The Restitution.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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Poetry.

Flowers and Spikenard.

In weeping I am weeping, while the tears fill
Yo[illegible] I whence might there my grief
B[illegible] I pallid cheek ne'er rest itself
[illegible]
Y[illegible]l your falling drops when life ever
appears.

[illegible]-chamber hover—bring spikenard's sweet
perfume
[illegible] before the hearse's
plu[illegible]
[illegible] my door-way—can odors then
avail
When I am in my cell, and clods in death
are piled?

If you have wreaths of blooming, it bring in
to my [illegible]
Let them exhale their fragrance before the mourners come
To keep around my casket; for what avail their
smell
When I no longer breathe it when heart has
ceased to beat?

I want the fame of [illegible] which dark deeds
shame in my way,
I want the friendship nothing before the final
day;
Love round scatter[illegible]—honor them cruelly life to
pain;
Speak how your words of loving—the end be mine
long[illegible]

The blossoms may fade in [illegible]; spare my earthy
lot,
But when my eyes are [illegible], beneath that cov'ring
sod,
I cannot sense their fragrance, nor on their colors
gaze,
Bring flowers to me living—I speak now your
words of praise.

—S. A. Coplin.

Written Nov. 25, 1890.

Original.

The Lake of Fire.

Will Bro. W. H. Wilson please explain Rev. xiv. 10, 11; and xx. 10, as we never could harmonize those texts with Rev. xx. 12-15, and xxi. 4-8, and other such Scripture texts fully to our satisfaction from any of the translations.

WM. MILLS.

I suppose the difficulty Bro. Mills has in mind is, how can a place of *unending* torment and sorrow exist cotemporaneous with a period spoken of when "there shall be no more death, neither *sorrow*, nor crying, neither shall there be *any more pain?*" Such conditions could not exist cotemporaneously, they are utterly antagonistic one to the other. But the fact is, the texts referred to, instead of being contradictory one to the other, they harmonize *exactly*, and the lake of fire period is in fact used as a means to bring about the happy state of things mentioned in Rev. xxi. 4.

The trouble all arises from a misconception of the way the *Bible* uses the words: "forever," "forever and ever," everlasting," "eternal," etc. These words are translated from the Hebrew word *olam*, and the Greek word *aion*, and its adjective *aionios*. These words in both Testaments describe both on *endless* and a *limited* period of time. The Bible uses these words, "forever," "forever and ever," etc., two hundred and forty times in a *limited* sense. Therefore, when we read these words in the Scriptures, we must take into consideration the context, and also ascertain whether or not the person or object to which the word "forever" is applied, is capable of *endless* duration. If not capable, then the "forever," applied to such person or object will terminate with its existence.

Prof. Stuart, a believer in endless torment in his critical work on these words, says on page 15: "the classical sense of *aion* (forever) is (1) length or space of time; and so of time of life, age of man, age considered as a space of time. (2) Long time, eternity, long, indefinite space of time." Out of six senses only one signifies eternity. Parkhurst, on the word *olam*, (forever) says: "It seems to be much more frequently used for an *indefinite* than for *infinite* time." Commenting on the Greek words *aion*, and *aionios*, he says: "The Hebrew word *olam* answers as the corresponding word for these two words in the Greek, which words denote time hidden from man, whether *indefinite* or *definite*; whether *past* or *future*."

Says Prof. Hudson: "All the terms for eternity are very often in the Bible used in a *modified* sense."

I will quote a few of the instances from the Bible where these words are used in a limited sense.

EVERLASTING.

Aaron's priesthood is described as being "everlasting." Exod. xl. 15.

Moses law is said to be "everlasting." Lev. xvi. 31.

Circumcision is called an "everlasting" covenant. Gen. xvii. 13.

"The everlasting mountains shall be scattered." Hab. iii. 6.

FOREVER.

Jewish ordinances "forever." Exod. xii. 17 24.

Jewish servant to have his ear bored and "serve forever." Exod. xix 6; xxi. 6.

Heathen "forever." Lev. xxv. 23, 30, 46.

"The city shall be a heap forever." Deut. iv. 26; xii. 28; xviii. 16.

"Stones to be a monument forever." Josh. iv. 7, 21.

Solomon's temple to "continue forever." 1 Kings viii. 13.

Leprosy cleave "forever." 2 Kings v. 27.

"Shew bread to be an ordinance forever." 2 Chron. ii. 4.

EVER AND NEVER.

God said to David "the sword shall *never* depart from thine house." 2 Sam. xii. 10.

"The fire on the altar shall *never* go out." 1 Kings v. 6.

"I ever taught in the synagogue." John xviii. 20.

"Hiram was ever a lover of David." 1 Kings v. 1.

FOREVERMORE.

"Ye shall observe to do forevermore." 2 Kings xvii. 37.

Shows mercy to David's seed forevermore." Psa. xviii. 50.

Olam is rendered twenty-one times

PERPETUAL.

"Perpetual generations." Gen. ix. 12.

Aaron's priesthood "perpetual." Exod. xxix. 9; xxxi. 16.

"Perpetual reproach." Psa. lxxviii. 6.

"Perpetual hills did bow." Hab. iii. 6.

FOREVER AND EVER.

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever." Isa. xxx. 8.

"And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever."

Speaking of this same land it is promised to the wild beast and satyr and says:

"And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein." Ver. 17.

The above prediction with regard to Idumea has taken place, the fires are gone out; the smoke has ceased to ascend, and people now pass through it, therefore the "forever and ever" as applied to this land is in the past.

As I said before, when the words forever," "forever and ever," are applied to a person or object, we must take into account their capability of endless duration. Now let us apply

THIS RULE TO REV. XX. 10.

In the first place "the devil" was cast into the lake of fire. It is certain the devil is not a deathless being, because we read in Heb. ii. 14, as follows:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." Now, therefore, as the devil is capable of, and *will* be destroyed, he cannot endure unending "torment." So he must be counted out. We next have "the beast and false prophet," one a corrupt civil system, and the other a corrupt ecclesiastical system. Neither of them having bodily form, or animal life, could either burn, or suffer pain. Yet the imagery of Rev. xix. 5 personifies them and says: "These both were cast alive into a lake of fire," yet they did not, and could not have animal life. I am a printer, and it is a common expression with the trade to say the type set up is "*alive*," before it is used, but after being used, they say it is "*dead*." Therefore we must count "the beast and false prophet" out because they cannot suffer endless "torment." Next, we have "death" cast into the lake of fire. Death is simply a *condition*, there is nothing about that that can suffer burn or suffer torment. Next, we have "hell" cast into the lake of fire. "Hell" is simply a place, and does not possess animal life, therefore that cannot suffer "torment." The apostasy says the lake of fire *is* hell, and *hence* we have hell cast into hell, that is about as consistent as the "death that never dies."

Next we read: "And whosoever was not found written in the book of life was cast into the lake of fire." With regard these characters we read: "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."

"And they shall be as though they had not been." If they are so completely blotted out, that they shall be as though they had never had an existence, there is no endless torment for them. So we see that not a single thing that is cast into the lake of fire is capable of suffering endless torment.

"The beast," is the very last phase of human government, presided over by a vile enumerator variously described as, "the little horn," "king of fierce countenance," "that wicked," "man of sin," "son of perdition," "the antichrist," etc., and allied with "the beast" will be the "false prophet," the very last phase of the apostasy, steeped in iniquity. The happy time mentioned in Rev. xxi. 4, can *never come*, while the devil, beast and false prophet bear rule, therefore they must be *exterminated*. Neither can sorrow and pain cease, until death and hell (grave) pass away, and the wicked cease from troubling. The lake of fire will accomplish the desired result. There is no such thing as a literal lake of fire, it is merely an apt symbol of destruction. Rev. xx. 14 says plainly what the lake of fire is: "*This is the second death.*" Systems of government, death, the grave, the devil and wicked people can all be destroyed, but none of them are capable of suffering unending torment. "The second death," is absolutely a finality, whatever that preys upon can *never revive again*. When great Babylon is thrown down she "shall be found *no more at all*." Rev. xx. 10, says the devil, beast and false prophet "shall be tormented *day and night* for ever and ever." There is a thought right here. The "forever and ever," here spoken of *must end* in the "*day* and *night*" period, and that period pass away before we reach the happy time of Rev. xxi. 4, because we read in verse 25: "*there shall be no night there.*" Therefore the "forever and ever," of the lake of fire, ends with passing away of the "*day* and *night*" period.

Hence we must see that the "lake of fire," or "second death," period does not exist cotemporaneously with the "no sorrow," and "no death" period, but merely prepares the way for that glorious time, by destroying "the devil," "the beast," "the false prophet," "death," "hell"—the grave, and those "not found written in the book of life."

W. H. WILSON.

Man Proposes, God Disposes.

There are no people upon earth that have been bereft of territory who do not cling tenaciously to the hope of recovering every inch of it at length; and the cecity of men is phenominal in that they do not comprehend that in spite of every probability to the contrary, the descendants of the ancient Hebrews have a fundamental claim upon their land of lofty origin, and that in some form or other they will be represented at Jezreel.

In connection, therefore, with "Israel" and "Gog," already standing face to face in the brief but intent moments which now precede the final settlement of "the Eastern Question," it is a remarkable outcome of the methods of Divine Providence that "Judah" herself is also brought into the controversy!

The attitude of Russia towards the Jews has suddenly become the topic of the day! This is a proof, were all other signs missing, that the "set time" to restore the captivity of his people—of all his people—has come.

As a party to the settlement "Judah" is by no means to be left out in fact, she is the principal meter, or at least factor, in the question; and, no matter how the solution operates, for human foresight is at best obtuse, the Pharaonic oppression now on foot in northern quarters will be sure to eventuate in a decisive manner the Hope of History. A great many good people have laughed at the idea of Judah's and Israel's restoration to the land of Promise, thinking that God was done with them nationally. How slow of heart to believe all that the prophets have written. One writer grew quite facetious over the fact that some attempts to resettle the Jews—only a part of all Israel—in Palestine had proved a failure, and affirmed that all such projects would continue to work out disastrously as that of Mr. Adams did many years ago. It is true this gentleman was brought to grief by the utter failure of his enterprise, but his effort to colonize Judah on her own soil was premature, God's "set time" to favor Zion had not come, but how is it today? The Jews are going back to the land of their fathers, from all countries where they are oppressed. This movement homeward is providential. The strong anti-Jewish sentiment which prevails in several countries of Europe, calling for severe laws against them is causing them to set their faces Zionward. It is another instance of God's overruling man's wrath to his own praise. Israel, or the ten tribes must be restored also. The two houses have remained apart since the days of Rehoboam and Jeroboam. They must become one nation upon the mountains of Israel, and one king be king to them all; (Ezek. xxxvii. 22) else God's Word will fail.

JOHN L. WINCH.

You cannot keep a good man down. God has decreed for him a certain elevation to which he must attain. He will bring him through, though it cost a thousand worlds. There are men constantly in trouble lest they shall not be appreciated. Every man comes in the end to be valued for just what he is worth. How often you see men turn out their forces to crush one man or set of men. How do they succeed? No better than the government that tried to crush Joseph, a Scripture character.—*Talmage.*

"He Lives in Death."

Editor of the Grand Rapids Herald:

One of your correspondents has inquired of the author of an eulogy of Professor Ellis of Oberlin, lately deceased, whether he means by the words "He lives in death," to be understood literally or in a qualified sense. Whatever his meaning was, it is generally believed that all do live in what appears to be death. But some teach there is no death except a "moral death." I heard a Rev. D. D. say repeatedly at a funeral that "there was no death but a moral death." Death like all other words, may be used in a figurative sense, but the figurative always implies the literal. For example, a man may be said to have a fiery temper, but this implies a literal fire as the common meaning. So a man may be said to be "dead in trespasses and sin," but if there is no literal death, there would be no sense in speaking of any metaphorical death that is like the literal. The Creator gave a law to the first man and woman, which, if disobeyed, they would surely die. That "old serpent which is the devil or Satan," Rev. xx. told the woman, "Ye shall not surely die, but be as gods." They disobeyed. Sentence was passed. And unto Adam he said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. iii. 17. In these very plain words Adam was told what he should suffer all the days of his life, and then, as he was wholly made of dust, he should, without excepting any part, return to dust, and the ground from which he was taken. "The moral death" consisted of his disobedience. And all the days that Adam lived were 930 years, and he died (a natural death.) Gen. v. But it may be inquired, did not the first man have a soul that escaped death? He was a living soul according to the translation, after receiving the breath of life. The word translated soul is nephesh, which is translated creature three times in the previous chapter. But if translated souls it means mortal creatures as in the Book of Joshua, 10th chapter, where it is said many times that he took their cities and smote "all the souls therein with the edge of the sword." They must have been material and mortal souls. "But God so loved the world that he gave his only begotten Son (to be crucified) that whosoever believeth in Him might not perish, but have everlasting life." Does this great gift come to the believer at death? If so, it might be "he lives in death." The death of the Christian is spoken of in many places in the Bible as a "sleep in Jesus." I will quote a few out of many. "But I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not go before them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and trump of God; and the dead in Christ shall rise first; Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Wherefore comfort one another with these words." 1 Thess. iv. 13. It is said of King David, that he "slept with his fathers and was buried in the city of David." 1 Kings, ii. 10. "As for me, I will behold thy face in righteousness. I will be satisfied, when I awake with thy likeness." Ps. xvii. 15. He did not expect to see his God, or be in his likeness till he should awake from the sleep of death. Peter on the day of Pentecost, declared "David is both dead and buried—David hath not ascended to heaven." If he has not ascended yet, it is likely other good men have not. Isaiah says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxiv. 19. They will awake first, then sing. "Many of them who sleep in the dust of the earth shall awake, some to everlasting life." Dan. xi. 2. The eternal life will not begin till they awake from the sleep of death. Jesus said unto Martha, "I am the resurrection and the life, he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die." There are two classes of believers, the largest class will be dead when he comes, they will live again at that time, but those who are alive then will never die." John xi. 25. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order (will be made alive;) Christ the first fruits, (was made alive) afterward they that are Christ's (will be made alive) at his coming." That life will be endless. John "saw the souls (persons) who had been beheaded for the witness of Jesus and the Word of God, and who had not worshipped the beast, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. xx. 4. "The blessed and holy" will not live or reign with Christ till that time. Jesus said to his disciples, "No man hath left house or parents, or brothers, etc., for the kingdom of God, who shall not receive manifold more in this present time, and in the age to come, shall receive life everlasting." This blood bought gift that is offered so freely to all on the most reasonable conditions, is never promised at death or in the world, or cosmos to come but in the aione (the word used here) age to come. Luke, xviii, 29-30.

Bible believers, wherever the end of the world is spoken of in the Bible, the Greek word is aione—age and world to come—not death. Our last enemy can't give us the endless life. If that future blessed and immortal life is plainly promised in the millennial age to come, it cannot be allowed before that time.—*E. Hoyt.*

Shallow Waters.

A vessel was sailing on waters with which the master of the vessel was not familiar. There were indications upon the surface that all was not right. He examined, and found he was upon shallows. He signaled for a pilot. With difficulty one was secured and taken on board. The pilot immediately called the crew around him and said to them, "Your only safety is in getting into deep water. Every man to his post, and obey orders." With promptness they obeyed. The vessel was put about, and they were soon moving safely over the rough waves, the great deep.

There are many shallows in the voyage of life where the experienced and too confiding are wrecked. The irregularities upon the surface often indicate them. In the line of business habits by questionable practices for greater gain, in the way of taking advantage of the inexperience and ignorance of others, many get on shallows where they wreck their honor, self-respect, and integrity of character. In the line of pleasure and social enjoyment, how many of the young, are they are aware, find themselves drifting along in shallow waters, in parties and associations of very doubtful propriety and morality, from which many have passed on to be wrecked? In the fortification of the appetites and passions, with the social attractions of the saloon and the club-room, how many have found themselves in shallows from which they were unable to extricate themselves, and have gone on to a complete wreck.

How much better to keep in the deep waters of undoubted integrity; of unquestionable morality; of unsullied purity? If any find themselves drifting on the shallows of liberal and skeptical ideas of the claims of virtue and responsibility to God that smooth the way for every departure from good, they need to seek a pilot to guide them into the deep waters of that Christian faith that has stood the test of all time, and all the storms of life and has produced fruits of righteousness incomparable in value for the welfare of man, and to the glory of God.

"Too Late to Mend."

"A bad place to mend," said Mr. Shoemaker, as Toby put up his foot, showing a gap in the side of his shoe.

"Never too late to mend, you know," said Toby, cheerfully.

"Where did you learn that, boy?" asked Mr. Shoemaker, a little sternly.

"Oh, I have often heard it! A kind of a proverb, you know."

"Well, its a lying proverb."

"How do you make that out?" asked Toby, who had a rather high opinion of his own smartness.

The shoemaker pushed his spectacles up on his forehead, looked fixedly at the lad, and said: "Toby, did you hear about the man who was hung the other day?"

"Yes," answered the boy, "I heard of it, but father wouldn't let me read the paper nor look at the pictures of the hanging."

"Your father was quite right. Boys ought not to read such news, put in the sensational style of the newspapers. But this much they all ought to know: The man who was hung went to Sunday-school once; he had a good mother, and she tried to have him do right. He soon thought he was wiser than his mother. He drank, he idled, he stole; and when he was found breaking into a store, he killed the man who discovered him. It was too late for him to mend then. He was tried, found guilty, and hung."

"That is so," said Toby; "but you don't think I will ever kill a man, do you?"

"I hope not, indeed; but that murderer never thought he would do such a thing."

"No, I suppose not. I don't drink, you know."

"I am glad of that. But there are other *wrong things* you do. I heard you swear before you came in."

"Did you? Well, I don't often swear, but Joe Smith was too provoking!"

"Can you take back that oath?"

"No; but what if you can't?"

"God will bring everything into judgment. You can mend now; God will forgive your sins, for Christ's sake, if you ask him. But remember there comes a time when 'it is too late to mend!'"—*Kind Words.*

Twelve cents a day spent on beer for sixty years, if placed at interest instead, at the end of that time would yield an income of eight hundred dollars a year. Room here for thought for the working man.

...ER OF TRUTH:
...ry of the C. P. Association.
...PUBLE, Corresponding Editor.
PLYMOUTH, INDIANA, MAY 9, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

Motium in parvo:—"The Truth is as refreshing as water, nourishing as milk, strengthening as bread, gladdening as wine, and as purifying as fire to all those who do themselves the honor to believe and obey it."

WORD received from Nebraska states that Bro. Adams baptized 11 at Bassett, April 17, and 6 at St. Paul, April, 26. Truly the outlook is good in this quarter, and Bro. Adams a workman who is earnest and faithful to the high calling. May the Lord bless the worker and those he instructs.

GOD commands men to *repent*,—commands them to obey him; this throws the responsibility where it belongs—upon men. They *can* repent and they *can* obey him,—they are responsible for their own conduct, and will have to *take* the consequences. This paragraph is written in hope that some poor soul, who is waiting for God to exert his power to convert him, will see that the exceeding great and precious promises together with the gift of his only begotten Son are the evidences of his love, and are expected to influence him to love and obey in return; no miracle will be performed to change him.

"THE Hope set before us;" what a solid footing we have in the hope set before us! Surely it *is* an anchor to the soul. What a glorious prospect it brings to view? How it animates the true believer! His present is but a vapor, and soon passes away. A few years at most, and possibly a few months or weeks or days and he will be numbered with the dead. But if he die with a sure and certain hope of a resurrection to glory, honor, and immortality, his treasure is in heaven, not in his perishing mortality. It is perfectly safe there; neither moth nor rust nor thieves can reach it; it is hid with Christ in God; and *when* he who is his life shall appear, he will appear with him in glory. Oh what an anchor to the soul, is the hope set before us. Let us cherish it more and more. The stronger our faith and brighter our hope, the more safely shall we escape the contaminating influences around us.

THE plans of God are simplicity itself. While he did not see fit to *fully* reveal his beneficent purpose at the beginning, there was no mystery about what *was* revealed. The reader need not smile at this truism. We purposely put it in that way; because, while the first promises of God contained the germ of all future promises, they meant exactly what the words implied. He rules the heavens, regulates the seasons and saves man upon just a few powerful principles. Unlike men who have to experiment, and often abandon one plan for another because it does not fully come up to the requirements, he knows what he wants, and by his Almighty power *makes* what he wants. What folly then, to think that he has devised several means for saving man! In infinite wisdom he chose the best means *first*, and infinite wisdom would not allow him to set aside the *best* means. Faith and obedience have always been the principles on which man could be justified; and it is because the Scriptures teach this, that they are able to make us wise unto salvation;—no other instrumentality is needed. We do not believe there is a mystery now connected with the Gospel—the saving power of God. The mystery has been cleared up, declared, revealed. The secret is out. The new and living way for ages concealed, but now disclosed, is spoken of as a mystery, which the prophets who *predicted* what was coming did not see into, and which even excited the curiosity of angels. See 1 Peter i. 10, 11, 12. And to show the folly of thinking that we have to believe in mysteries in order to be saved, it is sufficient to say, that it is the *revelation* of the mystery that now *forms* part of the faith that saves.

"WHAT is the use of religion without an immortal soul? If there is no immortal soul, there is no God." These are words of a minister who was not able to put his hand on the *fact*, just then, which *proved* that man has an immortal soul. What a shame not to keep posted on a subject of such vital importance, and one so much talked of?

AT the meeting of the Methodist ministers in Cleveland on Monday, April 23, a note of warning was sounded that the Hindoos were about to make a desperate effort to introduce their religion into this country; and the brethren were exhorted to study up and be prepared to meet it. Little by little the truth leaks out. Evidently they see no danger that the missionary work of Americans and English will upset their religion at home, or they would spend their strength in opposing it, instead of sending missionaries abroad. But it comes to America, does Brahmanism, under cover of another name or address, viz: *Theosophy*, from the Greek *theosophia*, divine wisdom. It sets aside both philosophy and theology, as we understand it, and claims to derive its knowledge of God by intuition or immediate communication from God himself. Plotinus its founder, was born at Lycopolis in Egypt A. D. 205, and Chamber's Cyclopedia says that he resuscitated Plato; and Proclus gave the world another Aristotle, and in Julian the Apostate Theosophy became a power that ruled the world for three centuries. The God of Plotinus was a Mystical Trinity in the exposition of which he displayed a dialectical subtelty that the most ingenious school men never reached.

Signs of the Times.

Watchers on the other side of the water are keenly alive to the importance of the Jews moving toward the land of their fathers,—and to "the steady and rapid growth of Russia toward the colossal climax of her greatness; the world-wide spread of her outstretched wings;" and report that the *Times* Paris correspondent gives an interesting conversation with Mr. Barthelomy Saint-Hilaire, now in his 90th year, who expressed his apprehension as to the outlook in the next century in consequence of the embarrassments which all the continental powers are incurring through their gigantic armaments, and set forth the reasons why he thinks an alliance between France and Russia undesirable. He said, "Though rather an optimist, I take a gloomy view of the 20th century. European finances are in a disastrous state. The armaments which Europe imposes on herself are leading up to catastrophe. France has a debt of nearly 40 milliard, and the Budget shows a deficit. All the other states are almost crushed by their burdens. England alone for 50 years has been steadily reducing her debt, and has achieved a reduction of nearly ten milliards. I am frequently blamed for not being a partisan of Russia. Now, I have all my life been a Republican. I cannot see how France, springing from the Revolution can be the ally of an Autocratic power like Russia. Russia covets Afghanistan, and whenever she possesses Constantinople, Moscow, and St. Petersburgh, she will command 150 million souls. She is already almost mistress of Persia, and she will then be a formidable menace to the whole civilized world, which will have to resist her supremacy. If France and Russia emerge victorious from a future war, France, it is true, will have the Rhine frontier, but Europe will be vanquished, and Russia, seated at Constantinople and St. Petersburgh with 150 millions of men, will have universal sway. I cannot forget the Russian Soldiers passing through Paris so laden with booty that I saw a grand pair of horses sold for 20 francs, and a donkey for a gloss of of brandy. Everything in me may be questioned except my ardent patriotism; and if the idea of France joining Russia does not please me, nobody has the right to prevent my expressing what my patriotism and reason dictate." Of course all this is from a purely human standpoint. The aged patriot head seems to see what Napoleon the First predicted,—the supremacy of Russia. But neither of them knew that the Son of Man is to take a hand in the final settlement of earth's affairs.

Original.

Laurence Coster and John Guttenburg.

Laurence Coster was a Hollander. He lived in the city of Haerlem. His country was crossed and recrossed by canals. Much of it used to be under water. The people built dikes or walls to keep the water from crossing in again, and then pumped the ponds, bays and lakes dry with wind-mills, and made themselves gardens where the water had been.

One day Laurence Coster thought it would be a nice thing to take a trip into the country, so he got into a canal-boat with his children and went where they could have the pleasant shade of the trees over their heads, while they were rambling about listening to the songs of the birds.

The children were very happy. They ran about everywhere, until they were tired. What do you think they found when they came back to their father, whom they had left seated under a tree? He had been carving their names on its bark. It pleased them but they didn't know what he had been thinking about. It was something very wonderful, about carving letters on blocks of wood, each letter by itself. Then he thought he could cover them with ink and make words.

It was in 1423. The happy party went back to the city. The father cut out his blocks. He then cut all the letters of the alphabet on them. Then he tied the little pieces together with a string into words. One day he showed the children a little book that he had printed. They thought it was very funny that squares of wood could be made to talk.

The Egyptians and Chinese had carved letters on blocks, and had printed from the blocks, but Mr. Coster was the first to think of putting the blocks together into words and then printing from them. All the books before this time had been written with a pen, but Mr. Coster thinks it a much nicer and more speedy way to print them, so he keeps on at the work, and by and by he hires a boy to help him. His name is John Guttenburg. They sell the pamphlets that they print but they tell no one how they are made.

When Laurence Coster dies, John Guttenburg goes to Strasburg and studies how he can make type that will be stronger than wood. He could not cut metal-type, it would take too long, so he made molds to cast them in, and kept trying and trying to find some metal that would be just right for the types, until his money was all gone, then he had to tell his secret to a rich man, so that he could borrow gold to go on with his work.

It cost a great deal before he was successful. One day he showed the rich man a specimen of his first printing, it was beautifully done. In 1450, the two men began to print their first book.

They used an old, out of the way room, so that no one would come to find out what they were doing. By and by the book was finished. It was printed on paper called vellum.

They soon printed more. Charles VII. King of France, bought one of the books. He paid 750 crowns for it. The Archbishop bought another, and some of the rich men of the city bought copies for themselves. When the Archbishop found out that the King had a Bible, just as beautiful as his own, and other men had; Bibles, he concluded it was the devil that had made them, but after a little while he discovered that it was John Faust, (the rich man who had loaned Guttenburg the money) who was printing the books. He was going to have him burned. Then the secret had to be told. Faust showed the Archbishop how the books were printed. Is it not a wonderful story?

This is the way the Bible has been given to the world; this is the way God has chosen to speak to men. He has flooded the world with light. Do not refuse it dear children. Accept the truth and live forever.

S. ROXANA WING.

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.

Acts of the Apostles.—Chap. 1.

1. The first account we made O Theophilos, concerning all the things which Jesous began to do and to teach,

2. Until the day when he enjoined on the apostles through sanctified spirit, those whom he had chosen, and was taken up;

3. To whom also he presented himself alive, after he had suffered, with many demonstrative proofs, being seen by them for forty days, and speaking of the things pertaining to the kingdom of God;

4. And while meeting with them he enjoined on them not to depart from Hierousalem, but to await the promise of the Father, namely the one which ye heard from me, as follows, to-wit.

5. Joannes baptized in water forsooth, but ye will have been baptized in spirit in sanctified spirit, not these many days hereafter.

6. Then as they went along with him they asked him saying, Lord, art thou at this time restoring the kingdom to Israel? And he said unto them, It is not for you to know times or periods which the Father hath disposed in his own official power.

8. But ye will receive ability when the sanctified spirit hath come upon you, and ye will be my witnesses in Hierousalem and in all Joudaia and Samareia and unto a farthest (limit) of the earth (or land),

9. And having said these things, as they were looking, he was taken up and a cloud received him up and away from their eyes.

10. And as they were steadfastly gazing into the heavens, while he was going his way, to even two men stood by them in white apparel; and they said, men of Galilaia, why stand ye looking into the heavens? This Jesous who hath been taken up from you into the heavens will in this wise come in the way that ye beheld him going his way into the heavens.

12. Then they returned to Hierousalem from the mountain called the Mount of Olive-Orchard which is nigh Hierousalem, a sabbath-journey off.

13. And when they had entered in, they went up to the upper-room where those who had stayed behind were, namely, Petros, and Joannes and Jacobos and Andreas, Philippos and Thomas, Bartholomaios and Mathaios, Jacobos of Alphaios and Simon the Zealot, and Joudas of Jacobos.

14. All these were continuing steadfastly together in votive-prayer along with women and with Maria the mother of Jesous and his brothers.

15. And in those days Petros arose in the midst of the brethren and said; and there was a multitude of names at the same place, about one hundred and twenty.

16. Men, brethren, it was necessary that the Scripture he fulfilled which the sanctified spirit had previously spoken through the mouth of Daveid concerning Joudas who became a guide for those who seized Jesous,—

17. Because he was numbered among us and had attained the lot of this service (deaconship).

18. This one then had acquired a country-place (or an estate) with the wages of his iniquity and becoming precipitated headlong he burst in two in the middle and all his entrails poured out;

19. And it became known to all the dwellers of Hierousalem, so that place was called in their dialect Acheldamach (litulas the burden or distress of a covetous desire) that is a place of blood.

20. For it hath been written in a book of Psalms. Let his country-place (or estate) become desolate, and let there be no one to dwell therein; and his bishopric (office as over-seer) let another take.

20. It is befitting then that of our men who have come together during all the time that the Lord Jesous hath come in and gone out for us;

22. Beginning from the baptism of Joannes unto the day when he was taken up from us, that one of these who hath been with us should be a witness in respect to his resurrection.

23. And they stood two, Joseph called Barsabbas (son of Sabbas) who was also called Joustos and Matthias.

24. And they offered votive-prayer and said, Do thou, O Lord, thou heart-knower of all, show up which one of these two thou hast choosen to take the place of this deaconship—and apostleship from which Joudas hath passed by to go his way to his own place.

26. And they gave lots to them and the lot fell upon Matthias and he was unanimously voted to be accounted with the eleven apostles.

COMMENT.

"Sanctified spirit" instead of "the Holy Ghost" R. V. the idea being that spirit here spoken of is *sanctified* as opposed to *unsanctified* spirit to which we as human beings are in some way liable to become subjected both consciously and unconsciously in this probationary state.

"In water" instead of "with water" R. V.

"In sanctified spirit" instead of "with the Holy Ghost" R. V.

"Official-power" instead of "authority" R. V.

"Ability" instead of "power" R. V.

"The heavens" or "canopy" instead of "heaven" R. V.

"Olive-Orchard" instead of "Olivet" R. V.

"Where those who had stayed behind were" instead of "Where they were abiding" R. V.

See the difference of spelling in the names in the 13th verse. Compare with C. V. and R. V.

"Votive-prayer" instead of "prayer" merely R. V.

"With women" instead of "*the* women" or "certain women" R. V.

"Through the mouth" instead of "by the mouth" R. V.

"Deaconship service" instead of "ministry" R. V.

"An estate" or "place" instead of "field" R. V.

"Wages" instead of "reward" R. V.

"Bishopric" or "overseership" instead of "office" merely R. V.

"Sined" instead of "put-forward" R. V.

"Also called" instead of "surnamed" R. V. There were no *sir* or *sur*-names in those days.

"Offered votive-prayer" instead of "prayed" merely R. V.

"Thou heart-knower of all" instead of "Thou which knowest the hearts of all men" R. V.

"Shew-up" instead of "shew" merely R. V.

"Deacon-ship" instead of "ministry" R. V.

"Hath passed by" instead of "fell away" R. V.

"Lots to them" instead of "lots for them" R. V.

"Was unanimously voted" instead of "numbered" merely R. V. This was a separate action as I understand. The lot was cast as a tentative act and the vote taken afterwards.

This is important as giving us some idea of their form of procedure in church-matters in those days.

CHAS. GARDNER.

We do not labor alone. However feeble our hands, that mighty Hand is laid on them, to direct their movements and to lend strength to their weakness. It is not our speech which will secure results, but his presence with our words. Here is our encouragement when we are despondent. Here is our rebuke when we are self-confident. Here is our stimulus when we are indolent. Here is our quietness when we are impatient. If ever we are tempted to think our task heavy, let us not forget that he who set it helps us to do it, and from his throne shares in all our toils—the Lord still, as of old, works with us. If ever we feel that our strength is nothing, and that we stand solitary against many foes, let us fall back upon the peace-giving thought, that one man against the world, with Christ to help him, is always in the majority; and let us leave the issues of our work in his care, whose hands will guard the seed sown in weakness, whose smile will bless the springing thereof.—*A. Maclaren.*

HOW can we be unhappy when we see so many evidences of the love of God to us, expressed in his created works? When we look upon the lofty trees, or listen to the happy songsters caroling forth their hymns of praise to God above, and contemplate the loving heavenly Father who gave them to us, our hearts are drawn out in praise and thanksgiving to the Giver of every good and perfect gift.

Do Something.

Each member of a Christian church should be a worker for Christ. Our Lord has never granted a dispensation to a single one of us; would any of us desire that he should? His vows are upon us all without exception. Are we obedient to his word: "Occupy till I come?" Are we putting out our talents to interest? If we are not doing so, we can never enter into rest. Rest implies previous labor. We are bidden by the Holy Spirit to labor to enter into the rest of God; it is the way thereto. Idlers are unrestful, fidgety, worried and worrying, fretful and fanciful, troubled and troublesome. They are happiest who are most completely consecrated to the service of God and most fully absorbed in obedience to his will.

Oh, that all our church members were constrained by divine grace to do their utmost for the Lord! There would then be no lack of laborers; no vine would be left unpruned, no wheat ungarnered. Under God we have in the church all that is needful for her great work: it only needs bringing out and setting in order—perhaps we ought to say arousing and quickening. The world is full of stir—social, political, scientific, selfish—and shall the Savior's household be given to slumber? Heaven can be no heaven to us if we do not labor here, by either doing or suffering the divine will.—*Spurgeon.*

What the Israelites were Told to Remember.

1. Thou wast a servant in Egypt. Deut. v. 15.

2. The day thou camest out of Egypt. Deut. xvi. 3.

3. What the Lord did to Pharaoh. Deut. vii. 18.

4. How thou provokedst the Lord thy God. Deut. vii. 7.

5. That God gave thee power to get wealth. Deut. viii. 18.

6. All the way which the Lord thy God led thee these forty years. Deut. viii. 2.

7. All the commandments of the Lord, and do them. Num. xv. 39.

8. The word which Moses, the servant of the Lord commanded. Josh. i. 13.

The Analysis of a Cigarette.

Good Health has made an analysis of a cigarette. "The tobacco was found to be strongly impregnated with opium, while the wrapper which was warranted to be rice paper, was proven to be the most ordinary quality of paper whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarettes." The State should prohibit the making and vending of poisonous alcoholic beverages, and for kindred reasons.

The Drunkard's Will.

I leave to society a ruined character, a wretched example, and a memory that will soon rot.

I leave to my parents during the rest of their lives, as much sorrow as humanity in a feeble and declining state can sustain.

I leave to my brothers and sisters as much mortification and injury as I could bring on them.

I leave my wife a broken heart, a life of wretchedness and shame, to weep over my premature death.

I give and bequeath to each of my children poverty, ignorance and low character, and the remembrance that their father was a monster.

There is nothing like prayer for producing calm self-possession. When the dust of business fills your room so that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition.—*The Rev. James Stalker.*

MAN have different spheres. It is for some to evolve great moral truths, as the heavens evolve stars, to guide the sailor on the sea and the traveller on the desert; and it is for some, like the sailor and the traveller, simply to be guided.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Announcement.

The Third Quarterly Conference of the Churches of God in Neb. will be held at Moorefield, June 15 to 17, 1894. Moorefield is on a branch of the B. & M. R. R., 50 miles west of Holdridge. Any one coming by rail notify Bro. A. Shultz at least one week before the meeting and you will be received and cared for.

Although this meeting is not in as central a point as heretofore, still, by commencing now and making an extra effort all can get there. Meetings will be held in the big tent except the business meeting which will be held at Bro. Morgan's school house at 2 P. M. on Saturday as usual.

All arrangements will be made for the next annual conference and other important business transacted. It is expected that a full attendance will be present.

ALBERT ADAMS, Pres.
J. J. CADY, Sec'y.

Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to meet with us, how many more will lay their burdens down e'er another year will pass. God only knows, this we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time being lessened, so let every lover of the Truth be at their post ready for duty at the old gath-ering place in Dutton, Kent Co., Mich. Meeting will begin Thursday evening, May 31st and continue over Sunday. Such a few hours to spend together, but we can do much if we all come with the one thought to further the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then as is already predicted we will have a grand meeting. Those coming from the south on the G. R. and I. R. R. will be met at Carlisle Station in afternoon Thursday if they will notify me in time. The train reaches Carlisle about 1 o'clock P. M. If any should wish to go on to Grand Rapids, the train will leave the city for Dutton at 5:20 P. M. Dutton is on the M. C. R. R. Those coming from the east, can reach here at 5:00 A. M. 1:15 P. M. and 10:00 P. M. Brethren, the King's business is very urgent this year, and it is very important that all who possibly can will be in attendance from the first meeting. We expect several new converts present and want them to see that we are alive to the times in which we are living. Let each Church send at least one delegate with report of their standing during the past year. The ladies of the tithing society are doing considerable, let them be present with their report if they have not saved more than 50cts. It is the Lords and will be accepted by him. The friends here are prepared to keep all who may come, and we hope every bed, and couch, and rug, and corner will be full. Brethren awake, awake, and herald out once more the glad tidings of a coming King.

MARY A. WOODWARD, Sec.

The North District Quarterly Conference of the Church of God, will be held, D. V., at Blair, Neb., commencing Friday evening, June 1st and continue over Sunday. Those coming from a distance should write to Brother John Mehrens, Blair, Neb., as to place of meeting etc. The State Evangelist is expected to be present to preach the Word. Brethren, you cannot spend two or three days more profitably than by attending this meeting. There is a large and prosperous Church at Blair and we feel assured that all who come will receive a kind welcome, a hospitable entertainment.

J. J. CADY.
Sec'y Neb. State Con.

"Custom in infancy becomes nature in old age," and habits which at first were trivial and of slight importance, come at last to hold men as with the grip of fate. Acts lead to habits, habits fix destinies. Men toy and trifle with evils until they find themselves powerless within their grasp. They think, "I can lay this aside when I will," until at length they find that will is paralyzed and powerless, and their slave has become their master.

Poetry.

Whose I Am.

Jesus, Master, whose I am,
Purchased thine alone to be,
By thy blood, O spotless Lamb,
Shed so willingly for me!
Let my heart be all thine own,
Let me live to thee alone.

Other lords have long held sway;
Jesus, thy name alone to bear,
Thy dear claim alone obey,
Is my daily, hourly prayer.
Whom have I in heaven but thee?
Nothing else my joy can be.

Jesus, Master! I am thine;
Keep me faithful, keep me near;
Let thy presence in me shine
All my homeward way to cheer.
Jesus! at thy feet I fall,
Oh, be thou my All-in-all.

— Frances Ridley Havergal.

Selected.

The King of the Jews.

The impending universal monarchy. A brief statement of "the things concerning the kingdom of God, and the name of Jesus Christ."

Since we have mentioned the throne of David on which Christ is to reign, it is proper to know how it came to be temporarily discontinued and overthrown.

Zedekiah, a "profane and wicked prince," was the last descendant of David who reigned on David's throne. The Lord said to him by Ezekiel, "Remove the diadem and take off the crown; this shall not be the same; exalt him that is low and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Ezek. xxi. 26, 27.

This decree was promulgated about 600 years B. C., but David in his life time about 480 years earlier, had prophesied of this event, for after alluding to the solemn covenant made with him, which would, at some day, cause his throne and Seed to come into perpetual manifestation, he sees and describes a great chasm and interregnum between himself and that time, saying, "But thou hast cast off and abhorred, thou hast been wroth with thine anointed." "Thou hast made void the covenant of thy servant; thou hast profaned his crown by casting it down to the ground. * * * How long Lord! wilt thou stay hid forever? shall thy wrath burn like fire?" Psa. lxxix. 34-38.

In the decree announced to Zedekiah concerning the throne, the Lord Jesus is the one spoken of as he "whose right it is." Luke i. 32, 33; Isa. ix. 6, 7. See also marginal references.

In the foregoing pages we have elaborated and made very plain this great truth, namely, that Christ Jesus will most assuredly at some future time, reign on this earth, over the restored and submissive twelve tribes of Israel.

The territory which these tribes will be permitted to occupy is

THE LAND PROMISED TO CHRIST AND THE SAINTS.

This land is accurately described in the covenant made with Abraham. See Gen. xii. 1, 5, 7; xiii. 14, 15; xv. 7, 18-21; xxii. 17, 18; xxvi. 3, 4. It extends from the great river Euphrates on the east, to the Mediterranean Sea, and the "river of Egypt" on the west—a territory of about 300,000 square miles according to British survey. The "river of Egypt" mentioned here, is not the Nile, as some have supposed, for that would make the promise include half of Egypt, the Nile being the central and not the border stream of that kingdom; as the Mississippi is the central stream of the United States. The "river of Egypt" is a much smaller stream between Egypt and Palestine, and was a part of the actual boundary of the land occupied by the children of Israel under Joshua. Josh. xv. 4; Num. xxxiv. 5; 1 Kings viii. 65.

When the Lord said to Abraham, "To thee and to thy Seed will I give this land for an everlasting possession," Paul settles forever the meaning of the promise by saying, "He saith not and to seeds, as of many, but as of one, and to thy seed, which is Christ." Gal. iii. 16. And he shows that the interest which the saints will possess in this promise, after they have been endowed with immortal and glorified natures, will be by virtue of their union and oneness with Christ, saying, "As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 18, 27-29. "Heirs of God and joint heirs with Christ." Rom. viii. 17; Ephes. v. 30-32.

It must be borne in mind that the word "forever" does not always imply endless duration. The "Encyclopedia of Religious Knowledge" says of the word *olam*, translated "forever," "The primary and proper signification of olam is that which always exists." But in this word, as in others, usage always modifies the original meaning. In this sense of unlimited duration must it always be taken, unless something appears in the subject or connection in which it occurs, to limit its signification."

Two of the plainest instances in which it means a limited period, may be found in Exod. xxi. 6; xxv. 46. Here are the meanings given in a standard Greek lexicon, "duration, finite or infinite; unlimited duration, eternity; a period of duration, past or future, time, age, lifetime; the world, universe." "Forever," it will thus be seen, is different from "everlasting" (*olamyoc*, aionios,) which it defines thus, "unlimited as to duration, eternal, everlasting."

And therefore when the Scripture says that the Jews in their "flesh and blood" or mortal nature, will be restored to the Promised Land, and that the Lord will reign over them "forever," we can understand by comparing this with other Scripture, that it means the limited period of one thousand years; at the end of which time the eternal state will obtain, in which there will be no longer a human being in the flesh and blood, or mortal nature: seeing that the necessary consequences of such nature, namely, death, sorrow, crying and pain, will all have "passed away." But the glorified saints, being endowed with deathless natures, will "for an everlasting possession" eternally occupy the land of promise and its accruing territory—"the uttermost parts of the earth." Psa. ii. 8; xxxvii. 22, 29; Prov. ii. 21, 22; Matt. v. 5.

The thousand years' reign of Christ and the saints over the Jews and over other nations remaining in the mortal state, will thus be the transition period, or vestibule conducting us, as through a preparatory ante-room, from the present sin-stained condition of things into that ineffably glorious and blissful "holy of holies"—the boundless eternity.

But this does not lessen the importance of the doctrine concerning that period of one thousand years called the millennium, during which Christ will reign on the earth. There is another period, much shorter than this, the history and doctrine pertaining to which is nevertheless a most indispensable item and link in the gospel plan of salvation; and that period is the time of thirty-three years, during which our Savior sojourned on earth at his coming. What would the gospel be, and of what would the Christian's faith consist, if all that transpired in those thirty-three years was ignored and passed lightly by? And can we, without sin, expunge from our faith and studiously ignore the doctrine pertaining to a period many times longer, and just as wonderful in its events; being no less than the consummation and full fruition of that "great salvation" which our Lord lived and died on the cross to secure?

Here then we perceive that during the first thousand years of the kingdom of God on earth, "a strong nation" is to be settled as liege-tenants in the land of promise, and to be reigned over by an immortal King and his immortal viceroys or subordinate rulers. Matt. xix. 28; Rev. ii. 26, 27; iii. 21; v. 10; Psa. cxlix. 8, 9.

When this nation formerly dwelt in this land, and was reigned over by mortal monarchs, it was called the Lord's throne and kingdom. 1 Chron. xvii. 14; xxviii. 5; xxix. 23; 2 Chron. ix. 8. Much more therefore will it be his throne and kingdom when the Lord, Jehovah, shall occupy the throne in the person of his immortal Son, who himself is called "The Mighty God." Psa. cxxii. 14; Isa. ix. 6, 7.

This then will be that "kingdom of God" or "kingdom of heaven" which the Christian desires when he understandingly prays "thy kingdom come;" and the gospel, or glad tidings of which our Lord commanded to "be preached in all the world." Matt. xxiv. 14.

The kingdom of God, while for a little moment confined to the "garden"—the promised land and the Jewish nation—will be in a comparatively small or mustard-seed condition; but its increase will be most rapid and miraculous, until our Lord has obtained the heathen for an inheritance, and the uttermost parts of the earth for his possession. Luke xiii. 19.

The word "garden" here suggests the triple classification of affairs in the millennial state. Thus on all well regulated plantations we see (1st) the family mansions; (2) the contiguous garden of high and fine culture; (3rd) the outside farm at large. And so there will be (1st) Jerusalem with its many mansions for "the saints secure abode;" (2) the promised land around it, peopled by Israel after the flesh; (3) the outside world at large, peopled by Gentiles of every clime and race. The parable of the three measures of meal (Matt. xiii. 33) also indicates the same truth. In that age then will be the church, the Jews, and the Gentiles; the divine government permeating and extending over them all.

In "the generations of the heavens and earth," we may perceive shadowy intimations that this will be the arrangement in the period of the re-generation thereof. (1st) There was the "garden eastward in Eden"—a garden within a garden; (2nd) Eden; (3rd) the world at large. Also in the plan of the temple there "good things to come" seem to be pictured by (1st) the court of the priests; (2nd) the court of Israel; and (3rd) the court of the Gentiles, but as for the land of promise, Israel's court, Abraham was commanded to, as it were, measure this, "Arise, walk through the land, in the length of it and the breadth of it." Rev. xi. 2; Gen. xiii. 17.

David in prophesying of his divine Son and Lord says, "his kingdom shall extend from the river to the ends of the earth. All kings shall fall down before him, all nations shall serve him." Psa. lxxii. 8, 9. If any monarch now were to write thus concerning one of his future descendants, we should readily understand his meaning. We should know that he was predicting that his kingdom, however small it might be at his writing, would yet in the hands of his illustrious descendant, break in pieces and subdue all other kingdoms, and become itself the only and universal monarchy in the world. I say that if we had any doubt about his words, it would not be as to their meaning but as to their truthfulness—whether they would really be fulfilled.

Well, there can be no doubt as to the truth and ultimate fulfilment of David's words, for he was a prophet and spoke as he was moved by the Holy Ghost. And our Lord has said that "all things" written in the Psalms concerning himself, "must be fulfilled." Luke xxiv. 44. But did this prophecy refer to him? Undoubtedly, for it never has been and never can be fulfilled in any less personage. And besides, the same language is most unmistakably applied to him in Zech. ix. 10.

All large empires founded in the world have had their irradiating or starting points—their small beginnings. See for instance, the histories of Greece, Rome, England, etc. And this increasing and growing feature is positively affirmed of the kingdom of God. Isa. ix. 7; Dan. ii. 35; Luke xiii. 19.

As we have demonstrated, the land promised to Christ and the saints will be the germ-land, (relatively to other lands,) and the nucleus from which this kingdom will spread. Compared to all other parts of the earth, this land will be the more immediate territory of the kingdom; as the Jews, compared to all other nations in the flesh, will be the more immediate subjects thereof. In an ethnological or national point of view, "Salvation is of the Jews." This is a great comprehensive truth, the full and complete development of which extends through ages and dispensations. Thus our Savior, as to his human nationality, was a Jew—"he took on him the nature of the Seed of Abraham." And his immediate apostles who preached the gospel to the other nations were Jews.

This nature will also, to some extent, be a medium for the manifestation of divine power not only in blessing but also in conquering the Gentile nations; "And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men." "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forests, as a young lion among the flocks of sheep; (marg—or goats) who if he go through, both treadeth down and teareth in pieces, and none can deliver." Micah v. 7, 8. "The Lord of hosts hath visited his flock, the house of Judah, and hath made them as his goodly horse in the battle." Zech. x. 3; xiv. 14.

Thus in the atonement and in the fruition of the atonement; in the sufferings of Christ and in the glories following, that is to say, in the whole work of salvation the Jews are to act a very important part. For it must be borne in in mind salvation is not yet a completed work; the full fruition of the atonement of Christ, and of justification by faith, has not yet been realized. This requires the coming of Christ to reign on the throne of David, and to resurrect and reward his people of all ages. This returning to resurrect the saints and to reign on the throne of David, will be in fulfilment of the covenant made with David. Because David could see no other way of realizing salvation except through the appointed means involved in that covenant, he could properly say of it "This is all my salvation and all my desire." 2 Sam. xxiii. 4. And as the existence of the Jews and the family of David; and also their settlement in the land of promise, attended the first coming of our Lord as "the Son of David, the Son of Abraham;" so will their existence in that land attended his second coming as "the King of the Jews;" for when "the Lord shall give unto him the throne of his father David, he shall reign over the house of Jacob forever," or for the millennial age.

Since the last dispersion of the Jews, the promised land has been permitted to "enjoy her sabbaths," (Lev. xxvi. 34) laying fallow and almost unbroken by the plowshare. And this fact, that it has not been filled up by other nations, and the countries around about it, and taxed by excessive cultivation for their support, is an indication that it is kept for its future occupants; somewhat as an untenanted house. And although the surrounding nations look with covetous eyes upon it, and though Russia, England, France, Turkey, Greece, Egypt and Arabia might oppose the establishment of a powerful, overshadowing and hostile empire in that land, yet the Lord will "beat off" all opposers, from the utmost and most exact borders of the land, even from the channel (a surveyor's limit) of the river Euphrates, to the stream of Egypt. Isa. xxvii. 12. This remarkable phrase, "beat off," is exactly descriptive of the modern requirements of the case; just as "cast out" was of their first settlement in the land. Deut. vii. 1. For it was then occupied by the nations who had most power to prevent them—the "seven nations" of Canaan; but the modern seven nations who look with jealousy upon it, all have their capitals outside of it and would only need to be beaten off, as a confederation of invaders, combining to defeat the long-established purpose of the Lord with regard to that land and the whole earth.

And after all the opposing forces have met with an awful defeat, probably in that historic and decisive battlefield, "Armageddon" or Esdraelon, will "the Lord mighty in battle," pause with having acted as it were, merely on the defensive? No, but he will pursue his enemies and trample them down as the mire of the streets; and as his raiment was stained with his own blood at his first coming, so will it be stained with that of his enemies at his second coming. Rev. xvi. 16; Zech. xiv. 1-4; Psa. xviii. 37; Isa. xvii. 12-14; lxiii. 3.

The land will then be made capable of sustaining a dense and immense population, for after its long rest "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. xxxv. 1. Notice the expression "for them." There will be a delightful symphony of acclaim between the land and its inhabitants. As the whole creation now groaneth with man, so it will rejoice with him." "because the creature itself also shall be delivered from the bondage of corruption into"—what! the fires of annihilation? no, but "the glorious liberty of the sons of God." Rom. viii. 19-23. The allusion to blossoming as the rose implies that its capacity is now concealed like the rose in the bud; but then it will blossom forth in all its richness, beauty and sweetness. A celebrated traveler to Palestine has said that "under a wise and benificent government the productiveness of this land could exceed all calculation."

And as it is desirable that all capitals should have central position with regard to the territory, wealth, and population of the whole empire; so the all-wise Creator who "stood and measured the earth" (Hab. iii. 6; Job xxxviii. 5) has selected Zion, he hath desired it for his habitation. "This is my rest forever; here will I dwell; for I have desired it." "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the Great King." Psa. cxxxii. 13, 14; xlviii. 2.

That this land is the central one of all the earth, is proved by the fact that when the Lord desired to people the earth he twice selected this vicinity as the irradiating center from which the population should spread. And when he sent forth the gospel light "into all the world," commanding "all men everywhere to repent," it was from this land and city its beams irradiated as the spokes from a hub of a wheel. It is not an obscure or out of the way place; and the mighty works which have been and will be done here, were not and will not be "done in a corner." Acts xxvi. 26.

—*Herald of the Coming Kingdom, 1870.*

OBITUARY.

Died at Hesperia, Oceana Co., Mich. April 20, 1894, Sister Savilla Weaver, aged 60 yrs, and 8 mo. Savilla Walling was born in 1834, Sept. 5. She was married to Daniel Weaver in May 1880. Sister Weaver embraced the faith more than 35 years ago, was baptized by a Disciple minister at the time of her conversion, but in after years she did not feel satisfied with her baptism and was again baptized by B. W. Woodward at our conference meeting in Dutton three years ago. Sister Weaver had many reverses in her life but was a true Christian through it all, always firm in the faith. For many years THE RESTITUTION has been her weekly welcome guest, and was always read aloud to the dear faithful mother who is left almost alone now. Their house has always been our home when in Hesperia, preaching, long before Bro. Weaver died and always since have we received a hearty welcome there, but the dear old place is now left with dear Mother Rogers, aged 81 years, and her grandson who has been a son indeed to them both in their hour of need.

Sister Weaver died quite suddenly, no one realizing her danger until death touched her, and trying to speak to her mother they saw she was speechless. She soon passed away. Elder B. W. Woodward spoke in the Baptist Church to the assembled friends from 1 Thess. iv. 8.

M. A. WOODWARD.

Died, Harriett Dunham, at Ravenna, Mich. March 20, 1894, at the advanced age of 90 years and 2 months. She was married at the age of 17. She and her husband moved to Oakland Co., Mich. in 1832, while it was yet a territory, and there helped to organize the first Baptist Church, which they joined as charter members, to which church she belonged at the time of her death. Eleven children were born to them, 5 sons and 6 daughters, of which 3 sons and 3 daughters mourn her absence. Elder Woodward spoke at the funeral services held at Alaska in the Baptist Church to a crowded house from 1 Cor. xv. 26.

M. A. WOODWARD.

Died at her home near Arapahoe, Neb., April 10, 1894, of pneumonia, Sister R. Ada Brown, beloved wife of Brother T. G. Brown, and daughter of D. N. and Christiana Prime, aged 38 years, 5 months, and 2 days.

Sister Brown was born in Story Co., Iowa, Nov. 8, 1855, came with her parents to Neb., Aug. 9, 1873. Her father being one of the pioneer settlers of Furnas Co., the county at that time being very sparingly settled except with Indians and buffaloes.

She was married to T. G. Brown Sept. 21, 1876. They both heard the Gospel of the Kingdom at the Second Annual Conference of the Church of God in Neb., under the able preaching of our esteemed brother, C. G. Ramsay,—received the truth and was accordingly baptized into the Christ-body by Bro. T. J. Prime, Sept. 4, 1887.

A husband and four children, the youngest three years old, are left to mourn the loss of a faithful wife and a loving, Christian mother.

In her late sickness she had all the care and attention that could possibly be given, it being remarked on several occasions that her life was seemingly prolonged by faithful and efficient nursing. She was patient and submissive through it all, never once murmuring or complaining.

She died firm in the faith, and in the hope of a resurrection from among the dead. She has not long to wait for that day will soon appear,—the dawn is breaking,—the enemy death will be destroyed,—immortality and eternal life will be bestowed upon those who continue faithful to the end.

The funeral discourse was delivered by Elder J. S. Miller, of the Christian Church, from 1 Thess. iv. 13, after which a large concourse of relatives and friends followed her to her last resting place, to await the coming of the Life Giver.

Brethren, when we meet again in annual conference, our number will be one less, Sister Ada will be missed. Many, no doubt, will remember the excellent exhortation she gave in the social meeting. How she admonished us to be faithful unto death, and receive a crown of life when Jesus comes. Will we do it? That we may exemplify the Christian life and character of our esteemed sister, conduct our lives in conformity to his will, and finally clasp immortal hands on the Evergreen Shore, is the prayer of your unworthy brother.

J. J. CADY.

Emma Viola Hahn Freeman, was born in Stark Co., Ohio, Dec., 22, 1863. Died April 18, 1894, aged 30 years, 8 months and 27 days. She was a daughter of our esteemed and quiet Sister Hahn, a member of the Gospel Grove Church, who died a few months ago.

Mrs. Freeman was a resident of of Sidney, Kosciusko Co., Ind.

She left a husband, one son, two sisters and a brother, to mourn her untimely death. I had known her from early girlhood. She was of a retiring disposition, kind and affectionate.

Funeral conducted by the writer. It is sad for one standing in the relation of wife and mother and so young in life to be snatched away from the love and endearments of home, to leave the family lonesome and grief-stricken and desolate. But every day repeats this bitter experience. The breaking of family ties must go on until all things are made new. The sweet refrain of redeeming love, "no more death" will be sung some day, and tears will be wiped from all eyes.

JOHN L. WIXOM.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. i. 7, 8.

Faith Given Power.

"The barrel of meal shall not waste, neither shall the cruise of oil fail." 1 Kings xvii. 14. When the poor widow arose on the day of Elijah's arrival and took a look into her pantry, how her heart sank. She probably never came any nearer giving up in complete discouragement than she did just then. But a few hours later she was singing about the house as happy as a lark. What caused the change? Did the barrel become full of meal? No. Did the cruise run over with oil? No. Then why did her heart become so light? Simply because she had stopped living by sight, and had begun to live by faith. She looked away from her poverty and found joy and peace in the word of God. In the morning she had looked into the empty barrel, thought of her hungry child and sat down to weep, but in the afternoon she looked at the promise of unfailing supply which the man of God gave her, and rejoiced. Her anxiety all left her the minute she began to trust. From all that she could see, she was just as bad off after she had fed the prophet as she was before he came, but as long as she had God's word that her supply should not become less, she could look want in the face, and still feel safe. When she went to scraping the barrel to bake the prophet's cake, she didn't care whether there was a spoonful left or not. She was not concerned whether rain came soon or late. She did her part faithfully as directed, and left all the rest to God. No famine or panic can destroy the peace of those who have a faith that takes hold of God.—*Ram's Horn.*

Luxury in Travel.

The North-Western Line, embracing nearly 8,000 miles of standard railway, has long been known as one of the most progressive railways in the west, and it certainly merits this distinction, as we can testify from an extended trip recently made over a major portion of its lines. One of the handsomest trains we have ever traveled in (and nobody could wish for finer service) is the "North-Western Limited," leaving Chicago at 6:30 P. M. daily for St Paul, Minneapolis and Duluth. It is vestibuled throughout and lighted with gas, and has been justly described as the most complete and elegant train in the west, the Hon. T. B. Bryan, vice-president of the World's Fair Commision referring to it as "the finest on wheels." One has but to glance at the rich upholstering, tapestry, ornaments and carvings to confirm the fact that the highest degree of the car-builder's art has been employed in the construction of the handsome equipment of this North-Western flyer. The coaches, library cars, the 16-section palace sleeping cars and the compartment sleeping cars, each compartment being supplied with hot and cold water and lavatory, certainly seem to preclude the possibility of further improvement in making travel a luxury. Supper is served in the elegant dining car, and the buffet-library car is well stocked with reading material, metropolitan dailies, magazines and leading pictorial publications for the evening's entertainment. The management of the Chicago & North-Western R'y believes that perfect service is the strongest possible advertisement for securing passenger traffic, and we are told by one of its officials that its train service and accommodations are always carefully planned with this end in view. The results are so satisfactory that a person who once goes over the line generally selects it whenever and wherever he goes. M. 9 and 23.

The Reason Why

The Wisconsin Central has become known as the popular route for tourists and pleasure seekers, is because it pays particular attention to this class of travel and caters to the comfort and convenience of its patrons. Its trains are equipped with the finest Pullman sleeping cars, parlor cars, and dining cars in which the meals are unexcelled. It is the "travelers choice" to all the principal summer resorts in the northwest, and Yellowstone National Park.

Maps, time tables and guide books will be mailed free upon application to Jas. C. Pond, Genl. Passr. Agt., Milwaukee, Wis.

…ut of the vine, ye are the branches: he that abideth in me, the same beareth much fruit: for apart from me ye can do nothing." John xv. 5. Rev. Ver.

When I was a student at Princeton, Prof. Henry had so constructed a huge bar of iron, bent into the form of a horse-shoe, that it used to hang suspended from another iron bar above it. Not only did it hang there, but it upheld four thousand pounds' weight attached to it! That horse-shoe magnet was not welded or glued to the metal above it; but through the iron wire coiled around it there ran a subtle current of electricity from a galvanic battery. Stop the flow of that current one instant, and the huge horse-shoe dropped. So does all the lifting power of a Christian come from the currents of spiritual influence which flow into his heart from the living Jesus. The strength of the Almighty one enters into the believer. If this connection with Christ is cut off, in an instant he becomes as weak as any other.—*T. L. Cuyler.*

The Thebans in their armies had a band of men called the holy band, consisting of such men only as were joined together in the bonds of love, as would live and die together. These were made great account of, and esteemed the strength of their armies. Such a holy band every society of Christians should be.—*J. Trapp.*

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross,	5.00

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for ons who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$185.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Take the Nickel Plate Road to all points East. Elegant Wagner Buffet Sleeping Cars on all trains. Rates always the lowest. Tickets on sale at all coupon ticket offices, or address B. F. Horner, G. P. A., Cleveland, O.

Conference Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C. & N. W. R. R. 20 miles west of Marshalltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have attended year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now. It may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee.

A. J. EYCHANER.

Iowa State Conference Program. Nevada, June, 7-17.

Thurs. June 7, 8:00 P. M. Song Service and address by the Chairman.

Friday June 8, 10 A. M. Bible Reading conducted by A. J. Eychaner. 2:00 P. M. The Bible.—G. M. Myers, followed by a discussion of the subject. 8:00 P. M. The Gospel as revealed in the Old Testament.—J. A. Eychaner.

Sat. June 9, 10:00 A. M. Sabbath School and Bible Readings, by Sabbath Keepers. 2:00 P. M. Christian Purity.—Libbie Palmer. 8:00 P. M. The Covenants.—G. M. Myers.

Sun. June 10, 9:00 A. M. Bible Reading led by G. M. Myers. 10:30 A. M. The Christ, as he was, as he is, and as he will be.—Geo. Moyer. 2:00 P. M. Song Service. 2:30 The Gospel as taught in the New Testament.—A. J. Eychaner. 7:30 Song Service. 8:00 P. M. The inheritance.—G. M. Myers.

Mon. June 11, 10:00 A. M. The Ordinances to be kept.—A. Hipsher. 2:00 P. M. Immortality of Man.—F. Wilson. 8:00 P. M. The Resurrection.—J. M. Primmer.

Tues. June 12, 10:00 A. M. Our Papers.—A. J. Eychaner. 2:00 P. M. The Christian character.—Edith Anderson. Our Needs.—G. M. Myers. Bible Questions and answers.

Wed. June 13, 10:00 A. M. The Coming Age.—Ida Marsh. Church Organization and work.—C. R. Chown, followed by five minute speeches. 2:00 P. M. Oration.—Karie Tillman. Essay.—God's Everlasting Kingdom.—Mrs. Adda Binkard. 8:00 P. M. Are we Israelites? or where are the ten lost tribes?—A. J. Eychaner.

Thurs. June 14, 10:00 A. M. Essay, Miss Etta Appleyard. Lecture, The hour of success. 2:00 P. M. Essay, Miss Hattie White. 8: P. M. The Covenants of Promise.

Friday June 15, 10:00 A. M. What must I do to be saved?—J. M. Primmer. Evangelistic Work. 2: P. M. Essay.—Miss Minnie Myers. Educational Work. Hymn Book. Letter Reading. Resolutions. 8:00 P. M. The Millennium and eternal Age.

Sat. June, 16, 10:00 A. M. Faith and Prayer.—Nellie Hill. What I believe.—Five minutes speeches. 2:00 P. M. The Kingdom of God. Edith Anderson. Recitation.—Minnie Myers. 8:00 P. M. Christian Charity.—Libbie Palmer.

Sun. June, 17, 10:30 A. M. Baptism. 2:30 P. M. The Mission of Jesus. 8:00 P. M. The Duty of the hour. Exhortations.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$54.00
EXPENDITURE.	
Previously used	$30.20

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the Home-Seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 10th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago. m2-9-16 ☞

Cheap excursion saratoga and return on occasion of the Presbyterian General Assembly Meeting, May 17th to 29th inclusive. Take one of the fast through trains on the Nickel Plate Road.

Meeting of Grand Lodge F. and A. M., Indianapolis, May 22-23, 1894, for which occasion the L. E. W. R. R. will sell tickets at one fare for the round trip. Tickets good to return May 24, 1894.

Rates to California greatly reduced via Pennsylvania Lines. The Midwinter Fair at San Francisco and the numerous other attractions in the wonderland beyond the Rocky Mountains can be enjoyed by persons of limited means as the round trip rates has again been materially reduced via of Pennsylvania Lines. Passengers can select any of the several routes from Chicago and St. Louis and the return limit is ample for a satisfactory sojourn. For details apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penn.

Saratoga and return very cheap on occasion of the Presbyterian General Assembly, May 17th, rates always the lowest, via the Nickel Plate Road.

IMPORTANT NOTICES.

All persons addressing or should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what is now advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 368 pages, 4th edition. Cloth, 60 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." Also of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

BOOKS.

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Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1866. 3. Immateriality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 50 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 50 for 25c; 100 for 50c.

Age to Come not a Heresy. By H. V. Reed.

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Can you Believe a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. 27 above in the title of a 4 page tract. Price 5c. each, 25 for 50c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1893, by Jos. Lester. Can be had at this office at 10c., each, 3 for 25c, or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 72 pages, by W. Biddle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things, Carrie Williams. This little book of 110 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising Antiquities, Biography, Geography and Natural History, with fifteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.00; Library binding $5.00.

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Key Words, or the Key wherein a Hebrew and Greek Concordance to certain words which throw important light on great doctrines, is reference manual. By Wiley Jones. 95 pages, cloth bound, for 25 cts.

The Law, the Covenants, and the Sabbath. By L. G. Thomas, Fifty page. "The Law, the covenants, and the sabbath. Also an Epitome of the Great Salvation," and an Appendix including various other subjects, in brief. This work contains 250 pages; cloth bound, price $1.00.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. C. E. Williams. Tore in a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 105 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cts.; 12 for $1.60; 50 for $4.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four pieces of Sacred Text to go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work into their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodcock, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cts. each, and can be had at this office.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 54, Ex. Sun.	12:30pm	For St. Joseph,
No. 56, "	10:10am	& South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00am	For Terre Haute.
No. 53, "	12:50pm	"

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Time Table Effective Sunday, May 20th, 1894.

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Dark Faced Type denotes time from 12:00 M. to 12:00 Midnight. Light Faced Type from 12:00 M. to 12:00 Midnight.

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Westward.	9	15	29	5	35
	AM	PM	AM	PM	PM
Pittsb'gh, lv.					
Alliance					
Canton					
Massillon					
Wooster					
Mansfield					
Crestline, Ar.					
Bucyrus					
Lima					
Van Wert					
Ft Wayne					
Arcola					
Columbia City					
Larwill					
Pierceton					
Eagle Lake					
Warsaw	5 35	4 25			
Etna Green					
Bourbon					
Inwood	6 55				
Plymouth	6 10	5 12			
Grovetown					
Hamlet					
Davis					
Hanna					
Wanatah					
Valparaiso	7 22	6 20			
Wheeler					
Hobart					
Liverpool					
Clarke					
Chicago, ar.	9 00	8 01			
	PM	AM			

Eastward.	20	8	4	30	56
	AM	PM	PM	AM	AM
Chicago, lv.					
Clarke					
Liverpool					
Hobart					
Wheeler					
Valparaiso					
Wanatah					
Hanna					
Davis					
Hamlet					
Grovetown					
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Crestline, ar.					
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Massillon					
Canton					
Alliance					
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No. 23, "	"	10:47pm
No. 160, Local, "	(No passengers)	4:40pm

GOING SOUTH.

No. 33, Passenger, Leaves		12:40am
No. 22, "	"	10:40pm
No. 161, Local, "	"	2:20pm

†Daily except Sunday. *Daily.

No. 11, via Tipton, arrives Bloomington at 9:25p. m., making direct connection with C. & A. Eastern Air Line running Kansas City 8:35 next morning, connecting direct at Kansas City for Denver, Pueblo, San Francisco and all points west. Free reclining chair cars between Tipton and Missouri River for all passengers.

Nos. 9, 10, 11 and 12 connect at Tipton with C. & A. line trains for Sandusky, Bloomington and all points east and west.

For Tickets, Rates and General Information call on O. H. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

H. C. PARKER, Gen'l Manager. CHAS. F. DALY, Gen Pass. Agt. Indianapolis, Ind.

The Church of God at Dutton, Mich., meet for worship every Lord's day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every Sunday. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alonzo Adams, comes as often as he can. Wm. Greene, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 A. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kuhn, Kessler, or H. L. Lemmon, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilton, Elder; Rhue Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. S. Steele. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Benner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Bidel & Keller's Hall, Castalia and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mattie E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haden and Sid. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, MAY 16, 1894. NO. 19.

Poetry.

SLEEP.

He giveth his beloved sleep.—Ps. cxxvii. 2.

He sees when their footsteps falter, when their hearts go weak and faint,
He marks when their strength is failing, and listens to each complaint:
He bids them rest for a season; for the pathway has grown too steep;
And, folded in fair, green pastures, he giveth his loved ones sleep.

The weary and worn-out children that ask for the day-light's close,
He knows that they all are longing for home and the sweet repose;
So he calls them in from their labors ere the bad-ness comes to their sleep.
And of early watching over them, he giveth his loved ones sleep.

He giveth it, oft, so gently that a mother will touch to feel
The tide-mark of the salty pillows so tenderly on her breast:
Forgetful, in sore the trials and sorrows that made them weep.
For with peace a soothing promise, he giveth his loved ones sleep.

He giveth it: friends, the dearest can never this boon bestow;
But he touches the drooping eyelids, and places the features so:
Their foes may gather about them, and storm-clouds may round them sweep,
But, guarding them safe from danger, he giveth his loved ones sleep.

All clouds of the dim and future, all fears that appear today,
Like a dark, that clear in the shall hit, have noiselessly passed away;
No call, or clamor can rouse them from slumber—no pain, and sleep!
For only His voice can reach them who giveth his loved ones sleep.

Weep not that their tolls are over, weep not that their race is run;
God grant we may run as calmly who work our work, as their's is done!
Till it on we will pass with gladness our watches to keep,
And rejoice in the sweet assurance, he giveth his loved ones sleep.

Original.

The Christian Religion, Pure and Holy.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus i. 15, 16.

Christianity as it is revealed in the Scriptures of truth is pre-eminently a religion of purity. In this respect it forms a striking contrast to every other religion not of Divine origin. The religion of the ancient Egyptians, Babylonians, Greeks and Romans, being founded upon the worship of the creature instead of the Creator, partook of the nature of that which is unclean and corruptible; and "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts," etc., Rom. i. 18-32. And the idolatry of today is no purer than that of ancient times. An impure fountain cannot give forth pure water; neither will the wicked deceitful human heart evolute into one of holiness by following its own devices. Christianity is not of the earth—it is of heavenly birth. It is "the wisdom of God in a mystery, even the hidden wisdom:" revealed to the apostles by the Spirit, as it was not made known unto the sons of men in other ages, and has been published to all nations in the word of the truth of the gospel. "The manifold wisdom of God" is displayed in the gospel, and presents a striking contrast with the wisdom of this world; for when the world by its wisdom did not know God, it pleased God by what the world calls the foolishness of preaching to save them that believe. 1 Cor. i. 20, 35. The Apostle James shows the difference between the wisdom of God and of men. *That* which is from above is pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; but that which is not from God, is earthly, sensual, devilish, producing every evil work. Jas. iii. 15-18.

That the Christian religion is from heaven, and therefore Divine, can be satisfactorily and abundantly proved by both external and internal testimony. A tree is known by the kind of fruit it bears. Jesus asks "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Matt. vii. 17, 18. Infidels, either ignorantly or wickedly, charge Christianity with being the cause of war, rapine, bloodshed, misery, etc., etc., found in and practiced by what are called Christian nations, when in fact is no nation or kingdom upon earth governed by the heavenly principles of the gospel of Christ. Christianity is not responsible for the deeds of wicked men, who may have assumed its name for sinister purposes, or worn its garb in order to deceive the unwary. It can only be judged properly by the principles upon which it is founded, and by the faith and practice of its sincere followers. No one yet has brought a reasonable objection against the teachings of Christ, or the purity of his life. Even those of his enemies sent to arrest him, returned to those who sent them, saying, "Never man spoke like this man." John vii. 32, 45, 46. And Pilate, who condemned him at the request of the Jews, three times declared to them "I find no fault in him," John xviii. 38; xix. 4, 6; and in proof thereof, "he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Matt. xxvii. 24. Well might the apostle Peter say of him, "Who did no sin, neither was guile found in his mouth," and whose blood was precious, "as of a lamb without blemish and without spot." 1 Pet. i. 19; ii. 22. If such was the character of the Good Shepherd, who gave his life for the sheep, then those who profess to be his followers, "should follow his steps," and "so walk, even, as he walked." 1 Pet. ii. 21; 1 John ii. 6.

Whatever may be the conduct of those who profess to be Christians, whether they honor or disgrace that "worthy name by which they are called," nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19. While it is a comfort to be assured of the fact that the Lord knows and cares *for his own*, still it will greatly add to that consolation for us to know that *we are his*. How may this knowledge be obtained? Is there any certainty about it? Are we to depend upon our own *feelings*, or upon the word of the living God? Most assuredly upon the latter, if we would *know* the truth of the matter.

Christians of the apostolic order are chosen of God "for salvation through sanctification of spirit and belief of the truth, whereunto he called you by *our gospel*, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. ii. 13, 14. This *high, holy*, and *heavenly* call of the gospel, in sanctification of spirit, is in order to *obedience* and a sprinkling of the blood of Jesus Christ. 1 Pet. i. 2. This sanctification or cleansing must be obtained in a legitimate way. Jesus prayed "sanctify them through thy *truth*; thy *word* is truth." John xvii 17. The word of the truth is in the gospel which was preached by the apostles. Col. i. 5, 6, 25. This word is the incorruptible seed, by which we are begotten, Jas. i. 18; 2 Pet. i. 23, 25; 1 Cor. iv. 15; and by which we become the children of God—*purifying* our hearts by *faith*, and by *obeying* the truth, Acts xv. 9; 1 Pet. 22; "for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 26, 27. It is by obeying this form of doctrine that we are made *free from sin*, and become servants to God, bearing fruit unto holiness, and at the end obtaining everlasting life. Rom. vi. 17-23. As it is the design of preaching the gospel to save those who believe and obey its requirements, the obedient ones are selected for the name of the Lord; and become "a chosen generation, a royal priesthood, an holy nation, a peculiar people; in order to show forth the praises of him who has called them out of darkness into his marvellous light." 1 Pet. ii. 9, 10. The gospel calls us to *glory and virtue*—to obtain the *salvation* which is in Christ Jesus with *eternal glory*—to lay hold on *eternal life* and to walk worthy of God, who has called us to his *kingdom* and *glory*. 2 Pet. i. 3; 2 Tim. ii. 10; 1 Tim. vi. 12; 1 Thess. ii. 12.

Now, brethren, in the light of the foregoing passages, and of your knowledge of the gospel call, may I ask you, whether we are living and "walking worthy of the vocation wherewith we are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace?" Eph. iv. 1-3. Are we careful to maintain the doctrine comprised in this unity of the Spirit, and as enumerated by Paul in verses 4 to 6? *Seven units*,—seven pillars supporting the truth of our holy religion. "One body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is sound doctrine, and comes to us from high authority. The apostle Paul, exhorted both Timothy and Titus, his sons in the faith, "to preach the word;" to "hold fast the form of sound words;" "speak the things which become sound doctrine;" take heed unto thyself, and unto the doctrine; continue in them: *for in doing this* thou shalt both *save* thyself, and them that hear thee;" for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned to fables." Surely that time has come—perilous times of the last days—when men shall be lovers of their own selves, etc., "having a form of godliness, but denying the power thereof; from such turn away." But if any man "consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing, etc., from such withdraw thy self." These instructions given to the apostle concerning doctrine show its importance, and how anxious he was that these two evangelists should "hold fast the faithful word as they had been taught." But he also exhorted them to be examples to the believers, "in word, in conversation, in charity, in spirit, in faith, in purity," in all things showing "a pattern of good works—in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned, etc." As Christians, we are called upon to "adorn the *doctrine* of God our Savior in all things;" and "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people, zealous of good works." Titus ii. 10-14.

We may learn from these quotations, that the religion of Christ is a pure, clean, and holy religion. Its professors are called upon to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1; "for God has not called us unto uncleanliness, but unto holiness." 1 Thess. iv. 7; and the Apostle Peter exhorts us, saying, "As obedient children, *not* fashioning yourselves according to your former lusts in your ignorance; but as he who has called you is holy, so be ye holy in all manner of conversation (or behavior;) because it is written, Be ye holy; for I am holy." 1 Pet. i. 14-16. God, our heavenly Father, is holy, righteous, and perfect; and his children ought to bear his likeness; —to stand perfect and complete in all the will of God; and though once alienated from the life of God through ignorance and wicked works, they have been *reconciled* and *adopted into his family* through the death of Christ. Their hearts have been sprinkled from an evil conscience through the sprinkled blood of Jesus Christ, and their bodies washed with pure water by immersion into his name for salvation. Thus purified and cleansed in the bath of regeneration, they have been born again, or from above, and have become new creatures in Christ Jesus, created in him for good works, before ordained of God that they should walk in him.

Holiness of life, purity of character, and sanctification of the *entire being* is taught by Jesus and his apostles, and is required of all who profess to be the children of God. The apostle Paul prayed for the Thessalonians, saying, "and the very God of peace sanctify you wholly; and may your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. A Christian cannot be holy and blameless, and continue in sin. God forbid. How shall we that are dead to sin, live any longer therein?" Rom. vi. 2. Jesus said, "Blessed are the *pure* in heart, for they shall *see* God," Matt. v. 8; and we are exhorted to "follow peace with all men, and *holiness*, without which no man shall *see* the Lord." Heb. xii. 14. And the apostle John says, "and we know that when he shall appear, we shall be like him, for we shall *see* him as he is. And every man that hath this hope in him *purifieth* himself, even as he is pure." 1 John iii. 2, 3. Christ "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. i. 4; "Christ loved the church, and gave himself for it; that he might *sanctify* and *cleanse* it in the bath of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25-27. The disciples of Christ are not of the world, even as he was not of the world, John xvii. 16; they have been separated from it by the truth. "If any man love the world, the love of the Father is not in him." 1 John ii. 15. Hence there is to be no coquetry with the world, no yoking together with unbelievers, no fellowship with unrighteousness, no communion with darkness; for what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Entire separation from unclean things, persons, and practices is required of the sons and daughters of the Lord Almighty. 2 Cor. vi. 14-18. In the language of Paul, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 1, 2.

Christians cannot serve God acceptably with a *conscience* defiled by sin, or a *body* tainted with impurity. "Know you not that your body is the temple of the Holy Spirit?" "If any man *defile* the temple of God, him will God destroy." 1 Cor. vi. 19, 20; iii. 16, 17. The impure, the unrighteous, in fact all who practice iniquity will be excluded from the holy city, the new Jerusalem: will have no inheritance in the kingdom of Christ and of God. Eph. v. 5; Gal. v. 19-21; 1 Cor. vi. 9, 10; Rev. xxi. 27. None but those who have *clean* hands, and a *pure* heart, shall ascend into the hill of the Lord, or shall stand in his holy place. Psa. xxiv. 3-5; xv. 1-5. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. vi. 7, 8. Amen.

B. WILSON.

Words of Warning.

O! slumberer awake, Arouse! Shake off that lethargy. Come out of that haze and mist. Buckle on your armor, stop that dreaming of riches and power and pleasure. Fill and trim your lamp brighter, hold it high, that the millions dying in darkest corners of the earth may see the light and come to be guided by its brightness to eternal life and pleasures that will not end, to riches everlasting, and to power that will not corrupt. Call aloud from the hilltops. Send God's voice through all the land. There are millions starving for the bread of life. Will we withhold it and let them die unsaved? Jesus died to save them. God has left the work in our hands, shall we while we have money or strength allow the messengers of the Gospel to be idle, for ease of some luxury we want to buy, or because we want to lay aside enough for a rainy day.

"Let him know, that he that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James v. 20.

Oh! I wish I was a millionaire, that out of every thousand I owned I could send a preacher into new fields, and send books and tracts to all who are too poor to get them, and to those who never heard the gospel, never heard the glad tidings. But if I got my wish perhaps my heart would become hardened, and I would not hear their cry for help. God knows best, dear Father, thy will not mine be done.

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. vi. 7, 8, 9, 10.

We are surely nearing the end. We can almost see the red dawn in the east, the dawn of that bright morning of eternal spring. We are surely now in that time of trouble. Take up a daily paper and read for yourself. The whole world appears to be crazed, to have gone mad. The papers are gorged with the most appalling crimes the wicked and cruel imagination of man can invent. Nihilists, anarchists, labor strikes, white caps, and other lawless bands too numerous to mention, have taken the law in their own hands. The law that used to protect us, seems to be paralyzed and helpless. There have been three men killed within six miles of us since Christmas, and the law did nothing to punish the criminals. Two men committed suicide one day within twelve miles of our home but week on account of financial troubles. Men breaking up and drawing others into the great whirlpool of bankruptcy with them. The whole world seems to be bankrupt, gold is hidden somewhere. The starving and hungry millions who are out of work in the cities will soon grow desperate and will make a mad rush for the banks and money vaults of those millionaires. They will fight like savages. Oh no! nothing can stop them. They are fighting; for bread, they are fighting to save their wives and little ones. They will show no mercy, they received no mercy from you. You drew your silken robes around you when you passed them in the street, fearing you might touch their rags. They are driven desperate by cruel hunger. We can expect nothing but murder and robbery from them. All Europe is preparing for war. The next war will be more than boy's play. Men have invented more destructive machinery for fighting than they ever had before. "And ye shall hear of wars and rumors of war, see that ye be not troubled, for all these things must come to pass: but the end is not yet, for nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places." Matt. xxiv. 6, 7.

"And there shall be signs in the sun and in the moon and in the stars. And upon the earth distress of nations, with perplexity; the sea and waves roaring. Men's hearts failing them for fear, and looking for those things which are coming on the earth, for the powers of heaven shall be shaken." Luke xxi. 25, 26.

Thousands are killed by railroad accidents, mine disasters, storms and many other ways. It is not surprising that there are so many papers published, the number we had a few years ago could not hold the great load of crimes and accidents and troubles of every description that crowd the press of today. Surely perilous times have come, but we have not reached the worst yet, "And except the Lord had shortened those days, no flesh should be saved. But for the Elect's sake whom he hath chosen, he hath shortened the days." Mark xiii. 20.

O, what great love, are we worthy? "Come my people enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Isaiah xxvi. 20, 21.

Whither shall we fly for refuge? We cannot depend upon our own strength, to whom shall we go? "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Isa. xxvi. 4. Dear followers of the lamb, are we trusting in him, or are we trusting in our own strength?

"Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. iv. 4, 5, 6.

Finally brethren, pray for us, that we may be accounted worthy of eternal life.

VIOLA V. SKEELS.

Where are the Dead?

Job asks the question in another form: "Man giveth up the ghost and where is he?" Mark, he does not ask, "where is his ghost," but "where is he," the man? Human philosophy has never been able to answer this question. Science throws no light upon the dreary abodes of death. All is alike dark to human reason and speculation. Poets have sent the spirit into far off worlds beyond sound and sense. Theologians have invented a hell and a heaven for the spirit after the body dies, and spiritualists have opened up sort of a spiritual commerce with the departed shades. But in all these theories we find nothing satisfactory, nothing real. Aside from the Bible there is no light shining upon the gloomy land where the dead are sleeping. That period between death and the resurrection seems to be a quiet sleep for the weary, aching head, says, "O that thou wouldst hide me in the grave; that thou wouldst keep me secret until thy wrath be passed; that thou wouldst appoint a set time and remember me." This looks like rest. David points to the same sweet repose in the 6th Psalm; "Return O Lord, deliver my soul: O save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks." Again says David; "The dead praise not the Lord, neither any that go down into silence," Psa. cxv. 17. "The grave cannot praise," says Hezekiah. The whole volume of inspiration is a unit against the idea of the dead being in some fairy world. "If I wait, the grave is my house," says the man of Uz. If, then, the dead are in quiet sleep awaiting the coming day of life, how precious to the dying children of earth is the promise of life and the resurrection. Christ was placed in the grave, but it could not hold him. The hour is coming when the dead shall hear the voice of the Son of God and come forth. Those who fall shall rise and amid the growing brightness of the perfect day they will wear the crown of life, victorious over death.

The sepulcher of David was with Israel when Peter was discoursing on the day of Pentecost to the multitudes, and it was there said, "David is not ascended into heaven." No promise this side of the resurrection. That is the day of life, of the crown of victory. Men may strive to beat back the tides of death, but they will surely come. There is a light shining in the lonely grave; there is a promise to the quiet sleeper; there is a hope beyond the night of dreary watching. The life age is about to dawn, the golden lamp of faith will yet shine brightly in the valley of death, and beyond we behold the Dayspring from on high. We have reared monuments to our dead; we have written epitaphs on marble; we have watched over the silent grave with bleeding hearts. But this is not all. We have heard the prophecy from the sacred depths of God's own eternal truth; "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew shall be as the dew of herbs, and the earth shall cast out her dead."

Death holds some, the grave holds others, while others are sleeping on the ever moving floors of the sea. But from all these the resurrection voice from the great white throne will call them forth to golden crowns shining beyond the reign of death.

The dead, then, are awaiting the morning; they rest in hope, and when quickened from their earthly pillow will come forth in the white robes of Immortal life, bearing palms before the ever blessed King. "I shall be satisfied," says David, "when I awake with thy likeness." The awakening comes in the morning of joy after the night of weeping is past. Glorious hope! Blessed assurance! We will wait in patience, bear the burdens, hold fast the promise and trust Him who is the Resurrection and the Life." —*Hon. J. Reed, in 1875.*

We cannot serve God by doing things tomorrow which should be done today. There is too much of this dallying in the Lord's work. If we wish to serve him truly we should enter into his service with earnestness today; tomorrow will bring its own particular duties.

[illegible], Corresponding Editor.

GOSHEN, INDIANA, MAY 16, 1894.

☞ The address of any correspondent of this paper will be sent to any one wishing it, on application.

THE question regarding the anointing of the sick with oil, must go over for a week.

SOME one has said that he treated the difficulties of the Scriptures as he treated the bones of the fish he may be eating, lays them aside and eats the fish. Time may solve the difficulties—if not, eternity will.

WE wish to call the attention of the friends whom we have trusted since the beginning of the year, and some for a longer time, to the fact that it is hard times, and we need our money. We dislike to make this request, and hope it will not be necessary to do so again.

BRO. J. F. WAGONER writes that he has lately visited Clinton Co., Ind., and that "nine were immersed into the all-saving name, and others almost persuaded. 'The entrance of thy Word giveth light.' God help us to let the truth be heard, and may his blessing attend its proclamation." We say, Amen.

A GERMAN poet has said, "He is happiest, be he king or peasant, who finds his happiness at home." We rather except to this. We think that a man who carries happiness into his home, must be happier than one who *finds* it there; because it is more blessed to give than to receive.

THE news from the coke region on the 8th was to the effect that 17000 coke ovens are shut down, and that notices have been posted with skull and crossbones, reading: —"All men who go to work prepare to meet your God." Indeed these are troublous times, and men show by the way they shake their heads that the outlook from a human standpoint discourages them.

A DISPATCH from London April 30, says that the bullet-proof coat invented by a Prussian tailor has just been tested before twenty of the war ministry, the general staff, artillery and engineers. Shots were fired at ten spaces and the trial was a complete success. From a human point of view this will necessitate another mode of warfare; inventive genius will be at a premium again. Some weapon will be wanted that will pierce the coat, and untold millions will be wanted to make the change. Will the people stand it?

THERE are still a few writers who deem it their special business to criticise. If, in the course of writing, a brother makes a statement they do not exactly agree with, instead of writing out their own views clearly and pointedly, they make a personal onslaught and wound the feelings of a friend and brother. Is this right? Is it Christ-like? Is it as you would be done by? But some one will say, Do not write if you are afraid of criticism. That is not the point. Each one who writes should do so with a purpose of doing some good to some one, and by presenting to others your thoughts and the result of your research, kindly and clearly, you are sure to benefit. On the other hand, personal mention, in harsh criticism, is meant to injure the work of another, consequently hurt them.

"THE Second Coming of Christ," which was the "Blessed Hope" of Paul and his brethren, was discussed by the Presbyterian Ministers' Club on Monday the 7th inst., but judging from the newspaper report of it, little divine testimony was presented; but the paper read by Dr. McGrifferth, of Astabula, dealt with the various *views* that had been advanced on that subject. In the discussion that followed, Dr. Hall said that probably ten thousand articles and books had been written on the subject, and scarcely two of them agreed. Ten thousand *different views*, and yet we can see that they are for that reason all human views. Oh, why not take the one Divine view, and settle it? Surely such preachers preach a long way *from* the Bible.

[illegible] and prayed, and prayed, and prayed, and prayed, and yet "would not give the afflicted one a farthing!" they ought to have read what the angel of God said to Cornelius, and saved themselves the trouble of praying and fasting and groaning for nothing: "Thy prayers and thine alms are come up for a memorial before God."

THE brotherhood in these trying times must be careful not to weaken and distract themselves by anticipating what might possibly be —things not yet in sight, and if they could be seen could not be changed. The duties of the hour will keep us busy, if faithfully done. The Lord knew all about it when he said, "Sufficient to the day is the evil thereof."

PRAY, *pray, pray* we often here enjoined; it is offered as a specific for every ailment, of every person, and of every class of persons. And we have no doubt it would sound very dreadful to be told that prayer will not, *cannot* give us an interest in Christ. A person *out* of Christ, has no interest in him; and prayer will not induct him into Christ. It is an awful position to be in, to have no one through whom prayers can be offered to God. This is the position of all who have not, after faith and reformation put on the Lord's Anointed in the adopting ordinance. Oh, how it pains us to hear sinners pray when we cannot make them see what they lack—an interest in Christ, and the way to secure it.

SAD sights have been witnessed in Cleveland of late. Only the most energetic measures could quell the thousands of rioters who were breaking factory windows and ordering all the operatives out. From five to ten thousand would listen to inflamatory speeches on the square and then visit all the works that were in operation, with their weapons in their hands, and several fierce battles have been fought during the week, and the rapidly falling batons and bleeding heads carry back to the dread *riots* in the old country fifty years ago. Things are in a bad state when granaries groan under their loads, while hundreds of thousands hunger.

"THE sun is the center of the movements of all celestial bodies in the solar system. It is from him that all the energies developed on the surface of the earth and on the other planets incessantly flow without draining their source, and yet all the action on our earth is carried on by the two thousand three hundred millionth part of the force radiated by the sun, for this is all that the earth can grasp of the sun's rays; and it is by this *fraction* of his mighty power that all the earth's work is done." Reading these lines of the astronomer Guileman we naturally think of him who said, "I am the light of the world." How much of his light and love and power do we comprehend? It is said that when Humboldt was dying, he said "Draw back that curtain, that I may see the sunlight once more." But [illegible] this groaning creation in its [illegible] of death, in its darkness of [illegible] and oppressions and cruelties [illegible] crimes, making even its goodness an object of pity should lustily say, "Draw back the curtain," that the sun of righteousness might shine forth, and lumine this dark vale of tears.

Death's Doings.

It is our painful duty to record the death of Sister Mary Bullock, beloved wife of Bro. James Bullock, of 808 Union Street, Cleveland, Ohio. For a number of years she had been occasionally suffering acutely from dyspepsia, and having in the past winter had a severe attack of la grippe, it aggravated her old trouble so that she could scarcely take any nourishment for several months, and so literally starved to death, while a score of loving hearts were ready to gratify her every wish. Her sufferings are all over now;—she fell asleep in Jesus on Thursday May 3rd, 1894, aged 62 years and one month, leaving the dear husband of her youth to struggle on to the end of life's journey alone. But happily he sorrows not without hope of a joyful reunion when the King in his beauty shall come. A number of years ago they both laid hold of [illegible] set before us, in the gospel and have experienced its sustaining power in all the trials of life.

It is gratifying to know that the dear deceased one not only gave intellectual assent to the truth; she believed with the heart; it so influenced her life that her friends and neighbors took knowledge of her that she had been with Jesus and learned of him. Her gratitude to God for the light that illumined her path induced her to labor faithfully with all who would listen to the joyful sound, with the hope that they too might fall in love with the Truth as it is in Jesus and finally share God's great salvation. We are hopeful that some of the seed found congenial soil.

While strength to express herself remained, it was blessed to witness the power of truth believed while consciously descending into the dark valley. She would sometimes seem to have an overpowering realization of the love of God and of Christ; and on one occasion while reading the 17th chapter of John to her, she exclaimed oh, brother, "why don't we love him more?" Yes; the calm assurance that her name was in the Lamb's Book of life, and that she would in a little while hear his voice and come forth to life free from sorrow and pain and apprehension of parting, was blessed to witness; and excited the wish of all who witnessed it, to die the death of the righteous. She had no long running account to settle with the Lord—no unfinished business on hand when she fell asleep.

The funeral services were held at the Church of the Blessed Hope on Sunday May 6th. It was filled with those anxious to show their love and esteem for one whose kindness of heart and Christian deportment endeared her to all who knew her. Profound attention was given to a discourse founded upon the words in the 27th and 28th verses of Hebrews ix.; we then bade her farewell till the trumpet shall sound, and tenderly laid her away in Lake View Cemetery.

M. JOBLIN.

Letter Drawer.

Dear Brother Underwood:

I take pleasure in informing your many readers of the noble and praiseworthy efforts of brother S. R. Clinkenbeard, in proclaiming the unsearchable riches of Christ, throughout Fannin County. He is a man that has the courage of his convictions, and gives them the unadulterated Word with telling effect. The white settlers of the Indian country are calling for him to come over into Macedonia as it were. Yours in the one hope.

T. C. BLAKEY, M. D.

Dear Restitution:

Enclosed find draft for my subscription. I have been a reader of the paper nearly thirty-four years and feel that I cannot do without it. Among the many good letters from the brothers and sisters, I see many familiar names whose acquaintance I made when I first believed. It does me good to know they are alive and holding fast to that which is good. It gives me courage to go on trusting in God who in his own good time will reward the faithful. The time will be short to those looking for the appearing of our Lord from heaven who will redeem us and all mankind from sin and death. Until then we cannot expect anything good from the governments of earth. He will rule in righteousness and bless all as promised in the gospel.

Yours in hope.

S. D. FAHRNEY.

Editor Restitution:

Bro. D. M. Hudler visited the church at Dixon during the first part of April, holding over two Sundays. There is a growing interest in the truth here through his labors. He is very much in earnest, and as one sister says, "He keeps D. M. Hudler in the background and the Word of God in the front;" but his earnestness and love for the truth wins, and we must let people see that we are in earnest if we wish to arrest their attention. At the last meeting, after a very impressive sermon, Bro. Hudler made an earnest call to all to have their names written [illegible] Book of Life, a dear and intelligent lady came forward, thus indicating that she had made a start in the heavenly way, had steadfastly set her heart and mind on eternal things; looking unto Jesus, the author and finisher of our faith. Looking unto Jesus! Oh, dear ones, let us daily look unto Jesus. If we look to him we cannot be looking at worldly allurements. As Bro. Joblin says, "Preach Christ, brethren, his life, example, humiliation, suffering and death." Oh lovely theme, this is the only thing that unites us and answers the question, How shall we succeed? God bless you all.

Bro. Hudler started for Ashton, Ill., where he hopes to awaken an interest in truth. Will Bro. Joblin please tell us how Jesus learned obedience by the things which he suffered, and can his children thus learn? Yours in Christian love.

ALICE KERR.

Dear Restitution:

I would like to say a few words to the brothers and sisters through the columns of THE RESTITUTION, the best paper in the world. It is like so many voices speaking from state to state the same gospel and sentiments. I would like so much to meet you all, brothers and sisters, and talk of heavenly things. Let us try to be prepared to meet when Jesus comes. Let us build upon the Rock. Let us stand firm in the liberty wherewith Christ has made us free, not taking again the yoke of bondage, the bondage of sin. If we can have our names written in the Lamb's Book of Life it will be well.

Your Sister, in the Abrahamic faith, waiting for the coming of the rightful heir to David's throne.

SUE TAYLOR.

Editor Restitution:

Enclosed please find $1.50 for subscription to our most valuable paper, THE RESTITUTION, to be sent to some worthy brother or sister who is unable to take it. How sad it makes me feel to hear of any of like precious faith who are unable to have the paper sent to them, when they, like us, enjoy reading it so much, and in many instances it is the only preacher they have aside from God's Word. We wish we were able to send the paper to all such, but we are poor in this world's goods being dependent on day's work for our daily bread. We like many others are isolated from a church of our faith and deprived the privilege of hearing the gospel preached in all its fulness, but we are striving to live in such a way that we may inherit eternal life in the kingdom of God when Jesus comes to be admired in all his saints. Praying for the success of our dearly prized paper, and the cause it defends.

We remain your brother and sister in Christ.

C. E. & M. J. HATCH.

Editor Restitution:

These few lines will inform you of the death of Joseph Elcock, of West Concord, Dodge Co., Minn. He was for over thirty years a constant reader of your paper under the various names by which it has been known in that length of time. He was born in the County Armagh, Ireland, in the year 1813, and at the age of sixteen came to Canada and settled near Spencerville Greenville Co., at which place he married Eleanor Wilson in 1852. In July 1861 he moved to West Concord, Minn., at which place his wife died, Oct. 10, 1885. He died at his home near West Concord, on the 4th of April, 1894, at the age of 81 years. He was a firm believer in the doctrine advocated by THE RESTITUTION.

Yours, Respectfully.

EZRA ELCOCK.

Editor Restitution:

Please find enclosed $1.50 for my subscription. I am heartily in sympathy with the doctrines advocated in THE RESTITUTION, and I was especially interested in B. C. Simonds' article on "When and How are the nations blessed," It was so good and lucid. Bro. W. H. Wilson's "Coming Bride" is simply grand, and a few of us here can say, Amen! and shout glory! So can we to other doctrines advanced by your people, such as baptism by immersion, conditional immortality, no pre-existence of Jesus, the election of a class to rule over the nations, etc. But, brother, many *false* prophets have risen among us and are scattering the flock. We had several come out of Methodism and after being baptized and doing well for awhile were seduced by a brother who is an apostate to the "Age to come" doctrine. Some are following Russel's teaching, and others are now being led away by pamphlets called the "Flying Roll." In fact we are "sheep without a shepherd." Can you be anything for us? Will you not hear our cry, and "Come over into Macedonia and help us?" There is a great field opened here now for a good man to "earnestly contend for the faith once delivered to the saints." I meet people everywhere who are dissatisfied with their churches and the Salvation Army. We started out to teach THE RESTITUTION doctrine in a nice tent put up by a well to do brother, and for a time had good success, but the adversary began his work, calling it the "Free Gospel Tent." Other preachers were allowed to come, Seventh Day Adventists, under the law, Latter Day Saints, no atonement, First Day, all prophecy fulfilled, Adventists, everything in the past, Flying Roll, man a fallen angel, and Millennial Dawn people, no Lord's coming, until it has become a perfect Babel. A few of us are disgusted, and do not know what to do. Brethren, pray for us. We can still "Delight ourselves in the Lord, knowing that he shall give us the desire of our hearts. * * * for yet a little while and the wicked shall not be, * * * but the meek shall inherit the earth, and shall delight themselves in the abundance of peace." "Now the God of peace that brought again from the dead our Lord Jesus, * * * make you perfect in every good work to do his will."

Yours in hope of the glory to be revealed at the coming of the Lord.

E. D. MCCLEES.

Bro. Underwood:

It is with great pleasure that I write to inform you that we have been made to rejoice by having a dear sister express a desire to put on Christ in baptism. We called on Brother Wagoner and he came and preached on Saturday evening April 28, and on Sunday morning, after which we went to the river and then Brother Wagoner buried our dear Sister Horner in baptism. After our preaching service in the evening another sister came and demanded baptism and Brother Wagoner baptized her, after which he went home rejoicing. This is in a new place. He has left a good feeling and a deep interest and our prayer is that it may be as bread that is cast upon the waters, bringing a good yield, is the prayer of your Brother in the faith.

DAVID FETTERS.

Dear Brothers and Sisters:

I am at Ripley, Ill., having just closed an interesting meeting with four more having put on Christ by baptism. The Campbellites began a meeting just two days before I got here, and they told that I was the man that had broken up some three or four of their churches. We asked them to have a friendly discussion which was denied us. We asked them to compare notes which was also denied us. I find many of our brothers and sisters hid away in the Christian church, paying out their money to preach a doctrine that they themselves do not believe. But, alas, the truth is not popular enough. Brothers and sisters there are so many of God's children wedded to a harlot. "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ and make them members of an harlot? God forbid. What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit." 1 Cor. vi. 15, 16, 17. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 14–18. Brethren, before any one can come out from among them they must first be among them. Then come out, join himself to the one body, the Church of God, unto it living head which is Christ.

We have a number of good brothers and sisters in Ripley and Cooperstown, but they are nearly all of the class James speaks of in Jas. ii. 5. "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" But God has raised up one at that place that seems to be able and willing to bear the burdens of them that labor in word and doctrine, Brother Isaac Fanning, while others are also to do what they are able to do. Sister Jennie Cox and her sister are always ready to do their share, and Dr. H. Bowman and invalid wife are always at their post. May God bless them all is my prayer. Amen.

JOHN POORE.

Editor Restitution:

In reading the various letters in your late issues, I have been encouraged to drop a letter in the drawer. I am living in a city called Troy in New York State with a population of sixty thousand, and it will compare if not go ahead of any city of its size for wickedness, although the city is well supplied with churches of nearly all denominations; and we have got sermons as thick as flies in summer time. We are trying to have them closed up and not allowed to carry on their nefarious business on Sundays. I do not know of any of Abrahamic faith here. I am here alone, and often times feel very lonesome. I am always anxiously waiting for THE RESTITUTION, every week loaded with all the good things, in fact lately we have been having a grand feast with Bro. Joblin's and Bro. Wilson's able articles, and the best of all is that they are in exact accordance with the Scriptures. My prayer is, that they may be spared many years to us to give us meat in due season, they will reap a reward here also in the future There are a few Adventists here who meet every Sunday afternoon at one of the member's houses. I used to attend their meetings till I could endure them no longer. Many of them are members of the orthodox churches. I have great inducements held out to me if I would only send my children to their Sunday schools and myself join their churches. Now how could I join their churches and become one of them, when they deny Christ and his sacrifice for sins? In fact I do not know any doctrines they preach that are in accordance with the Scriptures. They have a form of godliness, but deny the power. The gospel is the power of God unto salvation. Was not the death and resurrection of Christ a portion of the gospel? The Apostle Paul says it was 1 Cor. 15th chapter. Do the orthodox churches believe and teach this? Certainly not, for they do not believe in death. They teach that we are all immortal and live forever, either in happiness or misery. Hence by this teaching they deny the first principles. They have not got the Christ of the Bible, neither have they any sacrifice for their sins. How could I belong to such a body of disbelievers that deny my Lord, deny that he brought immortality to light through the gospel. I could not, nor do not recognize such people as brothers and sisters, and how people who have had their eyes opened and have been brought to a saving knowledge of the truth, and have become the seed of Abraham, can be members of these orthodox churches, or be in any way identified with them I cannot understand. There must be something wrong with them. Brothers and sisters, we must be either on God's side, which is on the side of truth, or we must be on the devil's side, which is on the side of untruth. There is no middle way. There are only two classes, the friends of God and the enemies of God. When we join an orthodox church we become identified with the enemies of God. Brothers and sisters, did you ever look at it in this light? Let us examine ourselves before it is too late. Yours in hope of eternal life.

S. PITTS.

OBITUARY.

Mildred T. Lippincott, nee Wood, was born near Culpepper Court House, Virginia, January 7, 1817, and there resided with her parents until Sept. 19, 1839, when she married Joshua C. Lippincott, the marriage taking place at her brother's in Warrenton, Va., and Mr. and Mrs. Lippincott commenced their journey in life, seeking a pioneer's home in the sparsely settled west, moving to and settling in Washington County, Indiana. Living there 18 years, and having been blessed with a family of two sons and five daughters, and burying one of their daughters, in her infancy in that time. Mr. and Mrs. Lippincott not being fully satisfied to make that place a home for their life time, they with their two sons and four daughters which constituted their family at that time, move to what was known in the early history of Nebraska as Corning City, living there four years, then moved on their present farm where the deceased so peacefully went to sleep to wait the resurrection.

Mrs. Lippincott is the mother of nine children, four sons and five daughters, and celebrated her golden wedding Sept. 19, 1889. The deceased was 77 years and 20 days old and leaves her loving husband and partner through nearly 55 years of her life, aged 83 years, and four sons and three daughters to survive her; the youngest child being 38 years of age. What a comfort to the loving mother and a blessing to the aged father that all their children were present to care for their loving mother in her last illness, with the exception of the eldest daughter, Mrs. Mary A. Fletcher, who was detained at home by sickness in her family. The deceased through all her life showed by her acts and admonitions to her children that she was a conscientious Christian and made the Bible her standard. Sister Lippincott had been a reader of THE RESTITUTION for at least 25 years. She was brought to the knowledge of the Kingdom through the labors of W. P. Shuckey, and died in the firm belief that her Master would *soon* return to call, when she would answer.

ALMUS ADAMS.

Died at her home in Irving, Ia., May 1, 1894, Mrs. Jeptha Edmonds in the 90th year of her age.

"Grandma" Edmonds was born at Homer, Courtland County, N. Y., in June 1804, consequently lacked only about one month of being 90 years old. She was first married to Abel Royce in 1824. Mr. Royce died in 1850 leaving her a widow with four children. She remained a widow for 7 years, providing and caring for the children until Sept. 1857, when she was again married. This time to Jeptha Edmonds. After 12 years Mr. Edmonds died in 1869 leaving her a widow again. During this time the family had moved from New York to Illinois in 1850, and to Iowa in 1854, and have lived in Irving ever since, excepting a short time at Marion.

During a number of years "Grandma" made her home with Mrs. Levi. Marsh, but of late years lived with her two daughters Mrs. Felker and Miss Hattie Royce where her home was when she died.

She was baptized by the writer in 1887, at the advanced age of 83 years since which time she has been a faithful member of the Church of God at Irving. She died in faith and sleeps in Jesus. We spoke words of comfort and hope to a large circle of friends; then we tenderly laid her to rest on a bright May afternoon in the Irving cemetery to await the future life and a crown of glory.

A. J. EVERHART.

MARRIED.

BAXTER—JOHNSON—At the residence of the bride's parents, March 7, 1894, by Elder Almus Adams, Mr. A. Baxter and Miss Una Johnson. About 50 guests were present to witness the ceremony. Their standing in the community was shown by the many valuable presents received. May the Lord's blessing accompany them along the journey of life.

ALMUS ADAMS.

Poetry.

Opportunity.

Dear Opportunity, thou camest one day,
Was well to gain I could not see thy face,
I did not know of all thy gifts and graces;
I did not hail thee as a helper may,
I welcomed not, but sent thee on thy way.

If I had known! The moon in golden noon;
But—no—the fragrant lilies from sky and sun;
No room in Bethel, for those set out there;
Yet would I meet thee now with unveiled brow,
And on my knees for very gladness bow.

Upon what the dust snappered then,
Poised my right to overtake thine own;
In all thy name, so dear and tender grown,
Did then, feet gone beyond my voice and ken—
Ere thou had gone and came back again?

Original.

The Upright Shall Dwell in the Land.

"Do not err my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of light, with whom is no variableness neither shadow of turning." James i. 16, 17.

"Well, my reward in heaven at death friend, do you believe the inspired James when he makes the above assertion?"

"No sir; I believe we get our reward at death in heaven."

"But don't you believe David when he says in Psalms xxxvii. 9, 11, 22, 29, 34, that the upright shall inherit the land and dwell therein forever, when the wicked have been cut off; and the wise Solomon, who reiterates what his father David says in Prov. ii. 21; x. 30; xi. 31? But perhaps you would like to have some proof from the New Testament. Christ, in his sermon on the Mount, (Matt. v. 5) says; 'Blessed are the meek, for they shall inherit the earth,' and John, in his vision on the Isle of Patmos, in Rev. v. 10, promises us the same when he says: 'And hast made us unto our God kings and priests, and we shall reign on the earth.' When? Why at his appearing at the last trump. 1 Thess. iv. 16. 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first.' Now, with all this proof that we are rewarded on earth, do you still doubt?"

"Yes sir, for I can cite Scripture which says our reward, treasure, house, hope, life, crown, inheritance and conversation are in heaven, and that we go there to receive them."

"All right, let me hear them."

"Well, Matt. v. 11, 12, says, 'Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven,' which proves that your reward is there. Then Matt. vi. 19, 20, also says: 'Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is there will your heart be also.' You see by that that our treasure is in heaven also. Do you believe these Scriptures?"

"Yes sir, I believe them. I reject nothing."

"Very well, then, we will see what Paul says in 2 Cor. v. 1: 'For we know that if our earthly house of this tabernacle was dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' Then for proof of our hope in heaven read Col. i. 5: 'For the hope which is laid up for you in heaven, whereof you heard me before in the Word of the truth of the gospel.' The inspired Paul can also, in the same epistle (Col. iii. 2, 3), give us promise of life in heaven: 'Set your affections on things above, not on things on the earth. For you are dead and your life is hid with Christ in God.' In his epistle to Timothy (2 Tim. iv. 8) he says: 'Henceforth there is laid up for me a crown of righteousness.' What more proof do you want in regard to the crown that is waiting you there? Peter, that inspired disciple of Christ, also promises us an inheritance, in 1 Peter i. 3, 4: 'Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you.' And lastly the reliable Paul says, in Phil. iii. 20, 'For our conversation is in heaven.' For proof that we go to heaven to receive these I will refer you to John xiv. 1 to 4: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' Do you accept all these Scriptures I have quoted?"

"Yes sir. But, my friend, let us see if we cannot get further light upon this subject, beginning with the reward. Matt. xvi. 27 says: 'For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.' When will he come? In the last days, at the sounding of the trumpet. 1 Thess. iv. 16. If we are to receive our reward here on earth, we will also receive our treasure here. And Rev. xxii. 12, says: 'Behold, I come quickly, and my reward is with me, to give every man according as his works shall be.' For proof that our house comes to us here, read 2 Cor. v. 2: 'For in this we groan, earnestly desiring to be clothed with our house, which is from heaven.' Then Paul says, in Titus ii. 13: 'Looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ.' Now, let us see what Paul in Col. iii. 4, says of our life: 'For ye are dead and your life is hid with Christ in God,' which you presented as proof of your position; but let us read on: 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.' And I believe 2 Tim. iv. 8, can give us more light on the crown than you quoted. Let us see: 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.' Let us finish your quotation of 1 Peter i. 4, 5, in regard to an inheritance: 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.' Now there remains only the conversation. We will see what we can do with it, by quoting all the verse you referred to to prove your side of it. Phil. iii. 20: 'For our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.' It only remains now to prove that we do not go away for our reward, and we will do so by quoting all of John xiv. 1-4, and not leave out the most important part: 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' Now, my heaven at death friend, can you not accept what the inspired James says: 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights?' But when I raised my eyes he was gone, as the accusers of the woman brought before Jesus went out when he told them that he that was without sin should cast the first stone. Then came to my mind Paul's saying in 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

Matt. vii. 15, says: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Yes, "Ye shall know them by their fruits." In that great day of judgment many will say unto him (verses 22, 23): "Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils * * * And then will I profess unto them, I never knew you, depart from me, ye workes of iniquity."

Brethren, we must ever be on the watch and evade these false prophets, for many things will be done which if possible, will "deceive the very elect." We should be "thoroughly furnished unto all good works" (2 Tim. iii. 17), having on the "whole armor of God," as Paul admonishes us in Ephes. vi. 14-18, "Having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, and above all taking the shield of faith, and the helmet of salvation, and the sword of the Spirit, which is the Word of God (the Bible), praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Your brother in Christ.

J. E. Hatch.

BAPTISM.

"If ye then be risen with Christ"—"Buried with him in baptism"—"Planted in the likeness of his death"—"Buried with him in baptism unto death, wherein ye are also risen with him."

This powerful assemblage of passages showing the apostolic view of baptism, reveals as a search light, the papal origin of sprinkling—orthodoxy's substitute for the divine ordinance. Without the idea of immersion the Apostle's words become lifeless, insipid, thoughtless platitudes. Immersion is the basis, the vitality, the thought of each passage. The loss of sprinkling in connection with this evidence compels us to accuse Paul—remarkable for his thoughtful, apt use of words—of indulging in fancy sketches. And right here it is well to remember that in all the Apostle's writings we find that each sentence reveals an earnestness, a sincerity unparalleled for depth and intensity. Every expression, therefore, is apt, concise, striking. He leaves nothing for the fancy or imagination to supply—all is stated, and that powerfully.

Now, in the presence of all this powerful guiding light revealing what baptism is, how can any man, however befogged by theology he may be, plead ignorance of the true, the apostolic baptism? And how miserably little become the arrogant assertions of those who say that the record of Jesus' baptism by John in Jordon does not prove immersion—"That Jesus may have stood in the water," &c.

Do you require more evidence? if so, remember that if an angel of light were commissioned to explain the matter to you, he would have to use language suited to your intelligence, and none could be found plainer than Paul's.

In worldly affairs danger to a few dollars causes you to act with the utmost promptness. Will you while confronted by the grave trifle with God's Word?—remember, "It is for your life."

Stanley E. Bowdle.

"I am He that Liveth and was Dead."

In reading this text the other day several of the words seemed to capitalize themselves in my thought. The letter "I" had in it the echo of a joyous shout, a pean note from a song of victory. It would fain draw all eyes to the speaker—Jesus—look! "I am He!" "I am He that liveth!" "I am He that liveth and was dead!" Set now a corpse before you. Mark how utterly beyond all human help is that lifeless thing, but Jesus has been there. It is laid in the tomb and is covered from sight, but Jesus too has been in the tomb. Imagine then, if you can, that you see that corpse come out of the grave, let the cheeks again be tinged with the rosy lines of health, the step be firm and buoyant, the voice full of gladness, would not a shout go up from the lips of the resurrected one? But there is more than this in the words of Jesus; read on—capitalize the word "Forevermore," and then, you can put the joy into the letter "I" that Jesus has invested it with; you can see the word Liveth, glowing as if it were written with sunbeams, or as if set in silver on a plate of gold. "Behold! I am alive forevermore!" Follow the grand circle of eternity until the brain grows dizzy, and I learn there the meaning of the word "Forevermore!"

There is something in all this for you, dear saints of God, "Fear not," Jesus is the beginning and the end of redemption. All centers in him, he is the whole alphabet of salvation. The "Amen" between the closing clauses, is a shout from the lips of a conqueror,—from the lips of one who has conquered for you, for look you still farther "he has the keys—the keys of Hades and of death!" The sea shall give up its dead. All that are in the grave shall hear this voice of the Son of God. The sunken, sightless eyes will kindle with immortal light, lips that have been dumb for ages will shout, "Where now oh death thy sting? And where oh grave thy victory?" Remolded hands will clasp other remolded hands in unspeakable gladness, and something of the joy that Jesus felt when he said, "I am he that liveth and was dead," will fill the hearts of the resurrected ones, for they too can say, "We are alive forevermore!"

This is what it means to have faith in Christ. If the chains that held him in death have been broken they can be broken for others who are held in the darkness and silence of death. If to him has been shown the path of life, if he has the keys of hades and of death, if the dead are to hear his voice, and to come forth, we know that he has the means and the ability to bring about the resurrection of his people, and to invest them with immortal life.

S. Roxana Winch.

Acts of the Apostles. Chap. 2.

1. And as the day of Pentecost was being fulfilled they were all with one accord at the same place;

2. And there occurred suddenly from out the heavens a sound of a violently bringing breath as it were, and it filled the whole house where they were seated;

3. And there appeared unto them tongues as though of fire being distributed; and it sat upon each one of them;

4. And they were all filled with sanctified spirit and began to talk with other tongues, even as the spirit gave them utterance.

5. Now there were dwelling in Hierousalam Joudaians, truly reverent men from every nation under the heavens;

6. And when this sound occurred the multitude came together and were confounded, because they each one heard them talking in his own dialect;

7. And they were all astounded and wondering, saying, Are not all these who are talking Galileians?

8. And how do we hear each one his own dialect in which we were begotten?

9. Parthians and Medes and Elamites and those who inhabit Mesopotamia, Joudaia and Kappadokia, Pontos and Asia,

10. Phrugia and Pamphulia, Egypt and the parts of Libus over against Kurene, and the Sojourners, Romans, Joudaians and proselytes,

11. Kretes and Arabians; how do we hear them talking in our own tongues the great things of God?

12. And they were all astounded and perplexed, saying to one another. What can this be going to be?

13. And others jesting said, It is because they are full of new wine.

14. But Petros standing along with the eleven lifted up his voice and sententiously addressed them as follows; Men, Joudians, and all ye who inhabit Hierousalem, let this be known unto you and may ye have marked well my oracular words;

15. For not as ye suppose are these drunken; for it is the third hour of the day;

16. But this is that which was oracularly spoken through the prophet Joel, namely,

17. It will be in the last days, saith God, that I shall pour out from my spirit upon all flesh, and your sons and your daughters will prophesy, and your young men will see in vision-ways, and your elders will have dreams, dreams;

18. And upon my bond-men and and upon my bond-maids in those days I shall pour out from my spirit and they will prophesy:

19. And I shall give prodigies in the heavens above and signs upon the earth below, blood and fire and a breath-vapor of smoke;

20. The sun will have been turned into darkness and the moon into blood before the great and manifest day of the Lord shall have come;

21. And it will be that every one who shall invoke the name of the Lord will have been saved.

22. Men, Israelites may ye have hearkened to these words, Jesous the Nazaraine, a man shown forth from God unto you with works of ability and prodigies and signs, which God through him wrought in your midst, even as ye yourselves know, him with the determined counsel and fore-knowledge of God delivered up through the hand of transgressors ye nailed and lifted up,

24. Whom God stood up, when he had loosed the woes of death, because it was not possible for him to be held by it;

25. For David saith in respect to him, I foresaw my Lord constantly before me, because he is at my right hand, that I should not be shaken.

26. Therefore my heart was made joyous and my tongue made glad, and moreover my flesh will pitch its tabernacle upon hope;

27. Because thou wilt not leave my soul in Hades nor allow thy Holy One to see corruption;

28. Thou hast made known unto me ways of life; thou wilt fill me with rejoicing with thy face.

29. Men, brethren it is possible to say with boldness to you concerning the patriarch Daveid that he both came to his end and was buried and his memorial-tomb is with us this day,

30. He then being a prophet and knowing that God had sworn to him with an oath that of the fruit of his loins, one according to flesh should sit upon his throne,

31. Foresaw and talked about the resurrection of the Christ, how that he neither was left in Hades nor in his flesh saw corruption.

32. This Jesous God stood up whose witnesses we all are.

33. Exalted thus to the right hand of God, and having received the promise of the sanctified spirit from the Father he hath poured out this which ye see and hear.

34. For Daveid hath not ascended to heaven; but he saith, The Lord said unto my Lord, sit thou at my right hand,

35. Until I have made thine enemies a foot-stool for thy feet.

36. Then let all the house of Israel know assuredly that God hath made this Jesous whom ye crucified both Lord and Christ.

37. And when they had heard they felt compunction of heart, and said unto Petros and the rest of the apostles, What shall we do, men, brethren?

38. And Petros said unto them, May ye have repented and may each one of you have been baptized in the name of Jesous Christ for a remission of your sins, and ye will receive the gift of the sanctified spirit.

39. For unto you and your children is the promise, and to all those affar off as many as the Lord our God shall call.

40. And with many other words he went through the testimony and exhorted them saying, May ye have been saved from this crooked generation.

41. Then those who had accepted his Word were baptized; and there were added that day about three thousand souls.

42. And they were continuing steadfastly in the teaching of the apostles and the partnership, the breaking of the bread and the votive-prayers;

43. And fear occurred to every soul and many prodigies and signs occurred through the apostles;

44. And all those who were experiencing faith were at the same place, and holding all things in common;

45. And their possessions and belongings they were selling and distributing to all even as any one had need; (or a use)

46. And day after day steadfastly continuing with one accord in the temple, and breaking bread from house to house they partook of sustenance with gladness and singleness of heart,

47. Praising God and having grace toward all the royal-people. And the Lord was adding those who were being saved daily at the same time.

COMMENT.

Compare 2nd verse here with C. V. and R. V. as the difference is material and fundamental.

"Being distributed" instead of "parting asunder" R. V.

"Filled with sanctified spirit" instead of "the Holy Spirit" or "Holy Ghost" R. V. C. V.

"Occurred" instead of "was heard" R. V.

"The great things" instead of "the mighty works" R. V.

"What can this be going to be" instead of "what meaneth this" R. V.

"Sententiously addressed" instead of "spake forth unto" R. V. That is, addressed them with pointed aporisms

"Oracular words" instead of "words" merely R. V.

"Oracularly spoken through" instead of "spoken of" R. V.

The 17, 18, 19, 20 and 21st verses are not blank verse either in the Old or New. This passage is here quoted verbatim from the Greek of the Old Covenant, and I don't think that Peter ever dreamed of it being poetry.

"From my spirit" instead of "of my spirit."

"In vision ways" instead of "visions" R. V.

"Elders" instead of "old men" R. V. Daniel was an "elder" at twenty-five or before. There is another word for "an old man."

"Bond-men" and "bond-maids" instead of "servants" and "handmaidens" R. V.

"Shall and will" all reversed here. This is prophesy.

"Prodigies" instead of "wonders" R. V.

"A breath-vapor" instead of "vapor" merely R. V.

"Manifest" instead of "notable" R. V.

"Invoke" instead of "call on" R. V.

"Will have been saved" instead of "shall be saved" R. V.

"Shown forth from God" instead of "approve of God" R. V.

"Works of ability" instead of "mighty works" R. V.

"Which God through him" instead of "God by him" R. V.

"With the determinate counsel and foreknowledge of God" instead of "by etc." R. V.

"Delivered up through the hands, etc." instead of "ye by the hand etc." R. V.

"Ye nailed and lifted up" instead of "did crucify and slay" R. V.

"Whom God stood up" instead of "Whom God raised up" R. V.

"Woes" instead of "pangs" R. V.

"I foresaw" instead of "beheld" R. V.

"Pitch its tabernacle upon hope" instead of "dwell in hope" R. V. which destroys the very significant figure used here.

"Memorial-tomb" instead of "tomb" merely R. V. not unimportant here.

"One according to flesh should sit" instead of "he would set one etc." R. V. Omitting "according to the flesh" entirely.

"Whose witnesses we all are" instead of "Whereof, etc." R. V.

"Ascended to heaven" instead of "into the heavens" R. V.

"A footstool" instead of "the footstool" R. V.

"For" instead of "unto a remission, etc." R. V.

"May ye have been saved" instead of "save yourselves" R. V.

"Partnership" instead of "fellowship" R. V. as clearly taught in the context here.

"Votive-prayers" instead of "prayer" merely R. V.

"Occurred through the apostles" instead of "Done by the apostles" R. V.

"From house to house" instead of "at home" R. V.

"Grace toward all" instead of "favor with all" R. V.

"Day by day" is the same idiom as "from house to house."

Chas. Gardner.

"The Quality of Mercy is not Strained."

There was much more truth known and understood during the "Renaissance" or "Reformation" period, than is generally supposed. I see The Restitution quotes Hagenbach's "History of Doctrines" to show that the Socinians denied that immortality was the original endowment of man. Here is a quotation from the Encyclopedia Britanica, article "Calvin" by W. Lindsay Alexander, D. D., one of the Bible revisers. "Nor was Servetus the only errorist whom Calvin endeavored to confute. The Anabaptists of Germany had spread into France and were disseminating many wild and fanatical [illegible] among those who had seceded from the church of Rome. Among other notions which they had imbibed was that of a sleep of the soul after death. To Calvin this notion appeared so pernicious that he composed and published a treatise in refutation of it under the title of *Psychopannychia*. In this work he chiefly dwells upon the evidence from Scripture in favor of the belief that the soul retains its intelligent consciousness after its separation from the body."

The Servetus spoken of here was the gentleman that Mr. Calvin had burned to death at the stake at Geneva. The biographer of Calvin in the present instance claims however that he did not approve of burning him, but, "sought to substitute death by the sword" (decapitation) but, "that the decision of

The completion of the new Siberian railroad to connect St. Petersburg with the Sea of Japan will bring about great economic changes and possibly even greater ones of a political character. Probably before many years of the next century have elapsed this line will have opened up to civilization a considerable part of the vast natural resources of Southern Siberia and Central Asia and doubtless the greater share of the benefit will be reaped by the empire of the Czar. The section of country traversed by the line is far from being the uniformly barren waste it is widely understood to be. It contains vast stretches of fertile soil and rich mines of coal, iron, and other metals. The former can be cultivated up to the point of maximizing a large population and having a big surplus for export to other countries, while the mines may develop untold stores of mineral wealth to compete with the products of other countries than Russia in Europe. The gold product will swell the world's available supply, the iron ores will be melted by the aid of the coal, and the product fashioned into hundreds of shapes for use in manufacturing processes and transporation. There even may be a rush of migration not only from other portions of the great Russian empire but from distant lands to share in the prosperity of the new country, new in the sense of knowledge of its possibilities for comfort if not as a territorial discovery. The land which the original Aryan migrants left to the east of them when they turned southward towards Persia and India may prove to millions of their descendants one of the most attractive areas on the face of the globe.

Of course the new route of transporation will open up to old Russia and other countries in Europe a vast volume of commerce with the interior of China, capture much of the trade that now reaches Europe by the ocean route and the Suez Canal, and enlarge it by its increase of facilities for distribution to an augmented number of consumers. Russia thus will become a much more important fact than now in the world's commerce, and doubtless that will be accompanied by great internal changes of government, freedom of commerce being inconsistent with political despotism. The people of the new settlements will be better able to govern themselves than are those of the old ones, and historically this means that they will find out the way to do it. One may think of the possibility that the result of the development in Southern Siberia will be the establishment of comparatively free institutions like those of Australia and Canada if they do not rise to the breadth of liberty attained in the United States, that China thus attacked by the civilizing process on its northern border will become leavened with progressive ideas, and that the wave will spread southward to India, taking in on its way thither the interior countries that now are committed to the most conservative type of ancient orientalism in matters of faith and practice.

All this points to great changes in the control of vast areas of country, though it is difficult to guess intelligently what those changes will be. At the first blush it might be said that the long cherished ambition for Russian control of India is to be realized in a more complete fashion than would have been thought possible up to a few years ago, and that this will be led up to by a seizure of Constantinople and Russian dominance in the Mediterranean. But not necessarily this any more than the filling up of the dominion of Canada means or can mean an extension of British supremacy south of the present Canadian border. The change of conditions induced by the settling-up process may be so radical as not to minister to a spread of the Muscovite rule southward from Siberia, though the civilizing influence of the commercial change may be all the greater and more extensive. For aught any one can tell, the new Siberia may be nearly Asian in its form of government by the time the solidifying [illegible] for this is not lessened by the severity of the despotism now the rule in Siberia as in European Russia, for the greater the oppression the more likely an effort to get from under it when once a people are intelligent enough to appreciate the blessings of self-government.—*Chicago Tribune, May 6.*

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$30.20

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the truest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross.	5.00

☞It is necessary once more to call attention to the "important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C & N. W. R. R. 20 miles west of Marshalltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have pleaded year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now. It may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee,
A. J. EYCHANER.

The Third Quarterly Conference of the Churches of God in Neb. will be held at Moorefield, June 15 to 17, 1894. Moorefield is on a branch of the B. & M. R. R., 50 miles west of Holdridge. Any one coming by rail notify Bro. A. Shultz at least one week before the meeting and you will be received and cared for.

Although this meeting is not in as central a point as heretofore, still, by commencing now and making an extra effort all can get there. Meetings will be held in the big tent except the business meeting which will be held at Bro. Morgan's school-house at 2 P. M. on Saturday as usual.

All arrangements will be made for the next annual conference and other important business transacted. It is expected that a full attendance will be present.

ALBERT ADAMS, Pres.
J. J. CADY, Sec'y.

The North District Quarterly Conference of the Church of God, will be held, D. v., at Blair, Neb., commencing Friday evening, June 1st and continue over Sunday. Those coming from a distance should write to Brother John Mehrens, Blair, Neb., as to place of meeting etc. The State Evangelist is expected to be present to preach the Word. Brethren, you cannot spend two or three days more profitably than by attending this meeting. There is a large and prosperous Church at Blair and we feel assured that all who come will receive a kind welcome, a hospitable entertainment.

J. J. CADY,
Sec'y Neb. State Con.

Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to [illegible] with us, how many more will lay their burdens down e'er another year will pass. God only knows, this we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time being lessened, so let every lover of the Truth be at their post ready for duty at the old gathering place in Dutton, Kent Co., Mich. Meeting will begin Thursday evening, May 31st and continue over Sunday. Such a few hours to spend together, but we can do much if we all come with the one thought to further the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then as is already predicted we will have a grand meeting. Those coming from the south on the G. R. and I. R. R. will be met at Carlisle Station in afternoon Thursday if they will notify me in time. The train reaches Carlisle at [illegible] 1 o'clock P. M. If any should wish to go on to Grand Rapids, the train will leave the city for Dutton at 5:20 P. M. Dutton is on the M. C. R. R. Those coming from the east, can reach here at 5:00 A. M. 1:15 P. M. and [illegible]

Brethren, the King's business is very urgent this year, and it is very important that all who possibly can will be in attendance from the first meeting. We expect several new converts present and want them to see that we are alive to the times in which we are living. Let each Church send at least one delegate with report of their standing during the past year. The ladies of the tithing society are doing considerable, let them be present with their report if they have not saved more than 50cts. It is the Lords and will be accepted by him. The friends here are prepared to keep all who may come, and we hope every bed, and couch, and rug, and corner will be full. Brethren awake, awake, and herald out once more the glad tidings of a coming King.

MARY A. WOODWARD, Sec.

The third quarterly conference of the Church of God of the Abrahamic faith in Indiana, will be held at the Antioch meeting house five miles south of Plymouth, commencing on Friday June 8, 1894, and continue over the following Sunday. Invitation is extended to all of like precious faith and all others who wish to enjoy a good meeting. Come and may God bless our efforts.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the Home-Seekers' low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 24th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stopover privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago. m2-9 16-23.

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 5th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marx All Co., Ind

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you see and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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AT CHICAGO the Depot of the Nickel Plate Road is located at Twelfth St. Viaduct, cor. Twelfth and Clark Sts., convenient to street cars and elevated R. R. to any part of the city.
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A. W. JOHNSTON, Gen'l Pass. Agt.
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FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1860. 3. Immateriality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Best Policy Age. 9. Destiny of the Wicked. 10. Theologues and Other sins.

Can you do better? A set of questions on the main points of the Gospel.

What was the Christ's and What is the First Day of the Week, or Lord's Day? Ans. Sunday. The above is the title of a 16-page tract. Price 5c, each; 12 for 50c; 25 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, consisting of a full collection of texts upon the subject, from the New Testament, arranged under heads, with explanatory and critical historians. 44 pages, price 20c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a tract recently issued at Berwick, Pa., July 29, 1893. [illegible] by letter. Can be had at this office at 10c. each. Per Doz. 50 cts. per 100.

The Gospel of Christ Nullified by the Tradition of the Churches. This pamphlet has title of a neatly printed pamphlet of 72 pages, by W. Baxter, of Lansing City, Pa., and is a very strong appeal to thinking people. It also contains a full table of contents, New Heavens and New Earth [illegible] 25 cents for a copy post-paid, or clubbed [illegible] $2.00.

The Rule of Life. Texts Explained. By Caroline Williams. This little book of 16 pages with the above named subject is now ready and for sale from THE RESTITUTION office, or from the author, Caroline Williams, [illegible] Ind., at 5 cts. per copy, or free to those [illegible] orders.

[illegible] A Dictionary of [illegible] Biography, [illegible] given full [illegible] directions [illegible] Doctrine of [illegible] Church of Christ [illegible] Bound [illegible] 528 pages, price $1.50.

JESUS CHRIST [illegible] Prophecy, Chronology, Nativity and Character, in the Light of the [illegible] by a Medical Missionary, [illegible] of the above-named work by Dr. E. C. Cornell. 30 pages, price 5 cents; four for 25 cents; [illegible] to this office.

The Emphatic Diaglott. By Wm. Cassidy. The original Greek text of the New Testament, with an [illegible] new and literal English translation, based on the most [illegible] critical texts, and on the various readings of the Vatican Manuscripts, [illegible] and illustrative and explanatory foot notes, [illegible] references, new improved edition. An large paper book. 1,040 pages. Library binding $3.50.

Concise Concordance to the Bible. This work is one and a half inches in [illegible] and contains every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Original Hebrew and Greek Concordance to [illegible] words with those beautiful English [illegible] Bible. By Wiley Jones. 352 pages, cloth bound, for $1.00.

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Building Edition, monthly, $2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address
MUNN & CO., NEW YORK, 361 BROADWAY.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 624 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Come from Bro. M. Joblin, Evangelist.

The Christ of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1515 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Hostetter, Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 331 Huntingdon Street.

The Christian Church has obtained a [illegible] meeting. They are occupying the Vindicator [illegible] located on the corner of Main [illegible] and Adams Avenue. They meet at [illegible] and 7:30 p. m. every Sunday. Visiting brethren will come.

The Church of God at Akron, Ind., [illegible] in their house on Michigan street [illegible] Tuesday by J. P. W. [illegible] Saturday in the month, the Sunday [illegible] Good [illegible] and social meeting every [illegible] cordially.

Church of God, Plymouth, Ind., [illegible] northeast corner Michigan and [illegible] services every Sunday at [illegible] school at 12 m. Prayer [illegible] Thursday evenings. W. D. [illegible], pastor.

Church of God at Salem, Ohio, meets [illegible] day of the week at [illegible] and 2:30 o'clock [illegible] Brethren passing through [illegible] invited to meet with us.

The Church of God at Akron, Ind., [illegible] hold services each Sunday at [illegible] Mills Hall. Andrew [illegible] Chicago, Milwaukee [illegible] Paul R. R. [illegible] and to Akron [illegible]

The Church of God in Chester Co., [illegible] 1- Union Sabbath [illegible] in District No. 3 [illegible] prayer meeting [illegible] come to [illegible] regular preaching [illegible] Adams Adams, corresponding [illegible] Stevens Elder W. A. M[illegible]

"Church of the Blessed Hope" [illegible] Wash. This church [illegible] and church service [illegible] 11 o'clock. Brethren [illegible] meeting properly endorsed by [illegible] etc., will be kindly welcomed [illegible] meet in the above house [illegible] public entertainment [illegible] every others from [illegible]

The brethren of the Church of God [illegible] Ohio, will hold [illegible] Sunday in each month, [illegible] Sabbath [illegible] Brethren passing through [illegible] invited to meet with us.

The Church of God at Watson, Allegan Co., Mich. meet for Sunday School every Sunday at 10 a. m. Regular preaching every first and third Sunday in the month.

The Church of God near Plover, Mich. have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Wood and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING SOUTH FROM PLYMOUTH.

No. 52, Ex. Sun.	[illegible]	12:05pm	For St. Joseph.
No. 54, "	[illegible]	7:05	" South Bend.

GOING NORTH FROM PLYMOUTH.

No. [illegible]	[illegible]	[illegible]	For Terre Haute.
No. [illegible]	[illegible]	[illegible]	" [illegible]

[illegible] Sleeping Cars [illegible], affording all [illegible] and [illegible] information as to rates, [illegible] apply to J. B. HALL, Agt., Plymouth, Ind. Trains [illegible]

[illegible] CHESNUT, Asst. Gen'l Pass. Agt. St. Louis, Mo.

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Schedule of Passenger Trains—Central Time.

Westward.

	8	10	20	6
	AM	PM	AM	PM
Pittsburgh, dep.	6 45			
Allianee, "	8 40			
Canton, "	10 10			
Hamilton, "	11 35			
Wooster, "	12 35			
Mansfield, "	1 45	3 20		
Crestline, "	2 35	4 10		
Galion, "	2 55	4 30		
Van Wert, "	4 35	6 10		
Ft Wayne, "	5 55	7 30		
Garrett, "				
Goshen Junction, "	6 27			
[illegible]	[illegible]			
[illegible]	[illegible]			
[illegible]	[illegible]

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, MAY 23, 1894. NO. 20.

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Original.

None to Sit on the Throne of David.

A brother in Christ writes to me, saying, that some one is sending him a regular publication which advocates the doctrine that our blessed Lord Jesus is the son of Joseph according to the flesh, in place of being God's beloved Son. He sends me the magazine and requests that I write a word of warning against this doctrine, as it is probable that these papers are being circulated among other RESTITUTION subscribers.

Why should we warn the people? Because the above doctrine is adverse to every vital principle of our saving faith. If he is Joseph's fleshly son, he is *not the Christ*, and has no claim whatever, to David's throne, and hence the "Gospel of the Kingdom," is null and void as a saving faith. I will now submit to your Bible proof showing that I am correct.

In Jer. xxii. 29, 30, the Lord God issues the following proclamation to the "earth, earth, earth," concerning Jehoiakim, king of Judah:

"O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah."

The phrase: "*No man of his seed*," covers his *entire* posterity without an exception, like the sentence: "Ruling *any more* in Israel," covers *all time*.

I will now submit another declaration from the Lord God of heaven and earth confirming the above, and these messages coming to us from such a source, must be received without question.

Read Jer. xxxvi. 30: "Therefore thus saith the Lord of Jehoiakim king of Judah; he shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost."

The phrase: "*He shall have none to sit upon the throne of David*," is broad, comprehensive, and emphatic, and cannot possibly admit of a single exception.

Joseph *is* of the seed of Jehoiakim, in a direct line, and *if* Jesus is *his* son according to the flesh, he also is of the seed of Jehoiakim, and God positively declares: "*No man of his seed* shall prosper, sitting upon the throne of David, and ruling *any more* in Judah."

In proof that Joseph *is* of the seed of Jechonias, see his genealogy in Matt. i. 11-16.

"And Josias begat Jechonias and his brethren about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And Zorobabel begat Abiud: and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; And Jacob begat Joseph the husband *of* Mary, of whom was born Jesus, who is called Christ."

In verse 16 you will find that it says, "and Jacob begat Joseph," but it does *not say* that Joseph begat Jesus, that is assumed by those who so teach without proof.

You will all doubtless observe that the above proof is *straight*, and to the *point*, it requires *no* special pleading, and twisting to bring it into line. Therefore, to be a fleshly son of Joseph carries with it no title to David's throne.

Whose Son must he be then? See Luke i. 32: "He shall be great, and shall be called the *Son* of the *Highest*: and the Lord God shall give unto him the throne of his *Father* David." From this we learn that he must be "the Son of the *Highest*, and the Son of *David*. John repeatedly declared that he is "the only begotten Son of God," if he *is God's* "begotten Son," he is not *Joseph's* begotten Son, a man cannot be the "begotten son" of *two* fathers.

When the angel informed Mary that she should be the mother of this child, it was a question in her mind how this could be, seeing she was not a married woman. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God." Luke i. 34, 35.

Mary's difficulty was explained by being informed that that which should be born of her should be effected by the overshadowing power of the "Highest," and "therefore," or for that reason, he should "be called the *Son* of the Highest."

The prophetic vision of the Psalmist saw *this* day when he said: "I will declare the decree; the Lord hath said unto me, Thou art *my* Son; this day *have* I begotten thee." (not Joseph).

In John iii. 16, we read: "God so loved the world, that he gave *his* only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (How would it sound to say God gave Joseph's only begotten Son, etc?)

The Father says himself, "Thou art *my* beloved Son in whom I am well pleased." If such was the case, why didn't he say: Thou art Joseph's beloved son in whom I am well pleased?

In Mark xiv. we read: "The high priest asked and said unto him, Art thou the Son of the Blessed? And Jesus said *I am*."

In John xx. 31, we read: "These words are written that ye might believe that Jesus is *the Christ*, the *Son* of God." If he were the Son of Joseph he could not be the *Christ*,—the heir to David's throne, "For *no man* of *his seed* shall prosper sitting on the throne of David, and ruling *any more* in Judah." God promised *that* throne to *his* Son, *not* Joseph's son, because *his* son would be Jechonias' seed, and "He shall have *none* to sit upon the throne of David," says the Lord God Almighty, whose Word *never fails*. Peter says, "We believe and are *sure* that thou art the *Christ*, the *Son* of the living God." Peter was quite "sure" about this matter, that he was both "the Christ," and "the Son of the living God." And also that on account of so believing "ye might have *life* through his name."

Therefore, if we would have "life through his name," he must be believed in *both* as "the *Christ*," and "the *Son* of the living God." If we believe in him as Joseph's begotten son, we cannot believe in him as God's *only* begotten Son," and also, if we believe in him as Joseph's son we cannot believe in him as "the Christ," because he would then be Jechonias' seed. Eternal life can only come through *God's* Son; *Jechonias'* seed or son can *never* give the life everlasting to fallen man.

Another thing we notice in regard to those who would make out Jesus to be of the seed of Jechonias, that they scruple not to erase from God's Word every passage which contradicts their God-dishonoring, and absolutely dangerous doctrine. Their procedure creates distrust, and destroys confidence in God's Word. A doctrine which requires a wholesale mutilation of God's Holy Word, you can safely set it down as a false doctrine.

As the blessed Jesus! the Christ! the honored Son of the Eternal Father! I would proclaim his name from the lofty mountains. I would have it ring through the valley, and echo over hill and plain, and re-echo from grove, vale, rock, and every high tower, until all the earth may join in a chorus of praise for this matchless Son of God's love.

That dear name is a foundation rock upon which we can safely build, it is a shield from the storm, it is a rich treasure filled with boundless stores of good. It is a sweet name that is rest to the weary, it soothes the wounded heart, it banishes fear, it is a precious name that is restful to contemplate. He bids the weak be strong, he turns darkness to light, he gives songs "for sighing," he will set the captive free, he will break oppression, he will rule in equity and justice, mercy and truth, will encircle his throne like a girdle of light.

"Mighty victor! reign forever;
Crowned with glory ever more;
Never shall thy people, never
Cease to sing what thou hast done."

W. B. WILSON.

Acts of the Apostles. Chap. 3.

1. Now Peiros and Joannes were going up into the temple at the hour for the votive-prayer, the ninth namely,

2. And a certain man of prominence who was lame from his mother's womb was being carried; whom they were accustomed to place daily at the door of the temple, called the Beautiful (*lit* sensonable beauty) door that he might solicit alms of those going this way into the temple.

3. When he saw Peiros and Joannes about to enter into the temple he asked to receive alms (lit an act of mercy and he got it *lit*)

4. And Peiros regarding him attentively along with Joannes said, Look at us.

5. And he gave heed to them expecting to receive something from them.

6. And Peiros said, silver and gold are not mine, but that which I have I am giving thee. In the name of Jesous Christ the Nazraine walk.

7. And laying hold of his right hand he raised him up; and straightway his feet and ankles were strengthened,

8. And leaping he stood and walked, and entered along with them into the temple, walking and leaping and praising God.

9. And all the royal-people saw him walking and praising God,

10. And they recognized him as the one who was accustomed to sit for alms at the gateway Beautiful of the temple: And they were filled with awe and ecstasy at what had occurred to him.

11. And as he was holding onto Peiros and Joannes all the royal-people ran with them to the porch called Solomon's dumbfounded.

12. And when Peiros saw it he made answer to the royal-people, as follows: Men, Israelites, why do ye wonder at this or why do ye gaze at us, as though in our own ability or good reverence they had caused him to walk?

13. The God of Habraam, Isaak and Jakob, the God of our fathers hath glorified his child Jesous, whom ye delivered up and denied before the face of Pilatos, after he had decided to release him.

14. Ye denied the Saint and justified One and requested a man *who was a murderer* to be given you as a favor,

15. And slew the chief-leader of the life; whom God hath awakened from among the dead, whose witnesses we are.

16. And through the faith in his name, hath his name strengthened this one whom ye behold and know; and the faith which is through him hath given him this wholeness in the presence of you all;

17. And now, brethren, I know that ye acted ignorantly even as did also your rulers,

18. And God hath fulfilled in this wise the things which he foretold through the mouth of all his prophets his Christ would suffer.

19. May ye have repented therefore, and reformed, that your sins may be wiped out, so that periods of refreshing may have come from the face of the Lord,

20. And he may send Jesous the Christ elected for you,

21. Whom the heavens must entertain until times of restoration of all the things which God hath talked through the mouth of his saints the prophets since there was a breathing-space (or breathing time).

22. Mouses for instance said, A prophet will the Lord our God stand up from among your brethren, like unto me as it were: Him will (or shall) ye hear according to all that he shall talk to you;

23. And it will be that every soul that shall not hearken to that prophet will have been utterly destroyed from among the royal-people,

24. And all the prophets moreover from Samouel and from those on down after him, as many as talked also told of these days.

25. Ye are the sons of the prophets and of the covenant which God covenanted with your fathers, saying unto Habraam, and in thy seed will all the families of the earth have been blessed.

26. Unto you first God, when he had raised up his child, sent him blessing you, in case ye each one turn away from your wickednesses.

COMMENT.

"Man of prominence" instead of "a man" merely R. V.

"Walked" instead of "began to walk" R. V.

"They recognized" instead of "they took knowledge of" R. V.

"Which" instead of "which" R. V. This never was *good* English.

"The gateway Beautiful" instead of "the Beautiful gateway." I don't understand that the gateway was so named because it was more beautiful than the other gateways.

The idea of "seasonable" the literal meaning of the word translated "Beautiful" is very significant here in connection with this event narrated.

"Ecstasy" instead of "amazement" R. V. used with a special significance also here, it being the old term to indicate the prophetic state.

"The Saint and Justified One" instead of "the Holy and Righteous One."

"To be granted as a favor" instead of "to be granted" merely R. V.

"Chief-leader" instead of "Prince" R. V.

"Whom God hath awakened from among the dead" instead of "whom God raised from the dead" R. V. which is not the same thought by any means.

"Whose witnesses we are" instead of "Whereof we are witnesses" R. V. for the same reason. It does not convey the true thought of the text.

"And through *the* faith in his name" instead of "by faith in his name" R. V.

A whole system of theology might turn on this difference of translation.

Why say "wot" for "know" in these days in one verse and "know" in another verse?

"From the face of the Lord" instead of "from the presence of the Lord" R. V.

"Elected" instead of "appointed" R. V.

"Entertain" instead of "receive" merely R. V. It is in the Word.

"Through the mouth" instead of "by the mouth" R. V.

"*Since there was* a breathing-space" instead of "Since the world began" R. V.

Aion cannot mean "a world" by any stretch of the imagination. The writer here did not have in mind the creation of the world but the placing of mankind upon it, or *the brent 'ag creation*.

"Like unto me as it were" instead of "like unto me" exactly R. V.

"Will all the families etc." instead of "shall" R. V. This is prophecy.

"Child" instead of "servant" R. V. more significant here as well as literal, meaning born in the household of faith.

"Blessing you in case ye each one turn from etc" instead of "to bless you in turning away every one of you etc." R. V.

CHAS. GARDNER.

Dear Restitution:

I have been urged repeatedly by evangelists to report through the papers, as my old friends scattered abroad were inquiring for me, wishing to know whether I am alive, and still in the faith.

My old friends, all the way from eastern Maine to the far west and sunny south, have during the last few years been falling like the autumn leaves. There can be but few now living who remember the weary pilgrims they called Brother and Sister John Howell, and so warmly welcomed to their firesides, to their camp and other meetings while we were traveling through summer's heat and facing the cruel wintry blasts in trying to rescue the perishing. My husband fell with his armor on. After preaching his last sermon to a large congregation in Poultney, Vt., from Rev. iii. 4, 5, in closing with a thrilling exhortation, he remarked to his tearful listeners, "If I never preach again I am clear from the blood of souls." Since that time many friends who expected to live to see the coming of the "King in his beauty" have been obliged to meet and yield to the conquering power of the king of terrors, but, we have one friend who lives. One who can die no more. One from whom the tongue of scandal can never separate us, the tradacer never carries his foul messages to Jesus.

"He that was rich for our sakes became poor that we through his poverty might be made rich." Behold the royal and legal heir promised by the oath of Jehovah heir to David's throne, born in a lowly manger, and while dispensing blessings to the afflicted and suffering every where, had not where to lay his own weary head, not even the comforts of foxes and birds of the air. We find him always attending to his Father's business. In gloomy Gethsemene when he declared his "soul was exceeding sorrowful, even unto death, and sweating as it were great drops of blood falling down to the ground." How short but full of blest submission his prayer, what a lesson it teaches us! If it be possible let this cup pass, nevertheless not as I will, but as thou wilt." His friends who he had chosen to watch with him through that awfully trying hour slept. While his agony was so great that an angel was sent from glory to impart strength for the trying ordeal before him. He was fulfilling Scripture at every step. He declared he "could pray the Father and he would presently give him twelve legions of angels, but how then shall the Scriptures be fulfilled—that thus it must be. The Scripture must be fulfilled, the obstacle to man's salvation on God's part must actually be removed, by the atonement of Christ through his sufferings and death, not by Omnipotent power but an apparatus of means. We behold him mocked before a haughty Herod. His sacred brow pierced by the thorny crown, scourged and condemned at Pilate's bar, then led forth to Calvary's rugged brow, and while suspended upon the cross by the cruel nails driven through the quivering nerves, in his bleeding hands and feet, listen to his prayer for his enemies, "Father forgive them for they know not what they do." Finally from dying lips comes the agonized wail "My God, My God, why hast thou forsaken me?" and his sufferings are ended. Where is there a heart so hardened that it will not become broken and contrite by reflecting upon the character, the cross and sufferings of Christ. Even the sun was veiled in mourning and not permitted to shine upon the awfully solemn scene. Again in fulfillment of Scripture on the morning of the third day, he bursts the bars of death, Joseph's new sepulcher hewn out of a rock could not hold him. The great stone was rolled away. Bright messengers were there, not to impart strength to the fainting one, but to proclaim the sublimest message that ever saluted mortal ears, "He is not here, he is risen." O the glorious import of those three words. How they illuminate the dark portals of the tomb by presenting the hope of the gospel. "He is risen," and become the first fruits of the great harvest, because he lives we shall live also. The obstacles to our salvation are removed. God has by his atonement demonstrated his willingness and desire to save, but the best means must be used and applied. More than one hundred texts in the New Testament positively affirm it. The right use of the means is within the reach of all. Man's agency is used in affecting his salvation. God deals with us as with rational creatures. "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed on the only begotten Son of God." He said to his ancient people, "Cast away from you all your transgressions whereby ye have transgressed, and make a new heart and spirit, for why will ye die, O house of Israel?" "As I live saith the Lord God I have no pleasure in the death of the wicked but that the wicked turn from his evil way and live. Turn ye, turn ye, from your evil ways for why will ye die, O house of Israel." Again he says, "O Israel thou hast destroyed thyself but in me there is help." They would not accept the help. What earnest pleading! It would seem from the language as though the very heart of Jehovah was wrung with anguish because they would not turn from their evil ways and live, but they could be saved in no other way. Jesus said to them "I would have gathered you together as a hen gathereth her brood under her wings but ye would not." They had power to receive a Messiah or reject him. They did not receive him because they would not. In medicine the sick may be restored by the right use of means. The husbandman by sowing the seed may reap a harvest. The Lord is not willing that any should perish, but that all should come to repentance. As he requires the repentance the gospel imperatively calls upon all to use the means effectually. Sinners of all grades can come and find a cleansing fountain. Jehovah reasons with them, "Though your sins be as scarlet they shall be white as snow, and though they be red like crimson they shall be as wool." Paul declared himself the "chief of sinners," and in order to be saved was obliged to change his faith and course of conduct. Instead of persecuting the saints became himself one of the persecuted ones, and after that "keep his body under lest after preaching to others he should become a castaway." The word of God ascribes the destiny of those that are lost entirely to themselves. "This is condemnation that light is come into the world and men love darkness rather than light." "Ye will not come unto me that ye might have life." God says in *Ez.* xiii. that the prophets that prophecy out of their own hearts have made the hearts of the righteous sad that he has not made sad, and strengthened the hands of the wicked that he should not return from his evil way by promising him life. "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall reap life everlasting." Let us be careful that we do not "sow to the wind and reap the whirlwind." Where are the children of the Christian parents who used to bow with them and us morning and evening around the family alter at their home firesides. Many of them must be living, though the parents that used to plead so earnestly before the throne for their salvation can plead no more, the loving hearts of many of them have ceased to beat, their voices are hushed in death. O ye dear ones shall those prayers be answered? "Behold now is the accepted time and now is the day of salvation." "Woe to him that striveth with his maker." Are you striving with your best friend? The willing and the obedient shall eat the good of the land." Beyond the cross is the crown. Beyond the night of weeping we see the dawning of the eternal day when this groaning earth shall no longer be filled with the cities of the dead. "For the earth shall 'cast out her dead." "The wilderness and the solitary place shall be glad and the desert shall rejoice and blossom as the rose, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." The prophet of Patmos saw a new heavens and a new earth the first had passed away and the tabernacle of God was with man." Tears all wiped away by God's own loving hand. No more tears, ye weeping ones. No more pain ye suffering ones, and that condition eternal. Will it pay to give up our sinful lives to obtain it? Our friends who sleep in Jesus will be there. Their record is in the Book of Life. It is just before us. Already we hear the rumbling of the distant thunders. "The breath of Elohim is rocking the world" with earthquakes, tidal waves, cyclones and floods. All nature seems convulsed. The hearts of strong men are failing them for fear of what may be developed in the future. They see dark clouds arising. Treasures are being heaped up for the last day. We are surely nearing the end of our rough and toilsome journey. The end of Daniel's long rest is drawing near. God will not forget his faithful patriarch. I long to behold him standing in his lot. O, blessed day. I had rather live at the present time than at any period since God said, "Let there be light," as it is more glorious to look forward to restitution than dissolution. How little we care for the honors of this world when our faith grasps the eternal. "Even so come Lord Jesus, and come quickly." Let our longing eyes behold the Lamb that was slain and lives again and is alive forevermore, and holds the keys of death and hell.

MRS. LUCINDA S. HURDICK.

Jews in Palestine.

Bishop Blyth, the Anglican Bishop of Jerusalem, asserts in his annual report that "about 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years, and the arrival of a vaster host is eminent. No one can, he says, possibly foresee the extent of Jewish immigration to Palestine within the next seven years.

In the face of the sun you may see God's beauty; in the fire you may feel his heat warming; in the water his gentleness refreshing you; it is the dew of heaven that makes your field give you

...
...
...

Original.

From Bro. Woodruff's Scrap-Book.

The Gospel of our day is the glad tidings of what God proposes to do. The Gospel of the "Age" is the glad tidings of the hour having come for the accomplishment of that purpose. It is a proclamation to the political world in general. It is a blunt summons to do something of which governments know nothing, except as cant. "Fear God and give glory to him for the hour of his judgment is come." See Rev. xiv. This strikes the keynote of the coming dispensation. It is the great difference between the present and the future age. In the Psalms we read of a similar admonition, and relating to the same hour of judgment; "Be wise now, therefore O ye Kings; be instructed, ye judges of the earth; serve the Lord with fear and rejoice with trembling; kiss the Son, lest he be angry and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in Him." It would seem that until the arrival of this hour of judgment, God, as it were, takes no notice. He keeps silence, and men suppose him unregardful, and every one is doing what seemeth right in his own eyes. But the day is appointed, viz: "He hath appointed a day in the which he will judge the world in righteousness. When the day arrives the world will be apprised of the fact and summoned to give attendance, as the symbol before us informs us. But the proclamation will not be heeded. The kings of the earth will set themselves, and the rulers take counsel together against the Lord, etc., not knowing who he is, and so their power will be broken as with a rod of iron, and dashed in pieces like a potter's vessel. The thrones being thus cast down through the breaking of their political power, the survivors who dissever themselves from the enemies of the Lord will find sparing mercy at his hand, to the sparing of their lives and their admission into the Kingdom of God as mortal subjects. Thus the remnant will favorably respond; but as regards the masses, the message falls on heedless ears, and the worshippers of the beast rush on to the torment in the presence of the Lamb, against whom they advance, and whose power comes terribly forth to their destruction.

There is a very great contrast between the scenes exhibited in the 13th and 14th chapters of Revelation. "Weeping endureth for a night, but joy cometh in the morning." The chapters in question, exhibits this fact in symbol, so far as concerns the class of whom Jesus said, "Blessed are the dead who die in the Lord." We have the long, dark, distressful history of Europe under the papacy in chap. 13; and the inauguration of the joyous morning in the 14th, which brings light and hope and cheer after the gloom resulting from the ascendancy of the "Man of Sin." The history of the "Man of Sin" power is in reality an unbroken history from the apostolic age to the Lord's coming in power and great glory. Paul in his own day says "the mystery of iniquity doth already work, only that which hindereth must be taken out of the way;" "Then shall that wicked be revealed, etc." From the already working, in Paul's day, which no doubt refers to Paganism, it shows us the papal system, lasting till the Lord's coming. The 18th chapter shows us the shape and attitude of the power during the longest of the unbroken line. Chapter 14 shows us the glorious event at the end of the line, see 1st verse, "I looked," etc. We know who the Lamb is. "The Lamb of God that taketh away the sins of the world," Jesus the Son of God. Why did John see him standing at his coming, on Mount Zion? Zion was the seat of David's throne or government; so Jesus belongs to the throne of David. On that throne will he sit in the age to come, occupying this throne he must needs reign on Mount Zion. See Psa. cxxxii. With the Lamb is a great company; the symbolic number of 144,000. They had the Father's name written on their forehead. Does not this show that that great company consisted of enlightened persons? The forehead is the symbol of the understanding; and the name of the Father, the knowledge of God. Ignorance of the things of God have no place among the 144,000 whose chief characteristic is the knowledge of God. Jer. xvii. 3; Eph. iv. 19; Prov. ii. 2; 2 Pet. i. They sung, as it were, a new song; they had attained a mighty deliverance—deliverance from the feebleness of mortal nature, and from all the cares and evils that afflict the present life. It is a song of great and joyous exaltation. "Their voice," says John, "was as the voice of many waters, and as the voice of a great thunder,—as the voice of harpers harping with their harps." This is a great change from the aspect in which he saw the same company in chapter 12 and 13. There they were a feeble community,—a remnant of the woman's seed, cast out and prevailed against. Here they are enthroned on Mount Zion in power and great glory. Their state of humiliation is over, and now they are exalted to the divine nature. The sufferings, the afflictions and reproaches of the present are over forever. They are in the arena of political power from which they will expel all rivals in the war of the great day of God Almighty. Their vocation is to reign with Christ in all the earth as "kings and priests unto God." It is the act of celebrating this preliminary festival of love and joy that John sees the 144,000 engaged in the opening verses of this chapter. No man can learn that song who does not constitute part of the assembly;—the subject matter of which is—"Thou hast redeemed us, etc." These are they which are not defiled with women, for they are virgins. This must be taken in a figurative sense. The name given to the woman is a symbol of Rome the Mother of Harlots. These harlots, no doubt, are the women with whom the 144,000 are not defiled. What are they? If Rome be the mother (and she is called so, in universal ecclesiastical usage, the Mother Church) the daughters must be recognized as her oil-shoots;—all of Roman parentage, and acknowledged Roman Catholics as fellow Christians are included in the phrase. To have fellowship with them is to be defiled with the woman of the Apocalypse.

The constituents of the 144,000 are all of them clean from this defilement. Blessed are the dead which die in the Lord. It will be a terrible epoch in the history of Europe when the devouring judgments are sent forth into all the earth from the presence of the Lamb and the 144,000. The people will then see and feel the heinousness of the offence of which they are guilty.

The faithfulness of those who have stood aloof in all ages, up to the last moment will then be fully vindicated, and their wisdom manifest. The prospect of it inspires the saints with patience: that is, the blessedness of the dead dying in the Lord will be manifest from this point of time;—when the dead having arisen, behold the judgment of God executed on the head of the wicked; and their own labors past and then accomplished in the benign administration of the world in the reign upon which they will enter with Christ. The passage teaches that the dead are dead, and that not until the coming of the Lord do they enter upon their blessedness as spectators and executors of the Divine judgments that precede the glorious establishment of the Kingdom of God. Then they enter upon the rest that remaineth for the people of God; then they receive according to their works. Thus we have the enthronement of the Lamb and the 144,000 on Mount Zion. *Second*, the summons addressed to the nations to fear God and give glory to him in view of the arrival of the hour of judgment. *Third*, its enforcement by the overthrow of Babylon; and *Fourth*, the issue of a warning to the world at large as to their attitude toward the Beast and its image, (v. 14) introduces us to the judgment itself to the end of the chapter. Seeing these things are soon to come to pass, "what manner of persons ought we to be in all manner of holy conversation and godliness?"

A CURE FOR BIGOTRY.

Take one ounce of intelligence; two ounces of commonsense; three ounces of modesty; four ounces of charity—mix well together, then boil slowly over the fire of self im-

perfection till the whole shall attain the consistency of impartial justice. When cool take in considerable doses, every hour till you shall begin to discover that there are others in the world who know something as well as yourself. This system will indicate convalescence, and you may continue taking in somewhat smaller doses till you shall recognize the right of every other person to think and speak as well as yourself. It will now be safe to leave your place of confinement and go out into society.

P. S. A cure always warranted when directions are followed—Price, a little self-reflection.

J. O. WOODRUFF.

My Father's Business.

"And he said unto them, how is it that ye sought me? wist ye not that I must be about my Father's business?" Luke ii. 49.

These are the words of the child Jesus, when only twelve years of age. His parents had been up to Jerusalem to keep the feast of the passover, and when they had fulfilled the days, and turned to go home, the child Jesus tarried behind in Jerusalem, unknown to his parents. But they supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not they turned back again to Jerusalem seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors (or teachers) both hearing them, and asking questions. And all that heard him were astonished at his understanding and answers. And why? because the child waxed strong in spirit, filled with wisdom, and the grace of God was upon him. But the tender heart of his good mother was running over with maternal solicitude for her good boy. She said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And why did the good boy act so strangely? Ah! He was filled with wisdom from on high, which taught him to try above all things else to do his heavenly Father's business. Which was to teach and do all the good possible. He came as the Light of the world, to enlighten men and women with the Word of Life. He came not to do his own will but the will of him that sent him. And on the occasion of his teaching the woman of Samaria at the well, who went into the city and told the men, Come, see a man which told me all things that ever I did; is not this the Christ? When his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. And in reply to their earnest query, said unto them, My meat is to do the will of him that sent me, and to finish his work. John iv. 32. 34.

This is the spirit and disposition of our blessed Master as manifested in all he did and said, from his childhood up, and we would do well to pattern after him my brother and my sister. He did not live for self, or the things of this world, and in this he did well, receiving the audible approval of his Father above, and marking out an example for you and me to walk in, that we may overcome, and at last sit down with him in his throne, as he thus overcame the world, the flesh and the devil, and is now set down with his Father on his throne. Paul says, "Let this mind be in you which was in Christ Jesus, and if any man have not the spirit of Christ he is none of his."

T. E. ADAMS.

Report of Labor.

March 24th finds me on my way home, called by telegram from McBride by my daughter who is sick. The Elder staid over Sunday to baptize the four I mentioned in my last report. I staid with Effie two weeks, then as she was much better, we both go home on Monday, to clean house, do our washing, ironing and mending, and on Friday start again for Vicksburg, for the Lord's workers have furnished us with money for car fare and to help in paying hall rent for a little. And right here, dear ones in the Lord, let me give you an instance of answered prayer. It seemed almost impossible when we first began our meetings at Vicksburg to pay hall rent, there were so few to carry the burden, but I felt and said several times to the Elder if the Lord wants us to stay here he will provide money to pay the rent, and every night the required amount was found, and more than that while we were even praying for money to help along the work there, for needed tracts, Wiley Jones' ten sermons, with some of H. L. Hastings' tracts on Infidelity, a dear sister in Cal. had sent us $10.00 for that very work, and what seemed strange dear Sister Wince's heart was being moved for us and besides sending me $1.50 to use for the cause she had written the sister in Cal. concerning the work at Vicksburg, and Sister Russell had entered the P. O. to mail me her offering as she took Sister Wince's letter from the box. Truly "while we are yet calling he shall answer," why will we always go on our way doubting our Father, when he has said, "No good thing will he withhold from those who walk uprightly." May God richly bless those who are using their means for the blessed cause of truth.

Well, Friday evening April 18th finds us with our faithful Brother and Sister Barney, and as we start for the hall we meet several who greet us with words of welcome, glad of our return. We find those who were interested when we left four weeks ago still eagerly studying the Word, but it is so hard to part with the old ideas of the immortality, and its kindred errors, that instead of taking God at his word, they continue to hope they are right and jump at every straw they can find to support the devil's lie. We visit from house to house and answer questions, questions, questions until we wonder what the human mind will bring out next, but we are so glad to hear them asking about the wondrous story, for we know then they are thinking, and with God's help will finally conquer the enemy and accept Christ. Brothers and sisters, pray for them, you do not need to know their names, God knows all about that, but earnestly beseech him for their acceptance of him. One dear one, Sister Culp, came 14 miles to be adopted into the kingly family by baptism. Some of the older ones will recognize her as one of the daughters of our old Sister Scott, now deceased, who lived near Meaden.

On Wednesday April 19th, we reached home only to receive another message of death from northern Michigan—Hesperia, both come immediately, Sister Weaver is dead, it read. Friday morning at 8 o'clock we are up preparing to go. Remain there speaking in Weaver hall until Tuesday evening, reaching home Wednesday evening where are we now preparing for the conference meeting, after which we are again ready for whatever work the good Father has awaiting us. Yours working for truth.

B. W. and M. A. WOODWARD.

Letter Drawer.

Dear Restitution:

I much regret my slowness in complying with Bro. Driggins' pleasing suggestion for each of us to share in the "Love Feast," which has proven a feast indeed to all lovers of the good things in the bond of union under one spirit. But I beg you not to indulge in the thought, that, on my part, it was for want of interest, or for want of genial love in the dearest and most precious of all to me, that which only satisfies the longings of the hungering and thirsting one.

Since Christmas I have had a goodly share of the ills that come to the lot of mortals to contend with, which have somewhat retarded my ability to do the work laid out for the hopeful good of others; but be assured, my chief delight is to dwell neath the approving smiles of our loving Father and reach out my arms to aid all others stumbling over error by presenting the Truth in the light of the Holy Spirit which Christ said he would send to guide us into all truth: therefore those who earnestly and prayerfully seek the Comforter (Holy Spirit) for light and knowledge will be taught of Divine things; for God is not slack concerning his promises to darkened mortality. I believe that the Word of God given us according to the translation of finite man, cannot be harmonized by the natural mind, and it requires the Holy Spirit's presence when we read and search the Word to correct all errors that it may read, when sifted out, one grand plan, which was the purpose of Christ when he made the promise; and sad indeed, that many, very many remain babes in Christ, not diligently searching the Word in the Spirit, growing in grace and knowledge of the Lord, being content to accept whatever their pastor presents to them as truth, then wonder over the mysteries the Bible contains, excusing themselves, that they are not for them to understand.

In my work of late, I have met with one of the surprises which come to us from time to time along the way, by being asked by a Spiritual journalist the privilege of publishing in his paper my letter written to a friend who was in deep anguish over the loss of her all and only daughter, and a young lady of promise. The extended letter was full of Scripture and many promises, as far from the Spiritualistic faith as the two poles apart, thereby my great surprise, and I hesitated at the first thought as to giving it into the hands of the enemy of truth, and then it came to me, why not? I know of no other more deluded religionists than they, that I could be happier to be able to even possibly reach out to them the glad light. Yours in the love of Christ.

MRS. J. F. COOPER.

Dear Restitution:

Please pardon our delay in remitting amount due you for renewal of RESTITUTION. Enclosed find bank draft for the same.

Reading matter in THE RESTITUTION is improving, viz., articles calculated to edify, to feed the sheep and suitable to hand to friends to read. We have enjoyed reading the articles of Brothers Benj. and Wm. Wilson, and hope for more from the pen of the former. Will Bro. Wm. Wilson explain the 7 seals? When opened, by whom and at what stages of time fulfilled? We ourselves believe they are after the advent of Christ, but some of our brethren think they are being fulfilled before—how is it brother? Will Bro. Chas. Gardner or any brother conversant with the original Hebrew language give us the correct rendering of Acts xx. 6, the word after. Was Paul with the brethren on the first day of the week of unleavened bread, 7th verse, beginning on the 14th Nisan? If so, is our first day of breaking bread correct? Was our Lord betrayed and crucified on the 13th of the month Abit or Nisan? Jewish Passover and Sabbath being on the same day, viz., 14 Nisan. Did our Lord partake of the Jewish passover? At what hour or watch? Instituting the supper in the night in which he was betrayed according to Paul, should we as Christ's followers imitate (being one of the all things taught, and for us to observe) and do likewise, observing the memorial in the evening and once a year, according to Paul in Acts xx. 6, if the word after is not correctly defined as before referred to.

Bro. Joblin's explanation of John xvii. being so ably and satisfactorily given in his article of Nov. 1, 93, we are pleased to see the controversy now ended. The editorials and good articles on the restoration of the Jews (spiritually) and about Jerusalem are instructive and enjoyed. Feed the sheep, brethren, you who are competent, like a Peter feed the sheep and lambs, and may the kingdom and dominion and the greatness of the kingdom under the whole heaven soon come and begin to heaven the whole earth, and peace so longed for, gradually become apparent as coming from the presence of our Lord.

Our daily prayer is that all of God's children who are in faith believing in his Son may be kept from the evils of the world and be accounted worthy to stand before him and not be ashamed in his presence. Your sister wanting and watching.

MRS. A. W. WOODBURY.

Dear Restitution:

Inclosed please find $1.50 for the current year's subscription to THE RESTITUTION. Hoping that the "Logic of events" will aid me in the effort to get a hearing through THE RESTITUTION, I have decided to make one more attempt in that direction. The accompanying M. S. I am sorry to know will conflict with Bro. Wilson's expressed opinion regarding the fulfilment of Rev. xi., but I cannot get my consent to remain silent when events of such startling significance are transpiring before our eyes. In an article published in *The Truth* (Feb. 1, 1892) I expressed the conviction that the "winds" (elements of destruction) would be loosed by 1893. Now in all earnestness let me ask you, Is there a government on the globe that has not been shaken to its foundation? The nations of Europe after well nigh exhausting their resources in preparing to demolish each other, for the time being, forget their mutual animosities and consider the propriety of forming an international alliance for mutual protection against anarchy! But what do we see at home? That this movement of Coxey is but the snowball that will end in an avalanche, I have not a shadow of doubt. Think of an army of men gathering from sections of the country with the avowed purpose of marching to the Capitol to make demands of congress that cannot and will not be granted! Who, not enlightened by the "sure word of prophecy," could predict the outcome?

Hope that you will insert in THE RESTITUTION what I have said in regard to the Parliament of Religions that the subject may be brought up for the consideration of your readers.

WORLD'S PARLIAMENT OF RELIGIONS.

Like all other prophetic events, up to the present, no one at the time of its sitting realized the startling significance of the Parliament of Religions held in Chicago in October last! Any one of intelligence knew of course that the Bible was completely ignored, God's Word nullified in that conclave, but who recognized in that event the "slaying of the two Witnesses" (the Old and New Testaments)? That such was a fact we firmly believe, and while we are sorry to differ with a Brother in this matter, we believe that a "day" in this—as in other prophecies—stands for a year, and hence in 3½ years from that time we may confidently expect the marvelous events recorded in Rev. xi. 11 to 14 inclusive. We can not believe that we are "adding to" this prophecy by this interpretation, and we believe that the 42 months and the 1260 days have all been fulfilled on the year-day theory. I remain yours fraternally.

R. D. LOGAN.

Dear brothers and sisters:

I am glad of the opportunity of giving my testimony on the lord's side. I have been a believer for several years, and have taken THE RESTITUTION ever since it it has been published. I am always anxious for its arrival, and always read the letter drawer first, for I think that the best part of the paper, although I like to read the good instructions that are in the rest of the paper. This is my first letter to the drawer and I have not seen any from this part of the moral vineyard for some time. I hope the brothers and sisters will pray for me and my family, that we may ever be found faithful and meet you all on the Evergreen Shore, where there will never be my more sickness and death, nor partings.

Yours in Christ.

MRS. N. M. LANG.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

See Here.

An Exposition of John xvii. 5, being the article in RESTITUTION of Nov. 1, 1893, by M. Joblin, put in tract form. Eight large pages. Price 10 cents per dozen. 30 cents for 50 copies, 55 cents for 100. Only a limited number were printed, so if you want them send soon to this office for them.

OBITUARY.

Died at his home in Camp Clarke, Neb., May the 6th, of chronic bronchitis and heart trouble, William I. Beebee, aged 56 years, 10 months and 7 days. He embraced the faith of the gospel some 27 years ago and was baptised by Bro. Ralph Carter. He was ever ready to give a reason for his hope and to show others the grand truths of the Bible. He preached here to the people till his health gave out. He leaves a wife, two sons and one daughter and little grand daughter to mourn for him, for our home is so lonely and desolate now that the enemy death has visited us. O, how I long for the life given to come, that we may meet our loved ones that have gone down under the power of the monster death. I can but exclaim, Come Lord Jesus and come quickly. Even so. Amen.

Let us so live that we may meet in the kingdom of God, is the prayer of your lonely sister.

MRS. W. I. BEEBEE.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00

EXPENDITURE.

Previously used	$30.20
J. F. Wagoner at Montezoy, Ind.	
Call of D. Fetters,	$3.00

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Tourist Excursion Tickets

At reduced rates are now on sale, via The North-Western Line, to St. Paul, Minneapolis, Duluth, Deadwood, Dakota Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, Yellowstone National Park and all the lake and mountain resorts of the West and Northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago.—m. 28.

Neenah, Wis.,

Situated on Lake Winnebago, on the Wisconsin Central Lines, is a delightful place to spend a summer vacation. There is good boating and fishing and the hotels furnish good accommodations at very reasonable rates. 'Tis here that the famous "Roberts Resort" is located, over-looking the lake and containing all conveniences necessary to make an "outing" healthful and enjoyable.

Located along this popular route are numerous other summer resorts, and those contemplating a summer outing will do well to drop a line to Jas. C. Pond, Genl. Passr. Agt., Milwaukee, Wis., and receive free copy of guide book, giving full information as to rates, hotel accommodations, etc.

Has your subscription expired? If so, don't let it remain so.

...ence of the ... to Iowa will be ... Story Co. Nevada ... C & N. W. R. R. 29 miles ... of Marshalltown and 3 miles ... of Ames. This meeting will ... ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's Educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have attended year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated ones to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of you, faith and hope. Make an extra effort, begin your plans now. It may be the last conference till Jesus comes. Come, spend a week in the tented grove with those of like precious faith. It will rest you, and strengthen you in the Divine life. A full program will be published in due time.

For the Committee.

A. J. EYCHANER.

The Third Quarterly Conference of the Churches of God in Neb. will be held at Moorefield, June 15 to 17, 1894. Moorefield is on a branch of the B. & M. R. R., 50 miles west of Holdridge. Any one coming by rail notify Bro. A. Shultz at least one week before the meeting and you will be received and cared for.

Although this meeting is not in as central a point as heretofore, still, by commencing now and making an extra effort all can get there. Meetings will be held in the big tent except the business meeting which will be held at Bro. Morgan's school house at 2 P. M. on Saturday as usual.

All arrangements will be made for the next annual conference and other important business transacted. It is expected that a full attendance will be present.

ALMUS ADAMS, Pres.
J. J. CADY, Sec'y.

The North District Quarterly Conference of the Church of God, will be held, D. V., at Blair, Neb., commencing Friday evening, June 1st and continue over Sunday. Those coming from a distance should write to Brother John Mehrens, Blair, Neb., as to place of meeting etc. The State Evangelist is expected to be present to preach the Word. Brethren, you cannot spend two or three days more profitably than by attending this meeting. There is a large and prosperous Church at Blair and we feel assured that all who come will receive a kind welcome, a hospitable entertainment.

J. J. CADY.
Sec'y Neb. State Con.

Another year has nearly rolled around since the annual meeting of the Michigan Conference was held. Death has been doing its work among us, and some are now sleeping that were accustomed to meet with us, how many more will lay their burdens down e'er another year will pass. God only knows, this we do know, that the left ones must work with still greater zeal and energy as the ranks are all the time being lessened, so let every lover of the Truth be at their post ready for duty at the old gathering place in Dutton, Kent Co., Mich. Meeting will begin Thursday evening, May 31st and continue over Sunday. Such a few hours to spend together, but we can do much if we all come with the one thought to forther the cause of Christ. Not altogether to get good, but determined to give as much as we receive, then as is already predicted we will have a grand meeting. Those coming from the south on the G. R. and I. R. R. will be met at Carlisle Station in afternoon Thursday if they will notify me in time. The train reaches Carlisle about 1 o'clock P. M. If any should wish to go on to Grand Rapids, the train will leave the city for Dutton at 5:20 P. M. Dutton is on the M. C. R. R. Those coming from the east, can reach here at 5:00 A. M. 1:15 P. M. and ...

...King's business is very urgent this year, and it is very important that all who possibly can will be in attendance from the first meeting. We expect several new converts present and want them to see that we are alive to the times in which we are living. Let each Church send at least one delegate with report of their standing during the past year. The ladies of the tithing society are doing considerable, let them be present with their report if they have not saved more than 50cts. It is the Lords and will be accepted by him. The friends here are prepared to keep all who may come, and we hope every bed, and couch, and rug, and corner will be full. Brethren awake, awake, and herald out once more the glad tidings of a coming King.

MARY A. WOODWARD, Sec.

The third quarterly conference of the Church of God of the Abrahamic faith in Indiana, will be held at the Antioch meeting house five miles south of Plymouth, commencing on Friday June 8, 1894, and continue over the following Sunday. Invitation is extended to all of like precious faith and all others who wish to enjoy a good meeting. Come and may God bless our efforts.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of the Abrahamic faith will convene at the Union Church 12 miles northwest of Lanark, Ill., June 15, 1894, and continue over Sunday. We extend a cordial invitation to all who are looking for the soon return of our Savior, and a special invitation to our preaching brethren is extended. There are some isolated ones whom this privilege has come to in many years. To you we say, Come to the meeting, we want to see your faces and hear your voices in meeting, telling of your hopes and prospects for the kingdom of God. Now do make an extra effort to be at this meeting as we have a great work to do. This may be the last conference we may have the privilege of having before the return of our Savior.

Those coming from the east and south stop off at Lanark, Ill., and those coming from the west stop off at Mt. Carroll. Any wanting to stop at Mt. Carroll notify Bro. Andrew Fredrick, post office Mt. Carroll, Ill. He will meet you and take care of you. There will be a conveyance for all that will come here at Lanark to take them to the meeting.

J. D. RENNER, Sec.

EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross.	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Vandalia Line Excursions.

To South, Southeast and Southwest will run on various dates from now until June 6th, 1894, inclusive, One Fare Round trip. Call on or address any Vandalia Line Agent and ask for information contained in Circular No. 327 of January 20th, 1894.

Iowa State Conference Program, Nevada, June, 7-17.

Thurs. June 7, 8:00 P. M. Song Service and address by the Chairman.

Friday June 8, 10 A. M. Bible Reading conducted by A. J. Eychaner. 2:00 P. M. The Bible.—G. M. Myers, followed by a discussion of the subject. 8:00 P. M. The Gospel as revealed in the Old Testament.—J. A. Eychaner.

Sat. June 9, 10:00 A. M. Sabbath School and Bible Readings, by Sabbath Keepers. 2:00 P. M. Christian Purity.—Libbie Palmer. 8:00 P. M. The Covenants.—G. M. Myers.

Sun. June 10, 9:30 A. M. Bible Reading led by G. M. Myers. 10:30 A. M. The Christ, as he was, as he is, and as he will be.—Geo. Moyer. 2:00 P. M. Song Service. 2:30 The Gospel as taught in the New Testament.—A. J. Eychaner. 7:30 Song Service. 8:00 P. M. The inheritance.—G. M. Myers.

Mon. June 11, 10:00 A. M. The Ordinances to be kept.—A. Hipsher. 2:00 P. M. Immortality of Man.—F. Wilson. 8:00 P. M. The Resurrection.—J. M. Pritamer.

Tues. June 12, 10:00 A. M. Our Papers.—A. J. Eychaner. 2:00 P. M. The Christian character.—Edith Anderson. Our Needs.—G. M. Myers. Bible Questions and answers.

Wed. June 13, 10:00 A. M. The Coming Age.—Ida Marsh. Church Organization and work.—G. R. Chown, followed by five minute speeches. 2:00 P. M. Ovation.—Karie Tillman. Essay.—God's Everlasting Kingdom.—Mrs. Adda Bickard. 8:00 P. M. Are we Israelites? or where are the ten lost tribes?—A. J. Eychaner.

Thurs. June 14, 10:00 A. M. Essay, Miss Etta Appleyard. Lecture, The hour of success. 2:00 P. M. Essay, Miss Hattie White. 8:00 P. M. The Covenants of Promise.

Friday June 15, 10:00 A. M. What must I do to be saved?—J. M. Primmer. Evangelistic Work. 2:00 P. M. Essay.—Miss Minnie Myers. Educational Work. Hymn Book. Letter Reading. Resolutions. 8:00 P. M. The Millennium and eternal Age.

Sat. June, 16, 10:00 A. M. Faith and Prayer.—Nellie Hill. What I believe.—Five minutes speeches. 2:00 P. M. The Kingdom of God. Edith Anderson. Recitation.—Minnie Myers. 8:00 P. M. Christian Charity.—Libbie Palmer.

Sun. June, 17, 10:30 A. M. Baptism. 2:30 P. M. The Mission of Jesus. 8:00 P. M. The Duty of the hour. Exhortations.

Until October 31, 1894, the L. E. W. R. R. will sell tickets to La Porte and return at one and one-third fare for the round trip. Tickets good to return until Oct. 31, 1894.

Home Seekers' Excursion Northwest, West, Southwest, via Pennsylvania Lines.

May 29th special excursion tickets to points in Northwest, West, Southwest will be sold at principal ticket stations on the Pennsylvania Lines. Tickets will be good returning thirty days. For details please apply to nearest Pennsylvania Line Ticket Agent or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

On account of the meeting of the Grand Lodge, F. and A. Masons the L. E. W. R. R. will sell tickets to Indianapolis and return May 22 and 23rd at one fare for the round trip.

Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 15th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 23 j. 6, 13, 20, 27.

May 29th is the last Home Seekers and Land excursion to the South and Southwestern points via L. E. W. R. R.

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An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and northwest will be afforded by the Home-Seekers' low rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on May 8th and 19th, to points in northwestern Iowa, western Minnesota, North Dakota, South Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within thirty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold. For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent, Chicago & North-Western Railway, Chicago. m2-0-16-23.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

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The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 256 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise," and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" The Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

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Services will be held at the Church of the Blessed Hope, 388 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. Bro. M. Jolliffe, Evangelist.

The Church of God meet for worship and catching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1343 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10:30 a. m. and 7:30 p. m. Visiting brethren always welcome. Persons residing on Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God Plymouth [illegible], meet in Hall northeast corner Michigan and Fairfield streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at two o'clock for Sunday School and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at [illegible] Ind., have services each Sunday at 11 o'clock a. m. in Whitehall. Also services the first Sunday in each month at 2 o'clock p. m. in Bethel No. 31 in Frontier Co., and meet prayer meeting every Friday evening from house to house among the brethren. We have no [illegible] preaching but our Elder of Instruction Alexis Austin, comes as often as he can. Wm. Yeiter, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of Western state, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock, Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. All parties we meet in the school house on top of the hill; we have come to stay; we have built house, and pretty nearly free title.

The brethren of the Church of God at Huron Co., Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and confessions are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Knife, Bender, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmo Hyde, Secretary.

Meetings held at Unity church, Scholls Ferry, Oregon, alternately every Sunday from Portland each month. 1st Sunday, sermon by Bro. W. W. Jenkin, 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. F. Shiels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Bowne Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Hall & Holler's Hall, Ontario and Bolton Street, Parkdale, Ont., where all of like precious faith are welcome. Bro. Hall.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bros. A. P. Hanlon and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday school every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52. Ex. Sun.	12:05pm	For St. Joseph.
No. 54, "	10:05pm	" South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51. Ex. Sun.	6:30am	For Terre Haute.
No. 53, "	12:50pm	" "

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Westward.	6	28	50	8	22
	AM	PM	AM	PM	PM
Pittsburgh	6 45			7 15	
Alliance	9 40			10 15	
Canton	10 15			11 00	
Massillon	10 31			11 16	
Wooster	11 03			11 48	
Mansfield	11 50			12 35	
Crestline	12 37		10 37	1 20	
Bucyrus	12 57		11 05	1 40	
Lima	2 15		12 35	3 00	
Van Wert	3 03		1 30	3 50	
Ft Wayne	4 35		3 05	5 30	
Arcola					
Columbia City	5 02		4 01		
Leesville					
Syracuse			4 21		
Eagle Lake					
Warsaw	4 35		4 35		
Etna Green					
Bourbon	5 55				
Inwood					
Plymouth	6 10		5 12		
Centertown					
Hamlet			6 30		
Davis					
Lanua			6 55		
Wanatah			7 11		
Valparaiso	7 22		7 30		
Wheeler					
Hobart					
Hegewisch					
Clarke					
Chicago	9 00		9 00	9 00	

Eastward.	25	1	55	7	21
	AM	PM	PM	AM	AM
Chicago	12				
Clarke					
Liverpool					
Hobart					
Wheeler					
Valparaiso					
Wanatah					
Hamlet					
Davis					
Centertown					
Plymouth					
Hamlet					
Bourbon					
Etna Green					
Warsaw					
Eagle Lake					
Leesville					
Columbia City					
Arcola					
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No. 42, " "	8:40 "	
No. 180, Local, " (Nap to Rogers)	11:45pm	

GOING SOUTH.

No. 23, Passenger, Leaves	12:45am	
No. 29, " "	3:00pm	
No. 181, Local, "	11:05pm	

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VOL. XLIII. PLYMOUTH, INDIANA, JUNE 6, 1894. NO. 21.

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Troubled by sorrow, grieving so
Christ is knocking at thy door,
Arise and follow me.

Though thy darkness be as night,
Hope shall be passed from sight,
Christ himself shall give thee light,
Arise and follow me.

Though thou hast no friendly hand
To guide thy footsteps through the land
Christ himself shall by thee stand,
Arise and follow me.

In darkest hour of thy despair,
Be sure the Comforter is there,
Until eternity is near thy rest and peace will cease
Arise and follow me.

Though thy soul be steeped in sin,
And Heaven itself could never win,
Christ himself shall let thee in,
Arise and follow me.

H. T. BAKER.

Selected.

IMMORTALITY.

"Who hath abolished death, and brought life and incorruptibility to light through the gospel." 2 Tim. i. 10. "By one man sin entered the world, and death by sin, and so death hath passed upon all men." Rom. v. 12.

Adam, the great primogenitor of the human race, being sold under sin, and consequently subject to death, could do no more than leave his posterity in the same helpless condition. The world can no more deliver itself from the bondage of corruption and death, than the stream can rise higher than its fountain. If the fountain be impure the stream must be corrupt. The father of the human race being mortal and subject to the extinction of life, his children must likewise possess a nature corresponding to the parent. Adam died and returned to dust, and so it is with the whole family of man; from the prison house of death they instinctively shrink back; but from the silence and darkness of the grave they cannot escape. "Dust thou art, and unto dust thou shalt return," is determined upon all.

A deliverer must come to the rescue, else the whole family of man must sooner or later gather around them the dark mantle of death, and sink down into eternal nothingness and oblivion.

The ablest minds of antiquity foresaw this much dreaded doom of man approaching; but being possessed with the faculties of reason and hope, and a warm attachment to life, they spared no pains to rob death of its terrors, and to persuade themselves to believe that life and existence was a lease of endless duration. Socrates, Plato, Cicero, and a whole line of Gentile scholars and philosophers, speculated upon this question not a little. But they could affirm nothing with any degree of certainty, as the expressions of doubt and fear which pervade their writings fully attest. The question, "if a man die shall he live again?" was too much for their philosophy. They were absolutely inadequate to make known the way of life. Their speculation about the immortality of souls was just so much vain philosophy; worse than worthless, because in a later day it has perverted the truth of God, by ignoring the mission of the Lord Jesus, and the resurrection of the dead. Indeed, how could the question of future existence be settled before the hero who could conquer sin and death made his appearance among men? Sin must needs be condemned in the flesh, and the shroud of death shaken off, and Joseph's new tomb burst asunder before the way of life could be fully made known. Jesus, the seed of Abraham, and Son of God, has overcome sin, and been raised from the dead, incorruptible and immortal, and has therefore, in the language of Paul, "brought life and incorruptibility to light, through the gospel."

What Gentile philosophy could not do, the gospel has accomplished. The wisdom of the world is defeated. The great hero and captain of our salvation has gained the victory, and triumphed gloriously. Death (prospectively) is abolished, and immortality brought to light through

THE GOSPEL.

But what is the gospel? This is an important inquiry. To be ignorant of the gospel is to be without hope and without God in the world.

The word gospel is a translation of the Greek word *evangelion*, signifying good news, or glad tidings. But what *is* it news of? Or in other words, what is the subject matter of the glad tidings? To know that the word gospel signifies good news, and ye not know what the good news is, would avail us nothing. In Luke viii. 1, we read, that "Jesus went throughout every city and village preaching and showing the glad tidings of the kingdom of God." In Luke iv. 43 he says, "I must preach the kingdom of God to other cities also, for therefore am I sent." The kingdom of God was the theme of his discourses wherever he went. Hence he announced to the nation of Israel, "that the law and the prophets were until John; since that time the kingdom of God is preached." Luke xvi. 16. He commissioned his apostles to preach the gospel, not only to the Jewish people, but to the Gentiles, and uttered a prediction concerning their mission, saying, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Matt. xxiv. 14.

Peter on the day of Pentecost preached the kingdom of God, showing that Jesus had been raised from the dead to sit upon the throne of David. Acts ii. 30. Philip went down to Samaria and preached Christ to the people. But what is it to preach Christ? Let the record answer. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed both men and women." Acts viii. 5. To preach Jesus, as did Philip, is to announce to the people the things concerning God's kingdom and his Son.

Paul writes to the Romans that he was not "ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16. But what was it that Paul preached at Rome, which he termed the gospel of Christ? The answer to this question is plainly stated in Acts xxviii. 30, 31. "And Paul dwelt two whole years in his own hired house, and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." This in brief is the record of Paul's preaching at Rome. In that great city, at that time the metropolis of the globe, Paul boldly proclaimed the kingdom of God, and unfolded the things concerning the name of the Lord Jesus.

Jesus and all his apostles had but one message to proclaim. This message is the same that God preached to Abraham, saying, "in thee shall all the nations of the earth be blessed." "To Abraham and his seed were the promises made. He saith not to seeds, as of many, but as of one; and to thy seed, which is Christ." Gal. iii. 16. When Jesus preached the kingdom of God, he showed through what instrumentality God purposed to bless the nations, viz., through a kingdom.

This leads us to inquire, what is the

KINGDOM OF GOD?

Having shown that the kingdom of God constituted the subject matter of the gospel, which Jesus and the apostles preached, it devolves upon us to show in the next place what is meant by this phrase. If we do not understand the nature and locality of the kingdom, all our investigations will avail us nothing. The Bible is an unintelligible book to all those who understand not the kingdom of God; while on the other hand, those who comprehend this question, find little difficulty in understanding the book upon which so many stumble and fall.

The kingdom of heaven, the kingdom of Christ, the kingdom of God, and the kingdom of Israel, are so many synonymous phrases, signifying the establishment of the divine government upon the earth. In other words, it is the setting up of a literal monarchy under the supervision of Jesus Christ, and his associate rulers,—the saints.

The foundation of this kingdom was laid when God chose Abraham, and called him to go into a land which he should afterward receive for an inheritance, and in which land he afterward established Abraham's posterity as a great people, and a mighty nation. This nation under the reign of David and his successors, constituted the kingdom of God. This state of things, however, was only preparatory to what should come to pass hereafter, when in the fulness of time, or in the world (*aion*, age) to come, Jesus, David's royal son, should occupy the throne and restore the kingdom to Israel. To this effect God made a covenant with David that he would raise up his seed after him, who should be of his body, and that he would establish his throne and kingdom forevermore. 1 Chron. xvii. 11-14. In harmony with the subject matter of this covenant, Deity pledged himself by an oath to David, that he should have a seed to occupy his throne. Psa. lxxxix. 34-36; Psa. cxxxii. 11. "My covenant will I not break, nor alter the thing that is gone out of my lips; once have I sworn by my holiness, that I will not lie unto David; his seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." What language could the Almighty have chosen to express more forcibly the perpetuity of David's throne and kingdom? On the day of Pentecost Peter referred to this oath of God to David, to prove to the Jews that Jesus had been raised from the dead. On that occasion he appealed to them. "Men and brethren, let me [illegible] unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne. He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hades, (the grave,) neither his flesh did see corruption." Acts ii. 30, 31. This argument of Peter's was an unanswerable one, showing that according to God's oath it was impossible for Christ to be holden of death.

God's covenant could no; be nullified, nor his oath violated, therefore Jesus, David's great son, must take the throne and kingdom of Israel; "he came to his own and his own received him not." They rejected him as king, avowing that they had no other king but Cesar. At Pilate's bar he was asked "art thou a king?" Jesus confessed the truth, and denied not, therefore says Paul, he witnessed "a good confession." Accordingly Pilate inscribed on the cross, "Jesus of Nazareth, the king of the Jews." This was the expression of a great truth, to which all the prophets had borne witness. Isaiah had prophesied saying, "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder, * * * of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and establish it from henceforth, even forever." Isa. ix. 6, 7. This language of Isaiah is confirmed by the testimony of an angel from heaven. The angel said to Mary, the mother of Jesus, "behold, thou shalt have a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33.

According to the above evidence, so plain and explicit, Jesus will yet occupy the throne of David and in the language of the prophet, will "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. To bring out all that the prophets have written concerning the reign of Christ and its glory, would require more space than we have to spare. The future glory of Jerusalem, Zion, Israel, and Messiah's reign, constituted the theme of their most eloquent predictions. No prophet has neglected to portray in glowing colors the splendor and power of Messiah's kingdom. Jeremiah who witnessed Israel's desolation and Jerusalem's captivity, and the nation's prostration at the feet of Babylon, nevertheless predicted, "Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, the Lord our righteousness." Jer. xxiii. 5, 6 and xxxiii. 14-26. Ezekiel also foresaw the overthrow of Israel's kingdom, saying, "I will overturn, overturn, overturn it; and it (the kingdom) shall be no more, until he come, whose right it is, and I will give it him." Ezek. xxi. 26. Ezekiel foresaw the overturning of Israel's throne and kingdom. But not its eternal desolation. He limits the time of its overthrow, by saying, "until he come, whose right it is, and I will give it him." God has compared the perpetuity of David's kingdom to the sun in heaven. As well might a man seek to blot out the bright orb of day, as to seek to thwart the future restoration of Israel under Jesus their great king. God has purposed to establish his government on the earth through the kingdom of Israel, and for this purpose he hath anointed Jesus, both Son of God and Son of David, to occupy the throne, and reign over all the earth. The following propositions will express in outline the Scripture teaching concerning this subject.

1. The kingdom of God is a real government to be set up on the earth, possessing all the constituent elements of a kingdom; such as a King, Territory, Subjects, Capital city, subordinate rulers, &c. It is to break in pieces and consume all other kingdoms. Dan. ii. 44. Every people and nation are to submit to its authority. Dan. vii. 14. Psa. lxxii.

The king is the Lord Jesus Christ, who was born king, and as the Son of God hath been appointed heir of all things. Heb. i. 2. As the royal son of David he will restore the kingdom to Israel. Isa. ix. 6, 7; Isaiah xi. Amos ix. 11-17; Luke i. 32; Matt. xix. 28.

2. The territory of the kingdom will be the land promised to Abraham for an everlasting possession, lying between the Euphrates and Nile, will constitute the territory proper, while the surrounding Gentile nations will constitute the dominion of his kingdom. Daniel says, "I saw one like the son of man coming in the clouds of heaven, and there was given him a kingdom and dominion." Dan. vii. 14.

3. The twelve tribes of Israel restored to their own land, together with the Gentiles, will constitute the subjects of his kingdom. Jesus said to the twelve apostles, that in the regeneration, "you shall sit upon twelve thrones, judging (or ruling) the twelves tribes of Israel." Matt. xix. 28. The apostles could not judge the twelve tribes, if they were not restored into a national capacity. He will gather Judah and Israel from among all nations whither he hath scattered them. Isaiah xi. 10-16. They are to be no longer two nations. Ezek. xxxvii. They are to be planted in their own land, and be no more pulled up forever. Amos ix. 14, 15. "Behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt. But the Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave to their fathers." Jeremiah xvi. 14, 15. Such is the language of prophecy. None of the prophets leave Israel as a nation in a state of dispersion. "Behold, a king shall reign and prosper, and execute justice and judgment in the earth; in his days Judah shall be saved, and Israel shall dwell safely." Jer. xxiii. 5, 6, and xxxiii. 10, 12, 14, 17. Judah and Israel, will be saved from their national dispersion and down trodden condition, and acknowledge Jesus as their Messiah. Jesus will bring them through the wilderness of the people, and plead with them face to face; he will purge out the rebels from among them, and the remainder shall enter into the promised land. Ezek. xx. 33-38. They will look upon him whom they have pierced and lost he themselves because of him. The Lord will pour out upon them the spirit of prayer and supplication, and there shall be a great mourning in the land of Israel; the nation will turn to him with their whole heart." Zech. xiii. 8-13.

Thus Zion, Jerusalem, and Israel, will be restored to more than their former beauty and splendor, and the state's presence will make them glorious. The twelve apostles, as the judges of olden time, will be exalted as rulers, and Israel as a nation, though the fewest in number of all people, will under the reign of Messiah become the first among the nations. After Israel's restoration and submission to the Lord Jesus, all the Gentile nations will become subject to Israel's king. He is to be king over all the earth. Zech. xiv. 9. "His dominion will extend from sea to sea, and from the river unto the ends of the earth." All political, military and ecclesiastical power will be broken down, and all nations will be coercively subjugated and brought into subjection to the authority of Jesus and the saints. "They that dwell in the wilderness shall bow before him; his enemies shall lick the dust." Psa. lxxii. 9. "The nations shall see and be confounded at all their might, they shall lay their hand upon their mouth, their ear shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God," Micah vii. 16, 17. The Lord Jesus shall stand as an ensign to the nations; to him shall the Gentiles seek, and his rest shall be glorious. Isa. xi. 10. "So shall he sprinkle (astonish) many nations; the kings shall shut their mouths at him; for that which they had not heard shall they consider." Isa. lii. 5.

The above testimonies we think are sufficient to show who are the subjects of God's kingdom. Christ is coming not to curse but to bless the nations; not to destroy, but to rule the world in righteousness. As the seed of the woman he will bruise the serpent's head; as the Son of David, and Son of God, he will restore the kingdom of Israel, and establish the government of God, and cause the will of Deity to prevail over all the earth.

The kingdom of God therefore will be a universal empire. The kingdoms and republics of men will fade away into eternal forgetfulness. "Behold, I create all things new," is the language of Jesus when seated on his throne. A new and divine order of things will beautify the earth and fill it with the glory of God. This is the great salvation with which the Deity has purposed to deliver the world from all its present ills. Its proclamation is therefore termed good news; or in other words, "the gospel of the kingdom of God."

Through this gospel Paul affirms immortality is brought to light. It is therefore termed "the word of life." It is emphatically the word of life, because it makes known the way of life to all those who believing become obedient. It involves the resurrection of the sainted dead,—their incorruptibility, immortality, and glorification. 1 Cor. xv. Rom. viii. The saints as subordinate rulers will have power over the nations, Rev. ii. 26; and reign one thousand years. Rev. xx. 4, 6. At the expiration of the one thousand years, Christ having put down all rule and authority, and destroyed death, he will deliver up the kingdom to God, the Father, and God shall be all in all. 1 Cor. xv. 28. During the reign of Christ all nations must submit or die. His enemies that would not that he should reign over them will be put to death,—destroyed from his presence.

From what we have said we deduct the following conclusions:—

1. Man in his present state is subject to sin and death, and would therefore in obedience to "the law of sin and death" cease to exist, and become extinct, if God in his infinite goodness had not interposed to save and rescue man from his lost condition.

2. The very nature of the case forbids, therefore, the popular idea of man's present immortality. God does not confer endless existence upon sinners. It is the very height of folly and absurdity to suppose that God in his infinite wisdom would share eternal existence with beings whom he foreknew would be his enemies, blaspheme his name, trample upon his authority, and morally pollute his universe, or some portion of it, for all eternity. God hates and abhors sin and it is unreasonable to suppose that a being all-wise and powerful would make sin, the very thing he abhors, endlessly perpetual, by creating man susceptible of sinning, and giving him immortality. In view of this, we look upon the popular doctrine of "the immortality of the soul" as derogatory to the character of God, contrary to the Scriptures of truth, and as belonging not to the Bible and Christians, but to the darkness of heathenism and idolatry, where it originated.

3. Immortality is deathlessness. It is life, and such life as only inheres in the being of Deity. He therefore who is severed from God by sin will die. Hence it is only the good and godlike who can live. Sinners must therefore be washed, sanctified, justified, and perfected in obedience to the will of God, before they can obtain immortality. Immortality cannot therefore be obtained without an effort. He who desires to live forever must labor for eternal life. He must be courageous and valiant for truth. In other words, he must believe the gospel of the kingdom of God, and put on the new man, Christ Jesus, by immersion into his name for the remission of all his past sins. Having thus become adopted into the family of God, he must continue to walk worthy of his high calling. Such an one will at the Revelation of Jesus Christ, put on the robe of immortality, and being changed will become like the Lord Jesus, deathless.

4. The hope of the gospel is therefore truly a good hope. Paul affirms "we are saved by hope." But let no one fancy that he has the hope of the gospel, if he does not understand what the gospel teaches. Being a member of some denomination, be it orthodox or heterodox, so called, is not to be a Christian. In order to be a Christian a man must believe the things concerning God's kingdom and his Son, otherwise his religion is vain. It is only by the gospel that immortality can be obtained, and therefore the necessity of believing the truth unmixed with the fables of men.—*Rev. Moses Lard in Lard's Quarterly, 1 p. 7.*

Boom in Modern Jerusalem.

The report of Mr. Dickson, British Consul at Jerusalem, on the trade of his district, contains several items of interest. Trade with Great Britain in 1893 showed some falling off as compared with 1892, but notwithstanding there has been a steady increase for several years past.

The Jaffa-Jerusalem railway hardly appears to carry as much traffic as might have been expected. There is a daily passenger train each way and also two goods trains. Still a considerable amount of merchandise is conveyed by camels between the two places, on account of both the Jaffa and Jerusalem railway stations being situated at some distance from the town. The railway company, in order to give further facilities to merchants, employ camels for the transport of goods from the warehouses to the stations. It is rumored that the line will be prolonged to Nablous and Gaza.

Buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast outgrowing its former limits. On the western side houses have increased so rapidly within the last few years that quite a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being brought up by private persons or by the benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. The latest enterprise suggested is the placing of a steam launch and lighters on the Dead Sea. If this were done the produce of Moab, which is a country rich in cereals, fruit, and cattle, could then be ferried across in a few hours in the lighters in tow of the steam launch instead of having to be conveyed by caravans round the north or south end of the Dead Sea, entailing a journey of from four to five days.—*St. James Gazette.*

...ation.

...AL STAFF:
...of the C. P. Association.
...ERIE, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 6, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

BROTHER L. E. CONNER wishes us to announce that he will attend the meeting to be held near Lanark, Ill., commencing June 15. Those interested will take notice.

BROTHER Hatch reports nine additions to the church at Argos, Ind. as a result of his recent meetings there. Labor on, brethren; there is plenty of cause for rejoicing.

BROTHER and Sister Woodward, of Michigan have promised to be at the meeting at Antioch, this county, over the second Sunday of this month. The meeting will commence at 10:30 A. M. June 8.

BROTHER J. F. Wagoner reports having held meetings over the last Sunday in May, at Scircleville, Ind. and "immersed six more into the all-saving name. God be praised for the power of his precious Word."

READER, how do you regard sin? Is it very sinful to you? The reason we ask that question is this: If your hatred of sin is shallow, your love to God is shallow. Do not forget this.

To rid yourself of bad habits, reader, adopt good ones and they will crowd out the bad ones just as the new life in a tree in the spring will push off leaves that have resisted the wintry storms.

THE Rev. Alex. Clark seems to have made a discovery. He says, "Theological Seminaries are in danger of turning out preachers as founderies turn out stoves—all of the same cast and pattern." He might have put it stronger than that. He might have said they *had* done, and were *now* doing just that.

IT is cheering to those who hold to the *narrow* way of life, to find our correspondents giving the trumpet a certain sound. There is a marked improvement in this respect; and we say, be not weary in well doing. It is the Gospel we are set for the defense of, let it ring out clear and distinct. We have to do it lovingly,—but we cannot modify it.

JUDGE Stern of Buffalo has to face the question, "Is the soul immortal?" This comes about through the contest over the will of a Mrs. Backus who died in January, after bequething all she had, one thousand dollars, to Nicholas Bushman, to be used for masses "for the benefit of my poor soul, and that of my deceased husband." She left seven children unprovided for, and they think they have not been rightly dealt with. Their lawyer holds that a soul has no standing in court,—is an intangible legatee, and that there is no competent evidence that either the woman or her husband possessed such a soul; and that if they *had* it is not proven that they can derive any benefit from the thousand dollars. The decision of the Surrogate is looked for with much interest.

A CORRESPONDENT of the *London Daily Chronicle* writing from Odessa, says, "I have gathered a few statistics to illustrate the power of the Jews within the pale of settlement in South Russia. If we take the city of Odessa as fairly representative of other towns within the pale, we find that of 350 doctors, 250 are Jews, and of 180 private and sworn advocates 147 belong to the same race. The six newspapers of Odessa are all either wholly or in part in the hands of the Jews. Prohibitive laws to the contrary, more than one-half of the agricultural land of South Russia is either owned or controlled by Jews, and from one land bank alone —the Bessarabia—Taurida Bank—about four million pounds sterling has been lent on estates nominally to the lords of Russians." The fat has gone forth that they take their silver and gold with them when they go; and this is as true as anything else which God has said, although the way seems dark at present.

"THE effects of 900 years of Adam's sorrowful life so wore him out that at last he breathed out, and had no strength to breathe in again."

JUST a word more—Is not Eternal Life as a gift offered to men? How then can it become their property before the offer is accepted?

A MAN'S happiness and success in life will depend not so much upon what he has, or upon what position he occupies, as upon what he is and the heart he carries into his position."

IT appears certain that from seventy to eighty per cent of crime, eighty to ninety per cent of poverty, and from ten to forty per cent of the suicides in most civilized countries are to be ascribed to alcohol; and yet it seems impossible to banish it.

WE once read that Senator Renand once paid a month's rent in advance, and was asked if he would take a receipt? He replied: "It is not necessary; God has witnessed the payment." "Do you believe in God?" replied the other. "Most assuredly," replied Renand; "don't you?" "Not I, Monsieur." "Ah," said the Senator, "in that case, please make me out a receipt!"

IT has been said that *judgment* is the greatest faculty of the internal senses of man, and should ever be nourished and protected by uncontrolled reason; for when once tyrannical prejudice becomes a venal slave, and man loses his charter as a rational *being* it is then that he is blown with the wind from one extreme to another, and with all his learning forms the conclusion of an idiot."

AS Eternal Life can only be obtained upon certain conditions, nothing can be more certain than this: That immortality and incorruptibility cannot be attained until the conditions are complied with." Say, you man, who thinks eternal death is so fearful,—do you know what *makes* you think *so*? It is the conviction that while you are organized capable of attaining to a divine,—ever-living nature, you are not complying with the conditions exacted, and are therefore hopeless, because godless. We have one in mind at this moment, we yearn to snatch as a brand from the burning. Oh why will he die, when endless life is within his reach? May the arrow of love and truth pierce his heart, we pray.

THE question about "Entire Sanctification" should not need an answer for one who has been set apart from the world by the Truth of God; although there are many, doubtless, who understand for themselves what they cannot explain to others. Those who talk so much about "Entire Sanctification," neither know what sanctification is, nor what the sanctifying power of God is. The word of Jesus for it then,—it is the Truth of God believed and obeyed that sets people *apart* for God. If a person will just believe and obey, he need not trouble about the sanctification; God will take care of that part, and no mistake about it. We understand that a man is either *in* and *of* the world, or he has been taken out of it, and is *not* of it. We can conceive of no one being both *in* and *out* of the world at the same time. If he is *out* he is *not in*. If he is *in*, he is *not out*. If he is still *in* the world he is *out* of Christ and God,—and is neither sanctified wholly nor in part. We want to impress this truth by these homespun remarks:—We can only be the Lord's *at all*, by being *wholly* his! He takes no partnerships in this matter of ownership. The idea that people can by extra devotional exercise get into an ecstatic state and, as it were, take the highest degree in the household of God, is without foundation in Truth. The gospel believed and obeyed saves from *all* sin; the blood of Christ will cleanse from *all* sin. The man who claims to have been pardoned of only his foulest sins is not pardoned at all. Is it not painful to hear men talking of pardon while ignoring the *law of pardon*? When men claim to be altogether different from the man God describes the formation of, and have another God, another Christ, another Gospel, another faith, another hope, another kingdom, and a pardon by installments, is it not the time of Entire Apostacy, instead of "Entire Sanctification?"

What is Lost in Adam? What is Gained in Christ?

In answering the questions:—"What have we lost in Adam?" and "What do we gain in Christ?" we give what we *understand* to be the truth in a suggestive way. Others may see it in a different light, as it is their privilege. *First*, then, we lost "the perpetuation of life in the natural body. *Second*, the society of angels. *Third*, the favor of God and Paradise. Now, "what do we gain in Christ?" *First*, never ending life in a spiritual body. *Second*, the atonement restores us to God's favor. *Third*, we gain more than the lost Paradise, for even the wilderness and desert are to be made like Eden, and the garden of the Lord. We think it entirely "a going beyond," to say "that a law of decay was implanted in Adam after he sinned," because if Adam was a natural body, the law of decay was already there, although held in check while he was sinless,—no longer. The threat of death in case of disobedience showed that nothing could effectually obstruct the law of decay after sinning. While it is true the descendants of Adam were in him, and therefore partook of his natural decay, we by no means attach the guilt of Adam's sin to all the unborn millions of the race. They inherited the *effects* of his condemnation. The force of habit may cause us at times to speak of these effects as the *law*,—indeed the *effect* is frequently put for the *cause* in the Scriptures. To say that the sentence "Dust thou art, and unto dust shalt thou return," was pronounced against every son and daughter of Adam, is to say there are no exceptions. There *are* exceptions. Enoch and Elijah did *not* die; the Son of Man *did die*, but did not return to dust; the faithful alive when Christ comes will neither come under the dominion of death,—nor return to dust, but their mortality will be swallowed up of life. Time was when these exceptions perplexed us, but not now.

We think it a mistake to apply the condemnation to the *life* instead of to the man formed of dust. Life is always manifested in or through an organism, be it animal or vegetable. All life is of God; He is the fountain of life; all live and move and have their being in him till the organisms are worn out by disease, or accident, or decay, and then the dust returns to the earth as it was before it was organized; and the spirit of life returns to God who gave it. There is no more life while a man lives than there is after he is dead, as we understand it. Giving neither impoverishes God, nor does withholding enrich him.

Selected.

Must There be Wars?

The excitive question in Europe among leading men, both military and civic, has reference to the probabilities of war. Some believe that while there are armies so immense and so ready as those which every great nation has in hand, the chances for collision are small, because of mutual fear. Others argue from the same state of facts that war is, first or last, inevitable, and predict a struggle of tremendous magnitude. For example, Field Marshal Count von Blumenthal, a veteran survivor of the Franco-Prussian war, is reported to have said: "We feel the need (about every thirty years) of one of those great butcheries which sweep away thousands of men, pull down obstacles that had seemed strong enough to stand forever, and re-establish the equilibrium necessary to progress and the development of society." Yet he adds a trifle inconsistently: "Many years will have to pass, many events much more grave than those of the present day must occur, before war will take place." But no uninspired person can foretell what even a year may bring forth, so long as the immense standing armies of the old world are permitted to face one another, boastful of their comparative superiority in equipment and discipline. Seeing the imminency of danger which attaches to such a bravado, drawn-an-sir attitude of the European powers, the Emperor of Germany and the King of Italy have recently, we are told by "foreign correspondents," made overtures to the Czar of Russia suggestive of gradual disarmament on his part and on theirs, pleading the argument of economy chiefly, but also intimating that of humanity. If this be true, it is greatly to the honor of the two princes we have named, and constitutes a hopeful indication of the Christianization of that potent public opinion which must have prompted so humane a proposal. But the Czar has refused to entertain it, he not being able to see what is right except through the old barbaric eye not yet blinded, nor to believe that his country can be profited save by striking at its foes, or if occasion calls, at its friends, with the iron hand of battle: that it must continue to trust its destinies to no milder law than the brutal decree of force, which requires the return of evil for evil, or for hard blow a harder—a prime commandment in the decologue of hate.

In connection with this matter we call attention to a comparison which has been made between the sums of money expended by civilized nations for warlike purposes and for the pursuits of education. France perverts four dollars for war where she gives seventy cents for educating the people; England wastes three dollars and seventy-two cents for the former, while doling out sixty-two cents for the latter; Prussia throws away two dollars and four cents in keeping up her army and navy, while contributing fifty cents to her schools; and Russia disgraces herself by proportionately sinking two dollars in preparing to fight, and making three cents answer for teaching the arts of peace! And so it is throughout the entire world, or that portion of which it consumes all the laudatory adjectives in boasting of its enlightenment. The education of the masses is attended to once, while their destruction is provided for many times. We do not suppose that governments are worse than they have ever been, but their shame is that they are practically no better than they were a thousand years ago, and that the twentieth century shall open upon nations which have carried all the arts—even the art of war—to a point of higher perfection than the art of preserving life and its kindred art of dispensing the smiles of brotherly love. —*Church Union.*

The Recent Earthquake in Greece.

Greece has just had, or rather is just having, one of its most dreadful earthquakes. Other earthquakes of modern times have brought great disaster to certain parts of Greece; but considering the wide area covered by the present one, and the time of its duration, it appears at present likely to rank as one of the worst that Greece has ever suffered, either in ancient or modern times. One who has passed through it and felt it can hardly refrain from describing it.

On the evening of April 20th, as we had just begun our dinner, at five minutes before seven o'clock, the house began to shake violently. Our dining room is in the second story of the American School, and one can imagine the haste we made to go down the stairs and out into the garden. Probably we were out of the house in five seconds; but it seemed at least several minutes. It was several minutes before we could persuade ourselves to go in and resume our dinner. Meanwhile we saw our neighbors before their houses, crossing themselves and showing other signs of distress. When we did return to the table it was with little appetite. The rest of the meal was an empty "form through which the spirit breathed no more." As a token of the vibration which our strong building had suffered, I may note that we found each glass surrounded by a wet circle on the tablecloth a foot in diameter.

Sleep was at a premium that night, for the earth did not go to rest. Before bedtime there were two more shocks, and at least three more in the morning before the natural time of rising. One of these latter was strong enough to send us all once more out-of-doors. In this desire to get out of the house we found that we were not singular. Our neighbors were again doing likewise. At present (the afternoon of Sunday, April 22d) there have been about twenty shocks which everybody feels and fears, not to reckon others, which one counts for the sake of accuracy. For about forty-eight hours we have seemed to realize the import of the phrase "resting volcano." We shall always know how naturally the faintings and fears that one hears of in connection with earthquakes come about.

Since Attica has generally enjoyed immunity from the earthquakes that in recent years have done harm in other parts of Greece, as about a year ago in Zante and again later in Thebes, the Athenians have come to feel that the huge ribs of their land, Parnes, Pentelicus and Hymettus, protected them; and that while Greece is the most seismic land in Europe, their own part in such occurrences was likely to be limited to sharp watching for traces of them and to showing sympathy for their suffering neighbors. But in the present earthquake, although there have been no fatal or dangerous accidents in Athens, yet many buildings have been damaged, and at the Peiraeus several have been thrown to the ground. Not only do old people recollect nothing like it, but the papers say that it is more severe than any earthquake in Athens since the great one of 511 A. D., which did so much harm to the ancient buildings.

This long immunity of Athens in the midst of others' sufferings led everybody to suppose that now when Athens suffered we should hear of greater disasters in the provinces, and such news was not long in coming. All Greece was indeed shaken, even the islands of the Aegean. But the center of disturbance was in the region known in ancient times as the land of the Opuntian Locrians. The capital town of this eparchy, Atalante, suffered only the falling of a good many houses; but village after village in the neighborhood was leveled to the ground, and many people buried under the ruins. In one village twenty children perished in a falling church. The dismal catalog of disaster runs in the dispatches as follows: Libanatis—all the houses leveled to the ground; Skentavga—all the houses destroyed; Martinos—the place utterly destroyed, countless victims; and so on, through a long list of villages. The total number of deaths will mount up into the hundreds, and there are large numbers of wounded.

Detachments of the army have been sent from Athens with food and tents. Probably there are not many people in Athens who would not have been glad to be living in tents during the last forty-eight hours. Patriarchal simplicity had its advantages. Had the shocks in Athens been much stronger, the larger the house the greater would have been the danger. For a dreadful catastrophe would certainly have come.

Not being able to visit Locris, I got my most vivid picture of the effects of the shocks in the cloister of Daphne, about five miles from Athens on the Sacred Way to Eleusis. Here some cells of the cloister were reduced to a heap of stones and mortar. Fortunately the reports in the papers of serious damage to the venerable mosaics in the dome of the church, recently restored with so much pains, were almost pure fabrication.

It was not merely Locris that suffered heavy loss. The first shock rendered nearly every house in Thebes and in Chalkis uninhabitable. The people in both of those places are living in the open air. While in neither of these cities were there any deaths, there were some cases of serious injury. The magnitude of the disaster may be realized when we note that Chalkis is a city of about ten thousand inhabitants.

One imbued with the spirit of the ancient mythology can easily feel that wild giants and Titans are having their own way, and that Zeus must be called in to help. But what do we see? Here is the careless Greek turned devout, holding special service of prayer to the God of Israel to avert or stay the calamity.—*Independent.*

Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—*James Madison.*

Letter Drawer.

Dear Brother Undercoat:

I will just say Bro. J. L. Prime and myself have just closed a united effort to enlighten the minds of the people here and have succeeded in having four intelligent persons confess their faith in the gospel as taught by Christ and the apostles. Three were immersed, and the other will be soon, at this time he was suffering with the mumps. There are others who are "almost persuaded." Those who came in were three young men and one lady. One of the young men was my youngest son the last of our family to come into Christ. We have seven in our family at home and all "hope for the soon coming of the kingdom." Brother Prime is an excellent workman, a good Christian, and respected by all who know him, he is fighting a good fight and I believe there is a crown laid up for him. We have 21 members.

Yours in hope of eternal life.

J. P GLENN.

Editor Restitution:

I just returned from Linn and Neosho Co. where I have been holding meetings. One sister at Walnut, and five at Pleasanton, Kan., put on Christ by baptism. You can see by this that I have not been idle. There is no time for idleness. Let every servant of Christ wake up and stand by the brave. Help the laborer in the vineyard. Bear ye one another's burdens and so fulfill the law of Christ. My labor is mostly among the poor and I do not get much for my preaching. I would love to go any place to preach where I could be paid or helped a little.

May God bless you is my prayer.

JOHN FOORE.

Dear Restitution:

After reading the request of I. H. in the April 18th copy for Bro. M. Joblin to give in catechism-like his explanation of all the pre-existence in the regard to the Christ, I would say I have been deeply interested in the controversy, and would love if the whole argument on both sides could be put in pamphlet form, so that the brotherhood could the better study the subject. I have not been able to read all the articles on "The Seed of the Woman," neither all of Bro. Wiley Jones' criticisms on the same. Therefore hope the whole matter in condensed form may come out. But as this no doubt would be too much work for Bro. Joblin, I would say let it all come out in pamphlet form as it has been printed in THE RESTITUTION, that is if it could be paid for by sale of the same. I really think no harm has been done by the controversy. While the two brothers stand just where they did at the commencement, others have been learning no doubt. I know I have learned somewhat, so let us never fear to have Bible study, avoid ruts.

WE glad to see a letter from Sister Florence A. Davis of Delaware, and would say that my sincere prayer for God's people in Delaware is, that they may have spiritual prosperity, and hope they, and all God's people everywhere may not forget to assemble themselves together. But let us meet often together not only to remember our Lord's death, but to speak to each other and study together God's blessed letter or letters to us. O, how we need to remember Peter's words 2 Pet. i 5, "And besides giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." The above will give us an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. Now, brothers and sisters, let us all try to serve our Master, for we are servants bought with a price. All we have and are, or may yet have belongs to the one who has bought us by his own precious blood. Soon our race will be run. Let us deny ourselves, have more meekness than pride, for it is the meek who will inherit the earth. Your brother,

CHARLES S. ALLEN.

Has your subscription expired? If so, don't let it remain so.

OBITUARY.

On May 5th, 1894, near Dilbeck, Va., Sister Maggie E. Stephens fell asleep in Jesus, aged 33 years, 4 months and 12 days. She leaves a kind husband, who is also an esteemed brother in the Lord, and three children. We mourn not as those without hope for a few years ago she obeyed from the heart the form of doctrine delivered, and was immersed in the all-saving name of Jesus the Christ, by Elder H. F. Boyer who also spoke words of comfort at her burial. from 1 Thess. iv., calling special attention to the importance of being in the blessed condition, "asleep in Jesus"—so that when they wake they will be supremely blessed.

Our faith look'd forward to the day
We all can meet again,
Thy kingdom come, for which we pray,
Come Jesus, come and reign.

S. E. B.

John Taylor died March 10, 1894, after an illness of 106 days with typhoid fever, at the age of 40 years, 3 months, and 3 days. He was born July 13, 1853, in the state of Georgia, was married by the writer to Miss Cynthia Mitchell, March 27, 1878. Brother and Sister Taylor were baptized March 28, 1893. Bro. Taylor was a faithful husband and loving father and a good Christian, and highly esteemed by all that knew him. At the time of his death they could have no funeral preached, so it was put off until the 3rd Sunday in May. The writer spoke to the large number in attendance and good attention was given. Our brother leaves a wife, five children, a father, mother, five brothers, and one sister to mourn, but not without hope. May God bless them, and may they live so that they will meet all the dear ones in God's kingdom.

JOHN FOORE.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are whole-souled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec.

New Schedule.

Trains on the Pitts. Ft. W. and C. R. R. now pass Plymouth going east at 2:58 A. M., 5:12 A. M., 10:39 A. M., 6:05 P. M. and 8:40 P. M.

Going west at 5:12 A. M., 9:55 A. M., 1:55 P. M., 6:05 P. M., 7:15 P. M. Time card will be ready soon.

Fourth of July Excursions via Vandalia Line at Half Fare.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1894, inclusive, between all stations within 200 miles of initial point. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, ass't Gen'l Pass'r Agent, St. Louis, Mo.

Seashore Excursion over the Pennsylvania Short Lines.

Low rate round trip tickets to Asbury Park will be sold via Pennsylvania Short Lines July 7th, 8th and 9th, account of National Educational Association meeting. Asbury Park adjoins Ocean Grove, Long Branch, Cape May, Atlantic City, Elberon, Sea Isle Park, Barnegat and other delightful watering places on the New Jersey Coast, to all of which the Pennsylvania Lines form the only route comprised by one railway system. Return limit on excursion tickets will be ample for side trips. For any desired information apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Original.

Sabbath Props Examined.

We wish to examine some of the props that are used to prop up the Sabbath cause, which to say the least are very misleading.

"God blessed the seventh day, and sanctified it." Gen. ii. 3. Yes, and Moses who tells us this much, also tells the reason why he did it. Listen to him—"because that in it he had rested from all his work which God created and made." It would have been just as easy for Moses to have said, because he designed it for Adam and his posterity, if it had been true? And do we not tell more than truth when we say that he did? And to say that Adam kept the Sabbath is saying more than we could prove, hence is false, an addition to the word of God. If it had been true, and of any importance, Moses would have been just as willing and ready to tell it as you are, I presume. Revealed things belong to us.

God condescended to come down upon Mount Sinai, upon the top of the mount and spake the ten words with a great voice; and he added no more. "Showing their importance." This statement has made a great many converts to the cause, and now most of its friends declare that it was Jesus the Son of God that did all of this, and more too, and yet they tell us he was no lawgiver. Well, well.

To me it seems very unreasonable that God the Supreme Ruler of the universe should leave his throne in heaven, and come down in person on Mount Sinai to speak the ten words to his people, when he has so many angels that go at his bidding, doing his pleasure. Then if you can believe the last testimony of a dying Christian, that was full of faith and spirit, it was an angel that spake the law on Mount Sinai. Speaking of Moses, he says, "This is he that was in the church in the wilderness with the *angel* which spake to him in the Mount Sinai, and with our fathers, who received the lively oracles to give unto us." Again he says, "Who have received the law by the disposition, (injunction, or command, Dia.) of *angels* and have not kept it." Acts vii. 38, 53.

Now if there is a lingering doubt in your mind about the testimony of the dying Stephen being true, will you hear and believe Paul, who comes to our aid by saying—"Why then the law?" It was appointed on account of transgressions. How long Paul? Till the Seed should come, *to whom* the promise related; having become instituted by means of *angels*, in the hand of a Meditor. Gal. iii. 19. Dia. Hark! Paul speaks again. Listen! "For if the word spoken by *angels* was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 2, 3. Paul puts the stress of importance, not on the law spoken by angels, but on this great and world-wide system of salvation, the gospel, God's power unto salvation to every one that believeth.

But, says one, "Stephen and Paul were both speaking about the ceremonial law, and not the moral law at all." Who said so? and how did you find that out? and who authorized you to come in with human terms and tell what inspiration means? Now if our authors meant what you say, why did they not say it? You would have said it of course, because your faith is different to theirs. But, the testimony and its connections utterly forbids any such a construction. Stephen was talking of a law the Jews had violated, had not kept it, in that they had slain the prophets, and had murdered the Just One. See the 52nd verse of 7th chapter of Acts. While Paul was talking about a law which had been transgressed and disobeyed, and its penalty had been executed in their punishment.

Was that your ceremonial law you talk so much about? was it? Then it is just as plain as the nose on a man's face, that the same Mighty One that spake the ten precepts with a mighty voice also spake through or by Moses the hundreds of precepts, which you are pleased to call the ceremonial law, or the law of Moses. See Ex. xx. 21 and onward, also Deut. v. 27 and onward, and be no longer faithless.

But, says one, when God had spoken the ten precepts to all the assembly with a great voice, he added no more. "thus proving that God's law was now given, and is now complete." It proves no such thing, as the same God went right on adding precepts after precept, but not with a great voice as before. While Paul tells us the law was added because of transgression, and you tell us this was the ceremonial law added to the moral law, who added it? Then you are convicted by your own testimony.

The reason the Lord did not continue proclaiming the law, or adding more law with a great voice is clearly seen in Israel's being stricken with terror, and requested that no more law be given in that manner. God heard and approved of their expressed wishes. Israel had no idea that the law was all given, and God did not so inform them, but he does tell Moses the reason he comes down in such an awe-inspiring manner.—"Lo I come unto thee in a thick cloud that the people may hear when I speak with thee, and believe thee forever." Ex. xix. 9.

Neither did Moses try to quiet the people by telling them that God was done speaking and the law was all given, the proper thing to do if it had been true, but he does tell them to fear not for God is come to prove you, and that his fear may be before your faces, that ye sin not. Ex. xx. 20. A Bible reason for any thing is worth more than hundreds of human opinions, and that I am correct in my conclusions about this, read the latter part of Ex. xx. and also Deut. v. 23 and onward. A similar use of language is found in the account of Israel's deliverance from Egyptian bondage. An *angel* of the Lord appeared unto Moses in a flame of fire in a bush. God called unto him out of the bush, and Moses hid his face for he was afraid to look upon God, and God said, "I am come down to deliver them out of the hand of the Egyptians," and this Moses whom they refused, did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. Ex. iii. 1–10; Acts vii. 30–35. God did it by his agent or representative, for his name was in the angel that went before Israel. Ex. xxiii. 20 21. But, says one, the Sabbath must be binding as God placed it right in the very bosom of his moral law, thus making it a moral precept. Yes, yes, and do you know that the same God placed it right in the bosom of his ceremonial law, or the law of Moses, right in the midst of the feast-days, and yearly Sabbaths, thereby making it a ceremonial precept? It is a fact all the same. See the proof and doubt no more. Ex. xx. 21. and onward to the 23rd chapter. Be sure and read from the 10th to the 17th of the last named chapter, the 23rd. See Lev. xxiii. 1–8.

There are a few more little props that are used to prop up the Sabbath, that ought to come down. Its friends preach that all sin is a violation of the ten precepts, or is traceable to them as they are pleased to call it, which is both unreasonable and unscriptural, a human device to meet the exigency of the case. The first sin by the first man that was so very disastrous in its results, was not a violation of either one of the ten. It was a simple, positive law, as much so as ever was given to man, while you say the ten were all moral precepts. Could Adam violate a moral command by breaking a positive law? If so, then all law was moral law, and must all remain in force. Are you ready for such a conclusion, my brother, my sister? While Paul is decidedly against you, hear him.—"Nevertheless, death reigned *from Adam to Moses*, even over them that had not sinned after the similitude (or likeness) of Adam's transgression, who is the figure of him that was to come." Rom. v. 14.

Now, if Paul is right in saying that others had sinned, but not like Adam, then you are wrong in saying that Adam sinned like others, by violating the ten commands, or any part of them. No prevarication, sir.

The wise man says, "the thought of foolishness is sin." Prov. xxiv. 9. Paul says, "Whatsoever is not of faith is sin." Rom. xiv. 23. And that we may sin against the brethren, and against Christ, in using our liberty, and eating in the idols' temple. 1 Cor. viii. And the Lord says, "if a man forbear to keep the Passover, he shall be cut off and bear his sin." Num. ix. 13, while James says, "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." ii. 9. This law and this sin is not found in the decalogue, but is found in what some folks call, "Moses' law." See Lev. xix. 15, and Deut. i. 17. It was sin to eat blood, and why? because God forbid it, and because the life was in the blood, and it was a sin to kill, or violate any of God's commands, not the ten alone, but any and all of them, and yet, King Saul sinned and lost his kingdom because he did not kill as he was commanded to do. 1 Sam. xv. Again, our friends in their zeal to establish their theory, and prove the importance of the ten commands, over all others, tell us that they were placed inside the ark, while the book of the law which contained the first two greatest commandments, on which all the law and the prophets hung; and many other good precepts, also, were counted worthy of an inferior position in the side of the ark. Well, well, what next? It seems that such a foolish thought, such partiality in the law would be sin, and would confute itself. But, alas! Some people will catch at, and cling to a straw; like the spider they spin a fine thread, and make a fine web, in which to hide and catch the unwary. Here is a clincher for you. When King Saul went into the cave to cover his feet; David and his men were in the "sides of the cave, and David arose and cut off the skirt of Saul's robe privily." Now my brother or sister as the case may be, do you really believe that David and his men were hid in a hole on the outside of the cave? If so please turn and rend the account. 1 Sam. xxiv. 1–8, note the 8th verse, see David coming out of the cave, and hear him cry after Saul, saying, My Lord, the King. Be no longer faithless, but believe that when David was in the sides of the cave, he must have been in the cave in order to have come out of the cave. So, likewise, when the book of the law was put in the "side of the ark" it was inside, not outside.

Again, they want us to believe that Moses did not write the ten precepts in the book of the law. I wonder why he did not; well, it seems that God did not see fit to have him do so, and we presume he did not wish to have the man Moses to write his holy law in with his law of ceremonies that were not good. Well, well here it is again.

Moses can and did write in his book of laws—"Hear, O Israel! The Lord our God is one Lord; and thou shalt love the Lord thy God with *all* thine heart, and with all thy soul, and with all thy might, and thy neighbor as thyself." And "six days thou shalt do thy work, and on the seventh day thou shalt rest." Deut. vi. 4, 5; Lev. xix. 18; Ex. xxiii. 12. But God could not suffer him to write the ten commands in with his law. No sir. I wonder why God suffered Moses to rehearse the ten commands over and over to Israel, and if it lessened their importance somewhat? Now I happen to have in my possession a copy of the book of the law that Moses wrote, and I find the ten commands written in it; will you tell us who wrote them there? and more, if Moses did not write them in his book of law where did you find them?

But, says one, here is a prop you cant pull down:—"The ten precepts are by way of pre-eminence called the law of the Lord, and the law of God, while the other laws are called the law of Moses." The law of the Lord is perfect converting the soul. Honestly do you believe that the ten precepts alone will or can convert a sinful soul? If so, then why those ceremonies and sacrifices for sin? Now Luke the beloved physician dont talk like you do. He takes the heart right out of your positives, by using the terms law of Moses and law of the Lord, interchangeably, one for the other, and he talks so plain that we are not left to guess out his meaning. See Luke ii. 22 24. The old prophet teaches that the book of the law of Moses, and the book of the law of the Lord, and the book of the law of God was the same book, and that God's law was read in this book day by day. See Neh. viii. 1, 18; ix. 4, 10; xxviii. 29.

Inspired writers do not talk like you do on this subject, hence their faith must have been somewhat different to yours. Matthew says that Jesus said: "For God commanded, saying, honor thy father and thy mother; and he that curseth father and mother let him die the death." Matt. xv. 4. While Mark in recording this conversation of the Master says—"For Moses said, honor thy father and thy mother; and whoso curseth father and mother, let him die the death." Please notice there are two things that God said; and they are both not found in the decalogue, but God said them all the same, and also that Matthew said God commanded, while Mark said, Moses said, showing conclusively that they made no difference in the law. It was the law of God, and it was the law of Moses. This must be so or else one of them has made a mistake; which was it? I do not find one passage in the Bible that is plain and pointed calling the ten precepts alone the law of God, or the law of the Lord either, but I do find that Bible writers use the terms law of the Lord, and law of Moses indiscriminately, as being the same law, and all the assumption about this law or that law is simply an innovation, a play upon words.

God in concluding the Old Testament Scriptures, by his servant Malachi, says, "Remember ye the law of Moses *my servant*, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. iv. 4. Now is the ten precepts to be remembered and included in this requirement, or does the law of Moses get all the honor? Look well to the house you live in. It is a fact that the Sabbath stands in the Bible connected, and classed with new moons and feast days. Proof—"Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the Sabbaths, and on the new moons, and on the solemn feasts three times in the year, even in the feast of unleavened bread and in the feast of tabernacles." He appointed also the king's portion of his substance for the burnt offerings, to-wit for the morning and evening burnt offerings, and the burnt offerings for the Sabbaths, and for the new moons, and for the set feasts, as it is written in the law of the Lord." 2 Chron. viii. 12, 13; xxxi. 3. This testimony not only classes the Sabbath with new moons, and feast days, but it also classes the commandments of Moses, and the law of the Lord together, as the same identical law, and that this is the weekly Sabbath spoken of in the foregoing testimony see Ezek. xlv. 17; xlvi. 1, 3.

The Sabbath, new moons and feast days fell together at the cross. Proof—"I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths, and all her solemn feasts. Hosea ii. 11. Now for the fulfillment of this prediction, which makes good my assertion. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ." Col. ii. 14–17.

How plain is the Word of the Lord, that the Sabbath, new moons and feast days, those ordinances that were written by Moses in his book of laws, were blotted out, and done away, and you and I have no right to judge and condemn any man for not observing these rites, which rites will be restored and observed in the future age. See Zech. xiv. 16, and onward. Also Isa. lxvi. 23. Do I hear you say, that the weekly Sabbath was not written by Moses in his book of ceremonies? Then let me advise you to turn and read Ex. xxvi. 10–12.

Our Great Teacher and pattern, in all his public and private teaching never saw fit to plead for, and enforce the claims of the Sabbath on any man or woman. Neither has his chosen apostles, who were fully equipped and sent out to teach mortal men and women the way of salvation, ever saw fit to require any one to observe the Sabbath, or be lost, never. Neither have they ever reproved any one for not observing it. They never speak of the sin of Sabbath breaking, never, while they do overhaul most all other sins. We are constrained by the force of the evidence to conclude that Sabbath observance was no part of their commission, no part of the terms of reconciliation, no part of the gospel. Amen.

T. E. Adams.

Sabbath Advocate, please copy.

Acts of the Apostles. Chap. 4.

1. And as they were talking to the royal-people, the priests and the officer of the temple and the Sadducees,

2. Annoyed because they were teaching the royal-people and announcing the *resurrection* from among the dead in Jesous,

3. Laid their hands upon them and placed them in ward until the morrow; For it was already evening.

4. But many of those who had heard the word experienced faith, and the number of the men became five thousand.

5. And it came to pass on the morrow that the rulers and the elders and the scribes were gathered together in Hierousalem.

6. And Annas the chief-priest and Kuinphas and Joannes and Alexandros, and as many as were of the chief-priestly birth;

7. And standing there in their midst, they inquired, In what ability or in what name have ye done this?

8. Then Petros filled with sanctified spirit said unto them, Rulers of the royal-people and elders,

9. If we are being examined (a preliminary examination a legal term) to-day in respect to a benificent deed done to an enfeebled man whereby he was saved,

10. Be it known to you all and to all the royal-people of Israel, that in the name of Jesous Christ the Nazaraite whom ye crucified, and whom God awoke from among the dead, that in him this man standeth in your presence in good health.

11. This is the stone rejected by the builders, which hath become a head of a corner;

12. And there is no salvation in any other. For there is no other name given under the heavens among men in which it is befitting we should be saved.

13. And beholding the boldness of Petros and Joannes and apprehending that they were unlettered and unprofessional men, they wondered and recognized that they had been with Jesous.

14. And seeing the man who had been healed standing along with them they had nothing to say in reply.

15. But directing them to go outside of the Synedrion they conferred with one another saying, What shall we do to these men. For, that a recognizable *sign* hath occurred through their agency, is apparent to all those who inhabit Hierousalem, and we cannot deny it.

17. But that it may not be spread any more among the royal-people (or the laity) let us forbid their talking any more to any man in this name.

18. And summoning them they enjoined on them absolutely not to utter nor teach in the name of Jesous.

19. And Petros and Joannes answered them and said, Whether it is right in the sight of God to hearken to you or God, may ye have decided.

20. For we are unable not to talk of the things which we have seen and heard.

21. And having first threatened them they dismissed them, finding no way to punish (lit. to cut them off) them because of the laity (or royal-people) because they were all *glorifying* God for what had occurred;

22. For the man, unto whom this sign of the healing had occurred, was of more years than forty.

23. And when they had been dismissed they went to their own people and told all that the chief-priests and the elders had said to them.

24. And when they had heard it they lifted up their voice with one accord unto God and said, O thou sole Lord (despotes) thou who didst create the heavens and the earth and the sea, and all the things in them.

25. Thou who didst say through our father David thy servant's (child born in the household of faith) mouth through Sanctified Spirit, Why have nations waxed wanton and royal-peoples meditated vain things?

26. The kings of the earth stood by and the rulers were gathered together at the same place against the Lord and against his Christ.

27. For they were of a truth gathered together in this city against thy Saintly Child Jesous, whom thou hadst annointed, both Herodes and Pontios Pilatos along with nations and royal-peoples of Israel,

28. To do whatever thy hand and thy counsel had predetermined should occur.

29. And now O Lord, look upon their threatenings and give unto thy bond-servants to talk thy word with all boldness.

30. While thou dost extend thy hand to heal, and to have signs and prodigies occur through thy Saintly Child Jesous.

31. And when they had besought, the place in which they were gathered together was shaken, and they were *all* filled with the Sanctified Spirit and talked the word of God with boldness.

32. And of the multitude of those who had experienced faith there was one heart and soul; and no one said that ought of his possessions was his own; but they were all theirs in common.

33. And with great ability the apostles were delivering the testimony of the resurrection of the Lord Jesous and great grace was upon them all.

34. For there was no one among them in want. For as many as possessed places or houses, sold them and brought the prices of the things sold,

35. And laid them at the apostles' feet; and there was a distribution made to each one even as any one had need (or use.)

36. And Joseph who was also called Barnabas by the apostles, which is when interpreted a son of exhortation, a Levite, a Cyprean by birth, a field being his, sold it and brought the proceeds (lit, the use) and laid it at the feet of the apostles.

COMMENT.

"Officer" instead of "Captain" R. V. The word "Strategos" means any military officer and is not a specific term. Strictly speaking he is a military officer, but sometimes a chief-magistrate in civil affairs.

"Of chief-priestly birth" instead of "Of the kindred of the high-priest" R. V. All the descendents of Aaron were "cheif-priests" and one of these by election each year served as "the chief-priest" for that year. There was no such thing as a "high-priest." But "the chief-priests" was also called "a *great*-priest" or "the *great*-priest."

"In what ability or *in* what name" instead of "by what power or in what name" R. V.

"Then Petros filled with Sanctified Spirit" instead of "filled with the Holy Ghost" R. V. The Bible no where teaches "ghostly" ideas. This belongs to heathendom and superstition.

"Saved" instead of "made whole" R. V.

"From among the dead" instead of "from the dead" R. V.

"In good health" instead of "whole" R. V.

"This" instead of "he" R. V.

"A head of a corner" instead of "the head of the corner" R. V.

"Under the heavens" instead of "under heaven" R. V. Not the same idea.

"Is befitting" instead of "must" R. V.

"Unlettered and unprofessional" instead of "unlearned and ignorant" R. V.

"A recognizable sign" instead of "a notable miracle" R. V.

"Hath occurred through their agency" instead of "hath been wrought through them" R. V.

"They all" instead of "all men" R. V.

"Unto whom this sign of the healing had occurred" instead of "On whom this miracle of healing was wrought" R. V.

"Own people" instead of "own company" R. V. Own is plural not singular.

"O thou Sole Lord" instead of "O Lord" R. V. The term is "despotes." "Heavens" instead of "heaven." This is a distinctive term for another order of things and not the "canopy" here meant.

"Through Sanctified Spirit" instead of "By the Holy Ghost" R. V. Compare all this quotation marked here as the 20th verse in the R. V. —from the 2nd Psalm. It is quoted verbatim from the Greek of the Septuagint and is not blank-verse; neither is it literally rendered as it should be in the R. V.

"Against thy Saintly Child Jesous" instead of "against thy holy Servant Jesous" R. V.

"Along with nations" instead of "with the Gentiles" R. V.

"And to have signs and prodigies occur through the name etc." instead of "And that signs and wonders may be done through the name etc." R. V.

"But they were all theirs in common" instead of "they had all things common" R. V.

"Who was also called" instead of "who was sir-named" R. V.

Chas. Gardner.

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...gnal.

Letters in the Faith:

I do love to scan the columns of this paper, and especially the "Letter Drawer" testifying to the faith and love of those in Christ. I deem it the most esteemed privilege to work for the Master. For while we walk with God in light, God doth our hearts unite. Life is short and time is fleeting, Oh! may it be spent to the best advantage. May we be industrious and improve each shining hour as doth the little busy bee. The opportunities of yesterday cannot be improved today as they could at the proper time. Our lives tonight are one day shorter than at the setting of the sun last night, that time is gone never to return. So many chances grasped or lost, which shall we say? Alas! perhaps too much the latter. Procrastination worketh charm for the present, but alas, for the future. Sorrow is the result of putting off till tomorrow that which we should do today; but pleasure, peace and joy to those that wait ready and prepared for the coming Restorer. Oh, what bliss as we close our eyes, wearied with sorrow, sickness, distress and misfortune, and imagine we can look ahead and see the new earth and new heavens, all purified and made glorious for the eyes to behold. Oh! what harmonizing scenes. How grand when the melodious strains of "Home on earth, good will to men," will again be wafted through the air as in the times of the Savior's birth. Can we not thank when God has promised us, if faithful, such glorious scenes? There will be no discord there, but every thing will work for the good of him that gave it. Let us be faithful and diligent to hasten and complete our work, less the Master should come only to find us weary and resting, and our work not done and we not prepared. Are our lamps filled and burning? Can we gladly expect the grand time when Christ shall appear? Yes, we love the news, we long for strength and power and courage to endure all and be faithful to the end. Then, what joy, splendor and peace will be ours. When the curtain shall be lifted, and we shall know as we are known. That joyful inheritance that fadeth not away, spoken of in Peter. Bless the Lord, O my soul, and all that is within bless his holy name. I am so glad he loves me, poor and weak as I am, that he has given such valuable and richest promises to us so unworthy. May my life be spent in willingly and obediently serving him, and doing his will, not my will be done; but thine, oh Father, the loving, submissive words of the dear Redeemer in the saddest moments of his blessed life. Could we learn to always say these words, that by considering his will in all things we will surely be rewarded in the near future: when the glorious words break forth. Come ye blessed of my Father and inherit the kingdom prepared for you. May we tell others of the glad times that are coming; the coming of the Lord to establish his own kingdom, to reign King of all the powerful, to have love, joy and peace in abundance on earth. Praise God from whom all blessings flow. Could all sing that from the depths of the heart, and let us be watching and waiting as we are exhorted in Rev. Put not our lamp under the bushel, but let it shine and be prepared.

Make us all in thee complete,
Make us all for glory meet;
Meet to appear before thy face,
Partners with the saints in light,
Call them all to each by name,
To the marriage of the Lamb;
Let us Jesus upon thy breast,
Love be there our endless feast.

Yours in Christ.

FLORENCE A. DAVIS.

Announcement.

The annual conference of the Churches of God in Iowa will be held at Nevada, Story Co. Nevada is on the C & N. W. R. R. 20 miles west of Marshalltown and 8 miles east of Ames. This meeting will last ten days, commencing June 7, 1894, and will be the most important meeting we ever had. The Young Men's educational work, tent work, new hymn book, and other important matters will be considered. Brethren and sisters, we need your presence and counsel. We are living in a time when the cause of Christ demands that every one do his duty. It is true we have attended year after year and helped to carry the burden of work for our Master, but the burden was light and you found rest and peace in toil. But there are some isolated cases to whom this privilege has not come in many years, to you we say come to the meeting. We want to see your faces and hear your voices in our social meetings. As you shall tell us of your faith and hope. Make an extra effort, begin your plans now. It may be the last exhortation till Jesus comes. Come, spend a week in the festive grove with those of like precious faith. It will rest you and strengthen you in the Divine life. A full program will be published in due time.

For the Committee.

A. J. EYCHANER.

The Third Quarterly Conference of the Churches of God in Neb. will be held in Moorefield, June 15 to 17, 1894. Moorefield is on a branch of the B. & M. R. R., 50 miles west of Holdridge. Any one coming by rail notify Bro. A. Shultz at least one week before the meeting and you will be received and cared for.

Although this meeting is not in as central a point as heretofore, still, by commencing now and making an extra effort all can get there. Meetings will be held in the big tent except the business meeting which will be held at Bro. Morgan's school house at 2 p. m. on Saturday as usual.

All arrangements will be made for the next annual conference and other important business transacted. It is expected that a full attendance will be present.

ALMUS ADAMS, Pres.
J. J. CADY, Sec'y.

The third quarterly conference of the Church of God of the Abrahamic faith in Indiana, will be held at the Antioch meeting house five miles south of Plymouth, commencing on Friday June 8, 1894, and continue over the following Sunday. Invitation is extended to all of like precious faith and all others who wish to enjoy a good meeting. Come and may God bless our efforts.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of the Abrahamic faith will convene at the Union Church 12 miles northwest of Lanark, Ill., June 15, 1894, and continue over Sunday. We extend a cordial invitation to all who are looking for the soon return of our Savior, and a special invitation to our preaching brethren is extended. There are some isolated ones whom this privilege has come to in many years. To you we say, Come to the meeting, we want to see your faces and hear your voices in meeting, telling of your hopes and prospects for the kingdom of God. Now do make an extra effort to be at this meeting as we have a great work to do. This may be the last conference we may have the privilege of having before the return of our Savior.

Those coming from the east and south stop off at Lanark, Ill., and those coming from the west stop off at Mt. Carroll. Any wanting to stop at Mt. Carroll notify Bro. Andrew Fredrick, post office Mt. Carroll, Ill. He will meet you and take care of you. There will be a conveyance for all that will come here at Lanark to take them to the meeting.

J. D. RENNER, Sec.

The Church of God known as the Northern Nebraska and Southern Dakota Conference of the Church of God will hold their 3rd quarterly conference at the Rock Creek School House in Rock County, Nebraska, commencing on the 15th day of June, 1894, and hold over Sunday. All brethren are called to attend the conference. Brethren and sisters come one and all to the Master's call.

WM. H. BENSON, Sec. of Con.

The annual meeting of the Church of God at Shells Ferry, Oregon, will begin June 15 and hold over the following Sunday. All the brethren and sisters in Oregon and Washington are cordially invited to meet with us. If any wish to come from a distance please inform us, and teams will be sent to meet them at the International Hotel, Portland.

Another year has rolled away and been numbered with the past. How swiftly the time is flying; how very fast our years are being numbered and our life will soon be a thing of the past; all too soon it will have vanquished away like a vapor. Then let us once more have a good meeting, for we are one year nearer the return of our Savior than when we last met, one year nearer our eternal home, and may we all strive to live closer to our Savior's teachings in the year to come than we have in the past, striving more earnestly as we see the day approaching. My hope is to meet all the faithful ones in the Kingdom of God.

MARIA E. TROSDELL, Sec.

Czar Alexander's Diplomacy.

Russia needs peace in order to develop its internal affairs. It entered into relations with France, not in order to make war on Germany, but to form a counterpoise to the triple alliance and prevent France from embarking on a policy of adventure which might have dragged Russia against its will into war. Now that Russia is sure of the pacific intentions of France it is binding Germany to it by ties of interest. Thus it holds in its hands the policy of two great nations, which for nearly a quarter of a century have maintained a hostile attitude. If it is Alexander III. who personally directs the foreign policy of his empire it must be admitted that he is endowed with admirable diplomatic resources, for the game has been played so quietly and so surely as to be worthy the eulogium of future historians.

European Herald.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some wit say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Iowa State Conference Program. Nevada, June. 7-17.

Thurs. June 7, 8:00 P. M. Song Service and address by the Chairman.

Friday June 8, 10 A. M. Bible Reading conducted by A. J. Eychaner. 2:00 P. M. The Bible.—G. M. Myers, followed by a discussion of the subject. 8:00 P. M. The Gospel as revealed in the Old Testament.—J. A. Eychaner.

Sat. June 9, 10:00 A. M. Sabbath School and Bible Readings, by Sabbath Keepers. 2:00 P. M. Christian Purity.—Libbie Palmer. 8:00 P. M. The Covenants. G. M. Myers.

Sun. June 10, 9:00 A. M. Bible Reading led by G. M. Myers. 10:30 A. M. The Christ, as he was, as he is, and as he will be. -Geo. Moyer. 2:00 P. M. Song Service. 2:30 The Gospel as taught in the New Testament.—A. J. Eychaner. 7:30 Song Service. 8:00 P. M. The inheritance. G. M. Myers.

Mon. June 11, 10:00 A. M. The Ordinances to be kept. -A. Hipsher. 2:00 P. M. Immortality of Man. F. Wilson. 8:00 P. M. The Resurrection.—J. M. Prinmer.

Tues. June 12, 10:00 A. M. Our Papers.—A. J. Eychaner. 2:00 P. M. The Christian character. -Edith Anderson. Our Needs.—G. M. Myers. Bible Questions and answers.

Wed. June 13, 10:00 A. M. The Coming Age.—Ida Marsh. Church Organization and work.—G. R. Chown, followed by five minute speeches. 2:00 P. M. Oration.—Karie Tillman. Essay.—God's Everlasting Kingdom.—Mrs. Adda Binkard. 8:00 P. M. Are we Israelites? or where are the ten lost tribes?—A. J. Eychaner.

Thurs. June 14, 10:00 A. M. Essay. Miss Etta Appleyard. Lecture, The hour of success. 2:00 P. M. Essay, Miss Hattie White. 8: P. M. The Covenants of Promise.

Friday June 15, 10:00 A. M. What must I do to be saved?—J. M. Prinmer. Evangelistic Work. 2: P. M. Essay.—Miss Minnie Myers. Educational Work. Hymn Book. Letter Reading. Resolutions. 8:00 P. M. The Millennium and eternal Age.

Sat. June 16, 10:00 A. M. Faith and Prayer.—Nellie Hill. What I believe.—Five minutes speeches. 2:00 P. M. The Kingdom of God. Edith Anderson. Recitation.—Minnie Myers. 8:00 P. M. Christian Charity.—Libbie Palmer.

Sun. June, 17, 10:30 A. M. Baptism. 2:30 P. M. The Mission of Jesus. 8:00 P. M. The Duty of the hour. Exhortations.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

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Christ's Kingdom. Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1893, by Jos. Lacier. Can be had at this office at 10c. each, 3 for 25c, or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by W. Biddle, of Mahanoy City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rule of Ab. Things, Carrie Williams. This little book of 100 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author, Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 488 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. Bro. M. Jubilo, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1945 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 911 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. P. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., point west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 56 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, Retailer, or B. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Cady Church, Schulls Ferry, Oregon, fifteen miles southwest from Portland, each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. S. Skeels. 4th Sunday, social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Reamer Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Hiehl & Heller's Hall, Ontario and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the Church of God near Shells Ferry, Oregon, every Sunday. Sunday School at 10 A. M and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Hattie E. Trosdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house, in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four Churches.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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In effect Oct. 15, 1893.

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No. 11, Ex. Sun.	6:00am	For Terre Haute.
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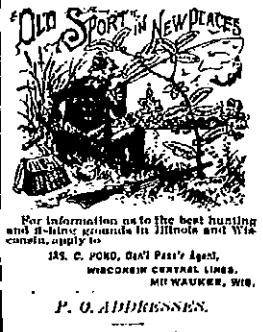

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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Winco	$20.00
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Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 15th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 23 j. 6, 13, 20, 27.

Until October 31, 1894, the L. E. W. R. R. will sell tickets to La-Porte and return at one and one-third fare for the round trip. Tickets good to return until Oct. 31, 1894.

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Poetry.

On the Road Home?

It isn't the thing you do, dear,
It's the things you leave undone
That gives you a bit of a heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write;
The flower you did not send, dear,
Are your haunting ghosts at night.

The stone you might have lifted
Out of a brother's way;
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle, winning tone
Which you had no time or thought for
With troubles enough of your own.

These little acts of kindness
So easily out of mind,
These chances to be angels
Which we poor mortals find,
They come to night and silence,
Each one, reproachful wraith,
When hope is faint and dagging
And a child has fallen on faith.

For life is all too short, dear,
And sorrow is all too great
To suffer our slow compassion
That tarries until too late;
And it isn't the thing you do, dear,
It's the thing you leave undone
Which gives you a bit of a heartache
At the setting of the sun.

—Margaret E. Sangster.

Selected.

Was Christ Raised?

There are thousands at the present day who discard all faith in the literal resurrection of Christ from the dead, and who still retain their church connections. When Christ is thus assailed by his professed friends, what may we not expect from his avowed enemies?

For the sake of establishing the minds of any who are wavering as to the truth of this sublime event, we subjoin a brief argument as follows:

The following facts in the case are acknowledged by friends and foes:

1. Jesus Christ frequently predicted the circumstances of his death. 2. He actually died. 3. Was buried. 4. Was missing from the tomb.

Now there are but three conceivable ways by which the body could be removed from the sepulchre. By his enemies, by his friends, or by his Father, as he had predicted.

If by his enemies, their motive must have been to produce the body, and thereby confront the apostles, and convince them of fraud in their Master. But the body was not produced by them.

If by his friends, we cannot tell for what purpose. The dead body could not prove to them or others that he was risen; but on the contrary, be a standing and visible proof against them.

It is true that his enemies reported that his friends had "stole him away." Matt. xxviii. 1, 16. But when their report is examined it will appear false.

1. So manifestly improbable is the report, that Matthew, though he faithfully records the whole, does not offer a syllable to refute it.

2. The disciples were few in number, and destitute of moral courage.

They were generally dismayed and terrified at the fate of their Master.

Hence, when he was apprehended, they all forsook him and fled. Peter followed him afar off; and when accused of being a disciple, denied it three times with vehemence and oaths. Not one attended him in the judgment hall. And when he was crucified, the only persons that ventured to stand near his cross were his mother, with two or three other women, and John.

It is not therefore probable that they would be found at such a work, especially at such a season; for,

3. It was the occasion of the great festival, the passover, when Jerusalem was full of people. It is also said to have been a time of the full moon.

4. It is not probable that all the guard would fall asleep at once, especially as they were in the open air.

5. If they were all asleep, they could not depose to anything that passed meantime. Sleeping witnesses! They could not know that it was stolen; or, if it was by whom.

6. It was certain death to Roman soldiers to be found sleeping upon guard. Hence, if they had been asleep, they would not have voluntarily confessed it.

7. If the soldiers had been believed, the rulers would have punished them. This they never did.

8. If the soldiers had believed their own story, they ever after would have reproached the disciples with it. This they were never known to do.

If, therefore, the body could be removed in no other way, it must have been by Divine power, as he had previously said.

The more direct evidence of this great miracle is contained in the following particulars:

1. There were eleven distinct appearances of Christ after his burial. These were at different hours of the day, at different places, and, on one occasion, to above five hundred persons.

2. He did not appear to them silently, but talked and ate with them, showed his hands and feet, made them handle him, &c.; held several long conversations with them, and at the last ascended up to heaven in their sight.

3. The witnesses, being a class of unlearned and despised men, were unequal to the task of imposition.

They were by no means credulous, but slow to believe in the resurrection of their Master.

5. There is a most remarkable change in the disposition and conduct of the disciples: from being the most timid of men they suddenly become courageous and undaunted.

They boldly preach that very Jesus whom, but a short time before, they had deserted in the greatest distress, and that, too, in the synagogues of Jerusalem.

And, although his crucifixion was fresh before their eyes, and they had reason to expect a similar fate, they still avow his resurrection.

6. The Lord's Supper was instituted as a perpetual memorial of his death, and the festival of the Lord's Day to commemorate his resurrection.

These memorials were instituted at the very time when the circumstances to which they relate took place, and have been observed in the Christian world ever since.

The resurrection of our Lord is thus established, and is proof sufficient of his Divine mission.

The Savior often appealed to his resurrection as the grand proof of his being sent from heaven; and his disciples constantly referred to it as the foundation of their faith.

Finally, this great event contains in itself the evidence both of miracle and prophecy. The prophecies herein completed are recorded in Psalm xvi. 10; John ii. 19-22.—*A. Binney, in Our Rest, 1876.*

The Outlook for the Boys.

An observant Englishman, talking recently of the changes which the last thirty years had made in the social conditions of this country, said: "You have now a large class of educated young men accustomed during their childhood to refinement and luxury, and tossed into the world without any assured income. What are you going to do with them? They correspond with the younger sons of our gentry, whom we find difficult enough to dispose of."

What to do with them? That is a problem which almost every household has to face, quite as vital as the silver question or Populist claims.

It would seem that the country which is big enough and rich enough to absorb and feed the hungry outcasts of every European nation ought to furnish support for her own educated sons. But does it?

No men among us must fight so hard for their livelihood as these well-trained, well-mannered American boys. What is the difficulty in their way?

Let us look into a single case and see if we can find an answer.

Forty years ago Mark Tyler was a country doctor in one of the Middle States. He was a man of gentle birth and good breeding, with ideas of courtesy and honor which now would appear a little overstrained. He had very few books; but he knew them thoroughly and loved them much: he had never heard an opera, but he sang with taste and feeling: he had never seen a good picture, but the mountains were his friends, and a quiet landscape under the setting sun would fill his eyes with tears. There was no bric-a-brac nor tapestry in his house; his wife had herself made the rag carpet in the dining room and draped the muslin window curtains; but they lived in it the life of gentlefolk, a life based upon a secure social position and full of hospitality, cheerfulness and repose.

Mark had one son, Joe, who was sent first to the village academy and then to a sectarian college, where some of the foremost scholars and statesmen of the country were trained. What time Joe could spare from his books he gave to the French horn, to the girls, to plowing, making hay, shoveling snow, or any other necessary work about the little home farm. It never occurred to him that this manual labor was a disgrace.

As soon as he was graduated he pushed out into the world. His father had a houseful of daughters and a small income. It was not the custom then for a sturdy young fellow in such circumstances to remain dependent while he studied a profession. Joe taught school by day, and pored over his Blackstone by night. When he was admitted to the bar he went to a newborn town in Ohio, bought a small body of land near it cheaply, and farmed while he waited for practice. He was healthy, and capable of many other kinds of work than pleading a case. His habits were simple; he had no expensive tastes. There was little competition, and living was cheap. He had a clear, easy road before him to success. He accumulated about a hundred thousand, which was a large fortune for those days, and married.

The reputation which by this time he had made in his profession warranted him, he thought, in removing to a large city, and there his boy Jack grew up, under very different conditions from those of his father's childhood.

Mrs. Tyler had a nice taste in art; she was an expert in old china, and music was her passion. The house was more delicately appointed than many a foreign ducal palace. Half of Joe's life was spent in Europe. The boy lived, there and at home, in an artistic atmosphere which made luxury a necessity to him. He was not effeminate nor a snob; but when the best art, the best music, the cookery of a French chef and clothes from old Bond Street have been the habits of a young man's life until he is twenty-five, he is likely to regard them as the essentials of life itself.

To provide these things for his wife and boy has taxed his father's strength to the outside limit. He has provided them; but he has not saved a dollar. Jack has gone through Harvard and spent two years in Heidelberg with as liberal an allowance as if he were the son of a millionaire. Now he knows that it is time that the burden was lifted from his father's shoulders. He must earn his own living. But how?

The professions in Eastern cities are overcrowded, and at best they require years of weary waiting. His father has neither family nor personal influence, and without them, when he asks his friends for a foothold on which his son can stand to honestly earn his bread, he meets as cordial a welcome as would a street beggar.

The younger sons of the English gentry usually try to get governorships, appointments, or they enter the Church, the army or the navy, or they go farm to pasture on the Indians or Egyptians.

But American men like the Tylers seldom interfere in the trade of politics, and our army and navy are too small fields to furnish food for any but a very small minority, and the country, thanks to God and its own honesty, has not yet robbed any weaker nations to furnish feeding grounds for its idle sons.

There are, it is true, the great careers of trade and railway operation nominally open. But the sanguine, penniless boy who goes into them, hoping to "work his way up," must begin at an early age, and when he reaches maturity he will find, as a rule, that the higher positions are all given, not to experts, but to the sons of the great capitalists who own and control the stock.

What is Jack to do?

There are, to be sure, the great West and Northwest where communities are still on the same stage of development which New York and Philadelphia had reached when Girard and the Astors found it possible to begin with a shilling and make huge fortunes by trade and speculation. But Jack's training has totally unfitted him for roughing it or grappling with the difficulties of such a struggle.

Now we come to the gist of the whole matter. It is his luxurious youth, the habit of indulgence, which has paralyzed the boy's strength and disabled him for the struggle.

"What then?" some indignant mother will ask. "Are we not to give our sons the education of gentlemen? Are we to deny them a knowledge of the best art and music and the highest social life in order to fit them for earning their living on a ranch or in a mining town?"

By no means. Jack's grandfather was probably as thoroughly educated a man as Jack. His tastes were as high and fine. Jack now himself would acknowledge him the better bred man of the two. But his happiness and social position did not depend on the outlay of money. He was used to a simple life and hard work, and content with them. He made no effort to keep up with the procession."

More than this, he belonged to the generation in which self-denial was reckoned the chiefest virtue, and indulgence in any kind of pleasure, "carnality."

Jack's generation boasts, justly, of broader and truer views. It sees that the comforts and luxuries of life are not vicious, but good things. But who clutch at them greedily, with both hands? Is not self-denial a better thing? Why give rank and precedence in this country only to the men who are able to buy luxuries? And why should Jack's father, with thousands of other poor gentleman, to gain this rank and precedence, try to live like a millionaire, and so make his life a miserable sham and lie? Could he not have quietly chosen to do without costly luxuries and based his claim to social status on something higher than his bank account? There are many such sane men yet among us, and they never fail of recognition and honor.

The Spartans were as rich a people as their luxurious, Athenian neighbors, when they voluntarily chose to live poorly and to train their children in habits of simplicity and hardship, in order to develop a nobler manhood.

Jack has been enervated and crippled by luxuries of which the seasons Athenian never dreamed. Perhaps he will teach his son, "Be the hardy Spartan, to do with it thou and to live above them.

But, in the meantime, poor Jack!—*Rebecca Harding Davis in Independent.*

Biblical Research.

In the London *Times* of recent date Mrs. Agnes S. Lewis, one of the sisters who made the important find of the Syriac Gospel in the library on Mt. Sinai, gives a detailed account of the deplorable condition in which that famous collection of manuscripts is found, and appeals to all the friends of Biblical learning and literature for financial aid in erecting a building where these treasures, consisting of many Greek, Syriac, Arabic and Iberian manuscripts, can be safely stored away. About fifteen or twenty thousand dollars would suffice for this purpose. The cloister of St. Catharine itself is too poor to undertake the erection of such a building; but the authorities have promised that if it is built by friends from abroad everything will be done to facilitate the use of this rich storehouse by scholars from all lands. At present the room of the Abbe is the only place where visiting scholars can work, and into this room scarcely a ray of light can fall. The monks lack all facilities and room properly to take care of their manuscripts. The most valuable of these are preserved in wooden chests. If at the hands of the Gardhausen Catalog of the Greek Manuscripts in the cloisters the student asks to see one or the other of these, the monks do their best to find it, but, says Mrs. Lewis, this is like hunting a needle in a haystack. The discovery of the Apology of Aristides in this cloister in 1889 and of the Syriac Gospel codex in 1892 is proof enough of the great value of the documents not yet examined. Among these are also some valuable Arabic codices of the New Testament. Recently an English scholar prepared a catalog of all the Semitic manuscripts, with the exception of a few Hebrew, in the cloister. It is claimed that when this catalog is published specialists will be astonished at the rich contents of this library, especially in the line of Christian apocalyptic literature.

Several years ago the German traveler, Edward Glaser, discovered a large number of Semitic inscriptions in Southern Arabia, and, when these were deciphered, it was discovered that they brought intelligence of the existence of Minean and Sabean kingdoms and of a knowledge of letters in those districts many centuries before Christ. In the interpretation Glaser was materially assisted by Dr. Hommel, of Munich, and Dr. Muller, of Vienna. On the basis of these inscriptions, Professor Sayce declared the visit of the Queen of Sheba to Solomon the most natural thing in the world. In addition it was also learned to a certainty that the representatives of the Semitic peoples in Africa, the Abyssinians, were originally established in Southern Arabia. Dr. Glaser has recently returned from a second expedition to those parts, and has brought with him copies of some eight hundred inscriptions and two hundred and fifty Arabic manuscripts, as also specimens of Arabian antiquities of various kinds. He has been helped in his research by the Bedouins, whom he had taught to make squeezes of inscriptions. These are able to penetrate regions practically inaccessible to the white traveler, and bring materials for research he could otherwise not get. The new finds have not yet been interpreted.

Some reports of the Sinjirli excavations by Dr. von Luschan have been made from time to time. Recently the Berlin "*Mitteilungen aus den Orientalischen Sammlungen* (1893 *Heft* XI), gave a lot of new details based on the new diggings made in these interesting remnants of Hittite civilization and literature in the Amanus regions north of the gulf of Antioch. In addition to a number of other valuable finds of historic importance in connection with Hittite architecture and sculpture, a large memorial stone tablet of the Assyrian King Esarhaddon has been found, in which in cuneiform inscription the king reports of his victory over the Ethiopian and Egyptian King Tirhaka (cf. Is. 37: 9). The vanquished king, whose physiognomy is that of a genuine Negro, is reported in the inscription to have been pursued into Egypt, his son, Usanukhara, falls into the hands of the victor and is put into chains. Memphis is captured, etc.

In the Brick Pyramid of Dashur attempts had been made for quite a while to discover some kings' graves, but without success. Recently de Morgan managed to discover these in the rocks on which the pyramid has been erected, where death chambers for a large number of royal persons have been hewn out. Of these a number have now been opened. Their existence had been suspected from the fact that a large number of valuable finds, such as jewels, gold ornaments and the like had been discovered in the pyramid. Brugsch-Bey, the brother of Heinrich Brugsch, who now has charge of the Museum at Ghizeh and is arranging these finds there, declares these are the most beautiful specimens of the kind ever discovered in Egypt.

Incredible Cruelty in Russia.

A story reaches London from Russia even more heartrending in its essential details than the story of the hero of "Les Miserables," which it closely resembles. Thirty-eight years ago a Russian lad 18 years old, Ivan Rykoff, who drank too much vodka at a wedding feast, entered a church and carried off the wax candles. Under the cruel laws of those days he was condemned to the Siberian mines. Several months later he escaped after fearful adventures and reached the City of Tomsk befriended by a farmer, secured the passport of a deceased workman, and became a good citizen. He married, prospered, and became locally prominent. Recently at a family reunion he told his wife and children the story for the first time. The walls must have had ears. Ten days later a gendarme entered his bedroom one morning and told Rykoff he was charged with escaping from Siberia. The gray-haired man turned pale. "Is it true?" asked the officer. "It is true enough, God be praised," replied the trembling old man.

"Very well, then, you are my prisoner."

Rykoff dressed himself and went to prison. By the advice of his lawyer he forwarded a petition praying to be released. His plea produced an impression on the officials and Rykoff was set at liberty, but only a few days. On further consideration it was decided to bring him to trial. In court he related the full story fully and frankly, throwing himself on the mercy of the Judges. Justice, however, was inexorable, and the law was allowed to have its course. Rykoff was condemned to be taken back to the mines of Siberia and kept in penal servitude a longer time than that fixed by the court which tried him when a boy. Before leaving the prison where he is now confined he is to receive a severe flogging of forty or fifty lashes. It seems incredible that such a sentence should be executed, now that international publicity has been given to the pitiful story. —*N. Y. Sun.*

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLII. PLYMOUTH, INDIANA, JUNE 13, 1894. NO. 22.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." All a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the redemption of Israel; the literal resurrection of the dead; the translation of the righteous; and the destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for last salvation.

An Exhortation.

"Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

Cheer up dear faithful workers, perhaps our labors have not been appreciated, but never mind, this has been the common lot of all God's faithful toilers. As I look over the history of the heartless past I ask myself the question, am I better than others who fought the terrible battles of other years unappreciated? But dear fellow laborers, while souls are being lost we must not be idle, the watchword is faithful, faithful, faithful. How long? Unto death. What is the necessary sacrifice, I have given all for Christ, my hands shall minister to him, my feet shall run to carry his divine message of salvation, my tongue and my pocket book (the latter being so hard to consecrate to anything but self) my tongue shall speak his praise and minister words of comfort to the distressed, my means shall relieve and help poor suffering humanity, and push the cause of truth. O, dear fellow laborers, the prospect looks gloomy some times when after doing our best to bring out God's truth, we are met with cold criticism or fault-finding, but what are these trifles, when we remember others who had trial of cruel mockings and scourgings, yea moreover of bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented, of whom the world was not worthy. They wandered in deserts, in mountains, and in dens and caves of the earth. What a picture of suffering? Then that other company later on who met in caves and dens of the earth for fear of their enemies, and even taking joyfully the spoiling of their goods, knowing it was all for their loved Master's sake. What a contrast between then and now. No luxuriant couches, or plushy carpets from oriental looms, no downy pillows, no beautifully cushioned pews where God's professed children can recline and sleep while the Rev. D. D. says those smooth eloquent nothings. No: their bed the rack, their home the dungeon, their pillows the chopping block. What a strange, sad, unpopular company, the world never appreciated their worth, but God has marked every sacrifice made, every pain endured for him, not one thing forgotten, and when the pay day comes that little flock stands awaiting their reward, they are made up of the rejected of the earth, that strange unpopular people, but they are God's nobility and when he comes to claim his own they will say: "Lo, this is our God, we have waited for him and he will save us," and then says Christ: "I will confess your names before my Father and the holy angels," and then, O then, listen; never will more welcome words fall, "Come ye blessed of my Father, inherit the kingdom," then to meet the church of the first born and an innumerable company of angels, and Jesus from his throne drops these welcome words, "Thou wast faithful over a few things, I will make you ruler over many things, enter into the joys of thy Lord. Then loved ones in the Lord, care-worn, discouraged companions, let us not tire for we are almost in sight of the blessed prize, soon every burden will be laid down and if we faint not a crown of life is awaiting us, for "he that overcometh shall inherit all things." Pray for me that my faith fail not.

B. W. WOODWARD.

...ERLD STAFF:
...ditor of the C. P. Association.
...PERRY, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 13, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE Liberalists at the Presbyterian General Assembly seem to have scored the first victory by electing the Moderator. The case of Prof. Smith is to be decided shortly.

BROTHER Hatch writes us to announce that he will be at Argos the third Sunday in June, and at Gospel Grove the fourth Sunday in June. Meetings at each place to begin Saturday night before.

AT this time striking miners are preventing the mining and shipping of coal almost entirely throughout the United States. The military in Illinois, Indiana, Ohio, West Virginia and Pennsylvania are being called to suppress riots.

A DEAR brother in England writes that "it is a sad outlook there for many thousands of our fellow mortals, and the wretched state of things cannot be put right by mortal man; none but the hand of Omnipotence can do any permanent good."

MULAY Hassan, the Sultan of Morrocco, died suddenly June 7, and reports say there were evidences of poisoning. The unsettled condition of affairs in that country makes the situation little less than critical, and the nations of Europe will have to act in concert to prevent trouble.

THE meeting over last Sunday held at Antioch meeting house, five miles south of this place was in point of numbers and interest equal to the usual attendance here. The preaching was by Brother and Sister Woodward of Michigan, and Brothers Wagoner, Conner and Wince, of this state. The Secretary will make report for next issue.

THAT is a fearful indictment against the smart men of Chicago which Editor Sneed makes. He says that "everything that is illegal is assumed to be right, no matter how dishonorable it may be, no matter how infamous it may be, or how cruel it may be; so long as it is permitted by law, or so long as they can evade the law by any subterfuge, they consider they are doing perfectly right. They believe in the State, they have ceased to believe in God."

A JEWISH paper in Cleveland advices all Jews who are able to open their houses for the entertainment of delegates to the coming convention of the Christian Endeavorers, saying that Abraham invited strangers to his hospitality without asking what their creed was. We also see it announced that an old gentlemen is about to leave the "Montefiore Home for the aged" for Jerusalem, where he wishes his bones to lie.

Prof. Huxley on the Bible.

It may surprise some of our readers to know what the great scientist has lately written about the grand old Book. He says: "Greatly to the surprise of my friends, I have always set much store by the reading of the Bible, and the study of that most remarkable collection of books among the people. Its teachings are so infinitely superior to those of the sects, who are just as busy now as the Pharisees were 1800 years ago in *smothering* them under the precepts of men. It is so certain in my mind that the Bible contains within itself the refutation of nine-tenths of the mixture of sophistical metaphysics and old world superstitions which have been piled around it by the socalled Christians of later times. It is so clear that the only immediate and ready antidote to the *poison* which has been mixed with Christianity, to the intoxication and delusion of mankind, lies in copious draughts from the undefiled spring, that I exercise the right and duty of free judgment on the part of every man, mainly for the purpose of inducing other laymen to follow my own example." The Professor strikes the great Apostate system *called* Christianity a sledge hammer blow, here, surely.

We believe it was Emerson who wrote: "If your eye is on the Eternal, your intellect will grow, and your opinions and actions will have a beauty which no learning or combined advantages of men can rival."

ONE of the most beautiful gems of Oriental literature is quoted by Sir Wm. Jones in a page from the Persian poet Sadi, the sentiment of which is embodied in the following lines:—

"The soul, bound to perfection, like to virtue,
The eye that loves to
Let man who hopes to be forgiven,
Forgive and bless his foe."

IN civilized society the receiver of stolen goods is considered as bad as the thief;—and if a person by evil speaking robs or attempts to rob another of his character by evil speaking, is not the *receiver in that case* too on a level with the thief? So it would seem to us, if he did not discountenance and reprove it. "A *froward* man soweth strife, and a whisperer separateth chief friends;" and one of the things the Lord hates is "he that soweth discord among brethren." "He that goeth about as a talebearer revealeth secrets, therefore meddle not with him that flattereth with his lips."

SOMEBODY says, "half the troubles of life are born of trifles." "Somebody" is pretty nearly right this time. As a rule man bears great misfortune with more equinimity than he does little annoyances. If a benedict loses the wife of his bosom the odds are that he will bear it well, philosophically; but if he misplaces his latchkey he may raise a storm. Many useful little articles have a way of keeping out of sight when they are wanted, and exasperate people who seem to have lots of patience and fortitude under more serious troubles. The latter peculiarity we attribute to *mental discipline*, the former to the want of it; apparently little things are left to take care of themselves, while big ones are calculated on and provided against.

How Jesus Learned Obedience.

Sister Alice Kerr wishes to know "*how* Jesus learned obedience by the things which he suffered?" Well, Sister, keep both teacher and scholar in mind, while you read Heb. xii. 2, "Looking unto Jesus (the *scholar* who learned obedience) the author (leader) of our faith, who for the joy that was set before him endured (bore with patience) the cross, despising the shame and (as the result of *this*) is set down at the right hand of the throne of God. For consider him that endured (bore with patience) such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have *not yet* resisted unto blood, (as he *did*) striving against sin." The first verse speaks of a *great cloud* of witnesses who set a similar example, but the second directs us especially to Jesus—consider what *inducement* was offered *him*, and then that the same joy is set before *us*; and if we by heart belief and obedience are in h[im] we are joint heirs with him; but in the mean time have to suffer with him. The Captain of our salvation was made perfect through suffering, and so must we. He learned obedience to the things which he suffered, and so must we. In a word *the suffering stood right across the road to joy*, and it stands across our path just the same; there is no getting around it or over it,—we must go *through* it. He that will live godly *shall* suffer persecution. But if we suffer with him we shall also reign with him; one is just as certain as the other. From this it will be seen that not only *can* we learn the same lesson, but we *must*. He whose example we are told to consider says tenderly to us, "Be of good cheer, I have overcome the world;" and whispers from heaven to us that he will give to overcomers to eat of the tree of life and the hidden manna, and give them power over the nations, and make them pillars in the temple of of God, and to inherit all things, and sit with him upon his throne. Joy enough to set before us, blessed Jesus. And if we want to be overcomers, we would do well to make a golden text of the words in 1 John v. 4, "This is the victory that overcometh the world, even our faith."

By examining the tongue of a patient, physicians find out what ails the body—earnest and thoughtful men closely watch the same little member to find out what ails the mind. Truly it is an unruly member, the instrument of all strife, the cause of division, the organ of error, of calumny and of lies. A slip of the foot is not half so serious an accident as a slip of the tongue. Hear what the Spirit says: "If any man among you *seem* to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain," James i. 26. "If a man offend not in word, the same is a perfect man, and able to bridle the whole body."....."The tongue is a little member and boasteth great things." "Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it *defileth* the whole body, and setteth on fire the course (or wheel) of nature, and it is set on fire of Gehenna....The tongue can no man tame: it is an unruly evil, full of deadly poison." James iii. 5-8.

THE latest statistics relating to the drink traffic show that it has a terrible grip upon this country. As the number of sellers is more than 230,000 the drinkers must be reckoned by millions. For the year ending June 30, 1893, according to the report of the United States Commissioner of internal revenue, more than 1,171,000,000 gallons of liquor were withdrawn for consumption. This allows nearly 19 gallons to every man, woman and child in the United States. Estimating the number of women who do not drink and children too young to drink at 35,000,000, we have left about 28,000,000 of men and drinking women. But this includes all men who are total abstainers. Making allowance for these the population of drinkers is reduced to perhaps 20,000,000. This would raise the amount per capita, not taking account of the quantities diverted to mechanical, chemical and culinary uses, to somewhere between 50 and 60 gallons. The revenues distilled and malt liquors, last year amounted to nearly one hundred and twenty-seven and a quarter million dollars. The economical loss alone is something frightful to contemplate these hard times; but it is as nothing compared with the moral and physical disasters involved. What a monster evil! Oh, how we long to see the day when the corruptor of the earth is to be destroyed.

"Risen with Christ."

"*Questioner*" would "like just a line or two by way of explanation of the words "*risen with Christ*" in Col. iii. 1. Briefly, then, we understand that the Scriptures *usually* employ the words *life* and *death literally*, but sometimes figuratively, as in the above passage, and where Jesus says, "Let the dead bury the dead," Matt. viii. 22; and where Paul says, Eph. ii. 1 "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience," etc. ....."But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved." This clearly indicates the nature of the death, and resurrection as well; so now we will look up the process. By reference to Col. ii. 12, we find still *another* death introduced. Remember the former condition of these saints was one of death—dead in trespasses and sins; but here they are represented as having *another* death, and this time it is not a death *in* sin, but a death *to* sin, or in the very words of the Spirit in Rom. vi. 11, "Reckon ye also yourselves to be *dead indeed unto sin*, but alive unto God, through our Lord Jesus Christ." "Buried with Him, by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Returning to Col. ii. 12, we read, "Buried with him in baptism, wherein also ye are risen with him[How?] through the faith of the operation of God who hath raised him from the dead." The burial *with* him must not be lost sight of; "for, if we be dead with Christ, we believe that we shall also live with him." Now the question comes up, what death did *he* die? The answer is, Rom. vi. 10, "For in that he died, *he died unto sin once*." Is this startling? Did he once *die* in sin, and have to die to it? No, dear Enquirer, He knew no sin. We understand that he died in resistance of sin; and when we die *with* him and are buried with him, it is a pledge that we, too, will die, before we will yield to sin. This condition of mind and purpose is set forth in the symbolic adopting ordinance on being raised from the grave of water, it is to walk in newness of life.

We have already written more than "a line or two" having given once more, that it is far easier to ask questions than it is to answer them; but we will try another word. This raising process is the operation of the Word of the Spirit. It *begins* with the reception of that truth, and proceeds as the believer grows, being nourished, and knit together, and increaseth with the *increase of God*," Col. ii. 19. Striking language this. In a word, it is a moral process that ends in physical perfection, in glory and honor, and majesty and power. May it be ours, together with "the dead" and the faithful of all ages to share this great salvation. But we may as well may better—understand that the moral process *must* go on. Perfection of character must now be diligently aimed after, or else perfection of nature will never be attained to.

The Time.

We have just received a pamphlet entitled the "Midnight cry." The author claims to have discovered that the "appointed time" for the return of Christ is Passover 1896. He says the prophetic papal period of 1260 years dates from 606 A. D. the decree of Phocas brings us to 1866; and to this he adds a tarrying time of 30 years, answering to the type of 30 years' delay in the deliverance of Israel from Egypt. He also makes the alleged "seven times" measurement of 2520 years to terminate at the same time, by dating it from before Christ 625,—the beginning of the Babylonian Empire under Nabopolassar. But we think, whatever consideration his *calculations* may be entitled to, that he is exceedingly presumptive when he dares to say that it "*is the unerring finger of the Almighty God of Israel that is now pointing to 1896 for our deliverance, and the coming of the Lord, or else the types become dead letters and dirty blanks having no meaning whatever.*" Mr. Sykes never seems to realize that possibly he might err in reading those types, and yet the Scriptures be true. We have had many prophetic-date experts as dogmatic as he, since 1843, but where are they now? To our mind the solemn injunction to *watch* does not agree with the idea of *definite* time, and the signs of the times which *all* may discern, seem to explain, to some extent, why date calculations have failed. We regard the deep interest in the subject of dates in all parts of the world where the Bible circulates of *itself* a sign of the times. To reflective minds there seems to be something which says a crisis in the affairs of this age is *impending*, and great numbers are attempting to divine the time.

We firmly believe the Lord is at hand, and it thrills us through and through to think that possibly he may appear for those who are his long before 1896; and we are trying to keep in mind the fact that it is those who are *ready* who go in,—and that there is no time to get ready after he comes.

Beloved, when troubles like a flood roll over you, think of the sweet words of Jesus, Behold I come quickly, and that he is coming to inaugurate the long desired change. And what a change! Oh, what a state! Mortality is swallowed up of life. And what a home? And what a place!—the "brightest in the universe, garnished with wealth, hallowed by his presence, decorated by his skill, lighted by his glory, fragrant with flowers of Paradise, and beautified with trees of living green." But this is not all,—you will be like him; for you will see him as he is! What a lifting up that will be! What a glorious level: be like him; And oh, transporting thought!—See him *as* he IS! not as he *was*, pierced with grief, and saturated by sorrow, and nailed to the tree, and laid in a borrowed tomb! No, see him as he *is*, crowned with glory, a conquering hero, the King of kings. But amid the splendors of that day we see some of it is reflected from the cross. It is the *Lamb* that was slain that is in the midst of the throne; it is to the *Lamb* that was slain the victor's sing. It is the *Lamb* that leads to living fountains of water. It is the *Lamb* who stands upon Mount Zion surrounded with the host having his Father's name written in their foreheads. Blessed Jesus, we long to see thee! Soon return, O glorious Redeemer, Master, friend and brother; creation groans, and thy Bride weeps for thy return. Come Lord Jesus, quickly come.

Anointing with Oil.

According to promise we now take up the question: "Is the injunction contained in James v. 14 applicable to us of the 19th century?"

Some are quite sensitive on this point; but in answering a question we must speak what we understand to be the truth in the premises though some be hurt. We are certain of one thing, however: It will pain *us*, if we pain others. We write with the object of instructing, comforting and strengthening.

It is said that "there seems to be no limit, either to the command or the promise, and for that reason it *must* apply to the Church through all time." At first this appears to be plausible reasoning, but we have long since come to a different conclusion, and will as briefly state our reasons, as will make it reasonably certain they will be understood; and

1st, We hold that the truth of God must be both known and obeyed. But although *obedience* be the broadest of all principles, it is *sometimes* binding only on certain individuals, or in certain circumstances or a certain dispensation. No one will question that the practice of Christ and the apostles in temperance, patience, kindness, love, reverence, diligence, truthfulness and faithfulness are imperative in all ages. At the same time they practiced some things we are not expected to. Christ observed the Passover and other requirements of the Mosaic law. The apostles practiced fasting; were allowed to take nothing for their journey save a staff, no scrips, no bread, no money, nor two coats. No one feels condemned for setting aside these instructions now, or for not following their example, because Christ was under the law; it had not yet been nailed to the cross; and we are very differently circumstanced otherwise. We *have* either to take money or stay at home.

2ndly, We hold that the injunction and command in James v. 14, 15 apply only to apostolic times; because the elders were then of divine appointment, through the apostles, and not only they, but the whole congregations were endowed with gifts awanting now; and because while the oil in Judea was celebrated for its *sanitive* qualities, so that people scarcely ever took a journey without carrying it with them, as was the case with the Samaritan, Luke x. 34, we know of no such oil. It can scarcely be doubted that oil was in use as a natural remedy,—and if natural not miraculous. And then, if used as a *natural* remedy, for what purpose was prayer made unless it be that God would bless the means used. But although it distinctly says the prayer of *faith* shall save the sick we cannot believe this promise to have been *absolute* even in apostolic times, because Paul was not devoid of faith, certainly, and yet we find that he left Trophimus sick at Miletum (2 Tim. iv. 20). It is also evident by the deep concern of the Philippians because of Epaphroditus' sickness while *in company* with Paul, and also Paul's *own* apprehension in the matter,—see Phil. ii. [illegible] that none of them understood that infallible means of recovery were within their reach: and we have proof here that his recovery was due to a special intervention of providence, in mercy to Paul, lest, in addition to his bonds, he be overwhelmed with sorrow at the loss of his fellow soldier. Paul had infirmities of his own but whether mental or physical he did not use the means prescribed by James. And Timothy seems to have been troubled with dyspepsia or other stomach trouble, but he prescribes for him quite a different treatment, see 1 Tim. v. 23.

Besides this, if through the anointing of oil one attack of sickness could be cured, why could not another and another and another be cured by the same means? In that case when would they die? For those and other reasons we conclude that while it is both our right and duty to pray for our sick brethren and sisters, it is always subject to the will of God. When we see our blessed Lord in an agony of prayer in Gethsemane, and remember his assertions while standing at the grave of Lazarus, that his Father *always* heard him, it should teach us that while it is our privilege to pray, it is God prerogative to answer, and he never fails to do so when it is consistent with his Divine will.

We write what we believe, and do not presume to encroach upon the faith or experience of others; and while we admit that quite all the difficulties have not been removed, we think the opposite view far more inexplicable.

Better Denver.

Dear Restitution:

I enclose $1.50, for which please send THE RESTITUTION to F. W. Thurston, for one year. I am recommending the paper everywhere because I believe in it, and the doctrine it advocates. I am a student of the doctrines taught in the Scriptures, and if there is one thing the people need today it is Scriptural teaching, taking heed to the doctrine. The Lord has heard my prayer, and sent us a preacher, Bro. W. S. Finn, formerly of Scranton, Pa. He preached Sunday in the tent on the text, "Preach the Word." It was good, and we all enjoyed it very much. He is over 80 years old and getting feeble. Cannot come out at night, but will preach on Sunday morning for us if the Lord will permit.

Yours in haste, and yet patiently waiting for the promises.

E. D. MCCLEES.

Dear Brothers and Sisters:

I thought I would write to THE RESTITUTION, which we have been taking several years, and we enjoy reading so much. It is a pleasure to know that so many are living close to the Savior. I have been serving the Lord for over a year. I was baptized by my dear father.

Your sister in the blessed hope of eternal life.

MATTIE HEADON.

Dear Brother Underwood:

I would be glad to say to W. H. Wilson, through your paper, that he gave the true explanation of Rev. ii. as far as he went. He has my hearty thanks. I greatly prize THE RESTITUTION. Will you permit me to ask Bro. H. T. Baker, if the King of the North, spoken of in the 40th verse of the 11th chapter of Daniel, is the same He that plants his tabernacle or his palace between the seas? If so, is he not the same power spoken of in Ezek. xxxviii? If so, is he not the antichrist of 2 Thess. ii?

Yours for the truth.

LEONARD DAVIS.

Dear Restitution:

I have a word to say to the brothers and sisters. I read with pleasure their letters in the letter drawer, also the articles written by B. Wilson, W. H. Wilson, B. C. Simonds, and others. I read them and then go to the Bible the Blessed Book of all, and there find comfort and joy no mortal can bestow. It is my resolve and determination by the grace of God to live the life of a Christian as near as I can. My faith is centered in Jesus who is able to save to the uttermost. I know when he shall appear we shall be like him, and our loved ones who are now sleeping in death shall awake to die no more, then to be with him in glory. Blessed hope, soon may he come. I know that he is nigh, even at the door, the signs of the times bespeak that our redemption draweth nigh. I ask an interest in your prayers that I may hold out faithful, and be permitted to enter that joy that is promised to all them that love his appearing. If the Lord will I expect to be at the conference at Nevada, Iowa. Brother Eychaner says this may be the last meeting before Christ returns, and wants us all to come. Let us go and have a feast of fat things.

Your brother, waiting and looking for our Lord's return.

GEO. W. HAYNES.

The Election of the Jews.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," 2 Tim. ii. 15.

In our onward study of the Holy Scriptures we have selected Rom. xi. 28, for a few thoughts which says, "As concerning the gospel they are enemies for your sakes, but as touching the election they are beloved for the fathers' sakes."

We selected this verse and verse as the assertion that there are two elections. First, dispensing the blessings in the kingdom as rulers. Second, the election to receive the blessings in the kingdom as subjects.

To this second election we invite special attention, as the end to be obtained. The gospel is now calling out a people to make them rulers. Acts xv. 14. The election is now going on, and each one that has obeyed the gospel must see to it that he makes his calling and election sure, for if ye do these things ye shall never fall. 2 Peter i. 10.

The election to receive the blessing as subjects is also now going on but happily for the Jews they are beloved for the fathers' sakes to receive the blessing when the kingdom is again restored to Israel. Acts i. 6. The great blessing that is promised to the masses of the people was given to Abraham of old, saying, "In thee and in thy seed shall all the nations of the earth be blessed." Gen. xii. 3; xviii. 18; xxii. 18. This great blessing will come first to the Jews then to all nations. To receive this great blessing the Jews are cradled in it from the cradle to the grave. They are taught all their lives that their coming Messiah is to bless them, for only blindness in part is happened to Israel until the fulness of the Gentiles be come in. Rom. xi. 25. The blindness is only in part, and not in full. It cannot be said that they are blinded in full, then they never have been fully blinded, nor they never will for they are beloved for the fathers' sakes to the election to be blessed as subjects in the kingdom of God. This idea the apostle Paul has been holding up to the view all along through this eleventh chapter of Romans, and we find at the 5th verse even so then at this present time also there is a remnant according to the election of grace favor or love, and we find in the 6th verse if by grace then is it no more grace but if it be of works then it is no more work. The remnant is but a small part of the whole, so it was in the days of the apostles it was but a small portion that was elected according to grace, favor, or love, and the rest were blinded, hence this election is obedience to the gospel, and is the election of grace, favor, or love, and the other election is the election of works which will come on the masses of the people after the Lord comes, and in the 7th we find the apostle Paul saying, what then, and then goes on to tell Israel hath not obtained that which he seeketh for of course they have overlooked the election by grace which works by love, and look forward to the great blessing that comes through works, this election of the masses to be blessed as subjects of the kingdom of God stands out most prominent all along the line, and we want to so understand it for it is a part of the good news of the kingdom of God. The election of the masses to be blessed is one of the important subjects of the Bible, and ought to be thoroughly canvassed to our own satisfaction, before we give it up. God will bless the worthy ones that are subjects of the kingdom, not the unworthy ones by any means.

J. A. MOYER.

One Fare for Round Trip to Buffalo, N. Y., via Pennsylvania Lines.

On June 23d and 24th, excursion tickets to Buffalo will be sold at the above reduced rates via Pennsylvania Lines, good returning until June 28th, inclusive, account Knights of St. John meeting.

Poetry.

In the Heart.

If no kindly thought or word
We can give some soul to cheer;
If our hands, from hour to hour,
Do no deeds of gentleness;
If to lone and weary ones
We a welcome will deport—
Then 'tis winter in the year,
Yet 'tis winter in the heart.

If no smiles to lift the gloom
From a sick and loathsome life;
If we seek to foil the storm
On our fellow-mortal's sleeve;
If we bid all hate and wrath
From the up-rit to depart—
Then 'tis winter in the sky,
Yet 'tis summer in the heart!

—Sunday-School Times.

Original.

Coming for his Bride.

The above words form the sweetest phrase the English vocabulary can afford. It not only causes the heart to sing for joy, but his precious waiting ones would even make the vaulted heavens ring with triumphant shouts of gladness. The thought is divinely sweet! Look to the East! Oh, look to the East! pure spotless Virgin! See the "day-star" rise! the horizon is gilded with omens of the "Bride's" "Beloved!" Oh, does not her heart grow fonder? Does she not yearn to fold him in her loving embrace? Are not her heart-chords touched by thoughts divine?

"Look up, and lift up your heads!" See! See! the clouds like burning billows, flash with glory! Oh, my Savior! there he comes! clad in robes of radiant light, seated upon his chariot of lightning, rolling out from the unfathomed depths of heaven's ether a blaze. "His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword: and his countenance was *as the sun shineth in his strength.*"

Oh, listen, what is that we hear? it is a trumpet's peal! it is the archangel's dead awakening blast! 'tis loud, 'tis deeper than the thunder's maddest roar! it pierces even the dark recesses of the silent chambers of the dead! the turbulent sea swells, and yawns, and from it spring the saintly sleeper. The grave bursts open and from it arise those who have so sweetly slept in Jesus. Yes, beloved "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Oh yes, "*awake and sing:*" why? Because the night of thy sorrow is past, yea, gone forever!

Listen again, I hear another voice filled with tenderness and love, it is an invitation from him who is "a shelter in the time of storm." He says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain: For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock. Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. O love the Lord, all ye his saints; for the Lord preserveth the faithful, and plentifully rewardeth the proud doer. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

What a happy meeting, who can possibly measure the ecstacy of joy the long-expectant Bride will experience when she meets her Beloved, for whom she has so anxiously waited. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

It is a time to be "glad" and "rejoice," and give "honor" to God, because the time has now arrived for his beloved Son to be married. "His wife hath made herself ready," she is clothed in "fine linen, clean and white," yes, whiter than the driven snow, not a "spot" can be found, no, not even a "wrinkle" on those magnificent folds. Happy Bride! no more separation, but from this time forth she shall "ever be with the Lord." "I am my Beloved's, and my Beloved is mine." Oh, listen to a peal more joyous than when the sons of God shouted for joy at creation's birth! Oh, 'tis melody divine! it breaks forth like the "voice of a great multitude," and increases in intensity like the "voice of many waters," and culminates "as the voice of mighty thunderings," "saying, Alleluia: for the Lord God omnipotent reigneth."

Beloved, this is redemption jubilee! Oh, how I do love to hear about it, my mind loves to dwell upon it in sweet meditation, and when I do so, it seems to make life's burdens easier, my heart does sing for joy! My mind reaches forward in fond anticipation, to that *grand* assembly, and long to be with them, and shout: "Alleluia, for the Lord God omnipotent reigneth." Don't you, my brother and sister in the Lord? I feel assured that many of you can respond, heartily "Amen!"

Following this will be another event of momentous importance, and that is Christ's coming *with* his saints. Words fail me to picture the magnificence of this stupendous event. It will be a sight which will try mortal vision to behold. Remember for a moment the magnificent glory which will radiate from the person of the Savior alone, and consider how,

"The heavens shall glow with splendor,
But brighter far than they
The saints shall shine in glory
As Christ shall them array.
Then look up all the Saints
Shout the cry of
In the Coming day that's coming by and by."

It dazzled the eyes of Saul of Tarsus to the extent of depriving him of sight, and throwing to the ground his attendants as if felled by lightning. Inspiration informs us that the glory which attended our Savior on this occasion, outshone the sun at midday. When he shall appear in the heavens *with his saints*, it will be in "power and *great glory*," so much so, that the tribes (nations) of the earth will be terrified. It will be luminous as the lightnings flash from the east even unto the west. We also read that the holy city will have no need of either sun or moon (Rev. xxi. 23) to shine in it, for the *glory* of God and the Lamb will be its light. Why, even the moon shall be confounded and the sun itself ashamed, when the Lord shall reign in Mt. Zion, and in Jerusalem, and before his ancients *gloriously*.

His Bride will partake of the same glory. They shall be made *like him* when they see him, he will at that time change this body of our humiliation, and fashion it like unto his *glorious* body. Then shall the righteous *shine* forth as the *sun* in the kingdom of their Father. Yes, these righteous ones will shine as the "brightness of the firmament." And as star differs from star in glory, so also will it be with the risen dead.

Consider for a moment the magnificence of Christ's coming *with* his saints. Behold Christ luminous with glory, his Bride also shining as the sun, attended by angels magnificently arrayed in glory, the effect on the earth must be fearful to behold. This glory will cover the entire globe. "For as the lightning cometh out of the east and shineth even unto the west, (two extreme points of the compass) so shall also the coming of the Son of Man be." Again, "Then shall the tribes (nations) of the earth mourn, and *they shall see* the Son of Man coming in the clouds of heaven with power and *great glory*." The "tribes" or nations of the earth could not "*see*" this glorious coming of our Lord, if it was only visible in *one* locality. But "*every eye*" shall see him. This magnificent glory, illuminating the heavens like unto rolling billows of fire must remain visible for at least twenty-four hours, or during one revolution of the earth, else it would not be possible for "every eye" to see him.

Even the "Wicked" Antichrist he shall "consume with the spirit of his mouth, and shall destroy with the *brightness of his coming*." It will be no wonder that they will hide themselves "in the dens and rocks of the mountains," and pray that they may fall on them that they may be hid from the face of him that sitteth on the throne, and from the wrath of the Lamb. "For the great day of his (the lamb's) wrath is come; and who shall be able to stand?" One thing is certain, those who are ready when he comes "*as a thief*," will be "able to stand."

There are two classes who will *not* be "able to stand," viz: those who fail to make their "calling and election *sure*," and those who neglect to effect a change of relationship from "the first to the second Adam, by becoming obedient to "the faith" by baptism. "Abraham's seed" are the only ones the angelic reapers will gather. The great question which should concern us all is, Am I *ready today* for his coming "as a thief?" To-morrow may be too late. There will be nothing unusual to warn us, but it will be as sudden as a shaft of lightning from the clouds. Two farmers will be at work in the field as usual, the mechanic in his shop, the merchant in his store, women at their household duties, when quick as a twinkling of an eye the faithful will be snatched away. Did you ever stop to meditate as to how you would feel if you were left behind? May perchance several loved members of your family are taken, and "Oh, I am left alone!" Sad thought! Should you be left it will be your own fault alone, you *can* make it otherwise if you *will*. If any one is conscious that he or she is *not* ready, there is *no* time for delay, he may perchance come "as a thief" while you are reading these words, or even before you rise in the morning, we cannot tell, we must now look for him day by day, or even hour by hour. Hands will be wrung in *bitter* anguish by those who *have known* their Lord's will and done it not.

Remember, oh remember, that "the Lord Jesus shall be revealed from heaven with his mighty angels in *flaming fire*, (the magnificent glory attending the coming of Christ *with* his Bride) taking vengeance on them that know not God, and that *obey not* the gospel of our Lord Jesus Christ." "*Watch*" and "*obey*," are the watch words of the time in which we live. "Obey" the gospel, and "watch" your own lives. "The time *is come* that judgment *must* begin at the house of God, and if it begin at *us*, what shall the *end be* of them who *obey not* the gospel of God?" "Who hath bewitched you, that ye should not obey the truth?" Oh, dear

"Watchman, sound a louder measure,
For the people do not hear;
As a lovely song of pleasure,
Fell thy words upon their ear.
Watchman, watch the coming danger;
Blow the trumpet, warn the fated;
Wake the slothful, rouse the stranger,
Lest their blood be on thy head."

W. H. Wilson.

Acts of the Apostles. Chap. 5.

1. And a certain man of prominence, Ananias by name, along with Sapheira his wife sold a possession,

2. And robbed for his own use from the price, his wife also being cognizant of it, and laid it at the feet of the apostles.

3. And Petros said, Ananias, why hath Satanas filled thy heart to falsify the Sanctified Spirit, and rob from the price of the estate for thy own use?

4. While it remained, did it not remain thine, and when sold was it in thy official power? What is this thing that thou hast put in thy heart? Thou hast not lied to men, but unto God.

5. And Ananias hearing these words fell and expired; and great fear occurred to all those who were listening.

6. And the younger men arose and enshrouded and carried him out and buried him.

7. And then occurred an interval of about three hours, and his wife not knowing what had occurred came in.

8. And Petros answered her, Tell me, Did ye give the estate for so much? And she said, yea for so much.

9. And Petros to her: Why is it that ye agreed to test the Spirit of the Lord? Lo the feet of those who have buried thy husband are at the door and they will carry thee out.

10. And she fell down straightway and expired; and the young men came in and found her dead, and carried her out and buried her beside her husband.

11. And then occurred great fear to all the church and to all who heard these things.

12. And through the hands of the apostles there occurred many signs and prodigies among the royal-people, and they were all with one accord in Solomon's porch.

13. And no one of the rest dared to join them; but the royal-people magnified them:

14. And all the more those who were putting faith in the Lord were added to them, a multitude of both men and women.

15. So that they were carrying their enfeebled down to the public squares and placing them on little couches and litters that the shadow of Petros might over-shadow any one of them as he was going by.

16. And the multitudes also from the cities round about Hierousalem came *together*, bringing their enfeebled and those annoyed by unclean spirits, all of whom were healed.

17. And the chief-priest arose and all those with him, they being the Sect of the Sadducees, and became full of zeal,

18. And laid their hands upon the apostles and put them in public ward.

19. But an angel of the Lord in the night opened the doors of the prison and leading them out said,

20. Go your way and stand and talk in the temple unto the royal-people all the oracular words of this life.

21. And when they had heard it, they entered into the temple at early dawn and were teaching; and the chief-priest and those along with him arrived and called together the Sunedrion and all the Council of old men of the Sons of Israel, and sent to the public-prison to have them led.

22. And when the subordinates arrived they did not find them in the prison, and returning they announced,

23. Saying, the prison we found shut with all security and the guards standing at the doors; but when we had opened it we found no one within;

24. And when the officer of the temple and the chief-priests heard these words, they were perplexed about them, at what this might turn out to be.

25. But a certain one arrived and told them, Lo the men whom ye put in the prison are standing in the temple and teaching the royal-people.

26. Then the officer went along with the subordinates and led them; not with violence, for they feared the royal-people, lest they be stoned.

27. And having led them they stood them in the Sunedrion; and the Chief-priest asked them saying,

28. Did we not enjoin on you not to teach in this name? And lo ye have filled Hierousalem with your teaching and intend to bring upon us the blood of this man.

29. And Petros answered and the apostles said, It behooveth us to obey God rather than man.

30. The God of our fathers hath awakened Jesous, whom ye took in hand and hung upon a tree;

31. This one hath God exalted to his right hand as a chief-leader and Savior to give repentance to Israel and remission of sins.

32. And we are witnesses of these oracular words and the Sanctified Spirit is, which God hath given to those who put faith in him.

33. And when they heard it they were sawn asunder and wished to destroy them.

34. But a certain one arose in the Sunedrion, a Pharisee by the name of Gamaliel, a teacher of law, one honored by all the royal-people, and directed the men to be put outside for a little.

35. And said unto them, Men, Israelites, Take heed to yourselves as to what ye intend to do to these men.

36. For before these days arose Theudas, saying that he was somebody himself, unto whom a number of men about four hundred inclined; and he was destroyed and all as many as put faith in him were disbanded and came to nought.

37. After him arose Joudas the Galilean in the days of the registry and he stood away a royal-people after him. He also perished, and all those as many as put faith in him were scattered.

38. And as to these things now I say unto you, stand away from these men and let them alone, because if this Council or this work be of men, it will have come to an end;

39. But if it is of God ye will not be able to take them down lest perchance ye be found God-fighters.

40. And they put faith in him, and summoning the apostles they flayed them and enjoined on them not to talk in the name of Jesous, and let them go.

41. Then they went their way from the face of the Sunedrion rejoicing that they had been accounted worthy to suffer dishonor for the name.

42. And every day in the temple and at home they ceased not to teach and to announce the good tidings of Jesous the Christ.

CORRECT.

"Man of prominence" instead of "man" merely R. V. *men*, instead of *authorities* here.

"To falsify the Sanctified Spirit" instead of "lie to the Holy Ghost" R. V.

"Was it in thy official-power" instead of "Was it not in thy power" R. V. *Don't think* the force of the negative was intended to be carried over to the second clause.

"And expired" instead of "and gave up the ghost" R. V.

"Younger men" instead of "young men" R. V. The word for "young men" is used later in the 10th verse—the distinctive term.

"To test the Spirit of the Lord" instead of "To tempt the Spirit of Lord" R. V.

"And through the hands of the apostles there occurred" instead of "And by the hands of the apostles were wrought" R. V. Not the same thought by any means.

"No one" instead of "no *man*" includes both sexes.

"Down to the public squares" instead of "into the streets" R. V.

"Little couches and litters" instead of "beds and couches" R. V.

No "at least" in the text as given in the R. V.

"The chief-priest" instead of "the high-priest" R. V.

"Zeal" instead of "jealously" R. V.

"life" with a small *cap* instead "Life" with a *big cap* R. V.

"The sunedrion and all the council of old men of the children of Israel" instead of "the council and all the senate of the children of Israel" R. V. They did'nt have a "senate in those days. The "sunedrion" and the "gerusia" in joint-council constituted the Supreme Court of Israel and did not correspond to our House of Representatives and Senate.

"With all security" instead of "in all safety" R. V.

"Officer" instead of "Captain" R. V.

"At what this would turn out to be" instead of "Whereunto this would grow" R. V.

"Then the officer along with the subordinates" instead of the "Captain with the officers."

"The royal-people" or the "laity" instead of "the people" R. V. which might include the Roman people, you see. The church people only meant here.

"The sunedrion" instead of "the council" R. V.

The 28th verse, first clause is a question not a declaration.

"And Petros answered and the apostles said" instead of "Peter and the apostles answered and said" R. V. That is Petros was spokesman for them all.

"It behooveth us" instead of "we must" R. V. One is obligation and the other is necessity, not unimportant here from a moral standpoint.

"Hath awakened" instead of "raised up" R. V.

"Whom ye took in hand" instead of "slew" R. V.

"To his right hand" instead of "with his right hand" R. V.

"Chief-leader" instead of "Prince" R. V.

"To give" instead of "for to give" R. V. which is not good English.

"Witnesses of these oracular words" instead of "witnesses of these things" R. V.

"And the Sanctified Spirit is" instead of "So is the Holy Ghost" R. V.

"Put faith in" instead of "obey" R. V.

"Were sawn asunder" instead of "cut to the heart" R. V.

"Wished" instead of "were minded" R. V.

"In the sunedrion" instead of "In the council" R. V.

"The registry" instead of "Enrollment" R. V. Literally the "copy of the registry." In those days under the Roman Empire it was customary to have copies made of all taxable, registered people in the different provinces of the Empire, these copies being taken from the local registers and carried up to Rome the seat of the Empire for the purposes of a tare or military levy, and this no doubt is what is referred to here.

"Come to an end" instead of "be overthrown" R. V.

Lit "to take them down" instead of "to overthrow them" R. V. This word is used of taking down a tent.

"God-fighters" is a compound word in the text and this the natural translation instead of "fighting against God" R. V.

"They put faith in him" instead of "They agreed to him" R. V.

"To announce the good tidings of Jesous the Christ" instead of "To preach Jesous as the Christ" R. V. A great deal of "preaching" so called is anything but good tidings of Jesous the Christ.

Chas. Gardner.

In Memoriam.

Inner Restitution:

As our beloved Brother John T. Shapter of Toronto, Canada, was personally known and an intimate friend (with his entire family) of mine; having partaken of their hospitality many times, under circumstances which my sense of gratitude, duty and Christian affection will not by any means allow to pass without special notice.

By his very kind solicitation and at his expense, I shared his hospitality and that of his family at Niagara on Lake Ontario, being present during a ten days' session of the Annual Bible reading class consisting of about 400 able educators assembled from the States and from Canada. From the meeting I was invited to his beautiful residence in Toronto; where, as a member of his family, I spent many interesting and happy hours in conversing with him on the state of the dead, and the coming and reign of Messiah on the New Earth.

He was a diligent reader, a close and careful reasoner, and quite fearless in expressing his conscientious convictions. His Advent Library was full of choice reading, and was the most extended and comprehensive of any private collection I have ever seen, except that *belonging to our dearly beloved* and much lamented Brother Chaplin. His sending for my own works (Coming Age and Eastern Question) was my first introduction to our intelligent and valuable Brother. Since that time our communications by letters and by personal associations have been many and interesting. He had received my last letter a few days before his demise and was speaking of its contents to his friends (so I have been *informed*). He retired from business with a competency. His residence, well finished and furnished, and tasty in its surroundings, had a commanding view of Lake Ontario. He was a loving husband, an affectionate and indulgent parent, social in his character, and highly esteemed by an extended circle of friends. But —they miss him at home! A wife doveled to him, a daughter at home, and a son married and living in the city. How lonely those halls! with the familiar face, and cheerful walk of its once happy occupant, now in silent repose.

My bereaved friends, you have our deepest sympathy, still you do not sorrow as those that have no hope; "For if you believe that Christ died and rose again; even so them that sleep in Jesus, will God bring with him. For this we declare unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord shall not go before those that are asleep: for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." The Lord comfort you all in this sudden and sad bereavement.

J. C. Wetherbee.

The Secret of a Happy Life.

You sometimes see a woman whose old age is as joyous as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this came about; you wonder how it is her life has been a long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things.

She understood the art of enjoyment.

She kept her nerves well in hand, and inflicted them on no one.

She believed in the goodness of her own daughters and *in that* of her neighbors.

She cultivated a good digestion.

She mastered the art of saying pleasant words.

She did not expect too much from her friends.

She made whatever work came to her congenial.

She cherished her friendships, and did not believe that all the world was wicked and unkind.

She relieved the miserable, and sympathized with the sorrowful.

She retained an even disposition, and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her and there is a hair of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.

Nothing Remarkable.

An item is going the rounds of the press, to the effect that whiskey is now manufactured out of old rags. We see nothing remarkable about this. Every one knows that nearly all the old rags now in the country are manufactured out of whiskey, and there is no apparent reason why the process of conversion may not work as well one way as another; from whiskey to rags and from rags to whiskey. What a beautiful business it is!—*New York Observer.*

Mummy of an Ancient King.

M. de Morgan, the French director of the Ghizeh Museum in Egypt, has just reported the discovery of the mummy of King Horus of the twelfth dynasty and several rolls of papyrus. The searchers after tombs bore into the rock about the pyramids of Ghizeh in much the same way as Americans bore for oil and salt. If the drill drop into a hollow space it is explored with eagerness. The hunters for tombs have been able to reconstruct a good portion of Egypt's lost history and learning.

A young man cannot make a success in life unless he works. He cannot loaf around street corners and saloons. He must learn a trade or do some honest work; or, before he knows it, he will be a chronic loafer despised by all with whom he came in contact. Do something, no matter how small and you will eventually find yourself climbing the ladder of success. There are many obstacles to overcome, but toil, grit and endurance will help you to overcome them all. Help yourself and others will help you.

The Lord God is a sun and shield; no good thing will he withhold from them that walk uprightly.

Keep your heart full of sunshine and God will soon give you a face to match it.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

money order for [illegible] subscription to Restitution which is some time past due, thanks for the continuance. Also send $1.50 for paper to be sent as follows. . . . The paper has been full of interest to myself and family, particularly on the debatable point, and I was much interested in the Pine Woods Bible Class, which I am sorry stopped so soon. I have often times during my life had to give up views I held very dear on the subject of divine writ, when some new light has been produced, and have wondered why I could not see the point before, but that I presume is the experience of all of us. I wish to thank Bro. W. H. Wilson through the pages of The Restitution for the able exposition given as to time of crucifixion and resurrection of our Savior in Restitution of Feb. 7, that Wednesday was the correct time of the crucifixion has been my understanding for a number of years, with a few others, among whom was the late Elder H. R. Carter who was well known to a goodly number of The Restitution readers. Some time in the seventies the Elder while staying at my house in Indiana asked me this question: "Why do all Christians keep the first day of the week?" I replied with the ever-ready answer, Because our Savior rose from the dead on that day. Question, Can you produce any evidence? Ans. Plenty of it. Ques. Will you produce the evidence? I got my Bible and began to look up the proof for the resurrection on the first day, and after reading all of the supposed proof, I was much astonished. I could not produce any. In reading the narratives of the evangelists when the women went to the sepulchre to seek for the Savior, they were met with the acclamation, He is not here, he is risen. Then the question, When did he rise from the dead? We turn to Matt. xxviii. for an answer, In the end of the sabbath as it began to dawn toward the first day of the week there was a great earthquake, an angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. 5th verse, And the angel said unto the women, Fear not ye, for I know that ye seek Jesus which was crucified. 6th verse, He is not here, for he is risen. The conclusion I came to was Jesus rose from the dead near the close of the sabbath day, tak-Bible time the day closing at sundown, and to this would agree the language of the Savior. Matt. xvi. 21. From that time forth began Jesus to show unto his disciples how that he must go to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. See also chap. xvii. 23; and xx. 19; Mark ix. 31, and x. 34; Luke ix. 22, and xviii. 33. In every instance Jesus mentions his rising from the dead the third day from the time of his crucifixion, which if it occurred on Wednesday, Saturday or the sabbath day would necessarily be the third day, viz. Thursday 1st day, Friday 2nd, Saturday or Sabbath 3rd. If the first day of the week was the day of resurrection, then Thursday would be the day of crucifixion, such has been the conclusion I have arrived at from the above evidence. I submit this to you to do as you think best with. Myself and wife have been much edified in reading the various offerings in the Love Feast columns, the names of a number of the subscribers being familiar to us in days past. Let me say to all, let us endeavor to lead such lives, a careful and prayerful investigation of Holy Writ that we may be entitled to an admittance at the grand resurrection at the coming of the King.

So let our lips and lives express
The holy gospel we profess,
So let our works and actions shine
To prove the doctrine all divine.

Your brother in hope of eternal life.

J. Ogilvy.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

New Schedule.

Trains on the Pitts. Ft. W. and C. R. R. now pass Plymouth going east at 2:58 A. M., 5:12 A. M., 10:30 A. M., 6:05 P. M. and 8:40 P. M.

Going west at 5:12 A. M., 9:55 A. M., 1:56 P. M., 6:05 P. M., 7:15 P. M. Time card will be ready soon.

Announcement.

The Third Quarterly Conference of the Churches of God in Neb. will be held at Moorefield, June 15 to 17, 1894. Moorefield is on a branch of the B. & M. R. R., 50 miles west of Holdridge. Any one coming by rail notify Bro. A. Shultz at least one week before the meeting and you will be received and cared for.

Although this meeting is not in as central a point as heretofore, still, by commencing now and making an extra effort all can get there. Meetings will be held in the big tent except the business meeting which will be held at Bro. Morgan's school house at 2 P. M. on Saturday as usual.

All arrangements will be made for the next annual conference and other important business transacted. It is expected that a full attendance will be present.

Almus Adams, Pres.
J. J. Cady, Sec'y.

The Annual Conference of the Church of the Abrahamic faith will convene at the Union Church 12 miles northwest of Lanark, Ill., June 16, 1894, and continue over Sunday. We extend a cordial invitation to all who are looking for the soon return of our Savior, and a special invitation to our preaching brethren is extended. There are some isolated ones whom this privilege has come to in many years. To you we say, Come to the meeting, we want to see your faces and hear your voices in meeting, telling of your hopes and prospects for the kingdom of God. Now do make an extra effort to be at this meeting as we have a great work to do. This may be the last conference we may have the privilege of having before the return of our Savior.

Those coming from the east and south stop off at Lanark, Ill., and those coming from the west stop off at Mt. Carroll. Any wanting to stop at Mt. Carroll notify Bro. Andrew Fredrick, post office Mt. Carroll, Ill. He will meet you and take care of you. There will be a conveyance for all that will come here at Lanark to take them to the meeting.

J. D. Renner, Sec.

The Church of God known as the Northern Nebraska and Southern Dakota Conference of the Church of God will hold their 3rd quarterly conference at the Rock Creek School House in Rock County, Nebraska, commencing on the 15th day of June, 1894, and hold over Sunday. All brethren are called to attend the conference. Brethren and sisters come one and all to the Master's call.

Wm. H. Denson, Sec. of Con.

The annual meeting of the Church of God at Shells Ferry, Oregon, will begin June 15 and hold over the following Sunday. All the brethren and sisters in Oregon and Washington are cordially invited to meet with us. If any wish to come from a distance please inform us, and teams will be sent to meet them at the International Hotel, Portland.

Another year has rolled away and been numbered with the past. How swiftly the time is flying; how very fast our years are being numbered and our life will soon be a thing of the past; all too soon it will have vanquished away like a vapor. Then let us once more have a good meeting, for we are one year nearer the return of our Savior than when we last met, one year nearer our eternal home, and may we all strive to live closer to our Savior's teachings in the year to come than we have in the past, striving more earnestly as we see the day approaching. My hope is to meet all the faithful ones in the kingdom of God.

Maria E. Trosbell, Sec.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. Oliver, Pres.
E. F. Randolph, Sec.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

☞ It is necessary once more to call attention to the "Important notice" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Fourth of July Excursions via Vandalia Line at Half Fare.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1894, inclusive, between all stations within 200 miles of initial point. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, ass't Gen'l Pass'r Agent, St. Louis, Mo.

Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 15th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 23 j. 6, 13, 20, 27.

Seashore Excursion over the Pennsylvania Short Lines.

Low rate round trip tickets to Asbury Park will be sold via Pennsylvania Short Lines July 7th, 8th and 9th, account of National Educational Association meeting. Asbury Park adjoins Ocean Grove, Long Branch, Cape May, Atlantic City, Ellwood, Sea Isle Park, Barnegat and other delightful watering places on the New Jersey Coast, to all of which the Pennsylvania lines form the only route comprised by one railway system. Return limit on excursion tickets will be ample for side trips. For any desired information apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Vandalia Time Table.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 44, Ex. Sun. ... 12:26pm For St. Joseph.
No. 86, " ... 10:55pm " South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 41, Ex. Sun. ... 8:00am For Terre Haute.
No. 83, " ... 12:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. Hall, Agt., Plymouth, Indiana, or

J. M. Chesbrough,
Ass't. Gen'l Pass. Agt.,
St. Louis, Mo.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eysenbarger's address is Glabbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Cranton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors will preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 10c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., Jan 15 22, 1893, by Jos. Locher. Can be had at this office at 10c., each, 3 for 25c. or 12 for $1.

The Gospel of Christ Nullified by the Tradition of the Churches. The above is the title of a neatly printed pamphlet of 27 pages by W. Hittle, of Mustang City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, and colored maps. Also numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the testimony of ancient critics, and on the various readings of the Vatican Manuscripts, together with a literal version and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.00; Library binding $3.50.

Croden's Concordance Abridged. This work is two well known to need commendation—every Bible student knows it. Price of Alexander Croden's Concordance: bound in cloth, price $1.50.

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The Law, the Covenants, and the Sabbath. By L. G. Thomas. Title page, "The law, the Covenants, and the Sabbath. Also an Epitome of the Great Salvation: and an Appeal to the living Christian; other subjects, a tract. This work contains 300 pages; cloth bound, price $1.00.

Color-blots of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ida Wilkins. Tells in a brief space the story of the leading characters taught in the Bible, in the form of questions and answers. This book contains 96 pages neatly printed and bound, sent with the cost to any address postpaid for 25 cents single copy; 3 for 50 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 166 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is really "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 168 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cts. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 886 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are ever cordially invited. Seats free. Bro. M. Jobitt, Evangelist.

The Church of God meets for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1246 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Parties in Absence of Huntingdon, Sister.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Marshfield street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall corner of Center and Michigan and Lafayette streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Sal. in, Ohio, meet every first day of the week at 10 o'clock for Sunday school and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Nebr., maintain Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening at house in honor among the brethren. We have no regular preaching but our beloved brother, Almus Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly seeks for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very near to school house, and ferry bridge from Seattle.

The brethren of the church of God at Rush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kahle, Sexsmith, or H. L. Lehman, West Mineo, Ohio.

The Church of God at Remount, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other in love and good works. Wm. D. Wilson, Elder; Rhea Sigler, Secretary.

Meetings held at Cherry Church, Scholls Ferry, Oregon, fifteen m. les southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. S. Steele. 4th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., holds every Sunday at 10:30 a. m. in Hermann Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Bethel & Heller's Hall, Granite and Hall streets, Crestline, Ohio, where all of like precious faith are welcome. Come.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trosbell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Riverview school house in Furnas Co., Nebr. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sundays in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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Now read. Send The Restitution to some one who is a stranger to God's truth and perhaps from this may grow a desire on their part to accept them.

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No. 24, Passenger, Leaves		11:35pm
No. 22,	"	6:15pm
No. 160, Local,	" (No passengers)	1124pm

GOING SOUTH.

No. 23, Passenger, Leaves		12:45am
No. 21,	"	2:45pm
No. 151, Local,	"	4:15pm

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We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangeliat. These contributions to be paid within one year from Nov. 18, 1893.

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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Original.

The Sabbath and the Gospel.

"The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17.

The sabbath was an important part of the law of the Lord as given by Moses. It is the *fourth* commandment of the decalogue, which reads as follows:—"Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." Ex. xx. 8-11. The sabbath is first mentioned in Ex xvi. 23, in connection with the giving and gathering of manna. The people of Israel having come into the wilderness of Sin: which lies between Elim and Sinai, they began to murmur against Moses and Aaron, fearing starvation in the desert. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, *that I may prove them*, whether they will walk in *my law, or no.* And it shall come to pass, that on the *sixth* day they shall prepare that which they bring in; and it shall be *twice* as much as they gather daily," verses 4, 5. An omer for each person daily, but on the sixth day two omers for each one. Then in verse 23 we read, "This is that which the Lord hath said, Tomorrow is the rest of the holy sabbath of the Lord: bake that which ye will bake today, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. 24. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. (See verse 20). 25. And Moses said, Eat that today; *for today is a sabbath* unto the Lord: today ye shall not find it in the field. 26. Six days shall ye gather it; but on the *seventh* day, which is the *sabbath*, in it there shall be none." Read also verses 27-30. Because the Lord gave them the sabbath, on which to rest, he gave them on the sixth day the bread of two days. Notice the following points in relation to the *sabbath*.

1. The *sabbath* was *first* given to the congregation of Israel in the wilderness of Sin, in the *second month* after their departure from Egypt. Exod. xvi. 1, 23.

2. In the *third month* after their departure the Lord spoke the *ten* commandments from the top of Sinai, in the hearing of all the people, of which the *sabbath* was the *fourth*. Exod. xix. 1; xx. 8-11.

3. The words of the law and the judgments which are recorded in Exodus xx.—xxiii. which included the sabbath were written by Moses in a book, called "*the book of the covenant*," which Moses read in the audience of the people, and they promised obedience, and then it was ratified with the blood of slain victims. Exod. xxiv. 1-8.

4. Then the Lord called Moses up into the mount, and he was there forty days and forty nights, and he received "two tables of testimony, tables of stone, written with the finger of God;" and a *law*, and *commandments*, which he had written. Exod. xxiv. 12; xxxi. 18.

5. The *sabbath law* was written in "*the book*," and on the *stone tablets*, and subscribed to by the people; and it was further enforced by penalties—"every one that *defileth it* shall surely be put to *death*,"—whosoever doeth *any work* in the sabbath day, he shall be surely put to *death*," Exod. xxxi. 14, 17; xxxv. 2; Num. xvi. 32-36.

6. The *sabbath* was an holy day, a sabbath of rest to the Lord;—"on the seventh day *thou shalt rest*: in *earing time* and in *harvest time* thou shalt rest." "Ye shall *kindle no fire* throughout your habitations upon the sabbath day." Exod. xxxiv. 21; xxxv. 3.

7. The *sabbath* was a *sign* between Jehovah and the children of Israel for ever, throughout their generations, for a perpetual covenant. Exod. xxxi. 12, 16, 17; Ezek. xx. 12.

8. The *sabbath* was to be kept as a memorial of their mighty deliverance by the hand of the Lord from slavery in Egypt: therefore neither they, nor son, or daughter, or servant, or stranger, or any animal was to do any work on the *seventh* day. Deut. v. 12-15.

9. The *land* of Israel was also to keep a *sabbath* unto the Lord the *seventh* year was to be a *rest* for the land. Lev. xxv. 1-7, 18-22.

10. The *sabbath law* was given to and for the children of Israel, to be observed by them in their own land: and was in force "till the seed should come;" or till "grace and truth came by Jesus Christ."

It is evident that Israel were informed and taught about keeping the sabbath for the *first* time, in connection with the gathering and the preparation of manna for the *seventh* day; and of the order given —"let no man go out of his place on the *seventh* day. So the people rested on the *seventh* day." Exod. xvi. 23, 25, 29, 30. And this law was given to *Israel only*, to be observed by them in the *land* to which they then were traveling. There is no historical evidence in the Bible, or out of it, that the *sabbath* was kept by any nation *before* this time, (A. M. 2500,) or *after* it, except by the nation of Israel. Jehovah through Ezekiel reviews the history of his nation as to *sabbath*-keeping from the time of the giving of the law. Ezek. xx. He says that he gave his *sabbaths* for *a sign* to them, that they might know him as the Lord who sanctified them. But they rebelled, and "greatly polluted my sabbaths." Verses 10-17. Then he called upon their children to walk in his statutes, and do them; "*and hallow my sabbaths*;" and they shall be a *sign* between me and you, that ye may know that I am the Lord your God." But they still rebelled; broke his laws, and polluted his sabbaths; then for a time he allowed them to walk in their own ways, and follow statutes that were not good, etc., that he might do to them what he swore in the wilderness, to make them desolate, to the end that they might know the Lord. Verses 18-26. For their rebellion they were to be driven out of the land amongst the nations, and the land lie in desolation, and the cities waste—"then shall the *land* enjoy her *sabbaths*, as long as it lieth desolate, and ye be in your enemies' land; *even then* shall the *land rest*, and enjoy her sabbaths. As long as it lieth desolate it shall *rest;* because it did not rest in *your* sabbaths, when ye dwelt upon it." Lev. xxvi. 31-35. The land rested for seventy years, even as long as it lay desolate, during the captivity in Babylon. 2 Chron. xxxvi. 21. And since then it has been in a state of desolation for eighteen hundred years, "enjoying her sabbaths," while her people have had no rest in the land of their enemies.

The question now arises as to whether the *sabbath law* is in force *now*, and binding upon Christians. I contend that it is a *dead* law, so far as we, the disciples of Christ, are concerned. It constituted an important part of that law which was written and engraven on stones, and called "the ministration of death," also of "the law of commandments contained in ordinances," which was taken out of the way, being nailed to the cross. Col. ii. 14; Eph. ii. 15; 2 Cor. iii. 7. The law was given by Moses to the children of Israel, yet none of them kept the law. John vii. 19; Acts vii. 53. They charged Jesus and his disciples, however, with breaking the sabbath law. Matt. viii. 1-8; Mark ii. 23-28; Luke vi. 1-5. But Jesus showed them that the sabbath was made for man, and not man for the sabbath; and that the Son of Man is Lord also of the sabbath. And in order to show the Jews, and especially the self-righteous Pharisees, that it was right to do works of mercy on the sabbath day, he performed some of his miracles on that day, and even in the synagogues. Mark iii. 1-6; Matt. xii. 10-14; Luke xiii. 10-17; xiv. 1-5; John ix. 13-16; v. 1-16; vii. 21-24. He also taught in their synagogues on sabbath-days, and then commenced his mission at Nazareth. Luke iv. 14-21, 31-41; Mark i. 21-39. This was the way in which Jesus kept the sabbath, by *preaching* "the acceptable *year of the Lord*," *going* "about doing good, and *healing* all that were oppressed of the devil." Thus he "magnified the law, and made it honorable;" *fulfilled* it both in *letter* and *spirit*, and could truly say to his Father, "I have *glorified* thee on the earth; I have *finished* the work which thou gavest me to do;" and when on the cross after he had said, "*It is finished*," he bowed his head, and expired. John xvii. 4; xix. 30.

Paul declares that "Christ is the *end of the law* for righteousness to every one that believeth," Rom. x. 4: so "that the righteousness of the law might be *fulfilled in us*, who walk not after the flesh, but after the Spirit," viii. 4. Again, he says, "sin shall not have dominion over you; for ye are not under the *law*, but under *grace*," vi. 14; for "now we are *delivered* from the law, that being *dead* wherein we were held; that we should serve in newness of *spirit*, and not serve in the oldness of the *letter*," vii. 6. We all know that the *sabbath* was a binding institution upon every fleshly Israelite, it being an essential part of the law of works under which he lived, and which he was bound to obey. Yet none of the Jews kept the law; consequently all came under its penalty, "for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. iii. 10.

Why *seventh day* people should be so zealous of the law, and yet claim to be Christians, seems very inconsistent. "The law is holy, just, and good;" but there is no mercy in it for the sinner. "No man is justified by the law in the sight of God." Even the *ten* commandments—the *fourth* of which was the sabbath-law—was called "the ministration of death;" and the apostle James says, "for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. ii. 10. Where is the *seventh day* man who is able to keep the *whole law*, or even one-tenth—the *fourth* commandment? "The law entered, that the offence might abound;" and "it was added because of transgressions, *till the Seed should come*;" and "was our schoolmaster *until* Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster; (or the law). For ye are all the children of God, through the faith, by Christ Jesus," Gal. iii. 10, 23-27. When Christ came, the great teacher of whom Moses wrote, the Israelites were to hearken to *his* words; and in the scenic vision of his transfiguration, when he appeared in glory with Moses and Elias, the three favored disciples—Peter, James and John—heard a voice, saying, "This is my beloved Son, in whom I am well-pleased; *hear ye him*." Moses and Elias, who represented the *law* and the *prophets*, laid their honors at the feet of the Son of God. Peter remembered that vision on the holy mount, (2 Pet. i. 17, 18,) and that *voice* from heaven, saying, "*hear ye him*." A voice from heaven once proclaimed the *law* to Israel, but now since the Great Prophet had come, they were commanded to hear *him;* hence Peter's words to the Jews in Acts iii. 22-26. All the apostles had been disciples of Moses but they left Moses and the law for Christ and his gospel. Jesus sent them to preach the gospel, both *before* his death and *after* his resurrection, and they did so. They never preached either the *law* or the *sabbath*. Moses had those who preached him in the synagogues every sabbath-day. Acts xv. 21. So when the apostles and elders met at Jerusalem to consider whether it was necessary for believing Gentiles to *keep* the law, after due deliberation, they sent letters to them by Paul and Barnabas, Judas and Silas, with their decision, as follows:—"For it seemed good to the *Holy Spirit*, and to *us*, to lay upon you no greater burden than *these* necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv. 28, 29. Mark well! There is no sabbath observance enjoined in this decree sent out by the apostles, under the sanction of the Holy Spirit. And though there were *then*, even as there are *now*, some teachers zealous of the law, subverting the souls of some weak in the faith, the apostle Paul's advice to believers is—"Let no one rule you in food, or in drink, or in respect of a festival, or *of a new moon, or of sabbaths*, which are shadows of the future things; but the body is Christ's." Col. ii. 16, 17. Those things were of the old law, and therefore not binding upon those under law to Christ.

The *seventh* day sabbath was given to *Israel only*, and for a *sign* between them and Jehovah for ever. It was a sign or type of future rest. They did not enter into God's rest through unbelief. But we who have believed do enter into rest, even now; we rest from our own works, as God did from his; and are looking by faith for *that rest* that remaineth to the people of God. Heb. iv. Israel on account of unbelief, and polluting God's sabbaths, have been scattered among the Gentiles, and will not be permitted to re-enter the land for permanent occupation until all the rebels have been purged out. Ezek. xx. 23-25; 33-44. But it may be asked, Has there not been a change of days made for the sabbath,—from the *seventh* to the *first* day of the week? There is no positive command given for such change. The *sabbath* was given to Israel, and was to be kept in the land, with the other feasts and statutes of the Lord. But when on account of sin they were cast out of the inheritance, their sacrifices, festivals, and sabbaths, could not be observed, and therefore ceased. Hos. ii. 11. And will not be re-established, until the Redeemer shall come to Zion, and shall turn away ungodliness from Jacob. Isa. i. 26-28; lix. 20; Rom. xi. 26. The *sabbath* was a national institution, and belonged to the nation of Israel *only*, and passed away with their polity; no other nation could possibly occupy their place, and *keep* the sabbath as a *sign* and a *remembrance* of their deliverance from Egyptian bondage. Nor would it be right, reasonable, or consistent for the *ecclesia*, those who have been called out by the gospel from the bondage of sin, to be "a royal priesthood, an holy nation, a peculiar people," to take the place of Israel in observing their *seventh* day rest. It is their duty rather to "show forth the praises of him (Christ) who hath called them out of darkness into his marvellous light." 1 Pet. ii. 9. We read that both Jewish and Gentile believers met for worship on the *first day* of the week, but no law was given for it to be kept as the sabbath. The order of worship is given in Acts ii. 42; and that the day on which the disciples assembled was the *first* of the week is certain from Acts xx. 7 and 1 Cor. xvi. 1, 2. Jesus had requested his apostles to remember him in an ordinance, which is called "*the Lord's Supper*," in Acts xi. 20, and also called "*the breaking of the bread*" in Acts ii. 42; xx. 7; an institution given to the apostle Paul by special revelation, and was delivered by him to the congregation at Corinth. See 1 Cor. xi. 23-26. This fact alone is very significant, and full of importance to Christians, who ought to continually remember "Christ, our paschal lamb, who was slain for us." 1 Cor. v. 7. Paul praised his brethren at Corinth for keeping the ordinances he delivered to them; but not for their irregular conduct in partaking of the Supper. Verses 2, 20-22. No mention is made of Jewish or Gentile believers observing this ordinance in memory of their once crucified but now risen and living Lord, on the sabbath day. It seems more appropriate to meet for this purpose on the *first* day,—the day of his resurrection. On *that day* he met with his disciples, at least *twice* after his resurrection and proved his identity: John xx. 19, 20, 26-29. On *that day* also he gave them authority to preach and baptize in his name; and he told them to wait at Jerusalem for the Holy Spirit of power before entering upon their mission. They did so; and that Spirit came upon them when "they were all with one accord in one place," on the day of Pentecost, another *first* day. Lev. xxiii. 15. The primitive Christians met on the *first* day for worship, whether Jew or Gentile. The believing Jew, though delivered from the law of Moses, was inclined through custom to keep the law; but the believing Gentile was not under it, and never kept the sabbath law; and was not required to do so. The world at large are not under law to Christ, until they receive him; and those under law to him are not required to keep the *seventh* day, or any part of the old law, except what is enjoined in Acts xv. 29.

B. WILSON.

Acts of the Apostles. Chap. 6.

1. And in *those* days while the disciples were multiplying, there occurred a murmuring of the Hellenists against the Hebrews, because their widows were being disregarded in the daily deaconship-service.

2. And the twelve calling together the multitude of the disciples said, It is not best for us to leave the Word of God in abeyance to do deaconship-service at tables;

3. Do ye then brethren take the oversight of seven men of influence of our number, who are testified to, full of spirit and wisdom whom we will establish over this need (or use).

4. And we will continue steadfastly in the votive-prayer and deaconship-ministration of the Word.

5. And the Word was pleasing in the sight of all the multitude: and they elected Stephanus a man *of influence full of faith and* sanctified spirit, and Philippus and Prochoros and Nikanor and Timon and Parmanas and Nikolaos, a proselyte of Antioch;

6. Whom they stood in the presence of the apostles; and when they had offered votive-prayer they laid their hands on them.

7. And the Word of God grew and the number of the disciples was greatly multiplied in Hierusalem and a vast multitude of the priests became obedient unto the faith.

8. And Stephanos full of grace and ability was causing prodigies and great signs among the royal-people.

9. And certain ones from those of the synagogue called the synagogue Libertines and Kuremaians and Alexandreans and those from Kilikia and Asia were discussing with Stephanos.

10. And they were not strong enough to withstand the wisdom and the spirit with which he talked.

11. Then they subarned men of influence who said, we have heard him talking blasphemous words in respect to Mouses and God.

12. And they conjointly stirred up the laity and the elders and the scribes, and withstanding him they seized and led him to the Synedrion;

13. And stood false-witnesses who said, This man doth not cease *taking* words against this sacred place and the law,

14. For we have heard him saying that Jesous this Nazoraine is going to take down this place and change the customs which Mouses delivered to us.

15. And as all those seated in the Synedrion steadfastly regarded him they saw his face was as it were an angel's face.

COMMENT.

"Hellenists" instead of Grecian Jews. R. V.

"The daily deaconship ministration" instead of "the daily ministration" R. V.

"It is not best" instead of "it is not fit" R. V.

"Leave in abeyance" instead of "forsake" R. V.

"Do deaconship-service at tables" instead of "serve" merely R. V.

"Take the oversight of" instead of "Look out,"

"Men of influence" instead of "men" R. V.

"Testified to" instead of "good report" R. V.

"Need" or "use" instead of "business" R. V.

"Votive-prayer" instead of "prayer" R. V.

"Deaconship-ministrations" of the Word" instead of "ministration" merely R. V.

"The" omitted with "Spirit" inserted by the R. V.

"Whom they stood" instead of "whom they set" R. V.

"And the Word of God grew" instead of "the Word of God increased" R. V.

"Was causing" instead of "wrought" R. V.

"Prodigies" instead of "great wonders" R. V.

"Great signs" instead of "signs" merely R. V.

"Discussing with" instead of "disputing with" R. V.

"Were not strong enough to withstand" instead of "were not able to withstand" R. V.

"Subarned men of influence" instead of "suborned men" merely R. V.

"*Who* said" instead of "*which* said" R. V.

"And they conjointly stirred up" instead of "And they stirred up" R. V.

"The laity" instead of "the people" R. V. That is the church-people or royal-people.

"Withstanding him" instead of "Came upon him" R. V.

"Sacred-place" instead of "holy place" R. V.

"Take down" instead of "destroy" R. V.

CHAS. GARDNER.

"And he shall judge many nations, and shall rebuke many peoples: and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4.

The Restitution.

THE RESURRECTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." And means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Day of Pentecost.

To-morrow (June 10) Israelites everywhere will celebrate Shabouth (Pentecost) or the feast of weeks. The Occident, in writing of its import, says: "The feast had many significations during the many eras of Judaism. It has been brought down to our day simply as a feast for celebrating the event of the receiving of the law on Mount Sinai. Owing to the Rabbinical calculations orthodox Judaism has devoted two days to its observance. Modern and reform Judaism celebrate only one day to this feast. In all modern reform congregations it has become the custom to induct its youths and maidens into the history and religion of Judaism in the presence of parents and congregation. Such services are usually highly impressive, while soul-stirring sermons and musical anthems and hymns are an integral part of the services. The communicants in their respective temples will present themselves for examination on Sunday morning, June 10, at 10:30A. M."

Great epochs have ever marked the beginning and ending of periods of time in the unfolding of God's design concerning man and the place of his abode. Today (Sunday, June 10), is celebrated as the day of Pentecost, a day measuring the beginning of two great eras of time each, of them ever dear to the heart of both Gentile and Jew. At this time the Jew celebrates the anniversary of the receiving of the laws on Mount Sinai. It is a day in which they instruct the young in the history and religion of Judaism. It is a day in which they preach soul-stirring sermons and enliven the services with anthems and hymns. These Jewish memorial services which have ever been kept year by year from the time of their reception to the present time to this day are indisputable evidence that the Bible is the Word of God.

This day should be dearer to *our* hearts than to the Jews. It marks the beginning of another and grander period than the giving of the law on Sinai. At this time the disciples were all together "with one accord, in one place," waiting to be endued with mighty power from on high to qualify them for the grandest mission ever entrusted to mortal man. Being thus invested with the mighty power of the Eternal Father, they sent home the truth that they had wickedly slain and crucified him whom God had sworn with an oath should sit upon the throne of David. Being thus convicted, they were cut to the heart, and cried out in anguish of mind, "Men and brethren, what *shall* we do?" Peter told them that there was only *one* way out of the difficulty and that was, they must reform and be immersed for the pardon of sin. The result was three thousand gladly received the message and were buried beneath the yielding wave, and from that time forth "continued *steadfastly* in the apostles' doctrine," were unmovable fixed in the Word of the Lord, they continued also in "fellowship, and in breaking of bread and of prayers." This day is the anniversary of these events, which is still to culminate in another and still grander period, and as these two preceding grand periods started on the day of Pentecost, may not the third also? These things are not mere happenings, a blessed design permeates it all.

W. H. WILSON.

The man who spends his entire time in criticism, snapping, clawing, and biting at all who come in his way, does very little harm, perhaps, but what a miserable time he has of it! If God could but sweeten him up so that grace would flow from his lips, he would find life full of a new blessedness.

...WARD;
...of the C. E. Association.
...PERLEY, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 20, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

SHILLER says, "Every man stamps his value on himself; the price we challenge for ourselves is given us." •

J. S. BLACKIE says, "Having by the golden gift of God this glorious lot of living once for all, let us endeavor to live nobly." •

HOLMES says society is a strong solution of books. It draws the virtue out of what is best worth reading, as hot water draws the strength of tea leaves. •

THE Syriac translation of 2 Tim. ii. 10 is as follows:—"Therefore I endure everything for the Elect's sake, that they also may obtain life in Jesus the Messiah, with eternal glory." •

SOME one truly wrote, "all cannot become great scholars, but all may be wise unto salvation. [Providing they have the word of salvation]. All cannot acquire wealth, but all may gain the unsearchable riches of Christ." •

ANOTHER says:—"Good thoughts are blessed guests, and should be heartily welcomed, well-fed and much sought after. Like rose leaves, they give out a sweet smell if laid up in the jar of memory." •

GEORGE A. LEWIS says, "Instead of saying that man is the creature of circumstances, it would be nearer the mark to say that man is the architect of circumstances. It is character which builds an existence out of circumstances. Our strength is measured by our plastic power." •

READER, did it ever come home to you that those who are strangers to the promises made to Abraham are godless? This is even so. Abraham was called the father of the faithful, and became heir of the world through believing what God promised. You cannot think the Head of the faithful family will be saved in one way and his children in another. •

THE people are being taught what a miserable failure human governments and rulers are, and how thoroughly incapable man is to cope with the evils of this groaning creation—how utterly powerless he is to bring about that peaceful epoch when war shall be no more. Not until the Prince of Peace conquers a lasting peace will the troubled waters be "like a sea of glass, calm and placid." •

THE Rev. Dr. J. E. Gilbert says:—"All nations agree that the home of the good is above. The old prophet was taken up in a chariot. Jesus ascended. Stephen *looked* steadfastly up into heaven. Paul was caught up into the third heaven. The Christian at death goes to be with Jesus because the Master said, 'I will come again and receive you unto myself.' It hardly seems credible that men who claim that one immortal soul is worth more than a thousand worlds should risk so valuable an article on such flimsy testimony. Do they not *know* there is no proof at all in these statements, that the Christian at death goes to Jesus? Would they take such statements as positive evidence in a case involving twenty-five dollars? Do they not know that they believe in going to Jesus at death before they find these Bible statements? Why do "all nations" agree that the home of the good is above, when Moses, the Prophets, the Psalms and Jesus plainly testify that they are to be "recompensed in the *earth*," Prov. xi. 31, and "dwell therein forever," Ps. xxxvii. 9, 11. 22, 29, and possess forever the "kingdom *under* the whole heaven," Dan. vii. 27, and "*inherit* the earth," Matt. v. 5, and "*reign* on the earth," Rev. v. 9-10? These Scriptures ought to teach them that "all nations have gone out of the way God planned and revealed in his Book. Is it not singular the words of Jesus to his disciple, standing close by his promise to come again, should not be noticed, "Where I go ye cannot come?" •

JAMES T. Fields says "the man who tells me an indelicate story does me an injury." •

READER:—

Christ is coming! Do you believe it?

Christ is coming! Do you expect it?

Christ *is* coming! Are you awaiting him?

Christ is coming! Will he receive you?

"THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1. This is always a word in season. We are always in danger of letting them leak out. Leaks are commonly near the bottom, and often very costly. There is only one leakage of divine truth that should be tolerated, and that is over the top. We think it would be well to keep pouring in till it runs *over*, and then some one may be everlastingly benefitted. •

"WHILE the gospel calls for inflexible integrity, and fortitude which despise pain and trample pleasure under foot, and an independence that no scorn can deter, it also calls for sympathy which melts over others' woes, a disinterestedness which finds pleasure in labors for others' good, and a humility which loves to bless unseen, and forgets itself in the performance of the noblest deeds; a piety which refers events to the will of God, a love which counts no service hard, and a trust which protracted suffering will not break." These are sublime heights to which we are invited to climb. Just one perfect life is given us as a model—the life of Christ. But while at best we follow a long way off, we must *aim* high. We must not settle down satisfied with our present position or attainments, or else we shall certainly *lose* ground. If the war between our members be not kept up the flesh will soon be in supreme control. We must either feed and grow or shrivel and die. It is not enough to eat just what will keep us alive; we must feed liberally in order to gain strength, either physically or morally. Nothing will help us upward and onward in the divine life keeping the mark of the prize of our high calling in view, watching the motions of the flesh, frequent prayer, and close attention to the Word of the Spirit. •

THE writer who thinks "The outward man is the mortal body and the inward man is the immortal soul" must be somewhat confused. Try again friend, and perhaps it might dawn upon you that if that were *so*, the inward man would hardly need renewing every day; if it did it would have little advantage over the outward man, and there is no knowing what might happen to it if it were *renewed* a day or two. We think the writer will materially modify his statement after examining two or three other passages *besides* 2 Cor. iv. 16. In Eph. iv. 22, 23, he will see that Gentiles generally were alienated from the life of God through the *ignorance* that was in them, were past feeling and had given themselves over to lasciviousness and their alienation and ignorance and uncleanness are presently styled the old man which is corrupt according to deceitful lusts. But the *saints* at Ephesus had been brought nigh by the blood of Christ, and they were exhorted to put off the old man, and be renewed in the spirit of their mind; and also in Rom. xii. 2 we have the same lesson "Be not conformed to this world, but be ye transformed by the renewing of *your* mind." Also we find it stated that the new man is renewed in knowledge, so the new man is the new mind or disposition, because the mind is certainly the seat of knowledge; and in Rom. vii. 22, 23 we have absolute proof that the *inward man* also means the mind; it says, "For I delight in the law of God after the *inward man*, but I see *another* law in my members warring against the *law of my mind*." Here Paul's members are the outward man, and his mind his inward man, and this is an infallible explanation of the inward man of 2 Cor. iv. 16, which was renewed day by day; it is in this respect we are told that "if any man be in Christ Jesus he is a new creature; old things have passed away." •

It would seem from the words of Jesus Luke x. 20, that the fact that their names are written in heaven is the greatest source of joy to the saints. At any rate the power to tread on serpents and scorpions was nothing to compare with it. What unspeakable glory that implies if they only prove faithful to the end? Written in heaven! What unsearchable riches it ensures? What honor and power. •

"Is it wrong to do this or that?" Pray do not ask that? The fact of your asking proves that you *know* you are nearing the danger line. What do you want to drive such a close bargain with the Lord for? When the good God has done all that infinite wisdom and love could devise for *you*, and even spared not his Son but delivered him up for us all, why do *you* itch to indulge in everything that has no "Thus *saith* it" written above it? Why not say, "Lord what wilt thou have me to do?" And the ready response from heaven will come to you: "Love not the world nor the things that are in the world." And "avoid the very appearance of evil." •

Items of Interest from the Old World.

From a correspondent of the Belfast *Evening Telegraph* we get a description of a new dynamite gun now being manufactured at the works of Maudsley, Son and Field, Westminster, London. The air pump is first described as a huge piece of machinery held up by four strong pillars, and from this we may take it for granted that compressed air is to be used instead of gunpowder. Then come the bomb cases, nearly three feet high, and one foot in diameter, made of thin steel and hold six hundred pounds of dynamite. The gun itself is forty feet long, and is to fire one 600 pound shot a minute. One man can turn and elevate it with ease. It is to be tried in the Isle of Wight in a few days with a charge of sand. The machine is said to be so perfect and simple that the gun can be moved in any way and fired without the gun moving, and with more ease and quicker than a 20 pound cannon of the ordinary type. The effect of a shot from it, it is calculated, will be that a 600 pound bomb will be carried through the air three miles in thirty seconds, and as soon as it strikes it will explode 600 pounds of dynamite, and will blow an ironclad into the air; and if fired into a town will destroy every building and every living soul within a mile.

The bullet-proof coat has been tested in England, in thorough fashion. The German inventor put it on and was quite unharmed by bullets from the most improved rifles. It is exciting and puzzling the military authorities not a little, and the feeling is deepening that the wonderful improvements now being made, will have a tendency to make the great powers cautious about precipitating war.

The northern provinces of Greece have been well-nigh ruined by repeated earthquakes, although only about five hundred lives were lost; yet it is painful to state that ten thousand lives were recently lost by earthquake in Venezuela.

The editor of the *Faith* says the Spiritualists in England are becoming very bold, and that Miss Florence Marryatt is lecturing through the country under the caption of "There is no death:" and that

Mrs. Besant has returned from her Indian tour well-nigh a Buddist,—with claims more extravagant than ever.

He also gives it as a suggestive sign of the times full of promise as to the near advent of Israel's people and Israel's King, that the line of railway to run from Acre and Haifa on the Mediterranean across the Jordan near Galilee, to Damascus, the oldest city of the world, will be opened to the Jordan this year. It will be 150 miles long, and will accommodate a present population exceeding a million. This more clearly shows than anything else, that new life is being infused into the trade of Palestine; there is *change* in the air; things have touched bottom there, and a better day is already dawning.

A young man in England who recently found out that immortality is only to be obtained as a gift from God, prepared an article which he thought calculated to do the Wesleyan Endeavorists good; but it was objected to because it was in direct contradiction to the Methodist creed. It contained what the young man called an "*ungainsayable argument*," which was as follows: "There could never have been any atonement if Christ had to suffer what orthodoxy says is the punishment for sin, viz., eternal torture, because it would take an eternity to work out the atonement: thus man could never be redeemed, as we could not be saved till the atonement was effected." •

"Occupy Till I Come."

These words are more than a suggestion, more than good advice. They are a positive command. The result of *failing* to occupy as depicted in Luke xix. 12-27 proves this. Every child of God has to work together *with* God. Rev. ii. 26, 27 shows that it is those who keep Jesus' *works* unto the end who reign in power by and by. It is according to the *works* of each the reward is bestowed. And as we write the solemn impression comes over us that *to do nothing* is to disobey the command of Jesus: to do nothing, then, is to do evil, and to do evil is to forget that we were purged from our old sins and reap a the old account. It is very certain that there will be no reward without work. And when Jesus will say, "I must work the works of him that sent me while it is day; the night cometh when no man can work:" ought not *we* to look about us for employ? The chilly and silent night when no man can work is coming on apace and will soon envelop us unless it be intercepted by the glorious appearing of the Great God and our Savior Jesus Christ. And we shall never hear the welcome plaudit, Well done, good and faithful servant, from the Lord who bought us, unless we occupy till he come; but

With the hope of entering the eye and the attention of some loved ones who have never made a covenant with him never entered the Master's service, we want to say, that a covenant with him is a covenant for life *and* eternal glory; and *not* to have made a covenant with him for life, implies, practically, a covenant with death. All who are not the servants of righteousness are the servants of sin, and the wages of sin is death. When the pay day comes the wages may be objected to, but that will avail nothing; it will *have* to be taken by those who have earned it. Reader, whoever you are, we plead with you to consider on whose pay roll your name stands. It is a heart searching question; but if a person has intelligently covenanted with God he knows it; and one intelligent in the truth knows it if he has *not* covenanted with God. Oh, what about that pay-roll and the Book of Life? The Paymaster can only pay those who have entered by the door, and legally and formally entered the service. We plead that you look this matter straight in the face. You can afford to run no risks. Examine your faith and hope to see if they rest upon the immutable Word of God; if they do not there is a flaw in your title-deed! Time is on the wing! The night cometh! •

Original.

No More Sacrifice for Sins.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x. 26-29.

A brother writes me from the East, requesting that something be written with regard to the death of Christ being of a sacrificial character, as there are those which trouble the precious flock of Christ, declaring that Jesus died solely as a martyr, and not as a "sacrifice for sins."

The above teaching is purely a legitimate child of Josephitism and rank infidelity. I never knew a person to so teach, unless he was in the first place a Josephite.

The entire Unitarian denomination are Josephites, and as a denomination they deny the sacrificial character of the death of Jesus. It is a very dangerous doctrine, as by tampering with it you may cut yourself off from the life eternal. Heb. x. 26, plainly teaches that there remaineth *no more sacrifice for sins*," in the case of those who indulge in wilful sin after having "received the knowledge of the truth." The phrase, "no more sacrifice for sins," indicates that there *had been* a previous "sacrifice for sins," made effective in the case of the person who placed himself by his acts in a position that there could be "*no more* sacrifice for sins."

What think you of individuals going about the country professing to be *Christians*, and teaching that "the blood of Jesus Christ (does not) cleanse from all sin," as the Scriptures affirm?

There certainly is a sore punishment in store for those who "hath counted the blood of the covenant wherewith he was sanctified an unholy thing." "Esteemed as a *common thing*" the blood of the covenant by which he *was* sanctified, and insulted the spirit of favor." (Dinglot's.) Those who deny the *sacrificial* character of the death of Jesus, regard his blood as a "common thing," or in other words nothing better than the "common thing," of any other martyr." All such have "*insulted* the Spirit of favor."

Refer to 1 Cor. v. 7, for positive proof that the offering of Christ *was* sacrificial: "Purge out therefore the old leaven that ye may be a new lump, as ye are unleavened. For even Christ, our passover is sacrificed for us." This passage as you will observe refers back to the Israelitish passover, where previous to the slaying of the passover lamb, they were required to "purge out therefore the old leaven." Those Israelites who used the blood of the sacrificial lamb (which was to be without blemish) as they were required to do were *passed over* by the death angel on that terrible night. They were hid behind the sacrificial blood of the spotless lamb. Now, beloved, *we* have a rich provision of protection. "Inasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot."

In like manner, all who are hid behind "the precious blood of Christ, as a lamb without blemish and without spot," will not be "hurt of the *second* death," when the black angel of death shall pass through the land. Because we have the protection of "Christ our *passover*" sacrificed for us. All who do not have "Christ," as a "*passover*," on that eventful day, will be "hurt of the second death," and there is no help for it.

Oh, never was such an utter reared. Gaze as it as pictured by Montomery:

"At Golgotha
Behold the literal Christ! Upon the cross,
Upon the cross, his body limbs are stretched,
And every nerve and vein is racked and wrenched
In agonies unspeakable; and, see!
Where through his palms the hammer'd nails have pierced,
And through his bare and sore-blistering feet
The red wounds gape and pleach! stupendous scene
Of awful pain—the sinless Lamb of God
Upreared upon the cross to save the world!
Approach! and gaze! and wonder till ye weep!
Clamorous lines of torture gnaw his face,
And flutter o'er his breast!—the veins unroll
In loose and languid stretch, and from his brow
The lukewarm life-stream trickles slowly down,
And clots beneath his feet! His head is bent
Blood-matted o'er his shoulder; while his eyes
Dim-grow and hollow with the rack, look meek
Upon his butchers round the cross, who howl.
And o'er his garments cast their lots.
And lo! with eyes upturned in voiceless woe,
His virgin mother! All a mother's pangs
Of pity for her tortured son upheave
Her bosom, and convulse her bloodless cheeks!
Not can the deadly riot of his pain
Chill the warm current of his filial love;
Adown, with tender gaze of truth, he looks,
And to the beaten partner of his toils
Consigns the worshiped Mary,—to a man!
But see, it comes, hath struck a closer way.
And lighted! A pall of darkness veils
The land of Palestine;—a stilly gloom
More dreadful than the deepest night. The hills
Heave affrighted; the rivers roll, or lie in death!
And men, with quailing limbs and drooping lips,
Come forth, and stare, stupefied, upon the skies!
And hark! from the cross is heavily heard,
In piercing tones of death, 'My God! my God!
Oh, why hast thou forsaken me?'
'My God! my God!—the blood red eye—the sin'd and shut
Within its socket!—'gainst his weary breast
The lost heart pulse hath beat; and now, behold!
With unseen limbs, and gore wreathed locks, and lips
Whit, sweet compassion printed on their curve,
The christ—a sacrifice for lost mankind!
O! never since the infant beam of time
Gleamed on the new-born world, was such an hour!
The temple's veil was rent in awful proof!
The sun of heaven; the eternal curse
Was Idolatry, cut with holy blade!—earth quailed
As though some power of the skies had come
To heave her huge foundations! Every rock
And mountain shook, while o'er the muttering deep
The air-mad waters roll'd—as if they fear'd!
And last, the graves unlock'd their numbers, and
Shades
Shadowed not, and flitted through the quaking town
And dwelled by the living, like faint gleams
Of fairy moonlight on a pallid wall."

Beloved: "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

Oh, it is a fearful matter to count the blood of the covenant wherewith you "was sanctified," a "common thing," spurn such teachers as you would a viper, lest there be "no more sacrifice for sins," for you.

W. H. WILSON.

The Spirit in Man.

"Lord if thou hadst been here, my brother had not gone to heaven." John xi. 32. Revised Translation.

If death is the gate to glory, sin is a blessing and a necessity—for death is the result of sin.

Had there been no sin, there would have been no death, and if no death, no glory. Consequently when sin ceases to be, glory also ceases, the righteous and evil-doers alike perishing eternally, for sin when finished bringeth forth death.

Again, if death is the gate to heaven, then all who die go to heaven.

Christ said the righteous would be rewarded at the resurrection of the just, Luke xiv. 14, and give account at the day of judgment, Matt. xii. 36, i. e. first resurrection then judgment, then reward. A day is appointed for this judgment, Acts xxviii. 31, and this is at the harvest at the end of the world, Matt. xiii. 39, after the last trumpet sounds, Rev. xi. 18. When the Son of Man shall come in the glory of his Father—then shall he reward every man according to his work. Matt. xvi. 27.

The soul (nephesh) does not go to heaven at death, because it dies with the body—"What man is he that liveth and shall not see death? shall he deliver his soul from the hand of the grave?" Psa. lxxxix. 48.

"None can keep alive his own soul." Psa. xxiii. 29.

"He spared not their souls from death." Psa. lxxviii. 50.

But, perhaps the Spirit (ruach) is the conscious man and goes to heaven for "the Spirit returns to God who gave it," Eccl. xii. 7, but the same writer tells us that (in this respect at least) there is no difference between the Spirit (ruach) of man or beast, both go to one place, both have the same breath (ruach) Eccl. iii. 19, so that if this spirit of man returns to heaven, that of the beast goes there also and both must have pre-existed or they could not return.

God said to the Adam who sinned, "dust thou art and to dust thou shalt return," for the immaterial Adam (if any) was not dust and could not return thither.

If it was then the material Adam who sinned, logically it must be the material Adam that is to be resurrected and judged and consigned to heaven or gehenna.

The Scriptures invariably assume that the man that dies is the responsible man. "In death there is no remembrance of thee, in the grave who shall give thee thanks." Psa. vi 4.

It is the man now in the grave who was formerly capable of remembrance and thanks, not an immaterial entity elsewhere.

"David is both dead and buried, his body is with us to this day. David hath not yet ascended into the heavens." Evidently this can only refer to a fleshly material David, who expressed his belief that he would be satisfied, when he awoke with the likeness of Christ, and the use of the word yet shows that at some future time this same fleshly David is to receive his reward.

Abraham gave up the ghost, Gen. xxv. 8, i. e. at death Abraham parted with something, his ghost, spirit, or breath, (ruach,) they separated. The Abraham in whom we and the Jews are interested died and was buried, verse 9, in the Cave at Machpelah, he died not to go to heaven, but is there yet. The Jews claimed this, John viii. 52. It was of this Abraham Christ said God was the father. If there was any other Abraham that went to heaven at death the Scriptures entirely ignore him.

This being so, and the real man capable of prayer, of remembrance, of resurrection and judgment returns to the dust at death together with the soul (nephesh) as shown before, it follows that the spirit (ruach) that returns to God and which spirit (ruach) is possessed by all other animals as well, has no separate conscious existence and would be much more properly represented by the word "life" or "vitality" or "breath." for the original word (ruach) literally means the vital air we breathe.

The Lazarus who had been dead and was stinking, was the Lazarus Martha, Mary, and Jesus commanded to "come forth," not "come down from heaven."

Christ on the third day rose from the dead. We are not told that he came down from heaven, on the contrary he himself states after his resurrection, that he had not yet ascended into heaven.

If in the face of all this the belief is yet entertained that the spirit is the real man and goes to heaven at death, then that spirit shares its heaven in common with all other living beasts, and must have no conscious knowledge of existence if the Scriptures are correct, unless it has a distinct personality apart from the real man of which it was formerly a part, and on this point the Scriptures are silent.

R. T. BAKER.

One fare for the round trip to all points on the Nickel Plate within 200 miles of starting point account fourth of July. Tickets on sale July 3rd and 4th, good returning until the 5th.

Excursion Rates via Pennsylvania Lines for Fourth of July.

On Tuesday and Wednesday, July 3d and 4th, special excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any station on those lines within two hundred miles from station where ticket is purchased. Return coupon will be good until July 5th, inclusive. Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

Summer Tours.

The Nickel Plate Road has on sale a very extensive and complete line of tourist tickets to the summer resorts of the East, including St. Lawrence River points, the Lower Canadian Provinces, the resorts of the Atlantic Coast and the mountains of New York and New England. All tourist tickets will permit holders to visit Chautauqua Lake and Niagara Falls without extra charge. A Tour Book, giving routes and rates, may be had by addressing B. F. Horner, G. P. A., Cleveland, O.

One Fare for Round Trip to Buffalo, N. Y., via Pennsylvania Lines.

On June 23d and 24th, excursion tickets to Buffalo will be sold at the above reduced rates via Pennsylvania Lines, good returning until June 28th, inclusive, account Knights of St. John meeting.

For the Christian Endeavor Convention, at Cleveland, the Nickel Plate Road offers a rate of one lowest first class fare for the round trip and a splendid passenger service. Tickets on sale July 9, 10, 11. Return limit Sept. 15th.

New Schedule.

Trains on the Pitts. Ft. W. and C. R. R. now pass Plymouth going east at 2:58 A. M., 5:12 A. M., 10:30 A. M., 6:05 P. M. and 8:40 P. M.

Going west at 5:12 A. M., 9:55 A. M., 1:55 P. M., 6:05 P. M., 7:16 P. M. Time card will be ready soon.

Selected.

Politics of Prophecy, or the Iron Rod and the Iron Rule.

Being a brief compilation of Scriptural doctrines and sentiments relating to the Fifth Universal Government or Kingdom to be set up by our Lord Jesus Christ at his second coming, which is to subdue, break in pieces, and destroy the present governments of the world, and stand forever.

1. There is to be an Iron Rod Government and Rule over the nations.

"Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession; thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a potter's vessel."

Rev. 12th chap. "And she brought forth a man child, who was to rule all nations with a Rod of Iron, and her child was caught up unto God and to his throne."

Rev. 19th chap. "And out of his mouth goeth a sharp sword, that with it he should smite the nations and he shall rule them with a Rod of Iron."

2. Our Lord himself is to be the King and Head of this Government.

Rev. 11th chap. "And the seventh angel sounded and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever."

3. The followers of Jesus are to be associated with him in the Government of the nations.

Matt. 19th chap. "Then answered Peter and said unto him, we have forsaken all and followed thee, what shall we have therefore?"

"And Jesus said unto them, verily I say unto you, ye which have followed me,"

"In the regeneration when the Son of Man shall sit in the throne of his glory, then shall ye also sit on twelve thrones judging the twelve tribes of Israel."

Rev. 3d chap. "To him that overcometh will I grant to sit with me in my throne as I also overcame and am sit down with my Father on his throne."

"He that hath an ear let him hear what the Spirit saith unto the churches."

Rev. 2d chap. "And him that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers."

"He that hath an ear let him hear what the Spirit saith unto the churches."

4. To enable and prepare them to reign with Christ, these are to be raised from the dead, who are dead when Jesus comes.

Rev. 21st chap. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years."

5. The identity of our Lord at his second appearing, as the Son of Man.

Acts 1st chap. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Jesus himself, when speaking of his second coming, often, and we think always, calls himself the Son of Man.

"When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit on the throne of his glory."

"The Son of Man shall send forth his angels and gather out of his kingdom all things that offend and them that do iniquity and cast them into a furnace of fire," &c.

He ate and drank with his disciples after his resurrection.

And at the last supper he said unto his disciples, "I will no more drink of the fruit of the vine until I drink it anew with you in my Father's kingdom.

"I appoint unto you a kingdom as my Father hath appointed unto me,"

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

Jesus during his exaltation at the right hand of the Majesty on High, has not lost a particle of his identity as the Son of Man.

He will appear the second time the very same Jesus that was taken up into heaven.

6. The government of our Lord is the Fifth Universal Government or Kingdom to prevail on the earth.

Four Governments or Kingdoms were to precede it; the Babylonian, the Medo-Persian, the Grecian, and the Roman. The last Government or Kingdom was to exist in a divided form, some of its parts weak and some strong. In some of its parts were to be the strength of the iron. These divided portions of the Roman government now exist. All attempts to unite and cement these divided parts together have failed. They must exist in their divided form until the God of heaven sets up a Kingdom which shall break in pieces all these kingdoms, and stand forever.

The fourth kingdom has been in existence much longer than the three that went before it. In its various forms it has stood about 2,000 years. It certainly is time, we should think, to be looking for and expecting the setting up of the Fifth Universal Kingdom of our Lord Jesus Christ. "Let thy kingdom come."

MESSAGE OF DANIEL THE PROPHET TO THE KING OF BABYLON.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory.

And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thy hand, and hath made thee ruler over them all. Thou art this head of gold.

And after thee shall arise another kingdom, inferior to thee, and another third kingdom of brass, which, which shall rule over all the earth.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise.

And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong and partly broken.

And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.

And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

7. The way and manner in which idolatry is to be abolished among the nations.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty.

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day.

For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low;

And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

And upon all the high mountains, and upon all the hills that are lifted up,

And upon every high tower and upon every fenced wall,

And upon all the ships of Tarshish, and upon all pleasant pictures.

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day.

And the idols he shall utterly abolish.

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.

In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles, and to the bats;

To go into the clefts of the rocks, and into the tops of the ragged rocks for fear of the Lord and for the glory of his majesty, when he ariseth to shake terribly the earth."

8. Some of the principles which are to prevail and be enforced during the reign of Jesus over the nations.

"But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

He shall spare the poor and needy, and shall save the souls of the needy.

He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.

He shall judge thy people with righteousness, and thy poor with judgment.

He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.

They shall fear thee as long as the sun and moon endure, throughout all generations.

He shall come down like rain upon the mown grass; as showers that water the earth.

In his day shall the righteous flourish; and abundance of peace so long as the moon endureth.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

Yea, all kings shall fall down before him; all nations shall serve him.

For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; be instructed ye judges of the earth.

Serve the Lord with fear and rejoice with trembling.

Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Those mine enemies which would not that I should reign over them, bring hither and slay them before me.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away.

9. The reason why the creation is called upon to rejoice before the Lord when he cometh to judge the earth.

Rom. 8th chap. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Because the creature (or creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

For we know that the whole creation groaneth and travaileth in pain together until now.

And not only they, but ourselves also which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our body."

Acts, 3d chap. "And he shall send Jesus Christ which before was preached unto you.

Whom the heaven must receive until the times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

The Apostle Paul in his farewell letter, says, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but unto all them also that love his appearing.

Say unto God, how terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.

O worship the Lord in the beauty of holiness: fear before him all the earth.

Say among the heathen, that the Lord reigneth: the world also shall be stablished that it shall not be moved: he shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Selah.

C. BOARDMAN.

Advice to Young Men.

And remember, my son, you have to work. Whether you handle a pick or a pen, a wheelbarrow or a set of books, digging ditches or editing a paper, ringing an auction-bell or writing funny things, you must work. If you look around my son, you will see the men who are the most able to live the rest of their days without work are the men who work the hardest. Don't be afraid of killing yourself with overwork. It is beyond your power to do that on the sunny side of thirty. They die sometimes, but it's because they quit work at 6 p. m. and don't get home until 2 a. m. It's the interval that kills, my son. The work gives you an appetite for your meals, it lends solidity to your slumbers, it gives you a perfect and grateful appreciation of a holiday. There are young men who do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old So-and-so's boys. Nobody likes them; the great, busy world doesn't know that they are there. So find out what you want to be and do, my son, and take off your coat and make a dust in the world. The busier you are, the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied will the world be with you.—*Burdette.*

Conference Report.

The Church of God in Indiana met at Antioch Meeting House according to announcement June 8, 1894. There being no business to dispose of the conference meeting was omitted. The treasurer reported amount on hand at beginning of quarter $134.22. Amount received $40, paid out $40, remaining $134.22. The weather was pleasant throughout the meeting and Sunday brought the usual large crowd, characteristic of these meetings. Bro. and Sister Woodward of Michigan were present and did most of the preaching which was received with much interest, and we trust may cause some to see the error of their ways and turn to the Life Giver. One sister started in the noble cause by being immersed in his holy name. Yes, a noble cause, a high calling. Oh, that we could only realize more fully what a favor is conferred upon us that it is possible for us to attain to such a high calling, that we may be partakers of our heavenly Father's divine nature, yet it is ours if we will accept it. Let us keep this in mind and our burdens will be lighter and our trials more easily borne.

Brothers Wines, Wagoner and Conner were present and helped proclaim the words of life. Each gave a report of his labors which was very encouraging, saying that they never before saw the interest manifested in the truth from those outside that there is now. There were a few from abroad among whom were Bro. and Sister Grant from Rensselaer.

At the close of the meeting Bro. and Sister Woodward went to Argos where they preached of evenings until Thursday when they went to Plymouth to be with the brethren at their Thursday evening prayer meeting. There were no arrangements made for the annual meeting, but it will be announced later on.

J. F. WAGONER, Pres.
A. C. BARGERS, Sec.

Report of Conference.

Another Annual Conference of the "Church of God" in Michigan has come and gone. What its results will be only God knows; we heard several declare it to be as good or better than any we have had for some years. The prayer and social meetings were indeed feasts of good cheer.

We were sadly disappointed in every effort to obtain any helpers in the ministry from abroad, still in spite of it all, the meetings were very satisfactory, speaking was done by Brothers C. Winchester, R. W. Woodward, F. L. Austin and Sisters Perkins and M. A. Woodward, Geo. Driggins in a letter telling us of his sickness, consequently his inability to attend the conference, suggested that we trust not in human agencies for our blessing at this gathering, but believe the Lord able and willing to dispense his blessings to us in spite of all our disappointments, and his words proved true. Our officers were all at their posts of duty from the first, the attendance of workers from different points was large, and all seemed to come filled with good thoughts for each others' benefit. On Sunday one sister requested baptism and on Monday another weepingly declared her desire to live for Jesus. May God help them both to keep their vows for right as long as life is given them. The evangelists reported, 205 sermons preached, baptized 18, married 4 couples, preached nine funeral sermons, and traveled 6022 miles by rail, received $147 for their years' work. The officers for the ensuing year are H. Hammond pres., Wm. Moses vice pres., A. Richardson treas., and F. L. Austin sec. Thanks to the dear ones for giving me this year to rest from the secretary's work. Please remember dear ones all, and address all church communications to my son F. L. Austin, Kalamazoo, Mich, (Office Dewing Sons). Ah, loved ones, the year has all gone with every good or bad act registered on high. What the record has been, God knows, but let us try and improve on it the coming year, is my prayer.

M. A. WOODWARD, Ex. Sec.

Report of Ladies' Evangelical Aid Society.

The ladies are glad to report very favorably of their work, only organized at the last October quarterly conference, with a membership not exceeding 25, they have raised over $30 for evangelist work. This proves that a system in work will accomplish much. They resolved to give one-tenth of all monies coming into their hands for private use, or to give as the Lord should prosper them. The young ladies willingly deny themselves the luxury of gum or candy, or an extra ribbon or lace, and add that to the fund, "Many littles make a muckle," which we have found true. Any one wishing to join this society will correspond with

M. A. WOODWARD, Sec.
Dalton, Mich.

Dear brothers and sisters:

It seems a hard matter for me to write for THE RESTITUTION, and yet, I am glad to read the short letters from others, and I say continue them. I look for the obituary notices and see that one after another of us are dropping all along the line, and it proves that there is no escape from the enemy, death, and if it was not for the hope beyond the grave the outlook would be dreary indeed. But we can look beyond and see our dear ones clad in immortality and ready to possess the kingdom prepared for all the faithful. God appeals to all, rich and poor alike, and the door stands open to receive all who believe and obey the gospel. Be of good cheer, walk uprightly in all God's requirements.

J. S. ARNOLD.

Report of Discussion.

On the 7th of May I closed a discussion with Elder Starbuck, a prominent Seventh Day Adventist. This discussion was held in our church building at Schull's Ferry, Oregon. The result seemed to give general satisfaction in our favor.

Elder Starbuck had held a series of meetings in the church giving six discourses on the law. In closing his meetings he expressed a willingness to defend his views in discussion. I regarded his statement as a challenge and accepted. The following are my opening words as I decided, and will explain the situation.

"We have just finished this discussion on two propositions:

1. Does the Bible teach that the seventh day of the 4th commandment is to be observed by all Christians? I have denied during four sessions.

2. Does the Bible teach that at the second advent, Christ and his saints shall reign over literal Judah and Israel restored, and over the Gentile nations to whom probation shall be continued for one thousand years. I have affirmed during two sessions. This discussion was originated by a challenge from Elder Starbuck having a *new* or *never* phase in it. Elder Starbuck interrupting said, "I do not understand that I challenged." "Very well; others so understood it, but if he was not correctly understood there can be no misunderstanding as to whether this is a challenge.

I now return his compliment by giving him challenge to meet me before his brethren, and on the same propositions, at Portland, Beaverton, or Hillsboro. I give him the opportunity to arrange the time himself, and make the following suggestions:

1. Six sessions of two hours each shall be given to each question.

2. A competent reporter shall be secured, each party assuming half the expense.

3. Each or either party may publish the discussion.

4. No changes shall be made in the manuscripts before publication except in grammar and that by mutual consent and examination.

If Elder Starbuck will not accept I challenge their conference to select and produce a man."

Our challenge was not accepted and I have no hopes that it shall be.

W. L. SKEELS.

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. P. RAMBLER, Sec.

The National Educational Association, convenes at Asbury Park, N. J., July 9th to 13th. Special low rates via the Nickel Plate Road. Passengers are offered choice of routes and can go via Albany and the Hudson River steamers in both directions if desired. For information call on Agents of the Nickel Plate Road.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrief. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Remember the recent reductions, in rates via the Nickel Plate Road and its unexcelled passenger service of through trains equipped with finest coaches and buffet sleeping cars between Chicago, Cleveland, Buffalo, New York and Boston, when next you are traveling East or West.

A Child of God.

To be a child of God means more than simple form, something more than a mere profession of faith. It means an actual change of mind and purpose, a turning right about, leaving the pathway trod in sin, and walking in the strait and narrow way. This is the kind of religion our Savior admonished us to possess. A religion that cleanses and purifies. A religion that puts a fire in the heart, that burns until all dross is consumed. Envy, hate, malice, evil-speaking, covetousness, adultery, wrath, strife, etc., these cannot abide where the spirit of God dwells, but love, joy, peace, long-suffering, gentleness, meekness, temperance, these are the fruits of the Spirit. This is what pure religion will do for us. It will take away the evil desire and make out of us a new creature in Christ Jesus. By trusting, obeying and living near to the Lamb of God, our feet will be lifted out of the miry clay, and set upon the Solid Rock. Oh, how beautiful, how grand is this religion that throws a hallow and light around the true child of God, that causes us to delight and find joy, and comfort, and peace, and rest, in his service, that puts a new song on the lips, a new light in the eye, and shows to the world that we are indeed a child of God.

L. A. C.

The Humble Exalted.

God chooses the humblest instruments. He passes by the tempests, and waters the fields and gardens with his imperceptible dew. He passes by the great elephant, and bestows the hues of sapphire and amethyst upon the tiny humming bird. He passes by the lofty pine and hugs elm tree, and lavishes blossoms and perfume on the violet. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a thresher; David was a shepherd-boy; Amos was a herdsman; the apostles were ignorant and unlearned; Zwingle was a shepherd; Melancthon, the great theologian of the Reformation was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindustan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a last-maker; Dr. Milne was a herd-boy; Adam Clarke was the son of Irish cotters; John Foster was a weaver; Jay of Bath was a herdsman, the apostles were fishermen, and Jesus of Nazareth was a carpenter.

The C. E. Route to Cleveland is the Nickel Plate Road. Very low rates. For information and Souvenir Map, address B. P. Horner, G. P. A., Cleveland, O.

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these Lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On June 22nd and 23d, account of the National Republican League Convention, good to return until the latter part of July.

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine Order.

On August 9th and 10th, account annual meeting League of American Wheelmen, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

4th of July rates on the Nickel Plate Road are one fare for the round trip. Tickets on sale July 3rd and 4th, good returning until the 5th.

...and Subtraction.

Man under the law, adding to or taking from the Word was forbidden by the Lord. Ye shall not add unto the Word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Deut. iv. 2; xii. 32. Agur's words are, "Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. xxx. 6. The prohibition under the law relates to the commands or precepts. Such presumptions treatment of the law would interfere with that complete obedience to his will which the Lord required of his chosen people that they might be a peculiar treasure unto him above all people. Ex. xix. 5. In Rev. xx. 18, 19, are found these words: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. This passage according to its wording relates specially to John's prophecies as contained in this book of Revelation; and in connection with it are the penalties for such wicked and unwarranted handling of this portion of Sacred Writ. Adding to this prophecy would be to insert uninspired words, merely human words, and pass them off as a part of God's revelation, and claim for them equal authority with the inspired words of the prophet. To take away from this prophecy would be to leave out or take out portions of it and then set up the claim that what remains is all that God intended to convey to his church. Rome has laid herself liable to the charges of both adding and diminishing, and, consequently liable to the penalties written in this book. Others than the popes of this church, no doubt, in the early centuries had a hand in this work of marring Divine Revelation. This mischevious treatment of God's Word could be practiced only to a limited extent. The contending sects into which the professed Christian church was divided served to prevent designing and wicked men from doing this work to any great extent. In the history of the church when writing was the only medium of transmitting the Bible to future generations manuscript copies of the whole or portions of it were multiplied: these when collected together, and compared by scholarly men serve to show where there are inspired words left out and where human words are added. A very learned and noted author on the Credibility of the Scriptures says that the infidels were the first to collect together all the manuscripts of the whole Bible and of portions of it, with a view to proving as false the claim that it is a Divine book. For the sake of the test and the triumph which they expected would crown their labors, they admitted that God anciently spoke to men through prophets and that his words were written by scribes, but that these words had passed through so many translations, had been copied so often and subjected to so much of human handling that the thoughts of God were lost, and the church, in consequence, had no authoritative revelation. All their labor, and pains and expense were lost, even worse than lost to the cause of infidelity. What they did, proved the opposite or led the way to its proof. It resulted in their discomfiture, but in gain to the friends of the Bible. Leaving off the foregoing line of thought I will raise the question here: Does the passage quoted here from Rev. xx. 18, 19, apply to any man who fails to grasp the truth couched under symbols? or fails to see that another writer, no more honest and fair than himself sets forth the truth of symbolic prophecy? To make the matter plainer: There are writers in our church, as there are in the popular churches, who honestly hold and teach that certain measures of time connected with the symbolic prophecies of Daniel and John and stated in the terms "days" and "weeks" and "times" and "months" and "an hour" should be understood as standing for longer periods of time than they denote in common usage: that the 2300 days, for instance, (Dan. viii. 14) denote 2300 years, each day representing a year. Now do I add to God's Word by believing and teaching that these 2300 days stand for just this number of years? Yes, says a writer in one paper a few months back. If I am guilty of adding to God's Word by the statement of my honest convictions concerning these "days" of Daniel I am liable to the penalties written in Rev. xx. 18, 19. The writer alluded to would say I was running a fearful risk. I confess that I am if he is right in his application of this passage. I say kindly, he has misapplied this Scripture. The Holy Spirit intended no such use to be made of these words. Up to this moment I am not deterred from holding and teaching that these "days" mean years. My reasons for so doing are amply sufficient. But says the objector, it reads "days," and why should you say days mean years in this prophecy. I know that a day in the Scriptures commonly means twenty-four hours, but there are exceptions to this rule even in verbal passages. Christ said: Abraham rejoiced to see my day. This means more than twenty-four hours. The day of judgment covers a long period of time and "one day is with the Lord as a thousand years," says Peter. There is in the Scriptures quite a latitude in the use of this word. In the symbolic visions of the prophets what is more natural and in harmony with the fitness of things than that long periods should be scaled down to short divisions of time. The whole vision in all its parts and features is but a panoramic view of things. Small animals as a lion, a bear, a ram and a goat and their characteristics and actions and movements, trifling in themselves apart from their symbolic meaning, are made to represent great empires and kingdoms and the conquests, exploits, victories and defeats of military chieftains. These symbolic actors in brief periods representing great human governments ruled by a long succession of kings extending sometimes through hundreds of years: thus scaling down the great to the dimensions of the small. If in inspired symbolism a small animal and its little predatory movements are made to shadow forth the important movements and maneuvers of great kingdoms why should it be thought a thing incredible that long periods should be measured on the scale of days? One writer says that we have no use for the year-day theory. How hasty the statement! Divine inspiration had use for it, and shall uninspired men ignore it. Daniel uses a day for a year as a measure of the time between the going forth of the commandment to restore and build Jerusalem, unto the Messiah (the Christ) the Prince. It is written "seven weeks, and three score and two weeks." For wise reasons the period is divided into two parts 7 weeks and 62 weeks equal 69 weeks. 69 literal weeks are out of the question here; but multiply 69 by 7, number of days in a week and the result equals 483 days, equals 483 years, 483 literal days or little more than eighteen months would be no measure of the time of Medo-Persian rule dating from the 20 year of Artaxerxes reign when the decree was issued and several years of Roman history down to the baptism of Christ 483 years—a day for a year—span this stretch of time. The literalist is obliged perforce of facts to have use for the year-day scale in this case. He knows that at the first end of this measuring line a decree was issued granting the Jews the privilege to rebuild their ruined capital; and at the other end they find the fact of the Christ baptized and ready for his manifestation to Israel. If the 69 weeks are 483 years, are there not good grounds for holding that the 2300 days equals 2300 years, inasmuch as they cover the whole time of the vision which foreshadows under symbols, Medo-Persia, Greece and Rome as she comes into view on the prophetic field and stands in the relation of despoiler of God's chosen people? Here is too much time, too much history to be covered by 2300 literal days. These days taken in connection with the vision, and of which they are a part I conclude stand for as many years, and reach on from Daniel's time to the consummation.

J. L. WINCE.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$206.78
For first half of 1894.	
Mrs. C. W. Russell,	$0.01
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 381, Grand Rapids, Mich.

Fourth of July Excursions via Vandalia Line at Half Fare.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1894, inclusive, between all stations within 200 miles of initial point. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, ass't Gen'l Pass'r Agent, St. Louis, Mo.

Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 15th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 23 j. 6. 13. 20. 27.

Summer Excursion over the Pennsylvania Short Lines.

Low rate round trip tickets to Asbury Park will be sold via Pennsylvania Short Lines July 7th, 8th and 9th, account of National Educational Association meeting. Asbury Park adjoins Ocean Grove, Long Branch, Cape May, Atlantic City, Elberon, Sea Isle Park, Barnegat and other delightful watering places on the New Jersey Coast, to all of which the Pennsylvania Lines form the only route comprised by one railway system. Return limit on excursion tickets will be ample for side trips. For any desired information apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun..... 12:05pm For St. Joseph.
No. 54, " ..... 5:50pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun..... 6:40am For Terre Haute.
No. 53, " ..... 10:05pm " "

For complete Time Card, giving all connecting stations, and for full information as to rates, through cars, etc., address F. R. DALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund" the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittance to The Restitution office, Plymouth, Ind., and receipt will be sent, and the fund disbursed as may be requested. Publication to be left of amounts of donations and disbursements.

We whose names are hereunto subscribed, agree to pay during the year 1893, the sum set opposite our names into the hands of the Treasurer of the Conference, to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.183
EXPENDITURE.	
Previously used	$12.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expenses.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$125.62
Previously used, for S. C. Oliver to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Bemis, Dudley, Worcestershire, England.
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Poetry.

God's Time is the Best.

[illegible]
Down from the hills where Shelterless greet
Where [illegible] their spires are shadows there
Where the [illegible] dripping with dew
[illegible] that never the [illegible]
[illegible]
Repeating [illegible] "God's time is the best;
[illegible]
And a short day of sunshine shall ripen the wheat
"And whatever be called," the low-leaf chime
Repeated forever, "God's time is the best; God's
time!"

And [illegible] the [illegible]
And rose and violet sprinkle the sod,
And sparkling tears may be sprinkle the years
That over the wise and over the fool
Still sounds in the rhyme the perpetual chime:
"God's time is the best; God's time."

—M. A. M. in Prize Ave. Catholic.

Original.

The Everlasting Gospel.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Say [illegible] with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

The Apocalypse being mainly a book of symbols, it requires a great deal of caution and careful examination of those symbols, in order to obtain a correct understanding of their import. The beloved John was in spirit on the Lord's day, and was directed by the "Alpha and Omega, the first and last," to write the things he should see in a book, and send it to the seven congregations in Asia. These things are defined as follows—"the things which thou *hast seen*, and the things which *are*, and the things which shall be *hereafter*," or after these. Rev. i. 10, 11, 19. The *things which are* include the letters to the seven ecclesias, in Rev. ii. iii.; and the things *after these*, those which John saw in heaven, when in spirit, beginning with Rev. iv. to the end of chap. xix.

In chapter xiv. 6-20 we have a general view of certain events to transpire during the short reign of the leopard and lamb-like beasts of chap. xiii., until the vine of the earth was gathered and trodden in the wine-press of the wrath of God. The details of these judgments are given in chapters xv. and xix. The *time* of these events is during the sounding of the seventh trumpet, and the prevalence of the *third* woe. Rev. viii. 13; ix. 12; xi. 14. The *last* or third woe will terminate when the *last* vial of wrath is poured into the air, during the blast of the *last* trumpet. We are informed in Rev. x. 7, that "in the days of the voice of the *seventh* angel, when he shall begin to sound, the mystery of God should be *finished*, as he hath declared to his servants the prophets." The Apostle Paul connects the sounding of the *last* trumpet, with the descent of the Lord himself from heaven, the resurrection of the dead, and the change of the living saints to immortal life. 1 Cor. xv. 52; 1 Thess. iv. 16, 17. It is during the sounding of the *seventh* trumped that the *man child* is brought forth, who is to rule all nations with a strong sceptre; Rev. xii. 1-5; ii. 26, 27; and John hears a loud voice in heaven, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ," etc., xii. 10. In immediate connection with this, and before its full accomplishment, is what John saw and heard in Rev. xiv. 6, 7, as quoted at the head of this article.

This angel which John saw flying in mid-heaven proclaiming glad tidings to those that dwell on the earth, is symbolic of chosen messengers sent forth with Divine authority, publicly and loudly commanding every nation, and kindred, and tongue, and people, to "fear God, and give him glory, because the hour of his judgment is come." The *gospel* or good news is said to be *everlasting* or age-lasting. It is evidently concerning the age to come, and the immediate coming of the kingdom of God, and the reign of his Anointed One. When the offer of the kingdom was made to the Jewish nation, by Jesus and his apostles, calling upon them to "repent, and believe the good news" (Mark i. 14, 15; Luke iv. 18, 19, 43; viii. 1; ix. 1-6; x. 1, 9,) *nationally* they refused to hear, and rejected both their King and the kingdom. Read the parable of the vineyard in Matt. xxi. 33-44, as illustrative of this. Hence as the people were not ready for a king of God's choice, and a kingdom of righteousness, they were were left under Cæsar's rules and both they and their city have been trodden under Gentile feet ever since, and will be, until they are willing to receive Jesus as their king. Matt. xxiii. 37-39. In the meantime, God has been taking out of the Gentiles, by the gospel, a *people for his name*. Acts xv. 14-18. This people will be the royal priesthood of the coming kingdom. 1 Pet. ii. 9; Rev. i. 6; v. 9, 10; xx. 6. Having been *begotten by the word of truth*, they become a first-fruit of his creatures,—a *first fruit* to God and to the Lamb. Jas. i. 18; Rev. xiv. 4; and therefore are of the *first or chief* resurrection.

"The gospel of the grace of God" which the risen Jesus authorized his apostles to offer to all nations, comprised "the things concerning the kingdom of God, and the name of Jesus Christ," on the belief of which, men and women were immersed in water for the remission of sins. Acts xxviii. 31; viii. 12; x. 38; v. 42, 43. "This gospel of the kingdom," said Jesus, "shall be preached in all the world for a witness unto all nations; and then shall *the end* come." Matt. xxiv. 14. Whether *the end* here spoken of was at the termination of the Jewish polity, when Jerusalem was destroyed, or is yet a future event, may not be necessary to determine. It may have a double application, however as type and anti-type. There is a certain *end* many times referred to in the Book of Daniel; as "*the time* of the *end*," "the *end* of the *indignation*," "the *end* shall be at the *time appointed*," "the *end* of these wonders," and his book closes with these significant words —"But go thou thy way *till the end* be: for thou shalt rest, and stand in thy lot at the *end of the days*." The prophet is yet resting, consequently *the end* is still future. There was *an end* reached in A. D. 70, when the Roman armies came against Jerusalem and the temple, and *the end* came with a flood. (Dan. ix. 26;) and was referred to by Peter when he said, "*the end* of all things is at hand," 1 Pet. iv. 8, 17; and which was described by him so graphically in 2 Pet. iii. Before *this end* was reached, "the gospel of the kingdom" had been preached to every creature under heaven, according to Paul. Col. i 6, 23; Rom. x. 18. And now over eighteen centuries have passed since that *end* came, and Jerusalem has been trodden by aliens, and her people outcasts among the nations; but the signs of the times indicate that "the times of the Gentiles" are nearly fulfilled, when the Lord will "have mercy upon Zion," and "inherit Judah his portion in the holy land, and choose Jerusalem again." Psa. cii. 13; Zech. ii. 12. This dispensation and Gentile times will terminate together; but before the *final end*, and "the times of restitution" are inaugurated, there will be a transitional period, called "the *hour* of judgment." This warning is given in connection with the last gospel message. Judgment is preceded by mercy. When Jesus was reading the prophecy relating to himself in the synagogue at Nazareth, as recorded in Isa. lxi. 1, 2, after he had read these words, "to preach the acceptable year of the Lord," he closed the book. Then he said, "This day is this Scripture fulfilled in your ears." Luke iv. 17-21. But Isaiah adds, "and the day of vengeance of our God." Truly "grace and truth came by Jesus Christ." He came to call sinners to repentance, and to offer them eternal life. The proclamation of *the day of vengeance* was held in abeyance, until he should take his great power and reign. But it will most surely come. The goodness and forbearance and long-suffering of God, which should have led to repentance, have been despised, therefore "the day of wrath and revelation of the righteous judgment of God" is at hand, when "tribulation and anguish will come upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Rom. ii. 1-11.

When the Kingdom of God was overturned in the days of Zedekiah, on account of the wickedness of its rulers, it was foretold that it should be no more, "*until he come whose right it is*." Ezek. xxi. 25-27. Mortal men, of David's line, proved themselves unfit for the high honor of sitting on the throne of the Lord. They ignored the heavenly law given to David, —"He that ruleth over men must be *just, ruling in the fear of God*." 2 Sam. xxiii. 3. David, as a ruler, feared God, and kept his law, therefore the Lord made an everlasting covenant with him, "ordered in all things and sure." But his children who broke the law, were visited with the rod, and their iniquity with stripes. Psa. lxxxix. 3, 4, 30-32. While there was apparent breaking of the covenant with David, by the overthrow of the kingdom, profaning his crown, and casting his throne to the ground, yet Jehovah has said, "My covenant will I not break, nor alter the thing that is gone out of [illegible]," etc., verses 34-37 in the interval between the *overturning* and the *rebuilding* of the tabernacle of David, the reigning power was transferred, and has been in Gentile hands. First it was given to Nebuchadnezzar, the king of Babylon, the head of gold, to whom "the God of heaven gave a kingdom, power, and strength, and glory." Dan. ii. 37-45. The Babylonian empire was succeeded by those of Medo-Persia, Greece, and Rome all unjust, tyrannic, and oppressive governments—paganized and blasphemous, even to the last phase of Roman rule, symbolized by the wild beasts of Rev. xiii. and xvii. Human government, whether conducted by Jew or Gentile, has proved a complete failure; God has not been glorified, nor his creatures benefited; therefore their kingdoms and power will be taken away, and the God of heaven shall set up a kingdom which shall never be destroyed. The kingdom and throne of David will be given to the righteous Son of David and of God, according to the covenant and promise. Luke i. 32, 33; 2 Sam. vii. 12, 13. This kingdom will be one of righteousness and peace, because Jesus Christ, "the Lord our righteousness," will be the king and judge. Paul announced this when preaching the gospel to Greeks, philosophers at Athens. Acts xvii. 31. The God-appointed day for the reign of righteousness is the millennial day, when the saints shall possess the kingdom, and all nations shall be blessed in Abraham's seed. As the time has now come for judgment, all nations are now warned by the angel preaching this everlasting gospel. The reign of our Lord and his Christ is at hand, when he will reward all his servants, and destroy them which corrupt the earth.

As this angelic announcement of glad tidings and of judgment will be made before the *end* has *fully come*, an *opportunity* is given to all who will heed the message, even at the *eleventh* hour, to repent, believe, and obey the gospel. It is very probable that as the gospel at the *first* was attended with signs and wonders, and gifts of Holy Spirit, so also will be this last offer of salvation. During "the *last end* of the indignation," or "the time of the *time* of end," we read of "*two witnesses*," "*two* olive trees," and "*two* candlesticks, standing before the God of the earth," Rev. xi. 4; Zech. iv. 11-14; Isa. xliii. 10-12. These witnesses are prophets, and work miracles for 1260 days of their testimony. Are these witnesses for the truth the same as the angel who preaches this everlasting gospel? They antagonize the decree of the two-horned dragonic wild beast, the prophet of the beast that ascends out of the abyss, and who deceives all but those who receive the angelic message. Rev. xiii. 11-18; xvi. 13, 14; xix. 20; 2 Thess. ii. 8-12; Matt. xxiv. 24. This preaching of the gospel of the kingdom arouses violent opposition and persecution on the part of the resurrected wild-beast, which carries the woman of Rev. xvii. 3-8. This beast represents the last phase of the Roman government, in its final attempt of obtaining universal dominion, and is in close connection with the Papacy. A powerful confederacy is formed ten kings give their power and strength to the beast, Rev. xvii. 13; but *they* shall not prosper. The Psalmist foretells this in the second Psalm; also Isaiah, in chap. viii. 9-15. This coalition of the State and the Papacy appears to prosper for awhile forty-two months or 1260 days power is given to make war with the saints of that time, both Jewish and Christian, and to overcome them. Rev. xiii. 5-9. Those who refuse obedience to the beast, or to receive his mark, will be liable to suffer death, or be prevented from doing business. Verses 12-17; Dan. xii. 10. But at last the witnesses finish their testimony, and are killed by the beast. Then follows the second angel, saying, "Babylon is fallen, is fallen." The cause of this fall is probably twofold: *first*, the enlightenment of the people by this last authoritative proclamation of the gospel, and the command to "Fear God, and give glory to him; for the hour of his judgment is come." And *second*, because the ten kings who agreed with the beast to carry the harlot turn against her, "eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God be fulfilled." Rev. xvii. 16, 17; xviii. Then the third angel follows, proclaiming the doom of those who worship the beast and his image, and receive his mark. Chap. xiv. 9-11. A blessing is pronounced on those who *die in the Lord* from that time. Verses 12-16. There will be many martyrs for the truth, and a great multitude of those who "keep the commandments of God, and the faith of Jesus." This is called "the *harvest* of the earth," the product of the good seed of the kingdom sown by the angelic proclamation: the same company which John sees, and is described in Rev. vii. 9-17. These are clothed with white robes, and they carry palms of victory, ascribing their salvation to God and the Lamb; but they are not of the royal priesthood, the Lamb's wife. The sealing of the 144,000 of the tribes of Israel, and the gathering of this unnumbered company out of the nations, occurs *after* the Bride has joined her Lord.

Much more might be written upon this subject, but let this suffice for the present. If the reader will read the references quoted, a clearer and better understanding will be obtained. I refrained from quoting at full length, because it would make the article too long. Don't think it will be lost time to open the Bible and read the references given; it will not, but you will be profited thereby.

B. WILSON.

Future of the Jewish Church.

"In the latter days many shall run to and fro and knowledge shall be increased." The pleasant sketches of "Marion Harland and Mrs. Clinton Locke" afford both Gentiles and Jews much interest; the descriptions are both truthful and vivid: none of the "travelers' tales" of former years enter into their account of what they see and hear. How it must make them desire the day of restitution, when the former beauty and fruitfulness of Palestine will be restored, those Bedouin Arabs chased away and the Moslem's cruel reign be a thing of the past!

The early dawn of that bright time may be perceived at present, in the progressive movement of the Jewish mind, where prevails a desire to return to the law and the testimony, the only guide of their forefather's faith, who declared that "the law was a lamp to the feet, a light to the paths, which giveth wisdom unto the simple and converts the soul. The righteousness of thy testimony is everlasting: it is richer than gold, yea than much fine gold, sweeter than honey and the honeycomb, and in the keeping of the laws there is great reward."

We read that reverence for Scripture among the ancient people led them to carefully count the very letters for fear of misconstruing the least word. They would certainly disapprove of the "modern inspiration," which has often "adorns a period" in the oratory of the present day, and still more so, the rejection of such portions of the Word of God as are adverse to the fallacies so rife among us, forgetting "that men should know that Thou whose name is Jehovah art the most high over all the earth."

It is pleasing to find that the society for Jewish publication proposes printing English translations of Jewish Scriptures. This action will lead the once chosen race to appropriate to themselves their own very large share of the rich and glowing prophecies of the future. We can easily discern from them that "the times of the Gentiles being fulfilled," the Jews will resume their old position, not in pride or a haughty spirit, but "the consummation shall overflow with righteousness," and the evangelization of the nations will be finished by them. The Gentile students of the Old Testament see perhaps more clearly than the Jews themselves the immediate approach of a "nation being born in a day," returning and building the temple for which they have already the plan and specifications in the prophet Ezekiel. The wonder is that the Greek, and especially the Lutheran, churches do not disseminate among their people more magnanimous feelings toward a nation whose enemies are threatened with such dire denunciations and vengeance in the latter days, but unfortunately although the Bible may be called an open book, the chart of the churches history

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, JUNE 27, 1894. NO. 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisite to the forgiveness of sins, and a holy life, as essential for final salvation.

his followers for lost lives! Yea, lives lost to earthly pleasure, society, ambition, public opinion, above all to self-love—lives lost for his sake, that some day they may be gloriously found in him, for is it not written, "Whosoever will lose his life for my sake shall find it?" —*Christian Alliance.*

ITEMS.

Some people who are too honest to steal, will borrow and never pay back.

Make but few explanations; the character that cannot defend itself is not worth vindicating.

We never graduate in religion: because the nearer we are to God, the more we see there is to be learned.

The agnostic creed contains but one article: "There is a sort of something concerning, which we can know nothing."

Seek not great things for yourself, but serve the Lord faithfully in "any little corner" of the vineyard here he sends you.

He that hath tasted the bitterness of sin, will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it.

It is not by looking at our experiences, or our feelings, but by "looking unto Jesus" we conquer. Let us thank God for the blessed experiences of the past; let us trust him and go forward.

It was once sharply said by Dr. Blodgett at a meeting of the American Board, that "we hear a good deal about 'Old Faiths in New Lights;' what we need most is Old Faiths in new lives."

The Evangelical Messenger thinks many forget the words of the Lord Jesus, "It is more blessed to give than to receive," and count it better to wheedle money out of sinners than to give themselves for the Lord's work.

"I feels a movin' in my heart," sings our good, pious, old colored woman, "Becky" as she bends over the washtub and ironing board. It is a fine thing to "feel a movin' in my heart," but, come to think about it, and apply it to white folks,.... would it not be even better if we should "feel a movin' in our feet?" "Go out into the highways and hedges, and compel them to come in" (Luke 14: 23).

God has revealed himself, and yet the light that has come to men is as the light that streams through the shutters. Every limitation explains why the Bible teaches all to be humble. There is an impression that humility is a kind of sycophancy; the most humble man on earth is he who stands the straightest and keeps his head up, but bows his heart and knees *before* the incomprehensible wisdom of the allwise God.

Spiritual Tom Thumbs are not the glory of the kingdom of heaven; and, at any rate, we have so many of them that they cease to be a show, and may become a plague. In enlisting and donning his regimentals, the recruit has but commenced the soldier's career; now he submits to drill and discipline, in order that the power in him may be rendered effective.....Likewise, undeveloped Christians cannot be the men nor do the work which these stirring and critical times so urgently demand.

That man has learned a great lesson who has learned to accept himself as he is given to himself. We may build a thousand airy castles as to what we would do if we had the genius of a Milton or of a Newton; but nothing will ever come of such airy castlebuilding. The real question that should interest us is, what work can we best do, without the genius of a Milton or Newton, but with ourselves as we are. Remember it is written, "He gave to every man his work" (Mark 13: 34).

Much of the work of the world is done by men who are not conscious of their own powers. They are not self-centered, but God-centered. They are not thinking of themselves, but of the work they have to do. They are not trying to be great, but to be faithful. They are not trying to be heroes, but to be true. They are not trying to be saints, but to be servants. They are not trying to be anything, but to do everything. They are not trying to be anything, but to do everything. They are not trying to be anything, but to do everything.

...ation.

EDITORIAL STAFF:
Publishers of the C. P. Association.
H. POLLY, Corresponding Editor.

PLYMOUTH, INDIANA, JUNE 27, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

You can afford to disregard what people think or say about you if you know you are pleasing God.

WE will be under obligation to any one who can inform us of the present address of T. J. Hall, formerly lived at Elizabeth Springs, Mo.

A LETTER from Bro. Corbaley tells of the great damage done in the Northwest by floods, and there being still much snow in the mountains, more danger is threatening.

BROTHER or SISTER, waiting for the *right time* to commence the saving business, is worse than waiting for the right signs of the moon before planting. You have no time to lose in that way. The planting season will soon be past.

IF the believer can always and everywhere realize that he is not his own; that he exists morning, noon and night and then again to-morrow as one who *has* nothing, and *is* nothing apart from Christ, it will be a wholesome restraint indeed.

THE injunction to grow in God's favor and in the knowledge of our Lord and Savior Jesus Christ implies that we might *know* God and Christ, and yet know *very little* about them; that there are heights and depths, and breadths and lengths of divine truth inviting our attention and offering rich reward.

PRESIDENT Carnot, of France, was assassinated last Sunday evening at Lyons, while on his way to a performance in his honor. He was riding in a carriage, and saluting the people on either side, when the murderer sprang upon the carriage step and stabbed him. He lived about three hours. The assassin's name was Cesare Giovanni Santo, an Italian aged about 25 years.

"WHATSOEVER ye do, do it *heartily*, as to the Lord, and not unto men;" or, as the Diaglott renders it, "Whatever you may do, work it from the soul, as for the Lord, and not for men, knowing that from the Lord you will receive recompense of the inheritance, for ye serve Christ the Lord." *Sincerity* of heart would seem to express the meaning of the word heartily. A *hearty* worker does not hesitate when a plain duty confronts him; he begins at once, and works with a will; and it is hardly necessary to say that that is the only service the Lord will accept.

"DEAR RESTITUTION:—Please tell us through our paper whether the exhortation to the Gentiles, Acts xv. 19, 20, about not eating things strangled, or of blood, is binding on us now? J. N." In our judgment it is. We read, verses 28 and 20, "For it seemeth good to the Holy Spirit and to us, to lay upon you no greater burden than these *necessary things*, that ye abstain from meats offered to idols and from blood, and from strangled things, and from fornication." We do not understand that abstinence from those articles of food in use by the brethren, and fornication, formed the whole of Christian duty, but that they were in circumstances which made them peculiarly liable to commit these offences; and this being addressed to Gentiles after the law had expired by statute or limitation, goes to show, that eating of blood was, always, like fornication, essentially, wrong in itself both before the enactment of the law and after it vanished away. The *blood* represents the *life* to those who have become Abrahamic children, and of course no one could partake of things strangled without partaking of blood. If we are correct in our opinion that it was *morally* wrong to eat blood and therefore "*necessary*," to abstain from it in apostolic times, it is *still* necessary,—we live in the same dispensation with *them*.

HAPPY indeed must that brother or sister be who can guide a fellow mortal without discouraging him, and warn him without repelling him.

SCIENTIFIC men are constantly puzzling their brains to find out what it is that produces life in an animate body; but they make no progress, because they seek to solve it without God. There is only one source of information on that subject and that is God's Revelation. It tells of the breath of life by which the *earthly, lifeless* creature became a *living creature*. The Spirit of Jehovah by which he creates and explodes all things was in the breath he gave by man. He is the *source of all life* whether of man or beast, for lies all inanimate breath. It does not come in the form of an intelligent entity *itself*, but in a form which gives intelligence or the power of evolving ideas from organized, inert matter such as the substance of the man formed out of the dust of the ground. If, as some think, electricity is the life producing agent, we are no wiser than we were before. We do not know its *nature*—can only see its *effects*; and must therefore be content to know that life in man enables him to think and act, and that it has been imparted to him in order that he might glorify God by perfecting his moral character now and finally attain to divine nature.

WE see by English papers that a deep-seated feeling of dissatisfaction exists among the Welsh people because the so-called Liberal Government seems in no hurry to pass the bill it introduced to disestablish the church in Wales and confiscate its property. Out of 34 members for Wales 31 are Liberals; this result was brought by the promise of disestablishment, but there being no prospect that it will be passed this session, the members are revolting, and withholding their support from the government, and discussing the question before large gatherings of excited people who are sick of supporting an establishment they have no use for. On the other hand the English Church Union is making strenuous efforts to prevent the passage of the bill. Circulars are sent out to district unions denouncing the whole thing as a wholesale plunder of the church, and urging the need "for uncompromising resistance on the part of all who prefer religion and justice to the exigencies of political party." Religion and "justice" sound well; but while a false religion in some cases may be better than none, for saving purposes it is worthless. Between the mother church and its eldest daughter there has *always* been a striking resemblance, but of late years little difference is observable between high churchism and catholicism; and, from present appearances, it is likely that the mother church would soon absorb the daughter if it is put in competition without state patronage.

A RECENT speaker at a meeting in England told the story of a boy who explained his falling out of bed by saying, "I presume I went to sleep too near where I got in." "Many people fall out of the church" continued the speaker, "because they go to sleep too near where they get in." We may learn a lesson from this as it stands perhaps. But would it not be better not to go to sleep at all in this sense? Does not that kind of sleep often prove a fatal lethargy? So it would appear from heaven's admonition in Rom. xiii. 11, 12, "The night is far spent the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." And "Knowing the time that now it is *high time* to awake out of sleep; for now is our salvation nearer than when we believed." The lesson would seem to be, that as in the physical so in the spiritual sense, there is life during sleep, but there is no activity,—it is comparatively a useless life—a profitless existence. On the other hand, while sleep is said to be nature's sweet restorer, there are no spiritual repairs going on while a person is slumbering spiritually. The motive to arouse, used by the apostle is this:—"For now is our salvation nearer than when we believed." It is *safe* to conclude from this that it would be extremely dangerous for the day of salvation to find us asleep. We close these random notes by reference to 1 Cor. xv. 34, where the Spirit thus addresses the Corinthians:—"Awake to righteousness, and sin not." The context shows that evil associations had blunted their moral perceptions; they were awake to sin but as to righteousness *asleep*.

Original.

The First Day of the Week and the Sabbath Day.

WRITTEN.

I have often been glad we had the conversation on the one topic which seemed to possess mentions, it has caused me, ever since, to look into God's Word for evidence and guidance in this, as in all other things pertaining to religion, and I can truly say, the more I read, the clearer it all appears.

God has had times, and cycles, and seasons, for all things past and will have for all things to come. It was in accordance with divine arrangement that the resurrection occurred on the first day of the week. Under the law, a sheaf of the first-fruits of the harvest was waved before the Lord on the morrow after the sabbath typical of Christ, "the first fruits from the dead." Lev. xxiii. 10, 11. Thus was the first day made an important day under the law; on it was made the promise of a resurrected Savior, and of an after harvest of resurrected ones, typified by the new meat offering waved on the morrow after the seventh sabbath. Lev. xxiii. 16, 22.

It was on the evening of his resurrection that Jesus met with his disciples and after eight days he met with them again. Both meetings were on the first day of the week. Just before his ascension he commanded them that they should not depart from Jerusalem but wait for the promise of the Father, which ye have heard of me. See also John xiv. 16, 17. Obedient to their Lord's command they were with one accord in one place when the Spirit of Truth was sent and received.

God's glorious plan of salvation was now complete and the apostles whom he had sanctified in the truth, and whom the Savior had sent into the world were ready and empowered to proclaim it. This was the day of Pentecost, the fiftieth day counting from the day the wave sheaf was offered.

So we see on a morrow after the sabbath the proclamation of a crucified, resurrected, and coming Savior began. We must ever remember that the apostles were inspired men, sent by the Savior, and the very fact of their meeting on the first day and again on the fiftieth day proves that the law of types was understood by them; and also shows there was divine appointment and recognition of the time, being selected and sanctified, for and by the giving of the miraculous working spirit. At Troas where Paul abode seven days, upon the first day of the week when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow.

This evidently marks the stated day for breaking bread, and then they received religious instruction. There are two other instances, strongly inferential, bearing upon the assembling to commemorate the Lord's death on the first day. See Acts xxi. 4, 5; xxviii. 14.

The first day is spoken of in a very direct manner in 1 Cor. xvi. 1, 2, "Now concerning the collection for the saints, as I have given order to the churches (congregations) of Galatia, so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come."

When they met as they did at Troas, was a very convenient time to gather their liberality for the saints at Jerusalem, and the offerings as on the typical day were made on the morrow after the Sabbath.

"And they continued steadfastly in the apostles doctrines, and fellowship, and in breaking of bread, and in prayers." This evidently has reference to the worship of the congregation; the time is not stated here, but that is given in other connections.

"Not forsaking the assembling of yourselves," is another passage from which the inference may be drawn that the early Christians kept up the existing practice of meeting on the first day of the week.

For he who sins wilfully in thus forsaking the assembling of the saints, is worthy of sorer punishment than was he who despised the law of Moses and perished without mercy. He neglects the memorial covenant of the broken body and shed blood.

The seventh day as a day of rest and worship is nowhere enjoined upon Christ's followers.

The Savior did not keep the day after his resurrection, nor leave any command for us to keep it.

The apostles have not enjoined its observance, nor attached any penalty to its violation.

Our beloved Savior was Master or Lord of the sabbath. See Matt. xii. 8. Luke vi. 5.

On one sabbath day he healed the man with his right hand withered, and on another he said to the woman who was bowed together so that she could not lift herself up, "thou art loosed from thine infirmity." When the ruler of the synagogue told the Lord that in six days men ought to work, his reply made his adversaries ashamed. Notice too how the Jews talked to the man who was unable to walk for thirty-eight years, when the beloved Master had healed him, and when they found out that it was Jesus they persecuted him and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them: "My Father worketh hitherto, and I work."

Very many of the miracles of Jesus were done on the sabbath day evidently to show to the Israelites to whom only the sabbath law was given, that Jesus who was born "King of the Jews," was Lord of the sabbath.

Under the Mosaic law the offerings were types of the true, but Christ is the Mediator of a better covenant which was established upon better promises. Heb. viii.

The first covenant has been superseded by the second. No portion of the old law has been incorporated into the new unless love is at its root.

Paul says all the law is fulfilled in one word; "Thou shalt love thy neighbor as thyself."

Christ fulfilled the law, and has become the end of the law for righteousness to every one that believeth.

"Ye are all the children of God by faith in Christ Jesus," says Paul and he also says, "We brethren, as Isaac was, are the children of promise," that is of the new covenant, but the covenant from Mt. Sinai genderedth to bondage and answers to Jerusalem which now is, and is in bondage with her children; but the other, or new covenant, answers to Jerusalem which is above, which is free.

"Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman."

Likewise the Scripture says, "My brethren ye are become dead to the law, by the body of Christ, that ye should be married to another, even to him who rose from the dead that we should bring forth fruit unto God. For as many as have been baptized into Christ have put on Christ."

"For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him, who is the head of all principality and power, in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead, and you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way nailing it to his cross; and having spoiled principalities and powers, he made a show of them, openly, triumphing over them in it."

Let us be like Paul, not ashamed of the gospel of Christ; because it is the power of God unto salvation to every one that believeth. He shunned not to declare all the counsel of God. In him we have a precedent for our walk, not that he taught different from the inspired writers of the Christian dispensation, for they were not divided, but more of his work is written for our instruction, admonition and correction than any of the others. The first thing needful is to get into Christ, that is, obey from the heart that form of doctrine which was delivered us. Then walk in God's commandments and ordinances blameless, pressing toward the *mark of the high calling of God in Christ Jesus*, that we may be worthy of acceptance at the coming of the Lord from heaven.

In hope of eternal life.

E. R. BOYER.

Editor Restitution:

I am at home after a two weeks' absence. Was at Bosworth and Bite Mound. I found the brethren glad to meet me, and wide awake to the truth.

At Bosworth we had a basket meeting on the 24th of May with a large attendance. The call for another meeting was so strong that we left another appointment for the first Sunday in August, and we hope the scattered brothers and sisters will make a note of this and come.

On Saturday in company with Bro. Bowen we started to his home where we partook of his hospitality, after which we went to the Baxter School house where we met a number of the brethren and sisters, and had a pleasant time with them. On the first Sunday in June I preached two discourses in the church, and the result was that one more came out and was immersed in the all-saving name. I am to meet with them the 2nd Sunday in August, in a beautiful grove, and we also agreed to break bread with them at this time.

Brothers and sisters let us awake so that we may be permitted to wear a crown. May God bless you all.

Yours in hope.

JOHN POORE.

The Love of God.

We wish to find out something of the strength of God's love, and upon whom it is bestowed. We can get no idea of this wonderful love except by comparing it with the love of man.

In John xv. 13, we read, "greater love hath no man than this that he lay down his life for his friends." Is God's love greater than this?

In John iii. 16, we find the words, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Was it God's friends for whom Christ died? Oh, no. Christ said in Matt. ix. 13, "I am not come to call the righteous, but sinners to repentance." Thus we see that God gave his son to die, not for his friends, but for those who had disobeyed him and sinned against him.

The love of God is contrasted with that of man in Rom. v. 7, 8. It reads, "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us."

What a wonderful love is this! After we have heard the truths of God's Word what must we do in order to claim a share in this love?

In John xiv. 23, Christ says, "If a man love me he will keep my Words: and my Father will love him, and we will come unto him, and make our abode with him."

This is all that is required of us. Let us accept of the easy conditions offered, and like Paul, "Be persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

RENA GORDON.

By request of "The Church of God," St. Paul, Neb.

Special Low Rates to Fort Wayne via Pennsylvania Lines.

On June 30th, July 4th, 7th, 10th, 18th, 14th, 16th, 17th, 19th, 21st and 24, excursion tickets to Fort Wayne will be sold at one fare for the round trip from Van Wert, Warsaw and intermediate ticket stations on the Pennsylvania Lines account the "Last Days of Pompeii," the grand spectacular attraction. Tickets will be good returning by regular trains until the day following the date of sale.

Conference Report.

According to previous notice the Church of God in Iowa assembled at Nevada, June 7 to 17, 1894, and held their yearly conference. The preaching brethren present were A. J. Eychaner, A. Hipsher, P. M. Princmer, G. M. Myers, J. Garton, Brother A. Adams of Nebraska was present and preached several discourses which were highly appreciated by all present.

Evangelist Treasurer made report with summary as follows:—Amount on hand beginning of the year, $97.09. Paid in during year, $372.50. Total, $469.59. Expenses $251.48. On hand beginning of year $215.21.

State Contingent Fund:—On hand beginning of year, $52.80. Received during year, $21.93. Total, $84 73. Amount paid out during year, $13.11. Balance in treasury, $71.38.

Educational Fund:—On hand at beginning of year, $43.81. Received during year, $2.00. Paid out, $57.10. Balance on hand, $88.71.

State Evangelist, Bro. A. J. Eychaner made splendid report of labor during year. Worked 67 days, held 70 meetings, preached 64 sermons, for evangelist work. Work done outside, as follows:—Preached at Gladbrook, 30 sermons, Irving, 15 sermons, Hickory Grove, 16 sermons, Clarksville, 6 sermons, Funeral sermons 4. Total 70. Sermons preached during the year 134. No of persons baptized during conference year 49.

On June 15, conference met and organized "The Iowa Tract and Missionary Society," and elected officers as follows:—Miss Ettie Appleyard, President, Miss Hattie White, Sec'y, Mr. Wm. Fish, Treas.

Letters of admonition and encouragement were received and read from Brother and Sister Wince of Indiana, Sister M. A. Woodward of Michigan, Brother and Sister Steffa of California, and they were highly appreciated.

Five were immersed into the all saving name during the meeting.

The following resolutions were unanimously adopted, "That this conference of the Churches of God in Iowa, assembled at Nevada do humbly ask the Editor of THE RESTITUTION to publish the address of its correspondents, that we may know where to find them for the purpose of correspondence for mutual benefit, and the advancement of the cause of Christ, and not in the interest of any other paper."

It was the desire of the Conference that the letters of declaration of faith received from brethren abroad be sent to THE RESTITUTION for publication.

Officers elected for ensuing year:—Pres. G. M. Myers, Sec'y. O. J. Allard, Cor. Sec'y. Mrs. A. J. Eychaner, Treas. Sam'l White.

Thus ended one of the best meetings that it was ever our privilege to attend. Oh, how our hearts were made to rejoice and take courage while we listened to the testimonies of the "old soldiers," of the cross as they expressed their hopes and faith in God's dear Son. Yes, we rejoiced together in the hope of soon seeing Jesus, of soon sharing in the honors and glories of that Kingdom for which we are earnestly praying. A few more struggles, a few more meetings perhaps, and we will enter into that rest prepared for the people of God.

O. J. ALLARD, Sec'y.

[We publish addresses of correspondents on *their* request. Some do not wish their address published, and we have no right to do so against their wish. Hence to avoid all trouble on this score, we make a rule to publish only what is requested.—ED.]

Kansas Conference; Program. Aug. 10-13, 1894.

Committee on music, T. M. Wasson and I. Davis.

Friday, Aug. 10, 7:30 P. M. address of welcome by T. M. Wasson.

Saturday, Aug. 11, 10:00 A. M. Bible Reading, Matt. xxv. O. B. Cleveland. 2 P. M. Business Meeting. 7:30 P. M. Discourse on Matt. iv. 17.

Sunday Aug. 12, 10 A. M. Social Meeting, P. J. Hubbard. 11 A. M. Reason for our hope. 3 P. M. Bible Reading, Matt. xix. commencing at 27th verse, W. H. Bernard. 7:30 P. M. Nature of Man.

Monday, Aug. 13, 10 A. M. Brotherly Love, I. S. Miller. 3 P. M. God's love to Man, Lydia Chaplin. 7:30 P. M. The Resurrection.

Tuesday Aug. 14, 10 A. M. Spirit Birth, S. C. Oliver. 3 P. M. Practical Work, Clementine Overman. 7:30 P. M. The Three Worlds.

Wednesday Aug. 15, 10 A. M. Literality of the Scriptures. H. M. Williams. 3 P. M. Book Revelations, O. B. Cleveland. 7:30 P. M. The Inheritance.

Thursday Aug. 16, 10 A. M. Bible Reading, John xv. 4 and onward. E. S. Sullivan. 3 P. M. Communion. I. S. Miller. 7:30 P. M. The Kingdom of Christ, when will it be, where will it be, and what will it consist of.

Friday Aug. 17, 10 A. M. Signs of the Times, T. M. Wasson. 3 P. M. What is Truth? T. E. Adams. 7:30 P. M. The Resurrection.

Saturday Aug. 18, 10 A. M. The Two Witnesses, Brother Allen. 3 P. M. What Christ is coming for, A. M. Oliver. 7:30 P. M. Final destiny of the Wicked.

Sunday Aug. 19, 10 A. M. Social Meeting, H. N. Williams. 11 A. M. What most I believe and do to be saved. 3 P. M. Christ's Second Coming.

Those to whom a subject is assigned will be expected to lead in a short talk, and be followed by others, and also talks on practical subjects.

Arranged by Committee for publication in RESTITUTION.

MARRIED.

ROBSON - SANFORD. Married by Evangelist Joblin at the Church of the Blessed Hope, Cleveland, Ohio, June 20th, 1894, Mr. Edward Thomas Robson and Miss Nettie Sanford both of Cleveland.

They are children of believing parents, and having *first* given themselves to the Lord, and *then* to each other, we reasonably hope for them the happiness the relation is designed to impart, and at last go in to the Marriage Supper of the Lamb. It was an interesting and joyous occasion, the church being filled with brethren, sisters, friends and relatives; and many were the fervent prayers that they may be faithful to the end of life's journey, and that the blessing of our Father in heaven may ever attend them.

M. JOBLIN.

OBITUARY.

G. W. Ham, of Cedar View, Miss. died May 1, 1894, after an illness of eight weeks, aged 55 years, 2 months, and seven days. He leaves a wife, five daughters, and three sisters, with many other kindred and friends to mourn, but not as others who have no hope, for he believed that the Christ died and rose again, and he and the writer were baptized in the faith after being instructed in the way of life, by J. R. Ham, Dec. 31, 1878, who died in the spring of 1880, leaving a companion, five daughters, and three sons. These brothers were as kind and as indulgent husbands and fathers as ever I knew, and we feel to say, "help Lord, for the godly man ceaseth, and the righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil."

Oh, dear uncle how we miss you.
When we re-ata those hills of yore,
Talking how we've learned together
Of the everlasting shore.
Ours to watch, and wait, and wonder,
While to rest till Jesus comes,
Ours to keep lamps trimmed and burning,
There to meet in "home, sweet home."

R. A. HUMPHREYS.

Some people seem to be more anxious to know what kind of a mark God put on Cain than they are to get rid of the one the devil has put on them.

Seashore Excursion.

On July 7th, 8th and 9th, low rate excursion tickets to Asbury Park will be sold via Pennsylvania Short Lines, account National Educational Association meeting. Asbury Park is adjacent to Ocean Grove, Long Branch, Atlantic City, Cape May, and other delightful resorts on the New Jersey Coast. Excursion tickets will be good going and returning via Baltimore and Washington, with stop-over privileges. This will be an excellent opportunity for a vacation trip to the principal summer resorts of the east at slight cost. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Poetry.

Fretting and Waiting.

Toilers who fret
Lest the next hour be set
With sudden grief or care,
Promise seems never to let
And hope, a stranger, stand,
Make not the heart beat fast,
Fear paralyze, like dart
Toilers who fret.

Toilers who wait
Content, as contemplate
Their progress day by day,
Time comes, however fair
Days of the future to mark
The hour, the golden hour,
Peace-come—though it come late,
Toilers who wait.

—Frank Lawton Bent.

Selected.

Jaffa to Damascus.

BEYRUT, May 8.—We left Jerusalem in a howling tempest of wind and rain on our way back to Jaffa, where we were to take ship for Beyrut, on our way to Baalbec and Damascus. The wretched railway cars leaked like a sieve, and we had to sit with our feet up on the seats in order to keep out of the puddles. We passed through Lydda, whence St. Peter was called to Joppa, and soon were back in the hotel in Jaffa, a gloomy, dirty caravansera, where we were to be cooped up for three days, for no boat could possibly land in that dangerous port in such a sea.

The bright, beautiful morning which greeted us in Beyrut, and the lovely view of the busy city which greeted us from the water, smoothed our ruffled tempers, and we were soon plunged in the preparations for the start to Damascus. Three carriages were required, and we contracted with a man to disembark us, sleep us, eat us, guide us, cheat us, and reembark us for $75 a head. It was not very cheap, nor was it very dear, and it relieved us of all care. The carriages were like our mountain wagons, with a canvass cover and three horses harnessed abreast.

Soon we were slowly creeping up the hillside, up to whose base stretch the gardens and villas of Beyrut, and more and more charming became the view as we mounted higher and higher, the glittering sea, the fertile plains of Beyrut, the beautiful shades of red, green and gray which the different rocks and crops gave the ground, and in the distance the snow-capped mountains. The road is splendid. I know no road in the United States equal to it. The limestone was all there to make it, and a wonderful piece of engineering it is as it winds like a serpent in and out, and up and up, among the canons and the steep inclines. Do not think the Turkish authorities did it. They are not capable of anything as fine, and in all their dominions this is the only first-class road. It was built by a French company, who have a concession and levy a toll on every carriage, horse, camel, donkey, or man that travels on it.

Soon we lost sight of the green plains of Beyrut, and plunged into the barren gorges to the sides of which we seemed to be clinging like flies, so narrow the road space, so precipitous the decline. Far below us we could see little green spots here and there among the rocks, each with its village of flat-roofed one-story adobe or stone houses, which would be as comfortless to us as the interior of a Colorado stable.

Higher we climbed, each turn bringing a new scene of wonder and beauty before us, until at last we reached the region of eternal snow, for I may safely use that term about a place where never, even in the heat of summer, does the snow entirely disappear from the highest peaks. It lay very thick around us now, and white and cold it looked as we went spinning down the other side of the mountain into another fertile valley to a roadside inn in a little stone village called Sturn, where we spent the night. Crowded, indeed, it was. Two of the ladies slept on the dinner table, and all night long the dogs barked, the mosquitoes sang, the wagon-drivers gabbled, and the smells went up. But early in the morning we were out of it and climbing the mountains again, hot and bare in the glaring sun but full of splendid views. It takes about seven hours from Sturn, and it is only during the last hour that the road is sheltered by one tree. Then you find yourself in the groves of poplars and fruit trees which stretch around Damascus, and the swift-flowing waters of the Abana make everything green around you.

It is no wonder that Arabs living in the thirsty desert, with nothing but limestone rocks to meet the eye and the cruel sun burning out their very lives, should have thought the narrow valley in which Damascus lies a paradise, and that their poets should celebrate it in high flown Oriental verse; but to us Americans, accustomed to see the smallest village embowered in green and enameled with lovely gardens, there is nothing wonderful in the surroundings of Damascus. It is green and nothing more. The gardens are not well kept. The mud walls which fence them in are a great eyesore, and the poplar is a stiff and ungraceful tree. I had read the guide book's gush about the lovely view of golden minarets bathed in the sunlight, and domes and graceful buildings, and was prepared for something really grand, quite in the style of the Arabian Nights, but there was nothing of the kind. Over a dusty, level road, past very commonplace buildings, the carriage rolled into Damascus and drew up at the door of a rambling, unattractive two-story building well known as Dimitri's Hotel.

If ever a man was utterly and totally disappointed in a city I was in Damascus. I had read about it, and imagined it a perfect vision of beauty, and I found it a dirty, disgusting, commonplace city. There is not one building of even passable architecture within its walls—and such walls! a company of good stout American boys could kick them down. The streets are for the most part mere lanes, filthy beyond description. Although it has more than a hundred thousand people, there is no gas, and only one or two street lights. There used to be one fine building, the great mosque, which Justinian built for the worship of Christ, but last autumn that took fire and the whole inside was gutted. The domes all fell in, so that nothing but the blackened and shattered shell remains.

One very interesting spot to me was the road along which St. Paul must have ridden to enter Damascus. Of course, the exact point where the lightning flash blinded him cannot be identified, but the road can be, and this is quite enough. The road runs along the cemetery where are interred the thousands of Christians who perished in the terrible massacre of 1860, when the Turks of Damascus rose against their Christian fellow-citizens and put them to the sword. It has been estimated that over 10,000 perished in that awful massacre, which the Turkish authorities did very little to check and are accused of having even instigated. Even now the hate only smolders between the two religions, and the presence of a large garrison is always necessary to keep the peace between them.

If you only judged from the outside of the house, you would say there was not one in Damascus, but that would be a very wrong conclusion. You go up a filthy lane, holding your nose by the way and carefully picking your steps over all kinds of garbage. You knock at an old tumble-down door in a mud wall. You pass through it into a dirty, narrow corridor, and emerge into a beautiful courtyard paved with white and black marble and shaded by lovely orange and lemon trees. The court is bordered by splendid apartments. I say splendid, not tasteful or comfortable in any way. Imagine a grand drawing-room, wainscoted with exquisitely carved marble, the execution of which must have cost $20,000, paved with costly tiles, a graceful marble fountain in the center, and mirrors in frames of carved cedar-wood all around, stained windows shed a soft light on the costly furniture of mother of pearl. On the carved tables are coarse worsted flowers, such as you might see in a cabin in the pine forests of Michigan. On the walls are cheap, 25-cent engravings, and the rusty pipe of a common sheet-iron stove goes out of the fine windows. Gilding but no taste, expense but no beauty. And in came the mistress of all this gorgeousness, a fat woman, badly dressed, and walking on pattens inlaid with mother of pearl, which raised her up to the height of a giantess and made her look so funny that it was with the greatest difficulty we kept from laughing; and when you go beyond the one or two show-rooms you find nothing but ugliness and dirt. The domestic arrangements are often unspeakable, the sleeping-rooms comfortless, the kitchen and dining-room common and far from clean. The servants never undress themselves at night, but roll up in a rug and drop down anywhere, and the masters are not much better. They wear European clothes, but underneath there is no European cleanliness. We went to a bath-house to try a Turkish bath, but a regard for our skins sent us home again. We could not risk it.

Striking objects in the street are the white apes. They often cost $1,000, and their hides are shaven in the drollest way, forming triangles and geometrical figures on their bodies, bracelets on their legs, and necklaces around their necks. They are objects of envy, and we all wanted to carry one home.

The bazaars of Damascus are far famed, but in richness of goods they are far beneath the bazaars of Cairo. They are extensive and dirty, and you have to be careful where you walk. The crowd surging through them is a motley one indeed, and affords the wondering American the most intense amusement and interest, he in turn being equally an object of curiosity. If we stopped to make a purchase any number of boys and men assisted, gave advice, took sides, and showed the greatest interest in the bargaining. I am so unfortunate as to possess two gold teeth, and these teeth were the objects of the greatest attraction that day in the bazaar. My dentists will be gratified to hear how highly their work was appreciated. Being a good-natured man I gave dental exhibitions every five minutes to large audiences, for which I asked no backsheesh, and when I closed the show I left a large and disappointed crowd.

The cook-shops were remarkable. I never was in a place that seemed so given over to eating. I counted thirteen different kinds of bread. I saw what I thought was a clothes-horse full of towels drying, but it proved to be a variety of bread. There was a cake which looked like a large washbowl of white chinn veined with red, and there were pretzels by the cartload. An obliging baker took me through his establishment. It was about twelve by fourteen. There was an earthen oven with a brick floor. He lifted a little bit of straw and put it on the oven floor, and then plastered on the oven wall a sheet of dough. It was baked in a moment or two, and was sold hot. The cakes looked tempting and I invested in some, but they were too sweet and rich, and the pastry was all rank with mutton fat. You get very sick of mutton in Syria. Every day you have it at least twice. The cries of the street venders are very funny, the flower-sellers call out: "Buy and appease your mother-in-law." It evidently is the Damascus idea that this formidable personage can be mollified by flowers. Damascus is old and has much experience, and I recommend the plan to any troubled with an obstructive mother-in-law. But all this novelty did not make one love Damascus. I was glad when the hour of departure came, and still gladder when we were back in Beyrut, and gladdest of all when we were on board the steamer bound for Athens.—*Clinton Locke.*

Sin, repentance, and pardon are like the three vernal months of the year, March, April, and May. Sin comes in like March, blustering, stormy and full of bold violence. Repentance succeeds like April, showering, weeping, and full of tears. Pardon follows like May, springing, singing, full of joys and flowers. Our eyes must be full of April with the sorrows of repentance and then our hearts shall be full of May with the true joy of forgiveness.

The work of another, however much better it may be done than we could do it, will never cancel our own obligations.

Original.

Letters to Indiana Conference.

Dear Brothers and Sisters:

Are you "lifting up your head" to-day? It is a somewhat peculiar expression,—it implies a stretching of the neck, a lengthening of the person to its utmost height so he can see afar, and that is just what we want. We want to reach the utmost height in Christian character, we want to be as near perfection as it is possible for mortal men and women to be.

The "lifting up of the head," is only possible to those who understand God, and have drawn near to him in loving service. The hopeful, expectant longing attitude, the "looking up" is only possible to those servants who know, and are doing the Master's will, and the command comes to us who are living *now*, in these last days of the Christian dispensation, when all things, political, social, and physical would look darkly ominous to worldly eyes, then we were to rejoice, our redemption would be near. The toiling, suffering days would be about over. The gladness of the home-meeting with dear ones in the kingdom of God, would be at hand. We see just such a state of things all over the world as the Savior predicted. All agree that it is "a time of trouble" and rapidly growing worse. We hear murmurings of discontent all around us. Men and women are trembling with fear, and finding fault with God.

The long-continued rains and the frosts fill them with foreboding. The low prices, the rising of the people, and the marching in organized bands as if it were a preconcerted movement, speak of more dreadful times ahead for all who make the arm of flesh their stay, but to us who are looking for the Anointed King of Earth to come, it is no cause for fear. "We know in whom we have believed." And just at the time when it seems as if there was no help—no escape, we shall be "caught away to meet the Lord in the air."

I am looking up; I am lifting up my head; I am rejoicing in view of the nearness of the Advent. This buoys me up above all trouble. I rest on the promises of God. It is sweet to rest there, to feel that whatever comes of famine, pestilence, persecution or war, I am safe in Jesus' hands. Do not let your love grow cold. I entreat you to be faithful a little while longer. "Endeavor to the end." Fight the battle to the finish. Fight along all lines. Have no fear. Our Father is as rich as he ever was. Pray, and give, and work with earnestness and zeal. If the Master were coming to-morrow you would warn, you would give your all to save the precious souls around you, hold back nothing now. Oh, may the dear God of our strength be with you all through this meeting and may you not only be built up in the faith yourselves, but may you also be able to bring others to understand God, and to obey and rejoice in him, looking for salvation when Jesus, who is our Life shall appear.

My heart and my prayers are with you.

S. ROXANA WINCH.

Dear Brothers and Sisters in Conference Assembled:

Ever since I read the notice of the conference in THE RESTITUTION I have felt a desire to be with you in that meeting, and as the time of it draws nearer that desire has become a longing.

The last opportunity that I have had of meeting with our people in divine service was in Plymouth three years ago. I rode from Sister Taber's with Brother and Sister Roberts. I wanted very much to return to the afternoon meeting but was too ill to do so. Oh, how many changes have taken place since then. Sister Roberts, Bro. Madison Barnhill, the saintly Bro. Chaplin, and others whose names I cannot now remember, have been gathered to their rest, to await in quiet slumber, that has no pain, the fulfillment of that blessed hope, the coming of our Lord and Savior, Jesus Christ.

I have thought how sad the little church of Plymouth must have felt the first time they assembled after those dear ones were laid to rest. But they sorrow not as those who have no hope, for "When he shall appear, then shall they also appear with him in glory." Sister Roberts and Father Chaplin lived so close to God, and had cultivated that disposition of mind that we call spirituality, so closely that it seemed to me that it illuminated their countenances and made their presence felt long after I had parted from them. Bro. Chaplin's face was always an interesting study to me—so pure and honest as if a thought of sin had never lingered in his mind long enough to leave an impress. I have often compared him in my mind to the apostle John on the Mount of Transfiguration, and sometimes I imagined that it only needed the raiment white as light to complete the illusion.

But why should I write of these things now? I can not tell unless it is because these two are so closely associated in all my memories of the meetings at Plymouth and Antioch.

I see by THE RESTITUTION that the sisters are making a commendable effort to put an Evangelist in the field. I would be very glad to help with this and other efforts for the Master's cause if I were able, but my sickness has so far exhausted my capital stock that I am barely able to meet my necessary expenses.

In thinking on the subject of evangelizing, this question has presented itself to my mind. Has the church in Indiana received an adequate return for the money spent in evangelistic work, and whether more good would not have been accomplished if the same money had been used to keep pastors over the churches already organized, and to publish literature for the children, and to maintain schools to educate the young in the things that we believe the Bible teaches in regard to our salvation? I hope now, that no one will hastily conclude that I depreciate the work of the Evangelist; or that I mean to insinuate that the work has not been faithfully done. On the contrary, I believe that it is an important part of the work, and that the labor has been faithfully performed and in some cases at pitifully low salaries, but what would you think of an husbandman who would labor to cultivate a piece of ground until he had gotten it in just the right condition to yield the fruit of his toil, and then abandon it to the weeds, and commence to break new ground?

It seems to me that is about the way our evangelistic work has gone. I have been so pained to see churches that were organized with so much promise of future good and ran well for a season, scattered after a few years, like a sheep without a shepherd, all because they had no head.

The apostle has aptly called Christians when first received into Christ, "babes," and the figure may consistently be carried further than some people have been wont to think of applying it. Now babies require special diet and careful nursing, and judgment and intelligence are necessary in order to a proper administering of their food and nursing. Occasionally we find a church that will struggle nobly, and manfully, and against all odds, and will keep together though they seldom gain in numbers, and I believe that those who have been the most successful in holding their members in this way will admit that it is a monotonous unsatisfactory way, and is lacking in the spirit and potent energy that attends the work of an intelligent church, under the leadership of a live pastor. I was visiting in a town a few years ago, where we have a congregation that has made a heroic effort to keep up an interest by breaking of bread every first day and holding social meetings; a good brother asked me to lead the meeting the following week, and when I tried to beg off he said, "We have each by turn led so many times that we can not think of any new subjects and we have nothing to offer on the old ones."

There has been so much of the time since I have been sick that I could not read, therefore I could not keep pace with the conference work, but I am heartily in sympathy with any movement that will assist us in teaching the principles of our faith to the coming generation before their minds become imbued with what seems to me the false teachings of theology. It has always worried me to see how strangely indifferent our people are about the religious education of our children and young people. They will read and if you do not furnish them books and papers they will find them for themselves. We need a young people's literature, and a children's literature.

I am an invalid from spinal trouble, in the fifth year of my sickness and I suffer all the time, and am very feeble. I am at the National Woman's Relief Corps Home, Madison, Ohio, about 40 miles east of Cleveland. I often think of Bro. Joslin, but am not acquainted with him. There is no one here who has any sympathy with our faith. I saw the announcement of the conference at Antioch. Oh, how much I would enjoy meeting with the brothers and sisters again, and hear the glad tidings of the kingdom of God, but I never shall. I am confined to my bed and wheel chair, and will probably never be on terra firma again until I am carried to that "bourne from which no traveler e'er returns."

With much love, I am yours, in hope of the kingdom. May it soon come is my prayer.

MOLLIE W. BABCOCK.

Bro. Underwood:

For many days I have been thinking of the meeting at Antioch, and of all the dear brethren and sisters that would be there, but cannot see any way that I can come this year. Be assured you are not forgotten. As Paul said to the Philippians, "I have you in my heart, and I thank God upon every remembrance of you, and pray that you stand fast, with one mind, striving for the faith of the gospel."

When I look back to the many good meetings there, and the dear friends that have enjoyed them who are now asleep, I feel more than ever that the time for us to work is short. I hope we may all be accounted worthy to be with that "multitude which no man could number, and that God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "He that overcometh shall inherit all things"

God grant that you and I may be of that number.

In hope.

HARRIET M. LINDSEY.

Goody, Goody Folks.

"There it is raining again! It rains all the time. We shall never get our crops out. One can't plow when the ground is kept completely soaked. We shall starve, for there won't be anything raised. How can there be when it freezes in the middle of summer? We have to come into the world without our consent, and must stay here and suffer. I can't see any justice or mercy in it."

"But you can't help its raining. It has rained many a spring and crops have been sown and a bountiful harvest reaped. And many a spring the frosts have fallen from heaven and delayed the growth of early sown vegetables. Yet, you have never starved. If you could but learn that God's time is best, and will keep together though they God's time!" Even the birds in the wheat have learned in their singing this song to repeat.

"Sorrowful tears may besprinkle the years,
But over the woe and over the fears,
All 'mounteth the rhyme, the perpetual chime
God's time is best; God's time!"

If the corn could be planted in the time of the rainfall and frost, it would come to eating time in the drouth, or the rain might fall when the ground needed stirring, and then, it would be choked by the weeds, or eaten by the worms; wait and be quiet."

"Oh yes! it does to preach, but you goody, goody people, have to take it just the same. What does your serving God avail?"

"Yes, we take it."

"'He sendeth his rain on the just and the unjust.' He sendeth it: it comes not of itself. It is His rain and it is sent on all alike, because he loves all and would do even his enemies good."

"We take the seeming evil with you, but we look at it in a different light. We do not murmur because our Father knows. He knows and he cares.

"We've always been provided for,
And we shall always be."

He is preparing the ground for the heats of the summer. He is filling it with the cool, sweet moisture that plant-life will need by and by. And though our seed be unsown, or the precious wheat destroyed by the beating hail or the cruel cyclone, 'God's hand is not shortened that it cannot save. And the millennium is coming by and by. The curse is to be taken off the earth, then rains will not hinder the ploughman, nor frosts blight the fruit of his toil."

"But we shall all starve before the millennium comes."

"You have always had bread, a plentiful store. Have you ever thanked God for what he has already given you? No wonder you are murmuring and taking anxious thought for the morrow, for you feel no sense upon, or of trust in God. You have not that calm, peaceful, untroubled feeling of security, that alike in storm or calm is the heritage of the child of God. Does it avail nothing to serve him? Oh it does! it does!

"We leave it with Him,
We're more dear to his heart
Than lilies that bloom,
Or than flowers that start'
'Neath the snow, neath the snow!"

I would that you understood God that you could know him as the kind provider for all your wants, and more than this, as one, who is all-wise and can forecast the future,—could know him as *your* God; as the strong friend; —the Omnipotent,—who wants you saved, and has made a way whereby you can be saved. I pity you that you do not know him, that you will not make his acquaintance, nor believe his Word. You find fault with husband and children and friends, because they are not unselfish and considerate and loving. You want them to leave off the cross, snappish words; you want them to do for you when you are ill, and to be helpful when you are well. Do you know that this is just what God wants? that this is what the Bible is given to us for? You do not want to be a Christian; you hate religion and goody, goody folks; you want your dear ones to have the very character that God wants them to have, and that religion would give them! But they will never attain to that high standard of holiness without the grace of God. You may look and long in vain for a genuine change of heart unless they give those hearts to Jesus. It is only God in the home that can make a happy home. You are like the restless waves of the sea, nothing satisfies. You wish you had never come into the world, you can find no happiness here; what a dreadful state to be in! Yet how easy could all this be changed if your eyes, so blinded to the goodness of God, could be opened. He didn't create you to suffer. He gave you life that you might know the bliss of being. He gave you unfailing springs of happiness, but you will not drink. Sources of the highest, purest joy are around you, but you spurn them. You go to the muddy waters and cry because they are not sweet. You run after pretty, transient bubbles, and they burst. The everlasting love, the eternal riches, you think not worth the seeking. But there are prettier things in the kingdom than you have ever dreamed of. You want things fixed up;—they will be fixed there. The kind, soft words, the grateful praise you crave will be yours if you get into God's land of light and love and song. He wants you there. He is not willing that you should perish. You may come, "Whosoever will may come." But you don't *will* to take the road that will leads you home, it isn't broad enough. Poor, misguided child! life is passing swiftly, the judgment coming, and you so far from God. Why not leave all the sad troubling things and find rest and joy in Jesus? Why not lay all your burdens down at his feet? You would be happy then for how could you be sad with the sure prospect of coming life and glory before you? It is all freely offered,—pardon, and life and an everlasting home, take it and be satisfied.

S. ROXANA WINCH.

Dear Restitution:

Please say through the paper that I held meeting last Sunday at Beirclerville, Ind., and four were immersed on Sunday afternoon, and on Wednesday another called on me to go to the water and immerse him, making five in all. To God be all the praise.

J. S. HASON.

Young Christian.

"A few evenings ago," says a writer in *The Congregationalist*, "as we sat by the library fire, a young friend who was our guest entertained us with some experiences of his country home life. Among other things he said:

"'We had great fun last Fourth of July. Another boy and I got up at midnight and we roamed through the town. All the gates we could get off the hinges we carried away as far as possible, and piled boards against the doors of one of the houses. When we came to the pond we saw a wagon which some boys had drawn there and backed into the water, and we pushed it in still farther until it sank entirely out of sight. It was such fun to see the seat and other things that were in the wagon floating around on the water: but, I tell you, they had a job of it, getting that wagon out the next day.'

"I was amazed at the utter indifference the young man showed as to the result of his foolish pranks. The worry and labor attendant upon the recovery of the wagon made no impression upon him. That the farmer's only summer holiday had been spoiled and his property injured, if not ruined, was to him a matter of no concern. Yet this young man is a member of the village church, is active in Christian Endeavor and temperance work, and one of the main-stays of the weekly prayer-meeting. The error in this case was only that of thoughtlessness. In his eagerness for fun the youth thought only of himself. If he could have seen the matter as it appeared to us he would have been shocked.

"Now is there not something wrong in the education of a boy, who, after the most careful training in a Christian home and constant attendance from his earliest years at Sunday school, can still find it in his heart to so wrong a neighbor? We teach our children the Ten Commandments and the Sermon on the Mount. We teach them, too, to loathe all the heinous sins, such as drunkenness, murder, theft, etc., but the one great doctrine of love, which is above and beyond all others, is not given the prominence it should receive. The kingdom of God will never be established on earth until each and every professed follower of Christ is willing to strive to do unto others as he would have others do unto him, and to show that he does, in very truth, love his neighbor as himself."

We should say that this "thoughtless young Christian" needed. First, a decent bringing up, with a liberal admixture of birch sprouts. Second, plenty of hard, honest work, to earn his bread, and make him too tired at night to engage in such devilry as this. Third, a sound conversion to God; that would make him a Christian instead of a mere "Endeavorer."

"We aim to make a good paper," said an editor.

"Why don't you fire?" was the pertinent response. Aiming and endeavoring is not enough.

We remember listening to the jovial remarks of some athletic young men who told with much glee of the fright of some old women whom they had run down or imperilled by their bicycle performances. Such persons may be main-stays of the weekly prayer-meetings, but the prayer-meetings had better stay themselves on God rather than upon such supporters.

Talk about questions of the day! There is but one question, and that is the gospel. It can and will correct everything needing correction. My only hope for the world is in bringing the human mind into contact with divine revelation.

"Maran Atha"—the Lord cometh (1 Cor. xvi. 22)—should be the watchword of all the soldiers of Christ in all their encampments, and from every watch tower, through all the long and dreary night. Let it, dear brethren, be our strength and the joy of our eyes.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jeakman, Box 644, Grand Rapids, Mich.

Announcements.

The Annual Conference of the Church of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock p. m. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec.

The National Educational Association, convenes at Asbury Park, N. J., July 8th to 13th. Special low rates via the Nickel Plate Road. Passengers are offered choice of routes and can go via Albany and the Hudson River steamers in both directions if desired. For information call on Agents of the Nickel Plate Road.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

For the Christian Endeavor Convention, at Cleveland, the Nickel Plate Road offers a rate of one lowest first class fare for the round trip and a splendid passenger service. Tickets on sale July 9, 10, 11. Return limit Sept. 15th.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 348 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

4th of July rates on the Nickel Plate Road are one fare for the round trip. Tickets on sale July 3rd and 4th, good returning until the 5th.

Excursion Rates via Pennsylvania Lines for Fourth of July.

On Tuesday and Wednesday, July 3d and 4th, special excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any station on those lines within two hundred miles from station where ticket is purchased. Return coupon will be good until July 5th, inclusive. Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

Summer Tours.

The Nickel Plate Road has on sale a very extensive and complete line of tourist tickets to the summer resorts of the East, including St. Lawrence River points, the Lower Canadian Provinces, the resorts of the Atlantic Coast and the mountains of New York and New England. All tourist tickets will permit holders to visit Chautauqua Lake and Niagara Falls without extra charge. A Tour Book, giving routes and rates, may be had by addressing B. F. Horner, G. P. A., Cleveland, O.

New Schedule.

Trains on the Pitts. Ft. W. and C. R. R. now pass Plymouth going east at 2:58 A. M., 6:12 A. M., 10:30 A. M., 6:05 P. M. and 8:40 P. M.

Going west at 5:12 A. M., 9:55 A. M., 1:55 P. M., 6:05 P. M., 7:15 P. M. Time card will be ready soon.

The C. E. Route to Cleveland is the Nickel Plate Road. Very low rates. For information and Souvenir Map, address B. F. Horner, G. P. A., Cleveland, O.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell.	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

One fare for the round trip to all points on the Nickel Plate within 200 miles of starting point account fourth of July. Tickets on sale July 3rd and 4th, good returning until the 5th.

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these Lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On June 22nd and 23d, account of the National Republican League Convention, good to return until the latter part of July.

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine Order.

On August 9th and 10th, account annual meeting League of American Wheelmen, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Remember the recent reductions in rates via the Nickel Plate Road and its unexcelled passenger service of through trains equipped with finest coaches and buffet sleeping cars between Chicago, Cleveland, Buffalo, New York and Boston, when next you are traveling East or West.

Fourth of July Excursions via Vandalia Line at Half Fare.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1894, inclusive, between all stations within 200 miles of initial point. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars call on nearest Vandalia Line Ticket Agent or address J. M. Chesbrough, ass't Gen'l Pass'r Agent, St. Louis, Mo.

Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 15th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 28 j. 6, 13, 20, 27.

VANDALIA TIME TABLE.

In effect Oct. 15, 1893.

GOING NORTH FROM PLYMOUTH.

No. 56, Ex. Sun.	11:00pm	For St. Joseph.
No. 54, "	12:25pm	South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:00A.M.	For Terre Haute.
No. 55, "	12:10pm	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Caleb, Sircleville, Ind.
J. W. Niles, Elmboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Ben. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prince, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Canton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2312 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Hunt, South Sioux City, Neb.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are ever cordially invited. Seats free. W. H. Joblin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

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The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. P. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preacher but our beloved brother, Almon Adams, comes to after us he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by incoming letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take cars come very close to school house, and every Ballard from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible study and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visiting saints and brother George Keller, Recorder, or R. L. Lutman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Ripin, Secretary.

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The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowker Hall, on Willoughby Avenue, near Broadway.

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Services held at the Church of God near Schell's Ferry, Page Co., every Sunday. Sunday School at 9:30 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mode C. Trundle, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Mid. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Gaston, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongues of the earnest Evangelist. Time contributions to be paid within one year from Nov. 18, 1893.

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VOL. XLIII. PLYMOUTH, INDIANA, JULY 4, 1894. NO. 25.

Original.

Acts of the Apostles. Chap. 7.

1. And the chief-priest said, Are these things so?

2. And he said, Men, brethren and fathers, may ye have hearkened. The God of glory appeared to our father Habraam when he was in Mesopotamia, before he took up his abode in Charran;

3. And said unto him, Come out of thy land and thy kindred into the land which I am going to show you.

4. Then going out of a land of Chaldaians, he took up his abode in Charran; from then after his father had died he removed him into this land in which ye now are dwelling.

5. And he gave him no inheritance in it, not even a place to set his foot: And he had promised to give it to him for a possession, and to his seed after him, when he had no offspring.

6. And in this wise had God said, namely, That his seed should be a sojourner in another's land and that they should serve it as bond-servants and that they would ill-treat them for four hundred years;

7. And the nation which they should serve, will I judge, said God; And after that will they go out and serve me for hire in this place.

8. And he gave a covenant of circumcision; and in this wise he begat Isaak and circumcised him on the eighth day; And Isaak Jakob, and Jakob the twelve patriarchs;

9. And the patriarchs becoming jealous of Joseph sold him into Aiguptos (Egypt); and God was with him,

10. And delivered him out of all his tribulations, and gave him grace and wisdom in the sight of Pharao king of Egypt, and he established him a leader over Egypt and over all his house;

11. And a famine came upon all Egypt and Chanaan and great tribulation: and our fathers did not find food for their stock;

12. And when Jakob heard that there was grain in Egypt he sent our fathers first;

13. And the second time Joseph made himself known to his brethren; and his race became manifest to Pharao.

14. And Joseph sent and summoned Jakob his father and all his kindred to the number of seventy-five souls;

15. And Jakob went down into Egypt; and came to his end there he and our fathers;

16. And they removed him to Suchem and placed him in the memorial-tomb which Habraam had bought for a money-price from the sons of Emmor in Suchem,

17. And even as the time of the promise drew nigh which God had confessed to Habraam, the laity (royal-people) had increased and become multiplied in Egypt.

18. Until another king arose over Egypt, who did not know Joseph.

19. This one outwiled our race with sophisms and ill-treated our fathers to the extent of causing their newly-born babes to be exposed so that they should not propagate;

20. During which period Mouses was begotten, and he was a promising child for God, and he was nurtured for three months in the house of his father;

21. And when he had been exposed, the daughter of Pharao took him up and nurtured him for herself for a son;

22. And Mouses was brought up in all the wisdom of the Egyptians, and was a man of ability in his words and deeds;

23. And when his forty years of time had been fulfilled it came up upon his heart to take oversight of his brethren the sons of Israel,

24. And seeing a certain one suffering wrong he warded it off and executed requital for the sufferer, and smote the Egyptian,

25. And he supposed that his brethren understood that God through his hand was giving salvation to them; But they did not understand;

26. And on the following day he appeared to them while they were fighting and undertook to reconcile them to peace, saying, Men, brethren, ye are brethren, Why are ye wronging one another?

27. But the one who was wronging his neighbor, thrust him away saying, Who constituted thee a ruler and a civil-judge over us?

28. Dost thou intend to destroy me in the way thou didst destroy the Egyptian yesterday?

29. And Mouses fled at this word, and became a sojourner in a land of Madiam, where he begat two sons.

30. And when forty years had been fulfilled, an angel appeared unto him in the wilderness of Mount Sina in a flame of fire in a rumble-bush.

31. And Mouses when he saw the sight wondered, and as he was approaching to view it closely, there occurred a voice of the Lord,

32. I am the God of thy fathers, the God of Habraam and Isaak and Jakob; and Mouses trembling did not dare to view it closely.

33. And the Lord said unto him, Loose the sandal off thy feet, for the place upon which thou standest is hallowed ground.

34. I have seen the ill-usage of my royal-people in Egypt and have heard their sighing; and have come down to deliver them; and now come hither: I will send thee into Egypt.

35. This Mouses whom they denied saying, Who constituted thee a ruler and dicast, (civil-judge) him God sent both as a ruler and a redeemer together with the hand of the angel who appeared to him in the rumble-bush.

36. This one led them out after that he had caused prodigies and signs in a land of Egypt and in a Red Sea and in the wilderness for forty years;

37. This is the Mouses, who said unto the sons of Israel, a prophet will God stand up for you from among your brethren like unto me as it were.

38. This the one who came to be in the church in the wilderness with the angel who talked to him on Mount Sina, and with our fathers, and who received living oracular words (or oracles) to give us.

39. To whom our fathers were not willing to become obedient but thrust him away, and turned back in their hearts into Egypt;

40. Saying unto Aaron, Make for us gods, who will go their way before us: For this Mouses, who led us out of a land of Egypt, we know not what hath become of him,

41. And they made a yearling-bullock (a muscho) in those days and offered a sacrifice unto the idol, and rejoiced in the works of their hands;

42. And God turned away and gave them up to serve the army of the heavens for hire, even as hath been written in a book of the prophets, namely: Did ye not offer unto me slain victims and sacrifices for forty years in the wilderness, O ye house of Israel?

43. And ye took up the tabernacle of Moloch and the star of the God Romipha, the types which ye had made to worship, and I am going to transport you over beyond Babulon.

44. The tabernacle of the testimony was your fathers, in the wilderness even as the one who talked with Mouses directed him to make it according to the pattern which he had seen.

45. Which also our fathers with Jesous when they had through him received it, brought into the possession of the nations, whom God thrust out before the face of our fathers until the days of Dawid;

46. And he found favor in the sight of God, and asked if he might find a habitation for the God of Jakob:

47. But Solomon built a house for him;

48. Though the Most High doth not dwell in places made with hands even as the prophet saith;

49. The canopy is my throne and the earth a foot-stool for my feet: What sort of a house have ye built for me? Saith the Lord or what place is there for my final rest? (Kulupausis not Anapausis which means interval rest)

50. Did not my hand create all these things?

51. Ye stiff-necked and uncircumcised in your heart and ears, ye do always withstand the sanctified spirit, as did your fathers, do ye also.

52. Which of the prophets did not your fathers persecute? And they slew those who had pre-announced concerning the coming of the Just (justified) One, whose betrayers and murderers ye have now become;

53. Ye who received the law in ordinations of angels and did not watch to guard it.

54. And as they heard this they were cut (*lit.* sawed) through their hearts and gnashed their teeth against him;

55. And he being full of sanctified spirit and looking attentively into the heavens, saw God's glory and Jesous standing at God's right hand;

56. And he said, *Lo* I behold heaven opened and the Son of Man *standing* at God's right hand.

57. And shouting with a great voice they stopped their ears and rushed with one accord upon him,

58. And casting him outside of the city were stoning him, and the witnesses had placed their outer-garments at the feet of a young man called Saulos,

59. And they were stoning Stephanos invoking and saying, Lord Jesous receive my spirit

60. And kneeling he cried out with a great voice, Lord, charge not this sin to their account. And having said this he lay down to sleep.

COMMENT.

"Chief-priest" instead of "high-priest" R. V.

"Charran" instead of "Haran" R. V.

"Should serve it as bond-servants" instead of "They should bring them into bondage" R. V.

"Treat" instead of "entreat" R. V.

"Serve for hire" instead of "serve" merely R. V.

"Chasman" instead of "Canaan" R. V.

"Sustenance for their stock" instead of "sustenance" merely R. V.

"Grain" instead of "corn" R. V.

"Made himself known" instead of "was made known" R. V. The middle voice here.

"And they removed him" instead of "they were carried" R. V. This was according to direction and prophecy. See record.

"Emmor" instead of "Hamor" R. V.

"Suchem" instead of "Shechem" R. V.

"Even as" instead of "as" merely R. V.

"Confessed" instead of "vouchsafed" R. V.

"Laity" instead of "the people" merely R. V.

"Had increased and multiplied" instead of "Grew and multiplied" R. V. This was prophecy realized.

"Outwilled our race with sophisms" instead of "dealt subtilely with" R. V. This gives a hint of the kind of subtility used.

"Propagate" instead of "live" or "be preserved alive" R. V.

"A promising child for God" instead of "exceeding fair" or "fair unto God" R. V.

"When his forty years of time had been fulfilled" instead of "when he was well-nigh forty years old" R. V.

"Executed requital" instead of "avenged" R. V.

"Salvation" instead of "deliverance" R. V.

"Civil-judge or dicast" instead of "judge" R. V.

"Madiam" instead of "Midian" R. V.

"A bramble-bush" instead of "bush" R. V.

"Occurred" instead of "came" R. V.

"View it closely" instead of "behold" R. V.

"Sandal" instead "shoes" R. V.

"Hallowed" instead of "holy" R. V.

"Redeemer" instead of "deliverer" R. V.

"Prodigies" instead of "wonders" R. V.

"Who" instead of "which" R. V.

"Like unto me as it were" instead of "Like unto me" R. V.

"Who came to be" instead of "who was" R. V.

"Know" instead of "wot" R. V.

"A yearling bullock or moschos" instead of "a calf" R. V.

"The army of the heavens" instead of "the host of heaven" R. V. Not the same thought by an means.

"Serve for hire" instead of "serve" R. V.

"In a book" instead of "the book" R. V. There are a good many books of the prophets.

"Did ye *not* offer, etc.," instead of "Did ye offer, etc."

"Romphn" instead of "Rephan" R. V. This is not poetry.

"Your fathers" instead of "our fathers" R. V.

"Jesous" instead of "Joshua" R. V.

"The canopy" instead of "heaven" R. V.

"Have ye built" instead "will ye build" R. V.

"Final-rest" instead of "rest" R. V.

"Sanctified Spirit" instead of "Holy Ghost" R. V.

"Justified One" instead of "Righteous One" R. V.

"Inordinations" instead of "as it was ordained by" R. V.

"Watch to guard" instead of "kept it not" R. V.

"Heaven" instead of "the heavens" R. V.

"Lay down to sleep" instead of "fell asleep" R. V.

Last clause not in this chapter but in the beginning of the next.

CHAS. GARDNER.

"My God, My God why hast Thou Forsaken Me?"

It has been a puzzling question, even to the Christian heart, and much more so to the world, why God should seemingly forsake his own dear children, who have all their lives been faithfully serving him. Why should they suffer the extremity of mortal anguish? Why be eaten by the painful cancer, or killed by the ponderous train? How can such things be reconciled with the thought of a special providence watching over and guarding and providing for his people? Why is it they are left in poverty and in tears? Why die more painful deaths, than wicked men? Why? Ah! but God does care. He does watch and guide and bless his own. The dear Savior abides with all the faithful ones. There is comfort for every sorrowing hour. God makes all their beds in their sickness, and hope, blessed hope cheers them on. "Earth hath no sorrow heaven cannot heal." The Christian may seem to be left, but God is there, though his face be hid. No pain, no seeming desertion can come to the child of God that will outweigh the pain, the heart-breaking agony of the Master's heart as he hung on the cross dying for men. We can never, never fathom the woe that wrung that cry from his lips—"Why hast thou forsaken me?" Remember the agony of Calvary, you who doubt the goodness of God, when ever, even by the calamities of this present evil state. He hid his face for a moment from his own beloved Son, how should he not hide it from you? It is all done to make you pure, to fit you for the coming kingdom. Let the house and its treasures go; the glory is coming by and by.

S. ROXANA WING.

"My Mouth is as Good as Anybody's."

"I am not going to save the good things for company to eat,—my mouth is as good as anybody's," said a woman when her husband was trying to persuade her to lay by some of her fruit for her friends.

He felt ashamed when there was nothing in the house to set before his guests. Can the young people guess what kind of a little girl this woman must have been? A very selfish one no doubt, one who wanted the one turn-over that mother had baked, the large piece of pie, the first ripe strawberry, the one golden orange, just brought from town.

She was a selfish child and she has grown up to be a selfish woman. She will make no sacrifices for the dear ones of the home-circle. The husband's clothes may go unwashed and unmended, what does she care? And not having learned to make sacrifice of time and strength, and pleasure for the happiness of kindred, she will make none for God. She can never make a Christian until her heart is changed and she becomes ready to "freely give," having received so much from God. Self-denial is one of the crowning Christian Graces. It is what sends out missionaries to distant lands. Love to God and love for man puts self out of sight. It esteems others better than itself. It gives and toils and studies to save.

S. ROXANA WING.

Dear Restitution:

I am now with the family of my dear uncle, J. R. Ham, who died Feb. 16, 1880. But not without hope, for he believed that Jesus died and rose again, and that all that love and serve him will rise and meet him at his second coming when he will make all things new, and fill the earth with the knowledge and glory of his Father. "The times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19–21.

At the beginning of that glorious age the dead in Christ will be raised incorruptible, and the living changed in a moment and caught up together to meet the Lord in the air, and so shall they ever be with the Lord. See 1 Thess. iv. 13–18; 1 Cor. xv. 49–55.

"But the fearful and unbelieving and the abominable, and sorcerers, and murderers, and whoremongers, and idolators, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death. See Rev. xxi. 8.

We pray the Lord to help us hasten the time when the people shall all learn righteousness, and iniquity shall have an end. Amen!

A few of us here tried as best we could to attend to our Heavenly Father's business. On Wednesday night we had a good meeting near Donaldson, at the home of Brother Wm. Long, and on Thursday night at California School-house, near Emore, and tonight we are to meet at Center Ridge School-house, and next Sunday at the Bramley School-house, where considerable interest has been manifested, thence to the loved ones at home.

Yours in hope, awaiting the redemption of Israel.

T. A. HARRAWAY.

Selected.

Is There Alcohol in Root Beer?

That is a question often asked. Its answer is important, inasmuch as said drink is becoming very popular. One manufacturer reports the sale of nearly three million packages last year.

There are several things in the market called *root beer*, and some, if not all, claim that they contain no alcohol. This is litterly true of those which consist of dried roots or herbs, for alcohol is always a liquid. But the dried herbs are merely the flavorings, and when the directions are followed, adding water, sweetening and yeast, and letting it stand to ferment, you make the alcohol. The claim therefore, of no alcohol, is one of the numerous deceits so common in all this alcohol business. Most of the root beers are now sold in the form of extracts. Some of them are recommended to be mingled with water and used before fermentation, and in one of these, claiming to be free from alcohol, this poison was found by the testing apparatus.

We hear occasionally of temperance people who drink fermented root beer, not knowing that the fermentation of sweet liquids always produces alcohol. We have known it to be recommended as a temperance drink by the leading professional men in the community, men who are trusted to think for such people as will not take the trouble to inform themselves. This fact is a direct refutation of the claim that the people already know these facts of temperance science.

So we say, Spread the light. Talk about the alcohol even in root beer. Tell how it is made, and how its use will create or arouse an appetite for stronger drinks. Tell what the brewer and liquor dealer themselves say about it and about us for drinking it. Use your ingenuity to get these facts before the people. They cannot be expected to do better than they know. *Nat. Temperance Advocate.*

The Hasty Word.

To think before you speak is so wise an axiom, that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty word flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armor of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate over of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid *bills*, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. Our politeness fails us, fortitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleaming surface. O, if the word of haste had been left unspoken; if the strong hand of patience had but held back the sword as it was about to strike!—*Harper's Bazar.*

Moses excused himself because he was slow of speech. There were many who were better talkers, but it was not so much talk that the Lord wanted, as it was character.

What, Really a Sparrow?

"Certainly Christ was only speaking figuratively and poetically when he discoursed of 'two sparrows sold for a farthing,' and not one of them falling to the ground without your loving Father's notice." So says the objector to what has been stigmatized as "picayune providence." But Christ really meant what he said. Are not millions of sparrows hatched every year, and are they not as a matter of fact, fed? Certainly; and take comfort in the fact, O, fearful Christian, just as Christ intended you to do. Read again the sweet words of the Savior; "Behold the fowls of the air; for they sow not neither do they reap or gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they? Matt. vi. 26.

The following sweet story is translated from the French: "Two men were neighbors, and each of them had a wife and several little children, and only his labor to support them. One of these two men was troubled in mind, saying: 'If I die, or if I fall sick, what will become of my wife and my children?' And this thought never left him. It gnawed his heart as a worm gnaws the fruit in which it is concealed.

"Now, although the same thought had come to the other father, he had not dwelt upon it; 'for,' said he, 'God, who knows all, will also watch over me, and over my wife, and over my children.' And this one lived peacefully, while the first did not enjoy an instant of rest or inward joy.

"One day, when he was working in the fields, sad and cast down on account of his fear, he saw some birds enter a bush, fly out again, and then soon come back again. Having approached the place, he saw two nests placed side by side, and in each one several little birds, newly hatched and still without feathers. And then he returned to his work; but from time to time he raised his eyes and watched these birds, who went and came, bearing food to their little ones.

"Now, at the moment when one of the mothers was returning with her beak full, a vulture seized it, bore it upward, while the poor bird struggling vainly under its grasp, uttered piercing cries.

"At this sight the man who was working felt his soul more troubled than before; 'for,' thought he, 'the death of the mother is the death of the children. Mine have only me to depend on; what will become of them if I fail them?' And all the day he was gloomy and sad, and during the night he did not sleep. The next day, on his return to the fields, he said to himself: 'I wish to see this poor mother's little ones. Several, without doubt, have already perished;' so he crept toward the bush, and looking in, he saw the little ones in good health; not one seemed to have suffered.

Astonished at this, he hid himself, to observe what happened. After awhile he heard a slight cry, and saw the second mother bearing in haste the food that she had gathered and she distributed it to all the little ones impartially, and there was enough for all, and the orphans were not abandoned in their misery. And the father who had distrusted Providence recounted in the evening to the other father what he had seen. And the other said to him: 'Why make yourself uneasy? God never abandons His children. His love has secrets that we know not of. Let us believe, let us hope, let us love, and let us pursue our way in peace. 'If I die before you, you will be the father of my children; if you die before me, I will be the father of yours. And if we both die before they become of age to provide for their necessities, they will have their father the Father who is in heaven.'"—*Watchword.*

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

H. JORLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 4, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

We will be thankful to any one who can give us the present address of Mrs. John Goodrich, whose former address was Estherville, Iowa.

An explosion took place in a Welsh mine on Saturday June 23rd with the frightful loss of 250 men, many of whom were mangled beyond recognition. On the Monday following crowds of crazed women who had not slept since the explosion still surrounded the pit.

On Monday June 25, news came from Paris, France to the effect that Sadi Carnot, president of the republic had been *fatally* murdered in his carriage at Lyons, by Cesare Giovanni, an Italian anarchist, 21 years old. The president had just left the chamber of commerce banquet given in his honor, and was on his way to the theatre when the assassin sprang upon the step of the carriage and stabbed him in the abdomen. Giovanni was seized at once, and but for the troops would have been torn limb from limb by the excited mob. The archbishop was sent for, and "Extreme Unction" was administered, and death took place within three hours of the fatal stab.

The load of hereditary tendency to evil is something terrible. Oh how it *has* grown, and how it *is* growing. Is it any wonder that worse and worse is the order of the times? Is it any wonder that one human expedient after another fails to lift humanity to a higher plane of existence? They all fail to touch the seat of the trouble—the biased, warped, twisted mind or heart of man. Only the truth of God believed and obeyed has power to purify hearts. Human devices may do some repairs and whitewashing, but as long as men are alienated from the life of God through ignorance of the truth, the tendency of the moral status will be downward. There is no good hope of moral improvement in the world till God's judgments are abroad in the earth; then its inhabitants learn righteousness. We hail the happy day, with delight. Soon may it come.

We recently mentioned Editor Smead's indictment of Chicago alderman who corruptibly make from $15,000 to $20,000 a year each; but this is hardly worth mentioning beside the disclosures made by the State Senate committee in New York. It is said that the Tammany Hall crew have been making ten million dollars a year corruptly. The method practiced is explained by a witness who, just released from the penitentiary, wished to open a disorderly house. In order to do this he was compelled to pay an initiation fee of $800, and something like $[illegible] a month ever after. And when a raid was to be made on those houses the police notified him to close up that night. The same corrupt practice was carried on with gambling establishments, and immoral amusement houses. With a government rotten to the core as that of New York City evidently is, it is surprising that society holds together.

Bro. Perry Pearson writes:—"Bro. Underwood, Please give through THE RESTITUTION the correct definition of the Greek word rendered *world* in James i. 27 and obliged." The word *world* in James i. 27 is from the Greek word *Kosmos*, and was used by the Greeks to denote, *order*, *regularity*, *ornament*, the *world* or *universe*, the different members of the universe, the *heavenly bodies*, *earth*, etc., and later it was used to denote the inhabitants of the earth, mankind, so says Liddell and Scott's Lexicon. This is all we are asked to do, but it may not be amiss to refer to a few Scriptures which show that the Spirit employs the Greek language as the Greeks themselves did. In John iii. 16 the word *certain* denotes the whole Race, or *World of Mankind*. In 1 Peter iii. 3 it is used for *adornment*. In Mark xvi. 15 it would seem to apply to the whole earth. While in Rom. i. 20 it applies to the whole universe or creation, if we are not mistaken. And in John xviii. 2 it appears to refer to this present order, constitution or arrangement of things. And we are persuaded that Jesus and his apostles employ the word Kosmos in a way of their own, when it says in John xvii. 11 of the disciples, "they are not of the world," meaning the masses of mankind who were not in his fold; as also in 1 John ii. 15, where we find the words, "Love not the world;" meaning its spirit, disposition, objects, aims, and pleasures.

Josephitism.

A letter from the Northwest enquires of us about Josephitism, what we "think of it." We think it a fraud to insist upon ignorance, conceit, assumption and unbelief; and that it can only be held by those who mutilate Moses and the prophets and the Psalms, as well as Jesus and his apostles. We hope all our readers will understand this; and so proceed to give *some reasons* for our opinion.

1. We hold that the promise that the Woman's Seed would bruise the serpent's head was the first gospel to disobedient man, and contained the germ of all subsequent promises. See Gen. iii. 15.

2. The masculine third personal pronoun HE is proof that the promised Seed of the woman was to be ONE particular person to be born of woman.

3. The promises of God to man are made with a view to the exercise of justifying faith, that he might ultimately partake of Divine nature, Rom. v. 1; 2 Pet. i. 4.

After these three reasons for our opinion it becomes necessary to ascertain how long after disobedience man was left in a hopeless state; was *any* gospel announced to Adam and Eve, and his immediate descendants? If *so*, *what* was offered them, and on what conditions offered. Our first reason for our opinion answers these questions; but it lacks *proof* that the same Savior offered to us was wrapped up in the *promises of Gen. iii. 15.*

We would not waste our time trying to prove anything to Josephites, because whenever they come to a passage that stands in their way, they cut it out: we write for those of our own people who may not readily detect the sophistry and cunning and assumption and unbelief of the diabolous which has lately come upon the scene with such zeal as to scatter its literature with a "*lavish*" hand.

1. The head of the serpent is to be bruised, and 1 John iii. 8 identifies the devil which the Son of God was manifested to destroy the works of, as the devil that sinned from the beginning. And in Heb. ii. 14 we see that Jesus *will* destroy him that had the power of death, that is the devil, or fail of God's purpose. If he fail, there may be a chance for the Josephite theory. If HE *succeed* in putting away sin, Josephites will have labored in vain. If he succeed he will *demonstrate* that he was the predicted Woman's Seed. Observe *it* is THE Devil, not one of several devils. If Christ as Seed of the Woman bruises the head of the serpent, there will be no head *to be* bruised by a Savior introduced by Josephites two thousand years later, because the work will be perfectly—*completely* done.

2. We read in Rom. xvi. 20 that "The God of peace shall bruise Satan under your feet shortly" and it is abundantly proven elsewhere that he does this by sending Jesus for that purpose; and we will not burden the article with proof texts familiar to all.

3. The *name* of the Bruiser, "Seed of the Woman," or "her (the Woman's) Seed," is unique. We doubt if the whole realm of literature furnishes another instance of its use apart from this subject; because of the universal principle in *nature* as expressed by the Spirit in 1 Cor. xi. 8 "For the man is not of the woman, but the woman of the man." Having nothing but experience to guide him, it could never enter the mind of man to conceive of a man being made of a woman. Only the God of nature and the Bible could employ such phrase.

The apostles of Josephitism affect to despise the miraculous conception because it is so unnatural, and so contrary to their experience, and because it has been scoffed at by skeptics. But if they give up all that skeptics scoff at they will have little left. For our part we do not see that it is any more miraculous to make a man out of a woman than it was to make the first man out of dust of the ground, —or than to make the first woman out of the first man. We do not know that Josephites have objected to *this*, as yet, but there is no telling when they *may* reach that point in repudiation at the rate they have travelled of late.

4. God did send forth his Son made (produced or born) of a woman. Gal. iv. 4. On the supposition that Joseph was the father of Jesus what consummate folly to think that God would thus speak of one—just ONE out of all the countless millions that had been made by the law of procreation, and take pains to tell us that HIS own particular Son was made or born of a woman when the whole race, save the first pair, had been made the same way. It strikes us forcibly that Paul's Galatian audience understood the *natural* or ordinary process without any instruction, and that this passage is therefore powerful evidence of miraculous conception.

5. Common sense should teach one that a man made of a *woman* without the intervention of man would all the same be *Son of man*, because made of a woman who was OF man, but we are not *dependent* upon common sense alone; the Spirit in Is. vii. 14 predicts that a virgin shall conceive, and Matt. i. 18-25 and Luke i. 26-35 show the fulfillment of it. We will defend the authenticity of these passages at the proper place, if life and health be vouchsafed us.

If Josephites say these passages simply make God a creator, and Jesus a creature but not a son, we remind them that the genealogy of Luke which they claim to be that of Joseph, makes Adam a son by creation. We are aware they have a way of disposing of the prediction in Isa. vii. 14, and expect to review that also, later. We hold that the phrases "Seed of the Woman," "made of a woman," "Son of God," and "Son of Man," are explained by the conception of the virgin as predicted.

6. We hold that the Mosaic account in the 3rd chapter of Genesis positively proves that the system of Redemption from sin and death was instituted before man was expelled from Eden. *Something* was promised the first pair, and from what we know of God's dealings with men we are warranted in saying that their participation in the blessing promised would depend upon *belief* of the promise. And the *fact* of the promise *to them* proves they were eligible to the blessing, and faith *in* it would make them candidates *for* it. Without faith it is impossible to please God; and they could have no faith in God unless they heard the *Word* of God. And what beside the Word promising that the Woman's Seed should bruise the serpent's head, had they heard, since they needed a Savior?

7. We have evidence that this gospel of the Woman's Seed was accepted by some of the immediate descendants of Adam; and this is strong presumptive evidence that Adam taught the Glad Tidings to his children, and this again would imply that he himself had believed.

Of Abel we read that he "Brought the firstlings of his flock, and of the fat thereof, and the Lord had respect unto Abel and his offering," *as* if he worshipped by a prescribed formula.

The words addressed to Cain, whose offering was not respected, clearly intimate that he also should have, but *did not* worship by the divine formula:—"If thou doest well shalt thou not be accepted? And if thou doest not well, sin lieth at the door." We see from this that Cain took his own course, and Abel that of God.

We read too that Enoch walked with God, and this shows that God *had* introduced a saving system and Enoch had accepted it and regulated his walk by it. And the Spirit in Jude 4th verse tells us that he predicted the coming of the Lord with his myriads of saints to execute judgment, showing up the very gospel *we* have believed.

We also learn from Gen. vi. 1 that among God's sons by creation, there were sons of God in another *sense*; that is, through faith and obedience, and were distinguished as sons of God and sons of men: the sons of God in antediluvian times being the household of faith, as at present.

In addition to this we find by 2 Peter ii. 5 that Noah was a preacher of righteousness. This proves a *rule* in force for right doing,—a divine rule for becoming righteous before God; and this implies a crown of righteousness at last,—not of merit, but of favor; and with this in mind we come to Romans v. 15-18 where we are told that the gift by favor is by ONE man, Jesus Christ. Could we have clearer evidence that the gospel of Christ is now and *ever has been* the power of God unto salvation to *every one* that believeth?

The only other proof that the gospel of Christ in outline was preached to the Antediluvians we will offer at this time, *i. e.*, that animals were offered in sacrifice from the very infancy of the race. As we know that their blood could not put away sin, for what purpose were they slain if not typical of the great offering of the Woman's Seed—the sacrifice of himself? As only the promise of the Woman's Seed had been made, it is safe to say it contained the germs of all subsequent promises.

Josephites will not have it that the promise in Gen. 15 relates to Christ, and date the beginning of the gospel two thousand years later. If this be *true*, it follows (1), that for two thousand years God discriminated in favor of the early sinners, and allowed them to obtain salvation without gospel or discipline, or, (2), Saved by *another* gospel that for some reason was abandoned, or (3), That through the wrath of God the whole human family was disfranchized for 2000 years and allows to become worse and worse till they wallowed in pollution, and became a moral stench in his nostrils, before he made any attempt to save them; all or either of which would be extremely derogatory to the God of infinite love, and wisdom, and goodness, and justice.

Josephites who once taught the truth, the whole truth in outline have apostatized—entirely abandoned the first chapter of Redemption's story because it annihilates the human conception that Joseph was the father of Jesus. And it does not stop there. The whole book of God is wantonly mutilated to make that monstrous idea look feasible.

(To be continued).

Letter Drawer.

Editor Restitution:

I have just written what I had intended as a private letter to a dear friend, but it is on such a very important subject I thought perhaps it might do some good if others could read it, so I send it for publication, withholding my name, and hers that no one will know who it is written to. Please publish if you think it worth a place in our paper, with my love to all, hoping we may all be found worthy in that day when he comes. A.

Dear Sister and Friend:

Several times it has seemed to me that you openly advocated merry-making even in these dark and perilous last days. It has also seemed to me that you did it more to please or for fear of offending the young and gay, than because your heart was in it. Forgive me if this is untrue, for I am sorry to seem to rebuke one whom I love and hold in such high esteem, and one who I know is far wiser than I am, but this is sent in love, and is just between you and I, not for others to hear. Now, I say, is not this just what the worldly church of today is doing? Making themselves attractive to the young and pleasure-loving. I wish I could make it plain that I do not believe in cultivating sadness and gloom. Surely it ought to be joy, not sadness, to be watchfully, diligently, prayerfully, and faithfully striving to use every golden minute in the service of such a dear loving Father as is ours. Now mind, I do not claim that I have lived up to this high standard, but it is what I wish to attain to. I cannot believe there is one of us but would like to have Jesus when he comes find us engaged in that way. There is some difference between a hearty laugh at something irresistably amusing, and the common habit of laughing and chaffing even in a seemingly harmless way, and seeking continually to turn everything into a joke. It drives away serious subjects and wastes the precious moments of life we have left in which we might do much good by a faithful word spoken in season. It is idle words I and worse and not like the yea and nay, that the Savior recommended saying, "whatsoever is more than these cometh of evil." Look at the prophets of old how they were hated for having a sad countenance and warning the world around them. Jesus our pattern, did he advocate by example or precept a jolly good time? Oh, no! Never! He went about his Father's business. A man of sorrows and acquainted with grief, and are we not left behind to fill up the sufferings of Christ? Shall we shrink from it. Of course the gay world does not like to see a sad countenance, it is a reproach to them. They know they are on the road to ruin, but it annoys them to be reminded of it. They hate to hear the cry of alarm of the watchman. They do not want to be disturbed. Sleep is so pleasant, but dare we let them sleep, dare we encourage their cry of peace and safety? Far from it. No matter how they despise and mock, "if I must weep with thee my Lord, thy will be done." Oh, I tell you, this death to the world is not natural. It requires faith to grasp the unseen before we can consent to let go of the things that are seen. Let us watch. We cannot afford to be deceived or lulled to sleep, there is too much at stake. The prize is too great. Oh, let nothing less than the high calling satisfy us. Eternally to be with Jesus, to follow him whithersoever he goeth, to be ever with the Lord. Oh, how could we endure the loss of this. Do not let us undervalue our glorious birthright. Let us hold fast and firm to the end and not mind the gloom it wont last, and God shall wipe away all tears from their eyes. Joy cometh in the morning. I will add a few texts and then close, hoping to heed them better myself in future.

"Dead flies cause the ointment to send forth a stinking savor, so doth a little folly him that is had in reputation for wisdom and honor."

"Nor foolish talking, nor jesting."

"If any merry let him sing sing psalms. Be sober and watch unto prayer because your adversary the devil goeth about."

"Giving none occasion to the adversary."

Work for the night is coming. In season, and out of season, "giving all diligence."

I am sure you know I could find more texts like these if I tried but I have already written more than I intended. I do not want to see you sad and I long for the time when the redeemed shall come to Zion with everlasting joy upon their heads, and sorrow and sighing will forever flee away and gladness will be the portion of those who have suffered with Jesus, and I wish it for the others too, but I cant promise much to them out of Christ. They will certainly do some weeping before they are saved in my opinion. With much love I remain *your friend, and sister.*

Dear brothers and sisters:

While I was reading of the Conference now in session at Antioch, it reminded me of the time I was permitted to be there with you; and my heart is sad when I think of the dear ones who were with us then, who are now sleeping in the dust; but we feel that a blessed immortality awaits them when our Life-Giver comes. Most gladly would we be with you to-day, but we are sitting here in our home far from all of like faith. We have had some meetings since we moved back here, but there is no interest in anything but pride and popularity and it is discouraging to try to stem the tide of error and evil. The gospel was preached here years ago, and the people fought it then and settled down on their old traditions. Two that fought it the hardest have gone into silence and their account is sealed up for the judgment. O, it seems to me to be a fearful thing to fight against God and truth! It is astonishing how few there are converted to these days to the truth, but it rejoices my heart to read of some who are converted under the faithful teaching of our dear brothers and sisters; and whenever any young person embraces the truth it is a matter of rejoicing truly. I have just been reading Sister Florence A. Davis' letter from Delaware. She is quite young, but I am rejoiced to know that she is holding firmly to the faith and that she is letting her light shine; am glad she is exhorting others to diligence and duty in the cause. I am sorry that they do not keep their meetings up, though they have no preacher they should meet and exhort one another. Paul does not say anything about preachers or preaching; any one can exhort if they are living consecrated lives as they should be. There is a great need of more exhorting in this day. It is not enough to believe the gospel, but we should talk it, and live it out every where. I know it is hard work when there is so much unbelief and worldliness all around us; and O, how the cares of this life oppress us, and take our precious time laboring for the meat that perisheth. The Lord help us to take heed lest that day come on us unawares.

There are very few of our faith in the New England States; but there are large bodies of Adventists scattered all over the states, but they do not believe in the restoration of Israel to their land, as plainly predicted by all the prophets. They believe Jesus is coming to reign on the earth, but reject what the angel says about his "reigning over the house of Jacob for ever," strangely inconsistent is such a belief, like very many others. O, for a faith rooted and grounded in the Word of God. "Give me understanding (I pray as David did) that I may live." I pray the God of Israel to bless all who are permitted to attend the conferences that you may let your light shine all around you when you go back to your homes. Don't forget to pray for the isolated and lonely ones, is the request of your sister.

ABBIE A. HOWARD.

Dear Restitution:

I am in the land of the living and contending for the faith once delivered to the saints.

I would like to say through THE RESTITUTION for the encouragement of the older brethren that are scattered abroad, who once met at old Antioch to listen to the proclamation of the good news of the Coming Kingdom that the writer had the pleasure of proclaiming from the same stand the same everlasting truths from the 18th to 20th of May, to an attentive assembly that listened eagerly to its glorious news. I shall return Sept. 6th to hold meeting until eighteenth the house is in a good state of preservation. I went from there to Chicago to attend a Congress of Religious Societies, said to be called by the Jews of Chicago, but it was to be seen when the congress convened on the afternoon of May 22nd that the Jews were not the leaders of the move, but such men as the so-called Dr. Thomas of Chicago and Savage, Swing and the great Apostle of free thought B. F. Underwood, Dr. Judy, a Unitarian minister of Davenport, Iowa, Dr. Gear of Rockford, Ill., the lights of our age who call themselves higher Critics or advanced orthodoxy. For three days discussions were carried on defining the new religion as they called it, proclaiming nothing but what Jesus, the apostles and prophets had taught two and three thousand years ago to be the true religion of which those modern moguls seem to be entirely ignorant, and are going about to establish their own righteousness, have not submitted themselves to the righteousness of God. There was considerable discussion about the name for the new society, and who should be admitted to membership, and the test of fellowship, the agreement was that Theopathist, Spiritualist, Universalist, Infidels, Unitarians and such other socities, the teachings of such leaders as Dr. Thomas, Savage, and Swing of modern thought or as I would call it Fatalism instead of Liberalism, for not one word of encouragement was given in all the discussions of a future life by a resurrection through Christ.

How true has been Paul's words of warning to Timothy that the time would come when men would heap to themselves teachers having itching ears, and turning away to fables, and teaching for doctrine commandments of men, making void the commandments of God.

In conclusion let me exhort those who have the truth to hold fast your profession and fight until the end, that no man take your crown, for in due time we shall reap if we faint not. Yours continuing for the truth

D. M. HOWELL.

Report of Conference.

Pursuant to call the third quarterly Conference of the Church of God in Nebraska, met at Moorefield, June 15th. The interest increased from first to last. Brothers Adams and Prime were present to divide the Word of Truth. The sermons, with the exception of two on "Jesus as he was, as he is, and as he shall be," were on "The Gospel of the Kingdom." These discourses were concise, logical, and ably delivered. As below stated the meetings continued a few evenings longer and the result was eight persons believed the things concerning the kingdom of God and the name of Jesus Christ, and expressed a willingness to leave the pleasures of the world and accept Christ as their Savior and elder brother. Seven went straightway as in the days of old, and were baptized for the remission of sins.

At the meeting on Saturday the usual routine of business was translated. The treasurer being absent no report was made. The receipts as shown by the secretary's book for the quarter was $198.92.

The Evangelist made the following report: amount received for labor $201.92, expenses $35.70; amount less expenses $166.22. No. of discourses 62, No. baptized 26. Assistant Evangelist's report: received $17.50, expenses $5.84; amount less expenses $11.76. No. of days employed 12, discourses 7, No. baptized 4.

It was decided to withdraw the tent work after the Moorefield meeting for the summer on account of hard times and poor crop prospects. The place of holding the next annual Conference was duly considered, and by a unanimous vote the Park at Cambridge was decided upon as the best place for the next meeting, Sept. 14th to 24 is the date fixed for said meeting. In order to advertise the meeting the secretary was instructed to procure 1000 bills about four weeks before the meeting for thorough distribution. On motion Bro. Jason Welton was elected president and Sister W. A. Moore secretary of Tract Association to fill vacancy caused by the resignation of Bro. Jas. Hammond, and Sister Dora Harlan. Vice presidents in the different localities please take notice.

After the usual "hand shaking" and "good byes" were said, the brethren departed for their homes feeling that another profitable and successful meeting had been accomplished. Bro. Adams remained to continue the tent meetings through the week. Submitted in love.

J. J. CADY, Sec.

Half Fare Excursions to Michigan via the Vandalia Line.

On July 10th, August 14th and September 18th, 1894, the Vandalia Line will sell excursion tickets to nearly all prominent points in Michigan at one fare for the round trip. Tickets good to return twenty (20) days from date of sale.

The Vandalia Line now runs a through Sleeping Car between St Louis and Bayview, Mich., passing through Terre Haute, St. Joseph, Grand Rapids, Petoskey, Charlevoix, etc. This gives you an opportunity to spend your vacation in some of Michigan's pleasant resorts at a very low rate. For full particulars call on or address any Agent of the Vandalia Line or J. M. Chesbrough, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

Every road which leads to a throne is delightful, were it bristling with thorns; every road which leads to a precipice is frightful, were it covered with roses.

Has your subscription expired? If so, don't let it remain so.

Original.

Who Authorized the Change?

Some time ago, W. A. Phillips, D. D., Pastor of the Western Avenue Methodist Church Chicago, preached a sermon on Baptism which has been printed, and is being circulated among the people. A copy was handed to Sister E., and Sister gave it to me for the purpose of review. I call attention to a few extracts from the above sermon.

"Our three former discourses have brought us in this discussion of the sacrament of baptism, to the consideration of its mode. And in this very outset let me say that this is a question over which there ought to be no controversy. And the fact that there is, is due, as we believe, to two unwarranted and unscriptural assumptions, viz: that the mode is an essential, in the place of an incidental part of this sacred rite, and that the New Testament teaches only one way for its proper administration—by immersion. * * * * Now, they are right or wrong. If they are right, then I, who was sprinkled in my baptism, am deluded, and was not, as I thought, baptized; nay, more, I am not a member of the visible church, nor is my ministry to which I have been set apart by ordination, authoritative, and therefore, everything done by my office is invalid. Grave indeed, is this question of how we are baptized, if to the mode God has attached such importance as this; if how I am baptized, determines whether I am a member of his church, and whether I may, or may not commemorate the death and sufferings of my precious Savior, then I cannot afford, nor can you to be ignorant of what "saith the Lord" about this matter.

We have before said that as Methodists we give candidates wishing baptism their choice of the three modes, believing that they are all valid.

But as "it is an outward sign of an inward grace," we believe that when done by sprinkling, or pouring, these symbols best represent that which is symbolized. What is water baptism? We have shown, in a former discourse it is not a saving ordinance. What is it then? Simply and purely a symbol of the cleansing power of the Holy Ghost. It is true it implies other things, but this is the great thing signified. Keeping in mind that baptism was instituted not to represent the burial and resurrection of Christ, but the work of the Holy Spirit."

The pastor teaches his flock that it is an "unwarranted and unscriptural assumption" to affirm "that the New Testament teaches only *one way* for its proper administration—by *immersion*." As a scholar it would have been best for him in the first place to have ascertained whether the word *baptize* admitted of *one* or *several* diversified methods. As to the meaning of the word, I will quote from eminent Greek scholars in the Methodist, and Presbyterian churches, etc., and will carefully exclude all testimony from Baptist sources, that the charge of bias may be avoided.

John Wesley, (Methodist) "Buried with him,—alluding to the ancient manner of baptizing by immersion."

Adam Clarke (Methodist) on Rom. vi. 4. "It is probable that the apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned—is dead, and when he came up out of the water, he *seemed* to have a resurrection to life; the man is risen again, he is alive."

Calvin, (Presbyterian) *institutes*. "The word baptize signifies to immerse, and the rite of immersion was observed by the ancient church."

Bean on Mark vii. 4. "Christ commanded us to be baptized, by which word it is *certain* immersion is signified.

Vitringa. "The act of baptizing is the immersion of believers in water. This expresses the meaning of the word.

Scholz on Matt. iii. 6. "Baptism consists in the immersion of the whole body in water."

Bossuet. "To baptize signifies to plunge, as it is granted by all the world."

Dr. Campbell, (Presbyterian) "The primitive signification of baptisma is immersion, of baptizein, to immerse, to plunge, to overwhelm."

Dr. Chalmers (Presbyterian) on Rom. vi. 4. "The original meaning of the word baptism is immersion."

Moses Stuart Bib. Rep. 1833. "Bapto—baptizo. mean to dip, to plunge, or immerse into a liquid. All lexicographers and critics of any note are agreed in this."

Charles Anthon, L. L. D., (Episcopalian) professor of Latin and Greek in Columbia College, N. Y. "The primitive meaning is dip or immerse. Secondary, if it has any, refers to the same leading idea. Sprinkling is entirely out of the question."

Dr. Augusti, (Lutheran) "*Baptisma* denotes plunging, dipping and the like."

Martin Luther. "Baptism is Greek. In Latin it may be translated *immersio*, since we immerse anything into water, that the whole might be covered."

Dr. Trenon, (Catholic) "Plunge into the water. *Baptize* strictly conveys this signification as all the learned are agreed."

Macknight on Rom. vi. "Christ submitted to be baptized, that is, to be buried under the water, by John."

Schoettg. "He who is baptized is entirely under the water, and no longer seems to live.—*Bloomfield's Critical Digest, V. p. 637.*

The following is the testimony of eminent lexicographers as to the meaning of the word baptize.

Stockius. "Baptizo: Proprie est immergere ac intingere in aquam. Properly to immerse or dip in water."

Robertson's Thesaurus. "Baptizo: Mergo, lavo; to dip, to wash."

Schleusner's Thesaurus. "Baptizo: Immergo, intingo; to immerse, to dip."

Morel. "Baptizo: Mergo, immergo, aqua obruo; to dip, to immerse, to overwhelm in water."

Greenfield. "Baptizo: To immerse, immerge, submerge, sink; in New Testament, to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism. Baptismus: Properly what is immersed; hence immersion, baptism, ordinance of baptism."

Bass. "Baptizo: To dip, immerse, or plunge in water: to wash, bathe oneself: to be immersed in sufferings or afflictions."

Ising. "Baptizo: To baptize, to plunge in water."

Wright. "Baptizo: I dip, immerse, plunge, saturate, baptize, overwhelm."

Grove. "Baptizo: To dip, immerse, immerge, plunge; to wash, cleanse, purify; to baptize, to depress, humble, overwhelm."

Sir D. Sanford, Greek extracts. "Baptizo. I dip, I wash, I sink."

Scapula. "Baptizo: Mergo seu immergo, item submergo, item abluo, lavo. To dip or to immerse; also, to sink under, to wash clean, to wash."

H. Stephanus. "Baptizo: Mergo seu immergo. To dip or immerse."

Schrevelius. "Baptizo: Mergo lavo: I dip, I wash."

Dr. G. Campbell, (Presbyterian) Lectures on Pulpit Eloquence, says, "I have heard a disputant, in defence of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge; and in defiance of all antiquity, that the former was the earliest and the most general practice in baptizing. One who argues in *this* manner never fails with persons of knowledge to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to take the help of falsehood, even in the support of truth."

Testimony like the above from eminent Greek scholars connected with denominations who practice sprinkling, and call it baptism, (which it is not) can be continued to almost any extent desired, but enough has been given to serve our purpose; but on the other hand *not one* eminent Greek scholar can be found who would risk his reputation by translating the words *bapto* or *baptizo* by the word sprinkle. I challenge the Western Avenue pastor to produce one.

He says: "As Methodists we give candidates wishing baptism their choice of *three modes*," which are Immersion, sprinkling and pouring. It is certainly a strange thing to call those three things baptism, when the Holy Spirit in the Divine Word uses a *distinct word* for each action, and *never* uses those words interchangeably. We *know* this is also the case in English. If our Methodist pastor should immerse a candidate, he would never suppose for one moment that he had sprinkled him; or if he had poured water on his head, would he say that he had sprinkled him. Yet, he commits this folly with the Greek language, where the meanings of these three words are just as distinct as they are in English. See Lev. iv. 6, 7: And the priest shall dip (*bapsei*) his finger, then he shall sprinkle (*rhanei*) before, (*pros ranei*) and then perform the third action pour out (*ekcheei*) the blood. See Lev. xiv. 6-8: He shall take the scarlet, wood, and hyssop and dip (*bapsei*) them, then he shall sprinkle (*ranei*) of the blood. In verse 15 and 16 we have the three actions. First, he shall pour out (*ek cheei*) the oil into his left hand; second, he shall dip (*bapsei*) his right finger in the oil. Third he shall sprinkle (*ranei*) it with his finger.

Bapto and *baptizo* are never in a single instance translated sprinkle or pour, neither is *rhino* or *rantizo*, ever translated, dip, immerse, or plunge. A noted scholar speaking of these words, says: "we have *rhino* and *rantizo*, to sprinkle or disperse, and *bapto* or *baptizo*, to dip, plunge, or immerse. Now, as in English, we never use to dip to signify the same as to sprinkle, so never does *rhino* in the Greek signify *bapto*, nor *bapto* rhino.

Says Joseph Merle: "There was no such thing as *sprinkling* or rantism used in baptism in the apostles days, nor many ages after them."

A candidate comes to this Methodist pastor and says: I want to be ("dipped"—Calvin) he performs three actions. First, pour (*cheei*) water into the font. Second, dip (*bapsei*) his fingers in the water. Third, sprinkle (*ranei*) water upon him. He claims that these three actions, are three different modes of baptism, hence he baptized the font, his fingers, and the candidate, each by a different mode. In fact he baptized his fingers, but practiced rantism upon the candidate.

He says: "If they are right, then I, who was sprinkled in my baptism, am deluded, and was not as I thought baptized." I now requote the above sentence and supply the original meanings of the words used.

"I, who was sprinkled (rantized) in my baptism (a word from the Greek *baptizo* of bapto, I dip or plunge.—*Chambers,*) am deluded, and was not as I thought, baptized (immersed)." Of a truth you were "deluded," they practised rantism on you, and you supposed you were baptized. In like manner you are deluding those who treat you. You practise rantism on them, and say you *baptize* them, which you do not. For in English we never use the word dip to mean the same as sprinkle, neither does the Greek word rhino mean the same as *bapto*, nor bapto rhino. You cannot tell them that *bapto* and *rhino* mean the same, without deluding them, for as a scholar you *know better*. You would not dare tell them that the English words dip and sprinkle mean the same, because *they know better*. Now, how comes it, seeing *bapto* and *rhino* in Greek don't mean the same thing, any more than *sprinkle* and *dip* do in English, that the churches persist in calling sprinkling baptism?

WHO AUTHORIZED THE CHANGE?

I will call upon Calvin, the founder of Presbyterianism to answer. In his comments on Acts viii. 38 with regard to the baptism of the eunuch, he says: "We see, from this instance, what was the baptismal rite amongst the ancients; for they *plunged the whole body in the water. Now, 'tis the custom for the minister to sprinkle only the body or head.*" By way of explanation he further adds: "It is certain that we want nothing which maketh to *the substance* of baptism. Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, excepting *the substance* of baptism." Calvin testifies "that *the church did grant liberty to herself* since the beginning to *change the rites* somewhat." What church "did *grant liberty* to herself" "*to change the rites*?" In the first place the Catholic church did this. Says Dr. Trenan, an eminent scholar in that church: "Plunge into the water. *Baptize* strictly conveys this signification as *all the learned are agreed.*" As scholars they *admit this*, but claims the "liberty to herself," "*to change the rites.*" The Protestant denies her right to this "liberty." Yet the Presbyterian Church did this at Westminster. They took a vote on the question, and by a majority of *one* "did grant liberty to herself" "*to change the rites.*" What right have men to vote on changing God's ordinances. He will certainly hold them responsible for their presumption. Since then other Protestant denominations have taken "liberty to *change the rites* somewhat." The Catholics charge it home upon them that they have borrowed the "*change*" from them, and tell them that "All the learned are agreed, that *baptize* "strictly conveys" the signification of "plunge into the water," but the change was made by the authority of the Roman Catholic Church.

To further illustrate that these churches had no warrant to take the liberty "to change the rites" let me refer you to the "diverse washings" (*diaphoreis baptismois*) and sprinkling (*rantismoi*) practiced by the Jews as recorded in Heb. ix. 10, 13, 19, 21. In verse 10 he uses the words *diaphoreis baptismois* (diverse baptisms) verse 13 *ranti ousa* (sprinkling) verse 19, errantise, (he sprinkled) verse 21. *errantise* (he sprinkled). Grotius, Whitby, and Macknight are eminent Greek scholars members of churches who practice sprinkling and call it baptism. They translate Heb. ix. 10, as follows: "And diverse immersions (*diaphoreis baptismois*) and ordinances concerning the flesh, imposed until the time of reformation."

Now, if sprinkling is simply a *mode* of baptism, why is it the word for *sprinkle* and *baptism* are not used interchangeably in the Divine Word? And why is it eminent Greek scholars members of churches who sprinkle and call it baptism, *recognize the difference*, and do translate them by *different* words, *every time*, if the difference does not exist? Calvin was right when he said: "the church did grant liberty to herself since the beginning to *change the rites* somewhat."

I will now briefly call attention to an extract or two from the sermon of this Western Avenue pastor to show the species of reasoning that must be resorted to to sustain the "change" which they took the liberty to make.

"Philip had not only taught him (Eunuch) the nature and significance of the ordinance, but the *mode* of its administration, which the sacred text they had just read said was by "*sprinkling.*" And when he was converted to Christ as the promised Redeemer and saw the beauty and appropriateness of baptism as a *gospel symbol*, they suddenly came in that desert place to water, and the Eunuch asked if he might not then and there be baptized. And Philip assented. When the chariot was stopped they got down and went to the water, and he was baptized. Oh, but says the immersionist, give the record as it reads in Acts viii. 38, and you will see "they went down both into the water, both Philip and the Eunuch, and he baptized him."

"Now I shall not detain you as I might by a critical and I believe conclusive argument to show that the Greek preposition "into" might, with perfect justice, have been translated "to" or "at" the water, but will content myself and I hope satisfy you, by some obvious considerations, leaving all controversy over Greek particles to the classical scholars."

He thinks the Greek preposition (*eis*) into might be changed to the word "in" or "at" the water. Those words would doubtless suit the "*change*" the church "did grant liberty to herself" to make. I will quote a few passages, inserting this pastor's "change" to show how it will work. The mariners cast Jonah near "*to*" but not *into* the sea. The swine run down "*to*" or "*at*" the sea, but not (*eis*) into the sea. The Egyptians were drowned not in the Red Sea but near "*to*" or "*at*" the sea. Jonah was three days and three nights not *in* the whale but near "*to*" or "*at*" it. Noah and family was saved not *in* the ark but near "*to*" or "*at*" the ark. Lazarus was not *in* the grave but just near "*to*" or "*at*" the grave. Murderers, adulterers, fornicators, etc., have their part near "*to*" or "*at*" but not *in* the lake of fire. Daniel was cast close "*to*" or "*at*" the lion's den. The Hebrews were cast close "to" or "at" but not (*eis*) into the furnace of fire. The righteous shall have an abundant entrance not (*eis*) into the kingdom of God, but just close "to" or "at" it. I presume this pastor would prefer to retain the preposition (*eis*) into this case, but substitute "to" or "at" when it comes in connection with the word water. It would be difficult to learn how they could *come up* (*ek*) out of the water, if they only went down "to" or "at" the water, in place of (*eis*) into the water.

Let me call attention to another extract which refutes itself in the mind of every thinking person. 1. "Now notice, Saul was baptized in a house, where he could not be immersed. 2. He was baptized "forth with," which precludes his delaying to go out and find a river." 3. He was baptized standing—for he "arose," which posture is appropriate for sprinkling and impossible for immersion." Says Moses Stuart, *Bib. Rep.* 1833. "Bapto—baptizo mean to dip, to plunge or immerse into liquid. All lexicographers and critics of any note," as authority. The pastor's "No. 1" would read as follows: "Now notice, Saul was baptized (immersed) in a house where he could not be immersed." 2. "He was baptized (immersed) forthwith, which precludes his delaying to go out and find a *river.*" No. 3, is absolutely funny. He says, "He was baptized standing." I have baptized a *good many* people in my time, and in every case they "arose" and placed themselves in a "*standing*" "posture" in the water before I immersed them. I am sure I never immersed one sitting down.

What strange reasoning is resorted to because "the church did grant liberty to herself since the beginning to change the rites somewhat?"

W. H. WILSON.

OBITUARY.

In Roseland, La., on Sunday, May 27, 1894, at half past 5 o'clock P. M. Miss Edith Adela Martha Wilson, aged 18 years, 1 month, and 27 days.

Miss Edith was the eldest daughter of Bro. Thos. Wilson, former Editor of THE RESTITUTION, and, although a resident of Roseland a little more than a year, yet she was highly esteemed and loved by a large circle of friends, for her beautiful traits of character. She was a true Christian, a devoted daughter, and a friend to all.

The funeral services were held in the Congregational Church on Monday, at two o'clock P. M., Rev. H. Kendall officiating. An eloquent sermon was preached from the text, "I am now ready to be offered," or, as the revised version gives it, "I am now being offered." A quartette sang in a touching manner the songs which had been selected—all of them being favorites of the deceased. A very large concourse of sympathizing friends were present, and followed the remains to the grave. When the grave was completed, every inch was covered with exquisite flowers, as the dear girl was extremely fond of these heavenly *gifts*. There we left her, her grave wet with the tears of loving companions, and covered with fragrant flowers, with hundreds of birds singing praises to the Creator. She rests in peace, asleep in Christ, awaiting the dawn of the resurrection morning, when she will arise glorious and incorruptible from the dusty bed where she now lies. Our hearts cry out "Come, Lord Jesus, come quickly. Amen."

Thomas Baker was born June 9, 1795, and had he lived 10 days more would have been 99 years old.

He was a native of Brookfield, N. H. Married in 1814. Moved to Canada in 1830, afterward to Illinois, then to Iowa.

He was baptized by the writer about one year ago, at the advanced age of 98 years. He told me a few days before he died "I was happy that day and have been happy ever since." He sleeps in the quiet grave-yard waiting the morning of a brighter day. We laid him tenderly beside the companion of his youth, as we read the promise of Jesus, "Because I live ye shall live also."

How strange are the ways of providence! After nearly a century of wandering this weary pilgrim has found a resting place far from his boyhood home. He had outlived all his ancestors—no father or mother or uncles or aunts or brothers or sisters—all gone and this aged patriarch like a lone tree that has survived all its companions for centuries, was grand in his loneliness.

Be tenderly considerate of the aged one, for you should remember that his life is in the past and his companions are only the pictures of loved faces whose forms are now lost, but which hang as sacred mementoes in the hall of his memory. A kind word or act to him brings back pleasing recollections of scenes in which he mingled in the long Ago.

A. J. EYCHANER.

Force of Example.

We have read of a young infidel who was one night in bed contemplating the character of his mother. "I see," said he, within himself, "two unquestionable facts.

"First. My mother is greatly afflicted in circumstances, body and mind, and I see that she cheerfully bears up under all by the support she derives from constantly retiring to her closet and her Bible.

"Secondly. That she has a secret spring of comfort of which I know nothing; while I, who gave an unbounded rein to *my* appetites and seek pleasure by every means, seldom or never find it. If, however, there is any such secret in religion, why may I not attain to it as well as mother? I will immediately seek it of God."

Thus the influence of Christianity, exhibited in its beauty by a living example before him, led Richard Cecil to know Christ himself, and to glorify him by a life of most successful devotion to his service.

A Bargain in Books.

As I intend to move shortly to California, and cannot afford to transport all my library, I offer books at bargain prices. I will deliver at the American Express Office, the following lot at the low prices named. If sent by mail, postage will have to be added.

The Gospel Banner, published by Benj. Wilson. Eleven vols. bound in seven books; 1853 to 1865 inclusive, $4.00. Eureka, an Exposition of the Apocalypse, by Dr. John Thomas, vols. 1, 2, and 3. The lot for $3.75. Elpis Israel, being an Exposition of the Kingdom of God, by Dr. John Thomas. 1st Edition, 1851, cover coming loose, all else good, 50 cents. Elpis Israel, Edition of 1637, with Chronikon Hebraikon bound at end; good order, $1.00. Herald of the Kingdom and Age to Come; John Thomas, Editor. Five vols. bound in two books, $3.00, also one vol. ditto 1858, 50 cts.

Address, Thos. Wilson, Roseland, La.

Vandalia Line, Change of Time and Through Sleeper.

Taking effect June 25th and continuing until Sept. 22nd, 1894. Vandalia Line fast trains No. 55, and No. 56, between Terre Haute and St. Joseph, will run on about the same schedule as in former years. Trains No. 51, and No. 54, heretofore run only to and from South Bend, will run to and from St. Joseph. On train No. 56 there will be through Pullman sleeping car, daily except Sunday, to Grand Rapids, Charlevoix, Petoskey and Bay View, running via St. Joseph. This sleeper returns on train No. 51, thus providing, daily except Sunday, a through Pullman line without change of cars from St. Joseph, South Bend, Logansport and all points on Michigan Division to St. Louis. Apply to Agent of Vandalia Line at nearest point for time card.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Conference Report.

As per call in THE RESTITUTION, the conference held at the Union Church, N. W. of Lanark, Ill., met on Friday night. Brother Conner spoke to an appreciative audience, and on Saturday met again with a goodly number of Brothers and Sisters present. Most of the local churches were represented, Adaline, Dixon, Lanark, Plum River, Yankee Hollow, and Union.

It was unanimously agreed to engage an evangelist for another year for Northern Ill., and a committee was appointed to solicit funds of the several churches.

Brothers Hudler and Conner both preached, and we remained all day having had dinner prepared in the basement for all present. At night the heavy but needed rain prevented having any meeting, and the glorious rain kept up all day Sunday. But for all that a goodly number of brethren and friends came out to enjoy the meetings.

On Monday five put on Christ by baptism, and preaching continued Monday and Tuesday nights, leaving the brethren and many friends much built up in the most precious faith.

J. D. RENNER, Sec'y.

The Church of God, known as the Northern Nebraska and Southern Dakota Conference met at the Rock Creek School-house in Rock County, Neb., June 16, 1894, being their third Quarterly Conference. The business before the same was transacted, and arrangements will be made to hold our annual conference in September next, for which due notice will be given through THE RESTITUTION.

WM. H. DENSON, Sec'y

Low Rates to Colorado.

On July 21st and 22d the North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at exceedingly low rates; tickets good for return passage until August 28th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western R'y. For detailed information apply to agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago.—jul 4-11

To Michigan Points at Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule in Effect June 17, 1894. Central Time.

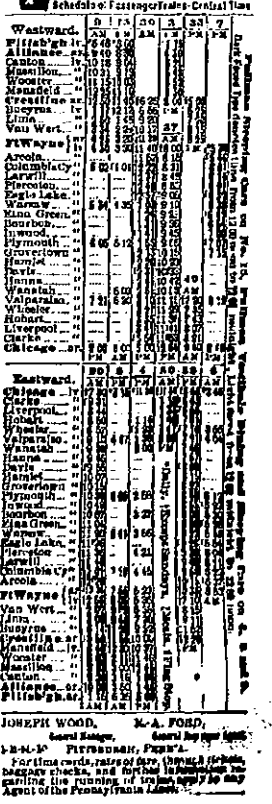

Eastward.

	6	18	20	8	4	10	22	6
	AM	AM	AM	AM	PM	PM	PM	PM
Chicago, lv	7 00	11 00	11 00	11 00	4 00	8 00	8 00	8 00
Crestline, ar	12 10	4 30	4 30	4 30	9 30	1 40	1 40	1 40
Crestline, lv	12 15	4 35	4 35	4 35	9 35	1 45	1 45	1 45
Mansfield	1 30	5 50	5 50	5 50	10 50	3 00	3 00	3 00
Orrville	2 10	6 30	6 30	6 30	11 30	3 40	3 40	3 40
Akron	2 40	7 00	7 00	7 00	12 00	4 10	4 10	4 10
Cleveland	3 45	8 10	8 10	8 10	1 10	5 15	5 15	5 15
Erie	6 30	11 00	11 00	11 00	4 00	8 00	8 00	8 00
Buffalo, ar	9 30	2 00	2 00	2 00	7 00	11 00	11 00	11 00
Pittsburgh, ar	5 40	10 00	10 00	10 00	3 00	7 00	7 00	7 00
Altoona	7 05	11 25	11 25	11 25	4 25	8 25	8 25	8 25
Harrisburg	9 30	1 50	1 50	1 50	6 50	10 50	10 50	10 50
Philadelphia	1 30	5 50	5 50	5 50	10 50	3 00	3 00	3 00
New York	4 00	8 20	8 20	8 20	1 20	5 30	5 30	5 30

Westward.

	5	19	21	7	3	9	23	7
	AM	AM	AM	AM	PM	PM	PM	PM
New York, lv	10 00	2 00	2 00	2 00	7 00	11 00	11 00	11 00
Philadelphia	12 30	4 30	4 30	4 30	9 30	1 30	1 30	1 30
Harrisburg	4 00	8 00	8 00	8 00	1 00	5 00	5 00	5 00
Altoona	6 25	10 25	10 25	10 25	3 25	7 25	7 25	7 25
Pittsburgh, ar	7 30	11 40	11 40	11 40	4 40	8 40	8 40	8 40
Buffalo, ar	3 30	7 40	7 40	7 40	12 40	4 40	4 40	4 40
Erie	6 30	10 40	10 40	10 40	3 40	7 40	7 40	7 40
Cleveland	9 05	1 15	1 15	1 15	6 15	10 15	10 15	10 15
Akron	10 10	2 20	2 20	2 20	7 20	11 20	11 20	11 20
Orrville	10 40	2 50	2 50	2 50	7 50	11 50	11 50	11 50
Mansfield	11 20	3 30	3 30	3 30	8 30	12 30	12 30	12 30
Crestline, ar	12 45	4 55	4 55	4 55	9 55	1 55	1 55	1 55
Crestline, lv	12 50	5 00	5 00	5 00	10 00	2 00	2 00	2 00
Chicago, ar	7 00	11 00	11 00	11 00	4 00	8 00	8 00	8 00

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J. R. W. PEPPER, Pittsburgh, Pa.

For time cards, rates of fare, sleeping car berths, baggage checks, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

Smoking By Boys.

That the essential principle of tobacco, that which gives it all its value to the smoker, is a virulent poison, is universally admitted. It is agreed also that its primary effect is upon the brain and spinal cord, with a paralyzing tendency. Even Board who defends the moderate use of tobacco, admits that its effects are disastrous on some classes of persons. "It witherssome" he says, "while fattening others: causes in some dyspepsia and constipation, while upon others it has a contrary effect. It is nothing to some, but induces in others all the horrors of extreme nervousness." He adds that among the brain-working class of our population the proportion of those who can use tobacco with impunity is yearly diminishing, as a nervous tendency more and more prevails among us.

Now, whatever may be urged in favor of moderate smoking later in life, intelligent persons who have given the subject attention, unite in condemning the use of tobacco by the young.

Young persons do not know whether they belong to the class most liable to be injured by tobacco. No one denies the danger of its excessive use, and the young have neither the intelligence nor the self-control to resist the tendency of smoking to grow into an uncontrollable habit. Further, the brain and nervous system of youth are susceptible to the baneful influence of the poisonous principle of tobacco.

That commanding medical authority, the London *Lancet*, says: "It is time that the attention of all responsible persons should be seriously directed to the prevalence and increase of tobacco smoking among boys. Stunted growth, impaired digestion, palpitation, and other evidences of nerve exhaustion and irritability have again and again impressed the lesson of abstinence, which has hitherto been far too little regarded."

It cites a case which lately came before the coroner for Liverpool—death from a fatty change in the heart, one month to smoking cigarettes and cigar stubs and adds:

"This, of course, is an extreme example. It is, however, only a strongly colored illustration of effects on health which are daily realized in thousands of instances. Not even in manhood is the pipe or cigar invariably safe. Much less can it be so regarded when it ministers to the unhonored whims and cravings of heedless urchins."

Kansas Conference Program. Aug. 10-19, 1894.

Committee on music, T. M. Wasson and I. Davis.

Friday, Aug. 10, 7:30 P. M. address of welcome by T. M. Wasson.

Saturday, Aug. 11, 10:00 A. M. Bible Reading, Matt. xxv. O. B. Cleveland. 2 P. M. Business Meeting. 7:30 P. M. Discourse on Matt. iv. 17.

Sunday Aug. 12, 10 A. M. Social Meeting, P. J. Hubbard. 11 A. M. Reason for our hope. 3 P. M. Bible Reading, Matt. xix. commencing at 27th verse, W. H. Bernard. 7:30 P. M. Nature of Man.

Monday, Aug. 13, 10 A. M. Brotherly Love I. S. Miller. 3 P. M. God's love to Man, Lydia Chaplin. 7:30 P. M. The Resurrection.

Tuesday Aug. 14, 10 A. M. Spirit Birth, S. C. Oliver. 3 P. M. Practical Work, Clementine Overman. 7:30 P. M. The Three Worlds.

Wednesday Aug. 15, 10 A. M. Literality of the Scriptures, H. M. Williams. 3 P. M. Book Revelations, O. B. Cleveland. 7:30 P. M. The Inheritance.

Thursday Aug. 16, 10 A. M. Bible Reading, John xv. 4 and onward, R. S. Sullivan. 3 P. M. Communion, I. S. Miller. 7:30 P. M. The Kingdom of Christ, when will it be, where will it be, and what will it consist of.

Friday Aug. 17, 10 A. M. Signs of the Times, T. M. Wasson. 3 P. M. What is Truth? T. K. Adams. 7:30 P. M. The Resurrection.

Saturday Aug. 18, 10 A. M. The Two Witnesses, Brother Allen. 3 P. M. What Christ is coming for, A. M. Oliver. 7:30 P. M. Final destiny of the Wicked.

Sunday Aug. 19, 10 A. M. Social Meeting, H. N. Williams. 11 A. M. What must I believe and do to be saved. 3 P. M. Christ's Second Coming.

Those to whom a subject is assigned will be expected to lead in a short talk, and be followed by others, and also talks on practical subjects.

Arranged by Committee for publication in RESTITUTION.

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the worm indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec.

The National Educational Association convenes at Asbury Park, N. J., July 9th to 13th. Special low rates via the Nickel Plate Road. Passengers are offered choice of routes and can go via Albany and the Hudson River steamers in both directions if desired. For information call on Agents of the Nickel Plate Road.

☞ It is necessary once more to call attention to the "Important Notice" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Mt. Pisgah knows to his sorrow. Some can say "I have sent bills in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can send bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Special Low Rates to Fort Wayne via Pennsylvania Lines.

On June 30th, July 4th, 9th, 10th, 13th, 14th, 16th, 17th, 18th, 21st and 24, excursion tickets to Fort Wayne will be sold at one fare for the round trip from Van Wert, Warsaw and intermediate ticket stations on the Pennsylvania lines account the "Last Days of Pompeii," the grand spectacular attraction. Tickets will be good returning by regular trains until the day following the date of sale.

For the Christian Endeavor Convention, at Cleveland, the Nickel Plate Road offers a rate of one lowest first class fare for the round trip and a splendid passenger service. Tickets on sale July 9, 10, 11. Return limit Sept. 15th.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Summer Tours.

The Nickel Plate Road has on sale a very extensive and complete line of tourist tickets to the summer resorts of the East, including St. Lawrence River points, the Lower Canadian Provinces, the resorts of the Atlantic Coast and the mountains of New York and New England. All tourist tickets will permit holders to visit Chautauqua Lake and Niagara Falls without extra charge. A Tour Book, giving routes and rates, may be had by addressing B. F. Horner, G. P. A., Cleveland, O.

New Schedule.

Trains on the Pitts. Ft. W. and C. R. R. now pass Plymouth going east at 2:58 A. M., 5:12 A. M., 10:30 A. M., 6:05 P. M. and 8:40 P. M.

Going west at 5:12 A. M., 9:55 A. M., 1:55 P. M., 6:05 P. M., 7:15 P. M. Time card will be ready soon.

The C. E. Route to Cleveland is the Nickel Plate Road. Very low rates. For information and Souvenir Map, address B. F. Horner, G. P. A., Cleveland, O.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a preacher of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. The work is continuous, and quarterly contributions are asked for, though single gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$216.78
For first half of 1894.	
Mrs. C. W. Russell,	10.00
S. Rosana Wince,	10.00
Mrs. Ann S. Miller.	5.00

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine order.

On August 9th and 10th, account annual meeting League of American Wheelmen, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by address ing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Remember the recent reductions in rates via the Nickel Plate Road and its unexcelled passenger service of through cars equipped with finest coaches and Sleeping cars between Chicago, Cleveland, Buffalo, New York and Boston, when next you are traveling East or West.

Seashore Excursion.

On July 7th, 8th and 9th, low rate excursion tickets to Asbury Park will be sold via Pennsylvania Short Lines, account National Educational Association meeting. Asbury Park is adjacent to Ocean Grove, Long Branch, Atlantic City, Cape May, and other delightful resorts on the New Jersey Coast. Excursion tickets will be good going and returning via Baltimore and Washington, with stop-over privileges. This will be an excellent opportunity for a vacation trip to the principal summer resorts of the east at slight cost. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Y. P. S. C. E. Souvenir.

An edition of the Souvenir maps of the Y. P. S. C. E. convention to be held July 11th to 14th, at Cleveland, O., has been issued to the Nickel Plate Road, the shortest through passenger line between Buffalo and Chicago. Any person who expects to attend this Convention and desiring one of these maps can have the same forwarded to his address free, with the compliments of this popular low rate line.

Requisition should be made on the Advertising Department of the Nickel Plate Road, Cleveland, O., B. F. Horner, General Passenger Agent. m. 23 j. 6, 13, 20, 27.

VANDALIA TIME TABLE,

In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:26pm	For St. Louis
No. 30, daily.	5:45 "	"
No. 54, ex. Sun.	10:25pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	6:15am	For Terre Haute
No. 33, "	12:01, m	" "
No. 55, daily	4:15 pm	" "

For complete Time Card, giving all train and stations, and for full information as to rates, through connections, address F. H. HAGE, Agt. Plymouth, Indiana, or

J. M. CHEARINGTON,
Asst. G. P. T. Agt. St. Louis.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest furth that all calls to administer baptism be answered by the one nearest the candidate, as this will reduce the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be issued and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1894, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$51.00
EXPENDITURE.	
Previously used	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Benn, Dudley, Worcestershire, England.
J. S. Hatch, Steelville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 53, Rochester, Ind.
Geo. Nikirk, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
I. T. Prime, Edison, Neb.
A. C. Rockwell's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Poore, 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinct.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances could be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest list of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

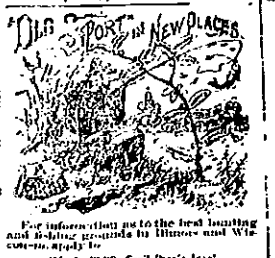

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 685 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 A. M. and 7:00 P. M. Brethren from a distance and all lovers of truth are cordially invited. BERT LEE. n28.

John Hagle, Evangelist.

The Church of God meet for worship and preaching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Lorain Avenue, San Diego, California.

The Church of the Blessed Hope, Germantown, P. O. Avenue, Philadelphia, P. O. Rooms for worship every Sunday at 10:45 A. M. and 3:00 P. M. We invite brethren at any Adventist Publication to call on Humbert Street.

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"Church of the Blessed Hope" of West Seattle, Wash. The church regularly meets for public and church service every Sunday morning at 10:30 o'clock. Brethren known to us in church, or coming properly endorsed by Introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; only two or three school houses, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10 A. M. for Bible class and Sunday School. Communion at 11, where prayer and exhortations are made to the Father, the giver of every good and perfect gift. All visitors address brother George Knife, Rendor, or R. L. Johnson, West Milton, Ohio.

The Church of God at Richmond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Siple, Secretary.

Meetings held at Piney Church, Schools Ferry, Oregon, three miles southwest, from Portland each month. 1st Sunday, sermon by Bro. W. W. Joy; 2d, and Sunday, sermon by Bro. Gladys Grout. 3rd Sunday, sermon by Bro. W. S. Skeen. 4th Sunday, social meeting. Each appointment at 11 A. M.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Bible & Prayer Hall, Ontario and Bedford Sts., Long Island, 4th, where all of like precious faith are welcome. Sed Grout.

Services held at the church of God meet school-house, every Sunday Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Hattie B. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening, at J. J. Cady's residence, and Quarterly Conferences the first of each quarter at the Pine View school house, in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bros. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Christian Epistle. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of chord that go to the music, making over 500 hymns. To this is added 32 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of these new books of 148 pages, written by William Glen Moncrieff on subject, "Future Probation: Is That Await ng Any of the Unrighteous?" Bro. Moncrieff is a well known to our readers, and of considerable ability. This book is paper cover, and sells for 25 cts. each, and can be had at this office.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, JULY 11, 1894. NO. 26.

Poetry.

Hoeing and Praying.

Said Farmer Jones, in a whining tone,
To his good old neighbor Grey,
"I've worn my knees through to the bone,
But it ain't no use to pray.

"Your corn looks twice as good as mine,
Though you don't pretend to be
A-shinin' light in the church to shine,
An' tell salvation's free.

"We've prayed the Lord a thousand times
For to make that crop grow;
An' why some wheats it on, and thinks,
I'll give a deal to know."

Said Farmer Gray to his neighbor Jones,
In his quiet and easy way:
"When prayers get mixed with lazy bones,
They don't make farming pay.

"Your weeds, I notice, are good and tall,
In spite of all your prayers;
You may pray for corn till the heavens fall,
If you don't dig up the tares.

"I mix my prayers all in a little toil,
Along in every row;
An' I work this old brain into the soil
Quite vigorous with a hoe.

"So while I are prayin' I are my best,
An' do my level best
To keep down the weeds a-long each row,
An' the Lord he does the rest.

"It's well to pray, both night and morn,
As every farmer knows;
But the place to pray for thrifty corn
Is right between the rows.

"You must use your hands while praying though
If an answer you would get;
For prayer worn knees and a rusty hoe
Never raised a big crop yet.

"And so I believe, my good old friend,
If you mean to win the day,
From plowing, clean to the harvest's end,
You must work as well as pray."

Original.

The Translation of the Saints.

There seems no adequate Scripture support for the belief that prior to Christ's coming the "Saints" or "Bride" will be secretly removed or translated unknown to the world at large.

Christ's second coming is always spoken of as visible, as his presence, his appearing, his manifestation, his revelation or similar phrases.

The terms used *As in the days of Noah, As in the days of Lot, As lightning, As a thief, As a snare,* imply a sudden and unexpected return, but not necessarily secret or unperceived by the world generally.

On the contrary the direct proof lies the other way. Peter's statement that "the day of the Lord will come as a thief in the night" (2 Pet. iii. 10) is followed by the announcement that "the heavens will pass away with a great noise" which dispels the idea of secrecy; and in Revelations iii. 3, the explanation following, "I will come on thee as a thief and thou shalt not know what hour I will come upon thee"—warrant no other assumption than surprise.

In Luke xxi. the word *snare is* explained by the caution "lest that day come upon you unawares"—nothing is said of a "secret rapture."

What the Scriptures do say however, is that the coming of Christ will be visible to all on earth, accompanied by manifestation of great power, majesty and glory, and that this coming is the hope of the saints, and the time of their reward and translation, and no reference seems discoverable to any other coming or mode of return.

"Behold he cometh with clouds and every eye shall see him and they also which pierced him." Rev. i. 7. "For as the lightning cometh out of the east and shineth even unto the west, so also shall the coming of the Son of Man be." Matt. xxiv. 27.

"And then shall they see the Son of Man coming in a cloud with power and great glory, and when these things come to pass, then look up and lift up your heads, for your redemption draweth nigh." Luke xxi. 27, 28.

"Our God shall come and shall not keep silence—a fire shall devour before him and it shall be very tempestuous round about him—he shall c'l l.. the heavens from above, and to the earth, that he may judge his people—Gather my saints together unto me, those that have made a covenant with me by sacrifice." Psalms iv. 3-5.

"He shall send his angels with the great sound of a trumpet to gather his elect from the four winds (four quarters of the globe) from one end of heaven to the other." Matt. xxiv. 31. (with a long-sounding trumpet) Emph. Diaglott. And the previous verse tells us that this will be after they have seen the Son of Man "coming in the clouds of heaven with power and great glory."

This trumpet is the "last trump," "for the trumpet shall sound and the dead shall be raised incorruptible and we shall be changed." 1 Cor. xv. 52. For "The Lord himself shall descend from heaven with a shout, with the voice of an archangel, and with the trump of God and the dead in Christ shall rise first, then we that are, etc." 1 Thess. iv. 16, 17.

The elect in verse 31 Matt. xxiv. have been, by some, supposed to refer to the Jews, but is just as likely at least to refer to his elect Bride or possibly both.

"And the seventh angel sounded and there followed great voices," etc., and this is the time "that thou shouldst give reward unto thy servants the prophets and to the saints (in the Greek Kai tois agiois, and thy holy ones) and them that fear thee, small and great." Rev. xi. 15-18.

Besides the followers of Christ were told (Acts i. 11) that the Lord would return in "like manner" as he had departed; that is openly and visibly and in propria personæ.

Again in Matt. xxv. 1, "And at midnight there was a cry, Behold the Bridegroom cometh, Go ye out to meet him. Then all those virgins arose and trimmed their lamps," etc.

Here the noise of the crying was heard by all, the unprepared as well as the prepared (the non-elect as well as the elect) for there was no surreptitious advent, but a great cry and tumult and no doubt music, dancing and singing. The trouble with the five foolish virgins was that notwithstanding they had actually believed in and made preparations for the coming of the Bridegroom, they had become weary in well doing, and had fallen asleep, as most Christians do now-a-days; but they saw the Bridegroom as well as the wise virgins and even had conversation and attempted exculpation with him.

There seems nothing in any of the above quotations to suggest secrecy and if that had been intended to be conveyed the writer believes that, with a view to publication he could have expressed this idea more clearly, but if an open, visible, majestic, awe-inspiring, unprecedented, superhuman advent of omnipotency was intended to be announced then the language of the Scriptures is unsurpassed in clearness and dignity of expression. The prayer of Habakkuk chap. iii., in spite of all the mutilations of a bad translation, can hardly be read without emotion, and for grandeur is unsurpassed by anything written in any language.

That this open coming is the time of the rewards of the saints is assured, 1st, because the Scriptures say so plainly, and 2nd, because they never allude to any other coming or manner of coming.

"And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Pet. v. 4.

"Behold I come quickly and my reward is with me." Rev. xxii. 12.

"At his appearing and kingdom." 2 Tim. iv. 1.

"The grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 13.

"Keep this commandment until the appearing of our Lord Jesus Christ." 1 Tim. vi. 14.

"For the Son of Man shall come in the glory of his Father (not secretly) and then he shall reward every man according to his works." Matt. xxi. 21.

"Looking for the blessed hope and the glorious appearing (not secret) of the great God and our Savior Jesus Christ." Titus ii. 13.

"To present you faultless before the presence of his glory with exceeding joy." Jude 24.

That the angels, saints, or holy ones spoken of as coming with the Lord are his raised or translated saints is more assumed than proved, and seems contradicted by the descriptions given.

"And the Lord my God shall come and all the saints with him." Zech. xiv. 5-7.

The marginal reference to Joel iii. 11, "Cause thy mighty ones to come down O Lord," and which refers to his coming, fails to support the belief that the risen saints are alluded to.

"Behold the Lord cometh with ten thousands of his saints." Jude 14. Here the Greek is "en agaiois muriasin autou" or "with holy myriads of himself," and these myriads may be, probably are "all the holy angels" which is the authorized translation of "Kai pantes oi angeloi" and all the angels (messengers), of Matt. xxv. 31 King James' version, as also,

"Rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels," 2 Thess. i. 7, which we are told will be "when he comes to be glorified in his saints," verse 10. The Greek word "elthee" comes, or more properly "may come" signifying an advent.

"So as to establish your heart blameless in holiness before God, even our Father, at the coming of the Lord Jesus with his saints." 1 Thess. iii. 13, meta pantoon toon agioon autou" i. e. "with all the holy ones of himself."

Here it is evident the saints or holy ones are not the risen Bride as the latter are watching in expectancy.

The word "agioios" translated "saints" in 1 Thess. is really "holy ones" while in Jude the word translated "saints" is "myriads" (murioisin) signifying vast numbers, prefixed by the word agioi, i. e. holy.

That there is any thing in these expressions peculiarly applicable to the risen saints is mere assumption apparently unsupported by evidence.

The prophecy of Christ (Matt. xxiv.) whilst partially fulfilled at the destruction of Jerusalem, refers to a *more complete* fulfilment at the end of the age, because it is carried up to the coming of Christ as judge.

Therefore the warning to his followers to flee *from* danger when they see the signs of the great tribulation yet holds good, but would be altogether superfluous was it his design and intention to remove *them* from that trial by translation before his manifestation.

The trouble here foretold is a Jewish tribulation. Dan. xxi. 1, Michael is to stand up *then* to deliver Daniel's people the Jews, and even if not confined to the Holy Land and adjacent territory, is probably limited to the confines of the Old Roman Empire, and there would be plenty of places of refuge for Christians on the watch, as they are solemnly and repeatedly warned to be.

The chief nations *outside* these limits are Britain, her colonies and chief dependencies, America, Russia, Scandinavia, China, Japan and most of Africa.

At the *time* Rome drew her armies out of England a formal written release of all allegiance to the Roman Empire was given.

France, Switzerland, Belgium, Holland, Germany, Austria, Hungary, Italy, Spain, Portugal, Greece, Bulgaria, Egypt, Morocco, Turkey, Persia, Afghanistan and as far east as the Indus river, which is the western boundary of British India, are all *within* the limits of the old Roman Empire and will be the seat of Anti-christ and the great tribulation.

Great Britain has it *in* true a hold on *some of this* territory, as in Cyprus, Malta, Aden, Gibraltar, Suez, Beluchistan and the passes beyond the Indus and elsewhere, but they are all held mainly as *strategic points or outposts in the enemies country*, and with a view to attack and defence in coming trouble.

It may be inferred therefore,

1st, That the *translation* of the Bride will be preceded by a visible appearance in power and glory of the Lord Jesus.

2nd, That the angels, myriads and holy ones spoken of as accompanying him as he descends are not the risen Bride.

3rd, That this coming *in* power is the hope of the saints and the time of their reward.

4th, That the injunction to watch has a double meaning, a temporal application as well as spiritual, for all Christians in all time, as it had to *Christians* in the time of Titus and Vespasian.

H. T. BAKER.

Pine Woods Bible Class.

I am requested by Bro. Underwood, "to give an explanation of Dan. viii. 14. 1st what sanctuary spoken of or means. 2nd, when did the 2300 days or years *begin*? 3rd, when and what will be the fulfilment of this prophecy, etc."

The above question covers a large extent of ground in prophetic study, and that the question may be made intelligent, it will be necessary to first enter into a study of the prophetic dates of Dan. xii. And with a view that this matter may be made plain, I have concluded to call a special session of Pine Woods Bible Class to aid me in this study.

Leader. Dear class, I have called you together today, that you may aid me in the study of the prophetic dates of Daniel, which I know you will cheerfully do. I must say that *in my* study of these dates, I have been exceedingly perplexed in the past, not but what they are really stated in a very clear and explicit manner in the Holy Book. I will read them. Dan. xii. 11-13.

"And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

What could be plainer than the simple statement that *between* the *taking away of* the "daily sacrifice," and the setting up of the "abomination," 1290 days would elapse? and also that those people are blessed, who wait for the termination of the "1335 days," and that Daniel should "rest" and stand in his "lot at the *end* of the days."

Lad. I was perplexed in the same manner, with these explicit and plain statements. I was told that "*days*" meant *years* in the book of Daniel, although not the *least* evidence was ever given me *from* the book itself that such was the *case*. Accepting the explanation, however, as being true, I studied history that I might find out the date when the "daily sacrifice" *was* taken away, that I may be informed as to *when* the "abomination" should be set up, for Daniel said just "1290 days," (years I was told) would elapse between the *two* events. I read in Josephus' works in Book vi. chap. 2. page 28, that in A. D. 70, the 17th day of Panemus [Tamuz] the sacrifice called the daily sacrifice had failed, and not been offered to God, for want of men to offer it, and that the people were grievously troubled at it." Now, that I *had* found out the date when the "daily sacrifice" had been taken away, I took my pencil and paper and figured that "1290" years dating from A. D. 70, when the sacrifice ceased, would end in the year 1360, and knowing well, that *no such event* took place in 1360, I closed up my book discouraged, not knowing what to think about the matter.

Leader. Well, Carrie, what have you to offer?

Carrie. I sympathize with Lad very much, I had the same experience, but then I thought perhaps some other power beside the Romans might have taken away the "daily sacrifice," at some other time. I read in Daniel viii. 8-12, that out of one of the four divisions of the Grecian Empire should arise a "Little Horn," (ver. 11) "and *by him* the daily sacrifice was taken away."

Leader. That is to the point, please tell us *who* the "Little Horn" is? We *must* determine *that* in order to locate his taking away the "daily sacrifice."

Carrie. Well, I was taught that the "Little Horn," symbolized popery, and in reading history I found popery took its rise about 508, and still I was sorely perplexed, for at *that date* I knew the temple was burned up, the city was in ruins, and its people in exile. So there was no "daily sacrifice," to take away as that was already done in A. D. 70.

Leader. Still we are in the dark. Elias, can you help us?

Elias. Well, the statement is clear in Daniel, "by him (the Little Horn) the daily sacrifice was *taken* away." Perhaps our teachers are wrong in their teaching that the "Little Horn," is synonomous with popery.

Leader. Your suggestion with regard to our teachers may be correct. But we have ascertained one fact, that the "Little Horn" is the party to whom we must look for the taking away of the "daily sacrifice." Arlon, can you indicate about the time he will rise?

Arlon. It is indicated in Dan. vii. 24. Here we are told that he shall arise "*after*" the "ten horns," or "ten kings" out of the fourth beast,—"which shall be the fourth kingdom upon earth."

Leader. That is another point—"*after*" the "ten horns." That necessitates finding out when the "ten horns" should rise, as the "Little Horn" who takes away "the daily sacrifices," cannot rise until *they* have appeared. It is a circuitous route, but never mind, it will pay if we thereby arrive at the truth. Lucy, what have you to say?

Lucy. For hundreds of years people have been making out lists of the "ten kingdoms," but they differ very much as to the kingdoms which should compose the "ten;" out of six lists that I know of, *eighteen* different powers are named, just eight too many. This shows it to be largely guess-work. If we should follow the Bible description of the "ten" which should arise we would not make so many mistakes. See Rev. xvi. 12: "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." They have "received *no* kingdom as yet," and when they *do* "receive power," it is not as real crowned monarchs, but only "*as kings*," and their power "*as* kings," will be only for "one hour with *the beast*," a very *brief* period of time. A person who acts "*as*" a king, is it not a *real* king, he simply acts in that capacity during the time which the power is delegated to him. And in the case of the "ten kings," the original manuscripts indicate that they *never were* crowned monarchies from the beginning to the end of their career. The Alexandrine *manuscript* omits the words, "*as yet*," from the phrase "received no kingdom as yet." S. P. Tregelles, L. L. D., says: "And the ten horns which thou sawest are ten kings who *received not* a kingdom," etc. He says the words "received not," are "found in the most ancient copy, and some versions." In the lists of the *supposed* "ten kingdoms," we find mighty crowned monarchies named, who *have* received kingdoms, and who never did reign simply "*as* kings," but *were* kings such as England, France, Spain, Italy, etc. It is a certain fact that history does not furnish us with a single instance in which a *confederacy* of ten powers *ever did* exercise power "*as* kings" on the old Roman territory. As the "ten kings" *have not* yet made their appearance, the "Little Horn," who is to take away the "daily sacrifice," *has not* either, because he is to arise "*after*" them, as we are told by the sacred Word of God.

Leader. Very good Lucy. Albert, at what time will the "ten horns" appear?

Albert. As the ten toes of the image is the *last* portion of the image, so the ten kingdoms are *last* of all human governments. See Dan. ii. 42-44. "And the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

Here it is distinctly affirmed that "the God of heaven" will set up his kingdom "*in the days*" of this ten-toe kingdom.

Leader. Will Agnes please tell us how long this ten-horned confederacy acting under the leadership of the Little Horn will exercise power?

Agnes. Not longer than seven years. See Dan. ix. 24, 25: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times."

Here "seventy weeks" are measured off, at the *end* of which period, the Lord will "make and *an end* of *sins*," "finish the *transgression*," "and to bring in *everlasting righteousness*."

Leader. What are we to understand by the period of time known as "seventy weeks?"

Agnes. The Bible recognizes weeks of *days* and *weeks* of years. In this case the facts indicate that weeks of years are meant. Verse 25 shows that sixty-nine of these weeks would end at the *first* coming of "Messiah the Prince," dating from "the commandment to restore and build Jerusalem."

Leader. There were two commandments, about fourteen years apart, which shall we date from?

Agnes. Both of them. Lieut. Totten measured one of them by solar time, and found that exactly sixty-nine weeks ended at "Messiah the Prince." He then measured the other one by lunar time, and that also ended at "Messiah the Prince," both at exactly the same time. So this is doubly confirmed.

Leader. Will Elias please tell us something about the seventieth week?

Elias. The seventieth week will be the most remarkable of all the weeks which have preceded it. It will indeed be filled with momentous *events, moving in rapid succession.* There is a necessary period of time which will elapse between the sixty-ninth and seventieth week, a preparatory period, in which things are being shaped and prepared for the grand culmination in which sin will fill up its measure, and then will the Lord "make an end of sins," "finish the transgression," and "bring in everlasting righteousness."

Leader. Arlon will you tell us something about this last week of Gentile times?

Arlon. I will read it to you from Dan. ix. 27: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

This Little Horn here called a King of Fierce countenance will make a covenant with the Jews for a week of seven years, and under this covenant, the Jews will again offer sacrifice, but in the middle of the week he will break his covenant, and "he shall cause the *sacrifice* and oblation to *cease* for the *overspreading of* abominations." And right *here is* the period of time spoken of in Dan. xii. 11-13, to which we referred in the beginning of our lesson. Let us read it again: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

It is *in* the *middle* of the seventieth week that the "daily sacrifice" here spoken of is to be taken away, and from *that* time, "1290" *literal "days,"* (not years) will elapse between the taking away of the daily sacrifice, and the setting up of the abomination, and also at the *end* of the "1335," days Daniel will stand in his lot. In this way the matter is made plain and harmonious, without the necessity of changing "days" into years.

Leader. We close our lesson right here to-day, and will resume it at this point, next week.

W. H. WILSON.

Dear Restitution:

I desire to inform the brethren and sisters of the good work that has been going on in this part of the vineyard. I had Bro. T. E. Adams come to my place some 200 miles, and preach six sermons for us, and two sermons in the Chickasaw Nation, in the neighborhood of my son-in-laws, and we had the pleasure of seeing him immerse five into the Name of our Blessed Master. The Lord be praised. Two of my daughters and their husbands, and the widow Lawson. We have now 12 or 13, that have been baptized, and we have the 1st Sunday in July appointed to meet and set up house-keeping for our Master. Give us your prayers that we may be faithful unto death. We need a preacher very much. Our brother worked up a good interest here which could be augmented I think by some more good preaching as the people seem anxious to hear the Word, as some never heard it before. As I expect Bro. Adams will give us a report of his travels, and a report of his work while here I will close by saying, Glory to God, and the Lamb that was slain from the foundation of the world.

M. L. ADAMS.

The Restitution.

THE RESTITUTION of which the Lord "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21 is a witness to this end the restitution must be of the Kingdom of God on the earth, with the Christ as King of kings, and his immortal saints as joint heirs with him in the government of the nations; the resurrection of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Restitution.

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PLYMOUTH, INDIANA, JULY 11, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

As we prepare our forms for the press, the outlook for settlement of the trouble that exists in many places is not very bright. If the men who first had trouble with Mr. Pullman had cause of grievance, that point is lost sight of in the license that is taken by drunken mobs to kill and destroy. In many localities it amounts to anarchy, and the disposition now manifested by the authorities to put down such offenders, even to the extent of declaring martial law, is the most encouraging sign of settlement. That this step is necessary in this land is an indication that the hearts of men may well fail them for fear of the things that are coming. The solution of all such troubles will be the coming of the rightful King, and for this event we pray.

THE differences between coal miners and operators were scarcely arranged when the trouble between labor and capital broke out in two other places. Business in this region is now further paralyzed by a strike among iron ore miners in the North; and the strike of the American Railway Union is assuming vast proportions, and causing tremendous losses to many industries in the West, and threatens to do the same in the East. Troubles follow each other in rapid succession, and ever increasing severity. We sigh for a new and permanent administration of affairs.

THE church which cherishes the blessed hope in Cleveland, never forgets the church scattered abroad when they come around the table; and we often think how it would warn, and warm and upbuild them if they could hear the stirring exhortations and face to face talks that we are favored with. As our heart burned within us while listening last Sunday we thought of the lonely ones, loved of the Lord, and made up our mind that with the Editor's consent we would send them some notes from the addresses delivered. They will be found under the head of "At the Breaking of Bread."

DEAR RESTITUTION,—Will you please paraphrase that part of Revelation xiv. 4, which says, "These are they who were not defiled with women?" I think I get the sense of it, but I want to be able to give the sense in *other* English words if I can."—S. E.

We suggest the following, as it expresses what we understand it to mean:—"These are those who were not polluted with false systems of religion."

DEAR Bro. Joblin, how would you sum up our needs, so as to round up our characters as Christians or followers of Christ?"—ANDREW.

As it would take a long article to do justice to that matter, and that not being practicable just now, we merely suggest that we need "nobility of character, loftiness of purpose, purity of motive, moral courage, and earnestness, and energy, and conscientious devotion to duty, and meekness, and patience, and reverence, and integrity, and gentleness, and love to God, and faith."

God did not unfold his purpose all at once. The unfolding of his purpose has been compared to the opening of a rose-bud. It is all in the bud, but we do not see it till it is unfolded. Or, we may say it is like the painting of an artist. He first draws the outline, and then fills in the color and detail. God's brief outline is, "As I live, saith the Lord, the whole earth shall be filled with my glory." This is the bud; it contains the whole, but we have to wait while he deliberately unfolds it.

Jewish Colonization.

Under the head of "A chat with a Director of Baron Hirsch's Scheme," the Westminster *Gazette* gives some interesting facts concerning the Jewish Colonies in the Argentine Republic, which we summarize as follows:

"The Millionaire Mosee, as Baron Hirsch is called, has put down a capital of £2,000,000 or $10,000,000 for the benefit of his suffering kinsman. The colonists, although not of the better classes, are showing great aptness for agriculture, and are beginning to thrive, and appear perfectly happy and contented with their new surroundings and would not go back for anything. In three years they have been entirely acclimatized. The majority of colonists in the Argentine are Italians, who are on the most intimate and friendly terms with the Jews; so much so, indeed, that the Jews took up arms last fall to help defend their neighbors against the plundering natives. The Jews are neither trading nor manufacturing, and hence do not come into competition with the so-called Christians. The colonists are given a house, and garden to grow their vegetables, besides a large plot of some 200 acres of arable land. They are supplied with seeds, machinery, and cattle to start with, provided they are industrious and try to get on, and when they are prospering they begin to pay back to the Colonization Society what they have received, and thus the Association gets back its capital with profit and the scheme is extended thereby. The climate is said to be perfect, but the plagues of locusts that sometimes destroy whole harvests are a great drawback; although they have found out how to check the locusts, to a great extent with wheat. By sowing early enough the stalk is too hard when the locusts come; but with corn they have not gotten over the difficulty."

What interested us most as a believer in Abraham's God on reading this lengthy account, was, that this director confessed, that while as a philanthropist Baron Hirsch has done a magnificent thing, he has failed to do what he thought to do. To quote his own words, he said:—"He has not solved the Russo-Jewish question; nor will he solve it either in the Argentine or any other new country; for there are 5,000,000 oppressed Jews in Russia, and we have now some 3,000 in Argentina. To solve the problem of the mass of Jews in Russia requires other means than any private individual, even so great a philanthropist as Baron Hirsch could produce." It took but a short time to find out their mistake, and we think that this will stop them from forming more far-away colonies, and bend their energies to settle them in their own land. If they only had faith in the God of their fathers they would soon find out that he has already solved the Jewish question, and this would greatly accelerate matters.

At the Breaking of Bread.

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." Brethren and sisters, *is this true*, do we all know and believe it to be true? Do we all talk and act as if it were true? Answer, No indeed we do not. We often talk and live as if the very opposite were true, as if we were born to quiet and peace and comfort, and when we do not find ourselves under these conditions, we are not satisfied, and when in trouble we mourn and lament more or less according to our disposition. Now as we are born unto trouble, where and how do we get the idea that we should not have any? And be continually remarking it and continually trying to avoid it. I say as it is true that we are born unto trouble, where do we get the thought that it is not ours? Why do we talk as if it came upon us, and why do we plan till our heads throb, and work till our bones ache to rid ourselves of it?

Some may be thinking because trouble is a burden, an oppression, a weariness, it makes life scarce worth living. Did you ever read in God's book that trouble is a burden, an oppression, a weariness that makes life scarce worth living? We all know what the mind or will of the flesh is. It is that which led or commanded us before we knew and believed and obeyed the will of God. It is the mind of the flesh which says that trouble is a burden, etc, etc. With the book of God before me I tell you that trouble is more valuable to us than anything we possess, if we make the proper use of the trouble.

The value of trouble has been dawning on me for years, the full sunrise has not yet reached me, but I am here with you among the living, in the place of hope, and we may all yet learn more of the precious value of trouble, and be able to more fully understand what is contained in these few words. "Man is born unto trouble as the sparks fly upwards." Perhaps it may be concluded from what has been said, that it is a good thing to have a stock of trouble on hand. Indeed that is a most wise conclusion,—providing that the trouble comes from our earnest efforts to carry out the life work set before us in the gospel. My beloved brethren, is it because you live godlike in Christ Jesus that you are troubled today? Beloved sisters, is it because of your faithful Christian conduct your hearts are disturbed today? I know that you will answer me, and I know that you will say with me, I wish that this were so. O that my only troubles were those that come upon me because of my love and zeal for my God, my Savior and my fellowmen. What does this answer prove? It proves, brethren, what our Bro. Joblin said a few weeks ago, "that we have troubles and cares that we have no business to have," and it proves that we are to some extent hearers and not doers of the Word.

I here confess to you loved ones. I will date back six years. I had then (to quote Bro. Joblin again) a deck-load of trouble that I had taken on, besides what I was born unto that would certainly have sunk me, but my Father in heaven, who has never failed me came to my rescue, I seemed to realize that there was no help in man nor myself. I laid the whole matter before God in Jesus' name. O what a relief that was, since that, by keeping God's counsel before me I have tried to avoid all troubles except those that belong to me, and I have none today that I am ashamed to carry to my God.

I hope you will not misunderstand my confession, brethren and sisters. I do not say that I have no trouble, that I do not err and blunder and come to grief, but I can and do cast my burdens on the Lord, and realize as far as I can what Jesus means in his gracious invitation, Come unto me, all ye that labor and are heavy laden and I will give you rest, and I have found that rest often. Man is born unto trouble, as the sparks fly upward. Though this is a truth, brethren, it is not a thus saith the Lord, these are some of the words that one of Job's friends, Eliphaz the Temanite, heard in a dream. He believed in dreams, some of you may, I don't. He is telling Job what he heard, and applying it to Job. He made a serious mistake in his application as God afterwards told him. I think all dream-believers make great mistakes. Let us, however, try to comprehend the truth of these words, Man is born unto trouble as the sparks fly upward, and let us as believers of the gospel understand our position with regard to trouble.

Do we read in God's rich and precious promises, Come my sons and daughters keep my word and you will have lots of fun, or obey my voice and you will have much pleasure? Does Jesus say, Follow me and all your troubles will vanish like a dream? God speaking by the man Solomon, to whom he gave more wisdom than to any other man, says Eccl. vii. It is better—observe better—to go to the house of *mourning* than to the house of feasting, for that is the end of all men: and the living will lay it to his heart. Sorrow is better than laughter: for by the sadness of the countennnce the heart is made better. The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth. Eccles. xi. Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of the heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee unto judgment.

Remember now—not some other time—now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them.

Listen to Solomon's own experience. Eccl. ii. I said to my heart, I will prove you with mirth. Now enjoy pleasure. I gave myself to wine, and to lay hold on folly, that I might see what the sons of men called good things. I made me great works, builded houses, planted vineyards, made gardens and orchards, pools of water to water the trees. I got me servants and maidens, had servants born in my own house. I had great possessions of cattle, above all that were in Jerusalem. I gathered silver and gold. I got men singers and women singers, musical instruments of all sorts that delight the sons of men. I was great and increased more than all that were before me in Jerusalem. Also my wisdom remained with me. And whatsoever mine eyes desired I kept not from them. I withheld not my heart from any joy.

Happy, happy, happy Solomon, what endless joys and pleasures by day and night, that is the voice of the flesh, but does Solomon say so? Listen again. Then I looked on all the works that my hands had wrought and on all the labor that I labored to do: and, behold all was vanity and vexation of spirit—why was this, brethren and sisters, why? because he was born unto trouble like other men. O my Father who art in heaven, is there no respite, is there no rest for the weary, is it ever double, double toil and trouble? is there, is there balm in Gilead? Yes, thank God there is. 1 Pet. iii. 12, The eyes of the Lord are over the righteous, and his ears are open to all their cry. Job v. He will deliver thee in six troubles, yea in seven. He says I will never leave thee. John xiv. Jesus speaking for his Father and himself says, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself: that where I am, there ye may be also.

Ye shall weep and lament, but your sorrow shall be turned into joy, now ye have sorrow, but I will see you again. And the result? I will see you again, and your heart shall rejoice. How is it, brethren and sisters, does this lift your burdens? But again, Your heart shall rejoice, and your joy no man taketh from you. Thanks, thanks, blessed Lord.

In the world ye shall have tribulation; but be of good cheer, I have overcome the world. These things have I spoken unto you that in me ye might have peace.

REMARKS BY OTHERS.

I trust we will all profit by our brother's earnest address, and be reconciled to our lot wherein it is beyond our power to change it. In one respect at least, our own times resemble those of Job. Troubles everywhere abound, and where they cannot be removed it is well that they be borne with fortitude, Christian patience and resignation, knowing that such a condition is the common lot of man; but we should not forget that all the ills of life spring from one cause. The symptoms may differ widely, and men of the world are ever ready to prescribe human remedies, but how ever varied the type, the root is the same. It is *sin*. That explains why "the whole creation groans." Sin brought death into the world and all our woes. For this there is only one divine remedy, and you all know it. John, the Lord's forerunner, pointed it out when he saw Jesus coming unto him, and said, "Behold the Lamb of God which taketh away the sins of the world."

Let us rejoice in anticipation of the complete eradication of sin, and sin's consequences. Our mortal bodies may ache with sore and grievous pain and we may sometimes be depressed in mind as well as body, but let us remember that the trials of the present life are disciplinary,—we are going through a system of education—training for a higher life, and these are some of the means God employs for our sanctification. Take comfort then afflicted ones, the Deliverer will soon appear, the signs betoken his coming near. Your redemption draweth nigh. If faithful that will end all troubles, no more pain, no more sickness, no more sorrow, no more heart-rending partings, no more death. Hail happy day! "And they that were ready went in." May we all be ready

Another said, "Oh loved ones, while listening to the stirring addresses this morning a number of golden texts came to my mind, one of which I will quote. It begins at the 7th verse of the 5th chapter of Peter's epistle and reads like this: "Casting all your care upon him for he careth for you." Oh, what a power for help there is in these words. We are invited to cast all our care upon God,—every bit of it, for he careth for us if we are his. I make it my practice every day to lay away at least one golden text of Scripture for use when called for, and I earnestly recommend you all to do it if you have not already been doing it, especially would I urge our younger brethren and sisters to do it; it will fortify them against the wiles of the devil and walk more and more in the spirit. I trust we shall ever remember that while no affliction for the present seem th joyous but grievous, it afterward yieldeth the peaceable fruits of righteousness to them that are exercised thereby. And also remember that the God of all grace who hath called us unto his eternal glory by Christ, after we have suffered awhile, will make us perfect, stablish, strengthen and settle us: to him be glory and dominion for ever and ever. Amen.

Original.

We Love Him because He First Loved us.

"Jesus of Nazareth a man approved of God among you by mighty deeds and wonders and signs which God did by him in the midst of you as ye yourselves also know, him being delivered by the determinate counsel and foreknowledge of God ye have taken and by wicked hands have crucified and slain."

There is a great deal of religion in the world, or at least what is called by that name, but it is doubtful if there is much knowledge of God. I have often been in "religious meetings" and have taken particular notice that not only was the Bible not read or quoted, but the name of God was hardly ever mentioned, if at all, and only then as it seemed, as far in the back-ground while the name of Jesus occupied the supreme position. This I find is an extremely false position, and arises from the fact that the Bible is either not read or not comprehended, and so the God who has revealed himself through the Bible is not appreciated, and his work, revealed plan, and promises ignored.

In ancient times it was fashionable to erect a little household god to ones own self, or ones own household, and nail him securely where he could not be moved. This custom has become obsolete, at least in these parts, but what matters whether we have a false god in our mind, or on our mantle shelves as far as the moral effect is concerned.

The God of Israel has revealed himself in the Bible not in word only but in deed, and it is only by continual recurrence to the histories, laws, instructions, etc., there contained that we can secure anything like a correct mental or moral perception of the Divine King, and even then, when all is done, each individual impression will vary somewhat according to the temperament and disposition, but as in learning to write, though each child makes his own personal and particular scrawls, yet the main thing is to follow the copy, and keep looking at it.

And then there is so much circumlocuting theology around, enough to make a man's head swim. Impractical chop-logic that attains to the most extreme and ungodly conclusions by the dexterous manipulation of dislocated texts cemented together with a spat of *sui*dition and driven with such a plomb of emphasis that really its hard to keep from being swept away in the great flood of words. I heard a sermon for instance, not long since, in which the earnest preacher tried to show us that God had poured out all the judgments of his wrath on the devoted head of his Son, and all the punishment that all humanity had earned or has to earn was once inflicted in Gethsemane and Calvary. Now I can see that such a terrible meaning can actually be read into certain expressions of Isaiah or Paul by any one that does not understand or has not taken into consideration the circumstances of the case, but it must be understood that neither Isaiah nor Paul have any *right to ride rough-shod* over facts any more than any one else. We are told by the "orthodox" preachers that Jesus died to satisfy God's justice. Now who in reading the histories in the four gospels or in the Acts could ever come to such a conclusion as that? Who could gather from Matthew, Mark, Luke, or John, that the judicial murder of Jesus of Nazareth was to satisfy the justice of God? Any one that does read with his eyes open will see that the crucifixion of God's Son was the result of the blindness, the injustice, the enmity of man, and there is no ground there at least, for assuming that God was well pleased with the deed, or accepted it as a sacrifice of sweet savor. The apostles denounced the traitor who sold him, and all who by implication, or consent with "wicked hands had crucified and slain him. Which of the prophets asked Stephen, "have not your fathers persecuted and they have slain them which showed before of the coming of the Just One of whom ye are now the betrayers and the murderers?" And did the Father of light condone, sanction, and approve this murder? The character of our God is at stake. let all true men investigate the calumny and denounce it.

I asked a sensible neighbor of mine, as we came out from hearing the sermon before-mentioned, if his boys had burned down his barn, all but one of them who was not in it, what he thought of the idea of thrashing the one that did'nt do it? "The one that did'nt do it" says he, and his hand rose thoughtful to the crown of his head as if it sought a place that needed scratching. "The one that did'nt do it dy'e say?" "Yes" says I, "give him the thrashing for the whole lot you know," then something seemed to dawn on him and he smiled, but he has'nt answered yet. When you think for a minute you will see the very idea of justice, human or divine, is not in such a transaction as that anywhere. It does *not* stand the test of common sense and neither Paul nor Isaiah have a right to trample common sense.

Now the extract from Peter's discourse set at the head of this article is a real good summary of the whole four gospels in a few words, and notice how God shines out supreme in it. In the three verses he is named four times and the whole work is ascribed to him. Jesus is the "man approved of God." The signs, miracles, and wonders, God did by him, it was according to God's knowledge and God raised him from the dead. God on his side sending, approving, supporting, and saving him. Humanity on the other hand hating, rejecting, wantonly bruising and killing him. But Isaiah says, it pleased the Lord to bruise him, he hath put him to grief. The answer to that is, did Jehovah bruise him according to the record or was it a brutal Roman soldier, and a Jewish mob. And yet Isaiah is right for had it not been God's will and in a certain sense his pleasure, the deed could not have been done, and the same can be said of all other wickedness, and when we read Isaiah or Paul we must know what we are reading about, understand them in the light of facts and put the emphasis in the proper place, for we can misrepresent and prevaricate with emphasis as well as words.

The Bible doctrine is that our Father in heaven, in mercy, and not in justice planed the redemption of the race, and the sending of the Just One differs not in kind but in degree from all his former loving kindness and tender mercies. "Return unto me, and I will return unto you" was God's prayer to man. The character of God in both the Old and New Testament is generosity, magnanimity, gentleness, love, tenderness, mercifulness, patience, and all the other virtues that we admire most in godlike men, for man was made in the image of God, and we still have some copies left, poor ones maybe, but still somewhat like; but look you, these kind don't wish to inflict eternal torture on any body and he dont punish the innocent instead of the guilty, not if they are like the Bible God, the God of which a man need not be ashamed.

J. F. GILLETTY.

Dear Restitution:

There is a question that has been asked a great many times, "What must I do to be saved?" and so many ought to think of this.

Now if we read the blessed Book of Life we can easily find out what we must do. We can find nothing too hard for us to do.

We must overcome the world. We must be overcomers of our trials and temptations. If we overcome them at first it will be a grand victory for us. We will read Mark xvii. 16, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

But that is not all we must do. Our work has just begun when we are baptized. We have just put on the Christain armor. Now we can talk with a new tongue. Now we must lay all worldly things aside, and keep the world dark to us. We must not even touch the edge again.

Dear ones are you working for the Master? If you cannot tell the good news are you helping some one else to tell it? James v. 1, 2, 3. "Go to now ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. your gold and silver is cankered and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last day."

Oh Brother or Sister, are you laying gold or silver away that should be used for the Lord? If you are get it at once and use it. Do not let its rust be a witness against you. To be saved we must try to save others. If we cannot tell the good news there are some that can. Now is when we need the gold and silver to help those that can tell the good news to those who have not heard it. The gospel must be preached to all nations. So, dear ones, let us be at work. If we cannot work one way let us work another for the time is coming when the work must be done, and certainly it is not far distant. If there is a time we must work to be saved it is now. May we all work in some way or other that we may be saved is the prayer of your Sister in Christ.

EMMA LINDSAY.

A Keen Edge.

God's word is sharper than a two-edged sword; and what is a sword good for that has no edge? The world is surfeited with smooth talk. Ministers complain that the gospel makes no impression on the people. The trouble is, they do not preach it, or if they do, it makes little impression on the ministers themselves. They fight with daggers of lath; they brandish empty scabbards. They do not know and feel the word of God themselves in its present living power, and how can they proclaim it to others? They are afraid of reproach, of persecution, of poverty, of toils, which come upon those who consecrate themselves to the service of God and walk in the ways of truth.

But the word of God has edge, nevertheless. It finds men out; it reaches their hearts; it searches out their sins; it exposes their iniquities. It pierces even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

What man needs is the word of God; not some small portions of it, such as are endorsed and allowed by certain denominations, evangelical or otherwise; not such parts simply as are fashionable and acceptable; not such departments of truth as may be preached without giving offense, provoking criticism, or incurring blame; but the plain, unequivocal, unalterable words of the living God, which shall endure when "the tree withereth and the flower fadeth away;" when heaven and earth shall pass away. He who plants himself on this foundation, and proclaims this word, will find that the Spirit's sword has by no means lost its keen edge, but that it still has power to pierce the mind of doubt, and cleave the bosses and shatter the defenses of unbelief; and, attended by the Holy Ghost, to convince men of sin and righteousness and Judgment to come.

But it must be the gospel, not a miserable, emasculated substitute therefor. It must be the truth as it is in Jesus, without regard to sectarian limitations or denominations.

Excursion Rates to Valparaiso via Pennsylvania Lines for the Circus.

On Wednesday, July 18th, the Pennsylvania Company will sell reduced rate round trip tickets to Valparaiso, account Ringling Bros. Circus, from Chicago, Plymouth and intermediate ticket stations on the "Ft. Wayne Route." Tickets will be good returning until July 19th inclusive.

Poetry.

The River of Life.

A silver thread among the hills,
A stream that singing runs,
A river broad, and deep, and strong,
In seaward course it flows.

So let my spirit's life, O Lord,
Be still, as seen by Thee;
So 'st it onward hold its course
To the eternal sea.

Let it grow broad—with broadest love;
A flood of kindly deeds,
Of gentle thoughts, and helpful words,
To meet my brother's needs.

Let it grow deep—in channels worn
By Faith's restless tramps,
Still fed by the refreshing springs
Which flow in there its source.

Let it grow strong—as drawn by Thee,
Of hope a swelling tide,
That sweeps all doubt and care away,
And doth in God abide.

So may the river of my life
From reach to reach still flow;
So shall my soul from day to day
Thy clearer image show.

Till merging in the blissful sea
Of glory vast and bright,
It finds its end—its goal of faith
And hope—in love and sight.

Selected.

Murderous Modern Weapons.

The system of guns of small caliber now almost universally adopted in Europe was suggested, as were all the other recent European improvements in small arms, by some one or another of the American rifles, whose excellence has long been universally acknowledged. The principle is, the smaller the caliber the greater the force of projection and the longer the range. Changes in this direction once commenced it was impossible to predict where they would cease. The rifle cartridge of the kind now used in Italy and Austria scarcely exceeds that of a small-sized revolver and resembles more than anything else a short segment of steel wire finished at the ends.

This change in armament will necessarily cause important modifications in military tactics, but of what kind is not yet known and cannot be precisely known till some European war of importance shall furnish the data. In the first place the statisticians are endeavoring to discover what number of discharges or balls will be necessary to cause the death of a single combatant. In the battles previous to 1859 it required 143. In 1864 and 1866, considerable improvement in small arms having been made, it required 60, while in the Franco-German war of 1870 the number on each side was estimated at 40, according to some authorities, and at 102 according to others. Before 1859 military writers expressed the opinion that if the fatality did not amount to seven in a thousand, that is, one soldier killed for every 143 balls expended, the game was not worth the powder and the firing had better cease. The problem is still further complicated by the invention of smokeless powder, which, it is thought, will increase the mortality with less expense of ammunition. This opinion is confirmed by the events of the late civil war in Chile, where of 9,025 combatants, though only 3,446 were armed with the Austrain rifle, the Mannlicher, 66 per cent, or more than half the mortality, was due to this weapon.

Another question that absorbs the attention of the military writers is the number of killed in proportion to the number wounded. Inferences drawn from the Winchester, with which the Chinese were armed in Tonquin during the war with France in 1884-'85, were favorable to the theory that the wound made by a rifle of small caliber was less likely to cause death than one made with a rifle of the old models. Since then the caliber has been greatly diminished and opinion in regard to the relative mortality seems to be divided, though inclining strongly to the theory that the wound of a very small ball moving very swiftly makes a much more dangerous wound.

The question is an important one, and as it is presumed the next war in Europe will be general and perhaps decisive of the fate of one or more nations, all the governments interested would like to know the value of their armament, how it is to be used, and how depended on before they can enter upon the contest. As the experiments necessary to these deductions cannot be made on living men, dead bodies of men and horses have been employed for the purpose in different countries, but usually in very small numbers. A dead body or two dead bodies were attached to a plank and fired at from different distances. The Germans have greatly extended this process. They have not only succeeded in placing an entire company of corpses in line but in order to give the tissues all the natural resistance of real soldiers, they have injected colored fluids, have armed and equipped them, and exposed them to fire accompanied by living horses. The Surgeon General of the Prussian army gave the result of these experiments in a report made to the Medical Congress held a few weeks ago at Rome.

There were employed in the experiments 480 dead bodies, thirteen living horses, and sixteen dead horses. These were fired on at distances varying from 150 yards to about two miles, there being an expenditure of 1,000 rifle balls. The report read was too long and technical to be given in full, but portions of it will interest the general reader from a humanitarian point of view. Its general tenor was that wounds made by modern weapons and projectiles are incomparably more serious than those made by the weapons formerly employed. At moderate distances up to half a mile the clothing is not forced into the wound, but the effects are frightful. All the drops of liquid contained in this part of the body, taking the force and swiftness of the projectile, and trying to escape in every direction, strike the sides of the cavity with terrible force. The bones instead of being pierced, are crushed in mass, as by an explosion of dynamite, and the fragments are sent off in every direction through the body. The liver and heart are pulverized, the intestines torn into small pieces and lacerated in the most singular manner. The hole made by the ball in entering is scarcely preceptible; that which it makes in leaving the body is sometimes six or eight inches in diameter. It is to be borne in mind that the ball always passes entirely through the body and through a second and third if they are placed one behind another, only stopping in the fourth.

A ball striking the arm or leg destroys the member entirely. If it strikes the head, the neck, or the abdomen it kills infallibly. If it passes through the thoracic cavity the wounded person may recover if the vital organs are spared. Beyond half a mile, and most of the firing in future battles will be beyond that distance, the wounds are a little less serious and the mortality less. The effects are still, however, far more serious than with the weapons formerly in use. From two-thirds of a mile to distances slightly exceeding a mile, the bone is fractured all about the hole made by the ball in its passage. Even when the distance considerably exceeds a mile the bone is broken in nearly half the cases, and the splinters are driven in different directions through the flesh. At longer distances the clothing is driven into the flesh, which is always a serious aggravation of a wound, not only on account of the presence of the cloth itself, but because it is generally covered with microbes that produce corruption.

The report adds other peculiarities attending use of the new ball. The envelope, which is composed of sheet steel, loses its shape when it enters the body and often divides into minute fragments, each of which takes a different direction, lacerating all it comes in contact with. Its temperature when it enters the body is greatly elevated, always 70 degrees and sometimes as high as 350 degrees. A few of these peculiarities were observed by the French during the war with Dahomey in the use of the Lebel rifle. The ball of this weapon, which is an exceedingly small, oblong object, cased with steel, killed in many cases two or three Dahomans, if they happened to be one behind the other, but the French surgeons had no time to study the nature of the wounds. Even if they had dissected and examined minutely all the wounded, it is scarcely probable they would have discovered all the singular effects mentioned, numerous changes having been made in Austria and Germany since the Lebel was invented.—*San Francisco Chronicle.*

Has your subscription expired? If so, don't let it remain so.

A New Song.

"O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory.

The Lord hath made his salvation: his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God.

Make a joyful noise unto the Lord, all the earth; make a loud noise, and rejoice, and sing praise.

Sing unto the Lord with the harp, and the voice of a psalm.

With trumpets, and sound of cornet, make a joyful noise before the Lord, the King.

Let the sea roar, and the fullness thereof; the world, and they that dwell therein.

Let the floods clap their hands; let the hills be joyful together.

Before the Lord for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity."

This inspired command will be obeyed in the right time and in the right place.

Five hundred years before Jesus rode into Jerusalem on an ass's colt the prophet said: "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, for thy King cometh unto thee," etc. And at the right time they did rejoice and shout, spreading their garments in the way and the children catching the spirit sang: "Hosanna to the Son of David." If these had held their peace the very stones would have cried out.

Who will sing this new song?

Probably the one hundred and forty and four thousand seen by the beloved John, standing on the Mount Zion having the Father's name written in their foreheads; the twelve thousand of each of the tribes of the children of Israel of Revelation 7th, who were sealed in their foreheads, and they sing as it were "A new song." This song was written about three thousand years before they sing it. They cannot sing the Lord's song in a strange land; they are on the Mount Zion when they sing it. No man can learn that song but that company, as the song of Miriam and her companions on the shores of the Red Sea, was specially adapted for them.

The ninety-eighth Psalm is intended to be the opening "Song of the Millennial Age." We should remember the age to come is a judgment age and an age of knowledge, when no one shall have need to say to his brother or his neighbor, "Know the Lord, for all shall know Him from the least to the greatest of them, saith the Lord." "By his knowledge shall my righteous servant justify many, for He shall bear their iniquities."

About forty years since Dr. Walter Clark said in a discourse in the South Church, on the text, "Behold the Lamb of God that taketh away the sin of the world," "It certainly meant that the saving power of Jesus our Lord would reach more than a mere fraction of our race as it had in the past, and this thought is in harmony with the spirit of the holy Scriptures; 'for as by one man's disobedience many were made sinners, so by the obedience of one man shall many be made righteous;' or the living race in the flesh shall feel the effects of Jesus's perfect obedience as much as the living race in the flesh felt the effects of Adam's disobedience."

About fifty years since the news reached Hartford that the Russians had taken the stronghold on the Balkan Mountains, and were marching down on Constantinople. A prominent business man and a prominent member of the South Church said, at the dinner-table, that day "I had rather heard that news than to have known that I had made a thousand dollars." It was then understood by many, as it is now, that the wasting away and downfall of the Turkish Power was a certain harbinger of the millennial age. Now, it reaches us in moments of time, traveling, it is said, faster than sound and faster than the light.

Probably Miss Ellsworth penned the first message Mr Morse sent over the wires by inspiration as well as from inspiration. The four words were written and spoken thousands of years before she was born: "What hath God wrought."

"Nevertheless we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness."

Where is that promise and what is that promise?

Isaiah lxv. 17: "For, behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying," etc.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem....

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord has comforted his people, He hath redeemed Jerusalem.

The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

Acts i, 10, 11: "And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel;

Which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus....shall so come in like manner as ye have seen him go into heaven.'"

Zechariah xiv. 4: "And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south."

Psalm cxx", 1: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

The words of the Apostle Peter: Acts iii, 21: "And He shall send Jesus Christ, which before was preached unto you:

"Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.

"For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me; Him shall ye hear in all things whatsoever He shall say unto you.

"And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people."

C. B.

Let us Take Time.

Let us take time for a good-by kiss. We shall go to the day's work with a sweeter spirit for it.

Let us take time for the evening prayer. Our sleep will be more restful if we have claimed the guardianship of God.

Let us take time to speak sweet, foolish words to those we love. By-and-by, when they can no longer hear us, our foolishness will seem more wise than our best wisdom.

Let us take time to read our Bible. Its treasures will last when we shall have ceased to care for the war of political parties, the rise and fall of stocks, or the petty happenings of the day.

Let us take time to be pleasant. The small courtesies which we often omit because they are small, will some day look larger to us than the wealth which we have coveted, or the fame for which we have struggled.

Let us take time to get acquainted with our families. The wealth you are accumulating, burdened father, may be a doubtful blessing to the son who is a stranger to you. Your beautifully kept house, busy mother, can never be a home to the daughter whom you have no time to caress.

Let us take time to get acquainted with Christ. The hour is coming swiftly for us all, when one touch of his hand in the darkness will mean more than all that is written in the daybook and ledger, or in the record of our little social world.

Since we must all take time to die, why should we not take time to live, to live in the large sense of a life begun here for eternity.

Original.

A Serious Question.

Bro. T. E. Adams and others wish to know which is the worst evil of the two, the drink habit, or the tobacco habit. A man can use either one is true, and go about his business. One is more filthy than the other. Neither are natural or necessary habits. Both are contracted in ignorance. Both are very extravagant in their demands. Millions of dollars are sacrificed annually to appease these unreasonable and insatiable demon gods. Many a poor soul has brought himself and family to poverty's door, to stay there crippled for life. Both are poison, and will dethrone reason, and make a fool of a fellow, and throw him in the ditch if he gets too much. Neither ever will make a man any better, nor begin to recommend him to the best society below or above. Both must be laid aside when you go to church to appear before God and his people, and why is it so? If drinkers could only see the river of fiery whiskey mixed with beer they have drank, cooking their insides, and take alarm, and if tobacco users could only have a glimpse of the monster pile of the poisonous stuff they are salting themselves down with, and flee from the wrath to come. How can a man or woman glorify God in body and spirit, when soaked and smoked in whiskey or tobacco? Christ pleased not himself, but who is pleased with these worldly fashionable habits? Now do tell us which is the worst and most vile of these twin sisters, and oblige a brother who is confessedly confused over this matter.—[Both.—Ed.]

A SHORT ACCOUNT.

I will say to the brethren, that I have just returned from Oklahoma, and the new country, where we hold some meetings in different places with good interest, and five willing souls became obedient to the faith by being buried with Christ in baptism. While some others were almost persuaded to make the good confession. May heaven's blessing rest upon them and keep them from falling.

While there we met two of Bro. Gower's sons, and their families. One of the sons and his wife are in the faith, the other one it seems has just neglected to do his duty, neglected this great salvation. May our God help us all to do our duty before it is too late. The new country is a good field to sow the word of the kingdom in. The people are anxious to hear. Party lines and creeds are not much in the way there yet.

T. E. ADAMS.

Iowa Tent Work.

Dear readers of the Restitution:

Knowing that you all are interested in the work of the Lord I will try to keep you informed as to what we are doing here. Our conference at Nevada closed June 17. In many respects it was the best meeting we have ever had. The attendance was good. Brotherly love and the spirit of the Savior was manifest throughout. Our plans of work showed more business tact and system. The preaching was of a high order because biblical, and was ably presented. The influence of our meeting was felt and the good order and conduct of the brethren was the subject of remark by the citizens of Nevada. The preaching awakened an interest among the people. A new tract missionary society was formed to scatter tracts. Five were added by baptism. Preaching brethren from abroad were Bros. A. Adams of Nebraska and C. W. Russell of Chicago. Brother Russell will remain and assist in the tent work during the summer. The tent remained at Nevada one week after the conference. The tornado did but little damage to the tent aside from breaking two of the gas torches, breaking one center pole, and tearing to pieces our tent organ. We were able however the next day to repair all damages and the meetings went on. To God we render praise, for no one was hurt. On Monday June 25th we came to Hickory Grove where we have been preaching to the present time. Our tent will next (D. V.) be pitched at Alden in Hardin County. Yours for truth.

A. J. EICHANER.

Master, We have toiled all Night, and have taken Nothing?

"What then? "Launch out into the deep and let down your nets for a draught!" "Cast your net on the right side of the ship and ye shall find." O ye fearful, weary fishers of men, is there not comfort for you here? You have been toiling all night, your garments are heavy with mists of sorrow, you are sick and faint and discouraged because there are few to hear and less to heed the message that you carry. But get out of the ship, mend your nets, wash them clean, then, thrust out from the land and let Jesus teach the people. At his word, let down the net. It would seem as if the same glad, astonishing result would follow, as was the case with Simon. Multitudes will be caught, and the fishermen will be obliged to call their partners in labor that they may come and help them. Obey and take courage, dear ministers of the Lord. You have been sent to catch men; the Lord is with you in the work. Whenever and wherever he calls, go, and let none fear for the outcome is in his hands. The ships, the nets, the fishermen are all his. He will use and provide and bless. Let the ships be filled! Mourn no more that the toil has resulted in a disappointment—work on, the reward will come by and by.

S. ROXANA WINCE.

Editor Restitution:

Please insert the following in THE RESTITUTION:—Died at her home near Beachville, Oxford Co., Ont., Saturday, June 16, Sarah M. Clarke in the 18th year of her age, after a short illness of typhoid fever followed by inflamation of the lungs. She was the youngest of a large family, and being obedient and of a cheerful disposition, she was a pride to her parents and the joy of the household, but death approaches and those golden curls that were always so neatly dressed by a fond mother and sisters were arranged for the last time by a mortal hand. The funeral service took place on the following Monday, and was conducted at the house by Rev. Mr. Morgan, a Baptist minister. He spoke words of comfort from the 15th chapter of 1st Cor. The resurrection of the body and the soon personal coming of our Lord were ably put forth, leaving the impression with all that we need not sorrow as those who have no hope. Cousin Sarah was a reader of THE RESTITUTION, and had a fair knowledge of the truth as revealed in the Scriptures, having been taught the truth from infancy, and she was looking forward to an early baptism. She was a general favorite with her companions and schoolmates who brought floral tributes. A large number showed their sympathy with those who mourn, and who also are confident that they have the sympathy of THE RESTITUTION.

JAMES E. LONG.

Editor Restitution:

I will try in my weakness and for the first time to write a few lines to let the brothers and sisters throughout. Our plans of work know that there are a few of the One Faith in this part of Missouri. We are surrounded by all kinds of faith except the right one. We have about eight in the county that I know of. We hear but little truth as it is in Christ Jesus. Bro. W. J. Orem has preached some for us and he is the only one. I would like to be where I could hear the gospel of the kingdom proclaimed as it was by Christ and the apostles. I am glad to say that I believe that Christ will come and reign in Mt. Zion, and in Jerusalem. I am glad to know that those that have part in the first resurrection will reign with him a thousand years. Oh, that we may all have a part in that grand gathering, clothed with immortality and eternal life. This thought cheers me, and makes the trials and sorrows of this life easier to bear. We are told that if we suffer with him we shall reign with him. Blessed thought. It comes to me o'er and o'er. We shall reign on the earth. About all we hear in this part is immortal souls, sky kingdom, or kingdom in the heart, dying and going to heaven or hell, and try to reason with them and they turn a deaf ear, so it is blind lead the blind and all go into the ditch together. I will send you an article clipped from one of our county papers. It shows how much the writer knows about the gospel. How can one keep still when they hear such as that proclaimed to a dying people, but anything else is poison to them. They think that all will come to a knowledge of the Lord and be saved. I do not take THE RESTITUTION. I have not got much of this world's goods, but rich in faith, and in hope of the soon coming of our Lord and Savior Jesus Christ. Let us all work while we can, for the night is coming when man works no more.

Yours, watching and waiting for the coming of the Lord.

JESSE HARROLD.

Dear Restitution:

In reading Bro. Wince's article "Addition and Subtraction" in RESTITUTION June 20, his argument for the year day theory from Dan. ix. 24 to 27 I think fails, for I think the Jews never used the word week, it was always day, month or year, now I would like to know what the original words are in the Greek or Hebrew. I have always thought it was 70 sevens only and no word to denote whether they were 70 sevens of days, months or years, but at the death of Christ they prove to be 70 sevens of years, 69 sevens or 483 years were then fulfilled and one more seven years yet to be fulfilled. Please will Bro. Wince or Joblin or Wilson answer this as I don't like to use the word week instead of seven if the original means only seven as the two words week and seven have different meanings, I just write this for truth's sake. I have tried to write this in the spirit of brotherly love and not to find fault. If you think well to publish it do so, if fit for the waste basket put it there, you know best. In brotherly love.

SHADRACH WHITE.

A Bargain in Books.

As I intend to move shortly to California, and cannot afford to transport all my library, I offer books at bargain prices. I will deliver at the American Express Office, the following lot at the low prices named. If sent by mail, postage will have to be added.

The Gospel Banner, published by Benj. Wilson. Eleven vols. bound in seven books; 1858 to 1865 inclusive, $4.00. Eureka, an Exposition of the Apocalypse, by Dr. John Thomas, vols. 1, 2, and 3. The lot for $3.75. Elpis Israel, being an Exposition of the Kingdom of God, by Dr. John Thomas. 1st Edition, 1851, cover coming loose, all else good, 50 cents. Elpis Israel, Edition of 1867, with Chronikon Hebraikon bound at end; good order, $1.00. Herald of the Kingdom and Age to Come; John Thomas, Editor. Five vols. bound in two books, $3.00, also one vol. ditto 1863, 50 cts.

Address, Thos. Wilson, Roseland, Ia.

Special Low Rates to Fort Wayne via Pennsylvania Lines.

On June 30th, July 4th, 7th, 10th, 13th, 14th, 15th, 17th, 19th, 21st and 24, excursion tickets to Fort Wayne will be sold at one fare for the round trip from Van Wert, Warsaw and intermediate ticket stations on the Pennsylvania Lines account the "Last Days of Pompeii," the grand spectacular attraction. Tickets will be good returning by regular trains until the day following the date of sale.

Excursion rates to Warsaw via Pennsylvania Lines for Spring Fountain Park Assembly.

Special excursion tickets will be sold from July 17th to August 1st, inclusive, from Upper Sandusky, Whiting, and intermediate ticket stations on the Pennsylvania Lines, account Spring Fountain Park Assembly. Tickets will be good returning until August 2d, inclusive. For details please apply to nearest Pennsylvania Line Ticket Agent.

Excursion Rates to Warsaw via Pennsylvania Lines for the Circus.

On Thursday, July 19th, the Pennsylvania Company will sell reduced rate round trip tickets to Warsaw, account Ringling Bros. Circus, from Plymouth, Ft. Wayne and intermediate ticket stations on the "Ft. Wayne Route." Tickets will be good returning until July 19th inclusive.

Original.

Does Phrenology Prove Immortality?

Having recently heard a paper read, the object of which was to prove by phrenology the immortality of the soul, I wish to say a few words through THE RESTITUTION on that subject, believing it will be interesting and perhaps of profit to its readers. Phrenology has come to be known as a true science. It claims that there are forty-two organs in the human brain, and the development of these organs forms the character of the individual. These organs are separated into groups—the intellectual, moral, social, domestic and selfish. Those versed in the science can tell at a glance whether the person is of a social, domestic, selfish or moral nature, or whether endowed with a high or low intelligence. I quote from the paper as follows: "The only basis for the doctrine of immortality is found in the groups of phrenological organs termed hope, conscientiousness, benevolence, veneration and ideality. All other mental powers the higher animals possess in common with man; some of them in a merely rudimentary state, others even more fully developed, comparatively, than in the human being. And this distinction proves the immortality of the soul."

The paper closes by asking: "Why, if man perishes like the plant or animal, is he endowed with organs of the mind (those mentioned above) which have nothing to do with his physical development, growth or reproduction, but do relate him to something upward, onward and higher than existence of this life—why, we need these moral organs in addition to the social and domestic organs?"

God in his infinite mercy "made man a little lower than the angels," and therefore susceptible to sin, yet endowed him with the organs of the brain (hope, conscientiousness, veneration, benevolence and ideality) that placed him above the beast in intelligence, so that he might "have dominion over them." He endowed him with these faculties, together with all the others which the beast possesses, so that he might make the most of life; that he might love and adore the living and true God, believe in him and keep his commandments, and in the resurrection partake of that joy promised those who are faithful, and receive immortality. He gave him hope, that he might look for something beyond this life; he gave him consciousness, that he might discern right from wrong; he gave him veneration, benevolence and ideality, that he might love and revere his creator and do his will, that he might love his fellowmen.

The heart does not possess these faculties, yet Solomon in Eccles. iii. 19-21, says "man has no preeminence over a beast, as one dieth, so dieth the other; all go to one place, all are of dust and all return to dust again. Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

No cognizance is taken of the spirit of the beast; but the spirit of man goeth upward and his deeds, whether good or bad, are recorded on high. If faithful, he will receive a "crown of righteousness that fadeth not away" when Christ comes to judge the world. If unfaithful he will be "utterly destroyed."

Phrenology nor any other science, can prove the immortality of the soul, it merely infers it. On such a foundation (inference) is based the popular doctrines of this day, and such foundations will not stand the test when the great "flood and winds" of the last days prevail against them. Get into the ark of safety, if you would escape the doom that will come to all false doctrines and teachers.

May we all be earnestly watching and praying as we see the end approaching. Your brother in Christ.

J. E. HASEN.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen *Moncrieff*. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Kansas Conference Program. Aug. 10-19, 1894.

Committee on music, T. M. Wasson and I. Davis.

Friday, Aug. 10, 7:30 P. M. address of welcome by T. M. Wasson.

Saturday, Aug. 11, 10:00 A. M. Bible Reading, Matt. xxv. O. B. Cleveland. 2 P. M. Business Meeting. 7:30 P. M. Discourse on Matt. iv. 17.

Sunday Aug. 12, 10 A. M. Social Meeting, P. J. Hubbard. 11 A. M. Reason for our hope. 3 P. M. Bible Reading, Matt. xix. commencing at 27th verse. W. H. Bernard. 7:30 P. M. *Nature of Man.*

Monday, Aug. 13, 10 A. M. Brotherly Love I. S. Miller. 3 P. M. God's love to Man. Lydia Chaplin. 7:30 P. M. The Resurrection.

Tuesday Aug. 14, 10 A. M. Spirit Birth, S. C. Oliver. 3 P. M. Practical Work, Clementine Overman. 7:30 P. M. The Three Worlds.

Wednesday Aug. 15, 10 A. M. Literality of the Scriptures, H. M. Williams. 3 P. M. Book Revelations, O. B. Cleveland. 7:30 P. M. The Inheritance.

Thursday Aug. 16, 10 A. M. Bible Reading, John xv. 4 and onward, R. S. Sullivan. 3 P. M. Communion, I. S. Miller. 7:30 P. M. The Kingdom of Christ, when will it be, where will it be, and what will it consist of.

Friday Aug. 17, 10 A. M. Signs of the Times. T. M. Wasson. 3 P. M. What is Truth? T. E. Adams. 7:30 P. M. The Resurrection.

Saturday Aug. 18, 10 A. M. The Two Witnesses, Brother Allen. 3 P. M. What Christ is coming for, A. M. Oliver. 7:30 P. M. Final destiny of the Wicked.

Sunday Aug. 19, 10 A. M. Social Meeting, H. N. Williams. 11 A. M. What a sect I believe and do to be saved. 3 P. M. Christ's Second Coming.

Those to whom a subject is assigned will be expected to lead in a short talk, and be followed by others, and also talks on practical subjects.

Arranged by Committee for publication in RESTITUTION.

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the 10th, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec.

Low Rates to Colorado.

On July 21st an 22d the North-Western line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at exceedingly low rates; tickets good for return passage until August 25th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western Ry. For detailed information apply to agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent, Chicago.—jul 4-11

To Michigan Points at Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$210.78
For first half of 1894.	
Mrs. C. W. Russell.	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these Lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine Order.

On August 9th and 10th, account annual meeting League of American Wheelman, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Remember the recent reductions in rates via the Nickel Plate Road and its unexcelled passenger service of through trains equipped with finest coaches and buffet sleeping cars between Chicago, Cleveland, Buffalo, New York and Boston, when next you are traveling East or West.

Seashore Excursion.

On July 7th, 8th and 9th low rate excursion tickets to Asbury Park will be sold via Pennsylvania Short Lines, account National Educational Association meeting. Asbury Park is adjacent to Ocean Grove, Long Branch, Atlantic City, Cape May, and other delightful resorts on the New Jersey Coast. Excursion tickets will be good going and returning via Baltimore and Washington, with stop-over privileges. This will be an excellent opportunity for a vacation trip to the principal summer resorts of the east at slight cost. For details apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

VANDALIA TIME TABLE.

In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:56pm	For St. Joseph.
No. 56, daily,	3:45 "	"
No. 54, ex. Sun.	10:35pm	for South Bend.

GOING SOUTH FROM PLYMOUTH.

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Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1894, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
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The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All writers address brother George Kaufe, Scanter, or H. L. Lehman, West Milton, Ohio.

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The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

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We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the labors of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

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Sowing and Reaping.

Sow while ... sowing-hand,
Pause not ... nor grieve
We may not ... the ... of summer,
Weary ... there ... heedful-spirited reaper!
For, wait ye the Autumn-sheaves
For the shower of golden grain.

Scatter the seed and fear not,
... will be sprout
What matter if you are wearied
... your hand ... weakly
... the earth is hard—
For the harvest must be fed.

... the ... dears falter
In the warm earth's bosom deep,
And your worn tears fall upon it—
They will ... its hidden germ;
And the green blades rise the quicker,
Perchance for the tears you weep.

Th... sow, for the hours are flying
And the ... must fall to-day;
And ... what hands shall reap it,
Or if ... be passed away
Before ... ening reminders
Shall ... then the sower say.

Sow and look ... and upward,
Where the starry light appears;
For, in spite of the cowards doubting,
Or your own heart's doubts and fears,
You shall reap in joy the harvest
You have sown to-day, in tears.

—Adelaide Procter.

Original.

Pine Woods Bible Class.

SECOND LESSON.

Leader. You will doubtless remember that we closed our lesson last week by showing that the taking away of the "Daily Sacrifice," spoken of by the prophet Daniel, was to be accomplished by the "Little Horn," in the middle of the seventieth week, (last week of this Gentile age), and that the words "days" in chapter xii. meant "days," and that if we changed the word "days" (which we have no authority to do) to *years*, it would be a source of confusion.

Elias. This reminds me that last evening I read an article in which the writer affirmed that Antiochus Epiphanes was the Little Horn, and that he set up the abomination spoken of by Daniel. What do you think about that?

Leader. I think it conflicts with the Word of the Lord Jesus. In Matt. xxiv., he speaks of the abomination as being still in the *future*. "When therefore ye shall see the abomination spoken of by Daniel the prophet," etc. Now, Antiochus died some two hundred years *previous* to this.

Lud. While quietly sitting in my study last Tuesday evening, I read over very carefully the seventh chapter of Daniel, where he relates his vision of the four beasts, etc., and I noticed his perplexity as to what it all meant. An interpreter was sent to him, and the matter made clear, and I think if we pay strict attention to it, in place of following the interpretations given by mortal man, we will have clearer conceptions of the Prophetic Word. He was told, that "These *great* beasts, which are four, are four kings, which shall arise out of the earth," and at the conclusion of their career, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." But the fourth beast attracted his attention and he said: "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet." In reply his interpreter said: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." And now he says, I would like to know the truth concerning "the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows." In reply his interpreter said to him: "And the ten horns of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he *shall subdue three kings*." And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change their time and laws: and they shall be given into his hand until a time and times and the dividing of time." At the conclusion of *this* Little Horn's career, the kingdom and dominion "*under*" the entire heavens should pass from his hands into the hands of the "saints of the Most High."

Leader. Elias told us about an article he read with regard to Antiochus Epiphanes being the Little Horn, and that he set up the abomination, how does *this* accord with the divine interpretation given to Daniel?

Carrie. It does not accord at all. Antiochus Epiphanes died hundreds of years before Christ's advent, but Daniel's interpreter says the Little Horn continued in power "*until*" the time come that the saints possessed the kingdom."

Leader. We are sometimes told that popery represents the Little Horn, does the career of that power harmonize with the interpretation given to Daniel? *Arlon*, how does this strike you?

Arlon. That cannot be: Daniel's interpreter says with regard to *this* Little Horn: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." Popery has *no* such power, her civil power has long since passed away, she *has* no power either to "make war," or prevail against the saints, but Daniel's interpreter says the Little Horn *would* have power to do all this, "*until*" "the time came that the saints possessed the kingdom."

Leader. Daniel was informed as to how long he would have power to make war and prevail over the saints. *Albert*, will you explain that?

Albert. Verse 25 says: "they shall be given into his hand until a time and times and the dividing of time." I have been taught that popery was the Little Horn, and that "time and times and the dividing of time," was 1260 years. My faith was much shaken in this interpretation, when I found that the 1260 years of the papacy has long since passed away, and that she has *no power* to make war against the saints. But the Little Horn will exercise power for "a time times and the dividing of time" which period lasts until "the *time* came that the saints possessed the kingdom."

Leader. Does Daniel indicate how long a period "a time and times and a dividing of time" is? *Lucy*, give us the result of your study.

Lucy. Daniel settles the matter in a plain manner, and if we would accept it in place of human affirmations we would have less difficulty in comprehending the Prophetic Word. The margin of Dan. xi. 13, says "at the end of times even years." Also in Dan. iv. 32, the king was sent to dwell with the beasts of the field, until "seven times shall pass over thee." Our teachers have told us that "time times and the dividing of time," means 1260 years. If that is correct, then the king must have been sent to dwell with the beasts for 2,520 years, which you will observe is nonsensical upon the face of it.

Leader. Your observations are to the point. We read with regard to this Little Horn, "he shall come in peaceably," "shall enter peaceably even upon the fattest places," shall obtain the kingdom by "flatteries," he will "confirm the covenant with many (Jews) for one week (of years—seventieth week of Daniel) and in the midst of the week he shall cause the sacrifice and oblation to cease," "his heart will be against the holy covenant." Here he will throw off the sheep clothing he has been wearing for three years and a half and show that he is in reality a wolf. He breaks this covenant "in the midst of the week" of seven years, and this leaves him just three years and a half.—"time times and a dividing of time," he will now become "a vile person," "shall do according to his will," "exalt himself above *every* god" makes "war with the saints," "and they shall be given into his hand until a time and *times* and the dividing of time,"—three years and a half, dating from the time "he shall cause the *sacrifice and oblation* to cease," "and shall prosper till the *indignation* be accomplished." And 1260 *days* (not years) from *this* time, he will set up the abomination, and at the end of the "1335 days," Daniel and all those who wait for it will stand in their lot "at the *end* of the days." Agnes, do you know of any other period mentioned in Daniel indicating the termination of the power of the Little Horn?

Agnes. I do. In Dan. viii. Daniel has another vision which he did not understand, and Gabriel was sent to inform him. He sees a ram with two horns pushing in every direction. Now, Daniel says Gabriel, "The ram which thou sawest having the two horns are the kings of Media and Persia." He next sees a he goat come from the west, with a great horn between his eyes, and he ran unto him in the fury of his power, and he broke the two horns on the ram, *and cast it down to the ground* and stamped upon it. Gabriel says: "The rough goat is the king of Grecia, and the great horn that is between his eyes is the first king." Next Daniel sees this he goat become great and strong, and when he had attained the zenith of his power the great horn between his eyes broke, and in its place four horns grew. Gabriel explains this as follows: "Now that (great horn—Alexander) being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Now Daniel sees a little horn come up out of one of these *four kingdoms*, and grew to be exceeding great, and cast the sanctuary down and took away "*the daily sacrifice*." Now, right here is the *main point* of this prophecy. What has already been given is largely his historical ancestry, leading to the time when he shall appear.

Leader. You are correct, and if interpreters would pay more attention to *this* there need not be so much mystery enshrouding this prophecy. *Albert*, what does Daniel's interpreter say with regard to *time*?

Albert. He is clear in the matter. He says: "Behold, I *will* make thee know what shall be in the *last end* of the indignation: for at the *time appointed* the end shall be."

Leader. Now, *Carrie*, what are we to understand by the words "last end?"

Carrie. Why that must certainly mean the *last part*, and if we would understand this prophecy we must note *this* point particularly in our study. The "little horn" is the burden of the prophecy relating to the "last end."

Leader. That is true. *Lud*, can we surely know when we arise at "the *last end* of the indignation?"

Lud. We can. The historical connection is accurate, and is so minutely given that both Daniel and especially the "wise," living in *this* age, may locate the "last end," and recognize *him* when he shall appear. The beginning of the "Last end," or last part of the indignation will be marked by the resurrection of the Lord's dead ones. See Isa. xxvi. 19-21: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little *moment*, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." How precious the invitation: "Come *my* people," etc; at this time they will find of a truth, that our living Savior is a "shelter in the time of storm."

Leader. Such assurances are indeed comforting. Now, *Arlon*, does Daniel confirm Isaiah?

Arlon. Why, yes. At the time the little horn breaks his covenant in the "midst of the week," instead of being a "little horn," (a small power,) he will have become the "mighty king," and will persecute Israel. With regard to this Gabriel explains to Daniel, and says: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, *every one* that shall be found written in a book. And *many* of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Mighty events like the above, did not attach to popery after it had attained the zenith of its power; therefore, it could not be the little horn Gabriel has here described to Daniel.

Leader. I will ask *Albert* if Revelation says anything about this time of trouble spoken of in Daniel and Isaiah?

Albert. It does. Rev. vi. graphically describes it. Ver. 11, speaks of the first company which has been delivered, and given "white robes," and told that they must "rest" while their brethren are being tried which are left behind. Ver. 17, says: "the great day of his wrath is come." In chap. vii. we have the sealing of Israel, and verses 13, 14, gives the out-come of the trial of the brethren left behind, "And one of the elders answered, saying unto me. What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

These are "*the saints*" that are given into the hands of the "little horn" "king of fierce countenance," etc. "until the *consummation*." "even to the time *of the end*," "till the indignation *be accomplished*," until "the time came that he saints *possessed the kingdom*," covering a period of time known as a "time times and dividing of time," or "forty and two months," which are just three and a half literal years, when in his pride and arrogancy, he will even assume to "stand up against the Prince of princes; but he shall be broken *without hand*," whom the Lord shall consume with the spirit of his mouth, and *shall destroy with the brightness of his coming*." It does seem to me that faithfulness to God's Word would forbid its application to popery.

Leader. How long a time will he be allowed to *pollute* the sanctuary? What is your opinion *Elias*?

Elias. In just "1290 days" "from the time that the daily sacrifice shall be taken away," he will set up an abomination that will be very offensive to the Jews, and at the end of "1335 days," "then shall Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little *moment*, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." How precious the invitation: "Come *my* people," etc; at this time they will find of a truth, that our living Savior is a "shelter in the time of storm."

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, JULY 18, 1894. NO. 27.

The Restitution.

The Restitution affirms the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end this institution of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

your comfortable home and circumstances when you buy these or any of these I want you to recall this article and ask yourself "Am I doing as I would wish to be done by." The Lord will not prosper us so long as we persist in this course of conduct. The cause of Christ is crippled and stopped in many localities because you do not live up to your duties and privileges—especially your duties. "Another Beggar!" No not that my brother. I am not writing a begging article. I want to arouse you to the fact that you are *unfaithful* with your Lord's money. You are not your own, your time is not your own, your talents are not your own, and yet you have taken that which belongs to God and have used it or spent it in such a way that your actions if not your conscience are a witness against you. You have robbed God of the tenth and also of the free will offering. You have done more than that, you have by your action compelled your evangelist to pay your share of the money necessary to carry the gospel to your neighbors, and you rejoiced in their baptism at another's expense. You sat by your warm stove enjoying coffee or tea and a warm meal, while your preacher sat shivering in a railroad depot, eating a scanty 10 cent dinner of crackers and cheese bought at the corner grocery. While you were in bed dreaming of Paradise he was passing a sleepless night at the depot and bumping along in a freight train caboose, suffocated with tobacco smoke and sickened with obscene and vulgar profanity. While you are seated in a comfortable chair with your children about you and their soft hands caressing you, he is reading a letter from his little girl, and the tears come thick and fast as she says, "Papa, why don't you come home?" She cannot understand why he should be away so much, while the papas of her playmates should always be at home and every evening is so pleasant to them. "We are all so lonely without you," she continues, "and I would just let the preaching go and come home and we will meet you at the depot."

Do you wonder sometimes that his sermons are "troubling?" His thoughts are in that far away home. "Do they need my help, are they well and have they food and raiment?" These are the uppermost in his heart. There is no Aaron or Hur to hold up his hands; the battle turns against him and he is driven from the field, and *who is to blame?*

It is just so with our papers. One after another is driven out for want of support. A brother said the other day, "Why I can get the *Inter Ocean* for $1. per year and THE RESTITUTION *is* $1.50. Yes, just so. But is the *Inter Ocean* reading as valuable to you as the reading of THE RESTITUTION? But if there were a thousand pages in the *Inter Ocean* and every page crowded with the recital of incest, murder, rape, theft, railroad accidents, bank and express robberies and elopements, and you should read it all, what, I ask, will be your advancement in the Divine life? Has it renewed the spirit of the Master within so that your life has God's seal upon it? Is it not true that "like begets like" and the more you read of these things the more you will *conform* to them? No, my dear brother, these things are not profitable to you. But if in the religious paper you find one article which will lift you up and renew your thoughts and set you upon your feet toward the golden city and life eternal it will be cheap at $1.50. Money cannot buy a home in the kingdom of God. You may be poor in this world's goods, but if you are rich toward God you are sure at last to find a home in the everlasting kingdom. Duty to you is plain. You are the Lord's steward. Be faithful that he may say to thee "well done."

A. J. EICHANER.

of" and "the conference meeting" was omitted" and yet it is headed "Conference Report."

If the report had been more full we think it would have afforded data from which we could gain information in regard to Evangelistic work that would serve as a guide to other states. For example the treasurer's report shows that $147 has been expended during the past quarter and yet three Evangelists have been at work and "each gave a report of his labors which was very encouraging." Now if those three evangelists ran work a quarter on less than $14 apiece and give an encouraging report, we would like very much to be let into the secret so that we might be able to do the same. If these evangelists received more for their labor it was not in the report if this is all they received it would far better never been put into type, for it certainly is enough to discourage any young man (or old either) from ever entering the work. If on the other hand these ministers work outside of the conference it shows a lack of business management on the part of the conference to hold these men—able men every one of them—and give them work, and remunerate them for that work.

Another conference reports "all the officers on duty," the attendance of workers large and filled with good thoughts. In this conference the two evangelists report 205 sermons, 9 funerals and about 7000 miles of travel by rail.

Now stop and consider. This is a vast amount of work. Also 18 were baptized. If one sermon was preached each day it required 214 days at 32 miles travel per day; that is to say the evangelist must travel 32 miles and preach one sermon and keep it up for 214 days without intermission. Now look upon the other side of this account, what do we pay for this work? One hundred and forty-seven big round silver dollars!!! Yes sir, just that! That $147 is to clothe him, buy fuel, food and all. Less than 70 cents per day for travelling 32 miles and preaching a sermon. If the Pullman strikers ever read this article they will be ashamed of their strike and think they are well off, as compared with a Michigan evangelist. If it be replied that these evangelists have an income outside of *what we pay* them, then my answer is so much more a shame to us, for then besides the above, we compel them to donate more to the work than the whole of us put together, for it will take more than twice $147 to keep two evangelists a year; and if they spend their time in preaching we compel them to give up more than all of us put together and make them do the work. Brethren, is this business? Is this justice? Have you no responsibility? Where is wisdom in all this? You all can quote "Be wise as serpents," but you do not all display that wisdom. If the state of things existed among the Israelites that now exists among us I do not wonder that God said to them "Ye have robbed me even this whole nation." And God declares that they had robbed him of the "tithes and offerings" that were his due. Are we not doing the same thing? When you go to the store and ask the grocer to give you a plug of tobacco or a paper of "Tom and Jerry" or "Durham" remember this article. When you buy a needless luxury—a glass of pop, or soda, or some candy or gum, or an extra flower or feather for the summer hat, think of the evangelist who went without the pop, the soda, the tobacco, the gum, the flowers for her hat, and even paid your share of the expense of traveling that 32 miles and that sermon that you heard the evening before and that you said was good, as you took a fresh chew of tobacco or looked with self-satisfaction at

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Dear Brother Underwood:

This bright and balmy June morning I am seated under the Gospel Tent which is again pitched for the third time upon the old campground at Hickory Grove, Story Co., Iowa. THE RESTITUTION of June 20 has fallen into my hands and as I read its pages over I found many things in the line of Christian life and Christian work which commended themselves to my heart and conscience.

I also find some things which pain me when I read them and wish they could be otherwise.

I find in this number the report of two state conferences giving their work for the quarter for the year. One conference declares there was "no business to dispose

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. DOBLER, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 18, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE will be under obligation to anyone who can give us the present address of F. T. Wilson who lately lived at 917 W. Grand Ave. Des Moines, Iowa.

WE want all our young folks especially to see the following beautiful lines on beauty:

"Beautiful flowers are they that wear
The light of innocent spirit there:
Beautiful forms are those that do
Deeds that are noble, good and true;
Beautiful feet are those that go
Quickly to [illegible]

ON Sunday evening the Church in Cleveland had a joyful season. Two more precious souls forsook all, and put on the Anointed One, after duly counting the cost. After years of experience in the Broad Religious way, they are now happy in the narrow way of life. Bro. and Sister Moore were both impressed with God's simple truth at the same time and together investigated its claims, and together obeyed the form of doctrine delivered to us; and, together may they contend for the faith once delivered to the saints till Jesus comes, and then hear him say, "Well done." A large number heard for the first time, what they must do to be saved,—being attracted by the notice of a baptismal service.

Signs of the Times.

The newly elected President of France is said to have been notified that he will have to go the ways of his predecessor. It might have been a presentiment of this that caused him to burst into tears of learning of his election.

The gravity of the situation in *this* country has vividly shown when one company of state troops refuses to charge rioters, and another turns over their arms and ammunition to the strikers.

Martial law has been proclaimed in Chicago after several bloody encounters, and the end is not yet.

Little or no freight is moving at Cleveland and business is paralyzed.

A gorgeous military, civic and industrial parade took place in Cleveland on the Fourth when the soldier's and sailor's monument was dedicated. It was said to be six miles long and must have cost many thousands of dollars. Floats elaborately decorated, and monster loads of flour and bread and groceries would indicate a land of plenty,—but all the same a child four years of age died of starvation in Cleveland within a week. This, too, is a sign of the times.

The Newcastle (England) *Chronicle* says it is noteworthy that while barbarous Russia and civilized Germany have been competing in rancorous hatred of the Jewish race, in England there has been quite a wave of pro-Jewish sentiment set in.

The Jewish *Chronicle* speaking of the Akka-Haifa-Hauran Damascus railway says it is a notable event of our day; that merchants and travellers in that country have long advocated the construction of railways in that fertile country, and are realizing their most cherished hopes; that the traffic from the central plains is far in excess of the camel-carrying power of the country; that this line is under British direction and encourages the hope that it will be a cheap and efficient transport, and stimulate the development of the country; and that it will vastly benefit the Jewish colonies which have been established within easy reaches of the road,—especially will this be the case with the first and very important colony of the Choveri Zion in the land of Bashan; that considerable progress has been made with the construction of the line.

The Rev. Herman Gollancz President of the Choveri Zion association recently said of the Jewish club that where these colonies had been planted with caution and prudently managed they were a success. It was true there were some hot-headed members who thought they should equip an army to reconquer Palestine for the Jewish people, but he said this policy would not only be fatuous but destructive of the very objects of the society. Let the Jews do their share in bringing about the word of prophecy and God would put his seal upon the work and bring it to pass in his own good time, he said. "A sage in Israel once said" There are true things which can only be obtained at the cost of great trouble and one of these is Palestine. That portion of prophecy had been fulfilled which predicted our dispersion consequent upon the destruction of the Temple and desolation of our country, why may we not hope that the other portion of the prophecy will be fulfilled which promised the return to Zion the rebuilding of the Temple and the restoration of Israel. Who does not derive comfort from the words of the prophet Zechariah which in spirit projected that the near view will catch some of the enthusiasm for Palestine manifested by the Jew, and help him to effect what may now be regarded by some as a dream, (but which we hope will become a reality) of the National idea in Judaism."

This is remarkable language from a Jewish Rabbi, and seems to show that hope in them is springing up. A Consular report on the trade and commerce of Jerusalem just issued from the British foreign office says that several companies have applied to the Sublime Porte for a concession to build a harbor at Jaffa, and it is expected it will soon be granted. It also says that buildings of various kinds continue to be erected in the vicinity of Jerusalem, and the city is fast out-growing its former limits. On the western side houses have increased so rapidly that a large suburb has arisen where formerly fields and vineyards existed. Every available piece of land is now being bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter.

Brethren, keep your eyes on the Holy Land, and be sure to secure the blessing pronounced upon those who pray for the peace of Jerusalem.

Josephiteism. No. 2.

WHAT WE THINK OF IT, AND WHY.

Before giving other reasons for our opinion of this *ism*, we wish to say that one of its defenders writes to say that he is sorry that he cannot address us as brethren, those who believe in the miraculous conception of Jesus, or to that effect. In reply to this, we say, while we appreciate his kind regard, we beg him not to trouble himself on our account, because, if that be his test of fellowship, we are very thankful not to be worthy of it; and thankful, too, that he sees that he has believed *another gospel*, and cherishes *another hope*, and draws the line straight. This is far preferable to the mawkish way of some others.

Another experience was, that an article was sent for us to read; and, we suppose, to ensure our perusal of it, a check on a bank in Pennsylvania for one dollar was closed with it. It was sent by a women, who said it was written by a friend; but whoever the writer was, it contained the abominable suggestion of Tom Paine about Mary and the Holy Ghost. The Almighty dollar was returned with the article, and a slight dose of medicine that seemed to be called for. To all such we say, "Thy money perish with thee."

Another writer of this school says "the story of the supernatural begettal of Jesus is one of those lying wonders, or rather wonderful lies, which, as Paul also foretold many would believe to their destruction, and because they would not receive the truth apostolically delivered to them, but preferred rather to believe these cunningly devised fables of the apostacy, God gave them up to their delusions that they should believe the lie, that they might be condemned who believe not the truth, but took pleasure in believing what was not true." There is no mistaking this language,—and we much prefer this kind of talk to the goody-goody kind. But another reason for our opinion of Josephiteism as given in our No. 1 is, that it openly declares Jesus to have been a sinner; that he was baptized for the remission of his sins. "And if he did not need it, it was simply a mockery and a sham." That he felt he was not perfectly clean before God and went down into the water in obedience to his Father's commands, and washed away the faults of his youth."

Our readers will bear in mind that the Word of the Spirit in Heb. ix. 22 informs us that it is a principle in the economy of God, that there *is* no remission of sin without the shedding of blood; and the context proves it had *ever* been thus, it was not a recent enactment; and in the 13th verse we learn that the blood of bulls and goats only purified the *flesh*, and were emblematic (v. 23) of the blood of Christ (v. 14) which was calculated to purge the conscience, because *through the eternal* spirit he offered himself *without spot* to God.

Josephites being authority in this matter, we have *first* to deal with a SPOTTED CHRIST. These witnesses tell us that during all the years that elapsed from David to Jesus, God was working to impregnate Israel, his wife, with the seeds of truth and justice, so her children be righteous, or *his* children, but with special reference to the *one* who was to be ruler, or head of his people. They say he gave them promises calculated to stir up in them a strong desire to live godly, so they might obtain the rewards... And must have had a great influence on the descendants of David, by way of stimulating them to overcome evil." Taking it for granted from the Josephite standpoint, that Joseph was the very best specimen among David's descendants, we suppose they hold that God concluded to risk the scheme of redemption upon him (Joseph). Joseph should beget the Redeemer.

The Lamb of Joseph was born, but it was a complete failure. God was mistaken altogether in Joseph. The Joseph Lamb, instead of being what the type called for,—without blemish,—very soon showed sin-spots; and pray how *could* Joseph with spots all over him, beget a son *without* spots? Does not like beget like?

Now, we ask, what had God gained by the effort of ages to impregnate Israel his wife with Truth so as to develop a Savior? Nothing at all. Matters are worse than at the beginning. There was only *one* spot upon Adam, but it brought death and entailed a thousand ills, and now, here is the son of Joseph intended to be the second Adam, with we do not know how many spots; and far more in need of a Savior than Adam the First.

Oh what a blundering God these Josephites have; and he learns nothing by experience either. Commonsense might have taught their God that a clean thing could not come out of an unclean, and so saved all his futile efforts. But they make him blunder again and again to cover up old blunders. Joseph, after special training to beget a son for God to ADOPT, actually begat *a seed of the serpent*; one spotted by sin; and then as if almost discouraged, concludes to have him washed in water to take out the spots, and make serve the purpose somehow, if he was the serpent's seed.

Yes, we *are* astonished at the stupidity of the Josephite God. If washing in water would take out a number of sin-spots on Christ—why did he not have Adam's spot removed the same way before he had done any mischief?

It was another stupendous blunder to forget that without the shedding of blood there is no forgiveness of sins. Do we not read that the blood of Jesus Christ his (God's) Son cleanseth us from all sin? 1 John i. 7; and that we are redeemed by his blood, Rev. v. 9? —the *precious* blood of Christ, as of a lamb *without* blemish, and without spot, 1 Pet. i. 19? The alleged son of Joseph is put before us spotted by sin; where is the precious blood to redeem *him*? By the Josephite showing he needed a Savior as much as *any* child of Adam. Where was *his* Savior to come from? Where was precious blood to redeem *him* to be found? If his own blood was tainted by sin he could not redeem himself; his own blood was no more precious than that of any other man if he was a sinner? And thus Josephites would rob us of the redemption which is in Christ Jesus by making him a sinner in the face of a divine testimony that he *did no sin*, neither was guile found in his mouth." 1 Pet. ii. 22. A diabolical business to be engaged in, surely! As in all human attempts to doctor the divine system of truth, the slimy trail of the serpent is traceable in this. One false position involves lies and contradictions at every turn, to support it. A striking instance we have in the fact that the prominent Josephite writer already referred to, says Jesus felt his weakness, nothingness and uncleanness, and had to wash away the sins, faults and short-comings of his youth,—Peter saying that he was "the Son of God *because* he was the Son of promise, and the *true holy Seed of the Woman*." Think of a *faulty, unclean* man being the Son of God because he was the Son of promise and *the true holy Seed of the Woman*, if yes can, and you will begin to see some of the advantages of Josephiteism. Then again he who was thus required to be baptized for the remission of his sins is on another page said to be "The Son of David as promised; and, holy, harmless, undefiled [separate from sinners is omitted] and followed God with all his heart mind, soul and strength." A holy son of unholy Joseph!

This writer exhibits more of the beauties (?) of his system when he says of Jesus "In complying with this form (baptism) appointed by God he found acceptance, and approval (he was neither accepted nor approved before)—"This is my beloved Son;" while the preceding sentence makes God his father *before* baptism; for it says he "went down into the water in obedience to his father's commands and washed away the faults of his youth;" unless, indeed, he means Joseph *ordered* him to be baptised.

Another person by letter, says, "he became a Son of God by the spirit of holiness by the resurrection from the dead." We submit that they should find out *what* they themselves believe, and *why* they believe it, before they go before the public if they want to make converts; but it might subserve the cause of truth to have them parade their crudities.

For instance, they teach that Adam was the father, and Eve the mother of the serpent's seed, as well as the Woman's Seed—explained of a good and bad class of their children. The folly of this expedient is seen when it is remembered that like begets like. If Adam's children were the serpent's seed, then of a surety Adam was the serpent; and if the serpent, he could not beget children of God, as the Seed of the Woman are supposed to be. We have a pamphlet from Buffalo, N. Y. showing Adam was the serpent that beguiled Eve.

In their haste to teach some new thing they seem oblivious of the principle admitted later on, viz: impregnation with words of truth; and write as if *one class were born serpent-seed* and the other woman-seed respectively, for 2000 years at least; their theory admits of no gospel for that time. Strange they have never read the apostolic announcement that "*all have sinned*;" and that therefore justification and consequent separation into *two* classes was brought about by faith in a Word of promise believed or rejected in every age. So much for the blinding effect of Josephiteism.

Another Josephite writer of prominence says he does "not believe the Mosaic sacrifices were intended to typify the death of Christ;" and we offer this as another reason for our opinion as stated,—the above declaration is supported by what proves the writer ignorant of the first principles of the gospel, and essentially an infidel.

(To be continued).

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Original.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred of the following circular letters, which explains itself, and received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

THE CIRCULAR LETTER.

We are desirous of a symposia of our Faith as stated by 100 of our leading brethren and sisters throughout the nation: 1st. That we may read it for edification before our Conference which convenes at Nevada, Iowa, from June 7 to 17, 1894: and 2d, That we may put in book form, a copy of which will be sent you when the book is issued, at some date this coming summer or fall. In writing your faith observe the following points:

1. Write it out on foolscap, or legal-cap paper, and write on one side only.

2. Write clearly or plainly so that it may be easily read.

3. Study your subject well and analyze it so that your statements may be clear, comprehensive and not too long, not covering more than two *pages of* manuscript.

4. Do not write negatively, nor discuss any point, or question anybody else's views, but state your points of faith affirmatively. Give just what you believe.

5. Limit your statement to ten points, no more.

6. Make no Scriptural quotations, and cite no more than three texts by book, chapter and verse in support of any point.

Please observe these points, as our aim is to be brief, clear, and comprehensive. Prepare your article and forward to our Corresponding Secretary, Mrs. A. J. Eychaner, Gladbrook, Iowa, by May 25, 1894.

Yours in Christ,
THE IOWA CONFERENCE BOARD, CHURCH OF GOD.

The Iowa Conference Board, Church of God:

Dear Brothers and Sisters, you ask for a brief statement of what I believe. But in the space allowed I can only state in part as follows:

1. I believe there is one God who created all things, by, in, or through his Word, John i. 3, or Son, Col. ii. 16; Heb. ii. 10, including *Man*, male and female, who though made of *dust*, was made in the image of God, and God placed him at the head of creation, subjecting all things under him, and put him in a beautiful garden containing abundance of fruit of every kind, with the privilege of eating freely of every kind, excepting only one, of that one kind he must not eat, or he would surely die.

2. But the serpent deceived the woman, so that she ate of that one forbidden fruit, and gave of it to her husband so that he ate also! Thus they fell, and God judged them the same day, passing sentence on 1st the serpent, 2nd the woman, and 3rd the man,—which sentence has and is being literally executed, for we still see the enmity between the two seeds, and the woman's seed still puts its heel on the serpent's head. The woman's sorrows in bringing forth children continue and man still returns to dust. And if God had found no remedy those things would ever be the same. But,

3. God had mercy! Adam had failed, but God so loved the world he had made, that was "very good" that he determined he would some time in the then future give or send his Son, who would not fail. And meantime he accepts offerings or sacrifices from the fallen ones,—these sacrifices typifying the coming "Lamb of God," and thus was Christ "slain from the foundation of the world."

4. This Coming One was looked for and expected from that time on. At the birth of Cain, Eve thought she had gotten a man the Lord. So Enoch "the Lord cometh" etc., Jude 14. Abraham, Moses, David, and all the prophets, died in faith looking for the coming of the Lord, Christ, (anointed) or Christ the Lord. And at the birth of Jesus the angel of the Lord was he first to inform the shepherds that there is born a Savior who is Christ the Lord. About thirty years later, John is heard proclaiming glad tidings, and points out Jesus as the Lamb of God who takes away the sins of the world.

5. Following John, came Jesus himself proclaiming the good news of the kingdom of God—"Repent, for the kingdom of heaven is at hand," by which is meant the restoration of the kingdom of Israel. The mighty works performed by Jesus were to convince the Jews that he was sent of God to be their King—that he was "the Christ the Son of the living God." But as a nation they rejected him,—would not acknowledge him as their King, but crucified him! mailed him to the cross on which he died, but God raised him again from the dead, and he now lives at the right hand of his Father in heaven. But before or at his ascension,

6. He commanded the apostles to go into all the world and proclaim the same gospel they had been preaching, to every creature, with another item added,—they are now to proclaim that Jesus is the Christ. Hitherto they had not done this. Matt. xvi. 20.

7. Those who believed the things concerning the kingdom of God, and the name of Jesus the Christ, as proclaimed by the apostles were baptized for the remission of sins, and thus became members of Christ as formed the Church of God.

8. It is the duty and privilege of these believers to meet together on each first-day of the week to break the loaf,—(Lord's Supper) read the Scriptures, exhort one another to love and good works, and so edify each other and at all times as opportunity occurs, according to the ability of each, to tell the good news to their friends and neighbors, thus holding forth the Word of Life in order that others may be saved.

9. When the Lord comes he will raise the sleeping saints and change the living ones, giving them bodies like his own glorious body, who will share with him in the government as joint-rulers with him in judging or ruling the world in righteousness, from his throne on Mt. Zion in Jerusalem forever. The wicked will be cut off and be no more.

10. The twelve tribes, now scattered, will return to their own land as subjects, where and when they will greatly multiply and increase, and the kingdom will spread till it embraces all nations under the whole heavens, Dan. vii. 27, and under the benign government of Christ and his saints the whole creation will be delivered from the bondage of corruption, and the whole earth will be filled with God's glory, and God's will will be done on earth as it is in heaven.

And now dear brethren may we ever be found worthy to share in the glory with our Lord, is the sincere desire of yours in hope,

GEORGE ELTON.

1. I believe that there is one God, who is Creator and Ruler of all things. Acts xvii. 24–29.

2. That Jesus, the Christ, born of the Virgin Mary, is the Son of the true and ever living God. Matt. xvii. 16.

3. That Jesus Christ tasted death for every man, Heb. ii. 9; and therefore every man will be benefitted by his death. 1 Tim. iv. 10.

4. That man is wholly mortal, Job iv. 17–9; and that immortality can only be obtained by a resurrection from death to immortal life, or by a change in the living from the corruptible to the incorruptible nature, at the future coming of Jesus Christ, 1 Cor. xv. 42–44.... 51–54, after having developed a godly character by obedience to God's law. John v. 29.

5. That Jesus Christ will come, in the near future, personally, to the earth, Acts i. 11, where he will establish his kingdom, Dan. vi. 13, 14; Matt; xxv; 31–34; 2 Tim. iv. 1, and continue his reign in righteousness, with the saints of this and past ages as his subordinate rulers, until all evil, and the last enemy of the human family shall be destroyed, after which time Christ the Son, will deliver up the kingdom to God, the Father, that God may be all in all, the King of kings and Lord of lords, Rev. v. 9, 10; 1 Cor. xv. 25, 26, 28; 1 Tim. vi. 15.

6. That the earth, in its redeemed state, will be the eternal home of the saints of all ages, Psa. xxxvii. 29; Prov. x. 30; Matt. v. 5.

7. That Christ, the last Adam, will restore to the human family all that was lost through the disobedience of the first Adam, 1 Cor. xv. 22; Jer. xxxi. 23, 30; and that every one born into the world shall have a full opportunity to accept the offer of salvation, redemption from sin and all of its sad consequences, John i. 9; Rom. ii. 11.

8. That, under the law of Christ, Faith in God, and in Jesus Christ, his Son, Heb. xi. 6, Repentance (reformation from sinful ways) and baptism (immersion in water) are prerequisites to the remission of sins, Acts ii. 38; and a consistent Christian life thereafter as essential to gain life everlasting and a crown of glory in the kingdom of God. 2 Pet. i. 5–11.

9. That, as the ruling principle in God is love, 1 John iv. 8, we as his children, should cultivate and develope more love for God, for truth and for humanity, and make it the prompting motive of our every act in the walks of life. Rom. xii. 9; xiii. 10.

10. That the members of Christ's body should meet, as oft as convenient and partake of the emblems of the broken body and shed blood of our Lord, in commemoration of his suffering and death. 1 Cor. xi. 25, 26.

L. E. CONNER.

1. There is one God and Father of all. Eph. iv. 6; 1 Cor. viii. 6; Deut. iv. 35.

2. One Lord Jesus Christ, who died for the sins of the whole world. 1 John ii. 2; St. John i. 29; 1 Tim. ii. 6.

3. That all will be brought into harmony with the Father. 1 Tim. ii. 4; John iii. 17; xii. 32; Eph. i. 9–10.

4. That God is now calling out the instrumentalities by which he will in the ages to come accomplish his great design. Gal. iii. 16, 29, 8 v, Acts iii. 25; Gen. xxii. 18.

5. That God has power and all knowledge, and therefore he will accomplish all his purposes. Eph. i. 9, 10, 11; Isa. xlvi. 10; xiv. 24–27.

6. That in order to the remission of sin we must believe in God and his Son, Jesus Christ. Repent and be baptized in water in his name. Acts ii. 38; xxii. 16.

7. That the kingdom of God will be established on the Earth which God designed to be the eternal home of man. Dan. vii. 14–27; Prov. x. 30.

I have not time to write any more as I have so much to do just at this time.

Respectfully submitted. Your Brother, waiting for the Master.

A. HEPNER.

I believe in one God, the Creator of all things.

I believe that Jesus of Nazarath was, and is the Messiah, the Son of the Living God. That he is the one that is to redeem his people from (death the effect of) their sins by a resurrection or change at his coming and kingdom, by the power delegated to him by the Father.

That in order to share in the blessings of the kingdom in the future, it is necessary to believe in the Gospel or Good News of the coming and kingdom of our Lord and Savior, Jesus the Messiah.

Repentance and immersion into his name for the remission of sins, and a holy life as essential for an admission into the kingdom.

ALEX. WILLIAMS.

I believe in the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations. Also the restoration of Israel, and a literal resurrection of the dead, the righteous to be made immortal and the final destruction of the wicked.

We obtain eternal life only through Christ, also a gospel belief in repentance, and immersion in the name of Jesus Christ for the remission of sins, also a godly life is essential that we may obtain salvation.

L. H. LINCOLN.
MARY LINCOLN.

Address of Treasurer of Ladies Evangelical Aid Society. Miss Emma Jackman. Box 384, Grand Rapids, Mich.

Poetry.

His Coming.

"I daily long for his appearing, and frequently look up as I sit by my window toward the Eastern sky, hoping to see the King in His Beauty."—Extract from a Letter.

I sit by my window and listen,
While the mists of the morning go by,
That I may catch the first glimpse of his coming;
May meet the bright glance of his eye.
And day after day, as the hour-tide,
Is marked on the all of the door,
While the tired men rest in the shadows,
And the sunlight plays on the floor.

I list for the sound of his chariot,
I wait for the light of his smile,
For the coming in glory of him
Who tarrieth the "little while."
I sit on the door-step at evening,
A maiden is singing hard by—
I hear the sweet laughter of children,
And the thrush's musical flow.

The night-birds are trilling the chorus,
Of all the glad notes of the day,
And mingled with these are the voices,
Of strangers far away;
For deep through the beautiful gloaming
My eyes are gazing afar,
To catch the first glimpse of the rising
Of Bethlehem's magical star.

The star that shall herald the coming
Of Jesus—the hope of the world:
Ah! none but the watchers will see it,
The watchers with lanterns unfurl'd
So I watch at morn and at evening;
I question my heart all the day,
Will he come at midnight or noon-tide?
And why does he longer delay.

Are the garments he gave me all stainless?
The lamp brightly trimmed in my room;
My hands busy clothing the needy?
Flinging joys flying threads through my loom?
Shall I hear the low call of the Master?
—Oh visions of glory, go by!
The Bride is all spotless in beauty,
Unworthy, unworthy am I!

But onward, the watchers are marching,
And closer the foeman they press;
Back! back! to thy station and arm thee,
Near by are the mansions of rest!
Be no doubt in thy heart of the issue,
Keep close to thy duty and truth,
The blood of the Master hath bought thee,
With life is unchangeable youth.

Hid with him are the lives of the children,
Not the rack nor the flame can destroy;
No tidals nor sorrows may move them,
They wait for Eternity's joy.
So I sit by my window and listen,
While the mists of the morning go by,
That I may catch the first sound of his coming,
May meet the bright glance of his eye.

—S. Rosana Wince, in Herald of the Kingdom, 1870.

Original.

The Oxford Conference.

To the brethren and sisters scattered abroad over Kansas and Oklahoma—greeting. Yes, and to those outside of Kansas and Oklahoma also. This conference is located near the county line between Cowley and Sumner, which are border counties, making it very convenient for the brethren in Kansas and also Oklahoma, to meet together and hold a general good meeting. Brethren and sisters we do not ask you to go to Jerusalem to worship, but we do ask you in the name of our Master to come to this meeting, and come with your hearts full of the love of God, so that you can share in the good works and in the blessings. We as a people, for some cause, are more or less isolated and scattered abroad, and as a consequence are lonely. Well this meeting is designed for such people, now let us enjoy it. These are trying times on our faith, and we need all the encouragement possible, then let us not neglect this opportunity to assemble ourselves together, to exhort one another, and so much the more as we see the day approaching. Brethren, if your faith and hope were as bright and strong as they should be, it would require no urging to do our duty. Then brethren we desire to meet you and to greet you, to see your faces, and hear your voices, and to get acquainted with you. We need your presence and your counsel in the cause of our blessed Master, who is soon coming to call us to account. What are we doing, are we laboring in his vineyard, or are we idle, being engrossed with the cares of this life? The time is short for the meeting and for eternity. Let us improve the time while we may. Then in conclusion brethren, let me say to you who can if you will, get ready and come to the meeting, show your faith by your works, and to those brethren who cannot come, we say write a letter of encouragement and put in your wishes, faith and hope, and send it to the brethren assembled in conference at Oxford, Kansas. Begin at once, and may God's blessing attend every effort put forth in the right direction to advance the blessed cause of God our heavenly Father, and of his Son Jesus Christ, who has done so much for us. Amen.

T. E. Adams.

A Warning.

Sceptics object to faith, but our Savior gives us something that we can see; and tells us to look up when we do see them. In Matt. xxiv. 6, we have a positive and distinct landmark.

"And ye shall hear of wars, and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet."

For the last twenty years there has been more rumors, more desperate efforts, more legislative action, more fearful forebodings, in anticipation of impending war; uneasy has lain each head that wears a crown; than in any other period of the world's history; in the absence of actual warfare.

All classes and conditions of men were fearfully "troubled," yet with all this tremendous preparation, this crushing taxation, these amazing engines of war; in 1824 "the end is not yet." Less prospects of immediate war than a year ago. Who took the Savior's warning? I know I did not.

Something else that every body is looking at just now. Luke xxi. 26. "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

While we are now passing out of the war "rumors" period; we are in the "men's hearts failing them" as never before in the world's history. But, oh, that word "world." How blinding!!

The word our Savior used *oikoumene*, is from *oikos* house; therefore had no reference to earth or world; but to household affairs, or the economies of the world, which Webster says is from the same word. Walker spells it œconomy.

Why this *tremendous* abnormal condition of everything? Lack of confidence; let Jesus answer, "For fear and for looking after those things which are coming on the economies:" it is that and nothing else; no war, no famine, no pestilence. Did he speak as never man spake?

There is only one word in all the languages of earth that exactly describes the present condition of the whole industry of the world and our Lord and Savior used that word; in plain English economics.

Here then is another landmark, that all can see.

Wm. Dresser.

The Iowa Conference.

AMENDED REPORT.

Editor Restitution:

I have just to-day, June 28th, opened The Restitution, dated 27th ist, and read our secretary's report of our annual conference, and find it not full enough, and therefore, wish to amend it as follows:

1. By vote the essays read at our conference by Miss E. N. Kinsey, of Shell Rock, and by Sister R. J. Hill, read by Sister Palmer, were to be published, together with Brother and Sister Stella's, and Sister Wince's letters.

2. The report on the Educational Fund reads, "Expended during the year $57.10." This should read $07.10, as G. M. Myers has donated to the young lady attending school her tuition, which is $40, and has also furnished her tuition for the coming year, which she has in her possession.

3. By vote certificates of Christian character, aptness, and ability, to teach were issued to Bro. John Gurton, Marathon; O. J. Allard, Eagle Grove; P. B. Stella, 1422 10th St, Des Moines, and to Sister Libbie Palmer, Aldon, and Etta Applegard, Odebolt. These we commend to our brotherhood.

4. At our last session one C. W. Russell, who had been with us from the beginning of the meeting and had done good work as a proclaimer of the truth, presented himself for membership in our conference, and gave us a letter of commendation from the Garfield Congregation of the Christian Church, Chicago, and for further reference as to character gave us the name of Bros. Chas. Gardner and H. V. Reed, Chicago. It was voted that a letter of inquiry be sent to those brethren, and if report was favorable, that thereon a certificate be issued to Bro. Russell. The letters have been sent and the following has been received from Bro. Gardner:

Bro. G. M. Myers:

I think you will find Chas. W. Russell a good Christian brother, and one whom you can tie to. We think him endowed with the Spirit of the gospel, and fitted to do good work in the field, and I have known him a number of years.

Yours in the faith.

Chas Gardner.

P. S. He is not a *reed* though to be shaken by every wind of doctrine. C. G.

The certificate has this day been made and forwarded to Bro. Russell, who is in connection with Bro. Everhaner, with the tent near Colo., and as above we commend Bro. Russell to your confidence.

G. M. Myers.

To the Household of Faith, in Indiana, and elsewhere, Greeting:

You will all rejoice with us to know that since we bade good-bye to the loved ones in Indiana, six dear names have been added to heaven's roll call, six precious souls have taken the life-giving name upon themselves, starting for the Kingdom of God. Their names are, Alfred Harper, Sisters Nehron, Oswolt, and Sisters Dora, Berta, and Minnie Happle, the three last all young ladies. To God be all the praise. We are so rejoiced that a few are ready to forsake all and follow Jesus, but the burden is so heavy on our souls for more, more. For many years Sister Harper has toiled and prayed almost alone, only two or three of the faith in their neighborhood, the society around bitterly opposed to the truth, but she has proved herself "strong in the Lord" and she can look toward heaven and rejoice, for the husband she has so long prayed for has been admitted into the King's family along with five other precious ones. The Elder baptized them all two weeks ago, to God be all the praise. Many that we have labored with, entreated kindly, plead with earnestly, prayed for repeatedly, and when asked concerning the future will invariably reply, "I do mean to make a start before long, but I am not quite ready yet." Dear souls, you are going to put it off too long. Do you not hear sounds of war, of hungry cries, of misery and woe, everywhere? We no longer listen for the echoes of distant thunderings of musketry. It is in our very midst. We seem to be just in the waiting time, when we may "Lift up our heads and rejoice for our redemption draweth near." O with what a watchful, prayerful, attitude ought we to live. No halting, no sleeping, no hating of brother or sister, or neighbor, or friend. If there is any hatred in our hearts in mercy's name root it out quickly, for Christ cannot, will not stay while his enemy has a lodgement there. Cannot we bear a little when our sweet Life Giver bore so much without one thought of hatred. O dear hearts, meet and speak with all. Make every wrong right, for we have no time to sour our lives and those around us with hard thoughts, let us rather spend our time in doing some good, be it ever so small, it will brighten some one's life and make your little world a better, happier place.

We had a very pleasant time at Old Antioch. The attendance was very large, but all the time no matter where we turned, the sad thought was ever present—O those empty places that such a little while ago were filled with those we loved. Sobs and sighs of grief fell on our ears many times during that three days meeting, and we could only cry out with the beloved John "Come Lord Jesus, and come quickly."

We spoke three evenings to the Argos brethren, and one sister came forward and took the right hand of fellowship. She had been immersed some time before.

From there we went to Plymouth where we enjoyed an hour with the faithful ones in their prayer meeting. Be faithful dear hearts, there may be discouragements but the lead-light is always bright, for it is carried by the Son of God. And now dear ones of the faith, once more we ask you all to pray for the toilers in the vineyard and for the dear Lambs of the flock, that we may all have grace sufficient for the days in which we are living.

Yours with love.

Mary A. Woodward.

The Apostle Paul on Immortality.

The following summary of the writings of the Apostle Paul on the subject of immortality shows the wide difference between the modern views and the views of the writers of the Scriptures:—

1. The apostle Paul is the only writer in the whole Bible, who makes use of the word immortal or immortality.

2. He never applies it to sinners.

3. He never applies it to either righteous or wicked in this world.

4. He never applies it to men's souls at all, either before or after death.

5. He speaks of [illegible] of the King Eternal. 1 Tim. i. 17.

6. He declares that this King Eternal is the only possessor of it. 1 Tim. vi. 16.

7. He presents it as an object which men are to seek after by patient continuance in well-doing. Rom. ii. 7.

8. He speaks of it as revealed or brought to light (not in heathen philosophy but,) in the gospel of the Son of God. 2 Tim. i. 10.

9. He defines the period when it shall be "put on" by the saints of God, and fixes it at the resurrection, when Christ who is our life shall appear. 1 Cor. xv. 52, 53; Col. iii. 4.

10. Therefore he never taught the immortality of the soul as it is now taught, and hence, when he declared that sinners should be destroyed, or perish, or die, or be burned up or devoured by fire, he did so without any "mental reservations," or "theological definitions." In other words, he said what he meant, and meant what he said."—*Pauline Theology, Selected by T. E. Adams.*

The Tobacco using Preacher.

The following selection is so good, and to the point; that we copy and send it to The Restitution for insertion, feeling that all religious papers should copy and give it to their readers. My brother, my sister, I beg you to read it carefully, and if you are not ready to give it up, then let me advise you to stop and gaze for three minutes at a man or woman (for southern women use the weed) that is an expert chewer, and if you are not disgusted and can see nothing wrong and heathenish about the habit, then I pray you, to turn your eyes to Calvary, and behold that pure, innocent Son of God, who was our pattern, our example, in whom the Father is well pleased. See his life of self-denial, *nothing*, NOTHING, that he did or said that was wrong, and may the eyes of your understanding be opened to discern between the holy and unholy, between the filthy and the clean and righteous Son of God. Be in haste, for soon the King's Son is coming for his Bride. Is she ready? Rev. xix. 7.

T. E. Adams.

"A country minister being invited to preach the weekly lecture to a congregation in the city of New York, after dismissing the people, took out his tobacco and began to chew the filthy weed. A member of the church remonstrated with him on the sinfulness of the practice and stated that he could not expect impenitent sinners under his instructions would give up their sins while he indulged in a sin himself.

"I know it is wrong," said the minister. "I have often resolved to give up the habit, but I have not resolution enough to persevere."

"Why," said the other, "that is the very excuse the impenitent give for not repenting and forsaking their sins."

"Well, I'll think it over as I go home," observed the minister, "and perhaps I will give it up."

"That will not do," replied the church-member, "for we never allow this if we can help it; we exhort the impenitent to repent *on the spot;* we never tell them to go home and repent, nor do we pray that they may repent when they reach home."

"I see" said the minister, "I cannot get away, so—therefore, I will try to give up chewing."

"But," remarked the other, "that will not do either. We never urge sinners to try to give up their sins—do you?"

"Why no; I think it wrong to intimate that they cannot do it at once."

"Will you act then as you preach, or let your conduct give the lie to your preaching?"

"With the help of God," said the minister, "I will leave off the practice *from this moment.*"

A member of the church where this conversation took place, who was in the practice of chewing tobacco, was so impressed with what had taken place that he too solemnly promised to abjure the filthy habit without delay.

Whom will the Lord find Ready and Waiting?

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as you see him going into heaven." "He shall come to be glorified in his saints, and to be admired in all them that believe in that day."

Are we really anxious for the coming of our Savior? and have we made the necessary sacrifice so that we may be counted worthy of so great a blessing as a home in God's kingdom? When we believed did we obey from the heart that form of doctrine delivered to us? The truth shall make you free! Jesus saith: "I am the way, the truth, and the life: no man cometh to the Father but by me." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture." "He that believeth and is baptized shall be saved." Truly, Christ is the door of the sheep, and baptism is the way into Christ. The Savior himself says: "Why call ye me, Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock." "This is the stone which is become the head of the corner! Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." See Acts ii. 38; x. 43, 47; xix. 5; Gal. iii. 27; 1 Jno. v. 11.

He that entereth in by the door, (which is Christ) into the sheepfold, shall be saved, and shall go in and out and find pasture. Paul says: "I delivered unto you first of all, (or among the chief things) that which I also received, how that Christ died for our sins according to the Scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." Then, if we are baptized into Jesus Christ, we are baptized into his death: that is, we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall also be raised in the likeness of his resurrection. This is the wise part: in God's own appointed way put on Christ, who is the resurrection and the life, and like the early Christians, "constantly attend to the teaching of the apostles, and to the contribution, and to the breaking of the loaf, and to the prayers." "Bear each other in mind, for an incitement of love and good works; not forsaking the assembling of ourselves together, as is a custom with some; but exhorting to it, and so much the more as you see the day showing near." (Diaglott) Be righteous before God, like Zacharias and Elizabeth of old: "who walked in all the commandments and ordinances of the Lord blameless."

"There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." "For as many as are led by the spirit of God, they are sons of God."

Thus if we have been married to him who is raised from the dead, we should bring forth fruit unto God. Thus shall we glorify our heavenly Father, and become the disciples of our blessed Savior. "Set your affection on things above, not on things on the earth: for ye are dead (to sin), and your life is hid with Christ in God." For here we have no continuing city, but we seek one to come. See Rev. xxi. 2-4. The Lord speaks from heaven: "As many as I love, I rebuke and chasten, be zealous therefore and repent." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." "Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Behold I come quickly and my reward is with me, to give every man according as his work shall be." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Oh, transporting thought! all the pains and ills of life will then have passed away. These trembling tottering limbs will be endowed with endless vigor.

The tongue once dumb shall sing glad praise to its Deliverer, the sightless eyes will behold and admire him who is alive forevermore. Blessed Jesus, we know that when thou shalt appear, we shall be like thee. Glorious promise! is it not worth striving and watching and waiting for? and, with the aged and beloved apostle, we earnestly say: come quickly, Lord Jesus.

Disciple.

Dear Restitution:

As we have just had a conference meeting at our church we thought we would write a few lines to the paper.

Brother Hudler and Brother Conner were with us during the meeting, and on Monday after the conference Brother Hudler baptized five. He has been preaching for us about nine months, and during that time he has baptized thirteen. He is a faithful worker, and the Lord will reward him for his good work. We had the pleasure of meeting some of the brothers and sisters from abroad at this meeting.

Your Sisters in the love of Christ, and hope of the coming King.

Sadie & Birdie Neale.

Editor Restitution:

Please say through The Restitution that I will be at Gospel Grove the 4th Sunday in July, to commence Saturday night before. The 5th Sunday at New Hope School House, Edgar Co. Ill., as Azorah Scroggs may appoint. 1st Sunday in August at Dudley, Ill., to commence on Friday evening before. Second Sunday in August at Belleville, Ind.

J. S. Hatch.

Dear Restitution:

I have the pleasure to introduce to you a new brother and sister, Wm. Noll and wife. They were baptized by the writer. May they never regret the step they have taken, and ever remain strong and steadfast in the faith, and grow in grace and the knowledge of the truth. May each day find them living nearer the Savior. We also desire an interest in the prayers of all who are in Christ, that I may remain faithful to the end. How my heart leaps for joy to see the dear souls walk out with their eyes open, and say with a sorrowful heart, I am tired of sin, I will follow the example set by Christ, our Redeemer to a dying world. May they be able to follow that example and gain the prize offered to the faithful, is the prayer of a brother in Christ.

James T. Hedden.

Dear Restitution:

Enclosed please find $2.15, $1.50 to pay my subscription for one year and 50 cents to help some one not able to pay, and 15 cents for a book.

The weekly visits of the paper are met with greeting by the writer who is so situated as to seldom hear the truth preached, or have the pleasure of conversing with one of like precious faith.

I would ask an interest in the prayers of all the faithful, and hope we may all meet where sorrow and weeping will be no more, joy and gladness will fill the whole earth, and "Righteousness will be the girdle of our loins." At that time strikes and lock-outs will be a thing of the past. There will be no more rioting or bloodshed, no more calling for State Militia or U. S. Marshals, no more quibbling over the tariff or silver question. These things belong to this age to fulfill the Gentile time.

"Even so, come Lord Jesus and come quickly."

Yours in hope of a crown.

P. H. Oatman.

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock p. m. All of like precious faith are cordially invited to attend, and all that can, bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. Oliver, Pres.
E. F. Randolph, Sec.

A Bargain in Books.

As I intend to move shortly to California, and cannot afford to transport all my library, I offer books at bargain prices. I will deliver at the American Express Office, the following lot at the low prices named. If sent by mail, postage will have to be added.

The Gospel Banner, published by Benj. Wilson. Eleven vols. bound in seven books; 1868 to 1885 inclusive, $4.00. Eureka, an Exposition of the Apocalypse, by Dr. John Thomas. vols. 1, 2, and 3. The lot for $3.75. Elpis Israel, being an Exposition of the Kingdom of God, by Dr. John Thomas. 1st Edition, 1851, cover coming loose, all else good, 50 cents. Elpis Israel, Edition of 1897, with Chronikon Hebraikon bound at end; good order, $1.00. Herald of the Kingdom and Age to Come; John Thomas, Editor. Five vols. bound in two books, $3.00, also one vol. ditto 1863, 60 cts.

Address, Thos. Wilson, Roseland, La.

Special Low Rates to Fort Wayne via Pennsylvania Lines.

On June 30th, July 4th, 7th, 10th, 13th, 14th, 15th, 17th, 18th, 21st and 24, excursion tickets to Fort Wayne will be sold at one fare for the round trip from Van Wert, Warsaw and intermediate ticket stations on the Pennsylvania Lines account the "Last Days of Pompeii," the grand spectacular attraction. Tickets will be good returning by regular trains until the day following the date of sale.

Excursion rates to Warsaw via Pennsylvania Lines for Spring Fountain Park Assembly.

Special excursion tickets will be sold from July 17th to August 1st, inclusive, from Upper Sandusky, Whiting, and intermediate ticket stations on the Pennsylvania Lines, account Spring Fountain Park Assembly. Tickets will be good returning until August 2d, inclusive. For details please apply to nearest Pennsylvania Line Ticket Agent.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

To Michigan Points at Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Homeseekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Original.

The Rich Man and Lazarus. Luke xvi. 19.

The direct teaching of Christ in harmony with Moses and the prophets, is the standard to which all our interpretations are to be referred, and by which they are to be measured. The context to this parable of our Lord shows him in conflict with the covetous Pharisees so that they derided him, verse 14. How natural that he should reply to them by a parable in which their future misery is so forcibly depicted. That this parable is spoken in reference to a particular party is evident from the opening words of our Lord. There was a certain rich man. There was a certain beggar. The description of the rich man arrayed in purple and fine linen, and faring sumptuously every day, brings to our mind the Jewish High Priest. See Exodus xxviii. 4-5.

"And these are the garments which they shall make, a breastplate, and an ephod, and a robe, and a broidered coat, a mitre and a girdle, and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office. And they shall take gold, and blue, and purple, and scarlet, and fine linen." And in verse 20 and 30 of the same chapter we learn that Aaron when he went in before the Lord, bore with him the names of the children Israel. So that he was their representative. What Dan could be more appropriate to represent them in their national death, which we learn by his teaching elsewhere was near to come upon them. He had great and goodly cities given to him, and houses full of all good things, vineyards and olive trees. Deut. vi. 10-11. He was proud of his relationship to Abraham, but failed to do the works of Abraham, or to heed the advice of Moses, or the voice of the prophets. When warned that the vineyard would be taken from him and given to others he reformed not: but stoned and slew those sent unto him, and finally slew the Son of the owner of the vineyard. Matt. xxi. 33. Thus he rejected the council of God, and thereby caused his death as stated in the parable.

We may identify Lazarus by his position at the gate of the rich man, and his desire to be fed by the crumbs from the rich man's table.

A noted incident in the life of Christ will aid us in understanding what class is represented by Lazarus in this parable. In Matt. xv. 22-28, we have the account of a woman. Mark says she was a Greek, a Syro-Phœnicinn by nation. Mark vii. 26. "And behold a woman of Canaan came out of the same coasts, and cried unto him, Saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, Saying, Lord help me. But he answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth Lord; yet the dogs eat of the crumbs that fall from their master's table." Jesus then granted her request. In this woman I see Lazarus begging crumbs, and this view is in harmony with the prophets who foretold of the rejection of the Jews for their unbelief, and of the receiving of the Gentiles into favor by the gospel, or to become heirs to the promises made to Abraham. Many cases can be cited of Gentiles seeking to be allowed to have part in the good things which the Jews thought was only for them. Cornelius is an instance of what was to happen in favor of the Gentiles, and an angel was used to aid him to get a knowledge of the truth, or to carry him to Abraham's bosom. And it came to pass: that the beggar died, and was carried by the angels into Abraham' bosom. This is the death of the old man, of death to sin. St. Paul says I was alive without the law once; but when the commandment came sin revived and I died. The same truth is in the ordinance of baptism taught us death to sin or of the old man, and resurrection to newness of life. After the death of Lazarus he was carried by the angels to Abraham's bosom. This is in harmony with the teaching of the Scriptures, angels visited the fathers, *Abraham*, Isaac, Jacob, Moses and the prophets. St. Paul says, are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation. Next in order is the death of the rich man. This was foretold by Moses and by the prophets and by Christ. In Deut. xxviii. 51, there is a noted prediction of the destruction of the rich man, and for the very reason that he did not hearken unto the voice of his God. This voice came by Moses and the prophets. "And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed." And in Isaiah lxv. it is written, "And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name." And the disciples were called Christians first in Antioch. Acts xi. 26. The direct testimony of Christ is that they should fall by the sword and be captives in all nations, and that Jerusalem should be trodden down of the Gentiles. The rich man after being buried lifts up his eyes in hell, being in torments, and seeth Abraham afar off and Lazarus in his bosom. Any having read the history of the Jews in the destruction of Jerusalem and their dispersion among the nations will have no trouble in understanding the figure of the rich man in hell being in torments. All the way down for nearly nineteen centuries has the voice of the rich man been heard crying for water to cool his thirst, caused by the flame of persecution. And still his cry is heard from the land of the Czar. Plundered and driven out, wanted in no country except it be in the land of his forefathers to which his face is now turned. That the Scriptures do represent the Jews in their suffering as in hell, read Isaiah v. 7-13-14-24. "Therefore my people are gone into captivity, because they have no knowledge, and their honorable men are famished. And their multitude dried up with the thirst. Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth shall descend into it." The same fact is taught in the direct teaching of Christ. "And thou Capernaum which art exalted unto heaven shalt be brought down to hell." Matt. xi. 23. "Behold your house is left unto you desolate." Matt. xxiii. 38. This is the description of the rich man who in the parable represents the house of Israel in their apostacy from God. Read the pictures by Moses. "And the Lord shall scatter thee among all people, from one end of the earth even unto the other, and among these nations thou shalt find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart and failing eyes, and sorrow of mind, and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life: in the morning thou shalt say, would God it were even and at even thou shalt say, would God it were morning for the fear of thine heart." Deut. xxviii. 64-67.

The words that Christ puts in mouth of Abraham to the rich man. "They have Moses and the prophets, let them hear them." And that if they did not hear them they would not believe though one rose from the dead.

This language is proof positive that in Moses and the prophets was to be found the instructions that would if obeyed have kept the rich man and his brethren from the trouble in which he was involved. And to us they are evidence that if we would understand what is the truth taught in the parable we must interpret it in harmony with the teaching of Moses and the prophets. And where did Moses in all his teaching threaten the Jews with punishment in a future state, or where did he teach the conscious state of the dead. His teachings are as silent as the grave on those points. Abraham informs the rich man that there is between them a great gulf fixed. Who fixed this gulf and what is it? The Scriptures can alone be our teacher to give us the correct answer. In Isa. lix. 2, it reads thus: "But your iniquities have separated between you and your God, and your sins have hidden his face from you, that he will not hear." Christ said if I had not done among them the works which no other man did, they had not had sin; but now have they both seen and hated both me and my Father, and without a cause. John xv. 24-22. This hatred of Christ and his Father fixed this impassable gulf, and ending in putting Christ to death. In order to understand the figure of Lazarus in Abraham's bosom it is only necessary to read a few passages of Scripture in which the figure is used. Read Num. xi. 12; Deut. xiii. 6; Isa. xl. 11; John i. 18; Five brethren, 1st, Chief Priests, 2nd, Priests, 3rd, lawyers, 4th, Doctors of the law, 5th, Scribes. All belonging to the house of Israel and all sharing in the good things the rich man had in his life.

My excuse for attempting to write on the subject of the rich man and Lazarus, is the necessity of light on the subject. Because those believing in the immortality of the soul and the conscious state of the dead, believe this parable to be their impregnable fortress. Those seeking light on this subject should read carefully, Lev. xxvi. and Isa. v. where the Lord says, I will command the clouds that they rain no rain upon the land. This whole warning has nothing to do with a future state of existence, but has and is being fulfilled before the eyes of all nations. If the editor of THE RESTITUTION, Mr. Joblin, or any other of the able writers for THE RESTITUTION will take up this subject and put it in tract form, the object of this attempt will be obtained.

G. P.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
For first half of 1894,	
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine Order.

On August 9th and 10th, account annual meeting League of American Wheelmen, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

VANDALIA TIME TABLE.

In effect June 26, 1894.

GOING NORTH FROM PLYMOUTH.

No. 63, Ex. Sat.	12:20pm	For St. Joseph.
No. 66, daily.	9:45 "	"
No. 64, ex. Sun.	10:40pm	for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 61, Ex. Sat.	8:35am	For Terre Haute.
No. 63, "	12:20pm	" "
No. 65, daily	6:45 pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. BAILE, Agt., Plymouth, Indiana, or

J. M. CHEADLE,
Asst. Gen'l Pass. Agt.,
St. Louis, Mo.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Claplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.40
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Streleville, Ind.
J. W. Niles, Edinboro, Pa.
J. P. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Blg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by W. Biddle, of Metamora City, Pa., and is a very strong appeal to thinking people. It also contains an Address on the New Heavens and New Earth. Send us 25 cents for 1 copy postpaid, or eight copies for $1.00.

The Rich of All Things. Carrie Williams. This little book of 16 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Andrews, Box 1, Rock, for 25 cts. or free to those not able to buy.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Bessie Free. C. M. Joblin, Evangelist.

The Church of God meet for worship, and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1254 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Parsons residence 903 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Marlin street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hallpost east corner Michigan and Laporte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock P. M. Sunday School at 2 P. M. Public services every Sunday at 11 o'clock A. M. and 7:30 P. M. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alfred Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by Conductors letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m., for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Keiffe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Raymond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. D. Wilson, Elder; Elias Sipe, Secretary.

Meetings held at Tunny Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaqueth, 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. S. Steele. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church of Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Williamsburg Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Odell & Heller's Hall, Ontario and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview Church in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Ruhlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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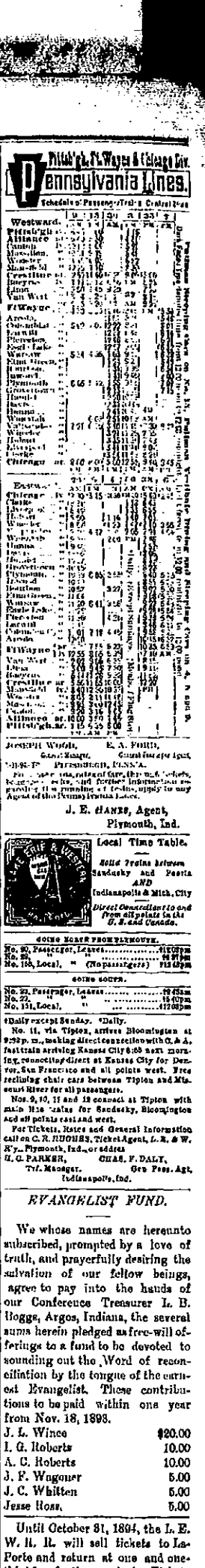

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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Hogue, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

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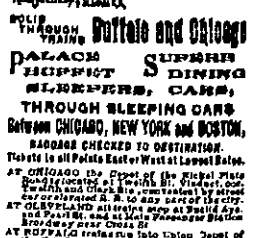

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, JULY 25, 1894. NO. 28.

Poetry.

Beautiful Things.

A [illegible], a heartfelt sigh,
A [illegible], a sparkling eye
A [illegible]
These things are beautiful to see.

A [illegible]
A grasp by [illegible]
A [illegible]
[illegible]

A mother's prayer, an answer sure,
An angel [illegible],
A happy home, a restful heart;
These things are [illegible]

A joyful meeting, a [illegible],
An [illegible],
A day of pleasure, night of rest,
These things are beautiful and blest.

A [illegible],
A [illegible]
A [illegible]
These things are beautiful and [illegible]

—Mrs. M. A. Kidder.

Original.

Prophetic Truth.

I send a few cuttings from one of our Edinburgh newspapers recording the proceedings of a four days' conference held here on the above named subject, together with the Inspiration of the Scriptures. I enclose a printed list of the names of speakers, as also a list of books, and the Prospectus of a new periodical to be started for the purpose of setting forth the important truths mentioned.

I must say that there was a large amount of truth placed before the meetings, so far as I had opportunity of observing. To say that there was nothing to be objected to would be going too far, but certainly a deep impression seemed to be made on the large evening meetings. The most telling speaker was a Mr. Carr from New York, whose plain, homely, unsophisticated style, and his deep sympathy with his audience made a profound impression.

I must leave further remark till another occasion.

JAMES CAMERON.

A four days' Conference on the Inspiration of the Bible, the Jews, and the coming of Christ, was opened in the Free Assembly Hall, Edinburgh, June 12. Mr. James E. Mathieson presided, and there was a good attendance. The Chairman said the subject of consideration that day would be the inspiration of God's holy word. They believed that this was a question that required to be emphasized in our own day—that there had been in many quarters, few would deny, a great departure in our old fashioned belief that this word was the word of the living God. It was not a collection of man's fables or fancies or opinions. It was the Word that had proceeded out of the mouth of the living God. It was "thus saith the Lord;" it was not "thinketh the Lord." They got the very words of the living God as they were given in the original tongues, and as they had been translated into our own language. Doubtless there had been some errors in the translation from time to time, some errors of very little importance, and there might have been others also in the translation into the various languages of the world. But the Word of God could not be broken; it was not a human thing. The forty different writers had written with a unity and aim and purpose which was unknown to the writers of any other subject under heaven. If these men had been writing out their own minds there would have been absolute contradiction over and over again. Short addresses were afterwards delivered, among others by Mr. L. Liesching, late judge in Ceylon, and Mr. Carr, from the United States.

The conference resumed at three o'clock in the afternoon—Mr. James E. Mathieson presiding. The Chairman, speaking of interpretation, said God's Word was its own best interpreter. It did not require great learning to understand the Bible. Although men have been searching the Scriptures, and had given the result of their researches in books, there were still great undiscovered mines of truth yet to be revealed to those who chose to seek. However moderate might be the amount of wisdom they possessed, if they were willing to take a lowly place God would reveal more and more unto them.

Mr. Brandreth, Birkenhead, said it was time those who loved the Bible took their stand by that book. Let them rightly divide the Word of Truth. There was not an accident in it; every single thing was intentional on God's part. The speaker then referred to the use of numbers in the Bible. Number thirteen, for instance, was a most wonderful number. In every case where it was mentioned it had to do either with rebellion or the remedy for rebellion. He contended that there had a numerical structure right through the whole Bible, and he had never yet found contradictions in it.

Dr. Neatby, London, said the whole Bible was given by the inspiration of God: it was God-breathed. Was it possible, he asked, that God only gave the great facts and left men of like passions to themselves to their own devices as to the way in which expression was to be given to the most solemn truths? Would they believe that God, who watched the fall of every sparrow, had not provided better than that in regard to their spiritual need? God had provided. Let them take any chapter in the Bible and compare it with others and they would find from Genesis to Revelation it was one great whole.

Rev. Mr. Smith, Dufftown, said 20 years ago there were many places in the Scriptures about which large numbers of earnest and honest enquirers stood in doubt. How did they stand with regard to that matter to-day? The Scriptures had been practically dug out of the ground, and the words of Christ "if these should hold their peace the stones would immediately cry out" had now a world of significance. These words had come to pass literally. People who ought to have spoken out in favor of the Bible had been silent, and through his instruments God had been digging up monumental inscriptions from the Nile and the Euphrates valleys. From these light had come, and had shone upon the Bible, clearing up the doubt which once existed about many places mentioned in that book. Time was in their favor. The trend of things was against satanic attacks upon the Bible, and he was confident the time would soon come when those who had said things against the Bible would be utterly ashamed of having done so.

The Conference was resumed in the evening—Mr. J. E. Mathieson, London, again presided, and, speaking of the second advent, said that as all the prophecies concerning Christ's first coming had been literally fulfilled, so would there be a literal fulfilment of the much larger number of prophecies pertaining to the second coming. Mr. Louis Liesching dealt with the prophecies foretold in the Book of Daniel, and going into the details of the actual time up to the first coming of Christ, he showed that from actual fulfilment the Book of Daniel was an incontrovertible proof of divine inspiration. Mr. Carr, of New York, spoke of the similarity between the different books of the Scriptures and of the similarity between the work of creation and the work of redemption. He next dealt with the close connection between the various books in Scripture, and said that, while some spoke of the differences existing in the gospels, they might better speak of the harmonies that obtained there. He was sure that if they could keep their hands off the Word of God, the Spirit of God would teach them its meaning. He judged the Scriptures by their fruits, and he challenged any one to show him a book that had the same power as the Bible. Rev. James Smith, Dufftown, who was the last speaker, congratulated the meeting on the absence of controversial material at their conference, the object of the meeting being to give an exposition of what the Bible had to say for itself. He thought that the best service they could do for the Bible was simply to let it be heard. A great many things were said about the Bible, books had been written for and against it, but he thought they would be set right if they studied the Scriptures. There was a thorough continuity in the Bible, and he asked his hearers to get rid of the ridiculous notion that the Bible only contained the thoughts of God. In the Bible they had the words of God. He then dealt with the authority of the Scriptures, and said they could not take one portion and leave another, for in each portion the authority was the Holy Ghost. They could no more separate the divine and human in the Scriptures than they could separate the divine and human in Jesus Christ.

Yesterday's meetings were much better attended than the first day's meetings last week in Glasgow, and each successive gathering was better attended than its predecessor.

THE FUTURE OF THE JEWS.

The religious conference was resumed in the Free Assembly Hall, Edinburgh, June 13,—Mr. James E. Mathieson, London, presiding. The subject under discussion was, "The Jews, God's chosen people." The chairman said they learned from the Bible that God was coming down personally to reign in Jerusalem in the midst of the Promised Land, which would then be given to the Jews in all its extent to the very utmost border. He explained the part which, he believed, in the Providence of God was to be played by the Jewish nation in the evangelization of the world. Mr. Brenner, secretary of the Convention, said that God would bring in the Jews in his own good time. God's honor was bound up with the restoration of the Jews to their own land, and with their being a blessing to the whole earth. The Rev. Lancelot Holland also addressed the meeting. In the afternoon the Rev. L. F. Armitage, St. Leonard's Parish Church, dealt with the debt which the world owed to the Jews. At the evening meeting, which was much more largely attended than any meeting held yesterday, the address which seemed to make the deepest impression was delivered by Mr. Carr, of New York, who took up the various prophecies throughout the Bible in connection with the restoration and the position of the Jews in carrying out the purposes of God in connection with his kingdom on earth. Mr. G. F. Trench, Ireland, took up the subject of the Millennium, with special reference to the position of the Jews as leading to that event, the Jews being of course the chosen nation during the Millennium. He then spoke of the ultimate destruction of the chosen people, as described in the Book of Revelations when Gog and Magog went up to war against God's people. The addresses have been largely of a prophetic character, but in none of them has any attempt been made to fix dates even approximately. Stress, however, has been laid upon the significance of certain signs of the times as pointing, by reason of the greatly increased interest amongst the Jews, and other circumstances, to the fact that there are indications of the present age being one not at all unlike that described as the end of the age preceding the Millennium. At yesterday's meetings a large number of ministers of different denominations attended.

THE SECOND ADVENT.

The meetings in connection with the religious conference which is being held in Edinburgh this week and which come to a close to-night were on June 11 devoted to the subject of the "Second Advent." Mr. Mathieson, London, who presided, in referring to the recent Gifford Lectures, said that the Gifford Trust had brought over from Germany the most rationalistic lecturer they could find to deliver a course of lectures. He animadverted upon the action of the Trust in paying £500 for this mass of poison poured upon the community. At the afternoon meeting the most telling address was that of Mr. Carr, of New York, who gave a lucid exposition from the Bible of the signs which might be expected as pertaining to the close of the present dispensation. As a Bible student and teacher, Mr. Carr has a faculty and knowledge of Biblical truth which must command the most attention, even from those who do not agree with everything he puts forth. At the evening meeting addresses were given by the Rev. J. M. Sloan; Mr. A. B. Stewart, Glasgow; and the Rev. J. Smith, of Dufftown. Mr. Smith drew parallels between the days immediately preceding the flood and those of the present age. The one great difference, he said, was that while in the days of Noah, and those immediately preceding the flood, the result of preaching were well nigh nil, at the close of the present dispensation when Christ came a great amount of faith would be found on the earth, and the gospel would have achieved mighty triumphs. That, he said, was the great point of difference between these two dispensations. From reading the Bible he had seen clearly the personal and second coming of Christ, and knew the view of his fellow countrymen and of his fellow-believers in the various churches throughout Scotland, but that good and only good would come from the reception of the great truth that at some time, which no one would dare to define, but which proved the signs of the times and which many of them thought was not far off, the second personal reign of Christ might be soon expected.

The meetings in the Free Assembly Hall, June 15, were specially interesting on account of the speakers placing before their hearers some new views of Scriptural truth bearing on the second Advent. Mr. Carr, of New York, and Mr. French spoke in the afternoon, and Rev. Mr. Sloan, Pastor F. E. Marsh, and Rev. James Smith, of Dufftown, in the afternoon. Last night Mr. Marsh and Mr. Carr were the speakers. Mr. Marsh dwelt upon the necessity of a higher level of Christian living on the part of the Church, and said it was only by a life of separation from worldliness and pleasure that the testimony of God's people could be efficacious in the present dispensation. Mr. Carr gave the closing address. From all accounts, no Christian teacher who has visited Edinburgh during the last few years has made such a profound impression, and last night he appeared at his best. Among ministers and workers a feeling was expressed that Mr. Carr should be invited to return on an early date to Edinburgh, and this suggestion was warmly received. At the close of last night's meeting a large number of people gathered round the platform and shook hands with the various speakers, and one of the ministers remarked that they were under a deep debt of gratitude to those who had made arrangements for the conferences. Several articles of jewelry were placed in the collecting boxes yesterday.

Selected.

The Whole Gospel.

The Gospel of God is no narrow, meager, one-sided thing. It is a magnificent stream, into which many waters flow; a loud and swelling anthem, filling the whole ear, rich alike in melody and harmony. It is not a continual harping on a single string, as some excellent people imagine. They are everlastingly talking about "the simple gospel." This is their shibboleth. If you cannot pronounce it in their way, you stand a good chance of being regarded as ignorant of the Gospel—of God's Gospel! We have shown our preference for the term *message*, and, partly, because of its simplicity it implies; but we must we have not seemed even for a moment, as if we thought this message had, like modern telegrams, been reduced to the fewest words possible, lest it should cost too much! The fact is, we don't believe in this much vaunted simplicity. We are satisfied it is not "according to the Scriptures." We go further. We affirm these "simple gospels" to be schismatical gospels—yes! even when, as far as they go, they are divine. They are schismatical; they are heretical. A schism is a rent, and these "simple gospelers" do what the Roman soldiers forbore to do—they rend the seamless robe of our Lord.

A heretic is a man who "picks and chooses." One picks and chooses one element of the Gospel, and with him that is everything. Another picks and chooses another, and that is with him the truth. And so it goes, till you may find quite a number of "small gospels"—relatively small—humanly made so; and certainly schismatical in the result. The hearer accustomed to the one, can scarcely believe he is listening to the Gospel at all, when he chances to hear prominence given to some aspect of the Gospel which his favorite preachers seldom present. We write strongly, but we also write sorrowfully, and write of what we know to be a fact. With one class, the good news of the incarnation is all and in all; so much so that the propitiation is almost never heard of. With another, "the Cross" appears to be still standing; and the stone to be lying at the sepulcher's mouth, until this day. Some, advancing beyond this, get as far as Mount Olivet—as far as the ascent from Mount Olivet; but to the descent to Mount Olivet they dare not venture; they would think they were about to wander into the land of romance were they to set forth on that errand. "The Gospel of the Kingdom" is with them practically suppressed; and they have the temerity to talk as though they could turn the guns of Matthew xxviii. against those of Matthew xxiv.—in plain words, they more than hint that the "Gospel of the resurrection has made the previously heralded "Gospel of the Kingdom" likely to be repealed act of parliament. As if this were not confusion enough, we turn to another quarter, and what do we find? We find a gospel changing with the seasons—a yearly drama, under the spell of which you are guided when to weep and when to rejoice, a piece of pernicious acting, which, for weeks in each year, tries to cheat the people to think and feel as though the serene and heavenly Jesus were just then passing from stage to stage of His earthly passion. And, once more, not to be further tedious in this saddening enumeration, there would appear to be some who think the proper course is to denude the Gospel as much as possible of all distinctive truth and fact; and with them the joyful story is reduced to Christ's ability to save, leaving even His willingness under an impenetrable "if."

We say these shattered fragments of the one grand Gospel of God are essentially sectarian. By reason of the partial truth they exhibit, the preachers of these "small gospels" are able to draw away disciples after them. Having not the whole truth, they further, they have the power to separate believers into sects of unbelievers, who instinctively war against the truths in which they have not been schooled.

Over against all those exhibitors of a spurious and divisive simplicity, we set the true, divine comprehensiveness of the grand, good story of redeeming love. Why, we ask, fix on one element of the good news, and make that everything? And still more earnestly we inquire, Why exclude any of God's joyful message from His joyful message? Why not tell out the magnificent story to its very end? It is all very well to say that you cannot always be doing this on every occasion. That does not touch the question. The question is, What right have you to suppress any of the joyful intelligence which God has sent? You have no right.

You may say that to introduce so many things into the Gospel will not lead men to repentance. But in the first place, we want nothing introduced into the Gospel which God has not set there. In the next place, we are not pleading for the neglect of all method, all proportion, all regard for the capacity of your hearers. And in the third place, we very much doubt your right to say what will and what will not lead men to repentance. "The Gospel of the Kingdom" led men to repentance in olden time; and would again lead them, if proclaimed aright.

You are sure that the introduction of so many controverted points into the preaching of the Gospel would perplex the hearer. But that, again, depends, in part, on the manner of their introduction. They may be treated in a simple, direct, biblical manner, made luminous by clear statement, and engaging by apt illustration, and convincing by happy Scripture quotation, and telling by forcible and solemn appeal. Moreover, it is not "the poor sinner" that needs all this commiseration. All this talk about the danger of perplexing and overburdening the unsaved hearer might be more fitly called—lazy preachers' cant.—*Our Rest*,—1876.

Baptism a Non-Essential.

We have been informed that an immersion took place in the vicinity of N——. When on the verge of the water, one of the candidates publicly inquired of the baptizer, if he thought baptism would do anything for anyone; "because," said the individual, "if you think it does, I shall refuse to be baptized even now; I have been pardoned, justified, and saved by grace through 'faith alone,' for many years." To which it was replied, "No; it is merely a duty which belongs to disciples." The ceremony was then performed, but for what purpose it will be difficult to explain. If we pay the least attention to the teaching of the Holy Spirit, in the following passages, we shall ascertain the proper design of this institution:

Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God.

Christ also loved the Church, and gave Himself for it; that he might sanctify and cleanse it, with the washing of water by the Word.

And now why tarriest thou? arise, and be baptized, and wash away thy sins.

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.

Received you the Spirit by works of law, or by the obedience of faith? (the Gospel?)

Know ye not that as many of us as were baptized into Jesus Christ were baptized into His death? therefore we are buried with Him by baptism into death: that like as Christ was raised up [illegible] by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.

For as many of you as have been baptized into Christ have put on Christ.

The like figure whereunto even baptism doth also now save us.

He that believeth and is baptized shall be saved.

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Then they that gladly received the Word were baptized; (not they who had been born of the Holy Ghost, as we are now taught to believe, by those who corrupt the sacred volume.)

After reading these portions of Scripture, which were dictated by the Holy Spirit, how can anyone, who refuses salvation through this medium, expect to meet the Savior with acceptance when He shall appear. "In vain do you worship me, teaching institutions merely human." "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." "Let God be true, and every man (who speaks contrary to His truth) a liar." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Let us not be wise above what is written, but meekly resign our own wills and trustingly exclaim, *Thy will O God, be done.*—*Our Rest*, *1876.*

Glorifying God in Business Life.

We are to *glorify* God in all our business relations. There is danger that we shall make an unwarrantable distinction between our business engagements and our religious obligations. They do not belong to different spheres of duty. We too often act as if Sundays and churches belonged to God, and week days and business houses to the world, the flesh, and the devil. There is a sense in which every house which has been consecrated to God is peculiarly sacred; but there is also a sense in which every office and store may be consecrated to God. Religion is not for Sundays and churches alone; but it is for week days and business houses as well. Religion sanctified and glorifies every relation in life. If a man cannot take his religion into his business, he must have a bad business or a very poor religion. We all recognize the importance of what is known as "a call to the ministry;" the man who refuses to heed this call does so at his peril. But it must not be forgotten that every man is called to some form of ministry in the work of our Lord.

The whole duty of every one everywhere is to glorify God, and the exalted privilege of every man is to enjoy God forever. No man is excused from this great obligation because he refuses to confess Christ; this refusal but adds to his guilt. If you are engaged in honest business for which you have qualifications and which you are conducting in a religious spirit, you may rest assured that God has called you into business. By giving you ability to perform your work, God has set you apart to that duty. Other business men may not have formally laid their hands upon your head, giving you ordination to that service, but tacitly they have given their approval, and God has given his blessing. This conception of our daily calling exalts and glorifies it. It makes the lowliest duty radiant with the glory of the loftiest motive. This conception of life and duty converts every office and store, every workshop and factory, every parlor and kitchen into a sanctuary. It makes every counter and desk, every anvil and bench a pulpit from which men and women may preach the gospel of Christ, and in which they are to glorify God. We are to find our opportunity to serve God not apart from, but within our daily vocation. Any other thought of secular service degrades it and dishonors God.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOLLIE, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 25, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

CURRENT events seem to have monopolized our space of late, to the neglect of the question department, but we hope to prepare some answers for our next number.

BROTHER J. F Wagoner held a meeting in the grove near Bro. Burkey's east of here over the third Sunday in the month, and two made the good confession and were immersed.

WE are informed by Mr. Horner, General Passenger Agent of the Nickel Plate R. R., that their train service that was disturbed by the recent strike is now reanmed, including their through Palace Buffet Sleeping cars between Chicago and all points east.

EVERY day brings to our notice the distress, the bereavements and disappointments of some who are hoping for the good time coming, and truly we have need of patience. Nothing contributes more to patience under affliction than an examination of the *foundation* of the Christian's hope. The promise is reliable, the oath will be kept. God's counsel is immutable. When we get a full view of Jehovah's scheme, and realize the unity of his purpose, and how persistently he has worked out his grand design—every act from first to last having relation to that purpose, who can help exclaiming with Paul, "Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his *judgments*, and his ways past finding out!" These considerations should afford *strong consolation* to those possessing the Abrahamic faith. He who has promised cannot lie. Anchor to this, tried ones.

RUSSIA is engaged in one of the greatest enterprises of the century. It is building a railway from Valdivostok on the Pacific, in the East, to Moscow, the Black, Caspian and Baltic Seas in the West—some 9,500 miles altogether. This line is attracting widespread attention, because of the important commercial, political and strategic objects it is designed to serve. It is thought that it will rob England of the great carrying trade between Japan, China, India and Europe, inasmuch as it will transport merchandise in twelve or thirteen days that now requires from six to eight weeks. The principal incentive for its construction, however, is a strategic one,—an internal line of communication not at the mercy of foreigners. It is expected that this road will be completed in six years, and a Russian officer is reported as saying, recently, "Once at Valdivostok in force, Russia will dispute England's prestige in the East and threaten her from a new quarter."

WE were surprised and delighted last week by a visit from our dear Sister Fremont Barber, who had taken advantage of the cheap rates to Cleveland to spend a few days with the brotherhood, and see if some systematic effort could not be made to cheer, and upbuild the bereaved friends of the Truth at Salem, and enlist others. We think an arrangement of this sort practicable, and may be in operation in the near future. Sister Barber was accompanied by two nieces, M. & L. Bradshaw, grandchildren of the lamented Brother and Sister Barber, of Salem, but who live at Alliance. They had been waiting for an opportunity to go to Salem to be baptized for some months, and it occurred to them that they might accompany their aunt to Cleveland and there put on the Saving Name. There they found a goodly number of the same ages cherishing the blessed hope, and from whom they received hearty congratulations, and affectionate parting words. The Lord preserve these dear lambs of the fold, from every evil way and at last crown them abundantly with life. Having *previously* resisted every effort to get them into the popular societies, we expect soon to hear that they are firm and aggressive members of the One Body.

Josephiteism. No. 3.

WHAT WE THINK OF IT, AND WHY?

If our memory serves us correctly our No. 2 closed with a quotation which said the writer did not believe the "Mosaic sacrifices were intended to typify the death of Christ, or that they were appointed for the purpose of leading the Jews to a knowledge and belief in his death as an all-atoning sacrifice for sins" and inasmuch as that they utterly failed to lead a single Jew to a knowledge and belief in his death as such sacrifice, they were not typical of Christ's death. This is the argument and *proof*.

As might be expected, this writer has a belief of his *own* about the Mosaic sacrifices. It is this: "They were appointed for the purpose of leading the Jews to the practice of that purity, which, in the sight of God, is better than sacrifice, and that righteousness, which, to him is far more acceptable than the "fat of ram's." We submit that if, as alledged, *failure* to accomplish the purpose, disproves the *typical* nature of the sacrifices, *failure* to lead the Jews *to practice purity* in the sight of God disproves the *writer's idea* of it; it certainly did *not* tend in any such direction; although our author claims they did not *altogether* fail in that direction, because the lives of many holy men are recorded in the Old Testament." If he had proven that they had been led *into* paths of holiness by the Mosaic sacrifices there would have been some point to his argument, as it is, the whole matter rests upon his IDEA of the *purpose* of the sacrifices. Is he an infallible interpreter?

Little by little the true inwardness of Josephiteism is laid bare. They have a *sinner* for a Savior, and now they have to prove if they can that there was no need of a sacrifice for sin. We want our readers to make a note of what immediately follows this sentence, because it is the Josephite recipe for becoming righteous,—reconciled to God and an at-one-ment effected: —"It is ONLY by man's forsaking, and giving up his past sinful life and devoting his future life to God and to righteousness that a reconciliation or at-one-ment could possibly be effected."

This shows man every way competent to *save himself*. This being *true*, of course the Lamb of Joseph was as good as the Lamb of God, —and no necessity for the death of either. Again this writer says the Old Testament shows "that all the wisest and best men expected salvation *solely* on account of *the good deeds* which they had done, or on account of *their own personal righteousness*, repentance of what they had done amiss in the past, and their future obedience to the commands of God." But "what saith the Scriptures? Abraham believed God, and it (his belief in God) was counted to him for righteousness," see Rom. iv. 3, and Gen. xv. 6. And Rom. iv. 13 says, "For the promise that he should be heir of the world was not to Abraham [illegible] through the law but through the righteousness of faith;" that is, as seen by the 3rd verse, the righteousness obtained *through* faith, *not* as Josephites will have it, "by good deeds done, or personal righteousness of their own; it was *counted* to them because of faith.

Popular teachers say the *righteousness of Christ is imputed to men*, Josephites reject this, and rightly too,—but they are committed to a theory which blinds them to the truth, that *belief of God* is counted for righteousness, and have adopted a way of their own—viz:—Man can by good deeds constitute *himself* righteous, and *no thanks to any one*.

Josephites say, "To say that no man could possibly be saved unless Christ had died would be to state what is *not true*."

Josephites positively teach that Christ both before and after his death abstained from preaching his death. If this be true, Jesus never said, "I lay down my life for the sheep;" never said "This cup is the New Testament in my blood, which is shed for you;" never said "all ye shall be offended because of me this night, for it is written, I will smite the shepherd and the sheep shall be scattered, but after I am risen, I will go before you into Galilee," never said, "With desire I have desired to eat this passover with you before I suffer." And Mark deliberately lies when he says chap. viii. 31 "And he began to teach them that the Son of Man must suffer many things and be rejected of the elders and of the chief priests and scribes, and be killed and after three days *rise again*;" and Paul too teaches a *false gospel* if Josephites tell the truth, when he says, "Christ died *for* our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures. 1 Cor. xv. 3, 4.

As the foregoing will likely make some of our readers curious to know what Josephites really think of Christ's death, any way, we quote the exact words of our author, "*I therefore believe that Jesus died because his counterpart killed him.*" If words have *any* meaning the idea conveyed here is, that his death had no place in God's purpose. It was purely accidental; but to show we strain nothing to make a point here, we quote further:—"That in consequence of the circumstances and position in which he was placed by the rebellious conduct of his brethren, it behooved Christ to suffer, in order to *maintain* his integrity and innocence, and to *rise* from the dead in order that he might receive the reward of his obedience, and that because he was the *first* of the human race who had perfectly performed the righteousness of the law of God, that repentance and consequent remission of sins should be preached in his name among all nations beginning at Jerusalem." This is the very marrow and fatness of Josephiteism. It being true, David neither predicted Christ's *death nor his resurrection* without seeing corruption. God never made known to David the way of life; David never predicted that he would be satisfied when he awakens in his Lord's likeness; the Lord was never wounded for our transgressions, nor bruised for our iniquities; the chastisement of our peace was not upon him, we are not healed with his stripes; it never pleased the Lord to bruise him; his soul was not made an offering for sin (see Isa. liii. 4-12) if Josephiteism be true. Our readers can take their choice, of course.

If it is not brazen effrontery to say, "It *cannot be* that Christ died because men could not be saved unless he had died, because the same is required of men in order to obtain salvation after his death as was required of them *before*, viz: —repentance, belief of the gospel and baptism for remission of sins;" it is certainly supreme ignorance. Just think of THE GOSPEL without either the death or resurrection of Christ in it if you wish to get a fair view of Josephiteism. By consulting the 11th chap. of Hebrews it may be seen that the Hope of the faithful from the infancy of the race centered in a better resurrection. And if weak, if, in the *nature of things*, they could have that good hope without a *promise* of it? Must it not have been set before them? It WAS set before them, for we read, "And these all having obtained a good report through *faith*, received not THE PROMISE. The promise was gospel—there was resurrection in it. And the spirit of God in Paul for it, every one of them would have perished if Christ had not been raised *from* the dead. And how could he be *raised from* the *dead* if he had not died? And how could there be gospel without his death and resurrection?

Oh, Josephiteism! Surely the serpent that beguiled you must have left you to your *own* resources. He is too subtle to make such silly mistakes!

Further notice must be taken of what is said about the blood which makes the atonement. Our author says, "*It can only mean* that no sin had separated between God and man, it is ONLY by man's forsaking and giving up his past *sinful* life and devoting his future life to God. . . at-one-ment could be made. This on one page is the *only* way; on another page it takes in addition to this, belief of the gospel and baptism for the remission of sins. But the precious blood of Christ by which we are said to be redeemed is worth *nothing* in the estimation of Josephites. They plainly say that "if the Jews had only learned and *practised* what the sacrifices were *intended* to teach them, *Christ would not have died at all.*"

Poor deluded mortals! Did not Jehovah swear (Ps. cx. 4) "Thou art a priest forever after the order of Melchisedec?" He did. Does not Heb. vii. 11 positively teach that there was *no perfection* under the Levitical priesthood,—and this is what made it necessary for another priest? It certainly does; and yet they say, if the Jews had practiced what the sacrifices were intended to teach, Christ would not have died at all. Oh foolish Josephites, who hath bewitched you?

Presuming that they do not deny the priesthood of Christ as yet,—do they not know that every high-priest is ordained to offer gifts and sacrifices for sins, and that therefore it was necessary for this man to have somewhat to offer? Do they not know that he offered himself without spot? Do they not know that he is a minister of the sanctuary and of the true tabernacle? Do they not know, or do they wilfully *disbelieve*, that by his own blood he entered in? And how could he have entered in if he had not died?

Josephites teach that the kingdom of God would have *been* set up then and there if the Jews had accepted John's or Jesus' message: so that God, we suppose, from their view of it, had to see what decision the Jews would come to before he could decide what to do!!! If they had received him, the kingdom would have been set up then. Alas, for Josephiteism again.—his rejection was announced a thousand years before, and the rejected one *invited* to sit at Jehovah's right hand, until he should make the Son's foes his footstool. Psa. cx. 1.

What a short-sighted God the Josephites have; this may account for *their* short-sightedness; men become assimilated to the object of their worship, and hence they overlook the fact that the God of Abraham, Isaac and Jacob has arranged that people from all points of the compass shall participate in the *honors of the kingdom*, besides his natural descendants. And as they had no opportunity up to the time of Christ to secure a share of its glories, it is reasonable to conclude that the interval to be spent by Christ at the right hand of the Majesty in the heavens was *set apart for* such opportunity. They overlook the fact that the God of the Bible had outlined the world's history to us through Daniel; and instead of intending to set up HIS Universal kingdom as soon as the fourth kingdom should have attained the zenith of its glory,—it was to wane first, and weaken, and divide. This shows the absurdity of the Josephite assertion, that the kingdom of God would have been set up then and there if the Jews had accepted Jesus! Surely the Josephites must think that the God of the Bible is altogether such as they themselves are; Psa. l. 21.

They belittle the blood, do Josephites; and no wonder they should belittle the *blood* of Joseph's son, for cleansing purposes—it was tainted with sin. This is *one* sensible thing they do.

If *they* forget, *we* must not, that we are sanctified through the offering of the Body of Jesus. Heb. x. 10. And that by one offering he hath perfected for ever them that are sanctified." v. 14.

If *they* forget, *we* must not, that we can only enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say his flesh." vs. 19, 20.

If *they* forget, *we* must not, that Jesus said, "This is my blood of the New Testament, which is shed for many." Mark xiv. 24.

If *they* forget, *we* must not, that the blood of Christ who through the Eternal Spirit offered himself without spot to God, purges our conscience. Heb. ix. 14.

If *they* forget, *we* must not, that this is the reason he is the Mediator of the New covenant, that by means of *death for the* redemption of the transgressors that were under the first covenant, they which are called might receive the promise of eternal inheritance." Heb. ix. 15.

If *they* forget, *we* must not, that where a covenant, or will is, there must of NECESSITY be the *death* of the testator. And yet Josephites say there was no necessity of his dying!!! Pray what would make the will *effective*? Heb. ix. 16, 17.

If *they* forget, *we* must not, that both the Old and New Testaments had to be dedicated with blood, and Jesus said "this is my blood of the New covenant which is shed for many."

Oh, how fatally deluded the people who say that under certain circumstances they imagine, Christ would not have died at all! They need to learn the A B C of the gospel. Is it not the height of religious stupidity to rack their brains to discover a way to do without the death of Christ, when Heb. xiii 20 tells us that the God of Peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep THROUGH THE BLOOD OF THE EVERLASTING COVENANT?" If HE had to be raised through the covenant ratified by his blood, how could *we* be raised without it?

Beloved, do you feel like belittling his blood? We feel assured you do not; and we imagine that tears of love and gratitude and anticipation will trickle down your cheeks as you long for the time to come when with all the redeemed hosts you will help to make the arches of heaven ring with praise to him who was slain, and has redeemed you to God by his blood out of every kindred and tongue and people and nation, and made you kings and priests to God.

This song will not embarrass Josephites—they will not be there, unless they *repent*.

(To be continued).

SAM. Small says of Georgia, "Our politics are corrupt and our politicians are corrupt. The ballot box may show who is elected, but the *returns* show who gets the office. If we preachers would quit preaching so much about the sweet by and by, and have more to say about *dirty now and now*, we would see things getting in better shape."

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

SERIES 2.

The Church of God believes:

1. In a Supreme Intelligence. The Father in whom are all things and we in him, 1. Cor. viii. 6. He is one, Deut. vi. 4, and the only true object of worship, John iv. 24. Rev. xiv. 27.

2. In the inspiration of the Scriptures and their sufficiency as the sovereign guide to the Church of God, in all matters of faith, doctrine and practice, 2 Tim. iii. 15, 16, 17; Isaiah viii. 20.

3. In Jesus, Anointed Seed of David and Son of God, Matt. i. 21; Acts x. 38. Rom. i. 34. The Medium through whom remission of sins is granted, Rom. iii. 25, and immortality and eternal life bestowed. Rom. ii. 7; vi. 23.

4. That the law of ten words or, commandments spoken by Deity from Mt. Sinai and engraven with his own finger upon tables of stone, is an expression of the will of God, clearly defining our duty to God and to each other, and will remain as long as the necessity of its existance remains. That moral principles are unchangeable and eternal. The law which prescribes moral duties must remain as long as moral relations exist for the reason that it is based upon the relationship we sustain to God, and the duties we owe to our fellow-men. Under the New Covenant it will be written in the hearts of God's people, Exod, xx. Deut. x. Jer. xxvi. 33.

5. That faith, repentance, baptism and a holy life are necessary conditions to endless life in the kingdom of God, Heb. xi. Luke xiii. Acts ii.

6. That man is mortal without exception of parts Job iv. 17, must seek for immortality Rom. ii. 7, and put it on at the resurrection, 1. Cor. xv. 51 and 55.

7. That death is a reality, the suspension of all consciousness Eccl. ix. 5; Ps. vi. 5. The resurrection is the only way out of death, we believe with the apostle Paul, that without a resurrection there will be no future life, 1 Cor. xv. 16, 28.

8. That Christ is the promised Seed, who is to crush the serpent's head, Gen. iii. 15, raise the dead. John xi. 25. remove the curse, restore the earth and reign King of kings and Lord of lords. Acts iii. 21; Rev. xix. 16.

9. That the resurrection—the judgment-time of reward—inheritance of the saints—the kingdom of God—or all future events to take place upon this earth under the second coming and reign of Christ. 2 Tim. iv. 1, Rev. xi. 15, 18; Heb. ix. 28.

10. That the solar, lunar, and stellar signals given in our Lord's great prophecy are tokens of our proximity to the advent glory, are now in the past, Matt. xxiv. The moral, political and religious signs in the world admonish us that we stand on the eve of the Kingdom Age. Let the Church of the Living God lift up her head for her redemption draweth nigh, Luke xxi. 28.

A. F. DRAPER.

1. I believe there is one living and true God, Creator of all things, Gen. i. 1; Acts xvii. 24.

2. That Jesus Christ is the Son of God, Rom. i. 4; Acts xiii. 33.

3. That he was a prophet, Deut. xviii. 15, 23; Acts iii. 22; vii. 37.

4. That he is a priest, Heb. iii. 1, 4; xiv. 8; i. 3.

5. That he will be a King, Isa. ix. 6, 7; Jer. iii. 17, 18; Luke i. 32, 33, and

6. That he gave to the world the glad tidings of the kingdom of God, and salvation is through his name, Rom. i. 1, 3.

7. That the gospel must be believed, accepted and obeyed to become the power of God unto salvation through Christ the Seed of Abraham, to whom the promises were given, Acts viii. 16; Gal. iii. 16.

8. That the gospel includes the things of the kingdom of God and name of Jesus Christ, Acts viii. 12, xvii. 31; 1 John v. 5.

9. That we are justified in this faith, Acts xiii. 39; Rom. ii. 13; v. 1.

10. That after faith there should be repentance toward God, Acts xx. 21, a godly sorrow for, and a turning away from sin, because the goodness of God, and not fear of God leads us to repentance, Rom. ii. 4; 2 Cor. vii. 10.

11. That immersion in water is necessary, Matt. iii. 16; Rom. vi, 3; Gal. iii. 27.

12. That the reception of the Holy Spirit is a *gift* from God on condition of obedience and not as a baptism, Acts ii. 38; x. 45.

13. That the righteous have the promise of an inheritance in the kingdom of God which is to be under the whole heavens, Dan. vii. 27.

14. That man is mortal but has the promise of immortality upon conditions of his seeking for it by continuance in well doing, Rom. ii. 7, and to be put on at the coming of Christ, 2 Tim. i. 10; 1 Cor. xv. 53.

15. That death is an unconscious sleep, 1 Cor. xv. 20, 51, Eccl. ix. 5.

16. That the resurrection will take place at the coming of Christ, which will be at the end of the age, Matt. xxvi. 31, Mark viii. 38, John vi. 40.

17. That the wicked are to be destroyed, Mal. iv. 1, Acts iii. 23; 2 Thess. i. 8.

Very Respectfully,

L. L. WILKINS.

1. I believe that there is a God in heaven, that he is the Supreme Ruler of the universe, that he is infinite in power, wisdom and goodness, that he is willing to save to the uttermost, that he possesses body, parts and passions, that he is a God of supreme love and compassion.

2. I believe that Jesus Christ is the Son of God. That he existed in the plan and purpose of God *from the beginning of* the world, that in due time he was born of the Virgin Mary, that he was a real person and possessed personal attributes, that through him we have the plan of salvation.

3. I believe that the plan of salvation is so complete, that it is possible for all men to be saved by complying with the terms of the gospel, that in one time all men will be blessed with the knowledge of the plan of salvation, that they will accept the gospel and be saved, or they will reject the great offer of salvation and be condemned.

4. This involves the literal personal return of Christ *from* heaven to rebuild *the* throne and tabernacle of David, and that he will reign over the house of Jacob forever, and of his kingdom there will be no end. The times of restitution, the kingdom age is ushered in, the sleeping saints are raised immortal, the living saints changed from mortality to immortality, from natural to spiritual, are born of the Spirit. These constitute the Bride, the Lamb's Wife, the selected kings and priests, are Christ's immortal Cabinet, the associate rulers with our Immortal King in the work of subjugating the world.

5. The kingdom set up, Christ upon the throne of David, the saints are equal heirs with him, and have the world for a habitation the curse lifted, the earth restored to its Edenic beauty, loveliness and fertility, the earth shall yield her increase, and the desert blossom as the rose, and the knowledge of the Lord shall be to all people.

6. In this grand work of restitution, all human governments shall be made submissive to the righteous government of our King—or they will be broken. The King in his beauty will have dominion from sea to sea, and from the river to the ends of the earth, and if we suffer with him we shall also reign *with* him. May this be yours and mine, to enjoy through the endless succession of ages, is my prayer, Amen.

W. L. WINSLOW.

The Iowa Conference Board:

Yours is received and you wish to know of my faith. Well, I will tell you.

In the year of 1842 I commenced to search the Scriptures to know the truth of them. I have been all through the advent movement from that time, and I have been a learner. I see, after Noah God made promise to Abraham, and to his seed and down to Joseph and Mary the father and mother of Jesus, the obedient child. And as he understood the things of the kingdom of God he was baptized, then God called him his Son and then he was put on trial for eternal life and he was obedient to God to do his will and not his own fleshly thinking, he became obedient unto death; so God raised him up to die no more, and so the apostles says, gone away to receive a kingdom. Amen. I do not believe in any one to be baptized in the name of the Father, Son and Holy Ghost, but after they have learned the things concerning the kingdom of God and his righteousness to baptize them in Jesus Christ the Anointed One, for there is no other name given under heaven whereby man can be saved.

H. FINK.

The Nickel Plate Road have authorized their agents to sell tickets July 30th and 31st, to St. Paul, Minn., at rate of one fare for the round trip, good returning until Aug. 7th.

Dear Restitution:

How glad we are to still have the good paper come to us as a visitor bearing the good news. I am glad to read of the good meetings. My wife, a daughter, and myself, are here alone in the one faith. I am preaching some. I am poor but how glad I would be if some able man could hold a *meeting* here. If T. E Adams or John Foore of Kansas, could come. I am well acquainted with them.

Please insert my address, Deerfield, Vernon Co., Mo.

C. M. HERRON.

Country Homes.

Is the title of a pamphlet issued by the Nickel Plate Road, giving a list of places open to summer boarders along the south shore of Lake Erie. Write for a copy.—Aug. 31.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

Summer Tours.

The Nickel Plate Road has placed on sale a complete line of tourist tickets to resorts of the east, including Niagara Falls, One Thousand Islands, Lower Canada, the Atlantic Coast, and the mountains of New York and New England. Address B. F. Horner, General Passenger Agent, Cleveland, O., for descriptive matter and full information.—Aug. 31.

Poetry.

I am Glad.

O, I'm glad redemption's coming;
And the Saints are going home,
Going to the better country,
Where their feet no more shall roam;
Going where the radiant sunlight
Ever gilds the verdant shore;
Where the storm-clouds never gather,
And the shadows fall no more.

I'm glad that the promise is given,
Cheering us when faith grows dim;
If we suffer with our Master,
We shall also reign with him.
In the world we've tribulation,
And the trembling cross to bear,
But we'll have the crown and kingdom,
And the weight of glory there.

I am glad, but still I sorrow
For a Church in slumber bound;
Speedily the Master cometh,
But, O where shall faith be found?
Where are those the good and faithful,
Who shall hear him say, "well done?"
Where are those to bid him welcome,
When he comes to take his throne?

I am glad there is a remnant,
Waiting, longing, for the day;
Watching, for the object: Jesus,
Crying at his long delay.
Now their lamps are brightly burning,
Earthly hopes no more enamor,
They are robing for the marriage,
As the feast bell draws near.

O, I'm glad, for God has promised,
He will wipe our tears away;
He will give us joy, for mourning,
And in robes of praise array;
Never shall the sound of weeping,
Fall upon our ears again;
But we'll hear the songs of gladness
Rising in celestial strains.

Original.

"The Meekness and Gentleness of The Messiah."

Such are the qualities which Paul ascribes to his Master in his second letter to the church at Corinth (chap. x. 1.) And it is this character which our Lord claims as his own in these words, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." The Savior's example of meekness and lowliness of heart is here commended for imitation by those professing to be his disciples —"Learn of me, for I am meek and lowly in heart." And so the apostles. For example, Paul—"Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross." And Peter —"What glory is it when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well and suffer for it, ye will take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." Yes, "he endured such contradiction of sinners against himself," as none of us shall ever meet with. But, mark, he not merely met with such, he endured it, and here his meekness and gentleness were pre-eminently displayed.

But *there are some sayings of* Jesus on record from which it has been inferred, both by friends and foes, that Jesus indulged the spirit of reviling and threatening, even in circumstances when he himself had received no provocation by similar treatment. For example, he said, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers." "Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also appear righteous unto men, but within ye are full of hypocrisy and iniquity." "Ye serpents, *ye* generation of vipers, how can ye escape the damnation of hell."

Now, this language is consistent with the meekness and gentleness of Christ, or it is not. It is reviling and threatening, or it is not. It is the language of harsh denunciation or that of tenderest commiseration. This depends not so much on the words employed, as on the tone and gesture with which they were uttered. Any one, by experiment, may demonstrate, to his own entire satisfaction, the possibility of uttering these words so as to manifest the compassionate spirit of Jesus, or a spirit entirely foreign to his heart of hearts. Which of these we are to impute to the meek and lowly one, no candid mind will hesitate to determine.

I may remark that the word "woe," in the above passage which seems to aggravate the severity of its tone, is capable of being rendered "Alas," as indeed it is in Rev. xviii. 10, 16, 19. Hence it might be read, "Alas for you, scribes and Pharisees, hypocrites." And I observe, that in Newcome's version, all the occurrences of this word as used by Christ are rendered, Alas. There is at least one occurrence of it where it cannot have the denunciatory sense, and that is sufficient to show that it may have the commiserative sense in Christ's rebuke of the Pharisees. It occurs in Matt. xxiv. 19.—"But woe unto them that are with child, and to them that give suck in those days," that is, alas for them, etc. It must have the commiserative sense here, and though rendered "woe" we never think of viewing it as denunciatory. And so in regard to the charge of *hypocrisy*, and the epithets "Serpents and generation of vipers." These words are rendered by Dr. George Campbell, "Ah! serpents! offspring of vipers!" And the only question is, Is this a true description of the characters addressed? No one will deny that it is.

Now, it is just at this point that the bearing of Jesus' example on us becomes manifest. For Jesus infallibly knew that the epithets he employed were correctly applicable to the persons addressed. And, moreover he knew precisely the effect his words would have on his auditors. In calling the scribes and Pharisees serpents, he not only knew it was true, but that their mental and moral condition would not be thereby injured. Now, before we can plead the example of Jesus for stigmatizing our contemporaries, we must be able to fulfil the conditions referred to. We must be infallibly certain of the absolute truthfulness of our epithets and charges, and we must be quite sure that our application of them will not have the effect of hardening in unbelief and disobedience, while the gentler course might have resulted in awakening an interest in the truth. These conditions, I am afraid, can be fulfilled by none of us, and hence the example of Jesus must be limited for us to his imitable qualities. Jesus "knew what was in man," we hardly know ourselves, much less our fellow-men; but are nevertheless prone to perceive a mote in our brother's eye, while oblivious of the beam in our own. How true the lines of Robert Burns, so often quoted:—

"O wad some power the giftie gie us,
To see oursel's as ithers see us,
It wad frae mony a blunder free us,
An' foolish notion."

This weakness of the flesh may well account for the many apostolic exhortations to meekness and gentleness. These qualities are among the fruits of the Spirit mentioned in Gal. v. More at length, Paul exhorts "to speak evil of no man, to be no brawlers, but gentle—showing all meekness unto all men." And more especially in efforts to enlighten the ignorant, he says—"the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." And so Peter—"be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear."

The violation of this example by the abuse of speech is much dwelt on by the apostles. "The tongue is a fire, a world of iniquity." "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain." The bridle is used to regulate and control, and only if need be to arrest, the movements of the animal to which it is applied; so must the would-be religious man regulate, and, if necessary, "hold" his tongue in order to fulfil the will of his Master.

The following extracts from Solomon are much to the point, "The mouth of the just bringeth forth wisdom; but the froward tongue shall be cut off." "A soft answer turneth away wrath, but grievous words stir up anger." "The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness." "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." "He that hath a perverse tongue, falleth into mischief." "Whoso keepeth his mouth and his tongue, keepeth his soul from troubles." "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone."

It should be noted here that, from the extreme readiness with which the tongue obeys the impulses of the heart, the utterance of a hasty foolish or abusive word may, in certain circumstances, be much more excusable than the deliberate ill-natured out-pourings which are allowed to flow from the pen, and to pass, without correction, through the printing press. This latter abuse of speech is utterly without excuse, and should receive the unqualified disapproval of every one who values the example of Christ and his apostles.

Brethren, let us keep these things in mind as we come in contact with rough usage from our contemporaries. Let us remember, that, while we are not responsible for the consequences of plainly and firmly maintaining the defence of the gospel, we are responsible for the consequences of the spirit with which we do so. While we strive to be wise as serpents—in the wisdom of God, let us not forget that the same authority enjoins us to be harmless as doves. "Blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom shine we as lights in the world, holding fast the word of life."

J. Cameron.

Essay Read at the Iowa Conference.

THE CHRISTIAN GRACES.

The life of a true Christian is surely a beautiful life, gliding silently onward year after year, bringing peace and happiness to everything with which it comes in contact. Many graces are attendant upon this life, which come and go at the will of the individuals; each working for the good of all mankind.

These are patience, hope, mercy, faith, charity, help, perseverance, judgment, justice and politeness. Indeed there are so many, to mention them all, I have not space but will treat of the characteristics of a few of these graces.

There is Justice abroad, ever carrying the famous philosophers' scales, with which to balance the right and the wrong, the false and the true, taking Perseverance as her companion follows with untiring zeal the actions of her neighbors. Sometimes these scales are not properly adjusted, then judgments might be harsh did not faithful Mercy, ever near, hold up her tender hand of pity, and looking to God, ask also the *motive* as well as the act, crying, oh Justice, let the tears of the offender find more compassion, but not more justice from thee. Be solicitous to sift out the *truth*.

Whenever equity may justly temper the rigor of the law, let not the whole force of it bear upon the delinquent, for it is better that a judge lean on the side of compassion than severity, and perchance *thy scales* are not *correctly* balanced, and then justice finds that

"One gentle look, one kind word spoken,
May soothe and heal a heart that's broken."

Help goes on various missions with this to guide, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, Verily I say unto you he shall in no wise lose his reward." Dark comfortless homes are entered, a smile of cheer is carried, a word of comfort is spoken, cold feet are made warm, hungry children are fed. Dorcas is making garments, not of fine linen, but, homely, warm garments, that will bring the glow to the blue, shivering lips. Help and Mercy, twin-sisters, entering even the prison-cells, where gloom and vice sit enthroned, shrinking not from the depths of sin, but directing and guiding to a better life, carrying hope to the despondent one, sinking lower and lower in the slough of despond, throwing out the life-line and crying, *cling for your life*, and we will draw you to the solid rock, we will take your feet from the mire and the clay and will place them on the Rock of Ages.

Of these various graces Politeness has the cunning gift of coming near the hearts of the people and making way for the others to work. It touches many hardened hearts as with a magic wand and makes friends where all else may fail.

Christian politeness is so essential to our happiness. Paul the apostle in writing to those churches that he loved so much exhorts them so many times to be kindly affectionate one to another. Politeness is to do and say the kindest thing in the kindest way.

Now, it must have been quite a trial for the good Ananias when told to go to Saul to say, Brother Saul; for this same Saul had always condemned the churches. He had stood by silently consenting unto the stoning of Stephen; he had heard unmoved the agonized cry, "Lord lay not *this* sin to their charge." Yet, when Ananias heard the call he said, "Behold, I am here Lord." On receiving the message to go to Saul we read his answer, "I have heard of many of this man, how much evil he hath done to thy saints at Jerusalem. And here, he hath authority from the chief-priests to bind all who call on thy name." But, on further command from the Lord, Ananias arose, and with courage to sustain him went boldly in to Saul and with the touch of faith and voice of love he said, Brother Saul, the Lord hath sent me. That magic greeting, brother, caused the long discordant pulse of Saul to vibrate, the scales fell from his eyes, and he arose and was baptized.

We all have read of the life of Paul and know how the refiner can change the broken vessel and bring order and love from chaos and hatred.

When the men brought the woman before Jesus accused of a crime considered worthy of death, all anxious to accuse and to punish, Jesus knew they were all full of sin, but instead of telling them so, he stooped and wrote upon the ground, his heart merciful to all mankind, and politely said, "He that is without sin let him cast the *first stone*." We know the result, a difficult problem solved, a life saved through the mercies of a polite soul. It is this polite working for God that will help many a weary one into a better life. Working for God is the vocation of the Christian. The work lies within two spheres, one sphere usually involving the other. Work for God is often work for our fellows. Many times it is work for *ourselves* in the effort to subdue wrong states of the heart, or to build up right states of feeling.

In this that gracious grace, Charity, works an important part. Often the effort to create right states in ourselves is best promoted indirectly by active efforts directly for the good of others, so that we may almost say that our entire work for God is working for others. And God wants our best work, our best *efforts*.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but in truth, beareth all things, hopeth all things. Charity never faileth."

Those only are artists who feel that their best is constantly required of them. Every artistic production is the partial manifestation of some one's mind, and that production attains the higher possibilities as the mind is more and more drawn to truthfulness and free expression by a constant effort to do the very best that is attainable.

Faith is another important grace. By faith was taught to the generation of Abraham that human sacrifice was not a requirement of God. The heathen races round did not shrink from giving up their children, much as they might love them, as sacrifices to their gods when great calamities befel their country. Would Abraham be able to show equal devotion to the one Most High God whom he worshipped? In Ammon and Moab, Egypt and Phœnicia human sacrifices were familiar. The right of the father over even the life of his offspring being everywhere recognized as absolute and indisputable. This sentiment we find carried to the length of sacrificing their children even by Hebrew fathers, as in the days of Jephtha, and in the days of Ahaz and Manasseh, the children passed through the fire. Abraham heard the command, take thy *son*, thy only son, whom thou lovest, even Isaac. God seems to wish to make the surrender as complete as can be, each loved name being a fresh stab. In what way should the former promise, "Thou shalt be the father of many nations," be established? Isaac was the son of his old age. Old men's children are proverbially dear to them, and Abraham loved Isaac with all the deep wealth of a father's heart. Yet his faith was undaunted, and who can depict or enter into the deep trial of that father's heart as he journeyed three days with his beloved boy toward Mount Morish, or the anguish of soul in the oft repeated word, "My son."

When Isaac in innocent wonder asked, from whence should the sacrifice come, how the *sob of* suppressed anguish shook his frame as he told him the Lord would provide a sacrifice. We know as he was about to complete the hideous rite the trial was stopped, the uplifted hand was stayed, his faith had stood the fiercest test. Isaac was not to be injured, a ram caught in a thicket near by was to be slain in his stead. No wonder Abraham called the name of the place, "The Lord will provide." Oh the men in future ages would use the whole incident as an encouragement to trust in God under all trials of faith. In the mount of the Lord help is provided.

The good graces in the life of a Christian are so many and such a broad field of labor before us that if we set them to work we will have no time or room for the temptations that beset our way.

These graces are *our talents*; and not only one is given, but many. Let us not bury them.

The world is beautiful, its green valleys, its rolling plains, its lofty mountains are proudly rearing their hoary heads high in the starry blue; the warbling song birds and the rustling leaves all present a scene pleasing to the eye and ear, yet there is something more beautiful than all these, and that is the life of a true Christian—and be we Christian or not, we are scattering seeds which will yield a bountiful harvest of wheat or tares. God grant that we with care sow the good seed that will bring forth blessings.

"We sow for two worlds day by day,
Two harvests for our reaping;
One near at hand, one far away,
Of joy or bitter weeping.
But sweetly is the message told,
The good seed for our casting
Yields in this world a hundred fold
The next—life everlasting.

We sow for two worlds, not for one;
The strange we do not cherish
Beneath the stars, beneath the sun
Will never never perish.
But good seed cast in to the mold,
Preserved from blight or blasting,
Yields in this world a hundred fold
The next—life everlasting.

We sow for two worlds, not for one;
Through years and unseen ranges;
For hate its fateful harvests bear
Unchanged through all life's changes;
And love, in deed or language told
Its ripened seed recasting,
Yields in this life a hundred fold
The next—life everlasting.

Miss E. N. Kinney.

Every Day Alike.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. xiv. 5. From the context of this Scripture, we safely conclude that there was a difference of opinion and practice among the brethren over the subject of eating, and the same troubles come down to us. Not only so, but there was trouble in the camp over the subject of the days. One weak brother, it seems was not able to see that the difference between clean and unclean meats, as found in the law was done away, while others whose judgment had been exercised more fully, could see that all this difference was now done away in Christ, so much so that Paul could safely say, "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." Thus far we presume that general agreement prevails, but the rub will come over the days, so let it come the sooner the better. We ask how many days are included in every day as contrasted with one day? Remember it was the weak ones that were befogged over the time honored difference in meats and also in days. Now we ask, did that master stroke make clean work in annulling the difference between clean and unclean meats; and in days, times and years, or were some things excepted, and left for bones of contention? If so, what are they? Some of the wise scribes tell us that the seventh day sabbath was excepted and in their haste to convince us quote the opinions of Benson, Clark and others. Well, why not quote from Paul or Peter, or some inspired writer? There can be but one answer, that is, they have failed to testify favorably. They were on the other side in this case. Can you believe that Paul would make such a broad sweeping declaration, and not except the sabbath, if he knew it was excepted? Would you my brother? And as he made no exception, what right have you to make any? And as we find no inspired writer making any exception, are you not clear out of the record when you assume the sabbath was excepted? We find that the Colossian brethren were also troubled over the sabbath and other questions, and Paul takes up his pen to set them right. Listen to inspiration, "Let no man therefore judge you in meat or drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ." Col. ii. 16, 17. Leaving off the "days" in this case, and the "alike" in the other and the sense is just the same, one man esteemeth one day above another, another what? day of course, another esteemeth every day, in contrast to the one who esteems one day above another day and then every day alike is perfectly admissable being the sense of the sentence. Just so in regard to the sabbath days in Col. Leave off "days" and it would read, "Let no one judge you in respect of the sabbaths," without one word respecting reservations or exceptions, while this word sabbaton is the same identical word for weekly sabbath in the New Testament, why not the weekly sabbath here? While if the weekly sabbath is not included here, why did not inspiration tell us so, and not leave us to follow the whims and opinions of uninspired men? And then I would like to know why the word "every day" is not as comprehensive as the word "every man" in the same verse, Rom. xiv. 5. But we are met with the statement, "It is not true that the expression 'every day' necessarily includes the sabbath." We say it is true, because inspiration never saw fit to make the exception, but hold, let us hear that clear Bible case, Ex. xvi. 4, Then said the Lord unto Moses, "Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day that I may prove them whether they will walk in my law or no." Here they were told to gather a certain rate every day. Yet on the sabbath there was none—hence none to gather. This is true, but not the whole truth, for in the next verse the Lord says, "And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." A new thought and a new ring to it. Now let Moses explain this to the people, and all is plain. In verse 26 he says six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none. The difference is plain. In this case, the sabbath is plainly and emphatically excepted. In the other case it is not excepted. So let it be.

T. E. Adams.

The Gospel and its Benefits.

This subject opens a field of thought so wide and varied that it is impossible to here give it more than a very brief consideration. In the first place, the Anglo Saxon word gospel signifies good news or glad tidings. In Romans i. 1, it is spoken of as the gospel of God because it is a message from God, and in many places it is called, "The gospel of the kingdom." This shows that the gospel is good news or glad tidings from God, concerning his kingdom. The apostles were commanded to preach the gospel to all nations, and the people were commanded to believe it. In Mark i. 14, 15, we read, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of of God is at hand: repent ye, and believe the gospel."

Paul in writing to the Thessalonian brethren tells them of the fearful punishment which shall be upon those who do not obey this command. He says, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thes. i. 7, 8.

Christ and his apostles declared the same message, preaching the everlasting gospel of which Peter said, "All flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." 1 Pet. i. 24, 25. Paul, in the first chapter and eighth verse of his epistle to the churches of Galatia, says, "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Why is it so necessary that ministers preach and that people believe, not *a* gospel, but *the* gospel? In Mark xvi. 15, 16, we find the words of Christ to the apostles, "Go ye into all the world and preach the gospel to every creature." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Also in Cor. i. 18, we read, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God."

Thus we see that is upon the acceptance of this gospel, that our salvation depends. Let us therefore heed the message through which Christ brought life and immortality to light, (1 Tim. i. 10) even if we are compelled to give up many of the pleasures, pursuits, and friends in this life, for Christ has said, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." Mark x. 29, 30.

Relying on this promise, may we be able to say with Paul, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Romans i. 16.

Rena M. Gordon.

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Here You Heard About

"Summer Outings," descriptive of picnic and summer resorts along the line of the Nickel Plate Road; "Country Homes," a list of, open to summer boarders located on the Nickel Plate Road adjacent to the south shore of Lake Erie; "Summer Tours" an illustrated and descriptive folday of famous resorts in the east; "Red Book" gives routes and rates for summer tours issued by the Nickel Plate Road? If you desire copies mailed free address F. F. Horner, General Passenger Agent, Cleveland, O.—Adv. 8t.

The Future Age.

Oh, when will righteousness prevail
In life, when will sin and sorrow cease;
Not till Jesus comes to reign,
Lord of life, and Prince of peace.

Oh, come, Lord Jesus, quickly come,
And take the sceptre in thine hand;
And cause the nations, every one
To bow the knee at thy command.

Then will the law from Zion go,
Bid all the nations to draw near,
Up to Jerusalem they'll go
To worship Christ once ev'ry year.

Then, then, the people it will awake,
And from their dusty beds will rise,
And Abraham with all the saints,
Shout victory over death and sin.

He will the earth re-form for man,
And in the earth a place to [illegible]
The meek it is said, shall [illegible]
The Saints shall be the [illegible]

No [illegible] then, will there appear
[illegible] shall be ray atmosphere
[illegible] not an hundred y[illegible]
[illegible] the power of that chief [illegible]

Then at the word Israel will receive
Their [illegible] time, the set [illegible]
And the [illegible] there, the world [illegible]
To [illegible] time, their lost [illegible]

[illegible] they [illegible], will they [illegible]
[illegible] temple on the [illegible]
And as the [illegible] have for [illegible]
So long [illegible]

Then Dark, a time [illegible]
The rule [illegible] the world [illegible]
That Gentiles too may seek his [illegible]
And worship him forevermore.
—Mrs. L. H. Chase, in "Gospel Banner."

Original.

State Organization.

I noticed an article in a late RESTITUTION, from a sister, on the subject of evangelizing.

The writer infers that more good can be accomplished by keeping pastors over churches than by the evangelist plan.

I have been a close observer for several years, and have given this subject much careful study and attention, and am convinced that by a perfect system of organization the plan of keeping one or more evangelists in the field is more in accordance with the Bible plan in Paul's time than any other way. *It takes some time to get the work* well understood by all members, but when all work together in harmony a more successful plan cannot be suggested.

The writer says under the evangelist plan the work is often abandoned after a church is organized, and the sheep scattered on account of no shepherd or pastor.

We read where Paul ordained elders in every church, and again, when they, Paul and Barnabas had preached the gospel to that city and had taught many, they returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples and exhorting them to continue in the faith.

If the evangelist visits each church three or four times for one year, they ought by that time to be self-supporting, and will if the interest is kept up with regular social meetings, etc.

A few persons of courage, fidelity and integrity, with hearts in the work can keep a large congregation in a prosperous condition without a pastor.

Here in Nebraska this *plan* has been very successful. We point with pride to the success the work has attained under this system during the last five years. Starting with one church and about fifty members in the State, the work has increased to ten organized churches and about four hundred members.

But success lies entirely in harmony in action, push and energy of all members, and a liberal use of the means that God has given. But, let me say right here that unless the pocket-book is converted as well as the heart, but little good may be expected.

Economy is another point to be considered. Suppose you employ a preacher to preach for a church on Sundays the usual way, and pay, say $600.00 for a year. He will work perhaps not to exceed one-hundred days including revival meetings. The evangelist will put in over three hundred days (at least the evangelist has in this state) a gain of two hundred days in a year.

Now I ask why is it that our people are so slow in adopting a system by which all the churches in a state may work together in unity?

Is it because the plan of employing pastors is adopted by all other churches and is more popular? If so, away with popularity and high-toned preachers, and let us have the old fashioned kind like Paul and Stephen, and James and a host of others.

Look at the quarterly and annual reports from the states who have adopted this system. Compare with those who have not and notice the difference in the figures. Iowa, Kansas, and Oregon have adopted the plan of State Organization, but it is only partially carried out, some still holding to the old way which causes a hindrance in the work. In some states evangelists work on what is called their "own hook." This is not the best mode for several reasons, but the principle one is, that he must depend on the charity of the people for support, and in order to maintain a concrete existence must often quit preaching, go home and work at his trade if he has one or get encumbered so as to incorporate his Employers. In the mean time the interests die out and much of his efforts lost.

It is no longer a question in my mind, but that one faithful preacher under State Organization will accomplish more in a year than six under any other plan now in vogue.

In conclusion let me urge our brethren everywhere to give this subject their candid attention.

Go into this matter in an earnest business-like manner for one or two years and you will be greatly astonished at the result. People every where are eager to hear the truth. The time is short in which to work. The indications are that this entire people nation is on the verge of an awful rebellion between capital and labor. Christ's return and a new dispensation may be ushered in at any time. Therefore what is to be done must be done quickly.

Yours, for the advancement of truth.

J. J. CADY.

OBITUARY.

Mrs. Harriett Phelps, aged 76 years, 1 month and 2 days, died at the home of her daughter in Deep River, In., July 10, 1894. At the age of 18 she joined the Christian Church, and 32 years ago became interested in the gospel of the kingdom of God and expressed her faith in the act of baptism into the name of Jesus the Christ, which rite was administered by Elder Whitcombe. Mrs. Phelps has been a widow for 9 years, Bro. Phelps having died in 1885. She has always been a faithful member of the Body of Christ since her baptism. Her life was in harmony with her profession. During the last hours of her illness she spoke of the bright hope of a resurrection and immortality when Jesus comes. We believe she will live again, hence there is hope in our sorrow. She now sleeps in her grave in a beautiful mound upon the prairie awaiting the tramp of God.

A. J. EVELAND.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$216.78
Mrs. C. W. Russell,	10.00
S. Roxana Wince,	10.00
Mrs. Amy S. Miller,	5.00

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"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Excursion rates to Warsaw via Pennsylvania Lines for Spring Fountain Park Assembly.

Special excursion tickets will be sold from July 17th to August 1st, inclusive, from Upper Sandusky, Whiting, and intermediate ticket stations on the Pennsylvania Lines, account Spring Fountain Park Assembly. Tickets will be good returning until August 2d, inclusive. For details please apply to nearest Pennsylvania Line Ticket Agent.

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. P. Oliver, Attica, Kan. A full program will be published in due time.

S. C. OLIVER, Pres.
E. F. RANDOLPH, Sec.

A Bargain in Books.

As I intend to move shortly to California, and cannot afford to transport all my library, I offer books at bargain prices. I will deliver at the American Express Office, the following list at the low prices named. If sent by mail, postage will have to be added.

The Gospel Banner, published by Benj. Wilson. Eleven vols. bound in seven books; 1853 to 1865 inclusive. $4.00. Eureka, an Exposition of the Apocalypse, by Dr. John Thomas, vols. 1, 2, and 3. The lot for $3.75. Elpis Israel, being an Exposition of the Kingdom of God, by Dr. John Thomas, 1st Edition, 1851, cover coming loose, all else good, 50 cents. Elpis Israel, Edition of 1897, with Christadelphian Hebraikon bound at end; good order, $1.00. Herald of the Kingdom and Age to Come; John Thomas, Editor. Five vols. bound in two books, $3.00, also one vol. ditto 1853, 50 cts.

Address, Thos. Wilson, Roseland, La.

To Michigan Pointsat Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Homeseekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over those lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On July 20th and 21st, good to return until the latter part of August, account the meeting of the Mystic Shrine Order.

On August 9th and 10th, account annual meeting League of American Wheelmen, good returning until the middle of September.

Although the low rates have been made for meetings of organizations, the sale of ticket will not be confined to members, but the public generally may take advantage of the low fare. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

VANDALIA TIME TABLE.

In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 82, Ex. Sun.	12:05pm	For St. Joseph.
No. 86, daily,	5:05 "	"
No. 84, ex. Sun.	10:10pm	for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun.	8:55am	For Terre Haute.
No. 83, "	12:50pm	" "
No. 85, daily	6:35 pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH,
Asst. Gen'l Pass. Agt.,
St. Louis, Mo.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittance to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1894, the sum set opposite, the fund thus created to be employed in answering calls to baptize persons who, being debarred from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EARLHAM.	
Previously used	$12.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to assist brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sicieville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Citronville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prince, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore, 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. B. Haupt, South Sioux City, Neb.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

All remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. If sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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The Gospel of Christ, Published by the Trade and Literature Committee. The Restitution, Plymouth, Ind. A series of articles by Wm. Hastie, of Marion, City, Pa., and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth, and is 16 pages for which postpaid we will send copies for $1.00.

The Heir of All Things, Carrie Williams. This neat book of 112 pages on the above much subject can be had, bound in cloth, from THE RESTITUTION office, Plymouth, Ind., or Rev. Frank Dyer, San Diego, Cal., for 25 cts. or five for $1.00 postpaid. Ready to mail.

The Kingdom Digest. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $1.75; Library binding $2.50.

Crudden's Concordance—Unabridged. This work is two and one-half to one good commendation on every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $2.50.

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Catechism of the Bible. For the use of any children at home and in the Sunday School, by Mrs. Eva Williams. This is a brief synopsis of the leading doctrines taught in the Bible. It is full of questions and answers. This book contains 256 pages, neatly printed and bound, and will be sent to any address postpaid for 75 cents; single copies 5 cts each; 12 for $1 or 50 for $3.00. Five to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 136 pages, handsomely bound in cloth, printed on fine paper, from good clear type, 16 on every page, followed by two to four sets of word that go to the music, making over 600 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price 40 cts each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, and to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodcock, and it is truly "A Letter to a Friend." Many editions have been printed and distributed and this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, entitled "Future Probation: Is That Awaiting any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited to meet with us at 1465 Logan Avenue, San Diego, California.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1465 Logan Avenue, San Diego, California.

Church of the Blessed Hope, Grand Rapids, Mich., Railway Passenger Station, every Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are welcome. Pastor, Fellowship Hall, Ionia street.

The Church of God meets in the place of meeting on the 2nd floor in the Sherman Hall, on Main st., the corner of Main street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Alton, Ill., hold meetings in their house on Middle street, on Sunday at 10:30 a. m. Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening, etc.

Church of God, Hopewell, Ind., meet in Bell Branch Grove, 1 mile south and 1 mile west of Hopewell, every Sunday at 10 a. m. Prayer meeting every Thursday evening. W. H. Thompson, Elder.

Church of God at Akron, Ohio, meet every first Sunday at 10:30 o'clock in the forenoon at 2:30 o'clock in the afternoon at Mechanics' Hall, corner of Main and Market streets. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, Summit Prairie, hold services each Sunday at 11 o'clock a. m., in Mill Hall. Andover is on the West side of the Chicago, Milwaukee & St. Paul R. R., about west 10 Aberdeen thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 48 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching, but our beloved brother, Almon Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

The Church of God in Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Siple, Secretary.

Meeting held at Unity Church, Schuler Ferry, Oregon, fifteen miles southwest from Portland each month, 1st Sunday, sermon by Bro. W. W. Jagger; 2nd Sunday, sermon by Bro. Edwin Orvis, 3rd Sunday, sermon by Bro. W. S. Skeels, 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Seaman Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Ethel & Gilbert's Hall, Oneida and Buffum sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the Church of God near Salem's Ferry, Detroit, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Woodall, Secty.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Fulton Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hatch and Ed. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meets for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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SEND THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

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Kendallville	5 65						
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Auburn	5 34						
Waterloo							
Garrett							
Arcola							
Ft Wayne	4 10						
Van Wert	2 37						
Galion	1 27						
Bucyrus	1 12						
Crestline	12 55						
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Canton	10 35						
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No. 181, Local, "	11:05 pm	

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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wines	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross,	5.00

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

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Poetry.

In the Shadow.

I walk down the valley with one I love best,
My Father walks by my side;
I cannot see where He is leading me,
But I trust Him implicitly;
For He holds my hand in the shadow,
And I know He will not let me fall,
I trust Him here in spite of all.

Down there by the dark by-paths of sorrow,
Sometimes I shrink with anguish and pain,
But I cannot, that hand so strong and true,
The voice that whispers in my ear,
"I know the road," I say to me,
"Rest in the love that cares for thee!"

I can not tell why this way
By which I am through night to day;
But, some day later, I know my feet
Will walk in sunshine, broad and sweet;
And, some day later, in fairer skies
The radiant folds of love arise.

Original.

Redemption.

"Bless the Lord, O my soul, and forget not all His benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

In a former article I endeavored to show that the Bible called attention to the fact that the Creator stands to us in the position of a parent toward children, and the overtures of reconciliation come from him. Now a gentleman who is a Bible reader tried to explain to me the other day that God in justice demanded "an eye for an eye, and a tooth for a tooth." He told me in great earnestness that God in no wise took into consideration human virtue, and in fact there was no such thing in his sight, "none righteous, no not one," and in the purity of holiness he simply condemned the whole race entire, the bad no worse than the best, the best no better than the worst. My friend says that God only recognizes merit in Christ. "Under the cover of the blood" all is reversed, all is pure, the best no better than the worst, the worst no better than the best. Of course we have heard this sort of thing before, and we all must allow that such Calvinistic logic makes a good deal of neat and natty "business methods" and my friend is a business man, and smart, sharp "business methods" are rather attractive where you do not have to deal with them too close.

And are we to receive Christ only on condition of believing such as that? There are many false Christs that have gone out into the world, and this is one of them and every Christ that proveth dishonorable or denieth God, is a deceiver and a liar no matter if he comes with an affectation of sanctity that brings tears to the eyes. So far from the heavenly Father "lumping" judgment in this unreasonable manner we are told that he takes "every work into judgment and every secret thing, whether it be good or evil." We read in the story of Jeroboam the wicked king of Israel, that God carefully took into account the little bud of virtue in this king's dying child and reserved it from the curse inflicted on the rest of his race. He exonerated the wicked Ahali in the same manner on account of his, at least temporary repentance. As for his careful and merciful dealings with his people all through the sacred history we cannot occupy space to quote. The whole is a mine of inspiration as to how God broods over humanity, ready to take advantage, cultivate and reward any feeble attempts to "feel after him" and practice righteousness out of a pure heart. Such foolish generalizing as the above only arises from misreading certain passages in the New Testament in order to bolster up certain far-fetched theories that can't be made to hang together any other way, but as I said before we must read in the light of fact and common sense. "Ah! what is common sense," asks the smiling agnostic, "hasn't every body got a different kind?" Not at all, common sense is not as common as it might be, that is a fact, but that can be easily accounted for in theological circles as it is "atrophied" in that case, no attempt being made to use it, and those who do, take risks of calumny and social ostracism. Now, common sense is the general instinct of humanity implanted by God to enable us to distinguish between truth and error, right and wrong. Had we not this instinct more or less, reason would be altogether useless, for it would lay no hold on the mind, we would have no thought in common, and no language in common, for thought is only valuable when it can be applied in common, and language is only a conventional code of signals held in common to communicate mutually. Common sense is not variable like sunlight and atmosphere. It is God's breath, and one in all ages, and in all lands. Customs change, laws change, thought changes, language changes, but no language, no thought, no law, no custom has ever been in any age or land but can be reduced to the common sense of our own time and country, so that we are able to judge of how much sense there was in the said custom, law, thought or expression, for all things after all must be brought to this last divine court of appeal, for be it known that our maker has the same sympathy in common with us, in this matter, otherwise he could not "reason together" with us.

Now for instance the great apostle who wrote so many things that are "hard to be understood" wrote concerning the church that there are "neither Jew nor Gentile, bond or free, male or female" are we actually to instruct that there were no differences between men and women then, because he says so? Why no, the language is subservient to the sense in which he was speaking. We know what he means. So in the dispute in which Luther insisted that the Savior said, "This is my body" and that therefore it must be so. Now, we all know that Luther had right good common sense, but he did not use it. Paul says again, "Ye are not redeemed with *corruptible* things, such as silver and gold, but with the precious blood of Christ." Now are we to understand by this that silver and gold are corruptible, when we know they are the very type used in other Scriptures to express incorruptibility, indestructibility and purity. ("gold tried in the fire. He shall set as a refiner and purifier of silver") and when we know also they are the pure and indestructible metals, and are we to believe that the actual blood of Christ had a mysterious talismanic power different from the blood of other men. Such ideas are too mechanically gross for consideration, were it not that a dull priesthood and their dumb following have harped so long and so hard on the letter that they never caught the sense of the Word. Now what does Scriptural redemption mean? The Word tells us Jesus "takes away the sin of the world." He does not heal the rash on the outside, he cures the fever in the inside. The consequence of sin must follow, the rash must come out, no use troubling with that. Taking away sin means the radical cure of the spirit of man and the implanting in him of the benign, noble, generous, charitable spirit of the Father of which the Son is the illustration and the type, and of course the change in disposition involves the change in circumstances, which is the kingdom of heaven, and which can only be possible under such circumstances. Redemption is not escaping the wrathful sword of the executioner, it is returning into the family circle where the latch string always hangs out, and always has hung outside the door. My friend asked me under these circumstances, what was the necessity for Christ to die, and I tried to tell him that if Christ only came to introduce the possibility of forgiveness to the human race he certainly died in vain, for the historians and poets of the Old Testament spake and sang of the forgiveness of sin centuries before Christ did not die to introduce God's forgiveness, but to manifest the divine sympathy in its fullness, so that humanity perceiving it, by the common sense God gives, may be brought to put confidence in such a being emulating the example and imbibing the spirit. This is the "story of the cross" the "cleansing of the blood" there is nothing mysterious about it. It is the wooing and winning of the heavenly message, the power that must eventually conquer and sweep violence from the face of the earth. For after all humanity has more pluck than sense, and has faced all the theological threatenings of this priest ridden century without being entirely bulldozed, and I'm glad of it, but where humanity receives kind treatment, it takes all the fight out of it. Yes, the only way to annihilate the devil is to treat him handsomely, fire and sword only makes him fat and "sassy."

The message of God through Christ is at least partially appreciated by all civilized people today, entirely apart from the theologies in vogue, it chords with common sense, not ordinary sense, for there are *senses* that we have in common, that are very extraordinary; and here we may perceive the divinity of the plan, that it reaches beyond and above human manipulation or mutilation. God's purpose in suffering the death of Jesus can be better understood today than in the day of the apostles. History has shed light on the subject, even now the name of Jesus is set above every other human name, his example has inspired the noble of all the ages. The soft and tender influence of the divine spirit, by the power of the simple story has already done wonders on the face of the globe, and wrought itself into the warp and woof of human life. Even the daily mail in every post office, for instance is stamped from the date of his birth. What will it be in the end thereof, in the consummation, for which this is but the preparation.

J. F. GELLETLY.

Who Authorized the Change? No. 2.

Allow me to call special attention to the confession of Dean Stanley, which can be found in the *Nineteenth Century* of October, 1879. He says: "The *change* from immersion to sprinkling has *set aside* the larger part of apostolic language regarding baptism, and has *altered* the very *meaning of the word*. The reason for the change is obvious. The practice of immersion, *apostolic* and *primitive* as it was, peculiarly suited to the southern and eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the north and west. There is no one who would now wish to go back to the *old* practice. It had *no doubt* the *sanction* of the *apostles* and their *Master*. It had the sanction of the venerable churches of the *early ages*, and of the sacred countries of the east. But, speaking generally, the Christian civilized world has *decided against it*. It is a striking example of the triumph of *common sense* and convenience over the *bondage* of *form* and *custom*."

Did Isaiah prophecy relative to this change? See Isa. xxiv. 5: "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The Episcopalian Dean admits that "the change from *immersion* to *sprinkling* has *set aside* the larger part of the *apostolic language* regarding baptism, and has *altered the very meaning of the word*." He also admits that they have "*changed*" that which "had no doubt the sanction of the *apostles* and their *Master*." He also says: "the Christian civilized world has *decided* it," even that which "had no doubt the *sanction of the apostles* and their Master." And also characterizes the above "change" of "the Christian civilized world," as "a striking example of the *triumph of common sense* and convenience over the bondage of form and custom." In other words, the "change" of "the Christian civilized world," is "a *triumph of common sense*," but those who adhere to that which "had no doubt the sanction of the apostles and their Master," cling to "the *bondage of form* and *custom*." And by this change, they have even dared to "change" that which "holy men of God spake as they were moved by the Holy Spirit." I Pet. ii. 21. Have they not, as Isaiah said: "changed the ordinance, broken the everlasting covenant?"

And so well satisfied are they with the "change" "the Christian civilized world" has made that "there is no one who would now wish to go back to the *old* practice," although "it had no doubt the sanction of the apostles and their Master," because they consider their "change" a "triumph of *common sense*, over the *bondage* of *form* and *custom*," which was introduced by "the *apostles* and their *Master*."

The Dean says: "the change from *immersion* to *sprinkling* has set aside the larger part of the apostolic language regarding baptism, and has *altered* the very meaning of the word baptism." Who authorized "the Christian civilized world" to "change" the "language," which "holy men of God spake as they were moved by the Holy Spirit?" and alter the very meaning of the word" baptism, which had "the sanction of the apostles and their Master?"

Our Western Avenue pastor is one of those who would not "wish to go back to the old practice," although "it had no doubt the sanction of the apostles and their Master," because he claims that it does not "comport with even decency." I quote from his remarks with regard to the baptism of the three thousand on the day of Pentecost: "The people could not have been immersed, for they were not prepared for it, nor would the modesty of the Jewish women, or the peculiar customs of the times, with respect to ladies, suffer it. For they had such notions about female propriety, as all know who are acquainted with oriental manners, as would have made them turn with abhorence from the very suggestion that they be taken into the hands of men and publicly plunged under the water. Such a ceremony could not under such circumstances *comport* with even decency, to say nothing about that scrupulous refinement taught by the Bible." * * * "Sprinkling or pouring comports with decency and propriety under all circumstances, but immersion cannot. For instance, as at John's baptism, or on the day of Pentecost, when thousands were assembled, making a mixed multitude of all ages and both sexes, in the open air. Now, I ask, with any propriety could they change their raiment, or be put under the water without change and remain in such clothes after? Does the gospel, ever gracious, and whose principles never offend even the most fastidious, confront its new converts with such a requirement? I don't think so. Do you?"

What think you of men claiming to be ministers, and followers of the Lord Jesus Christ, when speaking of an ordinance He has ordained and commanded to be observed, declare that "the Christian civilized world has decided against it," and at the same time approve of it as "a striking example of the triumph of common sense and convenience over the bondage of form and custom?" How dare they stigmatize that which the *Master has ordained* as not comporting with even "*common sense*," and does not even comport with "*decency* and *propriety*," and at the same time declare that the "change" the Christian civilized world, has made from being "*buried with him in baptism*," (Col. ii. 12), to "sprinkling or pouring (which) comports with decency and propriety under all circumstances?" Are they not wresting the Scriptures to their own destruction? 2 Pet. iii. 16.

Our Western Avenue pastor evidently does not think that the apostles on the day of Pentecost, or John the Baptist did not know enough to provide places for change of raiment, the same as they do at this day. He wants to know with what "propriety" these Jewish ladies could "change their raiment, or be put under the water without change, and remain in such clothes after?" It certainly would comport with "propriety" to make the change of raiment, in proper places provided for such change. The charge the Western Avenue Pastor of the Methodist Church makes in the above extract from his sermon, that immersion cannot comport with decency, propriety and modesty, is an impure reflection upon the Master who commanded that believers of both sexes should be immersed in his name for remission of sins. Even Dean Stanley, who approves the change made by the "Christian civilized world," admits that "the *change from immersion to sprinkling* has set aside the larger part of the apostolic *language regarding* baptism, and has *altered the very meaning* of the *word*" baptize. They have thus "altered the very meaning of the word," as given by our Savior, and as revealed by the Holy Spirit, through holy inspired men; thus the pure teaching of the Savior, the apostles and the Holy Spirit, have they dared to "*set aside*," to make it comport with their ideas of "decency," "modesty," "propriety," "convenience" and "*common sense*." The thought of immodest in a refined Christian lady who seeks to be *buried* with her Lord in the sacred ordinance of baptism cannot be once thought of. Impure thoughts take their rise only in the mind that is already impure. "Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus i. 15, 16.

These men "profess they know God," and yet they suggest thoughts of *impurity* in connection with an ordinance commanded by him whose every deed, thought, word, aim and action of his holy life was essentially pure. Shame on men who would change the meaning of his words, and change his ordinances, and call it "a striking example of the triumph of common sense." Beware of "the Christian civilized world," they are faithful daughters of the "Woman" who sits on the seven hills, who has *no scruple* about changing the Word of God.

W. H. WILSON.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

"He Endured the Cross."

Yes, "He endured the cross, the disgrace the loss." I shrink as I think of the agony. We have our Gethsemanes, but was there ever such a Gethsemane as that which sent great drops of bloody sweat pouring from the Savior's veins? It is not an easy thing, when innocent, to be branded and to die as a criminal, and to voluntarily face such a death. Could you do it?

You have heard the story hundreds of times; it may be true, but you have thought of it only as a matter of history. It has affected you no more than the story of the life of Alexander the Great. It has never taken hold of your consciousness as real fact that has everything to do with your real happiness here and your destiny hereafter. You listen stolidly and indifferently when the story is told.

You even laugh when we try to impress upon you a sense of its seriousness and importance, and yet, without a Savior there is no salvation. Eternal life can only be obtained through him. He is the only being to whom has been entrusted the keys that will unlock the grave, his voice is the voice that is to awaken the dead, his the power to give life forevermore.

"He endured the cross" that he might have this power. You must be named with his name if you would come up in the resurrection of the just. The reproaches of them that reproached him must fall upon you. You must walk the shining path, although it be one of thorns.

You may have *dimly* turned to Jesus for the moment, when dear forms have been laid away, but it with no assured hope. You rejoiced not in knowing that they if sleeping in him would rise from the dead. How could you rejoice? He is not your Savior, you could draw no comfort from thoughts of a future meeting.

You talk lightly of death; you wish you could die. But how little you realize what death really is. No punishment can bear any comparison to the punishment that puts us out of being. Losing ourselves, it advantageth nothing though we gain the whole world. Think of coming to the second death, and being condemned to the cruel prison house of the grave forever, every avenue of escape shut off, all possibilities of happiness and attainment taken away.

You enjoy much now, more than you care to acknowledge. You are glad in the gladness of the blossoms. Your heart sings with the singing of the birds. You find exquisite pleasure in the varied green of the forest. The gardens and the fields are a joy. And friends,—who can measure what you feel in companionship with these? And the dear home, with its cool rooms and warmth of love; what pride and comfort you take in their possession.

But all this is only a foretaste—a prophecy, of the coming bliss. Softer skies and fairer landscapes will deck the edenic land, undying friendship's will be there. Glory and *honor will be* attained, thrones seats and crowns will be won.

And you will *miss it all!* You will go down hopelessly into the arms of death! The last moments will be ebbing away. You will turn with pleading eyes to friends, you will think of the thousand opportunities you have had of becoming a child of God—gone forever. I can conceive of nothing more terrible than a death-bed without a Savior; and that death-bed will be yours unless you repent.

You can have him now, "He endured the *cross*, the *disgrace*, the *loss*," *for you*, and YOU, YOU.

Come to him to-day. Prove that you believe the story of his sufferings by being baptized into his name.

S. ROXANA WILCOX.

The Restitution.

THE RESTITUTION advocates the doctrine of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

Again I am glad of the offered opportunity of appreciating the Lord's will to sustain me in life. So many are each week being called to sleep in Jesus, all at rest in the grave, some to await the glorious coming, as it was their last thought. We must all pass away unless it be the Master's will for some of us to remain to witness the appearance. Weakness is our nature. We are as *the grass of the field*, to be cut down by the rapid swathing scythe of time, but,

"Life is real! Life is earnest!
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again."

The Lord has given us bright hopes of the future which grow brighter as we near the end. What can express the joyous sensations, the triumphant delight, the passionate feeling of liberty, that will possess us when we behold the all-glorious Savior's coming in love and peace. May we now kindly accept the advice of Longfellow when he says,

"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

We have but little time now to wait. How glad we should be that he is *coming* to purify this world, and make every thing beautiful. "Such music as never was heard, such beautiful scenes as the human eye never beheld, will be in that time." Let us be diligent, faithful workers, and watchers, doing the will of him who suffered for us. What faith he had.

"Lord give me such a faith as this,
And then, whate'er may come,
We'll taste, e'en here the hallowed bliss
Of an eternal home."

Is the prayer and wish of your Sister in Christ.

FLORENCE A. DAVIS.

New Things.

I held a new Mason can in my hand, it was beautifully clear and clean. I thought to myself, the old cans are all burned up, but though the loss was something, there is pleasure in having new things.

The dear old home is gone but the new one will take its place.

And so, though we mourn with almost the *grief* of one who stands by the grave of a friend, over the perished things that were associated with the names of the dead. Our grief is mending as we learn to look more fondly to the new things that will rise after the burning day has swept the works of men into ruin. It has been an object lesson that we shall never forget. The things of the present, are, but for a moment, the unseen things are eternal.

Now life, new robes, new friends, new scenes, new song, new love, new stars, new city, new earth!

"Old things are passed away, behold all things are become new."

"New measures of new people
Whose God's own fire and light,
Promote, increase, make holy,
Identify, unite.
Thou city of the angels!
Thou city of the Lord!
Whose everlasting music
To the glad is declared,
And there the band of prophets,
United praise ascribes,
And there the twelve-fold chorus
Of Israel's ransomed tribes.
* * * * *
Oh desire that know no sorrow,
O state that fears no strife,
O priestly bowers! O land of flowers,
O Realm and Home of Life!

"Strive men to gain that glory,
Toil man to gain that light."

S. ROXANA WILCOX.

Has your subscription expired? If so, don't let it remain so.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JORLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 1, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE "Symposium of Faith" furnished for us by the Iowa Conference may contain sentiments we do not endorse. The writers are responsible for them. We insert them as sent by the Conference Board without comment.

AN item in a daily paper last week to the effect that the long-talked-of "*European* war seems to have started in *Asia*," though meant as a joke, may have truth for its foundation. The hostilities between China and Japan appear to have begun before the actual declaration of war, and Japan may have been hasty in firing on a vessel flying the British flag. We will await the outcome with interest.

Editor Restitution:

Last fall I heard for the first time, some of the blessed truths of the gospel, and this spring I moved in a place where it is not preached, nor there are not any members of the church living here, and ever since I heard, I began to see light, but there are many *things* that I do not understand as I would like to. I am anxious to learn more, but so far have not been able to get money enough ahead to send for THE RESTITUTION or any of your helps, so I thought I would ask you to send me the paper for six months, and about 75 cents worth of tracts, without the pay until fall. I would not ask you to do this for me if I was not certain I could pay you. I am a widow with five children to care for, but I own a farm which helps me a little but last year the crops were poor, so I have been compelled to live very saving so I would have no bills to pay this fall, and so far I have succeeded, unless you will allow me to contract this one. I am living in town and am getting along as well as I can but so far I have failed to get anything ahead so that I could send for any helps in my Bible studies, and I cant say how eager I am to learn more of this truth, and it has been so long that it seems like I can't wait untill my corn is ready to gather. I got a paper from a friend printed in February, and out of it I picked several tracts that I think would be a help to me, and any help that I may get I expect to make good use of by copying and sending the copies to friends—knowing as I do how poor this church is, I would not think of getting anything for nothing, so dont think but what I will pay you, but perhaps I had better tell you like this, "I will pay you if times are so I can sell any thing."

Respectfully,

MRS. ——

The above letter will indicate to our readers the tenor of a good many others that we have received. Now, this Sister intends to pay, and after such an appeal we cannot, anymore than you could, refuse to send her the paper and tracts. We feel that she is trustworthy, though to our knowledge, we never heard of her before. So we write and tell her the goods are sent. *If* nothing happens to the crops and times are so that they can be sold, we will get our pay, we feel certain. *But if* any one of the thousand accidents should happen—fire or storm destroy the crops; sickness or death touch mother or children,—then we are out. If this were an isolated case the loss would not be great, and we would gladly stand it. But there are many such. Not a week passes without bringing several such. We have done what we could, with the aid of some few donations, for several years now, and are still willing to do all our means will allow. Our object in writing this is to see if some one does not want to start a fund to be devoted to such cases. The expense to be paid from the fund, and if it is paid finally by the one receiving the benefit, then their money can be put in the fund for others to be helped. Brethren, this is needed, and the money will not have to lay idle for months. Who will act?

Josephitelsm. No. 4.

Several Josephites are disturbed over our remarks about the Woman's Seed. We rather expected this. The truth always disturbs those who try to evade it. In one sense we are sorry—sorry they will not accept what is so plainly revealed for faith, and labor so hard, and spend their means to disseminate a theory of their own in lieu of it. In another sense we are glad—glad of the evidence that truth is doing what it was intended to do—witnessing and dividing. It will not return void. The good work goes on and we are glad.

They must be exceedingly verdant to think their vagaries would not be criticised after making them public property. Did they *really* presume so much upon our ignorance as to think their *statement* that the words, "Seed of the Woman," in Gen. iii. 15 "refers to no particular person, but to the godly, righteous and sober portion of our race?" Well, well!

They tell us that both seeds are spiritual offsprings; one the children of God, the other the children of the serpent, or evil one; each seed follows the natural bent of its father. From this, we take it, that neither God nor the serpent is father to any of Adam's children at first; God subsequently becomes father to here and there one, and the serpent becomes father of all the rest. The *reason* of this one-sided affair is passed over in silence; they do not know *why* it is so. The belief that Joseph is the father of Jesus has not given them the key to this part of the subject; indeed it is *that belief* which creates this mystery.

Their conduct in setting aside the only promise of God calculated to inspire faith, and love, and obedience, and hope, and *thus* begetting sons and daughters, which James i. 18 proves to be the divine method, is perfectly suicidal; and it reminds us of a caricature of General Grant published some few years ago, in which he was represented as sawing off the limb of a tree he was sitting upon. They talk about God's children, after ruling out the hope set before them in the first promise—the only means of begetting children—the Word of truth. Oh, what clumsy system-builders they are. They talk about a *righteous class* of men after discarding *the only motive to live righteously*. They talk about godly people after robbing them of the gospel, which is *now*, and ever *has been*, the power of God unto salvation to every one that believeth it. So that God must have forcibly injected a ready-made godly character into just a few, and abandoned all the rest, if he manifested no love to them in gracious propositions.

But perhaps we are too fast here. Possibly they think there *was* and is gospel in this announcement that the Seed of the Woman shall bruise the serpent's head, from *their* point of view. If that be so, they must think it was *good news* that at some *time* or other, some *hour* or other, the serpent's seed would diminish, and the Seed of the Woman would increase. But, unless this was to take place in their then present life time, what inducement was there in it for *them* to live godly? Were they not under the sentence of death? If the good condition of things promised be delayed for thousands of years, did they expect to live to see it? If not, how would it *benefit* them? And if it would not benefit them *personally* were they required to believe only in something that would benefit others away on in the future? If so, we ask again, what inducement was there in this, to faith and obedience on their part?

If the Seed of the Woman of Gen. iii. 15 be first, last, always and only a righteous class of the human family, this is what the antedoluvians had to believe in; and Josephites *too* have to believe in a righteous class of the human family,—have to believe in Abraham, and Isaac, and Jacob and David, and all the patriarchs, prophets, apostles and martyrs, and have to believe in themselves as well,—and they do; they say something and then make it an article of faith, and on this principle, if there be a future generation of Josephites they will believe in the Josephites of *this* age, because the theory exhibits a sort of *mutual salvation society*; nearly all of them being dead members. And being dead, what is there to enable them to live again? And if not able to live themselves how can they assist others? In that case, what is the use of believing in *one class of people*, in preference to another?

Of course Josephites will deny they believe in anything so ridiculous, but that is because they do not reason out the logical result of their assumptions. They seem afraid to stop and think for fear of the consequences; and so deliver a decree and hurry off to a safe distance, and make another, and another till they have a veritable hit-or-miss scheme of their own; but it is only calculated to entrap those who have been befogged with the mysteries of the "Holy Trinity," "Eternal Sonship" and kindred doctrines of the apostasy, and a few disgruntled, *sincere* believers of the Truth. Any community is well rid of such an element.

We wonder Josephites are not ashamed to come before the world with the announcement that the Seed of the Woman refers *only* to a holy or righteous class of people that is to abolish evil or crush the head of the serpent, when they cannot deny that in more than 4000 years the moral status of the world was not only *not* improved at all but grew worse and worse till the Great God could bear with it no longer and so swept them all away, save eight souls!

We wonder they are not ashamed to claim that this righteous class of people is to increase and increase, till, in some way not explained, they run the other class clean out, when after an opportunity of 6000 years duration probably not one-sixteenth of one per cent of the earth's inhabitants believe the gospel preached to Abraham, which Josephites hold to be the power of God to salvation. We wonder they are not ashamed to preach the holy-class Seed of the Woman as the bruiser of the serpent's head, in the face of the assertion of him they call the Son of Joseph, their Savior, that as it was in the days of Noah so will it be when he comes again.

We wonder they are not ashamed to crowd *their* explanation of the *Woman's* Seed upon the public as the law in the case when the prayer of Hannah in I Samuel i. 11 uses the phrase "seed of Men" in contrast with "*her seed*" in Gen. iii. 15. Did not the Spirit anticipate this destructive doctrine and furnish the weapon to meet it? Like the phrase "*her seed*" in Gen. iii. 15, it only occurs once, and the context proves seed of men, to be children *begotten* by men. Two seeds are never referred to one child. It is NOT GOD'S SEED that is to bruise the serpent's head, but the Seed of the Woman. God by the energy of his Spirit made him of a Woman, and because of this he was called a Son of God. Luke i. 35. The Truth annihilates the stale and vile infidel innuendos in reference to Mary and the Holy Spirit, appropriated by Josephites.

We have shown that some Josephite writers have no place in their saving system for the blood of Christ, and no need for it any way. "It is not *true*," they say "that men could never have been saved without his death." If that be true men can be saved without any interest in it now. But we have already proven by Heb. xiii. 20 that even Jesus was raised from the dead through the blood of the everlasting covenant, and as he was the *first* born from the dead,—*first*-born among many brethren, and, as the brethren have to be raised too, will *they* not be raised through the blood of the everlasting covenant? Does not Paul teach that the planting in the likeness of his death secures a resurrection like his? Was it not in order to know the power of *his* resurrection he suffered the loss of all things?

There are other Josephites who see how helpless they are, and speak awkwardly of the "Son of Joseph as *our Savior*." But if we ask who this "*our Savior*" is, they would have to introduce us to "Young Mr. Joseph," or some such name. And if we wish to know how Mr. Joseph became a Savior, what could they say? And if we asked if Mr. Joseph was not put to death some time ago,—and if so, how it happens that he is alive again, what could they answer, seeing they ignore both the covenant that gives life, and the blood that ratified it?

But perhaps they would call their Savior by the name of Jesus. If so, it would be because they are forced to do it,—not of choice. We rather suspect they would prefer not to go into particulars along here, because there is a Scripture which says he (Jesus) hath by inheritance obtained a more excellent name than the angels. Not to a single angel did God ever say, "Thou art my Son, this day have I begotten thee." Bear in mind we have positive testimony that God did have sons before the earth's foundations were laid, and of angelic nature *too*; but the Son whom he has appointed heir of all things, and by whom he has spoken unto us of these last days, was begotten by the overshadowing power of God and born of a woman; and although possessed of his mother's nature of existence, and capable of dying, and hence lower than the angels, he was Son of God and of course inherited his Father's name.

We understand Josephites to claim that Joseph was the father of Jesus. Did Jesus inherit a more excellent name than the angels from Joseph? How could Joseph impart to him what he did not have? If he did not inherit a more excellent name than the angels from Joseph, he must have inherited it from God; and if he *inherited* it from God, God must have been his father, either by adoption or begettal. We hold that God was his father by begettal, because he had said a thousand years before, he certainly *would* beget him.

But Josephites claim that he did not become a Son of God till he was baptized, when God publicly acknowledged him as his Son, well beloved. We hold that as the person publicly acknowledged by God as his well beloved Son had borne the Father's *name* for 30 years, he must *have been Son of God* for 30 years. It would be ridiculous to suppose that a Son of Joseph would inherit the *name* of God when never an angel inherited it!!!

The Josephites admit that the person in question was known by the name JESUS. The angel had told Mary she should call her newly-born babe by the name of JESUS, and *also*, that he should be *called* the Son of the Highest in addition to his proper name; accordingly we read in Luke ii. 21 that when eight days were accomplished for the circumcision of the child, his name was called JESUS which was so named of the angel before he was conceived in the womb. At the age of twelve years, he accompanied his parents to Jerusalem to attend the passover. He tarried behind after they had started for home; they supposing him to be somewhere in the crowd, made a day's journey homeward; but not finding him then, they returned to Jerusalem and found him in the temple with the doctors. On being mildly scolded, he replied, "Wist ye not that I must be about my Father's business?" At the age of twelve, then, he knew God was his Father. And Acts iv. 27 proves that Jesus was God's holy child before he was anointed at his baptism,—the Josephites to the contrary notwithstanding. He was *not* baptized for the remission of the sins of his youth! ! "He knew no sin."

It is important, now, to know *what* the more excellent name, JESUS, means. When we remember that there is salvation in no other,—and no other name under heaven given among men whereby we must be saved, Jesus must be seen to be a name of awful import. And when we remember Jesus' words in Matt. xix. 29, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my *name's sake*, shall receive an hundred fold, and shall inherit everlasting life," and remember, too, that the great commission enjoins baptism of gospel believers *into the name of the Father, Son and Spirit* we see that it is a question of life or death to obtain or not to obtain that name. We see, too that the word Jesus embodies the name of Father, Son and Spirit. The glorious and fearful name by which the Eternal was made known to Moses by the words *eheyeh asher eheyeh*, rendered by King James' translators, "I am that I am:" but the learned now very generally agree that the correct rendering is, "I shall be that I shall be" or "I will be who I will be."

The common translation, "*I am*," is merely expressive of his *self-existence*; "I will be that I will be," is a positive PROMISE of a certain close union between himself and the human race. He would be *something* to the race in the future. In Gen. iv. 1 of the Common Version, we read that Eve declared at the birth of Cain, "I have gotten a man from the Lord;" but the preposition "from" is not in the original. Literally it reads: "I have gotten a man, even Yahveh." "I have gotten a man, even" "He who will be." Will be what? Why, whatever had been promised, something that he had not been; something he was not then,—something he would be. Eve certainly expected *a bruiser*, *a deliverer*, *a redeemer* to be born. She even calls the expected one by name. "He who will be." She was sadly disappointed in the child then born; but it shows the hope that had been set before her. The very words, "*ish eth Yahveh*" "a man even Jehovah,"—prove the promised one would be a Son of God, although the Seed of Woman, to all except Josephites. But we ask our readers to read in this connection Jer. xxiii. 5, 6, "Behold the days come saith Yahveh that I will raise up unto David a righteous Branch, and a king shall reign and prosper.... And this is his name whereby he shall be called, YAHVEH OUR RIGHTEOUSNESS." This proves the mother of Cain had gotten the correct name at any rate; proves the Branch of David is to bear his Father's name, and explains how Jesus *came* in his Father's name, and why the angels had no such excellent name.

Josephites have so many smart skeptical questions to ask that no attention is paid to foundation work. It is their loss.

(*To be continued*).

Endeavor Convention.

The World's Christian Endeavor Convention recently held in Cleveland was pronounced a grand success. According to some of the daily papers there were forty thousand delegates in attendance in spite of the hard time and labor troubles. We attended the first meeting only to ascertain if possible what course they were mapping out for themselves, and what their expectations were;—and found them claiming a membership of two million, in its 13th year, and that they can bring in the Millennium in seven years if each member will convert one more from now on. We learned too that it was not their aim to educate or instruct people, but "*To* show them how to live the life;" but they forgot to explain how people can *do* God's will without knowing what it is; or how they can convert the world without God's converting power—the gospel? They also neglected to explain how the words of Jesus can be fulfilled if they convert the world in seven years! He said the last days would be like those which preceded the flood—but John G. Wooley's address on "Christian Endeavor versus the Saloon," contained many ringing sentences. In answer to the question "What shall I, a Christian man, do against the saloon?" he said, "First of all I will be a Christian. I will keep *myself* pure. I will abolish the word temperate. It is the Pharisee of grammar, the arch hypocrite of the vocabulary of this reform, the blood guiltiest of common nouns,—a quagmire of definitions not to be trusted."

"What *is* temperance? A claret cup, a drop of sherry, a glass of ale, a pint of wine, a bottle of whiskey, a shameful night, a blank day, debt, dishonor, disease, despair, death. I have inflected it in all its attributes and languages, from the whisper of the dainty delicious lust of ruby wine moving itself aright to the adder hiss of the sodden, passionate adultery of drunkenness at the last, and am here alive, but on the way have passed a million men rotting unburied, and though living, lost.

"I will be a Christian. Henceforth I'll stand upon the mountain top of Paul's great verse, of which the *familiar version is*, "If meat make my brother to offend, *I will not eat meat* enough to *hurt myself*, though the world perish," but which *is written*, "I will eat *no* meat while the world stands"... From the first, the strong, clean, *same as you would your physical*. Be *ready* to do little things, to be used when God wants you, not when you want yourself. Keep at the foot of the cross where you can be ready. You must bear the cross; the cross does not bear you. Look for small opportunities, not great ones, consecrate all to him, small things as well as large.

With the abilities God has given you, the many opportunities for service, and the help he furnishes, what a grand life you may live for him! A life of praise, joy, glory, and thanksgiving! Years of work that will redound to the Master's glory! Can you with such bright prospects as the Lord promises, refuse to consecrate your strength, your all to him? —*T. L. Cuyler.*

Announcement, Nebraska Annual Conference.

It becomes our pleasant duty to announce our annual meeting. The beautiful natural park at Cambridge, Nebraska, has been selected again as the place and the time Sept. 14 to 24, 1894.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly to so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy such a love feast with the brethren as you have never done before. Elder A. J. Eychaner of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing,

J. J. CADY, Sec.

Selected.

The Glory of Young Men.

"The glory of young men is their strength." Proverbs xx. 29. Truer words were never spoken. There is nothing in the world that a young man is more proud of than perfect physical manhood. He rushes to the front on all occasions, anxious to display his strength, to show what burdens his broad shoulders can bear, and what hard physical struggles he can undergo and come out the victor.

In the times when the Greeks and Romans were in the height of power, physical strength and endurance were counted as virtues, and a young man who had these gifts was looked upon as having the virtue, and the only virtue that was required of him, especially if he used his strength in war. But the time has come when physical strength is not the only glory of a young man. There is spiritual strength we must have—the strength that the Lord gives and the only strength in which there is any lasting glory. There is always a time of defeat for physical strength, but a man who is strong in the Lord cannot be overcome by any power. He has a helper in every time of need, an ally whom no one can be against, and live. A young man can show a glorious spiritual strength by giving up his physical strength, his time, his talents, his all to the Lord and saying, "consecrate me now to thy service Lord, by the power of grace divine." There are burdens to bear, struggles to undergo and battles to fight with spiritual strength that will yield ten-fold the glory that a physical battle would, and then comes the thought again, there is no possibility of defeat when fighting for the Lord. There is a need of young men who are willing to use their strength in doing good. There are doubtless many young men who have an earnest desire to work for the Lord, but they do not know how to begin. They wish to consecrate themselves to Jesus, but the way is dark and all passes are hedged. The questions are asked, "How can I work for him?" "Where can I find a suitable field?" "What opportunity have I for cultivating it?" If you think you can do no work for the Lord without becoming a minister or an evangelist you are sadly mistaken. You may be able to do something in your own present sphere that you could not do in any other. You may have some special line of duty that could be accomplished by no one else. God knows your ability, your desires, and your heart, he will use you in the vineyard as much as he will the greatest divine on earth. Only try to sink out of self into Christ. Strive to develop your spiritual power the same as you would your physical. Be ready to do little things, to be used when God wants you, not when you want yourself. Keep at the foot of the cross where you can be ready. You must bear the cross; the cross does not bear you. Look for small opportunities, not great ones, consecrate all to him, small things as well as large.

With the abilities God has given you, the many opportunities for service, and the help he furnishes, what a grand life you may live for him! A life of praise, joy, glory, and thanksgiving! Years of work that will redound to the Master's glory! Can you with such bright prospects as the Lord promises, refuse to consecrate your strength, your all to him? —*T. L. Cuyler.*

(Selected by W. H. Wilson.)

Aunt Hannah on the Parliament of Religions.

Well I'm glad enough I'm home again—felt not my weary bones,
For I've seen an' heerd so much, too much, I cannot live heered in sum.
I thought the Fair was missin' an' th' Midway made me sweat,
But the Parliament of Religions was th' missin cut of all!

Even the Turks a-going round th' Midway hadn't
Flair,
But our rulers re-reproved me when he seen me peep in that.
"Sacrilegious place" he called it, an' th' Turk "a child of sin."
But the Parliament of Religions took all them Scathes in.

It made the nights a little to see some heathen's air,
As we told us Christians 'bout our faults an' laid 'em out so bare,
But thats flowin' robes was feelin' an' th' air mighty tekin' folk,
So the Parliament of Religions clapped to every word she spoke.

I listened to th' Buddhist, in his robes of shinin' white,
As he told how like to Christ's their lives whole days was—a mite,
But I felt, as we was Christian folk, a Buddhist I can't be,
An' th' Parliament of Religions brought religious doubt to me.

Then I heered th' lean'some monk, dressed up in an orange dress,
Whispered that all humanity was part of God—no less,
An' he said we was not sinners, so I comfort took once more,
While th' Parliament of Religions heered with an approving roar.

Then a Catholic team got up an' spoke about Christ an' th' cross,
But th' Christians of th' other creeds they git their heels a toss,
When th' Baptist spoke th' Presbyterian seemed to be fightin' mad
Tel the Parliament of Religions sends jiny pore old soul feet sad.

I've listened to th' Buddhist, to th' Hindoo and th' Turk;
I've feel to find th' truth that is our different creeds may lurk,
Tel my poor old brain it buzzes like its going religious mad—
For th' Parliament of Religions nigh put out the light I had.

So I'll just leave all this rastlin' 'tel I reach th' other shir,
And treat all men as brothers while on this yearth I bide,
An' let "Love" be my motto 'tel I enter in th
door
Of that great Religious Parliament, where creeds don't count no more.

—Minnie Andrews Snell, in Open Court.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Poetry.

A Great Mystery.

There is a hush in earth and sky,
The ear is free to that sight
In darkness, veiling from the eye
The many-colored spell of light.

Not heralded by fire and storm,
In shadowy outline dimly seen,
Comes Unsought the glorious Form
The once despised Nazarene.

Through waiting silence, voiceless shade,
A still small Voice so clearly flows,
A listening lifetime were o'erpaid
By one sweet recital of such notes.

"Fear not, believed thou art mine,
For I have given my life for thee;
By name I call thee, thee not mine,
Be praise and glory ever mine.

In me all spotless and complete,
And in my comeliness most fair
Art thou; to me thy voice is sweet,
Prevailing in thy feeblest prayer.

Thy life is hid in God with me,
I stoop to dwell within thy breast;
My joy forever thou shalt be,
And in my love for thee I rest.

O Prince's daughter, whom I see
In bridal garments, pure as light,
Betrothed forever unto me,
On thee my own new name I write.

Let 'neath the stars' uncertain ray
In flowing mantle glistening fair,
One, lowly bending turns away
From that sweet voice in cold despair.

Is it Humility, who sees
Herself unworthy of such grace,
Who dares not hope her Lord to please,
Who dares not look upon His face?

Nay, where that mantle trailing gleams
'Tis Unbelief who tarnishes,
Who rather rests in self-spun dreams,
Than trust the love of Him who died.

Faith casts away the fair disguise,
She will not doubt her Master's voice,
And droop when he hath bid her rise,
Or mourn when he hath said, Rejoice!

Her stained and soiled robe she leaves,
And Christ's an shining raiment takes
What his love gives, her love receives,
And meek and trustful answer makes:

Behold the handmaid of the Lord!
Thou callest, and I come to thee!
According to thy faithful word,
O Master, be it unto me!

Thy love I cannot comprehend,
I only know thy word is true,
And that thou lovest to the end
Each whom to thee the Father drew.

Oh! take the heart I could not give
Without thy strength-bestowing call:
In thee, and for thee, let me live,
For I am nothing, thou art all.

—Frances Ridley Havergal.

Original.

"If Ye do these things ye shall never Fall."

Peter in his second epistle, chap. i., makes the above assertion, and in it he tells us what "these things" are that we should do. He is writing to "them that have obtained like precious faith through the righteousness of God and of our Lord and Savior Jesus Christ." We see, then, that to "obtain like precious faith" is to do "these things." What does Peter say "these things" are we should do? The first four verses (chap. i.) tell us that faith is the essential thing to possess, for, (Heb. xi. 6) "Without faith it is impossible to please God." In verses 5-7 he enumerates the things we should do: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." And in verse 8 he says: "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And (verse 10): "For if you do these things ye shall never fall," and by so doing "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (v. 11). And Peter thought it necessary to put his brethren always in remembrance of these things, although they knew them, so that they might not fall from grace. On the other hand, in verse 9, he says: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten he was purged from his old sins."

The apostle James also tells us some things we should do if we would never fall (Jas. i. 19-22): "Therefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls." And continuing, he admonishes us that we should be "doers of the Word, and not hearers only."

Paul in I Thess. v. tells us that we should "be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation." And further on in that chapter he exhorts his brethren to "be at peace among themselves; comfort the feeble-minded; support the weak; be patient toward all men; ever follow all that is good; rejoice evermore; pray without ceasing; in everything give thanks; quench not the spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from all appearance of evil."

Christ says (Matt. xxii. 37-39) we must keep the two great commandments, and Solomon also says we must "Fear God and keep his commandments, for this is the whole duty of man." Eccl. xii. 13.

All these things we must do if we would not fall. But all these things will not save us if we are not "in Christ," so the getting into Christ is as important as the doing of these things. How do we get into Christ?

Peter was asked by the unbelievers and mockers on the day of Pentecost: "What shall we do to be saved?" His answer was "Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Acts ii. 37-38. By baptism they were adopted into Christ, and Gal. iii. 26, 27, 29, says: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then ye are Abraham's seed and heirs according to the promise." Paul says (Rom. vi. 3-5) as many of us as are baptized into Christ, buried with him, planted in the likeness of his death, we shall, like as he was raised from the dead, be raised to newness of life at that great resurrection of the just. For "if we have died in Christ, we believe we shall also live with him."

Christ himself tells us (Mark xvi. 16): "He that believeth and is baptized shall be saved, but he that believeth not shall be damned."

In John xv. 4 we read that "Christ is the true vine, and we are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing." Without Christ we learn that we can do nothing, even though we live exemplary lives and do all "these things" which Peter, James, Paul and other inspired writers tell us we must do. Paul tells us if we "abide not in unbelief we shall be grafted into the vine." Rom. xi. 23.

Christ says: "I am the open door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." John x. 9. "And if any man is in Christ he is a new creature," says Paul (2 Cor. v. 17.)

To sum up the whole matter, we must have "One Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5, 6); we must be obedient to the faith (Acts vi. 7); we must "obey from the heart that form of doctrine which was delivered you, being then made free from sin" (Rom. vi. 17, 18); and finally we must do all "these things" above named if we would keep from falling. Blessed are they that do his commandments.

Now brethren, as Christ prayed for Peter that his faith fail not, even so let us pray for one another that our faith fail not in these perilous times. We are living in the times of the end, when Christ is to be revealed, and we should strengthen one another with prayer and words of cheer. May we all be in readiness to go in to the marriage supper of the Lamb, is the prayer of your brother in Christ.

J. E. Hatch.

Dear Restitution:

Will you let me say a few words through you to the brothers and sisters? Dear ones, what are you doing for Christ? do you grasp every chance to do good? or do you sit with folded hands and say you have no chance. As long as you do not try you need not expect a chance. Christ says those that are not for him are against him, if you are not doing something for him you are doing something against him. Indeed, there are some who can't do much, but we can all do our share. The money you spend foolishly would help send some one out to preach the gospel. If you would only stop to think whether you could do without this or that. Dear brother, you could do without that cigar, and that last suit, you need not have paid so much for that. Dear sister, you could do without that ribbon, you might make your gloves wear a little longer, you need not have paid so much for your summer hat. The money you paid out for flower seeds and rose bushes. How much good might have been done with it. Think of the thousands who never heard the gospel. Do you expect to hear Christ say, well done thou good and faithful servant, or will he say, I never knew you. My dear brothers and sisters, it is high time to awaken out of sleep, for Christ will soon come, and oh, so few will be found watching, so few will be found with the wedding garment on. When you went to the ball the other night did you hear any thing about Christ? Did you think what if he would come and find you in the ball room, do you think he would go around among the dancers and pick you out as his followers? I don't, I am afraid he would say, I never knew you. Oh well, says one of the young folks, we must have somewhere to go to pass away the time, and there isn't any harm in dancing. We have Christ for an example, did you ever read of him partaking of any such pleasures, no indeed. He went about doing good, and when we have time we don't know what to do with, let us take our Bible and study God's Word, let us never be absent from our Bible class, we can do good by setting a good example for others if no other way. Do you know what the Bible says about the lovers of pleasure in these last days, see 2 Tim. iii. 1-5, let us turn away from such. We should live soberly, righteously and godly in their present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Your sister in hope of the soon coming kingdom.

J. C.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to The Restitution office for publication, and here I comply.

G. M. Myers.

SERIES 8.

1. We believe that Jesus Christ is the Son of God.

2. We believe in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

3. We believe in the establishment of the kingdom of God on the earth, with the Christ as the King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous; and the final destruction of the wicked.

4. A hearty belief of the gospel, repentance and immersion as prerequisites to the forgiveness of sins, and a holy life as very essential for final salvation.

Benj. W. Woodward.
Mary A. Woodward.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," • • • It seemed good to me also, having had some understanding of God's plan of salvation. I have been a reader of God's Word for about thirty years, after getting the correct start in an understanding of his purpose, and I believe that God has not changed the plan, but that he saw the end from the beginning. Yes, declared the end from the beginning. Also it was his purpose to give eternal life on conditions of obedience to his divine law, and after man had transgressed, it was, and still is his purpose. The Father changes not. Twenty-five hundred years after man's fall it was still God's purpose to fill the earth with his glory. It is the same today, and will be till the grand work is done. God is not man that he should lie, or the Son of Man that he should repent. He has promised and is able to perform. I believe all the families of the earth shall be blessed through Abraham and his seed, and when Christ comes the second time and gathers together that seed from all parts of the earth, then that blessing will commence, and for one thousand years that work of blessing will be carried on, till all will have an opportunity to accept or reject, and the rejector will be destroyed by the second death.

I believe all the wicked will be (God) destroy.

I believe the gospel was preached to Abraham and that includes the gospel now. The gospel is the good news of the kingdom of God, and the things concerning his name.

I believe in the restoration of Israel, the literal resurrection of the righteous dead, the changing of the living righteous, and all be caught up to meet the Lord in the air and then descend with Christ to the Mount of Olives, and finally take his throne on the Mount Zion, from which the law will go forth to the nations, and the nations will finally cease warring, and finally there will be peace on earth, and the glory of the Lord shall fill the earth.

I believe a hearty belief of the gospel of the kingdom, and a repentance of our sins, and an immersion in water in the name of Jesus Christ, for the remission of our past sins, and then a Christian warfare to the end of this life will entitle us to an abundant entrance into the everlasting kingdom of God's dear Son.

I believe that God preached the good news to Abraham, Isaac, and then to Jacob. David believed it, Paul taught it. Stephen declared it, and all that are Christ's are Abraham's seed, and heirs according to the promise.

I believe all the above statements. Why do I believe? It was the belief of the patriarchs and prophets, and all the good of past ages. It was the belief of Christ and the apostles. Fifty-five millions of saints gave up their present life rather than give up their faith in those precious truths. All or almost all of the apostles were put to death for their belief in the things promised. I want to stand in the same faith with all those good men and Christ our Savior.

J. S. Hatch.

1. I believe, that, God's purpose in the creation of man was, that man should, with his progeny fill the earth, that he should by cultivation subdue it, and intellectually standing at the head of creation on the earth, have dominion over—rule—govern the world. Gen. i. 26-28.

2. That, God's call and covenant with Abraham, Gen. xii. 1-3; xiii. 14-18; xvii. 1-8, renewed to Isaac, xxvi. 2-5, and to Jacob xxviii. 10-15, is but a detail of the work indicated in God's purposes toward man, as above mentioned, and forms the basis of all his subsequent covenants and work with man.

3. That, this earth, finally subjugated by cultivation, and thus made new is to become the final inheritance of Abraham resurrected and Christ returned. Gen. xiii. 14-18; xvii. 1-8 with Gal. iii. 16.

4. That, all parties of any and every nationality who fear God and work righteousness are accepted of him, Acts x. 35; that have believed upon Jesus as the Messiah, and have been baptized—immersed into his name have become, and are a part of the Christ-body, are the Seed of Abraham, and heirs according to the promise. Gal. iii. 27-29.

5. That the mighty nation—Kingdom promised Abraham was organized at Sinai, ruled over by Moses, Joshua, the Judges, Saul, David, Solomon, and David's heirs on to Zedekiah, when it was overturned by Nebuchadnezzar, and to remain overturned till the rightful heir, Jesus of Nazareth, returns to take control. Ezekiel xxi. 25-27.

6. That, this Kingdom of Israel, then restored, will be the Kingdom Heaven, the Kingdom of God, the Kingdom prepared from the foundation of the world, the Little Stone cut out of the mountain to fill the earth, the Fifth Universal Empire, the Kingdom over which Jesus is to rule, which is to have no end.

7. That, the Seed of Abraham—the Christ Body—who, with Abraham, are to take this Kingdom. Dan. vii. 18; made Kings and Priests Rev. v. 8-9, are through their reign and righteous government to bless the nations, the kindreds, and the families of the earth. Gen. xii. 1-3.

8. That, Jesus of Nazareth—the Messiah was of the Seed of Abraham, was of the Seed of David, was of the Loins of David, and therefore, the rightful heir of Abraham, and of David's throne and kingdom, of human parentage as traced in the genealogies, a human being, not of the nature of angels—Divine—but of the Seed of Abraham, made like unto his brethren in order to become a sympathetic priest and to conquer death.

9. That, to the above end Jesus bore the cross and despised the shame that he might obtain the joy, that because of this God raised him from the dead to the power of an endless life; that for his humbleness God exalted him and gave him a name above all names. Phil. ii. 5-9, and appointed him heir of all things. Acts i. 2, 9.

10. That, in the beginning God and man were at-one; that then by temptation and transgression man became alienated from God; that in order to re-union it became the right of the Omniscient and the Unerring one to submit the terms of reconciliation, and the duty of man to receive these terms; that the reception of these terms, their consideration, and with them a compliance brings the two parties again at-one, and that, therefore, this process of a reception of, and a compliance with, these terms of reconciliation is the process of at-one-ment, and therefore, that each and every one makes his own At-one-ment.

CONCLUSION.

Therefore, that, as Jesus was a human being, as his mission was to teach men how to live in this life in order to gain the life hereafter, and as God raised him from the dead and made him heir of all things pertaining to the inheritance, because of his moral worth, it follows as a sequence that God will raise up from the dead and assign a place in his kingdom all who are worthy to obtain that world and the resurrection from among the dead. That all, however—few or many, from among Israel or the Gentiles, from the Orient or the Occident, from Africa's sunny desert or Greenland's icy mountains, who in this life form a character that will stand approved and can be appropriated to a good work in the world to come God will bring and so appropriate.

Respectfully,

G. M. Myers.

1. I believe in one God the Father, out of whom are all things; and who by his infinite power sustains all things; and by his wisdom guides all things, and is by his Spirit everywhere. Also One Lord Jesus Christ, the Only begotten of the Father. 1 Cor. viii. 6; John i. 14.

2. I believe that the Scriptures of the Old and New Testaments reveal God's purpose in creation and redemption; and are to be taken in their literal import when all things are called by their proper names; and that they are able to make us wise unto salvation without human supplements.

3. I believe that the first man was of the earth, earthy, and that his tenure of life depended upon obedience; that death came by his sin; that his posterity die in him; that death completely unmakes him and returns him to dust, and all the faculties of his mind perish.

4. I believe that God instituted means whereby man could be redeemed from death and obtain incorruptible life beyond; that the promise of a Redeemer in the person of the Woman's Seed was the inception of the scheme; and that it was founded upon the principles of faith and obedience.

5. I believe the covenants to Abraham and his Seed, the Christ, of the Land of Canaan, and that they should bless all the families of the earth, and the covenant to David that the promised One should fill the earth with God's glory by means of a divine government administered from his throne, form another chapter of the redemptive scheme.

6. I believe that the Message of Gabriel to Mary, Luke i. 31-33, and the teachings of Jesus and his apostles, together with the good confession before Pontius Pilate, and the announcement from heaven that he is "the root and offspring of David," and that he "will return and build again the tabernacle of David" clearly identify Jesus as the rightful heir of David's throne, and the would-be King over all the earth.

7. I believe that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures for our justification; that he ascended to heaven and officiates as the Great High Priest over the House of God until the times of restitution, when God shall send him again as the Resurrection and the Life of all the faithful.

8. I believe that the gospel of Christ, which Paul Rom. i. 16 says is God's saving power, is none other than the Gospel of the Kingdom he preached. Mark i. 14, and which he commissioned his apostles to preach in all the world, Matt. xxiv. 14; xxviii. 19; and which Daniel said the God of heaven would set up and which should destroy all human governments and occupy all the territory, and should be given to the Son of Man, and also possessed by the saints, and to which he will welcome them with the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" that these and hosts of other exceeding great and precious promises involving eternal life, together with the things concerning the name of Jesus Christ comprise the gospel of our salvation;—the One Hope set before us to be realized when Christ appears the second time unto salvation or life.

9. I believe the conditions of salvation exacted of man to be, 1st Faith in the things concerning the kingdom of God and the name of Jesus Anointed. 2nd. Repentance toward God, i. e. change of mind and conduct toward him. 3rd, To take on the name of Christ, and enter his service by immersion into him for the remission of past sins. 4th, To observe the commandments of Jesus and to wait for him from heaven.

10. That the present status of one who has believed and obeyed the truth with the heart is, that he is pardoned, has peace with God through our Lord Jesus Christ,—is an adopted child, with the rights and the immunities of the only begotten One,—a joint-heir now, with a good hope through God's favor of seeing Jesus and being made like unto him, and reigning with him over the nations till the whole earth reverberates with God's praise, if faithful unto death.

M. Joblin.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$241.73
Mrs. Sarah Hadden,	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	15.00

Announcement.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. Oliver, Pres.
E. F. Randolph, Sec.

A Bargain in Books.

As I intend to move shortly to California, and cannot afford to transport all my library, I offer books at bargain prices. I will deliver at the American Express Office, the following lot at the low prices named. If sent by mail, postage will have to be added.

The Gospel Banner, published by Benj. Wilson. Eleven vols. bound in seven books; 1853 to 1865 inclusive, $4.00. Eureka, an Exposition of the Apocalypse, by Dr. John Thomas, vols. 1, 2, and 3. The lot for $3.75. Elpis Israel, being an Exposition of the Kingdom of God, by Dr. John Thomas. 1st Edition, 1851, cover coming loose, all else good, 50 cents. Elpis Israel, Edition of 1867, with Chronikon Hebraikon bound at end; good order, $1.00. Herald of the Kingdom and Age to Come; John Thomas, Editor. Five vols. bound in two books, $3.00, also one vol. ditto 1858, 50 cts.

Address, Thos. Wilson, Roseland, La.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$42.20

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sireleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chiamville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 1012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Original.

Salvation only in Christ.

"Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved." Acts iv. 12.

Dear brethren and sisters of like precious faith, let us remember that if we try to do away with the name of Jesus there is no salvation for us; and without the name of Jesus there is no forgiveness. But in his name we can rejoice "tho pressed by many a foe," though sickness or even death may come we may feel that it is all right—we are safe if related to him.

They that are afflicted must seem to be the ones that have the sweetest experience and that live the nearest to the Master. A young man that is strong and robus says, I have no need of a Savior. There's lots of time, but shall an accident happen or sickness come upon him until the doctor says, he only has a few more days to live, how differently he thinks. How much better then to seek him while he may be found; while we have our health and strength, then when sickness comes we can say, "Thy will be done," and realize that "All things work together for good to them that love God." In these hard times and times of great trial—the beginning of troubles such as the world has never known—we need a Savior, one that we can go to and receive strength—one that has passed through trial before us. Let us take courage, then remembering that the "Captain of our salvation was made perfect through suffering" just as every one of us, if we are his true followers, must be. "For as gold must be tried by fire so the heart must be tried by pain." "Through much tribulation we must enter into the kingdom of God." Not a night of wrestling with God for forgiveness as some say, but a lifetime of trial then, if we endure to the end we shall be saved and enter the kingdom. This life of probation or trial has a beginning. It begins just as soon as we become related to Christ—just as soon as we have appropriated his death as our death to pay the penalty for sin. Then, when we have started, we must grow in grace and in the knowledge of our Lord and Savior Jesus Christ. We must learn the first lessons first, or we will have errors that may cause us to stumble. When a child has gone to school long enough it commences to figure, then the teacher tells it that twice two are four. How absurd for that teacher to say twice two are ten, but there is as much reason in it as for a teacher in divine things to say that by nature man is immortal and try to prove it by the rules in nature and divine revelation. When a man dies we know we cannot communicate with him; we know we lay him away and he returns to dust. "The living know that they must die, but the dead know not any thing." I said in my heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts; for that which befalleth the sons of men befalleth beasts; even one thing befalleth them, as the one dieth so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast, for all is vanity; all go unto one place; all are of the dust, and all turn to dust again." It is necessary for us to understand our nature first, and the cause of the condition that we are in, then we can have faith in the remedy God has provided; and we can then understand why there is none other name given whereby we must be saved but the name of Jesus, and can understand how that name saves us and what it saves us *from*. We must understand that we are sold under sin—that we are under a penalty of death eternal for sin, and that we are nothing of ourselves.

To redeem this carnal characteristic in us there must be implanted within our understanding the incorruptible seed, the Word of God, which liveth and abideth forever; and this is the Word which by the gospel is preached unto you. Paul said to the disciples at Ephesus that before they were enlightened and before their obedience they were Gentiles in the flesh; without Christ; aliens from the commonwealth of Israel; strangers to the covenants of promise; without hope and without God in the world, and that by becoming united to Christ they had become fellow-citizens with the holy or sanctified ones and of the household of God, or of faith, and so heirs to the promises made to the fathers in the Israelitish nation. These promises consisted of all the land promised to Abraham, also an eternal life estate through one that was yet to be. Some may say, "How was eternal life promised to Abraham?" God told Abraham to look to the east, west, north and south, and all the land he could see to thee will I give it and to thy seed after thee for an everlasting possession. Paul said, concerning that promise, that Abraham didn't receive as much as to set his foot on, yet God promised to give it to him and his seed after him for an everlasting possession, when as yet he had no child. And he said not to thy seeds as of many, but to thy seed which is Christ. So we see that Abraham did not possess the land that was promised, but he is to possess it, and Christ will possess it with him, and all that are related to Christ are joint heirs with him to the same promise. Hence we see that eternal life was promised to Abraham; but between this promise of eternal life to Abraham and his children of promise there was this eternal death sentence for sin, so that redemption from that sentence was necessary before the promise of eternal life could be brought into force. The seed through whom these heirs were to get at this estate must be related to Abraham as a son and must also be of divine birth to be constituted a Savior—otherwise he could not take the place of the sinner in death, which was eternal, and which was necessary to satisfy the claim against man for the transgression. In Christ we see the person and the only person that can redeem us from the sentence of death for sin. Some one may say that Jesus was only dead three days and nights and how could that satisfy the sentence to eternal annihilation? Here we call to attention the fact that Jesus was both the son of the first Adam and son of God. In relation to the first he was born under the sentence of death for sin which the whole race inherit. Otherwise justice could not accept him as a sacrifice. In his death he forever ceased to be as the son of the first Adam and in his relation to the condemned race, but he was the Son of God, and in this relation God claimed him and raised him from the dead to die no more. His name Jesus then signifies his power to save his people from their sins; his death and resurrection proves his power to redeem them from death eternal all because he was of divine birth.

In this scheme of redemption we can see the wisdom of God. An angel could not be our redeemer because it could not be born under the penalty which the race inherit. A son of man only could not redeem us because death would have held him. It took the Son of God to pay the price of redemption for man. God in his infinite wisdom is never under any necessity of resorting to experiments. Jesus is not an experiment, but a real Savior. He never has to rectify mistakes. In his wisdom and foresight he has planned and engineered this scheme of redemption and placed it on the chart of prophecy to prepare his chosen ones for the events before they transpire. But it is only these that study, and studydiligently, and delight to contemplate its great results can really have any faith in it. The carnal mind that looks only for present good must for ever remain in the outer court of this temple of truth; while only those that anxiously enquire for truth are permitted to see the glories within that inspire a solid faith and hope; because straight is the gate and narrow the way which the few only find.

When a pleasure excursion party is going through the mountains they must have a guide. Christian friends, we must have a guide to keep us in this straight and narrow path. I feel the need of this guide the more this morning than ever before. This path leads through great trials—a wilderness of sin all around us—pit-falls, precipices and wild beasts to devour us if we leave this narrow path, but we have a lamp to our feet and a light to our pathway. Shall we not then give up our best energies and most ardent love to the contemplation of the divine Word. There are many kinds of religion in this world that are vain and that tend to lure us away from the one faith, but there is only one system of truth that can be divine or that can inspire a solid faith and hope. When the firemen all go on a strike and will not put in the fuel the locomotive cannot move; it has lost its power and the engineer cannot run it. If the preachers go on a strike and fail to put in the fuel, which is the Word of God, then the church has no power which is the Holy Spirit, and the engineer, our Master cannot run a church of that kind, that has a form of godliness but denying the power. Let us love the Word. Without it we have not the spirit and are worthless, and we cannot become related to Christ, because we cannot understand enough to have faith. But, let us notice for a little the method of our getting into Christ so that he will be our Savior; so that as members of the Divine family we may inherit the promised immortality. As the death due us for sin was suffered by our Lord through whom we inherit eternal life, as one having ceased to be to sin and after his resurrection alive only to God, so as death hath no more dominion over him, we must by some process become related to him, so that in him as Abraham's seed we may become heirs to the same promises made to Abraham. For as he died unto sin and thus sanctified himself, "obtained eternal redemption for himself," so as Paul said, "He that is dead is freed from sin," and as our relation to the first Adam brought us as sinners under the sentence of death for sin, in Christ as the last Adam and of divine birth, having died out of the sin-condemned Adam and his race, we must die to sin. For as soon as we become related to him his death becomes our death.

As we have understood and believed in this plan of redemption we yield ourselves over to be buried in water in the similitude of his death, burial and resurrection. Paul says (Rom. vi. 3-4), "Know ye not that so many of us as were baptized, were baptized into his death? Therefore, we are buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life," or in a new life—the life that Jesus now possesses, having died out of his relation to the sin-condemned race; thus dead to sin and alive to God as heirs to the life that Jesus now possesses. When in this relation we can say with Paul (Gal. ii 19-20) "For I through the law am dead to the law, that I might live unto God. I am (or have been) crucified with Christ (in the person of Christ) nevertheless I live, yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." May we all be able to say this with Paul. Then we will live holy lives, and men will take knowledge of us that we have been with Jesus and learned of him, as they did of Peter and John. Yours, looking for the Lord from heaven, and hoping to meet all the dear ones in the air when he comes.

R. A. LANG.

Summer Tours.

The Nickel Plate Road has placed on sale a complete line of tourist tickets to resorts of the east, including Niagara Falls, One Thousand Islands, Lower Canada, the Atlantic Coast, and the mountains of New York and New England. Address B. F. Horner, General Passenger Agent, Cleveland, O., for descriptive matter and full information.—Aug. 31.

To Michigan Points at Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Reduced Rates to Denver.

Unusual low rate excursions are being announced this year by the Pennsylvania Lines, and long distance journeys over them may be made at slight expense. For this summer exceedingly cheap excursions to Denver will be run over these Lines. The rates will be the lowest in effect for years and will enable persons to visit the West at slight cost. The dates and return limits for these special Denver excursions will be as follows:

On August 1st and 10th, account annual meeting League of American Wheelmen. Returning until the middle of September.

Although the new rates have been made for excursions of organizations, the sale of tickets will not be confined to members, but the public generally may take advantage of the low rate. The return limits will be ample for side trips in the West. Details may be obtained by applying to any Ticket Agent of the Pennsylvania Lines, or by addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Have You Heard About

"Summer Outings," descriptive of picnic and seaside resorts along the line of the Nickel Plate Road; "Country Homes," a list of, open to summer boarders located on the Nickel Plate Road adjacent to the south shore of lake Erie; "Summer Tours" an illustrated and descriptive folder of famous resorts in the east; "Red Book" gives routes and rates for summer tours issued by the Nickel Plate Road? If you desire copies mailed free address B. F. Horner, General Passenger Agent, Cleveland, O.—Aug. 31st.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Country Homes.

Is the title of a pamphlet issued by the Nickel Plate Road, giving a list of places open to summer boarders along the south shore of Lake Erie. Write for a copy.—Aug. 31.

Niagara Falls Excursion Aug. 2, via L. E. W. R. R.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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No. 82, Ex. Sun.	12:26pm	For St. Joseph
No. 56, daily	5:45 "	"
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No. 83, "	12:30pm	" "
No. 55, daily	4:48 pm	" "

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Future Probation. By Wm. G. Moncrieff. We have received an... of the new book of 168 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 10 cts. each, and can be had at this office.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. — M. Jahn, Evangelist.

The Church of God meet for worship and speaking the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are especially invited to meet with us at 1245 Logan Ave. or San Diego, California.

Church of the Blessed Hope, Organized, and Place of Meeting. Philadelphia, Pa. C. C. Thomas, Pastor, No. [illegible] St., Phila., and Elder [illegible]. Visiting brethren are welcome. Pastor's residence at Hotel [illegible].

The Christian Church has changed the place of meeting. They now occupy the Southern Hall, 106 Indiana Ave. Corner of Maple, and the Sabbath services. They meet at eleven o'clock a. m. every morning. Visiting brethren are welcome.

The Church of God Adven. Ind., will meet every Sabbath in their Meeting House, on the corner of Fourth and Locust Streets, at 10 o'clock, a. m. Sunday School every Sunday at 2 o'clock, p. m. Prayer and social meeting Thursday evening at 7 o'clock. W. D. Thompson, Elder.

The Church of God at Mt. Hope, Ohio, meet every first day of the week at 10:30 A. M. and every second day evening at 7 o'clock. All who love the truth are invited to meet with us. Any brethren passing through the city are cordially invited to call with us. Mattie E. Thomas, Sec'y.

The Sabbath School of the Church of God meets at Sunday 9:30 o'clock a. m. at Mt. Hall. Address all communications to the Church of God Milwaukee & St. Paul R. R. going west to Aberdeen, Dakota, is the next Church. Minnie Anderson, Secretary, or address Wm. Nelson Street, W. A. Moore, Chris.

The Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11 o'clock. Brethren known in the church, or residing properly endorsed by Ministers, are cordially welcomed to meet with us. All visitors address Brother George Knife, Recorder, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hagerstown, Ind., meet every Sabbath at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Shipe, Assistant.

Brethren's Meeting Church, Second St. Peru, Ohio, will meet every Sabbath from [illegible] to [illegible] o'clock, p. m. Sunday services by Bro. W. W. [illegible], and Sunday School at [illegible] o'clock, a. m. Sunday Social meeting. Each appointment at 11 o'clock a. m.

The Church in Brooklyn, N. Y., will meet every Sabbath in [illegible] Hall, on Willoughby Avenue, near Throop Ave.

The Church of God meets every Sunday at [illegible] St., in Odd Fellows' Hall. Outside and Bible [illegible] Sunday School, also at 2 o'clock, p. m. Preaching every Thursday evening.

Church of God, Peppercreek, Ill., one mile East of Center Ridge, Ill., and 4 miles West of LaPrairie Station, Services every Sunday at 10 o'clock, a. m. Sunday School at 9 o'clock, a. m. Prayer and social meeting Thursday evening at 7 o'clock. W. D. Thompson, Elder.

Church of God at Bell, Ohio, meet every first day of the week at 10:30 o'clock a. m. and 7:30 p. m. Sunday School at 2 o'clock p. m. All visiting brethren and sisters are cordially invited to meet with us. Any brethren passing through the city are cordially invited to call with us.

The Church of God at Antioch Mission, Kansas, hold services on Sunday at 11 o'clock a. m. at Mt. Hall. Address all communications to the Church of God Milwaukee & St. Paul R. R. going west to Aberdeen, Dakota, is the next Church. Minnie Anderson, Secretary, or address Wm. Nelson Street, W. A. Moore, Chris.

The Church of God in Fremont Co., Neb., meets at Penn Valley School at school house in District No. 18 on Frontier Co., and have prayer meeting every Friday evening, from house to house among the brethren. We have no regular preaching but our beloved brother, Alvin Anderson, elder of which we can Wm. Nelson Street, W. A. Moore, Chris.

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The Restitution.

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Poetry.

Whom I Serve.

Jesus Master, whom I serve,
Though so feebly and so ill,
Strengthen hand and heart and nerve
All thy bidding to fulfil:
Open thou mine eyes to see
All the work thou hast for me.

Lord, thou needest not, I know,
Service such as I can bring;
Yet I long to prove and show
Full allegiance to my King.
Thou an honor art to me,
Let me be a praise to thee.

Jesus Master! will thou see
One who owes thee more than all?
As thou will! I would not choose,
Only let me hear thy call.
Jesus! let me always be
In thy service glad and free.

Original.

The True Unity of Christ's Disciples.

We are necessarily witness-bearers both in our associated and individual capacity. As individuals we are duty bound, with due respect to the fitness of things, to testify in favor of all we know of the revealed will of God. As a united body, great or small, we are naturally restricted in our witness-bearing to those things which unite us—"striving together for the faith of the gospel;" and "walking worthy of God, who hath called us to his kingdom and glory." The faith thus to be contended for is "the common faith," possessed by the "babe in Christ" equally with the "chiefest of all the apostles." The "striving together" is a striving not with one another, but with the world outside, because it is by "standing fast in one spirit," and "with one mind," that this striving is to be carried on. The church is thus under the most binding obligation to present a united front to the hosts of the enemy, in "earnestly contending for the faith once delivered to the saints." The great end to be achieved by this warfare is twofold—to maintain our own position, "continuing in the faith grounded and settled, and being not moved away from the hope of the gospel," and also to lead others to "come to the knowledge of the truth that they might be saved." In prosecution of this twofold object, the very first and most indispensable condition is that we "stand fast in one spirit, with one mind, striving together." Before we can strive together we must be together; and before we can stand fast in one spirit, we must be in one spirit; and before we can be in one spirit we must have an intelligent understanding as to what it is, neither more nor less, that makes us one united body. The body is first, the spirit next. "How can two walk together except they be agreed." It is impossible. What is the reason? Because to walk together two persons must be on the same road, and to be on the same road they must be travelling to the same place. In these two respects they must be entirely agreed else they cannot walk together. But these are all the conditions necessary, unless we include a third, that they are to walk at the same rate, so that the one may not go ahead of the other.

Now I think it will be acknowledged that the entire professing brotherhood are agreed as to the first article of agreement—they are each and all travelling to the same ultimate destination—they all have a confident anticipation that they shall be associates with the Christ in the possession and administration of the kingdom of God, when it shall be established upon the earth over Israel and the nations, at his coming with the clouds of heaven. There is not one of the household of faith who is not thoroughly agreed as to this ultimate destination.

Seeing, then, that we are all going to the same place, the next question is, Have we all chosen the same road? Two persons may be going to Washington, but there is more than one road, and unless they go by the same road they cannot walk together. How do we stand, then, in this respect? So far as I have been able to ascertain, we are substantially agreed in this also. We all profess to have entered by the door, which is Christ. We all profess to have been baptized into Christ by believing the things concerning the kingdom of God and the name of Jesus the Christ. We have all believed that the kingdom of God, the approach of which was preached by Jesus and his apostles, is none other than the kingdom of Israel, restored again under the New Covenant, when a great national purgation of sins and of sinners shall take place, and when not only the nation of Israel, but all the kingdoms of this world, shall become the kingdom of our Lord, and of his Christ. And we all believe that Jesus the crucified, who bore our sins in his own body on the tree, is the Son of God, and is indeed the very Christ, he who is the Anointed of God, for the throne of his father David, to be established on God's holy hill of Zion, "Jehovah's servant to raise up the tribes of Jacob, and restore the preserved of Israel," as well as to be "for a light to the Gentiles, and for salvation *unto the ends of* the earth." We all believe that this great and exalted one shall, through his death, destroy him that hath the power of death, that is the devil, whether personal, impersonal, or both; and that by a resurrection from the dead, or that change to come upon those who are alive and remain to the coming of the Lord, the faithful doers of God's will in all ages, and under all past dispensations, shall be qualified for sharing that dominion, which shall be established over all the nations of the earth in the coming age. We all believe that the degrees of honor and authority to be conferred on the faithful shall be adjudged at the tribunal of the Christ, where every one of us shall give an account of himself to God. In this faith and hope we have all been baptized into Christ by the immersion in water according to Divine appointment. Having thus entered by the appointed door, we are journeying along the road that leads to the eternal kingdom, in an honest endeavor to walk worthy of our high calling, "and of him who hath called us to his kingdom and glory," "and to wait for his Son from heaven even Jesus, who delivers us from the wrath to come" and gives us an abundance into the kingdom.

We are thus agreed in all essential points, and it would require to be demonstrated with the greatest clearness, amounting to nothing short of a "Thus saith the Lord," that there is any *good reason* why those who are thus agreed cannot or ought not to walk together; why those who are one in all the substantial elements of the faith and hope of the gospel, as laid down by Christ, and as carried into practical operation by his apostles, in their preaching both to Jews and Gentiles, should not also *be* one in heart, and one in Christian fellowship. There is just one thing that I have observed which operates against this oneness of the brotherhood, and that is, that some brethren are apt to think so highly of some favorite opinion or theory as to exalt it to a position of equality with the very gospel itself. It is the same tendency which was shown in practical working by the Jewish converts at Antioch—"Except ye be circumcised after the manner of Moses, ye cannot be saved." Where this tendency is yielded to there is an end of the liberty wherewith Christ hath made us free; brotherly love is sacrificed to self-will, and sectarianism or heresy is the inevitable and sad result. It was in view of this class and their doings the Apostle said—"Stand fast, therefore, in the liberty wherewith Christ hath made us free. . . . For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that *ye* be not consumed one of another. This I say, then, walk in the Spirit, and ye shall not fulfil the lust of the flesh." Gal. v. 1, 6, 10, 12-16. The whole chapter is highly instructive on the subject of sect-making, which, under the designation of "heresies," is classed as one of the works of the flesh—ver. 20. Under this fleshly influence the church ceases to be the pillar and stay of the truth—"the truth as it is in Jesus," preached by him and his apostles to unbelievers, that truth which has been apprehended and believed by each member of the body of Christ at his introduction into that body, and is thus common to all. But on the other hand, becomes the pillar and ground of a multiplicity of opinions, and theories, and it may be even other truths, but which *form no* necessary part of justifying faith.

The evil resulting from this state of things is not confined to the circle of the brotherhood. The way of truth is evil spoken of. Those who are without, judge of us not so much by what we say as by what we do, and not so much by the intellectual rectitude of our position as by the moral and spiritual conditions manifested in our individual, social, and church existence. Hence the injunction of our Lord—"Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." And one of his apostles—"Having your conversation honest among the Gentiles, that whereas they speak evil of you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation." Sound wisdom in [illegible] for an unchristian spirit is [illegible]sily detected by the world [illegible] an unsound opinion or a [illegible] theory, and it is by this standard that many judge. Division thus weakens the influence of the Church, by repelling inquirers at the very threshold. But it does more—it scatters the forces of the Christian army, which, instead of presenting a united front to the enemy, can only engage in comparatively ineffectual skirmishing. Besides, in proportion as we multiply and complicate the doctrines we present in our public demonstrations of the faith that justifies, we diminish our power to arrest the attention, and to secure the intelligent enlightenment and willing obedience of honest and good hearts. Moreover, I would ask—Is it not trifling with the salvation of men to waste time in public addresses with matters which are not absolutely indispensable to salvation? Is it not like being anxious about the procuring food for a drowning man, when the thing most urgent is to save him from the watery grave? Or like being concerned about new clothes for one enveloped in the flames of a burning house, when his first need is to be pulled out of the fire? And are the energies and time of the *brethren so* superabundant that they could afford to deal so lavishly in expositions of secondary truths as would be necessary to secure a full understanding of them on the part of inquirers and promiscuous audiences? Paul certainly did not think so when he made known the saving truth—"I determined not to know any thing among you save Jesus Christ and him crucified." And we are enjoined to follow his example—"Be ye followers of me as I also am of Christ."

There is an idea in the minds of some that it is necessary to true fellowship that there should be a large measure of intellectual agreement and unanimity of opinion beyond the substantial elements of justifying faith, even although it should lead to small groups of two or three brethren meeting by themselves. Now, this is the natural tendency of the principle of division for any reason short of absolute denial of the one faith, or gross, wilful, and determined violation of positive Christian law. Grant the first division to be justifiable (and those who perpetrate it do justify it) and the door is opened for any number afterwards, that may suit the self-will of sin dominant in the flesh. Just so, when "there was no king in Israel, every man did that which was right in his own eyes." Brethren "we are under law to Christ." We should esteem it our meat and our drink to do his will. Like him, "We, who are strong, ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself, but, as it is written—The reproaches of them that reproached thee fell upon me."

This, brethren, is the secret of church unity, and should lead us to respect a brother's opinion in which we cannot acquiesce, and love him none the less for the truth's sake that dwelleth in him; remembering that perfection consists not so much in the abundance of our knowledge, which has often to be relinquished, as in that excellence of character, the model of which has been furnished to us in the life and obedience of our Lord and Master Jesus the Christ. The wisdom which is from above is far more a moral and spiritual, than an intellectual endowment; "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

And, after all, are not the things in which we are substantially one of transcendant importance in every respect, as compared with those in which we differ? The substantial elements of the faith ought to have the first place in our minds and hearts at all times. And in the hour of trial, the day of evil, and even in the dark valley of the shadow of death, when opinions and theories, which, in the vigor of the intellectual powers were regarded as of great soundness and value, may be fast fading from the mind, the grand verities of the faith and hope shall occupy a prominent place, the sure foundation which has been laid in Zion in the mission of the Son of God, in his obedience unto death as a sacrifice for sin, his resurrection from the dead, his exaltation to the right hand of his Father as our Great High Priest, and his promised coming again to establish his kingdom, and to bestow everlasting life upon all who shall have been faithful in past ages. These hopes in their substantial reality, irrespective of all secondary truths, even although more or less connected with the central truths, shall stand the test of time and retain their hold upon the mind and heart as long as memory shall last.

Brethren, let us "endeavor," for it needs an endeavor, "to keep the unity of the Spirit in the bond of peace." It is by the bond of peace a firm determination to maintain the peace of the brotherhood—that we must keep, or guard, the unity instituted by the Father, through the instrumentality of his Spirit, in the body of Christ; even although the members of that body should be as incongruous in minor respects as were the Jews and Gentiles who constituted the body of Christ in the first century. This was difficult to them, and to many of the household of faith it is difficult now; but the greater is the merit of attaining to it. In our endeavor to do so, we may have much to overcome. We have to crucify the flesh, which is ever prone to exalt its thinkings, whether right or wrong, to a level with the most sacred things of the one body, one spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of all. In this work we have to study the things that make for peace, with as much, if not more, zeal and assiduity as we devote to the study of the Scriptures for the striving for the faith of the gospel. In studying the things that make for peace, we may even have to forego a portion of our individual liberty in witnessing for our individual views of Scripture truth in the assembly of the saints. While this would be a disadvantage to all, it is an infinitely lesser evil than the fomenting of discord by controversy, which should break the peace of the brotherhood. And there is surely enough in our common faith and hope, and in the helping on each other in the path to life and glory, to occupy the comparatively short time at the disposal of the brethren in their meetings together. If blessedness is the portion of the peace-makers, surely, since prevention is better than cure, the peace-keepers shall be blessed indeed.

J. Cameron.

Letter Drawer.

Dear Restitution:

Brothers and Sisters let us do all we can to scatter the good seed. I think THE RESTITUTION the best paper I ever saw and would not do without it for five times its cost. There are only two of us of the one faith here. I have seen none of your faces but expect to when our Blessed Redeemer comes. I know that he will come for we have positive evidence of that.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparrel, which also said, ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, but every man in his own order, Christ the first fruits afterward they that are Christ's at his coming. For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ. When Christ who is our life shall appear, then shall ye also appear with him in glory, and to wait for his Son from heaven whom he raised from the dead, even Jesus which delivered us from the wrath to come. For what is our hope or joy or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming when he shall come to be glorified in his saints. That thou keep this commandment without spot unrebuked until the appearing of our Lord Jesus Christ. I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day and not to me only but unto all them also that love his appearing. Looking for that blessed hope and the glorious appearing of the Great God and our Savior Jesus Christ. So Christ was once offered to bear the sins of many and unto them that look for him shall he appear the second time without sin unto salvation. Behold he cometh with clouds and every eye shall see him and they also which pierced him. And all kindreds of the earth shall wail because of him." What do we care for the honors of this world when our faith grasps the eternal. Come Lord Jesus, come quickly.

Mary E. Howard.

Dear Restitution:

On Saturday night before the 4th Sunday in June, I had the pleasure of preaching at Silver City, and on Wednesday and Thursday nights following had good meetings on Iron Creek, and remained in the valley till the 2nd Sunday, and from first to last, had six ministers to hear me. Among the others were Seventh Day Adventists who expressed themselves as well pleased with our teaching. In some respects they excel us by the laying aside the tenth of their income for the advancement of the faith they profess to believe, and this looks like diligence in business. Will the Lord reward us if we do not "diligently seek him" We, "The Church of God."

When duty called me home, I was requested to come again, which looks like casting the net on the right side of the ship, as Sister Wiuse suggests.

The third Sunday I held meeting at the Bramley School-house, where Brother and Sister Henry S. Parker lives, and the 4th Sunday we had meeting in the morning at Shady Grove, and in the evening we celebrated the Lord's Supper at Sister Hills. She is afflicted with paralysis. Brother J. N. Merritt her door neighbor is a sufferer with rheumatism and is just able to go on his crutches, and both are delighted in the service of our Lord, and help me in carrying on the good work.

Brother Wm. Hamilton met us at Shady Grove and wants Bro. Muncrief and I to hold a meeting at his place to begin on Saturday before the first Sunday in August. I am now at the home of Sister Parker in Hot Springs, an esteemed sister whose delight is in the service of the Lord.

Good-bye loved ones, till we meet in our heavenly Father's house, the house of "many mansions."

R. A. Humphreys.

Editor Restitution:

I will give you a little history of our little flock here. I moved to this place, Norton Co., Kansas, Sept. 20, 1892. At that time all there was here of the gospel faith was my wife one of my sons and myself. I commenced work and have fought a good fight so far and I hope and pray to God it may continue. I commenced preaching the Word at Pleasant Grove School House, in March, 1893. I held a protracted meeting at the end of which four were baptized in the all saving name of Christ. Since then we have had additions until at this time we number twenty-five. Since Bro. J. S. Prime was here in May last we have had five additions and still the glorious work goes on. Brother Prime told me something over a year ago that if I made any converts they will be good ones for you try to beat it into them. Well I sometimes think that is the way our dear beloved Savior talked to them. John viii. 44. I try to preach the Word in its purity. I do not shun any thing and try to declare the whole oracles of God, and thanks be to God the Father, and to his Son Jesus Christ the work goes on. Next Sunday I will baptize another young man and I think two or three more.

Yours for the truth.

J. P. Glenn.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, AUGUST 8, 1894. NO. 30.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Jesus Shall Come Again.

What a happy thought that is to those who love Him! He will come in the clouds of Heaven, and every eye shall see Him. They which pierced Him shall mourn because of Him, but they who love Him shall rejoice. "This is our God, we have waited for him, we will be glad and rejoice in his salvation." We are journeying on, step by step moment by moment, hour by hour, day by day, month by month, year by year, and suddenly He shall come. We shall hear His voice, and shall be caught up to meet Him in the air.

But the dear ones in Christ will rise first—the mothers, the fathers, the brothers, the sisters, the children, the friends who have been taken away. How kind of God to tell us that!

Does not your heart leap at the thought of meeting the Lord? Mine does. We shall see those who are dearer to us than life on earth, but, best of all, we shall see the Lord. Our thoughts shall not be centered on one another, but they shall cluster around Him who died and rose again. And so we shall be ten thousand times more divinely knit together because all our love, all our heart's affections, are twined around the Blessed One, who hath redeemed us from our sins by His own blood.

What a meeting it will be! In a moment, in the twinkling of an eye, we who are alive shall hear His voice, and shall be taken up to meet Him.

In the East, two shall be grinding at the mill; one shall be taken, and the other left. In London, two factory girls shall be working together; one shall be taken, the other left. As the family are sitting at the table, the wife in a moment shall be changed, and she will be gone from her husband's presence. What a wonderful day for the world!

It will come. By all the fulfilled prophecies of the past, in which there has not been the divergence of a hair's breadth from what God said should be, that day will come. How wise were those men of old who said, "So teach us to number our days, that we may apply our hearts unto wisdom." Are you waiting for Jesus—looking for, expecting Him? He will come, and when He comes He will bring the joy of Heaven with Him. We shall keep the Feast of Tabernacles before the throne. God shall wipe away the tears from off the faces of that great multitude whom no man can number. The good Shepherd shall lead His flock by fountains of living waters. Are you going to be there?

Immortal Youth of Jesus.

"His soul was not left in hades, neither did his flesh see corruption," Acts ii. 27; Ps. xvi. 10.

A touching story is told by a London paper of some miners who, not many years ago, working far underground, discovered the body of a young man who had perished in that suffocating pit forty years before. By chemical means in that great laboratory of nature decay had been prevented, and the body of the fine, sturdy young man looked perfectly natural—hair jet black, and not a convulsion mark on the face. No one knew him. A generation had come and gone while he lay sleeping under the ground. But a tottering old woman, who had heard the news, came hurrying from her cottage. She knew him. He was to have been her husband on the day after that on which he died. There were no dry eyes when this poor woman cast herself on his dead body, and poured into his deaf ears words of endearment unused for forty years. It was a touching contrast, the one so old the other so young. Time had gone on with the living, but had stood still with the dead.

Jesus was crucified at thirty-seven years of age—in all the beauty, glory, and strength of his young manhood. Just as he fell, so he rose. His flesh saw not corruption. John says, "We know that when he shall appear, we shall be like him, for we shall see him as he is."

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 8, 1893.

☞ *The address of any correspondent of the paper will be sent to any one wishing it, on application.*

How can a person love righteousness unless he hates unrighteousness?

HE is not in Christ who is not changed in heart and life. He is not in Christ who is controlled by his old appetites, old selfish and impure motives and principles. He who is in Christ has put away wrath and malice, and pride, and worldly ambition, and lives for the future.—has God for his portion.—looks not at things which are seen by the natural eye, but at things which are not seen, save by the eye of faith—eternal things.

WE recently met with what we call a noble sentence. It rings of the right metal; and reads as follows:—"I like life, and I like righteousness. If I cannot keep the two together, I will let life go, and choose righteousness." Another told-bit was this: "If you have not the joy of the Lord as your strength, there is a sad deficiency in your present Christian experience." And still another.—"We must do one of two things.—either learn to control the conditions of our lives, or let them control us." There is no mistake about that. And it should not take us long to decide that we cannot afford to drift with the tide.

THE Pall Mall *Gazette* after speaking of the comparative strength of the French and English navies and the great strides Russia is taking as a marine power, is fearful that in case of war the English Mediterranean fleet would be destroyed in detail before reinforcements could reach it, because nearly all of the French battleships are provided with satellites—i. e. torpedo gunboats, and but few of theirs have. It says that year by year the Russian fleet in the Black Sea has been growing in strength; and is built with the one design of intervening decisively against the English in the Mediterranean. It comprises new ships of tremendous power, and is bound to force its way through the Bosphorus and Dardanelles on the outbreak of war. It concludes by saying, "the Government talks of relying largely to the Channel Squadron. Better, far better send the ships to the Mediterranean, where they are so urgently needed. Modern war is so sharp and sudden in its inception that we may dismiss the convenient hope of a month's warning. Our rivals will not throw away the advantage they already possess. If we do not follow the example of France, and with true prescience concentrate our forces there, our fleet is doomed on the outbreak of hostilities. And who holds the Mediterranean holds India in its grasp."

The above shows how closely the nations are watching each other's preparation for the final struggle for supremacy that is sure to come. Let us hope it may not be far distant, and then when the smoke of battle clears away, an era of peace will dawn.

Admonish One Another.

To admonish one another, is the divine injunction. By the help of God we will obey. Will you, brother? Will you, sister? Will you remember that you have an influence for good or evil on all you come in contact with? Will you consider that as you have assumed the *name* of Christ the world is reading you through and through to find out what fruit you are rearing? In thinking of these things, do your hearts condemn you? Do you realize that it is no time to be asleep?—That you are on a dangerous coast? That there are breakers ahead against which you may dash at any moment? That the time for improving the Lord's money has about expired, and a demand for the interest will soon be made? Can you render a good account? Are your books posted? Do you lift up your heads or hang them down when heralds of his Majesty come on the breezes? You are moved one way or the other—there is no middle ground, or neutral, to stand upon.

We are living when it is fashionable to don (at least) the garb of the religion of Jesus—it is no longer a reproach to be *called* a Christian, but he who strives to *live* one, proves the truth of apostolic teaching that godly living in Christ is always followed by persecution. Are any of us trying to mix ungodly conduct with a godly profession? being wafted graciously before a pleasant breeze, swallowing goblet after goblet of this world's pleasures, and flattering ourselves that the Lord will recognize us because of our *name*? If so, what deluded souls we are! Oh, the woeful disappointment, the anguish it will cause to hear the dread sentence, depart, unless we call a halt, and revive the things that still remain. Brother and sister, if you are awake to the realities of the situation, and awaiting the consummation, by the ties of our holy calling, we entreat you to counsel, warn and encourage others, and above all, show them by example the effect of living the truth.

The Woman Question.

A brother writes: "Bro. Joblin, please give us through THE RESTITUTION some light on I Cor. xiv. 34, 35 and I Tim. ii. 11, 12."

We never have written or spoken a word publicly, that we remember, on what is called the "Woman Question;" but we have no objection to giving our views about it. It remains to be seen, however, whether it will enlighten any one. We trust it may, and write by request with this view.

I Cor. xiv. 33 shows that something had caused confusion in the meetings of the Church at Corinth, and to correct this the apostle says in the next verse, "let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as saith the law; and if they would learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."

The same apostle writing to Timothy says, "Let the women learn in silence with all subjection: but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence: for Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression."

That is *one* side of the woman question, but like all others, it has two sides. We have here, *two* strictures relative to woman's speaking and teaching in the church. The other side is as follows:—On the day of Pentecost Peter full of Holy Spirit quotes Joel's prophecy and explains the extraordinary occurrences of the day by it. "And it shall come to pass in the last days, saith God, I will pour out *of* my Spirit upon all flesh, and your sons and your *daughters* shall prophesy," etc., so that both sexes are included in the company. The next verse says, and on my servants and on my *handmaidens* I will pour out in those days of my Spirit and they shall prophesy, or teach, see ver. 11.

In I Cor. xi. we read that "every woman that prayeth or prophesieth with her head uncovered dishonoreth her head;" while on the other hand the preceding verse teaches that every *man* must be bareheaded while praying or prophesying. And if any one doubt as to what this prophesying means they are directed to the 3rd and 5th verses of the 14th chapter, where it says that "he that prophesieth speaketh unto men to edification." The lesson is, then, that women must neither speak to the edification of the church, nor offer public prayer in the church while uncovered.

In Phil. iv. 3 we are still in company with Paul, and he says, "I entreat thee also, true fellow, help those women which labored with me in the gospel, with Clement also, and others *also* my fellow-laborers, whose names are in the book of life."

We are still with Paul and his fellow-laborers in Rom. xvi., and they were truly a noble and staunch band of helpers in Christ Jesus, and laborers in the Lord, of both sexes, including Phebe the servant of the church at Cenchrea, Priscilla, Tryphena and Tryphosa.

In Acts xxi.: we are still with Paul and his company—this time at Cæsarea, in the house of Philip the evangelist, all four of whose virgin daughters did prophesy. What did Paul call there for? Did he go there to put a stop to their prophesying, or to lodge and visit? Surely not to prevent their prophesyings, or else Luke would have said so. He said nothing of the sort, so we may reasonably conclude there was nothing so very wrong about it. And if they prophesied, *where* did they prophesy? Did they shut themselves up in a room, or go abroad into the fields where none could be edified? This is too unreasonable to suppose. We believe they preached the gospel of the blessed God to every body that would listen, in church or out.

But the objector suggests that we are forgetting that it says they are commanded to be under "obedience, *as also the law saith*,"—there had been no change in *that* respect." True, and glad of it; and you will know *why*, presently. In the first place Micah vi. 4, shows that Miriam was one of the three chosen by God to lead Israel out of Egypt to the promised land,—and we learn *elsewhere that she was* the solo singer after crossing the sea safely,—and we find that the wife of Lapidoth—Deborah—was a prophetess, and judged or ruled all Israel from one end of the land to the other. Here we have a notable, wise, patriotic leader and mouthpiece for the nation, who was as energetic as wise. "Up," said she to the commander of the forces on the eve of a battle,—"Up, hath not God commanded," etc... take ten thousand men," etc. See Judges iv.

Next we come to Huldah the prophetess—a faithful warner of impending judgment, and wise counsellor of the young king Josiah, then we have Anna a prophetess. Luke ii. 36. Surely the balance of the testimony is in favor of woman telling all she knows about God and Truth and righteousness and judgment to come.

But what are we going to do with I Cor. xiv. 34, 35, and I Tim. ii. 11, 12? We do not propose to do anything with them. They must stand just as they are. Then do we mean to say that Paul contradicts himself, and that a consensus of all the testimony shows two opposing rules regarding women? By no means. We have perfect confidence in Paul—believe him just as we believe Jesus; believe he was directed by the Spirit, both when he wrote these two passages, and also when he wrote to the Galatians that in Christ Jesus there is neither male nor female,—all are *one* in him. And so, when he writes to *all the saints* at any place he means both brethren and sisters, male and female. And we hold that when he writes to such a church and exhorts them to "let the Word of Christ dwell in them richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord, he meant both male or female, or else he would have said so. And be it observed that he shows that singing is *one* way of teaching and admonishing one another—and to *strictly* construe those two passages to the neglect of others is to exclude women even from singing, and writing.

We hold that the want of harmony is not real—only apparent. No one has a right to feel perplexed over I Cor. xiv. 34, 35 if he has not studied the whole chapter, and see what a confused condition of things existed because of their zeal for spiritual gifts, and that, too, without regard to the edification of the Body—talking in unknown tongues because they *could* thus talk, and the brethren not understanding enough of it to be able to say amen to it.

Dr. Adam Clark says it was the custom of those times for men in the audience to ask questions, to object, altercate and attempt to refute a speaker *in the synagogue*, but this liberty was not allowed any woman. Doubtless this is what Paul had reference to when he said, "As also saith the law." It would seem that the *women* in the church had been following this course, and asking questions and contradicting, or teaching, or usurping authority and thus causing confusion. If they fail to understand what is said, they must not interupt, but, ask their husbands about it when they get home. Plainly to our mind, the speaking to LEARN, and perhaps debate to dispute to that end, is what is forbidden: and not the imparting knowledge, or words of comfort or exhortation. In this way Paul is in harmony with Paul and divine usage. We do not know what the brother thinks and it makes no difference. This is how we look at it.

Original.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and has received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hand to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

SERIES 4.

The foundation of my belief is this: the observation of nature convinces me that there is an intelligent governing power that controls the universe. Therefore, I believe in God, and accept nature as a revelation of his power and wisdom. Natural religion however, is the religion of fear, and has always led to polytheism and idolatry, while the Bible presents to us as the character of God as infinite in love and goodness, and shows that as our Creator he alone is entitled to our obedience and worship.

This conception of the Supreme Being satisfies my reason and I accept of it as truth. But I am led to inquire, how did man become possessed of this conception of the Divine nature, surely he never learned it from nature, nor could he have originated it in his own mind. Therefore, the Bible must be a revelation of divine truth.

Starting then with two demonstrated facts—the existence of God, and the Bible as his truth, revealed to man, I learn from the Bible:

1. That man was placed upon this earth to have dominion over it, and had he obeyed God, that dominion would have been everlasting, but that having sinned he became subject to death.

2. That God made a covenant with fallen man that the earth should be redeemed from the curse of sin and that those who believe God and walked in his ways should inherit it forever.

3. That in the "fulness of time" Jesus Christ came as the Redeemer of the earth.

4. That Christ lived a life of perfect obedience to God's laws, and was therefore, not subject to death, but that he might draw all men to him he submitted to the power of wicked men and was by them crucified and put to death.

5. That Christ arose from the dead and demonstrated to man that God can and will restore those to life who put their trust in him.

6. That Christ taught that he would again *come* to earth and would then establish an everlasting kingdom and that all who believed in him should be resurrected to everlasting life.

7. That man's first sin was disbelief in God's Word, and belief in the word of Satan, that man should not surely die.

8. That belief in Christ embraces two points,—1st, that "man must surely die," and 2nd, that Christ died and rose from the dead, and that only through his merits can man hope for a future existence.

9. That the "Kingdom of Heaven" while "not of this world," is to be upon this earth, when Christ shall come to reign with all his holy angels with him.

10. That the time of his appearing "draws nigh and is even at the door."

Very truly yours,

H. R. BLASH.

1. I believe that God is the Creator of the universe, and all that it contains. That associated with him in this work were angels.

2. That man the last act of creation was made upright and pure, but mortal; but with the privilege and capability of having life forever. But, yielding to temptation, fell, and the judgment of God was pronounced and the penalty—death, was passed upon him, and so upon all who partake of his nature. Gen. vii. 21 22; Rom. v. 12, and cut him off from the means of living forever.

3. That God meant that man should live as long as he lives, and so gives him an opportunity to redeem himself and fit himself for eternal life. He was put on a trial of faith, whether he believed God would fulfill his promises, and so promised man an everlasting inheritance on the earth, and hence,

4. I believe that God will fulfill his promise through the appointed way, to those who accept the Son of Abraham, the Son of God.

5. I believe that God will establish a government on earth, which shall subdue and control all other governments; that his Son will be the King who shall rule them, and that those who by their faith and life, attain to the life of God will be co-rulers with him. Dan. vii. 27; Rev. ii. 26 27.

6. That the saints who shall attain to this high state will be changed from a corruptible to an incorruptible state; those dead, resurrected from the death state, those living changed to immortality, that to be in favor with God and his Christ, they must be in entire accord with, and obey them even unto death; first by immersion in water as a death to sin, and then by a godly life; and so be more than conquerors with him who shall save by a mighty hand and an outstretched arm, but the sinner shall be cut off from life and never see the light.

A. HAGSON.

I believe in God, and the Scriptures which constitute the Old and New Testament is God's revealed will to man. My understanding of this is my faith.

1. I believe God is the Creator and upholder of all things.

2. I believe man through disobedience came under condemnation of death, and the whole world is in the condemnation. Rom. v. 18. All lost in Adam.

3. I believe Jesus Christ is the only begotten Son of the Father. John i. 14, and through his righteousness all are justified to life. Rom. v. 18.

4. I believe in the resurrection of all classes. John v. 29.

5. I believe the mission of the gospel is to gather out a people for his name, and this will constitute the mystical body of Christ, he being the head. Acts xv. 14. This company will constitute the ruling elements in God's kingdom, established on earth, and it will destroy Satan's kingdom with all its machinery. Dan. ii. 44.

6. I believe in the restitution spoken of in Acts iii. 21.

7. I believe Israel will be restored to the land of their fathers, Ezek. xxxvi. and xxxviii. chapters and their deliverer will cleanse them from their sins in the day of their deliverance. Rom. xi. 26.

8. I believe we are in the time of the end spoken of by Dan. xii. 4.

9. I believe in order to an acceptance to the kingdom when Jesus comes, it is absolutely necessary to comply with the terms of the gospel of our Lord.

Yours in Christ.

I. G. ROBERTS.

I. We believe that God's Word teaches that man in his present constitution is mortal; that he was formed of the dust of the ground and returns to dust again. Gen. ii. 17; Job xiv. 10; Gen. iii. 19.

2. That there will be a resurrection of the dead, both of the just, and the unjust: that the righteous dead will be raised at the second coming of the Lord, and the rest of the dead—a mixed class, will be raised at the end of the thousand years reign of Christ over the nations. Acts xxiv. 15; 1 Cor. xv. 23; Rev. xx. 5.

3. That the wicked who have rejected all offers of mercy and grace will be utterly destroyed—blotted out of being. Ps. xxxvii. 20, v 10; Mal. iv. 1; Heb. x. 27.

4. That the Lord Jesus will come personally at the beginning of the Millennium; when sin and crime abound and scoffers, professedly Christian will question the fact of his coming. Acts i. 11; Matt. xxiv. 37, 38, 39; 2 Peter iii. 4.

5. That he will take the throne of his father David, the throne of his glory, and jointly with his "called out ones," the saints immortalized, will reign over the twelve tribes of Israel and over all nations. Luke i. 32; Dan. vii. 27; Rev. xx. 4.

6. That the earth renewed and beautified and rendered abundantly fruitful, its barren deserts reclaimed and the curse removed will be the eternal home of the saved, and of the obedient subject nations. Rev. v. 10; Matt. v. 5; Ps. xxxvii. 11.

7. That Judah (Jews) and Israel (the ten tribes) separated until now will be united and form one nation or kingdom under the Messiah in the land promised to Abraham and his seed, a land extending from the hills of Hamath to the river of Egypt, and from the Great Sea to the River Euphrates, a country larger than any country in Europe except Russia. Ezek. xxxvii. 21, 22; Jer. xxiii. 6.

8. That after destroying the open and avowed enemies of his kingdom, and the existing forms of worldly governments, Christ with the saints as joint rulers, will bless all nations with peace and prosperity, and satisfy every rational want. Dan. ii. 44; Ps. ii. 8, 9; Gen. xxii. 18; 1 Cor. xv. i. 4; Acts viii. 12.

9. That the gospel embracing the historical facts that Jesus the Son of God, died and was buried and rose again, and the promise of his coming to establish his kingdom and to reign over Israel and the nations must be believed and obeyed in order to the remission of sins and future salvation.

10. That Jesus was begotten by the Holy Spirit, was born of a woman, a virgin, was like other men, mortal, but endowed with the divine nature at his resurrection from the dead. Matt. i. 18; Rev. i. 18.

JOHN L. WINCE.
MRS. S. R. WINCE.

I believe in the promises God made to Abraham concerning the blessings of the nations and the earth. Gen. xii. 3; xviii. 18; Gal. iii. 8, and in the covenant God made to Abraham in regard to the land of Canaan. Gen. xvii. 8; Ps. cv., and in the Restoration of Israel in their own land. Micah iv., Zach. viii.

I believe in the resurrection of the dead, 1 Cor. xv., Acts iv. 2, and the second coming of Christ on the earth with the saints to establish his kingdom and reign over all nations of the earth, and that the law will go forth and all people will serve him.

I believe in the restitution of all things spoken by all the holy prophets since the world began. Acts iii. 21; Ps. lxxxv.

I believe that all the promises center in Christ and the kingdom.

Yours in hope of the kingdom.

JOHN STEFFA.

Iowa Tent Work.

The Iowa Tent is at this writing yet at Alden. We have been here a little over two weeks, and have preached 28 discourses. Five have so far been baptized here. There is a good interest and attendance. Many are investigating and we trust good is being done.

The subject of baptism was presented in two discourses. This seemed to stir up the people. They have generally been taught that sprinkling is just as good as baptism. Some are beginning to see the error and are demanding baptism at the hands of their pastors. If they do not comply there will be trouble. Some do not yet see that baptism is the obedience to the faith of the gospel, but they regard it as merely a duty.

Faith in the gospel must precede baptism to be effective. To be baptized without faith in the gospel of Christ, will *not* answer. We are not here merely to persuade people who are in the churches to come and let us baptize them, because someone has failed to do this, but to instruct them in the gospel and to lay the foundation for a trust in the promises of the gospel by believing the things concerning the kingdom of God and the name of Jesus Christ. A person with the faith of the gospel and who obeys it is baptized into Christ, and is then a member of his Body. And it will then make no difference whether he ever joins any society or not. The fact that a person belongs to a denominational society and then demands baptism without the knowledge of or faith in the gospel will avail nothing. But faith in the things of the kingdom, and in the name of Christ were considered of first importance in the days of the apostles, and no one was baptized by them who did not believe these things. A few examples will serve to show that faith preceded baptism.

1. "He that believeth and is baptized shall be saved." Mark xvii. 15, 16.

2. "And many of the Corinthians hearing believed and were baptized." Acts xviii. 8.

3. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12.

4. At the house of Cornelius Peter preached and called attention to the Word which God sent unto Israel which was the gospel, and even after they had received the Holy Spirit they were commanded to be baptized. Acts x. 34-48.

Judging from these examples and other instances named in the Bible we conclude that a sound gospel faith—a faith which rests upon the promises of the gospel, must precede baptism in order to remission of sins, and covenant relationship to God.

We are willing to receive and welcome all who want to be baptized and not turn any away, but we want to impress them with the necessity of an intelligent faith in the gospel, and a hearty repentance toward God as indispensible pre-requisites to baptism. They are then the children of God by faith in Jesus the Christ. They have then put on the Anointed and are heirs according to the promise.

A. J. EYCHANER.

Chautauqua Lake free in connection with a Niagara Falls excursion ticket August 20th via the Nickel Plate Road. a8-15

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. P. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
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W. L. Winslow, 21 Wyandotte Nat. Bank Bdg, Kansas City, Kan.
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J. B. Craton, Fair Haven, Mo.
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B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.

August 20th the 12th Annual excursion to Niagara will be run as usual via the Nickel Plate Road. Write or call on agents and secure a list of side trips available. a8-15

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00

EXPENDITURE.

Previously used	$42.20

August 20th the Nickel Plate Road runs its Niagara Falls excursion a8-15

Poetry.

The Voyage.

I.—ANCHORED.

O weary days and nights, so still, so still—
The useless sails hang flapping stiff and slow;
We plan and chafe, and yet our helpless will
In vain tries over all what to change, to know
In our forlorn. We hear the strong winds blow
And feel us in the East, the West we see—
Great ships and small go sailing past and free
II.—ADRIFT.

O fearful days, and fearful nights whose
The swift waves crash and leap all over us;
No sailor's eye but trust, despair, can hold;
We think we can't hear each other's cried,
We think God would not mind us if we died;
We feel forgotten, helpless, cast away;
We shut our eyes and do not even pray.
III.—ON SHORE.

O peaceful days, and peaceful nights whose
Calmed be uttered! O green shores of life
In good We greet! Shall we ever cease
To smile that through such a land-ship strife
We rejoice! That doubt and fears could
We relief
That we could fail to see how God's good hand
Our wayworn and drifting planned?

Original.

Who believes on the Lord Jesus Christ?

"Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31.

The above is the most momentous question ever framed by mortal lips, and one that is but little understood by the religious world. Sinners everywhere are told to believe on the Lord Jesus Christ and they will be saved, without either party having but little conception as to what is meant by believing on the Lord Jesus Christ. It is not a personal name like John Smith, or Peter Jones. Jesus is his personal name, but the word Christ is his official title. To illustrate, we may speak of Grover Cleveland, President. Grover Cleveland is his personal name, but the word President, is his official title. So likewise the word Christ, is Jesus' official title. And if we would intelligently believe on the Lord Jesus Christ, we must understand the import of his title. The Analytical Concordance compiled by Robert Young, L. L. D., a work of acknowledged authority among all denominations, says of the word: "Christ (Kristos in the Greek,) anointed. The official appellation of the long promised and long expected Savior, denoting his Kingly authority, and mediatorial position as the Servant of the Lord."

Let me call special attention to Acts ii. 36: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Here is something that must be "assuredly" known, and that is, "that same Jesus" is "Lord and Christ." That is equivalent to saying, that he has made Jesus "Lord of lords, and King of kings." The Jews needed no instruction that the phrase, "Lord and Christ," related to the long-expected king of Israel, but they doubted that God had made Jesus "Lord and Christ." But when convincing evidence was given them that God had really made the very same Jesus whom they had crucified, "both Lord and Christ," they were pricked in the heart and said, Men and brethren, what shall we do? They were told to repent and be baptized for the remission of sins. This is the same as Paul and Silas told the jailor to "believe on the Lord Jesus Christ" and he should be saved. After belief, he was baptized the same hour of the night. In accord with the above, is the angelic announcement, found in Luke ii. 9, 10, 11: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in city of David a Savior, which is Christ the Lord."

The phrase "Christ the Lord," means the anointed King, who was born that day. Jesus himself when before Pilate confessed to that end was he born, and for that purpose he came into the world.

In harmony with the above is Matt. ii. 1, 2: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that was born king of the Jews? for we have seen his star in the east, and are come to worship him." These wise men of the east having learned that there was born in "the city of David a Savior, which is Christ the Lord," come all the way from Arabia, to worship him, and arriving at Jerusalem, they made inquiry as to where he could be found. Did they ask where is he that is born "Christ the Lord?" Why no, they asked for just what the phrase signifies: "Where is he that is born King of the Jews?" Now, "When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born." Matt. ii. 3, 4.

The wise men asked, "Where is he that is born King of the Jews?" Herod asked, "where Christ should be born?" Now notice the answer: "And they said unto him in Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel." Matt. ii. 5, 6. In answer to the question as to "Where Christ should be born," he was told that the "Governor who shall rule my people Israel," should be born in Bethlehem. Hence "the king of Jews," the "Christ," and "Governor that shall rule my people Israel," are all used as meaning the same thing. Another Scripture in harmony with the above, is found in John i. 41-47: "He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, the Christ." Then "Philip findeth Nathaniel, and saith unto him. We have found him, of whom Moses in the law, and the prophets, did write. And Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathaniel coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile? Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathaniel answered and saith unto him, Rabbi, thou art the King of Israel."

Here "Messias" "the Christ," and "the king of Israel," are used as meaning the same. See also Acts xvii. 1-7: "And Paul as his manner was, went in unto them, and three sabbath days reasoned with them out of the Scriptures. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus."

Here Paul declares "that this Jesus, (Savior) whom I preach unto you, is Christ," and because he thus preached, some who did not believe, assaulted the house of Jason, and took him and some of the brethren before the rulers and charged them with preaching another king, Jesus." This is just what the Jews did with Jesus, because he said he was the Christ, they accused him before Pilate with making himself a king. See Luke xxiii. 1-3: "And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it."

The phrase "saying that he is Christ, a king," shows clearly what the word Christ means. Jesus confirmed the above, when Pilate asked him: "Art thou the king of the Jews?" for he confessed that he was.

Mark xv. 31, is another clear evidence as to the Bible definition of the word Christ. "Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him."

"Christ the king of Israel,"—those same scribes gave a like definition to Herod, when he asked them "Where Christ should be born?" they told him in answer to his question, that the prophet said, the "Governor that shall rule my people Israel" should be born in Bethlehem, hence telling them where Israel's Governor should be born, was their answer as to where Christ should be born.

We have certainly a remarkable testimony in Acts viii. 5, 12, illustrating what it means to believe in Christ. "Then Philip went down to the city of Samaria, and preached Christ unto them." Now refer to verse 12, and we will find just what they learned from Philip preaching "Christ unto them." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Here we learn decisively that when Christ is preached, the kingdom of God is preached, it would be impossible to preach the Christ as "Governor of my people Israel," without preaching the restoration of the kingdom to Israel. The one is involved in the other. Another of Philip's auditors at Samaria was the eunuch. When he believed Philip's teaching, "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch; and he baptized him." Acts viii. 36-38. What did the eunuch confess he believed from Philip's teaching? He confessed that he believed that "Jesus the Christ was the Son of God." We could not suppose that Philip would preach a different message for salvation to the eunuch from that which he preached to the men and women who believed his teaching "concerning the kingdom of God and the name of Jesus Christ," when he preached "Christ" unto them. To analyze the confession of the eunuch, we have first, Jesus the Savior, next the Christ, which is "Christ a king," Luke xxiii. 2, and in the next verse Jesus endorses this definition, by saying it was true that he was really "the king of the Jews," and in Mark xv. 32, we have the definition of "Christ," as "the king of Israel." So in preaching Christ to the eunuch, he preached him as "the king of Israel," and if "the king of Israel," he preached the restoration of "the kingdom to Israel," which is the "kingdom of God," hence, in preaching "Christ" to the eunuch, he preached the "kingdom of God" to him just as he did to the others at Samaria.

As we have seen from the Scriptures what it means to believe on Christ, I will now add a few testimonies as to its importance. What do you suppose is the condition of one who denies that "Jesus is the Christ?" I will let the Word of God tell you. See 1 John ii. 22: "Who is a liar but he that denies that Jesus is the Christ?" Now, we know no liar can be in a saved condition. This reminds me of what I once heard in one of the meetings of the Y. M. C. A., in Chicago. The secretary made an official announcement that the doctrines of the second coming of Christ and baptism, were not to be taught in the noon meetings of that association. In denying the second coming of Christ, they denied the privilege of preaching Jesus as the Christ, the coming king of Israel. Another leader I heard glory in the fact that he did not preach the second coming of Christ, "who is a liar but he that denieth that Jesus is the Christ?"

Now what is the condition of those who believe that Jesus is the Christ? We will let the same Holy Book answer. See 1 John v. 1: "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat, loveth him also that is begotten of him."

Now, suppose we do not know what it means to believe "that Jesus is the Christ," can we believe that which we do not understand? We all know that that is impossible. Hence to be "born of God," we must know what it means to believe that "Jesus is the Christ."

In Acts xviii. 24, we have the case of an eloquent earnest man who preached earnestly the Word as far as he knew it. "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: Whom, when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace. For he mightily convinced the Jews, and that publicly, showing by the Scriptures, that Jesus was Christ." We learn from this record, that Aquila and Priscilla went to hear him preach, and perceived where his faith was defective, and took him aside and "expounded unto him the way of God more perfectly," and then "he mightily convinced the Jews, publicly showing by the Scriptures that Jesus was Christ." Oh would that we had many Aquilas and Priscillas at this day who would correct the defective faith of many earnest men and women of this day who do not know how to believe in Jesus "as the Christ," because there is life in that belief. See John xx. 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might have life through his name."

There is life in that precious name, "Whosoever believeth that Jesus is the Christ, is born of God." We sometimes sing:

"On Christ the solid rock, I stand,
All other ground is sinking sand."

A greater truth was never sung, when it is sung with the understanding. Alas! how few understand what it is to stand on Christ as a *solid rock*. And of a truth all "other ground is sinking sand." The confession that Jesus is the Christ is the faith which must precede baptism. On the day of Pentecost when they knew *assuredly* that God had made that same Jesus whom they had crucified both Lord and Christ," they were baptized for the remission of sins. The same was required when Philip preached Christ, at Samaria. In Acts xviii. 1, we read, "When Silas and Timotheus were come from Macedonia, Paul was pressed in spirit, and testified to the Jews, that Jesus was Christ." For the result see verse 8-10: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."

Coming back to our text in Acts xvi. 30-33: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved. And they spake unto him the Word of the Lord, and to all that were in his house. And they took them that same hour of the night, and washed their stripes, and were baptized, he, and all his straightway."

In the light of the testimony we have given would it not be well for each one to take the advice of 1 Cor. xiii. 5, which says: "Examine yourselves, whether ye be in the faith; prove your own selves." It is not my province to examine any one. You must "examine yourselves," "prove your own selves." After having examined or proved your own selves you find your faith was defective when you was baptized, that you had no clear conception as to what it was to believe in Jesus as "the Christ," I entreat you in name of Jesus my

W. H. Wilson.

OBITUARY.

Lucile M. Regal, daughter of Benjamin and S. V. Regal, aged fifteen years, eleven months, and sixteen days, died at Patmos, Ohio, May 16, 1894.

This dear young sister understandingly embraced the truth at the age of twelve, and since that time has held firmly to the one faith. She leaves a father, mother, three sisters, two brothers, and many friends to mourn their loss. Her mother is the devoted Sister, S. V. Regal, whose name appears in THE REVIVALIST. Dear Lula naturally possessed a loving disposition, and being the youngest in the family, there is a vacancy in that home that can never be filled. Her suffering and death was from that dreadful disease Typhoid fever. During her long and severe sickness of three months, she was always patient and kind. Her friends were always greeted with a smile, and when her voice was too weak to express her gratitude for kind acts, she would raise her feeble hand and place it on our cheeks and smile. How our hearts ached to see her suffer and finally yield to the grim monster death, but our hearts are lifted up from despair by her firm faith in the promises of Jehovah. To know that she believed in Christ the King, that he should be "called the Son of the Highest, and the Lord God give unto him the throne of his father David, and that he should reign over the house of Jacob forever, and of his kingdom there should be no end." Luke i. 32, 33. She was not ashamed to own him as King, and to acknowledge that through the gospel life and immortality is brought to light.

Words of comfort were spoken by Dr. J. H. Thomas of Pittsburgh. The hand of affliction has again rested upon the little church of Salem, Ohio. It is less than a year since our earnest worker, Olive D. Townsend was laid to rest. O how fast the enemy death claims us, in three short years five of our little band have been snatched from us. We are bowed down with grief, but are striving to hold fast the beginning of our confidence firm unto the end. Few as we are in numbers, we meet each first day for worship. We have a chapter for a lesson, also a subject, each one taking an active part, thus striving to build one another up in our most holy faith, after which we commemorate the Lord's death by partaking of the emblems of his broken body and spilt blood.

May we have strength to prove faithful to the end. Your Sister in hope of eternal life when Jesus comes.

Nancy Barber.

Resign thyself unto his will
And then submissive say,
The Lord did give and has a right
To leave or take away.

What if thy loved one had been spared
To wander here below,
Or taste the sorrows thou hast shared,
Or naught but trials know.

In that bright world beyond the tomb
Which Jesus will prepare,
She'll meet her loved ones all again,
And in God's kingdom share.

S. V. R.

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Country Homes.

Is the title of a pamphlet issued by the Nickel Plate Road, giving a list of places open to summer boarders along the south shore of Lake Erie. Write for a copy.—Aug. 31.

[illegible] Wilson, Kansas, [illegible] Sept. 14 to 24, 1894.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly do so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy association love feast with the brethren as you have never done before. Elder A. J. Kephart of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing,

J. J. Cady, Sec.

The Annual Conference of the Churches of God in Kansas, will be held three miles northeast of Oxford, in Cowley County, at Bro. Thomas Jackson's schoolhouse. This meeting will last about ten days, commencing August the tenth, 1894. There is some important business to transact. Business meeting will be on Saturday at two o'clock P. M. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp. The brethren at Oxford are wholesouled, hospitable folks, but it is too much for women to have to work all the time and get no good of the meetings, so let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master. The commotion of the world indicates his coming is very near. All speaking brethren wishing any information correspond with Bro. S. C. Oliver, Attica, Kan. A full program will be published in due time.

S. C. Oliver, Pres.
E. F. Randolph, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles south-east of Fairfax, South Dakota. This meeting will begin Friday night, Sept. 7th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

Wm. H. Denson, Sec'y.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Have You Heard About

"Summer Outings," descriptive of picnic and summer resorts along the line of the Nickel Plate Road; "Country Homes," a list of, open to summer boarders located on the Nickel Plate Road adjacent to the south shore of Lake Erie; "Summer Tours" an illustrated and descriptive folder of famous resorts in the east; "Red Book" gives routes and rates for summer tours issued by the Nickel Plate Road? If you desire copies mailed free address B. F. Horner, General Passenger Agent, Cleveland, O.—Aug. 31st.

[illegible] Bro. Wilson, Kansas, [illegible] in seven books, 1893 [illegible] clusive, $4.00. Eureka, an [illegible] tion of the Apocalypse, [illegible] John Thomas, vols. [illegible] The lot for $3.75. Elpis [illegible] ing an Exposition of the [illegible] of God, by Dr. John Thomas. [illegible] Edition, 1851, cover missing, [illegible] all else good, 50 cents. [illegible] rael, Edition of 1851, with Chaldaic Hebraikon bound at end, [illegible] order, $1.00. Herald of the Kingdom and Age to Come, John Thomas, Editor, [illegible] in two books, $3.00, new edition 1893, 50 cts.

Address, Thos. Wilson, [illegible] La.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$241.78
Mrs. Sarah Hadden,	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	15.00

August 20th the 12th Annual Niagara Falls excursion at the usual Low Rates will be run via the Nickel Plate Road. The usual stop-over privileges granted. a8-15

Less than half rates to Colorado.

On August 10th and 11th the North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at exceedingly low rates; tickets good for return passage until September 13th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western R'y. For detailed information apply to Agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent Chicago.

Niagara Falls is the place,
Low is the rate,
Nickel Plate is the Road,
Aug. 20th the date.
Ask Agents. a8-15

Washington Excursions.

On August 22d, 23d, 24th, 25th and 26th, excursion tickets to Washington, D. C., account the Knights of Pythias Conclave, will be sold from ticket stations on the Pennsylvania Lines. The low rate tickets will be sold to all applicants, and will be good returning until September 15th, inclusive. The advantages of the Pennsylvania Lines as a desirable route to the National Capital are familiar to the traveling public. It is the popular route and offers every facility for a delightful journey. Special arrangements may be made by K. of P. Lodges going in a body. Applications for further information on the subject will be promptly answered if addressed to any ticket agent of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Toronto $1.00 extra. Thousand Islands at a remarkable reduction. Stop-over privileges granted on all this on the Nickel Plate Road's Niagara Falls excursion August 20th. a8-15

[illegible] Herald.

An Important Query Concerning Sickness.

A friend of mine asked me the other day what I thought about Christians being sick, and if there was any sickness among the members of the primitive church. The question is an important one, and requires a careful and Scriptural answer. *The main thought* that prompted the query I believe was this--that *sickness in general* is the result of sin, or the transgression of physical law, and that as the believer has been made free from sin, morally, he ought to be also physically free. I could not answer the question satisfactorily to my own mind without thinking it over, and investigating the matter a little. If any of my readers differ from the conclusion I arrive at, and think them erroneous or unscriptural, I am open to conviction, and ready to embrace something more Scriptural.

We know that there is a great deal of sickness and disease among the people, whether Christian or not. Apparently it has always been so. When Jesus entered upon his mission, he preached the gospel of the kingdom *in connection* with the healing of all manner of sickness and disease. See Matt. iv. 23; ix. 35. He also gave his apostles power to do the same, Matt. x. 1; Mark iii. 15. And at one time when many were brought unto him to be cured, the historian says, "he cast out the spirits with a word, and healed *all that were sick*; that it might be fulfilled which was spoken by Esaias the prophet, himself took our infirmities, and bare our sickness." Matt. viii. 16, 17. And the apostle Peter says, "Who his *own self* bare (carried) our sins *in* his own body to the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were *healed*." 1 Pet. ii. 24. Query. Did the death or sacrifice of Christ only cover *moral* guilt? or, did it not reach to the purification of the *whole* person? Is the salvation of the gospel only for the mind, soul, or spirit? This savors too much of the popular doctrine of salvation for *immortal* souls. We believe that Christ died to save sinners,—wholly, completely—spirit, soul, and body. As a people, we do not believe in dividing man into parts. We believe man to be an unit. Christ's death was for the whole man. The whole person dies to sin, and is buried in the grave of waters, and rises to live a new life,—a type of his future literal death, burial, and resurrection. The believer of the gospel when he obeys from the heart this form of doctrine, is then made *free from sin*, and has *purified himself* in obeying the truth. Rom. vi. 17, 18; 1 Pet. i. 23. Can a person be free from sin, and be pure, and holy, yet be polluted in body by disease induced by filthy practices, or the violation of physical law? How was it with the Lamb of God? He was without sin, or spot, or blemish. He is our example. "Be ye holy, for I am holy."

It is admitted that our redemption will be full and complete at the resurrection. So far as the redeemed are concerned there will be no imperfection amongst them in the kingdom of God. No disease, no sickness, no pain, no cripples, or blind, or deaf, or dumb; because there will be no sin. "Christ appeared at the end of the ages (Mosaic) to put away sin by the sacrifice of himself." Heb. ix. 26. "He was manifested to take away our sins;" and "for this purpose was the Son of God manifested, that he might destroy the works of the devil." 1 John iii. 5, 8. As the sacrifice of Christ was to put away sin, and to destroy the works of the devil, then if the believer is *free from* the dominion of *sin*, why not *saved now* from the results of sin, or the works of the devil? Peter told Cornelius when preaching in his house, that Jesus after he was anointed with the Holy Spirit and with power, went about doing good, and healing all that were oppressed of the devil, for God was with him. Acts x. 38. We know what Jesus did—he cured all manner of sickness and disease among the people. Sometimes Jesus connected his miracles with forgiveness, as in Matt. ix. 2-8; Luke v. 18-26. The woman who had a spirit of infirmity, being bowed almost together for eighteen years, and on whom he laid his hands, and made straight, he said had been bound by Satan for that length of time. Whatever it was that caused the infinity, the bond was loosed, and she glorified God. All the sick, infirm, lame, blind, deaf, dumb, etc., that he healed, and they were many, were said to be "oppressed of the devil"—they were sufferers physically, in consequence of sin. That disease is connected with sin is evident, for Jesus connected the cure of it with forgiveness. To a man sick of the palsy, he said "Son, be of good cheer; thy sins be forgiven thee." This language offended the scribes, they said it was blasphemy. But Jesus replied, "Whether it is easier to say, thy sins be forgiven thee; or to say, Arise and walk?" And then to prove to them that he had power on earth to forgive sins, he commanded the man to arise, and take up his bed. Matt. ix. 2-8. Also, on another occasion, he found a man lying on a bed, who had been infirm for 38 years. Jesus had compassion on him, and said, "Rise, take up thy bed, and walk." The man did so, and did not know who had cured him, till Jesus met him in the temple, and said to him, "Behold, thou art made whole: sin no more, lest a worse thing come unto thee." John v. 1-16. This implies that the infirmity which the man had suffered from so long, was caused by sin. But now the infirmity was removed, and the sin forgiven; the *effect* he was to sin no more, lest it might be worse with him. But how was it with the Church established by the apostles? Were those who were admitted into fellowship with Christ and each other, fully forgiven their sins, for his name's sake? Certainly they were. We read, "And the Lord daily added those being saved to the congregation." Acts ii. 47. Undoubtedly they were saved from their sins when immersed into Christ. Query. Were they not also saved from bodily diseases at the same time, if they had any? Jesus gave his apostles authority not only to preach, but to "heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give." Matt. x. 7, 8. Seeing that the apostles possessed this power, we can scarcely suppose that any sick or diseased person entered the church. It is doubtless a fact that all persons who believed the gospel, repented, and were immersed, received a full and free pardon, and began to serve the Lord Christ with a clean record. When Ananias was sent to Saul to tell him what to do, etc., he found him *blind;* but he put his hands upon him, "and immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." Acts ix. 17, 18; xxii. 12-16. And if Saul was delivered from this infirmity, why not others, if in any way afflicted, when baptized for the remission of their sins? From the accounts given in the gospels and Acts of the Apostles of the miracles performed, bodily diseases and infirmities were very common among the people. Multitudes flocked around Jesus and his apostles for healing; and none were refused who applied. But not every one who received healing through Jesus, or his apostles, were believers. Of the *ten* lepers that were cleansed, only *one* returned to give thanks, and he was a Samaritan. Luke xvii. 11-19. Many followed Jesus from curiosity and low motives. To some Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." John vi. 26. However that might have been, we do not read of one sufferer who was refused relief. Jesus was the *great* Physician. He said, "Him that cometh unto me I will in no wise cast out." "A great multitude followed him, because they saw his miracles which he did on them that were diseased." John vi. 2. This was truly "a great multitude," five thousand men, besides women and children. There were sick among them; "he was moved with *compassion toward* them, and he healed their sick;" and before he sent the multitude away he fed them all. See Matt. xiv. 14-21; Mark vi. 34-44; Luke ix. 11-17; John vi. 1-14.

It may be asked, if sickness and disease result *from* sin, and those thus afflicted are "oppressed by the devil," are not those who receive Jesus as their Savior, freely forgiven their sins, and delivered from the power of darkness? Jesus sent Saul of Tarsus, as his minister and witness, to the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the *power* of Satan unto God, that they may receive *forgiveness of* sins, and inheritance among them which are sanctified by faith that is in me." Acts xxvi. 18. Whatever view may be entertained by Christians now as to this matter, it is scarcely reasonable to suppose that believers were made members of the apostolic church, and yet were under the dominion of the adversary; or in other words, that *morally* they were made free from sin, but *physically* they "were oppressed by the devil"—that *morally* they were purified and made clean through the blood of Jesus, but as to their *bodies* they might be full of disease, and *therefore* impure and unclean. The apostle Paul says, "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which ye are," 1 Cor. iii. 17; and "know ye not that your *body* is a temple of the Holy Spirit *in* you, which we have of God?" 1 Cor. vi. 19. Is an impure or diseased body a proper abode for holy Spirit? Can God be glorified in such a body? Will God accept such a body as a living, holy sacrifice? Rom. xii. 1. The sacrifices and offerings prescribed under the law were to be the purest and the best. "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you." Lev. xxii. 20. Jesus, the Lamb of God, was holy, pure, without blemish, "who did no sin." His sacrifice was acceptable—he "offered himself *without spot* to God." Pure, without spot or blemish, as to his entire person—spirit, soul, and body. And Christ "left us an example, that we should follow his steps."

Perhaps no one will dispute the statement that sickness and disease result from sin. The apostle John says, "Sin *is* the transgression of law;" and "he that committeth sin is of the devil," 1 John iii. 4, 8; "and he that is begotten of God keepeth himself, and that wicked one *toucheth him not*," 1 John v. 18. Who can say what the beloved John means when he says, "there is a sin unto death," and "there is a sin *not* unto death?" unless it refers to some sickness or disease inflicted upon a child of God on account of some particular sin. The one not unto death can be prayed for, and forgiven, and the sinner restored to health again; the other being unto death cannot be forgiven, and therefore not to be prayed for. And it seems that the provision made for brethren in the church who sinned and fell into condemnation, or were under judgment, as we read of in James v. 12-20, plainly refers to bodily diseases which came upon them as a punishment for transgression. So also the reference to the judgments the apostle Paul speaks of in 1 Cor. xi. 27-34, which came upon those in the church who were guilty of eating and drinking unworthily at the Lord's Supper. "For this cause," says he, "many are *weak* and *sickly* among you, and many *sleep*. For if we would judge (or examine) ourselves, we should not be judged." This kind of judgment he calls a chastisement or correction from the Lord, which if it produces reformation will save us from being condemned with the world. In 1 Cor. v. we read of a judgment inflicted upon a fornicator—a brother in the Corinthian Church. The apostles commanded the brethren, when assembled together, "in the name of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." And then he reproves the church for their boasting in this matter. It is probable that this *fornicator* was a prominent person amongst them, and there was danger that this little leaven of wickedness might corrupt the whole church, therefore they are commanded to purge out the old leaven. Read the 11th verse. These characters are not to be associated with—with such, no not to eat. It appears that the judgment inflicted upon this person produced repentance, for Paul in his second letter gives orders to restore the penitent to the favor of the church. Read the account in 2 Cor. ii. 1-11.

"To deliver over to Satan" is a peculiar mode of expression used by the apostle Paul, and evidently implies the infliction of bodily disease upon the offender, as in the above case. The design is to save the sinner. In 1 Tim. i. 20, a reference is made to Hymeneus and Alexander, two prominent teachers, who concerning faith had made shipwreck, overthrowing the faith of some, saying that resurrection is already past. (2 Tim. ii. 17, 18), whom Paul said he had "delivered unto Satan, that they might learn (by punishment) not to blaspheme." That the apostle had this power of punishing vile offenders is evident from an incident recorded in Acts xiii. 6-12, of blindness for a season inflicted upon Elymas, the sorcerer, who sought to turn away Sergius Paulus from the faith. This power of the apostle is implied in 2 Cor. x. 8; xii. 20, 21; xiii. 10. Also in 1 Cor. iv. 18-21; 2 Cor. ii. 16; x. 2; xiii. 2.

The apostle Peter, through his gift of *discerning* spirits, detected the lying hypocrisy of Ananias and Sapphira, in the church at Jerusalem, and was the means of the judicial punishment of death coming upon them. This awful and speedy judgment which fell upon these offenders, no doubt would have a salutary effect upon all those who witnessed it; for it is said, "great fear came upon the church, and upon as many as heard these things." Acts v. 1-11. There are only *two* believers mentioned by name—Epaphroditus and Trophimus—who are spoken of as *sick* persons in all the epistles. Epaphroditus had been sent by the church at Philippi with necessary things for the relief of the apostle Paul at Rome, and while performing his service "was *sick*, nigh unto death." Phil. ii. 25-30; iv. 15-19. The other was Trophimus whom Paul left at Miletum *sick*. 2 Tim. iv. 20. God restored the former in mercy to Paul; while the latter for some reason Paul left sick.

Why is there now so much sickness and disease among those who profess to belong to Christ? Is it God's *will* that we should be sick, and so many die of diseases? I *cannot so* think. It is no pleasure to him for his children to suffer. "He does not afflict *willingly* nor grieve the children of men." Sam. iii. 33. But if we break his laws—natural or revealed—the penalty is ours. Bodily suffering is the sure effect of the transgression of physical law, just as surely as spiritual and eternal death follow the breach of God's revealed will. He takes no pleasure in the death of the wicked. *Ezek.* xviii. 23, 32. He has made ample provision for his people, if obedient to his laws, both for the present and the future. "Godliness is profitable unto all things, having promise of the *life that now is, and of that which is to come.*" 1 Tim. iv. 8. Submitted in love to the brethren.

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No. 56, daily,	2:05 "	"
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Westward	6	18	20	8	24	2
	P M	A M	A M	P M	P M	P M
Pittsburgh	7 55	1 10	3	1	4	7
Alliance	11 40	5	7	4	8	11
Canton	12 40	6	8	5	9	12
Massillon	1 03	6 28	8 28	5 28	9 28	12 28
Wooster	1 51	7 16	9 16	6 16	10 16	1 16
Mansfield	2 35	7 58	9 58	6 58	10 58	1 58
Crestline	3 55	9 20	11 20	8 20	12 20	3 20
Bucyrus	4 20	9 45	11 45	8 45	12 45	3 45
Lima	5 30	10 55	12 55	9 55	1 55	4 55
Van Wert	6 10	11 37	1 37	10 37	2 37	5 37
Fort Wayne	7 15	12 30	2 30	11 30	3 30	6 30
Arcola	6 07	6 01	12	5	8	11
Columbia City						
Larwill						
Leesburg						
Syracuse						
Lake						
Warsaw	5 34	4 45				
Etna Green						
Bourbon						
Inwood						
Plymouth	6 05	5 12				
Hibbard						
Hamlet						
Davis						
Hanna						
Wilmith		6 05				
Valparaiso	7 21	6 30				
Wheeler						
Hobart						
Liverpool						
Clarke						
Chicago	9 00	8 05				
	P M	A M	P M	A M	P M	A M

Eastward	20	8	4	10	26	6
	P M	P M	A M	A M	P M	A M
Chicago	12 30	3 15	6	8	12	6 45
Clarke	2 30					
Liverpool	2 40					
Hobart	2 50					
Wheeler	3					
Valparaiso	3 40					
Wilmith	3 47					
Hanna						
Hamlet						
Hibbard						
Plymouth	4 05	4 56				
Inwood	4 12					
Bourbon	4 20					
Etna Green	4 25					
Warsaw	4 40	5 30				
Lake	4 55					
Syracuse	5 05					
Leesburg	5 15					
Larwill	5 25					
Columbia City	5 35					
Arcola	5 48					
Fort Wayne	6 15	7 15	9	11	3	9
Van Wert	7 55	8 55	10 55	12 55	4 55	10 55
Lima	8 35	9 35	11 35	1 35	5 35	11 35
Bucyrus	9 45	10 45	12 45	2 45	6 45	12 45
Crestline	10 10	11 10	1 10	3 10	7 10	1 10
Mansfield	11 53	12 53	2 53	4 53	8 53	2 53
Wooster	12 35	1 35	3 35	5 35	9 35	3 35
Massillon	1 23	2 23	4 23	6 23	10 23	4 23
Canton	1 48	2 48	4 48	6 48	10 48	4 48
Alliance	2 48	3 48	5 48	7 48	11 48	5 48
Pittsburgh	6 35	7 30	9 30	11 30	3 30	9 30
	P M	P M	A M	A M	P M	A M

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We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

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The Restitution.

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A Deed and a Word.

A little spring had lost its way
Amid the grass and fern:
A passing stranger scooped a well,
Where weary men might turn;
He walled it in, and hung with care
A ladle at the brink;
He thought not of the deed he did,
But judged that toil might drink.
He passed again, and lo! the well,
By summer never dried,
Had cooled ten thousand parching tongues,
And saved a life beside.

A noiseless man, amid a crowd
That thronged the daily mart,
Let fall a word of hope and love,
Unstudied from the heart:
A whisper on the tumult thrown,
A transitory breath—
It raised a brother from the dust.
It saved a soul from death.
O germ! O fount! O word of love!
O thought, at random cast!
Ye were not lilt at for fame,
But mighty at the last.

Original.

Various Requests and Replies.

1. A brother writes, asking what Jesus means by "coming down from heaven," "from above," "being sent into the world," etc., and "having seen the Father." He says he does not believe in the pre-existence theory, but is somewhat at a loss to explain these phrases to others.

In reply I would say that I answered similar queries at length through THE RESTITUTION, I think about 18 months ago, to which I refer the brother. They were asked by Bro. J. H. Otis, of Los Gatos, Cal. But lest he may not be able to obtain a copy containing that article, I will briefly suggest a few thoughts on the subject.

No one supposes that Jesus came *personally* from *heaven*, or that it is necessary to *eat* his flesh and *drink* his blood *literally* in order to have eternal life. Yet he said, "As the living Father hath *sent* me, and I live by the Father; so he that *eateth* me, even he shall live by me. This is that bread which came down from heaven." John vi. 53-58. This can only be true spiritually. In the same connection, verse 63, Jesus declared, "It is the *spirit* that makes alive; the *flesh* profiteth nothing: the *words* that I speak unto you, they *are spirit*, and they are *life*." The *words* spoken by Jesus constitute the *bread* of God—the manna—which came down from heaven, and which giveth life unto the world. By a figure of speech, called metonymy, by which one word is put for another, Jesus said, "I am that bread of life;" "I am the living bread which came down from heaven; if any one eat of this bread, he shall live for ever," etc. This *eating* he calls *believing* in verse 6, 7: "He that believeth on me hath everlasting life." To believe on him is to believe the record which God has given of his Son; (1 John v. 10;) and to believe the *words* he spoke, "for he whom God hath sent speaketh the words of God," John iii. 34; vii. 16; xii. 40, 41. "There was a man *sent from God*, whose name was John." John i. 6. He was not in *heaven* when he received his commission to baptize, but in the wilderness. Luke iii. 2. Yet his authority was from heaven. Matt. xxi. 23-27; Luke vii. 30. So Jesus received his authority from his Father in heaven when he was anointed with the Holy Spirit, at his immersion in the waters of the Jordan. In the synagogue, at Nazareth, he recognized the fact that he had been called and qualified for a great mission. Luke iv. 16-21, 43. He was sent by God to the children of Israel to preach the glad tidings of the kingdom of God, and this is called a voice *"from heaven."* Acts x. 36, 37; Heb. xii. 25-29; Luke iv. 43; Matt. 24. Jesus said many times that he was *sent*—*sent* into the world—that God his Father *sent* him—anointed with Holy Spirit and sent to preach the gospel of the kingdom of God. There must have been a *time* when God *sent* his Son into the world, and when he *came*. Was it at *birth*, or when thirty years of age at his baptism? Without doubt his mission began when anointed. His conception, his birth, his training, his life, was preparatory for the work he was appointed to do. In this sense he was *sent* and *came* from God, or from heaven. Nicodemus, a ruler of the Jews, said to Jesus, "Rabbi, we know that thou art a teacher *come from God;* for no man can do the miracles that thou doest, except God be with him." John iii. 2. Jesus *sent* and qualified his apostles to teach all nations, and in prayer to the Father says—"As thou hast *sent* me into the world, *even so have I sent* them into the world." John xvii. 18. And as to *"seeing the Father,"* it cannot mean ocular vision, for it is said, "No man hath seen God at any time." The Greek word translated *to see*, also signifies *to perceive, to discern* with the mind. It was in this sense Jesus said, "He that seeth (*theorun*) me seeth (*theorun*) him that sent me." John xii. 45; xiv. 9. And to the Jews he said, "your father Abraham rejoiced to see my day; and he saw it, and was glad." John viii. 56. It was by faith in God's promises that he saw or discerned Messiah's day. Heb. xi. 13. "The natural (animal) man receiveth not the things of the Spirit of God; for they are foolish unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii 14. Hoping that these few remarks may be helpful to our brother; I proceed now to reply very briefly to another query as follows—

2. "Why is the first day of the week not rendered first sabbath, as it is *sabbaton* in the Greek." Instead of replying in my own language, I will give an able criticism by Prof. Whiting on the word *sabbaton*, which I hope will be satisfactory, and decide the matter.

"The Hebrew word 'sabbath' has been *transferred* by the translators of the Septuagint and by the New Testament writers. You are aware it signifies *a rest*, *'a lying by from labor.'* In the Greek it appears in two forms, one is *sabbaton*, a neuter noun of the second declension, *as if from a nominative sabbat*, or *sabbas*. The genitive plural is *sabbaton*, (long o, as in our word *tone*.) An English reader when he sees the nominative *sabbaton* (short o, as in *not*,) would be likely to confound it with the genitive plural, or *vice versa*. So much for the form of the word. Now for its use.

1. "*Sabbaton* signifies 'a rest,' 'a sabbath'—especially, *the seventh day of the week*. By a metonymy it is also used as *the interval from sabbath to sabbath;* that is, 'a week.' So in Luke xviii. 12, *dis tou sabbaton*, *'twice in a week.'* In other *instances*, this word is used after numerals, as 'first,' and in Matt. xxviii. 1, after *mean*, 'one' by Hebrewism for 'first.' So Mark xvi. 9, 'early the first day of the week,' *proi prote sabbaton*. So Luke xxiv. 1; John xx. 1.

2. The *plural* form, *sabbata*, is often used with the *singular* signification. This may be regarded as a Hebrew idiom. In these cases it is in the genitive or dative case, plural, *sabbaton*, or *sabbasi*. For examples of genitive plural, see Matt. xxviii. 1; Luke iv. 16; Acts xiii. 14; xv. 21; xvi. 13. For dative plural, Matt. xii. 1; Mark ii. 24; Luke iv. 31; vi. 2. I believe that there are only two instances in which *sabbata* (in nominative plural) is properly translated sabbaths, viz.: Acts xvii. 2; and Col. ii. 16. In the Septuagint, *sabbata* (nominative plural) is used as a *singular*—Exod. xvi. 23, 26. Now, as to the passages to which you refer—"Mark xvi. 9—*prote tou sabbaton* is 'the first *day* of the week.'

"Mark xvi. 1—*diagenomenau tou sabbaton*, is 'the sabbath being passed.'"

"Mark xvi. 2—*tes mias sabbaton*, (plural,) is 'of the first day of the week.'"

"Luke xxiv. 1—the same."

"John xx. 1—*te mia ton sabbaton*, is 'the first day of the week.'"

"John xx. 19—*ton sabbaton*, 'of the week.'"

"1 Cor. xvi. 2—*kata mian sabbaton*, is 'on the first *day* of the week;' and Acts xx. 7 is exactly the same; *i. e. mia sabbaton.*

"Now, then, I regard Col. ii. 16 as decisive on the sabbath question. We are to let no man judge *(i. e., have authority)* over us in respect to the distinction of meats or drinks, as clean or unclean, and in respect to holy days, or new moons, or sabbaths. It is in vain to say that other days beside Saturday were 'days of rest,' or sabbaths. The plural (genitive) *sabbaton*, will include *all days of rest.* Its most general reference, as we all know, is to the most frequent (sabbath) day of rest."

By a careful examination of the above criticism and passages, our brother will see that to render *prote tau sabbaton*, or *mia sabbaton* "first sabbath" instead of "first day of the week," as he suggests, would be incorrect. According to the lexicons, *sabbaton* sometimes means *a week*, and numerical adjectives preceding *sabbaton*, denotes the days of the week. Matt. xxviii. 1 will serve to illustrate every other instance in which *sabbaton* is preceded by a numeral. The word *sabbaton* which first occurs in this verse the Jewish sabbath, which had just ended; these cond occurrence is *mian sabbaton*—*mian* one or first (*heemeran*) day, understood, and *sabbaton*, of the week; literally, "the *first* of the *week*," which consisted of seven days. And so of every other instance in the New Testament. Hoping the above will be sufficient to settle the Sabbath question, so far as the original is concerned, I submit it for the consideration of the inquirer, and all readers interested in the subject. Another subject of inquiry is left for another paper.

B. WILSON.

Knowledge, Faith, and Opinion. No. 1.

Dear Restitution:

I have received from Indiana the following card:—"Brother Elton, will you please write an article for THE RESTITUTION, showing the difference between knowledge, faith, and opinion? Yours for the love of truth.—H. I. F."

In reply would say, though these words are often used interchangeably, they have a different meaning. A person will often say he knows a thing when he only believes it, or thinks so. We frequently hear it said that "Seeing is believing," but it is not. If we see a thing we know it, but if some one told us of it we would believe it—provided we had faith or confidence in the truthfulness, or reliability of the informant. If we had not we may doubt its truth, and in that case it would only be an opinion. We would say, "he says so many things that are not true, we dont know whether to believe him or not. It may be so, or it may not, we are doubtful about it." We may rather incline to think it true, or not as the case may be, and that would be our opinion.

Opinion is what we think, but there is room for doubt. Faith is what we believe—and to have full assurance of faith the testimony must be good—no room for a doubt, but as to our knowledge that is what we learn by our own observation—something we see, hear, feel, taste, or smell. Now let me try to illustrate. Suppose a party of us take the train for some place fifty miles away or so, to spend the day. We all arrive in safety and are enjoying the sights very much, when lo! see away in the west a storm arising! It approaches nearer and nearer, and will soon be upon us. We repair to such places of shelter as the place affords, but there is not room for all. Some stay under the trees with their umbrellas. See the lightenings flash, hear the thunders roll. And the rain—we not only see and hear but some have felt. This continues for some time, we are right in the midst of the storm. A magnificent oak with its extending branches that has stood the storms of many years stands near us under which branches stands a horse and buggy containing a lady and a gentleman. The storm is terrible and we are looking that way thinking we would not like to stay under a tree during so terrible a storm when oh! see! the lightening has struck that splendid tree and shivered it to pieces, and the horse and the two occupants of the buggy are killed! and every one very much frightened. Oh we wish we were at home. But after while the best that could be done has been, and the day wears away, we must soon make for the station to meet the train. We do so and the train has come and we are on our way home. But long before we reach home, we notice everything as dry and dusty as when we went in the morning. We arrive at our homes, and find all well just as we left them, and they know nothing of the terrible storm we were in, so we tell them all about it—the awful lightening, the terrible thunder, the pouring rain—of the lightning striking the tree and killing those under it, and they, knowing us to be reliable, believe what we say, though they know nothing about it, they had no idea of there having been a storm.

Now, we told them what we knew and they believed on our testimony and if they tell others (and of course they will) they will not tell what they know but what they believe, and these again and again, and it will still be a matter of faith to the hearers (faith comes by hearing) so long as the reporters are believed. But not being written the reports will soon vary and perhaps be conflicting, so that some will begin to wonder if there had any such thing occurred and perhaps doubt it, so that some would be of opinion there had been such a storm and others that there had not. So that the very same things are to us matters of knowledge (we know) to those we told matters of faith (they believed us) and so on so long as believed—but after while the farther it went from us the weaker the faith grows till it is doubtful—some being of opinion there was such a storm, others that there was not. Thus opinion is something in which there may be doubt

Now I think that even my younger readers will see the difference between knowledge, faith, and opinion.

The weight of these three as evidence would be first knowledge—second faith, and third opinion. If a man knows a thing there is an end of all dispute—at least with him. But in matters of faith we need to see well as to the reliability of the witnesses. We must have good witnesses, or the testimony will not be good. We often hear now about testimony meetings—the members *testify* for Jesus. Now whatever such testimony may prove as to themselves it proves nothing for Jesus. It may prove that they believe in Jesus, but nothing as to Jesus himself. Whether he was born, lived, died, rose again, ascended up on high, or not—anything we may say counts for nothing. We dont know anything about it. We only believe on others testimony, and this has been true for eighteen hundred years. We may have examined into the evidence, and become fully convinced that the witnesses who wrote the accounts were reliable and therefore their testimony true. They left their dying testimony and fell asleep. We dare not add to, nor take from that. It is our duty and privilege to learn all we can about the writers and what is written. The just by faith shall live. This is now the only way we can learn the way of life, so far as I know or believe. No one can give us a word, or idea that has come from God since the death of John on Patmos (perhaps) notwithstanding all the so called miracles and baptism of the Holy Spirit. I do not believe in any thing of the kind. We have the Word of God which is able and ample to save us if we believe and are guided thereby. Now though we can have no knowledge of the things written, but only faith in the records themselves—at least some of them were written by eye-witnesses—by those who saw and heard the things they wrote, so that what they wrote were matters of knowledge to them. They saw Jesus perform the wonderful things they record, they heard him speak, and it was done, they eat and drank with him, felt and handled him. It was not a matter of faith or belief with them that Jesus raised Lazarus from the dead—they knew—we believe on their testimony. Had these things not been written but handed down by tradition only, I am inclined to think we could not have had full assurance of faith in their truthfulness. True we have not the identical writing of the apostles but only copies of their writings, and for all the care taken, some little difference may have crept in, yet substantially we have them as they wrote them, so that we virtually have the record from the first hands and thus we may feel pretty sure it is true. Mr. Ingersol made a point that the books we have were written more than four hundred years after the things recorded were said to have occurred. In this he was wrong, as the books he refers to were copied of books written by eye-witnesses. This he must know, as very large portions of these writings had been quoted during the earlier centuries both by friend and foe. They therefore must have been in existence then or they could not have been quoted by either. In reading the Scriptures therefore, we do not have to imagine many hands between us and the things recorded, but only one, the writer who saw what he writes about. We thus get near to our Lord.

I will reserve a few thoughts for another paper.

GEO. ELTON.

Selected.

As Light is so is Responsibility.

This is a theory which is fast obtaining in our land—a principle which is being taught and believed by many as the great standard of Christian character. It is believed that those who are honest and live up to the light they possess, will insure to themselves life eternal in the world to come. Where, let me ask, do we find such a doctrine taught in the word of God? In what book, chapter and verse is it to be found? Acts x: 1-4, is sometimes quoted in support of the theory. It is said that Cornelius was a devout man, and one that feared God with all his house, and gave much alms to the people, and prayed to God always. And God said "thy prayers and thine alms are come up for a memorial." Therefore it is claimed that he must have been in a saved state. True, we read that he was a devout man, but where does it say he was in a saved condition? His prayers and alms came up before God, and because of this, he said unto him, send men to Joppa, and call for Peter, he shall tell thee what thou oughtest to do. If in a justified state he yet had a work to perform. Why, if in a saved condition, did God command him to send for Peter, who was to tell him words whereby he and his house might be saved?

Paul was a very devout man, so much so, that he thought he ought to do many things contrary to the name of Jesus. Acts xxvi: 8. He even consented to the death of the martyr Stephen, but did God justify him for so doing? Can such a theory be correct? If true, then let us at once cease to contend for the faith once delivered to the saints. Let us cease to distress the poor, and to open the coffers of the rich in order to build other churches. Let us cease to organize different bodies, which are only formed by the ruin and dismembership of others. Cease to proclaim the blessed truths of the Gospel to enlighten those who are walking in darkness and in the shadow of death, but which are walking up to the light they possess. Let the Hindoo mothers continue to cast their helpless infants into the dark waters of the rolling Ganges; let the car of Jugernaut roll on, crushing its blind ignorant worshippers in the dust, beneath its mighty wheels; let the funeral pile be kept burning; let all those forms of worship, and many others go on, if the doctrine be correct that as light is so is responsibility.

Are not these heathen acting according to their understanding of worship or religion? Who will dare to say they are not? But say *you*, we do not believe they will be saved in this life or age, but will have a chance in the next to form characters according to God's plan. But if the above theory be correct, why not save them in this age? They have acted up to their standard of religion. Why take them over to the next, and lessen the chances of their salvation there, by perhaps rejecting the plan which might then be presented to them for salvation? Down here in the nineteenth century it will not do to present a definite Gospel and a definite Faith, lest we shall be esteemed as bigots or uncharitable by others. Be charitable, yes, charitable. But reader, which of two individuals shows the greatest amount of charity to a fellow being, and is most acceptable in the sight of God, he who says to a sinner, "come, repent, and be good, and if you cannot go with us join some other church, identify yourself with some organization. For God's sake join some church; it makes no particular difference what one, only help to support some theory; be good and all will be well." Or he who presents to him the truth of God, showing him that there is but one Gospel; but one plan of salvation; but one Bible Faith, and but one Hope? But one way of becoming a child of God, and that way is by believing the One Gospel, not any Gospel or *theory?* Which let *me* ask again, has the greatest charity for his fellow being, he who thus warns him of his danger, by showing him God's plan of salvation, or he who tells him there is no particular danger, only he must *be* honest and good?

Friends, charity is to be admired, and is commendable in all, but in exercising charity for others, and *wishing and trying to have them* repent and be saved, we should not lose sight of, nor forget to present to them the plan by which God proposes to save mankind. We read that God is the same yesterday today, and forever. If it was necessary over eighteen hundred years ago to understand, believe and obey the Gospel in order to salvation, it is equally necessary for us today. We may question its propriety, as did Naaman, when he was commanded to dip in the river Jordon in order that he might be healed. But, like him we must obey if we expect to receive the promised blessing from the hand of God. There is but one plan by which God proposes to save man. "There is no other name under heaven given among men whereby we must be saved." Acts iv: 12 But one door through which we can enter, and that is through Christ. John x: 7. "He that climbeth up some other way, the same is a thief and a robber." John x: 1.

This may look to some as uncharitable, but it is nevertheless the plan that has been given to us to follow. The road to God's kingdom is not as broad as many would like to have it, but Christ says that it is a narrow way, and but few will find it.

May we see to it that we acquaint ourselves with God's plan of salvation, obey the same, and not be found at the last day aliens from the Commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But may we build upon rock, and when the coming storm of the last great day shall burst in all its fury upon a sinful world, we may stand, having on the wedding garment.—*Leroy S. Bronson, June 1870.*

What the Bible does not, and does Teach.

1. The Bible does not teach that man is an immortal being, or that he is possessed of an immortal soul.

It does teach that he is wholly mortal, and dependent upon Christ for immortality.

2. The Bible does not teach that the wicked will live forever, either in torment or out of it.

It does teach that they will perish, come to nought, be burned up root and branch, be destroyed, and be as though they had not been.

3. The Bible does not teach that good people go to heaven when they die, or that they will ever go there to recieve their rewards.

It does teach that all, good and bad, when they die, go to Sheol, or Hades, which is the place of forgetfulness, and of darkness, where perfect silence reigns; in other words—the grave. From thence when Jesus comes, the righteous will spring forth, and be rewarded upon the earth; and the wicked, at the appointed time, will emerge to recieve the just reward of their deeds.

4. The Bible does not teach that the reward of the righteous consists in an everlasting singing and playing in heaven.

It does teach that they will reign with Christ upon the earth, and rule over the nations.

5. The Bible does not teach that there is God the Father, God the Son, and God the Holy Ghost, and that these three are but one God.

It does teach that there is one God—He who created all things; and one Jesus Christ, who is the Son of the one God; and one Holy Spirit, which is the creative agent of God, as well as the promised Comforter of His people.

6. The Bible does not teach that men will be saved irrespective of faith and obedience, or in other words, that men who are honest and whose works are esteemed by the world as good, will be saved.

It does teach that those who are united to Christ by baptism, after a hearty belief of the Gospel, will be saved.

7. The Bible does not teach that all men will be saved.

It does teach that those who do the will of the Father in heaven, by believing in Christ Jesus His Son, will be raised at the last day, and enjoy the blessing of an eternal life, or existence.—*T. W. in Our Best. 1876.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JORLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 8, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"SIR,"—said the Duke of Wellington, to an officer of engineers, who urged the impossibility of executing his orders, "I did not ask your opinion; I gave you my orders and I expect them to be obeyed." We may learn a lesson from this; when the Captain of our salvation gives a command he expects to be obeyed. He does not consult us. Be thou faithful unto death, is what he says, and will take care of consequences.

ACCOUNTS come to us from regions lately devastated by forest fires that make our heart ache; and from other sections where, after all the toil of planting and tending crops, hopes are blasted in a few days by wilting winds, scorching sun and lack of rain, and families leave their homes in utter despair. We notice, too, that millions are being pocketed by a few through there misfortunes. Nature is surely disordered, and wickedness in high places make matters worse. If those who suffer had an insight into Jehovah's purposes, and could look beyond the disastrous present to the reign of peace and plenty, and could realize, by faith, that they will be divine agents of Jehovah in restoring all things the prophets have predicted, it would not seem so bad. But to live *for* the present, and feel that the present has nothing *for them* is sad indeed. May the divinely appointed administration of affairs soon be inaugurated we devoutly pray.

FOR a week representative Evangelical Lutherans of Ohio and Indiana have been holding a meeting in Cleveland. At the closing session of the convention the doctrinal thesis discussed was:—"That God had such a deep interest in our conversion, righteousness, and salvation that, before the foundation of the world, he, for Christ's sake, and *without any regard to our conduct*, elected and ordained us to the adoption of children, and to eternal life." Speakers who supported this declaration made the following points:—"We teach and believe according to the Scriptures and our Lutheran confession, that God, long before the foundation of the world, elected or predestinated unto life and salvation those who shall be saved. We do not endorse the view which lately has been advanced, that God has elected us on account of our faith. God's grace and the merits of Christ alone are the causes of our election;" and yet strange to say, they presently say, "If men are lost it is not the fault of God, but man's fault; if sinners are saved, it is by the grace of God." This is both blasphemous and contradictory. We hope the contradictions will overcome its evil effect on the ... make the saints of God sing for joy because he hath shined into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor. iv. 6.

WE recently saw a picture of a Greek Church at Juneau, Alaska; it was in "Glimpses of America." A note at the foot discloses the sort of work done by missionaries from Russia. It said:—"The prevailing religion among the nations of Alaska is a mixture of the doctrines of the Greek Church, and the ancient totemism of the aborigines. The missionaries *wisely* (?) concluded that it was better to convert the natives to Christianity, and bring them up to civilization by a gradual process, rather than attempt a sudden transformation; hence the singular combination of the rites of a ludicrous superstition with the beneficient teachings of the Man of Galilee." Alas, little of the teachings of the Man of Galilee do the Greek missionaries know themselves; they might have instituted a *civilizing* process, but of course their converts are no more fit for the kingdom of God than they were before. The *gospel* of Christ is the power of God unto Salvation, to this gospel, the missionaries themselves are blind, and hence are blind leaders who, if Jesus be true, land with their converts in the ditch.

Josephiteism. No. 5.

The gulf between us and Josephites is a great one. They believe the world was without gospel for some 2000 years; we believe the promise of the Woman's Seed to bruise the serpent's head was gospel to Adam and Eve—promise of the Anointed One to come, and reject the silly theory about God's ineffectual efforts to impregnate Israel his wife with truth, and the fatal error that Joseph was the father of Jesus in opposition to the announcement that he should be called a Son of the Highest because of the overshadowing power of his spirit upon Mary a virgin. We believe that God had *an only begotten Son*, and reject the horrid conclusion of Josephites that the little sinner born to Joseph was ADOPTED by God 30 years later, after obtaining pardon of his sins by washing in water without any cleansing blood, and that therefore it was *not necessary* for him to die on our account; men could have been saved without it.

This is doctoring Divinity with a vengeance. Quacks are they all. They never graduated in the school of Christ and have no diploma from him. They are not in *the* Christ of God, but in *a* Christ of Joseph, after being duly notified that "the flesh profiteth nothing."

We must keep the *gulf* in mind, because some Josephites are not so frank as the writer quoted. They are "so good," and "so quiet" that one would hardly suspect what pernicious views they hold, and what poisonous wares they traffic in. It is the doctrine of Balaam, who taught Israel to sin. It is the climax of apostacy, as is very evident from the claim that Divine nature of existence was imparted to the son of Joseph *at his* baptism, and *lived right on* while the Joseph part of him died. Think of it! Two personalities in one being from his baptism on. Is not the serpent coiled up in this?

We can fellowship believers of the serpent's lie, and the immortal and omnipresent and almost omnipotent Devil, and a sky-kingdom for ghosts of men, and a Triune God, and disciples of Bradlaw and Ingersoll when we fraternize with Josephites. The Spirit warns us that "evil communication corrupts good manners—to go not in the way of evil doers—to come out and be separate from and touch not the unclean thing, if we would be God's sons and daughters; and that the plagues written in the book will be visited upon those who mutilate it.

Josephites flounder about terribly, to get rid of the difficulties involved by denying that Gen. ii. 15 is the first chapter of Redemption's story—a promise of the coming Redeemer, the *one* begotten Son of God. Why do they wrestle again and again with *this*? Why not cut it out, seeing it stands clearly in their way, as they have already cut out scores of other passages? Why, indeed;—Just because the Josephite system would crumble in their own hands if they cut this out. It is built upon THEIR THEORY of the Woman's Seed, without the shadow of a proof. They will let Gen. iii. 15 stand.

But how Josephites stultify themselves, as well as the gospel. "The miracle business" is most despicable to them—it is a veritable "infidel breedor;" and after all have to embark in the "miracle business" themselves in order to frame a plausible excuse for coming to a particular person for eternal life, instead of to *their* Woman's Seed, a multitude of good people. They make the unit son of Joseph into two persons miraculously, we suppose, as we know of nothing in nature like it! Do they? If not, have they not gone into the "miracle business?"

We read in the 2nd chapter of Hebrews of some one crowned with glory and honor on account of suffering death. This is said to be Joseph's son. He was made inferior to angels so that he could die in behalf of every man. This is supposed to be Joseph's eldest son, and the lawful inference is that his brothers were *equal* to angels. If they were *not*, why tell us that *this one* was inferior to them? If *all* his sons were inferior to angels and therefore capable of dying, it would look, from the Josephite standpoint, as if Joseph could have furnished several Saviors if they had been wanted.

It would be interesting to know from a Bible point of view, *when* Jesus was made inferior to angels. The answer is, he was made thus when made of a woman. It was GOD'S SON who was made of a woman, not Joseph's, and afterward *adopted* of God. If Joseph was the father of Jesus, he was not made of a woman. The Divine statement of *natural* law in the case is "that man is not of the woman, but the woman of the man." This settles the matter with every honest-hearted *Bible* believer, that Gen. iii. 15 and Gal. iv. 4 stand or fall together.

According to the Josephiteism we have the profound announcement in Heb. ii. 9 that Joseph's eldest son partook of flesh and blood; as if the world would not have known that without being told. We predict that this passage will be cut out before long.

Another Josephite authority makes the clear statement that "Jesus was not Son of God till he was raised from the dead." The Father's recognition at his baptism disproves this,—as also John i. 49 "Thou art the Son of God," and John iii. 16 "*His only begotten Son*, showing that he had sons *not* begotten.

If the Josephites use this 3rd of John v. 16 it must be in this way: "God so loved the world (of mankind) that he gave the eldest begotten son of Joseph, that whosoever believeth in him might not perish, but have everlasting life." One cannot help wondering why Joseph's sinful son should be set up as an object of faith, when such tremendous results were involved. On their own showing God as yet had no Son to give. And as they admit that he could die no more after his resurrection, he has not given him since. and so, Josephiteism being true, *God has never given his Son at all*, and the inevitable conclusion is that they have no Savior at all.

Josephites are trying to sap the very foundation of Truth. One would have thought they would at least admit that as disobedience brought death, only perfect obedience on the part of some one of the human race would bring life; but, lo, and behold they would reject a sinner for a Savior;—a Savior who himself needed a Savior—a Savior who could not save himself we repeat; one whom God could not save without violating the revealed principles of his government—either clearing the guilty, which he says he will not do, or remitting his sin without the shedding of blood—or justifying him without faith, or by not executing the threatened penalty of his law, and thus violating his own Word and making the serpent's Word true.

It makes us sick at heart to see men who ought to know better, over-riding these great principles of the divine economy, and parrot-like, repeating the smart, blasphemous, but *oft* refuted objections of third-class skeptics.

What a fatal delusion it must be, that blinds them to the fact that if Jesus was a son of Joseph, and a sinner, as claimed, the everlasting covenant or will, or testament is not of force; Joseph's son has not been raised, in that case; is still dead, and will *never* live again. Wills are not of force as long as the testator liveth. God was the maker of that will, and cannot die. What was to be done? He provided against this state of things from the beginning. He would have one son begotten by the overshadowing power of his spirit on a virgin, without the intervention of man; he would manifest himself to the world in that body formed of woman; he should come in the Father's name, and should speak the Father's loving words, and do his wonderful works, and be in reality. God with us, possessing his spirit without measure, and so would resist every sin. It was this spotless Son that God's love for the world caused him to give, so that believers in him might not perish, but have everlasting life. What a God of love we have!

But *how* does life for *us* depend upon *his* death? Well, the life-giving covenant was not yet of force,—had never been more than typically confirmed. The testator was living, and would never die; and if matters remained thus it would never give life to man after death; so God appointed a representative testator—His only begotten Son, on whom before birth he bestowed his own name. He was made *lower* than the angels so that he could suffer death in place of *man* as the apostasy will have it. Oh the depths of the wisdom and knowledge of God; we but faintly comprehend the meaning of Eph. iii. 11 even after long devout meditation,—Paul says it was given him to preach the unbounded wealth of Christ and to make all men see the fellowship of the mystery (great Truth or secret) hid in God who created all things, and make known to the governments and authorities the diversified wisdom of God according to his eternal purpose, or plan of the ages!! But we comprehend enough to know that the p. r Josephites do not know his *plan*, and as a matter of course, egregiously blunder. The good God PLANNED that the blood of his own Son, should be the blood of the New Covenant—make it of force. Amen. *This* is how it was shed for *us*, and that

Poetry.

The Great Teacher.

I love to feel that I am taught,
And, as a little child,
To note the lessons I have learnt
In passing through the wilds.
For I am sure God teaches me,
And His own gracious hand
Each varying page before me spreads,
By love and wisdom planned.

I often think I cannot reach
The lesson I must learn,
And then, in weariness and doubt,
I pray the page may turn;
But time goes on and soon I find
I was learning all the while;
And words which seemed most dimly traced
Shine out with rainbow smile.

Or sometimes strangely I forget,
And, learning o'er and o'er,
A lesson all with tear-drops wet,
Which I had learnt before.
He chides me not, but waits awhile,
Then wipes my heavy eyes:
Oh, what a Teacher is our God,
So patient and so wise!

Dark silent hours of study fall,
And I can scarcely see;
Then one beside me whispers low
What is so hard to me.
'Tis easier then! I am so glad
I am not taught alone;
It is such help to overhear
A lesson like my own.

Sometimes the Master gives to me
A strange new alphabet;
I wonder what its use will be,
Or why it need be set.
And then I find this tongue alone
Some stranger ear can reach,
One whom He may commission me
For Him to train or teach.

If others sadly bring to me
A lesson hard and new,
I often find that helping them
Has made me learn it too.
Or, had I learnt it long before,
My toil is overpaid,
If so one tearful eye may see
One lesson plainer made.

We do not see our Teacher's face,
We do not hear His voice;
And yet we know that He is near,
We feel it, and rejoice.
There is a music round our hearts,
Set in no mortal key;
There is a Presence with our souls,
We know that it is He.

His loving teaching cannot fail;
And we shall know at last
Each task that seemed so hard and strange,
When learning time is past.
Oh! may we learn to love Him more,
By every opening page,
By every lesson He shall mark
With daily ripening age.

And then, to 'know as we are known'
Shall be our glorious prize.
To see the Teacher who hath been
So patient and so wise.
Oh joy untold! Yet not alone
Shall ours the gladness be;
The travail of His soul is as
Our Savior-God shall see.

—Frances Ridley Havergal.

Original.

What is Truth?

"Every one that is of the truth heareth my voice. Pilate saith unto him, what is truth?" John xviii. 37, 38. This question was asked of Christ when he stood before Pilate, and will be answered by reference to other Scriptures. In John xvii. 17, Christ, when speaking of his Father, says: "Sanctify them through thy truth; thy Word is truth." By reference to John xiv. 6, we read: "I am the way the 'truth' and the life; no man cometh unto the Father, but by me." So we see Christ was the living embodiment of truth. John i. 1 says he was the "Word," and in verse 14 says, "And the Word was made flesh and dwelt among us, * * * full of grace and truth."

Now, let us call upon Paul to define the line of demarkation between truth and falsehood. In 2 Cor. xi. 2, 3, we read: "For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (the truth). But I fear, lest by any means, as the serpent beguiled Eve (by falsehood) through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

What false words did the serpent use to beguile Eve? Gen. iii. 4, 5 says: "And the serpent said unto the woman, Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

What did the Lord say to the pair previous to their temptation? "But of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Now, who spoke the truth, God or Satan?

Has Satan got ministers who teach as he taught—"thou shalt not surely die?" Yes, for 2 Cor. xi. 13-15, says: "For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works."

What say the popular teachers of the day? Do they not say we are "immortal" and "shall not surely die?" And in teaching this falsehood, are they not Satan's ministers? They teach the "immortality of the soul" and "reward at death" theory (the "ye shall be as gods" theory, according to Satan), which is falsehood of the most apparent kind. Paul saw the danger that threatened the Corinthian church by these false prophets, and he warned them that it was a "doctrine of devils." And he also warned the Thessalonian brethren (2 Thess. ii 8-12) as follows: "And then shall the wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, (Then shall not surely die) that they all might be damned who believe not the truth (Christ), but had pleasure in unrighteousness."

Now, let us hear the Savior's words, spoken four thousand years after Satan beguiled Eve in the Garden of Eden. Did he recognize that falsehood as being a truth, or did he reprove the wicked Jews who taught it? Let us hear the Savior (John viii. 44): "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." What was the lie? Ye shall not surely die (immortality of the soul, as at present taught by the sects).

In what sense was he a murderer, then? Because he brought wholesale death upon the majority of the human family by causing his ministers to teach them that lie, and they by believing it will be shut out from eternal life.

Paul also makes Satan the father of sin in his letter to the Church at Rome (Rom. v. 12): "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

How all lovers of the truth (Christ) should hold on to that truth, and strike with a strong aim at that falsehood (immortality in this life) taught by Satan's ministers. His strong delusion is everywhere taught, but those who diligently seek Christ and search the Scriptures, and do not depend upon getting enlightenment by proxy, will have their eyes opened to the truth, so that they will not "fall into the ditch" with the "blind leaders of the blind." Let us watch and pray lest we enter into temptation. Your brother in Christ.

J. E. Haton.

He is Risen from the Dead.

"If Christ be not raised your faith is vain, ye are yet in your sins." 1 Cor. xv. 17. This world has many beautiful and pleasant things, but they all vanish away like the mists of the morning. What a dreary world this would be if we had no hope of any thing better. "If Christ is not risen then they which have fallen asleep in Christ are perished." Nothing but a life of trouble and toil a reaching out for things which satisfy us not, disappointment, sickness and at last eternal death. If Christ is not risen, how could we ever give up our precious loved ones, and yet when death comes to claim them we are helpless. We must give up to the dread monster. We give them the best medical attention and the tenderest care, but all the science of this world cannot save when death is at the door. Then weep on Oh, mourner, until you can cry no longer. Bow your head to the stern decree. If Christ is not risen, those dear ones will never return from the land of the enemy. They will remain in the tomb. But dear Jesus, the comforter came, the Lamb of God was slain up on the cruel cross, was made a sacrifice for our sins, he bore the shame, was tortured, mocked, spit upon, and dragged from court to court amid a howling mob thirsting for his blood, and at last was nailed to the cross between two thieves. He died forsaken of men, and seemingly forsaken of God, he cried with a loud voice, "My God, my God! why hast thou forsaken me?"

He was buried, arose from the tomb, was the first from the dead, that we might live. Behold what a bright halo he has cast around the "Christian tomb." Robbed death of its terrors, we shall live again, if we go down into that tomb it will only be a short sleep. "And we shall awake to sing around the great white throne, eternal life and lasting pleasures forever more." And I saw a great white throne and he that sat on it, from whose face the earth and heaven fled away, and there was found no place for them, and I saw the dead small and great stand before God and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged every man according to his works. And death and hell were cast into the lake of fire. This is the second death, and whosoever was not found written in the book of life was cast into the lake of fire." Rev. xx. 11, 12, 13, 14, 15.

O! strive, dear reader, to escape that second death from which there is no rising. Is your name written in the book of life? If not, why not? Have you any good reasons? God has placed the book in every one's reach, it lies open before you. O! why will you refuse to accept the precious gift of immortality. Jesus says, "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live." John ii. 25. What is it to have no fear of death, perfect peace, perfect happiness, perfect satisfaction always.

David says, "As for me I shall behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. O then make haste to put on the wedding garment and be ready to meet the Bridegroom when he comes to make up his jewels. We shall soon see our Lord our King and our Savior. We shall soon hear the glad cry, go ye out to meet him. I am listening to the grand celestial music when he appears in the heavens with all his angelic host. Lord Jesus, come quickly. We are waiting and watching and hoping every evening will be the last, till that bright morning shall dawn.

Viola V. Skeels.

Dear Restitution:

The Apostle John says: "Be thou faithful unto death and I will give thee a crown of life." Cheer up dear brothers and sisters in Christ, let us do all we can for our dear Master for his promises are sure. We all have trouble and difficulties to overcome, but if we put our trust in him and ask him who has been tried and tempted in all points like as we are, he is willing and able to help in every time of need, and forgive wherein we fail in our weakness, knowing that he will not allow us to be tempted above what we are able to bear. We must like obedient children be guided by God's Word for it is a lamp to our feet, and a light to our path. It is able to make us wise unto salvation, that we may be able to run the race that is set before us, knowing that if we proove faithful unto the end there will be a crown of life laid up for us that fadeth not away. Oh, how often I have been made to rejoice that I was permitted to come to a saving knowledge of the truth as it is in Christ Jesus. It cheers me in my lonely hours and comforts me in distress. Many times I feel gloomy and almost discouraged, but when I look forward to that glorious time when we shall be made kings and priests and rule over the nations and bring them to Christ my gloom vanishes away, and I rejoice that I am counted worthy to suffer persecution for this dear name. Now, dear ones, it is our duty to do all we can to get the truth before the people that they may rejoice also, that we may all rejoice together bringing in the sheaves. These are perilous times, we must be on our guard having on the whole armor of God and the breastplate of righteousness. Be anxiously waiting and watching and longing for our blessed Savior's appearing and kingdom that we may exclaim, lo this is our God we have waited for him and he will save us. May this be our happy lot is the prayer of your sister in Christ.

Mary M. Parker.

He that cams down from Heaven.

Dear Restitution:

Who is this Son of Man which came down from heaven, and how is it that he came down from heaven, and is in heaven at one and the same time?

Now let us reason scripturally, as we are warned of many false prophets who are gone out into the world, not only so, but of your own selves, says the apostle, "shall men arise speaking perverse things." What for? To draw away disciples after them.

His origin is with the Father in heaven, tells the story simply, and more easily to be understood. John iii. 13.

As Levi is said to have paid tithes in the loins of his father Abraham. See Heb. vii. 5, 10.

Now, as Levi's origin was with Abraham, his father, so also was Jesus the Christ with his Father, and as far above or superior to Levi, as the Divine is above the human.

In the 8th No. of The Restitution Bro. Geo. Moyer, if I understand it, gives us a good article from a private letter. It is worthy of a careful and prayerful reading.

Praise God for these gracious helps. Brethren pray for me and mine. I am yours in hope of eternal life when Jesus comes.

R. A. Humphreys.

Dear Restitution:

I send you an item of news. The brothers and sisters of the Church of God, meeting in Bland and Heller's hall, Cleveland, Ohio, have again had their hearts cheered by the addition to their number of four more brothers and sisters (two each). On the evening of Aug. 7, 1894, quite a number of us assembled on the shore of Lake Erie, at Collinwood (we live near the lake). The moon, though not very large, shed her silver beams over the lake, which was almost smooth, scarcely any wind blowing. These, the two brothers and the two sisters having made the good confession, were buried with Christ by baptism into his death, and raised again to walk a new life, being then made free from sin they became servants of righteousness. May the Lord bless and preserve them and us unto eternal life in his kingdom.

Geo. Elton.

Selected.

Declarations Respecting Immortality.

We are candidates for immortality.—*Prof. Parsons.*

Adam forfeited the blessing of immortality.—*Thomas Scott.*

The King of kings, and Lord of lords, who only hath immortality. —*Paul.*

I believe the constitutional immortality of the creature is a contradiction.—*Dr. D. Thomas.*

In fact, no such doctrine is revealed to us.—*Archbishop Whateley.*

Christianity treats man not as immortal, but as a candidate for immortality.—*Dr. J. Parker.*

The final destiny of man as a sinner is that he shall be as though he had not been.—*E. W. P. Tamblon.*

The earliest Christian writers considered immortality as the peculiar portion of believers in Christ. —*J. M. Denison.*

The immortality of the soul is rather supposed, or taken for granted, that expressly revealed in the Bible.—*Tillotson.*

It is most plainly declared that there is no immortality at present possessed by those who are not in Christ.—*Joseph Stratford.*

That the soul is naturally immortal is contradicted by Scripture, which makes our immortality a gift dependent on the Giver.—*Richard Watson.*

The doom of the wicked is everywhere spoken of in holy Scripture in terms which imply obliteration of their entire being and existence. —*Wm. Ker.*

If there be one blessing more than another, which the Scriptures agree in ascribing to Christ as its author; and for which the believer is taught that he is wholly indebted to redemption, it is immortality. —*De de Burgh.*

From the beginning to the end of the Apostolical Fathers, there is not one word said of the immortality of the soul. Immortality is asserted by them to be peculiar to the redeemed.—*Henry Constable.*

Every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day.—*Jesus.*

Little Sins.

Many a brave man who outlived storm after storm of shot and shell died at last from the ravages of things bought of his own sutler, while others came home to marry death at the altars of dissipation. Hundreds of men who have borne the great trials of life with a spirit of sweetness and resignation that made their lives appear to others great Gibraltars of grace, have in the retirement of home got mad in a minute simply because the milk was sour or there was too much flour in the gravy. Multitudes of Christian women, who have passed through the deep waters of affliction with a spirit of unbroken peace and a trust in God that grew stronger and stronger as the sky became blacker and blacker, have gone down so deep in the cave of gloom that it seemed as though the very sun itself had become a great black iceberg; just because the hired girl could not fry potatoes to suit them, or "that boy" would not ever wipe off his muddy boots when he came into the parlor. And people who had made a solemn covenant with themselves and God that they would praise the Lord at all times though the heavens should fall have got clear out of patience because somebody happened to talk too long or pray too loud in the prayer-meeting. No, it is not the great dragon sins that come out against us and slay us, as we go happily on our way toward God, but the little insignificant and contemptible viper sins that steal upon us while we sleep, and poison us with their sting. Mosquitoes drink more blood than lions.

A Model Man.

A live Christian takes abundance of exercise. Too many members in our churches are dry-rotted with total inactivity, like some of the old frigates chained up to the dock in the navy-yard. One essential to a good working Christian is staying power. We have plenty who are ready to bustle about while the novelty lasts, or willing to do what they are bribed to; but "well-doing" comes to simply nothing unless there be "patient continuance" in it, through all weather. Too much of the so-called Christian work in our land ends in a spasmodic spurt of enthusiasm. An able-bodied able-hearted, long-winded worker, who labors on, year in and year out, from sheer love of it, is a priceless treasure in any church. His inner life is hid with Christ; his outward life is an irresistible argument for Christianity, and a reservoir of blessings to the community. He is prayerful; he is patient; he is persevering; he is philanthropic; he is powerful with the indwelling of the Holy Spirit. These five P's constitute the model of the live Christian.

Use the Pen.

How much of good has been done in this world by the pen! How many precious thoughts have been preserved, perpetuated, and disseminated, which would have perished and been forgotten had it not been for the pen. There are many persons who might do great good if they would use the pen, especially if they would use it with pains, and care, and labor. There are persons who sit down and scratch and scribble a hasty screed, and send it away with all its imperfections on its head, and are exceedingly offended if it fails to find a place in a paper, along with other writings that have been produced with toil and care and prayer, that have been revised and re-written again and again until their authors feel that they have done all they could to perfect them, and have then submitted them to the judgment and the revision of others, and so finally have sent them forth.

It is no mere pastime to use the pen in writing for the press. It requires patience and perseverance, care and skill, labor and prayer; but those to whom God has given "the pen of the ready writer," and who are willing to take the pains necessary to prepare something for others to read, will find the labor is not in vain, and the prospect of reward and blessing is both hopeful and encouraging.—*Christian.*

Suspicions among thoughts are like bats among birds—they ever fly by twilight.

In counsel it is good to see dangers, and in execution not to see them except they be very great.

MARRIED.

In West Seattle, Wash., at the home of the bride's mother, on Wednesday evening, July 25, 1894, Mr. C. W. Cropp formerly of New Zealand to Miss Carrie W. Young, daughter of the late Geo. W. Young.

The family with a few friends were gathered together to witness the occasion which was a pleasant one, save the absence of the dear father, who had looked forward with pleasure to this happy union. May God bless them in their new relations, and may they continue faithful to him, and to each other so long as life is granted to them.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$241.78
Mrs. Sarah Hadden,	5.00

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Toronto $1.00 extra. Thousand Islands at a remarkable reduction. Stop-over privileges granted, all this on the Nickel Plate Road's Niagara Falls excursion August 20th. a8-15

Washington Excursions.

On August 22d, 23d, 24th, 25th and 26th, excursion tickets to Washington, D. C., account the Knights of Pythias Conclave, will be sold from ticket stations on the Pennsylvania Lines. The low rate tickets will be sold to all applicants, and will be good returning until September 15th, inclusive. The advantages of the Pennsylvania Lines as a desirable route to the National Capital are familiar to the traveling public. It is the popular route and offers every facility for a delightful journey. Special arrangements may be made by K. of P. Lodges going in a body. Applications for further information on the subject will be promptly answered if addressed to any ticket agent of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Country Homes.

Is the title of a pamphlet issued by the Nickel Plate Road, giving a list of places open to summer boarders along the south shore of Lake Erie. Write for a copy.—Aug. 31.

Announcement.

It becomes our pleasant duty to announce our annual meeting. The beautiful natural park at Cambridge, Nebraska, has been selected again as the place and the time Sept. 14 to 24, 1894.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly do so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy such a love feast with the brethren as you have never done before. Elder A. J. Eychaner of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing.

J. J. Carr, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, Ind., commencing Thursday evening, Sept., 6, 1894, and continuing over the following Sunday.

The churches are especially requested to send in delegates, and all lovers of the truth are cordially invited to come and enjoy a good meeting.

J. F. Wagoner, Pres.
A. C. Roberts, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles south-east of Fairfax, South Dakota. This meeting will begin Friday night, Sept. 7th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

Wm. H. Denson, Sec'y.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

August 20th the 12th Annual Niagara Falls excursion at the usual Low Rates will be run via the Nickel Plate Road. The usual stop-over privileges granted. a8-15

Less than half rates to Colorado.

On August 10th and 11th the North-Western Line will sell excursion tickets to Denver, Pueblo and Colorado Springs and return at exceedingly low rates; tickets good for return passage until September 18th, inclusive. Solid Vestibuled Trains, Palace Sleeping Cars and Superb Dining Cars through between Chicago and Denver daily, via the Chicago & North-Western R'y. For detailed information apply to Agents of connecting lines, or address W. A. Thrall, General Passenger and Ticket Agent Chicago.

Niagara Falls is the place,
Low is the rate,
Nickel Plate is the Road,
Aug. 20th the date.
Ask Agents. a8-15

Lady, with her people was laying
Down beside her mother's knee;
And like the way she ended
"God bless us all—especially me!"

And her words set me to thinking.
Was she selfish more than I?
Had not my own heart, half that gateless,
Made the same unchrist-like cry?

And my prayer that night was humbler,
For I plainer seemed to see
God's great mercy, and the weakness
Of us all—"especially me!"

—Persis E. Darrow.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

QUES. 1.

1. We believe that man is mortal, and that he lives by breathing the breath of life and in death all life and animation ceases, and the spirit is no part of the man or of the breath, but the animating power or principle that causes man to live and become animated and belongs to God.

2. That the earth in its restored state will be the everlasting abode of man.

3. That Jesus the Christ the head of the body is the promised seed in whom all nations of the earth are to be blessed.

4. That all mankind will be delivered from the Adamic sin, and that the second death sentence will not be passed upon any for deeds done in this life, or this side of the resurrection.

5. That every one will receive a just recompense of reward for deeds done in this life, whether good or bad.

6. That when man has paid the penalty for his sins in this life, he can have eternal life by obedience to the law of that age, and becomes subject of the kingdom only.

7. That we that put on Christ, or be anointed by baptism are born of the water, and begotten of the Spirit, and at Christ's coming will be born of the Spirit, and be made immortal, and become the sons of God, in fact partaking of his nature and become Kings and Priests and joint-heirs with Jesus the Christ. This body or house of sons are to subdue the earth and have dominion. Deliver the groaning creation from the bondage of corruption, and bless all the families of the earth. And rule the world in righteousness, and fill it with the knowledge and glory of God as the waters cover the sea.

8. That Christ will reign over the living nations one thousand years before the devil is bound, and after that the resurrection of the dead, and the destruction of the wicked and the final restitution of all things.

9. One God, one faith, and one baptism.

10. That Israel will inhabit the promised land, and the apostles will reign over them, and the Gentiles will inhabit the dominions.

11. That the signs of the times in which we live declare plainly that the coming of our Lord and Savior Jesus the Christ is near at hand, to raise the dead that are in Christ, and change the living, and take the reins of government and commence the great work of restoring all things, and to bless all nations, and is a solemn admonition to us that we should examine ourselves to see that we are prepared to stand before him, and we as a people have no right to mix up in the affairs of this world, but that we should separate ourselves from them, and be separate and showing by our daily walk that we are looking for our Lord and Savior Jesus, the Christ. To this end we are looking, waiting, and laboring, spending our means and time, and our prayer is, Come Lord Jesus and come quickly.

S. C. OLIVER.
O. B. CLEVELAND.

Brothers and Sisters:

Let all your deliberations be done in the name and spirit of our absent Lord. But the spirit of love prevail, and keep your minds centered on the great reward that is before you. This may be the last time you may all meet this side of the coming of our Lord. Let nothing be done or undone that you should do, or wish undone. My prayer is that much good may be done and the truth be presented in its purity. Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you.

Submitted in love.

S. C. OLIVER.

I will with pleasure give a synopsis of what I believe the Bible teaches in regard to God, the earth and man.

I believe the Bible teaches there is but one true God. Jer. x. 10; John xvii. 3.

"He is my salvation, and I will prepare him a habitation." Ex. xv. 2.

May we square our lives by that rule that is given in 2 Peter i. 18.

God made the earth and all things therein, and he called them very good. Gen. i. 27; ii. 3.

Do we find that state of things existing now? We will all say no. Will this state of things always exist? No.

Man was made and given dominion. He (the man) gave way to temptation, by which he lost his position and even his life. This did not change God's plan or purpose.

We see the earth peopled, and this was necessary in the carrying out of God's plan. He made the earth to be inhabited, and that man shall praise him (God) and let all the earth be filled with his glory. This I believe will be carried out by the second Adam, Christ the seed of Abraham, Isaac, and Jacob. God has made great and precious promises to Abraham and his seed which is Christ. Gal. iii. 16.

In order that we may share those blessings we must become a part of that body, as children of God. How are we to become children? By faith in Christ. Gal. iii. 26.

How are we to be in that body? Baptized into Christ. Gal. iii. 27. "If ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise." Gal. iii. 29.

What must we do to share the promise? Stand fast in the liberty wherewith Christ hath made us free. Gal. v. 1.

Is that all? No, we are to carry out the fruits of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith. Gal. v. 22.

What will we get by sowing to the Spirit? Life everlasting.

I believe we were chosen before the foundation of the world. Eph. i. 4. When God's purposes is fully accomplished by Christ in destroying death, and him that hath the power of death, that is the devil, Heb. ii. 14, "Then will the earth be filled with the knowledge of God as the waters cover the sea." What a glorious state of things that will be when every creature is heard praising God.

May we so live that we may share the great reward offered to us in the gospel. This is the prayer of your brother in Christ.

G. R. CROWS.

1. I believe there is but one God, and one Mediator between God and men, the Man Christ Jesus. 1 Tim. ii. 5, 6.

2. Who gave himself a ransom for all to be testified in due time.

3. That due time hath never come to all in the past ages, nor in the present, but will come in the future ages.

4. I believe in a restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 21.

5. As the means to this end the establishment of the kingdom of God on the earth with Christ as King of kings and Lord of lords, and the immortal bride as joint-rulers with him in the government of the mortal nations. The restoration of Israel; the literal resurrection of all that die in Adam. Eternal life only through Christ. I also believe in conditional immortality. I further believe that after this age closes up, the chance to get eternal life and immortality through Christ is at an end.

6. I believe that the seed of the woman will bruise the serpent's head or destroy the that had the power of death, that is the devil, or the works of the devil, and the last enemy that shall be destroyed is death.

7. I further believe that God has been choosing this seed out during the past ages, and is still choosing, or rather calling this seed, this Christ, seed, head and body, through the preaching of the gospel. The seed that are to bless all the nations, families and kindreds of the earth, not damn, but bless, and restore, and rule the nations in righteousness.

8. I believe that Christ and his bride will be seated upon the throne of his glory, as kings and priests, and that the restored children of Israel will dwell in their own land that was promised to them, staked out to them by lot. And they will build houses and inhabit them. And further that the Gentiles will seek to be taught and educated, so that ten men will take hold out of all languages of the nations, even shall take hold of the skirt of a Jew, saying, we will go with you, for we hear that God is with you.

9. I also believe that the gospel of Christ is God's power of salvation that draws men to Christ. A hearing of the gospel, and a belief of that gospel and repentance and immersion in the name of Jesus Christ for the remission of sins as the seal of the righteousness of the true faith. In the act of baptism we take upon us the name of our husband, have his name called upon us, in that act we become joint-heirs with Christ to the promise that God hath made to Abraham and his seed, the Israel-seed, the free-woman's seed.

10. I believe none will be crowned Kings only the overcomers. Further believe that an innumerable company will come up out of the great tribulation and stand before the throne with no crowns, but palms in their hands. I further believe that none will die the second death except the wilful sinner after he has once been enlightened and gone back and attributed all to the devil, that class will die the second death. All obedient people that do his (Christ) will outside of the city will be permitted to eat of the tree of life and enter into the city and life forever, but not until they had there due time granted them after the tree of life is restored to them after the curse is removed, the last wicked man destroyed. When every thing that hath breath will be heard praising God in heaven, on the earth, in the sea. "All that are in them heard I saying, blessing, and honor, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v. 13; Ps. cl. "Let everything that hath breath praise the Lord. Praise ye the Lord."

JOHN FOOR.

OBITUARY.

At half past five o'clock, Tuesday morning, July 17, Mrs. George Henry of Walkerton, Ind., passed away, having, since the Sunday night previous, lain in a death like stupor. For some years she had been a sufferer from a form of diabetes which had lately been somewhat increasing in severity but she was able to be about her work in and out as usual, until Sunday evening, without warning, she fell into the unconscious state from which she never for a moment rallied. Her being stricken down so suddenly was a severe shock to the community where she has been known for so many years, and where her genial disposition and kindness have endeared her alike to relatives, neighbors and friends. Her maiden name was Catherine Hively and she was born in Columbiana Co., Ohio, April 23, 1834. In her youth she came to this country with her parents and since then has always lived in or near this vicinity. She was married to Geo. Henry, April 12, 1856, and was the mother of seven children, of whom five are living, two sons, Preston and John, and three daughters, Mrs. Nancy Hudelmyer, Mrs. Mary A. Brown and Mrs. Alzira L. Harmison. She is survived by her aged mother now in her 80th year, and by three brothers and four sisters, who join her bereft husband in mourning her loss. In her early married life she became a Christian, uniting first with the United Brethren church and afterwards, under the preaching of Elder Richard Corbaley, became a member of the Church of God. The funeral services were held on Wednesday afternoon at two o'clock at the M. E. church, Rev. Stockbarger officiating.

P. O. ADDRESSES.

Persons responding their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sicleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Centerville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winches, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Olsen, Fair Haven, Kan.
J. B. Croton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore 3012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswayo, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Harpi, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.

Chautauqua Lake free in connection with a Niagara Falls excursion ticket August 20th via the Nickel Plate Road. 33-15

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to help minister to them be answered by those nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund discussed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount as subscribed, the fund thus created to be employed in answering calls to organize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$8,400
EXPENDITURE.	
Previously used	$12.20

August 20th the Nickel Plate Road runs its Niagara Falls excursion. 33-15

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Summer Tours.

The Nickel Plate Road has placed on sale a complete line of tourist tickets to resorts of the east, including Niagara Falls, One Thousand Islands, Lower Canada, the Atlantic Coast, and the mountains of New York and New England. Address B. F. Horner, General Passenger Agent, Cleveland, O., for descriptive matter and full information.—Aug. 31.

To Michigan Points at Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 12th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

August 20th the 12th Annual excursion to Niagara will be run as usual via the Nickel Plate Road. Write or call on agents and secure a list of side trips available. 33-15

For information as to the best hunting and fishing grounds in Illinois and Wisconsin, apply to

JAS. C. POND, Gen'l Pass'r Agent,
WISCONSIN CENTRAL LINES,
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What are the Sabbath and What is the First Day of the Week, or Lord's Day? Three subjects. The above in the title of a discussion delivered at Berwick, Pa., July 15, 1893, by Rev. Lucker. Can be had at this office at 10c., each, 3 for 25c. or 10 for $1.

The Gospel of Christ, published by the Restitution of the Churches. The above is the title of a neatly printed pamphlet of 77 pages, by W. Beitzle, of Shamokin City, Pa., and is a very telling exposé of thinking people. It also contains an address on the New Heavens and New Earth. Send 5 cents for a copy postpaid, or eight copies for $1.00.

The Role of All Things. Come Welcome. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Welcome, San Diego, Cal., for 25 cts. or from us those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible, comprising its antiquities, biography, Geography and natural history, with over 500 full-page engravings, a historical and smaller illustrations, besides maps of the Holy Land, a treatise of Dr. Wm. Ellis, Rise of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 720 pages, price $2.50.

Jesus Christ—His Personality, Character, Nature and Character. In the light of the entire Bible, including a brief review of the views of the days—being an answer to address by Dr. L. C. Thomas. Paper, price 25 cts., or four for $1. Just out. Send for this offer.

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Christian Communion Unabridged. This book contains the following subjects: Christian Communion, Sacramental Communion, Close Communion, Open Communion, Communion of Saints, Communion with God, Communion with Christ, Communion with the Holy Spirit, Communion with Angels, Communion with Saints, Communion with Sinners, Communion with Devils, Communion with Wicked Men, Communion with Good Men, Communion with Ourselves, Communion with Others, Communion with Heaven, Communion with Hell, Communion with Earth, Communion with Time, Communion with Eternity, Communion with Life, Communion with Death, Communion with Resurrection, Communion with Judgment, Communion with Glory, Communion with Misery, Communion with Happiness, Communion with Misfortune, Communion with Prosperity, Communion with Adversity, Communion with Prosperity, Communion with Adversity, Communion with Prosperity, Communion with Adversity

The Restitution.

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Poetry.

Love.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth."—1 Cor. xiii. 4-8.

Love formed me in the wilderness of mind
Of polished grace, which I myself had seen.

Love on its shoulder boldly did lay
Me, weary with the crookedness of the way.

Love fed me with the sincere food of honey dew,
With the best manna in the land were found.

Then Love, whose spirit speaks and ever watcheth over us,
The wise lover—first to plant and last to reap—

From its own wealth did the Love-gift to mortal bring,
What things I see, and hear, and smell, and taste, and touch.

Love, the sense that lives and strikes and feels and kills
Unbounded, strikes, that will say not I'll.

The bond-servant of Love alone is free;
And other freedom is but slavery.

There o'er the painful earth a mystic power,
The Man of griefs, became the Man of Love.

Nothing is true but love, nor aught of worth;
Love is the incense which doth sweeten earth.

O merchant at heaven's mart for heavenly ware,
Love is the only coin which passes there.

The wine of love can be obtained of no Jew,
Save Him who trod the winepress all alone.
—Archbishop French.

Original.

Acts of the Apostles. Chap. 8.

1. And Saulus was consenting unto his taking away. And there occurred that day a great persecution against the church that was in Hierosolumn: and they were all scattered throughout the provinces of Joudain and Samuria except the apostles.

2. And reverent men took charge of Stephanos and made a great lamentation over him.

3. And Saulus was outraging the church going his way into houses, house by house, and dragging away men and women, delivering them up to prison.

4. Then those who were scattered passed along through announcing the good tidings of the Word.

5. And Philippos went down into a city of Samareia and heralded the Christ to them.

6. And the multitudes with one accord gave heed to the things spoken by Philippos, as they listened and saw the signs which he caused.

7. For many were there of them who had unclean spirits that went out crying helplessly with a loud voice; and many paralytics and maimed were healed.

8. And there came to be great joy in that city.

9. Now a certain man by the name of Simon had previously been practising magic-arts in the city and astounding the nation of Samareia, saying that he was some great one himself.

10. To whom they were all giving heed from small to great, saying, This is the ability of God that is called great.

11. And they had been giving heed to him, because for a considerable time he had astounded them with his magic-arts.

12. But when they had put faith in Philippos announcing the good tidings concerning the kingdom of of God and the name of Jesous Christ they were being baptized both men and women.

13. And Simon himself also experienced faith and was baptized adhering firmly to Philippos, and as he beheld signs and great works of ability occur was astounded.

14. And when the apostles in Hierosolums heard that Samareia had excepted the Word of God, they sent unto them Petros and Joannes;

15. Who when they had gone down offered votive-prayer for them that they might receive sanctified Spirit.

16. For not yet had it fallen upon any one of them; but they had been baptized only into the name of the Lord Jesous.

17. Then they laid their hands upon them and they received Sanctified Spirit.

18. And when Simon saw that through the laying on of the apostle's hands the Spirit was given, he offered them utilities (probably money here)

19. Saying, Give to me also this official-power (or qualification) that upon whomsoever I may have laid my hands, he may have received Sanctified Spirit.

20. But Petros said unto him, Thy silver together with thee be for loss, because thou hast supposed that God's beneficence (or *lit.* giving) was being acquired with utilities.

21. There is no part nor lot for thee in the word. For thy heart is not upright in the sight of God;

22. Repent therefore of this thy evil, and beseech the Lord, if perchance the thought of thy heart may have been remitted unto thee.

23. For in the gall of bitterness and a bond of iniquity I see that thou art.

24. And Simon answering said, Do ye beseech the Lord for me that none of these things of which ye have spoken may have come upon me.

25. Then when they had gone through the testimony and talked the Word of the Lord they returned to Hierosolumn and announced the good tidings to many villages of Samareia.

26. And an angel of the Lord talked with Philippos saying, Arise and go thy way down at mid-day, by the way that goeth down from Hierousalem to Gaza. This is a wilderness.

27. And he arose and went his way. And lo a man an Aithiopean eunuch of ability belonging to Kandake queen of the Aithiopeans, who was over all her treasury, and he had gone down with the intention of worshipping (going homage) in Hierousalem;

28. And was returning and seated in his chariot and reading the prophet Hesaias.

29. And the Spirit said unto Philippos, Go and join thyself to this chariot.

30. And Philippos ran forward and heard him reading Hesaias the prophet and said, Dost then forsooth comprehend what thou art reading?

31. And he said, How indeed could I unless some one should guide me? And he invited Philippos to mount and be seated along with him.

32. And the portion of the Scripture which he was reading was this, Like a sheep as it were was he led to slaughter and like a lamb as it were before his shearer dumb, even so he opened not his mouth:

33. In his humiliation his legal trial was taken away, and of his generation who will discourse? Because his life was taken away from the earth.

34. And the eunuch answered Philippos and said, I pray thee of whom is the prophet saying this? Of himself or of some other?

35. And Philippos opening his mouth and beginning from this Scripture announced the good tidings of Jesous to him.

36. And as they were going along the way, they came to some water; and the eunuch saith, Lo water. What hindereth my being baptized?

37. Not in the best text.

38. And he directed the chariot to stop; and they both went down into the water, both Philippos and the eunuch; and he baptized him.

39. And when they had come up out of the water, the Lord's Spirit snatched Philippos away, and the eunuch saw him no more, though he went his way rejoicing.

40. And Philippos found himself in Azotos, and passing through he announced the good tidings to all the cities, until he came into Kaisareia.

COMMENT.

We see in this "persecution" one of the ways God has of sowing the gospel-seed.

Saulus means "Crazy Conceit."

Paulus "little."

Philippos "a friend of horses."

Samareia a sign current.

Simon—a swearer.

"Ability" instead of "power" R. V.

Notice the emphasis here placed upon the name "Jesous Christ."

Petros "a pebble" or "piece of stone."

Joannes "Jo the faster."

"Sanctified Spirit" instead of "the Holy Ghost" no article used in either the 15 16 or 17th verse and "it" is the pronoun instead of "he" to be supplied as the subject of "was fallen" R. V.

"Qualification" instead of "power" R. V.

No article with Spirit in the Bible verse.

"Giving" instead of "gift" R. V.

"Word" instead of "matter" R. V.

"Beseech" instead of "pray" R. V.

"Gone through the testimony" instead "testified" merely R. V.

"Hierosoluma" "a hallowed place desecrated."

"At midday" instead of "toward the south" R. V.

"Aithiops"—"scorching to the sight."

"Gaza" "a treasure."

"Kandake" a name common to all of the queens of Ethiopia.

"Hesaias" instead of "Isaiah" R. V. Meaning "I have delighted to heal."

"Comprehend" instead of "understand" R. V. There is another word in the Greek for "understand."

"Invited" instead of "besought" R. V.

"Opened" instead of "openeth" R. V. This is a complete tense, the aorist here. The passage is quoted verbatim from the Septuagint, and is not poetry in the sense of blank verse.

"Legal-trial" instead of "judgment. R. V.

"Announced the good-tidings" instead of "preached" R. V. If it had been like a good deal of the "preaching" nowaday he would'nt have "gone on his way rejoicing" I think.

"And Philippos found himself" instead of "was found" R. V.

"Kaisaria" Kaisar's or Cæsar's land or place.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, AUGUST 22, 1894. NO. 32.

The Restitution.

THE RESTITUTION advocates the literal restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the literal setting up of the kingdom of God on the earth, with the Christ as King of kings, and his immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the literal reign of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a literal belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Spiritual Body.

My text is Rom. ii. 6, 7: "Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality; eternal life." In this passage there are three objects to be sought for, glory, honor, and immortality, by a "patient continuance in well-doing," with promise of eternal life to all such seekers. What glory shall we seek? "For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Eph. iii. 20, 21. Again the apostle Paul writes to the Colossians (iii. 3, 4) your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." The testimony of the apostle Peter is similar. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." 1 Peter i. 7. John writes, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. 1 John iii. 2, 3. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And he shall set his sheep on his right hand. Then shall the king say unto them on his right hand, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 32. That kingdom will be glorious. The apostle James says, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom (how) that God hath promised to them who love him." "He that overcometh (in the good fight of faith) the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and his angels." Rev. iii. 5. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. These are a few of the great and precious promises of future glory to those who comply with the conditions given. We are also instructed to seek the honor that cometh from God instead of the honor that cometh from man. Said the Savior to the Scribes and Pharisees, "How can ye believe in me, who seek honor one of another, and seek not the honor that cometh from God only." Jesus said "If any man serve me, him will my Father honor." John xii. 26. But this future glory and honor is clearly conditional. It must be sought for by a patient continuance in well-doing. It is of great consequence to seek also for immortality, which is offered to all on the same condition as the glory and honor it must be sought for in the same way, in order to be gained. The seekers spoken of realize that they are mortal, subject to pain and death, and they desire to be immortal and thus get a glorious victory over death and the grave, by becoming immortal, spiritual bodies. Paul writes to the church at Rome. We groan within ourselves, waiting for the adoption, to-wit, the redemption of our body. For we are saved by hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then we with patience wait for it." Rom. viii. 24. The apostle makes, in the declaration, the being saved identical with the redemption of his body, and his salvation or his redemption he was waiting for. Only "saved by hope." The hope of salvation was a part of the Christian armor that he must wear till death. See 1 Thess. v. 8. How long will Paul and other Christians have to wait for the redemption of their bodies? and by what means will they be redeemed or saved? They will have to wait till the Redeemer comes again. Look at his testimony (Luke xxi. 25): "And there shall be signs in the sun, moon and stars: and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven (the atmospheric heaven) shall be shaken. And then shall they see the son of Man coming in a cloud, with power and great glory." And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh." So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." That great salvation or redemption will be the first great object of his second appearing. The same signs will show that the "kingdom of God is nigh at hand," When will "this mortal put on immortality?" Some religionists tell us that man was created with an inside spiritual body that escapes death when the visible body dies—that all are born with two bodies—one mortal and the other immortal and spiritual. But we have no account of the creation of two bodies. We read in the second chapter of Genesis that the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. The word nephesh here translated soul is rendered creature every time it is used before, and should be translated uniformly in the same connection. But if God created two living creatures—one mortal and the other immortal, some record would surely have been made of it. The first man was for his sin sentenced to death without excepting any part. "All the days that Adam lived were 930 years: and he died." Gen. v. 5. Similar is the testimony given of the death of the patriarchs and prophets. At his death bed, Jacob told his 12 sons, bury me (not my remains) in the cave that is in the field of Ephron the Hittite. "There they buried Abraham and Sarah his wife; and there I buried Leah." Gen. xlix. 30. The prophet Isaiah "declares thy dead men shall live, (come to life) together with my dead body shall they arise. Awake and sing, ye that dwell in dust, and the earth shall cast out the dead." Isa. xxvi. 19. "Many that sleep in the dust of the earth shall awake—some to everlasting life." Dan. xii. 2. There is no account in these or any other Scriptures of two bodies in man—one of them deathless, the other mortal—hence the necessity of seeking for immortality. But some eminent men say they expect to gain the spiritual body that they think will be prepared for them as soon as they die. An eminent D. D. has quoted some Scriptures to prove this theory. The Sadducees brought before Jesus an objection to the resurrection of the dead. They suppose a case of 7 brothers who were married to the same woman, —they dying one after another, and last of all she died. Whose wife will she be in the resurrection?" The answer was that the marriage relation will not exist in the future state. Then Jesus quotes the words of the Lord to Moses before the burning bush. "I am the God of Abram, Isaac and Jacob. God is not the God of the dead but of the living; for all live unto him." The object of the Savior was to prove the resurrection which they denied—not to prove that those Jewish fathers were already alive. They were alive unto him, because he had purposed to raise them from the dead—so that he was not the God of the eternally dead, as he would be if he should not raise them from the dead.

Another Scripture is quoted to prove the theory. "And as it is appointed unto man once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them who look for him shall he appear the second time without sin unto salvation." Heb. ix. 27-28. It is contended that the judgment will be immediately after death. But there is no proof that the judgment will be immediately after death, but it is expressly said, before the sentence is finished, that Jesus will appear the second time for salvation, (which will be the redemption of the body). Paul writes to Timothy, that "he will judge the quick and the dead at his appearing and kingdom." If so, he will not judge them at death. The learned and honorable advocate of the spiritual body at death, shows clearly that "world to come," is none or age to come, and eternal life is not promised till that future age. See Luke xi. 28-29. Then Peter said we have left all and followed thee, and he said unto them, verily I say unto you, there is no man that hath left house, or parents or brethren, or wife, or children for the sake of the kingdom of God, who shall not receive manifold more in this present time and in the age to come life everlasting. We cannot therefore gain immortal bodies till that age begins. This emphatic testimony of our Savior, when correctly translated, disproves the false idea that the "seekers" will gain immortality and eternal life at death. The apostle Paul, in the 15th of 1st Cor., shows that the "gospel of salvation" and the gospel of the promised kingdom, which he had preached to them, and, by which "they were saved," would be through the coming of Christ and the first resurrection. That he had preached unto them the gospel which they had believed,—that Christ died for our sins,—that he was buried and rose again according to the Scriptures on the third day, was seen of Cephas, then of the twelve—after that, he was seen of above 500 brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. And last of all he was seen of me also, as one born out of due time. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea and we are found false witnesses of God, because we have testified of God that he raised up Christ. Then they also which are fallen asleep in Christ are perished. Then he adds, we have only hope for this life, and "are of all men most miserable." But now is Christ risen from the dead and become the first fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man (shall be made alive) in his own order: Christ the first fruits, (was made alive) afterward they that are Christ's (will be made alive) at his coming. If he does not come, those who are Christ's will never be made alive. "If after the manner of men I have fought with beasts at Ephesus what advantage will it be to me if the dead rise not? It would be an infinite advantage not to die at all, but go to heaven alive as soon as one ceases to breathe, if there should be no resurrection at all. "Let us eat and drink; for tomorrow we die." "Be not deceived—some have not the knowledge of God." "I speak this to your shame." "It is sown in corruption, (when put in the grave) it is raised in corruption;" it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body. (A body of flesh and bones" like Christ, after he rose from the dead)—yet a heavenly body. "Now this I say, brethren flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; We shall not all sleep, but we shall be changed in a moment from being natural mortal bodies, and thus become heirs of the kingdom of God in this life, they will inherit the kingdom in the next age. How did Paul comfort the mourners who had lost their Christian friends? He says, I would not have you to be ignorant concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring (from the dead) as he brought Jesus from the dead. For this we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent (go before) them who are asleep." How will it be? For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ will first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (After that great meeting in the air, what next?) The Lord my God shall come and all the saints with thee, and his feet shall stand on the Mount of Olives again and he shall be King over all the earth." Zech. xiv. These show when and how the living and dead saints will become spiritual bodies, and need no explanation. "Wherefore," says Paul, "comfort one another with these words." 1 Thess. iv. 18. "Blessed and holy are those who have part in the first resurrection—they shall reign with Christ 1000 years of millennial peace and glory. Rev. xx.

E. HOYT.

Who are you Working For.

We say, "We are all for Jesus: all our time, talents, reputation and store." That means a great deal. If we fully realized what it means, there would be no grumbling or complaining about work. The employer who has the care of children would not worry so much, would not scold so much. The cook in the kitchen would not get sordid or cross. The waiters in the dining room would not get so snappish. The clerk at the counter would not wear such a frown and scowl. The foreman in the shop would not be so crabbed with those under him. The conductor on the car would be more obliging. The teamster would treat his team kindly. The dairyman would treat the cows well, and never water the milk. The merchant would never lighten the weights, nor shorten the yard-stick. The farmer would never put the poorest material in the middle to hide it. The contractor would never use lighter material than that agreed upon. The carpenter would do honest work. The butcher would never use spoiled meats to make sausage. The preacher would not rehearse some other man's sayings as his own. The doctor would not prolong his visits when the patient did not need his care. The widow and orphans would be well cared for. The poor would have the gospel preached to them.

All things would go smooth if we were only all for Jesus.—*M. W. Kelly.*

Why Is It?

What a difference it makes with some church members as to what they spend their money for. If it is to beautify their homes or for the pleasure of this life, it is used as though it were a necessity. But if the church needs a window pane or any incidental expenses needs to be met it is like pulling teeth for them to contribute their share. Now it is as much the duty of a member of the church to keep up his part of the church expenses and to keep up the church and grounds in nice condition as it is to take care of his own home and beautify it.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning: and use safely.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. ZOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, AUG. 22, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THERE being five Wednesdays in August, our next issue will bear date of Sept. 5.

AT the meeting held by Brother Wagoner a few miles east of here, over last Sunday, another one of our Sunday School scholars, Miss Idonia Cordill, daughter of Brother H. F. Cordill, decided to join with those who are striving for places in God's kingdom, and was immersed into the saving name. May she faithfully perform all the duties of her Christian life, and at last enter in where are joys forevermore.

ERRATUM.—A line having dropped out of "Josephiteism" No. 5, 8d col. 6th line from top, we are made to say the opposite of what was intended. It should read:—"Suffer death as God's *representative* testator," instead of in place of man, as the apostasy will have it.

ENCOURAGED by some responses to our statement that a fund was needed to be used for sending papers, etc., to those unable to pay, we have decided to start such fund and call it "OUR HELPING FUND." Only those who feel it a duty and privilege to be able to contribute to this cause, are solicited. If you do not want the blessing that will come for doing kindness to the poor of the little flock, keep your money, by all means. Some one else will get it, for rest assured "the Lord will provide."

IN reply to Sister Wood, who wishes to know the meaning and origin of the word "*Diaglott*" we say, It is composed of two Greek words, *dia* meaning "that from which a thing proceeds, or out of which it arises;" and *glott*—from *glotta* tongue, or language. We presume that Bro. Wilson meant by this title for his work, that it contained the exact language employed by the Spirit. If this be *not* correct, will Bro. Wilson please correct it. A few words would be in place in any case.

"SURELY your turning of the things upside down shall be esteemed as the potter's clay; for shall the work say of him that made it 'He made me not? or shall the thing framed say of him that framed it, he had no understanding?" This passage was brought to mind by the assertion of a D. D. that "Jesus was a Prince and a Savior while on the cross and in the grave, and that was the reason he was exalted." Surely this is turning things upside down, in view of the fact that he was raised again for our justification. A Prince and a Savior while on the cross and in the grave is the latest. What next?

J. T. H. WRITES:—"Dear RESTITUTION, will some one give me light on the soul question. Will 1 Kings xvii. 21, 22 and Matt. x. 28 harmonize with the soul-sleeping doctrine? And what is the soul of man." 1. In reply to our correspondent we say, that we read nothing about the soul-sleeping doctrine in the Scriptures. The enemy must have started that name, and no doubt helps to *confuse* him. We read that man dies, and goes to the grave where there is neither work, nor device, nor knowledge, nor wisdom. See Eccl. ix. 5-10—all the faculties of the mind fail in death. But *why?* By turning to Eccl. iii. 20 he will see it is because the MAN goes to *dust*, not because he is asleep. And the 19th verse shows there is no difference between the death of a man and that of a beast: they die *alike*, and all go unto one place (v. 20). This of course contradicts the popular notions on the subject.

2ndly. 1 Kings xvii. 21, 22, and **Matt. x. 28** cannot conflict with the above Scriptures if the Bible be the book of God. *Apparently* 1 Kings xvii. 21, 22 favors the popular view; but it is only apparent. If our correspondent will turn to 1 Kings xix. 2, 3, he will find Jezebel threatening that she will take the LIFE of the prophet Elijah by that time tomorrow,"—and the next verse says the prophet arose and went for his LIFE, and came to Beersheba." And when we tell him that the word *life* in these two places and a hundred others is the same that is rendered soul in chap. xvii. 21, 22 he will begin to see what was the matter with the child—he was dead: the prophet prayed that his *life* may be restored to him, and it was.

Another point that might help is this: The word *nephesh* rendered *soul* in chap. 17, and *life* in chap. 19 means *breath*, and is rendered *life* because it *imparts* life. God unmakes both man and beast—causes them to die, by depriving them of breath in Psa. civ. 29. It will be seen from this that it was the animal life of the child that was restored. It is to be deeply regretted that the translators rendered the word *nephesh* in thirty or more ways: but they did.

He asks what the soul of man is. Let him bear in mind what *has* been said, and then read in Gen. ii. 7 that the Lord God *formed man* of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul." A living soul was not put into the man; the *man* became *a living soul;* the very expression applied in the 19th verse to every creature named by Adam, but rendered "LIVING CREATURE;" so that the man became a *living creature* by means of breath. The primary meaning of soul, then, is creature, or person, or being. He was a lifeless creature *before* receiving the breath, a living creature *afterward*.

In coming to Matt. x. 28 which is so often referred to, to prove the immortality of the soul, we remark that it proves the *opposite* of that. That which is immortal cannot be destroyed. the passage shows the soul *can* be destroyed, and therefore it *cannot* be immortal. This *proves too* much as all can see. Surely he who had power to *create* man has power to *destroy* the works of his own hands; and having that power, this passage shows *where* he will exert it,—in *hell*, soul and body, both to be destroyed in hell. But what is hell? Is it a subterraneous gulf of fire and sulphur *now burning and to forever* burn? No! the wicked are to be recompensed in the earth. Prov. ii. 31,—they are to be brought forth out of the grave where, as we have seen, they go to dust, at the day of judgment, to be punished. See 2 Peter 2nd chap. and 9th verse, and Job xx. 30, and for the *manner* in which this destruction is to be brought about, and the *completeness* of it see in Mal. iv. 1 and Psa. xxxvii. 20. As to the word *hell*, in this place, it is from Gehenna, meaning the Valley of Hinnom, outside of Jerusalem, where the rubbish and dead carcasses of the city were consumed. As to the word *soul* in the text, it is the same word that is translated *life* in the 39th verse, and this *furnishes* the key to the passage. Our paper is full, but will crowd in this: send 25 cents to Wiley Jones, Manchester, Va. for his "Key Words," and "Twelve Words" and they will help out these difficulties.

Original.

Sabbath left Out.

We do not deny that God ended his work on, and rested the seventh day, and that he blessed and sanctified it. Why? Let the Bible tell it. Because that in it he had rested from all his work which God created and made. Gen. ii. 2, 3. The record does not say one word about God giving the day to any one else of his creatures. It does say God sanctified it. Why? Because he had rested. Not one word said about sabbath observance until the children of Israel came out of Egyptian bondage twenty-five hundred years after creation. Is that not singular, if as some people say, that the sabbath was observed from creation until the deliverance of the children of Israel, after which he gave the sabbath to the children of Israel to keep as a holy day, Ex. xvi. 25, is the first time the sabbath is mentioned in my Bible, and God in giving his laws to Israel gave them the sabbath, and penalties for violating those laws.

They were not allowed to kindle fires, Ex. xxxv. 3, or pick up sticks on the sabbath day, Num. xv. 32-36. The penalty was death then and there.

Those laws were given to literal Israel when God made a covenant with them and Moses tells us God made not this covenant with their fathers, Deut. v. 1-3. Please let the Bible be its own interpreter. If therefore, perfection were by the levitical priesthood, (for under it the people received the Law) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. Heb. vii. 11, 12. "Behold, the days cometh saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah, not according to the covenant that I made with the fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke." Jer. xxxi. 31, 32. See also Heb. viii. 5-10; ix. 1. 15 which says, Christ is the Mediator of the New Testament.

Now, I would like for some one to tell me where the seventh day sabbath is commanded in the New Covenant. I have not found it yet. "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak *unto them all that* I shall command him and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him, Deut. xviii. 15, 18, 19, also Acts iii. 22, 23. "This is my beloved Son in whom I am well pleased; hear ye him." Matt. xvii. 5, last part. How are we to hear him? Only by believing and obeying his commandments, which he says, "If ye love me keep my commandments." John xiv. 15. "And Jesus came and spake unto them saying, All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 18, 19, 20.

We are commanded to hear Christ, and he says, "If ye love me keep my commandments." Pray tell me where Christ ever commanded us to keep the sabbath. Yes, Christ told his disciples to teach whatsoever he commanded them, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 47. Hear Paul. "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. ii. 19, 20, 21.

Where did they teach sabbath observance in the New Covenant, or any penalty for not keeping it? Paul says, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Rom. i. 16. Now we are getting to something that has salvation in it, and that is what we want.

"And he said unto them go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16. To believe the gospel and be baptized, we have the promise of being saved.

Then said Peter unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins. And ye shall receive the gift of the Holy Ghost." Acts ii. 38.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12.

"And why call ye me, Lord, Lord, and do not the things which I say?" Luke vi. 46.

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. Ye are my friends if ye do whatsoever I command you. John xv. 10 14.

Where did Christ or his apostles ever command us to keep the sabbath? "Let no man therefore judge you in meat, or in *drink*, or in respect of an holy day, or of new moon, or of the sabbath days." Col. ii. 16, read the whole chapter. also Rom. vii. 1 4; 1 Cor. ix. 20, 21; 2 Cor. iii., and the book of Gal., and finally all the teachings of Christ, and his apostles, and if you find where they commanded sabbath observance, you will do me a favor by letting me hear from you.

M. L. ADAMS.

Dear household of faith:

I know the home circle will all be glad to welcome two more sisters into the family, and it is our pleasant duty to give you their names. Luella Ashley and Lulu Chaffee were by Elder Woodward buried with Christ by baptism July 22. Now dear ones who have been growing in strength for years remember earnestly and prayerfully these two sisters. They need the strong help of earnest, faithful souls, give freely of your earnest prayers. One of them is just now passing through sore trials, the other, young with life before her. She has had the *moral courage* to tell her girl friends that she is through with dancing. Thank God for that. It is with deep regret that we see some of our young soldiers who willingly enlisted in the ranks of Christ, promising to love, serve and follow him, dishonoring their fair name of Christians by *attending the dance*, the theater, and other places where Satan loves to lead them. What are those words, have they been forgotten so soon. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Think of asking Christ to attend a ball, or saying to him. If you will go to the circus I will pay your fare in, and if we would shrink from having him accompany us thither we should fear to go. We never read of him in any worldly amusements, but see him wearily climbing the mountain side that he might pray alone, or accompanied by his three disciples we see him kneeling and praying in the garden of sorrow. Why all this, to be Savior for you and me, dear ones, and the more we enter into sweet and earnest communion with the dear Father, the less we desire those things which are sure to spoil our religious life. We need not consult our friends to know whether it is right to dance, for listen to John, Paul. "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." Eph. ii. 19, 20, 21.

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M. L. ADAMS.

Dear household of faith:

I know the home circle will all be glad to welcome two more sisters into the family, and it is our pleasant duty to give you their names. Luella Ashley and Lulu Chaffee were by Elder Woodward buried with Christ by baptism July 22. Now dear ones who have been growing in strength for years remember earnestly and prayerfully these two sisters. They need the strong help of earnest, faithful souls, give freely of your earnest prayers. One of them is just now passing through sore trials, the other, young with life before her. She has had the *moral courage* to tell her girl friends that she is through with dancing. Thank God for that. It is with deep regret that we see some of our young soldiers who willingly enlisted in the ranks of Christ, promising to love, serve and follow him, dishonoring their fair name of Christians by *attending the dance*, the theater, and other places where Satan loves to lead them. What are those words, have they been forgotten so soon. Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Think of asking Christ to attend a ball, or saying to him. If you will go to the circus I will pay your fare in, and if we would shrink from having him accompany us thither we should fear to go. We never read of him in any worldly amusements, but see him wearily climbing the mountain side that he might pray alone, or accompanied by his three disciples we see him kneeling and praying in the garden of sorrow. Why all this, to be Savior for you and me, dear ones, and the more we enter into sweet and earnest communion with the dear Father, the less we desire those things which are sure to spoil our religious life. We need not consult our friends to know whether it is right to dance, for listen to John, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world." O dear ones, sacrifice an occasional pleasure, for Christ's sake, remembering his groans and tears, and pleadings for you that you may be saved for his kingdom at last. We will be richly repaid for all we do for him. For he that overcometh shall inherit all things: O Christ, how magnificent thy gift of love, teach us to appreciate it.

M. A. WOODWARD.

Selected.

Japan's Army and Navy.

Immediately after the civil war the Emperor of Japan, who had decided to "Europeanize" his country and his court, saw first the immediate necessity of organizing the army. Young men were sent to study in the military schools of France and England, while French and English instructors were engaged to come to Japan. It was in 1868 when the French Empire seemed to be leading Europe, and had covered itself with glory in Algeria, Italy, and the Crimea. The Japanese did not hesitate in copying the French army as much and as well as they could. French instructors were called to Japan, and the old huge, grotesque iron mask helmets—which were supposed to frighten the enemy—*chain and lacquer armor*, were replaced by modern uniforms copied from the French. The Japanese of all times have always been great warriors, fearless, full of courage and energy. nearly the whole of the male population being accustomed to the use of arms. They are able to stand any amount of fatigue. After the war of 1870, the influence of France in the Japanese army yielded before that of Germany. Prussian officers were called to Japan, and the French "kepi" was replaced by the German flat and round military round cap. But of late the French army have come to the front again, and many of the best Japanese officers are graduates from St. Cyr, the Polytechnique and Saumur.

The army uniforms and equipments of the modern Japanese officer are exactly like those of the French. I have seen in Tokio many a young officer who, had he been walking or riding in the Champs Elysees, would have been undoubtedly taken for an officer of the French artillery. The Emperor's uniform is that of a commander of artillery in France, the red band on the trousers being replaced by a gold one, and a similar uniform is worn by the male members of the imperial family. As for the soldiers, they still wear the German cap, the rest of the uniform, however, being made like that of the French.

Since 1874 conscription is law in Japan, and every male inhabitant in the country is subject to military service from 17 to 40 years of age. The Japanese land forces are divided into:

1. Standing army three years' service.
2. Standing army reserve, four year's service.
3. Reserves, five years' service.
4. Territorial army, eleven years' liability to serve.

The standing army reserves are required to serve sixty days each year, but the territorial army is called out only in case of war or grave emergency. A sweeping system of exemptions exists, but as it is the standing army comprises about 50,000 soldiers. In a few days the number can easily be raised to 210,000, comprising only men who have served, for the most part, three years.

The proportions of the different arms are: infantry 102,382, cavalry 1,459, artillery 7,881, engineers 3,522, transports 55,000, gendarmes 1,436, military schools 2,940, central staff 2,044, imperial guard 5,501.

There are 450 staff officers, 3,389 commissioned officers and 10,391 non-commissioned officers.

The infantry is armed with an eight mil'imeter repeating rifle, designed from European models by a Japanese colonel, and is considered superior to those of Germany and France. It much resembles the Lebel system. The magazine, when fully loaded contains eight cartridges; it has a ninth one in the breech and a tenth in the chamber, and it can be used as a non-repeater. The sights are graduated up to a range of 2,000 meters. The powder used is smokeless and produces very little noise. The bullet is of hardened lead, covered with copper.

The artillery is magnificently equipped with field quick-firing guns, and they are drilled with a coolness, smartness, and rapidity that would hardly be excelled. It is, however, to be feared that the Japanese artillery will not see much active service in Corea, the country being exceedingly mountainous and having no roads over which the guns might be transported. The Japanese cavalry, on the other hand, whose number is altogether out of proportion to the remainder of the army, is extremely defective. There are but few horses in Japan, and they are not worth much. In spite of the greatest efforts the government has been unable to find a race of horses that could be acclimated. Nearly all the cavalry officers are graduates of Saumur, and can be relied upon as knowing their business thoroughly.

The Japanese navy has been copied from that of England, though of late nearly all the cruisers and torpedo boats not built in Japan have been ordered from France. The dockyard at Yokosuka and the arsenal at Koishikawa are not behind Woolwich and Portsmouth in much except size and first-rate torpedo boats, and the most elaborate ordnance are turned out there. The cruisers and gunboats are among the finest vessels of their class afloat, and they are manned and officered entirely by Japanese. Some years ago Japan gave up building or buying large ironclads, of which she has only five. On the other hand they have thirty-two cruisers and forty-two torpedo boats. The Hashinsima and Matsusima, of French build, are of 4,277 tons. The Chiyoda steams over nineteen knots, Naniwa (English built, of 3,650 tons) has about the same speed, while the Yoshino, Armstrong's latest, has made over twenty-three knots, and is considered the fastest vessel of her class in the world, the United States cruiser Columbia excepted. Most of these Japanese cruisers are not sufficiently protected, many not at all, and could not possibly engage the heavy armored Chinese ironclad's at close range.

All branches of the two services are admirably organized, as well as in any European country. The coasts are defended by modern forts, well armed with quick-firing guns, and are provided with electric search lights, strategical railroad lines, telephones, telegraphs, etc.

The Minister of the War Department in Japan is Count Oyama, whose wife, a very pretty and most charming woman, was educated in the United States. The count is a very good man, full of energy, yet wisely conservative. Japanese officers in general are most anxious to fight, to have a chance of showing their military talent. They have the highest opinion of themselves and are full of confidence in the men they command. "We want a war," they say, "no matter with whom." The Japanaese are convinced now that they can whip almost any nation in the world, especially as they know that neither the United States nor any of the European powers could afford to send a fleet strong enough or with enough soldiers on board to fight them with any chance of success.

At the time of the civil war in Japan ambulances were unknown there, and the wounded were left to take care of themselves or to die in the greatest agony on the battle field. The loss of life, therefore, was much greater than it ought to have been, and the sufferings of thousands of men were really awful. Her Majesty, the Empress of Japan, who is recognized by all as a most clever, charming, and good hearted woman, began, a few years ago, to interest herself in the Society of the Red Cross, as she did in the hospitals and schools. Happily advised by an English woman, Mme. Saunoiya, the Vice Grand Master of the Imperial Court, she decided to establish an ambulance service. The first step toward this was the opening of schools for the training of nurses—schools which will stand comparison with the best in Europe. The Japanese have now a magnificent service of ambulances, and it is pleasant to think that hundreds of well-trained nurses and admirably organized field hospitals are following the Japanese army. There are not many Japanese surgeons worthy of the title, but the many European physicians established in Japan will doubtless give all the help they can, as will the foreign fleet surgeons and the missionaries.

The Chinese have no such organization, and in case they should be victorious it is doubtful if they will respect the white flag with the red cross. By orders of the Empress of Japan, all the ladies of the court or of official position are now working hard making "charpie," linen bands, etc., for the service of the Red Cross.—*N. Y. Herald.*

Hospitality.

To dip one's hand with another man in the dish, or to eat with a man at table, is a proverbial expression among not a few people of the East, for the strongest obligation of gratitude or of friendship. The Bedouin Arabs—that remarkable people whose condition and habits are to this hour in accordance with the doom pronounced upon their remote ancestor, Ishmael, that "their hand is against every man, and every man's hand against them"—though they ruthlessly assault and plunder travelers of all descriptions, who cross their path, yet pass without injuring him, and even protect and befriend the merest stranger who, by any providence has either eaten their bread, or induced them to eat his. The Turks, in particular, hold themselves solemnly bound, if a man but touch their salt, or they touch his, never to do him an injury. A remarkable instance of the force of their national opinion on this point occurred, at one time, in the case of a public robber. This person, known by the name of Yacoub ibn Leits Saffer, broke open the treasury of the Governor of Sistan, with an intention to carry off plunder; and observing in the duskish light of the place, that something on which he fixed his eye sparkled as if it had been a heap of gems, he eagerly seized it with his hand, and was not a little disappointed to discover that it felt soft. Putting a little of it to the tip of his tongue, he found that it was salt, and he immediately left the treasury, without carrying off even the smallest article. The Governor having learned next morning that his treasures had been endangered, but left untouched, issued a proclamation offering not only pardon but favor to the house-breaker, if the latter would make himself known. Yacoub soon afterwards appeared, and was asked by the Governor, how it happened that, after having broken into the treasury he had not taken anything away? The robber, in reply, narrated the affair as it had occurred and added, "I believed that I had become your friend when I had tasted your salt, and after this, the laws of friendship would not permit me to touch anything that was yours."

No stronger case than this, of the moral influence of the laws of hospitality, can well be imagined. But how deeply do the hospitable sentiments of Mohammedans, of plundering Arabs, of even a Turkish highwayman, put to blush multitudes of professing Christians! There are persons in our land—members of Christian churches, and no unimportant actors in some affairs of our Christian institutions—who will sit at a neighbor's table or invite him to sit at theirs, and afterwards speak of his character or of his family, as if they had worked themselves into hospitable contact with his person, for the degrading purpose of becoming spies upon his actions, or witnesses to his injury. I have heard of cases in which a professing Christian has even gone so far as even hospitably to invite a man, when at his table, to excess of eating or of drinking, with the avowed design of ascertaining if his friend was a glutton or a wine-bibbler. Surely instances of conduct so contrasted to the conduct of even lawless Turks and Arabs, are exceedingly rare! But even the absence of positive moral influence from hospitality—such influence as incites to kindliness and friendship—is disgraceful and unchristian. Exhortations to hospitality abound in the Bible; and all were, in the first instance, addressed to Orientals, to a people who anciently entertained exactly such opinions as still prevail among some tribes of the East; and they are to be understood as inculcating not alone the giving of entertainment, which merely by itself is no more than giving of alms, but the incurring of an obligation to practice neighborliness and friendship. Let the law of hospitality be thus understood, and it will co-operate with other laws of the Bible in instructing Christians as to the proper selection of their society.

Rates to Pittsburgh.

For six days—from September 5th to 10th, inclusive—excursion tickets to Pittsburgh account the G. A. R. National Encampment will be sold at low rates from every ticket station on the Pennsylvania Lines. Tickets will be good returning until September 25th, inclusive, and one stop over will be allowed on the return portion. These lines connect the principal cities and towns of Western Pennsylvania, Ohio, and Indiana with Pittsburgh, and are the only ones over which through trains from all portions of those States arrive at Union Station convenient to headquarters, hotels and boarding houses.

They are the main avenues of travel to Pittsburgh from the great Lakes on the north, the Mississippi on the west, and the Ohio river on the south. Connecting lines will sell excursion tickets over these direct routes. Any desired information as to rates and time of trains over the Pennsylvania lines will be cheerfully furnished by J. E. Hanes Agent, Plymouth, Ind.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Poetry.

Saved by Hope.

Though the morning life may be gloomy and clouded,
The sunshine is storms and its showers may rave;
Though in the evening is darkness, black darkness to shroud,
And close in and hovering the night of the grave;
Yet the faithful, as yours, with hope strong and cheering,
Press forward and thank take not doubting nor fearing,
With this as their book for the glorious appearing
Of Him who came lost to seek and to save.

Though the world in the degree of affliction may lead us,
And those whom we love stand aloof in our woe;
Though foes with false friends may combine to decrive us,
And darkness the cloud that surrounds us below;
Yet the day star shall rise on the gloom of our sorrow,
Though grief comes to-night, yet joy comes to-morrow,
From the fountain of life we may comfort still borrow,
That earth and its pleasures can never bestow.

Original.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in town, sent out about one hundred circular letters, and have received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

SERIES B.

1. We believe that Jesus Christ is the Savior of all men especially of them that believe. 1 Tim. iv. 9, 10. Save them from the Adamic fall, restore all men back to the condition to which Adam was in before his fall. Gen. ii. 7.

2. I believe there is but one God and one Mediator between God and man, the Man Christ Jesus. He gave himself a ransom for all to be testified in due time. 1 Tim. ii. 5, 6.

3. That due time hath never come to all in the past ages, nor in the present, but will come in God's due time.

4. I believe in the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. Acts iii. 19, 21.

5. I believe in the establishing of the kingdom of God on the earth with Christ as the King of kings and Lord of lords, and the immortalized saints as joint-rulers over the mortal nations, when the kingdoms of this world will become the kingdom of Christ. We believe in the literal restoration of the whole house of Israel, and of the resurrection of all that died in Adam, and in eternal life only through Christ. We also believe in conditional immortality. I further believe that this is the only age that eternal life will be offered through Christ.

6. We further believe that the Seed of the woman will bruise the serpent's head or the last enemy which is death.

7. We further believe that God is selecting the seed of the woman, the one seed that is to bless all the nations and to rule the world in righteousness, through the preaching of the gospel of Christ which is the power of God unto salvation to every one that believes the one seed, Christ the head, the church the body.

8. We believe that Christ and his chosen will be seated upon Christ's throne in the world to come as kings and priests. We further believe the children of Israel will be restored back to their own land, the land of Canaan, they will build houses and inhabit them, plant vineyards, eat the fruit and drink the wine thereof.

9. We also believe that baptism is for the remission of sins. Acts ii. 38. After we have been taught the gospel of the kingdom of God in the act of baptism we take upon us the name of Christ, the name of the husband. We become joint-heirs with him, have his name called upon us, the seal of the righteousness of the true faith. Gal. iii. 16, 26 to the end.

10. We believe that none will be crowned kings except overcomers. We further believe that an innumerable company that no man can number will stand before the throne. Someone else took their crowns, but they had palms in their hands, they came up out of great tribulation. No second death only of them that sin against the Holy Ghost. In the restitution all that will do his, God's will, will be permitted to eat of the restored tree of life, enter through the gates of the city and then they will live forever, and when the last sinner has been destroyed there will be no more death, and everything that hath breath will be heard praising God.

SAMUEL HOFFMAN.

Brethren of the Iowa Conference:

I suppose that I express almost if not entirely, a unanimous sentiment when I say, that I do not believe in creed writing. But I give the following synopsis of my own views, acknowledging as a foundation that "All Scripture is given by inspiration of God, and is profitable for correction, for instruction in righteousness: that the Man of God may be perfect, thoroughly furnished unto all good works.

1. I believe that there is one God the Father, who is Spirit, and from whom proceeds the Spirit by which he created and upholds all things, and by the overshadowing power of which Christ was made of a woman, made under the law, that he might redeem those under the law, as well as to be the ransom for all others, to be testified in due time. Deut. vi. 4; John iv. 24; xv. 26; Gen. i. 2, 26; Luke i. 35; Gal. iv. 5; 1 Tim. ii. 6.

2. This only begotten Son of God is the one to whom the promises made to Abraham relate. He is the promised seed in whom all the nations of the earth shall be blessed, and the one that shall inherit the earth. He is the heir to David's throne and kingdom. By being baptized into Christ we become co-heirs with him, and shall inherit the promises. Gen. xiii. 14 to 17; Gen. xxii. Rom. iv. 13, 16; Isa. ix. 7; Gal. iii. 16, 27, 29.

3. As prophet he has made known the Father's purposes; as lawgiver he has made known precepts to govern his believers now; and shall send forth from Mt. Zion and Jerusalem the laws that shall rule Judea and Israel, and shall in the ages to come subjugate and control all nations. John viii. 28; xii. 47, 48; Isa. ii. 1, 4; 1 Cor. xv. 26.

4. When he shall leave the position of High Priest at the right hand of the Father to become King of all the earth, the mediatorial office will be continued upon his throne and by the royal priesthood, who shall be priests unto God, and unto Christ, and shall reign with him a thousand years. Heb. xi. 24, 28; Zech. xiv. 9; vi. 12, 13; 1 Pet. ii. 9; Rev. xx. 6.

5. The second advent of Christ will bring a period known as the world (age) to come, when Judea and Israel shall dwell safely in their own land. The nations that have escaped the destruction of his judgments shall be blessed by the promised seed, consisting of Jesus as the head and the church as the body. Acts i. 11; Luke xx. 35, 36; Ez. xxviii. 25, 26; Matt. xiii. 37, 43; Dan. vii. 18, 14, 27; Col. i. 18.

6. Man is wholly mortal. The trumpet must sound, the righteous dead be raised incorruptible, and the living changed to immortality at the coming of Christ and an everlasting kingdom established and fill the whole earth. 1 Tim. vi. 15, 16; 1 Cor. xv. 51, 55; Ps. lxxii. 8, 14, 17.

7. After "the ages of the ages" shall have passed—which shall consist of the one thousand years peaceful age and the little season age of judgment—the last enemy death shall be destroyed. There will be new heavens and new earth wherein dwelleth righteousness. Wicked man will not exist. The devil and all his works will be destroyed. Nothing but absolute perfection will exist during the ceaseless ages of the Eternal One, and the unending duration of those that shall be made like him. Rev. xx; xi. 15; 1 Cor. xv. 27; Rev. xxi; Heb. ii. 14; Mal. iv; 1 John iii. 2.

8. A practical Christian life must be entered upon by faith, repentance, and immersion for the remission of sins, by which means the gospel is obeyed and the saving name taken upon us. A life consecrated and devoted to Christ. By patient continuance in well-doing, seeking for honor, glory and immortality that as faithful believers we may inherit eternal life in the kingdom of God. Mark xvi. 16; Luke xxiv. 47; Acts x. 43; 2 Pet. i. 5, 11; Rom. ii. 7.

Yours, in the hope.

W. L. SKEELS.

1. I believe in the Scriptures of the Old and New Testaments, and in the person and character of their Author, the Great Jehovah, as therein revealed.

2. In Jesus the Christ his only begotten Son and in the sacred united Spirit influence of the Father and the Son.

3. That in the Scriptures alone may be found God's purpose in creating our earth and race. That in them alone is revealed man's future destiny or life; and there too we learn that that future life depends on a knowledge of the one living and true God, and Jesus Christ whom he sent. John xvii. 3.

4. That man was created mortal—and so all his posterity are like him. That he was made a free will agent with power to form a character as he chose. That he was tested by a command forbidding from the tree of knowledge of good and evil, which command he disobeyed. He was then expelled from the garden, least he take of the tree of life and live forever in sin. That transgression ended the age of sight which was followed by the age of faith as indicated in Gen. iii. 15.

5. That the seed of the woman here referred to is the Christ of God, his only begotten Son, who came into the world as foretold by the prophets—as the seed of the woman—the seed of Abraham—the seed of David—as the King of the Jews. That he came in our nature and was tempted and tried as we are. That he endured the cross for the joy that was set before him, viz: the rulership of the kingdom of God upon earth, and power over death, by resurrection.

6. That to attain to a resurrection and future life we must believe in the gospel of the kingdom—be immersed into the name of Christ for remission of sins—and live righteously to the end of life.

7. That there is no resurrection, or life to come, only for those who are in Christ.

8. That Christ's second advent is very near. That when he comes he will bring his reward (eternal life) with him. He will raise the sleeping saints and change the living to immortality. He will then be King over all the earth, and his saints will, with him, rule over the mortal nations which will be subjects, not heirs, of the kingdom.

9. That the chief of these nations will be Israel and Judah united. Israel's ten lost tribes—the Anglo-Saxon race embracing the multitude of nations promised Abraham.

10. That the Book of Revelation is as it were, a panorama of symbols covering the entire Christian era—that we are now in the end of the little season, when satan is loose, and gathering the nations for the final battle.

MRS. CARRIE WILLIAMS.

1. I believe in God the Creator of all things, and that all things were created after a plan from the beginning, and will reach a perfect consummation during the succeeding ages. Gen. i. 1; Acts xv. 18; Eph. i. 9, to 14.

2. That the earth was made for the dwelling place of man throughout the ages, Ps. cxv. 16, and to become the kingdom of God after mankind had been developed by contact with evil and the appropriation of natural resources. Rev. xi. 15; Matt. xxv. 14 to 34.

3. That Jesus of Nazareth was the only begotten Son of God, and became the Christ and the future King of the world by obedience, and that it was for him that all things were created. 1 John iv. 9; Rom. viii. 18; Heb. ii. 10.

4. That Adam the first man and Eve his wife, being the beginning of humanity were on probation for the whole human race, (for the dominion of the earth) and by their failure death came upon all mankind, as it is appointed to men once to die. So Christ the second man and the church his bride are on probation for the whole spiritual race, he becoming the first of that race by overcoming sin and the world, and being raised from the dead, conquered death and so redeemed the whole race from death. The church or bride will overcome and so gain the first resurrection, and with Christ bring all things into subjection to his righteous government. In the Old Testament natural death is the only penalty given for sin, so in the New, the second or Spiritual death is the penalty, but that cannot attain until they have a second or spiritual life to lose. John iii. 16, and sin against perfect light. Probation now is for heirship to the kingdom and a failure must affect that relation. Rom. vi. 7; 1 Cor. xv. to end of chapter.

5. That in order to attain unto this heirship, we must receive an adoption by believing in Jesus as the Anointed, or Christ of God, as the Redeemer of mankind by a resurrection having died for our sins according to the Scriptures, and raised again for our justification to life, and manifest this faith by submitting to it in the figure of baptism, becoming dead to sin thus becoming a new creature, or entering on a new life, follow his perfect example and overcome the world. Rom. viii. 17; Eph. i. 5.

6. That we must prepare for the work of the kingdom by finishing the work that Christ began, preaching the gospel of the kingdom, and the necessity of a pure life. 2 Tim. iv. 2; 1 John iii. 5, 6.

7. That Christ will so come again in like manner as he went into heaven, in the body incorruptible, and come soon. That he will raise the dead both the just and the unjust, but in their own order, and change the living saints to his incorruptible nature, and with them as kings and priests reign from sea to sea; and mankind having had the experience of evil will submit to this righteous rule of Christ. Thus he will make a perfect work in righteousness, and God will not have made man in vain. Each will fill the place he is fitted for, and each receive the reward merited. Dan. vii. 27; Rev. xxii. 12; v. 10.

L. P.

I believe in the teachings of our Lord and Savior Jesus Christ, and of all inspired men, both prophets and apostles. Discarding all man-made doctrines as sinful, wicked, and pernicious,—proof, 2 Tim. iii. All Scripture given by inspiration is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Matt. v. 9. But in vain they do worship me, teaching for doctrines the commands of men. Mark vii. 7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men.

Submitted in love of the truth.

WALTER WELLS.

Letters to Iowa Conference.

Dear young workers for the Master:

My heart bounded with gladness when I read Bro. Eychaner's programme for your Iowa Conference, and I said, "O how I wish I could be there!" Do you know why? It is because you, who are young in the cause of your Lord, are to have a share in the blessed work. I want to hear you read your essays, hear you speak, and hear your voices join in glad songs of praise. I want to paint for you the grandeur of your privileges in this matter of work and of worship. It is thought the glory and the boast of a life time to have had the honor of being presented at the royal courts of England, France or Germany, but to be permitted to come into the courts of the royal majesty of the heavens, how much greater the honor! And you are not only permitted to come into his presence, and to pay homage at his fee, but are given the blessed privilege of drawing others. Having secured your citizenship in the heavenly country, with all its glad hopes and prospects, and having certainty of salvation, you can sound out the Word of the Lord, that your faith to God-ward may be spread abroad, and others be brought to turn from idols to serve the living and the true God and to wait for his Son from heaven. Try with all the power that God has given you to touch the poor lost ones their need of a Savior. Show them that without citizenship in the heavenly country, they cannot become one of its inhabitants, can have no part in its blessings, nor enjoy the unending life of its children, and that this citizenship come only through Christ. Make Christ the center and the glory of all themes, for a gospel with no Jesus in it is no gospel. In Christ we have the citizenship and all its attendant privileges and blessings, out of him, there is nothing, no hope, no promise, no life, all darkness, despair, the oblivion of a hopeless tomb. Make God's goodness and love as great as possible to your own souls, and then let the resultant joy of prospective salvation gladden and quicken every pulse of your being, until the words of entreaty rush from your lips like a torrent over the rocks, and the hearers knowing from beaming eyes and tones of gladness that you have been with Jesus and been taught of him, come and obey and start for the kingdom.

Live in prayer, in study of God's Word and in faithful meditation. Never lose sight of the coming Christ, for the time of the end is here.

S. BONANA WINCE.

To the Conference of the Church of God:

Circumstances will not permit of us being with the brethren at this meeting, we feel that we are deprived of a great privilege, for we are sure that these meetings are doing much good. One year ago, after a long study on the promises of God and the conditions laid down in the Bible whereby we can gain eternal life, myself and my wife were baptized into Christ, and we feel it our duty to speak a word of encouragement to those who have not embraced the privilege and have not put on Christ. We fully realize that the work to be done is a great and good work. By the grace of God we will ever push forward and would ask the prayers of the brethren to assist us, that we may be able in our feeble way to bring souls to Christ. If we do not have the ability to do great work we will content ourselves in doing small things and trust in the Lord that he will help us in our efforts. Let us exhort one another and put forth every energy to do the Lord's will, that we may be ready when he comes whose right it is to gather his own. What a joyful meeting that will be, let all think of it and work with more earnest zeal. There are no brethren here in this locality and we seem to stand alone in the faith. We are well pleased with this climate and think it a pleasant place to live. If any of the brethren contemplate a visit to California we insist that they come this way and we will endeavor to make it pleasant for them. May the grace of our Lord Jesus Christ be with you all is our prayer.

MR. & MRS. W. O. STEFFA.

To the brethren assembled:

I send you greeting and many regrets that I am not able to be present in your gathering, but I know that it will be for your advancement in the truth, in our faith, and furtherance in the gospel. The times indicate matters to be in a very critical condition, but not such as to expect the near return of the Lord, for I do not think the times of the Gentiles are yet full, but nevertheless it behooves us to be ready and to be like those who shall await the return of their Lord from the wedding. You all know how the world has gone after worldly things, how many have departed from the faith, and are depending upon their own righteousness, and not upon Christ's resurrection for their salvation. Let me urge you to be steadfast in the faith, unmovable and build yourselves, that you may each be a stone in the temple that the Lord may build. Glorious things are in store for the faithful overcomers. I feel it is our duty in every way that is possible that we forget the things of this world, and although in it not of it. Keep aloof from all things that you would be ashamed to have the Lord come and find us engaged in, for you know in such an hour as ye think not the Son of Man will come. Never has there been such a time for watchfulness as now. From labor troubles and strikes and all organizations which have not the Lord's cause in hand keep away. They will entrap you in the cares of this world, and you will not see the Lord when he comes. With faithful greetings to all of the household. Your brother in the Lord.

ANSON HAVENS.

Knowledge, Faith, and Opinion. No. 2.

Dear Restitution:

From what was said in my other article, I think my readers will understand the difference between knowledge, faith, and opinion,—that knowledge is what we see or acquire by our own sense, that *faith is believing* what others say, and opinion is what we think.

There is room to differ in opinion there may be many opinions, as opinion is what we think, and we don't all think alike—many men, many minds. Scarcely any two men can think alike in everything, while as God has revealed but one faith, sent but one gospel, there can be but one faith, and a brother may even be weak in faith, still he is to be received, but as to his opinion, don't bother him, Rom. xiv. 1, by "doubtful disputations." I think Paul means difference of opinion.

It would be useless to try to bring every one to the same opinion on doubtful matters, and if we had evidence sufficient to remove all doubt then the doubtful matter would cease to be doubtful, and so would be no longer an opinion.

Now what I have said about faith applies to faith in general, *all faith*. As to what is the one faith is not my topic now.

As to our religion our knowledge occupies a very small place or part. We really know but very little except that we may know much or little of the testimony. Faith occupies a much larger space and that will vary too according to whether we are much or little acquainted with the record. But I venture to say that nearly all my readers would be surprised to think how large a space is taken by what we think—our opinion, and many of us are apt to crowd our opinions forward into the place of faith. How many times have I known crotchets pushed to the front—and you must embrace them or division occur.

Most of the divisions today are caused by differences of opinion. The different parties do not differ in what the Bible says, but in what they think it means.

It is sometimes said they agree on essentials but differ only on non-essentials, (opinions or things that are doubtful,) this being so is it not a shame that the people of God should be divided on non-essentials. It seems to me it would be more excusable if they had essential matters to divide on, but let us go to our Bibles and see how large a space our opinions occupy. Let us begin at the beginning, Gen. i. 1. "In the beginning God created the heaven and the earth." Now that is a plain statement—we can all believe it without difference in faith, but how about opinion? "In the beginning" when was that? was it some six thousand years ago? or sixty thousand, or six hundred thousand, who can tell us?

"And the earth was without form (waste) and void." How long was it in that state? Who can tell? Faith believes it was so—in that we can all agree, but as the record does not say how long there can be no faith on that point, but opinion comes in and one thinks this, and another that, but they will differ hundreds and thousands, and even millions of years!

We can believe that in the beginning originally, or at first, God did as it said, but we cannot say how long ago.

We are also introduced to God in this verse, and notwithstanding all that has been said and written of God, how we differ—both learned and unlearned as to the Being of "God." "Elohim" is the word and it is a plural name—and in the same chapter "God" "Elohim" said "let us make man in our image, after our likeness," verse 26, and in chap. iii. 22, "And the Lord God said, behold the man is become as one of us to know good and evil." Now, we certainly believe what is said of God (Elohim) but I don't think our idea of him will agree. I mean, be the same. My own views of God are certainly very different from many others, but I will not give them here. I only want my readers to think and then confine themselves as closely as possible to just what the Bible says. Now, let my readers read on and see that while we can all agree in faith, yet there will be but few verses in which we may not differ in opinion.

And the evening was, and the morning one day.—Now, the six days passed and the seventh God rested. Now what is meant by day? Opinion comes in again, for who can tell? The word day, is used in so many senses that it would be presumption for any one to say absolutely which is meant. With some people four or five hours in their office is a day, and a witness' appearance at court may be a day. Then we have our eight hour day, our ten hour day, twelve hour day, and twenty-four hour day. Sometimes we say "everydog has its day." So we say King George's day, Alexander's (the Great) day, David's day, the day of Salvation, and so on. Now, how long was either one of the six days? The Bible does not say, so we cannot believe, we can only think, and so long as we believe what is written we are one in faith, but in opinion! How various! The Bible does not say we must all be of one opinion.

I cannot here notice everything. "But the Lord God (Jehovah Elohim) planted a garden Eastward in Eden." Can any one tell us just where that was? Opinion again, and surely every one is entitled to his own.

Well, the man and the woman are placed in the garden with the privilege of eating freely of the fruit of all the trees there excepting only one—of that one he is forbidden to eat on pain of death. Now we can all believe readily what the record says, but oh! how many things we would like to ask about! What tree is that the fruit of which they must not eat? Some speak of it as the apple, others the grape, again the fig, but the Bible does not say, and so there can be no faith on that point. You may take your choice, for myself I have no definite opinion. I doubt if it were either one named, or that we have in existence even, we can only guess any way. But the record goes on to tell us many things.

It relates a conversation between the serpent and the woman, and the result. Immense information in a few words, all of which we can readily believe. But oh! how many things it leaves out that we would like to know. Was the serpent a serpent? Could he talk? How could he say what he did to the woman? Was it the devil in the form of a serpent, or was the fruit a kind of fruit eaten by serpents? And so the woman seeing the serpent eat, and knowing how wise the serpent was it was merely the thought suggested to her. We sometimes say, "Actions speak louder than words,"—was it the actions of the serpent said? And so I may go on and ask questions, but no one can tell more than is stated. But she ate and gave to her husband and he ate also! Momentous event!! By that event we all became sinners, because we were not born before he, or they did it. What next? Will God do as he said he would? They seem to be ashamed of themselves, and hearing the voice of the Lord God walking in the garden they try to hide, but it is no use. They must answer for what they have done. The Elohim begins his inquiry with the man, then the woman—then the serpent—and see the excuses! (I don't believe, or think rather that mankind has changed much since) then in pronouncing judgment the other way, 1st, the serpent, then the woman and last the man. Now here again though the sentence on each is plain enough, so we can all believe, yet how many and diverse are the opinions drawn from the sentence pronounced upon each of the three. 1st as to that on the serpent, but this paper is long enough so I leave other thoughts for another paper.

GEO. ELTON.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Mrs. A. Mix,	$8.50
Mrs. W. H. McDowell,	1.50
D. L. P. Clem,	.50
L. S. Quimby,	1.40
Hiram Shoemaker,	2.00
Neville Weaver,	.25

Undenominational Religion.

The place of honor in the *Nineteenth Century* for August is assigned to an article by Mr. Gladstone on "The Place of Heresy and Schism in the Modern Christian Church." He distinguishes at the outset between the facts of heresy and schism, as they stood in the Apostolic age, and the two corresponding facts as they now present themselves to us. Then he directs attention to the historic dealings of God with his chosen people, comparing in this connection the treatment awarded to Korah, Dathan, and Abiram, and to their followers, with the providential method pursued, after the great schism of Jeroboam, with the Ten Tribes or Northern Kingdom. Mr. Gladstone thereafter states that he asks no more than that we should apply to the questions of heresy and schism, now that they have been permitted all over Christendom to harden into facts seemingly permanent, and to bear, not thorns and thistles only, but also grapes and figs, the principles which Holy Scripture has set forth in the history of the two Hebrew kingdoms, and which a just and temperate use of the method of analogy may extract from the record. He next turns to an objection which might be advanced against him from the point of view of the catholic churchman. By the catholic churchman, he explains, he means simply one who adheres with firmness to the ancient or catholic creeds of the Church. Mr. Gladstone's argument points to an alteration in the ancient modes of dealing with those who declined to accept these venerable documents, and, he states, he might be asked whether he proposed to resign or abandon those portions of the old creeds which do not now command, as they did four centuries ago, an universal acceptance. For instance, he proceeds, "I believe in one baptism for the remission of sins." To the non-Episcopal Protestants, especially those of the English tongue, he feared, these words conveyed no very definite meaning, and were in no sense an article of faith. People were not, it seemed, to condemn them as they would have been condemned of old for contumacy in the non-acceptance of that article; but "we are, in the rather hollow phraseology of the day, to dwell much on the matters in which we agree, little on those in which we differ." The question is next taken up, is it the effect, it might be asked, the drift of those explanations, to land us in the substitution for our ancient and historical Christianity of what is known as undenominational religion? Were not belief in Christ and union with Christ the main, the all-important matters, and why, he asks, should we not together put forward the assertions in which we agree, and leave to the separate care of those who hold them and think them material all adventitious provisions which are supplementary to this grand and central purpose of the gospel? In dealing with two aspects of undenominational religion, it is pointed out that there might be upon earth four hundred and fifty millions of professing Christians. They were broken up into sections which were not at peace, but at war. They all, however, professed the gospel. But with all the segregation, and not only division but conflict of minds and interests, the answer given by the four hundred and fifty millions, or by those who were best entitled to speak for them, to the question what is the gospel, is—with exceptions so slight that we may justly set them out of the reckoning—still the same as it was in the Apostolic age: the central truth of the gospel lies in the Trinity and the Incarnation, in the God that made us, and the Savior that redeemed us. When he considered what human nature and human history had been, and how feeble was the spirit in its warfare with the flesh, he bowed his head in amazement before that mighty moral miracle, that marvellous concurrence evolved from the very heart of discord. Such, as he apprehended, was the undenominational religion of heaven, of the blissful state. In alluding to spurious undenominationalism, he expressed himself as not in favor of the State authorizing by law in public elementary teaching an undenominational scheme divested of many salient points needful in the view of historic Christendom for a complete Christianity. What he contemplated and sought to recommend was a readjustment of ideas, and not surrender, in any quarter, of considered and conscientious convictions, or of established laws and practices. The Christian Church, no longer entitled to speak with an undivided and universal authority, and thus to take her place among the paramount facts of life, is not thereby invaded in her inner citadel. That citadel is, and ever was, the private conscience within this sacred precinct, that nurtured the forces which by a long incubation grew to such volume of strength, as legitimately to obtain the mastery of the world. It would be a fatal error to allow the voice of that conscience to be put down by another voice, which proceeds, not from within, but from without the sanctuary. The private conscience is indeed for man, as Cardinal Newman has well said, the vicegerent of God. And why, it would be further asked, was this readjustment of ideas to be the work of the present juncture? In answer, he requested we should study to discern the signs of the times. Was creation groaning and travailing together for a great recovery, or was it not? Were the persons adverse to that recovery banded together with an enhanced and over-weening confidence? They loudly boast of their improved means of action, and were fond especially of relying on the increase of knowledge. Knowledge forsooth! God prosper it. But knowledge was like liberty; great offences were committed in her name, and great errors covered with her mantle. The increase of knowledge could only lead us to an increased acquaintance with him who was its source and spring. Let the champions of religion now know and understand that it is more than ever their duty to equip themselves with knowledge, and to use it as an effective weapon, such as it had proved, and was proving itself to be in regard to the ancient history of our planet and of man. It was the extension of wealth, the multiplication of luxuries, the increase of wants following therefrom, of wants every one of which was as one of the threads which would separately break, but which in their aggregate bound Gulliver to the earth. This is the subtle process which more and more from day to day was weighting the scale charged with the things seen, as against the scale whose ethereal burden lies in the things unseen. And while the adverse host was continually in receipt of new reinforcements, it was time for those who believed to bestir themselves and to prepare for all eventful issues by well examining their common interests, and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lay "about the feet of God."—*Edinburg Scotsman.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$241.18
Mrs. Sarah Hadden,	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Announcement.

It becomes our pleasant duty to announce our annual meeting. The beautiful natural park at Cambridge, Nebraska, has been selected again as the place and the time Sept. 14 to 24, 1894.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly do so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy such a love feast with the brethren as you have never done before. Elder A. J. Eychaner of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing,

J. J. CADY, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, Ind., commencing Thursday evening, Sept., 6, 1894, and continuing over the following Sunday.

The churches are especially requested to send in delegates, and all lovers of the truth are cordially invited to come and enjoy a good meeting.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles south-east of Fairfax, South Dakota. This meeting will begin Friday night, Sept. 7th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM. H. DENSON, Sec'y.

Country Homes.

Is the title of a pamphlet issued by the Nickel Plate Road, giving a list of places open to summer boarders along the south shore of Lake Erie. Write for a copy.—Aug. 31.

Washington Excursions.

On August 22d, 23d, 24th, 25th and 26th, excursion tickets to Washington, D. C., account the Knights of Pythias Conclave, will be sold from ticket stations on the Pennsylvania Lines. The low rate tickets will be sold to all applicants, and will be good returning until September 15th, inclusive. The advantages of the Pennsylvania Lines as a desirable route to the National Capital are familiar to the traveling public. It is the popular route and offers every facility for a delightful journey. Special arrangements may be made by K. of P. lodges going in a body. Applications for further information on the subject will be promptly answered if addressed to any ticket agent of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Summer Tours.

The Nickel Plate Road has placed on sale a complete line of tourist tickets to resorts of the east, including Niagara Falls, One Thousand Islands, Lower Canada, the Atlantic Coast, and the mountains of New York and New England. Address B. F. Horner, General Passenger Agent, Cleveland, O., for descriptive matter and full information.—Aug. 31.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sirelville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisr Co. Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. E. Craton, Fair Haven, Kan.
L. E. Conner, Plymouth, Ind.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Albion, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract: and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the *fund* thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$42.20

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"Summer Outings," descriptive of picnic and summer resorts along the line of the Nickel Plate Road; "Country Homes," a list of, open to summer boarders located on the Nickel Plate Road adjacent to the south shore of Lake Erie; "Summer Tours" an illustrated and descriptive folder of famous resorts in the east; "Red Book" gives routes and rates for summer tours issued by the Nickel Plate Road? If you desire copies mailed free address B. F. Horner, General Passenger Agent, Cleveland, O.—Aug. 31st.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

To Michigan Pointsat Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

For information as to the best hunting and fishing grounds in Illinois and Wisconsin, apply to

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The Doctrines of Baptism as taught in the Holy Scriptures, being a collection of addresses, sermons, essays, and recognizers and sketches of baptism; 112 pages, price 25c.

Infant Salvation—What Is It? What is It? The above is the title of a discourse delivered in Berwick, Pa., July 29, 1893, by Jos. Locker. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Gospel of Christ Nullified by the Traditions of the Churches. The above is the title of a neatly printed pamphlet of 27 pages, by W. Hirbie, of Swanpoy City, Pa., and is a very strong appeal to thinking people. It also contains an Address on the New Heaven and New Earth. Sent in 2 cents for 5 copy postpaid or eight copies for $1.00.

The Hell of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author at Mrs. Carrie Williams, 1111 Bryan, Galveston, Texas, price 25 cts. or free to those too poor to pay.

Dr. Smith's Bible Dictionary. A fine treasury of the Bible containing its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land, showing the division of Israel, the time of Christ, and general maps of the country mentioned in the Bible. Bound in cloth, 768 pages, price $1.25.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper, cloth $3.00. Library binding $4.00.

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 90 cents; 12 for $1.80; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Author even at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, hand somely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 600 hymns. To this is added 88 pages of Hymns for children to use on Sunday schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodford, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. The book is paper covers, and sells for 12 cts. each, and can be had at this office.

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 288 pages, 4th edition. Cloth, 25 cts., a copy; leather gilt $1.00.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 836 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Joslin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1445 Logan Avenue, San Diego, California.

Church of The Blessed Hope. Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Please notify me of all Hanilugton Street.

The Church of God has changed the place of meeting. They are occupying the Van Buren Hall, for rent on the corner of Madison street and Oakdale Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in Odd Fellows on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall between corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 2 p. m. Prayer and social meeting Thursday evening. W. D. Thompson, Elder.

A church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in M'lle Hall, Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west 11 Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Nebr., meets in Union Sunday School at school house in District No. 25 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching as we are a beloved brethren, Among Adams, county seat also an elder. Wm. Stevens Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. Title. Such regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and every 10 minutes from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 1:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Slife, Secretary.

Meetings held at Unity Church, Schultz Ferry, Gibson, Ohio, 11 miles southwest from Portland each month, 1st Sunday, sermon by Bro. W. W. Rogers; 2nd Sunday, sermon by Bro. Elvin Grant, 3rd Sunday, sermon by Bro. W. S. Skeels, 4th Sunday, social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Hewitt Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Blabl & Heller's Hall, Orange and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the church of God near Nobl's Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mattie E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening, communion every two weeks. Prayer meeting every Thursday evening.

The Church at Wilson, Allegan Co., Mich., meet for Sunday School every 9:15 a. m. Regular preaching every first and third Sunday in the month.

The Church of God near Ithaca, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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VANDALIA TIME TABLE.

In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 92, Ex. Sun.	12:45pm	For St. Joseph
No. 56, daily,	5:55 "	"
No. 54, ex. Sun.	10:50pm	for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:45am	For Terre Haute.
No. 53, "	12:40pm	" "
No. 55, daily	4:45 pm	" "

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Westward.

	A M	A M	P M	P M	P M
Pittsburgh	7 10	11 55	3 30	7 25	12 00
Alliance	9 10	1 55	5 30	9 25	2 00
Canton	10 00	2 45	6 20	10 15	2 50
Mass. Junc.	10 16	3 01	6 36	10 31	3 06
Wooster	10 46	3 31	7 06	11 01	3 36
Mansfield	11 36	4 21	7 56	11 51	4 26
Crestline	12 10	4 55	8 30	12 25	5 00
Forest	12 30	5 15	8 50	12 45	5 20
Lima	1 32	6 17	9 52	1 47	6 22
Van Wert	2 02	6 47	10 22	2 17	6 52
Milton	2 27	7 12	10 47	2 42	7 17
Fort Wayne	3 55	8 40	12 15	4 10	8 45
Ar. Chicago	6 30	11 15	2 50	6 45	11 20

Eastward.

	A M	A M	P M	P M	P M
Chicago	12 20	3 15	7 00	11 45	3 45
Ar. Fort Wayne	2 55	5 50	9 35	2 20	6 20
Leave Fort Wayne	3 05	6 00	9 45	2 30	6 30
Milton	4 30	7 25	11 10	3 55	7 55
Van Wert	4 55	7 50	11 35	4 20	8 20
Lima	5 25	8 20	12 05	4 50	8 50
Forest	6 27	9 22	1 07	5 52	9 52
Crestline	6 47	9 42	1 27	6 12	10 12
Mansfield	7 21	10 16	2 01	6 46	10 46
Mass. Junc.	8 05	11 00	2 45	7 30	11 30
Wooster	8 21	11 16	3 01	7 46	11 46
Canton	8 51	11 46	3 31	8 16	12 16
Alliance	9 35	12 30	4 15	9 00	1 00
Pittsburgh	11 30	2 25	6 10	10 55	2 55

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No. 52, "	10:[illegible]
No. 150, Local, " (No passengers)	11:44pm

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No. 49, "	6:40pm
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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 28, 1893.

J. L. Wine,	$20.00
I. B. Roberts	10.00
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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, SEPTEMBER 5, 1894. NO. 33.

The Restitution.

THE RESTITUTION proposes the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins. As pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Hardest Time of All.

There are days of real sorrow
In the seasons of our life;
There are cold, despairing moments,
There are hours of mental strife.
There are times of stony anguish,
When the tears refuse to fall;
But the waiting time, my brothers,
Is the hardest time of all.

Youth and love are all impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping,
Ere it learns what life can teach.
Far before the fruit be gathered,
We must see the blossoms fall;
And the waiting time, my brothers,
Is the hardest time of all.

Loving ones, and loving ever,
It is sad to watch for years
For the light whose sinful shining
Makes a rainbow of our tears.
It is sad to mourn at morning,
All the hours to eventide;
Oh! the waiting time, my brothers,
Is the hardest time for all.

We can bear the heat of conflict,
Though the sudden crushing blow,
Beating back on gathered forces,
Forces momentarily low.
We may rise again beneath it,
None the weaker for our fall;
But the waiting time, my brothers,
Is the hardest time of all.

For it wears the eager spirit,
As the salt waves wear the stone,
And hope's gorgeous garb grows threadbare
Till its brightest tints are gone.
Then amid youth's radiant treasure,
Silent snows begin to fall;
Oh! the waiting time, my brothers,
Is the hardest time all.

Yet at last we learn the lesson,
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For, perchance, a day is coming,
For the changes of our fate,
When our hearts will thank him meekly
That he taught us how to wait.

Original.

Acts of the Apostles. Chap. 9.

1. And Saoul still breathing in threatening and murder towards the disciples of the Lord, went to the chief-priest,

2. And asked from him letters to Damaskos unto the synagogues, that if he should find any of that way, men and women, he might lead them bound to Hierousalem.

3. And as he was going his way it came to pass that he was drawing nigh to Damaskos, and suddenly, there shone round about him a light from out the heavens,

4. And as he was about to fall to the ground, he heard a voice saying unto him Saoul, Saoul, why persecutest thou me?

5. And he said, Who art thou, Lord? And he, I am Jesous whom thou art persecuting.

6. But arise and go into the city, and it will have been told thee what it behooveth thee to do.

7. And the men who were journeying with him stood speechless, hearing the voice but seeing no one.

8. And Saoul arose from the ground, and when his eyes were opened, he saw nothing, and leading him by the hand they conducted him to Damaskos.

9. And he was three days not seeing, and he ate not neither did he drink.

10. And there was a certain disciple in Damaskos by the name of Ananias, and the Lord said unto him in a vision, Ananias, and he said, Lo it is I, Lord.

11. And the Lord took unto him, Arise and go thy way to the narrow street called Straight and inquire at Joudа's house for a Tarsean by the name of Saoul, for lo he is offering votive-prayer,

12. And hath seen a man by the name of Ananias (meaning "without sorrow"); come in unto him and lay hands on him, that he may see.

13. And Ananias answered, Lord I have heard from many about this man, all the evil things that he hath done to thy saints in Hierousalem.

14. And here he hath official-power from the chief-priests to bind all those who invoke thy name.

15. And the Lord said unto him, Go thy way, because a chosen instrumentality is this one for me, to carry my name in the sight of nations and kings and sons of Israel.

16. For I am going to show him all that it behooveth him to suffer for my name's sake.

17. And Ananias went and entered into the household and laid his hands upon him and said, Brother Saoul, The Lord hath sent me, Jesous namely, who appeared to thee on the way thou wast going, that thou mayest see and be filled with sanctified spirit.

18. And straightway there fell from his eyes as it were scales and he saw and arose and was baptized,

19. And when he had taken sustenance was strengthened; and he came to be with the disciples in Damaskos some days;

20. And straightway in the synagogues he heralded Jesous, that he is the Son of God namely,

21. And all who heard were astounded and said, Is not this the one who was ravaging in Hierousalem those who invoked this name? And did he not come here for this purpose to lead them bound to the chief-priests?

22. But Saoul was enabled all the more and was confounding the Joudaians dwelling in Damaskos, deducing the proof that he was the Christ.

23. And when some days had been fulfilled the Joudaians formed a plot to destroy him.

24. But their plot was made known to Saoul. Now they were covertly watching the gate-ways by day and by night that they might destroy him.

25. And his disciples took him by night and let him down through the wall, lowering him in a basket (a fish basket).

26. And when he had arrived in Hierousalem, he attempted to join himself to the disciples; and they were all afraid of him; not putting faith in the fact that he was a disciple.

27. Barnabas however received him and conducted him to the apostles, and he discoursed to them how he had seen the Lord on the way, and talked with him, and how he had spoken openly in Damaskos in the name of Jesous.

28. And he was with them going his way in and out in Hierousalem, speaking boldly in the name of the Lord,

29. And he talked and discussed with the Hellenists and they attempted to destroy him;

30. But the brethren becoming aware of it conducting him down to Kaisaieia, and sent him away to Tarsos.

31. And the church then throughout all Joudaia and Galilaia and Samareia had peace, being built up and going its way in fear of the Lord; and it was filled with the help of the sanctified Spirit.

32. And it came to pass that as Petros was going through them all, he went down also unto the saints dwelling at Loudа:

33. And he found there a certain man by the name of Aineas who had been lying on a bitter for eight years and who was a paralytic,

34. And Petros said unto him, Aineas, Jesous Christ healeth thee; arise and spread thy bed for thyself: And straightway he arose.

35. And all those inhabiting Loudа and Saron, who had turned unto the Lord, saw him (or knew him).

36. Now in Joppa there was a certain female disciple by the name of Tabitha which being interpreted is called Dorkas: she was full of good acts of mercy which she was doing:

37. And it came to pass in those days that becoming enfeebled she died: and bathing her they placed her in an upper chamber;

38. Now Loudа being nigh to Joppa, the disciples heard that Petros was there, and they sent two men unto him, urging him, do not delay coming through to us.

39. And Petros arose and went along with them, and when he had arrived they conducted him to the upper-chamber; and all the widows were standing by him lamenting and showing the under-garments which Dorkas had made when she was with them.

40. And Petros putting them all out and kneeling offered votive-prayer: and turning unto the body, he said Tabitha, arise, and seeing Petros, she sat up.

41. And giving her his hand he stood her up: and calling the men saints and the widows he presented her alive.

42. And it became well known throughout all Joppa: and many put faith in the Lord.

43. And it occurred that he abode some days in Joppa with a certain Simon a tanner.

COMMENT.

"Saoul" Crazy-conceit is the meaning of the name.

"Breathing on" instead of "breathing" R. V.

"Damaskos" "a conquering one."

"The heavens" instead of "heaven" R. V.

"As he was about to fall" instead of "and he fell" R. V.

"What it behooveth" instead of "what thou *must*" R. V. He didn't have to if he wasn't willing. God makes us willing if necessary "in the day of his ability."

"Ananias" meaning without sorrow."

"Tarsos" something made of wicker-work—probably so-called originally because of its trade in wicker-ware.

"Come" instead of "coming" vision is always represented by the complete tenses as something *past*.

"Invoke" instead of "call upon" thy name.

"Instrument or instrumentality" I think is better than "vessel" or "vessel of election" R. V.

"Sanctified Spirit" instead of "the Holy Ghost" R. V. No article here.

"See and saw" instead of "receive" and "received sight" R. V.

"Was enabled" instead of "increased in strength" R. V.

"Some" instead of "many" days R. V.

"He" Paul not "he" Barnabas R. V.

"Kaisareia" "the emperor's place."

"Was filled with" instead of "was multiplied" R. V.

"Through them all" instead of "all parts" R. V. Too indefinite.

"Loudа" "Loud's place."

"Litter" instead of "bed" R. V.

"Aineas" "one who praiseth."

"All who had turned unto the Lord" instead of "and they turned unto the Lord" R. V.

"Dorkas" "a gazelle."

"Joppa" "Jop's place."

"Men-saints" instead of "saints" R. V.

"The widows" were saints also probably.

CHAS. GARDNER.

Our Sunday School Work. No. 2.

From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. iii. 15.

Thank God, the Holy Scriptures are able to make even a child "wise unto salvation." Oh, how precious it is, that the plan of salvation contained therein is so plain that even a child can comprehend it. In proof I submit to you some seventy questions answered by Mary Asleksan, a girl only twelve years old, a member of Sister Whitehead's class in the Chicago Sunday School.

The following are the questions submitted by Sister Whitehead, and the answers given by Mary, entirely unaided by any other older person.

QUESTIONS AND ANSWERS.

What do you believe the Bible to be?

I believe the Bible is the Word of God.

What does it teach us?

It teaches us that we are mortal souls.

Who is God?

God is the Almighty, Creator, or Father.

Do you believe in him?

I do believe in him.

Who is Adam?

Adam is the first man God made.

Out of what was he made?

Out of the dust of the earth.

What did he become when God breathed into him?

He became a living soul.

What was he before he breathed?

A dead soul.

What is a soul?

A soul is a person.

Was Adam an immortal soul?

No, a mortal soul.

What did he do to displease God?

He ate of the forbidden fruit.

What did his sin bring into the world?

His sin brought death into the world?

Who told the first lie, and what was it?

The serpent. Ye know ye shall not surely die. Gen. iii. 2, 4.

Who is the Seed of the woman?

Christ is the Seed of the woman.

What will he do to the lying serpent?

He will bruise his head. Gen. iii. 15.

What are the promises made to Abraham?

Land. Gen. xii. 1. Heir of the world. Heb. xi. 8, 9. In thee shall all nations be blessed. Rom. iv. 13, Gal. iii. 8.

Who is the promised Seed?

Christ.

Has he come yet?

Yes.

Did Abraham possess the land?

No.

Will he ever possess it?

Yes.

He is now dead—how will he get it?

In the resurrection he will be raised and possess it.

How was the gospel preached to Abraham?

The good news was told to Abraham by the promises.

How are all nations to be blessed in him?

Through Christ's reign.

Who is Christ?

Christ is the Son of God and his mother Mary.

What does the word Christ mean?

Christ means Anointed.

What did the angel say about him?

He shall be great, and called the Son of the Highest, and possess the land and throne of David. Luke i. 32.

From what royal line is he descended?

The royal line of David.

On whose throne is he to sit, and where will the throne be?

On David's throne, in Jerusalem.

Over whom is he to reign?

Over the house of Jacob forever.

What is Jesus to be besides a King?

A prophet and high priest. Heb. iv. 14; Acts iii. 22.

Why did he die?

If he did not die we would have only one life.

Why is he called "our passover?"

Because he is the Lamb of God, and the sin of the world is taken away by him.

Why was the lamb slain at the passover?

If the blood was not sprinkled on the door post, the first born would be killed.

What are the wages of sin?

Death.

What are the "glad tidings?"

Everlasting life.

From what are we saved if we accept Christ?

Eternal death.

What is the gift of God?

Eternal life.

What are the three things we must do in order to get that gift?

Repent, believe, obey.

If we are baptized without belief and repentance, will it do us any good?

No, it will not.

Must we be sprinkled, or buried in water?

Buried in water.

Why must we be buried?

When we are baptized, we are buried with Jesus by baptism into death, and then walk in newness of life.

What do we leave in the water?

Disobedience.

What are we baptized for?

For remission of sins. Acts ii. 38.

What is baptism a type of?

Of death.

Was Christ mortal or immortal when he was put into the grave?

Mortal.

What was he when he came out of it?

Immortal.

From what does he save us?

Death.

Where is he now?

At the right hand of God.

Is he always going to stay there?

No.

What will he do when he comes again?

He will raise the dead in Christ first.

Does he raise all the dead at his coming?

No.

When do the rest of the dead rise?

One thousand years *after*.

What becomes of the wicked?

They shall be burned up. Mal. iv. 1.

What is the reward of the righteous, is it eternal life only?

No, some will be rulers.

How many years does he reign on the earth?

He shall reign over the house of Jacob forever.

Do we go to him, or does he come to us?

He comes to us.

If we die before he comes where do we go?

We rest *in* the grave.

Who will hear his voice when he calls?

The righteous.

Shall we hear him if we are not one of his sheep?

No.

Must we climb the fence to get to him?

No.

How shall we get through the door?

Through Christ only.

Who is the door?

Christ is the only door.

Must we sin after we have had our sins forgiven?

No. We have an Intercessor with the Father.

Supposing we continue in sin, shall we get forgiveness?

No.

What are the fruits of the Spirit?

Love, joy, peace, long-suffering, gentleness, etc.

If we stand still and do not grow what will become of us?

We would die. John xv. 6.

Who will give us strength to overcome, if we ask him?

Christ.

What will become of the living when Christ comes?

They will be changed.

What is the duty of every Christian?

To be ready when he comes, and help others to be Christians.

MARY AGLAKSAN.

These questions and answers were handed to me today (Sunday, July 19,) as I was about to open the church service, with a request for baptism. I certainly am delighted with them. I am of the opinion that many of mature years could scarcely give more intelligent and scriptural answers. Mary will be baptized next Sunday.

Why could not some Sister lead a public class for our children, in THE RESTITUTION? I think it will do good. What do you think about it, Brother Underwood?

W. H. WILSON.

[We will be more than pleased if some sister will undertake such a work. It can well take the place of much controversy that is wasted effort. It is hard for one looking on to discover the lovely, Christ-like points, when following a long discussion. By all means let truth be set forth, with proofs given, and with this done our duty thereafter is exhortation. Give us a children's Bible class, and instruct the young. They are our hope. Sister Whitehead, can you undertake this? We know of no one so able as you. ED.]

Selected.

Three Essentials to Christian Hope.

1. "Have faith in God." Mark 11: 22.

2. "Have your faith unto holiness." Rom. 6: 22.

3. "Have an Advocate with the Father." 1 Jno. 2: 1.

"Essential, necessary to the existence of a thing; important in the highest degree."—Nutting.

These three conditions are "important in the highest degree." They form a tripod upon which depends the Christian's hope. Without faith in the being, power and promise of God hope is impossible. "He that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek Him." Heb. 11: 6. And more, since hope is not presumption, but has faith for a basis—"Faith is the substance [substructure, basis] of things hoped for." Heb. 11: 1—we must believe the promises of the Word.

2. Since without holiness no man shall see the Lord, it behooves us to be careful that we *do not* rest on the soundness of our faith and the graciousness of our Advocate. One so wise, mighty, pure and so infinite in the perfection of his attributes can not tolerate willful disobedience, hence, holiness is essential to Christian hope. None others should talk of hope. Let them rather, mourn their sad state and seek the garb of white. "Wash you" is the divine behest for, "there shall in no wise enter into it any thing that defileth."

3. But since it is written, "There is none righteous," "There is not a just man on earth, that doeth good and sinneth not," "They are all gone aside," and have "sold themselves for nought," "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect it shall prove me perverse," says Job. And none but God can "bring a clean thing out of an unclean," neither can the rich "by any means redeem his brother, nor give to God a ransom for him," and as none *can say*, "I have made my heart clean, I am pure from my sin," we see at once the need of an Advocate. When we look at self we discover weakness; when we look upon the world, behold, it lieth in wickedness; when we look up to God, we are rebuked by his law, and overwhelmed by the majesty of his throne.

But as hope fails in the presence of the "justice and judgement of His throne" we are assured that "mercy and truth go before His face." Yes were it not for the fact that "justice and mercy go hand in hand;" that law and love embrace each other *in the dealings of God*; we would be without hope. Love does not infringe upon justice in securing pardon for the penitent. Justice recognizes extenuating causes for much of the sin that is in the world, and unites with love in finding a way "that He might be just and the justifier of him which believeth in Jesus." "God so loved the world" that He "laid salvation on our mighty to save." Nor can I believe that the unregenerate alone need an Advocate. I have not quoted the foregoing Scriptures as descriptive of the conduct and condition of God's children; yet I think we all need an Advocate as we are on dangerous ground so long as we are on trial.

I have no sympathy with the idea that Christians can not sin, nor with the opinion that they may do many things that they would dare to do if they were not Christians." God is no respecter of persons. He will not excuse in one what He condemns in another. "My little children these things write I unto you, that ye sin not (may not sin," R. V.), and if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world." 1 Jno. 1: 1, 2. Yes, we must have faith and works—nor can we dispense with an Advocate.—*B. F. in Our Hope.*

A Great White Throne.

The true life is ever lived in the sight of great white throne; a throne in times of perplexity; white, in the moments of temptation. God reigns in absolute purity. There are solemn hours, even upon earth, when, in silent thought, we seem in a very special sense to be brought to stand before our holy Judge. Then other considerations disappear. We are alone with God. Heaven and earth flee from our *minds*. There is no place for them when in the presence of the great Judge of all, and we see our errors and sins in the white light of his throne.

These hours are hours of revelation. Books are opened. The secret things are laid bare. There is no closed book in his presence. Not the acts alone, but the thoughts and intents of the heart are all made known. And judgment proceeds on the secret records. It is then that the Book of Life is opened. The hour of judgment is the hour of salvation.

The secret of spiritual life is not found amidst the noise and turmoil of earth. The Book of Life is not opened in the glare of commerce, nor even in the light of public worship. To find our names written there we must be alone with God and stand before his white throne. All our lives have to be judged and condemned. All other books must be opened first, and their records fully known. Then when the judgment is past and the sinner stands guilty before God, the secret of divine mercy through Christ is revealed, and the terror of the lake of fire passes away. Instead of the second death there is the second life. It is in these rehearsals of the great awful coming day of judgment that the soul finds its redemption. It is the sense of ruin that brings sinners to Christ. There is no escape from condemnation. It must be either now or at the day appointed. But earnest souls that seek the great white throne on earth read there in the opened Book of Life the promise of the Lord, "He that believeth shall not come into condemnation, but is passed from death unto life." It is, then, by simple faith, not by sight, that the condemned sinner discovers his own name written in the Lamb's Book of Life.—*The Freeman.*

A man's nature runs either to herbs or weeds; therefore let him seasonably water the one, and destroy the other.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 5, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

A Business Question.

Business of all kinds reported dull. Money hard to get. This has been the cry, and we have tried to be patient with our friends who have asked for a "little time" in which to pay their dues. We are almost to the "end of our string," and now we ask you who have been favored by us in granting time to make long due payments, to now send us the money. We must have what you owe us right away. Will you make arrangements and send us our dues? This is "a Business Question." Please consider it on the line of "our side" and see what you would like us to do if we were in your place.

We not only speak *what* we believe, but *as* we believe. If faith is weak, so will be the utterance."

ROBERT Ashcroft truly says, "The mistakes of others, however pious they may be, can never be any good excuse for you, so long as you are capable of searching for yourselves."

S. J. C. EDWARDS says, "now any sane man can read the Gospel of Luke and the Acts of the Apostles, especially the latter, and imagine that the whole narrative is the invention of some faddist, is the mightiest joke of all time."

Jesus manifested God's loving character *and* was the teacher of the Father's truth, the messenger of his will, and is the mediator of his covenant. He was also the sacrifice for sin, the conqueror of death and is the Savior *of* life, and the prospective—Anointed—King over all the earth.

God is Love. Proof of this abounds. Poor, ignorant and unworthy as we are he takes notice *of* us and a deep interest *in* us: has pity for the erring, pardon for the guilty, love for the pure, kindness for the humble and promises of immortality for those who trust him.

THE Budgets of the 16 states of Europe show that the annual expenditure for army and navy rose from £128,000,000 in 1884 to £140,000,000 in 1893, and the taxes raised from £537,000,000, in 1885, to £640,000,000 in 1893. £3,000,000,000 or fifteen thousand million dollars has been expended in that direction between 1884 and 1893.

THEORETICALLY our hope centers in the coming of Jesus from the heavens to take the kingdom his faithful followers are to share with him; but are we *really* expecting him? Are the glories of that future tangible truths to us? In other words, is it the chief business of our life to prepare for that event? If not, we had better never have had the theory.

"A MAN needs something more than the cold maxims of philosophy, or the dissipation of pleasure, or the routine of business to support his spirit under the pressure of sorrow. These often aggravate the evils they are intended to cure. If we wish to obtain a shelter from the storms of life, we must seek it, not in the schools of philosophy, or in scenes of frivolity or false pleasure, but in the hopes and consolations of the gospel."

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only *for* those who themselves state their needs and circumstances, *or* whose case is presented by some one known to us as trustworthy.

Previously published	$ 9.15
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Josephitism. No. 6.

We propose, now to examine the grounds upon which Josephites set aside the genealogies of Matthew and Luke and other Scriptures, and some of the arguments of those who, not having advanced that far, try to find proof of their notions in the Word.

To begin with the latter. It is claimed that "both the genealogies of Matthew and Luke give the descent of Jesus through Joseph." A great mistake surely. From Abraham to David they coincide, but then diverge. One is that of Joseph through Solomon, the other of Mary through Nathan. The two lines come together in the family of Salathiel during the captivity; but in the days of the grandson they separate and do not again approximate until Joseph and Mary come together.

Matthew brings the line from Abraham down to where "Jacob begat Joseph, the husband of Mary, *of whom* was born Jesus who is called Christ." Here our readers will be ready to ask why it does not say as it all along said, "Abraham *begat* and Isaac *begat*, and Jacob *begat*, etc., etc.? Why did it stop saying *begat*, when it had said it 39 times, and could have said it the 40th time? In accordance with the rule, why did it not say *Joseph begat Jesus*, if he did? Ah, Joseph did *not* beget Jesus, or it would have said so. It is the Woman's Seed that is to bruise the serpent's head, not man's. God had said he would be the father of David's ever-living and reigning Son,—and that a virgin should conceive. This explains the absence of the 40th "begat." But the *complete* answer is found in the 18&25 verses, where it is shown *how* God became the father of Mary's child—she was caused to conceive by the miraculous power of his spirit. If this passage be read carefully it will be seen that Joseph is only *introduced* as the legal husband of Mary.

The genealogy in the 3rd of Luke, although not so plain, is quite as fatal to the Josephitism. It is claimed that "Luke believed Joseph was the father of Jesus. Is this reasonable? Why did he not *say so*, if he believed it? Why did he say, (as was supposed) the son of Joseph? *Who* supposed it? Would the man who recorded what the angel said to his mother, viz.—"That he should be called the Son of the Highest, and who says in the 32nd verse that *God* was his father,—would *he* suppose Joseph was his father? Would he either record a lie or state that he had both God and a man for his fathers? Does not the *mention* of a *supposition*, show that people generally *supposed* it, but that *he* did not? What would our Josephite writer think it meant if a person were to write that a child born of *his* wife was *supposed* to be his son? Would he not regard it as a pretty strong hint that some one else was its father?

The words in question are parenthetic. A parenthesis is an incidental *remark* thrown into a sentence that can be read *with*, or without it. To get the sense of the passage let us read it *without* the parenthesis:—And Jesus himself began to be about thirty years of age, being of Heli. This is surely the *sense*, because Matthew i. 16 says that "Jacob *begat Joseph* the husband of Mary, of whom was born Jesus who was called the Christ." If Josephites are not reckless enough to say that *both* Jacob and Heli begat Joseph, and so had two fathers, is it not safe to say it is absolutely certain that Jesus was of Heli, through Mary, who was as much a daughter of David as Joseph was a son of him? This harmonizes the two genealogies, and warrants us in putting the *marks* of parenthesis ( ) in their proper place. As they are in the text they only enclose a *part* of the parenthesis. It says, "being (as was supposed) the son of Joseph." As we know by Matthew that Joseph was the son of Jacob and therefore not son of Heli, it should read, "Being (as was supposed the son of Joseph)." And without the parenthesis it reads:—"And Jesus himself began to be about thirty years of age, being of Heli." Here Luke tells the *facts* in the case, and then (in parenthesis) tells what was *commonly* supposed, viz. that he was a son of Joseph. The words, "*the son*," are not in the original, and so the Word of the Spirit enables us again to stop this deadly error. Joseph was *not* of Heli, but Mary was, and God's truth is vindicated. Jesus was the Son of David according to the flesh.

We do not have to reason thus out of the Scriptures with the more advanced Josephites. They slash right and left into what we call the Word of Life; and we propose to expose some of their reckless work, and examine the reasons *why* they virtually throw away the New Testament. They say the genealogy by Matthew is not that of Jesus "at all" through Joseph, unless Jesus was his son. They either overlook the explanation given of the generation of Jesus Christ in the 18th verse, or else disbelieve it.

We are next told that among the primitive Christians there were some called Ebionites and Nazarines who were one and the same people, and comprised all the Hebrew Christians who disbelieved the story of the miraculous nativity, receiving *only* the gospel of Matthew, but a copy of which did not contain those chapters. Take a good look at this, the very foundation of Josephitism. Some Christians (? oh!) rejected three of the gospels and the first chapters of Matthew, even rejected Paul's epistles and called him an apostate from the law, and Josephites do the same, because *they* did.

Our readers cannot fail to see that if the Ebionites are authority for rejection of three of the gospels and the miraculous conception, they are also authority as to Paul's epistles, and then what becomes of the New Testament? We want them to see they will be in the company of some of the rankest infidels that ever lived after awhile if they listen to those pious creatures (?) who now pretend to teach Josephitism from the Bible, and claim to be Christians.

Years ago Dr. Marsh said in his translation of Michaelis vol. 2, part 2, p. 138 that 355 Greek manuscripts had then been collated, and in all except *one*, the codex Ebernensis, containing the first chapters of Matthew, and even THIS ONE, begins at the 18th verse and gives the very evidence that is disputed on the nativity.

Make a note of it—EVERY *known manuscript in existence* contains the evidence of the miraculous conception; and, if we are not mistaken, the number has now swelled to over eight hundred.

Put it down; no Nazarine or Ebionite gospels now exist; they have perished; the Josephite God ought to be severely reprimanded for this. What a careless piece of business!! Shameful to allow the false to be preserved and the true destroyed. What a recommendation for the God of the Josephites!

We also want our readers to make a note of what Dr. Angus says in his Bible Handbook, of the Syriac Translation of the New Testament. He says:—From internal evidence it is believed that the translators were Jewish Christians; and both internal evidence and tradition agree in ascribing it to the first century, and contains these first chapters of Matthew. This proves that the one they translated *from* contained them." And surely *those* translators were better qualified to judge of the merits of various versions than are these upstart Josephite critics, or rather *iconoclasts* of the 19th century.

Would the God of Abraham whose word and oath were involved, allow the only accurate gospel to perish, and take infinite pains to preserve a false one? Why would he allow the evidence of the heirship of Abraham's Seed to be lost?

We *deny* that the Ebionites and Nazarines are the same people. Jerome distinctly says, "The Nazarines professed to believe in Christ the Son of God, born of the Virgin Mary. This shows that their gospel contained the first chapters of Matthew.

The learned Frenchman, Beausobre, in his introduction to his New Testament says, "These Nazarines not entertaining any erroneous opinions concerning Jesus Christ, it is very probable that they have been *confounded* with the Ebionites, who did not appear till afterwards.

It is worthy of note that Barnabas, Clement, Polycarp, nor Papias say a word to indicate that they did not believe in miraculous conception; and Ignatius speaks distinctly of his Virgin mother.

Another historic fact worthy of mention in this connection, is that Irenæus is the first writer who speaks of the Ebionites as a sect of the second century who separated from the general body of Christians and rejected nearly the whole of the New Testament.

The latter Josephites say the Nazarines were Christians of Jerusalem, Bethlehem and Nazareth." Jerome says "they lived at Beræ in Syria," and is further helps the cause of truth by pointing out Ebionites in the second chapter of Matthew (after from the existing gospel, so that they, contrary to the Josephites, *did* have the first chapters. They are at fault again, and we may still believe on the testimony of Matthew that Jesus is the Son of God by miraculous conception.

Matthew's first chapters are rejected because it is alleged

Poetry.

The Children.

[illegible] to keep them so,
Soft, warm and young,
The wee, feeble fingers,
The babbling tongue.
Tears that we kiss away,
Smiles that we win;
Fair locks of brown or gold,
As guilt-free of sin.

Only to keep them so,
Pure, fair and pure,
Of our full strength so
Sweet in their entire
Dear from all they shrink from,
Clear eyed, clear brow;
Oh! yours, whose all glistens
They fearlessly draw.

Time to keep them so,
Sweet hours, fleet hours,
Power like that look for us,
Sweet tone—the tone?
Can't that we train it so ever,
Feet fast upon it,
Faithful only angels wonder,
Each new word a pitfall.

Guide to keep them so!
Words and men
Are the tools that circle us
Lovingly then.
Gentle and good to us,
Patient and strong,
Guarding our weaknesses,
Bearing us long.

Tenderly watching us,
Fold thought and step,
That scarcely keep us more
With life's rapid days,
Stand to us—walking,
Our counsel above us!
But, only to have them so
Just as they were!

—All the Year Round.

Original.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies many of which were read at their conference greatly to edification. And as means for publication in book form were short a vote was taken that these letters be placed in my hands to be sent to THE RESTITUTION office for publication, and here I comply.

G. M. MYERS.

SERIES 1.

Dear Brothers and Sisters in the Lord:

It would be indeed a feast of happiness and joy to me to be present at your social meeting, to be cheered by faith and hope from hearts aflame with the love of God, a kind of foretaste of the grand gathering of the saints in the near future, when the saints of past ages who have long slumbered in dust shall awaken all glorious and incorruptible, to die no more; who, with the living ones who shall have been changed from mortal to immortality, be caught away for a meeting of the Lord in the air, as he shall descend from heaven to earth, then we may if we so elect have the glorious privilege of setting down with Abraham, Isaac, and Jacob, and all the blood-washed throng. Grand prospect! Glorious hope!

I have heard of your work, have watched your efforts, and have rejoiced in spirit, invoked the blessing of God upon your efforts in trying to turn erring souls from darkness to light, from the service of satan unto the service of God. To this end I would offer a word of exhortation, because these are times of great peril, hard times have come. The forces of evil are combined against us, and are seeking by every artifice to ensnare the servants of the Lord. The faith that was once for all delivered to the saints is being assailed on all points. Are we able to stand against the wiles of the wicked one? Have we buckled on the whole armor of God? If so, we are safe.

Are prepared to stand against questions of doubt, against the invitations to sinful pleasure, against selfishness and the greed of gain? With the armor on we are strong in the Lord, without it weak and helpless. Faith alone, is dead, but with its companions it is a power, has and will yet accomplish wonders. Its companions are virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. These are the necessary additions which will enable those possessing them to stand. They shall never fall, for so an abundant entrance will be administered unto us into the everlasting kingdom of our Lord and Savior, Jesus Christ. He who would teach purity, must himself be purged from impurity. It is the design of God that the Gospel purify. If we hinder it in its purpose by sowing to carnality, sowing seeds of sin and destruction in our path, the glorious gospel of God will benefit us none. We cannot be dead to sin and live in sin at the same time.

The gospel is the power of God for salvation unto those believing, those not believing shall be condemned. The fearful, the unbelievers, abominable, and all vile characters, sorcerers, idolators, and all liars shall have their part in the lake of fire which is the second death. Because of fornication, uncleanness, inordinate affections and covetousness, which is idolatry, the wrath of God cometh.

If we would be saved from wrath we must receive, believe, and obey the glorious gospel of the Son of God. Our affections must be placed upon the things about the kingdom of God, and the heir to the throne and kingdom of the Lord over Israel.

The disciples were properly instructed by their and our teachers. They had the advantage of us in the fact of personal contact. They walked with him, talked with him, ate and drank with him after his resurrection. We believe through their word.

In God's time the kingdom will be restored to Israel. The theocracy will be set up at the time spoken of by the prophets. The judges will be restored and counselors as at the beginning, for he will come who is appointed Judge of quick and dead, and will raise up the tabernacle of David that is fallen down, and will close up the breaches thereof, and will raise up his ruins, and will build it as in days of old. Then will be fulfilled the message of the angel to the mother of Jesus. Luke i. 32, 33. Then times of restitution begins.

In Christian love.

H. MURRAY.

Dear ones of the precious faith:

We have been requested to write a synopsis of our faith. We do so gladly for it contains themes that are very dear to us, but dearest of all to the Christian's heart is the second coming of Christ, our blessed Savior, God's only Son, who in his infinite mercy he gave, to be put to death, that through him we might have eternal life. If we will but believe on him and make our calling and election sure, his second coming will be a grand and glorious one for us, otherwise it will not. Job xix. 25; Jas. v. 7-8; 2 Tim. iv. 8.

Eternal life is the natural desire of God's people. There is beauty and grandeur in the thought of a life after this, in which our burdens will all have been forgotten. O the rest and the peace. Think of it, no more sorrow, no more partings. The poverty-stricken one will know nothing of poverty any more. To such the promise is given, and not to the rich of this world. Jas. ii. 5; Matt. v. 3.

To ascertain where this life is refer to Col. iii. 3, and when it is to be received, Mark x. 30.

Man in his present state is mortal, see Job iv. 17, and subject to death, but his desire is to finally be made immortal so he cannot die. First he must seek for immortality, Rom. ii. 7, and to prove when it is to be put on, refer to 1 Cor. xv. 50-58.

Paul the apostle in his epistle to Timothy will prove to you who has immortality now. 1 Tim. vi. 15-16.

There is a reward to be given to the faithful but they are not going away any place to get it, for it is to be brought to them. 1 Peter i. 4-7, 13; Rev. xxii. 12. Neither do they get their reward at death, it would not benefit one that was dead for the dead know not anything, Eccl. iv. 4, 5, 6, 10. They are asleep, 1 Thess. iv. 13, 14, 16. They rest Rev. xiv. 13. They are in the dust, Isa. xxvi. 19. These quotations will prove that the dead sleep in their grave. Our loved Savior had to enter the darkness of the tomb before he came off conqueror over death. We are not better than he, but he is coming back to this earth after the great and final changes take place and the earth is beautified and made new. Then the meek will inherit the land, the beautiful new made earth, Rev. v. 9, 10; Matt. v. 5; Ps. xxxvii. 11, 29.

To the ungodly and wicked the second coming of Christ will be a calamity. Their last chance of salvation will be gone; they have been dealt with mercifully and given ample time to consider the error of their way, but they heed not the warning, and lo! when he appears it will be too late. Imagine if you can their feelings, the loving prophets and apostles have endeavored to lead them aright and teach them the laws of God, but they were 01 so heedless, and would not obey, so they must be destroyed. Acts iii. 23; Rom. vi. 23; 2 Thess. i. 7, 8, 9.

When God lays down a law it is law, and must be obeyed, machinues to get around it and enter the kingdom in a round-about way.

We must believe, repent, and be baptized. Yes, baptism is a very important act. Christ was baptized, we should most assuredly follow in his footsteps. Baptism is a burial, Rom. vi. 3-5. Our bodies must be washed with pure water, Heb. x. 22. No one should disregard this very important commandment.

We ask an interest in your prayers and trust that when the judging time comes we will not be found wanting.

When Jesus comes to reward his servants,
Whether it be noon or night;
Ye that to him will be faithful watching,
With your lamps all trimmed and bright?

Your brother and sister, looking for the Life Giver.

ALEX & AZUBAH M. SCOTTEN.

To those assembled in Conference; Dear Brothers and Sisters:

Who have obtained like precious faith with me through the righteousness of God and of Jesus our Lord. May grace and peace be multiplied unto you through the righteousness of God, and of Jesus our Lord.

Beloved in the Lord, you, have heard the word of the kingdom, or the gospel of the kingdom, and understood it, as the Savior has said, see Matt. xiii. 33. When I write to you and think of the exceeding great and precious promises as the source from which we have obtained this faith, I believe the more we comprehend it the more we all feel like earnestly contending for the true faith once delivered to the saints.

Have you noticed how favor and peace from our Father in heaven was to be bestowed upon us, or obtained on the principle of multiplying? The apostle makes use of the word multiply. Multiply what? Knowledge. Knowledge concerning what? The covenants of promise, which, if we are unacquainted with will cause us to be without hope and without God in the world. See Eph. ii. 12, compare 1 chap. 13 verse with chap. iv. 18.

Brothers and sisters let me ask you, have you been about your Father's business? Have you been multiplying? If so, you have the assurance of God's favor, and that peace of mind that passeth all understanding. Jesus has said, Peace I leave with you. Please observe this favor and peace is obtained through or by multiplying, by acquainting ourselves with the revelation of God's will in all wisdom and spiritual understanding, that we may walk worthy of the Lord, being fruitful in every good work and still increasing in the knowledge of God. Now let us try in our weakness to grasp the greatness of those promises upon which our faith and hope is based.

The apostle tells us in the same chapter from which we have been reading, that, we shall be partakers of the divine nature when we attain to these promises, having escaped the corruption that is in the world, through lust. The Divine nature we know is the immortal and deathless nature. Praise the Lord, O my soul. Let all that is within me bless his holy name, for he hath promised to us great things. Promises that are not only great, but they are exceedingly great and precious.

In Eph. i. 19, Paul tells us that this exceeding greatness has been manifested to us in the person of Jesus when the Father raised him from the dead. Now we hear him saying to those that believe in him, Because I live, ye shall live also. Again he says, I am he that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death. The beloved John says, this we know, that when he (Jesus) shall appear we shall be like him for we shall see him as he is. O blessed thought, can it be that I shall live again, and when I live can I say with Jesus, who has become the first fruits of them that slept. I was once dead but now I am alive forevermore. May we all so run that we may obtain, and let us never forget for one moment that if we are ever permitted by God's favor to feel and know the power of an endless life, and be made like our Blessed Savior, we must be like him in this life. Let this mind be in you which was also in Christ Jesus.

In conclusion, let me quote the words of the great apostle to the Gentiles (our preacher,) For what is our hope or crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming? Soon may he come. Amen.

J. L. PRIME.

1. I believe in one God: and this God "knew no other God," in the days of Isaiah, xliv. 8, see also Isa. xlv. 21-22, and 1 Cor. viii. 6.

2. None of the foundation stones of the building of God not even Christ, the chief corner stone, Eph. ii. 20-22; 1 Pet. ii. 4, 5, existed before they were made, Gal. iv. 4, only in the purposes of the Most High, Eph. i. 4-11.

3. The wave-sheaf of Lev. xxiii. 10-12 was a figure of the Church of the First Born, of Heb. xii. 23; Rev. xiv. 1-5, and constitutes the building of God, the tabernacle of God, Rev. xxi. 3, the city that Abraham looked for, Heb. xi. 10, the body of the Christ, 1 Cor. xii. 13, composed of the living stones of 1 Pet. ii. 5-9. A royal priesthood, not to be organized until every stone or member is fitly framed and made perfect by a resurrection unto life. They (or which) make up what is looking in the prophets, Heb. xi. 40, and will be gathered by the angels to the place of the organization, Matt. xxiv. 28-31; Luke xvii. 37. This is in accordance with the Pattern, 1 Kings vi. 7, a shadow of heavenly things, Heb. x. 1.

4. The Church of the First Borns are the Sons of God, for whom the whole creation are looking, Rom. viii. 19-22, the Desire of all nations, Hag. ii. 7, and kings and priests unto God, after the kingdoms of this world have become the kingdoms of Christ, Rev. xi. 15. Their work will be the restoring of all things, Acts iii. 21.

5. Any idea of consciousness in death is a myth of paganism. Eccl. ix. 5.

6. If Christ had not risen from the dead his death and sufferings would have done us no good, 1 Cor. xv. 17, 18. We should now have no Mediator.

7. The New Covenant and the promises connected with it, called the good news of the kingdom was preached to Abraham 430 years before the shadows or patterns of it were given, Gal. iii. 17. These conditions made Abraham look for the city that had foundations, which is the same as the one spoken of in Eph. ii. 22; Heb. xii.; 1 Cor. iii. 9. This New Covenant is made only with those in whom the Spirit has written God's Law in their affections so that they delight in it, Rom. vii. 22; Ps. cxix. 97.

8. The Holy Ghost, or Holy Spirit, or Spirit of Truth, is a name given to the Angel of God's presence who stands for Spiritual Israel, Dan. xii. 1; Isa. lxiii. 9. The Steward over Abraham's house was a type of this angel in the same way that Abraham was likened unto God, Rom. iv. 17. Abraham in this figure is made father of us all, Rom. iv. 16, while Sarah, the free-woman, is mother of all the spiritual seed, (or New Covenant Children) Gal. iv. 31, (In the figure) while the bond-woman's (Hagar Covenant's) children are controled to obedience by the circumstances surrounding them.

9. The fifth Empire, or Kingdom of David's Son is to be on the earth, Matt. v. 51, during the one thousand years of Rev. xx. 4-7.

DARIUS MYERS.

1. I believe in one God, the Creator of the heavens and the earth, and of all things that are therein, "in whom we live, move, and have our being" who was revealed to the fathers of the Hebrew nation, and who through the Scriptures of that nation has been revealed to those who have accepted those writings, and believed their teachings as the result of Divine inspiration.

2. I believe that God, through his Spirit is everywhere, that no life could exist if it were not for his all-pervading presence, and that the visible works of nature are evidences of this existence, power, and providence.

3. I believe that the Holy Spirit is not a personality, but as a part of the all-pervading Spirit of the One God, and Creator, it manifests itself in a peculiar manner in the enlightenment, and conception of the Divine life in the Soul of the elect believer.

4. I believe that though God permits evil, yet that he cannot transgress any law that he has made, nor violate any promise that he has given.

5. I believe that no law of God can be broken without sin being committed, that all his promises will be fulfilled, that he is a God of love, that his mercies will endure forever, that the time will come when the earth will no more be affected by the edenic curse, that evil will cease to exist, that the human race will no longer be infected by a tendency to sin, or subject to death.

6. I believe that man by nature does not possess an immortal soul, but is liable to death, yet on conditions of keeping God's laws, and following the teaching and example of Jesus, he may obtain immortality, which is a "Gift of God."

7. I believe that God, through holy men of ancient times, revealed the coming of a Redeemer or Messiah, who would more fully reveal his will, and the means by which mankind might become free from the power of sin, partake of the divine nature, and live forever.

8. I believe that it is the duty of every believer in the faith and hope of the gospel to try to enlighten and instruct those who are in ignorance of the Truth as revealed in the Scriptures. To try to follow the example of Jesus, and keep God's laws. To be honest, industrious, temperate and moral, avoid war and fighting, politics, and such occupations and associations as have a tendency to harm our fellow men, and lead to temptation.

WM. E. KELLS.

A Discrepancy Explained.

P. B. Stouffer:

Dear Brother: Your kind letter upon the difficulties of chronology, came duly to hand. I am sorry to say that it was left at home, and I cannot reply as I could if I had the points of your difficulty before me. But as I remember it, it was in regard to the discrepancy of 60 years in the age of Terah.

If Abraham was born when Terah was 70 years old, and died when Abraham was 75 years old, the sum of these ought to bring 145, Terah's age at his death. But 205 is stated to be his age, hence 60 years of discrepancy.

1. It is shown that Abraham was 75 years old when he left Haran. Gen xii. 4.

2. This is also shown in another way, viz:—Ten years after they came to Canaan, Sarah gave Hagar her maid to Abraham, Gen. xvii. 3, and one year after Hagar bear Ishmael making 11 years in Canaan. At this time Abraham is said to be 86, Gen. xvi. 15, 16, making him 75 when he left Haran.

3. There is a third argument to prove that Abraham was 75 when he left Haran, viz:—Ishmael was born when Abraham was 86 as above. Now when Ishmael was 13 years old Abraham circumcised him. 86 plus 13 equals 99 as the time of Abraham's age at this time. If he was 75 when he left Haran. Here again the dates agree for Abraham was 99 at the time, Gen. xvii. 23-27.

4. Again in that same year God appeared to Abraham and told him Isaac should be born. Abraham laughed and said he would be 100 years old and Sarah ninety, Gen. xvii. 17. But Isaac was born when Abraham was 100 Gen. xxi. 5, and one year from the circumcision of Ishmael and Abraham thus again proving his age 75 when he left Haran.

These four lines of argument establish the fact that Abraham was 75 when his father died, the discrepancy is therefore with the age of Terah at Abraham's birth, or in the statement of his age at death.

The Samaritan Pentateuch gives the age of Terah at Abraham's birth as 70 years, so too does the Modern Hebrew and the Septuagint and Josephus. Where then is the difficulty? It evidently is in the statement of his age at death. The Hebrew and our common Bible gives his age at death as being 205 years while the Samaritan Pentateuch gives his age at death as being 145 years. Taking the Samaritan Pentateuch as the correct (145) years there is no difficulty.

The Hebrew has been altered by the Jews to defeat the idea that Christ was the Messiah and born in the sixth or rather at the close of the sixth thousand year days of the world's history. In order to accomplish this they shortened the time of the birth of the eldest son in the father's age. For example, "Selah lived 30 years and begat Eber," Gen. xi. 14. Now this period to the birth of the eldest son was shortened 100 years, and as the entire time of the patriarchs was found by reckoning to the birth of the eldest son and from his birth to the birth of the next son, etc., it is evident if these can all be shortened and add the amount to the time after the birth of the eldest son it will not alter the age of patriarch but will alter the age of the world by hundreds of years. By comparing the Samaritan with the Bible as we have it there is thus made a difference as follows:—

The time shortened up to birth of eldest son Arphaxad 100 years, Selah 100, Eber 100, Peleg 100, Reu 100, Serug 100, Nahor 50, equals 650 years between the flood and Abraham.

In a work by Dr. Russell "Connection between Sacred and Profane History," he says, page 70, "A learned author the celebrated Abulfaragius, asserts that the Jews, believing it to have been foretold in the law and in the prophets, that Christ was to be sent in the last times in order to produce a reason or apology for rejecting him, altered the chronology of the world. The epoch were computed by the generations of the patriarchs or the age at which the eldest son was born, the Rabbis subtracted from Adam's age when he begat Seth, 100 years and added them to the remainder of his life and they did the same in the lives of most of his posterity down to Abraham."

Now the object of this alteration was to prove that the period since Adam was only 4000 years and that the time for the appearing of Messiah was not yet due, hence Christ was an imposter.

You know that the Septuagint was made more than 280 years B. C. and this reveals the difference in these chronological tables. Arphaxad according to the Septuagint was 130 at the birth of Cainan instead of 30 years as in A. V. Ether 134 instead of 34, etc., in this way the record has been shortened about 2000 years.

These alterations probably affected the case before us in the same way having added 60 years to his real life making him 205 when in reality he was only 145 at his death. I know of no other way to explain the difficulty for there are the above four lines of argument to prove that Abraham was 75 when he left Haran.

But, you did not tell why you reject the idea that the children of Israel were in Egypt 430 years instead of 215 as Usher's chronology makes it.

Would be glad to hear from you on both these again, and if I have shed any light on this question you are welcome to it. Let us have the truth. Yours,

A. J. EICHANNA.

P. S. There is another way out of the above difficulty, viz: The Hebrew letters being used as numerals it was easy to mistake them for a different number and in adding make the difference. See Geikie's "Hours with the Bible," page 74.

A. J. E.

In Memoriam.

Anthony A. Foor, son of Henry and Mary Foor, and subject of this sketch, was born in Miama Co., Ind., May 10, 1850. He was reared on the farm on which he was born. From childhood he had a kind and quiet disposition. When he became a man he not only became interested in the pursuit of worldly goods, but of heavenly things as well. In openly declaring his faith in the Gospel of the kingdom of God he was baptized into Christ by his uncle John Foor, of Kansas. Although there was no local church organization in his neighborhood with which he could unite and thus gain spiritual strength by help from other members of the body, yet he, unlike many others who start for the prize but soon grow weary in well-doing, continued to grow in grace and in the knowledge of the Master, and in all his trials, temptations and troubles, and he, like many others, had sore troubles, he was a successful conqueror, taking the Word of Truth as the man of his council. In his dealings with the world he was honest and truthful, and thus gained the confidence of all with whom he had business transactions. He was loved and esteemed by those who knew him best. He was a very industrious man, and not being a strong man physically, he was apt to overtax his powers of endurance. He had been exercising on his wheel, and walked into the drugstore where he was taken violently ill. He was removed to his boarding place, and a few days afterward to the home of his parents, two miles in the country, where a dutiful father, a kind mother and two loving sisters, together with neighbors and medical attendants did all in their power to alleviate his suffering and drive away disease; but they were powerless. The enemy's hold on its victim was too strong. Typhoid fever and heart failure combined were too much for his constitution to bear, and eight days after the violent attack he fell asleep in Christ. He died July 20, 1894, his age being 34 years, 2 months and 4 days. Of his immediate family relatives he leaves a father, mother and two sisters to mourn the loss of a kind, cheerful and dutiful son and loving brother.

Failing to secure the services of a minister of like precious faith to conduct the funeral services, the writer being in Minnesota at the time, the pastor of the M. E. Church of Macy, Ind., and with whom he had associated in life and was well acquainted, was invited to conduct the services, after which interment took place in the Odd Fellows' Cemetery.

Bro. Foor was an earnest and fearless defender of the truth, never ashamed of the truths he believed, however unpopular they might seem to be. The last time the writer met him was five weeks before his death, at the June Conference at Old Antioch when his parting words were, "Bro. C., you know of my troubles, I have shed many bitter tears, but I am happy in hope of the soon coming kingdom." With these words, so expressive to us, we separated never to meet again in this life. But while our eyes are dimmed with tears and our hearts ache with sadness in the loss of friends and loved ones with whom our associations in life have been so pleasant and profitable, yet we rejoice in the thought that although they were taken in the prime of life, and we are left to mourn, yet theirs was a life well and profitably spent, and the rich rewards of the righteous awaits them at the resurrection of the just. The stricken family of our beloved brother has the heartfelt sympathy and prayers of those who have been called upon to pass through the deep waters of sorrow occasioned by the cruel hand of death. But we take comfort in the thought that—

"The shining land is just ahead,
Our hope so bright and fair,
Then's God we'll never sin again,
There'll be no sorrow there."

L. E. CONNER.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and north-west will be afforded by the Home-Seekers' low rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in northwestern Iowa, western Minnesota, North Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold.

For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago and North-western Railway, Chicago. S. 5, 12, 19, 26.

Greatly reduced rates via the Nickel Plate Road for G. A. R. Encampment at Pittsburg Sept. 5th to 10th. See our Agents.

Diary of a Holiday at Bethlehem.

There is not much room for active work, for two missions are already established here. The F. E. S. have a small school with Bible work, and the Germans have charge of the native church and congregation. Alas! a very small one. There are no Moslems living in Bethlehem, and, I believe, no Jews, but Greeks and Latins hold the fort tenaciously. They, the Armenians and the Abyssinians, each own a portion of the famous Church of the Nativity, and various convents are built round the Church. So great has been the quarreling that a guard of soldiers is posted at what was once the great door; and even down in the crypt, where the manger is pointed out, there is, at least, always one soldier, of course, a Moslem. What must his thoughts be as he watches the image and picture worship in that dimly-lighted, incense-perfumed vault? Moslems abhor and despise all that savors of idolatry.

The Bethlehem costume is very characteristic. The men's is distinguished by the very large full turban wound round the fez, giving quite a patriarchal air, for so many of the wearers are bearded. They are rather fine, manly men, especially when they don the outer garment, or "abuy" with its quaint pattern and stiff fullness. The women wear the usual long blue robe and girdle, but over this is a curiously worked short jacket, almost a Zouave, whilst the chemisette is one mass of colored needlework, like cross-stitch. The women work it themselves. Our man's little child-wife, only fifteen years old, is an adept to it. But the headdress is the chief characteristic. The "tarboosh" is covered with cross-stitch to which are sewn, each one separately, numbers of silver coins according to the owner's wealth. The rich ones have to pay the penalty of being rich, for the weight of the "tarboosh" becomes enormous. It is shaped like a sun bonnet, higher behind than in front, so that when the white veil is added, the head has a most peculiar shape. The sleeves are loose, wide and open; when busy, the wearers tie them up behind their necks. They are often bare-armed and bare-legged, but never bare-headed. The man and women (she is fifteen), who act as our servants, dress in this way. They live in the lower part of our cottage, while we climb a stair and emerge on to a stone platform, opening on to which are three doors. The first opens into a tiny place into a tiny place with a stone ledge all the way round for shelf and table. Here we keep saddles, iron, bacon, pots and pans, and here our general factotum squats in solitary state washing up, which, with making a charcoal fire and boiling our kettle twice a day, is almost his only regular work. Next to our pantry is the dining room, long and low, with vaulted roof and broad window seats. The former keeps the rooms marvellously cool, at 80 degrees, while in Damascus it has this year been over 100 degrees. A piece of matting in the centre of the room, a table, a cupboard and three chairs comprise the furniture; but in various recesses we have trailing green plants. We seldom sit there except for meals, so we keep the table partially laid, looking quite tempting with its array of fresh fruit and the picturesque stone water-bottle. Grapes, peaches, apples, melons and figs are what we get just now; tomatoes grow in the garden and there is plenty of goats' milk. The Latin fathers keep cows sufficient to supply themselves with milk, but no one else in Bethlehem indulges in such a luxury. From our windows we look out on the back of the old church, near which two venerable cypresses darkly wave. Away to the N. E. we see the hills which separate us from Jerusalem, and further to the E. the Mountains of Moab, and the "Shepherd's Plain." The Moab Mountains are wonderful, grand, distant and mysterious; they seem to have a beckoning power. They have been hazy ever since we came, dimly grouped at sunset by a crimson glow which seems to steal in under the mist veil. Between us and them there is a circle of low, swelling hills, and beyond these lies the Dead Sea. Being outside the town we can only see it from one side; it is being steadily added to, though I do not know what sort of inhabitants are preparing for the number of half-built houses, far too grand for Bethlehemites. Stone is plentiful, and there is a fair water supply, part of it brought from Solomon's Pool, and part drawn up from the many wells. The school is three minutes walk down-hill from our house.

About 3 P. M., we mounted and set off for the famous Frank Mountain, thought to be ancient Herodium. It stands curiously alone, in shape something like Tabor, but unwooded—a sort of sugared plum-pudding. On the summit are ruins of amphitheatre form, with one or two curious little underground chambers, beautifully roofed. For a long time it was supposed that Herod was buried there, but lately his sarcophagus has been discovered near Jerusalem. The view from the summit is beautiful. the Dead Sea lies stretched out in lonely silence, the mountains of Moab rise grand and majestic, appallingly near when one realizes how long it takes to reach them. In the N. W. the mountains rise and fall in gentle undulations, culminating where Bethlehem lies nestled in a cosy nook, partly on and partly between two protecting shoulders.

A VISIT TO JERUSALEM.

Under the guidance of Cowan we were piloted through the busy, picturesque street, arched and angled in every imaginable fashion, out through the beautiful, pinnacled Damascus Gate to the spot outside the walls where a low doorway had been cut in the rock foundation leading into the famous quarries under the city. This is where Solomon found materials for the Temple, when the stones were hewn and prepared without any sound of axe, or tool, reaching the ears of those above. And one understands it all after plunging into these vast depths of utter silence where the very walls and roof are just as the masons left them bearing plain marks of the exact shape and size of many of the stones cut from them. Each block was shaped before being taken from its place, and here and there one has been left unfinished; some in the course of time have loosened themselves and fallen. In one of the chambers is a mysterious little spring, near which we wrote our names on the soft, white rock. The water is salt. In another place we stood on the brink of a dark, deep chasm down which one awful day a traveler fell and was found dead by one of the guides who knew the intricacies of the winding passages and caverns. The drip, drip of water was distinctly audible, but that and our own subdued tones were the only sounds that broke the intense subterranean stillness. Not even a bat flew out from the shrouded walls and our candles failed to throw a gleam of light on more than our own figures. We broke off specimens of the soft rock, and on returning to the entrance we were met by a rush of such hot outside air that we felt faint and giddy.

A VISIT TO RACHEL'S TOMB,

at the cross-roads between Hebron, Bethlehem and Jerusalem. Last week it was the gathering of the Jews for four days, a custom of theirs at the close of each Jewish year. Consequently the tomb was open, and when we entered I was reminded of a miniature Wailing Place. Men, women and children were there, reading their appointed portion, weeping, kissing the walls. The actual tomb is in the centre of the chamber; it was thus built over some 40 years ago, and permission was only given on condition that one end of the erection should be a small mosque. This explains the dome always seen on pictures of Rachel's tomb.

The other day we took a long ride to the top of a hill west of Bethlehem, from which there is a view of the Mediterranean. It seemed incredible at such a distance, but, fortunately, the day was clear, and when we had reached the summit of the hill, sure enough there—far away up in the sky as it seemed—something was gleaming in the sunlight, and by degrees our eyes became accustomed to the line of coast limiting the plains in which Jaffa and Gaza lie, in the distance to the right some white buildings marked Bethel, Ramallah, and Beereth; the rest of the panorama was an ocean of hill-waves, over the nearest of which lay our way home.—*Miss Saunby-Smith of Dawsons in Jewish Herald.*

Announcement.

It becomes our pleasant duty to announce our annual meeting. The beautiful natural park at Cambridge, Nebraska, has been selected again as the place and the time Sept. 14 to 24, 1894.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly do so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy such a love feast with the brethren as you have never done before. Elder A. J. Eychaner of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing.

J. J. CADY, Sec.

The Annual Conference of the Church of God in Indiana will be held at Argos, Ind., commencing Thursday evening, Sept., 6, 1894, and continuing over the following Sunday.

The churches are especially requested to send in delegates, and all lovers of the truth are cordially invited to come and enjoy a good meeting.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles south-east of Fairfax, South Dakota. This meeting will begin Friday night, Sept. 7th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM. H. DESSON, Sec'y.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$42.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for L. C. Oliver, to go to Oklahoma,	$15.00

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Hann, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kitwell, Chesterville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Price, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore, 902 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 117 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. H. Hoopl, South Sioux City, Neb.
J. B. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Rates to Pittsburgh.

For six days from September 5th to 10th, inclusive—excursion tickets to Pittsburgh account the G. A. R. National Encampment will be sold at low rates from every ticket station on the Pennsylvania Lines. Tickets will be good returning until September 25th, inclusive, and one stop over will be allowed on the return portion. These lines connect the principal cities and towns of Western Pennsylvania, Ohio, and Indiana with Pittsburgh, and are the only ones over which through trains from all portions of those States arrive at Union Station convenient to headquarters, hotels and boarding houses.

They are the main avenues of travel to Pittsburgh from the great Lakes on the north, the Mississippi on the west, and the Ohio river on the south. Connecting lines will sell excursion tickets over these direct routes. Any desired information as to rates and time of trains over the Pennsylvania lines will be cheerfully furnished by J. R. Hanes Agent, Plymouth, Ind.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

To Michigan Pointsare Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

For information apply to the best hunting and fishing resorts reached by the Wisconsin Central Lines.
JAS. C. POND, G. P. A., MILWAUKEE, WIS.

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Christ's Kingdom—Where Is It? What Is It? The above is the title of a 4-page tract printed at Berwick, Pa., in 1893, which we have for sale at 50c. per 100, postage paid.

The Gospel of Christ Nullified by the Traditions of Councils. The above is the title of a newly printed pamphlet of 32 pages, by W. Brooks, of Hackney City, Pa. and is a very strong appeal to thinking people. It also contains an address on the New Heavens and New Earth. Send us 10 cents for a copy, postpaid, or what copies for $1.00.

The Rule of All Colleges. Choice of Studies. This little book of 16 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author, Mrs. Cordelia Thomas, Bridgewater, Va., for 25 cts. or five for $1 postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the rund nuge-Tischendorf critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth, $4.50; Library sheep, $5.00.

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No. 56, daily	5:45 "	"
No. 54, Pass.	10:03pm	for South Bend.

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No. 55, daily	4:45 p.m.	" "

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	9	15	57	3	33	7
	AM	PM	AM	PM	PM	PM
Westmont	8 00	1 30	8 00	4 00	5 00	10 00
Pittsburgh, lv.	9 05	2 35	9 05	5 05	6 05	11 05
Allegheny	9 10	2 40	9 10	5 10	6 10	11 10
Crafton	9 19	2 49	9 19	5 19	6 19	11 19
Ingram	9 23	2 53	9 23	5 23	6 23	11 23
Sharon	9 29	2 59	9 29	5 29	6 29	11 29
Wendel	9 34	3 04	9 34	5 34	6 34	11 34
Wendel Junction	9 36	3 06	9 36	5 36	6 36	11 36
Greensburg	9 55	3 25	9 55	5 55	6 55	11 55
Derry	10 25	3 55	10 25	6 25	7 25	12 25
Latrobe	10 35	4 05	10 35	6 35	7 35	12 35
Derry Junction	10 45	4 15	10 45	6 45	7 45	12 45
Blairsville	11 05	4 35	11 05	7 05	8 05	1 05
Saltsburg	11 20	4 50	11 20	7 20	8 20	1 20
Conemaugh	11 25	4 55	11 25	7 25	8 25	1 25
Johnstown	11 30	5 00	11 30	7 30	8 30	1 30
Conemaugh	11 35	5 05	11 35	7 35	8 35	1 35
Cresson	12 05	5 35	12 05	8 05	9 05	2 05
Altoona	12 30	6 00	12 30	8 30	9 30	2 30
Tyrone	12 50	6 20	12 50	8 50	9 50	2 50
Bellwood	1 10	6 40	1 10	9 10	10 10	3 10
Hollidaysburg	1 25	6 55	1 25	9 25	10 25	3 25
Williamsburg	1 35	7 05	1 35	9 35	10 35	3 35
Tipton	1 45	7 15	1 45	9 45	10 45	3 45
Huntingdon	2 00	7 30	2 00	10 00	11 00	4 00
Mt. Union	2 20	7 50	2 20	10 20	11 20	4 20
Lewistown	2 35	8 05	2 35	10 35	11 35	4 35
Mifflin	2 45	8 15	2 45	10 45	11 45	4 45
Newport	3 00	8 30	3 00	11 00	12 00	5 00
Duncannon	3 10	8 40	3 10	11 10	12 10	5 10
Marysville	3 25	8 55	3 25	11 25	12 25	5 25
Harrisburg	3 45	9 15	3 45	11 45	12 45	5 45
Philadelphia, ar.	6 25	11 55	6 25	2 25	3 25	8 25
	AM	AM	PM	PM	PM	PM

	2	4	6	8	10	12
	AM	AM	AM	PM	PM	PM
Chicago, lv.	10 30	3 15	8 15	12 45	4 45	8 45
Crestline	1 50	6 35	11 35	4 05	8 05	12 05
Galion	2 20	7 05	12 05	4 35	8 35	12 35
Bucyrus	2 35	7 20	12 20	4 50	8 50	12 50
Crestline	2 50	7 35	12 35	5 05	9 05	1 05
Galion	3 05	7 50	12 50	5 20	9 20	1 20
Mansfield	3 30	8 15	1 15	5 45	9 45	1 45
Orrville	4 00	8 45	1 45	6 15	10 15	2 15
Wooster	4 20	9 05	2 05	6 35	10 35	2 35
Orrville	4 35	9 20	2 20	6 50	10 50	2 50
Akron	5 05	9 50	2 50	7 20	11 20	3 20
Cleveland	6 00	10 45	3 45	8 15	12 15	4 15
Wellsville	5 30	10 15	3 15	7 45	11 45	3 45
East Liverpool	5 45	10 30	3 30	8 00	12 00	4 00
Rochester	6 30	11 15	4 15	8 45	12 45	4 45
Beaver	6 40	11 25	4 25	8 55	12 55	4 55
Wampum	6 50	11 35	4 35	9 05	1 05	5 05
Hanna	7 00	11 45	4 45	9 15	1 15	5 15
Homewood	7 10	11 55	4 55	9 25	1 25	5 25
Pittsburgh, ar.	7 20	12 05	5 05	9 35	1 35	5 35
	AM	AM	PM	PM	PM	PM

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No. 23, " "	10 42pm
No. 160, Local, " (No passengers)	7:17am

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No. 22, " "	10 40pm
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, SEPTEMBER 12, 1894. NO. 34.

Poetry.

"Who shall roll away the Stone.

What poor weeping ones were saying
Eighteen hundred years ago,
When the waste work Faith is tracing,
May in fear and heart of woe
Looking at our trouble, lying
In the dark and cold unknown,
We too often ask with sighing
"Who shall roll away the stone?"

Thus with care our spirits are filled,
When they fail At first care to flee,
And, in joyous song unfaltering,
Rise in rapture, Lord, to thee;
For before the day was ended,
Oft we had with joy to own,
Angels have from heaven descended,
And have rolled away the stone.

Many a storm-cloud overspreading o'er us
Never passes on in its rain;
Many a grief we see before us
Never comes to give us pain
Oft those in the feared to-morrow
Vanishing comes, the cloud has flown
Ask not then in foolish sorrow,
"Who shall roll away the stone?"

Burden not thy soul with sadness,
Make the wiser, better, choice;
Tread the path of life with gladness,
Quit doubt thee, man, rejoice;
In to-day's bright sunshine basking,
Leave to-morrow's care alone;
Spoil not present joy by asking,
"Who shall roll away the stone?"

Original.

Christ's Ministry.—How Long?

A sister writes me for some information on this point, as she is somewhat puzzled by the chronological dates given in our Bibles, as to the time of our Savior's baptism and death, and the generally accepted statement that the length of his ministry was three years and six months. She asks me to reply through THE RESTITUTION.

In reply I cannot promise my sister to definitely settle chronological data. I can examine dates given by others, and perhaps be able to show errors in them, and yet be unable for want of accurate knowledge to supply what is wanting. I am aware that there is something wrong about the dates in the margin of our Bibles, giving the time of the baptism, ministry and death of Jesus. So far as I am able to judge, the facts recorded by the evangelists do not warrant the dates given, nor the statements of many who have written upon the subject.

1. Let us examine the chronology given. In the margin of Matt. iii. we have A. D. 29, when "John the Baptist came preaching in the wilderness of Judea, and saying, Repent ye; for the kingdom of heaven is at hand." Luke iii. has the same date; and informs us that John was the son of Zacharias, (a priest, chap. i. 5,) and "came into all the county about Jordan, preaching the baptism of repentance for the remission of sins," and that he did this "in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanius the tetrarch of Abilene. Annas and Caiaphas being the high priests." Mark i. and John i. have the same date. Matt. iii. 13; Mark i. 9; Luke iii. 21, record the baptism of Jesus. In the margin A. D. 27 is given as the *time* when it took place. This is merely a guess, as there is nothing in the text to warrant it. Matthew, Mark, and Luke place the temptation immediately after the baptism. Then a jump is made in the chronology to A. D. 30, given as the time of John's imprisonment, Matt. iv. 12; Mark i. 14, where it is stated that "Jesus came into Galilee, preaching the gospel of the kingdom of God." Now there is something wrong in the dates here given. If correct, then John's ministry preceded Christ's, and continued for over three years, until Herod cast him into prison. Of Jesus we read that after his temptation he returned in the power of the Spirit into Galilee, (Luke iv. 14,) and at Nazareth, in the synagogue, he read Isa. lxi. 1, 2, and applied the prophecy to himself, (verses 18-21.) Surely there cannot be a period of three or four years between his anointing and the beginning of his work. How is this gap to be filled? Why make so long an interval between his baptism and the commencement of his mission? No reply can be given that is reasonable and satisfactory to the Bible student.

2. It is generally understood and believed that our Savior's ministry was about three years and six months, whereas according to the confused dates given in the margin of our Bibles, there is a period of about *seven* years from the anointing of Jesus to his death, A. D. 27 to A. D. 38. Some writers say that this period covers the last week of the prophetic seventy weeks of Daniel ix. 24, sixty-nine of which ended at the anointing of Jesus, and that the seventieth week of seven years was equally divided between the ministries of John and Jesus. The chronology given seems to favor this theory. This would make the crucifixion terminate the seventieth week. Others say that Messiah was cut off in the midst of that week, of course understanding that verse 27 of that prophecy applies to him. If it be correct, then, three years and a half were left over for the apostles to fill up after the crucifixion. I think the facts related by the evangelists in their histories concerning John and Jesus, are against these chronological theories.

3. It is stated in Luke iii. 23, that at the baptism and anointing of our Savior, he was about *thirty* years of age. Now John was about six months older than Jesus, and as he was a priest's son, "sent from God," he was also about thirty years old when he began his work. (See Num. iv. 3, 35, 39, 43, 47). John then had been preaching and baptizing six months when Jesus came to him for baptism; and he continued to do so until his imprisonment. Jesus did not wait until John was silenced by Herod, before he commenced his mission. In John i. 29, 36 it is recorded that the Baptist directed the attention of his own disciples to Jesus, saying, "Behold the Lamb of God;" and in the same connection we find that Andrew, and Peter, and Philip, and Nathaniel all recognized Jesus as the Messiah, and became his disciples. Then in John iii. 22-36 the reader will find positive proof that Jesus was in the land of Judea with his disciples, baptizing, before that John was cast into prison. Some persons came to John, saying, "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." Mark John's reply, (verse 30), "He must increase, but I must decrease." And when Jesus knew that the Pharisees had heard that he "made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea and departed again into Galilee," John iv. 1-3. How long it was after this to John's death by Herod, I find no means to positively ascertain. It will not do, however, to depend on the date given in the margin opposite to the record of his murder. In Matt. xiv. 3; Mark vi. 17, the time given is A. D. 30, while opposite Luke iii. 1, the 15th year of the reign Tiberius Cesar, when John commenced his mission, we have A. D. 26—a period of some four years for the length of his ministry. As Jesus probably began his mission about six months after John entered upon his work, and the time of his death is marked A. D. 33, we have according to these dates, Jesus and his disciples preaching and baptizing for about *three years* prior to John's death, from A. D. 30, and *three years* more afterwards, from A. D. 30 to A. D. 33, giving *six years* at least as the length of our Savior's ministry. This period is too long for those who contend that it was *three years and a half* from his baptism to his death, and who claim that he was to be cut off in the *midst* of the seventieth week of Dan. ix. 24.

4. Unless we can find something more reliable than the chronological dates given in our Bibles, for the *beginning* and *end* of Christ's ministry, we cannot possibly determine its length, nor at what age he died. It is claimed by those who say that he was crucified in "the midst of the week," that he attended *four* passovers. If this can be proved, then his ministry may have been 3½ years long. Upon an examination of the record given by the *four* sacred historians, I find that *three* of them—Matthew, Mark, and Luke—only mention *one* passover that he attended, the *one* of which he said to his twelve apostles, "With desire I have desired to eat this passover with you before I suffer," Luke xxii. 15. In the record given by John there are *three* passovers mentioned. The one referred to in chapters xii. 1; xiii. 1; xviii. 28, 39, is the same as the one mentioned by the other historians, and occurring at the crucifixion. It is highly probable that the passover recorded in John ii. 13, is also the same. We read that at this passover Jesus showed his authority, by driving out of the temple the merchants and money-changers, etc. This circumstance is related by other historians as connected with the *last* visit of Jesus to Jerusalem, and only a few days before he suffered. See Matt. xxi. 12; Mark xi. 15; Luke xix. 45. If the passover mentioned by John as connected with this event is not the one occurring at the crucifixion, then Jesus drove out these defilers of the temple *twice*, viz., at the *beginning* and *end* of his mission, which is scarcely probable, although our chronology gives A. D. 30 for the *first*, and A. D. 33 for the *second*. In John vi. 4 we read—"And the passover, a feast of the Jews, was nigh." The marginal date given is A. D. 32—a mere guess—as the text affords no proof. All the evidence we have is, that it was at the time when Jesus performed that wonderful creative miracle of feeding 5000 men, besides women and children, with five loaves and two fishes. This was done near the lake of Tiberius, where the multitude of people were probably on their way to keep the feast at Jerusalem. Nothing is stated as to whether Jesus went up or not at that time. There are *two* other feasts mentioned by John which Jesus did attend. That of John v. 1 is simply called "a feast of the Jews." That of John vii. 2 was "the feast of tabernacles." John was writing for the information of those not familiar with Jewish customs, and hence often introduces explanatory words and phrases. I may also say for the information of the reader, that there were *three feasts* to be kept by the Jews at Jerusalem, according to the law. See Deut. xvi. 16, 17; Lev. xxiii. 5, 12, 35. Jesus being a Jew kept the law, and went up to Jerusalem like others, to keep the feasts enjoined by the law of the Lord. These *feasts* were,—the feast of the *passover*, the feast of *pentecost*, and the feast of *tabernacles*. From a fair and impartial examination of the evidence afforded by the four histories of the ministry of Jesus, I find no positive proof that he attended more than *one passover*, and that was the one he kept with his disciples, when he as our paschal lamb was slain for us. John vii. 2, 14, 37, proves that Jesus attended "the feast of *tabernacles*;" and John v. 1 states that he went up to Jerusalem to keep another *feast*, but what kind is not mentioned. To say it was the *passover*, or feast of unleavened bread, is an assumption; it might have been the *feast of pentecost*; at any rate the record does not inform the reader what *feast* it was.

In conclusion, I find from careful examination of the histories of our Savior's ministry, that the chronological dates given in our Bibles are not to be relied upon; that there is no evidence that a period of about *seven* years elapsed between Christ's baptism and death; or that he did not begin his work for about *three* years after he was *sent* at his anointing; or that his ministry lasted *three years and six months*; or that he attended *four passovers*. Evidently there is a theory to serve by those who contend for these dates, and a strenuous effort is made to make the chronology support the theory. If the baptism of Jesus was A. D. 27, his crucifixion did not take place A. D. 33, as our marginal dates give the time. Even if it was correct that his ministry was 3½ years long—that he attended *four* passovers—and was cut off in "the midst of the week," as some claim, and which the facts do not confirm, then his death occurred some *three* years earlier, or about A. D. 30. But as there is no proof in the record given that Jesus, during his ministry, attended more than *two* passovers, and probably not more than *one*, it would shorten the time still more perhaps about *two* years—making A. D. 28 or 29 as the true date of the crucifixion. Hoping that these few remarks may assist our sister, and the reader, in the examination of the record on this subject, I leave it for their consideration.

B. WILSON.

Acts of the Apostles. Chap. 10.

1. Now there was a certain man of prominence, Kornelios by name, a centurion of the cohort called the Italian.

2. Reverent and one who feared God along with all his household, and who was doing many acts of mercy to the laity (or royal-people) and who was beseeching God constantly:

3. He saw in a vision plainly, about ninth hour of the day, as it were an angel of God come in unto him and say to him, Kornelios,

4. And regarding him attentively and becoming afraid he said, What is it, lord? And he said unto him, Thy votive-prayers and thy acts of mercy have gone up for a reminder before God.

5. And now send men to Joppe and summon a certain Simon who is also called Petros:

6. He is being entertained as a guest with one Simon a tanner, whose house is by the sea-side.

7. And when the angel who was talking to him had departed, calling two of his house-servants and a truly-reverent soldier of those devoted to him;

8. And telling them all the circumstances, he sent them to Joppe.

9. And on the morrow as they were journeying along and drawing nigh to the city, Petros went up to the house-top to engage in votive-prayer about the sixth hour,

10. And he became hungry and wanted to eat (lit. taste). And while they were getting it ready an ecstasy occurred to him,

11. And he beholdeth the heavens opened and an instrumentality as it were a great fine-linen cloth being let down with four divisions (or groups, these groups being the commonly accepted divisions of animate life, from which food is taken) upon the earth;

12. And in which were all the fourfooted (domestic and wild-animals) and creeping things (including fish) and flying-things of the heavens.

13. And then occurred a voice unto him, Arise Petros, *sacrifice* and eat

14. But Petros said, By no means, Lord, because I have never yet eaten anything common and unclean.

15. And a voice again a second time said unto him, What God hath cleansed do not thou consider common,

16. And this occurred for the third time; and straightway the instrumentality was taken up into the heavens.

17. And while Petros was at a loss to know in himself what the vision he had seen might be, lo even the two men sent by Kornelios and who had enquired along for the house of Simon stood at the gateway;

18. And calling out inquired if Simon, the one also called Petros was being entertained as a guest there.

19. And while Petros was earnestly thinking about the vision, the spirit said to him, Lo, men who are seeking thee.

20. Moreover arise and go down and go thy way along with them without any hesitation, because I have sent them.

21. And Petros went down unto the men and said, Lo, I am he whom ye seek, what is the reason ye are here?

22. And they said, Kornelios a centurion, a justified man, and one who feareth God and is testified to by all the nation of the Joudaians, was oracularly told by a sanctified angel to send for thee to come to his house and hear oracular words from thee.

23. Then inviting them in he entertained them;

24. And on the morrow he arose and went out along with them, and some of the brethren from Joppe went along with him, and on the morrow they entered into Kaisareis, and Kornelios was expecting them, having invited together his relatives and nearest friends.

25. And it came to pass when Petros had entered in Kornelios met him and falling down at his feet did him homage.

26. But Petros raised him up saying, Arise, I also am a man,

27. And in company with him he entered in and findeth many who had come together;

28. And said unto them, ye know well how unlawful it is for a Joudaian man to cleave to or come in unto one of another tribe; and God hath shown me that I am not to call any one common or unclean.

29. Therefore and without any opposing talk have I come when sent for. I inquire then for what word ye sent for me.

30. And Kornelios said, From fourth day unto this hour have I been offering votive-prayer during the ninth hour in my house; and lo, a man stood before me in shining apparel,

31. And saith, Kornelios, thy votive-prayer hath been heard, and thy acts of mercy have been remembered in the sight of God.

32. Send therefore to Joppe and summon Simon who is also called Petros. He is being entertained as a guest in the household of Simon a tanner by the seaside.

33. Straightway then I sent for thee, and thou hast done well in having come. Now then we are all in the presence of God to hear all the things enjoined on thee by the Lord.

34. And Petros opened his mouth and said, Of a truth I apprehend that God is not a face-taker;

35. But in every nation the one who feareth him and working righteousness is acceptable to him.

36. The one who announceth peace through Jesus Christ, the word namely, which he hath sent unto the sons of Israel, this one is Lord of all.

37. Ye yourselves know the oracular-word that came to pass throughout all Joudaia, beginning from Galilaia after the baptismal rite which John heralded;

38. (Ye know—understood) of Jesous from Nazaretis, how God anointed him with sanctified spirit (no article) and ability and how he went through doing works of beneficence and healing all those who were oppressed by the Diabolos, because God was with him;

39. And that we are witnesses in respect to all that he did (not eye-witnesses here) both in the province of the Joudaians and in Hierosolem; he whom they took and hung upon a tree;

40. Him God awoke on the third day and gave to become manifest,

41. Not to all the laity (or royal-people) but to witnesses chosen by God, namely to us, who ate and drank along with him after that he had raised him from among the dead;

42. And he enjained on us to herald to the laity and go through the testimony, that he is the one defined by God to be judge of living and dead;

43. To this one all the prophets testify that through his name every one who putteth faith in him receiveth remission of sins.

44. While Petros was yet talking these oracular words, the sanctified spirit fell upon all those listening to the Word.

45. And the faithful of the circumcision, as many as had come along with Petros, were astounded that also upon the nations the giving of the sanctified spirit was being poured out.

46. For they heard them talking with tongues and magnifying God. Then Petros answered and said,

47. Can any one forbid the water that these be not baptized who have received the Sanctified Spirit as we also have?

48. And he directed them to be baptized in the name of Jesous Christ. Then they requested him to remain some days.

COMMENT.

"Laity" instead of "people" generally R. V.

"Was beseeching" instead of "prayed" R. V.

"Plainly" instead of "openly" R. V.

The "as it were" modifies "an angel, etc." instead of "about *ninth* hour," V. V.

"Thy votive-prayers" instead of "thy prayers" R. V.

"Entertained as a guest" instead of "lodgeth" R. V. He was not boarding.

Petros was not Simon's "surname" but the new name given him by Christ.

"Devoteel to him" instead of "waited on him continually" R. V.

"And telling them all the circumstances" instead of "and rehearsed all things into them" R. V. I don't suppose he rehearsed all the history of the race up to that time.

"To engage in votive-prayer" instead of "to pray" R. V.

"An ecstasy occurred to him" instead of "he fell into a trance" R. V. This is very misleading. It was no ordinary trance but the usual vision-ecstasy.

"Instrumentality" instead of "vessel" R. V.

"A great fine-linen cloth" such as table-spreads were then made of as they are now instead of "sheet" R. V.

"Let down with divisions" or groups or courses instead of by "four corners" R. V.

"Sacrifice" instead of "kill" R. V. Those who observed the Levitical law in those days were not allowed to *kill* or *slaughter* animals; but must observe the form of sacrificing them.

"A sanctified angel" instead of "a holy angel" R. V.

"Oracular words" instead of "words" merely R. V.

"Nearest" instead of "near" friends R. V.

"How unlawful" instead of "how that it is unlawful" R. V.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

"For what word" instead of "with what intent" R. V.

From fourth day until this hour I have been offering votive-prayer during ninth hour" instead of "Four days ago until this hour I was keeping the ninth hour of prayer" R. V. What does this statement mean? Read carefully the 30-37-38 and 39th verses and compare with the C. V. and R. V. and then ponder on the difference of thought.

"Awoke" instead of "raised" in the 40th verse R. V.

"After that he (God) had raised him from the dead" instead of "after he (Christ) rose from the dead" R. V.—that is of course without any help—of himself.

"Laity" instead of "people" R. V.

"Receiveth" not "shall receive" R. V.

"Oracular words" instead of "words" R. V. There are words and *words* with God as well as men.

"The faithful" instead of "they which believed" R. V.

"Giving" instead of "gift" R. V.

CHAS. GARDNER.

The Power Behind the Life.

To the casual observer of men they appear to be very much alike. That in general they act very much alike, are prompted by similar motives for the accomplishment of similar ends. But a closer scrutiny—a more careful examination of motives prompting action and of the ends sought by the effect put forth, develops a wide difference in the ruling influences, back of all the outward activities. Here is where men often mistake and greatly misjudge each other. The Apostle Paul exclaims, "It is a very small thing that I should be judged of you, or man's judgment."

This same apostle was a grand illustration of the idea we would bring out. In early life, self-righteous, ambitious, a violent, maddened persecutor. In after life, a zealous disciple of him whom he had despised, counting all things but loss for Christ Jesus. Outwardly the same energetic man, but in power unseen back of life, oh, what a change! In one case moved by the spirit of persecution and death; in the other, obedient to the heavenly vision.

See the same difference in men in the busy round of daily life as you meet them; apparently much the same—yet how different! One devising schemes of self-indulgence self-aggrandizement, mischief, iniquity and wrong; the other, plans of benevolence, deeds of pity and compassion, love to God, and love to man—such are the forces back of visible life, often unrecognized, despised and rejected; but it is there silently working out unnumbered blessings in the dark ways of sin and sorrow.—*Religious Herald.*

A Word for the Boys.

If we are to have drunkards in the future, some of them are to come from the boys who will read this. Well, here is a plan that is just as sure to save from such a fate as the sun is to rise tomorrow. It never failed, it never will fail, and it is worth knowing. Never touch liquor in any form. This is the plan, and it is worth putting into practice. You don't drink now, and it seems as if you never would, but your temptation will come, and it will probably come in this way:

You will find yourself some time with a number of companions, and they will have a bottle of wine on the table. They will drink, and offer it to you. They will think it a manly practice, and *very* likely they will look upon you as a milksop if you don't indulge with them. Then what will you do? Will you say, "No, no, none of that stuff for me!" or will you take the glass, with your common sense protesting and your conscience making the whole draught bitter, and then go off with a hot head and skulking soul that at once begins to make apologies for itself, and will keep doing so all its life? Boys do not become drunkards.

Restitution,

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOLLIE, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 12, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

LET us be men with men, always, and always children before God.

IF you are pleasing *God*, brother, you know it, and should not make yourself miserable because some *men* are displeased.

HOWEVER strong the believer may feel, he is not strong enough to meet the enemies of God and Truth with anything less than a full suit of the armor of God.

AT the institution of the passover, Jehovah, in giving instructions to Moses, told him, that after they were settled in the land which he would give them, and the children should enquire, "What they meant by this service" they should say: "This is the Lord's passover, who passed over the houses of the children of Israel in Egypt" etc., thus early making them acquainted with the history of God's dealings with them, and teaching them to observe all his ordinances. From this it would appear that it would be well for parents not to hush down their little prattlers when they make curious inquiries about the emblems of Christ's broken body and shed *blood*, but treat them as if they were something that concerned them also, and should at no distant day interest them—that Christ our passover has suffered for us.

Josephiteism. No. 7.

In further setting forth what we think of the Josephiteism we remind our readers of the desperate attempts made to discredit the first chapters of Matthew and Luke. It is not quite clear to us why they are so anxious to be rid of these chapters, if, as they affect to believe, they both give the genealogy of Joseph. They should not recklessly throw away the testimony on which their doctrine is founded. They tell us Joseph is the father of Jesus. That is their gospel—all their salvation and joy. They can fellowship none who do not believe that, and they show its importance, in their estimation, in that way. That is consistent. But of course if that idea be *not true* their faith and hope are baseless, and to be baseless is to be worthless.

Let them throw away these chapters if they want to,—and having done that, ask them to prove Joseph, and therefore Jesus, were sons of David *without* these chapters. If the Ebionites did not have the first chapters of Matthew and rejected Mark and Luke and John altogether, *how did they know* any thing about Joseph or his son Jesus either? Some of our modern Josephites want to prove that Joseph was the father of Jesus by John i, 45, but they should scorn the testimony of a man who was capable of writing what they hold to be a lie, viz:—that Jesus said "God so loved the world that he gave his ONLY BEGOTTEN SON, that whosoever believeth on him might not perish, but have everlasting life." Of course if he would record *one* deliberate lie they can found no doctrine on *anything* he would write;—he could not be trusted at all.

We now notice *more of* the reasons given for rejecting the first chapters of Matthew. It is said to be an evidence of forgery when Matthew, a Hebraw, writing to Hebrews, explains the word Immanuel to mean "God with us." Hard pressed for an argument, surely, because *our* gospel comes to us from the Greek, and hence the necessity of explaining a Hebrew name in it.

It is next objected that the second chapter commences abruptly with the statement that Jesus was born in Bethlehem, so that we are "*naturally* and *necessarily* left to conclude that this was the usual place of residence of his parents." There is *no necessity* about it. What reasoning! A child is born in Bethlehem, therefore his parents usually resided there! Think of a saving truth being proved in that way!

Then it is thought *probable* that Matthew would not have written "Bethlehem of Judea, because he was a *native* of Judea, writing to inhabitants of Judea." He does not seem to know there was a town named Bethlehem in Galilee, near Nazareth, which made it necessary to specify which place of that name was referred to.

It is next claimed "that there is a gross chronological error" in the statement that Jesus was born in the days of Herod the King. This is a *very* grave charge indeed, and it become a positive duty to examine the ground of it. If it be *well* grounded we ought to know it at once; there is no use in believing a thing that is not so. We think every reasonable and honest person will agree to these *two* propositions. 1. That it is necessary to produce history which conflicts with Luke's statement; and 2nd. to *prove* that *that* history is *accurate* before this serious charge can be sustained. Have Josephites done this? Have they verified the history relied upon? No! It suits them to take things for *granted*, when they think them opposed to gospel history. If Josephus, the Jew differs from Luke the Christian, and *inspired historian*, they take Josephus for it because it suits them, and verify nothing.

Luke says the taxing or enrolment affected the whole world; and Josephites reject this because they say "no Jewish, Greek, or Roman historian alluded to the extraordinary taxing in the days of Herod the Great: and that it would be morally impossible for it to escape mention if it affected the whole empire." But bear in mind (1) that an assessment was made every fifth year. (2) Augustus Cesar was the first to extend this to the provinces. (3) Josephus *does* say that "*the whole nation* was called upon to swear allegiance to Augustus and the king in the days of Herod. (4) Historians record only what seems important to them; the omission of what to *them* was *not* important is *no proof at all* that it never happened. (5) Luke, one of the most painstaking and faithful historians that ever wrote did mention it, and we ask *why* he is discredited? The answer is, because he opposes the Josephiteism. (6) Of Luke it might be said he was on the spot, and wrote with exactness: Josephus wrote later, and less explicitly, but *certainly confirmed* Luke.

We think our readers will want stronger and better testimony than any we have found yet, before they discredit Matthew and Luke.

Josephites say "Cyrenius was not made governor of Syria till ten or twelve years after the *death* of Herod; how then, can this taxing have been made at the time of the birth of Jesus, and while Herod lived?"

This is another very serious charge, and it remains to be seen, whether it has a good foundation? The first step of an earnest searcher for truth, usually, in a case like this, is to see if the passage be correctly translated, and if it will bear any other construction. Some reason our author to take it for granted that the common translation is correct. Does he not know that Dr. Lardner speaks of quite a number of translations by learned men that, possibly, might help him out of the difficulty, if he wants to be? Ah, yes; he admits this, but carefully avoids them;—does not quote them to his readers for fear of what might happen.

Lardner says, "The words of the original have in them an *uncommon* ambiguity, and he translates them as follows: "This was the first enrolment of Cyrenius, governor of Syria. This makes it appear that Cyrenius made *two* enrolments,—he was governor of Syria when Luke wrote, but it does *not* say he was governor of Syria when the first enrolment was made.

Archbishop Newcombe's translation reads in this way: "This was the first enrolment of Cyrenius, afterwards governor of Syria." This is decidedly helpful and comforting to one who believes in the Bible and its Gods and when it is known that Josephus shows that Herod was under a cloud about the time Jesus was born, and that Augustus had said: "that whereas of old he had used him as his friend, he should now use him as a subject," the reader will see that this indicates that the execution of the decree had for some reason been suspended until the time stated by Luke. We do not presume to say which, if either, of these translations is correct, but we *have* shown up scholars who strive to find out how to harmonize the Scriptures, on the one hand, and on the other, a class striving to array them against themselves, and that presumes to say what Luke *ought* to have written,—and "*ought* to have introduced Elizabeth again," etc., etc.

Another chronological difficulty is claimed in the third chapter of Luke, and the first verse. Our scholar says, "If then, our Lord was born four years before the death of Herod he must have been thirty-six years of age instead of beginning to be about thirty." What *proof* is offered that he *was* born four years before Herod's death? This is what is *offered* to prove it: —"According to the very *lowest* computation [of men, of course] from these chapters, our Savior must have been between two and three years of age when Herod died." Here the computations of men are taken in preference to the *plain statements* of fact by Luke.

It is *not true* that between two and three years is the lowest computation. Lardner's computation is "that Jesus was about a year and seven months old;" and besides this, the assumption of four years is made to increase the difficulty. True, an *attempt* is made to prove it. It is said that "Philip became tetrarch of Trachonitis on the death of Herod, and reigned thirty-seven years, dying in the twentieth year of Tiberius, so that in the fifteenth year of Tiberius Philip had reigned thirty-two years."

But Lardner, quoting from Clement of Alexandria, shows there were *two different* computations of the reign of Tiberius in his day, owing to the fact that *Tiberius had been for some time associated with Augustus in the empire*: for after stating that Augustus reigned forty-three years, and Tiberius twenty-two, he adds, "But some reckon Augustus reigned forty-six years and four months, and Tiberius twenty-six years and six months, one being the length of the *sole reign*, and the other the sole and joint reign combined; the difference of eight years in the two totals representing four years of joint reign counted to each ruler. If Josephus used one computation and Luke the other there would be a deduction of four years from Philip's reign at the fifteenth of Tiberius, making it the twenty-eighth instead of the thirty-second. Add to this the year and a half which Jesus lived before the death of Herod and we have twenty-nine and a half years, and we see the Grand Old Book is vindicated, "Jesus began (to teach) when he was *about* thirty years of age, and Matthew was correct in saying he was born in the days of Herod.

It might not be out of place here, to say that Josephus in Book 14, chap. 9 says Herod was only fifteen years of age when made governor of Galilee: and as being about seventy years of age (book 17, c. 6) when attacked with his last illness, although only about forty-four years intervened,—a difference of ten or eleven years. Surely we cannot afford to set the gospels aside on the testimony of one capable of such a mistake as this. But such mistakes often occur in the best histories, and, as Lardner remarks, "It is no disparagement to the sacred historians that we are sometimes at a loss to settle precisely the very year of some events they have related."

The *sum* of the reasons for rejecting the account of the nativity is this:—A few people did not believe it in the early days of Christianity; and there are some things which Josephites *cannot explain* in harmony with other histories; and some things that appear to them very *improbable*. And the fact that not a particle of *documentary* evidence against it is produced, is *pretty good evidence* that they had none to offer: and the alledged faulty chronology of Luke is *only* discredited on the equally faulty authority of *other* historians.

In giving our opinion of the Josephiteism we have treated it throughout as skepticism. Those who claim it a Bible doctrine are extremely verdant. If they are earnest, and faithful and *intelligent enough*, in defence of their opinions, they will ultimately graduate as full fledged rejectors of the New Testament, and have little regard for the Old. They will follow the lead of those who begin the gospel with Abraham—2000 years too late, and those who think that all the saved will have *saved themselves*, that is, paid an equivalent for their salvation by good deeds. That the sacrifice of Christ and the doctrine of the atonement have nothing to do with our salvation—this is where they *must* land if they follow on to know the Josephiteism as it is, and grow in the favor of Josephites. If they are *not* verdant, they are politic, and craftily trying to entrap those who have a profound regard for the Scriptures.

In closing this hasty glance at one of the Master-pieces of Satan in these last days, we must say that we are more profoundly impressed than ever before, with the utter *impossibility* of a son begotten of Joseph, or any other man, ever sitting upon, and ruling the world from David's throne, forever. God said, "I will be his Father." He also said, "I will raise unto David a Righteous Branch," and named him "Yahveh our Righteousness." What! Righteous for us? Righteous *instead* of us? Oh, no; righteous *here by*,—fulfil all the requirements of the law, and so be competent to confirm the life-giving covenant, and not see corruption—be raised to life, and become the Prince of life to all who would accept him;—be the grand repository of life for all the faithful.

Josephites *utterly* fail to account for that ONE unique, godlike, divine character developed in human nature, who spake as never man spake before or since, because they reject the truth that he was made of dust organized as woman, and *not* mentally and morally warped by a human father. HOW *then*, did God raise a Righteous Branch to David? David was a sinner, Solomon was a sinner, Nathan was a sinner, Joseph and Jacob and Heli and Mary were all sinners; *how*, we ask again, did he do it? Did he take the biassed organism begotten by Joseph and use him as a live machine, *not allowing* him to sin? Would he have been a righteous Branch that way? Did he do this? Or, did he cause the seed of Joseph to be miraculously *incapable* of sin? No! He said, "I will be his Father!" and more than that the Spirit in the Psalmist says of the body prepared, "Thou art he who took me out of my mother's womb: thou didst make me to hope when I was upon my mother's breast [no wonder he could talk to the doctors when twelve years old] thou art my God since my mother bare me," Marg. R. V. Ps. xxii. 9, 10. It cannot be denied that this is an exceptional case. This evenly poised organism was just the soil for the germination of divine ideas, and disposition, and the grand result was—he knew no sin and the unique man is accounted for—thank God. He perfectly obeyed the law that shovels us all into the pit, and then he triumphed over death, and made a way for us to follow him;—became the embodiment of Jehovah's purpose, and the object of faith, the only means of approach to him,—the only name by which we can be saved.

It is our earnest prayer that both writer and readers *may* cherish more and more that golden text which says, "God so loved the world that he gave his *only begotten* Son, that whosoever believeth on him might not perish, but have everlasting life;" and, while life lasts go daily to Calvary by faith, where redeeming love concentrates, so that the love of the world may die within us under the power of this hallowed affection; and that when he comes again as Jehovah's King and conquering hero it may be ours to follow the Lamb wherever he goes, have his name in our foreheads, and be led by him to living fountains of water—and sorrow and suffer no more.

Agricultural and Timber Lands.

There are thousands of acres of good farming and hardwood timber lands in northern Wisconsin, located on the Wisconsin Central Lines to be had at very low prices, and upon easy terms. For descriptive pamphlets, and full information address Fredrick Abbot, Land Commissioner, Wisconsin Central Lines, Milwaukee, Wis.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies:

SERIES 8.

I believe in the existence of one God, the Creator and Preserver of all things.

I believe in one Lord Jesus Christ who was begotten by the Holy Spirit, born of the Virgin Mary, went about doing good, was crucified and gave up his life in order that salvation might be brought within reach of all, was raised from the dead, ascended into heaven and will come back to earth again to raise the dead, change the righteous living, and reward all according to their works. I believe in the Holy Spirit that emanates from God by which he not only created the universe but now pervades the same, and by it is not far from every one of us, gives strength to and answers the prayers of his children when consistent with his will.

I believe the Holy Scriptures of the Old and New Testaments are able to make us wise unto salvation and all that would be truly taught of God must come to its pages.

I hold that a belief of the gospel of the kingdom of God, repentance of and forsaking all past sins and then obeying from the heart that form of doctrine that has been delivered to us in God's Word, by being immersed into the Christ is required of all in order to a forgiveness of sins, and then a holy life will insure eternal salvation to all who thus seek for it.

I believe immortality is conditional and will not be conferred upon any except such as are found worthy when the Lord comes.

I believe that all the finally impenitent will be punished with complete extinction of their animated being.

ELIAS SAPLE.

I believe in One God, a holy spiritual, form, or body.

That Jesus Christ is the only begotten Son of God.

That he shed his blood, and died a literal, cruel death on the cross, to purchase eternal life for all who believe his gospel and "seek for immortality by a patient continuance in well-doing."

I believe the "gospel of salvation and the gospel of the kingdom." The original for gospel is "Evangelion," which means a "good message," (as angel means a messenger.) One definition in the Greek Lexicon is, a "joyful message," brought by Jesus Christ and all the holy prophets and apostles of a literal future salvation, and literal kingdom of the Messiah, and the "Blessed and Holy," who will have part in the first resurrection and reign over the tribes of Israel and a remnant of the nations, in the near age to come of 1000 years.

The territory of the promised kingdom will be the holy land assured to the patriarchs for an everlasting possession. The rulers will be the Lord Jesus, at his second advent and his immortal saints. The subjects of the kingdom will be all those who submit to him and to the "law that shall go forth from Zion," when Jesus shall take the throne of his father David, and reign over the house of Jacob and be King over all the earth in that day. The subjects of the kingdom will be mortal, yet far happier than in this age. They shall not build, and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth (children) for trouble; for they are the seed of the blessed of the Lord, and their off-spring with them. The wolf and the lamb shall feed together, etc. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. lxv. 23. "There will be peace on earth and good will among men."

After that age, the rest of the dead will live again when a large number of those who have died during the one thousand years will be found in the Book of Life, who will live and reign with those saved at the second advent, forever and ever. Rev. xxii. 5, 20-12, in the new earth and new Jerusalem.

The end of the world is coming." And when these things begin to come to pass, then Jesus says, "look up and lift up your heads, for your redemption draweth nigh. So likewise, when these things come to pass know ye that the kingdom of God is nigh at hand." Then shall they see the Son of Man coming in a cloud, with power and great glory. The Savior has forewarned us and shown us now to be ready for that great day. "Take heed to yourselves lest at any time your heart be overcharged with surfeiting and drunkenness, (in the multitude of banquets that the church and world are having) and cares of this life so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi.

Soon we shall begin another one thousand years of the world's history. The six thousand years are nearly finished, and the next one thousand years beginning in about six years, may be the one thousand of millennial reign and rest to the people of God of all ages. We as a people have had to leave friends, and kindred, and churches perhaps for this gospel of salvation, and the kingdom, and we have received manifold more in this time, with some persecution, (but nothing compared with what millions have suffered before us) and we have the golden promise of life everlasting, not at death, but in the age to come, (Aione, to come.)

For over fifty years I have earnestly contended for this faith once delivered to the saints. Thy kingdom come.

E. HOYT.

Announcement.

The Semi-Annual Conference of the Church of God, in Iowa will convene at Glad Brook, at the New Church. This meeting will last four days, commencing Oct. 4th and continuing until Oct. 7th inclusive. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Glad Brook people have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation of their invitation by our presence. Glad Brook is situated at the junction of the Chicago and Northwestern and Chicago and Great Western Railways, 20 miles northeast of Marshalltown, and is very easy of access by rail. All desiring to attend this meeting will please confer with Bro. G. P. or Albert Allard so that arrangements can be made to take care of you. Brethren, let us be up and doing, and make this meeting a memorable one. "The coming of the Lord draweth nigh, are we ready?"

O. J. ALLARD, Sec.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$ 0.15
M. L. C.	3.00
Mary E Knowles,	.50
Mrs. E. J. Rathbun,	21.25
H. E. Russell,	5.00
W. O. & Alma Steffa,	2.00
Mrs. A. P. C. Breckenridge,	2.50

Peru Free Street Fair and Stock Market, September 10, 11, 12, 13, 14 and 15, '94. A County Fair and Fancy Stock Show and Market on the streets each day. An elaborate programme has been arranged for the entire week. Five thousand dollars in premiums, and no entry fees charged. Amusements of every description that will please the most fastidious. Positively not a cent charged to see this new and novel Fair. One fare for the round trip on the Lake Erie & Western R. R.

We acknowledge receipt of complementary tickets to the Pulaski County Agricultural and Mechanical Society's annual meeting to be held Sept. 25 to 28, 1894. This association has a reputation for fair dealing with exhibitors, and we hope will have a successful meeting this year.

Poetry.

A Petition.

Thou who didst on Calvary
Bow Thy pure head to die,
Hear from the skies Thy dear,
Dear, Redeemer, pity me,
Even me, Lord, even me,
Hear my Savior even me.

Weak, weak and weary,
All Thy cross I fain Thee bear,
Take me to Thy Calvary,
Save me from self-pleasure,
From sin Lord, even me,
Hear me Jesus, even me.

Bound and ever King of Love,
Strife I promise to stay by Thee,
Let me rise at last to Thee,
Free, the glory in Thy sky,
Even me, Lord, even me,
Blessed Jesus, even me.

H. T. BAKER.

Original.

Yea Man giveth up the Ghost and where is he? Job xiv. 10.

A short time ago I listened to a discourse from the above Scripture by a Baptist minister he said the giving up the ghost was the separation of mind and body, and that Job intended by this question to convey the idea that man was somewhere and conscious. He then endeavored to prove what he called immortality of the soul or the consciousness of man after death. He offered no Scriptural evidence but his proofs were that when an Indian dies his horse, dog, bow, arrows, and provision were buried with him, and the reason for so doing was that the Indian believed that consciousness did not end with death, but in death there was a transition from this world into another where the hunting would be much better than in this. The next evidence was that the Egyptian believed that in three thousand years the soul would return and unite with the body: then he had a good deal to say about the expansion of the mind, thus in fifteen minutes after death one could know more than he had in all his life before, that the mind is absolutely unlimited. Passing by the Indian and Egyptian we will notice his views of mind and what becomes of it. Our every day observation disproves the statement of the minister, for we see man making an effort on certain lines and some will fail though they try ever so hard; then again we see man as an infant, as a lad, and as a man of middle age; during all this time his mind has been enlarging from that of the babe to that of the statesman, doctor, lawyer and other professions, one continual advance, and as we watch him mount higher and higher the ladder of knowledge, we sometimes wonder at the possibility of the mind, but in a few years we see him declining: he had reached the top (limit) with great effort but now he is going down without effort, the road seemed to have been prepared before and he rushes along at the speed of the express until we see him with the lad of fifteen, acting smart, talking saucy, and shuffling his feet as do the young men in their teens; but how is this, why did not his mind continue to expand if it was unlimited? It was limited, and so he is soon gone, gone the way of all the earth, to the place where there is no work, no device, nor knowledge, nor wisdom. Eccl. ix. 10. If the mind is unlimited it could acquire all knowledge and therefore be all wise; it could devise ways and means to execute any plan desired and therefore be all powerful, it would then be equal to God, it would be God as much so as God is God; then the statement of Moses and Paul that there is one God would be untrue. Now let us examine Job's own language and see if we can find out what his belief was: he commences the 14th chap. by letting us see that man born of woman is of few days (short, margin) and full of trouble: we understand what it is to be short of money when we want to buy a house, we mean we don't have sufficient money with which to acquire the property desired, and so man is short of days, he is not able to reach over into the better time where he will not be full of trouble. In the 2nd verse man is compared to the flower, it comes forth with all its beauty and fragrance and continues a short time and is gone: so it is with man, he cometh forth the tender and innocent babe, he is watched over with anxious solicitude by his parents with the fond hope that he may become one of the great men of the times, but the hand of the enemy death will cut him down: he fleeth also as a shadow and continueth not. If man live right on either in heaven or in hell in a conscious state there would never be a time when he would cease to be, he would always continue, but Job says he continueth not: this don't look like Job believed in a continued existence. In the 7, 8, 9 verses he continues to illustrate his idea by reference to the tree: he says for there is hope of a tree if it be cut down, that it will sprout again, and that the tender branches thereof will not cease: though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant. Now here is a description of the possibility of a tree in which Job has given us a statement of what we all must acknowledge to be a fact. Bear in mind now that Job's subject is man and that he is making a comparison between man and other objects, he says for there is hope of a tree, but man dieth, yea man giveth up the ghost, and where is he: v. 10, the 7, 8, 9, and 10 verses are a comparison of the future of the tree and man. There is hope of the tree, but the opposite with man, and while Job asks a question here it is equal to a positive statement: Job's idea could not have been more forcible if he had said there is more hope of the tree, but not so with man. Let us follow Job into the 11th and 12th verses where he continues to give the fact by illustration. As the waters fail from the sea and the floods decayeth and drieth up: so man lieth down and riseth not, till the heavens be no more; they shall not awake, nor be raised out of their sleep. When water is evaporated it ceases to be water, and when man dieth he returneth to the dust of the earth and as man he has passed out of existence; and this Job positively asserts in the tenth chapter and ninth verse, also Obadiah xvi.

The minister said man would know more in fifteen minutes after death than in all his life before. Job says when man lieth down he shall not wake nor be raised out of his sleep. v. 12. We know that when man is asleep he is unconscious and I would like to know how he could learn while in that condition. I wonder if that is the way the minister does his learning, at least he seemed to have been unconscious of the connection of his text. In the 21st v. Job says his sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them. Strange that one who could know so much in fifteen minutes would not know whether his sons come to honor: but when a man leaves the plain statements of the Word we may expect strange things. There is no mistaking the place to which. Job expected to go for in the 13th and 14th verses he says, O that thou wouldst hide me in the grave, that thou wouldst keep me secret till thy wrath be past, that thou wouldst appoint me a set time and remember me. If a man die shall he live again? All the days of my appointed time will I wait; till my change come. He not only lets us see where he expected to go, but he was willing to wait: some people in these days are not willing to wait, but they want to rush away on angel wings into the immediate presence of the eternal Father, but Job was like the church at Thessalonica, who had turned from idols to serve the living and true God and to wait for his Son from heaven, 1 Thess. i. 9, 10. Job tells us in the 17 chap. 13, 14, 15, 16 verses that if he waited the grave would be his home (nothing said about heaven or hell). I have made my bed in the darkness, I have said to corruption thou art my father, to the worm thou art my mother and my sister. they shall go down to the bars of the pit when our rest together is in the dust. This harmonizes with Paul when he says the first man is of the earth earthy, 1 Cor. xv. 47, and also with what God said: dust thou art and unto dust shalt thou return. Gen. iii. 19. Man is not a dual being as the minister told us. We have no account of God making two men: and whatever was Job was that which should rest in the grave; but at the end of the set time though the skin worms destroyed his body yet in his flesh he should see God, whom he should see for himself and not another, ch. xix. 26, 27. The teaching of Job is very plain and a great contrast to the teaching of the present day.

A. W. DARBY.

Synopsis of a Discourse at Oxford, Kan, Conference, Aug. 18, 1894.

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the Word. 2 Tim. iv. 1, 2. Paul solemnly charges Timothy to preach the Word and a more solemn charge was never given to mortal men. The importance of the subject demands just such a charge as this. Men and women are dying in their sins, Paul and others are sent out to hunt up the lost ones and bring them in. They carry a message of mercy to a dying world, which message is summed up in three words—preach the Word. First, I would enquire the meaning of this apostolic demand, preach the Word. Peter you tell us the meaning of this measure, and what it is. Listen, But the Word of the Lord endureth *forever*. And this is the Word which by the gospel is preached unto you. 1 Pet. i. 25. Then to preach the Word is to preach the gospel. Then Paul would have Timothy to preach the gospel, and why? Let Paul tell. For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. Then I would understand Paul to teach that this gospel of Christ is God's moral motive power, or plan of saving men and women who believe of both Jew and Greek. This being true, we can see why it was that Paul used the straight edge on both men and angels who dare pervert the gospel of Christ by preaching smooth things to draw away disciples after them. Now I would enquire, what is the gospel of Christ, in other words what did Christ talk about when he preached the gospel, or what did his gospel or good news relate to? Lets see. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. Matt. iv. 23; ix. 26, Jesus went forth proclaiming the gospel of the kingdom of God, that kingdom that prophets had talked so much about in times of old, that kingdom that Daniel alluded to when he says—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Amen. No wonder Jesus was delighted in telling about this coming kingdom of God, which is to be under the whole heaven and be given to the people of the saints of the Most High. Jesus will then be King of kings and Lord of lords, he shall have dominion also from sea to sea, and from the river unto the ends of the earth. This kingdom was the burden of the message he bore to the world. And this gospel of the kingdom of God was to be preached in all the world for a witness to all nations. Hence Jesus sends his disciples to preach the kingdom, and to heal the sick. "And they departed and went through the towns, preaching the gospel, and healing every where." Luke ix. 2, 6. Then to preach the Word is to preach the gospel, and to preach the gospel is to preach and show the glad tidings of the kingdom of God. Philip went down to the city of Samaria and preached Christ unto the people, and when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women. There is however another proposition or factor in this gospel system, that we dare not shun to declare, as it was among the first things that Paul delivered unto the Corinthians, by which they were saved, if they kept in memory what Paul preached unto them, unless they had believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried and that he rose again the third day according to the Scriptures.

Then to be saved by the gospel that Paul preached, we must first hear it, understand it, believe it, and obey it. And we must believe more than some folks believe, we must believe that Christ died for our sins according to, or in fulfillment of the prophetic Scriptures. And what have the prophets said about Christ dying? Isaiah in prophesying his death says: "when thou shalt make his soul (life) an offering for sin, because he hath poured out his soul unto death." Read the 53 chapter and believe it with all your soul. Now when these tragic scenes had been enacted, and Jesus had come forth to die no more, he sends his disciples forth into all the world to "preach the gospel to every creature, he that believeth and is baptized shall be saved; but he that believeth not shall be damned." Conclusion. Those who hear, believe and obey this gospel of the kingdom of God will be saved, on the other hand those who hear and believe it not, will be condemned, and condemn does not mean to save, to curse does not mean to bless, neither does death mean life. It is high time we were enquiring for those old paths, for many have departed from the faith, and have sought out many inventions. Jesus says, I am not come to call the righteous but sinners to repentance, and as sure as God is calling Jews and Gentiles by the gospel, so sure are Jews and Gentiles sinners before God. The middle wall of partition between Jew and Gentile has been broken down, and God is grafting the Gentiles into the Abrahamic stock, making them one in Christ Jesus. What are the conditions of unity or reconciliation for Jew and Gentile, Jesus says—"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Luke xxiv. 46, 47, As sure as Jesus our risen Lord and Master, has uttered these words, just as sure does he regard all nations as sinners before God. And if men and women among all nations wish to be saved, they must of necessity hear, believe and obey the gospel that Jesus and his apostles preached. This gospel is world wide in its application—to every creature to all nations, beginning at Jerusalem. Now come away for a few moments, and listen to Simon Peter as he discourses to that vast multitude of men and women, he charges them with the death of Jesus of Nazareth, whom God hath raised up in fulfillment of his oath to David to sit on his throne. Here Peter in his first sermon preaches a straight and full gospel, the death, burial and resurrection of Christ to sit on David's throne, and when they believed Peter preaching these things they like the Samaritans are convicted of sin, and enquire of Peter and the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. You will take notice that faith, repentance and baptism are divinely set forth as the conditions of pardon and that this was only the beginning, and must and did go to all nations. Yet notwithstanding all this straight testimony, some folks have an idea that the Gentiles are not counted as sinners before God, and are not to be baptized for the remission of sin, but are simply in baptism adopted into the Christ body, and then they can sin and become responsible, so it would seem that the preacher and the gospel is not a blessing to the Gentile world. Thank God brethren inspired men do not talk this way. Hear one will you. In that celebrated conference at Jerusalem, Peter says of the Gentiles, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them purifying their hearts by faith." If God makes no difference, why should we? And to claim that all Jews are sinners because they killed the Prince of Life is very unjust and unfair, as not one in a thousand had any say in the matter, and those who did falsely accuse and betray him unto death, did it ignorantly, so says Peter, Acts iii. 17, while Pilate the Roman Gentile governor acquiesced to their clamor, and gave sentence against him, and did it all against his better judgment, and yet he and the Roman soldiers that did the work are supposed by some to be innocent. Then again if God did cleanse all the Gentiles from sin, at their reception as shown to Peter in the vision, then all the world stands clear before God except the poor Jew. Now I have no idea that Cornelius was a saved man until he was baptized As God has but one plan or way of serving men and women, this must be so. "He shall tell thee what thou oughtest to do," ch. x. 6. "Who shall tell thee words whereby thou and all thy house shall be saved," ch. xi. 14. "And he commanded them to be baptized in the name of the lord," ch. x. 48. I know the record says he was a devout man, and one that prayed to God always. The record also states that those Jews on the day of Pentecost were devout men, and when Peter opened his mouth at the house of Cornelius he said, Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." Again, "To him give all the prophets witness that through his name, whosoever believeth in him shall receive remission of sins." If this applies only to the Jew, why does Peter preach it to the Gentiles? O why? Jesus sends Paul to the Gentiles, what for? To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they (the Gentiles) may receive forgiveness of sins." How can that be if they are not sinners? "And you (Gentiles) hath he quickened who were dead in trespasses and sins." Eph. ii. 1, Paul tells the Roman brethren that they had been the servants of sin, but they had obeyed from the heart that form of doctrine (which was baptism) being then made free from sin. And from the fact that God now commandeth all men everywhere to repent, proves all men everywhere to be sinners. In conclusion let me say—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life."

T. E. ADAMS.

"Thus Saith the Lord of Hosts."

"Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground, for the Lord hath a controversy with the nations, he will plead with all flesh." Jeremiah. xxv.

"Put ye in the sickle, for the harvest is ripe, for their wickedness is great." Joel iii.

I listened through the music and the sounds of revelry,
And all the hollow mirth of mad joys of jubilee;
I heard beyond the cheering and beyond the trumpets blare,
The steady tramp of those vast feet that were marching in the rear.
Tramp—tramp—tramp—tramp—
They seem to shake the air,
Those vast crowding footsteps of the anti-christ in the rear.
Tramp—tramp—tramp—
In dogged grim despair.
They have a goal, these footsteps of the army of the rear.

In reply to enquiry of Brother Leonard Davis, RESTITUTION, June 13th. I would say that I do not think the King of the North of Dan. xi. 40, and the Anti-Christ of 2 Thess. ii, are the same.

In giving reasons, I do so with diffidence, realizing the difficulty of understanding prophecy and reserving right to alter my views with progressive knowledge.

Dan. xi. is comprehensive, covering the period from Daniel to the upstanding of Michael, it calls for historical knowledge and King James' translation is obscure as to personal references.

The terms "King of the North" and "South" describe different epochs, and while preserving the same nucleus often embrace much larger scope of territory.

The three Kings, verse 3, represent probably Cambyses, Smerdis, and Darius, the fourth, far richer than they all, Xerxes.

The mighty King of v. 3, is Alexander the Great, whose kingdom, at death, was divided into four, viz:—Egypt, Syria, Thrace and Greece, and did not descend to his posterity.

The South, v. 7, means Egypt, the King's daughter, v. 6, Berenice who made a treaty with the King of the North (Syria,) she was in fact contracted to him in marriage and poisoned also.

Her brother avenged her death, v. 7, and overthrew the King of Syria after conquering him.

In verse 11, the King of the South seems to have been Ptolemy Philopater, the King of the North, Antiochus.

The "robbers of the people" v. 14, the Romans, the upright ones, v. 15, the Jews, The "daughter of women" who "war not for him." Cleopatra, who sided with her husband against Antiochus her father.

The King of the North, v. 40, is Syria, represented in our day by Turkey or the Mahommedan power, the King of the South, Egypt, as in v. 5.

This part of the prophecy remains unfulfilled, for it is to be "In the time of the end," and it may be Russia representing Turkey after its dismemberment.

Here I believe Egypt is represented by Great Britain and her offshoots, the "young lions thereof."

The King of v. 36 I regard as the anti-Christ of 2 Thess. ii. and the he who plants his tabernacles (pitches his tents) between the seas in Palestine, v. 45.

This Anti-christ seems to be some individual yet to arise who will represent and control the anarchistic element of the world after the overthrow of most existant governments.

The Gog of Ezekiel xxxviii. is Russia, also representing a vast aggregation of nations and peoples, such as Northern Europe and Asia, China, Asiatic Turkey and so on, thus is the King of the North of Daniel xi. 40.

After describing Antichrist, Dan. xi. xxxvii. 37–39 verse 40 tells us that in the time of the end "the King of the South shall push at him, and the King of the North shall come against him like a whirlwind, by which I understand these two Kings or powers will simultaneously attack Anti-christ and his hosts, or that the King of the South will crowd him politically and bring on the northern attack, but that Anti-christ will here at least, hold his own.

In a subsequent war, verses 44–45 of Dan. xii. Anti-christ comes to his end presumably at the same time that Gog is destroyed, Ezek. xxxviii. and when "all nations shall be gathered together against Jerusalem." Zech. xiv.

This phrase "against Jerusalem" does not necessarily imply to fight against Jerusalem, but that they are assembled in the vicinity to fight each other. Perhaps Anti-christ and Gog may be opposed to the Jews and their sustainers, or the three powers may be engaged in a three cornered fight.

Verse 40 looks as if the Russian Empire (gog,) representing Imperial Despotism and Heathenism, and the Anglo-Saxon race representing Christianity and law and order will temporarily at least combine against anarchy, represented by Anti-christ, which is a danger to both of them.

On the other hand Gog and Anti-christ may combine in their last fight to crush the Jews and their Anglo-Saxon allies who will be saved only by the intervention of the arch-angel Michael and the appearing of Christ as Conqueror.

Space is too limited and my time too occupied just now to do more than briefly outline general views.

The Russian and Anglo-Saxon alone seem likely to continue to wax in power and extent and retain their autonomy—their interests will ever clash, and their scheming and fighting never cease until Shiloh comes.

They struggle for the supremacy which means the trade of the world.

Sooner or later Russia will absorb the Asiatic dominions of Turkey and then the King of the North will be indeed a formidable power. He will reach out for Constantinople and the Mediterranean sea-board the key to the marts of the world.

Here she will be opposed by Anti-christ representing the socialistic and anarchistic nations of Europe and all the Adullamites they have gathered under their bloody banners.

The Anglo-Saxon race (with the Jews) will form a third party bitterly opposed to Gog and Anti-Christ, and hated by each in return.

As a matter of necessity the United States will be drawn into the vortex, fighting against despotism as personified by Gog, and lawlessness as personified by Anti-christ.

I think in Scripture there is no direct allusion to the United States except as an integral part of the Anglo-Saxon race representing the ten (so-called) lost tribes and the same applies to the Australian and other offshoots of this race, referred to in Ezekiel xxxviii. as the Merchant of Tarshish with all the young lions thereof.

There will be no neutrals in this war, for thus saith the Lord "I will shake all nations, the land shall be utterly emptied and utterly spoiled. I will make a man more precious than fine gold, Thus saith the Lord of Hosts, ye shall certainly drink." Party lines will be clearly defined there will be no neutrals on earth.

The opening scenes of this bloody drama are now taking place before our eyes, for the mystery of iniquity doth already work and the day of the Lord is in the near Valley of Decision. Coxey and his bands are but the advance guard of that vast Army of the Rear, that will usher in the lawless one and his anarchical reign.

Tramp—tramp—tramp—
Awake and have a care,
There's menace in the marching of the army of the rear.

I hear defiance ringing from the men of rags and dirt,
I hear wan women singing that sad "Song of the Shirt."
And o'er the sounds of menace and the moan-ings of despair,
I hear the steady trampling of their feet along the rear.
Tramp—tramp—tramp—
Like fog in the air
Those vast crowding feet, those footsteps of the army of the rear.
Tramp—tramp—tramp,
There's danger in despair,
There's terror in the marching of the army of the rear.

"They're brutes," as say the wealthy "and by steel must be dismayed,"
"Be brutes among them" rich men—"They are brutes that ye have made,"
They want what God has given them, they wan their earnest share,
And that is why they're marching and will march beyond the rear.
Tramp—tramp—tramp—
Awake and have a care
Ye proud and haughty spurners of the wretches in the rear—
Tramp—tramp—tramp—
They'll show what want can dare,
Our brothers and our sisters of the army of the rear.

"For as a snare shall it come on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

"Ye are the Children of the Light, therefore let us not sleep as do others; but let us watch and be sober, for the end of all things is at hand, be ye therefore sober and watch unto prayer."

H. T. BAKER.

Iowa Tent Work.

The Iowa Gospel Tent is yet at Popejoy where we will probably remain until next Monday, Aug. 27. We have just returned from the river where I immersed three more in the name of the Lord Jesus. This makes 18 in all here and at Alden. Others are thinking deeply and may yet obey. We are presenting the gospel as best we can, calling upon the people to repent and believe. Pray for us that we may have wisdom to rightly divide the Word of Truth.

A. J. EICHANER,
C. W. RUSSELL.

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION,

Every Tuesday and Thursday, from September 6th until October 18th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

FOR THE ST. LOUIS FAIR,

Excursion tickets will be sold from all stations from September 20th to October 6th, good to return until October 8th, 1894, at one fare for the round trip.

Be not Weary.

Tho' He knows the way is dreary,
Knows the weakness of our frame,
Knows that hand and heart are weary;
He, 'in all points,' felt the same;
He is near to help and bless:
Be not weary, onward press.

Look to Him who once was willing
All his glory to resign,
That, for thee the law fulfilling,
All his merit might be thine.
Strive to follow day by day
Where His footsteps mark the way.

Look to Him, the Lord of Glory,
Trusting death to win thy life;
Owning on 'that wondrous story,'
Canst thou falter in the strife?
Is it not now life to know
That the Lord hath loved thee so?

Look to Him who ever liveth,
Interceding for His own:
Seek, yea, claim the grace He giveth,
Free by from his priestly throne.
Will he not thy strength renew
With his Spirit's quickening dew?

Look to Him and faith shall brighten,
Hope shall soar, and love shall burn;
Peace unknown the heart shall lighten—
Rise! He comes thee, return.
Be not weary on the way,
Jesus is thy strength and stay.

—Frances Ridley Havergal.

Selected.

The Attraction of the Bible.

God made the present earth as the home of man; but had he meant it as a mere lodging, a world less beautiful would have set off the purpose. There was no need for the carpet of verdure, or the ceiling of blue—no need for the mountains and cataracts and forests—no need for the rainbow, no need for flowers. A big round island, half of it arable and half of it pasture, with a clump of trees in one corner and a magazine of fuel in another, might have held and fed ten millions of people; and a hundred millions, all made on the same pattern, big and round, might have held and fed the population of the globe.

But man is something more than the animal which wants lodging and food. He has a spiritual nature, full of fine perceptions and deep sympathies. He has an eye for the sublime and the beautiful, and his kind Creator has provided man's abode with ailment materials for these noble tastes. He has built Mont Blanc, and reared the lake in which its shadow sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has slugged the step with its cadence, and spread the meadow with its fragrance and daisies. He has made it a world of fragrance and music, a world of brightness and symmetry, a world where the grand and the graceful, the awful and the lovely, rejoice together. In fashioning the home of man, the Creator had an eye to something more than convenience, and built, not a barrack, but a palace,—not a work-house but an Alhambra: something which should not only be comfortable, but very splendid and very fair, something which should inspire the soul of its inhabitant, and even draw forth the "very good" of complacent Deity.

God also made the Bible as the guide and oracle of man; but had he meant it as a mere lesson-book of duty, a volume less various and less attractive would have answered every end. A few plain paragraphs, announcing God's own character, and his disposition towards us sinners here on earth; mentioning the provision which he has made for our future happiness, and indicating the the different duties which he would have us perform,—a few simple sentences would have sufficed to tell what God is, and what he would have us do. There was no need for the picturesque narrative and the majestic poem,—no need for the proverb, the story, and the psalm. A chapter of theology, and another of morals; a short account of the incarnation and the great atonement, and a few pages of rules and directions for the Christian life, might have contained the main truths of Scripture, and have supplied us with a Bible of simplest meaning and smallest size. And in that case the Bible would have been consulted only by those rare and wistful spirits to whom the great hereafter is a subject of anxiety, who are really anxious to know what God is, and how they themselves may please him. But in giving that Bible, its divine Author had regard to the mind of man. He knew that man has more curiosity than piety, more taste than sanctity, and that more persons are anxious to hear some new or read some beauteous thing than to read or hear about God and the great salvation. He knew but few would ever ask, "What must I do to be saved?" and therefore he made the Bible not only an instructive book, but an attractive one,—not only true but enticing. He filled it with marvelous incidents engaging history, with sunny pictures from Old World scenery, and inflecting anecdotes from the patriarchal times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sentention wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images, a book of heavenly doctrine, but withal of earthly adaptation.

In preparing a guide to immortality, infinite Wisdom gave, not a dictionary nor a grammer, but a Bible, a book which, in trying to reach the heart of man, should captivate his taste; and which in transforming his affections, should expand his intellect. The pearl is of great price, but even the casket is of exquisite beauty. The sword is of ethereal temper, and nothing gets so keen as its double edge; but there are jewels on the hilt, and the tracery on the scabbard. The shekels are of the purest ore, but even the scraps which contains them is of texture more curious than that the artizan of earth could fashion it. The apples are gold, but even the basket is silver. *James Hamilton.*

God's Constant Providence.

Providence has no Sabbath. No night stops on it; and from its labors God never rests. If I compare small things with great, it is like the motion of the heart. Beating our march to the grave, since the day we began to live, the heart has never ceased to beat. Our limbs may grow weary, not it. We sleep; it never sleeps. Needing no period of repose to recruit its strength, by night and day it throbs in every pulse, and constantly supplying warmth and to the most as well as the noblest organs of our frame, with new zeal, daily, unfired energy it drives the blood along the bounding arteries, without any exercise of will on our part, and even when the consciousness of our own existence is lost in dreamless slumber.

If this be a just view of divine providence, may we not rest wholly? Shall we not bid our troubled spirits be quiet? "The steps of a good man are ordered by the Lord," says the inspired volume. There is an unslumbering eye upon us—there is a heart of infinite love beating responsive to every need of our earthly life: there are arms of omnipotence underneath and around us. Let us be still—quiet as an infant in its mother's arms. Let us commit all our interests to the keeping of our heavenly Father. *Dr. Guthrie.*

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C.	
Oliver, to go to Oklahoma,	$15.00

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Announcement.

It becomes our pleasant duty to announce our annual meeting. The beautiful natural park at Cambridge, Nebraska, has been selected again as the place and the time Sept. 14 to 21, 1893.

As we look back over the pleasant gatherings we have had at this season of the year, we wonder if this will not be the best we have ever had, we trust it will. In order to make it so we earnestly request every church in the state to send at least one or more delegates, and as many isolated brethren as can possibly do so come. We want you to see for yourselves just what we are doing and assist in devising ways and means for future work.

Bring your tents, camping outfit, ten day's rations and your hearts full of love for the Master, and enjoy such a love feast with the brethren as you have never done before. Elder A. J. Eychaner of Iowa, who undoubtedly is the best worker and as able a preacher as there is within our ranks, has signified his intentions to be at this meeting. Those who cannot come send us letters of encouragement. Any further information can be had by addressing.

J. J. CADY, Sec.

The annual conference of the Church of God, known as the Northern Nebraska and Southern Dakota Conference, will be held two miles southwest of Fairfax, South Dakota. This meeting will begin Friday night, Oct. 7th, 1892, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM. H. BERNARD, Sec'y.

The regular annual meeting of the Church of God at Lake Shore, Clarke Co., Washington, will be held at the new school house five miles north of Vancouver, beginning Friday night, 21 and holding over the fourth Sunday. It since meeting will be held Saturday at 2 p. m., all are invited to be present at this meeting. Come and let us have a good time. Gentle times will soon be in the past and the time for the saints to take the kingdom is near at hand, perhaps nearer than we think. It behooves us then to do all we can, and it must be done soon. Now brethren and sisters, let us make arrangements to be at this meeting, we need your presence, your counsel and encouragement that we may all be strengthened in the blessed cause. Those from a distance can be met at Vancouver with teams by addressing the undersigned at Vancouver. Please write at least one week before and try to be in Vancouver by 2 p. m. Parties will please call at Bro. S. M. Secrist's store so they may be found. Now brethren and sisters and friends of the cause of the Master, don't fail us but come. Yours in hope.

P. G. WOOLF.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$42.20

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Haick, Sicleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo Kidwell, Chisholm, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edson, Neb.
A. J. Eychaner's address is Glidbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
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L. E. Conner, Plymouth, Ind.
John Fiore, 2042 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
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S. C. Oliver, Afton, Kan.
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PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the one. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and north-west will be afforded by the Home-Seekers' low rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in north-western Iowa, western Minnesota, North Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold.

For further information, call on or address Ticket Agents of connecting lines, circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago and North-western Railway, Chicago, S. 5, 12, 19, 26.

To Michigan Pointsat Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Lines Ticket Agent.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jaekman, Box 384, Grand Rapids, Mich.

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The Gospel of Christ. Neither Life nor Immortality Only in the Gospel. The above is the title of a neatly printed pamphlet of 32 pages, by W. Berry, of Mahanoy City, Pa., and is a very clear statement on these important points. It also contains an address on the New Heavens and New Earth. Price 10 cents—for a copy postpaid, or 4 for 25 cents, or 100 for $2.00.

The Heir of All Things. Grace Williams. This little book of 64 pages on the above named subject is now ready and may be had from the author, Grace Williams, Box 1, Pacific, Missouri. Price 25 cts. Williams, Box 1, Pacific, Missouri. Price 25 cts. or 3 copies for 50 cts. Postage stamps taken.

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Bible Treasury—Where to find What is in it. The above is the title of a concordance of the Bible, by Rev. Jno. Eaton, D. D. Can be had at this office at 50 cts., 3 for 75 cts., or 15 for $1.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Come free. C. M. Johns, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1125 Logan Avenue, San Diego, California.

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Allianee	9 49			3 18		
Canton	10 35			4 05		
Massillon	10 51			4 21		
Orrville	11 10			4 40		
Mansfield	11 27			4 57		
Crestline	11 46	10 55		5 16		
Bucyrus	11 58	11 07		5 28		
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Ft Wayne (c. t.)	1 55	3 05	11 10	7 25		
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Greensburg						
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Carthage						
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Westville	5 34	4 39		1		
Elton, Greenfield						
Royalton						
Brookville						
Plymouth	6 05	5 12				
Plymouth (Junction)						
Church						
Bourbon						
Monticello						
Wolcott	7 21					
Valparaiso						
Wanatah						
Westville						
Lakeside						
Chicago, Ar.	9 00	8 00				
	PM	PM	AM	PM	PM	PM

Eastward.	20	8	4	50	38	6
	Ex.	Ex.	AM	Ex.	PM	PM
Chicago, Lv	9 30	8 15	10 00	5 25	2 45	
Lakeside	9 51					
Hobart						
Wanatah		1 15				
Wolcott	9 46		2 00			
Union						
Hanna						
Thayer						
Brookville						
Lawrenceburg	3 05					
Plymouth	10 30	6 05	5 58			
Bourbon						
Monticello			6 21			
Wolcott	10 46					
Reynolds						
Chalk Bluff						
Carpenter						
Idaville			7 21			
Oakdale						
Ft Wayne	1 00	9 00	8 50			
Van Wert						
Leipsic						
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Poetry.

An Old Parable.

A sower went forth to sow.
On his cheeks was the health-hit glow
Of the young and strong,
And the life that is long
And the brain that is swift to know.
He had no measure
To gage his pleasure,
But, sowing his seeds
Of deeds and deeds,
He had little care
Was it wheat or tare
Which he sowed broadcast
In the earth. At last
Thick and strong were the reeds,
Alas! that they were but weeds.

A sower went forth to sow,
In his heart was the faith-fed glow,
And the love and zeal
Of the men who feel
That only the best should grow.
He sowed for others,
All men his brothers;
And fair were the seeds
Of designs and deeds
Which with palms and care
And in earnest prayer
He sowed broadcast
In the earth. At last
His fields were filled with the best,
And earth, rain and sun did the rest.

A reaper, with low-bowed head,
And heavy, reluctant tread,
Was forced to stand
On his weed-spoiled land.
Which none might reap in his stead.
Too late repentings,
Regrets, lamentings!
The crops from the seeds
Of his evil deeds,
To his shame and sin,
Must be gathered in.
He turned with pain
From the task; but in vain
Did he loiter, struggle, or weep.
That which he sowed he must reap.

In harvest, when fields were white,
A reaper went forth in the light,
And the radiant morn
And the golden corn
Filled his soul with a strange delight.
There was no weeping
In his glad reaping;
But wonder at wealth
Which had come as by stealth—
For his sheaves were great,
Then his heart, elate,
Asked the angels, Why?
And their low reply
Was heard by his ears alone—
"Thou art reaping what thou hast sown."
—Marianne Farningham.

Original.

The Humility and Condescension of Christ.

"Let this mind be in you, which was also in Christ Jesus." Phil. ii. 5.

Of all the good and noble characters who have appeared upon the stage of human existence, our blessed Savior has the pre-eminence. He is the *sun* in the moral and spiritual firmament, before whose brightness the stars disappear. The sacred writings furnish us with a galaxy of bright luminaries, spanning the moral heavens of by-gone ages, which far outshines anything that the history of the world can furnish. I only need mention the great cloud of witnesses enumerated in Heb. xi. for proof of what I say. And yet these all lived in former dispensations, when the mystery of God's will was only partially revealed. They had light, but it was only as starlight, or the light of the moon, as compared with that of the sun. God's promises were given to them, but they saw their fulfilment afar off. Nevertheless they believed that God was able to perform, and would verify his word. Their faith formed their characters. In Abraham it produced *obedience;* in Moses, *self-denial;* in Joshua, *courage;* in David, *faithfulness*, etc. Yet these and other brilliant examples of special traits of character, developed by faith in God's promises, were far from being perfect. It remained for Jesus, God's Son, the promised seed of the woman, to exhibit in himself a perfect moral character, well-pleasing to God, and a correct example for others to imitate.

Christ Jesus our Lord, the spotless Lamb of God, was slain for us; and now in him "we have redemption through his blood, the forgiveness of sins, according to the riches of his favor," Eph. i. 7; and seeing that we are *in* him God has made him "unto us wisdom, and righteousness, and sanctification, and redemption," 1 Cor. 30. O what boundless wealth we have in the Anointed One! He is every thing we need to make us *complete* in him, that is, "*perfect*, thoroughly fitted for every good work. Truly, this perfection of character is what all Christians ought to labor after. The apostle Paul exhorts—"As ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith, abounding therein with thanksgiving." Col. ii. 6, 7. This is what he calls continuing in faith, being grounded and settled, and not moved away from the hope of the gospel, which he preached. Chap. i. 23, v. 6. Christ has left us an example that we should follow his footsteps. 1 Pet. ii. 21. That example is far-reaching; every phase of character is touched by it. And the beloved apostle John says, that "whoso keepeth his word, in him verily is the love of God perfected: hereby *know* we that we are *in him*. He that saith he abideth in him, ought himself so to walk, even as he walked." 1 John ii. 5, 6.

The humility and condescension of Jesus Anointed were prominent traits of his character, and worthy of our study and imitation. He was no common man. Though born of woman, and the promised seed of Abraham, yet he was the *only begotten* Son of God—begotten as the angel Gabriel informed Mary his mother in Luke i. 35. Hence God was his Father, and as a son he inherited all the high moral qualities of his divine parent. No wonder that at the tender age of twelve years, he should astonish the Jewish rabbis with his "understanding and answers," and that he thought and said to his parents, "know ye not that I must be about my Father's business?" Nevertheless, he did not enter upon that important work until officially recognized, when about thirty years of age, at his baptism, being anointed with the Holy Spirit and power, and a voice from heaven said, "Thou art my beloved Son: in thee I am well-pleased." Luke iii. 21-23; iv. 18; Acts iv. 27; x. 38. John, who baptized Jesus, saw the dove-like Spirit descend and remain upon him, and he said, "I saw, and bare record that *this is the Son of God*." John i. 34. That Jesus was fully acquainted with his Divine fatherhood is clearly manifest from the frequent allusions that he made to God being his Father, and his many assertions that he was the Son of God. He was also well instructed in the law and the prophets, and knew that all the types and shadows of the law, and the glorious predictions concerning the Messiah and kingdom, all centered in him, as the Son of David, and the Son of God. He also knew what was predicted of him if he should choose to follow the line of duty,—sorrow, persecution, suffering, and death. See Luke xii. 50; John xii. 27. No one of human kind, however exalted in rank, or esteemed by men, can compare with Jesus in his ancestry, birth, perfect manhood, and his future glory. All this he knew from his education, his knowledge of the Divine Word, and the full measure of the Holy Spirit which he possessed. To be related naturally or by marriage to an earthly monarch is esteemed by men to be a great honor, and to be the son of a king, or the heir to the throne of an empire is of the highest dignity: but in Jesus, though apparently of humble parentage, we have the heir to the throne of David, the future king of Israel, and monarch of the world, to whom all nations shall come and do homage, as "King of kings, and Lord of lords." And though he came to his own inheritance, yet his own people, the Jews, received him not: (John i. 11); they esteemed him as a root out of dry ground—they hid their faces from him, despised and rejected him, and finally conspired against him and killed him. Isa. liii., Matt. xxi. 28, 30. Yet although he knew all this, by the Word of God, and the Holy Spirit he had, he endured the cross, and despised the shame, on account of the joy that was set before him. Heb. xii. 2, 3. Here is the pattern to imitate, the glorious example to follow: "*Learn of me*," said Jesus, "for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 29. He manifested no pride, or haughtiness of spirit, but was rather as a servant among men. "Let this mind be in you, which was also in Christ Jesus;" the apostle Paul desired that his brethren at Philippi should be of like disposition or character as their Lord, especially as to his humility. Hence he shows them, that though the anointed Jesus, was in a form of God, (being his only begotten Son), and of course did not esteem it an usurpation (of dignity,) to be like God, (as his Son, and saying, "I and my Father are one;") but divested himself, or laid aside for the time being this divine honor, and having been born of a woman, (though begotten by God,) and being in condition as a man, he humbled himself, taking a bondman's form, becoming obedient unto death, even the death of the cross. Jesus, the "Christ, though he were a Son, yet learned obedience by the things which he suffered;" Heb. v. 8; "And for the suffering of death he was crowned with glory and honor," ii. 9. "Before honor is humility:" the cross before the crown: the sufferings first, the glory afterwards. The prophets "testified beforehand the sufferings of the Christ, and the glory that should follow." 1 Pet. i. 11. "O fools," said the risen Jesus, "and slow of heart to believe all that the prophets have spoken: ought not the Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 25, 26. Yes, Christ Jesus was *a sufferer*—"he suffered for us, leaving us an example, that we should follow his steps," 1 Pet. ii. 21. And again Peter exhorts, saying—"Christ also hath once suffered for sins, the just for the unjust, that he might lead us to God;" (1 Pet. iii. 18;) "forasmuch then as Christ hath suffered in flesh, arm yourselves likewise *with the same mind;*" and "rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy," iv. 1, 13. And Paul declares—"If we suffer, we shall also reign with him:" and "if so be we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." 2 Tim. ii. 12; Rom. viii. 17, 18. If we would follow Christ's example, we shall *walk* in his steps, *arm* ourselves with the *same* mind, and "*consider him* who endured such contradictions of sinners against himself, lest we become faint and weary." Heb. xii. 3.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: who was faithful to him that appointed him." Heb. iii. 1, 2. The apostle could not introduce a more exalted person for the consideration of the Hebrew believers, than Jesus, one of their own race. Moses, their law-giver, was faithful in all his house, only as a *servant;* but Christ, as a *son* over his own house; whose house are we. 1 Pet. ii. 5 Jehovah called Moses his *servant*. (Num. xii. 7,) and the children of Israel also, "*my servants;*" (Lev. xxv. 42, 55;) but of Jesus he said, "Thou art *my Son*, this day have I begotten thee. And again, I will be to him *a Father*, and he shall be to me *a Son*," Heb. i. 5: and of the house or temple in which our great High Priest officiates, he says, "Ye are the temple of the living God—I will dwell in them, and walk in them: and I will be *their God*, and they shall be *my people;*" * * * * And will be a *Father* unto you, and ye shall be my *sons* and *daughters*, saith the Lord Almighty." 2 Cor. vi. 16-18. What honor, what dignity, what exalted relationship! Well might the beloved apostle John exclaim —"Behold, what manner of love the Father hath bestowed upon us, that we should be called *the sons of God!*" 1 John iii. 1. And truly, if Jesus, who was emphatically *the* Son of God, was meek and lowly, and became obedient unto death on our account, surely we, as adopted children of God, should "be clothed with humility," and "humble ourselves under the mighty hand of God, that we may be exalted in due time." 1 Pet. v. 5, 6. "Now if any man have not the *spirit* of Christ, he is none of his," Rom. viii. 9; that is, the mind or disposition of Christ. The apostle Paul writes—"But we have the *mind* of Christ," 1 Cor. ii. 16; and he prays for his Roman brethren as follows: "Now the God of patience and consolation grant you to be *likeminded* one toward another *according to* (or after the example of) Christ Jesus." Rom. xv. 5. And to the church at Corinth he wrote, concerning the collection they were making for the poor saints in Judea, and setting before them the example of Christ. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich," 2 Cor. viii. 9. Though rich in essential dignity as God's Son, "the appointed heir of all things," and the ordained judge and ruler of the world to come, (Heb. i. 3; Acts xvii. 31,) yet he who voluntarily became poor, for our sakes, as he said, "the Son of man hath not where to lay his head," Matt. viii. 20; and than apparently bereft of every thing, was delivered up into the hands of his foes, mocked, scourged, and spit upon, without one friend or witness on his behalf, he was crucified, as a blasphemer and a lawbreaker; and while his life-blood was oozing out, and the heavens were being shrouded in darkness, hear that agonizing cry—"My God! my God! why hast *thou* forsaken me?" Thus he died—for *me* and for *you*—"he gave his life a ransom for many."

May the love of Christ constrain us to copy his character, follow in his footsteps, and speaking the truth in love, grow up into him in all things. Amen.

B. WILSON.

Acts of Apostles.
Chap. 11.

1. And the apostles and the brethren who were throughout Joudaia heard that the nations also had accepted the Word of God.

2. But when Petros went up to Hierousalem, some of the circumcision differed in judgment with him,

3. Saying, Thou hast entered in unto men who hold to uncircumcision and hast eaten along with them.

4. And Petros beginning set forth the matter in detail to them, saying,

5. I was in a city, Joppe, offering votivo-prayer; and I saw in ecstacy, a vision, a certain instrumentality as it were a great fine linen cloth being let down from out the heavens in four divisions, and it came unto me;

6. Into which I steadfastly looked and was observing, and I saw the four-footed of the earth and the wild-beasts and the creeping things and the flying things of the heavens.

7. And I heard a voice saying unto me, Arise Petros, sacrifice and eat.

8. And I said, In no wise Lord, because nothing common nor unclean hath ever entered into my mouth.

9. And a voice a second time answered from out the heavens: What God hath cleansed, do not thou account common.

10. And this occurred a third time and the whole thing was drawn up into the heavens again.

11. And lo, straightway three men of mark stood at the house in which I was, sent unto me from Kaisareia.

12. And the Spirit said unto me, Go along with them: and these six brethren went along with me and we went into the man's house.

13. And he told us how he had seen the angel in his house standing and saying, Send to Joppe and summon Simon the one also called Petros.

14. And he will talk oracular words to thee, in which thou wilt have been saved and all thy house.

15. And when I had begun to talk the Spirit the Sanctified (Spirit) fell upon unauthoritatively (or in authority.)

16. And I remembered the oracular Word of the Lord, how he had said, Joannes hath baptized you in water, but ye will have been baptized in sanctified spirit.

17. If then God had given unto them the like giving as unto us also who had put faith in the Lord Jesus Christ, who was I to be able to hinder God?

18. And when they had heard these things they became quiet and glorified God saying, Surely God hath given repentance unto life also unto the nations.

19. Now those who had been dispersed by reason of the tribulation that had occurred on account of Stephanos, went through as far as Phoinike (land of dates) and Kupros (so-called from a certain species of cyprus the flowers of which were used in a costly unguent made here) and Antiocheia (a place opposite some other place), talking the Word to the Joudaisms only.

20. Now there were of them certain men of mark Kupreans and Kurenneans who had gone to Antiocheia and talked also to the Hellenists (Greeks) announcing the good tidings of the Lord Jesous.

21. And the Lord's hand was with them, and a vast number who had experienced faith turned unto the Lord.

22. And the Word was heard in the ears of the church that was in Hierousalem concerning them, and they sent out Barnabas as far as Antiocheia.

23. And when he had arrived and seen the grace of God he was rejoiced and exhorted them all to continue in the forwardness of their heart toward the Lord.

24. Because he was a good man and full of sanctified spirit and faith; and a considerable multitude was added to the Lord.

25. And he went out to Tarsos to look up Saulos, and finding him he conducted him to Antiocheia.

26. And it occurred unto them to be gathered together for a whole year in the church and to teach a considerable multitude and to be inspired to name (or to oracularly call) the disciples Christians first in Antiocheia.

27. And in those days there came down from Hierousalema prophets to Antiocheia.

28. And one of them by the name of Agabos (a led ox) signified through the Spirit that there was going to be a great famine over all the inhabited, which did occur in (the reign) of Klaudios (a great mourner).

29. And of the disciples even as any one was prospered, they decided each of them to send in the way of deaconship-service unto the brethren who dwelt in Joudaia,

30. And what they raised they sent unto the elders through the hand of Barnabas and Saulos.

COMMENT.

"Sacrifice" instead of "kill" R. V.
"Account" instead of "make" R. V.

"Men of mark" instead of "men" merely R. V. *not supposes* here.
"Making no distinction" not in the text R. V.
"Oracular words" instead of "words" merely R. V.
"Authoritatively" or "in authority" instead of "in the beginning" R. V.
"The oracular word of the Lord" instead of "the Word of the Lord" R. V.
"In water" and "in sanctified spirit" instead of "with water" and "with the Holy Ghost" R. V.
"Joudaisms" instead of "Jews" R. V. The word "Jew" is only a nickname.
The word for Greeks here is "Hellenists," whom some suppose to have been scattered Israelites who had been Greekized.
"And be inspired to name" or "to oracularly call" instead of "were called" R. V. which not only mistranslates the verb here used, but changes an active voice to a passive voice, a thing entirely unwarranted, as this infinitive here has the same dependence as the two preceding it in this sentence—namely on the finite verb *ἐγένετο*. The importance of this change must suggest itself to any thinking mind. For it determines whether the name "Christian" is an *inspired* name or not.
"Through" instead of "by" R. V.
"And what they raised" instead of "which also they did" R. V.

CHAS. GARDNER.

Dear Restitution:

I will send you a few thoughts that I have penned this afternoon. If you see fit you may give them to the brethren, they are these:

Are you not carnal: for where there is among you envying and strife, and divisions, are you not carnal, and walk as men? For while one saith I am of Paul, and another, I am of Appollos; are ye not carnal? Who then is Paul, and who is Appollos, but ministers by whom ye believed, even as God gave to every man. I have planted Apollos watered: but God gave the increase. So then neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase. As it was in the days of Paul, so it is in these days. But let us remember that he that planteth, and he that watereth are one; and every man shall receive his own reward according to his own labor. Paul had heard by those of the house of Chloe that there were divisions and contentions among the Corinthian brethren. It made him feel sad. But it is more sad when the brethren know there is division among the ministers of the gospel of God, they who should be leaders among the brethren. Paul went out preaching the truths concerning the kingdom of God, was determined to know nothing save Christ and him crucified. It would be safe to follow his example. All should be laborers together with God. We should be wise master-builders, some may lay the foundation and others may build thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. He should remember that the stone which the builders rejected became the head of the corner.

Paul in speaking of the works of the flesh, mentions emulation as one of them. With the true Christian there should be no spirit of rivalry among those who would be leaders. With an emulative spirit two or three in a church might do a great deal of hurt, more than could be made right in a long time if ever. Paul in summing up the works of the flesh says, they that do these things shall not inherit the kingdom of God. What an awful thought to think that any one of us who profess to love the name of Jesus and the fair heart of the Kingdom [illegible] and sisters, rather cultivate the graces which will be found on the other side of the question. Let us see what they are, 1st, But the fruit of the spirit is love. Do we love the brethren? If we do there will be no contention or wrangling. 2nd. Joy, may our souls be joyful in the Lord. 3rd. Peace, have we peace with God and man? 4th. Long suffering, are we long suffering? 5th. Gentleness, what is our manner to others? 6th. Goodness. 7th. Faith. 8th. Meekness. 9th. Temperance. Against such there is no law.

If we live in the spirit, let us walk in the spirit and not do the works of the flesh. And above all let us not be desirous of vain glory, provoking one another, envying one another. Paul says in 1 Thess. iv. 6, defraud not thy brother in any matter. Now there are more ways than one to defraud a person. To take away his good name or to speak lightly of him would defraud him, and in a manner too not pleasing to God. All the law is fulfilled in one word even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. But brethren, if a man be overtaken in a fault ye which are spiritual restore such a one. But remember it should be done in the spirit of meekness and love.

ALMIRA BROOKS.

Dear Restitution:

Brother D. M. Hudler was with the church at Dixon, Ill. from August eleventh to the fourteenth, preaching four discourses. During these meetings two dear sisters put on Christ by baptism. Thus the good seed sown is bearing precious fruit. May they put on the whole armor of God and press toward the mark for the prize of the high calling of God in Christ Jesus. Your sister, looking for the glorious appearing of our Savior Jesus Christ.

ADA A. DREW.

A Business Question.

Business of all kinds reported dull. Money hard to get. This has been the cry, and we have tried to be patient with our friends who have asked for a "little time" in which to pay their dues. We are almost to the "end of our string," and now we ask you who have been favored by us in granting time to make long due payments, to now send us the money. We must have what you owe us right away. Will you make arrangements and send us our dues? This is "a Business Question." Please consider it in the light of "our side" and see what you would like us to do if we were in your place.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$43.10
Mrs Lizzie Warren	50

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

The Restitution.

THE RESTITUTION proposes the restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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Restitution.

EDITORIAL STAFF:
Overseers of the C. F. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 19, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE essays read at the Kansas Conference will be given in due time.

IT is ignorance of God's purpose that breeds contempt for the means he employs, and makes people presumptuous enough to plan and arrange things for him.

BLIND attachment to an idea constitutes bigotry, and Holmes says "The bigot is like the pupil of the eye,—the more light you put upon it the more it will *contract*."

THE Annual Conference of the Church of God in Indiana was held at Argos, over the second Sunday of September. Bro. M. Joblin, of Cleveland, O. attended the meeting, and while so near us, made the friends in this place a short visit. Bro. Joblin is not very strong, and we hope did not overtax himself.

SPECIAL attention is called to the article by Bro. Conner in this paper. He suggests that a sort of ministers' meeting be held. It seems to us, as if this meeting might be held, and good be the result. Of course a sort of programme could be arranged at the outset, and not hold it simply to make a chance for each one to air his special "hobby," but a conference of ministers to devise better ways and means of working in the Master's vineyard. Who will respond to Bro. Conner's call?

"WHEN the Scriptures say God breathed *into* man's nostrils the breath of life, and man became a living soul," we understand that a divine principle of life was imparted to him which existed before any man was formed, and exists after man's organism is destroyed. But we must not forget that the same breath of life was given to all animals as well as to man. (Gen. ix. 21) so that if the "divine principle" we speak of is an independent personality in man, it amounts to the same in the beasts of earth.

A NEW edition of "Index Rerum," by R. C. Bingley, has just been issued. It is a "Ready Reference on Biblical Subjects;" giving subject heads, and then selected texts bearing thereon. Contains 98 pages, to which is added a large chart "exhibiting at a glance the duration of the kingdom of men, from the Babylonian dynasty to the end of Gentile times." You may order this work from R. C. Bingley Portland, Oregon, or from this office. The price is now but 15 cents post paid.

"THE workman made it, therefore it is not God; but the calf of Samaria shall be broken in pieces." What an impressive Scripture this is! The calf of Samaria is not God,—how do we know that? Why is it not God? The answer of the Spirit is:—"Because the workman made it." The existence of God depends upon his own independent power; belief in that existence rests upon the evidence of both nature and revelation. See Rom. i. 19, and Acts xiv. 17. We do not think with some that the infinity of God is mysterious, but with others who say it is simply unfathomable; not concealed, but incomprehensible to our finite faculties.

IT is estimated that 14,000,000,000 have been killed in war, and still they learn war. Inventive genius is most extensively employed in the production of implements of war, and nothing is more certain to bring wealth and worldly fame than the invention of a gun that will penetrate the thickest armor, or be effective at the greatest distance, or that will kill the greatest number in the shortest time. This condition of things can but confirm to us the belief that the time of the end is upon us. Yes! we are rushing on toward the mighty conflict that will leave the Prince of Peace master of the situation. It becomes us to stand *ready* to welcome him. It is those who are *ready* who go in.

"WISDOM does not show itself so much in precept as in life—in firmness of mind and mastery of appetite. It teaches us to do as well as to talk, and to make our words and actions all of a color."

WITH this we complete the "Symposium of Faith," furnished by the board of the Iowa Conference. While there have been some difference of opinion, in the main points of our faith all are agreed. In this connection we wish simply to state that whatever may have been written by some, the managers of this paper do not wish to be understood as endorsing any so-called "time-setting," "sabbath keeping," or "Josephitism." We believe no man knoweth the day nor the hour, but the Father himself. That our duty is to be ready for the change always. We believe we are now living under grace—not under law. We believe that Jesus is the only begotten Son of God.

Death's Doings.

The Church in Cleveland has again been called upon to give up one of their number, and this time so suddenly and unexpected that we could hardly realize that our dear Sister Sanford was silent in death's embrace, and that our beloved brother was left to struggle along with all the little ones without her. May the good God whose service they entered together seventeen years ago, bless the lonely one and grant him strength and favor in this great trial. By request we publish below the funeral address given at the Church of the Blessed Hope:—

Brothers and Sisters and friends: In obedience to the Divine injunction we have met to weep with those who weep. In doing this we are assured by the Spirit that it is better to go to the house of mourning than to the house of feasting, because death is the end of all men, and the living will lay it to heart. Sorrow is better than laughter for by the sadness of the countenance is the heart made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. Eccl. vii. 1-4: and our Blessed Lord endorses these words of Solomon when he says, Matt. v. 5, "Blessed are they that mourn, for they shall be comforted." And these words of Jesus are supplemented with those of the Spirit in David ages before, "Weeping may endure for a night, but joy cometh in the morning." Yes: joy cometh in the morning. And again the Spirit whispers to us in Rom. xiii. 12, "The night is far spent, the day is at hand." But what night is far spent? I answer, the long dark night of sin and sorrow, and suffering, and death that makes the whole creation groan and travail together in pain. The night is far spent! What glorious tidings this; that we are near the break of day. What joyful tidings, dear bereaved ones: the morn is about to dawn. WHAT morning? Oh, it is the Resurrection morn, when David says the Righteous shall have dominion over the wicked in the morning, and when awaking in his Lord's likeness will satisfy him;—the morning when Amos says the shadow of death shall be turned into morning. Oh, let us watch for the morning. All our hopes centre there. Yes; there we meet the Bright and Morning Star who will chase the shadows of night away. Human words are inadequate to assuage the grief of these stricken ones. And oh, what should we do without God's precious Word of promise, and invitation to cast all our care upon him—who careth for us. He says, "*My grace* is sufficient for thee; for my strength is made perfect in weakness." Let us listen to the apostle after he received this dispatch from heaven; we cannot fail to see that he took God at his word, for he exclaims: "Most GLADLY, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me: therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; *for* when I am weak, then I am strong." Oh, that we could ever live in the Spirit of the Truth so that when the mighty waves of affliction roll over us we would instinctively draw upon our Father's inexhaustible storehouse. To be called Christians and not avail ourselves of the Christian's privileges is to be deceiving ourselves. If we have found pardon and peace and reconciliation, and adoption, it is ours to reach out and take hold of God's strength. We need not be *different about it either*. We are invited to come *boldly* to the throne of grace that we may obtain mercy and find grace for every time of need. And the most timid can hear the voice from heaven, saying: "Fear thou not, for I am with thee; be not dismayed for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness." If we cast ourselves upon his bounty we shall be able to say—"The Eternal God is my refuge, and underneath are the Everlasting Arms." If we lie even again we shall hear the echo of the Spirit's words in Isaiah, "When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee."

Beloved, we have the assurance of the Spirit that the enemy of our race will be destroyed, let us strive to live in the light of this promise, so that when he who has conquered death himself, and holds the keys, shall come and liberate the dead and change the living, he may find us fit to be gathered home: see Jesus as he is and be made like him;—more than that,—have his name in our foreheads: more than that—we shall eat of the tree of life which is in the midst of the Paradise of God: and the Lamb which is in the midst of the throne shall feed us and shall lead us to living fountains of water,—and God shall wipe away all tears—there shall be no more sorrow, sighing, pain or death. May the good time soon come.

Surely the past week has been one of darkness, and gloom, and sadness. The cruel enemy invaded our circle and snatched away our beloved sister so suddenly in the midst of life and usefulness that it seems to daze us. We can hardly realize that the quiet, pleasant, patient, hopeful sister we loved so well has been laid under the sod, and we shall see her smiling face no more,—hear her pleasant voice no more till the trumpet sounds and the dead in Christ arise. Yes; she was dearly beloved—loved best by those who knew her best. As with tear bedimmed eyes we stood around that death bed I heard a sister say, "Oh, it does seem as if I could be spared better than she!" I think that sister had been with Jesus—don't you? I am glad to say to you that the faith and hope that has been the support of our dear sister for seventeen years, sustained her as long as consciousness remained. Safe in the arms of Jesus, was her song. She was not afraid of death but regarded him as an enemy, and pleaded for life for the sake of her little ones. She would have the dear partner of her youth read the Word of Life to her, even after she had lost her hearing she would lie and watch the motions of his lips. She is beyond our reach now. She is silent in death now; and I ask if it is not a travesty on the religion of the Bible to say there is no death,—to say it is only transition.—to say it is a friend,—to say it is the gate to endless joys. I want to stamp these assertions as false by the Spirit of God, in Paul the apostle. He tells us the last ENEMY that shall be destroyed is death. The Spirit of God for it, then, death is *a reality*, it is not a myth, it is not the gate to endless joys. If death is not death, if death is a friend, what means these bitter tears? Oh, I tell you what they say,—they say that the very instincts of our nature give the lie to that theory, *and prove the Word of God true*: death is an enemy—it is to be destroyed—thank God—God would not destroy it, if it were a friend. If death was the gate to endless joys—what need was there of a resurrection? I want to say to you that the dear deceased one believed with Paul that there was just *One Hope*, not two or three or more. One Hope; and that hope is realized at the resurrection of the dead. "For the hope and resurrection of the dead, I am called in question, this day," Paul said before Agrippa. And writing to the Philippians he says he suffered the loss of all things—and *counted* everything as the vilest dross, to secure a resurrection *from the dead*,—tells us the Lord must descend, the trumpet shall sound and the dead in Christ shall rise triumphant and shout, oh, death where is thy sting, oh, grave, where is thy victory? But what *there*. Where is their everlasting home to be? Is it beyond the clouds? Is it away off somewhere? Is it Jesus says, "Blessed are the meek, for they shall inherit the earth," and by the 25th of Matt. we learn that Jesus erects his throne of glory on earth and says to them, "Come ye blessed of my Father, inherit the kingdom prepared for you." If you would share the power, honor and glory of that promised kingdom with Jesus, dear friends, you must believe the promise of it, you must repent, and cease to be hypocrites, you must live godly,—and wait till Jesus comes.

If the dear deceased one could have instructed us what he would say to us this morning she would have told us to cease to believe in the glorious Gospel of life from the dead to inherit God's promised kingdom of glory and righteousness and come under the whole heaven, cast them on Christ by baptism and look for him. Yes; Paul says he brings salvation to those who look for him. Oh, dear friends, let this warning and these words sound your funeral knell to resurrection life. And oh, unconverted ones, cheer up, the long dark night will soon end—the morning without clouds will soon dawn—and in the meantime cast all your burdens upon the Lord and he will sustain you. There is no mistake about that. His word was never known to fail; he who cannot lie has said my *grace shall be sufficient for you*. Yes; be sure to carry all your troubles to him, and they will not be few. Keep the eye of faith on the mark of the prize, and so by contemplating the joys of the Grand Assembly of God's saints you will outride all the storms and trials, and safely land in the haven of rest. God grant it for Jesus' sake. Amen.

Besides this we laid away Baby Mearnaugh who little more than entered upon the journey of life before returning to mother earth. Surely our life is a vapor that appeareth for a little time and then vanisheth away.

Original.

Read at Kansas Conference.

Dear brothers and sisters in Jesus:

Isn't it wonderful love in the dear God and Father of our Lord Jesus Christ that permits me, a stranger, who has never looked upon your faces to thus address you?—to call you beloved?—to talk to you as if you belonged to one and the same great family? I should think it was. Wonderful love! love, higher and deeper and broader than our poor human hearts can fathom, or our tongues express. It found us orphans without God and without hope. It found us aliens and foreigners from God's beautiful Eden of the restitution land. It found us helpless in the grasp of sin and disease and death. We looked before us, and there was only the grave. We must go down into its silent and gloomy portals; and awaken, only to be judged and be remanded back to an oblivion black and dark and utterly hopeless. "This is the second death." How could we escape? How? Not by any device of our own. Not by living a life to please ourselves. But by imagining that if we walked in a way to be called good women and good men by our neighbors, it would bring us salvation; that God would be too good and kind to keep his word and put us out of being.

How then could we escape? We saw Jesus set forth as a propitiation for our sins, we dare not neglect the great salvation. It was life to accept him. Through him, we could find a Father; through him, a country of surpassing loveliness. He had power to loosen the bands of death, he could make us free from sin. O love of God! that allowed us to choose!—that set life and death before us, and earnestly besought us to "choose life, that we might live!" Through Jesus only, could come adoption. Through Him only, could we find entrance into the family of God, through him only, could we be made children, and become in reality brothers and sisters of the to be, immortalized ones. But to stay out: to have not the name of Christ; to neglect the choosing of the way of life—O man! woman! —have you thought what such neglect will bring? How can you escape? How can you escape? Have you any way? There is but one Savior. Let us him, and you are lost forever. As I write my dear brethren and sisters, if you realize the love of God that has brought your feet out of the miry clay and has established your goings; the love that has given you a sure hope while not sure that you feel and realize it by teaching it to your neighbors? You are in the family, through the mercy and love of God, for brothers. Don't say, "I am not going to give everything to the church, I want something for myself, because we have freely received, freely give. God has given us the riches of the gospel of salvation without money and without price, give it to others without money and without price. He has lifted the burden of condemnation from your shoulders, show other dear ones how it may be lifted from *their* shoulders, and how they may find rest and peace in Jesus. "The night cometh when no man can work." That night is near upon us now. It is such a time of fearful peace, and of heedlessness as to the things that belong to eternity, as was never known. It is going to grow rapidly worse. The saints of God are soon to be called away to the chambers of safety. It will be night then. No man can work for God. And above all things dear ones, deny yourselves all ungodliness and worldly lusts, live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our savior Jesus Christ, who gave himself for us, that he might redeem us from iniquity and purify unto himself a peculiar people, zealous of good works." You can see the signs of the coming advent, so can see that the judgments of God are falling upon the nations, you can see that Daniel's "time of trouble has come." Who shall be able to stand? Who? Only those who keep their eyes fixed upon God. He is requiring his own will to carry from wicked men, see that you hold back nothing of the rental back. Keep yourselves pure. May you have a blessed waiting together before the Lord. You tolerance is his name. Worship him in the beauty of holiness. The Lord be with you.

S. ROXANA WING.

To those who desire to advance in the Truth.

As we have no general conference in which we can assemble and exchange thoughts on the great Bible doctrines so dear to us, I have thought that it might be profitable to us if we could meet at some convenient place, say, in Indiana, Illinois, or Iowa, in the near future, in a Ministerial Association, where we could spend a few days, very much to our profit, in discussing the fundamental principles of our faith, and the best methods to be employed in presenting them to the people. By this means we can also become better acquainted with each other. Although we have so few ministers we are almost strangers.

Can we not have a meeting of this kind somewhere in one of the states named, or in some other state, in the near future, say the first of November and spend a few days together? I feel that it would be very profitable to me. This will of course necessitate some expense on our part, but I feel that we would be more than repaid. I will suggest that all who favor the holding of such a meeting and will make an effort to attend, or will assist in any way to enable others to attend, write to THE RESTITUTION stating your desires, together with any suggestions you may offer.

If a suitable place can be chosen I would suggest that the first session of the meeting be held Tuesday evening, Oct. 30, 1894. I am not particular as to date, however, but would suggest commencing early in the week so that those with who it might not be convenient to remain over Sunday could have the benefit of two or three days meeting and not incur an appointment with their congregations.

Who will invite the ministers of the Church of God, in Christ Jesus, to furnish a place in which to meet and entertain them while in a Ministerial Association within their borders? Inasmuch as it might be difficult to decide as to the place of holding said meeting, I would further suggest:—Let every minister who favors the holding of such a meeting, and will make an effort to attend, write to THE RESTITUTION at once, stating name of the place in which he resides: and the effort to entertain the greatest number of names shall be entitled to the preference, providing an invitation or entertainment has been extended from that place. The publisher of THE RESTITUTION is to count and report. This plan I presume will be satisfactory to all. If such a meeting is to be held it is very necessary that we begin at once, as we will have but a few weeks in which to arrange a programme, etc.

Hoping this suggestion may meet with the approval of all those desiring to grow in knowledge of the Truth.

I am yours, in Christ.

L. E. CONNER.

Conference Report.

As was previously announced the Annual Conference of the Church of God in Indiana met at Argos, Ind., Sept. 6, 1894, and continued over the following Sunday.

The business meeting was called to order on Saturday at 2 P. M. The minutes of the preceding meeting were read and approved. The treasurer reported amount on hand at beginning of quarter, $131.22, since received $10.00, total $141.22.

The election of officers for the ensuing year resulted as follows: For President, J. F. Wagoner, 1st, Vice-President, J. L. Wince, 2nd Vice-President Robert Railsback, Secretary, A. C. Roberts, Treasurer, L. B. Boggs.

It was ordered that in lieu of issuing new letters of commendation those held by the ministers be signed by the president and secretary thus making them valid for the ensuing year.

It was further ordered that the next conference be carried on strictly in accordance with the Constitution of the conference, also, that the president instruct the churches to authorize their delegates to state to the conference time and their churches can donate for evangelical purposes. It was further ordered that the churches be notified of the action of the conference and that unless they comply with the same they will not be recognized by the conference.

The ministers present were, M. Joblin, J. L. Wince, J. F. Wagoner, J. S. Hatch, and L. E. Conner, all of whom took an active part in the meeting. Bro. Joblin delivered some excellent sermons to good and attentive audiences, and although there were no additions, yet we trust the effort was not all in vain.

Bro. Conner had to leave early Saturday morning to fill an appointment. There were but few of the brethren from a distance; but all who were there enjoyed a good meeting. Bro. Hugh Barnhill and wife were there from Hudson, Mich. Sister Barnhill although long since a member of the church did not feel satisfied with her baptism, not having a clear understanding at the time, was rebaptized on Monday following.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

Announcement.

The first quarterly conference of the Church of God in Michigan, will convene (D. V.) at the Harper School House, six miles southeast of Vicksburg, Kalamazoo Co., Friday evening, Oct. 5th, and continue over the following Sunday. The purpose of this meeting is twofold. 1. To help each other; and 2, To help the unbeliever. To realize the best results in either, requires the presence of all at the meeting. It is not often that we are permitted to assemble in one body to shake glad hands, to cheer, encourage, and exhort; so let us lay aside all worldly cares for a few days and attend the meeting; doing all in our power, both individually and collectively for the advancement of His cause.

The brothers and sisters of that place have earnestly requested that the meeting might be held there, feeling that by our united effort, much good might be done. One and all try to be there. Don't say you can't. If you have to use any such expressions, throw them at the would-be obstacles, and then start off for the conference. Take your friends with you. Go with hearts full of love to God and to man. Take with you all the zeal and earnestness you possess. Go with the intention of cheering every face you meet. Drop a smile here a consoling word there; and a kind act yonder. Let us for a short time such an influence as will soften the hardest heart, and convict the vilest sinner. Those going by rail will get off at Vicksburg, where teams will be waiting for you Friday and Saturday.

F. L. ATWIN, Sec.

The Semi-Annual Conference of the Church of God, in Iowa will convene at Glad Brook at the New Church. This meeting will last four days, commencing Oct. 4th and continuing until Oct. 7th inclusive. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Glad Brook people have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation of their invitation by our presence. Glad Brook is situated at the junction of the Chicago and Northwestern and Chicago and Great Western Railways, 20 miles northeast of Marshalltown, and is very easy of access by rail. All desiring to attend this meeting will please confer with Bro. G. P. or Albert Allard so that arrangements can be made to take care of you. Brethren, let us be up and doing, and make this meeting a memorable one. "The coming of the Lord draweth nigh, are we ready?"

O. J. ALLARD, Sec.

The annual conference of the Church of God in the Northwest, will convene in the new church at Scio's Ferry, Oregon, commencing Friday, Oct. 12, 1894, and hold over the following Sunday.

Ample provision will be made for visiting brethren. Teams will be in waiting at the National Hotel, Portland, for those wishing, if they will inform Bro. W. W. Jaquith to that effect. Be sure to write in time.

Dear brothers and sisters, another call has been made. Will all that can come up to the help of the Lord and work for the Master? The signs of the times show to us who are waiting and watching the near coming of our Savior. As time is short we should improve it. Besides all this such a reunion always helps us. We feel that we have a fortaste of what is to come.

Yours in the Truth.

ALMIRA BROOKS, Sec.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

Agricultural and Timber Lands.

There are thousands of acres of good farming and hardwood timber lands in northern Wisconsin, located on the Wisconsin Central Lines to be had at very low prices, and upon easy terms. For descriptive pamphlets, and full information, address Fredrick Abbot, Land Commissioner, Wisconsin Central Lines, Milwaukee, Wis.

Sos send. Send THE RESTITUTION to some one who is a stranger to God's truth, and perhaps from this may grow a desire on their part to accept them.

Poetry.

Finish thy Work.

Finish thy work, then rest thy down
On some celestial hill;
And—if its strength revives air
Take then thy fill.

Finish thy work, then seek peace,
Life's battle fought and won;
Hear from the throne the Master's voice,
"Well done, well done."

Finish thy work, then take thy harp,
Give praise to God always;
Sing a new song of thankful joy
And exalt ye here.

—Bonar.

Original.

A Symposium of Faith.

Under the above heading the Conference Board of the Church of God in Iowa, sent out about one hundred circular letters, and have received the following replies:

SERIES 9.

My faith has its foundation in One God who is Omnipotent, Omniscient, Infinite and Eternal, whose laws are perfect, and the all pervading spirit of whose works is love.

God has revealed his will and purpose regarding man and this earth in his Word, which rightly divided becomes an unfailing guide in things moral and spiritual.

To know and do the will of God is the first duty of man, and will result in the attainment of every spiritual blessing.

Disobedience to the will of God is sin, and is the direct or indirect cause of every ill flesh is heir to, be they physical, social, moral or eternal; and the climax of all evil—death, is the wages of sin.

It is the will of God that all mankind shall acknowledge his sovereignty, in order that they may enjoy the blessings of his kingdom and to that end he has provided a means of justification and reconciliation, and offers to all this gospel of reconciliation the principle outlines of which plan are briefly as follows:

1. Jesus of Nazareth, the only begotten Son of God, born of a woman, lived a life of perfect harmony with the will of God, and was thus unworthy of death, yet he died "the just for the unjust," and rose again from the dead with an incorruptible body to an immortal life. To Jesus as the conqueror of sin and victor over death has been committed the work of redemption.

2. By the gospel he is now inviting those who are willing to become his followers: and all such are required to yield obedience to the will of God and to become "a peculiar people zealous of good works."

3. Jesus, who is now in the heavens, will return again to earth; and will then gather the faithful of all ages, both the living and dead, change them into his own likeness of glory, power, and incorruptibility, and associate them with himself in his work of blessing the nations of the earth.

4. With his associate saints the Lord Jesus will assume the rulership of the world, and will put down all oppression, will lift up the down-trodden, will inaugurate an era of peace, prosperity and happiness, and teach all mankind to know and love God and live obedient to his will. The final result will be that "all shall know God from the least unto the greatest." "God shall be all and in all;" and as a natural result, all of the vast train of evils which were the direct effect of sin shall disappear when the former things shall have passed away."

SAMUEL WILSON.

Members and Officers of the Christain Church:

I have a request to make to you which I hope you will grant. I may be wrong in so doing, but God being my Judge, I want to do what is right in the sight of God, and be honest with my fellow men. I have faithfully tried to keep my engagements with you as a fellow-member of this church, and have learned to love you all very much. It is, therefore, with pain that I announce to you my withdrawal, and I owe you this explanation. I must withdraw my membership with you in the church. To remain would be to misrepresent your views as well as mine, as we differ widely on the fundamental principles of the teaching of God's Word.

My faith in God is built upon the Covenants of Promise that God made to the fathers. You will find by reading these promises that the gospel of Christ is called good news and glad tidings of Great Joy that shall be to all people, and those glad tidings were God's promises made to the fathers. Paul says that gospel was preached to Abraham and he believed and it was imputed to him for righteousness because he believed. Paul says, "If ye be Christ's then are ye Abraham's seed and heirs according to the promise."

We find that God promised Abraham the land for an everlasting inheritance. Paul says, "they all died in faith not having received the promises, but saw them afar off." We see it must be in the future. We are the children of God by faith in Christ Jesus, for as many as have been baptized into Christ have put on Christ, and if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

So, dear brethren, you see the saints inheritance is the land and not heaven, as you believe, for we find nowhere in God's Word the promise to die and go to heaven. Our only hope for a future life is by a resurrection from the dead.

I am looking for the Savior to come the second time, with power and great glory, to set up his kingdom as all the prophets have testified, it shall be here on the earth. Daniel says it shall be under the whole heaven, (not above it,) and Christ teaches us in his sermon on the Mount, "blessed are the meek for they shall inherit the earth."

Let me assure you that it is not because my love is less than formerly, for by God's grace I believe it is expanding toward him, and sympathetically toward all our race.

This action therefore, is not to be understood as a withdrawal from the Church of Christ whose names are written in heaven, but, merely a withdrawal from the Christain Church whose names are written on earth. I withdraw in order that I may be more free in my conscience toward God and men, that I may most fully fellowship all who are heartily the Lord's people, not only such in this congregation but all others as well.

I ask for no letter of dismission for I could not hope to be better suited elsewhere. So far as I am concerned I wish to remove every barrier between myself and fellow-pilgrims. You are well aware I have been helping you support the ministry here for preaching what I cannot believe, and I feel condemned for so doing. I believe it is my duty (what money I have to give for my Master) is to pay those who preach the gospel of the kingdom of God, for I have to give an account of my stewardship when the Lord comes how I have used his money. I do not wish to stand condemned in that day.

Now dear brothers and sisters I am looking for the soon coming of our Lord, for he is going to bring his reward with him to reward every man according as his work shall be, whether it be good or bad. I want to be found ready to hear that welcome plaudit, "Well done, good and faithful servant, enter into the joys of the Lord."

Now brethren, you can see the difference wherein we stand. I want you to understand that my love for you is strong as ever, and still ask the privilege of coming here to worship with you in your meetings.

So, then to all of you who are in Christ Jesus, members of his Body, a branch in the true vine, (Christ) whom nothing can separate from the love of God in Christ Jesus my Lord.

Written this the first day of Oct. A. D. 1893.

Your brother in hope of immortality.

GEO. W. HAYNES.

[It will appear from this that Bro. Haynes simply sent us his declaration of faith, the communication written in 1893 when he withdrew from the Christian Church.—ED.]

1. I believe there is one God the Father dwelling in heaven, the Creator and sustainer of all things. He saw the end from the beginning. Gen. i. 1, 2; Isa. xlvi. 9, 10.

2. There is one Lord, the Lord Jesus Christ, the Son of God by the resurrection from the dead. In him is to be fulfilled all the promises. Acts ii. 30, 31, 32; iii. 20–26; Ps. xvi. 10, 11.

3. Salvation is deliverance from death. Man is mortal and subject to death. Eternal life is promised conditionally through Christ only. Gen. iii. 22; Matt. xxiv. 30, 31.

4. Christ will appear on earth again to reward his servants established his kingdom and rule the world in righteousness, and fill the earth with his glory. The earth will become the dwelling place of the Redeemed. Psa. ii. 7, 8.

5. Then there will be a personal reign of Christ on the earth for one thousand years. Rev. v. 10; xx. 1, 2, 6; Isa. ix. 6–8.

From your unworthy Sister in Christ

A. G. WINCHESTER.

1. Faith, repentance and baptism in order to a forgiveness of sins.

2. Personal second coming of Christ.

3. To reign over and among the nations. (mortal, and immortal.)

4. At the ending of the thousand years reign, sin with all its dreadful consequences will be destroyed.

5. God will then be with men, and no more sin or death.

Yours, as ever.

ELDER C. W. PITSER & WIFE.

Dear Brethren in Iowa Conference:

I am deprived of being with you in body, but am with you in Spirit, and hope lasting good will be done in the name of our Master. I am persuaded that the time we have to work is short, and every one that has been inducted into the Christ should stand as a light to guide others to the haven of rest.

We are truly living in perilous times. All nations have become restless, not knowing what is before them. Men's hearts failing them for fear and looking after the things coming to pass. But, let our hope be fixed, stayed, anchored in the coming of Christ to reward all the faithful.

"Therefore, my beloved brethren, be stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

M. M. MITCHELL.

(Concluded.)

[Received by Mr. W. A. Westergard.]

Change of Rest Days.

1. There was a change of dispensation.

2. There was a change of the law. Rom. viii. 2

3. There was a change of the priesthood. Heb. vii. 11, 12; iii. 1, 6.

4. There was a change of testaments. Heb. ix. 15, 20.

5. There was a change of Covenants. Heb. viii. 6–9.

6. There was a change of administrations and administrators. 2 Cor. iii. 7–11.

7. There was a change of customs. Acts vi. 7–13.

8. There was a change of yokes. Matt. xi. 28–30; Gal. v. 1–6.

9. Why not a change of Sabbaths? Moses brought Israel out from Egyptian bondage; Christ brings sinners out of the bondage of sin and death.

Why do Christians observe the first day of the week as a memorial?

1. Because God had recognized that day above all others in sending holy angels down from heaven for the purpose of rolling away the great stone sealed with the king's signet from the door of the sepulcher.

2. Because Jesus Christ, the great Head of the Church, on that day gained a triumphant victory over all the combined powers of darkness, the devil, demons, Jewish nation, and the Roman Empire all combined.

3. Because it opened a new dispensation in the history of the church and the world.

4. Because Jesus Christ was declared to be the Son of God with power according to the Spirit of holiness by his resurrection on that day.

5. Because by his resurrection on that day the door of present and future salvation by the proclamation of the gospel was opened to all nations.

6. Because by his resurrection from the dead on that day the way was opened preparatory to his exaltation at the right hand of God as King, Chief Shepherd, Governor, Lord and Ruler.

7. Because on that day the doctrine of the literal resurrection of the righteous dead to immortality was demonstrated to be true.

8. Because on that day the world to come, together with eternal life, immortality, the crown of life, the far more and exceeding and eternal weight of glory, the city of the Living God, with its many mansions, as a reward for a holy, loyal life, was made sure to them.

9. Because the apostolic church assembled on that day for worship and breaking of bread, and Jesus sanctified their worship by saying peace be unto you.

10. Because Paul says Christ is before all things and by him all things consist, and he is the Head of the body, the church, who is the beginning, the first born from the dead; that in all things he might have the preeminence. So by the observance of the first sabbath of the week we extol his name and keep in memory the works of creation.

11. Because our American government has sanctioned the practice of the church in all generations since Christ and have set apart the first sabbath of the week as a day of rest and worship.

Such are some of the more important reasons why Christians observe the Lord's day and not I observe it is to exalt God, and Jesus Christ, which is above every other name.

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (Not of Moses.) 1 Cor. xiv. 34.—*A Sojourner.*

Editor Restitution:

With your permission I will write just a little on the Woman question. I have just read Bro. Joblin's article. I was pleased with it, but as I had mine written before I will send it.

Paul says, I will therefore that men pray everywhere, lifting up holy hands without wrath and doubting. In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety. Not with broidered hair, or gold or pearls or costly array. But I suffer not a woman to teach or usurp authority over man, but learn in silence. Dear brethren and sisters in Christ, here we have something from Holy Writ. What shall we do with it? Shall we put our own construction on it, and say it means this or that, or shall we take it as it says? Are women to learn in silence, without thought and be as a machine, if they would know any thing, ask their husband at home? What if they have no husband. Now my candid opinion is, that this advice, or whatever you may call it, was not given for the church of the present day. But for the church and for that particular church at Corinth, because they had just come out from heathendom, where the woman had not been lifted up to the plane of the man. History says that the worship of Venus was attended with shameful licentiousness at Corinth, therefore I think Paul refers indirectly to that when he is writing. This same Paul in writing to the Romans says, I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that ye receive her in the Lord as becometh saints. And that ye assist her in whatever business she hath need of you. This letter was written to the church at Rome. Phebe must have gone to Rome on some business for the church. I should judge so from the tenor of the letter. She might have been a teacher or preacher for all we know. At any rate Paul commended her to the church. He says she was a servant of the church which is at Cenchrea. It appears that Cenchrea is a seaport at Corinth. Phebe might have been a Corinthian, at any rate she was a servant of a church which was in Corinth. Now we have in these days women that are more apt to teach than some men. I have in mind now a sister of our church who in writing to me said, that she had been a believer in the gospel of Christ a long time, and that when she was married her husband had not accepted the gospel, but she had read him into believing it. Now she must have been apt to teach. She taught him the very way of life. But as to using authority over him, very likely she did not try to do so. I think it would be far better if the man did not claim that right as much as some do. We have in olden time Deborah who judged Israel for the space of forty years, so the record says. I could mention others but it would take too much room. Shall the women of the present day fold their talent in a napkin, because they are not allowed to teach? I for one say no. Those dear sisters who feel that they can do or say any thing to help fallen humanity take this yoke upon you, and by extra exertion (for this you will have to do) do the best you can. If qualified to do so go and preach the Word or with your pen proclaim the love of God to a dying world. If Paul could be here today, he would be astonished I have no doubt could he hear how glib some will quote him. The women of today have taken a stand that cannot be compared with those Corinthian women who had just emerged from heathendom, who had I think not forsaken all their foolish notions. Now I have had my say about the matter I would like to hear from others.

"Go work in my vineyard,
And do what you are,
Use this world for the season,
As not for the main;
When the reaping time comes,
And the saints shall all stand,
With songs on their lips,
And with harps in their hands,
Shall He to man then be dear
By the side of the sea!"

ALMYRA BROOKS.

Conference Report.

The Churches of God in Kansas met at Oxford, Kansas, Aug. 10–13 according to call.

Friday evening Aug. 10 address of welcome, by Bro. T. M. Wasson. Saturday Aug. 11, 10 A. M. Bible reading from Matt. 25, conducted by Bro. O. B. Cleveland.

Saturday 2 P. M., business meeting. Bro. S. C. Oliver in the chair. The minutes of the last meeting were read and approved. Secretary Eugene Randolph being absent Miss Della Miller was appointed Sec. protem to act in his stead.

The Treasurer's report of the Evangelist Fund showed that there had been $100.00 received into the treasury, and that $73.43 had been paid out for evangelical work.

The corresponding secretary's report showed that she had received and answered thirty letters of enquiry and in regard to church work.

The treasurer of the conference fund reported $7.00 received into the treasury, and $6.66 expended, leaving a balance of .40

The report given in by the ministers present was as follows, for the year ending Aug. 10, 1894.

Bro. O. B. Cleveland, an able speaker, preaches at Attica, Kan. every second Sunday at 11 A. M., and at the Star Valley school house at 3 P. M. of the same Sunday. Interest good.

Bro. S. C. Oliver reported that he had preached at Otto, Kan. every first Sunday, at Oxford every second Sunday, at Ashton every 3rd Sunday, and at Attica every 4th Sunday, during the past year. He had traveled over 6,000 miles, preached 124 discourses, baptized 13. Received from the churches and evangelist fund $491.10, expenses $58.74.

Bro. T. E. Adams preaches at his home near Ozaukie, Kan. twice a month. Baptized one willing believer the first Sunday in Aug. He held a meeting in Oklahoma in May, and helped five willing believers put on Christ by baptism.

Other preaching brethren present were J. M. Fyfe of Mo. I. S. Miller and H. M. Williams. They each gave an encouraging report.

The number of churches represented was six. The churches are progressing and the members of each church doing all they can for the Master's cause.

The officers elected for the ensuing year were I. S. Miller, Pres., H. M. Williams, Sec., Della Miller, Assist. Sec., and A. J. Chaplin, Treas.

Resolution passed, that all the worthy preaching brethren be given a letter of recommendation on application.

Letters of encouragement were received and read before the conference from J. T. Prime, Edson, Neb., Eliza A. Rahe, South Haven, Kan., Sarah E. Overman, Otto, Kan., S. Roxana Wilcox, Pierceton, Ind., and A. J. Eychaner, Hitchcock, Ia.

The motion was made that the minutes of this meeting, together with the letters and essays that were read before the conference, be sent to THE RESTITUTION office for publication.

It was left to the chairman to appoint a committee of three to assist in soliciting aid for the evangelist fund. Sister Clementine Overman was appointed for Otto, Kan., Sister Louisa Cleveland for Attica, Kan., and Bro. John Cochran for Bitter Creek.

It was decided that the next Annual Conference be held at Oxford, Kan., in August of the following year.

The first quarterly conference will be held at Attica, Kan. After the closing exercises meeting adjourned.

The meetings throughout the week were carried out according to the programme previously published in THE RESTITUTION. Many were the lessons of truth and admonition. Lessons which each one present should carry to their homes and put into practice in their daily lives. If each one would resolve in their heart to do this, less strife and contention and more love and mercy would be the result.

The Young Peoples' meetings of Tuesday and Sunday afternoons at 3 P. M. were especially interesting and instructive. The subject for Tuesday's meeting was "Practical Work." The meeting was lead by our young sister, Clementine Overman. It was a success in every sense of the word. Nearly all present took a part in the work, showing that they knew they had a work to perform, and that they were not backward in trying to do that work. After the young people had either talked or read something on this subject, some of our older brothers and sisters spoke encouraging words to the young.

The subject for Sunday 3 P. M. was "Christ died for us; what should we do for him?" This meeting was also lead by Sister Overman. Bro. Joseph Davis, H. M. Vickery and others followed by reading essays written on this subject, which were very impressive and instructive, which made this meeting one to be long remembered. Sister Overman though young in years and one who has not been long working for the Master, is an earnest, noble worker in the cause.

Reuben Fyfe, son of Bro. J. M. Fyfe of Mo., Chas. P. Oliver, son of Bro. S. C. Oliver of Attica, D. F. Miller, Castleton, Kan., and Miss Maude Wasson, made that good confession by putting on Christ by baptism. Also Bro. Joseph Davis expressed a desire to throw his membership with us, by giving his hand in token of the same.

Bro. S. C. Oliver preached a discourse on the "Second Coming of Christ" Sunday evening, which closed the meetings.

This meeting was largely attended. Those from a distance were Bro. O. B. Cleveland and wife, Bro. S. Oliver, wife and children, Bro. Abner Oliver, wife and children, Sister Cozad and Viola Carson, all of Attica. Bros. T. E. Adams, J. M. Fyfe and son, and a fair representation of all the churches. Many came by team and camped on the grounds.

The meeting was held in Bro. T. M. Jackson's grove, and was much more pleasant than it would have been had it been held at the school house.

But the final farewell time came, as is always the case in this life. Good byes were said, the tents were taken down, trunks were packed, and all returned to their homes. Hoping for, and waiting for the time that will soon come, when these sad partings will have an end. Submitted in love. Yours in hope of eternal life.

MISS DELLA J. MILLER,
Assist. Sec.

To the brethren and sisters in Iowa, Greeting?

I wish to tell you of our meeting and its grand results, and also of our needs, I say our needs because this is a common cause.

The tent came here to Alden near the middle of July, and was here and at Popejoy, five miles from here six weeks. As a result twenty-two have been baptized and many brought in from the Christian and other churches, and many more will soon be obedient. The whole country is aroused and people studying the Bible here as never before. Many who never attended meeting or looked into a Bible. Two churches have been organized and are holding meetings for Bible study, prayer and praise every Sunday, and one of them have Tuesday evening prayer meetings.

The tent is now at Eagle Grove, in Wright Co., where a big interest is already awakened, some to learn others to combat. Several from here will attend the meeting there this week to aid and encourage the evangelists. Surely Bro. Eychaner and Russell are a power for good in the Lord's hands, but the funds are running low, and this grand work must stop soon unless the subscriptions to the evangelist fund can be paid in soon. I know the times are hard but can't we retrench along some other line and send in the mites into the Lord's treasury, and so altogether make a total sufficient to keep the work moving? Sisters let us do without one new dress, or even our tea, if necessary, and may be some brother will give his tobacco money to the Lord, and so save another soul, while purifying his own. Don't hesitate to send the little mites for many littles will make a big. We have been here so long almost alone, I cannot bear to enjoy this happiness alone, but long for churches to be raised up around other lonely ones. God speed the work, and who will respond amen with solid cash. Remember our evangelist treasurer is Samuel White, Nevada, Story Co., Iowa.

"Bless the Lord, oh my soul, and all that is within me, bless his holy name."

LIBBIE PALMER.

OBITUARY.

As the minister who preached the funeral sermon of my brother, R. J. Hill, has not sent the notice of his death to the paper, his wife requested me to do so, although the time is so far past.

He was well known to the churches of Iowa and some parts of Michigan, as he was the son of Elder B. Hill, of Ingham Co., Mich., who was well known in the churches there 30 years ago, at which time R. J. removed to Iowa, where he labored as a pioneer evangelist for many years, scattering the seed (word) of the kingdom over several counties and baptizing scores of believing ones everywhere; his wife and family meanwhile working hard for their own support and enduring the privations and hardships known only to the family of a new country preacher.

The foundation of the disease which has taken him from us was laid amid the storms of those terrible prairie winters which developed into the most distressing form of asthma, by which he was disabled from preaching or laboring much for many years.

One year ago last thanksgiving day he was attacked with LaGrippe which left him with the lingering consumption from which he died on the 28th of July. Had he lived until September he would have been sixty-two years old.

Amid all his suffering and terrible weakness no word of murmuring or complaint was uttered, but the Spirit of the Divine Master was manifest in his patient endurance and thought of others, especially for his wife who he knew was constantly taxed far beyond her strength, but the kind Father upheld her to the last, but when her husband was laid to rest and her house was left desolate, her strength and courage failed together, and she has been prostrated by a nervous fever ever since. Pray for her, dear ones that she may be made strong, to still labor for the Master, and find comfort in hope of the soon coming King and a resurrection to a grand re-union where the inhabitants shall no more say I am sick.

LIBBIE PALMER.

Excursion Rates via Pennsylvania Lines to West, Northwest, and Southwest.

On Sept. 25 and Oct. 9, excursion tickets will be sold at ticket offices on the Pennsylvania Lines to points in Arkansas, Colorado, Idaho, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Oklahoma Territory, South Dakota, Texas, Utah and Wyoming. Tickets will be good returning twenty-one days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

Knowledge, Faith and Opinion. No. 3.

In concluding my last article I was about to consider the penalties, judgments, or sentences pronounced by God on the man, the woman, and the serpent—1st, beginning with the serpent, Gen. iii. 14, 15. "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Now just as it reads it is all plain enough, and we can all believe it, but how much has been said, and how many volumes have been written on opinion founded on part or parts of the sentence! First as to the serpent. Very many learned men do not understand the serpent to mean the literal or natural serpent, but that it refers to the devil—a mighty (not quite almighty) fallen angel—a spiritual being that almost, if not quite, possessed the attribute of omnipotence—not quite equal with God, but not far short of it. They suppose, that is it is their opinion—(and they place this opinion on an equality with faith) that the devil is addressed in the above sentence, which brings us to ask, who or what is the devil? In Jon. viii. 44 speaking of the devil Jesus says, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own, for he is a liar, and the father of it." This is supposed to refer to what the serpent did, and therefore it was not the literal or natural serpent that deceived the woman but the devil. Oh! how many and how bitter have been the disputes, strifes and discussions concerning the devil, his personality, nature, etc., etc. All because we are not satisfied with what is written. Time and again I have been asked, do you believe in the devil? I have answered no. Why, how is that—the Bible speaks of the devil and you claim to believe the Bible, don't you? I answer yes, that is the very reason I don't believe in the devil. Well then, why don't you believe in the devil? I answer because he is a liar and not to be believed. Eve believed in him and we see the consequence. I did not mean it in that way, I meant do you believe there is, or is not a devil? I answer, yes, a number of them! In the first place Jesus cast out many devils, but I admit that I think these are demons, and instead of devils it should read demons—(but who or what are the demons? here again opinions differ and I have mine, but for the present leave that question and proceed to the other word), but we read of more than one diabolis, or devil, the word used where the devil is meant. It is used in the plural three times, rendered false accusers—and slanderers (1 Tim. iii. 11) applied to wives or women, and Jesus speaks of Judas being a devil. John vi. 70. And addresses Peter as Satan, "get thee behind me Satan." So we see there are a number of devils—the word meaning adversary, opposer, enemy, etc. Whatever or whoever is the enemy or adversary in any case, is the devil in that case. Thus in years gone by Great Britain has had wars with many different nations. During the war reporters would write for the papers, they would speak of the opposing army as the enemy, "we have met the enemy and defeated him," etc. Now they may have said, we have met the devil and defeated him, because the two words mean the same thing. Thus what may have been the devil in one case, or at one time may not be in another case, or at another time. In the Bible it is not always clear who or what is the devil, or adversary, hence there may be differences of opinion. And whatever may be our views, or opinions on the subject, we will meet with some difficulties, and it becomes us not to be dogmatic about it. When Jesus speaks of Peter as Satan, or Judas as a devil, it is clear who is meant, and there is no room for opinion, but when we read of the devil in the temptation of Jesus—who can tell? I have seen various explanations or opinions, but after reading them all, I am still left in doubt, and I candidly confess to my readers, that I have my doubts as to who or what was the devil in that case. I believe what is written, but have no positive opinion as to the devil in that case. And so among the different views take your choice—whichever view you take, it will neither lessen nor increase my esteem for you, so long as you believe what is written. We have quite a number of devils (adversaries, or enemies) now among us. Anarchy is one, tobacco is another, and others, but I think the worst devil (enemy) in the world to day is the liquor traffic and the effects of it. As to the devil I must tell my readers a little story which was fact. A certain minister, pretty well known to me, was once discoursing about the devil, he remarked that the devil was a liar, a deceiver—in fact that he never told the truth—that he never did as he agreed or promised—he was thus giving it to him very eloquently when seeing an old brother sitting in a corner he referred to him by name saying "Bro. ——did you ever in all your long life know the devil to do as he agreed?" The old Bro. rising to his feet replied, "I never have any dealings with the old gentleman, brother." And so I say to my readers, "Have no dealings with the old gentleman," but abstain from the very appearance of evil in every form, and then whatever, or wherever may be the devil you will be safe—Have no dealings with him, her, it, or any kind of evil. But let us return to Gen. iii. 14. Does serpent here mean serpent? or devil? According to Jno. viii. 44, it would seem to be devil, but the woman said the serpent beguiled me, and Paul says 2 Cor. ii. 3, "I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." It thus seems to be clearly stated that the devil was the one who caused the trouble, and that the serpent was the one who did it. Now, how can we believe both? Was the devil the serpent, or was the serpent the devil? As we have seen women may be devils (Diaboli) slanderers, etc. and Judas was devil. Jno. vi. 70. And Peter Satan on another occasion, is it not clear that on this occasion the serpent was the devil? (The adversary, opposer, or enemy). Any way what ever other devils there may be, whether spiritual or otherwise, and whatever opinions we may hold, this reads "and the Lord God said unto the serpent, Because," etc. Now let us leave our opinion and read on "to the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." Understanding serpent to mean the natural serpent we see the propriety of the language, but, if some spiritual being is meant, where would be the propriety of such words as,—above all cattle, beasts of the field, going on his belly, and eating dust all the days of his life? Especially if he was an immortal spirit as some suppose. As a people we have rather prided ourselves upon taking the Scriptures as they read, let us stick to this rule, and not try to read into passage what is not there. Let us read on. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Now what does that mean?

We see what it says—what does it mean? On this verse (15) hundreds and thousands of sermons have been delivered, and volume upon volume written, and why? Is it because the passage is difficult? Read over again and again, do my readers see anything difficult or obscure in it? Is it not a very plain statement? Now let us put aside all our preconceived ideas and read it just as a little child in all its simplicity and sincerity, and what do we see? I often advise my readers to bear in mind certain rules when reading the Scriptures, 1st, Who is the speaker or writer, whose words are they? 2nd, To whom spoken or written. 3rd, The occasion why, where, etc. And the more we can realize these and place ourselves there as it were, the better we will understand. Now in this case the speaker is God, the party spoken to the serpent, and the occasion—he (the serpent) had done an immense wrong, was guilty, and God pronounces judgment on him. This is the sentence, what does it mean? (In my next.)

GEO. ELTON.

Announcement.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles south-east of Fairfax, South Dakota. This meeting will begin Friday night, Oct. 5th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM. H. DENSON, Sec'y.

The regular annual meeting of the Church of God at Lake Shore, Clarke Co., Washington, will be held at the new school house five miles north of Vancouver, beginning Friday Sept. 21 and holding over the fourth Sunday. Business meeting will be held Saturday at 2 p. m., all are invited to be present at this meeting. Come and let us have a good time. Gentile times will soon be in the past and the time for the saints to take the kingdom is near at hand, perhaps nearer than we think. It behooves us then to do all we can, and it must be done soon. Now brethren and sisters, let us make arrangements to be at this meeting, we need your presence, your council and encouragement that we may all be strengthened in the blessed cause. Those from a distance can be met at Vancouver with teams by addressing the undersigned at Vancouver. Please write at least one week before and try to be in Vancouver by 2 p. m. Parties will please call at Bro. S. M. Secrist's store so they may be found. Now brethren and sisters and friends of the cause of the Master, don't fail us but come. Yours in hope.

P. G. WOOLF.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00

EXPENDITURE.

Previously used	$42.20

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION,

Every Tuesday and Thursday, from September 6th until October 18th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

FOR THE ST. LOUIS FAIR.

Excursion tickets will be sold from all stations from September 20th to October 6th, good to return until October 8th, 1894, at one fare for the round trip.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Hean, Dudley, Worcestershire, England.
J. S. Hatch, Sirelsville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisville, Ark.
J. J. Cady, Rochbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Plymouth, Ind.
John Foore, 2012 West Corning Ave., Parsons, Kan.
H. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1145 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and north-west will be afforded by the Home-Seekers' low rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in north-western Iowa, western Minnesota, North Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stop-over privileges will be allowed on going trip in territory to which the tickets are sold.

For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago and North-western Railway, Chicago. S. 5, 12, 19, 26.

To Michigan Pointsat Reduced Rates via Pennsylvania Lines.

On July 10th, August 14th and September 18th, Home-seekers' Excursion Tickets to points in the State of Michigan will be sold at reduced rates via Pennsylvania Lines, good returning twenty days from date of sale. For details please apply to nearest Pennsylvania Line Ticket Agent.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$155.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1890. 3. Immortality. 4. The Kingdom of God. 5. Nature of Mankind. Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 6 cts., or assorted packages of 100, 90 cts.

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Key Words, or the English and Greek Concordance to various words which throw important light on great doctrines; a fortune in manna. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

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The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 176 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 400 hymns. So title is added 48 pages of Hymns for children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 8 copies for $2.00; 12 copies, $3.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 648 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth cordially invited. Seats free. W. H. Jobbins, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Fifth Ave., Philadelphia. C. C. Ramsey Pastor. Services each Sunday, at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 201 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet on the northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Abner Adams, comes as often as he can. Wm. Stevens, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take cars to corner very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Nalls, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Sipple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month, 1st Sunday, sermon by Rev. W. W. Jayne; 2nd Sunday, sermon by Rev. Edwin Grant, 3rd Sunday, sermon by Rev. W. Scherick, 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in Bissel & Heller's Hall, Ontario and Bolivar sts., Cleveland, Ohio, where all of like precious faith are welcome. Test meet.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Tuckwell, Secy.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haslan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

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VANDALIA TIME TABLE.
In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 58, Ex. Sun.	10:30am	For St. Joseph	
No. 56, daily	5:45 "	"	
No. 54, ex. Sun.	1:30pm	For South Bend.	

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	7:40am	For Terre Haute.	
No. 53, "	12:30pm	"	"
No. 55, daily	4:45 pm	"	"

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J. M. CHEADLE, Asst. Gen'l. Pass. Agt., St. Louis, Mo.

Pittsburgh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time

	11	13	39	3	23	7
Westward	A M	A M	A M	P M	P M	P M
Pittsburgh	8 05		10			
Allegheny	8 10		15			
Crafton	8 20		25			
Wayne	8 30		35			
Ingomar	8 35		40			
Bradford	9 20		11 25			
Kane	10 45		1 00			
Van Wert	4 35	2 27	11 27			
Ft Wayne	7 15	5 30	2 10	10	10	10
Arcola	7 30	5 45	2 25	25	25	25
Auburndale	7 35	5 50	2 30	30	30	30
Leo	7 40	5 55	2 35	35	35	35
Fort Wayne	8 00	6 15	2 50	50	50	50
Pierceton	8 20	6 35	3 10	4 10	4 10	4 10
Warsaw	8 34	6 50	3 25	4 25	4 25	4 25
Etna Green						
Bourbon						
Inwood						
Plymouth	9 05	8 10	3 55	4 55	4 55	4 55
Simpsonville						
Rumble						
Bristol						
Elkhart				5 10		
Wakarusa		8 00		5 20		
Walkerton	9 21	8 16	4 11	5 27	5 27	5 27
Winamac						
Hanna						
Wanatah		8 00		5 40		
Valparaiso		8 10	4 20	5 50	5 50	5 50
Kouts						
Wheeler						
Hobart						
Liverpool						
Clarke						
Chicago	9 50	8 45	4 55	6 25	6 25	6 25
	P M	A M	P M	P M	P M	P M

	20	8	6	50	8	4
Eastward	A M	P M	P M	A M	P M	P M
Chicago	12 20	3 15	10 40			
Clarke						
Liverpool						
Hobart						
Wheeler						
Valparaiso	12 40	4 07	11 00	6 05	6 05	6 05
Wanatah						
Hanna						
Leroy						
Hanke						
Grovertown						
Plymouth	1 05	4 55	11 45	6 50	6 50	6 50
Inwood						
Bourbon						
Etna Green						
Warsaw	1 25	5 15	12 05	7 10	7 10	7 10
Pierceton	1 39	5 29	12 19	7 24	7 24	7 24
Arcola						
Fort Wayne	2 00	5 50	12 40	7 45	7 45	7 45
Leo						
Auburndale						
Ft Wayne	2 15	6 05	1 00	8 00	8 00	8 00
Van Wert						
Kane						
Bradford						
Ingomar						
Wayne						
Crafton						
Allegheny						
Pittsburgh, ar.	3 25	6 50	2 00	9 00	9 00	9 00
	P M	P M	A M	P M	P M	P M

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII PLYMOUTH, INDIANA, SEPTEMBER 26, 1894. NO. 36.

The Restitution.

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Was Jesus the Son of God?

A correspondent sends a number of questions relating to the above topic, and says: "We are not stiff-necked, we will gladly accept the truth when it is proven to us by the *Standard*." I am certainly glad if such is really the case. The *Standard*, I hold to be the Word of God. If my correspondent and his associates "will gladly accept the truth when it is proven by the Standard," they differ materially from the generality practice of Josephites. I know of no class of people who mutilate the "Standard" more than they do. They scruple not to erase from its sacred pages, every portion of the Divine Word which is contradictory to their theory. However, presuming that my correspondent and his associates really mean what they say, I shall proceed to answer the questions according to the Standard. He says: "The Seed of the Woman was to be ruler, the Seed of Abraham was to possess the land, the Seed of David was to sit on [illegible] throne; is there any divine seed spoken of here? I think not. Was it not the fruit of David's loins that was to sit on his throne? Who then has the right to sit on David's throne? Only Joseph's son? he was to be like his brethren. Would he be like his brethren if he was part God, and part man at his birth?"

My correspondent here asks and answers a question: "Who has the right to sit on David's throne? Only Joseph's son." Now, if my correspondent "will gladly accept the truth when it is proven to us by the Standard," he will at once have to repudiate the answer he has given to his own question,—"Only Joseph's son." The "Standard" cuts off all chances of Joseph's son from reigning on David's throne. There is not a single promise in the Word of God that any son of Joseph will ever occupy that throne.

Whose son then will occupy that throne? We will let Jesus answer, he ought to know whose son he is. See Mark xiv. 61, 62: "Again the high priest asked him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Notice, when Pilate asked him, "Art thou the Christ, *the Son of the Blessed?*" he said, "I AM." My correspondent says: "Christ could not be the Son of God in reality until the proper time at the resurrection, he was the first fruits of them that slept. Can there be any difference between the first fruits and the general harvest?" Here Christ in the "Standard," positively affirms that he was the *Son of the Blessed*," before he was put to death, and that was certainly *before his "resurrection."*

See Luke xx. 41-44: "Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of Man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." Here is more witness with his "own mouth," in answer to the plain question: "Art thou then the Son of God?" before it is too late. "Son of Joseph can't we say one, can we?" Yes, say. "Were are not stiff-necked, we will gladly accept the truth when it is proven to us by the 'Standard.'" Here we have it, as plain as words can make it, from the lips of Jesus himself, as recorded in the "Standard," will you not explain to your readers "gladly accept the truth," or will you be a little longer "stiff-necked?"

John, who was ready to herald Christ at his first advent says: "I saw, and bare record that *this is the Son of God.*" Will my correspondent maintain that John "bare record" to a lie? If not, he must believe John's "record" "that this is *the Son of God*" or else remain "stiff-necked." Which will you do?

My correspondent speaking of the language of the angel concerning the birth of Jesus, says: "He shall be called the Son of the Highest," why did he not say he *shall be* the Son of God instead of *called* the Son of God? The angel knew that true language would be out of harmony with the prophecies concerning Christ." There is no force in my correspondent's remarks on the word *called*," using the Word of God abounds in positive declarations that he IS his Son. See Matt. iii. 16, 17: "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Now, my dear sir, can you believe God? If my correspondent should introduce his boy to a friend and say: "This is my son," would his friend be likely to think he was a mere other man's son? And suppose he should continue and say: "This is my *only begotten* son," would not his friend also conclude that this boy was the only son of which he was the father? And if he should doubt him it would be considered an insult.

God introduced Jesus, and said: "This is my beloved Son," and in John iii. 16-18, he three times affirms that he is his Son, and twice that he is his "ONLY *begotten Son*" "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." My correspondent says: "Christ could not be the Son of God in reality until the proper time at the resurrection." God declares he is his Son, and more than that, his "*only* begotten Son," *before* his resurrection. Now my friend, you say: "We are not stiff-necked, we will gladly accept the truth when it is proven to us by the Standard." Will you do it? as the "Standard," says he is "the only begotten Son of God," *before* his resurrection.

Now, my dear Sir, you have a poor chance for eternal life unless you believe in Jesus as "the *only* begotten Son of God." The eighteenth verse under consideration says: "He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the *only begotten Son of God.*" Here the "Standard" says "He shall be called the Son of Man sit on the right hand of power of God. Then said they all, Art thou then the Son of God? and he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth." Here is more witness with his "own mouth," in answer to the plain question: "Art thou then the Son of God?" before it is too late. "Son of Joseph can't we say one, can we?" Yes, say. "Were are not stiff-necked, we will gladly accept the truth when it is proven to us by the 'Standard.'" Here we have it, as plain as words can make it, from the lips of Jesus himself, as recorded in the "Standard," will you not explain to your readers "gladly accept the truth," or will you be a little longer "stiff-necked?"

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part man? It is not a natural body, it is an actual spiritual body. If a natural body part God and part man? * * * If Christ was part mortal, and part divine at his birth, he is a Savior that the Bible knows nothing about."

I heartily agree with the sentiment expressed in the last quotation. The Bible knows nothing about a Christ that was part God and part man, part mortal and part immortal at his birth. At his birth he was *wholly mortal*. At his resurrection he exchanged the mortal for the immortal. The fact that he was the Son of God did not make him "part god," neither did it make him "part mortal and part divine at his birth." It is all perfectly clear if we only accept just what the "Standard" says. Luke's account harmonizes exactly with Matthew, and explains the matter. See Luke i. 30-35: And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The reason here given why he should be called the "Son of God," was that "the power of the Highest shall overshadow thee," and set in operation the course of nature. This is not the first time that divine power has been exercised to assist nature in the birth of children as in the case of Isaac and John. The birth of Jesus was not any more miraculous than theirs; without divine aid their birth was not possible. They differed however from Jesus, in that the fathers, or authors of their being were earthly men. The origin of "the first man, is of the earth, earthy," but the origin of Jesus, "the second man is *the Lord from heaven.*" My correspondent would have us believe that the fatherhood of Jesus was just as "earthly" as that of any other man, but the "Standard" says, he is "the Lord from heaven," or in other words, "the power of the Highest shall overshadow thee: therefore (for this reason) also that holy thing which shall be born shall be called the Son of God." There is not the least reason to suppose that because "the power of the Highest" "overshadowed" Mary, and caused nature to perform its work independent of man, that therefore the physical nature of the Highest was imparted to the son born. He inherited entirely the physical nature of his mother.

W. H. WILSON.

[Read at Kansas Conference.]

Practical Work.

Dear workers together with me for the kingdom: It is with great joy in anticipation of soon beholding the glory that shall be revealed when our King comes in, that I stand before you this afternoon. I am very glad that I had the opportunity of being at this meeting, it affords one so much pleasure to hear the beautiful Words of Life expounded, and see the interest shown by earnest workers assembled here. I think these Annual, Quarterly, and prayer-and-conference meetings are a great help to us in our Christian warfare, they cheer us up, revive our hopes, and encourage us to be more useful in the Lord's service. The Apostle Paul warns us to forsake not the assembling of ourselves together; but to exhort one another, and so much the more, as we see the day [of God] approaching. Heb. x. 25. And I tell you brothers and sisters, we should be diligent in this matter, for where there is no prayer and conference meeting you will find no life in that church collectively; and in these troublous times we fully realize the great necessity for prayer and communion with one another and with the Lord, so that the body of Christ will be more closely knit together in the bonds of mutual sympathy, love and helpfulness. The Church has well nigh accomplished her warfare, and her great adversary, knowing his time is short, is exceedingly industrious to foil the purpose of God's plan in her completion and exaltation, her foes multiply on every hand; but greater is he that is for us than all them that are against us; for we read in 2 Tim. ii. 12, "If we suffer (with Christ,) we shall also reign with him." And again let us say with the Psalmist, "I delight to do thy will, O my God," for God has great pleasure in those who delight to do his will, and who do not need to be made to appreciate right from wrong. Then, it is when we suffer gladly, willingly, self-sacrificingly, that we are counted worthy to obtain the prize; no matter how much we suffer, if it is not a worthy willing sacrifice, it is of no avail. It is but a reasonable return to God for all his goodness, to render our consecrated hearts and talents unto him in glad and cheerful service, let us, therefore, do it gladly and with zeal and energy, and let the measure of love and zeal that goes with it, prove the depth of our gratitude for all his loving kindness. Then, "Whatsoever ye do, the apostle says, do it heartily, as to the Lord, and not unto men." Col. iii 23. A hearty worker does not hesitate when a plain duty confronts him, he begins at once, and works with a will, and a service freely offered from the heart, is the only service the Lord will accept—for God loveth a cheerful giver. Then it is not the grudging service given from selfish motives God wants, but practical and progressive work, rendered by clean hands and from a pure heart, is what he requires of us.

The work of another, however much better it may be done than we could do it, will never cancel our own obligations. Then when we have been adopted into the family of God, we must begin to work, by adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. Not only must we perform this work for ourselves, but we must reach out to others of the fallen race with words of truth, letting our light shine upon them, scatter good deeds among them, and let the love of Christ like a flowing stream reach out after them, that they too may glorify God, and receive divine blessings from their Creator. O what an important work is ours, guiding into ways of truth, life and peace, those for whom Christ died. If we cannot work in one way, we must work in another. If we cannot tell the glad tidings of great joy to the world, we can encourage and help those who can; and do all we can in the way of spreading the truth among our friends and neighbors, that thereby, some one might be led to a knowledge of the truth. Then let us press forward in this grand and noble work, serving the Lord faithfully, that when he comes we shall be worthy to reign with him in that glorious city. Jesus said unto his disciples, (Jno. iv. 34) "My meat is to do the will of him that sent me, and to finish his work," and all who are striving for a crown, should, like Jesus, put him and his work before every thing else. Again he saith, "Behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest, and he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." How important it is, therefore, that we feed the bread of life to the hungering multitudes, and tell the undying love of Jesus to save a dying and helpless race; for Oh! how rich, how full and how complete is our ransom sacrifice; the price paid for the sins of the whole world. Oh! how we need to hasten in these the last hours of our glorious privilege, to gather into God's store-house all the golden sheaves that are lying outside the fold. Soon the night will come when none can work: then let us awake to righteousness, and shine as lights in the world. Holding forth the Word of life. Phil. ii. 15, 16. That we should show forth the praises of him who hath called us out of darkness into his marvellous light. 1 Peter ii. 9. The Christian's duty is not to look for help, nor search fame, but to seek others and help them. Going after the lost alone, however, is not all that is required. The great mission of the church is to labor to save, to alleviate suffering humanity, and encourage the weak and erring, to build up their characters and fit themselves for heirs of the kingdom. This untiring, self-sacrificing devotion to Christian work, is a characteristic of our natures that we should cultivate. Then we must gather pearls of truth for the journey, and drop one whenever we have opportunity; remembering the beautiful proverb, "A word fitly spoken is like apples of gold in pictures of silver." Nor must we neglect to give a word of sympathy where needed, a kind look, a loving smile, a word of approval, a word of warning, words of encouragement, and many other Christian graces, more than I can enumerate, should help make up the every-day-life of a follower of Christ. There should be no such expression used as "Idle Christians," a true Christian is not idle; it is true, we being many members, have not the same office—not all given to teach, nor to the ministry, neither to prophesying, etc., but we all have our several duties to perform: "For God hath set the members every one of them in the body, as it hath pleased him." 1 Cor. xii. 18, 27-30. Therefore, if we would be vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work, we must strive daily to purge out the old leaven of sin that is constantly arising to disturb and endanger our spiritual life, for if we allow it to remain and work in us our love of righteousness will grow weaker; but purging it out by constantly resisting it, keeping our hearts so full of the love of God and love for his work, that there is no room for sin, or in other words cultivating the blessed fruits of the spirit of love, joy and peace, then indeed, as the apostle affirms, we shall be vessels meet for the Master's use. Then let as many as would be honored and used of the Master, seek to purify themselves even as he is pure; and war a good warfare against the world. But be assured in these duties we have the work of a lifetime. Practical work I consider a very important part—even the most essential duties of a Christian life. It is a subject that I feel incapable to set forth in a way to bring its beauties and importance to the minds of my hearers, as I am rather young both in years and experience. This subject is one that should be made both instructive and interesting to all, and well practiced by all who are running the race in view of an eternal inheritance in the kingdom of God.

MISS CLEMENTINE OVERMAN.

The Restitution.

THE RESURRECTION reveals the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a yearly ballot of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as per requisites to the forgiveness of sins, and a holy life as essential for final salvation.

[Read at Kansas Conference.]

Dear Fellow-travelers:

In a little of that love which has been extended to me by him who "showeth mercy to the thousands," I send you these few lines.

I regret so much that my circumstances will not permit of my being present to enjoy with you all the feast of this annual conference, but I must therefore content myself with the privilege of recognizing by letter my friends in the truth. I desire to acknowledge that the same power, that hath all along helped and sustained me, is not nor has been wanting in the needful hour: and as the ear of the Lord is open unto the cry of his poor dependent ones, what great encouragement does it afford me to continue steadfastly looking unto him the author of all my blessings. Oh! for a continuance of his fatherly goodness, and for the renewed extension of his preserving arm of power around me, that so I may be restrained thereby from all hurt and harm through this vale of tears and temptations, sustained by the same through "all the depths of affliction into which he may see it best for me to be plunged for my purification and peace.

My heart is much tendered and impressed while writing these lines, for indeed I am not able sufficiently to mention how good the Master is,—how worthy to be glorified, trusted in, obeyed, and loved, by all his servants and children. I praise the Lord my Savior for the very thought and hope now presented before me—that because he lives, I shall live also. My wish and fervent desire is, that all true well-wishers to Zion's welfare, all the hearty, zealous, live laborers of the truth may be preserved on the right hand and on the left;—during this yearly meeting,—that they may be in humble subjection to the great Master of our assemblies, that their speech may be directed to rightly divide the Word of Truth, that they may be severally encouraged and confirmed to serve him with greater diligence, each one abiding under their particular exercises, and upon the watch-tower.

In conclusion it seems with me, my dear brothers and sisters, to express to you my belief, that we have from time to time ample encouragement as a meeting or body in patience to possess our souls, to hold on our way steadily, and to lift up the head in hope, although occasions of discouragement and deep conflict have attended, and may yet await the faithful and honest hearted.

Lo, he cometh! The creation
Groans and staggers to her doom!
Thrones and empires fall before him,
And for David's throne make room.
Earth receives her Eden glory,
Gone the curse, the gloom, the night;
Here shall stand the city golden,
Where the Lamb himself gives light.

Dear brethren, may the Lord work marvelously, giving his blessing and presence among you, so that the flow of exhortation may be as a mighty stream and much good be done. May we all be builded together, and seek also to build up one another in the truth. Oh, may this blessed work with you and every where else, go forward notwithstanding opposition or misgivings.

May the Lord whom we serve and whom we look to, bless you all, and may he give all in the conference strength to go forth anew to gospel labor, is the wish of your sister in Christ.

SARAH E. OVERMAN.

To trust God when our warehouse are full, and our tables are spread, is no hard thing; but to trust him when our purses are empty, but a handful of meal and a cruse of oil left, and all the ways of relief stopped—herein lies the wisdom of a Christian's grace.

Those that would be fearless must keep themselves guiltless. If our heart reproach us not, then have we confidence both toward God and man.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEPT. 26, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

"Hast thou left thy first love?"

BAILEY says, "Keep thy mind pure from worldly taint, by the repellant strength of virtue."

In behalf of some of the afflicted ones of the One Body, Brother and Sister Sanford request Bro. B. Wilson to harmonize Jas. v. 14; I Tim. v. 28; 2 Tim. iv. 20; Phil. ii. 25-27; Acts ix. 37; John xi. 3, with the positions taken in his article in RESTITUTION for August 8th.

THE person who wrote the following lines must have been in an admirable frame of mind. He says:

"Henceforth it matters not
If storm or sunshine be my lot,
Whether or sweet I say can, I only pray
God keep me pure, and brave — amid
For the stern hour of strife."

IN view of the fact stated by James, "In many things we *all* offend," chap. iii. 2, what should we do without the family throne of favor?- without the Advocate,—without the Father, without the Spirit that maketh intercession for us (children) with groaning that cannot be uttered.

"OVER the great Bridge that spans the Ohio at Cincinnati, these words may be seen:- "All military and funeral processions when crossing this bridge must break step." The structure mighty as it is, could not bear the strain of the united muscular movement of a large body of men. This illustrates the power of united effort,—and engineers govern themselves and others accordingly; but we rarely see this principle acted upon as it should be in moral or spiritual affairs. The study seems to be to break step,—divide, sub-divide and scatter the power.

FOUR hundred and forty-five years before Christ, when Nehemiah was re-building the wall about their beloved city, amid great discouragements, Judah said, "*There is much rubbish so that we are not able to rebuild the wall.*" We who are trying to build upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone, are pestered with rubbish in every way. It is rubbish everywhere. We have to dislodge the accumulated rubbish of ages before we can find soil that is safe to build upon. Every age and every year adds to the rubbish pile, and it is no wonder that Jesus in view of this, should have asked, "Shall he find the faith on the earth?"

WORKERS for God are sustained under most adverse circumstances. Sometimes by the fact that they are proclaiming God's truth at God's bidding and in God's way,—and the assurance that his Word will not return void, but accomplish that whereto it was sent. They take comfort from the fact that God takes care of the consequences, after they have done their duty. Oh that every one who had embraced the faith of Abraham realized that the time for work is fleeting fast, and what is done for God and truth must be done quickly, and that the words "occupy till I come," are no mere suggestion, but an imperative command. God help us each to ask "What am I doing for God?" And then consider whether there is to be any rewards without works—without doing?

A LETTER from Bro. A. J. Pettigrew informs us that Bro. N. H. Geisleman is located at Manatee, Florida, having bought property there. That he is much improved in health, is pleased with his new location, and the people like his preaching. Bro. Pettigrew will answer any inquiries regarding that part of Florida, and invites any of the brethren who may visit that state during the winter, to call on them.

WHILE waiting to see the manager the house I had entered the other day I caught sight of some lines that attracted me, and pencilled them off for RESTITUTION readers. They were as follows:

"To walk with God
Talk on, talk on
To walk with Him
Work on, work on.
Inspired it, we the words indeed,
Gifted so,
The work complete for better done,
Not needed half the strength laid on,
Gain I on
Martha would that Mary rest,
Martha murmurs much at that,
Martha, Martha, Mary hath
Hearing rest, Master's Word,
And the Lord her choice predicted,
Sit on, hear on,
Work without God to labor best,
Work on,
Father never will have it to your cost,
Toil on
Let us teach when God doth talk,
Much to suffer, much to do,
Much to suffer, much to rejoice
If God's labor crown our share;
So work with zeal, and watch and love,
Who works with Him shall share the rest with Him.
Work on."

Saved by Law or Gospel- Which? No. 1.

That this is a subject of vast importance none will dispute. It assumes that we *need* saving, that we *can* be saved, and that God's saving power is either *law or Gospel*. Another body of people holds that it requires both law and Gospel to save. We think the zeal of that people far outstrips their knowledge. They are wonderfully zealous. They go from house to house continually, and as the popular church members are not able to answer them they have come to think themselves on a great eminence far above the rest of the apostate churches around them. Their readers some months ago repeatedly visited some of our brethren and sisters, but soon found that they were not prepared to answer the questions they would be plied with. Soon after this one of their preachers began to attend our Sunday evening lectures, and asked for our literature. This soon led to a protracted discussion in private, after which we wrote out a number of propositions and handed to him, saying we would agree to prove them in a series of Sunday evening lectures, and invited him and all his Bible readers to attend. Quite a number did attend the first two lectures, and then dropped out, but the general interest was well sustained throughout. About that time repeated and urgent requests came from different parts of the country for articles on the sabbath question, because of the aggressive tactics of these advent people. As the way now seems clear we propose to reproduce some of the matter prepared for the lectures.

We chose the words of Paul, Rom. i. 16 for our starting point: "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek," or Gentile. Observe it is not *a gospel*, not one of several gospels, but *the* gospel,—not one of several powers employed by God to save men, but *the* power. 2ndly, This gospel is *the* means of salvation employed by God for saving both Jews and Gentiles. 3rd. It was not a new principle or system sprung upon the world without notice, because the first verse says, "Paul a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had *promised* afore by his prophets in the Holy Scriptures, concerning his Son Jesus Christ our Lord which was made of the Seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of Holiness by the resurrection from the dead, by whom we have received grace (favor) and apostleship for obedience to the faith among all nations, *for*, (on account of) his name: among whom are ye also the called (ones, or invited ones) of Jesus Christ." And in verse 8 he says, "First I thank my God through Jesus Christ for you all that your *faith* is spoken of throughout the world." Here we find that the gospel of God and the gospel of Christ Paul was not ashamed of, and which was God's power to save were the same one gospel. This *one* gospel had been received by them at Rome written to, and were beloved of God- saints. They had been constituted saints by *faith*, and their *faith* was spoken of throughout the world. Their *faith* was Paul's *faith*, and Paul's *faith* rested on "the gospel of Christ, the power of God unto salvation to every one that believeth." There is *no law* in this statement.

Attention is called to the fact that this new and living way of calling people to Jesus is by the gospel of Christ, so that there would be no further use for the law, is shown in the 2nd verse to have been ing the subject of promise. Paul was separated unto the gospel of God which he had promised by his prophets in the Holy Scriptures. Do not let it slip past you that it was an *act of faith* that was promised. More than six hundred years before, God by Habakkuk, in chap. ii. 4 had forewarned the Jews of that era, by saying the just should live by faith. And immediately after setting forth the gospel of Christ as God's saving power, Paul quotes these words from the prophet, "The just shall live by faith." And how beautifully this has been set before us, by him who is the *object* of faith, in John iii. 36. We trust every one who wants to know whether salvation is obtainable by *law or gospel* will note well the words of him who spake as *never man* spake. The prophet and Paul have said, "The just shall live by faith," and Jesus says, "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." It is Jesus who speaks here—he of whom Moses and the prophets did write, and of whom Moses some 1500 years before had said "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken;" and again at verse 18, we read Jehovah's words, "I will raise them up a prophet among their brethren like unto thee, and I will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my own name, I will require it of him." We have an inspired exposition of this in Acts iii. 23. "And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people;" that is what Jehovah meant when he said he would require it of him. It is a matter of life and death to believe or not believe that prophet.

Will our readers reflect a moment? That prophet was to be like Moses. Moses was God's lawgiver, and the mediator of the *old* covenant. Jesus, then, was to be God's lawgiver and mediator,- not of the same covenant, but a *new* and *better* covenant. The fact that a new covenant became necessary shows that the old one was superceded; and the fact that *another* lawgiver for God was raised up, shows that the law of Moses was *superceded* by the law of the God-raised prophet of the last times. We have infallible proof of this in the fact that Acts iii. 23 omits the law of Moses, and 2ndly, says those who will not hear that prophet shall be destroyed from among the people, obedience to the law of Moses will not avert the destruction, if it *be* kept. It behooves us to heed what he says: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not *see* life, but the wrath of God abideth on him." There are some of the words the Father promised to put in his mouth. Moses never said anything like that; it was never said before; and the prediction through Moses teaches that he (Moses) was to be superceded by that future prophet like him. The law of God he promulgated, and the covenant he was the mediator of were to fulfil their purpose in the divine economy and then cease to be operative. In view of Jehovah's solemn warning, we should take Jesus at his word, — he knew *what* to say and *how* to say it, told the whole truth, kept back nothing essential, surely, in view of the awful penalty for refusing to believe—not see life, and the wrath of God abiding upon him.

The foregoing is intended as the foundation, the ground work of what is to follow, the Lord willing. In our next we expect to deal with the question What is it to believe on the Son. We see no use in beginning in the middle and ending nowhere.

Justification by Faith. No. 1.

Instead of *strictly* complying with numerous requests to publish our discourses before the Indiana State Conference at Argos, on "Justification By Faith," and "The Purpose of Christ's Death," we have decided to give a series of articles on these subjects.

By way of introduction we may be allowed to say that it is unaccountably strange to us that some who seem to have a clear outline of the truth as it is in Jesus, should subsidize adopt views which are subversive of the truth. We do not impugn their motives, or question their honesty of purpose, but we do think they are unmindful of the injunction to "prove all things, and hold fast to the good."

The Apostolic Rule was to speak the things given to him of God, "*and in the words which man's wisdom teacheth*, but which the Holy Spirit teacheth, comparing spiritual things with spiritual." I Cor. ii. 13. Would not this be a safe rule for us? Clearly, a doctrine which cannot be expressed in the words of the Spirit is a human production, and as such must be subversive of the truth, as we need no *new* doctrine either from God or man. Divine revelations only ceased when they were able to make us wise unto salvation.

For our starting point we select the first and second verses of the 5th chapter of Romans:—"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This is the conclusion of an elaborate argument on justification in the previous chapters; at the 21st and 22nd verses of which we have positive evidence as to the principle upon which Abraham was justified. What was imputed to him? Was it the righteousness of God? Was it the prospective righteousness of Christ? No! It was Abraham's living, active faith. Not a mere passive faith, or *assent* to what God said. What did he do? He believed in hope against hope. He considered not his own and Sarah's bodies dead. He staggered not in unbelief- did not discredit God; was strong in faith and gave glory *to* him, and was fully persuaded that God would do what he promised. Abraham did this. God did not do it *for* him. Abraham was justified by faith. His *faith* was imputed to him for righteousness, and he became an example for both Jews and Gentiles of every age and clime to imitate. And the 23rd verse shows, that, as this account was written for us, we must understand that justification by faith is the one divine and unchanging principle of justification: we too must be justified by a living, active faith.

Underlying all this is the solemn truths that Jews and Gentiles were under sentence of death; that the great object of the birth, life, death, resurrection, ascension and mediation of Christ *was*, and *is*, the justification of men, so that they may have eternal life. It says he was delivered for our offenses, and raised again *for* our justification. He was given to accomplish this gracious and glorious work, but HOW? The almost universal answer would be: "By the vicarious suffering of Christ." By this it is meant that his death appeased the wrath of God by paying the price to him—paying an equivalent for all the offenses of sinning and sinful mortals. We hold this to be wide- very wide of the truth. How, then, does the gift and the death and resurrection accomplish this work? We will let the Word of that Son answer: "God so loved the world that he gave his only begotten Son, that *whosoever* BELIEVETH in him might not perish, but might be justified by having their faith in him imputed to them for righteousness and have everlasting life." Clearly God has *not* two methods of justification.

We come now to our text. "Being justified by faith we have peace with God,"—*not* by vicarious sufferings of Christ, nor as the catechism says, by the imputation of the righteousness of Christ; justified by faith is the language of the Spirit; justified *by faith*, not by the works of the law. The fact that tens of thousands are blind to this fundamental principle rests upon me like a mighty incubus. The Jews sought justification by their *own* works, and the Gentiles seek it on the score of Christ's righteousness, but neither Jews nor Gentiles attain to the righteousness of God in that way. The Divine way has been quoted from the first verse of the 5th of Romans: "Being justified *by faith*, we have peace with God, through our Lord Jesus Christ." In the face of this declaration who will dare say that only *a part* of the justifying principle is stated? Is not the statement made for *our* benefit? Would it not be unkind and unfeeling to have kept back part of the justifying principle? So it seems to us. Hundreds of sermons have been delivered and hundreds of volumes have been written on the atonement to no purpose, just because this divine exposition of it is ignored. Paul shows us how Abraham was justified and then explains that the story was written for *our* sake, to whom it (faith) shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, and raised again for our justification.

What says the text? "Being justified by faith we have *peace* with God." Is there any difference between being at *peace* with God and "*at-one*" with God? We see no difference; and think all the trouble about the atonement, or at-one-ment grows out of the fact that we have been raised in the theological fog of the apostacy, and many find it difficult to rid themselves of the substitutionary dogma *entirely*, after they have found the key to many grand truths. We think this is largely due to the fact that the purpose of Christ's death has been sadly neglected by our teachers.

With the Popelars there are three deaths in the one penalty pronounced on man in the garden: and for the benefit of any who may think Christ died as our substitute, we propose to see whether or not Christ died for all three of those deaths, or only one or two of them: that is from the popular point of view. The deaths referred to have been named "Death Temporal," that, the death of the body, we suppose. Second, "Death Spiritual," said to be "the displeasure of God, and the soul that suffers that penalty is cut off from the source of spiritual life and happiness." I quote this from "Landis" standard, and highly commended work, which on another page says the Blessed Redeemer suffered the penalty of the law. 3rdly, "Death Eternal" is explained to mean a death that never dies—forever dying but *never dead*,—a life of torment,—an eternal life of misery. All these deaths are said to be in the *one* penalty, and Christ suffered that penalty.

We hold that if the cross, the nails, and spear-thrust were not all a myth, it was his *natural* life that he gave up for *our* natural life, if he died *instead* of us. The Lord willing we will show in our next that Christ died no spiritual or eternal death, and if the penalty contained such deaths, those portions have not been paid, and still hang over us.

Michigan Brethren Attention.

The quarterly conference which has been called near Mendon, Oct. 5th, has had to be changed to Oct. 12th, as the house of worship could not be procured until that time. The ladies of the evangelical aid society of course will remember the part we are carrying in the work. Let as many as possible be present with their quarterly dues, remembering though the units be small it all counts in the final summing up. Let us go with less to satisfy pride and do more for the cause. Those who cannot be present, send their offering to Emma Jackman, Grand Rapids, Mich., box 284, or to the secretary Mary A. Woodward, Dutton, Mich.

Egyptian Funeral Procession.

From along the banks of the Mahmoudiyeh Canal one day I saw a sad but interesting sight, says the Newcastle (Eng.) *Chronicle*. Away in the distance, on the opposite side, a large number of people were coming along, and upon their nearer approach I saw that they formed a funeral procession. Two sheikhs, with long blue tunics and white turbans, led the way; and immediately behind them were the men, to the number of twenty-six, chanting in a dismal way: "La Illah illa Allah, wa Mohammed rasul Allah!" (There is no God but God, and Mohammed is the Apostle of God.")

The funeral costumes were their every day dresses, showing wide contrasts of color, some being blue, others being black, yellow, white, and brown. Then followed the bier, a young Moslem lad being carried to his long home. It was covered with large native rugs and was supported by four men, relieved in turns by others. The women and children came next, about sixty in all, the women weeping and wailing and waving handkerchiefs in front of them, now and again filling the still air with fearful shrieks. The women were dressed in the usual somber blue covers, their faces being closely veiled. They halted opposite to the spot where I stood, and the men got on board of one of the tiny ferries that ply backward and forward over the canal, taking the bier with them, and were rowed safely to the other side, the women, meanwhile, waiting and wailing for the dead youth.

The boat, which was about 20 feet long and 4 feet in beam, having returned, the women and children then got on board, most of them sitting, and they were pushed across, and landed; the procession then reformed and the wailing continued. The procession wended its way for a considerable distance along the banks of the canal under a grove of sycamore trees. The sight left a painful impression upon my mind. The day was beautiful, the birds piping out their joys overhead. Everything seemed happy except these poor Arabs, without a hope to cheer the dark tomb.

One of the curiosities of railroad building is the construction of a road running from Ismid, a harbor about sixty miles from Constantinople, to Angora, about 300 miles. The bridges, sleepers, stringpieces, and telegraph poles, as well as the rails, are of iron, nine-tenths of which are of German manufacture. The bridges average about four to the mile, there being 1,200 of them, the longest having a stretch of 500 feet. In addition to these there are sixteen tunnels, the longest measuring 1,430 feet. This is the only railroad which penetrates the interior of Asiatic Turkey, the Smyrna lines being near the coast.

During the Protectorate, a certain knight in the country of Surry had a law-suit with the minister of his parish; and while the dispute was pending, Sir John imagined that the sermons which were delivered at the church were preached at him. He therefore complained against the minister to Oliver Cromwell, who inquired of the preacher concerning it, and having found that he merely reprove common sins, he dismissed the complaining knight, saying, "Go home, Sir John, and hereafter live in good friendship with your minister; the Word of the Lord is a searching word, and it seems as if it had found you out."

OBITUARY.

Bro. Christopher Boyd died at the home of his son-in-law, near Colfax, Ind., on the 4th day of July, 1894, aged 69 years and 29 days. He was born in Tippecanoe County, Indiana, on June 5, 1824. He leaves two daughters and five grand children, and three brothers and two sisters.

Bro Boyd had been an earnest worker and member of the Church of God for over twenty-five years. On Sunday Sept. 16, the writer preached the funeral sermon of the departed brother to a large and attentive audience in the town of Colfax, and spoke words of consolation to relatives and friends.

J. S. HATCH.

Spiritual Gifts.

With the exception of two occasions, one on the day of Pentecost, the other in the house of Cornelius, the Apostles appear to have been the only constituted medium by which the miraculous gifts were imparted; that by prayer and laying on of hands these gifts were bestowed; but those who received them, could not impart them to a third person; consequently, when the Apostles, and those to whom the gifts were imparted, were removed by death, these extraordinary manifestations must cease. Our convictions are that not one exception to this rule can be found in the New Testament. In this respect the foundation of God standeth sure, having this seal, "the Lord hath made known them that are his" (Apostles), in contradistinction to all false apostles and deceitful workers; "therefore, let every one that nameth the name of Christ depart from all iniquity." 2 Tim. ii. 19. We are not anticipating the revival of these supernatural manifestations until the return of our Lord, to take possession of his kingdom and glory; death shall then be swallowed up in victory; and a glorious, incorruptible, and splendid congregation, not having spot or wrinkle or any such thing, shall be presented to Jehovah, as exhibiting his manifold wisdom and power, to an admiring and astonished universe. What the laws, customs, and manners of that age will be, the facts alone must develop. May the disciples of Jesus so conduct themselves here as to be counted worthy of a portion of that inheritance yet to be revealed. 2 Pet. i. 16; Rev. xxii. 14, 15.

MARRIED

Two zealous members of the church Flora B. Truesdell, of Schell's Ferry, Ore. and John Ernst McBrrin of Portland, Ore., were united in marriage at the home of the bride by W. L. Skeels on the 30th of Aug., 1894.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$43.40
Mrs Lizzie Warren	50

Special Notice.

All take notice that the date of the conference to be held at Vicksburg, Mich., is changed from Friday, Oct. 5th to Friday Oct. 12.

F. L. AUSTIN, Sec.

Announcement.

The quarterly meeting of the Church of the Abrahamic faith known as Northern Illinois and Southern Wisconsin Conference will be held at the Union Church 15 miles northwest of Lanark, Ill., commencing Friday evening Oct. 12th, 1894, and continue as long as is profitable for the cause of truth. We extend a cordial invitation to all, and as we want a good meeting we do urge on all lovers of the truth to make an extra effort to come and help us. Gentile times will soon be in the past, and the time for the saints to take the kingdom is near at hand, perhaps nearer than we think, therefore, it behooves us to do all we can. The friends in the vicinity of the meeting are amply able and willing to take care of all that will attend. Those coming by rail stop off at Lanark, Ill., where conveyances will be in waiting for all that will come. Those coming from the East must get to Lanark Thursday evening, and those coming from the West can get here on Friday evening.

J. D. RENNER, Sec.

I will be at Ripley, Ill., Oct. 4, and hold a meeting for one week. At Blue Mound, Mo. Oct. 13, and through the week following. At Bosworth, Mo. Oct. 20, and week following. At Big Creek Church, Neosho Co. Kan Oct. 27, and over Sunday. Brethren in the different localities take notice.

JAMES FOSTER.

Poetry.

Good-bye.

[illegible]

Original.

Acts of Apostles.
Chap. 12.

1. And during that period Herodes the king laid his hands upon some of those from the church to afflict them.

2. And he removed Jacobos the brother of Joannes with the sword.

3. And when he saw that it was pleasing to the Joudaians, he seized Petros also: and it was the days of the unleavened;

4. And laying hold of him he put him in prison committing him to four quarternions of soldiers to watch to keep him, intending after the pasha to lead him up before (or arraign before) to the laity.

5. Petros accordingly was being kept guarded in the prison; and votive prayer was constantly being offered) by the church unto God for him.

6. And when Herodes was about to have him led (or arraign him) Petros that night was lying asleep between two soldiers, bound with two chains, and guards before the door were watching to keep the prison.

7. And lo, an angel of the Lord stood by and a light shown in the building; and he smote Petros on the side and awoke him saying, Arise quickly, and the chains fell from off his hands;

8. And the angel said unto him, Gird thyself and put on thy sandals: and he did so; and he saith unto him, Put on thy outer-garment, and follow me.

9. And going out he followed and did not know that what had occurred through the angel was true: but thought he was seeing a vision.

10. And passing through the first and second prison, they came to the iron gateway that leadeth into the city, which opened automatically to them; and going out they went forward one narrow street, and straightway the angel stood away from him. and Petros coming to himself said, now I know of a truth that the Lord hath sent his angel and delivered me out of the hand of Herodes and all the expectation of the laity of the Joudaians.

12. And becoming conscious he went to the house of Maria the mother of Joannes, called also Markos, where a considerable number were assembled and engaged in votive-prayer.

13. And when he had knocked at the door of the gateway, a house-maid, Rode by name, came to listen,

14. And recognizing the voice of Petros, for joy she did not open the gateway, but running in announced that Petros was standing before the gateway.

15. And they said unto her, Thou art distraught: but she insisted that it was so; and they said, It is his angel.

16. And Petros continued knocking; and when they had opened they saw him and were astounded.

17. And beckoning to them to keep silence, he discoursed to them how the Lord had led him out of the prison; and said, Tell Jacobos and the brethren these things; and going out he went away to another place.

18. And when it had become day there was not a little disturbance as to what forsooth had become of Petros.

19. And Herodes having sought and not found *him* gave the guards a preliminary examination and directed them to be led away; and he went down from Joudaia Kaisarein and passed some time.

20. And he was having a hot fight with the Tyrians and Sidonians and they came unto him of their own accord and persuading Blastos the king's chamberlain asked for peace because their province was being supported from the royal domain.

21. And on a set day Herodes clothed in royal under-apparel and seated upon the bema was haranguing them.

22. And the demo responded, It is the voice of God and not of a man.

23. And straightway an angel of the Lord smote him, because he had not given the glory to God. And becoming eaten of worms he expired.

24. But the Word of God increased and multiplied.

25. And Barnabas and Saulos returned from Hierousalem having fulfilled their deacon-ship commission, taking along with them Ioannes the one also called Markos.

REMARKS.

"And during that period" instead of "about that time" R. V.

"Removed" instead of "killed" R. V.

"To lead him up to the laity" instead of "To bring him forth to the people" R. V.

"And votive-prayer was being constantly offered by the church" instead of "but prayer was made earnestly of the church" R. V.

"And guards before the door were watching to (tesdoric-wal h) the prison" instead of "And guards before the door kept the prison" R. V. In fact they didn't keep it.

"Building" instead of "cell" R. V.

"Outer-garment" instead of "garment" R. V.

"Occurred through" instead of "done by" R. V.

"Prison" instead of "ward" R. V.

"Narrow-street" instead of "street" R. V.

"Stood away" instead of "departed" R. V.

"And becoming conscious" (Unt is recovering his natural state of mind) instead of "And when he had considered the thing" R. V.

"Gateway" instead of "gate" R. V.

"Rode" a rose.

"Led away" here probably means "led away to death."

"And he was having a hot fight with" instead of "now he was highly displeased with" R. V.

"Their friend" not in the text R. V.

"Bema" or "judgment-seat" instead of "throne" R. V.

"Demo" instead of "people" R. V. We get "democracy" from this and another word meaning "control."

"Expired" instead of "gave up the ghost" R. V.

"Deaconship commission" instead of "ministration" R. V.

The royal-robe here referred to that Herodes wore was an *under*-garment, not an outer-garment.

CHAS. GARDNER.

Editor Restitution:

Dear brothers scattered abroad, where are we drifting to, and what are we doing? Watchman what of the night? The watchman said, "The morning cometh, and also the night," Isa. xxi. 21. The Savior said, "Watch therefore, for ye know not what hour your Lord doth come," Matt. xxiv. 42, 43. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready for in such an hour as ye think not the Son of Man cometh. Who then is a faithful and wise servant, whom his Lord has made ruler over his household, to give them meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, my Lord delayeth his coming; and shall begin to smite his fellow servants, and to eat with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth, Matt. 24-51.

Who is to watch?

God's servants.

Who are God's servants?

All baptized believers, or that are in the race for the prize of the high calling, as Paul says in Phil. iii. 13, 14, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus."

Heb. xii. 1, 2, "Wherefore seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despised the shame and is set down at the right hand of God."

But, stop. None but the watchful overcomers will be permitted to wear that crown, Rev. iii. 21. "He that overcometh."

When do we get that crown?

2 Tim. iv. 7, 8, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day, and not to me only but unto all them that have loved his appearing.

Now we have learned who are the servants, next, when were we made to be his, Christ's servants?

Rom. vi. 17 23. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness, for when ye were the servants of sin, ye were free from righteousness, but now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

Can we serve two Masters?

Matt. vi. 24. "No man can serve two Masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

We are impressed with the fact that the injunction to watch is not held and observed as it should be. Many professed Christian people pretend to be watching, some for one thing, and some for another. Some that I know of, once zealous brethren, today deep in politics, making stump speeches, nominated for one office or another, serving sin with their whole heart, hollowing their throats raw for the upholstering of the kingdoms of this world, every day praying thy kingdom come, thy will be done, and with the world say by their actions we will not have this man to reign over us. Luke xix. 27.

Oh, consistency, thou art a jewel even in an error. But few are watching for what they are told to watch for.

Well, will watching pay or not? No it will not unless we watch for what we are instructed to watch for. We might watch for opportunities to make money or for fame or popularity, or for other selfish motives, without any motive whatever to glorify God, or benefit ourselves in the divine life. Therefore it might be profitable for us to examine the subject to see what is required of us. Before we do this, let us first see the force of the command to watch. Turn back to the first of this article and read careful from Matt. xxiv. 42 to 51 inclusive, and in Mark xiii. 32, we have this language. "Take heed, watch and pray," and in the 35th verse "Watch ye therefore."

Luke xxi. 36, "Watch ye therefore, and pray always."

1 Thess. 5, 6. "Let us watch and be sober."

We have other Scriptures that we might give but these are enough at present to show that it is an imperative command. In fact there is nothing in the Bible that is of more importance than this—to watch.

Our brethren make a great talk about other commands and entirely ignore this one.

In the signs that are given us we see in Matt. xxiv. 39, where Christ was speaking of his second coming into the world, that it was to be as it was in the days of Noah, and no one knows the day and hour no more than they knew the day and hour when the flood should come. Therefore it is important that we watch for that particular event. Christ certainly must have thought it important or he would not have made it so emphatic.

In the xxv. of Matt. we have the parable of the ten virgins, illustrating his coming, and here again we are told to watch. This is a very significant parable and teaches a very good lesson to us, and well worthy of our attention.

In Mark xiii. the subject of Christ's second coming is again alluded to, and because we do not know the day and hour, we are to take heed, watch and pray, for we know not when the time is. Here Christ illustrates his coming by a man taking a far journey, and commands his porter to watch for he cannot know when the Master of the house cometh, but lest coming suddenly he find you sleeping; "Therefore, what I say unto you I say unto all, watch. This indeed is to all of the servants that have been legally adopted into God's royal family, and is very forcibly illustrated.

In Luke xxi. 25, we are instructed not to have our heart overcharged with surfeiting and drunkenness, and cares of this life, so that day cometh upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth.

In 1 Thess. v. Paul says, "But of the times and season brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief in the night, but ye brethren, are not in darkness that that day should overtake you as a thief."

These Scriptures prove that the watching relates to the coming of the blessed Lord and Master.

After the Lord has commanded us to watch he says, "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you that he shall make him ruler over all his goods."

Matt. xxiv. 46, 47. "Blessed is that servant whom his Lord when he cometh shall find so doing, (watching) of a truth I say unto you that he will make him ruler over all that he hath."

Luke xxi. 36. "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of Man."

These Scriptures prove that the man that watches will be blessed. This is what we are all of us striving for, God's divine blessing, and it seems this blessing all depends on our watching and praying and being ready when the Lord comes.

The servant that is active and watching for his Master merits the favor of his Master and is made ruler over his Master's possessions. These are the ones that shall reign with Christ a thousand years. To such will be given power over the nations. Rev. ii. 25, 26. And they shall sit with Christ on his throne.

"Watching and praying makes us worthy to escape all these (evil) things that shall come to pass. It qualifies us to stand before the Son of Man when he comes. These are very important, too important to be neglected. We all want or wish to be accounted worthy to escape the evils that are coming upon the careless church and on the unbelievers and professed Christians and to stand before the Son of Man our Lord Jesus Christ when he comes. But, if we are found sleeping with our lamp empty and gone out, without light, we will not be accounted worthy to stand in his presence and receive his blessings. Those that are not found watching will be cast out.

1. Christ compares those not watching with or like the ante-deluvians, who knew not until the flood came and took them all away. So also shall the coming of the Son of Man be. Those who are not watching shall have the same fate, be destroyed.

2. To those that are not watching the Lord will come in a day when they are not looking for him and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites. Do you my dear brother want your portion with the hypocrites? If you do dont care how you live, but if you do not, wake up, the time is at hand, only a few more days to get ready in. Neighbors, come and be begotten adopted into God's family, become heirs of God and joint heirs with Jesus Christ. Become Abraham's seed and an heir according to God's promise.

Dear brothers and sisters, if you are not watching now it is your own fault, not the Lord's fault.

3. In speaking of the servant who concluded that his Lord will not come, and therefore fails to watch, and begins to eat and drink and to be drunken, the Lord says, "The Lord of that servant will come in a day when he looketh not for him and at an hour when he is not aware, and will cut him asunder and will appoint him his portion with the unbelievers. Luke xxi. 46.

Brethren, do you hear, this is addressed to the church, not to the world. These are all servants that were told to watch, not sinners.

But if we are not watching for Christ's coming for his bride we will be left behind, while those that are ready will be taken, and the one not ready will be with the hypocrites and unbelievers. Why is this so? Because you do not heed the injuction to watch, therefore, you are no better than the unbelievers, and will be allotted your portion with theirs. This may seem rather severe, but it is the teaching of Divine truth. It is not a pleasing thought that those who have professed to have done many things or wonderful works in the name of the Lord Jesus, shall finally be turned away with the hypocrites and unbelievers, but the Scriptures are very explicit.

The greater portion of professed Christians, entirely ignore the coming of Christ, and this notion has been born of the fact that some over zealous persons have set the time for the second coming of the Lord, and have been mistaken, and others teach that every time a good man, woman, or child, dies, the Lord has come, and with all of this confusion, people have given up the notion of the Lord's coming.

So you can see that will bring all class of unbelievers and many good meaning men and women in that class.

Again, there is a wide spread notion that there is no particular use to watch for they say, "if we live right, all will be well with us if Christ does come." This is the notion that leads people to ignore the command to watch, and at once puts them in rank with the hypocrites and unbelievers and brings the consequent penalty.

The parable of the ten virgins, in Matt. xxv., as well as a number of other parallels all go to illustrate the one thing, the coming of the Lord, and the importance of watching for the event, cannot be better expressed, than by the language of our Savior, "Let your loins be girded about, and your lights be burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that (the Lord) shall gird himself and make them to sit down to meat, and will come forth and serve them, and if he shall come in the second watch or come in the third watch and find them so watching, blessed are those servants." Luke xii. 35-38, also, Luke xix. 16-18. The 19th verse reads "Then came the first, saying, Lord, thy pound hath gained ten pounds." Verse 17, "Well then, good servant rule ten cities." Verse 18, "And the second came, saying, Lord, 19th verse, "and he said likewise to him, Be thou also over five cities. Here is the unwatchful, verse 20. Where is his portion? With the hypocrite and unbelievers in outer darkness.

Read Luke xxii. 28; xii. 35-38, and notice the points in these Scriptures:

1. Having your loins girded.
2. Your lights burning.
3. Like men waiting for their Lord.
4. So they may open immediately at his knocking.
5. Blessed are the servants that the Lord shall find watching when he comes.
6. He shall gird himself and make them sit at meat while the Lord serves. Blessed thought. But the promise is only to the overcomers, waiting and watching ones. In short, those that are ready to enter in when the Master calls for them.

Reader, may you and I be ready to hail that glad day, is my prayer, Amen.

JOHN FOUR

[Read at Kansas Conference.]

The Rightful King, and his Kingdom.

Jesus having been born to be King, yet has never exercised that office. We as a people, look forward to see that prophecy fulfilled in the near future.

That he has made his first advent into the world, none would deny, as we hear him talking in the world of truth, teaching those who would be taught, and reproving others who rejected him, yet not rejecting over any nation or people.

His life, while on earth was like that of a servant, administering to the wants of the people, in humility and meekness, always in obedience to the will of the Father. He came as a Lamb. Surely "he hath borne our griefs and carried our sorrows; he was wounded for our transgressions; he was bruised for our iniquity, he was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth." Thus far we see that he has not reigned, yet, he says to Pilate, "To this end was I born, and for this cause came I into the world." But he suffered death, his blood was shed upon Calvary for you my dear friends, and for me; he has bought us; he has conquered death; he has made the sacrifice, and has gone into the most holy place once for all. Yes, our High-priest, and is now seated upon the Father's throne pleading your case and mine, if we come in his name. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

His second advent will be with power, yea, he shall come as a Lion, King of kings, and Lord of lords, and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south, and the Lord shall be King over all the earth. In that day shall there be one Lord, and his name one, and he shall establish that peaceful kingdom on the earth of which we have so many promises in this Book of all books, God's own will to man, and will crush the nations of the earth into submission when the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed; then in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever.

The Psalmist says, "Thou shalt dash them in pieces like a potter's vessel," and "that he should then rule in the midst of his enemies." "The Son of Man shall send forth his angels and gather out of his kingdom all things that offend, and them which do iniquity." Yes, when Jesus reigns this will be a peaceful place, but not so now, for this is the time of the adversary to do his work, therefore we have misery, sorrow, death, and destruction on every hand which is caused by the disobedience in the garden of Eden. From thence the curse is on the world, and will be until Jesus comes and wipes it out. Then shall the kingdom and dominion, and greatness of the kingdom under the whole heavens be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Yes, the saints are heirs of that peaceful kingdom, those who are his when he comes. "Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Yes, heirs of God, and joint-heirs with Christ.

Dear members of that saintly body, shall we not cry unto the Father, unworthy, unworthy?

"Hath not God chosen the poor of this world rich in faith, and heirs of that kingdom which he hath promised to them that love him, he that overcometh shall inherit all things, and I will be his God, and he shall be my Son," saith the Father.

Oh, dear hearers, might there not one more be persuaded to be adopted into God's family to inherit all these things, and be ready when the angels announce the coming of the Bridegroom. Let us rejoice and give honor to God, for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints.

"And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb, these are the true sayings of God."

"Jesus is worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests and we shall reign on the earth."

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And this city was pure gold like unto clear glass, and the street of the city was pure gold, as it were transparent glass, and the city had no need of the sun, neither of moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."

Oh why not pray for this King and kingdom to come, that God's will might be done on earth as it is in heaven. "Even so come, Lord Jesus."

ELIZA A. RABE.

Dear Brothers and Sisters in conference assembled in Kansas, Greeting in the Lord:

As you meet in conference, may the kind Father lead and guide you in your meeting. Let no bitterness spring up, and let each one try during the meeting to do all the good you can.

If you have a pet theory keep it to yourself and be ashamed to let any one know it, but if you have the love of God tell it to every one you see.

Try in your conference to so organize the state that all may help to keep an evangeliat at work. Local churches can help besides their home work. Every church if they have a live Elder can get along if they can only occasionally have preaching. Every member of the Body of Christ should be a worker. We have no use for drones in the Christ bee-hive.

Put away tobacco and those things that are a hindrance to the Divine life and use the money they cost in sending out the truth. You are better off without them in every way.

For your encouragement we will say,—we have just closed our Tent Work at Alden, where we baptized 13 and organized a body of believers of about 20. Praise the Lord.

May heaven's richest blessing rest upon all, and your meeting be a success.

Your brother in Christ.

A. J. EYCHANER.

As Jesus died for us, what shall we do for him? "Greater love hath no man than this, that a man lay down his life for his friends." John xv 13. "Herein is love, not that we loved God but that he loved us, and sent his Son to be the propitiation for our sins." 1 John iv. 10.

Brothers and sisters, Jesus died for us, that our sins might be forgiven. Let us try to so live that we may have eternal life, and live with Christ, our Blessed Savior. If Christ gave his life for us, would it be any more than our reasonable service to give him the affections of our hearts.

My young friends let us try to so live that we may find a friend in Jesus and be acknowledged worthy when he comes, and let us all do all we can for so good a friend.

Yours, looking for our Master,

ROSA HUBBARD.

[illegible] right.
[illegible] and the brotherhood [illegible]
[illegible] and the proof revive.
[illegible] it sit—this yearning dream—
[illegible] late shines with holy beam.

Grieve it sit—the hope and the fear,
The struggle for right when wrongly near,
The kind intent, tho' the words be cold,
The prayer for patience and love sweet bold,
Over it all his Justice lies
Unchanged by sudden or dark surprise.

Over it all—the day and the Night—
The house of dark, the evening of light,
Mistakes and blunders and faults and all
The pitiful cries from those we call
His brethren waits to help and bless
With a Father's touch of tenderness.

And he sees it all, and ready aid
As we ran do with tiniest spade;
And we can see Him—and see each to
where all [illegible]
We see in part we know not in fear,
The human touch and the human tear;
And He will be [illegible]
The open judgment—[illegible]
And give him thanks [illegible]
He never neglects [illegible]

—Mrs. A. [illegible]

Work but do not Worry.

It is not easy to measure the amount of work a man can do if he will keep cool and calm, and keep double at it. But the petty, fretful, worrying work that kills men. One might lift and a man is dead. He might have exerted ten thousand times as much, had he taken time and used moderation and no. Caesar. Vanity but tries to imitate some bragging fo[illegible] or compels wine, or outdo some one who is [illegible] stronger or wiser than he. He beats' but he is beaten; and the rest of his life he is a cripple or an invalid, and has plenty of leisure to consider his folly. Anger, emulation, or any human passion which stimulates to intense exertion may bring a prolonged feebleness and infirmity or instant death. A fit of rage has cost many a man his life. So all intense emotions, all envies, jealousies, and wrong feelings, ruin digestion, injure the appetite, and break down the human constitution.

"It is not intellectual work that injures the brain," says the London *Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; but neither thought nor study interferes with the recuperative influence of sleep. It is anxiety, anxiety and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."

"Let your moderation be known unto all men, the Lord is at hand." —*Safeguard.*

Editor Restitution:

I enjoy reading your columns so much I cannot think of having you stop, so inclosed you will find $1.50 for the present year, many thanks for the past favors. I am still striving in my weak way to serve the Master. O how I long for others that they may see the way of life. O that their minds may be enlightened by the Word of truth which is the Word of God. There are some here that are interested in the truth, my prayer is that they may continue to enquire till they search it out in the Book of life. O that they would trust in the Lord and cry unto him. He has said in his Word he would not forsake his saints. How excellent is thy loving kindness, O God. The eyes of the Lord are upon the righteous, and his ears are open unto their cries. Rejoice in the Lord, O ye righteous, for praise is comely for the upright. The eyes of the Lord are upon them that fear him to deliver their soul from death. Dear household of faith, pray for me and mine that we may be kept from the power of Satan. A sister in Christ.

E. J. MERRITT.

A Business Question.

Business of all kinds reported dull. Money hard to get. This has been the cry, and we have tried to be patient with our friends who have asked for a "little time" in which to pay their dues. We are almost to the "end of our string," and now we ask you who have been favored by us in granting time to make long due payments, to now send us the money. We must have what you owe us right away. Will you make arrangements and send us our dues? This is "a Business Question." Please consider it in the light of "our side" and see what you would like us to do if we were in your place.

Announcement.

The first quarterly conference of the Church of God in Michigan, will convene (D. V.) at the Harper School House, six miles southeast of Vicksburg, Kalamazoo Co., Friday evening, Oct. 5th, and continue over the following Sunday. The purpose of this meeting is two-fold. 1. To help each other; and 2. To help the unbeliever. To realize the best results in either, requires the presence of all at the meeting. It is not often that we are permitted to assemble in such a body to smile glad hands together, encourage, and exhort; so let us lay aside all worldly cares for a few days and attend the meeting. In so doing all in our power, both [illegible] and each individual for the accomplishment of the same.

The brethren and sisters of that place have not been expected to do the meeting might be held there, for we know that is not situated so, but some good might be done. Come and all try to be there. Don't say you can't. If you have to use any such expressions, throw them at the wooden-headed Cubes, and then start off for the conference. Take your friends with you. Go with hearts full of love to God and to men. Take only you all the [illegible] you can conveniently, and possess the with the exception of clothing every face you meet, then a smile in [illegible] a comforting [illegible] and a kind act yonder. Let us throw out such an influence as will soften the hardest heart and convict the vilest sinner. Those going by rail will get off at Vicksburg where teams will be waiting for you Friday and Saturday.

F. L. W. [illegible], Sec.

The Seventh Annual Conference of the Church of God, in Iowa will convene at Enid Brook at the New Church. This meeting will last four days, commencing Oct. 4th and continuing until Oct. 7th, inclusive. All of like precious faith are cordially invited. Brethren, all that possibly can come. The Enid Brook people have a fine share of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us also [illegible] a providence of their invitation by our presence. Enid Brook is situated at the junction of the Chicago and Northwestern and Chicago and Great Western Railways, 20 miles northeast of Mason City, and is very easy of access by rail. All desiring to attend this meeting will please confer with Bro. G. P. or Albert Allard so that arrangements can be made to take care of you. Brethren, let us be up and doing, and make this meeting a memorable one. "The coming of the Lord draweth nigh, are we ready?"

O. J. ALLARD, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles southeast of Fairfax, South Dakota. This meeting will begin Friday night, Oct. 5th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from above! Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM. H. DENSON, Sec'y.

The annual conference of the Church of God in the Northwest, will convene in the new church at Scholls Ferry, Oregon, commencing Friday, Oct. 12, 1894, and hold over the following Sunday.

Ample provision will be made for visiting brethren. Teams will be in waiting at the National Hotel, Portland, for those wishing, if they will inform Bro. W. W. Jaquith to that effect. Be sure to write in time.

Dear brothers and sisters, another call has been made. Will all that can come up to the help of the Lord and work for the Master? The signs of the times show to us who are waiting and watching the near coming of our Savior. As time is short we should improve it. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come. Yours in the Truth.

ADAMS BROOKS, Sec.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls or emergencies happening be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to Eva B. Underwood, Plymouth, Ind., and receipts will be sent, and the Good Word [illegible] may be requested, for action in behalf of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1894, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EVANGELIST.	
Previously used	87.50

Kansas Evangelist Fund.

This fund is raised for the purpose of securing an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them can correspond with the Secretary, L. A. Chapin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

THE SPECIAL EVANGELIST FUND.

This fund is paid and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, as is certainly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

Agricultural and Timber Lands.

There are thousands of acres of good farming and hardwood timber lands in northern Wisconsin, located on the Wisconsin Central Lines to be had at very low prices, and upon easy terms. For descriptive pamphlets, and full information, address Fredrick Abbot, Land Commissioner, Wisconsin Central Lines, Milwaukee, Wis.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sirel ville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Cor 25, Rochester, Ind.
Geo. Kidwell, [illegible]ville, Ark.
I. J. Carey, Bellevue, Neb.
J. T. Price, Edison, Neb.
A. J. Eyestone's address is Gladbrook, Iowa.
W. I. Wimmer, 23 Wyandotte Nat. Bank Block, east City, Kan.
J. P. Olsen, Fair Haven, Kan.
J. B. Crabtree, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore, 962 West Corning Ave., Pasadena, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Ozawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
I. G. Harp, Scott, Silax City, Neb.
I. E. Fisk, Cresswell, Kan.
M. L. Adams, Linden, Okla.

☞ It is necessary once more to call attention to the "important notice" published on page 1 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through. No one believes it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and act safely.

Cheap Excursions to the West.

An exceptionally favorable opportunity for visiting the richest and most productive sections of the west and north-west will be afforded by the Home-Seekers' low rate excursions which have been arranged by the North-Western Line. Tickets for these excursions will be sold on Sept. 11th and 25th, and Oct. 9th, to points in northwestern Iowa, western Minnesota, North Dakota, Manitoba, Nebraska, Colorado, Wyoming, Utah, Montana and Idaho, and will be good for return passage within twenty days from date of sale. Stopover privilege will be allowed on going trip in territory to which the tickets are sold.

For further information, call on or address Ticket Agents of connecting lines. Circulars giving rates and detailed information will be mailed, free, upon application to W. A. Thrall, General Passenger and Ticket Agent Chicago and North-western Railway, Chicago. S, 5, 12, 19, 26.

Excursion Rates via Pennsylvania Lines to West, Northwest, and Southwest.

On Sept. 25 and Oct. 9, excursion tickets will be sold at ticket offices on the Pennsylvania Lines to points in Arkansas, Colorado, Idaho, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Oklahoma Territory, South Dakota, Texas, Utah and Wyoming. Tickets will be good returning twenty-one days from date of sale. For details apply to nearest Pennsylvania Line Ticket Agent.

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION,

Every Tuesday and Thursday, from September 6th until October 18th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

FOR THE ST. LOUIS FAIR,

Excursion tickets will be sold from all stations from September 20th to October 6th good to return until October 8th, 1894, at one fare for the round trip.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. 3. Eternity. 4. The Sanctification. 5. The Wonders of God. 6. Nature of Mankind Thoughts for Thinkers. 8. The Two Advents. 9. Wealth Religion. 10. The Revelation Age. 11. Destiny of the Devil. 12. Baptism. Ten copies 25 cts., or assorted package of 100, $1.00.

FOR FREE TRACTS

50 for 10c; [illegible] for 25c; 250 for 40c. Age to Come, [illegible] Heresy, by H. V. Reed. Life and Death. A complete statement and extract of the two lives of these terms, as set in the Theological new Bible use.

[illegible] Bible, a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Both in tract. The absurdity of the [illegible] Both in tract. Price for each, 25 cts. per hundred, 2 cts. for 12 cts.

The Law of Baptism, or Ought I to Be Baptized? Scriptural, logical, and conclusive. Price per hundred, $1.50; per dozen, 20 cts.; per copy, 2 cts.

Christ's Kingdom. What is it? What is it? Plain Questions on the [illegible] Questions on the Bible. Price per hundred, $1.50; per dozen, 20 cts.; per copy, 2 cts.

The Gospel of Christ. Outlined by the Apostles of the Christian Era. The Gospel as preached a century ago, compiled of 72 pages, by W. Burgess, of Stoney City, Pa., and is a very strong appeal to thinking people. It contains an additional article, New Heaven and New Earth. Send 25 cents for sample package of ten copies for $1.00.

The Rise of Anglo-Israelism. A History of the false basis of the present British and American claims to greatness, and may be found in The Restitution. Price per hundred, 75 cts. Sample copies free. Send 2 cent stamp for sample package of ten copies for 15 cts.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible, comprising its [illegible] with topography, geography and natural history, [illegible] pages engravings, numerous valuable tables, [illegible] maps of the Holy Land, a [illegible] of David, the time of Christ, and several maps of the countries referred to in the Bible. Bound in cloth, 768 pages, price $1.50.

JESUS CHRIST, His Personality, Character, Nature, and Character, in the Light of the Centuries; including a brief Nineteenth Century of the Jewish Christ, by Rev. C. Thomas. 30 cents; [illegible] 24 cts. or four for $1 per [illegible]; postage to this office.

The Emphatic Diaglott, B. Wilson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of the most critical, and on the various readings of the Vatican MS. receipts, together with notes, and an [illegible] exact, many foot notes, and a copious collection of references. New improved edition [illegible] page paper. Cloth $1.00; Library binding $1.50.

Cruden's Concordance—Unabridged. This work is too well known to need comment or notice—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Greek and Hebrew Concordance to the [illegible] words where these occur, and [illegible] of great doctrines and references, [illegible] by Wiley Jones. 150 pages, cloth bound, for 50 cts.

Catechisms of the Bible. For the use of our children [illegible] the Sunday School, or Mission Sabbath. Two [illegible] prepared for the [illegible] by Wiley Jones. The Old Testament [illegible] the Gospels and Acts. The book contains 60 pages nearly printed and bound, and will be sent to any address postpaid [illegible] 25 cents; the two copies [illegible] 40 cents; 12 for 75 cts.; 25 for $1.50. Price [illegible] not able to pay. Send [illegible] for [illegible] to the Age [illegible] Ind.

The Christian Union. The above is a [illegible] of a [illegible] from Ten Reasons [illegible] edition, price [illegible] 25 cents, [illegible] in this paper, from good clear type. Made [illegible] pages, [illegible] by two to [illegible] and [illegible] to the [illegible] [illegible] for 40 cts. Price of [illegible] 12 copies for [illegible]; 25 copies for $2.00; 100 copies, [illegible] in congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodford, and it is truly "A letter to a Friend." Many editions have been printed and distributed until this issue of 32 page tract is acknowledged to be the most [illegible] necessary that can be published. Put a price, each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an [illegible] of the new book of 143 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 10 cts. each, and can be had at this office.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

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"The Gospel of the Kingdom. Advocated in a series of Ten Discourses." A volume of 183 pages, 6th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 135 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scott Fee, Pastor. W. M. Johns, Evangelist.

The Church of God meet for worship and preaching the scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1808 Logan Avenue, San Diego, California.

Church of The Blessed Hope. Girard St. and 33d Avenue, Philadelphia. C. C. Kinsey, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visitors [illegible] always welcome. Pastor can be found at 1033 Girard Ave.

The Church of God at Avoca, Ind., holds meetings in their house on Michigan street, at 10 o'clock a. m. every [illegible] by J. F. Wheeler, every Sunday at the same hour. Sunday school every Sunday, and social meeting every Thursday evening at 7:30.

Church of God at Plymouth, Ind., meet in their house on corner Michigan and Lafayette streets, services every Sunday at 10:30 a. m. Sunday School at 11 a. m. Prayer and social meeting Thursday evenings. W. B. Thompson, Elder.

Church of God at Akron, Ohio, in [illegible] day of the week at 10 o'clock. Sunday School and [illegible] at 2 o'clock. Any [illegible] through the city are cordially invited to attend.

The Church of God at Andover, South Dakota, meet for worship each Sunday at 10 o'clock a. m. at Mrs. Hall's residence on the direct line of the Chicago, Milwaukee & St. Paul R. R. Visitors and [illegible] are cordially invited to meet with us.

The Church of God in Franklin Co., Neb., meet for Union Sunday School at 10 o'clock a. m. in the Union School House No. 10 in Franklin Co., and have preaching every Friday evening. Brethren passing through the neighborhood will please call and see us. We have no regular preaching but our beloved brother Allen Adams, comes as often as he can. Write to Sister W. A. Moore, Clerk.

The Church of the Blessed Hope of Everett, Wash. The church regularly meets for public and church services every Sunday morning at 10 o'clock. Brethren known to the church, or coming temporarily, are cordially invited to meet with us. Sunday School at 2:30 p. m. Prayer meeting every Thursday evening at 7:30. Pastor, Elder Woodward and wife have charge of these four churches.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 143 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When dealing your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

VANDALIA TIME TABLE.
In effect June 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.	12:34pm	For St. Joseph	
No. 56, daily,	5:13 "	"	
No. 44, ex. Sun.	10:40pm	for South Bend.	

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	5:51am	For Terre Haute,	
No 55, "	12:20pm	"	"
No. 45, daily	6:45 pm	"	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars etc., address F. H. HALE, Agt., Plymouth, Indiana, or

J. M. CHESBROUGH, Asst. Gen'l. Pass. Agt., St. Louis, Mo.

Pittsb'g, Ft. Wayne & Chicago Ry.
Pennsylvania Lines.
Schedule of Passenger trains—Central Time.

[illegible]

Jos. Ullo Woods, Gen'l Manager. E. A. FORD, General Passenger Agent.

Chas. E. Pugh, Pittsburg.

Lowell Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City

Direct Connections and from all points in the E. & S. and Canada.

GOING NORTH FROM PLYMOUTH.

No. 31 Passenger, Leaves	10:45am	
No. 33 " "	4:45 pm	
No. 137, Local, " (Mondays only)	12:05 m	

GOING SOUTH.

No. 30 Passenger, Leaves	9:30am	
No. 32 " "	3:45 pm	
No. 136, Local, "	10:30am	

(Daily except Sunday, Daily.)

[illegible] Sunday, corner Binghamton at 2 p. m. [illegible] Sunday at 2:30 p. m. Sunday School at 3:30 p. m. Prayer meeting Thursday evening at 7:30. All are welcome to attend these services. Rev. [illegible], Pastor.

The Church of God at Warren, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches

The Church of God at Hammond, Ind., meet every Sunday at 2 p. m. to break bread and exhort each other to good works. Wm. H. Wilson, Elder; Lizzie Slipe Secretary.

Meeting in the Unity Church School House, Perry, Oregon, [illegible] miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Hurd. 3rd Sunday, sermon by Bro. W. L. Shortt. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church of God meets every Sunday at 10:30 a. m. at Slabb's Hall, Rossville, Ohio, where all the precious faith are welcome. Come.

Services held at the Church of God near Needle Point, [illegible] Sunday. Sunday School at 9:30 a. m. and preaching at 11 o'clock. All those near [illegible] and all lovers of truth are cordially invited to meet with us. Mary E. Trowbridge, Secy.

The brethren of the Church of God [illegible] have their social meetings each Saturday evening at 7 o'clock, at the residence of A. J. Cady's residence, and Sunday at 2 o'clock at the [illegible] each quarter at the Valley School House in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. T. Hallan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dutton, Mich., meet for worship every day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich. meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches

EVANGELIST FUND.

The [illegible] names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

J. L. Wince	$20.00
I. G. Roberts	10.00
A. C. Roberts	10.00
J. F. Wagoner	5.00
J. C. Whitten	5.00
Jesse Ross.	5.00

Until October 31, 1894, the L. E. W. R. R. will sell tickets to La Porte and return at one and one-third fare for the round trip. Tickets good to return until Oct. 31, 1894.

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The Restitution.

Issued Weekly by
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Poetry.

Keep us Sweet.

We are fighting in the battle,
But we cannot all command;
Most of us must march at orders,
Forward like a soldier band;
Fame is not the hero's blessing,
But the sense of duty done;
Life and treasure all are ventured
Ere the victory is won.
We are workers all together
In the battle's flash and heat;
Let us pray our great Commander,
Make us loving, keep us sweet.
— Dwight Williams.

Original.

[Read at Kansas Conference.]

Jesus gave his Life for us: What should we do for Him?

Jesus gave his life for us: and herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. And, by Christ's willing obedience to the Father, we, by the same submission to his will, may be partakers in the blissful joys, beauties, glory and grandeur of the Edenic home, when the earth is renewed, cleansed and every vestige of sin shall have been blotted out. It is then, she will with voice rightly tuned, sing harmoniously with sister spheres in the great orchestra of worlds. And every creature in heaven and in earth shall render praise unto their Maker. Is it any wonder that all the sons of God shall shout for joy as at the beginning! Will not the morning stars sing together at the new creation? Oh, how each one of us should earnestly strive to gain an inheritance in those mansions that Christ has gone to prepare for all who love his appearing. And when we see the manifestation of his love, in the suffering he bore for us, as we follow him to the garden of Gethsemane, and there hear his agonizing prayers, thence onward to his place of crucifixion, and see him suffering on the rugged cross until he sweat great drops of blood, and died to redeem the world of sinners lost, we can but exclaim, "Behold what love!" And should we not reciprocate that love to such an extent, that we will be pleasing in his sight; and as an obedient child obeys its parents, so may we use our best endeavor to please our Master in every thing; so that we may stand approved at his appearing and judgment. "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one shall give account of himself to God." How careful we should be, therefore, to guide our lives into channels of good; and let everything be done with an eye single to his service; walking uprightly before him who is the Creator of all good. Let us humble ourselves therefore, under the mighty hand of God, casting all our care upon him, and he will exalt us in due time." When we see the goodness of God, his long suffering, his tender mercy to us, our hearts beat within us as we listen to the living words of truth that fall from his lips, and we cannot refrain from telling the beautiful, old, old story of Jesus and his love. The spirit of meekness and a desire to do good as our Savior did while here on earth should invade our being, and, "If we live in the Spirit, we must also walk in the Spirit." And in order to do this, we must know something of its nature. The apostle tells us in Gal. v. 22, 23, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." And if we put into practice these attributes, we cannot fail to be well bred. It is the kind, loving disposition that wins the hearts of those about us, and we cannot do good without it, by which we must work out our own salvation with fear and trembling, doing good in every way that we can; not waiting for opportunities, but make them. "Redeeming the time, because the days are evil." We can please the Lord in no other way, more, than by doing good to those about us, and especially to those who are of the household of faith: but remember while we are doing good to them, we are doing it for Christ, for he says, when he is seated upon the throne of his glory, and all nations are gathered before him, then shall he say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungered, and ye gave meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when we saw thee a hungered, and feed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So we learn from this lesson a great problem of duty. And as we are hurried on down through the age by the wheels of time, we can plainly see what the great regret is going to be presently—that we have done so little for him who has done so much for us; died for us; washed us in his own precious blood; rose from the dead; and is now interceding for us; and is soon coming again to blot out all imperfections. Oh, may we ever be watchful, prayerful, faithful, so that we may hail his advent with joy. Then let us scatter seeds of kindness along our pathway, for our reaping by and by, but remember it is not in great deeds of kindness only, that the blessing is found, but in little deeds of kindness repeated every day we find true happiness: the poet has very beautifully illustrated this thought in saying,

"Such is life in all its phases,
Little things make up the great,
'Tis a fact, search facts out, but make them
Stepping-stones to heaven's gate."

Then let each one of us place at least one or two little stones in the shining pathway that leads to the city of the great King, that coming generations may walk thereon, and be led through the pearly gates into those "beautiful mansions of rest." Oh, it is a blessed privilege to work and live for the Lord, "For in his presence is fulness of joy, and at his right hand there are pleasures forevermore." Then with happy hearts and glowing faces, let us fix our eyes on Jesus, and run with patience the race that is set before us; and in the sweet by and by God will wipe away all tears, and earth's night of sorrow will be ended, and her morning of joy will dawn, then will be fulfilled the precious promise of God,—"As truly as I live, saith the Lord, the earth shall be filled with the glory of the Lord as the waters cover the sea." Then the wilderness shall blossom as the rose, and sparkling streams flow through the desert; and all nations shall rejoice, saying, the "Lord God omnipotent reigneth." What is it we would not do to gain an inheritance in that sweet Eden home? If we could fully realize the position in which we are placed, and what we are loosing by not obeying the Master, we surely would strive harder to do his will. Then let us walk in the light of truth and life, and study the Scriptures, whereby we may know the way wherein we should walk, thus perfecting holiness in the fear of God. The beauty of a Christian's life is, that it shines from the heart, and illuminates the whole countenance, scattering clouds and dispersing gloom from those around us. It is where the gospel is best lived we find the noblest lives, and it is the life we find in Christ, which is the life indeed: "For he came that we might have life and have it more abundantly." And when we follow him in his lonely walks along the winding pathways of Mount Olivet, down among the picturesque hills of Judea, and along the beautiful valleys by the shores of sweet, blue Galilee, we can but wish for the same humble and loving disposition of our Savior, prompting us to do good in every way that we can. Oh, the fulness of God's love to men! Let us so live that the deep fountain of his love may spring up in our hearts; and the sweet refreshing dews of his mercy fall on us, and his loving hand guide us into paths of peace and righteousness.

"While 'mid our pilgrimage, lo, an ope eyes,
Visions of beauty and glory arise.

There is the city in splendor sublime,
O, how its turrets and battlement shine!
Pearls are the ports a surpassingly bright,
Jasper its walls, and the Lamb is its light.
Pathways of gold that fair city adorn,
Glorifying with glory far brighter than morn;
Angels stand beck'ning us onward to share
Glory unfading—we long to be there.

Rivers are gliding 'mid unfading trees,
Homes of the blessed ask borne on the breeze;
Glory-gilt mountains resplendent are seen,
Valleys and hills clad in Eden-like green:
There shall the glory of God ever be,
Filling the earth as the waters the sea;
There shall the ransomed, immortal and fair,
Evermore dwell,—O, we long to be there!"

Then let each one who wants to share in these blessings, cease to do evil and learn to do well, that when the Arbiter of human destiny shall come in judgment, and the books of life are open before him, he will find our record clear.

CLEMENTINE OVERMAN.

The theme of our beautiful lesson we have for our consideration is one that should touch the sympathetic nature of every one present, and not only us, but the whole world; it is one that through obedience would bring him as it were near the feet of our blessed Master.

The life of Jesus is the only perfect guide and it was one continual flow of heavenly mission—his Father's holy will.

Come with the youthful Jesus and let us visit the temple and here learn the grandest and noblest lesson of duty. There we find our Savior lad asking and answering questions that were to the astonishment of the good and wise men of that noble court. But, let us not forget the sad and aching heart of Jesus' mother, who in company with others had visited that grand city to be present at their yearly feast, and had taken the youth with them, and the time had arrived for them to depart and return to their homes, and they traveled some three days and the mother became no doubt very anxious about her boy for he was not with her and an inquiry was made, and to her sorrow he was not in the company. No doubt with streaming eyes and an almost breaking heart she returned to Jerusalem in search for her idol. The almost hopeless task in that great crowded city was begun. No doubt many a by path was trodden of no avail, and at last in despair they visit that magnificent temple to see if they could learn any thing of her dear lost boy, and to their joy and astonishment she found him within, in all his innocence, love and beauty, and no doubt the mother folded him to her over-joyed breast when she asked him why he had tarried? and he made reply, "I must be about my Father's business." This, dear young people is the grandest lesson to us, and taught by one in the summer of youth—The Child Jesus.

Let us draw the veil over this scene and visit the Man *Jesus*, who was so kind and gentle, whose love was so great, and whose life burdens so heavy. He was oftimes seen to weep bitter tears. How lightly my dear friends we think and pass over the burdens and sorrows of others but this dear heavenly friend of ours—yours and mine, heareth the ravens when they cry for food, and marks the fall of the sparrows. He is the one seated today at the right hand of the Great Majesty, interceding for you and me.

Come, let us hold sweet communion with our blessed Savior.

See him as he is surrounded by the vast multitude of people eagerly listening to the words of our Savior, and it was on this occasion that he delivered that memorable Sermon on the Mount, which includes the *beatitudes:*

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

No doubt, dear friends, that vast throng was held spell-bound as they looked up in wonder and astonishment into the Savior's face, and heard him speak those beautiful and blessed words which brought joy to their hearts, as it has to thousands of humble followers of Jesus during the past eighteen hundred years.

Please let us look at Jesus, see the deep sorrow manifested, as he returns to the three disciples the third time and finds them fast asleep in the garden of Gethsemane and he talks them to "Sleep on now and take your rest: the hour is at hand, and the Son of Man is betrayed into the hands of sinners. "Yes, my dear young people, Jesus was betrayed, and I can see as it were, our blessed Savior standing with the crown of thorns upon his head, surrounded by the rude and boisterous Roman soldiers just as they were ready to thrust him forth from the judgment hall to carry the heavy cross to Mt. Calvary. What an agonizing hour! He who never sinned, who never harmed a human being is now jeered, mocked and insulted by a low rabble. Recognizing the fact that it was a part of the plan of redemption to be worked out by his living and dying for suffering humanity, he patiently and uncomplainingly lived while on earth a life of hardship and trial, and willingly died the most ignominious and shameful death that was possible for any man to die. What wondrous love is thus exemplified in his living and dying for sinners as you and I are. Ye who have drunken deepest of sorrow's cup, have only tasted of its much pain, that he suffered. Could we but hear his sad, piercing wail when he cried, "My God, My God, why hast thou forsaken me!" surely we would have wept bitter tears. But that same sad cry reaches us today, sweetly pleading, "Come unto Me, all ye that are weary and heavy laden and I will give you rest."

Well now may we ask as Jesus died for us what should we do for him? and the only true answer is *all*. We should be willing to trust him at any and all times, and if needful lay down our life for his service. We shall pass through this world but once. Any good thing, therefore, that we can do, or any kindness that we can show to any human being, let us do it now. Let us not defer it or neglect it, for we shall not pass this way again. Our blessed Savior went about doing good. He did not wait for a chance for doing good to come to him. He sought the chance to do it, went about after it. My dear young friends let us remember the lesson of our youthful Jesus and as soon as we have finished one kind act, seek another and ask, "As Jesus died for me, what should I do for him?"

LLOYD J. DAVIS.

To those of like precious faith in Christ Jesus, greeting:

Dear brethren, with a sincere desire of adding some interest to your meeting, and if possible aid you in your efforts to get the truth before the people, I write you this letter. I write you as believers in the covenants of promise brought to view in Eph. ii. 12, where the apostle plainly teaches that all who are unacquainted with them, are without hope and without God in the world. Paul tells us in Acts xxvi. 6, that his hope was based on the promises made to the fathers, and by reference to Gen. xiii., we may learn the nature of those promises, and the parties to whom they were made,—Abraham and his seed, which the same apostle tells us in Gal. iii. 16, is Christ. Also in the same chapter he tells us how we may become heirs with Abraham, Isaac, and Jacob to those same promises, namely by faith and obedience, for he says, "ye are all the children of God by faith in Christ Jesus." What is it to have faith in Christ? How can we have faith in him in whom we have not heard? asked the same apostle. Have you heard of the covenants of promise? Remember, we are positively told in the Bible that, if we are unacquainted with the covenants of promise, we are without hope and without God in the world, and that ignorance will alienate us from the life of God, while on the other hand, if the eye of our understanding is enlightened, we may know what is the hope of our calling and the riches of the inheritance, even the inheritance of the earth. Matt. v. 5. Abraham we are told was an heir of the world, called by the Savior, "The World to come," alluded to by the apostle Peter as, "Third world." also Paul "Third heaven or paradise."

Now, the Bible says we are to walk in the steps of that faith of our father Abraham, see Rom. iv. 12-13.

What did the Lord promise him?

The land of Canaan for an everlasting possession, and that through his seed Christ, and all that are Christ's, all the nations of the earth should be blessed, see Gal iii. 3: iii. 20. In this last citation it says, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

Now please listen, every one that hears this letter read,—do you belong to Christ? Does your hope rest in him? If so, then remember it says, "If ye are Christ's then are ye Abraham's seed, and heirs according to the promise. The promises that we are heirs to who have believed the gospel and obeyed it, are called by the apostle Peter, "Exceeding great and precious promises, and that when we shall have attained to these promises, we shall then possess the Divine nature, or as the Savior expresses the same great truth, "Those which shall be accounted worthy to obtain that world and a resurrection from the dead, will be the children of God, being the children of the resurrection. Equal unto the angels and cannot die any more."

He who enters the kingdom of God must be immortal, born of the Spirit, and therefore a spiritual being. Remember, the Savior says, "that which is born of the Spirit is Spirit."

To sum up the promises briefly, stated thus,—endless life, an inheritance that is undefiled, the kingdom of God that is to be under the whole heavens. Dan. vii. 27.

Dear brethren, of the one precious faith and hope, let me in conclusion admonish you in the name of Jesus, to fight the good fight of faith, and lay hold on everlasting life. O let us so run that we may obtain the promises not only by faith, but in fact, in reality,—obtain the kingdom which Jesus has promised the little flock, which we are now heir to if rich in faith.

May we be among the Redeemed that are to return to Zion with songs and everlasting joy. Our songs and our joys here are good in this present life, but they are like our life, fleeting, appear for a moment and are gone. O may we all be among the number of that great gathering spoken of by our blessed Savior, when they shall come from the east, west, north, and south, and sit down in the kingdom with Abraham, Isaac, and Jacob. "For what is our crown of rejoicing, are not even ye in the presence of our Lord Jesus Christ at his coming and kingdom." Amen.

Your brother, waiting for the consolation of Israel.

J. T. PRIME.

Editor Restitution:

I believe the Bible is true, and there is but one God, the Father of us all. I also believe this gospel of repentance and immersion in the name of Jesus Christ for the remission of sins, and a holy life as essential to final salvation.

I believe the Lord, more than 2000 years ago gave through the Prophet Daniel, a clear description of the times of which we are now living. In referring to the present time as "the times of the end" does not signify the destruction of the earth, but the end of the present dispensation after which a new age will be introduced, "The Millennium." "The earth abideth forever," Eccl. i. 4.

That the blessings of the millennial age are the themes of all the holy prophets. It was preached about by the apostles as "the day of Christ," "The kingdom of God," and that it was the earnest faith of the early church.

Peter says in Acts iii. 19-21, when he calls it "The times of restitution of all things, which God has spoken by the mouth of all the holy prophets," that he declares that the time of blessing will not precede, but will follow the second coming of our Lord Jesus. That age is for the very purpose of causing the knowledge of the Lord to fill the whole earth as the waters cover the sea, and to open the eyes of men's understanding, and to unstop their ears, and hear God's message of mercy, and see the true light which lighteth every man that cometh into the world. That the time is short in which the consecrated may make their calling and election sure, and so run to obtain that great prize,—joint-heirship with Christ in his kingdom.

Yours in hope of immortality.

GEO. W. HAYNES.

Selected.

A Rare Ceremony.

A little Jewish temple in Brooklyn was the scene last week of the unique religious ceremony called the Chalitza, which recalls the story of Boaz and Ruth and the questionings of Christ by the scribes. It will be remembered that according to the Mosaic law, when a married man died without issue, his widow was expected to marry one of his brothers, if there were any, and could marry no one else without their special permission. This permission they were in duty bound to give if no one of them was prepared to marry her himself. During the centuries that have followed the dispersion, the custom with many others has been pretty generally disregarded. Some families, however, holding very closely to the tradition, have been very strenuous about it, and a few instances of its observance have occurred. This, we believe, is the only one that has taken place in this country. The story is told at length in the *Sun* of this city.

Some years ago two brothers, Abraham and Hillel Silberstein, lived in Mishnitz, a Russian town near Warsaw. Three years ago Hillel came to this country with his family, and settled in the portion of Brooklyn formerly known as Brownsville, which is very largely occupied by Russian Jews, cloakmakers and workers in sweat shops. The only synagogue is that of Ohab Shalom, erected four years ago through the efforts of two Jews. A year after Hillel came to this country his brother died, but the widow remained in Mishnitz, where she formed the acquaintance of and an attachment for a wealthy contractor. Her family being an extremely orthodox one, with several rabbis among its members, she was unwilling to fail at all in carrying out the original custom, and would not marry without first obtaining her release from her husband's brother. He could not go to Russia and she came to America, arriving here two months ago. It was agreed that the ceremony should take place in this little synagogue, and notices were scattered throughout the colony.

On Sunday morning the building, which seats about 700, was filled to overflowing with a crowd intensely interested in the ceremony, which lasted over an hour. At the appointed time, Rabbi Wistinetsky, one of the few *Maskilim* in this country, who cultivate Hebrew as a literary language, entered with a copy of the Talmud and a scroll, on which were the questions to be asked. Behind him came four deacons of the congregation, followed by Hillel and his sister-in-law, and two witnesses who were to testify to the death of Abraham Silberstein. Three large black candles burned on the rail of the platform, and on one side a large board covered with a black cloth, such as is used in burial ceremonies, was placed.

The rabbi arose and read the portion describing the ceremony to be performed. The shoe and sock were removed from the foot of Hillel Silberstein, and a shoe was produced especially provided for the occasion, made of soft leather and laced up in front. This was placed upon Silberstein's foot by the rabbi, who laced it up, binding the thongs and knotting them securely in eleven places. The rabbi then asked the woman in Hebrew whether she were a widow and without children. After her assent was corroborated by the witnesses, he turned to the man and asked him whether he wished to marry her. On his negative reply he was asked why not, and he said: "The law of the country forbids that I should take two wives." Then came the inquiries whether he would give her release, to which he assented; and whether she wished to take it; to which she replied she did, for she wished to marry again. The woman then knelt, and with the thumb and forefinger of her right hand began untying the knots in the thong. Some were difficult, but she resolutely refrained from using the other hand, and, after several minutes' work, loosened the last one. Unlacing the shoe and taking it off the foot she threw it twice upon the floor of the platform. Silberstein sat down, and the woman spat on the place where he had stood. Then came first from herself, then from her brother-in-law, the two ministers, the four deacons and the rabbi the statement of her freedom, and the whole congregation broke the silence, which had been strictly observed up to this moment, with the cry, "You are free." The rabbi pronounced a blessing, and this closed the ceremony.—*Independent.*

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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...STATES.
...ers of the C. P. Association.
E. JONES, Corresponding Editor.
PLYMOUTH, INDIANA, OCT. 8, 1891.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

THE symptoms of the disease now causing such fatality and consternation in China are said to be almost identical with those of the "Black Death" that destroyed seventeen millions in Europe in the seventeenth century.

IT has been computed that the death rate of the globe is 68 per minute, 97,760 per day, or 35,717,400 per year. The birth-rate is 70 per minute, 100,800 per day, or 36,817,200 per year, reckoning the year to be 365¼ days in length.

IT is generally supposed that when a man's heart pulsations go down to 40 a minute death will follow unless restoratives are administered, but we see by the *Scientific American* that the Parisian doctors are not a little puzzled over a man in one of their hospitals, whose pulsations have sunk as low as 18 a minute, although, to all appearances, he is well and strong.

THERE are at present, nearly, if not quite, 400,000 miles of railroads in the world; and it almost makes our head swim when we think of the vast amount of work this involved, and that the great bulk of it has been done within our lifetime. Surely this must be in preparation for the day when the "all-power" given to Christ will be exerted uplifting and blessing the human family. Centralization is only dangerous under human administration. We know in advance that when the Lord is King over the whole earth, the righteous shall flourish, and there shall be an abundance of peace as long as the moon endures—always.

"THAT which is born of the flesh is flesh; that which is born of the Spirit is Spirit." On this Dr. E. W. Forster in "*The Faith*" remarks:—"That is to say, according to all experience and scientific fact, that as every vegetable and animal seed contains, enfolded within itself, its own distinct nature and character, so the human exception, but being derived by natural generation, in accordance with the physical laws, can only develop and evolve a merely natural and mortal constitution. That, moreover, and consequently, man as such is a concrete personality, living within his own specific and natural environment, and governed therein by Natural Law only, must die *in toto* as soon as all his natural correspondences cease."

We call the attention of prophetic students to the translation of Rev. W. B. Galloway, M. A. in his "*Shadow on the Sundial*," from the Hebrew, analyzed with the help of the Septuagint and comparison of the other Scriptures."

"By weeks it is decreed upon thy people and thy whole city to finish the guilt and to fill up iniquities, and to expiate sin, and to bring in everlasting righteousness, and to fulfil vision and prophet, and to anoint the Most Holy. And thou shalt know and calculate from the going forth of the commandment to cause to return and build Jerusalem, unto Messiah Prince, *weeks seventeen and seventy*. Sixty and two shall it be built again as regards its breadth and intrenchment. And in the narrow pass of the times, and posterior to the sixty and two weeks shall Messiah be cut off; and not for him shall it be, neither city nor sanctuary. The people shall destroy the prince that shall come; and his end shall be with an overwhelming outburst. And war shall be to the uttermost, a decree of desolations. And he shall confirm a covenant for the multitude (of mankind) a week; and in half the week he shall cause sacrifice and offering to cease. And upon an invading flight of abominations he shall make it desolate, even unto wasting, and the decree shall have been poured out upon the desolate." Mr. Galloway gives the Hebrew text from the words: *weeks seven and seventy*, to "*an overwhelming outburst*," and says "not a letter is altered, and only the punctuation of one word, and of the clauses." It will be seen that this rendering gives but *one* prince—Messiah—and he is to be cut off, and but *one* commandment, that of God, see verse 1, in connection with the 23rd verse. Is it possible that this is the key to the passage on which *schools* of prophetic interpretations are founded? Prove all things.

We copy the above translation from an article by H. G. E. De St. Dalmas, in "The Faith," who calls attention to the fact that the date of this vision is the first year of Darius (v. 1) and the year B. C. 538 is found in the margin of our English Bible against the chapter. And that the expression *weeks seven and seventy* indicates 77 multiplied by 7, that is 539, which corresponds with the B. C. 538 date of the prophecy,—that Messiah was born in the 539th year after the date of Daniel's supplication, and that the area of the city and wall had been built 62 hebdomads (62 weeks) or 434 years, see date at the end of Nehemiah B. C. 434.

Justification by Faith. No. 2.

We promised to show in this article that Christ died no spiritual, or eternal death. As regards the spiritual, we mean that Christ did *not* incur the displeasure of God instead of us; was *not* cut off from the source of spiritual life and happiness instead of us, as orthodoxically taught. Had he thus died we would unconditionally *escape* the displeasure of God and the cutting off from the source of spiritual life and happiness. As to the death that never dies, is he dying that death *now*? Will he be undergoing eternity dying it instead of us? If that be the penalty, and he suffered it instead of us, we *escape* it. But *is* he suffering it? No! By the Word of the Eternal, No! a thousand times. No! He is seated at the right hand of God on the throne of the universe. He speaks from heaven to tell us that he *was* dead, but is alive again, and is alive forever more, so that *whatever* death he died he has recovered from it. If one part of the penalty that he undertook he suffer for us was eternal misery, he has changed his mind about it, and gotten out of it in some way, for he is now in a position of glory and exaltation and power unspeakable. *He is not suffering anything instead of us.* That being the case the same old doom must still hang over us, or at least, the worst third of it. No one has paid, what is *called* the worst part of the penalty for sin for us. So, from the theological point of view, we say, if eternal misery was part of the penalty,—and if it was *satisfaction*, or the payment of that penalty that God required, he has not received it.

It seems little short of blasphemy to say that the Son of God's love incurred the displeasure of God. Did he of whom the Father testified, "This is my beloved Son in whom I am *well pleased*," afterward incur his displeasure? If so, *when* and *how*? Was it when he *refused* the liberal offer of the adversary? When he drove the merchants and extortioners out of the temple, or when he scored the Pharisees and hypocrites, or when he proclaimed the glad tidings of the kingdom of God to the poor, or healed the sick or cleansed the lepers, or gave sight to the blind, or life to the dead? Surely it did not displease him when he faithfully reported his Father's words, nor when he proved by words of ineffable love and compassion that God had sent him to manifest himself to the world in flesh, nor when after the contradiction of sinners all day, cold mountains and the midnight air witnessed the fervor of his prayer? Was it displeasing to the Father when he breathed out his life on the cross in our behalf? Let us away with such religious nonsense as that he incurred the displeasure of God, when we have infallible proof in his resurrection from the dead that God was well pleased with him.

If substitution, or vicarious suffering be true, and there were three deaths in the penalty, then of necessity the substitute must die three deaths. We claim to have proven that Jesus never died what is called spiritual death nor eternal death. It is popularly held that the body only does the abiding of the soul; that being the case, as only the *body* of Jesus died, only the *bodies* of men have a Savior. Clearly the other two alleged deaths did not take place instead of the guilty parts of man: man will have to die those deaths himself, if such deaths there be. But there are no such deaths in the penalty. God is too good to inflict more than he threatened, and so this three death-theory is as baseless as the fabric of a vision.

We now propose to show that Jesus did not even pay the debt of *nature* for every man. We say it reverently—he paid the debt of nature only for himself. He was *made* lower than the angels for the *suffering of death*, so that he could suffer death. Having paid that death, there was no charge against him, because he knew no sin. He lived in our nature without sin, and by perfect obedience *earned* a resurrection to a divine, ever-living nature of existence. The HEAD of the body was not justified by faith. Faith was not imputed to him for righteousness. He was *righteous altogether*. He knew no sin; he was holy, harmless, undefiled and separate from sinners. He was obedient unto death, and that is the reason death could not hold him. He was raised again for our justification. *How* or *why* was he raised for our justification? Why could we not have been justified *without* his resurrection? In other words, *why* did Paul say those who had fallen asleep in Christ would have perished, if Christ had not been raised? We think the most comprehensive answer is found in the words of our text, "Therefore being *justified by faith*, we have peace with God through our Lord Jesus Christ." That is the whole truth about it. We are *not just*, and we cannot *earn* a justified standing before God, and can only be considered or reckoned as righteous on account of our faith. This shows the *necessity* of an *object* for faith to take hold of. We need the central figure of Jehovah's purpose. We want to see some one in whom all God's promises center, and around whom all his purposes revolve. We want to see the beginning of the *new* creation—want to see a specimen of what we are invited to become. We want to see life beyond the grave demonstrated,—want to see the head of the corporate body we are invited to become members of, and who in his own case has abolished death and brought life and immortality to light for *us*. In a word we want to see him whom God gave "that whosoever believeth in him might not perish, but have everlasting life." And oh, dear readers, we *must* see him or perish. We must *know* that he lives again and is the object that justifying faith must take hold of. Being justified by faith we have peace with God through our Lord Jesus Christ. But *how* through him? He has been raised again for our justification. But how is our justification connected with his resurrection? Why, a *dead* Christ could not help us. He has been raised so that we may exercise justifying faith in him—raised so that our faith in him might be imputed to us for righteousness or justification—considered as just as if we had never been unjust—thank God. Substitution or vicarious suffering goes hand in hand with the doctrine of inherent immortality. It fits with no one truth which makes us a peculiar people. It cannot be harmonized with the doctrine of justification by faith; one nullifies the other.

(*To be continued*)

Saved by Law or Gospel—Which? No. 2.

In resuming our studies on this great subject where we left off, we now enquire what it is to believe on the Son? This takes us back to the starting point, Rom. i. 16, where we find that to believe on the Son of God is to believe the gospel he preached, because the same results are shown to come of believing the gospel of Christ as result from believing in the Son. And when we look to see what gospel he preached, we see it was the kingdom of God. Mark i. 15; and when we turn to Matt. xxiv. 14, we discover that this was the gospel he commissioned his apostles to preach to all the world. He once said, "My Word shall judge you at the last day." If his Word is to judge, it is indubitable evidence that his Word is the *law*. And so we have his Word that the gospel of the kingdom is a competent witness, and is produced as a witness. The names of those who believe it are entered in the Lamb's Book of Life. The Lamb's name is in it, and never had; it could not give life. We have made one argument for gospel as God's saving power, and therefore one against the law.

Here some may be saying to themselves, "Why was this great change—let? Did the Great God make a mistake? Did he devise a scheme that proved a failure? Did he have to abandon it and experiment with another?" No, dear readers:—He saw the end from the beginning. He determined from eternity to people the earth with a race of holy and immortal race. In order to the development of such righteous character they must be morally organized—organized capable of believing, loving, and obeying God. This implied the ability to *disobey* him, *disbelieve* him, *not* love him. These governing attributes were put to the test. God knew that *only* faith and obedience springing out of love would constitute man, and therefore did not arbitrarily command him: he was left to do as he pleased; treated him as an intelligent Creator capable of being influenced by motives. He could choose life or death. Unbelief crucified love and obedience out, and the result was death. Here the principle of faith and obedience was in full operation—unlimited wisdom, unbounded love, and Almighty energy, how could it fail? It could not. As certain as that an infinite and unchangeable God sits upon the throne of the universe, the principle of faith has never for a moment been suspended from that day to this, and therefore we can only be saved by gospel—we cannot be saved by law.

But this puzzles the querist still more. He says, "If *another* system was not introduced later, and if the two were in operation at the same time?" He is thinking of the law from Sinai. He cannot see what *necessity* there was for any *law*, if the principle of faith and obedience fully answered the purpose for which it was instituted? There was *no* necessity for *anything* to supplement the principle of faith and obedience. Faith and obedience were the terms on which life was offered man in the *first* place, but life having been forfeited by *disobedience*, another object of faith was set before him, even a promised one who could *redeem* him from the death that had come by sin. Faith in *him*, also, had to be followed by a life of obedience,—both *before* and *after* the fall faith and obedience were the saving principle.

This reference to a redeemer will enable the simplest mind to understand why a law of commandments was afterwards given. In the purpose of God this Redeemer was not to appear for 4000 years after man sinned. About midway, or two thousand years after he selected a man after severely testing his faith and obedience, and pledged him that he should be the Father of the Redeemer promised. It can be seen at a glance that Abraham's descendants must not mix with other people or else God's promise to Abraham that in him and his seed all the families of the earth should be blessed could not be fulfilled. How shall they be held together? Will they live separate from all nations for two thousand years on account of God's promise to Abraham being believed by them. Do they love God enough to enable them to do this? Alas, no! Slavery had kept them separate for more than 400 years. On being set at liberty they proved to be a wayward, disobedient and ungrateful people. How, then, could so faithless a people be made to further God's sworn purpose? The God who by wonders had delivered them from bondage and brought them through the Red Sea, and overthrew Pharaoh and miraculously fed them in the desert, awed them by the thunders of Sinai and proposes to organize them into a kingdom, he to be their King, and they his special and peculiar nation and people before all others on earth. The matter was put to the vote and carried unanimously. Now came the laws and regulations to govern them. God was their lawgiver. Moses was in the Mount 40 days and received two tables of stone containing ten laws, which was but the beginning of their holy law. Even these ten laws were not complete, no penalties were yet attached to them. The penalties were written in the book of the laws of the Lord among hundreds of other laws, ordinances and statutes.

After the *creation* of the law is seen it is natural to expect it to expire when it has served the purpose of its enactment—expire by statute of limitation, as the lawyers say of laws enacted to operate for a given time. In the 3d of Gal. Paul distinctly says "the law was added because of transgressions, till the Seed should come to whom the promise was made." That Seed *did* come, and we ask how it comes that there are thousands of Abraham's children in Cleveland, thousands in Buffalo and Chicago, and Rochester, and Albany, and tens of thousands in New York and Brooklyn, thousands in Cincinnati, New Orleans, San Francisco, and millions in Russia, and but comparatively few in their own land? What does it mean? Why do we find them in every corner of the earth and but few where they belong? It means that the law from Sinai, their national constitution, half civil, half religious held them together till the promised seed came, and then they killed him instead of believing in him, and the law that up to that time fenced them in from other people expired. It lingered on for 40 years and then died out completely, and the city and temple were destroyed and the nation died both politically and religiously. They were slain by thousands upon thousands, and the rest were scattered through every country under heaven. This explains the presence of the Jew every where. In concluding this article, we may say we expect to prove in our next that that Law—those parts on tables of stone and all others,—was not given for salvation purposes at all. The *strictest* obedience to it when in force only procured blessings in this life—they lived long, had peace and plenty and protection.

Original.

Editor Restitution:

I see so many good things in THE RESTITUTION of late concerning the *one* faith and hope of the gospel, that it rejoices my heart greatly, and makes me long to meet with my brothers and sisters in Christ and participate with them in their meetings they are having in different parts of the country. But since my health nor my means will permit me to do so, may I not take the liberty to set forth in brief what I believe concerning the name of Jesus Christ and the kingdom of God.

1. I believe that Jesus is Christ, the Son of God that should come into the world, Matt. xvi. 16.

That he is the seed of the woman that should bruise the serpent's head, Gen. iii. 15.

That he is the seed of Abraham, by whom all the nations of the earth will be blessed, Gen. xii. 18.

That he took upon himself the nature of man and became obedient unto death, even the death of the cross, and for the joy set before him endured the cross, despised the shame and is set down at the right hand of the throne of God. Heb. xii. 2.

That he has become a High-priest of good things to come, Heb. ix. 11.

That he is the Mediator between God and man, the Man, Christ Jesus, 1 Tim. ii. 5.

That he now sets on his Father's throne, Rev. iii. 21.

That when he comes again he will set upon his own throne given unto him by the great and glorious Lord God, the throne of his Father David, and he shall rule over the house of Jacob forever, and of his kingdom there shall be no end. Luke i. 32-33.

2. I believe in the one God and Father of all, who is above all and through all, and in you all. Eph. iv. 6.

That knows unto God are all his works from the foundation of the world, Acts xv. 18.

That he worketh all things after the counsel of his own will, Eph. i. 11.

That he is a God that can answer by fire, 1 Kings xviii. 38.

That can shut the lion's mouths, Dan. vi. 22.

That can quench the burning fiery furnace, Dan. iii. 27.

That can break the prisoners chains, open prison doors and city gates and set the captives free. Acts xii. 7, 8, 9, 10.

That he will give his Holy Spirit to those who ask him in faith, believing that he is a rewarder of all those who diligently seek him. Luke xi. 13.

3. I believe in the one faith and one baptism.

The faith is that that receives out and grasps the substance of things hoped for, or things that are spiritually discerned. We look forward by faith to the time when the Lord Jesus will descend from heaven and change our vile bodies and fashion them like unto his own glorious body. Phil. iii. 21, when he will invite us to inherit that kingdom prepared for us from the foundation of the world. Matt. xxv. 34, and have power with him over the nations, Rev. ii. 26, then will we possess the substance of things hoped for.

4. I believe that to inherit these promises we must die to sin, be buried with Christ in baptism into death and raised up to walk in newness of life, Rom. vi. 4.

That we must walk in the Spirit that sin may not reign in our mortal body.

That we must keep our body under and bring our will in subjection to the will of Christ.

That we must mortify the deeds of the flesh that we may live.

That we must walk in the footsteps of him who spake as never man spake, who went about doing good, healing the sick, binding up the broken hearted, preaching the gospel to the poor, and proclaiming the acceptable year of the Lord, when he was reviled not again, when he was persecuted he threatened not, but submitted himself unto him that judgeth righteously, and though he could have twelve legion of angels and delivered himself from wicked men, yet he gave his back to the smiter and became obedient unto death even the death of the cross, and said, "Father, not my will, but thine be done."

And now dear brothers and sisters remember me in your prayers when you set together in heavenly places in Christ, that I may be accounted worthy to stand before the Son of Man, and meet you all in the kingdom of God.

Your unworthy brother in Christ.

C. M. MITCHELL.

Dear Restitution:

With a joyful heart I can say that my husband and I have made a start in the glorious cause that leads to eternal life, having been buried with Christ in baptism, some few weeks ago. We are so situated as to seldom hear the truth preached or to have the pleasure of conversing with one of the precious faith. We ask an interest in the prayers of all the faithful, and hope we may all meet where sorrow and weeping will be no more, and joy and gladness will fill the whole earth, and righteousness will be the girdle of our loins.

Your brother and sister in the love of Christ and hope of the coming King.

MR. & MRS. WM. NEFF.

Dear Restitution:

In the midst of our rejoicing over the many that are giving themselves to the Master through faith and obedience, and a holy life, the present year, yet we are called upon to drink the bitter dregs of sorrow through bereavement of our friends and loved ones. One year ago I came on this work. Shortly after coming on this work, I formed the acquaintance of Bro. Charles E. Renner, a young man. Our friendship became sincere more especially as brothers of the same common faith, and hope, he was ever ready to meet me at the station and convey me from place to place. We had many pleasant moments talking of the coming kingdom and its unfading joys, in hope of which he rejoiced.

The hour came when the last battle must be fought. Brother Renner was taken sick in May last, and was confined most of the time to his bed until his death. I visited him a number of times during his sickness. He was always patient and bore his affliction with Christian grace and fortitude, and to the last moments of life gave to all his confidence and faith in the resurrection and coming kingdom, and immortality through Jesus the Christ.

He was a son of S. P. and Lissy Renner, and was born July 31st, 1865, and died August 31st, 1891. He was baptized by Brother T. J. Whitsitt nine years ago. He leaves a father, mother, one brother and friends to mourn his loss.

The writer preached the Word from Rev. xxi. 1-4, on this solemn occasion.

D. M. HUDLER.

Dear Restitution:

I formed the acquaintance of Brother Noah W. Kitts since coming to this place. He has been afflicted for five years.

I met him a number of times, previous to last June conference, and on my return from home in July last, he sent for me. I called on him and had a conversation with him concerning the gospel of the kingdom, and found that he received and understood the precious truths. I with a number of friends went with him and wife to the water and both were baptized. I met him several times afterwards and before his death he gave evidence of his hope until the last.

He was born Sept. 5, 1862, and died Sept. 2, 1891.

He leaves a wife, three children, father, mother, two brothers, and five sisters to mourn his death.

The writer spoke on this occasion from Rom. v. 12.

D. M. HUDLER.

Dear Brothers and sisters:

I thought I would write and give you a little history of our church here at St. Paul. Until a year ago last June, most of us had never heard the gospel of the kingdom preached. At that time Bro. Bartlett had Elder Almus Adams of Arapahoe come and hold a series of meetings. Brother Adams is thoroughly posted in the truths of God's Word, and he has the faculty of presenting his thoughts so clearly that we could not help understanding them. Since that time he has baptized fifty here. Of these, two sisters have removed from our town to make their home in Missouri. We miss their pleasant faces and their helpful words from among us; but we trust that it is all for the best; and if we are not permitted to meet them again in this life, we hope that when Christ comes we may meet them in his kingdom where there will be no more sad partings.

We have Sunday school, social meetings, and preaching services here. We are raising up preachers from our own congregation. There is one among us now who is qualified to spread the glad tidings of the kingdom, if his circumstances would permit. We think that God is blessing us, and although we have not as many members as the popular denominations around us, we can rejoice in the thought that it is to the little flock that the kingdom is promised. Hoping to meet you one and all in God's kingdom, I remain your sister in hope of life through Christ.

RENA GORDON.

Reduced Rates to Fort Wayne via Pennsylvania Lines.

Oct. 9th, 10th, 11th, excursion rates to Fort Wayne account the Centennial Celebration will be in effect from ticket stations on the Pennsylvania Lines in Indiana. Reduced rate round trip tickets will be sold to all applicants and will be valid returning until Oct. 12th, inclusive. For further particulars apply to nearest Pennsylvania Line ticket agent.

Poetry.

Evening Hymn.

The day is ended. He drink to me by
My weary spirit seeks repose in thine
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness o'ershade me, Lord,
And rest the rest my burning relation feel;
The pardon be thy token for my bed,
So shall my sleep be sweet.

All peace with all the world, dear Lord, and thee,
No fear, no soul or watching kitchen-bake,
And well, whichever side the grave for me
The morning light may break.

Original.

Man is a Mortal Being.

Man is a creature. He is made a little higher in intelligence than the beast, and "hath dominion over them," but he is a creature still. He is made from the dust of the earth; so also is the beast. He receives the breath of life and becomes a living soul; so also does the beast. Psa. xlix. 12, 14, says: "Nevertheless man being in honor abideth not: he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them," etc. There is no difference between them; as one is created, so is the other; as one dieth, so dieth the other. Man, however, is given a different brain than the beast. He receives five organs of the brain that the beast does not, in order that he may be able to know God, and to hope, and to read and reason of God's great plan of salvation for the human race; and finally, if he believes and obeys the *record*, he will be an heir to everlasting life.

Paul in Rom. viii. 18, 20, 21 says: "For the earnest expectation of the 'creature' waiteth for the manifestation of the sons of God. For the 'creature' was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the 'creature' itself shall be delivered from the bondage of corruption unto the glorious liberty of the children of God." Paul here refers to man. He believed himself to be a creature, perishable as any beast of the field, but expected to be delivered *from* the bondage of corruption into everlasting life at the resurrection of the just.

Unless alive at Christ's second coming, man must pass through the same experience that the Savior did. He must go down into the water and be born of water, and have his sins washed away by the cleansing blood of Christ. (Christ was baptized by John in the Jordan). Then is the old man crucified and a new man born in him. He must pass into the death state and be buried in the grave, there to sleep until the resurrection morning. (Christ died and rose again the third day). He is then a dead soul and not a living soul. But if a just man he shall be raised to newness of life at the sounding of the last trumpet, and, like Christ, be quickened by the Spirit and made immortal. Christ said to Nicodemus (John iii. 5) "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Jesus was a creature of flesh and bones when he ascended into heaven, and instead of being quickened by mortal blood, he was quickened by the Spirit of God. He was a literal, tangible being; and doubting Thomas, when he had handled him, doubted no longer, but exclaimed fervently, "My Lord and my God." Therefore we believe in a literal, tangible God and Father of all, and not something without body or parts. Job. xix. 26, says: "And though after my skin worms destroy this body, yet in my flesh shall I see God." David said "he would be satisfied when he awoke with his likeness." (Mark xvi. 10), for Christ is now sitting on his right hand; he has feet, for he will make the enemy his footstool (Psa. cx. 1); he has ears, for he heareth the prayers of those who do his will, but he heareth not sinners (John ix. 31). Christ arose in his likeness, and so also shall we who are overcomers, when he is revealed.

We also believe that Christ's throne on earth will be a literal one, and his reign a literal one. He is the seed promised to Abraham, Isaac, Jacob and David. If he simply reigns in our hearts, as the great majority believe, how can he reign upon the throne of his father David? Luke i. 32. "And the Lord God shall give unto him the throne of his father David." Zech. xiv. 9 says, "the Lord shall reign over all the earth." Rev. xv. 4 says, "all nations shall come and worship before thee;" and chap. xi. 15 says, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever." David says (Psa. lxxii. 8), "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," (also Zech. ix. 10.) Job says (chap. xix. 25): "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth." Zech. xiv. 5, says: "And the Lord my God shall come, and all the saints with thee" (this, original).

Believing that Christ will reign upon the earth with all the saints, and not in heaven, then we are in harmony with Acts ii. 34: "David is not ascended into the heavens." We are in harmony with John iii. 13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." We are in harmony with Prov. xi. 31: "Behold the righteous shall be recompensed in the earth," and chap. ii. 21: "For the upright shall dwell in the land, and the perfect shall remain in it." We are in harmony with Matt. v. 5: "Blessed are the meek, for they shall inherit the earth." We are in harmony with John xiii. 33: "Whither I go ye cannot come." and chap. vii. 33, 34: "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me, and where I am, thither ye cannot come."

If we believe that man receives immortality at the resurrection, only upon condition of repentance, obedience and baptism into Christ, then we are in harmony with 1 Tim. i. 17: "Now unto the King eternal, immortal, invisible, the only wise God," and we are in harmony with chap. vi. 15, 16. which, speaking of Christ, says he is "the King of kings, and Lord of lords; who only hath immortality," for he is the only fleshly being who has obtained immortality. We are in harmony with Paul (Rom. ii. 7): "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life," and with 1 Cor. xv. 52-54, telling us that we shall "put on immortality at the resurrection."

If we believe that the soul as well as the body sleeps in the dust of the earth, then we are in harmony with *David*, in Psa. vi. 5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" and chap. xxii. 29: "and none can keep alive his own soul;" and chap. xxxi. 12: "I am forgotten as a dead man out of mind;" and chap. cxlvi. 4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." We are in harmony with Eccl. ix. 10: "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." We are in harmony with Ezek. xviii. 4: "the soul that sinneth it shall die." We are in harmony with Matt. x. 28: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

If we believe in all the foregoing, then we are in harmony with Rev. xxii. 12: "Behold, I come quickly; and my reward is with me, to give every man according as his works shall be." We are therefore looking for the blessed appearance of our Lord and Savior Jesus Christ at all times, and ever praying, "Even so, come, Lord Jesus." Amen.

Let us be watching, therefore, for we know not what hour the Savior will come. Your brother in Christ.

J. E. Hatch.

Editor Restitution:

Thinking that the brethren might be pleased to hear from Antioch again I will write a few words that those who once lived here, but who are now scattered abroad might know that we have not laid the armor by, nor forsaken the faith. For nearly thirteen years there has been no preaching in our house where once we had such excellent meetings. Where Bros. Reed, Stephenson, Eychaner and others preached the Gospel of the Kingdom and other kindred subjects to large and attentive audiences.

The principal reason that the meetings were not continued was because most of the brethren have moved away, and those remaining felt unable to defray the necessary expenses and so the interest ceased; but after years of weary waiting the people began to enquire into the matter and desired to know the reason why no more meetings were held here, and a number expressed a willingness to help financially in reviving the interest in this locality. After a few of the brethren and sisters learned that Bro. D. M. Huddler of Musentine, Iowa, (who had been preaching at Dixon, Lamark, East Plum River, Union Grove, Adeline, and many other places) expressed a desire to come and preach, arrangements were made for him to visit us in May, which he did. While here he delivered three discourses. The weather being damp and cold but few attended. However, an increasing interest was manifested by some to learn more of the "Glad News" of the coming King and "the restitution of all things spoken of by all the holy prophets since the world began." He returned Sept. 9, preached Friday evening, and on Saturday was called to East Plum River to attend Bro. Renner's funeral. Preached two funeral discourses while gone, and did not return till Wednesday. This and rainy weather made quite a break in the meetings. He gave seven discourses, and Monday immersed six into the name of Christ. There are others who expect to obey the gospel when he returns, which we expect will be in about two months. We believe him "to be workman that needeth not to be ashamed," and should be kept constantly in the field. We rejoice to know that he has done good in our midst and hope that he may return and lead others to see the beauties, the richness and the fulness of the reward which the Lord has in reserve for all who love and serve him.

L. Booth.

Selected.

Gospel Preaching.

The pulpit is not the place for the presentation of human speculations. It is not the business of the preacher to give his opinions, but to present the message God has given him. It is an insult to God who intrusts the message for the preacher to criticise or pass his opinion upon it, or substitute his opinion for the message. The preacher who after a few days has arrived at the depth of his profound (?) opinions and announces it is "my opinion" has missed his calling. Every preacher should arm himself with a "Thus saith the Lord." When he gives his speculation or opinion, his congregation can meet it with their own opinions to which they have as good a right as himself, but when he clinches his convictions with God's own Word, it becomes as "a nail in a sure place," fastened by the master of assemblies. Then let men oppose, the opposition is not against him but against God who gave the Word. Every preacher has the Word of God as his shield; when men oppose the truth he can retreat behind that.

There is a great dearth of Scriptural preaching, but an abundance of speculative and metaphysical effort at preaching. The people are tired of speculation and starving on rhetoric. The masses care nothing for this kind of talk, but the Word of God is always attractive. A Scriptural preacher will always have an audience. Strange that this fact is not more appreciated. God has said that his "Word should not return unto him void, but should prosper in the thing whereunto he has sent it." This prosperity is not just exactly what some people suppose. It means that where God's Word is really preached. It will force a decision from those that hear it. Men are compelled by its representation to choose life or death. It does not mean that every one will heed and obey, but they must decide one way or the other. Therefore the Scriptural preacher has a mighty power in his hands that compels a man's choice.

The apostle says "If any man speak, let him speak as the oracles of God." It is only Bible preaching that will bring Bible conviction. Men say today that the times have changed and we cannot expect to see the old-time conviction. This is a mistake. Bible preaching will produce Bible results, and the reason we do not see more of such results, is because the Bible is not preached. How seldom is heard a straight, plain sermon on repentance, such as makes wrong doers writhe and squirm! How seldom is the fact alluded to, that God's people live without committing sin, as the Word of God plainly declares. This, far from being preached is considered heresy. And as for the Bible teaching on future endless banishment and entire annihilation, these unpalatable truths have been virtually surrendered by the majority of the pulpits to the enemy. Oh, for a generation of Bible preachers! Francis Wayland says, "When ministers shall read the Bible a great deal more, and read it with more humble reliance on the teaching of the Spirit, I think we shall have a greatly improved interpretation of the Word of God from all pulpits." Says Dr. L. T. Townsend, "A subject of such superlative moment should need no urging, or hardly allusion; yet with mortification we confess there is too great apathy." It is to be feared there are those in the pew who are silently advancing in Biblical knowledge beyond those in the pulpit.

We believe that God has given many of the laity the discernment to recognize the gospel when they hear it, and many a pious servant of God is tempted to remain away from the trifling, sensational speculations of a Scriptureless pulpit, to feed on his Bible at home. These things ought not to be. If we felt the call of God to preach and had no opportunity to gain a liberal education, we would with a burning soul for the salvation of men, commit whole chapters, and give them broadcast and by the wholesale and mix our own experience with it, to the people. This latter kind of preaching has led more people to immediate decision than any other. Anything is better than sensationalism or speculation in the pulpit.—*Christian Witness.*

The Inheritance of the Meek.

"Blessed are the meek, for they shall inherit the earth." Matt. v. 5.

Up to the present time the very reverse has been the fact. He who was emphatically the meek and lowly One, had not where to lay his head: and the testimony in the epistle to the Hebrews, concerning multitudes of the saints, is, that clad "in sheep skins and goat skins, being destitute, afflicted, tormented, they wandered in deserts and mountains, and in dens and caves of the earth."

Equally does the experience of all time show us, that so far from inheriting the earth, the faithful children of God have only been as strangers and pilgrims therein, liable to innumerable sorrows, persecutions, and death. Will the Word of the Lord fail them? Will our Father not bless his children as he has promised? Oh yes! let but our faith look towards the right spot on the horizon, and we shall behold a ray which will animate our hope, strengthen our confidence, and give us blessed assurance for the future. "The meek shall inherit the earth." No matter that it has been the theater of Messiah's suffering; that upon its bosom has fallen the tears and blood of millions of holy martyrs; that they have been hunted upon its mountains, or that earth's caverns have echoed with their cries; say the worst, and then add, "Blessed are the meek, for they shall inherit the earth," "And hast made us unto our God kings and priests; and we shall reign on the earth."

Is it asked, When? Let inspiration answer. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations;" when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall given to the people of the saints of the Most High," and they shall reign on the earth with Jesus, at the time of the restitution of all things; when that sweet voice shall have been responded to, "Awake and sing, ye that dwell in dust!" and the crown of righteousness shall have been given to our brother Paul; and not to him only, but to all those who love the appearing of our blessed King, even Jesus, the "King of the Jews."

"Foxes have Holes."

Read the whole story in Luke ninth. The significance of the passage is that it puts discouragement upon every one who would engage in the service of Christ, for what he can make out of it. There must be honesty and unselfishness in the heart of a believer. There is a glorious reward in the coming kingdom, and no one will obtain it who does not forget it. The kingdom of heaven is not a bread and butter kingdom. It is a kingdom whose subjects give, rather than receive. Here alone is found the luxury of self-sacrifice. To lose life is the highest virtue and brings the supreme reward. The self-seeker belongs to another realm. He has no part or lot with Christ. Those who are "clothed in purple and fine linen, and fare sumptuously every day" may possibly be saints, but yet how hardly shall they that have riches enter into the kingdom of heaven? When religion becomes popular it has lost its power. When men and women join the church because it is the thing to do, woe be to the church.

Saul of Tarsus was a persecutor of the despised Christians up to the very moment of his conversion. The grace of God brought him into sympathy with the Nazarenes and from thenceforth he had not where to lay his head. "Even unto this present hour we both hunger and thirst and are naked, and are buffeted, and have no certain dwelling-place; and labor working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day." How can we read such words and study the character and life of Christ and his apostles and not be convinced that the service of Christ involves sacrifice and self-denial?—*Christian Witness.*

Spiritualizing Process.

We are so accustomed to hear ministers read God's Word and then explain it away by a spiritualizing process, that we scarcely wonder now at anything they say. The most literal subjects are interpreted spiritually, and farfetched meanings are given to Scriptures that a child may understand. In fact it seems to be the province of some to cover up as far as possible the evident meaning of the writer. As a sample we subjoin an outline of a sermon on the subject of "Paul's shipwreck." In explaining the spiritual meaning of this event he said:

1. That the *ship* was the gospel, and exhibited its essential doctrines.

2. The escape of the mariners and prisoners denoted the following particulars:

1. The three masts denoted the three persons in one Divinity, because the three masts made but one ship.

2. The prow denoted the Divinity of the Savior, and the stern his humanity—their union, the union of the two natures.

3. The two seas meeting the ship, denoted the wrath of God and the malice of the devil, concentrating upon the Savior in his last scene.

4. The hinder part of the ship breaking, represented the weakness and death of the humanity of the Savior.

5. Their throwing overboard the tackling of the ship, denoted saints renouncing all their own works.

In the demonstration of the second head, he showed:

1. That the saints by taking hold of Christ, as the sailors and prisoners took hold of the plank and broken pieces of the ship, to keep themselves from sinking under trials.

2. Their swimming safe to land, denoted the sure and certain perseverance of all the saints.

3. Their all getting safe to shore, proves the ultimate salvation of all the elect.

Witnesses to the Savior.

The heavens gave witness. A new star passed through the sky at his incarnation; and at his crucifixion, for three hours, the sun was darkened.

The winds and seas gave witness, when at his word the tempest was hushed and rough billows smoothed into a calm. At the same word the inhabitants of the waters crowded round the ship, and filled the net of the astonished and worshiping disciples.

The earth gave witness. At his death and at his resurrection it trembled to its center.

Disease gave witness. Fevers were rebuked: the blind saw their Deliverer: the dumb publish'd his glory: the sick of the palsy were made whole; and the lepers were cleansed at his bidding.

The grave gave witness, when Lazarus came forth, and many bodies of the saints which slept, arose.

The invisible world gave witness. Devils acknowledged his divinity, and fled from his presence. Angels ministered to him in the desert, the garden, and the tomb. A multitude sang an anthem in the air, at the hearing of the shepherds; and as our risen Lord ascended up to glory they accompanied him.

Christ the Typical Man.

Our Lord was the typical man. He our Savior: he was also our brother. In him we see not only God in manifestation, but also man in perfection. Looking on the human side what are we taught? That Jesus was the type of the race. In Him was revealed what the race was intended to be, and what it will be when creation is complete. The church has thought so much of the divine Christ that it has not grasped the full and glorious significance of the human Christ. He is the goal toward which humanity is tending. He is the crowning race. In him is seen the divine plan for each individual. What he was, humanity is to be. In him what is seen? A being with the animal in subservience to the spiritual; a being who had all knowledge, and the wealth of the universe, whose supreme ideal was the service of humanity. A harlot went to draw water: the Son of Man sat by her side and told her of the living water. A poor woman crept up behind to touch his coat, and his sympathy healed her. He was in the wilderness where there were many people without food, and he fed them, although he would not work a miracle to save himself. He was lied about, persecuted, followed from town to town, but he never spoke an unkind or an ungenerous word. He was the friend of publicans and sinners—their friend to uplift, not the companion of their sins. He never thought or planned for self.

When he found that men were thinking too much of him he told them it was time for him to go away. He never had an enemy, and never resented an insult. He never turned from people because they were poor or disagreeable. He laid himself down, and said: "Walk over me toward the Father's house and the Father's love." He died to save men who did not understand and would not appreciate. "He went about doing good." This man, who could command the universe, and yet who used all his powers to benefit and uplift humanity, is the goal of the creation. He is the one toward whom all things tend; in him is revealed the perfect race. No more inheritance of vice, disease, crime, no more the trail of the serpent staining the generations and leaving marks of sin and shame on the bodily organism. The brute inheritance eliminated; the physical universe, with her myriads of forces now unknown, waiting to do the bidding of man, and all living not to be ministered unto, but to minister—that is what the Master tells us is coming, not in some far-away heaven, but on this earth, among men who will look up into the same great and wide sky into which we look.—*Evangelical Messenger.*

LIGHT.

"Light is sown for the righteous and gladness for the upright in heart." Psa. xcvii. 11. However dark the night of sorrow or however long the soul be bowed with trouble and anguish, the true child of God may well take comfort from these words. Sometimes called to pass a way both lone and dreary, he is said to walk in darkness—strange providences meet and often perplex him, and though daily and hourly realisations of the divine consolations sustain him, yet is his path so hedged up, so constantly does the rod afflict him that like Job of old he is constrained to say, "The days of affliction have taken hold upon me."

True we know that the Almighty has his own purposes in the severe tests to which he permits some of his people to be subjected and it may be that never in time will it be known why these special afflictions were permitted and it is well for that soul who without murmuring humbly bows its head and passes under the rod, for to such an one belongs the comforting assurance that there is a limit to the season of darkness and suffering.

Nor would the deliverance seem to indicate that change which must be produced by "mortal putting on immortality," but the rather does the verse point to a present deliverance from darkness to light—from sorrow to gladness—such a deliverance as the faith of Job apprehended (and ultimately realized) when from the midst of agony and ashes he exclaimed in triumph, "Yet in my flesh shall I see God." Nor is the case of Job a solitary one, for in all ages paid and to come the children of faith are "in all things more than conquerors."

Take comfort, then, poor troubled one. Light is sown for thee and the morn of gladness is even now breaking o'er the darkened sky. It may be thou hast long waited and prayed for deliverance, and in anguish of soul wondered if God had forgotten to be gracious, but in what hast thou fared with thy spiritual nature in all this while? Hast thou not been taught blessed lessons of subjection to the Father of Spirits, and canst thou not say as truly as did David of old, "It is good for me that I have been afflicted that I might learn thy statutes?"

Truly, present chastisement is not joyous but grievous; nor can we be benefitted thereby but rather made worse unless there be a complete surrender of the will to the divine Chastiser, meekly bowing our backs to the stroke of his mighty hand, so that in due time he may lift us up. Oh, thrice happy ones who have tasted of this precious ministry of the angel of pain, for even amid the darkness there gleams the joy of divine recognition and consolation; yea, the Son of God himself abides with his tried ones "in the midst of the fire." Well, then, may we sing,

"Sweet are the promises;
Sweet are the messengers;
Sweet [illegible] ——"

since it is through this narrow vale we pass on to reap the ripe fields of light and gladness and enjoy the beautiful yield of the peaceable fruits of righteousness.
—*Evangelical Messenger.*

Minister's Meeting.

At a meeting of the Church at Plymouth, Ind. held Sept. 27, it was unanimously voted that the church extend an invitation to the ministers to meet at this place the fore part of the week preceding our annual meeting which is held over the third Sunday in November. Such invitation is hereby extended to the ministers, should it be decided to hold the meeting proposed by Bro. L. E. Conner.

Signed,
A. R. Underwood,
Clerk Plymouth Church.

Excursion Rates for Bourbon Fair via Pennsylvania Lines.

On Oct. 9th to 13th, excursion tickets to Bourbon account of Fair will be sold from Ft. Wayne, Valparaiso and intermediate ticket stations on the Pennsylvania Lines. Tickets will be good returning until Oct. 14th, inclusive.

Do you want work, and a Home of your own?

If you do, write at once to Fred'k Abbot, Land Commissioner, Wisconsin Central Lines, Room 19, Colby and Abbot Building, Milwaukee, Wis., for a pamphlet which will tell you how you may easily get both.

Sow seed. Send The Restitution to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

…xi.

…before the day of tribulation the saints are to be sealed (Rev. vii. 2, 3,) "sealed," but not taken. When Christ leaves the Father's throne man's advocate will be cut off so no more can be saved. That is why they are sealed before they are taken. Matt. xxiv. 21, 22, 23. "Great day of tribulation"—Are the elect going to escape it? "For the elect's sake those days shall be shortened." 23.

Deceptions—If the saints are to be delivered from that day, why did Jesus warn us against deceptions? Rev. ii. 2, "Court" (broad way) "measure out and measure it not, for it is given to the Gentiles: and the holy city (saints) shall they tread under foot forty and two mo. ths. (three and a half years). 3 v. "I will give power to my witnesses." First witness those of Israel, Rev. vii. 4. Second witness those saved of the Gentiles, Rev. vii. 9. "And they (Saints) prophesy (of his coming) a thousand two hundred and three score days, (three and a half years). Please read 4, 5 vs. (holy) "fire proceedeth out of their mouths," "He must be killed" with a two edged sword, or Word of God, Matt. x. 34; Eph. vi. 17; Rev. i. 16; Heb. iv. 12. Rev. xi. 6 have power But it dod heavens that it rain not," rain is an element which quenches fire (Holy Spirit) "waters" that which quenches (Holy Ghost) fire; house waters is the enemy, "turn them to blood" or they become Blood Guilty. Rev. vi. 14, "came out of great tribulation" (not away from) but "out of." Again Rev. xi. 7. When their prophecy is finished the one my overcomes and kills them." Jer. xxv. 33; Rev. xi. 8. "Great city (world) where our Lord was crucified" and they shall see their dead bodies three and a half days, or three and a half years. We know when the tribulation begins men begin to fall, hence those who fell first will lay three and a half years. See 2, 3 vs. 11 verse and after three days and a half (or years) they are raised, and great fear falls upon those who behold them, compare with Rev. vi. 15, 16. Rev. ii. 12, "And I heard a great voice from heaven saying, come up hither." Read Rev. vii. 10; 1 Thess. iv. 16. And their enemies beheld them. Rev. i. 7. Compare 13 vs. with Rev. xvi. 18, 19. Rev. ii. 14, "The second woe is past," (woe of the saints). "And the third woe cometh quickly." This being the woe of the lost. Compare 18 vs. with Rev. vii. 10-27; Rev. iv. 8. Rev. xi. 16, 17, 18, 19, foretells the glory of the saints, when the ark, New Jerusalem, shall appear. Blessed, blessed day! "And there shall be lightnings and voices and thundering of the saints, av. earthquake in the earth." Rev. viii. 5 Rev. vi. 18. "Followed by great hail, "hail" and "hail-stones" is used in the Scriptures as frozen hearts of men. Ezek. xiii. 11, 22, 23.

Well, praise the Lord it is all coming! "See that ye be not troubled." Jno. xiv. 28. "Let not your hearts be troubled, neither let them be afraid." Comfort your hearts, stablish you in every good word and work, 2 Thess. ii. 17. Happy in Jesus.

ROSE M. CRAVEN.

All that the Christian loses now he gains by-and-by. All he does not get in manna in the wilderness he will get in plenty in the goodly land. All that he does not get in water from the smitten rock, he will get in milk and honey, in peace and blessing, on the shining shore. He may find little repose in earth's wayside hostelries, but he shall find the better rest that remaineth in the paradise of God. He can wait, for his reward is certain; he can be patient, for it is secure; he can be joyful, for it is exceeding great.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$43.90
John Lawson,	1.50
E. T. Lewis,	1.25
T. E. Adams,	1.00
Sarah Burton,	5.00

Announcement.

The first quarterly conference of the Church of God in Michigan, will convene (D. V.) at the Harper School House, six miles southeast of Vicksburg, Kalamazoo Co., Friday evening, Oct. 12th, and continue over the following Sunday. The purpose of this meeting is twofold. 1. To help each other; and 2. To help the unbeliever. To realize the best results in either, requires the presence of all at the meeting. It is not often that we are permitted to assemble in one body to shake glad hands, to cheer, encourage, and exhort: so let us lay aside all worldly cares for a few day and attend the meeting; doing all in our power, both individually and collectively for the advancement of His cause.

The brothers and sisters of that place have earnestly requested that the meeting might be held there, feeling that by our united effort, much good might be done. Come and all try to be there. Don't say you can't. If you have to use any such expressions, throw them at the world—the obstacles, and then start off for the conference. Take your friends with you. Go with hearts full of love to God and to man. Take with you all the zeal and earnestness you possess. Go with the intention of cheering every face you meet. Drop a smile here; a comforting word there; and a kind w…yonder. Let us throw abroad such an influence as will soften the hardest heart, and convict the vilest sinner. Those going by rail will get off at Vicksburg where teams will be waiting for you Friday and Saturday.

F. L. AUSTIN, Sec.

The Semi-Annual Conference of the Church of God, in Iowa will convene at Glad Brook at the New Church. This meeting will last four days, commencing Oct. 4th and continuing until Oct. 7th inclusive. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Glad Brook people have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation of their invitation by our presence. Glad Brook is situated at the junction of the Chicago and Northwestern and Chicago and Great Western Railways, 20 miles northeast of Marshalltown, and is very easy of access by rail. All desiring to attend this meeting will please confer with Bro. G. P. or Albert Allard so that arrangements can be made to take care of you. Brethren, let us be up and doing, and make this meeting a memorable one. "The coming of the Lord draweth nigh, are we ready?"

O. J. ALLARD, Sec.

The annual conference of the Church of God, known as the Northern Nebraska, and Southern Dakota Conference, will be held two miles southeast of Fairfax, South Dakota. This meeting will begin Friday night, Oct. 5th, 1894, and will continue as long as to be found of interest in the Master's cause. All of like precious faith are cordially invited to attend, and all that can bring tents and come prepared to camp the brethren at Fairfax and vicinity are ready to do all they can to make it pleasant for all the brethren that may come from abroad. Brethren, don't forget this meeting as we want your help, as we are just opening up a new field of labor in South Dakota. So, let us all care for ourselves that can, and come with our minds full of love and let us work earnestly for the Master's cause, for the condition of the world indicates his coming is very near at hand.

WM H. DENSON, Sec'y.

The annual conference of the Church of God in the Northwest, will convene in the new church at Scholls Ferry, Oregon, commencing Friday, Oct. 12, 1894, and hold over the following Sunday.

Ample provision will be made for visiting brethren. Teams will be in waiting at the National Hotel, Portland, for those wishing, if they will inform Bro. W. W. Jaquith to that effect. Be sure to write in time.

Dear brothers and sisters, another call has been made. Will all that can come up to the help of the Lord and work for the Master? The signs of the times show to us who are waiting and watching the near coming of our Savior. As time is short we should improve it. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come. Yours in the Truth.

ALMIRA BROOKS, Sec.

The quarterly meeting of the Church of the Abrahamic faith known as Northern Illinois and Southern Wisconsin Conference will be held at the Union Church 15 miles northwest of Lanark, Ill., commencing Friday evening Oct. 12th, 1894, and continue as long as profitable for the cause of truth. We extend a cordial invitation to all, and as we want a good meeting we do urge on all lovers of the truth to make an extra effort to come and help us. Gentile times will soon be in the past, and the time for the saints to take the kingdom is near at hand, perhaps nearer than we think, therefore it behooves us to be all we can. The friends in the vicinity of the meeting are amply able and willing to take care of all that will attend. Those coming by rail stop off at Lanark, Ill., where conveyances will be in waiting for all that will come. Those coming from the East must get to Lanark Thursday evening, and those coming from the West can get here on Friday evening.

J. D. BENNER, Sec.

I will be at Ridley, Ill., Oct. 4, and hold a meeting for one week. At Blue Mound, Mo, Oct. 13, and through the week following. At Bosworth, Mo Oct. 20, and week following. At Liz Creek Church, Neosho Co, Kan. Oct. 27, and over Sunday. Brethren in the different localities take notice.

JOHN FOOTE.

CONTINGENT FUND.

Bear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all call to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00

EXPENDITURE.

Previously need	$12.20

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.80
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION.

Every Tuesday and Thursday, from September 6th until October 13th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

FOR THE ST. LOUIS FAIR,

Excursion tickets will be sold from all stations from September 29th to October 6th, good to return until October 8th, 1894, at one fare for the round trip.

Now send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Heiss, Dudley, Worcestershire, England.
J. S. Hatch, Sackville, Ind.
J. W. Niles, Elmhurst, Pa.
J. P. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Cherokee, Ark.
J. J. Cady, Hooper, Neb.
J. T. Prime, Broom, Neb.
A. J. Ryckman's address is Gladbrook, Iowa.
W. L. Watson, 21 Wyandotte Nat. Bank Bld'g, Kansas City, Kan.
J. P. Glenn, Fort Haven, Kan.
J. B. Crutcher, Fair Haven, Mo.
L. E. Conner, Crystal, Ill.
Jed n Foos, 1902 West Corning Ave., Pittsburgh, Pa.
B. F. Boyer, Boston Fountain, Va.
W. S. Adams, Cherokee, Kan.
R. Wilson, 1117 Seventh Street, Sacramento, Cal.
Still Other Offices Kan.
J. G. Rapp, South Sioux City, Neb.
L. J. Caldwell, Kan.
M. Stevens, Linden, Okla.

Change of Address.

After Sept. 25, 1894, my address will be Rockville, Illinois, in care of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNELL.

It is necessary once more to call attention to the "Important notice" published on page 1 of the paper. Money sent loose in letters is at the risk of the sender. Better send a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. So we will say "I have sent bills because letters have lots of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fool him in a letter so that no one can find it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send no…

PAMPHLETS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," four gill bindings, one copy of "Bible Readings," one copy of "Five Words," one of each page text, and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a practicing of truth. He realizes in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Excursion Rates via Pennsylvania Lines to West, Northwest, and Southwest.

On Sept. 25 and Oct. 9, excursion tickets will be sold at ticket offices on the Pennsylvania Lines to points in Arkansas, Colorado, Idaho, Indian Territory, Iowa, Kansas, Manitoba, Minnesota, Missouri, Montana, Nebraska, New Mexico, North Dakota, Oklahoma Territory, South Dakota, Texas, Utah and Wyoming. Tickets will be good returning twenty-one days from date of sale. For details apply to nearest Pennsylvania Lines Ticket Agent.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1000. 3. Immanuel. 4. The Kingdom of God. 5. Nature of Manned Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. The Resurrection. 9. Destiny of the Elect. 10. Baptism. Ten copies 5 cts., or assorted packages of ten cents.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

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The Resurrection according to the Scriptures—A declaration of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on this earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Announcement.

The first quarterly conference of the Church of God in Michigan, will convene (D. V.) at the Harper School House, six miles southeast of Vicksburg, Kalamazoo Co., Friday evening, Oct. 12th, and continue over the following Sunday. The purpose of this meeting is two-fold. 1. To help each other; and 2, To help the unbeliever. To realize the best results in either requires the presence of all at the meeting. It is not often that we are permitted to assemble in one body to shake glad hands, to cheer, encourage, and exhort; so let us lay aside all worldly cares for a few days and attend the meeting; doing all in our power, both individually and collectively for the advancement of His cause.

The brothers and sisters of that place have earnestly requested that the meeting might be held there, feeling that by our united effort, much good might be done. One and all try to be there. Don't say you can't. If you have to use any such expressions, throw them at the would-be obstacles, and then start off for the conference. Take your friends with you. Go with hearts full of love to God and to man. Take with you all the zeal and earnestness you possess. Go with the intention of cheering every face you meet. Drop a smile here; a comforting word there; and a kind act yonder. Let us throw abroad such an influence as will soften the hardest heart, and convict the vilest sinner. Those going by rail will get off at Vicksburg where teams will be waiting for you Friday and Saturday.

F. L. AUSTIN, Sec.

The annual conference of the Church of God in the Northwest, will convene in the new church at Scholls Ferry, Oregon, commencing Friday, Oct. 12, 1894, and hold over the following Sunday.

Ample provision will be made for visiting brethren. Teams will be in waiting at the National Hotel, Portland, for those wishing, if they will inform Bro. W. W. Jaquith to that effect. Be sure to write in time.

Dear brothers and sisters, another call has been made. Will all that can come up to the help of the Lord and work for the Master? The signs of the times show to us who are waiting and watching the near coming of our Savior. As time is short we should improve it. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come.

Yours in the Truth.

ALMIRA BROOKS, Sec.

The quarterly meeting of the Church of the Abrahamic faith known as Northern Illinois and Southern Wisconsin Conference will be held at the Union Church 15 miles northwest of Lanark, Ill., commencing Friday evening Oct. 12th, 1894, and continue as long as is profitable for the cause of truth. We extend a cordial invitation to all, and as we want a good meeting we do urge on all lovers of the truth to make an extra effort to come and help us. Gentile times will soon be in the past, and the time for the saints to take the kingdom is near at hand, perhaps nearer than we think, therefore it behooves us to do all we can. The friends in the vecinity of the meeting are amply able and willing to take care of all that will attend. Those coming by rail stop off at Lanark, Ill., where conveyance will be in waiting for all that will come. Those coming from the East must get to Lanark Thursday evening, and those coming from the West can get there on Friday evening.

J. D. BENNER, Sec.

I will be at Ripley, Ill., Oct. 4, and hold a meeting for one week. At Blue Mound, Mo. Oct. 13, and through the week following. At Bosworth, Mo. Oct. 20, and week following. At Big Creek Church, Neosho Co. Kan. Oct. 27, and over Sunday. Brethren in the different localities take notice.

JOHN FOSTER.

Seeing Him who is Invisible.

Workman of God, O lose not heart,
But learn what God is like;
And on the darkest battle-field
Thou shalt know where to strike.

Thrice blessed is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.

Blest too is he who can divine
Where truth and justice lie,
Who dares to take the side that seems
Wrong to man's blinded eye.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Frederick W. Faber.

Selected.

The Sufficiency of the Scriptures.

(Being the substance of an Address delivered before the brethren, in Conference assembled at Geneva, Dec. 24, 1868 by R. Wilson.)

I need not define what is meant by the term Scriptures, for I presume that there is not one individual present on this occasion, but understands it to apply to the books of the Old and New Testaments. These writings all Christians believe to have been divinely inspired, and therefore they are very properly esteemed as the Word of God. As this is admitted at once, I shall not attempt to prove either the genuineness, authenticity, or inspiration of the Holy Scriptures, but pass to directly inquire as to what is meant by the sufficiency of the Scriptures. Are they sufficient for the enlightenment and conversion of sinners: and for the edification and perfection of saints? And are they sufficient for these purposes without the direct operation of the Holy Spirit? These are important inquiries, and demand a careful and serious investigation. I shall then inquire—

1. Are the Scriptures sufficient for the conversion of sinners?

The apostle Paul when writing to Timothy referred to the Old Testament alone when he said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This language implies that there can be found in the writings of Moses and the prophets sufficient information to make a person "wise unto salvation." And the Psalmist even in his day could say, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes." Again he says, "The entrance of thy words giveth light; it giveth understanding unto the simple." Light is the symbol of knowledge; hence when a person is made "wise unto salvation," he is said to be enlightened. Paul was sent to the Gentiles by the Lord Jesus, "to open their eyes, and to turn them from darkness to light;" or from a state of sin and ignorance to a state of knowledge. For this purpose he proclaimed the gospel. And we are informed very definitely what it was that he preached—"the kingdom of God, and the things which concern the Lord Jesus Christ." These things he found in the Old Testament, for he affirmed before Agrippa, that in his preaching, he said "none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." And from what we find recorded in the Acts of the Apostles we find that Paul invariably preached the same things. Peter also we find frequently appealing to the testimony of the prophets, in proof of his doctrines, and to enlighten the understandings of his hearers. Read the 2nd and 3rd chapters of the Acts for an illustration of his manner of preaching, and the success which attended it. The minds of his hearers were instructed and enlightened, and many were converted to the truth. He made his appeals to the understanding—endeavored to convince them of the error of their ways—and point out to them the way of God's righteousness. He earnestly exhorted them, saying "save yourselves from this untoward generation."

One thing is very evident in the apostles, that they always sought to obtain the ears of the people. Paul says, "Faith comes by hearing;" and "without faith it is impossible to please God." But "how shall they hear without a preacher?" hence the apostles were sent out to proclaim the gospel, "as it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" And where did the apostles find or learn these tidings? In the Scriptures. "Faith comes by hearing, and hearing by the Word of God." It is called the engrafted or "implanted Word, which is able to save the soul." It is also called the incorruptible seed "which liveth and abideth forever." But as seed will produce no fruit unless sown or planted, so the Word of God must be preached and heard and obeyed before persons can be saved. But the query arises—Has "the Word of faith which we preach" sufficient life-power in it to save men, without the direct operation of the Holy Spirit, as is claimed by some? We unhesitatingly answer, yes it has. And we cite for proof of our assertion what the great apostle of the Gentiles says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek;" and also what he wrote Timothy concerning those Holy Scriptures which contain the word of faith or the gospel, viz., that they are "able to make thee wise unto salvation, through faith which is in Christ Jesus." We cannot find the slightest hint that these Scriptures are *powerless*, unless applied by the Holy Spirit. No! no! "The Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12. The Spirit has indited the Word, and confirmed it as the Word of God by unmistakable signs. It comes to us claiming to be the Word of the Eternal and Omnipotent Deity. When this is fully understood and believed it clothes the Word with power, whether that word be in the form of promises, precepts, commands, or threatenings. Solomon says, that "with the word of a king there is power;" and what is it that gives power? Simply this, the power behind the throne to enforce or execute that word. And so when the Word of God is "received, not as the word of men, but (as it is in truth) the Word of God," it effectually or powerfully works in those who believe. That Word of the Lord, or gospel, was held forth by the apostles, as the all-powerful means for the conversion of their hearers; and if it was effectual, it was only so to those persons, "in whom the god of this world had blinded the minds of them which believed not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." Thus, if the word is not believed, it will be inoperative, so far as operating effectually upon the affections of such persons—nevertheless the apostle shows that to those who perish, they were "the savor of death unto death; and to the other (the believers) the savor of life unto life."

But perhaps an objector will say, turn to Acts xvi. 14, and there you will find it recorded that the Lord opened the heart of Lydia. Does not that prove the direct operation of the Spirit? By no means. I would refer the objector to the same passage for an answer. If the Lord opened Lydia's heart, it was done by some means. What is stated? It is said that she heard Paul and Silas preach. The preached gospel was the key or power used by the Lord to unlock Lydia's heart; and then it is said "she attended to the things which were spoken of Paul." The word spoken reached the heart of Lydia through her ears. We know of no way to reach the mind, or touch the affections, except through the external senses. The ear or the eye was always addressed by the Lord's messengers, when man was to be instructed, convinced or converted. To Israel it was said, "Incline your ear, and come unto me; hear and your soul shall live." That "they dealt proudly, and hearkened not unto his (God's) commandments, * * * Yet many years didst thou forbear them, and testified against them by Spirit in thy prophets; yet would they not give ear." And Stephen addressing the same wicked race, said, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit; as your father did, so do ye." To resist the Holy Spirit is to neglect to obey its instructions. Where that word is not known the Holy Spirit is not and cannot be resisted. But

2. Are the Scriptures sufficient to teach Christians how to perfect their characters?

The apostle Paul's testimony is, that all divinely inspired writing "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now it seems to me that in this statement we have everything requisite for the perfection of character. As before stated, this is affirmed of the Old Testament writings; how much more applicable the statement when the writings of the New Testament are added to them. "Whatsoever things were written aforetime were written for our learning, that we through the patience and comfort of the Scriptures might have hope." I can conceive of no circumstance or situation in life in which a believer can be placed, but that there is something in the sacred writings applicable to his case. They are eminently calculated not only to instruct, but to admonish and to comfort. We are exhorted to "grow in grace, and the knowledge of our Lord and Savior Jesus Christ." But how can this be attended to, unless by a perusal of the Holy Oracles? Neglect the study of the Word, and there can be no increase in the knowledge of Christ. The apostle Peter exhorts us, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby; if so be that you have tasted that the Lord is gracious." The Word must be eaten, and inwardly digested, in order to obtain this growth and spiritual strength. Take the experience of the Psalmist for an example. Says he, "how sweet are thy words unto my taste; yea, sweeter than honey to my mouth." "The law of thy mouth is better unto me than thousands of gold and silver;" "more to be desired than gold, yea than much fine gold; sweeter also than honey and the honey-comb. Moreover, by them is thy servant warned; and in keeping of them is great reward." Why should not Christians of the present day have the same rich experience? We have a more extended range of knowledge than he had;—the Word of Jehovah, as given through prophets, the Lord Jesus Christ, and his apostles. How important then becomes the admonition of Peter, "be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Savior;" and also the exhortation of Paul, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another." We might inquire here, why are we thus exhorted? why ought our minds to be richly stored with the Word of inspiration? I answer, that we may be "perfect, thoroughly furnished unto all good works."

Perfection of character is enjoined upon the believer. "Be ye perfect, even as your Father which is in heaven is perfect." But this perfection can only be attained through a knowledge of and obedience to "the perfect law of liberty." For the apostle James testifies, that "whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." We cannot obey a law of which we have no knowledge—and there are no means by which we can obtain this knowledge, except by "looking into that perfect law;" hence the vast importance of copying the example of the noble Bereans, to "search the Scriptures daily, to see whether these things are so" or not. Even those who claim that there is a separate and distinct influence of the Spirit on the hearts of believers, cannot but admit that there is everything *which is requisite for the perfection* of their characters in the divine Word. If so, what is the necessity for this extra operation of the Spirit? Surely it cannot be to enlighten the mind—for this can only be done by the impartation of knowledge. I know of no addition to our stock of inspired knowledge, since the days of the Spirit-gifted apostles, that is worthy of the slightest attention. Nay, I regard any one, who at the present day, claims to present anything new as a revelation, as an impostor, or demented, unless qualified to produce the signs of an apostle. This no one is able to do.

If then the Word of the Lord is sufficient to enlighten, guide, direct, and perfect our characters, without any further addition to it whatever, what is this separate and distinct influence of the Spirit? what is its office?—how does it operate? Oh, says one, "The Spirit beareth witness with our spirit that we are the children of God." We believe it. The sacred record contains the words of the Spirit,—for "holy men of God spake as they were moved by the Holy Spirit"—and that record bears witness. John says, "it is the Spirit that beareth witness, because the Spirit is truth." Jesus says, "Sanctify them through thy truth; thy Word is truth;" and again he says, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you they are spirit and life." And what does the Word witness? It says, "He that believeth and is baptized shall be saved." "And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son, hath not life." "You are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." These are the words or testimony of the Spirit. What additional testimony do we want, or what more weight could the Spirit add to these words? If we believe them, do they not witness or bear record to our understandings that we are God's adopted children? I know no way that the spirit could possibly bear witness, except by words or signs, addressed to our understanding. That has already been done in the Word. No additional testimony is required, seeing that we as Christians are required to "walk by faith, and not by sight." It seems to me that there is a disposition on the part of some to walk by sight, or feeling. This is not God's order. Believe the record. Remember what an inspired apostle says, "He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."

Another objector says, Does not "the Spirit help our infirmities? for we know not what we should pray for as we ought." But how does it help? Is it not by teaching us how to pray? And are we not taught how to pray in the Word? And are not the directions plain and amply sufficient? I contend that they are. If those directions were more closely adhered to, we should not hear so many unmeaning and unscriptural prayers. It is a grand mistake to suppose that good feeling, and what is sometimes called freedom in prayer, is an evidence that the Spirit is inditing our prayers, or helping our infirmities.

Another says, But is it not said, "if any man have not the spirit of Christ, he is none of his?" Certainly; and it is Scripture too, and I believe it. But it does not necessarily follow, that because the word spirit is here mentioned, that therefore it means a distinct and separate influence or entity. Spirit in this passage, I contend, means mind or disposition. Let us read it so. "If any man have not the mind (or disposition) of Christ, he is none of his." Does it not make sense? and is it not true? This perfectly accords with the apostolic exhortation,—"Let this mind be in you which was also in Christ Jesus." We are also exhorted to "consider him who endured such contradiction of sinners against himself," and to "look to Jesus, the author and finisher of our faith?" Why consider and look? except it be to copy his example—to drink in his spirit. He has left us an example that we should walk in his steps. Jesus said, "Learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." In order now to learn of him, we are necessitated to read what is written about him in the Word,—to read of his faith, love, devotion, humility, disinterestedness, &c. Possessing these we shall possess and exhibit his spirit. It will become a part of our renewed natures. But this spirit or disposition is not a separate entity, as some claim. It is produced in the believer by obedience to the Word. It is not a superadded influence given by God, to enlighten, comfort, and produce good feelings. Let a Christian only follow out the apostle Peter's advice—viz., "giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity," (2 Pet. i. 5-7) —and perfection of character will be attained, and the reward of the kingdom will most assuredly follow. Who will say that those who possess these traits of character have not the spirit of the Anointed One? And yet let it be distinctly understood that this perfection of character can only be obtained by practicing what the Scriptures enjoin upon us.

But I must draw to a close. The time is too short to allow of a full investigation of this subject, and to take up all the points and objections, and answer them at length. In conclusion, let me press upon your attention the absolute importance of a close study and investigation of the Divine Word. Receive it "not as the word of men, but as it is in truth the Word of God, which effectually works in you that believe.

A Preacher's Mother.

My mother's habit was every day, immediately after breakfast, to withdraw for one hour to her own room, and to spend that hour in reading the Bible, in meditation and prayer. From that hour, as from a pure fountain, she drew the strength and sweetness which enabled her to fulfil all her duties, and to remain unruffled by all the worries and pettishnesses which are so often the intolerable trial of narrow neighborhoods. As I think of her life, and of all it had to bear, I see the absolute triumph of Christian grace in the lovely ideal of a Christian lady. I never saw her temper disturbed; I never heard her speak one word of anger and calumny, or of idle gossip; I never observed in her any sign of a single sentiment unbecoming to a soul which had drunk of the river of the water of life, and which had fed upon the manna in the barren wilderness. The world is the better for the passage of such souls across its surface. They may seem to be as much forgotten as the drops of rain which fall into the barren sea, but each drop adds to the volume of refreshful and purifying waters. "The healing of the world is in its nameless saints. A single star seems nothing, but a thousand scattered stars break up the night, and make it beautiful."
—*F. W. Farrar.*

The Book for All.

To look at it theoretically, we should pronounce the task of producing a universal book, adapted to all races, all centuries, and all generations, simply impossible. And so it is if human productions and human powers alone are regarded. That the Bible has in it something for each and something for all, no matter what their age or degree of mental development, is not the least of the proofs that show it to be divine.

It is intelligible to the dullest, it is inexhaustible to the the keenest. "It has shallows where a lamb may wade, and depths where an elephant must swim." It is the most ancient of books, yet the newest. The date of centuries is upon it, but not the decay of age. It is interwoven with every period of life, and every kind of experience. It is hallowed by a thousand memories. The maiden is married by its sanctions, and in her lonely widowhood turns to it for comfort. It lies on the bed of death, and on the busy bench of the workshop. The soldier, marching to the battle-field, packs it carefully in his knapsack, and the civil officer lays his hand upon it when he swears to execute his country's laws. Every where it finds a fitting place. And in the closet most of all it is the one essential instrument for progress.—*Christian Standard.*

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay *our* obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. COMMER.

The Herald of Truth.

OFFICIAL ORGAN

Of the Advocates of the U. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 10, 1894.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

If you can count it all joy when beset with divers temptations (trials) and feel confident that the trial of your faith worketh patience, loved ones, you are walking in the Spirit.

It has been truly said that men judge of our hearts by words and works, while God judges of our words and works by our hearts. This has sustained many a humble follower of the meek and lowly Jesus when suffering wrongfully from harsh or misguided judgment.

FARRAR truthfully says that character grows out of habits. From the universal law of habit, little by little, day by day, act by act, thread by thread, link by link, we mould the character, weave the woof and forge the chains which bind our being, and in *forming our habits form our character.*

IT seems a long time since Jesus said to his little band of trusters, I go to prepare a place for you; but we understand that he has been engaged in that work ever since,—and will never abandon it until he has developed the situation which is to obtain and precede his coming again. We believe he is directing the affairs of the nations and giving direction to political events so that a crisis may be formed that will necessitate his personal apocalypse. He will surely come as he said he would, and every wide-awake believer will keep a keen outlook, for the work of preparation is far advanced. May the conquering hero soon come.

A MOST remarkable address was recently delivered at Preston, England by Cardinal Vaughan at the "Catholic Truth Society," in which he says there is a growing desire throughout Christendom for a reunion. He says the prospect in England is very cheering; that there is an increasing distrust of the national religion, sensible diminution of prejudice against Catholic practices, and what a few years ago was regarded as superstitions and blasphemous have been taken back one by one till the thirty-nine articles have been banished and buried as a rule of faith. This is backward progress, we think. The cardinal says the English churches are only distinguished with extreme difficulty from the Catholic now.

BRETHREN and Sisters, be not *discouraged* at your present lack of perfection. It is a progressive work to get the flesh under perfect control,—a matter of stages. We must *grow* in God's favor by mastering one appetite after another. It was in order that the man of God may be thoroughly furnished unto all good works that the precious volume was given us. We are enjoined to be followers of God as dear children, and walk in love. Let us follow on: there are heights and depths and breadths and lengths of the love of God yet unexplored,—and an inexhaustible store of grace to help in time of need,—the great danger lies in neglecting the heavenly provisions made for us. We are fully persuaded that it takes something more than the knowledge of the truth, and the discussion of doctrine to lift one to a higher plane of existence. When we delight to do the right because *it is God's will* we are *progressing in the divine life.*

No matter how strong our resolutions may be, it soon something to carry them out. Elliot illustrates this by saying we may determine not to gather cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering.

OLIVER WENDELL HOLMES, died Oct. 7, at Boston, Mass. He was born Aug. 29, 1809, in Cambridge, Mass. He was one of the best writers of the time, and as his work covered such a wide range of thought it would be hard to say in which he excelled, but, this we know, that this generation has been benefitted by the influence of this good man.

WE give in this issue the report of the Nebraska State Conference, showing the work done by the earnest workers of that section of the country. We learn of good work done by evangelists and generous giving for their support. However, our reason for writing this item is to make reply to the resolutions passed at the meeting. The names of the two brethren whose actions called forth the first resolution are withheld, as we have no right to give them. Regarding this we will say this much, it is quite likely these brethren have the "other side" of the question. It would not be pleasant for either side to have the little differences "aired" in a paper. Besides a newspaper is not the place for settling differences between brethren. If you can't agree, why the field is broad; both work as best you can independently. May be you each may "convert a sinner from the error of his way, save a soul from death, and hide a multitude of (your own) sins." Regarding the other resolution we will say the aim of the managers of this paper is to publish Truth as stated in God's Word. If we err sometimes, *it is because we are like others*—human, and liable to err. However, the subject of the articles not being given we are at a loss to know what is meant, and will give answer in a general way so that all may know where we stand. We believe man when placed on trial disobeyed, and having committed sin a curse was pronounced against the race. We believe mankind to still be under that curse, viz., in a lost, undone, ruined condition. We see by the record that God's work was done through different agencies and means, so far as the full and culmination of man is concerned, and we believe, as he is the "same yesterday, today, and forever," that he will continue to work through various agencies and means. The Great God saw fit to provide a means for the saving of the race that had fallen so low, and gave his only begotten Son, Jesus Christ, for that purpose and work. This divinely given Son enters upon this labor of saving the lost ones with commendable energy, and brings "life and immortality to light." How does he bring this desirable condition to light? "THROUGH THE GOSPEL." We will presume without question that "the Gospel" is the "good news of the Kingdom of God, and the things concerning the name of Jesus Christ." In setting forth this Gospel the sacred writers tell us that to be benefitted by its "light," we must be informed as to what its conditions are—we must believe that the Author is able to perform his work, repent of our former sinful ways, and obey the commands he gives us. We are then in a condition to have our old sins blotted out, which is graciously done. We are then heirs with Christ to the promised inheritance, and by faithfully living out the principles we have learned, submitting to be led by him in whom we have trusted, we are certain of reward at the appointed time, which time is known only to the Father. The only logical conclusion we can come to after carefully considering the teaching of Christ and the apostles, and judging from the history of God's dealings with his people anciently, is that is absolutely and unqualifiedly NECESSARY that we *believe*, repent and *obey* if we want the promised blessing. That there is no other way to get the blessing,—that "there is none other name under heaven given among men, whereby we must be saved." "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Following this unquestionably logical conclusion still further, we are compelled to conclude that IF it is *necessary* for our salvation that we *believe*, repent *and* obey, all we have to do to miss salvation is to *not* believe, repent and obey. Therefore, all who do not come into the household of God, through the Door opened for them, are still *lost*, ruined, undone. To this *point* we come through study of God's Word. What the kind Father *may choose* to do in the oncoming ages, is not revealed to us, only so far as stated in the revelation he has given in his Word. *Your ideas* of the love and mercy of God may be good and very gratifying to you, but you have no right to get ideas, except as He gives example and precept. If any one has been favored with a "special revelation," it is something that has passed by us, and we know nothing of it, and will stick to the Word given. Regarding the charge that views of others are attacked, and no chance given for reply, we shall plead guilty at once. So far as attacking something that we know is error we have no more hesitation in "going for" it because it is styled "Josephitism" than if it were styled "immortal soulism," or "sky kingdomism," not a bit. We *believe* that Jesus Christ is the only begotten Son of God, and do not believe he is the natural son of Joseph. Our able Corresponding Editor has given a few articles on this subject and we do not care to give space to a long discussion of the question. No good can come from such debate. If it be that the "sabbath" question is meant, we can be found on the gospel side of this also. We are living under grace or favor, and not under law. Bro. Joblin is writing a series of articles on this now. When we say something antagonistic to the Catholic purgatory we do not send for the highest prelate of that church to write and defend his position; nor when we speak against the doctrine of immortality of the soul do send for the most eminent bishop of the Methodist church to see what he has to say for it. Likewise in speaking against sabbath law-keeping we do not write to Ellen White to see what the "Prophetess" can say for it. We have on hand an article written by an esteemed Brother, one who has written much and has been looked up to as an able speaker and writer, and in fact is one of the very best and clearest reasoners we have. This article as it ends is an argument in favor of sabbath keeping. We asked the author to give a few lines additional, that his readers might know how he stood, we supposing he had not finished, as it seemed unlikely after all his work as author and preacher that he had gone over to observing *law* and laid aside the favor and grace. We do not yet know from him how he stands.

Finally, we are opposed to personalities in writing, and wish all our contributers would avoid them. We should not have taken up this resolution by the Nebraska Conference, preferring to let it pass, only that it gave opportunity for us to make a statement that would enable all to know where we stand. Brethren, we are working as best we can. The time for labor is very short. There is no time left us for "hobby riding." As Brother Eychaner said in his letter to the conference, if you have a "hobby" leave it at home,—be *ashamed* to bring it with you. Do as Jesus did—"preach the gospel of the kingdom of God"—"testify to the gospel of the grace of God." Pray for us, and may God bless you all.

Justification by Faith. No. 3.

Our second article under this head closed with the remark that the doctrine of substitution nullifies the doctrine of justification. This is a fearful acraignment, but we hold it to be absolute truth, and most defensible. If one person pays the debt *of* another, is not the former debtor free? Is he under any obligation whatever, to his old creditor? Can the creditor exact anything more than his pay, before giving a clear receipt? Common-sense says no! Truth and right say no! And hence, if as the song says, "Jesus paid it all," what claims are there against sinners? Do they not stand before God justified through the kind offices of another? If, then, God has taken pay from Jesus, for all men, he has no claim against them; salvation for all is true. What we mean to say is, that God would not collect one bill twice. But if the debt has been paid, Paul did not speak the truth when he said, "By grace—favor—are ye saved through faith."

If substitution or vicarious suffering be true, there is *no favor* about it, because God has received all that was due to him. We disproved his dying either *spiritually* or *eternally* instead of any one, and said we could prove that he died temporally *for* no one, either: here is the proof:—Men and women still die the temporal, or natural death that Jesus died—die just as if he had *not* died. God is just; by this we know that Jesus never died a natural death *instead* of *all* men, or *any* of them, for death would in that case have long since been a thing of the past.

Let our readers think of the moral principle involved in the act of punishing an *innocent* person instead of a guilty one. Would a holy God and just do that? If just to himself and the defaulter would it be just to the innocent one. If substitution be true, it is founded upon justice, and is universal *in its* application. But if a believer in substitution should attempt to apply that principle in his own family, we think he would break down, and never again advocate it. Yes; we maintain that if substitution be founded upon justice it would be right for us to practice it, and wrong *not* to practice it. But did Jesus ever exhibit the Father to us in that light? We mean did the Father ever manifest himself to us thus *in* his only begotten Son?

But it may be objected here by some one that "it says Christ died for *all*, and if he did not die *instead* of all he sees no reason *why* he should die at all." We readily believe that he *sees* no reason for his death unless he in some sense died *instead* of all; but he must excuse us—there *may be reasons* which he does not see. Candidly, we ask, has not substitution broken down of its own weight already? Let the objector tell us, in the light of our findings thus far, or in the light of present conditions, What man evades, or escapes by substitution? We do not think there would be many advocates of substitution if people would seriously consider this question before committing themselves to it.

We wish to say here that our object in discussing this question is *not* to afford intellectual pastime,—*not* because we think no one can be saved without understanding all these deep things of God, but, because, for *want* of a proper understanding of them they plunge headlong into theories which are subversive of the gospel.

Truly we *do* read that Christ died for all; and that proves that all were dead. But *far* in this case, as in many others, *does not mean instead of*, for reasons already given—men still die. The truth is that he died on their account; died that they might *live again*, the fact that *conditions* are imposed upon men—that the benefits accruing from his death depend upon the acceptance *of*, and obedience *to* certain requirements is absolute proof that Jesus died *instead* of no one. To have died *instead* of all, in the very nature of things, would have given every son and daughter of Adam a passport to glory without conditions.

We said the law only bestowed temporal blessings. Additional proof of this is given in verse 21 where it says, "For if there had been a law given which could have given life, then verily righteousness should have been by the law." Proof positive that the law could not bestow future life,—and proof that it could not give life *because* no one could become righteous by obedience to it,—no one could be justified by it. That being the case when it was certainly in full force, what folly to teach that no one can be justified *without* keeping the law now!

The 24th verse says the law was our School Master, or rather pedagogue. For what purpose? To bring us to Christ, that we might be *justified* by faith. Does the old Schoolmaster exist after the Seed comes? If it does, what is its office now, seeing we have no use for a pedagogue? Happily we have an English word to represent the original word "*scolar*," which has other meanings besides "Savior." The Diaglott renders it "preserver,"—and the Syriac reads, "The Life-giver of all men, especially of believers." This is sublimely true in itself, whether it be the correct rendering or not. He certainly giveth to *all* men life and breath and all things, and he is especially the Life-giver of believers by providing a Savior who should bestow upon them *everlasting* life, while all the wicked he will destroy. What, then, shall we do? Turn to 1 Tim. *ii.* 3, 4 and see that this writer in the same letter expresses the same idea in different words. He says that God WILLETH all men to be saved. We hold the meaning of this to be, that he has provided means adequate to this end, because, if God *absolutely determined* to save *all men*, he would do so. But his own word for it, they will *not* all be saved, though it is his *wish* that they might be saved by the means devised to that end. But this oft quoted verse *itself* shows there are *conditions* in his will to save all men. He wills or desires them to be saved, and to come to *the knowledge of the truth.* The truth is the saving power of God. The sense is evident therefore. He desires that all men be saved by faith *in* and *obedience to* the truth. The first verse of the epistle to Titus shows that Christ gave himself for those who have the faith of God's elect and acknowledge the truth which is after godliness.

In our next we will show if the Lord will, by the words of Jesus himself, who he gave his life for.

(To be continued).

Saved by Law or Gospel—Which? No. 3.

Our last article closed with the assertion that the blessings bestowed upon those who were obedient to the law when it was in force, pertained to *this* life, they lived long, had bountiful crops, and divine protection, etc. The proofs of this are abundant: but we can only afford space for a few. In Gal. iii. 17 Paul says the law which was 430 years *after* the covenant of promise was confirmed to Abraham, did not disannul the promise, and make it of none effect. The promise stood as if there were no law, for verses 13 and 14 show Christ was made a curse for us that the blessing of Abraham might come upon the Gentiles,—proof enough that the promise of the blessing had not been disannulled by the introduction of the law,—proof enough that *faith* in the promise was still the divine means of justification to be employed by man.

In order to have an opportunity to answer, he asks, "Wherefore then serveth the law?" As if to say what was the law given for if the *promise* was in full force? Here is his answer: "It was added because of transgressions." Believers *still* believed because the law had not disannulled the promise; they were *still* justified by faith, but *the* law had been added to control those who had no faith—to control a mass of sinners and keep them separate from the Gentiles so God's purpose could be carried out. It [the law] was added till the seed should come to whom the *promise* was made." That seed was Christ, (v. 16.) The purpose for which the law was added having been served, the law had to go.

We have proved that the law only bestowed temporal blessings. Additional proof of this is given in verse 21 where it says, "For if there had been a law given which could have given life, then verily righteousness should have been by the law." Proof positive that the law could not bestow future life,—and proof that it could not give life *because* no one could become righteous by obedience to it,—no one could be justified by it. That being the case when it was certainly in full force, what folly to teach that no one can be justified *without* keeping the law now!

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We sincerely pity those who persist in placing themselves under that old Schoolmaster, when the next verse says of the Church at Galatia, "For ye are all—every one of you—the children of God by faith in Jesus Christ." The law has nothing to do with it, because the next verse says, "As many as have been baptized into Christ have put on Christ; and" and what? "heirs according to law?" oh, no. What then? "according to promise." We have the answer to this in the 18th verse, "For if the inheritance be of the law it is no more of promise." Now, beloved Paul, will you settle it forever, if you please? To be sure he will: and this is the way he does it,—"But God gave it to Abraham by promise."

As the law strictly obeyed could neither justify nor give life, nor bestow the inheritance, is it not the very acme of folly and madness to trust in it for those blessings 2000 years after it has passed away?

If people try to mix faith and law together the Spirit heads them off directly by saying "If they which are of the law be heirs, faith is made void, and the promise made of none effect." How so, Paul? "Because the law worketh wrath; for where no law is, there is no transgression; therefore it is of *faith, that it might be by Grace,*"—favor. So sure as Paul here speaks the words of the Spirit, so sure is it that no one can earn an heirship by obedience to law. If *that* were possible, *then God would owe it to them,* and they could *demand* it of him as their right, and there would be no grace or favor about it.

Turning to the 7th chapter of the book which says, "The gospel of Christ is the power of God unto salvation," we find him saying, "know ye not brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So, then, if while her husband *liveth* she be married to another man, she shall be called an adulteress; but if her husband be dead she is free *from* that law, so that she is no adulteress, though she be married to another man." What did the apostle write this for? Shall we guess at it? No; we ought to be out of the guessing business,—besides, we have the lesson pointed out to us in the next verse. He says, "Wherefore my brethren, *ye also are become dead to the law by* the Body of Christ?" For what reason? "*That ye should be married to another,* even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh the motions of sin which were by the law, did work in our members to bring forth fruit unto death. But now *we are delivered from the law,* that (law) being dead wherein we were held, that we should serve in the newness of Spirit, and not in the oldness of the letter."

In the above quotation we have infallible testimony, that if, *after being married to Christ* we cling to the law we commit spiritual adultery, and commit the monstrous folly of expecting fruitfulness from A DEAD HUSBAND, after marriage to a living one, even to him who has been raised from the dead, that we should bring forth fruit unto God. What gloriously simple truth this is! How can the honest mind fail to see the Truth of God stand out here? If we are married to the law Christ is not our husband. If *Christ*—the living Christ be our husband, the *law*, the dead law is nothing to us.

In the 18th chapter of Acts we find the only standard of justification in this age. Says Paul, "Be it known unto you therefore men and brethren, that *through this man is preached* unto you the forgiveness of sins;" that includes *all* unpardonable sins. It continues, "And by him *all* that believe are justified from all things which ye *could not be* justified by the law of Moses." This is testimony of the most positive character, and undoubted authority, and the wonder is that men can be found to controvert it, or scheme to get around it, but such there are, and we expect to overhaul their objections in our next numbe. In the mean time we trust what has been written may receive earnest and prayerful attention. We are striving to get down to foundation Truths.

Selected.

A Noble Youth.

How many young men, just budding into manhood, have taken the first fatal cup! And not stopping at the first, as they may have thought of doing, they have taken a second soon after the first, and so on, until their ruin was complete.

There was once a young man who was clerking in a large dry-goods store where many other men were employed. Some of the latter urged the new-comer to accept a social glass, but he refused. The young men laughed at him, calling him a "baby," and also said that "one glass would not hurt him."

"Ah, no," he replied, "if I should take one glass, I could easily be persuaded to take another. My mother taught me to shun the fatal cup. And when I was a little child, she taught me this verse, among many others, 'Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.'" The lads laughed and sneered at him, but it was useless to try to remove his scruples.

"My father," the brave boy continued, "went the downward path, and at last filled a drunkard's grave. I do not intend to follow in his footsteps."

If other young men would only stand ground firmly for the right, doing nobly as this one did, there would be a great many less drunkard's graves and a great many more happy hearts and homes.—*Young People's Paper.*

An Infidel Silenced.

A noted infidel was traveling in a car in which a minister was seated. He at once commenced an argument with the clergyman in a loud tone, so as to be heard by other passengers. Among the latter was a blind man who listened attentively. Turning suddenly to him in a pause in the argument, the infidel said:—

"Do you, sir, believe in a God, who has made this beautiful earth, and the Sun to shine upon it, and who has adorned the heavens with myriads of stars, and yet, without any offence on your part, has deprived you forever of the power of beholding them?"

"I am surprised, my dear sir," replied the man, "that you should ask me such a question. I do believe in the existence of God as firmly as I do in my own, and I could doubt the one as easily as the other. There is, however, one thing that strikes me as being very peculiar in what you have said. When you reason of God you do not seem to be governed by the same principles as when reasoning about men and the common affairs of everyday life."

The infidel denied the inference, and the blind man continued:—

"Suppose, on reaching your home and on entering your room, you find a lighted lamp upon the table—what will be your conclusion?"

"Why," answered the infidel, with a sneer, "I shall conclude that some one placed it there."

"Well, then, when you look into the heavens and see those innumerable lights of which you have spoken, why do you not come to the same conclusion, that some intelligent being placed them there."

The skeptic declined to talk any more on the subject, but it was evident to all the passengers that he felt thoroughly humbled and uncomfortable.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Poetry.

To-day is this All?

"And is this all that I can say to-day—
This little while to-day—the sun doth shine?

Yes, all—my yesterday went by last night,
And left regret for wrong, remorse for slight.

To-morrow for me lieth yet in doubt,
I may behold it, from the mist emerge and

Live like the *to* be's hours of my to-day,
While busy self-interest I may pass by.

Now, since I own no other lay nor this,
Let me not here our golden moments waste.

That will secure from heaven a gracious look
And keep my record clean in life's fair book.

"Redeeming the time."

Presumption.

A [illegible] and their false creeds
Hooted [illegible] dream's pet [illegible]
A dogmatism that dares to say,
"I am alone the chosen!"
A creed by Calvin through the wards
The source of light to be:
A little mind that seek to hold
And gauge infinity.

—Isabella E. O'Neill.

Original.

What is it to Confess Christ?

"What if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. x. 9, 10.

The word *confess* has a similar meaning to *profess* or *acknowledge*, and these words are used sometimes as synonyms. To confess is to assent to, profess, publicly own, admit, avow, or acknowledge a fact or truth. And in order to intelligently confess, or acknowledge Christ, he must be *known*, as revealed in the Bible. No one can properly understand or comprehend a *proposition*, a thing, or person, unless first correctly informed with reference thereto. So with respect to Christ. This is a word of frequent occurrence in the New Testament, and relates to a person, called in our text "the Lord Jesus." The word *Christ* is more of an official title than the name of a person, although the title is sometimes used to designate the person. The word is derived from the Greek word *Christos*, and in our common and revised versions of the New Testament, it is transferred instead of being translated, with the terminal *os* cut off. *Christos* means in English *an anointed one*. If the reader will turn to John i. 41, and iv. 25, he will find the Hebrew word *Messias*, meaning *Christos* in Greek, and *Anointed* in English. This word *Messiah* also found in Dan. ix. 25 is the only place where the word is not translated in the Old Testament. Priests and kings were anointed with the holy oil, by order of Jehovah, under the law. See Exod. xxx. 30; 1 Sam. x. 1; xii. 5; xv. 1; xvi. 1-13; 1 Kings i. 39; xix. 15, 16. These priests, prophets, and kings were then the Lord's anointed ones.

Jesus of Nazareth was *anointed* with the Holy Spirit and power, (Acts x. 38,) and united in himself the three offices of prophet, priest, and king. God, his Father, *anointed* him when John baptized him in the river Jordan, and with a voice from heaven, acknowledged him as his Son. Jesus was then qualified for his great work of *saving* men—*first*, as a *prophet* to instruct them by speaking the *words* of God, and confirming that message, and proving himself as God's Son, by the *works* he did; *secondly*, as a priest, offering himself as a ransom for those who believe; and *lastly*, as the King and Judge of Israel and the nations. After his anointing and temptation he returned in the power of the Spirit into Galilee, and coming to Nazareth, where he had been brought up, he went into the synagogue, on the sabbath day, and as he stood up to read, the book of the prophet Isaiah was given him. He read where it is written, (lxi. 1, 2,) "The Spirit of the Lord is upon me, because he has *anointed me* to preach the gospel to the poor," etc. Luke iv. 16-22. This *anointing* made Jesus *the anointed one*, or Jesus the Christ. Hence the name of Jesus is very frequently associated with his official title—*Christ*. Sometimes it is written by the sacred writers as Jesus Christ, Christ Jesus, Lord Jesus Christ, Lord Jesus, etc., but in every place the word *Christ* means *anointed*.

No one can confess Christ properly without understanding that Jesus of Nazareth is the *Son of God*. Gabriel announced to Mary, his mother,—*his name*; that "that holy thing which shall be born of thee shall be called the Son of God." Luke i. 31-35. He was *begotten* by the power of the Highest, and *born* of Mary; made or "born of a woman," Gal. iii, 4. Hence he is called the *only*-begotten Son of God, John i. 14, 18; iii. 16, 18; 1 John iv. 9. Jesus had no existence before his begettal and birth as recorded by the evangelists Matthew and Luke; nor was he the *Christ* before the anointing, or publicly acknowledged as the *Son of God*, until his Father made him known. Matt. iii. 17. As to the sectarian tradition of his pre-existence as the second person in the trinity, or as an eternal Son, by whom all *things* were made, and of his descent from a higher spiritual to a lower animal nature, by a mysterious incarnation, the Scriptures of truth are silent. In confessing Christ, as God's Son, no *one is required* to believe such unreasonable dogmas. In proof of this I refer the reader to the divine *record*. Jesus once asked his disciples as to what men said of him, as to who he was. They said that some thought him to be John the Baptist, some Elijah, some Jeremiah, or one of the prophets. Then he asked, "But whom say ye that I am?" Simon Peter answered, "Thou art *the Christ*, the *Son* of the living God." Jesus said that this was a revealed truth from the Father to him, and did not come from men. Matt. xvi. 13-17. Peter had his attention first called to Jesus the Messiah, by his brother Andrew, one of John's disciples; "and he brought him to Jesus." John i. 35-42. Peter was one of those who were "taught of God" by the prophets. See John vi. 44, 45. So when Peter became acquainted with Jesus, and saw his works, he recognized him to be *the one* "of whom Moses in the law, and the prophets, did write." At another time, when some disciples were offended at his teachings, and left him, Jesus said unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And *we* believe and are sure that thou art that Christ, the Son of the living God." John vi. 66-69. Peter spoke for all the twelve. And in connection with this confession is *the obtaining of eternal life*.

In John ix. we have the wonderful case of Jesus giving sight to a man born blind. After much investigation by the Pharisees, who could not deny the miracle wrought, they came to the conclusion that Jesus was a sinner, because he made clay, and opened the man's eyes on the sabbath day; and because the man contended that "God heareth not sinners; but *if* any man be a worshipper of God, and doeth his will, him he heareth," etc., they cast him out of the synagogue. They had already agreed that if any should *confess* that Jesus was the Christ, they should be excommunicated. It will be noticed that this man had not yet seen Jesus, but no doubt apprehended who it was that had opened his eyes; he having not seen, yet believed. When Jesus heard that they had cast him out, he found him, and asked, "Dost thou believe on the Son of God?" And when he asked, and was informed who he was, "he said, Lord, I believe. And he worshipped him."

There were many Jews who believed on Jesus in secret, but were afraid to *confess* him openly. John vii. 13. "Among the chief rulers many believed on him; but because of the Pharisees they did not *confess* him; lest they should be put out of the synagogue; *for* they loved the praise of men more than the praise of God," John xii. 42, 43. Nicodemus, a ruler of the Jews, who came to interview Jesus by night, seems to have been one of those secret believers, who lacked the moral courage to *confess* him as the Christ; for when he spoke a word in his favor, the Pharisees easily silenced him by asking, "Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet," John vii. 2; vii. 50, 52. Nicodemus, however, showed his sympathy for Jesus, by bringing one hundred pounds of spices—a mixture of myrrh and aloes—to use in the burial of Jesus. Another disciple, (but secretly for fear of the Jews,) named Joseph, of Arithmathea, obtained the body of Jesus, and [illegible] Nicodemus wrapped the body in fine linen with the spices, and laid it in Joseph's own new tomb, which he had hewn out of the rock. John xix. 38-42. We have no further account of these two secret friends of Jesus, but it is to be hoped that afterwards they openly *confessed* the Lord Jesus, and believed that God raised him from the dead, so that they might be saved. See the confession of Nathaniel in John i. 47-51; also of Martha in John xi. 24-27.

There is much *more* comprehended in *confessing* Christ than many persons think. A Scriptural confession is *not* what some call bearing testimony for Jesus, by standing up in meeting to say, "I love Jesus," or "I am a Christian," or "I know that Jesus has saved me," etc. We may learn what it was to *confess* Christ in the apostles' days, and what it cost the disciples, by reading the Acts of Apostles, and the letters of the apostles to the various congregations. The text at the head of this article, *properly understood*, will show what it is to *confess* Christ. Yet some persons by *separating* it from the context pervert and fail to discover its meaning. Before we can confess with the mouth the Lord Jesus, and believe in the heart that God raised him from the dead, we must know something about him; for "faith comes by hearing, and hearing by the Word of God." Paul says; "How shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The apostles were the chosen and sent ones to preach this *gospel of peace*. Paul was one of them. He said, "necessity is laid upon me; yea, woe is unto me, if I preach not the gospel;" and "I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth." Rom. i. 16; 1 Cor. ix. 16. And in the verse immediately preceding our text, he says, "The Word is nigh thee, even in thy mouth, and in thy heart; that *is, the word of faith which we preach*." This word of the faith, or the gospel, being in the mouth and the heart of the believer, then if he *confess* the Lord Jesus and believe that God raised him from the dead, he shall be saved. "For with the heart man believeth unto righteousness; and with the mouth *confession* is made unto salvation." The gospel preached by the apostles is called by Peter, "the incorruptible seed," and "The Word of the Lord," 1 Pet. i. 23-25; by James, "the word of truth," and the engrafted word," James i. 18, 21; by Jude, "the common salvation," and "the faith which was once delivered to the saints," Jude 3; by Paul, "the unsearchable riches of Christ," and "the kingdom of God, and those things which concern the Lord Jesus Christ," Acts xxviii. 31; Eph. iii. 18. This gospel is the *seed* which Jesus sowed in the hearts of men, called by him "the word of the kingdom," and "this gospel of the kingdom." Matt. xiii. 19; xxiv. 14. "The word of the faith" preached by the apostles included "the things concerning the *kingdom of God*, and the *name* of Jesus Anointed." Acts viii. 12; xxviii. 31. This good news had been *hid from former generations*, but was made known to all nations, by the commandment of the everlasting God, for the *obedience* of faith," Rom. xvi. 25, 26. The apostle offered this salvation *first* to the Jewish nation; and when they rejected it, judging themselves unworthy of everlasting life, they then turned to the Gentiles. Acts xiii. 46. Paul was especially sent by the Lord Jesus to preach the gospel to the Gentiles, to make them *obedient* by word and deed. Rom. xv. 18-19; Gal. i. 11, 12. The *obedience* required of those who believe the gospel is, "Repent, and be immersed in the name of Jesus Christ, for the remission of sins," Acts ii. 38; this was the way to become "obedient to the faith," and "to *obey* from the heart that form of doctrine" preached, and "to purify themselves by obeying the truth." Acts vi. 7; Rom. vi. 17; 1 Pet. i. 22. This law of the faith, or baptism, was given by the risen Jesus to the apostles, and they as [illegible] obliged to preach and [illegible] command of their Lord [illegible] the believers were [illegible] *obedience;* even those [illegible] baptized in Holy Spirit [illegible] the house of Cornelius P[illegible] commanded to be baptized in [illegible] the name of the Lord. A[illegible]. 47, 48. Thus is the way C[illegible] was *confessed* in those days. [illegible] members of the body or congregation of Christ, without exception, had to put him on by baptism. Gal. iii. 26, 27; Rom. vi. 3, 4; Eph. iv. 5; v. 25-32.

In primitive times it was a very serious thing to *confess* Christ. It often involved the loss of relatives, friends, property, and even life itself. Paul said he suffered the loss of all things for Christ's sake, Phil. iii. 7, 8; and to Timothy, after mentioning the various persecutions he passed through, he said, "all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. iii. 10-12. Jesus told his disciples that they should be persecuted;—"Ye shall be hated of all men for my name's sake;" and "the servant is not greater than his master: if they have persecuted me, they will also persecute you;" "in the world ye shall have tribulation: but be of good cheer; I have overcome the world," Matt. x. 22; John xv. 20; xvi. 33. Again he said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark viii. 34, and whosoever shall *confess* me before men, him will I *confess* before my Father who is in heaven. But whosoever will deny me before men, him will I deny before my Father who is in heaven," Matt. x. 32, 33. Truly the words of Jesus were fulfilled in the trials endured by the apostles and the early church, in thus denying self, taking up the cross, and acknowledging or *confessing* his name before men. Bitter persecution, suffering, and even death itself were the result. The history given in the book of Acts verifies what Jesus said—"They will deliver you up to councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake;" Matt. x. 17, 18; "they will put you out of their synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service," John xvi. 2.

In the Acts of Apostles we find Peter and John put in prison, on account of healing a lame man in the name of Jesus, and preaching the gospel. Acts iv. 2, 3; but their persecutors fearing the people let them go the following day. Then because of the great success of the Word, and the many signs and wonders among the people by the apostles, Acts v. 12-16, the high-priest and the Sadducees were filled with indignation, and laid hands on the apostles, and put them in the common prison. But the angel of the Lord delivered them that night, and said, "Go, stand and speak in the temple, the words of this life," verse 20. They did so; and then they are re-arrested and brought before the council, and examined; but on the plea of Gamaliel, are discharged after being scourged, and commanded not to speak in the name of Jesus. They rejoiced, however, that "they were counted worthy to suffer for his name," and continued their work, verses 40-42. Chapters vi. vii. records the arrest of Stephen, his defence, and death. Chap. viii. 1, the persecution and scattering of the Jerusalem church. Chap. ix. gives the account of the conversion of Saul of Tarsus, while on his way to persecute the disciples at Damascus, and also of his own persecutions. In chap. xii. we read of the apostle James, John's brother, being killed by king Herod, and of Peter's imprisonment, and his deliverance by an angel. Chap. xiv. 19, 20, gives an account of the stoning of Paul; and chap. xvi. of Paul and Silas being scourged, thrust into the inner prison, and their feet fastened in the stocks. But they were miraculously delivered. Also at Thessalonica Paul and Silas were in trouble, chap. xvii. 5-10; at Corinth, Paul was summoned before Gallio, by the Jews, but he refused to hear the case, and drove them from the tribunal, chap. xviii. 12-17. The balance of the book is mainly occupied with the history of Paul, and his trials, and ends with him being a prisoner at Rome. For a recital of Paul's sufferings for Christ and his gospel, read 2 Cor. xi. 23-28.

[illegible] [illegible] followed the first preachers of the Word, and those who believed it, and *confessed* the name of Christ, that is true "that we must through much tribulation enter into the kingdom of God," Acts xiv. 22. "If we suffer, we shall also reign with him," 2 Tim. ii. 12. There can be a repetition of these days of persecution before the end come. See Dan. xi. 1, 35; xii. 9, 10; Rev. xi. 3, 7; xiii. 5-10, 15; xiv. 9-13; xv. 2-4; xx. 4. Should we be called upon to pass through the fiery tribulation, may we study to [illegible] and be found [illegible] in the day of the Lord Jesus. We cannot [illegible] the glory of the kingdom [illegible] to believe, receive and obey the gospel, and that he will [illegible] the Lord Jesus from heaven with the reward of salvation through his name. The apostle John wrote his gospel that "we might believe that Jesus is the Christ, the Son of God, and that believing we might have life through his name." John xx. 30, 31. "Nevertheless," says the salvation is not only for Peter's name or any other name under heaven given among men, whereby we must be saved." Acts iv. 12. Reader, do you believe "*the word of faith*," or the gospel, which the apostles preached and are yet ready to [illegible] the Lord Jesus whom God raised from the dead, that you may be [illegible]? If so, then like Paul, you are called on the name of the Lord to [illegible] and wash away your sins, and be saved. Acts xxii. 16; Rom. x. 13. Then by continuing steadfast in the faith, and being faithful unto death, you will secure the crown of life and righteousness, which the Lord, the righteous Judge, will give to all who love his appearing. Rev. ii. 10; 2 Tim. iv. 8. Hear who the glorified Jesus sent the overcomers in the church at Sardis—"To him who overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will *confess* his name before my Father, and before his angels." Rev. iii. 5.

B. Wilson.

Conference Report.

The Churches of God, in Neb. met at Cambridge, Sept. 11, 1891, according to notice.

The meetings opened on Friday evening by a discourse by Brother Adams, in his usual forcible manner, on "The Gospel."

A larger audience was present than was expected. The interest and attendance increased each day, and on Sunday afternoon of the last day 600 people were on the grounds. The seating capacity of the large tent was not sufficient to hold the immense crowd on several occasions.

The principal subjects discussed were, the gospel, kingdom of God, Christ's nature and character, baptism, etc.

A larger number were present from abroad than at any other meeting ever held here. Among the number were, Brother and Sister Carr of Iowa, Gustafson, John and Geo. Mehrens of Blair, Bro. J. P. Glenn of Kan. and nine zealous workers for Christ came with teams from St. Paul, a distance of 150 miles.

Ministers present were A. J. Eychaner, Atmos Adams, T. G. Bartlett, W. L. Carver and J. P. Glenn.

Bro. Glenn of Kan. and Bros. Bartlett and Crowe of St. Paul were ordained to preach the Word. Brother Carver is a young man who started in the work a little over one year ago, and his discourses delivered on Tuesday was a surprise to all. It would do credit to many who have had years of experience in preaching and dividing the Word of Truth.

In view of the [illegible] and hard times it was thought by some that little could be done for the coming year, but when the time came the manner in which the brethren responded with cash and pledges with which to forward the work was indeed pleasing to witness. Yes, the work is going ahead in Nebraska. After all expenses are paid we have $23.55 in the treasury. The Lord is working with his people and although a few still need help before another report is read, the brethren are wide awake to the Master's cause and are willing to sacrifice part of the time for *several* days. At the first session on Wednesday, the minutes of the last meeting were read and approved. After verbal reports from delegates of the different churches, as to Bible reading, social meetings, Sunday schools, work, etc., the evangelist submitted the following:

Received during the year, $619.[illegible]. Expenses, $80.00. Less expenses, $[illegible]. Churches organized, 7. Number baptized, 107. Number discouraged, 250.

Amount evangelist report: Received, $[illegible]. Expenses, $82.[illegible]. Days engaged, [illegible]. Baptized, [illegible].

Resolved, That the amount received during the year to be used during the year to be used in evangelical work, $[illegible]. Expenses, $[illegible].

Number of churches organized, 9. Discouraged, 150. Baptized, 307. Total amount received including evangelist, $563.94.

On motion the churches at Fair Haven and Center on the north side of Lemon were attached to the Nebraska State Conference.

The following officers resulted as follows:

M. M. Noyes, Pres. A. J. Cole, Secretary, and A. F. Harlan, Treasurer.

On motion of Bro Harlan, Bros. Adams and Prime were re-elected evangelists for the coming year.

The following committee was appointed on resolutions, Wm. Stevens, W. L. Crowe, and John Mehrens.

We the committee on resolutions, beg leave to submit the following:

Resolved, That the action of [illegible] in standing out against the Nebraska State Conference is wholly unwarranted, and an act that we can not approve of. We hereby express our sincere regret that there any discension in our ranks.

Resolved, That the Nebraska State Conference hereby express their regrets that THE RESTITUTION has published a series of articles that carry a spirit which were [illegible] as productive of division and confusion in the Body of Christ. We further regret that articles are published which attack the views of others without giving opportunity to reply.

On motion the following committee was appointed to receive and distribute funds from eastern brethren to those actually in need by reason of loss of crops by drouth. W. A. Moore, Chairman, Bartley. O. W. Misner, Sec'y, Arapahoe, and R. P. Story, Trens. Holdrege.

A letter of greeting was read from Bro. L. C. Watkins, of Campbell, formerly of Gordon, Neb.

The business of the "Church of God Tract Association," was transacted at this time and the following report was made:

Amount received, $61.55. Paid for tracts, $7.40. Balance in treasury, $54.15. There were through the year nearly [illegible] tracts bought and distributed. Officers elected for the year were: John Mehrens, Blair, Nebraska; Geo. Mehrens, Blair, Neb. Jas. Prime, Beaver City, Neb.

Baptism was administered to three candidates—Sister [illegible] Wisner, Coal Gap, Brother W. B. Wolf, Lincoln, Sister Rena Gordon of St. Paul. The latter not being satisfied with her former baptism was again immersed.

This meeting afforded opportunity to form new acquaintances. It united hearts in love toward each other, and was in many ways productive of great good, and will long be remembered.

Now Brothers and Sisters, let us endeavor to carry out in our lives each day the many good things we have learned and show to the world that we have left all for Christ. Let each one strive to push forward the work and preserve intact the system now in vogue in our state, that much good may be done in the name of the Lord Jesus.

The next quarterly conference will be held at Oxford, due notice will appear in RESTITUTION.

Submitted in Love.

J. J. Cary, Sec.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Ark, Sunday of the [illegible]

Plymouth, Ind. held [illegible] was unanimously voted, that the church extend an invitation to the ministers to meet at this place the fore part of the week preceding our annual meeting which is held over the third Sunday in November. Such invitation is hereby extended to the ministers, should it be decided to hold the meeting proposed by Bro. L. E. Conner.

Signed,

A. R. Underwood,
Clerk Plymouth Church.

Editor Restitution:

A Ministerial Association as proposed by Bro. L. E. Conner, would do much good. I would love to attend, but alas, I have not the means, but hope others can do so. Oh, how we need stirring up. It seems that some of us are asleep just at the breaking of the long looked for day. In some portions of Arkansas there is good work being done. Last Sunday I went with Bro. Mancrief to Bear, to hear a Baptist preach after which Bro. M. defended himself in bold, yet fair terms, he having previously been assailed through the Mt. Ida *Herald*, as still preaching his doleful creed that man had no immortal soul. There were three Baptist preachers present who preach that popular doctrine, and one of them asked him to meet him at his next appointment, and he would reply to his discourse, which was agreed to. I hear that Bro. M. left an appointment for the 5th Sunday, at Bear, to show what the kingdom of God is, and what is required of us in order to inherit it.

Yours in hope of eternal life.

R. A. Hoggard.

Editor Restitution:

I just noticed Bro. Conner's call for a Ministerial Meeting, and I must say I am in hearty sympathy with it. The only exception I could take would be his basis of decision which would give it to the state having the most ministers. We have lost everything here this year, so none of us could go very far to attend, therefore would be shut off should it go very far east. We offer to give the brethren a hearty welcome and pleaty to eat and entertain them every way satisfactory if they will come to Arapahoe, Neb. We can secure you half fare from Omaha here, and from Chicago for that matter over the C. B. & Q. We would be glad to have the brethren see and become acquainted with us western people, and note our field of labor. I think you would be well paid. Brethren consider us at least, and if you can't come here dont put it farther off than Iowa.

Your brother, in hope.

Adams Adams.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$13.00
John Lawson,	1.50
E. T. Leach,	1.25
T. B. Adams,	1.00
Sarah Burton,	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$195.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

The Nickel Plate Road now operates a Through Sleeping Car Service to New York via West Shore Road and after Oct. 7th a daily Buffet Sleeping Car Service will be inaugurated via Delaware, Lacka. & Western R. R.

Acts of Apostles.
Chap. 13.

1. Now there were in Antiocheia throughout the existing church prophets and teachers, for instance Barnabas and Sumeon the one called Niger, and Lukios the Kurenaian and Manaen the one brought up along with Herodes the tetrarch and Saulos.

2. And as they were publicly serving the Lord and fasting, the Sanctified Spirit said, Separate for me Barnabas and Saulos unto the work for which I have called them.

3. Then when they had fasted and offered votive-prayer and laid their hands upon them they let them go.

4. And they sent by the Sanctified Spirit went down into Seleukeia, and from there they sailed away to Kupros.

5. And arriving in Salamis they published the word of God in the synagogues of the Joudaians. And they had Joannes also as a subordinate.

6. And passing through all the island as far as Paphos, they found a certain man of prominence a magus, a false-prophet, a Joudaian, whose name was Bariesous.

7. And he was associated with the Anthypatos Sergius Paulus a man of understanding. This man (Sergius Paulus) invited Barnabas and Saulos and asked to hear the Word of God.

8. And Elumas the magos withstood them. For in this wise is his name interpreted, seeking to divert the anthypatos from the faith.

9. And Saulos, he who is also Paulos, being filled with Sanctified Spirit, steadfastly regarded them.

10. And said, O thou full of all deception and all facility, thou son of a diabolos, thou enemy of all righteousness, wilt thou not cease perverting the upright ways of the Lord?

11. Lo, now the Lord's hand is upon thee and thou wilt be blind not seeing the sun until an appointed time: and straightway there fell upon him mist and darkness and he went about seeking hand-leaders.

12. Then the anthypatos when he saw what had occurred experienced faith, astounded at the teaching of the Lord.

13. And those about Paulos leading up from Paphos went to Perge of Pamphulia. And Joannes withdrawing from them went back to Heirousalem.

14. They however going on through from Perge arrived in Antiocheia of Pisidia, and entering into the synagogue on the day of the sabbatic rites they sat down.

15. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them saying, Men, brethren, if there is any word of exhortation in you for the laity (royal-people) say it.

16. And Paulos arose and making a gesture betokening silence, said, Men, Israelites, and ye who fear God, may ye have hearkened.

17. The God of this laity chose out our fathers, and exalted the laity in their sojourn in a land of Egypt (Aiguptos) and with an uplifted arm led them out of it.

18. And when he had supported them for a time of forty years in the wilderness and cast down seven nations in a land of Chanaan he gave them to inherit their land for about four hundred and fifty years;

19. And after that gave them judges until Samouel a prophet.

20. And thereafter they preferred a king and God gave them Saulos son of Kais, a man of Benjamin's tribe for forty years;

21. And when he had removed him he raised up Dareid for a king for them, to whom he testified and said, I have found Dareid the (son) of Jessai a man after my heart, and he will do (authorize) all my purposes.

22. Of him from the seed according to promise God led for Israel a saviour, Jesous namely.

23. Joannes having pre-heralded before the face of his in-coming a baptism of repentance unto all the laity of Israel.

24. And when Joannes was fulfilling his course he said, What do you suppose me to be? I am not he; but lo, there cometh after me, one the latchet of the sandal of whose feet I am not worthy to loose.

25. Men, brethren, sons of Abraam race and ye among you who fear God, unto you hath the word of this salvation (salvation in the abstract) been sent.

26. The dwellers in Hierousalem though and their rulers not knowing him and the voices of the prophets which were being read every sabbatic period judged and fulfilled.

27. And finding no cause of death they asked Pilatos to have him removed.

28. And when they had consummated all the things that had been written concerning him, taking him down from the tree they placed him in a memorial tomb.

29. But God awakened him from among the dead.

30. And he appeared for more days unto those who had gone up from Galilaia with him to Hierousalem, and who are now his witnesses to the laity.

31. And we are announcing unto you the good tidings of the promise that occurred unto the fathers, that God hath fulfilled this to your children in having raised up Jesous.

32. Even as also it hath been written in the second psalm, My son art thou, I to-day have begotten thee.

33. And because he raised him up from the dead never more to return to corruption, he oracularly said in this wise, I will give unto you the holy, the reliable things of Dareid.

34. Wherefore also in another (place) he saith, Thou wilt not allow thy holy one to see corruption.

35. Dareid though when he had served (as a rower on a bench of oars) his generation in the counsel of God lay down to sleep (lit. was laid down to sleep) and added to his fathers and did see (or know) corruption.

36. Be it known to you then, men, brethren, that through this (person) remission of sins is being announced unto you:

37. That in this person every one who experimenteth faith is being justified from all those things from which ye were unable to be justified in the law of Mouses.

38. See to it then that what hath been oracularly said in the prophets come not upon you.

39. Perceive ye despisers, and wonder and vanish away; because I am working a work in your days, a work that ye will not put faith in if one should discourse it to you.

40. And as they were going out they were exhorting to the effect that these oracular words might be talked to them during the intervening sabbatic period.

41. And when the synagogue had been dismissed many of the Joudaians and reverent proselytes followed Paulos and Barnabas, and they talking to them persuaded them to continue in the grace of God.

42. And on the next sabbatic occasion nearly the whole city were gathered together to hear the Word of God.

43. But the Joudaians when they saw the crowds were filled with envy and spake against the things that had been said by Paulos, blaspheming.

44. And Paulos and Barnabas speaking boldly said, Unto you first was it necessary to talk the Word of God. Since ye reject it, and do not judge yourselves worthy of the eternal life, lo, we are turning away unto the nations.

45. For in this wise hath the Lord enjoined upon us, namely I have set thee for a light of nations that thou shouldst be for salvation (word used as an abstract) unto the end of the earth.

46. And the nations that hear have been rejoicing and glorifying the Word of the Lord, and as many as have been appointed unto eternal life have experienced faith.

47. And the Word of the Lord was being borne through the whole country.

48. But the Joudaians stirred up the reverent women of refinement and the first men of the city, and awakened a persecution against Paulos and Barnabas and cast them out of their boundaries.

49. And they shaking off the fine dust from their feet against them went to Ikonion.

50. And the disciples were filled with joy and Sanctified Spirit.

COMMENT.

"Manaen" "one who indeed hath been'b."

"Niger" dark colored.

"Seleukeia" "a well-lighted place."

"Salamis" "a road-stead or a place where the vessels move with the waves."

"Paphos" (probably) "a foaming" or "bubbling."

"Bariesous" "son of Jesous."

"Elumas" "wise" or "learned" with the additional idea of a covert or concealed character.

"Perge" "surrounding land."

"Pamphulia" "an every-tribe-place" or a place populated by mingled tribes.

"Pisidia" "their own meadows."

"Chenaan" "a place completely swallowed up by an abyss"- probably a name embodying in tradition the judgment on the Pentapolis or commonly known as "Sodom and Gommorra."

"Keis" "a sleeper?"

"Beniamin" "a son to heal you." The father's word of comfort and assurance to the despairing and dying Rachel, who had called the child "son of my woe."

"Dareid" "taught to know."

"Ikonion" "little Ikos."

"Magos" does not mean "sorcerer" R. V. This is a relic of superstition which once called all science magic and sorcery.

"Facility" instead of "villainy" R. V.

"Son of a diabolos" instead of "son of the devil" R. V.

"Laity" or "royal-people" all along here instead of "people" R. V.

"Keis" instead of "kish" R. V.

"Purposes" instead of "will" R. V.

"Of him from the seed according to promise" instead of "from this man's seed according to promise" R. V.—a very different thought you will perceive.

"Jessai" "Thy goings."

"Unto you" instead of "unto us" R. V.

"Every sabbatic period" instead of "every sabbath" R. V. in the sense of the regular Jewish Saturday or seventh day.

"Judged and fulfilled" instead of "fulfilled them by condemning him" R. V.

"Removed" instead of "slain" R. V.

"But God awakened him from among the dead" instead of "but God raised him from the dead" R. V.

"And because etc." instead of "and as concerning etc." R. V.

"Was laid down to sleep" instead of "fell on sleep" R. V. A very peculiar piece of imagry this would be.

"In this person" instead of "by him" R. V.

"In the law of Mouses" instead of "By the law of Mouses" R. V. Notice the importance of this, as it gives us some idea of the result of the great judgment.

"During the intervening sabbatic period" instead of "the next sabbath" R. V.

The 48th verse I consider a part of Paul's address here.

"Of refinement" or "good manners" instead "of honorable estate" R. V.

CHAS. GARDNER.

Excursion Rates for Bourbon Fair via Pennsylvania Lines.

On Oct. 9th to 13th, excursion tickets to Bourbon account of Fair will be sold from Ft. Wayne, Valparaiso and intermediate ticket stations on the Pennsylvania Lines. Tickets will be good returning until Oct. 18th, inclusive.

A line of Through Palace Buffet Sleeping Cars between Chicago and New York City will be placed at the disposal of the traveling public and runs over the Nickel Plate Road and D. L. & W. R. R.

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION,

Every Tuesday and Thursday, from September 6th until October 18th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

Do you want work, and a Home of your own?

If you do, write at once to Fred'k Abbot, Land Commissioner, Wisconsin Central Lines, Room 19 Colby and Abbot Building, Milwaukee, Wis., for a pamphlet which will tell you how you may easily get both.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Hann, Dudley, Worcestershire, England.
J. S. Hatch, Sirsleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edson, Neb.
A. J. Eychaner's address in Glenbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Croton, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore, 2042 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Alden, Kan.
J. G. Rapp, South Sioux City, Neb.
I. R. Fisk, Goldfield, Kan.
M. I. Adams, Linden, Okla.

It is necessary once more to call attention to the "Important notice," published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$42.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Beginning Sunday, Oct. 7th, a Palace Buffet Sleeping Car Service will be inaugurated between Chicago and New York City via the Nickel Plate Road and Delaware, Lackawanna & Western R. R. This in no way changes the former through car arrangement.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, or Blood Begins to Run. 3. Immortality. 4. The Kingdom of God. 5. Nature of Human Thoughts or Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Immunity of the Wicked. 10 Baptism. Two pages each, or assorted packages of ten, prepaid.

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What can be Shown and What is the First Day of the Week? 32 Leaves, Price 5c. each, 12 for 50c., 25 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with an Appendix of evidence upon the subject, from the most learned theologians, writers, translators and ecclesiastical historians. 16 pages, price 2½c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a discourse delivered at Berwick, Pa., July 16, 1893, by Bro. Lester Cole, he had at the office at the rate, each, 3 for 5c., or 15 for 25c.

The Gospel of Christ Nothing but the Truth. Tract of 32 pages, by W. Hebble, of Mahanoy City, Pa., and is a very strong, logical, scriptural discourse. It discusses subjects not taken up in the New Restitution and New Path. Send for 12 cents for a copy postpaid, or eight copies for $1.00.

The Help of All Things. Carrie Williams. This Little Book of 64 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Miss Carrie Williams, Box 1, Bourbon, Ind., for 25 cts. or five for $1.00 postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of ancient critics, and on the various readings of the Vatican Manuscripts, together with Bibliographic and explanatory foot notes, and a copious selection of references. New improved edition on tinted paper. Cloth $7.50; Library binding $8.50.

Cruden's Concordance—Unabridged. This work is the best known and most complete edition—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $4.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 3 ½ pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ann Williams. This is a brief exposition of the leading doctrines taught in the Bible, in the form of questions and answers. The book contains 103 pages neatly printed and bound, and will be sent to any address post-paid for 25 cents; single copy; 5 for 90 cents; 12 for $2.00; 50 for $8.00. Price to those not able to pay. Send to the office for the 100 to the Antiochean at Santa Ana, Cal.

The Christian Hymnal. The above is the Title of a Hymn Book bound from The Restitution office, containing 225 pieces, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 650 hymns. To this is added 28 pages of Hymns for Children to use in Sunday Schools or at home. Price 25 cts. each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been prepared. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodruff, and it is really "A letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an Invoice of the new book of 143 pages, written by William Glen Moncrieff, entitled, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted sanity. This book is 12 cents, and sells for 12 cts. each. Send and get a supply at this office.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

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Written and for sale by Wiley Jones, Manchester, Va.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 686 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Strangers from a distance and all lovers of truth are cordially invited. Seats free. O. N. Jenkins, Evangelist.

The Church of God meet for worship and search the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, corner of 22nd and Ave. Avenue, Pittsburgh, Pa. C. G. Hoover, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. All strangers always welcome. Pastor's residence 808 Hunt...ton Street.

The Christian Church have changed the place of meeting. They now occupy the Vanburen Hall, located on the corner of Main Street and Columbia Avenue. They meet at eleven o'clock a. m. every Sunday. Strange brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Bro. Bechtel and corner Michigan and LaPorte streets for Bible study every Sunday at 10:30 a. m. and 2:30 p. m. Prayer and social meeting Thursday evening. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Anderson, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mill Hall. All are welcome. Anderson is on the direct line of the Chicago Milwaukee & St. Paul R. R., going west to Aberdeen, Dakota, 70 east thereof.

The Church of God in Frontier Co., Nebr., meets in Union Sunday School house in District No. 71 in Frontier Co., and have prayer meeting every Friday evening. Come home to us, we are among the brethren. We have no regular preacher but our beloved brother Simon Adair preaches when called on by us. Wm. Stewart Elder. S. A. Moore, Clerk.

The Church of the Blessed Hope of Seattle, Wash. Take this opportunity regularly for prayer and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming temporarily sojourned by introductory letter, will be heartily welcomed. All present are invited to the social hours on Sept. 1st, 15th; addresses some very close to second coming, and personal messages from Scripture

The Restitution.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, OCTOBER 17, 1894. NO. 30.

Poetry.

Is God a Myth?

"Is God a myth?"
I asked the flowers, the lily on the stem,
Your earth-born answer to me, "No!
My God, thy God, is not a myth."

"Is God a myth?"
I asked the mountains and the valleys;
They answered, high and low,
Each cried in indignation, "No!
My God, thy God, is not a myth."

Has still the world
Infidel scoffers hurled,
And vain philosophy has proven to the world,
All Christ's words false,
Now, while I sit despondent,
I thank my God I know He's real;
My God, thy God, is not a myth.

—Arthur Fernandez.

Original.

Did God Desire Disobedience?

W. H. Wilson:

Will you kindly and thoroughly answer the following question, viz., "Does the Bible teach that God designed the fall of man before he had created him?" And greatly oblige your sincere friend.

J. C. JONES.

To the above question I should answer most decidedly, *No.* It is entirely out of harmony with the character of God to *command* obedience, and *design* disobedience. The following is his first command to man: to which the death penalty is attached in case he was disobedient: "And the Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat: But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Can we for a moment suppose that the great Creator of whom it is said; "Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face," could actually practice duplicity with innocent and unsuspecting man whom he had created? "Doth God pervert judgment? doth the Almighty pervert justice?" No, never! Yet, such would be the case, should he *command* obedience under penalty of death, and at the same time *design* disobedience: and then execute the death penalty on him, for doing that which he *designed* h. should do before he made him. Such a thing is not supposable of him of whom it is said: "*just* and *true* are thy ways, thou King of saints."

God did not make man a mere machine capable of only doing that for which a mere machine was designed. He was made a freewill agent, with full power to make a choice, and obey or disobey just exactly as he wills. This is illustrated in his dealings with Israel, he says: "See, I have set before thee this day life and good, and death and evil; In that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both you and thy seed may live." Could a just, merciful, and loving God set before Israel "life and death, blessing and cursing," and at the same time take from them the *power of choice?* Would there be any more justice in God commanding Adam to *obey* under penalty of death, and yet have *designed* that he should *disobey* before he made him? Most assuredly not. God has set before every one the power of *choice* from Adam down, and we also know that to choose to obey, is to choose good; and on the contrary, the choice of disobedience is a voluntary choice of evil.

We must ever draw a sharp distinction between *foreknowledge* and *foreordination*, they are not the same thing at all. To say that God *foreknew* Adam would fall, is not the same as saying he *designed* he should fall. He made him with the power of obedience or disobedience, and in that he *commanded obedience*, it is a clear evidence that he *desired* obedience; and if he *desired* obedience, he did not *design* that he should disobey and thus fall. It would be too inconsistent to say he *commanded* obedience and *desired* and *designed* disobedience. Well, says one, if God desired obedience he *could* have made him so that he *would* obey. Very true, then he would have amounted to nothing more than a senseless machine, and there would have been *no merit* in his obedience.

"And God said, let us make man in our image, after our likeness." I apprehend that the words: "after our likeness," means something more than the phrase: "in our image," if *not*, it would be a useless repetition of the same thought, and Holy Writ is not built that way. The words: "in our image," may relate to *personal form*, and "after our likeness," to similar or like characteristics, or powers, as for instance the power of choice. Had he not been created with the power of choice, he would not have been made "after" the "likeness," of his creators, though he may have been "in" their "image." His appeal to us all is: "My son, give me thine *heart*." This implies the power to either give or withhold, a power which has descended to us from our federal head.

The fall can never defeat the design and purpose of God to people this earth with a race of *obedient* sons and daughters, who have become so by the personal exercise of the power of choice.

The first Adam failed to obey, a "second Adam" is then brought upon the theater of action, and concerning him we read: "Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him." He also was made a free-will agent with power either to obey or disobey, but concerning him we read: "yet learned *no disobedience*." The first Adam did not learn that lesson, but the second Adam did, and proclaimed to the world I have *overcome*." And in that he succeeded, he has become "the author of eternal salvation unto all who *obey him*."

The whole scheme of human redemption is built upon the plan of faith and obedience. We may have faith, even, but if we fail to yield *obedience*, it will never save us. In that Jesus "learned obedience," we are now required to absolutely and without question, "*obey him*."

Now, what does he require us to "*obey him*" in. He sent his heralds out with this message: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned."

And this means that we must believe and "*obey*" just the very gospel he preached. To believe and obey a man-made gospel will be counted as *disobedience*. As to what he preached as the gospel see Mark i. 14: "Now after that John was put in prison Jesus came into Galilee, preaching the gospel of the kingdom of God." See also Matt. iv. 23: "And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom." Matt. ix. 35, confirms the same truth: "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom." He commissioned others to preach the same gospel. See Luke ix. 2, 6; "And he sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns preaching the gospel."

Jesus has "overcome," and "learned obedience," and if we desire the "eternal salvation," we are commanded also to "*obey him*," and the "obedience" he has commanded is to "believe the gospel" and be "baptized" after believing it; and the gospel he preached, is the "gospel of the kingdom;" and the kingdom he referred to, is the kingdom of Israel. "Lord, wilt thou at this time restore again the kingdom to Israel." "In the regeneration, when the Son of Man shall sit upon the throne of his glory, *ye also shall sit upon twelve thrones* judging (ruling) the twelve tribes of Israel." "Wherefore, remember, that ye being in time past Gentiles in the flesh, * * * that at *that time* ye were *without Christ*, being *aliens* from the *commonwealth* of *Israel*, and *strangers* from the *covenants* of *promise*, having *no* hope and without God in the world." Eph. ii. 11, 12.

So those who fail to believe the gospel of the kingdom, and be baptized, and are "*aliens*" from Israel's commonwealth, and don't have an interest in the "covenants of promise," are disobedient ones, and are said to be "damned," "without Christ," "having *no* hope," "and without God." Such expressions certainly don't mean salvation.

Not a single soul of us can ever be saved without unswerving obedience to what the obedient Son of God has commanded. We have the power given us to either obey or disobey just as we will, and will be held accountable for our act, just as much as Adam was. Adam could never have been held accountable for *disobedience*, if he had not the power to *obey*. And it would be exceedingly inconsistent to say God commanded disobedience, and desired and designed obedience. Our God don't act that way. He always means just what he says, and will hold us all accountable to *do* just what he says, and he who does his will, shall live forever. "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." This being the case "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Jesus in his model prayer said: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is heaven." In the sweet by and by the kingdom will come, and his will be done as completely in all the earth, as it is now done in heaven. It will all be brought about by the obedient second Adam. And then will be heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." The will of God will not be accomplished in the earth until every will is brought in harmony with his will, and then they will all unite in the grand chorus: "Alleluia: for the Lord God omnipotent reigneth."

W. H. WILSON.

Editor Witness:

One of your correspondents asks you in the paper of Sept. 12, "What does Salvation mean?"

I would like to answer that question as I understand Bible testimony on that subject. He says, "we read much in the Bible about salvation, yet, I think that many have not a good idea of what salvation is, or what it means to be saved." I agree with him in this statement. Salvation is a very important part of the gospel of Christ. Paul writes to the church at Ephesus, "In whom ye also trusted, after that ye heard the Word of Truth, the gospel of your salvation," Eph. i. 13. Gospel is translated from the Greek word, "Evangelion," which means a good message, and in this passage, a good message concerning a great salvation. It is important to learn from the Bible what the promised salvation will be, and when. The last words Jesus said to his disciples were, "Go ye into all the world and preach the gospel to every creature; he that believeth (the gospel) and is baptized shall be saved; but he that believeth not shall be condemned." The being saved will be some time in the future, after the faith of the gospel, and baptism. "The gospel is the power of God unto salvation," Rom. i. 16. Therefore, Paul was not ashamed of it. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation," which follows the faith, the righteousness, and the confession, Rom. x. 10. "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed," Rom. xiii. 11. When Paul and his brethren had been Christains for a long time, they had not been saved but were nearer the much-desired salvation. "Godly sorrow worketh repentance to salvation," 2 Cor. vii, 10. "Work out your own salvation with fear and trembling," Phil. ii. 12. "But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." The Christian needs the whole armor while he lives, and has to fight the good "fight of faith," and should not throw away his helmet which defends the head,—a vital part. But he cannot hope for salvation after he has obtained it. "Wherefore comfort yourselves together, and edify one another, even as also ye do," 1 Thess. v. 8, 9, 10. Paul to the Hebrews, i. 14, writes, that the angels "minister for them who shall be heirs of salvation." The heirship of salvation is in this life, the inheritance, in the future life. The apostle Peter, i. 3, "Blesses the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold trials; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ; receiving the end of your faith, even the salvation of your souls."

The incorruptible inheritance and great salvation, according to this testimony, will be revealed in the "last time," and the fiery trials that would cost them much suffering, notwithstanding their joyful hope, would show their faith by which they would overcome their trials, to be worthy of praise, and glory, and honor, at the "appearing of Jesus Christ," (not before.) The testimony of the Lord through his servant Paul in the 9th chap. of Hebrews and 28th verse is exceedingly plain. "So Christ was once offered to bear the sins of many; and unto them who look for him shall he appear the second time, without sin offering unto salvation." No salvation until the second appearing. All the sleeping saints of every age will sleep on forever if the Savior does not appear the second time for their salvation. The honor of "the great salvation," should not be given to the "last and worst enemy death, the king of terrors." What will the promised salvation consist of? The answer of many would be, the salvation of the soul at death, and the words of Peter that I have quoted would be considered proof. Nothing is said in the Bible about an "immortal soul." It does say, if one convert his erring brother, he will save a soul from death. The word soul used in the 1st chapter of Peter is Psenche and is the same that is translated life in Mark viii. 34. "For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and forfeit his life." R. V. Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels." All those *who have given* up the present life for Christ's sake will save the future eternal life promised, (or find it, Matt. x. 39.) Thus we see that soul in the Bible has a first and secondary meaning. "Saving a soul from death," is an example of the first use, and means saving a person from a second death, Rev. xx. 6. Paul writes, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life shall appear then shall ye also appear with him in glory," Col. iii. 3, 4. "The soul that sinneth, it shall die," (the sinner shall die.) The first time the word soul is used in the Bible is, Gen. ii. 7. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The word here translated soul, is from the Hebrew nephesh, which, in the first chapter is three times translated creature. Nephesh should be translated alike in the same connection. If it had been translated creature every time in the Old Testament, much error would have been prevented. But that souls mean living creatures is very apparent in many places. One example. Joshua and his army took it (the city of Eglon) and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed." Next "they took Debir and the king thereof and cities and smote them with the edge of the sword and utterly destroyed all the souls therein." The same is said of several other cities. Immaterial, and immortal souls could not be destroyed with the "edge of the sword." See Joshua x. 35 30. Bible salvation is a salvation of the body and the future life. Paul writes, "We are waiting for the redemption of our body, for we are saved by hope, but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not then do we with patience wait for it," Rom. viii. 24, 25. This testimony is very plain, that the inspired apostle waited for the redemption or salvation of his body. But how can the body be saved? Let the true and faithful Witness answer. "Jesus saith unto her (Martha) I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die. Believest thou this?" Paul's testimony is similar. "For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words." 1 Thess. iv. 15-18. The bodies of all the righteous dead will be saved by the first resurrection, by putting on immortal, spiritual bodies, 'fashioned like unto Christ's glorious body," when they shall awake from the sleep of death at the sounding of the last trump, and the voice of the archangel, and meet the Lord in the air, and so be forever with the Lord. At the same time (and not before) the living saints will be changed in a moment and caught up to rise and meet the Lord with the many millions of martyrs and overcomers who have slept in the dust of the earth for a longer or shorter time. This is the "one blessed hope." When the signs in the heavens and on the earth distress of nations, with perplexity, the shaking of the atmospheric heavens by cyclones, etc., begin to come to pass, then lift up your heads for your redemption draweth nigh. Then shall they see the Son of Man coming in a cloud.

E. HOYT.

P. S. A crown is laid up for all who love the second appearing of the Savior, to be given when "He shall judge the quick and dead at the appearing and kingdom," and they shall save their future eternal life in the everlasting kingdom under the whole heaven,—in the age to come, see Tim. iv. 6-8; Dan. vii. 27; Luke xviii. 29, 30.

E. H.

Acts of Apostles. Chap. 14.

1. And it came to pass in Ikonion, during the same period, that they entered into the synagogue of the Joudaians, and talked so that a vast multitude of both Joudaians and Greeks experienced faith.

2. But Joudaians who distrusted stirred up and afflicted the souls of the nations against the brethren.

3. Then they passed considerable time speaking boldly in the Lord who was testifying to the Word of his grace, giving signs and prodigies to occur through their hands.

4. And the multitude of the city became divided, and some were with the Joudaians and some with the apostles.

5. And when an impulse of the nations and Joudaians along with their rulers to treat them with contumely and stone them had occurred,

6. Becoming aware of it they fled for refuge to the cities of Lukaonia, Lustra and Derbe and the surrounding country.

7. And those there were being evangelized.

8. And a certain man of influence in Lustra disabled in his feet was accustomed to sit, lame from his mother's womb, and he never had walked.

9. This man heard Paulos talking; and he (Paulos) steadfastly regarding him, and perceiving that he had faith to be saved,

10. Said with a great voice, Stand erect upon thy feet. And he leaped up and walked.

11. And the multitudes when they saw what Paulos had done, raised their voice saying in the Lukaonian dialect, the gods have become like to men and come down to us.

12. And they called Barnabas Zeus (*Lat.* Jupiter) and Paulus Hermes (*Lat.* Mercury) since he was the leader of the Word.

13. And the priest of Zeus (the statue of Zeus) which was in front of the city, brought bulls and chaplets to the gateways and along with the multitudes was going to offer a sacrifice.

14. But when the apostles Barnabas and Paulos heard of it they rent their outer-garments and ran in among the multitude shouting,

15. And saying, Men why are ye doing these things? We also are men of like feelings with you announcing the good tidings that you turn away from these nullities unto a living God who created the heavens and the earth and the sea and all the things in them:

16. And he in the bye-gone generations permitted all the nations to go their way in their own ways,

17. Though he did not leave himself without testimony while he was doing good, giving you showers from heaven and fruitful seasons, filling your hearts with sustenance and rejoicing.

18. And saying this with difficulty did they cause the multitudes to leave offering sacrifice to them.

19. And Joudaians came there from Antiochaia and Ikonion and persuading the multitudes and stoning Paulos dragged him outside the city, supposing him to be dead.

20. But when the disciples had encompassed him, he arose and entered into the city; and on the morrow went out along with Barnabas to Derbe;

21. And when they had evangelized that city and made disciples of a considerable number they returned to Lustra and Ikonion and Antiochaia,

22. Staying up the souls of the disciples and exhorting them to continue in the faith, and that through many tribulations it behoveth us to have entered into the kingdom of God.

23. And electing elders by show of hands, church by church, for them, and offering votive-prayer with fasting, they committed them to the Lord in whom they had put their trust.

24. And going through Pisidia they came to Pamphylia.

25. And having talked the Word in Perge, they went down to Attaleia.

26. From there they sailed away to Antiochaia, whence they had been committed to the grace of God for the work which they had fulfilled.

27. And when they had arrived and gathered together the church, they told all that God had caused in connection with them, and how he had opened a door of faith for the nations.

28. And they passed (*lit.* were away) not a little time along with the disciples.

COMMENT.

"During the same period" omitted in the best text.

"Experienced faith" instead of "believed" merely R. V.

"Distrusted" instead of "were disobedient" R. V. The word is the opposite of the one meaning "experienced faith."

"Considerable time" instead of "long time" R. V.

"Who" instead of "which" R. V. referring to a *personal* Lord.

"Giving signs and prodigies to occur through their hands" instead of "granting signs and wonders to be done by their hands" R. V.—a very different thought to my mind.

"And those there were being evangelized" instead of "and there they preached the gospel" R. V.

"Faith to be saved" instead of "faith to be made whole" R. V.

"The leader of the Word" instead of "the chief speaker."

"Outer garments" instead of "garments" R. V.

"Permitted" instead of "suffered" R. V.

"Casting elders by show of hands" instead of "appointed for them elders" R. V.—this shows *how they appointed* elders in those days.

"In whom they had put their trust" instead of "on whom they had believed" R. V.

"Had caused in connection with them" instead of "had done with them" R. V.

CHAS. GARDNER.

The Restitution.

What Resurrection advocates: the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of their bodies, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a heavty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. POLLEY, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 17, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

NOTICE TO STOCK-HOLDERS.

Notice is hereby given to the Stockholders of the Christian Publishing Association, that the regular annual meeting will be held at Plymouth, Ind., on Saturday, Nov. 17, 1894, for the election of a Board of Directors, and the transaction of such other business as may come before the Association.

ROBERT RALSTON, Pres.
Attest:
A. R. PATTERSON, Secy.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

A DISPATCH from Hungary says the upper house is debating a Liberty of Worship Bill, and Cardinal Schlauch says the passage of such a bill would ruin *both* society and the state.

ERRATA—In second column of "Justification" No. 2, read, "*yield that debt*," instead of "that death." In first column of "Law or Gospel" No. 2, second column read, "*Intelligent creature*," instead of Creator.

A BROTHER talking here a few days ago made a point after this style: In nature we find opposites—light and dark, heat and cold, sweet and sour, good and bad, love and hate, life and death—and in proving that the chosen of God (by the Gospel call) will be given everlasting, eternal life, he found just as much Scripture to prove the eternal death of the opposite—the wicked, who do not accept the Gospel call.

SKEPTICS cannot point to one unholy word or one unholy action, in the life of God's beloved Son, although he lived among those who hated him. We should remember this when the misconduct of professors is given as a reason for neglecting or rejecting the religion of Jesus. Pilate's verdict was, "I find no fault in him," in spite of the clamor of his enemies. He was full of grace and truth, and that means that there was no room for subterfuges in him.

NAPOLEON gave his soldiers, after a famous battle, a simple medal, inscribed with the name of the bloody field, and the sentence, "I was there." Money could not buy from his veterans this little memorial of their part in the campaign of the great warrior. God grant that when the "conflict of the ages" between right and wrong shall be over, and the banner of truth shall wave triumphantly everywhere, all our readers may be able to say with satisfaction, "I was there." The overcomers will be crowned.—*Messenger.*

THE Common Prayer Book of the church of England contains Tyndale's and Coverdale's version of the Psalms, and Psalm cxxxiii. 2, instead of reading as the common version, reads as follows:—"For thou hast magnified thy name and thy Word above all things." The next version is that of Richard Harrison, 1556. It was a reprint of the text of Tyndale—*Davis and Rhèhis*, "For thou hast magnified thy holy name above all." The next in order is the Geneva Bible. "For thou hast magnified thy name above all things by thy Word." This version passed through more than 60 editions prior to the issue of the authorized version.

BELIEF without foundation truths are worse than useless—they delude and destroy.

THE Psalmist records as that "the mercy of the Lord" is for everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenants, and to those that remember his commandments to do them. What could more plainly set forth the reasonableness of *immortality* from a sinful mortality? Surely by no ordinary sense can man be said to remember the commandments of the great God.

[illegible]

Oh, what strength we should find if we at all times realized the fact that God is everlasting, the changeableness and uncertainty of all things around us, loved friends may grow cold, and those we have loved and still love do not remember us, but it comforts us to know that we are connected with one who changes not—is the same yesterday, today, and forever.

Justification by Faith. No. 4.

According to promise we now prove by Jesus' own words, who he gave his life for. The reason it is necessary to do this is because many people either do not fully understand what justification by faith is, or do not fully believe it. If they understood and believed that they could be counted righteous by faith, surely they would look no further; but they do look further, and this fact makes it necessary to introduce the testimony of Jesus. In John x. 14-17, he says, "I am the good shepherd; the good Shepherd giveth his life for the sheep . . . I am the good Shepherd, and know my sheep and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Heretofore I saw for what *purpose* he was able to lay down his life, and for *whom*, and we have our readers to which well his words. He does *not* say that he will lay down his life for goats, for the unjust, or for the irresponsible, and those who hold that he did, ought to be held strictly to account for claiming to know better than Jesus, on whose behalf he laid down his life. We hold that Jesus suppressed no essential truth *here*, because what he says agrees with so many other utterances of his. It is in strict accord with John iii. 16 where he says:—"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here it is seen that God's purpose is in harmony with the Son's, viz. the bestowment of life, everlasting life. And the 18th verse shows *again*, on what *condition* this life can be obtained, by believing on the Son. Jesus died to impart mortal life to *no one*; that is obtained from the first Adam, through natural law.

Jesus says "the good shepherd giveth his life for the sheep." Who are the sheep? We have the answer to this in the 4th verse: They are those who hear his voice and follow him (they enter the fold by him, v. 9). Taking these words in connection with John iii. 16-18 we see they *believe* what he *says* when they hear his voice, and for that reason follow him. They want the life he offers them, and accept his death as the means to that end; and, by the faith exercised in him and his offices and work, they are justified from all past sin and made meet to be partakers with the saints in light,"—in a word "have peace with God through our Lord Jesus Christ." The conditions here set forth clearly disprove the substitutionary idea. All who hear his voice may become sheep; he is able to save to the uttermost, but they must come to God by him, or derive no benefit from his death. "He that believeth not is condemned *already*, because he hath not believed in the name of the *only* begotten Son of God."

Jesus is speaking of the sheep who have entered the fold by the door when he says, "Because I live ye shall live also." Did he ever say *others* beside his sheep should live because he did? If not, by what *authority* is it claimed that others beside the sheep share the benefits accruing from his death? Is it not because some believe in *substitution* that they think others beside the sheep will live because Jesus lives? Do they not think he has died *instead of* every body, and therefore everybody will be redeemed from death? But is it not a great mistake to say that one died *instead of* all, and that all died? Does claim that a *creditor* [illegible] instead of *receiving* from [illegible] Surely by no ordinary sense can man be said to [illegible] himself, because it is the [illegible] that Paul [illegible] with Christ in God, and they appear with him in glory when he appears. Christ was risen to God [illegible] He is [illegible] a quickening spirit. The first was of the earth, earthy and a natural, and [illegible] natural nor [illegible] to his children. He could impart no [illegible] Spirit, and that Jesus [illegible] up his natural life will [illegible] that the natural life of the body can be restored with [illegible] conditions. But upon what principle could such a result be attained? We do not think any one action of man effected [illegible] but upon the principle that Jesus' death was the [illegible] for which living ever the account of Adam's sin has been atoned for, whatever that means.

Let us look into that matter a little. We find that the apostle Paul was *once* under the law of sin and death," but he knew [illegible] from it. By what *means* was he freed from it? Was it from [illegible] by the substitutionary death of Christ? If so we are [illegible] and will stop down and out at once; but we will take no second hand testimony. We will only call the word in the matter. Here it is: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Here we have infallible testimony that there is no redemption to them which are in Christ Jesus, who walk after the spirit and not [illegible] infallible testimony also are we in Christ Jesus, and walk after the Spirit, under condemnation? We know this is [illegible] from the words of Jesus to John [illegible] already spoken unto him, now again: "He that believeth on him is not condemned, but he that believeth not is condemned already."

It will now be interesting to know in Paul's own words how he was freed from the law of sin and death. He says, "*For the law of the spirit of life* in Christ Jesus hath made me free from the law of sin and death." He had come into Christ Jesus, had become one of those for whom the good Shepherd said he would lay down his life. He had complied with the law of life in Christ Jesus promulgated by the Spirit. This law had freed *him* from the law of sin and death, and his future life was hid with Christ in God.

Surely Paul's was not an exceptional case. He knows all these *are* in Christ under the law of sin and death; under consideration never hints that the death of Christ would free them from it *without* compliance with the law of the spirit of life in Christ Jesus; we do not think any warrant can be found in the Scriptures for the idea that the death of Christ ensures the resurrection of those not in him.

We want our readers to take in the whole situation. Christ had died and had been raised again some 25 or 30 years perhaps before Paul wrote this letter to the Roman brethren; and he did *not* teach the reliving of any out of Christ through the death of Christ,—the very opposite of this. He taught *justification by faith*. To teach reliving in mortal nature by reason of Christ's death irrespective of faith, is to teach freedom from the law of sin and death by *substitution*, instead of faith.

We are distinctly told in the second chapter of Hebrews that Jesus partook of the same flesh and blood as those for whom he died; and we are as distinctly told that the life is in the blood; and we are asked to believe that the blood of one person is an equivalent for the blood-life of countless millions. It makes one's heart ache to see such profound ignorance on the part of religious teachers—teachers who do not know the first principles of the gospel. Such doctrines could only originate with those infatuated with the Trinitarian and immortality dogmas.

We expect to discuss the resurrection of the [illegible] in our next.

(*To be continued.*)

Saved by Law or Gospel—Which? No. 4.

Our No. 3 [illegible] with the words of the Spirit [illegible] by Asaph [illegible] 50, and [illegible] not be unmerciful [illegible] protection [illegible] of our redeemer might [illegible] pick up the thread of his argument [illegible] it [illegible] saith you, [illegible] men, that they [illegible] dead [illegible] dead [illegible] [illegible] and that believe [illegible] justified [illegible] Moses [illegible] justified [illegible] who [illegible] the law of [illegible] How can [illegible] the [illegible] of law claims [illegible] How can the promises [illegible] refer [illegible] [illegible] This is [illegible] [illegible] the [illegible] of God's word affirmed [illegible] more [illegible] work. We [illegible] justified [illegible] and this Scripture teaches that we can be justified by believing in Jesus and justification by believing in Jesus is the justification that could be contained under the law.

The law held a sword of [illegible] over man, and the offender was put to death, the absolute [illegible] inexorability in this life, and that was all; it did not make them heirs of the promises to Abraham 400 years before. In order to *inherit* the promises to Abraham they must be believers. And now as to the gospel of Christ in contrast to the law:—Instead of an arbitrary command that could be mechanically obeyed without heart-work, it is a loving message about searching ways out in the matter of a sinner's offer of pardon, and reconciliation, and adoption, and sonship, and heirship to an inheritance with everlasting life thrown in—all this by faith, is comprised in the gospel which Paul [illegible] power God employs to save. The conditions enacted are, *belief* in the gospel, *baptism* toward [illegible] Baptism for the remission of sins, and the *observance* of all things he has commanded. This is the prophet he raised up like unto Moses (who was a law-giving type of, and which Moses was to) whom we should supercede him. Is it any wonder we read of his being the end of the law? no wonder he said the words he spoke [illegible] judge us? no wonder he said the law and the prophets were until John, and since then the kingdom of God is preached: no wonder we read, "Blessed are they that do his COMMANDMENTS." Why keep the commandments? Ans: "That they may have right to the tree of life, and may enter in through the gates into the city." All this for doing His commandments. Is not that enough, and good enough? What more could we ask? What more are we capable of? If we were to keep some law *besides* his, what could we expect as our reward?

Let us take another stand-point. The faith that saves works by love; the love of Christ constrains believers to love; and Jesus says, "If ye love me, keep my commandments." His commandments cannot be kept without love. And let us say here, it will keep us so busy to keep all *his* commandments that we will have no time or strength to keep any others. We know something about this ourself, as it is more than forty years since we have been trying to keep them; and to our sorrow we say it, with very indifferent success; still we try, although when we would do good, evil is present with us. Yes; we were utterly undone only that by grace we are saved through faith—faith is imputed to us for righteousness, and instead of death for sins of omission and commission as under the law, we have an advocate with the Father who has been tempted and tried in all points like as we are, and is therefore able to succor us; and besides all this we read that God is faithful and just to forgive us when we confess and forsake our sins. "Like as a Father pitieth his children, so the Lord pitieth them that fear him because he knoweth their frames and remembereth they are dust." In harmony with all this we read in Gal. ii. 16, "Knowing that a man *is not justified by the works of the law*, but by the faith of Jesus Christ, even WE [we Jews have set up *under* the law, and trained in the law] "even WE have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall *no man* be justified. But if while we seek to be justified by Christ we ourselves are found sinners, is therefore Christ the minister of sin? God forbid." In next verse explains what kind of sinners he was speaking about. Hear his explanation: For if I build again the things which I destroyed I make myself a transgressor." If you look at chap. 2, v. 5, you can see clearly yourself that he was speaking about the law and its ceremonies, and the ungodly about to be justified. Having found and told the Roman brethren that we are not *under* the law, but under grace he would be a poor architect to build up the law again. Then he proceeds: "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not frustrate the grace of God;" if the works of the law were of themselves sufficient he would do just that. Paul concludes with a statement that is unanswerable: "For if righteousness *come* by the law, then Christ is dead in vain."

Saint Paul says that "the law of commandments" was the law of Moses, and the ten commandments or those were called the law of God. If we prove this to be a grand mistake, as we expect to, we find at the same time undermine the whole superstructure built upon it since 1844, and lay its advocates under great obligation for exposing it; yet to be justified by faith, and have peace with God through our Lord Jesus Christ if they be shown the error of their way.

To see the folly of this claim it is only necessary to read and believe the words of the Spirit by God, in 2 Chronicles where we are told that Abraham had two sons—one by the bondwoman and the other by the freewoman; and Paul those sons represent? The Sinaitic covenant, or law added to increase and was cast out, and the Jerusalem covenant which was the promise of all who believed the promises to Abraham, and was free; and wherefore, brethren, we are not the children of the bond woman, but of the free." Paul had no further use for the covenant that enslaved people, and so cast it out.

It is *admitted* by Sabbatarians that what is called "The law of ordinances was abolished by Christ." This is interpreted to mean that the ceremonial part of the law was taken out of the way. We are told that the words "law of commandment contained in *ordinances*" explains everything in harmony with their views, that there were no more sacrifices, and offerings, and washings, etc., but that the *ten* commands are in full force yet.

No one will dispute that we often use words conventionally. For instance, we frequently speak of the ordinance of Baptism as if the word ordinance implied the act of burying one in the likeness of Christ's death. But after examining ten different words rendered ordinance and ordinances in the Scriptures, we feel warranted in saying that it is never employed in the Book of God to mean temple service, or any other service, but as the law, decree statute, or *rule by which such service became obligatory*. We invite the closest criticism here, and feel sure that the honest of heart will henceforth understand the word ordinance in the Bible much the same as they do when they read it in connection with the actions of the city Council every week, viz:—that it is a decree that such and such things *shall*, or *shall not* be done. If this be the Truth, as we believe it is, what becomes of the Sabbatarian claim about the law of ordinances?

(*To be continued.*)

The Nickel Plate Road now operates a Through Sleeping Car Service to New York via West Shore Road and after Oct. 7th a daily Buffet Sleeping Car Service will be inaugurated via Delaware, Lackawanna & Western R. R.

Selected.

Pernicious Literature.

The influence of a book is inevitable. A bad book may not and it cannot be the murderer of an individual, but may decide the destiny of a nation. Miller says that [illegible] has [illegible] by the chivalry of Spain, for Spain produced [illegible] Don Quixote. He [illegible] gentlemen [illegible] and [illegible] so [illegible] to [illegible] Thus this great evil is not only imminent, but is already established almost as it is only too evident in blasted homes and worse than wasted lives.

When we recount the fact that in addition to the loss of sensational story books, there are also sensational story papers, the circulation of some of which is equal to the combined circulation of all the religious weeklies published in the cities from which these sensational story papers are issued, and when we remember that there are two such worthless papers whose combined issue nearly equal the circulation of all the religious papers in the United States, then we begin to understand the magnitude of the question which relates to pernicious literature.

The streams which flow from these polluted fountains are pouring their flood of filth into every village and hamlet, debasing and destroying thousands of our nation's fairest sons and daughters. What are you doing to protect your home from these debasing and destroying influences? Are you supplanting this evil by taking a pure, wholesome, attractive Christian paper? What pictures do your children look at? What books and papers do they read? Do you know? Have you ever considered? Have you ever gone a step further in the investigation, and inquired what kind of books and papers are being read by your neighbors? And have you sought by personal influence to introduce into other homes inspiring books and helpful periodicals? To what extent have you interested your community in your own religious paper, and making it the means of continual blessing to the families throughout your entire neighborhood?

A Good Name.

A young man does not always find it easy to get on in the world without education, or family influence, or personal friends, or property, or health; but he will find in the long run that it is far easier for him to make his way among men without any or all of these advantages than to make substantial progress in the world without the reputation of a good character, even though he has all these other possessions. Character stands for something everywhere, in spite of its frequent slightings. Men who are lacking in a good character appreciate and value it in others. A band of robbers would want an honest treasurer.

The young man whose word can not be believed, whose honesty is not above suspicion, and whose personal life is not what it ought to be, is not the young man that the business world has open places for. He may have wealth and wealth and family position and a host of friends, but if he is without character he is at a disadvantage in every position in life. When a young man who has lost his good name makes an effort to recover it he finds that his way upward is a hard one—a great deal harder, in spite of all other helps, than it would have been if he had made a right start without those helps.

Friends are comparatively powerless in their efforts to win confidence for one who has proved himself unworthy of it on former occasions. Then it is likely that the young man is to realize as never before that "a good name is rather to be chosen than great riches," even as a worldly investment. Because it is so hard to get on without a good name, or to regain it when once surrendered, every young man who has that possession ought to count it above price, and to have a care lest he loose it.—*S. S. Times.*

Take Time for the Bible.

As we drift along the swift, relentless current of time toward the end of life; as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably; what are the interests, thoughts, nay, the books, which really command our attention? What do we read and unread? What time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the period, be it long or short, of waiting and preparation for the throne and the face of the Eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! How shall we grudge the hours we have wasted on any—be they thoughts, or books, or teaching—which only belong to the things of time.—*Canon Liddon.*

In the Day of Trouble.

A day of trouble is very sure to come; and there are few who have not known sorrow, and that cannot say, "I am the man that has seen affliction." And in the day of trouble the question arises, "What can be done?" We are perplexed, afflicted, tried and confused; we wrestle with our fate; we struggle against obstacles; we sometimes try to do things which are important; and at last find ourselves bewildered and helpless in the midst of troubles from which we know not how to escape.

The divine prescription is wonderfully simple and appropriate. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." If we learn this method of dealing with our troubles we shall not move rashly or hastily. We shall not allow our souls to be tossed in tumult and turmoil. We shall wait on the Lord, and keep his way, and through the openings of his providence, the guiding of his counsel, the leading of his Spirit, the help of his servants, and in unexpected and providential ways, the Lord will work deliverance for those who trust in him.

How many have tried this prescription, and have found the promised deliverance! An hour of prayerful waiting on God has cleared the sky, banished the clouds, solved the difficulties, and opened a right and safe path, in which they could walk forward through the midst of all their difficulties.

How important that we heed this divine voice! We are prone to call upon friends, to pour our griefs into the ear of strangers, to fly this way and that for help, when the divine command is "Call upon me!" There is one eye that ever watches, there is one ear that is never closed, there is one arm that is not shortened that it cannot save, there is one helping hand that is ever stretched out to those who call upon God. Let us make him our trust and refuge in every dark and trying hour, assured that he will never suffer the righteous to be moved.

Poetry.

The Day's Demands.

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treachery to his face.
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps.
—Dr. J. G. Holland.

Original.

Must We Sow Our Wild Oats?

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them." Eccl. xii. 1.

The way to eternal life and the kingdom of God, is narrow, straight and hard to travel. We have to deny ourselves many things.

The worst enemy we have to contend with is ourself, but he that ruleth himself is greater than he that ruleth a city. We are put on trial now and if we conquer our wayward selves, we shall help to rule nations in God's everlasting kingdom. We believe we are to be sober minded, and we get this from the Scriptures. In the last days men will be "traitors, heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. iii. 4. All this is fulfilled in the present generation. The worldly amusements are crowded along our path so close and in such bewildering variety that the young Christian is tempted on every hand. Little harmless amusements that can hurt no one, only just to keep them from thinking on serious subjects. No time to rest, only to keep them excited over the next party or excursion, until they don't have time to read the Bible only just to snatch it up and read a short chapter, for they are so tired, have worked hard all day, and have to get ready to go to that party tonight. I am sure God ought to excuse them, they want to do right, and are really doing no harm, only having a pleasant time. But let me implore you, don't let those innocent amusements crowd your Savior into too small space or I am afraid God will excuse you altogether when he comes to make up his jewels. But we all have to sow our wild oats sometime, says some one, but may be some of you can avoid it, stop and think of the snares in that wild oats field, and how many never come out again, and how many bitterly regret ever having entered at all.

Listen to Solomon in Eccl. xi. 9, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." "Sorrow is better than laughter: for by the sadness of countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. For as the crackling of thorns under a pot, so is the laughter of the fool, etc." Eccl. vii. 3, 4, 6.

Our Lord is now selecting a royal priesthood, an holy nation for that great kingdom, which shall put down all other kingdoms and fill the whole earth. He only wants brave, earnest men and women, gold tried in the refiner's fire. We wonder how much time that grand old hero Paul gave to fashion, games, and parties. Let us hear him on this subject, in 1 Thess. v. 6, 8, "Therefore let us not sleep, as do others, but let us watch and be sober. But let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation." Read Titus ii. 2, 3, 4, 5, 6, 7, 12, "That the aged men be sober, grave, temperate, etc. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste keepers at home. Young men likewise exhort to be sober minded. Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." Mark his words "in this present world." He does not say have all the fun you want now and live godly after while, does he? "Wherefore gird up the loins of your mind, be sober and hope to the end," etc. 1 Peter i. 13. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer." 1 Peter iv. 7. Turn to Isaiah liii. 3, 4, and read a description of our Lord. "He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not." "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted."

Yet we should not count it all loss, if we have to miss some of the pleasures of this life, for we have a glittering crown, and eternal life, and pleasures that never wane when the chief shepherd shall appear.

VIOLA V. SKEELS.

The law of Christ, vs. the law of Sin and Death.

This subject is one that should claim the attention of every son and daughter of Adam. And why? Because every one is, or has been under penalty of that law. Adam by disobedience having brought himself and posterity under its power, therefore, the law of life through Christ Jesus is the only law that will ever deliver or make us free from the law of sin and death. Why? Because God having sent his Son in the likeness of sinful flesh, and by a sacrifice for sin condemned sin in the flesh that the righteousness of the law of Christ might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. for to be carnally minded is death, but to be spiritually minded is life and peace, because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that live after the flesh cannot please God. for if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." When Adam disobeyed God by putting forth his hand and taking of that which God had forbidden him to eat (although tempted by the wife of his bosom) they both lost favor with him and were banished from the garden, and the tree of life (of which they might have eaten and lived forever had they been obedient) was guarded by a flaming sword, to prevent the sad consequence of immortalizing sinners. Thus, their children who are of the same nature of their parents are still under the law by which they were held. Oh that each one of Adam's children might clearly understand the sad condition in which their natural parents have placed them and flee for protection to the Father of spirits and live. Yes flee to him before it is too late, for, hearken to what he says, "My Spirit shall not always strive with man (in that he is also flesh, because he is flesh.) No, for God saw that the wickedness of man was great in the earth, and that every imagination of his heart was evil continually, therefore, he determined to destroy man whom he had created, both man and beast. But Noah found grace in the eyes of the Lord, because he was a just and perfect (upright) man and walked with God, therefore, he and his sons, with his and their wives, were not destroyed with the flood of waters that God caused to come upon the earth. But through them the earth was again repeopled and again man was offered the privilege of attaining eternal life. This time God made known his purpose to Abram the son of Terah, a man of great faith, showing him that he yet intended to rule this earth in righteousness; and that through him and his seed he should accomplish the work, but that many years should pass before this great work should be accomplished; thus he, Abram, should go to his fathers in peace, die, be buried in a good old age, that his children should become strangers in a land that was not theirs and should be afflicted four hundred years, but that God would judge that nation by whom they were afflicted, and that they should return to the land covenanted to him and become a great nation. This is the extent of God's revelation to Abraham, and he also renewed his promise to Isaac and Jacob. Then for further light upon this important subject we must look elsewhere. We read in the book of Exodus that God raised up for the children of Israel, (Jacob) a leader, Moses by name, by him he delivered them from Egyptian bondage, the land in which they were strangers, and brought them to Canaan, the land covenanted to Abraham. There he planted them, giving them his law by which they were to be governed, and promising them if obedient thereto they should become a great nation, and the fear of them should be upon all other nations, but, should they fail to keep his laws and statutes, they should be scattered among all nations and become a reproach and a by-word. The Jewish nation failed to obey God, and curses instead of blessings was the result, and when the promised seed came whom Paul declares was Christ, they received him not, but put him to a shameful death, declaring that they would not have this man to rule over them. Now because God's purpose of ruling the world in righteousness by Abraham and his seed was for a season postponed, will any one dare say that God's purpose has been thwarted by mortal man? Oh man, oh woman, beware, that you charge not God foolishly, for his ways are not our ways, neither his thoughts our thoughts. He has said the word. Righteousness shall cover the earth as waters cover the sea, and although we see it not as yet, let us believe the word he has spoken, for his resources are never-ending, and he can bring light out of darkness, and order out of confusion. He has brought from the dead the Lord Jesus that Great Shepherd of the sheep, which is as proof to every child of God that he is fully able to fulfill every promise that he has made. Although the kings of the earth did set themselves and the rulers took council together against the Lord and his Anointed, yet, he that sitteth in the heaven shall laugh: the Lord shall have them in derision, for he shall speak to them in his wrath and vex them in his sore displeasure. How? By sitting his King upon his holy hill in Zion, hearken unto the decree: "The Lord hath said unto me, thou art my Son; this day have I begotten thee; ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Ps. ii. And again, "Behold, a king shall reign in righteousness, and princes shall rule in judgment. The eyes of them that see shall not be dim and the ears of them that hear shall not hearken, the heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly," Isa. xxii. 1, 3, 4. In that blessed age there will be no deception, the vile person shall be known as a villain and by the righteous laws then in force shall he be judged. But why continue this subject farther. The testimony concerning the rightful heirs of the world and by what law man can obtain an heirship with Christ, the seed of Abraham are too numerous to mention. "In the mouth of two or three witnesses let every word be established." May God strengthen his waiting ones.

R. V. TOWNSEND.

Iowa Conference Report.

According to announcement the Semi-annual Conference of the Churches of God met at the new church at Gladbrook, Oct. 4, to 7 inclusive. Preaching brethren from abroad were G. M. Myers, Belle Plaine, J. M. Primmer, Independence, C. W. Russell, of Alden.

The business meeting was well attended with good interest. State Evangelist, Bro. A. J. Eychaner, and assistant evangelist Bro. C. W. Russel, made a full report of the summer's work.

No. days worked by evangelist, 76. Assistant, 84.

No. of sermons preached by evangelist, 70. Assistant 60.

No. baptized, 36. Congregations organized, 3 Alden with a membership of 20, Popejoy, 14, and Eagle Grove, 13.

Freight, light, and tent expenses $48.70. Amount paid evangelists, $305.00. The State or contingent fund and the Evangelist fund were consolidated by vote of the conference, thus simplifying the work.

The question of reaching isolated members remains unsolved. Our work in the state could be doubled each year if these brethren could be found and if they would lay hold of the work. But few who are not connected with our organized conference ever contribute a dollar to the work.

A committee was appointed consisting of A. J. Eychaner, G. R. Chown, and L. Marsh, to draft resolutions concerning the death of Bro. R. J. Hill, and the following were adopted:—

Resolved:—That the Conference of the Churches of God in Iowa assembled at Gladbrook, recognize in the death of our Brother, R. J. Hill known throughout the state and elsewhere as an able and valued Christian worker and pioneer, and we hereby express our sympathy with Sister Hill and family in their sorrow, and we cherish the hope that he will live again when the Life Giver comes.

Letters of recommendation were issued to G. R. Chown, Gladbrook, Iowa, to J. M. Primmer, Independence, C. F. Kennedy, of Garwin.

A letter from Sister Roxana Wince of Indiana was read and highly appreciated by the conference.

Two essays by Miss Edith Anderson, and one by Miss Sadie Williams were read by the corresponding secretary. They were good essays and the writers received a vote of thanks from the conference.

There were 7 sermons preached during the meeting. They were all practical and left an impression for good.

During the meeting Mrs. Laura Staffa, Mrs. O. Cady, Mrs. Rose Starbuck, and J. M. Primmer, put in membership with the congregation at Gladbrook.

The time was fully occupied from first to last by the social meetings, Bible readings, and preaching, and the meeting was one long to be remembered by all who attended. The letter of Sister Wince and the essays above referred to were sent to the Illinois Conference for their benefit and then to be forwarded for publication in THE RESTITUTION.

Outside duties of the secretary prevented him being present all the time and this is his apology for a partial report.

O. J. ALLARD, Sec.

Iowa Evangelist's Report June 7th to Oct. 4, 1894.

To the Church in Conference assembled at Gladbrook, Oct. 4-7, 1894:

Dear ones of the household of faith, it is with feelings of humility and gratitude toward God that I pen you this my brief report of labor as an evangelist. Solittle fruit appears for so much labor, that I sometimes fear you have selected the wrong person for your evangelist. When we compare our labor with other evangelists of the self-styled "orthodox" type there is such a difference that there is hardly a comparison. I can only account for the difference on one ground, and that is that the gospel is not popular and that its work is to call out a certain type of mind and character, and as these are comparatively rare we are obliged to travel over more ground to reach even a few. As a rule our ministers are intelligent and conscientious men. Among those who hold to the doctrine of the coming of Jesus, the setting up of the kingdom of God on earth, and conditional immortality may be mentioned the names, of those whose scholarship and piety have justly given them a place among the foremost leaders of mankind; yet with even this advantage our progress is slow and sometimes on a stand still. When, however, we compare our state work with the work of the believers in other states we find a very favorable comparison. Nebraska takes the lead. Perhaps Iowa stands next. Yet we could do much more by a united effort on the part of all.

My report properly begins at the June conference, where I preached three discourses and baptized six persons. After conference was over Bro. C. W. Russell and myself remained at Nevada until June 25, holding meetings every evening yet we had a fair hearing and a few attended on those things that were spoken by the evangelists. At Eagle Grove, I preached 17 discourses and Bro. Russell preached 11 discourses, making 28 in all, and one organization meeting. Four were added by faith, repentance and baptism. We also organized a church or rather a society of believers with O. J. Allard as Elder. On Monday evening Sept. 17, at 8:30 I took a train for Cambridge, Nebraska to attend the annual meeting of the Nebraska brethren and sisters, where I arrived at 9:30 on Tuesday evening. Here I found Bro. J. J. Cady at the train and the meeting was indeed cordial. We then walked over to the tent where the brothers and sisters were yet waiting until we should arrive. I need not tell you of the hearty hand shaking and tender embraces of old time friends who meet me there that evening. The Cadys, the Harlans and the Primes firm in faith, and though so poor this year in worldly goods, they are heirs of the kingdom and of the righteousness which is by faith. I preached 8 discourses to large audiences, and made an address at the riverside on the subject of baptism to about 700 people, who assembled to witness this symbol of burial and resurrection. I then took the cars again and by the power of steam and the kindness of the great Father I was again in Eagle Grove Tuesday morning at 6:10. We then took down our tents, loaded and marked them, attended to the baptism of Bro. Vose and Sister Brown. Then in the evening Bros. Myers, Russell and myself met with the faithful ones at Eagle Grove at the home of Bro. and Sister O. J. Allard where we had a quiet meeting and organized the church which we trust and pray may be a blessing to the people at Eagle. Bro. Myers spoke about 40 minutes setting forth the duties of an elder and his congregation. There is a large field for missionary effort at Eagle and we hope that they may not be forgotten by this conference, as well as the other points where we have organized congregations. This closed our tent work. Summary: sermons preached at Nevada 8, Alden 21, Popejoy 14, Eagle 17, Cambridge 8; total number of sermons preached 68. Total number of sermons preached by Russell 60, number of sermons at conferences 15, the total number of social meetings 20, and the number of meetings held in the tent 163. The number baptized is 36, of whom 11 are men, 21 married ladies and 4 young ladies. Thus you see there are 11 men and 25 women or more than twice as many women as men. Woman's heart is more susceptible of receiving the glad tidings than man's, and so it has ever been. The saddest part of my report is yet to read or rather there is a part I never can read. No young men obeyed the gospel!!! What a fearful blank in this report, who can tell how they may be reached?

The names of those who were baptized are as follows: Nevada, L. P. Sherwood, Sadie Williams, Mrs. M. A. Complin, Annie Berry, Hattie Booth and Christ Middleknuff; Gladbrook, Frank Wilson, Mrs. W. H. Taylor, Miss Hattie Berry, and T. E. Dawson; Alden, Frank Furry, Ella Furry, A. H. Goodin, O. H. Calkins, Mrs. O. H. Calkins, Mrs. Pettenger, Mrs. Hearst, Mrs. Fisher, Mrs. Biglow, Mrs. Hartinger, Emma Joslyn, John Wagner, Mrs. Wagner, Mrs. Elijah Thomas and Jas. Ghoslin; Popejoy, Frances Hopper, Mrs. Matthew, Mrs. Ed. Stewart, Clarence Dodd, Mrs. Ed. J. Popejoy, Mrs. Geo. Stewart and Mrs. Kemp; Eagle Grove, Mrs. T. Kithcart, Mrs. Cena S. Corsman, Arnetta E. Howen and G. W. Vose.

Financial report: total tent expenses $48.70, amount paid evangelist $205.00. Respectfully submitted.

A. J. EYCHANER, Evangelist.

To the Iowa Conference Board, Church of God, Brethren:

My faith is in the promises of God made to the Fathers. That he will send Jesus Christ at the times of restitution to restore all things spoken of by the prophets and apostles, remove the curse of sin and death, raise the dead, restore Israel, and set up the kingdom of God on the throne of David in Jerusalem to order and establish with judgment and justice forever the blessings promised in the gospel. That the gospel is the tidings of these things and that faith and obedience will secure eternal life, and a part with Christ in the honors of the kingdom in ruling over the nations in the age to come, that the wicked will be destroyed, all opposing powers be put down, righteousness be established and the nations blessed with peace and "the knowledge and glory of the Lord will cover the earth, as the waters cover the sea."

Yours in faith, hope, and charity. S. D. FAHRNEY.

To the brethren in the Ministry, scattered abroad, Greeting, in the name of the Lord Jesus Christ:

Although not seeing you, yet we are knit together in love unfeigned through God, the Father, and our Savior Jesus Christ, and seeing that we have an opportunity of meeting in a ministerial gathering, that we may become personally acquainted, let the church scattered abroad put forth their best efforts to make the meeting a success.

When Brother L. E. Conner was at our conference last June I spoke to him concerning this matter, that the preaching brethren should hold a ministerial conference for the purpose of developing plans for spreading the truth, and discussion of questions of vital importance to all lovers of the truth.

I am glad to see through THE RESTITUTION, the interest manifested by the brethren at Plymouth. I think it is the proper place for the assembling of the brethren as it is the headquarters of the only paper that we have as a church, and as the brethren at Plymouth have given their immediate attention to the call, it shows an interest in the matter, and should have the benefit of the meeting.

I would like to see the brethren take hold of this matter, and let us have a full representation of all churches as far as possible throughout the United States. This can be accomplished if every brother will do his part in the work and send your minister by throwing in your little mites. You will never miss it.

Your minister will return to you with new life, and new thoughts that will build you up in the faith and encourage you to a higher life, and a closer walk with God, "for in a multitude of counsel, there is wisdom." We need a unity of thought and purpose in the work of the ministry.

Brethren, I pray you do not let us be slack in this meeting, but let us hear from the brethren wherever they may be. Send in a word of encouragement, and begin at once to make preparation to come to this gathering, that we may be strengthened by assembling together and holding communion with each other and partake of the blessings, coming from such fellowship and communion that we may be able to impart something new to our brethren and little flocks scattered everywhere.

I am looking forward to a gracious feast at the coming ministerial gathering. My prayer is for God's richest blessings to attend the effort, that those of the one faith may rejoice together and God's name may be glorified.

Your brother and co-laborer in the vineyard of the Master in hope of the coming glory. Amen.

D. M. HUDLER.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$52.05

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

...ty in one of the chief ...s of the Christian character. We are taught in the Bible to be humble, not vain and proud, for we read in 1 Peter v. 5, "Likewise ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."

From this text we learn we are to trample on our pride, and humble ourselves by being subject one to another. This is a hard lesson for the vain, proud, and weak heart of man, and unless the heart is filled with the divine love and goodness of God, it can never be done.

Pride will not let a person bend to the will of God, but rather a proud person wishes to go his own way, careless of God's commands; thinking that they can live a life without help from their heavenly Father.

For awhile they may seem to prosper but the more high and prosperous a life they lead now; more terrible will be their fall in contrast, for pride must have a fall. God resisteth the proud, for them he does not give the grace he gives to the lowly minded. Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar of. Those having their hearts filled with prideds not live near God. They do not seek him in prayer, and if they do read his Word, it is not with a mind ready to learn and obey what they find therein. Therefore, God knoweth the proud afar off. They are not his children.

A person who is exalted in his own mind would never go to the Maker of all things to ask for forgiveness, and help to live a quiet, humble life.

Humility was one of the chief traits of Jesus. Never exalted but always humble and lowly. He who had the most reason to be proud was the most humble. If we are going to follow in his footsteps this is a lesson that should receive from us careful attention.

"He that is of a proud heart stirreth up strife." The proud will not always occupy a place of high standing; nor will they always be honored, for we read in Prov. "A man's pride will bring him low, honor shall uphold the humble in spirit. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Here we learn of the downfall of the proud and the rising of the humble.

Even kings of proud renown will come under the will of God and be made humble. "He hath put down the mighty from their seats, and exalted them of low degree. He hath showed strength with his arms; he hath scattered the proud in the imagination of their own hearts."

When the two men went up into the temple to pray, one a Pharisee and the other a publican, how great was the difference between them, how the one boasted of his deeds and himself, yet, the other, who cried to God, saying, "Be merciful to me, a sinner," was more justified than the proud man, "for "He that exalted himself shall be abased, and he that humbleth himself shall be exalted."

Let us all try with God's help, to smother down the pride in our hearts and humble ourselves before God and our brethren, so that we may be acceptable in God's sight, and receive our just reward in due time. A reward well worth all our trials in this world.

EDITH ANDERSON.

Washington's Rules.

These rules of behavior were collected by George Washington, when fourteen years of age for his own use:—

Every action in company should be with some sign of respect to those present.

Be no flatterer, neither play with any that delights not to be played with.

Show not yourself glad at the misfortune of another, though he were your enemy.

Let your discourse with men of business be short and comprehensive.

In visiting the sick, do not presently play the physician if you be not knowing therein.

Undertake not to teach an equal in any art himself professes—it savors of arrogance.

When a man does all he can, though it succeeds not well, blame not him that did it.

Wherein you reprove another be unblamable yourself, for example is more powerful than precept.

Use no reproachful language to any one, neither curse nor revile.

Be not hasty to believe flying reports to the disparagement of any.

Let your conversation be without malice or envy, for it is a sign of a tractable and commendable nature; and in all cases of passion admit reason to govern.

Be not angry at table, whatever happens; and if you have reason to be so, show it not. Put on a cheerful countenance, especially if there be strangers, for good humor makes one dish of meat a feast.

Let your recreations be manly, not sinful.

Labor to keep alive in your breast that little spark of celestial fire called "conscience."

The last two of these rules are especially noble and beautiful. Taken together, the rules show how careful of his behavior Washington was when he was a boy. Our young people could not do better than to adopt these rules.

"NEITHER."

"Well, I cannot understand why a man who has tried to lead a good moral life should not stand a better chance of heaven than a wicked one," said a lady, a few days ago, in conversation with others about the matter of salvation.

"Simply for this cause," answered one. "Suppose you and I wanted to go into a place of interest where the admission was one dollar. You have fifty cents and I have nothing. Which would stand the better chance of admission?" "Neither," was the solemn reply.

"Just so; and therefore the moral man stands no better chance than the outbreaking sinner. But now, suppose a kind and rich friend, who saw our perplexity, presented a ticket of admission to us at his own expense! What then?" Well than we could go in alike; that is clear."

"Thus, when the Savior saw our perplexity, he came, he died, and thus obtained eternal redemption for us (Heb. ix. 12), and now he offers you and me a free ticket. Only take good care that your fifty cents does not make you proud enough to refuse the free ticket, and so be refused admittance at last."

A Loan to the Lord.

A poor man with an empty purse came one day to Michael Feneberg, the godly pastor of Seyg, in Bavaria, and begged three crowns that he might finish his journey. It was all the money Feneberg had, but as he besought him so earnestly in the name of Jesus, he gave it. Immediately after he found himself in great outward need, and seeing no way of relief, he prayed, saying: "Lord, I have lent thee three crowns: thou hast not yet returned them, and thou knowest how I need them. Lord, I pray thee, give them back."

The same day a messenger brought a money-letter, which Grossner, his assistant, reached over to Feneberg, saying, "Here, father, is what you expended." The letter contained 200 thalers, or $146, which the poor traveller had begged from a rich man for the vicar; and the childlike old man, in joyful amusement, cried out, "Ah, dear Lord, one dare ask nothing of thee, for straightway thou makest one fool so much ashamed!"

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

Effects of Cider.

Many persons have reasoned, or been unconsciously influenced by the conviction that the use of cider, as a beverage, inasmuch as it was a product of orchards planted and brought to maturity by the hand of their owners, must be an innocent custom. Others have reached a different conclusion, and affirm that the innocence or guilt of any practice depends upon its relation to the advantage of those concerned. Careful observation of the natural results of cider drinking have brought most careful thinkers to the inevitable belief that it is the cause of great mischief to the physical system of those using it, that it throws out of balance the mind, destroys the equilibrium of the feelings, causing headache and an almost uncontrollable irritability from which proceeds much strife and bitterness.

A late tragedy in Northfield, Mass., demonstrates this. A father and son who lived near each other and both drank sour cider, imbibed much of the fiery fluid, and, as a consequence, quarreled much. The son loaded his gun with a heavy charge of shot and determined to shoot his father. They came into close conflict, and the muzzle of the gun was turned in some way from the father toward the son, and when it was discharged sent the heavy load which it contained into the bowels of the son, killing him on the spot. It is said that no other intoxicating liquor possesses the power of making men contentious as much as cider. After it has acquired the alcoholic quality and become sour, it is fit for nothing except the manufacture of vinegar. When it has turned to vinegar, it has lost its intoxicating power, and may be used for a variety of culinary purposes. But let all persons beware of the use of cider. A deadly serpent lurks within it.

Alcohol regularly applied to a farmer's stomach will remove the boards from the fence, let the cattle into his crops, kill his fruit trees, mortgage his farm and sow his fields with wild oats and thistles. It will take the paint off his buildings, break the glass out of his windows and fill them with rags. It will take the gloss from his clothes and polish from his manners, subdue his reason and arouse his passions, bring sorrow and disgrace upon his family and topple him into a drunkard's grave.

Announcement.

I will be at Ripley, Ill., Oct. 4, and hold a meeting for one week. At Blue Mound, Mo. Oct. 13, and through the week following. At Bosworth, Mo. Oct. 20, and week following. At Big Creek Church, Neosho Co. Kan. Oct. 27, and over Sunday. Brethren in the different localities take notice.

JOHN FOOKE.

Do you want work, and a Home of your own?

If you do, write at once to Frel'k Abbot, Land Commissioner, Wisconsin Central Lines, Room 19 Colby and Abbot Building, Milwaukee, Wis., for a pamphlet which will tell you how you may easily get both.

A line of Through Palace Buffet Sleeping Cars between Chicago and New York City will be placed at the disposal of the traveling public and runs over the Nickel Plate Road and D. L. & W. R. R.

Vandalia Line Cheap Excursions to St. Louis.

FOR THE EXPOSITION,

Every Tuesday and Thursday, from September 6th until October 18th, excursion tickets to St. Louis and return will be sold from Terre Haute and points west, good to return within five days, at one and one-third fare for the round trip. Also, on each Thursday excursion tickets from Effingham and points west will be sold at one fare for the round trip, good to return within three days.

Excursion to Ft. Wayne via Pennsylvania Lines.

Thursday, October 18th, account the Republican Demonstration, Excursion Tickets to Fort Wayne will be sold at One Fare for the Round Trip from Plymouth, Lima, and intermediate ticket stations on the Pennsylvania Lines; return coupons valid until Friday October 19th, inclusive.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hutch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eyebacher's address is Glenbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Graton, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore, 942 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Hawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$42.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Beginning Sunday, Oct. 7th, a Palace Buffet Sleeping Car Service will be inaugurated between Chicago and New York City via the Nickel Plate Road and Delaware, Lackawanna & Western R. R. This in no way changes the former through car arrangement.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1866. 3. Immortality. 4. The Kingdom of God. 5. Nature of Mankind Thoughts for Thinkers. 6. Two Two Addresses. 7. What is Religion. 8. The Real Indian Apostle. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 20 cts.

FOUR PAGE TRACTS.

10 for 5c.; 50 for 20c.; 100 for 35c. Age to Come and a Heresy. By H. V. Reed. Life and Death. A concise statement and contrast of the two uses of these terms. By the Theological and Bible use.

Can you Believe; a series of questions on the six points of our doctrine.

What was the doctrine of God and Christ in the First Day of the Week, or Lord's Day? Obedience. The above is the title of a 16-page tract. Price 5c. each, 10 for 50c., 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 10c.

Cooke's Elixir, does—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 9, 1893, by Jos. Lacier. Can no one tell us this office, at once, each, 4 for 25c. or 15 for $1.

The Gospel as Taught Outlined by the Transition of the Churches. The above is the title of a neatly printed pamphlet of 32 pages, by W. Brittle, of Anthony City, Pa., and is a very strong appeal to thinking people. It also contains an addenda on the New Heaven and New Earth. Send us 15 cents for a copy postpaid, or eight copies for $1.00.

The Rest of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with three engravings, numerous smaller illustrations, leather maps of the Holy Land at the time of David, the time of Christ, and an atlas map of the countries mentioned in the Bible. Bound in cloth, 720 pages, price $1.50.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the dispensations, two lectures delivered by Dr. L. C. Thomas. 100 pages, price 50 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $2.00; Library binding $3.00.

Croden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Croden's Concordance: bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 176 pages, cloth bound, for 75 cts.

Catechism of the Bible. For the use of our children. Recite and in the Sunday School, by Mrs. Carrie Williams. This is a brief exposition of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 101 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 50 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from The Restitution office, containing 176 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of word that go to the music, making over 60 hymns. In this is selected 28 pages of Hymns for Children to use Sunday Schools or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, 4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

A Letter to a Friend. A new edition of this popular work has been printed. It is not necessary to say a word about this work to the older readers, but to the new ones we say the subject treated of is the "Covenants of Promise, and their connection with the One Hope, One Faith, and One Baptism." It was written some years ago by the late Mrs. C. C. Woodard, and it is truly "A Letter to a Friend." Many editions have been printed and distributed until this little 32 page tract is acknowledged as the most effective missionary that can be handed out. Price 10 cts. each. Send and get a supply to distribute.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 168 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocate," in a series of Ten Discourses." A volume of 252 pages, 4th edition. Cloth, 35 cts.; a copy leather gilt $1.00.

"Twelve Words; or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 466 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Doble, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are especially invited to meet with us at 1246 Logan Avenue, San Diego, California.

Church of The Blessed Hope, corner 3d and Ritner Avenue, Philadelphia, Pa. Services every Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor resides on Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday School every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. O. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day morning for [illegible] and at 2 o'clock for devotional services. Any brethren traveling through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet in Union Sunday School at School house in District No. 33 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Almon Adams, comes as often as he can. Wm. Sherrod, Elder; W. A. Moore, Clerk.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jesperk. 2nd Sunday, sermon by Bro. Edwin Street. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bergen Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Hiebel & Heller's Hall, Grand and Bolivar Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mrs. M. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at 7, J. J. Cady's residence, and Quarterly Conference (the first of each quarter at the Fairview school house in Pierce Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Dalton, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

The Church of God at Woodland, Mich., have regular preaching every four weeks. Elder Woodward and wife have charge of these four churches.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 61, Ex. Sun.	..12:20pm	For St. Joseph,
No. 54, ex. Sun.	..10:20pm	for South Bend,

GOING SOUTH FROM PLYMOUTH.

No. 55, Ex. Sun.	6:00am	For Terre Haute,
No. 53, "	12:20pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address P. B. HALE, Agt., Plymouth, Indiana, or

W. F. BRUNNER,
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, OCTOBER 24, 1894. NO. 40.

Poetry.

Life's Battle.

The following lines composed by J. J. Cady and read at the Nebraska Annual Conference, and sent to THE RESTITUTION by request.

Brother, Sister, on life's pathway,
Are you striving with your might?
Are you pressing toward the Kingdom,
Are you ever in the right?

Does your feet sometimes slip backward
As you press toward the goal?
And life's billows surge around you,
As they sweep, resist roll?

Look up, brother, grasp the anchor,
He will take you safely through,
Jesus is a faithful Captain,
He gave His life for me, for you.

Take to you the whole armor,
Right to conquer, fight to win,
There is not triumphant nothing
You can ask, I can contain.

Do you want to be immortal,
And see Jesus as he is?
Then leave worldly things behind you
Or you never can be His.

Oh, forsake all worldly pleasure,
Be thou faithful to the end,
Hear the words of Jesus saying,
I will be your truest friend.

I will guide you to that haven
You shall safely reach the goal
When the storms of life are over,
Where no billows ever roll.

In this world of sin and sorrow,
Oft he's with cries and tears,
Be you pray, "Our heavenly Father,
Drive away all doubts and fears."

Keep me in thy love and favor,
In that straight and narrow way,
Bring me home at Christ's appearing,
To the realms of endless day."

This should be the Christian's watchword,
Cast on Him your every care,
Forget not to watch and rejoice,
Forget not your daily prayer.

Brother, Sister, I'm sure you,
For life's race will soon be o'er.
Keep the faith, and work for Jesus,
Your reward will then be sure.

Original.

Ought Christians to be Partners with Unbelievers?

"Be ye not unequally yoked together with unbelievers." 2 Cor. vi. 14.

The design of Jehovah in calling Israel out of Egypt was to separate the nation from all other nations for himself. Egypt and the rest of the world were idolators. Even Abraham was called out of an idolatrous land, and separated from his father's family, which "served other gods." And because he believed, and obeyed the Lord, he received promises and covenants of blessing, ratified by an oath. So also his fleshly posterity, the children of Israel, having been called out of Egypt, was delivered by the hand of Moses, and while in camp before Sinai, he Lord directed his servant to say unto them, "Now therefore, if ye will *obey* my voice indeed, and keep my covenant, then yo shall be a *peculiar treasure* unto me above *all* people: for all the earth is mine: and ye shall be unto me a *kingdom of priests*, and *a holy nation*," Exod. xix. 5, 6. The covenant he made with them required obedience to the *ten* commandments, and all the statutes and ordinances which he appointed for them to observe. The covenant however was soon broken by them, and they provoked the Lord for forty years in the wilderness, so that they fell there; "there was not left a man of them, save Caleb the son Jephunneh, and Joshua the son of Nun," Num. xxvi. 65; that is, of the 603,550 which were numbered in the wilderness of Sinai.

The apostle Paul wrote to the Corinthians a word of caution, based on the example of the Israelites in the wilderness. Read 1 Cor. x. 1-11. He says, "Our fathers were all under the cloud, and all passed through the sea; and all were immersed into Moses in the cloud and in the sea; and all ate the same spiritual (typical) food, and all drank the same spiritual (typical) drink; for they drank [water] from a spiritual (typical) rock which followed them; (but *the Rock* was the Anointed one.) With the greater number of them, however, God was not well pleased: for they were laid prostrate in the desert. Now these things were made types for us, in order that we might not be lusters after evil things, even as they lusted. Nor become image-worshipers nor practice fornication, nor tempt the Lord—neither murmur as some murmured. But these things happened to them *typically*, and were written for our admonition, on whom the ends of the ages have come." And again Paul informs us, that "whatsoever things were written aforetime were written for our learning, that we through patiences and comfort of the Scriptures might have hope." Rom. xv. 4. As the types, shadows and examples of the Mosaic dispensation were written for our profit, we may read and learn whatever Moses and the prophets wrote that will illustrate and help us to understand the teachings of Jesus and his apostles. Christians of the apostolic order are a *called-out* people—"*called* by the gospel to the obtaining of the glory of our Lord Jesus Christ," 2 Thess. ii. 14; God "hath *called* you unto his kingdom and glory," 1 Thess. ii. 12; and "*called* us unto the *fellowship* of his Son Jesus Christ our Lord," 1 Cor. i 9. To call is to *invite* to follow as a disciple, as in Mark i. 16-20. The *gospel call* is to sinners, "to turn them from darkness to light, and from the powers of Satan unto God," Acts xxvi. 18; and as it is God who calls by the gospel, it is that we "should show forth the praises of him who hath *called* us out of darkness into his marvellous light. 1 Peter ii. 9. As the call is to sinners, those who obey it are the *called out ones*—"the called of Jesus Christ"—"beloved of God, called saints," or holy ones, Rom. i. 6, 7. A change of state, condition, and character is implied. There is a change or transformation takes place, described as a quickening—"even when we were dead in sins, hath he quickened (made alive) us together with Christ," etc; Eph. ii. 1-6; also, "a passing from death to life," John v. 24; 1 John iii. 14. If the gospel call is accepted and obeyed a change of state takes place. The sinner is justified by faith, and made free from sin, when he obeys from the heart the form of doctrine which the apostles preached. Rom. v. 1; vi. 17, 18. "The form of doctrine" which they preached was, remission of sins by immersion into the name of Jesus Christ. Acts ii. 38. Thus they "purified their souls in obeying the truth." 1 Pet. i. 22.

It is evidently the design of the gospel *call* to separate a people for the name of the Lord. Acts xv. 14. The nation of Israel was first invited to this high privilege, but they failed through disobedience. Though of the circumcision, they were uncircumcised in heart and ears. The gospel call was even offered *first* to the Jews, though they had killed the heir to the inheritance, and persecuted the disciples; but when they nationally rejected the great salvation, because offered through Jesus, the Word of life was then sent to the Gentiles. Acts xiii. 46. Therefore *one body* is now formed of believing Jews and Gentiles, the *called out ones*, named the body of Christ—"*the new man*, which according to God has been created in righteousness and holiness of the truth." Eph. iv. 24. "For we are his workmanship, created in Christ Jesus unto good works," Eph. ii. 10. This *ecclesia*, or body of Christ, is God's family—a holy temple—builded together for a habitation of God in Spirit.

The gospel call is to *holiness of life*;—God has chosen those who believe "as a first fruit for salvation in sanctification of spirit and belief of truth," 2 Thess. ii. 13; and "this is the will of God, even your sanctification," 1 Thess. iv. 3; "abstain from all appearance of evil; and may the God of peace himself sanctify you wholly; and may your whole person—spirit, soul, and body—be preserved blameless in the presence of our Lord Jesus Christ." 1 Thess. v. 22, 23. Sanctification or holiness implies separation for the service of God. Jesus was a perfect pattern of sanctification. He prayed his Father to keep his disciples from the evil that is in the world, and "to sanctify them through the truth." John xvii. 15-19. The truth—the word of God—the gospel, is the sanctifying agent, and is able to build up, and to give an inheritance among the sanctified. Acts xx. 32.

The Scriptural meaning of sanctification may be learned from the use of the word under the law. The principal idea connected with the Word is *separation* for a special use or purpose. The first-born of Israel, both of man and beast, were *sanctified* or *set apart* for the Lord. Exod. xiii. 2, 11-13. Then the Levites were chosen instead of the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine. I am the Lord." Num. iii. 45; viii. 17, 18. The Levites were given to Aaron and his sons as a gift for the Lord, to the service of the tabernacle for the congregation. Num. xviii. 6. And as neither the priests nor Levites had any inheritance in the land, the rest of the tribes were required to offer a heave offering unto the Lord of a tenth of their increase for their support. The *tithes* were given to the *Levites* to inherit; and they were required to offer a *tenth* part of the best portion of those *tithes* for a heave offering for the Lord for the use of the *priests*. Num. xviii. 20-32. The priests, the Levites, and everything pertaining to them in their office were *sanctified* to the Lord, and called *holy;* and also the nation, because severed and separated from other people. Their days of rest were *holy* sabbaths—their feasts—sacrifices—oblations, etc., were *holiness* to the Lord, etc. Notwithstanding all the laws, commandments, and ordinances given them, and promises of temporal blessings, to keep them a distinct and separate people from other nations, yet it was true as Daniel said, when confessing their sins—"We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; * * * * Yea, *all Israel* have transgressed thy law, even by departing from thy precepts, and from thy judgments;.....Yea, all Israel have transgressed thy law, even by departing that they might not *obey* thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him." Dan. ix. 5, 11. And even after their restoration from the seventy years' captivity in Babylon, and a further trial of some hundreds of years, there was no improvement; for Paul writing about the Jews, said, "who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, but are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for wrath is come upon them to the uttermost." 1 Thess. ii. 15, 16.

Here we have the example of a chosen and holy nation departing from the law, and breaking the covenant of the Lord their God, and the consequences which followed. The nation of Israel has a typical significance which cannot be ignored, especially when we consider what Paul says—"who are Israelites; to whom belong the sonship, and the glory, and the covenants, and the law-giving, and the rites of service, and the promises; whose are the fathers, and from whom is the Anointed, according to the flesh; he who is over all, God blessed to the ages. Amen." Rom. ix. 4, 5. We should remember that as we have been baptized into Christ, we are Abraham's seed, and heirs according to the promise. Gal. iii. 27-29. As Christ is the one *Seed* of both Abraham and David, he is the heir to the promised inheritance of the *land*, and also of the *throne* and *kingdom*, Gen. xiii. 14, 15; Gal. iii. 16, 17; Luke i. 31-33; so Gentiles, who by faith and baptism are adopted into the family of God, have become joint-heirs with Abraham, David, Christ, and those of the fleshly seed who are of the Abrahamic faith and disposition. Christ by the cross has reconciled both Jew and Gentile unto God, and formed them into one body; and to this divine family, called "a chosen generation, a royal priesthood, a holy nation, a peculiar people," he has given eternal life, and the *first* or chief place in the kingdom of God, on the condition of being *faithful* unto death. Rev. ii. 10; iii. 21. "For we are *partakers* with Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 14; iv. 1, 2.

Can believers of the apostolic order be *partners* or *associates* with Christ and with unbelievers at the same time? What says the Word? See the text, and following verses. The law prohibited the Israelites to make a *covenant* with other people, or to make *marriages* with them. Exod. xxiii. 32; Deut. vii. 1-4; Josh. xxiii. 11-13; Neh. x. 28-30; xiii. 23-31; Ezra x. As to the marriage relation read what Paul says in 1 Cor. viii.; and Jesus in Matt. v. 31, 32; Luke xvi. 18. Jesus said that his disciples were not of the world, "even as I am not of the world," (John xvii. 14-16) and he prayed the Father to keep them from the evil. The apostle John says, "If any man love the world, the love of the Father is not in him," 1 John ii. 15-17; and Jas. iv. 4 declares, "whosoever therefore will be a friend of the world is the enemy of God." Do we not manifest our love or friendship to a person by association and appreciation? Jesus said to his disciples, "Ye are my friends if ye do whatsoever I command you." John xv. 14. This is the test by which we may measure ourselves and others. Jesus showed his love to his Father by keeping his commandments, (John xiv. 31; xv. 10; x. 17, 18;) even unto death. Israel failed in attaining that which they desired, because they followed their own counsels; (Psa. lxxxi. 11-16; Isa. xlviii. 17-19;) so if we follow their example we shall fail to obtain the prize of our high calling. Phil. iii. 14, 18, 19.

Israel, according to the flesh, is called by Jehovah "my first-born," Exod. iv. 22; and when delivered from Egypt, he said by the prophet—"Out of Egypt I have called my son," Hoshea xi. 1; and "I gave Egypt for thy ransom." Isa. xliii. 3. Israel is a *type* of Jesus, the one seed of Abraham, and those who are in him. And according to Matt. ii. 13-15, Jesus was taken into Egypt, when a child, to save his life, and then called out of it. Egypt may be taken as a symbol of the darkness, slavery, misery, and death in which the world is placed by sin; and the deliverance of Israel out of that house of bondage may be understood as symbolical of our deliverance from the power of darkness into the wonderful light of the gospel. Israel was redeemed by an immense sacrifice of life—all the first-born of Egypt died, both of man and beast. Exod. xii. 12, 29, 30. Also, the entire host of Pharaoh which pursued Israel into the Red Sea were drowned. Chap. xiv. 27, 28. We have been redeemed by the precious blood of Christ from the slavery and dominion of sin, so "that henceforth we should not serve sin." Israel covenanted with Jehovah to be his people, and to serve him alone as their God. But they soon forget the Lord, and turned to idols, and lusted after evil things. In heart they despised "the pleasant land," and desired to return to Egypt. Therefore the Lord swore that they should all die in the wilderness, and not enter the promised land. The apostle exhorts us, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. iii. 12; iv. 1.

But "they are not all Israel, which are of Israel, neither, because they are the seed of Abraham, are they all children; but, In Isaac shall thy seed be called," Rom. ix. 6, 7. So we see there are two *seeds*—one of the flesh, and one of the promise; and there are two *covenants*—the old and the new. The *old* or Sinaitic covenant, which gendereth to bondage, is well represented by Hagar, Sarah's bond maid, and corresponds to Jerusalem which now is, and is in bondage with her children. But the *new* covenant, or the exalted Jerusalem, represents the free-woman, or Sarah, our mother. "Now we, brethren, as Isaac was, are the children of promise." See Gal. iv. 22-31. Then, as we are *free*, no longer *slaves* to sin, but the children of God, why should we not maintain our freedom? Let us not become entangled with a yoke of bondage any more, whatever that may be; the Jews were unable to bear the yoke of bondage to the law, under which they formerly lived, and Peter spoke against Gentile disciples being placed under such a yoke. Acts xv. 10. But may we not *yoke* ourselves if we desire to do so? Yes, lawfully we may; that is, under law to Christ. If we are *unequally* yoked, we transgress, and sin against ourselves. We suffer present loss, and endanger our future salvation. Such a course would be unwise, to say the least. The temptation may be for present advantage, which under certain circumstances, would be of great force. "But let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is in common to men; but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 12, 13. Worldly gain, or fame, or honor, should not tempt us to form alliances with the world. We should rather follow the example of Moses, who refused the dignities of Pharaoh's court, and "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Anointed greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. xi. 24-26. So also Jesus, "who for the joy that was set before him endured the cross, despising the shame." chap. xii. 2. And Paul said, "I have suffered the loss of all things, and do count them as refuse, that I may win Christ." Phil. iii. 8. "No man can serve two masters;" we cannot serve Christ and the world. Paul reminds Timothy "that no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier," 2 Tim. ii. 4; so the Christian soldier, if he would "fight the good fight of faith, and lay hold on eternal life," cannot participate in all the plans, schemes, and combinations of worldly men. They may be praiseworthy and advantageous for those who are only looking for temporal good, but for a Christian who is looking for the unseen, eternal things, they will only be a hindrance, a temptation, and a snare, and may cause him to fall in the battle. We enlisted for the war, and to obtain the victory. It is to the victor that the reward is promised. Rev. ii. 26; iii. 21. "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiii. 12. The armor of light is described in Eph. vi. 10-17—which please read.

And now let me in conclusion say, that if we would obtain the victory, we must put on the armor, and *fight lawfully;* if we would *run* so as to obtain, we must "lay aside every *weight*, and *the sin* which so easily besets us;" and if we would be "the sons and daughters of the Lord Almighty," we must *obey his voice*, and come out of all unholy alliances, and be *separate*, and touch not the unclean thing; and "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vi. 14-18; vii. 1.

If the reader will only take the trouble to read the references given in the foregoing article, he will be amply repaid for his trouble. I could not quote at length without occupying too much space.

B. WILSON.

Harmony Asked For?

I find the following in RESTITUTION of Sept. 26, 1894:—

"In behalf of some of the afflicted ones of the One Body, Brother and Sister Sanford request Bro. B. Wilson to harmonize Jas. v. 14; 1 Tim. v. 23; 2 Tim. iv. 20; Phil. ii. 26-27; Acts ix. 37; John xi. 3, with the positions taken in his article in RESTITUTION for August 8th."

As I see nothing contradictory in my article to what is found stated in the above references, my answer will be short and easy. In fact there is really nothing to harmonize. With respect to Jas. v. 14, 15, "Is any sick among you? let him call," etc., the position I took in reference to this advice of the apostle James, was that the sickness here spoken of, "refers to bodily diseases which came upon them as a punishment for transgression;" something similar to "the sin unto death," in 1 John v. 16, 17; and of the judgments Paul alludes to in 1 Cor. xi. 27-34. As the apostles had power given them to inflict punishment sometimes upon offenders, so they had power also on repentance to remove the judgment, or provide means by which it could be done, as in this of the apostle James.

The advice of Paul to Timothy to "use a little wine for his stomach's sake and his often infirmities," 1 Tim. v. 23, in no wise conflicts with my position. Timothy was not sick, but probably of a weakly constitution, and as he had much work to do as an evangelist, Paul gives him some timely and salutary advice for the benefit of his health.

2 Tim. iv 20, and Phil. 25-30, which mentions the sickness of Trophemus and Epaphroditus—these *two* believers are the only ones *named as sick* in all the epistles. This I distinctly stated in my article. There are allusions made to sickness in other places, how brought on, and provision made for its removal.

The cases of Tabitha or Dorcas in Acts ix. 37, and of Lazarus in John xi. 3, were of sickness which ended in death. It is highly probable that both Martha and Mary were correct in their supposition, when they said to Jesus, "Lord, if thou hadst been here, my brother had not died." They knew that he would have cured him of the sickness, see John xi. 21, 32. But as in the case of Lazarus, a message was sent to Jesus, saying, "Lord, he whom thou lovest is sick;" so the disciples at Joppa, hearing that Peter was at Lydda, sent two men to him saying, "Do not delay to come to us." In both cases, the sick persons died before the arrival of the parties sent for. No doubt the object was to have the sick ones healed, but death was permitted, that God might be glorified, John xi. 4, 60. Hence they were restored to life, and the result was, that many who saw and knew of these things believed.

B. WILSON.

Nebraska Conference.

Report of the Church of God of St. Paul, Neb., as read at annual conference held at Cambridge from Sept. 14th to 24th, 1894.

The gospel of the kingdom was first preached at St. Paul in June of the year 1893. Bro. Adams then came and declared the truth in his earnest, fearless way, and a few were baptized, but there was no church organized until Nov. 5, 1893. We now have a membership of about 45. Since the organization of the church we have had Sunday school, social meetings and preaching services regularly. We have Sunday school and preaching in the afternoon, and social meeting in the evening. Owing to the zealous and untiring efforts of Bro. Bartlett, together with his ability and thorough knowledge of the Scriptures, and also to the interest manifested by all the members, we have prospered in our work and we feel that the Lord has blessed us. We take up but one collection on each first day of the week. Since our organization we have received $57.24 besides other money paid the evangelist. From this we have paid our incidental expenses, and now have $16.70 in the treasury.

RENA M. GORDON, Sec.

In connection with the above report I wish to add a few items that were overlooked in my report of the annual conference. A special feature of the conference was a children's meeting conducted by Sister Dora Harlan and illustrated from the blackboard. She showed them that as a candle gives a greater light than a match, and a lamp a greater light than a candle, so little boys and girls should reflect a small light, and as they grow older and become men and women, should by good acts and deeds illuminate every one around them by the great lights which they reflect. It seems to me that if at our annual meetings we have social and children's meetings, exhorting and encouraging one another, striving to know what is our duty to each other and to our children instead of spending time in discussing questions on which we may perhaps be divided, and which are not the most essential to our salvation, more permanent good will result and our influence reach out, till it will be felt far and near, so I say let us spend more time in instructing the young, for the nearer a child's life is in accordance with God's law, the less he have to lay aside, and the easier it will be to live a perfect Christian when adopted into the family of Christ. Viewing it from every standpoint we believe a vast amount of good can be accomplished during the coming year if every one will give the wheel a push, and when you can say a word of encouragement or write a short article for THE RESTITUTION, and always be in place at the social meetings with something good to offer, and the cause of Christ will most surely prosper. Yours for advancement.

J. J. CADY.

Our post of duty is never in more than one place at a time. For the time being, we always belong in one place only. If we recognize this truth, we shall never have reason to fear that we ought, perhaps, to be somewhere else than just where we are, when we are in a place where our present duties,—and we never have a right to be anywhere, even for a moment, where it is not our duty to be, There is no such thing as a choice between duties; the choice is always to be where we belong; and it is wrong for us not to be there.—*S. S. Times.*

...C. P. Association.
...Publishing House.
...INDIANA, Oct. 24, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

NOTICE TO STOCKHOLDERS.

Notice is hereby given to the Stockholders of the Christian Publishing Association, that the regular annual meeting will be held at Plymouth, Ind., on Saturday, Nov. 17, 1894, for the election of a Board of Directors, and the transaction of such other business as may come before the Association.

ROBERT RAILSBACK, Pres.
Attest:
A. R. UNDERWOOD, Secy.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

THERE being five Wednesdays in this month there will be no issue of this paper next week.

WE *will be under obligation* to any one who will give us the present address of F. T. Wilson, former address, 917 W. Grand Ave., Des Moines, Ia.

IT grieves us to say that the grim monster has again invaded the afflicted Household of Faith at Salem. On Saturday the 13th, we were summoned to conduct the funeral services of the beloved, and long afflicted Sister Burton. Further notice of whose life, and faith, and hope, will appear later.

THE Czar of Russia is reported as near death's door, and naturally much anxiety is felt regarding the future ruler of that empire, as the son who succeeds him may change the existing policy of the government. One son, Grand Duke George, is advised by his father to renounce his claims, as he is in poor health. The student of prophecy necessarily watches these changes in the policy of governments, and Russia especially. The present conflict between China and Japan may bring others in, and the nations of Europe may have to settle old scores sooner than they wish.

A DEVOUT old brother was on the way to meeting, and having plenty of time he took out the Grand Old Book and read as he went. Presently he was accosted with "Good Morning, Mr. P—, "Ah, Good Morning" replied the brother; "I was reading my Father's will as I walked along." "Well, what has he left you?" asked his friend. "He has bequeathed me a hundredfold more in this life, and in the world to come life everlasting," replied the brother. A beautiful reply.

MR. ST. GEORGE MIVART is a distinguished Roman Catholic layman, a student of natural history, has written some of the best treatises in opposition to the theories of the Evolutionists, who seek to find man's origin in the ape. He has been writing in the nineteenth century against Universalism, as irreconcilable with all Catholic doctrine, but argues that even for those who are shut out from the "beatific vision," there will be for all eternity a real and true happiness in hell. Even at the worst he represents that hell may be better than the experiences of bad men in this life.—But we notice that Mr. Mivart has been taken to task by a priest, who asks, "What is the advantage of an infallible church if upon so elementary a doctrine as that of our future destiny, we are left in doubt?"

...says, "The Bible alone, of all books in the world, instead of uttering the opinions of the successive ages that produced it, has been the antagonist of these opinions, and victor over them all. It maintained the unity of God amid all the darkness of western polytheism; the vivid personality of God against eastern pantheism; the ineffable purity and holiness of God against the obscenities of Egyptian and Cannanitish idolatry; the omnipresence of God against the heathen theories of Gods many and Lords many; teaching salvation by grace through faith just when and where the great schools of philosophy were glorifying their schemes of human regeneration,—teaching the resurrection of the body, and that this mortal must put on immortality, just when Socrates and Plato on the one hand had theorized for man an immortality that excluded the body, and Epicurus and his swinish herd on the other hand were teaching practical atheism. In all these things the Bible was in advance of the ages in which it was written, and the antagonist of the false teaching of those ages."

THIS little pick-up, entitled, "Never mind what they say." may be useful to some sensitive soul, perhaps, and if so will pay for insertion.

Don't worry or fret'
About what people think,
Or your ways or your terms,
Of your food or your drink,
If you know you're doing
Your best every day,
With the right on your side,
Never mind what "they" say.

Lay out in the morning
Your plans for each hour,
And never forget
That Old Time is a power.
This also remember
Along truths old and new,
The world is too busy
To think much of you.

Then let us, forgetting
The lascivious throng
That loafes us daily
While marching along,
Press onward and upward,
And make no delay—
And though people will talk,
Never mind what "they" say.

Then garner the minutes
That make up the hours,
And pluck in your pilgrimage
Heaven's bright flowers.
Such grumblers as sure you
Your currency will not pay,
With conscience at rest,
Never mind what "they" say.

Justification by Faith. No. 5.

We are told in Rom. v. 17 that "by one man's offence death reigned by one;" and in the 18th verse, that "by the offence of one judgment came upon all men to condemnation." All men are but the multiplication of Adam; they possess the same nature and therefore suffer the same kind of death, they return to the dust from whence they were taken. The law of sin and death, then, would utterly extinguish every son and daughter of Adam. But we must mention a thought that occurs here. The words "Dust thou art, and unto dust shalt thou return" explain better than any others could, what death means; now we ask if Christ had died as the substitute of all men would he have gone to dust? If *substitution* [illegible] a place in the Divine Economy, was he not suffered to [illegible] instead of all men? What part of the penalty remitted in his case? If so, how was that part of the debt paid? Is not the fact that all men still return to dust proof that it is *not* paid, and that men pay it each one for himself as a part of the original Adam?

And we ask the candid searcher for God's truth in the premises, if the condemnation which came upon all men by the offence of one, does not rest upon all still, seeing that *substitution* has been fairly disproved, and men still return to dust? Presuming no exception will be taken to this, we remark, that no kind of life at all could have been enjoyed if the law of sin and death were in full operation to all eternity; and the question to solve is, what did the Almighty do to avert this calamity? How could it be mitigated without compromising the principles embodied in the divine government? Or, How could he be just, that is, exact all the law required, and at the same time justify the sinners?

As sin was certainly the cause of death, it is safe to say that death would operate till sin was pardoned. Certainly it was God's prerogative to say on what *conditions* he would pardon. He *certainly* never said he would pardon providing some one would die *instead* of all men, because they would need no pardon under those circumstances. And doubly certain is it, that no vicarious work or suffering enters into the divine scheme when we read in Romans iii. 24 "Being justified *freely*, by his *grace* (favor) through the redemption which is in Christ Jesus." Would it be *true* to say we are justified *freely* by his *grace*, if some one else had assumed all our liabilities, or even a part of them? We trust our readers will weigh well these questions, and their consequences, because two opposite things cannot be true.

How, then *did* God become at once *just* and the justifier? We have an explicit answer in the next verse where it says God set forth his Son to be a propitiation. In what way? "*Through faith in his blood* to declare his righteousness for the remission of sins that are past, *through the forbearance of God.*" We have already seen that there would have been no need of pardon, or remission of past sin, if the doctrine of substitution be true. But although Christ died, man still needed pardon: and that pardon was conditioned upon faith in his blood. Why faith in his *blood?* Because his blood ratified, made effective, the life-giving covenant; and this gives one reason why there was no remission of sin without the shedding of blood.

We submit, then, that there was no room for the *forbearance* of God which the apostle speaks of if Christ had died as the sinner's substitute.

Coming to the 20th verse, we have a *reiteration* of this great justifying principle, in these words, "To declare, I say, at this time his *righteousness, that he might be* just, and the justifier," (of whom? all men? No;) of him which believeth in Jesus." We humbly admit that the CONDITIONS of the Gospel of the grace of God constitute the means man must employ in order to close up the *breach* created between him and his maker; and this process has been called *religion*, because that word signifies the reuniting of something which has been severed. Man had no religion before he sinned, and needed none; but this is only incidentally thrown in, so that our readers may rightly estimate what on every hand is *called* religion.

Paul was a workman that needed not to be ashamed, and there is no danger of finding him stultifying himself, so we will bring together several of his statements in setting forth this great foundation truth:—

In Rom. v. 18, He says *condemnation* came upon all men by the offense of one, (man). The 12th verse shows *that* condemnation to be death,—"death by sin;" the loss of their natural life; and they *had* no other to be deprived of. This doom awaited all, although they did not sin as Adam did, because he begat children in his own likeness, mortal, or subject to death.

All will admit that no one can be saved unless (1) he can get out from under the condemnation of the law of sin and death which came upon *all* by the offence of *one*, and (2) be justified,—freed from his individual sins, i. e.—pardoned, forgiven.

We submit, that as but one justifying principle has been revealed to man, he must be freed from the law of sin and death on the same principle as he is freed from his individual sins, namely, BY FAITH.

Of course what *we* say of this matter, however plausible, is without value unless it be sustained by the living Word. If we can show an example or application of the principle stated in the precious paragraph it will be of immense value in this investigation; our readers are therefore invited to turn again to the 8th of Romans, where it says:—"There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death."

Here the apostle speaks for himself. He *was*, in common with all others, under condemnation by the offence of Adam, *apart* from any sin of his own. But at the writing of the epistle, a change had taken place, by means of God's saving power, the gospel. He was now in Christ Jesus and walked after the Spirit. Compliance with the law of the Spirit of life had freed him *legally* from the law of sin and death. Physically, or constitutionally, he was not yet changed; the time to be freed from his body of death, for which he thanked God in anticipation, in chap. 7, and vs. 21, 25 had not come. *This* change was the subject of hope, and hence he was only saved by hope, as yet. There was no *legal* necessity for him to die, only a *physical necessity*, as we may be assured, for if he had remained over unto the coming of the Lord he would not have died; he says so. In all candor we ask, if Paul was freed from the law of sin and death by being in Christ and by compliance with the law of the spirit of life, and walking after the Spirit, must not all *others* be freed from it in the same way? If not freed from it in *that* way, must not death eternally hold them? The idea that they live simply because Christ *died* is based on vicarious suffering, which is without foundation in truth, because not justified by faith from Adam's offence before they died, and so like sheep are laid in the grave. Psa. xlix. 14-20—*Please read.*

In our next we expect to show, that not only was no ransom paid to God, but that God pays a ransom for man; thus completely turning the tables. We also expect to take up the subject of the resurrection of the unjust, after showing *who* they are.

Saved by Law or Gospel—Which? No. 5.

We think it has been clearly proven that *one* and *only* one power is employed by God to save men, and that that power is the gospel; and that the principle upon which God justified men has *always* been *faith and obedience*; and that an arbitrary law was not given for salvation purposes, but to control, isolate the descendants of Abraham who had no faith, and prevent them from mixing with Gentiles, so that God's promise that Abraham's seed should be the Savior of the world could be fulfilled,—that the law was enacted for a time, the purpose being to conduct them down to the coming of the Christ, and then having served the purpose of its enactment, it ceased to be. This was objected by the minister referred to at the beginning because Jesus in Matt. xxiv. told them to pray that their flight be not in the winter, nor on the sabbath day, which showed that it was not abolished 40 years later, at any rate, and this was in reply, also to our statement that the law, according to Paul, was nailed to the cross" with Christ. This at first appears formidable, but on closer examination is found quite in harmony with our views of the truth. The expression "nailed it to the cross was a figurative one. Paul did not mean that Jesus, before being nailed to the cross himself took a hammer and nails and thus fastened the document to the wood, so we must look at it figuratively. Death by crucifixion was usually a very lingering one. Really it was death by exhaustion. Men would suffer on for days. The allusion to the cross *at all*, proves the expiration of the law—its death. 2ndly it proves a *slow, lingering* death. The law of the sabbath had to be observed by certain sacrifices, and this could only be done at the Temple, which stood about 40 years longer, and then the law that had been added because Abraham's descendants were transgressors, was done away, after being in force some 1500 years, or thereabouts. It had served the divine purpose—Abraham's seed had come according to promise.

To show that we have the truth, it is only necessary to read Heb. viii. 13, "In that he saith a *new* covenant, He (God) hath made the first old." Not dead, exactly, yet, observe, but decrepid. It then continues, "Now that which decayeth and waxeth old is ready to vanish away." And you will see that this is something *more* than what is called so often by those who differ with us—"the ceremonial, or law of ordinances." It was the covenant or *agreement itself;* (as is abundantly proven by verses 5-10) based upon *promises* that were to vanish away, or give place to the new, of which the old was *only a shadow*, and is a BETTER covenant than the old because based upon better promises,—better because the *old* one brought temporal, and the new eternal blessings. And if our readers want to know how *much* better than the old the new is, and at the same time have infallible proof that *what is done away, called the old covenant was actually the ten commandments written on stone*, let them read 2 Cor. iii. 7 where it says, "but if the MINISTRATION OF DEATH written and engraven in stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which was to be DONE AWAY, how shall not the ministration of the spirit be rather glorious? For if the ministration of *condemnation* be glory, much more doth the ministration of righteousness exceed in glory. . . . For if that which IS DONE AWAY was glorious, much more that which remaineth is glorious. Seeing then that we have *such hope*, we use great plainness of speech, and *not* as Moses, which put a vail over his face that the children of Israel could not look steadfastly to the end of that *which is abolished;* but their minds were blinded, for unto this day remaineth the same vail, untaken away in the reading of the Old Testament, which vail is taken away in Christ."

In the above we have the most absolute proof that *the law graven on the stones was done away in Christ*, and men cannot reject it with impunity, and all the twisting and turning in the world will not alter it. There is nothing here about ceremonial law being done away in Christ. It positively says it was what was graven upon stones was *done away* in Christ. There were no ceremonies graven on those stones. The law of *ten commandments* is called the *ministration of death*, in the 7th verse; and it is astounding that men should persistently try to place themselves under that ministration of death after God has graciously supplanted it by the glorious ministration of the Spirit, and given them the privilege of saying with Paul, Rom. viii. 1, 2, 3. "There is therefore now no condemnation to them which are in Christ Jesus who walk not after the flesh, but after the Spirit." How so, Paul? v. 2. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death, for what the law [of commandments] could *not* do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, margin, condemned sin in the flesh, that the righteousness of the law [providing it had been possible to keep it, which it was not] might be fulfilled in *us*, who walk not after the flesh, but after the Spirit." The fact that the law could not be kept because of the weakness and perversity of the flesh, made it the very ministration of death instead of life.

Profoundly grateful for *these* words of the Spirit, we are prepared to learn *what* it was the law *could not do*, from Gal. iii. 19, "For if there had been a law which could have given life, verily righteousness should have been by the law." Here are two things the law could not do:—It could not give life, the very thing mortals need most, and secondly it could not constitute a person righteous, the *one* essential thing for *unrighteous* man. This lesson is taught over and over again in other words, so that we are quite sure we have the truth of the matter.

The last passage quoted is absolute proof that as the law could not give life, or enable a man to become righteous before God,—God graciously sent his Son to do what the law could not do,—make a *way* by which we could be justified; and those who wish to know on what principle this was accomplished can read in Rom. iv. 25 of Christ "who was delivered for our offences, and was raised again for our justification," and the next verse says, "Therefore being justified *by faith* we have peace with God through our Lord Jesus Christ, by whom we have access by faith into this *grace* wherein we stand, and rejoice in hope of the glory of God." What is the cause of this rejoicing and hope? The justification by faith which was not obtainable by the law was one cause, and another is given in Rom. v. 10 where we learn that we shall be saved by the life of Christ, which the law could not impart; and still another is found in these words: "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have attained the at-one-ment. Absolutely there is no law in the conditions of salvation, except the law of faith and obedience.

(*To be continued*).

Selected.

A Converted Purse.

"Certainly. I am grateful to you for asking me. Put me down for twenty-five dollars."

A look of pleased surprise passed over the solicitor's face, succeeded by another of perplexity; for it happened that he knew that his friend had precisely the same salary as he, and that twenty-five dollars was a generous fraction of his income.

"Oh! that's more than we expect, Frank,—and than you can afford, too, I fear," he added, with the freedom of a comrade.

"Oh, no! let me tell you how it is, Jack. You know I turned right-about-face when I became a Christian, last winter; and I resolved at the start not to enter into a junior partnership with the world, and a senior partnership with the church.

"You knew my habits. I was not an inordinate smoker. Three cigars a day, with a treat to the fellows now and then, cut off, reduced my expenses a hundred dollars a year. Then I had a careless fashion, ruinous to my digestion, of adding a bottle of claret, or some fancy, indigestible pudding or cream, at least twice a week, to a wholesome lunch. Looked squarely in the face, and given its right name, it was an indulgence of unlawful appetite; so I made seventy-five dollars a year by stopping that. Sunday headaches, too, went at the same time.

"One day I was looking over my neckties to find some particular color, and I found I had thirty-seven, with at least ten scarf-pins. That made me run through my accounts next day—they weren't very well kept, but I guessed as nearly as I could—to see what there was in my wardrobe that would leave me better dressed, from a Christian and artistic point of view, too, for that matter, if I never wore it again; and I am ashamed to say I found I had a hundred and fifty dollars worth of drygoods on hand that was the price, not of good taste, but mere caprice.

"Now I don't propose to submit to a taxation in behalf of my weaknesses and vices, and be niggardly with the church I've promised before God and man to support and increase.

"There you have it all! I spent over three hundred a year, you see, in the service of appetite and fashion, for things that made me less a man. I've transferred that mortgage; yes, I can afford easily that twenty-five dollars, especially when it is to rescue some other fellow deeper in than I was. Come to think of it, make it thirty! The other five is a thank-offering!"—*S. S. Times.*

The British Empire.

The British Empire is a political creation unparalleled in the world's history, not only by its extent and population, in both which respects it is slightly surpassed by China, but because, with an area of more than 10,000,000 square miles and with 352,000,000 inhabitants, it is scattered over the whole globe. It embraces all zones from the icy wilderness of Hudson Bay to the tropical jungles of India and the mahogany forests of Honduras; there is scarcely a product which a British province does not bring forth in *excellent* quality, and not less various are the degrees of civilization of its inhabitants from the Kaffirs of the cape to the highly cultivated citizens of Toronto or Sydney. We find with Christians of all confessions 200,000,000 Hindoos, about 70,000,000 Mohammedans, and 8,000,000 Buddhists; and the Bible is printed in 130 languages and dialects represented in the empire, yet, notwithstanding such promiscuous elements, the government—with rare exceptions, maintains order and [illegible] of dissolution is visible.—*Forum.*

Ancient Relics from Coptos.

Kuft is the ancient Coptos. It is 400 miles from Cairo and 110 miles from the Red Sea. It is believed by Egyptologists that the descendants of the kings of the twelfth dynasty established themselves at Coptos and thus kept up communication with other countries by means of the Red Sea. Dr. Flinders Petrie has been at work at Coptos and has discovered there many objects of historical importance. It is even believed that Coptos was the place whence came the Egyptian families of Kings. Under the ruins of a Ptolemaic temple statues have been found with figures of elephants and ostriches. Dr. Petrie writes: "The whole evidence, internal and external, points to these colossi and the carvings on them being long anterior to the rise of historical monuments." The date of these relics is supposedly somewhat earlier than B. C. 5,000.

The Zion Association of Baltimore was organized on Sunday, September 9th, for the purpose of fostering the national idea among the Jews, and to co-operate with similar societies in Europe and the United States, with the object of colonizing Palestine with Hebrews, who are emigrating from Russia and other countries in Europe. The society will, in the near future, publish a declaration of its principles, giving the reason that led to the formation of this Society in Baltimore, and calling upon all Hebrews to unite and assist the great work which is carried on in the land of our fathers.—*Jewish Exponent.*

OBITUARY.

Samuel Andrews died at his home in Benton Harbor, Mich., on Sept. 28, 1894, aged 78 years, and 15 days. He was buried on Sunday following. The sermon was preached by the Christian minister of which church deceased was a member. He was converted to the Advent faith when Moses Hull first preached through Indiana. He was ordained as a minister and preached the Word for several years. He buried his wife a year ago last April, after that feeling lonesome and having no church of his own near he united with the Christian church. He was the father of 10 children only 3 of whom survive him, the only son that grew to manhood gave his life for his country. A noble man has gone to rest awaiting the true Christain's reward of a resurrection from the dead.

MARGARET MCGOLDRICK.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$52.65.
G. W. Conts,	.50
Huldah Bennett,	3.50
J. W. Sutton,	.50
Mrs. Sarah L. Lasho,	1.50
Mrs. Elma V. Baker,	2.00
Mrs. Lizzie Johnson,	.50
Mrs. J. P. Jaegar,	.50
Levi F. Gunn,	.50
Job Banes,	5.00
Mrs. E. J. Rathbun and Son,	20.05
Jane O. Railsback,	5.00

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. [illegible] Bernard, Oxford, Kansas.

Previously published,	$155.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

I am now situated so I can do evangelist work this winter, anywhere within 100 miles of Sac City, Iowa. Brethren wishing my help please write me.

ELDER C. W. PITSON.

Poetry.

What-so-ever.

Phil. iv. 8.

Whatsoever things are lovely,
Whatsoever things are pure,
Jesus gives to make you holy,
Strong and sure.

Whatsoever things are virtuous,
Whatsoever things are good,
Jesus gives to make you perfect,
Understood.

—Mrs. Mary Brainard.

Original.

Read at last quarterly meeting at Goshen, Oct. 6, 1894.

What must I do to be Saved?

The above question is of great importance, as it implies that there is a possibility of being lost, and embraces so many duties devolving upon each individual of faith, obedience and love, as to call in requisition every faculty of man, that he may love the Lord with all his heart, soul, might, mind, strength, and his neighbor as himself.

Such is the duty of man, as recorded in Luke x. 27, the answer of Christ to the lawyer who understood that upon these two hung all the law and the prohbets.

In the 11th chapter, 28th verse, we read, "Blessed are they that hear the Word of God, and keep it."

In the 18th chapter, 18-22 verses inclusive, in answer to the question of the ruler:—What must I do to inherit eternal life? Jesus referred him to five of the commandments which hung on the law of love to man.

In Eccl. xii. 13, Solomon says, "Fear God and keep his commandments for this is the whole duty of man."

James, who seems to have written his entire letter to the generation which should witness the close of this dispensation, as the five chapters appear to indicate, and which epistle is addressed to the twelve tribes in the 2nd chapter, magnifies the Royal law expressly quoting two commands, and declaring if we offend in one point we are guilty of all.

John the beloved disciple, in the 2nd chapter of his 1st epistle says, "Hereby we do know that we know him if we keep his commandments," and in the 7th verse says, "I write no new commandment but an old commandment, which ye had from the beginning," and in the 5th chapter says his commands are not grievous, and in Rev. xxii. the same apostle says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

In John iii. we find that Nicodemus after confessing our Lord to be a teacher from God, was told as a requirement to follow his faith, "Ye must be born again."

It does not appear as is taught by some, that Nicodemus came to Jesus by night because he was ashamed to be seen in his company by day, on the contrary his duties of the day necessitated a coming by night. He believed and need not to be ashamed, but in addition to his belief was told, "Except a man be born of water, and of the Spirit he cannot enter the kingdom of God."

It seems quite necessary to obey the injunction of our Lord to "Search the Scriptures" in order to understand what he meant by being born of the water and Spirit.

A review of those texts of Scripture in which water is referred to as an agency in our salvation, leads us to believe baptism to be the birth by water. The reason therefore seems to me conclusive, the word "born" being defined by lexicologists, means brought forth, to give life, a new life. Let us investigate and see if in the language of Christ or his apostles we can find a warrant for this position.

In the German translation the text reads, "Except a man be born out of the water and of the Spirit, he cannot enter the kingdom of God."

Baptism signifies burial, according to Rom. vi. 3-5, and if a man be buried in water and is not brought forth or born out of it he must of necessity perish, but it brought out his faith in the resurrection of Christ is shown forth, and in the language of Paul he is begotten unto a lively or living hope of his own resurrection, by the resurrection of Christ from the dead.

In 1 Cor. xv. 29, Paul put the question, "Why baptize for the dead if the dead rise not?" He understood that baptism must precede Spirit birth or the resurrection. John the Baptist, the forerunner of Christ, immersed for the remission of sins, but declared, "he that cometh after me shall baptize you with the Holy Ghost and with fire, i. e., shall give new life to the righteous at the resurrection, but will burn the chaff, (wicked) with unquenchable fire.

The righteous shall be born of the Spirit at the resurrection. We are aware that this position is controverted by many; but a close analysis of the subject in Sacred Writ carries with it an irresistable conclusion that to be converted, and to be born of the Spirit are two separate occurrences.

1. In Rev. i. 5, Christ is called the first begotten of the dead, and as begotten and born are words used interchangeably in the Scriptures, it is safe to read it born, here then to be resurrected is a birth. In 1 Cor. xv. 20, our Lord is called the first fruits of that birth. He also gave the required proof of that Spiritual birth by appearing with the disciples the doors being shut and they not knowing from whence he had come. He told Nicodemus as recorded in John iii. that every one that is born of the Spirit could so do.

2. A converted man does not give evidence of being guided by the Spirit, nor can two converted agree always. Paul and Barnabas quarreled, Paul withstood Peter to the face because he dissembled and was to be blamed.

3. A man born of the Spirit must be Spiritual and we are taught in 1 Cor. xv. that a man becomes a Spiritual body at the resurrection from the dead. In Col. i. 16, the Savior is called the first-born of every creature, and why? He was not born before Adam after the flesh. No, but the first fruits of the heavenly birth, that by his ransom we may have strong consolation to flee for refuge to the hope set before us.

4. The Lord told Nicodemus that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. When we were born of the flesh we came to the world that now is, when we shall be born of the Spirit we shall enter the world to come, and this thought is in perfect harmony with 1 Cor. xv. that there is a natural body and a Spiritual body. The latter he declares to be given at the resurrection of the dead. The question here presents itself, "how shall we escape if we neglect so great salvation."

5. When we are born of the Spirit we are ready to enter the kingdom of God, the inheritance promised to Abraham, Isaac, and Jacob, and they who are blessed with faithful Abraham. We are then ready to say, "O grave, where is thy victory? O death where is thy sting?" We are then ready to take that kingdom over which Daniel tells us four great universal empires held sway. The Babylonian, Medo-Persian, Grecian, and Roman. We shall then witness the destruction of the Russian army according to Ezek. xxxviii. xxxix. Shall see the Mosque of Omar razed to the ground and the holy city supercede as foretold in Rev. xx. Acts xv. Luke xxi Matt. xxiv. xxv. Ezek. xl. xlviii. Zech. xiv. Heb. xi.

We see the restoration of all things as foretold by Peter in Acts iii. and foretold by all the holy prophets since the world began. Shall see the Star of Jacob according to Num. xxiv. The Bright and Morning Star, according to Rev. xxii. The Sun of Righteousness, who shall arise with healing in his wings. He who cometh with dyed garments from Bozrah, to receive all who have kept the commands of God and the faith of Jesus, who have not lifted up their souls unto vanity, nor sworn deceitfully, who have given a cup of cold water in his name, who have visited the widows and fatherless in their afflictions and kept themselves unspotted from the world, those who have come up through great tribulation and washed their robes and made them white in the blood of the Lamb.

Rom. viii. 11, also teaches a resurrection birth, "but if the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

Peter in his first epistle i. 18, teaches the resurrection birth, that Christ being put to death in the flesh, was quickened, (made alive) by the Spirit. We believe that by that birth he became the Son of God.

Rom. i. 3, 4, declares him to be of the seed of David, but declared to be the Son of God according to the Spirit of holiness by the resurrection from the dead.

Christ says in Luke xx. 36, of the resurrected, "neither can they die any more, for they are equal to the angels and are the children of God, being the children of the resurrection."

The apostle tells us, "as many as believe gave he power to become the Sons of God. Belief or faith then becomes a very necessary requirement in order to be saved. Believe not only that Christ exists and died, and arose from the tomb, but in the doctrines which his Word teaches when rightly divided.

The Scriptures teach that there is to be a time when a nation is to be born at once. Isa. lxvi. 7, 8, reads, "Before she (Zion) travailed she brought forth, before her pain came she was delivered of a man-child. (Christ.) Who hath heard of such a thing? Who hath seen such things?

Shall the earth be made to bring forth in one day?

Shall a nation be born at once? For as soon as Zion travailed she brought forth her children.

The context proves this to be yet to come, for the next verse says they shall be delighted with the abundance of her glory, and the same chapter very explicitly tells of the gathering of his people, and that from one new moon to another, and from one Sabbath to another shall all flesh come to worship before the Lord.

Paul says in 1 Thess. iv. 14, "for if we believe that Jesus died and rose again, even so them which sleep will God bring with him. and that we which remain shall be caught up with them.

Brethren, and friends, the time for the travail of Zion is near. Already the nations are in distress, and those who wait for redemption in Israel are in anxiety by its delay, waiting, hoping, and trusting the holy promises.

Soon the pangs of deliverance and then the glory, the peace, which shall be like a flowing river.

May the duties taught by the Lord and his apostles be the subject of our daily lives, that at the birth of the royal nation, in the twinkling of an eye, we too, may come before his presence with exceeding joy.

Truly God is good to Israel, even such as are of a clean heart, Ps. lxx. 1.

Turn again, O God, and cause thy face to shine and we shall be saved, Ps. lxxx. 3.

"Obedience is better than sacrifice, and to hearken than the fat of rams."

Bright sheaves of promise bound with truth
The Holy Book enfold,
Gives ogre wisdom to the youth,
Youths brightness to the old.
Unfolds its wisdom, hear its word,
In wisdom's fountain laved,
See it is written ye have heard,
By faith ye shall be saved.

C. F. Kennedy.

(Read at Iowa Conference.)

The Truth.

During the years of our lives, when amid the trials and temptations which come to every one of us, we could overcome all of them if we would only study more closely God's Word.

Our greatest trial should be the question in each mind, "What is the prospect of me gaining life eternal, a life free from death?"

The way to get this life is plain and simple. You must have faith in the truths which are revealed in God's Word, repent and be baptized into Christ's body.

God is truthful in all his works, for it is written in Deut. xxxii. 4, "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."

In Ps. lvii. 10, David spoke of his truthfulness as, "I will praise thee O Lord, among the people; I will sing unto thee among the nations; for thy mercy is great unto the heavens, and thy truth unto the clouds."

Ps. c. 5, "The Lord is good; his mercy is everlasting, and his truth endureth to all generations."

Ps. cxvii. 2, "The prophets say, happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

It is also told by Nebuchadnezzar in Daniel v. 37, "Now I Nebuchadnezzar, praise and extol, and honor the King of heaven, all whose works are truth, and his ways judgment, and those that walk in pride he is able to abase."

Concerning the song of them that overcome the beast, it is written in Rev. xv. 3, "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints. Who shall not fear thee O Lord, and glorify thy name, for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

John iv. 24, "God is a Spirit, and they that worship him must worship him in Spirit and in truth."

In John xvii. 17, Christ prayeth for believers saying, "Sanctify them through thy truth; thy Word is truth."

To be constantly in the faith you should study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.

In the battle-field of life you should proudly stand as is written in Eph. vi. 14, "Having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked."

The truth should at all times be observed. We must not only study the truthfulness of God but we must also strive to be like him, for the lip of truth shall be established forever; but a lying tongue is but for a moment." Prov. xii. 19.

What do we think of a person who professes to be a Christian but is very untruthful? Is he or she like Christ? We all know that if we will keep the commandments of God we will therefore gain peace and joy.

Some of the things that we must do are found in Zachariah viii. 16, "Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your heart against his neighbor; and love no false oath; for all these are things that I hate, saith the Lord."

May more of God's people see and have faith in his precious truths is my prayer.

Sadie Williams.

(Read at Iowa Conference.)

Dear Brethren and Sisters:

Assembled in coference, students of the law of your God:—of the literal and spiritual seed of Israel. May the God of your fathers of Abraham, Isaac and Jacob be with you and bless you:—

The Bible is a wonderful book. All of peace and of blessing that we enjoy comes from its influence. You are here tabernacling together because of the Bible. It has called and you have answered. You have come to pay homage to the great and holy Being who has given us this Book; to thank him for the blessings it has conferred, and for the precious hope it has brought you of continued life and greater blessings beyond. You have come to help one another do this in a befitting manner; to praise him with united voices for his goodness and love; to exhort your dear fellow-pilgrims to faithfulness in his service; to warn them of the danger there is of losing all. And I want to help you, I want to be there in spirit, earnestly beseeching you to let no trivial thing steal away the precious moments of your waiting before God. You have come to his courts:—ah what a thought! for there is no greater —let it be with reverence and with thanksgiving. If you would have him here with you, listening, approving, shedding abroad his comforting spirit, quickening you to new life and love, helping you to convert others to the glad and happy way that leads to eternal joys, you must first go down into you own hearts, and clean out the rubbish. There must be no poison in the cellar if the house of life is to be clean and sweet, and life-giving to the lost and the sick with sin. Put on the garments of righteousness. Purify your hearts by obeying the truth, let it sink deep into your understanding that if you are not clean—if you do not make yourselves worthy—you will lose all that you have been striving for,—the crown, the kingdom, the life and more woful thought—you will drag others down to death. Jesus was "subject unto his parents," and subject unto God: he did the will of his Father in heaven, be ye also subject unto God. "Present your bodies a living sacrifice to God." That which is to be made a sacrifice must be without blemish, it must be holy. You have heard and have believed the gospel. You have been baptized, do not rest there, be transformed, let your nature be made over. I say these things because I feel that our spiritual condition is not what it should be, that we are not careful enough in our daily walk, not earnest enough in making preparation for such seasons as these, not fearful enough lest our influence be on the side of evil.

Be watchful, dear ones, it is our glorious mission to tell of a coming Savior. The signs have appeared that assure us that his coming is near. Only watchfulness and prayer will make you worthy to escape the dreadful things that are falling in swift judgment upon a wicked and rebellious world, only watchfulness and prayer will qualify you to stand before the Son of Man. You will be cut asunder and have your portion with the hypocrites if we are not found watching. "Have your loins girded, your lights burning like men waiting for their Lord, so you may open immediately at his knocking. Blessed are the servants that the Lord shall find watching when he comes."

S. Roxana Wing.

Labourers are Few.

Jesus, the great teacher of teachers, our example, Lord and Master, when engaged in the public proclamation of the gospel of the kingdom, seeing the multitudes tired and scattered abroad as sheep having no shepherd, says to his disciples, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore, the Lord of the harvest, that he will send forth laborers into the harvest." Matt. ix. 35-38. Brethren and sisters, how is it with us today? Let us cast about and take a glance at the field and see, O see how few the laborers are. The field is large and the laborers are few, very few. Men and women on every hand are perishing without hope. It is much like men and women starving to death in a land of plenty, because of extravagance, bad management, and a lack of generosity. So, brethren, our duty is to be generous, both in temporal and Spiritual things, offer the Bread of Life to dying mortality. Invite them to Jesus, the Life Giver. Not only so, but let us unitedly pray to the Lord of the harvest to send more laborers into the harvest field. Men and women who are in earnest, who have the work at heart, and who are not afraid to work and trust the Lord of the harvest. I know several brothers and sisters who are well informed and able to teach, who ought to "be about their Father's business." Lift up your eyes and look on the fields, for they are white already to harvest. Jesus in his Word is calling for you to go and help to gather in the sheaves. Will you go?

T. E. Adams.

Editor Restitution:

I just arrived at home from Crawford Co., where I have been preaching more or less for 24 years. On Sunday I buried in baptism an aged couple, Brother and Sister Wilson. The brother was 78, and the sister 62. It was a surprise to many to see such old people start for the kingdom of God, but they have entered the race to work for the prize of the high calling of Christ in God. Their reason for putting it off so long was the conflicting doctrines taught by the so-called Church, but when they heard the truth they saw the beauty of the message of the kingdom of God, a big difference between a good gospel and one that is full of hell-fire and brimstone.

The Truth is gaining ground, men that once rejected it are now beginning to believe it. But we are not doing what we ought to do. Many of our brethren are smoking and chewing tobacco, and are taking from 2 to 4 political papers, but oh how hard it is to raise money to take The Restitution, and they can always find 10 cents or more to attend places of amusement. But how about the preacher? "Oh well, we cannot afford to help him very much, we have to pay our taxes and interest on borrowed money." Now is preaching the gospel one man's work, or does it belong to the whole body? I am of the opinion that it belongs to every member, whether north, south, east or west. The gospel knows no bounds, 1 Thess. i. 8. I have three calls, in different places, will we let these people cry for food? I am ready to go anywhere the brethren will send me. My living is all I want. Come let us be up and doing while it is called today for the night will soon come.

May the Lord bless us, and may we all work together in the Master's cause.

John Foor.

Be Generous, Be Kind.

It is always a good plan to weigh well our words and actions, as the words we speak, and the acts we do, have a lasting influence over those with whom we associate. If we would always do this, the angry words we want to say, would remain unsaid, the sarcastic letter we were aching to write, to wound the feelings of perhaps [a brother or a sister, would never be written, and in after years we would praise God that we guarded our tongues, and did not let the enemy of our soul use it. A writer has truly said, that the power of the human tongue is inculculable, we can measure the effects of the tides and winds, and weigh the planets; but no one has ever invented a method for calculating the influence of the tongue for good or evil. It is man's most fearful weapon of attack, it has the sting of the adder, the poison of the asp, when in use by the enemy.

But, when converted to God, and used for his glory, kind and loving will be our words and thoughts, "For out of the abundance of the heart the mouth speaketh."

Dear Household of Faith, let us be careful what we say, let us be generous and kind, patient and merciful.

"Oh, let our lips and lives express
The holy gospel we profess."

L. G.

Dear Institution:

Brothers and sisters of the One Faith. I will once more write you, to let you know I am still living, and my paper comes every week, and oh, what a comfort it gives me, but when you think you can't send it free any longer just stop it, for times are so hard. As there is no Church of God here I never attend any of their meetings, and I am like Bro. George Haynes, I could never live in any other church, and do my duty towards God.

I saw in my last paper the notice of the death of my beloved Brother H. J. Hill. I have known him from childhood. Another good man is gone. I pray for the recovery of his faithful wife. I am 81 years old and in very poor health. I live with my children but make my home with my youngest, Mrs. Flora Brown. I do love to read the letters from my dear brothers and sisters, they cheer me in my old days. I will close for this time.

Looking for the soon coming kingdom, I am your Sister.

E. Plummer.

Conference Report.

The "Quarterly Conference of the Church of God in Mich., Oct., 12, 1884," is the title of a page in God's "Record of my Sheep." All that is recorded on that page, only he knows, but we have the promise that he that giveth a cup of water in his name shall not lose his reward, and we know of many good deeds performed in his name.

The meeting was well attended from the beginning, and yet, all were not there who have before met with those of like precious faith. Some are silently sleeping, waiting. May God comfort those made lonely. Some were necessarily detained at home, and our Father knows if there were others who might have met and thrown out their influence for the furtherance of his cause. However, those opportunities are gone. The labors performed, pleasant hours, all been credited. Not one omitted. Each opposite the proper name.

Brother Wagoner of Ind. and Bro. and Sister Woodward did good work for the Master, speaking words of truth in simplicity and earnestness.

Although none put on Christ by baptism, yet much good was done, as was shown by the interest manifested by non-professors, two or three stating that the way looked brighter, and that they intended searching the Scriptures, and if they found those things to be so they were ready to obey.

At the business meeting M. A. Woodward of Dutton, Mich., was chosen Cor. Sec'y. Matters pertaining to the furtherance of evangelical work were earnestly discussed, but no definite plan formed.

F. L. Austin, Sec.

Report of Meeting.

The quarterly meeting held at the Union Church, Ill., Saturday and Sunday, Oct. 13, and 14, was very well attended by the brethren and friends, and the best of interest was manifested, and we have reason to believe that good will be the result.

Bro. D. M. Hudler did all the preaching, and that in his earnest and convincing way.

The conference year closed at this meeting and the brethren re-engaged Brother Hudler for another year to preach at the following named places,—Antioch, Dixon, Adaline, Lanark, Plum River, Union, Pleasant Valley, Silver Creek, Rochelle, and Slicks. The last three named places shall have preaching as often as can be reached, the other seven will have preaching every eight weeks.

Commencing with June, 1893, there has come into my hands as treasurer $602.00, which amount has been paid out for preaching, to the evangelist and other brethren called in for help.

For the coming year we have good obligations for the sum of $437.00, which we expect to swell to over $500.00. This sum has been freely given, and we have reason to think none have been oppressed, nor feel that it is not lent to the Lord. Our section of the country has surely been blessed with good crops, and the brethren gave freely.

J. M. Glotfelty, Treas.

Announcement.

The First Quarterly Conference of the Church of God, in Indiana, will be held at Plymouth, Ind., commencing on Friday, Nov. 16, 1894, at 10 o'clock A. M., and continue over the following Sunday.

At our last conference it was ordered that this conference be carried on strictly in accordance with the constitution which provides that each church shall be entitled to one vote, or delegate, at all meetings of the conference, for every ten members, and one for every fraction of six, said votes to be cast by the delegates of the several churches. Each organized church, no matter how small, will be entitled to one vote or delegate.

It was further ordered that the president instruct the churches to authorize their delegates to state to the conference the amount their churches can donate for evangelical purposes, also that the churches be notified of the action of the conference, and unless they comply with the same they will not be recognized by the conference.

Now, brethren, this is an urgent call, and it is absolutely necessary that there be a wakening up if we are going to still continue to carry on the conference, let every organization realize that they are a part of it, and that your help is needed to carry on the work. Dont think this is for some one else, for it is for you, and dont think that because there has'nt been much done, that there can't be, but forth every effort and you will be blessed for it.

Let the brethren and sisters come full of love for the truth, and have a grand good meeting.

J. F. Wagoner, Pres.
A. C. Roberts, Sec'y.

Change of Address.

On and after Sept. 25, 1894, my address will be Roseville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. Conner.

Scriptural.

Acts of Apostles. Chap. 15.

1. And certain ones had gone down from Joudaia, and were teaching the brethren, that if ye have not been circumcised according to the custom of Mouses ye cannot be saved.

2. And a standing having occurred and not a little discusion on the part of Paulos and Barnabas with them they appointed Paulos and Barnabas and certain others of them to go up to the apostles and elders in Hierousalem about this question.

3. Then they being sent by the church, went through Phoinike and Samarein recounting the conversion of the nations; and were causing great joy to all the brethren.

4. And when they had arrived in Hieroslama, they had a reception from the church and the apostles and the elders, and told all that God had done in connection with them.

5. But certain ones of those from the sect of the Pharisees who had experienced faith stood out, saying that it was necessary to circumcise them and enjoin on them to watch to keep (the esoteric watch) the law of Mouses.

6. And the apostles and elders were gathered together to see about this matter (lit. word).

7. And when much disension had occurred, Petros arose and said unto them, Men, brethren, ye know well that from days of old God choose out from among you that the nations through my mouth should hear the Word of God and experience faith.

8. And the God who knoweth hearts hath testified in having given to them the Sanctified Spirit even as also to us;

9. And hath discriminated in no respect between us and them in having cleansed their hearts in the faith.

10. Now then why are ye proving God to have placed a yoke upon the neck of the disciples, which neither our fathers nor we were strong enough to carry?

11. On the other hand through the grace of the Lord Jesous we trust we have been saved in the same way that they also do.

12. And all the multitude became silent and listened to Barnabas and Paulos as they discoursed all the signs and prodigies God had caused among the nations through them.

13. And after they had become silent Jakobos answered and said, Men, brethren, may ye have hearkened unto me.

14. Simeon hath discoursed even how God first took an oversight to take out from among the nations a laity (royal-people) for his name.

15. And with this agree the words of the prophets even as hath been written;

16. After these events I will return and build up the tabernacle of Daveid that hath fallen down, and the overturned parts thereof I will build up and I will make it upright,

17. That the residue of men (or mankind) may seek out the Lord, and all the nations upon whom my name hath been called, saith the Lord who is the author of these things,

18. Well known since there was an animate age.

19. Therefore I judge that we do not trouble those from the nations who are turning unto God,

20. Except to enjoin on them that they refrain from things offered to idols, and from fornication, and from that which hath been strangled, and from blood.

21. For Mouses hath had those who were heralding him in the synagogues city by city, during every sabbatic period he being read.

22. It seemed best then to the apostles and elders along with the whole church to send chosen men of influence of theirs to Antiochaia along with Paulos and Barnabas, Joudas the one called Barsabbas and Silas, men who were leaders among the brethren,

23. They having written through their hand as follows: The apostles and brother elders to the brethren throughout Antiochais and Suria and Kilikia of the nations greeting:

24. Since we have heard that certain ones of ours have disturbed you with words, fitting up your souls with directions which we have not sent,

25. It hath seemed best to us when we had got together with one accord to send chosen men of influence unto you along with our beloved Barnabas and Paulos,

26. Men who have exposed (or surrendered) their lives for the name of our Lord Jesous Christ.

27. We have sent therefore Joudas and Silas and them to announce the same things by word.

28. For it hath seemed best to the Sanctified Spirit and to us to impose no further burden upon you than these things that are necessary, namely,

29. That ye refrain from idolotrous practices and from blood and from things strangled and from fornication, watching to keep yourselves from which ye will do well. Be robust.

30. They then when they had been dismissed, went down to Antiocheia, and gathering together the multitude they delivered the epistle;

31. And when they had read it they were rejoiced with the consolation.

32. And Joudas and Silas they also being prophets, consoled the brethren with many a word and s'ayed them up;

33. And having spent their time they were dismissed from the brethren with peace unto those who had sent them.

35. But Paulos and Barnabas continued to pass time in Antiocheia, in company with many others also, teaching and announcing the good tidings of the Word of the Lord.

36. And some days afterward Paulos said unto Barnabas, Let us return and take an oversight of the brethren throughout every city in which we have published the Word of the Lord, to see how they are.

37. And Barnabas counseled that they take along with them also Joannes called Markos;

38. But Paulos thought that the one who stood away from them from Pamphylia and did not go along with them unto the works —that they should not take him along with them,

39. And there occurred a paroxysm (or something more than a dispassionate difference of opinion) so that they separated from one another, and Barnabas taking Markos with him sailed away to Kupros;

40. And Paulos selecting Silas went out, committed to the grace of God by the brethren.

41. And he went through Suria and Kilikia staying up the churches.

COMMENT.

"To watch to keep" instead of "keep" R. V. the esoteric watch.

"From days of old" instead of "a good while ago" R. V.

"Experience faith" instead of "believe" R. V.

"And the God *who* knoweth hearts" instead of "God *which* knoweth the heart" R. V.

"In the faith" instead of "by faith" R. V.

"Why are ye proving God to have placed" instead of "why tempt ye God that ye should put," etc. R. V. What does this mean? Is it possible to *tempt* God? James says it is not. They were trying here to prove to the rest of the church that God had already placed this yoke upon them all, and Paul and Barnabas had taken the negative of this question, and proved it too, indisputably.

"We trust we have been saved" instead of "we believe we *shall* be saved" R. V.—A very important difference of statement, I think.

"Prodigies" instead of "wonders" R. V. There is another word for "wonders" in the Greek.

"A laity" instead of "a people" R. V.

"Took an oversight" instead of "did visit" R. V.

The 16-17 and 18th verses are not poetry, blank verse nor any other kind of metrical composition as indicated in the R. V.

"Since an animate age" instead of "from the beginning of the world" R. V. It is evident from what has been revealed in the Scriptures that "the cosmos of the heavens and the earth" or "the world" in that sense was created some thousands of years before "the animate creation" was placed upon the earth, and God could not have revealed these things here spoken of to an intelligent humanity before they were here to receive the revelation. What do you think about it reader?

"Those who" seems to me better grammar than "them which" R. R. Look it up.

"Except to, etc." instead of "but that" R. V.

"Hath had" instead of "hath" R. V.

"Heralding him" instead of "preach him" R. V.

"Silas" "a quiet asterisk."

"Brother elders" instead of "elder brethren" R. V.

"Fitting up your souls with directions which we have not sent" instead of "subverting your souls; to whom we gave no commandment" R. V.

"Joudas and Silas and them to announce, etc." instead of "Joudas and Silas who themselves also shall tell, etc." R. V.

"Be robust" instead of "Farewell" R. V.—that is as we use the term now.

"A paroxysm" instead of "a sharp contention" R. V. as already explained. Same word in "let not the sun go down on your *wrath*."

"Kilikia" from Kilix the ancestor of the Kilikians—the brother of the Kadmos who is said to have brought letters to the Greeks.

CHAS. GARDNER.

Conference Report.

The Annual Conference of the Church of God known as the Northern Nebraska and Southern Dakota conference met near Fairfax, South Dakota, Oct. 5, 1893, and held a business session and adjourned until our next quarterly meeting as we found so many people in that immediate section of the country that were sick and not able to go to meeting, and the weather being severe and cold no one could turn out and as soon as the weather would admit we had to return back to our homes. We were sorry to learn the sad news of the suffering people in South Dakota, as they raised no crops the last year on account of the severe drouth, which leaves them in a suffering condition, and would say that if they don't get aid very soon their condition will be pitiable indeed, for this reason the people are not in a condition to carry on our conference as they expected. Brothers and Sisters in the name of our blessed Savior and Redeemer, let us remember those dear suffering ones of South Dakota in our prayers as the Lord is our only help in the time of need. Also let us remember that we are living in perilous times, so let us be ready for the coming King when the nations of the earth and all evil systems shall be broken up and subdued, then we look for a new order of things to be ruled in righteousness by the coming of the Son of Man.

A letter of greeting was received from our dear and able brother John L. Wince of Pierceton, Indiana. The same was read and may the Lord be with our Brother Wince in all his deliberations, and may we also be ready to meet him in the kingdom to come.

WM. H. DENSON, Sec.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

A line of Through Palace Buffet Sleeping Cars between Chicago and New York City will be placed at the disposal of the traveling public and runs over the Nickel Plate Road and D. L. & W. R. R.

Announcement.

I will be at Ripley, Ill., Oct. 4, and hold a meeting for one week. At Blue Mound, Mo. Oct. 13, and through the week following. At Bosworth, Mo. Oct. 20, and week following. At Big Creek Church, Neosho Co. Kan. Oct. 27, and over Sunday. Brethren in the different localities take notice.

JOHN POORE.

The Nickel Plate Road now operates a Through Sleeping Car Service to New York via West Shore Road and after Oct. 7th a daily Buffet Sleeping Car Service will be inaugurated via Delaware, Lackawanna & Western R. R.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sicdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Culy, Hillsdale, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's address is Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Gridon, Fair Haven, Mo.
L. E. Conner, Russville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. L. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.

Ed. "It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$12.20

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$261.78

Beginning Sunday, Oct. 7th, a Palace Buffet Sleeping Car Service will be inaugurated between Chicago and New York City via the Nickel Plate Road and Delaware, Lackawanna & Western R. R. This in no way changes the former through car arrangement.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1866. 3. Immateriality. 4. The Kingdom of God. 5. "Nature of Manor "Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 30 cts.

FOR 5 PAGE TRACTS.

10 for 5c. Suitable for use, further on. Age to Come and Eternity. By H. L. Hastings. Life at Death. A concise statement, and comment of the two uses of the expression, from the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What are the Sabbath? and What is the First Day of the Week or Lord's Day? Chas. Stanley. The above in the 4th of July set (not 5c. each, 12 for 50c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned Theologians of the Christian and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where Is It? What is it? The Above in two tracts for 5 cents, delivered at Berwick, Pa., for 25 cts. Lyden, Iowa, 25c. Can be had at the office of publication, each, 3 for 25c, or 15 for $1.

Why Every Individual Needs Sanctification of the Character. The above is the title of a neatly printed pamphlet of 72 pages, by W. Baltzly, of Muncy City, Pa., and is a very strong appeal to thinking people. It also contains an Addenda on the New Heaven and New Earth. Sent at 15 cents for a copy post-paid, or eight copies for $1.00.

The Heir of All Things, Carrie Williams. This little book of 110 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author, Mrs. Carrie Williams, San Diego, Cal., for 40 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with seven colored maps engravings, numerous smaller illustrations, besides a Concise Bible Gazetteer of the countries mentioned in the Bible. Bound in cloth. 700 pages, price $1.50.

JESUS CHRIST—His Personality, Genealogy, Nature and Character, in the light of the covenants; including a brief historical sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 100 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the corrected readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition, on large paper. Cloth $1.00; Library binding $2.00.

Cruden's Concordance—Unabridged. This work is now well known as a most complete edition—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on vital doctrine as to Future Existence. By Wiley Jones. 175 pages, cloth bound, for 75 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. The book contains 105 pages neatly printed and bound, and will be sent to any address postpaid for 50 cents single copy; 3 for 60 cents; 12 for $2.00; 50 for $8.00. Free to those not able to pay. Send to this office for them or to the Author, care of San subject, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 156 pages, handsomely bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four sets of words that go to the music, making over 600 hymns. To this is added 32 pages of Hymns for Children to use in Sunday Schools or at home. Price $5 a hundred; 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12cts. each, and can be had at this office.

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"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 288 pages, 6th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by W. Leyhance, Manchester, Va.

Do you want work, and a Home of your own?

If you do, write at once to Fred'k Abbot, Land Commissioner, Wisconsin Central Lines, Room 19 Colby and Abbot Building, Milwaukee, Wis. for a pamphlet which will tell you how you may easily get both.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Jenkins, Evang. B. I.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

The Church of The Blessed Hope, Grand Rapids, Kent County, United States of America, meets every Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor resides at 561 Hastings Street.

The Chicago Church have changed the place of meeting. They now occupy the Vanburen Hall, located on the corner of Maple street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and prayer meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. O. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. fm east thereof.

The Church of God in Frontier Co., Neb., meets in Union Sunday School at school house in District No. 31 in Frontier Co., and have prayer meeting every Friday evening from house to house among the brethren. We have no regular preaching but our beloved brother, Alpha Adams, comes to see us he can. Wm. Stephen, Ref'r; W. A. Moore, Clerk.

"Church of the Blessed Hope" of Westlake, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Green Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visiting children under George Kolle, Sexton, or H. L. Ickman, West Millgrove, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder, Elias Siple, Secretary.

Meetings of the Church of God, Scholl Ferry, Oregon, Clackamas county, northwest from Portland, each month. 1st Sunday, sermon by Bro. W. W. Republic. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. L. Rhoads. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bergner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in Riebel & Heller's Hall, Ontario and Delaware Sts., Cleveland, Ohio, where all of like precious faith are welcome. 2nd floor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Culy, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Culy's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Pierce Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Culy, Secretary.

The Church of God at Boston, Mich., meet for worship every first day, morning and evening. Communion every two weeks. Prayer meeting every Thursday evening.

The Church at Watson, Allegan Co., Mich., meet for Sunday School every first day. Regular preaching every first and third Sunday in the month.

The Church of God near Fisher, Mich., have regular preaching every second and fourth Sunday. Lord's Supper every four weeks.

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GOING NORTH FROM PLYMOUTH.

No. 32 ... Sun. ... 12:05pm For St. Joseph.
No. 34 ... " ... 10:05pm For South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun. ... 6:03am For Terre Haute.
No. 33, " ... 12:50pm " "

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Schedule of Passenger Trains—Central Time

Westward.	10	15	30	3	35	7
	AM	AM	AM	PM	PM	PM
Pittsb'gh lv.	6 05	8 00		1 15		
Allmore "	9 40	11 30		4 50		
Canton "	10 10	12 00		5 20		
Mans'f'd Junc. "	10 51	12 40		6 00		
Mansfield "	11 10	12 55		6 15		
Crestline "	11 50	1 35	2	6 55	5 00	
Bucyrus "		1 47	2 14	7 07		
Leiter "		1 57	2 24	7 17		
Van Wert "		2 35	3 02	7 55		
Fort Wayne ar	3 30	3 30	3 55	8 30	7 30	
Fort Wayne lv	3 30	3 30	4 00	8 30	7 30	
Arcola "						
Columbia City "		5 07	5 10			
Larwill "						
Syracuse "						
Eagle Lake "						
Warsaw "	5 34	4				
Etna Green "						
Bourbon "						
Bremen "	5 05	5 12				
Plymouth "						
Grovertown "						
Hamlet "						
Knox "						
Wanatah "						
Valparaiso "	7 21	6 58				
Wheeler "						
Hobart "						
Thompson "						
Chicago ar	8 00	8 00	5	10 35	9 45	3 45
	PM	AM	AM	AM	PM	PM

Eastward.	1	3	5	9	11	33	37
	AM	AM	PM	PM	AM	AM	PM
Chicago lv	9	10	3	5	10	8	2 45
Clarke "							
Thompson "							
Hobart "							
Wheeler "							
Valparaiso "	10	44					
Wanatah "							
Hanna "							
Hamlet "							
Grovertown "							
Bourbon "							
Plymouth "							
Bremen "							
Etna Green "							
Warsaw "							
Eagle Lake "							
Syracuse "							
Larwill "							
Columbia City "							
Arcola "							
Fort Wayne ar	12	50	6	45	12	10	4 30
Fort Wayne lv	12	50	6	45	12	10	4 30
Van Wert "							
Leiter "							
Bucyrus "							
Crestline "	1	41	7	36	1	1	5 20
Mansfield "	1	58	7	53	1	18	5 37
Mans'f'd Junc. "	2	17	8	12	1	37	5 56
Canton "	2	58	8	53	2	18	6 37
Allmore "	3	28	9	23	2	48	7 07
Pittsb'gh ar	7	15	1	10	6	35	10 45
	PM	PM	AM	AM	PM	PM	AM

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EVANGELIST FUND.

We whose names are hereunto subscribed, prompted by a love of truth, and prayerfully desiring the salvation of our fellow beings, agree to pay into the hands of our Conference Treasurer L. B. Boggs, Argos, Indiana, the several sums herein pledged as free-will offerings to a fund to be devoted to sounding out the Word of reconciliation by the tongue of the earnest Evangelist. These contributions to be paid within one year from Nov. 18, 1893.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, NOVEMBER 7, 1894. NO. 41.

The Restitution.

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Poetry.

Go Work To-day.

"... the harvest-time is passing
And the summer will soon be dead.
My Father, work with Me to-day,
And I said, the Master said,
Oh, busy, busy world,
Where the reapers gather the sheaves,
God pity the idle hours I've
That might have 'Nothing but leaves!'

"I have walked earth's weary pathway
With the giddy throngs I've strong,
Where the blossoms hid serpents,
And the song drowned the moan;
Where the earth-face mocked the sunbeam,
And the death-chasm swept the sea,
But the presence of the Master
He has been by me each day."

Original.

"I Have Overcome."

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." John xvi. 33.

While in thoughtful meditation of the above Scripture, I said to myself, Oh, what would I not give could I but truthfully say from the heart: "I have overcome the world?" Alas! what is there worth living to in this world? Everything is transitory, changing, and passing away. Where is proud Babylon, Assyria, Palmyra, and Thebes? They rose and spread themselves in mighty grandeur, and are gone. Scarce a ruin tells of their former existence. Where are the former mighty kingdoms of Greece, Persia, Rome, Egypt, and other great empires, which have appeared and exercised their mighty power in the earth? Alas! like brilliant meteors they appeared for a brief period, and are gone!

The face of the world itself is on the change. Today we may witness the forest clothed in living green, and the fields also blossom in glory, but to-morrow it is gone.

The tree falls and decays, even the rocks crumble and pass away. Says Greenwood: "The firmest works of man too, are giving away. —the ivy clings to the mouldering tower—the briar hangs out from the shattered window.

In the spacious domes which once held our fathers, the serpent hisses, and the wild bird screams. The hills which were once crowded with all that taste, science, and labor could procure—which resounded with melody, and were lighted up with beauty are buried by their own ruins, mocked by their own desolation. The voice of merriment or of wailing, the steps of the busy or the idle, have ceased in the deserted courts."

Everything animated advances in age and passes off the stage of existence. We are also conscious that in a few short years the measured strokes of the funeral bell will announce our decease, and the clods of the valley will be our resting place. No one can stop the onward march of the dread chariot of death. All must fall beneath its ponderous wheels. You may be young with ruddy cheek, but he will blanch it, he will quench the fire of your eye, and command the heart to stand still.

Amidst all this change and uncertainty what is there which cannot be moved? which is certain, and which will abide forever? See Heb. xii. 25–28, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear."

Who is it that will receive a "kingdom which cannot be moved?" See Rev. ii. 26. "He that *overcometh* and keepeth my works *to the end*, to him will I give power over the nations." See also Rev. iii. 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Then it is *overcomers only* who are promised "a kingdom which cannot be moved." But how is it, can an overcomer be removed by death? See what Jesus says in Rev. ii. 11. "He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death."

Then it is overcomers only who have any promise of exemption from the "second death." See also 1 John ii. 17. "He that doeth the will of God *abideth forever*."

And it is the "will of God" that we should be *overcomers*. Then none need delude themselves with any thought that they will "abide forever," or receive "a kingdom which cannot be moved," unless in the first place they are *overcomers*.

Overcome what? Jesus says: "I have overcome the world," and we are expected to do likewise. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." 1 John v. 4, 5.

Then if we would overcome the world, we must have "faith," and a part of that faith is a belief "that Jesus is the Son of God." He who believes him to be the Son of Joseph, does not possess an overcomer's faith. Peter says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

One of the most difficult points in our warfare is to overcome personal temper. The wise man says: "The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

O how it would help us, when we feel the heat of anger rising, could we but stop and reflect that we are *not* overcomers but we are being *ourselves overcome* if we allow the heat of temper to master us. Remember also that Jesus says: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the *book of life*, but I will confess his name before my Father, and before his angels."

Would you not feel very happy were you assured that Jesus would retain your name in "the book of life," and confess it before the blessed Father, and all the holy angels? This you can have providing you are an overcomer.

Another point in an overcomer's warfare is to overcome the filthiness of the flesh. Paul says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God."

An overcomer can never indulge in "filthiness, nor foolish talking, nor jesting." Let us be on our guard and check *each one* of them. What is so filthy as a tobacco chewer? he pollutes himself inwardly and outwardly, and defiles his breath so that he becomes offensive in the presence of those who do not use it. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

I well remember a dear brother who now sleeps in Jesus, who was a slave to his pipe. He determined to be an overcomer, so he took his spade and went into his garden and dug a hole, and put his pipe in, and said: "I will never smoke no more until that pipe grows." And as his pipe never grew, he never smoked again. He overcame the habit.

Says Jesus: "Behold I come quickly; hold that fast which thou hast, that no man take thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name."

It seems as though a thousand foes were ever on the alert besetting the path of those who seek to overcome, but let us not be discouraged. Jesus says, "Be of *good cheer*; I have overcome the world," and he will surely help us, if we but fight courageously and trust him.

The character of an overcomer is to be admired. As a writer said, such a one is "a beautiful character, which reflects our Lord's purest image, is the truest wealth. Moth and rust cannot corrupt it; thieves cannot steal it. It is the only possession that will stand the crucial test of trial and sorrow, the *fires of affliction*, and come forth as silver seven times refined, it is the only treasure which we can carry with us through the garden gates, into the pure sunlight of the eternal world." And though crushed, like the leaves of a fragrant shrub, they then give forth their perfume.

Amid the harsh realities of life they preserve a sweet and gentle spirit, which can feel for other's woes, and pour the healing balm of love into a wounded heart.

They are blessed messengers of mercy sent forth to bless other lives. They are sunbeams that warm and cheer us, they melt the heart. They are indeed flowers full of odors; they leave only fragrant memories behind them.

May God bless the overcomers, and may we all *join company* with them.

W. H. WILSON.

Sundry Thoughts.

The perversion of the gospel combined with the spirit of faction and sect-making that began to work in the days of the apostles laid the foundation for the great apostacy, which in the course of time culminated in the manifestation of what Paul styles "that man of sin." The revelation of that "lawless one" and the apostacy that came first are related to each other as cause and effect. Had there never been any such thing as departing from God's truth by presumptuously perverting the gospel, there would be no place in the history of the world for the anti-christ. Indeed, the "man of sin" is the natural outgrowth of the legitimate fruit of apostacy. Whoever or whatever the "man of sin" "that lawless one" may be, he cannot be identified apart from those whose heritage is the *fruit of the* "secret iniquity" prevailing in apostolic times. The man of sin is the direct and legitimate child of sin. Sin is the transgression of known law, for where there is no law there is no sin. A sinner therefore is a "lawless one" in the sense of rejecting law, and deliberately refusing to yield obedience to its restraints.

The man of righteousness is the Lord Jesus, who condemned sin in the flesh—not as I apprehend by dying on the cross, but by a perfect obedience to the divine will and requirements in all things. He was in no sense a lawless character, but contrawise an obedient son—a "righteous servant," in all things under restraint, and never rebellious and disobedient. This was something new in the history of the world. He was in fact the new man, though made out of the old. He was begotten by the Holy Spirit excluding the will of the flesh, "made of a woman, made under the law," yet made of the same flesh nature that was under the curse of sin. All this was something new, and it is not improbable that the prophet Jeremiah alludes to this in the words "the Lord hath created a new thing in the earth, a woman shall compass a man." Jeremiah was certainly encouraging Israel as to the future development of Jehovah's purpose in their return from Babylon, and the manifestation of their long looked for Messiah. I am unable to conceive what this new thing could be as expressed in the words "a woman shall compass a man," unless it be the conception and birth of Jesus anointed as the Seed of the woman. The Lord Jesus is the beginning of the new creation—the head of the new world, and stands forth as the "man of righteousness"—the official and representative head of a family of new or resurrected ones, who have become new or renewed creatures in him by faith and obedience. God is creating a new family in the earth, involving trials and afflictions, self-denial and patience, more than the old Adamic man cares to endure. The "obedience of faith" comprehends more than the religionists and pietists of our day are willing to learn and accept. Indeed it is a difficult task for a man to educate himself, much more his unbelieving neighbors into a full willingness of mind to accept the truth in its purity and put away his own vanity and pride, and cheerfully yield obedience to the law of the spirit of life, as exemplified in the Lord Jesus. "Great is the secret of Godliness," says Paul, in contemplating the character and work of Jehovah's first born son. The secret of true piety must become a matter of experience to all who desire to attain unto eternal life by a godly walk and conversation. The world is full of piety of a certain kind, and often times have we come in contact with it, only to be deceived and disappointed, and made to feel how hollow and worthless is all pretense and show when the enlightening and sanctifying power of the truth is absent. Sometimes we meet with some whose piety is so apparent, that we are led to think and feel that this is our opportunity,—here is one who certainly venerates the Deity and revers his Word. Most assuredly we think he will respond to the truth, if he can only hear it. We prepare for the work—we approach him kindly—gently, even cautiously, calling attention to certain things taught in the Scriptures, and how irreconcilable they are with the dogmas of popular belief. Is it necessary to say more? Our disappointment is so sore and disheartening that we conclude for the time being, that we will *not* open our mouth again to a modern pietist. The love of the truth is essential to true piety. Enlightenment of the mind by the reception of Jehovah's Word must take place before we can even know what piety is. Jesus learned obedience by things he suffered. We are no better than he, neither is the world of mankind any better in our time than it was in his day. How then can loyalty to the truth be maintained by us, without suffering the evil speaking and persecution of sin. It is well to consider how graciously we have been visited, if it is our good fortune to have tasted of the "good word of God," and to have been "sprinkled with the blood of the covenant," reconciled to God by faith and obedience, to not let one day go by without earnestly thinking of our responsibility, and invoking the divine blessing to make our calling and salvation sure.

GEO. MOYER.

(To be continued.)

[Selected by S. Brown Wilcox.]

Some of the Gospel once Delivered.

"Prove all things; hold fast that which is good."

The time has now come when the "gospel once for all delivered" to the church, should recommence its mission, and as there is an anathema pronounced upon all who preach any other, it behooves us individually to promulgate this, or finding offense therein, to hold our peace or controvert it at our peril. * * * * We do not believe that the inherent immortality of the soul is taught in the Scriptures, but rather that the direct opposite is found therein (study No. 6, page 11; study No. 8, page 222; study No. 7, page 283-286) and we conjure all those who, like ourselves were reared in the confusions that are bred of this original doctrine of the devil in Eden, to review the proof and hasten to the light as it is in Jesus Christ. "Search the Scriptures for in them ye think ye have everlasting life." And they teach of him in whom alone then canst even have conditional immortality. Now the truth of the whole matter is plainly set forth in the first four chapters of Genesis, and the case may be rested on the evidence they alone afford. The argument is as follows, 1st, Before Adam was created he certainly had no identity, no living soul as commonly defined; he was in the disintegrated dust of earth, and was blowing, in his unorganized state, where the spirit listed! Let us now see if man in his creation had any specific, physical pre-eminence over the beast, for our translators distinguish him as "a living soul," from the beast as a "living creature." In this they deceive us and confuse themselves and were guilty of misrepresentation, in that the original text uses one and the same word only in both cases! towlt nephesh (a creation, or a soul, as you wish, but with no distinction in either case!) Now the verb "to live" is chayah; "living" is translated from chai, both in Genesis i. 21, 28; and ii. 7; Genesis i. 21: "God created . . every living (chai) creature (nephesh)." So in Gen. ii. 7, "And man became a living (chai) creature (nephesh)." Verily dust they were (both of them!) and are, and unto it do they return! Now, the life of this dust is not the breath that God breathed into it—but the blood is the life thereof, as the Scripture testifieth, and the breath vivified it. It was this (his life) that Christ poured out—it was this that cried out from the ground when Cain killed Abel! God said not unto Abel, thy brother's soul hath appeared before me, as if forsooth his spirit had come up into some intermediate state! But he said "the sound (qol) of thy brother's blood crieth out unto me from the ground!" Abel was dead, his breath was knocked out of him, and his life was poured out of him; he no longer existed; he was as if he "had not been," he knew nothing at all, all his thoughts had "perished," his nephesh was dead and his identity annihilated! This question, thus far has had nothing whatever to do with the resurrection, or the second creation, and our only object is to make plain the completeness as to the individual of death as an end of life. The dead are in their grave (sheol)—nowhere else. There they await the change (resurrection) that in Christ Jesus is promised unto all. "Ye must be born again." Thank God for that! Now if this is written and taught in the Scriptures, it behooveth us to accept it speedily—for the remaining time now is short. And all who fail to see it will thereby suffer loss. The only logical way to investigate these facts is to "search the Scriptures." Try this with Young's Concordance that gives the Hebrew and Greek words as well as the English text and 90 per cent of the difficulty vanishes at once.—*C. A. L. Totten, in our Race News-Leaflet.*

Is not Christ the Everlasting Father?

Hearing a discussion in a Bible class on this subject brought the following thought—If we take Abraham, Isaac and Jacob as types—it would seem to make the matter plain. Abraham representing God, was the father of all Israel, etc. (of many nations). And the fact that Isaac was his only son (of promise) and also a father of Israel, did not in the least diminish Abraham's fatherhood, but helped in carrying it on, and in establishing his rightful claim thereto, and so of Jacob, these three are the triune fathers of Israel, and as such are all in one line, and inasmuch as Christ gives eternal life to all that obey him he becomes the everlasting father of all such, without diminishing in the least the glory of his and our superior Father of all.

H. SHOEMAKER.

Editor Restitution:

I was pleased with the article by Bro. W. H. Wilson in your paper of August 8th on Sunday school work. There is certainly a great need of instruction, given by those of our faith, for use in our Sunday schools. I do not know of any thing now published, regularly, for that purpose. I know attempts have been made to publish quarterlies and papers, but did not receive the support they should have had. There must be a good many Sunday schools among our people, there certainly are children. We should have something we can feel safe to place in the hands of our scholars, knowing that it is God's own truth there presented.

Will not some of the brothers and sisters, who are capable of presenting such instruction in a simple and interesting way, see if some arrangement cannot be made by which we can have weekly instruction for use in our schools. If not space in THE RESTITUTION, could not leaflets be used? The expense would be less than for quarterlies, and answer the same purpose, would be better for the younger scholars. Could we not have the same subjects for lessons as those used in other quarterlies. Your sister in Christ.

ANNA E. DRAW.

Dear Restitution:

I have written once before for this good paper, and as I read the good pieces, I feel as though I wanted to write something for the paper also, and I am glad to say that I am on the Lord's side and I feel as though I could not say or do enough for my dear Savior that has done so much for me, and I try each day to become more like him. I feel that his coming is very near and we have not much longer to work for him. Let us try to be more faithful, and have our lamps all trimmed and burning, ready to meet the Bridegroom when he shall come is the prayer of your Sister in Christ.

GERTRUDE EYER.

There is a vast difference between praying for each other and preying on each other.

The Restitution.

THE RESTITUTION associates the final restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre requisites to the forgiveness of sins, and a holy life as essential for final salvation.

...HERALD OF TRUTH.
...Organ of the C. P. Association.
W. WOLFE, Corresponding Editor.
PLYMOUTH, INDIANA, NOV. 7, 1894.

☞ The address of any correspondent of this paper will be sent to any one wishing it, on application.

NOTICE TO STOCK-HOLDERS.

Notice is hereby given to the Stockholders of the Christian Publishing Association, that the regular annual meeting will be held at Plymouth, Ind., on Saturday, Nov. 17, 1894, for the election of a Board of Directors, and the transaction of such other business as may come before the Association.

ROBERT RAILSBACK, Pres.
Attest:
A. R. UNDERWOOD, Secy.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

THE City of Mexico was visited by an earthquake on Nov. 3, and a number of people killed.

DID you ever consider God's proposition to make you rich? It is this: "Give and it shall be given unto you."

EMPEROR William of Germany has dismissed Caprivi from his position as Chancellor, and chosen Prince Von Hohenlohe as his successor.

WE will be greatly obliged to any one who will send us the present address of A. D. Jones, late residence, North Side, Spokane Falls, Wash.

THE latest dispatches concerning the war between China and Japan indicates that the affair is far from an end, and the Japanese are in the lead so far.

THE Empress of China took poison, Oct. 31, and died from the effects. The Emperor had quarrelled with her and slapped her face, where upon she committed suicide.

ALEXANDER III, Czar of Russia died at Lavadia, in Crimea, where he had been taken for treatment, on Nov. 1, 1894. The Czarowitz Nicholas has been proclaimed Czar. Just what will be the course of this new sovereign, whether for peace or war, is yet unknown. The following from an English statesman will show the general feeling of anxiety. "Alexander's death for the moment unhinges the whole scheme of the balance of Europe. For all that appears to the contrary it may unhinge it permanently. The immediate future of Europe hangs upon that of Russia and the future of Russia, for all the data we possess for forming reliable estimate, is wrapped in impenetrable mystery. Never in European history was there so strange a moment. Who would have prophesied that a century after the French Revolution a continent of free and constitutional States would have its happiness depending upon the character of the youthful ruler of a byzantine autocracy? We know absolutely nothing which is at once authentic and valuable, as to the qualities and disposition of the new Czar. We hear all sorts of stories, but these are no more than worthless gossip. Whether Nicholas II. has a will of his own or is but a weakling, whether he has inherited the earnest and simple conscience of his father, or the subtle intellect of his grandfather, or the imaginative ambition, mysticism and craft of Napoleon's Alexander are—save, perhaps, to his mother—conjectures likewise."

...ARNESS are usually hindrances, not helpers. Busy workers seldom have time to criticise the work of others."

"THERE is no single day that passes, whether stormy or bright, from which we may not extract some happiness."

PLUTARCH said, "To do an evil action is base; to do a good action without incurring danger is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything."

PHILLIP BROOKS said, and we think it good advice. "Set yourself earnestly to see what you were made to do, and then *set* yourself earnestly to do it; and the loftier your purpose is, the more sure you will be to make the world richer with every enrichment of yourself."

WE promise our readers some remarkable matter from the writings of Prof. Dimbleby, of England, in our next number, in relation to Bible times and seasons. Those who have *read* Prof. Totten with interest will be sure to read what this Eminent Scientist from over the water has to say upon the same theme.

ESPECIAL attention is called to the notice of the Indiana Conference which is to meet at this place next week. Brethren and Sisters, come prepared to do your duty. Remember, our work for *men* is to preach the gospel as Christ and his apostles taught. Speculating as to just what the all-wise Father has in store for his chosen ones, and for the balance of humanity, during the on-coming ages, other than is plainly revealed in the Bible, is time and effort worse than thrown away. Let our time and money be used in telling men and women what they *must* do to be saved, live right ourselves, and our reward and future life is assured by free gift from God. May we each be faithful.

JUST hear what Peter says about those who have tasted that the Lord is gracious; he says they are "Living stones;" and then enjoins them to be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "A chosen race,—a royal priesthood, a holy nation, a people for a purpose, that you may declare the perfection of him who called you out of darkness into his wonderful light; who once were not a people, but are *now* God's people; who had *not* obtained mercy, but now *have* obtained mercy." It would be difficult to add anything to this statement of the Christian's status, we think. "Living Stones" in the house being erected for God to dwell in; a holy and royal priesthood, by virtue of an union with the Anointed to be King of Israel; called and pardoned for a purpose, and are God's people. Following this is the earnest entreaty to maintain this status by abstaining from fleshly desires which war against the life.

Communing With the Sects.

To Sister Bowman we would say, we think you are on the right track. You do well to call for a Bible reason before you consent to commune with the sects. If you adhere to that position you will never commune with them for the Bible reason for so doing will never be forth coming. You may well ask why you should leave them and then commune with them? If you have been called out of darkness into the marvelous light of God's truth you cannot sit with those who are in Egyptian darkness; what fellowship is there between such? If it was *right* for you to leave them, it *cannot* be right to return to them. To commune with them would be to say to them practically, "I believe the truth and you believe a lie; but I reckon it wont make much difference if you are sincere;" and that would imply that what of truth *you had embraced* was merely truth in the *abstract*, instead of *the* truth, the Word of the truth of the Gospel. The tone of your letter makes us hope better things of you. You will remember that Jesus prayed to the Father for his disciples, "Sanctify them through thy truth, thy Word is truth.' We trust that the truth has separated you from the sinners you refer to—that is sanctified you. We do not call them sinners reproachfully, but sorrowfully because the gospel of Christ is the power of ' ' unto salvation to every one that believeth, and *that* gospel is the sum of what the good God offers to bestow on condition of faith and obedience.

As they *reject* what God offers they are unbelievers, and unbelief is sin, a heinous sin. You are supposed to have had your sins pardoned when you from the heart believed the truth and put on Christ by baptism. As all this is foolishness to the human societies you speak of they *must* be sinners, and it was for that reason you are supposed to have left them. If they had been *saints* you would have left them at your peril. As they are strangers to the covenants of promise they are as completely without God in the world as were the Ephesians, (see chap. ii. 12, 13,) in like circumstances.

Read over the seven pillars of truth in the fourth of Ephesians often, and then the wiles of the adversary will not affect you. Read and ponder over 1 Cor. x. 16, 17, and then you will realize that it is not the Lord's table where God's truth is contemned, and you will have no desire to sit with those who professedly engage in a service intended to show forth the death of Christ *till he come*, while they have no hope or wish *for* his coming. We are making a great ado about nothing if truth is not essential to salvation, and for our part we would on no account baptize one who did not understand it to be a matter of *life* to believe and obey the truth, and of *death* not to do so.

Saved by Law or Gospel—Which? No. 6.

In resuming our studies we turn to the Great Apostle of the Gentiles and read Rom. iii. 20, "Therefore," (after showing them that *what* the law said, it said to those under the law,) "Therefore by the deeds of the law there shall no flesh be justified in his (God's) sight." Now follows the reason, "For by the law is the knowledge of sin; but *now* the righteousness of God *without* the law is manifested, being witnessed by the law and the prophets, even the righteousness of God by faith of Jesus Christ, unto *all*, and upon all them that believe, for there is no difference, (*now*, since the law is abolished) for *all* have sinned (Jews and Gentiles alike) and come short of the glory of God, being justified *freely* by his *grace* through the redemption that is in Christ Jesus, whom God hath set forth a propitiation *through faith in his blood*, to declare his righteousness for the remission of sins that are past, through the forbearance of God. This is a wonderful Book indeed; it must be of God. It was given to thoroughly furnish his *witnesses*, and the way it anticipates all *their* wants by anticipating all the isms that would spring up in these last days excites our love and admiration. Why, if this statement, grand in its simplicity, were only believed with the heart by the Sabbatarian community they would disband at once and come together again as the Household of faith, and while burning their spurious pile of Gospels would rejoice with Paul that "the gospel of Christ" "is the power of God unto salvation."

We call attention to the fact that the 21st verse says that the righteousness of God by faith WITHOUT *the deeds of the law*, was actually witnessed (foreshown or predicted) *in* the law *by* the prophets, so that it was always a part of his programme that the law should only exist till it had answered the purpose for which it was given; and the Word of the Spirit in Paul for it, his *purpose* in this respect was announced both by the law and the prophets, and this should prepare us for the further statement in Gal. v. 4, that "Christ is become of *no effect* unto you; whosoever of you are justified by the law, *ye* are fallen from grace." (favor.) This is a fearful condition to be in. What does it mean? Why, we read "By grace (favor) are ye *saved*," so that to fall out of favor is to fail of salvation. Just so sure as Paul was speaking for God, so certain is it that justification can only be attained by faith in God's covenanted blessings, and obedience to the conditions exacted; and to seek justification by obedience to the law is to forfeit all claims upon the offices and work of Christ. The context proves that this solemn assertion applies both to the ceremonial observances and the ten commandments—the law as a whole. Plainly the law will *not* save because it *cannot* justify; plainly the gospel *will* save because faith in it *will* justify.

Sabbatarians, say the *ten* commandments are the law of God, and all others the law of Moses, bearing this in mind we propose to test it by what our Lord says to the lawyer in the 22nd of Matthew. Said the lawyer, "Master, which is the Great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." But he did not stop there, but added, "And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Do our readers know that neither of these two *greatest* of God's laws are found among the ten? In view of the Sabbatarian claim we ask, does the law of Moses out-rank the law of God? Are any of our readers so blind that they cannot see that the two *greatest* commands, greater than either of those graven on stones, expired at the death of Christ if the Sabbatarians are correct.

Any candid person must admit that we have detected a *stupendous* blunder in the Sabbatarian theory, by turning to the 6th of Deut. where this first and greatest commandment is found, and reading as follows:—"These are the commandments, the statutes and the judgments which the Lord your God commanded to teach you." It is important to know that this greatest commandment was not given for some forty years *after* the ten were given; and the second greatest, "Thou shalt love thy neighbor as thyself" is found in the 19th of Leviticus, and also given after the ten. Our Sabbatarian friends will have to settle it with Jesus, he says, "All the law and the prophets hang on these *two*," and they *are not among the ten*.

The truth of the matter is that God called Moses up into the Mount where he remained forty days; and two stones were delivered to him on which were graven ten commandments; but not one of them had any penalty attached to it. And when a man broke the fourth commandment by picking up sticks he had to be put in the lock-up while they found out what the penalty was to be.

In the face of all this, our friends claim that that law had been in force from creation. Just think of it: the law in force 2500 years during which time the whole world except one family were swept away with the besom of destruction for their wickedness, and yet no penalty was attached to the law of the Sabbath all that time. Even Moses knew nothing about such penalty!!!

Oh, is it not easy for people to believe what they want to believe? Is it not hard for them to believe what they do *not* want to believe!!

After Moses received the stones God told him to announce to the people that they were to be sanctified, and were to wash their clothes for two days and be ready for the 3rd day when God would come down in the sight of all the people. But when frightened by the lightnings and thunder and smoking mountain they moved away and asked Moses to speak to them instead, lest they die. God heard this request and granted it, and bid Moses say to them, "Get ye into your tents again;" but Moses was thus addressed: "But as for thee, stand thou here by me, and I will *speak* unto *thee* all the commandments (besides what were written upon the stones) and the statutes and judgments which *thou* shalt teach them, that they may do them in the land which I give them to possess. Ye shall observe to do therefore as the Lord your God commanded you. Ye shall not turn aside to the right hand or to the left."

From this it is seen that the Great God was about to deliver these statutes and judgments to them himself, but at their request employed Moses to do it. Were they any the less God's laws because Moses delivered them to the people? Do we not read that Moses *wrote* all the words of the Lord? Ex. xxiv. 4, and in Deut. xxx. 10, we learn that they were written in a book called the "Book of the law:"—"If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes *which are written* in the book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul," etc.

We have in the above infallible evidence that there is only ONE SET of laws—they are *all* the laws of God, but Moses was the Mediator of the Sinaitic covenant. He was God's representative, God's lawgiver.

(*To be continued*).

Justification by Faith. No. 6.

It might be urged against the idea advanced, that a person is freed from the law of sin and death by faith and obedience, that when our Governor pardons a prisoner the sentence is made void and the man goes free, and that a like result when God pardons should follow. This would be a very reasonable objection. But in addition to what we said in our last, we remark here, that there is no parallel between the Governor's pardon and that of God's. The Governor only restores the liberty and rights the man had been *deprived of*. God covenants *not* to restore the life that was doomed to be extinguished because he was in Adam, but divine, glorious, everlasting Life. There is a *set time* for the bestowment of *that* nature of existence, and this involves the *temporary* operation of death between pardon and resurrection; in God's mind the sentence is abrogated,—only the physical consequences are *not immediately* removed; but they will be, for the subjects of pardon belong to God, and God's dead men shall live.

We now propose to show that no ransom was ever paid to God. We are sorry it is necessary to do this, because every Bible believer ought to see that everything belongs to God, to *begin* with, and therefore it were IMPOSSIBLE for him to receive payment in full or in part for any benefit whatever. "By grace are ye saved."

True, we read of the "One Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time." But was not this very Christ Jesus the gift of God? Is it not this same Christ Jesus who says to Nicodemus, "God so loved the world that he *gave* his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God *sent* not his Son into the world to condemn the world, but that the world through him might be saved? God is the Savior then, and Jesus is the Divine Agent,—according to this Scripture. Surely no one will now deny that God the Father furnished the means for accomplishing his purpose to save all who would believe. And if he furnished the means, how can any reasonable person say he was *paid* a ransom?

But we read further that God was in this Christ Jesus reconciling the world unto himself. Is this compatible with the substitutionary idea? Let us see:—"The word reconcile is derived from the Latin words, *re* again, *con* together, and *cilo*, to move or excite. To reconcile, then, is to move or excite with a view to bringing together again. That implies that there has been a previous oneness, but that it has been severed; and the wonderful works performed by Jesus, and the ineffable words of beauty and love which he spake were all of God. God was the prime mover in the saving scheme. "God hath reconciled us to himself by Jesus Christ, 2 Cor. v. 18, and the 20th verse adds: "Be ye reconciled to God;" that is, by accepting the provision made.

Another striking passage on this subject, is that of Isaiah liv. 16, which reads as follows:—"He (Jehovah) saw that there was no man, and wondered that there was no intercessor, therefore his own arm brought salvation unto him, and his righteousness it sustained him." "There is *no Savior* besides me," Hosea xiii. 1. "Nothing could be clearer than that the breach was brought about by man, and that God initiated the healing process," and debt paying by another, or vicarious suffering, has no place in the divine scheme, so far as we can see.

We are distinctly told in Heb. ii. 13, 14, that Jesus partook of the same flesh and blood as that of the children whom God gave him. 1 Tim. ii. 5 says he gave *himself* a ransom for all: and in Matt. xx. 28 the faithful and true witness himself says he came to give *his life* a ransom for many. The life is in the blood. He gave his life by giving his blood. And it is held that the *blood* of this one person, that is the *life* of this one person was given up, as a substitute for the life of the whole race. We very reverently and tenderly ask if the blood of *one* was equivalent to that of the whole race?

If this question were addressed to those who believe that the man formed of dust has a super-added entity called the soul, which is immortal, and survives the body as well as antedates it, and the doctrine of the Trinity or three God's in one of equal power and authority, they would say, "Yes; being divine he could suffer in a limited time an equivalent in value to the endless woe due to transgressors." But if questioned closely these same people will *not* say that his divinity suffered, but try to evade the difficulty by saying it was not necessary to atonement that the *same* penalty should be endured or that the same amount of suffering should be inflicted on the vicarious sufferer as was due to the sinner. But we ask, if a less amount would satisfy Justice, or, if Justice can be satisfied with *less* than eternal suffering, *why* then demand such a penalty of the sinner? Is not such a demand unjust? If it be *unjust* we may depend upon it that Justice does not demand it.

Another class of Substitutionists have arranged it so that the whole compound nature suffered death as satisfaction for man's sins; but this theory is liable to the same objection as the other—there is no element of everlasting suffering in it and hence no equivalent, no satisfaction, no vindication of Justice, when the death is infinitely short of eternal. These are some of the lamest pleas we ever heard. Not only are they without foundation in truth, they bemean the God of love and truth representing that he resorted to such expedients in order that the penalty of his own law might be evaded; and besides that, they outrage common sense. We hold that the doctrine of substitution can be harmonized with no one plainly revealed truth of God. It originated with the apostasy, and is part and parcel of it. It is squarely opposed to the doctrine of justification by faith, and flatly contradicts the Spirit's announcements that "By grace ye are saved through faith."—and that we are "justified freely by his favor;" it is not our *due* through the kind offices of another. It is squarely opposed to the statement that God who spared not his Son but delivered him up for us all, will with him *freely give us* all things. It is a *gift* made possible by what the *given* and *delivered* Son did in our behalf. And as we have no space to take up the other question suggested—the resurrection of the unjust—it must go over again, and we will conclude by showing briefly what he did to enable the Almighty to *freely* give us all things.

He came, did Jesus, to give his life in our behalf. We have seen that his life went out with his blood. Now let us hear him on the eve of the sacrifice of himself: "This cup is the New Covenant in my blood; this do you as often as you may drink, for my remembrance." This covenant had long been made. It was the covenant to give life after death, the covenant that assured Abraham that he would *after* receive the land he then lived in as a stranger; "the everlasting covenant." It was typically ratified to Abraham, but the typical ratification did not give it life-imparting force. It required the *better* sacrifice to do that. Read Heb. xiii. 20 again and again till you realize that the Almighty One has a *plan* of redemption and works to it. Even Jesus was brought again from the dead through the blood of the everlasting covenant. God will freely give all things through this law of life.

OBITUARY.

Charles Harper Logan was born in Wayne County, Indiana, Nov. 14th, 1810. Died Oct. 28th, 1894, aged 74 years 11 months and 14 days. Moved from Wayne Co. to Shelby, from Shelby to Rush and in 1836 to Marshall where he lived up to the day of his death. Was married to Sarah Voreis May 5, 1843. She preceded him to the grave, dying Sept. 20th, 1890. To this union were born eight children, as follows: Leonard, Sylvester, Mead, Julia, Willis, Gideon, Marshall and Hugh, all of whom survive him, and are living in this county. He also leaves three brothers, James W., Henry M., and John J. Logan, and one sister, Mrs. Sarah C. Chaplin, widow of the late Elder S. A. Chaplin. His father was Elder Henry Logan, one of the early *pioneers* of this county, and one of the first preachers of the Gospel in this locality. Early in life he united with the Disciple (Christian) church. In 1844 he embraced the doctrine of the premillenial advent, life through Christ, destruction of the wicked, and kindred views. These he held uncompromisingly the remainder of his life and no one, conversing with him on Bible themes need misunderstand him as to what he believed. The funeral services were held at the home of his son-in-law, J. W. McCrory, by J. S. Hatch and the writer. He was buried in the cemetery near his old home. Short will be his sleep for the Lord is coming soon. We sorrow not as those who have no hope.

JOHN L. WINCE.

At the time of the death of Bro. Logan, the family of one son, Mead, of this city had an additional affliction in the death on the evening of Oct. 27, of Mrs. Abshire, mother of Mrs. Mead Logan. She was an old resident of this county, aged 70 years. Her husband died some four years since. The funeral was held at the church four miles north of here on Oct. 30, '94.

CARD OF THANKS.

The children and other relatives of Chas. H. Logan, desire to return their sincere thanks to friends for kind assistance and sympathy expressed during the last illness of their father and brother.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$111.80
Mrs. H. C. Denny	.50
Mrs. E. Hoyt	1.00
J. E. Hatch	1.00
Mrs. Jos. Davis	5.00

Dear Restitution:

In regard to the proposed ministerial conference would say:—Yes, I am in favor of it for council and union. Come to Gladbrook, Iowa. We will welcome you; and you will find the brethren of the west liberal in sentiment, firm in the faith of the gospel and ready for co-operation in the Master's work.

Respectfully yours.

A. J. EYCHANER.

FROM Lee and Shepherd, Boston, we have received four of "Miss Jerome's Banners." Each leaflet a Banner consists of four panels beautifully decorated in colors and gold attached by ribbons. They make very pretty and appropriate gifts, and are sold at reasonable price, 50c. each. Send for catalogue to Lee and Shepherd, Boston, Mass.

I expect to be at Argos, Ind. over the 4th Sunday in November, meeting to begin on Saturday evening before.

J. S. HATCH.

I am now situated so I can do evangelist work this winter, anywhere within 100 miles of Sac City, Iowa. Brethren wishing my help please write me.

ELDER C. W. PITSER.

SOW seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

Original.

Acts of Apostles. Chap. 16.

1. And he arrived at Derbe and at Lustra; and lo, there was a certain disciple there Timotheos by name, a son of a faithful Joudaian woman and of a Greek father;

2. And he was testified to by the brethren in Lustra and Ikonion:

3. This man Paulos deemed to have to go out along with him and he took and circumcised him, because of the Joudaians who were in those places, for they all knew his father, that he was a Greek.

4. And as they were going their way through the cities, they committed to them to watch to guard (or enforce) the decrees that had been determined by the apostles and elders in Hierousalumn,

5. The churches accordingly were being staid up in the faith and increasing in numbers day by day.

6. And they passed through Phrugia and the province of Galatia being prevented by the sanctified spirit from talking the Word in Asia:

7. And when they had gone through Musia they attempted to go their way unto Bethunia and the spirit of Jesous did not allow them;

8. And passing by Musia they went down to Troas.

9. And a vision during the night appeared to Paulos. A certain man, a Macedonian (Makedoon) standing and exhorting him and saying, cross over into Makedonia and respond to our cry for help.

10. And when he had seen the vision, straightway we sought to go out into Makedonia, deducing therefrom that God had called us to evangelize them.

11. And having been conducted up from Troas, we ran a straight course to Samothrake, and on the following day to Neapolis.

12. And from there to Philippi, which is a chief city of that portion of Makedonia, a colony namely. And we were in that city wearing away some days,

13. And on the day of the sabbatic rites we went outside by a riverside where it was customary for votive-prayer to be, and sitting down we engaged in talk with the women who had come together;

14. And a certain woman, Ludia by name a seller of purple of a city of Thuateira, one who respected God was listening; whose heart the Lord opened to heed the things spoken by Paul.

15. And when she had been baptized, she and her household, she invited us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide; and she constrained us.

16. And it came to pass as we were going our way to the votive-prayer, that a certain house-maid having spirit, a Puthon namely met us, one who had afforded her lords much employment by divining.

17. She following Paulos and us was screeching, saying, These men are bond-servants of the Most High God whoever they are, declaring unto us a way of salvation.

18. And this she was doing for many days. And Paulos getting worn out, turned and said to the spirit, I direct thee in the name of Jesous Christ to come out of her, and it came out the same hour.

19. And when her lords saw that the hope of their occupation had gone out, they laid hold of Paulos and Silas and dragged them to the Agora (market-place) before the rulers.

20. And leading them into the presence of the magistrates they said, These men are disturbing our city, being Joudaians.

21. And are publishing usages which it is not proper for us to accept or do we being Romans (Hromaioi).

22. And the crowd made a stand together against them, and the magistrates rent their outer-garments off them and gave directions to beat them with rods;

23. And having laid many blows upon them they cast them into prison and enjoined on the keeper of the prison to watch to keep them securely;

24. And he having received such an injunction cast them into the inner guard-chamber, and secured their feet in the wooden thing.

25. And in the middle of the night Paulos and Silas were engaged in offering votive-prayer and singing hymns to God; and the prisoners were listening to them:

26. And suddenly there occurred a great quaking (an earthquake probably) so that the foundations of the prison were shaken, and straightway all the doors were opened and the bands of all of them were loosed;

27. And the keeper of the prison being awakened out of sleep and seeing the doors of the prison opened, drew his sword and was about to make way with himself: supposing that the prisoners had escaped.

28. But Paulos called out with a great voice saying, Do thyself no harm, for we are all here.

29. And calling for a light he leaped in fell trembling before Paulos and Silas.

30. And conducting them outside he said, Lords what doth it behoove me to do to be saved?

31. And they said, Put faith in the Lord Jesous and thou wilt have been saved and thy house.

32. And they talked to him the Word of God along with all those in his house.

33. And taking them aside that hour of the night he washed their stripes and he and all his were baptized straightway?

34. And conducting them up into the house he placed a table beside them and was made glad with all his house in having put faith in God.

35. And when it had become day the magistrates (or prators) sent the lictors saying, Release those men.

36. And the keeper of the prison announced the words to Paulos to this effect, The magistrates have sent to have you released. Now then go out and go your way in peace.

37. But Paulos said unto them, They have flayed us publicly uncondemned, we being Romans, and have cast us unto prison, and now they are putting us out secretly. No indeed! But let them come themselves and conduct us out:

38. And the lictors announcated these words spoken to the magistrates; and when they heard that they were Romans they were afraid,

39. And came and besought them, and conducting them out requested them to depart from the city.

40. And going out of the prison they entered in unto Ludia and when they had seen the brethren they exhorted them and went out.

COMMENT.

"Phrugia" means "a parched place."

"Asia" means "slimy" or "miry."

"Musia" means "a pent-up-place."

"Makedon" means "not discreet."

"Troas" means "a wound of anguish."

"Bithunia" means "a violently rusing thing."

"Samothrake" "Thracian-Samos."

"Puthon" "a name of a serpent."

"Thuateira" "a place for bruising incense."

"Hromaioi" (Romans) "People of robust strength."

"Neapolis" "new city."

"Lustra" "a place set free."

"Timotheos" "one who honors God."

"Ludia" "a Lydian."

"A Puthon" instead of—"of divination" R. V.

"Whoever they are" instead of "which" R. V.

"A way of salvation" instead of "the way" R. V.

"Lords" instead of "masters" R. V.

"Occupation" instead of "gain."

"Was screeching" instead of "cried out" R. V. There is no English word that expresses the Greek word here used any better.

"The wooden thing" instead of "stocks" R. V. We do not know that they had "stocks" in those days.

"A light" instead of "lights" R. V.

"Lords" instead of "sirs" R. V.

"Put faith in" instead of "believe on" R. V. Also "in having put faith in" instead of "having believed in" R. V. The demons believe in God, but don't put any faith in him.

"Lictors" instead of "sergeants" R. V. They didn't have "sergeants" in those days.

CHAS. GARDNER.

[Read at Iowa Conference.]

Dear Sister Eychaner:

The circular you so thoughtfully sent me last May, I admit has not been very promptly attended to, for I had made up my mind there would be enough testimonials concerning "the faith once for all delivered to the saints," but reading the articles from the brethren scattered abroad, from week to week in THE RESTITUTION, it gives me courage to do my part. So I send you at the eleventh hour my testimony, and if not too late and you think it worthy, you may put it along with the rest of the "symposium" of writers, hoping you will be able to read my writing for I am not much of a scholar. "Variety is the spice of life." I had two or three other points I thought of taking up, but I guess I have written too much already, according to the rules of this circular. If I have said too much, you may trim it down to suit your judgment. It is for us to try and give the trumpet a certain sound in these last days of ignorance and superstition. We rejoice the time is very near when the Lord will destroy the face of the covering cast over all peoples and the veil that is spread over all nations, and the rebuke of his people shall he take off all the earth, for the Lord hath spoken it.

Yours in the hope of the gospel,
JOHN O. WOODRUFF.

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1. I believe in One God, the Eternal Father, who made the heavens and the earth by his great power, and stretched out arm, and there is nothing too hard for thee. "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see." "Thou art worthy O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." "He is the Rock, his work is perfect; for all his ways are judgment: a God of truth and without iniquity, just and right is he." "Upholding all things by the Word of his power. The Preserver of all his creatures. It is in him we live and move and have our being. He giveth to all life and breath and all things. It is he that hath created us and not we ourselves. O give thanks unto the Lord for he is good, for his mercy endureth forever."

2. One Lord, Jesus Christ, Son of God in being begotten by the Holy Spirit, Son of Man by being born of a woman, the human, and the divine beautifully blended together in the person of the Lord Jesus Christ. "He is in the likeness of the invisible God. Firstborn of all creation; because in him were created all things, those in the heavens and those on the earth; the visible and the invisible, whether thrones, or lordships, or governments, or authorities; all things have been permanently placed. He is also the Head of the Body, the Church; who is the beginning, the first-born from the dead, that he might become pre-eminent among all. Because in him it was thought good that the whole fulness should dwell, (Diaglott.) The embodiment of all that is great, good and lovely,—a manifestation of the Father's love toward us. Having overcome under trial, he became a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people. "For the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son, even as they honor the Father. He was put to death for sin, raised from the dead for righteousness, and exalted to the heavens as the Mediator between God and man.

3. The Holy Spirit is not a person, but the influence or power of God, proceeding from him and filling all space for the execution of the works he may design to do, the medium of his power in all its infinitely varied manifestations. Spirit proceeding from God might be familiarly illustrated as light proceeding from the sun or warmth from fire. The subject is a very deep one and in the language of David in the 139th Ps. "Such knowledge is too wonderful for us; it is high, we cannot attain unto it, we possess the Spirit's testimony given to us through holy men of old, who spake as they were moved by the Holy Spirit. Thy Word is a lamp to my feet, and a light to my path. It will make wise unto salvation .....making the man of God perfect thoroughly furnishing unto all good works. This phase of the Spirit's power is what most entrents us in this our present probationary state.

4. Man a creature of the ground under sentence of death because of sin. He lives by the breath of life common to all creatures, though organically superior to them, being endowed with various faculties, capable of being instructed in the Divine will that he might form a character in harmony with the mind of his Creator, and reflect his glory. According to the testimony he was the last and noblest of God's works. "And God saw every thing that he had made, and behold it was very good." He was made in the image of the Elohim, regarding form and capacity. "Thou madst him to have dominion over the works of thy hands." This fearfully and wonderfully made man (Adam) must be put to the proof, or put on trial for the development of character, if I may so speak. "Holiness" is not a creation but a development. From the record we learn our great progenitor failed through disobedience, and forfeited his right to a future life. "By one man sin entered into the world and death by sin. The creature was made subject to frailty not of its own will, but in hope." "God so loved the world that he gave his only begotten Son that whosoever believeth into him might have everlasting life." Our Godlike powers, if used in doing the good and acceptable and perfect will of God, will in the due time result in our exaltation to the Divine nature, "Bearing the image of the heavenly." Immortality is a future condition of existence, attainable only by those who please God by faith in what he has revealed, and obedience in what he has commanded. The gospel is made up of promises, exceeding great and precious embracing the things hoped for and to be realized at the return of King Jesus to set up his kingdom. That future economy to be established on earth by Christ and his saints will result in abolishing all human governments, and subjecting mankind to the will of God. They who hear the Word of the kingdom and understand it, possess the key to the Bible. The hope of our calling is a call to his kingdom and glory.

5. Salvation—deliverance from sin and death by resurrection and bodily glorification at the coming of Christ, and an inheritance of the kingdom of God offered to all men on condition—1st, believing the glad tidings of Christ's accomplishments at his first appearing and of his coming manifestation in the earth as King of Israel, and Ruler of the whole earth at the setting up of the kingdom of God. 2nd, repentance or reformation. 3rd, of being immersed in water for a union with his name unto remission of sins, and 4th, of continuing in well doing to the end of this probationary career.

6. The wages of sin is "death" unqualified. "Thou shalt surely die." "Thou shalt die and not live" are the words of Scripture. If we would confine ourselves to Bible language, "death" would never be prefaced by the word,—"temporal, spiritual, eternal, Adamic, penal, or first death, etc.," as commonly done by many writers. "Sin when finished brings forth death," James. "They which commit such things are worthy of death. What fruit had ye in those things whereof ye are now ashamed? for the end of those things is death." (Paul.)

7. The hope and resurrection of the dead. That resurrection is conditional and not universal, seems clearly taught in the Scriptures of Truth. "I am the resurrection and the life, he that believeth in me though he were dead, yet shall he live, and whosoever liveth and believeth into me, (at my return) shall not die. I am he that liveth, and was dead and am alive forevermore, and have the keys of hades and of death." We have it four times repeated in the 6th chapter of John, "I will raise him up at the last day." "They which shall be accounted worthy to obtain that age and the resurrection from the dead.....can die no more, they are equal to the angels; and are the children of God, being the children of the resurrection." No ambiguity about such language. Christ's resurrection is a pattern and pledge of ours. "Because I live, ye shall live also;" It is the prerogative of Jesus who holds the keys to unlock the tomb and release the children of death—his chosen and faithful ones, and give them an abundant entrance into his kingdom. While this is the case with a certain class may there not be others who will be saved; yet so as by fire, who will "be called least in the kingdom of heaven." Every man shall receive his own reward according to his own labor. There will be variety in the living stones of that future temple. "One star differeth from another star in glory." Look to yourselves, that we lose not those things which we have wrought (or gained) but that we receive a full reward." "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his, and let every one that nameth the name of Christ depart from iniquity." There will be no mistakes made in that future discerning between the righteous and the wicked—between him that serveth God and him that serveth him not. When the due time comes to bring to light the hidden things of darkness and make manifest the counsels of the heart, then shall every man have his due praise from God. "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are his judgments and his ways past finding out. For who hath known the mind of the Lord? or who hath been his counselor? who hath first given to him it shall be recompensed unto him again? For out of him and through him and to him are all things, to whom be glory forever, Amen."

[Read at Iowa Conference.]

The Christian Character.

A question that should interest us, and we should study over is, what should a Christian do, and how should we who claim a membership in the one faith, live? What better instructor can we rely upon than the Word of God. On the pages of that wonderful Book we can find lesson after lesson for our daily life.

Those that become partakers of the divine nature, and turn their backs on all worldly things, enter into a new life, a life filled with the love and goodness of our Divine Father.

Love is the element of heaven, hence it must be the element of the gospel; and therefore, if we desire to live a Christian life, and are looking forward to a better life in the future, and a home in the kingdom, our hearts should be full of this element. Love for God and his blessed Word will inspire a person more than anything else. No matter how rough and uneven the path of the Christain may be, love will smooth it and make every duty a pleasure.

How earnestly we should strive to get and keep our hearts filled with this divine love, for without love we are without God, for "He that loveth not, knoweth not God for God is love." All through the Bible we find lessons of love for the Christian. In Christ's sermon on the mount, he teaches the need of love in our hearts. Matt. v. 44, "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Think how the weak human heart would have to be filled with love to *bless* and pray for their enemies.

Humility was one of the chief traits of the character of Jesus, and if we are trying to follow in his footsteps, is not this one of the greatest lessons for us to learn and not out? He that had the most reason to be proud was the most humble. "Though the Lord be high, yet hath he respect unto the lowly, but the proud he knoweth afar off."

A Christian could not be of a proud nature and walk in the path laid down for those who are to live and be with Christ in his glory. As he suffered and was humble in this world, so will we have to bear the taunts of scornful ones, and be humble one to another; and then, as we have shared with him the trials in this world so, by his promise, we will share with him his glory in the life to come. "In hope of eternal life, which God, that cannot lie, promised before the world began." And again, turning to I John ii. 25, we read, "and this is the promise that he hath promised us, even eternal life." We read in Heb. ii. 6, "But without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Here is another virtue to add to those we have found so far. Nothing can be done without faith. If we did not have faith how useless our lives would be. Not one ray of light to brighten the inky darkness. Nothing to look forward to that would elevate us from the low standard of life. But all this darkness is dispelled by the bright light of faith, carrying joy and comfort to our hearts. Through faith we can see beyond this "vale of tears" and know of a better lot in the future. Faith is the evidence of God's love in our hearts, for if we have a true deep love for him, we have faith in him. "Faith is the substance of things hoped for, the evidence of things not seen."

Think of the wonderful things that were performed by the prophets through faith. And if we are to accomplish anything in this world, we must have faith in the Word of God; for through faith we can conquer all the obstacles in our path and not be cast back. It is to "faith we are to add virtue, and to virtue knowledge, and to knowledge temperance, and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ."

When filled with the Spirit of God we should then walk by his counsel, ever seeking by diligence, and well doing to gain the reward. Gal. v. 22, 23, 24. "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

Many lessons for the Christian can be found in the fourth and fifth chapters of Ephesians, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." "And be kind one to another, tenderhearted, forgiving one another, even as God, for Christ's sake hath forgiven you. Walk worthy of the sight of God, with all lowliness and meekness, with long suffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace."

If we try to live up to all these virtues, we will be like Christ as much as it is possible for weak mortals to be, and then when our work is finished we can look forward to the coming of him who will reward every man according to his works, and what a blessed thing if we hear the glorified Savior saying to us, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

EDITH ANDERSON.

Iowa Work.

Dear Restitution:

A report is due your readers of the work done here in Clarke Co., inasmuch as it was through the brethren at large that the Contingent Fund enabled me to come here. I left home Oct. 22—*my birthday anniversary*, in the early *morning for Arispa*, in Union Co. Brother Earle Tillman met me at the train and took me to the home of Bro. and Sr. Henry and Jenette Tillman. *After dinner we drove* over to Hopeville, Clarke Co., a distance of about 12 miles. Hopeville is the place where we preached *six discourses one year* ago last April. We found the Disciple Church open and its members extended to us a hearty welcome. In our former visit here we spoke on the gospel, coming of Jesus, the resurrection, and the kingdom. This time we took up the subject of man's mortality, and life through the Christ. There has been a good interest from the first, and a large attendance. Many are reading the *Bible*, and we believe that much fruit will yet result from our labors. On Tuesday evening the opportunity was offered for obedience. Three arose for baptism. The next evening the opportunity was offered again and another young man arose for baptism. These were all immersed the next day, Oct. 25, in the river.

The names of those baptized are Virgil Tillman and his wife Fanny, a young couple just starting in life. They concluded that life would be a hard battle without Jesus as Captain, and so enlisted under his banner at its beginning. May they be true to him and be crowned victors at last.

The other two baptized were young men of bright promise, Fred Morgan and Dell St. John. These two, are the fruit of the labor of our young brother Karis Tillman, and we rejoice that God has blessed his labor in bringing in these sheaves. Karie you should be proud of the work God has done through your faithfulness. Keep sowing the seed, the harvest is sure. To Virgil, and Fanny, and Dell, and Fred, I would say, trust in God and do your duty, study the Scriptures, and scatter its gleaming pearls of truth, and a rich reward will be yours both now and in the by and by.

Brother and Sister Tillman are rejoicing that their toils and prayers are beginning to show good results, and they want to thank all who have helped by this fund. I feel that for the time and money expended the results here are far more satisfactory than most points visited this summer.

We have now recieved from the contingent fund as follows:
Expenses of trip of 1893, $9.20,
expenses of present trip, $4.50, total $13.70. Result—Six baptized into Christ, 11 sermons preached and seed sown which may yet bring many into the fold of the Good Shepherd.

Will those who have used this fund report the result in THE RESTITUTION, that the contributors to it may know the good that this fund has done?

Will start for home Saturday morning (D. V.) to fill the appointment for Sunday morning and evening at Gladbrook.

A. J. EYCHANER.

Divine Communion.

There is no possible way of finding comfort amid the providences that come to us in life but in an intimate and habitual communion with God. Much as we may desire to avoid providences so often of an afflictive and disciplinary character, our heavenly Father sees it wise to administer his government over us in a manner that often hides his love to our human thought. Doubtless in this way he would keep us from pride and vanity, and impress upon us absolute dependence and his guidance, instill a deeper religious conviction in our true life, and clarify our vision of spiritual things. But theorizing thus, as we often do, how few accept his way with unruffled composure, rejoicing that we are in his hands! Such blessed rest in God comes to us only through one well-trodden path—the holy path of prayer. We do not mean an approach to the mercy seat merely at stated times and in formal utterances, but a constant drawing near to him in the silent depths of devotion, in the soul's unuttered supplications, in the hourly spiritual contact of the human with the divine heart.

But this power to pause amid conflicting uncertainties, and let God give light upon the path in his own good time, is not the product of human philosophy. This ability to wait until he shall solve the problem belongs only to souls that are constantly closeted in his presence. Helping them to decide difficult questions is one of his ways of "rewarding openly."

And who will say this is not a rich reward for obeying our Lord's command: "Enter into thy closet?" Can anything surpass such comfort as is found here? Toiling, weary pilgrim, at the shore of the sounding sea, amid mountain steeps, beneath the broad canopy of the heavens at midnight, wherever thou art found, enter the inclosure of prayer and abide very near to him who "seeth in secret." O what safety is here!—*Christian Advocate.*

"A backslider and a balky horse are very much alike: neither one will do a thing.

...is said of Reuben the first-born of Israel, "his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren and of him came the chief ruler, but the birthright was Joseph's." 1 Chron. v. 1, 2. So again in Jeremiah, "I am a Father to Israel, and Ephraim is my first-born." God makes no mistakes, he gives utterance to no meaningless words, he utters no untruths. There is something connected with the giving of this birthright that means grandeur and glory and world-wide dominion. For see—"The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph and on the crown of the head of him that was separated from his brethren." Jacob said of Ephraim and Manasseh, "Let them grow into a multitude in the midst of the earth."—Manasseh "shall become a people, —he shall be great, but his younger brother shall be greater than he, and his seed shall become a multitude of nations."

These things are prophecies, they are spoken by one who is able to carry out all his plans. There is none like him, his counsel shall stand. What then, are we going to do about it? Is Judah the only remaining tribe of God's ancient people? If so, what becomes of the most beautifully worded, most richly poetic prophecy in all the Bible? Where and how can the birthright be Joseph's? But Judah is not Israel. The terms are entirely distinct, the one includes the two tribes of Judah and Benjamin carried captive to Babylon, and brought back from captivity; the other is applied to the ten tribes, who were deported to the cities of the Medes, in the days of Hoshea. From the time that the Lord rent the ten tribes from the house of David, Israel and Judah are kept distinct and apart in all the prophecies. Yet our preachers talk of them as if they were still one people. They speak of the people known as the Jews, as if they alone were Israel; as if there had never been any separation, and as if all the promises of restoration and of blessing applied to them. It will not do, Judah will not fill the bill. Judah is many in number, but they are scattered among all nations. They have no landed possessions; no dominion as a nation. And if gathered, the blessing pronounced upon the head of Joseph's sons would not be theirs, they have never become "a multitude of nations."

Jesus knew of "the lost sheep of the house of Israel." Josephus says that in his day they were exceedingly numerous. Paul avers that God has not cast away his people, and yet it is the opinion of professed Christendom, that he has done this and that Ephraim and Manasseh, with all their brethren, are lost, and can never be found. They have been lost, but only in fulfilment of God's Word. They were to forget their name, their origin and their resting place. But they were also to be found. Ephraim and Judah are yet to become one stick upon the mountains of Israel. It was never said that Judah was to be lost. And Judah was to suffer from the persecuting sword, from famine and pestilence, was to be a curse and astonishment, a hissing and reproach among all nations; to have no ease, no rest for the foot—life, hanging in doubt; eyes failing, heart trembling. But such was not to be Ephraim's fate. Prosperity is predicted for the sons of Joseph. And they with their brethren were to be the instruments in God's hands for blessing the nations of the earth. What then must we do? To what conclusion must we come? We must look for the sons of Joseph; we must come to the conclusion that they are now a hidden people, but that they stand at the headship of the world in greatness, in purity and in knowledge. To the English-speaking people alone can the birthright blessings be applied. They are "a nation" and "a multitude of nations." They possess the ... the gates of ... the gates of the West Indies, etc. To them are entrusted the oracles of God, they are keepers of a day of rest, they are missionaries of the world, they inherit the desolate places. We of the United States are not Gentiles, we belong to Israel. A mixed race we may be, but with such powers of assimilation that others are lost in ours, —the stranger that dwells among us becomes of us, and loses his identity, and all distinguishing characteristics in our dominating blood. Judah was to have the scepter. England's queen is descended from King David, and her children are prospective heirs to many thrones—Christ comes from Judah, and the kingdom now preparing through Joseph's sons will soon be his, for the birthright of blessing is Joseph's.

S. ROXANA WINCE.

[This article by Sister Wince is published here, with the distinct understanding that she is solely responsible for what is said. We mean by this that we do not take as much stock in the theory that the lost ten tribes are found in the English speaking nations, as some do. However, we have no quarrel with those who believe this, but insist that *our* work is the preaching of the gospel of this age.—ED.]

OBITUARY.

"If a man die, shall he live again? All the days of my appointed time will I wait till my change come."

The above quotation from the book of Job was used by the subject of this sketch only two days before his death when talking with me on the doctrine of the immortality of the soul.

Wm. Dresser was born in London, Eng., Aug. 20, 1813, emigrated with his parents when ten years of age to the United States, and settled in Ohio. Was married to Sarah Janks, July 29, 1838, came to California in 1850, where he resided the rest of his life. He was one of the first to organize a Sunday school in California and was always in the work when an opportunity offered. He was one of the closest students and ripest scholars I ever knew. For many years before his death he was a firm believer in the doctrine of the second coming of Christ to reign on this earth. He often told me that while young he used to wonder what is meant by the "kingdom of God" but never got an idea that satisfied him till he found it in THE RESTITUTION all of whose teachings he fully endorsed and which he read for over 20 years. Up to the day of his death he was a hard student, the Bible for a long time being his principal text book. He took no man's exegesis of a passage of Scripture but went to the Greek and sought out every point which could throw any light upon it. Thus untiringly patient in his study when he would come into my presence with "Eureka" on his lips I always knew I would get the benefit of his discovery, and it was always good, and profitable to me. His expositions were clear and forcible, and carried with them a pathos that showed the deep undercurrent of feeling beneath the apparently placid exterior. Physically he was a great sufferer for many years, but his strong faith in God, and his indomitable will-power, enabled him to rise above his sufferings and look beyond this vale of tears to the glory which shall be revealed in us when the sufferings of this present time are over. He frequently expressed the wish to die suddenly. He did not want to burden any one by a long illness. His wish was gratified. On the 7th of September he took his wife to the depot, at Santa Ana, Cal., placed her on the cars for a trip to Los Angeles, to visit friends, saw her comfortably seated, ministered to her wants, stepped off the cars and fell dead on the platform. A large concourse of friends and relatives including twenty-three grandchildren mourn his loss. He leaves a widow and five children, all of whom are living proofs of the statements made by Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it."

On Monday Sept. 10th a long procession followed his remains to the Santa Ana cemetery where he sleeps in peace awaiting the resur... [illegible] ...shall not see his like again, and earth is poorer, because he is gone from it, but we do not grudge him the well earned rest, and he will "stand in his lot at the end of the days." May we too be there.

MRS. A. C. MOSHER.

Life and Death Eternal.

If I believe in the hopeless doom of incorrigible sin, and also in the undimmed glory of a perfected Kingdom, I must believe in the annihilation of the incorrigibly wicked. Fire, in the Bible is generally an emblem of destruction, not torment. The chaff, the tares, the fruitless tree are not to be tortured, but to be destroyed. The hell-fire spoken of in the New Testament is the fire of Gehenna, kept burning outside the walls of Jerusalem, to destroy the offal of the city. Here was the worm that dieth not, and the fire that is unquenched; emblems of destruction, not of torment. I find nothing in the New Testament to warrant the terrible opinion that God sustains the life of his creatures throughout eternity only that they may continue in sin and misery. That immortality is the gift of God through our Lord Jesus Christ; that man is mortal, and must put on immortality; that only he can put it on who becomes, through Christ a partaker of the divine nature, and so an inheritor of him who only hath immortality; that eternal life is life eternal, and eternal death is death eternal, and everlasting destruction is destruction without remedy—this is the most natural, as it is the simplest reading of the New Testament.—*Lyman Abbott.*

"Use your gentlest voice at home. A kind word is a joy to dear ones around the family hearth. Train it to sweet tones now and it will keep in tone through life."

Announcement.

The First Quarterly Conference of the Church of God, in Indiana, will be held at Plymouth, Ind., commencing on Friday, Nov. 16, 1894, at 10 o'clock a. m., and continue over the following Sunday.

At our last conference it was ordered that this conference be carried on strictly in accordance with the constitution which provides that each church shall be entitled to one vote, or delegate, at all meetings of the conference, for every ten members, and one for every fraction of six, said votes to be cast by the delegates of the several churches. Each organized church, no matter how small, will be entitled to one vote or delegate.

It was further ordered that the president instruct the churches to authorize their delegates to state to the conference the amount their churches can donate for evangelical purposes, also that the churches be notified of the action of the conference, and unless they comply with the same they will not be recognized by the conference.

Now, brethren, this is an urgent call, and it is absolutely necessary that there be a awakening up if we are going to still continue to carry on the conference, let every organization realize that they are a part of it, and that your help is needed to carry on the work. Dont think this is for some one else, for it is to *you*, and dont think that because there has'nt been much done, that there can't be, but forth every effort and you will be blessed for it.

Let the brethren and sisters come full of love for the truth, and have a grand good meeting.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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☞It is necessary once more to call attention to the "important notices" published on page 4 of this paper. Money sent loose in letter is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of nine mos of donations and expenditures.

We whose names are hereunto subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
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THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 9th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

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"The Gospel of the Kingdom." An 8 page, double column tract, 16 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Do you want work, and a Home of your own?

If you do, write at once to Fred'k Abbot, Land Commissioner, Wisconsin Central Lines, Room 19 Colby and Abbot Building, Milwaukee, Wis., for a pamphlet which will tell you how you may easily get both.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 708 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren [illegible] and all [illegible] are cordially invited to meet with us at 1345 Logan Ave., cor. Bleecker, California.

The Church of the Blessed Hope, cor. St. and [illegible] Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. All interested in Bible study are cordially invited to meet with us at 1345 Logan Ave., cor. Bleecker, California.

The Church of God meets for worship every Sunday at 10:30 a. m. and 7:30 p. m. at the residence of [illegible] Southern Road, Ohio. Visiting brethren and sisters are cordially invited to meet with us

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, NOVEMBER 14, 1894. NO. 42.

Poetry.

FOR MY SAKE

These little words, for use of topmost meaning;
How few, alas, the heart can wisely hold!
These little words! but on their import dwelling,
What wealth of love their syllables unfold!

"For My sake" cheer the suffering, help the needy;
On earth this was my work; I give it thine.
If thou wouldst follow in thy Master's foot-steps,
Take up my cross and come and learn of me.

"For my sake" let the harsh word die unuttered
That treadles on the swift, impetuous tongue;
"For my sake" check the quick, rebellious feeling
That rises when the brother does thee wrong.

"For my sake" press with steadfast patience onward,
Although the race be hard, the battle long.
Within my Father's house are many mansions,
Where thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
If "for my sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee,
They only wear His crown who share His cross.

—Churchman.

Original.

Acts of Apostles. Chap. 17.

1. And passing through Amphipolis and Apollonia, they came to Thessalonika, where there was a synagogue of the Joudaians.

2. And as was his custom Paulos went in unto them, and on three sabbatic occasions discoursed to them from the Scriptures,

3. Opening up and presenting the fact that it behooved the Christ to suffer and arise from among the dead, and that this Jesous whom I am announcing unto you is the Christ.

4. And certain ones of them were persuaded and cast in their lot with Paulos and Silas, and a vast multitude of the reverent Hellenists and of the chief women not a few.

5. But the Joudaians getting jealous and taking along with them certain wicked men of influence of the market-men and getting a crowd together stirred up the city to tumult, and taking their stand before the house of Jasom, sought to lead them before the demos;

6. And not finding them they dragged Jason and certain brethren to the rulers of the city with the complaint that those who had stirred up the inhabited (south) to revolt, had arrived here also;

7. And that Jason had entertained them, and that they were all doing things contrary to the decrees of Kaisar, saying that there was a King Jesous,

8. And they stirred up the crowd, and the rulers of the city hearing these things,

9. And taking that which sufficed from Jason and the rest release them.

10. And the brethren straightway in the night sent away both Paulos and Silas to Beroia, and they when they had arrived went into the synagogue of the Joudaians.

11. Now these were better-born than those in Thessalonika, and they accepted the word with all eagerness daily looking up the Scriptures critically to see if these things were so.

12. Accordingly many of them were persuaded and of the refined Greek women and men of influence not a few:

13. But when the Joudaians from Thessalonike knew that the Word of God had been published also in Beroia by Paulos, they went there also making a commotion and stirring up the multitudes;

14. Then straightway the brethren sent Paulos out to go his way to the sea; and Silas and Timotheos awaited him there.

15. But those who were forwarding Paulos conducted him to Athens (Athenai); and taking an injunction to Silas and Timotheos to come as soon as possible to him they returned.

16. And Paulos while awaiting them in Athenai had his spirit vexed in beholding the city to be idolatrous.

17. He was accordingly discoursing in the synagogue to the Joudaians and the reverent men and in the market-place every day to those he chanced to meet;

18. And certain of the Epikourians (mercenary protectionists) and Stoikoi philosophers joined issue with him; and certain ones were saying, What would this seed-word fellow like to say? And some, He seemeth to be a publisher of strange demons, because he was announcing the good tidings of Jesous and the resurrection.

19. And laying hold of him they led him to the Areiopagos, saying, We are able to comprehend what this new teaching is which is being talked by thee, are we not?

20. For thou art bringing certain strange things to our hearing. We desire therefore to know what these things purpose to be.

21. Now all Athenians and the strangers sojourning there enjoyed their leisure time in no other way than in speaking or hearing some newer thing.

22. And Paulos taking his stand in the midst of the Areiopagos, said, Men, Athenians, I see that you are in every way too respectful to demons [or superstitious].

23. For as I was passing through and looking up at your objects of veneration, I found even an altar [a heathen altar] on which was inscribed, "To an unknown God." That which ye are rightly reverencing though ignorantly I am publishing to you.

24. The God who created the Cosmos and all things in it, this one being Lord of the heavens and the earth doth not dwell in inner-sanctuaries made with hands;

25. Nor is he being served by the hands of human courtiers as one who stands in need of any thing, he who giveth life and breath and all things to all;

26. And he created of one blood every nation of men to dwell on all the face of the earth, having set definite period and boundaries for their habitation.

27. That they might seek God to see if forsooth they might grope after him and find him, although he is not of a truth far from each one of us.

28. For in him we live and move and exist, as also certain ones of your own poets have said, namely, "For we are of Him even as to generation."

29. Since we are God's generation then we ought not to suppose the divine nature to be like to gold or silver or a stone, to a characteristic expression of man's art and device.

30. Overlooking the times of his ignorance therefore God is now telling all men everywhere to repent.

31. And that he hath set a day in which he is going to judge the inhabited in righteousness, in a man whom he hath appointed [limited by boundary lines —*opiso* —is the word from which we get "horizon"] providing faith for all, in having raised him up from among the dead.

32. But when they heard of a resurrection of dead people, some scoffed, and some said, We will hear thee again also about this.

33. In this wise Paulos went out of their midst.

34. But certain men of influence who adhered to him experienced faith, among whom indeed were Dionusios the Areopagite, and a woman Damaris by name, and others along with them.

COMMENT.

"Amphipolis" "a surrounded city."

"Apollonia" "Apollo's place."

"Thessalonika" "a victory of Thessalonians."

"Jason" "An entire healer."

"Beroia" "a moving stream."

"Athenai" "people of Athena."

"Athena" "Minerva" in the Latin.

"Athens" "a lawless place."

"Epikourioi" "Protectionists" or those who believed in hiring mercenary troops; then derivatively a sect of philosophers, but originally a political party in Athens.

"Stoikoi" not "Stoikoi" a sect of philosophers so-called from Stoichos meaning first a row of something—then first-principles methodically arranged—then the philosophy based upon such a statement of first-principles and those who accepted and advocated it, also a political party in Athens opposed to the Epikourians—"a people's party."

"Areiopagos" "Mars-hill" or the hill of the God of war whose name was "Ares" from *aeio* a male—the crude conception of manliness being courage in war.

Dionusios—belonging to "Dionusus," one of the names of "Bacchus" the god of wine.

"Certain wicked men of influence of the market-men" instead of "certain vile fellows of the rabble" R. V.

"Stirred up the city to tumult" instead of "set the city on an uproar" R. V. which is very queer English to say the least, be it literal or figurative.

"The demos" instead of "the people" R. V. meaning what we mean by a "police-court" or the lowest judiciary.

"The inhabited" instead of "the world" R. V. It wont do to translate this phrase and "the eons" and "the Cosmos" by our one word "world" as the C. V. and R. V. do.

"Another king" R. V. "Another" not in best text.

"That which sufficed" instead of "security" R. V.

"Better-born" instead of "more noble" R. V.

"Were persuaded" instead of "believed" R. V.

"Refined" instead of "honorable estate" R. V.

"Men of influence" instead of "men" merely R. V.

"Awaited" instead of "abode" R. V.

"Joined issue" instead of "encountered" R. V.

"Seed-word fellow" instead of "babbler" R. V. which spoils the point of the fling.

"Demons" instead of "gods" R. V.

"Enjoyed their leisure" instead of "spent their time" R. V. only their leisure time.

"Some newer thing" instead of "some new thing" R. V.

"Too respectful to demons" instead of "somewhat superstitious" R. V.

The word for "altar" here means "an altar with steps" or a heathen altar.

"Inner-sanctuaries" or "temple-niches" instead of "temples" R. V.

By the hands of human courtiers instead of "by men's hands" R. V.

"Of one blood" instead of "of one" R. V.

"Periods" instead of "seasons" R. V.

"For we are of Him even as to generation" instead of "for we are also his offspring" R. V. Not the same thought.

"The divine nature" instead of "Godhead" with a big G. R. V. as though this word meant the same as God. For it does not, any more than human nature means the same as "the man."

"A characteristic expression" instead of "graven" R. V.

"The inhabited" instead of "the world" R. V.

"Providing faith" instead of "hath given assurance" R. V. The word is "faith" here.

"From among the dead", instead of "from the dead" R. V.

CHAS GARDNER.

[Read at Iowa Conference.]

The Kingdom of God.

God once had a kingdom upon the earth, called the kingdom of *the Lord over Israel*. This we find by reading the fifth verse of the 28th chapter of 1 Chron. "And of all my sons (for the Lord hath given me many sons,) he hath chosen Solomon, my son, to sit upon the throne of the kingdom of the Lord over Israel." And again turning to 2 Chron. ix. 8 we see the kingdom spoken of again. "Blessed be the Lord thy God, which delighteth in thee to set thee on his throne to be king for the Lord thy God; because thy God loved Israel, to establish them forever, therefore, made he thee king over them, to do judgment and justice."

By these references we know that the kingdom of God was on this earth, and was a material kingdom having territory, subjects, and a king. After Solomon's death the kingdom was rent, for the prophet said to Jeroboam, "For thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. The other two tribes were ruled over by Rehoboam.

Jeroboam was king over the house of Israel, and Rehoboam reigned over the house of Judah in Jerusalem on David's throne.

Following on down the record we come to the last king which was Zedekiah. He done evil in the sight of the Lord and humbled not himself before the Lord. "Thus saith the Lord God, Remove the diadem, take off the crown, this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it until he come whose right it is, and I will give it him." Since the kingdom was overthrown there has never been to this day a ruler over the house of Judah sitting on David's throne in Jerusalem.

But those that are looking forward to the coming of the rightful heir to that throne, believe that soon Christ will come, and once more the kingdom of God will be set up on the earth, ruled by righteousness and justice.

Many believe that the kingdom of God is in the human heart, but how could that be, when, as I have said before, a kingdom must have territory, subjects, and a ruler. The kingdom of God will be a literal kingdom, just as much as any kingdom on the earth now.

We are told in the Bible that Christ will return and re-establish the kingdom, Luke xix. 12, "A certain nobleman went into a far country to receive for himself a kingdom, (or title to that kingdom) and to return." In Daniel vii. 13, 14 we read, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "But the saints of the Most High shall take the kingdom forever." By reading another reference we find "And the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Then when the curse is taken from the earth, all things will be pure and holy, radiant with the glory of the Lord, those who have been faithful to his teachings will live with him, no more sorrow nor care, but everlasting love, joy, and peace.

Where could be found a brighter prospect to spur the Christian on to more earnest endeavor and diligence in the Word of God? Surely our trials in this world will be small in comparison with the glory in the next.

EDITH ANDERSON.

Editor Restitution:

I send you these lines to transfer if you think them worthy of a place in your paper, to the scattered ones of like precious faith.

I have just returned from our Semi-annual conference which convened at Ghulbrook. We had a good meeting. The Word was fitly spoken by able speakers, and many testified that it was good to be there. We missed those who were not with us, but the Lord was with us, which is a great consolation to those bereft of dear ones.

Jesus is ever at hand to lend his waiting ones while toiling through this vale of tears. With God's Word, and its Spirit in my heart I know I shall hail the glad coming of the Lord, who will call his servants to an account. May we so serve him that he will say to us: "Well done."

The Lord knows how to do his own work, his thoughts are not our thoughts, nor his ways our ways, but there is one Spirit, and one hope of your calling, and we should do well to enquire, what is the mind of the Spirit? Let the Scripture interpret Scripture, and let us pray that the Holy Spirit may lead into all truth. I have thought much upon the nature and power of the Holy Spirit, yet, I do not claim to have any clearer light than Christians in common possess concerning this glorious theme. We should all study the Holy Book and treasure to ourselves the best thoughts and conceptions as to the nature of the Spirit. We know its office in the redemptive plan, and we should try to possess it, and work together in love. Let us search for the living springs of its flow love, joy, peace, longsuffering, gentleness, goodness, faith. I could ever acknowledge my Lord's dealings in this life. Pray that he may direct my footsteps through life's journey, and meet the dear ones of earth when the redeemed are gathered home. The day of reward is coming. Crowns of glory and palms of victory await the sacrificing ones. I can conjecture what my feelings would be should I be left out. We cannot endure the thought. We must speak, live, work, pray much, and fight the good fight of faith.

My dear sons, J. J. and F. P.—— and my dear Ella, and Jessie, your eyes will fall on these lines I have hurriedly penned, as the dear RESTITUTION goes to you every week, they may be my last words to you, fourteen sisters paid over $20.00. Some who joined never paid anything, others have perhaps done more than they ought. Over $100.00 has been paid in the year, and we expect much more will be done the coming year, for the sisters are entering the work with much zeal. The money is the Lord's and is being used for him. Already the $5.00 worth of tracts have been received and some started on their mission. It was suggested at one of the social meetings that the only way to live in happy union and touch with the Master, was to be often with him in the words he has given us. I thought I desired to have more of the Word committed, so began on reaching home, to learn one verse a day. I got along nicely the first week, beginning at the first chapter I opened to, which was 1 Peter iv. It was just what I wanted. Then on Monday I read for our morning lesson the 80th Psalm, I said to my husband, "I believe we had better learn that first verse if we can," I began and after three days I said, "that is the hardest verse I ever undertook to learn in my life." My husband laughed and remarked, "It might be still harder to practice," which I admitted. He thought he could learn it without any trouble but he did not master it that day, and I labored with the words until the next Monday morning before I could repeat it perfectly. Now when I learn to always practice them I shall be a happy woman and a splendid Christian. Read and learn it sisters, (and brothers too, political excitement now, it will do you good) and then it will never be said again, as it was once, "I always knew there was a great deal of gossip at our conference meetings. Think of going to a meeting to gossip, we will never get in union with the Master as long as we occupy *his time* in such woeful waste." I said, "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me." God help us to watch that we all but wonderful member of the body.

Yours, trying to gain the victory.

MARY A. WOODWARD.

Editor Restitution:

I have just received letters from the conference dated Oct. 9th, also others which I will try to answer through THE RESTITUTION, as I am just recovering from a hard sick spell, and am too weak to write to all separately. I am truly grateful to the friends for the sympathy expressed: yes, he was a good parent and a kind husband, and he gave his life for the Master's cause. My loss, no one but myself can realize. Oh, I so long for the Lord to come and set death's captives free. Life sometimes seems a burden greater than I can bear, yet death is an enemy and we dread his cold embrace. Like Paul we have a desire to depart and be with Christ, which is far better than to live or to die. But oh, that we could know how long we must wait until our change come. It says in Daniel xii. 10, The wise shall understand. Again in Rev. iii. 3, If therefore thou shall not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee, which implies that if they did watch they should know. Will Bro. W. H. Wilson please answer this question in THE RESTITUTION: Are the prophecies of Christ to his apostles in regard to the signs of his coming so literally and completely fulfilled, that we may look for his coming for his saints at any time? Oh brothers and sisters, let us strive to be ready that we may not be left out when he does come, be it sooner or later. Your sister in Christ.

MRS. R. J. HILL.

As we hold a candle to the flame until it is fully lighted, so we must hold ourselves to Christ and his Word by meditation.

I expect to be at Argos, Ind. over the 4th Sunday in November, meeting to begin on Saturday evening before.

J. S. HATOR.

I am now situated so I can do evangelist work this winter, anywhere within 100 miles of Sac City, Iowa. Brethren wishing my help please write me.

ELDER C. W. PITSOR.

Sow seed. Send THE RESTITUTION to some one who is a stranger to God's truths, and perhaps from this may grow a desire on their part to accept them.

"I feel a great interest," says Whittier, "in any effort to check the pernicious habit of tobacco using. It is not only a nuisance, but a moral and physical evil, and a shame to our boasted refinement and civilization."

A good rule to follow is this: "Be toward strangers prudent, towards friends trustful, toward God believing."—*Dr. A. McKenzie.*

The Restitution.

THE RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Directors of the C. P. Association.

E. NOLES, Corresponding Editor.

PLYMOUTH, INDIANA, NOV. 14, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

NOTICE TO STOCK-HOLDERS.

Notice is hereby given to the Stockholders of the Christian Publishing Association, that the regular annual meeting will be held at Plymouth, Ind., on Saturday, Nov. 17, 1894, for the election of a Board of Directors, and the transaction of such other business as may come before the Association.

ROBERT RAILSBACK, Pres.

Attest:
A. R. UNDERWOOD, Secy.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You do by paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question *from our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

"THE night and the storm look as if they would last forever, but the calm and the morning cannot be stayed."

"ONE of the greatest causes of trouble in this world is the habit people have of talking faster than they think."

"IN the very nature of the case, spiritual growth must be marked by change in thought and experience, but the change will be onward and upward, and never backward."

"WRITE your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening."

"To no kind of begging are people so averse as to begging pardon,—that is, where there is any serious ground for doing so. Where there is none, this phrase is as soon taken in vain as other momentous words are, upon light occasions. On the other hand, there is a kind of begging which every body is forward enough to engage in; that is begging the question."

THE Baptist convention of the State of Arkansas, in session at Lonoke, Nov 7, adopted the following:

WHEREAS, It is the opinion of this convention from information regarded as reliable that the President of the Chicago University, Dr. Harper, entertains and promulgates ideas and opinions at variance with the universal belief of all good Baptists—to-wit: the divinity of all the books of the Bible; therefore,

Resolved, That we believe it to be exceedingly dangerous to have our young ministers educated at said institution, and that we recommend that our churches be cautious in the employment of pastors and evangelists coming therefrom."

THE following dispatch dated Nov. 8, tells of another one breaking away from creeds, and daring to think for himself.

"The Rev. C. A. Brandt, pastor of the First Presbyterian Church of Barnum, Minn., surprised his congregation this evening by renouncing the Presbyterian faith that cutting himself loose from all denominations and creeds, claiming they are in direct violation of the teachings of Christ. Mr. Brandt is widely known in Minnesota, and was supposed to be one of the strongest ministers of the Presbyterian doctrine in the State."

The word may be called the foundation of faith, because if we have no knowledge of God we can have no faith; and "without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi. 6. As knowledge increases, faith deepens until it leads up to full assurance of faith. Addressing Israel, Moses said, "Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations," Deut. vii. 9. The Psalmist also declared, "Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds." Psa. xxxvi. 5. That declaration is couched in hyperbolical language to show how unlimited, how boundless is the faithfulness of the Most High. But people must know him before they can realize this. "Faith cometh by hearing, and hearing by the Word of God."—we can know God by what he has revealed of himself, and in no other way. By searching no one can find him out.

Bible Times and Seasons. No. 1.

According to promise we herewith subjoin extracts from a work entitled "New Era at Hand" by the Enoch astronomer, Professor Dimbleby, as found in the *Federal Visitor*. He says:—"The great prophecies of Scripture have a most remarkable feature by ending as they began, that is to say, they end on the same year of the solar cycle, same month, same date of the month, and the same day of the week on which they began. Yea, more, for they end when the eclipses are of the same character; and by this we see that he who directs and controls the orbs of heaven is the author of the prophecies. There are a great number of splendid new facts to be obtained from Scripture when it is properly treated. And those who deny the truth of the Pentateuch and other historical portions of Scripture would be filled admiration rather than doubt, if they were shown, as they ought to have been shown, that the Bible is unsurpassed for its precision, respecting astronomical and scientific time, and that to challenge Biblical time or history —and I would especially mention the records of creation and the flood—is to challenge and to mock at the movements of all the planetary bodies, the eternal laws under which we live. The Royal Geographical Society settles all distances and localities by latitudes and longitudes obtained by celestial observations and measurements, and until we treat *time* in the same way, the records of Scripture will not be correctly known.

"Gen. i. is a point of time, from which all eclipses and transits work with precision, and are now tabulated, bringing them down to those now seen; and supplies us with momentous evidence of the beginning of the present motions of the earth and moon. These evidences show that the earth did not turn on its axis in less than 365 days before creation, and had no obliquity of its axis, for producing seasons, and that on the 4th day which the eclipses show was Wednesday, the sun was "set" on the equinoctial colure, where we now find it on the 4th day of every solar year, September 23rd.

"Had the revisers, when they gave us a new Bible, been equal to their work, and purged it from the Pagan rubbish, in which men have entombed it, then no skeptic could have laid a finger on it, and all Christians would have seen that the sacred text is an inspired book from first to last, true and simple in all its years and dates, and that the voice that rolls the stars along spake all the promises." Our readers can see somewhat of the claims made by the Professor. We have neither time nor space for more this week; but we hope to give some of his chronological dates and correspondencies in our next number, which point to the year 1897 when he is convinced Gentile times shall close and the Jewish begin under David's greater Son. He says he expects this as he expects the sun to rise tomorrow.

It is truly wonderful what an amount of learned research is being given to the subject of profoundest interest to the adopted children of God. The thought that we may be so near the end of life's conflict thrills us with joy in anticipation. Let us watch and pray and prolong the apocalyptic welcome, "Come Lord Jesus, come quickly," Amen.

Justification by Faith. No. 7.

In Hebrews v. 9 we read of Christ, that, "Being made *perfect* he became the author of eternal salvation unto all them that *obey* him." As he was never imperfect in *character*, it must be the perfection of his *state* that is here referred to, it was after that change took place that he became the author of eternal salvation to all them that *obey* him. He then *possessed*, and could therefore *impart* that perfect existence to others according to his oft repeated promises, to raise them up at the last day.

We know of but one salvation by Christ, and that is the eternal salvation. of this passage, and is certainly confined to those who *obey* Christ. *Who* do men obey Christ? Is it not because they *believe* him, and love him because of *what* they believe *about* him? So it seems to us.

We have evidence in this Scripture that the eternal salvation Christ is the author of, is confined to those who obey him. They *obey* him because they *believe* him, —and by believing in him are justified.

Now, as both prophets and apostles teach that the just shall *live* by faith, we have infallible evidence that the great salvation, that is, the eternal salvation of this Scripture, is to obtain eternal life or divine nature of existence and all its concomitant blessings; and we may well ask how the *unjust* are to live, who have no faith to justify them? Do they, too, live again because Jesus lives, as do his sheep, for whom he gave his life? Is the life of the *unjust* hid with Christ in God? These are very serious and important questions: and it *is*, as it *ought* to be, our earnest desire to exhibit the truth, and nothing but the truth of God in the premises.

It is held by some able and earnest students of the Word that the unjust include only those who have once tasted that the Lord is good, have been cleansed from their old sins, put on the sin-covering name of Christ, and after all fall away. It is held that by virtue of their once legal and constitutional union with Christ, they will be raised with the children, but having proven unfaithful, will suffer the second death; a death from which there is no recovery. We know there is a resurrection both of the just and the unjust; and while it is true in one sense that all who are not just are *unjust*, yet it would not be proper to adopt this *broad* sense, if other Scriptures in the nature of things *limit* it. We think there are many passages which clearly teach that *all* men will *not* be raised from the dead. And if *not* raised, *why* not? It must be because in a general sense, it would not be in harmony with Jehovah's *purpose* to do so.

Jesus said, "My Word shall judge you at the last day;" and again, "If I had not come and spoken unto them they had not had sin; but now they have no cloak for their sin." The divine idea contained in these utterances seems to be this: "That responsibility is the basis of judgment with God; and it is *knowledge* which makes man responsible, and therefore amenable to the judgment. Hear the same infallible speaker again in Luke xii. 47, 48. "And that servant which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes, but he that knew not and did commit things worthy of stripes shall be beaten with few;" this fully establishes the principle that knowledge makes men responsible, we think; but it is further confirmed by Paul in 1 Tim. i. 13 where he says he "obtained mercy for blasphemy and persecution, and injuries, because he did it ignorantly in unbelief."

Will our readers consider well the words of the Spirit in the 49th Psalm? Speaking of such as put their trust in their wealth he says, "Nevertheless, man being in honor abideth not: he is like the beasts that perish....Like sheep they are laid in the grave,—death shall feed on them....the grave being a habitation to every one of them (margin) but God will redeem *my* soul from the power of the grave ...Man that is in honor and understandeth not, is like the beasts that perish." Our readers will see that this Scripture cannot possibly be harmonized with the doctrine of *salvation* by which all the race of man is supposed to live again.

The Spirit in the 26th chapter of Isaiah says of certain wicked men, "They are dead, THEY SHALL NOT LIVE: therefore hast thou visited and destroyed them, and made all their memory to perish;" and then adds in a most forcible contrast, "*Thy dead* men shall live: together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for *thy* dew shall be as the dew of herbs, and the earth shall cast out the dead."

Here it is affirmed that one class *shall* live and arise from the dead, but that the other *shall not*.

Again, in Is. 24 and chapter it says of the nobles and army of Babylon, "They shall lie down together, they shall not rise: THEY ARE EXTINCT: they are quenched as tow." What! extinct, after Christ's *satisfaction* for the sins of the whole world!!!

In the 51st chapter of Jeremiah we have from the mouth of God this remarkable language, in reference to these Babylonians, "I will make them drunken, that they may rejoice, and—[and what?) *sleep a perpetual sleep*, and not awake, saith the Lord." Another, tells of some who "shall fall and never rise up again;" and Psa. ix. 17 says the "wicked shall be turned into sheol, and all nations that forget God." In Job xxiv. 19 we read that as drought and heat consume the snow waters, so doth sheol those which have sinned... the worm shall feed sweetly on him; he shall be no more remembered." These Scriptures, taken in connection with the statement of Paul in Rom. ii. 12 furnish absolute proofs we think that the human family is divided by God into three classes, the *just* the *unjust* and the *irresponsible;* for it says, "For as many as have sinned without law shall—shall what? Be forgiven? No! Raised to have another opportunity because of Christ's satisfaction? Nothing of the kind! It says "they shall *perish* without law." This proves the assertion that knowledge makes men responsible, and amenable to the judgment, and explains why certain are *extinct*, and *shall not rise*, and powerfully disproves the *substitutionary* sacrifice of Christ; he died instead of no one; no one can be benefitted by his death (so far as salvation is concerned,) unless like Paul he is freed from the law of sin and death by the law of the spirit of life in Christ Jesus. Amen. Rom. viii. 2.

Our conclusion is, therefore, that the second Adam does not become the Father of the unjust, or else the second death would have no power over them. Jesus plainly teaches that he only raises whom he pleases (John v. 21: and in chapter 6, v. 40 he tells us whom he will be pleased to raise—*those who believe on him*. This is very explicit, and it serves to illustrate Paul's agonizing effort to *secure* a resurrection out from among the dead.

Confessedly we are discussing a profound and difficult subject, and we cannot hope to arrive at *all* the truth, but we do hope to be able by a comparison of Scripture with Scripture to make *some* progress in divine knowledge. With the aim in view we ask if there *is* to be a resurrection of *any* dead ones besides those whom Jesus is pleased to raise? We think there *must* be because the same verse that says the "Son quickeneth whom *he will*" also says, "For as the FATHER raiseth up the dead and quickeneth them, even so the SON," etc. Here are two, Father and Son, referred to personally, as raising and quickening dead ones. We know precisely what class Jesus wills to raise and quicken, viz., —those who believe in him, and thus have been justified; and is it not lawful to conclude that those whom the Father raises and quickens are the *unjust*, and that they are reanimated with the life of the first Adam because not worthy to be made partakers of the second, through willful rejection of the gospel, or unfaithfulness *after* acceptance? We think so.

A word more concerning the irresponsible class. In the second chapter of Romans we find that patient seekers for immortality have eternal life. We find that those who do *not* obey the truth, but obey unrighteousness have indignation and wrath. This clearly disposes of two portions of the human family; no reasonable person will question this, because the truth is right on the surface. This same verse and the next show that this destiny of the two classes applies to Jews and Gentiles alike, for God is no respecter of persons. Here another portion of the human family is introduced. "For, as many as have sinned without law; and as many as have sinned in the law shall also *perish* without law; and as many as have sinned in the law —under the law; Diaglott—shall be judged by the law, and the penalty we have just quoted, is "*indignation and wrath*."

Clearer proof that those who are ignorant of God's will, *will not* be judged by it, we cannot conceive of. At times, we are obliged to *feel* our way along very slowly and carefully, and even then make mistakes, but here we enter a veritable tower of strength that all the artillery of the enemy cannot batter down; those who sin without law PERISH without law; Christ's death avails them nothing. He was *not* the "satisfaction for their sins." They die in the Adam they were born of, never having gotten into the second Adam, the life imparting spirit.

(*To be continued.*)

Saved by Law or Gospel—Which? No. 7.

After another week we still think a people must be sorely in need of a foundation for a new community when they separate the law of Moses from the law of God for that purpose, seeing God's connection with the law of Moses is so clearly shown in Gal. iii. 19. We are there told that the angel (of God) ordained, or instituted the law in the hands of a Mediator: and the merest novice will not deny that that Mediator was Moses.

We have said that the ten laws on stones had no penalties on the stones. The *penalties* are found in the book of the law. All God's statutes to Israel go to make up the law of God to Israel; and we find the priest had to write the curses for certain crimes in a book. The penalty for violating the first commandment is found in Ex. xxxii. 25-28, and xxxiii. 22. That of the *third* is in Lev. xxiv. 10-16, 23. Just think of it,—is not the penalty a very essential part of any law? And when the *penalty* of a law of God written on stones is found in the book of the law, is not that good evidence that both the laws of the stones and those of the Book are of God?

In Ex. xxi. 17, we find the *penalty* for violating the fifth commandment—"Honor thy father and thy mother"—it *was* death, and is death still if the *law* is in force. We do not see how it can be in force *without* a penalty. The penalty was the loss of mortal, blood-life; obedience to it ensured, *not* eternal life, but *long* mortal life, and a *natural* death, instead of a short one, and being deprived of it by stoning.

We find the penalty of death for violating the seventh commandment—death both to the adulterer and adulteress—recorded in Lev. xx. 10; and that is the penalty today if the law is in force, and so of *all* the rest.

In Ex. xviii. 15, 16 we have positive evidence that the *civil* laws of the land are styled the statutes and laws of God; it was his nation; he was their King. Moses says the people came to him to enquire of God, and he judges *between them* and makes them *know* God's statutes and laws. They would know them all by heart by hearing them read a few times.

More than 60 years after the decalogue was given we read in the 24th of Joshua, that "he wrote in the book of the law of God;" and in 2 Chron. xix. 9, that "the Levites taught in Judah and had the book of the law of the Lord with them." We learn that the Book of the law of the Lord was lost and almost forgotten during wicked reigns; and we learn of its being found again when the good King Josiah came to the throne, 2 Chron. xxxiv. 14.

In the 8th chapter of Nehemiah we read that Ezra stood on a pulpit and read from the book of the *Law of Moses* distinctly, and gave the sense, and caused them to understand the reading. In the 8th verse it is called the *Law of God*. All the Sabbatarians in the world cannot alter this. It is absolute proof that the distinction they make between the law of Moses and the law of God exists only in their imagination. The same law is called both the law of Moses, and the law of God in the same chapter.

If the above be not sufficient, our readers may see in Neh. ix. 1-3 that this same law is called, "Law of the Lord," "Law of God," and "Law of Moses."

In Luke ii. 22-24 it is also called both the law of the Lord and the law of Moses.

Mountains of such testimony could be piled up if it were necessary; but we think every honest soul should see that the above Scriptures knock one of the greatest foundation stones from under the Sabbatarian edifice. The law of Moses was the law of God; there were *not* two series of laws; because, if words mean anything, Heb. 1 proves that the *temple services were part and parcel of the first covenant*, which was graven on stones. This is the Spirit's testimony, not man's. Let the earnest student consult the context from vers. 6 to 9 chapter viii. and see that the subject is concerning covenants, the *first* and *second*. Verse 1 of chapter ix. says the first (covenant) had also ordinances of divine service and a worldly sanctuary—the *covenant had* this service, —it was attached to *it*, as the service or ministry of Christ is now connected with the new and better covenant;—the covenant is not the service, and the service is not the covenant, but it *belongs* to it.

If any still cling to the law in spite of these bright beams of light from the Word of God, and so many assurances that only the gospel of Christ will save, I would say, really in the language of Paul, O, foolish Americans, who hath bewitched you? The answer to this may follow next week if the Lord will.

(*To be continued*).

Discrepancies.

Bro. Reese is anxious to have a "full explanation of Matt. xxvii. 3, 4, 5, and Acts i. 18, 19 to assist him in the defence of the Bible" against an Editor who is denouncing the whole Book because of the apparent discrepancy.

We have a thousand reasons for implicit faith in the Word of God and therefore can afford to trust him in the dark. The case is different with the Editor; he does not want to believe it and these passages furnish him with a pretext. We are persuaded with Dean Alford, that only "an accurate acquaintance with the actual circumstances would *fully* account for the discrepancy," this unfortunately, we do not possess, and therefore cannot expect to *silence* despisers of the Word.

If a *perfect* harmony of these passages were possible we would doubtless have found it in Sister Reed's "Bible Triumphant." What she has written is helpful to those who believe and love God's truth, but the words "perhaps" and "probable" make it unsatisfactory with skeptics, and somewhat confirms our opinion that the real key to this difficulty has yet to be found. In reference to the suicide of Judas, she writes as follows:—

"It is written in Matt. xxvii. 5, that Judas went out and hanged himself. Luke in Acts i. 18, relates only the circumstances which followed *after* he had hanged himself, viz., "that falling headlong," (perhaps by the rope breaking, or that to which he had fastened it giving away,) he burst asunder in the midst, and all his bowels gushed out. There is no knowing how long (perhaps weeks or even months) he might have remained suspended (for it is probable that he hung himself in some unfrequented part of the neighboring woods) even until decomposition of his body had far advanced, and then the falling from a very low height indeed could be quite sufficient to cause a rupture, or bursting of the parietes of the abdomen, and the consequent gushing out of his intestines or bowels."

In reference to the purchase of the potter's field we find the following from the same author:

"Now this man purchased a field with the reward of iniquity." Upon examination we find that this text, and the one recorded in Matthew, are literally true, for the *reward of iniquity*. (i. e. Judas' iniquity) bought the potter's field; consequently it was Judas, who, by his iniquity in betraying his Lord and Master, actually bought this property, although it was the priests who handed over the money for the field to the owners; they were the agents, he the principal. As it may be said of any rich man, he purchased such a piece of ground, although he may never have seen either the land or its owners, yet it may be truthfully said of him that he bought the property if it was done with his money, while another person in speaking of the same transaction could also say, with truth, that the land was purchased by the agent who transacted the business."

Bro. Reese and all lovers of Truth would be grateful for any additional light, we are sure.

"I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii. 1.

At a time like the present, when there is so much of professed Christianity in the world that seems to elicit criticism, and when each is so prone to speak of the unscriptural doctrines or teachings of some particular denomination, is it not well that we turn the gaze within, that we may know ourselves. Shall we not look into the life which is to be our example, that we may behold our own unworthiness. In the light of divine truth, we may ask, "What should the world think of us? What can we think of ourselves? and above all what does God think of us?"

So sure as God knew the manner of life and the work of the seven churches of Asia, he is familiar with our lives, and the work of the church or organization to which we belong. The church of God is a unit in its purpose, yet it is composed of individual churches or congregations, throughout the length and breadth of the land. Each individual church if true to the name it has espoused, is a member or part of the one body, which is the prospective Bride—the Lamb's Wife, "for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12. Yes, thank God, we *must* be Christ's,—"For by one Spirit ye are all baptized into one body," 1 Cor. xii. 13, "and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise," Gal. iii. 29, yet. each individual church has its peculiar environments, its own temptations, its own burdens to bear, and so sure as God is true, each church shall receive and be blessed in proportion to its faithfulness. The moral and religious influence of a church or body of believers, is no greater than the sum of its individual members. Read all of 1 Cor. xii. the 27 verse "Now ye are the body of Christ, and members in particular," and in the preceding verse, and whether one member suffers all the members suffer with it. "Thou shalt not take the name of the Lord thy God in vain,"—not profanely, neither to no purpose, but for his name, that we may be a glory to him. Jesus said, "I am the vine, my Father is the husbandman, every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it, (or cleanseth it) that it bear more fruit. Oh how we need his cleansing Spirit, that while we have a name that we live we may not be dead. May God help us that we bear not his name in vain, but that we help by our talents and by our means as he has blessed us, and that we may be as lights to the world. Oh how happy if in that day it might be said of our church to which we as individuals may belong, as it was said of the church at Smyrna—"I know thy works, and tribulations, and poverty, (but thou art rich.) Yes, bless his holy name, measured by the standard of heaven, though we may be poor in this world, though we may suffer persecution, if we are living in the Spirit of the Master we are *rich*, for we are heirs with him, and if faithful until death he will give us a crown of life.

Yours in the love of the truth.

J. H. WESLEY.

Selected.

Peter's Estimate of Christian Character. 2 Pet. i. 5-8.

"Add to your faith virtue."

There is a necessity for having the faith for a foundation of a true Christian character, because everything else is based upon it. And not only the faith, as the subject matter of the gospel, but also faith in God. It is written, "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. xi 6. Its necessity and significance is thus made manifest.

The apostle then goes on to say —"add to your faith, virtue." The word virtue is generally understood to mean moral goodness. But as this definition would include everything mentioned by Peter in this connection, it must mean some particular moral excellence; such as courage, fortitude, bravery, etc. The Greek word from which it is translated is *aretee*, and only occurs five times in the New Testament: three times in this chapter, verse 3 and 5 once in 1 Pet. ii. 9, translated praises; and once in Phil. iv. 8. There is no reason why the word should be rendered virtue, as meaning virtue in a general sense, in the passage under consideration. Hence nearly all modern translators and critics render *aretee*, courage or fortitude in this place. The injunction then would read—"add to your faith, courage or fortitude." This rendering is proper and also agreeable with the context.

And why ought courage to be added to faith? Because without it faith would in a great measure be inoperative. Of what use is it, though we have a correct faith and all faith, if we lack the virtue of courage to confess it or make it known to others? We are exhorted by Jude to "earnestly contend for the faith;" and by Paul, "with one mind to strive together for the faith of the gospel, and in nothing to be terrified by our adversaries," Phil. i. 27, 28. But this requires courage. The timid, the faint-hearted, the irresolute will never be found "earnestly contending," or "striving together." They dread the consequences. They are always either thinking or saying —"what will people say of us, if we thus act?" or "what is the use of causing contention, when we can get along quietly without it?" They wish to walk arm in arm with the world, and be at peace, rather than obtrude their views upon them. It is persecution that they fear, and to avoid it they are willing to compromise. But this is a faith without works—a dead faith. In order to keep faith alive, it is necessary to add courage or fortitude to it. Jesus said, "Whoever shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he comes in the glory of his Father, with the holy angels." Mark viii. 38. And again, "Whoever shall confess me before men, him will I confess also before my Father which is in heaven. But whoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. x. 32, 33. It required a great deal of courage to confess Jesus before men of that age, who everywhere ignored his claims to the Messiahship. To be one of his disciples was to become an outlaw, and to be exposed to death. And many of the primitive disciples sealed the truth with their blood. But at the present time to confess Jesus does not bring imprisonment and death, because the law of the land happens to be in our favor. Still human nature is the same now as then, and there is deep-seated enmity in the human heart towards God and his Anointed One, and those who serve them: and hatred is manifested in some way. Not unfrequently is it the case, that when "the truth as it is in Jesus" is embraced by some individual of a family, that all the members of that family turn into bitter persecutors, thus verifying what Jesus said, that "a man's foes should be those of his own household." Also, it sometimes happens that a neighborhood will turn persecutors, though they may be restrained by law from acts of personal violence. Now it requires courage for a disciple under such circumstances to confess Jesus, and to make known his words. How necessary then that it be added to faith, in order that perfection of character may be attained!

Our faith is so peculiar—so different from the faith of the sectarian world—that it exposes us to more persecution than others. Though we believe nothing except what we find in the Scriptures, and which we can demonstrate was "the faith once delivered to the saints," yet when set forth in its simplicity and fulness, as the faith which saves, as the gospel in which is deposited the power of God for salvation to all who believe, —we are denounced as bigots, narrow-minded, heretics, the church doors are closed against us, ministers warn their people to be aware of our doctrines and heretical notions, and advise them not to hear what we have got to say, or to come with us, and editors of religious papers endorse such conduct, and shut down upon what they cannot answer or refute. Now it requires considerable courage or moral force to confess the faith, to uphold and maintain it, and to earnestly contend for it against such mighty opposition. The whole strength of the religious world with their learning, their piety, their ancient usages, and their numbers are all pitted against us, but to the one rooted and grounded and settled in the faith, it amounts to nothing. We know that we have the primitive faith, the one preached by the Apostles, concerning the kingdom of God, and the name of Jesus Anointed—and that our enemies have it not. Again, courage is needed to refuse to practice the precepts of our Divine Master. They are so at variance with worldly maxims and practices, which in the way are almost now universally endorsed by professors of religion, that it requires quite an effort and a determination to fully carry them out. Yet it is absolutely necessary. And not only his precepts must be endorsed, but also his example must be followed. "Learn of me," said Jesus; "I have given you an example, that ye should do as I have done to you." And Peter says, "Christ also suffered for us, leaving us an example, that ye should follow his steps." Thus to follow our Master absolutely requires the addition of courage to faith. We have many noble examples of heroic fortitude in those who suffered on account of the gospel, and their firm adhesion to the teachings of Jesus, and we are to be "followers of them who through faith and patience inherit the promises."

Seeing then that courage or fortitude is a necessary qualification to be added to faith, according to Peter, in order to be secure against falling, and the charge of unfruitfulness, let it be sought after and practiced. And in the language of Paul we would say, "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God that you may be able to withstand in the evil day, and having done all to stand."—*Gospel Banner, 1867.*

British Maritime Interests.

According to careful and elaborate calculations which have been made recently by the Admiralty in London as well as by the principal experts on naval matters the gross value of British maritime interests amounts to slightly over $10,000,000,000. These figures comprise the total value of the sea-borne commerce of the British Empire as well as such foreign maritime commerce as is carried in British ships owned in England, the value of the securities and marketable documents conveyed to and fro in British ships owned by British subjects, and the value of the mercantile shipping itself. In the face of these stupendous figures the sum of $100,000,000, which the British Parliament votes every year toward the maintenance of the navy, cannot be regarded as excessive.

Turkey is Anxious About Tripoli.

The Turkish Government is beginning to get anxious about Tripoli, the last of its African possessions. This is proved by the late arrival of two German officers attached to a Turkish engineer corps in Tripoli, where they immediately began the work of inspecting the forts and batteries. These consist of seven forts and redoubts, situated at the entrance to the harbor, the coast, and the city gates in such a way that they command by their crossfire the access from land and sea. They are armed throughout with Krupp breech-loading guns, and although being an older style of artillery, they are by no means what the Italian paper, *Tribuna*, calls them—"card houses, more dangerous to their inhabitants than to a attacking party. The military garrison of Tripoli has been steadily increased in the course of years, numbering now from 11,000 to 12,000 men, half of whom occupy the forts. It consists of four regiments of infantry, two regiments of cavalry, and one regiment of artillery with twelve batteries of six Krupp guns each. The magazines contain large amounts of arms, which, if distributed among the fanatic Mohammedan population of the country, would suffice to equip an army of 100,000 men. Such an army would prove to any invader a formidable opposition in view of the fanaticism and fatalism of the men. What made the resistance of the Tunisian Arabs in 1881 so short and spiritless was the entire lack of sufficient armament. This would not be the case in a Tripolitan invasion.

Juvenile European Rulers.

The ascension of the Grand Duke Nicholas to the throne of the Romanoffs will add another youthful monarch to the royal galaxy of Europe. This frail heir of the crown of the autocrat of all the Russias is only 20 years old. He will be called to rule 126,000,000 subjects. Thirty-five-year-old Kaiser Wilhelm lords it over 49,000,000 Germans. Over the 5,000,000 people of Portugal reigns King Carlos, who is four years younger than William. King Alexander of Servia, with its 2,200,000, was born in the Philadelphia centennial year. Little Queen Wilhelmina of the Netherlands first opened her eyes on 4,000,000 subjects only fourteen years ago, and the baby of all the Old World royalty—King Alfonso of Spain—was not born until after his father's death in 1880, and presides at the tender age of 8 over the destinies of 18,000,000. Thus at the close of the nineteenth century 250,000,000 Europeans find themselves under the crown of six rulers whose average years are only 22. *Philadelphia Record.*

Unhappy Czarina of Russia.

There is a good deal of sincere sympathy expressed just now for the Czarina of Russia, who has never known much actual happiness in her life since she entered her exalted estate. She has been a good wife, too, and a tender mother, when court etiquette would permit, and in her early youth was almost as pretty a woman as her sister, the Princess of Wales. She accompanied her sister to London when the heir to the English throne was married, and rode through the streets in a carriage preceding England's future Queen. So charmingly did she bear herself that the loyal Londoner mistook her for Princess Alexandra, and cheered her lustily, whereat, fresh from her father's court, she blushed and bowed so sweetly that a number of folk were sorry that she and not the rather impassive Alexandra was the choice of their Prince. Queen Louise of Denmark has always had an especial fondness for archaic names with pretty meanings. Dagmar, the Czarina's name means dawn. An early and lovable Queen of Denmark was the first Dagmar. The Czarina, following the example of her mother, named her favorite daughter Xenie, meaning gladsome. Thyra and Gugalora are two other names the Queen of Denmark has rescued from forgetfulness and bestowed on her favorite grandchildren. Women who answer to the pretty name of Maud will be grateful, perhaps, to Queen Louise, who has made a study of woman's names. She finds that Maud is not a diminutive of Martha or Matilda, as too many believe, but is an abbreviation from Mahaud, a Flemish lady and Countess of Champagne in her own right. It was her hand that held the crown over the head of Philip the Long when crowned at Rheims.

Religious Toleration in Russia.

An illustration of what is meant by religious toleration in Russia is afforded by a case which recently came up on appeal before the Saratsk District Court. It seems that an officer of the rural gendarmerie had observed that several peasants were in the habit of meeting in a cottage where they read the Evangelists, prayed, and sang hymns. Suspecting these persons to be Stundists the officer surprised and arrested ten of them. Before the local magistrate the accused declared that they were faithful orthodox believers, but as the Scriptures were never read or expounded to them by the priests they claimed the right to do so for themselves. The court held that the case came within the prescriptive meaning of the Governor's rescript with regard to the Stundists, and each of the prisoners was fined 50 rubles, or in default condemned to suffer ten weeks' imprisonment. The victims carried their case before the Central Court at Riasan, and their conviction after re-affirming that they were good orthodox subjects, and admitting that an apostate from the State religion was liable to a criminal prosecution and to penal banishment, based his defense upon certain articles of the code, which distinctly concedes to every Russian such religious toleration as the prisoners claimed in their private religious exercises. The provincial court appeared to be unable or unwilling to determine the line which divides illegal sectarianism from the rights of the orthodox citizen to read the Scriptures on his own behalf, and the case has been remitted to the Senate.

Archæological Ground.

At Athens the Greek Government has recently declared the whole region lying between the Theseion and the monument of Lysicrates archæological ground, thereby compelling the proprietors to sell at prices to be fixed by a commission of sworn experts. It is believed that the American and German schools and the Archæological Society of Athens can easily raise the funds needed to buy it. The latter society, in its excavations at Epidauros, has brought to light the stadium, which is apparently intact. On sinking trenches across the area to a depth of five yards or more the rows of marble chairs, each with its inscription, which ran completely around the stadium, were found in their proper places. It will be the first Greek stadium yet known in its original state.

The Jews of Hungary.

Religious tolerance is making rapid strides in Hungary—a nation, indeed, which has always led the van of every kind of progress in the dual monarchy. This time, says the London *Chronicle*, it is the Jews who are going to profit by the march of freedom, and even the House of Magnates, where political and religious prejudices have naturally been most stubborn, has now adopted the Jewish disability bill. The measure is but a necessary corollary of the civil marriage act, and having passed this law, the Magnates could scarcely have rejected the other. Several of the Magnates, in debating the bill, acknowledged the patriotic services rendered by Hungarian Jews, and, indeed, there is reason to believe that Kossuth himself had a good deal of Semitic blood in his veins. His enemies at least said so. But reproaches of this kind will now lose much of their point in Hungary. It is Austria proper where the Judenhetze is fiercest. Certain it is that some of the best Jews who have attained distinction in the west of Europe were of Hungarian origin.

If you live with God, it is your privilege to talk with him. Some people live so far away that they cannot get any communication with him.

The Young King of Spain.

A correspondent of the London *Morning Post* thus describes the boy King of Spain: "In appearance the little King is very bright and attractive, and he has lost that overweighted look which he had as a very young child, when his head seemed too big for his shoulders. His manners are very bright and vivacious, and from head to foot he is a thorough little Spaniard, taking much more after his father, the late Alfonso XII., than his Austrian mother. His power of repartee is already famous, and he loves to exercise his baby wit upon the aged generals and diplomats of his court. He takes easy likes and dislikes, which are not always in accordance with political exigencies. Thus, one of the great personal favorites is M. Sagasta, the chief of the Liberal party. After a recent change of Cabinet he asked peevishly why M. Sagasta no longer visited the palace, and insisted that he should still come to see him."

To Consecrate a Greek Church.

Nicholas, Bishop of Alaska and of the Aleutian Islands, accompanied by his private secretary and his attendant, arrived at the Grand Pacific Hotel Tuesday afternoon. His Grace is the American representative of the Russian branch of the Greek Church. A Greek church is to be consecrated in Southern Illinois, and as Bishop Nicholas is the nearest dignitary of that church empowered to perform the consecration ceremonies he has made the long journey from Alaska for this special purpose.

Say Good Words.

The teacher who educates your children, says an observer, tells on your after year doing her duty. She may train them in a perfect way, making them grow to noble manhood and womanhood, but never a word of appreciation does she hear. Let her make a mistake, however, let something go wrong and you denounce her in terms of severest blame. The newspaper writer gives his lifetime to writing things that will be helpful to the readers. It is his daily and nightly thought how he will interest them, instruct them, and give them new courage when they are weary and disheartened. Never a word of praise do you give him. If he says anything you do not like, however, like lightning descend the bolts of your wrath. He hears from you then—he does indeed.

Original.

The Ten Commandments Abolished.

"For we are his workmanship created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them. Wherefore, remember, that ye being in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world, but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby," Eph. ii. 10-16.

Now if our ten precept friends cannot prove that God wrote other commandments and ordinances besides the ten written on tables of stone, why, down goes their cob house. Now if I prove the Lord wrote ordinances, why are they not the ten written on stone by the Lord, which Paul says is abolished, in Eph. ii. 15.

Now just listen a moment. They feared the Lord and served their own gods after the manner of the nations whom they carried away from thence. Unto this day they do after the former manners. They fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel; with whom the Lord had made a covenant, and charged their saying, ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. But the Lord who brought you up out of the land of Egypt with great power and a stretched out arm, Him shall ye fear and him shall ye worship, and to him shall ye do sacrifice. Now, listen, "and the statutes and ordinances, and the law, and the commandments, which he wrote for you, ye shall observe to do forevermore, and ye shall not fear other gods." 2 Kings xvii. 33-37.

"Ye shall not fear other gods," shows the resting has reference to the commandments the Lord wrote on tables of stone at Mount Sinai. Now I want those people that are continually crying to gentiles people in bondage to show where the Lord wrote other commandments, besides the ten words, or else acknowledge that the ten on tables are called ordinances. If they cant do it, why acknowledge like men, that they are abolished at the cross, except what has been commanded in the New Covenant.

M. L. Adams.

Dear Restitution:

My subscription should have been paid before this, but I am thankful to be able to pay it now, for to me the value of our beloved paper cannot be told in words. It is so full of Bible truths that I could not think of doing without it. God has blessed so many of our dear brothers and sisters with the talent to write for the benefit of the Church of God, to guide them in the narrow way that leadeth unto life and build them up in the faith once delivered to the saints. May they not be weary in well-doing, for in due time they shall reap if they faint not. My daily prayer to God is that they may write to glorify God and not to please men, or ride a hobby. I am much pleased and profited by the clear and forcible articles of Brother Joblin on "Saved by law or gospel" and "Justification by Faith." I trust our dear brother will not stop until he shows us what we must be obedient to under the New Covenant. Does not obedience imply something to do as well as to believe the gospel. I would kindly ask our brother to show as clearly as possible how part of the Old Covenant could be justly transferred to the New and not the whole of it. Paul tells me in Rom. xiii. 8 "He that loveth another hath fulfilled the law for this he says I must not commit adultery, kill, steal and covet." Now this was in the Old and carried forward in the New. Now I am not a sabbath-keeper I have yet to see good reasons for doing so. I have heard their preachers and read their works.

Yours for the one faith.

John Harris.

Dear Restitution:

As report of labor done is anxiously read by the brethren, I thought I would give a brief account of my trip to Nemaha Co. My daughter has lived there for several years and has not affiliated with any of the sects, and some wished to know why? she gave them her reasons and some were curious to hear the doctrine preached. I gave them four discourses on the following subjects: "Nature of man," "The time of reward," "The kingdom, what is it, when will it come," "What we must do to be saved." Some were much interested, and some were the other way. The first night a young minister came to me and introducing himself said, "As you are preaching a strange doctrine will you give your proof texts?" I told him I would be particular after that and give them. It occurred to me that the old proverb is here fulfilled, "Truth is stranger than fiction." After that three of them took notes and I gave opportunity at the close of each meeting for asking questions and their replies were very gentlemanly. On Sunday morning I read the fifth chapter of Matthew which touches on legal divorces. After meeting a gentleman asked for information on the question. He had asked other ministers but got no information. I told him Jesus was talking to the church and all who became adopted into the family of God, of Christ, of God must abide by the law of God. Civil government could make you conflict with God's laws, but no servant can serve two masters. Paul tells how far the church shall be subject to the powers that be. One old gentleman dying of Asthma, came to talk to me at my daughter's house; he said he had just a little while to live and he would like to know where he would go when he died. It made me think of Job's question, "If a man die shall he live again?" Brother Orem was to have met me but stormy weather hindered. I will try and visit them again.

Yours in hope.

J. P. Bitner.

OBITUARY

Fell asleep in Jesus Oct. 21, '94, Alfred P. Jones, at the home of his daughter Sister M. Young, Cleveland, Ohio, aged 66 years and 9 days.

Bro. Jones was born in England, but some 37 years ago came to America with his family, making Pittsburgh his home for about two years, then removed to Canada where he remained about four years when he brought his family to Cleveland, Ohio, where he remained till death claimed him. He was an iron worker and seemed to know all about iron. I have sometimes thought he could tell you the quality of iron even in the dark,—it seemed instinctive with him. In religion he had been among the Adventists somewhat, but on coming to Cleveland he soon embraced the gospel of the kingdom and became a very intelligent and active member of the Church of God. For years I think no one did more than he to build up the church, and spread the knowledge of the truth. He was made an overseer and well performed the duties required of him. He certainly did contend earnestly for the faith once delivered to the saints. He was quite competent to hold his own in argument with any who may oppose the truth, and was never ashamed of the gospel of Christ. For a number of years his health was not good. Nearly five years ago his wife, Sister Jones fell asleep. Since which time he has not been like his former self, what with poor health, and the loss of a faithful companion whose place no one could fill. Still, we often heard his voice in our meetings, though his strength failing his voice, never very strong, grew weaker till but few could hear him. He was always sound in the faith, still he grew weaker and weaker both physically and mentally till a number of days he was confined to his bed. Of course he knew that death was near of which he was not afraid. Though he longed for the Lord to come, yet knowing that the Lord had power over death, he wished to die rather than suffer. He awaits the voice that shall raise the dead. He leaves one son and two daughters to mourn for him, all of whom have long been in the truth. May God bless them all and keep them to that day when the dead shall be raised incorruptible, when our brother and all the faithful will live again and share in the kingdom of God. Till then we bid our dear brother sleep on.

Geo. Elton.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$110.30

Pansy for November comes to our table full of good reading for little folks. It is edited, by Mrs. G. R. Alden, (Pansy) whom the children all like, and has articles in every issue by Margaret Sydney, another writer popular with the young. The year begins with the November number. $1.00 per year. Address, Lothrop Publishing Co., Boston.

Rouse your heart to diligence. If a man have much to write, and is almost at the end of his paper, he will put much in a little room.—*Eland.* (Died 1691.)

[illegible] something.

You are not here to vegetate or to dream; you were born to act. Every man coming into the world is furnished with a commission of service. That you are here is evident that some work awaits you, for the great Master sends no one into the field sure to find his task and to fall into line with the reapers. Service is the key to a human life; all else is subsidiary, mere hypisy. So you perform the allotted task, you shall, at set of sun, hear the "well done" and receive the accustomed "penny." Blessed are those servants who, when the Master of the Harvest calls, shall be found, sickle in hand, among the stalks of golden grain!

But, not to tell, not all perform the task assigned them in the divine order; and, what is more strange, it is not always the bad who refuse to recognize the divine command, that fail to do their work; it is often the well-meaning men who recognize the obligation and intend to discharge the duty. Simply they do not do it. They dream of doing, without ever taking the task in hand. The reasons for not doing are various; often plain, but sometimes obscure, to the individual himself, and possibly such as he would not venture to put in words. Some never get ready. They imitate the bobolink, which persistently swings on his "brier or weed," ever ready to mount, making many attempts, while remaining an inveterate procrastinator. The intentions of such people are good, but they are never effectuated in action. Others fail to perceive what duty is. They may never see until they begin to act; the first step will make clear the second. They may never have an outline of duty ten miles ahead, and because not thus favored, they refuse to do anything.

There are those who do not like the tasks assigned them. If they were called to something else, if the task of some other had been assigned to them, they would be valiant soldiers. Still others fail because they do not like the regiment into which they are mustered. That you are there is a reason why you should fight there. Providence often selects our associates in service, and such selections are usually the best. To get out of these relations is too often to get out of the service. But be sure to do something, and begin today. Delay means failure.

We have all seen them.

There are wonderful people about, whose wisdom would beat Solomon into fits and yet they have not sense to keep their own kettle from boiling over. They could manage the nation, and yet can't keep their boys out of the farmer's orchard; they could teach the parson, but they can't learn themselves. They poke their noses in other people's concerns, where they are as welcome as water in one's shoes, but as for setting their own house to rights, they like the job about as much as a pig likes to have a ring in his nose.—*John Ploughman's Talk.*

We laugh at a boy who will tug a sled for an hour to reach a summit from which he will slide down in a minute; but he is a philosopher to the man who does hard work for six days that he may on Saturday night, turn his coined sweat into the till of the saloon.—*Ram's Horn.*

Over the entrance to the most famous Egyptian library, the oldest in history, ran the motto: "Truth is the food of the soul." This is just as true today as it ever was. On truth, and on this only, can the human soul feed and thrive."

Coals, when separated, soon go out; but heaped together they keep each other alive. So of Christians talking together of the dealings of God with their souls, it warms all up to a glowing heat.—*Holden Conner.*

It is very hard to get any good food down a sick horse, and it is about as hard to feed people upon the Word of God who are so full of the world that they are sick of religious thought and conversation. —*Advance.*

OBITUARY.

Mrs. Laura Wilson died in Leighton, Mich. Aug. 28, 1894, after a long and painful illness.

Laura M. West, was born in Scipio, Steuhens Co. N. Y. March 5, 1819, was married to James Polton April 29, 1839 living in Hichmarket, Lewis Co. N. Y. until 1850 when they moved to Holland, Ottawa, Co. Mich. where her husband died Feb. 17, '78. In 1881 she married Mr. Benj. Wilson of Holland. Eaton Co. Mich. In 1887 death again visited her home taking her companion, leaving her alone. Her health failed her at this time and she came to live with her sister, Mrs. G. G. Allen, who tenderly cared for her until death released her from her suffering. Deceased was a member of the M. E. Church from her 14th year until about 10 years ago she went to CHRISTIAN UNION and was sent her by friends, and also embraced the gospel faith, and at the last June Conference held at Dalton united with the "Church of God" by letter. Her remains were taken to Holland for interment and on Sept. 30, Elder B. W. Woodward preached the funeral sermon at St. Albans, and now where two weeks before her life ceased for her and administered the sacrament. Sr. Laura leaves two brothers, two sisters, and many other relatives and friends to mourn her decease, but this comforts all, she went in hope.

MARY A. WOODWARD.

Died at his home near Waterville, Wash. Oct. 1, 1894, after a long affliction and much suffering, Brother George W. Gard, in the 69th year of his age.

Brother G. W. Gard was born in Preble Co. Ohio, Jan. 2, 1825. Subsequently removed to the State of Missouri, and was afterward married in that state to Miss E. J. Hand, Mar. 5, 1845. In 1853, he in company with his father's family removed to San Joaquin Co. Cal. near the city of Stockton. About 1854 he made profession of Christianity, united with the Church of Christ (Disciples) sometimes called the Campbellite Church. He was a very devoted member. Some years later he removed with his family to Lake Co. Cal. He settled on a beautiful home on the west bank of Kelsey Creek about two miles north of Kelseyville. In 1878 if I recollect right, I commenced preaching in that neighborhood and Bro. Gard was soon an interested listener. He criticised some of the positions, especially on immortality and the kingdom. We had many private investigations at his house, and the result was finally that he yielded to the teachings of the Scriptures upon these and all others where at first we differed.

Subsequently about 1882, I organized the Church of God near his home. Bro. Gard and wife and several of their children became members. In 1887 he with his family removed to this state where he made a farm upon which he died.

He lived a devoted Christian life, always ready to accept truth and discard error. He became very well versed in the Scriptures, and was quite an able defender of the truth. When we organized a church here he was ready and united and was one of the substantial members.

In his death the church has sustained a great loss in these times of peril. His companion has met with an irreparable loss—and his children have lost a kind and devoted father. He left a wife and seven living children, three daughters and four sons to mourn his loss. He will be missed in the community as all good men are.

We sorrow not as those who have no hope. Some two weeks before his death he requested me to preach his funeral, giving the subject,—"Death and the Resurrection," he citing me to 1 Cor. xv. and 1 Thess. iv. I preached the funeral to a large audience in the cemetery Oct. 3.

Our brother was strong in the faith that the enemy death could not hold him as a captive very long. That soon the Life Giver would come and call for his Jewels: and that they then would put on immortality, but untill that time he must repose in a dreamless sleep. We hope to meet him in the first resurrection.

In hope.

BENJ. COFFEY.

Announcement.

The First Quarterly Conference of the Church of God, in Indiana, will be held at Plymouth, Ind., commencing on Friday, Nov. 9th, 1894, at 10 o'clock a. m., and continue over the following Sunday.

At our last conference it was ordered that this must never be overlooked strictly in accordance with the constitution which provides that each church shall be entitled to one voter or delegate at all meetings of the conference for every ten members, and one for every fraction of six, and also to be represented by delegates of Bible and character. Each and every church, no matter how small will be entitled to representation hereafter.

It was further ordered that the president instruct the churches to attend, or their delegates to attend to the reference the case at their churches, and also to evangelical pastors, and all Brethren to be notified of the session of the conference, and unless they comply with the order they will not be recognized by the conference.

Now, brethren, this is an order, and it is absolutely necessary that there be a full turning up if we are going to do business to carry on the conference, let every organization realize that they are a part of it, and their presence help is needed to carry on the work. Don't think this is for some one else, for it is to *you*, and don't think that because there has'nt been much done, that there won't be, but forth every effort and you will be blessed for it.

Let the brethren and sisters come full of love for the truth, and we'll have a good meeting.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent to us in letters is at the risk of the sender. Bank draft, P. O. Money Order, Express Money order, or registered letter are the ways to send money. Letters containing money sent in any other way, we will have to answer for every fraction of it, and refer to be cast in the

The Restitution.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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Poetry.

The Advent of Christ.

Lord, I shall come! the earth will shake,
The hills fall, seas run forsake;
And, with a cry, from the south or north
The dust withdraw their feeble night.

The Lord will come; but not the same
As once in lowly form he came,
A silent bush to slaughter led,
Else bruised, the suffering, and the dead.

The Lord will come, a dreadful form,
With storm-flame and robe of storm;
To shout, wing and wings of wind,
Anointed judge of human kind.

Oh this be he who went to stray
A pilgrim on the world's highway;
By power opposed, and mocked by pride?
Yes! it is this the Crucified!

Go, herald! to the mighty plain!
Go, rock the mountains—cry it in vain!
But faith, ever-rejoicing hope,
Shall sing for joy, "The Lord is come!"

Heber.

Original.

Acts of Apostles. Chap. 18.

1. After these events withdrawing from Athens he went to Korinthos:

2. And finding a certain Joudaian Akulas by name, of Pontos by birth, who had come recently from Italia, and Priskilla his wife, because of Klaudios having directed all Joudaios to withdraw from Hrome (Rome) he went to them.

3. And because they were of like craft he abode with them, and engaged in work. For they were tent-makers by trade.

4. And he was discoursing in the synagogue during every sabbatic period and persuading both Joudaians and Hellenists.

5. And when Silas and Timotheos had come down from Makedonia Paulos was holding on to the Word, going through the testimony to the Joudaians of Jesous the Christ;

6. But as they continued to army themselves against him and to blaspheme, he shook out his outergarments and said unto them, Your blood be upon your head. I am clean. From now on I shall go my way unto the nations.

7. And departing from them he went into the household of a certain Titus Joustos by name, one who respected God, whose house was adjacent to the synagogue.

8. Now Keispos the ruler of the synagogue had put faith in the Lord along with all his household; and many of the Korinthians hearing it were experiencing faith and being baptized.

9. And the Lord said in the night through a vision unto Paulos, Fear not, but talk and do not keep silent.

10. For I am with thee and no one shall impose upon thee to do thee evil, because I have a vast laity in this city.

11. And he stayed a year and six months among them teaching the Word of God.

12. And while Gallion was anthypater of Achaia, the Joudaians with one accord arose against Paulos, and led him to the bema (judgment) saying,

13. This person is persuading men to worship God contrary to the law,

14. And as Paulos was about to open his mouth Gallio said unto the Joudaians, If this were some act of injustice or wicked act of recklessness, O Joudaians, I would suffer you word by word,

15. But if it is questionings about a word and names and the law that is according to you ye yourselves shall see to it. A judge of these things I do not desire to be,

16. And he drove them from the bema.

17. But they all laying hold of Sosthenes the ruler of the synagogue beat him before the bema, and Gallion cared for none of these things.

18. And Paulos when he had remained a considerable number of days with the brethren, being dismissed, sailed away to Syria and Priskilla and Akulas along with him, he having shaved his head in Kenchreai, for he had a vow.

19. And they arrived in Ephesos, and they left him behind there; and entering into the synagogue he discoursed to the Joudaians.

20. And when they requested him to remain a longer time he did not consent.

21. But being dismissed and saying I will return unto you again God willing, he led up from Ephesos.

22. And going down to Kaisaria he went up and greeted the church and went down to Antiokeia:

23. And when he had spent some time he departed going through the provinces of Galatia and Phrygia in order, staying up all the disciples.

24. And a certain Joudaian Apollos by name, an Alexandrine by birth, a man of influence as a logician and one who was able in the Scriptures arrived in Ephesos.

25. This man had been taught as a Katechumen the way of the Lord, and seething in the Spirit, he was talking and teaching the things concerning Jesous knowing well only the baptism of Joannes;

26. And he began to speak boldly in the synagogue. And when Priskilla and Akulas heard him, they took him to themselves and set forth the way more accurately to him;

27. And as he desired to go through into Achaia the brethren forwarding him wrote to the disciples to accept him; and who he had arrived and contributed much to those who experienced faith through the grace.

28. For he forcibly and utterly confuted the Joudaians, in public demonstrating through the Scriptures that Jesous was the Christ, (the Anointed).

COMMENT.

"Was holding on to the Word" instead of "constrained by the Word" R. V.

"Going through the testimony of Jesous the Christ" instead of "testifying that Jesous was the Christ."

"laity" instead of "people" R. V.

"I would suffer you word by word" instead of "reason would that I should bear with you" R. V.

"Drove" instead of "drave" R. V. This has not been good English for at least a hundred and fifty years.

"Able" instead of "mighty" R. V.

"Seething" or "boiling" instead of "fervent" R. V. This word is very suggestive to the thoughtful reader and more truly so than the weaker word "fervent" which does not translate the Greek term.

"Knowing well" instead of "knowing" only R. V. He probably had some knowledge of the Messianic prophecies from what we are told about Apollos here and elsewhere.

"Of God" not in the best text R. V.

"Forwarding" instead of "encouraging" R. V. They did something more than "encourage" we know, as they gave him letters to the brethren and "forwarding" in those days generally meant more than this even on the part of the church, of a practical nature, too.

"For he forcibly and utterly confuted" instead of "powerfully and that publicly" R. V.

"In public" or "publicly" goes with the following clause.

"Alexandros" "a man who is a defender."

"Korinthos" "the place of the maid Iris." So named in the old Greek mythology. "Iris" was the daughter of Cadmos who according to Greek mythology brought letters to Greece.

"Akulas" akin to "Akulos" an eatable acorn, the fruit of the tree prinos or ilex or evergreen oak.

"Priskilla" "a little saw."

"Pontos" "the open sea."

"Klaudios" "a lamenter."

"Sosthenes" "saved from death"

"Gallion" a brother of Seneca the philosopher, and then "proconsul" or more accurately "anthypater" of Achia—the word means an inhabitant of Gallia or a Gaul.

"Titus" "one who is ready."

"Kenchraia" "a place of millet" where it was raised or sold.

CHAS. GARDNER.

The Heir of David's Throne.

To begin with, let us read the first sixteen verses of the 17th ch. of 1 Chron. In these verses are recorded the circumstances under which the promise was first made to David that he should have a son to reign upon his throne forever. Before David's death he called Solomon his son, and repeated the promise to him in the words recorded in the 22nd chap. of the same book and in the 7th to the 11th verses. Speaking of this covenant, David says, "God hath made with me the everlasting covenant, ordered in all things and sure." In the 89th Psalm and the 3rd and 4th verses we read, "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Again from the 34th to the 38th verses, we find these words, "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."

In order to learn the impossibility of this covenant being broken, let us read the 20th and 21st verses of the 33rd chapter of Jeremiah. "Thus saith the Lord; if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." Why did God make this covenant with David? Why not have made it with some one else? It was for the reason which he gives in the 22nd verse of the 13th chap. of Acts. He says, "I have found David the son of Jesse, a man after mine own heart, which shall fulfil my will." Would God make his covenant with one who would not obey him or who would not believe his promises? No, he made it with one who should fulfil all his will. We now look down the long line of kings who ruled over Israel, growing worse and worse as time goes on until we hear the words of the Lord to Zedekiah, Ezekiel xxi. 25-28. Since that time there has been no ruler over Israel, and no one has taken the throne of David. Who then has the right to this throne and when will the promise be fulfilled?

The angels in foretelling the birth of Christ said, "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Again in Acts ii. 30, we find that God had sworn with an oath unto David that he would raise up Christ to sit on his throne. Therefore we have no knowledge of David's possessing a throne above the clouds, and the Bible positively states that he has not gone there himself (Acts ii. 34), we must necessarily conclude these promises were made concerning the throne of David, which was upon Mount Zion in Jerusalem. But let us look for further testimony.

In Rev. xxii. 16, Christ plainly tells us that he is the root and offspring of David; and in Acts xv. 16, speaking of taking from the Gentiles a people for his name, he says, "After this I will return and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." If we wish to find how it is to be rebuilt, we have only to turn to the 11th verse of the 9th chap. of Amos. Here we find that it will be as it was in the days of old. Thus we see that Christ is the heir spoken of, and that the throne of his father David shall remain overturned until he comes to possess it. When, therefore he shall have returned to the earth, and shall have become King of kings and Lord of lords, what shall those receive who have forsaken all for him? In Matt. xix 28, we find that the twelve apostles are to sit upon twelve thrones judging the twelve tribes of Israel. This takes in only the twelve apostles, a very small number of those who have followed the teachings of Christ. What shall the others receive as their reward? In Rev. iii. 21, we read, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." We will not sit with him in his throne; but, like the apostles we will have a work to do. In 1 Cor. vi. 3, we find that the saints are to judge angels. Then shall have come to pass the prophecy recorded in Dan. vii. 27. "The kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Thus we see how great the reward if we are only faithful. May we all so live that we may be permitted to enjoy the promised inheritance is my prayer.

Yours in the blessed hope.

ELENA GORDON.

Selected.

The Omnipotence of God.

The Scriptures disclose the omnipotence of God; he hath created all things by his wisdom, and by the might of his power. To the mind which fully comprehends the structure of the heavens, the power of the Almighty architect is most signally displayed: a superficial examination may not thus impress us. We witness from month to month the revolution of the moon about the earth, and from year to year their conjoined revolution about the sun; we trace the planets in their harmonious career; all is so simple, so beautiful, that the idea of the display of vast power does not at first come down upon the mind.

But let us for one moment contemplate, at nearer distance, these ponderous orbs. Examine, if you please our own earth, one of the smallest of them, and you find a solid globe of 8,000 miles in diameter, possessing a weight so enormous, that any and all the structures of men upon its surface, sink to utter insignificance in the comparison, and weigh as the small dust of the balance. And yet, go to the pyramids of Egypt, and contemplate those heavy relics of antiquity: how do their vast proportions, the solid rocks which constitute their mass, elevate our ideas of the power which reared these huge fabrics. But these are stationary. Could they be hurled with swift velocity, from their solid bases, by some mighty catapult into space, never again to revisit the earth, our ideas of the power requisite to such a phenomenon would be greatly enlarged. Man, by his superior wisdom, and by the exercise of that intellect which God has given him, has gained a certain mastery over the potent forces of matter around us; we witness with amazement, the fiery trains, which with irresistible velocity, fly across the iron ways built for their appointed tracks. What stupendous power is developed in this fiery car of earth! We involuntarily shrink from the approach, and tremble as it dashes by us flying with a speed of sixty miles in a single hour of time. But what are these atoms compared with the solid earth itself, and with the display of power here, when compared with that which launched this mighty globe, with its continents and oceans into space, and hath dashed it with a velocity such that its hourly journey is sixty-eight thousand miles? Or look yet higher to God's fiery car, the sun, linked to a thousand revolving worlds! onward its mighty mass, a million of miles in diameter, sweeps through space, bearing with it its retinue of flaming worlds.

God's mighty arm hath projected these stupendous orbs, and his omnipotent power alone hath impressed upon them their amazing velocity. It is not possible to escape from this conclusion by arguing the laws of motion and attraction. These are but the mode in which God exercises his power, they are not the power itself. Let some gigantic arm reach out and attempt to arrest the moon; were the trial possible, were the power of every human arm concentrated into one, even the power of the thousands of generations which have peopled the earth, even this combined and concentrated power could not check this puny orb of heaven one single moment in its swift career.

Again what mighty force restrains the planets in their orbits? There is no one who is not familiar with the force developed in all revolving bodies. If a globe be attached to one extremity of a cord, while the other is retained in the hand, the moment the globe is set revolving it commences a struggle to break the cord, and free itself from the restraining hand. As the velocity of revolution increases, so does this developed tendency to fly from the center increase. If, then, a planet were located in space, at its appropriate distance from the sun, and received an impulse capable of impressing on it the velocity due to its orbit unrestrained by any central power, it would fly from its orbit and dart onward for ever through space in a direct line, never turning to the right hand or the left. What tremendous power, then, is necessary to bind these mighty worlds into their encircling orbits! It is again useless to say that this is accomplished by the power of the sun. Matter is inert, it can have no power save what God shall give. As well might we declare that it is the power of the bone and muscle of the brawny arm of the smith, that wields the ponderous sledge. Sever that same powerful arm from the body, the form is retained, the muscle and bone are there, but mind, the animating principle, is gone, and at the instant of its departure all power is dead. So sever the sun from the will of God, and in that vast aggregation of matter all power dies, its light fades, and the planets, loosed from God's controling power, fly madly through the abyss of space.

Nothing short of omnipotence can hold these flying worlds. These are, however, but the merest atoms of creation; all their combined masses flung into the sun would scarcely augment his bulk by an appreciable quantity; and yet this mighty mass, the sun itself, is no more quiescent than its attending satellites. It, too, is flying through space, impelled and guided by the same Omnipotent hand. Stretching yet further into creation, we behold an amazing scene. Not a solitary star that fills the concave is at rest; all, all, we witness with amazement, the car of the blazing Sirius to

...ERIODICAL DEPOT
...ers of the C. P. Association.
R. ROLLIN, Corresponding Editor.
PLYMOUTH, INDIANA, Nov. 21, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Justification by Faith. No 8.

In considering the destiny of those who will not be judged by law because ignorant of it, it would be sinful on our part not to keep before the reader's mind certain well *established* (because plainly revealed, principles. For instance, it distinctly says in Rom. iv. 15 that "where there is no law, there is no transgression;" and therefore no punishment, of course; all of which goes to show that we must take the declaration of Chap. 2, v. 12 that "as many as have sinned without law shall also *perish* without law" just as it reads; and as it reads it is absolute proof that the people who *ignorantly do* what the law *forbids*, can be classed with no others, they form a *class of themselves*, and their destiny is peculiar to themselves.

This same truth is taught in the 10th verse of the 3rd chapter, as follows: "now we know that what things soever the law saith, it saith to them who are under the law." From this it is clear, (1), that some are *not* under the law; (2) that those not under it are not addressed *by* it, or amenable *to* it. This is God-like,—just. It is just that they perish, or they would *not* perish; if some of our readers cannot *see* the justice of it, it does not alter the fact: it is *a fact* they perish. Exactly what God in his love gave his Son to prevent, takes place—they perish. *Why* do they perish? Were the means inadequate? No; he was sent in the interest of mankind—the world of mankind, without respect to color, or age, or nation, or social position;—but NOT without respect to disposition. "God so loved the world that he gave his only begotten Son, that whosoever BELIEVETH in him should not perish, but have everlasting life." He came to save *believers;* he would save the whole race if the whole race would *believe*, not otherwise.

In 1 Cor. 32 the apostle says of himself [illegible] brethren whom he had [illegible] of the world. "But when [illegible] judged we are chastened of the Lord, that we should not be *condemned with the world*." This, taken in connection with verse 18, of John 3rd chapter, which says, "He that believeth not is condemned already" clearly teaches that the world is under condemnation; but that the church is *not;* for the Lord himself says in the verse last referred to, "He that believeth on him (the Son of God) is *not* condemned." How is this freedom from condemnation brought about? The grand statement of Rom. viii. 1, 2 furnishes the answer: "There is therefore NOW NO CONDEMNATION to them which are in Christ Jesus, who walk not after the flesh but after the Spirit." That is a sublime and comforting statement, and, with the explanation immediately following, furnishes a most complete answer, as to *how* freedom from the condemnation resting upon the world is obtained. It says, "For the law of the Spirit of life in Christ Jesus hath made me *free from* the law of sin and death." This golden text will bear repeating on every page. "The law of the Spirit of life." We paraphrase this, to show what we understand by it, and to amend it, thus: "The law by which the Spirit bestows life." It contains three clauses,—(1) Faith in the covenanted blessings. (2) Repentance toward God. (3) Obedience to the faith in baptism into the name of Father, Son and Spirit. Heart-work in this direction will enable one to say with Paul Rom. v. 1, "Therefore, being justified by faith we have peace with God, through our Lord Jesus Christ."

The law of sin and death, was the law transgressed by Adam, and thus *brought* death—death by sin, as already remarked upon. It involved the whole race although they sinned *not* after the similitude of Adam's transgression; they inherited his nature.

Those who claim life from the dead simply because Jesus is supposed to have died vicariously, think it would be unjust toward millions upon millions of the human race not to have had an *opportunity* to believe the gospel during their natural life, unless they live again. We counsel all such to be very careful along here. The very idea grows out of the assumption that *God owes them* something, and would evade the payment in that way; but this is strictly opposed to the Spirit's declaration, "By *grace* ye are saved."

Must not the Infinite and Holy One be allowed to say *on whom he will he bestow favors?* We feel certain such views have been adopted because they were *thought* to exhibit the character of God in a more lovely light, without due consideration, and shall therefore leave no stone unturned in our effort to show them that it is rather a foul dishonoring theory.

Was he under any obligation to create man in the first place? If not, was it not a prerogative to make him *as* he pleased, and to subject him to whatever restraints he pleased, and to make his tenure of life depend upon whatever conditions he pleased, or to inflict for disobedience whatever penalties he pleased? So it seems to us.

It is admitted that man was disobedient, was sentenced to death, that he died, that all die in Adam, and it is *not* claimed that the sentence was *unjust*. But when God in great mercy offers to bestow another—an everlasting life upon all who *believe* and *obey him*, it is held that he is under *obligation* to make the offer universal. This practically though not intentionally, implies that it was not *altogether* just to sentence man to death, and *exactly* right that children should inherit the mortal nature of their parents, and that *all* should be granted another life, as a matter of justice.

This runs counter to so many clearly defined principles of the Truth that we cannot possibly enumerate them all. It is based upon the doctrine of substitution, and in all God's recorded dealings with the human race, we know of no instance where he punished an innocent person instead of a guilty one? We see that this would mock him *stultify* himself, for he has solemnly said he would *by no means clear the guilty;* and if by NO means, then NOT BY SUBSTITUTION.

The divine method is to justify by faith all who believe with the heart. Like Abrahm, *their* faith is reckoned to them for righteousness; they *believe* unto righteousness; and we are no longer guilty, and have no need of a substitute.

The divine announcement is, that the soul that sinneth shall die; of the millions and millions that sin and die, is there anything *more* against them than was threatened against Adam? Is there anything *less?* If they willfully reject God's overtures and are *thus* amenable to the judgment they die the second death; but if *not* thus amenable they are *not* judged by the words of Jesus; they die in Adam, they perish.

"Be not deceived; God is not mocked—*whatsoever* a man soweth that shall he reap." Those who sow to the flesh reap corruption. After they have reaped their harvest will they be allowed to sow *again?* If so, how *many more crops* will they be allowed to raise in a probationary or experimental way? "Be not deceived; God is not mocked." Jesus says, "Strait is the gate and narrow the way, which leadeth unto life, and few there be that find it." Is that so? Only a *few* find the way of life? What becomes of all the rest? Ans.: "Enter ye in at the strait gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat." Those who enter the strait gate and walk in the narrow way of life to the end will obtain it; when he who is their life shall appear they appear with *him* in glory. Their probation ends at death. But mark it well, they fall asleep *in* Jesus: in God's mind they do not die *in* Adam, because they are *in* Jesus and so are called "the dead in Christ," because while *in life* they put him on,—were baptized into him.

As the destiny of travellers in the *way of life* is sealed at death, so also the broadway travelers' account are closed at death. If they have spurned God's offers then, their doom is certain; the Word of Jesus for it, destruction awaits them.

We want our readers to look this matter squarely in the face. If *substitution* be true, then, as the catechism teaches, Christ died to appease divine wrath, or to satisfy divine justice, and the death of Christ was a weather-arrangement, instead of a love-arrangement, so that the God whom we have hitherto served as the God of love, was, in the counsels of his own eternity, reheating his own anger and its appeasement." In the whole book of God there is no foundation for this theory. God was in Christ reconciling the world unto himself. Next to the doctrine of eternal torment we doubt if anything has done so much to cause infidelity, as this irrational and impossible doctrine of substitution. We affectionately plead with our readers to strip it of all its sophistry, and then they will realize its deformity, and see that it means "*no* sin and another suffers." But not in all the Book of God can we find one instance where a judicial transfer of guilt to an innocent person has been made.

Are we pointed to the bullocks and lambs of the Mosaic dispensation? If so, we ask if God considered the life of these animals an *equivalent* for man's? If not, where is there any proof of substitution? What saith the Scriptures? "It is not possible for the blood of bulls and of goats to take away sin?" *Why* not possible, pray, if the life of the animal was *instead* of the life of the man?

Be it remembered God has shown us by fearful examples how he enters into judgment with debased masses of men, too low down in the scale of existence to be influenced by loving motives—mere masses of flesh. He sweeps them off the face of the earth with the besom of destruction, as unfit to live, and tells us plainly "*they shall not rise.*" And he has just as plainly told us that he will *again* employ these methods to rid the earth of its scum at the end of the age, although they know nothing—absolutely nothing of God or his saving scheme. Here we give another note of warning *lest we think God unrighteous.*

We every now and then hear assertions about what Christ's death did for the whole human family, but assertions amount to nothing; and a church or community founded upon assertions is nothing at all. *Of value.* Substitution being *true*, and the blood-life of Christ being equivalent to the blood-life of the whole race, and *accepted* as such, then resurrection may be universal. Saying nothing about those who God says shall not rise, here, we ask, WHEN do they rise? The order of the resurrection as given by Paul, is, "Christ the first-fruits, *afterwards* they that are Christ's *at his coming.*" It would not be safe to *add* anything to this, because he goes into particulars in his letter to the Thessalonians, and says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first,—then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." And we take it that these are the same who are spoken of in the 20th of Revelations as living and reigning with Christ a thousand years,—when, according to Is. ii. 2, 3, 4, the left of the nations will learn to walk in the ways of the Lord.

The account of the *first* resurrection says nothing about the countless millions said to be raised because Christ died. Indeed the next verse says "the rest of the dead lived not again until the thousand years were finished." We have never seen the Scripture that tells *when* these myriads are to be raised, or when their opportunity comes. We suspect a kink in the theory.

(*To be continued*).

Saved by Law or Gospel Which? No. 8.

Another week has passed and still the words of the apostle ring in our ears, "Therefore being justified by faith we have peace [illegible] God. Through our Lord Jesus Christ." But how the question comes up, "Peace from *what?*" Happily we have to go no farther than the Spirit in this 5th chapter to see that there is a spirit instruction that the wonder is, how any religious body can ignore it. It says, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware, therefore, lest that come upon you which is spoken of in the prophets, behold ye despisers, and wonder, and perish: for I work a work in your days, a work which ye in no wise believe, though a man declare it unto you."

These are solemn and important truths; they are specially addressed to those who seek justification through obedience to law. Forgiveness of sins is obtainable through the man Christ Jesus. 2 There are no pardonable sins but what can be forgiven through him. 3 All that believe are justified, and there is no law in its conditions, except the law of faith which says "he that believeth and is baptized shall be saved." 4. The law could not justify, or free one from sins that can be forgiven through the man Christ Jesus. We submit that this fully meets all the wants. And hence we proceed to show that any attempt on the part of man to supplement or amend this divine arrangement is a pious fraud.

In answer to the question addressed to sabbatarians "Who hath bewitched you?" We answer, ELLEN WHITE. From her early life she is said to have been "a sensational priest" of the Methodist order, and we find that she heard the apostle of Adventism Wm. Miller, when 13 years of age and became greatly excited and demented by his prediction that Christ would come in 1843. The time passed; Christ did not come; the disappointment was great at first, but after a little they reviewed their figures and claimed to discover *why* he did not come as expected, and at the same time justified themselves for having definitely announced the coming of the Lord in 1843.

Doubtless our readers would think if not otherwise informed that Father Miller was a Seventh Day Sabbath Man, seeing the present community sprung out of his movement, but he was not. His "Life and Views" is before us and on page 158, in his lecture on The Great Sabbath, he says, "We shall inquire whether the *seventh* or the *first* day of the week ought to be kept as a sabbath, and answers, "I SAY THE FIRST," and then goes on to argue in defence of his assertion.

Bear in mind Sunday-keeping is now said to be the Popish sabbath, and to constitute the mark of the Beast,—not so was it in 1841. The founder of Adventism had the mark of the beast. This Seventh Day feature comes of the visions of the Prophetess. After quoting the divine test for all seers we will present some of Mrs. White's visions and our readers can apply it.

In Deut. xviii. 22 Jehovah says, "when a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath *not* spoken, but the prophet hath spoken it presumptuously; thou shalt not be afraid of him."

In a vision published at Topsham, Maine, in 1849 she says, "To speak against her visions is *to speak against the Holy Ghost.*" In "Experience and Views" p. 12 she represents the tree of life as a golden tree standing astride the river." Wonderful, indeed!

On p. 16 she saw a temple in the New Jerusalem, but John saw *no* temple there, and gives the reason why. See Rev. xxi. 22.

In Spiritual Gifts v. 3 p. 48 she says "the family of Noah were in the ark seven days after the Lord shut them in, before it began to rain." Gen. vii. 11, 13 says it began to rain the *same day*. This is stupid.

In "Spiritual Gifts" V. 3. p. 75 she says, "Every species of animals which God had created were preserved in the ark." She must have forgotten about Ham's sin on p. 293 of v. 3, she says. "There was a class of very large animals that perished at the flood." She stultifies herself.

In V. III p. 33, 34, 35 she ridicules Hugo's fables as foolish, saying, "Men [illegible] the flood were wiser than were at all—were now living."

In "Experience and Views" p. 13 she says she saw the Father rise up from his throne, and in a flaming chariot go into the Holy of Holies, and within the veil did sit. . . . Then she says "Satan appeared to be by the throne trying to carry on the work of God." Ah!

In "Spiritual Gifts" V. III p. 75 she says, "Since the flood, there has been *contamination* of beast and beast, as may be seen in the almost endless varieties of species of animals, and in *certain* races of men." Oh! Oh!

And what think you? The uniform dress pattern, (see Testimony No. 10) was obtained in vision.

In her first vision she says, "We heard the voice of God like many waters, which gave us the day of his coming," while Jesus said, "Of that day knoweth no man." She has *since* given up what God's *voice to us* gave her. Did God make a mistake or was she false?

She has seen Satan, and kindly (?) given us a pen-picture of him as well as a brief biographical sketch. It is as follows: "Satan was once an honored angel in heaven next to Christ. His countenance, like those of the other angels was mild and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect, his bearing noble and majestic, but he was jealous of Jesus." What wretched drivellings! He would need a high and broad forehead to manage 1,000,000,000 subjects, though.

Here follows a vision of the second death, that furnishes a specimen of her philosophy: "I saw that some were quickly destroyed, while others suffered longer. Some were many days consuming, and *just as long* as there was a *portion* of them unconsumed, all the sense of suffering remained. Said the angel, "The *worm of life* shall not die, and their fire shall not be quenched as long as there is the least particle for it to prey upon."

Oh what stupid nonsense this is to peddle out for inspiration! Imagine a particle of bone without a nerve, or a small remnant of flesh or skin retaining *all the sense of* suffering the whole organism was capable of. Does sabbatarianism need such testimony as that? "Worm of life," too; that is the latest we have seen. Profound!!

Our readers are all witnesses that the Lord did not come as predicted. But the sabbatarians are very resourceful; they said if the Lord did not come, the next thing to it *did* come;—the door was shut; there was no salvation for sinners after the date set. And yet here they are, compassing sea and land to make proselytes, and going from house to house to save perishing members of other churches *fifty years after the door was shut!* We leave it to our readers if the whole thing is not a pious fraud?

The Prophetess says in "Present Truth" p. 22, Aug. 1849, "My accompanying angel bade me look for the travail of souls as used to be. I looked but could not see it for the time of their salvation is past." Be it known that this volume was published *so many years after the door was said to be shut*, and now comes an angel from the realms of glory to tell her what had been known on earth so long. We are judging this system out of its own mouth, and in view of the above facts we ask, is not this woman and her devotees living and practicing a many-headed lie? It might not be *see* it, but a lie all the same.

In 1849 there were millions of slaves in this country, and she told what would happen when the Lord came. "I saw," said she, "the pious slaves rise in triumph and victory and shake off the chains that bound them while their wicked masters were in confusion." Experience and Views p. 15. This being *true* the rebellion 12 years later must have been a grand surprise to the Almighty.

During the dark days of the war she must have been discouraged for in V. I of Testimonies, p. 259 she said England would declare war. It was false. On p. 260 she saw in vision it was impossible to do away with slavery, and that the nation would fall." It was false.

(*To be continued.*)

Bible Times and Seasons. No. 2.

Every earnest lover of the truth must be interested in Bible times and seasons and anxious to know all that is known about the coming of his long absent Lord. As far as we are able to judge, Professor Dimbleby's researches and calculations in astronomy, seem to confirm the divine records, and show in a remarkable manner, the harmony between revelation and astronomy, and show God to be the author of both.

"On the creation work of the first of Genesis he is particularly strong, showing that the great work *did* begin on the first day of the week, as is known as Sunday, and that the sun was not "set" in the firmament until the fourth day of the week (Gen. i. 17) and that these creation days were no longer or shorter than *one* days of twenty-four hours each. He proves the correctness of his astronomical calculations in five different ways with the cycles of the heavens. He invites investigation of his methods and is perfectly open to correction if in error, but no correction so far has been forthcoming. The agreement shown to subsist between revelation and science in God's arrangement of the world is very striking to the believer, and strengthening to his faith. He establishes the approximate correctness of the *Anno Mundi* date of the birth of the Christ, as given by Usher, and the *Anno Domini* of to-day, less one year and three quarters, which the alterations in the calendar B. C. 45 and A. D. 1582 by human legislation are mainly responsible for.—astronomers of the past failing to recognize the complicated, yet exact and perfect working of the measurement of our time by the divine standards of the heavens.

"Some of the chronological dates and correspondences given by the Professor have a very special interest for the earnest outlooker, on the stirring events taking place around us, and to the saints of God greatly more.

"We specify a few of these dates: The flood is accepted as occurring, and as clearly placed in the book of the generations of Adam, in 1656 A. M. The call of Abraham, 2082½ A. M. Sojourn of Israelites 430. Exodus (Ex. xii. 40) 2512½ A. M. Offering up of Isaac—the typical Lamb for Burnt offering—(Gen. xxii. 7) 2182½ A. M. The *Anti*-typical Lamb 1897 years after the typical. Crucifixion 4029½ A. M. Same period of 1897 repeated, and then "Thy kingdom come" 5926½ A. M.

"Again, covenant with David (2 Sam. vii.) 2968 A. M. Same period repeated brings us to 5920, A. M., or 1807 A. D. when realization may be expected.

"The Decree of 7th Artaxerxes 3543 A. M. erection of the wall 52 years. Cutting off Messiah 82 years. Cutting off Messiah 82 weeks (Dan. ix. 26) 434 years, making it 4020 A. M. reaching the crucifixion.

"Esther taken to the king (Esther ii. 16) 3524 A. M. 70 weeks, 490 years but in lunar time 472 to bring in everlasting righteousness, Dan. ix. 23—the birth of Christ 3036 A. M.

"Horn of goat Alexander (Dan. viii. 9) 3906 A. M. "Host trodden under foot 2,300 lunar years, equal to 2230 solar, bringing us to 5806 A. M., or 1808 A. D., then shall the sanctuary be cleansed (Dan. viii. 14.)

"Times of the Gentiles (Luke xxi. 24) seven times (Dan. iv. 16) 7x360 day years—a week of years. 2520 years.

"Times of Gentiles commenced with Babylon under Nabonassar 3370 A. M. Duration of the Four Universal Empires 1260 years. Mahommedanism to prevail 1260 years, ending Gentile Times in 5806, or in 1908 A. D.

"Duration of Babylon 90 years, Persia 200, Greece 304, Rome 666 —number of the Beast (Rev. xiii. 18) 1260 years. Mahommedan from 0636 to 5896 A. M. 1262—Gentile week 2520 years.

(*To be continued.*)

A DISPATCH from Rome tells of severe earthquake shocks extending over several provinces, attended with great property loss and many lives.

OUR paper is a little late this week, owing to time being occupied with the meeting of the Sub-Boilers and the conference. Reports will be given next week. The attendance was large and interest good.

ON Tuesday of last week we had a visit from Brother R. T. Elliott, of Henrietta, Texas, who came all the way here expecting to be at a meeting of ministers. As the proposed meeting was not to be held at this time, being yet to be talked of, and having left a sick wife at home, he concluded to return at once, and left us Wednesday morning.

The Armenian Horror.

The daily papers for the last few days have been giving accounts of a recent massacre of Christians in Armenia by Kurds, acting under orders from Turkish authorities. Of course the orders were obtained on the pretext of some wrong done the Kurds by the Armenians, but even if such cause had existed, gives no reason for the fiendish outrages committed. The following from the Chicago *Tribune* will give an idea of the horrible affair.

"The unspeakable Turk has been at his horrible work again, and in Armenia has repeated the fiendish and sickening atrocities which he perpetrated in Bulgaria in 1876, against which all Europe rose in indignant protest. It will be surprising if the whole world does not rise now and demand stern reparation and complete indemnity for what has transpired in Armenia.

It may be that the story has been exaggerated, but even allowing for exaggerations this Armenian massacre is one of the most frightful acts of cruelty in modern times, and all the more cruel that the outrages were inflicted upon a mild, peaceable, and harmless people. Like the massacre in Bulgaria the massacre in Armenia, involving the lives of thousands, proceeded upon the lines of an alleged rebellion. The Kurds were let loose upon the victims by the Pasha and Marshal of a certain district, with orders to cut the Armenians up, root and branch. How literally they carried out their instructions has been told in the dispatches. The carnage was horrible. One dispatch says, upon the authority of the Chairman of the Armenian Patriotic Association in London: Six to ten thousand persons met such a fate as even the darkest ages of darkened Africa hardly witnessed, for there, women and tender babes might have at least the chance of a life of slavery, while here womanhood and innocence were mocked at by the cruel lust that ended its debauch by stabbing women to death with the bayonet, while tender babes were impaled upon the same weapon on their dead mothers' breasts, or perhaps seized by the hair to have their heads lopped off by the sword.

Another dispatch from the same authority adds to the horrible story: In one place three or four hundred women, after being forced to serve vile purposes by the merciless soldiery, were hacked to pieces with sword and bayonet in the valley below.

In another place some two hundred weeping and wailing women begged for compassion, falling at the commander's feet. But the blood-thirsty wretch, after ordering their violation, directed the soldiers to dispatch them in a similar way.

In one place some sixty young brides and the more attractive girls were crowded into a church and after violation were slaughtered. Human gore was seen flowing from the church door.

The whole civilized world should rise and demand redress for these horrible atrocities."

Poetry.

MISUNDERSTOOD.

People do not understand me.
Their ideas are not like mine;
All advances seem to land me
Still outside their guarded shrine.

So we turn from simple jargon
Having many a mutual good,
Weary with the chill annoyance
So to be misunderstood.

Let me try to lift the curtain
Hiding other hearts from view:
You complain, but are you certain
That the fault is not with you?

In the sunny summer hours,
Sitting in your quiet room,
Oh, you wonder if the flowers
Breathe for you no sweet perfume?

Now, you see them bright and pearly
With the jewelry of morn:
But their fragrance fresh and early
Is not through your window borne.

You must go to them, and stooping,
Call the blossoms where they live;
On your bosom gently drooping,
All their treasure they will give.

Who would guess what fragrance lingers
In corleus's pale green shoes?
Press the leaflet in your fingers,
All its sweetness you will know.

Ever the harps Eolian sending
Unsought music on the wind;
Ever must love and skill be blending
Music's full response to find.

"But my key-note," are you thinking,
"Will not modulate to theirs?"
Seek! and subtle chords enlinking,
Soon shall blend the differing airs.

Fairly sought, some point of contact
There must be in every mind;
And, perchance, the closest compact
Where we least expect to find.

Perhaps the heart you meet recoldly
Burns the deepest lava-glow;
Wisely pierce the crust, and boldly,
And a torrid stream shall flow.

Dialects of love are many,
Though the language be but one;
Study all you can, or any,
While life's precious school-hours run.

Closed the heart-door of thy brother,
All its treasure long concealed?
One key fails, then try another.
Soon the rusty lock shall yield.

Few have not some hidden trial,
And could sympathize with thine:
Do not take it as denial
That you see no outward sign.

Silence is no certain token,
That no secret grief is there:
Sorrow which is never spoken
Is the heaviest load to bear.

Seldom can the heart be lonely,
If it seek a fuller still.
Self-forgetting, evoking only
Emptier cups of love to fill.

Twill not be a fruitless labor.
Overcome this ill with good;
Try to make glad your neighbor,
And you will be understood.

—F. R. Havergal.

Original.

[Read at Indiana conference.]

Dear brothers and sisters:

It is five years this month since I attended a conference meeting in Plymouth. I was sick at the time and heard only one sermon, and have been ill ever since then. Had I known then of all the suffering before me, I doubt if I could have borne it, but, our Heavenly Father has wisely veiled the future, and has promised strength for each day as it comes, "As thy day is so shall thy strength be," and while he has chastened with one hand he has upheld with the other. At first it seemed very hard for me with my active temperament to be shut up in the sick room, shut off from contact with the outside world, and deprived of all its invigorating influences, its social pleasures, the beauties of nature, and the pleasures of the eye in out-door life, but, above all these I missed the privilege of attending worship with the people of God. But, I have learned that God's providence is everywhere; that he is rich in resources; that he provides, not only comforts, but pleasures for his people in every condition of life, if we will but set ourselves to find them, instead of looking for clouds and the ills of life. If we are shut in from enjoying the pleasures of out-door life and activities we are also shielded from much of the bitterness of life. Sick people have time for reflection. It is interesting to me to let my thoughts run back over my past life, and while I find much to regret, I find much to be thankful for, and I can see the hand of providence in many of the changes that come to me. I find pleasures where I had not thought to look for them before. Nature is interesting to me in all her moods. I love to watch the sky. Some one has said, "We look to the earth that we may get our living from it, to the sea that we may be saved from it, but we look to the sky with hope," and that is true. "He shall come in the clouds of heaven." When I am not able to watch the clouds I find pleasure in looking at pictures.

I would be glad indeed to be able to attend the conference. I hope that it may be a profitable season not only to those who attend, but that the cause of truth may be advanced. I am glad to learn through THE RESTITUTION that our evangelists report that the interest in the work is increasing, that the people are taking hold of the Word of Truth. God grant that the hearts of those who teach may be inspired with a zeal that will make the truth irresistable, so that the people will be compelled to come in.

A PLEA FOR THE CHILDREN.

I wish that I had the gift. I almost could say, I wish I could be inspired to say something at a ministerial conference that would arouse them to feel the necessity of providing literature for the children and young people of the church. There is a fearful responsibility resting on us for neglecting so important a part of the work. In the twenty-five years that I have been a member of the church, I can count forty-five young people, now grown to maturity and many of them occupying responsible positions, whose parents were active Christians, devoted to the interest of the truth; but, where are the children now? A few of them have gone into the orthodox churches; but the most of them are outside the pale of any church and impervious to religious influences. A small minority received baptism and identified themselves with us. Who can estimate the loss of these young men and women to the church. Brethren, let us think of these things and ponder them well in our hearts. When I look back and think of how much influence the literature of my childhood had in shaping my course in life, I can but think we are making a great mistake in allowing the children and young people to feed on the literature of the times instead of providing them with papers and magazines that teach the principles of our faith. What is it that has given the orthodox churches their present strength? It is their children's literature, books, papers, and magazines scattered broadcast plentiful as leaves of the forest. The air is full of the teachings of modern theology, so that before children are of school age they will talk of the immortal soul and the bliss that awaits the disembodied spirit. Why should we not be equally zealous in teaching the simple truths of the Bible before the minds of the children are drawn to the erroneous teachings. The impressions made in youth are the most enduring. Some one has said that, "if we want patriotism to continue to grow in America, that we must raise patriots," and Abraham Lincoln is accredited with saying that, "the best time to commence teaching patriotism is before the children are one year old." Let us make a practical application of these principles to our church policy. Let us be as wise as serpents and not be too stubborn to follow a good example wherever we find it. If we can be as enthusiastic in teaching the children of our congregations the truths we love so well, as are the other denominations in instructing theirs, or as the ancient Jews were taught, the churches that are being established by the present evangelical efforts will not die out, as so many of those established heretofore have done, if they are constantly being re-enforced by well instructed young people. The truth once established in a community ought not to loose its hold on the people and it would not if the enthusiasm could be maintained, and who could so well maintain this enthusiasm as an intelligent well trained set of young people. It has always worried me that more attention has not been given to this part of the work. I hope that Bro. Conner's suggestion that, a young people's society be formed, will receive some attention at this conference. What would you think of a Stock Farmer who would provide food, shelter, and protection for all the little colts, calves, and lambs of the flock to find their own food, shelter, and protection from the wolves? Do you think that his herds would increase very rapidly? Would you commend his judgment? I think not. We need several grades of literature for the different aged children. We ought to have a Babyland, a Youth's Examiner, and a magazine for our boys and girls who are passing through the transition period from youth to manhood and womanhood. The boys and girls who have the material in them to fill your places in the church are just the kind of boys and girls that are going to read them; they are in the seeds now preparing for future work; they are full of the ambitions that attends youthful vigor; their minds are impressionable, as the twig is bent so the tree will be inclined. If we do not furnish them reading matter they will find it for themselves.

I do not suppose that we can have all of these things at once, but we can make a beginning. If we can do no better, we might perhaps have a weekly or monthly published and mailed with THE RESTITUTION, something after the style of the *Inter Ocean Junior*, (I mean in size and mailing.) That accompanies that great leader into so many households. We have had two very good papers for the children. Brother Wilcox gave us a good one in the *Sunshine*, as did also Brother Jones in the *Youth's Examiner*. It is thousand pities that we did not give them a support. It is a great mistake to suppose that children are the only ones benefitted by the juvenile papers. The old and middle aged will peruse them with as much interest as the children. Lawyers, doctors, ministers and even the professors in the universities enjoy reading them. And are made better by them. I recently heard a very intellectual woman, one who makes literature a profession, say that she took several papers and magazines for her children, and that she read each one of them and took as much pleasure in them as did the children.

And there is another thing we ought to have. We ought to have a catechism teaching the principles of our faith. Truths learned in that way in childhood take hold of the mind with a force that is not easily shaken. When I was a child I studied the catechism for weeks, and we went to the church Saturday afternoon, when we were met by the superintendent of the Sunday school and some of the teachers, who heard us recite. I took the prize for best recitations in the monthly examinations. I wore my honors with as much pride as a graduate in a high school, little dreaming of a struggle that afterwards, when I began to see the simple literal truths of the Bible. There is one good brother minister, if he is in the Conference who will remember, how I struggled and resisted until the last inch of the sandy soil slipped from under my feet, so to speak.

I write in bed and am so fatigued that I am obliged to bring this all too long letter to an abrupt closing. I trust you will pardon what seems a bold effort. It is only my zeal for the cause that could induce me to do it. Those of you who are acquainted with me know that it is not like me to come before the conference with suggestions and recommendations as to what should be done. Trusting that you may have a profitable meeting. I am yours in hope of the kingdom.

MOLLIE W. BABCOCK.

[For the information of those who may not be acquainted with Sister Babcock, we will say that she is a helpless invalid, living at the Woman's Relief Corps Home, Madison, Ohio.—ED.]

My Little Hobby.

My Christian friends in bonds of love, let me tell you that my "little hobby" is a hateful little critter, and I do wish I could run him down. And by the way he is no little insignificant pony either, but has grown and spread himself like a green bay tree, till he almost fills our big world. And he is no friend to humanity, but a cruel tyrant and a highway robber. And his name in English is "tobacco." He was bred and born in a heathen land far away from civilization, cared for and reared up by his parents until he became a monster, attracting the attention and admiration of the neighbors, who could not rest until they stole him away, and brought him home and had him adopted into all semi-civilized nations—a relic of barbarism. And the world has wandered after this beast, and built him up an altar of hewn stone, and willingly sacrifices manhood and money to this pagan god, toiling him as a sweet morsel under their tongue, and inhaling and exhaling him as "sweet incense." O, the debts of the poverty and misery that come to the poor and needy of every land and clime, because this filthy demon rules as he will, and the people love to have it so. Fellow travelers to eternity, I entreat you to stop and pause for a moment. Count the millions, if you can, of hard earned cash, annually sacrificed to appease the insatiable greed of this cruel foe. View with pity that vast army of poor women and children that must toil on in their stages year by year because this monster rules to ruin. Turn your hearts toward suffering humanity and bring forth fruits meet for repentance. Count the cost of your extravagant habit to body, soul and purse, and then ask yourself the question, Is it worth while to be in fashion with this world, which is soon to pass away. Look with amazement at the mountain that shuts you off from Canaan's land. Listen to the earnest pleading of your brother and friend who has favored you and carried your account year after year, while you spend your money for tobacco! Your brother has been patient, and waited long on you to pay him his dues, so that he could pay his. Will you go on longer in this way, and stop your ears, and harden your hearts to the calls and cries of justice? How can you habitually disregard the demands of the golden rule?

Let me entreat you to open your ears to the cries of justice before it is too late. Do your duty as a man and a Christian, and make glad the heart of your old time friends. O do not treat them worse than you would have them treat you. Remember that our God in heaven looks on, and takes account of all that we do and say, and that we must meet it all in the great judgment day. But it seems that I hear some brother say, "you are cranky, it is none of your business what I do with my money, and I am hard run and cannot pay my debts now, as I would like to do." Say, brother, look well to the spirit that prompts such expressions, and where it is likely to lead you. And it is no wonder that you are hard run, and if you will take on a few more unnecessary bills to be in fashion, or because some schemer wants you to, you will increase your load. Now all this habit of chewing, smoking, drinking and snuffing are unnecessary habits that belong to this world in its fallen condition. They are not characteristics of your God, nor his Christ, nor heaven, nor angels. And how strange it is, a brother will stop his religious paper, or let it run for years rather than quit the habit. And if we make ourselves odious to our brethren or any one else, by fumigating the air with poison, or spitting the fiery liquid into their eyes, are we not wholly disregarding the golden rule, and making ourselves odious in the sight of heaven? It is just too bad that civilized man that belongs to the world, and aspires to nothing higher or better, should be found pandering to the flesh, and to extravagant, filthy, unnecessary habits of heathendom. But oh, how much worse it is for those who claim to have been washed and purified in obeying the truth, to turn back in their hearts and habits like the dog and the hog in the true proverb. I think old brother Peter was right when he said, "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." God in his infinite mercy has made exceeding great and precious promises to the obedient, whereby they may become partakers of the divine nature, having escaped the corruption that is in the world through lust." And Paul says, "Having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We never can lay up treasure in heaven by putting our money into Satan's tills, and doing that which our better judgment condemns, nor in leaving our homes and families, and going off in the darkness to have a jubilee with the world in some place where Jesus never would think of going after us, and where we would be ashamed to ask him to go with us. "Be not conformed to this world." The Master's cause must suffer and men and women with no hope for the world to come, and no God, must have our means. O what manner of faith and hope and love is this? It is said that no tobacco in any form is used in the colored university at Atlanta, and over 500 students attend there. Can any college for whites make the same boast of as much? I was well acquainted with one good brother who now sleeps in Jesus, when he heard the gospel and made up his mind to be a Christian, at once and forever quit the tobacco habit, before he was born I with his heart in baptism, then he could and did arise to walk in newness of life, trusting God for the living. Dear us be on our guard, and strive to imitate such a noble example and share with him the blessings of the coming age of glory. Amen and amen.

T. E. ADAMS.

[Read at North West Conference.]

Christ's Coming.

Are we to look for the coming or commencement of the Millennium before or after Christ comes? This has been a theme that has been much considered by the churches of different denominations in this and in other countries, for an indefinite time in the past, and up to the present it is much talked of, and different conclusions arrived at. It seems at the present time to be the general belief that Christ will not appear again until after the 1000 years spoken of in the 20th chapter of Revelation, though this does not accord with the belief of some, and I might say many, in our day, who think the time is just at hand. I for one have examined the Bible much on this point, and am satisfied that the time has nearly come when we may look with confidant assurance that the latter days spoken of by so many of the prophets is near at hand, and that the fearful influence that the adversary now has over the inhabitants of the earth will be set aside, and the glorious reign of our Lord will commence, when this world is to be full of the knowledge and glory of the Lord as the waters fill the sea. It is evident that this condition of things is to occur in the latter days of the world's history by many recorded prophecies of a number of different prophets, commencing with Isa. ii. 2, 3; xi. 11, 12; Jer. xxxi. 31, 32; Ezek. xxxvii. xxxviii. It is evident by these and many other prophecies, some of which I shall name, that the children of Israel of all of the tribes are to be united under one King after losing their visibility as a nation for a long time, are to come back to prominence again in the last days; such prophecies as Hosea iii. 4, 5; Amos ix. 11; Dan. ii. 45; vii. 27; Zech. xiv. 20; also Rom. xi. which is right to the point in this relation. But what does the present condition of the world now indicate? It shows plainly that the return of our Lord in glory is the only hope of the church, as proved by her actual experience of nearly 2000 years of earthly pilgrimage.

It is the dream of many that the whole world is to be brought into subjection to Christ through the preaching of the gospel. That the church is to witness for Christ in all the world is according to our Lord's prediction, and distinct command, but that all nations are to be brought into obedience to the faith in the present age, is not stated in Scripture. Nineteen hundred years are nearly completed since Jesus gave the great command, and still we are confronted with the appalling fact that the great majority of mankind are without God and without hope in the world. Of earth's fourteen hundred millions of inhabitants, ten hundred millions are practically unaffected by the gospel, while of the four hundred millions who are nominally, two-thirds belong to the Greek and the Roman Catholic Churches, which are Christian only in name. So it appears that the per cent of really spiritual Christianity is so small that a candid judgment must pronounce it still true that the real Church of God is only "a little flock" compared with the great multitudes who are outside of the fold.

The golden age of missions is upon us, for which we are grateful, but is the golden age of union and right-eousness and peace rapidly emerging? Alas, we must confess that it is not.

Dr. Culbertson, an agent per excellence of the spirit among the heathen, declares that in spite of the marvelous triumphs of Christianity in the last hundred years, the heathen empires have not stopped their progress even one inch. Though all Christian countries have been gathering out of every kingdom, and tribe, and nation, during the last century, according to the common estimate, Dr. Paul of Syria, an orientalist on the subject, declares, that, due to the same missionary century, forty millions have been added to the ranks of Islam or Mahomet! Thus, while the conquests of missions elate us, such statistics as these appall, and they compel the question, "How long at such a rate will it take to bring all the world to Christ?" At the rate of progress hitherto of genuine Christianity on the globe, thousands of years may pass before the millennium can arrive—an awful mystery in the divine government. But does this imply that the gospel is a failure? We do not pause upon these except to say that the gospel has failed in no sense, since it has accomplished exactly what at the outset it was predicted to accomplish, viz., to gather out an elect people for Christ by means of the gospel; and that the world is growing both better and worse. The brighter the light, the deeper the shadow which it casts. As the light of Christian missions is kindling the whole horizon of the setting century with its glory, what do we discern? The tokens of the day-dawn of universal peace? No. Statesmen rather read the signs of a war of unprecedented fierceness yet before us.

Major General Tyrrell estimates that the standing armies of Europe have so steadily increased of late that they now number more than twenty million. But, you will ask, is there not a marked change for the better under the benign influence of education and scientific advancement which this century has witnessed? Recently compiled statistics declare that in the last decade, the number of murders in the United States has been multiplied six times, and that the last year has been the worst of all for crime. We are told that within the last 50 years 30,000 converts have been converted to Christianity in China, while at the same time the avarice of Christian nations has brought one hundred and fifty millions of souls in that great empire, under the doom and damnation of the opium curse. Add to this the liquor traffic pushed into Africa by the so-called Christian people of England and America and dogging the steps of the missionary at every point, and slaying its hundreds where the gospel saves one; then, give one sickening glance at the system of licensed vice in India, and then pause and reflect and cry, O, King Immanuel, return! The experience of eighteen centuries is sufficient to prove to us that no power can stop the march of crime till he whose right it is shall take unto himself his great power and reign, that no final check will be put on sin till the author Satan is bound and cast into the bottomless pit. We must affirm with equal emphasis, that there is no hope for dispersed, afflicted, and wandering Israel till Jesus appears in glory to turn away ungodliness from Jacob. If deliverance could come to the Jews by their own might and power such deliverance ought to be at hand, for it is a known fact that they hold the purse-strings of the world; and it has become an accepted fact or saying, that, no nation of Europe can now go to war without the permission of the Jewish bankers; but after all the Hebrews are in deep affliction. We are all aware of the persecution which not long ago broke out against them in Russia; and they seem to have no resting place anywhere. But, they are evidently to be brought back to their own land when the right time comes. Joseph Rabbinowites, the most remarkable convert to Christ, as some think or believe, since Saul of Tarsus, declares that there is but one hope for Israel, and that is the return of their Messiah, and the nation's acceptance of him as their expected King. When that time arrives all the people of the earth then living shall know of that great event as well as the Jews, and hope I close but I weary your take the time that belongs to others.

M. E. HUNSBERGER.

We have received a pamphlet as *Le Petit* quarterly for September, 1891, entitled "The life and Death Controversy in India." We learn from it that quite a discussion appeared in the leading daily paper of Calcutta, *The Statesman and Friend of India*, the outgrowth of the reading of Dr. Pelavel's book "The Problem of Immortality." The question of conditional immortality as against immortal-soulism is ably handled, and it is really remarkable that a large daily paper would give so much prominence to this subject. The friends of God's truth are doing good work on the other side of the world, and we bid them God speed, and may they search diligently the record and walk faithfully in the footsteps of the Master, and at last have part with Jesus in God's kingdom.

Paris is excited over the arrest of two young Germans, who are charged with being spies. It is declared that just such a condition as now exists was prevalent just prior to the war of 1870.

How vast the great sun is that rules the day; how tiny the little dewdrops on the leaf! Yet the little globe holds and reflects the greater in perfect beauty. So can the humblest soul hold and reflect the sun of righteousness.—*The Churchman.*

Do not pray for grace to bear the tortures of the inquisition when what you need may be grace to uncomplainingly darn the family hose.

OBITUARY.

At the residence of Brother and Sister Jacob Lemon, in Brady Township, the infant son of Mr. and Mrs. Frank Lemon, died, on Nov. 15, after an illness of five days. The funeral was held on the 16th, at the residence of Jacob Lemon, and was conducted by Eld. D. H. Reiter, a Congregational minister, as Brother Woodward was away from home. The interment was in the Vicksburg Cemetry.

ED. WORTHINGTON.

Announcement.

The first quarterly conference of the Church of God for the south district in Nebraska will be held, D. V. at the Fairview School House in Furnas Co., commencing Friday evening, Dec. 7th, and continue over Sunday. This meeting has been changed on account of the burden of taking care of the brethren falling almost entirely on one family.

We hope as many preaching brethren as can will be present. A large attendance of those of like faith are also urged, that we may receive encouragement and assist each other as we journey on toward the kingdom.

M. D. NEWELL, Pres.
J. J. CADY, Sec'y.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$110.30

Pansy for November comes to our table full of good reading for little folks. It is edited by Mrs. G. R. Alden, (Pansy) whom the children all like, and has articles in every issue by Margaret Sydney, another writer popular with the young. The year begins with the November number. $1.00 per year. Address, Lothrop Publishing Co., Boston.

[illegible] I Do To Be Saved?

The above question was asked some 1800 years ago by a certain jailor at Philippi, of Paul and Silas, two apostles, who were then and there prisoners, and in his custody. Since that time it has served as a motto for many a modern sensational discourse. The jailor having just witnessed a most wonderful convulsion of nature at the dead hour of night, which had thrown open the prison doors, and loosed the bands of all the prisoners, was doubtless impelled by fear of the consequences which might result from his being found in this situation. The fear that the prisoners had escaped, for whose security his own life was responsible, had well nigh driven him to desperation and to suicide. Heathen as he was, he could have no just conception of Jesus Messiah, or of that salvation or deliverance which was to be obtained by faith in him. But the apostle Paul answered his question in a way which was calculated in his unenlightened condition to present as much of mystery to his mind, as had the earthquake of fear and consternation.

"Believe on the Lord Jesus Christ and thou shalt be saved" was the apostle's answer to the question, which without further explanation, must have left him in no better condition than it found him. Such questions as the following would naturally present themselves. Who is the Lord Jesus Christ? and how is he to save me? The Apostle Paul in his letter to the Ecclesia of God at Rome has laid down certain principles that are applicable to this case, as well as to all other similar cases. With reference to the word of faith as being preached as a means of salvation, he quotes a passage from the prophets "Whosoever shall call upon the name of the Lord shall be delivered." Joel ii. 32. This is a parallel proposition to that presented to the Philippian jailor, and the same questions would naturally arise. These questions the apostle anticipates as follows. "How shall they call on him in whom they have not believed? and how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, 'How beautiful upon the mountains are the feet of them that preach the gospel of peace, that bring glad tidings of good things.'" Rom x. 13-15.

Here then the apostle admits the necessity of hearing, or understanding, with reference to a person, before he can be believed or called on. This was precisely the case with the jailor; he never had heard, or understood concerning Jesus Christ, consequently it was necessary for him to hear and understand before he could believe on him. This brings us to consider another principle laid down in the 17th verse of the same chapter. "So then faith cometh by hearing, and hearing by the Word of God." It was necessary for the jailor, and is necessary for all before they can understand or believe on Jesus as a Savior, to hear the Word of God, and if we turn to the account given of the conversion of the Philippian jailor, we shall see that this necessity was conformed to; we read, "They spake unto him the Word of the Lord, and to all that were in his house." Acts xvi. 32. Now the terms "Word of the Lord" and "the Word of God," are used interchangeably for the same thing, as we shall find by turning to the writings of Peter. He says, "Being born again not of corruptible seed,.....but of the Word of God, which liveth and abideth forever. All flesh is as grass. . . . . But the Word of the Lord endureth forever, and this is that Word which by the Gospel is preached unto you." 1 Pet. i. 23-25.

By this we learn, that the thing for which these terms are used is the gospel, or good message, consequently it becomes necessary for a person before he can believe on Jesus Christ in order to be saved, to have the gospel or "good message" preached to him.

The gospel is good news of "the kingdom of God," and is also called the "Word of the kingdom," which is symbolized by the seed, in the parable of the sower. Matt. xiii. 19.

We find then that the "Word of the Lord" or "Good News of the Kingdom," was preached to the Philippian jailor in order that he might believe on Jesus as the Messiah, and by believing be saved with all his house.

There is something more involved in believing on the Lord Jesus Christ than believing that such a person as Jesus died to save sinners. It is not only necessary to believe that Jesus of Nazareth is the Christ or One Anointed to be a King and ruler, but it is necessary that we receive and believe in the record of the Anointed One and these things are all set forth in the Gospel or "Word of God." Having heard the gospel and believed it, there is yet something to be done in order to be saved.

When Peter was asked on Pentecost the question, "what shall we do?" the answer was "Repent, for reformation, and be immersed every one of you for the remission of your sins." In the common version it is baptized, but as this is an Anglicized Greek word we prefer to use its proper English equivalent and translate it in this as well as in other cases. Hence we find that reformation and immersion follow faith in the "Word of the Kingdom."

We read that when the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were immersed both men and women." Acts viii. 13. So also after the apostles, Paul and Silas, had spoken the "Word of the Lord" to the jailor and his house, they immersed them. In order then to be saved, we find we must hear the "gospel of the kingdom" and having heard, believe it, and in obedience to our faith, we must reform and be immersed in water for the remission of sins. This is God's plan, and in this plan there is no provision for anxious benches, nor the calling on sinners to rise up to be prayed for. They may pray and be prayed for till the day of doom, and so long as they refuse to recognize God's plan, and comply with his conditions of salvation, so long they are in disobedience, and their sins unremitted.

Paul after he had been a believer for three days, was still an unforgiven sinner because he had not rendered obedience to the faith. Hence Ananias says to him, "and now why tarriest thou, arise and be immersed, and wash away thy sins, calling on the name of the Lord." Acts ix. 9; xxii. 16.—*Herald of Truth & Evan. Messenger.*

Home Politeness.

"Why not be polite?" was the question put by the late Bishop D. W. Clark. How much does it cost to say, "I thank you?" Why not practice it at home?—to your husband, your domestic? If a stranger does you a little act of courtesy, how sweet the smiling acknowledgment! If your husband shows a matter of course, do not say, "No need of that here."

Should an acquaintance treat on your dress—your very, very best, and by accident tear it, how profuse you would be with your "Never mind." "Don't think of it." If your husband does it, perhaps he gets a frown; if a child, perhaps you think he ought to be chastised.

A gentleman stops at a friend's house and finds it in confusion. He doesn't see anything that requires an apology; does not even think an apology is called for; accepts everything as right; but he goes home, where the wife has been caring for the sick ones all day, and working her life almost out. Hear him: "Don't see why things can't be kept in better order; never were such cross children before." No apologies are wanted for or accepted at home!

Why not be polite at home? Why not use freely that gold coin of courtesy? How sweet they sound—those little words, "I thank you," "You are very kind." Darling, yes, thrice sweet from the lips we love; when the heart swells, may the eye sparkle with the quiet light of affection!

Be polite to your children. Do you expect them to be mindful of your welfare, to be happy at your coming, to bound away to do your pleasure before the request is half spoken? Then speak with all your dignity and mingled politeness, and with the utmost kindness both in manner and spirit. Let politeness and kindness have a niche in your household temple. Only then will you have learned the true secret of sending out into the world addition to its working forces of real gentlemen and ladies.—*Christian Advocate.*

Why Will You?

Why will you keep striving for what the world says? Try, oh, try to be no longer a slave to it! You can have little idea of the comfort of freedom from it. It is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore if you are so judged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and he will make straight your pathway. He will set you right with those with whom you set yourself wrong. He can do a thousand times more than all the potter. Most merciful One in thy wisdom wait. Never mind my cries. Cut my life off or be it prolong it, so be it. Only do thou with; but I rely on thy unchanging guidance during the trial. Oh, the comfort that comes from this!—*Geo. Gordon.*

"Rest in the Lord, and wait patiently for him." The marginal reading is, "Be silent to the Lord." When the protection of God seems to be withheld, when the earnest desires of the soul are not given, when there is no interposition for relief, we become restless, and in our impatience cry out unto God, we make complaint and mourn. But perfect confidence brings silence. We know that God will do right, and that at the right time he will interpose for us, and for his cause. In the silence of perfect faith, in the assurance that he will do for you that which should be done, "rest in the Lord, and wait patiently for him."

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 351, Grand Rapids, Mich.

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☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say I have sent loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

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CONTINGENT FUND.

Dues Restitution:

Evangelists ordained having been sent in suggestions for a "Contingent Fund," the writer would suggest further that all calls to which no reply can be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send such donations to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund be used as may be requested. Full account to be made of amounts of donations and expenditures.

We who sustain and herewith subscribed, agree to pay during the year 1895, the several amounts subscribed, to fund thus created to be employed in preaching exile to baptize persons who, being isolated from the brotherhood are unable to secure the services of an administrator.

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VOL. XLIII. PLYMOUTH, INDIANA, NOVEMBER 28, 1894. NO. 44.

Poetry.

Selected by S. H. Winey.

King David Comes.

King David comes to claim his own
As was foretold of yore. (Zech. ix. 9.)
Desired of all, he came to save
The tents of Judah first. (Zech. xii. 7.)

Then let unto the Scattered Tribe,
Whose power the Lord hath spent,
(Dan. xii. 7.)
Why art thou late to bring the King
To Zion and repent? (2 Sam. xix. 2 11.)

Go to the Law and Testament,
Renew thy search and see. (John v. 39.)
His hands, his feet, his pierced side!
As lambent it was he! (Zech. xii. 10; Psa. xxii. 16.)

O Judah thou of all the Flock,
Art still without the Fold! (Luke xv. 1 32.)
Return unto our Father's House
Beloved as of old! (Gen. xlix. 8 12.)

In "Ephraim's" name we bid thee come,
With us the King to greet; (Rev. v. 2.)
'Tis only thus that hath may go,
And thus to get its meet. (Jer. iii. 12 19.)

Then "Ephraim's" Anglo-Saxon Staff,
From Judah's Bonded Bow (Zech. ix. 13.)
The Man of War shall loose at last,
And Zionwards he'll go! (Zech. viii. 9 23.)

On Arc's heights, our Race renewed
Shall then united be. (Ezek. xxxvii. 15-28.)
And washed in red Siloam's pool,
All men from sin be free! (Psa. lxiv. 9 10.)

C. A. L. Totten, in Facts of Gold.

Original.

Acts of Apostles.
Chap. 19.

1. And it came to pass while Apollos was in Korinthos that Paulos passed through the parts above and came down to Ephesos, and found certain disciples,

2. And said to them, Did ye receive Sanctified Spirit when ye experienced faith? And they to him, On the other hand we have not even heard that there is a Sanctified Spirit.

3. And he said, Into what then were ye baptized? And they said, Into the baptism (or baptismal rite) of Joannes.

4. And Paulos said Joannes baptized a baptism of repentance saying unto the laity, that they should put faith in the one who was coming after him, that is in Jesous.

5. And when they heard it they were baptized into the name of the Lord Jesous,

6. And when Paulos had laid his hands upon them, the Sanctified Spirit came upon them and they talked with tongues and prophesied.

7. And they were all men of influence, about twelve.

8. And he entered into the synagogue and was speaking boldly for three months, discoursing and persuading as to the things of the kingdom of God.

9. And as certain ones were becoming hardened and distrustful speaking evil of the way in the presence of the multitude, standing aloof from them he separated disciples from them continuing to discourse daily in the school of Turannos.

10. And this took place for two years, so that all the inhabitants of Asia heard the Word of the Lord, both Joudaians and Hellenists (Greeks).

11. And works of ability not such as ordinarily obtain God was causing through the instrumentality of the hands of Paulos.

12. So that course linen clothes and aprons were taken from his skin to the enfeebled and their diseases were being removed, and the wicked spirits were going their way out.

13. And certain also of the Joudaian exorcists who go about undertook to name over those who had the wicked spirits the name of the Lord Jesous, saying, I exorcise you by Jesous whom Paulos is heralding.

14. And there were a certain seven sons of Skeuas a Joudaian chief-priest who were doing this.

15. And the wicked spirit answered and said unto them, Jesous I know and Paulos I know well; but who are ye?

16. And the man in whom the wicked spirit was leaped upon them, and overcoming them both prevailed against them so that they fled away naked and wounded out of that house.

17. And this became known to the Joudaians and Greeks dwelling at Ephesos, and fear fell upon them all, and the name of the Lord Jesous was magnified.

18. And many of those who had experienced faith came confessing and acknowledging their doings.

19. And considerable many of those who had been practicing magic (*lit.* the overwrought or elaborate) arts brought their books and burned them in the presence of all; and they reckoned up their value and found it to be five myriads of silver (probably the silver drachma meant).

20. In this wise according to the Lord's controling-power did the Word grow and grow strong.

21. And when these things had been fulfilled, Paul was disposed in the Spirit to go through Makedonia and Achaia and go his way to Hierosoluma, saying after I have been there, it behoveth me to see Hrome also.

22. And having sent into Makedonia two of those who were serving him as deacons, Timotheus and Erastos namely, he held on for a time into Asia.

23. And there occurred during that period not a little disturbance about the way.

24. For a certain Demetrios by name, a silverworker who was making silver shrines for Artemis (Latin Minerva) was furnishing not a little employment to the artizans;

25. These and those who worked at such like things he assembled together and said, Men, ye know well that our prosperity is from this employment:

26. And ye behold and hear that this Paulos hath changed over a considerable multitude not only of Ephesos, but of all Asia, saying that these are not gods that have come to pass through hands.

27. And not only doth this endanger our portion coming into disrepute, but also the temple of the great goddess Artemis being accounted for naught and her being about to be deprived of her majesty, which all Asia and the inhabited venerate.

28. And when they had heard and become full of anger they were shouting, saying, Great is Artemis of Ephesians.

29. And the city was filled with commotion, and they rushed with one accord into the theatre, snatching away along with them Gaios and Aristarchos, Makedonian fellow-demesmen of Paul:

30. And when Paulos desired to enter into the deme (assembly) the disciples did not allow him.

31. Certain ones moreover also of the Asiatic rulers who were his friends sent unto him and exhorted him not to commit himself to the theatre:

32. Some then were shouting one thing and some another. For the church (ekklesia) was in a confused state, and the majority did not know for what reason they had come together.

33. However they conducted Alexandros down out of the crowd, as the Joudaians were putting him forward, and Alexandros making a gesture for silence with his hand was intending to make a defensive argument to the deme:

34. But when they recognized that he was a Joudaian, there occurred a great voice from all as for two hours they were shouting, Great is Artemis of Ephesians:

35. But the scribe sending down to the multitude, saith, Men, Ephesians, What man forsooth is there who doth not know the city of the Ephesians to be a verger of the great Artemis and of Diopetes (an image that fell from Jupiter).

36. Since these things then are indisputable, it behooveth you to become calm and do nothing headlong?

37. For ye have led these men neither as temple-desecrators nor as blaspheming our goddess.

38. If then Demetrios and the artizans along with him haven charge against any one, let public guardians be led and there are anthypates. Let them join legal issue with one another:

39. But if ye are seeking to solve something about other things, it may have been decided in the lawfully constituted ekklesia (church).

40. For we are in danger of being called to account for sedition for to-day, there being no legal cause for which we can return an answer for this mob, and having said this he dismissed the ekklesia.

COMMENT.

"Have not even heard that there is Sanctified Spirit" instead of "Did not so much as hear whether the Holy Ghost was given" R. V.

"Baptized a baptism" instead of "baptized with the baptism" R. V.

"Works of ability" instead of "special miracles" R. V.

"Coarse-linen cloths" or "sweat-clothes" instead of "handkerchiefs" R. V.

"Skeuas" instead of "sceva" R. V. meaning "one prepared."

"Know well" instead of "know" merely R. V.

"Turannos" "a tyrant."

"Wicked" instead of "evil" R. V. The first shows moral responsibility and the last does not. Same word occurs in "Our Lord's prayer" "Deliver us from the wicked one" instead of "Deliver us from evil"—that is *evil in the abstract.*

"Magic arts" instead of "curious arts" R. V.

"Value" instead of "price" R. V.

"According to the Lord's controling power" in the text, but omitted in the R. V.

"Grew strong" instead of "prevailed" R. V.

"Serving as deacons" instead of "ministered" R. V.

"Held on for a time *into* Asia" instead of "stayed *in* Asia for awhile" R. V.

"During that period" instead of "about that time" R. V.

"Know well" instead of "know" R. V.

"Prosperity" instead of "wealth" R. V.

"Hath changed over" instead of "persuaded" R. V.

"That have come to pass through hands" instead of "which are made with hands" R. V.

"Our portion" instead of "our trade" R. V.

"Majesty" instead of "magnificence" R. V.

"Artemis" "one who saves."

"Venerate" instead of "worship" R. V.

"Gaios" "Belonging to the land or earth."

"Aristarchos" "an excellent ruler."

"Fellow-demesmen" instead of "companions in travel" R. V.

"Into the deme" instead of "in unto the people" R. V.

"Commit" instead of "adventure" R. V. This is too old English for now-a-days and never was used in this sense.

"Church" instead of "assembly" R. V. This assembly was the organic heathen *church.*

"Majority" instead of "the more part" R. V. Why shouldn't a translator use good English when it is just as easy?

"Down out" instead of "out" R. V.

"A gesture for silence" instead of *"beckoned"* R. V.

"The scribe" instead of "the town-clerk" R. V.

"Sending down to" instead of "quieted" R. V.

"Verger" instead of "temple-keeper" R. V.

"Let public-guardians be led" instead of "the courts are open."

"Mob" instead of "concourse" R. V.

The reader should bear in mind that this was a church meeting but illegally called and acting illegally as the scribe here points out, and that what would be lawful in a church assembly was certainly not mob law, even in heathendom.

CHAS. GARDNER.

Sundry Thoughts.

Cain was a man of sin, Abel was a man of *righteousness*, both are representative men, and both appeared before the Lord to worship. Noah also was a man of righteousness, while his contemporaries were giants in wickedness and crime. Passing over Melchesideck priest of the Most High God, and a righteous king, we come to Abraham of whom it is affirmed that he believed God and it was counted to him for righteousness. But there is another man appearing on the scene who did not exercise faith, and who was pre-eminently a man of the world, and who in fact laid the foundation of what was afterwards styled by the prophet the "kingdom of men." This was Nimrod the great grand son of Noah, and the founder of the Assyrian and Chaldean empires. If ancient history can be credited this mighty hunter, or great landed possessor, was deified by his son and afterward worshiped as a God by his descendants and adherents. Doubtless Babylonian idolatry—transmitted from generation to generation, and recognized by the Bible student will go a long way in enabling him to identify quite satisfactorily the "Man of Sin" of the Christian age, and particularly at the time of the end. The man of sin is the head of a corporate body, as is also the man of righteousness. Both stand as the official representatives of an organic system of things, that have to do with the inhabitants of the earth. They are antagonistic systems and of necessity at war,—even as sin and righteousness cannot both dwell together in peace. The man of sin therefore is a persecutor,—a lawless and malignant hater of those who espouse the cause of righteousness and loyalty to Jehovah's Word. Mother Eve in the garden of Eden before sin entered was on amicable terms with the serpent, and they could converse with each other very sociably—their conversation, however apparently harmless and friendly proved in the end very deceptive and disappointing. The serpent was a great speculator, and made an effort to reason philosophically. Eve in her simplicity testified to the truth,—for she had not only heard, but believed the truth, but she did not hold fast to the truth. Her faith weakened, and gave way before the subtile reasoning of the serpent, and inadvertently as it were she came to believe a lie, an offense of which multitudes of her posterity are likewise guilty. A lie always promises some immediate fruition—some speedy personal advantage—it appeals to the senses, and dispenses with personal discomfort in the way of labor, trial and patience as unnecessary and unprofitable. With these remarks we will take our leave for the present of Mother Eve and the introduction of sin into the world, and pass over ages of human history, full of suffering, sorrow and death,—yea full of human vanity and ambition, and the sway of sin ruling earth's unfortunate children with the rod of oppression.

Coming down to the year A. D. 70 another and a new woman appears on the earth, but under somewhat different circumstances and surroundings from that of the first. In one particular, however, the resemblance is complete in that both are under law to God. Paul describes this new woman, as one justified from the sin of the first, and therefore free from the Edenic condemnation of sin. He further testifies that she was "a chaste virgin" and moreover espoused or betrothed in marriage to one whom she sincerely loved, even Christ.

It is a proverbial saying that "history repeats itself," but this is not always true. The second man did not repeat the history of the first. The first man was disobedient, but the new man did not follow in the footsteps of Adam, but on the contrary first and last loyal to his Father's Word, and obedient to his will even unto death. The same cannot be affirmed of the "chaste virgin," as a corporate body, who had been espoused to the Lord Jesus by faith and obedience. For a time she walked in the light and love of the truth—unspoiled by vain philosophy and the traditions of men. But as time wore on, love and zeal grew cold, faith weakened, and her vows of chastity forgotten and cast away, preferring the pleasures of the present evil world that are seen, rather than the patient waiting of hope for the invisible glory of a future age. Before the apostles had run their race, the spirit of discontent began to manifest itself, indicating that the restraint of righteousness and true holiness was growing more and more irksome and incongenial to the carnal mind, impatient to be free from spiritual discipline, and be like other people respectable and honorable. To be like other people is a universal desire, a laudable ambition, and everywhere and in all time is one of the greatest barrier the truth has to overcome. There is an abundance of wealth and great possessions in the world, why not acquire and enjoy them as other people do? There are positions of honor and trust among men, why not seek them and be somebody? Have we not had enough of poverty and persecution—the confiscation of our goods, the imprisonment and death of our friends and brethren? It is not difficult to imagine the mode of reasoning that prepared the way for the "falling away," of which Paul speaks, and the consequent popular favor obtained by the relaxing of faith and testimony.

Doubtless many of those who in Paul's day embraced the gospel of the kingdom of God, believed that the second appearing of Christ was imminent, and would transpire within the generation or life time of those then living; but as time elapsed, and the apostles and others passed away—the spirit of faction and discord growing more bold and aggressive, the doctrine of Christ's appearing and kingdom was no longer the all potent stimulus to purity and peace that it had been a few years previous. The apostolic manner of speech and writing no doubt led many to think that the kingdom of God was to be immediately established:—disappointed in their expectations, they set to work to create what they previously had cherished as a matter of hope. It must not however be taken for granted that all of Paul's contemporaries believed that Christ would return to the earth in their day, for the apostle was careful to guard against such an impression becoming settled and fixed. But the fact that Paul did very explicitly state the contrary, only shows more conclusively the tendency of belief then prevailing.

Conformity to the world and its pleasures by the "chaste virgin espoused" of apostolic times, made it easy for her to court the favor of kings and rulers of this evil age. She acquired numbers, and with them came influence and power. Her bishops and priests appeared at court, sat at the banquet tables of royalty, arrayed in costly robes and gowns of the most luxuriant fabrics. There was nothing in the world too good for them. In fact they did not disdain to seek and acquire a monopoly of worldly luxury and pleasure. This was an illicit and forbidden intercourse, but nevertheless in line with what Paul and John predicted. It was spiritual lewdness and fornication resulting in the conception and birth of an illigitimate child—which as a child of sin is just what Paul contemplated and described as the revelation of "that man of sin." The title is appropriate, the description perfect, and in full accord with the facts of history. I have given the date A. D. 70 as approximately near enough the time when the one body of Christ was a pure and "chaste virgin," for at this time not only Jews but large numbers from among the Gentiles had embraced the gospel, and the justification by faith through the Lord Jesus. Here then was a community of men and women, who had become free from Adamic condemnation, and obtaining the forgiveness of their individual sins through faith, repentance and baptism into the name of the Lord Jesus the man of righteousness. They had been in Adam, but now they are in Christ, reconciled unto God and cleansed from the uncleanness of sin through the shed blood of the Lord Jesus. "This is the new covenant in my blood," said Jesus as he took the cup, all therefore who enter into covenant relationship with Jehovah are cleansed from sin through the blood of sprinkling, or what the apostle styles the "blood of the covenant."

A community of men and women thus justified and cleansed are figuratively styled by Paul a "chaste virgin espoused to Christ." But when this virgin community turned aside and committed lewdness with the kings and rulers of this present evil age, and as the fruit of her dissolute conduct brought forth a man child who should rule as a visible God in the earth, what else could this child be, but "that man of sin foretold by the prophets?" An illigitimate and therefore unholy seed—inheriting all the instinctive and inflamed desires of sin, it could be none other than that "lawless one" whose career in the world's history for upwards of a thousand years can be hardly overlooked. "That man of sin" is not one man, but a succession of men, who constitute the official head and mouth of a politico-ecclesiastical system of things—a visible ruler who assumes the authority of Christ on earth, and therefore a great sticker for civil as well as ecclesiastical power. He is the outgrowth of apostacy, the mature manifestation of that "iniquitous mystery" working in Paul's day. To overlook this fact is to make a serious mistake, and to enter upon a line of unprofitable speculation.

I am not unconscious of the fact that quite a number of prophetic expositors are looking for the evolution of a lawless ruler, who for the space of 3½ literal years shall be a terror to the world. This is not however be taken for granted one of Prof. Totten's vagaries for which he seems to have a special fondness, and even now his own chronology is dangerously crowding upon the time he has allotted for the wonders to be performed by his "*anomikos.*" Disappointment is sure to come, as it has come to others. Time assuages grief, but it does more, it unrelentingly destroys chronological figurings and cognate theories. Prof. Totten's earnestness and enthusiasm are refreshing, but his writings are more sensational than comforting. Real comfort can only prevail where doubt is absent.

The Restitution.

THE RESTITUTION will consider the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with Him in the government of the nations; the restoration of Israel; the bodily resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

A man can reason just as admirably from false premises as true ones, and therefore the necessity of looking critically at the premises whether they accord fully with the testimony or text and context under consideration. It is an easy matter for a man of brilliant parts to theorize and speculate upon prophetic topics or subjects in connection with that most intricate and perplexing problem, Bible chronology. But for one I confess that I have never seen anything as yet concerning a reliable chronology that was satisfactory, as applied to unfulfilled prophecy. There is so much that is curious, interesting and even plausible, but nevertheless full of glaring flaws and expositional unsoundness.

In 2 Thess. 2 chap. Paul says let no man deceive you by any means for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition—who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God showing himself that he is God, or rather a God. To my mind the foregoing descriptive prophecy finds its fulfilment in the head of the papal hierarchy. The facts of history thus far correspond perfectly with Paul's statements, but we have not come to the end yet. This new God in the earth has not finished his career, nor filled up the measure of his destiny as we shall see in time. It will require the presence of the Lord Jesus on the earth to create a situation, that will cause all nations of the Greek and Roman world to turn to the bishop of Rome for counsel and comfort. The true and false prophet will then be face to face. The man of righteousness and the man of sin will then both be speaking to the world of nations in no doubtful manner, and in words that the people will clearly comprehend before the great struggle is finished. The inhabitants of earth must and will learn that they cannot believe the serpent's lie, and at the same time honor God acceptably. It will be a time of great trouble for the true and false will be engaged in active hostilities for supremacy and the world's dominion.

(*To be continued.*)

GEO. MOYER.

PLATTSTON, O. Nov. 15, 1894.

Dear Brother Underwood:

Please say through the paper to those who desire to know our whereabouts, that we are holding meetings at present at Plattston, Ohio, and expect to remain here until Nov. 30, then, at the request of Bro. Conner, we go from here to Rensselaer, Ind., beginning meetings Sunday, Dec. 2, the Lord willing.

Today you are gathering for another conference meeting, conferring together, and exhorting one another. How pleasant these meetings, how profitable they should be made in building each other up in the faith and hope of the gospel. May God's divine help and blessing rest upon you all at each session of the meeting, that all may be brought nearer the divine life, the earnest contending for the faith of the gospel, is the prayer of your brother and sister in the hope.

Pray earnestly for us brethren, that health and strength may be given to us, and that some souls may be brought to Christ.

B. W. & M. A. WOODWARD.

As in needlework, the sad ground is laid before the beautiful colors; as the statuary cuts and carves his statue before he gilds it; so doth the Spirit of Christ begin with sadness and end with joy; first cuts and wounds, then heals and overlays the soul with comfort and peace.—*Gurnall.*

...AL STAND:

...of the C. P. Association.

...E, Corresponding Editor.

PLYMOUTH, INDIANA, Nov. 28, 1894.

☞ The address of any correspondent of this paper will be sent to any one wishing it, on application.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You do by paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question *from our side* of the fence. How do you like the view from our side? What would you think if our positions were reversed?

"Is all the world there is but one legitimate originator. Man's business is that of concurrence."

"Finish what you begin. You will never succeed in anything if you give way to the habit of stopping in the middle."

A letter from J. T. Prime, says, he has *recently* been holding meetings at St. Paul, Neb. with good interest and three embraced the truth as a direct result.

Ruskin says there is a wider division of men than that into Christian and Pagan; before we ask what a man worships, we have to ask whether he worships at all.

"Even are the relations between God and man involved in the fact of man's moral agency, that man's business is to *receive*, or in other words co-operate with what God gives."

"The world is full of talkers. There *is* no lack of people who can expatiate eloquently on what ought to be done, but the world is almost empty of people who are doing, or trying to do, what ought to be done."

A Very good short communication comes to us from Nebraska. It would be placed in our paper at once, as it is just right—but the author failed to give name. "A Sister" may be signed to it to appear in the paper, but we must know who it is from for our own protection.

Justification by Faith. No. 9.

The things concerning the kingdom of God, and the name of Jesus Christ had to be believed, in apostolic times, before a person was a fit subject for baptism. Having *obeyed* the gospel, the subject then possessed the *hope* of the gospel, which was eternal life in the kingdom of God. And be it remembered, there is *no other hope* whatever—we mean no other *gospel* hope. Because "there is but one body, one spirit, even as ye are called in *one hope* of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." The reason there is only one hope is that there is but one faith; and the reason there is but one faith is that *there is but one set of promises to believe.*

Let us see, now, if there be a hope outside of, or apart from the hope of the gospel. We hear a great deal about the "world's hope." Is there any such thing? *If* there be, what is *it*, and how is it to be obtained? Surely there must be *conditions* exerted of the *world* at large before a hope would be granted them, when the congregation of God have to *strictly* comply with conditions before they obtain the hope of the gospel. Let the reader closely read 1 John v. 19, "We know (John and his brethren) that we are of God, and the whole world lieth in wickedness." And we read that when the household of faith is chastened it is in order that we should not be condemned with the world. They do when they ought not to do even after being justified by faith, and are chastened, corrected as children with a view to reformation and forgiveness through the Mediator, —a purely household provision to prevent, after all, condemnation with the *unjustified* world. Take notice of the words, "not be condemned with the world." There is no danger of this if they walk not after the flesh, but after the spirit, for the same Paul says in our oft quoted text, "there is therefore now no condemnation to them which are in Christ Jesus," showing *all others were* under condemnation; they had *nothing* to hope for, neither mortal nor immortal life. If this be questioned it can be settled by reference to the second chapter of Ephesians, where we learn that the members of that body were and are aliens from the commonwealth of Israel, and strangers from the covenants of promise, having NO HOPE (whatever) and without God in the world. They did *not* have a hope of any life after death at all, simply because God had never promised it. If Christ's death would have secured their freedom from the law of sin and death Paul knew nothing of it. We want our readers to make note of it. They were utterly *without hope* because of their *ignorance*, while the theory that so enthuses some people is based upon the idea that their *ignorance ensures* them another opportunity. The divine idea and the human are here placed in juxtaposition, and are seen to be diametrically opposed to each other. If they were to *live* because Christ *died*, they were *not* with out God.

We never read that the *gifts* of God *are so said so*, but "the *gift* of God *is* eternal life, through Jesus Christ our Lord. This defines his office or work in the divine scheme.

Paul and his Ephesian brethren "were *by nature* the children of *wrath* even as others" (were), but God in his mercy quickened them together with Christ: see Eph. ii. 3-5, and then it is added, "For by grace ye are saved." Positively they were CHILDREN OF WRATH till saved by grace through faith. Positively *wrath* awaited both the Jew, Paul, and the Gentile Ephesians till they were justified by faith. Neither ignorance nor any thing else secured them life beyond, because of Christ's death.

By the help of God we hope to impress our readers with the tremendous importance of justication by faith, by reminding them, that *not even believers* could be justified through Christ's death. He was *raised again* for their justification, because being thus raised, he was the *object* on which justifying faith must be exercised. Had he died *instead* of us, his death would have justified, and his *non*-resurrection would have debarred *no one* of salvation.

The fact that Christ was raised from the dead through the blood of the everlasting covenant is most conclusive proof to us that his death was not substitutionary; because, if it *had* been, he would have had to die *instead* of himself, which would be ridiculous.

In opposition to the positions taken we are pointed to John i. 29, "Behold the Lamb of God which taketh away the sins of the world." As if he were to take away *all* the sin of the world; and to 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." This is part of the same Word we have so freely quoted from, and therefore must be in harmony with it throughout. No honest person would adopt a meaning of one passage which contradicts another. And as we have abundant proof that all of Adam's race will not be saved—some will *certainly* be destroyed, we must not treat God's Book unfairly. The words, "He that believeth not the Son shall *not* see life," and the words, "Them that obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord" show that the words "world" and "whole world" cannot be taken in the most literal or universal sense. The fact that the proud and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, proves that the sins of all mankind were not taken away by the death of Christ; and to the Bible believer this proves that more is taken out of the words "sins of the world" than they were intended to convey.

This is further confirmed by the broad, far-reaching principle, enunciated by God that he "WILL NOT JUSTIFY THE WICKED." Ex. xxiii. 7. To raise from the dead in a mortal existence, the wicked dead, and put them upon probation would be *to justify them* and free them from the law of sin and death, and therefore to stultify himself. Thus does the spirit head off this latter-day delusion.

We have absolute proof that the death of Christ did *not* take away *all* the sins of the saved, even because "he ever liveth to make intercession for the sins of those who have received the atonement; that is, sin through weakness or inadvertance.

To talk about taking away sins thousands of years before they were committe is to prove that those who do so have been educated in, or influenced by the church of Rome who pretend to grant indulgencies and to forgive sins before they are committed. Does not Heb. vi. 4-6 furnish infallible evidence that the sin of the whole world was *not* taken away by Christ? It says, "It is impossible for those who were once enlightened. . . . if they fall away to renew them again into repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Also Heb. x. 26, "For if we sin *wilfully* after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

But when all else fails recourse is had to 1 Pet. iii. 18 "For Christ also hath once suffered for sins, the just *for* the unjust, that he might bring us to God;" as if the whole work was done by a substitute; and Christ the *just* had died *for* us, that is instead of the *unjust*. Once more we reply a person may do a thing in *behalf* of another without doing it *instead* of him. This representative use of the word *for* is found in Luke i. 69, "God hath raised up a horn of salvation *for* us in the house of his servant David;" also in Rom. viii. 34, "Christ who also maketh intercession *for* us," not instead of us; and Rom. iv. 25, "Who was delivered *for* our offences, and was raised again *for* our justification," but *not instead* of our justification, nor instead of our offences, but in order to put away the offences, and procure the justification. In the 9th of Hebrews we read that Christ is entered into heaven itself now to appear in the presence of God for us," not instead of us surely, but on *behalf* of his brethren. And what of Luke xxii. 20? Did Jesus mean that his blood was shed *instead* of theirs? And who will dare to say that Christ died instead of the ungodly? Rom. v. 6, when he declares that he laid down his life for the sheep? And when the apostle John says we ought to lay down our lives *for* the brethren as Christ laid down *his* life *for* us, does he mean that we should take their places and die *instead* of them? Read Col. i. 24; it is an infallible answer. The apostle says, "Who now rejoice in my sufferings *for* you, *and*—and, what?—and fill up that which is behind of the afflictions of Christ in my flesh, FOR his body's sake, which is the church." *Positively*, the sufferings of Paul in behalf of the church were of the same nature as were Christ's;—in fact were a *part* of them; and we leave it to our readers if Paul suffered *instead* of the church?

"But does it not say he took our infirmities and bare our sicknesses?" Yes; but *not instead* of us. We each have to take *our share* of these things, do we not? He took it by taking our nature. Again we appeal to the reader to say whether his sufferings in the flesh was *instead* of our sufferings in the flesh? If so, why do we still suffer them? He did rid many of their infirmities it is true, but he does not now rid people of their ailments as he once did,—and there are many Scriptures which show that his sufferings were *exemplary*, and resociatory, and also to qualify him for the high offices of heaven's appointment in the perfect state. And reference to Isa. liii. 37 will show that he *himself* was the afflicted one. Will substitutionists dare affirm that because he took our infirmities he became possessed of the demoniac spirits he expelled from others? If not, they are in a fair way to abandon their position,—do not have *much* faith in substitution after all.

We claim to have repeatedly shown that all men came under condemnation by the offence of Adam. And that the world was under that condemnation *years after* the death of Christ. His death *did not justify them*, or free them from that condemnation. Paul shows how *he* was made free, so that *we* may employ the same means, viz: "the law of the spirit of life in Christ Jesus." Since the apostolic times, *no other* means having been instituted for justifying the world from condemnation, it is under condemnation *still*, and the doctrine that the death of Christ ARBITRARILY *justifies* debased fleshly organisms, which, despite original capability, are like the beasts that perish, is, in our judgment a towering delusion and a deadly snare.

But we are next met with the objection that Paul in 1 Tim. ii. 6 says that Christ "gave himself a ransom for all, to be testified in due time." If the Lord will we will show in our next that the Great Apostle of the "Broader Hope" has built his reputation, really, upon the revamped theories of satisfaction of divine justice, the reconcilement of an offended God, and the appeasement of divine wrath: all of which is most preposterous foolishness, a distortion of the truth, a misconception of the subject, and entirely misleading.

Saved by Law or Gospel Which? No. 9.

The Sabbatarian prophetess has gotten so far that she claims that every line she writes, even in a letter, is directly inspired by God, the previous rays of light shining from the throne. In Testimony 31, p. 63 she says: "It is God, and not an erring mortal that has spoken," and she states over and over again that those who doubt or oppose her are fighting against God and sinning against the Holy Ghost. These so-called, "Inspired testimonies" now embrace ten bound volumes, and the faithful are obliged to read the *Old* Bible in the light of the *New* one. She says, "I took the precious Bible and surrounded it with these testimonies. God has through these testimonies simplified the great truths already given." She claims to inspiration are fully believed by the faithful,—and among themselves they quote her as we do Paul and Peter and James and John; and a text from her is an end of all controversy. It is as common to hear them say among themselves, that when they give up her visions they give up the Bible too. We do not think it necessary for them to say that. When they *accept* those visions they virtually give up the Bible, which says, the "The Scriptures are able to make men wise unto salvation;" and also say, that the plagues written in it shall be added to those who add to it. Before us is a pile of books comprising 3330 pages which have been added to the Words of the Spirit; and as sure as God has spoken to us, Ellen White and her worshippers have no part or lot with Christ. And when a representative man of that Body visited us at our house we earnestly outlined the truth to him, and exhorted him to repent, as he was leaving.

When J. M. Stephenson left the Seventh Day People in 1875, Ellen White predicted in Testimony No. 1, p. 75, his "*immediate destruction*," whereas many of our readers know he was for some 15 or 20 years after, a powerful advocate of the Gospel of the Kingdom. Of course the prophetess takes no blame for these mistakes. Poor thing! She is obliged to write what the Spirit dictates, (?). But she *sees* and *does* abandon some of the teachings of the Spirit(?) after the mistakes are discovered. It is curious and interesting to compare the first edition of her writing with the revised and corrected version published in 1885, under the supervision of her son and a critical editor. Elder Canright says, "Four pages opened at hap-hazard, of Vol. 1 contained on each page, 20 changes from the first edition," and is it not madness to claim inspiration for matter that the experience of 40 years makes 20 changes a page necessary? If the changes averaged the same throughout they would amount to 63 720 changes in the revised and corrected version.

Mrs. White's first book was entitled, "A Word to the Little Flock," and published in 1847, and contained doctrines her followers *do not now believe;* and later editions omit 50 lines which the first contained. What can sensible people think of this for inspiration? We have a living witness in Eld. Canright that in composing these visions she would *verily cut whole pages, and write them entirely* different the next time. She used to read her manuscript to her husband, and he would change whole sentences, and our readers may well ask if he too was inspired, and if so, and also capable of correcting *her* visions, why did he *not* publish some that would need no correction?

The Sabbatarian prophetess contradicts the Bible, contradicts history, contradicts the plainest facts of science, and contradicts herself: and it is painful to see people sensible about everything but the most important thing of all to know *the way of life*, and placing *an a par with the immutable Word of God*, ten volumes of silly twaddle.

We want to say here that the Gospel of the Kingdom preached by Jesus and his apostles has no place whatever in the Sabbatarian community.

The preacher who visited us was asked, "What must a man do to be saved?" He in a hesitating and awkward way said, "he must accept Christ as his Savior," or to that effect, knowing at the time that Seventh Day observance is made the *saving test* of their community, and its *non*-observance constitutes the Mark of the Beast.

Shall he please to do as Brother Harris requests at the proper place.

(To be continued).

Bible Times and Seasons. No. 3.

We herewith furnish more facts and figures relating to the end of the Age,—Rise of Papacy—Decree of Phocas 4598 A. M. Saints given in the hand of the Roman Horn, Dan. vii. 8-12 months Rev. xiii. 7-1260. Papal power abolished 5798 A. M., corresponding to our 1798, which we are witnesses of.

Supremacy of the Roman Bishop 606 A. M. Continuance of the Papal Abomination 1260 years, corresponding to our 1868 A. D. or 5868 A. M.

Roman Times; Beast to exist 42 months Rev. xiii. 5, 1260 days Rev. xii. 6. Time, Times and a Half Rev. xii. 14. 1260 years. Made desolate in one hour, Rev. xviii. 10; xvii. 12. One Hour's Sufferance Rev. xvii. 13, 50 years, 1290 years.

The accuracy of these astronomically true time-fixings being assured, and up to the present time they do not appear to have been questioned, we must be certainly nearing the great crisis of the world's history, and the termination of the misrule of man's self-government, and disregard for the Most High; and also of what so intimately concerns us as servants, waiting and watching for the return of their Master, the personal advent of our Lord Jesus Christ to complete our longed-for deliverance from weakness, sin, and death, and establish the throne of righteousness and peace in his Universal Dominion.

The Professor points out that the astronomical cycles establish the striking fact that each of the four events here named, occurred each on the same recurring day and month, in their several years, viz., the 15th day of the 7th month. Abraham left Ur of the Chaldees on the 15th day of the 7th month 2082 A. M. Abraham offered up Isaac on the 15th day of the 7th month 2132 A. M. Israel left Egypt on the 15th day of the 7th month 2513 A. M. The crucifixion took place on the 15th day of the 7th month 4029 A. M.

The "watchers" are turning to Dan. vii. 4, 10 with intense interest just now. It looks as if the seal of the book was broken, or at least being broken: the time of the end is upon us: "Many are running to and fro and knowledge is increasing"..... the wise shall understand." Oh, to be numbered with the wise, may it be our chief concern.

(To be continued.)

Report of Stockholders Meeting.

Plymouth, Ind., Nov. 15, 1894. Pursuant to notice the Stockholders of the Christian Publishing Association met in Chapel Hall, with E. Bainbridge president of the Board in the chair. On motion L. E. Conner was chosen secretary of the meeting. By order of the meeting the roll was called, to which there were responses by the representatives of 233 shares of stock. This being a majority of all the stock it was ordered that the meeting proceed to elect a board of five directors for the ensuing year, which resulted in the election of A. R. Underwood, W. D. Thompson, J. H. Willey, Wm. Railsback, and E. Railsback. On motion J. L. Wince, A. R. Underwood and L. E. Conner were appointed a committee to draft resolutions on the death of Brother George Alleman, member of the Board of Directors of the Association. On motion said resolutions were considered as passed by this meeting, the same being ordered to be spread upon the records of the association, and a copy of the same to be presented to Sister Alleman, widow of the deceased.

On motion the meeting adjourned to meet at the call of the President.

L. E. Conner, Sec.

Whereas: In the course of human events, on March 6, 1894, Brother George Alleman died, and recognizing the ability and faithfulness of our brother as a member of this Association and as one of its officers, we in council assembled do hereby,

Resolve, That we acknowledge our great loss by the death of our beloved brother, and take this means of expressing to his beloved wife, who is left to mourn him, our sympathy in this her bereavement, and our own sadness in that we shall have him with us no more. Further

Resolved, That these resolutions be spread upon the records of this Association, and that a copy be given to Sister Alleman.

J. L. Wince,
L. E. Conner,
A. R. Underwood, } Com.

Conference Report.

Pursuant to previous notice the Church of God in Indiana, met at Plymouth, Ind. Nov. 16, 1894, and continued over the following Sunday. Bro. Wagoner not being present, Bro. Wince took the chair. A committee of arrangements for the present meeting was appointed consisting of Wm. Railsback, Israel Roberts and W. D. Thompson. The minutes of the preceding meeting were read and approved. The list of churches being called only two responded, Argos, and Plymouth. The church at Argos pledged itself to pay $30 into the evangelist fund, the church at Plymouth, $12.00, said money to be paid in quarterly payments.

It was ordered that the resolution passed at the last conference, that is, that unless the churches comply with the action of the conference they would not be recognized by the same, be rescinded on the ground that it was unconstitutional.

It was further ordered that an appeal be made through The Restitution to raise means to send an evangelist into the field of labor, also that the evangelical committee be discharged and the executive board be empowered to act instead.

Conference then adjourned to meet again on Saturday at ten o'clock.

Nov. 17. Conference called to order by Bro. Wagoner. He stated that he had written to the churches as ordered in the last conference, that the church at Ollo, Hamilton Co. Ind responded with a pledge of $4.00 with possibly more in the future.

The treasurer reported amount on hand at last meeting $104.22, received $25.00 paid out $12.00, amount on hand $207.22.

It was ordered the secretary under advice of the president make out a program for the next conference to be published in connection with the notice thereof.

The ministers present were J. L. Wince, J. F. Wagoner, and L. E. Conner.

There were but few from abroad, and no additions were made; but there were earnest appeals made and we trust that the truth found lodgment in some honest hearts which may be reaped in due time.

Bro. Fred Austin, Sister Woodward's son of Michigan, attending school at Valparaiso was there and spoke for us one evening. He has talent and will do credit to the cause. Bro. Conner was called away on Sunday to preach a funeral sermon.

J. F. Wagoner, Pres.
A. C. Roberts, Sec'y.

(Read at ... meeting.)

Dear brothers and sisters:

When by grace of God have been permitted to assemble at Plymouth, Ind., to you I send this greeting: I write you, yet God knows how I have longed to meet with you, that you might know my faith and hope which is steadfastly anchored to the precious promises revealed to us in his Word of Truth. My prayers are with you that your meeting together may be a manifestation of his love, and that it may prove a blessing not only to you who have received his Spirit of adoption, but that the power of his presence in your midst, may carry conviction to the hearts of some of earth's children, that good may be done in his name.

Dear brothers and sisters, is not the prophetic fig tree putting forth her leaves? can we not see the unerring sign which shall precede the day dawn of earth's millennial glory. I truly believe the time is drawing near, and oh! how faithful we should be, how much we need the meek and lowly Spirit of the blessed Master.

Paul tells us Rom. viii. 9, "If any man have not the Spirit of Christ he is none of his." Oh how wretched, and miserable and poor, and blind, and naked, we shall be in that day if we are none of his. If he should say unto us, "Depart, I never knew you." May God help us, that we may come to him and buy gold tried in the fire, that we may be rich, and have white raiment, that we may be clothed, and that the shame of our nakedness do not appear, that we may see and behold his glory at his coming.

Your brother in hope.

J. H. Willey.

Dear Restitution:

I see by the date on my paper that my time is out, and as I do not want to miss one I will renew at once. It is about all the preaching we have and we have learned to prize it the more.

Another year has rolled around bringing alike its sorrows, as well as its joys. During the past year we have been called upon to mourn the loss of two beloved sisters, but we mourn not as those who have no hope, for we know that when he shall appear we shall be like him for we shall see him as he is. Enclosed you will find $2.00, $1.50 to pay for the paper for one year and the rest to use as you think best. It is a comfort to read the letters from the scattered ones and to learn that the truth is gaining ground and we hope that still more may see the truth, as the time is getting short. The night cometh in which no man can work. God bless us and may we all work together for our Master, is the prayer of your sister in hope of the kingdom.

E. M. Burton.

Editor Restitution:

Silver Creek has been favored the past week, the only time in eight or nine years, by the unfurling, once again, of the glorious gospel plan of salvation, seemingly so dear to all who do understand it. I began to see new beauties in it as the speaker, Bro. Hudler unfolded so Scripturally the redemptive scheme. First the called out ones who are now making themselves ready, through them national blessings will flow, the law go forth from Zion, and the Word of the Lord from Jerusalem.

We have reason to anticipate more interest next time, and larger audiences, and greater advancement in the knowledge of the gospel truth, as the first impression made by Mr. Hudler was good and the instruction given by him well received. I entertain hopes of a better understanding of these instructions in order to be ready and go when the Master calls.

Mina Knouse.

Poetry.

Thanksgiving Day.

The cold gray sky broods dark on field and hill,
The singing children of the woods have fled,
The hermit thrush's golden chime is still,
The happy hunters of the grass are dead;
The world is hushed with mock Nature's hush's chill.

But in the spacious farmhouse, lo! the glare
Of the hospitable hearth, and on the board
The rich abundance of Thanksgiving fare,
The yearlong savings of the housewife's hoard.

A harvest home though all the fields are bare:

Here sits the grandsire, and at his side
The youngest of his line, a prattling child:
And there the husband of the homemade bride;
And next the bowlhearted lily maiden mild.
The soldier son, stern-featured, eagle-eyed,
Fresh for they come of many storied wars
To meet once more beneath the ancient roof,
Ah! ever with the love of childhood's cause.
And here, past life's severed warp and woof
Are joined, and time's swift wing a space stayed.

And memory makes the old man young again.
He tells the oft-told tale, the unworn jest,
But hear the snow falls fast on hill and plain.
The distant clock tells half the hour of rest.
And thanks are offered Heaven not in vain.

Presbyterian Magazine.

Original.

Where is Paradise?

This word appears thrice in Scripture.

1. Thou shalt be with me in Paradise. Luke xxiii. 43.

2. The Tree of Life which is in the Paradise of God. Rev. ii. 7.

3. "Snatched away" (Rapture—Greek) or "caught up"—O. V. into Paradise. 2 Cor. xii. 14.

1. The Tree of life is in Eden—Genesis.

2. Eden was on the earth that perished in the flood. Gen. ii. Pet. iii. 5.

3. The Tree of Life is now in the Paradise of God. Rev. ii. 7.

4. Proceeding from the Throne of God in the New Jerusalem. Rev. xxii. 1. 2. 14.

5. The New Jerusalem or Paradise of God is to come down from God—out of heaven—to earth—and God himself shall dwell among men and abide with them. Rev. xxi. 1. 2. 3.

The "New Jerusalem," the "New Eden," "Paradise," and the "New Heaven and New Earth, wherein dwelleth righteousness" (1 Pet. iii. 13) are synonymous terms for the same place.

The heaven and earth of old perished. 2 Pet. iii. 5.

The heaven and earth that now exist will pass away, v. 6.

A new heaven and new earth will replace them, v. 13.

"For behold I create new heavens and a new earth and the former shall not be remembered nor come into mind. Isa. lxv. 17.

Paul calls the heavens, Paradise. 2 Cor. xii. 2.

Paradise therefore will be again on earth when Christ comes in his kingdom.

For this cause the penitent thief prayed "Lord remember me when thou comest in thy kingdom" and Jesus replied, "Verily I say unto thee this day (anticipating his award at the Judgment Day, Matt. xvi. 7; Rev. xxii. 12,) shalt thou be with me in Paradise." Luke xxxiii. 42. R. V.

H. T Baker.

About Voting.

To the strangers and pilgrims who are not of this world, whose citizenship is in heaven, who pray for that kingdom to come which is to brake all the kingdoms of this world to pieces: a few words to you my brethren. Can we build up and pull down at the same time? Our prayer is in effect for the destruction of the present order of things. Can we vote to preserve that which our prayers call upon God to remove? Should we entangle ourselves with the affairs of this world? May we not in so doing be found fighting against God? Doth he not rule upon earth and give the power to whomsoever he choseth? What can our puny arm do to stem the current of corruption? If it is his will that base men shall rule to prepare a condition for the coming of the great Emancipator, shall we strive to interfere with his purpose? To be neutral is safe for the Christian, for how do we know which side the Lord is on? Then again, how unseemingly for brethren to vote in opposite ranks? That of itself would show that at least one side was opposed to the Lord's choice, and what about the brother on the wrong side? Did not Jesus say, Ye are not of this world. Is he not shaping this world's affairs in reference to his coming to take the kingdom under the whole heavens? Yes, but still a brother, we must vote the ticket in the interest of good government. Another brother votes the opposite ticket for the same purpose. Thus brother is arrayed against brother. It is all wrong. The Lord's choice cannot be set aside, fight as we will. Does the Lord expect good government to exist when he comes? Nay, the reverse. The sighing of the needy, and the cry of the oppressed, will continue to ascend in the ear of the Lord of Sabaoth till he come to break in pieces the oppressor. Yes, my brethren, the desire of all nations will come. Will not God avenge his own elect that cry night and day unto him, though he bear long with them? What should be our cry. Come Lord Jesus come quickly.

John Goodliffe.

Editor Restitution:

I am home again and found all well, for which I thank God and take courage. As a result of my lectures in Illinois and Missouri I will give a brief outline. As I have no loaves or fishes to offer, neither silver nor gold, only a few are ready to enlist in the army of the Lord. At Ripley, Ill. we had a good attendance, and a better interest I never saw. Four put on Christ by baptism. From here I went to Mt. Sterling, and then to Blue Mound, Mo. Here we had a good house. On Sunday evening we broke bread at Brother and Sister McKerron's house. There we met an Advent preacher by the name of Day. He wanted me to go to Bosworth to debate with a Campbellite preacher by the name of Summers, who had ridiculed us and challenged the world for a debate. I said I did not believe that he would debate with any of our folks, and still believe so as he finally put it off until Aug. 1895. I went on Saturday before the third Sunday as I had agreed. I was told by one of their preachers that, two-thirds of their preachers believed as we did. One came out from the Christian Church and united with us on the last night that I was at this place. From here I left for Big Creek Church in Kansas. With all my 30 discourses, only three were added to our ranks. The Savior said, "Many are called but few chosen." If only these three will be chosen I will be well paid for all my labors. When I arrived at home I found a telegram asking me to go Carthage, to preach the funeral of our Sister Emma Webb. I left for this place the same night. How needful it is to be ready, for the Master is soon coming whether we are ready or not. I pray that not many of our brethren will have to taste death before Jesus comes.

I will be at Bosworth, Mo. on Saturday before the first Sunday in December. Will be at the Brown School-house until Friday night before the second Sunday. From here I go to Blue Mounds on Saturday, and remain one week. Then to Big Creek Church, Kan. the Third Sunday. Take notice.

John Fouke.

Dear Restitution:

As I am at Glenwell, Ohio, and expect to stay here two or three months, I wish to have my paper sent here as I do not want to do without my dear Restitution, for that is all the preaching I have except the Bible. I expect to hear Bro. Joblin preach. I send $2.00 to pay my subscription for another year and what is over put where you think best. I ask an interest in your prayers, and remain your Sister.

Granoma Fisher.

Selected.

All Eyes on the Prince of Wales.

London, Nov. 17.—For the first time in his long and not overspleudid public career the Prince of Wales finds himself the object of zealous and even excited European attention. It is pretty late in the day for him to develop the tastes of a politician, let alone those of a statesman, but a much more utilitarian temperament than his might well be impelled to high ambitions by the situation in which he discovers himself. Vienna, Berlin, Rome, and Paris alike are watching him as the principal object of interest at St. Petersburgh, outvying in importance both the dead Czar in his coffin and the live Czar on his throne and the correspondents stationed in those capitals eagerly reflect the opinion about them in their long dispatches, hinting at hurried Cabinet councils, mysterious imperial couriers flying to and fro from palace to palace, and a general state of bewilderment and apprehension at the several headquarters of the continent's armed camps—all due to this amiable but shifty middle-aged Prince Charming.

What it all means is that the young Czar, throughout a week of incessant public ceremonial, has ostentatiously distinguished his uncle-in-law above everybody else. This began in Moscow, but was much more marked on the solemn state entrance of the funeral cortege at St. Petersburgh, where, by 100 court precedents, the Czar Nicholas should have walked alone in the street procession as a chief and solitary mourner behind his father's coffin. It was so arranged by the officials, and they were paralyzed with amazement when the Czar Nicholas beckoned the Prince of Wales to come and walk beside him. Before the day was over every court of Europe was figuring on its possible significance. Since then this demonstrative favoritism has been so marked and constant that nobody doubts that it was intended to be noticed. Naturally it is considered in connection with Lord Rosebery's Guildhall speech about the new and warm friendship with Russia, and the result is something almost like a panic in continental governing circles.

One could not wish a clearer revelation than this supplies of the quicksands and tottering piles on which the fabric of European peace continues to rest.

Europe's Immense War Funds.

Prof. Heinrich Geffcken, writing in the *Nineteenth Century*, says that Germany has a war treasure of $150,000,000 in coined gold lying in the Julius Tower of Spandau, a much larger sum than Cæsar deposited and Mark Antony extricated from the temple of Ops, and that the other great powers—France, England, Russia, and perhaps Austria—have each a like fund, more or less ready for instant use in the emergency of war. If we credit these powers with the same reserve as that possessed by Prussia, it withdraws from the commerce and currency of the world $750,000,000 in gold, which is after all only about 40 cents per capita for all the population of Europe, and is not so ruinous as at first glance it might appear to be. Taken altogether, it is only an inconsiderable fraction of the cost of our civil war, or the indemnity paid by France to Prussia after the campaign of Sedan and the downfall of the Empire. It is a good deal of money, to be sure, to be kept in idleness, drawing no interest, and making no figures in bank balances, but it is sure to get into circulation again some time, and warm up the arterial flow of the world's commerce, as it ought to do, instead of lying idle in the crypts of fortresses.

May Open the Dardanelles at Once.

London, Nov. 21.—The *St. James Gazette* this afternoon gives prominence to an article in which it says it is rumored a rapprochement has taken place between Russia and England and that it is possible the strait of the Dardanelles, which has been closed to Russian and other men-of-war since the signing of the treaty of 1841, which was confirmed by the Paris treaty of 1856, will shortly be opened to men-of-war of all nations. According to the *Gazette* this matter is the talk in the diplomatic circles of several of the capitals of Europe, in fact little else is talked about now.

The *Gazette* points out the opening of the Dardanelles to foreign warships would have a disastrous effect upon England; that it would necessitate a great increase in the British Mediterranean fleet. It would seem there is some basis for the report the Dardanelles are to be opened to the passing of Russian and other men-of-war, for a dispatch from Odessa to the London *Times*, cabled exclusively to the Associated Press last night, says a number of troops from the military district of Odessa have been ordered to proceed to Vladivostock and from the Russian war port to the northeast of Corea.

It was asserted these reinforcements are dispatched to the East entirely on account of the war with China and Japan. It should be added, however, this is not the first time vessels of the Russian volunteer fleet have passed through the Dardanelles on their way to Vladivostock.

Cruelty of Turks.

Hampartzoom D. Garabedyan of Cilicia, Asia Minor, has been sent here to make a special study of the higher educational institutions and the American Constitution in connection with international law. He made his temporary home in Washington, D. C. While in that city pursuing his special investigation he was elected a member of the Geographical Society of America, and he participated in the symposiums of the Anthropological Society of America. He was appointed on the Advisory Board on the Physical Science Congress of the World's Fair Auxiliary. While he was attending the congresses he took occasion to say a few words about the condition of his country and the persecution of the Turkish Government. This was reported to the Sultan and he is notified he cannot return home. His nephew is imprisoned at home and he has had no communication from his mother for four months. Now he is writing articles to the papers and speaking anywhere opportunity offers about the condition of affairs in Turkey.

Mr. Garabedyan is reluctant to talk of his personal affairs, but in reply to questions gave the following interesting facts in regard to the state of his countrymen in Turkey.

Since the close of the thirteenth century Armenia has been the subject of three monarchs. As is well known to you they are Russia, Persia, and Turkey. The country is divided into three portions. The division point is Mount Ararat. The last King of Armenia, Leon VI., was taken prisoner and carried to Egypt in 1375. After seven years of captivity he was exiled to Europe. After wandering two years he died in Paris in 1395 and a magnificent monument was erected over his remains in the chapel of St. Celestine. His wife Mary, who belonged to the family of Louis Charles, King of Hungary, died in Jerusalem. With him all their glory vanished.

The condition of Armenians in Russia and Persia is worse than that against which the forefathers of this great nation rose in arms. But they submit meekly, and no word comes from St. Petersburg or Teheran that they are seditious. It is only the unspeakable Turk, that heartless combination of Mongolian and Arab, who is able to devise cruelties and exactions so fiendish as to make them cry out in hopeless despair.

Armenians, from being 35,000,000 in number, have dwindled down to nearly 5,000,000 in the world. Six-sevenths of the race, not taking natural increase into account, have been murdered by foreign oppression, and their natural bent in the direction of literature and the refinements of the more happy civilization are crushed beneath the heel of the Turkish tax-gatherer, who comes not once a year, as with you, but every day. Our fairest daughters (on a certain occasion 2,000 of them) are captured in the fierce forays of the Kurds, with the thinly veiled connivance of the Turkish government, and sold to Moslem harems. To the Turk the Armenian is always and everywhere a "Christian dog," to be kicked and buffeted. He is set upon in mere wantonness in the streets by the Turkish ruffians, beaten, jeered, and cursed.

The main trouble with the Armenians is their being Christians. They are not permitted to serve in the army or in the police force, and are forbidden under heavy penalty to possess any weapons, though most of them live in districts where they are subject to constant depredation from fierce tribes of the Moravian Kurds. In return for the privilege of exemption from bearing arms the Christians had to pay a special tax not imposed upon Mohammedans. This military exemption tax is levied not only upon men of military age but it is levied upon even on the verge of the grave and the infants. From birth to death every Christian male must pay 40 piastres a year. When the child reaches the age of fifteen year the Turkish law assumes he is able to earn 1,000 piastres (one piastre equals four cents), whether he is really able to earn it or not. An additional 10 piastres is levied against this supposititious income. The income tax is increased year by year as the boy grows older. If by purchase or inheritance he comes into possession of any land he is taxed 30 piastres a year on each thousand piastres in its value. If he builds a house is taxed 30 piastres a thousand on its cost. If he cultivates any ground he must pay 30 piastres a year for every thousand in value of the ground cultivated and 10 per cent of the value of the crops. Orchards and vineyards pay a tax of 10 per cent on the value of the product, which product is estimated on the blossoms in the spring and collected in the fall on that basis, even though on account of an unfavorable season no fruit is raised. Cows, sheep, and goats are taxed three piastres each. If any two European nations go to war a special impost of 5 to 500 piastres is levied on Christians for the mobilization of the Turkish army. Every Armenian laborer who owns an implement, such as an ax or a pickax, is taxed five piastres.

Day by day the tax-gatherer, accompanied by one or more gendarms; goes from house to house. The delinquent is dragged unceremoniously into the street by the coat collar and the unpaid tax is demanded. Perhaps he is engaged in weaving a piece of cloth from the sale of which he expects to realize enough to pay the impost. In that case a few piastres dropped into the palm of the official will give him immunity for the time being. But if he has nothing with which to pay the taxes, or bribe the tax-gatherer with what is known "as tobacco money," he is trotted off to prison. Confined there, his wife or other relatives must feed him, for the government will not though he starve. Not infrequently the children must go hungry to save the father from starving in prison.

If the wife or other relatives cannot pay the amount of tax, then the officials enter the house and carry away everything portable, even the bedding and kitchen utensils, and sell them at the auction for whatever they will bring. Finally at the end of the year whatever part of the taxes remains unpaid is written as delinquent to the elders of the church of the district, who are compelled to assess the amount against those of the members who are able to pay. All of this, let it be remembered, is direct taxing by the Turkish government for which the Christians receive no returns, not even protection from private plundering, rapine, and murder.

For the support of the schools and churches and for the improvement of cities they must tax themselves. The government does not take any interest in that whatever. The Christian schools are the object of constant persecution. The Armenians are accused of "sedition" and thrown into prison on the most trifling pretext, and the treatment of the prisoners is beyond human description. The manner in which they are punished is so violent it cannot be described. As illustrations, prisoners are punished by putting live coals in their hands, having red-hot irons applied to their eyes, cold water showered upon their naked bodies. One young woman, 16 years of age, was put in prison by officers and, after satisfying their lust, was killed by a red-hot iron being forced through her body. Whenever an accusation is brought against an Armenian he is held in prison as guilty until he is proven innocent. But the same accusation brought against a Turk holds him innocent until he is proven guilty. In every case the Armenian is found guilty and the Turk is innocent.

A large number of Circassian emigrants are brought into Armenia and are practically told by the government to help themselves, and are let loose in all the provinces. The Circassians being well armed, and the Armenians unarmed, the former evict the latter from their farms and homesteads without ceremony. The Sultan, within the last three years, has organized the savage Kurds into regiments, furnished them with arms and government uniforms, and employed them as mountain police to keep order in the Armenian provinces. These Kurds for generations have been in the habit of pillaging and massacring the Armenian peasants, and keep it up now with more vigor than ever, under the direct patronage and protection of the Sultan. It is as if the United States government were to arm the Apache Indians, and to commission them to preserve order in Arizona, while it forbade the white settlers to possess any weapons. Religious fanaticism is so strong in Turkish courts a Christian cannot get justice against a Mohammedan, even for the most flagrant crimes.

Prof. Brice, author of the "American Commonwealth," traveled through Armenia. In his description of his journey, entitled "Trans-Caucassia and Ararat," he says: "Nothing can be more pitiable than the condition of those poor people. The Christians being without any means of legal redress are practically at the mercy of a neighbor who covets their vineyards, or an official who carries off their daughters. There is absolutely no security for life, honor, or property. At the time of the Congress of Berlin in 1878 the misgovernment and oppression in Armenia had become notorious, and a clause was inserted in the treaty of Berlin by which the Sultan bound himself to reform the abuses in the Armenian provinces, and especially to guarantee the Armenians security from the Circassians and Kurds. In 1880 a 'Collective Note' was addressed to the Sultan by the Ambassadors of six principal European nations, pointing out that nothing had yet been done to carry out this clause of the treaty."

Prof. Brice, in his speech in the British house of Commons May 28, 1890, said: "Everybody knows nothing has been done by the Turkish government to carry out any of the promised reforms. The present condition of the country is as bad as it has been at any time within living memory. Numbers of persons have been thrown into prison and some of them subjected to torture by Turkish officials. Others have been sent to languish in exile. I might recount hundreds of cases in which innocent people have been murdered, in which Christian girls have been carried off by force and confined in harems, in which churches have been defiled, and all without any effort or any wish on the part of the government to punish the guilty persons. Not only has the government made no effort to put down the evils which exist, or to check the proceedings of the Kurds, but it aggravates the disorders by depriving the Armenian people of weapons, while their persecutors are well armed. The whole action of the Turkish government would make one believe it was following out the policy of the Prime Minister when he said the way to get rid of the Armenian question is to get rid of the Armenian race."

If the people of Armenia are not discontented under these circumstances they are not human. If they do not demand and seek a change it is because oppression has destroyed their courage and independence that once made them a great nation. Ever since the Turkish government rule over the Armenians have not had freedom of thought, pen, or press. They are deterred in every step they would take forward in the advancement of the nation in civilization. Nevertheless, they read and make themselves acquainted with every progressive movement in Europe and America. As the world advances they wish to advance with it.

Cost of Armed Truce.

M. Jules Roche, reporter for the Budget committee of the French Chamber, furnishes in the Paris *Matin* an interesting comparison of the French and German military forces and expenditure. He says that the French ordinary war budget is about 518,000,000 francs, or 563,000,000 francs with the extraordinary war expenditure. The number of men provided for in 1895 is 500,000 or 31000 below the minimum fixed by the organic law of the army. The German ordinary war expenditure, he says, is fixed at 600,027,581 francs, and the extraordinary at 187,230,257 francs, the total being 787,258,838 francs. As it contains no extraneous expenses nothing has to be deducted from that total. That fact, however, is not, in M. Roche's opinion, the most significant difference between the two budgets. Compared with the war budget of 1894 France augments her ordinary war expenditure by 10,858,000 francs, and diminishes her extraordinary expenditure by 5,000,000 francs. The Germans diminish their extraordinary war budget by 24,000,000 francs, but it still amounts to the enormous sum of 182,000,000 francs, whereas in France it is 45,000,000 francs. What is more important, says M. Roche, the Germans increase the permanent ordinary war expenditure by 65,000,000 francs. By the financial law of March 20, 1893, this was fixed at 535,000,000 francs, but in March it was raised to 600,000,000 francs. Continuing the comparison, M. Roche declares that the effective strength of the army fixed by the German military law is amply provided for. The 2,408 companies of German infantry are maintained at a strength of at least 150 men, whereas the 2,425 companies of French infantry rarely reach the effective of 125 men each declared in the French organic military law to be indispensable. In France, he says, the military law is made subservient to financial necessities, whereas in Germany the military law is paramount, and is enforced regardless of cost.

The more a diamond is cut the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.—*Dr. Guthrie.*

OBITUARY.

Died, at Belle Plaine, Iowa, on Friday, evening at 5 o'clock, Nov. 16, 1894, George Edwin Moran, Son of Brother and Sister Edward and Ada Moran.

Little George was 4 years, 3 mo., and 2 days old. His disease was diptheria, which left his system very weak resulting at last in lung trouble of which he died.

I presented to those present the resurrection as the only hope of again seeing our dead, and we spoke words of comfort and advised trust in God's Word of promise at all times. We sigh for the time to come when there shall be no more death and mingle our tears of sympathy during the night of sorrow, that we may rejoice together in the morning.

A. J. Eychaner.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$119.80
Lizzie C. Bayne,	4.50
Charlotte Fisher,	.50
H. H. Chamberlain,	.50
Mrs. A. Burton,	.50

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. Chesbrough.

The Tobacco Habit.

We often wonder how it is that men and women who are strictly honest can cling so tenaciously to their traditional errors, such as the immortality of the soul, and eternal suffering, and going to heaven and hell at death, and coming back in the future day of judgment, and kindred theories that seem so very unreasonable and unscriptural to us; yet, I would far sooner undertake to dispel all this mist and fog, which is a big task, than to undertake to dislodge the filthy monster tradicnal tobacco habit, that is so extravagant and unbecoming, that almost all of its devotees are ashamed of it, and stand self-condemned. We would kindly advise our religious neighbors to take the trouble to trace this immortal-soul theory, this satanic delusion back to its origin and originator, found in the garden of Eden, "Ye shall not surely die," and then be consistent by throwing this deadly poison back into the face of that old inventor of lies, by which invention he murdered our forepatents and most all of their children. And yet, strange to say, this wholesale killing instrument "Ye shall not surely die" is lauded to the skies, and fondly embraced by most of the sick and dying children of Adam's race. Just so prudence is heard modestly pleading that we be consistent and trace back the steps of this filthy highway robber called "tobacco" to its native home in the dark regions of heathendom, and leave it there, or which would be better, throw it to the moles and the bats and turn Zionward, and progress forward, and then come and except, and receive Christ the spotless Lamb of God as the way, the truth, and the life, and wash in the pure waters of regeneration, and have the blood of Christ applied, which cleanseth from all sin.

T. E. Adams.

"Citizenship."

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—King James V.

"For our citizenship is in heaven etc." R. V.—Philp. iii. 20.

The word translated "conversation" in K. J. V. and "citizenship" in R. V. is in the Greek "Politeuma." The *R. V.* margin also gives "commonwealth" as a translation.

The word "Politeuma" only occurs once in this form but its meaning can be gathered from other forms of the same word quoted elsewhere as follows:—

"With a great sum obtained I this freedom." K. J. V.

"With a great sum obtained I this citizenship." R. V. Acts xxii. 18.

The Greek word here is "Politeian."

"Being aliens from the commonwealth of Israel." K. J. V.

"Alienated from the commonwealth of Israel." R. V.

"Tees politeias ton Israel." from the commonwealth of the Israel. Eph. ii. 12.

"But his citizens hated him." K. J. V. & R. V.

"Oi de Politai—but the citizens" Greek. Luke xix. 14.

"A citizen of no mean city." K. J. & R. V.

"Ouk asemon poleous." Greek

"Not of a mean city a citizen." Acts xxi. 39.

Politeuma—citizenship.

Politeian—citizenship.

Politelas—commonwealth—Polity. Wilson Dinglott.

Politai—citizens.

Politees—a citizen.

Poleous—a city.

The true meaning seems evident from these quotations.

The word "conversation" of the King James Translators seems unmeaning and unjustifiable—perhaps it was a politic deferring to the prejudices of that "learned fool" (as he was termed by a writer,) King James.

H. T. Baker.

Where Christ brings his cross he brings his presence; and where he is none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*E. B. Browning.*

Selected.

Scientific Appliances in War.

It is interesting to note the important part played by electrical appliances in the war now being waged between China and Japan. The Japanese especially are quick to turn to account any advantage offered by scientific appliances, and in Corea they have materially strengthened their hands by taking possession of the lines and stations of the telegraph service. Their men are trained in construction as well as in actual manipulation, and can be trusted to keep the lines in working order as long as they retain control.

The Nihonko people have taken very kindly to the telegraph since its introduction in 1870. Their first installation of a couple of short lines, about forty miles long altogether, speedily grew into 1,000 miles, and now the wires devoted to the service measure close on 20,000 miles, including several submarine cables of various lengths, one of the longest being that connecting Nipon (the main island) with Tsoshiu, the largest island midway between Japan and Corea, a position which, as may be readily imagined, is just now of the utmost strategetical importance.

So well, indeed, have these clever copyists appropriated and utilized the telegraphic developments of Western civilization that there is now hardly a point on the coast more than a few hours distant from a telegraph office, so that a fleet runner could convey the news of a hostile descent to the adjacent outpost, and a defensive force be called to the threatened region in less time than it would take the Chinamen to determine upon their point of attack.

This was demonstrated very clearly in 1870, when the news of the Satsuma rebellion was brought by a boatman to Kumamoto in one night, and flashed to the capital almost before the insurgents' rear guard had cleared from Kagoshima. The consequence was that the rebel General Saigo was promptly met and snuffed out before he had reached the territory in which his forces might have become dangerous through being augmented by numerous sympathizers. But for the telegraph there would doubtless have been serious trouble, for it would have taken a fortnight for a runner to reach the capital, and the delay would have been all in favor of Saigo.

In the matter of field telegraphy, too, the Japanese are adepts, their portable instruments, etc., being modeled upon apparatus which they have imported from Europe. The posts are made in sections, with spiked bases to stick in the soil, and the wire runs out from reels on light hand-barrows. The Japanese are entirely undisturbed by any considerations as to patent infringement. When the first telephone receiver reached Japan from America it was received with delight and enthusiasm, and within a week or so there were some Edison receivers of native make being experimented upon. The police and fire brigade systems of telephonic alarms and calls now established in Japan are complete in every detail. Many of the Japanese vessels are furnished with the electric light, and it is stated that the manipulation of the projectors is remarkably efficient.

Notice has been given that owing to the outbreak of the war lights on the Formosa coast have been extinguished, and no doubt others, both in Japan and China, will also be put out or false lights substituted to suit the purpose of either. It will therefore be necessary for all steamers navigating those waters to be extremely careful, and a correspondent of a London daily suggests that one of the best precautions is to use the "submarine sentry," as by its aid a vessel going at ten knots can be assured that it has at least twenty fathoms of water under its keel, and warning is given on board if less depth is reached, thus giving ample time for position to be verified. The "submarine sentry" is a recently invented electrical arrangement for giving the warning mentioned.

There is no such flatterer as is a man's self, and there is no such remedy against flattery of a man's self as the liberty of a friend.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all money for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $231.78

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel preachined in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published. $135.00
Previously used, for S. C. Oliver, to go to Oklahoma. $15.00

Christ is the whole of man's happiness; the sun to enlighten him; the physician to heal him; the wall of fire to defend him; the pearl to enrich him; the ark to support him, and the rock to sustain him under the heaviest pressure.

The Thanksgiving number of "Babyland," again in charge of its original editors, Mr. and Mrs. Pratt, and in a gay new cover. The November Babyland marks a new era in the career of the only magazine published for the delight of the Baby and the help of the Mother in entertaining and teaching her child. "The House of the Grandmothers" is the tempting title of a tiny serial tale by Mrs. Ella Farman Pratt which will run through the year. We are permitted to tell in advance the secret that there are six grandmothers in the "house" and only one baby. Somewhat in line with the famous "Finger Plays" in recent volumes, there will be a fascinating series of "Marching Plays" for nursery and kindergarten use, with many pictures by L. J. Bridgeman, who illustrated the "Finger Plays." A most curious and amusing series of little drawing lessons have been devised by "Daz" under the title of "The nimble pennies." And Mrs. Clara Doty Bates is writing some delicious "Sequels to Mother Goose," giving this time the newly-discovered adventures of Little Jack Horner. Babyland has been enlarged, but the price remains at 50 cents a year, 5 cents a number, as heretofore. Specimen copy free. Alpha Publishing Company, Boston.

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detached and accepted in payment of excess baggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

How badly do you want a Home of your own?

If you are really in earnest in desiring to get a home of your own write at once to Frederick Abbot, Land Commissioner, Wisconsin Central Railroad at Milwaukee, Wis. for a pamphlet which will tell you how and where you may get work at good wages and a home for yourself.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. Conner.

Chicago Excursion via Pennsylvania Lines.

On Nov. 22nd to 29th, inclusive, excursion tickets to Chicago good returning until Dec. 1st, 1894, will be sold via Pennsylvania Lines account the American Pet Stock, Poultry and Horse Show. Ask the nearest Pennsylvania Line Ticket Agent for further desired information.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Steelville, Ind.
J. W. Niles, Edelstein, Pa.
J. F. Wagener, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamble, Ark.
J. J. Cole, Bellbrook, Neb.
J. T. Paine, Edison, Neb.
A. J. Eychaner's Gledbrook, Iowa.
W. L. Wilcox, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Crafton, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Fogg, 242 West Chestnut Ave., Pittsburg, Kan.
R. F. Boyer, Seven Fountains, Va.
T. E. Adams, Hawke, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Arion, Kan.
J. G. Hurst, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. C. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.

Announcement.

The first quarterly conference of the Church of God for the south district in Nebraska will be held, D. V. at the Fairview School House in Furnas Co. commencing Friday evening, Dec. 7th, and continue over Sunday. This meeting has been changed on account of the burden of taking care of the brethren falling almost entirely on one family.

We hope as many preaching brethren as can will be present. A large attendance of those of like faith are also urged, that we may receive encouragement and assist each other as we journey onward to the kingdom.

M. D. Newell, Pres.
J. J. Cady, Sec'y.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 8th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

It is necessary once more to call attention to the "important notice" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 331, Grand Rapids, Mich.

BOOKS.

FOR SALE AT THIS OFFICE

Bible Pearls, Suitable for all [illegible] station. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 50 Baptists to 1846. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Resurrection Age. 9. Sanctity of the Sabbath. 10 Baptism. Any copies [illegible] or assorted packages of five, 25 cts.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIII. PLYMOUTH, INDIANA, DECEMBER 5, 1894. NO. 45.

Original.

Acts of Apostles.
Chap. 20.

1. And after the tumult had ceased, Paulos summoned the disciples and having exhorted them and given them a greeting he departed into Makedonia.

2. And passing through those parts and having exhorted them with many a word he went into Greece.

3. And after he had spent three months, a plot against him having occurred instigated by the Joudaians, as he was about to lead up into Suria he determined to return through Makedonia.

4. And Sopatros a Beroian of Purros, and of Thessalonians Aristarchos and Sekoundos and Gaios of Derbe and Timotheos; and Tuchikos and Trophimos Asiatics;

5. These going on before awaited us in Troas;

6. And we sailed out after the days of unleavened from Philippi and within five days came unto them in Troas, where we were away seven days.

7. And on the first (day) of the sabbatic rites (probably "first-fruits day") we having been gathered together to break bread Paulos was discoursing to them, being about to depart on the morrow, and he extended his discourse until midnight.

8. Now there were a considerable number of lamps in the upper room where we were gathered together;

9. And a certain young man by the name of Eutuchos who was sitting on the window-sill, weighed down by deep sleep while Paulos was discoursing over-long, being overcome with the sleep, fell down from the third story and was taken up dead.

10. But Paulos went down and fell upon him and embracing him said, Do not make a tumult: for his soul is in him:

11. And when he had gone up and broken the bread and tasted and held converse considerably until dawn, in this wise he departed.

12. And they led the boy alive and were comforted without measure.

13. And we going on before to the boat were conducted up to Assos intending to take up Paulos from there. For in this wise had it been arranged, he intending to go afoot.

14. And when he had joined us at Assos taking him up we came to Mitulene;

15. And sailing away from there, on the following day we arrived by a straight course at Chios, and on the next we turned aside to Samos, and remaining in Trogulion the following day, we came to Miletus.

16. For Paulos had decided to sail by Ephesos that it might not occur to him to spend time (lit. wear away) in Asia, for he was hastening if it might be possible that the day of Pentekoste should be spent by him in Hierousalem.

17. And sending from Miletos to Ephesos he summoned the elders of the church.

18. And when they had come unto him he said unto them: Ye know well from the first day I came into Asia how I have been engaged all the time in your midst,

19. Serving the Lord as a bondservant with all humility and tears and the trials that encountered me in the plots of the Joudaians:

20. That I have withheld nothing of the things to your advantage in declaring to you and teaching you in public and from house to house,

21. Going through the testimony both to Joudaians and Greeks of the repentance toward God and faith in our Lord Jesous Christ.

22. And now, lo, I am going my way bound in the spirit to Hierousalem not knowing the things that will encounter me therein;

23. Only that the Sanctified Spirit in every city going through its testimony is saying to me that bonds and tribulations await me.

24. But I account my soul of no value to myself so that I may finish my course and the diaconship which I have received from the Lord Jesous, to go through the testimony of the gospel of the grace of God.

25. And now lo, I know that ye all will never again see my face, ye among whom I have passed through heralding the kingdom.

26. Wherefore I am testifying to you today that I am clean of the blood of all.

27. For I have not withheld declaring unto you the whole counsel of God.

28. Give heed then to yourselves and to all the flock in which the Sanctified Spirit hath placed you as overseers, to shepherd the Church of God which he hath acquired through his own blood. ("the" and "his own" have as their antecedent here "the Sanctified Spirit" which of course makes "the sanctified Spirit" a cognomen of "Jesous.")

29. I myself know that there will enter in among you after my departure burdensome wolves not sparing of the flock.

30. And of yourselves there will arise men of influence talking perverted things to draw away disciples after them.

31. Therefore be wakeful and remember that for three years night and day I did not cease fostering each one of you with tears.

32. And now I am committing you to God and the Word of his grace, who is able to build you up and give you the inheritance among all those who have been sanctified.

33. I have coveted no one's silver or gold or fine apparel.

34. Ye yourselves know that these hands have served my own needs and those that were with me.

35. I have shown you in every way that it behooveth us toiling in this wise to intervene in behalf of the weak and to remember the words of the Lord Jesous how that he said, It is more blessed to give than to receive.

36. And having said this, kneeling he offered votive-prayer with them all.

37. And then there occurred a great deal of lamentation on the part of all them; and falling upon Paulos' neck they embraced him,

38. Being especially woe-begone at the word which he had spoken that they were destined never more to behold his face. However they sent him forward to the boat.

NOTE.

"Sopatros" "thing-father."
"Purros" "fire-colored."
"Sekoundos" "second" a Greek-ized Latin word.
"Tuchikos" "a chance person."
"Trophimos" "a fosterer."
"Of the sabbatic rites" instead of "of the week" R. V.
"Lamps" instead of "lights" R. V.
"Eutuchos" "a person of good fortune."
"Soul" instead of "life" R. V. meaning "organic life" not life in the abstract.
"To go afoot" instead of "to go by land" R. V.
"Assos" "a nearer place."
"Mitulene" "a place of mutilation."
"Xios" or "Chios" "unlucky" the term applied to the accessible the dire the smallest possible throw.
"Samos" "a sandy height" frequent on the seacoasts.
"Trogulion" "a small place of edible things."
"Miletos" or "Miletus" "a place of the yea-free."
"Ephesos" "a place of desire."
"Pentekoste" "the fiftieth."
"Have been engaged" instead of "have been with" R. V.
"Faith in" instead "faith toward" R. V.
Same word translated "spirit" in one case "bound in the spirit" and "Ghost" in the next "the Holy Ghost" R. V.
"Soul" here translated "life" R. V. It was his soul that he considered of no account, notice.
The "ministry" too that he received from the Lord Jesous he calls "deaconship" translated "ministry" R. V.
"To go through the testimony" instead of merely "to testify" R. V. The trouble with "ministers" now-a-days is that they never "get through" anywhere. It seems there is such a thing as "going through" the necessary *testimony* in a very short time.
"Heralding" instead of "preaching" R. V.
"Acquired" instead of "purchased" R. V.
"Fostering" instead of "to admonish" R. V.
"Fine apparel" instead of "apparel" R. V.

CHAS. GARDNER.

Have You Seen the Signs?

Will Bro. W. H. Wilson please answer this question in THE RESTITUTION: Are the prophecies of Christ to his apostles in regard to the signs of his coming so literally and completely fulfilled, that we may look for his coming for his saints at any time?

MRS. R. J. HILL.

To the above question I can without the least hesitation answer, Yes. A multiplicity of signs from entirely different lines are emphatic in proclaiming, "Behold, the Bridegroom cometh!" Time and space forbid their exposition at this time, and so will briefly call attention to the prophecy as found in the fifth chapter of James, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are motheaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door."

This prophecy is addressed to the capitalists who have grown immensely rich through foul dealing practiced upon their employees. They have "kept back by fraud," that which is their just due. This prophesy relates solely to the "*last days*," as you may learn from the phrases: "Ye have heaped treasure together for the *last days*." "The coming of the Lord *draweth nigh*," "behold, the Judge standeth *before the door*." That is, when this prophesy is fulfilled, we may know of a truth that we are in "*the last days*," when in fact "the Judge standeth at the door."

The present irrepressible conflict between labor and capital is an indisputable evidence of the literal fulfilment of this prophecy. Dire distress and poverty, yea, even starvation stalks abroad in a land where its granaries and storehouses overflow with rich and abundant harvests. The just "hire of the laborers," have been so reduced or "kept back by fraud," to an extent that it is perfectly unconscionable. The "wolf" has "lodged at the door, and has eaten the very vitals of its victims, while their cries for bread rend the very heavens, and the cries of them which have reaped (labored) are entered into the ears of the Lord of Sabaoth."

Think of thousands of homes in and about a city like Chicago, hasten to depend on charity for something to eat. Husbands grow desperate and crazed because they have neither money or food to supply their wants. Men have even snatched food from each other like hungry dogs on the street. For self-protection these poor people who have been crushed by rich capitalists have organized, and formed strikes; then the police, state troops and United States soldiers are hurled against them, and used to protect the property of their oppressors.

A bitter wail reads the heavens all over the civilized world, and their cries against the oppressor will not be in vain, because it has "entered into the ears of the Lord of Sabaoth," and he says, "ye have heaped treasure together for the *last days*." And they are advised to "weep and howl," when you shall contemplate the miseries that *shall* come upon you; "your gold and silver is cankered," that you have wrung from the life blood of your "laborers," which "you kept back by fraud," "and the *rust* (signifying stored up and kept out of use) of them shall be a witness against you, and shall eat your flesh as it were fire."

It seems to me that the poor never were in such distress as they are today, hundreds of thousands of people are daily walking the streets piteously pleading for work to earn food and clothing for themselves and families. A man stopped me on the street a few days ago, and said: "Boss won't you give an old man a few pennies to buy a loaf of bread, I am so hungry, yes, I am hungry." Last winter hundreds of people crowded into the city hall on cold nights, and slept on the cold stone floors, with nothing to cover them, and many with empty stomachs. Another cold winter is approaching, may God pity the poor, many of them made so by the heartless oppression of the rich, "who have lived in pleasure on the earth, and been wanton."

Now, Sister Hill, this prophecy of James is being literally fulfilled today. The bitter wail of the poor defrauded "laborer" from all over the civilized world pierces the ears of the "Lord of Sabaoth," and when this should occur James says: "Behold, the judge standeth before the door," and is about to enter.

The "brethren" are not to enter into these strikes, turmoils, and strife, but are advised to "be patient; stablish your hearts; for the coming of the Lord *draweth nigh*," just at this *very time*. They are "the *last days*" for which the rich have "heaped" together very undesirable "treasure."

Right at this period of time we may *daily*, nay *hourly* expect the angelic reapers to be sent forth to gather in the elect," and none will be classed with the "elect" unless in the first place they are "overcomers," and "consecrators." We must positively overcome self, and every evil habit and passion, and come out of and forsake every unclean association, whether political or otherwise. A wearer of spotless white raiment cannot engage in unclean work, or associate with that which is unclean without soiling his garments. It is a serious thing to soil garments made white in the blood of the Lamb. We could not expect to be ushered into the presence of the King wearing soiled garments. They must have neither "spot nor wrinkle."

Take for example the dominant political parties of today, they are dirty and corrupt from the crown of the head to the sole of the foot. There is scarcely a vice but what is practiced among them from theft to murder, themselves bearing the testimony. Both of them have sold themselves to the liquor traffic for money and power; and when elected to office, legalize and protect the infernal traffic. In this country alone it is said that 200,000 people fill drunkard's graves sent there by a traffic legalized and fostered by these political associations. Think of it, annually murdering 200,000 people for money and power. Can a wearer of clean white robes washed in the blood of the Lamb, be a member of such an association which legalizes and protects a trade which not only fills annually 200,000 new graves but robs them of the life to come, without having their robes soiled with the blood of these victims? I for one say please excuse me. I simply mention this as a way in which clean robes may be soiled, and as we have already seen from the prophecy of James that we are on the verge of the coming of the Lord, so great care should be taken to have clean garments, for they that walk with him, shall "*walk in white*."

We have fallen upon serious and momentous times. Oh, how earnest we should be in our proclamation of the *gospel of the kingdom* that sinners may be *warned*. And let each one watch him or herself that we may be prepared to hail with joy the coming King.

W. H. WILSON.

Editor Restitution:

Inclosed please find a letter from Bro. G. A. Stella of Pomona, Cal. This letter was sent to my address at Scholls Ferry to be read in our conference; but right after I had written and sent out the notice of our conference, I came to California to spend the winter and it may be longer, so this letter failed to reach its destination. As it was forwarded to me, I will send it to THE RESTITUTION. I hope you will print it because it will cheer the brethren at home. Yours in hope.

ALMIRA BROOKS.

Brothers and Sisters in Conference assembled at Scholls Ferry Greeting:

Let the *guidance* for the love of God be the shining mark, and your thoughts and aims be on the work to be done. Lay aside controversies on theories and work earnestly for the Master. Jesus died for us that our sins might be forgiven and it behooves us to apply our might and means that we may have the right to enter into that rest. We can do no better than to praise the Lord and give thanks for the blessings bestowed upon us, not that we should be thankful in time of plenty only, but when dark clouds overshadow our path and when all seems sorrow and sadness. There is a silver lining to the darkest cloud when we look to and trust in him who is mighty to save. As I read the reports of the work that has been done in various places by the ones in the field it gives me joy to know that the good news is spreading. Brothers and Sisters, are we working earnestly? let us not falter by the wayside, but let us be ever ready and *watching for the soon coming* of our dear Savior.

We would dearly love to be with *you in this* meeting, but the distance is too great. Pray for us brethren that we may grow in grace and knowledge and tell to others the good news.

May the grace of our Lord Jesus Christ be with you all is our prayer. Awaiting our Master I am yours truly.

A. O. STELLA.

Dear Restitution:

Inclosed you will find $2.00 and please credit it to us. Did not send before as we contemplated moving to California to call and so, waited.

We came overland, that is, we came with a team, that we could see the country better. We are glad that we did, for we know where we would like to make our home.

When we came through Rogue River Valley we thought Myrtle Creek a very nice place, but the best part of the valley we did not like. Ashland, Or., is a nice place, but the farming land around is not large. It is a railroad town. We started for Redding, Cal. but there we found the farming land not good, and the town seemed to be kept up by the mines close by, and we heard a man say that they were about played out. From here we came on to Cotton Wood, here we found a small town with three saw mills and poor land all around, so we thought it no place for us. Red Bluff the next town is a little better but we did not like the soil, could not raise anything without irrigation. From here we went to Lake Co. Found the soil better, but did not like to settle so far from the R. R. The farmers say in there that they do not want a railroad, because then they would have to compete with the rest of the world. Now they get good prices from those that have come in.

We started next for Calistoga about forty five miles from Lakeport, in Lake Co. It is in Napa Co. We liked it around there very well, did think of buying, but finally concluded to go on to Napa City. Liked the place well. It is one of the oldest towns in California. We bought a small place of ten acres two and one-half miles from Napa, in a little town called Coombs Ville.

Here we will welcome any of the brethren or former friends who would visit us.

We intend to stay if we like the country. We did not sell our home in Oregon and will not until we know whether we like it well enough to make it our home. I did not know that Cal. had so much waste land as it has, until we came over it in this way, although I had been over it on the cars before. One cannot tell by travelling that way. But this is all you will have room for, so I will say no more.

Hoping to meet all the brethren and sisters in "The good by and by" I remain as ever your sister in Christ.

ALMIRA BROOKS.

Dear Brethren and Sisters:

Brother J. T. Prime of Edison, Neb. was with us and held meetings from Oct. 30th to Nov. 11, inclusive, and hoping that an account of the meeting will encourage and interest other lovers of Truth, I send it to THE RESTITUTION.

We had a fair attendance all the time and those who came seemed interested in the gospel as it was preached by Bro. Prime in all its purity and beauty.

Those of us who were already in the faith were refreshed and strengthened by hearing the Gospel Message; and a few others were convinced of the error of their way and turned unto the Lord. We rejoice to know that the gospel still has power, and that there are a few who are willing to forsake all and follow their Master.

Yours in the Blessed Hope.

RENA M. GORDON.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

A crowd is not company and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the first resurrection of the dead; the immortality and reign of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel; repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisite to the forgiveness of sins, and a holy life as essential for final entrance into the kingdom.

To Our Patrons.

We wish you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Locomotives to Lay Pipes.

DETROIT, Mich., Nov. 15.—A great engineering scheme made a start toward success here today. The plan is to lay an eight-inch iron pipe under the Detroit River to bring natural gas from Canada to this city. On the American side is a trench running down to the river. This was lined with a wooden trough lubricated with soft soap. In the trough lay the main. At the river end of the main was a conical plug, designed to keep the water out and serve as a sort of plowshare for turning aside the soft mud of the river bottom for the main as it is hauled across. Attached to the end of the cone was the great steel cable which had been strung across the bottom of the river. On the opposite side of the river was a huge snatch block through which ran the other end of the cable, and was then attached to three locomotives. By means of tug whistles the signal for the locomotives to start was made. It took but a moment to hide 400 feet of it in the river. This afternoon a second section of 500 feet was attached and the engines again started, but they had not gone far before they stuck. Another one was then brought into play and the four moved along nicely. The weight of the pipe will be 150 tons or about twice the weight of the average locomotive.

The thought that we may ourselves be one day under the window should make us careful when we are throwing out our dirty water.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$110.30
Lizzie C. Bayne,	4.50
Charlotte Fisher,	.50
H. H. Chamberlain,	.50
Mrs. A. Burton,	.50
J. E. Forsythe	.50

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CRUMBOUGH.

The Herald of Truth.

EDITORIAL STAFF:
Members of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 5, 1885.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

To Our Patrons

We ask you each to renew your subscription for 1886. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we can not hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will however, send the paper to all new names received before Jan. 1, 1886, till Jan. 1 1887 for $1.50. Besides this we will send to the person *sending* us the cash, renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. One poor fellow: those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Justification by Faith. No. 10.

Some three months since a gentleman stood on the side walk in front of our place of worship one Sunday evening, and handed eight page tracts to those entering, entitled, "Do you know?" and comprised some 25 questions beginning in that way. One of the paragraphs on the 5th page, was as follows: "Do you know that Christ is the propitiation [satisfaction] for our sins, and not for ours [the church's sins] only, but *also* for the sins of the whole world? 1 John ii. 2."

The question preceding the above was as follows: "Do you know that our Lord Jesus paid the great price for *all*, to secure for *all* a FULL OPPORTUNITY to gain everlasting life by faith and obedience? 1 Tim. ii. 6; Act iii. 22, 23."

Our answer to the author is, "No; we know nothing of the kind; do you? If you do it would be kind of you to tell us *how* you know it. If it be knowable we want to know it." The writer no doubt *thinks* he knows it, for he has appended two references to prove it: they are taken as proof by him and offered as such to us. As we are enjoined to "prove all things," these *statements* must be proved; and if these Scriptures do *not* prove the doctrine just quoted, we will let go of the doctrine, and hold fast to the Scriptures. Let us see about this full opportunity. We are referred to 1 Tim. ii. 6. It says in verse five, "For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." We find nothing about a full opportunity here, although it must be admitted that the apostle, equipped as he was by the spirit to bear the name of the Lord before the Gentiles, and kings and the children of Israel, was far more competent to speak of it, if true, than the author of this tract.

Evidently our author has laid out work for Paul which the great commission did not include. It said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall *be* saved; but he that believeth not shall be condemned." We do not believe the Lord Jesus would commission the eleven to go to the world with the message of life from the dead to inherit the kingdom, on condition of faith and baptism, and announce that unbelievers should be condemned; and then commission Paul to say that all who failed of an *opportunity* to gain everlasting life during their first mortal existence, should have a *second* mortal existence for that purpose. The writing of Paul abundantly proves that his commission, to all intents and purposes, was the same as that of the rest.

It is difficult to conceive for whose *benefit* such an announcement *could* be made. Suppose ten thousand millions of the human race never heard the gospel proper while living, and it were the Lord's purpose to raise them and *for* them an opportunity, they could not learn of it while dead, and would certainly know it if raised.

We believe it impossible to show any warrant for preaching any such doctrine, because it does not address and produce action suggested in *previous* conviction, and they would *it* the would. The human conception is first embraced, and then some Scripture is made to conform to it.

We take it that 1 Tim. ii. 6; and Acts iii. 22, 23 are the salutary of the Lord's Hope Scripture, and Hebrews just pen- ed for direction to one of them here. As these we call attention to the above and that our Lord became the price for *all*. Of course if that be true all *belong* to him, and in due time all people wherever he finds it that we must forget, that in order to such a transaction as here represented, three parties are involved. Taking mankind as one of the parties, we ask, OF WHOM *were we purchased?* TO WHOM did Christ *pay* the price for us? *Who owned us*, before Christ purchased us? Dare the so-called, but miscalled "Larger Hope" literal enough to furnish sensible answers to these questions? If it does we have never seen them.

Bear in mind, the modern idea presents to us a legal transaction and we have a right to know the parties to it. Did Jesus purchase all mankind of the God of this world? If he did he certainly by the transaction recognized the legal possession of the seller, and we would suppose that legal possession would make it optional with him whether to sell or not. We presume it will not be claimed that Jesus deposed of himself to the God of this world as an equivalent for the world of mankind.

It should be remembered that Jesus in prayer to his Father in John xvii. 6, says, "I have manifested thy name unto the men thou hast given me OUT of the world, thine they were, and thou gavest them me, and they have kept thy word." How does this agree with the claim that Jesus paid the great price for *all?* If he paid the price for all, would not all belong to him? If they were *all* his by purchase how could it be *given* a select few OUT of the world? Might not his announcement that he laid down his life for the sheep (John x. 15) help us out here?

If, as claimed, Christ is the *satisfaction* for our sins, and not for ours only, but also for the sins of the whole world, then of a certainty *salvation is universal;* and it is ridiculous to talk about a *full opportunity* to gain everlasting life by faith and obedience; they need no faith and obedience, if Christ is the satisfaction for their sins.

We hope our readers will canvass this matter thoroughly. If Christ is the SATISFACTION for the sins of the whole world, the most debased specimens of humanity are on an equal footing with the most devout believer of the gospel of the kingdom; and repentance, baptism and a godly life are a farce. A just God could exact nothing more if the sins of the whole world have been satisfied for.

It is simply amazing to us that men who believe the covenants of promise can accept such a weak theory. Why do they not trace it back to its source? Do they not know that justification *by faith is* as wide as the poles apart from substitution that either one or the other must be false? The man who has done most *to* propagate this abominable doctrine also talks of the 1900 years, nearly, since Christ as the gospel age, just as do all the apostate churches, and claims that *only* those who have believed since then will reign with Christ; even Abraham who believed the gospel and was justified by believing it—the copartner with Christ and Father of the faithful, is relegated to a back seat with all the prophets and ancient worthies, and he *has the effrontery* to say that "the doctrine of *election* is for this age, and the doctrine of *free grace* is for the world in general, in the millennial age: and to this is added his denial that the body of Christ was ever raised to life, but that he *assumed* a body occasionally, that, together with his clothing, was created for the occasion to make the disciples believe he was really alive (he himself being invisible to mortal eyes) and then dissolved again. Think of him as commanding ARMIES to establish their rule, after *seeing* them be worth three days and three nights in the heart of the earth! In view of what Paul says, "if Christ be not risen, that *he was buried*, that he rose again the third day and was seen by so many," (1 Cor. xv. 3, 4) that "Christ hath died, and rose, and revived," is there any room to put a word under these circumstances. Does it not *demand* that Adam be raised to give Christ his Queen? Believe me, Dr. Russell is not the person to look to for comfort in the person of the precious faith in that wonderful end there it is exalted the gem of world's justify. Of course every case with had to be *worth* "ransom," "bought," "redeemed" and the like? We answer that they are not used in a legal sense is proven by the fact that *no one* can tell *who* we were ransomed *from*, or redeemed *from*, or bought *off*; and therefore they are used in a *practical*, not a legal sense,—are employed because the *result* of his work resembles what these words mean. This will appear more clear as we exhibit the work itself.

(To be continued).

Saved by Law or Gospel - Which? No. 10

We started our investigation of this important question at Rom. i. 16, where it speaks says the Gospel of Christ is the power of God unto salvation to every one that believes. Before man cannot be saved unless he believes, and he must be justified, that is, have pardon given, pardoned, or else go back to dust and remain dead, for as we will find under these circumstances Divine justice *cannot* set Adam or any other person free without a ransom in full, that is, *without* his offence if he could since that is removed? Believe me. He cannot be set at liberty in the person of Adam's seed and from that second "in the person of faith in the gospel. To illustrate what we are trying to teach, let us suppose a child is commanded to do something. It refused and is chipped into obedience. Is the child morally improved by the treatment? Would he not be as disobedient as ever, only for fear of the rod? The whipping does not change the mind or disposition of the child morally he is no better although he obey to the letter. Let the parents of that child take it upon the knee and explain how wrong disobedience is, and how it grieved them to see their darling act so badly, and show him the dreadful result of disobedience at last, and big tears will fill the eyes, the resolve to be obedient is made, and the child's heart is changed the child is converted, and as the result is eager to know what will please his parents. That is *now* and *ever has been*. God's way of converting people,—that is, changing them morally. "Being justified freely by his favor." "By grace (favor) ye are saved through *faith*." "Therefore being justified by *faith* we have peace with God through our Lord Jesus Christ." This is the rock upon which we stand. We are saved by gospel, then, not by law.

All truth *is* in harmony, and it follows that the gospel which is not able to save without law, is not the gospel of Christ,—which is all powerful to save all who believe. We now propose to *compare* the gospel of Sabbatarians with the gospel of Christ. We will agree on every point possible before we take issue. Sabbatarians have renounced the pagan notion of inherent immortality. The wonder is that this wonderful key does not open for them the *whole* week. It is not the fault of the key. There is not an essential truth in the Book of God that this Key will not unlock if properly used. Of course it has to be turned or lifted or it will unlock nothing. If they see that the GIFT of God is eternal life, is it not strange that they try to *earn* it or *deserve* it, by gold or silver or precious stones, or houses or lands or anything else—themselves even? Why a gift *is* a gift! It is nothing else; a voluntary transfer from one to another without an equivalent, a benefaction. There is no *need* of anything but gospel to save. "He that believeth" is the way it reads. The Sabbatarians *can not be so low* down that they need law besides gospel to save them.

It takes a smattering of the gospel and a law *of commandments* to form a new sect: but there was a swarm of sects—too many of them before 1846, and there was no need of another. It was several months after they were married before the Whites commenced keeping the seventh day although in their ecstasy, zealous Christians, preaching, praying, and exhorting everywhere, and yet, their doctrines being true, as Sunday Keepers they had the mark of the beast, and surely needed converting if any one did. We challenge any one to show in all their volumes where they were ever converted over again. Christians, mark you, but carrying about that damning mark. How did they get rid of it, by repentance, belief of the gospel and baptism? No! they quit Sunday keeping.

But what *is* the gospel of Christ? It is God's Good Message concerning his coming kingdom and life to inherit it delivered by Christ,—the kingdom to be established on the land pledged to Abraham and his seed, the kingdom of Israel restored under David's Great Son. In the Kingdom the saints are to reign with him in, over the twelve tribes of Israel and all the nations of the earth, and as the means of filling the earth with the glory of God.

The Sabbatarians are looking for the speedy coming of the Lord the second time. Is that good news? That all depends upon what he is coming for. No one is called to answer that question who does not know the object of his coming. We enquired of the minister he once mentioned what he was coming for, and we understood him to say he was coming to immortalize 144,000. Sabbatarians, mortalize 144,000 of who is now common unity, take them off to heaven or some other sphere for a thousand years while all the rest of the human family are destroyed and the earth's surface destroyed by fire. When again fitted up for them the 144,000 return to earth and reign [?] here forever; every one of them kings and priests and no subjects! We asked him if the coming of the Lord for that purpose was good news? He replied, hesitatingly, that it was good news for the 144,000. Well it gives each one over 1300 square miles of territory plenty of room no doubt. But we told the gentleman the trouble about his kingdom was that God had never promised it, and that if God fulfills what he *has* promised, the Sabbatarian hope would never be realized—they were practically without hope, and therefore without God.

How can one who believes the gospel of the kingdom promised, try to graft into it an extinct, or obsolete law? Oh, what a human bubble this is. In Romans iii. 28 we learn that God has a Fixed Plan and works to it. It is called an Eternal Purpose,—there is nothing haphazard about it. The plan of salvation *is a plan*, and the Great God never changed it in the year 1844, nor 1846, or any other time. Sabbatarians have not been called according to *that* purpose, but according to a scheme of their own.

(To be continued.)

Bible Times and Seasons. No. 4.

Below we subjoin more extracts from Prof. Dimbleby's works "New Era," and "All Past Time."

"When was the Beginning of Gen. i. 1? Was it when the material substance of the heaven and earth was first formed? or was it not at a subsequent period, even at that time when "the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters? In this there was direct relation to man, for if appertains to the existing constitution of things in, upon, and concerning the earth on which God located him. "God said, Let there be light; and there was light. And God saw the light that it was good. And God divided the light from the darkness. And God called the light *day*, and the darkness he called *night*, and the evening and the morning were the first day." This being so, darkness and light were manifested upon earth for the first time on what we call Sunday. On the fourth day we learn that "The sun and moon were SET in the firmament for signs and seasons, for days and years," in the positions we find them, establishing *momentous* evidences of the beginning of the present motions of the earth and the moon."

"Thus the date of creation is an unmistakable astronomical fact, that Sunday the first of the first month of the year B. A. M., was the first day of the rotation of the earth. This is proved by the five separate and united cycles, each and all. The Solar, Lunar, Eclipse, Transit and Meteoric; and before creation or relubrication, the earth had no seasons. Our improved telescopes find no evidence of several other planets having seasons, or alternate day and night, as we have shown." "We find the earth revolving on its axis in twenty-four hours, which is called a day; but we have no reason for thinking that this has been the case before creation. On the contrary, we have reason for believing that, prior to creation the earth only turned once upon its axis in the course of a year. First, because we now find that the revolution of a planetary body upon its axis is naturally and commonly but once during its passage round its primary and secondary, because we are told that on first twenty-four hours, comprising the evening and the morning, or from sunset to sunset was the first day. . . If all bodies had an axial revolution shorter than the period in which they accomplish their journey round their primaries, the case would be different. But now that our telescopes are greatly improved and the science of astronomy is advanced, we find that the old opinion and it was only an opinion, and not an ascertained fact—has no support. We have, perhaps, no closer observer of the heavens than Schiaparelli, of Milan, and according to his published observations, the rotation of the planet Mercury on its axis in twenty-four hours is a myth, the period being eighty-eight of our days, which is almost identical with the time of its revolution round the sun. Schiaparelli also declares that Venus, which is so near the size of the earth, rotates in 225 days, the period of its annual revolution. We know this is the case with the moon, and it is said that observation also shows that it is the same with the four observable satellites of Jupiter, owing to the periodical diminution of their brightness. We have our conclusions upon what we really know, and so far as the evidence goes, there is no analogy in respect to the other planets for showing that a diurnal rotation is common or natural. On the contrary, it seems to be exceptional, and therefore we have no warrant to believe that Sunday, with which the Antediluvian 5-fair Lunar Cycle begins, was not the first day. All Past Time p. 3.

It is the astronomical character of the first day which marks it as a natural day of twenty-four hours, that forbids us to imagine that the seven days of creation-week were long periods of time. Its character and its certainty are proclaimed by the laws of the universe. The same is declared from the character of the fourth day. We know, also, that historically and practically the seventh day was one of twenty-four hours. No solar cycle can work or exist without weeks of seven days. To lengthen the days given us in the first chapter of Genesis, the year would have to be lengthened. To remove them, the Solar and Lunar years would be shortened seven days, and the earth and the moon would have to stand still. More than this, every eclipse would be delayed seven days. In a word, these seven natural days are seven days of motion scored by the earth and the moon." All Past Time," p. 3.

(Concluded next week.)

"There is a store of energy somewhere, surely the Bible first reveals God as the Eternal "All"—Power. He is the source "out of which" are all things and "in him all things consist." He is eternal power,—not "blind force" but force associated with intelligence and beneficence. He it is who has given energy and motion to created things, and their duration depends solely upon his will."

ARNOTT says the presence of the poor is like the necessity of labor, a blessing to mankind, it provides a field for the exercise of affections which are necessary for the perfection of human character. When material acquisitions are great, and benevolent efforts small, the moral health cannot be maintained: when much flows in and none is permitted to flow out, wealth becomes a stagnant pool, endangering the lives of those who live on its brink. The slave which now opens to pour a stream on the needy sweetens all the store."

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

"No view of Christianity which does not make it supreme is any honor to its author; and to fail to regard it thus is to fail to appreciate the wisdom and love and justice of God."

"STRENGTH of character consists of two things—power of will, and power of self restraint. It requires two things for its existence,—strong feelings, and a strong command over them. A man who bears all before him and before whose fury the household quakes, is thought to be strong, but in truth he is weak. It is his passions that are strong, and being mastered by them he is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those that subdue him. Hence come sure is the highest result of strength."

IT seems to a publisher that the very meanest thing one he has trusted can do, is to quietly leave his residence, leaving no address behind, and after some weeks are gone, let the Post Master give notice to stop his paper as it is not taken out, reason being "left town, present address unknown." We have had a few such, and are glad to say that only occasionally one is so lost to honor as to act so. We have a case in hand now where a brother wrote only last spring, he knew he was far behind, (since Jan. 1886) but if we would trust him till this fall he would pay all up. We trusted him and now his whereabouts are "unknown." How would you like it?

Jerusalem's Prosperity.

The British Consul at Jerusalem, in his latest report gives some interesting details respecting the present condition of the Holy City. It appears that buildings of various kinds continue to be erected in the vicinity, and that the city is far outgrowing its former limits. On the western side, houses have been increased so rapidly the last few years that quite a large suburb has arisen where formerly there were fields and vineyards.

Every available piece of land is now being bought by private persons, or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside of the Jaffa Gate, and the trade is generally increasing, especially that in Jaffa oranges, olive wood work (now an important local industry) and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by Arabs in the neighborhood of Ginza where it grows wild.

An interesting enterprise which has recently been commenced, is the collection of bitumen which rises to the surface and floats about on the Dead Sea. Two sailing boats were taken by train from Jaffa to Jerusalem, and then conveyed on carts to the Jordan, where they were floated down the river to the Dead Sea and are there engaged in picking up the bitumen, which is in much request in Europe. The Consul thinks it would be advantageous to trade with the inland districts, if a steam launch and several lighters were placed on the Dead Sea to ferry across the produce of Moab, which is a country rich in cereals, fruit and cattle. At present it is conveyed by caravans round the north or south end of the Dead Sea, entailing a journey from four to five days. Kerak, the chief town of Moab, is now garrisoned with Ottoman troops, and authority is established there, so that if rapid communication were established, the whole produce of Moab would find its way to Jerusalem and the coast.—*London Times.*

Poetry.

The Best Things.

"Pleasure is not all, nor the only things
In people's lives and things that are best
worth having, never grow old."
Pleasure come in bird-hood's sunny
One her wings with beauty gilded,
Showering sweets of life on children,
Wreaths the oldest sorrow-stricken,
"Come with me," she ever pleading,
"Page of joy in my hand:
I the best of all gifts offer you,
Join, oh join me, merry band."

Old fond Pleasure, I'll not trust you
Your wild heart is not all true
Vain you
65
Not
Bought
Never reach the
Heed
Lips
Lured
Smile
Than
Soothing
Blood with your rich wine is
Death
Surely there is something better
That may not be like
In my purpose, strong endeavor
Aided God and working plan
"Best is Heaven while she lives in."
Wisdom's jewels perish not,
Virtue's treasures all are
Toil for God is never forgot.

If we seek what's worth the having,
God will still increase our store:
Hold our hearts while open and trending,
Give us candles that are sure.
Crown and palm in future ages,
Wait for him who battles long.
"He who to the end
Taketh part in victor's song.

Faith and Wisdom, Truth and Virtue
Things like these grow never old;
Home's pure joys are living well-spring,
Friendship's truth is memory's gold.
Cultured mind gives lasting favor,
Peace of God, no darkness know,
Seed of Kindness can by sociable
Fairies bloom and beauty show.

S. JOANNA WINCE.

Original.

The Kingdom is Future.

The kingdom of God is the great theme on which our Lord and his apostles constantly preached, Matt. ix. 35; xxiv. 14. Therefore, to have unscriptural ideas of that kingdom is to miss the meaning of their preaching. Many say that the kingdom is the church as now existing on earth. For example, Prof. A. A. Hodge, D. D., speaking of "entering the kingdom" and of "the keys of the kingdom," says, "In this latter sense the phrase 'kingdom of God,' or 'of heaven,' is synonymous with the word 'church.'"—*Outlines of Theology*, 1878, p. 430. This assertion of Hodge voices the sentiments of thousands who would "pervert" the gospel of the kingdom. But the truth is that the kingdom of which the gospel speaks is *future*, as abundantly proved by the following fourteen reasons.

1. It is not the church but the *reward* of the church. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Lu. xii. 32.

2. The kingdom, as well as the crown of life, is a blessing which the Lord "hath *promised*" (not hath *given*) to them that love him. Jas. i. 12; ii. 5.

3. The church, the little flock, is told to *seek* and to *pray for* the kingdom,—"Seek ye the kingdom of God;" "Thy kingdom come." Lu. xii. 31; Matt. vi. 10.

4. "Flesh and blood," that is, man in his present mortal state, "cannot inherit the kingdom of God." 1 Cor. xv. 50.

4. To those highly gifted ones who were already in the church Paul and Barnabas said, including themselves, "We must through much tribulation enter into the kingdom of God." Ac. xiv. 22. Plainly enough the church must pass "through" the tribulation (or "afflictions," *Diaglott*) of this life before she can enter the kingdom. Now we *suffer*; then we shall *reign* 2 Tim. ii. 12.

6. Entrance into the kingdom is promised the church as an event that "*shall be*," not that *has been*. 2 Pet i. 11.

7. When eating the last supper our Lord clearly taught that the kingdom was then *future*, saying, "I will not drink of the fruit of the vine, until the kingdom of God shall come." Lu. xxii. 18.

8. Not before his second coming and the judgment will the church "inherit the kingdom." Matt. xxv. 31, 34.

9. "His appearing and his kingdom" are joined together; not put sixteen centuries asunder. 2 Tim. iv. 1. "What therefore God hath joined together, let not man put asunder." Mark x. 9.

10. The coming and kingdom of Christ must be simultaneous because the very *same signs* are given us to show that both events are "nigh at hand." Lu. xxi. 27, 31.

11. Not until the Noblenman's return from the far country does he give his servants the "authority" to reign and "possess the kingdom." Lu. xix. 12 to 19; Dan. vii. 22.

12. It is not on entering the [illegible] but at the resurrection, that they begin to "reign with Christ." Rev. xx. 4.

13. The kingdom will be set up upon the destruction of the [illegible] the image in Nebuchadnezzar's dream, i. e., on its feet and toes of iron and clay. These divisions were not developed until the fourth century after the first advent, and they will be torn at the second advent. Dan. ii. 31, 35, 44; Rev. xvii. 12, 13, 14.

14. The *throne* of David and *seat* of Canaan are covenanted to Christ as the irradiating center of his world-wide and eternal kingdom. Lu. i. 32; Gen. xiii. 15; Gal. iii. 16; Zech. ix. 10. Therefore, while now on the Father's throne, he speaks of ANOTHER his own throne—on which he will take his seat when he "cometh in his glory" to set up the kingdom and receive the church into it as "joint-heirs with Christ." Rev iii. 21; Matt. xxv. 31; 1 Cor. viii. 17.

WILEY JONES.

FAULTS.

Who is there among us that is without fault? We all have them and should try to overcome them, but there are so many who try to correct every one's faults but their own, and if any one should chance to call their attention to their own shortcomings they are highly offended.

Before you discuss the shortcomings of others, look into your own heart and see if you are without fault. Do you remember an instance where Jesus said, "Let him that is without sin cast the first stone?" If people never discussed the infirmities of others until they could truly say they were without fault in the sight of God, I am sure no one would suffer from disagreeable things being said of them. If your friend has a disagreeable fault does it help matters for you to tell some one and discuss it with scorn when no doubt you have a number as bad as his. If any thing must be said, say it to him in a kind, friendly way, and perhaps you may help him to overcome it. It is a grand thing to be able to overcome our faults and a grand reward is offered to the overcomer. Some of us have faults and habits which are very hard to overcome, but, remember, the reward is only promised to the overcomer. Our Savior said, "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." It will be a grand thing to sit with Christ in his throne.

Let us all overcome our faults, and help our brother to overcome his but not by discussing them with some *gossip-loving neighbor*, but by kind exhortation.

Dear ones, take these lines for what they are worth. May we all be able to overcome our faults is the prayer of a "Sister" striving for the kingdom.

Dear Restitution:

As we are always glad to read in your pages of the success attending the preaching of the Word of *Life* I will give a short account of what has been done here in Plattsburgh the last two weeks.

On the 15th of November Brother and Sister Woodward commenced a series of meetings at Baker Union Church, with a good attendance which was kept up with an ever increasing interest till the 29th. Bro. and Sister Woodward are noble defenders of the faith once delivered to the saints, and withal such earnest workers for the Master. They are strong in their position having the Blessed Word of God the Sword of the Spirit as their trusty weapon wherewith to fight the battles of the Lord against the evil that is in the world, and the traditions of men in the church, but they are so careful to stand by the Bible that even the *enemies* of the truth can neither resist or gainsay. They have helped us here very much. We have been hiding what little light we had by meeting from house to house for breaking of bread. But one result of their coming is that we will meet at the church hereafter. Another result is two precious ones were led to give themselves first to the Lord and then to his people according to his Word. On Friday, the 30th, Brother W. H. Elton, son of our late Brother Thos. Elton, and Sister Mattie, youngest daughter of our Brother Daniel Elton were baptized into the precious name, henceforth to walk in meekness of Eve, after which we met at the home of D. Moyer, and gave them the right hand of fellowship. What tears of joy were shed over these trophies of redeeming love. Thus ended two weeks of earnest, loving work for the Master. Others are almost persuaded and God in his Word declares that my Word shall not return unto me void. Our brother and sister have given their testimony for the dear Master, which will witness against us at his appearing if it is not believed and practiced by us. Many were anxious to have our Brother and Sister stay longer, but they had an appointment in Indiana and were obliged to leave us. May the good Lord be with them is our earnest prayer.

THOS. MEMBREW.

Editor Restitution:

I have not been idle. No! No! I have said but little in the last twelve months, but still I have been at work in *my* Master's cause, and my labor has not been in vain, for some have become obedient to the faith. On the 17th of January last I immersed one obedient one into the all saving name of Jesus Christ, and since then I have immersed 13 more. So, in the last eleven months there has been 14 buried in baptism.

Please say through THE RESTITUTION that my regular appointments are as follows in each month. The 2nd Sunday in each month, part of the time at Sciercleville and part of the time at the Plummer's school house. The 3rd Sunday in each month at or near Brother John Rogers, north of Colfax three miles. The 4th Sunday in each month at Argos, all to commence on Saturday night and continue as long as thought best.

J. S. HATCH.

Editor Restitution:

I have written once before for this good paper, and as I read the good and encouraging words it helps me in my Christian life. I am glad I can say that I am on the Lord's side, and am trying to become more like him. I ask him each day to help and strengthen me in the duties of the day whatever they may be.

We know we have not much time to labor for the dear Savior who has done so much for us. Let us who have just started out in the Christian course be faithful and have our lamps all trimmed and bright to meet the Bridegroom when he shall come. Let our lights shine out to others, that they may see our good works and be led to glorify our Father which is in heaven. May the Lord guide and keep us is my prayer.

I remain your Sister in Christ.

GERTRUDE EVEN.

Dear Restitution:

I have never written anything for the letter drawer, but it may not be right to withhold my mite because others can do so much better. I have thought so much of late of the necessity of more earnest effort to overcome sin. Will not a closer walk with God help us to overcome temptation more than anything else? James says, "draw nigh to God and he will draw nigh to you." Christ says, "If ye love me, keep my commandments." Paul says "Abstain from every appearance of evil."

Let us be humble; let us be prayerful. He has promised to help all who put their trust in him.

When we see strife, envy and jealousy around us, let us look carefully to our own walk and conversation, for we must account for ourselves, and not for others.

We often hear people say, in speaking of Christian work, "It is not much that I can do." Dear brothers and sisters, let us, (who feel that we have not the ability to help others as much as we would like) look earnestly at *our own* hearts, and, with the help of God, drive out the evil tendencies that are always ready to find a lodgment there, so as to give more room for the Christian graces that will make us better followers of the blessed Savior; better husbands and wives; better fathers and mothers, and better brothers and sisters in Christ.

"Blessed are the pure in heart, for they shall see God." Are our hearts pure? Do we show forth the fruits of the Spirit? love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance? or do we show more of the works of the flesh?

If after careful investigation we do not find some way in which we can improve our lives, if unfruitful there is so much conceit (which is not a fruit of the *Spirit*) in our characters that we cannot see our own short-comings. This should be removed.

In Rev. 2nd and 3rd chapters we find many promises to him that overcometh, so we see that we must overcome sin if we would inherit those promises. Do not let us be satisfied with ourselves because we see others falling below the standard Christ has laid down. He is our example.

Never do I expect to be satisfied with myself until I awake in his likeness, but I want to always press towards the prize and strive to walk in the way that leadeth to everlasting life.

Draw me nearer Heavenly Father,
Draw me nearer day by day,
That I may not shrink nor falter,
In the straight and narrow way.

Your Sister in hope of eternal life.

CARRIE JAQUITH.

Dear Restitution:

Find enclosed $2.00 for the dear RESTITUTION. We are a year behind the 3rd of this month. When our time runs out for the amount our last years subscription you may know that we cannot renew if we do not send a renewal by that time. Times are so hard here in Worlington. I do not see how we can do without the paper as it is all the preacher we have, as we live in an isolated place, and all the members are too poor in this world's goods to have a preacher come to us.

We read Sister Wince's letters and it gives us such comfort and cheers us so much to read letters from other dear ones of like precious faith. My husband and I were baptized into Christ over a year ago, by Bro. J. W. Dickenson, an uncle of ours. We earnestly ask the prayers of the brothers and sisters that we may continue faithful unto the end and that we may gain life eternal. Come Lord Jesus, come quickly.

Your brother and sister in Christ.

O. D. & ANNA KENWORTHY.

Selected.

[Selected by A. J. Rychener.]

REFORMATION.

But men are saved by being reformed. Reformation is a matter of growth, not of instantaneous change. Nothing lasting is produced in a moment; it requires time for its formation. Men become bad, not all at once, but by gradually putting aside those things which make for righteousness, and allowing their opposites to come in and usurp their place. Weeds, as well as flowers, must have time in which to grow. Men are much like gardens—in the best the weeds will grow the rankest. A garden which will not grow weeds, will grow no flowers. I have seen men who could not be very bad—the soil was not rich enough to grow even weeds. Such amount to but little, not being a positive force in any direction. A man who has never done a wrong act, if such there be, is not necessarily the most virtuous; perhaps he hasn't done any right ones. Virtue consists in doing right things, not in doing wrong ones! It is a positive force, not a mere negation! I wish all to remember that. The world is altogether too full of negative virtue, and is sadly in need of the positive. There are a great number of men who go through life without acting at all. Such are the poor gardens, in which nothing grows. A good, thrifty weed is an encouragement; it, at least, shows where something better can grow, where the positive force is. The force which moves the world is the positive; either up to a higher and better, or down to a lower. The man who commits the worst crime, does the lowest act, is not necessarily the most degraded. He possesses most positive force, and expending it in the downward direction, it carries him farther; were it directed upward, it would take him correspondingly higher. The largest weeds bespeak the richest soil. There are many persons who are hardly worth reforming, just as there are gardens which are hardly worth cultivating; there isn't positive force enough in either, even though properly directed, to yield more than trivial results. The expenditure of energy required in their case, applied in other ways, would yield to the world many fold more "good results." The benefit of humanity, as well as the individual, should be sought. Of course, the two cannot be entirely separated, for what benefits the individual will necessarily, in some measure, benefit humanity, and *vice versa*.

Now, the question is, how to reform? There are two kinds of reformers, both seeking the same good, but trying to reach it in different ways. The one expends his energy on the flower-plants, nursing and training them, only considering the weeds as they come in his way and interfere with the other plants; the other giving his attention to the weeds, pulling up and destroying them and taking note of the flower-plants, only so far as to allow them to remain and grow. Both recognize the fact that there are flower-plants, as well as weeds, in every garden. And that is the cardinal fact. No matter how many and rank the weeds, there will always be found, in some state or condition, these flower plants, in every human garden. No man ever sunk so low in vice and crime, as to have lost all germs of truth and righteousness. Now, which of these reformers will succeed best? Which will accomplish most? I know that those belonging to the latter class are the more numerous; but we must not argue from that, that they are right and the others wrong. On the contrary, the minority is usually nearer right than the majority. This is a general rule, and it certainly applies in this case. If you want a man to be honest, deal with him as though you believed him honest, and *vice versa*. If you show by your actions that you expect to be cheated, you will be, for a rogue would not disappoint. So, also, with a man's sins—with the weeds in the human garden. If you simply pull up the weeds and *do not otherwise protect* the flower-plants, the scorching rays from the sun of a guilty conscience is almost sure to kill, not only the weeds, but also the tender flower-plants, leaving nothing but a dead, barren waste, from which no good can come. But if you cultivate and nurse the flower plants, making them not the sole, but the dominant occupants, they will develop to such proportions, as to drive out all else. A wound is not healed by being continually exposed to view; neither is a sin outgrown or conquered by being continually held up to the gaze of conscience. As the garden is made beautiful by developing its flowers, so man is reformed by developing germs of righteousness within him. He must be shown that they are there, and capable of making him true and noble; not that other things are there which will hinder. These last, kept always in view, but disheartening, while the others, so kept, give strength and courage. If two positive forces, the stronger always governs. Make the positive force in the germs of righteousness, stronger than that in the sin weeds, and reformation is assured. Righteousness or unrighteousness is a matter of the comparative strength of inherent forces. Jesus was tempted by the devil, which shows that he had in his nature, that upon which evil might act; but he also had in far greater measure, that over which evil had no power. Every human being has in his nature more or less of this same divine sin destroying element, and it is that which, if properly nourished, cultivated and brought out, can and will reform him.—*Clarence G. Cook, in Word and Works.*

Doorkeepers at the Tomb.

One of the most incongruous sights at the holy sepulchre is the Turkish divan just inside the entrance, on which a couple of indolent Moslems recline, gazing with apparent indifference at the devout pilgrims who pass through the gate, but really scrutinizing them with a view to soliciting backsheesh. These men may be styled the jailers of Christendom, for they possess the right of opening and closing the basilica.

When any one of the three communities living inside the Basilica wishes the gate to be opened a servant is signaled to call the representatives of the two families. The gate can be unlocked only in the presence of the two, the old regulations prescribing the attendance of both, as the one holding the key is not allowed to open the gate, and *vice versa*.

Charcoal and coffee have to be furnished by the fathers, besides a stipend of money, the price of all reaching about $1 for each opening.

On festivals when any of the patriarchs make their solemn entrance both wings of the gate are thrown open and the price for this ranges from $5 to $20, Consuls and other distinguished visitors being expected to give extra backsheesh.

Before the Crimean war these hereditary janitors exacted fabulous sums for opening the door, the consequence being that it often remained closed on the communities for months at a time.

Pilgrims who could not pay the entrance fee were detained for six months or a year awaiting the arrival of some rich traveler who would pay their way into the basilica, and many a one has returned to Europe without ever having seen the tomb of our Lord, although he has stood before its gates.

If any one of the fathers died the janitors levied another and higher tax on the poor friars, besides which a special permit for burial had to be obtained from the government, which was generally given in the following terms: "We hereby allow a damned Frank dog *to be buried*."—*North American Review.*

Horrible Atrocities of War.

It makes one's blood run cold to read of the horrible atrocities of the war between China and Japan. The New York *World's* correspondent, who is on the ground, and who sends to his paper a vivid description of the battle of Ping Yang, tells how scores of Japanese heads were found strung on cords after the execution of the city. An order from the Chinese officer-in-chief, offering a reward of 30 taels for every Japanese head, was found. In the quarters of a Chinese General thirteen heads were piled up in a corner, showing that the commander had an eye to business. There was blood on the walls, in the rippling river, on the green hillside, in the flowering valleys. Blood trickled over gravestones, blood dashed against the walls of the ancient temples, blood on the rocks, blood on the roof-tops, and blood everywhere. Ugh!

Quite a large amount of work has been done among the Hebrews in the city of Warsaw in Poland, where it is said that there are one hundred and twenty thousand Jews. One missionary alone, the Rev. Dr. Ellis, working under the auspices of the London Missionary Society, has baptized no less than 236 Israelites in the last three years.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania lines went into effect Sunday, Nov. 25. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:12 A. M. 9:55 A. M. 1:55 P. M. 5:05 P. M. and 7:15 P. M.

Depart for the East at 2:58 A. M. 5:12 A. M. 10:35 A. M. 6:05 P. M. and 8:40 P. M.

J. E. HAINES, Agt.

Secret of Turpin's Extermination.

The specifications of Turpin's patents, which placed in the hands of the fortunate patentee an engine of such destructive power as to render him the Master of the world, were published yesterday. Strange to state, there was no great upward jump in French rentes nor was there a panic on any of the bourses of the powers of the triple alliance. The simplest thing is to give M. Turpin's description of of what he calls "L'Exterminateur."

"The artillery system of Eugene Turpin consists of a cannon with light tubes mounted and articulated at the base on a special carriage, carrying, loading, and motor arrangements, whose object is to give to the gyroscope projectiles a rapid motion on their axis, to insure precision in their directions. The mitrailleuse constructed on the plans annexed to the patent can discharge sixty-seven projectiles to a discharge of about 3,000 meters and cover a surface of 30,000 square meters, with 35,000 dangerous explosions within a radius of 200 meters from the point of explosion. The total weight of the apparatus loaded is about 1,800 kilogrammes. The ordinary cannon of ninety millimeters bore weighs, with its carriage, 2,030 kilos, and the gun of eighty millimeters 1,935 kilos, and fires twenty-six shots.

"In the next war the country which can throw the largest quantity of missiles and explosive bombs within a given time will have the *greatest chance of success*. It will therefore be necessary, to attain this object to create a new mitrailleuse firing shells of a special kind, which cannons, on account of their weight, cannot do, no matter what may be their caliber. With a quick firing gun a man can fire ten shots a minute without aiming accurately. With a caisson mitrailleuse 33,500 bombs can be thrown over 3,000 meters at one shot, which is equivalent to a volley from 8,350 men firing with repeater rifles for a minute. From this fact can be seen what a tremendous attack can be made with the simple apparatus which will give pro rata as good results as excited lirers.

The caisson mitrailleuse ought, to my mind, to accompany troops of the line, in front of the artillery, and be ready to concentrate its fire on any point so as to bring its aid to bear instantaneously or support a retreat. Two batteries of mitrailleuses, containing twelve exterminators, can thus in a moment do the work of 40,000 men. It need not be said that apparatus of this kind can be constructed of every caliber for lighthouses, men-of-war, etc., with a larger number of tubes, because they will be fixed tubes."

M. Turpin concludes his specifications by stating that his invention can also be applied to coast defense.

M. Turpin's projectile consists of a shell fixed to a metal tube called a cartridge, which contains a charge of powder which projects the whole. The projectile and tube are so arranged that they can be set spinning with great rapidity, thus giving the precision the want of which has led to the abandonment of military rockets. M. Turpin claims the effect of this rotation is also to increase the speed of the missile up to the point of its fall and the consequent explosion.

Before any opinion can be formed as to the value of the invention this point will have to be determined by practical experience.—*N. Y. Herald.*

Religions of India.

It would appear from the recent blue book on Indian affairs published in England that the Christian religion is making an appreciable impression on the population and now claims rather less than 1 per cent of the whole. The total population is given at 287,223,431, of whom at the last census, there were 207,731,727 Hindoos, 57,321,164 Mohammedans, 9,820,407 aboriginals, 7,131,361 Buddhists, 2,284,380 Christians, 1,907,823 Sikhs, 1,416,-038 Jains, 80,904 Parsis, 17,194 Jews, and 48,703 of other religions. Of the Christian population 1,815, 203 were certified to be Roman Catholics and 205,016 Church of England.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

In Ossahage, Missouri, Oct. 1st, 1894, Mrs. Emma I. Webb, aged 31 years, 8 mo. and 8 days. She was the daughter of our late Bro. S. S. Hayden. She was married to E. T. Webb, of Webb City Mo. May, 23, 1883. To them was born one son, little Earnest. She was brought up by good religious parents, her father being a minister in the Church of God. He was formerly a Baptist, but when he heard the gospel of the kingdom of God, he was baptized in the all saving name of Jesus Christ, in which faith he lived until he fell asleep in Jesus. On the 24th of Aug. 1884, I baptized Emma and her sister Lula, afterwards married to H. G. Garton, and who died March 2nd. Our sister Emma had many hard trials for the faith, even to the giving up of her infidel husband, and who afterwards married, but our dear sister never married again. Her death was caused by Typhoid fever, and trouble, and but few could have gone through what she did for the faith. We preached the funeral in the 1st Presbyterian Church, Oct. 31, from 1 John xii. 24; 1 Cor. xv. 38. The large number present, and the beautiful and costly offerings of flowers was evidence of the high esteem in which she was held. She was a n worker in the Sunday School and a model woman. She always upheld the truth, and her work will go on while she sleeps. She wanted to live to raise and educate her little boy, who will now fall into other hands. She will be greatly missed by her mother, her little boy and the church, but she now sleeps beside her father and sister.

JOHN POORE.

Died, Oct. 19, Mary L. Herron, wife of Isaac Herron. She became obedient to the gospel and was baptized by the writer in '71, and has ever since been a zealous and firm believer in the name of Jesus Christ and the kingdom yet to be set up on the earth. Her husband was an older brother of the writer and embraced the faith in Indiana, and afterwards convinced and baptized my wife and myself. I had been a campbellite evangelist for 23 years but when he came to Kansas he showed me that I did not have all the faith. He said God had covenanted to give Abraham all the earth in the future, so I with my wife demanded baptism at his hands. And afterwards it took me six months to straighten up all four of my churches. I baptized over 150 and finally Sister Herron came and I baptized her. Brother Isaac and Sister Mary both died in the one faith and no doubt the resurrection will bring forth many of their sheaves.

Sister Mary leaves one daughter one son and many grandchildren. she died at the age of 74 years, at the home of her son in Jackson Co Mo. She dearly loved THE RESTITUTION, which she received free, and she requests that it be sent to some seeking for light.

C. W. HERRON.

Mrs. Sarah Chesebrough, whose maiden name was Sarah Hand, was born in Rochester, N. Y. Nov. 30, 1834, and died in Galesburgh, Mich. Oct. 11, 1894. With her parents she moved to Colchester, Vt. residing there until about twenty years of age when she came to Leonidas, Mich. to visit her uncle and family. Here she secured a position as a school-teacher. While thus employed she became acquainted with Lyman H. Chasebrough, who she married Dec. 27, 1851.

Rev. A. Wiesner, pastor of the Baptist Church in Athens, officiating.

They made their home in Leroy, Calhoun Co. until 1868, when they moved to Galesburgh, where they lived until her death.

She was a member of the M. E. Church for a number of years, but after she heard the gospel of the kingdom and the second coming of Christ she gladly received the truth and was baptized into the all-saving name of Christ, since which time she has been a consistent and devoted Christian, a loving wife, and a kind neighbor, always ready to dne all she could to help others. She had been in failing health nearly two years caused by LaGrippe, since which time she had not been able to attend church. Gave her attention quite extensively to studying the Bible. She was hopeful to the last.

She leaves a husband, three sisters and four brothers to mourn their loss, but we sorrow not as those without hope.

After a brief service at the home on the morning of Oct. 18, relatives and friends followed the remains to the Baptist Church in Athens, where the funeral was held. The M. E. minister preached from the text which she had previously selected. Thess. iv. 13, 14, after which we laid her to rest in the beautiful cemetery near the church where she sleeps in peace awaiting the resurrection of the Just, and may it be my happy lot to meet her there.

L. H. CHESEBROUGH.

Dear Restitution.

By request of her friends, I send for publication in the paper three letters written by Sister Ida B. Burner, to be left for her children.

Sister Burner whose maiden name was Doolittle was born Apr. 27, 1853, married to Isaac H. Burner in Crawford Co. Ill. Dec. 9, 1877, died Sept. 12, 1894, aged 34 years, 4 months and 25 days. Sister Burner was a firm believer in the gospel of the kingdom and the truths advocated by THE RESTITUTION. She had been a great sufferer with that lingering disease, consumption. Words of comfort were spoken by the writer to the friends and a large assemblage of people after which and in the midst of a storm we laid her to rest in the tomb until the coming of the Life Giver. Sister Burner was buried in the Butternut cemetery, Sept. 24, 1894.

JOHN CLAYTON.

THE LAST ADVICE OF A CHRISTIAN MOTHER TO HER SON.

ARTIE,—I expect I will be sleeping the sleep of the dead long before you can read this, but some one will read it to you. You will be a good boy and be ready to meet me in the morning of the first resurrection. I hate to leave you but it is the lord's will. He will take care of you and when you get old enough to read the Bible and understand it, then you must believe, repent and be baptized, do his commandments and hold out faithfully and when he comes it won't make any difference whether we are living or dead we will be like him. Be ready Artie, and God grant that we will meet in his kingdom. Don't forget to pray and trust everything to the lord. Keep this and read it. Don't forget you had a mother once, and take my last words as good advice and obey them that take care of you. Don't never drink anything that will make you drunk, nor use tobacco, nor swear, but go in good company. Be truthful and honest and be good to Early and always be a good brother to your little sister. May God bless and keep you while I am gone. God bye.

Your loving Mother.

IDA BURNER.

THE LAST WORDS OF A CHRISTIAN MOTHER TO HER ONLY DAUGHTER.

AMIE, MY DEAR LITTLE GIRL,—I feel that you will soon be without a mother and I don't know who will take care of you, but I trust to God that aunt Viva or aunt Dolley will, and I hope you will never do anything that they would regret of having taken you, but try to repay them for raising you, remember it is your mother's wish. I hope that you will always listen to your aunts or any good woman that loves you and my prayer is that God will keep you. Learn to pray, trust him, study the Bible and prepare to meet me. You are little now but I hope that they will keep this for you until you get big or old enough to understand it. I have written each of the boys one because you may all be separated and I want whoever takes you children to take each one's letter and keep it for you until you are all big enough to take care of it yourselves. Always keep them and read them, they will be like me talking to you when I am in my grave. You have a bad temper but I hope you will try to overcome that, and I hope you will never have to go through the sickness and trouble I have, but if you should, do like your poor mother, trust in God and never give up hope and faith and prepare to meet me in the good world to come. Believe, repent, be baptized and do his commandments. He says, "Behold I come quickly and my reward is with me. Blessed are they that have part in the first resurrection." That is when I hope to meet you dear children. I hear your childish voice now singing when he comes. O may you always be as happy and innocent as now. Be a good sister to your brothers and do all you can for them. Good bye.

Your loving Mother.

IDA BURNER.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of the Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $251.78

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Claplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer. W. H. Bernard, Oxford, Kansas.

Previously published, $135.00
Previously used, for S. C. Oliver, to go to Oklahoma, $15.00

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detatched and accepted in payment of excess luggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

Where Men may secure Work.

Do you wish to know where you can secure employment at good wages and at the same time have an opportunity to get and pay for a good home of your own? If you do, write a letter to Frederick Abbot, Land Commissioner, Wisconsin Central Railroad at Milwaukee, Wisconsin, and he will send you a little pamphlet which will give you the information.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Guidbrook, Iowa.
W. L. Winslow, 21 Wyandotte st. Bank Building, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Craton, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore 2012 West Corning Ave., Pursues, Kan
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Ozawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.

Announcement.

The first quarterly conference of the Church of God for the south district in Nebraska will be held, D. V. at the Fairview School House in Furnas Co., commencing Friday evening, Dec. 7th, and continue over Sunday. This meeting has been changed on account of the burden of taking care of the brethren falling almost entirely on one family.

We hope as many preaching brethren as can will be present. A large attendance of those of like faith are also urged, that we may receive encouragement and assist each other as we journey on toward the kingdom.

M. D. NEWELL, Pres.
J. J. CADY, Sec'y.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $84.00
EXPENDITURE.
Previously used $46.70

To the South at Low Rates via Pennsylvania Lines.

The last of the series of cheap excursions over the Pennsylvania Lines to enable land seekers and others to visit Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina and Tennessee have been fixed for Oct. 2, Nov. 6 and Dec. 4, also to points in the above states except Kentucky on October 6th. Tickets will be sold to all applicants at principal ticket offices of the Pennsylvania Lines, and will be good returning twenty days from date of sale.

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

BOOKS.

FOR SALE AT THIS OFFICE.

BIBLE PEARLS, Suitable for wide Awake Workers. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1860. 3 Immortality. 4. The Kingdom of God. 5. Subjects of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. The Bible 1000 Years Ago. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 20 cts.

TOO LATE TRACTS.

10 for 10cts; 50 for 35c; 100 for 60c; 1000 for $5.

Age to Come and a Hereafter. By H. L. Hastings. Life and Death. A concise and connected statement of the two ways of these terms, as set forth in the Sacred and Bible Text.

Can you Reconcile a series of questions on the most prominent Bible doctrines.

What is the Sabbath and What is the First Day of the Week or Lord's Day? Can it and the Seventh be Changed? By H. L. Hastings. Two Seeds in the Heart. Each 2 cts.

The doctrine of Baptism as taught in the New Testament, together with the objections urged against the subject, from the most recent writers, pro and con. Twelve chapters. Price 10 cts.

Christ's Kingdom Where is it? What is it? The Absurdities of Millenarianism. Delivered in Berwick, Pa., by D. S. Dodge. Lectures. Can be had at the office of publication, each, 5 for 25 cts. for $1.

The Hair of All Three. Cures in 1 hour. This entire book of 128 pages can be had from THE RESTITUTION office, postage paid, for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible, comprising its antiquities, biography, geography and natural history, with articles on theology, ecclesiastical institutions, manners, customs, etc., etc. By various writers. Illustrated by numerous engravings, chromos, maps, tables, etc. Complete in one volume. Bible Manual, containing all the matter in the Bible Dictionary, but without the illustrations, maps, etc. Price, postpaid, $1.50.

JESUS CHRIST—His Personality, Humanity, Nature and Character, in the Book of the Covenant; including a brief and concise sketch of the Jews—being a lecture delivered by Dr. J. H. Thomas. 160 pages, price 25 cts., or four for $1; postpaid. Send to the office.

The Exposition of God. E. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the best MSS. of ancient critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot-notes, and a Sophisma treatise of reference, also improved edition on best paper. Cloth, $3.00; Library binding $4.00.

Cruden's Concordance—Unabridged. This work is two well known to need commendation—Every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines and reference manual. By Wiley Jones. 175 page, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines set forth in the Bible, in the form of questions and answers. This work contains 100 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents; also a copy for 50 cents; 12 for $2.50; 50 for $8.50. Price to those not able to pay. Send to the office for them or to the Authoress at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 183 pages, (an increase of 50 pages over the old book) printed on fine paper, from good clear type. Music on every page, followed by two full sets of words that go to the music making only 2 pages. In this is added 16 pages of hymns for Children to use at any Sunday-school or at home. Price 35 cents each; 3 copies for $1.00; 6 copies for $2.00; 12 copies, one special rate to congregations wishing large quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. The book is paper cover, and sells for 12 cts. each, and can be had at this office.

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PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 383 pages, 4th edition. Cloth, 25 cts.; a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 48 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester Va.

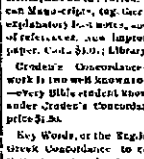

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Through tickets sold to all points in the United States and Canada.

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No. 22, Passenger, Leaves		12:05pm
No. 24, "	"	6:37pm

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No. 21, Passenger, Leaves		9:44am
No. 23, "	"	6:40pm
No. 151, Local,	"	11:05pm

†Daily except Sunday. *Daily.

Call at the ticket office of the undersigned for full information as to rates, routes, sleeping car accommodations, etc., etc.

For tickets, rates and General Information call on T. H. HUGHES, Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

GEO. A. P. DALY,
Gen. Pass. Agt.
Indianapolis, Ind.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 68 Woodland Ave., Cleveland, Ohio, every Sunday at 10 a. m., at 7:00 p. m. Lecture Room on third floor and all lovers of truth are cordially invited. Brethren, etc. W. M. Jobbins, Evangelist.

The church of God meet for worship and examine the Scriptures every Sunday at 2 p. m. All interested in Bible study are cordially invited to meet with us at 1849 Logan Avenue, San Diego, California.

The Christian Church has Sunday [illegible] of the day. The [illegible] Sunday-school at 9:30 a. m. and Christian Endeavor at 6:30 p. m. Preaching every Sunday at 10:30 a. m. and 7:30 p. m. Prayer meeting every Thursday evening.

The Church of Christ, [illegible], meets every Lord's day at the Odd Fellows' hall, corner of Main and Fourth streets. Sunday-school at 9:30 a. m. Preaching at 10:30 a. m. and 7:30 p. m. Prayer meeting every Thursday evening. All are welcome.

Meeting of the Church of God, Flint [illegible] Sunday-school at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. by Elder Wm. Hill. Pastor.

Services held at the Church of God near Beadle Prairie, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Tomlinson, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at H. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The church of God at Brady and Platte Grove have meetings every four weeks, Sunday before the Grove every Sunday. Prairie Rose at Peck every four weeks. At Grandview every four weeks. Thanksgiving meeting on every Sunday. These churches have regular preaching by Brethren C. S. Ober Woodruff—especially as they are strange lands. Hesperia, McBride, Watson and Byron have no regular pre ch'g. The charge of said district is presided over by Bro. L. C. Chase.

The church of God at Cleveland, Ohio, meets at Bethel Hall, 1 Case Ave., Wade Park, every Sunday at 10:30 a. m. and 7:30 p. m. The church regularly meets for public worship every Sunday morning at the Clerk Parsham known as the church, or another place if not [illegible]. At present we meet [illegible] corner of the hill; cars run very close to school house, and very handy from [illegible].

The brethren of the church of God at Green Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Connection at 11, when we desire and rejoice to see as many as can [illegible] Sister Rhoda Ogle, of very good and perfect gift. All of the address south of the city Battle, Kenosha, or H. B. Lehman, West Milton, Ohio.

The church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilson Elder; Silas Sipple, Secretary.

Meetings held at Unity Church, Scholle Ferry, Ore., [illegible] Sundays of each month and Portland each month. 1st Sunday, sermon by Bro. W. W. Lloyd; 2d and 3d Sunday, sermon by Bro. Martin Grant, 3rd Sunday, sermon by Bro. W. L. Weeks. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Bremer Hall, on Williamsburg Avenue, near Broadway.

The church of God meets every Sunday at 10:30 A. M. in K. of P. Hall, 104 Wilson ave., near Central, Cleveland, Ohio, where all of like precious faith are welcome.

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Meeting of Sunday school every First Day p. m. Free to school house, Calhoun Co. Ill. by Elder Wm. Hill, Pastor.

Services held at the Church of God near Beadle Prairie, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Tomlinson, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at H. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The church of God at Brady and Platte Grove have meetings every four weeks, Sunday before the Grove every Sunday. Prairie Rose at Peck every four weeks. At Grandview every four weeks. Thanksgiving meeting on every Sunday. These churches have regular preaching by Brethren C. S. Ober Woodruff—especially as they are strange lands. Hesperia, McBride, Watson and Byron have no regular pre ch'g. The charge of said district is presided over by Bro. L. C. Chase.

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VOL. XLIII. PLYMOUTH, INDIANA, DECEMBER 12, 1894. NO. 46.

Poetry.

I Shall Find Rest.

There will be time I shall find rest
sooner;
Thus do we say, while eager youth invites
Young hope to try her wings in wanton
flights,
And nimble fancy build the soul a nest
On some far crag; but soon youth's flame
is gone
Burned lightly out; while we repeat the
jest
With sadder confidence I shall find rest
A little farther on.

A little farther on
I shall find rest; half-timidly we moan
When noon beats on the dusty road, and
care
Crowds to unjoint our armor, and the glare
Thrills with the pulse of battle, while life's
best
Flies with the flitting stars; the frenzied
brow
Pants for the kind more than for the breast
Where love soft-nestling waits. Not now,
not now,
With feverish breath we cry, I shall find rest
A little farther on.

A little farther on
I shall find rest; half sad, at last, we say,
When sorrow's settling cloud blurs out the
gleam
Of glory's torch, and to a vanished day
Love's palace hath been turned. Then all
depressed,
Despairing, sick at heart we may not stay
Our weary feet, so lonely then doth seem
This shadow-haunted world. We — cease
to rest.
Weep not to see the grave which waits its
guest;
And feeling round our feet the cool wet clay,
We speak the failing world farewell and say,
Not on this side alas I shall find rest
A little farther on.

— Robert Burns Wilson.

Original.

The Conditions of Salvation.

W. H. Wilson, Dear Brother:

Please give a strong article on baptism for Jew and Gentile, for the remission of sins. Some in Kansas teach that Gentiles are not sinners. Your efforts are highly appreciated. Fraternally,

T. E. ADAMS.

The whole world is under sin, whether Jew or Gentile, and such being the case they all need the pardon of sin, that they might be saved. Let me quote a proof from Paul's letter to the Romans, which was a *Gentile* church. See Rom. iii. 9: "What then? are we better than they? No, in no wise: for we have before proved both *Jews* and *Gentiles* that they are *all* under sin; as it is written, there is *none righteous, no not one.*"

Here Paul an inspired apostle affirms, that he has "proved" the fact that "both Jews and Gentiles," "are *all* under sin," and "not one," either Jew or Gentile are of themselves "righteous." 1 John v. 11, says: The *whole world* lieth in wickedness." In Acts xxvi. 20, we read: "The *Gentiles* that they should repent and turn to God, and do works meet for repentance." If they "are not sinners," what is the need of repentance, and following it up with "works meet for repentance?" The Bible abounds with like testimony, that both Gentiles and Jews are both sinners alike, but what we have already quoted is enough to prove the point. Now, this being the case, they must both of them submit to the same conditions of salvation, if they would become a part of the glorious Bride of Christ. See Rom. i. 16: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the *Jew* first, and also to the *Greek.*" (Gentile). Then the "gospel" is "the power" that can save both "Jew" and "Greek" (Gentile). It is "*the* gospel" alone which has this power, the man-made gospel of the apostasy is utterly devoid of this "power?" Paul says: "But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." He further says that some in his day "would *pervert* the gospel of Christ." but in our day, they pass a "*counter*" gospel entirely. There is no similarity between the glad news of the coming glorious reign of Christ and his saints over Israel and the nations, and a sky-kingdom filled with immortal souls. Take the covenants of promise relating to the commonwealth of Israel out of the gospel, and there is no saving virtue left in it. See Eph. ii. 12: "Wherefore remember, (*and don't forget it*) that ye being in times past Gentiles in the flesh, that at * * * that time ye were *without Christ*, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having *no* hope and *without* God in the world."

Jew and Gentile must each embrace the same faith. See Rom. x. 11, 12: For the Scripture saith, whosoever believeth on him shall not be ashamed. For there is no DIFFERENCE between the *Jew* and *Greek*: (Gentile) for the same Lord is rich unto *all* that call upon him."

Paul, in Rom. xi. shows that Gentiles "being a wild olive tree" must be "grafted" into "*the* olive tree," that they may partake of its "root and fatness," or in other words must become "Abraham's seed." See Gal. iii. 28, 29: There is neither *Jew* nor *Greek*, (Gentile) there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye (Jew and Greek) be Christ's, then are ye *Abraham's seed*, and heirs according to the promise."

Then it is a necessity to become "Christ's" if either "Jew" or "Greek" would be "Abraham's seed," [illegible] to be "Abraham's seed," if we would be "heirs according to the promise." "Know ye therefore that they which are of faith the same are the *children* (or seed) of Abraham." "Therefore it is of faith, that it might be by grace; to the end the promise might be *sure* to *all* the *seed;* not to that only which is of the law, but to that also which is of the faith of Abraham; who is the *father* of us all."

Jew and Gentile must both alike "walk in the steps of that faith of our father Abraham," and having that "faith," are prepared to become "the seed" or "children of Abraham," by being "Christ's." Gal. iii. 27, says: "And as many of you (either Jew or Greek) as have been baptized into Christ have put on Christ."

Let me call especial attention to Peter's discourse to the *Jews* on the day of Pentecost, as recorded in Acts ii. See verse 36: Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye (Jews) have crucified, both *Lord* and *Christ.*" Here is something that must be assuredly known, and that is, "that same Jesus," is made "both Lord and Christ." That is equivalent to saying, that he was made Jesus "Lord of lords, and King of kings." The Jews needed no instruction that the phrase, "Lord and Christ," related to the long-expected King of Israel, but they doubted that he had made Jesus that "Lord and Christ." But when convincing evidence was given them that God had in truth made that very same Jesus, whom they had crucified both "Lord and Christ," they were pricked in the heart and said, Men and brethren, what shall we do? They had been convicted of a grievous sin, and they were deeply interested in the way out of the difficulty. There was no way only that which is provided for every gospel believer, who has become convicted of sin, and that is, "*repent* and be *baptized* for the *remission of sins.*"

The jailor (a Gentile) who had Paul and Silas in charge, demanded of them what he should do to be saved. They told him to "believe on the Lord Jesus Christ," and he should be saved. We read that after confessing his belief, that he was baptized that same hour of the night.

We have a remarkable testimony in Acts viii. 5, 12, as to what it means to believe in, or preach "Christ" or "Jesus as *the* Christ." "Then Philip went down to the city of Samaria and preached Christ unto them." Now, refer to verse 12, and we will learn just what Philip preached when he preached "Christ unto them." "When they believed Philip preaching (Christ or) the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women."

Another of Philip's auditors at Samaria, was the eunuch, (a Gentile) "And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they both went down, both into the water, both Philip and the eunuch; and he baptized him."

To analyze this confession, we have first, the word "Jesus," which means Savior. Next, "Christ," an official title, which according to Luke xxiii. 2, is defined as "Christ a king." Mark xv. 32, defines the word as "the king of Israel." So when Philip preached "Jesus" to the eunuch, and "Christ" to the Samaritans, he preached him as "the king of Israel," and Savior of [illegible] preached him as "the King of Israel," he must of necessity preach the restoration of "the kingdom to Israel," which will be the re-organization of "the commonwealth of Israel," and the fulfillment of "the covenants of promise." If these grand truths were omitted by Philip, according to Ephesians ii. 11, 12, his preaching was of little value, because he would still leave his auditors "without Christ," having no hope, and without God in the world." A preacher who leaves his hearers in that condition, had better stay home and study until he learns what the gospel is himself, before he attempts to teach others.

Cornelius "called together his kinsmen and near friends" (all Gentiles) and sent to Joppa, for Simon, (a Jew) and when he came, he said: "Now therefore we are all here present before God, to hear all things that are commanded thee of God." Peter then told them about "the word which God sent unto the children of Israel." "That word ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Now, what "*word*" could this be? Notice the *place*, it began from was "Galilee," the *time*, "after the baptism which John preached." Refer to Mark i. 14, and we will learn exactly what it was: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Hence Peter preached to these Gentiles the "gospel of the kingdom of God." He then told them how Jesus was crucified and rose the third day, and that he "was ordained of God to be the judge of the quick and the dead," and also, "that through his name whosoever believeth in him (Jew or Gentile) should receive remission of sins." When they believed, the Holy Spirit fell on them, and Peter said: "Can any man forbid water these (Gentiles) should not be baptized?" "And he commanded them to be baptized in the name of the Lord."

All who refuse to believe the ancient Gospel, and be baptized, surely "reject the counsel of God against themselves," no matter whether they be Jews or Gentiles.

W. H. WILSON.

Acts of Apostles. Chap. 21.

1. And when it occurred to us to be separated from them and embark making a straight course we came to Kous and on the next day to Rhodos and from there to Patara.

2. And finding a vessel that was crossing over to Phoiniko we embarked and weighed anchor.

3. And having sighted Kupros and left it on the left hand we sailed on toward Suria and arrived in Turos. For there the vessel was to unload its cargo.

4. And looking up the disciples we remained there seven days. And they were saying to Paulos through the spirit that he should not embark for Hierosoluma.

5. And when the days had elapsed for us to be fitted out we departed and went our way they all sending us forward, they along with women and children as far as outside of the city, and kneeling upon the sandy shore they offered votive-prayer.

6. And fearing ourselves from one another we embarked in the vessel and they returned to their own affairs,

7. And accomplishing our sailing-course from Turos we arrived in Ptolemais and greeting the brethren we stayed one day with them.

8. And on the morrow departing we came to Kaisarria; and going into the house of Philippos the evangelist who was of the seven [illegible] and this place; and besides he hath led Greeks into the temple and made this sacred place common.

9. And this man had four daughters virgins who were prophesying.

10. And while we were staying more days a certain prophet Agabos by name came down from Joudaia.

11. And he came unto us and took up the girdle of Paulos and bound his own feet and hands and said, Thus saith the Sanctified Spirit, The man whose girdle this is, the Joudaians will bind in this wise in Hierousalem and will deliver him up into the hands of the nations.

12. And when we heard this, we and the people of the place besought him not to go up to Hierousalem.

13. Then Paulos answered and said, Why are ye making a lamentation and breaking my heart? For I hold myself ready not only to be bound, but even to die in Hierousalem for the name of the Lord Jesous.

14. And as he was not to be persuaded we became silent, saying, May the Lord's will have come to pass.

15. And after these days getting ready we went up to Hierousalumn.

16. And there came together also some of the disciples from Kaisareia along with us, leading to Mnason a certain Kuprian an early disciple with whom we were being entertained.

17. And when we had arrived in Hierosolama the brethren received us gladly,

18. And on the following day Paulos went in along with us unto Jakobos (James so-called) and all the elders came then;

19. And greeting them he related one by one each thing that God had caused among the nations through his deaconship.

20. And when they had heard they glorified God and said unto him, Thou beholdest, brother, how many myriads there are of those who have experienced faith among the Joudaians and they are zealots for the law.

21. And they have been taught as Katechumins concerning this that thou art teaching all the Joudaians throughout the nations apostasy from Mouses, saying that they should not circumcise their children nor walk according to the customs.

22. What then is this? It is certainly befitting that a multitude should come together for they will hear that thou hast come.

23. Do thou then this which we tell thee: here are four men of ours who have a vow upon themselves,

24. Take these and do thou become purified along with them, and do thou spend (the requisite money) upon them, that they may have their heads shaved, and all will know that the things concerning thee which they have been taught as Katechumins are naught, but that thou art exacting and thyself art watching to guard the law.

25. Concerning the nations that have experienced faith moreover we have decided to enjoin that they watch to keep (or observe) no such thing only that they be on their guard against the sacrifice to an idol and against blood and anything strangled and against fornication?

26. Then Paulos taking the men to himself on the following day purified himself along with them and entered into the temple, announcing the fulfillment of the days of their purification to be until when the offering for each one of them had been brought.

27. And when the seven days were about to be fulfilled some Joudaians from Asia who saw him in the temple got together all the mob and laid violent hands upon him,

28. Shouting, Men, Israelites, to the rescue, This is the man who is teaching [illegible] and this place; and besides he hath led Greeks into the temple and made this sacred place common.

29. For they had previously seen Trophenies the Ephesian in the city along with him, whom they supposed Paulos had conducted into the temple,

30. And the whole city was stirred up and there occurred a running together of the laity; and laying hold of Paulos they dragged him outside of the temple, and straightway the doors were closed.

31. And while they were seeking to kill him a report went up to the kilinrch of the cohort that all Hierousalem was confusedly assembling.

32. And straightway taking soldiers and centurions (rulers of hundreds) he ran down against them: and when they saw the kilinrch (a ruler of a thousand) and the soldiers they ceased smiting Paulos.

33. Then the kiliarch drew nigh and laid hold of him and commanded him to be bound with two chains, and enquired who he might be and what he had done.

34. And in the multitude some were vociferating one thing and some another: and not being able to learn the certainty because of the tumult, he gave directions to lead him into the camp.

35. And when he got upon the steps it came to pass that he was being carried by the soldiers because of the violence of the crowd,

36. For the multitude of the laity were following, shouting, Away with him (lit. "lift him up" meaning crucify him).

38. And as Paulos was about to enter into the camp he saith unto the kiliarch, Is it allowable for me to say anything to thee? And he said, Dost thou know Greek?

38. Surely thou art not that Egyptian who before these days stirred up sedition and led out into the wilderness the four thousand man of the Sicarrii?

39. And Paulos said, I am a Joudaian a man of Tarsus, a citizen of no mean city of Kilikia, and I pray thee, allow me to talk to the laity.

40. And when he had given him leave, Paulos standing upon the stairway, made a motion for silence to the laity with his hand, and a great silence having occurred, he addressed them in the Hebrew dialect.

COMMENT.

"Embark for" instead of "set sail for" R. V.

"To be hired out" omitted by the R. V.

"And leaving ourselves from one another" omitted in the R. V.

"Moses" (Moses) "an inspired seeker" same root as "Musa" a muse in the Latin, "muse" in the Greek.

"Koos" a "six-throw" with the dice.

"Rhodon" (Rhodes) "a rose."

"Patara" so-called from Patarus son of Apollo meaning "a striker."

"Phoinike" "a place of dates."

Ptolemais so-called from Ptolemaios meaning "a warlike person."

"Tursos" a place of "wickerware."

"Tarsean" an inhabitant of Tarsos.

Kilikia so-called from "Kilix" a brother of "Kadmus" who brought letters to Greece according to tradition. Kilix from an obsolete verb in the Greek meaning "to put into harbor." So the place of harbor called "a kilikia" and the country or province so-called from its *noted* seaport of this name—all of this "way-back" of regular history.

"Who" instead of "which" referring to "daughters" as an antecedent R. V.

"More days" instead of "many days" R. V.

"The Sanctified Spirit" instead of "the Holy Ghost" "no ghosts"

"Became silent" instead of "ceased" R. V.

"Getting ready" instead of "taking up our baggage" R. V. which is most too free a translation. Don't think Paulos had much "baggage."

"Leading" or conducting us "to Mnason" instead of "bringing with them one Mnason" R. V.

"With whom we were being entertained" instead of "with whom we *should* lodge" R. V.

"Came there" instead of "were present there" R. V. They probably didn't all *live* with Jakobos.

"Through his deaconship" instead of "wrought through his *ministry*" R. V. Too general a term to apply to Paul's work.

"Myriads" instead of "thousands" R. V. It is only a difference of *ten times* which wasn't much evidently to "the revisers."

"Taught as Katechumins" is stead of "informed" R. V. Quite a difference this, if you know the difference.

R. V. omits entirely the 2nd clause of the 22nd verse.

"Exacting" and "watching to guard" instead by "walkest orderly" and "keeping" R. V.

"Have decided to enjoin" instead of "wrote giving judgment" R. V.

"Be on their guard against" instead of "keep themselves from" R. V. The reason to omit the clause "that they watch to keep no such thing." We have here a good illustration of the *exoteric* and *esoteric* "watch to keep."

"Until when" instead of "until" R. V.

"Had been offered" instead of "was offered" R. V.

"Laity and law" instead of "people and law" R. V.

"Camp" instead of the "castle" R. V.

"Sicarii" people of Sicily engaged in fig-raising instead of "Assassins" R. V.

We learn here that Paulos spoke both Greek and Hebrew and as he quoted freely from the Septuagint and never from the Hebrew Scriptures, it is a fair inference to draw that he knew the Greek version to be *correct.*

CHAS. GARDNER.

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THE RESTITUTION precedes the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, its ordinances, and its teaching in the name of Jesus Christ for the remission of sins, as prerequisite to the forgiveness of sins, and a holy life as preparation for immortalization.

Dear Restitution:

I have read THE RESTITUTION ever since it has been published and would rather go on half rations long enough to raise the $1.50 than to do without the paper. My time expires the 4th of December. I will send post office order for $1.50; $1.50 to pay my subscription another year and $3.00 to be used in sending papers where you think they will do the most good. I am very sorry that it is necessary for you to tell people that they have promised to pay. I hope none of the brethren promise to pay, and don't pay when they agree to or before. Any person that is good enough to like to read THE RESTITUTION and don't pay when or before they agree to, please read Romans xiii. 8, and if you forget how it reads read it over till you can remember it. I have got some good neighbors that are sabbatarians. In a talk with one of them I asked, why is it that your people have more to say about the sabbath than any of the other commandments. And he said the sabbath was more imposed on than any of the rest. I told him I thought not for Rom. xiii. 8 says, Owe no man any thing. Oh, he said, that is not a commandment. I cited him to Col. iii. 9, where it says, Lie not one to another and said, if you buy a load of hay of a man and say I will pay you Monday morning and don't pay until Tuesday, what then? Have you broke a commandment? After a little hesitation he says, it looks that way. If a church member does that way and ain't a stumbling block I don't know who is, you would be doing nobody any injustice. Custom makes law and it is customary to not do just exactly as we agree. Suppose the person we are obligated to is not very particular about our being prompt, does that excuse us? I think not. I have found no place in Christ's or the apostles' teaching where they say or even hint that it is all right to owe. If you think you can make a speculation by it, or if you want a new buggy, a new harness, a new suit of clothes or even a fresh supply of tea, coffee and tobacco. I don't think our Savior used any thing that was not necessary. O what a good book the Bible is, if we only live up to what it teaches we should do to gain the prize. We are surely not running any risk, for we are well paid in this life. We rest better at night, feel better satisfied through the day and live longer. Is it not nearly time for our love feast again? I like to have it last a long time, it is very nourishing, and I feel as though I need nourishment. Your brother in hope of the soon coming King.

G. W. CALDER.

Dear Restitution:

At our meeting in Clinton Co., Ill, Sunday in November, two more yielded obedience, husband and wife were buried in baptismal waters, as we trust rising therefrom to walk in the new and living way. The husband was the last of a household that has become obedient to the faith. As ever in hope.

J. F. WAGONER.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

A Young Men's Christian Association has recently been organized in the town of Nazareth, once the home of our Lord Jesus Christ, Israel's Messiah.

One foul sentence doth more hurt than many foul examples; for these do but corrupt the stream, the other corrupteth the fountain.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 12, 1894.

☞ *The address of any correspondent of the paper will be sent to any one wishing it, on application.*

To Our Patrons

We ask you each to renew your subscription for 1895. Besides your own, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see the accomplished. As we are situated at present we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

"To this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word." •

"No man ever set the Lord before him and made it his concern to please him, yet lived to say, What a fool am I! What a wasted life is mine. What vanity and folly! Had I only my career to begin anew, I would seek another Master and a higher end." •

THE pomegranate was one of the pleasant fruits of Egypt, and blessings of Palestine, often alluded to in the Old Testament; and its abundance is testified to by the frequent occurrence of its Hebrew name, "Rimmon" as a town. Blood oranges are produced from an orange branch grafted on a pomegranate stem.

EMERSON'S advice to writers is good. "Expression is the main fight. Search unweariedly for that which is exact. Do not be dissuaded. Know words etymologically. Pull them apart, and see how they are made, and use them only where they fit. Avoid the adjective. Let the noun do the work. The adjective introduces sound,—gives an unexpected [illegible] and so often mars with an unin[illegible]nal false note. Most fallacious [illegible] language. Defin[illegible] a deal of debate. •

"THERE must be a hopefulness in our hearts for one that has fallen. Without trust in him it will be impossible to lift him up. We must have faith in his efforts after amendment, even though they are weak and faltering. There is great power for good in taking the hopeful view. The confidence we show in another reflects itself in his heart, and carries encouragement with it, just as your look of sympathy brightens the weary, downcast face and is reflected there." •

IT seems to a publisher that the very meanest thing one he has treated can do, is to quietly leave his residence, leaving no address behind, and after some weeks are gone, let the Post Master give notice to stop his paper as it is not taken out, reason being "left town, present address unknown." We have had a few such, and are glad to say that only occasionally one is so lost to honor as to act so. We have a case in hand now where a brother wrote only last spring, he knew he was far behind, (since Jan. 1880) but if we would trust him till this fall he would pay all up. We trusted him and now his whereabouts are "unknown." How would you like it?

Justification by Faith. No. 11.

We were last examining the 6th verse of the 2nd chapter of 1 Tim. to see if it was a firm foundation for the so-called "Broader Hope" we saw that while the *result* of the work and offices of Christ resembles what the word *ransom* means, it is *not* used in the sense of an equivalent for something else. We have many times disproved the doctrine of satisfaction by the Word of the Spirit. It is not only *untrue*, it *is dishonoring to God*, it is morally wrong; it is revolting to common-sense; and we *know* therefore that the word *for* in the verse under consideration is used in the sense of, in "*behalf*," or "*on account of*" all, *and instead of* all. If there were not *scores* of other Scriptures which clearly define the *terms* on which the *all* can be benefitted by the gift of himself, there might be reason for the insistence that *for* means *instead of* and *ransom* means literally a price paid in full for the redemption of something.

In Millennial Dawn, vol. 2, p. [illegible] it is taught that Christ's body having been our purchase price, it could not live again, or else if the price was taken back, we would be under the condemnation of death, and without hope. It adds: "Whether it (the Lord's body) was dissolved into gases, or whether it is still preserved somewhere . . . No one knows. . . . It will not surprise us, if in the kingdom, God shall show to the world the ransom given on their behalf. It is at least *possible* that John xix. 37, and Zech. xii. 10 may have such a fulfilment." How does he *know* it is possible? We know he does *not* know that possibly the *Lord's* preserved body is referred to in John xix. and Zech. xii. that he not been blinded by his own invention he would have seen that the words he quotes to prove it, *positively* DISPROVE it. He says our Lord "was put to death in the flesh but quickened in spirit." *This* says our LORD was put to *death*, and our LORD was *made alive* in spirit. An intelligent belief of this would have prevented the *preserved*-body-theory. That theory [illegible] the Lord lived the Lord himself, who *never* died, and was *never* raised formed no part of the price; for it continues, "It was his flesh, his life as *a man*, his *humanity*, that was sacrificed for our redemption." So this is the way it stands: his humanity was *sacrificed for our redemption*, and was never resurrected to life. The Lord *himself* never died, and was never buried and never raised; while we have the apostolic Word for it that he both *died* and *rose* and *revived*; and we have his own word for it after his ascension in Rev. i. 18 that he is the one that *was* dead and is alive again, and ever lives.

Here we have a ripe *specimen* of substitution—substitution gone to seed, surely. The *irresponsible* tenet that the Lord lived in, sacrificed for our *redemption*,—and then for aught he knows it may have been "dissolved into gases," although in value it was equivalent to that of the whole human family; or, it may be preserved for exhibition in the future *age*. But our readers will see a slight difficulty in the way of this, for the passage referred to in the 12th of Zech. shows that the preserved body (?) is able to *answer* when questioned, "whence came these wounds." Rather a singular thing for a lifeless body to do,—after being *preserved* for 2000 years; but no more singular than to find the redeemed hosts singing to the preserved body *thou wast slain*, and hast redeemed us to God by thy blood and made us kings and priests to God." Rev. v. 10.

Evidently this popular author has not learned that Christ is the *first fruit* of the great harvest of dead ones; *and that the faithful* Christian is to have a resurrection like his Lord's. Rom. vi. 5. According to this fallacious theory the mortal body will *never* put on *immortality*—*something else is the real* person, and this *something* survives the death of the body, and the resurrection is a universal myth if it was a myth in Christ's case.

It is alledged that "the *humanity*" of Christ was equivalent in value to the *humanity* of the whole race, and yet it seems it might have been dissolved into gases as "*it no further use to humanity*. Or, possibly, it may be preserved for exhibition in the age to come. Now, since redemption has been degraded to a business transaction, and a body and clothing especially created and dissolved to assure his disciples that he was resurrected and changed, when no such things had taken place, is it worth while to *preserve* the body? If the disciples could not detect the fraud we may be sure the resurrected Jesus could not if a body and clothing were made for the occasion. Oh, the presumption and crookedness of their thinking!

If full value was paid for the whole race of man, where does God's great love and favor come in?

If the death of Christ (as the popular idea of the atonement makes it appear) made a proper for God to remit the penalty, he and the people he met their wa hell fire.

Eph. ii. 3 and Rom. v. 12-21 prove that 30 or 40 years after Christ's death all were born children of wrath, *dead in sin*. The wages of sin is death, all die in Adam. Jesus in John iii. 36 exclaims what the wrath of God is,—not an ebullition of temper,—but the penalty of the law—death. He says, "He that believeth not the Son *shall not see life*." What then? Ans. "But the wrath of God abideth on him." If the Breaker Hope be true, Paul was *not* true. Men could not be BY NATURE children of wrath, if Jesus paid the full price for them. It was not a commercial transaction.

Justification is the opposite of condemnation, just as righteousness is the reverse of disobedience: and if Christ had died *instead* of us, his death would have justified us; but it alone *did not* justify us; he "was raised *again* for our justification," Rom. iv. 25; and this sets heaven's condemnation upon substitution. The author we have been criticising unwittingly shows what a human structure he has been raising when he practically denies the resurrection of Christ after the apostolic statement that if Christ [illegible] faith is vain: ye *is* Christ risen from the dead, and become the first fruits of them that slept."

As none will claim the resurrection of one who neither died nor was buried, we squarely charge the author of Millenial Dawn with setting aside the death, burial and resurrection of Christ and representing him as deceiving the apostles by creating a body and clothing *for* that purpose. A man who would represent him in whose mouth was no guile, as capable of such abominable trickery in order to sustain his own, or some borrowed human subterfuge, ought to be closely watched.

All this folly grows out of want of faith in that great and glorious truth—justification by faith. And we want our readers to see the truth about life because of Christ's death. It is this,—*a dead Christ is as good as a living Christ*, if that theory be true. It is *not* true; justifying faith must take hold upon the once dead, but raised Christ; so it *must* be, for he himself said, "Because I live, *ye* shall live also."

But let us examine this matter from another point of view. We read in Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death." We see by this that in the very act of putting on the name of Christ in order to the remission of past sins, and to secure the promised blessings, we get, also, into his death. This is partly explained by Gal. v. 24, "They that are Christ's have crucified (*put to* death) the flesh with the affections and lusts." And again in Rom. vi. 6 "Our old man was crucified with him, that the body of sin might be destroyed. He was made in the likeness of sinful flesh, and that likeness had to be destroyed; and it is of *this* the apostle speaks when he says he died unto sin once. He knew no sin at all,—and could not die to sin of his own. It is of *this* the spirit speaks when he says *he was made sin for us*, who knew no sin. He was rid of it; he was *freed from our nature* by death. In being baptized into his death men partake of his crucifixion or death. But upon what principle? In reply we point to the fact that he was made lower than the angels *for the* suffering of death. But *why for* the suffering of death? A *full* answer is not practicable here; but Heb. viii. 3 shows us one most important reason. He sent his Son in the likeness of sinful flesh and by a sacrifice for sin, condemned sin in the flesh. Here is [illegible] begotten Son in our *exchanged nature*, and such is God's hatred of sin that he determined that no righteousness, and the inexorableness of his law of sin and death should be exhibited to the world by condemning sin in the flesh of Jesus, who, was himself free from sin; but was made in the likeness of sinful flesh for this impressive exhibition God's love for the world induced him to make the gift and Jesus of his love was a party to it. [illegible] gave him up [illegible] the suffering of death, because involved in fashion as a man, was of man's nature. It was one of our race that "*the iniquity of us all*" was laid upon; him the penalty of the law was executed upon him because possessed of our nature, and [illegible] of all men. But we repeat, he was a party to the arrangement; for the joy set before him endured the cross and despised the shame; hence his present exaltation and greater future glory.

Let us look at this great moral *fact*, where the *sin* of man and the righteousness of God by contrast are exhibited to us. Here was the living provided and spotless lamb dealt with as the REPRESENTATIVE, NOT THE SUBSTITUTE of his race; as such he receives the condemnation of sin in his flesh, so that men while looking at God's transfixed lamb can at once see the *righteousness* of God and the exceeding *sinfulness* of sin; with the result that the boundless love of God, begets *love to* God in them.

Now we should be able to see that in being baptized into *his* death we acknowledge that we are death-doomed and morally submit to be condemned with Christ—die with him, *so as to sever* our connection with the first Adam ("for he that is dead is free from sin." obtain forgiveness of our *sins*, and put on the new man, who, because of his sinlessness was raised again and now lives by God, and death can no more lord it over him. "And if we be dead with Christ we believe that we shall also live with him,"—be made partakers of him,—share his divine nature of existence. Thus we die by means of Adam because we are *in* him. How can we live by Christ if in Adam?

The other capital proof text for the Larger Hope is Acts iii. 20, 21. We firmly believe in "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." If there be one passage in all the prophets which says ignorant heathen of all ages and climes are to have a *full opportunity* to obtain everlasting life by faith and obedience, *that* is the passage which should have been quoted, and *not* Acts iii. 21 which no one disputes.

In our next we expect to show that guilt cannot be transferred from one person to another. •

(*To be continued*).

Saved by Law or Gospel—Which? No. 11.

We are asked to show what we must be obedient to under the new covenant. The broad, or *general* answer is, "The law of Christ." Gal. vi. 2. If it be asked what the *nature* of the law of Christ is we reply, "The law of liberty," Jas. ii. 12, in contradistinction to an arbitrary command. As we are to be *judged* by this law of liberty, it might be well to say that a law of liberty is a law we are not *obliged* to obey; a law we *obey* in obedience to faith and love. That is to say, we love the law-giver because he has manifested his love to us, and obedience is the fruit of love.

If it be asked *what* the law of Christ is? We have the general answer in Matt. xxviii. 20, in his own words,—"All things whatsoever I have commanded *you*;" so that the law of Christ *comprises* all the rules of life and conduct found in apostolic writings besides those which fell from his own lips. We suggest that it would be well for those interested to catalogue all these commands and keep them on short notice. We [illegible] would be well to classify them so as to be able to find the information needed quickly. Who will carry out these suggestions? Whoever it be let him or her be careful not to omit the command to "*hold fast the profession without wavering*," because it has vanished away.

Again it is asked, "Does not obedience imply something to do?" We [illegible] If the proper taker of the pains to do it can suggest a way in which [illegible] the work to be done, [illegible] believing in the gospel. He has [illegible] and [illegible] by the [illegible] of sinning does not [illegible]

It is being the active power in [illegible] and to [illegible] or [illegible] The New Testament is void in [illegible] power that will have power over the nations. The commands are a [illegible] of these works, James says, chap. [illegible] and [illegible] of the Word, and not "hearers only, deceiving your own selves." [illegible] God [illegible] see also verses 24-27 with all [illegible] In Matt. vii. 21 Jesus teaches that only those who *do* the will of the Father in heaven will enter the kingdom. God has spoken to us by his Son in these last days, and [illegible] the commands he gave [illegible] of a model.

Second. Col. ii. 16 [illegible] who would refer us to the [illegible] To [illegible] correspondingly to the fourth command of the Decalogue. It says, Let no man therefore judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the sabbath." This is taken in connection with Rom. xiv. 14, in the course of which it says, "One man esteemeth one day above another, another esteemeth every day alike: let every man be fully persuaded in his own mind," etc. fully explains. If the law had *not* been changed with the priesthood could such language as this have been used?

Thirdly. We see in the last night's paper that several persons were lately arrested at Detroit for smuggling goods from Canada; and we ask, is there any thing [illegible] or morally wrong in buying goods in one country and transporting them to another where they can be sold at a profit? All must admit that there is not; and yet the consequences to the arrested party threaten to be very serious. How is this? What has *made* this a crime? The answer is, a statute of the United States. With a change of administration or of public opinion this law might be repealed before long and its violation be impossible. It was not essentially and morally wrong to work seven days a week. It became wrong to do so when God forbade it. And that law was not known to Israel till they were nearing Sinai. See positive proof Neh. ix. 14, "And *madest known* unto them thy holy sabbath." •

(*To be continued.*)

Bible Times and Seasons. No. 5.

"We are drawing close to the end of this dispensation—the Gentile Times. I feel absolutely certain that the New Era begins at Easter, 1898. So certain that my belief about it is like my expecting that at the point of noon tomorrow the clock will strike twelve, because I have heard it do so many times; knowing as I do, how all other prophecies, step by step, have been fulfilled with precision, I cannot feel any hesitation whatever in my belief that the last and concluding step in the prophecies of Daniel will also be completed at the point of time I have mentioned.

The Bible is all composed of scientific time—that is, pure planetary motion; and every part of it yields to measurement.

When we submit to this we give the Bible a fair field. Our opinion stands aside, and we go where we are led. Besides this, there is no other way of dealing with the subject correctly, and by following it on the lines of actual duration, everything works it out clearly. If this method had been adopted in former years, and men had closely adhered to the words of Scripture, there would not have been the blundering which has occurred.

Respecting the end of this age, measurements have been taken, and there is no room for doubt. What I now feel is,—Let all the world know it. If they do not believe, let them investigate the subject, but let no man make a fool of himself by disbelieving what he has not investigated. By doing this he will be setting up his own opinion as a piece of truth. He is not [illegible] If I work out a sum of arithmetic and a man doubts whether I am correct or not, I shall [illegible] to discover the correctness in a moment. For the reason I am [illegible] of any person finds an error [illegible] of my calculations [illegible] to be properly [illegible] I should in every such [illegible]

Will God be [illegible] Looking [illegible] Christ, in our faith [illegible] God's infallible all [illegible] is [illegible] exchange! [illegible] [illegible] [illegible] lieve [illegible] that the [illegible] will not [illegible] tomorrow, [illegible] suppose that heaven [illegible] pass away. What is coming and what [illegible] are the crowning [illegible] of all [illegible] ism. Are we to be [illegible] in [illegible] the New Testament?

We will say again [illegible] the definite time [illegible] of God. Besides this, that we do not endorse it any more than we do [illegible] of Tatton, as I again say that in our humble opinion, the same brain power and energy expended in another direction—that of telling God's people what to do to be saved—would be far more in accord with the *command* of our Lord "Go ye into all the world, and preach the gospel to every creature. He that believeth and is [illegible] shall be saved, but he that believeth not shall be damned." There is enough in this to take all our time and all our energy.—ED.]

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from our side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CAN any one tell us the present address of Minnie Sherrill, whose former address was, Talent, Oregon?

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you through out the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$126.80
Geo. Madison,	.25
G. W. Calder,	3.00
Mrs. E. Coffin,	1.00

Holiday Excursions via Pennsylvania Lines.

On December 24th, and 25th and 31st, 1894, and January 1st, 1895, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return January 2d, 1895. For details apply to nearest Pennsylvania Line ticket agent.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Holiday Excursions via Vandalia Line.

For the above occasion the Vandalia Line will sell on December 24th, 25th, 31st, 1894, and January 1st, 1895, excursion tickets from all stations; not only to local points on the Vandalia Line, but also to points on connecting lines, with return limit of January 2nd, 1895. For full particulars call on nearest Vandalia line ticket agent, or address, W. F. BURNER, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

Poetry.

The Widow of Nain.

[illegible]

Selected.

READINGS.

PRAISE THE LORD.

Praise ye The Lord. Praise the Lord, O my soul.

While I live I will praise the Lord; I will sing praise unto my Lord while I have my being.

Happy is he that hath the God of Jacob for his help, whose hope is in the Lord God:

Which made heaven, and earth, the sea, and all that therein is; which keepeth truth forever.

Which executeth judgment for the oppressed; which giveth food to the hungry. The Lord looseth the prisoners.

The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous.

The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down.

The Lord shall reign forever, even thy God, O Zion, unto all generations. Praise ye the Lord.

PROMISES OF A SAVIOR.

Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.

God shall send forth his mercy and his truth.

He shall send them a Savior, and a great one, and he shall deliver them.

And his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.

Of the increase of his government and peace there shall be no end.

For he shall deliver the needy when he crieth; the poor also, and him that hath no helper.

To give light to them that sit in darkness, and in the shadow of death; to guide our feet in the way of peace.

A light to lighten the Gentiles, and the glory of thy people Israel.

Behold a King shall reign in righteousness.

He shall come down like rain upon the mown grass: as showers that water the earth.

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth.

His name shall endure forever; his name shall be continued as long as the sun.

And men shall be blessed in him; all nations shall call him blessed.

Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen, and amen.

CHRIST'S BIRTH.

Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold, there came wise men, from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

And they said unto him, in Bethlehem of Judea: for thus it is written by the prophet,

And thou Bethlehem, in the land of Judea, are not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel.

Then Herod, when he had privily called the wise men inquired of them diligently what time the star had appeared.

And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

When they had heard the king, they departed; and lo! the star, which they saw in the east, went before them till it came and stood over where the young child was.

When they saw the star they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto him gifts, gold frankincense, and myrrh.

And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

And, lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying;

Glory to God in the highest, and on earth peace, good will toward men.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

And when they had seen it they made known abroad the sayings which was told them concerning this child.

And all they that heard it wondered at those things which were told them by the shepherds.

But Mary kept all these things, and pondered them in her heart.

And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

JEWISH REJECTION OF THE MESSIAH.

How has it affected the individual and national interests of Israel? There are those who teach us that in consequence of the rejection of the Messiah by the Jews, and their consequent scattering by God; there is an end of God's dealings with them in a special sense, and that the only hope for them now is that which is common to them with the Gentiles. Such teaching results from a failure to see the difference between the unconditional promises made four hundred years before the law was given, and the conditional promises which were affected by the law. Israel's special blessings are on the basis of the former promises.

It is also important to note the difference between the blessings of the individual Jew and that of the nation as such. The Old Testament deals largely with their national history and prospects. It is there we have their choice from among the nations to be the special people of God and the teachers of the nations concerning the one true and living God. They were put in the place of pre-eminence above the nations, and destined to be the source of their blessing and the [illegible] tion then was national in character, and largely ceremonial in its method. There was a place of meeting; in the wilderness it was the tabernacle with its sacrifices and services; in the land it was the temple with its glory. The contrast to all this is now found in that spiritual worship which is independent of place and a matter of spirit as well as truth.

The national history and hope of Israel were bound up with the coming of their Messiah. They looked forward to a golden age of glory and perfection when he should appear. The character of the coming One was clearly defined by the prophets, the work he should accomplish clearly made know, and the offices he should sustain *towards them* were ever kept before them in their priesthood, services and national polity. In accordance with all the predictions of the prophets, in the fullness of time he came. But they were ignorant of their own Scriptures, and finally fulfilled them in condemning him. The result of this was the crucifixion and as a consequence the setting aside of the nation; and judgment upon their city. Since then, prophecy has been fulfilled in their scattering and affliction and their own words: "His blood be upon us and our children," have been signally fulfilled in their history.

This has affected the national and individual interests of Israel, for, instead of a kingdom set up under the reign of their glorious Messiah, they are without a king, wanderers everywhere, a scoff and a byword of the people. They are the wandering Jews, less understood and less cared for than any other people in the world, and yet marvellously watched over and cared for by God, in order to the future fulfillment of the teachings of their prophets concerning them, and to perform their part in the world's redemption.

Messiah's rejection has not changed the purpose of God. His purpose was expressed long ago to Abraham and had to do with a land as well as a seed, and still abides. "The gifts and callings of God are without repentance." He hath said and he will surely do it. Though broken off, Israel is not to be finally cast off. They are still beloved for their fathers' sake. So far from the purpose of God being affected by Israel's rejection of Jesus, an opportunity has been given for its larger revelation. Other purposes must be accomplished, and in order to this, Israel must reject Jesus. This is just as much a matter of prophecy as the glory of the kingdom, which itself was to be the result of the sufferings of Messiah. It has not altered the Covenant Relation. They have not forfeited the [illegible] and unconditional promises made to them in Abraham. Neither have these promises been transferred to the church, so that they never can be fulfilled in any spiritual sense to Israel. Those who [illegible] these promises spiritualizing and applying them to spiritual Israel, the church, have done violence to the right to which the prophecies relating to the first coming have to be so understood. When Jesus came it was not to transfer the promises made to the fathers to the Gentiles, but to confirm them as the minister of the circumcision. It has changed the character of their opportunities and blessings during the present time. Their rejection of Messiah put him where a new election became possible, and is now being developed. The Messiah of the Old Testament was to be a resurrection man. (See Psalm xvi. with Acts ii. 25: ii. 36,) and he session at the right hand of God makes him head over all things to the church which is his body.

Since the death and resurrection of Christ, God deals with men as individuals and no longer nationally. During this dispensation, Israel must come into blessing on the same ground that the Gentiles do, on the basis of a common ruin felt and acknowledged by them. This larger blessing is now open to them as individuals and spiritual in character, as the result of union with Christ in heavenly places.

There is a three-fold election which we must understand if we would have clear ideas of the [illegible] mankind, viz. 1. Israel as the elect nation, chosen from the rest of the nations; 2. An election from among the nation of Israel, "the remnant according to the election of grace;" 3. The election from among the Gentiles of a people for his name. On believing in Jesus Christ, the last two lose their distinction as Jews or Gentiles, and are together incorporated into the body of Christ, the church. It is this larger blessing which is now offered to individuals among the Jews. See Eph. ii.

The rejection of Israel by God has developed this new election, composed of Jew and Gentile who have believed in Jesus Christ. Larger blessings have come to its members through the setting aside of Israel, and, in turn, Israel has a claim upon the church for the gospel which has come to us the result of their disbelief. David was crowned king twice, first by the tribe of Judah, and seven years afterwards by all Israel, so Christ now raised to the right hand of God in resurrection glory is owned by the election of grace of the present dispensation, and will be owned by and by *as* king of the whole earth. The blessings we have thus received from the Jews, have given them a claim upon us in connection with the preaching of the gospel during the present age. They have, not only the claim which springs from the fact that they are part of the world needing the gospel, and of the nations from whom the bride is to be gathered, but a special and prior claim, we having received so much through them. Our debt to the Jew is one of gratitude as well as common responsibility. Their rejection of Messiah has brought upon them judgment, scattering, prejudice and blindness. They are broken off, scattered and peeled, enemies of the gospel for our sakes. God has most strikingly fulfilled his prophetic word to them as it is written in Deut. xxix. (which chapter read) a prophetic word full of hope for Israel in their present desolation and suffering. As we have already seen, this is but temporary and part of the purpose of God for the nation and for the world.

Their national blessing is yet to be secured in connection with the coming of their Messiah, and the time of trouble they will have to pass through under the antichrist, when they will be dealt with by God on account of their sins, and be led to call for his interposition in judgment and deliverance. Their Messiah will answer by coming for their deliverance, and they shall rejoice in the reception of him as they cry out: "Blessed is he that cometh in the name of the Lord." As they look at him and see the wounds in his hands they will ask the question: "What are these wounds in thine hands?" He will reply: "Those with which I was wounded in the house of my friends," and thus will the mystery of the cross will open out to him, and they will see by the Holy Spirit's teaching that the one whom they crucified eighteen hundred years ago was their true Messiah. The kingdom will then be set up in their midst, and their Messiah king shall administer judgment and justice in the earth. He will judge the nations in righteousness and his people with his truth.—*The Rider's Christian.*

Prepared by W. H. Rudy.

From an Odd Colony.

Perhaps the nearest approach, in actual contemporary human experience, to the ideal community depicted by William Dean Howells in his "Traveler from Altruria" is the little religious colony in Jerusalem usually referred to by travelers who have visited the Holy City as the "American Colony." Chicago will for a few months claim a branch of that interesting colony, as nine of its members are now located at 1084 West Monroe street, where they expect to remain for several weeks and perhaps months, awaiting the adjustment of two estates, from which it is hoped that their material resources will be increased to the amount of $70,000.

The entire colony numbers 27 souls and have been in existence for thirteen years. Information concerning its affairs and its personnel has always been difficult to obtain for the reason that they are to speak of themselves, their work and private affairs. It was only when urged that friends in America would be interested to know more of the true purpose and workings of the colony that its members would consent to talk for publication with a reporter for the *Evening Post*, who visited them there.

The little company now in this city includes Mrs. Amelia Gould, Mrs. Mary E. Whiting, Miss Ruth Whiting, Master John Whiting, Mrs. Anna Spafford, Miss Bertha Spafford, Miss Grace Spafford, Jacob Eliahu, and W. H. Rudy. Those still remaining in Jerusalem are 15 in number.

Nearly every member of the community, even to the youngest child, speaks at least three languages, and one of the elder members discourses fluently in seven tongues.

Those who were to day interviewed are "Brother" Jacob Eliahu and "Sister" Anna Spafford, who seem, by common consent, to be regarded as the spokesmen of the company. From them it was learned that their purpose in going to Jerusalem, rather than remaining in Chicago or any other city which might chance to have been most convenient, was not, as has commonly been supposed, to wait and watch for the literal reappearing of Christ, but to be at the vital point of observation for outlook upon the signs of the times by which the *progress of the* prophetic re-establishment of Christ's true kingdom shall be signalized. The *progress* of the occupation and rebuilding of Jerusalem upon the lines of Scriptural prophecy by the Jews is taken by this community to be indicative of the real progress of Christ's rule upon earth, and when that occupation is completed upon the specifications laid down in Jeremiah and Ezekiel then will the reign of Truth, according to these devotees, be inaugurated throughout the earth.

The passage of Scripture most frequently referred to by them is to be found in Jer. xxxi. 38–40.

Regarding this Scripture Brother Eliahu said:—"Now, in regard to the fulfillment of this prophecy, Jerusalem has lain in desolation since its destruction under Titus. Never have more than 2000 Jews been allowed to live in the city at a time until within our day. When we came there, in 1881, the Jewish population of the holy city was about 20,000; now they number between 40,000 and 50,000. Again, Notwithstanding the destruction has the city extended beyond the present wall, which is 400 years old. Many men now living in Jerusalem can remember when there was not a single dwelling outside these walls, while now the population outside is more than five times that inside.

The first improvements made were at the Jaffa gate. From here roads to the seaports and to commercial points throughout the country began to be built a little over twenty years ago, and from there the streets inside the walls began to be repaved, the sewers to be relaid and improvement inaugurated that has not been discontinued for ages. The first carriage drove up to Jerusalem twenty years ago.

Right inside this gate the foundations of the tower of Hananeel were unearthed in 1890. Around this gate and from there toward the east buildings were put up. These extended and covered the hill Zereh, lying due west, and compressed about to the hill Ophla, which slopes into the valley, literally honeycombed with rock-hewn tombs, at the entrance of which the very imposing heap of sacrificial ashes is located.

"Is it true," asked the reporter, "that the members of the colony give freely of their hospitality and labor to those who ask it, without asking any return for it?"

"Yes, that is true, we try to meet every demand that is laid upon us, whether it is entertainment in the home, for instruction in the languages, music and painting; for nursing the sick, taking care of children or doing the meanest kind of manual labor."

"Are any of the present number of your community those to whom you first rendered some personal service?"

"Certainly," replied Mr. Eliahu. "Take the case of Brother Elias. He was a young man who had graduated from the schools and was taking up the trade of a cooper with us. He was very appreciative and began to investigate the motives and principles of our life. Finally he became so impressed with the spirit of our family that he forsook the prospects that he had before him and asked to be allowed to become one of us. The disinterested spirit in which the work is done always has its effect, and sooner or later begets the same spirit in those who are its witnesses. We find this almost invariably true, and it is a permanent source of encouragement to us."

Regarding the division of labor and the nature of the service rendered to those about them by members of the colony Mr. Eliahu, in response to questions, explained that there was no effort to avoid humble or disagreeable tasks on the part of any one, as a principal object always in mind is that of learning the lessons of service and humility, and to even wish to avoid discomforts would be to lose the most valuable part of the service. He laid emphasis on the fact that there is no one in authority in the family and that natural fitness and circumstances always dictate the service to be done by each.

The house occupied by the Americans was built by a Turkish officer who was promoted to a more important post. While it is ancient and imposing in its exterior appearance it is comparatively modern inside, and is of liberal dimensions.

How long the little branch of the colony will remain in Chicago depends only on how long will be required to appeal to the law and bring about a test as to whether the executor of Mrs. Mary C. Whiting's estate shall be compelled to pay Mrs. Mary E. Whiting the $5,000 in controversy.—*Chicago Post.*

Conference Report.

The N. W. Conference of the Church of God, commenced on Friday evening, Oct. 12, 1894, with preaching by Bro. W. L. Skeels. On Saturday there was social meeting, preaching, and business meeting. By vote Bro. W. L. Skeels was elected evangelist for the following year, but he declined to serve, therefore the executive committee will dispose of the funds raised as they may see fit in sending ministers to new places to preach. On Sunday Bro. E. Groat preached to a large audience on the Birth of the Spirit. One young man was immersed by Bro. W. A. Prosser. At night Bro. W. A. Prosser spoke on the coming of Christ, and requested all those that would to read one verse about the same or speak as they choose. This was made interesting because of the number that took part. Meetings were held of evenings during the following week by Brothers W. A. Prosser, and W. L. Skeels, and good sermons were preached by both. On the Sunday following W. L. Skeels preached an able discourse on the Birth of the Spirit, after which two became obedient by baptism. There was good attendance all through the meeting. A goodly number of brothers and sisters from Washington and other places were present, and seemed to enjoy themselves. With what pleasure we look forward to a meeting like this. Laying aside all the cares of life for a short time to enjoy the company of those that have the same hope with us. Each meeting may be the last for some one of us and for this reason we should try and come. If we can enjoy ourselves here with care and trouble all around us, what will it be to be there, one great company, with no care, no sorrow, and nothing to molest or make us afraid. Even the most vivid imagination can hardly picture the joy and peace of a time like this, with Jesus in our midst, which will be the best of all. We were very much disappointed in not seeing our much respected Bro. Corbaley with us during this Conference. This is the second time this year that we have looked for him to come but have been disappointed. The other time being at our June meeting, his absence being on account of ill health, and this climate does not agree him. It would afford us much pleasure to hear words of truth presented by him once more. Another year is numbered with the past since we last met in conference. How swiftly the time is flying, we can hardly realize that each year is one less to live, one less to wait for Jesus to come. In this busy world and hurrying we are growing old, oh, so fast, and if Jesus does not soon come, in a short time life will be over for many of us, and we shall be missed from the number that gathers here from time to time. Knowing this to be true, let us try and live nearer to the teachings of our Savior in the year to come, for perilous times are upon the earth, all around us, and if we wish to be worthy to escape these things, let us pray always and trust in God.

M. E. TRUESDELL, Sec'y.

OBITUARY

Mary Alice Taber was born April 9, 1868, and died at Plymouth, Ind. Dec. 7, 1894, aged 26 years, 7 mo. and 28 days. She was the only daughter of Cyrus and Rachel Taber, was born four miles south of this city, and has resided in Marshall County her entire lifetime. She leaves her mother and two brothers, Thomas of Argos, Ind. and John, now in California, besides numerous other relatives, and hosts of friends to mourn their loss. Alice was immersed by Elder S. A. Chaplin in the spring of 1878, and though a great sufferer with consumption, has ever lived as becomes the humble follower of Christ. Never complaining, though desiring life for the good of loved ones, her life has been a beautiful example of Christian faith, and those left behind can well emulate her. She will be missed—yes, she will be missed—most by those nearest to her by nature's ties. But the Church and Sunday School, relatives, and friends will miss her sadly. Words fail and seem weak when the heart is full. More cannot be said than "Alice was a good Christian girl." She looked forward with the bright eye of faith to the morning of the resurrection when she will rise from the cold grave, together with the faithful who have gone before, and those who are to follow, and be with her loved ones and with Christ. Till then farewell.

The funeral was largely attended, services being conducted by Elder L. E. Conner and J. L. Wince, at the family residence, on Sunday, Dec. 9, after which she was laid away to rest in Oak Hill Cemetery.

U.

Original.

What is Man?

A compound of spirit, soul, and body, 1 Thess. v. 23.

Soul and spirit can be separated, Heb. iv. 12.

Body and spirit can be separated, Ps. civ. 29; John xxxiv 14, 15.

Body and soul synonymous, (Gen. Gen. ii. 7, xiv. 21; (Mark viii. 36, Luke ix. 25; compared.)

Man is a soul. Abraham took Sarai and Lot, and the souls that they had gotten in Haran. Gen. xii. That soul shall be cut off from his people Gen. xvii. 14; xlv 15; Ex. xii. 19.

Man has a Spirit. Received not the spirit, (Ruach) by the works of the law, Gal iii. 2. The spirit (Ruach) that dwelleth in us, Jas. iii. 5. There is a spirit, (Ruach) in man (Ruach) Job xxxii. xxxiii. ix.

The spirit is put in man by God. Thou sendest forth thy spirit, (Ruach) they are created, Ps. civ. 30. The spirit (Ruach) shall return to God who gave it, Eccl. xii. 7.

The spirit (Ruach) gives life. The spirit (Ruach) of God hath made me and the breath of the Almighty has given me life, Job xxxiii. 4. Son of man can the bones live? O Lord thou knowest. Behold I will cause breath (ruach) spirit to enter into you and ye shall live, but there was no breath (ruach) in them, and the breath (ruach) came into them (the corpses) and they lived and stood up, Ezek. xxxvii. 3 10.

The spirit withdrawn, man dies. Thou takest away their breath (ruach) they die and return to their dust. Psa. civ. 29. His breath (ruach) goeth forth, he returneth to his earth, in that day his thoughts perish. Psa. cxlvi. 4. If he gather unto himself his spirit (ruach) and his breath, all flesh shall perish together and man shall turn again unto dust. Job xxxiv. 14, 15. Lord Jesus receive my spirit, Pneuma, Greek, Ruach Hebrew, and he fell asleep, Acts vii. 60.

The spirit returns at death to God.—Then shall the dust return unto earth, (Earth) return to God who gave it. Eccl. xii. 7. Thou takest away their breath (ruach) they die, Psa. civ. 29.

All animals have this spirit as well as men.—Yea, they have all one breath (ruach) so that a man hath no preeminence above a beast. Eccl. iii. 9. All flesh wherein is the breath (ruach) of life. Gen. vi. 17, vii. 22 15.

The Soul, Nephesh Heb. Psyche Greek.

Souls are beasts as well as men. —Great whales and every living soul, Gen. i. 21. Man became a living soul. Gen. ii. 7. Let the earth bring forth the living after his kind, Gen. i. 21 29 20; ii. 19; Gen. ix. 15 10-12.

Souls are born. These she bare unto Jacob, sixteen souls; Gen. xlvi. 18. All the souls which came out of his loins, verse 20.

Souls eat and creep. The soul that eateth it shall be cut off. Ex. xii. 16; Lev. viii. 25. Every creature, nephesh, soul that creepeth on the face of the earth. Lev. xi. 46.

The soul is blood. The soul of all flesh is the blood thereof, Lev. xvii. 14. The blood is the life, nephesh, Deut. xii. 23.

The soul can die.—The soul that sinneth it shall die, Ezek. xviii. 20, 4. They smote all the souls with the edge of the sword. Josh. xi. 11. None can keep alive his own soul Psa. xxii 29; lxxxix. 48; xci. 20. My soul chooseth strangling and death rather than life. Job viii. 15.

The soul goes into the grave. His soul draweth near unto the grave, Job xxxiii. 22 28 30. To bring back his soul from the pit, Sheol. Thou wilt not leave my soul in sheol, hell, Psa. xvi. 10; Acts ii 27. Hades. God will redeem my soul from the power of the grave, sheol. Psa. xlix. 15. For unless the Lord had been my help, my soul had soon dwelt in silence, Psa. xciv. 17, R. V. Hades, Septuagint.

The soul can be resurrected.—Thou wilt not leave my soul, Psuche, in Hades, the grave. Acts ii. 27. R. V. And I saw the souls Psuche of them that were beheaded Rev. xx. 4.

Soul may live forever.—He shall save his soul alive, Ezek. viii. 27. What shall it profit a man—if he lose his own soul, Mark viii. 36. Soul and self the same. For what is a man advantaged—if he lose himself, Luke ix. 25. He that hateth his soul in this world shall keep it unto life eternal, John xii. 2. This identifies the soul as man.

Soul can be destroyed. Able to destroy both soul and body in (the) hell. Matt. x. 28.

SYNONYMS.

Man consists of a soul and body vivified by the Spirit of God. Soul and body are indifferently used to signify man. Animals as well as men are souls. Animals as well as men have a spirit. The spirit from God gives life to all living creatures. The spirit returns to God and all creatures die. The soul born, eats, creeps, can be slain by the sword, dies, goes into the grave, can be raised, endowed with immortality or destroyed. When the spirit is withdrawn man (soul and body) dies returns to dust and consciousness is lost. The process the same with animals and all living creatures. Man however, through Christ can be restored to life again and again be made immortal.

Soul in Scripture, is translated from Nephesh, Heb. Psuche, Greek.

Spirit in Scripture is translated from Ruach, Heb. pneuma Greek. The words are never confounded or used interchangeably.

Nephesh Heb. Psuche Greek. Ruach Heb.

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Poetry.

The Dawn of Light.

We wander here in earth below,
We have not found the rest
Our daily path is often dark
With winter's dreary gale
A ray doth come, and brings to light
As gazing on the blue.
We hunger for the land to burst,
The glory streaming through.

Our weary feet keep toiling on,
We hope for on the prize;
We run not there by the way
Waiting for sun to rise.
Each bend a brighter beacon light bear,
Dawn is just before the light;
The night of time doth mean us on,
With sun and tender might.

The wanderer sighs for o'er the sea,
Land is the nation's tear;
There is a heaving lea and fro,
Of peace we know no more.
The struggle, hard for each to bear,
The sight's unbroken still.
The raging darkness will not cease,
Till dawn of light with glory fill.

We cast aside the picture drear,
Of sin and sorrow here below,
A glimmer of the light we see,
We feel the faintest glow;
It seems to come into our hearts,
And leave a footprint there;
Its heavenly calling sound us now,
And breathe rapture everywhere.

We bow in prayer to him who gives
The light upon our way;
We're waiting for the faintest dawn,
To usher in the glad some day.
Then all the earth from every clime,
The starry heets up in the sky,
Will all refrain in one glad song,
To praise the King on high.

HATTIE.

Original.

The Kingdom of God.

"Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord." 1 Sam. x. 25.

There is perhaps no theme in the Holy Scriptures, that is more widely discussed, or a greater diversity of opinion, than the subject of the kingdom of God. It is claimed, however, by some that there are some religious bodies that make a hobby of the subject, and cause all other questions to become subservient to this; but it is questionable whether a hobby can be made of this topic, from the fact that all other questions concerning our ultimate salvation merge into this; for it is the realization of hope, the substance of that for which we are seeking, the home of the redeemed, our eternal abiding place. It was the burden of our Savior's ministry, and "Paul dwelt two whole years in his own hired house preaching the kingdom of God and the things concerning the name of Jesus Christ."

Among the views entertained by different people, (and no doubt they are honest and sincere in their convictions) are these: The kingdom of God is "in our hearts;" it is "beyond the realms of time and space;" It is "entirely spiritual;" it was "established on the day of Pentecost simultaneously with the Church. Therefore church and kingdom are one and the same; and the terms are used synonomously wherever found in the Scriptures." And yet others, that the kingdom of God did at one time exist upon the earth, but through the gross sins of its rulers and subjects, it was overturned, but will be restored again at the second coming of the Lord who will be King of kings and Lord of all, with all the kingdoms of this world subject to it; therefore a universal kingdom. Now as there is but one Faith, one Lord, one Father of all, who is over all, it is evident that all these theories cannot be true. If there are two theories upon any subject, and one is right the other must be wrong; or, they both may be wrong, but they cannot both be right. The question then very naturally arises, how may we know when we are right? "All Scripture is given by inspiration," and is sufficient for our instruction unto salvation; and while we will offer a few thoughts for the benefit of earnest seekers, we will not attempt a learned exegesis of the matter, acknowledging our inability to do so in the first place, it not being required in the second, for we think God's plan of ultimate salvation is so plain, that a "wayfaring man though a fool may not err therein." If it is admitted that the Bible was written under the direct supervision of the Holy Spirit, it must be in perfect harmony with itself. Therefore any position that harmonizes with the Word of God, and has a "Thus saith the Lord" to support it must be the correct one. To obtain a clear understanding of this subject, it is necessary to go back to the early Scriptures and learn whether there was ever a kingdom called God's kingdom upon the earth. By reference to Deut. xvii. 14, 15 we find these words: "When thou art come unto the land which the Lord thy God hath given thee, and shalt possess it, and shalt dwell therein, and shalt say I will set a king over me like as all the nations that are about me; Thou shalt in any wise set him king over thee whom the Lord thy God shall choose." Here, then is a prediction that these should be a kingdom, located upon the territory that God had given them and ruled by a man of God's choosing, which prediction was verified 350 years later. See 1 Sam. x. 24. God chose Saul to be king over Israel, and Samuel by virtue of his official position wrote the "manner of the kingdom in a book." The manner of the kingdom was the laws and rules and statutes, for the government of the kingdom in accordance to that given by the great lawgiver Moses. See Deut. 14th chap. This kingdom was to continue so long as they should "fear the Lord and serve him in truth;" but if they should do wickedly, "they should become a proverb, and a byword among all nations whither the Lord should lead them." But it is affirmed that this was only a temporal kingdom, as were other kingdoms existing at that and subsequent times. Let us see what the record says. David was the second man that God chose to be king over Israel, and Solomon the son of David was the third; and we find this promise to David in regard to the throne and its occupant. When thy (David's) days are expired, I will raise up thy seed after thee which shall be of thy sons. He shall build me an house, and I will stablish his throne forever; and I will not take my mercy away from him, as I took it from him that was before thee. But I will settle him in my house and my kingdom forevermore. 1 Chron. xvii. 11-14. But objector again says, we cannot take those statements literally, for now there is no kingdom of David in existence. Partly right and partly wrong. The Word of God is immutable. The promise to Israel was that the kingdom should continue as long as they should "serve him in truth." The individual promise to David was that it should be everlasting. The children of Israel violated the contract by "doing wickedly," which culminated in the wicked reign of Zedekiah the last king, to whom God said: "Remove the diadem, take off the crown; this shall not be the same. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him." Ezek. xxi. 26, 27. In the first clause of the 27th verse is shown the execution of the judgment passed upon them for disobedience. The last clause shows by the adverb "until," that it was temporarily overthrown, until one worthy should come to whom it should be given. Although the decree of the Almigaty has scattered these people among the nations of the earth, and thrown down the tabernacle of David, yet he has promised to restore them again, and to rebuild the tabernacle of David, for he says, In that day. (What day? When the Lord shall appear in glory, Psa. ii. 9; after taking a people out of the Gentiles for his name, Acts xv. 14) will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. Amos. ix. 11. Thus as the kingdom was literally overthrown through transgression, just as literally may we look for its restoration through obedience. As to the one found "worthy" to sit upon this restored throne, Luke bears the testimony that his name shall be called JESUS. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Luke i. 31, 32, 33. This then is the worthy person who comes to receive and set up the overturned kingdom of Ezek. xxi. 26 and of which Isaiah says there shall be no end, Isa. ix. 7. He is the one that should be glorified, and should sit upon the throne of glory, the throne of David, the throne of restored Israel. But there is much controversy as regarding the time in which the kingdom should be set up. This is a hopeful sign that men are seeking the truth. The truth will bear investigation, while error is seeking a subterfuge hand which to cover up its sophistries. The disciples were interested in this same question, for Peter says, "Behold we have forsworn all and followed thee: what shall we have therefor? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 27, 28. At one time after Jesus had passed through Jericho on his way to Jerusalem he met a man by the name of Zacchaeus and held a conversation with him. The people that were with him overheard it, and evidently formed a wrong conclusion in regard to it, and because they were nigh to Jerusalem, and because they thought the kingdom of God should immediately appear, he hastened to disabuse their minds of their error, by adding a parable that they could easily understand. He said therefore, "A certain nobleмen went into a far country to receive for himself a kingdom, and to return. And he called his ten servants and delivered them ten pounds, and said unto them 'Occupy till I come.'" Luke xix. 12, 13.

We believe the instructions given in Matt. iv. to the disciples in force today as fully as they were before the crucifixion. It was the only time Jesus ever taught them how to pray. There is more concentration of thought in that short prayer, covers more ground of vital import, and teaches a greater lesson of humility, of forgiveness, of penitence and love, than could have been crowded into volumes by an uninspired mind. In view, then, of the importance of that teaching, does it not seem unreasonable that it should become obsolete in two or three years? After the resurrection of Jesus, it was evident that the disciples had a hope that the kingdom would at once be restored to Israel, and asked, "Lord wilt thou at this time restore the kingdom again to Israel." Acts i. 6. And he said unto them, "It is not for you to know the times or seasons which the Father hath put in his own power. But ye shall receive power when the Holy Ghost is come upon you." This was a direct answer to the question: it was more. There was a very important promise made, that was verified on the day of Pentecost. See Acts ii. 2. Luke xxiv. 49; John iv. 16, 26, etc. If the kingdom was to be set upon that day, why was the Savior silent upon a subject of such vast importance? In further refutation of the Pentecostal theory we refer the reader to Dan. ii. 31-45. Comment is unnecessary. Though Christ built his church upon the Rock of Peter's confession of him, yet the kingdom was held up before the church as something to be hoped for. Paul says "And now I stand and am judged for the hope of the promise made of God unto our fathers." Acts xxvi. 6. "For the hope of Israel I am bound with this chain." Acts xxviii. 20. It was this hope that induced the apostles to endure afflictions of every kind, that they might receive a crown of glory when? "At his coming and kingdom."

When the disciples had gathered at Antioch, after being persecuted, and Paul had been dragged out of Lystra and left for dead, they "exhorted one another to steadfastly continue in the faith, for it was only through much tribulation that they could enter into the kingdom of God." These faithful ones were already in the church, and Paul says at the end of his ministry, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also, that love his appearing." 2 Tim. iv. 7, 8. He further charges Timothy, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1. But the stronghold of the advocates of the Pentecostal kingdom, the very citadel of their strength is in the following words: "Who hath delivered us from the power of darkness and translated us into the kingdom of his dear Son." Col. i. 13. The promises of God are so sure, that Paul says, "God calleth those things that be not, as though they were." To show that the language of Col. i. 13 is allegorical, compare it with Gen. xvii. 5 wherein God says, "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee." This promise caused Abraham to "hope against hope:" though he knew in reality he was not a father of many nations, yet he had faith that he would be, because of the promise, and it was accounted to him for righteousness. In various places throughout the Scriptures, we read that "we have eternal life;" "we have redemption," etc. None can deny, but that we have these by faith and not at present realized. In the marginal reading of the passage under consideration we have "into the Son of his love." To our minds this appears to be the most consistent rendering, for it is in harmony with the whole book. John says "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him, that is true, even in his Son Jesus Christ. 1 John v. 20. By the above quotation it is evident that by obedience to the gospel, we are admitted into the Son of his love; into him that is true; through the gospel we are brought out of darkness into light; translated out of the kingdom of darkness into the body of Christ; into the church; into the hope of rewards to come, heirs to the kingdom that we will be permitted to share when he comes.

Paul says, "We are saved by hope; but a hope that is seen is not hope; for what a man seeth (or hath) why doth he yet hope for? But if we hope for that we see not, then do we in patience wait for it." Rom. viii. 24, 25. Note the analogy between Col. i. 6 to 9. The Revelator in writing to the seven churches who have in Asia, says: "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ; Who hath washed us from our sins in his own blood, and hath made us kings and priests unto God his Father." Let us inquire, When we enter the church do we not have trials and tribulations? Is it not a constant warfare with the old man of the flesh? Is not a Christian held in scorn and contumely by the world? True a Christian life is enjoyable, but only because he is buoyed up by the hope of better things to come, and patiently watches and waits. If you are in the kingdom can you show to earnest men and women, evidences of your priesthood or kingship? Where are the joys that never end, the bloom of immortal youth, the crown of glory, the songs that incessantly float upon the perfumed air? Let us not deceive ourselves, but patiently wait for the time when our Lord will be revealed from heaven.

In unity with the evidence submitted, we hold that the kingdom can only be set up in connection with the coming of our Lord to judgment. We believe it will be a literal kingdom with Jesus Christ as king and the saints as co-rulers with him. Daniel says "But the judgment shall sit; and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him. Dan. vii. 26, 27. Let us bear the toil, and endure tribulations a little longer, that we may have a right to the tree of life and be permitted to drink of the crystal waters that flow from the throne of God. Let us have faith in the unfailing promises of omnipotence, that we may enter into those mansions where sickness, sorrow and pain can never come; where we may join in the anthem of that innumerable throng, and feel that for faithful continuance in well-doing, we have at last reached our eternal home. Submitted in love of the truth.

MERRITT ELLIOTT.

Knowledge, Faith, Opinion. No. 4.

After so long delay, for reasons I need not here state, I will proceed with our topic, the sentence pronounced on the serpent, Gen. iii. 15. Different opinions are held by good men and scholars as to what Jehovah meant by the words used—"I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." Now what is meant? Is it a matter of knowledge, faith, or opinion? I think I may say, no one can say he knows what is meant absolutely, nor that he believes a certain idea is the right one, but we can all say we think it means this or that. Of course we all believe the sentence in some way, that it is true, but just in what way we have our opinions and they differ. I will mention two or three different opinions. The first may be called, the general or orthodox idea, that the serpent is not primarily meant, but the devil, supposed to be a fallen or rebellious spirit or angel, and those who fell with him and wicked people are his seed, and that the woman and her seed are in a secondary sense Eve and her descendants, but primarily and chiefly the Virgin Mary and her Son, our Lord Jesus Christ. Those holding this opinion look at the words as a promise, and very frequently speak of "the promise that the seed of the woman shall bruise the serpent's head," by which is understood that Jesus as the Seed of the woman without a human father, will conquer satan and all his hosts, and put wickedness out of the world, and this view may be subdivided, but we leave that and mention the second view. It is this, that the serpent is on one side. The woman, Eve, on the other, "the serpent's seed are the wicked people, the woman's seed are the righteous people, Son Cain and Abel though both born of the woman yet Cain was of the serpent's seed, and so on down, the wicked being the seed of the serpent, and the righteous being the seed of the woman, that there was, and is yet, enmity between the two. That at last Jesus was born like other men. Joseph being his father, but that he was obedient in all things to God, he was righteous all life long and lived without sinning, and though he was slain, yet because he was righteous God raised him from the dead, and then he became the Son of God, and God highly exalted him and that made him head of all things under him, and he with all his saints will save the world and rid it of evil, destroying all the wicked, thus bruising the serpent's head. This second opinion also may be subdivided as while all believe Jesus to be the Son of God, now, one holds that he was God's Son from, or before the beginning, another at or from his birth of a virgin, another that he became God's Son at his baptism, and last at the resurrection. Now both those who hold the first view and those who hold the second view maintain that the sentence pronounced on the serpent is a promise that the seed of the woman should bruise the serpent's head. But third there are those who hold that there is no promise in that text, Gen. iii. 15, that the words mean just what they say, nothing more, nothing less. That if God wished to make a promise to the woman he would have done so, and made the promise to her and not have put it in the sentence on the serpent. This third view may be called the natural or literal view. Those holding this opinion point to the fact that such enmity between mankind and the serpent-kind has, and does exist. The seed of the woman does still crush the head of the serpent-kind, though he may often bruise his own heel in the operation, and that though some of the woman's seed may be killed by the serpent or serpent's seed yet the seed or descendants of the woman very largely prevails, and a very large portion of the earth suffer but little from the serpent's offspring. But, to look at opinion number two, that the two seeds mean simply the righteous as the woman's seed, and the wicked as the serpent's seed, then the serpent's seed have very largely prevailed, so much so, that nearly all mankind, though descended from the woman had become the serpent's seed, and God drowned them all leaving but one family of the woman's seed, and yet how soon was the earth full of the serpent's seed again! and instead of the woman's seed bruising the serpent's head it was the other way—the serpent's seed, Cain, bruised the woman's seed, Abel, and so it has been all the way down to the present. The wicked predominate. And as to the first or orthodox opinion who understand it as a promise that the woman's seed should bruise the serpent's head in a spiritual sense, meaning the devil etc. The naturalist says there is no such promise that the woman's seed should do any thing of the kind, and that even if there were that Jesus is not in any peculiar sense the seed of the woman. That Jesus is not the seed of any woman even the Virgin any more than every other person, is the seed of

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

THE RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ and many other kindred truths. Also a hearty belief of the Gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

woman, that he is less the seed of the woman Eve mentioned in the text, than are we all, that the peculiarity of his birth was not on the part of his mother, but on the part of his Father. God was his Father! He was the seed of the woman only on the part of his mother, and that he was as much so as we are, so far as stated. Moreover, these, the naturalists, do not find it stated that any woman's seed should conquer or destroy the serpent, meaning the devil or fallen angel. They read that God, "shall bruise Satan under your feet shortly" and that the "Son of God was manifested that he might destroy the works of the devil." 1 John iii. 8. Also see Heb. ii. 14. They see nothing as to the woman or human side of our Lord, nor, so far as the old serpent, dragon, or devil's destruction is stated, does it seem that even Jesus does it actually. Rev. xx. 1, says, "I saw an angel come down from heaven having the key of the abyss and a great chain in his hand, and he laid hold of the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, (abyss) and shut him up and set a seal upon him, etc., for a thousand years, after which he is to be loosed a little season, when he is again to deceive the nations, and he will gather his armies around the camp of the saints when fire shall come down from God out of heaven and devour the armies, but the devil is to be cast into the lake of fire, etc., but not a word here about any seed of woman bruising or crushing the head of his majesty, the serpent, dragon, or which ever name you [illegible] rejects the whole of the spiritualizing theory, and takes it literally that the sentence on the serpent as expressed means what it says, no more, no less, the same is true in the sentence on the woman and on the man, which will come in my next paper. Now let me say to my readers, use your own judgment and hold the opinion you in your own judgment think the most probable, but dont dogmatize and insist that all must agree with you on pain of being disfellowshipped. Whether you hold to number 1st, 2nd, or 3rd opinion it is only an opinion, and there is room for doubt, since others who are just as learned, good, and conscientious as you are hold one of the other opinions. Let every one be fully persuaded in his own mind. There is one faith in which I think all or nearly all the writers of our paper, THE RESTITUTION, agree, but there are many opinions amongst us, the holding of which will neither damn nor save us. As to which of the three above opinions I hold myself I will not say here, for I do not wish to press my own opinions on my readers, further than to say, I do think we are generally safe to take the Scriptures just as they read. I have heard so many things contended for, that I feel like calling in question nearly everything till I can verify by the Word of God. In my next we will look into the sentence passed on the woman and the man.

OSCAR. ELTON.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You help by paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from *our* side? What would you think if our positions were reversed?

The Restitution.

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Directors of the C. P. Association.
E. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 19, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50, besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Bro. S. R. Clinkenbeard of Texas, tells of having been at work lately, and as a result one more was added to the body of Christ.

Bro. Conner with Brother and Sister Woodward is holding meetings in Rensselaer, Ind., and we learn that three persons made confession on last Friday evening.

WORD FROM BRO. Pettigrew says that Bro. N. H. Geiselman will hold a series of meetings at Manatee, Fla. soon, and that Bro. and Sister R. S. Dwiggins were at that place now.

A Little too Long.

Some brother or sister sends us the following from *The Sunday School Times*, and in printing it here we wish to most emphatically say "*Amen*" to the sentiment expressed. We plead guilty to having published many articles that are "too long." We have articles that we cannot publish for the same reason. Why not "boil it down," write short articles oftener. Following is the item: "How much easier it is to write or speak at length, than to write or speak briefly! Greater ability and greater experience are requisite to put a thing compactly and comprehensively, than to spin it out unduly, or to take twice or ten times as many words for its expression as are absolutely necessary. In a prayer-meeting talk, in an anniversary address, in a written article, there is always danger of saying too much; there is almost never a danger of being too brief. A hundred writers and speakers err by overdoing, where one errs by cutting short. It is a great thing to keep always within due limits; and it is worth any man's while to strive to that end. An old minister, reviewing his pastoral labors before his people, said modestly: 'My friends, I am sure I've done many foolish things in my lifetime, and I know I've done some very wrong things; but by the grace of God I've never done a *long* thing.' It would be well if more of us were watchful, as we go on in life, in order to make such a record as that good man's."

Ingersoll Rebuked.

Brother Robert McLauchlan delivered a lecture at The Church of the Blessed Hope, Cleveland, Ohio, Sunday, evening, December 2nd, to a good audience, in reply to Robert Ingersoll's recent attack on the Bible, and chose as his text Psalms l. 21, "Thou thoughtest that I was altogether such a one as thyself, but I will reprove thee."

"And Jesus looking upon them saith, With men it is impossible, but not with God, for with God all things are possible." Mark x. 27.

Thus spake he who was divinely commissioned the reveal the Father unto us, and his words were always with power.

The folly of finite man with his limited knowledge, and circumscribed capacity, setting bounds to the Almighty, and pronouncing this, and that, impossible, ought to be apparent to all.

How can puny man with his ten feet measuring rod fathom the boundless depths of the Infinite? That is the question for us to settle here tonight, and the problem should not be difficult, nor the issue uncertain.

Among other things Brother McLauchlan said:—

"Ingersoll very wisely made no reference to the Acts of the Apostles and the epistles, in which are recorded the great sufferings the apostles endured in bearing testimony to the resurrection and ascension of Christ, and the doctrines he gave them to promulgate. In the history of the world it has never been known that men would endure persecution, cold, hunger, nakedness, stripes, bonds, imprisonment, banishment, and death itself, to bear testimony to what they themselves knew to be a lie. To believe that, would require a larger amount of credulity than is necessary to the acceptance of miracles which throw all infidels into spasms.

It is a dreadful thing that a man should deliberately set himself to the work of destroying the historical verity of divine revelation, a revelation that has done so much toward humanizing and civilizing the world, apart from its still greater power in making eternal life available to those who believe and obey its divine teaching.

Although agnostics have no faith in miracles themselves, the position they take that miracles are impossible is an unwarranted assumption, and ought to be resented by all who profess the religion of Christ, who in his own personality was a miracle, and his teaching was attested by miracles which God did by him not in secret, but before all the people, even his most bitter opponents.

All who are well acquainted with the world's history ought to know there are three things which have been so fully proved and firmly established that they cannot be overthrown by all the infidels in the world, namely: First, that there is a God, the supreme ruler of the universe. Second, that Jesus Christ is the Son of God, and third that the Bible is the word of God. If the agnostic will open his eyes he will see abundant proof all around him to sustain these three propositions.

In Ingersoll's tirade against the prophets of Israel he very wisely avoided making any allusion to the predictions of the ruin of Nineveh, Babylon, and Tyre long before their overthrow. So long as ancient Tyre is submerged by the waves of the sea, so long as Idumea is a desolation and Jerusalem lies waste, and her children scattered in every nation under heaven; so long have we enduring monuments to the authenticity and divine inspiration of the Scriptures.

In speaking of the prophets Ingersoll asks, 'What are these inspired books to man? Is one of them as entertaining as Robison Crusoe, or the travels of Gulliver?' We answer, that may depend on the intellectuality of the man, how childish he is.

It is true they are of no use to a man who reads to scoff and scorn; but in them the God of heaven, whom he despises, has stooped down to man with a revelation of his will, and graciously made known his plans and purposes a long way in the future, and has described the unbeliever, and the bold blasphemer correctly, and given the presence of such men as characteristic of the age in which we live, and warned all right-minded persons against them, and for such counsel they are invaluable.

It was very unbecoming in Ingersoll to speak of Elijah and Elisha as a 'couple of prophets who were working for profit.' We never read of their traveling over the country giving lectures and charging their audience fifty cents a head. On the contrary we find the prophets at that time reduced to great straits, and instead of stopping at first class hotels, and enjoying many luxuries, they had to take shelter in dens and caves of the earth, and were fed on bread and water, and were reduced to this extremity by their opposition to a wicked king and his more wicked idolatrous wife. Do you think bad men, 'working for profit' would have so incurred the king's displeasure? Bread and water was frugal fare, and caves have often been the homes of God's people, but they endured as seeing him who is now invisible, but who ere long will be manifest, and then God's prophets who are now reproached will receive an abundant reward—a crown of life that fadeth not away.

Ingersoll said, "There are millions of people who regard the Bible as a revelation from the breast and heart of God to man. There are millions who consider it as their guide. They remember this, and forget the dark abyss, and the dungeon of eternal pain. This forgetfulness poisons the soul, and makes enemies of liberty." He professes to be very brave, but why did he not meet Allen B. Magruder in open debate, who accepted Ingersoll's challenge years ago and twice sent him an acceptance once by registered letter. It was his own challenge, and when accepted he would not appear. Had he met Mr. Magruder he would have encountered a foeman more than worthy of his steel, and he might then have learned, as he undoubtedly did afterwards from Magruder's published reply, that the Bible is not responsible for the eternal pain dogma taught in its name. Mr. Magruder was a public barrister in Baltimore, a man of culture, and of wide reputation as an author.

Eternal torment is good capital for Ingersoll to trade on. He can gain people's sympathy thereby, and it is greatly to be lamented that the religion of Jesus Christ should be charged with such a stigma that does not belong to it, and is utterly opposed to the spirit of its teaching. Not that we believe the Bible teaches universalism, far from it, but it does teach in plain and positive terms the destruction of the wicked: Psalms 145, 20; Philippians 3, 19; 2 Thessalonians 1, 9; Ezekiel 18, 4. 'The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.—Romans 6, 23. And this is in perfect harmony with the character of a righteous and just God. He offers pardon to the penitent who seek the ways of God, but evil doers shall not dwell with him, nor sinners stand in his sight.

If those who profess the religion of Christ were better enlightened as to what the Bible teaches regarding the nature and destiny of man, they would learn that immortality is no attribute of his nature: that immortal soul, or deathless spirit, or anything equivalent is not once mentioned in connection with his present existence in the whole Book of God. It is of Pagan, not Christian origin. Socrates and Plato taught it to their followers; Christ never. He everywhere and on all occasions speaks of man as mortal—perishing. He tells them his mission is to save them from perishing and to give them eternal life. It is inherent in man, but is the gift of God, and in his word he has made known the conditions on which it will be bestowed. The conditions are faith and obedience. Faith in the promises God has made relative to eternal life and this is the chief reason why God stooped down to man with a revelation of his mind and will. The future life necessitates a resurrection of the dead. Christ recognized this and promised, "I will raise them up at the last day." John vi. 40. Paul recognized it and reasoned if there is no resurrection then they who have fallen asleep in Christ have perished, 1 Corinthians xv. 18. Believers are not yet in possession. They are only 'heirs according to the hope of eternal life,' Titus iii. 7. 'This is the promise that he has promised us, even eternal life.' 1 John ii. 25. Resurrection involves miracle, and infidels and scientists denounce miracles as impossible, and so they cap the foundation of the Christian religion. A miracle is supernatural, that is above nature, but the God who made the world is above nature and cannot he suspend the laws of nature at his pleasure? 'Why should it be thought a thing incredible with you that God should raise the dead?'

The knowing ones who claim that supernatural events are impossible, rule miracles out of the question. Think of the cool effrontery of those men, and the credulity of their followers. 'Supernatural events are impossible,' what presumption! How do they know? It ill becomes the children of a day who know comparatively nothing to talk so arrogantly. All nature attests the existence of an all-wise God, the designer of the universe, who created and upholds all things; and if such a God exists, he is a supernatural being, that is, he is above and beyond nature which is the product of his will. That being the case it is just as reasonable to expect him to do supernatural things, as it is for us, his creatures, to do natural things. If nothing supernatural exists, then God does not exist, and no revelation of his will can exist. This says the foundation of all revealed religion, leaves man in hopeless orphanage, without the moral and spiritual instruction of his father—God.

It is related of George Lyttleton, an English baron, and Gilbert West, LL. D., both skeptics, that they agreed between themselves to write against Christianity. Lyttleton was to expose the conversion of St. Paul, and West was to expose the resurrection of Christ. Each one applied himself to the task before him, but as they advanced the evidence of the truth of both narratives became so convincing that each unknown to the other, had to relinquish his task: Lyttleton hastened to inform West of his conversion to the truth of Christianity, and judge of his amazement when West exclaimed, 'and I have found a risen Savior.' Notwithstanding that Ingersoll calls the resurrection of Christ a fable, it is the best attested fact in the history of the world.

It is the knowledge which this book of books imparts, that shows man his true relation to God, to nature, and to his fellow men; it sheds a heavenly light where otherwise there would be thick darkness. It produces the sweetest harmony where otherwise there would be nothing but discordant sounds.

Ingersoll cannot be regarded as anything but a superficial Declaimer. There is no depth to him. His capital is bold denunciation and reckless assumption: he uses no subtle argument which requires philosophic reasoning or metaphysical disquisition to overcome, and hence he is less likely to gain converts and do harm, than the man who coming under a friendly garb—would say, "The first disciples may have been fascinated by a shadowy promise of the overthrow of their heathen conquerors, and the establishment of a Jewish kingdom under a national sovereign, but we may reasonably suppose that the language was typical, and capable only of a metaphorical fulfillment." These are the men who are most to be dreaded, who while professing religion, make the Bible of none effect by putting a metaphorical meaning upon language of the plainest import, and who have the daring presumption to speak of God's oath and promise of future glory as shadowy promises, by which the first disciples may have been fascinated.

What stronger proof can we have of the divine origin of the Bible, than its survival amidst the cruel torturing to which, for ages, it has been subjected by the boldest of enemies, and the erroneous conceptions of its professed friends and misguided defenders.

Notwithstanding that miracles are attacked alike by the professed friends and avowed enemies of Christianity, the truth still remains the same that the Bible and miracles must stand or fall together.

The history of the children of Israel is a history of miraculous intervention on the part of Jehovah in their behalf. Their signal deliverance from Egypt was an epoch in their history never to be forgotten, and the observance of the passover from that time down to the present by the Hebrew nation ought to silence forever all doubt on the subject.

The dividing of the Red Sea to allow a people liberated from slavery to pass over dry shod is not a fiction, or an allegory, but a narrative of fact recorded in the nation's annals.

A people just escaped from a bondage the most oppressive are brought to the extremity of desperation, hemmed in on every side, the Red Sea before them, and Pharaoh and his hosts in pursuit in the rear. No wonder that they exclaim to Moses, "Because there were no graves in Egypt hast thou taken us away to die in the wilderness, wherefore hast thou thus dealt with us? And then in bold and striking contrast to this unbelief, listen to the profound and abiding faith of Moses, when he replied, "Fear ye not, stand still, and see the Salvation of the Lord which he will show you today, for the Egyptians whom ye have seen today, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, "Wherefore criest thou unto me, speak unto the children of Israel that they go forward: but lift thou thy rod, and stretch out thine hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea." And we read "The waters were a wall unto them on their right hand and on their left."

The law of gravitation was at that moment suspended, and why not? Is it not reasonable to believe that the God who made the laws of nature can suspend them at his will?

No wonder that the Royal bard of Israel in lofty strains, again and again, made this deliverance the theme of his sublime and reverent song. "The wondrous works which God did in the land of Ham, and terrible things by the Red Sea."

The encompassing of the walled city of Jericho and blowing with ram's horns as they made the daily circuit of the city, may provoke a derisive smile on the part of the unbeliever, but with all the boasted achievements of the nineteenth century, and the power of dynamite, no military strategem was ever so effective as this.

The secret of success lay in the Ark of the Lord, and in obedience to his commands.

Then again after many years residence in the land when Sennacherib, king of Assyria reproached the living God, and brought dismay to the heart of king Hezekiah. God again manifested his power for the defense of his people, and in one night, without one uplifted sword, one hundred and eighty-five thousand of the Assyrian army are destroyed.

You see God was defending his witnesses; and the Hebrew nation today, notwithstanding its backsliding and dispersion, is a witness to the truth of divine revelation, and the unity of the God of Abraham.

The predictions of the prophets as to the destruction of Jerusalem, and their dispersion among all nations has been literally fulfilled, and by the same authority their restoration will in due time be accomplished.

After referring to the miracles of New Testament times, and the sympathy of Jesus towards the Widow of Nain, in contrast to Ingersoll, who in his recent lecture only mentioned the word widow once, and then it was to raise a laugh at her expense, Bro. McLauchlan closed by an earnest appeal to all honest skeptics to carefully read, and impartially consider the claims of the Bible as a divine revelation.

Selected.

How the Czar's Death Affects Europe.

Sergius Stepniak, the Russian Nihilist, has contributed to the *North American Review* a singularly interesting paper upon the manner in which the Czar's death will be likely to affect Europe. As Stepniak is something more than a Nihilist, being a man of letters and an observer intimately acquainted with the internal affairs of Russia, his discussion of the subject has unusual significance, while at the same time it is free from any suspicion of sensation or gossip. The writer reasons from facts so far as the facts are accessible, and in this case he freely confesses that the facts are few, since "all the heirs to great crowns are more or less blanks," while as to the new Czar even the scantiest hints are wanting. As Stepnaik says:

The Russian army and officials and the millions of people in towns and villages have been summoned by the toll of the church bells to their places of worship, there to take the solemn oath of allegiance to the new Czar, promising to blindly, implicitly, and unreasoningly obey every order of his, regardless of their own feelings, natural affections, or interests. And yet not a single one of them has an idea of the man, or rather the boy, into whose hands they put their destinies, and they will not ask from him any pledge or promise in return.

While Stepnaik declares that no one can tell what the new Czar has in store for Europe, he still is of the opinion that he will follow his father's example and play the role of peacemaker. While he believes that Alexander III. had none of the qualities of a statesman, and that he used his enormous power for obstructing the natural progress of Russia, he still gives him the credit of having been the peacemaker of the nations and of having made the preservation of the *status quo* his ideal. He believes that the new Czar will follow in his steps. One reason for this belief is the hostility of the educated classes to the autocratic system. During the last thirty years, notwithstanding the stagnant immobility of its political institutions, Russia has made an enormous advance. Its economic institutions have assumed the European type and the educated class is European in its culture, and hence autocracy is absurd to it. Says Stepnaik:

For one man who joins the revolution there are thousands of men who are secretly in sympathy with the efforts to have done with the present regime, and to obtain for their country freedom and representative government, which would make the Russians masters of their own destinies. And behind them there are hundreds of thousands and millions of people who, not having logic enough to fully adhere to a constitutional programme in the European sense, are dissatisfied with the present regime and want changes in the constitutional line.

A second and still stronger reason for his belief is that Russia's finances could not stand the strain of a great war. With its huge population and system of universal conscription Russia could put into the field as many soldiers as Germany, Austria, and Italy together, but the State finances would not admit of it. They would not warrant an army larger than that of Germany, and for a war of invasion not more than one-fourth of that force. Stepnaik, in defense of his surmise, makes the following interesting statement:

While in the war of 1870-71 Germany hurled upon France over two-thirds of its nominal forces, Russia in 1877 could send against the Turks only about 300,000 combatants; and the effort exhausted her finance so completely that she was compelled to stop midway without accomplishing her historical task. Since that time things have not improved, but have gone from bad to worse; Russian finances and credit being equally shattered. On the eve of the Turkish war, when her credit was naturally at a low ebb, the government of Russia was able to obtain a loan of eighty-seven and one-third million rubles at the premium of eight and three-tenths per cent. Since 1890, notwithstanding the glamour of Vyshnegradsky's schemes and the enthusiasm of her French allies, the Russian government had to pay a premium of about 20 per cent (194)—a fine upon its poverty which is exceeded only by that imposed by the financiers upon insolvent Turkey. And even at that price Alexander III. could not get the money he wanted. The loan of last autumn has not been covered yet and is not likely to be, although the French subscribed to it eight times over. The great famine of 1891, the result of many years of mis-government, was a blow to the Russian finances as well as to the prosperity of the people.

For these reasons Stepniak does not believe that the new Czar will consent to embark upon a great war unless he loses his mind. He is convinced that Russia must adhere to a peaceful policy and that the real danger lies with Germany, whose young Emperor he believes would not hesitate to give the signal for butchery were it not for the cordial understanding between Russia and France. If that understanding should be disturbed then every thing must be left to conjecture. Everything would depend upon the personality of the autocrat.—*Chicago Tribune.*

The Lord's Prayer.

The prevalent belief doubtless is that in whatever exact words it was originally spoken, it was wholly the creation of Jesus himself, and therefore of divine origin. The facts seem to show that such is not the case. In Conway's "Sacred Anthology," which is a selection from the sacred books of all religions, will be found the following ancient Jewish morning and evening prayers, with which Jesus was, of course, familiar, and of which the Lord's prayer is evidently largely a condensation: "Our Father who art in heaven, proclaim the unity of thy name, and establish thy kingdom perpetually and reign over us to all eternity. Our Father who art in heaven. Thy will be done on high; vouchsafe to bestow a peaceful and tranquil mind to those who honor thee on earth, but do, O Lord, what seems good in thy sight. Give me only bread to eat and raiment to put on. Forgive, O Lord, those who have offended me. Let us, O Lord, not fall into the power of sin, transgression, or iniquity, and lead us not into temptation. Subdue our inclinations that they may be subservient to thee. Thine, O Lord, is the greatness, power, glory, and majesty."

"He sendeth his rain, and maketh his sun to shine upon the just and the unjust;" but he doth not send wealth, nor shine honor and virtues upon men equally; common benefits are to be communicate with all, but peculiar benefits with choice.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We *are compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$125.80
Geo. Madison,	.25
G. W. Calder,	8.00
Mrs. E. Collin,	1.00

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of, you throughout the year.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 25. Under the new schedule the time of trains at Plymouth, Ind, is as follows:

Depart for the West at 5:12 A. M. 9:55 A. M. 1:55 P. M. 6:05 P. M. and 7:15 P. M.

Depart for the East at 2:58 A. M. 5:12 A. M. 10:35 A. M. 6:05 P. M. and 8:40 P. M.

J. E. HANES, Agt.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

FIVE COPIES.

Of the "Gospel of the Kingdom" for one dollar! (This is a special offer for the holidays.) Send your orders at once to Wiley Jones, Manchester, Va.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Poetry.

In the Heart.

If no kindly thought or word
We can give some soul to bless;
If our hands, from hour to hour,
Do no deed of gentleness;
If to lone and weary ones
We no comfort will impart—
Though 'tis summer in the sky,
Yet 'tis winter in the heart.

If we strive to lift the gloom
From a dark and burdened life;
If we seek to lull the storm
Of our fallen brother's strife;
If we bid all hate and scorn
From the spirit to depart
Though 'tis winter in the sky,
Yet 'tis summer in the heart.

S. S. Times.

Original.

Iniquity Abounding, and the World of the Ungodly Ripening for Judgment.

"And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 11 to 13.

These words are a part of our Lord's great prophecy concerning events that were to precede his second coming. Instead of "the love of many" the Am. Bible Union translates, correctly, "the love of the many." And by "the many" the commentary of Jamieson, Fausset and Brown says is meant "the most, i. e., the generality of professed disciples." Now observe

1st, *Iniquity abounds*, exactly as our Lord foretold. This was afterward enlarged upon by his apostles who command us to "*know*" that in the last days "perilous times" would come when men would be "lovers of their own selves, covetous, boasters, proud, blasphemers," etc., and would "not endure the sound doctrine," but after their own lusts would "heap to themselves teachers" and turn away their ears from the truth, and be turned unto *fables*. 2 Tim. iii. 1 to 5; iv. 3, 4. Those heaps of false teachers were to "bring in destructive heresies" (R. V.), and "many" were to follow their pernicious ways; by reason of whom the way of "the truth" was to be evil spoken of and scoffed at, as it is in these last days. 2 Pet. ii. 1, 2; iii. 3, 4.

And such times are truly "perilous," for thousands though sincerely desiring to find the truth are perplexed and discouraged by the multitude of conflicting sects and false teachers that abound in the world; and thousands are ensnared by the other multiplied forms of iniquity that were to characterize these times.

Modern statistics prove that iniquity already abounds. Pagans, Mohammedans, Jews, Greeks and Roman Catholics, all combined number about 1,348,000,000. Protestants number about 110,000,000. Deduct from these Protestants all the lukewarm, hypocritical, heretical, and otherwise unworthy, and what a little flock would remain! "*The British and Foreign Evangelical Review*," July 1886, says, "The number of Mohammedans and heathen now in the world is vastly greater than when Protestant missions began a hundred years ago. The heathen and Mohammedan population of the world is more by two hundred millions, while the converts and their families do not amount to three millions." That is, although the percentage of increase of converts was greater, yet the *actual* increase of heathen and Mohammedans combined *was seventy times greater* than of Protestant converts. Dr. Strong, General Secretary of the Evangelical Alliance (U. S.), says, "Fully one half of the population of the United States, or more than 32,000,000, never attend any church service, Protestant or Roman Catholic. The situation in England seems to be the same. . . not more than two per cent of the English workingmen attend any place of worship, Papal or Protestant." He further remarks, "Mr. Moody said a few years ago that the gulf between the church and the masses is growing deeper, wider, and darker every hour." A military officer estimates that in 1869 the armies of Europe were 6,058,000 men; and that the present military laws would make them in 1882 a host of 22,120,000.

Now iniquity has long been permitted to exist in a *growing* state. The profane and vain babblings of the wicked have been allowed to "*increase* unto more ungodliness," their word to "eat as doth a canker" (or, spread as a cancer), and the mystery of iniquity to "work," from Paul's day till now. 2 Tim. ii. 16, 17; 2 Thes. ii. 7. Thus "the long-suffering of God waited in the days of Noah," the Amorites were spared till their iniquity became "full," and the tares are allowed to "grow" until the harvest. 1 Pet. iii. 20; Gen. xv. 16; Matt. xiii. 30. But this growing process implies a *ripening* at last. Therefore, also observe

2nd. "The world of the ungodly" is ripening for judgment. It is compared to tares ripening for the harvest, and grapes for the vintage. Read Matt. xiii. 30, 40; Isa. lxiii. 1 to 6; Joel iii. 12, 13; Rev. xiv. 14 to 20.

These four testimonies show that *burning* the tares, trampling the wicked in "*fury*," assembling the nations "*to judge*" them at Jehoshaphat, and casting the vine of the earth into "the great winepress of the *wrath* of God," are judgments inflicted on the wicked at the coming of the Lord. And Isa. xxvi. 9 says, "When the *judgments* are in the earth, the inhabitants of the world will learn righteousness;" that is, the remnant of inhabitants left after those judgments. Read Psa. lviii. 10, 11; Zec. xiv. 16; Rev. xv. 4.

In view of all this, what must Christians do? "Be diligent that ye be found of him in peace, without spot, and blameless." 2 Pet. iii. 14. Be zealous to save sinners; "pulling them out of the fire," as brands from the burning; trying "by *all means* to save *some*." Jude 23; 1 Cor. ix. 22. Our Lord came "to save sinners." "Let this mind be in you, which was also in Christ Jesus." 1 Tim. i. 15; Phil. ii. 5. And what must sinners do? "Seek ye the Lord while he may be found, call upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Turn ye, turn ye from your evil ways." Isa. lv. 6, 7; Ezek. xxxiii. 11. "Save yourselves from this crooked generation." "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ac. ii. 40; Eph. v. 14. These are words of prophets and commands of apostles; "*to mindful*" of them. 2 Pet. iii. 2.

WILEY JONES.

Acts of Apostles.
Chap. 22.

1. Saying, Men, brethren and fathers, May ye have given ear unto my defence just now unto you.

2. And when they heard that he was addressing them in the Hebrew dialect, they kept quiet all the more.

3. And he saith, I am a Joudaium man of influence, begotten in Tarsos of Kilikia, brought up moreover in this city at the feet of Gamaliel, instructed according to the partinlity of the law of the fathers, being a zealot for God, even as ye all are today.

4. And I persecuted this way unto death, binding and delivering up to prison both men and women,

5. As even the chief-priest will bear testimony to me, and the presbytery; from whom also when I had received letters unto the brethren, I was going my way to Damaskos, about to lead also those who were there bound to Hierousalem to be punished.

6. And it came to pass as I was going my way and drawing nigh to Damaskos about midday suddenly from out the heavens there shone a sufficient light round about me,

7. And I fell to the ground and heard a voice saying to me Saoul, Saoul, why persecutest thou me?

8. And I answered, Who art thou, Lord? And he said unto me I am Jesous the Nazoraine whom thou art persecuting.

9. And those who were along with me beheld the light, and were frightened, but they did not hear the voice of the one who was talking to me.

10. And I said, What shall I do Lord? And the Lord said unto me, Arise, go thy way unto Damaskos and there it will have been told thee about all the things which it hath been appointed thee to do.

11. And when I did not see because of the glory of that light, led by the hand by those who were going along with me, I went into Damaskos,

12. And a certain Ananias a man of prominence reverent according to the law, testified to by all the Joudaian inhabitants,

13. Came unto me and standing before me said, Brother Saoul, see: And I at the same hour saw (lit. looked up at) him.

14. And he said, The God of our fathers hath preferred thee to comprehend his will and to see the just (lit. justified one) and to hear a voice from out his mouth.

15. Because thou will be a witness for him unto all men of the things which thou hast seen and heard.

16. And now what dost thou intend to do? Arise and may be have baptized thee and washed away thy sins whilst thou dost invoke his name.

17. And it came to pass when I had returned to Hierousalem and was offering votive prayer in the temple that I was in an ecstasy,

18. And saw him saying unto me, Haste and depar, quickly from Hierousalem, because they will not accept thy testimony concerning me.

19. And I said, Lord, They know well that I was imprisoning and flaying throughout the synagogues those who were putting faith in thee.

20. And when the blood of Stephanos thy prophet was being shed I also was standing by and consenting and guarding exoteric watch to keep the outer-garments of those who were taking him away.

21. And he said unto me, Go thy way, because I am going to send thee to nations afar off.

22. And they listened to him as far as this word and lifted up their voice, saying, Take such an one from off the earth, For it is not befitting he should live,

23. And as they were shouting and rending their outer-garments, and casting dust into the air,

24. The kiliarch commanded him to be led into the camp, saying that they should give him a preliminary examination with scourges that he might learn for what reason they were clamoring against him in this wise.

25. And when they had stretched him forward with the thongs, Paulos said unto the centurion standing by, *Is it* permitted you to scourge a Roman and him uncondemned?

26. And when the centurion heard it he approached the kiliarch and told *him* saying, What art thou about to do? For this man is a Roman.

27. And the kiliarch approaching said unto him, Tell me, Art *thou* a Roman? And he said, Yea.

28. The kiliarch answered, I acquired this citizenship for a vast sum; And Paulos said, But I was even begotten so,

29. Then straightway those who were about to give him a preliminary trial stood away from him; and the kiliarch became afraid when he learned that he was a Roman and that he had bound him.

30. And on the morrow desiring to know the certainty of what he was being accused by the Joudaians, he loosed him and directed the chief priests to come together and all the sunedrion, and leading Paulos down he stood him in their presence.

COMMENT.

"The presbytery" instead of "the estate of the elders" R. V.

"The chief-priest" instead of "the *high* priest" R. V.

"A sufficient" instead of "a great" R. V.

"And were frightened" omitted in the R. V. although in the best text.

"Did" instead of "could" R. V.

"And now what dost thou intend to do?" instead of "And now why turriest thou?" R. V.

"Arise and may he have baptized thee and washed away thy sins" instead of "Arise and be baptized and wash away thy sins" R. V. Both these verbs here are active voice and the construction is idiomatic—the aorist infinitive used as the softened imperative. This changes the whole thought of the C. and R. V. The "baptism" here spoken of is the baptism in spirit and the "washing" the "washing of regeneration."

"An ecstasy" instead of "a trance" R. V. This was a "vision ecstasy." The term translated "ecstasy" is the same always used in the Scriptures of the Old and New to express the state or condition of vision and is not a *natural* state or condition as is a "trance." The person in this condition is taken out of the natural for the time being and sees and knows as God sees and knows, and becomes God's witness to what he sees and hears and is given to know, in a *spiritual* way.

"Know well" instead of "know" R. V.

"Thy prophet" instead of "thy witness" R. V.

"Camp" instead of "castle" R. V.

"Stretched forward" instead of "tied up" R. V.

"Gamaliel" a name properly applied to a piece of land and meaning "earth made friable with mercy."

"Saoul" "crazy conceit."

"A Nazaraios" was an inhabitant of "Nazaraia" and this place was so called because "Nazara" or "Nazarites" or those who had taken the vows of Nazara dwelt there.

"Ananias" "one without sorrow."

CHAS. GARDNER.

Conference Report.

The first quarterly conference of the Church of God met at Fairview school house, Furnas Co., Neb., Dec. 7th, and continued over Sunday. Those from abroad were Elder T. G. Bartlett, St. Paul, Bros. Newell, Schultz, Grimm and Steadman, of Moorefield. The preaching was done by Bros. Bartlett and Prime, and was earnestly proclaimed from a practical standpoint. Bro. Bartlett is making a tour to this part of the state bearing his own expenses. He visited Moorefield when I was came out on the Lord's side.

The business meeting was presided over by Bro. W. D. Newell, president of conference. All officers present, minutes of last annual conference read and approved. Report of evangelist, amount received $82.95, expenses $20.01, discourses 33, baptized 3. Treasurer reported the amount on hand and received $218.00, paid out $102.45, balance in treasury $115.55. An excellent verbal report of the condition of the church at St. Paul was given by Bro. Bartlett. Bro. Newell also reported for the Moorefield church, and Bro. Cady for the congregation at Blair. At all of the above named places social meetings are kept up and all moving along in harmony. Moved that the secretary of each congregation send in a report to the state secretary either by letter or delegate at each quarterly and annual conference. Carried.

Brethren, the falling away time has begun. Perilous times have come. Men have become lovers of their own selves, covetous, boasters, proud.....Traitors, heady, high minded, lovers of pleasure, more than lovers of God, having the form of godliness but denying the power thereof, from such turn away, always bearing in mind that a crown is given only to the overcomers, and to those who continue firm unto the end. Yours, waiting for his coming.

J. J. CADY, Sec'y.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

Editor Restitution:

I am sorry that the Ministerial meeting failed to materialize. I am having good meetings, and people pay good attention, and a few accept the truth. My prayer is Father, thy kingdom come, the veil to be taken from off the face of all nations, the earth to be filled with the knowledge of the truth. Amen.

Your brother in hope of the coming victory and glory.

D. M. HEDLER.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CHESBROUGH.

The Hidden Life.

Paul to the Colossians writes to the saints and faithful brethren at that place, (chap. i. 2) and says among other things, Set your minds on things above, not on things on the earth, on divine things, not on carnal things. The reason given us is because ye are dead, and your life is hid, hidden with Christ in God, ch. iii. 3, 4. How shall we that are dead to sin live any longer therein? Rom. vi. 2. God forbid that we should continue in sin. v. 1. Do you not know that so many of us as were baptized into Christ are baptized into his death. Therefore we are buried with him by baptism into death, that like as Christ was raised up by the glory of the Father, even so we should walk in newness of life. v. 3, 4.

When he who is our life shall appear, that is when Christ shall appear, then shall ye also appear with him in glory. Col. iii. 4. Because of fornication, uncleanness, inordinate affections, evil concupiscence and covetousness, which is idolatry the wrath of God cometh, v. 5, 6. The Christian must put to death those fleshly tendencies with the passions and lust. Gal. v. 24. He must be led by the spirit. (verse 18) The fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. verses 22, 23. When the chief shepherd shall appear then those who have been led by the spirit will receive the crown of life which God has promised them that love and serve him, that bring forth the fruits above enumerated. The Christian soldier needs to be vigilant, watchful and prayerful, in patient continuance, seeking for glory, honor, immortality. God will render eternal life. Rom. ii. 7. As believers of the things of the kingdom of God, and the things concerning Jesus the Anointed, we must cease from anger and forsake wrath, put away malice, blasphemy, filthy communication, banish such from our minds. Our faith should be such as to eradicate carnality from our hearts. The faith that works by love purifies the heart. The pure [illegible] Jesus' hope. That there shall be a resurrection of the dead. Acts xxiv. 15. That look for Jesus to come again. To those looking for him he will come unto salvation. Heb. ix. 28. But to the pious and the non-pious scoffers he comes to judgment. Then both classes the immaterial and the materialistic infidel will have a grand prayer meeting. They will pray for the rocks and mountains to fall on them, and hide them from him that sitteth upon the throne and from the wrath of the Lamb.

Democracy in all its forms and phases will pale, will fall beneath the stone that is cut out of the mountain without human aid. The theocracy, the restored kingdom of God to Israel is destined to supplant all the governments of men, will grind them to powder and the wind shall carry them away. Seeing we look for such things. What manner of men ought we to be in conversation and conduct. The friendship of the world is enmity to God. Submitted in Christian love.

HENDERSON MURPHY.

LETTERS.

I cannot forego the pleasure of writing and receiving letters. It makes such a pleasant break in the monotony of life.

How often I say, when the mail comes in, "No letters? Nothing but papers?" The papers are good enough and I like them. I want them to come, but they are not warm with the love of the hearts that I know. They do not speak to me in the living, loving homo-tongue, letters do. They burnish the golden links in friendship's chain. They tear the cobwebs down that the great spiders of forgetfulness have woven over memory's door. They bring up all the pleasant reminiscences of bygone times, travel with me into green forests, follow the creek where the fiverworts grow, and wind about the prairie where the tall grasses sway.

They peep into school-rooms where young faces are ranged in smiling rows, dance over playgrounds and romp through shaded lanes. They show in the saintly bands that gathered to worship God in the days of my childhood, talk of dear prayer-circles around the household hearths of friends, and point to bridal pairs, and funeral palls. They mingle the smiles and the tears, the grave and the gay, the crosses and the losses, the toils and the crown.

They come with loving, sympathetic messages, penned by feeble hands. They take weights of lead from my heart, and make me laugh in the valley of tears. The repining days are forgotten, the evil thoughts are chased away. I am better, more loving, more hopeful.

Thank God for the flowers of thought, for the frankincense and the myrrh!

S. ROXANA WINGE.

The Broken Ladder.

I had occasion some time ago to ascend to the upper story of a warehouse which I was visiting on business. I had ascended story by story, and only the highest remained to be visited. There was access to it at one end by a lift, and at the other by a ladder, and when the friend who was with me asked me which I preferred, I said, "It does not matter; take the one that is nearest."

On our way to the foot of the ladder, however, the foreman in charge overtook us, and said, "You can't get up that way."

"Why not?" inquired my companion.

"Because the ladder is broken?"

And so we found it. A heavy puncheon had accidentally rolled over it and had broken out every step of the ladder. There was nothing left for us but to walk to the other end of the warehouse and avail ourselves of the lift.

As I rode homewards, I said to myself, "I have found a parable today in my experience of the lift and the ladder."

There was a ladder once that led up to life eternal—a ladder of ten steps. "If thou wilt enter into life keep the commandments." But, alas! the ladder is broken. We cannot obtain eternal life that way, for "all have sinned, and come short of the glory of God." "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Thus it will be seen that we cannot ascend by the ladder of the ten commandments.

If we are to ascend it must be by the lift. But is there any lift by which sinners can get into the kingdom of God? Assuredly there is. As I trusted my body to the lift, and was safely landed by it on the topmost floor, so am I to trust my soul to Jesus Christ the Savior, and he will exalt me to life eternal with himself, "In whom we have redemption through his blood, even the forgiveness of sins."

Reader, I trust that you have been so far enlightened by God's Word and Spirit as to know that you need salvation. Are you asking the way of life, and earnestly enquiring, "What must I do to be saved?" There are only two possible answers that can be given to such a question. It must either be by the lift or by the ladder. But the ladder is broken, so hopelessly broken that no one can be saved that way. There only remains the lift for you. You must trust yourself to Jesus,—to Jesus only, "For there is none other name under heaven, given among men, whereby we must be saved." "He that hath the Son hath life; and he that hath not the Son of God hath not life."—*English Leaflet.*

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati and Louisville R. R. (Natural Gas Route), will sell for the Christmas and New Year Holidays, Excursion tickets between all stations on its own and connecting lines, at the very low rate of one and one-third fare for the round trip. Tickets will be sold on December 24, 25 and 31, 1894, and January 1, 1895, limited going to date of sale, and good returning up to and including January 2, 1895. For tickets, rates, time and general information, call on any ticket agent of the above route, or address, C. F. Daly, General Passenger Agent, Indianapolis Ind.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Original.

Look at Things.

Look at things, look at that farm. It may be a good farm, it might be a bad one. Buying things "unsight, unseen" is a bad plan. A poor man living in Iowa traded for a home in Wisconsin. After a tedious trip with his goods and family, he came to some barren bluffs and rocks, just as are to be seen along the upper Mississippi, sometimes on one side and sometimes on the other. The cheated man sat up all night trying to persuade the trader to change back, but in vain; he was out of a farm, he must begin life again. Look at things, and look sharply, look at doctrines: they may be true. But what if otherwise? Think of the fruitless hills, and don't trade the truth for the fancies and vain speculations of men. It is an awful thing to let go of the real diamonds, that will shine for eternity, to find only cut glass imitations in our hands. There would be no infidels, no agnostics, if the searching scrutiny of God-given sight, and time were used in weighing truth against error. God's Word against man's theories. Be careful not to throw away truth, new views may look absurd, broader landscapes may seem wild and weed-grown. But dig, throw on the light, tread the ground thoroughly, use the prophet's glass. Take the apostle's measuring line, buy the historian's chart, what appears but a cumbering pebble may be a precious stone. We are prejudiced, we don't want our fences tumbled down. God has set us to guard some particular truth, and we intend to be faithful sentinels. But did he intend us to stand still when the battle was on somewhere else, and the call made to shoulder arms and move against the enemy? It is well to hold fast that which we have. But we have need to learn, we do not yet know all of our Father's will. We must prove all things. The crisis is at the door, let no humble truth-bearer be turned away. His warning may be the very one needed for the hour, look at your neighbor's messages as you would have him look at yours, and God bless you all.

S. ROXANA WING.

OBITUARY.

The Church at Andover, S. D. with sad hearts were called upon to lay away in the silent grave, our dear Sister, Mabel B. Bigelow, on Monday last, Dec. 3, 1894, there to remain until the Life Giver shall come.

Mabel Stewart was born in Stewartville, Minn. May 17, 1874. In March 1890, together with Arthur Bigelow, her now bereaved husband, after a hearty belief of the gospel and repentance they were baptized in the name of Jesus Christ for the remission of sins. In whom she remained steadfast until death. They were united in matrimony July 18, 1893. She fell asleep in Christ, Dec. 1, 1894, leaving an infant of 10 days, a dear husband with five surviving brothers and sisters.

She was highly esteemed among all her acquaintances. Much loved by those in the faith, and will be greatly missed in the assemblage.

In attestation of regard her funeral was attended by an unusually large number of people where they listened to the hope of resurrection, and change from mortal to immortality at the coming of Christ.

May we share with her in the blessed change.

D. T. HAILSTEAD.

Died, at Stewart, Ky. Nov. 21, 1894, Zella M. Carpenter, daughter of brother and sister John F. Carpenter. Little Zella died of diptheria. The little one had lived to enjoy only three happy summers when the relentless enemy who respects not the hoary head of the aged, or the innocent beauty of infancy, put forth his hand and snatched the little one from the parent's fond embrace, tearing the heart-strings, breaking the cords that held the little one so dear. Is there no help? Must all bow to this powerful enemy? the high the low, the rich, the poor? He stands not aside for kings on their thrones, the cry comes again, is there no help? The flowers bloom, but they wither and die before the winter's chill. The snow falls in its purity, the ray of the Sun comes forth and it passes away. The day comes forth with its rosy dawn, but soon passes away never to return. In all nature death has the victory. Let us go to him who healeth the broken-hearted and bindeth up their wounds. He who has promised help in the time of trouble. He tells us that the last enemy that shall be destroyed is death. Hear the shout, thanks be to God, which giveth us the victory through our Lord Jesus Christ. He will swallow up death in victory, and the Lord God will wipe all tears from off all faces, and the rebuke of his people shall he take away from off the earth, for the Lord hath spoken it. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then will be brought to pass the saying that is written, death is swallowed up in victory. O death, where is thy sting, O grave, where is thy victory. But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Hear the shout, awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. O how many are waiting for that great awakening? For that time when a nation shall be born in a day, and to hear the joyful singing again of those loved voices which have been silent in death so long. And they sung a new song, saying, thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. How grand and glorious to hear those voices now hushed in death, sing the new song with immortal tongues, and to hear David strike the harps of gold, with immortal hands that shall never more be cold in death, and sit down in the kingdom of God with Abraham Isaac and Jacob, who all have had their trials and sorrows, and have passed through the valley of death, and can die no more. No, death will have no more dominion over them. There will be children there, the sucking child shall play on the hole of the aspand the weaned child shall put his hand on the cockatrice den, they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea. The child can play with the lion, or sleep in the woods, there will be nothing to make them afraid. There will be no fear of death. They shall not say, I am sick, for the tree of life will be there for the healing of the nations, and above all else the lord will be there, whose face will be the light of the city. Thanks be to God who gives us the victory, he gave us more in the second Adam than we lose in the first.

When the enemy comes into our home and takes our dear ones from us, and we have to lay away the garments they have worn in suffering and sorrow, let us take comfort in the words of Paul while we lay away the garments that will never be worn again. There is a crown laid up for the dear ones which the Righteous Judge shall give at his appearing and kingdom, and robes of righteousnes which will never grow old. Be patient therefore brethren unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he received the early and the latter rain. Be ye also patient and stablish your hearts for the coming of the Lord draweth nigh. As a comfort to any brother or sister who may have dear ones who have fallen asleep in death before reaching the years of accountability, we refer you to 1 Cor. vii. 14.

Yours in hope of immortality.

SADIE SKEELS.

H. P. Elliott, died of paralysis at his home southeast of Emporia, Kansas, Friday morning, Nov. 23, 1894, aged 78 years, 11 months, and 13 days. He leaves a wife and six children, besides many friends to mourn his loss. Funeral services were held at Fowler Chapel, Sunday morning. The Rev. Joseph Brown of the Baptist Church, spoke words of comfort to the assembled friends, from Job xiv. 14.

Deceased was a firm believer in the soon coming of Christ. He always been a supporter of THE RESTITUTION in its various forms since its first number was issued.

Traveling brethren always found a warm welcome at his home.

MRS. H. P. ELLIOTT.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you through out the year.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can corresbond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

The Phrenological Journal and Science of Health for December contains a variety of excellent features. The frontispiece shows thirty-six intelligent faces, comprising the graduating class of the Phrenological Institute for 1894.

Prof. Sizer continues his interesting series, How to Study Strangers; and Mrs. Wells reviews the life of a phrenological philanthropist.

The brilliant lecture by Prof. J. S. Van Cleve upon musicians and poets is concluded with fascinating sketches of Whittier, Cowper, Byron, Burns, Holmes and James Whitcomb Riley.

Much instructive and entertaining matter will also be found in the reports of the closing addresses of the Institute faculty.

The departments of Child Culture and Hygiene are exceptionally good, and the editor devotes several pages to Clairvoyance and four "graduates" of the Elmira Reformatory.

Price 15 cents, $1.50 a year. Address The Fowler & Wells Co., 27 East 21st St. New York.

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detatched and accepted in payment of excess baggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

Change of Address.

On and after Sept. 25, 1894, my address will be Roseville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

The Place Where Farmers Make Money.

There is one part of the country in which farmers have made money during the past year, and that is northern Wisconsin. There has been a demand for every product they can raise as well as for the timber and cordwood which they cut, at good cash prices. Any man who is industrious can get and pay for a farm in northern Wisconsin in a few years and get employment at good wages while he is doing it. If you would like to know something about the country drop a postal to Fredrick Abbot, Land Commissioner, Wisconsin Central Railroad at Milwaukee, Wisconsin.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Steeleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bl'k, Kansas City, Kan.
J. P. Olsen, Fair Haven, Kan.
J. R. Crate, Fair Haven, Mo.
L. E. Conner, Roseville, Ill.
John Foore [sic] West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswalo, Kan.
E. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Paupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Odem, Nelson, Neb.
T. J. Wolcott, Sac City, Ia

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$31.00
EXPENDITURE.	
Previously used	$16.70

THE SUBURBAN EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a preacher of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Holiday Excursions via Pennsylvania Lines.

On December 24th, and 25th and 31st, 1894, and January 1st, 1895, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return January 2d, 1895. For details apply to nearest Pennsylvania Line ticket agent.

Holiday Excursions via Vandalia Line.

For the above occasion the Vandalia Line will sell on December 24th, 25th, 31st, 1894, and January 1st, 1895, excursion tickets from all stations; not only to local points on the Vandalia Line, but also to points on connecting lines, with return limit of January 2nd, 1895. For full particulars call on nearest Vandalia Line ticket agent, or address, W. F. BRUNNER, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by 20,000 Baptists, in 1890. 3. Immortality. 4. The Kingdom of God. 5. Nature of Material Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 25 cts.

FOR TRACTS.

Before Death. Before the Judge. Before Dr. Law to Come not a Heaven. By H. V. Reed. Life and Death. A concise statement and contrast of the two, and of their terms, and the Theological and Bible view.

Call ... Bible ... a series of questions on the ... with ... Per dozen 10 cts.

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The Doctrine of Baptism as taught in the Bible. Seven pamphlets on the subject, from the most learned men of many ages, both Protestant and Catholic, all in one pamphlet. 40 cts. per dozen.

Catholic Kingdom. What is it? What is it? The views held by Catholics, as declared at Baltimore, Feb. 20, A.D. 1889 Oglesby, Lawrence Co., Ill. can be had at the office of publication, 3 for 10 cts. or 25 cts. per 100.

The Book of All Things. Curious Information. This little book of 112 pages contains many curious subjects—is very handy and may be had from THE RESTITUTION office for 10 cts. Address Mrs. Ella Wilkinson, San Diego, Cal., for 25 cts. or less to those notable to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible—comprising its antiquities, biography, geography and natural history, with clear and full page engravings, numerous smaller engravings, and maps, to which is added a Concordance to the Holy Bible, by the Rev. John Eadie, D.D., and the Rev. Wm. Lindsay Alexander, D.D. Illustrated. Bourgeois type, double columns, 576 pages, price $1.25.

Jesus Christ—His Paternity, Genealogy, Nativity and Character, in the light of Prophecy and Fulfilment. A brief lecture on the claims of the Jesus—being one delivered by Dr. J. C. Thomas. 100 pages, price 10 cts. or four for $1. post-paid. Send to this office.

The Emphatic Diaglott. By Wilkinson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the recollings of eminent critics, and on the various readings of the Vatican Manuscripts, together with marginal notes and explanatory foot notes, and a copious selection of references, new improved edition on large paper, cloth $10.; Library binding $12.00.

Cruden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $2.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words and a few Chiefly important signs of great doctrines; a text-Treasure manual. By Wiley Jones. 75 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the sunday school. By Mrs. A. M. Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 105 page cards, printed one sheet, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 14 for $1.00; 30 for $2.00. Price to those not able to pay. Send to this office for them or to the Ambassador at Stockton, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 176 pages, limp leather bound in cloth, printed on fine paper, from good clear type. Music on every page, followed by two to four verse of word that go to the music, making over forty tunes. To this is added 21 pages of Hymns for Children to use in Sunday Schools or at home. Price 25 cts. in each, 3 copies for $1.00; 6 copies for $2.00; 12 copies, $3.00. Specimen to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce our work in their neighborhoods.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper-covers, and sells for 12 cts. each, and can be had at this office.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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Indianapolis, Ind.

LIST OF CHURCHES.

Services will be held at the Church of the Olivet Hope, 176 Woodland Ave., Cleveland, Ohio, every Sunday at 3 p. m. and 7:30 p. m. Brethren from a distance and strangers are invited. Pastor [illegible] N. Jenkin, Evangelist.

The Church of God meets for worship and preaching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, Cal.

[illegible] Church of God meets for worship and preaching every Sunday at 11 a. m. and 7:30 p. m. Sabbath-school at 10 a. m. Prayer meeting every Wednesday evening. All are welcome. [illegible]

The Church of God meets for worship and preaching the Scriptures every Sunday at 11 o'clock,

The Restitution.

Issued Weekly by
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Poetry.

The Closing Year.

Bend, O Christian, low in prayer,
While the closing year departs;
Search your hearts with anxious care,
Heal its sorrows, calm its smarts.
Let the blessed Spirit's power
Fill your souls with heavenly light,
Lead you through the dying hour
Into realms of endless light.

Master, the reapers call!
The fields grow white, the weary reapers
Gird on the armor—and now is time,
Last to his call;
The faithful helpless at the feet
Of Him who died for all the world to meet.

Master, the year is past!
Those with omniscient and unslumbering eye
Have marked its good and evil passing by.
And now at last
The servant looks confidingly to thee,
And pray 'in mercy, Lord, remember me.'

H. L. H.

Original.

The Church, its Gifts, and Officers.

Dear Bro. W. H. Wilson:

Will you please give through THE RESTITUTION a reason why the blessings and gifts of the twelfth chapter of first Corinthians are not enjoyed to-day? Are not they needed, or is the church not in existence as a collective body?

M. T. ASLAKSEN.

The reason why the miraculous gifts of the Holy Spirit are not with the church today, is found in 1 Cor. xiii. 8: "Charity (love) *never* faileth. (but what shall fail?) but whether there be prophecies, they *shall fail;* (gifts of prophecy) whether they be tongues, they shall cease; whether there be knowledge it shall vanish away."

Why should these great gifts "vanish away?" Because they have fulfilled the object for which they were given. See Mark xvi. 17-20: "These signs shall follow them that believe: in my name they shall speak with new tongues; they shall take up serpents: and if they drink any deadly thing, it shall not hurt them, etc." "And they went forth and preached everywhere, the Lord working with them, and *confirming the word with the signs following.*" These "signs" do not follow now, notwithstanding the claims of portions of the apostate church that they do. The Word of God says: "Whether there be tongues they *shall cease,*" and that settles it with Bible believers. Not one of those apostate preachers dare "take up serpents," or "drink any deadly thing" for fear that it may "hurt them." They dare not test their preaching by practice, not one of them. Inspiration says they were given for the purpose of "confirming the Word." The volume of inspiration being completed, the object for which the "signs" were given ceased. At this day we have evidence confirming the authenticity of God's Holy Book which *far exceeds* that of the "the signs following." "If they believe not Moses and the prophets neither will they believe though one should *rise from the dead.*" Men at this day perform wonderful lying tricks calculated to deceive, and during the coming reign of antichrist will perform lying wonders so cleverly done, that were it possible would deceive the very elect. But no one can utter prophecies clustered about with numerous details and show from profane infidel history a fulfilment in every minute detail, which is the case with the Holy Scriptures. This defies their power of imitation for deception.

Now suppose these "signs" or "gifts" are removed, what remains? See 1 Cor. xiii. 13: "And now abideth faith, hope, charity (love) these three; but the greatest of these is charity." The phrase "And now *abideth,*" signifies that something *remains* after that previously spoken of "shall *vanish away*" and that we are told is "faith, hope" and "love," a glorious trinity indeed. First we have "faith." "The Word of faith which we preach," and this faith is by the gospel preached unto us, and is the element of "hope" which cheers and lights up the pathway of the recipient of the "Word of Faith," while they cheerfully walk in the steps of that faith of our father Abraham as they joyfully journey to Canaan's land.

Next, we have "love," which warms the heart toward God and man, and makes the recipient of "faith" and "hope" joyful even in adversity.

Bro. Aslaksen asks if these "gifts" are not in existence, "Is the church not in existence as a collective body?" In answer I would say, the "gifts" bear no relation whatever either to the existence or non-existence of the church. The things which "*abide*" are the only essential elements necessary to its continued existence:—"Faith," "hope" and "love." The church of God does exist both in a local and universal sense, and we have Scripture evidence that they will continue to exist until gathered by the angelic reapers.

Now, I wish to add a word with regard to the officers of local churches. Every Scripturally organized church, is governed by elders and deacons. The elders are variously styled in the Scriptures "overseers," "bishops," "shepherds," "rulers of the household," and "pastors." I have clear Scripture authority that they will be found in charge of their several flocks, some faithful to their duty in guarding the church from "grievous wolves" which bring in false doctrine, and others will be off their guard. Saying: "My Lord delayeth his coming," when the cry is heard: "Behold the Bridegroom cometh."

The great apostle to the Gentiles, with his prophetic eye, peered into the future and said that "grievous wolves" shall "enter in among you, not sparing the flock," and even among the "overseers" "shall men arise speaking perverse things to draw away disciples after them." Therefore, "take heed unto *yourselves* and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

Many argue that the phrase, "over which the Holy Ghost hath made you overseers," limits the "overseers" to the apostolic age, as the Holy Spirit does not act in a specific manner now as it did then. Let us examine the matter and you will find the above argument faulty.

To illustrate we say the United States made Grover Cleveland its president. How did the United States make Grover Cleveland president? Did it create *special* enactments, etc., just on purpose to make him president? No, not by any means, he had to comply exactly with the rules and specifications as found in the constitution of the United States, which was written by the founders of the country. Nevertheless the United States did make him its president. So in like manner, the Bible is composed of words written by the holy men of God who spake as they were moved by the Holy Spirit, and among the things which the Holy Spirit revealed through them, are specific rules governing the selection of men to be elders and deacons of the Church of God: the Holy Spirit does not operate specifically in the case of each man chosen to be an elder of a church, but he must comply with the requirements given by the Holy Spirit in the Bible. Hence, it can be truly said: "Which the Holy Ghost hath made you overseers," as if it the Holy Spirit made Grover Cleveland president. This view is confirmed when we find that the Bible-up to date of these editors is being found feeding the flock of God when the Lord comes in his glory. See Luke xii. 42-44: "And the Lord said, who then is that faithful and wise steward, whom the Lord shall make *ruler over his household,* to give them their portion of meat in due season? Blessed is that servant, whom his Lord *when he cometh* shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath."

See also Matt. xxiv. 45-47: "Who then is a faithful and wise servant, whom his *Lord hath made ruler over his household* to give them meat in due season? Blessed is that servant, whom his Lord, *when he cometh,* shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods."

There could be no "ruler over his (God's) household," when Jesus comes unless the "household of faith" existed in their congregated capacity at *that time.*

Jesus is also spoken of in the Scriptures as being "the *Chief* Shepherd," and that all who are faithful to the trust imposed in them by him, will receive a crown of glory when "*he shall appear.*" Now every reasonable mind must admit that there could be no such thing as a "*chief* Shepherd," unless at the same time there should be *other* shepherds over whom he was the chief, otherwise there would be no force in the comparative word "*chief.*"

We are now living in the days described by the last part of Matt. xxiv. They are like the days of Noah; when that faithful servant called upon the world of ungodly to flee from impending wrath. God's fiery indignation is once more about to descend upon the world of ungodly—Oh where are the servants whom the Lord hath made rulers over his household? If ever there was a time when the "household" needed "meat in due season," it is *now.* "Grievous wolves" still "enter the flock," and "evil servants" among those who have been made rulers over the household, depart from the faith and say: "My Lord delayeth his coming," and the flock is put off their guard, and that day comes upon them unawares. Read Matt. xxiv. and Luke xii., and you will observe that the main duty of him whom the "Lord hath made ruler over his household," seems to be to keep the "household" posted about the near coming of the Lord, and teach them how to live so that they may be prepared for that great event. Does this look as though God had deserted "the household" in its infancy, and left them without "overseer," "elder," "bishop," "pastor" or "ruler of the household," to warn and guide them in these the most trying days that even visited the church? No, not by any means.

Says one, they have the Bible, that is sufficient. But we must remember that all are not "*apt to teach,*" and one of the qualifications of a bishop or elder is "Holding fast the faithful Word as he hath been taught, that he may by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, especially they of the uncircumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." In our day there are any amount of "vain talkers and deceivers," "whose mouth must be stopped," because they "subvert whole houses, teaching things which they ought not. For filthy lucre's sake," and this can only be done by men "apt to teach," "holding fast the faithful Word."

There can be no protection to the "flock" against "vain talkers and deceivers," who handle the Scriptures in a deceitful manner, wresting them to suit their fancy, unless they are met by men "*taught* in the Word," "*apt* to teach," "holding *fast* the faithful Word." No man can be an elder in the Church of God, unless he has these qualifications.

No one knows the labor and anxiety of a faithful ruler of the household, unless they have engaged in the work themselves. They need the sympathy and support of the "household." The apostle says: "Remember them which have the rule over you, who have spoken unto you the Word of God; whose faith follow, considering the end of their conversation." "Obey them that have the rule over you, and submit yourselves: For they watch for your souls (lives) as they that must give account." Considering the lateness of the hour, and the trying times in which we live, "let us draw near with a *true heart* in *full* assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed (in baptism) with pure water. Let us hold fast the profession of our faith (for many depart from *the* faith) without wavering; (for he is faithful that promised;) and let us provoke unto love and good works: not forsaking the assembling of ourselves together, (on the first day of the week to remember the Lord) as the manner of some is; but exhorting one another: and so much the more, as ye see the (joyful day) day approaching." Heb. x. 22-25.

"Sing, O sing, ye heirs of glory;
Shout your triumph as you go:
Zion's gates will open for you,
You shall find an entrance through."

W. H. WILSON.

Acknowledging Christ.

"Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the Holy Angels." Mark viii. 38.

Probably the majority of professing Christians would indignantly resent any imputation that they were ashamed of Christ or his word.

"Have we not" say they "professed him before all, joined a church and accepted the duty of sustaining Christianity in the face of a perverse generation?"

"Have we not, time and again, given our testimony at prayer-meeting and revivals, or elsewhere openly acknowledged Christ?"

But Peter did all this and more, amidst daily peril, and under much more disadvantageous circumstances. He was equally confident in his faith yet finally denied his Lord thrice when most needing a friend.

Who could have expected this of the fiery, bold, and energetic disciple who promptly left all he had at the Master's call, followed his wanderings, shared his crust, lay beside him on the bare earth, witnessed his miracles, felt the force of his divine love, toiled, sorrowed and rejoiced with him and at last resisted his arrest by a force of arms?

How much stronger and more faithful are you than Simon Barjonas? How has your love been tested?

It does not require much courage, either moral or physical, now-a-days, to "get religion,"—join a church—or even to rise in meeting, surrounded by a highly respectable, sympathizing throng of "professors" and feebly assert that you are yet "holding out"—as if momentarily expecting to "give in"—or that you "are not ashamed to confess Christ"—as if astonished at your own magnanimity in condescending to admit as much—and finally to solicit "the prayers of the congregation" as if it was the last desperate resource to avert an impending fall from grace.

Whilst it may be highly interesting to the church to know that the brother is not ashamed of Christ, to the brother himself the real interest centers in the question, is Christ ashamed of me? And probably in the majority of instances the question is not in doubt.

Friends, all this is not Christianity. The quasi-christian that needs continual praying for and coaxing and threatening to shore him up in the path of duty is of no value to himself or the cause of Christ any more—he is a hindrance. Like the wounded on a retreat, that have to be carried, guarded, and cared for and can do nothing in return, he is a camp follower of the army of Christ and about as valuable and respectable.

Christ needs men and women of character and strength to lead, sustain, resist, and persuade—Christians who are as light in dark places, who can stand alone, firm in faith, hold for right and capable, if need be, to hold up the banner of the cross amid the sneers of the worldly and the gnashings and howlings of a host of foes.

Do you believe that Christ the Omniscient, who has his choice of mankind, will be satisfied with anything short of the best and noblest to reign with him as kings and priests? If so what chance is there for the double-minded man, unstable in all his ways?

Men and women are wanted who are willing to sacrifice themselves, and let me add, their money as well, who are willing to renounce all, to live in poverty, neglect, and obscurity if duty calls, who, like Paul have learned in whatsoever state of life they may be therewith to be content.

Christians who have learned by faith to stifle the yearnings for fame, comfort, and the refinements of life, to patiently see their talent apparently wasted, their capacities for good and usefulness unknown and unappreciated, their longings for a larger sphere of work disappointed, their natural gifts allowed to lie undeveloped for lack of opportunity.

No half-hearted Christian, spurred by fear, and propped on crutches, can run this race set before us.

To succeed the aspirant must learn to follow Christ because he loves him, to shun evil because he hates it, to renounce the world and its pleasures because he no longer lusts after it, to deny himself because he realizes the value of self-abnegation, to feel that he is a soldier of the cross, with his position in life appointed by God for wise reasons, and that therein lies the path of duty which is also the path of love.

You acknowledge Christ in the church, do you acknowledge him in the store, on the streets, in the drawing room, among the worldly, in the face of open attacks by foes, or insidious assaults of false friends? You can defend Christ in the love-feast, can you do as much surrounded by unsympathizing crowds in the enemy's stronghold?

You object to the Salvation Army and the race of "Tramp-preachers" and their rowdy methods. Honestly, is this because their methods are a standing reproach to your own want of courage and manliness, and that they set an example you are ashamed to follow, or is it because you are too pure or fastidious to consort with the vulgar and minister to lepers and the unclean?

What was Jesus of Nazareth but the friend of publicans and sinners? "Simon I have somewhat to say unto thee."

Many Christians are not ashamed of Christ during a popular church revival participated by the most wealthy and fashionable citizens and endorsed by our leading divines. They may even be temporarily proud of it, especially if honored by the conversion of some of the leading citizens or their families.

Nevertheless they might be dreadfully embarrassed were they called upon to confess him openly in a social gathering, card party, or private dance at their own homes.

When you are good enough to admit that you are not ashamed of Christ in the prayer-meeting, does this hold good for the other six days and on unconsecrated ground?

Paul says, "I am not ashamed of the Gospel of Christ," Rom. i. 16. Are you?

There are no doubt some quasi-christians who really patronize the Deity. Who honestly feel that they do Christ a favor and are giving him the benefit of their influence when they condescend to "get religion and join church," who are convinced that among the "many mansions" the best will undoubtedly be set apart, and screened off from the intrusion of Lazarus, Mary Magdalene, and the rest of the vulgar horde, for their use alone, but these are probably and you are not one far, such never read THE RESTITUTION.

You however are a Christian, you have studied the Bible, you know what Paul calls "My Gospel," that which Christ preached, you are better posted than the general run and would be quite unfitted to fill the modern pulpit, and point the way of happiness to be-jeweled Christians, that is to say, if you had the courage of your convictions and spoke out.

Where do you stand? Does your trumpet give forth an uncertain sound? Do you speak the Word of God faithfully? Are you a dumb dog that barketh not? Some day you will have to answer all these questions to Christ Jesus. Has your talent been wrapped in a napkin and buried in the ground?

"Well you see it is just this way, there are no others that believe as I do. I am a limp-backed Christian. My faith is of the variety unsuitable for rough usage and every day work. I feel a need of Christian sympathy and support, I have united with the church, they know my views and tell me it is all right so long as I keep my mouth shut. The fact is, if I don't join some church I shall fall from grace; and if I do, politeness requires that I subscribe to their rules and get along without hurting their feelings. No doubt the Lord will permit me to bow down in the House of Rimmon and so make things comfortable. I feel I can do more good in this way than as an outcast and Pariah from orthodoxy. Christ would not have been crucified had he followed this course. Are we not admonished to be as wise as serpents? All the wealthy and respectable people attend our church and this gives me of course a chance to influence them."

You poor, cowardly, miserable sinner!!! You are simply deceiving yourself and mixing with those who make a tool of you to your hurt.

You have neither strength or courage enough to influence a mouse or deceive any but your own feeble self.

If the views you hold are right it is your duty to cry them aloud and spare not, and you are guilty of deceit, both to Christ and your fellow men in subscribing to and endorsing views you do not believe in.

You are a traitor in camp unless you openly state your opinions and offer to withdraw, and if induced to remain on sufferance, you accept a bribe to be silent and deny the Lord. The church that retains you is wicking, and overlooking your (to them) heretical views, for the sake of expediency, for your influence, vote, or money.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. VIII. PLYMOUTH, INDIANA, DECEMBER 20, 1894. NO. 48.

The Restitution.

THE RESTITUTION of restoration that God hath restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

If you are right the church is wrong, there is but one doctrine of Christ. It may or may not be our part to judge other Christians, but it is undoubtedly our duty to see that we do not consent with, aid and abet them in disseminating doctrines we believe to be erroneous, and both Paul in Galatians and John in his second epistle have sounded a trumpet-blast on this point that had best ever be ringing in our ears.

The chances are if you know the gospel and remain affiliated with those teaching otherwise, that in reality, you are ashamed of Christ and his word, of the gospel of Christ, because it is unfashionable, despised, and unpopular and that to come out and be separated would injure your worldly prospect and lose you money, friends, and influence, or social status.

Possibly there are some weak enough to believe they can worship both God and mammon, we of course being so much more advanced and wiser than those of the Savior's time. It is not difficult for erring man to deceive himself, but it is to be remembered, that while it is easy to deceive ourselves and possibly under favorable conditions to deceive our neighbors, it is assuredly impossible to deceive God.

Stripped therefore of your paltry subterfuges and ridiculous excuses you stand naked before the Omniscient Christ, Heb. iv. 13, a weak, cowardly, self-deceptive lover of the world, who so far from boasting that he is not ashamed of Christ, should dread rather lest Christ be ashamed of and deny him before his Father which is in Heaven, Mark x. 33.

As for the minister who knows the Truth, but judges it inexpedient to proclaim the same, what power shall be his stay, when the Lord of the Household calls him to account for his stewardship?

There are points on which the advanced student of the Word may do well not to touch on in his public utterances. Christ did not introduce the Birth of the Spirit into his Sermon on the Mount, but in a private audience at night to a wise man, an advanced theological student and teacher.

There is such a thing as casting pearls before swine and giving that which is holy to the dogs.

But the Gospel of the Kingdom was the first thing Christ opened his ministry with and it was the last charge committed to his followers, Mark xvi. 15, 19, and it figured largely in his Sermon on the Mount, where he taught the people to pray that it might come, that God's will might be done on earth as in heaven and that all should not enter therein.

The prophet therefore who knows these things and refuses to prophesy because of expediency or fear of losing his charge is surely in danger of the Judgment, he is strengthening the hands of the evil doers, and scattering the sheep of the Lord's pasture.

Surely they are the "dumb dogs that bark not,"——"The priest's lips should seek knowledge and they should seek the law at his mouth, for he is the messenger of the Lord of Hosts."

"Behold I am against them that prophesy false dreams, saith the Lord and do tell them and cause my people to err by their lies."

H. T. BAKER.

"Sell all that thou hast, and give it to the poor, and follow me;" but sell not all thou hast except thou have a vocation wherein thou mayest do as much good with little means as with great; for, otherwise, in feeding the streams, thou driest the fountain.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will then have a constant reminder of you throughout the year.

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Devoted to the Restitution of the U. P. Association.

E. PERLEE, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 26, 1894.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time. Because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some or other, but put love enough on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

"THE body thrives according to what it feeds on; so does the mind." •

"CHRISTIANITY is love in action, having its center in Jesus, and, for its field, humanity. •

MANY of the waves of *trouble*, like those of the ocean, will, if we await them calmly, break at our feet and disappear. •

WHILE life is regarded as the greatest and sweetest of blessings, yet we are assured that God's loving-kindness is *better* than life. •

WE should never forget that sin, no matter how small it may appear, brings us into direct conflict with every attribute of the divine character. •

As long as the sea was calm his disciples suffered Christ to sleep; but when they were like to be drowned, they awoke him with a "Master save us; we perish." •

"A MAN without knowledge of the Scriptures is as a soldier without weapons, a horse without a bridle, a ship without a rudder, a writer without a pen, a bird without wings." •

"HE who sedulously attends, pointedly asks, calmly speaks, coolly answers, and ceases when he has no more to say, is in possession of some of the best requisites of man." •

WE are all apt to be irritated by opinions that differ from our own. If we were to stand off a moment and calmly consider the best thing to do in such circumstances, would we not decide, to *test* those opposing opinions with a view to their rejection or acceptance according to the evidence? •

MADAME Guyon once wrote, "I must confess that the *will* of God whenever or wherever made known brings out to my mind more distinctly and fully the idea, and presence and fulness of God, than anything else. This is so much the case, that, whenever I meet with the *will* of God, I feel that I meet with God: whenever I respect and love the will of God, I feel that I love and respect God; whenever I unite with the will of God, I feel that I unite with God. So practically and religiously, although I am aware that a difference can be made philosophically, God and the *will* of God are the same to me. He who is in perfect harmony with the *will* of God is as much in harmony with God himself, as it is possible for any being to be." •

The Dying Year—1894.

How rapidly time flies! It hardly seems true that 1894 is about to expire,—but it must be so; we are preparing matter for the last number. Slowly and surely its last days are ticking away, and presently it will be reduced to hours, then to minutes, and then turned with its predecessors into the grave of years,—the past.

Shall we stop a moment on the verge of the dying year, turn on the search-lights, ascertain precisely on what course we are sailing, see how we have occupied *this* year of the Lord's absence, what progress we have made in divine knowledge, what *success* we have had in *applying* divine truth—demonstrating its transforming power in our lives,—whether we have starved out any

FLESHLY DESIRES,

or pampered them,—whether the Word of Christ has dwelt in us richly, or whether the things we have heard have been leaking out, whether we have more habitually than ever been in communion with the Father and the Son,—or whether we have been trying to be so independent of them as possible by managing our affairs till so tangled up through blundering or cross-purposed by carrying our own burdens instead of casting them upon the Lord.

God knows how we stand at the close of the year; and we can know if we will come in out of the bubbub for a little while, and look over our accounts and post our books. We trust our readers will not thrust aside these seasonable reflections. God cannot be mocked either with a traditional faith, or a voluntary service of humility, or a half-hearted allegiance, and it would be the height of folly to try

TO DECEIVE OURSELVES;

our everlasting welfare should lead us to ask each one for him or herself, oh, am I clinging more tenaciously to the covenants of promise than I was a year ago? Is my hope more sanguine? Is my love more ardent? Is my obedience more perfect? If not I have been retrogressing instead of progressing. There is no such thing as standing still; we are rising higher and higher in the divine life,—or sinking lower and lower. The flesh is ever on the alert to regain the mastery over us, and the utmost vigilance is required to keep it in subjection.

We are a year older than we were last year this time! Older, and our time is shorter! Older and more worn! Older, and one faculty after another reminding us that we are tending downward; that our

LIFE IS A VAPOR,

that our time at the longest is limited, that we are of few days and even they full of trouble. Yes; from our life, and from the lives of all our readers another year of this brief span is gone beyond recovery.

The question is, what have we done? We have no doubt been busy enough; but for *whom* have we been working, and for *what* have we worked? As far as the interests of ourselves, and families *and friends are concerned* we may not have been remiss in any duty. But what about God, and truth and right? The apostle says "we love him because he first loved us;" and "the love of Christ constraineth us," (to love him). And Jesus says,

"IF YE LOVE ME,

keep my commandments," this is the only *proof* of love to Christ that counts. What labors of love have we performed for God and Christ during 1894? What sacrifices have we made? When means were limited, how did we divide them? Did we first supply all our needs, or as many of them as the means would allow, and leave God out of the reckoning, or did we have the moral courage to *divide* and then suffer a little, when there was occasion? What has our love for Christ constrained us to *do* for him during the year 1894? Each must answer for himself or herself in this matter; not forgetting that absence of work done for Christ indicates

A WANT OF LOVE

for him. Does this solemn fact have its influence upon our conduct? Do we realize our responsibility as the members of God's household?

The conduct of *some* after assuming the name gives painful evidence that they think themselves safe for glory honor and immortality, and can take matters easy,—can work in God's vineyard when they feel like it, and when they do not, can leave it for others who do. They seem to act as if God had made a profitable transaction by adding them to his adopted children, and might actively employ others of less importance. It looks that way; and we can account for their attitude on no other supposition. But what deluded souls they must be to think and act thus! What a fatal delusion to labor under! It will result in consternation, and despair, and utter exclusion from the kingdom of God, and their life will go out in the blackness forever.

One of the things most clearly revealed in the Word is the great truth, variously stated, that intellectual assent to the truth and baptism will save *no one*

IT IS WITH THE HEART

man believes unto righteousness. If a person *begins* with heart-*work* he will not be apt to forget that he has *to work* out his own salvation with fear and trembling, and at the same time is expected to illuminate others with divine truth—be in fact the light of the world. He will not soon forget that it is he who *doeth* the will of the Father who will enter the kingdom,—he who keeps the works of Jesus to the end, who will receive power over the nations—he who overcometh that will sit with him on his throne,—he who occupies till the Lord comes, who will hear the welcome plaudit.

The-do-nothing-baptized-believer is making a fearful mistake; he has to make some sacrifices in any event, but what will they amount to if he fail to work out his salvation. If we have read the Book correctly the do-nothing-believer will be everlastingly condemned because he *ought* to be, and is *expected* to be a living, active representative of Christ.—

A WINKING FOR CHRIST—

but is *not!* The Word of the Lord Jesus for it, every branch in him that bears no fruit the Father takes away, see John xv. 2; see also the 6th verse, when he says, "If a man abide not in me he is cast forth as a branch and is withered, and men gather them (withered branches) and cast them into the fire and they are burned." We see no way to escape this doom but by bearing fruit.

THE INDOLENT BELIEVER

does not realize that he is not his own, and therefore owns *nothing*. He does not realize what a debt of love he owes for having been invited to God's kingdom and glory, or else he would be anxious to win others out of the way to destruction into the way of life. The indolent believer is not worthy the name of a believer. The great Householder makes no provision for *drones*. "Occupy till I come" is the standing order, and the do-nothing-professor of the religion of Jesus is directed for his doom to Rev. iii. 15, 16. The great Head of the church shows that he is cognizant of all that transpires in his household, and knows the spring of every action. He says to the church of Laodiceans, "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot." Observe that the works tell the whole story and decides the status; then follows the abhorrence in which

THE LUKEWARM PROFESSOR

is held by the Head of the church. He prefers *coldness* to lukewarmness, and threatens to vomit the lukewarm ones out as most nauseating things; and then he shows what a *delusion* possesses them; they think they are rich and need nothing, but all the while they are wretched, and miserable, and poor, and naked, and blind. There is no evidence whatever to show that they had not entered by the door; no evidence of a defective faith, or of a failure to comply with the conditions of pardon and peace; but they failed to live as becometh the heir to the kingdom,—did not *live* the truth they had espoused. Something had

CHOKED THE WORD;

they no longer lived for God but for themselves. But we see mercy lingers around them still, and they are counselled to buy of the Living One, who was dead, gold tried in the fire that they may be rich; and white raiment that they may be clothed, that the shame of their nakedness do not appear, and to anoint their eyes with eye-salve that they may see. And, as if this faithful statement and warning from the faithful and true witness be not enough, the ejected one,—he who was once a welcome resident with them, appears in the roll of a humble suppliant, and

KNOCKS FOR ADMITTANCE,

so loth is he to lose one for whom he died, saying, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Blessed Jesus. Opening the door to him would be proof of genuine repentance, and then it is that the promise of a seat with him upon his throne is renewed; "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne." The Laodiceans were being overcome instead of overcoming;

A LAST LOVING APPEAL

from him who died for them and rose again is made to induce them to repent, so that they may yet share the great salvation. If these things should come under the eye of any Laodicean professors we pray God they may be induced to stop, and think; think of Gethsemane and Calvary where redeeming love consecrates; think of the great and precious promises, the life everlasting and the unfading crown, and think, too, of the doom of the lukewarm and repent before it be too late.

The year 1894 has been one of trial and anxiety to all, in some respects, but especially to those in large manufacturing centers who depend upon their daily wages to secure bread to eat and clothes to wear. It has been one of peculiar trial to the publisher of this paper; and while the usual supplies of hundreds of our subscribers have been cut off so that it was next to impossible for them to pay for the paper, this by no means accounts for all the slackness. We are in the last times, and the truth of the prophetic Word is verified. The love of many is

WAXING COLD,

and whenever that takes place the cause of truth is sure to suffer. Yes; the last times are upon us, and the marked mental activity everywhere observable, manifests itself among some of those having embraced the truth, by tacking new theories on to the gospel, as if a part of it, thus causing strife and divisions. This brings *urgent appeals* for articles in review of such subjects that are sure to offend some. Would to God our teachers would prevent all this by confining themselves to the gospel of the

KINGDOM OF GOD—

the power of God unto salvation to every one who believes it. In view of the rapid flight of time, and the shortness of the remaining time to labor, and the certainty that all who have been entrusted with the Word of life will be held responsible for the manner in which they have used it, let us resolve to make soul-saving the object of every effort in 1895, if permitted to enter upon it; if one and all do that God will give the increase and glory will redound to his name.

God has been better to us than all our fears; the hearts of certain faithful ones have been opened so that the publisher has been able to bridge over and reach the end of the volume. The Lord reward them in his own good time and way. As the labor and cares of another volume loom up before us we ask every lover of truth for its own sake to give THE RESTITUTION their hearty support. Especially would we bespeak the earnest co-operation of the sisters who are everywhere a power for good, and in desperate circumstances most resourceful.

The signs of the times tell us that what we do must be done quickly; the Lord is at hand to come. In a little while, it may be before the close of 1895, we do not know,—the Lord may call for those who are his. It will be worth something to be ready when he calls. And to be *certainly* ready we must be *always* ready. We are living in a most eventful period of the world's history. The crowning events of six thousand years converge in these last times. To be ready for them may it be our great concern. We may almost faint at times and think the Lord delayeth his coming; but

HE SAID HE WOULD COME

and he surely will. He that shall come will come and will not tarry beyond the appointed time of the Father. Weary ages passed before the *first* appearance of our Lord, and those weak in faith doubtless thought Jehovah had forgotten his promise. But no! Faith at last was turned to sight, and hope to glad fruition. Men at last looked upon the Son of God. Simeon took him in his arms: Mary sat adoring at his feet: Peter pressed close to his side: John rested on his bosom: Jews and Gentiles saw him and put him to death: but he lives and ever lives and is coming again. Again the ages have been long and weary: and

THE WORLD MAY SCOFF,

and an apostate church may sneer at our hope: but unknown to them, the end draweth near, and that coming is our polar star, because the Scriptures reveal this as a divine certainty. They make it the powerful motive to every virtue and duty. They use it to strengthen faith, encourage hope, promote humanity, fortify patience, mitigate sorrow, incite watchfulness, impel obedience and awaken joy. What wonder that Paul moved by its grandeur and awful importance should call it

THAT BLESSED HOPE.

Oh, let us cherish it more and more that we may hear the dear voice of him who died for us and rose again, say, well done! We wish you all a happy New Year. •

OBITUARY.

Died in Chicago, Dec. 17th, 1894, Jared C. Burdick aged eighty years and five months.

A generation ago Bro. Burdick was a successful and prominent business man of New York city, but it is nearly thirty years since he left his native state to make his home in California. His long life record is one of great consistency and beauty; he was strictly honorable in his dealings and faithful to every business trust reposed in him, but he especially endeared himself to the family where his gentleness, tenderness, patience and courtesy were his strong characteristics. Being the husband of Lucinda S. Burdick (formally Mrs. John Howell) he has belonged to our family for nearly thirty years, and we have always found him a faithful, loving brother—affectionate in all the relations of life. Many years ago he was immersed on a profession of his faith, and his beautiful life has shown how deeply the good seed of the word had taken root in his faithful heart.

During a long illness lasting for several months, he was still gentle patient and cheerful. Only a few days before his death, in relation to the resurrection hope he said:

On this solid rock I stand.
All other ground is sinking sand.

Long after it appeared as if his voice could never again be heard in song until it rang out over the plains of a glorified earth, he sang one of his favorite hymns ("Jesus, lover of my soul") and sang it to the end.

The man's funeral services were conducted by dear Brother Collins who is himself past eighty-three years of age. He spoke briefly of the resurrection hope and read a few of those comforting promises which never fail the heart which trusts in them—promises which reach down into the very depths of the grave and hold our dear ones in loving clasp, until earth's golden morning shall irradiate a broken tomb.

A quartet beautifully rendered the comforting hymn beginning thus:

Ever hath the morning broken,
Ever hath he comfort spoken;
Better than our fears
Hath he been for years.

and also "Jesus, lover of my soul."

Our brother was laid away among the hills of Greenwood in New York City and there he will sweetly rest until his best friend shall come—come to sweep back the tidal waves of wrong and suffering—come to open the prison houses of his loved ones—come to call from their dusty beds the brave soldiers who are sleeping on their armor awaiting the voice of their King—come to glorify the new born earth with the tabernacle of God which shall be with men. "And they shall be mine saith the Lord of Hosts in that day when I make up my jewels."

ELIZABETH A. REED.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 384. Grand Rapids, Mich.

A Word to Young Men.

Young men make a sad mistake when they think it necessary that they should have a personal acquaintance with the dark and seamy side of life. Many a man who has peered into the abyss "just to see what it was like," has lost his balance and fallen almost hopelessly. A young man was talking to a pilot on one of our big steamers. "How long," he asked, "have you been a pilot on these waters?" The old man replied: "Twenty-five years; and I came up and down many times before I was a pilot." "Then," said the young man, "I should think you must know every rock and sandbank on the river." The old man smiled at the youth's simplicity, and replied, "Oh, no, I don't; but I know where the deep water is." That is what we want—to know the safe path and keep it.

A New Alliance.

The Triple Alliance, composed of Germany, Austria and Italy, relied upon to keep the peace of Europe is showing signs of dissolution. The course of the new Czar is suggestive of a new triple alliance of Russia, France and England. The Russian press is intimating that if England will take satisfactory ground on the Eastern and Egyptian question a new alliance may be formed of England, Russia and France.

The *Review of Reviews* contains in the December number an article entitled, "How to Reconcile France and Germany," which the Universal Peace Union is widely circulating. It declares that the natural solution of the Franco-German question is as follows: Let the French-speaking part of Alsace-Lorraine be restored to France; let the German-speaking part be retained by Germany.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$125.81
Geo. Madison,	.25
G. W. Calder,	3.60
Mrs. E. Collin,	1.00

FIVE COPIES.

Of the "Gospel of the Kingdom," for one dollar! (This is a special offer for the holidays.) Send your orders at once to Wiley Jones, Manchester, Va.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished.

As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	8	15	89	3	35	7
	A M	P M	P M	P M	P M	P M
Pittsb'gh, lv.	7 00	12 40	4 40	7 15		12 00
Allianee, ar.	9 20	2 50		9 35		2 15
" lv.	9 25	3 00		9 40		2 20
Canton, "	10 25	4 00		10 40		3 20
Massillon, "	10 43	4 18		10 58		3 38
Wooster, "	11 18	4 50		11 33		4 13
Mansfield, "	11 43	5 15		11 58		4 38
Crestline, "	12 53	6 25		1 08		5 48
Ft. Wayne, "	3 15	8 45		3 30		8 10
Leave, "	3 30	9 00		3 45		8 25
Van Wert, "	4 37	10 07		4 52		9 32
Lima, "	5 30	11 00		5 45		10 25
Kenton, "	6 20	11 50		6 35		11 15
Forest, "	6 45	12 15		7 00		11 40
Crestline, "	8 10	1 40		8 25		1 05
Mansfield, "	9 20	2 50		9 35		2 15
Wooster, "	9 45	3 15		10 00		2 40
Massillon, "	10 18	3 48		10 33		3 13
Canton, "	10 33	4 03		10 48		3 28
Alliance, ar.	11 25	4 55		11 40		4 20
Pittsb'gh, ar.	1 30	6 55		1 45		6 25

Eastward.	20	6	2	50	14	8
	A M	P M	P M	A M	P M	A M
Chicago, lv.	12 30	5 15	11 30	11 30	7 45	12 45
Crestline, "	7 10		6 07			
Liverpool, "	8 40		7 18			
Gilbert, "	8 50		7 26			
Wilgus, "	8 50		7 27			
Valparaiso, "	9 10	6 50	7 45	2 00	1 20	4 05
Wanatah, "	9 32		8 07			
Hanna, "	9 52					
Lewis, "	10 02					
Hamlet, "	10 07					
Grovertown, "	10 15					
Plymouth, "	10 32	8 05	8 28	3 20	2 40	5 25
Inwood, "	10 45					
Bourbon, "	10 53		8 47			
Kimmell, "	11 05					
Wyatt, "	11 20	8 40	9 05	3 55	3 15	6 00
Eagle Lake, "	11 32					
Riverton, "	11 39		9 21			
Layrell, "	11 50					
Columbia, "	11 57	9 10	9 45	4 30	3 50	6 35
Arcola, "	12 03					
Ft. Wayne, lv.	2 30	11 45	12 15	6 55	6 15	9 00
Van Wert, "	3 37	12 52	1 22	8 02	7 22	10 07
Lima, "	4 30	1 45	2 15	8 55	8 15	11 00
Kenton, "	5 20	2 35	3 05	9 45	9 05	11 50
Forest, "	5 45	3 00	3 30	10 10	9 30	12 15
Crestline, "	7 10	4 25	4 55	11 35	10 55	1 40
Mansfield, "	8 20	5 35	6 05	12 45	12 05	2 50
Wooster, "	8 45	6 00	6 30	1 10	12 30	3 15
Massillon, "	9 18	6 33	7 03	1 43	1 03	3 48
Canton, "	9 33	6 48	7 18	1 58	1 18	4 03
Alliance, ar.	10 25	7 40	8 10	2 50	2 10	4 55
Pittsb'gh, ar.	1 30	10 35	11 00	5 55	5 15	8 00

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For time cards, rates of fare, through tickets, sleeping car berths, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANES, Agent, Plymouth, Ind.

Poetry.

A New Year Boon.

Now while the old year's last sun is setting
Thus dawning New Year lies unto me,
Grant me the precious boon most all for—
—ming.
[illegible]

Of—[illegible]
Of those whose [illegible] and warmth
[illegible]
Sit—[illegible]
With—[illegible]

[illegible]

[illegible]
—[illegible] New Year, the gift of whose
—[illegible]
And—[illegible]
On what—[illegible] New Years if never
We—[illegible]
God pity me! through all the future years
Shall I be loved from afar!

Ella Wheeler Wilcox.

Selected.

Peter's Estimate of Christian Character. 2 Peter i. 5-8.

ADD TO . . . . TUE KNOWLEDGE.

Peter here adds another important item to those already mentioned—knowledge. A person must be acquainted with the truths revealed in the Old Testament Scriptures regarding the Messiah and his kingdom before he can possibly have acceptable faith. A true Scriptural faith is based upon knowledge. Genuine Christianity knows nothing of, and has no connection with, any system of religion which leaves out the understanding, or which supplies nothing for reason to take hold of. Revelation is addressed to thinking intelligent beings. Jehovah, by his prophet, says, "Come, let us reason together;" and he has ever appealed to the understanding of his erring creatures, in order to bring them into alliance with himself. Solomon said, "for the soul to be without knowledge is not good," and this will especially apply to God and his revelation. A knowledge of God and his Christ cannot be dispensed with without serious loss to the individual; for said Jesus, "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." No one can get this knowledge of the true God, or of his Son Jesus, apart from the Bible. Hence the positive necessity of knowing what is contained in the Scriptures of Divine truth on these topics. This knowledge is necessary to faith, and to an enlightened obedience.

Thus a Christian life begins in knowledge, for knowledge must precede faith. But it does not end here. We cannot for a moment suppose that an individual who is only commencing the Christian life is perfected in knowledge. By no means. This is not to be expected. Enough may have been learned of the Word of the Lord, which is the gospel preached to us, to beget us or to bring us to the birth, and thus constitute us new creatures in Christ Jesus; but then, though we have "put on the new man, which is renewed by knowledge," yet we are only counted as babes which require to feed upon the sincere milk of the Word, that we may grow thereby. There is no perfection here. All is infantile weakness. The apostle says, that these babes, who use a milk diet, "are unskillful, or have no experience in the work of righteousness." Heb. v. 13. Of course growth is expected, and even commanded. "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. The "sincere milk of the Word" if properly received, has all the nutrient elements in it to cause growth, and the attainment of spiritual strength. There is no food so good for infants as milk. And nothing can compare with the pure, simple, unadulterated Word of the living God, for encouraging growth and producing strength in the Christian. To feed a babe with what is only fit for an adult is highly injurious. Its nutritive powers are not able to digest and appropriate such food—hence it would induce weakness, a puny and sickly state of health, and often disease, or premature death. So also is it true with the newborn Christian. Let him feed upon the "pure milk of the Word"—such as the philosophic fancies and reasonings of men give—and want of growth will soon be manifest, and not only this, but premature decay or apostacy will follow. And yet how much of such food as this is given to babes in Christ! According to Paul it is improper for such to be fed with the "strong meat" of the Word even, because this belongs to those who are of full age. The "milk" is that which is called the "principles of the doctrine of Christ," and the "first principles of the oracles of God." These principles are defined to be the teaching concerning repentance, faith, baptism, and resurrection of the dead, and eternal judgment. See Heb. vi. 1, 2. The "strong meat" includes the more abstruse and fruitful doctrines of the Word. The apostle wished to discourse to the Hebrews on the Melchizedek priesthood of Christ, "of whom," says he, "we have many things to say, and hard to be uttered, seeing ye are dull of hearing;" but he deplored their infantile state, and that they were more in need of milk, than of strong meat. So also to the Corinthians he wrote—"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." How applicable is this language even now! Where do we find that advancement in grace and knowledge indicative of a healthy Christian character?

Peter says, add to "virtue knowledge." As this word virtue would be better rendered courage, we can see a great propriety in those who have added courage to faith, to add knowledge to both. Knowledge will regulate and temper courage. Courage may embolden one to proclaim the truth, and be very zealous in maintaining the faith, but unless it is according to knowledge, it may be actually a damage. Perhaps the idea of prudence or discernment covers the meaning of the apostle in this place more fully than the word knowledge; though we know that an increase of knowledge of divine things is also recommended. See 2 Peter iii. 18. A proper and judicious action is always regulated by knowledge, prudence or discernment. Impetuosity is generally blind, or lacking in foresight, and frequently causes disastrous results. We love to see a wisely directed courage. Those who will be able to speak "a word in season, and out of season." Their words "will be seasoned with salt, and minister grace to the hearers." If such "suffer for righteousness' sake," they are said to be happy; and are exhorted to be not afraid of the terrors of their enemies, nor to be troubled; "but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope of that is in you, with meekness and fear," or reverence. Let every Christian then add knowledge to faith and courage. This will save from many an error and false step, and give much comfort. The knowledge spoken of is divine knowledge of course. Worldly learning is good in its place, but that is not included here. Mere worldly learning is that kind of knowledge which "puffeth up," but this begins in the fear of the Lord, and gives ability to teach divine things. Hence Paul writing to Romans says, "I myself also am persuaded of you, my brethren, that ye are full of goodness, filled with all knowledge, able also to admonish one another," Rom. xv. 14. Solomon says, that "the fear of the Lord is the beginning of knowledge," or wisdom. Again he says, "Wisdom is the principal thing; therefore get wisdom. If thou seek for her as for silver, and search for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." To obtain the knowledge of God, and our Lord Jesus Christ, can only be done by reading and studying the oracles of God,—those words of "knowledge and understanding" which have been communicated from the Divine mind. It is no use to seek it from any other source. Here in the Bible we may find treasures of wisdom and knowledge—enough to enlighten, guide, direct, save, and bless all who will enrich themselves with its riches.

Then let every Christian add to faith and courage, knowledge, in order to grow up into the Divine likeness, and be conformed to the image of Christ, our living head, who is "the wisdom of God." And thus being filled with the knowledge of his will in all wisdom and spiritual understanding, may we walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." *Gospel Banner, 1887.*

It Cured Him.

A little girl was once instrumental in curing a famous American preacher of an afflicting pompous air.

His habit was to pause at the end of each division of his discourse, look impressively upon the pews, take a breath so very long that he seemed to increase his size, and then go on with an air of the utmost importance.

One Sunday this good man paused after his "firstly" for an unusually long time. Little Jane, who had been trying to keep awake, moved as though greatly relieved.

But the clergyman had not finished! He was about ready for another "head" when little Jane audibly whispered, "Oh, mamma, he's going to blow himself up again!"—*Youth's Companion.*

"I Call it Rest."

I wish to add a word more to the fitting notice written by our worthy Sister, Carrie Anthon with regard to the death of Bro. Elias Siple, of Hammond, Louisiana. Brother Siple was one of God's true noblemen. During our sojourn in Louisiana we learned to esteem him highly on account of his sincere, honest, and upright life. He adhered to the ancient faith of the gospel unflinchingly and honored his faith by his practice. He had a good report from those who were without, the whole community respected him on account of his correct walk in life. He will be missed so much by the faithful few in Hammond. After our departure he took charge of the services when they met on the first day of the week to remember the dear Lord, and his work and labor of love, will not be forgotten by him when he comes to make up his precious jewels.

We have just received a letter from Sister Siple, and she feels her bereavement, and the responsibility which has fallen upon her, of rearing a young family, and asks our prayers that she may guide them right. She says Brother Siple's sufferings were so great, that he was willing to die, but regretted having to leave his family to battle with the world alone.

While it is sad to part with such good men, yet they leave an influence behind which is fittingly described by the poet as follows:

"Behold the western evening light!
It melts in deepening gloom.
So calmly Christians sink away,
Descending to the tomb.

The winds breathe low; the yellow leaf
Scarce whispers from the tree;
So gently flows the parting breath
When good men cease to be.

How beautiful on all the hills
The crimson light is shed;
'Tis like the peace the Christian gives
To mourners round his bed.

How mildly on the wandering cloud
The sunset beam is cast;
So sweet the memory left behind
When loved ones breathe their last."

W. H. Wilson.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Pay for The Restitution to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

Letter Drawer.

Dear Restitution:

I would say for the information of my brothers and friends that at last I have secured a foothold in Wichita, Kan. Having been able to hire a store room for a hall, at my own expense, and fitted it up plainly. I had 18 hearers the first night, and have preached seven nights with an increase every night but one, and now have an interesting congregation of 75 attentive listeners. I give privilege for questions after each sermon or lecture, and already one is talking of being baptized, but I wish him to count the cost first, as the Master advised. I think many are baptized in too much haste. Two others are talking of leaving their home church as they find out their preacher is not preaching the whole gospel. I never saw a better interest in so short a time. I hope will God's help to build up in this city a people for the Lord, before his coming. O pray for me brothers and sisters that I may be able to preach a whole gospel. The gospel that Christ and the apostles preached. That I may build up a congregation of true believers and doers of the Word. I feel my weakness.

I have had a debate with a Christian preacher, so-called, and four of his brothers say I showed up his weakness very plainly. I have had one or two preachers out nearly every night. One night a Come-outer preacher got up and said before all, that I had taken the whole foundation from under him. Another man about 35 years of age who was studying for a preacher of another gospel, is going to study under myself. O that I may be humble, meek, and lowly. I hope by God's Word to teach him first the true faith, and that baptism comes after. O what a responsibility is before me. Brother T. E. Adams let me have your prayers, also Bro. M. Joblin, and Bro. Woodruff forget me not, for I am very weak. I wish to be the clay and God the potter.

Brother Lehman and wife and Brother J. A. Moyer and wife are the only ones here that seem deeply in earnest. There is one other but he works with another body. I find a number in this city that are partly in the faith. O that I may be an instrument in God's hands to increase their faith.

I have started a Bible School in which we have a good interest. I also expect to start a reading room and would say if any brothers or sisters have reading matter that rings with the true gospel, that they can spare, and are able to pay postage themselves, I would be glad of the same, as I wish in every way possible to get the seed of truth before this city. It is costing me all that I have to do what I am doing, or I would offer to pay postage.

Your brother in patient waiting for the coming of our Lord and Master.

Charles S. Allen.

Dear Restitution:

My paper expired this month, but I was unable to renew, and now only send 50 cents and hope I can send the dollar by the time this is out. I feel as if I could not do without it as it is all the preaching we have here that is Bible Truth. I wanted so much to send $3.00 this time as a dear sister paid for me last year, but times are so hard it is impossible. I have quit using coffee which cost me 25 cts. a month so I can have The Restitution. I cannot get any subscribers here. I have given my papers to neighbors, but they will not even read them, and will not talk to me about the one faith. God pity them. Hoping this will reach you all right, I am truly your Sister in the one faith.

Mrs. C. P. Randolph.

Dear Brother Underwood:

Would you allow us to send a letter of gratitude through our dear paper to our brothers and sisters who have been so kind and generous to us during these hours of trial, and especially Sister Denton. When disease is of such a nature that people shun the house how many times our dear sister has cheered us with encouraging words when she visited us, as did also Brothers Turney and Elvey. Those were the hours we enjoyed the articles The Restitution contained, more than ever. Especially those of dear Brothers B. Wilson, and M. Joblin. How we long for our Blessed Christ to return when our loved ones are stricken down with disease and those in authority are ready to snatch them from our bosom and our care. How sad it is when we are not allowed to bury those whom we love, but thanks to God who raised up the wife, and spared her. That this evening we enjoy the family circle with the exception of one, which we did not a few weeks ago. It is hard to say sometimes as Paul did, "in everything give thanks." But we can say as Job did, "The Lord gave and the Lord taketh away, blessed be his name." We would say to you dear brothers and sisters of both Austin and Chicago, we thank you for your kind remembrance of us. And our dear Sister Denton, may the Lord bless her for the many times she came and especially the day after wife and baby had been taken away. One of the many promises that Jesus left was "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." How true it is "Cast thy burden on the Lord and he shall sustain thee."

May the Lord bless you dear brothers and sisters, and preserve you until his kingdom, where there shall be no sin and the consequences which is sickness and death. Are we ready for that day? "Because now is our redemption nearer than when we first believed." Can we say as John said, "Come Lord Jesus, Come quickly." This is written by Mary Aslaksen, for her father.

Dear Restitution:

It has been some time since I have written anything as I thought I would let the scattered ones know that I am still in the faith once delivered to the saints, although surrounded by sects, but I put them all to flight with the Word of God. O how it cheers me to hear the testimonies of the brothers and sisters, and the good pieces written by different ones. We still get The Restitution by the aid of some good person, for which I am thankful.

Written by a little girl 10 years old, for my blind father, Isaac Foster.

Tura Foster.

Editor Restitution:

As I read the many letters from the brothers and sisters, I feel that there is nothing that I can write that will be of any use, still, though my mite be very small I feel I must add it. I have often thought of the coming of our Lord. What a glorious, happy hour it will be for all those who are ready, clothed in white spotless garments.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." What a beautiful thought, that we shall see him in all his glory and shall be like him. Free from sin and temptation. To be pure and spotless. "And every man who hath this hope purifieth himself even as he is pure."

If we would be accepted by the Lord we must not only fight against but conquer all our bad habits what ever they may be. Anything that will spot our white robes. Let us strive to keep ourselves pure even as Christ, who is our pattern is pure. Surely he was tempted as we are in every way, and there is no need of our failing if we try hard enough to conquer and ask him for help.

He has shown us the way and if we wish to reign with him we must follow in his footsteps now every hour of our lives and be very careful we do nothing that will cause us to lose our crown. We are being tried now in the little trials and temptations that comes to us every day of our lives, so we need to be always on the watch. That we may so live that we will be welcomed by our Lord when he comes for his own is my prayer.

Carrie Anthon.

Dear Restitution:

I send $2.00, $1.50 to pay for another year, and the balance to send the paper to some aged brother or sister who is too poor to pay for it.

I see there is an urgent call for money at the office. I hope I am not one of the delinquents, if I am behind please let me know, I believe in owing no man anything. I have been taking The Restitution for two years and have sent the money to pay for it. About twenty years ago I took the paper for five years, and then took it no more until two years ago. I am much interested in it. It is by far the best preaching I can find.

J. R. Shockey.

Editor Restitution:

Please find enclosed $1.50 to pay for the paper for another year, as I cannot think of doing without it. It is an old friend. I have taken it in its different changes since 1865. I am 76 years old and lame and not able to get around, and my dear husband was called away by death, the 15th of Oct. He had been a great sufferer for over four years with heart disease, but the All-wise Father saw fit to call him to rest, and I feel to say "His will be done, not mine." May we be worthy to meet with all the dear ones, that have gone before, and all the dear household of faith, and hear the welcome plaudit of "well done." Pray for me that I may hold out faithful to the end.

Your Sister in the one faith and hope.

Mrs. Polly M. Spencer.

Dear Restitution:

Enclosed please find 50 cents for what we are indebted to The Restitution. Times are so hard with us, you will have to stop the paper until we have better times. We do thank you very much for what you have sent the paper. We will miss it very much. We have taken it in its various forms for 25 years, and in its lines we find many good and cheering words, but amidst all the hard times I hope God will protect and keep the paper moving on and doing good wherever it goes.

Mrs. D. P. Miller.

Dear brothers and sisters:

To each and every one of you. Let us examine ourselves and see if we continue in brotherly love, that grace may abound. Now is it not just as necessary that we love one another, as God teaches, yes, and commands us to do. To hold to that spirit of loving kindness, one toward another, just as necessary as it to hold fast to the faith. Oh how sad it is to see hard feeling existing and harsh and angry words spoken amongst brothers and sisters, Children of Christ by adoption, when God tells us in so many places, and commands us to love each other. Now let us look through the blessed Word of God, and see what he says. We find in Lev. xix. 17, 18, "Thou shalt not hate thy brethren in thine heart, thou shalt not avenge or bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself, I am the Lord."

1 John ii. 10, 11, "He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is none occasion of stumbling in him, but he that hateth his brother is in darkness and knoweth not whither he goeth because that darkness has blinded his eyes."

1 John iii. 13-15, "Marvel not brethren, if the world hate you, we know that we have passed from death unto life, because we love the brethren." Now how are we to know that we have passed from death unto life? God's word says, "because we love the brethren." It does not say because we love some of the brethren. No there is none left out. But because we love the brethren, and if we do not love our brethren we will just as sure know that we have not passed from death unto life. "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer and ye know that no murderer hath eternal life abiding in him. If a man say I love God and hateth his brother, he is a liar. And this is his commandment that we should believe on the name of his Son, Jesus Christ, and love one another as he gave his commandment. Now dear brothers and sisters, many of you I have seen, and so many that I have not, but I would love to meet all of you face to face, and hear words of encouragement from you. How kind words help to build us up and make us stronger, and yet they cost nothing. They are easily spoken. Let us therefore follow after the things which make for peace, and let brotherly love continue. Let us strive to carry with us that spirit of loving kindness for in this was manifested the love of God toward us, because he sent his only begotten Son into the world that we might live through him, and to be the propitiation for our sins. If God so loved us we ought also to love one another.

So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honors of our Savior God;
When the salvation reigns within,
And love subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride;
While justice, temperance, truth and love
Our inmates; they approve.

Love bears us on and on,
While we expect that blessed hope,
The glorious appearing of our Lord,
And faith stands leaning on his word.

A Sister in hope,
A. L.

Editor Restitution:

If there is any room for me, I would like to say a word for Jesus. I have found him very precious to me and I try each day to become more like him.

Christians have a hard road to travel. We have things to vex and discourage us, but as we get a glimpse of the cross it gives us more courage to fight the battle of life. But Christ has promised to be with us even unto the end of the world, and he will not give us too heavy a burden under which we are not able to bear.

He says "Come unto me all ye that labor and are heavy laden and I will give you rest." Oh what a blessed promise that is. Let us that have just started out in the straight and narrow way be ever kept from the sinful things of this world that when the Lord shall come, he may say to us "Well done good and faithful servant, enter thou into the joys of thy Lord."

Oh may we be more faithful and let our light shine out to others that they may see our good works and be led to glorify our Father in heaven, and at last when Christ is done with us here may we be gathered home where there is no sorrow pain or death. Is it not worth working for? And if we will only ask him he will be sure to answer, for he says, "anything that you shall ask in my name, I will give it."

May we be strengthened and be kept in his love, and the Lord bless and keep us is my prayer.

Your Sister in Christ.

Gertrude Syer.

Pay for The Restitution to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 25. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:12 A. M. 9:56 A. M. 1:55 P. M. 6:05 P. M. and 7:15 P. M.

Depart for the East at 2:58 A. M. 5:12 A. M. 10:35 A. M. 6:05 P. M. and 8:40 P. M.

J. E. Haines, Agt.

The Columbia Desk Calendar.

For ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1896, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing Company, Hartford Conn., or from any Columbia bicycle agency.

Any one desiring my services to hold meetings during the winter may address me at Galien Mich.

L. H. Cummings.

4. And Paulos looking steadily on the Sunedrion, said Men, brethren, I have served God's state with all good consciousness until this day.

2. And the chief-priest Ananias directed those standing by him to smite his mouth.

3. Then Paulos said unto him, God is about to smite thee, thou white-washed wall; and dost thou sit judging me according to law, and while evading law command me to be smitten?

4. And those standing by said, Dost thou scoff at God's chief-priest?

5. And Paulos said, I was not aware, brethren, that he was a chief-priest. For it hath been written, Thou shalt not speak evil of the ruler of thy laity.

6. And when Paulos became aware that one part was of Sadducaioi and the other of Phariasioi, he shouted in the Sunedrion. Men, brethren, I am a Phariasion a son of a Phariasios. Concerning a hope and resurrection of dead ones am I being judged.

7. And having said this, there occurred a standing of the Phariasioi and Sadducaioi and the multitude were divided.

8. For Sadducaioi say there is no resurrection nor angel nor spirit. But Phariasioi confess both.

9. And there became a great shouting, and certain of the scribes of the portion of the Phariasioi fought for him saying, We find no evil in this man, only a spirit or an angel hath talked to him.

10. And when a great standing had occurred, the kiliarch fearing that Paulos would be torn in two by them, directed the soldiery to go down and snatch him out of their midst and lead him into the camp,

11. And the following night the Lord standing by him said, Be of good courage. For as thou hast gone through the testimony concerning me in Hierousalem, even so it behooveth thee to have testified also in Irome (Rome).

12. And when it had become day, the Joudaians forming a gathering anathematized themselves, saying that they would neither eat nor drink until they had slain Paulos,

13. And there were more than forty who had taken this joint-oath,

14. Who going to the chief-priests and elders said, We have anathematized ourselves not to taste anything until we have killed Paulos.

15. Now do ye make it clear to the kiliarch along with the Sunedrion, that he is to lead him down to you, as though ye were intending to ascertain more definitely the things concerning him, and we are ready before he has drawn nigh to take him away,

16. But the son of the sister of Paulos heard of the ambush and entered into the camp and told Paulos:

17. And Paulos called one of the centurions and said, Lead this young man to the kiliarch. For he hath something to tell him.

18. Then he took and led him to the kiliarch and he saith, The prisoner Paulos summoned me and asked me to conduct this young man to thee as he hath something to say to thee.

19. And the kiliarch taking him by his hand and withdrawing by themselves enquired, What is it thou hast to tell me?

20. And he said, The Joudaians have agreed to ask thee to lead Paulos down tomorrow to the Sunedrion, as though intending to learn something more definite concerning him.

21. Do thou then not be persuaded by them, for there are lying in wait of them more than forty men who have anathematized themselves not to eat nor drink until they have destroyed him, and they are ready awaiting the Intelligence from thee.

22. Then the kiliarch dismissed the young man having enjoined on him, Tell no one that thou hast made known these things to me.

23. And summoning a certain two of the centurions he said, Make ready two hundred soldiers to go their way to Kaisaraia, and seventy horsemen and two hundred spearmen at the third hour.

24. And provide beasts of burden that they may have Paulos mounted and conduct him safely to Phelix the leader,

25. He having written a letter in this form,

26. Klaudius Lusias unto Phelix the best ruler, greeting:

27. This man who had been seized by the Joudaians and who was about to be slain by them, as I was standing by with the soldiery, I delivered having learned that he was a Hromaios (a Roman).

28. And wishing to know fully the reason why they were calling him to account, I led him down to their Sunedrion,

29. And I found that he was being called to account about questions of their law and that he had no accusation worthy of death nor of bonds.

30. And it being disclosed to me that there was going to be a plot against the man, I straightway sent him to thee and enjoined on his accusers also to speak against him before thee.

31. The soldiery then taking up Paulos according to the directions given them conducted him during the night to Antipatris.

32. And on the morrow letting the horsemen go on along with him they returned to the camp.

33. And when they had entered into Kaisaraia and delivered the epistle to the leader they presented Paulos also to him,

34. And when he had read it and enquired from what eparchia he was and learned that he was from Kilikia,

35. He said, I will hear thee through whenever thy accusers also have arrived; and he directed him to be guarded in the praitorion (pretorium Latin) of Herodes.

COMMENT.

"Have served God's state" instead of "have lived before God" R. V. The word means to *act* as a citizen of a city or a state and *not merely to live.*

"Consciousness" instead of "conscience" in the ordinary metaphysical sense R. V. There is a vast difference between the two concepts. In the latter sense "conscience" is judging you as an obedient or disobedient subject, while in the former you are *judging yourself* in a *state* of consciousness or conscious knowledge.

"Evading law" instead of "contrary to law" R. V. adds the sin of hypocrisy to his other wrong-doing.

"Laity" instead of "people" and "chief-priest" instead of "high-priest" R. V.

"Only" instead of "what if" R. V.

"Gone through the testimony" instead of "testified" merely R. V.

"Anathematized themselves" instead of "bound themselves under a curse" R. V.

"Had taken this joint-oath" instead of "made this conspiracy" R. V.

"Intelligence" instead of "promise" R. V.

"Phelix" "a deceitful worm."

"The leader" instead of "governor" R. V.

"Antipatris" "an antipater's place."

"Praitorion" or "pretorium" instead of "palace" R. V.

CHAS. GARDNER.

The World's Gold.

Few persons realize the enormous quantity of gold there is in the world. Much of it is distributed in such a way that it does not pay for mining by any process now known, but the deposits in some of the mining regions are simply enormous. For instance, the Witwatersandt mines in South Africa, which have been twice examined by experts, are found to contain about (XXXXXXX) ounces of gold. It is worth notice that the second estimate, the figures of which are here used, is considerably larger than the first, which was made several years ago. That was by Hamilton Smith; the recent examination was by Herr Schmeitzer, Counselor of the Mines in Germany, who was sent out by the government to conduct this inquiry.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

Girls, in treating dissipated young men as equals, do a wrong they can scarcely realize. Such young men should be made to feel that until they walk with correctness and honor in the paths of right, good people stand aloof from them. Girls who respect themselves will not be seen with such men, and will decline to receive them on the familiar footing of friendship. It is a mistaken kindness to politice when caustic is needed, and I am inclined to think a little sharp decision on the part of girls of to-day would go far to correct the general looseness of morality among young men.

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able pecuniarily to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, Ashton, Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma.	$15.00

The Phrenological Journal and Science of Health for December contains a variety of excellent features. The frontispiece shows thirty-six intelligent faces, comprising the graduating class of the Phrenological Institute for 1894.

Prof. Sizer continues his interesting series, How to Study Strangers; and Mrs. Wells reviews the life of a phrenological philanthropist.

The brilliant lecture by Prof. J. S. Van Cleve upon musicians and poets is concluded with fascinating sketches of Whittier, Cowper, Byron, Burns, Holmes and James Whitcomb Riley.

Much instructive and entertaining matter will also be found in the reports of the closing addresses of the Institute faculty.

The departments of Child Culture and Hygiene are exceptionally good, and the editor devotes several pages to Clairvoyance and four "graduates" of the Emira Reformatory.

Price 15 cents, $1.50 a year. Address The Fowler & Wells Co., 27 East 21st St. New York.

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detached and accepted in payment of excess baggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

How badly do you want a Home of your own?

If you are really in earnest in desiring to get a home of your own write at once to Frederick Abbot, Land Commissioner, Wisconsin Central Railroad at Milwaukee, Wis. for a pamphlet which will tell you how and where you may get work at good wages and a home for yourself.

Holiday Excursions.

Lake Erie & Western R. R. Fort Wayne, Cincinnati and Louisville R. R. (Natural Gas Route), will sell for the Christmas and New Year Holidays, Excursion tickets between all stations on its own and connecting lines, at the very low rate of one and one-third fare for the round trip. Tickets will be sold on December 24, 25 and 31, 1894, and January 1, 1895, limited going to date of sale, and good returning up to and including January 2, 1895. For tickets, rates, time and general information, call on any ticket agent of the above route, or address, C. F. Daly, General Passenger Agent, Indianapolis Ind.

ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Temple, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chiswville, Ark,
J. J. Cady, Holbrook, Neb.
J. T. Prime, Ellison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fall Haven, Kan.
J. B. Craton, Fall Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore 3012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. H. Hamel South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. J. Adams, Linden, Okla.
Bro. P. Glenn, Nelson, Neb.
T. J. Whitsell, Sac City, Ia.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or no you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth Ind.

Previously published,	$251.75

☞ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Register'd letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

Holiday Excursions via Pennsylvania Lines.

On December 24th, and 25th and 31st, 1894, and January 1st, 1895, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return January 2d, 1895. For details apply to nearest Pennsylvania Line ticket agent.

Holiday Excursions via Vandalia Line.

For the above occasion the Vandalia Line will sell on December 24th, 25th, 31st, 1894, and January 1st, 1895, excursion tickets from all stations; not only to local points on the Vandalia Line, but also to points on connecting lines, with return limit of January 2nd, 1895. For full particulars call on nearest Vandalia Line ticket agent, or address, W. F. BRUNER, Ass't Gen'l Pass'r Agent, St. Louis, Mo.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Text Book. A text for each day in the year. Size 3½ x 5½ inches. Contains 1. The Gospel of the Kingdom, the doctrine and Kingdom of Christ, by 99,000 Baptists. 2. The Kingdom of God and Kingdom of Heaven, never to be set up in this present dispensation. 3. The Kingdom of God and Kingdom of Heaven, never to be set up in this present dispensation. 4. What is Faith, one of the Principles of the Doctrine of Christ. 5. Destiny of the Wicked. 6. Baptism. Price 5 cents, or 3 copies for 10 cents, or 100 copies for $2.00, postage paid.

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The Book of All Nations. [illegible] This Bible Book [illegible] subject [illegible] Restoration [illegible] the Nations [illegible] to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with maps, full-page engravings, numerous smaller illustrations, concise maps of the Holy Land in Patriarchal, Mosaic and Christian times, and general maps of the countries surrounding Palestine. Bound in cloth, 760 pages, price $3.50.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word literal translation, based on the readings of the most ancient Manuscripts, together with Alternative and explanatory footnotes, and a copious system of references. New improved edition on tinted paper, extra 30,000 Library binding $5.00.

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Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Cora B. Jones. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 40 cents single copy; 3 for 65 cents; 12 for $1.00; 25 for $2.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE RESTITUTION office, containing 305 pages, has recently been published, price 60c. per copy, postage 6c. extra. Music on every page, followed by two to four sets of words that go to the music, making over 600 hymns. Or this is added 81 pages of fifty new hymns for Children to use in Sunday Schools or at home. Price for this extract, 5 copies for $1.00; 12 copies for $2.00; 25 copies for $3.50; 100 copies for $12.00. Specimen copies of either book, or the two combined, will be sent to those not able to buy, on receipt of 10 cents. Orders may be sent to this office or to the Author at San Diego, Cal.

The above is the size of a [illegible] book, bound in [illegible] cloth, gilt back [illegible] to be had at this office at [illegible] for $1.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, entitled "Future Probation; or, That Awaiting Any in the Unrighteous?" Bro. Moncrieff is a writer well known to our readers and of undoubted ability. This book is paper-covers, and is for sale at this office.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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"The Gospel of the Kingdom," An 8 page, double column tract, 50 cts. per dozen, 75 cts. per hundred.

Write to the author for sale by Wiley Jones, Manchester, Va.

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CHAS. F. DALY, Gen. Pass. Agt. Indianapolis, Ind.

LIST OF CHURCHES.

[illegible] will be held at the Church of the [illegible] Rev. [illegible] Woodland Ave., Cleveland, [illegible] every Sunday at 10:30 a. m. and 7:30 p. m. [illegible] Lutheran and Woodland Ave. Sabbath-school [illegible] Sunday at 2 p. m. All interested in Bible study are [illegible] to meet with us at 1548 Logan Ave., [illegible], Cleveland.

[illegible] the Blessed Hope, Second Advent [illegible] Philadelphia. C. H. Lowery [illegible] Sunday-school at 9:30 a. m. and [illegible] Bible Class at 2:30 p. m. Sunday [illegible] Bible Class Thursday evening. [illegible] Church has changed its place of [illegible] to the Carleton Block, [illegible] Market and Main streets, [illegible] Sabbath-keepers. They are [illegible] Sunday. Meeting hereafter are [illegible]

[illegible] Church of God meets every Sunday at 10:30 a. m. in Reamer Hall, on Washington Avenue, near Broadway.

The Church of God meets every Sunday at 2:30 p. m. in K. of P. Hall, N. Wilson ave., near Lorain, Cleveland, Ohio. [illegible] and all Sabbath-keepers welcome.

Price Hill Church in Cincinnati, O., meets every Sunday morning at 10:30 a. m. and 7:30 p. m. Preaching every Thursday evening at 7:30. All the brethren will be welcome. A. J. Cooper, Pastor.

Meeting on Sunday afternoon, Feb. 10, at Mother Shipton's, California, Ind. by Elder Nicholas Terney.

Services held at the Church of God [illegible] Seventh Street, Oregon, every Sunday, [illegible] at 10 a. m. and 7:30 p. m. at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mattie E. Truesdell, Pastor.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Cooper's residence, and Quarterly Conference at the end of each quarter at the Patterson school house in Parke Co., Ind. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Rev. A. F. Hutchison, Elder. A. Adams, Elders. J. A. Cooper, Secretary.

The Church of God at Leroy and Pin Grove have preaching every first Sunday, Sunday-school at 9:30 a. m. Preaching at 11 o'clock. Sunday-school at 2:30 p. m. Prayer-meeting every Sunday evening at 7:30. Church at Leroy every Saturday evening before the first Sunday. Preaching every other Sunday at 11 o'clock. Sunday-school at 9:30 a. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to attend these meetings. Elder Wm. Hutchison, Pastor.

The Church of God at Mexico, Ind., meets every Sabbath at 10:30 a. m. and 7:30 p. m. Sunday-school at 2:30 p. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to attend these meetings. Elder Wm. Hutchison, Pastor.

The Church of God at Hammond, Ind., meets every Saturday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. B. Wilson, Elder; Elmer Yale, Secretary.

Meetings held at Cozy Church, Scholls Ferry, Oregon, fifteen miles west from Portland, each month. 1st Sunday, sermon by Bro. W. W. Angell; 2nd Sunday, sermon by Bro. Edwin Grant; 3rd Sunday, sermon by Bro. W. L. Steele; 4th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Reamer Hall, on Washington Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a

The Restitution.

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Poetry.

The New Year.

"The acceptable year of the Lord."

O year of God, that prophets once foresaw,
Bringing earth's chains with its mildew-hues,
Whose pulsing tide obey His Spirit's law,
Whose meeting is by heavenly watchers seen:
Come quickly, and this weary earth restore
With Love's life-elixir of Peace for evermore!

Too long have greed and guile the nations ruled,
Debasing nature from its primal aim;
Too long have men their brutal instincts cursed,
Till crowds have felt no touch of shame,
And selfishness grew strong beyond control,
And froze the genial current of the soul.

The years of man have been the years of pain,
Long years of hatred and unbrotherhood,
The race pursued by fratricidal pain,
Till God's new Time shall bring the promised good,
And from the past a grander epoch rise
Where joy shall spring from mutual sacrifice.

The years of men have been the years of sin,
Molded by human passions from their birth:
O year of God with newer life begin,
And shed thy bounties o'er this hate-cursed earth!
May slavery, war, and kindred evils flee,
And a new manhood all thy glories see!

New Year of hope and blessing for mankind
Come with your tidings of a glorious spring!
Freedom for slaves whose social hatreds bind
And joy for broken-hearted mourners bring.
So shall thy dawn be sung by souls forborn,
And all earth's joy-bells greet thy natal morn.

—W. Evans Darby.

Original.

"What Shall the Harvest Be?"

"Whatsoever a man soweth, that shall he also reap." Gal. vi. 7.

No grander truth was ever announced to mortal man. It is also of universal application, as indicated by the word "whatsoever," covering everything both in a natural, physical and moral sense, and relates both to this life, and that which is to come. Therefore "Be not deceived: God is not mocked." He who chooses to sow "to his flesh," will certainly "reap corruption," as a natural and legitimate harvest from the seed he has sown. It is an unchangeable law of nature that the fruitage must be like the seed sown. What is the inevitable result of "sowing to the flesh," or in other words, giving one's self over to the indulgence of fleshly desires and appetites? take for instance that of tobacco and intoxicating drinks? a tobacco *user* in time *looses* self-control, an essential grace which should adorn every Christian character. As he looses self-control he becomes a slave, a slave to a dirty, obnoxious habit, which ruins the nerve force, and the brain being but a continuation of the nerve-substance is sensibly affected by it. In time he is unable to perform mental labor as he should, unless under the direct influence of the narcotic. By thus "sowing to the flesh" he is gradually unfitting himself from becoming a lively stone, which was originally designed to occupy an honorable place in that temple in which our Lord will be the foundation corner stone. A defective stone would spoil the superstructure, and therefore can have no place in it.

Likewise with intoxicating drinks, a man *looses* self-control rapidly, and speedily unfits himself not only for the affairs of this mortal life, but is absolutely ruined for the life to come. No drunkard shall inherit the kingdom of God. This is the result of "sowing to the flesh," he "*shall* reap corruption." He cannot "sow to the flesh," and "and sow to the Spirit," at the *same* time, the same soil cannot germinate and sustain life in *both* kinds of seed. Each kind of seed must have the soil adapted to it. In the natural world, we know that different kinds of seed need a different chemical composition of soil to sustain the life of the plant.

The gardener exercises care to purchase good seed. To sow seed in which there is no life-germ will lead to disappointment. There are those who are deceiving the people by recommending seed in which there is no life. They are led to believe they will reap as a harvest eternal life if they sow *that* seed, but grievous disappointment awaits all such. Go with me to the storehouse and I will show you seed that is good, and is warranted not to disappoint. It yields from thirty to one hundred fold according to the culture it receives. See Matt. xiii. This seed is labelled "the Word of the kingdom," and none other is genuine. This seed when sown broadcast, some falls by the "wayside," some in "stony places," and some "among thorns," as well as upon "good ground." That which falls by the wayside is represented as falling into the heart, and before the recipient is fully aware of its import, "then cometh the wicked (vender of spurious seed) and catcheth away that which was sown in his heart." All sowers of seed labelled "the Word of the kingdom," have seen this.

Sometimes "the Word of the kingdom" seed, falls upon "stony places," where the earth is shallow, and consequently there is not depth of soil enough to enable it to become "rooted and grounded," and when "tribulation or persecution ariseth because of the Word" of the kingdom, he cannot endure its heat.

"He also that received seed among the thorns is he that heareth the Word (of the kingdom) and the care of this world, and the deceitfulness of riches choke the Word, and he becometh unfruitful."

"But he that received that seed (the Word of the kingdom) into the good ground is he that heareth the Word, and understandeth it; which also bear fruit, and bringeth forth, some an hundred fold, some sixty, some thirty."

It is a well-known law in nature, that the harvest in kind, will be like the seed sown; if a man sows wheat seed, he will never reap turnip, if a man "sows to the flesh," he will never reap "life eternal," (as Universalists affirm,) he will harvest in kind, just what he sows.

If a man sows "the Word of the kingdom" seed in good ground, and properly cultivates it, he will reap the kingdom as an harvest. "Fear not little flock, it is your Father's good pleasure give you the kingdom." How can a person expect to receive the kingdom as an harvest, by sowing seed that bears no relation to the kingdom? "The Word of the kingdom" seed (Matt. xiii. 18, 19) is the only seed that can be depended upon for life eternal, because it alone has in it the life-germ, it is *incorruptible* seed. Corruptible seed will produce a harvest like it—corruptible. Like produces like every time. Sow *incorruptible* seed, and you will produce an *incorruptible* harvest. It could not be otherwise. Examine 1 Peter i 22-25, and you will learn that the seed called "the Word of the kingdom," (Matt. xiii. 18, 19) is *incorruptible* seed, and will eventually produce *incorruptible* people to inherit an *incorruptible* kingdom. "Flesh and blood (corruption) cannot inherit the kingdom of God."

Peter says: "Seeing you have purified your souls in obeying the truth (sins forgiven in baptism) through the Spirit unto *unfeigned* love of the brethren, see that ye love one another with a pure heart fervently; (this is sowing to the Spirit) being born again, *not* of dam," relates primarily to the restoration of the kingdom to Israel, with Jesus upon "the throne of David" reigning over "the house of Jacob forever." This being the case, there is some reason why "aliens from the commonwealth of Israel, and strangers from the covenants of promise," are spoken of as "having *no* hope, *without* God in the world," because they have not in them the "incorruptible seed." 1 Pet. i. 23, which is "the Word of the kingdom" seed, the precious seed "a sower went forth to sow."

"What shall the harvest be?" the answer is, "Whatsoever a man soweth, that also shall he reap." If he sows the wind he will reap the whirlwind. Job says: "They that plow iniquity and sow wickedness, reap the same. By the blast of God they perish, by the breath of his nostrils are they consumed." The harvest from sowing this seed as *you observe*, is utter extermination. But if you wish salvation seed, go with me to the seed house again. See Luke viii. 1: "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him." Verse 5; "A sower went out to sow his seed, etc." Verse 10: "And he said, unto you it is given to know the mysteries of the kingdom of God." In verse 11, he commences to unravel the "mysteries," he says: "The seed is the Word of God. (Matt. xiii. "Word of the kingdom".) Those by the wayside are they that hear; then cometh the devil, and taketh away the Word (of the kingdom) out of their hearts *lest they should believe and be saved*." The just inference is, that if this seed sown in the heart was allowed to germinate, the result would be, they "should *believe* and be *saved*."

It would be impossible to sow the entire Scriptures in any one's heart, therefore it *must be* that portion of "the Word of God," Matthew calls: "The Words of the kingdom."

Sow the kingdom seed, and you will reap incorruptibility, because it is the incorruptible seed, and this seed is "the Word of the Lord (which) *endureth forever*. And this is the Word which by the gospel is preached unto you." 1 Pet. i. 23. Hence, Peter says, "the Word of the Lord," is that portion of the Scriptures known as "the gospel," and Jesus and his apostles preached "the kingdom" *as* "the gospel." Sow immortal-soul, sky-kingdom seed, and you will be disappointed, it will never germinate. "The seed is rotten under their clods, the garners are laid desolate."

On the contrary, "they that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing *precious seed*, shall doubtless come again rejoicing, bringing his sheaves with him."

The time of harvest is at hand, my brethren. What kind of seed are you sowing? "Whatsoever a man soweth, that shall he also reap."

W. H. WILSON.

The Advent Premillennial.

Read Rev. xx. 1-4; Isa. ii. 2-4; xi. 6-9; Jer. iii. 17; Zech. xiv. 16. "Millennium" (from the Latin words *mille* thousand, and *annus* year) is the name given to that period of a thousand years mentioned six times in Rev. xx. Its leading features according to the above testimonies are (1) that the righteous dead will rise and reign with Christ on earth, (2) Satan shall be imprisoned in the abyss, (3) wars will cease, (4) all wild beasts and poisonous reptiles be harmless, (5) the earth will be filled with the knowledge of the Lord, (6) all nations will be converted, and unite in worshipping the Lord then reigning in Jerusalem, and so "*be blessed*" according to the gospel preached to Abraham. Gal. iii. 8.

That there is to be a millennium on earth is a truth generally admitted. I lately found in a common daily newspaper the following paragraph:—

"The Bible speaks many more times of the kingdom of God in this world than it does of heaven for those who have passed away. It is more atheistic and infidel to disbelieve in the millennium than it is to disbelieve in heaven."

Bishop Newton (born in 1704,) a celebrated writer on prophecy, says, "That there shall be such a happy period as the millennium, that the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, Dan. vii. 27, that Christ shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psa. ii. 8, that the earth shall be full of the knowledge of the Lord as the waters cover the sea, Isa. xi. 9, that the fulness of the Gentiles shall come in, and all Israel shall be saved, Rom. xi. 25, 26, in a word that the kingdom of heaven shall be established upon earth, is the plain and express doctrine of Daniel and all the prophets, as well as of St. John, and we daily pray for the accomplishment of it, in praying *Thy Kingdom come*."—On the Prophecies, page 587.

Eusebius (born in Palestine about A. D. 270,) tells us that Papias said, "That there will be a millennium after the resurrection from the dead when the personal reign of Christ will be established on this earth."—Eccles Hist. iii. 39. Papias was called "the hearer of John, and a companion of Polycarp."

While these opinions are pleasant readings, it must be remembered that the Bible only is *authority* and *proof* in matters of faith.

A popular error concerning the millennium is that it must occur *before* the coming of the Lord, and is to be brought about by missionaries, Bible-societies, and a union of churches.

Now, that we can have no true millennium and no complete unity of mankind before the personal coming and reign of Christ on earth is evident from the following ten considerations:

1. The purpose of God in sending the gospel is *not* in said Scripture to be the *conversion* of all nations, but "to take OUT OF them a people for his name." This requires a separation instead of a unification of mankind. It is sending "not peace but a sword;" for, in the present dispensation, "all that will live godly in Christ Jesus shall suffer persecution." Ac. xv. 4; Matt. x. 34; 2 Tim. iii. 12. But the millennial dispensation brings a change in this law, for there is no persecution where no persecutors exist.

2. If the apostles with *inspiration*, doctrinal *union*, gift of *tongues*, and other miraculous aids, did not convert or millennialize *one* heathen nation, how can we expect modern missionaries *without* these aids to convert *all* nations? That the nations were not converted in the Apostolic age was because they did not believe, not because they had not "*heard*" the gospel. See Rom. x. 18; Col. i. 6, 23.

3. The great tribulation and wrath upon the blind and unconverted Jews is an *un*-millennial condition of things that has been going on for 1800 years. But it is "IMMEDIATELY" (not 1000 years) after this tribulation, that "they shall *see* the Son of Man coming." Hence, there is *no room* for the millennium between the existing tribulation and his visible coming. The coming must, therefore, occur *before* the millennium. Connect Luke xxi. 23, 24 with Matt. xxiv. 29, 30.

4. Certainly we cannot have the *millennium* while the "little horn" or "man of sin" is prevailing against the saints. And he will prevail against them until he is destroyed by the brightness of our Lord'S "*coming*" ("*presence*," R. V. margin.) Dan. vii. 8, 21, 23; 2 Thess. ii. 3, 8. Hence, the coming or presence will occur before the millennium.

5. The great image of world-powers must be smitten and swept away to make room for the millennial kingdom of Christ. But the image is not smitten to powder except by the descending stone at the second advent. Hence, the advent is before the millennium. Dan. ii. 31, 35.

6. The Lord does not find the world in a converted and millennial state of peace and unity at his coming, but "filled with violence" as in days of Noah, scarcely any of "*the* faith on the earth," and "the kings of the earth and their armies" gathered to make war against him. Gen. vi. 13; Luke xvii. 26; Rev. xix. 19.

7. Why should "all the tribes of the earth *mourn*" at his coming, if they shall be found in a *converted* state? What is all this mourning for? Matt. xxiv. 30. Christians will *rejoice* to see him; their mourning ends where the sinners' mourning begins. "Can the children of the bridechamber mourn as long as the Bridegroom is *with* them?" Mat. ix. 15.

8. The relative positions of his coming and millennial reign are clearly shown in Zech. xiv. 5, 9, 16, where the coming is *first* in order.

9. The Gog issuing from "the *north* parts" and devoured by beasts and birds before the millennium must be distinguished from the Gog and Magog gathered from "the *four* quarters of the earth" and devoured by fire after the millennium. And as the earlier or northern Gog is to be destroyed at the "*presence*" of the lord, it follows that the lord's presence or coming will occur before the millennium. Ezek. xxxiii. 15, 20; Rev. xx. 8, 9.

10. The risen righteous must reign during the entire millennium; but how can they unless those two inseparable events, the *advent* and their *resurrection* take place before it? Rev. xx. 4-6.

These truths ought not to lessen but should rather *increase* all missionary efforts, in order that we "might by all means save *some*" from the perishing masses before it be too late. 1 Cor. ix. 22. Knowledge of the awful judgments about to fall upon the unbelieving portion of their hearers did not prevent Noah from preaching to the antediluvians, nor the apostles from urging the inhabitants of Jerusalem to repent.

WILEY JONES.

Report.

Dear Restitution:

I wish to give you a report of a discussion, held at Eagle Grove, Ia. between Bro. A. J. Eychaner of Hubbrook, Ia., and J. F. McDowell of Harlem, Ia., of the Latter Day Saints.

The following questions were discussed:

1. Does the Bible teach that the kingdom spoken of in Dan. ii. 44, and Luke xix. 28, 30, will be set up at the second personal appearing of Jesus the Christ? Brother Eychaner affirmed this question, and proved conclusively from the Word of God, his position.

2. Does the Bible teach that man is dual in his makeup, body, and spirit, and at the death of the body the soul or spirit remains a living, conscious entity. McDowell affirmed this one. Bro. Eychaner showed forth in his clear and logical manner the inconsistencies of the positions McDowell took upon this question, he was on the run from the very first, and all because Bro. Eychaner kept showing him that he believed the devil's lie. McDowell brought extracts from Cardinal Manning and several other Divines of the same stamp, but when Bro. Eychaner placed extracts from Moses and the Prophets, and Apostles beside his eminent Divines they paled into insignificience. It was a grand effort on the part of Bro. Eychaner to place the Truth before the people. The interest was intense, people coming for 10 or 12 miles. Attendance was large, the best of feeling prevailing throughout the discussion.

We believe much good has been done, many are investigating to see if these things are so. Our position is new to most people, especially to those who do not make a careful study of the Word of God. We expect a good harvest in the near future as the seed sown has found lodgment in some good and honest hearts. All that is necessary is a little time to bring forth fruit. Pray for us brothers and sisters.

Yours, waiting for the coming kingdom.

O. J. ALLAIN, Sec'y Ia., Conf.

Preach. What you Believe.

This every one should do. No one should hold a faith that he is ashamed of, or that should not be proclaimed by him. To cover up one's sentiments is hypocritical. To hold what one believes is a scriptural doctrine, and fear to advocate it, indicates a lack of moral courage, and a policy that, at least, is far from being commendable. There are doctrines now held privately, both by ministers and laymen, that they are unwilling to advocate. One is the eternal torment of the wicked after death. Now if this is believed by them to be a doctrine of revelation, why should they not proclaim it, make it prominent in their preaching and exhortation? If it is a divine truth it is a tremendous one, and should be uttered in the ears of every ungodly human being.

The time has been when this terrible doctrine was proclaimed by those who believed it. One hundred and fifty years ago it was preached by all the evangelical ministers of that time. The men who then believed it were bold and fearless in declaring it; and sinners were warned to flee from the torments of hell. This was one of the great points in their preaching, and by which they made a deep impression on the minds of their hearers. These were independent and God-fearing, awfully impressed by their belief in the final condition of the wicked. And so they preached the fiery, eternal torment of the lost in hell.

Now this very doctrine is believed or not believed by all the ministers of the evangelical denominations, so called; but where is there an open advocacy of or dissent from the doctrine by them? Those who believe that the wicked are to suffer eternal conscious pain, declare it not in their ministrations, holding it, apparently, as a private opinion; while those who do not believe in hell torments are silent as to their convictions. Now neither class is honest before God; for the final condition of the unsaved should be pointed out by every minister as he understands the Word of God to teach it. This is a part of the gospel which he as a minister of Christ, is to preach, and no withhold.

The end of the ungodly should be declared by every servant of God. He is not faithful who does not preach what that end will be. Is there not a policy in the withholding this doctrine of the Bible from one's hearers? There is an eternal life in misery, or an everlasting death awaiting every wicked human being. Whichever you believe—preach and be honest.—*New Zealand Bible Standard.*

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The Restitution.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JANUARY 2, 1895. NO. 1.

THE RESTITUTION announces the final restitution of all things which God has spoken of by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

EDITORIAL STAFF:
Pastors of the C. P. Association.
ELDER, Corresponding Editor.
SOUTH, INDIANA, JAN. 2, 1895.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

IN the report of the Scholls Ferry, Oregon, Conference, we are notified that a mistake occurred. On Sunday night it was Bro. W. W. Jaquith who spoke on the coming of Christ, instead of Bro. Prosser.

IT is passing strange that so many who see, and remark on the folly of the kingdom being in men's hearts, will still adhere to the erroneous punctuation of 2 Pet. i. 19, "Until the day dawn, and the day star arise in your hearts." Is it not self-evident those who so punctuated this passage had no correct idea of the day about to dawn, or who is represented by the day Star? Why should we not at once and forever abandon so obvious an error and read, "Until the day dawn, and the star arise; knowing this in your hearts (that is, being fully persuaded) or having this as a settled conviction, that no prophecy of the Scripture is of any private interpretation. This makes the passage luminous, and in accord with other passages of Scripture.

THE late Rev. James Robertson of Kilmarnock, Ayrshire, Scotland, made himself master of at least six languages, and was a great student. When in London at one time he went with two friends, Dr. Jermont, of the United Secession church, London, and Mr. Thomas Hart, of Glasgow, to see the modern Jewish mode of worship, as conducted in the London synagogue. Mr. Robertson being an excellent Hebraist, lent his ears with the most marked attention, visible in his countenance, to hear whether the highpriest, who actually presided, read according to the received meaning. Mr. Hart observed to Dr. Jermont, "I fear Doctor, from Mr. Robertson's manner, that he is about to speak." "Oh, surely not," replied the Doctor. Immediately afterwards Mr. R. addressed the high priest, and challenged the correctness of his reading. The descendant of Levi asked whether the person who had interrupted him could read Hebrew, when Dr. Jermont replied in the affirmative. The Hebrew Scriptures were immediately handed over to Mr. R. who received the sacred volume, and turning up the 53rd chapter of Isaiah, read a portion with great propriety, and even elegance, to which the highpriest paid great attention, and appeared to be much surprised. Mr. R. then improving the opportunity commenced exposition, when the priest interrupted him and told him, that he could not be permitted to offer any comment. Mr. R. then returned the volume, and taking his leave, shook hands with the priest, a tear gathering in his affectionate eye, and remarked, "The day is coming when Jew and Gentile will be of one mind in the interpretation of this passage of the prophet."

WHILE it is true that the just shall live by faith, it is also true that faith must be accompanied by works. There can be no doubt about this in the minds of those who read the words of the Spirit in the fifth chapter of James:—"What doth it profit, my brethren, if a man say he hath faith but have not works; can faith save him?"

"CHARACTER has been spoken of as the heraldry of man, that is, his distinguishing badge. In bygone days it was customary among men of note to select certain emblems to be engraved and fitted to their helmets as crests, so that each might be readily known. So character is the crest or heraldry of each one of us. Like a crest it marks us out as separate from all other individuals. We have all, no doubt, been struck at some time or other with certain peculiarities we may have noticed in ourselves or our intimate friends, with regard to either our thoughts or actions, or speech. A combination of these peculiarities is, in one word, "character." Character is unique, no two are exactly alike. Each has to form his own character. By giving heed to our characters we may cultivate them in a variety of ways. We may develop the good or bad in our characters, just as by exerting our arms, or by continual walking we may enlarge the muscles of the arms and legs."

A New Year's Greeting.

The instant the old year died the New Year was born—born yesterday. We have entered "on a fresh period of mercy, of privilege and of duty." God only knows how long our journey may be. "Passing away" is written upon everything. In all probability 120,000 have fallen before the enemy of our race already since its birth,—and if our immediate circle has not been invaded as yet, it very soon may be. The sting of death is sin; and while the sting has been extracted from those who have believe unto righteousness and are walking worthy of

THEIR HIGH CALLING

of God in Christ Jesus, death is an enemy for all that. When he lays his icy hand upon us, we can lay up no more treasures in heaven where moth and rust doth not corrupt, nor thieves break through and steal; we can no more plend with sinners nor commune with saints; no more comfort the mourners nor relieve the distressed, and hence the lesson of our own mortality so constantly and vividly taught us, brings to our minds at this season the solemn injunction of the Spirit to do with our might whatever we find to do, "for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

If every adopted one would listen carefully at the beginning of the year we think he would hear the Master say, "Go work in my vineyard." There is something for every one to do; and it would be well for each to consider what he is best adapted to do.

MANY WELL MEANING BRETHREN

never accomplish anything for God or truth because they never seem to know what their own sphere of labor is; and having no plan or fixed purpose, no systematic effort can be made.

Taking the apostolic teachings as our guide we cannot fail to see that in order to work together with God so that he will set his *seal* to our work, we must live a life of faith, of prayer, of humility, of honesty, of sacrifice, of benevolence, of separation from sinners; a life of virtue, of knowledge, of patience, of temperance, and of persistent labor growing out of

LOVE OF GOD

and Christ. Being thus equipped we shall be ready for every good word and work. We do not mean that every individual will be ready for *every work;* but that every department of God's household affairs will move forward steadily if every member does with his might what he is best adapted to do; and the glorious outcome will be that it will be said of all—"they have done what they could." Depend upon it, there is something for every one to do, and it is for each to decide what that something is. Every one can do something *better* than some one else. The body has no superfluous members.

We wish all our readers

A HAPPY NEW YEAR!

It is a heartfelt greeting; and these words are accompanied with the earnest desire that each and all may so order their lives as to *ensure* a happy New Year. This assumes that it is largely in our power to *make* it a happy New Year. We are persuaded that very many of our trials result from our failure to take God into our confidence, and the failure to do this implies that we do not fully recognize his authority over us, and

HIS CLAIMS UPON US.

This is a sad state of things, but how else can we account for it? Is not the promise that all things shall work together for good to them that love God, and are the called according to his purpose, as true as any other in the Book? If so, there are two conditions on the part of those who would appropriate it that must be present. They must

LOVE GOD

and they must be those having been invited according to God's purpose. To love him because they imagine God is going to take them to heaven because they want to go there, gives men no claim upon the promise that all things shall work together for their good. Those who have accepted the call to God's kingdom and glory, and love him for the gracious offer

ARE READY TO OBEY

him. And so when they see the injunction "commit thy way unto the Lord; trust also in him and he shall bring it to pass;" "delight thyself also in the Lord and he shall give thee the desires of thine heart;" they are ready to take him at his word; they walk out on that with a firm step, and the full assurance of faith. Those who can implicitly trust God thus stand upon a wonderful elevation. They are in touch with heaven and things divine; they are in communion with the unseen. On wings of faith they rise above clouds, above difficulties, above doubts;

GOD HAS SPOKEN

and that's enough. His Word answers all objections, and solves all difficulties, and conquers all enemies; it is their chart, their guide, their passport, their guarantee, their assurance, their song.

Beloved, this unwavering trust in the Word of our God and Father will arm us with divine strength. It is an irresistible an all-conquering power—the very beginning of the song of Moses:

"THE LORD IS MY STRENGTH

and song." It will enable us at all times to say, "I will love thee, Oh Lord, my strength." And this is surely the privilege of the Household of faith, yes: they are invited to "take hold of my (God's) strength."

The history of the church shows that faith in God is stronger than the combined powers of evil, so that they could sing, "This is the victory that overcometh the world, even our faith." If permitted to live and labor through the year on the threshhold of which we now stand, let us have

FAITH IN GOD;

it will bring us close to him. It will warm our hearts and nerve our arms, and impel us *forward*, FORWARD, FORWARD to the feet of the divine distributor of palms and crowns at the end of the race. It will lift us above reason, above imagination, and enable us to nestle alone in the Holy oracles, so that we can look upon the tumults of humanity and sing, "I know in whom I have believed."

But we were almost forgetting what we intended to say. We thought to glance a moment at things in the political, moral and ecclesiastical world as they exist at the beginning of the year 1895. While at present there is something of a lull in the

PREPARATIONS FOR WAR,

as if either surfeited or exhausted, we hardly know which, it is undeniable that there are many millions of armed men waiting for the word to commence an onslaught that will make blood flow like a river; the outcome—the grand and final outcome is only known to those who give head to the sure Word of prophecy. The very fact that political writers, and statesmen of note eagerly grasp at the least thing that inspires hope that war will be averted, shows how deeply seated the uneasiness and fearful foreboding are,—literally, men's

HEARTS ARE FAILING

them for fear, and for looking after the things that are coming on the earth, but they know not that the great controversy between God and the governments of earth is about to be settled.

And what of the moral conditions of the world? Is it not such as to give us unbounded confidence in the God by whose Spirit it was said near 1900 years ago, "In the last days

PERILOUS TIMES

shall come;" and that "evil men and seducers shall wax worse and worse, deceiving and being deceived." The record of crime presented to us in the daily papers is such as to prove the moral atmosphere is reeking with pollution. In city and country alike, murders the most shocking and daring are perpetrated so frequently that few feel safe from attack. Assassination, suicide, burglary, arson, forgery and other vile crimes are so rife that thoughtful people begin to think that the very foundations of society are being sapped.

CITY GOVERNMENTS ARE ROTTEN

to the core when aldermen can obtain fifteen thousand dollars a year by corrupt methods, and when captains of the police force can pay fifty thousand dollars for their offices and then make themselves rich in protecting the most infamous traffic on earth for enormous sums, and when judges are bribed and witnesses swear falsely for money. Is we not loudly need a change of administration? How much longer can society hold together under such rulers? The contagion is affecting almost every branch of industry and avenue of trade, and the man who is determined to do justly has an uphill road to travel, surely. But

A BETTER DAY IS COMING:

when he whose right it is to reign shall come down like rain upon the mown grass, so refreshing and fructifying "in his day shall the righteous flourish." Amen and Amen.

But what of the world religiously? The mother of harlots is making desperate attempts to bring the Anglican and Greek churches into her fold again, as if by so doing she might avert some impending catastrophy. Late English magazines plainly shows that the tendency is

TOWARD ROME.

The High Churchmen since the new departure of Dr. Pusey a few years ago, have increased in numbers rapidly; and besides that, other Romish practices are being introduced, and scarcely anything remains to be done to make one church of the two except to acknowledge the Pope as the head, and give up the salaries received from the state. Our idea is that if the Liberal party were to disestablish the Church of England, three-fourths of the clergy would go over to Rome. Be that as it may, the prophetic Word being true it will not be long before that system of iniquity will

SINK OUT OF SIGHT

as a mill stone cast into the sea. As a rule Protestant denominations make a boast of increasing numbers and try to make themselves believe they are about to take the world for Jesus, while they must be conscious of their utter inability to stem the tide of iniquity that rolls down our streets. And when to this it be added that the "Liberal Spirit" which allows science so-called to take the *first* place, and relegate the Scriptures to the second or third, and to cut and cull at pleasure from what is *not* UTTERLY REJECTED,

it must be evident to all that they are laboring under a strong delusion through want of faith in the divine programme, that worse and worse instead of better and better shall mark the closing days of Gentile times.

If we want additional proof that the apostles and Jesus himself have faithfully depicted the last times, let us think of what has transpired in

BIBLE LANDS

in about forty years. A society of skeptics has sprung up that boasts of no less than twenty-five millions of believers, and one of whose educators has the effrontry to say that licentiousness is an out-cropping of the God-element in man. It says: It seems somewhat difficult to make plain to all that vice may be virtue and discord, harmony; we say, however, that virtue is one condition, vice another, but *both equally commendable in the sight of God.*"

When we think of fleshly tendencies, and add to this 35,000,000 of such fleshly teachers, is it any wonder iniquity abounds? We allude to the Spiritualists.

This cursory glance at the condition of the world will suffice to show that we are on the track of truth.

THE GOOD TIME

will never come under man's conduct of affairs. If we are looking for Jesus we are looking in the right direction. His coming again to bring salvation is the crowning truth of all Revelation. Then will open out to an astonished and joyful world the last and grandest chapter of redemption's story. Let us strive to live in this world of trial as not of it. In reaching out the arm of faith and bringing the future near to us, cross much as possible to live in its atmosphere. Let us contemplate

Abraham [illegible] at his feet, and all the saints and angels of God making earth vocal with their song of victory." Let us think of the general assembly,

the innumerable company on, on every clime who will make the arch of heaven ring with their ascriptions of praise to him who sit upon the throne and unto the Lamb forever. In this way we shall be able to look beyond the clouds and storms to the

HAVEN OF REST

and joy and peace beyond. Behind us all is dark, around us all is gloomy, but blessed be God, *beyond* the storms and tempests there lies in peacefulness and rest, the glory to be revealed, the kingdom of the Most High, the joy unspeakable, the life eternal, the rest that remains for the people of God.

These are the objects of our hope, oh so bright, so glad, and so gloaing, that we are constrained to say with the prophet, "Oh, that thou wouldst rend the heavens and come down." Isa. lxiv. 1. Like the apostle and his brethren we love Christ's appearing. Like the Thessalonians we

WE WAIT FOR GOD'S SON

from heaven: like John we cry, "Come Lord Jesus," and with the whole church of God we pray, "Thy kingdom come, thy will be done in earth as it is in heaven."

Tribulations, if he tarry wait for him. With such prospects as these you can afford to wait. The parting word of this New Years greeting is: He who cannot lie has promised.

THE GOOD TIME

is sure to come, and it is surely near become; then will be inaugurated the time of no wars, no disease, no want, no drouths, no floods, no insect pests, no nipping frosts to blast men's hopes, no chills or fevers as heroes from dishonesty, no corners in wheat, or flour, or provisions of any kind. No wonder in view of all this the psalmist should shout, "*Let all* the people praise thee oh, God, let all the people praise thee." The grand consummation of Jehovah's purpose is, "There shall be no more curse." That sponges out all evil and makes all things new. Hail, happy day, soon may it come. Amen.

PROFESSOR Chas. Gardiner, who has kindly furnished our columns with his translations for some years, sends the following letter regarding an error in translation that is brought out in the article by Bro. Geo. Elton. It puts us altogether new light upon the text, and is well worth consideration.

Editor Restitution:

If Brother Elton, who writes "Knowledge, Faith, Opinion," in Dec. 10th issue will examine the text of Gen. iii. 15, he will see that there is nothing said about "bruising" in the passage. The word "tereo" — (*τηρεω*) — is the same word used by Paul where he says, "I have *kept* the faith." "Watched to keep" it should read—the esoteric watch is meant. When used in regard to watching an enemy, it means "to guard against" or "to watch to keep oneself from." "Bruise" was one of the awful and many blunders of the early translators.

This fact you will perceive introduces another "opinion" into the category named by Bro. Elton, and changes the whole trend of orthodox theology, but will be found to harmonize with the teaching of the Scriptures Old and New as a whole.

There is no variation in the *text* on this point and no room for a difference of opinion on the fact. It simply remains to work out the harmony of the divine teaching according to this *note* in the score.

The translators carelessly mistook *τηρεω* for *τρεω*. The former means primarily "to pierce" or bore and very remotely "to bruise." The mistake probably occurred originally in fooling with the Hebrew without any accurate knowledge of the language, or it may have been one of the intentional rabbinical tinkerings in the second century of the Christian era, when they undertook to befuddle all the Messianic prophecies under the excuse of perfecting the vowel-pointing of the text.

This is probably the truth of the matter. But thank God the true text in the Greek escaped their cunning malignity. Please call Brother Elton's attention to this.

Very truly yours,

CHAS. GARDNER.

Selected.

I Never Pray.

In the year 1827 a young man, then studying for the ministry, was requested to preach in a town in Kentucky. The meeting was held in the evening, in a private house. Knowing that two or three infidels were present some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker, who mildly said to him,

'Sit down, and after meeting I will talk with you.'

When the services were closed there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour the president, with several infidel books under his arm, and a large handkerchief full of pamphlets an papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidels began, with much warmth, to pour forth his contempt for the Bible.

'Stop, sir, stop,' said the student; 'let us commence right, and then we shall read well. Do you believe there is a God, who made all things?'

'God, who has a mind?'

'I do.'

'Do you believe He created you, feeds, clothes, and watches over you and yours, without any reward?'

'Certainly I do'

'Well, sir that we commence right, please lead in prayer. Ask the God in whom you believe to direct us as to the rejection of that Bible, if it is false, and if it is true to receive it. We do not want to be deceived.'

The man hesitated, and said: 'I never pray; I do not believe in prayer.'

'Never pray, sir! do you not believe in prayer when your God has done so much for you? never thank Him for His goodness? Have you a father?'

'Yes, sir.'

'Do you never thank him? If you had a child whom you had blest, would he not thank you when you bestowed upon him some little trinket?'

'I suppose he would.'

'Well, sir, compare right. Just pray; pray, and thank God.'

'I can't pray.'

The student then turned to his infidel companions and asked them to pray, and they both declined.

With indescribable feelings he knelt, and with great freedom poured out his whole heart to God. As he finished they all three arose from their seats. The president passed his fingers through his hair, and as he gathered up his books, said:

'I think we will talk no more. It will do no good.'

The student waited on them at the door, and in a short time heard that the club had disbanded.—*Louisville Journal.*

Prosperity is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favor.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Friend, What are You Living for?

Are you waiting to welcome God's Son from heaven, for he will surely come, and in such an hour as you think not?

And when the Christ comes back to this earth, it will be to raise the dead Christians from their long unconsciousness, for "the dead know not anything" (Eccl. ix. 5), and to change the living Christians, so that neither the resurrected nor the changed can die any more; then he and they will bless this troubled earth by reigning on it for 1,000 years in righteousness and irresistible power.

This is the kingdom of God we pray for when we pray Thy kingdom come."

Then the rest of the dead will arise, and any who have died in unbelief will be "destroyed," "burnt up," "perish," and "be as though they had not been," for "the soul that sinneth it shall die," but "the God doeth the will of God abideth for ever." Mal. iv. 1; Obs. xvi.; Eze. xviii. 20; 1 John ii. 17.

Oh, believe that Jesus died for your sins, obey him, and be ready to meet him when he appears.

Dividing the Gold.

Sovereigns are a very small part of wealth. There are only, in Great Britain, 220 of them for every nominal £1,000. While the United Kingdom alone produces £1,300,000,000 a year, the whole world, in the same time, yields gold and silver to the amount of £38,000,000 only. We, for our share, have only one new sovereign for every nominal £325 of new riches. It is clear, then, that wealth and money are not interchangeable terms. Whosoever would realize the difference may do so by imagining himself a social reformer heading a company of 500 progressive thinkers in the enterprise of nationalizing, among themselves, a mansion which, with all it contains, is worth £200,000. Each of the 500 should, if the advanced expectation were correct, become richer to the extent of £400, but the expectation is illusionary, and the results of the measure would be disappointing. The company might find wine enough to keep them in good cheer for a week, food enough to give thirty of them a day's meals, and bedclothes for thirty virtuous progressive couches. Those things however, would account for only a small portion of the £200,000. Where would the bulk of that great sum be? An exhaustive search might lead to the finding of £30 in coin of the realm; but at least £100,000 would be represented by pictures, books, and other works of art, furniture, china, guns, and fishing rods. Now, if the nationalization of wealth were going on in the same manner all over the land those things would be practically valueless. The reformer who, having expected £400, found himself possessed as his share of the booty with a Sevres broth basin or a portrait of a Dutch Burgomaster, would feel himself poorly used; and the five humanitarian philosophers whose share was a build cabinet in joint stock would be in even more evil plight. All the 500 would discover that affairs are not as they seem, and that it would have been well if, before quitting the old order to make things new, the community had been quite sure that it understood the deceitfulness of riches.—*The Quarterly Review.*

We are living in stirring times, and with the prospect staring us in the face that we have not reached the worst. Surely there is a dark cloud hanging over this world which is about ready to burst. In the great and coming conflict only those who have their names in the Lamb's Book of life will be delivered. Let us watch and pray.

The Jews can now reach Palestine from South Russia at the nominal cost of only about five dollars per head, and are able to go direct without change of any kind from Odessa to Beyrout or Haifa. The cost of the land after they arrive there is about one-third or one-fourth of that which must be paid in America.

Men seldom improve themselves when they have no other models than themselves to copy after.—*Goldsmith.*

Poetry.

An Old Favorite.

A wonderful stream is the river Time
As it runs through the realms of tears,
With a faultless rhythm and a musical rhyme
And a boundless sweep and a surge sublime
As it blends with the ocean of years.

How the winters are drifting, like flakes of snow,
And the summers like birds between,
And the years in the shoal, as they come and go
To the river's breast, with the ebb and flow,
As it glides in the shadow and sheen.

There's a mystical isle on the river of Time
Where the band of the reapers are playing,
Forever a rainbow arch and a tropical clime
And a song as sweet as a vesper chime,
And the name with the singers are straying.

And the name of that isle is the Long Ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow,
There are heaps of dust—but we love them so,
There are trinkets and tresses of hair.

There are fragments of songs that nobody sings,
And a part of an infant's prayer;
There's a lute unstrung and a harp without strings,
There are broken vows and pieces of rings,
And the garments the mourners wear.

There are hands that are waved when the fairy sloop
By the mirage is lifted in air,
And we sometimes hear through the tumultuous roar
Sweet voices we heard in the days gone before,
When the wind down the river is fair.

O, remembered for aye, be the blessed isle,
All the days of our life until night,
When the evening comes with its beautiful smile,
And our eyes are closing to slumber awhile,
May that "greenwood" of soul be in sight.

—B. F. Taylor.

Letter Drawer.

Bro. Underwood:

I have been waiting for a long time with anxious hope that the health of myself and wife might so improve, that I could make my financial position good enough to send you the money for THE RESTITUTION for the coming year.

But alas, our infirmities are growing upon us daily, and our inability to gratify the desire of our hearts, although it be ever so precious is becoming a constant sacrifice. We both of us, watch the approach of the postman with intense interest to receive our RESTITUTION. The articles have of late been so attractive, so well founded upon our Father's plan of salvation, so instructive to Bible students, so forcible upon Bible facts, so weighty in their arguments against theological errors, and so consoling to all lovers of Scripture truth, that to us it has become both marrow and fatness. The articles by Bro. Joblin on the "Law or the Gospel—Which" is to me one of the finest specimens of Scripture analysis and profound logic that it has ever been my privilege to read. I pray it may win its way to many hearts, to the honor and glory of God and his Son Jesus Christ our Lord.

My sincere thanks to our friends who so love the Lord, and the weary pilgrims of his flock, for the welcome messenger of peace and good will to men,—our own paper, —THE RESTITUTION.

I am your humble servant.

SAMUEL FREELAND.

Editor Restitution:

As the time on my paper has about run out, please drop my name. Times are getting so hard I cannot get the means to pay for it. I am poor, but if you can send it to me free for one year I would feel thankful. I have taken it for a long time.

I remain your brother in the faith.

R——

Editor Restitution:

We have been having some good meetings at Yankee Hollow, Union Church, and the Hicks School House, by Bro. D. M. Hudler. He is an incessant worker, and his congregations are always interested in the truth. They want to hear more preaching. Dear brethren, let us be up and about our Father's work. The prophecies are fulfilling fast and he who is our life will soon appear, then we shall appear with him in glory.

Bro Hudler has gone home to spend the holidays with his family, after which he will renew his labors with us. His appointments for January and February, 1895, are as follows:

Dixon, Jan. 3rd to 7th.
Ashton, Jan. 8th to 13th.
Leaf River, Jan. 14th to 18th.
Adeline, 19th to 21st.
Yankee Hollow, Jan. 26th to 27th.
Stockton, Jan. 28th to 31st.
Union Church, Feb. 1st to 5th.
Plum River, Feb. 7th to 17th.

Your brother waiting for the King in his Beauty.

SIMON P. RENNER.

Dear Restitution:

For quite awhile I have been thinking of taking this step, but until now could not get courage sufficient to carry out my intentions. It is with great grief of heart that I wish to tell you my feelings when opening my dear friend, THE RESTITUTION, and see your earnest, although sympathetic appeal to subscribers in arrears. I ask myself, "And must we part company? How can I give thee up? From thy pages I have learned so much. Thy instruction with the literature advertised in thy columns have shown me the way to him who is the way, the truth, and the life. But paper and labor cost money. An article that I am not allowed to possess, having had no work for the last 18 months, nor any prospect, for they invariably tell me when asking for it, that I am too old. I am about 70 but could work yet if I could get it to do, so for this reason I suppose I must bid you good-by, and may God's blessing go with you. I can not bear the thought of going in debt. I do not know whether or not I paid up to the end of '93, but I do know that I have not paid any for this year of '94, but if ever I should get work I will send the amount. With my best wishes, and that God's blessing may accompany my old friend, I wish you good bye.

[Here is an appeal that we cannot help but respond to. Does it touch you? It cannot help but touch some one who has money to spare, and will spare it to send to our aged brother his paper. Do not fret brother, the paper will go to you free of cost to you. The good Lord will provide means. He will not let us suffer for money to send your paper.

To the brother or sister who has it to spare we present this appeal. Who will respond?—ED.]

Dear Restitution:

While renewing my subscription I thought I would write a little, for it has been a year since we last wrote. We are poor in regard to this world's riches, but we cannot do without THE RESTITUTION. I tried to secure some subscribers but the best I could do was to get three trial subscribers.

If there are any of the preaching brethren that are not cumbered with houses and lands, that would like to make Southern California their permanent home, and would like a good field to labor in we would like to have them come and preach for us, and if it was left to us to make our choice we would select Bro. D. M. Hudler.

I wish Bro. Joblin would put his articles now going through the paper in tract form.

We are still strong in the faith once delivered to the saints, and looking for the Master to come to make up his jewels. We certainly believe we are living in the last days. The field is almost ready for the reapers, who will gather the wheat into the granary, but the tares will be bound in bundles to be burned.

Your brother in hope of eternal life when Jesus comes.

CHRIS ARNOLD.

Dear Brother Underwood:

THE RESTITUTION is the only preaching I have in this city of over a hundred thousand inhabitants. It is truly encouraging to read its contents, and it gives me renewed strength to press on in the way of life amidst the evils that daily surround me. I would like to do more for the cause of Christ, but circumstances will not admit of it at present. I would be glad to hear a sermon on the truth as revealed in God's Word, but this privilege I have not had in over ten years, so you can see how welcome the paper is every week. We have plenty of apostate preaching, but what is that to me?

C. P. ALGIER.

Dear brothers and sisters:

I like THE RESTITUTION so much that I cannot get along without it. We read so many good letters from brothers and sisters that comfort us. I am glad there are so many heirs of God and joint-heirs with Jesus Christ by being adopted into the family of God by baptism. Dear brothers and sisters are we ready to meet the soon coming King? Have we put on the whole armor of God, that we may be able to stand against the wiles of the devil? Eph. vi. 11. "Therefore, we wrestle not against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, but thanks be to God, that we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone." So brothers and sisters let us be up and doing while it is called today, for the night cometh when no man can work. I think God will not suffer this wicked world to stand much longer. The thought of the coming of the Lord is most sweet and joyful to me.

Your Sister in Christ, waiting for the soon coming kingdom.

EMMA BRANT.

Original.

The Resurrection.

Dear Brothers and Sisters:

As I was looking over THE RESTITUTION this morning, and saw so many encouraging words from those of like precious faith, I thought that though I could not say much, and that in the most elegant language. I might say a few words for Christ and his cause, and will in brief words express to the best of my ability, my views in regard to the "Resurrection" and will try to stand by the Bible as my guide.

The majority of the world of today do not believe that the resurrection has anything to do with our salvation, and therefore, teach that it is an unimportant subject. I am taught by the Bible that without it, we have no hope of life beyond this mortal one.

I have a hope beyond this life and believe that the Lord will carry out his plans and promises. Having this hope, I am looking forward to the time when I will reap my reward. Some will say, how are the dead raised up, and with what body do they come?"

Paul says in answer to this, "Thou fool, that which thou sowest is not quickened except it die, and that which thou sowest, thou sowest not that body that shall be, but bare fruit, it may chance of wheat or some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body. This body is sown in corruption, it is raised in incorruption, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body." So the questions are answered, not by the word of man, but, by the Word of God.

Again, Paul says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. Behold, I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So this body is not now immortal, no indeed, it is not, for if this body was now immortal it could not die, for immortal means, "never dying."

We can all see very plainly then, that this body is mortal; from the very fact that there are people dying every day, and their bodies are returning to dust, where if they were immortal they could not corrupt. But, dear brothers and sisters, if we are faithful to the end, which the times indicate is not very far off, we may attain to immortality, and have a part in the first resurrection, or the resurrection of the saints. Then we hope to meet those who are asleep in Christ, for Paul says, that if we believe that Jesus died and rose again, even so them also that are asleep in Jesus will God bring with him, for this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first.

Then we which remain, shall be caught up together with them, in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, brethren, comfort one another with these words." Yes, for they are indeed comforting words to those of us who believe them in sincerity and truth. So let us comfort one another with them, for how dark and gloomy this life would be without the comforting words of this Book the Bible, and of one another.

Although we do not know just the times and the seasons of this great event, we know that it cannot be far off, therefore, we are constantly looking for the time to come when we are to receive our rewards whether it be eternal life or death. May we all be found with our lamps trimmed and burning and be ready and looking for our Lord at that great and final day when all shall be judged.

Let us spread the tidings and proclaim abroad that the judgment day is near at hand, and let us watch continually for the appearing of our *Lord* and *Savior*, not with dread, or fear, for if we are living righteously, and are expecting a crown of immortal life, we will not dread to see our Lord coming in the clouds of heaven, but will *rejoice* at the sight of him, knowing that he has promised to give to those whom he finds watching eternal life at that day, and to those he finds watching he will give to be kings and priests in the kingdom of God.

Let us ever keep in mind that great day and be found ready and worthy of eternal life when he comes. May we grow in grace and in the knowledge of the truth, overcoming the evils of this world, and be made rulers in the kingdom of God. Then there shall be no sad partings, no troubles of any kind, everybody will be of the same mind. There the bitter tears of regret will never flow, and all will be peace and harmony. People will not say, "I am sick," and the tree of life will bloom forever.

How sweet and comforting to think of these blessings, and to know that we have the privilege of enjoying them. This mortal state of being cannot, in its weakness, comprehend the joys and immunities of that kingdom, and how grand that they have been placed in humanity. But, sad to say, that out of the many that are called but few heed the call, and but few will be ready when he comes, but remember brethren, that Christ said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." So although the number be small, still they do not fear, knowing that Christ hath said these comforting and encouraging words. Let us press on in the good fight of faith, never tiring of doing good, and at that great and final day may we all hear that welcome call, "Come ye blessed to my right, inherit the kingdom prepared for you since the foundation of the world."

Your sister in patient waiting for the kingdom.

MINNIE HERRING.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CHESBROUGH.

Bro Underwood:

The following essay was read at our Christmas entertainment, at the Park Hill church, in Gladbrook, Ia., by Sister Henry Baker. It was so universally approved of that we thought it would be read with interest by the readers of THE RESTITUTION, so send it for them.

A. J. EICHANER.

Mankind was placed in this world to do good. This great mission is not confined to the few, but to the whole human race. The "still voice" of God is whispering through the portals of the mind of every living soul, bidding them work in his vineyard today. Every one, be he ever so humble has an important part to perform in the advancement of the world.

As we are assembled here tonight to celebrate the birth of him who was sent to us, as our example and our guide, let us for a moment consider the lowliness in which the shepherds found this Christ child. Born of poor parentage, with no pretty cradle, no soft blankets, but lying in a rude manger found they the heavenly babe, the most precious of all gifts, the Savior of the world, "the bright and morning Star." As the shepherds left the manger they made known abroad the good news and what had been told concerning the child.

Wise men, it is said, came from the East to worship Jesus; and to show their love and gratitude they gave precious gifts unto him,—gold, frankincense and myrrh.

Time passes swiftly by, the child grows to manhood, he becomes strong in spirit and is filled with wisdom, so much so, that the doctors and great men marvel at his questions and understanding.

His ministry was one of love, meekness and humility. His death one of perfect submission to the Father, his resurrection the glorious victory over the grave. Though centuries have passed since the birth, death and resurrection of our blessed Redeemer, still he is the same tender, loving Jesus, sitting at the right hand of the Father, making intercession for you and me: that we through his death and suffering might have life everlasting. If we will but come to him in a right and acceptable manner, he has said he will not turn us away. Old and young, great and small, rich and poor, he has love in abundance for all. Even the little children received his attention, for he blessed them and said, "Forbid them not to come unto me, for of such is the kingdom of God."

These dear little children, perhaps think they can give no gifts to Jesus, as the wise men did, but you can give even greater than these; your little hearts filled with love for him and his Word. They are the greatest of all gifts. If you want Jesus to love you, you must love and obey your parents, be kind to all and strive to make every one happy; and as we receive our Christmas gifts, let us remember the greatest gift of God, the child Jesus, our example and our life.

His work for us to do is not yet ended: there are duties for each of us that will engage our time from the cradle to the grave. There are poor, sick and afflicted all around us who deserve our attention. There sits the aged father or mother that longs for words of comfort and consolation, in their declining years of life, while all around us we find the little hearts to be moulded and fitted for the indwelling of the love of Jesus.

Every human soul has a germ of some flower within, that would open and bloom if the right material was furnished for its development. Let us have sunshine with our influence for good that our children may grow to pure manhood and womanhood. Let us strive by our example to lift up out of the darkness into the divine and marvelous light, for one bad example spoils many good thoughts. Whatever place is allotted to us by Providence that for us is our post of honor and duty. God does not estimate us by the position we are in, but by the way we fill it. Let us strive then to make the most of the remaining moments of life, while it is day, for the night cometh when no man can work.

MRS. HENRY BAKER.

The Law.

We find in Gen. xii. that the promise made to Abraham, where the Lord called him from his kindred unto a land which he should afterward receive for an inheritance was 1921 years B. C. Now we will turn to the law given at Sinai, Ex. xx. which was 1491 years B. C. Now we will subtract 1491 from 1921, and we have just 430 years which Paul is talking about in Gal. iii. 17-19, which he calls the added law till the seed (Christ) should come, and in verse 21 he says, "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." The 24th verse reads, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master." (or that added law.) This evidence proves positively that the added law in Gal. iii. D. is the same law given at Sinai; which Paul says we are not under. Reader, do you want to be under the added law regardless of consequences?

M. L. ADAMS.

Advice to Little Ones.

"A good tree bringeth forth good fruit, and an evil tree evil fruit." A good tree is sound, clean, healthy, handsome. An evil tree is scraggy, loaded with vermin, having decayed or rotten limbs, hollow at the heart, scarred by hacking, by fire, or by other evil influences—as men are scarred by fighting and by bad habits.

Does one smell of beer, bourbon, or tobacco? He is like the evil tree, which brings forth evil, his breath is pestilential and blasts, or taints all it touches. Boys and girls you are now growing—soon you will be clean, pure, handsome, healthy men, and—or you will become objects of pity or contempt, depending on how you live and how you grow. You who can read must know what is wise and best, and what is unwise and bad. Oh, be wise and good.—*Selected from Dew Drops, by T. E. Adams.*

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy.

Previously published	$130.05
J. R. Shorkey,	.50
J. F. Carpenter,	.50
Mrs. J. Wilen,	.50
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A. K. Kinsey,	2.00
S. B. Baker,	1.50

The Columbia Desk Calendar.

For ten years the desk calendar issued by the Pope Manufacturing Company has held a unique place among business helpers. Each daily leaf during that time has taught its quiet lesson of the value of better roads and outdoor exercise, and especially the benefits of bicycling. The calendar for 1895, which is just issued, is even brighter than its predecessors in appearance, as clever artists have added dainty silhouette and sketch to the usual wise and witty contributions that have heretofore given this popular calendar its charm. It can be had for five 2-cent stamps from the Pope Manufacturing Company, Hartford Conn., or from any Columbia bicycle agency.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Talmud's ocultist, Rue Rezeney Elias Pasha, is a Jew.

The first Christian martyr was the converted Jew, St. Stephen.

The founder of modern missions to Jews was a converted Jew, Rev. C. Frey.

The best "Life of Our Lord" was written by a converted Jew, Giuseppe Mezoffanti.

The greatest church historian who ever lived was the converted Jew, Dr. Neander.

Luther was influenced to renounce Romanism by reading the works of a converted Jew, De Lyra.

Two of the greatest authorities on Textual Criticism were the converted Jews, Tregelles and Ginsburg.

The first colonist in Palestine was a converted Jew, Mr. Meshullam, who bought land near Urias, and settled there in the year 1830.

The two highest offices in England have been in the hands of converted Jews—Disraeli as Prime Minister, Herschell as Lord Chancellor.

A great helper in the Reformation in England was the learned Jewish convert Tremellius, a friend and favorite of Queen Elizabeth.

The largest number ever converted at once, on record, followed upon the preaching of a converted Jew called Simon Peter, when 3,000 were converted at once. Not only was the preacher a Jew, but all the 3,000 converted were Jews also!

Are not the above facts the best commentary on the text "To the Jew first."

Causes of Jewish Persecution.

Much of the anti-Semitic legislation of the present day is brought about, not because of the religion of the Hebrews, but because of the open and flagrant neglect of their religion and the spread of infidelity among them. So writes one of their own learned rabbis, recently. We thought as we read this sentiment of the many and oft repeated warnings God gave the nation concerning this very thing, and can but look upon their present condition as the fulfillment of some of the predictions which was to follow upon their sinful disobedience. Not until Israel forsakes his idolatry and "returns unto the Lord" can his condition be materially improved. And says Jehovah: "I will yet be inquired of by the house of Israel to do it for them." It is for this we hope and pray and work.

"There is a strange mixture of Christianity and Judaism," writes a correspondent to *Regions Beyond*, "in the customs of the Abyssinians. Circumcision is universally practised and an ark is placed in the center of every church. There are about 200,000 Falashas—or "Black Jews"—of whose origin scarcely anything is known in this country today. Work was begun among these people by the London Society for Promoting Christianity among the Jews in 1870, and later by the Scotch Society. It is estimated as the result of this labor, that there are at the present time about one thousand converts to Christianity in their midst.

A letter to the *Jewish Missionary Intelligencer*, from a missionary in Amsterdam, reports that he came across a number of Jews returning from America to Russia, who said they "would rather live under the iron rule of the Russians than starve in America." However true this may be, one thing is very certain: there is no permanency to be found for the Jew anywhere outside the borders of the land of his fathers, towards which he will be forced at last to turn his wandering footsteps.

"God sent not his Son into the world to condemn the world; but that the world through Him might be saved."

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take notice.

L. E. CONNER.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of these ways is at our risk, money lost in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts, neither should preserve a copy for ourselves.

In ordering books or tracts get the latest copy of this paper you have, and order only what are mentioned in that.

When ordering your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Sunday School.

Acts of Apostles. Chap. 24.

1. And five days afterwards the chief-priest Ananias with certain elders and a certain Tertullos, an orator came down and put in an appearance before the leader against Paulos.

2. And when he had been summoned, Tertullos began to accuse him, saying,

3. Since we are attaining much peace through thee and acts of uprightness that have occurred to this nation through thy forethought in every way and every where, we are content, most excellent Phelix, with all gratitude;

4. And that I may not weary thee overmuch, I pray thee to hear us briefly in thy forbearance.

5. Having forsooth found this man a pestilent fellow and one who is stirring up seditions among all the Joudaians throughout the inhabited, and a chief-instigator of the sect of the Nazornies;

6. And one who had attempted to desecrate the temple, we seized him and purposed to judge him according to our law.

Verse 7 not in the best text.

8. And when thou hast given him a preliminary examination, thou wilt be able to learn from him about all these things which we are accusing him of.

9. And the Joudaians also agreed with him professing these things to be in this wise.

10. And Paulos, the leader having signified by an inclination of the head that he was to speak, made answer as follows. Knowing well that for many years thou hast been a judge for this nation, I gladly make my defense as to the charges concerning myself.

11. Since thou canst learn that it is not more than twelve days since I went up to Hierousalem to worship,

12. And neither in the temple did they find me discoursing with any one nor stirring up a multitude to sedition, nor throughout the city,

13. Nor are they able to substantiate the things of which they are just now accusing me to thee.

14. This though I confess unto thee that according to the way which they call heresy even so am I serving the God of our fathers for hire, putting faith in all the things according to the law and the things that have been written in the prophets.

15. Having a hope in God which they themselves are awaiting, that there is going to be a resurrection both of the justified and the unjust,

16. And in this also am I diligent mainly that I may have a consciousness void of offense toward God and men constantly.

17. And for more years have I been coming with the purpose of doing acts of mercy and making offerings for my nation.

18. In which acts certain Joudaians from Asia found me purified in the temple, not with a mob, nor with tumult.

19. And it is befitting that they should be present before thee and bring accusation if they had aught against me.

20. Or may these themselves have said what wrong-doing they found when I stood before the synedrion.

21. Other than this one cry with which I cried unto them as I stood, It is about a resurrection of the dead that I am being judged today in your presence.

22. And Phelix put them off as he knew the matters concerning the way more accurately, saying, Whenever Lusias the Kilinrch shall have come down I will make myself fully acquainted with the matters relating to you;

23 And he directed the centurion to watch to keep him and let him have recreation and to prevent none of his own people from ministering to him,

24. And some days afterwards when Phelix had arrived along with Drusilla his wife who was a Joudaian he summoned Paulos and heard him concerning the faith in Christ.

25. And as he was discoursing concerning righteousness and continence (*lit.* control from within as opposed to the law of control from without and not merely *self*-control, as the Scriptures teach [we all need the divine help in being about self-mastery. This is the word all through the New translated "temperance." Latin "Temperantia." "Contenentia" would have been the proper Latin word to translate *ἐγκράτεια* the Greek word,) and the verdict about to be, Phelix became frightened and answered Go thy way for the present, when I get a favorable opportunity I will invite thee.

26. Hoping at the same time that utilities would be given him by Paulos, and therefore sending for him more frequently he cultivated his society,

27. And when a years' time had been fulfilled, Phelix took as successor Porkios Phestos and Phelix desiring to curry favor with the Joudaians, left Paulos bound.

COMMENT.

"And five days afterwards" instead of "after five days" R. V. a difference of one day.

"Put in an appearance against" instead of "informed against" R. V.

"Are attaining" instead of "enjoy" R. V.

"And acts of uprightness that have occurred to this nation through thy forethought in every way and everywhere" instead of "and that by thy providence evils are corrected for this nation in all ways and in allplaces" R. V.

"Overmuch" instead of "further" R. V.

"Briefly in thy forbearance" instead of "of thy clemency a few words" R. V.

"Chief-instigator" instead of "ring-leader" R. V.

"And purposed to judge him according to our law" in the best text, but omitted by the R. V.

"Given him a preliminary examination" instead of "by examining him" R. V.—a technical legal phrase here used.

"By an inclination of the head" instead of "beckoned" R. V.

"As to the charges concerning myself" omitted by the R. V. although in the text.

"Discoursing with" instead of "disputing with" R. V.

"Heresy" instead of "sect" R. V.

"Justified" instead of "just" R. V.

"Am I diligent" instead of "Do of exercise myself" R. V.

"Consciousness" instead of "conscience" R. V.

"More years" instead of "many years" R. V.

"In which acts" instead of "In the midst of which" R. V.

"Synedrion" instead of "council" R. V.

"Killiarch" instead of "chief-captain" R. V. The word means a "ruler of a thousand."

"Will make myself fully acquainted with" instead of "will determine" R. V.

"A Joudaian" instead of "a Jewess" R. V.

"The verdict" instead of "judgment" in the abstract R. V. The judgment has been already rendered and is a "sealed verdict" only to the world at large. It ought to be well known to God's people by this time, as they are to help execute it.

"Utilities" instead of "money" R. V. I don't think Paul had much money at this time.

"Took as a successor" instead of "was succeeded by" R. V.

"Tertullos "Thrice-twisted."

"Drakilla" "a diminutive of"

"Phestos" "a speaker."

CHAS. GARDNER.

MARRIED.

In Mondon, St. Joseph Co., Mich. at the residence of the bride's father, Philip Hoppel, on the evening of Nov. 21st, by Elder D. H. Reiter of Vicksburg, Miss Dora Hoppel and Mr. Michael Mahr, only immediate relatives being present, yet they were remembered with several beautiful presents.

Miss Hoppel was baptized in the summer by Elder B. W. Woodward. The bride and groom are highly respected by all who know them, and we wish them a long life of happiness.

M. A. WOODWARD.

Pay for THE RESTITUTION to be sent to some friend as a Christmas or New Year's gift. That friend will thus have a constant reminder of you throughout the year.

FIVE COPIES.

Of the "Gospel of the Kingdom" for one dollar! (This is a special offer for the holidays.) Send your orders at once to Wiley Jones, Manchester, Va.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

O. A. Saylor, Temple, Arizona.
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J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
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Bro. F. Glenn, Nelson, Neb.
T. J. Whitcutt, Sioux City, Ia.

CONTINGENT FUND.

Re-Institution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$18.75

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.58

Kansas Evangelist Fund.

This fund is raised for the purpose of sending an evangelist to isolated brethren that are desirous of having the Gospel proclaimed in their vicinity and are not able financially to bear the expense.

Those wishing to have an evangelist sent to them, can correspond with the Secretary, L. A. Chaplin, [illegible], Kansas. Those wishing to contribute to this fund may send the amount to the Treasurer, W. H. Bernard, Oxford, Kansas.

Previously published,	$135.00
Previously used, for S. C. Oliver, to go to Oklahoma,	$15.00

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detatched and accepted in payment of excess baggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

Where Men may secure Work.

Do you wish to know where you can secure employment at good wages and at the same time have an opportunity to get and pay for a good home of your own? If you do, write a letter to Frederick Abbot, Land Commissioner, Wisconsin Central Railroad at Milwaukee, Wisconsin, and he will send you a little pamphlet which will give you the information.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points, Suitable for wide distribution. 1. The Gospel. 2. The coming and Kingdom of Christ, by 20,000 Baptists, to [illegible] 3. Immortality. 4. The Kingdom of God 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Relig on 8. The Restoration Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 20 cts.

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[illegible] the bar hand and Word [illegible] Day of God. Wm. Glen Moncrieff. Dr. [illegible] Vivid [illegible] and [illegible] $1.00.

The Science of Baptism, or Right and Duty of Baptism, by Wiley Jones. [illegible] 25 cts. per hundred.

Future Probation. By Wm. G. Moncrieff. We have received an [illegible] of the new book of 148 pages, written by William Glen Moncrieff, entitled "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12c per copy, or can be had at this office.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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Written and for sale by Wiley Jones, Manchester, Va.

☛ It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bill in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

LIST OF CHURCHES.

Services will be held at the church of the Blessed Hope, 865 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 8:00 p. m. Brethren from a distance and all lovers of truth are cordially invited to meet with us at 1245 Lorain Ave. 865 Bro. Geo. Caldwell.

[illegible] of The Blessed Hope, corner of [illegible] Ave. and [illegible] Ave., Pittsburgh, Pa. Preaching every Sunday at 10:30 a. m. and 7:30 p. m. Sunday School at 2:30 p. m. Prayer meeting every Wednesday evening at 7:30 o'clock. All interested in Bible study are cordially invited to meet with us at 1245 Lorain Ave. 865 Bro. Geo. Caldwell.

The church of God meet for worship and [illegible] the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1245 Lorain Ave. 865 Bro. Geo. Caldwell.

The Church of God at Hammond, Ind., meet every Sabbath at 10:30 a. m. and 7:30 p. m. at Brick Chapel and Church, corner Calumet and Sheffield Aves. Wm. R. Warner, Elder; Chas. Myers, Secretary.

Meetings held at Emery's, in the [illegible] Perry, Oregon, either in the forenoon or afternoon [illegible] the 3d Sunday, as announced by Bro. A. W. Magee. Sunday School at 10 a. m. Preaching every Sunday evening at 7:30 o'clock by Bro. Edward Gaines, 3rd Sunday morning by Bro. W. L. Sheffield's convenient. Everybody welcome.

The Church of Brooklyn, N. Y., meets every Sunday at 10:30 a. m. and 7:30 p. m. at Hall, on Willoughby Ave. and Broadway.

The Church of God meets every Sunday at 10:30 a. m. and 8 p. m. at P. Hall, 276 Wilson ave., Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God at Pine Hill church [illegible] Sunday, [illegible] and Sunday. Travelers [illegible] A. J. Eychaner.

Meetings every Sunday at 10:30 a. m. and 7:30 p. m. at Church of God near [illegible] Bro. A. J. Eychaner.

Meetings held at the Church of God near [illegible] every Sunday morning at 10 o'clock. Sunday [illegible] at 2 o'clock. Brethren in our vicinity, and all lovers of truth are cordially invited to meet with us. Maria E. Trimble, Secy.

The Church of God at Peace Valley, Mo., holds regular meetings each Saturday evening at 7:30 o'clock, and Sunday at 11

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JANUARY 9, 1895. NO. 2.

Poetry.

"It is I."

[illegible]

Original.

Zion and Jerusalem.

Zion and Jerusalem are soon to become the royal seat where Christ, who was born in Bethlehem, will personally reign over all nations.

"And thou Bethlehem in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a governor, that shall rule my people Israel." Matt. ii. 6.

The literal birth of Christ according to prophecy is proof that he will also literally *reign* according to it. The part literally fulfilled is an earnest that all will be. Now, his was the birth of a king, — he was "born king of the Jews."

Therefore we may ask, "As a king, where is *his kingdom?*" Let no one evasively reply, "No matter where, so that we get there;" for this is but a form of scepticism, trying to smother and suppress the light. If the Word of God tells us where, we must gladly and thankfully accept his Word, even as "Abraham believed God, and it was accounted to him for righteousness." Gen. xv. 6. "O send out thy light and thy truth: let them lead me." Psa. xliii. 3. That Word says, "His dominion shall be from sea even to sea, and from the river to the ends of the *earth*:" that a time is coming when it shall be said, "The kingdom of the *world* is become the kingdom of our Lord and of his Christ:" and when "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Zec. ix. 10; Rev. xi. 15; R. V., Matt. xiii. 41. As nothing offends or does iniquity in the pure and spotless heaven above, it must be the *earth* that is here called "his kingdom." By the surest of all titles, even by divine right, the whole earth is his; for the Father has promised, "I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy *possession*." Psa. ii. 8, R. V. Now, a kingdom implies a *throne;* the two expressions are correlates. Let us, therefore, proceed another step in the argument and inquire, In what part of his kingdom will he his *throne?* The answer is not left to human imagination or conjecture, but is clearly stated in Scripture. The Father who promised him the whole earth has made special mention of that *central* portion called "Canaan" (Gen. xiii. 15 with Gal. iii. 16), and has called it, by way of eminence, "The Holy Land," "the glory of all lands," and "*Thy land, O Immanuel.*" Zec. ii. 12; Eze. viii. 8. In the Revised Version of Eze. xxxviii. 12, it is called "the middle of the earth." And the place of Immanuel's throne in that land will be Jerusalem, the capital city where David reigned. "The Lord God shall give unto him the throne of his father David," Lu. i. 32. "For the Lord hath *chosen Zion;* he hath desired *it* for his habitation. This is my *rest* for *ever:* *resting place, R. V.*] *for ever:* here will I dwell; for I have desired it." Psa. cxxxii. 13, 14; ii. 6, "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the *great* king." Psa. xlviii 2. "They that trust in the Lord shall be *as* Mount Zion, which cannot be removed, but abideth *for ever.*" Psa. cxxv. In this text, by these who "trust in the Lord" is meant the *church*, and by "Mount Zion" is meant the *place* of that name the literal mountain. And the one shall endure "as" the other, that is, both shall abide "*for ever.*" Could we ask for any stronger assurance of Mount Zion's perpetuity?

I say Zion and Jerusalem will *soon* become the royal seat because we are now in the last part of the fourth human empire, as symbolized by the feet and toes of the image in Dan. ii. and by the fourth beast in Dan. vii.

When will he occupy his throne? "When the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." Matt. xxv, 31. Then he "shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. And "they shall call Jerusalem the throne of the Lord; and all the nations shall be *gathered* unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart." Jer. iii. 17. It will then be "the *new* Jerusalem" and "the throne of God and of the Lamb shall be in it." Rev. xxii. 3.

Then will be here "the kingdom which he hath promised to them that love him," a kingdom which will be their eternal inheritance and home, as joint-heirs with Christ. Jas. ii. 5; Rom. viii. 17.

Therefore we cease to wonder that the kingdom is so prominent in the Bible, and that the gospel is called "the gospel of the *kingdom.*" Matt. ix. 35.

And since it is by the *blood* of the crucified Son of God that we are washed from our sins, and qualified to inherit his kingdom, we cease to wonder that the blood also is so prominent in the Bible, and that preaching the gospel is called preaching "Christ crucified." Rev. i. 5; 1 Cor. i. 23. Neither the blood nor the kingdom can be omitted without *perverting* the gospel. See how faithfully *both* are kept in view in the "new song" of the redeemed,—"Thou wast slain, and hast redeemed us to God by thy *blood*.....and we shall *reign* on the earth." Rev. v. 9, 10.

Moreover, the gospel teaches the necessity of *faith* and *repentance*, because without these we should perish.

Recapitulation. Jesus Christ the Son of God will *reign* personally on the throne of David in Jerusalem, over the land of Canaan and the whole earth; and of his kingdom there shall be no end. He died to redeem us by his blood, and give us eternal inheritance in that kingdom, as joint-heirs with himself, on the conditions of our obedient faith and repentance.

This is that "great salvation" preached by our Lord and his apostles. How shall we escape if we neglect it? Heb. ii. 3. By nature man is in a state of *ruin.* Isa. liii. 6. God "gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Jno. iii. 16.

WILEY JONES.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Acts of Apostles.
Chap. 25.

1. Phestos accordingly after he had come to his eparchia, three days afterwards went up to Hierosolyma from Kaisareia,

2. And the chief-priests and chief men of the Joudaiaes put in an appearance against Paulos,

3. And besought him asking as a favor, against him (Paul) that he would summon him to Hierosolyma while they should form an ambush to destroy him by the way.

4. Then Phestos answered that he was keeping (esoteric watch to be) Paulos in Kaisareia, and he himself would go his way out speedily.

5. Accordingly, saith he, let *those* who are able *among you* go down along with me and bring accusation against him, if there be any thing out of the way in the man.

6. And when he had passed (lit. worn away) not more than eight or ten days in their midst, he went down to Kaisareia and on the morrow took his seat upon the *bema* and commanded Paulos to be led.

7. And when he had arrived the Joudaians who had gone down from Hierosolem stood about him, and were bringing many and weighty charges against him which they were not strong enough to substantiate.

8. Paulos offering as a defense I have not been sinning at all either against the law of the Joudaians nor against the temple nor against Kaisar.

9. But Phestos willing to show favor to the Joudaians, answered and said unto Paulos, Art thou willing to go up to Hierosolyma and there be judged before me concerning these things?

10. And Paulos said, At the bema of Kaisar am I standing, where it behoveth me to be judged; I have not wronged Joudaians as thou thyself better knowest.

11. If then I am doing wrong and have done aught worthy of death, I am not asking to be acquitted of death; but if there is nothing in these charges which they are making against me, no one can give me up as a favor to them. I appeal to Kaisar.

12. Then Phestos after he had had a talk with the synedrion answered, Thou hast appealed to kaisar: unto kaisar shalt thou go thy way.

13. And when some days had passed, Agrippas, the king, and Bernike arrived in Kaisareia to greet Phestos;

14. And when they had passed (worn away) more days there, Phestos presented the matters relating to Paulos to the king, saying, There is a certain man of influence left as a prisoner by Phelix,

15. Concerning whom when I got to Hierosolyma, the chief-priests and the elders of the Joudaians put in an appearance, asking against him in a legal way,

16. Unto whom I replied, that it was not customary for Romaioi to surrender any man as a favor, before the accused had had his accusers face to face and had taken a place of defense concerning the charge.

17. Accordingly when they had come together here making no delay, on the following day I took my seat on the bema and directed the man to be led;

18. Concerning whom, his accusers when they had been put on the stand, brought no charge in respect to things which I conjectured to be bad;

19. But they maintained against him certain disputed questions about their own dread of demons and about a certain Jesous who was dead, and whom Paulos professed to believe was alive,

20. And being in doubt about the investigation of these things I said, Would he be willing to go his way to Hierosolyma and there be judged concerning them.

21. And as Paulos appealed to be kept to the decision of Sebastos, I commanded him to be kept (watched to be kept, esoteric watch in each case) until I should send him to Kaisar.

22. And Agrippas unto Phestos I would like myself also to hear this man. Tomorrow saith he, thou shalt hear him.

23. And on the morrow when Agrippas and Bernike had come with much pomp and had entered into the auditorium along with kiliarchs and men of influence throughout the city, and Phestos had given directions Paulos was led.

24. And Phestos saith, King Agrippas and all ye men of influence present with us, ye behold this man concerning whom all the multitude of the Joudaians entreated me both in Hierosolyma and here, vociferating that he ought not live any longer,

25. But I myself did not apprehend that he had done anything worthy of death, and as he had appealed to Sebastos, I had decided to send him.

26. Concerning whom as I have nothing definite to write my lord, I have therefore had him led before you, especially before thee, O king Agrippas, so that after a preliminary examination hath occurred I may have something to write.

27. For it seems to me an unreasonable thing to send a prisoner and not to indicate the charges against him.

COMMENT.

"Eparchia" or "provincial rule" instead of "province" R. V.

"Put in an appearance" instead of "informed him against" R. V.

We have a good illustration here of the use of the word "bema" as "a judgment-seat" but in its literal and true sense of a "*step*" to the throne, the throne itself being the true judgment-seat or the final place of appeal, or the criterion or judgment-seat. If the culprit could not get justice at the "bema" he had the right of appeal here asserted by Paul to the judgment-seat.

"Better" instead of "very well" R. V.

"Give up as a favor" instead of "give up" R. V.

Same error in the 16th verse R. V.

"Sebastos" means in Greek the same as "Augustus" in the Latin.

"The revered one" namely.

"Would like to hear" instead of "could wish to hear" R. V. Of course he *could* if he should try.

CHAS. GARDNER.

The Ten Commandments.

As Brother T. E. A. has taken out "Six Props" from under the sabbath, I propose to remove the seventh and let the delusion fall. In the first place we will notice when the sabbath was first given, and to whom given. In Ex. xvi. we have the sabbath first mentioned in the Bible, and the 22nd verse reads, "And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses." 23rd verse, "And he said unto them this is that which the Lord hath said, tomorrow is the rest of the holy sabbath unto the Lord," which proves that it was new to the rulers. See for that the Lord hath given you the sabbath, 29th verse. Our seventh-day friends claim the sabbath in force since creation, also, the *rest of the ten precepts*, but we find it went work, for Moses in Deut. v. 3, says, "The Lord made not this covenant with our fathers," and in Deut. iv. 13, we find it is the ten commandments covenant he had reference to. Let us now go to the 20th of Ex. where the ten commandments were first given, and see who they belong to. We will suppose the lord for instance, *takes the ten precepts* written out, and takes them to Adam, and says, "Here, Adam, is some laws I want you to observe," and he commences to read, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. xx. 2; Deut. v. 6. What could Adam say only, "Lord, I never was in Egyptian bondage, they do not belong to me." Well, the Lord takes them to Noah and says, "Here Noah are some laws, I desire to find who they belong to," and he commences to read, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Noah says, "they do not belong to me for I never was in Egyptian bondage." Well the Lord takes them to Abraham and says, "Abraham, I have here some laws and I want to find who they belong to, and he commences to read, "I am the lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." "Hold on," says Abraham, "I never was in Egyptian bondage, they do not belong to me." And he takes them to Isaac and Jacob with the same result. Finally he takes them to Moses, and says, "Moses, I have here some laws and I want to find who they belong to," and he commences to read, "I am the lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." "Why, yes, those laws belong to the children of Israel," says Moses. Which we find true by the Bible record. We will suppose the Lord brings these laws to Christ, and the lord commences to read, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Jesus says, no! as "Lord, I never was in Egyptian bondage." So every one that wants the truth can easily see to whom those laws belong.

Now we will notice Ex. xx. 5; xxxiv. 7. "For I the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."

Do you believe that to be the case now, under the gospel? Nay, verily. Let us see, Rom. xiv. 11, 12. "For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give an account of himself to God, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." Matt. vii. 8; Luke xi. 9, 10. "Let every man prove his own work." Gal. vi. 4.

"And behold I come quickly and my reward is with me, to give to every man according as his work shall be." Rev. xxii. 12.

I might give more evidence in the New Testament to prove that every man has to answer for his own sins, and under the gospel the Lord will not visit the iniquity of our fathers unto the third and fourth generation. To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins, Acts x. 43. The same Lord that commanded the sabbath to be kept, forbid any fire to be kindled on the sabbath day, Ex. xxxv. 1, 2, 3. Our seventh day friends are loud in calling the ten commandments, God's law. While separate from the rest of the laws given to the children of Israel, they are never called God's laws. While the Book of the Law, which our seventh day friends call the Law of Moses, is expressly called the law of God. Please read, Neh. viii. 1, 3, 8, 14, 18; ix. 3; x. 28, 29. Also called the Law of Moses.

We have proven that when the Lord gave the ten commandments to the children of Israel, at Mount Zion, that the first words he uttered proves positively they do not belong to us, Ex. xx. 2; Deut. v. 6. That the 5th verse, or second commandment which our friends call God's Law, does not belong to us. Also that the Book of the law of Moses, is called the law of God.

M. L. ADAMS.

Letter Drawer.

Dear Restitution:

A happy New Year to you, and to all concerned in the faith, hope and love.

Please find enclosed my subscription for the paper for another year as we cannot do without it. I have been a subscriber and reader of it for over 30 years, through its different changes and forms. It was published by Brothers Marsh, Newman, Stephenson, Reed and Wilson, and down to present date.

Myself and wife both upwards of 60 years of age still read with pleasure the contents of THE RESTITUTION every week, for this is all the company that we have pertaining to matters of faith, as we are isolated from any of our churches, although we have no less than ten churches in Columbus of the different denominations, of which we are always welcome to visit so long as we do not correct or interfere with their doctrine, but as soon as we touch them there we are out, for none will debate with me on questions of Bible, they will say it will do no good, only gender strife. So we let them mostly alone.

We would say if any of our brethren would come along this way to call on us and see us as we only live a little over two miles north-west from Columbus, and any one that comes in the name of Jesus is a welcome visitor and find room under our roof. For all we have not raised hardly anything last season on our farm on account of drouth, but thanks be to God we do not need to suffer, as we still have plenty to live on. It is said where there is a will there is a way, yet many of our neighbors do not know where they will get their seed from for next spring, such as corn and oats. It is impossible for us to contribute to all whoare in need. No wonder Jesus says, "The poor ye have always with you, if ye will ye can do them good." So we have our share *right* at home. I would say to our brothers and sisters at large, with Jude of old, "Let mercy and peace and love be multiplied. Beloved when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye shall earnestly contend for the faith *once delivered to the saints.*" Jude 2nd and 3rd verse.

I think this exhortation is as much needed now in our days as it was then. So my dear brothers and sisters, let us fight the good fight of faith, lay hold on eternal life, that when Jesus comes we all may hear these welcome words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Respectfully yours,

JOHN W. SISSLE.

Dear Restitution:

Brothers and sisters the time has arrived for our love feast. I feel very thankful to be able to say, "Bless the Lord oh my soul, and all that is within me bless his holy name." I would like to say *right* here that among all the things that *have come* to me along the way-marks of fifty years that I can truly thank the dear Lord for THE RESTITUTION. How good our heavenly Father has been to me to permit me to be one of those that participate in the wonderful light it throws on the holy word. I have tried to get people to read them and feel so disappointed when they did not ask for more to read. How hard it is to deal with the ignorant careless mind. We have tried to hold prayer meetings in our home but we could not speak of our hope that is within us, or even quote the Scripture but they were offended and would not come again. I believe in standing by the Word of Truth. I did when I belonged to the Methodists. I had respect for God's Word, not to receive anything that did not correspond with the Word. God has respect for the willing mind and the understanding heart, for these are surely precious gifts from him. I must close else my letter will be too long. Pray for us brethren, that we may endure to the end.

MARY FORSYTHE.

Editor Restitution:

Again I am so glad to be able to send for the dear, old paper. We watch for its coming as we do for a dear friend. It is past time for us to renew but as we work for the R. R. Company we have to wait sometimes for our pay. I have been quite busy trying to get some new names, for we love the paper so much that it seems as though if others could read it they would never do without it. We are trying to keep our Mission Sunday School. We were greatly strengthened here by Bro. Eychaner's discussion with a Latter Day Saints man. J. F. McDowell. Brother Russell has preached for us. My prayer is that we may have work to do that we may be able to pay for the gospel to be preached to us, and be able to pay for the paper.

It is hard and trying times. Pray for us that we may be able to do his will, for we read, "Blessed are they that do his commandments that they may have right to the Tree of Life, and eat and live forever," or rather, be amongst those who will help to bless the nations of the earth when Jesus comes.

Your sister, striving for eternal life.

MRS. JOHN ALLARD.

Dear Brothers and Sisters:

I have never written for THE RESTITUTION, and thought perhaps you would like to hear from this part of the country. Brother S. C. Oliver has been with us again. He commenced meetings Dec. 12th and continued to the 16th, preaching the glad tidings of the coming kingdom of God.

With a well-filled house and good attention we believe that his work is not in vain, for some have said, "Almost thou persuadest me to be a Christian." Wife and I are the only ones of the Abrahamic faith in this part of the country, and we are looking for the Savior, the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned like unto his glorious body.

Yours in hope of eternal life when Christ comes.

THEO. DILLOW.

Dear brothers and sisters:

This is my first letter, and it seems hard for me to write, although I love to read the many letters that appear in THE RESTITUTION. Oh how many there are that have not tasted of the precious faith. Brother Almus Adams baptized me last June. It is a pleasure to know that so many are living close to the Savior. Seeing that years are flying fast, should we not be up and doing. Let us not be deceived, Jesus is soon coming to gather his dear ones home. Be faithful brethren, in love and good works. Let us think from this time on that we will try to gain for ourselves a position in the new earth, to take our place with all who are worthy when he says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Your sister in the blessed hope of eternal life.

ALICE STEDMAN.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." And means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as inhabitants of it, this by the processes of the ages; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOELIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 9, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WHAT are you doing Reader? Do you realize that the time is hastening on when you can no longer do anything. •

"THERE is nothing stranger to youth than the persistency with which age proffers its experience; there is nothing more trying to age than the determination of youth not to accept it. The fathers, mothers and guardians who have learned their hard lessons, would be glad to impart their knowledge without its ruinous price, to those they love, but the youngsters will have none of it. No; they must buy their own wisdom, "dree their own weird," "pay the piper" themselves. No yearning affection can shield them from the trials and temptations, the rush to meet. •

THE Vienna correspondent of the London *Standard* says respecting the fatal mining riots in Silesia:—"The fearfully destructive effect of the fire of the Mannlicher rifle at close quarters has been clearly shown. In some cases the ball went clean through the body of one person and then had sufficient force to fracture to splinters the bones of a second person standing behind. The wounds are most terrible, and the holes made in the bones are anything but smooth. In the case of a man shot through the thigh the flesh was hanging down in ribbons. The result shows that in the next war with modern weapons, the number of dead and disabled will probably be enormously larger than with the rifles of bigger caliber hitherto in use. •

THE sixth number of the latest accession to the religious journalism of this country "*The Message*" has been issued in Chicago. The following from its editorial columns indicate its character:—"Our Anglican Church is steadily taking its place as the great, pure, catholic church of the American people, as it is and ever has been the native church of England. It is a debatable question as to whether we should try to proselyte from the Roman community, as they are a branch of the church with a priesthood and sacraments as valid as ours; but we cannot and must not refrain from giving a hearty welcome to all who may believe that they can find a purer and more satisfying life within the Holy American Church." It is curious to turn from this to the account of Bishop Keane's return from Rome in which it is stated that it is the policy of the Pope to form an union of the church with the great democratic powers of the future—that is France and America, and that by a new rescript this is declared to be a Catholic country. •

"Be of Good Cheer."—Jesus.

"In the world ye shall have tribulation, but be of good cheer (courage); I have overcome the world." How refreshing to read and meditate upon these words. How clearly their union with him is seen. They were to travel the same road as he had travelled. He had tribulation all along the journey and so must they. He was to be made perfect through sufferings, and they must pass through the same ordeal. He had overcome world, and they must do the same; and the fact of *his* having overcome is the incentive for them to follow on. And it is an assurance also that

THEY CAN OVERCOME

if they will. How remarkably clear and distinct all his presentations are; nothing is kept back; the tribulation is mentioned before the peace; the cross precedes the crown, poverty comes before the exceeding riches, mourning before the comfort. The joy set before us must enable us to endure the cross and despise the shame just as it did him. The words quoted at the head of this article show the odds will be greatly against the disciples of Jesus. It is the world against

THE LITTLE FLOCK,

but that stern fact must not discourage them. The Head of the Body has been made perfect; he overcame, and is set down with his Father in his throne; and in accents of love he speaks from heaven to say:—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne."

Observe that tribulation in the world and peace in Christ exist contemporaneously. One offsets the other. Of course the Master's Word has to be taken for it. We must believe what he says about it: we have to take it on credit and

THAT IS FAITHFULNESS;

and this beautifully illustrates how impossible it is to please God without faith and how vain the hope of realizing what has not been promised. "In the world ye shall have tribulation, but be of good cheer, be courageous, I have overcome the world." As if to say to them:—Do not despond on account of this state of things: the world will not overcome you, but like me *you* shall overcome the world, if you keep heart and keep up the contest.

It is important to keep in mind that our Lord was addressing those whom he had chosen out of the world,—those who were in him legally, constitutionally; they were in him by faith *in* him, and obedience *to* him. They had embraced the message sent to them by God through him,—and in acknowledging all his claims, and placing themselves under his authority, and

LOOKING UP TO HIM

as their example, had become so *intimately* connected with him that they were joint heirs with him to the world's dominion. From this point of view it will be seen that the cause of God and Christ was *their* cause. This means more than that they are interested in the cause of God because Christ is, or because they love him. It is *their* cause. The whole work of Christ past, present and future, relates to the kingdom *of God*; and our blessed Lord said to them, "Fear not little flock, it is the

FATHER'S GOOD PLEASURE

to give you the kingdom," so that while contending with the conflicting elements in this life, they, as a part of the mystic Body of which Christ is the Head, are battling in the interest of their own kingdom by promise.

These words of our Lord exhibit his legacy to all his brethren in this life,—it is tribulation in the world—it is peace in him. They are apprised that they need expect no favors from the world, but that in storms and in calms, in adversity and prosperity, in reproach and honor, in

SICKNESS AND HEALTH,

the name of the Lord would be a strong tower in which safety would secure peace. Christ is the believer's peace, then, and no mistake, and who can disturb it? He is the believer's acceptance (Eph. i. 6) and who can question it? The believer's glory comes from Christ (John xvii. 22) and who can cloud it? He is the believer's hope of glory, (Col. i. 27) and who can disappoint it? The believer obtains an inheritance in Christ (Eph. i. 11) and

WHO CAN ALIENATE IT?

The believer's joy comes from Christ (John xv. 11) and who can diminish it? The believer's justification comes through Christ, (Rom. iii. 14) and who can dispute it? Christ is the believer's life (Col. iii. 4) and who can deny it? Christ is the believer's redemption (1 Cor. i. 30) and who can touch it? Christ is the believer's righteousness (1 Cor. i. 30) and who can tarnish it? Christ is the believer's sanctification, (1 Cor. i. 30) and who can assail it? Christ is the believer's wisdom (1 Cor. i. 30) and who can battle it? Christ is all in all to the believer, (Col. iii. 11) and as no one can deny it, is it not easy to believe that

PEACE IN CHRIST

will more than balance the tribulation in the world? Indeed, of all conceivable positions for children of men, that of being in Christ is the most exalted. Compared with this all the honor and power and wealth of the world is as nothing. With these one may be on the pinnacle of fame today but food for worms tomorrow. Oh, beloved, to be in Christ is the stepping stone out of the human

INTO THE DIVINE,—

out of mortality into immortality,—out of corruption into incorruption,—out of trials and vexations and losses, and crosses, and reproaches into glory and honor and immortality.

One of the conditions and tests of being in Christ is that of being a new creature; old things have passed away and all things have become new. All things physically have not become new. A change of the old earthly body for the heavenly is not meant; but a change of heart, of mind, of *disposition and affection*. It means that a man or woman in Christ has been converted, changed in these respects, changed by the means furnished by God for changing,—changed by

THE GLAD TIDINGS

from God. Looking at things from this point of view it seems perfectly natural to read, "If any man be in Christ Jesus he is a new creature." How could he be any thing else? Did he not professedly die to sin, and give up his body to be buried? Well, then, if he really died he was really *freed* from sin, but the freedom of sin depends entirely upon his *dying* to sin. This is

A VERY GRAVE MATTER

and of tremendous importance, but simple withal. A person cannot be dead and alive at one time; the old man must be put off before the new man can be put on. He dies, is buried, and rises from the dead a new creature,—new in the sense already pointed out,—mentally, morally, religiously dead to the world, and in these same respects alive to God. Dead to the world implies that the present world is not the source of his joy, nor the spring of his actions, nor the object *of his life*,—but that

HE LIVES FOR THE FUTURE

having a new hope, new aims, new purposes all centering in God. Yes; it is a tremendous thought, that if any man be in Christ Jesus he is a new creature; a solemn consideration that every one of us is either a new creature in Christ Jesus or is of the old; and we repeat what we have often urged, the belief of certain life-giving truths and immersion will not constitute one a new creature. If we have obeyed from the *heart* that form of teaching delivered to us after turning away from sin

WE ARE IN CHRIST,

and are new creatures. God knows who obey from the heart; at first *we* may *not* know but when the fruit appears we may know; "by their fruit shall ye know them." The fruits of the flesh are catalogued for us in the 5th chapter of Galatians. It is an infallible detector.

But what of the imperfections that mark our conduct? Do they say we are *not new creatures*? We think not. The transformation is one of heart or mind. The renewed mind has called a halt and turned *right about*,—resolved, come what will, and present consequences be what they may, he will not be governed by the flesh. If he is bent upon being led by the Spirit he enters upon a warfare with his flesh, and keep it up with varying success till the end of the race. This is

THE FIGHT OF FAITH;

it is for this he is enjoined to put on the whole armor of God. The renewed mind endeavors to keep the body under,—and though he sometimes fail he is a new creature still, for the newness relates to the mind, the will, the purpose, the intention. If a man NEVER WAVERS IN HIS PURPOSE he will lament his short-comings and confess them and forsake them, and God for Christ's sake will forgive them. In that way we weak mortals can maintain the status of a new creature in Christ Jesus. What a boon to erring mortals is the passage which assures us that "Like as a father pitieth his children, so the Lord pitieth them that fear him." He knows how the condition of the body affects the mind,—knows how pain and

TOIL AND SORROW IRRITATE

and disturb in *spite* of ourselves, and so pities us. If the heart be right he overlooks these failings, and we bless his holy name. There is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit. But in order to

WALK AFTER THE SPIRIT

we have to be acquainted *with*, and obedient *to* the *Word* of the Spirit. We would give very little for the hope of those who do not get right down to earnest, constant, prayerful examination of God's will. Oh, the obtuseness of the mind, the weakness of the faith, the coldness of the heart, that on the verge of the time when the two dispensations meet, and where the Christian's hope will be realized, will plod listlessly along as if it was of no special interest to them to know about the exceeding riches of God's grace stored up for them that love him. Would to God we could say something or do something that would inspire our readers with such a love for God's grand old Book that they may become saturated with it,—that it may dwell in them richly, so that they would

THINK ABOUT IT,

talk about it, and like David, invite us to hear what the Lord had done for their souls. In that way the peace in Christ would far outweigh the tribulation in the world, and they would attain the position of Paul who

TOOK PLEASURE

in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake. We are aware that these are heights seldom attained, although attainable, always attainable, for Moses esteemed the reproach for Christ greater riches than the treasures in Egypt.

May writer and readers more and more appreciate the highness of our calling of God in Christ Jesus: and amid the turmoil and distracting scenes of these last days take Jesus at his Word, and expect him to be with us,—expect him to sustain and bless us while we earnestly contend for the faith once delivered to the saints, and expect him to come soon to gather from every kindred and clime those who have chosen to suffer affliction with the people of God, and crown them with unfading glory. Hail happy day! •

OUR CHILDREN.

The Story of Israel in Egypt.—No. 1.

A young girl had never read about the sojourn of God's people in Egypt, a great many people never have. She did *not* know what Jesus meant when he bade his disciples say to such a man in the city, "My time is at hand, I will keep *the passover* at thy house with my disciples." What was the passover? Why was such a feast kept? And why was Jesus called "*our passover?*" were questions she had never been asked and had never asked herself. But these are things that we ought to know about. We cannot understand as we should the sweet story of salvation, unless we do know about them.

We can never know how great God's love has been and is for us, until we find how he has been working all through the past to save us. He began the work by making promise to Eve, that her seed or child, should bruise the serpent's head.

He meant, that from her descendants, a Savior, should arise, who would be able to rescue her people from death—that awful thing; that had fallen upon them because of her sin. He knew that countless men and women, would choose to believe and follow satan, that they would worship him, under the semblance of false gods, and become ignorant, debased and cruel.

They would forget the great Being who made them, and the beautiful Paradise that had been lost and was to be restored.

He must fence off a people from the wicked nations around. They must have his *Word*. They must have laws to keep them good and pure, because, from this fenced-off people, would come the Messiah. Their blood must be kept pure, by pure food, and drink, by constant bathing, cleanly clothing and cleanly dwellings.

Seth and Enos and Noah loved God. The flood had come and gone.

Nimrod, the mighty hunter, had begun the kingdom of Babel, and the worship that was to cause so much woe in the world.

The tower of Babel had been started and God had stopped its builders from making it as tall as they had intended, by changing the language in which they talked to one mother, into strange languages that they could not understand.

Noah had three sons who came with him through the flood, Shem, Ham, and Japheth. Nimrod was the grandson of Ham, and the great-grandson of Noah. The wicked Canaanites and Philistines, came from Ham.

Of the children of Japheth, we are not told so much, for God chose Shem and promised to dwell in his tents. He would reveal his will—would give his Word into their custody. The nations of the world, who are best and wisest now are the descendants of Shem.

The earth was divided and each distinct family or tribe received their portion in the lifetime of Peleg,—the great, great, great grandson of Shem. His name means "division." Some heathen nations have a tradition that Jove, their chief god, divided the land, and that the poet being away soaring among the stars, received nothing. It says in Deuteronomy xxxviii. 8, "when the Most High divided to the nations their inheritance when he separated the sons of Adam, he set *the bounds of the people according* to the number of the children of Israel." So God, did indeed divide the land. But when the division was made there was no Israelitish nation. Other people settled in the land of Canaan the same as in other lands. But God, had his eye on that country. It was the central land of all the earth and glory of all lands. It was the very place to fence off his people from the rest of the world.

Abraham lived east of Palestine, in the land of the Chaldeans. The name of his city was Ur. It was on the west bank of the Euphrates. It is now called Mughier.

The people all around him worshipped idols. After his brother Haran's death, and after his marriage with Sarah, he came with his father Teran, and with his nephew Lot, to Haran in Mesopotamia.

But God had all the while had his eye upon Abraham. He saw that this man would better suit his purpose than any other man in the world. So he bade him get out of his country and away from his kindred and come into a land that he would show him.

He was to be the father of the fenced-off people from whom was to come the Redeemer of all nations.

The promise was given to him as it had been to Eve, of a seed, or child in whom all families of the earth should be blessed. To bruise satan's head, is to destroy those who do his work. It is to take away the thrones and the power of earth's wicked kings. It is to place God's Son upon his holy hill of Zion, and to put into his hands the government of the world.

To bless all families of earth, is to give them a knowledge of their Savior. It is to teach them how to be saved through him, and how they may escape from the blindness, the suffering, the degradation and the oppression, that the idol-worship of Nimrod brings. But my lesson is long enough. Be patient and you shall hear of Israel in Egypt, by and by.

AUNTIE WINCE.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$101.00
J. W. Sisle,	.50
A lover of truth,	2.00
Mrs. P. M. Spencer,	.75
Ernest F. Gesin,	1.50
Albert Balch,	.50
E. C. Byers,	1.50
Chas. & Frances Elvey	6.00

If asked what is the remedy for the deepest sorrows of the human heart—what a man should chiefly look to in his progress through life as a power that is to sustain him under trials and enable him manfully to confront his afflictions—I must point him to something which in a well known hymn, is called "the old, old story," told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Hon. Wm. E. Gladstone.*

Selected.

The End of the Age.

To the Bible student and close observer of the occurrence of events, there is something in Christ's Olivet sermon that forces the doctrine of his second coming upon the mind with unmitigated conclusiveness. There has been and is a fanciful theory in the church and among its ministry, that the consummating victory of the church, both in domestic and foreign fields, will be so irresistible in its reformatory work, that the coming of the Son of God would thereby be ushered in, and the thousand years of millennial glory be brought about, as a result of the high state of spirituality that shall obtain at the end of the age. But if this view of the subject be true, Christ said nothing about it by inference, intimation, or otherwise, in his Olivet sermon. On the other hand, he plainly stated things, both by positive utterance and inferential logic, that contradict it.

When asked by his disciples, "What shall be the sign of thy coming?" . . . he answered them by saying: "Take heed that no man deceive you" (Matt. xxiv. 4) about the coming of our Lord. (For we understand that the apostate church would hold unsound views on this great truth.) "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet." Matt. xxiv. 6. There is nothing in this verse that favors the increase of good, but rather foretells of the corruption of the age. Highgrade spirituality does not produce wars, or rumors of wars.

"For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. xxiv. 7, 8. What can the "post-millennialists" find in this reading to sustain their fallacy? The revolting of nations, the hostilities of kingdoms, and the scourging of the earth with the judgments mentioned are but the prelude to greater sorrows; not the ending of sorrows, but "the beginning of sorrows," which will increase and intensify proportionately as we approximate the end of the age.

"And because iniquity shall abound, the love of many shall wax cold." Matt. xxiv. 12. Here is a prophecy of abounding iniquity during the times of the Gentiles. So momentous and awful is the besom of corruption that shall sweep like a wild, poisonous Euroclydon tempest over the face of the whole earth, with its chilling, blighting and killing power; so fatal is this tornado of hell, that the "love of many shall wax cold." And increasing coldness does not prepare the way for the conversion of the world.

"But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 13. Will the post-millennialist dare say that the endurance spoken of in Matt. xxiv. 13, means the joys of triumph, the glories of victory, and the ecstasies of universal conquest, growing out of the salvation of the race? Surely such ecstatic attitudes of spiritual highness would not stagnate our faith, or quench the glowing fire of love in our hearts, and thereby cause our love to "wax cold."

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Matt. xxiv. 14. The gospel of the kingdom does not guarantee the salvation of all nations, but it proclaims an invitation to all nations to come to the marriage supper of the Lamb; and witnesses to all nations that the call has been executed in the name of the commission, "Go ye therefore, and teach all nations."—*The Good Way.*

Find Work.

Let us all go to preaching. Send polished Paul up to Athens, and plain Bartholomew down by the fishing smacks by the sea. Do not look so anxiously into your pockets for your diploma from Yale or your license from Presbytery. If the Lord does not send you into the ministry, no canon of the church can shoot you into it. But if he has put his hand on your head, you are ordained, and your working apron shall be the robe, and the anvil your pulpit; and while you are smiting the iron, the hammer of God's truth will break the flinty heart in pieces. Peter was never a sophomore, nor John a freshman. • • • Hundreds of men, grandly useful, were never struck on commencement stage by a bouquet flung from the ladies' gallery. Quick! Let us find work. You preach a sermon; you give a tract; you sing a song; you give a crutch to a lame man; you teach the Sabbath class; you knit a pair of socks for a foundling; you pick a splinter from a child's finger. Do something. Do it now. We will all be dead soon.—*T. DeWitt Talmage.*

OBITUARY.

Our esteemed Brother A. G. Brookover and family, of Claysville, Huntington Co., Ind. are overwhelmed with grief—death, cruel and relentless death, has snatched from the loving embrace of fond parents and affectionate brothers and sisters, Jessie Inez, the pet of the household band.

The circumstances attending her death make the bereavement doubly painful.

She attended the Christmas entertainment Tuesday evening, Dec. 25th, and spoke with others, a piece beginning:—

"I want to wear a golden chain
Of many virtues rare."

At the close of the poem, she pronounced a blessing on the children. How little her joyous companions dreamed, as they one by one stepped up and hung the jeweled links around her neck that never again in life would they look on Jessie's face again—she who was so kind to them all, so good and helpful to the poor among them, who set such a good example before them by her modest, quiet, retiring ways.

She never had little squabbles with her playmates; wherever Jessie came anger fled away. The wish to wear the golden chain was with her a heart-felt one. She wanted to be "All glorious within" that she might be approved of the Lord.

I shall never forget the serious, trustful look in her eyes, as I talked with her for the last time on matters of faith and obedience. It was some two years ago. "O yes, she understood and believed," she said. "And you want to be a Christian? You want to obey?" I asked. "I do want to and I will" was her reply.

She afterward expressed the same desire to her mother, but—how can I go on? It is too sad—I do not know how to word it,—the opportunity never came—the burned house—the pressure of work—the postponed appointment—tells the story of our bleeding hearts. She "Did wish Bro. Wince or Bro. Conner would come so they could have some good meetings," but it was thought best to wait until some of the burdens could be laid aside, and weary frames be rested.

When will we ever learn that a soldier has no time nor place for rest? and that God's work must ever take precedence of our work? God help us henceforth to remember.

The Christmas entertainment was over. On Wednesday night Jessie complained of feeling tired and somewhat unwell, but would have nothing done lest she would overtax her mother's strength, who had lost much needful rest. In the morning she had to be helped down stairs, and her throat was sore, there seemed to be nothing alarming in her case and no danger was apprehended. Friday, (I think it was,) she said, "Send for the doctor," and seeing a little hesitation in the faces of her friends she repeated the words, "Send for the doctor, you will regret it if you do not, I am worse than you think I am." The doctor came,—it was the dreaded diphtheria, nothing could be done, she died at 3 o'clock P. M. Saturday, Dec. 29th, 1894, aged 15 years, 3 months and 12 days.

The funeral services were conducted by John L. Wince and Elder Kuhn.

We are very sad, we had bright hopes for Jessie's future, when she should be adopted into the family as a child of God. We weep with those who weep and we mourn with those who mourn, we long to have the abiding things, to be—

"Over yonder in that land of wonder."
* * * * * *
"Each tie of earth must sever,
And pass away forever,
But there's no fading, dying,
In the presence of the King."

S. ROXANA WINCE.

Poetry.

Advent Hymn.

Shine forth eternal morning!
Glad day of peace, draw nigh,
Hasten thy radiant dawning.
Athwart our darkened sky.
O, may earth's day of groaning
And bondage soon be o'er
The sons of men cease mourning
Like waves upon the shore.

Give joy for time of weeping,
Light for this day of gloom,
Awake the saints now sleeping
Within the silent tomb.
No more let night and sorrow,
And sin triumphant reign,
O, haste the glad to-morrow,
When Christ shall come again.

Our hearts are growing weary,
With watching, waiting long,
The night of time is dreary,
Come, teach us the new song.
O, hasten, Lord, come quickly,
Thy banner be unfurled!
Come thou, and reign supremely
Throughout thy ransomed world.
—T. Alcilla Teske.

Selected.

Peter's Estimate of Christian Character. 2 Pet. 1. 5-8.

"Add to knowledge, temperance."

Temperance is defined by Webster to be the moderate indulgence of the appetites or passions; freedom from excess; a definition which gives a good idea of what the apostle Peter means when he says, *add* to knowledge, temperance. But to give the reader a more exact idea of the meaning of the word, we would remark that the word here translated temperance is *enkraitia*, and only occurs in two other places in the New Testament, besides the above; viz. Acts xxiv. 25; Gal. v. 23. The definitions given by the lexicon are —self-control, continuance, temperance. The verb form of the word is *enkratuomai*, and is found only in 1 Cor. vii. 9; ix. 25; and means, to possess the power of self-control or continence; to practice abstinence. This is derived from *enkrates*, which occurs in Titus i. 8; and is defined as strong, stout; possessed of mastery; master of self. The radical idea is self-control, or to be master of one's self. By consulting the references given above, in their connection, this will be seen at once.

The word temperance is used so much at the present time in connection with what are called temperance societies or organizations, and applied simply to abstinence from intoxicating drinks, that when the word is found in the Scriptures in the course of reading, the current idea is too apt to be associated with it. The word, however, has a more comprehensive meaning in the Scriptures. While the advocates of modern temperance societies may be right as far as they go, and their efforts to check the wide-spread evil of drunkenness is worthy of all praise,—yet their one idea is far below what New Testament Christianity enjoins upon the members of its organization. It emphatically requires "temperance in all things." And in order to reach this result, it teaches its devotees that they must become possessed of self-control; have power over their appetites; be able to restrain their passions; and to completely subdue or bring into subjection their animal natures. Every Christian is exhorted and expected to pursue this course of action. Paul says, "they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v. 24. The flesh is our animal nature or propensity, as manifested through the passions and lusts. This is also called the "old man," which is crucified or put to death with Christ. Also, "the members which are upon the earth," which are to be mortified or put to death. The "works of the flesh" show what is to be subdued, crucified, or put to death. These are enumerated by Paul to be—"adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." All these are the products of an unrestrained animal nature, and cut off those who practice them from the kingdom of God. Hence we may at once see why it is necessary to add to this knowledge temperance, or self-control, that we may escape "the wrath of God which cometh on the children of disobedience."

In order to more fully comprehend our duty in this respect, let us define what we ought particularly to control, in order to have the mastery over ourselves. And soas to be easily remembered we shall present it under two heads—the heart and the tongue.

1. The heart. The heart is used as a symbol of the affections—anciently understood as the seat of thought, and of the passions. Jesus said to his disciples, "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man." Matt. xv. 19. 20. These things are what Paul calls "the works of the flesh;" and Jesus shows that the spring-head or fountain from which they emanate is the heart or affections. In its unsanctified state it is represented as "deceitful above all things and desperately wicked;" and Jehovah declares that "the imagination of man's heart is evil from his youth." Hence the design of the gospel is to change this "evil heart." It takes right hold of the affections. The "good seed of the kingdom" is sown in the heart, and if it is lodged in "a good and honest heart," it will bring forth fruit. The gospel is to be believed with "the heart unto righteousness," and the form of doctrine which it prescribes is to be "obeyed from the heart." In this way "God purifies the heart by faith." Hence Christians of this order are said to have their "hearts sprinkled from an evil conscience, and [their bodies washed with pure water"—to have a "pure heart,"—a "true heart," etc., all indicative of a change. This change is a radical one—"a turning from darkness to light," and from the power of Satan to God—a deliverance from "the power of darkness, and a change for the kingdom of God's dear Son." There is a complete change or turn given to the current of the thoughts and affections. No longer "earthly, sensual, devilish," but heavenly, spiritual, and godlike. No longer in darkness, but "sons of light, and children of the day."

This then being the present position of those who are in Christ Jesus, the apostolic exhortations to such to encourage them to remember their high calling and maintain their standing are very appropriate. The apostles did not look upon themselves or those of their brethren to whom they wrote as perfect. They knew that the exceeding deceitfulness of sin, and the attractiveness of the surrounding world, were powerful opponents. They were aware victory could only be obtained by a strenuous effort. Says Paul to the Philippians—"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded." And to the Corinthians he also gives his own example to enforce his precept. Says he, "So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means when I have preached to others I myself should be a cast-away." 1 Cor. ix. 24-27. What a solemn thought for every one who has entered upon the Christian race! Where do we see any now so careful and so earnest as Paul? He was afraid of missing the prize—hence his great anxiety. There was one thing of which he was very careful, viz., his conscience, and that was one great means of his success. He says, "Herein I exercise myself, to have always a conscience void of offence toward God and men." This was an internal consciousness which he had based upon the Word of God, that he was doing his duty. This is having "a pure heart." It is the same thing as that alluded to by John when he says—"Beloved, if our heart condemn us not, then have we confidence toward God." 1 John iii. 21. The heart or the conscience must be kept pure and undefiled. Here is the fountain of either purity or impurity. Says Solomon "keep thy heart with all diligence, for out of it are the issues of life." Prov. iv. 23. Then let us cultivate the heart—guard the affections—and have "a conscience void of offence." "Set your affection (mind or heart) on things above, not on the earth;" "for where your treasure is, there will your heart be also."

2. The tongue. If the heart is right, the tongue will not go far astray; for says the Savior, "out of the abundance of the heart the mouth speaketh." The heart can only be read by the Lord. "The Lord seeth not as man seeth; for man looketh on the outward appearance; but the Lord looketh on the heart." 1 Sam. xvi. 7. But when the thoughts of the heart are revealed in action, then man could read them also. From the description given of the tongue and its effects, by the apostle James, in chapter 3rd of his epistle, (which we recommend all to peruse at leisure,) we see a fine opportunity for the exercise of self-control, as recommended by Peter. And mark what James says—"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Oh, if Christians had this kind of perfection, how much would their own happiness be increased, the welfare of others promoted, and the Church prospered." It is because of intemperance in speech that brethren *are suffering* everywhere. "Out of the same mouth proceeds blessing and cursing. My brethren, these things ought not so to be." Remember, "if any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James i. 26. How is it, that with the knowledge of such plain and positive passages as these, there is such a prevalence of unbridled speech amongst brethren? Why so much tale-bearing, whispering, back-biting, contention? *Is it not because the* "heart is not right in the sight of God?" or that there is a great want of the virtue of self-control? "An hypocrite with his mouth destroyeth his neighbor;" "a tale bearer revealeth secrets;" and "a whisperer separateth chief friends." How often has this been the experience of God's people! The Psalmist had his bitter scourge in the lying and deceitful tongue. Paul had those of his brethren who opposed him —Hymeneus and Philetus, whose "word did eat as doth a gangrene," and Alexander the coppersmith who did him much evil, and who "greatly withstood his words." And the loving disciple, John, says of Diotrephes, "I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." And there are many professed disciples of Christ at the present day, of a similar class, whose "religion is vain, because of their unbridled tongue, which "though a little member, boasteth *great things*." To such the *words* and advice of David are very appropriate—"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle." Psa. xxxii. 9.

Dear brethren, let it be our aim to add temperance, or self-control, to the other Christian graces. Let it be seen in the care we exercise in controling our affections and desires. We have not time or space to specially particularlize them. They are well described by the apostle John as the "lust of the flesh, the lust of the eyes, and the pride of life." These desires belong to the fleshly-minded—are not of God. "The lust of the flesh" is manifest in seeking after the gratification of the mere animal appetites and passions, and in giving them the supremacy over the intellectual and moral nature. "The lust of the eyes" shows itself in *trying* to be fashionable in dress, desiring or obtaining rich and splendid trappings and decorations of all sorts. While "the pride of life" is seen in hunting after titles, honors, offices, and boasting of our honorable connections. All these things are of the world, and are passing away with it; and to be a friend of the world, is to be an enemy of God. Take care, then, brethren. Control yourselves in these matters. Subdue your fleshly appetites—conquer bad tempers —overcome irritability—curb selfishness—restrain pride, and bridle the tongue. When a man obtains the mastery over himself he has obtained a great victory. "He that ruleth his spirit, is better than he who taketh a city;" but "he that hath no rule over his own spirit, is like a city that is broken down, and without walls." We have need to pray with David—"Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practice wicked works with men that work iniquity; and let me not eat of their dainties." Psa. cxli. 3, 4. And do we wish to obtain life, and dwell on Mount Zion, with Jesus and the redeemed? Then we must have "clean hands, and a pure heart;" "keep our tongue from evil, and our lips from speaking guile;" "walk uprightly, work righteousness, and speak the truth in our heart. Backbite not with the tongue, do no evil to our neighbor, nor take up a reproach against our neighbor."

Then add "to knowledge, temperance," or self-control. Be "temperate in all things," and let your "moderation be known to all men;" and this will be one important auxillary in obtaining an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.—*Gospel Banner, 1867.*

Extracts from Spurgeon's Sermon.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." After this warning comes the consolation—"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, —O think of it—stablish, strengthen, settle you." "To whom be glory and dominion for ever and ever. Amen." Here is the climax to our souls—"lost in wonder, love and praise."

The ablest human productions are but tapers lit from this sun—the Bible. Now for one of the brightest tapers. "I was lying upon my couch during this last week, and my spirits were sunken so low that I could weep by the hour like a child, and yet I knew not what I wept for—but a very slight thing will move me to tears just now—and a kind friend was telling me of some poor old soul living near, who was suffering very great pain, and yet she was full of joy and rejoicing. I was so distressed by the hearing of that story, and felt so ashamed of myself, that I did not know what to do; wondering why I should be in such a state as this; while this poor woman, who had a terrible cancer, and was in the most frightful agony, could nevertheless "rejoice with joy unspeakable, and full of glory." And in a moment this text flashed upon my mind, with its real meaning. I am sure it is its real meaning. Read it over and over again, and you will see I am not wrong. "Though now for a season, if need be, ye are in heaviness." It does not say, "Though now for a season ye are suffering pain, though now for a season you are poor; but you are in heaviness;" your spirits are taken away from you; you are made to weep; you can not bear your pain; you are brought to the very dust of death, and wish that you might die. Your faith itself seems as if it would fail you. That is the thing for which there is a needs be. That is what my text declares, that there is an absolute needs be that some times the Christian should not endure his sufferings with a gallant and joyous heart; there is needs be that sometimes the spirits sink within him, and that he should become even as a little child, smitten beneath the hand of God. Ah! beloved, we sometimes talk about the rod, but it is one thing to see the rod, and it is another thing to feel it; and many a time have we said within ourselves, "If I did not feel so low spirited as I now do, I should not mind this affliction;" and what is that but saying, "If I did not feel the rod I should not mind it?" It is just how you feel, that is, after all, the pith and marrow of your affliction. It is that breaking down of the spirit, that pulling down of the strong man, that is the very fester of the soreness of God's scourging—"the blessings of the wound whereby the soul is made better." I think this one idea has been enough to be food for me many a day, and there may be some child of God here to whom it may bring some slight portion of comfort. We will yet again dwell upon it." "Though now for a season, if need be, ye are in heaviness through manifold temptations." And here let me for a moment or two try to explain why it is that there is an absolute needs be, not merely for temptations and troubles, but likewise for our being in heaviness under them.

In the first place, if we were not in heaviness during our troubles we should not be like our covenant head—Christ Jesus. It is a rule of the kingdom that all the members must be like the head. They are to be like the head in that day when he shall appear. "We shall be like him, for we shall see him as he is." But we must be like the head also in his humiliation, or else we cannot be *like him* in his glory. Now, you will observe that our Lord and Savior Jesus Christ very often passed through much of trouble without any heaviness. When he said, "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." I observe no heaviness. I do not think he sighed over that. And when athirst he sat upon the well, and said, "Give me to drink," there was no heaviness in all his thirst. I believe that through the first years of its ministry, although he might have suffered some heaviness, he usually passed over his troubles like a ship floating over the waves of the sea. But you will remember that at last the waves of swelling grief came into the vessel; at last the Savior himself, though full of patience, was obliged to say, "My soul is exceeding sorrowful, even unto death;" and one of the evangelists tells us that the Savior "began to be very heavy." What means that but that his *spirits* began to sink? There is a more terrible *meaning yet*, which I can not enter into this morning; but still I may say that the surface meaning of it is that all his spirits sank within him. He had no longer his wanted courage, and though he had strength to say, "Nevertheless, not my will, but thine be done;" still the weakness did prevail, when he said, "If it be possible let this cup pass from me." The Savior passed through the brook, but he drank of the brook by the way;" and we who pass through the brook of suffering must drink of it too. He had to bear the burden, not with his shoulders omnipotent, but with shoulders that were bending to the earth beneath a load. And you and I must not always expect a giant faith that can remove mountains: sometimes even to us the grasshopper must be a burden, thus we may in all things be like unto our head." * * Men will never become great in divinity until they become great in suffering. Ah! said Luther, "affliction is the best book in my library;" and let me add, the best leaf in the book of affliction is that blackest of all the leaves, the leaf called heaviness, when the spirit sinks within us, and we can not endure as we could wish. * * "God cannot make ministers—and I speak with reverence of his holy name—he cannot make a Barnabas except in the fire. It is there, and there alone, that he can make his sons of consolation. * * I think I have said enough about this heaviness, except that I must add it is but for a season. A little time, a few hours, a few days, a few months at most, it shall all have passed away; and then comes the "eternal weight of glory, wherein ye greatly rejoice."—*Copied by Mrs. E. S. Willard.*

Measure not thine advancements by quantity, but *frame them* by measure; and defer not charity till death; for, certainly, if a man weigh it rightly, he that doth so is liberal of another man's than his own.

Wanted—Several Hundred New Subscribers for The Restitution for 1895.

Original.

The Outward and Inward Man.—2 Cor. iv. 15, 16.

"For all things are for your sake, that the abundant grace might through the thanksgiving of many redound to the glory of God; and for this cause we faint not, for although our outward man perish yet the inward man is renewed day by day. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind (inward man) and bringing me into captivity to the law of sin, which is in my members; (outward man.) So then with the mind (inward man) I serve the law of God, but with the flesh (outward man) the law of sin," Rom. vii. 22, 23, 25.

Now unto those who are in Christ, who walk not after the flesh but after the Spirit there is no condemnation, for if we walk in the Spirit we shall not fulfill the lusts of the flesh for the flesh lusteth against the Spirit, and the Spirit against the flesh. One is contrary to the other, so the natural man cannot do the things that he would. The inward man is begotten by the Spirit, or Word of God, and is called the new man, which is renewed in knowledge, after the image of him who created him. The old or outward man and his deeds must be put off, overcome as it were, by the new man; then will the body be dead unto sin, while the Spirit will be alive unto righteousness. Then follows the promise that he that raised up Christ from the dead will also quicken our mortal bodies because of his Spirit that dwelleth in us. The indwelling of God's Holy Spirit hallows its dwelling place, if we are led by it, but if not it becomes a savor of death unto death instead of life unto life. Now because Elihu when reproving *Job* for his self-righteousness, said unto him, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding," do not add to the Word of God and make it read there is an immortal soul in man which survives the body and goes immediately to heaven or hell and there puts on a body already prepared for it, and is then forever happy, or in eternal torment.

Elihu said nothing of the kind, neither did any of God's messengers. We must remember that it *was by* the inspiration of God that he had understanding in this matter, and he further declares that he was full of matter or words as the margin reads, and that the spirit within him constrained him, for behold, says he, "I am as wine which has no vent, I will speak that I may be refreshed, (or breathe.")

Dear reader was you ever filled with indignation, either righteous or unrighteous, or both, then you may have some idea how the spirit or soul of Elihu was wrought upon as also was those of Noah and Lot, who being surrounded by ungodly men their souls were vexed from day to day by their unlawful deeds. Now we read in 2 Tim. iii. 16, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thouroughly furnished unto all good works." And Paul, (for it was he that was writing to Timothy) declares that he (Timothy) from a child had known the Holy Scriptures, which is able to make thee wise unto salvation through faith in Christ Jesus.

We might believe every word of Scripture, but should we as did the Jews reject him whom God has sent even Jesus, we could have no salvation, and again, we might receive Christ Jesus and reject the inspired Word or a portion of it as do many of the Gentiles, and we would fare no better. In rejecting Jesus we reject him who was manifested for the purpose of destroying the works of the devil. 1 Jno. iii. 8.

Now what are the works of the devil?

His first work was to deceive the woman and bring death into the world, as recorded in Gen. iii. From this work all others are but an outgrowth. But Jesus made himself of no reputation and took upon him the form of a servant and was made in the likeness of men. Why? That through death he might destroy him that had the power of death, that is, the devil. Through the death of Jesus life and immortality is brought to light through the gospel. The corruptible man must put on incorruption and the mortal man must put on immortality. Then death will be swallowed up in victory and the victor can sing, Oh death, where is sting, oh grave, where *is* thy victory. The victory is all ascribed to the Lord Jesus Christ, for he is the resurrection and the life, and he that believeth on him though he were dead yet shall he live. In him is life and the life is the light of men. He that hath the Son of God hath life (by faith) while he that hath not the Son shall not see life. In rejecting the Word of God we would not only reject the law by which Christians are governed, but we would reject God himself, for he it is who gave the law, and he is the head of all things, even of Christ our Life Giver.

From the foregoing can we not clearly see what a fearful thing it is to lay claim to having life within ourselves, which every man or woman does who believes that they are by nature immortal. Even in the face of such scriptural testimony as this, "God only hath immortality." Even our Life Giver, the Lord Jesus Christ was dependent upon him for life, but now by virtue of obedience unto him, he hath given him (Christ) to have life in himself, and also to give life unto whomsoever he will, because he hath bought the world of humanity, paying for them with his own blood, but in order to have eternal life they must accept him as their Life Giver.

At a funeral recently, during the sermon the minister said, "I thank God that he has made man immortal." Brethren, are such men true ministers of the Word? I must say I *felt a little* like Elihu, but, alas I had no chance to refresh *myself*, not even by a look; for we seem to be known of all men, and rather despised, but may we hold out faithful to the end and ever turn a deaf ear to all of Satan's entreaties although he appears in the garb of a saint.

Your Sister, in hope of eternal life.

R. V. Townsend.

"Well Done, Good and Faithful Servant."

These are the comforting words of the blessed Master, that will fall from his blessed lips in the great day of accounts,—fall upon the ear of the faithful servant, who has been faithful to his trust, and occupied his time and talents not in his own way, or simply doing his own work as the world does, but in doing the Master's will, and imitating this noble example in trying to lead some poor souls to Christ, that they may take his yoke (not that of men) upon them and learn of him, and find that true and lasting rest to their souls or lives. O, my brethren, our dear Savior soon is coming to gather his people home to himself. Are we ready? Are we living and working for him, or for our selfish self? The coming day will soon declare it, and tell which side we are on. He that is not for me is against me, and he that gathers not with me scatters abroad.

Brethren awake, awake, let us not slip as do others, but let us be up and doing, lest we hear the Master say, depart from me ye cursed. Speak often one to one another to cheer the fainting mind. It does my soul good to see the many of my Father's children, and hear their voices speaking to us in the paper, and calling us away *from the cares, follies and fashions* of this world that is about to pass away and be no more, to that blessed world to come.

T. E. Adams.

Wanted—Several Hundred New Subscribers for The Restitution for 1895.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. Christnacht.

Change of Address.

On and after Sept. 25, 1894, my address will be Rossville, Illinois, instead of Plymouth, Ind. Correspondents will please take [illegible]

L. H. C[illegible]

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Jan. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Israel.

The Palestine Movement among the Jews.

The agitation in favor of a return to the land of their fathers has become a fixed factor and force in the religious thought of modern Judaism. The "Zionites" are more or less organized, and have developed a literature of their own, both in book and pamphlet form and in periodical journalism. To a large extent the rapid increase of the Jewish population of Palestine, in our day and generation, is the result of this movement. No more reliable statistics on this subject are extant than those published by Lic. Dr. Dalman upon whose shoulders the mantle of Delitzsch has so worthily fallen, and who is the editor of the latest edition of Delitzsch's Hebrew New Testament. In a late issue of the *Journal* of the German Palestine Society, Dr. Dalman reports the entire Jewish population of the country at 43,783. Of these 41,171 are in thirteen cities, while 2,612 are distributed among the twenty-eight Jewish agricultural colonies which, during recent years, largely through the efforts of such men as Sir Moses Montefiore, the Rothschilds and others, have been established and are maintained in various parts of the land. These last figures are, however, incomplete, as no reports of membership are extant from twelve of these colonies. Of those that do report the smallest is Artuf, with ten colonists, an older settlement near Jerusalem. The largest is Zikron Jacob, near Haifa, with a membership of 800. Without any doubt the Jewish population of Palestine is now fully 50,000. The bulk of these are in the cities. The Jewish contingent here is the following, the total population being given in parentheses: Jerusalem, 25,322 (41,335;) Gaza, 85 (10,000;) Jaffa, 2,500 (10,075;) Er-Ramle, 175 (8,561;) Hebron, 1,200 (15,222;) Nablus, 99 (20,000;) Acre, 150 (91,800;) Haifa, 1,640 (3,140;) Sidon, 800 (10,000) El-Buke, 120; She-fa-Amr, 60.

The agitation is being carried on both by Christians and Jews, efforts having been made by representatives of both religions to demonstrate that both by human and divine right, the Israelites are entitled to the possession of Palestine. The movement has received a new impetus from the fact that Palestine now actually contains as many Jews as it did in the days of Ezra and in the period following the wars under Hadrian, fully twenty-five thousand having been added during the ten years, the number rapidly increasing since the Turkish Government, during the summer of 1893, by a firman, revoked the edict prohibiting foreigners from holding property in Palestine and acknowledging the legal rights of the existing Jewish colonies.

The present Jewish exodus and the agitation favoring such an exodus among the Jews of the East particularly, are largely the result of the anti-Jewish policy of Roumania and Russia. Opposition was developed first among the Jews themselves. Their influential *Allgemeine Zeitung des Judenthums* warned against a colonization project of Palestine. The central committee of the *Alliance Israelite* in 1885 did the same, altho the leading object of this association is the care of Jews in the East, particularly their educational interests. Strange to say, the Jews of Palestine themselves joined in this opposition, and really became its most pronounced combatants, fearing, no doubt, the decrease in the *halaka*, or collections annually sent by orthodox Jews throughout the world to the Jews in Jerusalem for their support.

The theoretical discussion of the problem was rapidly followed by practical efforts at its solution. The first Jewish Russian colony was established in 1882 near Jaffa and was called Rishon le Zion, and a beginning was made with the raising of grain, fruits and wine. In fact, these are the leading occupations of all the colonies at present, who have in all now in their possession 32,681 hectars of land. Few of these colonies have become self-sustaining or self-supporting. In most cases the Rothschilds or others have paid for the land, or the improvements, and in some cases in addition yet pay a monthly stipend to the colonists, which in some cases is as high as four dollars a month to each colonist. One of the unique features of these earliest colonization efforts was the appearance, in 1882, of the members of the Society "Bilu," so-called from the initial letters of Is. 2: 5, which constitutes the motto of the organization. This colony consisted of some three hundred young Russian Jews, mostly graduates of universities and technical schools, who came to Palestine to work in the sweat of their brow and to elevate intellectually and otherwise the whole colonization movement to a higher plane, which would make a national movement possible. After receiving large sums from Russia, this colony, established near Jaffa, has managed to attain independence and can support itself, altho it has not proved the heaven it was expected it would be. The colonies find liberal supporters in Russia, Germany, Austria and England, all of which publish journals, whose tone is hopeful and aggressive. Hand in hand with these literary efforts go the associations called the "*Sephe Ivreet* (Pure Language) Societies," organized for the special purpose of cultivation of the use of a pure language of Moses and the Prophets. The language of the revived nation of Israel is to be the sacred tongue of the Old Covenant; or, in the words of the program of *The Peculiar People*, the Christian Jewish monthly published by the American Sabbath Tract Society at Alfred Center, N. Y.

"Hebrew is the language to reunite the different portions of the Jewish people, now estranged from one another through their different tongues. This journal, too, advocates Palestine as the country in which to re-establish a Jewish commonwealth."

In Scotland a society has also been organized for "the return of the Jews to Palestine." It is modeled after the Chovevi Zion Association, of London.

As to the eventual outcome of the movement, it must be said that cooler heads, such as Lic. Dr. Dalman, certainly the most intelligent students of this problem, have small hopes that tangible results in the shape of a Jewish commonwealth in Palestine will be the end of the agitation. Only a certain portion of the Israelites, and these not the most intelligent or progressive, are in favor of the project, and even those who push it do so largely from sentimental and not from clearly understood reasons. In the life and fate of modern Palestine the Jewish contingent there now has little or no influence, nor do they understand how to make their presence and influence felt.—*The Independent.*

It is one of the strangest things that while a Jewish parent will not think of disowning a son or a daughter if they fall away from the God of their fathers into any of the varied forms of skepticism and infidelity, yet as soon as they accept the Lord Jesus Christ as the fulfillment of the prophetic utterances of their own Scriptures, which they sacredly hold to be true, they will immediately banish their loved children from home and friends, to be reckoned henceforth as the offscouring of the earth, or perhaps as dead.

Now that Jerusalem has been so far modernized as to have the daily visits of the iron horse from the west, negotiations are being carried on in earnest looking to the erection of works to supply the Holy City with water. Hitherto the only water available has been that secured from the scanty rainfalls at certain seasons of the year. The Turkish Department of Public Works has already ordered the repair, at a cost of four hundred thousand dollars, of the old aqueducts of Solomon, which were in operation in the time of Christ, and when put in condition for use will give ample supply to the city direct from the Urtas springs about nine miles from Jerusalem.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Address of Treasurer of Ladies Evangelical Aid Society. Miss Emma Jackman. Box 884, Grand Rapids, Mich.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1893, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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Charles Kingsley—Was he right or wrong? What is it? The whole question of a divine revelation of a future life. Hermann Bezzel—Is he right or wrong? Why? Can you find in the Bible a record of a conversation between two persons in the exact words of any one of the characters? Why? Which is the most important of the Bible characters? Why? Which is the most important of the Bible books? Why? Which is the most important of the Bible chapters? Why? Which is the most important of the Bible verses? Why? Which is the most important of the Bible words? Why? Which is the most important of the Bible letters? Why? Which is the most important of the Bible numbers? Why? Which is the most important of the Bible names? Why? Which is the most important of the Bible dates? Why? Which is the most important of the Bible places? Why? Which is the most important of the Bible things? Why? Which is the most important of the Bible persons? Why? Which is the most important of the Bible questions? Why? Which is the most important of the Bible answers? Why? Which is the most important of the Bible questions and answers? Why? Which is the most important of the Bible questions and answers and why?

Dr. Dowie's talk on the Lunacy Question—Is it right or wrong? Why? Which is the most important of the Bible characters? Why? Which is the most important of the Bible books? Why? Which is the most important of the Bible chapters? Why? Which is the most important of the Bible verses? Why? Which is the most important of the Bible words? Why? Which is the most important of the Bible letters? Why? Which is the most important of the Bible numbers? Why? Which is the most important of the Bible names? Why? Which is the most important of the Bible dates? Why? Which is the most important of the Bible places? Why? Which is the most important of the Bible things? Why? Which is the most important of the Bible persons? Why? Which is the most important of the Bible questions? Why? Which is the most important of the Bible answers? Why? Which is the most important of the Bible questions and answers? Why? Which is the most important of the Bible questions and answers and why?

JESUS CHRIST—His Parentage, Nature and Character. Was he the Son of God? Was he the Son of Man? Was he both? Was he neither? Which is the most important of the Bible characters? Why? Which is the most important of the Bible books? Why? Which is the most important of the Bible chapters? Why? Which is the most important of the Bible verses? Why? Which is the most important of the Bible words? Why? Which is the most important of the Bible letters? Why? Which is the most important of the Bible numbers? Why? Which is the most important of the Bible names? Why? Which is the most important of the Bible dates? Why? Which is the most important of the Bible places? Why? Which is the most important of the Bible things? Why? Which is the most important of the Bible persons? Why? Which is the most important of the Bible questions? Why? Which is the most important of the Bible answers? Why? Which is the most important of the Bible questions and answers? Why? Which is the most important of the Bible questions and answers and why?

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☞ It is necessary once more to call attention to the "important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

LIST OF CHURCHES.

Services will be held at the [illegible] and the Sacred Hope, cor. Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. All interested in Bible study are cordially invited to meet with us at 1185 Logan Ave. cor. Bolivar, Cleveland, O.

The Church of the Sacred Hope, corner Woodland Ave. and [illegible] Cleveland, Ohio, meet for worship and remember the Scriptures every Sunday at 10:30 a. m. and 7:30 p. m. All interested in Bible study are cordially invited to meet with us at 1185 Logan Ave. cor. Bolivar, Cleveland, O.

The Church of God at Hammond, Ind., meet every Sunday at 10:30 a. m. in the brick store and school room on the corner of State and Calumet streets. Wm. H. Wilcox, Elder; Elias Maple, Deacon.

Meetings held in Unity Church, Schools Ferry, near Clifford. Sunday-school at 10 o'clock; preaching immediately following. Prayer-meeting every Thursday evening, conducted by Bro. W. W. Angell, and Sunday services by Bro. Edwin Sprout. All cordially invited. Church organized at Ill. A. M.

The church at Brooklyn, N. Y., meets every Sunday at 3 p. m. in Bergen Hall, on Willoughby Ave., corner of Broadway.

The church at Cook Hill meets every Saturday at 10 a. m. and 2 p. m. Sunday, 10 a. m. Preaching every Sunday at 11 a. m. and 7:30 p. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to meet with us. A. J. Gilmore.

Plum Street Church, Cook Hill, meets every Lord's day at 10 a. m. and 2 p. m. Sunday-school at 9 a. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to meet with us. Wm. Wilcox.

Services of the Church of God in Berea, Ohio, are held every Saturday at 10 a. m. and 2 p. m. Sunday-school at 9 a. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to meet with us. Wm. H. Wilcox, Elder; Elias Maple, Deacon.

The church of God at Bloomington, Ind., meets every Saturday at 10 a. m. and 2 p. m. Sunday-school at 9 a. m. Prayer-meeting every Thursday evening at 7:30. All are cordially invited to meet with us. Wm. H. Wilcox, Elder; Elias Maple, Deacon.

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GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	..... 6:10 am	For Terre Haute.	
No. 53, "	..... 12:50pm	"	"

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TERMS { One Year
Six Mont
Three Mo

Poetr

Unconscious

It was only a little word.
How it showed a deep
For the shadowy clouds
And drifted forever
And the giver perhaps
What radiance a little

It was only a simple act
In a quiet unconscious
But the heavy burden
For a fellow traveler
And the aid that so
Helped another along

It was only a loving
When others would
That lifted a soul from
'Neath no unkean
And the smile that
Saved one from the
wrought.

It was only the clasp of
Who had passed through
But its touch loosed the
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And they flowed to a
And the kindled feeling
Was sweeter than word
breast.

'Tis the little deeds that
That help in the hou
Ah! wondrous results
Oft come from the
And may we so matter
hold,
That our harvest day
—Mrs F. E. Mi

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Acts of
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with forbearance

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The Restitution.

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Poetry.

Unconscious Influence.

It was only a little word, but it
How it cheered a desponding heart:
For the shadowy clouds by its magic broke
And drifted forever apart.
And the giver perhaps will never know
What radiance a little word could bestow.

It was only a simple act, performed
In a quiet unconscious way,
But the heavy burden was lighter made
For a fellow traveler that day.
And the aid that so cheerfully was given
Helped another along the road to heaven.

It was only a loving smile, bestowed
When others would turn away,
That lifted a soul from its deep despair
'Neath an unclean spirit's sway;
And the smile that given and then forgot,
Saved one from the ruin sin might have wrought.

It was only the clasp of a hand, by one
Who had passed through the vale of grief;
But its touch loosed the fountain of sacred tears,
And they flowed to a heart's relief.
And the kindled feeling that not expressed,
Was sweeter than words to that sorrowing breast.

'Tis the little deeds that we all can do,
That help in the hour of need;
Ah! wondrous results in the gathering time
Oft come from the tiniest seed.
And may we so scatter, and naught withhold,
That our harvest day shall return fourfold.

—Mrs F. E. Miles.

Original.

Acts of Apostles. Chap. 26.

1. And Agrippas said unto Paulos it is permitted thee to speak for thyself; then Paulos extending his hand made his defense as follows:

2. Concerning all the things of which I am accused by the Joudaians, in thy presence, O king Agrippas, I account myself happy in being about to make my defense today.

3. Especially as thou art familiar with all the customs and questions pertaining to Joudaians. Therefore I pray thee to hear me with forbearance.

4. My manner of life from youth up, which hath been passed from the outset in my nation and in Hierousaluma, all the Joudaains know,

5. They previously having been acquainted with me from that time on, if they are willing to testify, that according to the strictest heresy (or sect) of our religion I lived a Pharisaios;

6. And now for a hope of the promise that occurred by God's agency to our fathers do I stand being judged,

7. Unto which (promise) our twelve-tribe organization serving for hire night and day are constantly hoping to attain; concerning which hope I am called in question by Joudaians.

8. O king, Why is it considered incredible on your part that God doth awaken dead people?

9. I myself forsooth thought it befitting for myself to do many things contrary to the name of Jesous the Nazorsine;

10. Which also I did in Hierosoluma, and I shut up many of the saints in prison, having received the official-power from the chief-priests, and when they were being taken off I brought a vote against them,

11. And throughout the synagogues many times was I punishing them and compelling them to blaspheme, and being exceedingly furious against them I was persecuting them even unto the cities outside.

12. In which acts as I was going my way to Damaskos with official-power and the direction of the chief-priests,

13. At mid-day, along the highway, O king, I saw from the heavens a light above the illumination of the sun shine about me and those who were going their way along with me:

14. And when we had all fallen to the ground, I heard a voice saying unto me in the Hebrew dialect, Saoul, Saoul, why art thou persecuting me? It is hard for thee to kick against a goad.

15. And I said, Who art thou, Lord? And the Lord said, I am Jesous whom thou art persecuting.

16. "But" arise and stand upon thy feet: for unto this end have I appeared unto thee, namely, because I have preferred thee as a subordinate and a witness of the things which thou hast seen and which I am going to manifest to thee,

17. Taking thee as I do out from among the laity and the nations unto whom I am sending thee,

18. To open their eyes, to turn them from darkness to light, and from the official-power of Satanas unto God, that they may receive remission of sins, and an allotment of those who have been sanctified in the faith that is in me.

19. Whence, O king Agrippas, I did not become disobedient to the heavenly vision,

20. But to those in Damaskos first and in Hierousoluma and unto all the province of Joudaia and unto the nations have I been announcing that they should repent and turn unto God, doing deeds worthy of repentance.

21. On account of these deeds Joudaians seized me in the temple and attempted to make away with me.

22. Obtaining protection then from God unto this day I stand testifying unto both small and great, saying nothing outside of the things which the prophets and Mouses have said were going to take place,

23. Only that the Christ must have suffered, that he first was going to declare by a reaurrection of dead ones light both to the laity and the nations,

24. And as he was saying these things in the way of a defense, Phestos saith with a great voice, Paulos thou art crazy. The many letters are giving thee over to insanity.

25. And Paulos saith; I am not crazy, most excellent Phestos, but am uttering oracular words of truth and sobriety:

26. For the king knoweth well about these things, to whom also I am speaking boldly. For I trust he doth not ignore any of these things. For this hath not been done in a corner.

27. Dost thou trust the prophets, O king Agrippas? I know that thou trustest.

28. Within a little art thou of persuading to make me a Christian.

29. And Paulos, Would to God that not only thou, but all who hear me also today might become both within a little and within a good deal such as I myself am except these bonds.

30. And the king arose and the leader and Bernike and those seated with them;

31. And withdrawing they talked with one another, saying, This man is doing nothing worthy of death or of bonds.

32. And Agrippas said unto Phestos, This man could have been released if he had not appealed unto Kaisar.

COMMENT.

"That occurred" instead of "made" R. V.

"Twelve-tribe organization" instead of "twelve tribes" R. V.

"Constantly" omitted by the R. V. though in the best text.

"Awaken" instead of "raise" R. V.

"Official-power" instead of "authority" R. V.

"Brought" instead of "gave" R. V.

"Compelling them" instead of "strive to make" R. V.

"In which acts" instead of "whereupon" R. V.

"A goad" instead of "the pricks" R. V. and "the goad" R. V.

"Preferred" instead of "appoint" R. V.

"Subordinate" instead of "minister" R. V.

"Taking thee out from among" instead of "delivering thee from" R. V.

"Laity" instead of "people" R. V.

"To turn them" instead of "that they may turn" R. V.

"Official-power of Satan" instead of "power of Satan" R. V. which is a very different thought. Where did Satan get this "official-power?"

"Allotment" instead of "inheritance R. V.

"Have been sanctified" instead of "are sanctified" R. V.

"In the faith that is in me" instead of "by faith in me" R. V. which is also a very different thought and theology as well.

"Become" instead of "was" R. V.

"Protection" instead of "help" R. V.

"Must have suffered" instead of "must suffer" R. V.

"Oracular words" instead of "words" R. V.

"Doth not ignore" instead of "is hidden from" R. V.

"Dost thou trust" instead of "believest thou" R. V.

"Within a little art thou of persuading" instead of "with but little persuasion thou wouldst." Same mistake in next clause made by the R. V.

CHAS. GARDNER.

Old Time Religion.

I recently visited a religious gathering in which I observed a commendable zeal, but was very far from being tempered with knowledge of God's Word. A minister discoursed quite warmly with regard to the necessity of a return to the old time religion where sinners are made to get right down before God, and quake, fear and tremble, and get converted.

The above may be the old time religion of Jonathan Edwards, (his pattern) but is very far from being the old time religion of the Holy Scriptures, in which there is no craven, cowardly, slavish fear. ("There is no fear in love.") On the contrary it begets a spirit of love, of hope, of joyful anticipation. Its recipients can sing, and shout aloud for joy, even while enduring bodily affliction. Remember the case of Paul and Silas, who because they faithfully preached the old time religion of the Bible, were stripped of their clothing, and severely whipped, after which the jailor was strictly charged to keep them safe. He "then thrust them into the inner prison, and made their feet fast in the stocks." Now, on account of this old time religion of the Bible, these men with flesh lacerated and sore from being beaten, and the feet locked fast in stocks, and confined in the dreary, dark "*inner*" dungeon, at the "midnight" hour held a devotional service, and "prayed and sang praises unto God: and the prisoners heard them." Yes, dear reader, this religion is pre-eminently a joyful religion, men can sing praises unto God, while enduring bodily torture for the advocacy of this precious, ancient faith. When a person is once "rooted and grounded" *in this faith*, nothing can separate him from it, because of the principle of *love* which pervades it; it is a golden cable, which unites the Father, the Son, and all the precious "household of faith," in bonds of affection which *never* can be severed. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter." These things may separate from the old time religion of Jonathan Edwards, but it can never separate those who "continue in *the* faith grounded and settled, and be not moved away from the *hope* of the gospel." With regard to such, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the *love* of God which is in Christ Jesus our Lord."

This love is *only* in the possession of those who are in harmony with the divine *purpose* and *will* of the Eternal Father, which is the old time religion of the Bible.

Those who refuse or neglect to harmonize with his will, he will destroy. We read in 1 Thess. ii. 13, 14: "God hath from the beginning chosen you to salvation, through sanctification of the spirit, and the *belief* of that *truth*, whereunto he called you *by our gospel*, to the obtaining of the glory of our Lord. Verse 10, speaks of certain ones who "received not the *love* of the truth, that they *might* be saved." Suppose they substitute the old time religion of Jonathan Edwards in place of the sanctification of the spirit, and *belief* of the *truth;* whereunto he called you by our gospel," what will happen? See verses 7, 8: "The Lord Jesus shall be revealed from heaven with his mighty angels taking vengeance on them that know *not* God, and *obey not* the *gospel* of our Lord Jesus Christ; who shall be punished with everlasting destruction," in place of unending torment, as revealed in the Jonathan Edwards old time religion.

The phrases: "Obey not the gospel," and you "shall be punished with everlasting destruction," is equivalent to Christ's words: "Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized, shall be saved; but he that believeth not, *shall be damned*." The matter is imperative, there is no escaping the consequences if we fail to *believe* and *obey*. Knowing the inevitable consequences of a failure to believe, *love* prompts the advocates of the ancient faith to be fearless in its advocacy, that those who are "*alienated* from the *life* of God through the *ignorance* that is in them," may be enlighted and *obey* the gospel. To me it is sad to see those whose minds have been enlightened, and yet from some cause "obey not the gospel," because the consequences are terrible. The unalterable decree has gone forth, and is recorded in God's Word in language that cannot be mistaken, that all such "shall be punished with everlasting destruction." There is no deception here, the language is plain enough for the simplest to comprehend, and those who do so neglect, take their own lives in their own hands. In the name of Jesus, I beseech you to be warned before it is too late.

There can be no salvation without *obedience*. With regard to Jesus, we read: "Though he were a Son, yet learned he *obedience* by the things which he suffered; and being made perfect, he became the *author of eternal salvation* unto all them that *obey him*." Remember *this* that he never will become "the author of eternal salvation" only to those who *do* "obey him."

"What shall the *end be* of them that *obey not* the gospel of God?" 1 Pet. iv. 17. "Unto them that are contentious and *do not* obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish." Rom. ii. 8.

But on behalf of those who do "obey the truth," we can joyfully exclaim: "God be thanked, that ye were the servants of sin, but ye have *obeyed from the heart* that form of doctrine (the gospel of the kingdom and the things which concern the name of the Lord Jesus) which was delivered you (by Jesus and his disciples, Heb. ii. 3). Being then *made free from* sin, (by being baptized *for* the remission of sins) ye became the servant of righteousness." Rom. vi. 17.

If deliverance from sin can only be obtained by obeying "from the heart *that* form of doctrine," how can you expect such a blessed result to flow from obeying the "form of doctrine" delivered you *by* Jonathan Edwards and other *heralds* of a bogus faith?

The difference between the old time religion of Jonathan Edwards and that of the Bible, is sharp and distinct. The old time religion of Jonathan Edwards, and the old time faith of the Scriptures, differ as follows. The faith of the former, promises the immortal souls of those who accept of it, a home in a country which they can not exactly locate, but we are told that it is somewhere in the skies beyond the bounds of time or space. The poet says:

"A charge to keep I have -
A God to glorify--
A never-dying soul to save,
And fit it for the sky."

With regard to the wicked their poet represents the faith of Jonathan Edwards, and those of kindred faith as follows:

"There is a dreadful hell,
And everlasting pains;
There sinners must with devils dwell.
In darkness, fire and chains."

With *regard* to the old time faith of the Scriptures, those who *believe* and *obey* it are promised an interest in the soul-stirring promises which God confirmed with an oath unto Abraham, Isaac and Jacob, all such are promised a joint-heirship with Jesus, *the* Christ, to the restored throne of his father David, they are also promised, if they continue in well-doing the glorious gift of immortality at the appearing and kingdom of our Lord Jesus, *the* Christ. As to the location of *this* kingdom, which will be filled with eternal joys, we are not left in doubt like those who adhere to the faith of Jonathan Edwards, but its *exact* boundaries are given even to detail.

Now, can these two differing faiths be valid? *Listen* to what the Scriptures *say*: "There is one body, (one household of faith,) one spirit, (through which the divine will was communicated to man) one hope of your calling: (one hope only is found in our calling by the gospel) one Lord, (not a Lord who reigns in heaven over immortal souls, but the one who will reign on David's throne in Jerusalem) one faith, (the faith of our father Abraham) one baptism, (immersion in water for the remission of sins) one God," (not a trinity of gods).

Oh what a marked contrast is seen between the bogus faith of Jonathan Edwards and company, and the "*one* faith of God's Word," when the search-light of the Scriptures is turned upon it? How square to the line, and live in harmony with the faith which was once delivered to the saints. Let us also be careful, and not *send* men out as heralds of the "one faith," who have never themselves become "*obedient* to the faith," even though they may profess the doctrines of the faith; require of them *obedience*, before you trust them to carry the message of life to others. A previous obedience to a *bogus* faith will never be counted as an obedience to "*the* faith." Let us be in earnest in these last days.

W. H. WILSON.

Letter Drawer.

Dear Restitution:

Brothers and sisters of the one faith, as the time has arrived for testimony from those scattered all over this broad land of ours, let me add my mite with the rest. It is cheering to read the letters from those earnestly contending for the faith of the gospel. It seems to me when I look back on the year that is just gone and see my shortcomings and so little that I have done for God's cause, that I am led to cry out, "Lord help me to take a firmer stand for him in the time to come." Aid me by your prayers, that whether temptations, or afflictions, or persecutions assail that I may not be found like the foolish virgins, but the wise, and be ready to go in to the marriage supper of the Lamb. It is interesting and instructive to read the able articles in THE RESTITUTION by Bros. Wilson, Joblin, and others. God bless them in their work.

The paper is about the only preaching we have besides the Bible.

In conclusion let me say, if it should never be my lot to meet you face to face in this life, that we may meet with our Blessed Lord in the New Earth.

Your brother in the faith.

J. E. FOSGITHE.

Editor Restitution:

Please find enclosed $1.00 for which send me the paper. I would have sent the full amount but owing to the hard times and scarcity of money this is all I can spare at present, but will send you the balance as soon as possible. I have been deprived of the paper for some time and it has seemed to me as if a near friend had left me. I hope these terms are satisfactory to you, and that you will send me the next issue.

We have an organized church at Ainsworth consisting of over 40 members which are strong advocates of the gospel.

From your brother in the hope of the soon coming kingdom.

F. F. STEPHENS.

Dear Restitution:

Brothers and sisters, in the one hope, I wish you all a Happy New Year. I feel like adding my testimony although in a feeble way. I will say that Jesus is precious to me. It is over thirty years since I started in his cause and I have never felt to turn back, although I have trials and crosses to pass through. He said we would have, but when I look to Jesus, and think what he suffered on the cross for us, I feel that ours is light compared to his, and I feel like going forward to the mark of the high calling, hoping he will forgive my weakness and miss-steps, but he said we would suffer persecution for his sake. He knows that the flesh is weak but the spirit is willing. I am alone here in the faith except my oldest daughter, with whom I have my home. The Bible and RESTITUTION are all the preaching we have, and I would feel ship-wrecked without them and no chart to guide me through. I do not fear for I always feel my Savior near. I hope to be among the number when he comes to make up his jewels. Pray for me that I may meet you all in the kingdom where pain, sickness, and trials will cease.

Yours in hope.

MRS. P. M. SPENCER.

Editor Restitution:

As the time on my paper is nearly run out, you will please find enclosed $1.50 for another year.

Its contents are a great blessing to me in my humble, and isolated circumstances. I am glad to know our letter drawer is wide open again, our golden opportunity for familiar converse. I do prize the letters from our dear brothers and sisters so much. They are the next best thing to a good visit. I have not much public spirit. I wish I had the ability to say a great deal of what is burning in my heart. I realize it is very necessary to put our whole trust in him who doeth all things well. Hope on. The Christian's hope maketh not ashamed. When Jesus comes then will our hope be crowned with salvation. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God. Is our hope today in that same God that Jacob wrestled with? Hope deferred maketh the heart sick. The hope of the righteous shall be gladness. if our hope be gladness then we must be righteous. The righteous shall never be removed, for we are saved by hope, but with patience we must wait for the realization of our hope. Here is where faith comes to our rescue. We through the spirit must wait for and cherish this hope, and through faith and love admonish one another. Do we realize that we are coming into the midnight hour, when we shall hear the cry, "Behold, the Bridegroom cometh? Let us trim our lamps, and have them burning, our arms full of sheaves, for "to him who overcometh, will I give to eat of the tree of life, and he that overcometh shall not be hurt of the second death."

Precious promises. Words of Truth. Oh, may we all be firm, and with all the redeemed in the latter days stand upon the earth. These words speak volumes to my heart. My hope, my all.

Trusting for a share in your prayers, in Christain love I remain, your Sister in Christ.

MRS. O. B. CADY.

Dear Restitution:

I wish the editor and all the *readers of* THE RESTITUTION a Happy New Year. May the God of Israel be with you throughout the coming year, 1895.

Oh how my heart rejoices to know that the time draws near for the coming of our Lord. Another year of our existence has past and gone and we are entering in to another. We know not how soon the Lord may come. What we want to know and be confident of is that we may be found ready, for we have the assurance (in the Word of God) that when he shall come we shall be made supremely happy. A happiness that shall never end, for we shall be made immortal and shall live forever, never to suffer sorrow or persecution, and never to die any more, where we can ever be with our loved ones and Jesus evermore. Dear brother, is not this a happiness well worth striving for? The joy and happiness we have here is of short duration, how soon it can be turned to sorrow. Dear brothers I can say that what sorrows and afflictions I have had are all drowned in the blessed hope I have in the glories that are in store for me in that bright and glorious world to come which is promised to me, and not to me only but to all those who love his appearing, if we hold out faithful until Jesus comes to make up his jewels.

I ask an interest in your prayers that I shall be found ready to meet you all in that world to come.

GEO. HAYNES.

Dear Restitution:

We wish you a Happy New Year. We are all as well as usual. There seems to be no settled plan of salvation with so many. Some say one thing and some another so that it almost discourages one, but I am thankful that Christianity is an individual matter. Yes, there are a few names even in Sardis that had not defiled their garments, and we still trust that there are a few names even here in Nebraska that are still looking for the King of kings, or the only begotten Son of God, to take unto himself his great power and reign. Yes, we do still believe that he was the Son of God, that he was not begotten by the will of the flesh nor of the will of man, but by the will of God, and that we must become sons by adoption if we expect to be saved, or in other words by complying with his Word.

I am as ever yours looking for the coming of the Just One.

JACOB [illegible]

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JANUARY 16, 1895. NO 3.

The Restitution.

"THE RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the Tabernacle saints to joint heirs with him in the proposition of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, as pre-requisites to the forgiveness of sins, and a holy life as essential for Kingdom-inheritance.

EDITORIAL STAFF:
Editors of the O. P. Institution.
M. SOLLY, Corresponding Editor.
PLYMOUTH, INDIANA, JAN. 10, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God- of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

"THE true spouse of Jesus Christ is to be known by her always enjoying the company of her beloved, or mourning after it." •

ETERNAL torment is unscriptural. The punishment of the wicked will be utter destruction. Phil. iii. 19; Rev xxi. 8; Mal. iv. 1.

IMMORTALITY of the body is a gift promised to the righteous only at the return of Christ. 1 Cor. xv. 54; 1 John iii. 2; Phil. iii. 21; and the immortality of the soul is a heathen fable. •

"WE frequently hear it said of some one that 'He is no man's enemy but his own,' but this is a great fallacy. Every bad man is the enemy of his wife, his children, his kindred and his country." •

BAPTISM, that is immersion in water, is the divinely appointed means of united believers to Christ. It is for remission of sins, and hence is essential to salvation. Gal. iii. 27-30; Acts ii. 38; Rom. vi. 3-6; 1 Pet. iii. 21. •

A FEMALE member of a church once said to Richard Cecil, "Sir, have you heard that I am going to turn from the Dissenters to the Church of England?" "Madam," he replied, "you are turning from nothing to nothing." It was he also who said, "What pretenders must be weighty; what pierces must be pointed; what is carried away must be portable." These were hints to public speakers. •

THIS paper, which is intended for those loved ones who have been convinced that there is no life out of Christ, and [illegible] inheritance with [illegible] no converting [illegible] the gospel; no forgiveness [illegible] faith in the gospel, repentance toward God and baptism into the Anointed Jesus; but who linger and hesitate and neglect to secure the great salvation. We plead with you to save yourselves from this untoward generation. Let the love of Christ constrain you to forsake all and follow him. Think of the follies and pleasures of this life with its riches and honors, which are but for a season, as compared with the far more exceeding and eternal weight of glory awaiting those who are not ashamed of Jesus' Word. Oh lay hold upon eternal life now lest you have to take up the lament, "The harvest is past, the summer is ended, and I am not saved." •

The Peace of God.

We made some remarks last week upon the tribulation in the world, and the peace in Christ; and in opening the Book to find some words of comfort for the Little Flock this week our eye fell upon the words of the Spirit in the 4th chapter of Philippians, "Rejoice in the Lord alway, and again I say, rejoice. Let your gentleness be [illegible] unto [illegible]; the Lord is at hand;

ANXIOUS ABOUT NOTHING

—but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God; and the peace of God which passeth all understanding shall keep your hearts and mind through Christ Jesus." This was always a precious passage of Scripture, and as it seemed more precious than usual we concluded to present them to our readers with whatever thoughts they may suggest to us.

The people addressed are in the Lord, as is seen by the first verse. That means that their names are in the Lamb's Book of Life, see 3rd v. and it is not surprising that they are called upon to rejoice in the Lord always. How could they help rejoicing if they lived in full realization of the fact that their names were in the Lamb's Book of Life, and that

THE LORD IS AT HAND?

But the 6th verse contains instructions calculated to assist them in maintaining this happy state of mind. They are enjoined to be anxious about nothing; there is no need of it, because by prayer and supplication and thanksgiving they are privileged to make their requests known to God. If they heed this advice and let God take care of the consequences, they are sure to come out right at last; but while waiting for

THE CONSUMMATION,—

that is while living this life of faith and hope, the blessed assurance is given that "the peace of God which surpasses all human conception shall keep their hearts and minds through Jesus Christ. We understand this peace of God to mean tranquility of mind, growing out of a new relationship to God through Jesus Christ—they have put him on, and been baptized into him, and through adoption acquired all the rights and immunities of begotten children.

We want our readers to realize that there are no contingencies on God's part. If they comply with the conditions stated God makes the square promise that his peace which passes all conception shall guard their hearts and minds by Christ Jesus.

In Eph. iv. 3, we are informed that the

UNITY OF THE SPIRIT

is the bond of this peace. We have to be at peace among ourselves in order to be in harmony with the Spirit. In Gal. v. 22 we learn that peace is *a fruit* of the Spirit. In Rom. v. 1, we find the reason *why* peace follows belief—we are justified by faith, hence the peace with God through our Lord Jesus Christ.

This seems to take us back to the words of our blessed Lord in the 14th of John: "Peace I leave with you: not as the world gives do I give unto you. Let not your heart be troubled, neither let it be afraid."

OH WHAT BALM

these precious words contain: "my peace I give unto you. Let not your heart be troubled." This shows where the trouble comes in. The heart gets troubled sometimes before we hardly know it, and worried hearts are all out of sorts, and not in condition to be benefitted by this heavenly medicine. As a disturbed stomach cannot take care of food, a disturbed mind cannot appropriate the medicine of the Great Physician. More and more let us try not to let our hearts be troubled; but try to realize that the promise is sure,—

THE PEACE OF GOD

which surpasses conception *shall* keep our hearts and minds through Jesus Christ; and then from all the storms of earthly sorrow, and the tempest of earthly adversity, and the tumult of earthly strife, and the intoxication of earthly joy, we shall find rest and peace in God through Jesus Christ. Here is our refuge from the storm, our covert from the tempest, "for there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

PRECIOUS RESTING PLACE

of faith—Christ Jesus; all such know the blessedness of those whose iniquities are pardoned and whose sins are covered; but there are heights and depths and breadths and lengths of the love of God that we have never explored. God help us to follow on from one degree of grace to another, till we see the King in his beauty; and if we thus grow our peace will flow like a river, quietly, steadily on. Amen. •

Original.

God's Love.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

How plainly the sentiment of this text stands out in opposition to the doctrines of Calvin, still promulgated by those who regard the five knotty points of the old Swiss reformer, as the sum and substance of the gospel. Most of the preaching which I heard in my youthful days was shaped after the creed of Calvin. A certain definite number, which could neither be increased nor diminished, was chosen before the foundation of the world and all the rest of mankind were to be passed by as belonging to another definite number ordained to eternal damnation. "Constraining grace" wrought upon the hearts of heaven's favorites, so effectually that they were obliged to become Christians; and "once in grace always in grace" was their doctrinal motto.

In my text the love of God is not so circumscribed as this human theory would have it. No, no! It is as broad as the world of mankind. "God so loved the world." The love was made plain, as a cause, to prompt the giving of his Son. The love took in the world, and therefore any theory limiting it to a very few must be false. The gift of God's Son was made in behalf of a world of sinners; and this same Son when manifested to Israel declared that he came not to call the righteous, but sinners to repentance. John says: "He is the propitiation for our sins; and not for our sins only, but for the sins of the *whole* world." John ii. 2. That Jesus died for sinners is an inspired proposition so plainly stated to be misunderstood; and that he laid down his life for his sheep will not be questioned. Both statements are true. But why believe the latter, and not the former? The one, logically, is a universal affirmative; the other a particular affirmative. That Jesus died for sinners is by Paul put beyond the possibility of successful contradiction. He says: "Scarcely for a righteous (just) man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that, while we were yet sinners Christ died for us." The gracious announcement of pardon and of final and complete redemption is made to sinners. The Word of reconciliation is addressed to the unreconciled. Paul styles the gospel the "Word of reconciliation;" and affirms that "God was in Christ reconciling the world unto himself." Such is the abounding love of God that he offers to the fallen and undone, peace and pardon, the unspeakable gift of eternal life, and the coming kingdom with all its glory—all these he offers on the conditions of faith and obedience. God never offered to save men unconditionally. He who expects to be finally saved without conforming to God's will counts more on his mercy than what the Scriptures warrant. God is merciful within the bounds of his revealed plan. To reject this is to incur his displeasure, and forfeit eternal life. There is a fearful risk involved in the question of disobedience. Oh sinner, for whom Christ died, do not, I beseech you, neglect the offers of mercy by pleading your want of ability to close in with these offers. "We love him because he first loved us." John iv. 19. This means much, so much that ages on ages will not exhaust its meaning to those who taste and know that the Lord is gracious. The sum of this love is all that God has done and will do for his obedient children. God's love must take shape in eternal realities. To attempt to describe these is to feel our weakness, and to realize how poor is human language when summoned to the task. It is the grand and glorious things of the future kingdom, and "scenes surpassing fable," which are set over against the fleeting and unsatisfying things of the present life. The sum total of God's eternal blessings is a gift of infinite love and mercy. I say mercy, because it is offered to the violators of a holy and just law. These cannot purchase God's favor, nor give an equivalent in value for eternal life. God asks, and reasonably too, for the service of our lives—conformity to his will. This is but little at most and best. He demands faith in his Word, the facts and promises of gospel. In his love and goodness he entreats us to turn to him and live. "Turn ye! turn ye! for why will ye die" rings in the ears of every poor sinner. All that God requires of the sinful is in the fitness of things and circumstances necessary to prepare us for a state of bliss, with him for ever, and holy companionship, and full communion with his Maker. It was sin that severed the pleasant bond of love, and it must be [illegible] that we bring it back to that state of accord which the Omnipotent [illegible] contemplated in its creation. [illegible] must put themselves in harmony with the revealed will of God, or [illegible] themselves excluded, by want of moral fitness, from the society of the redeemed. Incessant then as God requires but little—the poor service of our lives—as conditional to an eternal weight of glory, we ought cheerfully to obey him in all things. To those not of Christ who may chance to read what I have penned in this paper I will say, do not postpone from day to day and from year to year your return to God. Life with its many opportunities for fitting yourselves for the kingdom of God and its pure and refined associations is flitting away. Will you indulge the false hope that admittance will be granted you on the ground alone of God's great mercy, without any effort on your part to prepare for such a pure and holy state? Christian character alone will entitle you to a place in God's eternal kingdom. And this can only be developed by you as free, moral agents acting in conformity with the revealed will of God. Character is not a thing to be put on you by the Lord at the resurrection of the just. You must set yourselves in opposition to the sinful desires of the flesh. In the language of Paul: "Put off concerning the former conversation (conduct) the old man which is corrupt according to the deceitful lusts." Col. iv. 22. This means more than moral reformation independent of faith in the gospel. For the Apostle adds: "That ye put on the new man which after God is created in righteousness and true holiness." v. 24. Now will you after all that God and his Son have done in mercy and love in your behalf, after you have heard of the gracious offer of grand and glorious things in the future kingdom, continue to neglect the duties you owe to your Maker and kind Benefactor: spend your lives in serving the flesh, and then dare to indulge the hope that the Great Judge will lavish upon you the riches of the eternal inheritance? Will you?

JOHN L. WISER.

The Old Paths.

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, Where is the good way, and walk therein, and ye shall find rest for your souls." Jer. vi. 16.

Ages have swept o'er the fragments of human royalty, and thrones of dominion have disappeared in the tomb of oblivion since the beginning of the royal pathway of which the lamenting seer of Israel wrote, and which had grown old in his day. In the early history of man it became the bright incentive which flamed into a living hope that the Seed of the Woman would soon appear to exterminate and crush the serpent's power. As a consequence Eve believed her first born son was to be the coming Deliverer, and her joyful exclamation, "I have gotten a man from the Lord," (Gen. iv. 1.) was soon to be buried in the darkest grief, for the son of her brightest hopes stained the earth with his brother's blood, and instead of approximating nearer to the path of life, one step deeper in crime was taken, and the gulf which separated them from their lost home, widened as the years rolled on. And yet like a thread of gold the highway of life spanned the age, and Enoch the seventh after Adam walked faithfully therein, and so perfect was his character that the world-loving throngs knew him not until they were startled to learn that the places he frequented bore no longer the traces of his footprints, and the murmur of surprise ran from encampment to encampment, Enoch was no more. He was with his God, and the words of his prophecy, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince men of ungodly deeds," (Jude 14, 15), fell on the listless ears of the careless ones of earth. Duration continues with its procession of years, and as the age wings its way to a close only one man is found traversing the pathway of life and upon his brow the pen of six centuries has written the story of truth. The world of mankind has grown desperately wicked and the time of probation is numbered by hours. The storm king marshals his hosts, and the black clouds of evening declare the doom, while the fiery bolt crashing through the agitated air brings the rushing surges of death, the awful morrow reveals a world locked in the weird silence of the grave. Noah and his kindred alone float upon the wide, billowy waste amid the breathless calm. Yet the way of life bridges the ocean tomb, and illumined by the rays of the sun of righteousness serves as a guide to Abraham as he passes with a heavy heart through the groves of Beer-sheba, out on the plains stretching away to Moriah's rugged hills, even the winds from the gates of morning seem to whisper, "Take now thy son, thine only son Isaac, whom thou lovest, and offer him for a burnt offering," and as the day wanes to a close and the night veils the landscape with its symbols of death, one by one the stars take their places in burning ranks upon the plains of heaven, reminding him of the divine promise, "As the number of the stars so shall thy seed be." And the third morning finds the altar erected, the wood prepared, and the knife lifted, and the fire of hope burns low as the aged father turns his head aside that he may not see the blood follow the descending blow that would sever the thread on which was suspended the only means of carrying out the divine promise or perpetuating his name. But the angel of deliverance stays the hand with the glad enunciation, "Lay not thine hand upon the lad, for now I know that thou fearest God, seeing thou hast not withheld thine only son from me." Gen. xxii. 10-12. On and on the pathway of life continues its sacred march, and Jacob the grandson of the father of the faithful finds the God of heaven his companion as he journeys o'er the grassy plains of Bethel, and as the shades of night descend from the distant hilltops may be seen the baleful lights of altar fires where the children of men offer their infant babes to Moloch and Baal, and amid this scene of direst depredation, the lonely exile wraps his mantle around him and sinks into silent repose. The hours of night move on and around the pillow of the slumberer the cyclorama of years unroll, and like a great ladder the royal way of Jehovah spans the fields of futurity, and links with a stairway of light the land on which the sleeper reposed with it in its restored condition when he should behold his illustrious seed reigning in beauty o'er the nations of earth, while up and down the shining steps constructed of intervening years, the angels descend and ascend administering to those who are to share the royalty and bear the honors of the divine government. Thus through the dispensations of the past the old pathway of life runs its silent course to [illegible] the "rest that remaineth for the people of God," and with the hope of the fulfilment of this promise thousands have walked therein, and with God as their friend, and with his Word as a lamp to their feet, they have traversed it in light, and yielded up their all on the altar of righteousness, defying the pangs of torture. Bowing down at the fatal stake while the flames of martyrdom rolled up the black vaults of night. But if I mistake not there is in reserve for the present generation a trial by which it shall be manifested who are, and who are not the true servants of God. The way to the kingdom is neither flowery nor easy, it is a "straight gate" and "narrow [illegible]" and "few there be that find it." Soon shall the crowns be given to the faithful saints of the most high God. Soon shall the martyrs and apostles and sleeping saints come forth from their prison houses and sit down with Abraham, Isaac and Jacob in the kingdom of God. Let us also strive to enter in bearing in mind that many are called but few are chosen. Matt. xxii. 14. Yours in hope.

HORACE PROSSER.

Selected.

The Old Year Abroad.

The old year abroad has been characterized by political events of importance in Europe and by war in Asia. In England it has been specially signalized by the retirement of Mr. Gladstone from politics on account of ill health and advanced years, and the advancement of Lord Rosebery to the vacant Premiership. In the new arrangement Sir Vernon Harcourt accepted the leadership of the House of Commons, Earl Kimberly took the foreign and Henry Fowler the Indian portfolio. The agitation against the House of Lords, which is now the burning question in English politics, began in March when Labouchere's effort to amend the reply to the Queen's speech by demanding the abolition of the Upper House was defeated and a substitute offered by Harcourt was adopted. Since that time Lord Rosebery in his campaign speeches has given satisfactory assurances that the question will be one of the first to be taken up at the forthcoming meeting of Parliament. Aug. 7th the evicted tenants' bill passed the Commons, but was again defeated in the Upper House, which has intensified the agitation.

France has been in almost continuous excitement owing to the activity of the Anarchists. Feb. 4. Vaillant was executed. A week later a bomb was thrown into a cafe by Breton, injuring several persons. March 19 a bomb was thrown into the Madelaine Church, but it had no other effect than the killing of the thrower. May 20 another anarchist, Emile Henri, was executed. The conspiracies of these wretches culminated in the assassination of President Carnot at Lyons by Cesare Giovanni Santo June 24. His accomplice, Granier, committed suicide, and he himself paid the penalty of the crime Aug. 16. Since that time agitation has apparently ceased owing to the stringent anti-anarchist bills which have been passed. The year was also characterized by the criminal indictment of M. de Lesseps for his participation in the Panama scandals, but since that time he has passed with clouded fame beyond the jurisdiction of earthly courts. May 22 the Casimier-Perier Ministry was defeated owing to its opposition to the passage of a law authorizing railway employes to form unions and a new ministry was formed by M. Dupuy which still remains in power. Casimir-Perier meanwhile was elected President *ad interim*.

Germany has been the center of political excitement during the whole year. Bismarck and the young Emperor have discovered a *modus vivendi*. A commercial treaty with Russia has been ratified. The anti-Jesuit laws have been repealed. In October, owing to disagreement in policy, Chancellor von Caprivi resigned and Prince Hohenlohe-Schillingsfurst was made Premier in his place. The Reichstag opened Dec. 5. The speech from the throne indicates pacific relations with all the European powers, but Germany itself is confronted with taxation, agrarian, socialistic, and Polish questions, the outcome of which no one can foresee. Austria also has negotiated a commercial treaty with Russia. A new Cabinet was formed for Hungary in June, but it has now resigned owing to different views as to policy. The two most important events of the year in Hungary have been the death of its great hero, Kossuth, and the securing of absolute religious freedom.

Italy has been agitated by the anarchists, whose excesses at last led to the passage of an anti-anarchist bill, by riots in Sicily growing out of excessive taxation and by the Roman bank scandals, which finally involved Premier Crispi, who has prorogued Parliament pending an investigation which he has demanded. Spain also has been the scene of anarchist agitations which were not put down until a stringent law was passed. The Netherlands have been quiet. Belgium has had Cabinet crises on questions of reform. In its first election under the universal suffrage law the Liberals were defeated and the Socialists secured nineteen seats. Belgium has also had its international exposition—a pale reflex of the White City. In Scandinavia has been the old quarrel between Sweden and Norway and it still remains unsettled.

In Russia the principal event of the year has been the death of the Czar Alexander III, and the succession to the throne of his eldest son, Nicholas II., who since the succession has married Princess Alix of Hesse. The policy of the new Czar is purely matter for conjecture beyond the fact, as announced in the proclamation, that he will continue the peaceful policy of his father. In Turkey the event of overshadowing importance is the Kurdish massacres of Armenians, for which the powers are preparing to call the Sublime Porte to account. In Servia the principal event has been the King's recognition of the rights of ex-King Milan and Natalie. The courts declared this recognition unconstitutional, whereupon the King cut the Gordian knot by suspending the Constitution and proclaiming the old Constitution of 1869. The end is not yet.

In Asia the war between Japan and China has occupied the attention of the whole world. It broke out in June as the outcome of a dispute between the two powers as to the rights of suzerainty in Corea. Both landed troops in Corea, but the Chinese were driven out speedily. The war was transferred to Chinese soil, and by a rapid succession of victories on land and sea the Chinese power has been broken and the empire now lies at the mercy of Japan. Negotiations for peace are pending, and Japan has received the congratulations of the world for the skill and valor with which it has overcome its huge enemy. Africa has been in more or less turmoil. The obstreperous young Khedive of Egypt has been brought to his senses by England. The French have occupied Timbuctoo, and have put down rebellion in Madagascar without serious resistance. Growing out of the death of Muley Hassan, Sultan of Morocco, there have been outbreaks in that country, but they have been settled since the recognition of Abdul Aziz by the powers as the new Sultan. In Central Africa, under the Anglo-Belgian agreement, a division of territory has been made between the State, England, and Germany.

Central America as usual has been the theater of almost endless revolutions. The effort to form a union between Gautemala, Nicaragua, Honduras, San Salvador, and Costa Rica, from which so much was hoped, has failed. In South America Brazil has been the center of interest. The rebellion there has been squelched except in some of the outlying provinces. The chiefs of the rebellion are fugitives, and the new President, Mornes, has inaugurated what appears to be a firm and stable government.—*Chicago Tribune.*

Can the Jews become farmers?—As an answer to this question, so often asked, it is said that in spite of the many discouragements and oppositions met with in the Russian Empire, there are no less than sixty-four thousand Jewish agriculturists in the domains of the Czar, most of whom are successfully tilling the soil. In the district of Vukhuovka, in the province of Kieff, the Jews are nearly all agriculturists, and those who employ them say they do so because they are steadier and work better than the orthodox peasants, and so far they have not been molested by the authorities.

A dispatch to the *Chronicle* from Moscow says the Czar, in revising the lists of officers for promotion, which list gives the age, religion, etc., of the officers, struck his pen through the column marked religion, decaring that was a question which did not concern him.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Poetry.

The Burden.

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown:
No lot is wholly free:
He giveth one to thee.

Some carry it aloft,
Open and visible to all eyes,
And all may see its form and weight and size:
Some hide it in their breast,
And down it there unguessed.

Thy burden is God's gift,
And it will make thee brave and calm and strong.
Yet, lest it press too heavily and long,
He says, "Cast it on Me
And it shall easy be."

And those who heed his voice,
And seek to give it back in trustful prayer,
Have gained a heart that never can despair,
And hope light-winged the way
Upon the darkest day.

Take then thy burden thou
Into thy hands and lay it at His feet,
And whether it be sorrow or defeat,
Or pain or sin or care,
Leave it calmly there.

It is the heavy load
That crushes out the light and life of heaven.
But, borne with Him, the soul restored, forgiven,
Sings out through all the days
His joys and God's high praise.

OUR CHILDREN.

The Story of Israel in Egypt.—No. 2.

Gen. 12 and 13th Chap.

Abraham is now in Canaan. God gives him promise, that his seed shall possess the land forever. It is a prophecy that from some of his decendants there shall come a Savior, who gaining immortality, shall have the earth for an eternal possession.

He is an old man and he has no child, yet God tells him, he will make his seed like the dust of the earth, so that if a man can number the dust of the earth then may his seed also be numbered. It would take a long time to count the dust particles in a bushel of sand. What then would it be to count the atoms that make the world?

The battle of the kings is fought, Abraham, receives a deed from God to the land of Canaan. The sufferings and servitude of his people in the land of Egypt are foretold. Ishmael and Isaac are born.

Through Isaac, it is said, the everlasting covenant is to be established, the Christ is to come of his line and not from that of Ishmael.

To be establish, is to become a fact. The deed will become a fact in the hands of the seed of Isaac.

The sacrifice of Isaac pictures a slain and risen Savior who shall possess and hold the strong places of his enemies, and who shall bless all the nations of earth.

As we read on and on in the pleasant story, we can see the steps in the plan. The repeating of the promises cheer us.

We rejoice in a God of love. Already we can see the lost Eden blooming again, and congregated thousands of immortal ones crowding its fadeless bowers.

We are at the beginning of the fenced-off nation. Isaac was a type or sign of the coming Bridegroom. His wife must be the sought-for-one; a type of the Redeemer's Bride. She was chosen for Isaac by the Lord himself, not from the idol-worshipping Canaanites, but from among Abraham's own people in Mesopotamia. It was a long way, four hundred or more miles. Her name was Rebekah, and she was very fair.

Of the two sons of Rebekah, Jacob was chosen. Again the Lord decreed the choice of a wife. She must come as did his mother from the people of Shem and from the kindred of his fathers.

There is a lesson taught here that it would be well for our young converts to heed.—The companions of a lifetime, who are to travel with us to the land of Canaan are to be chosen from the Father's family. He has separted us from the world in much the same way as he did ancient Israel, and we are to make no partnership with unbelievers. Those who do it fill a cup with wormwood and myrrh, and must drink it to the dregs.

But we must hasten on with our story, hoping that each dear reader will read it chapter by chapter from the blessed Book. We can only give it in outline in these introductory lessons.

We have again reached the land of Mesopotamia.

Leah, the tender-eyed, and Rachel the beautiful, with their maidens Zilpah, and Bilhah become the spouses of Jacob. From the twelve sons of these mothers spring the twelve tribes of Israel.

Laban the fatherinlaw of Jacob, together with his sons are vexed and envious at his rapid increase in wealth, and they show their feelings in their faces. The young men even accuse Jacob of having gotten his riches by taking away that which was their father's.

The time for separation has come, God bids him return to the land of his kindred and promises to be with him. While Laban is off shearing his sheep, Jacob gathers his family and servants together, takes all his goods and his cattle, and flees. Laban overtakes him and the quarrel is settled, and Mizpah, the watch-tower is built as a witness between them of the covenant of peace that has been made. Neither is to pass the heap to do the other harm. Bread is eaten upon the heap and a sacrifice is offered upon it, then Laban kisses his daughters and their children and goes back to his place.

A little farther on and Jacob has a vision, receives the name of Israel, —"A prince of God," and is blessed of the Lord."

He meets and makes peace with Esau, his brother, and at last comes to Shalem—now Jerusalem, in the land of Canaan, where he buys a field, spreads his tent, and sets up an altar.

Leaving this place he goes to Bethel.

All strange gods are put away. The promise that Christ shall come of his descendants is given to him, just as it was to Abraham and to Isaac. While on the way Benjamin, his last son is born, and his beautiful Rachel is laid to rest in the sleep of the grave.

Joseph, the elder-born son of Rachel dreams dreams, that place him above all his family in station and glory. His brothers are very angry. They talk the matter over among themselves. His dreams must never come true. Hate and envy are dreadful things to get into the heart. They make people commit dreadful crimes. Jesus says, "He that hateth his brother, has committed murder already in his heart." If we allow ourselves to hate people, we are pretty sure to wish they were dead, we kill them in our minds.

Joseph's brethren make up their minds to kill him, but Reuben the first-born son of Leah, persuades them to throw him into a pit. He is more tender-hearted than the rest and cannot bear the thought of seeing his fair young half-brother put to death. He intends when the rest are gone to slip back and take him to his father. But a band of merchant Midianites come along and Judah persuades the angry men to sell their brother, to be carried down to Egypt. Unknown to themselves they take the very steps that lead to the fulfillment of his dreams. In Egypt, he becomes the trusted overseer in Potiphar's house. The Lord is with him and he is very prosperous.

But his downfall is sought by Potiphar's wicked wife, he is cast into prison; the prison-house is made the pathway to a place that is next to the throne.

He interprets the dreams of his fellow-prisoners. The wisdom thus displayed leads after a time to his introduction to the king.

Pharaoh's curious visions are solved and the power is carefully attributed to God. Joseph is dressed in royal robes of fine linen, the king's ring is placed on his hand, and a gold chain about his neck. He rides in the second chariot of the king, and all men are commanded to "bow the knee," for the poor slave boy has become ruler over all the land of Egypt.

His father, back in Canaan, is mourning him as dead, but he will meet the dear son again by and by.

AUNTIE WINCE.

Christ's Birthday.

On Christmas morning I was awakened by mamma calling me to breakfast. I arose and was surprised to find so many presents awaiting me, one of which was a large book called "Children's life of Christ."

I dressed hurriedly, went to the dining room, and ate my breakfast. After I had played with my presents until I was tired, I concluded to read to my blind sister from my new book. When I was weary with reading my sister said, "Jessie, do you know why we celebrate Christmas? "No," was my reply. She said. "Eighteen hundred and ninety-four years ago there was a great present sent down to the earth, can you guess what, or who it was?" "Oh yes, I know who it was, 'twas Jesus," I said. She said he was a great king, though very small and born in a stable. She told me of the flight into Egypt to conceal him from the wicked king who was seeking to kill him. The king had slain all the babes of Bethlehem in order to kill Jesus. He lived on earth till he was 33½ years of age when he suffered that agonizing death, so that "whoso ever believeth on him should not perish, but have everlasting life." Would not all of us like such a gift as eternal life? It is for all of us.

"For you as well as for me,
Salvation is free."

JESSIE CRAIG.

Selected.

Peter's Estimate of Christian Character. 2 Pet. i. 5-8.

"Add to temperance, patience."

Patience as defined by Webster is, a calm temper; a suffering with calmness or without discontent; perseverance. The words patience, patient, and patiently, are found 44 times in the common version of the New Testament, while the original words from which they are translated occur 74 times; sometimes rendered, endure, long-suffering, long patience, patiently; but not materially differing from the definition given above.

This Christian virtue is strongly and frequently urged by the apostles in their letters to the churches, and Peter here adds it to the list of graces which he deemed necessary for the perfection of Christian character. While temperance or self-control has more particularly a reference to the government of our own springs of action or internal emotions, patience has to deal with external objects. One has to keep guard over the motions of sin within us, to check and to subdue unholy desires, and to conquer self; the other has to meet those things which press upon us from without, —trials, difficulties, afflictions, etc. These outside troubles are to be met with patient endurance, calmness, composure of temper, and perseverance. The radical idea of the word is continued in the Greek words from which it is derived, *hupomeno*, to bear up under, endure, suffer patiently; and *makrothumos*, long-suffering, forbearing. Now, if self-control has been added to knowledge, it will have a wonderful and very salutary influence upon the mind, and make it comparatively easy to add patience. We can see a beautiful order and harmony in this arrangement. It would not do to place patience before self-control, or either of them before knowledge. A man who cannot control himself, but gives a loose rein to his appetites and passions, cannot practice patience. All the exhortations of Christ and his apostles to the cultivation of this virtue will be lost upon him. He will be characterized by irritability, fickleness, impatience, murmuring, repining, etc., and consequently will be in danger of becoming "barren and unfruitful in the knowledge of our Lord Jesus Christ." But let him gain the ascendancy over himself—let his moral and spiritual faculties govern his animal nature—then both body and mind will be ready to meet with calmness and resignation the bitter and multiplied ills of life, and particularly those fiery trials arising from a profession of faith in Christ.

The apostle James says, (i. 2-4,) "My brethren, count it all joy when ye fall into divers temptations, (trials) knowing that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Here we find patience is a means for obtaining perfection. As a perfection of character is the end and aim of those who profess Bible religion, in order that they may become qualified for admission into the everlasting kingdom of our Lord and Savior Jesus Christ, we are exhorted to "let patience have her perfect work;" and the exercise of this calm and serene mind, under trial, will have a perfecting and finishing effect upon us. But as there can be no scope for patience or endurance where there are no trials, James says, "count it all joy when ye fall into divers trials, knowing that the trying of your faith works patience." Trials are not to be shunned, then, when they come, but to be endured patiently. This may seem hard doctrine, yet it is Bible teaching. Trials have a chastening effect upon the patient Christian; and while it is true that "no chastening for the present seems to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto the who are exercised thereby." The proof of our sonship is found connected with patience under chastisement or trial. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons" Heb. xii. 6, 7, 11. Therefore Paul could say, "We glory in tribulation also; knowing that tribulation worketh patience; and patience, experience; and experience, hope," etc. Rom. v. 3, 4. And yet those who were thus exercised by trials, and were enduring "a great fight of afflictions," were exhorted,—"Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Heb. x. 35-37. In this promise is the believer's hope. He is looking for the coming of the Just One, "who will reward every man according to his works." Though persecuted, defamed, oppressed, and at times cast down, yet he feels encouraged when he remembers the exhortation of the apostle James—"Be patient, (or suffer with long patience,) therefore, brethren, unto the coming of the Lord." And why thus patiently wait for the Lord? Because he will bring deliverance for those who are thus waiting for him. "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord promised to them that love him." And the time for the bestowing that "crown of life" is, when "he, who is our life, shall appear." "Behold," says he, "I come quickly, and my reward is with me." And to encourage his brethren to suffer with long patience, the apostle introduces a good illustration. He says, "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."

Are you a disciple of Jesus, and are you suffering on account of your faith? Be encouraged to hold fast—to preserve—to endure to the end. The struggle may be severe—the trial may be great—and the time may seem long,—but the end will come; then "the rest which remains for the people of God" will follow and be secured, and oh! how sweet it will be to the wearied ones! Do you need encouragement? Draw it from the Word. "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience;" and "be ye not slothful, but followers of them who through faith and patience inherit the promises." Abraham "after he had patiently endured, obtained the promise," in the birth of Isaac, the heir of the promises; and Job was an example of patience in the midst of unparalleled sorrow and affliction, and yet "the end of the Lord" as seen in the closing scenes of Job's life, (Job xlii. 10-17) proved "that the Lord is very pitiful, and of tender mercy."

This trait of character—patience—was possessed in an eminent degree by Jesus our Lord. The apostle Peter introduces his example for imitation. He says, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow his steps: who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Pet. ii. 20-23. The writer to the Hebrews also introduces Christ's example as one worthy of being copied, and even as necessary for our ultimate success. Under the figure of a racer, laying off superfluous clothing, and striving for the prize, he says, "let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be faint and wearied in your minds." Heb. xii. 1-3. It is impossible to bring forward a better or more glorious example. It is worthy of our attention and imitation. The prophetic description given by Isaiah of Messiah's conduct at his trial, is a graphic picture of his patient endurance, and which we know was exactly fulfilled. "He was oppressed, and he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

In conclusion, then, let us carefully cultivate the godlike attribute of patience. Our God "has been long-suffering to usward, not willing that any should perish, but that all should come to repentance;" Jesus our Lord has left us an example in this respect of a brilliant character, and we are exhorted to copy it; and the prophets, who have spoken to us in the name of the Lord, are also to be taken as examples of suffering affliction and patience. This virtue is also noticed and highly commended by the Head of the Church, in his messages sent to the congregations at Ephesus, Thyatira, and Philadelphia. See Rev. ii. 2, 3, 19; iii. 10. And let us remember that "whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one towards another, according to (or after the example of) Christ Jesus." Rom. xv. 4, 5.—*Gospel Banner, 1897.*

My Strength.

Be our days many, or be they few, from any burden which God may see fit to lay upon us, our life may gain not only contentment, but grandeur and nobleness. My strength through all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself.

My brethren, the best thing often that could happen to a man is to be thwarted in his favorite hopes. The old song has the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say further than this: "God grant that we may find him there in the home of our darkened life." Then all else will seem to us to be but dross. When a man has nothing more to lose; when his hopes are all beyond the grave; when we listen without terror to the sobbings and flowings of the tide of life and the rush of its storms—then, after the night, to us the day will come back, and after the tempest a great calm.

We know that it is God's work, and that God loves us better than we can love ourselves. We know, then, that all our life is guided by him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—*Archdeacon Farrar.*

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Inelegance of Hurry.

There is an idea prevalent that to be in a hurry is a sign of importance, of large business and large achievements. It is a serious mistake. An experienced person always mistrusts the man who hurries, for he fails in emergencies. Serenity of mind and leisurely action are necessary to fine work of any kind. It is in leisure the mind assimilates best.

Scipio Africanus declared, "I am never less at leisure than when at leisure." A rare bit of wisdom of which all collective minds know the value. If we admit this as true, the inelegance of a hurried manner has the best of reasons. It is wasteful, inconsistent with the finest action, and is caused by a man losing control of himself, and suggests an uneasy, indecisive mind.

A distinction, however, should be recognized between activity and excited hurry, and between slowness and self-possession. Activity with self-possession is the desirable condition.

The Chinese "Rules of War," as carried out by the imperial armies now in the field against Japan are 3,000 years old. They must be very nice rules if we may judge of them from the specimens given by an English writer who has seen them. Perhaps the nicest of them, for the assailed party, is the one that goes thus: "Spread in the camp of the enemy voluptuous musical airs so as to soften his heart." This military maneuver was held in especial esteem 3,000 years ago by its author, Sun-tse, who is still regarded as the highest authority upon the art of war.—*New York Sun.*

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

OBITUARY.

Died in Sandyville, Ohio, on Dec. 19, 1894, Mary S. Cable, wife of Chas. E. Cable, aged 85 yrs.

Our dear neice, and sister in the one faith and hope, was a sufferer for a year or more from dropsy, and while we knew that her condition was unfavorable to recovery, we hoped, with her that as youth was yet on her side, she might overcome this disease.

But death overcame her, and now she is at rest, awaiting a glorious resurrection when the Master comes. She was a consistent Christian, a faithful wife and mother, and much beloved by all who knew her. She leaves a kind loving husband, two children, sister and an aged grandmother, besides other relatives and friends to mourn her untimely death.

May the Lord soon come, and bring back our loved ones, and until then may the remaining and sorrowing ones work faithfully, so that together they may have a blessed eternity with all God's faithful ones, is the prayer of one of these.

ANNA M. YOUNG.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$173.75
Lucien Button,	.50
Mrs. R. H. Cobbs,	4.50
Jacob Elton,	.50
W. W. Lincoln,	1.50

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CHESBROUGH.

Reduced Rate Winter Tourist Tickets to Southern points are now on sale. Ask agents of the Nickel Plate Road.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

Remember the Nickel Plate Road operates a through sleeping car service between Chicago, Buffalo, and Boston.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Payne, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Cruton, Fair Haven, Mo.
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John Foore 1012 West Corning Ave., Parsons, Kan.
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B. Wilson, 1116 Eleventh Street, Sacramento, Cal.
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J. G. Haupt, South Sioux Cit., Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
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Reduced rates to California via Nickel Plate Road.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Hunters' rates to points in Arkansas and Missouri via the Nickel Plate Road.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.76

The New-Year number of Babyland is fully capable of entertaining a million babies and their Mothers. It opens with the pretty tale of "The New-Year Bird," and there is also another bit of a story sure to be popular in the nursery, "The Parlor Cow." In Mrs. Pratt's serial, "The House of the Grandmothers," baby Mary Ellen pays New-Year calls on her six Grandmothers. The cunning poem "Little Rose," has a wee lesson, and the "Marching Play" by Grace Burlson, "The Lions," will prove a welcome help to mothers and teachers. The "Nimble Pennies" by Boz, intended as a lead pencil play for little fingers, evolves a very queer and amusing beast. 50 cents a year, 5 cents a number. Specimen (back number) free to interested mothers and teachers. Alpha Publishing Company, Boston.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, send the paper to all new names received before Feb. 1, 1895, till Jan. 1, 1896 for $1.50. Besides this we will send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Evangelizer," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, express money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender.

All remittances should be made payable to the order of "The Evangelizer."

We cannot hold ourselves responsible for the return of unpublished articles. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When sending your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your orders will be much more promptly attended to.

Theatricals in Churches.

"Let us not be desirous of vain glory, provoking one another, envying one another," Gal. v. 26.

"Set your affections on things above, not on things on the earth. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." I Peter ii. 9.

"Brethren my heart's desire and prayer to God for Israel is that they might be saved, for I bear them record that they have a zeal of God but not according to knowledge, for they have not submitted themselves unto the righteousness of God." Rom. x. 1-3.

The accompanying clippings from one daily paper, in a town of about twenty thousand people, are submitted in hopes that the Editor may feel that a special introduction to notice, with slight commentary, may afford a warning to some, desirous of leading the higher life but yet blinded in some measure by the mists of worldly thought.

The promoters of these entertainments are mostly the influential people of the town, among them many men and women deserving of our love and respect, having a zeal undoubtedly "not according to knowledge."

The first clipping is of an altogether worldly entertainment in the House of God. The orations are not on Scriptural subjects, the music assertions may be anything. It is a contest for worldly fame. The actors are not recommended for their records as Christians, but for their wit and humor and eloquence or their records as famous football players. Their friends are represented as eagerly backing their favorites, quite possibly with bets. Admission 25 cents.

"Much interest is being manifested concerning the oratorical contest to be held in the Congregational church, next Friday evening. The college students are eagerly waiting for the result, as the speakers seem to have about an equal number of friends who expect their favorite to win the coveted honors. The young men are well known in this city and their friends will be pleased to hear them. All of the orations are well written and each one reflects credit upon the author. The senior, junior and sophomore classes are also represented and they are confident that their respective members will win. Although previous contests have been held in the chapel, it was decided to hold the contest this year in a more central location where the public could attend more conveniently.

The program will be rendered as follows:—

Invocation.

Piano solo	Selected
Oration	Responsibility of Individualism
Oration	American Inspiration
Violin solo	Selected
Oration	War
Oration	Imagination
Violin solo	Selected
Oration	The War President
Cornet solo	Selected

Decision of Judges.

The first speaker, is a member of the junior class and it surely will be well represented. He has a good record as a football player as well as an orator, having played right guard on the team for two years. He deals with his subject in a forcible manner and with his accustomed good delivery will stand a good show for honors.

The class of '97 may justly feel proud of her two orators,——they are well known, the former claiming this as his birthplace. Mr.——has a good oration and can be depended upon to present it to the audience in a faultless manner. His reputation as an orator is well known. Indeed, he is a natural orator and his production is full of native Irish wit and eloquence.

'95, speaks upon "Imagination." In previous contests he has proven his ability as a writer and speaker and many are confident that first honors will fall to him. He will be remembered as being one of the best players in the '93 team, although he did not play during the last season.

F. G. also of '95, is the last speaker, his subject being "The War President." It is hardly necessary to speak of his record as an orator. Has won first honors in previous contests. He was captain of the foot ball team during the last season and to his efforts is attributed in a large degree its success. He is without doubt one of the strongest players on the team. His many friends expect him to take the first honors, and Friday evening they will doubtless have reason to think that their expectations were well grounded. The admission is 25 cents."

The second entertainment (in two different churches) by a "graceful and charming" young artiste, is also given in God's house. One of them seems to have superseded the customary prayer-meeting. It is a "variety entertainment" harmless in itself as such things are estimated in fashionable circles, and would require no comment if given in an opera house, but the sober Christian, at the risk of being considered a fanatic, has a right to question whether God's house of prayer was consecrated for such purposes and whether the recollections of "Sallie Scroggins, Auntie Doleful, Saucy Sue and the Sweet Girl Graduate" would not be apt to intrude themselves on his memory during the subsequent worship of Almighty God on the same edifice. Twenty-five cents admission, and the ungodly are cordially invited to step in, pay their money, hear the applause and be captivated by Miss——and repeatedly encore her.

"An audience that almost completely filled the auditorium of Trinity M. E. church gathered last night to enjoy the excellent program presented by Miss——the elocutionist and impersonator, who was assisted in the entertainment by local talent. Miss——is graceful and charming and completely captivated her auditors, being repeatedly encored. Among her recitations were the Song of the Bobolink, Sally Scroggin's Essay on Spring, Auntie Doleful Consoling a Sick Neighbor, Driven from Home, Saucie Sue and Sweet Girl Graduate, the latter being an amusing caricature.

Miss——executed two guitar solos that were greatly appreciated, and Mr.——gave an admirably rendered selection on the autoharp, and Miss and Mr.——finely executed an instrumental duet on autoharp and guitar. The Harmony quartette was present, rendering three selections. "Hunter's Call, Chimes and Last Night." They were cordially received by the audience and generously applauded.

Miss——elocutionist and impersonator, will give an entertainment in the Christian church next Thursday evening for the benefit of the Christian Sunday school. Admission 25 cents. The public are heartily invited to attend."

The next performance in the 1st Congregational church, was a musical comedy; perhaps as a contrast to the tragedy of the cross.

Nineteen young ladies fantastically attired, carrying pails and stools opened up with a drill. Governor who expresses forcible opinions in regard to all such methods of promoting Christ's cause, was held up to ridicule and every body had a good time.

"Last night the young ladies of the First Congregational church presented a musical comedy entitled "The Interstate Milkmaids' Convention," nineteen milkmaids in red and white costumes participating. The entertainment was opened with a drill, the young ladies having pails on their heads and carrying stools in their hands. The Governor was represented as donating several thousand dollars for founding an asylum for old milkmaids. A large crowd was present, which enjoyed the novel and pleasurable event."

The 2nd Presbyterian church has a "Cantata" in view, "Santa Claus on Time,"—pity Calvin or Knox could not take the part of Santa Claus, it would at least be instructive to hear their reasons for declining the honor. The music is quite "operatic" and no doubt "catchy."

"The Sunday School of the 2nd Presbyterian church have in preparation a cantata for Christmas entitled "Santa Claus on Time." The music is quite operatic and the cantata above the average generally. The school in addition are to have a general good time with a Christmas tree."

At the risk of overdrawing on the editors good nature the accompanying notice of a "Kuffee Klatch" is inserted, much abbreviated.

"If you haven't been there yet you will be interested in knowing what did go on at the place. The interior of the church has been decorated in a handsome manner and neat and artistic booths have been arranged along the walls of the room. As you enter the building and glance to the right your eyes rest upon a veritable reproduction of a country store, at which are displayed for sale beets, turnips hay, chickens, flour, sugar—in fact one needn't tell you what is there. Everyone is acquainted with what ought to be there, and we need but tell you that it is there. In the next booth you can buy the best of home-made candies. The next booth is the Japanese booth, and the articles displayed here for sale are very beautiful indeed. The art booth which comes next, is beyond description—only a lady's pencil is able to write of it. Then there is a flower room, where much beauty can be seen.

The handsomest and most interesting department is the doll house at one end of the room. It is the center of attraction at all times.

The booths containing fancy articles and paper novelties are also of much interest and very beautiful. Quaint and comforter-like display in another booth.

But the place that probably proves more attractive than any other is the department given over to the cooks. This has a fascination for everyone, especially if he is a little bit hungry. Substantial meals are served by the ladies from 12 to 2 o'clock, and from 6 to 8.

In the evening oysters are served. The bill of fare is a good one and the meals are just as excellent.

In the evening an admission fee of ten cents is charged which is refunded to any one making a 50 cent purchase."

"And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves," and what if you and I had been there, oh Christian brothers and sisters, ye chosen generation, ye royal priesthood and peculiar people.

The desire of the writer is not to be carping, cynical or over-critical, but to warn those seeking God if haply he may be found, to keep themselves unspotted from the world and from temptations insidious as is written "My people are destroyed for lack of knowledge, yea in my house I have found their wickedness, saith the Lord, because thou hast rejected knowledge, I will also reject thee."

Setting aside all sophistries and cleaving only to the Word of God, there is no question that to the servant of God all these things are at least unprofitable, even where not absolutely forbidden. We are not to do evil that good may come. God will not bless money raised by desecrating his house. Whatever you have to spare give to the Lord direct and not with the secret desire in your heart to have a good time on the strength of it, for the Lord knoweth the secrets of all hearts.

"If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work." "If we suffer we shall also reign with him."—Sacrifice yourself.

H. F. BAKER.

Here's a Chance to get a Start.

Write at once to Fred'k Abbot, Land Commissioner, Wisconsin Central Lines, Milwaukee, Wis., for a pamphlet which will tell you how and where to get work at good wages, and a chance to get and pay for a farm in ten years.

Patrons of the Vandalia and Pennsylvania Lines West of Pittsburgh will be glad to know that an arrangement has been made, taking effect November 1st, by which portions of Mileage Tickets will be detached and accepted in payment of excess baggage charges. Commercial travelers and others will find that Agents of the Pennsylvania and Vandalia Lines at all principal stations have been instructed regarding this concession, which will no doubt become immediately popular.

FIVE COPIES.

Of the "Gospel of the Kingdom" for one dollar! (This is a special offer for the holidays.) Send your orders at once to Wiley Jones, Manchester, Va.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for tract distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1869. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thought for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 30 cts.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., by H. V. Schuyler, Esq. Price 5c. each at this office or by the dozen, 3 for 5c, or 15 for $1.

The Hour of All Things. Verse W. Stanley. This little book of 16 pages on the above named subject is now ready and may be had from THE EVANGELIZER office, or of the authors Mrs. Carrie Williams, San Diego, Cal., for 25 cts or free to those too unable to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with fifteen full-page colored maps, 3 colored smaller maps, index-gazetteer of the Holy Lands, Outline of Davis, Lee tone of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 576 pages, price $1.50

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Cruden's Concordance—Unabridged. This work is two well known to need commendation every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

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Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 35 cents single copy; 3 for 60 cents; 12 for $2.00; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

The Christian Hymnal. The above is the title of a Hymn Book issued from THE EVANGELIZER office, containing 126 pages, hard manila bound in cloth, printed on fine paper, from good clear type, 36 lines on every page, followed by two to four sets of word tests for the music, making over 600 hymns. In this is selected 21 pages of Hymns for Children to Use in Sunday Schools or at Home. Price 35 cents each; 12 copies for $3.00; 6 copies for $2.00; 25 copies, $4.00. Special rates to congregations wishing larger quantities to place in churches, or to those who will act as agents and introduce the work in their neighborhoods.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 70 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

☞It is necessary once more to call attention to the "Important notices" published on page 4 of this paper. Money sent loose in letters is at the risk of the sender. Bank draft, P. O. Money order, Express Money order, or Registered letter are safe ways to send money. Loose in a letter is a very unsafe way to send, as one Brother in Michigan knows to his sorrow. Some will say "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 806 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joslin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1546 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, U. C. Hussey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Parties from the north, take Germantown and Ridge Ave. car to Hunting Park Ave.

The Chicago Church has changed its place of meeting. They now meet in the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the east corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Six to Oaks, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially welcome to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going [illegible]

The Church of God in Tyler Co., Neb., meet in the Farmers church. We have Union Sunday School every Sunday, and communion etc. a month we have do regular preaching. Jason Wilson Elder; Sarah E. Wilson Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 10. Church every 1st Sunday in each month, at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be welcome. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry stands from St. Paul.

The brethren of the Church of God at Grand Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to one Father, the giver of every good and perfect gift. All visitors address brother George Knife, Keeder, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sundays, 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Watson, Elder; Silas Siple, Secretary.

Meetings held at Piney Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. A. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Avenue, near Broadway.

The Church at Enid meets every Sunday at 10:30 a. m., in K. of P. Hall, 324 Wilson ave. near Locust, Enid, Oklahoma, where all of like precious faith are welcome.

Preaching at Pilot Hill church in Gladbrook, Iowa, every Sunday morning and evening. Travelers are invited to call and become acquainted with us. A. J. Eychaner.

Meeting of Sunday school every First Day at Pleasant Hill school house. Cahoon co. Ia. by Elder Wilson Parker.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mrs. S. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Culp's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Culp, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Brady every four weeks. At Custer Grove every four weeks. At Dalton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward (except when they are evangelizing. Brethren McBride, Watson and Byron have no regular preaching. The church at Rainbow Center is presided over by Bro L. C. Chase.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 39, Ex. Sun.....12:06pm For St. Joseph.
No. 84, ex. Sun.....10:05pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.....8:00am For Terre Haute.
No. 83, " .....10:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. HALE, Agt., Plymouth, Indiana, or

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CLEVELAND, OHIO.

Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.
Pittsburg Standard Time, Nov. 18, 1894. Pullman Vestibule Limited and Fast Line Trains run daily. Local Trains run daily except Sunday.

Westward.	9	15	29	5	51	7
	AM	PM	AM	PM	PM	PM
Pittsburgh lv.	7 00			1 20		
Allianee "	9 10			3 15		
Canton "	10 25			4 30		
Massillon "	10 55			5 00		
Wooster "	11 35			5 40		
Mansfield "	12 20			6 25		
Crestline ar.	1 05			7 10		
Bucyrus lv.	12	2 15	5 20		7 25	
Lima "		3 54	7 00		9 05	
Van Wert "		4 37	7 40		9 47	
Ft Wayne "	4 20		9 30	11	20	11
Arcola "	4 45	5 01		11	45	
Columbia City "				12	05	
Larwill "				12	20	
Plervetion "				12	30	
Eagle Lake "				12	40	
Warsaw "	5 31	5 32		12	50	
Elkhart "				1	10	
Burlington "				1	20	
Inverne "				1	30	
Plymouth "	6 05	6 12		1	45	
Centerton "				1	55	
Bourbon "				2	05	
Bremen "				2	15	
Hamlet "				2	25	
Ivan "				2	35	
Hanna "				2	45	
Wanatah "				2	55	
Valparaiso "	7 21	6 20		3	40	8 19
Wheeler "				3	50	
Hobart "				4	00	
Lake "				4	10	
Chicago ar.	8 00	6 55	10	4	55	9 05
	PM	AM	AM	PM	PM	PM

Eastward.	30	8	4	50	34	6
	AM	PM	PM	AM	PM	PM
Chicago lv.	12 35	3 15	9 10	3 10	4	2 45
Hobart "	12 59		9 35			
Wheeler "	1 09		9 45			
Valparaiso "	1 23	3 50	9 59	4 00	4 50	
Wanatah "	1 37		10 13			
Hanna "	1 47		10 23			
Ivan "	1 55		10 31			
Hamlet "	2 05		10 41			
Grovertown "	2 15		10 51			
Plymouth "	2 29	5 05	11 05	5 05	5 55	
Inverne "	2 39		11 15			
Burlington "	2 49		11 25			
Elkhart "	2 57		11 33			
Warsaw "	3 15	5 41	11 50	5 56	6 40	
Eagle Lake "	3 26		12 01			
Larwill "	3 36		12 11			
Columbia City "	3 51	6 18	12 26	6 33	7 18	4 45
Arcola "	4 05		12 40			
Ft Wayne ar.	4 30	6 55	1 05	7 00	7 45	5 10
Van Wert "	5 10	7 35	1 45	7 40	8 25	5 50
Lima "	5 53	8 18	2 28	8 23	9 08	6 33
Forest "	6	8	2	8	9	6
Crestline ar.	7 30	9 55	3 40	9 55	10 45	8 10
Mansfield "	8 02	10 27	4 12	10 27	11 17	8 42
Wooster "	8 37		4 47			
Massillon "	9 03	11 27	5 13	11 27	12 17	9 43
Canton "	9 20	11 45	5 30	11 45	12 35	10 00
Alliance "	9 45	12 10	5 55	12 10	1 00	10 25
Pittsburgh ar.	11 45	2 05	8 00	2 05	3 00	12 30
	AM	AM	PM	AM	PM	AM

JOSEPH WOOD, General Manager.
E. A. FORD, General Passenger Agent.
Pittsburgh, Pennsylvania.

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J. E. HANES, Agent,
Plymouth, Ind.

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GOING NORTH FROM PLYMOUTH.

No. 33, Passenger, Leaves.....11:02pm
No. 99, " 10:05pm

GOING SOUTH.

No. 32, Passenger, Leaves.....12:45am
No. 98, " .....
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JANUARY 23, 1895. NO 4.

Poetry.

Look Up! Discouraged Christians.

Come! look up! discouraged Christians,
Have you quite forgotten him?
Let him wipe away the tear-drops
From your eyes which now are dim.

He is ready now to help you,
For he pities you, dear friend;
And he longs to light your pathway,
And go with you to the end.

Can you think the way is dreary,
While the Savior stands to light
Every dark and gloomy pathway
With his presence, pure and bright?

But if shadows sometimes gather
So you cannot see the light,
He is with you in the shadows,
Though his face is hid from sight.

If his face is thus hid from you,
Don't unclasp his blessed hand;
He is leading you most safely
To your home in Canaan's land.

Then look up, discouraged Christians,
Trust in him, and never fear,
And the clouds so thick around you
Quickly then will disappear.

—Christian Witness.

Original.

Are You Ashamed of Jesus, and his Word?

"Whosoever therefore shall be ashamed of me, and of my Words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Mark viii. 38.

The word "whosoever" is of universal application, it includes all, male and female, of every nation, high or low, rich or poor, of every class or condition.

Have you ever stopped, and noted the strange interminglings of vivid contrasts in the life of Jesus? An angel was dispatched from the court of heaven to announce to Mary that she should be the mother of him who shall be called the "Son of the Highest," the future occupant of the throne of David, whose kingdom should have "no end." According to the thinking of the flesh, we would naturally expect that the birth of the Son of the Eternal Jehovah, the coming king of Israel, and monarch of all the earth, would be attended with such a magnificent display of grandeur, pomp, glory and royal magnificence, such as was never before beheld by mortal eyes. But no, he was not, he was born as humblest of the humble, in a stable among the cattle. Yet in this humble place wise men from the East fell down and worshipped this "Son of the Highest," and "opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh," as unto a king.

"He was despised and rejected of men," yet honored by heaven. "This is my beloved Son in whom I am well pleased." He was the Son of him who has riches greater than mortal man can compute, yet he was poor "the birds have nests, and the foxes have holes, but the Son of man hath not where to lay his head." All through his earthly life, it was a strange scene of an intermingling of opposite contrasts.

Those who listened to his discourses, said: "Never man spake as this man," "what manner of man is this, why even the sea and the waves obey him."

Without being seen or heard his power is today mighty in the earth. He is supreme over all. He stirs and agitates the minds of men all the way from the king upon his throne, to the humble peasant in his cottage. Some tremble at his name, and fall down and piteously plead for his mercy, to others the sound of that holy name is sweet music in their ears, they shout and sing aloud for joy, while others scoff and jeer. Why should this man who passed from earth near two thousand years ago, and has never been seen since, still so mightily agitate the minds and consciences of men?

Without a word from him other than those found in the sacred volume the pens of men are still busy translating his wonderful words of life into foreign tongues, writing eulogies of his wonderful life, essays, and commentaries upon his words, learned expositions, works of art, sermons and marvelous poems, and songs of praise. Why should this be? Was it ever so with any other illustrious personage?

What means this power eminating from such humble beginnings two thousand years ago, still agitating all nations, and all classes of people high or low, rich and poor, with such tremendous effect, at which some are filled with joyous emotion, others with fear, while others curse. It is a marvelous power and influence that can not be laid aside. As century after century passes away, and generation after generation succeeds each other, Jesus and his Word are ever a live topic, that is uppermost in the minds of the people. His Word while an "old, old story," is still new and fresh, and loses none of its interest by advancing age.

Oh, why is it that mortal men, poor worms of the dust, should be ashamed of such a marvelous and wonderful person, whose Word cuts like a double-edged sword? Are not men vain and proud over the recognition of some fellow-mortal who has attained power and distinction for a brief period?,

Are you ashamed of him who has been appointed "heir of all things," "who being the brightness of (God's) glory, and the express image of his person, and upholdings by the Word of his power?" Are you ashamed of him whom God has seen fit to crown with "glory and honor," and set him over all the works of his hand? Has not God sent forth his unchangeable decree that Jesus shall "put down all rule, and all authority, and power," "and that he hath put all things under his feet." And that "the last enemy" —"death," shall fall before this mighty conquering hero?

Are you not aware that he is coming again, clothed with the power of the great Omnipotent Jehovah, all radient with "the glory of his Father, with the holy angels?" Do you want him to recognize you then? If you *do*, then you must not be ashamed to confess him and his Word *now*, under *all* circumstances and conditions. If you are ashamed to so confess him, remember that Jesus says to you, "of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels."

Are you ashamed of his marvelous words recorded in the sermon on the mount, which even command the admiration of skeptics? Are you ashamed of "the Word of the kingdom," which Jesus himself says is the "seed" which yields fruit, from thirty to one hundred fold, when sown in "good ground?" Are you ashamed of the "Word of God," which Peter says is the "incorruptible seed," "and this is the Word, which by the gospel is preached unto you." Can you join with Paul in saying: "*I am not ashamed* of the gospel of Christ: for it is the power of God unto salvation?" If so, you are not ashamed of Jesus' Word, for that is "the Word which God sent unto the children of Israel, preaching peace (the gospel of peace) by Jesus Christ." "That Word I say ye know, which was published throughout Judea, and began from Galilee after the baptism which John preached." If you don't know it, see Mark i. 14, and receive unquestioned proof: "Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." In the next verse Jesus says: "Repent ye, and believe the gospel," "the gospel of the kingdom." Jesus further says in the close of the same book: "Go ye into all the world and preach the gospel (of the kingdom) to every creature; he that believeth and is baptized shall be saved; but he that believeth not, shall be damned." This saving gospel cannot possibly be any other than the "gospel of the kingdom," because Jesus himself only preached "one gospel" and it is certain he never authorized his disciples to preach *two* gospels. "He sent them to preach the kingdom of God," and "they departed and went through the towns preaching the gospel." And Paul says: "If any man preach any other gospel unto you than that you have received, (which was the one gospel of the kingdom,) let *him* be accursed." Now, to be ashamed of *this* one gospel which Jesus preached, is to be ashamed of his Word, "the Word of the kingdom," the fruitful seed, which is the message of life, when coupled with obedience, and the observance of the sublime moral precepts attached thereto, which constitutes it a valid living faith.

Do men revile you for confessing your love for Jesus and his words; then remember Jesus' Word: "Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceedingly glad; for great is your reward in heaven." "Behold I come quickly and my reward is with me, to give to every man according as his work shall be."

If you love Jesus and his words don't be ashamed to confess that you *do*, and if at any time you should be placed in circumstances that you may feel it would be a cross to do so, let me beseech you to remember the following words of the blessed Master: "Whosoever therefore (that takes in everybody) shall *confess* me before men, him will I confess also before my Father which is in heaven. But whosoever shall *deny* me before men, him will I also deny before my Father which is in heaven."

Jesus knows whether you confess him or not, he cannot be deceived. Would it not make you feel very happy to have a realizing sense that he has confessed your name before the blessed Father who is in heaven? then confess him "*before men*," that means a public acknowledgement.

Personally I confess that Jesus is my supreme joy. He loved me, and I loved him. I love his sublime moral teachings, and I know that the observance of them is fraught with blessed results. I love the "Word of the kingdom," the fruitful seed, the message of life, for which hope's sake the apostle Paul was bound in chains, which also was the burden of the Master's gospel preaching. I love to think of his coming to reign, which will finally culminate in a glorious age of peace, in which "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." This is my heartfelt testimony, what is yours?

"Onward, then, to battle move!
More than conq'rors ye shall prove;
Though opposed by many a foe,
Christian soldiers! onward go!"

W. H. WILSON.

Acts of Apostles.
Chap. 27.

1. And when it had been decided that we sail away to Italia, they committed Paulos and certain other prisoners to a centurion, Joulios by name, of the cohort of Sebastos;

2. And embarking in a vessel of Adramuttenos and intending to sail to the places along the coast of Asia, we set sail, Aristarchos a Makedonian of Thessalonike being along with us.

3. And on the following day we were conducted down to Sidon, and Joulios treating Paulos in a philanthropic manner permitted him to go his way to his friends and obtain their attention.

4. And setting sail from there we coasted below Kupros because the winds were adverse;

5. And having sailed through the deep sea along Kilikia and Pamphulia, we went down to Murra of Lukia,

6. And there the centurion finding an Alexandrian vessel sailing to Italia embarked us in it.

7. And in enough days sailing slowly, and with difficulty over against Knidos, the wind not being with us, we sailed below Krete down along Salmone,

8. And with difficulty getting by it, came into a certain place called Good Harbors, nigh to which was a city, Lasaia.

9. And a sufficient time having elapsed, and the sailing being already dangerous for the reason that the fast was already past,

10. Paulos advised them, saying, Men, I behold that with pride of opinion and much loss not only of the cargo and the ship, but also of our souls is the voyage about to be.

11. But the centurion trusted the pilot and the captain more than the words spoken by Paulos;

12. And as the harbor was not commodious for a winter stay the majority counseled to set sail from there if somehow they might be able to reach and winter in Phoinike, a harbor of Krete looking southeast and to land over opposite.

13. And a south wind blowing gently and thinking to accomplish their purpose, they weighed anchor and sailed still closer to Krete.

14. But not long afterward a tempestuous wind, called Eurokludon (wide-waved) beat down against it (it meaning the island of Krete).

15. And the ship being caught away along with it and unable to bear up against the wind, we gave away to it and were borne along,

16. And running below a little island called Kaus (a burning) we with difficulty got strength enough to become masters of the skiff,

17. And hoisting it up they used helps and undergirded the ship, fearing lest they might fall into the sandy shallows, and lowering the tackling in this wise were they borne along,

18. And being exceedingly tossed by the storm, on the following day they made a casting out, and on the third day with their own hands they tore away the tackling of the vessel;

20. And neither sun nor stars appearing for more days and not a little tempest pressing upon us, all hope at last of saving ourselves was taken away.

21. And there being much want of food, then Paulos taking his stand in their midst said, It was befitting that ye had been persuaded by me and not have sailed away from Krete, and gained this contempt and loss as a consequence.

22. And even now I exhort you to be of good courage. For there will be no casting away of a soul of you, but only of the vessel.

23. For there stood by me this night an angel of the God whose I am and whom I serve for hire,

24. Saying, Fear not Paulos, it behoveth thee to stand before Kaisar, and lo, God hath granted to thee as a favor all those who sail with thee.

25. Therefore be of good courage, men, for I trust God that it will be in this way even as hath been told me.

26. But it behoveth us to fall out on a certain island.

27. And when the fourteenth night had arrived, as we were being borne along through in the Adriatic at midnight the sailors conjectured that they were drawing nigh to some country;

28. And when they had sounded they found *twenty fathoms*; and when they had made a little distance they sounded again also and found fifteen fathoms;

29. And fearing lest somewhere they should fall out on rough places they cast four anchors out from the stern and prayed for it to become day.

30. And as the sailors were seeking to escape from the vessel and were letting down the skiff into the sea, under the pretext of being about to take anchors out from the prow,

31. Paulos said unto the centurion and the soldiers, Unless these remain in the vessel, ye cannot be saved.

32. Then the soldiers cut off the ropes of the skiff and let it fall away,

33. And until it was about to become day Paulos continued to exhort them all to take sustenance, saying, Today is the fourteenth day that ye are continuing to look expectantly without food, having taken nothing;

34. Therefore I exhort you to partake of sustenance, for this is for your salvation. For a hair will not be lost from the head of one of you.

35. And when he had said this and taken a loaf of bread he thanked God in the presence of them all and brake and began to eat,

36. And they all became encouraged and took nourishment,

37. And we all in the vessel were two hundred and seventy-six souls.

38. And when they had become sated with food they engaged in lightening the vessel, casting out the grain into the sea.

39. And when it had become day they did not recognize the land, but observed a certain bay having a sandy shore, into which they counselled if it were possible to thrust the vessel.

40. And taking away the anchors they let go into the sea, at the same time loosing the rudder-bands, and hoisting the top-sail to the wind they held for the sandy shore.

41. But falling around into a place where two seas met they ran the ship aground, and the prow stuck fast and remained immovable, and the stern was being loosened by the violence of the waves;

42. And it became the counsel of the soldiers that they should kill the prisoners, lest any one should escape by swimming.

43. But the centurion desiring to save Paulos prevented their purpose, and directed those who could swim to first cast themselves overboard and go for the land,

54. And the rest, some on planks and some on anything from the ship, and in this wise it came to pass that all escaped safe to land.

COMMENT.

"The deep sea" instead of "the sea" R. V.

"Advised" instead of "admonished" R. V.

"Souls" instead of "lives" R. V. Let us be consistent. Same word as in "What will a man not give in exchange for his *soul*."

"South-east and to land over opposite" instead of "north-east and southeast" R. V.

"Eurokludon" instead of "Euraquilo" R. V.

"Granted as a favor" instead of "granted" R. V.

"Borne along through" instead of "tossed to and fro" R. V.

"Prayed" instead of "wished for" R. V.

"Let go into" instead of "left them in" R. V. That is let the vessel go into the sea.

"The top-sail" instead of "the fore-sail" R. V.

"Sandy shore" instead of "beach" R. V.

"Falling around into" instead of "lighting upon" R. V.

"They who" instead of "they which" R. V.

"To *first* cast themselves overboard" instead of "Get *first* to land" R. V.

"Adramuttenos" "without a course" or unnavigable.

"Murra" "myrrh"—the balsamic juice of the Arrabian myrtle.

"Lukia" so-called from Lukos a son of Pandion an Athenian.

"Lukos" "a wolf."

"Salmone" an unstable place to tossed about, probably because of the tossing waves that beat here upon the shore.

"Lassaia" a place resounding with the waves.

"Adriatic" unwooded—probably referring to the coast-line being unwooded.

CHAS. GARDNER.

"The Everlasting Gospel."

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come. And worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6.

What is the meaning of Gospel? All say it is good news, or glad tidings. Well then, the gospel is good news, that is right. Then every nation, and kindred and tongue and people are to hear the age-lasting gospel.

The next question to settle is, When is this everlasting gospel to be preached? Is it during this gospel age?

This age is the gospel of the kingdom age, to take out a people for his name, see Acts xv. 13–17. Amos ix. 11–12.

Then according to James and Amos first take out a people for his name. Then the residue of men and all the Gentiles upon whom my name is called. I said in Rev. xiv. 6, "the everlasting gospel is preached after the Lamb stands on the Mount Zion. The Redeemer must come to Mount Zion, Isa. lix. 20. And the Redeemer shall come to Zion, Isa. xxxiii. 20. Look upon Zion, the city of our solemnities, Isa. xxiv. 23. When the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously, Isa. xvi. 1–5. Send ye the Lamb to the ruler of the land from Sela to the wilderness, unto the Mount of the daughter of Zion. The 5th verse tells what will be the result. Isaiah and Revelation both say the Lamb will be on Mount Zion, also David in Psa. xlviii. 1, 2. Beautiful for situation is Mount Zion, the joy of the whole earth, verses 11, 12, 13. We learn that the Redeemer is to come to Mount Zion and that the Redeemer is called the Lamb, and he is seen by John on Mount Zion in vision. He has not come but he will come and will not tarry, Heb. x. 37, and when he takes his position on Mount Zion then the proclamation of the age-lasting gospel will be given to the nations, kindred, tribes and tongues, then will commence the blessing of all the nations of the earth, as God promised Abraham, and every soul that will not hear and obey that prophet shall be destroyed *from* among the people. That will be the age-lasting gospel proclamation, then, gospel is glad tidings.

Read Luke ii. 10–11, And the angel said unto them, Fear not, for behold I bring *you* good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a Savior, which is Christ the Lord. We learn from this Scripture what the glad tidings were. It was good news to the shepherds and all people, see Isa. xlii. 1–5.

The next thing to settle is this: —Does it necessarily follow that all nations will be saved during the age-lasting gospel?

The Bible would say, no. All that hear the present gospel do not obey. There are now two extremes taught, one is that all mankind will be saved, and the other is, that all that accept the present gospel will be saved, and all that reject the present gospel will also be condemned. If this latter position be true then there can be no ruled element in the kingdom, for the ruled are not taken out in this gospel age, but during the age-lasting gospel. The twelve tribes of Israel are not visited yet to take out that [illegible] and that will be the first-fruits to God and the Lamb. Not one of that number are saints, but the ruled are of Israel. Some say, because they are called the first-fruits that they are saints, but if they will read 1 Cor. xv. they will find that Christ is the first-fruits, then they that are Christ's at his coming. Israelites or the twelve tribes of Israel are still in their scattered condition. They will be gathered back to their land and put under a new covenant, the rebels will be purged out and the loyal ones will be the first-fruits unto God and the Lamb. They will have an opportunity in the age-lasting gospel time to form a character, or reject. All that accept will be saved as the ruled element among the Israelites. Let us hear what Peter says in Acts iii. 19 to closing of chapter. Here Peter tells us that this prophet that Moses spoke of was Christ. "And it shall come to pass that *every* soul that will not hear the prophets shall be saved in his everlasting kingdom?" No, no. "And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people." That is Bible. See also 2 Thess. i. 7–10. The truth lies between the two extremes. God will save all the obedient, all the disobedient he will destroy, and yet God according to his Word, will give all men in the ages to come an opportunity to secure life or reject, so reads my Bible. That is God like. Yet, he has said all the wicked will be destroy, Psa. cxlv. 20, "The Lord preserveth all them that love him but the wicked will he destroy." Psa. civ. 35. "Let the sinner be consumed out of the earth and let the wicked be no more. Bless thou the Lord, O my soul, praise ye the Lord." It is easy to see where the truth is, dear ones. Let us not strengthen the hands of sinners by promising them life, see Jer. xxiii. 14; Eph. xiii. 22, 23. "And strengthened the hands of the wicked, that he should not return from his wicked ways by promising them life." Rev. vi. 12–17. Here we see the destruction upon the ungodly in Rev. vii. after taking out the one hundred and forty and four thousand.

Then John sees an innumerable company that no man can number, of all nations, and kindreds, and people and tongues. Here is a company that has come under his reign, it is the company named in Psa. ii. 1–12; xxii. 25–31; lxxii. 1–19; xxxvii. 9–10, 22, 28, 34; Isa. lxvii. 1–7.

Dear ones let us all be careful what we teach. Let us be kind to each other and speak the truth in love. Be kind to all. Love as brethren, 1 Pet. iii. 3–8. "Finally, be ye all of one mind, having compassion one for another. Be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

What good advice Paul gives us in Phil. iv. 8, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are just, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." O Father in heaven, may we all try our utmost to live those good instructions out in our lives, is my prayer for Christ's sake.

Dear ones remember me in your prayers.

J. S. H[illegible]

...ANCE BIBLE ...
...ure of the C. P. Association.
...PUBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, JAN. 23, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THERE being five Wednesdays in this month, our next issue will bear date of Feb. 6, 1895.

A RECENT writer on the condition of the religious world made the remark that "the world needs a *little* religion, in order to heartily enjoy its worldliness."

WHAT shall our motto be through the year? Shall we adopt Paul's motto? "For me to live is Christ," and like him keep to this exalted decision throughout our natural life? •

JOSEPH COOK of Boston says, "Pillow my head on no guess when I am dying." We do not think there would be any danger of that if he did not pillow his own head on guess-work while alive and well. •

IF our life is hid with Christ in God, it is secure. It is like money placed in a bank that *cannot* break. "When he who is our life shall *appear* then shall we also appear with him in glory." May he soon appear to our salvation and our joy. •

IT must be that tribulation in the world is as necessary as peace in Jesus, or it would not have been arranged in that way. Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit given to us. •

DR. ARTHUR T. PIERSON says, "Modern criticism, *so far as* it has obtained a hold upon the popular mind, *is* proving destructive of faith, and if the present growth of skepticism continues, in the very pulpits where higher criticism is now preached we shall have Deism preached, as was true in the first half of the last century." •

"We all complain of the shortness of time and yet have much more than we know what to do with. Our lives are spent either in doing little or nothing at all, or in doing little or nothing to the purpose, or in doing little or nothing that we ought to. We are always complaining that our days are few, and acting as though there would be no end to them." •

LEARN from the prophet Ezekiel, chap. ix. 4–6, the value God attaches to compassionate sorrow: "Go through the midst of Jerusalem and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." And what else? Why, when the avenger goes forth to execute judgment, and to punish iniquity the command is, "Come not near any man upon whom is *the mark*, saith the Lord." •

WORRY, to a very great extent, is explained by the neglect of the divine assistance proffered. We are apt to forget God and shift for ourselves when *little things* are troubling us; but when some *great things* happen it seems natural to look to God for help. This ought not to be so. These *little things* induce a souring process, and materially affect our minds, and leave their impress upon our character. If we would always heed the gracious invitation to cast our burdens upon the Lord, worry would become almost a forgotten circumstance. •

G. W. WINCKLER writing in the Jan. No. of "*The Faith*" says the wrong punctuation and divisions into verses of John xvii. 2, 3, 4, are very misleading. On the authority of an old Douay Edition of the Bible in his possession, he suggests the following arrangement:—

V. 2. "As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him (and), this *is* life eternal."

V. 3. "And that they might know thee the only true God and Jesus Christ whom thou hast sent, I

V. 4. Have glorified thee on the earth, I have finished the work which thou gavest me to do." •

...e will, when ask for it and take it patiently, be acceptable with God." When a person has reached that point, the truth has done wonders for him. It is easy enough to *utter* these words, but not so easy to give a *practical* exposition—or a demonstration in life. Yes; he who is conscious of *living* by this rule, has made good progress in the divine life, and acts under a healthful stimulus, and is toned up for other conquests; and *realizes* day by day that the trial of his faith is more precious than gold, though it be tried with fire that it might be found unto praise and honor and glory at the appearing of Jesus Christ: whom, having not seen he loves,—in whom (though now he sees him not) yet believing, rejoices with joy unspeakable and full of glory. •

THE Paris, France, "*Temps*" is stirred up because the United States appears to be meddling with the affairs in the Eastern World, and regards it as a new departure and an abandonment of the Monroe doctrine in virtue of which the United States have heretofore declined to interfere in any war on European questions. This paper says as regards China and Japan there are so many interests affecting the Republic, that it can hardly be wondered at; but no such explanation can hold good as to the despatch of a commissioner to Armenia. The *Temps* regards this as a grave symptom, fraught with momentous consequences; it means that America has become the seventh great European Power." •

Saved by Law or Gospel—Which? No. 12.

In *closing* our 11th article we referred to Neh. ix. 14 to prove that the law of the sabbath was not known to Israel till they had been some six weeks in the wilderness. The 13th verse says, "Thou comest down also upon Mount Sinai, and spakest with them from heaven, and gavest them *right* judgments and true laws, good statutes and commandments; and *madest known unto them* thy holy sabbath, and commandest them precepts, statutes and laws, by the hand of Moses thy servant." If the law of the sabbath had dated from creation there surely was no need to make it known to the Israelites. One would have to believe there was not

ONE GOD-FEARING MAN

in that vast company if a law dating from creation was not known. How could it be obeyed if not known? And who would be expected to know it if Moses did not? The form of words in which the sabbath was announced proves it was not previously known to them: "This is that which the Lord hath said." What hath he said? Ans. "Tomorrow is the rest of the holy sabbath unto the Lord." If the law had been in force from the creation, is it not singular they did not know on what day it was observed from creation until that time? And do not the *accompanying* instructions about baking their bread and laying up for

THE MORNING

what remaineth (Ex. xvi. 23) prove most conclusively that hitherto they had *not* done so, and therefore observed no sabbath? And do not the words of the 26th verse, "Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none" prove that up to that time they had kept no sabbath day and yet no offence had been committed? So it seems to us.

It is interesting to note that sabbatarians often refer to the 4th of Deuteronomy respecting the ten commandments instead of to the original account of their delivery in the 20th of Exodus. Can this be because the 4th of Deut. does not give the reason why some of the law was originally spoken

BY GOD HIMSELF,

but not all of it, while in Exodus it is explained that it was solely on account of the timidity of the Hebrews that God spared them the terror of further listening to his voice? It is also worthy of note that they are very neglectful of Ezekiel xx. 12, where God says, "*I gave them* (the Israelites) my sabbaths to be a sign between me and them." If he had given it to the whole race at creation, the Israelites were *born*

UNDER THAT LAW,

and the record in the 9th of Nehemiah that God came down upon ...[illegible] had made the holy sabbath known to them is not true. Our readers can take their choice.

But a correspondent writes: "The law of the sabbath has existed from creation, and *you know it.*" He must excuse us; but we do *not* know it. We have no means of knowing it. If there be any testimony to prove that it was ever given before God came down

UPON MOUNT SINAI

and made it *known to Israel*; or that it was ever given *to*, or kept *by* any other people we have never found it. Then why does he make such an assertion? Does *he know* what he says *we know?* He does not. He only thinks he knows. And if called upon for proof of what he thinks he knows he would point to Gen. ii. 2 where it says, "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made; and God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made."

IT IS TRUE GOD RESTED;

it is true that he blessed and sanctified the seventh day because he rested. To all eternity this will be true. But what of it? Where is there any reference to man? Where is man commanded to observe it as a rest? Does the writer who says *we know* the sabbath has existed from creation, and deliberately accuses us of writing *against* what we know to be true—does *he* first have to ASSUME that

MAN WAS COMMANDED

to observe it, and then supposing himself to be a first rate assumer, at once proclaim it as God's truth? It looks that way; and our advice to all our readers is "Prove all things," take no man's assumptions or assertions,—hold them down to the law and the testimony and it will stop much of the gospel supplementing.

Sabbath and rest being the same, then, it was Jehovah's rest, and not man's, that we read of in the second chapter of Genesis.

We want our readers to notice that in a series of six consecutive days God created and made all things referred to by the inspired penman. Then we invite attention to *another* series of six days. On the first of the six days every man gathered an omer of manna, or rather an omer was gathered for every soul (Ex. xvi. 16) this was continued until the sixth day when they gathered twice as much—to their great astonishment—two omers for one man, and all the rulers of the congregation

CAME AND TOLD MOSES,

and he explained to them,—"This is that which the Lord hath said, 'Tomorrow is the rest of the holy sabbath unto the Lord'.....Six days ye shall gather it, but on the seventh day which is the sabbath, in it there shall be none." We could not have plainer testimony that they knew nothing of any sabbath, nor plainer proof that the first sabbath ever observed was the seventh day from the giving of the manna, *not* the seventh day of the week dating back to creation. Evidently "the Jewish week was planned on the model of the creation period,—

SIX DAY'S WORK,

and one day's rest. There is no testimony—not a particle to show that it was thus instituted or heard of until the Jews were six weeks in the wilderness. It is pure assumption to say the law of the sabbath existed from creation. All the evidence goes to show that the sabbath was an unheard-of thing before it was *made* known to Israel at Sinai. There being no mention of it

IN ANTEDILUVIAN TIMES,

or when for the second time the populating of the earth devolved upon one family, (Noah's) what folly it is to claim for truth, what is not revealed, but what is positively denied by the Scriptures. Moses in Deut. v. 2, 3 says, "The Lord our God made a covenant with *us* in Horeb. The Lord *made not this covenant with our fathers*, but with us, even *us*, who are all of us here *alive* this day. The Lord talked with you

FACE TO FACE

in the mount out of the midst of the fire." It was not made with those who were dead, but those alive, and no others. We now commend to our *readers* the *four* ...[illegible] reasons for giving his ...[illegible]

3. To prove whether they would walk in God's law *or* not. Ex. xvi. 4, 5.

2. As a sign between God and Israel, Ex. xxxi. 12, 13; xx. 10-12.

3. "Because in six days the Lord made heaven and earth....and rested the seventh day. Ex. xx. 11.

4. Deut. v. 15 shows that it was given as a memorial of *their deliverance from Egypt*. Three of these four *reasons* could *not* apply to Gentiles.

In our next we expect to prove that sabbatarians keep a law of their own enactment,—not the law of God. We are set for the *defence* of the gospel. •

(*To be continued.*)

The Church of England.

The drift of things religious in England is seen by what the *Daily News* correspondent in Italy wrote, Nov. 12 last. He said:—"It is positively asserted here that a commission of dignitaries of the Anglican church will shortly arrive in Rome to confer with the Pope on a return to religious unity. Such an event occurring immediately after the meetings concerning the Oriental church, is considered of the highest importance."

Cardinal Vaughan speaking of the changes that have come over the English church, says, "The real presence, the sacrifice of the mass offered for the living and the dead—sometimes in Latin—not unfrequent reservation of the Sacrament, regular auricular confession, extreme unction, purgatory, prayers for the dead, devotion to Our Lady, to her immaculate conception, the use of the rosary, and the invocation of saints are doctrines taught and accepted with a growing desire and relish for them in the church of England. A celebate clergy, the institution of monks and nuns under vows, *retreats for the clergy*, missions for the people, fasting and other penitential exercises, candles, lamps, incense, crucifixes, images of the Blessed Virgin and the saints held in honor, stations of the cross, cassocks, collas, Roman collars, birettas, copes, dalmatics, vestments, mitres, croziers, the adoption of an ornate Catholic ritual, and now recently an elaborate display of the whole ceremonial of the Catholic Pontifical—all this—says the Cardinal—speaks of a change, and a movement towards the church which would have appeared absolutely incredible at the beginning of the century."

From another publication we see that the Church of England recognize the ordination of the Catholic Priesthood, while the ordination of Protestant Dissenters is not recognized at all. We are evidently on the eve of mighty changes in the religious, as well as political world. Only those whose faith rests upon the immutable covenants will be able to withstand the shock. Their Father is at the helm, and will guide them safely home. •

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Selected.

The Eternal City.

"He looked for a city which hath foundations whose Builder and Maker is God." Heb. xi. 10.

History has given us the record of many great and populous cities, filled with a surging mass of human beings bustling to and fro, striving for a name and wealth, as intently as those of modern cities. One by one they have disappeared, their place taken by others, and the busy world has marched on with its changing and ever changing scenes. We have sat in the quiet twilight thinking of the myriads who have lived and died in the past. We see the mighty universe spread out before us, men, women, children, pressing towards the awful vortex in the distance. One by one, as the clocks tick, they fall into the valley of the shadow of death and the place thereof knows them no more. We see kings and princes, peasant and pauper, journeying on for a short, short time, then they confront the black abyss, and disappear. Cities rise in grandeur, and are brought low, often by human pride and passion. Look away in the East yonder—do you see mighty Nineveh—"the City of Streets" to whom the Jewish nation paid tribute, a city of supreme magnificence and opulence. But look at her graven and molten images (Nahum, xvi. 14) with which she led away God's nation, by "the multitude of the whoredoms, she was mistress of witchcrafts." Her sins reached to heaven, and the fiat of the Almighty went forth. "Woe to the bloody city, it is full of lies and robbery." Listen to her doom in prophetic vision. "She is empty and void and waste, the heart melteth, and the knees unite together and much pain is in all loins." "The horseman lifteth up both the bright sword and glittering spear, and there is a multitude of slain and a great number of carcasses and none end of corpses. And it shall come to pass all they that look upon thee shall flee from thee and say, Nineveh is laid waste, who shall bemoan her." Look at her as she has been for ages, where are her mighty captains, her merchants, in number as the stars of heaven, her surging idolatrous population. Ask of the wild animals that tread over her ruins, the bats and bitterns that fly over her desolations.

"Mighty Babylon" once raised her head to the heavens, the people used by God as his instrument to punish his transgressing nation and take them captive for 70 years. What a wonderful city she was, with "mighty walls, and military greatness, of princely pomp and commercial importance and prosperity." She was called "the Lady of Kingdoms." Is. xlvii. 5. She dwelt "upon many waters, abundant in treasures" (Jer. li. 13), but her heart was lifted up, her pride was intolerable. "Is not this great Babylon that I have built.....by the might of power, and for the honor of my majesty (Dan. iv. 30) said one of her rulers (Nebuchadnezzar). No recognition of the Great God and Ruler by whose permission he had led away captive to Babylon the Jewish nation. "I shall be a lady for ever," (Is. xlvii. 7) said she. But God had purposed otherwise, and her overthrow was as sure as the rising of the morning sun. The prophets told of the coming retribution, but they heeded them not. Babylon oppressed and led astray God's nation to their dumb idols. Jeremiah (C. li. 24-25) hears their doom by spirit revelation. I will render unto Babylon and to all the inhabitants of Chaldea, all their evil which they have done in Zion. Behold I am against thee, O destroying mountain, saith the Lord. I will stretch out mine hand upon thee, and roll thee down from the rocks. And they shall not take of thee a stone for a corner but thou shalt be desolate for ever, saith the Lord.

How literally has every word been fulfilled—where are her mighty palaces, her broad walls, her pomp, and glory? Gone, gone for ever. "Babylon is fallen, is fallen," and all her graven images he hath broken. Is. xxi. 9.

Need we point to other prosperous and populous cities, Damascus, Tyre, Sidon, Jerusalem, or the once great nations, Egypt, Rome, Persia.—How they have fallen, how unstable, and fleeting, meteors flashing on the horizon for a time then vanishing into space, bubbles floating in symetrical beauty and grandeur, bursting, and the place thereof knowing them no more. "Abraham looked for a city which had foundations, whose Builder and Maker is God." Has that wonderful city yet flourished? Has the Great Eternal yet established the city whose foundations are as durable and stable as the everlasting hills? We have not heard of it. Yet that "great cloud of witnesses" (Heb. xi.) all died in faith, of seeing it, and sharing in its glories. What city is it on which their anxious eyes were concentrated? Did the Spirit point forward to the "great and mighty London" of today, to New York, or the great continental centers? No, no, but to "Jerusalem, the city of the Great King." By faith they have already come to it. Heb. xii. 22. "Ye are come unto Mount Zion, unto the city of the living God, the heavenly (heaven like Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, etc.

Jerusalem, Jerusalem, we hear some say. We have been taught to look to heaven, as the "city having foundations," we know of no future for Jerusalem in Palestine, long trodden under foot by the desolating Turk. We have believed that the river Jordan represented death, which now divides us from the promised land (heaven), like it did literally when the Children of Israel were about to enter it under Joshua, but to think that the down trodden capital of Palestine should be the "city," the old worthies looked for, has never entered our heads. Yes friends, we "have been in the same boat," we have been taught and believed the same things, but the study of God's Word, and the knowledge that he intends to establish a kingdom on earth, has opened our eyes. We have read of the King who is coming. We have read the name, and of the situation of the capital he has chosen, of the work he is to perform when he arrives, of his associates and companions, of the grand realities that will be ushered in with his advent. And Oh, my friends, when we sit down and contemplate "the glories soon to be revealed" on this dark benighted earth, and compare them with shadowy belief of the past we are lost in admiration, and tremble lest we should not be permitted to share in these glories, lest we should hear the judge pronounce the awful word "depart."

But you reasonably ask for proof of what we assert. Well the Bible is full of it from Genesis to Revelation. It shows a vast programme one Great Eternal has been developing down the ages, which will eventuate in Christ coming to the earth in the near future, and *reigning as universal King*, with the city Jerusalem as the metropolis of the world. Isaiah spake of this time (lxvi. 18-19). "Behold I create Jerusalem a rejoicing and her people a joy." They shall call thee "The City of the Lord." I will make thee an eternal excellency, a joy of many generations. xlix. 14-15. Zechariah sees in prophetic vision the joyful time (xi. 6), and Jerusalem shall be safely inhabited again in her own place, even in Jerusalem. "Yea many people and strong nations shall come to seek the Lord in Jerusalem." "All families of the earth shall go up to Jerusalem to worship the King." xiv. 17.

When he reigns there will be peace, age lasting peace. Ps. xlvi. 9. "He maketh wars to cease to the end of the earth." Is. ii. 4. "Nation shall not lift up sword against nation, neither shall they learn war any more." Ps. lxxvii. 7. "There shall be abundance of peace so long as the moon endureth."

This glorious city will be stable, immovable, "having foundations" laid by the everlasting God. From it shall be poured forth to the nations of the earth, copious streams of peace and joy, goodwill and blessing. Those who live in the city will be his favored ones. His associates will be the faithful of all ages, who will be "changed in a moment, in the twinkling of an eye, at the last trump," and they will have "power (authority) over the nations" and reign with Christ in his kingdom.

May it be yours and mine to share in the glories soon to be revealed, and to see the King in his beauty when he sits upon his promised throne, and the city now lying in the dust, shall be raised and rebuilt, "the joy of the whole earth."—*James Wells, in Glad Tidings.*

Cheerful news for the Jews.

A telegram from St. Petersburg states: "By a ukase of the late Emperor Alexander III., a large number of Jews was under orders to quit the Crimea on October 20th last. Many who could not dispose of their business and possessions did not obey the order, and during the last days of the late Emperor his full instructions were not carried out. Thus many Jews remained in the various towns and villages where they had been living. On the conclusion of the marriage festivities the community petitioned the new Czar to allow them to remain in their homes till they could comply with the command. The Czar replied by telegram: "The Jews of the Crimea can stay there as long as they are willing to stop."

Just a week after Alexander III. died, Jews residing in Yalta were also to have been expelled from their homes and driven away to the Pale of Settlement, which has been well described as "the Russian analogue of the Black Hole of Calcutta." Under the circumstances the law was not immediately enforced. This afforded the Jews an opportunity of trying to bring their case before the new sovereign. They journeyed to Livadia and persuaded a well-known minister of religion to secure for them admission to the Audience Chamber of Nicholas II. The minister presented their petition, to which the Czar replied: "The Jews of Yalta will be allowed to reside there in peace."

Another very interesting item of intelligence comes from our mission station, Wilna, where George Friedman and Dr. Frohwein, our devoted missionaries, have been laboring successfully for years, and who are still doing a grand work among the Russian Jews. It is stated by the *Yackhod* that the authorities in Wilna have "recently received from the minister of the Interior a proposal to stop the expulsion of Jews from the fifty verst zone of the frontier, mentioning therein also another suggestion with regard to cancelling the law of the fifty verst zone altogether. This is most important news for the Russian Jews, and not unlikely to happen under the new reign of the Emperor Nicholas II."—*Jewish Missionary Herald.*

Mr. Thomas H. Wells of St. Louis owns a Martin Luther Bible which was printed in 1594. It is an octavo volume, three inches thick, of ordinary book size, and has been rebound in pig-skin with buff finish. It is a London print, in the type characteristic of the sixteenth century, and is of the very rare edition of Martin Luther's first translation. It is in a fine state of preservation.

A logical connection exists in the statement that "there are more saloons, more criminals and more insane in California than in any other state in proportion to population. There are 14,000 saloons, one to every 30 of the population, and one saloon to every 19 voters; also 2,700 criminals in the two State prisons, and 4,700 insane in the five state asylums."

The rough seas make the good sailor; and *nothing* but battles can produce veterans fit for the fiercest fights. An untried man is but half a man. His strength has never been tested. His powers are unrevealed. Only in the deep waters can we know the strong swimmer's skill. Only the fury of the hurricane can show the might of the eagle's wing.

Israel has always in God's purpose stood first and been the channel through which God has blessed the other nations of the earth; and when the Gospel dispensation was instituted it began with individual Jewish believers—the apostles and all the first evangelists were Jews.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Poetry.

Who are You Serving?

Let not pleasure guide your footsteps.
Rather Brother, suffer pain.
No good comes from serving pleasure
Death is her eternal gain.

You can never serve two masters.
One you'll love the other hate.
Only serve the God of heaven,
For his kingdom pay and wait.

Christ is coming, are you ready?
Are your lamps all trimmed and bright?
Is there oil in all your vessels?
Should the Savior come tonight?

Are you looking for his coming?
Are your garments pure and white?
Are you striving for the kingdom?
Are you walking in the light?

ELVA C. JONES.

Original.

A Kingdom of Priests.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel." Exodus xix. 5, 6.

This was all conditional, if they obeyed the Lord's voice and kept the covenant they were to be made a kingdom of priests and a holy nation. Thus we see, they were a kingdom of priests in prospect, all depending on their obedience. The time came when they were put to the final test in so far as that covenant was concerned. The appointed heir to the throne stood in their midst and said, "the time is fulfilled, and the kingdom of God is at hand. Repent and believe the gospel." But they did not obey the Lord's voice, for they did not repent nor did they believe the good news. They knew not the days of their visitation. Time passed and they did not obtain that which they sought after, the kingdom. But they were to be made a kingdom of priests after the order of Aaron and this order was typical of a higher order. Before Jesus made the offer of the kingdom to them he had been anointed after the higher order. Their covenant was a national covenant and it was the officials of the nation that killed Jesus, hence their covenant ended, and now if the kingdom is established it must be upon the basis of the royal order. Kings and priests, a kingdom of royal priests. Aaron was washed in water officially also then anointed with olive oil, then entered upon the appointed service. Jesus was washed in water, then anointed with the Holy Spirit, and clothed with official power and entered upon the official service. Aaron's sons were washed in water, officially clothed and anointed with olive oil, then entered upon their appointed service. The disciples of Jesus were washed in water then anointed with the Holy Spirit and clothed with official power. The anointing of Aaron and the priests of the continued service was to be a perpetual anointing throughout their generations.

Question:—Was the anointing of the royal order to be a perpetual anointing throughout their generations, or until the royal house of Jesus is made up, or, will some be made kings and priests unto God and unto Christ who are not anointed with the Holy Spirit, and with power?

Why not consider these things in the love of the truth? We are not raising questions as to who will be finally saved, but who will be kings and priests and reign with Christ the thousand years?

Who will give us light by answering the above questions?

J. C. KIMSEY.

Tobacco Cure.

Editor Restitution:

As I have been importuned several times since I stopped the use of tobacco, to promulgate the easiest and best way for a bond-servant to stop the use of this most loved, most adored of all weeds.

Now the most sure cure is this,—buy no more of the stuff, and you will find by experience that your neighbor will soon get tired of you as a beggar.

We can say with all candor that this plan will effect a cure so long as you keep the money in your pocket, or if you choose to put your money in circulation, buy a few tracts or papers and send them to the poor, you will smell better and feel better in the end.

I used the vile stuff for twenty years and all the benefit I ever got from it was a parched tongue and yellow teeth, so I thought that God did not intend for me to destroy his handiwork. I also thought if I was to be worthy to be caught up to meet the Lord in the air, that it would be out of order to have tobacco on my person. I also thought if I got into that city with the streets of gold that it would not look nice to see a tobacco cud lying on such metal. I also thought that if I died with the taste of the weed in my mouth I was likely to wake with the same taste, as the thoughts generally start at the point where they cease. So I thought that my house from heaven would not exactly fit a tobacco house, and taking all into consideration I thought I had better get as clean as I could in this age for fear I would not get a chance in the world to come. If a man cannot control his passions do you suppose any trust will be committed to him in the age to come? Nay, verily, none except the overcomers are chosen to be partakers of divine nature at the resurrection. I have made lots of one legged excuses about quitting but the sure way is to—stop.

Please tell Brother Eychaner that I threw away the pipe this time and never looked to see where it lit.

Brethren let us cleanse ourselves before it is too late. I think if the King in his beauty would come now you would not find him using tobacco, and as we are to be like him we had better get like him at once.

Your brother in hope of soon seeing the King in his beauty.

J. W. GAMBLE.

OUR CHILDREN.

Little Sunbeam.

Little sunbeam woke one morn,
Peeped from out the sky.—
Whispered, "There are hearts forlorn,
Earthward I must fly.
Hopeless eyes that sorrow know
Gladden where I shine:
Weary-burdened hearts below
Need this light of mine.

Little sunbeam hurried not,
Golden winged it flew;
Not one kindness it forgot
On its mission true.
Brook and valley smiled to see,
Blade and leaf rejoiced,
And the birds, in melody,
All their gladness voiced.

Little sunbeam softly crept
Into house of gloom;
Kissed the weary eyes that wept,
Made the dark to bloom;
Woke the heart to grateful prayer,
Drove the frown from sight;
Carried gladness everywhere
With its precious light.

Little sunbeam could not stay—
Sought its home afar.
While, with faint and pearly ray,
Came the twilight star.
Something whispered in my heart,
'Mid the dusk and dew,
"Have you done your daily part,
Like a sunbeam true?"

—Sunday School Times.

The Story of Israel in Egypt.—No. 3.

REVIEW LESSON.

Why did you not tell us about Joseph's dreams?

Because I am writing this story in the hope that you will become interested in studying the Bible for yourselves. I expect you to read it chapter by chapter as we go along. A wonderful world will open before you if you are careful painstaking students. Look into your Bible Dictionary as you read, spread out your maps, locate places, study ancient history.

Shall we go back to the dreams? Gen. xxxvii. 5. Perhaps a review might refresh your memories,—let us see. You read the chapter? Well you know then, that Joseph was tending sheep with his half-brothers, Dan, Naphtali, Gad and Asher; the sons of Bilha and Zilpah.

Do you remember that he brought to his father "their evil report?" What does it mean? The Bible does not tell us, but one of the Hebrew words means "a report of infamy," "scandalous information." The Chaldee language says, "their evil accusation."

Bush says, the Hebrew word rendered "evil," added to the other words seems to convey the idea of some enormous act of wickedness. Joseph had been accused, the charge made against him was false.

What could it have been? Perhaps that he was plotting to reach the first and highest place in the family.

Israel loved Joseph more than all his sons, it would be easy to persuade him to give the beloved one the preference in the final settlement of the estate.

But Joseph had no such thoughts. It was wicked in his brothers to say such a thing.

But what about the coat of many colors?

It showed plainly the preference of the father for the first-born son of Rachel. The Hebrew says it was a "coat of pieces," the Chaldee, "a tunic of strips or shreds," Greek, "a parti-colored or variegated coat." Latin Vulgate, "an embroidered coat" while the Syriac, calls it "a fringed tunic."

Such a phrase occurs only once in the Bible, 2 Sam. xiii. 18. Tamar, the daughter of David wore a garment of "pieces," or of divers colors. Unmarried daughters of kings always wore such robes. The prey taken from Sisera, a Canaanitish captain, was "needle-work of divers colors of *needle-work on both sides*" implying that garments richly embroidered, were worn by the people of the East. You will find a beautiful passage in Psa. xlv. 13, 14. It refers to the saved ones. The church—"the kings daughter, is all glorious within, (pure of heart) her clothing is of wrought gold. She *shall be brought unto the King* in raiment of needlework." What a lovely dress! Those whom Jesus saves, will wear such robes when they enter "with gladness and rejoicing" into the palace of God's dear Son.

Do you want to be among the redeemed ones? Keep your hearts pure.

Do you remember "the goodly raiment" that was put upon Jacob, when he went to his father to receive the birthright blessing?

The birthright Son, must have a birthright dress,—something to show his rank, and precedence in the family. Jacob may have intended the "coat of many colors" for a birthright robe. This would explain the hatred of his brethren They would say, "Reuben is the eldest, it belongs to him, he shall not be robbed of his rights."

You thought the robe of the saved ones, was white? So it is. The ground-work of Joseph's tunic may have been white, ornamented, or bordered with a frieze of colored pieces. Joseph's coat was dipped in the blood of a kid; the robes spoken in Rev. vii. 14, are "washed and made *white* in the blood of the Lamb."

God's first-born ones have a peculiar or distinguishing dress. God gives it just as Jacob gave the coat to his son. It is the robe of righteousness, and we can get it only through the merits of the atoning Savior. No one outside of Christ,—no one who has not had Christ's name named upon him can wear it.

In the very next verse, after Joseph has received the coat, it says, "And when his brethren saw that their father loved him more than all his brethren, they hated him and could not speak peaceably unto him." They hated him because of this mark of preference, and were all the better prepared to understand the drift of his dreams.

Do you remember how the brethren of Jesus,—of his own tribe Judah, hated him?

But we only have a little more time and space, we must go on.

Joseph thought he was out in the fields as he dreamed. He and his brothers were bringing sheaves, when lo! *his sheaf* arose and stood upright, and their sheaves stood round about making obeisance to his sheaf.

Then he dreamed another dream,—and there was the sun, the moon and the stars making obeisance to him!

He told the dreams at first to his brethren and then to all the family.

How angry his brothers were? "Shalt thou indeed reign over us? or shalt thou have dominion over us?" they asked.

His father rebuked him questioning if he and all his family would indeed bow down at Joseph's feet? But he did not forget the dreams,—"and we will not have this man to reign over us,"—that is what men say about Jesus. There are so many things in the life of Joseph that are like the things in the life of Jesus; we must take note of them all as we go along.

AUNTIE WINCE.

Selected.

A GIFT.

Paul has written, that "the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. All of the human family have forfeited the life which they now possess by continual disobedience to the laws of God, and in consequence of their sin (which is "the transgression of the law"—1 John iii. 4), are doomed to their original condition—dust of the earth. To whomsoever we yield ourselves servants to obey, his servants we are; and servants always expect, and should always receive wages. Sin, the great master of the human race, has brought all into subjection to itself, and Paul says, the wages of sin—is death. Sooner or later it must come, and we must receive the wages to which as servants of sin we are entitled. The history of this fatal service is summed up by Paul in Rom. v. 12, where he says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Generation after generation has passed into the grave, and the present generation will in a few years be gathered to sleep the last long sleep with their ancestors. But God has a purpose with the earth, which requires that it should be inhabited by a race who are freed from the effects of sin, and on whom death can have no power. "As truly as I live, all the earth shall be filled with the glory of the Lord" (Numbers xiv. 21); and the prophet Habakkuk (chap. ii. 14) declares that "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The creatures who are to be the means of flooding the earth with God's glory are the sons of Adam, who, although sentenced to death on account of their sin, have a glorious offer of redemption from the grave. Seeing that they were utterly helpless and undone, that we could not purchase our release from the hand of death, God himself pitied us, and his own wisdom planned the means of redemption, and himself provided the sacrifice which was needed to enable us to obtain remission of our sins. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. That well-beloved Son, Jesus, by obedience to his Father's will, and by the sacrifice of his life, has become the means, and the only means of our obtaining salvation. That which is offered to us as a gift from our Creator is life—everlasting life. We cannot purchase this which God offers; we can never merit it by our own works; it is God's gift, and as a gift we must accept it. Faith in what Christ has done for us, and obedience to his command to be baptized in water, is what God requires of us, to partake of his gift. We invite you to consider this matter, and to think what great things God has done in order that mankind may be released from the grave; think at what a cost the sacrifice was made for us to receive the remission of sins. Then remember that your maker offers you everlasting life as his free gift, by faith in his Son Jesus—will you accept it?—*W. A. Brewster.*

God Chooseth.

There are men who have strong and laudable desires to serve the Lord, and who fervently pray for his glory; but he does not always seem to hear their prayers. There are various reasons for this. They are not purged from their sins; they are not vessels unto honor, fitted for the Master's use; and so he sets them aside as not adapted to his work. Sometimes men wish to do great things, but find themselves straitened, hindered, limited and circumscribed; sometimes they are reserved for still greater work; in other cases they are rejected of the Lord for reasons well known to him.

Moses longed to lead Israel into Canaan, but he was not permitted to enter the promised land. So David would gladly have built the temple at Jerusalem, but the Lord would not accept that service at his hands. Paul was forbidden by the holy Spirit to preach the gospel in Asia, and though he essayed to go into Bithynia, the Spirit suffered him not. In like manner we may have desires and aspirations for usefulness which will never be gratified. The Lord may see that we could not bear the exultation and the honor which we seek. He knows far better than we do what is for our good, and so he would have us rest contented in his providence, not idle, but diligent; not careless, but watchful; not indifferent, but full of intense, earnest longing to do the will of God; yet patient under restraint, and content to be neglected and forgotten, remembering that "they also serve who only stand and wait," and the Lord in his own well-chosen hour can lead us forth to fulfil his purposes of grace.

David's Throne.

According to the promise made by God unto the Israelitish fathers Abraham, Isaac, and Jacob, he sent his servant Moses to lead his people out of the land of Egypt to the land of promise. Moses, because of disobedience, died in the wilderness, and was not permitted to enter the Holy Land. But Joshua the son of Moses, by the command of God, completed the task that Moses began. He led them into their land, and divided it unto them by lots, and there they did "prosper into a kingdom." Ezekiel xvi. 13. Rejecting God as their king, they had given to them for a king, Saul the son of Kish. But because of his unfaithfulness, God gave the kingdom to David the son of Jesse, a man after his own heart, and to him he promised "thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." 2 Sam. vii. 16.

Just before his decease we are told, "Now these be the last words of David. David, the son of Jesse, said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said, the Spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me, he that ruleth over man must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Sam. xxii. 1 to 4.

Again, we have it written that God said: "I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. . . . Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. I shall be established for ever as the moon, and as a faithful witness in heaven." Psalm lxxxix. 3-4-35-37.

The prophet Isaiah says: Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with justice henceforth even for ever. The zeal of the Lord of Hosts will perform this." Isaiah ix. 6-7.

The descendants of David sat upon his throne for many generations. To the last one (Zedekiah) God said, "Thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, Thus saith the Lord God. Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezekiel xxi. 25-27.

It is contended that the promise made by God to King David, in relation to his throne in the passages quoted, was fulfilled in the person of Solomon, but the last two show unmistakably that it was not so. The promise in Isaiah's prophecy was given some centuries after Solomon had passed to the dust; and the one contained in Ezekiel speaks of the overturning of David's throne until the coming of the one to whom it belongs. Hence we must look to another than Solomon to fulfil the promise.

Turning to the New Testament, we find the angel Gabriel announcing the birth of Jesus to his mother Mary, and saying, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32-33. Surely this looks like one who is to fulfil the promise. Again we read, "Therefore (David) being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." Acts ii. 30.

After such evidence as this one would think it scarcely possible that anyone would contend that the promise was fulfilled in Solomon. Yet, strange to say, the majority of those who profess to follow Christ do so. No doubt the reason in many instances is a lack of knowledge of what is written in the Scriptures; while in other instances pre-conceived notions blind the eyes to the truth. Nevertheless this promise is yea and amen in Christ Jesus (as are all the other promises of God,) and in due time the Redeemer shall come out of Zion, and turn away ungodliness from Jacob, building again the tabernacle of David that is fallen down, and raising again the ruins thereof. Of him it is written, "He shall Judge thy people with righteousness, and thy poor with judgment.....He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor..... he shall come down like rain upon the mown grass, as showers that water the earth" lxxii. 2-4-6. How like these words are the prophetic utterances of the sweet psalmist of Israel, "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun ariseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Has not God declared that he will set his king upon his holy hill of Zion, and command him to ask of him, and he will give him the nations for his inheritance, and the uttermost parts of the earth for his possession? Hence it is written of him when he is enthroned in Zion in fulfillment of the promise made unto his father David that "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." And that "They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. Yea, all kings shall fall down before him; all nations shall serve him."—*P. A. Hutchinson.*

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

London pays 42 per cent of the income tax of England and Wales, and its government and management cost about $56,000,000 a year.

In 1799 a handkerchief cost 80 cents in Massachusetts, while a pair of stockings cost 75 cents and potatoes were 30 cents a bushel.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Items.

The population of London is 5,948,300.

The English language is spoken by 115,000,000 people.

The world's railways cost $39,500,000,000, an average of $121,280.88 a mile.

There are said to be have been five suicides in five years in Divinity Hall, Cambridge.

The product of the wax tree of the Andes can not be distinguished from beeswax.

The onchidium, is a species of shelless snail (slug) has innumerable eyes on its back.

America has 216,871½ miles of railroad, or 31,000 more than all other countries combined.

Cinnamon as a cure for cancer in its earlier stages is advocated by a writer in the *Lancet*.

In England the tax on farming lands exceeds 10 per cent. of the value of crops; in Egypt it is 14 per cent.

The power of hercuilite, a new explosive, is almost beyond belief. A half pound of it will move thirty tons of stone.

The name of Munich is derived from the fact that the monks owned the property on which the town now stands.

Not more than 100,000 Mexican cattle can be sent to the United States this year in consequence of the drought.

The average European woman's life is shorter than the man's, but over two-thirds of the centenarians are women.

The newly-married Czarina speaks and writes German, English, French and Italian fluently and Russian tolerably well.

OBITUARY.

William Samples fell asleep in death from the effects of Lagrippe, at Walnut, Kan. at the ripe old age of 72 years, 3 months and 18 days, Jan. 9, 1895.

"Uncle Billy" as all his neighbors call him was born in the State of Kentucky, A. D. 1822, September 27th. From there he moved to Ill. and in that state he enlisted in the war as a Union soldier. At the close of the war with his family he moved to Neosho Co. Kan. In 1872 he along with his wife, daughter, Bro. Geo. Smith and wife, were baptized into the all-saving name of Jesus Christ. There are only two of this number left to fight the battle of life. The first fell under the power of death was Brother Samples daughter, then about one year ago Bro. Smith died, and now Brother Samples is the victim. All these proved true unto death.

Brother Samples leaves an aged wife, four daughters, and two sons.

I spoke from the text of his choice, 2 Tim. iv. 6, 7, 8, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the righteous Judge shall give me at that day, and not to me only but to all them that love his appearing." What a text. O that I could only be faithful and be ready to say the same thing.

One man said of Brother Samples, "We have lost the best man in our county," and the concourse of people there with his old gray-headed comrades at the funeral spoke volumes to me.

May we all so live that whether we sleep or whether we wake when Jesus comes that we will be among the number that will not be left out is my prayer.

JOHN FOORE.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$180.70
Eliza Hartley	.50
Mrs. George Sigler	.50
Mrs. E. C. Gilbert	1.50
Mary A. Patchell	.50
A. Seitz	.50
N. Morton	1.50
Mrs. A. L. Tichenor	.50
Mrs. B. F. Cook	.50
N. Roblee	8.00
Peter Jeffrey	1.50
W. O. Steffa	1.50
C. & L. Moore	1.50

...brief mention of this precious work:

We thought perhaps some would like to hear from the Church of God at Argos, Ind. We have preaching over two Sundays in each month, and sometimes more than that. We have prayer or social meeting every Thursday evening unless there is preaching. Part of the time we have prayer and social meeting on Sunday evening. We had nine additions to our church last year. On Christmas evening Brother Woodward from Michigan commenced a meeting here and continued over two weeks closing on Tuesday evening the 8th of Jan. 1895. He preached in all 17 able discourses to large and attentive audiences, which resulted in nine persons putting on Christ in baptism. We feel encouraged to see so many letters in THE RESTITUTION from those that look for the soon coming kingdom and reign of our dear Savior. Let us all do what we can to get new subscribers for the paper and spread the good news of the soon coming kingdom in every way that we can, for the prophecies are fulfilling very fast, and the blessed Savior will soon come to reign in his glorious and everlasting kingdom.

Yours in the blessed hope.

R. R.

Dear Restitution:

I see that my time has expired, and as I cannot think of doing without your welcome visits, I send $1.50 for another year. Oh how I long for that time to come when righteousness shall cover the earth, as the waters cover the sea, where all will beat peace with their neighbor, when the law shall go forth from Zion and the Word of the Lord *from* Jerusalem.

May we be so happy as to have a share in that glorious time.

J. B. LENT

Dear Restitution:

I have spent a few days with the earnest body in the faith near Blair, Nebraska, where Brother Altmus Adams has done evangelist labors during limited periods for a number of years. He and Brother J. T. Prime are holding daily services there at the present time. The interest is good, those out of Christ are found to gain some knowledge of the Word of life, while "the body" is edified and strengthened. It was my privilege and pleasure to hold forth portions of glorious testimony to the loving sister and brother-hood on Saturday evening and Sunday morning. I was highly gratified by the interest shown and was much benefitted by the 'reaction' which was reflected upon myself. May God give the increase.

Never before have I been so fully impressed with the purity of brotherly and sisterly love as I was by its manifestation here. They were indeed kindly affectioned one to another and to us, rejoicing in hope, laboring diligently in the vineyard. The young sisters are doing noble service, and are ably assisted by several young brethren, who have purity and heavenly love prominently written upon their foreheads.

Dear Brother Athen has patiently borne the pains of sickness for a long time and seems now to be gradually failing. He and Sister Athen have lived a life full of faith, hope and love, ever ministering unto the needy. Without children of their own they have cared for twenty-five, mostly orphans, for periods of from one year to nearly twenty, and for many others for a shorter time. Their present satisfaction is but the earnest of the future *great* reward.

Mercy, love, and peace be multiplied unto the holy brotherhood.

J. G. HAUPT.

Bro. Underwood:

As the year '94 is nearly gone I thought I would write something for THE RESTITUTION. I have been a reader of it for many years, when Brother Newman was editor in the state of N. Y., a long time before the great Chicago fire. I am all alone so far as our faith in the things concerning the kingdom of God, and the restitution of Israel.

I have been on this coast since 1858, and have tried to get some one of our faith to come this way [illegible] the good news of the coming kingdom, but have not succeeded yet. I hope that Bro. Skeels of Isquith will correspond with me about evangelistic work. I want to thank the writers for the paper for their wonderful instruction that has been given from time to time, on the nature of man, kingdom of God, saints inheritance, and kindred doctrines. What a mine of instruction I have received from those good brethren who have gone down to the dark and silent grave, there to await the return of the Master to awake the sleeping ones. Oh how my heart has been made glad by reading the articles written by Brothers Magruder, Simons, Chaplin and others. I often think of those good old writers that have passed away. But what can I say for THE RESTITUTION now with such a staff as Brothers B. Wilson, W. B. Wilson, M. Joblin, Wiley Jones, A. J. Eychaner, J. F. Wagoner, J. W. Niles, J. S. Hatch and many others that I cannot now call to mind with whose correspondence who would not want to take the paper, only $1.50 a year. I intend to take it as long as I can get the money to pay for it.

If any of the brethren wish to enquire of me about the climate, soil, agricultural products, etc., I will answer their letters to the best of my ability. Address me at Mt. Vernon, Oregon.

CHARLES BELSHAW.

Dear Restitution:

To the household of the faith of the gospel of the kingdom of God, Greeting.

I want to say to you that *our* faith in the promises are as strong as ever. I have taken our beloved paper for 27 years and cannot think of doing without it. I wish to say that Brother Joblin, W. H. Wilson and B Wilson's views are identical with mine on all the articles written by them in our paper for the last year. May God bless all the faithful ones and may their efforts not be in vain in the work of our Master, is my prayer. On account of the drouth here we cannot do as much as we would like to do for the cause. May we meet in the kingdom soon to be set up under the whole heavens.

G. W. SMITH.

Dear brothers and sisters:

A word once more from an aged and feeble pilgrim. I am still plodding along through this desert of sin and foolishness, on my way to the promised land, where the hills, valleys and fountains are ready to give forth milk and honey as of yore, sufficient to supply the longing desire of the returning prodigal, and still be enough left for the elder brother who was mad because his father made a feast for the bad boy. I am glad our Father has the ability and desire to cause the worst of sinners to feel their lost and wretched condition, and return to the only source of life and purity, joy and peace.

While we (my aged and feeble companion and myself) are bountifully supplied with the good things of this life that perish with the using, my constant prayer is that we may be more abundantly fed with that bread that came down from heaven, which prayer is answered every day, as I am permitted to draw copious supplies from the only source from which spirit and life may be obtained which is the Word of God, as revealed through his messengers.

Yours in the one hope.

J. D. SHERMAN.

Editor Restitution:

I just returned home, Dec. 16, 1894, from my Missouri trip. Had good, solid, old-fashioned meetings with good interest. There were no additions. I was not well any of the time. I can see a great difference in my meetings where they take and read THE RESTITUTION, and the places where they depend wholly on the preacher and their political papers.

Let us awake and work and get more to take the paper. It is much easier to preach to that class of people.

JOHN FOOTE.

Dear Restitution:

Please find Money Order for $2.00, $1.50 [illegible] for the paper for another year, and 50 cents to go to the helping fund. I am alone here in regard to truths of the Bible we advocate, so do not know how to get along without THE RESTITUTION to help in Bible Study and Christian duty. I am getting old but try to talk to my neighbors some, but they do not seem to have an ear to hear the truth as it is in Jesus.

Your brother in hope.

G. T. WILSIE.

Dear Restitution:

I enclose six dollars for which you will please renew my subscription to your most excellent paper, and the balance use in sending it to others who are not able to pay for it. Wishing you great success and a happy New Year. May your paper be a joy and comfort to each and every reader, and be the means of bringing others to a knowledge of the truth as it is in Christ Jesus.

Yours in hope of eternal life.

MRS. R. B. COBBS.

Dear Restitution:

Please find enclosed $1.50 for the renewal of my paper for 95. I find my subscription for 94 is about expired, and I hasten lest I be found among the delinquents. I value the dear old paper next to my Bible, therefore could not think of doing without it nor being in debt for it, and as I read its columns my faith grows stronger and I feel more encouraged to earnestly contend for the faith. We as a little body of about fourteen are expecting by God's grace to stand firm until our Lord and Master comes. Yours in Christian hope.

MRS. F. W. CHAPIN.

ITEMS.

France levies the heaviest taxes in Europe.

The ravage of the wolf cost Russia no less than $10,000,000 a year.

The Singhalese, after extracting the honey from the bee, eat the insect itself.

There are 7,747 miles of rivers and canals open to navigation in France.

The railroads in Iowa represent on their mileage in that State alone an investment of $317,519,000.

In almost all countries the birthday of the reigning sovereign is regarded as a popular holiday.

The greatest celebration of the Feast of Tabernacles was held B. C. 1012, at the dedication of Solomon's Temple.

South Carolina is the only State in the Union that refuses to dissolve the marital relation for any cause whatever.

Great Britain buys more than half of all our exported farm products. Her purchases usually exceed $300,000,000.

The British Government possesses the greatest number of distinct flags, excluding those used for signal purposes, the number being twenty-six.

With a view to averting a potato famine in Ireland the government has decided to advance money without interest to the poor law guardians for the purchase of seed potatoes.

Switzerland is about to establish a State bank at Berne which will have the exclusive right to issue bank notes. The capital is fixed at 25,000,000 francs, the Swiss Confederation making itself responsible for all liabilities.

The administration of the German navy has entirely forbidden the use of wood in the building, equipment or furnishing of men-of-war. The experience in the Yalu engagement showed that wood was immediately set on fire by shells.

A Chicago writer gives the following reasons why there is now *so much poverty, crime and misery* in that great city: "There lives but one baker to each 70 families, one grocer to every 80 families, and one liquor saloon to every 85 families."

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. F. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer a premium for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one packet of tracts. Our poor folks—those not able to pay for their paper will receive it free on application to them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the payment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$16.70

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The New-Year's Little Men and Women abounds with holiday reading of a good kind for children between seven and eleven, from Mary E. Wilkin's "Jimmy Scarecrow," to "A Pretty New-Year Custom," by Margaret Spencer, describes the dainty fun in which little Washington children indulge on New-Year's day. "New-Year's Wishes" is a skit by Bridgeman in picture and verse; Marian Douglas also has a poem, "The Old Woman's Money." In Mr. Thomson's "Great Cats" series, the story is "Manuel and the Jaguar" with half a dozen vigorous drawings by Hambidge. In Mr. Pratt's gay "Little Peterkin Vandyke," that enterprising youngster rehearses a "Girl Chickadee" in her part for his big "Poetry Party" which comes off next fall. The "tail of a lie" begins to show itself in Sophie Swett's serial, Polly and the other Girl." Mrs. Humphrey's "Tony and the Porridge Dog" is delightful. Elbridge S. Brooks writes of "Children a Century Ago." The "Doll Dressmaking" papers are begun. The music page has a most "catching" children's song, "The Tale of a Tart." $1.00 a year, 10 cents a number. Specimen (back number) *free*. Alpha Publishing Company, Boston.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by Second Baptists, to 1000 A. D. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Being on. 8. The Real Golden Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 90 cts.

FOUR PAGE TRACTS.

[illegible] for 25 cts.; 100 for $1.

Life and Death. A concise statement of the contrast of the two ways of there to run, by one of the Theological and Divine ones.

Can you Believe? a set of questions on the main points of our doctrine.

What was the SABBATH and Which is the First Day of the Week, or Lord's Day? Can you observe it? Is it for us? Is it for you? 10 cts. each; 12 for 25 cts.; 100 for $1.00.

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The Restitution.

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Poetry.

The Morning of Joy.

It is done.
King of kings, the victory's won;
Hallelujahs roll and swell;
Voices loud as mighty thunders,
Cry, "Behold the day of wonders,
Christ has conquered Death and Hell."

In they stand,
Crowned and robed, with harp in hand;
They have heard the trumpet's call:
O'er that sea of light and glory,
Chanting full redemption's story,
While before the throne they fall.

Toil and tears
Was their lot through many years;
Bitter tears that fell like rain.
Nothing now from Christ can sever—
Happy through that long forever.
They shall never weep again.

Oft the foe
Mocked them on their march below;
Tumbled them with jibe and jeer;
Then the path seemed dark and dreary,
Then their feet grew worn and weary,
And their souls were faint with fear.

But the Lord,
Faithful to his sacred Word,
Led them o'er the desert way;
Did with hope their courage nully,
Walked with them through death's dark valley,
Brought them home to endless day.

All is past.
And the King has come at last;
Grief and pain, or fear and woe,
Storm and tempest, plague and anguish,
Blighted hope and sick-bed languish,
They can never feel or know.

On and on,
Through the bright'ning years that dawn
O'er the world that yet shall be;
Where immortal garlands crown them,
Deathless forms throng all around them,
Life is still a shoreless sea.

It is done!
Far and wide beneath the sun,
Speeds a bliss no tongue can tell,
It has come, the day of wonders;
Louder than ten thousand thunders,
Hallelujahs roll and swell.

D. T. Taylor.

Original.

Acts of Apostles. Chap. 28.

1. And when saved, then we discovered that the island was called Melite (a place of honey).

2. And the barbarians showed us unusual philanthropy, for they kindled a fire and entertained us all because of the present rain and because of the cold.

3. And when Paulos hath collected some considerable kindling and had placed it on the hearth a viper that had come out because of the heat fastened itself upon his hand.

4. And when the barbarians saw the wild-beast hanging from his hand, they said to one another, Surely this man is a murderer, whom though saved from the sea, justice hath not allowed to live.

5. However when he had shaken off the beast into the fire, he suffered no harm,

6. But they were looking expectantly for him to become enflamed or fall down dead suddenly; and after they had been looking for a long time and had observed nothing occur to him extraordinary, changing their talk they said he was a God,

7. And among the districts about that place there was an estate belonging to the chief man of the island, Poplios by name who received and entertained us for three days in a friendly-minded way.

8. And it came to pass that the father of Poplios was lying taken down with fever and dysentery, unto whom Paulos went in, and when he had offered votive-prayer, he laid his hands upon him and healed him,

9. And when this had occurred the rest of those also in the island who had weaknesses came unto him and were healed,

10. And they honored us in many ways, and placed at the disposal of those who were conducting us up the things for their needs.

11. And three months afterwards we were conducted up in a vessel that had wintered in the island, an Alexandrine vessel with an ensign Dioskouroi.

12. And when we had been conducted to Surakousai we remained there three days;

13. And setting sail from there we touched at Hregion and one day afterward a south wind having sprung up the second day we arrived at Potioloi;

14. Where we found brethren and were exhorted to remain seven days with them: and in this wise we came to Hrome,

15. And when the brethren heard of our circumstances they came from there to meet us as far as Appios, Pharios and Treis Tabernai (three taverns) and when Paulos saw them he thanked God and took courage,

16. And when we had come to Hrome it was permitted Paulos to abide by himself along with the soldier who was guarding him.

17. And it came to pass three days afterwards that he called together those who were the chief men of the Joudaions; and when they had come together he said unto them, Men, brethren, I who had done nothing adverse to the laity or the customs of our fathers was delivered up a prisoner from Hierousolumn into the hands of the Hromaioi;

18. Who when they had given me a preliminary examination wished to acquit me, because there was no legal cause of death in me.

19. But the Joudaions denied it and I was compelled to appeal to Kaisar, not because I had anything to accuse my nation of.

20. For this reason I have invited you to see and talk it over with me, for on account of the hope of Israel am I lying with this chain around me,

21. And they said unto him, We have neither received letters from Joudaia about thee, nor hath any one of the brethren come and announced or said anything bad about thee.

22. But we think it proper that we should hear from thee what thou thinkest. For concerning this hereay it is known to us that it is everywhere spoken against.

23. And having set a day for him, many more came unto him as guests; unto whom he expounded the kingdom of God, going through the testimony and persuading them concerning Jesous both from the law of Mouses and the prophets from morning until evening,

24. And some were persuaded by the things said and some distrusted,

25. And as they disagreed with one another they were dismissed, Paulos having spoken one oracular saying, namely, "Well did the sanctified Spirit say through Hesaias the prophet unto your fathers, saying:

26. Go thy way unto this laity and say, With hearing will ye hear and ye shall not understand, and looking ye will look and ye shall not see.

27. For the heart of this laity hath become obtuse, and with their ears they have heard heavily and they have shut their eyes lest perchance they should see with their eyes and hear with their ears and understand with their heart and should return and I should heal them.

28. Be it known unto you therefore that this instrumental salvation of God hath been sent unto the nations and they will hear.

30. And he abode two whole years in his own hired house and received all those who went their way in unto him,

31. Heralding the kingdom of God and teaching the things concerning the Lord Jesous Christos with all boldness and unhindered.

COMMENT.

"Hearth" instead of "fire" R. V.

"Enflamed" instead of "swollen" R. V.

"Among the districts" instead of "in the neighborhood" R. V.

"An estate" instead of "lands" R. V.

"Poplios" instead of "Publios" R. V.

"And it came to pass" instead of "it was so" R. V.

"Placed at the disposal of those who were conducting us up" instead of "put on board" R. V.

"Their needs" instead of "our needs" R. V.

"Ensign" instead of "sign" R. V.

"Heresy" instead of "sect" R. V.

"Going through the testimony" instead of "testified" R. V.

"Were dismissed" instead of "departed" R. V.

"One oracular saying" instead of "one word" R. V.

Observe the wrong use of "will" and "shall" in this passage as translated by the R. V. There is no reason to suppose this to be blank verse either.

Observe the difference between "look" and "see" also which the R. V. does not preserve.

"Instrumental salvation" instead of "salvation" in the abstract R. V.

"And they will hear" instead of "They will *then* hear" R. V.

"Unhindered" instead of "none forbidding him" R. V.

"Poplios" a person given to exclamations.

Dioskouroi "sons of Jupiter" especially "the twins" so-called.

"Potioloi" "all-drinkers."

"Appios-Pharos" "the forum of Appios."

"Surakousai" subjects of Suria or Syria.

CHAS. GARDNER.

OUR CHILDREN.

Each has a Mission.

There's never a rose in all the world
But makes some green grove sweeter;
There's never a wind in all the sky
But makes some bird wing fleeter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a rosy cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart
His daylight gladly voicing,
And gives us all some small, sweet way
To set the world rejoicing.

The Story of Israel in Egypt.—No. 4.

THE FAMINE AND JOSEPH'S BRETHREN.

In lesson second we left Joseph ruler over all Egypt. Pharaoh has given him Asenath, the daughter of a great prince or priest, for his wife, and has changed his name to Zaphnath-paaneah, which means "the man to whom secrets are revealed." He is thirty years old; it is at the age at which men in these strange countries of the East can be elevated to the priesthood. All the high officers of Egypt were priests. They framed the laws, they surveyed the lands, they wrote the histories of the country; they gave out the medicines, they regulated the labor and the religion of the people. They taught the young men, who after them were to become priests and kings. They understood all curious arts; could perform wonderful tricks, were great astronomers, and pretended to interpret dreams and foretell human events. The life of the king was at their mercy. If they were displeased with him they could say, "the gods were tired waiting for him, and have him put to death. One-third of the real estate in Egypt belonged to the priests.

Joseph was careful while yet in prison to say that "interpretations *of dreams* belong to God." When Pharaoh has dreams that none can interpret, and Joseph is sent for to tell their meaning, he says "it is not in me; God shall give Pharaoh an answer of peace," and again "God hath showed Pharaoh what he is *about to do*;" "the thing is established by God and he will shortly bring it to pass."

When Pharaoh was about to choose Joseph to take charge of the affairs of his kingdom, he turned to his servants and said, "Can we find such a man as this in whom the spirit of God is?" or as the Chaldee language has it, a man "in whom is the spirit of prophecy from before the Lord?" It was the same as saying, "We cannot there is not another like him in Egypt," there is no one that has in him the Spirit of this God.

To Joseph he said, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art," ascribing Joseph's wisdom to its true source.

It looks very much as if Pharaoh recognized the God of Joseph as the true God, but he this as it may, he knows that none but a divine being can give such knowledge to Joseph, and as God has honored Joseph by "revealing secrets" to him, and by making him his priest or messenger to Pharaoh it is right that he honor God by appointing him to the priestly and kingly office.

We think that this is so from his choosing a wife for Joseph from the princely priesthood of On. "The vestures of fine linen," given to Joseph, are called in the Greek, "the stole or robe of byssos." It was sometimes made of silk "or of the most beautiful and delicate species of cotton," was "exquisitely white, and worn by priests and *kings as a badge of their royal and priestly office.*"

Joseph then, is not only a ruler of the highest rank, but he is also a priest of the great and true God. He must be a priest to represent Jesus for God has made Jesus "a priest forever after the order of Melchizedek." It is just what Joseph's brothers did not want him to be. They understood what belonged to the birth-right, that the first-born was given to God, and would inherit from his father, the offices of priest and ruler. He would be the governor of the family, or kingdom, and the minister in the worship of God. Whoever had this office had the privelge of talking with, and of having visions dreams and revelations from God.

God made his will known to men through his priests. Abraham and Isaac and Jacob, were all priests, God talked with them all, and they all made offerings to him. The lot was now fallen upon Joseph; it is to pass to the tribe of Levi by and by.

It is not at all strange that Joseph's brethren disliked to see a place that would have brought him so near to God, taken from the honored elder brother and given to Joseph, the despised younger.

What wonderful things we are learning, things that we never thought of before. Here is another wonderful thing, the age of Joseph when he began his legal, priestly ministry in Egypt, was the same as that of Jesus when he began his ministry for God upon earth. But we must hurry or our lesson will be too long.

Of course you read and remember Pharaoh's dreams about the fat cattle coming up out of the river, and poor, lean things, the worst looking ones that the king had ever seen, coming up after them and devouring the fat ones? and about the seven rank, and the seven thin ears, or heads of wheat?

AUNTIE WISER.

The Thief's Request—the Savior's Answer.

"Lord remember me when thou comest into (Greek en-in) thy kingdom." Luke xxiii. 42. Jesus responded, "Verily I say unto thee today, shalt thou be with me in Paradise." I have placed the comma after the word "today" instead of before it as in the common version. Punctuating the Scriptures is the work of uninspired men. For hundreds of years after the volume of inspiration was completed no points or marks were used between periods, sentences, parts of sentences, phrases and words. So no objection can be successfully urged against placing the comma after "today," as I have done. I will give the words as they stand construed in harmony with the text in Greek, according to Wilson's interlined translation in Diaglott: Indeed (verily) I say to thee today, with me thou shalt be in the Paradise. Today as an adverb of time qualifies "say" instead of "be." "I say to thee today." To this it will be objected that it was useless, if not silly, for the Savior to qualify "say" when the thief could not help knowing that Jesus was answering his request that day, then and there. If placing the comma after "today" and making it qualify "say" exposes Jesus to the charge of saying a useless and silly thing, then the objector will be forced to say that Moses, the great lawgiver of Israel, spoke foolishly when he said: "All the commandments which I command thee this day (today) shall ye observe to do." Deut. viii. 1. "I denounce unto this day that ye shall surely perish." chap. xxx. 18. And so Zechariah: "Even today do I declare I will render double unto you." chap. ix. 12. What is commanded and denounced is qualified by "today, this day." Is this useless verbiage, seeing that the Israelites knew that these prophets were speaking to them that very day? The same or similar language is used at the present time when we wish to emphasize our message, advice or command.

The penitent thief's request is a serious one and based upon a right understanding of the plan of redemption. He had the message from lips inspired, and had, I doubt not, entertained from early childhood the national hope of Israel, the restoration of the Davidic throne and kingdom, according to God's oath and covenant. John, and Jesus himself, the twelve, and the seventy, had proclaimed the gospel of the kingdom to Jews, and to the lost sheep of the house of Israel. The thief believed that Jesus was the Messiah of the Hebrew prophets, and that at some future day he would found his kingdom on the territory where he was now a bleeding, suffering and dying victim on a Roman cross. Under the terrible gloom overshadowing that day and hour of tragedy, the thief said: "Lord remember me when thou comest in thy kingdom." The dying Savior's answer will meet and fit the request: "Verily I say unto thee today, shalt thou (transposed thou shalt) be with me in (the) Paradise."

If ever a promise needed emphasizing it was then, in that gloomy hour when all the powers of evil had conspired against God's only Son; when Jew and Roman vied with one another in adding insult to most exquisite pain. "Indeed I say unto thee today, when the realization of such a hope seems impossible, thou shalt be with me in the paradise when I come in my kingdom." The language of Jesus as I have paragraphed it, accords with the petition of the thief, and the circumstances under which the promise was made, and harmonizes with all that is taught touching the paradise, the second coming of Christ, the establishment of his kingdom, and the time and place of reward. The word paradise is not Greek but is of Asiatic origin. In Arabic and Persian it signifies a garden, a vineyard. The Septuagent renders Gen. ii. 8 thus: "God planted a paradise in Eden." When our earth was created and fitted for man's abode one spot on it more beautiful than any other part of Eden is called "paradise"—"God planted it" adorned it with trees and shrubs and flowers, taking special pains to make it a most lovely spot. Here he placed the first pair, the father and mother of the human race. Here was made to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. This is the paradise of primitive man. It was not in hades nor heaven, but on the earth.

When Adam transgressed the law of God by eating of the tree of knowledge of good and evil he was driven from the paradise to occupy a far less desirable spot, to till the ground on which God pronounced the curse, and to eat bread in the sweat of his face. How sad the forfeiture; and ever since the man has been obliged to contend against the forces of evil; and a large part of our race, through all the centuries since the fall, has been forced to toil to the point of utmost endurance for the bread of bare existence.

Revelation has another picture to present to view. God has promised a restitution, and all the prophets since the world began have spoken of the times when the work will be done. Among the many things concerning which a restitution is spoken, is the paradise. Jesus, years after his ascension to heaven, made this glad promise through the seer of Patmos to the churches: "To him that overcometh will I give to eat of the tree of life which is *in* the midst of the paradise of God." Rev. ii. 7. A portion of the 22nd chapter is descriptive of this same glorious paradise. In this closing vision of things to come John sees the river of life and the tree (wood) of life, on either side, with its twelve kinds of fruit, yielded monthly and its leaves possessing marvelous healing properties, and designed in the purpose of God to subserve a most beneficent end, the healing of the nations.

This vision portrays things and scenes connected with this earth under its changed or new condition, when the old things shall have passed away. It is the new earth now with the brilliantly lighted new heavens above and around it. The scene is laid where the curse had been, where death had reigned, sorrow been experienced and crying heard. The New Jerusalem comes down and God tabernacles with men. chap. xxi. Here is the kingdom of the thief's request and the paradise of the Savior's answer. I know that men imbued with the doctrine of Plato have tried to construct on the words of Christ an entirely different theory; a theory opposed to every plain promise, and every clear statement of doctrine. It contradicts the oft repeated affirmation that Christ made his soul an offering for sin; sets aside the plain fact that man dies, (Job xiv. 10); that he goes to the grave in which there is no work nor device, no knowledge nor wisdom. Eccl. ix. 10. It locates paradise either in hades or heaven, while the Bible locates it on the earth; and places the kingdom far away in some fancied region instead of on the earth and under the whole heavens. Dan. ix. 27. This theory, in fact, is based upon what is imagined to be true, the immortality of the soul, a doctrine borrowed from heathen Socrates and Plato and incorporated with the Christian system. It was believed at first on the strength of human reason and the volume of inspiration was appealed to for proof in its support. Only inference was found to sustain the pernicious dogma. Inference unfairly drawn and set in opposition to plain statements of truth. Theologians reversed the simple and safe rule for explaining God's Word. That inference must yield to plain statement, and obscure passages be interpreted in the light of texts the meaning of which is obvious. Setting this aside the professed Christian world in consequence are woefully ignorant touching God's plans and purposes.

JOHN L. WISER.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, FEBRUARY 6, 1895. NO 5.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN. Acts iii. 21. "Whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." And means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as preparatory to the forgiveness of sins, and a holy life as essential for admission.

Troubles Made Beautiful.

Most of the shells of the oyster are pearly in the interior; and as the true pearls are merely morbid growths, they may all produce pearls of various qualities. The formation of pearls is caused by the introduction of irritating substances, such as grains of sand, between the mantle and shell. The irritation causes the animal to cover the obnoxious object with layers of pearl, which generally attach the foreign body to the interior of the shell. The Chinese produce pearls artificially by placing substances in the position just described; and we have seen some shells in the interior of which small metal images were attached by this pearly secretion.

When we look at a pearl, we look at an annoyance which has been ennobled. The oyster by itself is of merely nominal value. But the result of the oyster's own treatment of its irritation—the pearl is something "of great price." Apart from its pecuniary worth this gem has a moral significance. It suggests that troubles may be made beautiful, and reminds us that amongst mankind some martyrs are more remembered for the glory with which they invested their sorrows than for any other portion of their lives. Biography has its moral pearls, which are treasured long after the creators of them have perished, just as material pearls are valued long years after the oysters have been discarded.

ITEMS.

"There is a remedy for every wrong, and a satisfaction for every soul."

Let not a man trust his victory over his nature too far, for nature will lie buried a great time, and yet revive upon the occasion of temptation.

Some people's religion if boiled down would contain only a few notions. Others would not even be found to contain so much as a notion.

A righteous man is one who takes the Word of God for his rule, the grace of God for his strength, the spirit of God for his guide, and the heaven of God for his home.

Blind attachment to an idea constitutes bigotry, and Holmes says "The bigot is like the pupil of the eye,—the more light you put upon it the more it will contract."

Be faithful in little things. Delude not yourself with the idea that you can be uncertain and untrue in trifles, and yet be reliable and trustworthy in great matters. Trifles make up our life, and are the ultimate test of fidelity.

"Be patient." It is hard to overestimate the value of mere dumb patience. There are times in human life when actions become an impossibility and the *only* course left is to submit with Christian fortitude to inevitable conditions. Happy is the man who is equal to such an emergency.—*Christian Witness.*

We have been terribly familiar with sin, and we are led to think of it as accidental, as the outcome of "environment," as a misfortune, and as a bad thing toward society. We do not think and speak of it, as we should, as rebellion against God, and its wages death eternal. The spirit of God is needed to convince of *sin.*—*John Hall, D. D.*

This is a short world; whether it be filled with joy or sorrow, light or shade it matters little. Here we are to work and wait, but soon all will be over and the eternal day will dawn—the clouds and shades and storms will pass; and O that we, when the morning breaks, may "as children of light" be found watching and waiting, prepared for the bright and everlasting day.

...D STATES:
...ment of the O. P. Association.
M. PEAVY, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 6, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE know the many friends of Bro. and Sister Woodward will be rejoiced to learn that they are both much better, and are hard at work in Michigan.

SOME one has said "Humility is the least understood of all virtues. It is not humiliation, but that which saves us from humiliation. It is not weakness; it is that which makes us strong." •

WHEN self-assertion and self-confidence have disappeared, and judgment of *others* in details has given place to deep judgment of *ourselves in principles, then indeed* have we learned the true spirit of Christ." •

"MANY of those who consider themselves God's children through faith and obedience complain that they are unable to do anything for the Truth, and consider that there is nothing for them to do. If the prayer of their hearts is, "Lord what wilt thou have *me* to do," a work will very soon be found, if only they are willing to do it." •

READER, do you wish to know whom to seek? "Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth -JEHOVAH is his name." Amos. v. 8. •

"FUTURE events.—Christ is to come again, Acts i. 2; raise the dead, John vi. 54; and overthrow all the kingdoms of this world, Dan. ii. 44; chap. vii. 13, 14; the saints shall reign with him, Dan. vii. 18; 1 Cor. vi. 2, 3; the kingdom of God will be under heaven, Dan. vii. 27; Israel will be restored to their own land, Ezek. xxxvii. 21, 22; Luke viii. 29; the heathen shall come to a knowledge of the Lord in that day, Ezek. xxxix. 21, 29; Rev. xiv. 6, 7; the Babylon that now exists shall fall, Rev. xviii. 1-24; the present state of things, both political and ecclesiastical, shall vanish, and a new heavenly state of things exist, Rev. xxi. 1-4, 10." •

"SALVATION means the opening of the coffin lid; it means restoring to life of the body whose limbs are stiff and cold, whose eyes are glazed and sightless, whose thoughts have perished. It means bringing back from the dust the forms that have mouldered away in the ages that have passed,—and not only this; it is not merely the restoration of life; but the salvation of the Bible means the bestowal of endless and glorious life; it means an *in*corruptible nature,—a nature incapable of decay,—a nature that can die no more. *Life*, AFE, that is what we want,—endless, painless, joyful life—that is what the salvation of God consists in." •

PAUL was a praying Christian, but his prayers were not always answered in the way he desired. Thrice he besought the Lord to remove the thorn in his flesh; but it was not removed; instead, these words were addressed to him:—"My grace is sufficient for thee, for my strength is made perfect in weakness." That was enough; the words that follow prove this: "Most gladly, therefore will I rather glory in my infirmities that the power of Christ may rest upon me, therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak, then am I *strong*." Paul certainly took the Lord at his Word; and would it not be well for us to consider the words of Jesus addressed to the blind men, as being addressed to us, when he proffers his services and assures us of his sustaining grace? "Believe ye that I am *able* to do this?" Oh, how can we doubt his Word or his ability? Have we not tested his faithfulness? Was his Word ever known to fail? If not, we can afford to trust him when his favor and strength take the place of what we *thought* we needed. •

EVERLASTING punishment is the doom of the ungodly, they are punished with a destruction that is final (2 Thess. i. 9) they are *cut off*, (Prov. ii. 22; Ps. lviii. 8-10,) they are to be destroyed and their *name put out for ever and ever*. (Ps. viii. 5;) they are to be burned up with unquenchable fire. (Matt. iii. 12.) •

PAUL the apostle was chosen by the ascended Lord to bear his name before the Gentiles and kings, and the children of Israel. His labors in the gospel show that the glorious Lord knew what was in him. He had that presence of mind, tenderness and sympathy, conscientiousness, integrity, courage, perseverance, zeal and fortitude,—these, with thanksgiving, prayer, and an unwavering faith in God make up the noble soldier of the cross called Paul. •

"LIFE eternal is the opposite of the destiny of the wicked: the wages of sin is death, but the *gift of God is eternal life; they* are both contemporary one with the other, and of equal duration, but neither includes the other; the wicked experience not the life of the righteous, any more than do the righteous suffer the punishment of the wicked, they could not—God cannot break his Word which says, the unbeliever shall not see life. (John iii. 36) when men shall cease to think God less just than themselves, they will understand this solemn truth." •

DR J. Pye Smith says: "Some of our readers may be surprised at our having translated *nephesh chayah* by living animal. There are good interpreters who have maintained that here is intimated the distinctive pre-eminence of man above the inferior animals. But we should be acting unfaithfully if we were to allow that the doctrine of *an immortal spirit* is contained in the passage. The two words are frequently joined in Hebrew, and the meaning of the compound phrase will be apparent to the English reader when he knows that our version renders it in Gen. i 20, *creature that hath life*, or each *living creature;* and so in the 2nd chapter and 19th verse, and the 9th chapter and verses 12, 15, 16 This expression sets before us *the organic life of the animal frame.*" This is important, coming as it does from a conscientious scholar who, practically, testifies against his own belief. •

THERE can be no conflict between science and the religion of the Bible, because *both* are true, *must* be true, because God is the author of both. We hold that all truth is in harmony; but while this is so, we must not forget that science deals with one class of truths and the Bible with another. It is not exact knowledge of nature that comes into conflict with the Book of God, but science falsely so called. From nature we may form grand conceptions of God's power and greatness and beneficence, but we cannot learn from it how we can please God, nor on what conditions we can participate in divine nature of existence. "The entrance of God's Word giveth light" upon these vital themes. Blessed Bible, Book divine, Precious treasure, thou art mine. •

THE *Catholic Times* says, that "Father Doyle lectured before the students of the Union Theological Seminary (Presbyterian) and was introduced by Dr. Charles Briggs;" and remarks: "This is a good sign. With Father Elliott talking to Protestant laymen and Father Doyle to clerics, a special missionary career opens to the congregation which was instituted for the conversion of the United States." This, in connection with the headway Catholicism is making over the water, and the fact that Papists are not allowed to read Protestant books or hear Protestant preaching, is most significant of the times we live in. The *Western Watchman*, another Catholic journal says:—"The Methodists are adopting the Anglican communion service, and in one church in Omaha, with the full consent of the local bishop, this service is regularly held instead of the *tame little picnic* that has been the custom in Methodist churches. It will not be long before they will be saying mass." It also says the Emperor of Germany has asked the Pope to establish a feast of prayer and praise for the Fatherland. •

—ANY one who can tell us the address of J. J. May—late of Hill Top, Ark., will confer a favor.

"LET us never act on anything as if we counted on the stability of the present order of things. Let us count on the coming of Christ."

STOCKTON says, and our poor heart says Amen, Amen, "If amid the conflict of empires, the revolution of kingdoms, the crumbling of republics, and the consequent amazement and alarm of all mankind, we seem to hear a repetition of the promise, "Surely I come quickly," as just about to be realized—let *our* heart leap within us as we answer, "Even so, come Lord Jesus." •

SAYS Dr. Tischendorf, "Providence has ordained for the New Testament *more sources* of the greatest antiquity than are possessed by all the old Greek literature put together. No single work of ancient Greek classical literature can command three such original witnesses as the Sinaitic, Vatican and Alexandrine manuscripts to the integrity and accuracy of its text." •

CHRIST.

Christ is the medium of all the light, and glory, and rest, and peace, and joy we have; yes, every ray of joy and gladness, every rivulet of living waters,—every blessing comes to us through him. Blessed Jesus. By divine arrangement we have obtained his name, entered his service, identified ourselves with his cause, become representatives of his religion, and joint-heirs with him to the surpassing wealth of God's favor to be dispensed in the ages to come. What a destiny! Ought we not to follow him fully? Ought we to give him a divided heart? Ought we to give him half-and-half service? Surely *not;* and surely we *shall not*, if we think of ourselves as risen with Christ, and let not sin reign in our mortal bodies, and be ever able to say from the heart "for me to live is Christ."

Ah, we *talk* about following him fully, and since the blessed Lord is ever saying to us, "Follow *me*," it may be proper to talk about it, but better to *do it*. But what a pattern to work to! "He walked up and down this wicked world with garments white as snow. His life was one long errand of mercy, and his example taught us how to walk, and to please God. Toward God he manifested confidence, obedience, fidelity. He prayed to the Father and taught us how to pray. He obeyed him and taught us obedience. Toward men he manifested patience, kindness, long-suffering, compassion and grace. For the present he renounced pleasures, splendors, pomps and joys, and became a houseless wanderer, and sacrificed everything to the right, the true, the holy and the good. As to the future, he looked forward to a kingdom, crown and throne of glory, in the day of coming triumph; and with all this in prospect he was led as a lamb to the slaughter." And was it not for our encouragement and comfort it was written that he for the joy set before him endured the cross and despised the shame? Is not the same joy set before us when he whispers back, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne?"

We know, beloved, that we *can* overcome if we *will*. He would not address the struggling members of his mystic body thus to tantalize them. Yes; he sets before us the joy that was set before *him*, and positively promises us seats upon his throne. Blessed Anointed One,—Jesus. May his example and loving message be our beacon light, and he to us what they have been to thousands in the past, "comfort to the sorrowful, strength to the weary, the trust of the tempted, an anchor to the storm-tossed, an antidote for the discouragements and disappointments of time, and a transforming power that shall prepare us for the glories of eternity." Precious Savior, soon come. Amen. •

It is ignorance of God's purpose that breeds contempt for the means he employs, and makes people presumptuous enough to plan and arrange things for him.

Original.

Report of Labors.

Nov. 10th. Requests are coming in fast of late, "Come over into Macedonia and help us." We have promised to do what we could, and today asking God's help and blessing on our labor, we grasp our satchels, kiss the loved ones good by, lock our doors and Nov. 10th, at 6 A. M. take to the road, stopping first at Vicksburg to fill the appointments at Prairie Grove and Brady, preaching each eve until the 14th. We leave Vicksburg at 8 A. M., reaching Delta about 3 P. M. when we leave our swift and accommodating helpers in travel and alighting we begin to look at the faces around us which are every one strange. our eyes at last seek out a face which strongly resembles Bro. Geo. Elton's which we so well remember, so we venture to grasp the hand and say, This must be Bro. David Elton, yes; this is Bro. and Sister Woodward. Yes; and we are all well acquainted on the spot, for were we not looking at and talking to a brother of like precious faith? a blessed brotherhood, and the same Father's children. We felt no more strange, but rather that we were getting home, a feeling which was strengthened when, after the four miles pleasant ride we reached his home and saw standing on the porch, Dear Sister Elton and their oldest daughter Mary with their hearty welcome. There in their *comfortable*, pleasant home we rested and visited that night. The next evening we started for the Union church 3½ miles away. A church built by the community whether Christian or not, and used by any denomination when another was not using it. There we met the genial, earnest ones, Bro. Meriden who had written us to come, and it seemed to us that all the rest were Eltons, but we *soon* learned each face and name, and found a faithful few who were earnestly contending for the precious faith of the gospel. There we went every evening for fourteen nights, holding up to the audience which seemed much interested the words which would be to them, "The savour of death unto death, or life unto life." Two willing souls put on Christ by baptism, Bro. Wm. Elton and Sister Mattie, Bro. David Elton's youngest daughter. That last meeting on Friday morning at the house of one who though much interested, not fully persuaded, will never be forgotten. There we knelt imploring God's blessing upon the little flock we were soon to leave, there the righthand of fellowship was *given*, words of thanks, encouragement and cheer were given by several of the loved ones. There we bade them God speed, and parted with the promise to come again (D. V.) as soon as possible. Bro. David started out with us about 10 o'clock that evening for Delta, the darkest night we ever saw, so dark the switch lights a few feet ahead could not be seen. About midnight we heard the conductor say, It is raining and we hope it will continue, for this very dangerous fog and darkness will now lift and pass away. Dangerous it was, indeed, traveling that night, but we had committed ourselves to the keeping of one who was able to see us safely through, and we lay in our seats and slept as well as we could. We reached Rensselaer, our next place of promise, Saturday near night. Brothers Harris and Paris were the first we met at the depot, and to Bro. Harris' were we taken, coming in upon them and Brother Conner somewhat unexpectedly. Bro. Conner showed his usual agility on the spot, his face radiating with joy, *after* the customary salutations on went his coat and hat, and away he went to notify some of the brethren that we were there, for we had written them we thought we would not reach there before Tuesday. Meeting began Sunday morning with a goodly number present, the congregation increasing at each meeting. Here we found as we always do among our people, a sociable, whole-souled company of people, the longer we stayed the better we liked them, and could not blame Bro. Conner for saying, "The longer he stayed there the longer he wanted to." He is now on his sixth year with increasing interest. We stayed with the church there three weeks. Six dear ones making the confession and joining the church. We can see each face in our mind this morning as we write of them, can hear their words of cheer and God bless you, and it gives us courage to work on if by any means we may strengthen any or be the means of saving some. We were rejoiced at this meeting to see and fellowship once more dear faithful Bro. and Sister Willey. God bless and prosper them. When we reached Monon on our way home there we met them again with their son who kindly invited us to his home to dine and wait the four hours delay of train there. We gladly accepted their kind hospitality, receiving a warm invitation from his father-in-law to visit them again. May God reward them and all the dear ones who have so kindly smoothed the way for us. Yours in Christ.

B. W. & M. A. WOODWARD.

Continued next week.

Looking through the Vail.

I see beyond the sorrow and woe of life, a happy and peaceful home, a realm of love, where the holy ardor of Jonathan, is excelled by the least citizen of the realm; where the glory of John the Baptist is dimmed by the brilliancy of the little ones in robes of white, where the Lamb of priceless price has ascended to the honor and glory of God, and by loving kindness has lifted the fallen saint into the rapture of endless life. I see it with the eye of faith, and my soul is gladdened with a holy love that lifts my raptured thoughts to that lofty summit where nothing but the "Glory Hallelujah" of angels satisfies my longing mind. I pass the pearly gates in the walls of the everlasting Jerusalem. I press my feet upon the streets of gold; I behold a throne and a sea of glass; I see a countless legion waving palms of victory; an angel guides me to the rapturous throng and I grasp the palm and join in their chorus, grand delightful chorus! How it cheers the heart in anticipation! What then will it be to be there in fact? On either side of the golden street are many mansions, gorgeous beyond description; earthland architecture pales and withers and fades away as the vision of beauty is revealed in *glory*land. Proud old Rome, haughty London, wicked New York, pagan cities of the East, sink to insignificance before this Capital from heaven, (made in a foreign land) for the glorification of the earth. There rests the weary saint; there dwells our triumph and our joy. We look upon present glory and behold it fading; we view present pleasures and they pass away; we sing and laugh and shout now, but the shouting laughter is but a transient merriment that welds links of woe to links of desolation! But in the everlasting Jerusalem, we find no fading glory; we enjoy no fleeting pleasures; we discover no sorrow, we reap no woe. There, beyond the curses we see the throne of love exalted above the *thrones* of earth. Egypt, Babylon, Greece, Rome Byzantine, Persia, India, China, Japan, America, all gathered and garnered in the kingdom of our Lord and his Christ. The Holy City descended, the vail lifted, Israel's eyes unblinded, the power of God manifested, the saints triumphant begin their *reign*. Ah! 'Tis but a little while and this will be; only a few years, perhaps weeks, possibly days, before the saints will shout in the environment of everlasting pleasures and endless perfection, in the royal family of Jehovah. Not that we are to die for sin and then fly away to glory in consequence of our depravity, but because the same Jesus that *went* away, is *coming* again to restrain sin, to crush the wounded devil, and bring in everlasting righteousness. Satan is raging, but he is bruised and wounded, he is covered with livid ulcers and running sores, there is no relief or cordial for his malady, his cancer growth cannot be mollified with ointment, he has sown the seeds of death and is reaping its harvest of destruction. But his times are ended, Mene, mene, is written upon all his works, he has had the consumption for 6000 years, and the mould of iniquity has eaten his heart and consumed his vitals, until today his life and kingdom are in the throes of dissolution. His prison is prepared and as he has lived long he will be long in dying, but his end is sure, for Christ died to destroy him that had the power of death which was and is the devil. I see the end, I behold the glory, I discern the times and have the utmost faith that I shall share in the reward and glory of the kingdom to be revealed and given, not at death, but at the resurrection of the just, now nigh at hand.

M. D. PEAVY.

Editor Restitution:

In answer to inquiry from Elizabeth Anthony, Iowa, would say that Matt. xxvii. 52-53 to my mind means just what it says, namely, "And many *bodies* of the saints who had lain down to sleep were awakened, 53 and when they had come forth from the memorial-tombs after their awakening, they entered into the Sacred City and appeared unto many."

I think the word "bodies" is used so that there should be no question as to whether this was not a "ghostly" resurrection which heathendom has always accepted and believed in. Of course the "bodies" were "spiritual bodies" and not the old bodies of flesh and blood merely that they had when they lay down to sleep, but just as truly *organic* bodies, not "ghosts." I do not see any contradiction in the three accounts of the three evangelists you refer to. One gives a later fact as an eye-witness testimony than the other two, that is all. No doubt both *robbers* (not thieves merely) did revile him at first; but one *repented* later and the other did not.

The "to-day" should be connected with the first clause in reading the passage "Verily I say unto thee today—thou wilt be with me in Paradise." We understand Paradise, if a place, and not a mere beatitude to be a heavenly state somewhere and not one of the compartments of Hades as commonly interpreted; and according to the record. Christ himself was dead and buried at that time he and the robber as well, and *not* in a conscious state anywhere. On the third day he Christ himself was "awakened" according to the record as well as "raised" and did not ascend to heaven or the Father until forty days afterward. Did the robber go right to heaven even before Christ himself—"the first-fruits" "the first-born of many brethren" "the first-brought from among the dead?"

All the saved will ultimately be in "Paradise" wherever this be, but each one will reach it in his own order," and this is given us specifically, "Christ the first-fruits, after that those who are Christ's at his coming, then the rest." including the balance of the saved. The first "Paradise" was here upon earth and according to the record the second "Paradise" will be.

In reply to inquiry from Chris. Arnold, Los Angeles, Cal. would say that while there is a seeming contradiction in the two accounts given in Acts ix. 7, and Acts xxii. 9. My understanding of it is that those with Paul heard a *sound* merely and saw "the light" but did not hear a *voice*, at least that they understood. The word translated "voice" in Acts xxii. 9, and "sound" in Acts ix. 7 means *primarily* "sound" and derivatively "voice." The word is "phone" which we use in "telephone" and so many other words. In short Paul means they did not hear in the sense of understanding what was being said to him, though they heard a *sound of a voice.*

CHAS. GARDNER.

To the loved ones of like precious faith:

On the 8th day of November 1894 I passed my 62nd mile-stone of years, and I am still on the battle-field for truth, and the older I get the more I learn how to preach the truth so as not to offend my hearers. I have baptized 33 in the last year and have nine calls now for baptism but have not the money to pay my expenses and the R. R. companies wont let me ride for nothing.

Those that we get are surely educated in the things of the kingdom.

Jesus said in John vi. 44-45, "No man can come to me except the Father which sent me draw him; and I will raise him up at the last day. It is written in the prophets and they shall be all taught of God, Every man therefore that hath heard and hath learned of the Father cometh unto me."

It is the gospel that draws men to Christ.

Paul in Romans i. 15-16, says, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also, for I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

I find that God's way to convert people is the best way, as faith comes by hearing.

Preach the gospel to them. What gospel? The gospel that Christ preached, the gospel of the kingdom of God, Mark i. 14.

Luke iv. 43, "And he said unto them, I must preach the kingdom of God to other cities also, for therefore am I sent."

Brethren I believe the time is short to work, so let us be up and doing. The Savior said, "who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give them meat in due season. Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you he shall make him ruler over all his goods."

I want to do more this year for the Master than ever before. It is the Savior's command to stand with helmet and sword and shield with our faces to the foe.

Your brother.

JOHN FOORE.

Editor Restitution:

Have just closed a ten days meeting at Irving. The seed sown will grow. The preaching was of a practical nature. It fell upon four kinds of soil without doubt. Only one kind will bring forth fruit—that which fell upon good ground. We can well say of this meeting that it did much good in strengthening the things that remain. The meetings were well attended throughout and are among the best we have attended at Irving.

A. J. EYCHAER.

Mr. C. G. Montefiore makes in his Hibbert Lectures (p. 551) the following remarkable admission: "Some of the sayings of Jesus have sunk too deep into the human heart, or, shall I say, into the spiritual consciousness of civilized mankind, to make it probable that any religion which *ignores* or omits them will exercise any considerable influence outside its own borders."

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The New Orleans Mardi Gras, Feb. 25th and 26th. Reduced rates on the Nickel Plate Road.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$104.25
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Reduced Rate Tickets offered by Agents of the Nickel Plate Road to Cleveland, Ohio.

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WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Poetry.

The Christian's Hope.

I am thinking to-night of a better home,
A home unwilling so far away,
A glimmer of the dawning light I see,
The coming of a brighter day
When all who love and serve him here,
Will find a sure and heavenly rest,
Fair Eden arbor with life-giving bowers,
The royal home of the blest.

Oh the rapturous thought of the many joys
That we'll find awaiting us there,
Gives us the peace of a mighty love,
And helps us the struggle of life to bear.
Tis ours now abound in the river's bed,
And many the sin upon us here,
We pray for strength o'er these to win,
That we the glory there may share.

Oh a hope in the rest for time is short,
May our light ne'er shining be,
That we who await the Christian's home
May cherish ever so willingly
A tender thought for all wayward ones,
The Prince of mercy bids them come,
O why not listen to the earnest call
And ever say "Thy will be done."

The dear ones that have gone before
Will all awake to hear his voice,
The visions of the heavenly home
Will make the waiting ones rejoice.
The home over there, that beautiful home,
The city that comes from above
Will brighten the earth in every clime,
'Tis the Savior's home, a home of love.

HATTIE J. FORD.

Original.

The Risen Christ.

The doctrine of a *risen* Christ is the foundation rock upon which the Christian superstructure rests; remove this basic rock and the glorious temple of truth would become a hopeless and worthless ruin.

Read what one of the ancient heralds of the doctrine who was taught by Jesus himself, has to say: Acts xvii. 2-7: "And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures. Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few. But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus. And they troubled the people, and the rulers of the city, when they heard these things."

The two thoughts with which his masterly mind grappled, and around which all others gathered, were:

First: "That Christ must needs have suffered, and *risen* again *from* the dead."

Second: "That this Jesus, whom I preach unto you, *is* (the) Christ."

"Christ must *needs* have suffered," *not* as a *substitute* for sinners, but to *ratify* the covenant. See Heb. ix. 16, 17, (Diaglott): "For where a covenant exists, the death of that which ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is *never valid* when that which ratifies it *is alive*." "This is the blood of the covenant." ver. 20, x. 29: "The blood of the covenant by which he was sanctified." Rom. xv. 8: "Jesus Christ was a minister of the circumcision for the truth of God to *confirm the promises* made unto the fathers."

Hence "the (covenant) made unto the fathers," has been "confirmed," "ratified," and "sworn" to, and sinners can enter into the covenant, by complying with the terms of the covenant, and be no more "strangers from the covenants of promise" and "aliens from the commonwealth of Israel." Hence, "Christ must needs have suffered," or the covenant would never have been ratified and sealed with his own blood.

A person may have a full knowledge of the "covenants of promise," and still be an "alien," unless he first becomes a naturalized Israelite, by complying with the terms of the covenant, and becomes Abraham's seed, by a union with the risen Christ.

As "Christ must needs have suffered," so likewise, he "must needs" have "risen again from the dead," otherwise God's oath to the covenant Jesus died to ratify, would be invalidated, and consequently the ratification be made of no effect. "And if Christ be not risen, then is our preaching vain, and your faith is also vain." "And, if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." If the doctrine of a risen Christ can be stricken from the Christian system, then we are lost every one of us, we "*are perished.*"

As Jesus died, and was placed in the tomb, the hope of his disciples was buried with him. Their heart sank within them as they in sad disappointment said: "We trusted that it had been he which should have redeemed Israel," and they doubtless felt in their heart, that their trust had been misplaced.

The blood-ratified and oath-confirmed covenant could not be invalidated and made of none effect by acts of mortal men. Jesus burst the tomb, and came forth clad in the robes of immortality, as our *High Priest*, as the *victorious* seed of Abraham, and as the future occupant of the throne of David, and he will yet show his faithless disciples, that their trust was not misplaced, but that it is he which *shall yet* "redeem Israel."

The risen Christ approaches two disciples on a journey to Emmaus, and not being known of them, said: 'What manner of communications are these that ye have one to another, as ye walk and are sad?" They then rehearsed the sad occurrences with regard to Jesus, and a report that had just reached their ears that he had risen from the dead. He then chides them for their unbelief, "He said unto them, O fools, slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets he expounded unto them in all the Scriptures concerning himself." It was near night-fall as they approached Emmaus, and so they invited him to stay all night, and take supper with them. As he sat at meat with them, he took bread, and blest it, and broke it and gave to them. And their eyes were opened and they knew him; and he vanished from their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scripture?"

Reader, does "not our heart burn within us," as we review the Scriptures which certify to a glorious, ever-living Christ? The risen Christ is the joy and hope of the world. It is only through the risen Christ that we may expect life from the dead, "if Christ be not raised," "then they also which are fallen asleep in Christ are perished."

If Christ be not raised, then our joyous anticipation of coming glory is all a delusion. If Christ be not raised our future is a dark oblivion. "But now is Christ risen from the dead, and become the first fruits of them that slept." Oh with joyful heart we praise God, for a brief insight into the better life, and the glorious hope assured by the risen Christ. And having tasted of his mighty love in the pardon of sin, through a hearty and *obedient* belief of the glad news of Messiah's coming to break the proud oppressor's chain, set death's captives free, and rule the world with equity, we should like Peter on the day of Pentecost, send forth the gospel with zeal and earnestness, unveil the lovely character of God's holy Son, declare his greatness among the people and the *power* of his *resurrection*, until conviction will cause them to enquire: "Men and brethren what shall we do?" Then like Peter thunder in their ears the heaven-given remedy—"repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." By this means many wanderers in the dark mazes of the apostacy may have cause to *sing* and shout for joy. "Blessed hope" does not your heart warm up, and kindle with bounding love when you contemplate its blessedness? Does it not light up the altar-fires of many a storm-tossed wanderer? Is it not a welcome visitor in the death-chamber—illuminating it with glorious visions brighter far than the sunbeam? Is it not a beauteous rainbow of hope, which will all be consummated in the coming reign of the *risen* Christ?

W. H. WILSON.

Report of Labor.

In response to the earnest call for help from the little band in Kentucky I bade my family good by Jan. 3rd taking the L. E. & W. train to Indianapolis where close connection was made with a Big Four train for Louisville, arriving there at 8 P. M. Stayed over night in the city taking the morning train for Brumfield on L. & N. R. R. Arrived at destination at noon Jan. 4, when I was met by Bro. Frank Skeels and conveyed in sleigh about nine miles to place of meeting, where I found the faithful little band anxiously awaiting my arrival. Owing to the *strong* prejudice against the truth the trustees had refused us the use of the house unless the brethren would *agree* to stand responsible for the loss of the house in case it should be burned during meetings, this of course the brethren refused to do, and our meetings were held until the following Monday in private houses. In the meantime arrangements had been made for a series of meetings in the town of Perryville where the famous battle was fought during the war. The house engaged was owned by the "Reformers," who by the way we think need reforming badly as the result showed. The meeting began on Monday night with a fair attendance and the best of interest. Being desirous of getting as much truth before them as possible before the house should be attacked with that disease peculiar to orthodox known as "theological titanus" or in common terms "religious *lockjaw*," we laid the foundation on Monday night on Peter's words, "The Word of prophecy made sure" or confirmed by the attestations of divine approval, not some thing "more sure" than prophecy as our version so bunglingly renders it. This foundation was built upon by copious extracts from the pure prophetic Word, and in six lectures in which Christ's threefold relation to the eternal purpose of God which purposed in Christ Jesus as prophet, priest and king was set forth in the plain simple words of the holy ones of old who spake as the Spirit of God enlightened them, and close and earnest attention was paid throughout, as we tried in kindness and firmness to place beneath these wrongly educated people the firm and solid rock of truth, as little by little the crumbling sands of tradition slipped from them, and our expectations began to grow brighter each night as earnest men and women listened to the glowing words of God's holy prophets, the angels, his Son and the inspired apostles. We had the pleasure of illustrating the priestly office of Christ by the aid of a fine painting of that type the tabernacle, the pattern of which Moses was so particularly instructed to follow. This beautiful picture is the work of our gifted Sister Viola Skeels, who seemed to have caught the inspiration of the impressive scene and transferred it to the canvas in such a realistic manner that the audience seemed to gaze upon the very service of the high priest, and from the type beheld our great high priest standing in the holiest of all, not made with hands, but in the sacred heavenly tabernacle making intercession for us, while the attitude of expectancy shown by the waiting congregation outside the tabernacle until the high priest finished his work and came out to bless the waiting ones, impressed the hearers, we trust, in such a manner that the effects will go with them in coming days. The audience was composed of the best elements, business men, doctors, merchants, and three ministers paid good attention to the Word spoken. But alas for human expectations! On the sixth night we were told that the house would no longer be opened for us, the disease in its most frightful form attacked the house, and with the calm satisfaction that we had fearlessly and kindly set the truth before them, we kindly thanked them for "past favors" and began a series of meetings where we labored last winter, the trustees having relented and gave up the key to our people. On Monday afternoon the brethren cut a way for forty ice in Wilson's Creek, and in the presence of a few witnesses we assisted the wife of Brother J. F. Carpenter to put on Christ in the solemn ceremony of baptism. This scene was duly impressed upon all present as tears of joy and earnest words of congratulation made this burial scene not sad, but bright and joyous. We feel that others were almost persuaded, and hope they may seize the golden opportunity ere it passes forever away. Willing hands will gladly assist any to put on Christ whenever they desire such service. Thus ended a series of meetings that will long remain as a pleasant spot in our labor of love, and may he who only can bless the work grant that good results may yet grow out of our humble effort to plant the truth in good and honest hearts. As ever rejoicing in the truth.

J. F. WAGONER.

Letter Drawer.

Dear Restitution:

While renewing our subscription to our much esteemed paper we thought we would write a few lines to the dear brothers and sisters scattered throughout this western country, many of whom no doubt remember us in years gone by. We started in the Master's cause at Wildcat church, Ind., in 1859. We are still striving to the best of our ability to make our calling sure. It cheers us on our way to read the many letters written by the loved ones scattered throughout the land. Brothers and sisters, let us hold fast the profession which we have made by an upright walk and a godly conversation throughout the journey of this life. Your brother and sister in the one hope.

JOSEPH & HARRIET FISH.

Dear Restitution:

I take my pencil this beautiful winter morning to write a few lines. There is a small body of the one faith here and we meet every Sunday morning to listen to the glorious gospel as expounded by our beloved Brother Moyer. He is able advocate of the one faith, but there are but few of the world's people who come out to hear. Our doctrine is very unpopular, they go by droves into the churches where *they reach for the gospel the serpent's lie*, but the people love to have it so. It is a fulfilment of the Apostle prediction, he said they should be turned from the truth unto fables. But we feel like taking courage for our blessed Master said, Fear not little flock, it is your Father's *good* pleasure to give you the kingdom. It is very evident the Lord could see what the condition of the world would be at his coming, for he said nevertheless will he find faith on the earth when he comes. It looks to us as if there would be but very little of it as compared to the unbelief. There is once in a while one of our faith goes over to the enemy. May God pity them in the day of account giving, for surely they will be held responsible for the way in which they have made use of the Lord's goods. It seems to me that I would suffer the loss of all things before I would give up my faith and hope. We meet from house to house every Thursday evening for prayer and Bible reading, and to encourage each other in well doing. If we are only faithful to the end we shall enter into life eternal. Brethren, think of it, a home with Christ in his kingdom and to share with him in his glory. We are lost in wonder when we contemplate God's love and mercy to all such as will live godly in Christ Jesus in this present world. May we be found so living when the Lord comes is the prayer of your brother in Christ.

A. SEITZ.

Dear Restitution:

Enclosed you will find a check for $1.50 to pay for THE RESTITUTION to be sent to the brother who has said through the paper that his circumstances were such as to deprive him of having the paper unless otherwise provided for, and may the Lord bless him and keep him steadfast in the faith that he may be counted worthy when the Master calls. The signs of the times indicate that we will not have to struggle long with these trials and oppressions—let us all who are favorably situated watch the little flock and lend a helping hand whenever a case is presented to our knowledge. It is our duty as Christians to see after those things, not of this worlds. THE RESTITUTION comes to our home week after week a great help in studying the Scriptures and the source of much encouragement and comfort taken from the words of the brothers and sisters through its columns, and we feel it a great pleasure to say a few words, though not having the ability to write in fine grammatical style we trust it will present to the readers the expression of our willingness and sincerity in the work for heirship in the kingdom.

We have no preaching in this place and we do not know of any brethren living close here. Our time is spent in reading and searching the Scriptures and calling the attention of others to the things concerning the kingdom of God. We believe that the Lord will prosper us no matter where we are if we ask him and believe he is able, and while he is able and willing to bestow his mercies upon us we in turn are in duty bound to work without ceasing. God will see that his children are taken care of and the work before us becomes a pleasure, knowing that the things of this life are overshadowed with the promise of the age to come we look on beyond all things pertaining to the world, and see by faith the glories we shall share if we endure to the end.

W. O. STEFFA.

Dear Brothers and Sisters:

It is with heart felt thanks to God who ruleth above, that another year has passed into eternity, and that he has in his kind mercies kept his unprofitable servant alive, for which cause I truly thank him, and if it is his will that I remain until his Son shall come in the clouds of heaven with power and great glory to take to himself his great power and commence his righteous reign, I shall be satisfied. Oh, how we need him, and it has been my desire for the last thirty year to live to see his return, especially for the last few years when our hearts are growing sad from the long delay, as it seems to us that are burdened with cares, and I often think of righteous Lot who had his soul vexed every day with the evil conversation of the wicked. Men have become so unrighteous, they have no fear of God before their eyes, but God will not always keep silent. "Hold not thy peace and be not still, Oh God, for thine enemies make a tumult! and they that hate thee hath lifted up their head." Is it not time for those that love thy name to arm themselves with thy Word and battle a little longer for the right. So many have had to lay their armor by and fall victims to the enemy of man, that grim monster death. Some whose pens were once ready to speak for Christ and his cause are silent. Let each one that has taken his name upon them consider the fearful times we are living in and rally to the front, and stand firm for Christ and his Word, that when he comes to redeem us from this present evil world, that our King will approve us, and welcome us to the marriage feast that will be prepared for all them that love his appearing. Dear brothers and sisters scattered abroad that meet together on the first day of the week to worship him in spirit and in truth, our little band has been reduced to a very small number by the enemy death, and some have moved to distant places that they cannot meet with us, but amidst it all we feel that the Lord is merciful to us, and our meetings are greatly appreciated by each one of us, for we know in whom we trust, and in the sweet by and by a vast company shall sing praises to God and the Lamb who has redeemed us with his precious blood.

Sister Wine- go on with your noble work. Sister Young amidst your sorrows your word is still for Christ. Our able brethren, still stand firm, the victory soon will be ours. With love to all, I remain your sister in Christ.

M. E. KNOWLES.

Dear brothers and sisters:

I am glad to read the letters from so many faithful ones, that come to us through the medium of our precious paper. Surely it is a welcome visitor, and I shall try hard to extend its circulation here. We are and it is to be a scattered people here, and I begin to think that God wills it so, for he will have a tried and an overcoming people, those that are able to stand alone, to reign with him by and by. If we could preach and support a popular faith we would have numbers, but our Master did not follow the masses of the Jews, but with his few humble followers stood alone for the work of his Father. If we are to reign with him we must also suffer with him; and surely we have our reward both here and hereafter. And the pure love of the truth eminating from God binds our hearts more firmly, even in our scattered condition than are the members of any of the churches. And is not this a foreshadowing of the oneness of the holy of Christ when he shall come to gather them out from among the world? The apostles were not commanded to settle down in one place and remain there, but to go into all the world and preach the gospel to every creature, and we were to be taught to observe all things whatsoever was commanded them. And yet I know that if there was more earnest zeal for following the pure life of Christ, more earnest, trusting, wrestling prayer to go with our zeal for knowledge our numbers would be greatly augmented, and our work would tell everywhere. We are living in trying times, let us keep the armor all on, so if the Master comes and calls for us we may be found awake and at our posts, and there is always work, Christ said, "the poor ye have always with you, and whenever ye will ye may do them good." And now comes the distressing cry for help from the drouth-stricken West, only about three crops in nine years and none for the last two, no feed for stock only what they can pick, so if snow comes they must starve or be killed, as many are doing. No fuel nor money to buy coal, so cold and hunger must go hand in hand. Oh, what if our children were thus suffering, but many of us have friends there and are just bound to help them, but we must not stop there while we have power to work. Again we are met by the false dealing of relief committees, etc., but we are acting in response to a call from Sister Jane White, one of Bro. Almon Adams' congregation for clothing to be distributed among the sufferers. The people here gladly respond to our solicitation and much is being sent. But now she writes me that there will soon be great suffering for food, they have word of several who have died from starvation father north. Only money can buy food, we will try to raise some but crops with us were very short and money hard to get, so I write this as an earnest appeal to our brethren and sisters everywhere who do not have some personal friends there to whom they can intrust their charity to send some money from time to time to Mrs. Jane White, Edison, Furnas Co., Neb., and she will faithfully use it where most needed. We have known her from her girlhood and know she is faithful and true, and any relief sent will be sure to reach the needy ones.

LIZZIE PALMER.

Dear Restitution:

Thinking perhaps some of the dear brothers and sisters will be pleased to hear of the good meetings that have just closed here at Blair, I will send you a short report, as it may help to renew and strengthen some one of you as it has us here to know that the gospel of the kingdom is still being preached and accepted unhindered by the evils of this world that surround us on every hand. Bros. A Adams and Prime were both here, and also J. G. Haupt of Sioux City, Neb., stopped with us over Sunday and delivered two discourses. There were twenty-two discourses preached in all, and five came out and accepted the true gospel of Christ as it was preached with all its purity and love, by Bro. Adams who never seems to tire of the good work before him, regardless of trials and persecutions he has to bear, but ever looking for the great reward which is before him, and seeing others still turning from the way of error, willing to follow their Master, helps to bear him on. Now, dear brothers and sisters, the eyes of your understanding being enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe. Let us strive to walk worthy of the vocation in which we are called. Strive to help one another, strengthening our brethren by words of encouragement in meekness and fear, and how much more should we do these things as we see the day approaching, for we shall all stand before the judgment seat of Christ. Oh, that we may be able to say like Paul, I have fought a good fight, I have finished my course, I have kept the faith. That we may all be found without spot and blameless is my prayer.

ANNA LIPPINCOTT, Sec'y.

Dear Brother Undercoat:

I am sorry to have to tell you that circumstances are no better with me than for the last two or three years. My prospects are no brighter in regard to pecuniary advancement, but like the one writing in the last number of THE RESTITUTION, I have taken the paper so long under its different names and changes of dress that it has become like a dear friend from whom I know not how to be separated. I have been able to pay for it all these years except last year. I do not know to whom I am indebted for the favor but I know I have had the paper free the past year, and I thank you very much for it. I do not know as I shall ever be able to pay for it again, but dear brother, I love the paper, and if I can have it without adding to your personal burdens I shall be glad to have you keep on sending it. I want it till the Lord comes, if I live. We have no preaching here but the printed page and our Bible. There are no brethren near us with whom to assemble and commune. I know that now many are being tried and made white. My prayer is that I may be enabled to endure the trial of my faith which is indeed more precious than gold to me. God bless you.

MISS ——

OBITUARY.

Isaac Shirley died at his home in Nodaway, Mo., on the 9th of Jan. 1895. His health has been feeble for some time and at the last congestion of the brain set in, and he became unconscious and remained so until he passed away. He was buried in Union cemetery, three miles from Savannah, Mo. He leaves a wife lonely and bereaved of her beloved husband. He united with the Disciple church about 40 years ago. He was born in Ind. Dec. 1, 1824. He was 70 years, 1 month and 8 days old, and was married to Miss Emily Adams about forty-six years ago.

WM. R. ADAMS.

William W. Athens died at the age of 71 years 6 months and 18 days. His sufferings which have been for a number of years past were almost beyond human endurance, but so far as known by the writer he never murmured nor complained but with that patience which comes from implicit confidence in Abraham's God, he endured as seeing him who is invisible, believing that what God had promised, he was able to perform.

Among his last words were,

"Asleep in Jesus, blessed sleep."

We have every reason to believe that he now sleeps the sleep that none will ever wake to weep. Having kept the faith surely the crown of life awaits him. "I will raise him up at the last day," says Jesus, the Life Giver. "God's dead men shall live," says the Word of God, which liveth and abideth forever.

He leaves a wife and other relatives to mourn but not without hope for they believe that Jesus died and rose again, and that those who sleep in him will rise again in the resurrection at the last day, wherefore let us comfort one another with these words.

Sister Athen's father John M. Marsh, recently died. He was past his 89th year. He was strong in the faith.

The writer endeavored to speak words of truth and comfort to a large and attentive audience in the Baptist church in Blair, Neb., from the words of the Savior, John xi. 24, "I know that he shall rise again in the resurrection, at the last day."

Brother Almon Adams assisted me in the service.

J. T. PRIME.

...ial.

...Woman" Question.

Restitution:

...Joblin's article on the "Woman" question, and Sister Almira Brooks "little say" in THE RESTITUTION, about the same subject have interested me very much.

Why? Because I believe there is a deep spiritual meaning to what Paul means to convey in 1 Cor. xiv. 34 to end of chapter, and 1 Tim. ii. 8 to end of chapter, that our good sister alludes to.

With your permission as advisable, I would like to have *my* say as coming from a little tract that I have been privileged to read, treating on this very subject, and which I had copied, as it solves, to my mind, the whole mystery; making Paul's meaning so plain that I could not resist the desire to have others read it after the sister said she would like to hear from others, and this is one of *my* ways as a sister in the church to adduce anything in the cause of truth for the furtherance of the same. Believing the following will explain the subject better than anything I could say.

I am truly your sister for truth.

M. W.

CAN A WOMAN TEACH IN THE CHURCH? WHAT SAYS THE BIBLE?

1 Cor. xiv. 34. "Let your women keep silence in the churches."

This is the verse to which our attention has been been directed, and in order to obtain an understanding as to what Paul is writing about, we must read the entire fourteenth chapter; by so doing we learn that Paul is writing of two things (the gift of tongues and prophecy,) and we know that those who had the gift of the Holy Spirit could speak with tongues, Acts ii. 4, also that all could prophesy, whether they had the gift of tongues or not, 1 Cor. xiv. 31.

Now, we must be very careful to distinguish between the two subjects: 1 Cor. xiv. 2, "For he that speaketh in an unknown tongue (in the church) speaketh not unto men but unto God, (why does he not speak unto men?) for no man understandeth," and why does no man understand? Because he speaks in an unknown tongue, and for this reason Paul declares in the 5th verse, "I would that ye all spake with tongues; but rather that ye prophesy" (the same word means teach.)

Why would he rather have prophesy? (5th verse.)

So that the church may receive edification. All members could not understand foreign tongues, but all could understand the prophets if the (the speakers) taught from the prophets, (Scriptures.) Therefore, Paul writes in the 19th verse, "Yet in the church I had rather speak five words with my understanding so that I might teach others also, than ten thousand words in an unknown tongue."

Paul places great importance upon teaching (prophesy) in the church, not so much on the gift of tongues.

Why is that? Read the 22nd verse. "Wherefore, tongues are for a sign, not to them that believe (not a sign for the church,) but to them that believe not," and the 27th verse, "If any man speak in an unknown tongue, let it be by two or at the most by three, and that by course, and let one interpret, but if there be no interpreter, —let him keep silence in the church."

Now, here we find the same command concerning men, as we had concerning the women:—to "keep silence in the church," but we have read that Paul speaks concerning unknown tongues; "Let your women keep silence in the churches; for it is not permitted unto them to speak," (speak how?) with unknown tongues, because Paul has not changed his subject, he is still speaking about tongues.

You ask, how do I know he is still speaking about tongues?

Read the 31st verse, "For ye may all (that includes both men and women) prophesy (or teach) one by one, that all may learn and all may be comforted. Paul writes 1 Thess. iv. 18. "Wherefore comfort one another with these words."

In the early church they were very close to the Word of God. All their prophesy or teaching was taken out of it. As we read in 1st Cor. xiv. 29, "And the spirits of the prophets (teachers) are subject to the prophets."

1 John iv. 1 reads thus, "Believe not every spirit but try the spirits whether they are of God, because many false prophets are gone out into the world."

So according to these testimonies the women were allowed to prophesy or teach, see Acts xxi. 8, 9, providing they were subject to the prophets and taught only those things which they could get out of the prophets or Scriptures.

1 Cor. xvi. 35, "And if they will learn anything let them ask their husbands at home. Learn anything about what? About the unknown tongues.

If it had reference to the Scripture, why all the women in the church would have to be married, or remain in ignorance because they would have no husband to teach them, "For it is a shame for women to speak (in tongues) in the church."

If it were a shame for women to speak out of the Scriptures (prophets) why does Paul say in 31st verse, "that ye may all prophesy." Does not all include the women? Yes; but they must not all speak in unknown tongues.

You may ask, why is it so? Why were not the women permitted to speak in unknown tongues? We can answer that by supplementing another question; why was not one of the gospels written by a woman? Why were not some of the epistles written by a woman?

It appears that all through the Bible, God has chosen men to fill the important positions. All the old prophets were men; all high-priests were men; Christ was a man. God has established a precedent, and is going to have it followed even until the end of the gospel age.

In Eph. v. 21–33, we find another chapter on women in the churches. Also with this chapter read 1 Tim. ii. 8–15, because they are almost parallel in what they teach, and before reading them let us read Eph. v. 32, "This is a great mystery, but I speak concerning Christ and the church." If you will keep this verse before you you will have no difficulty in understanding, as it is the key to the whole mystery.

Eph. v. 21–33, in connection read 2 Cor. ii. 2 with Eph. v. 26, 27, which makes it plain that the woman is the church, and the man Christ, the second Adam, 1 Cor. xv. 45–47.

1 Tim. ii. 8–15, is the hardest of understanding; the 8th verse, "I will therefore that men speak everywhere." Notice that men is plural.

9th verse, "Also that women dorn themselves in modest apparel." Notice women is plural also.

10th verse, "But (which becometh women professing godliness) with good works." Notice the plural here also.

Now Paul makes a change. 11th verse, "Let the woman learn in silence with all subjection." Here you will see the word woman singular, not plural as before, but as one person, one woman.

What is woman the type of?

She is the type of the church. Eph. v. 32.

What is Paul speaking of?

Of Christ and the church.

So then by this we are to understand that the church (woman) must learn in silence with all subjection. Subjection to who?

To Christ, who is the head or husband, 2 Cor. ii. 2.

We all agree that if the church (woman) has anything outside of the teachings of Christ, its head, it is therefore not in subjection to Christ, and she thereby becomes an harlot, Rev. xvii. 1–5, and not the Bride of Christ, Rev. xxi. 9.

These are very plain and important facts, which are worth knowing.

12th verse, "But I suffer not a woman (church) to teach. Why? Because it ought to be in subjection to its head, Christ; not to usurp authority over the man, which is Christ, but to be in silence." Notice the singular here also.

This shows us the position the true church of Christ is in. It must not have any doctrine of its own; it must not do anything of itself, but be in subjection to Christ.

Now, we have not Christ with us, except through the words which he has left us, and through the apostles' writings.

And now, to be in subjection to Christ means to obey his words, and the words of the inspired writers as well.

We begin to see what great importance is connected with obedience: that if we obey not his Word we are none of his, John xv. 3–7 14; xiv. 15.

And if he has commanded that women must not speak (that is testify) in the church, it is not for any man, or body, or people, to say that we can do as we please about it, or to say that women cannot speak, for in the church there is neither male nor female, bond or free, for ye are all one, etc., Gal. iii. 28. Obedience is what Christ requires, and the true church must obey.

But we have learned that women can prophesy in the church, also that they must not speak in tongues.

We find places in the Scriptures where women did prophesy, teach, and minister in the gospel. Acts xxi. 8-9; Phil. iv. 3; Acts xviii. 24-26; Judges iv. 4; v. 1 to 8.

Perhaps it would be well to take up the three remaining verses of 1 Tim. ii.

We find here the reason why Christ should have rule or authority over the church.

13th verse, "For Adam was first formed, then Eve."

1 Cor. xv. 46, "That was not first which is spiritual, but that which is natural, and afterward that *which is spiritual.*"

47th verse, "The first man (Adam) is of the earth, earthy; the second man (Adam) is the Lord from heaven."

45th verse, "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."

We will agree then, that Eve is a type of the church. Gen. iii. 14–15, is never taken to be literal; let us look through the vista of time, discussing the spiritual, and reverence our husband, Christ, Eph. v. 33, but that there should be enmity between the seed (church) and satan. Neither can this be literal, because afterward we have that which is spiritual.

We have had the natural, now we have the spiritual.

13th verse, "For Adam (Christ) was first formed (made *immortal,*) then Eve (Church,) when this mortal shall have put on immortality, 1 Cor. xv. 53.

14th verse, "And Adam was not deceived." Was not the first Adam deceived? Yes. So then this must be the second Adam, the Lord from heaven. And Adam (Christ) was not deceived, but the woman (church) being in the transgression was deceived.

We know that the church (woman) is made up of those who have come up out of the world, and while in the world were deceived and in transgression.

But Christ, who was in the world and not in transgression, remained pure and spotless, and was not deceived, and is worthy of authority." 1 Tim. ii. 14; Rev. v. 9–12; Heb. ii. 8.

Now my dear brothers and sisters, I feel that you will say with me, that it is a beautiful thought to read in Gen. i. 26–27–28, and discern the mind or purpose of Deity in creating the man, (multitudinous man) Christ and woman, who in mystical child-bearing becomes the bride. All made then, like the man created in the image of God at his appearing, who is to have authority, and rule, and subdue the earth, and have dominion over the whole earth, until all shall know the Lord from the least to the greatest.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-th if pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper will receive it free on application to them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that as calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
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The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 2 st Sunday in the month. The Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Portsmouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 14 m. Prayer and social meeting Thursday evenings. W. D. Thom, Pastor, Elder.

Church of God at Salem, Ohio, meet every first day of the week at Jno. Hoffer's for Sunday School and at 11 o'clock for the usual services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty m. es east thereof.

The Church of God in Frontier Co., Nebr., meets in Green Tree church. We extend a cordial invitation to all to meet with us at Sunday school every Sunday at 10 a. m. Preaching once a month. As we have more than preaching. Jacob Welton Elder; Sarah Sellers Clerk.

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"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bruet Church, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Reeder, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Siple, Secretary.

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Pittsburgh lv.	7 00	3 00				
Allegheny ar.	9 00	5 00				
Canton	10 55					
Massillon	11 25					
Wooster	12 11					
Mansfield	12 51	6 40				
Crestline lv.	1 30	7 15				
Bucyrus	1 50	7 35				
Galion	2 00	7 45				
Van Wert	3 30	9 15				
Ft Wayne	5 15	11 00				
Arcola						
Columbia City	4 49	10				
Larwill						
Thornton						
Rock Lake						
Warsaw	5 31	11				
Etna Green						
Burlington						
Plymouth	6 05	11				
Hibbard						
Greenwood						
Hendricks						
Danville						
Valparaiso	7 20	12				
Wanatah						
Hanna						
Kingsbury						
Valparaiso						
Kouts						
Hobart						
Chicago	9 05	2				

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	AM	PM	PM	AM	PM	AM
Chicago lv.	12 30	3 15	10 30		4 25	
Clarke	12 52					
Hammond	1 10					
Hessville	1 20					
Valparaiso	1 50					
Wanatah	2 05					
Hanna	2 15					
Leeds	2 25					
Hamlet	2 35					
Grovertown	2 45					
Plymouth	3 02	6 05				
Argos	3 10					
Bourbon	3 20					
Syracuse	3 30					
Warsaw	3 41					
Eagle Lake	3 56					
Devinton	4 05					
Larwill	4 15					
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Ft Wayne lv.	5 15	7 10				
Van Wert	7 00					
Lima	8 15					
Kenton	8 55					
Crestline ar.	10 12	10 37				
Mansfield lv.	10 12	10 37				
Wooster	11 01					
Massillon	11 45					
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Alliance	12 30	3 50				
Pittsburgh ar.	1 15	5 00				
	AM	AM	PM	AM	PM	AM

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Poetry.

Sometime, Somewhere.

I think to-night of drifted years,
Lying behind in the grave of cares,
Of life's pages, written in tears,
Torn and scattered, sometime, somewhere.

I hear the night-wind's mournful sob,
Like spirit whisp'rings in the air,
And think me, will this heart's wild throb
Cease soon, and rest, sometime, somewhere?

Low murm'rous voices speak to me,
As my thoughts go hither and there
O'er blurr'd past, and wonder if we
Shall meet again sometime, somewhere.

Will rough places all be made smooth,
All leveled and even and fair;
All entries and crosses forsooth,
Be banished, sometime, somewhere.

And all the vows, that have betray'd
The ears and hearts of brave and fair,
And all the wrecks, that they have made
Restored again, sometime, somewhere.

And wild humors, of idle hours,
That filled the eye with rarified air,
And painted rainbows, thro' the showers,
Unfold again, sometime, somewhere.

Will broken loves, and severed ties,
That strew dead seas, with wild despair,
In realms of peace, 'neath azure skies—
Be reconciled, sometime, somewhere.

Fair hope inspires; the eye of faith
Invites the wish, and builds the prayer,
Love, there shall rule, instead of wrath,
Sighs change to smiles, sometime, somewhere.

And that far shore of prophetic dreams
With all its mysteries grand and fair,
Will be disclosed, when best it seems,
In God's good will, sometime, somewhere.

—John Lander Kryder.

Selected.

Christ Returneth.

Christ returneth! How few believe these words, and how few are eagerly awaiting the day of his appearance! The busy multitudes are too intent upon heaping to themselves the world's riches, and are too heedlessly pursuing the fleeting pleasures of the earth to pay any heed to the solemn fact that Christ is soon to appear again. These "scoffers, walking in their own lusts," sceptically inquire, "Where is the promise of his coming?" 2 Peter iii. 3-4. But in spite of the world's unbelief, and although centuries have passed since Jesus left this earth, the glorious news is still true, and the glorious promise still remains to be fulfilled—Christ returneth!

He has a mighty work to accomplish, a work that is unknown to the majority of the world's inhabitants, but which, nevertheless, will affect every one who is alive when Christ appears on the earth. Students of the Old and New Testaments will not be ignorant of the fact that the Lord Jesus Christ is to return from his "journey into a far country," and to consummate the purpose of the great Creator in filling this earth with God's glory. Num. xiv. 21. But, perhaps, some one who reads these lines are not students of the Bible, and only know what their "pastors" and "clergy" teach them. These who rely upon their instructions are in a sad state of ignorance, for how "can the blind lead the blind? shall they not both fall into the ditch?" Luke vi. 39. Solomon has given good advice to those who desire to know God's purpose as revealed in his Book: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding." Prov. ii. 3-6. Only those who diligently seek after God will receive his blessing and his reward (Heb. xi. 6), and there is a vast difference between "diligently" seeking God and reading his Word on only one day in the week, and then through the minister's spectacles.

In proof of the statement that the Old and New Testaments plainly foretold the appearing of Christ in glory, a few selections from them will be appropriate.

"When the Lord shall build up Zion he shall appear in his glory." Psalm cii. 16.

"Behold the Lord will come with fire, and with his chariots, like a whirlwind to render his anger with fury, and his rebukes with flames of fire." Isaiah lxvi. 15.

"The Lord . . . cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth." Psalm xcvi. 13.

"The Lord cometh forth from his place to punish the inhabitants of the world for their iniquity." Isa. xxvi. 21.

"The Lord of hosts shall come down to fight for Mount Zion." Isa. xxxi. 4.

"The same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

"The Lord himself shall descend from heaven with a shout." 1 Thess. iv. 16.

"I (Jesus) will come again." John xiv. 3.

These quotations are sufficient to prove that the "same Jesus" who, eighteen centuries ago, was a well-known person in Judea, Samaria and Galilee, will again appear in the same locality, but in a different aspect.

Let us consider what he is coming for, and what our position in his sight will be at that time. The first work which Jesus will perform after his arrival upon the earth will be the judgment of his own household, the bestowal of reward upon those found worthy, and the condemnation of those who have been unfaithful to their Lord and Master. This is illustrated by the parable of the talents, where it is recorded that when the nobleman had returned from the journey into the far country "he commanded these servants to be called to him, to whom he had given the money, that he might know how much every man had gained by trading." Luke xix. 15. As Christ himself declared when upon earth, "The Son of Man shall come in the glory of his Father, with his angels, and then shall he reward every man according to his works." Matt. xvi. 27. Those who have defiled their garments with the things of the world, or have proved themselves unworthy of the exalted positions of "joint-heirs with Christ," will receive words of condemnation, and be compelled to leave the presence of Christ, and take their lot amongst his enemies to be consumed in the everlasting destruction that is to come upon them. But the faithful followers of Jesus will receive the reward for their tribulation and patience. Their mortal bodies will be changed and made immortal, like the body of their Master; and eternal life—God's gift—will be bestowed upon them amidst the rejoicings of saints and angels. Matt. xxv. 46. The next work which Christ has to accomplish is the setting up of the throne of David, and restoring the children of Israel to their own land as one nation. For centuries the Jews have been a scattered people, in fulfilment of the words recorded in Deut. xxviii. 64, and many other places: "The Lord shall scatter thee among all people, from the one end of the earth even unto the other." But their return is predicted as surely as their dispersion, and the time of their restoration formed the burden of the prophets. "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock." Jer. xxxi. 10. "Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountain of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 21-22. The "one king" who is to reign over them is "Jesus of Nazareth, the king of the Jews." (John xix. 19), and when he returns he will ascend the throne of David, as the angel promised when announcing his birth: "He (Jesus) shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 33. This everlasting kingdom is to destroy all other kingdoms, and to extend from "sea to sea, and from the river unto the ends of the earth." Psalm lxxxii. 8. But the nations who have persecuted the Jews during their dispersion have to receive the punishment reserved for them. The bitter cup of suffering which the poor despised Jews have been compelled to drink is to be filled to the brim, and given to the Gentile nations. The devouring judgments of God will be executed in the earth, and all who "know not God, and that obey not the gospel of our Lord Jesus Christ, shall be consumed with the fire of his anger, and brought to nothing by the fierceness of his wrath. 2 Thess. i. 8; Mal. iv. 1. "The Lord shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake." Joel iii. 16. "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish, and they shall go into the holes of the rocks and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth. Isa. ii. 17-19. "The coming of the Lord draweth nigh" (James v. 8); very soon he will come into the earth as a thief in the night, and when least expected. He may come any moment; we know not the day nor the hour. Matt. xxiv. 36.

"It may be at morn when the day is awaking,
When sunlight through darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "His own."

It may be at midday, it may be at twilight,
It may be, perchance, that the blackness of midnight
Will burst into light in the blaze of His glory,
When Jesus receives "His own."

How will his coming affect you? Will you be amongst those who shall be "caught up" to meet the Lord, and to receive his smile and approbation? Will the coming of the Lord bring peace and joy to your heart? and are you anxiously awaiting the day of his return? To the brethren of Christ, we who have believed his gospel, and been immersed in water for the remission of our sins (Mark xvi. 16) the coming of our Master forms the great hope of our lives. Week by week we celebrate his death and resurrection, and meditate upon his matchless love in laying down his life for us. The prayer of our heart is "Come, Lord Jesus" (Rev. xxii. 20), and in eager anticipation and with longing hearts we look for his return, knowing that it will bring us joy, salvation, and eternal life. Is it any wonder that we long for our Master's return, and daily from the watch tower scan the heavens to catch the first glimpse of his coming glory? We know that while he remains away there is no joy or rest for us, and that only his glorious presence can bring us that rest and that peace which we long to enjoy. Thus we daily pray for his speedy advent, and as we see by the signs of the times that we are very near to that day of blessedness, we lift up our heads and with our hearts full of love to him who has done so much for us we patiently await the hour when angel voices shall whisper to us, "The Master is come, and calleth for thee." John xi. 28.

But to those who are not "in Christ," and who have not accepted God's offer of mercy, the coming of the Lord will bring terror and punishment, "Unto them that look for him shall he appear," bringing salvation (Heb. ix. 28), but to those who are not looking for him, and to those who are his enemies, he will bring the righteous judgments of God. He comes to claim his kingdom, and to establish righteousness and peace in the earth; but before accomplishing that great work sinners must be swept from off the scene. As in the days of Noah, so shall it be in the day of Christ's appearing. Carelessness and indifference will be exhibited by the world, and until the storm bursts upon them they will remain perfectly callous to God's truth. For years the ark was being prepared, and the invitation given to all who would enter, but Noah only and his family believed the truth of the coming flood. They entered the haven of security, and the Lord shut them in. Gen. vii. 16. In vain those outside cried for mercy; the flood gates of heaven were opened, and the judgments of God descended and "took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 39. Now is the day of God's grace, and the Ark (Christ Jesus) is still open to all who will fly to him for refuge, for it is written that in the day of God's fiery indignation "the Lord will be the harbor (margin) of his people." Joel iii. 16. They will be sheltered from the coming storm, and under the shadow of his presence they will dwell in safety while the thunders of heaven's vengeance are descending upon the earth. Like the angels who warned Lot to leave the wicked city of Sodom, we would entreat you to "escape for thy life." Gen. xix. 17. God, in his infinite mercy and love, has devised the means of salvation. He has provided a sacrifice for sin, and now he invites all who will to believe his gospel, and render obedience to his commands, and so obtain that salvation purchased at such a cost. Is all this nothing to you? Do you spurn the offer of mercy, and turn a deaf ear to that gracious invitation? Has your heart become so cold and so hard that even the marvellous love of God fails to kindle one spark of gratitude? If so, we would urge you to consider one all important question, "How shall we escape if we neglect so great salvation?" Heb. ii. 3. The time is short, and the night is far spent. Soon will dawn that glorious day when the Sun of Righteousness shall shine forth in all his glory. Before that time the "ark" will be closed, and you are outside! But perhaps the icy hand of death will be laid upon you unexpectedly, and you will be folded in that chilly embrace of the tomb, where, if not "in Christ," you must for ever remain!

Christ returneth! He comes to bring life and everlasting joy to those who are watching for him, and to gather unto himself all those who have been covered with his name. Christ returneth! and his own will go forth to meet him. Will you be amongst that number, or will you be amongst those who are left in the midst of his enemies? While Christ is still tarrying we invite you to "acquaint now thyself with him, and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." Job xxii. 21-22.—*W. A. Brewster.*

Strength of the British Army.

The official returns of the strength of the regular British army at the close of 1894 show that there are now rather more than 222,000 officers and men on the regimental rolls, and, including the first-class army reserve of men who have been thoroughly trained within very recent years and who are liable to be called upon for service any time, the full strength of the regular militia forces is about 303,000 men. These, however, include the West Indian Regiment, the Royal Malta Artillery, and a few corps raised in other parts of the world for special local duty, but who, of course, reduce the demands upon the ordinary troops. Of the 222,000 about 106,000 are quartered at home, nearly 73,000 being in England and Wales, 3,800 in Scotland, nearly 26,000 in Ireland, and the remainder in the Channel Islands, a very large proportion of those in England being quartered in the southern parts, and convenient for the prompt mobilization of any army corps at short notice. The colonies and Egypt take the services of nearly 38,000 troops, and 78,000 are in India and Burmah. The Egyptian garrison absorbs quite 5,000 British soldiers of all kinds, besides the many British officers who are attached to the Khedive's forces either to train or command the native levies: and in the Mediterranean, Malta has a garrison of 8,500 and Gibraltar one of nearly 5,000, besides the small force kept in Cyprus. Hongkong has a force of about 3,500; Bermuda and the Straits Settlements have each about 1,500; Canada has only about the same number; South Africa, 3,400; the West Indies, 3,000; Ceylon, 1,700; and the remainder of those troops on colonial duty are spread over the West African settlements, Mauritius, and St. Helena, Australia containing no imperial troops.

Suicides in France and Italy.

According to statistics which have just been published, it appears that in the last four years 20,000 have killed themselves in France, whereas in Italy, with a population almost equal, the number of suicides during the same period was only 8,000. M. Henri Fouquier explains that in Italy the Roman Catholic religion is still strongly rooted in the population, and that it acts as a deterrent against self-destruction. Moreover if Italy is not so rich a country as France, poverty there is less severely felt and more easy to bear than in France, thanks to the Italian sunshine and blue sky. Passing on to examine what may be called the quality of the suicides in the two countries, M. Fouquier points out that in Italy self-destruction is in most cases the result of a love drama, whereas in France, out of an average of 6,500 suicides a year there are not more than about 300 that can be classed as suicides of passion. In France money, or rather the lack of it, is the cause of self-destruction. M. Fouquier considers that about 2,000 suicides a year may be due to insanity; but he points out that it is now demonstrated by the statistics that in France 4,600 persons a year, that is to say, about ten persons a day, hang, drown, or stifle themselves with the fumes of charcoal, or blow out their brains, because they are ruined, because they are prosecuted by their creditors, because they cannot earn enough to procure food, and are dying of starvation.

Pride is emptying our churches in some places. A proud few excel in dress and the proud many, who cannot shine equally as well, refuse to go to church, and teach their children to regard all churchgoers as proud.—*Christian Witness.*

OUR CHILDREN.

The Story of Israel in Egypt.—No. 5.

THE FAMINE AND JOSEPH'S BRETHREN.

Why did God make the cattle in the dreams of Pharaoh seem to come from the Nile? Because the people of Egypt are dependent upon the river for the fruitfulness of their lands.

After the Astaboras unites with the Nile it runs a distance of twelve hundred miles to the sea, without a tributary stream. Its course is through the highest part of the valley, and on either side are countless canals that draw off its waters for the farms and gardens of the husbandmen. Thousands of buffaloes turn the 50,000 musical water-wheels, or "sakeeahs" that pump the water from the canals into other trenches, and perhaps as many pumpers toil at the counterpoised leathern buckets of the water-engines, that are almost ceaselessly kept going.

The river ebbs and flows. It begins to rise in May and reaches its highest point in August. It then runs over the banks and covers so much of the land that it looks like an archipelago of green islands. The richest kind of earth is brought down with the water, and spread over the land. One man says that if the annual rise of the river is only twelve cubits, a famine will follow, if thirteen, grain and fruits will be scarce, if fourteen or fifteen, there will be enough, and if still higher, there will be a great plenty.

The rise is caused by incessant rains thousands of miles away. It hardly ever rains in Egypt. For seven years following Pharaoh's dreams this annual overflow of the Nile is to be so great that abundant crops will be raised, then the yearly inundations will decrease, and the hot winds dry up vegetation, and a dreadful famine will ensue.

Would you like to see the meadows of Egypt as they looked in Pharaoh's time? They were covered with grasses tall as a man, that was very thick and close on the ground. An ox lying down could eat for a whole day without getting up.

It says the thin ears of wheat were blasted by the east wind? There are scorching winds in eastern countries, much like the hot winds of Nebraska and Kansas.

How productive the wheat must have been. Yes, there is still a kind of wheat in Egypt that bears seven heads on one stalk; and often from three to eighteen stalks spring from a single grain.

Joseph has two sons now, one named Manasseh, or "Forgetting," and the other Ephraim, or "The Fruitful." Both are prophetic names and refer to a period when the children will be multiplied into great nations.

The store-houses have been built, all the surplus grain of the seven years of plenty has been carefully laid away. There is so much that it cannot be counted and the famine has begun. It is in all lands. The storehouses are opened and the Egyptians come and buy. Other people hear the good news, they need not starve to death now, they can get food in Egypt for themselves and for their flocks.

Joseph's brethren do not like to come but there is no other way, they must have bread or die. When they came into Joseph's presence, they bowed down with their faces to the earth, just as he had seen them do in his dreams. He knows them, but they do not recognize him. He makes himself act toward them as a stranger would act, speaks roughly to them and calls them "spies." He makes believe that they have come to see how the land of Egypt can be conquered, now that it is so helpless. In this way he succeeds in drawing from them the story of the dear old father's and the younger brother's welfare. "They are twelve brethren" they say, "all one man's sons," "one is not," "the youngest is with his father in the land of Canaan."

They seem to suppose that Joseph is dead, they have never heard from him. But Joseph remembers his dreams. He wants his brothers to think so. He knows that it will do them good. Wicked, prosperous people cannot see just how their cruel treatment of others looks, until they get into some trouble themselves. Joseph still plays that he is a stranger to his brethren. He tells them it must be proved that they are not spies. One of them must go and fetch their youngest brother, the rest of them must be cast into prison until it is seen whether their words are true or not. He imprisons them all for three days then tells them that he fears God, binds one of them and lets the others return to Canaan. The lesson is effectual, they do think.

They are sure that all this trouble has come upon them because of their guilty conduct in selling their brother. How remorseful they feel as they remember his anguished pleadings!

And Reuben does'nt help the matter any. He says, "I begged of you not to sin against the child, and now, behold, his blood is required?—God has seen it all and he will visit our iniquity upon our heads."

Joseph is sorry for them, but he wants them to see that they have sinned, that true repentance in the sight of God may follow. Just as God feels sorry for us when he leaves us for a time in darkness and trouble, that we may remember and may turn away from our sins.

But Joseph does not mean this to be the end of the lesson; he has their money put with the food in the mouth of every man's sack.—How frightened they are when they find it; they know at once that God has something to do with their trouble.

But they go to their father and tell him what a time they have had, and that Benjamin must go with them on their next journey. The father strongly opposes them even after Judah offers to become surety for the boy, but he is forced to yield when told that food can be procured in no other way. He sends Joseph balm and honey, spices and myrrh, nuts and almonds for a present, and tells his sons to take double money this time, as it might have been an oversight, putting the other money back in their sacks.

They come to Egypt and are brought into Joseph's house. This frightens them more than ever, but their animals are fed, and water is given them to wash their feet, the steward has calmed their fears. They give Joseph the present. He asks about his father, and seeing Benjamin, says, "God be gracious to thee my son." It is hard for him to act the stranger now, he has to go out of the room and cry.

AUNTIE WINGS.

Why were they Re-baptized?

In Acts 19th chapter we have an account of 12 men who were re-baptized by Paul.

1. When were these twelve men baptized, and by whom? Were they baptized in the time of John and by him, or were they baptized by Apolos?

2. Why was their baptism defective, or why did Paul have them re-baptized?

3. If their baptism was defective was the defect primarily in their faith, or in the baptism, either in its form or administration?

This is practical and we desire sincere, Scriptural answers, to help many who are doubting.

A. J. Ecowin.

The Restitution.

THE RESTITUTION is to restore the final manifestation of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a thorough belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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...RIAL STAFF
...rs of the C. P. Association.
...E. MILLER, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 18, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"THE shortest way to prevent heresy is to teach the whole truth, and the surest way to refute it is to meet it by an unreserved declaration of Truth."

MANY people go astray because they build upon something which they *assume* to be the truth; and others follow one truth to the exclusion of another.

THE Bible teaches that there is no future life without a resurrection of dead ones. Science teaches that immaterial existence is non-existence; it does not recognize conscious existence independent of the body.

THE Deaconesses Hospital at Cleveland was burnt a few days ago; among the lives that were lost was that of Miss Minnie Burner, of Huntingberg, Indiana, who died *for* or on account of one of her patients, John Allemyer, but *he* died all the same.

THE Rev. Dr. Lunn of England has come to this country to promote the Federation of Trinitarian Protestant Churches, having found it so far impossible to unite on any other basis. We do not blame them for this last effort to unite, because they *cannot* unite upon the gospel, being strangers to the covenants of promise.

"IF and why—If eternal judgment is not *a process* of judging, why is eternal punishment said to be *a process* of punishing? If eternal redemption is *not a process* of redeeming, why is eternal death said to be *a process* of dying? If eternal salvation is *not a process* of saving, why is eternal destruction said to be *a process* of destroying."

A TELEGRAM from Constantinople to the London *Times* states that the ministry of public works has decided to reconstruct the aqueduct which supplied Jerusalem with water in the time of King Solomon. The work will entail an expenditure of about two million francs and will necessitate the making of a tunnel 3,850 yards long."

OF the Christian's hope it has been said that Christ has promised to change our present nature from its present constitution of weakness and corruptibility, and inefficiency and mortality, and to make it like his own—strong, incorruptible in substance, glorious and effectual of faculty, and absolutely immortal; a nature that cannot die; ensuring a life that shall never end. In such a nature enjoyment of being will reach its highest pitch, and be subject to no deterioration from the lapse of time, and enjoyment of being in its highest form, faculty and relations."

"WITH power to possess all, he owned nothing, was true of Jesus. He had no place to be born in but a stable, no closet to prayer in but the wilderness, no place to die but the cross of an enemy, and no grave but one lent by a friend. He had absolutely nothing to bequeath to his mother. He was as free from the mercenary spirit as though he had belonged to a world where the idea of property was unknown. There is nothing like it—nothing that approaches it in the history of universal man. It stands out divinely and perfectly original."

"WILL brother Joblin be kind enough to tell us what he thinks Mark xi. 13 means, and oblige I. C.?" The difficulty is not stated, but we presume the request comes from one who wonders that Christ should look for fruit before the season for it. What we *think* about it, *may*, or *may not* be worth much; but we think our Lord would not curse a tree for not bearing fruit, if the reason was that it was not time for it to bear. The most reasonable explanation of the words ("the time of figs was not yet") we know of is, that it is a parenthesis intended to show that the absence of figs was due entirely to barrenness.

THE *Jewish Chronicle* says "the establishment of Jewish agricultural colonies in various parts of the Holy Land is, as we have already seen, a very remarkable and significant sign of the times; being as it is a tangible and practical evidence of the fact that the country so long desolate, is starting again into renewed vigor of life, and that the ancient people of God are commencing once more to gain a firm and sure footing upon the sacred soil."

C. J. VAUGHAN speaking of apostolic labors says, "These Galileans speak still. Each one of them being dead, yet speaketh. No philosopher, no poet, no orator ever speaks as they speak. There is no book like it; its enemies themselves being judges. It is a book continually on trial. No other book was ever tested, sifted, racked like this book—tried indeed to the uttermost—yet it lives and God's servants love it. It comes out of every process of interrogation however severe, however malignant, greater, mightier still, and more vital. The Spirit of God touched those lips and therefore it is life or death to listen to it."

WE would be glad to tell our readers who the author of the following lines is if we knew. But it is enough to know, perhaps, that the writer had been with Jesus:—

"If we sit down it set of sun
And count the things that have been done,
And counting find
One selfish thing at one word
That we'd the heart of him who heard:
One glance most kind,
That fell like sun-light where it went
Then sun we count the day well-spent.

But if there is all the livelong day
We've seen a chance by yea or nay:
We've seen it all
We've [illegible] that we can leave,
That helpless [illegible] leave,
Nor turn a hand,
That help'd none and left nothing cost,
Then count that day as worse than lost."

Saved by Law or Gospel Which? No. 13.

According to promise we now proceed to show that the sabbatarians do not keep the law of the Lord concerning the sabbath graven on the tables of stone; but a law of *their own* enactment,—the same being represented as the law of the fourth commandment. We do not mean that this is done with fraudulent *intent*, because really they themselves are first defrauded. We hold that the law of the fourth commandment was altogether divine; that if it is not *all* divine, it is *all* human; that the God who said "Remember the sabbath day to keep it holy," also said, "six days shalt thou labor and do ALL thy work; but the seventh is the sabbath of the Lord." [They had to be told what up to this time they were ignorant of see Neh. ix. 13, 14.] "in it" [The sabbath of the Lord.] "Thou shalt *not do any work*, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates."

The same God who said "Remember the sabbath day to keep it holy," also said, "Ye shall kindle no fire throughout your habitation."

The same God who said, "Remember the sabbath day to keep it holy," also told them they were not to do their own ways, nor find their own pleasure, nor speak their own words, but call the sabbath a delight, the holy of the Lord, honorable. Is. lviii. 13.

The God who said, "Remember the sabbath day to keep it holy," also said, "The burnt offerings for every sabbath is two lambs of the first year." This was part and parcel of its provisions. The offering could only be made by one priesthood in all the world—the Aaronic; and it could be offered only in one *place* in the world—Jerusalem.

Moreover the God who said, "Remember the sabbath day to keep it holy," also said, "Whosoever doeth work therein, SHALL BE PUT TO DEATH."

This is the penalty for infraction. This is the law of the sabbath of the Lord from the word "*Remember* at the top to the word *death* at the bottom. Take away one of its provisions or specifications, or penalties, and then it is only a *part* of the law of the Lord—a mutilated form of the law. God's law of the sabbath contained various provisions and a penalty. If the law is in force the provisions and penalty are in force. If the provisions and penalty are not in force the *law* is not in force. There is no sophistry here.

And now as to the sabbatarian law. It begins the same as the other, "Remember the sabbath day to keep it holy. Six days shalt thou labor and do thy work." They omit "ALL" thy work,—yes; actually change the law of God to suit themselves, presumptuously set aside its provisions, suspend the penalty, and make amendments to suit their convenience, their climate, and their notions. They do not keep the seventh day sabbath of the Lord, but a sabbath of their own; and keep their *own* sabbath in their *own* way. They have no *right* to do as they please with their own sabbath; but when they claim to keep the sabbath of the Lord while violating its provisions and setting aside its penalty they should be shown that they are committing a pious fraud upon themselves, and attempting the same upon others.

Instead of saying, "Thou shalt not do any work, thou, nor thy sons, nor thy daughters nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates," this is the way—the practical way they put it is, "Thou shalt not do any work, except such as kindling fires, preparing meals, washing dishes, and paying fare and riding to meeting on the street cars, or other vehicles, and no penalty. They doubtless think *death* is a trifle too severe, and stoning an antiquated, if not a barbarous mode of execution, and so conclude to have no penalty at all. This absence of a penalty proves it an enactment of their own. But of what force is any law without a penalty?

While lecturing on this subject in Cleveland we had two large placards, one on each side of us, that could be read all over the house. One was the law of the Lord and its penalty, *death*; and the other the law of the sabbatarians *without any penalty*. And several of them admitted that that was the way they practiced it.

A correspondent thinks it is better to keep the seventh day than the Pope's sabbath. The writer should know by this time that we expect to be saved by gospel, not by law. We keep no Pope's sabbath, nor the sabbath of any other man or woman either. But if sabbatarians can ordain a sabbath to suit themselves, and claim that it is the sabbath of the Lord, what is to prevent the Pope from doing the same? But all the sabbath laws that may be enacted do not ensnare those who hearken to the prophet like unto Moses and observe whatsoever *he* has commanded,—among his commands is this one: "Let no one therefore rule you in food, or in drink, or in respect to a festival or of a new moon, or of sabbaths, which are a shadow of future things, but the body (casting the shadow) is Christ's. What need of the shadow after the Body is come? No; these *human* sabbath laws do not interest those who know that Christ has "blotted out what was written by hand in ordinances which was against us, and has removed it from the midst, having nailed it to the cross." Dinglott of Col. ii. 14. Sabbatarians are obliged to read the word "*yearly*" into this passage in order to make out a case. Where is their authority? And all that has been written concerning "*two tables*" vanishes into thin air when examined in the light of 2 Cor. iii. 7, "Now if the dispensation of death engraved in letters on stones was attended with glory, so that the sons of Israel were unable to look steadily into the face of Moses because of the brightness of his countenance—which dispensation is *passing away*, how, rather, shall not the dispensation of the spirit be attended with glory? For if the ministry of condemnation be glory, much more does the ministry of righteousness. ...."For if that is being *annulled* through glory, far superior is this remaining, in glory?" *Positively, then*, the ten commands engraven on stones were a dispensation of death when in force; and it is little short of madness, it seems to us, to try to place one's self under what has been annulled, especially when it could not give life *before* it was annulled. There is no sophistry here.

Our correspondent talks about *keeping* the seventh day. Dare he say he keeps it holy unto the Lord? *Holy* means separate, or set apart. Does he DO ANY WORK? if so, he keeps it *unholily*,—unites it to the six days, *does not* separate it, and the claim that he *keeps* it, under those circumstances exhibits his *unholiness* and presumption. We can show him *scores* of positive commands of Jesus that would keep him so busy that he would have no time or strength to spend on inferences.

Original.

"The Mediator is not of One."

"What the ... was added because of ... the seed should ... been made; ... been ordained through angels by the ... one." Gal. iii. 19, 20. Am. Bible Union.

Perhaps not one person in a thousand understands these two verses. Paul is proving the superiority of the Abrahamic to the Mosaic covenant, and exhibiting Judaizers who wanted to [illegible] the Galatians under Mosaic law. The translation by the A. B. U. throws great light on his meaning if we observe the difference between "a mediator" and "*the* mediator."

Paul teaches that Moses, being a mere man and servant, was only "a mediator of one" party or of one nation—the Jews mediating for them a temporary law. Heb. iii. 5, 6. "But THE Mediator is not of one;" that is, Christ the Son of God as well as Son of Abraham, is by nature and office the Mediator of "*all* nations." The "one Mediator between God and men," able to mediate the plan of eternal redemption for all obedient believers, 1 Tim. ii. 5. And "God is *one*" over all classes, "seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith.....for the same lord over all is rich unto all that call upon him." Rom. iii. 29, 30; x. 12. Verse 20 might well be translated, "But the Mediator is not of one; moreover, God is one."

Christ is here shown to be "the Mediator of a better covenant, which was established upon better promises" than the Mosaic. Heb. viii. 6. The greatness or superiority of the Abrahamic as contrasted with the Mosaic is manifest in eight particulars. (1) Moses was mediator of the Mosaic covenant; but Christ the ever-living High-Priest is Mediator of the Abrahamic. Heb. vii. 21 to 25. (2) The Mosaic covenant was dedicated with blood of calves and goats, which can never take away sin; but the Abrahamic by the precious blood of Christ which "cleanseth us from all sin." Heb. ix. 19, 20; 1 Jno. i. 7. (3) The Mosaic covenant could not confer righteousness, eternal life, nor the eternal inheritance; but the Abrahamic confers all these on its heirs, through Christ the Mediator. Gal. iii. 18, 21, 22. (4) The Mosaic covenant was only provisional or temporary, till Christ should come; but the Abrahamic is "an *everlasting* covenant," Gal. iii. 19; Gen. xvii. 7, 8. (5) The Mosaic covenant bequeathed chiefly to one nation; the Abrahamic promises to bless "all nations," especially the believing portion of them. Gal. iii. 8, 9. (6) "As many as are of the works of the law are under the curse" but "Christ hath redeemed us from the curse of the law," that the blessing of Abraham might come on all that believe. Gal. iii. 13, 14, 22. (7) The Abrahamic covenant in which we stand is *older* than the Mosaic, and cannot be disannulled by it. Gal. iii. 17. (8) The Mosaic covenant had a priesthood that was instituted without an oath, was changeable, made many offerings, and brought not perfection; but the Abrahamic has the priesthood of Christ who was made Priest with an *oath*, has an *unchangeable* priesthood, and "by *one* offering he hath *perfected* forever them that are sanctified." Heb. vii. 11, 20, 21, 24, 28; x. 14.

WILEY JONES.

The Turkish Minister of Public Works is a practical constructor and engineer and now proposes to show his skill in reconstructing the aqueduct which in King Solomon's time supplied Jerusalem with water.

Selected.

[Selected by J. L. Wilcox.]

The Eastern Question.

"The vision of Obadiah," whatever reference it may have had to former times, surely has its final fulfillment in the latter days. "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been."

"But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. . . . And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

This consummation is yet future. And it comes in connection with the house of Jacob and the house of Joseph kindling a flame in the stubble field of the house of Esau, so the houses of Jacob, Joseph, and Esau must be in existence at this present time.

They are not known by these names, they must now be called by other names. Now will we find the house of Joseph in Palestine since before Obadiah wrote; yet the house of Joseph shall be a flame, and come in contact with the house of Esau, who are not to be found in their ancient home either. But they must be somewhere, under other names.

Isaac blessing Esau said, "by thy sword shalt thou live" (Gen. xxvii. 40); what people in all the world may be characterized as living by the sword? This describes the Turks. Their history has been one of conquest, subjugation, plunder, robbery. The territory they now rule was got and is kept by the sword. The sultan, or emperor of Turkey has no crown. Other sovereigns are installed by being crowned, but the sultan is girded with a sword, and so invested with the supreme authority over the people that "live by the sword." Is it not wonderful that the sultan has never had a crown, but instead has a sword?

The Turks have an annual feast called Bairam. The sultan then goes in state, attended by the dignitaries of his court, to the mosque, and there offers in sacrifice a ram, in memory of the ram caught in the thicket which was substituted for their father Isaac. For Isaac was the father of Esau, as well as of Jacob; and by this ceremony they assert their identity. Other Mohammedan peoples do not keep the feast of Bairam. It is a Turkish peculiarity, and has been observed by them from time immemorial.

Turkey, then, is the house of Esau, or Edom. Other Scriptures show Edom to be in existence in the last days: "These shall escape out of his hand, even Edom." Dan. xi. 41. "I will lay my vengeance upon Edom by the hand of my people Israel." Ezek. xxv. 14. "They shall lay their hand upon Edom and Moab," Isa. xi. 14, at the time of the second return and millennial peace.

Turkey, or Edom, is the present treader-down of the land of Israel. "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke xxi. 24. Jacob, the supplanter, follows close on Esau's heel Gen. xxv. 26; thus the end was shown from the beginning.

"In that day will I raise up the tabernacle of David. . . . that they may possess the remnant of Edom. . . . and I will bring again the captivity of my people Israel, and they shall build the waste cities, . . . and they shall no more be plucked up out of their land." Amos. ix. 11-15. Explain it as you please,—we may differ a little in our views of this passage,—but we cannot leave an Edom and an Israel out of the final settlement of the Eastern Question. And there is strong proof that Edom is Turkey.

What then? "Stubble," says the prophet. Worthless; it has served its day, and dried up; it is ready to be removed, it is easily set on fire.

The prophet's "stubble," is as appropriate an image of Turkey as the statesman's "sick man" is. But mark this: it is the House of Jacob that is to be a fire, and the house of Joseph (not the Jews, but the other house of the ten tribes of Israel), that is to be a flame, to kindle the final conflagration in the stubble field of Esau.

And we do not see that Israel is the cause of the present Bulgarian [illegible] Russian [illegible]. It [illegible] very [illegible]. We do not now see the house of Jacob and Joseph may come [illegible] and Israel, [illegible] and [illegible] fire.

The Lord's programme will be carried out, He will by His providence [illegible] the hand of his people, and [illegible] to the [illegible] to search the scriptures for the signs of the times. If we are teachable, and really desirous of light, we will suppose a press through which light may be disseminated. It is [illegible] the way papers which are inclined to ignore our views, and go beyond "the ancient pale" are allowed to struggle along, and at last die for want of support.

God only knows means, and he will hold us responsible for support of the press as well as the preacher. What are we doing to get and give God's light? A. J.

China's Demoralization.

The court at Pekin and the Administrative committee at Tientsin continue to deceive the people, and apparently themselves, about the real state of things. They avenge a defeat by cashiering the few good officers they possess and when their sleepy eyes are opened to the necessities involved by the collapse of their power and resources they first send to Tokio as an envoy a European without authority, and secondly, when they have chosen and properly commissioned a Chinese Ambassador of high rank they unite with him the General of the Black Flags, Shaw-yeu-hoon, who has been governing Formosa and who there stamped himself a barbarian by offering rewards for the butchery of unarmed people. The consequence is that this gentleman also has been found indigible for the peace mission, which was all the more suspected in the Japanese capital because, while China seemed determined at last to sue for peace in a regular and serious manner, its government was really straining every nerve to renew the conflict. We are not sure that Japan can blame Pekin for trying hard to buy up the Chilean navy and seeking to enlist in Germany a few dozen commissioned and non-commissioned officers. The old maxim, "If you wish peace prepare for war," is not entirely without significance at the present moment for the prostrate Middle Kingdom.—*London Telegraph.*

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have [illegible] or three columns each issue—have a love-feast all the year.

The peasants of Lower Austria consume arsenic habitually to give plumpness to the figure and softness to the skin.

ITEMS.

We have 3,765 national banks, Uncle Sam has 18,740 flour mills.

All the coins of Greece are copper.

A gallon of milk makes a pound of cheese.

Tectorium is a substitute for window glass.

Our woolen industry employs 240,000 people.

About 6,000 deer were shot during the last season in Scotland.

A Corean never wears a hat unless he is engaged to be married.

Kissing is practically unknown among civilized people.

The total strength of the London police force now stands at 15,120.

In 1893 1,202,132,071 gallons of beer were made in Germany.

There are 29,000 trained nurses in England, Ireland, and Scotland.

The crypt of old St. Paul's in London is now used as a wine cellar.

The Japanese woman's sash is an "obi," her outer wrap a "kimono."

English postage stamps are gummed with a starch paste made from potatoes.

Beggars are promptly arrested in Vienna if caught begging in the streets.

When the gulf stream passes out of the Gulf of Mexico its temperature is about 75.

Mr. Caine says that there are now 7,000,000 teetollers in the United Kingdom.

In 1894 7,025 miles of railroad went into receiver's hands more than that in 1893.

Some of the largest ocean steamers can be converted into armed cruisers in thirty hours.

Pupils in the public schools of France who are found using tobacco are promptly dismissed.

A jinrikisha man in Japan has been known to pull a passenger seventy-five miles in a day.

Siberian women are raised as abject slaves, untidy in dress, and are bought with money or cattle.

A Japanese peasant woman goes everywhere with bare head. In the cities European millinery is worn.

The Mayor of Newcastle-on-Tyne has declared that city to be the most drunken in the United Kingdom.

Half a teaspoonful of sugar scattered over a dying fire is better than kerosene and has no element of danger.

Japanese railroads are organized upon the English plan, with first, second and third class compartments.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

NOTICE.

To the readers of The Restitution:

We wish to inform the brethren through the columns of THE RESTITUTION that Chas. S. Allen of Wichita, Kansas, whose name appeared in THE RESTITUTION of Dec. 20th, is not endorsed by the brethren of Kansas.

Brethren can govern themselves accordingly.

A. J. CHAPLIN.
I. S. MILLER.
T. H. JAMESON.
J. W. COCHRAN.
T. E. ADAMS.

[We know nothing whatever of this case more than these brethren have here expressed.—ED.]

NICKEL PLATE.
The New York, Chicago & St. Louis R.R.
[illegible] Depot cor. 12th & Clarke sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Union Station near Ontario st. And transfer stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago	9:30pm	7:45am	2:00, m	Local Ft
St'rgis ar.				7:35am
Hammond	10:10pm	8:12am		8:04am
Hobart	10:30 m	8:34am		10:30am
Valpar'so	11:18pm	9:45am		11:07am
S. Bend Ft		10:55am		12:30pm
Knox	12:44am	10:57am	4:25pm	2:10pm
Argos	1:25 am	11:41am	5:06pm	3:04pm
Plymouth	1:55am	12:04pm	5:36pm	4:30pm
Clev'l'd	6:01am	4:30pm	9:30pm	
Buffalo	8:35am		6:05am	

TRAINS GOING WEST

Buffalo	12:10 m		8:10am	Local Ft
Cleveland	2:45pm	6:00pm	12:10 m	
P. Wayne	3:30pm	7:15pm	4:45 m	7:30pm
Argos	4:04pm	8:00pm	5:31pm	8:30pm
Knox	4:50pm	8:50 m	6:16pm	9:14pm
S. Bend Ft		6:4 pm		11:30pm
Valpar'so	5:51pm	9:50pm		12:30am
Hobart	6:07pm	9:46pm		1:18am
Hammond	6:45pm	10:04pm		2:05am
St'rgis Ind				6:50am
Chicago	8:20pm	7:0 pm	9:45am	

Trains leaving Chicago at 7:45 a.m., Cleveland at 6:5 a.m. &c. to Fremont on Sunday only run through to Toledo, Fostoria and Findlay. Parlor cars on all day trains between Chicago and New York, Buffalo and Boston. Baggage checked to destination. For rates and all other information apply to agents or
A. W. JOHNSTON, Gen. Agt.
B. F. BOHNER, Gen. Pass. Agt.
Cleveland, O.

Poetry.

It Matters Not.

It matters not if sun or rain
Fall in my life's short day,
Or strains of joy, or strains of pain,
Burst from my lips alway.

It matters not if gloom surround,
And darkness gathers now,
And even rest with thorns be crown'd
My weary aching brow.

It matters not how rough the road
That I must journey through,
If I but reach the blest abode
Of him who suffered too.

And naught of earth can move my heart,
Its glitter nor its woe,
For Christ has said, I'll give you rest,
Lay your sorrows down.

And ever more I close my heart
To this vain world of sin,
I've chosen now the better part,
And Jesus reigns within.

And when at last life's journey done,
I stand on death's lone shore,
Oh! may I have the blessed one
To gently bear me o'er.

Mrs. Mary A. A. Scales.

Original.

First Epistle to Korinthioi.

Chap. 1.

1. Paulos, an apostle of Jesous Christos, called through God's will, and Sosthenes the brother,

2. Unto the church of God, unto those who have been sanctified in Christos Jesous, the church that is in Korinthos, namely saints who have been called along with all those who invoke the name of our Lord Jesous Christos in every place of theirs and ours:

3. Grace be yours and peace from our Father and from our Lord Jesous Christos.

4. I thank God always for you, for the grace that hath been given you in Christos Jesous,

5 Because in every way have ye been made rich in him, in all word and in all comprehension,

6. Even as the testimony of the Christ hath been assured in you;

7. So that ye are not lacking in any gracious gift, ye who are accepting therefrom the revelation of our Lord Jesous Christos:

8. Who will also assure you ultimately to be blameless in the day of our Lord Jesous Christos.

9. God is faithful, through whom ye have been called into a partnership with his Son Jesous Christos our lord.

10. And I exhort you brethren, through the name of our Lord Jesous Christos, that ye all speak the same thing, and that there be no schisms among you and that ye be readjusted in the same mind and in the same opinion.

11. For it hath been made known to me by those of Chloe, concerning you, that there are strifes among you.

12. And this I say, namely, That each one of you is saying, I am of Paulos and I of Apollos and I of Kephas and I of Christos.

13. Hath the Christ been distributed? Hath Paulos been crucified for you, or have ye been baptized into the name of Paulos?

14. I am thankful I baptized none of you except Krispos and Gaios,

15. That no one may have said that ye were baptized into my name.

16. And I baptized also the household of Stephanos; as for the rest I know not whether I baptized any other.

17. For Christos sent me not to baptize but to announce the good-tidings, not in wisdom of word, that the cross of the Christ might not be made void.

18. For the word of the cross to those who are being lost is without savor but to those who are being saved, to you namely, is God's ability.

19. For it hath been written, I am going to lose the wisdom of the wise, and the understanding of the understanding ones I am going to set aside.

20. Where is the wise man? Where is the scribe? Where the disputant of this age? Hath not God made savorless the wisdom of the cosmos?

21. For since in the wisdom of God the cosmos did not through its wisdom comprehend God, God became satisfied through the insipidness of the heralding to save those who trust it.

22. Since also Joudaians are asking for signs and Greeks seeking after wisdom,

23. We forsooth are heralding a Christ who hath been crucified, to Joudaians a stumbling-block, and to nations a thing without savor:

24. But to those who have been called both Joudaians and Greeks Christos, God's ability, and God's wisdom.

25. Because God's insipidity is wiser than men: and God's weakness is stronger than men.

26. For look at your calling, brethren, that not many wise according to flesh, not many able, not many well-born are there.

27. But the insipid things of the cosmos hath God chosen out, that he may put to shame the wise men, and the weak things of the cosmos hath God chosen out that he may put to shame the strong things;

28. and (lit. the unborn) the base-born things of the cosmos and the despised things hath God chosen out, the things that are not, that he may abrogate the things that are;

29. That no flesh may boast in the sight of God.

30. But of him are ye in Christos Jesous, and he hath become wisdom for us from God and righteousness and sanctification and redemption (the process).

31. That even as hath been written, The one who boasteth, let him boast in the Lord.

CHAP. 2ND.

1. And I, when I came unto you, came not in the way of a superiority of word or wisdom announcing unto you the instrumental testimony of God.

2. For I decided to see nothing in you, if not Jesous Christos and him crucified.

3. And in weakness and in fear and in much trembling I came to be with you,

4. And my word and my heralding was not in persuasive words of wisdom, but in demonstration of spirit and ability:

5. That your faith might not be in men's wisdom, but in God's ability.

6. But we do talk wisdom among the adults, though a wisdom not of this age nor of the rulers of this age, who are being abrogated.

7. But we talk God's wisdom in a mystery, the wisdom that hath been hidden away, which God predetermined before the ages unto our glory.

8. Which no one of the rulers of this age hath comprehended: for if they had comprehended it, they would not have crucified the Lord of the glory.

9. But even as hath been written, eye hath not seen and ear hath not heard, nor hath there arisen upon the heart of man what sort of things God hath prepared for those who love him;

10. But unto us God hath revealed them through the Spirit, for the Spirit searcheth out all things, even the deep things of God.

11. Moreover what man knoweth the things of the man (human things) except the spirit of the man that is in him? Even so also no one knoweth the things of God except the Spirit of God.

12. And we have not received the spirit of the cosmos, but the spirit that is of God, that we might know the things that have been graciously granted us by God.

13. Things also that we are talking, not in didactic words of human wisdom, but in didactic words of spirit, comparing spiritual things with spiritual things.

14. Moreover a soul-man doth not accept the things of the Spirit of God: for they are insipid to him and he cannot comprehend them, because they are spiritually inquired unto.

15. But the spiritual man inquireth into them all, though he is being examined by no one.

16. For who hath comprehended the mind of the Lord, and who will instruct him? But we have Christ's mind.

CHAP. 3RD.

1. And I brethren have not been able to talk to you as unto spiritual ones but as unto carnal ones, as unto children in Christ.

2. I have given you milk to drink, not adult-food, for not yet were ye able, moreover neither yet are ye able.

3. For are ye still carnal, for whereas there is envy and strife in you, are ye not carnal and walking according to man,

4. For whenever one sayeth, I am of Paulos, and another, I am of Apollos, Are ye not men? (merely)

5. What then is Apollos and what is Paulos? Deacons through whom ye experienced faith, even as the Lord gave to each.

6. I myself planted, Apollos watered, but God caused the growth.

7. So then neither is the one who planteth anything nor the one who watereth, but God who causeth the growth.

8. The one who planteth and the one who watereth are one; but each one will receive his own wages according to his own toil.

9. For we are God's co-workers; ye are God's husbandry, God's edification.

10. According to the grace of God that hath been given unto me, as a wise architect have I laid a foundation, and another is building upon it: but let each one see to it how he buildeth upon it.

11. For no one can lay another foundation than the one that lieth, which is Jesous Christos.

12. And if any one buildeth gold, silver, precious stones, wood, herbage, stubble, upon this foundation,

13. Each one's work will become manifest: for the day will disclose it; because it is being revealed in fire; and the fire will test what sort each one's work is:

14. If any one's work abide which he hath built thereupon he will receive wages:

15. If any one's work be burned down, he will have suffered the loss: but he himself will have been saved though even as through fire.

16. Know ye not that ye are God's inner-sanctuary ("Holy of Holies") and that the Spirit of God is dwelling in you?

17. If any one corrupt God's inner-sanctuary him will God corrupt, for the inner-sanctuary of God is sacred, which ye are (sacred or sanctified).

18. Let no one deceive himself: if any one thinketh that he is wise among you in this age, let him become foolish or insipid that he may become wise.

19. For the wisdom of this cosmos is without savor in the estimation of God, for it hath been written, He it is who graspeth the wise in their subtlety.

20. And again, The Lord comprehendeth the reasonings of the wise, that they are without utility.

21. So then let no one boast in men. For all things are yours;

22. Whether Paulos or Apollos or Kephas, or a cosmos, or life or death, or things present or things destined to be, they all are yours;

23. And ye are Christ's; and Christ is God's.

COMMENT.

In my work of translation so far I have repeated "comments" purposely to fix the point or the correction of the C. V. and R. V. clearly in the mind of the reader and to show that the use of the word or idiom is uniform throughout the writings of the New by the different authors, a unanimity of use which has not been properly recognized by previous translators and which has resulted in great misapprehension to candid inquirers after the truth of revelation. But from now on in my work I shall presume this rudimentary teaching to have been sufficiently emphasized and shall hasten on to a conclusion of my translation. I will say again in answer to many queries as to why I give the proper names in their original form instead of accepting the conventional changes, that there has been such unwarrantable changes of significant names that I have thought best to give all the proper names their original orthographical form so that the reader can at least see what changes have been made and find out if possible the why and wherefore of this tampering not only with the Greek, but even with the King's English. One thing is certain—that the prophetic names are all significant and when translated as they can be the significance is wonderfully suggestive and startling to the earnest enquirer.

"Sosthenes" "One who strikes to save."

"Korinthioi" "Korinthos"—adjective from "Korinthos" the name in heathen mythology of the son of Jupiter, from whom the city was so-called.

"Korinthos" "one who caresses or fondles" like a little maid, a kore namely the city was noted for its effeminacy and harlotry as well as for its wealth and art culture. Harlotry had pervaded even the church and you see why Paul writes as he does in this epistle on this subject and so specifically in regard to the true marriage relation. There was great need of it.

"Of theirs and ours" modifies "place" instead of "Lord" as given in the R. V.

"Word" instead of "utterance" R. V.

"Comprehension" instead of "knowledge" R. V.

"Are accepting" instead of "waiting for" R. V.

"Partnership with" instead of "fellowship of" R. V.

"Readjusted" instead of "perfected" R. V.

"Say" instead of "mean" R. V.

"Word" instead of "words" R. V.

"Understanding" instead of "prudence" R. V.

"Age" instead of "world" R. V.

"Cosmos" instead of "world" also R. V.

"Instrumental testimony" or "testimony" instead of "mystery" R. V. No wonder so much mystery has been made of the gospel unnecessarily.

"Be" instead of "stand" R. V.

"Adults" instead of "perfect" R. V.

"Who are being abrogated" instead of "which are coming to nought" R. V.

"Before the animate ages" instead of "before the world" R. V.

"Cosmos" instead of "world" R. V. in the phrase "spirit of the world."

"Graciously granted" instead of "freely given" R. V.

"Them all" instead of "all things" R. V.

"Children" instead of "babes" R. V.

"Wages" instead of "reward" R. V.

"Architect" instead of "master-builder" R. V.

"Inner-sanctuary" instead of "temple" R. V.

"Corrupt" instead of "destroy" R. V. The latter is a derived meaning.

"Sacred" instead of "holy" R. V.

Observe the order of things here given. God owns Christ, Christ owns the saints and the saints own the world or "the cosmos of the heavens and the earth."

CHAS. GARDNER.

Bro. Underwood:

The enclosed has been handed me and as it shows much thought, as well as Biblical and Historical research, I send it for the paper thinking perhaps others might be interested in its peculiar statements.

A. J. EVELAND.

AND WHO ARE YOU?

Introduction.—This question to you, may seem impertinent. It is not so intended. Our object by it is only to arrest your attention till you read these two pages.

1. At the close of Solomon's reign over Israel, when Rehoboam ascended the throne, the kingdom was rent, ten of the tribes revolting and setting up an independent kingdom to the north under Jeroboam.

2. This kingdom remained till it was finally subjugated and carried away to the northeast beyond the Euphrates by the Assyrians, B. C. 712.

3. The house of Israel thus remained in this land till in the days of Darius the Mede, when they escaped as a body through the gates of the Caucassian mountains to the northwest, and from that date, as a people, almost to the world, and themselves, they have ever been lost.

4. From this point they moved westward, leaving their traces upon monuments around the Black Sea and to the west, and marking the rivers and the peoples whither they went, such as the Dan-ube, Dan-iester, Don or Dan, and Den—Denmark, etc.

5. A wave of these people from the vicinity of the Crimean Sea came into England bearing the name of the Kymbri—Kamri, from Omri, one of their kings while yet in Palestine. Another wave, as the Gaels, came into Wales, naming the country for themselves, Gaels or Wales, their name coming from Gael-ile. Another wave came to Scotland as the Scots, their name derived from Scythia, Scychar, Succoth.

6. These people in the east, around the Black Sea, in western Asia and eastern Europe, were called Angles, as the sons of God. Further west, in Denmark, in Germany, and in England, the Saxons — I-sax-ons—I-sac's-sons.

7. These are the people who as the clay—Gaels—Goths entered in and broke up the Roman Empire. These people religiously have ever been protestant and have never submitted to the Latins. Reader, who are you?

THE SCEPTER.

1. "The Scepter shall not depart from Judah, nor a Law Giver from between his feet till Shiloh first come: and unto him Judah shall the gathering of the people be." Gen. xlix. 10.

2. Judah was the father of two sons, by Tamar, who became the heads of families, Pharez and Zarah. The circumstances of their birth and the scarlet thread are brought to view in Gen. xxxviii. and especially in verses 27 30.

3. The rulers of Israel were through the line of Pharez, and run thus: Judah, Pharez, Esrom, Aram, Aminadab, Nashon, Salmon, Boaz, Obed, Jesse, David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Jehoram, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Zedekiah, Tea Tephi. Thus 21 generations. But in Zedekiah the Scepter departs from view, and Jeremiah carries his great-grand-daughter, Tea Tephi, Zedekiah's daughter, to Egypt and thence to Ireland, where she died at Tarah B. C. 554.

4. The Zarah line, which never appeared in Israel as a house of rulers, and which left the camps of Israel and associated themselves with Duke Amalek's sons who became the Pharoah's of the XIX Dynasty, while Israel was yet in bondage, runs thus: Judah, Zarah, Ethan, Mahol, Calcol, Dadhol, Ezra, Sru, Heber Scot, Bonbain, Aylumhain, Tait, Aghenoin, Iamh Fionn, Heber, Adhnoin, Feidin Glas, Neanmal, Nunghadh, Afeid, Earchadh, Dengfatha, Brathn, Breogan, Bille, Gathan, Herenmon. Thus 23 generations beginning with Judah; one less than the Pharez line. These are a line of kings

The Milesian line. They founded Troy, and Attica in Greece, Carthage, in Africa, conquered and ruled Spain, and in B. C. 567 conquered the Damnans who escaped from Palestine in time of the Assyrian conquest and overran Ireland.

5. B. C. 563 this Heremon or Eochaidh, whose mother Miraim, was of The Damnan Royal line and his father Gathan, or William the conqueror, of Irish history, of the Milesian or Zarah line, and Tea Tephi, Zedekiah's daughter, were by Jeremiah married, and thus the two houses of Pharez and Zarah were united, and Heremon was seated upon Jacob's stone and crowned, and thus Judah's scepter was continued.

6. This Royal family, with Jacob's stone passed into Scotland under Fergus, and from there to England under James I. And thus Queen Victoria is of the House of David through Tea Tephi, and of the House of Judah through both Pharez and Zarah, being the 130th generation from Adam. And thus Judah still wields the scepter over Israel-sons, and will till, and after Jesus returns, who will have David's throne, rule over the house of Jacob forever, and of his kingdom there shall be no end.

Report of Labor.

Bidding Bro. and Sister Willey, and our new found friends good by, we leave Marion for Valparaiso where we go to spend one night and part of a day with my two dear sons Fred and Chad Austin, who are both studying at that place. There we met Sister Evans and Sister David Foore's son. The visit there which was all too short ended Saturday morning and again we start for Vicksburg to fill the appointments near there. Monday hu-band and I bid each other good by, he to go to Argos, Ind., I to go home to transact a little business and join him at Argos the following Friday, but on reaching father's home in Watson Monday evening, I was taken sick with la Grippe (or a very near relative of it) and did not reach Dutton until Friday evening and was not able for two weeks to do any thing of any account, did not even have ambition to eat, and that means something quite serious for an English woman. While I was sick at home the Elder was also suffering at Argos with a very severe cold which threatened to close his labors there, but the friends took such good care of him that the good work went on, interest increasing until the last. The Lord blessed the words spoken and nine persons embraced the faith and were baptized into the name of Christ. This church is one among the many for active work. Here they have large class of young people and at the frequent social and prayer service, they with the elder ones were always at their post with Bible in hand, ready to testify, or read an appropriate text, and with the earnest prayers and exhortations of all the interest constantly increased. Of the Elder says he attributes the success of that meeting largely to the united work of the church. "For where two or three are agreed as touching one thing it shall be done," and here was the whole church working earnestly together for the upbuilding of the blessed cause of truth. Every week the prayer meeting is held, every Sunday a class of nearly 100 meet for Sunday school. They are striving to contend earnestly for the faith once delivered to the saints. Here Brothers Wagoner and Hatch speak every four weeks, giving them preaching every two weeks. God bless the dear faithful shepherds of the flocks, and the followers in the fold not only here, but at every point where truth is being promulgated. The elder reached home Jan. 10th, where we rested until Jan. 19th when he went to Vicksburg to remain until Tuesday, then to join me at McBride's where I went on Saturday the 15th to strengthen the things that remain, and sow the seeds of truth waiting God's own good time to bring forth the fruits of the kingdom. Here we stayed only a week, the weather was quite bad all the time, congregations small until the middle of the week, good attention, but no additions. On Saturday Jan. 29th we went to Millbrook, where we are now, holding meetings. We have had very severe weather, almost a blizzard since Saturday last. Today, Monday, is pleasant but very cold, however, there is plenty of wood in this region and with warm rooms, and warm hearts all beating in unison in the good work of presenting God's truth, we have courage to work on, asking divine help and the prayers of our dear brethren everywhere, that we may be strengthened for the work, and souls may be rescued from sin. Yours always working for the cause of truth.

B. W. & M. A. WOODWARD.

Law of Adoption.

We do not find our caption in so many words in the Bible, yet we do find its meaning there, or find it there in substance. We all agree that there are certain conditions to be complied with, certain requirements to be observed, and a certain time to be crossed over, before men and women as aliens and strangers can be accounted as children of God. No more strangers and foreigners, but fellow citizens with the saints, and of the household of God. These conditions, which mark out the line of demarkation between a foreigner and a citizen, a sinner and a saint, is what we are pleased to call the law of adoption. When this law is obeyed, our relationship is changed, we become children of God by adoption, and may cry Abba Father. The word adoption occurs about five times in the Bible, and is rendered sonship in the Diaglott, which is the same as adoption, implying a change of relationship. This law of adoption which is simply the gospel of Jesus Christ believed and obeyed, is universal in its application, including all nations both Jew and Gentile. There is no difference, all have sinned and come short of the glory of God. So says Paul to the Romans iii. 23. He also says, What then? are we better than they? No, in no wise, for we have before proved both Jews and Gentiles, that they are all under sin." verse 9. While Simon Peter testifies that God put no difference between us and them purifying their hearts by faith. Acts xv. 9. Having now found that the middle wall of partition or separation, between Jew and Gentile, that once made a difference between them, has been broken down, and taken out of the way, so that one and all come on one common level before God,—all accounted as aliens and strangers, instead of fellow citizens and saints. Let us teach and invite one and all to come and be saved by first hearing the gospel, the Word of the kingdom of God, and understanding it, then honestly believe it, or receive it the Word, into good and honest hearts. Then repent or reform by turning square about, the evidence or fruits of which will be, a changed life, a changed conduct and conversation. In short the love and affections and actions must all be changed from that of sin to that of righteousness, from that of the world and Satan to that of God. This would be good evidence of a changed person, a converted person. Then are our past sins forgiven? I answer no, while thousands upon thousands say, yes. Brethren and sisters, we should be very careful here, as this is a very important and critical point, and there is a natural tendency in the human heart to conform to prevailing customs and thus drift away like drift-wood down the stream into the mighty deep. An intelligent faith in the gospel of Jesus Christ which works by love, will purify or change the heart, mind and affections. Then are we not Christians when this is done? No, by no means, as the seed, the truth, the Word of the kingdom is just now taking root and beginning to germinate, unfolding the love of God to fallen man, leading him to repentance which reforms him by changing his character. Then is this not enough? We say no, as our state or relationship before God is not changed, our past life while we were enemies to God by wicked works (Col. i. 21,) stands against us and condemns us to death. Now, what shall we do to have our past sins forgiven, and come into favor with God whom we have offended so often? Let God speak in his Word to man and let us hear and obey—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This is what good old Peter taught and commanded the Jews to do for remission of sins. But is this same God-given "law of adoption applicable to us Gentiles for the remission of sins? We answer yes. And why not, has some one raised another bar of separation between us and them, and must have another plan of salvation? Hark, hear ye him, "Thus it is written and thus it behoved Christ to suffer and to rise from the dead, And that repentance and remission of sin should be preached in his name among all nations beginning at Jerusalem. So all nations are sinners, and must repent, and be baptized into his name for remission of sins, as this was preached and enjoined at Jerusalem in fulfillment of the Master's words or stand condemned. There is no way to get away from this conclusion, without revolting against God's law of adoption, the first principles. These terms of pardon, terms of reconciliation, were to be preached to every creature, he that believes and is baptized shall be saved." Who dare say they were saved before they believed and were baptized? Paul tells his Gentile Roman brethren (Rom. vi. 17,) that had been servants of sin, that they had obeyed from the heart that form of doctrine (law of adoption) being then made free from sin, become servants of righteousness, servants of God. Having received the adoption of sons." Gal. iv. 5. This is God's law of adoption as I read it, and the platform on which I stand. Who will stand with me?

T. E. ADAMS.

Power to do good is the true and lawful end of inspiring; for good thoughts, though God accept them, yet towards men are little better than good dreams, except they be put in act; and that cannot be without power and place, as the vantage and commanding ground.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$232.25

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Dear Restitution:

It does not seem but a short time since we sent you pay for the dear old paper, I do not mean it to be dear in price, but dearly beloved, beloved for the truth's sake. We have a great deal of preaching here, but very little gospel as is taught in THE RESTITUTION. It is all the preaching we have here. Oh, how we would love to have some one to come here and hold a meeting who talks THE RESTITUTION doctrine. There are several here who believe in the doctrine of life only in Christ. We could pay expenses. I think this is a good opening for the truth. All the teaching that has been done here has been through THE RESTITUTION and myself. If some brother will come to Bedford, Iowa, and will hold 15 days meeting I will see to it that his expenses are all paid while here and car fare. Will some brother correspond with me at Bedford, Iowa? Dear Brother Underwood find enclosed four dollars to pay my subscription, etc. Your brother in Christ looking for the soon coming kingdom.

L. D. HATFIELD.

Editor Restitution:

Enclosed find money order for $1.50 for which you will please send me the paper another year, as my paid up time is about out. I hope we will have another feast of short letters from our brothers and sisters of the household of faith. We all need encouragement in these truly perilous times. It seems to me the like has never been before, crime in every conceivable form is abroad all over the land, and confidence in mankind is almost a thing of the past, we are still trying to do a little for the Master as opportunity offers. One has obeyed here since we last wrote, and some others are about persuaded, to our Father in heaven be all the praise. We would like to have a few meetings some time this winter if we can get some brother to come and preach some for us. This leaves all well. Yours in the one faith.

J. F. PIERSON.

Dear Restitution:

Suffer me through your columns to send Christian greeting to the scattered ones of the household of faith. We have been permitted by on kind Father above to walk the business of another year and to see its close, while many of our kindred, blood-bought relations have been called to lay down thier labors to sleep in Jesus till he comes and calls them out from among the dead ones, to n glorious incorruptible life, to reign upon the earth with him in the age to come. Our lives have been graciously prolonged for some wise purpose, and we should be thankful to him who doeth all things well and strive to find out if possible what that purpose is. And while seeking to know our Father's will let us not forget to bear the fruit of the spirit, and not be surprised at trials and tribulations, for such is the lot of the Christian in this life. It is through tribulation that we must enter the kingdom of God. The fruit bearers must be purged, more fruit is wanted by the Master. The branch that bears no fruit is cut off and is burned. Chastisement is an evidence of our sonship, because we are sons he sends his spirit into our hearts, by which we are enabled to cry, Our Father who art in heaven, Holy and Reverent be thy name, Thy kingdom come.

The year of the redeemed is coming sure, and it behooves us to repeat the prophet's question, "But who shall abide the day of his coming? And who shall stand when he appeareth?" Those need have no fear who have made their peace, calling and election sure in the probitionary state; who shall have walked uprightly, worked righteousness, spoken the truth in his heart, hath not slandered his neighbor, nor done any evil to his neighbor: who will not receive or endure an evil report against his neighbor; who despises villainy in any form, but who honoreth them that reverence God. He that keepeth the King's commandment, that putteth not his money out to usury, will receive no gift against the innocent, but will be just to all. He that doeth these things shall never be moved. The righteous shall never be moved, but the wicked shall not inhabit the earth. Prov. x. 30. While being tried and tempted on all points as we journey through this world of sin and death, let us think on him who for the glory that was set before him endured the cross and despised the shame, even him whom God raised out from among the dead, and remember that is him who says, I am he that was dead, and now having been raised to life again, I live for ever more; and to him that overcometh will I grant to sit with me in my throne, even as I overcome and am set down in my Father's throne. His promise, I am coming again then will I receive you. He is coming with the voice of the archangel, with God's trumpet whose pealing notes will awaken God's sleeping saints to earth's remotest bounds, which will seem as but the clap of distant thunder to a godless world, but in fact the signal of coming doom.

HENDERSON MURPHY.

Dear Brothers and Sisters:

I have long been a reader of THE RESTITUTION from which I take much comfort, and get much Bible truth. This is a sad evening, not a despairing one. Three years ago today my dear companion, C. B. Dewey was laid away to rest. My Heavenly Father gave me strength that I needed. I am trusting fully in his promises, looking for the return of his dear Son. I realize his loving kindness every hour of my life. I have so many dear friends, such a good home with my son and daughter, so many blessings to be thankful for. I do not know of any one that takes THE RESTITUTION here except myself. I send some away, distribute somemt home hoping good may result. I want to do what I can for my dear Master.

Your Sister in patient waiting for the coming of the Master.

H. C. DEWEY.

Dear Restitution:

Enclosed please find $2.00 for the paper. We have been here at Crowley, La., for seven years and the only gospel that we have heard was when father was down to see us some years ago. I am well pleased with the country. There are a great many coming here from all parts of the north. The southwest part is the best place I know of. Any one wanting information or maps drop me a line and I will answer.

We would be glad to see any of the brethren that come this way.

Your brother and sister in the faith.

L. S. & M. J. HATCH.

Editor Restitution:

Again we have had good meetings at Silver Creek. D. M. Hudler came the 15th of Jan. and delivered four discourses to large and attentive audiences. His subjects were Daniel's Vision, The Resurrection, and Sinning against the Holy Ghost. A listener asked for the latter and said it was rendered satisfactory but never had been before this time. We wish Brother Hudler could be with us one year. We think much good would be done.

MINA KNODLE.

Dear Restitution:

For many years I have been a silent reader of your valuable pages. They come to me weekly almost as an old friend. I enjoy communications from the brothers and sisters, especially those of my younger days, who are getting fewer as the years go by. They will soon all be sleeping that sleep which shall know no waking, till the trump of God shall sound, and those who have fallen asleep in Jesus, shall come forth to reign with him forevermore. I have left my native state (Iowa) and came to reside in Nebraska in order to be near my children. We have suffered very severely here through the drouth which prevailed all over the state during the past season. Many thanks are due Sister Libbie Palmer of Alden, Iowa, for her untiring efforts in behalf of the famine-stricken people of this section of the country.

We have a church here of about 50 members which is carefully looked after by Elder I. S. Miller, who is a faithful Christian and an ardent worker in the cause of Christ. Please find enclosed subscription for another year.

Yours in the hope of the resurrection.

JULIA A. MYERS.

Dear Restitution:

Please find enclosed $1.50 for the paper for another year and $3.50 to send papers and tracts to brothers and sisters that are too poor to pay for it themselves. We could not get along without THE RESTITUTION. We have no preaching place nearer than 25 miles. We had not heard any one of our faith preach for about eight years until during the World's Fair when we went to Chicago and heard Brother W. H. Wilson, and then last fall we drove over to Rensselaer to hear Bro. Conner. I love to read the letters of the brothers and sisters telling of their faith in our soon-coming King.

Pray for me brothers and sisters, that I may be found worthy when he comes to make up his jewels.

Your sister in hope of the soon coming kingdom.

EMMA HART.

OBITUARY.

Died, at Fairview, N. C., Jan. 2, 1895, Sister Carrie Whitaker, daughter of Robert & Louisa Whitaker. She was about 21 years of age, and died of consumption after lingering for several months. She was buried at Liberty Church in Henderson Co. N. C.

While in health, though young, she witnessed a good confession, Sept. 6th 1891 by being baptized, believing the things concerning the kingdom of God, and the name of Jesus Christ. She lived an orderly Christian life, and died hoping to receive eternal life in God's everlasting kingdom when Jesus comes. The funeral service was short, conducted by Elder J. M. Lyda who read a part of the 14th chapter of the book of Job, and singing the hymn "Rock of Ages" and prayer.

The readers of THE RESTITUTION will be sorry for Brother and Sister Whitaker and family, when informed that this is the third daughter they have given up in the bloom of life to meet the last enemy, death. There is nothing like being able to point to an empty grave and say he is not here but is risen again, and is now Lord of the living and dead, having brought life and immortality to light through the gospel, being alive forevermore, holding the keys of death and hades, telling us the gates of hades shall not prevail against his church for all power or authority belongs to him, and because I live ye shall live also. Nothing like this to dispel these clouds of darkness and sorrow. Yes; to know that it is God's will that of all that he hath given to Jesus he will raise it up at the last day, and that they will be God's children and can die no more, but shall go into life eternal. This gives hope and comfort while sorrowing, and we cry out, oh, for the time to come when the last enemy shall be destroyed when death shall be swallowed up in victory, when this groaning creation will no longer groan, when the strong one shall be bound, and spoiled, and the captive go free, when the former things shall have passed away and all become new. Even so, come Lord Jesus.

J. M. LYDA.

As the saloon prospers in any community, the Church declines, and as the Church prospers, the saloon declines. The death of the saloon may not always be the life of the Church; but the life of the saloon is, so far as it controls men, the death of the Church.—*Presbyterian Messenger.*

Four hundred tons of top weight must come off of the new French battleship Brennus before she can be made seaworthy.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CHESBROUGH.

The New Orleans Mardi Gras, Feb. 25th and 26th. Reduced rates on the Nickel Plate Road.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$16.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Reduced Rate Tickets offered by Agents of the Nickel Plate Road to Cleveland, Ohio.

National Brick Layers Association. Tickets sold Feb. 9th to 14th.

National Electric Light Association. Tickets sold Feb. 16th to 20th.

National Educational Ass'n (Department of Sup't.) Tickets sold Feb. 16th to 20th. Above are reduced rates sold on the certificate plan.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. 3. 20,000 Baptists, in 1666. 4. Immorality. 5. The Kingdom of God. 6. Nature of Man and Thoughts for Thinkers. 7. The Two Advents. 8. Wants in Religion. 9. The Revelation Age. 10. Destiny of the Wicked. 11. Baptism. Ten copies 8 cts., or assorted packages of 100, 80 cts.

FOUR PAGE TRACTS.

10 for 10c; 20 for 15c; 30 for 25c; 100 for 60c.

State of Man in Death.

Life and Death. A concise statement of and contrast of the two uses of these terms, to wit, the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16 page tract. Price 5c. each, 12 for 50c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., Jan 13, 1895, by J. S. Lucas. Can be had at this office at 10c., each, 2 for 15c. or 10 for $1.

The Heir of All Things. Caleb Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with thirteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Lands in the time of Davis, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth 736 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of two covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 50 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek textof the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.50; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 35 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Ora Rice Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 50 cents; 6 for $1.00; 50 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 143 pages, written by William Glen Moncrieff, subject, "Future Probation: Is There Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hatch, Sterleville, Ind.

J. W. Niles, Edinboro, Pa.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prime, Edison, Neb.

A. J. Eychaner's Gladbrook, Iowa.

W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.

J. P. Glenn, Fair Haven, Kan.

J. B. Cratou, Fair Haven, Mo.

L. E. Conner, Rossville, Ill.

John Foore 2012 West Corning Ave., Parsons, Kan.

B. F. Boyer, Seven Fountains, Va.

T. E. Adams, Osawkie, Kan.

B. Wilson, 1115 Eleventh Street, Sacramento, Cal.

S. C. Oliver, Attica, Kan.

J. G. Haupt, South Sioux City, Neb.

J. R. Fisk, Caldwell, Kan.

M. L. Adams, Linden, Okla.

Ben. F. Glenn, Nelson, Neb.

T. J. Whitesitt, Sac City, Ia.

W. D. Townsend, Salem, O.

G. W. Haynes, Farnhamville, Ia.

C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.

D. M. Hudler, Muscatine, Ia.

J. M. Primmer, Independence, Ia.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

SOUTH BOUND FROM PLYMOUTH.

No. 32, Ex. Sun. ... 12:26pm For St. Joseph.
No. 34, ex. Sun. ... 10:05pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun. ... 6:00am For Terre Haute.
No. 33, " ... 12:20pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

W. F. SNYDER,
Asst. Gen'l Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 334, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 606 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Brass free. W. M. Joslin, Evangelist.

The Church of God meet for words are searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1946 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 311 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Vanburen Hall, located on the corner of Halle Street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preach by J. F. W goner, every first Sunday in the month, the Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the corner Michigan and LaFayette streets. Service every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hill Hall. Andover is on the direct line of the Chicago Milwaukee & St. Paul R. R., going west to Aberdeen, thirty-six miles east thereof.

The Church of God in Frontier Co., Neb., meets at the Curtis Church. We have Union Sunday School every Sunday p. m. and communion the 4 Sunday. We have no regular preaching. Jason Wilson Elder; Sarah Shock Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11 o'clock; hour of worship at 3 p. m., followed by social meeting. All are welcome.

Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take cars same way class to school house, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kahle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month, 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday 10:30 a. m. in Reunar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in K. of P. Hall, 5th Wilson ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Those living at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia., by Elder Whitesitt Parent.

Services held at the Church of God near Scholl's Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Brady every four weeks. At Prairie Grove every four weeks. Prayer meeting on every Sunday. These churches have regular preaching by Brother Foster Woodward except when they are evangelizing. Brethren A. McBride, Watson and Byers have no regular preaching. The church at Bull-in Corner is presided over by Bro L. C. Chase.

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Leipsic, "	2 00	1 05	6 55	PM		
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Warsaw, "	5 31	4 5				
Winona, "						
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Bremen, "						
Plymouth, "	6 05	5 15				
Grovertown, "						
Hamlet, "						
Davis, "						
Hanna, "						
Wanatah, "		6 07				
Valparaiso, "	7 21	6 32				
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Clarke, "						
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Wheeler, "	3 05		1 23			
Valparaiso, "	3 30	4 50	1 55		6 00	
Wanamah, "	3		2 05			
Hanna, "	3 06					
Davis, "	3 15					
Hamlet, "						
Grovertown, "	3					
Plymouth, "	3 32	6 05	2 38			
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Columbia City, "	4	7 18	4 45			
Arcola, "						
Ft Wayne, ar.	4	7 55	5 25			
Van Wert, "	5	9 10	6 50			
Leipsic, "	5	9 48	7 30			
Bucyrus, "	5	10 10	7 52			
Crestline, ar.	5	10 50	8 30			
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Poetry.

TIME.

We stand to-day on the set of Time.
Whence we gaze far out to sea,
Whose waters tenderly lave our feet.
Then dance back laughingly;
But each rippling wave bears from the shore
A grain of the gleaming sand,
And frailer begins our hold on earth.
And narrower grows the strand.

Original.

"He Raiseth Up."

"He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." 1 Sam. ii. 8.

Oh child of God, is your frail bark tempest-tossed, cast to and fro upon the adverse billows of a stormy life? Do you find your fears great, and strength small, when a dark storm cloud overcasts your sky? When you find the contest fierce and strong, and feel faint and weary in your efforts to stem the tide? take courage, and remember that "he raiseth up." Peace be unto you, my brethren, is the sweet benediction of the Prince of Peace. Should darkness and cloud enshroud your life, and the turbulant roaring of the sea of adversity alarm you, then place trust in him who can calm the troubled waters, be still and let your hope and trust center in him who "raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Remember this, it is "the poor out "of the dust," and "the beggar from the dunghill" who trust him, that he has concluded to exalt, to be the associates of "princes," and to make them inherit the throne of glory," and *not* the *proud* and *exalted* of this life. "For God resisteth the proud, and giveth grace to the humble."

The magnificence of "the throne of glory" exceeds human conception. On a calm still night as the moon peered from behind the cloud, and illuminated the landscape with glory, have not our hearts been lifted up in adoration to the Creator who has thus so beautifully adorned the work of his hands? And yet, this magnificence "shall be confounded," and even the sun, the glorious orb of day, will hide its face in shame, when the "throne of glory" shall be erected in Mount Zion; for then, he whose personal glory outshines the sun in its mid-day strength, "shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And he who would share with him in the throne, must reach it by or through the pathway of humility. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory."

Remember, that it is the *Lord* who thus "raiseth up," him that "overcometh." If you are only an overcomer, it is of little consequence to him whether you are "the poor out the dust," or the beggar *from* the dunghill, he will "make you inherit the throne of glory." Listen to his gracious message from heaven while seated upon the throne of his Father, "To him that *overcometh* will I grant to sit with me in my throne, ("the throne of glory") even as I also overcame, and am set down with my Father in his throne." The heart that can conceive of the glory, and appreciate the honor, conveyed in the above promise, will certainly *thrill* with joy, and *expand* with love, toward him who would thus bless an overcomer, though he may be simply "the poor out of the dust" or "the beggar from the dunghill."

Remember that "*he* raiseth up." Men love exaltation, distinction and renown, to be lifted up above their fellows, and be considered great men. But alas, what does it amount to? Know ye not that all flesh is as grass, and all the glory of man as the flower of the grass, which today is, and to-morrow is gone for ever? Fleshly men cannot endure longer, or rise higher in glory than the flesh-nature will permit. It is quite circumscribed both as to duration and the degree of honor or renown to which he may attain. Perhaps no man ever had an opportunity of enjoying everything that the fleshly heart could desire equal to King Solomon, and his conclusion of the whole matter rendered after experience and reviewing the frailty of the flesh-nature, was, that it is *all* "vanity and vexation of spirit." because he saw that "in death man hath no pre-eminence above a beast." In this life he may attain a high degree of eminence above his fellows, but in death he hath no pre-eminence above a beast." "Dust thou art, and unto dust shalt thou return." But when "he raiseth up the poor out of the dust," they will leave behind them the "dust"-nature, and be equal unto the angels, neither can they die any more. He will then set such "among princes, and to make them inherit the throne of glory." Of such it will never be said: "Uneasy the head that wears a crown," the occupants of *this* throne will have nothing to fear, "for the Lamb which is in the midst of the the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

If we should canvass the whole range of human aspirations what can be more desirable than to be admitted to "the throne of glory?"

Should our ambition lead us to strive to obtain this unparalelled honor, the first step will be to become an heir by complying with the law, by which you can be made a citizen of the "commonwealth of Israel)," for all "strangers from the covenants of promise," made with regard to that "commonwealth" are considered as "aliens," and *no alien* can *ever* reach the throne, no matter how much he may desire it.

The law by which an alien can become a citizen, an heir, is explicitly given in Gal. iii.: "Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many; but as of one, and to thy seed, which is Christ." "As many of you have been baptized into Christ, have put on Christ." "And if ye be Christ's, then are ye Abraham's seed, and *heirs according to the promise*."

After becoming an heir, a very humble childlike walk in life is necessary not only *for admittance* to the kingdom, but to a place of honor in *that* kingdom.

The question as to who should be the greatest *in* the kingdom, troubled Jesus' disciples, and they accordingly appealed to him, saying, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye *shall not enter* into the kingdom of heaven. Whosoever therefore shall *humble himself* as *this* little child, the same is the *greatest* in the kingdom of heaven."

The above teaching is of a very decisive character. On another occasion he said: "Whosoever will be *great* among you, shall be your minister: and whosoever will be the *chiefest*, shall be *servant* of all."

Fleshly exaltation will cease with the termination of the fleshly life. They who are satisfied with *that* kind of exaltation, and take pleasure in the *pride* which accompanies it, will speedily reach the condition in which he will have "*no pre-eminence* above a beast," and a dead animal at that.

Dear reader, let the Lord exalt you, those who seek self-exaltation will come to naught every time. "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, (language descriptive of the lowest estate) to set them among princes, and to make them inherit the throne of glory." This exaltation will *never* cease. Fleshly pride is but the forerunner of destruction. "All flesh is as grass, and all the glory of (fleshly) man as the flower of grass. The grass withereth and the flower (glory of flesh) thereof falleth away."

But all who from the heart receive and obey "the Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." The Lord "raiseth up" all such, and by a rigid discipline in the school of humility, are being trained as a "chosen generation," a "royal *priesthood*," (even the poor out of the dust," and "the beggar from the dunghill,") as an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness (of the surrounding apostasy) into his marvelous light," that he may set you "among princes," and to make you "inherit the throne of glory."

Before the crown is reached, the trial of faith must be endured. The discipline of humility is frequently as *severe* a trial of faith as many can endure. Says Jesus: "Verily I say unto you, except ye be converted (change the spirit of *of pride for humility*) and become as little children, ye *shall not* enter into the kingdom of heaven." And "whosoever will be the chiefest, shall be *servant* of all." Upon self-examination do we find our faith equal to *this* trial? God grant "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, (be set among princes) and glory, (inherit the throne of glory) at the appearing of Jesus Christ."

"Let the brother of low degree rejoice in he that is exalted: (after God's way) but the rich, in he that is made low; because as the flower of the grass he (the rich who trusts in his riches) shall pass away. For as the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade in his ways." But the crown of glory, reached by the pathway of faith, obedience and humility, "fadeth *not* away." *This* is "the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel." "Finally, be all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue *from* evil, and his lips that they speak no guile."

W. H. WILSON.

First Epistle to Korinthioi. Chap. 4.

1. In this wise let a man account us as it were subservients of Christ and stewards of the mysteries of God.

2. As for the rest, here one seeketh among the stewards, that one may be found faithful.

3. And for me it is of least consequence that I am being inquired into by you or by a human day. Moreover I do not even inquire into myself,

4. For I am conscious of nothing by myself. Moreover not in this wise have I been justified: But the one who is inquiring into me is the Lord.

5. Lo then, judge nothing before due time, until the Lord shall have come, and he will illuminate the hidden things of the darkness, and make manifest the counsels of the hearts, and then the praise will occur to each from God,

6. And these things, brethren, I have metaphorically transferred to myself and Apollos for your sakes, that in us ye may have learned that which is not above the things that have been written, that ye may not become puffed up one above another to the disadvantage of the other.

7. For who hath distinguished thee and what hast thou that thou hast not received? And if thou didst, receive it why art thou boasting as though thou didst not receive it?

8. Already are ye made full already have ye been made rich; without us have ye attained kingships; and would forsooth that ye had become kings that we also might be reigning as kings along with you.

9. For I think God hath set forth us the apostles last, condemned to death as it were, that we may have become a spectacle to the cosmos and angels and men.

10. We are without the savor (of wisdom) for Christ's sake but ye are men of thought in Christ; we are weak, but ye are strong, ye are renowned but we without honor,

11. Until this very hour even we hunger and thirst and are naked and buffetted and without a stable place,

12. And we toil working with our own hands; scoffed at we bless (invoke a blessing), persecuted we endure it;

13. When defamed we call in aid (the spiritual aid meant); off scourings as it were of the cosmos have we become, a refuse of all things until this very now,

14. Not in the way of admonishing you am I writing these things, but I am fostering you my beloved offspring as it were.

15. For if ye should have myriads of child-leaders in Christ, yet not many fathers will ye have: for in Christ Jesous through the gospel I begot you.

16. I exhort you then, become imitators of me.

17. For this very reason I sent unto you Timotheos who is my beloved offspring and a faithful one in the Lord; and he will remind you of my ways in Christ Jesous, even as everywhere in every church I am teaching,

18. And as I do not come unto you certain ones have become puffed up.

19. But I am going to come speedily unto you, if the Lord will and I'm going to know not the word of those who have become puffed up but their ability.

20. For not in Word is the kingdom of God but in ability.

21. What will ye? That I come unto you with a sceptre or in love and a spirit of meekness?

CHAP. 5TH.

1. It is generally reported that there is fornication among you, and such fornication as there is not even among the nations, as for instance that a certain woman hath her father;

2. And ye have become puffed up and have not the rather sorrowed that he who hath done this thing might be taken away out of your midst.

3. For I though absent in the body but present in the spirit have already judged as though present, the one who hath wrought this out this wise.

4. When ye and my spirit have been gathered together in the name of the Lord Jesous along with the ability ("host" possibly "the angelic host") of our Lord Jesous,

5. That ye surrender such an one to Satanos for the destruction of the flesh, that the spirit may be saved in the day of the Lord.

6. Your boast is not good; know ye not that a little leaven leaveneth the whole mixture?

7. Cleanse out the old leaven that ye may have a new mixture even as ye are unleavened: for Christ hath become our paschа.

8. So then let us keep the feast, not with the old leaven, nor with a leaven of evil and wickedness, but with unleavened loaves of sincerity and truth.

9. I have written unto you in the epistle (probably one sent by the hand of Timotheos) not to mix up with fornicators.

10. Not all with the fornicators of this cosmos, nor with the greedy and rapacious nor with idolators; since ye are under obligation forsooth to come out of the cosmos;

11. And now I have written unto you not to mix up with them if any brother be named a fornicator or a greedy person or an idolator or a scoffer or a drunkard or a rapacious person, that ye do not even eat with such an one.

12. For why should it be mine to judge those outside? Are ye not even *judging* those within?

13. But those without God is judging. Take the wicked one out of your own midst.

CHAP. 6TH.

1. Doth any one of you dare, having a matter with the other to be judged before the unjust, and not at all before the saints?

2. Or know ye not that the saints are going to judge the cosmos? And if the cosmos is being judged in you (in the use of you) are ye unworthy of least judicial-seats?

3. Know ye not that we are going to judge angels? And forsooth not *mortal* affairs at all?

4. If then ye have mortal judgment-seats, do ye seat those who are despised in the church?

5. I say it to your shame. Is there no one in your midst wise in this way, who can judge discriminatively in behalf of his own brother?

6. But brother is being judged in relation to brother and that too before the unfaithful.

7. Now then it is wholly your weak yielding that ye have judicial conclusions between yourselves. Why do ye not rather suffer wrong? Why do ye not rather suffer deprivation?

8. On the other hand ye do wrong and deprive and that too brethren.

9. Or know ye not that unjust ones will not inherit *God's* kingdom? Err not. Neither fornicators nor idolators nor adulterers nor incapables (not capable of enduring hardship) nor men who practice *sodomy*,

10. Nor thieves, nor overreachers, nor drunkards, nor revilers, nor the rapacious will inherit God's kingdom.

11. And *these some of ye were*: but ye have been washed, but ye have been sanctified, yea, ye have been justified in the name of the Lord Jesous and in the spirit of our God.

12. All things are lawful for me but not all are expedient (or profitable or useful): all things are lawful but I will not have yielded subjection to any mere thing.

13. The foods for the belly and the belly for the foods: but God will abrogate both this and those. And the body is not for fornication but for the Lord and the Lord for the body:

14. And God both hath awakened the Lord and will awaken us through his own ability.

15. Know ye not that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? May it not occur.

16. Or know ye not that the one who cleaveth to the harlot is one body? For, saith he, the two will be for one flesh:

17. And the one who cleaveth to the Lord is one spirit.

18. Flee the fornication. Whatever sin a man may commit is outside the body, but the one who committeth fornication is sinning against his own body.

19. Or know ye not that your body is an inner-sanctuary of the sanctified *spirit within you*, which ye have from God, and that ye are not your own?

20. For ye have been exchanged (bought) for a price. Also ye have glorified God then in your body.

CHAP. 7TH.

1. Now concerning the things of which ye wrote, it is a good thing for a man not to touch a woman.

2. But because of the fornications let each one have his own wife and each woman have her own husband.

3. Let the husband yield the obligation due to the wife, and likewise also the wife to the husband.

4. The wife doth not exercise official-power over her own body, but the husband. And likewise also the husband doth not exercise official-power over his own body, but the wife.

5. Do not deprive one another except it be by consent somewhat for a season, that ye may devote yourselves to the votive-prayer, and again be together that Satanas may not tempt you because of your incontinence.

6. And this I say by consent not by direction.

7. But I desire all men to be as I myself am, however, each one hath his own gracious gift from God, the one in this wise and the other in that.

8. I say moreover unto the unmarried and the widows, it is a good thing if they remain even as I am.

9. But if they are incontinent, let them marry. For it is better to marry than to burn (or be enflamed with lust he means).

10. But on the married I enjoin, not I but the Lord, that a wife be not separated from a husband: If though one be separated indeed, let her remain unmarried or be restored (this is the word generally translated "reconcile" in so many other passages) to her husband; and that a husband leave not a wife.

12. And unto the rest say I not the Lord, if any brother have an unfaithful wife and she be satisfied to live with him, let him not leave her;

13. And if any wife have an unfaithful husband and he be satisfied to live with her, let her not leave the husband.

14. For the unfaithful husband hath been sanctified in the wife and the unfaithful wife in the brother: since otherwise your offspring are unclean, but now are they sanctified,

15. But if the unfaithful (husband) be separated let him remain separate. The brother or the sister hath not been bound as bondservants in such matters; but God hath called us in peace.

16. For what knowest thou wife, whether thou wilt save thy husband? O what knowest thou husband whether thou wilt save thy wife?

17. If not, let each walk even as the Lord hath distributed to each, as God hath called each; and in this wise am I directing in all the churches.

18. Hath any one who hath been circumcised been called, let him not become as though not circumcised; hath any one been called *in uncircumcision*, let him not become circumcised.

19. The circumcision is nothing and the uncircumcision is nothing but a watchfulness to keep God's commandments.

20. Let each one remain in the calling in which he hath been called.

21. Hast thou been called as a bond-servant? Do not care: but if thou art able also to become free use it the rather.

22. For the one who hath been called as a bond-servant *in* the Lord is the Lord's freed-man. Likewise the one who hath been called as a freeman is Christ's bond-servant.

23. Ye have been bought (*lit.* exchanged for) with a price. Become not bond-servants of men.

24. Let each one, brethren, abide in that in which he hath been called in the *estimation* of God. *ev ᾧ* here is just such a phrase as *καθὼς καὶ* in the passage "And now Father glorify me with the glory I had *with thee*," etc. Should read "in thy estimation."

25. Now concerning the virgin I have no specific direction of the Lord to give: but I give an opinion as one who hath been mercifully considered by the Lord to be faithful.

26. I suppose then this to be a good thing because of the present necessity, namely for a man to be in this wise is a good thing. (that is to be a *virgin*).

27. Hast thou *been* bound to a wife? Do not seek a release. Hast thou been released from a wife? Do not seek a wife.

28. But if thou shalt marry thou hast not sinned: and if the female virgin marry, she hath not sinned. But such will have tribulation in the flesh; and I am sparing of you (the Greek word "virgin" is used both of the male and female).

29. But this I say, brethren, the *season* hath been shortened. For that which remaineth would that those who have wives might be as though they had not;

30. And those who lament as though they did not lament; and those who rejoice as though they did not rejoice; and those who are dealing in the market as though they did not possess;

31. And those who are using the cosmos as though not abusing the use. For the fashion (or *scheme*) of *this* cosmos *distracteth*;

32. And I would that ye be without undue anxiety. The unmarried man is anxious about the *things of the Lord*, how he may please the Lord:

33. But the married man is anxious about the things of the cosmos how he may please his wife,

34. And the wife *also and the* virgin hath become subject to anxieties. The unmarried (virgin is anxious about the Lord's matters that she may be sanctified in body and spirit, but the married woman becomes anxious about the thing of the cosmos, how she may please her husband.

35. And this I am saying for your own advantage, not that I may cast a net over you, but that *your good form* and diligence for the Lord may be in a way least distracted.

36. If however any one thinketh that he is conducting himself *in an unbecoming manner* towards his virgin, if he be too forward, and it ought to occur in this wise, let him do what he will he is not sinning. Let them marry,

37. But he who standeth steadfast in his heart, having no necessity, but hath qualification concerning his own will, and hath decided this in his own heart namely to watch to keep his own virgin, will do well.

38. So then indeed the one who weddeth his own virgin doeth well: and the one who doth not wed doth better.

39. A wife hath been bound for as long a time as her husband liveth; but if the husband hath fallen down to sleep (died) she is free to be married to whom she will, only in the Lord.

40. She is more blessed though if she remain in this wise in my opinion; and I think I have God's spirit also.

CHAS. GARDNER.

Peter's pence in France used to be 8,000,000 francs a year. In 1893 the sum contributed was 1,800,000, and last year it was less than a million.

WANTED—Several Hundred More Subscribers for THE RESTITUTION for 1895.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA. FEBRUARY 20, 1895. NO 7.

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the saints as joint heirs with him in the government of the nations; the preservation of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ in many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

...ORIAL STAFF:
...r of the O. P. Association.
...E MILLER, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 20, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

If you have lost your first love, find another that is more fervent and constant than the first was.

EVERLASTING life, eternal glory, never-ending joy is promised to the saints. An eternity of joyous being is in front of every saint,—lives there one prepared to come short of it?

THE words of Bro. Foore have the ring of the right metal. He says it is the gospel that draws men to Christ—that it is the converting power; and practically says we have time to dabble with nothing else.

WHEN people get into trouble, and no human help is available, they are inclined to *pray* for deliverance, Paul and Silas, when they were cast into prison at Philippi, not only prayed but sang praises to God.

THE great aim of the natural man is to get rid of tribulation. The spiritual man will recognize that tribulation is inevitable and his aim will be to see how he can make it a matter of rejoicing and a source of profit.

COULD we always follow the advice given in the following stray lines it would calm many a troubled soul:—

"Leave the future; let it rest
Simply on the Savior's will.
Leave the future; they are blest
Who confiding, hoping still,
Trust his mercy
To provide for every want,
And to save from every ill."

IT is the essence of wisdom to try to draw men to Christ by exhibiting the abounding love of Christ and the gracious mercy of God, rather than by fear of any possible consequences resulting from a rejection of the gracious message of salvation.

DR. KELLOGG says, "An old theory of mine was that the mind of man was a separate, independent essence, principle or entity which during life employed the body as a tenement, an instrument through which to manifest itself and at death separate itself from its material form, acquired perfect freedom and soared away to realms of bliss untrammeled by its earthly clog.... There can be no doubt the theory was the outgrowth of a mistaken notion of the *nature* of the mind and of its relations to the body."

DR. CUMMINGS says of the words "Woe to the land shaddowing with wings," Is. xviii. 1 that the word "woe is an unhappy rendering. The Hebrew denotes admonition, a call to attention duty or privilege. The very same Hebrew word we find in the beginning of the 55th chapter of Isaiah, thus translated, "Ho, every one that thirsteth come ye to the waters." I do not deny that the Hebrew word *Hoi* denotes also *woe;* but in the 55th of Isaiah, at the first verse, and in other passages it denotes *Ho;* that is a cry, or a compellative, or summon to attention. Therefore this word, as South, Henderson, Gill, and Horsley remark, ought to be translated, "Ho, thou land;" that is, 'Listen to me, thou land."

WHAT a world of meaning there is in the little word love. The question is life worth living would come with much greater force to many were it not for the power of love. Existence would be but a miserable apology for life as regards the teeming millions of humanity apart from the cheering rays and gladdening beams which love in some form or another sheds o'er the lives of such. What a blessing it is that, like the life-giving sunshine and the refreshing rain, the genial influence of love is felt alike by rich and poor, good and bad. As far as life is concerned love is the light, the sunshine, the joy of nearly all the human race. One writer has well and truly said, "Love is the life of living things."

...not forgetting for our confessions, our prayers, our recitals of our faith only; but we are pardoned for Jesus' sake. It is because of his name that we have the benefit of adoption. Whoever thinks that his blood will cleanse them apart from their believing with the heart, and being baptized into him, makes a fatal mistake."

THE Turkish Government has appropriated the sum of two million dollars for the purpose of reconstructing the ancient water conduits that supplied Jerusalem in the time of Solomon. Another item of news marking the march of events in the Holy Land is that of the dedication of a German Evangelical Deaconess Hospital at Jerusalem, which together with the lot, cost three hundred thousand francs. It accomodates between fifty and sixty patients of all religions and nationalities.

DR. BOM in his Handbook of Papacy, p. 21 says that at the installation of Pius VIII. March 31, 1829, the Pyx containing their god was removed, and the Pope sat in its place. Thus he sat in the seat of what is *called* god by the Papists. In this connection it will be well to read 2 Thess. ii. 4. "Who opposeth and exalteth himself *above* all that is *called* God, or is worshipped; so that he as God sitteth in the temple of God, showing himself that he is "*a God*" Diaglott and Campbell's trans. The words "as God" are omitted by the Sinaitic, Vatican and Alexandrine MSS. The 3rd and 4th verses are rendered in the Syriac as follows: "Let no one deceive you in any way, because [that day will not come] unless there previously come a defection and that man of sin be revealed, the son of perdition; who is an opposer, and exalteth himself above all that is called God and worshipped; so that he sitteth in the temple of God, as a god and displayeth himself as if he were God."

What of the Night?

"Watchman what of the night?" The hours fly away, the darkness deepens, but the dawn is nigh at hand. Never did our experiences correspond so closely with the condition of things described by Christ as 'distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming upon the earth." If the worst has not been reached, we have for some time been having a bitter fortaste. Mr. John Bright, in some respects the greatest English philanthropist of this generation, and who has seen the greatest strides of progress in the annals of time, remarked not long before he died, that Europe seemed to be hastening on to some dreadful calamity. He was doubtless thinking of the ever-increasing military and naval armaments of the continent, and the responsibilities England had undertaken in the East which render it impossible for her to carry out a policy of non-intervention in continental strifes. Hence it is that increase of ironclad, torpedo vessels, machine guns and military reserves of all description goes on, as they pile up means of aggressive and defensive warfare, distrust of man toward man and of nation toward nation keeps pace with it. Nothing could more vividly illustrate this feeling than that which took place in reference to the proposed submarine tunnel across the straits of Dover. A company was formed and tunnelling actually commenced when all at once a panic ensued for fear it should facilitate the invasion of England by France, and the outcry was so great that the government had to step in and forbid the further prosecution of the work.

Besides the military danger there are other factors giving intensity to the foreboding and perplexity. Look where we will we find a terrible depression in business that has thrown hundreds of thousands out of employ, and this raises questions in all large cities which men find *very* difficult to solve. Some leading politicians begin to realize that it is useless to preach political *economy* to men who are actually suffering for the necessaries of life, while they see them accumulated to excess in the hands of their neighbors. They have in some cases introduced the thin end of the wedge of socialism. But, this, cautiously as it might be introduced, will only satisfy for a moment and then still greater demands will doubtless be made; so that it looks as if governments will not only have to secure order, but provide labor or food and clothing for all the unemployed. Of course means to do this can only come from those who have it, but how to confiscate the wealth of the rich without *seeming* to do it, is where the difficulty comes in.

It cannot be denied that in the social strata considerably above the rough element the germs of socialism are deeply imbedded. The contrast between the classes are constantly pointed out by men who want work, and this contains an implied assumption that it must be put an end to, somehow; if not by legislation, then by violence. The authorities both in Europe and America are awaking up to the fact that the question how to remedy existing evils forces itself more and more to the front as the education of the poor advances. That starvation and education cannot long exist together is more evident every year, and adds materially to the perplexity, and well it might, for, in the nature of things there will be no popular contentment without an economic system which will effect a fair distribution of wealth.

But he has lived to little purpose who thinks man can right up the wrongs that afflict humanity. Selfishness reigns supreme, and will continue to sway a cruel sceptre, so that things shall go on from bad to worse until he come by whom the mighty will be cast down, the hungry filled with good things, and the rich sent empty away. Yes; dear readers we have entered a time of trouble with all the signs by which the Scripturaly enlightened can discern that we are in the time of the end; the time when the saints of God should see to their own preparedness and lift up their heads. In view of the realities of the near future they alone can lift up their heads and rejoice. The heavens are radiant with promise of dawning day. They alone are not in darkness. They need not be in tears,—the morning cometh, —the morning without clouds that shall end their sorrow, and pain, and isolation, and persecution, and awaken with its rising glory the loved who sleep in Jesus, and throw the vigor of immortality over them all,—and the swelling anthem of the redeemed from among men shall burst upon their ears, crowns of glory sparkle upon their brow, and palms of triumph wave over them. In view of the surpassing wealth of God's favor awaiting them they can afford to wait patiently for the blessed welcome from Jesus to the Paradise of God will more than repay for the long night of weeping.

Catholics and Protestants.

The Detroit *Free Press* gives an account of a remarkable movement recently inaugurated in Bay City, Mich., the object of which is, "Christian Unity," not church union. A meeting on the 21st of January was held in the parlors of the 1st Presbyterian Church, and was attended by nine ministers and six Catholic priests. All was harmonious.

Just think of Christian union without a church union! Christian Catholics, and Christain Protestants but members of two different churches! Would not Christ be head of a Christian church? If both the Catholic and Protestant churches are *Christian* Churches, and yet different, then the One Head has two bodies! A Christian church depends upon Christ for future life in order to inherit the kingdom of God promised to the fathers of the Hebrew nation; and has found pardon and peace and reconciliation and adoption and joint-heirship with him through obedience by baptism into his saving name. If this is not the substance or essence of the truth as it is in Jesus, what is? If this is not the faith and hope of Protestants and Catholics, in the name of truth we ask what right have they to the name of Christian churches? None whatever, unless they can show that *another* hope has been set before them.

For our part we thank God that those who have apostatized from the faith once delivered to the saints, by claiming to have life independent of Christ, and vainly hope for a home in heaven—yes, we are thankful they are divided just as they are,—if they were united where would our religious liberty come in? If Protestants and Catholics consider each other Christian it shows that they both believe the same gospel and only differ on *minor* matters. And this goes to show that we can have no more to do with one than with the other. If we have been called according to God's eternal purpose to people this planet with *divine* inhabitants evolved from the *human* race through sanctification of the Spirit and belief of the truth, 2 Thess. ii. 13, we have nothing to do with such, except to show them the way of life.

The unrest of the great religious communities shows that they are all at sea, as it were, and losing their hold on the people because they are not able to convert the world as they promised to do. The abounding iniquity appalls them, and like drowning men they catch at straws, while the divine remedy hundreds of times pointed out to them, is utterly neglected.

In many respects Protestantism has been a vast improvement upon Catholicism. The millions of Bibles that have been sown broadcast over the world is in vivid contrast with the system that has, and still makes it a crime in some places, to own and read the Scriptures. But Protestants never protested half enough. They never protested against the papal dogma of immortality which deprived the people of the Key to unlock the Truth of God; after they received it and the consequence is that not one in a thousand in this land of Bibles knows that the revelation from God is on purpose to show mortals how they can become *immortal*.

This grand delusion is the cornerstone of both systems;—remove it and both would come down with a crash. It is the common belief of inherent immortality that paved the way for ministers and priests to fraternize; and when both Protestants and Catholics believe not the record God has given of his Son, 1 John v. 10-12 it is evidence that the falling away predicted by Paul has taken place. The last days are upon us, and nothing but the powerful presence of the Lord will alter the trend of things mundane.

Of course there is nothing new in all this. Our isolated condition in the world religious tells the whole story. We left the communities fed on tradition because the way of life was not known among them: but after having done this we often allow our sympathy to warp their judgment, and partially obliterate the line which separates them from the world of unbelievers, and so forget that only the truth of God will save. How can we honor God if we hold that something apart from his truth has power to save? And we are distinctly taught in the 15th chapter of 1 Cor. that God's truth even will not save us unless we keep it in memory; the reason is obvious,—if it escapes our memory it can neither direct our conduct nor control our spirit, and we drift with the tide.

Perilous times are upon us, and as predicted, the love of many is waxing cold, and exhortation is in order. All sorts of expedients are resorted to which are calculated to lessen our estimate of the truth of God, and take its place. Let us be watchful, and ever mindful that our Lord was separate from sinners, and his prayer for his disciples, "Sanctify them through thy truth, thy Word is truth," makes it clear that we cannot compromise with error.

First Natural, Afterward Spiritual.

We find the following suggestive article in an English paper without the author's name:—

The first Adam "is the figure of him that was to come." "There is a natural body, and a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a life-giving spirit (R. V.) howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven." Rom. v. 14; 1 Cor. xv. 46-47.

In the *generation* there was the *first* man and in the *regeneration* there is the *second* man. The first man was the figure or type of the second man. The figure was incomplete and temporary, and the reality is complete and permanent. The first man was natural, and the second man is spiritual. The first man was earthy, and the second man is heavenly. The first man was a living soul and the second man is a life-giving spirit. The first man forfeited the life of the world, and the second man gave himself for the life of the world. The first man was the lord of the earth, and the second man is Lord of both the heavens and the earth. The first at his best was only an imperfect outline of the second man, and in the second man the original outline is completed, perfected, crowned and glorified.

In the *generation* there was the *first* woman, and in the *regeneration* there has to be the *second* woman. As the first man was the figure of the second man, so the first woman was the figure of the second woman. And as the second man is the first born from the dead, Col. i. 18, so the second woman is the general assembly and church of the first born, Heb. xii. 23. The first woman was a single individual of one sex; the second woman is a community comprising many individuals of both sexes and of many nationalities.

In the Bible, communities are frequently spoken of under the symbol of a "woman," a "virgin," etc. The first woman was of the first man, and the second woman is of the second man. The first woman was of the life and flesh of the first man, and the second woman is of the life and spirit of the second man. 1 Cor. vi. 17. The first woman was formed because it was not good that the first man should remain alone; and the second woman *is being* formed because it is not good that the second man should remain alone. The first man remained incomplete until the first woman was formed, and the second man remains incomplete until the second woman is formed. Eph. i. 23. The first woman was formed to be a helpmeet for the first man; the second woman is being formed to be a helpmeet for the second man; and together, the second man and the second woman are to accomplish the purpose of God in the regeneration of the world."

Original.

For This Thing is from Me.

Some things, which at first sight seem to have but one side and this the human side, unexpectedly present to our astonished gaze the divine side. Some events recorded on the pages of inspired history are of this character, and notably of these is that of rending the kingdom of Solomon into two houses, the house of David, and the house of Israel or Ephraim. Solomon's son, and successor to his throne, viewed the matter from the human standpoint, and accordingly took steps to coerce the rebellious ten tribes by selecting from Judah and Benjamin eighty thousand warriors to carry into execution his declaration of war. 1 Kings xii. 21. Two adversaries, Hadad and Rezon, had wrought mischief against his father, and now a third adversary, the ambitious Jeroboam, who had fled to Egypt for safety from the anger of Solomon, had returned and been made king over all Israel (the ten tribes now) as a rival kingdom to the house of David; its subjects outnumbering many times those of the kingdom of Judah. Rehoboam looked upon this disruption as unfavorable to the perpetuity of the house of David. God's hand was in the history of this critical period, and he speaks to Rehoboam through Shemaiah the prophet forbidding him to go to war with Israel, and reveals to him the fact that the rending of the kingdom was from him. "This thing is from me." 1 Kings xii. 24. The ground for severing the kingdom was the outrageous idolatry of Solomon to which he suffered himself to be tempted through the influence of his many strange wives. v. 8, 11 chap. The union of all the tribes was to continue through his reign, but be broken up in the reign of his son. For David's sake the division was postponed. God was taking steps to chastise Judah for her gross idolatry and other sins by raising up adversaries against her. He threatened to "afflict the house of David but not forever."

Let us go back a little and notice the combination of circumstances that led up to the division of the kingdom. Solomon's introduction and worship of the gods of the surrounding nations, thus provoking the God of heaven to stir up adversaries against him. His death, leaving the throne vacant for the occupancy of his son, and affording also, the opportunity for Jeroboam to return in safety from Egypt, whither he had fled from Solomon. Rehoboam's refusal to hearken to the just and reasonable wishes of Jeroboam and the aggrieved Israelites; having been influenced to this by the council of the young men who had grown up with him. He threatened to add *to* the *burdens* and *yokes* of his father's reign. Solomon chastised with whips, he would chastise with scorpions. On hearing this they answered the king saying, "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents O Israel. After Jeroboam was made king of ten-tribed Israel—about 975 years B. C.—he took the precaution to guard against the return of his subjects to the house of David; and to this end he made two calves of gold, setting the one in Bethel and the other in Dan, saying to Israel, Behold thy gods which brought thee up out of the land of Egypt; thinking that if the children of Israel went up to the temple at Jerusalem to worship they would be won over to Judah. The separation was complete. The two kingdoms were frequently engaged in war with each other until the Assyrian kings, about the years 721 to 700 B. C., removed the ten tribes from Samaria and placed them in Halah and Habor by the river Gozan and in the cities of the Medes. 2 Kings xviii. 11. The land was repeopled by men brought from Babylon, Cuthah, Ava, Hamath and Sepharvaim. The ten tribes never returned to their own land; and unto this day they have not been united with the tribe of Judah. While the two divisions existed as cotemporanious kingdoms, or down to the 9th year of Hoshea' reign, when the ten tribes were all removed, or their captivity completed, two lines of kings reigned, the one in Judah styled the kings of Judah, the others over the ten tribes styled the kings of Israel. None except the most careless reader will confound the history of the two kingdoms. All is plain, and the distinction is observed by the student of the Bible. But when the date of the return of the Jews (Judah) from the Babylonian captivity is reached, commentators, preachers, writers and the laity, all begin to confound things, and "darken counsel by words without knowledge. The facts of both secular and inspired history are ignored. To some the Jew becomes "all Israel," and others see in the name Israel, as it occurs in prophecy in connection with promised blessings, the Christian church of this and the coming dispensation. The spiritualizing mode of interpretation is resorted to, in the examination of the prophets. Failing to get hold of the key of knowledge, students of the prophecies stagger on in the dark, like men in a forest on a moonless and starless night. They dig for precious ore, but only the dross of error rewards their labor and pains. God in his word has made a distinction between Judah and the ten tribes, and we must read and study his Word in the light of this fact. The rending of the kingdom though seemingly the result of the exercise of human passions, is declared to be of God who "rules in the kingdom of men, and gives it to whomsoever he will." Dan. iv. 25. God who is allwise must have had an ulterior purpose in view, to be carried out by these ten tribes, some mission of blessing not to be entered on by all the tribes united, and dwelling together in fraternal fellowship; an end to be accomplished prior to their confederation with Judah upon the mountains of Israel, (Ezek. xxxvii. 22) as shown by the symbolic sticks in the hands of the prophet. I ask was the only purpose of Jehovah in giving Jeroboam ten tribes simply to vex Judah for the time of one hundred and thirty odd years? and then have no more to do with them until the Messiah gathers them under his standard upon the mountains of Israel? If the ten tribes returned when the Jews were restored from the 70 years of captivity in Babylon, as some contend, how can the predictions of the prophets meet their fulfilment in the future? It is impossible to understand the prophecy of Ezekiel as recorded in chapter 37, to a part of which I have already briefly alluded. This prediction relates to the union of the two houses in the future and this precludes the possibility of their union at any time in the past since the division in the days of Rehoboam and Jeroboam. The prophet notes the distinction the same as when two lines of kings ruled the two houses prior to the reign of Hoshea, the last king of the ten-tribed kingdom. They are contemplated as much apart as the two sticks on which the prophet is directed to write. The union is symbolized by putting the sticks together. Then follows this plain statement. "I will make them one nation in the land upon the mountains of Israel." v. 22.

In Isaiah 11 chapter is found another prediction touching the subject of the restoration of Israel and Judah. Mark the distinction in v. 12—a distinction in their condition as well as in name. "He shall assemble the *outcasts of Israel* and gather together the *dispersed of Judah.*" In the 13 v. a similar distinction is made here, using the name Ephraim instead of Israel as in v. 12. "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This is to be brought about when the Lord sets his hand the second time to recover the remnant of his people. There is no prediction teaching the reunion of Judah and the ten tribes when Judah was brought back from the Babylonian captivity. If prophecy does not foreshow such an important event as to take place then, inspired history rightly read and interpreted, will not teach it. Most of the prophets lived before this captivity. Jeremiah predicted the return of the people taken to Babylon by Nebuchadnezzar. These were the Jews only. The ten tribes had been removed from their land long before this. It has been said that the ten tribes had as good an opportunity to return as the Jews. The decrees of the Persian kings granting leave of return were addressed to the Jews alone. They alone were God's people at that time. Israel 200 years before this date, had been cast out of their land and called by God "not my people" as we read in Hosea i. 9. The reader will please read the whole chapter. I will close this contention by saying that there are two classes of predictions, the one relating to Israel, the other to the Jews. Keep this in mind.

JOHN L. WINCH.

Announcement.

The second quarterly conference of the Church of God, in Nebraska will be held at the new church in Frontier Co., commencing Friday evening, March 8, 1895, and continue over Sunday.

Secretaries of the different churches are requested, as voted at last quarterly conference, to send in their reports either by letter or in person to the State Secretary.

All interested in the Master's cause should be present. Come in the Spirit of Christ and good will be accomplished.

J. J. CADY, Sec'y.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$222.25
Jackson Walker	1.25
Mrs. E. J. Rathbun & son	16.50
D. T. Seeley	1.50
Robert Allen	.50

The New Orleans Mardi Gras, Feb. 25th and 26th. Reduced rates on the Nickel Plate Road.

OUR CHILDREN.

Alphabet in Rhyme.

A is for Adam the first of our race,
Who with Mother Eve in Eden was placed.
Gen. ii. 8.

B is for Boaz whose wife's name was Ruth,
Who forsook her false god for goodness and truth.
Ruth ii.

C is for Cain and I'm sorry to say,
He killed his own brother at that early day.
Gen. iv. 8.

D is for David "Sweet Singer" of old,
Who killed old Goliath so saucy and bold.
1 Sam. xvii 50, 51.

E is for Enoch on this earth he once trod,
History says that he walked with God.
Gen. v. 24.

Also for Elijah and the Bible hath stated
That Elijah and Enoch both were translated.
2 Kings ii. 11; Heb. xi. 5.

F is for Felix a ruler of old,
Who trembled when God's truth it was told.
Acts xxiv. 25.

G stands for one whom we all know is Gideon,
Who, with the help of the Lord went out to fight Midian.
Judges vii. 18.

H is for Hiram who furnished the wood
For building the temple by Solomon good.
1 Kings v. 10.

I is for Isaiah a prophet of old,
By him the future was often foretold.
Book of Isaiah.

J is for John the beloved of the Lord,
On the Isle of Patmos
He received his last words.
Rev. i.

K is for Kish the father of Saul,
He knew that his son was handsome and tall.
1 Sam. ix. 1, 2.

L is for Levi, Matthew you know,
When the Lord called he was willing to go.
Matt. ix. 9.

M is for Moses in the Bible we're told,
He was hid three months from Pharaoh bold.
Ex. ii. 2.

N is for Nathan a prophet; and one,
Who told King David of the deed he had done.
2 Sam. xii.

O is for Ophir a place of old time,
For the sake of its gold we'll bring it in rhyme.
1 King ix. 28.

P is for Paul who for the sake of the right,
Traveled and preached both day and night.
Acts of Apostles.

Q for Queen Sheba, who to Solomon came
Far, far in the south she had heard of his fame.
1 King x. 1.

R is for Rehoboam, Israel's fourth king,
Who trouble upon his people did bring.
1 King xii. 1-15.

S is for Samson who a riddle did tell
That no one could guess he knew very well.
Judges xv. 12, 13, 14, 15.

T is for Traitor and Judas was one,
With a kiss he betrayed the Father's own Son.
Mark xiv. 43-45.

U for Uriah's most valiant man,
Sent by King David to lead on the van.
2 Sam. xi. 14, 15.

V is for Vashti a woman so good,
We all will admit that she did as she should.
Esther i. 10-12.

W is for Wisdom, better than rubies bright,
Solomon said and he is right.
Prov. viii. 11.

X is for Xerxes, I have it in mind,
That he was a king of the Persian line.
Esther i. 1, 2, 3.

Y is for Year, a division of time,
Each year has its record of good deeds or crime.
Gen. i 14.

Z is for Zacheus who climbed up the tree,
In order that better his Lord he could see.
Luke xix. 1-4.

ALMIRA BROOKS.

The Story of Israel in Egypt.—No. 6.

THE FAMINE,—JACOB COMES TO EGYPT.

We left Joseph crying. He has washed his face and has come out to have bread set on for his brethren, and for the man of his household. He has a table by himself, the Egyptians are placed at another, and his brethren by themselves, in the order of their ages. He sends them portions from his dishes on his own table, giving Benjamin five times as much as he does the others. He treats them so kindly that they drink and are very merry with him.

But when the time comes for them to go, Joseph takes his steward to one side and commands him to fill the men's sacks with food as much as they can carry, and to put every man's money in his sack's mouth. In the sack of the youngest, he is to place in addition to the money a valuable silver cup.

Joseph not only wants his brothers to think, but he also wants to test their characters. That was his object at the table.

If there was still as much of the spirit of envy in their hearts as in former days, they would be angry at seeing Benjamin more highly honored than themselves; they were not; he is satisfied on that point.

Now the question is,—have they any affection for the young brother? Is he safe in their keeping? Will they try to save him when in danger and trouble? Early in the morning they start on their journey. They are out of the city, the steward is sent after them; the cup must be produced. They deny the theft, "If any one of them has it he shall die, and the rest will be bondsmen to the lord of the land."

The steward makes the penalty lighter, the one with whom the cup is found shall be the servant, the others shall be blameless.

The sacks are searched, the cup is found in Benjamin's. The men are dismayed. To tear one's clothes in eastern countries is to say, "My grief is very great." This is what they do, then they hurriedly throw their sacks on the backs of their animals; they will not run away, they will return to the city and try if possible to save Benjamin.

How they plead with Joseph: Judah is their spokesman. He rehearses what has been said in their first interview, "that their father was an old man, and had a child of his old age, a little one, that his brother was dead and he alone left of his mother, and if he should leave his father, his father would die."

He reminds Joseph of the apparently cruel edict, "that if the child was not brought, they should see his face no more," tells of the father's reluctance to part with his son, and assures him again that if he returns to his father without the lad his father will die.

He is surety for the child, and must bear the blame forever if any misfortune befalls him. He will become a bondsman to Joseph, if the lad can go home with his brethren. "How can he go to his father if the lad be not with him?"

Joseph cannot stand such a plea as that, he sends all the Egyptians out of the room and makes himself known to his brethren. He cries aloud, it is a touching scene. The men are troubled, they cannot answer his questions. He tells them not to be grieved nor angry with themselves because they sold him into Egypt, because God had sent him there to preserve life "to preserve them a posterity in the earth and to save their lives by a great deliverance."

Pharaoh is pleased when he hears the news, and has Joseph give wagons to his brethren that they may go and bring their wives, their little ones and their father down to the land of Egypt. They are to have a home in the land of Goshen "in the best of the land, in the land of Rameses."

Jacob cannot believe until they tell him of the words of Joseph, and he sees the wagons that have been sent, then he says, "It is enough, Joseph my son is yet alive, I will go and see *him* before I die."

On the journey he stops at Beersheba and offers sacrifices to God. In the night the Lord appears to him in a vision, and says, "I am God, the God of thy father, fear not to go down into Egypt: for I will there make of thee a great nation. I will go down with thee .....and Joseph shall put his hand upon thine eyes."

What a happy man he must have been.

The journey is over, the little nation of seventy souls is in Egypt at last, and are comfortably settled with their flocks and their herds.

But look at the Egyptians;—they give their money, their cattle, their houses, and their flocks to Joseph for bread! When these are gone, they sell themselves and their lands for seed, that they may live and not die and the land be desolate. Joseph bought them and their land for his king. He gave them seed to sow the land—one part of the increase is to be Pharaoh's and four parts their own. Can you see any thing in this that is like Jesus? I can. I remember the texts—"Ye are not your own, ye are bought with a price." "Redemption of the purchased possession," etc. We and our lands have been bought for God, with "the bread of life" Christ gave himself "the true bread," a ransom for us. He died, not in our stead, but that that we through him might live. The lives of the Egyptians were saved through Joseph, our lives are saved through Christ.

How much ought we to give to God?.

Was there any change in the character of Joseph's brethren?

There must have been. It is true that Judah speaks, and he is the one who suggested that they sell Joseph, instead of putting him to death, but as he talks for his brothers, as well as for himself, their hearts must have been full of tenderness and love for "little Benjamin," and of shame and remorse over their conduct in reference to the youthful dreamer. They are better men, and Joseph cannot help seeing it.

But why did Joseph return their money in such a curious way? If he wanted no pay for the food why didn't he say so?

He could not do this while acting as if he were an Egyptian. He wanted to provide for his father and brethren, without pay, just as Jesus provides for us without pay, but they must not know this until the proper time comes, and he had other motives. He wanted to trouble them, that they might feel more pity for Benjamin. He did not care to have them think that the child was really guilty. If they found the money in their sacks, they would know that the same hand that was plotting against the young brother was also working against them.

AUNTIE WINCE.

Selected.

The Promises made to the Fathers.

Not a few of the emotional hymns sung by the members of the various religious denominations have reference to God's promises, and are very beautiful in sentiment, and calculated to raise the spiritual aspirations of those who sing them from the heart. But, alas! the majority of these hymns are based upon a false theology which has its origin in paganism instead of in the Word of God. One of them reads as follows:—

"Precious promise God hath given
To the weary, sorrow-by,
On the way from earth to heaven
I will guide thee with mine eye."

What are the promises which form the basis upon which true believers place their trust? And what are the hopes set before us? Turning to Gen. xii. 7, we find the terms of a promise made by God to Abram (afterwards called Abraham) the father of the Israelitish nation, recorded in these words: "Unto thy seed will I give this land." Again, in Gen. xiii. 14-27, "And the Lord said unto Abram after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it and to thy seed for ever." Again in chap. xvii., verses 4, 6 and 8, "As for me, behold my covenant is with thee, and thou shalt be a father of many nations . . . and kings shall come out of thee....and I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God." Again in the 22nd chapter, verses 16 to 18. "By myself have I sworn, saith the Lord . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven . . . and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

These promises made to Abraham were confirmed to Isaac and Jacob, for we read in Gen. xxvi. 3, 4: "I will perform the oath that I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed." And in Gen. xxviii. 13, 14, we read of God also appearing to Jacob and saying, "the land whereon thou liest, to thee will I give it and to thy seed . . . and in thy seed shall all the families of the earth be blessed."

These promises contain two important features which should not be overlooked—that God would give to Abraham a land, and a seed who should be the means of blessing all nations. The contention by some that this promise was fulfilled in the occupancy of the land of Canaan by the Jews, under Joshua and their subsequent rulers, is completely refuted by the Apostle Paul in Gal. iii. 18, where he says, "For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise." It is testified also by the writer to the Hebrews in the 11th chapter, at the 13th verse: "These (meaning Abraham and the other worthies) all died in faith not having received the promises, but having seen them afar off, and were persuaded them, and confessed that they were strangers and pilgrims on the earth." And Stephen also says God "gave him none inheritance in it, no, not so much as to set his foot on." Acts vii. 5. Therefore, as regards Abraham, at least the promise certainly has not yet been fulfilled.

Are these promises, then, to fail? By no means! They cannot. God is not a man that he should lie." The questions therefore remain, who is the seed promised that is to bring about the salvation and blessing of all nations? And where is the land destined to constitute the heritage? Paul satisfactorily answers the question as to who the seed is in Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Thus Christ is the seed promised to Abraham. Paul further tells us (Rom. xv. 8), "that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." This passage clearly demonstrates that up to Christ's time these promises had not received their fulment, or it would not have been necessary to confirm them.

Christ is also heir to the throne of David. This the angel testified to Mary his mother, as recorded in Luke i. 32, 33: "He shall be great and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." God promised to establish David's house in perpetuity, and the people of Israel as a kingdom for ever. In Psalm 89, at verses 3 and 4, we read: "I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever and build up thy throne to all generations." And when the people of Israel were cast off for a time the prophet Ezekiel was commanded to say to Zedekiah, "Thus said the Lord God, remove the diadem, and take off the crown, this shall not be the same; exalt him that is low, and abase him that is high, I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." Ezek. xxi. 26, 27. Christ's heirship to the throne of David gives him the right to universal sovereignty. This is clear from what is contained in the 2nd Psalm, verses 6 to 8: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Can we imagine a more effectual medium for the accomplishment of the blessing of all nations, than the infallible rule of a divinely appointed king, the characteristics of whose reign shall be righteousness and peace? These qualifications will the reign of Christ possess, and he will shortly be here again to literally ascend the throne of David. He is to take the reins of universal government into his hands and administer the functions of his high position. The further we investigate the promises of God, the more we see the truthfulness of Paul's statement that all the promises of God are centered and have their fulfilment in Christ Jesus. He will take hold of the city and people of David and make them again a name and a praise in the earth, Jerusalem in that day will be the favored city, the chosen of the Lord and the place of his throne.

The land promised to Abraham, which has long been trodden down of the Gentiles, and is at the present time in desolation, shall then burst forth in the glory of more than Edenic beauty and blossom as the rose. The nation of Israel who are now in dispersion throughout the whole earth will then be regathered and planted again in their own land, and constitute the chief nation of that age. This is clear from many Scripture testimonies, but a quotation from the Psalms, together with one from the prophet Isaiah, which are prophetic of that time, will suffice for the present purpose: "Oh that the salvation of Israel were come out of Zion: when the Lord bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Psa. xiv. 7. "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterwards thou shalt be called, the city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness." Isa. i. 26, 27.

How, then, is the Gentile to obtain an inheritance in this promise of power and glory in that blessed age? By the beautiful and simple process of adoption. The higher blessings of that covenant do not come of descent, but of faith. "Know ye therefore that they which are of faith the same are the children of Abraham . . . Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ . . . and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 7, 26, 29. Thus all who will may become joint heirs with Christ of his everlasting kingdom—the only necessary qualification being that they shall be found worthy.—*Leaflet.*

The Second Coming of Christ.

When we speak of the second coming of Christ we necessarily imply that he has already been once. There cannot possibly be a second coming unless there has been a first. For as we cannot have two without one—so also is it impossible to have a second without previously having had a first. This, of course, is a self-evident truth and therefore needs no further demonstration. Few, if any, would be found to deny their belief in the fact of Christ's first appearing. This is generally admitted. But the equally positive and certified Scriptural fact of his second coming, even many professing Christians are slow to believe. Before proceeding, however, to review the many testimonies which clearly teach this truth, let us briefly consider the events connected with his sojourn upon earth nearly nineteen centuries ago. It was not until Christ was thirty years of age that he began his public ministry. He taught that God had sent him with a special mission to call sinners to repentance—he himself setting a crowning example of what human life should be. He proclaimed by word and act God's ways of salvation and testified that he was the only one through whom redemption could be obtained. He unmistakably proved that claim by the many wonderful works which he performed and by his own peerless example of righteousness and true holiness of character. Wherever he went he displayed his sympathy and dispensed his blessings. He raised the dead, gave sight to the blind, and caused the lame to walk and the deaf to hear. As a prophet he foretold his own death and resurrection, and the destruction of Jerusalem. He spake of his departure into heaven, of his second advent and of his kingdom then to be established upon earth. Now, we may note in passing that his life and death occurred here in this world of ours, and we ask, therefore, would it not be strange indeed if, after spending his days of probation in setting forth the divine standard of righteousness for the benefit of mankind by his holy and spotless life, his promised and future glory should not be manifested in the same place. It is only reasonable to expect that such would be the case. Where the suffering was, there doubtless will be the glory. Nothing short of this can be satisfactory or in any wise meet the necessity of the case. For if it be true, as popularly believed, that some other sphere is to enjoy the covenanted blessings, how is it possible for the world to be benefitted by it? Furthermore it is contended by many that the second coming of Christ takes place at the death of believers, but if this be true the two simple and intelligible comings of Christ are substituted by a multitude of comings which no man can number. And, moreover, such a view receives no support whatever from the sacred pages. The Scriptures truly have much to say upon this great event, but their teaching is directly opposed to the views commonly held and believed. One feature is common to all the holy writings, they all speak of the earth as the place where Christ will rule. This they declare in clear and unmistakable language which "he who runs may read."

We have Christ's own testimony to his coming, given both in parable and plain teaching. He spoke of himself as a nobleman going into a far country to receive a kingdom and to return; he promised his disciples that if he went away he would come again. And after his ascension into heaven he sent a message to his servants through the apostle John in which he said, "Behold I come as a thief" (Rev. xvi. 15); "Behold I come quickly, and my reward is with me" (Rev. xxii. 11); "He which testifieth these things saith, surely I come quickly." Rev. xxii. 20.

In the first chapter of the Acts of the Apostles and at the eleventh verse it is recorded, that the angels who were present at Christ's ascension into heaven, spake to his astonished disciples on the Mount of Olives in these words, "Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." It is scarcely possible for testimony to be clearer than this. The departure of Christ into heaven was in a real, bodily form as all will admit who believe the testimony. How then can there be a question as to the nature of his return in view of his angelic assurance that he is to come in like manner as he went.

And in strict harmony with this statement agree all the Apostles. They believed that Jesus would come again as is abundantly set forth in their writings. Indeed, it was this conviction for which they labored and preached, and that enabled them to endure the hardships and privations through which they had to pass. The second coming of Christ was the theme of their writings and their only hope.

In the 3rd chapter of Acts at verses 20 and 21 we have recorded a declaration by Peter,—"And he shall send Jesus Christ which before was preached unto you, whom the heaven must receive until the times of restitution of all things." Now, it is necessary to call attention to the fact that this was spoken subsequent to Christ's departure from the earth. Hence it follows that this promise has yet to be fulfilled, which can only be done by God sending Jesus again. In 1st Peter, 1st chapter, 7th verse, we read "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire might be found unto praise and honor and glory at the appearing of Jesus Christ." Again at the 13th verse of this same chapter we read, "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.

Then Paul, the chief apostle to the Gentiles, speaks with no uncertain sound upon this matter. In Philippians iii. 20, 21, he says, "For our conversation is in heaven from whence we look for the Lord Jesus Christ;" also in the Epistle to Titus, 2nd chapter, 13th verse, he speaks of some who were "looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ."

To the Colossians he wrote (Col. iii. 4), "When Christ, who is our life, shall appear, then shall we also appear with him in glory." He besought the Corinthians to "judge nothing before the time until the Lord come." Cor. iv. 5. And he especially commended the Thessalonians for having turned to God from idols to serve the living and true God; and to wait for his Son from heaven." 1 Thess. i. 9, 10.

Now these passages have a direct bearing upon the subject under consideration and should not be hastily passed by. They call for careful thought and prayerful examination by all who are anxiously seeking to understand the Scriptures aright, and whose endeavor is to be filled with the wisdom which cometh from above and to have a thorough grasp of the Spirit's teaching.

What, then, is the object for which Christ is coming? It is twofold. He will first raise and judge the dead, awarding to the faithful eternal life; and will then establish the kingdom of God upon the earth.

When on earth before he preached of his kingdom, when he comes again he will establish it. He proclaimed the way of life eternal when he was here before; he will reveal his saving power when he comes again. Many there are today who scoff at the idea of Christ coming to the earth again; but the apostle Peter anticipated this, and in the third chapter of his second epistle declared that, despite all unbelief, "the day of the Lord will come as a thief in the night." He will come as a thief to those who are not looking for him. But to those who love his appearing, who are looking and waiting for him, he shall appear unto salvation.—*"Lamp of Truth" Leaflets, No. 3.*

Shipbuilding in England.

Shipbuilding in the United Kingdom during 1894 showed an increase of nearly 200,000 tons over 1893, although it does not attain the average of the years preceding. Steamers were built aggregating 900,210 tons, and sailing vessels 109,384 tons; this represents 703 vessels in all. The proportion of steamers to sailing vessels, which is steadily increasing every year, is now 90.18 per cent. During the year marine engines were built with a total of 972,816 horse-power. The marked feature of construction was the effort to obtain enormous capacity for a limited gross tonnage, with a nine-knot speed on a minimum coal consumption. This economy, *Engineering* thinks has been carried beyond the danger point, as such engines are unable to hold a fully laden ship up to a gale.

Fatalities of Lightning.

Damage by lightning is unmistakably increasing, according to the director of the Statistical Office of Berlin. Various causes are assigned, such as the employment of electricity in various industries, the continual change of form of the earth's surface by deforestation, drainage, etc., and the impurities introduced into the atmosphere by the growing consumption of coal. Prof. Von Bezold some time ago showed that for Bavaria the fires due to lightning increased from a yearly average of thirty-two in 1833 to 1842 to 132 in 1880 to 1882; while the number of persons struck by lightning and of those killed rose from 134 and seventy-three, respectively, in 1855 to 186 and 101 in 1885. An interesting fact noted is that persons struck generally perceive neither lightning nor thunder, but receive the impression of being enveloped by fire.—*Public Opinion.*

Birds for Women's Hats.

It is said to require the lives of 5,000,000 song birds annually to keep the hats of the American women in proper feather. The swamps and marshes of Florida have already been depopulated of their egrets and herons to supply the demands of fashion. As for the English women they have been sending hunters to scour the wilds of Africa for feathered ornaments. Our own section of the country is made to pay tribute to this whim of vanity fair abroad as well as at home. In a single season 40,000 tern have been killed on Cape Cod for exportation.—*Boston Globe.*

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Written and for sale by Wiley Jones, Manchester, Va.

...LPET.

...r Brothers and sisters:

I have never written for THE RESTITUTION, and I thought perhaps you would like to hear from the little assembly of brothers and sisters in Christ, at Blair, Neb.

Brother J. T. Prime has been with us and was assisted by Bro. Almus Adams in preaching the glad tidings of the coming kingdom of God.

Brother Haupt of South Sioux City, hearing of our meeting by accident was with us for awhile, but duties called and he was unable to remain longer.

Those of us who were already in the faith were refreshed and strengthened by hearing the gospel message. Our meetings closed Jan. 9, and we rejoice that all this work has not been in vain, for the Word of God still has power. Six accepted the truth but we are sorry to say that only four of them were baptized by Brother Adams into the name of our Savior Jesus Christ.

Let us who have started out in the Christian course be faithful, and let our light so shine out to others that they may see our good works, and be led to glorify our Father in heaven.

Hoping to meet all the brothers and sisters in the kingdom of God, I remain your sister in Christ.

ALICE MERGENS.

Dear Restitution:

And the many patient waiting ones of the faith of Abraham, and the blessed hope of the coming victory and glory that is to follow, to you I come, greeting you as brethren in love and patience of our Lord Jesus Christ. Weeping may endure for a season but joy cometh in the morning, of resurrection. Surely, the time draweth nigh. The end of Gentile times, as decreed by Jehovah, when the kingdoms of this world become the kingdom of our Lord and our Christ. When it will be said, the Lord reigneth, let the earth rejoice, let the nations be glad and sing for joy. Oh lap your hands all ye people, shout unto God with voice of triumph, for the Lord Most High is King over all the earth. Sing unto the Lord a new song, for his right hand and his holy arm hath gotten him the victory. Thus the long and bloody Gentile drama closes upon a magnificent scene and Jerusalem, the eternal City of the great King the joy of the whole earth, becomes the radiating centre of the most magnificent empire the sun ever shone upon. The glorious majesty of his kingdom extending to the ends of the earth, the nations like unto a sea of glass reflecting right-eousness and goodness. Have not I written to thee excellent things in council, and knowledge, that I might make thee know the certainty of the words of truth that thou mightest answer the words of truth to them that send unto thee. Prov. xxi. 20, 21. We should always be ready to give an answer to every one that asketh a reason of the hope that is in us, with meekness and fear. The Book of God like the book of nature is full of beauty and contains an endless variety of thought that would engage the study of a lifetime, it is "like a rich landscape, beautifully varied with woods, hills, meadows, and rivers, and men of reason and sober judgment cannot but conceive that the Divine Architect, who with a Master hand has put this immense creation in perfection, has some definite plan in relation to the inhabitants thereof, but owing to the teachings of modern theology, the religious world are not looking in the right direction for the divine solution of all civil, ecclesiastical and social evils, which is plainly inscribed in the Book of Books, the Bible! In it is revealed a grand political economy in the future, affecting the welfare of the nations, by the establishment of the kingdom of God under the Messianic order of things. Isa. xxxii. 1. The divine scheme regulating the affairs of the world, is the long looked for golden age of universal peace finally resulting in the abolition of death, and its attendant evils. When this visible theocracy shall have accomplished its great purpose, the mystery of God will be finished as he has declared by his servants, the prophets. Rev. x. 7.

Therefore, in view of the certainty of the coming reality, brethren, gird up the loins of your minds, be sober, watch unto the end for the grace of God that is to be brought unto you at the revelation of Jesus Christ.

In all sincerity and brotherly love, I am your co-laborer in the vineyard of the Master.

D. M. RUDELL.

Dear Restitution:

I have been reading the letters from the brothers and sisters in the faith, and thought I would write a letter also.

I was baptized last May by Bro. Hatch, and am trying to live a Christian life.

We have much to fight against if we would be true Christians; oh the cares, trials and temptations that cross our path; they are like thorns and nettles to our feet. Even the strongest sometimes stumble. Paul says, "Wherefore, let him that thinketh he standeth take heed lest he fall."

But God will help us to overcome if we will only trust him. 1 Cor. x. 13, says: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Let us put on the whole armor of God that we may be able to stand firm, and may we all be able to say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the Righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 1 Tim. iv. 7, 8.

Pray for me and I may be faithful and meet you all in the kingdom of God.

Your Sister in hope.

MARTA RATSBACK.

Dear Restitution:

As I have started in the faith of Christ, I thought I would write a few lines of encouragement to some of our younger brothers and sisters. I have read many good pieces in THE RESTITUTION from different brothers and sisters.

The Bible is a very good book for us to follow.

We all have our trials in this world, but in the world to come our trials and sorrows will all vanish away, for as it reads in 1 Cor. xv. 51 to 55, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Therefore know ye that your labor is not in vain in the cause of the Lord. I hope to be among the number when he comes to make up his jewels. Pray for me that I may meet you all who are faithful, in the kingdom where sickness, pain and trials will cease.

Yours in hope.

MARTA BOASS.

Dear Restitution:

I have been thinking for some time that I would write a few lines for our excellent paper. I am quite young in the blessed cause of our dear Master, but thought perhaps I might say some words of encouragement to others that are just starting in the good cause.

I with six others of our Sunday School scholars embraced the blessed truths which we had been hearing preached and taught in our Sunday School.

I was baptized in May, 1894 with two more of my young friends, and since then I have been trying to live as a Christian should. I hope that I may press onward and do more for my Master every day, that I may teach others the blessed truths.

I ask an interest in all your prayers that I may never turn back for there are so many beautiful promises given to those who overcome.

I remain your Sister, striving to gain a home in the soon coming kingdom.

CHARLOTTE GIBSON.

Editor Restitution:

As another New Year begins we quite naturally look back over the past to see what it has brought to us.

To many it has brought sorrow and disappointments, to some achievements in the divine life, success and a triumph over sin.

Some have advanced, entered into the work with their whole heart and have received the blessings and approval of the Great Author of all things. A few perhaps, have failed to conquer sin in the flesh, they have preferred the pleasures of the world and worldly associations rather than the association of the children of God.

Do we each and every one realize that the time is close at hand that will test every man's work of whatever sort it is?

It is not necessary for one to say, I am each day overcoming self and the world: I am working for the Master with my whole heart! His every action will prove it, his countenance will fairly beam with a radiance of God's love and he will be ready and willing for every good word and work.

On the other hand, if one has failed in his duty (he so well knows) or has said unkind words of a brother or sister, it will be depicted upon his countenance with equal forcibility.

How few there are who are willing *to renounce* the world with all its pleasures, deny himself, take up his cross daily, and follow Christ.

How few there are, who, when called upon to take part in this or that of a worldly nature, have the moral courage to say, No! The language of James is soon forgotten, which says, "Whosoever therefore, will be a friend of the world, is the enemy of God." We should serve God from a higher standpoint than that of which the world does or he will never receive us into the Holy City.

Our acceptance of him as the Body and Bride of Christ is hinged on the fact that we come out from among them, "And be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

It seems to me that if we are watching, waiting, yea, and even longing as we should for the appearing of the Son from heaven, we will not fail to keep those Scriptures constantly before our minds. If we are to be kings and priests and reign with Christ over the nations we must first learn to govern ourselves, and to keep ourselves unspotted from the world.

Yours, waiting for the consummation of the promise to Israel.

J. J. CADY.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single-time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$48.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Reduced Rate Tickets offered by Agents of the Nickel Plate Road to Cleveland, Ohio.

National Brick Layers Association. Tickets sold Feb. 6th to 14th.

National Electric Light Association. Tickets sold Feb. 16th to 20th.

National Educational Ass'n (Department of Sup't.) Tickets sold Feb. 16th to 20th. Above are reduced rates sold on the certificate plan.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1560. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., Jan 15, '93. 16 pp. 5x7 inches. Can be had at this office at 10c., each, 3 for 25c. or 12 for $1.

The Heir of All Things. Carrie Williams. This little book of 240 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Lands (the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 2 for 50 cents; 14 for $1.00; 50 for $3.00. Free to those not able to pay. Send to the office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect Sept. 26, 1894.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.... ...12:01pm For St. Joseph.
No. 54, ex. Sun. .....10:05pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun..... 4:00am For Terre Haute.
No. 33, " .....12:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

W. F. BRUNNER,
Asst. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 334, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 909 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Joblin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 901 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison Street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows:—Preaching by J. F. Wagoner, every first Sunday in the month. Also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Payments, Ind., meet in Hall on the corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock in Squaw's school and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to call with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty m. ter east thereof.

The Church of God in Frontier Co., Neb., meets in the new Farmer Church. We have also Sunday School every Sunday, and communion the 4 Sunday in We have no regular preaching. Jason Weston Elder; Sarah S. Heck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 10 o'clock; brave at 11:45 a. m., followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by letter of introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Knife, Kreider, or H. C. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elliot Siple, Secretary.

Meetings held at Cedar Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Groat, 3rd Sunday, sermon by Bro. W. A. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reamer Hall, on Willoughby Avenue, near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 938 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Iowa, every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fox's school house, Calhoun co. Ia., by Elder Whitesell Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fish every four weeks. At Cambridge every four weeks. Business meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Benjamin Hedges, Wesley Sims and Byron Hayes have no regular preaching. The centre, at Fish Creek is presided over by Bro. L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Time Table in Effect Nov. 25th, 1894.

Pennsylvania Lines.

Schedules of Passenger Trains—Central Time.

Westward.	9	15	29	5	33	7
	AM	PM	AM	PM	PM	PM
Pittsburgh lv	7 00			4 10		
Alliancear.	9 50			6 45		
Canton	10 35			7 30		
Mass'llon..	10 56			7 51		
Wooster	11 30			8 25		
Mansfield	12 12			9 07		
Crestline ar.	1 05	6 45	6 20	9 55		
Ines run.	12	7	6	PM		
Lima	2 55	8 20	7 55			
Van Wert	3 50	9 20	8 50			
Ft Wayne ar.	4 30	10 00	9 30			
Arcola						
Columbia City	4 05	4 01				
Larwill						
Pierceton						
Eagle Lake						
Warsaw	5 31	4 25				
Etna Green						
Burbank						
Bremen						
Plymouth	6 05	5 12				
Greenwood						
Hamlet						
Davis						
Hanna				4 01		
Wanatah		6 03		10 52	AM	
Valparaiso	7 21	6 20		11 07	8	
Wheeler				11 20	7 55	
Hobart				11 27	8 02	
Deerfield				11 33	8 08	
Hawkins				11 43	8 18	
Chicago ar.	9 00	8 01	8 55	1 30	9 50	8 45
	PM	AM	AM	PM	AM	PM

Eastward.	30	8	14	6	32	4
	PM	PM	AM	AM	PM	AM
Chicago lv	12 30	2 15	11 25	11 45	4 45	2 45
Hobart	1 21		12 25	12 45	5 45	3 45
Liverpool	1 30		12 39	12 55	5 55	3 55
Hobart	1 50		12 55	1 15	6 15	4 15
Wheeler	1 57		1 02	1 22	6 22	4 22
Valparaiso	2 10	4 50	1 15	1 35	6 35	4 35
Wanatah	2 37		1 41	2 01	7 01	4 56
Hanna	2 50		1 54	2 14	7 14	5 09
Davis	3 06		2 10	2 30	7 30	5 25
Hamlet	3 09		2 13	2 33	7 33	5 28
Greenwood	3 18		2 22	2 42	7 42	5 37
Plymouth	3 25	6 05	2 28	2 48	7 48	5 43
Burbank	3 39		2 42	3 02	8 02	5 57
Bremen	3 50		2 53	3 13	8 13	6 08
Eagle Lake	3 58		3 01	3 21	8 21	6 16
Pierceton	4 06		3 09	3 29	8 29	6 24
Larwill	4 14		3 17	3 37	8 37	6 32
Columbia City	4 28	7 18	3 31	3 51	8 51	6 46
Arcola						
Ft Wayne	5 15		4 15	4 35	9 35	7 30
Van Wert	6 05		5 05	5 25	10 25	8 20
Ohio	6 30		5 30	5 50	10 50	8 45
Fryburg	6 42		5 42	6 02	11 02	8 57
Wooster	7 11		6 11	6 31	11 31	9 26
Mansfield	7 52		6 52	7 12	12 12	10 07
Mansfield	8 00		7 00	7 20	12 20	10 15
Mt Vernon	8 30		7 30	7 50	12 50	10 45
Mansfield	8 00		7 00	7 20	12 20	10 15
Shelby Jct	8 20		7 20	7 40	12 40	10 35
Shelby	8 25		7 25	7 45	12 45	10 40
Crestline ar.	8 45		7 45	8 05	1 05	11 00
	AM	AM	AM	AM	PM	PM

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GOING FORTH FROM PLYMOUTH.

No. 32, Passenger, Leaves.....12:01pm
No. 52, " 10:07pm

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TRAINS GOING EAST

Chicago lv	9:30pm	2:55am	9:00pm	Local Ft
Ft Wayne				7:25am
Huntwood	10:42pm	6:12am		8:42am
Hobart	10:51pm	6:21am		10:31am
Valparaiso	11:16pm	9:45am		11:20am
Wanatah		10:00am		12:20pm
Kouts	12:12am	10:54am	4:07pm	2:10pm
Rensselaer	12:35am	11:14am	4:30pm	2:55pm
Fair Oaks	1:05am	11:45am	5:00pm	3:25pm
Wolcott	2:06am	1:45pm	7:05am	4:20pm
Clyde Jct	10:05am	9:30pm	(1:30am	
Buffalo	4:45pm		6:00am	

TRAINS GOING WEST

Buffalo	12:10 n		8:35am	Local Ft
Clyde Junct	7:15pm	6:00am	11:11 m	
Fair Oaks	8:20pm	1:15pm	12:07pm	7:00pm
Angola	8:47pm	1:43pm	6:37pm	2:26pm
Kouts	9:02pm	4:01pm	7:05pm	3:34pm
Wanatah		4:48pm		11:20pm
Valparaiso	5:37am	5:20pm		12:20am
Hobart	6:04am	5:46pm		1:14am
Hammond	6:33am	6:16pm		3:03am
Whiting				4:00am
Chicago	8:00am	7:0'pm	9:45am	

Trains leaving Chicago at 7:45 a.m., Cleveland at 6:20 a.m. and local freights do not run Sunday. Other trains are daily. Trains are equipped with Palace Buffet Sleeping Cars. No change of cars to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, FEBRUARY 27, 1895. NO 8.

Poetry.

How my Ship came in.

I stood on the shore at sunset
And watched the tide flow by,
Mirroring clear on its restless breast
The crimson and gold of the sky.

The boats that had entered the harbor
Were anchored safe in the bay
Lazily rocking, with white wings set
As to dull on the day.

Faint on the far horizon
Glimmered a hazy sail,
And I watched with eager, anxious eyes
To see if it would win or fail.

The wind was dead against it,
The tide flowed strong and still,
But steady and sure as the wind and tide,
And part as certain a will.

The sail grew large and larger,
Wavered and faded away,
Yet still I watched with anxious eyes
To see it re-enter the bay.

In the west the colors deepened,
And a golden sunset lay
Full a-slant the ocean and rested on
The ship that had entered the bay!

"My ship!" I cried out gladly,
Watching the shining sail
That was touched to a delicate, roseate hue
By that ray from the sunset pale.

"But how did it enter the harbor?"
I asked of a sailor lad.
"Why, child, it tacked 'gainst wind and tide,
And came in with glowing sail!"

"But the wind and the tide o'ercame it,"
I said, "as 'twas entering the bay."
"Yes," answered this gray-haired sailor,
"yes."
But, child, it tacked, I say!"

"Tacked?" I repeated vaguely.
"Tacked?" And what is that please?"
"Why," laughed the sailor, "why, my child,
'Tis coming in 'gainst the breeze!"

"But how is it done?" I queried,
Watching the stately ship:
"'Tis sailing hither and fro, my child."
Said the sailor with smiling lip.

"Till at last, with stern endeavor
Gaining against the tide
That and the wind may both be strong
Into port 'twill certainly ride;

"For, child, a patient waiting
O'ercomes the strongest ill!"
As the sailor paused, the ship bore to,
At rest beneath the hill.

"In life," the sailor continued,
"The winds and tides of fate
Are strong and relentless for those who yield
To its swelling waves of hate:

"But, friend, there is One above us
Who watches with sleepless eyes,
Guiding the ship with loving hand
Thro' tides that are sweeping by.

"'Tis true He calls to us often
To tack, and tack again:
But when harbor is entered with shining sail
We see 'twas not all in vain!"

The sunset colors faded,
The tide flowed steadily still,
Bearing away in its restless grasp
The seaweed and shells at will;

But the ship rode safe in the harbor,
Its white wings folded down:
While the strong, sweet breeze from over the hills
Swept out thro' the quiet town.

No sail to be seen on the ocean
All was peaceful and still;
But I'd learned a lesson grave and true
That evening under the hill!

Jennie Kate Lindsay.

Original.

Do You Know Jesus?

"He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." 1 John ii. 4.

The above is a question which may involve more than that which appears on the surface. It means something to know Jesus, "In whom are hid all the treasures of wisdom and knowledge." Col. ii. 3.

The Queen of Sheba was amazed at the wisdom of king Solomon, of whom she affirmed that the half had never been told. But only think of it, in King Jesus, "are hid *all* the treasures of wisdom and knowledge." He is the personification of "wisdom and knowledge," in him it has reached perfection. He is wisdom's depository which may be drawn upon by those who know Jesus.

To know Jesus signifies more than a passing acquaintance, or to simply know *of* him. It carries with it the thought of familiar association and friendship; and where that relationship exists, the individual so favored knows him, and can intelligently testify about him, and such testimony is reliable, because of previous knowledge.

There is another fact that is well to bear in memory, and that is, those who know him the *best*, trust him the *most*. And those who know and trust Christ delight to herald the praise of his glory. Paul says, "that we should be to the praise of his glory, who first trusted in Christ." Now, when does this implicit trust begin to be exercised? See Eph. i. 13: "In whom ye also trusted *after* that ye heard the Word of truth, the gospel of your salvation; in whom also, *after* that ye believed, ye were sealed *with the Holy Spirit of promise*." We certainly cannot fail to perceive from this Scripture, that our *trust* and *sealing* takes place "*after*" hearing and believing," the Word of truth the gospel of your salvation." The "sealed" ones recognize the familiar voice of Jesus in this grand message which he proclaimed as he traveled over the hills and vales of Judea, they say: "it sounds just like him." The message we sometimes hear about the preparation of immortal souls to inherit a sky-kingdom, sounds strange in the ears of the "sealed" ones, they cannot recognize the voice of Jesus in it. Being so familiar with his voice, they say: "it don't sound like him, it cannot be his voice. "A stranger (from the covenants of promise) will they not follow, but will flee from him: for they *know not* the voice of strangers," it does not resemble the voice of Jesus, which they know so well.

To know Jesus implies *mutual* recognition. Says Jesus: "My sheep hear my voice, (give heed to his teaching) and I know them, and they follow me: and I give unto them eternal life, (those who know not Jesus' voice profess to possess present immortality) and they shall *never perish*, neither shall any man pluck them out of my hand." "The sheep follow him, for they know his voice."

When the Lord Jesus shall be revealed from heaven many will profess to know Jesus, but the recognition will not be mutual. "Many will say to me in that day, Lord, Lord, have we not prophesied (taught a false gospel) in thy name? and in thy name have cast out devils? (out of others, but not out of themselves) and in thy name done many wonderful works? And then will I profess unto them, *I never knew you*: depart from me, ye that work iniquity." Some may *profess* to know Jesus, but to know him *aright*, is quite another thing. All such, says Jesus: "hear my voice, and I know them, and they follow me"—cease to "work iniquity." He says with regard to all who "hear my voice"—believe, or give heed to my teachings—and then "follow me"—cease to "work iniquity," and obey me,—"*I know them.*" But all who simply *profess* to know him, and under cover of profession "work iniquity," it will be of no use "in that day," to plead "wonderful works," for he will say, "I *never* knew you."

God has given Jesus, "power over all flesh that he should give eternal life to as many as thou hast given him. And this *is* life eternal, that they might *know thee*, the only true God, *and* Jesus Christ whom thou hast sent." A knowledge of Jesus necessarily involves a knowledge of God, they are inseparable, a knowledge of one cannot be attained without knowing the other, Jesus says, "I am the way, the truth, and the *life*: no man cometh unto the Father, but by me. If ye had *known me* ye should have *known* my Father also." It is not possible for any one to reach, or be accepted by the Father, except he come to the Father through the Son. The Son will recognize only those who hear his "voice," and "follow" him. To hear his voice, is to give attention to the words his voice gave expression to. Paul speaking of the message manuscripted by his voice says: "Continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye *have heard*." He says I am "the life." "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life." Now, it is certain, the way to "eternal life" which he gives those who hear his "voice" is through "the hope of the gospel which ye have heard" his voice proclaim. This is certain. His voice proclaimed the following message, and attached life and death to its acceptance and rejection: "Go ye into all the world, and preach the gospel (you have heard me preach) to every creature, he that believeth and is baptized *shall* be saved; but he *that believeth* not, shall be damned." These are the words of life voiced by the divine Son of God, and "My sheep *hear* my voice, and *I know them*, and they follow me; and I give unto them *eternal life;* (shall be saved) and they shall *never* perish," but all who will *not hear* Jesus' life-giving words—"believeth and is baptized," he himself pronounces the dreadful sentence: "shall be damned."

Alas! it is a sad fact that hundreds of thousands of those who profess to know Jesus deliberately take the liberty to strike from his life-giving message the words: "*and is baptized.*" Tell me, do such hear or give heed to his "*voice?*" Do they know Jesus? They may profess to, and may say to him when he appears in glory: "Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works?" They have *done* all this, and still be unsaved, because they did not "hear" his "voice," or give heed to the message of life his voice proclaimed, but substituted their own in its place. I fear he will class them with workers of iniquity, because they disobey him themselves and teach others that it is not necessary to avail themselves of his divinely appointed way for the pardon of iniquity. They may profess to know Jesus, but the real vital point is, will he know them? "Then will I profess unto them, I never knew you, depart from me ye that work iniquity." And certainly it is a work of iniquity to blind the eyes of others as to the necessity of complying with his own divinely appointed plan for the pardon of sin. It is a very serious matter indeed.

It is of a truth, a necessity to know Jesus, and the real vital point to each of us personally, is: How can I be assured that I know Jesus? See 1 John ii. 3, 4: "Hereby we *do know* that we know him, *if* we keep his commandments." To obey his command to believe and be baptized, is to start right, it is the birth-place of the Christ-life, it is from *this* point he commences a life of obedience to whatsoever he has commanded, and follows wherever he may lead. It is *from this* point that a life of obedience will count to his personal advantage in the life to come. "We do know that we know him if we keep his commandments" There is no room for doubt here.

See verse four: He that saith, I know him, and keepeth not his commandments is a liar, and the truth is not in him." A liar is an untruthful person. And a person who affirms that he knows Jesus, and at the same time lives in open disobedience to his commands does not speak truthfully, and besides this "the truth is not in him," that is "the Word of truth, the gospel of your salvation."

"If any man will *do* his will, he shall *know* of the doctrine, whether it be of God." This knowledge is conditioned on *doing* his will, or keeping his commandments. If the commands are not kept it is clear evidence that a saving conviction of the truth is not in him. Jesus says: "Every one that is of the truth, heareth my voice." "Oh, *that thou* hadst hearkened unto my commandments! then had thy peace been as a river."

Oh, blessed gospel of peace! her ways are truly ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her. O peaceful messenger of a joyous and tranquil life. Her right hand carries an olive branch, the symbol and emblem of quietness. She hath the face of a glorious angel, always looking towards righteousness, as the two cherubims looked upon each other and both unto the mercy seat. What is the knowledge of Christ worth to you? What value do you place upon it? Are you willing to sacrifice to obtain it? Its value can only be measured by the results which can be attained through its possession. I would that we could all realize the richness of such knowledge as expressed in the following language of the apostle Paul: "But what things were gain to me, those I counted loss for Christ Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead."

There can be nothing so desirable as to "know him, and the power of his resurrection." "The power of his resurrection can never be known unless we first *know* Jesus. Yes, have a positive assurance that he really knows him, and also that Jesus knows you. To some who profess to know him, he will say: "I never knew you."

None can ever experience "the power of his resurrection," unless they experience a prior resurrection described in Rom. vi. 3-6: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

God grant that all who have not a saving knowledge of Jesus may never rest until it is found. And having attained it, seek at once an opportunity to be planted together in the likeness of his death that we may be also in the likeness of his resurrection."

W. H. Wilson.

First Epistle to Korinthios. Chap. 8.

1. Now concerning idolatrous practices we know that we all have comprehension. The comprehension puffeth up, but the love edifieth.

2. If any one thinketh that he hath comprehended anything, not yet hath he comprehended even as he ought to have comprehended.

3. But if any one loveth God this one hath been comprehended by him (God).

4. Concerning the eating them of the idolatrous offerings, we know that an idol is nothing in a cosmos (a harmonic order of things) and that there is no God (disposer) except one.

5. Yea if there be those called gods (disposers) whether in the heavens or upon earth, even as there are gods (disposers) many and lords many;

6. Yet for us (Christians) there is one God the Father, of whom (out from) are all things and we for (into) him, and one Lord Jesous Christos through (mediatorially) whom are all things and we through him.

7. But not in all is the comprehension; and some in their familiarity with an idol until this very time are eating it (the offering) as though an idolatrous thing, and their conscious knowledge being weak *is* polluted.

8. But food will not commend us to God; nor if we do not eat do we deprive ourselves, nor if we eat do we abound.

9. Look out lest somehow this your official-power may have become a stumbling-block to the weak.

10. For if any one shall have seen thee who hath comprehension reclining in an idolatrous place, will not the conscious-knowledge of this one which is weak have been built up to eat the idolatrous offerings?

11. And the one who is weak is being destroyed by thy comprehension, the brother namely for whose sake Christ died?

12. And in this wise sinning towards the brethren and smiting their conscious-knowledge which is weak ye are sinning towards Christ.

13. Wherefore if food cause my brother to stumble, I may not eat flesh forever (as long as I live, though the phrase is *in the aion*) that I may not cause my brother to stumble.

CHAP. 9TH.

1. Am I not a freeman? Am I not an apostle? Have I not seen Jesous our Lord? Are ye not my work in the Lord?

2. If to others I am an apostle, yet to you I am; for the seal of my apostleship are ye in the Lord.

3. My defensive argument to those who criticise me is this.

4. Have we not official-power to eat and to drink?

5. Have we not official-power to lead about a sister or a wife, as do also the rest of the apostles and the brothers of the Lord and Kephas?

6. Or have I alone and Barnabas official-power not to use it?

7. Who ever engageth in warfare at his own expense? Who planteth a vineyard and doth not eat the fruit thereof? Or who shepherdeth a flock and doth not eat of the milk of the flock?

8. Am I talking these things as a man merely? Or doth not the law also say these things?

9. For in the law of Mouses it hath been written. Thou shalt not muzzle the *ox* who treadeth a threshing-floor.

10. Is God's care for the oxen? Or is it for our sakes entirely that he is speaking? For for our sakes was it written, that the one who plougheth ought to plough in hope, and the one who thresheth ought to participate in hope.

11. If we have sown for you the spiritual things, is it a great thing if we shall reap your carnal things?

12. If others are sharing in your official-power shall not we the more? But we have not used this official-power; on the other hand we are covering everything that we may not give any hindrance to the gospel of the Christ.

13. Know ye not that those who perform the temple services, are accustomed to eat from the temple? That those who are seated beside the altar take their portions in distribution with the altar?

14. And in this wise hath the Lord directed those who declare the gospel to live off of the gospel.

15. But I myself have not used any of these things; and I have not written this that it might occur in this wise unto me: for it were a good thing rather for me to die than that any should make void my boast.

16. For if I am announcing the good-tidings it is nothing for me to boast of, for a necessity is incumbent upon me; yea woe is me, if I do not announce the good-tidings;

17. If though I do this willingly I have wages; and if not willingly I am entrusted with a stewardship.

18. What then are my wages? That in announcing the good-tidings I may dispose the gospel buyishly without using to the fullest extent my official-power in the gospel.

19. For although free from all I have made myself a bond-servant of all that I might gain the more.

20. And to the Joudaians I have become a Joudaian that I might gain Joudaians; to those under law though I am not under law, as though I was under law, that I might gain those under law;

21. To those without Law as though I was without law, though not without God's law, but in Christ's law, that I might gain those without law.

22. To the weak have I become weak that I might gain the weak: To all I have become all things that in every way I might save some.

23. But I am doing everything for the gospel's sake that I may have become its co-partner.

24. Know ye not that those who run in a race-course all run? But one taketh *the prize?* In this wise run ye that ye may have attained.

25. And every one who contesteth disciplineth himself in every way: those then that they may take a corruptible crown (garland-crown), but we an incorruptible.

26. I myself then am running in this wise not as in an uncertain way (as to the result he means). In this wise am I boxing, not as though flaying the air; but I am severely disciplining my body and bringing it into bond-service, lest somehow when I have heralded to others, I myself may have become rejected when tested

CHAP. 10.

1. For I would not have you ignorant, brethren, that all our fathers were beneath the cloud and all passed through the sea,

2. And all were baptized into Mouses in the cloud and in the sea,

3. And all were eating the same spiritual food,

4. And all were drinking the same spiritual drink. For they were drinking of a spiritual rock that followed them; and the rock was the Christ.

5. But not with the majority of them was God *satisfied*. For they were strown along in the wilderness.

6. And these things occurred as types for us, to the end that we *should not be inordinate desirers of* evil things, even as they inordinately desired.

7. Nor do ye become idolaters even as some of them just as it hath been written; the laity sat down to eat and to drink and arose to make sport:

8. Nor let us commit fornication even as some of them committed fornication and fell in one day *twenty-three thousand of them.*

9. Nor let us test the Lord even as some of them tested and were destroyed by the serpents:

10. Nor murmur ye even as some of them murmured and were destroyed by the destroyer:

11. Moreover all these things occurred to them in a typical way, and have been written for our nurture, for us namely unto whom the ends of the ointimate ages have come.

12. So then let him who thinketh that he standeth see to it lest he fall.

13. No temptation hath laid hold of us except a human one and God is faithful and he will not allow us to be tempted beyond our ability, but will make along with the temptation (or trial) a way of escape in enabling us to endure it.

14. Wherefore, my beloved ones, flee from idolatry.

15 I am speaking as unto thoughtful ones. Judge ye what I say.

16. The cup of the praise which we commend is it not a common participation in the blood of the Christ? The loaf of bread which we break is it not a common participation in the body of the Christ?

17. Because one loaf, we the many are one body; for we all partake of the one loaf.

18. Look at Israel according to flesh: Are not all those who eat the sacrifices common partakers of the altar? (or the altar's partners)

19. What then do I say? That an idolatrous offering is anything? (no.)

20. But that what the nations are sacrificing, they are sacrificing to demons and not to a god, and I would not have you become partners of the demons.

21. Ye cannot drink the Lord's cup and a cup of demons; ye cannot partake of the Lord's table and the demon's table.

22. Or shall we provoke the Lord to zeal? Are we stronger than he?

23. All things are possible; but all things are not advantageous; all things are possible, but all things do not edify.

24. Let no one seek his own interest but that of the other.

25. Eat any thing that is being sold in a meat-market, discriminating in no respect for your conscious-knowledge's sake:

26. For the earth is the Lord's and the fullness thereof.

27. If any one of the unfaithful invite you, and ye desire to go your way, eat anything set beside you, discriminating in no respect for your conscious knowledge's sake.

28. But if any one shall have said to you, this is an idolatrous offering; eat it not for the sake of the one who informed you and for the conscious knowledge's sake.

29. Conscious knowledge I say, though not your own, but the other's (conscious knowledge;) for why is my liberty being judged by an alien conscious-knowledge?

30. If I am partaking with gratitude why am I being blasphemed for what I am thankful?

31. Whether then ye eat or drink or do any thing, do them all for God's glory.

32. Become not stumbling-blocks to Joudaians and Greeks and the church of God;

33. Even as I also am pleasing *in all respects to* all men, not seeking my own advantage, but that of the many, that they may have been saved.

CHAS. GARDNER.

The Telephone in Europe.

Berlin and Vienna were connected by telephone hardly a month ago and already there is business enough to need another line. The line has been connected with Trieste at one end and Hamburg at the other, making a total length of nearly 900 miles. It is expected that Hamburg will soon be connected with Copenhagen, which is joined to the Swedish system, extending 850 miles north, when it will be possible for Northern Sweden and Southern Austria to communicate by telephone.

The students of the University of North Carolina, at Raleigh, have finally agreed among themselves to discontinue hazing.

PAY for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Restitution.

THE RESTITUTION reverences the final restoration of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means by this end the exalted manifestation of the Kingdom of God on the earth, with the Church of Jesus at once, and the universal coming to power with him in the glorious age of the nations; the restoration of Israel; the literal resurrection of the dead; the inauguration of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
W. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 27, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

READER, however much good you may do, you may be sure that none of it will be done in vain, although the effects may not now be seen.

A LETTER from Bro. I. Foore tells us that he starts for Tempe, Arizona, Feb. 25, where he may be addressed for the next 2? days in care of C. A. Saylor.

WHEREVER there is authority there is a natural inclination to disobedience. It was so with our first parents, and it has been so with all their descendants.

HE that would know the falseness and deceitfulness of sin must compare what it promises with what it pays. It promises life and pleasure and profit, but the wages it pays are death and destruction.

IT has been said that infants count by minutes; children by days; men by year; planets by revolutions of ages; stars by revolutions of systems; the Eternal meditates in a perpetual present. What an impressive thought!

IN Heb. v. 14, we are told that "strong meat belongs to them that are of full age, even to those who by reason of use have their senses exercised to discern both good and evil. We think few people are aware how much a habit of thought creates a *power* for thought!

A SCOTCH ferryman once stopped his boat in the middle of a broad stream, and pulled the right hand oar alone. The boat went round and round again, but advanced not an inch. "This," said he, "is *faith*." He took the left hand oar and pulled on that; the boat went round and round as before. "This," said he "is *works*." He took *both* oars, and with his lusty sinews in full play, how the boat flew which said he "is *faith* and *works*."

THE intellectual world in its many departments good and bad, is governed by alliances, confederations, associations or unions, and each compact has its *test* by which to decide who is qualified for admission into the fraternity. But oh, reader, have you become acquainted with the *test* of admission into God's household? If not we say to you, it is faith in the gospel of Christ that works by love purifies the heart and produces obedience.

THE correspondent who quotes Dan. xii. 7, and then asks, "Do you think the holy people will be scattered?" is evidently mistaken as to the holy people referred to. They are the people of Israel, whose power has been scattered, broken, or dispersed for near 2000 years. The end of this dispersion is at hand. They are to be gathered to their own land, a great future awaits them; they will become a more powerful and holy people than they ever have been, when the Lord reigns over them in Zion before his ancients gloriously.

THE great purpose of God as revealed in his Word relative to man in *this life*, ever has been, to so change his character as to qualify him for a change of nature a change from the human to the divine, everliving nature at the resurrection of the just, that he may live forever in his kingdom. This grand object stands out in bold relief above all other objects in all the teachings, promises, admonitions, entreaties, warnings and fearful threatenings throughout the Scriptures of truth; and those who have heeded the same will receive the approbation of God while those who disregard his merciful call will experience his displeasure. When we reflect that we are offered a share of divine nature of existence, it is astounding that men and women by thousands do not haste to accept it, why will they die? Why will they incur the wrath of that God who gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life?

"THE grand essentials to happiness in this life, are—something to do, something to love, and something to hope for: and nothing is more certain to preserve the balance of the mental faculties, than an earnest, practical, conviction of the truths of the Gospel."

Saved by Law or Gospel Which? No. 14.

IN previous numbers we have shown that the seventh day sabbath is made the cornerstone of the community styling themselves "Seventh-Day-Adventists." They get their name out of that idea; and not only so, but all who "keep" the first day are said to stamp themselves with the mark of the beast. This community claims to teach the truth respecting man's nature and that therefore all who do not believe the record God has given of his Son, which is that eternal life is only in his Son, 1 John v. 10-12, *make God a liar*. The Catholics are said to have set aside the law of the sabbath of the Lord and substituted the first day of the week, and for *this reason* all their efforts *are* directed against Catholicism. A whole bundle of their papers are before us, and not a word do we find against that BAD for

MAKING GOD A LIAR

by the doctrine promulgated by Pope Leo the XIth, making man by nature immortal. No fault is found with Protestant churches for making God a liar by claiming an imperishable existence apart from the Son of God, but if they abstain from business or labor on the first day of the week they have the mark of the beast, in the face of the positive command of God that no one is permitted to judge Christians in regard to meat, or drink, or holy days, or of the new moon, or of the sabbath. Col. iii. 16, 17. If words mean anything *the utmost liberty is granted here*, and if a man in the Christ should see fit to set apart *three* days a week from his usual occupations, for reading, meditation, prayer and praise it would be nobody's business. Of course one instructed in the truth as it is in Jesus would never think of connecting any days he may set apart for religious purposes with the law graven on stones, since those ordinances have been blotted out, and

NAILED TO THE CROSS.

He can have as many rest days as he please, but his "voluntary humility" will entitle him to no recompense from God, because he has not required it of him. Those who have in the past written in THE RESTITUTION in advocacy of the seventh day sabbath, have argued as if against Presbyterians and Methodists or other popular churches who teach that the first day of the week is to be observed instead of the seventh. Positively there is no divine warrant for this, and such arguments as those should be addressed to those who believe that the law of the fourth commandment now applies to the first day of the week,—

WE DO NOT.

We now wish our readers to turn their attention once more to 2 Cor. iii. 7-9 and see that what was engraven in stones was a ministration of death. It could not give life; (2 Cor. iii. 7) the life giving covenant had existed 430 years before this ministration of death was inaugurated; and we have the apostolic Word for it in Gal. iii. 17 that this ministration of death did not make void the life-giving covenant, so that it was in operation all through the existence of the law, and it entitled the believer to life. It was its function, to give a

TITLE TO FUTURE LIFE

before there *was* any law and during the *existence* of the law, and that is its function *still*, 1800 years after the law expired by statute of limitation. Yes; it is by means of these same exceeding great and precious *promises we expect* to be made partakers of Divine Nature. The law was added for another purpose. The covenants as we have seen, being were competent to impart the hope of life, it was added because of transgressions on the part of Abraham's multitudinous descendants, who could not be held on the principle of faith and obedience; and only

AN ARBITRARY LAW

would enable Abraham's seed, two thousand years ahead to be born according to promise. Intermixture with Gentiles would have prostrated God's purpose; the law prevented this. The Scripture in hand calls the ten commandments engraven on stones, "a ministration of death, (that is to those who broke the law) although it was inaugurated gloriously, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which (ministration) was to be done away. "How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the

MINISTRATION OF RIGHTEOUSNESS

exceed in glory. . . . *For if that which is done away* was glorious, much more that which remaineth is glorious." Candidly, what was done away? The Spirit's answer is, THE MINISTRATION OF DEATH engraven on stones was done away. It is possible to get no other answer from the Spirit's Word before us. Well, the administration of death graven on stones being done away (v. 11), what remains? What is it that exceeds in glory the administration of death? Answer the administration of righteousness, v. 9, which is the administration of the Spirit, v. 8. The added law being done away the ministration of right-ousness *remains*. This hath preceded and survives the law. It is justification or righteousness by faith just as it was before the law; this is the ministration that REMAINS after the law is done away. No plainer truth is revealed in the New Testament.

A GLORIOUS MINISTRATION"

is superceded by a *more* glorious ministration. The first was based upon the ten commandments engraven in stones and other laws—the other is based upon oath-confirmed covenants made 430 years before the commandments. Let the honest reader reflect that the apostles and elders at Jerusalem *forbade Christians being circumcised and keeping the law*. They wrote thus, of the attempt of Judaizers to compel Gentile converts to keep holy the seventh day as being part of the law:—"We have heard that certain who went out from us have troubled you with words, subverting your souls, saying, 'Be circumcised, and *keep the law*,' to whom we gave

NO SUCH COMMANDMENT.

Acts xv. 24-29. Here we are at apostolic headquarters, and shall soon know what the unanimous mind of that Body was in reference to the law. We know they had neither commanded Gentile believers to be circumcised, nor to keep the law. Singularly remiss were they if our sabbatarians be correct. Happily the discussion came up at the right time to have it apostolically settled; and here is the judgment of that court handed down to us. "It seemed good unto us, being assembled with *one accord*, to send chosen men unto you with our beloved Barnabas and Paul,—men who have hazarded their lives for the name of our Lord Jesus Christ. . . . . For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than

THESE NECESSARY THINGS:

[now we reach the point,—here follow the necessary things.] That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. *Fare ye well*. Put it down, there is no sabbath in it. Here we have a unanimous verdict,—a double verdict. They did *not command Gentile believers to be circumcised nor to keep the law*. 2ndly They, conjointly with the Holy Spirit *did* command what was necessary, viz. abstinence from meat offered to idols, blood and strangled things, and fornication. How dare uninspired men 1800 years later lay on greater burdens than the Spirit imposed? It was Constantine, who first compelled the observance of the first day religiously in honor of the day on which Christ rose from the dead. This was in the year 328. We know he was

CATERING TO THE CHRISTIANS

of his time, and this public act of his would lead to the conclusion that great as their declension had been, they had kept up the early practice of breaking bread on the first day of the week; and a Judaizing clergy soon connected it with the fourth commandment. In this connection we suggest that in the dispensation of the fulness of times,—when Jewish times are re-established under the great King, the sabbath may be celebrated on the *eighth* day, or what we call the first day, instead of the seventh. Ezek. xliii. 27, speaking of the temple, priests and altar shows that seven days will be occupied with cleansings and consecrations, "And when these days are expired," it says, "it shall be that upon the eighth day and

SO FORWARD

the priests shall make your burnt offerings upon the altar, and peace offerings, and I will accept you saith the Lord God." If this be correct the day of Christ's resurrection will be the sabbath of that age.

We were requested by a correspondent some time since to show *what* the commandments are which Christians are to obey,—some of these will appear in our next number if the Lord will

Selected.

Higher Criticism.

LAST week we made a statement concerning the truth of which abundant proof is by no means lacking. It was in substance this: that the so-called discoveries of modern critics are but the re-stating of certain infidel arguments which have long been before the public. In proof of this, we quoted some things from Dr. Lorimer's latest volume. It seems to us that a recent incident which is given in the last issue of the *Truth*, edited by Dr. James H. Brookes, furnishes proof along this line. It relates to the recent meeting of the "Baptist Congress," held in the city of Detroit, and is as follows:

"President Harper and President Andrews, of Brown University, with others had been advocating the methods of modern Higher Criticism, and saying that the last twenty-seven chapters of Isaiah were written by some other men. when Prof. Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the Higher Critics, and then said, 'I have here an article, written almost exactly one hundred years ago. I will read it, and then tell you the name of the author.' He read a criticism on the Bible, and especially on Isai h, advocating adouble authorship of the latter, in almost exactly the language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teachings to be identical with modern Higher Criticism. He then exclaimed, after a long pause, 'The author of this paper was Thomas Paine.' The effect was wonderful. There was a look of surprise on the faces of the critics, and then, as the applause rang out, they looked as though they would like to escape."

And yet these learned (?) men did not know that they were proclaiming the infidelity of Tom Paine! And so they lost the glory of being the original discoverers of the dangerous doctrines which they had been declaring. They were willing enough to be regarded as scholars, but they were ashamed to be found in Tom Paine's company. And we do not wonder. But the surest way to get rid of him is to stop preaching his pernicious doctrines, which doctrines he renounced before his death. It would be an excellent thing if Harper, Andrews, and their associates would imitate his example in this respect.

The devil is not a very original fellow. He simply puts a new dress upon an old heresy, and puts it out as a new discovery. And if he can get some person of prominence to hold it up to the world, he is greatly pleased. This masquerading, which is an attempt to deceive the people, should be a warning. It would seem as if the repeating of old theories which have been again and again shown to be false, should be regarded as a significant sign of the times.

Dr. Lorimer has truly said (we are quoting from his recent work): "Liberality is the keynote of the campaign. Time was when all religions were dealt with on the assumption that they were equally false and fraudulent; but now the disposition is to regard them as equally true, though of varying degrees of merits. We have reached the drawing-room stage in the history of Apologetics. Evening dress and gloves are now in order. Politeness and compliments are more in demand than facts and arguments. . . . Like the executioner, to adopt a comparison suggested by an Englishman, who bowed before Charles I., kissed his hand, and begged pardon for undertaking the unpleasant business in which he was engaged, but nevertheless beheaded him just the same, so now, on the close of the nineteenth century, infidelity wearing a mask and uttering courtly words is sharpening the axe, and will not be slow to cut off the head of Christi nity when the suspicious moment arrives."

Brethren, let us not be deceived by the fair words of the enemies of the truth, but let us at all times remain loyal to the Word of God. —*Herald of the Coming One.*

Original.

Benefits of Christ's Death.

"For even Christ our passover is sacrificed (slain) for us." 1 Cor. v. 7.

In sustaining the essential benefit to be derived from Christ's death in our salvation I would offer the following Scripture quotations.

Said Paul, Rom. iv. 25, "He was delivered for our offences and was raised again for our justification." Again in Rom. v. 8-10, he said, "For when we were yet without strength in due time Christ died for the ungodly, for scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners Christ died for us. Much more then *being* justified by his blood we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son. Much more being reconciled we shall be saved by his life."

In Eph. i. 7, he said, "We have redemption through his blood, the forgiveness of sins according to the riches of his grace." Eph. ii. 13, "But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ."

Col. i. 20. "And having made peace through the blood of his cross by him to reconcile all things unto himself, by him, I say whether they be things in earth or things in heaven. And you that were sometimes alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unreprovable in his sight."

Said Peter i. 18, 19, "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot."

Peter iii. 18, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit."

1 John i. 7, "But if we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

1 John ii. 2, "And if any man sin we have an advocate with the Father Jesus Christ the Righteous, and he is the propitiation for our sins and not for us only but also for the sins of the whole world."

1 John iv. 10, "Herein is love, not that we loved God but that he loved us and sent his son to be the propitiation for our sins."

The Savior himself said as recorded by Matt. xxvi. 28, after taking the cup and giving thanks he gave it to his disciples and said, drink ye all of it for this is my blood of the New Testament which is shed for many for the remission of sins."

Matt. xx. 28, "that he came not to be ministered unto but to minister unto and to give his life a ransom for many."

Paul said to Titus in 2nd chapter 14th verse "He gave himself for us that he might redeem us from all iniquity, etc."

Heb. ix. 13, 14, "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal Spirit offered himself without spot to God purge your conscience from dead works to serve the living God."

Heb. x. 10, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." 12th verse, "But this man after he had offered one *sacrifice for sins forever*, sat down on the right hand of God, from henceforth expecting till his enemies be made his *footstool*, and Paul says in chapter ix. 28, "That unto them that look for him he will appear the second time without a sin-offering unto their salvation."

Paul considered the death and resurrection of Christ a matter of such great importance that he said in his declaration of the gospel to the Corinthian brethren that he "delivered to them first of all that which he also believed himself, how that Christ died for our sins according to the Scriptures was buried and rose again the third day according to the Scriptures".

Rom. iii. 23-26 shows us briefly how we can obtain that redemption which is in Christ Jesus and well will it be for us if we are *willing* to accept of it on the conditions God proposes to give it.

I will report what Paul says about it in the above reference. He says, "For all have sinned and come short of the glory of God, being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be the propitiation (mercy-seat) through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say at this time his righteousness that he might be just and the justifier of him which believeth in Jesus." And Jesus himself said in harmony with this, "That God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life."

John i. 29. "Behold the Lamb of God which taketh away the sin of the world," and in the Book of Revelation he is represented as a Lamb slain from the foundation of the world and whose blood speaketh better things than that of Abel.

In Rev. v. 9, 10 it is said of him "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." That great company spoken of in Rev. vii. 9, 10, are said to have washed their robes and made them white in the blood of the Lamb."

In conclusion, I would say with Paul, "Thanks be to God for the unspeakable gift," and may I ever be willing to accept of the Blessed Savior as he is presented to me in the Scriptures of truth. Amen.

P. H. BOYD.

Further Report of Labors.

The elder reached home from Argos about Jan. 10th, and after a week of rest, we lock our doors and again take to the road. We both start from home Jan. 19th at 8 o'clock A. M., separating in Grand Rapids, he goes to Vicksburg and I to McBride, Montcalm Co., where he meets me on the following Tuesday. Here we remain for a week only, strengthening the things that remain and sowing the seeds of truth awaiting God's own good time to bring forth the increase. Bro. and Sister Boice are doing good work here in their quiet, earnest way. There is much prejudices to overcome at this point, many silently saying what one person ventured to express, "I wouldn't believe that doctrine if I knew every word of it was Bible." God pity them, they little realize they are fighting against God's own words.

From here we go to Millbrook on Saturday 26th, reaching there in a blinding snow storm, roads badly drifted, and thermometer settling until it reaches from 14 to 26 degrees. Within 1½ miles of us it was reported 28 and 30 degrees for two days, but in spite of cold and snow and wind the congregations are good and interest splendid, and after one week's preaching 7 persons make the good confession and desire baptism. Accordingly on Monday morning 12 degrees below zero, a sleigh load of dear ones, weary, of sin, drive to Bro. L. Deckers, where a few rods from his house lay a beautiful sheet of water. The burial place was prepared by cutting away the ice which was 21 inches thick and we drove to the water's edge, where each obedient one could step out of the watery grave into warm robes and quilts and he quickly driven to the house, by so doing all danger of taking cold was avoided, and all were at the evening meeting rejoicing in their Savior's love. One of these dear ones was nearly 70 years of age and he said to me in the evening, "I only regret that I was not buried many years ago." (Since we left there he has been out to the meetings, greatly rejoicing in God's love, and to-night a letter from there tells me the startling news, he suddenly fell asleep in Jesus, on the 18th, not three weeks since he accepted Christ. It was his last chance and he accepted it, "praise the Lord.") We staid here four days longer, and every morning the elder led one down into the water until 10 had been obedient to mercy's call. We are so glad to report of this church that they are a devoted, prayerful people, and we did not have to work a week to convert the church for they are all at work every day. Every brother's house we visited we found the Bible often used, the family altar established, the thank-offering given before each meal. O what an impetus for earnest work to the evangelist when the fervent prayer ascends from consecrated lives for God's help upon the work. A sister Grote had been in the neighborhood visiting and praying from house to house, and holding evening meetings for 4 or 5 days previous to our coming, she remained several days after we reached there and we learned from her that she had been a life-long Methodist until within two years she learned of "life only in Christ," and the soon coming of the King, and is now trying to undo years of work she says she did wrong. She has been working as a Methodist home missionary for many years, and says she nearly went crazy when she found she had been teaching a false hope. She is about 60 years of age and is a very earnest worker; and so Paul may plant and Apollus water, but God alone can give the increase. Sister Grote has herself baptized over 40 persons in Northern Michigan this winter.

"God moves in a mysterious way.
His wonders to perform."

We left Millbrook Feb. 7th, going to Byron where we had sent an appointment, but the cold was so severe, roads so badly drifted, that it was impossible to have meetings until more settled weather. May God keep all the dear ones sheltered in his love until he shall come to claim his own is our prayer. Yours in his name.

B. W. & M. A. WOODWARD.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$242.00
A L Corbuley	2.40
C K Schmeltzer	3.50
Mrs M J Mansfield	.50
L H Lincoln	.50
Mrs H Keefer	1.50
Mary E Howard	1.80
Mrs Jos Davis	3.50
Mary A Woodward	1.50

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

OUR CHILDREN.

Silent Steps.

Unheeded all, the silent Hours
Pass outward, one by one;
So much amid the Past we love,
Or castles of To Come, we move.
We scarcely deem the Present ours,
Until, perchance, 'tis gone;
Gone with its record, dark or fair—
For all life's deeds are written there.

In silence, but the hurrying Years
Pass outward, one by one;
We almost deem Time's silver sands
Are lying idle in our hands
Though clothed here and there with tears—
Until they, too, are flown;
Ay, furrowed brow and frosted hair
Tell how the Years are passing there.

Mrs. Lou S. Bedford.

The Story of Israel in Egypt.—No. 7.

JACOB ADOPTS THE SONS OF JOSEPH.

Jacob had lived in the land of Egypt seventeen years. He was one hundred and forty-seven years old and feeble and blind.

He felt that his time had come to die, but you never read of death quite like this. It almost brought the tears to my eyes to-night as I went over the story again.

Isaac was one hundred and eighty years old when he died. He had blessed his sons twenty years before, when already blind. You remember how it was,—that Esau had sold his birthright to Jacob, and that the latter received the blessing that would have been Esau's? It may have troubled you as it used to trouble me.

But look here, when a man sold his birthright, he sold everything that belonged to it. It was just the same as if Esau and Jacob had changed places and names. Esau was no longer Esau the first-born, he was Jacob, the younger. He had despised his glorious birthright with all its blessings and privileges had sold it for a poor mess of pottage, and it was gone forever.

This pottage, or soup, was made from lentiles, the seeds of a plant that belongs to the bean family. It has small prettily-veined flowers and seeds, of a tawny red color. The people of eastern countries make this pottage still. They add a little suet for flavoring.

Paul, calls Esau "A profane person because he sold his birthright. It was making merchandise of a holy gift that was from God. The power to foretell coming events; the right to stand at the heavenly altar and make sacrifices for the atonement of sin; the double portion, (one for the ruling office, and the other for the priestly,) that would be his inheritance from his father; the place of rulership:—all these he sold for a dinner of beans, and in selling this precious birthright from himself he sold it away from his sons forever. In going to Jacob it went to another nation for the ages of eternity.

The dear Savior, the birth-right Son-of God, that all these things pictured could never come from Esau's family now. His descendants could never be the chosen nation, the fenced-off people.

In the coming age the people of Jacob are to possess the lands of the children of Esau. (Read Obadiah.)

The mighty men of Esau are to be cut off. Only a remnant of the nation is to be left. Hosea ix. 12; Deut. xxiii. 7. We shall learn more about this by and by when we come to the oppression of the children of Israel in Egypt.

There are men now who are just like Esau. They have come into Christ, and the holy gifts of priesthood and rulership with double portions are to be their inheritance from God. Their names have been written with the names of the first-born in heaven, Heb. xii. 23, but a ruby cup of wine, or some paltry pleasure sparkles before them, they become hungry and faint in their desires for earthly good and "fall into the pot of pottage;" some other man takes their crown and their names are blotted out of the book of life, Rev. iii. 11; xx. 15; iii. 5. One man prizes what another despises. Jacob prized and desired the gifts of God, Esau held them of no account. He would soon die any way, and what would they amount to when he was dead? He was like the men in Paul's day who said, let us eat and drink for to-morrow we die." He saw no grand hereafter, no precious Savior, no recompense of reward.

But it was a fair and square trade, and when Jacob got by strategy the blessing of the first-born, he got what really belonged to him in the mind and purposes of God as the real Esau. This was prophetically foretold at the time of his birth when he received the name of Jacob, or "the supplanter." Rebekah knew that the elder would serve the younger, even before the children were born. This accounts for the greater love she had for Jacob. God had told her what was to be but Isaac had forgotten or disliked to disinherit the son of his heart.

But despite his wishes the prophetic blessing goes to Jacob; it is God's choice and not man's. The wild robber hunters of Mt. Seir would have been little fitted to bring about the restoration of a lost Eden.

How many things there are to think about and to look back over! It makes us wish that we could study all the time. It is such delightful work to dig into these mysteries, and link the histories of God's great men together.

But we must return to Egypt now. Joseph has visited his father and has promised to carry him back to the land of Canaan for burial. He goes away but tidings soon comes that Jacob is sick.

Taking his two sons Manasseh and Ephraim,—lads of perhaps eighteen and twenty years, Joseph hastens to his father's bedside.

See how the aged face brightens and how the aged frame thrills with new life when he finds that the first-born son of his first chosen wife has come! He strengthens himself and sits upon the bed and talks, oh so lovingly and tender. because this he knows will be their last interview together undisturbed by the presence of others. love speaks in priestly prophetic voice. It calls up precious words and blessings of other days, and sets them before Joseph's eyes as a valid reason for what he is now about to do.

"God Almighty appeared unto me" he says, "at Luz, in the land of Canaan, and blessed *me*, and said unto me, behold I will make thee fruitful and multiply thee, and I will make thee a multitude of people, and I will give this land to thy seed after thee for an everlasting possession. And now thy two sons Manasseh and Ephraim, which were born unto thee in Egypt before I came unto thee in Egypt, are mine, as Rueben and Simeon, they shall be mine. Whatever other children you may have shall be yours. As for me when I came from Padan Rachel died by me in the land of Canaan in the way, when there was but a little way to come unto Ephrath and I buried her there in the way of Ephrath, the same is Bethlehem."

He is giving the son one of the brightest and one of the saddest pictures of his life.

Joseph was only seventeen years of age when sold into Egypt. Jacob wishes to fix in his mind by this solemn rehearsal, the promise that had been made to him and to his children of a coming Redeemer, through whom they could live again, and enjoy the land as an everlasting possession. This promise of this blessed hope must never be forgotten.

This is the bright picture,—the death and burial of Joseph's mother is the sad one.

But what does Jacob mean when he says "Manasseh and Ephraim are mine?" I have adopted your sons for my sons? God intended that there should be thirteen tribes, so that the number would still be twelve after one of them,—the tribe of Levi, had been taken out for the priesthood.

If you will turn and read numbers iii. 41, 42; xviii. 2-6, you will see that the Levites were given to Aaron and to his sons (of the same tribe) for the service of the Lord, as a gift from the Lord, instead of the first-born of all the tribes.

There is more changing of birthrights here. Leah was the first-born daughter of Laban. Jacob had served seven years for Rachel, whom he loved and had chosen, but Leah was given to him in her stead. It was not the custom in Laban's country to give the younger daughter in marriage before the elder.

But if Laban thought that Leah's children would have the pre-eminence in Jacob's family he was mistaken, though her sons, and those of Bilha and Zilpah, were all born before the sons of Rachel.

Reuben sinned and his birthright was taken away and Joseph, 1 Chron. v. 1,—the firstborn of Rachel, takes the place of the first-born of Leah, the birthright of Rachel and Leah, and of Reuben and Joseph, have been changed. Rachel in Jacob's mind and in the mind of God is really the first wife.

Manasseh and Ephraim are now brought to the bedside of Jacob. They have been adopted as his first-born sons in place of Reuben and Simeon. He kisses and embraces them, rejoicing that he has seen not only Joseph's face but the faces of his children. The lads stand first in the family now and the first blessing prophetical of their future pre-eminence must be theirs. God sees the end from the beginning. and he knows that from these two children will spring two nations, the one great, the other with its colonies a multitude of nations.

They are placed so that the blessing of Jacob's right hand shall fall upon the head of Manasseh the elder son; and that of his left hand on the head of Ephraim, the younger son, but blind as he is, he reverses the blessing and the birthright, by crossing his hands. Joseph thinks it a mistake, and seeks to change the matter by changing his father's hands, saying, this is the first-born, place thy right hand upon his head, but the father refuses, replying, I know it my son, I know it; he also shall become a great people, (or nation,) but truly his younger brother shall be greater than he, and his seed shall grow into a multitude of nations.

"And he blessed Joseph and said God before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day. The angel which redeemed me from all evils, bless the lads; and let my name be named on them, and the name of my fathers, Abraham and Isaac, and let them grow into a multitude in the midst of the earth." Here is the adoption,—Jacob's name is now their name, they have become, Ephraim—Israel, and Manasseh—Israel.

AUNTIE WINER.

Original.

The Kingdom of God.

"Good tidings of great joy, which shall be to all people."

Whenever I have the privilege of expressing myself before the world, or the sentiments of my heart in the presence of God's children either by speech, or in writing—there is one subject that is uppermost, and that takes precedence over all others: and that is the kingdom of God.

I wonder if any, who are of the faith, ever get impatient at seeing it so often spoken of and written about in our paper. I hope not, for if Jesus ever had what in this 19th century is called a hobby, it was that. When he began his mission in Galilee, the first and only thing that he preached was "the gospel of the kingdom of God." Mark i. 14. All through his ministry he taught it. He bore witness before Pontius Pilate concerning it, for which he was put to death, and the very last question the disciples asked him before he ascended to the right hand of the Father was, (Acts i. 6) "Lord wilt thou at this time restore again the kingdom to Israel?" And while he did many wonderful works; yet he never neglected an opportunity to preach it, or teach some particular phase of it in parable or otherwise.

The very fact that God has promised to set up a kingdom at the closing up of this present dispensation, over which a "king shall reign in righteousness and princes shall rule in judgment, which shall never be destroyed, and the kingdom shall not be left to other people, but shall break in pieces and consume all other kingdoms and stand for ever—over which Jesus the Anointed shall be King, ought to fill the heart of every believer with joy and gladness to full utterance.

It is glad tidings of good things to me, and if it is not to you, it is because you fail to comprehend the true significance of a kingdom founded upon principles of equity and justice, and whose king is not only righteous and holy, but wise above all other kings. And when we understand, by Holy Scripture that we poor, mortal, dying creatures, can actually obtain a share in the joys and glories of that kingdom, to which we are called simply by believing and obeying God—the news is too good almost to expect people to believe. And yet, we are not required to believe it without the very best of evidence: not asked to take anything for granted: nor any one man's word for it, but God has revealed it to us by his spirit, through holy men of God—prophets, apostles and Jesus Christ, to which he has borne witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost according to his own will. Now don't get the idea from what I have said that I believe an inheritance in that kingdom can be earned, neither can it be purchased with gold or silver, nor with good works, but it is simply God's gracious gift to man, conditioned on faith and obedience. It is only as we believe in the things concerning the kingdom of God and the name of Jesus Christ, that it becomes glad tidings to us. It is good news to the believer because it pertains to him and to him alone, for it is the power of God unto salvation to every one that believeth. Rom. i. 16.

Therefore, my heart rejoices in hope of the glory which shall be revealed in all God's saints at the revelation of Jesus Christ, for he said, "The glory which thou gavest me I have given them," and Peter adds, "When the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

Why do I rejoice? Because the God of heaven, whom we worship has made certain great and precious promises, and those promises apply to you and me—although not made directly to us, who are Gentiles. But Paul says we are made "fellow-heirs and of the same body; and partakers of his promise in Christ Jesus by the gospel. Eph. iii. 6. I believe that God is able and will fulfil every one of these promises; but they are conditional to us—if we fulfil the conditions; by these we are made partakers of the Divine nature, like unto Christ and the angels to die no more. Will not that be glorious? No more death, neither sorrow nor crying. Well, says one, what are those promises that so rejoices your heart? I too am rejoicing in hope of heaven, of a home at the right hand of God—a mansion in the skies, to this my title is perfectly clear. But are you sure of it? Have any of these things been promised you? Examine your title carefully. Get an abstract; note carefully the items,—"the earth and dwell therein forever," "the kingdom and the dominion and the greatness of the kingdom under the whole heaven." Gen. xvii. 8. "All the land of Canaan for an everlasting possession." This to Abraham and his seed, which Paul says is Christ. Gal. iii. 16. He also says, Gal. iii. 7, "Know ye therefore that they which are of faith, the same are the children of Abraham." 9th ver. So then they which be of faith are blessed with faithful Abraham. So it is promised to Abraham, Christ, and they which are of faith "shall inherit the kingdom,"—not in heaven—but of heaven, "shall reign with Christ." "Reign on the earth," for Christ is to reign in Mount Zion and in Jerusalem and before his ancients gloriously." This is when he comes in his glory to judge and reward and recompense the righteous in the earth, much more the wicked and the sinner. If we have a clear title to anything, it is surely here on the earth, but thank God it is not to be as it is at present, but in its renewed, restored and glorious condition, and day by day we pray —thy kingdom come, thy will be done on earth as it is in heaven. Yes, eternal life is included in those great and precious promises, for Paul said, Tit. i. 2, In hope of eternal life which God that cannot lie, promised before the world began. Not happiness which is a condition of that life, but length of days forever and ever.

Jesus came into the world to bring it to light through this same good news which we have been writing about. Hear him tell us how it is attained. John iii. 14. "For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up—that whosoever believeth in him should not perish but have eternal life; for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here he lays down the law by which it is obtained—faith and by a patient continuance in well doing, and seeking after glory, honor and immortality.

There is no promise that is greater or more precious than this. We look for realization of that blessed hope at the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Paul says Rom. viii., "We are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for; but if we hope for that we see not then do we with patience wait for it." You see Paul was like Job, he expected to wait till the resurrection for his reward. He had no idea that he would reap his reward at death, as some modern teachers do, but said 1 Cor. xv. 13: "If there be no resurrection of the dead then is Christ not risen, And if Christ be not risen; then is our preaching vain, and your faith is also vain. * * Then they also which are fallen asleep in Christ are perished. He expected it "at his appearing and kingdom," "shall give me at that day, and not to me only but unto all them that love his appearing." 2 Tim. iv. 1-8.

This same hope which Paul had is my hope, which was begotten within me by the gospel. Peter says to "sanctify the Lord God in your heart and be ready always to give an answer to every man that asketh you a reason of the hope *that is in you with meekness and fear.*" 1 Pet. iii. 15. The reason for my hope is the promises which we have been considering, which Christ came to confirm and seal with his blood. This is the gospel —the blood-sealed—the everlasting covenant. As I said before we must become Abraham's seed in order to become heirs of the promise, and the manner of doing this, is by getting into Christ. Repentance, faith and baptism into Christ. "Be buried with him by baptism into death." Be planted together in the likeness of his death. Rom. vi. 3, 4, 5. Gal. iii. 27, For as many of you as have been baptized into Christ have put on Christ. * * Ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Having now put off the old man and put on the new, we become new "creatures in Christ Jesus." "For we are his workmanship created in Christ Jesus unto good works." How important then that the heart should yearn to work the works of him that hath called us out of darkness into the marvelous light and liberty of the sons of God. How important that we should have a knowledge of the kingdom of God, and of Jesus the Anointed, that we have a correct faith, a faith that comes by hearing the Word of God; and the disposition of mind and heart to obey it, that when the King comes in glory we might be among the number that shall be caught up in the clouds to meet the Lord in the air, and so ever be with the Lord. May it be the lot of all who really love his appearing and kingdom, to be among the number, is my prayer.

WALKER PERRINE.

The Coming Government.

The following item cut from the *Chicago Daily Record*, is quite significant as showing that events now occurring point strongly toward the fulfillment of the prophetic Word.

"Some of the orthodox rabbis of the east are engaged in controversy as to the form and functions of the Jewish government after it shall be established in Palestine. One sanguine Jewish publication thinks that "these differences will help in keeping alive public interest, and the movement will be promoted by it."

This preliminary talk of leading Jews with regard to *forming* a Jewish government in Palestine," and particularly with regard to its "*form* and *functions*" on which point there is differences of opinion among them. They have perhaps, very little idea that the Prophetic Word has already indicated the kind of government they will eventually accept prior to their final acceptance of him who was "born King of the Jews."

Jesus said: "I am come in my *Father's name*, and ye receive me not; if another shall come in his *own name* him *will* ye receive."

The Prophet Daniel has pointed out a person who "shall come in his own name," out of one of the four divisons of the Grecian Empire, "him *will* ye receive," and enter into a seven years covenant with him, and he will restore the temple sacrifices, possibly in the Mosque of Omar refitted by him as a temporary Jewish temple, and at the expiration of three and half years he will break his covenant with them, and "take away the daily sacrifice," and set himself up in this temple as God, and terribly persecute Israel; after which experience they will readily accept him who was born their King.

Watch coming events, and see if they will not point toward the working out of the above outline, which seems to me to be the line indicated by prophecy. I know other students differ somewhat with me. Keep your eye on that also. Coming events will very soon indicate the correct line.

The above quotation from the *Daily Record*, with regard to a coming Jewish government *seems* to me to be a preliminary step looking toward a temporary acceptance of him "Who shall come in his *own name*," which Jesus said: "him *will* ye receive."

The Jews as a whole have *never yet* united in an acceptance of the character of whom our Lord, whose Word never fails, said: "him *will* ye receive." Watch.

W. H. WILSON.

What to Read.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

An open Bible reflects the smile of a Divine Christ, who lovingly invites us to his heart of strength. It reveals God's plans and purposes concerning man, and recalls to mind that we have something nobler and grander to live for than this world affords. It can be made a beautiful as well as a profitable study, and is so far reaching in its instructions and revelations that we never tire of perusing it when once we become interested in Bible study. Talents are intrusted to us and for their use we must render an account. Will our answer be like unto the unwise servant who hid his talent in the earth, that we have gained nothing? Or will we, like the wise servants, increase it tenfold or twofold while our Master tarries? Matt. xxv. 14-30.

Oh, my dear young friends, be careful what you read. It is the literature that makes the mind. The culture of moral and intellectual faculties, depends on the mental food afforded them, and the associations we form as friends. The *mind requires proper nutriment* and an atmosphere of environment of absolute purity, just as much as the body requires pure air and wholesome food for its health and sustenance. Can those who indulge an appetite for the fabricated works of fiction or the worthless novels of papers and magazines, appreciate the Word and works of God? Their minds become weakened, and their taste injured by such unprofitable literature.

The mind neglected, is like a neglected garden—bringing forth weeds, thorns, and briers for the burning. Then let us take up the pure and undefiled Word of God and heed the call to come up to a higher plane,—a region of unselfishness, love, and purity—having our minds and hearts engrafted with the Word of Truth, and bring forth fruit to the praise of him who hath called us out of darkness into his marvelous light and an atmosphere of holiness. This life is short; it vanisheth away, even as a vapor, or as a flower of the field it flourisheth for a time and then fadeth away. How important therefore, that we make the most of time so brief, and prepare for the eternal life which God has promised to the faithful and obedient.

While living a life of prayer, praise and faithfulness to our dear Redeemer, we may not only touch the hem of his garment, but we may sit at his feet, look up into his face of divine compassion and hear words of loving encouragement and tender rebuke, and rising from this precious communion with him we can go forth to our duties and to the struggle which he bestows on his own. Thus holding Christ supreme, having our will wholly surrendered to his will we find ourselves in possession of a deep peace hitherto unknown, which shall enrich us in all that is most desirable, and make our lives fragrant with an influence precious and lasting, which shall be felt not only now, but in future hours.

None liveth to himself. Our influence on those we come in contact with is for good or evil. We are forming our character one way or the other. Then will ye not choose the right way that ye might have life, and as the apostle teaches in 1 Tim. iv. 12, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." Oh, heed now the voice, and turn not away from him that speaketh from heaven! "Whosoever will, let him take of the water of life freely." And drinking thou shalt thirst no more.

O that we may be ready, when heaven dawns on this benighted sphere, to hail that bright and everlasting day with joy.

CLEMENTINE OVERMAN.

OBITUARY.

He sleepeth—Little Sherman,—the elder of two little boys comprising the children of Brother Oscar and Sister Carrie Stewart, and Grand-children of Brother and Sister Mills formerly of Indiana.

He died on Jan. 28, 1895, (would have been 6 years old, March 5th,) of the dread disease, "diphtheria," combined with measles at the same time.

He was a remarkably bright intelligent boy. The terrible anguish of heart experienced by these dear parents can never be known fully, only by those passing through like affliction. Yet how sweet to know, they sorrow not as those without hope. How gladly would those;—members with them of the same body, have shared equally with them the burden and the grief, had it been possible for them to do so.

They have the unfeigned sympathy of the whole community in their distress.

We bid him away in the Andover Cemetery to await the call back from the "land of the enemy." The nature of the disease, not permitting at the time, the funeral service was postponed until yesterday, Feb. 10th.

D. T. HALSTEAD.

Sister Georgiana Hellen Johnston, wife of Brother William Rennie, fell asleep in Jesus, Feb. 6th, 1895.

Sister Rennie had been in delicate health for two years and when seized with LaGrippe which rapidly developed into pneumonia about two days before her death she was unable to withstand the fell destroyer. She was 40 years of age, of Scotch birth like her husband. They both came to a knowledge of "Life in Christ only," while living in Stuling, Scotland, and afterwards in the church in Glasgow, then meeting in Stockwell St.

Sister Rennie was a devoted and loving wife and mother, a consistent and earnest Christian, beloved by all who knew her. A loving disposition, long-suffering and patient, had no enemies other than those who were such to the truth. Considering death as a falling asleep to awaken again at the return of the Master, having full assurance of faith in the blessed resurrection.

Being unable to obtain any of the brethren of our faith the Baptist Minister, Mr. Leonard, very kindly conducted the funeral services and spoke very appropriately from 1 Cor. xv. and Thess. iv. which tells us so plainly and forcibly of the glorious resurrection to eternal life.

We shall sleep but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn.

May the Lord soon come. Your bereaved and afflicted brother.

WILLIAM RENNIE.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Any one desiring my services to hold meetings during the winter may address me at Galesburg Mich.

L. H. CHRISTMAN.

New Restitution:

The love-feast calls for a word from every one, old and young. Therefore, I will send in my mite.

I enjoy reading the letters very much. It seems like a social gathering to read them. They have been a great help in our social meetings. Many encouraging words and grand lessons have been found in the letter drawer. Yes; we know our duty well, the great object is to perform it well, but when I stop and look around I almost raise my voice with one astonished cry, "Where is the Church of God drifting?" The tide of this world is a swift and dangerous one, we had better not risk our skiff too far lest we be carried away, and when once in the current the sharks have eaten us up.

Brothers and sisters, let us be on our guard and not treat this matter with indifference. What care we for the frivilous things of this world? We are only preparing for the next, and in so doing we have no time to dally with anything that does not pertain to spirituality. It does not seem hard to distinguish spirituality from carnality. Paul was a plain spoken man, so was James and Christ. In fact all the inspired writers and we love them for it, why? because it leads to our good. Christ says, if you love me you will keep my commandments, then let us show by our lives that we do in truth love Christ and our brethren. God is no respector of persons but he is of character. Let us ever remember that we are dealing with him and not with man. If you are working for him no one can harm you. Pure metal, though tried by fire remains pure metal still. So let us build a character that will stand the test.

Your Sister, ever striving for the truth.

MRS. CORA HARLAN.

Dear Restitution:

As we renew our subscription we will say we are still journeying on toward the kingdom which is to be under the whole heavens. I verily believe we are nearly to our journey's end. Certainly testing times are upon us and will prove who are the worthy ones. God's people will move right along, while the others will stop to parley. There are to be some who will not have oil in their vessels when Jesus comes.

Let us each ask ourselves, are our lamps trimmed and ready to go into the marriage supper of the Lamb. Those who have their vessels filled should, while they have time and opportunity help those who have not. Do not try to draw them farther away on the downward road, but plead with them earnestly. The servant of the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those that oppose themselves. Not purloining, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things; teaching us that denying ungodliness and worldly lusts we should live soberly, righteously in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior, Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Before I close my letter, I must say a word to my Sunday School class, who have been baptized into the Christ Body, Florence and Josie, hold fast the faith, be rooted and grounded, unmovable by any of the alluring scenes and pleasures of the world. Think what is promised you. A kingdom, with Jesus as the King of kings, and the glory of God filling the whole earth. You shall be immortal, shall see Jesus and be like him, as it is written, "Eye hath not seen, nor ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him."

Yours in hope.

MRS. W. A. MOORE.

Dear brothers and sisters:

How swift the hours of the past year have sped away, and as they have swept along they have carried myriads down to death, and we have reason to fear, many to everlasting destruction! What a sad, sad thought. Have any of them come under your influence? Have you warned them of their danger? May God forgive us if they have, and help us to be faithful in the future.

Dear Brothers and sisters, God has been very merciful to us the year that has just past, as well as all the years since we had our being and I will praise him for all his blessings, and strive by his grace to be more humble, and watchful, and prayerful in the future. We are poor in this worlds goods, but rich in faith, and hoping (though very unworthy) for an inheritance in the kingdom of God. We would not miss the prize after so many years of self-denial of worldly honors and pleasures which the world and nominal church are so wild after at the present day. There is a "Fad Swim" in Scotland tonight, where the church and the world together, are spending the last running sands of this dispensation in foolish, vain amusements!! Why will they be so foolish? I often ask myself and world! ask them if I had an opportunity. It is many years since I have been to the church except on funeral occasions. It makes me sad often, to think that we are shut away from all of "like faith." How gladly we would meet with you had we the opportunity, God is our witness.

When I was young and with the Methodists the prayer and class-meeting were my delight, and I did not forget "the closet" in those days. There is where we get our strength, next to the study and belief of the Word.

O brethren and sisters, do we watch and pray as we should? I know I do not. The cares of this life that weigh so heavily upon us take too much of our precious time and thought. God have mercy upon us and help us all to overcome.

THE RESTITUTION is a great source of comfort and blessing to us. We are interested in all that pertains to it. Of course we are not in sympathy with all the opinions expressed when there are differences, (which we wish there were not) we still love you all and desire to meet you all in the kingdom of our dear Savior.

May the Lord give us all wisdom to discern between truth and error.

Our prayers and sympathies are with the afflicted ones. The Lord comfort and strengthen you all.

Now a word to the young. The Lord keep you from turning aside to enjoy the vain pleasures of the world, but may you like Moses "esteem the reproach of Christ greater riches than the treasures of Egypt," having like him "respect unto the recompense of reward." Study the Scriptures daily and pray much. Make your requests known to him who gave his precious life for you, for he is a friend that sticketh closer than a brother and he is all-powerful to help you and surely will.

God bless Brothers Joblin, B. Wilson, W. H. Wilson, Wagoner, Elton, Underwood, and all the other children of God's great family.

Your Sister in the one hope.

ADDIE A. HOWARD.

Editor Restitution:

It has been about a year since I have written to the paper. I am now living with my children in Oklahoma. I am a stranger to most of you, but not to the covenant of promise God made to the fathers. Paul was taken prisoner and tried before King Agrippa for contending for the promise God made to them. Brothers and sisters are we alive to Christ and dead to the world, or are we like a great many professors alive to the world and dead to Christ? Let us ponder well whether we are living holy and upright before our God and letting our light shine before the world, for God's Word says none but the blessed and holy shall see the Lord, for John the revelator says, "Blessed and holy is he that hath a right to the tree of life that he may enter in through the gates into the city." "He that hath an ear let him hear what the Spirit saith unto the churches, to him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." This tree of life the first Adam was cut off from by his disobedience. The second Adam, Christ, by obedience at his second coming gains back for the faithful overcomers what the first Adam lost, and free access to the tree of life and live and reign with Christ forever on this sin-cursed earth after the curse is removed and the earth redeemed back to its Eden beauty, as it was prior to Adam's fall. Then the land shall yield its increase and the nations shall learn war no more. Every man shall sit under his own vine and fig tree and none shall make him afraid. The promises in God's Word should inspire our hearts to renewed energy. O that we may stand before the world as shining lights, redeeming the time, that we may be able to stand before him who shall judge the quick and the dead at his appearing and kingdom. Let us study the signs of the times and see if Christ is not near at hand, for he has said, "When ye see all these things come to pass know that your redemption is nigh." Every believer of God's revealed Word of Truth, should arouse and rejoice in the Lord knowing that redemption is nearing. Can we say we are prepared to hear his welcome voice, "thou hast been faithful over a few things, I will make thee ruler over many things, enter into the joys of thy Lord." How thankful we should be that our lives have been spared through the past year, and in the year just entered let us try to live nearer to God than ever before.

Your brother in Christ.

D. M. COWARDIN.

Dear Restitution:

I will contribute a few lines to your columns, for I enjoy your letters so much, especially those from the ones with whom I am acquainted, that I would like to join your number. I think our letter drawer is like unto a jewel case which contains beautiful and precious gems, and who of the consecrated number of the believers marching through this wilderness of sin to the promised inheritance under Christ their Head will not drop a pearl of thought which might prove more lasting, more precious, more beautiful than precious stones into this treasure drawer to revive some one's hope, to cheer some fainting pilgrim or to brighten the faith of those that is already shining. Above all things to please our blessed Savior:—bearing one another's burdens and so fulfill the law of Christ. Gal. vi. 2, which law is love. See Matt. v. 43-48; xxii. 37-39; Rom. xiii. 10. And when Christ's law predominates in us selfishness will have become a thing of the past, and while rejoicing in heavenly things, basking in the sunshine of God's love and in the glory of his power, we can the more fully rejoice with them that do rejoice and weep with them who weep. Knowing that our afflictions work for us a far more exceeding and eternal weight of glory which shall be revealed with the glourious presence of our King. Therefore, let us put on the whole armor of light, walk uprightly before God, living for the good of others and to the honor of our Creator. "Be not overcome of evil, but overcome evil with good." Knowing this, that now it is high time to awake out of sleep for now is our salvation nearer than when we first believed." Rom. xiii. 11.

Your Sister waiting for the King in his Beauty.

CLEMENTINE OVERMAN.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see it is accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$40.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Announcement.

The second quarterly conference of the Church of God, in Nebraska will be held at the new church in Frontier Co., commencing Friday evening, March 8, 1895, and continue over Sunday.

Secretaries of the different churches are requested, as voted at last quarterly conference, to send in their reports either by letter or in person to the State Secretary.

All interested in the Master's cause should be present. Come in the Spirit of Christ and good will be accomplished.

J. J. CADY, Sec'y.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by 20,000 Baptists, in 1866. 3. Immateriality. 4. The Kingdom of God. 5. Nature of Man. 6. Oughts for Workers. 6. The Two Advents. 7. What is Religion? 8. The Restauries Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 30 cts.

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Can you Baldwin? a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Uses, Sand v. The answer in the title of a 32-page tract. Price 5c. each, 12 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject from the most learned theologians, critics, lexicographers and ecclesiastical historians. 46 pages, price 10c.

Christ's Kingdom—What is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Jesse Lester. Can be had at this office at 10c., each, 3 for 25c, or 15 for $1.

The Heir of All Things. Corne Williams. This little book of 100 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author, Rev. Corne Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

St. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and up and over of the countries mentioned in the Bible. Bound in cloth. 756 pages, price $1.50

JESUS CHRIST—In Patriarchy, Chronology, Nature and Character, in the light of the covenants; including a full lecture-by-lecture sketch of the dean—he agrees lectures delivered by Dr. L. C. Thomas. 100 pages, price 30 cts. or four for $1 per 100. Send to this office.

The Emphatic Diaglott. B. Wilson. Containing the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the readings of the latest critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to contain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ida Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 12 for 25 cents; 24 for $1.00; 50 for $2.00. Free to those not able to pay. Send to this office for them or to the Author at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book at 148 pages, written by William Glen Moncrieff, subject, "Future Probation Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper-covers, and sells for 25 cts. each, and can be had at this office

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sirelsville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Croton, Fair Haven, Mo.
L. B. Conner, Rossville, Ill.
John Poore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farmingville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.

VANDALIA TIME TABLE,

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 42, Ex. Sun. . . . 11:35pm For St. Joseph.
No. 54, ex. Sun. . . . . 10:03pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. . . . . 6:00am For Terre Haute.
No. 53, " . . . . . 12:30pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or
W. P. BRENNEN,
Asst. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 836 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited to meet with us. Jubilee Evangelical.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1345 Logan Avenue, San Diego California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Hannay Pastor. Services each Sunday, at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 301 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Vanburen Hall, located on the corner of Marsh Street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Walnut street, as follows: Preachi ng by J. F. Wagoner, every 6 Sunday in the month, Sunday school every Sunday, and prayer meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thom, son, Elder.

Church of God at Rush ville, Ohio, the 1st every day of the week at 10:30 a. m. 2d Sunday School at 2 p. m. Preaching at 3 p. m. All welcome. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, fifty m. les east thereof.

The Church of God in Frontier Co., Nebraska, have a new Gos. Church. We have taken Sunday school every Sunday, and commencing at 10 o'clock p. m. We have no regular preaching. Brethren from a distance and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hollan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Brady every four weeks. At Chautauqua every four weeks. Communion meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward every week every evening, viz: Brady, Monday. Wednesday and Friday. Prairie Grove every Saturday evening. The church at Mulberry Grove has no regular preaching. The church at Bethlehem Center is presided over by Bro. L. F. Glover.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Cedar Lake					
New Green	5 35	4 55			
Wanatah					
Hanna					
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Bourbon					
Tefft					
Walkerton					
Valparaiso	7 21	6 30			
Wheeler					
Hobart					
Lake Station					
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Eastward.	20	14	2	6	24
	PM	AM	PM	PM	AM
Chicago, lv.	12	9 15			
Hobart	1				
Lake Station	1				
Wheeler	1				
Valparaiso	1	9 50	1	2	
Wanatah	2		2	2	
Hanna	2				
Hamlet	2				
New Carlisle	2				
Plymouth	3	6 05	2	2	
Bourbon	3				
Tefft	3				
Walkerton	3				
Kimmell	3				
Bremen	3				
Bourbon	3				
Plymouth	3	6 05	2	2	
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MARCH 0, 1895. NO. 9.

Poetry.

FULFILLMENT.

The hope to which we fondly cling,
And call our own,
Is oft the swiftest to take wing,
And soonest flown!

The wish for which we long and sigh,
And pray and yearn,
May be but a bitter draught to drink,
Which we should spurn.

The evil which we fear and dread,
And dare not face,
God may give the strength to bear,
And needed grace.

The good for which we scarce have hoped,
Nor all perceive,
May be sweetest in its fulfillment
When we receive.

The joys for which we seek and strive,
And follow fast,
When we call them ours, may be
With dark o'ercast.

The trials which we fain would shun,
And cast away,
Like precious pearls may show to us
Some hidden ray.

MRS. MATTIE L. BAILEY.

Original.

The Epistle to the Hebrews.

Without pronouncing this "by far the most important and useful of all the apostolic writings," as Adam Clarke has done, yet we may safely say that so interesting and instructive is it that one may read it many times over with increased instruction at each reading. In taking a general view of it, let us consider

1st. The *time* of writing. It was written while the temple was standing, that is, before the city and temple were destroyed in A. D. 70. This is evident from its saying in the present tense, "There *are* priests that *offer gifts*" and "which *serve* the tabernacle." Heb. viii. 4; xiii. 10, 11.

2nd. The *author* of it. "The greatest weight of testimony favors the opinion that Paul was the author."—*Oxford Helps.* What other author could have cause to withhold his name? But Paul's mission was chiefly "to the *Gentiles*," and in Judea were "many thousands of Jews that believed" though yet "zealous of the law:" and they had heard that Paul was teaching all the Jews which were among the Gentiles to *forsake* Moses." Ac. xxi. 20, 21; xxii. 21, 22. This *prejudiced* them against Paul, and might have prevented their giving a fair hearing to an argument with his name attached. And yet, in their ignorance, they were surely in need of just such an argument as this epistle. Its internal evidence especially favors a Pauline authorship, for it has no less than sixteen marks of a Pauline style of writing.

3rd. The *design* of it. First in Galatians, and a few years later, in Romans, Paul had treated of justification by *faith* without the works of the law. It, therefore, became necessary to show of what use was the law, and what relation it sustained to the gospel. This is done profoundly and beautifully in Hebrews, the three epistles forming what has been called a *trilogy*, because they bear a mutual relation as the three parts of one treatise. This epistle was designed also to warn converted Jews against apostasy, which they might be inclined to on seeing Judaism tolerated by the Romans, and themselves persecuted by both Romans and Jews. And it is equally good for us.

4th. The *plan* of it. That it has an admirable plan is evident from the close chain of reason observed throughout. "Better" is a key-word to this epistle. The argument establishes the following seven points;

(1) The gospel is better than the law, for it was spoken to us by the *Son* of God, who is "so much better than the angels" that spoke the law "as that he hath by inheritance obtained a more excellent name than they," and all of them "worship him." Therefore we are not to "*neglect*" what was spoken by the Son and confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will. Heb. i. 2 to 4; ii. 2 to 4.

(2) Jesus, the Apostle and High Priest of our profession, has "more glory than Moses" who meditated the law; for the "*Son*" over God's household is a better Mediator than a mere "servant" in it, and leads to a better "*rest*" than Moses and Joshua did. Therefore beware of *departing from the living God*, and let us fear "lest, a promise being left us of entering into his rest, any of you should seem to come short of it." Heb. iii. 1 to 4; iv. 1 to 11.

(3) Our great High Priest is "*WITHOUT SIN*," and is "Priest *for ever* after the order of Melchisedec," which is superior to the order of Aaron; and a change of the priesthood implied a change of the *law*. Let us therefore "hold fast our profession," and "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14 to 16; vii. 11 to 24.

(4) The gospel *covenant*, in which we stand, is "a better covenant established upon better promises" than the Mosaic covenant made at Sinai, and which had long been "ready to vanish away" according to the oath in Psa. cx., which, being spoken "since the law," gave notice of the intended *abrogation* of the Aaronic priesthood and also of the law. (And even the *time* of that abrogation had been set in Dan. ix. 24, 26, and fulfilled when Christ the true High Priest "died for our sins"). Therefore we should cling to Christ who has "an unchangeable priesthood," for "he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 22 to 28; viii. 6, 13.

(5) The *sanctuary* made with hands was but a temporary "*figure*" intended to last "until the time of reformation" which Christ has introduced. And he interceded for us in "a greater and more perfect tabernacle" whose "Holy of holies" is heaven itself. Heb. ix. 1 to 11, 24. Compare Galatians iii. 19.

(6) The *sacrifices* offered by Aaronic priests could not take away sin, but Christ has offered the only sacrifice that could put away sin and secure that *eternal* redemption and inheritance promised to believers. Therefore "let us hold fast the profession of our faith without wavering, for he is faithful that promised." Heb. ix. 11 to 28; x. 1 to 10, 23.

(7) The gospel doctrine of *justification by faith* is illustrated by examples and attested by Scripture both before and since the giving of the law. Therefore "let us run with patience the race that is set before us, looking unto Jesus," and awaiting the promised shaking of heavens and earth in order to our receiving a kingdom that cannot be moved. Heb. x. 38; xi., xii. 1, 2, 26 to 28; Gen. xv. 6; Hab. ii. 4.

These great points the epistle enlarges upon with Scriptural testimonies and applies with practical exhortations; and thus affords an apostolic example of how to "*testify and exhort.*" Ac. ii. 40. And it proves, point by point, that, according to the purpose God revealed beforehand through his prophets, the Mosaic dispensation (with its *covenant*, its *priesthood*, its *tabernacle*, and its *sacrifices*), was only intended to last until Christ came; and has now given place to the gospel dispensation

WILEY JONES.

The screw alone of an Atlantic liner costs about $20,000.

First Epistle to Korinthioi. Chap. 11.

1. Become imitators of me, even as I also am of Christ.

2. And I am praising you, because ye have been mindful of all my (instructions) and even as I committed to you, have held fast the things committed.

3. Moreover I want you to know that the head of every man is the Christ; and the head of the woman is the man, and the head of the Christ is God.

4. Any man who offereth votive-prayer or prophesieth with his head covered disgraceth his head;

5. and any woman who offereth votive-prayer or prophesieth with her head uncovered disgraceth her head. For it is one and the same thing as for her to be shaven.

6. For if a woman does not veil herself, let her also be shorn. And if it be a disgrace for a woman to be shorn or shaven, let her veil herself.

7. A man though ought not to cover his head, since he is God's image and glory; but the woman is man's glory.

8. For man is not of woman, but woman of man.

9. And for the reason that man was not created for woman's sake, but woman for man's sake,

10. Therefore the woman ought to have official-power upon her head because of the angels.

11. However, neither is woman without man nor man without woman in the Lord.

12. For even as the woman is of the man, the man is also through (through the instrumentality of) the woman but all things of God.

13. Judge within yourselves, Is it a proper thing for a woman to offer votive-prayer to God unveiled?

14. Or doth not nature itself teach you that if a man wear long hair, it is a dishonor to him?

15. But if a woman wear her hair long it is her glory? Because her hair hath been given her instead of a veil.

16. But if any one seemeth to be contentious, we have no such custom nor have the Churches of God.

17. And this I am telling you in the way of commendation, because ye are accustomed to come together not for your advantage but for your disadvantage.

18. For in the first place when ye come together as a church (*en ekklesia*) I hear that there are schisms among you, and some part of it I credit.

19. For it is necessary that there should be heresies among you, that those of approved votive among you may have become manifest.

20. When ye come together then at the same place, it is not to devour a Lord's supper.

21. For each one taketh his own supper beforehand in the way of devouring, and one perchance goes hungry and another becomes drunken.

22. Have ye not houses though for your eating and drinking? Or do ye despise the Church of God, and put to shame those who have not? What shall I say to you? Shall I commend you in this thing? I commend you not.

23. For I *myself* received from the Lord that which also I have committed to you, namely that the Lord Jesous, the night he was being betrayed, took a loaf of bread,

24. And when he had given thanks, he brake it and said, This is my body, the one *for* you, This do ye in remembrance of me.

25. Likewise also the cup after they had supped, saying, This cup is the New Covenant in my blood, This do as often as ye drink, in remembrance of me.

26. For as often as ye eat this bread and drink this cup, ye are declaring the Lord's death until he shall have come.

27. So then whoever shall eat the bread or drink the cup of the Lord in an unworthy manner, will be amenable for the body and blood of the Lord,

28. And let a man test himself and in this wise let him eat of the bread and drink of the cup.

29. For the one who is eating and drinking is eating and drinking a verdict on himself, if he do not discriminate the body.

30. Therefore are many among you weak and not robust and some are lying down to sleep.

31. But if ye had examined yourselves discriminatively ye would not have been judged.

32. But being judged by the Lord we are being chastened, that we may not have been condemned along with the cosmos.

33. So then, my brethren, when ye come together to eat wait for one another.

34. If any one hunger let him eat at home, that ye may not come unto judgment. And as for the rest, when even I shall have come I will give specific directions.

CHAP. 12.

1. Now concerning the spiritual things, brethren, I would not have you ignorant.

2. Ye know that when ye were nations (of the nations meant) ye were being led away unto the dumb idols, however ye were led.

3. Therefore I am making it clear to you that no one talking in God's spirit, says anathema Jesous; and no one can have said Lord Jesous unless in sanctified spirit,

4. And there are divisions of gracious gifts, but the same spirit.

5. And there are divisions of menial-service (deacon-service) but the same Lord,

6. And there are divisions in working (or energizing) powers, but the same God, who energizeth all things in all persons.

7. And to each person hath been given the manifesting of the spirit for that which is advantageous.

8. For to one through the spirit hath been given a word of wisdom, and to another a word of comprehension according to the same spirit;

9. To another faith in the same spirit, and to another gracious gifts of healings in the one spirit.

10. And to another inworking phenomena; (or energizings) of able-forces (or abilities). To another forsooth prophesy; and to another discernings of spirits; to another kinds (genera) of tongues; and to another interpretation of tongues;

11. But all these inworketh (or energizeth) the one and the same spirit distributing to each individual one as he (the Lord) will

12. For even as the body is one and hath many members, and all the members of the body are one body, though many members, likewise also the Christ.

13. For we also in one spirit have all been baptized into the one body, whether Joudaians or Greeks, whether bond-servants or freemen; and we all have been given to drink one spirit.

14. Yea indeed, the body is not one member, but many.

15. If the foot shall have said because I am not a hand, I am not of the body, is it for this reason not of the body?

16. And if the ear shall have said because I am not an eye, I am not of the body, is it for this reason not of the body?

17. If all the body were an eye where were the hearing? If all hearing where were the smelling?

18. But now God hath disposed the members, each one of them in the body even as he hath purposed.

19. And if they were all one member where were the body?

20. But now are they many members and one body.

21. And an eye cannot have said to the hand, I have no need (*lit.* use for) of thee; nor again the head to the feet, I have no need of thee.

22. On the other hand by as much as the members of the body seem to be weaker, are they more necessary?

23. And those parts of the body which seem to be more wanting in honor we environ with more honor;

24. And our shapeless parts have more exceeding good-shape. Yea God hath commingled the body, having given more exceeding honor to that which lacketh,

25. That there may be no schism in the body; but that the members may exercise the same anxious care for one another.

26. And whether one member suffereth all the members suffer along with it; or if a member be glorified, all the members rejoice along with it.

27. Now ye are Christ's body and members par by part;

28. And those whom God hath placed in the church, first as apostles, second as prophets, third as teachers, and after that intelligent forces (abilities, *powers*) after that gracious-gifts of healings, interpositional helps guiding-helps (*steering*-forces) kinds of tongues;

29. All are not apostles are they? All are not prophets are they? All are not teachers are they? All are not intelligent-forces are they?

30. All do not have gracious-gifts of healings do they? All do not talk with tongues do they? All do not interpret do they?

31. Be emulous forsooth for the greater gifts; and yet I show you according to a surpassing way—to-wit.

CHAP. 13.

1. Though I talk with the tongues of men and of angels and have not love, I have become echoing copper (a copper horn or wind-instrument) or a symbol for an alala (an instrument like our large cymbal used to swell the volume of harmonic sound.)

2. And though I have prophecy and know all the mysteries and all the way of comprehension, and though I have all the faith so as to transfer mountains, and have not love, I am nothing;

3. And though I morsel out all my possessions, and though I give my body that I may be burned, and have not love, I shall be profited in no respect.

4. The love forbeareth, benefiteth, The love doth not envy, doth not vaunt itself, is not puffed up,

5. Doth not behave badly, doth not seek its own interests, doth not get provoked, doth not account the evil,

6. Doth not rejoice in the wrong-doing, but rejoiceth along with the truth,

7. Sheltereth everything, hath faith at all times, hopeth always endureth patiently in every way.

8. The love never leaveth off, but whether there be prophecies, they will have been accomplished; whether tongues, they will cease whether knowing it will have been accomplished.

9. For we know in part and prophesy in part.

10. But when the complete shall have come, the partial will have been accomplished (or wrought out.)

11. When I was a child I talked as a child, I thought as a child, I reasoned as a child; when I became an adult man I had wrought out the things of the child.

12. For just now we are looking through a mirror (the inspired Word of God) at an enigma (the enigma of creation) but then face to face, just now I know in part, but then I shall fully know even as I have been fully known.

13. And for the present abideth faith, hope, love, these three; but of these the love is great r.

CHAR. GARDNER.

Mexico's great drainage canal, which is thirty miles long, will be opened in about sixteen months. Its construction will cost something like $20,000,000.

Multum In Parvo.

If to say God's "law of adoption," "the law of the spirit of life in Christ Jesus, that makes free from the law of sin and death," initiates one into the Church of God, and connects them to the Father, and the Son, and his people, and the world to come with all its untold glories, then to obey the initiatory rites of any secret order, which is this law of adoption" (and they all have them) must surely adopts one into said order, as a full fledged member, and connects them to its human head, and to its "master," and its "grand master," and to its "most worshipful master," and all the rest of their family as a band of oath-bound brethren, for weal or for woe. Not only so, but as they are now a member of a human organization, they thereby become connected to this present evil world to which it belongs, and which is soon to pass away, and the lust thereof." While he that doeth the will of God, and comes out on the Lord's side, and separates him or herself from them—having no fellowship with the unfruitful works of darkness, but rather reproves them, not daring to touch them, abides forever. And God says I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty. Brethren, remember typical Israel, study well her history, and learn that her heart wanderings after evil things alienated her from God's favor. And remember that all these things happened unto them for examples, and are written for our admonition.

T. E. ADAMS.

Selected.

The Living Way.

The living way is the sublime truth of the New Covenant. There have been many ways of approaching God, but none can compare with the living way.

The tree of life was once the mediator between God and man, but the flaming sword guarded its sacredness after man was tainted with sin. Then came the sacrificial system with the first-fruits of the field and of the flock. Man became a priest to offer up sacrifices for his own sins, and to implore mercy from an offended Father.

The altar of stone in the days of Jacob was the house of God, and the gate of heaven. The tabernacle in the wilderness was the temple of worship during the pilgrimage of Israel, and was succeeded by the Holy House at Jerusalem, where the Shekinah blazed—an emblem of the mercy and love of God. But the temple is no more, the altar is in ruins, and the hosts of Israel are scattered from their fatherland, and God no longer makes known his law through the temples made with hands. Neither at Jerusalem, nor on the mountains of Samaria, does the Infinite show forth his power. The ancient ceremonies have ceased to be offered while the temple is in ruins. The sabbaths, new moons, and solemn feasts of Israel, are buried in the ruins of their nation. But there is an altar whereof they have no right to eat who serve the tabernacle. God has a temple yet on earth where offerings are made, and at whose threshold the pure in heart meet for worship. Christ is the way, the truth, and the life, and is an High Priest over the House of God, whose house are we, if we hold fast the profession of our faith without wavering.

The living way was consecrated by the blood of Christ, and we have boldness to enter within, and find the bread of life. If we wander from the Christian pathway, we hear the voice crying unto us, "this is the way, walk ye in it." At times the way seems long and dreary, and our bleeding feet indicate its sorrows, but beyond we behold the portals of peace and the eternal city, we take new courage and press on to victory.

Who would not endure the conflict for the crown? The path of the just is a shining light, which shineth more and more unto the perfect day. May the day soon dawn where the shadows of night shall never be known, and may we be in the way of life forever.—*H. T. Reed, in The Herald of the Coming Kingdom.*

The Poor Rich Man.

There are so many things which one has to have nowadays in order to be comfortable that it seems almost improvident to inquire how much one ought to save before facing the question of what one can possibly do without. Here the people who are said to have too much for their own good have an advantage over the rest of us. The future of their children is secure. If they dread death it is not because they fear to leave their wives and children unprovided for. Many of them go on saving just the same, and talk poor if a railroad lowers a dividend or there is not a ready market for their real estate at an exalted profit. Are there more irritating men or women in the world than the over-conservative persons of large means, who are perpetually harping on saving, and worrying lest they may not be able to put by for a rainy day, as they call it, 25 per cent or more of their annual income? The capitalist careworn by solicitude of this sort is the one fool in creation who is not entitled to some morsel of pity.—*January Scribner.*

The Earliest Coined Money.

Throughout the early parts of Scripture, as well as through the poems of Homer, not a single passage occurs from which can be inferred the existence of stamped money of any description. It is agreed that the Egyptians had no coined money. Herodotus is authority for the statement that the Lydians were the first people who coined gold and silver. The Parian *Chronicle*, however, ascribes the first coinage of copper and silver money to Pheidon, King of Argos, 895 B. C., in Aegina, which Aelian corroborates, and the best numismatic antiquaries agree in considering the coins of Aegina from their archaic form and appearance the most ancient known. They are of silver, and bear on the upper side the figure of a turtle, and on the other an indented mark. Coins are among the most certain evidences of history. In the later part of the Greek series they illustrate the chronology of reigns. In the Roman series they fix the dates and succession of events. Gibbon observes that, if all our historians were lost, medals, inscriptions, and other monuments would be sufficient to record the travels of Hadrian. The reign of Probus might be written from his coins.

In dredging the harbor of Biserta, in Tunis a silver sacrificial bowl was found, which is the most valuable piece of workmanship in the precious metals yet discovered in Africa. It is oval in shape, shallow, has two handles, and weighs twenty pounds. The inner surface is ornamented with a design in inlaid gold representing the contest between Apollo and Marsyas. The work is by a Greek artist of the first century after Christ. The bowl is now in the Bardo Museum.

Let us learn to wait upon the Lord, in silence though it be, asking him to search us, and see if there be any evil in us, and lead us into the way everlasting.

The Restitution.

THE RESTITUTION addresses the final accomplishment of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the first resurrection of the dead; the judgment-location of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a heart-belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. SOBLEN, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 6, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

JOHN Lord says, "There is no more absurd cant than that the culture of the mind favors the culture of the heart. What do operas and theatres do for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue." •

AN Editor is often placed in a very awkward position by friends who write articles of various kinds and forget to give their names. We have one such now and no doubt the sender is thinking hard of us for not giving place to the article. Name need not be signed for publication always—but to protect the Editor is the purpose of the rule.

THOSE who have the care of families cannot be too careful about what their children read. We commend to such the wholesome words of Morgan Dix; he says, "In multitudes of cases, perhaps in the greater part of them, the household sorrow and the household wreck may be traced to the workings of a poison distilled into the unhappy family, through a literature which ought to be driven like offscourings, from every respectable library, and every circle of honest people. The teachings of a godless philosophy filter in, drop by drop; they make the whole head sick and the whole heart faint. And *the following* lines from Grayson's letters, are in point: "Three-fourths of the popular novels of the day enfeeble the intellect, impoverish the imagination, vulgarize the taste and style, give false views of life and human nature, and worse than all waste that precious time which should be given to mental improvement." •

To Some Suffering Ones.

Dear readers, the rapidly *revolving* wheels of time are speeding us on to the grand rendezous of those redeemed to God by the blood of glorious Son,—the general assembly, the congregation of firstborns having been enrolled in the heavens, and to a God who is Judge of all, and to spirits of the righteous made perfect, and to a Mediator of a new covenant—Jesus; the living one, the overcomer who beckons us on with words from heaven:—"But what you have, hold fast till I may have come; and he who conquers, even he who keeps my works to an end I will give him authority over the nations:" and again, "The conqueror, —I will give to him to sit down with me in my throne, as I also conquered, and sat down with my Father in his throne."

We are thinking of some who are suffering, always suffering, suffering intensely and unable to help themselves at all, and who year after year lie and suffer, but who are sustained by the *Blessed Hope*. Oh! what a change awaits them! "Over there" the source of injury and decay are entirely removed; time does not waste, nor does eternity impair. There is no need of carefulness there; thank God! No thieves break through and steal,—and this earthly house will have given place to the house not made with hands. •

Saved by Law or Gospel—Which? No. 15.

According to promise we now proceed to the positive commands given for the regulation of the Christian's life. We may not be able to give them all, but will promise to give what will keep the most faithful and obedient busy without having to draw upon the commandments engraven upon stone. By way of introduction we turn to Acts iii. 22 where Peter quotes a passage from the 18th of Deuteronomy. It reads, "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; [a law-giver] him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people." So much as to the prophet and the law-giver. The fourth commandment will not save him from destruction. The Lord God did raise him up and we come now to his laws.

LAW I. "Go ye [disciples] therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit, teaching them [the baptized believers] to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

[*Remarks*, this shows that *all* the commands of Jesus are not to be found in Matthew, Mark, Luke and John. In the 10th of Luke we find him saying to the seventy evangelists on sending them out. "He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth *him that sent me*." And in 1 Cor. xiv. 37 we find Paul saying, "The things that I write unto you are the commandments of the Lord." So that every rule of conduct laid down in the New Testament comes under the head of the commandments of Jesus.]

II. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," and

III. "The second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40.

[*Remarks*, it is noteworthy that neither of these two greatest commandments were graven on stones, and by the Sabbatarian rule they were part of the law of Moses in contradiction with the law of the Lord, and were therefore done away with the ceremonial law. We have never seen the argument refuted in any of their works. They rule out the two greatest laws.

IV. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

Remarks, This is one of the commands upon the keeping of which the retention of his love depends. Says he, "teaching them to observe all things, *whatsoever* I have commanded; and again, "If ye keep my commandments, ye shall abide in my love." We must know them before we can keep them. We seldom hear of any binding law from Sabbatarians but Sabbath keeping, as if all the laws of God hung on that; or as if the observance of that would secure an immunity *from* punishment for all other infractions.]

V. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbaths." Col. ii. 16.

[*Remarks*. There was a time when this law of Christ's commandment of Jesus could not have been given. What had brought about the change? The answer is found in the fourth verse. The handwriting of ordinances that was against us, which was contrary to us had been taken out of the way and nailed to the cross by Christ. Before it was nailed to the cross it would have been in conflict with that writing but it has now taken its place. Sabbatarians say "you could not blot out what was engraven on the stone, nor nail up the stone to the cross, and therefore it was the handwriting of ordinances." And add: "There were yearly Sabbaths associated with *meats*, drinks, feast-days and new *moons*, none of these are in the ten commandments." The truth is however, *every word* of the ten commandments was written by the hand of Moses on parchment with all the rest of the law of Moses. See Deut. v. and other places. The whole law as a system was blotted out. To try to show the law as such, brought forward and mixed with the gospel of the grace of God is to do exactly what Christ forbids in the 5th of Luke: it is putting new wine into old bottles, or new cloth on an old garment. In Lev. xxiii. Moses gives a list of the Jewish holy days and places the Sabbath first, and it is positively associated with *gifts*, vows, and offerings, meats, drinks and all the Jewish feasts just as Paul puts it in Col. ii. 16.]

VI. "Wherefore *my* brethren, ye also are dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. When we were in the flesh the motions of sin which were by the law did work in our members to bring forth fruit unto death: but now we are delivered from the law, *that being dead wherein we were held*, that we should serve in newness of spirit and not in the oldness of the letter." Rom. vii. 4.

[Let the reader look at verses 1, 2, 3, and see if it were possible to be married to Christ if the law be *not* dead? And then turn to Gal. ii. 16 and see that a man is *not justified* by the works of the law, but by the faith of Jesus Christ; *even we* (Jews) have believed in Jesus Christ that we might be justified by the faith of Christ and not by the works of the law, for by the work of the law shall no flesh be justified." V. 29, "If righteousness come by the law then Christ is dead in vain." He did not take it out of the way, is the idea.] •

Catholics and Protestants.

The Catholic priests and Protestant ministers of Bay City, Michigan are still having happy times. The Detroit papers report a meeting recently held in the opera house at which three additional ministers had fallen into line. Although an admission fee of ten cents was charged, even the gallery was crowded and no standing room any where. Rev. Thos. McLean (Episcopal) led in repeating the Lord's prayer, all uniting. After this Father Schrembs was called upon to lead in singing, "Nearer My God, to Thee," the scene was said to be "overwhelming." Three priests, one Congregational, one Episcopal and one Presbyterian minister addressed the meeting, all heartily endorsing the movement. Rev. Charles T. Patchel, the Congregationalist, said: "Father Rafter is my brother, and I greet him as such. He believes in Christ. (?) So do I. He believes Christ purchased heaven. So do I. If Father Rafter wears robes in the pulpit with our Episcopal brother, let him do so. I would feel like a rat in a strange garret if I did, and could not speak with ease. He preaches Christ. Why should I say he is wrong?"

Where are they drifting? Have they just discovered that Luther led them astray?—That there was no need of a Reformation, and nothing to protest against? Have they come to the conclusions that they are all Schismatics, and take this method of getting back into the fold? It would look that way if they had not said it was an effort in the way of "Christian Union, but *not* Church Union." Think of it! Father Rafter is Rev. Patchel's brother, and yet does not belong to the same church! Both believe that Christ purchased heaven, and if the mutual belief of this great *blinding error* does not make them members of the same church, what would? The intelligent believer of the truth as it is in Jesus will place them all in one body,—a body of organized "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12. If God had covenanted the heaven, they mutually believe in they would *not* be without God; or if any Scripture warranted their belief that Christ purchased heaven for them they would have a hope that would be realized, if found worthy of it; but as no such warrant is to be found, we are obliged to say they *cannot believe in Christ*, when they reject the Gospel of the Kingdom on earth he preached. It is the obedient believer of this that shall be saved.

It would be unfaithful to the trust imposed in us to keep back these solemn verities. With the lamp of life in our hands we seem to hear the words addressed to Ezekiel, "Thou shalt speak my words unto them whether they will hear or whether they will forbear." Profoundly grateful are we that the "God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Most gladly would we conduct our fellow mortals to the Lamb of God who taketh away the sins of the world, and who has the words of Eternal Life,—but almost all turn a deaf ear toward us; and our only hope is in the coming of the Just One to establish a divine government. When his "judgments are *in* the earth the inhabitants of the world will learn righteousness." Isa. xxvi. 9. Soon may he come and end the long delay we earnestly pray. •

OUR CHILDREN.

The Story of Israel in Egypt.—No. 8.

JACOB BLESSING HIS OWN SONS.

Ephraim and Manasseh have been adopted by Jacob. Their surname has become Israel. They stand now as the elder brothers of this tribal family.

The other sons are next called to receive the parting blessing of their dying father. Being a prophet, he can tell something of what will happen for thousands of years to come, or "in the latter days." They will not understand it all, but they will be comforted. They know that the blessing will be God's blessing and that he will speak to them through their father. Reuben comes to the bedside first.

He calls him "his first-born, his might, the beginning of his strength, the excellency of dignity and the excellency of power." Jacob's future might, his strength as a nation, is to be in his children. From them is to spring the nation that is to stand at the head of all nations. Reuben was the beginning of this mighty people because he was the first of Jacob's children.

Here are two sentences about excellency? What do they mean? The one refers to the priesthood, the other to the right of dominion, belonging to the birth-right. These were Reuben's by right of birth.

But see, dear children! he is "as unstable as water." Water cannot stand on a high place, neither can Reuben. He has no strong, firm, hard, valid hold of that strength that helps people to attain, and to keep, "the abounding excellency of eminence." He has not made himself "strong in the Lord," and so his father tells him he shall not excel, or stand. Through sin, he has lost for his tribe the place nearest to God. It has gone from the grasp of the Reubenites forever.

Simeon and Levi are called together to receive the blessing, but, they too have sinned. They "are brethren," but in a sense not at all pleasant. It is in some compact to do wrong.

"Instruments of cruelty are in their habitations,"—the Greek translation of the Bible, makes this, —"they finished the iniquity of their chosen counsel."

The word "habitation," is derived from a word that means "to sell, to bargain, to barter."

They made a bargain with the Shechemites and then taking their swords went and killed every one of them, and the Jews say it was these brothers who were so angry at Joseph because of his dreams and who wanted to put him to death. They must have known that Reuben's sin had lost him the birth-right,—(we had not thought of that before had we?) and that they would stand the next chance of getting it.

We have been wondering all the time why they took such an interest in Reuben's claim when he himself seemed to care nothing about it, but sought to hinder them in their wicked scheming,—here is the solution of the problem,—they wanted the birth-right blessings for themselves! But God does not make the steps of sin, the ladder whereby to reach her glorious heights.

Jacob himself had no part in their sin, and in these prophetic words "O my soul, come not thou into their counsel," he washes himself not only *from* the sins of the past, that belong to Simeon and Levi, but also *from* the particular sin of the future to which he is pointing. The other tribes excepting Judah would not be guilty of plotting for the Savior's death.

"In their anger they slew a man"—or "Ish,"—the man" a man, higher, more exalted than other men.

When Cain was born, Eve thought he was "the man" the promised Redeemer. Jesus is called "the man" meaning the pre-eminent One—the one who saves. It was Simeon's and Levi's intention to kill Joseph, and God holds those who harbor such hatred in their hearts to be already guilty of murder. Joseph was the man who pictured the Savior,—and in killing him, even in thought, it was a prophecy that they would be brothers in a compact to kill the second Joseph, the *real* "Ish."

The Jewish Targum says that, "the scribes and the teachers of the law were of the tribe of Simeon." This would take some of them to the courts of Judah, and of Benjamin. These would not be taken captive with their brethren in the captivity of the ten tribes, but would remain to fulfill the prophecy in the person of their descendants. It was the Scribes and the Pharisees who took counsel with the Levites to put Jesus to death.

"Cursed be their anger." A curse is to come on them because of their anger and oh what a curse! I can not stop to tell you about it but if you will read of the terrible things that happened to them because of their participation in the death of Jesus, you will understand what Jacob meant.

It was on account of their uniting together as brethren in wrong-doing, that they were to be "divided in Jacob, and scattered in Israel."—Simeon as scribes and teachers; and the Levites as priests and teachers of the law. The tribe of Simeon had "their inheritance within the inheritance of the tribe of Judah." Josh. xix. 1. 9, this "divided him in Jacob," from the other tribes and when the captivity of the ten tribes took part of his people away, and left part he was again "divided."

Simeon and Levi are the only tribes upon whom Jacob pronounces a curse, and curses leave little room for blessings. Suffering and eternal loss are the sad fruits of sin.

Simeon must have been the ring-leader in wrong. He stood next to Reuben in the right of birth, but the birthright blessings pass him entirely. The double portion has gone to Joseph, the priesthood descends to Levi, the regal honors to Judah. No one after Joseph is to have "the many crowns" until "the Lamb that was slain" comes "to receive the power, and wisdom, and strength, and honor, and glory and blessing." Christ is to wear the triple honors of Prophet, Priest and King.

Simeon and Levi step aside, and Jacob's hand is placed upon Judah's head.

"The dark and massy folds" of "a curtain dense and black." God's hand hath reached "and slowly pushed it back!" oh what a fortune we see. Wonderful, far-reaching, glorious! Judah thou art he whom thy brethren shall praise or confess. Praise or confession is the meaning of Judah's name.

Judah is to be honored because from him is to come the kings of his people, and from them "The king of Kings, and the lord of Lords." He is honored in the giving of his name to David's kingdom, to its people and to its land. His hands are to be in the neck of his enemies, his father's brethren are to bow down before him,—what a prophecy of the coming Kingdom!

He is to be like an old lion, when in power, other nations will be afraid to rouse him up. The sceptre, or the kingly power is not to depart from his tribe until Shiloh, or the Savior comes, and gathers all the tribes to himself. Shiloh means the giver of peace.

The gathering is the obedience, the adherence of the nations to him. "Him shall the people obey;" "Him shall peoples wait for." He is the "root of Jesse, that shall rise and reign over the Gentiles." To be the progenitor of such a being, is honor above all other honors, and gladness, and gladness, and gladness, repeated in ever echoing song, till it rise to the highest heights of heaven. And this was to be the praise of Judah, the delightsomeness of the honor conferred upon him.

The *promise* to Judah, that "his scepter should *not* depart," is the same as saying "the sceptors of the other tribes shall depart, but yours shall remain." "Some one of your tribe shall have the regal power until the Redeemer comes to reign." You shall have teachers of the law, until then, "your name and your lineage shall never be lost."

History tells us that Judah never lost his tribe. His census was taken by itself. his genealogies were kept apart from those of his brethren. In name, in features, in blood, he is Judah still, a living, ever-abiding witness that Jesus is to come again. There are distinguished Jews whose genealogical tree dates back to scenes that antedate the Savior's birth by hundreds of years.

But how do we know that the sceptre has never departed from Judah? We know it, we are sure of it because God has not only made this promise to Judah, but another much like it to David.

"David shall never want, or lack a man to sit upon his throne." Though "his tabernacle be fallen down" and his kingdom departed, some one in the line of his rulership must somewhere bear rule over the tribes until the Lion of the tribe of Judah takes it from his hands. There is a nation now that has the lion and the lion's whelps on its seal. It is a great nation, made up of a company of nations. It has the Bible; it is sending missionaries into all lands; it is blessing other nations.

It is not Judah, though many of the tribe of Judah dwell among its people, but a daughter of Judah, of the house and lineage of David is its reigning queen.

But what more about Judah? What strange words! "Binding his foal to the vine and his ass's colt to the choice vine!"

You would never guess what they mean. Is not Jesus the vine? Does he not himself say so? Can you not think of peoples and nations that are much like wild asses? They know no more of Jesus and his doctrines than wild asses do of men. But Judah cannot bind them, he does not know the Savior. It is the Shiloh, the Savior himself, who tames the wild Gentile races of the earth. But we cannot study any more to-night. We must leave the blessings of the other tribes for another lesson.

AUNTIE WINCE.

The First Fruits.

The Old Testament requirement of presenting to the Lord the first fruits, finds no annulment in the New. It was, like many another law, as good for one time as another: something of permanent value and obligation.

The "first-fruits" were asked for, because these are the choicest and most set by, and therefore very properly belong to him whose claim is first. We give to him not the leavings, the ends of things left over after every other wish has been met; but the first and best out of the earnings, scant or full. We are, first of all, to set apart the tenth, and hold it sacredly as his. One is never the loser of this systematic giving. The bank of heaven keeps strict account with every depositor, and repays with large interest. "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty." Better security one could not ask for investments. Only it is to be genuine giving to him, born of the recognition of his right to own all.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$256.00
R A Neff	.50
Mrs E P Tuttle	.75
J H Morse	1.60

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some good man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time *gifts* are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

ITEMS.

London has 50,000 women clerks.

Cairo, Egypt, is to have a trolley.

Uncle Sam has 68,403 postoffices.

Europe has 342,037 miles of telegraph.

Floor mosaics are made from wood pulp.

Some Austrian railways have lady station-masters.

Paper plates are used in some German restaurants.

Norway has no convents for either men or women.

The celebrated Roquefort cheese is made of sheeps milk.

America has more than one-half the world's telegraph lines.

Stamps for marking goods were in use at Rome before the Christian era.

Shoes were first mentioned in Egyptian annals 2,400 years before Christ.

The Australasians pay $75,000,000 in taxes to support their government.

Of the twenty-seven royal families of Europe, two-thirds are of German origin.

Niebuhr, the historian, read with ease twenty different languages, and could converse in ten or twelve.

For fourteen years there has been an average of but twenty hours of sunshine in London in December.

Instead of an engagement ring the Japanese lover gives his sweetheart a piece of beautiful silk for her sash or obi.

Germany's output of pig-iron last year was 5,559,322 tons, an increase of over 600,000 tons, or more than 12 per cent over 1893.

Cleopatra is said to have spoken all the languages used by her subjects, together with Latin and Greek. Altogether she understood eleven or twelve.

A dispatch to the *Standard* from Moscow says the Czar has assigned 50,000 rubles ($37,500) to be allotted yearly as pensions for scholars and authors.

It is said that in London there are no fewer than 10,000 professional musicians of various grades and that more than half of them are women.

A newspaper published in Pekin is understood to be the oldest paper in the world. It dates from a period 200 years prior to the Norman conquest of England.

In London nearly 264 streets are named after the Queen, while there are 241 Cross streets, 240 Albert streets, 212 Church streets, and 191 Queen streets.

Nickel steel armor-plates made by Krupp on a new system were successfully tested at Meppin. The plates were about five and one-half inches thick, and showed a resistance equal to plates of nine and one-third inches made by the old process.

Charles Mudie, the founder of the famous British circulating library which bears his name began business for himself in a very modest way by opening, in 1844, at the age of 22, a small newspaper and stationary shop in Southampton row, where he lent out books at a penny a volume. From this small beginning grew the greatest private circulating library in the world.

Dead Sea Drying Up.

The Dead Sea of today is a little body of sluggish, dark, greasy water, gathered at the bottom of the deepest depression on the earth's surface—a hollow 1,300 feet below the level of the Mediterranean. A recent scientific expedition has proven, however, that at one time its surface was on a level with that of that of the Mediterranean and its area more than twenty times what it is at present. In what the geologists call the "glacial period" the Jordan was an arm of the Dead Sea and was more than 1,000 feet in depth.

The method pursued by the Nickel Plate Road by which its agents figure rates as low as the lowest seems to meet the requirements of the traveling public. No one should think of purchasing a ticket until they first enquire what the rate would be over the Nickel Plate Road.—Mar. 31.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Poetry.

The Awakening.

A [illegible] baby, from his morning dream
[illegible] sometimes, and lies without a sound,
And all his rose-leaf fingers twirled around,
The while his violet eyes, half open, seem
Their petals to unfold, and pink cheeks beam
A [illegible] glad thought: the little brain had found:
[illegible] when the mother's step upon the ground
He knows, his red lips speak the word supreme
[illegible] God's heart, "agape."
So, we shall rise
[illegible] when we awake from life's brief sleep.
[illegible] but lie in rapt surprise,
[illegible] and lip all meaningless shall keep
[illegible] speak, as new-born power expand,
[illegible] strange word that God shall understand.

Julia Harris May.

Selected.

The Kingdom of God.

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: nor shall the sovereignty thereof be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44.

As it is claimed that the church is the kingdom referred to here, and that it was set up on the Day of Pentecost, I will endeavor to show that the church is not the kingdom of God.

I.

The saints are now in the church of God. In Acts ix. 13, Saul is represented as having done much evil to the saints; and the saints here referred to were none others than the followers of Christ,—those who were in the church of God.

In 1 Cor. xiv. 33, we have the following language:—"God is not a God of confusion but of peace, as in all churches of the saints." This testimony settles the fact that the saints are now in the church. Dan. vii. 27:—"The kingdom, and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High." The kingdom, then, is to be given to the saints, to those who are in the church. If, therefore, the saints are in the church, and the kingdom is to be given to the saints, the church is not the kingdom.

II.

"Give the more diligence to make your calling and election sure . . . for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 11.

The saints in the church of God are heirs of the kingdom. James ii. 5:—"Harken, my beloved brethren, did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?" Instead of being in the kingdom, as some vainly argue, according to James the saints are only heirs. But when will they receive the inheritance—the kingdom? When the Savior comes again, the saints will inherit the kingdom. If, then, the saints are now heirs of the kingdom, and they are to receive it at the second coming of Christ, the church is not the kingdom.

III.

The phrase "flesh and blood" is an idiom expressive of the present corruptible state of the human race. The idea is expressed with us by the phrase "mortal man." Permit me here to produce a few examples of its use:—

1. Matt. xvi. 17: "Blessed art thou, Simon Bar-jonah, for flesh and blood [mortal man] hath not revealed it unto thee, but My Father which is heaven."

2. Gal. i. 15, 16: "But when it was the good pleasure of God . . . to reveal his Son in me that I might preach him among the Gentiles, immediately I conferred not with flesh and blood" [mortal man]. In these examples it will be seen the phrase is expressive of mortality.

That mortal men and women are in the church, no one who believes the Bible will deny. Indeed, in this respect, the body of the church is composed of flesh and blood—of mortal men and women. 1 Cor. xv. 50: "Flesh and blood cannot inherit the kingdom of God." This language is plain and positive. Man cannot inherit the kingdom of God while in a state of mortality. If, now, the body of the church is composed of "flesh and blood," and "flesh and blood" cannot inherit the kingdom of God, the church is not the kingdom.

IV.

Covetousness is a besetting sin. Men love money. Wealth makes a man respectable, and in all important enterprises it is desirable to have the influence of the rich. In politics, oddfellowship, masonry, etc., etc., the rich man is gladly entertained. It is so in the churches. Let a rich man apply for admittance, and a shout is raised over his reception. The rich man enters the church without trouble or difficulty, and when once in the church he wields an influence. Indeed, his influence is so potent that it is to be feared many preachers shun their duty, lest they lose a part of their bread and butter. Matt. xix. 23, 24: "Then said Jesus unto his disciples, verily I say unto you it is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God."

If, therefore, it is easy for a rich man to get into the church, and it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, the church is not the kingdom.

V.

In many places it is considered fashionable to be a church member; and church members and the world are so nearly alike that, so far as actions are concerned, you can scarcely distinguish the one from the other. Church fairs, church festivals, etc., etc., attest the truth of this assertion. The professed church and the world mingle together, and where is there any persecution or tribulation? If one suffers tribulation it is not merely because he enters the church, but because he leads a godly life. The Christian will pass through tribulation, but one may enter the church without it. Acts xiv. 22: "Through many tribulations we must enter into the kingdom of God."

If, now, men enter into the church without passing through tribulation, and it is through many tribulations that we are to enter the kingdom, the church is not the kingdom.

VI.

Let us look at Acts xiv. 21, 22, again: "And when they (Paul and Barnabas) had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." From this language I gather the following points:—

1. The confirmation of the disciples.

2. An exhortation to continue in the faith. Of course, they were in the church, or they would not have been exhorted to continue in the faith.

3. We learn that through many tribulations we must enter into the kingdom of God.

If, therefore, those disciples were already in the church, and they were told that through many tribulations enter the kingdom of God, the church is not the kingdom.

The church was instituted that sinners may come to Christ and live. It was not instituted for those who are without sin. Jesus Christ "came not to call the righteous, but sinners." Mark ii. 17. "Faithful is the saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. i. 15.

When men have sinned against God they may reform and come into the church. It is thus they are to fight the good fight of faith, and lay hold on eternal life. But children who have never transgressed the law of God have no need of repentance, nor of entering the church. They are without sin, and remain innocent until they take themselves out of the favor of God by actual transgression. The church is the medium through which they then return to God. Hence the little children are not in the church. Mark x. 14: "Suffer the little children to come unto me, forbid them not, for of such is the kingdom of God."

Now, if little children are not in the church, and there are to be little children in the kingdom of God, certainly the church is not the kingdom.

VII.

The Greek word for church, occurs in the New Testament about one hundred and fifteen times; and it is not once translated kingdom. Greenfield defines the word as follows: "Any public assembly, a congregation; a Christian assembly, a church." He does not even hint that it signifies kingdom. The Greek word for kingdom occurs in the New Testament about one hundred and sixty times, and it is not once translated church. Greenfield defines kingdom thus: "A kingdom, realm, *i. e.* the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honor of a king." These are the primary difinitions of these terms, and it is easily seen that they do not mean the same thing.

If the church were the kingdom of God, the Greek words for kingdom and church would be used interchangeably; but they are not once thus used. Therefore the church is not the kingdom of God.

VIII.

"Grace to you, and peace be multiplied in the knowledge of God and of Jesus our Lord; seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue, whereby he hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding in your part all diligence, in your faith supply virtue, and in your virtue knowledge, and in your knowledge temperance, and in your temperance patience, and in your patience godliness, and in your godliness love of the brethren, and in your love of the brethren love. For if these things be yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ."

The apostle here enumerates the graces that are to adorn the Christian's life; and his language applies to those who are in the church of God. In the 10th and 11th verses he addresses the people of God as follows: "If ye do these things ye shall never stumble; for thus shall be richly supplied unto you, the entrance into the eternal kingdom of our Lord Jesus Christ."

Now, if one must be in the church in order to have the Christian graces, and if one must have these graces in order to obtain an entrance into the kingdom, it certainly follows that the church is not the kingdom.

IX.

Abraham, Isaac, and Jacob, and God's holy prophets of old, have long since been gathered to their fathers. They are not now living in the church. They sleep in the silent dust, awaiting the resurrection of the just, to be gathered home.

Luke xiii. 28: "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves cast forth without. If Abraham, Isaac, and Jacob, and all the prophets are not now in the church, and they are to be in the kingdom of God, the church is not the kingdom.

X.

That the church had an organized existence in the days of the apostles, no one who believes the Bible can for a moment doubt. In Acts ii. 47, we read that "The Lord added to them, day by day, those that were being saved." We cannot add to a thing unless the thing itself exists. But here we are informed that the Lord did add to the church; hence the church existed in the days of the apostles.

Paul represents the kingdom as coming when Christ comes to judge the living and the dead. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom, preach the Word." 2 Tim. iv. 1.

If, therefore, the church existed in the days of the apostles, and the kingdom is to come when Christ comes to judge the quick and the dead, the church is not the kingdom.

If the saints are in the kingdom now, the judgment is in the past. But the judgment is yet future; and, hence, the kingdom is future also, while the saints are in the church now. Therefore, the church is not the kingdom.

XI.

The kingdom of God can never be divided. It is to stand for ever. It shall never be destroyed. Hence division cannot exist, for "a house divided against itself cannot stand."

But the church has been divided. Look at the different "isms" of the day, and you have ample proof of this. Today, different factions bite and devour each other. Each tries to put the other down. Yet each of these churches claims to be the kingdom of God. How, in view of these facts, and in view of the Savior's declaration, "If a kingdom be divided against itself, that kingdom cannot stand." Mark iii. 24: can the professed church claim to be the kingdom of God?

If, therefore, the kingdom of God cannot be divided, and it never can be, for it shall never be destroyed (Dan. ii. 44); and the church has been divided, the church is not the kingdom.

XII.

"Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God." John iii. 5. This language refers to the resurrection. Our Lord declares that, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii. 6. Paul says "there is a natural body and there is a spiritual body;" and he also says, "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44.

When the sleeping saints are raised from the dead, and the righteous living are changed, they will have their spiritual bodies, which will be like Christ's glorious body." Phil. iii. 21; 1 John iii. 2. After rising from the dead, Jesus came and went as he chose, unperceived, like the wind. See Luke xxiv. 31; and John xx. 19-26. The saints will be able to do the same; for "The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh and whither it goeth; so is every one that is born of the Spirit" able to come and go, unperceived like the wind.

From the foregoing it will be easily seen that the birth of the Spirit in John iii. 5, refers to the resurrection. "Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God."

It is proper here to remark that the Greek word which is here translated "enter," according to Greenfield signifies "to take possession of;" and that this is the probable meaning of the word here; for when the saints are born of the Spirit, they will enter into the kingdom and take possession of it, for "the kingdom and dominion, and the greatness of the kingdoms under the whole heavens, shall be given to the people of the saints of the Most High." Dan. vii. 27. In the 22nd verse we have this language: "The Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

If, as has been shown, the saints are in the church now, and one must be born of the Spirit in order to enter or take possession of the kingdom, the church is not the kingdom.

XIII.

In Matt. xvi. 19, we have the following words of our Lord to Peter: "I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Keys are to open and to close doors. The word, however, is here used figuratively. Peter received authority to bind and to loose; and it may be said that he opened the door of the kingdom by making known the terms of admission. And what are they?

To the believing penitent Peter says: "Repent and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost; for to you is the promise and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him."—Acts ii. 38, 39.

To the saint, he says: "To your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness care of the brethren; and in your love of the brethren love. . . . . Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things ye shall never fall: for thus shall be richly supplied unto you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 5-11.

If the keys of the kingdom were given to Peter, and he teaches that the believing penitent is to repent and be baptized in the name of Jesus Christ for the remission of sins, and that he is to add to his faith virtue, knowledge, temperance, godliness, brotherly kindness, charity (and certainly he gets into the church before he does all this,) in order to enter into the kingdom, then the church is not the kingdom.

Having shown that the church is not the kingdom, I now propose to examine a few passages which our opponents claim as teaching that the church is the kingdom. Col. i. 13, "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." As it stands in our version, this passage seems to teach that the saints are now in the kingdom; but a correct translation shows that it is in harmony with the position I have advanced.

The Greek word which is translated by Greenfield to signify "to move from one place to another, remove, transfer, to cause to pass from one mode of thinking to another, cause to change sides," in the Emphatic Diaglott New Testament is rendered thus:—"Who delivered us from the dominion of darkness, and changed us for the kingdom of the Son of his love." This translation removes all difficulty. Upon this, as upon other subjects, the Bible is not yea and nay, but yea and amen.

Heb. ii. 28, is quoted to prove that the church is the kingdom. Let us examine it in connection with the context. We commence at the 25th verse:—"See that ye refuse not him that speaketh. For if they escaped not when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven, whose voice shook the earth; but now he hath promised, saying, Yet once more will I make to tremble not the earth only, but also the heaven. And this word: yet once more, signifieth the removing of those things that are shaken as of things that have been made, that those things which are shaken may remain. Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may with reverence and awe offer service well pleasing to God." In analyzing his passage, the following points appear:—

1. God's voice once shook the earth.

2. God has promised to shake once more not the earth only but also the heaven.

3. The declaration, "Yet once more," signifies the removal of the things shaken, that the things unshaken may remain.

4. When the shaking and removal take place, the saints are to receive a kingdom which cannot be moved.

Instead of proving that the church is the kingdom, this passage shows conclusively, when examined in connection with the context, that the saints are to receive the kingdom in the future when God shakes heaven and earth.

It now remains for us to examine Rev. i. 9, which reads as follows:—"I John, your brother, and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the Word of God and the testimony of Jesus.

There is a figure of speech called "synecdoche" by which a part of a thing is put for the whole, or the whole for a part, as—"This roof shall be my protection." Here roof, a part of the house is used to represent the whole house. In this example we have a good illustration of the figure. An organized kingdom cannot exist without its elements, for each element is a part of the kingdom itself. The church is an element, a part—the kings and priests—of the kingdom of God. John was in the church—one of the elements—and in this sense alone was he in the kingdom. If we try to prove that the church is the organized kingdom of God by this passage, we make it contradict other portions of the Bible, but when we apply the figure of synecdoche all is plain.

Wakefield translates Rev. i. 9, thus: "I, John, your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ, was in the island called Patmos, on account of the Word of God, and testimony of Jesus Christ."

Thus, we conclude, that the common belief is altogether wrong on this matter. The church as a called-out body, occupies a high position now, but it is not in possession of its greatest honors. The saints are now undergoing training and discipline to fit them for the exalted dignity which shall pertain to them, if faithful, when the kingdom of God shall come "If we endure, we shall also reign with him; if children then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified with him." *Bible Standard.*

From Bro. Woodruff's Scrap Book.

The mystery which is said to have been hid in God from the beginning of the ages (Eph. iii. 9) to be revealed to the holy apostles and prophets is this: That the Gentiles since the resurrection of Christ are made partakers of the Messianic promise of the kingdom, which aforetime was made to the Jews only as Abraham's seed. Now both Jews and Gentiles without distinction are one in Christ Jesus. How? By believing the glad tidings and being immersed for a union with the name of Jesus. This union is called "one new man," or the reconciliation of both Jew and Gentile of this dispensation in *one Body* by the cross; a body composed of many members, of which Christ is the *Head*. It is the church, his Body, the completeness of him who filled all in all.

Dominic Smith remarks about Nazareth and other places visited in his travels in the Holy Land as follows: "How strange it is that where Jesus lived so long,—where he first announced himself as the Savior of the world, and where the marvelous light of the gospel first burst forth with such splendor, and which has since made so many other lands radiant with Divine illuminations,—that here such gross darkness now covers the people; and not only Nazareth, but this whole land. Never before was a people so favored of God, and never before were such blessings so indignantly scorned and rejected; and never before was a country apparently so terribly cursed by the Almighty."

The Bible:—
"Within this useful volume lies
The mystery of mysteries:
Oh happiest they of human race
To whom our God hath given grace
To hear, to read, to fear, to pray
To lift the latch and force the way.
Better they had never been born
Who read to doubt, who read to scorn."

"*The heavens*" are symbolical of the civil and spiritual rulers of the earth, and habitable, although the saints are promised power over the nations to rule them,—to sit with Christ in the heavenlies; or as the prophet says, "Ride upon the high places of the earth." The present heavens are closed against them. They have to wait till the time for the present occupants, the principalities and powers, the rulers of the darkness of this age, the Satan which is sin in official manifestation, and holds the power and glory of the world's dominions and occupies the present heavenly places are doomed.

Jesus in the vision of the future, said, "I beheld the Satan as it were lightning fall out of heaven." This is by virtue of one stronger than he,—the Lion of the tribe of Judah to whom all power is given. His strength is sufficient to make an opening in the heavens, cast down the thrones and take to himself his great power and reign King over all the earth; when the kingdoms of this world will be his, and we as the members of his Body will sit with him on his throne. Having suffered with him we shall reign with him. As Paul says, the world to come is to be put in subjection to Christ and his saints. The Devil occupies the heavens at present; the world lieth under the power of the evil one. The God of this world reigns. That stone cut of the mountain without hands will by and by do the work. This is graphically set forth in the temptation of our Savior. The Devil taketh him up into a high mountain and showeth him all the kingdoms of the world in a moment of time; and the Devil said unto him, all this power will I give thee and the glory of them (that is the glory of the kingdoms) for that is delivered unto me and to whomsoever I will give it. If therefore thou wilt fall down and worship me all shall be thine. But Jesus said, it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

The Religion of Japan.

It would be hard to say just what the present religion of the Japanese is. There are all kinds of sects. Buddhism probably predominating. Since the Mikado renounced his infallible and sacred character considerable looseness in religious thought or superstition prevails—leaving, of course, all the more room for the advance of Christianity. The temples are very simple structures, the chief internal feature in many of them being a looking-glass, supposed to be emblematic of the soul's purity. Near it is a font containing water. In this the worshiper washes, then proceeds to the looking-glass and prays for what he wants, and after leaving a few coppers in a box near by rings a bell at the door thrice as he goes out.—*Engineering Magazine.*

The Christian Endeavor Convention for 1895 will be held at Boston, Mass., next July, and the Nickel Plate Road has effected arrangements by which the lowest rates will be offered, either going and returning same route, or by going one route and returning in whole or in part by different routes. The following points of interest may be visited without extra charge: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. Mar. 31.

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address P. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Knight Templars Conclave will be held at Boston, Mass. during next August, and it will be of interest to Sir Knights and their friends to know that arrangements have already been successfully accomplished by the Nickel Plate Road providing for the sale of excursion tickets over direct lines, going and returning, or by circuitous route: i. e. going one line and returning another. By so doing many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will, no doubt, make the low rate excursion tickets offered by the Nickel Plate Road very popular.—Mar. 31.

Any one desiring my services to hold meetings during the winter may address me at Galesburg, Mich.

L. R. CRANDON.

Letter Drawer.

Editor Restitution:

You can say to the brethren that we are striving and laboring for our Master in our weak way, as best we can. Our faith grows brighter and brighter the nearer we approach the coming of the Lord. Speed on the day. Our hearts rejoice to know that the time will soon be here when Jesus will be here arrayed in all his glory. Dear brethren, I ask an interest in your prayers, that I may be found ready when Jesus comes to make up his jewels. Oh, how my heart yearns for the glory that awaits me in that kingdom prepared for all those that love his appearing.

Your Brother, watching and waiting.

GEO. W. HAYNES.

Dear Restitution:

I write to let you know how generously the brothers and sisters have responded to the call of Sister Libbie Palmer, of Alden, Iowa, for the relief of the drouth sufferers of Nebraska.

The supplies that have been sent in have consisted chiefly of clothing, third grade flour and coal, which are all really necessary to be sure, but hardly sufficient in themselves to sustain a healthful body. You may read all the newspaper reports that have been circulated, or come and view the situation for yourselves, and you will be obliged to exclaim, "The half has never been told." Let me say right here, in behalf of our people, that they are not of an idle shiftless class, but are hardworking, energetic farmers, who have been reduced to poverty by successive failure in crops. Many of them only a few years ago seemed to be on the high-road to wealth. Some will say, "they have farms, why dont they mortgage and thus get means to tide them over?" I will say to all such, that the owners of some of the best farms in Furnas Co., have been trying since last fall to get loans on their land, and are unable to procure a dollar.

I will say to those who have remitted money, could you see the tears of gratitude in the eyes of the mothers, and hear the shouts of joy from the children when I have carried them meat and sugar, you would be amply rewarded.

I will here give a report of the money received by me for the benefit of the sufferers. The first to respond to the call was Bro. Edgar Hatch, and friends of the "Invalids Home," Kokomo, Ind., to the amount of $5.55. Sister A. E. Carskaden, Prescott, Kansas, $5.00 Brother Jesse White, Perry, Iowa, $1.00. Brother Jesse H. Benn, Norriston, Penn., $3.00. Brother and Sister Wince, Pierceton, Ind., $1.50. Total, $16.05.

Let me say in conclusion that all funds received by me will be expended to the very best of my ability for the benefit of the needy.

Address me at Edison, Nebraska.

JANE WHITE.

Dear Restitution:

How we miss thee this week. It seems like a month to wait, wish there were no odd Wednesdays to make us sad and weary. Dear RESTITUTION family, what are you doing these cold wintry days? A good time to read, write, think and execute something good for the Master and his cause, and his people. You must occupy and exercise yourselves in the Lord's cause or you will sicken and die spiritually, which is far worse than physical death, which only kills the body, while the other kills the soul or future life. One is a short nap while the other is an eternal sleep. Remember, our Master has taken his journey into the far country and he has been gone a long time, and he has ordered his servants to occupy and watch, and if we grow cold and careless, and thus let our faith, hope and zeal abate, our Lord and Master will come in a day when we are not looking for him, and remember that his return is now imminent, even at the door and if this be true and our faith be strong, then we like Father Abraham, should give glory to God, lifting up our heads and rejoicing in the Lord, believing that our redemption is very nigh. Remember, that if our faith, and hope, and zeal grow cold, because iniquity abounds and the Bridegroom tarries, the door will be locked and we left out to knock and plead in vain. Do not forget brethren, that in time past they who feared the Lord and thought upon his name, spake often one to another, and the promise, oh, how grand and satisfying it is.

T. E. ADAMS.

Dear brothers and sisters:

I thought I would send in my mite. I have not written for the paper but once before. We have nine of the one faith here within a radius of 20 miles. I want to tell about my faith. I want to grow in the knowledge of our Lord. If our title to the eternal inheritance cannot be found in the Mosaic Testament, then turn to the Abrahamic or New Testament. It is distinguished from the Mosaic because it is everlasting, and what is everlasting must always be new and never become old and vanish away. This New Covenant must remain as long as the redeemed and their inheritance remains. It is also new because though typically confirmed four hundred and thirty years before the law, it was not fully confirmed until about fifteen hundred years after the law, when the blood of Christ was shed as the blood of the everlasting covenant, and thus a new and living way was opened up for the pardon of sin, a way different from any that had been seen before. The following proves that it is the Abrahamic covenant on which all Christians should stand, the law could not annul it. Gal. iii. 17. Christ came to confirm its promises. Rom. xv. 8. He is the one seed named in that covenant and we that are of the Abrahamic faith who have obeyed the gospel, been buried with him in baptism and raised to walk in newness of life are the joint-heirs with Christ in that kingdom that is to be established at Christ's second coming. Come Lord Jesus, and come quickly. Let our loving eyes behold thee the Lamb that was slain and lives again, and is alive forevermore, and holds the keys of death and hell.

Brothers and Sisters I ask an interest in your prayers.

MARY E. HOWARD.

Editor Restitution:

I am here alone, no one to see or talk with that are interested in the truth. Most of the people are church members and they are the last ones that are willing to talk on Bible subjects. They are all going up as soon as they die. The great deception is almost universal. I am hoping and praying for the kingdom that is to be set up on the earth when the Nobleman returns.

All the preaching that I get is in THE RESTITUTION, and the letters that the brethren write do my soul good when I read them. Let us pray that we all may be kept by the power of God through faith unto salvation when he comes who is our Life.

JACKSON WALKER.

Dear Restitution:

As I am a reader of your columns and see so many good letters from all over the country published in it, I thought maybe you would put mine in.

I will be eleven years old next June and I know you wont expect much of me.

Bro. J. F. Wagoner has just left us after holding a good meeting of nearly two weeks, and I was sorry when he left. We have a Bible Class here every Sunday evening and I recite a lesson in Catechism of the Bible to Miss Sadie Skeels. I am trying to learn all I can.

Your Little Friend.

CLEVELAND SUTHERLAND.

[We are glad to hear from our "little friend," and that he is "trying to learn all he can." We are all commanded to "grow in knowledge," and when we begin early in life, just think how much more we will know of God's ways, than if we put it off until we grow old. Ed.]

Editor Restitution:

I will write you a few lines to let you know that we like your paper just splendid. My husband calls it a "soul-sleeper paper" and I call it a "sanctified paper," and so it suits us both. My husband does not belong to any church, but I belong to the "Church of God," and love all Christian people. My hope is built on Christ and his righteousness.

Some movers camped near our house and left a paper and my children found it and brought it to the house, and that is the way the Lord had us to find this great paper out. It has done me lots of good. I would not be without for twice the amount. I wish I could see some of you and have a talk with you about the Lord. I talk to the people and they call me crazy. A preacher called me a "crank" and he took down sick in the pulpit and died. I beat everything as well as I can, and I want you all to pray for me.

AMANDA FERGUSON.

Dear Restitution:

I will now send $1.50 to pay for the paper I so much love to read. I am sorry I could not send it sooner, but it is hard times here as in other places, but I hope I can pay more promptly hereafter. I believe in the restitution, I believe in the everlasting gospel as Brother J. S. Hatch describes in the issue of Jan. 23. I might say I love the writings of all the good brethren, but, why do I call them brethren? I am not united with the brethren only in mind, but that is why I call them brothers, because I am united with them in faith in Christ and his gospel and kingdom, and if there was a church of the same faith near enough I would unite with it. Waterville is the nearest, and that is about one hundred miles from me. I have heard Bro. Corbaley preach a few sermons in Spokane and that is all the preaching I have ever heard of our faith.

Love to all.

HIRAM CORBELL.

Bro. Undercoat:

Last Saturday Brother Geo. Meyer came to Gladbrook and stayed with the church here over Sunday, giving three discourses upon practical themes. The church was built up and edified.

While he was here I was at Clarksville. Meeting began there on Friday evening and lasted until Wednesday evening of the following week. Seven discourses in all were given.

The attendance was small. The Christian denomination began a meeting on Sunday and continued every evening, this and two funerals during the week and the Toboggan Slide was the cause. Yet, there are some in Clarksville who love the gospel of the kingdom and will obey it we trust before long.

Money is scarce and many will not take THE RESTITUTION until another year.

Our visit to Clarksville will long be remembered as among the best of our meetings.

A. J. EYCHANER.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God's love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 344 pages, 4th edition. Cloth, 35 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Announcement.

The second quarterly conference of the Church of God, in Nebraska will be held at the new church in Frontier Co., commencing Friday evening, March 8, 1895, and continue over Sunday.

Secretaries of the different churches are requested, as voted at last quarterly conference, to send in their reports either by letter or in person to the State Secretary.

All interested in the Master's cause should be present. Come in the Spirit of Christ and good will be accomplished.

J. J. CADY, Sec'y.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 80,000 Baptists, in 1645. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies $1.00, or assorted packages of 100, 90 cts.

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Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Bro. Lacter. Can be had at this office at 10cs., each, 4 for 35c. or 15 for $1.

The Best of All Things. Carrie Wellons. This Bible book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Wilkens, San Diego, Cal., for 25 cts. or free to those not able to buy.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper-covered, and sells for 12cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 83, Ex. Sun..... 12:40pm For St. Joseph.
No. 84, ex. Sun..... 10:40pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun..... 4:00am For Terre Haute.
No. 88, " .....12:00pm " "

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W. F. MERNER,
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St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. SEATS FREE. — M. Jubilo, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, P. C. Bennett, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 901 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Vanderen Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the corner Michigan and Laporte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. D. Thompson, Elder.

Church of God at Sal'm, Ohio, meet every first day of the week at 10 o'clock for Sunday school and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ten east thereof.

The Church of God in Frontier Co., Neb., meets at its new Furnas church. We have Christ Sunday School every Sunday at 10 o'clock a. m., and Communion one Sunday in each month. We have no regular preaching. JASON WILSON, Elder; FRANK SCHOCK, Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11. Cooney's house at 1:30 p. m. followed by service at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Rhas Sipes, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles south west from Portland each month. 1st Sunday, sermon by Bro. W. W. Angwin. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. L. Skeels. (No Sunday) Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in E. of U. Hall, 515 Willson ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. EYCHANER.

Meeting on Sunday school every First Day at Rockwell's house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Morris E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harland and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Centerview every four weeks. Conference meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward each week as they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Bob-in Center is presided over by Bro. L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through. No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Schedule of Passenger Trains—Central Time.

Westward.	9	13	29	3	35	7
	AM	PM	AM	PM	PM	PM
Pittsburgh lv.	7 00					
Allegheny "	7 10					
Rochester	8 [illegible]					
Beaver Falls	8 [illegible]					
Mansfield	9 [illegible]					
Crestline ar.	12 50		4 40		7 30	
Crestline lv.			4 50		7 30	
Galion "	1 50		5 20		8 [illegible]	
Upper Sandusky "	2 34		5 57		8 57	
Kenton "	3 [illegible]		6 [illegible]		9 [illegible]	
Dunkirk "	4 [illegible]		6 [illegible]		10 [illegible]	
Arcadia "						
Cygnet "	4 53	4 05				
Bowling Green "						
Grand Rapids "						
Perrysburg "						
Toledo "	5 30	4 30				
Monroe "						
Dearborn "						
Detroit "	7 05	5 15				
Milan "						
Wyandotte "						
Delray "						
Detroit "						
Ypsilanti "						
Ann Arbor "						
Dexter "						
Chelsea "						
Grass Lake "						
Jackson "	7 20	6 [illegible]				
Parma "						
Albion "						
Marshall "						
Battle Creek "						
Kalamazoo "						
Mattawan "						
Decatur "						
Dowagiac "						
Niles "						
Buchanan "						
New Buffalo "						
Michigan City "						
Chicago ar.	9 00	8 00	8 55	10 [illegible]	9 45	12 [illegible]
	PM	AM	PM	PM	PM	AM

Eastward.		2	4	30	34	6
		AM	PM	PM	PM	PM
Chicago lv.		12 [illegible]	3 15	11 [illegible]	9 [illegible]	12 [illegible]
Chicago Junction "				12 [illegible]		
Hammond "				12 [illegible]		
Gibson "		2 40		1 15		
Wheeler "		2 55		1 30		
Valparaiso "		3 [illegible]		1 [illegible]		
North Liberty "						
Walkerton "		4 [illegible]	4 50	2 [illegible]		
Plymouth "				2 [illegible]		
Bremen "						
Lapaz "						
Mishawaka "						
Granger "						
Goshen "		5 [illegible]				
Millersburg "						
Benton "						
Wakarusa "		5 [illegible]	5 05	3 [illegible]		
Nappanee "		5 [illegible]				
Bourbon "		6 [illegible]				
Walkerton "						
Bass Lake "						
North Judson "						
Wanatah "		6 20		3 [illegible]		
Hanna "						
Kingsbury "						
Laporte "		6 [illegible]				
Door Village "						
Westville "						
Crumstown "						
New Carlisle "		6 [illegible]				
Olive "						
Roseland "						
Osceola "		6 [illegible]				
Mishawaka "						
Penn Junction "						
Elkhart "		6 [illegible]				
Millersburg "						
Benton "						
Wakarusa "		5 [illegible]				
Nappanee "		5 [illegible]				
Bourbon "		6 [illegible]				
Walkerton "						
Bass Lake "						
North Judson "						
Wanatah "		6 20		3 [illegible]		
Hanna "						
Kingsbury "						
Laporte "		6 [illegible]				
Door Village "						
Westville "						
Crumstown "						
New Carlisle "		6 [illegible]				
Olive "						
Roseland "						
Osceola "		6 [illegible]				
Mishawaka "						
Penn Junction "						
Elkhart "		6 [illegible]				

Eastward.					
Buffalo	12:10 m		8:35am		Local Ft
Cleveland	11 [illegible]	6:00am	4:40 m		2:25 m
Fairview	2:25am	1:25pm	4:40 m		7:35 m
Ashland	4:17am	3:20pm	6:48pm		9:50pm
Akron	5:20am	4:20 m	7:50pm		10:52pm
Rockwell		4:47pm			11:19pm
Valparaiso	8:57am	8:10pm			14:35 m
Hobart	9:19am	8:42pm			1:12 m
Chicago	10:00am	9:30pm			2:00 m

Westward.				
Buffalo	12:10 m		8:35am	Local Ft
Cleveland	11 [illegible]	6:00am	4:40 m	2:25 m
Fairview	2:25am	1:25pm	4:40 m	7:35 m
Ashland	4:17am	3:20pm	6:48pm	9:50pm
Akron	5:20am	4:20 m	7:50pm	10:52pm
Rockwell		4:47pm		11:19pm
Valparaiso	8:57am	8:10pm		14:35 m
Hobart	9:19am	8:42pm		1:12 m
Chicago	10:00am	9:30pm		2:00 m

Trains leaving Chicago at 7:30 a.m. Cleveland at 9:00 a.m. and local for Crestline do not run Sunday; other trains are daily. Trains are made up with Pullman Buffet Sleeping cars. No change of cars between New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MARCH 18, 1895. NO. 10.

Poetry.

Forgiveness.

Forgiveness is the fragrance, rare and sweet,
That flowers yield when trampled on by feet
That reckless tread the tender, teeming earth;
For blossoms crushed and bleeding yet give birth
To pardon's perfume; from the stern decrees
Of unforgiveness, Nature ever flees.

Ella R. Giles.

Original.

Baptism for the Remission of Sins.

Information is conveyed to the human mind through the medium of both spoken and written language which is made up of words united by correct rules into groups called sentences. Entering into the formation of these sentences are parts of speech called nouns, verbs, adverbs, adjectives prepositions, *pronouns* both *singular* and plural, etc. Now, suppose we misplace some of these parts of speech, as for instance, use the *plural* number in connection with a pronoun when the *singular* should have been selected, we then give an imperfect expression of thought upon the topic we may wish to convey information upon to others.

In quoting the language of some author, we are not allowed to rearrange the parts of speech used in said quotation lest the thought of the writer should be changed. Now, we read that "holy men of God spake as they were moved by the Holy Ghost." These "holy men" spake just the right words to convey the mind of the Holy Spirit to those who hear and read those words, and this being the case, we are not allowed to change the parts of speech in such language, to suit some notion of ours. With regard to the book of Rev. lation we are forbidden to add to, or "take away from the words of the prophecy of this book," on pain of having our part stricken from the book of life.

On the day of Pentecost the Holy Spirit filled the apostles and qualified them to deliver the message of life in the various languages of their auditors, and no mortal man may safely take the privilege to re-arrange the parts of speech in the language indited by the Holy Spirit on *that* occasion.

Peter speaking by divine inspiration rehearsed to his hearers how God had raised up the Christ, whom they had slain, to sit upon David's throne, and sent home the truth with such convicting power, that they cried out, "Brethren what shall we do?" and Peter said to them, "Reform, and be each of you immersed in the name of Jesus Christ, in order to the remission of sins." (Campbell's Trans.)

There are those who ignore the doctrine of baptism for the remission of sins, and seek to evade the force of the above language. I quote from one as follows: "Peter was talking to those who crucified *their* king; and they were convinced that *they* had killed *their* king. Now, for this sin (or error) they must repent and be baptized."

Such writers take to themselves the liberty of changing the language as indited by the Holy Spirit by using the word sin in the *singular* in place of the plural number, that their theory may be read in. To change the grammatical construction of the writings of a human author is considered wrong, but to take such liberty with the writings indited by the Holy Spirit, is hardly pardonable.

Peter was sent to Saul of Tarsus with the following message: "The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now here we have a man specially chosen to "*know* his will," and "be his *witness* unto all men." Before he entered upon his important mission, as a preacher of righteousness to others, he himself must first have the pardon of sin. Peter says: "Arise, and be baptized, and *wash away thy sins*."

The word "thy" is a personal pronoun in the possessive case, possessing sins, (in the *plural* number) which he must "*wash away*" by being "baptized." Now, if this specially "chosen," and specially instructed "witness" to the *Gentiles*, must "wash away" his "sins" by being "baptized." Think ye that those Gentiles to whom he was about to bear "witness," would not have to submit to the *same* method as himself, and also the convicted thousands on the day of Pentecost? unless there are *various* methods by which men may be saved.

Now, I will produce some direct positive evidence from God's Word showing that the message Peter proclaimed on the day of Pentecost, for the remission of sins is *not limited* to the few Jews who slew the Lord of glory, but the same shall be proclaimed

AMONG ALL NATIONS,

for the remission of sins, and my authority for the statement is based on no less a person than the resurrected Christ.

See Luke xxiv. 44-51: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven."

We read that he opened "their understanding that they might understand the Scriptures." Would that it could be the case today with many who profess to teach the people, and lead them into error. He made them understand why it was a necessity that he should "suffer, and rise from the dead the third day: and that repentance and remission of sins should be preached *in his name*, among *all nations*,

BEGINNING AT JERUSALEM."

Peter's proclamation for the remission of sins was not to begin and *end* at Jerusalem, but should *begin* at *that* city, and from *that* point extend "among all nations." Now the message for remission of sins which should *begin* at Jerusalem, would be the *identical* message which shall be proclaimed "among *all* nations," for the *same* purpose. If we proclaim something different "among all nations," "for the remission of sins," from that which *did begin* at Jerusalem it would not be the proclamation *for* the "*remission* of sins (which) should be preached in his name *beginning at Jerusalem*," but something else. Now what did *begin* at Jerusalem? Listen: after Peter had preached to them a risen Christ to sit on David's throne, he said: "Repent and be *baptized* every one of you in the name of Jesus Christ for the remission of sins." This is what really did begin at Jerusalem, and Jesus said this is the "repentance and remission of sins, (which) should be preached in his name, among *all nations beginning* at Jerusalem: Jesus said "repentance and remission of sins should be preached *in his name*." In what way is remission of sins connected with "his name?" See the fulfillment of this prophecy in Acts ii. 38: "Repent and be baptized every one of you *in the name* of Jesus Christ for the remission of sins." Likewise Saul was commanded to "arise, and be baptized, and wash away thy sins, calling on *the name* of the Lord."

Col. ii. 7-13, is a remarkable testimony showing that we have remission of sins in baptism: "Beware lest any man spoil you through philosophy and vain deceit, *after the tradition of men*, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, *in putting off the body* of the sins of the flesh by the circumcision of Christ."

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses."

Notice verse eleven. The allusion to circumcision is significant. In Gen. xvii. 8, 9. God makes a covenant to Abraham and his seed with regard to an everlasting possession of the land of Canaan, and says: "thou shalt keep my covenant, etc.," and commands circumcision as a seal of the keeping of the covenant. See Rom. xv. 8: "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers."

And if we are circumcised in him, become Christ's by being baptized into him, we then become Abraham's seed, and heirs according to the promise. (Gal. iii. 27-29).

Hence in Col. ii. 11, we are told that we *put "off the body of the sins of the flesh* by the circumcision of Christ." What is "the circumcision of Christ?" If we complete the sentence as found in verse 12, we have it as follows: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having *forgiven you all trespasses*." It is in baptism we are "quickened together with him," "risen with him," and the result is, hath "forgiven you all trespasses."

It does seem to me that no one can study the sixth chapter of Romans (which was a letter written to a *Gentile* church, in a *Gentile* country) without being convinced that baptism is for the remission of sins. The first twelve verses are rich in matter on that line, but space forbids its being considered at this time, but will briefly direct your attention to verses 17 and 18: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered *you*. Being then *made* free from sin, ye became the servants of righteousness."

These verses state specifically the condition of the one who has "obeyed from the heart that form of doctrine which was delivered you." *Before* obedience "ye were the *servants* of sin" *after* obedience, "being then made *free* from sin ye became the *servants* of righteousness." No one can possibly figure away the teaching that these *Gentiles* were "made *free* from sin" as a result of obedience.

In harmony with this is 1 Peter i. 22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the Word of the Lord endureth for ever. And this is the Word which by the gospel is preached unto you." "Ye have *purified* your souls (lives) in obeying the truth,"—the purity following "obeying the truth," is forgiveness of sins, "being born again," "by the Word of God," "and this is the Word which by the gospel is preached unto you."

Another significant text is found in 1 Pet. iii. 21: "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even *baptism*, doth also now *save us*, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

Now, there can be *no* salvation until *sin* is *forgiven*, and if "baptism *doth* also *now save us*," it signifies that forgiveness of sins results from that act of obedience I defy any one to possess "the answer of a *good conscience*," and at the *same time* have a "conscience" *hardened with sin*.

We cannot be of the truth, and reject the prophesy of Jesus, "that repentance and remission of sins should be preached in his name among *all nations* (Jews and Gentiles) beginning at Jerusalem:" which preaching was: "Repent, and be baptized every one of you in the *name* of Jesus Christ for the remission of sins," (in the plural).

The candid must certainly see that remission of sins follows obedience of faith by being baptized. It certainly would be well for every one to be *very cautious* with regard to accepting the teaching of those who hold the contrary, lest you make a *fatal* mistake. Eternal life is too precious a gift to sacrifice for somebody's pet hobby. We are nearing the consummation of the age. Let us be very careful both with regard to doctrine and a practical clean walk in life.

W. H. WILSON.

OUR CHILDREN.

The Story of Israel in Egypt.—No. 9.

JACOB BLESSING HIS OWN SONS.

Zebulon's home is to be by the Sea, his tribe is to be a sea-faring people. Two hundred and fifty years pass away and Zebulon receives his portion in the promised land, and it borders on the Mediterranean Sea, and on the Sea of Galilee.

"Issacher, is a strong ass,"—a "strong-boned" fellow, who can drudge away at any work with patient endurance. But why is he said to couch between two burdens? The word rendered burdens, is, Mr. Bush says, from a root-word, that means, "to stick up, to be prominent." Issacher received for his lot in Canaan the beautiful vale of Esdrnelon, lying between ranges of hills, there he couched, or settled himself and went to farming.

Dan is to be a judge. Samson one of the judges who ruled twenty years was of the tribe of Dan. He is to be a serpent by the way—a *dangerous foe* to his enemies, this was fulfilled in Samson, but this deliverance is only a short-lived redemption; Jacob is not satisfied at this glimpse beyond the lifted curtain, there is *something better* than this for Dan, it is the salvation of the Lord, that is to come through Jesus, that he waits for.

God is to be overcome at first,—he will conquer by and by. The tribe of Gad was a war-like tribe, there were mighty men among them, but they were tormented and beaten by their enemies in Canaan, when they first made it their home, but crying to God, and trusting in God, their foes were slain.

Asher is to have the royal dainties, his land was of the best in Palestine.

Naphtali is to be swift and timid like the hind giving "goodly words," "words of fairness, elegance, grace," and perhaps of poetry and song.

And now, the blessing of preeminence is given to Joseph. No writer, no language has ever produced more beautiful passages than those that in Genesis and Deuteronomy refer to Joseph.

You will think as I do when you have read them over and have compared them together.

"Joseph is a *fruitful* bough, even a fruitful bough by a well, whose branches run over the wall.

The archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel.) Even by the God of thy father, who shall help thee, and by the Almighty who shall bless thee with blessings of heaven above, blessings of the deep that lieth under * * *

The blessings of thy father, have prevailed above the blessings of my progenitors unto the utmost bounds of the *everlasting* hills; they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren.

Like a vine, would the children of Joseph climb over and go beyond the walls of their home.

They would colonize and take root in other lands, other nations might fight against them and hate them, but, oh see! their bow abides in strength! Abiding, means enduring, lasting—something that cannot be shaken. It abides in strength, because the arms that hold it are made *strong of God*. Joseph was strong in the hour of temptation, because he trusted in God and fought with the weapons of God.

Jesus was strong in that love to face battle with satan, because he used the arrows of *truth to baffle* the foe.

The nations that spring from Joseph are to be trusting, God-fearing nations, strong in moral principle and rectitude of conduct.

All that heart of love, or tenderest hope of friend could wish for friend is to be the inheritance of Joseph's people.

No matter about the years of rebellion of sin, of captivity, of hiding from the sight and knowledge of men, they are to come to light as a great people, strong in the knowledge and fear of God. Joseph's *tribes* must *be found*, mighty dominant nations, not in Canaan, but in another land.

They have been lost and thought dead for years upon years. But blessings of heaven above, and blessings of the deep that lieth under, have followed them, and will be on the heads of Ephraim and *Manasseh*, and *on the crowns*, on heads of their rulers, to the utmost bounds of the everlasting hills,—or forever and ever. Joseph will make himself known to his brethren by and by. Judah will recognize Ephraim and Manasseh, and the other *tribes* and there will be tears and embracings and shouts of joy. All this must come to pass, because God has promised in a coming time to unite all the *tribes* again into one kingdom upon the mountains of Israel.

We come to Benjamin now, his descendants are to be stalwart warriors.

The words of prophetic blessing are ended, Jacob dies, is carried back to Canaan and buried in the field of Machpelah, where Abraham and Sarah, Isaac and Rebekah, and Leah were buried; Joseph forgives and cares for his brethren, lives to be an hundred and ten years old and dies.

You want to know why Jacob says so much more about Judah and Joseph, than about his other sons? He has the prophet's glasses on, it is like looking into the future with the eyes of God, because God tells him what is going to be, through thousands of years to come, and he can see that the name of Judah, and the name of one of Joseph's tribes, will by and by be the names of the two kingdoms into which the twelve tribes will be divided.

The division took place after the death of King Solomon, of whose greatness and glory, you have read so much. Ten tribes were sent away from his house, and were given to other rulers. These tribes, constituted "The Kingdom of Israel," or "Ephraim's Kingdom." The name Ephraim, alone, was sometimes used to designate it, Hosea vi. 4; v. 12, 13, 14, 15. But Ephraim's surname was Israel, and so this name was more frequently used.

Two tribes constituted the Kingdom of Judah. The name Judah, stood for, and included both the tribe of Judah and that of Benjamin, because it was the chief representative name.

The tribe of Levi, remained with Judah, but it was not numbered with the other tribes.

Joseph was distinguished above his brethren in the blessing because in character and rulership he was a picture of the character and rulership of a coming Savior: and Judah because from him was to spring many of the future kings of the tribes, and from these the desired, the longed-for Redeemer.

But you thought Judah proposed selling Joseph to the Ishmaelites? He did, and Judah in the person of Judas sold the Savior into the hands of *sinners* to be put to death.

Is there anything in the blessing given to Joseph that makes him look like Jesus? Indeed there is, He is given place and honor far above that of his brethren. And so it is with Christ. He stands at the head of the redeemed ones in honor and glory and power.

Joseph has two tribes the one to be a great nation the other a multitude of nations.

Jesus has "the church of the first-born" and "the innumerable company that no man can number."

Israel, the name of Abraham, Isaac and Jacob—becomes the name of Ephraim and Manassah; —the name of Father, Son and Holy Spirit, becomes the name of Christ's dear followers.

The sons of Joseph were adopted by having the name of Israel named upon them; we are adopted by having the name of Christ named upon us in the waters of baptism.

Joseph's sons become joint-heirs with him in the blessing, by the terms of adoption, we become joint-heirs with Christ as the adopted children of God. Joseph stood next to Pharoah in the government of Egypt,—all things were put into his hands,—all things are to be put into the hands of Jesus. Everything went smoothly and quietly on while Joseph ruled. Everything will come right when Jesus reigns.

AUNTIE WINCH.

A common task may become a holy service, by doing it to please God.

The Resurrection advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the ushering in of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as priests with him in the government of the nations; the resurrection of the just to life, and resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ; these and many other kindred truths. Also a timely belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Talents.

My dear young Friends:

Suppose we were bidden to work for a prize, would we not work very earnestly, each one trying to win it?

God is offering a prize; not to any particular one of us, but to all who will work. This prize, this gift of God is eternal life and a home in his beautiful kingdom.

Some have money to buy homes without working, but God bids us labor for his kingdom. He has given us talents wherewith to work, —do we all know what they are? Probably not. They are the hands, the feet, the eyes, the ears, the mouth, Matt. xxv. 14, 31, and whatever we have that can be used for God. See parable of the talents.

To one servant he gave five talents, to another two, to another one.

Some of us possess a greater number of talents than others,—more money and brighter intellects.

Some of us cannot see, while others are deaf or lame.

The one to whom the Master has given five talents, is the one who has the greatest ability to do right, and the largest share of wealth, wherewith to carry on the work of God. He must put his talents out and bring in other talents, then, when the Lord comes and restores to him his ten talents, he will say, "Well done, thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord."

To the one who received the two talents and used them to bring forth fruit he will say likewise.

The servant who received the one talent and hid it in the earth, is the one who uses all that he has for his own pleasure and not for the benefit of his Lord. He saves no one; he lays up no treasure in heaven. What will the Master say to him in the day of his coming? It will be this, "O thou wicked and slothful servant,—take the talent from him and give it to him that hath the ten talents, for unto every one that hath shall be given, and he shall have abundance but from him that hath not shall be taken away even that which he hath."

He has not been faithful in using himself and his money to bring about the rule of Jesus, and he can now have no part in that blessed reign, he has lost his own life, and all the glorious rights and honors of the kingdom.

These are the rewards according to the manner in which we use our talents. Let us all use them to the best advantage, that to us may be given the prize of eternal life when Jesus comes.

Your little blind Sister.

CARRIE GLADYS CRAIG.

Report.

Editor Restitution:

The following "Annual Report," of the "Park Hill Church Sunday School" at Gladbrook, Iowa, is sent with the hope that its publication will encourage others not only to organize a Sunday School but also to report the same, that we may know what is being done by our congregations in different places. The report is from March 1st 1894, to March 1st 1895.

Full attendance	1608
Average attendance	87.6
Largest attendance at anytime	65
Smallest attendance	14
Collection during year	$23.45
Average collection each Sunday	.47
Pages reading matter distributed	7578
Testaments given away	12
Bibles given away	10
Bible and lesson cards given	251
Scripture Gems memorized	428

Let us hear from others.

A. J. EICHANER.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

...NATIONAL STANDARD,
...Publication of the C. P. Association.
E. JOSLIN, Corresponding Editor.
PLYMOUTH, INDIANA, MAR. 13, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"Do not despise your situation. From every point on earth we are equally near to the infinite. We must live, act, suffer and conquer just where we are." •

"I cannot preach;" well, dont attempt it then; just talk; talk religiously just as simply and naturally and earnestly as you would other important matters, and your trouble would be more than half over. Of course you must have something to say before you can say it: but if your mind has been illumined by God's truth, and through obedience you possess a hope blooming with immortality you always have something to say. •

KEPLER concludes his treatise entitled, "Harmony of the Worlds," with these reverent words. "I thank thee, my Creator and Lord, that thou hast given me this joy in thy creation, this delight in the works of thy hands; I have shown the excellence of thy works unto men, so far as my finite mind was able to comprehend thine infinity; if I ha said aught unworthy of thee, or aught in which I may have sought my own glory, graciously forgive it." If Kepler was not a devout Scientist, we doubt if ever there was one. We have read of Newton, too, that he never mentioned the name of Deity without uncovering his head. •

THE Czar of Russia is determined to follow in the footsteps of his father. He will maintain autocracy unimpaired; so he told a deputation of Zemstoos that waited upon him. The Zemstoos are local councils an municipalities of the principal cities of the country. He said to them, "It has come to my knowledge that latterly in some meetings of the Zemstoos voices have made themselves heard from people who have allowed themselves to be carried away with the foolish fancy about the participation of the Zemstoos in the general administration of the affairs of state. Let all know that I devote all my strength to the good of my people, but that I uphold the principle of autocracy as firmly and unflinchingly as did my ever lamented father." •

JESUS said, "If any man serve me let him follow me," John xii. 26. On this it has been said, "Multitudes are trying to serve Christ without following him. They follow their own preferences. They follow a fictitious Christ. When Christ goes *up* a mountain, they go round by the base of it, and lose the trace of the leader. If we serve Christ truly, we serve him exclusively, not him and another." "Christians imagine that it is not necessary to break with the world as Christ did. If they are right, then Christ was much in the wrong. He would be strictly taken to task if he should make his appearance in the churches unrecognized, as when on the way to Emmaus. It would be seen that the disciples are the teachers; and they would require him to receive at their hands an improved Gospel." •

THE *Memphis Commercial* says Rev. Lem. Penrod of Grassy Creek, a few miles southeast of Vanceburg, Ky., got into an argument with John State, a lay member, on the subject of the efficacy of infant baptism. The controversy became loud, and Rev. Penrod drew his revolver and fired at State, the ball passing through his body and inflicting a fatal wound. Only a few days ago a Baptist minister in straightened circumstances up north put on a mask and entered a bank when all the officers save one had gone to lunch, and at the point of his revolver was about to confiscate the funds in sight when help came from across the street and arrested him. The Lord only knows how much of the material *essaying* to take the world for Jesus is of this sort. The rottenness of the theological systems is disclosed every day; and it is madness to expect moral progress upward from existing agencies. •

"HAPPY is he who has learned to do his work conscientiously, and then, without anxious questionings or haunting fears, leave the results wholly with God." •

"WHAT had the record of Jesus been to us, if we had *only* the records of his sermons without the record of his works? What value is our faith without our daily works?" •

SINCE our last report of the additions to the Body of Christ, in Cleveland, Bro. Wm. Ellfring, formerly a Catholic, and Sister Stafford, an Episcopalian, and Miss Lizzie Brown, a Presbyterian have become obedient to the faith. The last named was buried with Christ on Sunday last; and another was prevented by illness. We thank God and take courage, because a few can yet be reached by the gracious message. Four others are diligently searching to see if these things are so, and we hope they will soon have counted the cost and decided for God and Truth. •

"NEW York city has a shrine in which it is seriously asserted that there is to be seen a fragment of St. Anne, procured of Pope Leo XIII., and the press frequently announces the cure of some incurable case. Another shrine is located at Auriesville, Montgomery Co., N. Y., under the control of the Jesuits; and papers state that a veteran policeman has lately been cured of malaria of the spine, which baffled all the doctors. This, remember, does not come from South America or Mexico or Canada East, but from the Empire state. This is doubtless intended to aid in the conversion of America so vigorously attempted just now. •

A Reaction.

Advices from Berlin on Feb. 25, inform us that one of the Clerical members of the Reichstag gave notice on Monday that he would submit an amendment to the Anti-resolution bill, imposing a fine of 600 marks and imprisonment for two years upon any person who, in a public speech, or in writings, denies the Deity or the immortality of the soul, or who shall in any manner make an attack upon the religious character of the marriage relations. The *Cologne Gazette* characterizes the proposed amendment as an outrage upon human liberty, which will make Germany the laughing stock of nations. The clericals, the *Gazette* says, will next propose a law to enforce the doctrine of papal infallibility and the immaculate conception. In this connection we might state that the *London Spectator* speaks of a marked reaction in Europe from the prevalence of unbelief and socialistic disintegration towards Roman Catholicism and Conservatism, and quotes from M. Brunetiere, the director of the first organ of literary opinion in Europe, to show that science has lost part of its prestige, and that religion has recovered a part, and that it is coming to be seen that the antagonism between them is due to the extravagant pretentions of the men of science; and that science has not fulfilled one of the promises with which it started out; that is has not, as Condorcet thought it would do, establish a universal morality; nor has it organized humanity, as Renan expected. It has told nothing of man's origin or destiny, nor explained the origin of language, of society, of laws or of conduct; that the Hellenists indeed have discovered the scattered fragments of the Sermon on the Mount in the Manuel of Epictetus or the Thoughts of Marcus Aurelius,—but they have never explained why the Sermon on the Mount has in a sense conquered the world, while the Manuel and the Thoughts have remained mere barren pieces of literature. The Hebraists have had no better fortune. They have reduced the Bible to the level of the Mahabharata or the Odessey, and suggested half a dozen dates for the Pentateuch, and as many authors for the Fourth Gospel. The historians have been no more fortunate; they can tell us little enough about their own proper subject, and how can they explain a religion the interests of which transcends history, and is as living as it was in the days of the Shepherd kings? And when the moralists break away from religion they are just as much at sea. Physiology cannot prove or disprove the freedom of the will or explain the sense of responsibility. If we ask rules of conduct from Darwin we get only such maxims as that the weakest must go to the wall. And so it is that we are confronted by a *religious reaction*. Those who are convinced that a democracy cannot dispense with morality, and that men cannot be governed without religion are considering the various l ms. M. Brunetiere gives his vote for Catholicism because it is a government while Protestantism is the absence of government and its history the history of divisions. For our part we see from the wonderful activity in the Catholic world, that there is a change in the air, and we are watching with interest. •

Saved by Law or Gospel Which? No. 16.

We will have to abandon our purpose to make a paragraph of each commandment, as they are so numerous, and content ourselves with the bare mention of some of the rules laid down by our Lord. We think no one will have to look about *for something else to do*. And we respectfully suggest that the divine principle stated so long ago, "That to obey is better than sacrifice," is still in operation,—and as the words of Jesus are to judge us, it is to our interest to obey him before we do anything else.

THE COMMANDMENTS OF JESUS:—

Be ye therefore wise as serpents and harmless as doves. Matt. x. 16: Beware of false prophets [teachers] which come to you in sheep's clothing; but inwardly are ravening wolves. [What a comparison?] Matt. vii. 15: "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." Matt. vi. 1. [This is a serious consequence.] When thou prayest enter into thy closet—and use not vain repetitions . . . your Father knoweth what things ye have need of: Matt. vi. 6, 7. If any man shall say unto you, lo, here is Christ or there, believe it not, for there shall arise false christs and false prophets. Matt. xxiv. 23, 24. Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh. Matt. xxv. 13. First cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. Matt. vii. 5. Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. Matt. vii. 7. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven. Matt. v. 16. Every one that heareth these sayings of mine and doeth them *not* shall be likened unto a foolish man that built his house upon the sand. Matt. vii. 26, 27. I say unto you that every idle [pernicious] word that men shall speak, they shall give account thereof in the day of judgment. Matt. xii. 36. Let them alone [those who teach for doctrine the commandments of men, see v. 9] they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. Matt. xv. 14. Therefore, all things whatsoever ye would that men should do to you do ye even so to them; for this is the law and the prophets." Matt. vii. 12. [It is useless to think of skipping this and doing something else instead, which is not commanded.] The Word that I have spoken the same shall judge him in the last day. John xii. 48. Judge not, that ye be not judged. Matt. vii. 1. Love ye your enemies and do good, and lend hoping for nothing, and your reward shall be great. Luke vi. 35. Seek first the kingdom of God. Matt. vi. 33. [The Sabbatarians have sought that neither first nor last. They believe in *a* kingdom, but not *the* kingdom of God where all people, nations and languages serve the Son. Dan. vii.] The law and the prophets were until John, since that time the kingdom of God is preached. Luke xvi. 16. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Matt. v. 10. If any man will do his [God's] will, he shall know of the doctrine whether it be of God or whether I speak of myself. John vii. 17. Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. Matt. iv. 4. Whosoever drinketh of the water that I shall give him shall never thirst, but . . . . be in him a well of water springing up into everlasting life. John iv. 14. If a man keeps my sayings he shall never see death. John viii. 51. [What in addition to this would he get by observing the 7th day, which is not found among his sayings.] Take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness and cares of this life, so that day come upon you unawares . . . . Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass and to stand before the Son of man. Luke xxi. 34.

He that followeth me shall not walk in darkness, but have the light of life. John viii. 12. [No need of following any one else.] A new commandment I give unto you, that ye love one another as I have loved you. By this shall all men know that ye are my disciples if ye have love one to another. John xiii. 34. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. Matt. x. 37. As ye would that men should do to you, do ye also to them likewise. Luke vi. 31. Swear not at all, neither by heaven for it is God's throne, nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Matt. v. 34, 35. I say unto you, resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Matt. v. 39. If ye continue in *my* Word, *then* are ye my disciples indeed, and ye shall know the truth and the truth shall make you free. John viii. 31. And as the blessed Lord says in the 12th verse of this chapter, that those who follow him shall have the light of life, let us strive to follow *him;* it will keep us busy. We hope to present other commandments next week. •

Selected.

Investigation Fatal to the Doctrine of Soul Immortality.

How many of those who assume, for it is only assumption, that man is immortal, have ever given to the subject the *amount* of thought and examination which its great importance merits? Will the theory stand investigation? We think not. Our opponents say that the soul is an immortal, immaterial being, that it is the thinking part of man, is incapable of death, and so lives on after the body is dead. Are we to believe that because it is immaterial it is therefore immortal, or because it is immortal it is necessarily immaterial? Does immateriality prove immortality, or vice versa? If God can create can he not also destroy? We affirm that man is now mortal and will remain so until 'the gift of God' is bestowed upon him, when 'death is swallowed up of life' when this mortal shall have put on immortality. And even then we claim he will still be material, but of a different organization. We believe that a thing to exist at all must be material itself, the product of material or intimately connected with material. Take any one of the things which we cannot conceive to be material themselves such as heat, light, gravitation and electricity, can we imagine any of them apart from matter? Are they not all products of matter, or associated with matter? We know they exist, and can feel their effects, but that is as far as we can go. We cannot put one of them under microscopic examination, nor into the scales and weigh it. If then, these phenomena spring from dead matter, why is it not possible for thought to proceed from highly organized and living matter? Sulpher, charcoal, and nitre, in certain quantities make the explosive we call gunpowder. Now what gives the powder its explosive property? Is it not the exactly proportioned and nicely arranged materials of which it is composed? Disarrange those materials by adding to, or taking from it one of its ingredients, and you render the powder valueless as an explosive; you have destroyed its organization.

Again, chemical analysis finds no difference between common carbon and the beautiful and brilliant diamond. The materials in both are exactly alike, it is in their organization they differ. How is it that the very same matter is so vastly different in appearance? We answer, the Creator who fashions, arranges, and organizes the crude materials of nature only knows. Look at a beautiful flower. Whence comes its delicate perfume, its color, and its exquisite formation? Again we answer, matter arranged and organized by the Almighty so as to bring about these results. Can we by analysing a flower-seed discover wherein lies the color, the perfume, or the life of the future flower? No; yet those properties are there. Crush the seed and you have disarranged its organization: it cannot now produce a flower.

We do not think our immaterialist friends will deny that dumb animals manifest affection, fear, and hatred, and we know, whether it be instinct or not, some brutes show wonderful powers of memory. Do they not hear, see, taste, and smell as we do, and if their sense, sight and hearing are, as we know, so exquisitely keen, why may not their other faculties or instincts be as much keener than man's. Yet our opponents will not allow that they (the brute creation) have immortal souls. If they have not, then they must be very highly organized matter. But we do not admit they have immortal souls any more than man has.

Whilst our opponents claim that man has an immortal soul, and say that it is the thinking part of man, they may forget that when a man is intoxicated his thoughts are rather confused. What is wrong? We don't suppose our friends would admit the possibility of the immortal soul "the divine spark" being under the influence of alcohol. Then, we ask, what has become of the soul while the man (the body) is drunk? Does it leave the body until the latter gets sober and then return? But that won't fit their theory, for they say when the soul (the thinking part) takes its departure the body is dead. We think it cannot control the body for being immortal and incorruptible, and also divine. It would not allow the body to get intoxicated, and if it left the body by its own will, possibly it would never return, but go straight to heaven or the other place.

Again, are we to suppose that some souls are capable of being overcome by alcohol which is taken into the body? No, that won't do either, for we are told that the soul and the body are two separate and distinct beings—the inner man and the outward man. It is the outward or body-man that is affected by intoxication. Then he must, after all, be intimately connected with the inner-soul, else how can the fact of his thoughts getting confused be accounted for? How absurd soul immortality appears when common sense and reason are brought to bear on it, apart from the overwhelming proofs of Scripture against the theory. This brings us back to our starting-point, which is that the immaterial soul theory will not stand investigation. We believe that man-mortal man, was made from the dust of the ground and was so arranged and organized as to be able to carry on all the functions of life which the all-wise Creator intended he should manifest, and that notwithstanding he was made in the likeness of God yet he is not a spirit like God any more than he is omnipotent or omnipresent, and that God from whom all life proceeds is able and willing to bestow immortality on all who will faithfully comply with the conditions which he has laid down.

Our opponents limit the power of God when they deny by their theory of immaterialism that matter can not be made to think. Is not God able of the very stones to raise up seed unto Abraham? By a word he can turn water into wine, and what a grand and sublime thought, he can make the very dust of the ground to praise him and magnify his holy name. This is the God whom we worship, the God of love, mercy, and forgiveness, who can kill and make alive again, and who at the sound of the last trump can re-animate the dust and raise the corruptible to incorruption.

Then we shall fully realise what the Scriptures declare, that life and immortality are brought to light in the gospel through and by our Lord Jesus Christ whom God has ordained as the life-giver and the only way by which man can pass on to immortality. Then the dust man is reorganized, rearranged and animated with a life that knows no end being like his risen lord.—*Blessed Hope Series.*

From Bro. Woodruff's Scrap Book.

We were made originally for God, and it is impossible we can be satisfied without him. Not that we can be truly satisfied in the *present* state; perfect satisfaction awaits the one time when we get God in his fulness in the glory of the immortal nature. But in measure we get satisfaction now in getting Christ into our hearts the hope of glory. The present is a real experience, though not so palpable as the future will be when we come to possess Divine nature the incorruptible body. Let a man believe in God and his heart will be eased from trouble, even in the midst of the evil of present experience. David says truly, "Great peace have they that love thy law, and nothing shall cause them to offend. Paul says, "The peace that passeth all understanding shall till your hearts and minds. This peace comes from faith in glorious facts: the fact of God's existence, his upholding all things by the Word of his power, his infinite and unsearchable wisdom, and above all his great goodness manifested in a thousand different ways, calling out our faith in him and love toward him, leading to implicit confidence and trust in him as our Heavenly Father.

"Watchman, what of the night? . . . . Watchman, what of the night?" The morning cometh and also the night. The millennial day being represented as preceded by a morning, the period of time just previous to the breaking of the n. ... ng is appropriately to complete the figure, called the night. And we read in one Psalms, "His anger endureth for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." "The night is far spent and the day is at hand," no doubt referring to the time of trial, "fighting," "struggling," "pilgrimage," absence from the Bridegroom, mixture of tares with the wheat, tribulation, sorrow, death, etc., etc.—such is forcibly designated as the night. The night is the lifetime of the world, the power of darkness. The "day" is the resurrection, in which will appear a new state of being rising out of the old,—fitly represented by the "morning," revealing the ever ascending glory of God, the literal perfection of a new day, spoken of throughout the Scriptures as the "Day of the Lord,"—The kingdom of God ushered in by the return of King Jesus.

What a glorious fact it is that there is *one* that can be held up before the eye of humanity as a pattern. There were lips that never uttered an untruth; there were eyes that never looked aught but love, and purity and bliss; there were arms that never closed against wretchedness and penitence; there was a bosom that never throbbed with sin, nor ever was excited by an unholy impulse; there was a man free from selfishness, and whose life was spent in going about doing good; there was one who loved all mankind, and loved them more than himself, and gave himself to die that they might live—went to the gates of death that we might not be held in its eternal embrace. Yes; there was one who lay in the grave to take away its coldness and chill, and its power, and taught humanity how it might ascend above the grave. There was one, who, though he walked on earth had his conversation in heaven, and took away the curtain that hid immortality from view and presented us the Father, God in all his love. Such an one is the standard held up in the church of Christ as the embodiment of all that is attractive, and lovely and glorious.

"Tithes a tenth part" and applied to the gifts made in the service of religion. The payment of tithes seems to have been a most ancient custom from Abraham giving the tenth to Melchisedek, and from Jacob promising to give a tenth to the Lord. The requirement was that people should pay one-tenth of their produce to the Levites—who were devoted to the service of religion and relied on this as the means for their support. The Levites in their turn were required to pay a tenth of what they received to the priests. In the time of Hezekiah the custom had fallen in a great measure into disuse and in his reign was restored. Disregard to these religious offerings was severely condemned by Malachi while a blessing was promised to those who should faithfully discharge the duty. At the time of Christ's advent the Pharisees were so scrupulous in regard to the payment of tithes that they devoted one-tenth of even their garden herbs. Christ does not rebuke them for this, but for relying on it as a ground of justification while regardless of the weightier matters.

Living by the Day.

One secret of sweet and happy Christian life is in learning to live by the day. It is the long stretches that tire us. We think of life as a whole, running on for years, and it seems too great for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us in lifetimes; it comes only a day at a time. Even tomorrow is never ours till it becomes today, and we have nothing whatever to do with it but pass down to it a fair and good inheritance in today's work well done and today's life well lived.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Any one can live sweetly, quietly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever means to us, just one little day. "Do today's duty, fight today's temptation, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond, and we ought not to try to see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*A. B. Miller, D. D., in "The Builder of Character."*

An Interesting Lecture.

H. T. Baker who has spent several years in the service of the British Empire in India as a police officer, delivered a most interesting and instructive address in the Christian church Wednesday evening. He dealt with the social and religious customs of the people and held the closest attention of his audience. The subject is a comprehensive one and at the expiration of three quarters of an hour's lecture the hearers yearned for another opportunity of listening to him in regard to his observations in foreign lands. Before long he is expected to give an address on Mexico and the South where he has been engaged in missionary work.—*Cedar Rapids, Iowa Record.*

Information of a semi-official character is given that it has been decided to create a new office of the highest rank in the Protestant Episcopal Church in this country. It is to have the title of Primus, but, further than this no information is given, as the proceedings of the Commission to revise the constitution of the Church is kept rigidly secret. The Primus would, of course, be elected by the House of Bishops, and the suggestion is made that Washington, as the Capital of the country, should be the See of the Primus.—*Philadelphia Ledger.*

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Poetry.

Evening Time is Best.

There are those who say that evening time
is best
When everything in Nature sinks to rest;
While the morning hour is passing fair,
With warmth and beauty springing
everywhere.
And Hope is bounding in the balmy air,
And dawning with glad smile anxious
care.
Some may hold that evening time is best,
But well I know that evening time is best
For weary ones in need of rest;
For simply musing, with its rosy light
Creeping back the curtain of the
night.
Then the earth all beautiful and bright,
Bursts forth in one grand anthem of delight.
For evening and joyous Childhood is the best.
Ere I go home the evening time is best
For I go God and I sigh for home
Long beneath my Father's roof to rest,
To lean my head upon my Mother's
breast
And the sun declining to the west,
Knowing that the evening time is come!

Mrs. Lou S. Bedford.

Original.

First Epistle to Korinthioi. Chap. 14.

1. Pursue after the love, and be emulous for the spiritual gifts but preferably that ye may prophesy.

2. For the one who talketh with a tongue, is not talking to men, but to God; for no one heareneth; but he is talking mysteries in spirit.

3. The one who prophesieth though, is talking to men for edification and help and consolation.

4. The one who talketh with a tongue edifieth himself; but the one who prophesieth edifieth a church.

5. Now I desire that ye all talk with tongues, but rather that ye prophesy; moreover the one who prophesieth is greater than the one who talketh with a tongue, unless he interpret that the church may receive edification.

6. But now brethren, if I shall have come unto you talking with tongues, what will I profit you, if I do not talk unto you in the way of revelation or in the way of comprehension or in the way of prophesy or in the way of teaching?

7. In like manner the lifeless things that give a sound, whether a flute or a cithern if they do not give rhythmic pensation to their sounds, how will any have comprehended that which is being fluted or played on the cithern?

8. Yea forsooth if a trumpet give an unrecognizable sound who will prepare for battle?

9. In this wise ye also if ye give through the tongue a word not well understood, how will that which is being talked be comprehended? For ye will be talking into the air.

10. So many kinds of sounds are there perchance in a cosmos, and there is nothing without sound.

11. I shall be a barbarian to the one who is talking, if indeed I shall not have perceived the intelligent force of the sound; and the one who talketh will be a barbarian to me.

12. Therefore let the one who talketh with a tongue offer votive-prayer that he may interpret.

14. For if I am offering votive-prayer with a tongue, my spirit is offering votive-prayer, but my mind is unfruitful.

15. What then is it? I should offer votive-prayer in the spirit and I should also offer votive-prayer with the mind? I should exalt the strain with the spirit, and I should also exalt the strain with the mind.

16. Since if thou art commending in spirit, how will the one who occupieth the place of the unlearned say the amen to thy thank-offering, when he doth not know what thou art saying?

17. For thou art offering thanks well, but the other is not being edified.

18. I thank God that I am speaking with a tongue more than you all;

19. But in a church I would rather have talked five words with my mind to make catechoumns of (or instruct by word of mouth) others than a myriad of words with a tongue.

20. Brethren, become not children in sense (common sense) but be child-like in evil, and become adults in sense, (your common sense)

21. In the law it hath been written, With other tongues and with others' lips shall I talk to this laity, and not even in this wise will they have hearkened to me, saith the Lord.

22. So then the tongues are for a sign, not for those who have faith, but for those who are unfaithful; but the prophecy is not for the unfaithful, but for those who are exemplifying faith.

23. If then the whole church be come together and all be talking with tongues and ignorant or unfaithful persons shall have come in, will they not say ye are crazy?

24. But if all be prophesying and any unfaithful or ignorant person shall have come in, he is being convicted by all and is receiving a preliminary examination by all;

25. The hidden things of his heart have become manifest, and in this wise he will fall upon his face and worship (do homage to) God, declaring that God is really in your midst.

26. What then is it, brethren? Whenever ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation; Let every thing occur for edification.

27. Whether any one be talking with a tongue, by twos or at the most by threes, and by turn; and let one interpret.

28. But if there be no interpreter, let one remain silent in a church, and let him talk to himself and to God.

29. But let two or three prophets talk and the rest discriminate;

30. And if a revelation be made to another who is seated, let the first become silent.

31. For ye can all prophesy one by one, that all may learn and all be helped;

32. And spirits of prophets subject themselves to prophets.

33. For God is not a God of confusion but of peace as in all the churches of the saints.

34. May the women have remained silent in the churches; for it doth not become them to talk, but may they have become subordinate even as the law saith.

35. And if they desire to have learned anything, let them have asked their own husbands at home. For it is a shame for a woman to talk in a church.

36. Or did the Word of God go out from you, or hath it come unto you alone?

37. If any one seemeth to be a prophet or spiritual, let him recognize what I am writing as it is of the Lord.

38. But if any one is ignorant let him be ignorant.

39. So then my brethren, be emulous to prophesy and do not prevent talking with tongues.

40. But let all things take place in good form and according to direction.

CHAP. 15.

1. Now I am making known unto you with what Word I evangelized you, the evangel (or gospel) with which I evangelized you, which also ye received, in which also ye stand,

2. Through which also ye are being saved, if ye hold to it, unless on the other hand ye have experienced faith in vain.

3. For among the first things I committed to you and which I received, is that Christ died judicially for our sins, according to the Scriptures;

4. And that he was buried, and that he was awakened on the third day according to the Scriptures;

5. And that he appeared unto Kephas; then unto the twelve;

6. And that after that he appeared unto upwards of five hundred brethren at one time, of whom the majority remain until this present time; but some have lain down to sleep.

7. After that he appeared unto Jakobos; then unto all the apostles.

8. And last of all he appeared unto me also, one as it were not born at due time.

9. For I am the least of the apostles, I who am not sufficient to be called an apostle, because I persecuted the church of God.

10. But by God's grace I am what I am, and his grace hath not occurred unto me in vain; but more than they all have I toiled; and yet not I, but the grace of God with me.

11. Whether then it be I or they in this wise are we heralding and in this wise have ye experienced faith.

12. And if Christ is being heralded as having been awakened from among the dead, how do some among you say that there is no resurrection of dead people?

13. If indeed there be no resurrection of dead people not even hath Christ been awakened.

14. And if Christ hath not been awakened, in vain forsooth is both our heralding and vain your faith.

15. And we are found also to be God's false-witnesses, because we have testified against God that he awakened the Christ whom he did not awaken, if forsooth dead people are not awakened.

16. For if dead people are not awakened, not even hath Christ been awakened.

17. And if Christ hath not been awakened, vain is your faith, ye are still in your sins.

18. And moreover those who have lain down to sleep in Christ have perished.

19. If in this life alone we have hoped in Christ we are of all men the most miserable.

20. But just now (quite recently) Christ was awakened from the dead, a first-fruits of those who had lain down to sleep.

21. For since through man death was, through man also is there a resurrection of dead men.

22. For even as in the Adam all are dying judicially, so also in the Christ they all will have been made alive.

23. But each one in his own rank, a first-fruits Christ; after that those who are Christ's in his parousia (at his coming);

24. Then the rest (or the complement) whenever he shall deliver up the kingdom to the God and Father, whenever he shall work out all authority and all official-power and ability.

25. For he must rule as king until he shall have put all the enemies under his feet.

26. A last enemy abrogated (or wrought out) is death.

27. For he (God) hath put all things under his feet: but when he said, all things have been put under, it is evident that it was outside of the one who had put them all under him.

28. And whenever they all shall have been subjected by him, then will he the son subject himself to the One who subjected them all to him, that God may be all in all. (or all things in all persons).

29. Since what shall we do who are having ourselves baptized for the sake of the dead if the dead are not awakened at all? And why are we having ourselves baptized for their sake?

30. And why are we incurring danger every hour?

31. Daily am I being condemned to death, yea it is your boast, brethren, which I have in Christ Jesous our Lord.

32. If as a man I have fought with wild-beasts in Ephesos, what advantage is it to me, if dead people are not awakened? Let us eat and drink gluttonously; for tomorrow we are condemned to die.

33. Be not led astray. Bad associations corrupt good (useful good) manners.

34. Awake from your stupor in a right way: and sin not: for some have ignorance of God: (or no comprehension of God). To your confusion I say it.

35. But some one will say, How are the dead awakened? And with what sort of a body do they come?

36. Thoughtless one, What thou thyself sowest, is not made alive unless it shall have died;

37. And in what thou sowest, thou art not sowing the body that is going to be, (or *lit.* to become) but a naked kernel, it may be of wheat or of a certain one of the rest (of the grains usually sown).

38. And God giveth it a body even as he hath purposed, and to each of the germinal seeds its own body.

39. All flesh is not the same flesh; but there is one flesh of men and another of animals, and there is one flesh of flying-things, and another of fishes;

40. And there are celestial bodies and there are terrestrial bodies (meaning bodies designed to live in the air above us and bodies designed to live upon the earth like ourselves) moreover there is one glory of the celestial and another of the terrestial.

41. There is one glory of a sun and another glory of a moon, and another glory of stars; for star differeth from star in glory.

42. Even so also is the resurrection of the dead. There is sown in corruption; there is awakened in incorruption;

43. There is sown in dishonor, there is awakened in glory; there is sown in weakness; there is awakened in ability;

44. There is sown a soul-body, there is awakened a spirit-body; if there is a soul-body, there is a spirit-body.

45. Even so also hath it been written, The first man Adam became a living soul, (or came to pass in a living soul) the last Adam a life-creating spirit (or came to pass in a life-creating spirit).

46. But not first was the spiritual but the natural; (the organic soul-life meant) after that the spiritual.

47. The first man was of dust from earth; the second man from heaven (*lit.* from the canopy).

48. As was the one of dust so also are the ones of dust; and as is the heavenly one (or the one from the canopy) so also are the heavenly ones.

49. And even as we have borne (or carried) the image of the one of dust we shall bear also the image of the heavenly one.

50. And this I say, brethren, flesh and blood cannot have inherited God's kingdom, nor doth corruption inherit incorruption.

51. Lo, I am telling you a mystery. We shall not all have lain down to sleep: (that is there will be some Christians alive when this change here referred to occurs) but we shall all be *changed* (that is from flesh and blood bodies to spiritual or spirit-bodies—without incurring death if alive when the time of this change comes the *change* must occur whether we be alive or dead be means).

52. In an indivisible space of time, in the wink of an eye, at the last trump. For a trumpet will sound and the dead will have been awakened incorruptible, and we (Christians) shall be changed,

53. For this corruption must put on (as an under-garment or be endued with) incorruption, and this mortality must put on (same word as above) immortality (*lit.* deathlessness).

54. And whenever this corruption shall put on incorruption and this mortality shall put on immortality, then will come to fall the Word that hath been written, namely, Death hath been swallowed up in victory;

55. Where, O death, is thy sting? Where, O death, thy victory?

56. The sting of the death is the sin; and the ability of the sin is the law.

57. Thanks be to God who giveth us the victory through our Lord Jesous Christ.

58. So then, my beloved brethren, become grounded, immovable, abounding in the work of the Lord always, since ye know that your toil in the Lord is not in vain.

CHAP. 16.

1. Now concerning the collection for the saints, even as I have given directions to the churches of Galatia, in this wise may ye also have done.

2. Every Sabbatic-period let each one of you by himself put aside and treasure up whatever he may have been prospered with, that whenever I shall have come, the collections may then take place,

3. And when I arrive whomsoever ye shall approve through letters, these I will send to carry your favor to Herousalem.

4. And if it shall seem best for me also to go my way, they shall go their way along with me.

5. But I shall come unto you whenever I shall have gone through Mukedonia, for I am going through Mukedonia.

6. And perchance I may remain with you or even winter with you, that ye may send me forward wherever I may be going my way.

7. For I do not intend to see you just now in passing by. For I hope to remain with you some time if the Lord permit.

8. But I am going to remain in Ephesos until Pentecost;

9. For a door hath been opened for me, a great and energetic one, and there are many who oppose.

10. But if Timotheos shall have come, see to it that he be without fear with you, for he is engaged in the work of the Lord as am I also.

11. Do not despise him then; but send him forward in peace, that he may come unto me, for I am expecting him with the brethren.

12. And concerning Apollos the brother, I have exorted him many times to come unto you with the brethren, and there was no purpose at all to come now, but he will come whenever he hath a good opportunity.

13. Be wakeful, stand in the faith, be manly, control yourselves.

14. Let all your affairs take place in love.

15. And I exhort you, brethren, know the household of Stephanas, because it is a first-fruits offering of Achaia, and they arrayed themselves for menial-service (deacon-ship-service) to the saints;

16. That ye also may subject yourselves to such and to every one who worketh and toileth along with you.

17. I rejoice moreover in the coming of Stephanas and Phortounates and Achaikos because they have supplied our lack.

18. For they have given rest to our spirit and yours. Recognize such therefore.

19. The churches of Asia greet you. Akulas and Priska along with the church household by household of them greet you.

20. All the brethren greet you. Greet one another with a sanctified token of friendship (a kiss or embrace or hand shaking or other evidence of friendship).

21. Paul's greeting by my hand.

22. If any one is not friendly to the Lord, let him be anathema, Maran atha (devoted—to wither away).

23. The grace of the Lord Jesous be with you.

24. My love be with you all in Christ Jesous. Amen. Unto Korinthioi.

CHAS. GARDNER.

The Jerusalem Colony.

The readers of THE RESTITUTION will doubtless remember a ripping I sent, cut from the *Chicago Post*, with regard to this people. Recently myself and other brethren and sisters attended one of their services, held at their temporary home on Monroe St.

We found quite an intelligent community. One thing was decidedly noticeable, and that was their simplicity, and spirituality. love and affection, which prevails to a large degree among them. They have cultivated this spirit to the extent that it is now plainly visible upon their faces, which bear an holy expression. It is certainly refreshing to visit a body of people who truly love each other, and extend the same to whomsoever they may come in contact with.

After service they visited with us and their unaffected genial hospitable manner made us feel quite at home in their company. They also have artists among them, who have taken large photographic views of nearly everything of interest about the Holy City and the surrounding country. These they exhibited to us with pleasure and being so familiar with the points shown their explanations made the scenes quite real to us that it seemed almost like making a visit to that country.

Most of these people left Chicago thirteen years ago, to live in Palestine, that they might have a better opportunity of studying the signs of the times.

With regard to the rebuilding of the Holy City they read from the Prophet Jeremiah xxxi. 38, 39, 40, specific lines in which the building would take place, read it: "Behold the days come, saith the Lord that the city shall be built to the Lord. From the tower of Hananeel unto the gate of the corner. And the *measuring line* shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; and it shall not be plucked up nor thrown down any more forever."

On arriving there thirteen years ago, they commenced to seek out the points named by the prophet on which "the city shall be built unto the Lord." "The tower of Hananeel," being the first point named in the prophecy, they commenced to make inquiry as to where they could find the tower? but no one knew anything about it. An aged Jewish rabbi picked out a spot near the Jaffa gate, he said he thought the tower was located there. Some time after, parties were excavating to lay the foundation of a building when they struck rock. This upon examination was found to be the base of the tower of Hananeel. A portion of this new building was actually founded on the base of this tower. The prophet said: "the city shall be built unto the Lord *from* the tower of Hananeel." The Word of the Lord was fulfilled to the exactness of even placing the first structure upon its *very foundation*.

Next by their own exertion they made the discovery of "the valley of the dead bodies and of the ashes." They found there a very large hill, composed entirely of ashes, which upon examination was found to be the ashes from the temple sacrifices. Nearly two-thirds of this hill of ashes has been used in the place of sand, for plastering houses built along the line indicated by the prophet. The Sultan of Turkey has also built a fine paved road along this line, thus we see how God uses men to accomplish his purposes whenever his own good time arrives.

They also investigated the points named in Zech. xiv. 10, "All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem, and it shall be lifted up and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel, unto the King's wine presses." They could get no information concerning "the King's wine presses." So they followed out the line indicated by the prophet "South of Jerusalem," and discovered the "King's wine presses," large vats cut out of stone, and constructed so as to be emptied into each other, and from thence into a large cistern. Since they have been in this city building has commenced on *that* line "south of Jerusalem."

During their sojourn in Palestine rain has increased to eight inches. In July, 1894, they say the dews commenced to fall. The land is now quite fruitful.

"For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

W. H. WILSON.

Guatemala and Mexico.

Although Guatemala has made great advances in recent years, and is now the largest, most populous, and richest of the Central American States, she is no match for Mexico. Her population, according to her most recent census, is 1,304,233, and her standing army consists of 3,718 officers and men who are, for the most part, Indians, and good fighters if well led. The Guatemalans claim that they can put 50,000 troops in the field if necessary, but even if this rather extravagant claim were to be allowed they could hardly stand up against Mexico's fine army of 45,000 men on a peace footing, and 160,000 in time of war, including 131,480 infantry, 25,000 cavalry, and 4,000 artillery. They, too, are for the most part Indians, but they are thoroughly drilled, well equipped, and compare favorably with any European army.—*Boston Herald.*

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The Knight Templars Conclave will be held at Boston, Mass. during next August, and it will be of interest to Sir Knights and their friends to know that arrangements have already been successfully accomplished by the Nickel Plate Road providing for the sale of excursion tickets over direct lines, going and returning, or by circuitous route: i. e. going one line and returning another. By so doing many of the following notable resorts may be visited without additional expense; Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will, no doubt, make the low rate excursion tickets offered by the Nickel Plate Road very popular.—Mar. 31.

The Glorious Vision.

"And behold, there talked with him Moses and Elias, who appeared in glory and spake of his decease." Luke ix. 30.

We can never, in our present condition, take in or realize that wondrous scene on the Mount of Transfiguration. It was a glimpse of that glory in which the Lord will come a second time without sin, (a sin offering) unto salvation; the restoration of all things, that is called the "glorious appearing of the great God and [or even] our Savior Jesus Christ."

His person will be glorious as on the mount. "The fashion of his countenance was changed." "His face did shine as the sun and his raiment was white as the light." Matt. xvii. 2. "A bright cloud overshadowed." Heaven kissed the earth and unearthly splendor wrapt the scene. So will it be at his second coming "in power and great glory."

His attendants will be glorious. Here were Moses and Elias—in immortal bodies, in converse with their Lord. He shall come again and "his saints with him." When he shall appear we shall be like him, for we shall see him as he is—transformed into his glorious image. The society will be glorious. Here it was the distinguished Old Testament saints. There it will be the redeemed of all ages—from the east and the west, to sit down with Abraham, Isaac and Jacob in the kingdom of God. It will be good to be there—where the smile of the Lord is the feast of the soul.—*Christian Repository.*

OBITUARY.

Anderson Wilkenson died at his home in Macy, Ind., Tuesday afternoon, Feb. 19, 1895. Brother Wilkenson was born Jan. 21st 1813, hence he was at the time of his death over 82 years of age. He was born in Ross County, Ohio his ancestors were formerly from North Carolina. He came with his father to Miami Co. in 1836, and located in the northern part of Union, now Allen township, where he lived the remainder of his life. He was married three times, first to Hannah Rains, who died and left a family of eight children. He afterwards married Mrs. Martha Sutton, who was the mother of two children. She died and he afterward married Mrs. Hannah Baker. He united with the Church of God about 32 years ago under the preaching of Bro. Shafer, and ever since has lived a consistent Christian life. By his death Miami County loses one of its oldest residents, he being one of four brothers who made up what was called "The Wilkinson Settlement."

Brother Wagoner was called to attend the funeral, but being absent from home could not be reached.

The Christian Endeavor Convention for 1895 will be held at Boston, Mass., next July, and the Nickel Plate Road has effected arrangements by which the lowest rates will be offered, either going and returning same route, or by going one route and returning in whole or in part by different routes. The following points of interest may be visited without extra charge: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel.—Mar. 31.

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. GRENNOUGH.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Restitution:

I like your weekly visits and am instructed by reading it in building up Christian character, and my prayer is, that you may in the future as you have in the past, make THE RESTITUTION the best religious paper in the world. May God's choicest blessing rest on it, and may it be the instrument of bringing many precious ones into the fold of Christ.

JAMES H. VOLIVA.

Dear Restitution:

Please find enclosed my subscription for another year. also 50 cents to send it to some other brother or sister as you think best. I cannot do without it. It is like an old friend, as I have taken it so long, nearly thirty years. I love to read the good letters of the dear ones of like precious faith, and may we all bear the welcome plaudit, "Well done." Pray for me that I may hold out faithful to the end.

Your Sister in hope.

N. J. PRUITT.

Dear Restitution:

As my time has expired I will send money for another year's subscription to the paper. I would have written sooner but was in Missouri sick, and am now just able to walk out. I must have the paper. It and the Bible are all the preaching that there is nearer than sixty miles, as we have no organization here. There are a few baptized believers here and I think if we had a preacher we would soon have more. We have a fine country and climate, it is never very cold nor very warm. We would be so glad if some good preacher and school-teacher would settle here.

WM. GOIN.

Editor Restitution:

In your issue of Feb. 13th, I find a question, and answer concerning Mark xi. 13, which called to mind an exposition of that Scripture that I heard from a learned Jew, a few years ago, and I thought it might be of interest, so here it is. He said, there were two kinds of fig trees in Palestine, that one of them leaves out before it blossoms, and the other blossomes before it leaves out and that upon the one that leaves out first there was an exudition among the leaves something similar to the glue on our peach trees, and that it came much earlier than the fruit and was very delicious, and that the people there used it for food, and that this was what Jesus expected to find although "the time of figs was not yet."

Submitted for what it is worth.

W. J. ORRM.

Dear Restitution:

Please find enclosed $1.50 for the renewal of my subscription another year for I value the dear paper next to my Bible, as the two furnishes us all the gospel preaching that we are privileged to enjoy although we have four churches here in Milan, Mich. Alas, how feebly the gospel is presented, but I can say of a truth that my faith in the blessed promises are growing stronger as I see the glorious advent day approaching. I earnestly desire an interest in the prayers of the brethren and sisters that my faith fail not.

MRS. MARTHA HOUSE.

Dear Restitution:

To the brothers and sisters that are scattered, I would say that I love to read your letters and articles in THE RESTITUTION, telling of your future hope of the coming King and the establishing of his kingdom upon the earth. Brothers let us examine ourselves, whether we are of the faith, prove ourselves. What foundation are we on? There is a solid rock and there is also a sandy foundation. I am standing firmly on the Rock, Christ Jesus, our dear Redeemer. We hope and trust that we will be faithful unto the end, and to hear the blessed words of our Master, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Like Paul we want to be "found in him, (Christ) not having my own righteousness, but that which is through the faith [illegible] of his resurrection and the fellowship of his sufferings being conformable unto his death, if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And we trust that we are daily putting down self, not in our own strength, but in the strength of our Lord and Redeemer. We look to him and trust wholly in him knowing that he is working all things together for good to those who love him and look for his appearing. We can see that the time is short, but let us be humble ever remembering that we are acceptable only in Christ our Lord.

Ere this letter reaches you I will be 1000 miles from home on a missionary tour. I go to Tempe, Arizona, where Brother C. A. Saylor lives, to baptize and to preach the gospel which Paul says is God's power to draw men to Christ. I will be gone about three or four weeks. Brethren pray for me that I may speak forth the words of truth as presented by Christ the prophets and apostles, and that I may boldly make known the mystery of the gospel.

JOHN FOORE.

Dear Restitution:

We have just closed one of the best meetings ever held in Lanark, Ill. Bro. Hudler began a meeting on Monday night, Feb. 18th and a goodly number came out to hear him on the "State of the dead" as a beginning of a series of lectures. Interest seemed to increase until on Saturday night when Bro. Hudler was taken down with LaGrippe, which put an end to our meeting for this time. On Thursday morning he was able to go on his journey, but was not well. His next place of meeting is Oregon, Ill. The Lutheran Church was kindly given them in which to hold their meetings, and wherever Bro. Hudler preaches the truth is ably taught by simplyfying the precious promises.

J. M. GLOTFELTY.

Dear Restitution:

I am truly thankful to the dear Lord for his loving kindness in providing means by which I am able to forward my yearly subscription, and to contribute a little to help those who cannot. If all the dear ones in Christ appreciate the weekly visits of THE RESTITUTION as I do, I pray God they may not be deprived of so great a source of comfort and edifying s rength in the things pertaining to eternal life.

I am alone, and yet not alone, for the lord is with me to provide for every want, and to save from every ill. I am trusting in his Word and watching and waiting for his coming. May the blessing of God be and abide with you in the blessed work of sowing seed. We who are isolated from the Lord's table know how to sympathize with one another, and long for the return of the Bridegroom. It will be joy unspeakable and full of glory.

I am greatly rejoiced to hear from the young ones who have recently put on Christ. Be faithful and press forward to the mark of your high calling in Christ Jesus.

Yours in the one faith and hope of eternal hope.

R. A. NEFF.

To the loved ones of like precious faith:

It is with a feeling of gratitude toward God that I pen you these lines

The Union Church is favored with one grand speaker, Bro. Hudler, who is a workman that needeth not to be ashamed, always ready to give an answer to any Bible question. We have preaching about every two months. How glad we are that we can have a minister that preaches the faith once delivered to the saints. Tongue cannot tell how it refreshes us, i- is like a beautiful rain coming down on wilted grass in harvest time. We love to read the letters that come from the dear brothers and sisters. I often think of Brother Hatch and of the good seed that he sowed, and hope that it fell upon good ground.

Dear brothers and sisters let us not be discouraged, let us fight the good fight of faith and lay hold of eternal life. How we rejoice to meet our brothers and sisters and friends in this world, but our joy is turned into sorrow, for we meet but to part, but in the world to come they that are faithful and true will never be parted. So let us do all we can for the Master's cause. Let us do what the Editor requested, send in our mite, and send THE RESTITUTION to some one that is not able to pay for it, it helped me and it will help others.

My prayer is come dear Lord.

A SISTER.

Editor Restitution:

We see by the date on our paper, THE RESTITUTION, that our time has expired so please find enclosed the money to pay for another year, would like to send more but cannot at present do so. We love to read the letters from the dear brothers and sisters of like precious faith. O let us hold out faithful a little longer.

Let not pleasure guide our footsteps
Rather let us suffer pain.
No good comes from serving pleasure.
Death is her eternal gain.

We see so many around us seeking the pleasures of this world, even in our own church. Did our Savior seek the pleasures of the world? We find him going about doing good. Then let us follow his footsteps that when he returns to gather his own we may be among the number to whom he will say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." O may he come, and come quickley.

Your Brother and Sister.

MR. & MRS. EDWIN GARTON.

Our first duty is to find out what is our duty.

Go on in the strength of the Lord, and put Christ's love to the trial; put upon it burdens, and then it will appear love indeed: we have not recourse by his love, and therefore we know it not.—*Rutherford.*

The method pursued by the Nickel Plate Road by which its agents figure rates as low as the lowest seems to meet the requirements of the traveling public. No one should think of purchasing a ticket until they first enquire what the rate would be over the Nickel Plate Road.—Mar. 31.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

ALIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom. Advocated in a series of Ten Discourses." A volume of 288 pages, 4th edition. Cloth, 35 cts. a copy; 5 a-her gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 40 ages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks - those not able to pay for their paper - will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. EVA L. UNDERWOOD, Plymouth, Ind.

Previously published,	$251.78

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 80,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Restitution Age. 9. Destiny of the wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

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Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1892, by Jos. Lacier. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Heir of All Things. Cortez Williams. This little book of 116 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author Cortez Wm. Cortez Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with about 500 full page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 726 pages, price $1.50

JESUS CHRIST—His Ancestry, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 108 pages, price 30 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, placed on the front edge of the different critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work by two well known and need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 125 pages, cloth bound: for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Cr rie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 50 for $4.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have a few copies of this work on hand of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Waggoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychmner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City. Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Crafton, Fair Haven, Mo.
L. E. Conner, Rossville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. R. Fisk, Caldwell, Kan.
M L Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 82, Ex. Sun.	12:36pm	For St. Joseph.
No. 84, ex. Sun.	10:05pm	for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun.	8:00am	For Terre Haute.
No. 83, "	12:30pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. HALE, Agt., Plymouth, Indiana, or

W. F. BRUNER,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 906 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. W. Jobilo, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study a cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Parties residents of Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. P. Waggoner, every first Sunday in the month, also Sunday school every Sunday, and prayer meeting every Thursday evening.

Church of Gen, Plymouth, Ind., meet in Ball northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at Bro Clark's every Sunday afternoon at 2 o'clock for devotional services. Any in their passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen. Thirty m. les east thereof.

The Church of God in Pleasiter Co., Neb., meets in the new Union church. We have Union Sunday school every Sunday p. m. and preaching the 2d Sabbath in each month by regular preaching. Jesse Wolf is Supt. Sarah S. Hoek Clerk.

At Ainsworth, Neb. Sunday school every sunday at 11 o'clock. hours 1 to 3 p. m. followed by services at 3:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church worship every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take car come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our father, the giver of every good and perfect gift. All visitors address brother George Knife, Scesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hymond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. D. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Ingalls. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Hemmer Hall, on Willoughby Avenue, near Broadway.

The church of God meets every Sunday at 10:15, a. m., in K. of P. Hall, 995 Wilson ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Free hall at Park Hill church in Gladbrook, Iowa every sunday morning and evening. Traveling brethren will find a welcome. Sunday-school 11:30 a. m. A. J. Eychmner.

Meeting or Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Whitsell Pettet.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trosdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trosdell, Sec'y.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Pra ie Grove every Sunday. Preaching at Brady every four weeks. At Centerview every four weeks. A Union meeting on every Sunday. These churches have regular preaching by Brother or Sister Wendle and occasionally a liberal are evangelizing. Respects. McBride. Wm. and Rhoda have the regular preaching. The church at Call in Custer a presided over by Bro L. C. Chase.

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Poetry.

The Wind.

Softly the evening breeze
Is coming now
Sighing among the trees -
Fanning my brow:
Now quickly flies away,
Mid other scenes to play.

But whither it doth go,
No one can tell;
Over hill and streams we know -
Through shady dell;
But where it findeth rest
No one hath ever guessed!

It may be that 'tis hot
Mid waving corn;
Or where Aurora fair
Awakes the morn
Where Night and Morning greet,
Or earth and heaven meet!

Its whispering tones are heard
Among the pines;
By it the leaves are stirred,
And flowers and vines;
And often we rejoice
To hear its merry voice.

But we can never find
Its dwelling-place;
Nor with surveyor's line
Its bound'ry trace!
That it doth come and go,
In all the wide we know.

Original.

Paul's Second Epistle unto Korinthioi. Chap. 1.

1. Paulos an apostle of Christ Jesous, through God's will, and Timotheos the brother, unto the Church of God that is in Korinthos, together with all the saints that are in all Achaia;

2. Grace be unto you and peace from God our Father and our Lord Jesous Christ.

3. The God and Father of our Lord Jesous Christ be praised, the Father of the feelings of pity and God of all comfort.

4. The one who comforteth us in all our tribulation, so that we are enabled to comfort those in any tribulation through the comfort with which we ourselves are being comforted by God.

5. Because even as the suffering-feelings of the Christ abound toward us, so through the Christ also our comfort aboundeth.

6. And whether we are enduring tribulation, it is for our comfort and salvation, or whether we are being comforted it is for your comfort that inworketh in patient-endurance of the same sufferings that we ourselves are suffering.

7. And our hope for you is assured; knowing as we do that ye are not partners in the sufferings even as also in the comfort.

8. For we would not have you ignorant brethren, of the tribulation that occurred to us in Asia, that we were burdened beyond our ability so that we did not know how even to live.

9. Moreover we had had within ourselves the answer of death, that we might not put faith in ourselves, but in the God who awakeneth the dead.

10. And who did deliver us from so great a death and will deliver, in whom we have hoped that he will again also deliver.

11. While ye also co-operate in your supplication for us that the gracious favor toward us may through many (supplications) have become gratitude for us from many faces.

12. For this is our boast, the testimony of our consciousness (or our conscious testimony) that in God's sanctity and sincerity, not in carnal wisdom, but in God's grace we have conducted ourselves in the cosmos, and especially toward you.

13. For we are not writing other things unto you than those ye are accustomed to read and fully comprehend, and I hope that ye will fully comprehend them unto the end,

14. Even as ye have clearly comprehended us in part, because we are your boast, even as ye also are ours, in the day of our Lord Jesous.

15. And in this assurance I wished before to come unto you, that ye might have a second joy,

16. And that through you I might go on into Makedonia, and return again unto you from Makedonia, and be sent forward by you into Joudaia.

17. In desiring this then have I used anything forsooth in a trifling way? Or in what I desire, do I desire it according to flesh, that the yea may be yea and the nay may be nay in my own estimation?

18. God is faithful that our word to you is not yea and nay.

19. For Jesous Christos the Son of God who hath been heralded through us among you, namely through me and Silouanos and Timotheos did not come to pass (or was born) yea and nay, but yea in him hath come to pass.

20. For however many promises of there may be, in him are they yea: therefore through him also is the amen unto God's glory through us.

21. And it is God who is assuring us along with you in Christ and who hath anointed us,

22. And who hath sealed us and given the earnest (bonus) of the spirit to be in our hearts.

23. And I invoke God as a witness to my own soul that I have never come to Korinthos sparing you.

24. Not that we are lording it over your faith, but that we are co-workers of your joy: for ye stand in the faith.

CHAP. 2.

1. And this I have decided for myself that I shall not have come unto you again in sorrow.

2. For if I myself grieve you, who forsooth is the one who giveth me joy unless the one who is grieved by me?

3. And I have written this very thing that when I come I may not have sorrow from those who ought to give me joy, since I trust in you all that my joy is the joy of you all.

4. For out of much tribulation and constraint of heart have I written unto you through many tears, not that ye may have been grieved, but that ye might know the love that I have exceedingly toward you.

5. And if any one hath caused sorrow he hath not caused me sorrow but you all in part that I may not be burdened.

6. Let this criticism which is by the majority be sufficient for such an one.

7. So that ye on the other hand may have shown him favor and consolation, lest somehow so-and-so may have become overwhelmed with his exceeding sorrow.

8. Therefore I exhort you to assure love toward him.

9. For unto this end even have I written that I might know your approved-value, whether ye are obedient in all things.

10. And to whom ye are gracious I also am. For in what I have been gracious if I have been gracious at all it is for your sakes in the person of Christ, that we may not have been overreached by Satanas: for we are not ignorant of his designs.

12. And when I came to Troas in the gospel of Christ and a door had been opened for me in the Lord, I had no rest for my spirit, because I did not find Titos my brother: and taking leave of them I went out into Makedonia.

14. Thanks be to God though, who always causeth us to triumph in Christ, and manifesteth the odor of his recognition through us in every place,

15. That we are an odor of sweet smell unto God in those who are being saved and in those who are being lost:

16. In these an odor from death unto death; but in those an odor from life unto life. And for these things who is sufficient?

17. For we are *not* as the many retailing out the adulterated Word of God; but as it were from a genuine source, but as it were from out God, in the sight of God in Christ are we talking.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MARCH 20, 1895. NO. 11.

Conversion, What is it?

That the Bible teaches that men and women should and must be converted in order to be saved and enter into the kingdom of God, there can be no dispute among Bible people. But what conversion is, and how brought about, and what its fruits are, are questions somewhat perplexing to many. Webster says, Conversion is turning from one state to another; change; transportation. Peter in his second discourse to the Jews, Acts iii. 19, commands them to repent and be converted that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord, or, so that seasons of refreshment may come from the presence of the Lord. (Dia.) Those addressed were sinners before God, who, by his servant Peter commands them to repent, reform their lives, and be converted—changed, or turned from a state of sin and alienation from God, to a state of righteousness and reconciliation to God, that their sins may be forgiven. And to be Scripturally converted to God, one must hear the truth, God's plan of salvation, and understand it, believe and obey it. All else is simply conversion to the corruptible creature man, and his enchanting and misleading fabrications, composed largely of deathbed scenes and loud and earnest pleading and praying in behalf of immortal, never-dying souls, which is a stranger to the Bible. And by long pleading and perseverance thrown thousands into spasms of excitement, where they lose their reason, and are easily led about by the mesmeric medium or minister, and made to believe that they are converted to God, when in reality God and his truth are not in it. I would thank some one a thousand times for a Bible precedent of apostolic proceeding like the popular, modern conversion of today, if there be any on record. The truth today as in ancient times, finds men and women all mixed up, and interwoven with this world and its institutions, serving the god of this world for hire. And where the truth is received into good and honest hearts, where there is congenial soil to grow in, there must necessarily be a wonderful change wrought, a turning from one state to another, a breaking up and tearing loose from former associations, a changing and turning about. "Let the wicked man forsake his way and the unrighteous man his thoughts, and let him return unto the Lord who will have mercy, and unto our God who will abundantly pardon." But says one, you are too narrow, and would take away all our pleasure, and leave us nothing to think about. Listen to Paul advising his brethren, "Rejoice in the Lord always, and again I say rejoice. Let your moderation or gentleness be known to all men. The Lord is at hand." And again he says, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And it is certain if we would follow the Blessed Master, and his servant Paul it will surely convert us and change our hearts and affections from worldly combinations and all secret orders. From Satan where the natural and worldly minded find pleasure and profit to God and his service. And if our conversion is genuine and of divine origin and we are not deceived, not only our outward relationship to the world, but our lives, our characters, affections and habits will be so changed that we will be new creatures in Christ. And if there remains a hankering desire to live and walk as we once did, in the vanity of our mind when our foolish heart was darkened, we may well suspect our conversion. Thousands claim to be converted, and are baptized and join church, who have never lost their love for this vain world and its attractions; who have never been crucified to the world, nor the world to them, which is the legitimate result of evil men and seducers waxing worse and worse, deceiving and being deceived. If the love of God, as manifested in the gifts of his Son to dying men, is heard and heartily believed it most assuredly will work a reformation in our desires and conduct, so much so that by the time we are converted our love for this world is gone. Our continued hankering after politics, which is one chief element of this world, that we must be dead to, and which is a seething mass of corruption, "spiritual wickedness in high places," must be so changed that we will not worry nor fret over the results of election, which only tend to separate and divide friends and neighbors. And you bad as well try to mix oil and water, as to try to mix the pure and undefiled religion which never spots a man with the world, and the corrupt politics of the world. The spirit of the Master and the spirit of the world will not mix, there is no affinity. Then brethren, if our hearts and desires still go out after the flesh pots of Egypt, there is something wrong, our faith in God and his promises must be weak. And if we prefer to associate and affiliate with the worldly secret organizations of darkness, any of them, and cling to our heathenish customs rather than to the church of the living God, the called out ones, it is plain as to where we stand. Remember that we are, and will be largely what we make of ourselves here. Then let us quit with a rush all those worldly amusements, and lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted Word, which is able to save us. All this fiddling and dancing, and sickening play parties is of the world, and clearly shows forth the character of our profession and conversion. It reminds one of the churches trying to convert the world by going over to them. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." I Jno. ii. 15-17.

A conversion that doesn't convert and change the heart and affections of its subjects from the love of sin to the love of holiness, from the love of this present evil world to the world to come, and from Satan and all his evil works, to God and his truth, can only be surface work, hardly skin-deep. If the heart and affections are wrought upon and changed by the truth of God which worketh effectually in them that believe, there must be a corresponding change in the life. The design of truth is to change us, or cause us to change sides for the kingdom of the Son of his love. And the time past of our lives ought to suffice us to have wrought the will of the Gentiles. Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. Therefore (for this cause) the world knoweth us not, because it knew him not." The world knew Jesus as a man, but it did not understand why he was so odd, and always reproving sin and sinners. Just so the world knows not why it is that people are so very peculiar as to stay on one side of the fence or dead line, and then on the other. It is because they are converted and changed. Know ye not that the friendship of the world is enmity with God? And Jesus consoles his people by telling them, I have overcome the world. And now he promises much to those who will overcome.

T. E. ADAMS.

Was She Dead?

Matthew, Mark and Luke give an incident in the life of our Savior which is generally spoken of as a miracle of "Raising the dead." While Jesus raised to life the widow's son, outside the gate of Nain, and also Lazarus near the city of Bethany, yet, it is a question whether the daughter of Jairus the ruler, was really dead.

After a careful examination of all the circumstances connected with this incident as recorded by the three writers above mentioned I am driven to the conclusion that the girl was *not dead*. My reasons briefly are as follows:—

1. Jesus who knew what he affirmed, after he arrived at the house declares, "The maid is not dead but sleepeth." This evidence is repeated by Matthew, Mark and Luke. See Matt. ix. 24; Mark v. 39; Luke viii. 52.

2. Jesus nowhere recognized her as being dead. Matthew in describing the incident says, "He went in and took her by the hand and the maid arose." Mark says, "He took the damsel by the hand and said unto her, Talitha cumi; which is being interpreted I say unto thee arise. And straightway the damsel arose and walked." Luke says, "He took her by the hand and called saying, Maid arise." Luke further says that when Jarius came to Jesus that she "lay a dying," an expression which can only be interpreted to mean that she was in a dying condition. Mark says that the ruler said, "My little daughter lieth at the *point of death*,"—not yet dead but near to death.

I am aware that the expression "her Spirit came again and she arose straightway," is construed to mean that she had already died, yet there are similar expressions in the Bible of the Spirit returning again and of reviving when the facts show death had not occurred only fainting. "And they gave him a piece of a cake of figs and two clusters of raisins and when he had eaten his Spirit came again to him." I Sam. xxx. 12. Here is the same expression "his Spirit came again" and yet no one in his sober mind will say that this young man combined a piece of a cake of figs and two clusters of raisins and lo dead all the time. See also Judg. xv. 19.

After Samson had drank the water "his Spirit came again and he revived" and he was a lively corpse for 20 years afterward.

This "wresting" of the Scriptures over the plain statement of Jesus that the "*maid is not dead*" has long served as a favorite text on funeral occasions to show that people are *alive when they are dead* in reality, but Jesus says positively that *she was not dead*, and if Jesus must be a corresponding change knew, and told the truth, the maid had fallen into that state of Coma or deep sleep where all the vital forces seem to come to almost a standstill but she was not dead in reality.

Nor does it matter that one came and told the ruler to not trouble the Master and that she had died; nor yet that the ignorant crowd should laugh to scorn the Great Physician when he diagnosed the case before him. His statement outweighs them all. "She is not dead but sleepeth."

3. Again, Matthew, Mark and Luke use the Greek word *Kathudo*, which is never used to express death, but always sleep. A few examples will serve to show its use, selected from Matthew, Mark, Luke and Paul who are the only writers who use Kathudo.

Matt. xxv. 5. "They (the virgins) all slumbered and *slept*."

Mark xiv. 40. "He found them *asleep* again."

Luke xxii. 46, "Why *sleep* ye? rise and pray."

I Thess. v. 7, "They that *sleep*, *sleep* in the night."

"She is not dead but *sleepeth*."

When the *sleep of death* is spoken of another and stronger word is frequently used. That word is *Koimaomai*.

Examples. Matt. xxvii. 52. "Many bodies of the Saints which *slept* arose" (Koimaomai.)

John ii. 11, "Our friend Lazarus *sleepeth*."

It cannot be urged that Lazarus was *only asleep* for Jesus says plainly "Lazarus is *dead*."

Acts vii. 60, "When he had said this, he fell *asleep*," (Koimaomai.)

I Cor. xv. 6, "But some are *fallen asleep* (Koimaomai.)

2 Peter iii 4. "Since the fathers *fell asleep* (Koimaomai.) Literal death is spoken of by this word in all these places. But Jesus did not use this word, he used *katheda* always used in the New Testament to express sleep.

That her sleep was not a natural sleep is readily admitted, but she had passed into that unconscious state, either of coma or trance or so near death, that her attendants thought she actually was dead, and so reported her condition; but that she was dead in fact we no not admit for the direct statement of Jesus is "She is not dead but sleepeth."

A. J. EYCHANER.

Selected.

Live for Something.

Thousands of people in this world pass off the stage of life and are heard of no more. Why? Because they never did any good in the world, and none were blessed by them; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spake, called up, and so their light went out in darkness, and they were remembered not any more than the insects of yesterday. Will you thus live and die? Oh, live for something, do some good, help poor souls to Jesus. Oh, I look out on this beautiful world God has made, and think of the lonely hearts there are in it, and see many idle, careless people who might be a blessing, sitting down on the stool of do-nothing, my heart is stirred within me, and I say, *O Lord*, awaken the people on this line. Oh, the good we all may do while the days are going by. If a tramp or peddler comes into your house you should not allow him to leave without speaking to him about his soul. The Lord help you to do it. Live for something. I am living to glorify God; are you? The Lord help you to do something for Jesus, who has done so much for you.

"The hypocrite is only on his good behaviour when he thinks that he is watched."

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THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for Anniversation.

The One Cherished Sin.

Often from my window on the seashore I have observed little boat at anchor. Day after day, month after month, it is seen at the same spot. The tides ebb and flow, yet it scarcely moves. While many a gallant vessel spreads its sails, and, catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot. True it is that when the tide rises it rises, and when it ebbs again it sinks, but advances not. Why is this? It is fastened to the earth by one slender rope. There is the secret. A cord, scarcely visible, enchains it, and will not let it go. Now, stationary Christians, see here your state—the state of thousands. Sabbaths come and go but leave them as before. Ordinances come and go; ministers come and go; means, privileges, and sermons move them not—yes, they move them; a slight elevation by a Sabbath tide, and again they sink, but no onward, heavenward movement. They are as remote as ever from the heaven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. If it be so, make one desperate effort in the strength of God. Take the Bible as your chart, and Christ as your pilot, to steer you safely amid the dangerous rocks, and pray for the spirit of all grace to fill your every sail and waft you onward over the ocean of life to the haven of everlasting life.—*Episcopal Recorder.*

Mental Loafing.

It is considered a disgrace to be lazy. He who is too indolent to work for his own living becomes a byword or reproach. But there is a very common form of laziness which is not always noticed; it is that of the mind. We first become conscious of it in our young days when we "don't feel like study."

We dawdle over the book with our thoughts half asleep, and as a result give a fine exhibition of stupidity in the recitation room.

This sort of indulgence in youth is very dangerous, for it becomes a habit, and the mind grows rusty and dull in the very prime of life, when it should be at its best.

On the heels of this form of laziness comes another bad habit—that of intellectual loafing.

What loafing is in the common sense we all know; it is hanging about with no definite aim or purpose, idling away the time without profit. Well, there is mental loafing as well, and it is known in the dictionary as "reverie." It is a dreamy state of the mind, when the thoughts go wool-gathering.

This habit so common to young people is fatal to mental growth; many a promising youth is ruined by over-indulgence in it. It wastes time and enfeebles the mental powers. It is really a form of laziness, and it should be sternly corrected on the outset. The action of the mind should be kept under control. When the thoughts begin to wander it is time to whip them into order. A resolute will, will do it

Arizona has a greater number of varieties of forest trees than any of the other States or Territories of equal area west of the Mississippi River, a greater number than Michigan or California, and nearly 18 per cent of the species of the United States.

Stockings were first worn in Italy in the year 11,000. Before that period it was customary to swathe the feet and legs in bandages.

There is nothing laid down as a duty, but grace is promised to enable us to perform it.

Christians carry their joy with them, instead of seeking it, like the world.

...TIONAL STAND:
...n of the O. P. Association.
J. MILLS, Corresponding Editor.
PLYMOUTH, INDIANA, MAR. 20, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"Of the 4000 criminals who passed through a reformatory, 38.7 per cent were the children of drunken parents, with the probability of 11.1 per cent to be added, making 49.8 per cent of the criminals who have been prisoners there the victims of hereditary alcoholism."

THE prevailing belief among Christians in the second century, in regard to the state of the dead is thus set forth by Dr. Geisler: "Till then, (that is the first resurrection) the souls of the departed were to be kept in the under world (sheol or hades, the receptacle of dead bodies) and the opinion that they should be taken up to heaven immediately after death was considered agnostic heresy."

SEVENTEEN fortunes offered for probate in England last year aggregated sixty-six million dollars, and five out of the seventeen were left by brewers, and one by a wine merchant. And at the rate at which liquor and beer are being consumed in this country, we would not be surprised if the proportion of those who have made their wealth out of these baneful articles were as great as in England. The brewers are notoriously rich at the expense of the notoriously poor.

OF Israel and the goodly land that Abraham walked the length and breadth of Isaiah lxi. 4, 5 says, "And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine-dressers; but ye shall be named priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

AN English writer says the Freethinkers now express their hatred of the Creator, of his Book and those who love it, in the most open manner, and in the foulest language their vile hearts can lay hold of; even, with outstretched arms exclaiming, with the face uplifted to the sky, "if there be a God, let him strike me dead." Bold blasphemers in the most audacious and revolting manner harangue crowds at the street corners and public parks in fine weather. This is in Christian England, and in the world's commercial metropolis. Let us pray, "Thy kingdom come."

HERE is a condensed history of Israel by the Spirit in Amos iii. 4, 5:—"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image and without an ephod, and without a teraphim. Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." These bereavements have been fearfully literal and should this not assure us that the mighty change predicted to come over that people will be as literally fulfilled.

IN his Dialogue with Trypho, the Jew, Section 80, Justin Martin, A. D. 150, said:—"For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, take care that you do not look upon them. But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body, and a thousand years in Jerusalem when it is built again and adorned, and enlarged, as Ezekiel and Essias and the rest of the prophets declare."

THE hearts of God's children in Cleveland have been cheered of late by seeing a goodly number of earnest listeners to the Word of life on Sunday evenings, and by learning that several have taken interest enough to come, Nicodemus like, to our house at night, to enquire into things pertaining to the kingdom of God and the name of Jesus Anointed.

READER, do you wish to know who the future inhabitant of earth will be? If so, listen to the words of David: "For evil doers shall be cut off: but those that wait upon the Lord they shall inherit the earth; for yet a little while and the wicked shall not be; yea thou shalt diligently consider his place and it shall not be: but the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

"The Earth is the Lord's."

Addressing the Son, the Father said, "I will give thee the uttermost parts of the earth for thy possession." He is coming soon to claim what belongs to him, to free the earth from the curse, beautify it for the habitation of his loved ones, and cleanse it from the defiling presence of the ungodly, by awarding death as the penalty of sin. The earth is the Lord's. If he were to post a notice that trespassers will be prosecuted, what would the inhabitants do? *What could they do?* They could only plead for mercy; because they could not get away from it!

SAY, reader, are you one of the heirs, or a trespasser? This is a momentous question. If you are an heir, you are an heir according to the promise,—an heir under or by virtue of the promise. And that title or claim must have been obtained by believing the glad tidings of God's kingdom, and immersion into the Anointed for the remission of trespasses. If this be your position, reader, all things are yours—the world is yours. If this be not so you are trespassing. look out.

Wonders of Nature.

"The wrecked animalcules are a familiar object to microscopists, who are fond of surprising novices by exhibiting them. It turns out that these infinitesimal creatures are endowed with almost incredible hardy of life. Their organization is exquisitely delicate. It would seem as if the slightest trial might annihilate them. But no: they are all but indestructible. After absolute desiccation for years, they will leap into revivification from the dust under the application of a drop of water. They have been subjected to experiments of tremendous tests, being imprisoned in a temperature of 200 degrees, and then plunged into a freezing mixture. But they survived it all. Only one agent seems baneful to these atoms of organization. They digest poisons cheerfully, and thrive on them. But at a drop of sewage water they drop motionless. They need good water well oxygenated. They may well teach us again the lesson that lies next to adoration, and what limit there be to reverent admiring, in face of the compressed wonders that lie before us in a colony of creatures swarming in the ocean of a drop, all full to the brim of their little being of the joy of life, the gift of God."

Brains For Sale!

It will be interesting to those who understand man to be *organized* to be and to do all we see him do, to know that a collection of 220 brains, carefully prepared and catalogued by Dr. Luys, of the Salpetriere Charite Hospital, has been offered to the Paris faculty of medicine. "They are," says the Doctor "Samples of lesions of human brains from the ordinary hemiplegy, the aphasia up to the most characteristic lesions of madness, and, as a foundation for the studies, hitherto an ill based, of mental pathology, a series of types of persons suffering from hallucination or monomania, and of those who are chronically delirious, with or without consciousness; and it presents also anatomical expressions in harmony with the symptoms observed. Types of which there there are four examples, which relate to periodic madness. These are the first examples of the sort ever collected and offered to the examination of the Medical public, and they show similar lesions which justly place them in a special nosologic category. Next comes brains of general paralytics, with granulated lesions and characteristic concomitant atrophy.

There are brains collected relating to idiocy, deafness and to deaf mutes. Others have been taken from persons blind of one eye, and from the wholly blind, and from the amputated, and they all show special atrophic lesions or injuries. The Doctor says he also has the brain of a hypnotized person, the only one in existence which he will add to the collection later. The collection is the result of 20 years investigation, and Dr. Luys looks upon it as his scientific heritage.

Saved by Law or Gospel—Which? No. 17.

THE COMMANDMENTS OF JESUS.

"If any man serve ME, him will my Father honor." John xii. 26. [All can see that the law of Christ is not a supplement to the law of Moses.] "Him that cometh to me, I will in no wise cast out." John vi. 37. "If a man *love* me, he will keep *my* words, and my Father will love him, and we will come unto him, and make our abode with him." John xiv. 23. "Henceforth I call you not servants [or slaves] for the servant knoweth not what his lord doeth; but I have called you *friends*; for all things that I have heard of my Father I have made known unto you." John xv. 15. [How perfectly free from the covenant that gendereth to bondage, were the friends of Jesus, who obey him because they love him?]

"WHEN THOU PRAYEST

enter into thy closet." Matt. vi. 6. "After this manner, therefore, pray ye, Our Father who art in heaven." Matt. vi. 9. "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." [How would it be possible to show more clearly the contrast between the law engraven on stones, and that of the prophet whom the Lord God raised up? One controls outward actions, the other the heart.] "Every branch in ME that beareth not fruit [the Father] taketh away: and every branch that beareth fruit he purgeth it that it may bring forth more fruit." John xv. 2. "Whosoever shall be ashamed of me and of MY words, of him shall the Son of Man be ashamed when he shall come in his glory, and in his Father's and of the holy angels." Luke ix. 26.

"No man having put his hand to the plough, and looking back is fit for the kingdom of God." Luke ix. 62. "Whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Matt. x. 33. "Verily, verily I say unto you, except a man be born of water and of the Spirit, he

CANNOT ENTER INTO THE KINGDOM

of God," John iii. 5. "If ye believe not that I am he ye shall die in your sins." John viii. 24. "Every one that hath forsaken houses or lands for my name's sake shall receive a hundred-fold and shall inherit everlasting life." Matt. xix. 29. "If thy hand or thy foot offend thee, cut them off and cast them from thee, for it is better," etc. Matt. xviii. 8. "Enter ye in at the strait gate, for wide is the gate and broad the way that leadeth to destruction." Matt. vii. 13. "Except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in *no case* enter into the kingdom of heaven." Matt. v. 20.

"EXCEPT YE BE CONVERTED,

and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. "Verily, verily, I say unto you, MOSES GAVE YOU NOT THAT BREAD FROM HEAVEN, but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven and giveth light unto the world. I am

THE BREAD OF LIFE;

he that cometh to me shall never hunger and he that believeth in me shall never thirst." [Here the law by Moses is placed in juxtaposition with the law of Christ,—there was no life-giving bread in all the commandments on stones or parchment, because the life-giving covenant was given 430 years before; the law was added because of transgressions by the multitudinous and faithless seed, as proven in previous numbers.] "Take MY yoke upon you, and learn of ME, for I am meek and lowly in heart, and ye shall find rest unto your souls." Matt. xi. 28, 29 [This, taken in connection with the words of the spirit in Gal. v. 1. "Stand fast, therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage," is

ABSOLUTE PROOF

that when Jesus said "Take MY YOKE upon you, it was *not an additional yoke*, but one to take the place of the yoke they then wore. We regard this as an invulnerable argument; the idea of *two* separate laws, that of Moses and of God having been shown to be baseless.] "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, take with thee one or two more," etc. see Matt. xviii. 15, "No man can serve two Masters;" for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. vi. 24. "He that heareth MY Word and believeth on him that sent me, hath everlasting life." John v. 24. As Moses lifted up the serpent in the wilderness, even so must

THE SON OF MAN

be lifted up, that whosoever believeth in him should not perish, but have everlasting life." "The Word that I have spoken, the same shall judge him in the last day." John xii. 47. [Could we be more plainly told that his words comprise the whole duty of man? "Be filled with the Spirit—speaking to yourselves in psalms and hymns and spiritual songs." Eph. v. 19. "Giving thanks *always*, for all things." Eph. v. 20. "Submitting yourselves one to another, in the fear of God." Eph. v. 21. "Ye ought to say, "If the Lord will we shall live and do this or that." James iv. 15.

"BE NOT UNEQUALLY YOKED

together with unbelievers... what part hath he that believeth with an unbeliever, wherefore come out from among them, and be ye separate." Eph. iii. 17. "Set your affection upon things above, not," etc. Col. iii. 1-4. "Christ suffered for us, leaving an example that we should follow in his steps." 1 Pet. ii. 21. "Therefore be ye also ready," etc. Matt. xxiv. 44. "Be ye angry and sin not." Eph. iv. 26. "Put on as the elect of God bowels of mercies." Col. iii. 12, 13. "Bear ye one another's burdens." Gal. vi. 2. "Bless them that persecute you." Rom. xii. 14. Recompense to no man evil for evil. Rom. xii. 17.

IF THINE ENEMY HUNGER

feed him. Rom. xii. 20. "Owe no man anything." Rom. xiii. 8. "Put ye on the Lord Jesus," etc. Rom. xiii. 14. "Be of one mind." 1 Cor. i. 10. "Confess your faults one to another." Jas. v. 16. "Do good to all men, especially," etc. Gal. vi. 10. "Pray for them that despitefully use you." Matt. v. 44. "Overcome evil with good." Rom. xii. 21. "Be not conformed to this world." Rom. xii. 2. "Walk in wisdom toward them that are without." 1 Thess. iv. 12. "Be ye holy in all manner of conversation." 1 Peter i. 15, 16. "Whatsoever ye do, do it heartily unto the Lord." Rom. xii. 2. "Put away anger, wrath, bitterness and evil speaking." Eph. iv. 31; 1 Pet. ii. 1. Let not fornication and all uncleanness.... foolish talking nor jesting be named among you," etc. Eph. v. 4.

"BEWARE OF FALSE TEACHERS."

Matt. vii. 15. "Give unto him that asketh." Matt v. 42. "Walk in the Spirit." Gal. v. 16-25. "Let the Word of Christ dwell in you richly in all wisdom." Col. iii. 16. "Let the peace of God rule in your hearts." Col. iii. 15.

We promised to furnish enough of the commandments of Jesus to keep a person busy without any recourse to the law graven on stones,—we think we have done this, although scarcely a tithe of them has been given. We have given enough to make a person perfect, and to conduct him to all the glory and life of the world to come. We have *disproved* the two-law theory, and the existence of the law of the Sabbath from creation,—and without these Sabbatarianism cannot stand.

There is neither any mention or reference to the *law* of the Sabbath before it was given in the wilderness, while there are many more than a hundred references to it *after* that event.

We have the Word of the Lord himself for it, that Moses did not give them the bread from heaven, and therefore we find a host of *Sabbath keepers* on the day of Pentecost, crying out, "Men and brethren, what shall we do?" The answer given shows them to have been in their sins,—sabbath-keeping sinners.

Abraham was justified by faith before there was any Sabbath law; and, inasmuch as the adding of the law did not suspend the principle of faith and obedience (Gal. iii. 17) it was never given for salvation purposes.

Jesus prayed in behalf of his disciples, "Sanctify them through thy truth—thy Word is truth and John i. 17 says the law, not a part of it, was given by Moses, but favor and truth came by Jesus Christ. Plainly the favor of God is dispensed to those who are sanctified by the truth, and not to those who keep the law.

In dismissing this subject for the present, we ask our readers to bear in mind that we have positively proven that the apostles of our Lord never commanded Gentiles to be circumcised *nor to keep the law*, see Acts xv. 24-29. And this is in keeping with the apostolic teaching throughout. "Why tempt ye God?" says Peter, "to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear? Ah, why, indeed, after having just said that hearts were purified by faith?

We trust our readers will see the importance of observing all things whatsoever Jesus has commanded; and that they will follow up the work of collating *all* the commandments of Jesus begun by us, so as to be familiar with them, and be able to turn to them for direction in every circumstance in life. It will richly repay them now, and land them in the kingdom by and by.

Selected.

An Expostulation.

"Surely I come quickly. Amen. Even so, come, Lord Jesus!" — Rev. xxii 20.

Grandly solemn and inspiring words! The blessed assurance from the True and Faithful Witness that He will surely come again; and the devout response of the disciple whom He loved—"Even so, come, Lord Jesus." It is with the response I wish at present to dwell. That the Apostle John dearly loved his Master, and had intimate fellowship with Him, though He had gone into heaven, all of us firmly believe; and surely none who look at these warm words of the favored apostle can doubt that he fervently desired and longed for his Master's return. Yet there are declared disciples of Christ who say that the return of the Lord Jesus Christ to earth has become to them a matter of comparatively little anxiety; once they made much of it, but it is different with them now. For now, they have Christ dwelling in them. He is really with them night and day, and His presence fills them with ineffable joy and peace. They could not be happier though He were seated on the throne of David, reigning on the throne of His glory. And this fellowship with Jesus has purified their hearts so that, with them, sinning is a thing of the past; they are perfectly holy, and perfectly happy.

This is not a fancy sketch, I am sorry to say. Imagining one of them to be looking on this page, I would offer for his benefit, and that of the general reader, the following *Expostulation*.

Your state of mind, as described by *yourself*, is a very pleasing and comfortable one; and, assuming it to be true, I would, in all kindness, ask you to consider what I say. In your contentment, how do you fall in presence of the prayer which the Lord Jesus instructed His disciples to pray?—"Our Father who art in heaven, hallowed be Thy name: Thy Kingdom come: Thy will be done on earth as it is in heaven." You know very well that the name of our Father in heaven is not hallowed "by all beneath the skies" that even in our own country, and in our own city, for every hundred that love and revere His blessed Name, there is a thousand who have no fear of God before their eyes; thousands who never enter a place of worship, or call on the Father; while open profanity and gross impiety stalk abroad even at noon-day. That the same is true of the populations of the vast continents of Europe, Africa, Asia, and America. You are aware of this, and know also that, till Jesus comes, it shall ever be so; yet you are not anxious about his return, being perfectly satisfied in His absence.

So far is God's will from being done on earth as it is in heaven—the great mass of mankind, in Bible-lands, care nothing for it; while the millions, elsewhere, are ignorant of it—dwelling in regions of moral darkness and horrid cruelty. The return of the Lord Jesus is the only remedy, and yet you but faintly echo the cry, "Even so, come, Lord Jesus." The populations of earth are being swept along as in a darkly flowing river, onward to certain and irretrievable ruin. Sometimes one here and another there is rescued, and placed on the Rock of Safety; but the great mass are floating along to everlasting destruction. And so shall it be till the Great Deliverer returns; yet, from His banqueting house where you are feasting on fat things full of marrow—canopied by His "Banner of Love," you look out on this river of death, conscious of personal safety, but make little of His second appearing.

The promises of Jehovah are still unredeemed—at stake in hands of the infidel,—Israel still in dispersion, Jerusalem trodden down of the Gentiles; while the voice of the prophet reverberates in the air, "Ye that make mention of the Lord, keep not silence, and give Him no rest till He make Jerusalem a praise in the earth." "Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy Salvation cometh; behold His reward is with Him, and His works before Him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, a City not forsaken" (Isa. lxii. 6-12.) Yet you keep silence. Though all this waits on the coming of the Redeemer to Zion, you think little about that return, and seldom present it as an object of hope and earnest desire to those with whom you worship!

It was not always thus with you. Once you lamented that the coming again of the Lord from heaven was not oftener the subject of discourse in the church, and of address to the public. Think again, I beseech you, of the risks of your changed attitude towards the coming of the Lord. "To those who look for Him will He appear the second time unto salvation." A crown of righteousness will He award to "all who love His appearing." There must be something wrong in your process of thought when you give the fact of Christ dwelling in you as a reason for thinking and speaking less about His coming again. Else why that response of the Apostle John to the declaration of his Lord—the latest recorded words of the Lord Jesus, "Behold I come quickly."—"Even so, come, Lord Jesus!"

The Apostle Paul, also, who said, "I live, yet not I, but Christ dwelleth in me," wrote much and fervently of "that blessed hope." "Even we," said he, "who have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, namely, the redemption of our body," which, you know, takes place when "the Lord shall descend from heaven with a shout."

I shall not pursue this line of reasoning further. I doubt if it would be wise to do so. If these words of mine, penned deliberately and in affection, tend in any degree to lead those who have read them more fervently to love His appearing—tend in any measure to touch a chord in their heart that vibrates in unison with that loving and memorable response of the disciple whom Jesus loved—"Even so, come, Lord Jesus"—I shall be exceeding glad.—*W. Laing, in the Messenger.*

That man is safe who is what God requires him to be, and where God wants him to be.

For Boys.

Never speak harshly or cross to your mother, my boy. Remember that when you opened your eyes to the light of this rough, old world she was the first to greet you. Remember it was her who ministered to your wants during all the days and week and months and years of your babyhood. She has washed you, dressed you, fed you, ministered to you in sickness and watched by you through all the long hours of many a weary night, when there was no other to do it. You are older now, perhaps think you are a young man, and you can smoke and chew and swear, and think you are smart. But remember, my boy, a gentleman never does these things. Your mother is growing older. Her face is wrinkled, and her form is bent, and her hands are not so strong as twenty years ago when she helped and soothed and comforted you. She needs your help now; and you can be a world of help to her, if only you will try. Your hands and feet are strong, and you can well afford to bear half her burden. You have one of the very best of mothers, my boy. Tell her so—tell her every day. Go up to her in the morning, put your arms around her and kiss her dear old face. It is wrinkled and old and furrowed with care I know, but if you had born your share of the burden the last fifteen years the contrast would not be so great. Bring the water, sweep the floor, dust the furniture, make yourself useful generally and, above all, speak kindly and quit your fault finding and you will be surprised how her old face will brighten up and how your own heart will lighten up and how new joy will seem to have come to your life.

Another thing, my boy. Never make light of your companion and school-fellow who is the son of a laboring man. His hand may be rough and bony and brown, but it is a strong hand—an honest hand. His clothes and face may be smutty—may have plaster, paint, or coal-dust clinging to them. These are not dirt; they are simply the effects of his toil. He has been laboring, and labor is honorable. Love him because he is your companion, and, above all, because he is the son of a laboring man.—*Exchange.*

Speaking about giving, Dr. Fager, of Harrisburg, says: "If you cannot give more than a penny, give and God will bless it; but if you can give a nickel, and don't give it you will only get a penny blessing. God can't put a five-cent blessing in a penny man."

The time is short; eternity is near; yea, the coming of Christ the second time is at hand. Make sure of being one with the Lord Jesus, that you may be glad when you see him.—*Robt M. M'Cheyne.*

"Nobody wants to keep a runaway horse, but many keep a runaway temper and think nothing of it."—*Ex.*

Hope is the sunshine of life.

The zeal of the reformer measures his love for the reform.

Our love of the good is measured by our hatred of the evil.

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OUR CHILDREN.

Little Things.

It was only a little thing for Nell
To brighten the kitchen fire,
To spread the cloth, to draw the tea,
As her mother might desire.
A little thing, but her mother smiled
And banished all her care.
And a day that was sad
Passed bright and glad,
With a song of praise and prayer.

It was only a little thing to do
For a sturdy lad like Ned:
To groom the horse, to milk the cow,
And bring the wood from the shed.
But his father was glad to find at night
Such labors overall well done.
"I am thankful," said he
"As I can be,
For the gift of such a son."

Yes, little things, but they brighten life,
As we go it with care.
Yes, little things, but they mold a life,
For joy or sad despair.
Yes, little things, yet life's best prize,
The reward which labor brings,
Comes to him who sees,
And not abuses,
The power of little things.

Mrs. Mary Fenton.

The Story of Israel in Egypt.—No. 10.

THE BLESSINGS OF MOSES, COMPARED WITH THE BLESSINGS OF JACOB.

The last words of Moses are very much like the last words of Jacob. Shall we compare them? You will remember our other lesson better if we do. Go to the 33d chapter of Deuteronomy.

The first one of the tribes spoken of is Reuben; the words take the form of a prayer. It is "that Reuben may live and not die." The prayer will be answered. Reuben's name is on the gates of the city, both in Ezekiel and in Revelation, and in dividing the land in the future, one strip, long and wide will be given to Reuben.

Another prayer! It is for Judah. How many prayers have been made for Judah! "O Lord hear the voice of Judah, and bring him unto his own people." What a far-reaching prayer!

It skips over the time of Judah's prosperous sojourn in the Holy Land, it leaps beyond his first captivity; it passes the years of his wirming along in the Land of Promise, and looks upon him sad and desolate, and suffering in far-away regions. The people we call Jews, belong to what was once the kingdom of Judah. They have been exiled from their own country, for more than eighteen hundred years. Their beautiful temple was burned, and their Capital city overthrown by the Romans, about seventy years after the Savior went to heaven. Ever since then they have been scattered in all lands, and everywhere they have been hated and persecuted.

They are treated with awful cruelty still. You have read about the persecution of the Jews in Russia? They want to go back to the land of their fathers. It belongs to them and to Israel. God reserved this land for his people when he gave to the nations their inheritance in the days of Peleg.

You remember about the division? No other people has any right to Abraham's land. Moses knew how it would be with Judah. He knew what a voice of wailing and of entreaty would go up to the Lord from his lips, in the time of his adversity. He prays that "the prayer of Judah may be answered." It will be. The Lord will bring Judah to his own people again.

Judah did not know Jesus, (his brother Joseph,) as the long-expected Savior when he came the first time, he is looking for the Redeemer still. What a sad cry, —"Alas we have no Mediator!"

He will recognize Jesus at the next meeting.

But where is Judah's people or kindred, of the kingdom of Israel to whom he prays to be brought again?

The people of this kingdom, the ten tribes of Israel, were taken captive by an Assyrian king, and carried away to the kingdom of the Medes, 2 Kings xviii. 9, 10, 11. They never returned to their own land again.

They were worshipping idols and doing so many wrong things that God moved them away from Judah, to keep Judah pure, because Jesus was to come Judah, and besides this, he wanted to cure them of their idolatry, as Judah was afterward cured in the captivity at Babylon.

But, how are these tribes to be found? Who can tell where and who they are?

History has followed them from Media into Europe, and from Europe into the British Isles. They must be found if Judah is to be brought to his own people, and both kingdoms united in the land of promise, under Jesus their king.

We want that blessed time to come, so let us every day pray the prayer of Moses for Judah,—"Oh Lord, hear the voice of Judah, and bring him unto his own people."

Great numbers of Judah's tribes are settling in the Holy Land, and this is a sign that the coming of our Lord is very near.

Leaving Judah, Moses next takes up the tribe of Levi. He says, "as to their priestly office, they have neither father, nor mother, nor brethren, nor children, "meaning, that God places them in that office.

You have been asked what Paul meant, by saying "that Melchisedek, king of Salem, and priests of the Most High God, had neither father, nor mother, nor natural descent?" It is explained in the same way. God made him a priest.

The Levites were to be the teachers and the law-givers of their people, and Moses prays that the Lord may bless them and their work, and that all who rise up against them may be smitten. Simeon's blessing must come in here, though he is not named. Simeon was a teacher and law-giver too. "And of Benjamin he said, the beloved of the LORD shall cover him all the day long, and he shall dwell between his shoulders."

We must remember that these words are prophetical words, it will help us to understand them better. "The beloved of the Lord," is Christ, the beloved Son of God.

And so, the dear Savior, during his lifetime on earth, was to dwell in safety by Benjamin.

Dr. Wm. Smith's Dictionary of the Bible, article on Galilee, and Farrar's Life of Christ, tell us that all the apostles, except Judas, were Galileans, and that "there is very strong evidence that "the people" who "in those days in Galilee sat in darkness and saw a great light," were of the tribe of Benjamin. The homes of Jesus were in Galilee,—in Nazareth, and by the beautiful Sea that we sing about, where the fire of coals was seen on the sand. In Acts ii. 7, it says "Are not all these which speak, Galileans?"

History says that "the people of Benjamin settled in and over-spread all Galilee, after their return from, captivity in Babylon."

"Were they captives too? Yes. One hundred years after, the people of Israel had been taken to the country of the Medes, the tribes of Judah, Benjamin and Levi, having sinned against the Lord by worshipping Baal, the old Nimrod god, and by burning incense to the sun, the moon, and the stars, were carried off to the city of Babylon. You will find the story in 2 Kings 23rd, 24th, and 25th chapters. They were yet in Babylon when Esther, the Jewess was made queen. In the story of Esther, you will find them called "Jews,"—because they belonged to the kingdom of Judah. They were brought back to their own country in the time of Ezra and Nehemiah. Nebuchadnezzar was the king of Babylon, when they were made captives. Daniel was among those who were taken to Babylon. Read the story of Daniel, if you want to know more about Judah's captivity. Daniel was a Jew. He lived in Babylon, when Cyrus told the men of Judah to go back home and build the house of the Lord. He lived there still when Darius, the son of Ahasuerus, of Queen Esther's time was made king. The people of Judah were in captivity seventy years.

But we were talking about the blessing of Moses or Benjamin. God's dear Son was to dwell among this people in safety, and while there, "the Lord was to cover him all day long," as secure from all harm as if he were carried on his shoulders. We know that this prophecy was fulfilled. No harm came to Jesus until he "went down to Jewry." There is another prophecy that I want you to notice here, 1 Kings ii. 36, it is about "the light" that was given to David. David's tribe, was Judah. One tribe was given to the house or kingdom of Judah for a light. This light was always to shine. The tribe, taken from Israel and given to Judah, was the tribe of Benjamin. They saw the great light, that had come to the world by the Savior's advent. To "see" is to hear, and believe. They believed the gospel and became light-bearers to "the lost sheep of the house of Israel," and to the Gentile nations.

Paul the apostle of the Gentiles, was of the tribe of Benjamin. Judah, rejected the Savior, "He came to his own (tribe) and his own received him not."

With the exception of Judas, we know of no converts made by Jesus among the Jews, of the tribe of Judah. Judah rejected the gospel when presented by Paul. So it is through the tribe of Benjamin, that the gospel with all its wonderful blessings has come down to us. But, our lesson is already too long. We must go back to Moses another time.

AUNTIE WISE.

Original.

I Will Give You Rest.

"Come unto me all ye that are weary and heavy laden, and I will give you rest." Matt. xi. 28, 29.

Oh, how the heart of the weary sighs for rest sweet rest. The closing hours of this age is pre-eminently a period of agitation, and unrest, everything seems to be on the the upheaval; in the political world the cry is "uneasy the head that wears a crown," the people are dissatisfied with every existing form of human government, because oppression, misrule and corruption has fastened itself upon, and is eating into the very vitals of the body politic.

Legislative bodies have been corrupted by money kings to legislate in their interest, and at the expense of the people at large, and hence financial panics have ensued, and upset the foundation of trade and commerce, to such an extent that parties carrying on large business enterprises which furnish employment to the people scarcely know which way to turn. Some seek to economize by retrenching the compensation of their employes which is followed by disturbance, which are in turn subdued by armed soldiers. Hence, those who depend upon their daily toil to support themselves and families are deprived of an opportunity of so doing and this in turn is followed by deprivation, distress and starvation. Hundreds of thousands of people are vainly seeking for work that they may procure the means to perpetuate their existence. Failing to find it thousands seek relief by means of suicide.

Neither do the rich rest in their abundance. They are in constant fear by day and by night lest they may be deprived of it by some unforeseen financial panic, or perchance by fire, robbery or some ill-advised business adventure.

The rulers of the people have no rest for fear that some assasin, who may conceive the idea that he is responsible for the state of unrest and distress which everywhere prevails may remove him.

The liquor traffic is also a prolific source of unrest, fastening upon untold millions of people intense mental anguish, disgrace, poverty, and physical ruin, and is the direct cause of at least eighty per cent of the blackest and most fiendish crimes the evil heart of man could possibly devise. And yet this fearful evil is legalized and fostered by civil government, they receiving as compensation money and political preferment.

Under such a condition of things it is all a vain dream to expect rest, peace and prosperity. Rest will *never* ensue from any human devise. Men may rack their brains to formulate plans to bring about an era of rest and peace, but it will end in disappointment.

An era of rest and prosperity shall yet be inaugurated in this sin-cursed earth; but not until the curse is removed, for as long as the curse *remains* the present order of things will continue.

"There remaineth therefore a rest to the people of God." Heb. iv. 9. This rest will be experienced only by "the people of God." Those who corrupt and spoil the earth will be rooted out of it, they cannot enter into *this* rest.

The "weary and heavy laden" are invited to come unto Jesus, and be refreshed, for he will relieve the "weary traveler of his burden" for says he, "I will give you rest." As this rest is provided only for the believing "people of God," it will be profitable to learn what they are required to place their trust in that they may be classed with "the people of God," and privileged to enter the rest provided for that people.

With regard to the Israelites who come out of Egypt under the leadership of Moses, he said: "To whom sware he that they should not enter into his rest, but to them that believed not. So we see that they could not enter in because of unbelief." Unbelief of what? Listen: "For unto us was the *gospel* preached as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it."

They failed to enter the promised "rest," through lack of faith in "*the gospel*." "So I sware in my wrath, they shall enter into my rest." "If Jesus (Joshua) had given them rest, then he would not afterward have spoken of *another day*. There *remaineth* therefore a rest for the *people of God*. "Let us labor therefore to enter into *that rest* lest any man fall after the *same* example of unbelief." We are not left in doubt with regard to this, "example of unbelief," but are explicitly told, that "the gospel preached," "did not profit them not being mixed with faith in them that heard it." Implicit faith in "the gospel preached" by Jesus and his disciples is required of all who would enter the "rest" that *still* "remaineth" "for the people of God," who have faith strong enough to believe and obey it.

The rest Moses was leading Israel to, was centered in the covenants of promise made unto Abraham,—the gospel preached unto Abraham, but through lack of faith failed to enter into the enjoyment of the promised rest. "There remaineth therefore a rest to the *people of God*," who are called out of all nations. The gospel preached unto Abraham has not been changed, an obedient faith in *that* gospel is still required of all who would enter that rest. "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ."

In the following quotations we have a much clearer title to our promised rest, than many who profess to rest a title clear to mansions in the skies: "For as many of you as *have* been baptized into Christ *have* put on Christ." "And *if* ye be Christ's then *are ye* Abraham's seed, and heirs according to the promise." The reverse of this would be: For as many of you as have (*not*) been baptized into Christ have (*not*) put on Christ." "And if ye be (*not*) Christ's then are ye (*not*) Abraham's seed and (*are not*) heirs according to the promise." Hence, as a primary condition to the enjoyment of the promised rest, we must after a hearty belief of "that faith of our father Abraham," be "baptized into Christ," "*for the remission of sins*," otherwise we cannot be "Abraham's seed," and we should ever bear this *one* thing in memory that *only* "Abraham's seed" can be heirs to the Abrahamic estate. If our faith is defective at *this* point, then we are not legally qualified to enter the promised rest. It was by lack of faith in the good tidings proclaimed (to the Israelites in the wilderness) concerning this coming rest which was the prime cause of their failure. "Let *us* therefore fear least a promise being left us of entering into his rest any of you should seem to come short of it. For unto us was *the gospel* preached as well as unto them, but the Word preached did not profit *them*, not being mixed with faith in them that heard it." "Let us labor therefore to enter into that rest, lest any man fall after the *same* example of *unbelief*."

Let no one deceive himself by supposing that he can easily sail into the haven of rest without encountering contrary winds and rough seas. "Let us *labor* therefore to enter into that rest." The word "labor" carries with it the thought of hard work and wearisome toil, which will be more easily borne when we remember that in the sweet by and by our toil will cease, and we shall enter eternal rest. Oh, what a rest! Rest, sweet rest! Oh weary children of toil, who have to labor incessantly lest the wolf enter the door, and the children cry for bread; yea, they may even consider themselves happy, that they have the privilege of doing so, though at nightfall they may wend their way homeward with tired limbs and aching bones, seeing thousands upon thousands, yea, hundreds of thousands are deprived of *this*, and the hungry cry, "bread, bread, bread, oh, give me bread, my family perish from hunger." This bitter cold winter, the sad wail of the hungry is heard everywhere piercing the very hearers. We cry to heaven, "How long oh Lord? how long O Lord?" The sweet voice of him who longs to give the weary rest, comes like a soothing balm to those who "have washed their robes and made them white in the blood of the Lamb," by being baptized in his name for the remission of sins. They shall hunger *no more*, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall *feed them*, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes," when they shall enter the eternal rest."

The phrase: "God shall wipe away all tears from their eyes," signifies the removal of everything that may cause sorrow, pain, crying, and death will be unknown in the happy rest God has in store for those who love and obey him

O won't it be joyous to be continually associated with the pure and holy? who will never again know what it *is* to be sick, and suffer pain, "and there shall be no death," we will never again have to hide beneath the clods of the valley those upon whom we have set our dearest affection. Over the arch spanning the gateway to the city of rest will be written the words: No death, no sorrow, no crying, no pain, neither anything that loveth and maketh a lie, shall ever pass through these gates into the home of "the blessed and holy" "that hath part in the first resurrection."

In this beautiful city of rest there will be no hungry ones crying for bread, "For the Lamb which is in the midst of the throne, (located in this home of the blest) shall feed them."

During the period of his earthly career the dear Jesus knew what it was to suffer hunger, he also had compassion on the hungry multitude and fed them. "Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed."

"I am the bread of life: he that cometh to me, shall *never* hunger; he that believeth on me shall *never* thirst," for all such he will take to his home in the beautiful city of rest. Are any weary and heavy laden, then let me beseech you to come unto Jesus in his own appointed way, and he will give you rest.

We that *have* come unto him are joyfully traveling the narrow way to the city of rest, gleefully singing, "we are homeward bound." Oh, sad and weary ones, burdened with a load of sin, throw it off, carry it no longer, and join us in our happy pilgrimage to the Holy City and we will help each other over the difficulties which may beset our path, and in the the sweet by and by Jesus will join us in his beautiful home, the City of Peace, and then the weary will be forever at *rest*, with the blessed Jesus ever in our midst. Oh, lay your burden down and come with us to the city of *rest*.

W. H. WILSON.

A Reason of The Hope.

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Dear brothers and sisters, this is a lesson for us all. I say lesson, because it requires study to prepare ourselves with an answer to give to every man that may ask us a reason of our hope. Now suppose one should come to you and ask a reason of your belief or hope that Christ is coming to earth to establish a kingdom and reign on the nations; have you the answer? If not then you hav'nt got your lesson well. The answer is contained in the words of the angel Gabriel to Mary. "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 31-33. But again the enquirer sees that you have a hope of sharing with Christ in the inheritance of the earth and also of being sub-rulers with him over the nations. Have you a reason for this hope? Yes; in Psalms xxxvii. 29. "The righteous shall inherit the land and dwell therein forever." Christ said, "Blessed are the meek for they shall inherit the earth." Matt. v. 5. The next reason is that Christ said to John on the Isle of Patmos, "to him that overcometh will I grant to sit with me in my throne, even as I am set down with my Father in his throne." Rev. iii. 21. Notice the distinction between his throne and his Father's throne. He enquires if Christ is not sitting on his own throne now? When will he sit on his throne? "When the Son of Man shall come in the clouds of heaven with power and great glory, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another." Here begins the work of ruling and judging the nations. And now, dear reader, suppose that your hope is a different hope, that you are hoping for a home in heaven, or to reign with Christ in heaven? I ask where can you find an answer? This is a question for you to answer. I cannot refer you to any thing in the dear old Book we call the Bible, that would be a reason for such a hope. There is one in Rev. v. 9, 10, that would do if a slight change could be made. If it could be made to say heaven instead of earth, but, thank God this passage harmonizes with all the rest. So, dear reader I will have to leave you to seek a reason for your hope in some other book Perhaps you can find it in the Hymn Book, or some other one outside of God's Word. When you do find it stop and ask yourself the question, is it true?

We are requested to write short articles so I will close. Your brother in hope of eternal life when the Master comes.

H. F. CORDELL.

Selected.

Backslidden Singers.

Not only is hypocrisy abhorred of God but it is distasteful to man; and there is something in the accent of conviction and sincerity which commends itself to the judgment and conscience of men and women, and the lack of which is easily detected even by the casual hearer. There are many men who when they speak produce no impression upon the people, except that they know not what they are talking about, and do not themselves believe what they say. Hence honest men refuse to hear the talk of hypocrites, and when it is settled that a person is wicked and corrupt, there are few who wish to hear him speak, however excellent his talk may be.

Now this accent of conviction, which carries conviction to the hearers, which comes *from* the heart and goes to the heart, is quite as necessary in singing as it is in preaching and praying. Sacred song may be either praise, prayer, or instruction, but in all these cases there should and must be the sincerity of an honest heart behind it. The hypocrite or backslider has nothing to do with prayer, praise, or religious instruction. His place is in the dust before God. The words uttered from his lips are frequently absolute falsehoods. He offers to the Lord prayers that are insincere, professions that are false; he describes emotions that he does not feel; and so his utterances are but like sounding brass and the tinkling cymbal.

Undiscerning persons may sometimes be excited by such music, especially if the songs are sung to rattling dance tunes; and if the words are so indistinct that no one can hear them, then as a mere musical performance their singing may pass; but it is not worship, it is not praise, it does not glorify God.

The Apostle says, "Is any among you suffering? let him pray; Is any cheerful? let him sing." But what has a man to do with praise when he is like the troubled sea that cannot rest, when he has no peace, when he knows not God, and obeys not the Gospel? What has an infidel to do with singing praise to the Most High God? What has a scoffer to do with taking the name God upon his profane lips? What have Christians to do with hiring godless worldlings to stand up in the house of worship and mock the Almighty with solemn words uttered by thoughtless tongues? True it is often said that Christians do not know how to sing; let them then learn, let them be trained, and especially let them be trained in heart to live joyful lives, and when they have learned to rejoice in God their Savior, their tongues will magnify the Lord, and their voices will sound forth His praises to all around.—*H. L. Hastings. in the Messenger*

Apropos of the above, the *New York Sun* recently reported Dr. A. T. Pierson as having said publicly in a sermon:—"I preached in a church in this city where the leading soprano was a woman you or I would not allow in our houses, and the leading tenor was her paramour. I also preached in a church where the members of the choir had to scramble out of a neighboring beer saloon to be in time for the closing hymn."

The New Books of Last Year.

During 1894, according to the *Publisher's Circular*, 5,300 new books and 1,185 new editions were published in England, an increase of some 200 over last year. The new books are classified as follows: Theology, 476; law, 120; medicine, 97; educational works, 615; political economy and trade, 141; arts, 98; voyages and geographical research, 282; history and biography, 250; serials in volumes, 328; juvenile works, 269; fiction, 1,315; poetry and the drama, 160; belles lettres, 270; and miscellaneous, 767. There is a slight increase over last year in theological books, a large increase in books on law, political economy, and belles lettres, and a slight decline in poetry. Educational works increased 15 per cent. In juvenile works there was a decrease of 400, which was about the increase in the number of works of fiction; this is probably due to the difficulty in drawing an exact line between the two classes of books; in the two taken together about as many were published as in 1893.

The Everlasting Arms.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our heavenly Father, the arms are felt, but not seen. The invisible support comes to the soul in its hour of weakness and trouble; for God knoweth our feebleness, he remembers that we are but dust.—*T. L. Cuyler.*

Fidelity in trifles and an earnest seeking to please God in little matters is a test of zeal, devotion, and love. Let our aim be to please our dear Lord perfectly in little things.

Unholy ambition, like a fever, burns out the noble virtues of the soul.

Faith is the backbone of endeavor.

Any one desiring my services to hold meetings during the winter may address me at Galesburgh, Mich.

L. H. CHEEBROUGH.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

[illegible]

Dear Restitution:

I see it is time to renew my subscription, so please find the enclosed amount. It seems that I cannot get along without THE RESTITUTION as it is all the gospel I have outside of my Bible. When my time expires please stop my paper, as life is uncertain, and death is sure. My dear wife died the 12th of Dec. 1894, but my loss is her gain, as she had been a great sufferer for three years with cancer, but she bore it all with great patience, with the blessed hope of having a part in the first resurrection, and I expect to be laid I ebber to await the return of my Lord I can say, Come, Lord Jesus, and come quickly, as my days are few. "Teach us to number our days, that we may apply our hearts unto wisdom." Ps. xc. 12.

My days are numbered with the Lord,
Although unknown to me.
So I'll cast my care upon the Lord
Until death shall set me free.

J. CANDALE.

Bro. Underwood:

I will just say, we have lost our entire crop of everything for the last two years. The season of 1894 was the worst that I have ever seen in Kansas since 1860. There are thousands in western Kansas who have not had a "square meal" for six months. You have no idea how things are here and I will not try to tell you now. There has been more snow here this winter than we have had for ten years, which promises well for a crop this season, but, brethren, we have no seeds to plant of any kind, and the object of writing this is to ask you to send us garden seeds. There are ten families of the church here that have no field or garden seeds. If those who have more than they need will send us some we will be thankful. I wrote to the agricultural department at Washington, but were not noticed by them. Send to me, as the congregation has put it on me to write to you.

Address me at Fair Haven, Norton Co., Kansas. Freight and Express Office is, Almena, Norton Co, Kansas.

Yours in hope,

J. P. GLENN.

Dear Restitution:

Permit us to say a few words through the Letter Drawer, to those of like precious faith. How cheering it is to read their letters. We are still clinging to the faith and often wish we could do more financially to aid in spreading the good news of the kingdom, but we have to content ourselves with doing small deeds, and perhaps we are doing more than we think we are. Have we added to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity? For if these things be in us and abound, we shall neither be barren or unfruitful. We are further assured if we do these things we shall never fall, but shall gain an abundant entrance into the kingdom of our Lord and Savior Jesus Christ.

The poetry entitled "Unconscious Influence" is to the very point. The last verse is so good I will quote (with permission.)

'Tis the little deeds that we all can do.
That help in the hour of need.
Of wondrous results in the gathering time
Oft come from the tiniest seed.
And may we so scatter and naught withhold
That our harvest day shall return fourfold.

WILLIAM & AGNES DARBY.

Editor Restitution:

As the time of my paper has expired I will ask you to discontinue it for a few weeks or until I can renew which I hope to do soon, (the Lord willing) for I find comfort in reading thoughts from the brothers and sisters, seeing that so many are of one mind and spirit.

We are now at Belton, Missouri. I trust that sometime in the near future we can have a preacher of the gospel come and refresh our minds.

I want to say to the brothers and sisters, and to any others who may chance to read, that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.

About fourteen months ago Bro. Adams was at St. Paul, Neb, holding meeting. I went to hear him thinking I might be able to tell others where his mistakes were. I listened attentively took down notes, etc. I saw at once that it was I that was terribly wrong, and that God's precious words were true. Then came the thought,—"Can I leave the Baptist Church and its associations? Can I do anything that is so contrary to the will of my father and mother?" These words of my blessed Savior rang in my ears. "He that loveth father or mother more than me is not worthy of me" and "He that taketh not his cross and followeth after me is not worthy of me." I saw plainly what had been my fault, and knowing the gift of God and the suffering of his Son, our Savior, that we might have life, it made me to cry out, "Thy will be done." and I caused me "to turn from all to serve the true and living God and to wait for his Son from heaven whom he raised from the dead, even Jesus whom the heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world beg n."

Dear brothers and isters I want to be one among the thousands that shall *sing* that *new song*, "Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nations, and hast made us unto our God kings and priests, and we shall reign on the earth."

I have been separated from all the brothers and sisters since August, except a niece of mine, for whom I sincerely ask an interest in your prayers, and for myself also. May we all be overcomers, for "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father and his angels." Precious promises, words of truth. "Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

Your Sister in hope of eternal life.

MRS. WALTER FOOTE.

To the loved ones of like precious faith:

When we receive our much prized paper we are eager to read its contents and our first attention is given to the Letter Drawer, for we do so love to read of the faithful ones and that they are trying to live according to the teachings of God's blessed Word. It cheers us on, making us more determined and strengthens us in doing our duty, for any one striving to become one of the number of the Bride, the Lamb's wife has a duty to perform. There is work all around us, we must occupy until the Lord comes. It seems that the world has closed the ear against the Word of the Lord as he has given it and want preachers to tell it and explain it to suit their views or they will not have it. Husband and I have been trying to read the Bible with the people here but it is very slow work to get them to read for as soon as we say, God means what he says, they will not have it that way. Some are believing, and rejoicing that they can understand and are very anxious to be baptized. Oh, if we could only get the world to see God's plan of salvation, how he has given it to us in types and anti-types during all the ages. When we read Gen. xxii. 13, how Isaac was placed in danger of death and the ram was offered in his stead, and so Christ was offered in our stead when we were in danger of the second death, and Christ was sacrificed for us. In Exodus xii. 12 13, we read that as the destroying angel passed over wherever he saw the blood applied he did not destroy the first-born of the Hebrew children so Christ was slain for our Passover lamb and his blood applied to us, God will save us, the first-born from the dead, now to become one of those who constitute the number that will make the Bride. We must obey what Christ and the apostles taught us. We must believe, repent, confess and be baptized for the remission of sins. Rom. vi. 3, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Now if we have been baptized into his death we are partakers of his death and sufferings." As God caused a deep sleep to fall upon Adam he took a rib from his side and from it he made woman, and when Christ was in the deep sleep of death his side was pierced and forthwith came blood and water. Now the Bride the Lamb's wife is formed by partaking of what came from the side of Christ by being baptized into his death, and if we live according to Christ's commands we will never die on account of our own sins but we must die the Adamic death unless Christ comes to deliver us before that death overtakes us. O that Christ would come and begin to rule and reign and overcome all things that bring suffering and death upon us.

MRS. SARAH BUCHER.

Please write short articles. It is not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads two long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have a one of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What to write is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue have a love-feast all the year.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

The method pursued by the Nickel Plate Road by which its agents figure rates as low as the lowest seems to meet the requirements of the traveling public. No one should think of purchasing a ticket until they first enquire what the rate would be over the Nickel Plate Road. Mar. 31.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all money for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or addres F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

The Knight Templars Conclave will be held at Boston, Mass. during next August, and it will be of interest to Sir Knights and their friends to know that arrangements have already been successfully accomplished by the Nickel Plate Road providing for the sale of excursion tickets over direct lines, going and returning, or by circuit-ous route; i. e. going one line and returning another. By so doing many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will, no doubt, make the low rate excursion tickets offered by the Nickel Plate Road very popular. - Mar. 31.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks who are not able to pay for their paper will receive it free on application to them. We trust to the generosity of those who love the cause and are some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$16.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

The Christian Endeavor Convention for 1895 will be held at Boston, Mass., next July, and the Nickel Plate Road has effected arrangements by which the lowest rates will be offered, either going and returning same route, or by going one route and returning in whole or in part by different routes. The following points of interest may be visited without extra charge: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. - Mar. 31.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by BLOOD Baptism, in 1669. 3. Immortality. 4. The Kingdom of God 5. Nature of Man and Progress for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism Ten copies 8 cts. or assorted packages of 100, 40 cts.

FOUR PAGE TRACTS.

10 for 10c; 40 for 25c; 50 for 45c; 100 for 80c. Name of Man's Death.

Life and Death. A concise statement of each contrast of the two sets of these terms, to wit, the Theological Bible terms.

Catechism. Brief answers to set of questions on the main points of our doctrine.

What is the Sabbath? And What is the First Day of the Week or Lord's Day? Clear, Scriptural. Should be in the hands of a Seventh-day Adventist. Price 10 cents; 12 for 25c; 50 for $1.00.

Bible Readings. Subjects taught in the Holy Scriptures. Each one is a collection of evidences from the Bible upon, from the most learned theologians, scientific, historic and ecclesiastic authorities. 48 pages, price 30c.

Christ—His Work—Where is He? What is He? The above is the title of a discourse delivered at Brooklyn, N. Y., July 29, 1894, by Rev. Elder, and published at the request of the church. 10 for 25c, or 15 for $1.

The Rise of All Evil. Canon W. Hume, Christian Union. A discussion of the source and cause of the sufferings of the human race. Should be read by all. See notice in THE RESTITUTION of Jan. 2, 1895. Price 10 cts. or 12 for $1 post paid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the recognized critical readings, and on the various readings of the Vatican and Alexandrine manuscripts; together with illustrative and explanatory foot notes, and a copious selection of references. Also, Improved edition on large paper, cloth, $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation to any Bible student. Knows the Index of Alexander Cruden's Concordance; bound in cloth, price $2.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 177 pages, cloth bound, for 75cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School. By Mrs. C. F. Williams. This is a brief exposition of the leading doctrines taught in the Bible, in the form of questions and answers. The book contains 107 pages neatly printed on good, and will be sent to any address postpaid for 25 cents; seven copies for 50 cents; 13 for $1.00; 50 for $3.00. Free to those not able to pay. Send your order for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We are in receipt of a book with the above name, written by Dr. Scott, of Ohio, and published by the Christian Publishing Association of Dayton, O. The book is paper covers, and is for sale at this office

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.

Silas Henn, Dudley, Worcestershire, England.

J. S. Hutch, Sircleville, Ind.

J. W. Niles, Edinboro, Pa.

J. F. Wagoner, Box 251, Rochester, Ind.

Geo. Kidwell, Chismville, Ark.

J. J. Cady, Holbrook, Neb.

J. T. Prince, Edison, Neb.

A. J. Eychaner's Glenbrook, Iowa.

W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.

J. P. Glenn, Fair Haven, Kan.

J. B. Craton, Fair Haven, Mo.

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T. J. Whitesitt, Sac City, Ia.

W. D. Townsend, Salem, O.

G. W. Haynes, Farnhamville, Ia.

C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.

D. M. Hudler, Muscatine, Ia.

J. M. Primmer, Independence, Ia.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun. ..... 12:26pm For St. Joseph.
No. 34 ex. Sun. ..... 11:30pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun. ..... 8:30am For Terre Haute.
No. 33. " ..... 12:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars etc., address F. H. HALE, Agt., Plymouth, Indiana, or

W. F. BUCHER
Asst. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 406 Woodland Ave., Church rd, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joslin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of the Blessed Hope, Green St. and Ridge Avenue, Philadelphia, Pa. C. C. Romig Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 901 Huntingdon Street.

The Church of God has changed its place of meeting to the room in the Van Buren Hall, located on the corner of Main street and Michigan Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., holds meetings in the Methodist Church, Michigan street, on 5th Sunday in each month, and every Tuesday evening at the residence of J. F. Wagoner, every first Sunday in each month. Sunday school every Sunday morning at 9:30 o'clock. Preaching every Sunday evening at 7:30 o'clock.

Church of God. Preaching for meeting in Hall between Main and Michigan at 2 P. M. Sunday School at 10:30 a. m. Sunday evening at 7:30. Prayer and social meeting Thursday evening at 7:30. Elder [illegible]

Church of God at Goodland, Ind., meets in the Christian Church every Sunday at 10:30 a. m. Sunday School at 9:30 a. m. Prayer and social meeting every Thursday evening at 7:30. Elder [illegible]

The Church of God at Bourbon, Ind., meets in their house of worship on Monday evening of each week at 7:30 o'clock. Sunday School at 10 a. m. Preaching every Sunday at 11 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 o'clock. All are welcome.

The Church of God at Goshen, Ind., holds meetings every Sunday at 11 o'clock a. m. and 7:30 p. m. Sunday School at 9:30 a. m. Prayer meeting every Thursday evening at 7:30. All are welcome.

The Church of the Brotherhood of God at Wolf Creek, Tenn. This church is ready to meet for public and church services every Sunday morning at 11 o'clock. Business known to this church, or readily properly endorsed by introductory letter will be heartily welcomed. At present we meet at the house on top of the hill, while our new house is being built. Elder [illegible]

The brethren of the Church of God at Brook Creek, Ohio, meet every Sunday at 10 a. m. for Christian worship and Sunday school. Communities at [illegible] and Mansfield are invited to come to us. Stalker, the grace of every good and perfect gift. All visitors address Brother George Rulfe, Barnsher or H. L. Lemon, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Wm. H. Wilcox, Elder. Elias Siple, Secretary.

Meetings held at Pony Church, Scholl's Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Short. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The church at Brooklyn, N. Y., meets every second Sunday at 10:30 A. M. in Beaver Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., at No. 9 of P. Hall, 268 Wilson ave. near Ward st., Cleveland, Ohio, where all of like precious faith are welcome.

Church of God meets in Goldbrook, Indiana, every Saturday and Sunday. Travelers can find the church on Goldbrook, Indiana, every Saturday and Sunday. Travelers can find the church on Goldbrook, Indiana, every Saturday and Sunday. Sunday school at 10 a. m. A. J. Eychaner.

Meetings are held every other Sunday at the residence of Mrs. Elizabeth Ann Hall, Pleasant Valley, Ind., at 10:30 a. m. Sunday School at 9:30 a. m. Prayer meeting every Thursday evening at 7:30 o'clock. All are welcome.

The brethren of the Church of God meet in Bell Valley, Ohio, every Sunday at 10:30 a. m. Sunday School at 9:30 a. m. Preaching every Sunday at 7:30 p. m. Prayer and social meeting every Thursday evening at 7:30 o'clock. All are welcome.

The brethren of the Church of God meet at the Church of God near Schultz Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria Schultz, Secy.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. W. Ballard and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Grady and Prairie Grove have preaching every first and third Sunday, and at Prairie Grove every Sunday. Preaching at Fish Creek every two weeks. All ministers and brethren are cordially invited to meet with us. These churches have regular preaching by Brethren Wm. Woodward and Wm. Hall, who are now living. People at Mt. Hope, Kansas and Bijou Hill, Dakota Ter. are also cordially invited to meet with us. Church at Cain Center is presided over by Bro. L. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION" Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	6	15	35	5	65	7
	AM	PM	AM	PM	PM	PM
Pittsburgh lv.	7 00					
Allegheny ar.	7 07					
Lisbon						
Mansfield						
Crestline ar.	11 05					
Crestline lv.	11 05		6 50			
Bucyrus			7 18			
Upper		3 50	7 30			
Van Wert		4 55	8 37			
Ft Wayne		5 55	9 15			
Arcola						
Columbia City	4 59	6 01				
Lagrange						
Wolcottville						
Kendallville						
Rome City						
Wawaka						
Kimmell						
Wyatt						
Bourbon						
Bremen						
Walkerton						
Plymouth		6 05	9 54			
Grovertown						
Hamlet						
Knox						
Hanna						
Wanatah						
Valparaiso		7 21	10 24			
Wheeler						
Hobart						
Liverpool						
Chesterton						
Chicago	ar.	8 30	8 05	11 00	1 00	9 45
		PM	AM	PM	AM	PM

Eastward.						
	AM	PM	AM	PM	PM	PM
Chicago	lv.	12 30	3 15	7 30	12 01	4 25
Chesterton						
Liverpool						
Hobart						
Wheeler						
Valparaiso		4 50				
Wanatah						
Hanna						
Kouts						
Wyatt						
Kimmell						
Wawaka						
Rome City						
Kendallville						
Wolcottville						
Lagrange						
Columbia City						
Arcola						
Ft Wayne						
Van Wert						
Bucyrus						
Upper						
Crestline ar.						
Crestline lv.						
Mansfield						
Lisbon						
Allegheny ar.						
Pittsburgh ar.						

JOSEPH WOOD, Gen'l Manager. E. A. FORD, General Passenger Agent.

H. W. B. PITTSBURGH, PENN'A.

For time cards, rates of fare, the right tickets, berth reservations, and further information consult the agents of the Pennsylvania Lines, or address Agent at the Pennsylvania Depot.

J. E. HANES, Agent, Plymouth, Ind.

Local Time Table.

Between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 29	Passenger, Leaves	11:05am
No. 33	"	10:05pm

GOING SOUTH.

No. 27	Passenger, Leaves	12:05am
No. 28	"	10:40pm
No. 151	Local, "	12:05pm

Daily except Sunday. Daily.

Call at 10 pm connections at Bloomington and Peoria for points west, southwest and northwest; connections at Logansport, Peru, Fremont, Angola, Kendallville, Ligonier, Goshen, Elkhart, Walkerton, Plymouth, Rochester, Warsaw, Wabash, Huntington, Decatur, Bluffton, Portland, Winchester, Muncie, Anderson, Kokomo, Frankfort, Lafayette, Crawfordsville, Terre Haute, Indianapolis, Richmond, Connersville, Shelbyville, Greenfield, Knightstown, New Castle, Cambridge City, Hagerstown, Centerville, Dublin, Richmond, Ind., Columbus, Xenia, Springfield, Urbana, Piqua, Troy, Dayton, Middletown, Hamilton, Cincinnati, Lebanon, Waynesville, Wilmington, Blanchester, Morrow, Loveland, Milford, Madeira, Cincinnati, Ohio, Louisville, Ky., Cincinnati, Ohio, Louisville, Ky., Cincinnati, Ohio, Louisville, Ky.,

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher,
—FOR THE—
Christian Publishing Association.

Board of Directors
ROBERT RAIKBACK,
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TERMS { One Year - - $1.50
Six Months - - .75
Three Months - .40

Poetry.

MISSING.

Late at night I saw the Shepherd
Toiling slow along the hill,
Though the flock below were gathered
In the fold so warm and still.

On his face I saw the anguish,
In his locks the drops of night,
As he searched the misty valleys,
As he climbed the frosty hight.

Just one tender lamb was missing
When he called them all by name;
While the others heard and followed,
This one only never came.

Up his voice rang thro' the darkness
Of that long long night of pain;
Oft he vainly paused to listen
For an answering tone again.

Far away the truant, sleeping
By the chasm of Despair,
Lay, unconscious of its danger,
Shivering in the mountain-air.

But at last the Shepherd found it
Found it ere in sleep it died -
Took it in his loving bosom,
And his soul was satisfied.

Then I saw the Eastern spaces
Part before a shining throng,
And the golden dome of morning
Seemed to shatter into song.

—Julia H. Thayer.

Original.

Read at Chapel Hill Sunday, Mar. 10, 1895.

Love One Another.

"This is my commandment, That ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." John xv. 12, 13.

Deeply rooted in the human, moral sense, since the earliest dawning of civilization is the emulation of the spirit of constancy to friendship, of sacrifice even unto death, at the altar of earthly attachments. Remove this element of devotion to the good of others from the history of all peoples and only one greater loss could betide. What is best in poetry, song, or story has its mainspring in the highest quality of human affection. If we turn backward we find in our own Saxon and Danish ancestors this rudimentary principle hidden from sight in the bloody means by which the end of defense was accomplished. Still further back we have the proverbial story of Damon and Pythias in the classic setting surrounding Syracuse; each earnestly desiring to offer up his life for the other.

Again, nothing in the Old Hebrew life appeals to us with more pathetic charm than Jonathan's effacement of himself, often at the risk of bringing his father's dangerous wrath upon his own willing head, in order to shield the much beloved David. Instances are legion and might be re-called innumerably of martyrs to earthly friendships.

Christ says, "greater love hath no man than this," in connection with the command that, "Ye love one another, as I have loved you." Coupled with this selection of the highest sacrifice in devotion to this love, the Savior broadens the view in fixing the extent "as I have loved you." Still farther on, he seems to emphasize the fact that there is a love on a higher foundation than this merely earthly friendship and sacrifice, which after all is founded on selfish relations, in defining his friendship for them. Ye are all my friends if ye do whatsoever I command you. In order to prove farther that it is disinterested friendship he adds, "Ye have not chosen me, but I have chosen you, and ordained you," then that they may not remain recipients of this free divine beneficence he passes on the chain of friendship in its unbroken dependence of common brotherhood. "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another."

Christ in his infinite wisdom and foresight saw in the near future the dangers and trials to beset his followers, urged upon them the support and aid afforded by this strengthening in mutual co-operation.

As everything in the physical world bears innate evidence of cause and effect, so in the moral and intellectual as traced through the history of man's deeds, there ever sounds through the march of the ages the steady tramp of design moving on to consummation. In its higher, or rather, highest sense, it is equally true in the spiritual world. There is an inner life in the Spirit which moves not without cause. No teacher ever followed the laws of cause and effect more logically than the Greatest of Teachers in his instruction and analysis of character. "Truly never man spake as this man spake." He gently proceeds here to lead them to the thought, although they may have the comfort of the love of friends, the great world outside will not recognize in them this principle of love and will from the instinct of self-preservation treat them as enemies.

He then softens the statement that they need take this hate as nothing beyond what is natural and might be expected under the conditions. "If the world hate you ye know that it hated me before it hated you. If ye were of the world, the world would love its own." We note with what consummate skill he doubles the effect of his first statement by the disjunctive comparison, "but because ye are not of the world, but I have chosen you out of the world, therefore, the world hateth you."

It was no easier in the days of the disciples to be reviled, hated and persecuted in this first century possibly, than it would be for us in this nineteenth. No doubt the Aramaic language contained a vocabulary which served to convey as biting sarcasms, and no doubt the narrow, ignorant and thoughtless made use of it as in our day. "But he reviled not again," was the dignified example of their pattern. This sympathetic, this kindest, most loving of friends, ready to die for them, is still the firm, inflexible Master. A still higher principle is to be inculcated. He goes back and takes up an unfinished thread. "Remember the Word that I said unto you. The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. How plainly, how forcibly, unmistakubly the stern voice of duty sounds through every word on to the end of the chapter, and still not once is it hinted in words other than in the example set before them, until in the triumphant closing words "And ye also shall bear witness, because ye have been with me from the beginning. How much is included in the thought of bearing witness. Not the loving intercourse of friend to friend but of friend to foe. It meant carrying to a perishing world its own salvation. On this side a broader life, a better civilization, an uplifting of humanity unknown before. Over there divine companionship to those receiving the message. To the messengers it meant, beheading, scourgings, beaten with stripes, in prisons oft, brought before kings and rulers, betrayed by parents, brethren, kinsfolks and friends, hated of all men, and reaching the climax some of you shall they cause to be put to death. But beyond, as it is written, "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. This is the final out-growth of man's duty in relation to his fellow man or those that love him. Each earthly sacrifice for others is a round in the spiritual ladder which leads upward to the attainment of love to God. It is difficult for man, in the flesh to know God as he is. A thick veil of impenetrable mystery hides his perfection from the grosser senses, but through man's humanity to man, a glimpse of the divine attributes appear as a rift in the vail. The plan of salvation is founded upon the principle of doing, as well as believing. This state of accord with the divine love principle is not a state of sanctified inactivity and nothingness. Therein Christianity differs from other systems of Religion. In Buddhism and other Oriental teachings the highest end to be obtained is a passive consciousness which in fact is equivalent to oblivion. But, everywhere is urgent activity kept constantly before the true believer and follower of Christ. "Work while it is called today for the night cometh when no man can work." "The harvest is great but the laborers are few. Go work in my vineyard." Is there naught to be done in the vineyard of the Lord today? Truly the great harvest is whitening for the sickle, and who shall do the reaping? Shall it be said, as in the mournfully pathetic reproach of Ezekiel, "And they come unto thee as the people cometh and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after covetousness, and lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." More beautiful to contemplate are the words of the poet-prophet, Hosea. "But they knew not that I held them with cords of a man with bands of love." Identity lost in forgetfulness of self in helping work for humanity. This is the cord or band of love which uplifts to the throne of God.

If ye fulfill the royal law according to the Scripture, thou shalt do well. A great stumbling block would be removed from the rugged path of duty could the choice of neighbors be left to us. But, here the inexorable law again steps in to hinder the growth of selfishness. God is no respecter of persons is the pattern set before us. "My brethren have ye not the faith of our Lord Jesus Christ with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment and ye have respect to him that wearath the gay clothing, and say, unto him, Sit thou here in a goodly place, and say to the poor stand thou there, or sit here under my footstool. Are ye not partial in yourselves and become judges of evil thoughts? Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James leaves no doubt as to who these neighbors are, and as to the limits of a saving friendship, as he farther continues the argument of practical Christianity, "What doth it profit, my brethren, though a man say he hath faith, and have not works?" Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body what doth it profit? A certain man went down from Jerusalem to Jericho, and fell among thieves which stripped him of his raiment, and wounded him, and departed, leaving him half dead, and by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan as he journeyed came where he was, and when he saw him had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. And on the morrow when he departed he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three thinkest thou was neighbor unto him that fell among thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go and do thou likewise." Nothing could teach more simply and plainly man's universal obligation to man than this parable. Here even the obligation to God is entirely ignored, for in accomplishing one the other is attained. Duty to man implies duty to God. This is more directly taught in the vivid resurrection scene painted in Matt. xxvi. 31-46. "Then shall the king say unto them, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for, I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee? or thirsty and gave thee drink? When saw we thee a stranger and took thee in? or naked, and clothed thee. Or when saw we thee sick, or in prison and came unto thee? And the king shall answer and say unto them, verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat; I was thirsty and ye gave me no drink: and I was a stranger, and ye took me not in: naked, and ye clothed me not: sick and in prison and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

The Savior in talking to the Scribe even made the thought more final in answer to the question as to which was the first commandment, "And Jesus answered him, The first of all the commandments is, Hear, O, Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth: for there is one God: and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God."

How much this love in duty to mankind is placed above mere natural ties of affection, is forcibly taught in his words upon many occasions as when he said: "Those who do my will are my father, my mother, my brother and my sister." Are we exhibiting this disinterested friendship and neighborly love is the question of primary importance to every earnest believer in future reward of the just made perfect, and having their robes washed in the blood of the Lamb. When the power which searches the inner record of men's thoughts is revealed, how will we find ourselves waiting? Will we be able to stand with that goodly company? Read Rev. xx. 11-8.

Some aspire to have their names emblazoned on highest mountain heights where never man climbed before, on walls and domes of great cathedrals, or down in the depths of the earth, that other following in their footsteps may know they have been preceded. Still others spend a life in becoming inscribed on rolls of parchment written with letters of gold and pictures of silver; written upon tablets of fame where many otherwise, noble lives have been wrecked. Others are written in deeds of love as citizens of a country still far away, but whose outline is seen even now through the signs of the near approaching kingdom. Is your name recorded there? Is my name there? if not, why not? Is it through lack of self denying and work on this side?

In closing I will read a poem illustrative of the principle taught in this morning's lesson.

"Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace;
And saw, within the moonlight in his room,
Making it rich like a lily in bloom,
An angel, writing in a book of gold: -
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord!"
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellowmen."
The angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blest,
And lo! Ben Adhem's name led all the rest."

Miss P. C. Thompson.

Selected.

The Kingdom of God.

1. The Gospel is good news concerning this kingdom.

"Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the Kingdom of God," Mark i. 14.

2. It will be established upon the earth.

"The kingdoms of this world are become the kingdoms of our Lord and His Christ," Rev. ii 15.

3. It is the kingdom of Israel restored.

"I will gather her that is driven out .....will make her that was cast off a strong nation.....the kingdom shall come to the daughter of Jerusalem," Micah iv. 6-8.

4. The kingdom of Israel was the kingdom of the Lord.

"Of all my sons, he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel," I. Chron. xxviii. 5.

5. The kingdom of Israel was overturned because of iniquity.

"Iniquity shall have an end .... I will overturn, overturn, overturn it, and it shall be no more, until .....Ezek. xxi. 25-27.

"The children of Israel shall abide many days without a king," Hos. iii. 4.

6. That kingdom is not overturned for ever.

"Afterwards shall the children of Israel return and seek the Lord their God, and David their king," Hos. iii. 5.

"It shall be no more until he comes whose right it is; and I will give it him," Ezek. xxi. 27.

7. It will be re-established.

"The Lord God will give unto him (Jesus) the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end," Luke i. 32, 33.

"The Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," Zech. ii. 12.

"Thou shalt arise and have mercy upon Zion," Ps. ci. 13.

"When the Lord shall build up Zion, he shall appear in his glory," Ps. ci. 16.

8. It will be set up in Israel's land.

"Thus said the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel," Ezek. xxxvii. 21, 22.

9. Jerusalem will be its chief city.

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem," Jer. iii. 17.

10 The Jews will be gathered from their dispersion.

"He shall assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth," Is. xi. 12.

"I will take you from among the heathen, and gather you out of all countries, and will bring you unto your own land," Ezek. xxxvi. 24.

11 All human governments will be overthrown.

"The God or heaven shall set up a kingdom.....it break in pieces and shall consume all these kingdoms," Dan. ii. 44.

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ," Rev. xi. 15.

12. The "dominion" of the kingdom will comprise the whole earth.

"His dominion shall be from sea to sea and from the river even unto the ends of the earth," Zech. ix. 10.

"The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one," Zech. xiv. 9.

13 Christ will be king.

"Jesus of Nazareth, the king of the Jews," John. xix. 19.

"David....being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on on his throne," Acts ii. 29, 30.

14 The saints will be rulers in that kingdom.

"The saints of the Most High shall take the kingdom and possess the kingdom for ever," Dan. vii. 18.

"To him (that overcometh) will I give power over the nations, and he shall rule them with a rod of iron," Rev. ii. 26, 27.

"Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth," Rev. v. 9, 10.

15. The kingdom is the inheritance of the saints.

"God hath called you unto his kingdom and glory," I. Thess. i. 12.

"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 34.

16. The earth is the future dwelling place of the saints.

"The righteous shall be recompensed in the earth," Prov. xi. 31.

"Blessed are the meek: for they shall inherit the earth," Matt. v. 5.

17. The inheritance of the saints (the kingdom) will be a blessing to all nations.

"Wisdom and knowledge shall be the stability of thy times and strength of salvation," Is. xxxiii. 6.

"The nations shall bless themselves in him," Jer. iv. 2.

"In that day shall there be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious," Is. xi. 10.

"To the law and testimony: if they speak not according to this word, it is because there is no light in them."—Isaiah.

"Search the Scriptures."—Jesus.
—*E. in Glad Tidings.*

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MARCH 27, 1895. NO. 12.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the kingdom of God on this earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the general resurrection of the dead; the final separation of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Malaria in Italy.

A malarial map of Italy has just been issued by the Government Bureau of Statistics, based on the deaths during the years 1890-'92, showing the intensity of the disease by modifications of color. In three years there were 50,000 deaths from malarial causes, or 54 in 100,000. The worst districts, where the mortality is as high as 8 in 1,000, are in Southwestern Sardinia, Southeastern Sicily, the Pontine marshes, the district at the head of the Gulf of Taranto, and the southeastern slope, from the Promontory of Garagno south to the Ionian Sea. Districts where malaria prevails, but not so intensely as to be fatal, are the lower reaches of the Po, Grossato in Tuscany, the mouth of the Tiber, and the district near Salerno and the temples of Paestum. In Rome itself malaria has sensibly declined; the deaths in 1881 were 650, in 1892 only 139. The general mortality from this cause in Italy has remained pretty constant; the average is 15 or 16 per 100,000.

The Eyes of a Bee.

Every bee has two kinds of eyes—the two large, compound ones, looking like hemispheres on either side, and the three simple or single eyes, which crown the head. Each compound eye (as one would naturally suppose from the term which designates it) is really an immense aggregation of eyes, each being composed of 3,500 facets, which means that every object seen has its image reflected 3,500 times in the bee's tiny brain. Every one of these facets is the base of an inverted hexagonal pyramid, whose apex is fitted snugly to the head. Each of these pyramid-facets may be termed a perfect eye, for each has its own iris and optic nerve.

Signs and Wonders.

The year 1895 will be a remarkable one, both from the astronomical and religious point of view.

On Good Friday next (April 12), the heavenly bodies which gravitate round the Sun will be in exactly the same positions they occupied in the firmament the day Christ died on the cross. It will be the first time such a thing has occurred since that great day, 1,862 years ago. That was thirty-third year of the Christian era, which dates from the birth of Jesus Christ.—*Norwalk Sentinel.*

It is one thing to know of Jesus, and another to know him.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Restitution.

OFFICIAL ORGAN
Publication of the C. P. Association.

R. ROBERTS, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 27, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine.

IN all the departments of the world's social, civil, and ecclesiastical life, its devotion is exercised upon trifles light as air; and nothing but sentimental and comic trash is the pabulum of its existence."

"A MAN who is under the control of the Word gets quickly over little disturbances; they are quite transcient and accidental, and soon pass off; but if the mind is *not* under control of the Word, it is the other way."

THE world "do move;" a Catholic priest has been appointed to teach the philosophy of Saint Thomas in the Protestant University of Amsterdam; and the Catholic Lord Acton to be regius professor of modern history in the University of Cambridge in succession to the late *Prof.* Secley.

STILL they learn war. A new electrical gun, said to be one of the most destructive weapons recently tested, has been invented by one of the young men of the Y. M. C. A., whose name is withheld, but is supposed to be Dr. Henry Baldwin. A patent for the new invention has been applied for, and the uttermost secrecy is being used to keep it from the public. It is eight feet long, and is said that it will discharge 1000 shots per minute.

We were glad to notice a word of exhortation from Bro. Eychaner, recently, relative to Sunday School work. And we want to express our thanks to "Auntie Wince," for her untiring efforts to interest and instruct the young among the Brotherhood. But few have the faculty of presenting the truth to children in a pleasing and telling way. The Lord reward our dear sister in his own way and in his own time we pray.

THE Church in Cleveland had another joyful day on Sunday the 17th inst. Two more intelligent youths out of the Sunday School were baptized into the sin-covering name; making 27 in six years that have gladdened our hearts in the same way. For many years this field of labor was neglected, and the young, instead of having a little world of their own where the faith of their parents was taught and an influence for good exerted, were allowed to drift with the current, with disastrous results. The past cannot be undone, but we realize fully the deadly effects of that course,—and by the help of God this nursery of the church will be more faithfully tended than ever; —our labors thus far have been abundantly blessed.

THE "one, two, and five talents" are explained in Hebrews v. 11-14, and vi. 1-3, where some believers appear to have attained only to the knowledge of first principles; such are the one talent servants of the parable, and they are warned that they are in danger of losing even what they have:—"Ye have need that one teach you again which be the first principles." Then the owners of the two and five talents are described in v. 14 as those who were *of full age* in the truth, who by *use* had their spiritual senses exercised to discover both good and evil, and had gone on to perfection. These had a deep insight into the Divine purpose and were rooted and grounded in the faith and mighty in the Scriptures. It is worthy of note that the mere possession of two or five talents does not secure salvation; and having only one does not *necessitate* condemnation. It is the *right or wrong* use which influences these results. If five talents be given it is merely the result of superior ability, and carries with it corresponding responsibilities. If only one be given it is a serious warning to its possessor that it will require the whole of their inferior ability to use it profitably."

"Christ is Coming! Do you believe it?

"Christ is Coming! Do you expect Him?

"Christ is Coming! Are you awaiting Him?

"Christ is Coming! Will he receive you?"

THERE is nothing besides Christ worth living for; all that we may achieve on our own account is not our own when done, because we have to die and leave it, whereas anything we achieve in Christ is eternal, because he is for ever.

THE present government of the world is a case in which a few rule the many to the detriment of all. These governments are fitly represented by beasts in the symbolic vision. Merciless beasts they are wherever they exist. The best of them are brutes, only a little less furious than their neighbors.

THE *Presbyterian*, of which Dr. S. A. Mutchmore, D. D., L. L. D. is a proprietor and editor, offers as premiums the ballads "Arm in Arm with *Lizzie*;" "*Flirting* in the Starlight;" "Hoppity Rickity;" "*High* and *Low*;" "Champagne Charlie;" "Tara-ra B. om Be-ay," and a number of other rollicking pieces. We think the hard times are telling heavily on the *Presbyterian*.

"BAPTISM is an act of obedience required of all who believe the gospel. It is a bodily immersion in, and not a face-sprinkling, or head-pouring with water. It is only enjoined on those intelligent enough to believe the glad tidings of the kingdom of God, and the things concerning the name of Jesus Christ. To such it is the means of present legal union with Christ preparatory to perfect assimilation at the resurrection; and therefore absolutely necessary to salvation."

Psalm xix. 7, 8, 9.

Name	Declaration	Purpose, Conversion.
1. Law of the Lord.	Perfect.	Converting the soul.
2. Testimony.	Sure.	Making wise.
3. Statutes.	Right.	Rejoicing the heart.
4. Commandment.	Pure.	Enlightening the eyes.
5. Fear of the Lord.		
Judgments.	True.	Righteous.

There is blessing, warning and reward for the serious who keeps the Word of the Lord, verses 10, 11.

"COME my people, enter into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, *until* the indignation be overpast; for behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood and no more conceal her slain." Isa. xxvi. 21. Reader, does this mean you? Are you one of Jehovah's people? Have you become a citizen with the saints? Have you severed your connection with those whom the Lord is coming forth to punish? If not, make haste to Kiss the Son.

"*The World's Birthday*," is the meaning of the name of the first Book of the Bible—Genesis. It reveals the birth of the earth and the heavens,—the birth of the light; the birth of the atmosphere; the birth of the Great lights of heaven; the birth of continents and seas; the birth of mountains and valleys; the birth of planets, birds, fishes and quadrupeds, then the birth of man and woman; and, alas, the birth of sin and death by sin,—but thank God, also the birth of the Church of God, then the new birth of the earth after the flood, and the birth of the nations who re-peopled it; and lastly, the birth of the nation of Israel."

The Veil Over all People.

Is. xxv. 7 says, "And he (Jehovah of armies) will destroy in this mountain the face of the covering cast over all the people, and the veil that is spread over all nations." "What is this covering or veil? As far as Israel is concerned we know that blindness in part has happened to them. They failed to recognize in Jesus of Nazareth their *Messiah*. But what about the Gentiles? Jeremiah *intimates* (chap. xvi. 19) there is a veil, and the passage just quoted *positively* teaches that there is. The former prophet says concerning the period when Jehovah shall be the refuge of his people Israel in their affliction: "The Gentiles shall come unto thee from the ends of the earth, and shall say, 'surely our fathers have inherited lies, vanity, and things wherein there is no profit. Oh, how true this is! Profitless indeed, are the systems of fraud and greed passing under the guise of mercantile operations. Profitless all its arts of destruction by bayonets and cannon. What a stupendous blunder to think that shattered homes and fatherless children and weeping widows with the attendant poverty and wretchedness can benefit the family of man. But when the veil is found to cover those to whom the people seek for guidance in the ways of God, and they in cruel mockery of man's needs tell him he has no need of immortality,—that he has it now,—that he cannot die, and blindly on go teachers and taught until the ditch of death receives them both. Oh what a saddening spectacle does the world become,—perishing for lack of knowledge while they hold in their hands the God-given instruction.

God of heaven, we pray, soon send the Sun of Righteousness to pierce the gloom, disperse the darkness, remove the veil and bathe the world with light, and joy, and love. He will destroy the veil and give instruction to the world, not merely by words, but by deeds; for the next verse assures us that he will utterly destroy death forever; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away off from all the earth, for the Lord hath spoken it.

Not only to Israel as a nation do these words refer. Truly they are nationally dead as described by Ezek. xxxvii., but they will then be made alive again, their tears wiped away, and the reproach of the Jew will cease. But in a higher and more perfect sense, the words describe the saints of God from Abel's day till then. Their reproach will be taken away, their tears wiped from their faces, and as in a moment, in the twinkling of an eye, they are changed,—mortals become immortals, corruptible ones become incorruptible, and a realized salvation finds vent in the outburst of joy—"Death is swallowed up in victory." In that day shall they say, "Behold this is our God; we have trusted in him and he hath saved us."

The Christian and His Echo.

The following beautiful lines were brought from England more than forty years ago; and we felt sure the spirit of obedience, and patience, and submission, and meekness, and trust, that pervades them would find a ready response in the hearts of the faithful in Christ Jesus.

True faith produces love to God and man.
Say, Echo, is not this the gospel plan?
—The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good and love him still?
—Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
—As carefully conceal.

But if my name, and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe:
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
—Still love and bless.

Whatever wrongs ill I may receive,
Must I be patient still, and still forgive?
—Be patient still and still forgive.

Why, Echo, how is this? thou'rt sure a dove?
Thy voice shall teach me nothing else but love?
—Nothing else but love.

Amen! with all my heart, then be it so,
'Tis all delightful, just and good I know;
And now to practice I'll directly go.
—Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
—Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in prayer.
—Embrace in prayer.

But after all the duties I have done,
Must I in point of merit, then disown,
And trust for life through Jesus' blood alone?
—Through Jesus blood alone.

Echo, enough! thy counsels to mine ear
Are sweeter than to flowers the dew-drops tear;
Thy wise instructive lessons please me well;
I'll go and practice them. Farewell, farewell.
PRACTICE them, farewell, farewell.

Selected.

Not Bad As Speculations.

The Times-Herald's Washington correspondent sends the following:

Are Russia and Great Britain to come into collision in the far East? This question is now disturbing diplomatic circles here. Information reaches Washington, through private but wholly trustworthy channels, that the Russian government is supporting Japan in her demand for the cession of Port Arthur and Wei-Hai-Wei as part of the price of peace which China is called upon to pay. Japan would not dare to demand possession of such strongholds if she were not sure of the moral and active support of Russia, for the cession of these ports by China means nothing less than the continual domination by Japan over the gulf of Pe-Chi-Li, which is the waterway leading to Peking. With Japan holding these fortified ports, she would have a permanent pledge of peace. The hands of China would be tied. The cession of Port Arthur and Wei-Hai-Wei would signify the eventual dissolution of the great Chinese empire. Washington diplomats do not believe the Chinese government will consent to so great a sacrifice. They do not believe that the British government will stand idly by while Russia is enlarging her power with such tremendous strides as there in the far East.

The sympathy now existing between Russia and Japan is significant. The Russians are the only foreigners for whom the Japanese do not entertain hatred. Of all the foreigners, the English are the most hated, and even Americans, on account of their blood relation to the English, are hooted by the jingo, or war-mad populace of Japan. Great Britain stands behind China. Her money is lent and invested there by the hundred of millions. With Russia behind Japan and pushing the victors of the war on to exorbitant demands as the price of peace, Great Britain will be forced to show her hand. In the opinion of Washington diplomatists, England will be forced, in self-protection, to prevent the permanent acquirement of Port Arthur and Wei-Hai-Wei by the Japanese.

"Some of the most intelligent men in Washington—among them, I am informed, the Japanese minister, Mr. Kurino—believe that Russia is using Japan as a catspaw. The Japanese are thrust forward to secure the absolute independence of Corea and also the fortified ports which give command of the great gulf of Pe-Chi-Li and of the Chinese capital. While these acquisitions would, for the time being, appear to be an enlargment of Japan's influence, Great Britain would never forget that it is the power of Russia which emboldens the Japanese to ask for so much, despite England's frowning. There is intense anxiety as to the manner in which Great Britain will meet this situation.

"The peace negotiations now pending between China and Japan mark a crisis in the history of nations. If England throws herself into the breach and puts her power behind China in resistance to the demands of Japan, a collision between Great Britain and Russia is not improbable. If these two powers clash swords, the map of Asia will be changed. If, on the other hand, England fails to give her aid to China and permits the Russo-Japanese alliance to carry its point, from that moment Russia will succeed Great Britain as the controlling power in the East."

Living By The Day.

"My house was well built," said a farmer once to me, "for it was built by the day." That is the way in which the best, strongest, and happiest lives are built; they are not constructed "by the job," but one attainment in grace is laid upon another, like the blocks of granite in a solid house wall. Each day brings its duty to be done, its temptations to be met and conquered, its burden to be carried, and its progress to be made heavenward. There are 365 days in every year, but really there is only one working day, and that is to-day. Sufficient to each day is the labor thereof.

This is just the sort of living that I commend to my readers. God means to shut you up to this style of thinking and planning and doing when he makes his gracious promise,—"As thy days, so shall thy strength be." The journey made up a mountain is simply a succession of steps. If the climber attempts to leap upward he exhausts his strength, if he looks down he grows dizzy, and if he looks too far forward he grows discouraged by the distance yet to be surmounted.

So, in accomplishing each day's work, you have simply to take one step at a time, and to take that wisely is all that you need to think about. Take no anxious thought for the morrow. God never made a Christian strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled on top of them. Paul himself would have broken down if he had attempted the foolish experiment. We have a right to ask our Heavenly Father for strength equal to the day, but we have no right to ask him for one extra ounce of beyond it.

My friend, learn to take short views. If you have money enough to-day for your daily wants, and something over for the Christ's treasury, do not torment yourself with the idea that you will yet finish up in an almshouse. If your children cluster around your table to-day, enjoy the music of their voices, train them for God and trust them to God, without racking yourself with a dread that the little ones may be carried off by scarlet fever, or the older ones may fall into bad marriages or some other disaster. Faith carries present loads, meets present assaults, feeds on present promises, and commits the future to a faithful God. Its daily song is:—

"Keep thou my feet; I do not ask to see
The distant scene; one step enough for me."

So we exhort you most earnestly to take short views. Let us not climb the high wall till we get to it, or fight the battle till it opens, or shed tears over sorrows that may never come, or lose the joys and the blessings that we have by the sinful fear that God may take them away from us. We need all the grace that he can give us for to-day's burdens and to-morrow's battles. I would not penetrate into the secrets which to-morrow hides if I could. It is far better to know whom we trust, and that he is able to keep all that we commit to him until the last great day.

"Why foretell the trials of life
With such sad and grave persistence,
And look and watch for a breed of ills
That as yet have no existence?

Strength for to-day is all we need,
For we never will see tomorrow;
When it comes the morrow will be to-day,
With its measure of joy or sorrow."
T. L. Cuyler, D. D.

"Whatever is right, whatever is wrong, in this perplexing world, we must be right in doing justly, in loving mercy, in walking humbly with our God; in denying our wills, in ruling our tongues, in softening and sweetening our tempers, in mortifying our lust; in learning patience, meekness, purity, forgiveness of injuries, and continuance in well-doing."

Little words are the sweetest to hear; little charities fly farthest and stay longest on the wing; little lakes are the stillest; little hearts are the fullest. Little books are the most read, and little songs are the dearest loved. And when nature would make anything especially rare and beautiful, she makes it little—little pearl, little diamond, little dew.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Report of Labor.

Editor Restitution:

On Feb. 20, 1895, I left my faithful companion and my home, and boarded the train for Arizona. It was a long ride over hill, mountains, and beautiful prairies. I arrived at Bro. C. A. Saylors on the 2nd of March, very tired, and almost worn out. But the meeting with him and his family was a pleasant one, and after a long talk I retired, and when I awoke in the morning I looked out and saw horses, cattle, and hogs wading in Alfalfa up to their knees and fruit trees in bloom. It seemed like going from ice and snow right into Paradise. I cannot tell you half about this beautiful valley in contrast with the northern states, you will have to come and see for yourselves. We had quite a good deal of trouble in getting a house as the prejudice against us was strong. On the second evening three demanded baptism, and on the third night two more, and on Sunday night one more. We feel that God has blessed our feeble efforts here in the presentation of the truth and I am more and more convinced that we are to preach the Gospel of the Kingdom to the people, which Paul says, is the power of God to salvation unto every one that believeth, to the Jew first and also to the Greek. Bro. Saylor has been distributing tracts and giving THE RESTITUTION to his neighbors, and some of them are quite hungry to hear the gospel preached. There are but few here that are able to give any money, and if any one feels disposed to help answer this Macedonian cry it will be very acceptable. If any contributions are sent, send them to me in care of C. A. Saylor, Tempe, Arizona.

JOHN FOORE.

Dear Restitution:

On the 1st Sunday in January, by the request of his father, I spoke at the open grave of John Sunell, who was the mainstay of his aged parents. He was said to be a noble young man, of good moral character, and those who knew him best, loved him most. I talked from the text, "For the great day of his wrath has come and who shall be able to stand." We showed *that the subject was prophetical* and that the Author knew the end from the beginning, and at the second advent which was near, would usher in that great day, and that those who knew the Lord in the pardon of their sins, having been obedient to the gospel would be able to stand. Read 2 Thess. i. 3-12. "The ungodly shall not stand in the judgment." On the 2nd Sunday I had the pleasure of addressing a goodly number at the school-house where I have been teaching, near Oden.

Your brother in Christ.

R. A. HUMPHREYS.

Conference Report.

As previously announced the second quarterly conference of the Church of God, in *Nebraska*, met at the new Church, in Frontier Co., Mar. 8 to 10, 1895. The attendance from abroad was not as large as usual. Bro. J. W. Gamble preached on Friday evening on "The Promises." The president called the business meeting to order at 10 A. M. on Saturday.

The amount on hand and received as shown by the treasurer's report was $158.10, amount paid to evangelist $40, amount paid to assistant evangelist $56.03, balance in treasury $62.16.

Evangelist's report.—Received during quarter $125.85, expenses $28.80, amount less expenses $97.05. Discourses 50, No. baptized 10.

Assistant Evangelist's report.—Amount received not including expenses $61.00, days employed 61, No. discourses 33.

Report of Churches by letter from Moorfield, St. Paul, Blair and South Frontier, all good reports but will occupy too much space to give *verbatim*.

It was suggested that a constitution be drawn up to govern officers of the conference. After considerable discussion on the question, both pro and con, it was finally decided by a small majority in favor of it. The president, therefore, appointed the following committee to draft said constitution: W. A. Moore, Jason Welton, and M. Quinn.

It would seem that in the past the Bible has been a sufficient guide, and our brethren generally still considered it so. One verse, and that Matt. vii. 12, if followed fully would be enough without man's work added thereto.

On motion of Bro. Quinn the next quarterly conference to be held at Monrefield at call of president. Submitted in love for the truth.

J. J. CADY, Sec'y.

OBITUARY.

Evaline, wife of I. S. Miller, was born May 7, 1837, and died March 1, 1895, aged 57 years, 9 months and 24 days. Deceased was born in Hampshire Co., West Virginia. Her maiden name was McDonald. She with her parents moved to Laporte Co., Ind., awhile before the late war. She then at the age of 21 married John W. Carlyle. To that union one child was born, which died when two years old. In 1864 her husband went into the army, and soon died, leaving her alone. Just at the close of the war the writer lost his companion and on June 17, 1866, was married to the object of this notice. Two children were born to this union, who are still left to share with me this load of grief. She has always proved to be faithful, devoted, and an earnest searcher after truth. Prior to our marriage she became interested in the truth and was baptized by P. W. Alberston, near Walkerton, Ind. Her faithfulness to God and his Word and to the Church, and with all she had to do, speaks volumns of praise, that many of us would do well to copy. A more generous, loving and affectionate companion and mother could not be found, and we surely miss her. We have lost a loving companion and a dear mother; the Church a faithful witness, the motherless a mother and a friend, and the tramp on the highway was not turned empty away. Ever desirous to lay up treasures to be rewarded. Luke xiv. 14. May God watch over the lifeless form with all his obedient children and bring us all to that inheritance which is incorruptible and fades not away. She was sick only nine days, her disease was catarrh of head and lungs. The longest sermon I ever witnessed was given by her on her dying bed which lasted one week day and night. One continuous discourse on the subject of God's promise to Abraham and his seed and to all the faithful. She told how this would be brought about by the sacrifice God had prepared. It seems to me while I am writing her words ring in my ears. She died in full faith that Christ would soon come and save his people, and commence the great work of restoration and blessing the nations. We joined her in her last prayer at her bedside, and prayed to our loving Father to hasten the time when this order of things would cease, when there will be no pain, no sorrow, no parting, no good by. And we pray now again, Come Lord Jesus and come quickly. Services conducted by Bro. T. E. Adams, assisted by Bro. H. M. Williams, after which we laid her away, to await the Life Giver, in the beautiful cemetery near Geuda Springs, Kan. The lonely ones.

I. S. MILLER.
MILES MILLER.
DELLA J. MILLER.

Vandalia Line Low Rate Excursions.

On April 2nd and 30th, 1895, the Vandalia Line will sell excursion tickets to points in the South and Southeast at one fare round trip. In addition to the above, round trip tickets will be sold to points in Arkansas and Texas on April 2d, at rate of one fare plus $2.00. Liberal limits and stop-over privileges allowed. For full particulars call on or address any Vandalia Line Ticket Agent, or W. F. Brunner, Ass't General Passenger Agent, St. Louis, Mo. Apr. 30.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 300 pages, 6th edition. Cloth, 35 cts., a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 50 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Poetry.

[Selected by Mrs. Walker Perrine.]

The Original "Beautiful Snow."

The *Omaha Republican* gives the following history of the origin of this production, which the *London Spectator* has pronounced to be the finest poem ever written in America:

"During the early part of the war, one dark Saturday night, in midwinter, there died in the 'Commercial Hospital' in Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an evinble share of beauty, and had been, as she herself says, 'flattered and sought for the charms of the face;' but alas, upon her fair brow was written that terrible word—prostitute. Once the pride of respectable parents, her first wrong step was the small beginning of the 'same old story over again,' which has been the only life history of thousands. Highly educated and accomplished manners, she might have shone in the best society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found in manuscript, 'The Beautiful Snow,' which was immediately carried to Enos B. Read, a gentleman of culture and literary taste, who was at that time editor of the *National Union*. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first American poets, was so taken with their stirring pathos that he immediately followed the corpse to its final resting place. Such are the plain facts concerning her whose 'Beautiful Snow' shall long be remembered as one of the brightest gems in American literature."

O, the snow, the beautiful snow!
Filling the sky and the earth below;
Over the housetops, over the street,
Over the heads of the people you meet.
Dancing, flirting, skipping along,
Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak,
Beautiful snow from the heavens above
Pure as an angel, gentle as love!

O, the snow, the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in their maddening fun,
It plays in its glee with every one—
Chasing, laughing, hurrying by,
It lights on the face, and it sparkles the eye;
And playful dogs with a bark and a bound,
Snap at the crystals that eddy around;
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sleds like meteors flash by,
Bright for the moment, then lost to the eye!
Ringing, swinging, dashing they go
Over the crust of the beautiful snow—
Snow so pure, when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by the thousand feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell—
Fell like the snowflakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat!
Pleading, cursing, dreading to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living, and fearing the dead—
Merciful God! Have I fallen so low?
And yet I was once like the beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystal, and heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of the face.
Father, mother, sister, all,
God and myself I have lost by my fall!
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know
There's nothing as pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when night comes again,
If the snow and the ice struck my desperate brain!
Fainting, freezing, dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be sad to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow;
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree;
His accents of mercy fell soft on thine ear;
Is there mercy for me? Will he heed my prayer?
O God, in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow.

Original.

Paul's Second Epistle to Korinthici. Chap. 3.

1. Are we beginning again to commend ourselves? or are we not using, as certain ones do, commendatory epistles to you or from you? No.

2. Ye yourselves are our epistle, written on our hearts, known and read by all men.

3. It is manifest that ye are Christ's epistle served (deacon-service) by *us*, written not with ink but with the spirit of a living God, not on stone tablets, but on fleshly tablets of hearts.

4. And we have such a persuasion in relation to God through the Christ,

5. Not that we are sufficient to reason out anything from ourselves, but as though of ourselves, because our sufficiency is of God,

6. Who hath made us to suffice as deacons of a new covenant not of letter, but of spirit. For the letter killeth, but the spirit maketh alive,

7. And if the deaconship of the death in letter represented in stones came to pass in glory, so that the sons of Israel could not steadfastly look at the face of Mouses, because of the glory of his face, that glory that was being abrogated, (or wroughtout)

8. How much more will the deaconship of the Spirit be in glory?

9. For if the deaconship of the condemnation be glory, how much more doth the deconship of the righteousness abound in glory.

10. Yea, for that which was glorified in this portion was not accounted glorious on account of the glory that surpasseth it.

11. For if that which is being abrogated is abrogated through glory how much more that which abideth, abideth in glory.

12. Having then such a hope we are using much boldness of speech,

13. And not even as Mouses placed a veil over his face, do we, that the sons of Israel should not steadfastly look unto the end of that which was abrogated;

14. Moreover their perceptions were blunted. For until the day of "to-day" the same veil remaineth over the reading of the old covenant, not being unveiled in respect to that which is being abrogated in Christ.

15. And whilst there is a "to-day," whenever Mouses is being read, a veil lieth over their heart:

16. But whenever it (their heart) shall turn unto the Lord the veil will be taken away:

17. The Lord moreover is the Spirit and where the Spirit of the Lord is there is liberty.

18. And we all while reflecting like a mirror the glory of the Lord in an unveiled face (Christ's face meant) are transforming (that is reforming the image in the mirror of ourselves) the same image from glory to glory even as though from the Lord's Spirit.

CHAP. 4.

1. Therefore since we have this deaconship, even as we have received mercy, we are not cowardly,

2. But have disowned the hidden things of the shame, not walking in subtilty nor counterfeiting the Word of God, but in the manifestation of the truth commending ourselves to every man's conscious knowledge (C. T. conscience) in the sight of God.

3. And if our gospel is veiled it is veiled unto those who are being lost.

4. In whom the God of this animate-age hath blinded their perceptive-faculties the perceptive faculties namely of the unfaithful, so that they have not gleamed with the enlightenment of the gospel of the glory of the Christ, who is God's image.

5. For we are not heralding ourselves but Christ Jesous as Lord; and ourselves as your bond-servants for Jesous' sake.

6. Because the God who hath said, light will shine out of darkness, is he who hath shone in our hearts to illuminate our comprehension of the glory of God in Christ's face.

7. And we have this treasure in earthen vessels, that the exceeding greatness of the ability may be of God and not of us.

8. We being in tribulation in every way, but not straightened, in perplexity, but not utterly perplexed.

9. Persecuted but not forsaken; cast down, but not lost;

10. Always bearing about the dying of Jesous in the body that the life of Jesous may have been made manifest in our bodies.

11. For we always though alive are being delivered up unto death for Jesous' sake, that the life also of Jesous may have been made manifest in our mortal flesh.

12. So then the death is energizing in us but the life in you,

13. And having the same spirit of the faith, according to that which hath been written, namely I have experienced faith; therefore have I spoken, we also are exemplifying faith; therefore we also speak;

14. Knowing that the One who hath awakened Jesous will also awaken us a'ong with Jesous, and stand us beside him along with you.

15. For all things are for your sakes, that the grace which hath abounded may make the thanksgiving to abound through the more people to the glory of God.

16. Therefore we do not weakly yield; but if our outward man be perishing by corruption, yet our inner man is being renewed day by day.

17. For the present light-weight of our tribulation is working out for us in a surpassing way unto a surpassing degree an eternel excessive weight of glory.

18. While we are not taking into the scope of our vision the things seen (*lit.* being looked at with the natural eye) but the things not seen: For the things seen are for the time being, but the things not seen are eternal.

CHAP. 5.

1. For we know that if our terrestrial house of the tabernacle be taken down (by dissolutionment), we have a way of being built of God a house not made with hands eternal in heaven (in the heavenly constitution of things meant).

2. For in this (*tabernacle*, the antecedent) we sigh, longing to have our under-garment clothed upon with our habilment from heaven.

3. If indeed we be clothed with an under-garment (the clothing of justification probably meant) and be not found naked.

4. Yea while in the tabernacle (of the flesh meant) we sigh being weighed down; though on this account we would not be unclothed (that is put off the tabernacle of flesh) but have our clothing (of justification) clothed upon, that the mortality may have been swallowed up by the life.

5. And the One who hath wrought us out for this very end is the God who hath given us the earnest of the spirit.

6. We take courage then at all times, since we know also that if we be indwelling in the body, we are outdwelling from the Lord;

7. For we walk by faith, not by sight—and are satisfied the rather to be out-dwelling from the body and indwelling toward the Lord.

9. Therefore we are emulous also whether indwelling or outdwelling to be pleasing unto him.

10. For we all must appear (be made manifest *lit.*) before the bema of the Christ (the bema is literally the step to the throne and where the advocate stands to plead) that each one may realize his deserts through the body according to the deeds he hath done whether good or bad.

11. Knowing then the fear of the Lord we persuade men and are manifest unto God; and I hope also we are manifest to your conscious-knowledge.

12. We are not commending ourselves again unto you, but giving you an opportunity to boast about us, that ye may have it for those who boast in face and not in heart.

13. For whether we are distraught it is for God or whether we are self-controled it is for you.

14. For the love of the Christ constraineth us,

15. Who have reached this conclusion, that surely all have died, because One hath died for all; and hath died for all, that those who are living may no longer live unto themselves, but unto him who died and was awakened for them.

16. So then we know no one from now on according to flesh; and we have known Christ according to flesh we know him now no more.

17. So then if any one be in Christ it is a new creation: the old things have passed away, lo, all things have become new,

18. And they (the all things) are of God who hath restored (changed back) us to himself through Christ, and hath given us the deconship-service of the restoration:

19. Since it was God in Christ who was restoring (changing back) a cosmos to himself, not accounting to their errors (stumbling-steps) unto them, and who hath put in us the Word of the restoration (the process of changing back).

20. We are acting then as ambassadors for Christ, as though God were exhorting through us; we beseech you for Christ's sake be ye restored (changed back) to God.

21. Him who knew no sin hath he made sin for us that we might become God's righteousness in him.

CHAS. GARDNER.

True Gospel and True Cure.

There is one true gospel—the gospel which Christ preached. The teachings of all other religious creeds carry with them elements of truth and are morally up-lifting, but only the true gospel has power to save. There is only one true method of cure for the ills of mankind—the simple hygienic method. The teachings of all other schools of medicine contain elements of truth, but none but the true system can cure.

The gospel which Christ preached *is founded upon the firm foundation* of the inherent mortality of man, and that he will recieve his reward on earth at the resurrection. The popular religious teachings of to-day are founded upon the false foundation that man is inherently immortal, and that he will recieve his reward at death in heaven.

The teachings of the popular medical schools of to-day are founded upon the false theory that the law of chemistry performs the functions of all living organisms and that disease is an enemy to mankind. The hygienic system of cure founds its teachings upon the firm foundation that every organism has within itself a vitalizing force that performs all the functions for the maintenance of life and health, and that disease is not an enemy, but a friend.

Only inorganic unorganized matter is under the law of chemistry. Vegitable and animal organized bodies all have within themselves a power for repairing and purifying. Examples are every day before us of this healing, repairing power in man, which is seen in the healing of a cut or the knitting together of a broken bone. This is reparation. This same inherent power also performs the operation of purifying the blood, and is called disease. This is purification.

As Christ was the Savior of mankind sent to lead the way to everlasting life, and existed in the purposes of God from the foundation of the earth, and through him only can we be saved; so this inherent power, this Christ principle, of purification and reparation (disease), has existed in animal and vegetable organisms from the beginning of creation to redeem man from his transgressions of nature's laws.

Then, if to get into Christ and be heirs of immortality requires faith in him and his teachings, repentance of our sins, the washing of our bodies with pure water, and then the daily walking in new paths and forsaking of the old; so it is necessary, if we would have health and keep it, that we must believe in the Christ (Savior) principle that exists within us for repairing and purifying, and the method of cure founded upon that true basis (the hygienic method), repent of the ways which brought us into the condition of unhealth (the transgression of nature's laws), be cleansed by the washings of pure water and other aids of that method of cure, and then walk in the new way and forsake the old.

Popular religous teachers would have us believe there is a short cut to glory; that it don't make much difference what you believe or whether you are baptized, only believe in Christ (?), be sorrowful and you will be saved. But to be "Christ's at his coming" requires us to forsake the pleasures and conformities of this world and go about doing good—walk as he walked and live as he lived as near as we can. Popular M. D's. would have us believe there is a short cut to health; that all it requires is for us to take this or that drug and health will come, and that it don't make much difference if we don't conform to the laws of health. But to get health and keep it we must go the road to health, and then if we would retain that condition of health we must obey health laws.

As the true gospel is so plainly revealed to mankind in all grades of life that "he who runs may read," and understand, and is not the hidden mystery which the learned only can understand, as is the prevailing opinion today; so is the simple hygienic method of cure plain to all, and the materials necessary for its application (except surgery) are to be found in every home—not put up in bottles, and sold by the ounce or quart.

It was a "little flock" that followed and is still following Christ, and ever will be a "little flock," despised and hated of men because their faith is of truth and their walks are in the straight and narrow way. It is a "little flock" today that believes in the true, simple methods of cure for the ills of mankind, and will ever be a "little flock," because the road to health it teaches is straight and narrow.

The drug schools have for their sheet anchors calomel and quinine. The hygeinic system has for its sheet anchors heat, moisture and motion, taken from nature. With these are associated proper food, dress and exercise, air, light, electricity, etc. In all nature we find these heat, moisture and motion—for it is necessary in all vegetable growths that the sun's heat, the rain's moisture and the wind's motion of swaying be brought to bear upon vegetable life if it would attain its greatest development. Other elements, as darkness, sunlight, fog, electricity, etc. enter into the assisting of this development.

By heat, moisture and motion nature cleanes the atmosphere in order that animal and vegetable life may be maintained. In the electric storm we have the heat of lightening to burn up the impurities, the moisture of clouds and rain to absorb their share of these impurities, and motion of the air and parting of the atmosphere by the lightning to assist in the work of cleansing.

Strong delusion has been sent to mankind, not only of a religious character, but of a secular also, the two greatest of which are drug medication and vaccination. Popular religions and drug medication are based upon false basic foundation, and just so long as they hold to these false theories there will be divisions and dissensions among them. As the world is getting worse steadily and new religious creeds are springing up and keeping pace with it; so, on the other hand, as the drug doctors are increasing in number an increase in disease is keeping pace with it.

Will this condition of things continue, we ask? Yes. And only in Christ's coming will there be a revolution, a change for the better. "Evil seducers are waxing worse and worse, deceiving and being deceived." Men are making merchandise out of the souls and bodies of mankind, and will so continue until Jesus comes to earth to take unto himself his great power and reign. May he soon come.

Submitted in love of the truth.

J. EDGAR HATCH.

That man is wise who makes a right use of his knowledge.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

OUR CHILDREN.

The Story of Israel in Egypt.—No. 11.

THE PRAYERS AND BLESSINGS OF MOSES CONTINUED.

Before we resume our study of the words of Moses let us look at the words of a man, whose name was Simeon, who was in the city of Jerusalem when Jesus was brought there by his parents to be presented to the Lord. Simeon with many of his people had been looking for Jesus to come, and God's Spirit had assured him that he should not die until his eyes had looked upon the Christ of God. The same blessed Spirit led him into the temple that he might be there when the child was brought in. Taking the little one in his arms, he blessed God because he had seen his salvation:—"the light that was to lighten the Gentiles, and be the glory of God's people Israel."

We sing, "the light of the world is Jesus." Jesus is indeed the light. But he never could have been a light to the world if there had not been people to tell others about him. God choose men to do this. He makes Jesus a light, through the light-bearers that carry the news of his salvation to those who have never heard. You remember the disciples were chosen in Galilee,—the seventy were taken from the same region, and five hundred brethren met in Galilee to see and talk with Jesus after he had been raised from the dead. But how were the Gentiles to be lightened? And how could Jesus be "the glory of his people Israel?"

It will help us some if we look a little at that word "Gentiles." We get out Young's Concordance, here it is; peep over my shoulder now, all of you; what do you see? What a clapping of hands! Hebrew, "*goi*" "a collective body," "a nation." Greek *ethnos*, "*nation*." How surprised you are! Well, we know that the sweet story of Jesus went to the nations through Paul and Peter, and other men of the tribe of Benjamin. And it went to the lost sheep of the house of Israel too, for Jesus told his disciples to "go to the lost sheep of the house of Israel," and said that he himself had been sent to those same wandering sheep. They were scattered among the nations, and God had promised to send fishers to fish for them, and hunters to hunt for them, and Jesus was the first of these fishers. "God meant to "take out from among the nations a people for his name." We have never been able to see this people under their right title, because we have always heard them called "Gentiles"—when instead of this they were "Israelites." God has taken them out from among other nations, both individually and nationally.

They were "lost" to their own land, but not lost to God. And their brethren, in the days of the Savior, knew where they were. Some of them were still in the land of the Medes; great numbers dwelt in Asia Minor, portions of the tribes had emigrated to Iberia, (now Spain) large bands were in other parts of Europe, and many had crossed the channel into the British Isles. Dan had come there in his ships, and other tribes had followed Dan.

Paul and other preachers from Rome traveled into Spain, and went from there to Great Britian to tell these people of Jesus. The tribes to whom the truth came held it fast, and numbers of them became martyrs for Jesus' sake. The gospel spread, and after awhile the Bible was printed so that all might read it. The Reformation came, and with it liberty and untold blessings. All this had to be.

Judah as a nation was about to fall, there would then be no nation to take care of the Bible and of the dear New Testament, that was then being written for men. God had long ago told the prophet Micah that he would "gather the remnant of Israel," and "put them together," "as a flock in the midst of their fold," that they "had broken up and passed out through the gate" (Pass of David, in gate of the Caucasus) that "their king should pass before them and the Lord at the head of them." Israel must be this nation. Into her hands must the keeping of the Holy Books be committed, that Jesus [illegible] that is to lighten the Gentiles and the glory of his people Israel." In no other way could he be their glory, until his time comes for him to reign. History tells us that the seven churches of Asia, Ephesus, Pergamos, Thyatira, etc., were of the ten lost tribes. We will now turn to the seventh chapter of Revelation. There we find that a great many people out of all the tribes were sealed as the servants of God,—even out of the tribe of Judah, there were as many as out of either of the other tribes. A little further on a great multitude that no man could number, of all nations and peoples and tongues were sealed. The angel that sealed them was only a symbol of the preachers who taught them of Jesus. Baptism was the seal or sign that they belonged to the Lord.

These people were baptized some time before the four leaders of the Turks began their awful wars, perhaps 682, or 687 years after Christ. A great many of them were put to death on account of their faith. His *horns*—or *rulers*—are to be like the horns of unicorns—they are to push other people to the ends of the earth. Again we think of the nation that has the lion and the unicorn on its seal. This pushing people are the ten thousands of Ephraim,—and the thousands of Manasseh,—they are a conquering people. As Joseph was separated from his brethren, so have the ten tribes been separated from their brethren of the kingdom of Judah. You must read these verses for yourselves, no poet has ever written anything half so grand and beautiful, uninspired of God. Deut. xxxiii. 13-18.

Of Zebulon, Moses said, "Rejoice, Zebulon, in thy going out, and Issachar in thy tents." The next verse also refers to these tribes, but its fulfilment seems to be yet in the future, as do also the expressions about "the enlargement of God"—Dan "leaping from Bashan,"—Naphtali "possessing the west and the south,"—and Asher's "shoes of iron." These texts must all refer to the future division of the land of Canaan among the tribes after the Savior comes.

Read the last part of the [illegible] chapter of Ezekiel, beginning at the 18th verse, and also the 48th chap. You will see that by and by the inheritance is to be given to the tribes of Israel in wide strips, reaching from the Mediterranean Sea to the River Euphrates and the Persian Gulf. When you have read these chapters you may read the 21st chap. of Revelations. The city in the midst of the holy portion in Ezekiel;—the tabernacle of God with men in Rev.—the names of the tribes on the gates of the city in Ezekiel,—the names of the tribes on the gates of the city in Rev.—the Lord in the city, in Ezekiel—God dwelling with men, in Revelation.

AUNTIE WINCE.

Announcement.

The 5th Sunday in March I will be at Roll, Ind. as Brother N. M. Roby may appoint, meeting to commence on Tuesday night before and hold over the 1st Sunday in April.

On Thursday night before the 2nd Sunday in April I will be near Kokomo as Brother Schenk may appoint.

The 3rd Sunday in April, north of Colfax, meeting to commence on Saturday night.

The 4th Sunday near Ingraham, Ill. as Brother A. H. Rogers may appoint, meeting to commence on Wednesday night and continue for several days and nights.

J. S. HATCH.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$258.75
Abbie A. Staley,	.50
R. S. Cummings,	2.00
Job Banes,	3.50

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you the[illegible] out the year.

Editor Restitution:

I have been reading so very many nice and interesting letters in your columns, from the different brothers and sisters both old and young, that it has inspired me with the thought that perhaps I would be fulfilling a part of my duty by writing a short letter for this good paper. I am not ashamed to own that I am trying to live a Christian life. It has been six years since I made the start to obey Jesus, but am yet young in his cause and at times feel weak, but hope and pray to gain more strength for my Master. I am happy in Jesus, but it is with pain I write that I feel so very lonely. "Death always comes veiled in a mystery and draped in sadness." This is the cause of my loneliness. Since Dec. 1894, I have mourned the loss of a dear, loving sister, but we mourn not as those who have no hope. Sister was yet a child and Jesus says, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Oh! how needful it is to be ready for we know not how soon we are to taste of death. "To live is Christ to die is gain." Let us all live a pure, true, Christian life, for God has promised eternal life to all those who love and faithfully serve the Lord Jesus. I think the best thing that could happen the people of God's children would be the coming of Christ the Redeemer, to gather his loved ones into his everlasting kingdom and give to them life forever. It would put an end to the great amount of wickedness in the world, as well as all the sorrows and painful toils. Pray for me, my dear parents, and two brothers and sisters. Let us all pray, watch and live for the Lord, waiting his coming and seeking his glory.

Yours in hope.

DOVE BRASKOVER.

Dear Restitution:

I have been attending meetings at the different churches of our city this winter, and listened to a great many sermons. What one builds up the other tears down. [illegible] to be a boy." The Sunday following was, "How to be a girl." I am a little girl and do not have to be told how to become one. I am acquainted with Elder John Foore of Parsons. He says they should preach the "kingdom of God," and Paul says, "If any man preach any other gospel let him be accursed." If Paul tells the truth, will it not be "perfectly awful" for some of our preachers? I would like to read THE RESTITUTION and see if it can tell "how to be a Christian." Enclosed find forty cents which the preachers have not got hold of. I guess they do not think of my having it, or they would get it sure. Send me THE RESTITUTION for what time that will pay.

EVA BREWER.

Editor Restitution:

You were so kind as to furnish THE RESTITUTION free to my invalid sister (Miss Mary Horner), I write to thank you for the favor, and to say that she fell asleep in Jesus, Jan. 31, 1895, after years of severe affliction and suffering. We miss her sadly from our fireside and home, but we sorrow not as those without hope, for we believe that when Christ shall come to make up his jewels, she will be among the happy number that will hear the "well done, good and faithful servant, enter thou into the joys of thy Lord." Her character was of the noblest type. Duty to God first and showing kindness and gentleness to all about her, sacrificing her own pleasure to minister to other's comfort. As her suffering grew worse and worse her faith grew stronger and brighter, and when pain caused sleep to forsake her eyelids she found comfort in repeating the precious promises of the Bible and the hymns of Zion. Even going down to the "Dark Valley" with prayer and thanksgiving on her lips. I wish now to say to the sisters who may read this, that this dear one who has left us was my favorite sister and as such I have waited upon her and ministered to her comfort cheerfully and willingly the past three months (the length of her stay with me) but I feel now that I did not do half that I ought to have done for her, and missed saying many kind, tender words that would have helped her to bear her sufferings better. And if there are invalids in your homes, brothers and sisters, oh, be very kind and patient with them. Helping them bear their burdens of pain and suffering by doing the many little acts of kindness and tenderness, and speaking words of cheer. I am not able to subscribe for THE RESTITUTION just now and neither am I entitled to it as a free gift; but I shall miss its visits and hope to be able to spare the money for it soon. I feel as if I knew many of the brethren and sisters who contribute to its columns, and trust that I shall meet them in the kingdom.

S. A. WEBSTER.

Dear Brother and Sister:

As I read the many dear letters that appear in THE RESTITUTION it makes my heart to rejoice. Although it seems quite a task for me to write, but with God's help I will try and say a few words for my dear Savior. I was baptized by Bro. Alonzo Adams last June. My hope is in the second coming of Christ and the resurrection of the dead, for without this there is no hope, for Paul says, "If after the manner of men I have fought with beasts at Ephesus, what advantages it me if the dead rise not? Let us eat and drink, for tomorrow we die." Brothers and sisters, let us all strive more earnestly to be like Christ, for soon he will come to set up his kingdom and take his throne and reign, and gather his jewels home, where there will be no more pain or sickness or dying. Oh, what a happy hour that will be for all that love his appearing. Seeing that we look for such things we should let our light so shine that the world may see our good works and glorify our Father which is in heaven. Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. So we need to be always on the watch, that we may so live that we will be welcomed by our Lord when he comes for his own, is my prayer.

[illegible]

LUCY STEDMAN.

Dear Restitution:

Enclosed please find $1.50 to apply on our subscription to THE RESTITUTION. We cannot think of doing without the paper. It is all the preaching we have of our faith. Though there are but few of us here we still meet every first day for communion and Bible study. Although almost broken-hearted by the loss of our leader, my dear husband Elias Siple, we are still determined, the Lord helping us, to be faithful to the end, and be prepared to meet him when Jesus comes, which we firmly believe will not be long. Pray for us, dear brethren, that we may be faithful and that we may be successful in bringing the rest of our dear children into the fold. We very much desire to have some meetings here this winter, may the dear Lord send some one here to proclaim the Word, is the prayer of your sister in Christ.

ARLOY SIPLE.

Editor Restitution:

Enclosed you will find an order for $1.75 to pay for my only instructor in Bible truths, THE RESTITUTION, for the year 1895. Please send me such tracts as will do to hand to those who will read them. We have no preaching in this place of the one faith. Our time is spent in reading and searching the Scriptures, and calling the attention of others to the things concerning the kingdom of God, which by the help of God we have got some to reading and searching the Scriptures to see if God's kingdom was set up on the day of Pentecost or yet future. Let us pray that they see. Now, dear brothers and sisters, the eyes of our understanding being enlightened that we may know what are the riches of the glory of the inheritance of the saints, and what is the greatness of his power to usward who believe, let us strive to walk worthy of the vocation in which we are called; let us strive to help one another. Oh, it cheers and comforts me much to read those precious truths from the dear ones scattered abroad. Great is the Lord, and greatly to be praised, and his greatness is unsearchable. I am trying and striving to be ready to meet my Lord when he comes.

Your sister waiting for the coming kingdom of our Lord.

SARAH BOWMAN.

Editor Restitution:

Please announce through THE RESTITUTION the following, viz., "The members of the Church of God in the States of Oregon and Washington, who are looking for the Lord Jesus from heaven; as many as are inclined to meet together on the evening of the fourteenth day of the first month (the 10th day of April, 1895,) to eat the Lord's Passover (to eat his flesh and drink his blood) with us, at my place of residence in Vancouver, Washington, at 8 o'clock, P. M. To the brethren in hope.

J. M. FIKE.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put forgiveness on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Pause do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God's Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

The method pursued by the Nickel Plate Road by which its agents figure rates as low as the lowest seems to meet the requirements of the traveling public. No one should think of purchasing a ticket until they first enquire what the rate would be over the Nickel Plate Road. Mar. 31.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. C. Derwood, Plymouth, Ind.

Previously published, $251.78

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

The Knight Templars Conclave will be held at Boston, Mass. during next August, and it will be of interest to Sir Knights and their friends to know that arrangements have already been successfully accomplished by the Nickel Plate Road providing for the sale of excursion tickets over direct lines, going and returning, or by circuitous route; i. e. going one line and returning another. By so doing many of the following notable resorts may be visited without additional expense: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel. The above arrangements will, no doubt, make the low rate excursion tickets offered by the Nickel Plate Road very popular.—Mar. 31.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application to them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

The Christian Endeavor Convention for 1895 will be held at Boston, Mass., next July, and the Nickel Plate Road has effected arrangements by which the lowest rates will be offered, either going and returning same route, or by going one route and returning in whole or in part by different routes. The following points of interest may be visited without extra charge: Chautauqua Lake, Niagara Falls, Thousand Islands, The Rapids of the St. Lawrence, Saratoga, Palisades of the Hudson, and the Hoosac Tunnel.—Mar. 31.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ by 20,000 Baptists, in 1000 3. Immortality. 4. The Kingdom of God. 5. Nature of Manand Thingsare for Thinkers. 6. The Two Advents. 7. What is Kelly on 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or a year's package of 100, $1 cts.

FOR PAGE TRACTS,

10 for [illegible] for 25c; 50 for 75c; 100 for [illegible]. States of Dan to Death.

Gifts and How to Ask. A concise statement of the contrast of the two views of those terms, as to the Theologies of and Bible Jews.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Can [illegible] The above under different typographical forms. Price, 50 cents for 50, or for $1.00.

The Absence of Baptism as Sufficient Reason for Rejection of Membership in the Church, from the Lord himself. Three Baptism Sermons, by a clergyman and two laymen. Price, 5 cents, postpaid.

Christ's Kingdom—Where is It? What is It? The above is the title of a tract of 32 pages, just issued at Lawrence, Kansas. Price 15 cents per dozen, postpaid, or $1.00 per hundred. Can be had at this office at 10c., each, or 3 for 25c., or 15 for 40.

The Fate of All Unbelievers. Canon Farrar, The Pulpit, Bishop of Derry, Spurgeon, Talmage, and other leading preachers and writers, all agree that the wicked will be punished with everlasting destruction. Price, 5 cents, postpaid. For sale at this office.

Bible Readings. Bible Readings on the Kingdom of God, Gospel of the Kingdom, Second Coming of Christ, Restitution of All Things, Destruction of the Wicked, Nature of Man, Abrahamic Covenant, Sabbath, Baptism, Origin of Evil, Devil, Hell, Immortality, Resurrection, Judgment, Age to Come, Origin of Sin, Tree of Life, Tree of Knowledge, Two Ways, Two Gates, Two Trees, Two Tables, Two Covenants, Two Kingdoms, Two Priesthoods, Two Sacrifices, Two Baptisms, Two Resurrections, Two Judgments, Two Deaths, Two Rewards, Two Destinies. Price, 5 cents, postpaid. For sale at this office.

Bible Studies, by Wm. Miller, Jr. Contains a translation from Greek text of New Testament, with [illegible] and Common English translation, based on the best ancient manuscripts, and on the various readings of the Vatican MS. manuscripts, together with a valuable and explanatory Introduction, and a copious collection of references. New improved edition on large paper, 6 vols., $3.00; Library binding $4.00.

Cruden's Concordance Unabridged. This work is too well known to need commendation—every Bible student knows the value of Mackenzie Cruden's Concordance; bound in cloth, price $1.50.

Key Words of the English Bible. Precious use of our children at home and in the sunday school, by Mrs. C. D. Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. The book contains 105 pages neatly printed on bound, and will be sent to any address postpaid for 25 cents. Single copy of for 10 cents; 12 for $1.00; 50 for $3.00. Five to three and one cent. Send to this office for them or to the Author at 330 D. Ave., Ogden.

Future Probation. By Wm. G. Moorehead. We have on hand a few copies of the Rev. Dr. Kelly's pamphlet, written by William Gleu Moorehead, entitled "Future Probation: Is This Teaching Any Part of the Gospel?" Rev. Moorehead is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Ghollbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
J. B. Crulon, Fair Haven, Mo.
L. E. Conner, Reasville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, South Sioux City, Neb.
J. B. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun..... 12:26pm For St. Joseph.
No. 54, ex. Sun..... 10:56pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun..... 8:30am For Terre Haute.
No. 53 " ..... 12:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. M. HALE, Agt., Plymouth, Indiana, or

W. F. MERRELL,
Asst. G. P. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society: Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all interested in the truth are invited. Seats free. [illegible], Pastor.

The Church of God meet for worship and conference in Scripture every Sunday at 3 p. m. All interested in Bible study are cordially invited to meet with us at 3:30 P. M. Sunday. Corner of Fourth and Market streets.

Services will be held at the Church of God, Corner of Fifth and Maple streets, Philadelphia, Pa., every Sunday at 10:30 a. m. and 7:30 p. m. Bible Readings every Thursday evening at 7:30 p. m. All interested in Bible study are cordially invited to meet with us. Wm. H. Tilton, Elder; Elias Siple, Secretary.

Meetings held at Lodi, Ohio, in Schell's Ferry, Harrison, Jefferson and Wadsworth, from Portland every month. Sunday, sermon by Bro. W. W. Staples; 2 p. m. Sunday, sermon by Bro. Edwin Wood. 3rd Sunday, sermon by Bro. W. J. Steele. 4th Sunday, social meeting. Each appointment at 10 a. m.

The Church of God meets every Sunday at 10:30 A. M., in K. of P. Hall, 254 Wilson ave., near Fulton, Brooklyn, N. Y. All those who are of like precious faith are welcome.

The Church of God meets every Sunday at 10:30 A. M. in Bonsar Hall, on Willoughby Avenue, near Broadway.

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The Church of God meets in Odd Fellows' Hall, Lawrence, Kansas, every Sunday morning at 10:30 o'clock. Strangers and brethren are welcome. Sunday school at 12 m. A. J. Eychaner.

Meetings of Sunday school every First Day at 2 p. m. Preaching at 3 p. m. Cottage prayer meeting every Thursday evening at 7:30 p. m. All are welcome. Elder Wm. Orr, Pastor.

Services held at the Church of God near Bedford, Ind., every Sunday. Sunday School at 9:30 A. M. and preaching at 10 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Fulton Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairieton, have pre-hing every First and Second Sunday, and Prayer Conference every Sunday afternoon at 2 o'clock. Preaching at Brady every two weeks. All brethren passing through are cordially invited to stop and spend a few hours with us. These churches belong to the parochial district of Upper Woodward, and both of the above named places. Brother Jas. Hibbs, Warren and Byron, have not yet come per order, but the church at Brady has elected a president over the [illegible].

The Church of God at Bloomington, Ill., meets every Sunday at 10:30 a. m. and 7:30 p. m. Sunday School at 2:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. All interested in Bible study are cordially invited to meet with us. Meeting at Normal every Sunday at 3 p. m. Elder [illegible], Pastor. Address, 1104 E. Chestnut St., Bloomington, Ill.

The Church of God meet for worship and conference in Scripture every Sunday at 3 p. m. All interested in Bible study are cordially invited to meet with us at 3:30 P. M. Sunday. Corner of Fourth and Market streets.

The Church of God meet for worship and conference in Scripture every Sunday at 10:30 a. m. and 7:30

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, APRIL 3, 1895. NO. 13.

The Restitution.

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The Restitution.

THE RESTITUTION of which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King or reign; and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a knowledge of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Selected by Mrs. W. Tuttle.]

Too Tired to Trust.

"Too tired to trust and too tired to pray!"
So I said as the overtaxed strength gave way.
The temptation that thought by my mind possessed,
Was that God would give me, in my weakness,
It might be right to despair a little longer;
It might come if I may.
Without even trying to trust or pray?"
Without forgive you? Why, just think,
What dear heart.
Whose language be you was an unknown art.
Is a mother always so needed not,
So prone to pillow your on her breast?
Did she not want when you could not
Did she not her child an unequal task,
Or, did she cradle you in her arms,
And then guard your slumber against alarms?
No, even quick was her mother-love to see
The unconscious yearnings of infancy!
When you're grown to tired to trust and pray,
When overwrought nature has quite given way,
Look just drop it all, and give up to rest.
As you used to do on a mother's breast;
He knows all about it the dear Lord knows,
So just go to sleep as a baby goes,
Without even asking if you may;
God knows when his child is too tired to pray.
He judges not solely by uttered prayer.
He knows when the yearnings of love are there.
He knows you do pray, he knows you do trust,
And he knows, too, the limits of poor weak dust.
Oh, the wonderful sympathy of Christ
For his chosen ones in that midnight tryst
When he bids them sleep on and take their rest,
While on him the guilt of the whole world pressed
You've given your life up to him to keep.
Then don't be afraid to go right to sleep.

Anna J. Granniss.

Original.

The Essentials of the Faith or Gospel.

I know of no way to decide as to what is absolutely necessary for the salvation of sinners during this gospel age, except by an appeal to the command of Christ to his apostles just before his ascension, (Matt. xxviii. 19, 20; Mark xvi. 15, 16;) *and* their recorded practice under that commission, as given in the Acts of Apostles. The apostles are the only appointed ambassadors of Christ, to whom were committed the "Word of reconciliation," or the gospel, 2 Cor. v. 18-20, therefore whatever they preached for salvation, and commanded sinners to do, must have been *absolutely necessary*. Besides, these men were not only divinely sent, but were guided and qualified for their work by the Holy Spirit,—for "they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following" Mark xvi. 20. Again, there has been no authoritative change made in "the Word of the truth of the gospel," since the apostolic age. There are men who profess to be ministers of the gospel, and acting under Christ's commission, but who are preaching another gospel, and showing men another way to be saved. Of such, beware! Read what the last apostle of Jesus Christ says of these perverters of the gospel, in Gal. i. 6-9.

As I understand it, the *faith* or the *gospel* which the apostles preached for salvation, embraced *two* propositions:—1st. *The kingdom of God;* 2nd. *The name of Jesus Christ.* See Acts viii. 12. Every sermon and act of the apostles and first preachers of the gospel, as recorded by Luke, conformed to these two items. I might take this very chapter as an illustration—Acts viii. We read in verse 4, that those disciples who were scattered abroad by the persecution which arose against the church at Jerusalem, "went every where preaching *the Word*." What Word? Verse 14: it is called *the Word of God*, which the Samaritans received and verse 12 tells us that they believed Philip preaching concerning the kingdom of God, and the name of Jesus Christ, and were baptized. In verse 25, it is called *"the Word of the Lord,"* and *the gospel*, as preached by Peter and John; for verse 25 we read that Philip preached *Christ* to the Samaritans, and we know from verse 12 already quoted what is meant by that. In verse 35 it is said that he preached *Jesus* to the eunuch. All these varied expressions are included in the 12th verse, and are what Philip preached, and what the Samaritans believed before they were baptized—viz. "the things concerning the kingdom of God, and the name of Jesus Christ."

I wish to reply here to an objection made by some, that Peter did not preach the *kingdom* to the Jews on the day of Pentecost, nor to the Gentiles in the house of Cornelius, and therefore it is not necessary now. I answer that, the *Jews* believed in the *kingdom*. They were looking for Messiah to come and establish his kingdom in their midst: and because Jesus did not do so, but allowed himself to be killed, they rejected him. Hence Peter preached to them Jesus as the Messiah, even as Philip did to the eunuch, who was a Jewish proselyte; and as Paul did in the synagogues at Antioch, (Acts xiii.) at Thessalonica, at Berea, (Acts xvii.) also at Corinth. (Acts xviii.) Paul reasoned with the Jews in their synagogues concerning Jesus as their Messiah, offering them life in his name. When Peter was specially sent to open the door of salvation to the Gentiles, in the house of Cornelius, a Roman soldier and officer, [illegible] a devout, pious, and benevolent man, yet unsaved, (Acts x. 2; xi. 14.) he did not preach the kingdom to him, but Jesus of Nazareth, whom God anointed with the Holy Spirit and power, but though rejected and put to death by the Jews, yet raised to life the third day after his crucifixion, by God, who has also ordained him the Judge of the living and the dead; and that whosoever believeth in him shall receive remission of sins, through his name. But why did not Peter preach the kingdom to Cornelius, and his household? For the same reason that he did not preach it to the Jews at Pentecost—they knew about it. Read verses 36, 37 of chap. x. Cornelius had heard that "Word of the kingdom," which *Jesus*, the twelve *apostles*, and seventy *disciples* preached throughout all Judea, beginning from Galilee. Mark i. 14, 15; Luke iv. 14-21, 43, 44; viii. 1; ix. 1-6; x. 1, 9; Matt. xxiv. 14. Neither Jesus nor any of his disciples preached to the Jews about the death, burial, and resurrection of Christ before they were accomplished facts. Yet they preached the *gospel*.—the glad tidings of the kingdom of God. Both John the Baptist and Jesus preached the good news that the kingdom was at hand, and exhorted men to believe it, repent, and be baptized. When Jesus sent out his apostles the first time they were restricted in their preaching of the kingdom—gospel to the Jews. "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel. And as ye go, preach, saying, the kingdom of heaven is at hand." Matt. x. 5-7. And though they knew and confessed Jesus as the Christ, they were forbidden to publish it. Matt. xvi. 20; Luke ix. 20, 21. Not so, however, when they were sent upon their last mission. "Go," said their risen Master, "teach *all nations*," etc.: and "Go ye, therefore, and preach the gospel to *every creature*," etc. And in addition to preaching the gospel of the kingdom of God, they preached Jesus as the Christ, that he "died for our sins, according to the Scriptures, was buried, and rose again the third day." I Cor. xv. 1-4; and offered salvation in his name to every obedient believer.

The essential or necessary things to be believed, as preached by the apostles and evangelists of our [illegible] are what to substantial, are

1. *The kingdom of God.* Acts viii. 12; xix. 8; xx. 25; xxviii. 23, 31. The kingdom was preached by Jesus before his death, and was called *the gospel*. Luke ix. 1, 6;—no other gospel was preached to the Jews than this. It was the good news concerning the re-establishment of the kingdom and throne of David, of which Jesus was the royal heir. He was born "the king of the Jews," and crucified for confessing this truth. Luke i. 31, 32, 33; Isa. ix. 6, 7; Matt. ii. 1-6; John xviii. 37; i. 49; xii. 12-16; xix. 19-22, etc. And during the 40 days between his resurrection and ascension, he conversed with his disciples concerning the things of the kingdom of God; and they being much interested in that kingdom, about which they preached, and of which they had read and heard so much, and which had been promised to them, asked Jesus, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 3-6; Luke xii. 32; xxii. 28-30. And as the *poor* in spirit, but *rich* in faith, and those who are *persecuted* for righteousness' sake, are [illegible] of the kingdom which God promised to them that love him, it is necessary to read and understand what God has revealed about this kingdom, through the prophets of Israel. There is much in the Old Testament to be read and studied in connection with the kingdom, in order to make us "wise unto salvation," and to induce us to "seek *first* the kingdom of God, and his righteousness," in preference to worldly things. Matt. vi. 33; v. 3, 10; Acts xiv. 22; Jas. ii. 5. The prophets tell us that this kingdom of the Lord was once in the hands of David and his sons, 2 Chron. xiii. 5; 2 Sam. vii. 12, 13 16. But the throne was cast down, and the kingdom overturned, on account of the wickedness of the kings and tribes of Israel, and to be no more until the righteous heir should come. Ezek. xxi. 25-27. The heir—Jesus—"came to his own, but his own received him not," John i. 11; Matt. xxi. 33-40; and *him* they killed; and if God had not raised him up from the dead, their *hope* would have been completely lost, as well as the *hope* of the world. This deferred the kingdom until the times of restitution. Acts iii. 19-21. It is a *literal* kingdom—not the *church* as some believe. It is connected with the restored houses of Israel and Judah, when they will be united again as one nation and one kingdom in their own land, and have one king. Ezek. xxxvii. 21-28. Let this suffice as to the kingdom which the God of heaven will set up, as revealed in Dan. ii. 44; vii. 23-27; Rev. xi. 15; and which must be believed in, by all who enter it.

2. *The name of Jesus Christ.* Salvation is through this name. Acts iv. 12. *Jesus* means *Savior*. Matt. i. 21. *Christ* means *Anointed* (king.) God anointed Jesus at his baptism, Acts x. 38; Luke iv. 18; Acts iv. 27; and made him both Lord and Christ after his resurrection, Acts ii. 36; so that now he is a Prince and a Savior, to give repentance and forgiveness of sins, Acts v. 31; xiii. 38, 39. Repentance and forgiveness were also sent to the Gentiles, specially by Paul, Acts ix. 15; xxii. 21; xxvi. 16-18. Forgiveness of sins to believers of the gospel of the kingdom was promised in the name of Jesus Christ to all who would *repent*, and be *immersed*, whether Jew or Gentile. Mark xvi. 15, 16; Luke xxiv. 46, 47; Acts ii. 38; viii 12, 16, 35-39; (note that Philip in preaching *Jesus* to the eunuch told him of *baptism*, and in preaching *Christ* (ver. 5) to the Samaritans he told them of the *kingdom* and *baptism*.) Paul washed away his sins in baptism. Acts xxii. 16. So also all primitive disciples. 1 Cor. vi. 11; Rom. xi 14, 15; Eph. v. 26; 1 Pet. iii. 21. There was no other appointed way for obtaining pardon. No one unbaptized was prayed for, or told to pray for forgiveness in these days. How is it now? Has God changed his plan? Let the preachers answer. The apostles offered *life* through the gospel and the name of Jesus to the perishing; those who accepted and obeyed, were "justified by faith and had peace with God, through our Lord Jesus Christ." Rom. v. 1. This justification leads to eternal life; hence those who refuse this "Word of reconciliation," "preaching peace by Jesus Christ," judge themselves "unworthy of everlasting life." Acts xiii. 46. And thus the apostles were *then* and are even *now*, "unto God a sweet savor of Christ, in those that are *being saved*, and in those that are *perishing*." 2 Cor. ii. 15. Let it be remembered that the gospel is designed to save sinners from *perishing*, and to give to the *obedient eternal life*. See Acts v. 20; John iii. 14-17, 36; xvii. 3; xiv. 6; v. 40; vi. 38; x. 27, 28; Rom. vi. 23; 1 John ii. 25; v. 11, 12. Hence the doctrine of natural immortality is [illegible] of God, and contrary to the doctrine of Christ and his gospel. Those therefore who believe this tradition of men, make void the gospel; for "Christ has abolished *death*, and has brought *life* and *immortality* to light through the gospel." 2 Tim. i. 10. And this comes only to those who seek for it by a patient continuance in well doing, and *through* the resurrection. Rom. ii. 7; 1 Cor. xv. 42-57; 1 Thess. iv. 13-18. "The gospel is the power of God for salvation to every one that believeth," Rom. i. 16; and by that gospel the apostles preached "Christ the power of God, and the wisdom of God." 1 Cor. i. 23, 24. Hence Christ is our hope of life from the dead—even as he said, "I am the resurrection and the life." John xi. 25, 26. Reader, beware of counterfeits! No gospel is genuine, except the apostolic—and none has heaven's stamp but that.

B. WILSON.

Paul's Second Epistle to Korinthioi. Chap. 6.

1. And co-operating with you we also exhort you not to have accepted the grace of God in vain.

2. For he saith, In an acceptable time (period) have I heard other and in a day of salvation have I responded to thy cry for help; lo, now is a truly acceptable period, lo, now is a day of salvation;

3. Giving no cause of stumbling in any way, that the deaconship (service) may not have been blamed.

4. But in every way commending ourselves as God's deacons with much patient-endurance in tribulations, in necessities, in straits,

5. In blows, in imprisonments, in seditions, in experiences of toil, of wakefulness, in fastings, in purity, in comprehension, in forbearance, in useful-goodness, in sanctified spirit, in love unfeigned.

7. In a word of truth, in God's ability through the weapons of the righteousness on the right-hand and on the left,

8. Through glory and dishonor, through bad report and good report, as though erring and yet true;

9. As though unknown and yet fully known; as though condemned to die, and lo, we live; as though chastened and not put to death;

10. As though grieved, but always rejoicing; as though beggars, but making many rich; as though having nothing and yet possessing all things.

11. Our mouth hath been opened toward you, O Korinthoi; our heart hath been made broad;

12. Ye are not straightened in us; but ye are straightened in your feelings of compassion.

13. And may ye have made broad also the same return of wages—I am speaking as though to children—

14. Become not unequally yoked with unfaithful ones, for what participation hath righteousness with transgression? Or what partnership hath light with darkness?

15. Or what agreement hath Christ with Belial? Or what portion hath a faithful one with an unfaithful one?

16. And what assent has hath God's inner-sanctuary with idols? For we are a living in God's inner-sanctuary even as God hath said, I will take up my abode in them and walk about in them; and I will be their God and they will be my laity.

17. Therefore come out of their midst and be ye separated from them, saith the Lord, and touch not an unclean one (or thing); and I will accept you,

18. And I will be unto you for a Father, and ye will be unto me for sons and daughters, saith the Lord Omnipotent.

CHAP. 7.

1. Having these promises then, beloved, let us cleanse ourselves from all pollution of flesh and spirit, perfecting sanctification in God's fear.

2. [illegible] us; we have wronged no one; we have treated no one selfishly.

3. I am not speaking in the way of condemnation; for I have previously said that ye are in our hearts to die along with and to live along with you,

4. Much boldness of speech is mine toward you, my boast about you is much: I am filled with the consolation; I exceedingly abound with the joy over all our tribulation.

5. For when we come into Makedonia, our flesh had no respite but we had tribulation in every way, fightings without, fears within.

6. But the God who comforteth the lowly comforted us in the coming of Titus;

7. And not only in his coming, but also with the comfort with which he was comforted in respect to you, telling us of your longing desire, of your lamentation, your zeal for me, so that I rejoiced the more,

8. And even if I did cause you sorrow in the epistle, I do not regret it, if forsooth I did regret it. For I see because that epistle did cause you sorrow, though for an hour,

9. Now I rejoice, not that ye were made to sorrow, but that ye were made to sorrow unto repentance. For ye sorrowed according to God, that in no respect ye might suffer loss from us.

10. For the sorrow that is according to God worketh a repentance unto salvation not to be regretted, but the sorrow of the cosmos worketh out death.

11. For lo this is very sorrowing according to God, how great a diligence it wrought out in you, yea apology, yea vexation, yea fear, yea longing-desire, yea zeal, yea requital: in every way ye commended yourselves to be pure in this matter.

12. And if forsooth I did write unto you it was not for the sake of the one who had done the wrong nor for the sake of the one who had suffered the wrong, but that your diligence for us might become manifest to yourselves in the sight of God.

13. Therefore were we comforted, and we rejoice the more exceedingly in our consolation, on account of the joy of Titus in that his spirit found rest from all of you.

14. Because if I had boasted to him at all about you I was not put to shame; but as we had talked everything in truth even so our boast to Titus became truth;

15. And his tender feelings are exceeding toward you, when he calls to mind the obedience of you all, how ye accepted him with fear and trembling.

16. I rejoice, because in every way I am encouraged in you.

CHAP. 8.

1. And we are making known unto you, brethren, the grace of God that hath been given unto the churches of Makedonia;

2. How that in a great test of tribulation the excess of their joy and their way down deep poverty hath abounded unto the riches of their simplicity;

3. How that according to their ability and beyond their ability, I testify, they were takers upon themselves,

4. With much comforting help beseeching for us the grace and the partnership of the deaconship service which is towards the saints;

5. And not even as we had hoped, but they first gave themselves to the Lord and to us through God's will,

6. To such an extent that we exhorted Titus, that as he had already begun even so should he also complete it toward you and towards this grace.

7. Moreover even as ye abound in every way, in faith, and Word and comprehension and all diligence and in the love from you toward us, would that ye abound in this grace also,

8. I speak in the way of commandment do I speak, but through the diligence of others and to test the nobility of your love.

9. For ye know the grace of our Lord Jesus Christos, how that for your sakes he became a beggar though he was rich, that ye in his beggary might become rich.

10. And I am giving an opinion in this matter; for this is profitable for you who began a year ago first not only to do, but to will also.

11. And just now may ye have finished the doing also, that even as was your readiness to will so forsooth may the accomplishment be from what ye have.

12. For if the readiness be present it is acceptable even as one may have, not as one hath not,

13. For tribulation on your part is not that there may be respite to others: but on the principle of equity, that your abundance in this present period may be for their lack,

14. And that their abundance may be brought about for your lack, so that equity may occur,

15. Even as hath been written, The one who had much did not have too much, and the one who had little did not have too little.

16. And thanks be unto God who giveth the same diligence for you to be in the heart of Titus;

17. Because he received the help and being more diligent he went out of his own will, unto you,

18. And we sent along with him the brother whose praise is in the gospel throughout all the churches;

19. And not only this, but also as our fellow-traveler elected by the churches for this grace that is being ministered as deacons by us for the glory of the Lord and for our readiness;

20. Charging ourselves with this that no one may blame us in the matter of this largest that is being ministered by us as deacons;

21. For we anticipate good things not only in the sight of the Lord, but also in the sight of men,

22. And we have sent along with them our brother whom we have many times in many ways proved to be diligent, and just now much more diligent by reason of his much confidence in you.

23. Whether it be for the sake of Titus, my partner and co-worker for you, or whether it be our brethren, apostles of churches, it is Christ's glory,

24. That we be showing forth the display of our love and of our boast concerning you in the sight of the churches.

CHAS. GARDNER.

Going Home.

The following cut from the *Chicago Daily Record*, will be of interest to all who love "the blessed hope."

"M. Elie Scheid of Paris, the administrator-general of Baron Edmond de Rothschild's colonies in Palestine, during his recent stay in Constantinople obtained authority to transport to Syria 1,000 Jewish families for settlement on lands at Goulan and in the neighborhood of Damascus. M. Heim Cohen has been appointed to take charge of these territories."

"Thus saith the Lord: Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry." Jer. xxx. 18, 19.

How marvelously God does verify his sacred Word. Oh, how blind are many of those who profess to *know* God, and yet fail to believe that he will ever verify his Word to his ancient people, when he said: "Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel, for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make afraid."

Does it not look like return, in good earnest when arrangements are made to transport to Palestine, "one thousand Jewish families?"

God always means just what he says, and will verify his promises to the very letter every time. It is marvelously strange to me to find people who profess to reverence both God and his Word, and yet cannot believe that he will perform his covenants with Israel, when it is even *now being done* on a large scale like the transportation of one "thousand families," which means between four and five thousand persons. He has sent again the rains and the dews, and the land yields her increase once more, and is now capable of sustaining a teeming population. "The Lord doth build up Jerusalem: he gathereth together the outcasts of Israel. (Yes, praise the Lord, it is being done *now*). He healeth the broken in heart, and bindeth up their wounds." Rejoice and be glad, we will all be at home soon.

W. H. WILSON.

Popularity is equally as bad as wealth in its tendency to destruction. How many, while unnoticed by the multitude, have lived lives of uprightness, sincerity, and devotion, who, when exalted and applauded by the public, have became dizzy with their own greatness, and have ignominiously fallen to the depths of wickedness and degradation. Children are ruined by overpraise and exaltation in their own homes. Young people are often ruined forever by their classmates in the same way. None but those of the greatest integrity and purity of character are to bear without injury much popularity.

"In our schemes of retrenchment let us be careful not to begin by cheating God. The benevolent Henry Thornton London, subscribed ten pounds to a religious object, but soon afterward having met with a great loss, sent fifty pounds to the treasurer with the remark, 'I don't want to lose this also.' The safest loans are loans to the Lord; he repays with compound interest."

Editorially Yours,
Secretary of the C. T. Association,
and Editorial Corresponding Board.
PLYMOUTH, INDIANA, APR. 5, 1890.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

We see by the Grand Rapids *Herald* that our venerable Bro. E. Hoyt has been raising a breeze among the ministers of that town by reading a paper to them at their conference, on "The End of the Age,—The Age to Come, and the Great Events connected with them." The papers speak of it as a masterly effort, and that it provoked a lengthy discussion. *

"THE difference between a man and a monkey is never so apparent as when a monkey is dressed up, and made to act the part of a man. So the inherent absurdities of some theories are never so manifest as when they are made to do sober duty in the concrete. Our scientific speculators think it very shallow to read:—"In the beginning God created the heavens and the earth." Their own poor wisdom appears in its shallowness and ugliness when they are asked to take the place of Moses and give us an account of creation in accordance with their predictions." *

TRULY many are running to and fro and knowledge is increasing. Another proof that the time of the end is upon us is furnished by the discovery of a new element in the atmosphere, which chemists thought they knew all about, and could analyze and decompose, and resolve into its original elements, and dogmatize upon to astonished students. This new gas has set at defiance all the standard works on chemistry; and weakened faith generally in that science. Prof. Doremus says that a machine to condense the newly discovered Argon costs about $20,000. Argon is of a white color, and is not unlike cheese. *

Dr. A. T. PIERSON was recently by the *New York Sun* to have said church in this city where the leading soprano was a woman you or I would not allow in our houses, and the leading tenor was her paramour. I also preached in a church where the members of the choir had to scramble out of a neighboring saloon to be in time for the closing hymn. Apropos of the above H. L. Hastings says:—"What has a man to do with praise, when he knows not God, and obeys not the gospel? What has an infidel to do with singing praise to the Most High God? What has a scoffer to do with taking the name of God upon his profane lips? What have Christians to do with hiring worldlings to stand up in the house of worship and mock the Almighty with solemn words uttered by thoughtless tongues?" We reply, nothing at all. And moreover, we say, *Christians do no such hiring.* *

What advancements have there been in the fulfillment of Prophecy,—This matter was discussed at the Bible class at the Kennington Meeting London and we compile a summary from the *Fraternal Visitor.*

It was pointed out that there were four elements which specially presented themselves. These were

1. The Jewish National Movement.

2. The general advance in preparation for war.

3. The Social Element.

4. The waning of the power which treads down Jerusalem.

The *Daily News* of Oct. 31st had the following: "The stream of Jewish emigration from the Baltic provinces to Argentina continues unremittingly. Last week another party of 600 Hebrews embarked at Libau for Bremen, where they will be transhipped to a transatlantic liner. The agents of Baron Hirsch's enterprise are exercising a greater discrimination in the choice of emigrants. The representative of a Jewish forwarding now states that the Hebrew emigration from Russia in 1864, voluntary and assisted amounted to about a quarter of a million souls.

There are now 120,000 Jews in Palestine, and this is almost three times as many as returned in the [illegible] Ezra ii. 64, 65; Neh. vii. 66, 67. At present it is mostly the heads of families who have returned to Palestine, so that we may expect that those dependent on them will shortly follow. It is interesting to notice the position of the Jews in Russia now as compared with Egypt in times gone by. They are now huddled by Russian restrictions for the most part in what is called the "Pale," which is in the extreme Southwest of Russia, at the part nearest Palestine. Surely there must be the hand of God in that fact. Goshen, where they were in the days of Moses, was in the extreme Northeast of Egypt, at the part nearest Palestine. The fare into Palestine now from the "Pale" is only twenty shillings, or five dollars.

Last year saw great advance in railway enterprise in Palestine. There is the proposed line from Damascus to Beirut, then along the coast southward with branches to the interior and to Suez the most important waterway in the world; and Suez would then be well called the port of Palestine.

There has been formed the Syrian Ottoman R. R. Company to build a road from Acre to Damascus, of about 150 miles. It is expected that the portion from Acre to the Jordan will be open by June this year, and the whole length to Damascus early next year. Besides the line from Beirut to Damascus there is another under construction from Damascus into the great grain district of Hauran, some 15 miles distant.

About the middle of last year the Turkish government gave orders to repair the aequeduct of Solomon. It is eighteen miles long, coming from about a mile from Bethlehem. The cost is upward of $100,000. It has been in disrepair for 2,500 years but was still in working order in the time of Christ.

The Jews are preparing the land, and the land is being prepared for the Jews. The *Morning Star* says the latter rains are now being given with their benign influence.

Throughout Europe it is thought that the recent Armenian atrocities perpetrated by Turkish soldiers and officials, will prove another severe blow to Turkey.

The *times* seem ripe for the silent coming to gather his Household. Oh, we must gird up, and have our light burning, and be eagerly waiting. *

"Where the Worm Dieth Not."

"Questioner" is quite mistaken, we think, in supposing that Mark ix. 44 teaches that all men are immortal. We think it teaches the very opposite of that. Our Lord quoted this passage from the 66th chapter of Isaiah and the 24th verse. The prophet says "they shall go forth and look upon the *carcasses* of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." It is easy to see that both the fire and the worm are alike external to and distinct from the subject on which they prey, and also that what the fire and worm prey upon are not the living but the dead; not living souls but the carcasses of transgressors who had *been* slain. Isaiah frequently employs the image of the worm, but always in connection with death, as in chapter 50 and 8th verse: "The moth shall eat them up like a garment, and the worm shall eat them like wool;" one text explains the other; and the idea is that death and the grave are the cleansers of the world by the utter destruction of the wicked. Those words of Isaiah are endorsed by Christ, who teaches an endless death and destruction, not an endless life in misery. "Questioner" should read carefully from the 5th verse of Is. lxvi. to the end, to get the locality and circumstances and preceding events, and see that the Lord is coming to render his anger with fury, and his rebuke with flames of fire, and plead with all flesh by fire and sword and the slain of the Lord shall be many, *see* v. 16, and it is the carcasses of these slain ones, that those who come to Jerusalem to worship shall see, and whose worms shall not die nor their fire be quenched till the carcasses are annihilated, and then the fire goes out for want of fuel, and the worm dies for want of food. The most casual reader can see that no traces of the orthodox hell can be found in either Mark ix. 44, nor Isa. lxvi. The word rendered hell in Mark ix. is Gehenna, meaning the valley of Hinnom near Jerusalem just where the worshippers shall witness the destruction of the carcasses. The *unquenchable* nature of the fire does not mean that it will burn for ever,—it is used in the same sense as Sodom and Gomorrha are set forth in Jude vii. as suffering the vengeance *of eternal fire.* That fire is not now burning, although called an eternal fire. It is the destruction that is eternal; the fire is eternal in its *effects.* Consult Heb. vi. 2 where we read of *eternal judgment,*—it will not be for ever in session; but the decision will be for eternity. *

Distress in Kansas.

We are pained to learn how much suffering there is in Western Kansas, owing to unpropitious seasons, but we are glad that Bro. Glenn, at the request of the ten families of the Household at Fair Haven, Norton Co., has given the faithful in Christ Jesus the blessed privilege of ministering to the wants of his body. We have every confidence that the sufferings of these members will be promptly mitigated, because it is a divine command to bear one another's burdens, and so fulfill the law of Christ. We are confident there are those yet who love in deed and in truth, and aim to keep his commands.

We were struck with the statement of our brother that he had written to the Agricultural Department at Washington, but no notice was taken of it. It goes to confirm the opinion that that department is used for *political* purposes. The members gain friends by prudent distribution of seeds, and in some cases the seeds may be of special benefit to the recipients; but despatches from Washington last week disclose the fact that some of the members have been base enough to barter their quota of seeds for money; and that expenses were to be made shortly. Corruption seems to be universal, —unjust men cannot administer a just government—we must hope on *

Why were They Re-baptized?

Some weeks ago Bro. Eychaner asked three questions bearing upon the one heading this article; and asked for *sincere,* Scriptural answers. This is right; questions and answers should both be sincere. We know of no *positive* Scriptural answer as to *when* the twelve men mentioned in Acts xix. were re-baptized, and *by whom?* Under these circumstances we may be allowed to *suggest* that they were not baptized by John, nor in the time of John, because Jesus was baptized by John and needed no re-baptism. It is *almost,* if not quite certain, that Jesus selected his disciples out from among those whose sins had been remitted through baptism by John, because "all the people and the publicans," were baptized of him, except the Pharisees and the Lawyers, who rejected the counsel of God against themselves being not baptized of John. We know that Andrew was one of John's disciples, *see* John i. 35, 37, 40. As the publicans were baptized of John and, Matthew was a publican, or tax-gatherer, it is safe to infer, we think, that he too was a disciple of John. And all can see from Acts i. 21, 22, where all of the apostle's religious history commenced—viz. at the baptism of John. But we have still stronger evidence that they *had been* baptized, and that Jesus did not consider it necessary to re-baptize them, when he said to Peter, "He that *is* washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all; see John xiii. 4-12. Their case was unique; it can never occur again; and to us the conclusion is inevitable that John's baptism was altogether valid until Pentecost, no longer.

After the resurrection of Christ, baptism into the *name* was imperative; but we see plainly from Luke xxiv. 46, 47 that this could not be until he had suffered and been raised from the dead. The fact that the twelve men had to be [illegible] convinces us that they had been baptized with John's baptism *when it was no longer valid, because superceded by baptism into the name of Jesus Christ for the remission of sins,*—that being then and onward the ONE baptism.

We think the careful reading of the 4th and 5th verses of Acts xix. show that the key hangs close to the door. Paul takes it for granted that these men had been baptized into Christ, and enquires if they had received the Holy Spirit since they believed. This brings out the fact that they were not in Christ, or they would not have been ignorant as to the Spirit. They had been baptized into John's baptism. On learning this Paul said, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Jesus Christ; and when they heard this they were baptized in the name of Jesus Christ," of course according to the commission of Matt. xxviii: and for the *purpose* stated in Acts ii. 38, obtaining the name and remission of sins. In our judgment this explains why their baptism was defective. They had not been Scripturally baptized, because their faith was defective not believing the *new revealed* but long *concealed* things of the name, as taught to the Samaritans by Philip, Acts viii.

As far as our *information* goes there was no disagreement or controversy in apostolic times in regard to the form of baptism,—the word *baptizo* occurs 79 times and means to *dip,* or *plunge,* or *immerse.* They neither used *cheo,* to pour, nor *rantizo* for a sprinkle, but *baptizo* for immersion. *

Blind Leaders.

The Chicago Sunday *Tribune* propounded three questions to the leading ministers of the city. They were these: 1. What becomes of the soul immediately after death? 2. What constitutes the joys of heaven? 3. What constitutes the punishment of hell? For the benefit of our readers we condense first the answers given, by the most influential clergyman of that city and some remarks.

Dr. H. W. Thomas of the Percle's church said, "We may *reasonably suppose* that going out of the body makes no change in the soul. Self-consciousness is not affected. —memory, reason, love are the same. . . . There is no reason to believe the body will ever rise again. The spirit has its own body. Death is resurrection. . . . I do not see why prayers for the dead should not avail as much as prayers for the living. We should think of our dead, not as in their graves, not as dead, but as consciously living in the world of spirits. Our age of mercy revolts at the fact of a thoughtless erring girl in a school of reform, being chained for a night or a day upon a hard mat upon the floor. Do preachers realize what it means to charge upon God the cruelty of endless torture; to say millions of souls may grow worse forever? What are the joys of heaven? The harmony of the soul with the world order. It is this life with its struggles past; *this life* with all that is dear carried over into the world beyond."

Is it not painful to see him start out with a *supposition* and talk as if he never heard of a revelation from God respecting our destiny,—*assuming* that the real person leaves the body,—and that no change in the real person, called the soul, takes place, that memory, reason and love is the same, in the face of the fact that God has said (Eccl. ix. 5, 6. 10) that "the dead know not anything;" that their love, and their hatred and their envy is now perished;" that there "is no work, nor device, nor wisdom in the grave whither thou goest." Painful, indeed, is it to read the word of puny man, "That death is resurrection." Could the apostacy from the faith be more complete? "Death is resurrection," says he. There is no reason to believe that the body will ever be raised." Then the words of Jesus in John v. 28, 29 are either *unknown* to him, or if known, *of no* practical value, unless, indeed, what he calls the soul is in the grave where the body was placed. If both are together in the grave, what need was there of leaving the body. He plainly shows he believes the soul to be the seat of memory, reason, love; and we ask the Rev. Dr. Thomas if, upon *his* hypothesis, the soul must not be in the grave if it hear the voice of the Son of God and came forth? If the body does not come forth the soul must, unless the Doctor convict Jesus of either ignorance or wilful falsehood.

We ask the Doctor if Jesus does not repudiate what *he* calls the soul, when he says John vi. 40, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day?" Now, it is he who sees the Son and believes on him that is here now, and it is the same person who is to have everlasting life, and the same person who has the promise of being raised up at the last day.

Plainly the Doctor must deny the authority of Jesus, or else admit [illegible] and God in the world. I went to searching the Scriptures and found that I was wrong. They had preached to me sky-kingdom, dying and going to heaven and that was all I knew. But we are told that there be blind that will lead the blind, and they will all go into the ditch together. How many are travelling the same road that I did? Dear readers, I would say to you, take the Sword of the Spirit which is the Word of God. It will teach you all things, holding fast to the faithful Word as you have been taught that you may be able by sound Doctrine both to exhort and convince the gainsayers, for if it is with you like it is with me you will have lots to do for they have turned away from the truth and turned unto fables. Let us not be deceived, but work out our own salvation with fear and trembling for Jesus is a faithful rewarder to them that diligently seek him. Let us be ready at all times to give an answer for the hope that is within us, ever looking to Jesus who is the Author and Finisher of our faith. Let us labor therefore, to enter into that rest least any man fall after the same example of unbelief. So, when Jesus comes to make up his Jewels that we may not be found wanting for, straight and narrow is the way and few there be that find it.

We do not take THE RESTITUTION but Brother Grant and Brother Simson are kind enough to let us read theirs. I am anxious always to see the new paper. It encourages me to read it as it is so full of truth concerning the kingdom and the final home of the saints. O may we be strengthened and kept in God's love, and the Lord bless and keep us is my prayer.

Yours in the one faith.

ANDREW GRUBB.

Dear Restitution:

Some kind friend, I know not who, has sent me THE RESTITUTION, and if they knew what a comfort it is to me they would be satisfied. For a long time I felt like Elijah, the prophet, "Lord, they have thrown down thine altars, have slain thy prophets with the edge of the sword, and I, even I only, am left and they seek my life."

Two years ago I had satisfied myself from the Word of the Lord, that there was no promise of any one going to heaven, and the Bible was silent about a road from earth to heaven, and so taught the people, and also taught that when the Master comes again he would bring the reward with him, Rev. xxii. 12, and we were to inherit the earth, were to reign with Christ a thousand years. Those of the Christian Church were highly offended, called it a new doctrine, heresy, and every ugly name in the catalogue, demanded an acknowledgment for wrong doing, and finally withdrew their fellowship from me, because I could not acknowledge my position was wrong, and I have been alone in this place ever since. But I am blessed with having THE RESTITUTION come to me with the glorious news that, "I have left me, seven thousand in Israel," and they are all over this land teaching the people in some way to be looking for Christ to come. The churches seem to think that Christ will come some time, but it is so far in the future that we need pay but little attention to it. "While the Bridegroom tarried they all slumbered and slept." The midnight cry will come upon them when they least expect it, "Behold, the Bridegroom" they will awake to find their lamps out, and no oil in it, then it is too late to go in with the Bridegroom to the marriage. Oh, how much will lose by not watching.

Dear brethren, let us be watching, the morning draweth nigh, a glorious time is awaiting the faithful few who are waiting and keeping their garments that they walk not naked. Brethren pray for me, that I may not be overcome.

Yours in hope of the kingdom.

S. D. SPEAR.

To the loved ones of like precious faith:

I have been reading the many good letters in THE RESTITUTION from the dear ones scattered abroad. Yes, you are all dear to me that belong to the Body of Christ, and although we are strangers in the flesh we trust we are all one in [illegible] looking for the appearing of our Lord and Savior, Jesus Christ, who will change our vile bodies and fashion them like unto his glorious body. Oh that he may come soon to receive his Bride is the prayer of your humble servant.

Dear brothers and sisters may God help you one and all, to overcome, for, "to him that overcometh will I grant to sit with me in my throne, as I also overcame and am set down with my Father in his throne." Yes: it is the overcomer that receives the great blessing. Let us therefore watch and pray, lest we be drawn away after diverse teaching and doctrine of men and not after God. Paul says, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Oh, how necessary it is that we should obey Paul's language here for, we are living in perilous times, for the time has come when people will not endure sound doctrine, but after their own lusts they heap to themselves teachers having itching ears, and they turn away their ears from the truth, and turn unto fables. But, beloved, watch thou in all things, endure affliction, do the work of a disciple of Christ, and prove thy discipleship and thou shalt have a crown that fadeth not away.

Beloved brethren, we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should show forth the praises of him who brought us out of darkness into his marvelous light, and delivered us from the powers of darkness and hath translated us into the kingdom of his dear Son, and he is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. We are all the children of light and the children of day, we are not of the night, nor of darkness, but, let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation, for God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Blessed be his name forever.

I will give you a little history of the church at Ainsworth, Neb. We have a membership of about forty, and most of them are strong in the faith. Nearly two years ago, Bro. Almus Adams came by request and commenced to preach the gospel of the kingdom, and many accepted the faith. He has done a fine work here and may the Lord bless him and his labors, and receive him with the redeemed at last.

We are in the drouth-stricken district, and some of the brethren are very needy as far as this world's goods are concerned, in fact some of them are destitute and need help very much, and I do not see how they are going to get along without help from some source. Now, brethren, remember, that if part of the body suffer the whole body should suffer with it. Now brothers and sisters if you have anything to spare that a family could use it would be thankfully received. We need money to buy fuel. We are commanded to help one another and thus fulfill the law of Christ. May God, the Father, soon send his Son Jesus to deliver us from this sin-cursed earth and translate us into his kingdom, is my prayer.

Your Brother in love of the truth.

CHAS. H. SHUTLZ.

Letter Drawer.

Editor Restitution:

We send our subscription to our paper that we so much love to read. We can say to the brothers and sisters that we are striving and laboring for our Master in our weak way as best we can. At times the way seems long and dreary, but, beyond we behold the portals of peace and the Eternal City. We take new courage and press on to victory, and our prayer is that we can say, when Jesus comes, as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the Righteous Judge, shall give me at that day, and not to me only but unto all them who love his appearing."

Your brother and sister, in hope.

MR. & MRS. S. A. STORY.

Dear Brothers and Sisters:

The letter drawer is especially dear to the isolated ones who cannot meet with any of the one faith. But we have our dear Bibles and the paper *and thus we go on nearing* the blessed time when Christ shall come and sin and sorrow shall be done away. We had hoped to to have Bro. John Foore come to us to baptize one of our family and see if he could not start a little

Poetry.

Count up Your Mercies.

Count up your mercies and set them in line,
Count them up daily and make life divine!

Rise in the morning and turn to the east;
Nod till the sunbeams, the largest and least!

Colors of grandeur and colors subdued,
Blend in a beauty that's ever renewed!

Drink in deep draughts of the wonderful air—
Courage will come from this vintage so rare:

Filling the veins with a transcendent thrill,
Filling the spirit with a masterful will!

Greet in the morning the friends that appear—
Greet them with gladness and greet them with cheer!

Friends are a part of your mercies, you know,
Count them all up, the high and the low!

Think of your shelter, your clothing and food,
They are for you, and are doing you good!

Thank the All Giver for thinking of you,
Pledge him your services as faithful and true!

Close to your heart hold the love that is pure,
Cherish it ever that it may endure!

Curse that may come will be banished from sight,
Only keep counting your blessings as bright!

Write your own calendar—write it all plain,
Note all the sunshine and keep out the rain!

Lay it up there in the wall in your room,
Read it mornings and nights and at noon!

Let down
day, gladness that comes every
Soon all your li- ll be ordered that way!

Shadows will flee a- you welcome them not,
Grace and its sunshine w- order your lot!

Currents of joy will flow in as
And life will become an afternoon cool!

Count up your mercies each day and each hour,
Count all the trifles, for each has a power!

Wonder will come with the lengthening list,
And still you will know that many are missed!

Moments will grow to the mercies of night,
Glowing forever with love and with light!

Life in its pages will surely unfold,
Days of the years writ in letters of gold!

Count up your mercies and set them in line,
Count them up daily and make life divine.

—Ella Dare.

Original.

Did the Holy Spirit Come to Stay?

Some of the papers that are vigorous exponents of Adventism, and the doctrine of the second coming of Christ, and the establishment of his kingdom here on earth, are exercising themselves considerably over the above question.

Imagine if you can, the apostle Peter, or James, or John entering into an elaborate and labored argument on the day of Pentecost, or immediately thereafter in order to prove to, and convince the people; or to convince themselves—those upon whom this baptism of the Holy Ghost was administered, that it was a reality, that they actually had received it. What would the enemies of Christ have said to such an exhibition of weakness on their part? I tell you it needed no argument on the part of the disciples, because it was a self-evident fact. It was a fact that they could very easily demonstrate, not only to the eye, as the people beheld the tongue of fire, but to the ear as they heard them speak with other tongues as the spirit gave them utterance, and to all the senses as they discerned the powers which they possessed of performing wonders, signs and miracles, according to the will of God. Can you doubt that the same cause today would produce the same effect? Can you doubt that if the Holy Spirit was poured out upon a company of believers today as it was upon the day of Pentecost, under the same circumstances, that it would be followed by the same demonstrations, and that the same gifts and powers would be bestowed upon them? I surely cannot. God is the same being in all ages. Mal. iii. 6, "For I am the Lord, I change not." His spirit has the same power today when given in the same degree, and in the same measure. Look at the wonderful powers Jesus possessed, whence came they? The record says, John iii. 34, "For God giveth not the spirit by measure unto him."

The disciples were baptized with holy spirit. Do you claim the same? They could demonstrate the fact by speaking with tongues, by signs and wonders and divers miracles and gifts of the Holy Ghost. Can you who claim to have received this baptism of holy spirit do the same? You may waste column after column of valuable space in your church papers trying to convince the world; yea and trying to convince your own members, the body of which Christ is the head, that you have tasted of the powers of the world to come; but if you cannot demonstrate it they will not believe it. That God's spirit is in his true church today, that his spirit is in every true believer, and has been ever since the day of Pentecost, we verily believe. That the spirit of God, or holy spirit was in God's prophets of old, that it was in the disciples and Christ before the day day of Pentecost, we also believe, but no such outpouring of God's holy spirit was manifested hef re or since with tongues of fire and demonstrations of power.

There were two baptisms of holy spirit with an interval of perhaps seven or eight years between them—upon the Jew first, and also upon the Gentile. These occurred during the changing from the law, to the gospel dispensation, and they were given for a purpose, and and that purpose was to bear witness with Christ and his disciples, that the things which they spake and taught were true, and to establish their word as the Word of God. How was Nicodemus convinced? Jno. iii. 5, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest except God be with him." John sent two of his disciples to ask Jesus whether he was the one that should come or do we look for another? Mat. xi. 4, "Jesus answered and said unto him, Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Proof that Jesus was the Christ, proof that it was from God, and that the Word which Christ and his disciples taught was the Word of God, that the gospel which they preached was the gospel of God. Believing that the Bible teaches that, that was one object in the giving of the spirit to confirm the Word. While it may be very commendable in Christians to pray for a Pentecostal outpouring of the holy spirit, yet we cannot do it with any degree of faith because we fail to find any promise which God has made that will reach us, and be applicable at the present time. I know they will quote Peter's words to me which he spake to the Jews on the day of Pentecost. Acts iii. 39. "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Peter was addressing the house of Israel, 36 verse, to you and to your children would mean referring to the prophecy by Joel—Israelites and their children. And Peter says chap. iii. 25, "Ye are the children of the prophets, and of the covenant which God made with our fathers," so that applied to them and at that time. But the latter clause: how will we get around that? Well, we don't want to get around anything. If there is a promise of a baptism of the holy spirit that will reach the Gentiles of this generation we certainly desire it; but to have the name without the power to manifest it to the world, or to demonstrate it, as did the apostles and Christ: or even to know it as a certainty seems an empty honor. Peter undoubtedly was referring to the calling of the Gentiles as a people, and the baptism of holy spirit which was afterwards poured out upon them as a people in the case of Cornelius, and those believing Gentiles that were with him, Peter referring to this, uses this language, Acts xv. 8, And God which knoweth the hearts bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Paul uses the same language as Peter in writing to the Ephesians, 2nd chap. 13 v., But now in Christ Jesus ye who some times were afar off are made nigh by the blood of Christ. 17 v., And came and preached peace to you which were afar off and to them that were nigh. How many were called? The Jews, which were said to be nigh, and the Gentiles, which were afar off, and they both received a baptism of holy spirit as a witness.

Thus you see, this was all fulfilled in the days of the apostles. Christ said to his disciples, that the comforter which is the holy spirit whom the Father would send in his name: "He shall teach you all things," "and bring all things to your remembrance whatsoever I have said unto you." Now this was literally true of the disciples; things were revealed to them by holy spirit direct from heaven. How is it, Christian friend, with you, who claim to have received this gift, you who claim to have been endued with power from on high? If the comforter, the Holy Ghost, has taught you all things, or anything independent of the Scriptures, why don't you speak out in these days of doubt and uncertainty, and make them known. God will surely hold you responsible for what he has revealed unto you. "He will show you things to come." Has he? He did to his holy apostles. What has he shown you, except through the writings of Prophets, Apostles and Jesus Christ? I believe you can truly answer, nothing. Some conclude because we do not believe that Christians receive a baptism of holy spirit, that we do not believe there is any such thing in the Church as holy spirit. The spirit of God pervades all space, it is everywhere and in the beginning the spirit of God moved upon the face of the waters, and when God said let there be light, there was light. And while it is a fact that the child of God is led by it, and the sinner is convicted and converted by it, yet we ask the question how? How is the mind of the spirit conveyed to the child of God so that it may control him? How is it conveyed to the sinner in order that it may convict him of sin and then convert him? Through the medium of God's Word, which is the Word sent down from heaven by the holy spirit. Rom. x. 17. Faith comes by hearing the Word of God. And is safe to say that if God's Word never reaches the ear, either by reading or preaching, it will never find a lodgment in the heart, neither will there be a conviction or a conversion, for by God's law is a knowledge of sin. This comforter is not given to the world, nor to the unbeliever for Jesus said, Jno. xiv. 17, Even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him for he dwelleth with you and shall be in you.

How did the spirit convict on the day of Pentecost? The Jews did not believe in Jesus, but put him to death. Peter preached the Word to them which was sent down from heaven by the Holy Ghost. First he refers them to Joel's prophecy, and accredits the wonderful phenomena, which they were witnesses of to its fulfillment. Then he preached to them Jesus and the resurrection, and the things concerning the kingdom of God as spoken by David. And God's oath to David, that of the fruit of his loins he would raise up Christ to sit on his throne, and that this same Jesus whom they had taken, and with wicked hands had crucified and slain, was the Christ of the prophets, a man approved of God among them by miracles and signs and wonders, which God did by him in the midst of them. All these things together with the fact that his disciples were able to speak with other tongues as the spirit gave them utterance, made the evidence too strong for them to resist, and mightily convinced them that this same Jesus was the Christ—hence that they were murderers, and forced them to cry out, "Men and brethren, what shall we do?" But how is it now, seeing that these miraculous demonstrations of the spirit have ceased. Peter says—1 Peter i. 22, "Seeing ye have purified your souls in obeying the truth through the spirit. They simply obeyed the truth which came to them through the spirit, that is God's Word, the obedience to which purifies and cleanses. 23 v., Being begotten again not of corruptible seed, but of incorruptible by the Word of God which liveth and abideth forever. Jno. xv. 3, "Now ye are clean through the Word which I have spoken unto you." Jno. vi. 63, "The words that I speak unto you, they are spirit, and they are life." Not that his words were literally spirit, but they were the words of the spirit, and if obeyed gave life. Jno. says —1 Jno. ii. 27, "But the Anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him. While this was literally true of the disciples, yet the disciple or learner of today must go to God's Word to be taught of him. 1 Jno. ii. 20, The disciples had "an unction from the Holy One" and knew all things, but we hear Paul admonish Timothy even in his day. 2 Tim. ii. 15, "To study to show himself approved unto God a workman that needeth not to be ashamed rightly dividing the Word of truth," he also said, 2 v. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. You see that Timothy who had not received a baptism of holy spirit, this anointing spoken of by John found it necessary to study and to commit to faithful men that they might be able to teach others also. He didn't know all things, only as he learned them, and I believe that the most godly and devoted Christians of the present time find it necessary to do the same. Yet no man will deny that the spirit of God dwelt in Timothy. Peter said, "There is a more sure Word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place until the day dawn and the day star arise." In your hearts, knowing this first, that no prophecy of the Scripture is of private interpretation.

If the sinner hears God's Word, which never reaches the ear of any man, only as it does so through the medium of the holy spirit, and believes it being convicted of sin, and repents or turns away from his sins and is obedient to the Word, arises like Paul and is baptized, and washes away his sins, calling on the name of the Lord, abiding faithfully unto the end, we have the divine assurance that he shall be saved.

If God's spirit cannot enter and abide in the child of God without his having received a baptism of holy spirit, I very much fear that he will never enjoy its presence, or at least not till the Christ comes in his glory. Let us not expect more than God has promised, and we can rest assured that we will never be disappointed.

WALKER PERRINE.

Some years ago a steamer was coming up the Firth of Clyde on a stormy night. Careful watch was kept, and all was going well till suddenly a dim, flickering light appeared right over her bows. In another instant the steamer went crushing into a ship which was lying at anchor. Several lives were lost, and much damage was done. What was the cause of the accident? The anchored ship had allowed her light to grow dim for want of oil. It was only neglect! This is just what many Christians do; they forget to read the Word of God, to meditate upon it, and to watch with prayer, therefore their light is almost out to the injury of themselves and others. "Ye are the light of the world." Christ's churches are golden candlesticks, planted in a dark world. They are to hold forth the word of life. Dear young Christians, watch and pray, and see to it that your lamps are trimmed and burning, and ye yourselves like "men that wait for their Lord."

You need not break the glasses of a telescope, or coat them over with paint, in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do the same.

OUR CHILDREN.

The Dead Bird on a Bonnet.

I was a happy mother bird,
With tender nestlings three,
Till hunters came, with greed aflame,
And, ruthless, murdered me.

Our nest my brilliant mate and I
Built in a tropic tree,
And lullabies, 'neath tender skies,
Trilled to the nestlings three.

By turns the precious nest we left,
And hungry little breast;
While one would sing on the wing
The other sought their food.

To brood with enfolding mother wings
Above those treasures three,
On moonlit eves, 'mid spicy leaves,
Was just in heaven to be!

One morn on happy quest I flew
Mid saddest of all days!
For far below my mortal foe
Watched with his greedy gaze.

He saw the flashing of my wings
Against the tropic sky;
Their softened play of color-ray
Doomed me, alas! to die.

He shot with quick unerring aim;
Down from the sunlight sweet
My bleeding form, still fluttering warm,
Fell at his cruel feet.

"The cattle on a thousand hills"
Are God's peculiar care;
From large to least, both bird and beast
His love and bounty share.

Yet millions of my kind are slain
To please a passing whim,
Barbaric taste, sweet life to waste
To deck a bonnet's brim!

Frances E. Pyatt.

The Story of Israel in Egypt.—No. 12.

THE SOJOURNING AND THE AFFLICTION.

We will now begin the study of the first chapters of the book of Exodus.

How our little nation has increased. The land is filled with them. The time of trouble has come. God measures off the years that are to pass over his people, and when the set day and month has been reached the thing promised happens, just as he has foretold.

You may turn back and read the fifteenth chapter of Genesis now, for Israel is about to feel the horror of darkness and affliction that was typified by the darkness that fell upon Abraham at the time when God gave him a deed to the land of Canaan. Gen. xv. 12, 13, 14; Ex. xii. 40; Acts vii. 6; Gal. iii 17. But why does it say in Exodus and in Galations that the time of their sojourning was 430 years and in Genesis and Acts that it was 400?

Maybe some one else will help us out on this puzzling question. We shall be so glad if they will. Put on your thinking caps and see what you can study out for yourselves. Get gal. iii. 17. Is not God counting here just how long a time it was between the giving of that great deed of Canaan to Abram, and the giving of the law to the Hebrews on Mt. Sinai? I think he is.

Now read Exodus xii. 40, and you will see that here no measures to another point,—it is to the exact time when the Hebrews go out of the land of Egypt, and the 430 years will reach back from that period to the very time when God called Abram out of the Chaldees. So their sojourning takes in all the time that was spent in Canaan, as well as that that was spent in Egypt. But what about the 400 years?

Gen. xv. 13, "And they shall afflict them 400 years." Acts vii. 6, "avil entreat them 400 years." The affliction seems to be what God is measuring here, so thirty years are dropped off. But the Hebrews were only in Egypt 215½ years, so part of their trouble must have come while they were yet in Canaan. It seems to begin with Isaac's fifth year. Canaan was not yet theirs, it had not yet been put into their hands, so that no one could take it away. It would not be, till Jesus should come and be their King.

It would be an affliction to the people of God even to be under the rule of strange kings, when such glorious promises had been given them of God. But it seems as if one nation was to cause all their trouble. Were they under the rule of Egyptian kings even when in Canaan? It may have been. Thirty-seven years before Abram left Ur of the Chaldees, Salatis, the first of the Shepherd kings of Egypt, built Hebron in the land of Canaan. He could not have built this city unless he was ruling in Canaan at the time it was built, and there is no other hint of this in the Bible, yet, monumental history assures us that this was so.

Moses only tells us that "Hebron was built seven years before Zoan in Egypt."

Salatis and his people were of the race of Shem. They went into Egypt and conquered it and settled in the land of Goshen, just where Joseph afterwards placed his father and his brethren. A great many Hittites and Phenicians went with Salatis to Egypt. It was this king who built Zoan—Tanis. He made it his Capital city. He must have had control of both Upper and Lower Egypt, for the Pharoah of whom we are about to learn so much, when he came to be king, set up a stone-tablet in a temple at Zoan, says that "he had come to the throne just 400 years after Zoan was founded by the king of the Upper and lower Country, "Set-na-pehti-neb-ti." In history, this hard name is shortened to "Set-nakt," or "Set-neb," but they are all names that belong to Salatis, the founder of the "Set" Dynasty, or Shepherd race of kings, who ruled in Egypt for a period of 260 years.

If Salatis was such a great king in Egypt,—if he had control over so much of that country, might he not also have had control of Canaan? He certainly did. Abram went down to Egypt directly after he came into Canaan but he did not go to the court of these Shepherd kings for there were other kings ruling in some part of Egypt at the same time. These kings belonged to the XII. Dynasty of the Pharoah's. Amenemhu I. was the first king of this dynasty. He reigned sixteen years. Usertisin I. was the next king of this line. He reigned thirty-two years. It was during his reign that Salatis and his people came into Egypt and built Zoan. Amenemhu II. reigned six years after Usertisin I. Then Usertisin II. took the throne, and Abram and his retinue came into Egypt to escape the famine that was in Canaan, Gen. xii. 10. It was not till we come to the XVIII. Dynasty of the Pharoah's that these Hykaos, or Shepherd kings were expelled from Egypt. Ahmes the first Pharaoh of this line drove them out just about the time that Joseph was sold to the Ishmaelites. So the land of Goshen was left empty, ready for occupation by Jacob and his children. But we were trying to find out about that affliction-period of 400 years;—we can see that it reaches back to these foreign—Shepherd kings, and can guess that they were in some way connected with part of Israel's trouble, but that is all. We will keep our eyes open for other buried tablets may soon be found that will tell us more about it. We know this much, that the Egyptians hated this shepherd race of people, with a fierce and deadly hatred, and we therefore infer that they were hard task-masters and that they oppressed the people of all the countries that were under their control. Hagar who mocked at Sarah was an Egyptian.

AUNTIE WINGE.

Selected.

Which is the Gloomy Doctrine?

The sleep of the dead is often designated a gloomy doctrine, and many refuse to listen to the testimony of the Bible on this subject, choosing rather to remain "ignorant concerning them which are asleep" than to consider the stern realities of death and the grave. "Your doctrine," say they, "is chilling, repulsive, forbidding. The sleep of the dead! why, the very idea is enough to freeze one. But the immortality of the soul, and the reward of the saints at death, this, this is the very marrow and fatness of the gospel; this is indeed that blessed hope."

But stop, friends, a few moments. It may be, but you are blinded by prejudice. Be not too hasty. If you are not willing to devote the needed time for weighing this subject in the balances of the Scriptures, will you not wait long enough to try the justice of this objection in the balances of reason?

You say that the doctrine is full of gloom, and that the departed saints have experienced a bitter disappointment in being consigned to the cold grave for long ages, instead of going straight to the presence of God. You think the idea full of gloom to the living, and dreadful to the dead. But you forget that, if the doctrine be true, there is no chill, no gloom, no darkness, no disappointment, no lapse of time, no waiting through long ages to the dead. The interval between their decease and their resurrection will be to them no time at all. The twinkling of an eye, in which the righteous will be changed to immortality, will be as long to them as the whole period during which righteous Abel has slept in death will be to him. And to him, so far as his own knowledge of the case is concerned, it will be precisely as though he entered Heaven at the very moment he was slain.

You say that this helps the matter a little; but that, for all this, the sleep of the dead will no more compare in consolation with the soul's immortality and the reward at death than the desert of Sahara will compare in beauty with the garden of Eden. Do not be too hasty, friends. You may discover facts that will change this opinion. You find great consolation in the thought that the soul is immortal, and that men are rewarded as they die. Answer me a few questions. How large a part of mankind lead lives of holiness, and die with good evidence of their acceptance with God? Truth compels you to answer that a minority are all that can be said to do this. What becomes, then, of this great majority of men who have died out of Christ, and entered their reward? Oh! they have gone into the furnace of fire, where there is wailing and gnashing of teeth. What is the condition, then, at this very moment, of the greater part of the dead, according to this cheering doctrine of yours? You have to answer, they are in unspeakable torment. You admit that this dreadful fact somewhat abates the consolation you have hitherto found in this doctrine. But I want you to answer one question more. If the soul is immortal, as you affirm, how long are these impenitent men thus to suffer? You answer again, and this time surely with a shudder, they must suffer to all eternity. Before we part, will you not own that yours is the gloomy doctrine? Is it not a relief to your mind to think that men are to be judged before they are rewarded or punished? and that till the day of judgment men wait for their reward? And is not that doctrine best which teaches that immortality is the gift of God, and that it is given only to the righteous?—*Signs of the Times.*

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Vandalia Line Low Rate Excursions.

On April 2nd and 30th, 1895, the Vandalia Line will sell excursion tickets to points in the South and Southeast at one fare round trip. In addition to the above, round trip tickets will be sold to points in Arkansas and Texas on April 2d, at rate of one fare plus $2.00. Liberal limits and stop-over privileges allowed. For full particulars call on or address any Vandalia Line Ticket Agent, or W. F. Brunner, Ass't General Passenger Agent, St. Louis, Mo. Apr. 30.

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Written and for sale by Wiley Jones, Manchester, Va.

WANTED.—Several Hundred New Subscribers for THE RESTITUTION for 1895.

...pointed
...the way
...things from that book, Frogs issue
...to gather the hosts to Armageddon (v. 16). The warning, "Behold I come as a thief," (v. 15) prior to the sounding of seventh trumpet.

Matthew xxiv. 29, Sun darkened, and moon, stars fall, powers of heaven shaken, sign of Son of Man appears, tribes of earth mourn.

Isaiah xiii. 9, "Behold the day of the Lord cometh" (10) stars, sun and moon darkened, heaven shaken, earth removed. (v. 13).

Joel i. 10, "Alas for the day of the Lord is at hand." ii. 1-11, a day of darkness and gloominess, fire and flame, a great people and a strong (v. 2) before them the land as Eden, behind them a desolate wilderness, when they fall on the sword they shall not be wounded, the earth shall quake before them, the heavens tremble, the sun, moon and stars be darkened. The Lord shall utter his voice before his army, for the day of the Lord is great and terrible.

Amos. v. 20, "Shall not the day of the Lord be darkness and not light, even very dark and no brightness in it.

Seventh seal (Rev. viii. 1), Silence about half an hour, censer cast on earth, thunders, voices, lightnings and earthquake, hail fire and blood after first trumpet, great woes under sixth trumpet.

Seventh trumpet, great voices in heaven, the kingdoms of the world become the kingdoms of our Lord and his Anointed. The elders worship God because he had taken his power and reigned, nations angry, day of wrath come, time of the dead to be judged and time of reward of the saints and prophets and the not deserving, and to destroy the wicked, judgment of sheep and goats, or 1st judgment (of the nations) Matt. xxvi. 31, lightnings, thunders, voices and great hail, the Lamb on Mount Zion (earth) the 144,000 redeemed from the earth with him. The hour of judgment come, the earth reaped, the seven vials poured out on the wicked.

Seventh Vial, xvi. 17, It is done, lightnings, thunders, voices, great earthquakes, hail, Babylon remembered, mountains not found, islands fled away, (not merely moved and shaken) men blasphemed, God's people called out of Babylon which is destroyed, harlot punished and the blood of the saints avenged, the great multitude sing, the Lord God omnipotent reigneth, the marriage of the Lamb is come, the white horse and rider, the armies in fine linen, the beast and kings of the earth make war on the rider, the beast and false prophet taken and cast into the lake of fire, Satan bound, thrones set and judgment given to them that sit on them (the saint), souls of the martyrs and those that worshipped not the beast, live and reign with Christ one thousand years, this termed the first resurrection.

After this thousand years Satan loosed, Gog and Magog gathered, the saints and their city surrounded, fire from heaven destroys the enemy, the devil cast into the lake of fire where the beast and false prophet were cast after the battle of Armageddon just prior to the millennial reign, judgment, great white throne, or second judgment general, heaven and earth flee away, dead small and great raised, and or general resurrection, books opened, death and hades (the grave) cast into the lake of fire, new heaven and earth, holy city descends, God dwells on earth amidst men, Behold I make all things new. Prophecy of Numbers xiv, so fulfilled cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel in the midst of thee. Isa. xii. 6. For ye shall go out with joy and be led forth with peace, the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off. Isa. iv. 12, 13.

H. T. Baker.

"If God puts mountains before us, it is that we may obtain nearer views of heaven from their summits."

> "Behold, the morning star
> Is shining in the sky,
> And the night has grown the blackest
> Before the long expected day.
> When our cares have grown so heavy
> That not even God can bear the load,
> Then a hand is stretched to help us
> On our weary road.
>
> When the tale of bricks is doubled,
> As our cares and wants increase,
> Comes a double share of courage.
> Though the battle may not cease.
> Though the fight may rage the fiercer,
> And the fiery darts be whirled,
> If we will but call for succor.
> We may face the world.
>
> When the tale of bricks is doubled,
> When oppression lows us low,
> Comes a Moses who will free us.
> Break our fetters with a blow.
> And if we will truly follow
> From the black Egyptian night.
> He will guide us, he will lead us.
> To eternal light.
>
> —H. C. Tongue.

Original.

PROPHECY.

And they sang a new song—saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9.

"I was in the spirit on the Lord's day." John i. 10. Old Version. that is John was carried forward in vision to the day of the Lord's coming, "that great and notable day of the Lord." Act ii. 20. "The day of the Lord cometh." 1 Thess. v. 2.

The Greek gives "*en pneumati*"—in spirit—not "*en to pneumati*" in the spirit, as in O. V., in other words John was not in a trance on the Sabbath or first day of the week, but he saw in spirit (or by spiritual insight) occurrences that would precede, herald and follow the second coming of Jesus the Christ.

In this state he saw a door opened in heaven and heard a voice saying, "Come up hither and I will show thee things which must be (or occur) hereafter." "A throne was set in heaven, one sat on the throne—there were twenty-four elders, four beasts, seven lamps, and a sea of glass before the throne. The four beasts and the elders sang a song as above before the Lamb.

The writer understands this to be the setting of the scenes. The Revelations themselves being in the seals, trumpets, vials, thunders, and accompanying explanations and visions following as shown and described by the angels. This preliminary scene was before the translation of the saints, which occurs under the seven h seal, seventh trumpet and seventh vial.

The saints were not present and the elders in the song did not claim that they were redeemed and would reign on earth as the O. V. makes it appear, but referred to the saints. The R. V. makes this clearer, "For thou wast slain and didst purchase unto God, with thy blood (men) of every tribe and tongue and people and nation and madest them (to be) unto our God, a kingdom and priests, and they reign upon the earth. And the Diaglott reads, "Didst redeem (us) to God a royalty and priesthood, and they shall reign on the earth."

The events of the 6th seal, 6th trumpet, and 6th vial seem to correspond with Matt. xxiv. 29, The great sound of a trumpet (v. 31) corresponding with the 7th trumpet which heralds the gathering of the elect.

6th Seal (Rev. vi. 12) earthquake, sun black, moon blood, stars fall, heaven parted as a scroll, mountains and islands moved, kings, princes, rich men, captains, mighty men, bondmen and freemen hid themselves from the face of him in the throne and the wrath of the Lamb." For the great day of his wrath is come."

6th trumpet (Rev. ix. 13), angels in Euphrates loosed, seven thunders. Time announced to be no more (when the 7th trumpet sounds) and the mystery of God finished. x. 67. Measuring of temple, the witnesses prophecy, are killed and resurrected, great earthquake.

Announcement.

The 5th Sunday in March I will be at Roll, Ind. as Brother N. M. Roby may appoint, meeting to commence on Tuesday night before and hold over the 1st Sunday in April.

On Thursday night before the 2nd Sunday in April I will be near Kokomo as Brother Schenk may appoint.

The 3rd Sunday in April, north of Colfax, meeting to commence on Saturday night.

The 4th Sunday near Ingraham, Ill. as Brother A. H. Rogers may appoint, meeting to commence on Wednesday night and continue for several days and nights.

J. S. Harsh.

"I have generally found that a man is not better than he looks, and if a man's outward life is not right, I shall not be bound to believe that his inward life is acceptable to God. 'Ah, sir,' said one in Rowland Hill's time, he is not exactly what I should like, but he has a good heart at bottom.' The shrewd old preacher replied, 'When you go to the market and buy fruit, and there are none but rotten apples at the top of the basket, you say to the market-woman, 'These are a very bad lot.'

Now, if the woman replied, 'Yes, they are rather gone at top, sir, but they are better as you go down,' you would not be so silly as to believe her, but would say 'No, no, the lower we go the worse they are; for the best are always put on the top.' And so it is with men's characters; if they cannot be decent, sober, and truthful in their daily life, their inner parts are more abominable still; the deeper you pry into the secrets, the worse will be the report."—*Spurgeon.*

When the hand of prosperity seems to be ever open, one is led to think he is usually secure, and danger is scarcely thought of. "Why, see! Is not every thing in my favor? Am I not getting on well?" but the good book says to us "Let him that thinketh he standeth take heed lest he fall," thereby warning us of danger of self-confidence. Satan is on the watch-tower, at such times. He knows the weakness of the human heart, and it is at just such times in the experiences of men that he is most sure of a bountiful harvest. Only Christ dwelling within is able under such circumstances to turn to account the benefits of one's position for good. He, only, can save from the snare of the enemy.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into The Restitution for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

Wanted—Several Hundred New Subscribers for The Restitution for 1895.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$40.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

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Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 17, 1892, by Jos. Lacher. Can be had at this office at 10c., each, 2 for 15c., or 12 for $1.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 45 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

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VANDALIA TIME TABLE,

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 56, Ex. Sun. ... 12:38pm For St. Joseph.
No. 54, ex. Sun. ... 10:30pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. ... 6:00am For Terre Haute.
No. 53, " ... 12:30pm " "

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W. F. Saegner,
Asst. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 820 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited to attend. W. H. Fobis, Evangelist.

The Church of God meet for work and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1865 Logan Avenue, San Diego, California.

The Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 801 Huntingdon. street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, Sec Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall southeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. B. Thompson, Elder.

Church of God at ——, Ohio, meet every first day of the week at 10 o'clock A. M. Sunday School and all officers for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R. going west to Aberdeen, thirty a. ten east thereof.

The Church of God in Pomfret Co., Neb., meet in the new Union Church. We have Union Sunday School every Sunday, and communion once a month so we have no regular preaching. Jason Wellington Superintendent Sarah S. Beck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 2 P. M., Cheery's house at 1:30 p. m. followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bloch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 9:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson. Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland, each month. 1st Sunday, sermon by Bro. W. V. Jaquith. 2nd Sunday, sermon by Bro. E. D. Great. 3rd Sunday, sermon by Bro. W. L. Steele. 4th Sunday, Social meeting. Each appointment at 11. A. M.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Herman Hall, on Willoughby Avenue, near Broadway.

A church of God meets every Sunday at 10:30 A. M., in K. of P. Hall, 935 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 10:00 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesell, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 9 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Troutt, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Burnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hazlan and Bro. A. Adams, Elders. J. J. Cady Secretary.

The Church of God at Brady and Pemble Grove Iowa preaching every four weeks. Sunday school at Pemble Grove every Sunday. Preaching at Nich every four weeks. At Gentsdrove every four weeks. At Dutton meeting on every Sunday These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Nolin Center is presided over by Bro L. E. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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Schedule of Passenger Trains—Central Time.

Westward.	6	13	36	8	33	7	7
	AM	PM	AM	PM	PM	PM	PM
Pittsburgh, lv	7 00		1 00		4		
Allianee, ar	9 00		3 00		6		
Canton	10 26		4 26		7		
Massillon	10 37		4 37		7		
Wooster	11 18		5 18		8		
Mansfield	12 11		6 11		9		
Crestline, ar	12 51		6 51	10 20	9		
Bucyrus	1	12 15	7	10	10		
Lima	2 58	1 45	8 58		11		
Van Wert	3	2	10	12	12		
Ft Wayne	4	3	11	1	1		
Arcola	4	3	11	1	1		
Columbia City	4 38	4 01	12	1	1		
Larwill			12	1	1		
Pierceton			12	1	1		
Eagle Lake			12	1	1		
Warsaw	5 31	4 35	1	1	2		
Etna Green			1	1	2		
Bourbon			1	1	2		
Inwood			1	1	2		
Plymouth	6 05	5 1	1	1	2		
Riverdown			1	1	2		
Hamlet			1	1	2		
Davis			1	1	2		
Hanna			1	1	2		
Wanatah	6	5	1	1	2		
Valparaiso	7 21	6 22	2	1	3		
Wheeler			2	1	3		
Hobart			2	1	3		
Liverpool			2	1	3		
Clarke			2	1	3		
Chicago, ar	9 00	8 05	4	1	5		
	PM	AM	PM	PM	PM		

Eastward.	20	8	4	30	34	8	
	AM	PM	PM	AM	PM	PM	
Chicago, lv	12	3	8	10	11	5	
Clarke							
Liverpool							
Hobart							
Wheeler							
Valparaiso							
Wanatah							
Hanna							
Davis							
Hamlet							
Riverdown							
Plymouth							
Inwood							
Bourbon							
Etna Green							
Warsaw							
Eagle Lake							
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Ft Wayne							
Van Wert							
Lima							
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Crestline, ar							
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Wooster							
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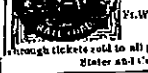

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Chicago (Central)	9:30pm	7:35am	2:00pm	Local Ft Wayne 7:35am
Kensington	10:22pm	8:42am		8:48am
Hobart	10:38pm	9:18am		10:05am
Valparaiso	11:10pm	9:48am		11:20am
Ft Wayne		10:00pm		12:30pm
Knox	12:24am	10:32am	4:39pm	2:10pm
Argos	12:55am	11:04am	5:10pm	2:45pm
Ft Wayne	2:05am	1:15pm	7:35am	4:30pm
Cleveland	10:05am	9:20pm	1:35pm	
Buffalo	4:45pm		6:35am	

TRAINS GOING WEST

Buffalo	12:10 m		5:35am	Local Ft Wayne
Cleveland	7:15pm	6:00am	11:10am	
Ft Wayne	2:20am	1:15pm	4:40 m	7:00am
Argos	4:47am	3:40pm	6:30pm	9:20pm
Knox	5:03am	4:01pm	7:05pm	9:45pm
Chicago (Central)	7:05am	6:45pm		11:30pm
Valparaiso	5:57am	5:30pm		10:40pm
Hobart	6:19am	5:49pm		1:18am
Kensington	6:33am	6:06pm		8:30am
Ft Wayne		7:40pm		8:30am
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VOL. XLIV. PLYMOUTH, INDIANA, APRIL 10, 1895. NO. 14.

Poetry.

[Selected by Mrs. Minim Brooks.]

Judgment of the Just One.

The Pharisee a sinner brought.
And to Jesus made this plea:
"Shall we, as our Fathers taught,
Take her life, or set her free?"
But the Savior, who discerned
All the evil that they planned,
No answer to their plea returned,
But, stooping, wrote upon the sand.

Then they said, "The law divine
Bids us punish such as she;
But we wait for word of thine;
Shall we stone, or set her free?"
Then these words the plotters heard,
In the Savior's eternal tone,
"Let the man who never hath erred
Be the first to cast a stone."

And, again, he, stooping, wrought
With his finger in the sand,
And each saw his inmost thought
Written by the Master's hand.
Ah! how often, Lord, do we,
Like those Jews of olden times,
Bring our erring friend to thee
To be judged for all his crimes.

Saying, "Lord, this man hath done
Evil things against thy name;
Let him for his guilt atone."
Still the judgment is the same
As those ancient Hebrews heard;
He to whom all hearts are known
Answer's, "He who ne'er hath erred
Be the first to cast a stone."

Original.

Paul's Second Epistle to Korinthioi. Chap. 9.

1. Concerning the deaconship-service towards the saints though it is superfluous for me to write;

2. For I know your readiness, of [illegible] Achaia was prepared a year ago and that your zeal hath stirred up the majority.

3. And I sent the brethren, that our boast concerning you might not be shown to be an empty one in this portion, that even as I have been saying that ye were prepared,

4. We might not somehow, should Makedonians have come along with me, and find you unprepared, be put to shame, we (may we not say ye) being in this state of things.

5. I have thought it necessary accordingly to exhort the brethren to go to you beforehand and get ready beforehand so that this pre-announced blessing of yours might be ready in this wise as a blessing and not as an of selfishness.

6. And this is as follows, The one who soweth sparingly will also reap sparingly; and the one who soweth in the way of blessings will also reap in the way of blessings.

7. Each one as he hath preferred in his heart; not of sorrow nor of necessity; for God loveth a cheerful giver.

8. And God is able to make all grace abound toward you so that always in every way having all sufficiency ye may abound unto every good work.

9. Even as it hath been written, He hath scattered, he hath given to the needy; his righteousness abideth forever, (as long as he lives).

10. And the One who furnisheth seed to the sower and bread to eat, will supply and multiply your sowing, and increase the products of your righteousness;

11. While ye are being enriched in every way unto all sincerity that worketh out through us gratitude toward God.

12. Because the deaconship-service of this public-ministration is not only filling up the deficiencies of the saints, but also aboundeth through many thanksgivings unto God,

13. While ye glorify God through the approved value of this service in the subjection of your confession unto the gospel of the Christ, and in the sincerity of your partnership toward them and toward all,

14. And in their supplication for you, while they long for you because of the surpassing grace of God in you; though it is God's grace in his inexpressible way of giving.

CHAP. 10.

1. And I Paul myself exhort you through the meekness and gentleness of the Christ, I who to your face am lowly in your midst, but when absent am bold towards you.

2. And I pray that my not being present may have emboldened your confidence which I account to have been daring toward certain ones who account us as though walking according to flesh.

3. For though we do walk in flesh, we are not warring according to flesh;

4. For the weapons of our warfare are not carnal, but enabled by God for the tearing down of strongholds,

5. While we tear down reasonings and every high thing that exalteth itself against one's comprehension of God, and while we lead captive every perception unto the obedience of Christ,

6. And hold them in readiness to requite every disobedience, whenever your obedience hath been made full.

7. Are ye looking at things face to face? If any one hath trusted himself to be Christ's, let him reason again in respect to himself, that even as he is Christ's, so also are we.

8. For if indeed I may boast [illegible] given for your building up and not for your tearing down, I shall not have been put to shame.

9. May I not seem as though frightening you through the epistles;

10. Because the epistles, say they are weighty and strong; but his bodily presence weak and his speech contemptible.

11. Let such an one account that as we are in word through epistles when absent, even such are we in deed when present,

12. For we do not dare to judge ourselves with certain ones who are commending themselves, but who measuring themselves with themselves and comparing themselves with themselves, do not understand.

13. And we will not boast ourselves in the things unmeasured, but according to the measure of the canon which God hath distributed to us for a measure, of having arrived as far as unto you.

14. For not as though we were not arriving unto you are we stretching ourselves beyond. For unto you indeed have we reached in the gospel of the Christ;

15. Not unto the parts unmeasured boasting ourselves in other people's labors, but having a hope, when your faith hath increased, of being magnified in you unto a superfluity, to the extent of the gospel being announced in the parts beyond you,

16. To the extent of our boasting ourselves not in things made ready with an alien canon;

17. But let the one who boasteth boast in the Lord;

18. For that one is not of approved value, who commendeth himself, but the one whom the Lord commendeth.

CHAP. 11.

1. Would that ye might bear with my folly a little; yea forsooth bear with me;

2. For I am zealous for you with God's zeal: for I would make you ready to be joined as a pure virgin to a husband, to stand you beside the Christ;

3. But I fear lest somehow as the serpent deceived Eva with his subtility, he may corrupt your perceptive faculties away from your simplicity and purity toward the Christ.

4. For if the one who cometh herald another Jesous whom ye have not heralded, or ye receive another's spirit that ye have not received, or another gospel that ye have not accepted, ye do well to forbear.

5. For I account myself to be in no respect inferior to those who above [illegible] are pre-eminently apostles.

6. And even if I am an unprofessional in the Word yet I am not in the comprehension; but in every way have we been manifest among all toward you.

7. Or have I committed a sin in having humbled myself that ye might be exalted, because I have announced to you the gospel of God without price?

8. I have taken spoil from other churches in having obtained supplies for your ministership-service; and when present with you, even though I suffered deprivation, I did not make myself burdensome to any one.

9. For the brethren who came from Makedonia supplied my lack; and in every way I have watched to keep and shall watch to keep myself from being burdensome.

10. Christ's truth is in me, that this boast in regard to me shall not be circumscribed in the climes of Achaia.

11. Why? Because I do not love you? God knoweth.

12. And what I am doing I shall also continue to do that I may cut off the pretext of those who desire a pretext, that they may be found even as we are in what they boast.

13. Such deceitful workers, who transform themselves into apostles of Christ.

14. And no wonder, for Satanas himself is accustomed to transform himself into an angel of light.

15. It is not a great thing then if his deacons also transform themselves to be as it were deacons of righteousness, whose end will be according to their deeds.

16. Again I say let no one think me to be a person without sense. But even if one should, and should ye accept me as a person without sense, I fain would boast a little.

17. What I am going to say, I am not saying according to the Lord; but as it were in the way of folly, that is in this state of boasting.

18. Since many are boasting according to the flesh, I also will boast.

19. For gladly do ye bear with the thoughtless, though ye are thoughtful yourselves:

20. For ye bear with it, if any one reduceth you to bond-service, if any one devoureth you, if any one taketh, if any one exalteth you, if any one smiteth you to your face.

21. To our dishonor I say it, since it is because we have become weak. And in whatever any one may be daring, I say it in the way of folly, I also am going to be daring.

22. Are they Hebraioi? I also am. Are they Israelites? I also am. Are they Habraam's seed? I also am.

23. Are they Christ's deacons? I am speaking as one disregarding good sense—I the more. In labors exceedingly, in prisons exceedingly, in afflictions to a surpassing extent in deaths many times;

24. Under the way of Joudaians five times did I receive forty less one;

25. Three times have I been beaten with rods, once for all was I stoned, three times have I been ship-wrecked, a night and a day have I spent in the deep;

26. In journeyings many; in dangers of rivers, in dangers of highwaymen; in dangers of race, in dangers of nations, in dangers in city, in dangers in the wilderness, in dangers on the sea, in dangers among false-brethren;

27. In suffering and toil, in wakefulness many times; in famine and thirst; in fastings many times; in cold and nakedness;

28. Besides the things outside the daily duty imposed upon me, namely the anxious care for all the churches.

29. Who is getting weak and I do not grow weak? Who stumbleth and I do not burn (with shame)? [illegible]

30. If it be befitting to boast, I will boast of my weakness.

31. The God and Father of the Lord Jesous, the One to be commended for the ages, knoweth that I lie not.

32. In Damaskos the ruler of the nations of Aretas the king was guarding the city of the Damaskenes to take me by violence;

33. And I was let down in a wicker-basket through a window in the wall, and escaped his hands.

CHAS. GARDNER.

CHARITY.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be buried, and have not love, it profiteth me nothing."

Brothers, sisters, let us all weigh these statements in the sight of God, before whom we shall all stewardship. We will have it to do. Cornelius was a good man, he prayed to God and gave much alms to the people, are we as zealous as that? are we as good as he was? No doubt he had love for God, he had love for his fellowmen, or he would not have given his goods to the poor, and yet if he was lacking in love, his alms would not have come up as a memorial before God.

Oh brother, sister, what a monument stands before us, yes, before you and I. What? give all our goods to feed the poor and give our bodies to be buried, and understand all mysteries and have all knowledge and all the good qualities that Paul names, and after all that is said and done if we lack love we are no more than a sounding brass, or a tinkling cymbal? Is it possible! My God, what a picture, Oh what a searching of hearts, and what a looking within, what examining of ourselves. Dear ones, let our minds run back through the years and taking Paul's looking glass, let us look at ourselves from his standpoint. How do we look? how do I look? have I treated my brother and my sister as I should? has love been my ruling passion? have I told the truth at all times? have I misrepresented my brother, have I left a wrong impression on the minds of any one? has love been without dissemination? have we been kindly affectionate one toward the other? with brotherly love, in honor preferring one another? have we been fervent in spirit serving the Lord? have we blessed them that persecuted us? have we rejoiced in hope? have we been patient in tribulation continuing instant in prayer distributing to the necessity of the saints, given to hospitality? have we rejoiced with them that rejoice, and wept with those that weep? If we write for the paper, let love be in all our articles. If we preach, let our words be seasoned with love, and if we exhort, let love be in all our exhortations, and if we pray let it be the fervent, effectual prayer of God's children. O let us see how much good we can do in this year, if the dear Lord spares our lives, and let our articles be short and full of love, and may our "love feast" continue. Let us not, dear ones, rely on our own strength, for if we do we will fail. Let us say like Paul, "When I am weak, then am I strong." Yes, when we can feel our weakness the most, then we become strong in the Lord. Let us grow in grace and in the knowledge of our Lord Jesus Christ. The Master is at the door, and as James says, "Behold the Judge standeth at the door." Let us keep in mind what David says in Psa. xix. 13-14, "Keep back thy servant also from presumptuous sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my Redeemer." Brethren, let us try and live out those two verses all along the journey of our lives, then all will be well.

J. S. HATCH.

Selected.

Wisdom versus Ignorance.

That "experience maketh wise the fool," has been abundantly illustrated all through the history of the human race. Man, in his native, untried state, is proud and lofty, full of assumption and presumption, and though he may claim to be the subject of "wisdom" he is yet a fool; not, perhaps, in the sense that man would call foolish, but from the divine standpoint he is such. Born, perhaps, in affluence and prosperity and surrounded by its calm serenity into a stupefaction that can only be awakened and obliterated by the dark shadow of night which, hovering over him, eclipses the beams of his day of prosperity and health, and leads him for the first time to reflect on the infinitude of uncertainties that pertain to and visit humanity with pain, disease and death. He then, mentally, wades through the many and various ills to which all are constantly in danger of being subjected to; none being exempt—realizes that what he had considered as tangible substantialities were but ephemeral and visionary, and that to put his trust in them was but "foolishness" and "vanity." Alas! too late with some, adversity has not visited them nor disease afflicted them till every offer has been rejected, every exhortation spurned; not till their last chance has passed away for ever are they brought to see "How frail they are"! Death seizes them at a moment when least expected, and plunges them for ever with all their ambition into the darkness and oblivion of the tomb; like as the imperial and autocratic denizen of the forest (who, defiant at all alike, scours his vast domains in search of prey, meets with an evil day and his majestic sway is brought down, caught, caged, and tamed), so man's monarchic arrogance and self-dependent spirit is crushed by adversity, and he realizes (perhaps for the first time during his lifetime) his own helplessness and worthlessness. He can now find time to reflect on the vastitude and grandeur of the universe and its Creator, and absorb himself in the study of subjects that had previously never troubled him—outside of himself. This is the finest chance a man has of exhibiting that spirit that is opposed to the "lionic," viz., the "lamb-like."

Many illustrations of how men have been roused from their lethargic slumbers to see that "the Most High ruleth in the kingdoms of men," could be cited, who have been forced to see their own helplessness by being brought low. Many there are at the present time who, like Nebuchadnezzar of old, forget what they are and ignorantly extol their own praises, instead of ascribing it to God. Many who, like Saul, are persecuting the church of God with a mistaken zeal, who have to be shown the position they stand in ere they can clothe themselves in the garment provided for the sinner. Man (according to the words of Christ) cannot enter the "Kingdom of God" unless he become as a little child. Is it not reasonable then, that before such a state of mind can be produced, that the subjects of this child-like disposition should previously be shown their utter worthlessness and nothingness in the universe! This is especially applicable to the rich; they have to thank God that they have been brought low. The poor sees in the Gospel a glorious emancipation from all that afflicts and crushes, and from all the poverty and degradation that at present is impregnable by human agency, and an elevation to the millennial splendor that shall result from the re-appearance of Christ on the earth. The degraded form of humanity, sunk into the depths of immorality, vice, and debauchery is offered (as his last resource) the magnetic and healing influences of the gospel which, if responded to, will lift him out of his chaotic whirlpool and cleanse him by its purifying process from all his loathsome and destructive diseases. Those who are gifted with high moral attainments will find in the Truth and indispensible acquisition to their knowledge and moral attainments and acknowledge that "Man being in honor, and understanding not, is [illegible] the knowledge that maketh wise, was of no value as regards their eternal existence, and find a store of precious and enlightening teaching that will add to the pleasure they have derived from their previous exercise of their mentality in a good direction.

God, in the gospel, has arranged for all. He is no respecter of persons; but there is something for each one to do. This gospel we bring before your notice, and whichever of the classes mentioned here you belong to, we beseech you not to let this call pass you unheeded, but set your heart to seek for the Truth and rest not till you have found it.

We are sometimes stigmatised as uncharitable, but we answer, that there is no charity in filling your mind with hopes that can never be realized. One phase of true charity lays in helping your fellows to see The Truth, and especially so when their eternal welfare is involved. The Word of God says that "Man is "mortal," liable to death and extinction of being, and holds out for his acceptance a life that is to be eternal. (This can only be conferred upon those who fall in with God's conditions.) When men tell you that you are deathless and destined to ascend to the habitation of God, or to be "thrust down to bottomless perdition, there to dwell in adamantine chains and penal fire," they are not embodiments of true charity, but, in contradistinction, they are destroyers of men's souls." Although they may think they are charitable, Christ did not pander to the false ideas of the ecclesiastical dignitaries of his day, but stood out boldly against the corruptions and traditional crustations of centuries that were loved and revered by their supporters; and yet he manifested the love of God in a way unparalleled in human history. Even the disciples could scarcely comprehend his meaning when he said, "It is hard for a rich man to enter into the kingdom of heaven," which brought forth the exclamation, "Who then can be saved?" They had yet to learn that wealth and affluence could not purchase a position there. Not less so have millions now to learn that what God requires is "obedience." If the searcher and seeker after "The Kingdom" be of the type referred to in the begining of this article, he has to exchange arrogancy for humility, pride for meekness, self-dependency for reliance on God, vice for virtue, intemperance for sobriety, disobedience to Divine commands for grateful submission to the will of God—and the result will be, wisdom will displace ignorance, light take the place of darkness, and a calm serenity invest him that he never before experienced; his mentality will be used to the glory of God, and his intellectual talents blended with the love-diffusing tendency of "The Truth," will be spent in a service that shall bring more satisfaction and joy than all the wealth in the world could offer him. Our counsel to you is: "Lay hold on eternal life"; do not put it off till a more convenient time, for though God is merciful, he is not to be mocked. Cling to this great offer of life as tenaciously as you would cling to a floating spar were you drowning, and with prayer to the Creator you will find rest and peace for your souls of a real tangible nature, and rest on a rock that no force can move. Fill your minds with the abundance of light that has been shed forth in the world by a merciful God. Wait not, linger not, but straightway accept the only offer worth acceptance, and then, if faithful, you will receive that immortal nature that only the wise shall receive and that can only be bestowed through Christ, "Wherein the wise shall shine as the brightness of the stars

The Unquenchable Fire.

The wrath of God is often compared to fire, sometimes in a figurative sense see Deuteronomy xxix. 23, and Isaiah xxxiv. 9 to end; for for the real sense see Isaiah xxix. 14. There it is asked, "Who among us shall dwell with the devouring fire?" who among us shall dwell with everlasting burnings?" "Truly, we believe, none, for in verse 12 it is said, "The people shall be as the burnings of lime: as thorns cut up shall they be burned in the fire." Surely we all know the action of fire upon dry thorns and briars—when once lighted, the flames burn them up in an unquenchable manner; to show this is the true sense, it is said of the wicked in Psalm cxviii. 12, they are "quenched as the fire of thorns," therefore the fire is only unquenchable so long as the thorns are unconsumed. Who can deny this?

The thorns and chaff are not cast into the fire to be preserved but to be consumed, Malachi. iv. 1-3; so also, the refuse brought out from Jerusalem and cast into the Gehenna fire which was kept constantly burning, it was cast into the fire to be utterly consumed—not to be preserved. Hence, the wicked, as the chaff, are to be burned up with unquenchable fire, for the transgressors shall be destroyed together, Psalm xxxvii. 38, not kept for ever burning, for "our God is a consuming fire" to the wicked; He will not preserve the life of the wicked, therefore they must share in the second death: but Christ gives to all true believers in him, eternal life—they shall never perish.—*T. Edwards.*

The railroad running from Ismid, near Constantinople, to Angora, is built entirely of iron; bridges, ties, telegraph poles, and all. Three hundred miles long, it has 1,200 bridges, sixteen tunnels, and is the only railroad in the interior of Asiatic Turkey.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

of the C. P. Association.

[illegible], Corresponding Editor.

PLYMOUTH, INDIANA, APR. 10, 1895.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

STEIGER says the words of men are like the leaves of a tree; when there are too many they hinder the growth of the fruit.

IT is said the water is *still* in the depths of the sea; the heaviest grief is born in silence; the deepest love flows through the eyes and touch; the purest joy is unspeakable.

"Of the 12,000 saloon keepers in New York City, no less than 5,000 have served terms in the prisons. This is the class of men the government licenses to undo all moral work."

SOME one has said: "As flowers never put on their best clothes on Sunday, but wear their spotless robes and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God.

THE activity of the nations everywhere their commerce, their political revolutions, their social transformations are all so many elements in the preparation of the earth for the transfer of its government to Jesus and his brethren in the day of his arrival.

"O LORD, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches,—so is this great and wide sea." We recently saw it stated that flowers are so varied in distribution that botanists can construct a floral clock out of wild flowers in England, and tell the hour of night or day by their opening or closing.

AN English paper says:—"On a recent Saturday a census was taken of those entering one saloon in the Old Kent Road, London, from half past seven A. M. to awful result: Men, 1,230; women, 2,242; children, 1,120; babies, 353; a sickening total of 5,260 persons. Within a distance of a hundred yards there are forty-five dram shops."

THE Rev. Thos. Dixon, Jr., for six years pastor of the Twenty-third Street Baptist Church, New York, has resigned and formed an independent church, in order (as his letter of resignation states) "to proclaim this as the hour in which the gospel of Jesus must have its social fulfillment if society be saved from anarchy. That the *State* is even now the outline of the kingdom of God, bring the only organ through which the people can act as one man in the pursuit of righteousness, and that political action is a sacrament." What next, we wonder?

THE question is asked, "Did Paul believe in the destruction of the wicked?" In reply we would say it will be safe to conclude that as there is but one faith, and one hope, Paul believed the same about this matter as did James and John. If they disagree on this they could hardly agree about anything else relating to man's destiny. John says, "He that believeth on the Son hath everlasting life [*Zoen*] and he that believeth not the Son shall not see life [*Zoen*]. John iii. 36: James says, "For what is your life" [*Zoe*]? It is even a vapor that appeareth for a little time, and then vanisheth away." James iv. 14. Paul says, "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." [*Zoe.*] Rom. ii. 6, 7. Now let us see what Paul meant by destruction;—see whether he meant loss of life or not. "If any man destroy [Gr. Phtheirie] the temple of God, him shall God destroy," [Phtherie] 1 Cor. iii. 17. The same Greek verb first rendered "*defile*" is then rendered "*destroy*." The first is the sinner's act; the second is God's punishment by destruction. This verb in its composite form has also the same two senses, while it intensifies their force. [*Diaphtheiro*] It signifies to "destroy utterly," "to kill," as well as "to lead astray," and "corrupt."

A writer in the Watchword says:—"With good reason do we find the apostles iterating and re-iterating their testimony to the resurrection from the dead as a fact preliminary, in the nature of things, to entrance into the kingdom of God. Already the saints have passed covenantly from death unto life. But flesh and blood cannot inherit the kingdom of God. We must be reborn,—this natural body must become a spiritual body; this corruptible must put on incorruption." Now he who hath wrought us for this self same thing is God, who hath given us the earnest of the spirit."

A contemporary says, "Now is the time to make others happy.

"One little rosebud will do more to cheer the *living* than a *cart load* of flowers can do for the *dead*.

One smile upon a *living* face is better than a *hundred tears* over it after death.

One kind word will bring the flush of joy to a *living* face, but a *thousand* cannot change the pallor of a *dead* one.

One little word of praise to the *living* will do him more good than a eulogistic *sermon after death*.

Many sought the *dead Jesus* with sweet spices, but *only one* anointed the *Living Christ* with precious ointment.

Many wept at the feet of a *crucified Savior*, but *only one* bathed his feet with tears while living.

Loads of flowers follow the *dead* to the grave which should have strewn their pathway in *life*."

PAUL Judsons wrote a series of articles in the *Jewish World* in 1884-5 in which he endeavored to prove that the teaching attributed to Christ was in reality taken from the Talmud. "We fearlessly assert" wrote he, "that all he (i. e. Christ) taught, in so far as it was good, was but a reflex of ourselves and our views." The much talked-of Mrs. Besant says the same thing. And those who accept as proved the theory of evolution, assert that the teaching of Christ shows only a slight improvement on the teaching of the rabbis, as shown in the Talmud. The Jewish writer mentioned above gives the Sermon on the mount in parallel columns and it is at first rather surprising to see how similar the statements are. But when it is remembered that the Jerusalem Gemara was compiled about 300 years *after* Christ; and the Babylonian Gemara, (by far the most voluminous) not until about 500 years *after* Christ, the claims of the Jewish writer do not seem so very formidable. Indeed, instead of Christ or the evangelists having copied from the Talmud, it looks very much as if the compilers copied from the despised Nazarine in order to acquire a reputation.

THE answer to the question, "Lord, what wilt thou have me to do," is always appropriate; to some it is, arise, and be baptized, and wash away thy sins. But this answer is only addressed to hearty believers of the things concerning the kingdom of God and the name of Jesus Christ. Acts viii. 12. No one believes in Jesus Christ who does not believe in the gospel of Christ. To believe he died instead of you, so that you may escape from your body at death and wing your way to realms on high and there reside forever, is not believing the gospel of Christ. Nothing is more *impossible* than to believe *that* and *also* to believe the gospel of the kingdom Jesus preached, because they diametrically oppose each other. Both cannot be believed, because one contradicts the other, and therefore both are not true. If you would like to get rid of the Bible because of its worthless and contradictory character, you will have good ground for this desire, whenever you can show *one* plain promise of the far away haven of rest, because there are scores upon scores of passages that say it is on earth. This false impression about clapping the glad wings and towering away to mingle with the blaze of day, grows out of what the serpent said, "Thou shalt not surely die." Belief of that made it necessary to at first *wish* to go off there. Then to *believe* they would go there, and then *teach* it for God's truth, whereas it is the serpent's lie, and nullifies the gospel of life from the dead offered by Jesus. He who believes the serpent disbelieves God.

The Kingdom of God.

"The kingdom of God is to have a King, and he is to have associate kings and rulers to assist him in the government of the nations: for we read, "He that ruleth over men must be just, ruling in the fear of God." And to the Jewish people it is said, "I will make thine officers peace, and thine exactors righteousness." The call today is to God's kingdom and glory. When Peter was brought before his Jewish brethren, charged with preaching the gospel to the Gentiles, James stood up and said: "Simeon hath declared how God at first did visit the Gentiles to take out of them a people for his name: and to this agree the words of the prophet, as it is written, "After this;" after what? After visiting the Gentiles to take out of them a people for his name. "After this, I will return and build again the tabernacle of David which is fallen down, and will build up the breeches thereof, and will build it as in the days *of old*." Acts xv. 13. Amos ix. 11. For what purpose? "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called saith the Lord, who doeth all these things." When the disciples of Jesus were sent to preach the gospel they were told to preach the kingdom of God. This is what all true believers of the gospel believe and teach, a real kingdom, Jesus the king of kings and Lord of lords.

The kingdom of God is to be an everlasting kingdom; and we are told by Daniel that the time came that the saints of the Most High took the kingdom and the dominion under the whole heaven. It was to be an everlasting kingdom that should never be destroyed nor left to other people. Other people had to leave their kingdoms, for they were mortal; but when the Lord Jesus and his risen saints take the kingdom *they* and *it* will endure forever. God's kingdom was to be the means of blessing all the families of the earth, but as yet it is not done, because it is only in embryo; when the Lord Jesus takes to himself his great sumes the government of the world and pours out the judgments upon the nations, foretold in the Book, then the people will learn wisdom at the rebuke of the Lord; "for he shall rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks, . . . neither shall they learn war any more." At this time there will be no necessity for one to say to his brother, "Know ye the Lord, for all shall know him from the least to the greatest." Every man shall sit under his own fig tree, none daring to molest or to make him afraid. "The knowledge of the Lord shall cover the earth as the waters cover the sea." Blessed Em.

Blind Leaders.

Another of the blind leaders of the people at Chicago is Bishop Samuel Fellows, of the Reformed Episcopal Church. He said:—"In the first place death is not an entity; it is simply a term we use to indicate the separation of the soul from the body. The soul remains conscious, preserves its identity, and enters immediately upon the life for which it is fitted, being just as much adapted to that new world or state of things as it was adapted at birth to this world and to its earthly conditions. Of course what that new life is we do not know, but the soul is fitted or correlated to it as in this world."

We are curious to know what value the Bishop puts upon these statements. He *says* "death is not an entity; it is simply a term *we* use to indicate the separation of the soul from the body." This is a positive statement, and it looks as if he expects us to take his word for it and ask no questions. Like the Doctor who preceded him he has no use for the Bible and intends that *we* should use *him* instead of the Bible. He speaks as one having authority; but whence came his authority for this statement? And when he goes on to speak of the identity and consciousness of the soul, does he mean that he has had a revelation from heaven about this, or has he had any *experience* in these things? As no mention at or reference to the Scripture is made, it must be as a *bishop* he speaks, and thinks we have no right to ask his reasons for using the word death to indicate the separation of the soul from the body. We are glad, in one sense, he said *we* use, and does not make the Bible responsible for such use. We hope our readers will remember the Bishop is ignorant of the new life. He continues:—"What will constitute the joys of heaven?" naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question. My idea of the joys of heaven is that of service, the harmonious exercise of all the powers of being; no needless friction, no undue prominence of one faculty over another. That service, I think will consist in the acquisition of knowledge and in the using of that knowledge for the good of others. All that makes the music of heaven."

Oh, Bishop, what if *your* idea be not the true one? and then *what* if you induce others to embrace a false hope on the strength of your statement? Why do you not show first that heaven is somewhere *promised*, and failing of *that* you would *not have* to depict its joys. *Your* idea is it? *Where* did you get it? *How* did you get it? Did you get it from the Bible? If so, why not show us where? If not from the Bible what good is it? You think the heavenly service will consist in the acquisition of knowledge for the good of others. Then do you expect ignoramuses to get there? So ignorant that they are incapable of acquiring knowledge without monitors? or do you *think* that heaven will send them out to *other* worlds as missionaries, after old earth is blotted out? Say, Bishop, what did Jesus mean when he said, "Where I go ye cannot come?"

In regard to what constitutes the punishment of hell, he says:—"It consists, in my judgment in an abridgement of one's power first, to gain knowledge and, second, to use knowledge. It consists in the shriveling instead of the enlarging of the soul. In other words, it is the want of life in the fullness of not necessary to believe there will be physical pain inflicted as extra. There will be the consciousness, I think, of this diminution of power to be and to do. That will bring mental pain and sorrow and remorse. That is the essence of the separation of the soul from God, because he is ever working for the good of his creatures, and when they are out of harmony with him they must be in a state of misery."

How inexpressibly poor and naked and blind are the leaders who do not know what the penalty of God's law is, or what the reward of the righteous! We are glad however, they do not blaspheme God with the fire and brimstone forever, doctrine.

Scientific Gleanings.

It has often been claimed that the science of astronomy contradicts the Bible. Gen. xv. 5, plainly teaches that the stars *cannot* be counted. For a long time astronomers asserted that they *could* be counted; but they now *admit* that they cannot be counted. If their former statements had been true, we would have had no guarantee that the promises to Abraham would ever be fulfilled; but seeing the stars *cannot* be counted there need be no fear but what the purposes of God will in due time be accomplished.

The early astronomers gazing at the skies of Chaldea and Arabia counted three thousand in each hemisphere, six thousand in all; and down to the time of Galileo, this was supposed to be the whole number. But Galileo's little eye-glass showed that number to be only the beginning, and hardly that; behind them were other thousands that had been shining unseen from the dawn of creation. Galileo's glass revealed four stars where one had been counted before; but a larger and better instrument doubled the number again, and as improvement of telescopes went on astronomers had to stop counting and content themselves with estimates. Twenty-four years ago the number was placed at twenty millions; ten years later the estimate was doubled, and the multiplication process did not stop even there,—for photography has come to the aid of astronomy, and the camera has produced on the sensitive gelatine plate, swarming of points of light, so faint and minute as to have escaped the keenest vision of the searchers. Photography has pushed back the confines of the stellar universe in seven years so as to multiply the number five hundred-fold and substitute millions for millions in astronomical calculations. The distances are absolutely inconceivable and the attempt to grasp the number staggers the mind.

The cannon ball illustration, however, will enable us to form some idea of the stellar distances. A ball starts from the muzzle of a rifled gun at the rate of one thousand miles an hour, which is the speed of the earth's axial rotation at the equator. If one of these balls could maintain that velocity in a straight line without being arrested by the attraction of the heavenly bodies and if it were fired straight at *Alpha* centaur, the chief brilliant in the constellation of Centaur, and believed to be the nearest fixed star to the earth; and if some daring adventurer could mount the ball as it left the cannon, in ten days he would be abreast of the moon, in six years and six months the explorer would reach and cross the orbit of Mars, and enter a region infested with glaucoids, or air stones, and other cannon balls; if he passes through these safely, in forty-eight years more he will cross the track of the sun; sixty years later will bring him to the orbit of Saturn; and in one hundred and thirty years to that of Uranus, and will find it getting pretty dark; in one hundred and forty-five years he reaches the orbit of Neptune, the first-born, and most distant of the solar family. He is at last on the frontier of the solar system, four hundred and ten years from the start, having traveled twenty-eight hundred million miles, or thirty times the distance of the earth from the sun; but to his utter amazement he discovers that he has taken only one step in the prodigious journey. The Centaur's chief brilliant is no larger nor than when he started. And no wonder,—before him stretches an abyss eight thousand times as wide as he has traversed. It would take that ball three million years to cross it, and Alpha Centaur is our nearest neighbor of the fixed stars.

When we survey the starry vault and think of the Almighty hand that created them, we are lost in wonder and amazement; but how much more when we contemplate the wonders of his love as manifested in the gift of his Son that we may live forever. Death reigns through sin, but life is offered through the righteous One provided by a loving God, who willeth not the death of a sinner. God offers life eternal, through a belief of the promises made to the Hebrew fathers. Paul says to the Galatians "Ye are all the children of God by *faith in Christ Jesus*. For as many of you as have been baptized into Christ have put on Christ. . . . And if ye be Christ's, then are ye Abrahm's seed and heirs according to the promise." And oh dear reader, the so-called Scientists of a few years ago have been balked again. The stars *cannot* be numbered; and again we say God's Word was never known to fail. He cannot lie who has promised. His *love* proves him worthy of your confidence.

Selected.

Sin Covered.

In the thirty-second Psalm we are told that the man is blessed whose transgression is forgiven and whose sin is covered. How is this done? The answer is, by the Name of Jesus Anointed. Paul declares, "Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus and by the Spirit of our God." Peter, also, "That through his name whosoever believeth in him shall receive remission of sins." For the name to be of any value to any child of Adam, it must become his. This is accomplished by union with him who bears it. Baptism is the ordained means. "As many of you as have been baptized into Christ, have put on Christ." Having put on Christ, he is covered with the sin-covering name. Not only does Christ then become his life, but has become of God to him "wisdom and righteousness, and sanctification and redemption." Covered with the name of Christ, he is covered with "the name of the Father, Son, and Holy Spirit." Into this triple name every believer is commanded to be baptized. "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." This titled name cannot be credited intelligently without bringing before the mind him in whom the fulness of the Godhead dwelleth bodily, God manifest, the Father and Son in union by means of the Holy Spirit.

When by belief and obedience, a transgressor is by baptism introduced into this name, the only name under heaven given among men, whereby we must be saved, being covered by it he is consequently blessed. Receiving remission of sins thereby, he has life through his name. He is then entitled to bring his offering to the Altar Christ, and eat thereof. "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." In this way is the obedient believer covered by him who is the altar. This is equally true both in life and in death, for even in death to God he lives, and lies underneath the altar, sleeping in Jesus, dwelling in dust. All, thus conditioned are awaiting the welcome words, "Awake and sing, ye that dwell in dust." Surely such an one is truly blessed indeed.

Report of Labor.

We are home on a furlough, but thank God we are not discharged from service and that in dishonor. If these ladies would not wear out so easily and refuse to do what the heart most longs for. Whether from some unconscious fault of ours or not, here I am at home resting from sheer necessity. God grant it may not take long to accomplish the needed rest, for I am anxious if God wishes it, to join my husband again and help in telling the news of salvation to all the "way of life." Since my coming home the Elder has again visited the dear ones in Ohio, at "Old Baker," strengthening the lovers of the truth, and persuading men by the gospel. He spoke to good congregations, but could not have the house as long as desired on account of previous appointments which our brethren were not aware of when writing us to come. Coming here after some over a week's absence, hoping we could both go to Southern Michigan to work, but as I was not able to go he went alone. He had some difficulty in getting hold at Fulton, so came home after another week's absence, promising (D. V.) to return at some future time. The truth was entirely new to most of the listeners. Some were much elated over it, while others "would not believe such stuff if they knew it was true." And so the world walks on past, and beyond the blessed knowledge of salvation, running after the "beautiful lie," told so many centuries ago by Satan. Thank God it will not always be so, for when he comes they must believe. Dear ones of earnest believing prayer, pray for us that the work may not be hindered by our infirmities, but that we may have strength to help in building up his cause. May God keep all the loved ones is our earnest prayer.

MARY A. WOODWARD.

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Reduced rate tickets on the certificate plan are on sale by agents of the Nickel Plate Road to Ft. Wayne, Ind., April 16th to 18th account Women's Baptist Foreign Missionary Society of the west.—a—10—17.

OBITUARY.

Fell asleep in Jesus Nov. 6, 1894, at Reigleville, Pa., Bro. Spencer Hudnut aged 77. Bro. Hudnut was compelled to yield to the enemy by suffering from cancer, which terminated his mortal life after days of excruciating pain. He went down with the armor on, and when compelled to yield he could point to the triumphant glories conqueror and say, "Because he lives I shall live also." Bro. Hudnut was a member of the little church in Philadelphia. He was a consistent Christian, a kind-hearted gentleman and one that waited for the kingdom of God. He leaves a son and daughter by a former wife, also a widow and sister to mourn his loss. The writer endeavored to comfort the afflicted speaking from 2 Thess. iv. 14-18. The sermon was followed with appropriate remarks by the Pastor of the Reformed Church of which the daughter was a member, after which we laid our brother in his bed of earth to wait for the life Giver, and we think he has but a little while to wait. May the God of all comfort give grace and consolation to our bereaved sister who sorrows not as others who are without hope for she believes that Jesus died and rose again from the dead, even so will God bring them with him that sleep in Jesus.

C. C. RAMSAY.

QUESTIONS.

Will some one through THE RESTITUTION please explain the last chapter of Malachi in regard to Elijah coming before the great and dreadful day of the Lord. Christ says in Matthew iii. 1-4, John the Baptist is the Elias which was first to come; and in Matthew xvii. 11, that "Elias truly shall first come and restore all things," then he says Elias has come already.

Now, when is he to restore all things? He did it not when on earth. Is he to come again before the coming of Christ? Now is not Christ to restore all things? Has not that chapter reference to what is to come to pass at the second coming of Christ? are we to of Christ?

MRS. WM. WISTER.

From Cairo, Egypt, comes news that will interest the whole world. It is the discovery at Dasehur, under the auspices of the Egyptain Antiquarian Society, of two death chambers from the eleventh and twelfth dynasty, being the burial place of Queen Knumits and Princess Ida. Several mummies in elaborate gilded caskets were found, with a collection of gifts, consisting of vases, boxes of perfumery, and even the remains of food.

The most valuable of the objects found, aside from the historical value, are the costly burial garments, a curiously-wrought crown of gold ornamented with jewels, a hair ornament of gold in the shape of a flower wreath, and a dagger of bronze with a handle of inlaid gold and a head of lapis lazuli.

The Nickel Plate Road can offer to the Sons of the American Revolution reduced rates to their convention at Boston, Mass., April 30th. Remember we operate through sleeping cars direct to Boston.—a 10—17.

The church needs not to worship less, but to serve more. It may be we have been too much for ecstacy and to little for service. At some points it looks so. Our choir sings rapturously, but their harmonies do not drown the drunken ribaldry of the saloon, or the curses of gamblers, or the groans of the murdered woman and starving children. Is the church doing what it can to put an end to these monstrous evils? God would do unspeakable things in co-operation with a church perfectly consecrated to him and to the salvation of men. If we could put ourselves in God's hands absolutely and without reserve, the world would be shaken with moral earthquakes until every citadel of evil would be leveled with the dust. We would have a church resonate with praise and heroic in service which would be the instrument of a mighty renovation.

Before purchasing your ticket ascertain the rate via the Nickel Plate Road.—a—10—17.

Poetry.

A Picture.

There's a neat little cottage 'neath ever-green trees,
Where soft waving branches sweep low-spreading eaves;
And the music is sweet that the wind whispers low,
As it speeds on its way through each list'ning bough.

There's a well-tended orchard and low-purling creek,
The old-fashioned flower in each sunny nook,
Sweet williams and primroses, nodded and [illegible]
Where beauty and quietness still do exist, [illegible]

The old red barn, with its trimmings of white,
The field of the wheat-field, all golden and bright;
The sloping pasture, where cows quietly graze,
And under the trees through the long summer days.

But this is not half of the picture I see,
There's one who is the best, just enter with me,
To the open door where the sunlight streams through,
And then will the picture I'll open to you.

There's a sweet little woman, whose bright silver hair
Tells softly a love that is tender and fair;
Whose children take their color from the blue sky above,
And crowned with the beauty of heavenly love.

As it were the companion, who through many years
Has wedded her joys and shared all her tears,
Knit patient and loving, through weal and through woe,
Has clasped hand, heart to heart, on life's journey they go.

Six sacred pearls are the children, each loved, earnest look
Is fastened on "Auntie," as she takes the Good Book,
And reads o'er again the sweet story of old,
Whose beauty and sweetness can never be told.

The picture grows brighter, the angels are there,
As they kneel down together in evening prayer,
And lift grateful hearts to the Father above,
For his manifold blessings and never-ending love.

May this picture of beauty remain in "Sweet Brier Cottage" and my memory's chain,
And when time from earth shall the picture remove,
May the loved group be found in Christ's King-dom of love.

Alice Clayton.

Original.

Take Courage.

Are we discouraged when we see the small results from our effort to spread the Gospel?

Do our hearts grow sad when we see so many of the few that do embrace the truth either turning back to the world entirely, or else falling into that luke warm condition from which it is impossible to arouse them?

These are the conditions which we meet here at Scholls Ferry, Or., and I presume the experience is the same where ever the gospel is proclaimed.

Yes it causes every true Christian much anxiety—many hours of sadness. We long to have our friends embrace the gospel, which is able to make them wise unto salvation, and strive with us to gain an entrance into that soon coming Kingdom—and yet we rejoice that a few honest workers are being added to our number.

Let us take courage, and arouse our selves to the work that is before us. The gospel work is not play—neither is a pleasure from a worldly stand point.

Consider the trials through which the Apostles passed, and yet they counted these trials not worthy of consideration compared with the glory that should be revealed in them.

We can conceive of no more noble calling than the work for Christ, and I would that we could more fully realize the responsibility that goes with that work—the responsibility of searching for truth—of searching earnestly and prayerfully.

Let us heed the warning of our Saviour and of his Apostles—consider the position we occupy in these last days as believers and teachers of this word, and then with a realization of the responsibility go to work with renewed energy, so that our lamps may be filled and burning when the Bridegroom cometh.

Consider the parable of the sower Matt. 13, 18. "When any one heareth the word of the Kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side but he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that receiveth seed among the thorns is he that heareth the word: and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that receiveth seed into good ground is he that heareth the word, and understandeth it; which also heareth fruit."

The fruitful sower is not wholly responsible for the falling away of those who have received the word.

We should remember that the wicked one is actively at work, and the result is just as fatal to the deceived ones of to-day as it was in Eden six thousand years ago.

"Beware of the false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their works. Matt. vii. 15.

We would not naturally expect to find false prophets among those who profess to be Christians, particularly so when to outward appearance they are godly men. With this warning before us we can not be to watchful lest we be deceived.

An outward profession is not a sufficient test. "By their works ye shall know them."

It seems as though we are certainly living in the "perilous times," of the last days when evil men and seducers are waxing worse and worse, deceiving, and being deceived. 2. Tim. iii. 2 Tim. iv. 3. "For the time will come when they will not endure sound doctrine; but after themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

We are indeed living in perilous times when the very elect will be deceived if possible, so while we watch, and wait, giving careful attention to the truth so that we may not be deceived, we should not be discouraged if those around do turn from the truth unto fables.

If we warn the sinner faithfully, then his blood is upon his own head and we are free.

But little head is paid to the Bible even by professed Christians of today. Any thing but the truth seems to be the golden rule, and were it not for the fact that the Scriptures tell us these times must come, we might falter.

I believe the articles from the pen of Bro. Joblin recently have met a long felt want. There is so much error being presented that it becomes our duty to investigate these matters. Our safety depends upon searching individually for the truth, and more, we should not hesitate to expose error when ever it is found. We can show no greater love to our brethern than by showing them where they are straying from the paths of truth.

Take heed unto thy self, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. 1. Tim. iv. 16.

Let us read and profit by the language of the Apostle Paul as recorded in Acts. xx. 26 to 32.

"I take you record this day, that I am pure from the blood of all men. For I have not shunned to declare unto all the council of God. Take heed therefore unto your selves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grevious wolves enter in among you, not sparing the flock. Now the fact to be most regretted, and most dreaded, ver. 30. Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that for the space of three years I ceased not to warn every one night and day with tears.

"Watch for the time is short;
Watch while 'tis called today
Watch, lest temptations over come;
Watch Christian watch and pray.
O now is thine accepted time,
Watch, Christian watch and pray.

Edwin E. Groat.

OUR CHILDREN.

God Bless Mother.

A little boy with flaxen hair,
And eyes all eyes as sweet and fair,
Who kneels, when twilight darkens all,
And fears no evil, [illegible]
He says the prayer
"God bless" and bless my mother!"

A youth upon life's threshold wide,
Who leaves a mother's side,
Yet keeps contained within his heart
Her words of warning and the love
And whispers in temptation's hour:
"God bless my mother!"

A white-haired man who sees his
Wane, life's weary, backward track,
And sees one face long deepest in
Bless words of light that lit aright
And prays with reverential brow:
"God bless my mother!"

The Story of Israel in Egypt.—No. 13.

BIRTH OF MOSES.

Do you know the name of the good Pharaoh, who was so kind to the people of God? It was Thothmes. He was the third king of that name. His father and great grandfather had the same name. He was the great, great grandson of Ahmes, who founded the XVIII. Dynasty. We have said nothing about the kings of Egypt, who belonged to the dynasties between the XII. and the XVIII. because they seem to have no connection with our story.

We have reached the time when Joseph and his brethren and all that generation are dead The kind Thothmes III. is no more. He has reigned fifty-four years; a long and peaceable rule, good for his people, and good for Israel. Four kings of his dynasty succeed him; his son, Amenhotep II., his grandson, Thothmes IIII., his great-grandson, Amenhotep III., and his great-great-grandson Amenhotep IIII. The last of these kings whose names appear in the monuments of Egypt. This period of trouble follows when rival kings set up their thrones in different parts of the land of Egypt. This period lasts twenty-two years then the XVIII. Dynasty comes to an end. Joseph had died in the eleventh year of the reign of Amenhotep III. so it was fifty-nine years after his death, when the XIX. dynasty was set up. You had always supposed that the very next Pharaoh after the one who had the strange dreams was the wicked oppressor, had you not? I had, but we might have known better. It takes a long time to forget a man like Joseph.

Some chronologists think there was a quarrel among the Israelites after Joseph's death, as to who should have the headship of the tribes. You remember that Jacob in blessing his sons gave the scepter to Judah. The claimants would then be Pharez and Zarah, the sons of Judah. It is very probable that there was trouble, because the children of Zarah seceded from Israel about this time, and disappear thereafter from the sacred records.

Some strange things had all this while been happening. Esau's family had been driven into Egypt by the famine. They too had multiplied and become great. Zarah had allied themselves with Esau. The house of the Thothmes and Amenhotep's was overthrown to give place to that of Esau or Edom. Esau was to be revenged for the loss of the birthright. Gen. xxvii. 40. Rameses I. whose other name was Thordan. was the beginning of the dynasty. He was a great grand-son to Isaac and Rebekah. He only reigned 1½ years. His son Seti I. then ascended to the throne, reigning seven years by himself, and five years in company with Rameses II. This Rameses is the Pharaoh who was so cruel in his treatment of the Israelites, but his grandfather no doubt began the persecution. It was Seti I. who was so alarmed on coming to the throne by finding that his hated relatives, the descendants of Jacob, were more and mightier than the Egyptians. He made them slaves, and set them to building his treasure on triple cities. Tradition tells us that his fright was greatly increased by learning from the wise men that a conjunction of Jupiter and Saturn had taken place in the constellation of *the Fishes*. It was the constellation claimed by the Israelites. A conjunction of planets foretold the birth of some great and wonderful person. Its happening in the sign of *the Fishes*, made them sure some wise leader was to be born among the Hebrews. It is supposed that this starry sign led to the slaying of the Hebrew children, just as it did in after years to the murder of Bethlehem's innocents at the birth of our Savior. If such a child should be born among this numerous people it would be an easy matter for him to seize the country and the throne, and displace the Edomite rulers. The king concluded such a thing should never happen. He would have all the little Hebrew boys put to death, and there would be no danger but what the right one would be gotten out of the way. The Hebrew women would not mind him, they saved the lives of the babes, and then the Egyptians were commanded to throw the little ones into the river. But whatever the design of the king, you will soon learn how it was thwarted by our dear heavenly Father. A little child was born in the house of Amram and Jochebed. He was a Levite, and the very one who afterward blessed the tribes. His mother saw that he was no common child, and hid him away for three months. Paul says in the 11th chapter of Hebrews that he was "*hidden in faith*." The time of the promise had drawn nigh. Acts vii. 17. God had told Abraham that his people would be afflicted in a strange land for four hundred years; that the nation whom they served would be judged, and the Hebrews come back to the land of Canaan with great substance. Gen. xv. 1-13, 14. 15, 16.

Amram and Jochebed knew of this promise. They believed God. The time of their oppression was nearly over. God had whispered to them that this little child was to be the deliverer of their people, and they were "not afraid of the king's commandment." Heb. xi. 23. have been chosen of God (Margaret reading of Acts vii. 20.)

When he was three months old his childish wail after the dear, vanishing mother, endangered his safety; she could hide him no longer. God must have told her what to do. She went and gathered some bulrushes and wove them into a cradle for her babe. She made it water-tight with slime and pitch, placed the child therein and laid it in the flags by the river's brink.

Auntie Wisse.

Letter Drawer.

Dear Restitution:

Please find enclosed $5.00 for the helping fund. The dear Lord has been very good to me the past year in blessing us with good crops, and while I am so blessed I know that many are not able to pay for our dear paper, The Restitution, and if they miss its weekly visits as much as I do when it does not come they will appreciate our little help in having the paper sent to them. I am trying to live so that when the dear Lord comes I may be owned and blessed by him. When I look around me and see the trouble and wickedness there is in the world, I feel as though we can but pray, "come Lord Jesus, and come quickly."

Mrs. Sarah Hayden.

Dear Restitution:

If you will allow me space in your paper, I would like to say a few words. I love to read the encouraging letters from those of like precious faith. I hear very little Bible used by the ministers around here, and what does preaching amount to if it is not in accordance with the Bible? I have heard Bro. Brant deliver a few discourses in the past year and it does no good to hear him. There are but few of us here, but, our blessed Master has said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," Luke xii. 32. We as a people are generally put upon but we soon put them to flight with the Bible for the time has come when they will not endure sound doctrine. Christ says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven," Luke vi. 22, 23. "To him that overcometh will I grant to sit with me in my throne, even as I am sit down with my Father in his throne." Rev. iii. 21.

Your Sister, in the faith of Christ coming to establish his kingdom on the earth.

Mrs. Mollie Gilmore.

Dear brothers and sisters:

As I have been a reader of this dear old paper for many years I thought I would write a few lines to the household of faith.

Dear brothers and sisters, I love to read your letters, they comfort me in my lonely hours. The grand thought of there being so many of the Abrahamic faith makes my heart rejoice. I would love to see you face to face and talk of the goodness of God, but, will not be permitted in this wicked world, but my prayer is, that, we may all sweep through the gates of the New Jerusalem. I expect to meet all the dear ones there, where we will part no more. Is that not worth living for? By the grace of God I expect to so live that whether dead or living when Christ comes to be caught up to meet the Lord in the air.

Your humble servant.

J. W. Simpson.

Dear Restitution:

I feel that I have great reason for thankfulness that I have ever learned the truth as it is in Jesus, and also the knowledge of the soon coming kingdom which certainly is the most important of all subjects at this time of the world's history or any other time, and I am hoping in all my ignorance to inherit with the saints of all ages in the coming glory. I have never received but little encouragement from friends or relatives, yet I never will give up truth for speculative. [illegible] I have taken great pains and care in his writings on the "Law or Gospel Which." The Lord be praised that we have brethren well able to handle these subjects. I was rejoiced to read Bro. Hatch's article on the "Everlasting Gospel," which is to my mind the right way of "rightly dividing the Word of Truth."

Submitted in love.

Mrs. M. J. Mansfield.

Dear Restitution:

As so many of the brothers and sisters are writing letters, we thought it only fair that we should write also. With this we send $3.00, credit half of it to the paper, and the other half to the "Helping Fund." When I say we, I mean my wife and I. We often rejoice when we think of the time the Lord sent Elder Richard Corbaley to preach in our neighborhood, in Sonoma County, Cal.

We had been enquirers after truth and we found in the so-called orthodox churches a wide difference yet, all claiming to be right. Bro. Corbaley labored with us and finally persuaded us to subscribe for The Restitution for one year, saying that if we were not satisfied with it at the end of the year that he would refund the money. That was seventeen years ago and we have never asked him to return our money, and I dont think we ever shall. We have been a subscriber ever since and want it to come to us as long as we are able to read it. My wife and I were baptized and received into the "Church of God," Nov. 1878. We removed to Lake County, California, where Bro. Corbaley organized a church with fifteen members, but soon after he moved to the State of Washington, and that left us without a preacher as some of our most influential members went with him while others moved to other parts, and some have fallen asleep. Consequently our church organization is broken up. We have no minister in this state now. We have not heard a sermon of our faith for twelve years, and yet, we hold to the faith for it is well founded on the teachings of God's Word in the Bible. There are a few others here and quite a number throughout the state who hold to the same views. Now, I would propose through our valuable paper to those who, are scattered that we endeavor to get an Evangelist in the state of California. I do not think we have many rich ones on our side, but I think we have enough that can and are willing to do something towards getting a preacher. If this should meet the eye of any brother or sister in California want you please write to me or send me your address, and thus by corresponding we can become acquainted if we do nothing more. We want a strong man here for the orthodox churches are so zealous and so jealous, and their are so many 'ologies and isms to contend with that we want a preacher with the "Sword of the Spirit" ever drawn and ready to defend the Bible, which we find with The Restitution very able advocates of our doctrine. If any wish to write to us, our address is, D. T. Seeley, Lakeport, Lake Co. Cal.

Your Brother and Sister, in the blessed hope of eternal life.

Mr. & Mrs. D. T. Seeley.

Selected.

The Glory in store for Jerusalem.

In the 3rd chapter of Jeremiah, at verse 17, we read: "At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart."

What time is referred to here for the accomplishment of these good things to the house of Israel? A time yet in futurity. This is evident from the mere reading of the testimony. For not yet is Jerusalem made "the throne of the Lord"; not yet do "all nations gather *unto it*"; and not yet is the time when the "nations shall not any more walk after the imagination of their evil heart:" But in God's own good time, and according to his determined will and purpose, these blessings will become a reality. These prophecies are not representations of a condition of things to obtain in the heavens above. It is not a Jerusalem above the stars, beyond "the bounds of time and space"; but the Jerusalem of old—literal Jerusalem—where once resided David, Prophets, and Apostles, and which was hallowed by the footsteps of the Redeemer of men, that is referred to in the testimony quoted.

The same Jerusalem then that has for centuries been the despised of men, is the destined metropolis of the whole world. It has witnessed great and mighty wonders in the past, but they all will be eclipsed by the mightier wonders yet to come. Once again, and in the immediate future, will it be encompassed with mighty armies; kings and nations will encamp around it, and again will its people be sent back into captivity. But he that sitteth in the heavens shall laugh; the Lord will have their enemies in derision. Then shall the Lord go forth and fight against those nations. He shall speak unto them in his wrath, and vex them in his sore displeasure. He will rule them with a rod of iron, and dash them in pieces like a potter's vessel, and Jehovah will set his King upon the holy hill of Zion. Then will Jerusalem have become the throne of the Lord, for "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously," Isa. xxiv. 23.

Then will all nations be gathered unto it, to the name of the Lord to Jerusalem, for "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles Zec. xiv. 16."

Then will they walk no more after the imagination of their evil heart, for "Then shall Jerusalem be holy, and there shall no strangers pass through her gates any more, Joel iii. 17."

As part of the new heavens and new earth to be brought into being by the word of Jehovah, Jerusalem will a be rejoicing, and her people a joy, a habitation of justice, a mountain of holiness, a perfected holy city, into which there shall no more come the uncircumcised and the unclean. As the dwelling place of the Lord of Hosts, it will truly become the city of the Great King, the Zion of the Holy One of Israel, and thenceforth a blessing to all nations, the joy of the whole earth, for the name of the city from that day shall be—the Lord is there.

Prophecy and its Fulfillment. Rev. XIII. 17.

The following decree passed in the year 1163, at a Council held at Tours, under the presidency of Pope Alexander III., illustrates the passage of Scripture at the heading of this paragraph. It is quoted in Dr. Rule's History of the Inquisition, the Council at which it was passed being called by that "Head of the church" because of a great religious awakening which had taken place in those provinces we now call the South of France and North of Spain. There is nothing of the Spirit of Christ in such a decree. There is no toleration in Papish ecclesiastics where they have the power to suppress the so-called heretic. Force is their weapon. Suppression is their policy. No free enquiry. If that were the case others might be enlightened. Therefore ostracise the delinquents. Exclude them from all the comforts this life can afford. Exterminate them if you can. Such is the spirit of Anti-Christ, wherever it is found. Here is the decree: "A detestable heresy has broken out of late in the parts of Toulouse, spreading itself by degrees, like a cancer into the neighbouring places, and now infests great numbers in Gascony and other provinces." Then, after descanting on the "insidious and destructive character" of the new heresy, the assembled cardinals, bishops, abbots, and priests thus proceed.—"Wherefore we command the bishops and all the Lord's priests dwelling in those parts, to keep watch, and under pain on anathema, to prohibit that where followers of that heresy are known, anyone in the country shall dare them help. Neither shall there be any dealings with such persons in buying or selling; that all solace of humanity being utterly lost to them, they may be compelled to forsake the error of their life. And whosoever shall attempt to contravene this order, shall be smitten with anathema as a partaker of their iniquity. But they, if they be taken, shall be taken, shall be thrown into prison by Catholic princes, and be deprived of all their goods. And forasmuch as they frequently assemble together from various parts into one hiding place, and have no reason why they should be together, except their consent in error, and yet dwell in the same abode, let such conventicles be closely searched, and if the persons be found guilty let them be retained with canonical severity."—Concilium Turonense, A. D. 1163. *J. B.*

The End of The Wicked.

The Lord preserveth all them that love him: but all the wicked will he destroy.—Psa. cxlv. 20.

Let the sinners be consumed out of the earth, and let the wicked be no more.—Psa. civ. 35; lxxiii. 27.

The wicked is reserved to the day of destruction: they shall be brought forth to the day of wrath.—Job. xxi. 30; Matt. iii. 11, 12.

For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life.—2 Cor. ii. 15, 16.

Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. -Prov. xiii. 13.

But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away.—Psa. xxxvii. 20.

The place where we have to be decides what we wish to be.

Pay for The Restitution to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Second Coming of Christ.

All the doctrines of the New Testament beautifully agree and fit in with each other. This one false view concerning the nature of man puts them all out of joint, and makes the truth of none effect. The hopes of religious people nowadays are set on going to heaven to be with Jesus, instead of on His return to come and dwell with them. Matters should be reversed. The true believer looks for Christ's return, and it is "unto them that look for Him that he shall appear the second time without sin unto salvation" Heb ix. 28. He Himself said to his disciples, "If I go and prepare a place for you, I will come again, and receive you unto myself" John xiv. 3 Many of His parables had reference to this return. Those who are his servants are commanded to "Watch" constantly for it, for they "know not at what hour their Lord cometh." When he ascended to heaven from the midst of his disciples assembled on Mount Olivet, and they stood gazing with wondering eyes into the clouds where he had disappeared, the first truth to which their minds was directed was that he should come again. "Behold, two men (angels) stood by them in white apparel," and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven" Acts i. 11. From this time forth the disciples looked for this event. Their hopes were fixed upon it. On it resurrection, eternal life, and future glory all depend.

Christ was the first fruits from the dead, and after the first fruits comes the harvest. When? "At his coming." 1 Cor. xv. 23. Writing to the Collossians, Paul says, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" Col. iii. 3, 4. Because of fans who heard the truth from Paul, and believed it "turned to God from idols, to serve the living and true God, and to wait for his Son from heaven; whom he raised from the dead, even Jesus" Thess. i. 10. How strange these words would appear to them if like many religious people now—they were not expecting his coming at all, but believed that he was waiting for them. But there are constant references made in this epistle to the great event upon which their minds were set. ch. ii. 19, 20; iv. 13-18; v, 1-11, 23. It is the same in all the epistles, and in many of the addresses given by the Apostles, and we make a profound mistake if we think Jesus has gone to heaven to stay there for ever, for he will stay there only a short time. God will yet "send Jesus Christ,".....whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his Holy prophets since the world began" Acts iii. 20, 21.—*Divine Teaching.*

Our prayers should be frequently examined to see whether we are asking for what we really want, or only for the things we have an idea we ought to want. There is too much of this unreality and practical dishonesty current both in the closet and the public prayer-room. People get into quite a glow of pleasurable devotional excitement as they pray; their imagination works finely, they have a good flow of language, and become somewhat heated with their own rhetoric, and as the fine phrases roll trippingly off the tongue they ask for things which they would not only be much astonished to receive, but actually sorry, in their cooler moments, to get. What we sincerely desire, we shall be willing to pay the price for, and there is always a price attached—that is, a condition, If we want to sit on the right hand of Jesus, we must be willing to drink of his cup. There is much more of piety than of piety in some prayers. They sound well, but the Lord, who knows the heart, does not find satisfaction in them. "Lip prayers are lost prayers." Don't pray cream, and live skim-milk."—*Zion's Herald.*

OBITUARY.

Eunice Benjamin, Alvard was born in Yates Township, Orleans County, State of New York, Mar. 8, 1813, and died at her home in Mendon, Mich., March 4, 1895, aged 82 years and one day. She was married to Ensign D. Alvard, at Clarkson, N. Y., Oct. 21, 1833. As the result of this union eight children came to gladden their hearts, two of whom were given a sacrifice for our beloved country in the late rebellion. Six remain to mourn the loss of a faithful, loving mother. In 1833, she with her husband moved to Michigan, settling for a time in Oakland Co., afterward moving to Calhoun Co., thence to Mendon, where for years she shared the joys and sorrows with her family and friends with true womanly tenderness. In 1878, her husband passed away. She with her husband embraced the gospel faith under the labors of Bro. Ephraim Miller nearly fifty years ago, and has ever been a faithful consistent Christian and follower of the dear Master, having taken our beloved paper, THE RESTITUTION, which she prized so highly, under its several names since its first publication. Thus we are reminded of the shortness of our life as we see the pioneers drop off one by one, but we will not sorrow as others which have no hope, there is to be a grand reunion soon. O may we all be among the gathered ones is my prayer.

The writer being absent at the time of the funeral doing some work in Ohio, Rev. J. W. McDougal, the Methodist minister read the 90th Psalm, text 1 Cor. xv. 13, after which she was laid to rest in the Mendon cemetry by her husband, there to wait the resurrection morn.

B. W. WOODWARD.

Announcement.

The 5th Sunday in March I will be at Roll, Ind. as Brother N. M. Ruby may appoint, meeting to commence on Tuesday night before and hold over the 1st Sunday in April.

On Thursday night before the 2nd Sunday in April I will be near appointed.

The 3rd Sunday in April, north of Colfax, meeting to commence on Saturday night.

The 4th Sunday near Ingraham, Ill. as Brother A. H. Rogers may appoint, meeting to commence on Wednesday night and continue for several days and nights.

J. S. HATCH.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing *the duration of the kingdoms* of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Vandalia Line Low Rate Excursions.

On April 2nd and 30th, 1895, the Vandalia line will sell excursion tickets to points in the South and Southeast at one fare round trip. In addition to the above, round trip tickets will be sold to points in Arkansas and Texas on April 2d, at rate of one fare plus $2.00. Liberal limits and stop-over privileges allowed. For full particulars call on or address any Vandalia Line Ticket Agent, or W. F. Brunner, Ass't General Passenger Agent, St. Louis, Mo. Apr. 30.

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Pleasure Trips.

Whether the tourist's fancy directs him to the New England States or the Atlantic seaboard; to the South; or to the lake region of the North; or to the Rocky Mountains and the wonderland beyond the Mississippi, he will be given opportunity to indulge his tastes at a small cost for railroad fare this year. There will be low rates to Baltimore over the Pennsylvania in May, account the American Medical Association; to Decatur, Ill., account the German Baptist (Dunkard) meeting, and to Pittsburgh for the Presbyterian General Assembly. There will also be low rates over these lines to Meridian, Miss., account the General Assembly Cumberland Presbyterian Church the same month. In June excursion tickets will be sold over the Pennsylvania Lines to Omaha account the National Jr. O. U. A. M.; to Chattanooga, Tenn., for the International Convention of Epworth leagues; to Cleveland, Ohio, account the National Republican League Meeting, and to Roanoke, Va. for the German Baptist meeting. Excursions for July include low rates over the Pennsylvania to Baltimore for the Baptist Y. P. Union Meeting; to Asbury Park for the L. A. W. meeting, and to Boston for the Christian Endeavor Convention, and to Denver, Col., account the National Educational Association meeting. In August excursion tickets will be on sale over the Pennsylvania Lines to Boston, account the Knights Templer Conclave. The sale of low rate tickets will not be restricted to members of the organizations mentioned, but the public generally may take advantage of them.

The Asbury Park excursion will doubtless attract many to that delightful ocean resort. Atlantic City, Cape May, Long Branch, and all the famous watering places along the New Jersey coast are located on the Pennsylvania Lines, hence this will be a desirable opportunity to visit the seashore. The Denver excursion will be just the thing for sight-seeing jaunt through the far West, as tickets will be honored going one way and returning, different routes, beyond the Mississippi and Missouri rivers. Variable route privileges will also be accorded Boston excursionists, enableing them to visit Niagara Falls, Montreal, Thousand Islands and St. Lawrence Rapids, the White Mountains, the Hudson River territory, and to return by steamer on long Island Sound, after sight-seeing at Newport, Narragansett Pier, Nantucket and the Cape Cod resorts to New York, and thence through the agricultural paradise of the Keystone State, along the Susquehanna and Juniata rivers, over the Alleghenies, around famous Horse Shoe Curve, through historic Johnstown and the coke and iron regions of Western Pennsylvania. It is also expected that Boston excursionists over the Pennsylvania Lines will be privileged to return via Baltimore and Washington if they so desire.

In addition to the above, there will be plenty of other cheap excursions over the Pennsylvania Lines to various points. As the season is some weeks away, arrangements in detail have not been consummated, but it is certain that no railway will offer better inducements than the liberal concessions in rates and privileges that may be enjoyed by travelers over the Pennsylvania Lines. This fact may readily be ascertained upon application to any passenger or ticket agent of these lines, or by addressing F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $261.78

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the funds now in the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

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Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

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Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Taylor, Lacey. Can be had at this office at 10c., each, 3 for 25c, or 15 for $1.

The Heir of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION, or of the authoress, Mrs. Carrie Williams, San Diego, Cal., for 25 cts., or free to those unable to buy.

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VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 83, Ex. Sun. .... 12:26pm For St. Joseph.
No. 84, ex. Sun. .... 10:38pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun..... 6:20am For Terre Haute.
No. 83, " .....12:20pm " "

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Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 606 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. M. Dobbs, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor resides at 301 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Vanderen Hall, located on the corner of North Market and California Avenue. They meet at 4 p. m. o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in the house on Walnut street, as follows: Preaching by J. F. Wagoner, every Sunday in the month (no Sunday school every Sunday, and preaching every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall between Center & Michigan, LaPorte Street. Services each Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Tuesday evenings. W. D. Thompson, Elder

Church of God meet in Athens, Mich. every first day of the week at the close of Sunday School also at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Ansbury, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mail Hall. Andrew Hall on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west from Aberdeen thirty miles, and east from Wessington Springs thirty miles.

The Church of God in Chester Co., Neb., meets in the school house in District No. 36, every Sunday at 10 o'clock a. m. Preaching every Sunday at 11 o'clock a. m. Sunday School at 2:30 p. m. followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. Their services are regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take cars to the city, change to school house, and ferry bridges from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11 a. m. Prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Kafe, Rowlet, or D. L. Lehman, West Milton, Ohio.

The Church of God at Raymond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. F. Wilcox, Elder; Elias Siple, Secretary.

Meetings held at Camp Church, Scholls Ferry, Oregon, 15 from a Hall southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Council, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday: 10:30 a. m. in Remsen Hall, on Willoughby Avenue, near Bowdoin.

The Church of God meets every Sunday at 10:30, a. m., in G. A. R. Hall, 225 Wilson ave., Fremont, Ohio. Preaching at Park Hill church in Gladbrook, in every sunday morning and evening. Traveling brethren will find a welcome. Sunday school 12:00 m.

A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholl's Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock, followed by social meeting. All are welcome. Strangers from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Daly's residence, and Quarterly Conference the first of each Quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Sis. A. Adams, Elders. J. J. Daly, Secretary.

The Church of God at Brady and Prairieview have regular bible class every Saturday and Sunday school at Prairie View every Sunday. Preaching at Brady every two weeks. All Conference elders of God invited. Public meeting on every Sunday. Three churches having 14 members each by Brethren of Western Wonderland, over which there are ten elders. Hoppers, McBride, Watson, and Byron have no regular preaching. The church at Bail in Center is presided over by Bro. I. Chase.

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Hobart, "		4 40		12 55		
Hobart, "		4 50		1 05		
Wheeler, "		5 00		1 15		
Oak Grove, "		5 10		1 25		
Wanatah, "		5 20		1 35		
Hanna, "		5 30		1 45		
Kouts, "		5 40		1 55		
Valparaiso, "		5 55		2 10		
Tassinong, "		6 05		2 20		
Kouts, "		6 15		2 30		
Arnold, "		6 25		2 40		
Ft Wayne, ar.	12 30	10 30	11 15	6 45	7 30	2 30
Van Wert, "	2 05	12 05	12 50	8 20	9 05	4 05
Lima, "	3 22	1 20	2 05	9 35	10 20	5 20
Kenton, "	4 12	2 05	2 50	10 20	11 05	6 05
Kenton, "	4 25	2 20	3 05	10 35	11 20	6 20
Valley, "		2 30		10 45		6 30
Marion, "	5 05	3 00	3 45	11 15	12 00	7 00
Bucyrus, "	5 25	3 20	4 05	11 35	12 20	7 20
Mansfield, "	6 15	4 10	4 55	12 25	1 10	8 10
Mansfield, "	6 25	4 20	5 05	12 35	1 20	8 20
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The Restitution.

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The Restitution.

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Poetry.

He Comes Again!

"He comes again!" So angels said,
To those who watched the Lord depart;
And, like a gladdening sunbeam, sped
The message through each drooping heart.

"He comes again!" What words but these
Can yet avail to cheer our gloom?
He comes! before him darkness flies,
And light breaks forth even from the tomb.

"He comes again!" Nay doubt it not,
Though weary seems thy hope's delay;
These waiting hours will be forgot
In presence of eternal day.

"He comes again!" Oh, by this beam
To cheer through wildest storm of night!
To mark, secure, this heavenly gleam
Till morn arise and all grow bright!

Original.

Talmage's Sermon.

"POINTS OF THE COMPASS." NO. 1.

"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down" Luke xiii. 29.

Here he quotes only a part of his text, and stops not even at a comma. The part of the verse omitted is "in the kingdom of God." Throughout his discourse, he does not mention the kingdom of God, in which those who are gathered shall sit down, and makes no mention of the context. The previous verse reads, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." (Because they had been "workers of iniquity.") Mark xiii. 26, 27, shows clearly the time of the great gathering. "And then shall they see the Son of Man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." The testimony of the apostle Paul is similar. He says, "For as in Adam all die, even so in Christ shall all be made alive. But every man (shall be made alive) *in* his own order: Christ (was made alive) the first fruits; afterwards they that are *Christ's* (will be made alive) at his coming." 1 Cor. xv. 22, 23. Again, (1 Thess. iv. 13, 16, 17, 18) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring (from the dead) with him. For the Lord himself shall descend *from* heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." "Wherefore comfort one another with these words." These words are not used to comfort the afflicted as much in our day as in apostolic times. But what will transpire after that great meeting of patriarchs, prophets, apostles, and millions of martyrs "in the air"? See Zech. xiv. 4, 5. "And the Lord my God shall come and all the saints with thee, and his feet shall stand in that day upon the Mount of Olives, and the Lord shall be King over all the earth." Before his birth the angel Gabriel was sent to inform his mother that the "Lord God would give to Jesus the throne of his father David and that he should reign over the house of Jacob forever." Luke i. 32, 33. "Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in Mount Zion in Jerusalem gloriously." Isa. xxiv. 23. He is the true Nobleman who has gone to a far country to receive a kingdom and return, when he will reward his fellow-heirs to the kingdom that God has 'promised to those who love him." It is customary to go and meet celebrated men as presidents, governors, kings, etc., that they may be seen and heard. But, who can count the millions of risen saints who will go up to meet "the King of kings and Lord of lords, and escort him to the Mount of Olives, and Mount Zion." But suppose there should be a revelation from heaven, as well authenticated as the many Scriptures that affirm the second advent, that Washington, and the martyred presidents Lincoln and Garfield, who did so much for their country, would shortly revisit this land, clothed with immortality, who would not desire to meet and see them? But Jesus the true Messiah has done, and will do when he returns, far more than all the philanthropists that ever lived. Just before Paul's martyrdom at Rome, he says, "I have fought the good fight, finished my race, henceforth there is laid up for me a crown and not for me only, but for all who love his appearing." 2 Tim. iv. 8. "Putting on the breastplate of faith and love, and for a helmet, the hope of salvation. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." 1 Thess. v. 8, 9, 10. "For what is our hope, or joy, or crown of rejoicing?" "Are not even ye in the presence of our Lord Jesus Christ at his coming?" Though dead, Paul writes, "Your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. Again, he says, our citizenship is in heaven, from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Surely, we should love with all our hearts, the second glorious appearing, and strive earnestly to be ready for it. The Doctor says, they "will not be embarassed when they sit down in heaven, if on one side is a seraph and on the other an archangel!" But the angels do not go with a great sound of a trumpet to gather the saints, living and dead when they die one after another, but at the resurrection of the just. It is said expressly when they see the Son of Man coming in the clouds he shall send his angels to gather his elect from the four winds."

The Scriptures quoted, show beyond a reasonable doubt, that Dr. Talmage has made a great mistake in reference to the time of the great gathering of the "blessed and holy," which will surely be, not at death but at the coming of Christ and the first resurrection." Then they will reign with Christ in the kingdom of heaven during the millennial, or one thousand years. See Rev. xx. 6. After that age forever in the new earth, where there will be no more sin, pain, or death, or curse upon the ground—no more night, or light of the sun, for the Lord God giveth light, and they shall reign forever and ever." Rev. xxii. 2, 5. The Apostle Peter writes, "We, according to his promise, Look for new heavens and a new earth wherein dwelleth righteousness." 2 Pet. iii. 13. The prophets of the Old Testament agree with the inspired words of the New, in reference to the place of the kingdom, as well as to the time of setting it up. Read the 2nd chapter of Daniel and you will have the history of four universal kingdoms written *beforehand*—Babylon, Medo-Persia, Greek, and Roman. They have all risen and fallen, except the last end of the Roman in its divided state. "And in the days of these kings, the God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In the 7th chapter of Daniel, the same four universal kingdoms are represented by four savage beasts, and the fifth universal kingdom will follow the overthrow of the fourth. The Prophet says, "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." He is told that the four beasts mean four great kingdoms which "should arise out of the earth." But the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever. Daniel desired to know the meaning of the ten horns on the head of the fourth beast, and of the little horn which came up among the ten, and before which three of the ten fell. This horn had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. "I beheld and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." And he shall speak great words against the Most High, and shall wear out the saints of the Most High." "But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and the dominion, and the greatness of the kingdom under (not above) the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all the dominions shall serve and obey him."

Is not this fifth universal kingdom as literal as the preceding four? The prophecies relating to the rise and fall of Babylon, Medo-Persia, Greece, (set up by Alexander the Great) and Rome (by the Ceasars) have been fulfilled literally, as every one knows who has compared prophecy with history. At the end of the days of these literal kingdoms, the God of heaven has promised to set up a real kingdom "that shall never be destroyed," with the Lord Jesus on David's vacant throne—then "the law will go forth from Zion and the Word of the Lord from Jerusalem. And many nations shall say, "Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob. And he will teach us of his ways, and we will walk in his paths. And he shall judge among many people, and rebuke strong nations afar off; and they shall (as the result of this judgment and rebuke) beat their swords into plow shares and their spears into pruning hooks: nations shall not lift up a sword against nation, neither shall they learn war *any more*." Micah iv. 2, 3; Isa. ii. 2, 3, 4. "For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and sword will the Lord plead with all flesh: and the slain of the Lord shall be many." It shall come, that I will gather all nations and tongues, and they shall come and see my glory. And I will send those that escape of them unto the nations and isles that are afar off, that have not heard my fame, neither have seen my glory, and they shall declare my glory among the Gentiles. And it shall come to pass that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me saith the Lord." This is God's plan for bringing an end of war, and converting the world. If you spiritualize the fifth universal kingdom, to be consistent, you should turn the other four kingdoms spoken of in connection into spiritual kingdom also, and thus blot out a large part of the history of the world. John the Baptist came preaching "repent ye, for the kingdom of heaven is at hand." "And Jesus went about all the cities and villages preaching the gospel of the kingdom and healing every sickness," and sent his twelve disciples to preach the kingdom at hand in the same sense that the Roman was at hand next after the Grecian. The prediction of Jesus that the Jews with their city would fall by the edge of the sword and many be led captive into all nations until the times of the Gentiles were fulfilled" that has been literally fulfilled. "And there shall be signs in the sun, moon and stars: and upon the earth distress of nations, with perplexity: the sea and the waves roaring, men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken. The powers of the atmospheric heaven have been shaken by the cyclones, and "upon the earth has been distress of nations, with perplexity, also the sea and waves roaring." "And then shall they see the Son of Man coming in a cloud, with power and great glory." "And when these things begin to come to pass, then look up, and lift up your heads: for your 'eternal blood bought' redemption draweth nigh." What is to be redeemed? Paul writes to the church at Rome, (viii. 23) that he was "waiting for the redemption of his body, for we are saved by hope." "So likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." We shall not need to pray "thy kingdom come," much longer. Our Savior after giving us the signs of his coming, has left us a solemn warning, "take heed to yourselves, lest at any time your hearts be over-charged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Luke xxi. 24-36. The kingdom of God, like other kingdoms, will have a king and subordinate rulers —those who have part in the first resurrection, and alive and ready for the second coming, will be changed from mortality to immortality. The subjects of the kingdom will be all mortal Jews and Gentiles who obey the law of the King. "They shall not build and another inhabit, they shall not want and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. Not bring forth children for trouble. The wolf and the lamb shall feed together," etc. Isa. lxv. 22, 25. "They shall not hurt or destroy in all my holy mountain. The cow and the bear shall feed and their young ones lie down together," etc. Every kingdom must have territory. God said to Abram, "I will give unto thee and to all thy seed after thee all the land of Canaan for an everlasting possession." Gen. xvii. 8. "And the Lord shall be King over all the earth." Zech. xiv. 9. "And the seventh angel sounded and there were great voices in heaven, saying, "The kingdoms of this world are become the kingdom of our Lord, and of his Christ and he shall reign *forever* and ever." Rev. xi. 15.

E. HOYT.

Signs of Christ's Second Coming.

Have we any reason for believing that Christ will soon return to earth to reward every man according to his works?

Uriah Smith says, "We are drawing near to the day of God. The decisions of eternity are upon us. The Master standeth at the door. The day of the Lord is not an uncertain object in the dim and distant future; but it is, to him who reads aright, the page of prophecy and history, a vivid reality, even now throwing the lurid glare of its approaching glory and the light of its consuming fires upon a slumbering world. It comes not without a numerous array of precursors and heralds; yet it will come to many suddenly and unexpectedly, with what real and unfeigned surprise will multitudes awake to their condition as the terrible realities of this coming day burst upon them. So different from what they expected! So contrary to all their plans! So fatal to all that they had hoped for or believed! What astonishment, what amazement, what terror will seize them! At once they find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them and they among the lost!" What a terrible condition to be in! Is there anything in the Scriptures which would lead to such a conclusion? Are there any signs given whereby we may know that we are drawing near to this time? I answer, yes. Is it reasonable to believe that the Lord would warn the world of the flood, the fall of Sodom, and the first Advent, and then say nothing of the second Advent, the most important of all? We may not know the exact time for in Mark. xiii; 32. we read, Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father; but we may know when it is nigh, yes, even at the doors.

In the first place, there were to be signs in the heavens. In Matt. xxiv; 29, we read, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the heavens shall be shaken."

What was to follow all these signs? In the next verse, we read, "And then shall appear the sign of the Son of Man in Heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

Have any of these prophecies been fulfilled? If they have, we may know that we are nearing the time of Christ's second advent. On May 19, 1780. the sun was darkened, candles were lighted, fowls retired to roost, and it was the general opinion that the day of Judgment had come. The darkness lasted about fourteen hours, and was so intense that people were unable to read common print without the light of a candle.

The evening following, it was so dark that, in some instances, horses could not be compelled to leave the stable when wanted for service. About midnight, the clouds were dispersed and the moon and stars shone brightly.

Did not this fulfill the prophecy, "The moon shall not give her light?" Again we notice that, "The stars shall fall from heaven." In Rev. vi. 13. John says, that, in his vision, "he saw the stars of heaven fall unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

On Nov. 13, 1833, there was a shower of stars which covered a large part of the earth's surface. It has been said that, "Those which appeared in the east fell toward the east; those which appeared in the north, fell toward the north; those which appeared in the west, fell toward the west: and those which appeared in the south, fell toward the south. They fell not as the ripe fruit falls—far from it; for they flew, they were cast, like the unripe fruit, which at first refuses to leave the branch. In Luke xxi. 20 to 32, we find the words of Christ. He says, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." How plain it is that we are nearing the time of the end. How can any one be so blinded as not to awake to their condition.

It seems to me that this must be the time to which the prophet Isaiah refers in the sixtieth chapter and second verse, when he says, "Darkness shall cover the earth, and gross darkness, the people."

In the second place we notice that there were to be signs in the earth. In Rev. vi. 12. John says, "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake." Here was to be another sign. Has it ever been fulfilled? On Nov. 1, 1755, there occurred an earthquake, which extended over a tract of at least 4,000,000 square miles. It pervaded the greater portion of Europe, Africa, and America. At this time the city of Lisbon, which contained about 150,000 inhabitants was entirely destroyed. Every church and convent, almost all of the public buildings, and over one-fourth of the houses, fell at the first shock. Afterward fires broke out in different parts of the city and consumed the other buildings. In the 25th, and 29th. verses of the 21st. chapter of Luke, we read that there was to be upon the earth distress of nations, and that men's hearts would fail them for fear, and for looking after those things which are coming on the earth. Could this ever be fulfilled more literally than it is at the present time? Was there ever a time when man was so worried, and undecided, and when there was such a lack of confidence as there is now.

Well what does Christ say we may expect after this time? In the 27th. and 28th. verses he says, "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

From Matt. xxiv. 3, we learn that as Jesus sat upon the Mt. of Olives, his disciples came to him privately, saying, "Tell us, when shall these things be? and what shall be the sign of thy coming, and the end of the world? Listen to the Savior's answer.

After telling them that there would arise many false Christs; that there would be wars and rumors of wars; that there would be famines, pestilences, and earthquakes; and that they would be hated and cruelly persecuted; He said, "And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

He did not say that the world would be converted, but that the Gospel would simply be preached for a witness.

The Gospel, which was first preached in Asia has moved steadily westward until it has finally belted the world. What does Christ say? He says, "And then shall the end come." These are only a few of the many signs which show that Christ will soon return and take the throne of David, which is upon Mt. Zion in Jerusalem.

Let us, therefore, watch and pray that that day may not overtake us as a thief. Let us not be among those that Peter describes in the 3rd. chapter and 4th. verse of his second letter, who shall say, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation: for in 1 Thess. v. 3, we read that, "When they shall say, Peace and safety; then sudden destruction cometh upon them."

Let us therefore give all diligence to make our calling and election sure, and when our Saviour appears, may we all be ready to say, "Lo, this is our God; we have waited for him and he will save us."

HENRY M. GORDON.

Reason of the Hope.—No. 2.

Dear readers of our much loved paper, I desire to look into this important question a little farther. I have a hope that I call a blessed hope, which I claim is based on the promises found in the Bible. Now, dear reader, if we have a hope and we cannot find a reason for it in the Bible then we should abandon such a hope, but if we have a hope founded on God's Word, then let us rejoice in it. I have a hope that when Jesus comes to earth to judge and reward every man according as his works shall be, that if I have been faithful to my charge, that I will be so changed in my very nature that I can live on through the ages and be equal unto the angels, to die no more. I believe this change will take place not at death, but at the resurrection, or at the last trump. Do you ask me for a reason of this hope? Turn to Luke xx. 35, 36. "But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels; and are the children of God being children of the resurrection."

Dear reader, we are told that in the mouth of two or three witnesses let every truth be established.

Read 1 Cor. xv. 51-55 carefully, and you will find something more important than all else to you and I. This is a complete change of our physical nature, this mortal being made immortal, or truly a child of God. We are now in the begotten or, developing time, we are yet mortal and liable to become a castaway, or an abortive. Now, dear reader if your hope is different, if you think you are in possession of an immortal nature at the present time, or think the great change comes at death then I must leave you to find a reason for your hope, as I cannot help you any. I hope all will investigate this important subject and if it is not as I have stated please give us light on it. Let us study God's Word, that we may have our answer ready to give every man that may ask us a reason of the "Blessed Hope."

H. F. CORDELL.

The Tree of Life.

The Tree of Life, will be restored or brought back to its former position, and be in the middle of the garden of Eden, because it is spoken of by the Holy Prophets. Where will it be located? Ezekiel says, "Four hundred cubits east of the east gate," Ezek. xlvii. Rev. xx. 1, says, "In the midst of the street of it," or on the island will be the Tree of Life, being on an island it can be on either side the river. Job says, "Though a tree die and the roots thereof wax old in the earth, yet through the scent of the water it will bud and bring forth boughs." Ezek. xlvii. 9, says, "Every thing shall live whither the river cometh." It will be by the living waters that the tree of life will bud and bring forth boughs. The Tree of Life will certainly be near Bethany.

PAUL FISHER.

EDITORIAL STAFF:
Directors of the U. P. Association.
M. ZORLEY, Corresponding Editor.
PLYMOUTH, INDIANA, APR. 17, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

ERRATUM.—The last word in the item on Man and Monkey in the No. for April 3rd, should have been *predilection* instead of prediction.

THE Church in Plymouth had the pleasure of having Bro. Fred. Austin, of Michigan, (but at present attending school at Valparaiso, Ind.,) with them over last Sunday. He preached both morning and evening to good audiences. If all is well he will be with us again the 1st Sunday in May. Bro. Wince is expected to be with us over next Sunday.

THE funeral expenses of the late Sir John Thompson, which were defrayed by the Canadian Government contained an item of $1000 for masses for the repose of his soul, and a contemporary remarks, "This is a part of what the Pope means when he writes to the American people and asks for the favor of the laws and the patronage of public authority.'"

"Shut and long for the dawn of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourselves the King is coming. Read his letter sent before him, it says, "Behold I come quickly." Wait with the wearied night, watch for the breaking of the eastern sky, and think not of a morrow of trouble."

FOR "H. T."—"A conscious living being is the equivalent of the word *personality* or soul. Both consciousness and life of a human being end when the breath leaves the body; hence the soul or self of the person is then no more. "As her soul was in departing, is in literal Hebrew, the [illegible] the going out of herself;" a going out similar to the going out of the last flickering of a feeble candle-light."

A DESPATCH from Washington April 5, says, "Urgent orders have been cabled to Admiral Kirkland to assemble the ships of his command on the coast of the Holy Land to prevent a threatened massacre of Christians." It seems that the Desolator of the Covenanted Land is trying to provoke interference that is sure to be at *his* expense. Experience teaches that power nothing. Whatever the outcome of the recent atrocities may be, we sincerely hope Jerusalem will not be trodden down much longer.

FOR B. M.—We think you quite astray upon Luke xx. 37, 38. If that passage proves that Abraham and the patriarchs are now living in a disembodied state [illegible] it proves too much. Had [illegible] the object of the statement, the Sadducees would probably [illegible] torted at once, "If then, Abraham, Isaac and Jacob are living [illegible] not dead; and if they are not dead, there can be no resurrection of the dead." But it was the resurrection of the dead that was called in question. The argument in proof was this:—Abraham, Isaac and Jacob are dead. The Lord calls himself their God while dead. God is not a God of the dead. Therefore they must rise from the dead to live unto him."

A NEWS item dated Niles, Ohio, April 5, says that Rev. Harper of M. E. Church of Mineral Ridge has been stirring up the Disciples and Baptists of that section by a sensational sermon, in the course of which he said, "If the Disciples go to heaven, I go to hell," and "If John the Baptist was to walk our streets today he would be jailed as a lunatic," Very probable; and what would they do to the One greater than John the Baptist, who made and baptized more disciples than John? We know of no charge but "*baptism*" against him, and if that deserved jailing as a lunatic in him, Christ would doubtless be served the same fare. We think Rev. Harper feeds his hatred *expensive fare*, when he takes hell instead heaven to gratify it.

"The *young friend*" who wants a little clearing up done, need not be afraid that God's Book that has withstood all the assaults of the power of darkness, for thousands of years, will fall because Gen. xxi. 1, says, in the Authorized, or King James's Version, "God did tempt Abraham, and James i. 13 says, "God tempteth no man." Dr. Young, a very eminent Hebrew scholar, renders Gen. xxii. 1, "And God hath *tried* Abraham;" and the Revised Version reads, "And God did prove Abraham;" and Dr. Adam Clark renders the passage thus: "And the *Elohim* he tried this Abraham:.....the word *nasah* means no more than to prove or try." He then paraphrases it as follows: "It is a great honor on Abraham by giving him this opportunity of showing to all ages the nature and efficacy of an unshaken faith in the power, goodness and truth of God." Jamieson, Fausset and Brown furnishes similar testimony. We think our "Young Friend," if he is at all teachable will see nothing contradictory in these passages. If he prefers contradiction to harmony, however, it is very likely he will have it. Without knowing him or his antecedents, all we can do is to hope he will never give up God's wonderful revelation of his will.

Thankfulness.

We might name the 107th Psalm, "The Thanksgiving Psalm." Again and again the Psalmist breaks out with the words, "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." He seems to have felt that those who were the constant recipients of his bounty took it as a matter of course, that there was a lack of recognition of the goodness of God, which in trouble and distress they were eager to avail themselves of, but which they forgot to acknowledge in the days of deliverance and safety.

Ingratitude is a feature of human nature often observable at the present day,—often between man and man and *very* often between [illegible] calamity threatens, or when death stares a man in the face, he will humble himself before God, and cry for deliverance, and make solemn resolves to lead a better life if his prayers are but answered. But his resolutions are often forgotten when the calamity is past. These facts cause us to doubt the genuineness of death-bed repentances; and certainly if all desire to be in harmony with the Divine will, we shall daily recognize mercy and cultivate the spirit of praise and gratitude toward him to whom can be traced every good, and upon whom we depend for life and breath and all things we enjoy."

Seven Phases of Faith.

We transcribe from the *Reformed Visitor* the following items respecting faith:

1. *Faith Repenting.*—"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before thee." Luke xv. 17, 18.

2. *Faith Resting.*—"Whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried." Ruth i. 16, 17.

3. *Faith Working.*—"And they said, Let us arise up and build. So they strengthened their hands for this good work." Neh. ii. 18.

4. *Faith Resting.*—"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day." 2. Tim. iv. 7, 8.

5. *Faith Fighting.*—"Put on the whole armor of God, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and the helmet of salvation, and the Sword of the Spirit, which is the Word of God." Eph. vi. 14–17.

6. *Faith Conquering.*—"He that overcometh and keepeth my works unto the end, to him will I give power over the nations and he shall rule them with a rod of iron, as the vessel of a potter shall they be broken to shivers," Rev. ii. 26, 27.

7. *Faith Rewarded.* "I will not blot his name out of the book of life, but I will confess his name before my father and before his angels." Rev. iii. 5.

Scientific Gleanings.

"Where is the way where light dwelleth?" Job xxxviii. 19. On one occasion, when Dr. Buckland, George Stephenson, and Sir William Follett were on a visit to Sir Robert Peel, the party had just returned from Church, and were standing together on the terrace near the hall, when they observed in the distance a railway train dashing along, throwing behind it a long line of white steam.

"Now Buckland," said Mr. Stephenson, "I have a poser for you. Can you tell me what is the power that is driving that train?"

"Well," said the doctor, "I suppose it is one of your big engines!"

"But what drives the engine?"

"Oh, very likely a canny Newcastle driver!"

"What do you say to the light of the sun?"

"How can that be?" asked the doctor.

"It is nothing else," said the engineer; "it is light bottled up in the earth for tens of thousands of years, light absorbed by plants and vegetables being necessary for the condensing of carbon during the process of their growth,—if it be not carbon in another form,—and now after being buried in the earth for long ages in fields of coal, that latent light is again brought forth and liberated; made to work, as in that locomotive, for great human purposes."

Like a flash of light, it illuminated in an instant, an entire field of science.

At a meeting of the British Association, Sir David Brewster exhibited a piece of chalcedony within [illegible] which minute [illegible] can be seen. If kept in total darkness for four hours this marvelous picture vanished, but reappeared as vivid as ever on ten minutes' exposure to the sunlight, proving that not only could a design be mysteriously insinuated into the interior of the mineral, but that light could be restored up therein, and produced at will. It was surmised that this effect had been produced by the action of nitrate of silver, salts of silver being, as all photographers know, very sensitive to the influence of light.

The Holy Spirit.

The great pulpit orator of New York, Dr. Talmage, recently said before thousands, that the Scriptures can be understood by no one unless by the direct influence of the Holy Spirit. Before High Heaven we aver that this is untrue. There is not a word of truth in it; and the reason this assertion is made is this:—Ideas have been imbibed that will not square with the Scriptures, and *something must be done*. They will not abandon their theories and accept the Word as it reads. That is not to be thought of. But they nullify the Scriptures by saying they do not mean what they say; is figurative, needs interpreting, and to exculpate themselves any that no man can interpret it without the direct influence of the Holy Spirit.

Let us take in the whole situation. It is the Spirit's word to commence with. He moved holy men to write it, and then stamped what was written with his approval, and asserted its sufficiency for salvation purposes, and under pain of everlasting condemnation *forbade* any additions *to it*, or subtractions *from it;* and yet 1800 years later, we are confronted with men, who, to cover up their apostasy from the faith, teach that it does not mean what it says. As they *assume* to teach what it means, it follows that they claim to be under the direct influence of the Holy Spirit when they expound them. And yet, strange to say, 'hardly two of these inspired expounders tell the same story. Do they not falsify their claims to inspiration when they contradict each other? and also when they represent the Spirit as impressing them to teach what is diametrically opposed to what he moved holy men of old to write?

Imagine the Spirit *now* saying, that all men are immortal, when he has been on record for ages as saying, that God only hath immortality. Imagine the Spirit *now* saying that the saint's everlasting home is *above* the skies, when he has put it on record through Moses, the prophets, psalms and the apostles and Jesus, that the earth is to be the scene of their triumphs and the theatre of their glory!

Would to God our fellows could be reached with the glad tidings that the gospel of Christ is God's power to save all who believe it, and that they can believe it if they will. If it is, we repent, to convert their disbelief of man's nature and destiny, and the inheritance revealed in God's Book that they claim it does not mean what it says, although commanded to search it. Their honesty will not mitigate the consequence of being blind. It is faith—simple faith in God's propositions they lack, and deceive themselves and others when they say the Spirit has to interpret his own words. This doctrine gives the clergy a monopoly of interpretation.

Blind Leaders.

Clinton Locke, D. D. another blind leader, says: "In regard to the future state, very much has been left by revelation very vague, for the simple reason that it could not possibly be understood by us, who are living in entirely different conditions. The writers of the Bible when describing heaven or hell use such words as trumpets, a city of pearl, white robes, palms, worms gnawing, unquenchable fire, etc., but these can only be figurative words, human language having its limitations.....We cannot think that the glory of heaven or the wretchedness of hell are bound up in such earthly things....Holy Scripture as interpreted by the Catholic priests, which I as an Episcopal clergyman am sworn to hold, teaches the following things: [illegible] may be) of each human being goes immediately after death to 'the place of departed spirits....which has grades and divisions...based upon his acts in this life. In this place all remain until the resurrection and the final judgment..... Great changes may take place in the condition of beings in this state. They may improve. They may deteriorate....After the judgment all will be assigned to heaven or hell....I do not know explicitly what the joys of heaven will be... I have my own theory, and I have the expressed opinions of the Church (Catholic Church)....I no more believe in material fire in hell than I believe in trumpets in heaven....I did it impossible from the text of Scriptures to understand the full meaning of the words "everlasting death."

This is new to us. We did not know Episcopal ministers were *as* interpreted by Catholic priests. But why should they not? Is it not mother and daughter? But what drivellings to come from a doctor of Divinity! We are glad for some reasons, that the newspaper made them expose their ignorance; it may cause some to take the Book as the revelation from God, and bethink them of how Catholic priests obtained a monopoly of interpretation; and it may warm with gratitude the hearts of some to realize how they have escaped by accepting the simple truth as it is in Jesus.

Just think of the confession, "I do not know explicitly what the joys of heaven or the punishments of hell will be." Indolent shepherd! Why does he not ask the Catholic priest, if they are infallible expounders,—and if they are *not*, he ought to be ashamed of himself *to swear to hold what they teach*. We seriously say to the Doctor, it is none of his business to speculate about the joys of heaven. It will make no difference to him be they what they may. Had he begun one step further back, and said, "I do not know explicitly that any of the human race will ever go to heaven," he need not have made such an exhibition of himself.

When he says very much has been left by revelation very vague, for the reason that it could not be understood by us who are living in different conditions, it villifies God. This is amongst the silliest of all silly apologies for spiritual blindness we ever read! Do not the words, "Thou shalt surely die;" and "dust thou art, and unto dust shalt thou return," mean the same in every age, state, or condition? Various states and conditions and dispensations had existed between Adam and Christ; but he came announcing life from the dead,—a resurrection from the death state—the very state introduced by the sin of one man. This ought to show the Doctor there is *nothing* vague about death. The remedy consists in being raised up out of the pit of corruption at the last day. Why, then, does not the learned doctor understand and know about it. Why, indeed; it is patent to all. He does exactly *know*, what man at the *beginning* did. What was that? He believes the serpent in preference to God. He is on *good terms* with the serpent, and takes everything he said, literally, and sticks to it like a leech; but mystifies all God says so that they might not conflict, and consequently, Dean of the Diocese that he is, he thinks "trumpets" and "palms" and "*white robes*," etc., are the only clues to the joys of heaven, and gnawing worms and unquenchable fire the only dim intimations of hell torment, not literal; and he has never been able to understand from the text of Scripture the full meaning of the words, "everlasting death." We have never yet, to our knowledge, met with that text, but he ought to know there was nothing about everlasting death in the penalty, because if there had been, God would not have sent a Savior who could raise man out of death, as he did. When he believes death *is not* death, no wonder he is puzzled over "everlasting death."

Original.

1. Cor. xiv. 34.

Dear Restitution:

As some articles have been written by some of THE RESTITUTION readers concerning 1 Cor. xiv. 34, with your permission I will add a few remarks on the same subject. 34th verse reads as follows: "Let your women keep silence in the churches, for it is not permitted unto them to speak; but (Italics left out) to be under obedience, as also saith the law."

The above has been a subject of much controversy, and in some churches a bone of contention. I used to read and re-read the 1st letters to the Corinthians and like a number of others could not understand the Apostle's reasoning, and perhaps do do not at this time, but as the prophet Isaiah has said, "Come let us reason together," I came to the following conclusion, and which I think is a correct way to understand a written epistle. 1st, Who is the writer, 2nd, the person or persons addressed, 3rd, the subject matter of the correspondence. We have in this letter, 1st the apostle Paul the writer, 2nd, the church at Corinth the recipient of the letter, 3rd, the subject matter of the epistle is the setting in order, and correcting the errors and abuses which had crept in and caused much confusion among them. Now of the Apostle is addressing the church. Who or what composes the membership? Are they all men? Oh no, says one, they are a body of believers both men and women, which I presume no one will dispute. Then in the above verse 34 we have the apostle writing to a church composed of men and women, and says to the same church let your women keep silence in the churches; for it is not permitted unto them to speak. Then the question, who are the women referred to? In the 35th verse we have this, "And if they (the women) will learn anything, let them ask their husbands at home." This proves that they were unlearned in the way of life in the gospel, were unbelievers and had no part in the order of the church. In the 34th verse the apostle says they were to be under obedience as also saith the law, which they were yet under, and not under grace, consequently had no part or lot in gospel matters.

In verse 31 the apostle says they (the church) may all prophesy or teach one by one, that all may learn and all be comforted. Why this order? In verse 33 we find that God is not the author of confusion but of peace, as in all churches of the saints.

If the understanding of many is correct we would have the apostle contradicting himself. With the understanding that the apostle is addressing a church composed of men and women believers, and that the women spoken of in verse 34 are yet under the law, I can see no difficulty. While more could be said, I wish to make my article as short as possible as space in THE RESTITUTION is valuable. Hoping that what I have said may be received in the same spirit as it is written, by one of love for the truth.

"What say the Bible, the blessed Bible?
The book I my only question be.
Teaching—if man question unheed us,
What say the Book of God to me?

What say the Bible? See 1 Jn. 2:3.
What say the Bible? study it well.
Keep the commandments, all the commandments.
Look for the coming Savior too.

Submitted for the truth's sake.
J. GORLWY.

Selected.

Visit to the Isle of Patmos.

Bishop Newman in New York *Christian Advocate:* Situated in the Ægean Sea, south of Smyrna, and less than twenty-five miles from the mainland of Asia Minor. Patmos is ten miles long, five wide, and less than thirty in circumference. A narrow isthmus divides the island into almost equal parts north and south, with Port Scala on the east and Port Merika on the west. Here stood the ancient city, and here St. John landed. The coast is deeply indented. The cliffs rise as if out of the sea. The valleys are deep and solemn. The mountain peaks attain an altitude of 1,000 feet, from which we had a view of islands and islets, of bay and sea, of vale and summits whose magnificence is beyond the limits of language. Here and there the [illegible] the mulberry, the cypress and the oak, the almond and the pine, adorn the island and give industry to the people. Five thousand people dwell there in peace, industrious and quiet. Order reigns, and one policeman is the guardian of life and property. Patmos is one of the "fortunate isles." No Turk has trodden its soil; no mosque shadows its landscape. The small government tax of $2,500 is annually carried by the deputy to the Pasha of Rhodes. It has never had piracy nor slavery nor the plague. The air is clear, pure, and heavenly. The people are Greek Christians, gentle, intelligent, and happy. As we passed through the streets they came to the door and saluted us with genuine hospitality.

From the entry down till our arrival, the bold, massive, southwestern cliffs of Patmos, like some hugh cyclopean wall rising from the sea, appeared to view, and against this dark background a solitary sail was seen, white in the morning light, moving slowly in the light breeze toward some neighboring island. The approach was enchanting; hour after hour in the stillness of the dawn we drew nearer nearer; the illusion fo and nearness was fascinating, yet deceptive. The winds and the waves had indented the rock-bound shore and carved out many a grotto which resounded to the voice of the deep. Now Mt. Elias was distinctly seen, a thousand feet from sea level, crowned with a white temple to the prophet, and anon the white city appeared on the distant hills. Soon we entered the quiet harbor of La Scala, land-locked, describing two-thirds of a circle wherein ships were at anchor. The lower town, the Village of Scala, the principal port, is on the east side of the isthmus, on the shores of a quiet little bay, wherein one-third of the people live, mostly merchants, who deal in figs, grapes, and other fruits. The upper town is on a lofty hill, half an hour's ride up a steep road paved with huge round stones, hard to the foot of man or beast. Our arrival excited the little village. Men, women, and children looked upon us wonderingly. Crowds followed us, gave us flowers, and welcomed us to their homes.

"The Millennial Dawn."

A correspondent writes us asking if we have seen a work called "The Millennial Dawn," and if we have, he would be glad if we would give an opinion of it in these columns. We have seen the work, and once or twice have warned our readers concerning it. We can only repeat what we have before said. The work is so craftily written that the unsuspecting are liable to be led astray by it. A deal of Scripture is quoted, and unless you are on your guard, you will swallow the poison with it. It is premillennial in its teachings, but at the same time it is rank Universalism. The author believes that all men will be finally saved. Entering a home, not long since, we found the three volumes comprising the work, and explained their character. The man of the house said that he was afraid of the result of such teachings. But a large number of the books are in circulation. Money is used freely to scatter works which deceive and lead away from God. O that the professed people of God would use their money as freely to scatter the truth. "The Millennial Dawn" is not worth the paper it is printed upon. Josh Billings said that "Rum was good in its place, and hell was the place for it." The book referred to is good in its place, but a blazing hot fire is the place for it. We hope that none of our readers will be deceived by its false teachings.—*Herald of the Coming One.*

Minister's Conference.

A large attendance was present at the regular meeting of the minister's conference than was at the meeting of the previous week. The paper of the afternoon was read by the Rev. Edwin Hoyt, on the subject of "The End of the Age, the Age to Come and Great Events Connected With Them." Mr. Hoyt quoted quite a little scripture in his paper and apologized for his doing so by saying that the apostle Paul spoke of that as his custom. His subject led him to deal to a great [illegible] ecy. The foretelling of the destruction of Jerusalem and its occurrence A. D., 70, was also spoken of. The persecution of the Jews which has been going on since the destruction of Jerusalem, was spoken of and he said that the time when that should come to an end might be near at hand. The description of the affairs of the world which were designated in the scriptures were pointed to and read. The paper was a masterly one from the view dealing in the technicalities of religious teaching. A great deal of interest was taken in the paper by the ministers present, who discussed it to some length. No important business was done by the conference. —*Grand Rapids Paper.*

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$284.75
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Love sweetens life, cements hearts, inspires friendship, prompts sacrifices, lightens labor, and smooths the rough road of experience.

Reduced rate tickets on the certificate plan are on sale by agents of the Nickel Plate Road to Ft. Wayne, Ind., April 16th to 18th account Women's Baptist Foreign Missionary Society of the west.—a—10—17.

Saloons are the devil's death traps; the open door to death; the curse of modern civilization, and the menace of its future existance.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Before purchasing your tickets first ascertain the rate via the Nickel Plate Road.—a—10—17.

Poetry.

[Selected by R. W. Woodward.]

Read with Care, then Practice.

If a sister be in error, why should we the story tell
Of her faults to other people, who will spread the tale as well.

How we ought to gain by speaking words amiss of a sister's name,
Will it make our own the brighter if we cover hers with shame?

What though she has sinned, and sinning has become a thing of scorn,
And soon lost beyond redemption, was she not a sister born?

Will it make her any better if we point the finger too?
Will it be as you would wish that she would render unto you?

We know not how hard the burden sin has placed upon her soul,
We know not how fierce the conflict ere she started for its goal.

We know not how she may suffer with her sorrow sin and care,
Or that she may with true repentance lift her voice to God in prayer.

Should we add them to her burden, should we press her lower down,
Will it make us rise the higher if we spurn her with a frown?

Can we speak no word of cheering why then need we speak at all,
Since we know not her temptation, nor her sorrow at her fall.

If we always speak with kindness we shall tarnish no fair name,
If we cannot speak in praises let our silence hide her shame.

We may wrong our erring sister and ourselves no honor win
If we tell her faults to others who will unmurmuring her sin.

OUR CHILDREN.

The Story of Israel in Egypt.—No. 14.

MOSES IN THE HOME SCHOOL OF PHARAOH, IN THE SCHOOL OF GAIL.

The little daughter of Jochebed is placed at some distance from the spot where the baby is hidden. Her mother bids her "watch and see what will be done to him." She knows that Thermuthis, the daughter of Rameses (Seti I.) comes there to bathe. God must have told her what will happen when the princess finds the child. Ther- [illegible] walks along by the side of the hill; she sees the little ark, and commands one of her maids to fetch it. The cries of the little one, when the ark is opened, melt her heart, his beauty captivates her eyes. Though belonging to the hated Hebrew race, his life must be saved. The young watcher is dispatched for a nurse,—it is Jochebed, his own mother, to whom the little Moses is entrusted.

His early education is exceedingly important. He must know the true God, he must learn of the precious promises made to Abraham, Isaac and Jacob, of a future Redeemer, through whom his people will inherit endless life in a restored Eden. He must understand that the restitution of all things is to come through the One, who is to be born of his people. His own mission, as the future deliverer of his nation, must be indelibly stamped upon his youthful mind. All these things he learns while under his father's roof. He is then taken to Pharaoh's daughter, and becomes her son. The star-foretold leader is a member of Pharaoh's own family, a prospective heir to the throne! The plans of Rameses have been thwarted by his own child! How wonderful are the ways of God! Seti had taken his son Rameses II. into partnership-rule with himself, when Moses was only two years old. Five years later Seti dies, and the stone-hearted Rameses becomes sole ruler of Egypt.

I wonder if Moses was sent to school at Heliopolis? That was the city where the wise men of Egypt lived. They were the teachers of the children. We talked about them in a former lesson. Can you tell me what they knew? The Bible says, "Moses was learned in all the wisdom of the Egyptians." So Rameses, or his foster-mother, Thermuthis, must have given him the best possible chance for an education. He must have learned astrology, astronomy, higher mathematics, physical science, botany, zoology, history, geography, and political economy.

I said in lesson twelve that the children of *Zarah* had seceded from their father's tribe, and had gone over to the children of Esau, or Edom. You mind that *Phares* and *Zarah* were the twin-sons of *Judah*? Some famous young men belonged to the seceding faction of *Zarah*. Peculiar favor was shown them by Pharaoh. They too were taught with Moses in the highest schools of learning. Their names are Chalcol, and Darda and Heman. They are great-great grand sons of Judah, and became the founders of Greece and Troy and Tyre. Chalcol is called Cecrops in your histories, and Darda takes the name of Dardanus. A son of Chalcol married a grand-daughter of Rameses II., thus uniting the families of *Zarah* and *Esau*. History follows this line from Egypt to Greece, from Greece to Spain, and from Spain to Ireland, where Eochaidh, a son of William the Conqueror of Ireland, belonging to this line of *Zarah* is united in marriage to Tea Tephi of the family of *Phares*.—Tea Tephi was a daughter of Zedekiah, the last king of David's line who reigned over Judah. Zedekiah and his people were carried captives to Babylon. Jeremiah, the prophet, took Tea Tephi to Ireland.

Zarah and *Phares* and *Esau* all blended into one royal family. For Chalcol son's wife was of *Esau's* race, Chalcol of *Zarah's*, and Tea Tephi from *Phares*. There can be no more quarrels now between Jacob and Esau about the birthright blessings, for both have a share in the temporal rule of God's great people. And yet it remains true that the pre-eminent favor was sold from Esau forever, for not from his race springs the dear Savior, the Redeemer of men. And if Pharez and Zarah quarreled about the headship of the tribes, the quarrel is at an end. The two houses have become one house, and that house is *reigning* over the children of Joseph in the isles of Great Britain. Moses has grown up a prince in the palace of Rameses. Honors have been showered upon him. Like Joseph he has been given a place among the great magi of Egypt. But he is not satisfied. He knows there are higher things to be won than the throne and palace of Egypt can give,—things that will be as enduring as the days of heaven. God [illegible] than that which waits upon the sun—God Hosts of Heliopolis and he longs to begin the service whereunto he has been called. The sweet, home-stories of a far-off land are ringing in his ears. The mountains and vales of Canaan with its bright cascades and luscious grapes are ever before him. It is to be an everlasting inheritance. He is to lead his people there, and there—*there* the coming Christ will be born!

Pharaoh is making the lives of his people very bitter, he pities them in them in their cruel bondage; they are God's people, and his choice is made; he will reject the throne for the coming glory; he will suffer affliction with his brethren, rather than enjoy the pleasures of sin for a season; the reproaches of Christ will be greater riches than the treasures of Egypt; he has respect unto the recompense of the reward. Heb. ii. 24, 25, 26.

His age is forty years; he imagines that the time has come for him to enter upon his mission as "the prince and judge of his people," but God sees otherwise. He must have a forty's-year-course of schooling in the land of Midian to make him meek enough and patient enough to bear the murmurings of the Israelites. Yet the Lord permits him to make his first trial as a Leader and Deliverer. He slays an Egyptian who is abusing an Israelite, and endeavors to make peace between two quarrelsome Hebrews. His own brethren resent the interference. They do not accept him as a deliverer. They reject him just as the Jews rejected Jesus, at his first appearance, "Who made thee a prince and a judge over us?" was their query. They would not endure it, and report his conduct to Pharaoh. Rameses seeks to kill him and he is forced to flee to the land of Midian. He will come back again, and will save his people, just as Jesus is to return to save his own.

AUNTIE WINCE.

A CORRECTION.

Dear Children:

In our "Story of Israel," No. 11, a few lines have been left out. They were about Joseph's tribes. You can easily supply them. They would have come in *after* this sentence in the second column,—"A great many of these people were put to death on account of their faith." Turn to Deut. xxxiii. and read from the 12th to 18th verse, beginning "and of Joseph he said," etc.

We must thank Bro. Joblin for his kind words.

S. ROXANA WINCE.

Original.

Letters to a Methodist Minister. No. 1.

Please read and consider the following: Once or twice during your meetings, you have mentioned the blood of immortal souls, will give you a few quotations which will prove man is not immortal yet, and when he is made immortal, it does not say he will have blood. "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Cor. xv. 50. "For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 53. "It is sown a natural body it is raised a spiritual body and so it is written the first man Adam was made a living soul (not an immortal soul) the last Adam a quickening spirit. Now be it that it was not first which is spiritual but that which is natural and afterwards that which is spiritual." 1 Cor. xv. 44, 45, 46. Turn to Luke xxiv. 39, and you will see that when our Savior was raised from the dead, he had flesh and bones but not blood. We consider this proof, that when we are made immortal we will be quickened by the spirit instead of the blood. Let us look at the condition of Adam and see what we are, and what we would have remained, if our Savior had not poured out his soul (life or blood) unto death that we might live. Turn to Gen. ii. 7, and it says, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living (not immortal) soul." The place you make the mistake is in the 3rd chapter of [illegible] knowledge Adam and Eve ate of, instead of the tree of life. And the Lord God commanded the man saying, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen. ii. 16, 17. But they did eat. So he "drove out the man and he placed at the east of the garden of Eden Cherubims and a flaming sword which turned every way to keep the way of the tree of life." Gen. iii. 24. Why did he want to keep the way of the tree of life? The 22nd verse says, "lest he put forth his hand and take also of the tree of life and eat and live forever." Then would have made him an immortal sinner, but he did not eat of the tree of life, so he returned to the dust as it is written, "For dust thou art and *unto* dust shalt thou return." Gen. iii. 19. "And the serpent said unto the woman ye shall not surely die." This we believe to be the only text to prove man's natural immortality independent of a Savior. The phrase immortal soul is not between the lids of the Bible. The word immortal is used but once in the Bible it is in 1 Tim. i. 17, and is applied to God. It reads, "Now unto the King eternal, immortal, invisible, the only wise God be honor and glory forever and ever. Amen." And the word immortality is used but five times in the Bible. The first place is Rom. ii. 7, and proves we have to seek for immortality. It says, "To them who by patient continuance in well doing seek for glory, and honor, and immortality, eternal life." Second place is in 1 Cor. xv. 53, and tells us we are mortal. It reads, "For this corruptible must put on incorruption, and this mortal must put on immortality." Third place is in 1 Cor. xv. 54, and says, "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written, death is swallowed up in victory." You will find the fourth place by reading 1 Tim. vi. 15, 16, "Which in his time he shall show who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light which no man can approach, unto whom no man hath seen nor can see to whom be honor and power everlasting. Amen." Fifth place is in 2 Tim. i. 10, and it reads, "But is now made manifest by the appearing of our Savior Jesus Christ who hath abolished death and hath brought life and immortality to light through the gospel." This proves the only way we can get immortality is through the gospel.

We will prove next that the wages of sin is death but the gift of God is eternal life. How would it sound to say, "the wages of sin is eternal life in the fire." Malachi iv. 1, reads, "For, behold the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up saith the Lord of hosts that it shall leave them neither root nor branch. And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of hosts." For evil doers shall be cut off but those that wait upon the Lord they shall inherit the earth. For yet a little while and the wicked shall not be, yea thou shalt diligently consider his place and it shall not be." Psa. xxxvii. 9, 10. "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs they shall consume into smoke shall they consume away." Psa. xxxvii. 20. The 28th verse says, "For the Lord loveth judgment and forsaketh not his saints, they are preserved forever but the seed of the wicked shall be cut off." (Not preserved forever). Please read Psalm xxxvii. 35, 36; xcii. 7, 9; and xcvii. 3. "And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction (not torture) from the presence of the Lord and from the glory of his power." 2 Thess. i. 7, 8, 9. The wicked are compared to chaff in Job xxi. 18; Isaiah v. 24; xxxiii. 11, 12; Hosea [illegible] is in his hand and he will thoroughly purge his floor and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable." If a house was burning and they would say the fire was unquenchable, would that prove the house would burn through the everlasting ages? Certainly *not*. Obadiah verse 16 says, "They shall be as though they had not been." Enough to prove our God is a God of love. Read Isaiah xxvi. 14. "Who is God like unto thee that pardoneth iniquity and passeth by transgression of the remnant of his heritage he retaineth not his anger forever, because he delighteth in mercy." Micah vii. 18. "And every creature which is in heaven and on the earth and under the earth and such as are in the sea and all that are in them heard I saying blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever." Rev. v. 13. "For as much then as the children are partakers of flesh and blood he also himself likewise took part of the same, that through death he might destroy him that had power of death that is the devil." Heb. ii. 14. What is said of the righteous dead? Psalms cxv. 17, says, "The dead praise not the Lord neither any that go down into silence." Psa. vi. 5, says for in death there is no remembrance of thee, in the grave who shall give thee thank. Put not your trust in princes nor in the son of man in whom there is no help, his breath goeth forth he returneth to his earth in that very day his thoughts perish." Psa. cxlvi. 3, 4. Eccl. iii. 18 to 21, says, "I said in mine heart concerning the estates of the sons of men that God might manifest them and that they might see that they themselves are beasts, for that which befalleth the sons of men befalleth beasts even one thing befalleth them, as the one dieth, so dieth the other, yea, they have all one breath so that a man hath no pre-eminence above a beast for all is vanity all go unto one place all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?" Eccl. xii. 7, says, "Then shall the dust return to the earth as it was and the spirit shall return unto God who gave it." Eccl. ix. 5, 6, says, "The dead know not anything. Also their love, and their hatred, and their envy is now perished." Verse 10 says, "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." When Jesus died he did not go to heaven, see 81. John xx. 17, "Jesus saith unto her, touch me not for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God and your God." David did not go to heaven at death, see Acts ii. 29, 34. "Men and brethren, let me freely speak unto you of the patriarch David that he is both dead and buried," etc. "For David is not ascended into the heaven, but he saith himself, the Lord said unto my lord sit thou on my right hand," etc. Read Isa. xxxviii. In John iii. 13, it is Jesus that says, "And no man hath ascended up into heaven, but he that came down from heaven even the Son of Man which is in heaven." In John xiii. 33, we read, "Little children, yet a little while I am with you, ye shall seek me and as I said unto the Jews, whither I go ye cannot come so now I say to you." Rom. vi. 23, says, "The wages of sin is death, but the gift of God is eternal life." Now if we already possess eternal life God's gift is of no more value than confederate money. "And this is the promise that he hath promised us eternal life." 1 John ii. 25. "Like David I shall be satisfied," etc. Psa. xvii. 15. But when do we get eternal life? The answer to this question is found in 1 Thess. iv. 13, 14, 15, 16, 17. "But I would not have you to be ignorant brethren concerning them which are asleep that ye sorrow not even as others which have no hope for if we believe that Jesus died and rose again even so them also *which sleep in Jesus* will God bring with him, for this we say unto you by the Word of the Lord that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall [illegible] with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain *shall be caught up together* with them to meet the Lord in the air and so shall we ever be with the Lord. In St. John v. 25, we read, "Verily, verily I say unto you the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you and ye shall live, and I shall place you in your own land (*not heaven*). Then shall ye know that I the Lord have *spoken* it and *performed* it saith the Lord." Eze. xxxvii. 12-14.

LAURA M. SKEELS.

(*To be continued.*)

Letter Drawer.

Dear Restitution:

I have not written for the paper before, although, I have read your pages many times with interest. I wish to say that I have just closed a very interesting meeting at Pleasant Hill, Wash. Had to close on account of my health. The last night four came forward for baptism. While here we made the acquaintance of several of the readers of your paper and had the pleasure of baptizing E. J. Trammel and wife. This is a good field. I expect to return in June, (D. V.) and hold a meeting of length. There are quite a number here who believe the truth. We organized a band of 37 at Oakdale. We have invitations to visit various points to hold meetings. This gospel of the kingdom of God and kindred truths seems to take better now than in prosperous times. Lest I may weary you I will close. I hope to meet with the redeemed of ages in the coming kingdom.

Your's in Christ.

JAMES A. ORCHARD.

Dear Brothers and Sisters:

I thought I would tell you through THE RESTITUTION about the interesting and encouraging meetings we have been having. It seems to me that they must be only a foretaste of the meeting in the kingdom of God. Brother Almus Adams has been with us about nine days, preaching to us the blessed truths of God's Word, and pointing out the way of salvation. After he had preached eleven discourses four more desired to connect themselves with the people of God, and were baptized into the all-saving name of Christ. We rejoice to know that, in spite of persecutions and trials the good work still goes on, and the gospel is still the power of God unto salvation to every one that believeth.

Yours in the blessed hope.

REXA M. GORDON.

Dear Restitution:

I want to write for THE RESTITUTION. It does me so much good to read the pieces of the dear ones of the faith. It helps us all so much in our every-day life, and cheers us on our pathway. I look for and welcome this dear paper as I would an old friend, and I try to get others to read and take it. I know it has done me so much good. I am striving to walk in the way that he would like to have me. There are so many trials and temptations to bear. I ask an interest in your prayers that I may be more faithful, and be ready to meet Jesus when he comes. I know we all want to meet in that beautiful home where there shall be no death, sorrow or tears, and to be with Jesus forever. O what a glorious time that will be for the ones that are ready. I want to meet you all in that beautiful home. Pray for me.

Your Sister looking for Jesus.

GERTRUDE EYER.

Dear Restitution:

After reading so many good letters from the dear ones of like precious faith, I feel like joining them and adding a word for the Master. I am still trying in my [illegible] way to make my calling and election sure. Although trials, afflictions and disappointments beset my pathway I am striving to be an overcomer that I may win Christ, for failing in this I have lived in vain. I fully believe in the promises made to our father Abraham and his Seed, Christ, and the Church of whom he is the head. He is also head of the new creation and Savior of all those that come to him. We read that all the families and kindreds of the earth are to be blessed through the Seed of Abraham, and this has never been done. In reading Brother and Sister Woodwards report of labor I was made to rejoice greatly to learn of their success in bringing souls to Christ. May the Lord reward them for their labor of love and sacrifice for the gospel. And our dear Brother Joblin how I love to read and meditate upon his good articles. May he be spared until the coming of the Lord. Your Sister in the one hope.

S. V. REGAL.

To the loved ones of like precious faith:

I want to tell you this morning that I abound in love to God and his Word. Being one of the isolated ones, my Bible and THE RESTITUTION are my daily companions.

I had to wipe away the tears this morning when reading in the paper of the hungry crying for bread, while thousands have it stored away and feel no hunger, no need of anything in this life. No wonder we are constrained to cry out, how long, oh Lord, how long? for the earth is the Lord's and the fullness thereof and they that dwell therein. He only knoweth the appointed time but until then the enemy of all good will usurp his power in the earth.

Dear brothers and sisters, we need to be watchful that we remain firmly grafted into the vine, that we can receive our daily strength therefrom, for in these last days perilous times will come. Let us hope and pray for a righteous government which shall not be until Jesus reigns upon David's throne, which time seems to be very near, even at the door. For us it is a time of rejoicing, but oh, for the thousands who reject God's plan of salvation, and will not comply with his laws of adoption, but as the Master says, climbeth up some other way, the same is a thief and a robber, yea, they rob God and our Savior of the glory they owe unto them and themselves, eternal life. We have those who are dear unto us in the flesh, who reject baptism for the remission of sins and thereby put on Christ. But, listen, dear reader, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Dear brothers and sisters this is what we want to live for. Yes, raised in immortality, born of the spirit, so as to appear and disappear as Jesus did after the resurrection while on earth, as he told Nicodemus, John iii. 8.

Dear reader, have you ever given the life of Jesus any particular thought? How lonely he went about doing good, rejected and disowned yet, loved every one, spent the time teaching and going from place to place weary and tired, and when night came did not have a pillow on which to rest his aching head. We read that he went out and abode in the Mount of Olives. The Son of Man hath no where to lay his head, and yet, heir of all things. The time seems very near when he will not only be heir but will come into possession of all things, and take unto himself his Bride and reign on the earth. Amen and Amen.

ELIZA A. RARE.

Selected.

Present Age Realism.

Whatever romance and poetry were in olden times associated with pilgrimages to places reputed sacred are rapidly being destroyed by the prosaic spirit of this very progressive and matter-of-fact age. Thus those who with pious intentions now visit the Holy Land are transported by rail from Jaffa to Jerusalem, where a funicular line conveys them to the summit of the Mount of Olives, while comfortable hotels on the American plan are to be found at Bethlehem and on the site of the [illegible] and now a hydraulic elevator has just been established at Marseilles for the purpose of hoisting pilgrims to the much-visited shrine of Notre Dame de la Garde, perched on the summit of the highest rock overlooking the city and bay, and to which sailors and travelers on starting out or upon returning from sea voyages have from time immemorial been want to ascend by the thousands of steep steps, usually on their knees.—*New York Tribune.*

The lives lived by the Moors are, without perhaps any exception, the most precarious and miserable that can be imagined. The poor man is thrown into prison for sums he never possessed and can never pay; the rich to be squeezed of all he possesses, while those only can hope to escape who are members of families sufficiently powerful to arouse the fears of the local Governor, should he attempt extortion, and not sufficiently powerful to stir up the jealousy and avarice of the Sultan. Even the Governors of the provinces suffer themselves as they make others suffer, for just as they squeeze the agriculturist and the peasant, so are they in turn squeezed by the Sultan and his viziers, and should they fail by constant presents to maintain a good opinion at the court they can expect only imprisonment and often death.—*Blackwood's Magazine.*

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Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

The Nickel Plate Road can offer to the Sons of the American Revelation reduced rates to their convention at Boston, Mass., April 30th. Remember we operate through sleeping cars direct to Boston.—a 10—17.

Original.

Paul's Second Epistle to Corinthiol. Chap. 12.

1. It is necessary to boast, though not a profitable thing; and I will come to visions and revelations of the Lord.

2. I know a man in Christ, fourteen years ago, whether in body I know not, or without the body, know not God knoweth that such an one was caught away into a third heaven.

3. And I know such a man, whether in body or without the body God knoweth,

4. That he was caught away unto the Paradise and heard unutterable oracular words, which it is not lawful for man to talk.

5. Concerning such an one I will boast, but concerning myself I will not boast, except in my weaknesses.

6. Though if I should choose to boast myself I should not be without sense, For I should speak truth: but I refrain, lest any one should reason in respect to me above what he seeth me to be or heareth from me.

7. And by reason of the excess of the revelations, that I might not exalt myself there was therefore given unto me a thorn in the flesh, an angel of Satanas to buffet me.

8. Three times I besought the Lord about this, that he might remove it from me.

9. And he said unto me, My grace sufficeth thee, for the ability is being perfected in weakness, most gladly then will I boast in my weakness, that the ability of the Christ may tabernacle over me.

10. Therefore am I satisfied in weaknesses, in contumptions, in treatment, in necessities, in persecutions, in straits for Christ's sake; for whenever I am weak, then am I enabled.

11 I have become lacking in good sense; ye have compelled me. For I ought to have been commended by you; for I have proved myself inferior in no respect to those who are par-excellence apostles, even though I am nothing.

12. The signs of the apostle have been wrought out in your midst in patient-endurance and with signs and prodigies and works of ability.

13. For in what respect have ye been belittled more than the rest of the churches, except in that I myself have not been burdensome to you. May ye have been gracious to me for this wrong-doing.

14. Lo, this third time am I holding myself in readiness to come unto you, and I shall not be burdensome; for I am not seeking yours but you. For the children ought not to treasure up for the parents, but the parents for the children:

15. Most gladly will I spend and be spent for your souls. If I love you exceedingly am I loved the less?

16. But be it so, I have not burdened you; but being crafty I have taken you with deceit.

17. Have I over-reached you through any one of those whom I have sent unto you?

18. I exhorted Titus and I sent the brother along with him. Did Titus over-reach you at all? Have we not walked in the same spirit, in the same footsteps?

19. Again think ye that we are defending ourselves to you? In the sight of God in Christ are we talking; and the things (said) are all for your edification.

20. For I fear lest somehow when I shall have come, I may not find you such as I desire, and that I myself may not have been found also such as ye desire; lest somehow there may be strifes, envy, passions, contentions, contradictions, whisperings, puffed-up feelings, seditions;

21. Lest when I shall have come again my God may humble in relation to you, and I may have to sorrow for many of those who have previously sinned and who have not repented of their uncleanness and fornication, and loose conduct which they have practiced.

CHAP. 13.

1. This third time am I coming unto you. At the mouth of two witnesses and three persons will every spoken word have been established.

2. I have previously said and I am saying beforehand, as when present the second time, and though absent now, to those who have previously sinned, and to all the rest, that if I shall have come back, I shall not spare.

3. Since ye seek proof of the Christ talking in me, who is not weak toward you, but is showing ability in you

4. For though he was crucified on account of weakness, yet he liveth on account of God's ability. Yea we ourselves are weak in him, but we live along with him on account of God's ability

5. Try yourselves, whether ye are in the faith, prove your own selves, or do ye not fully know your own selves that Jesus Christ is in you? Unless indeed ye are rejected ones.

6. And I hope that we shall know that we are not rejected ones.

7. And we pray God that ye may not commit any thing evil, not that we may appear approved, but that ye may do that which is good, even though we be as rejected ones.

8. For we are not entitled to [illegible] against the truth, but for the truth.

9. For we rejoice when we are weak, and we are enabled; and this we are praying for, namely for your perfecting.

10. For this reason the absent [illegible] that I, when present, may not use severity according to the authority which the Lord hath given me for building up and not for tearing down.

11. As for the rest, brethren, farewell; train yourselves, comfort yourselves, think the same thing, be at peace and the God of the love and peace will be with you.

12. Greet one another with a sanctified token of friendship; all the saints greet you.

13. The grace of the Lord Jesus Christ and the love of God the common participation of partnership in the sanctified spirit be with you all.

CHAS. BARNES.

Announcement.

The 5th Sunday in March I will be at Rome, Ind. as Brother N. M. Roby may appoint, meeting to commence on Thursday night and hold over the 1st Sunday in April.

On Thursday night before the 2nd Sunday in April I will be near Kosciusko as Brother Schenk may appoint.

The 3rd Sunday in April, north of Celina, meeting to commence on Saturday night.

The 4th Sunday near Ingraham, Ill. as Brother A. H. Rogers may appoint, meeting two nights or Wednesday night and continue for several days and nights.

J. S. Hayen.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by E. C. Bingley, is the title of a pamphlet of 68 pages containing text of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times Price 15 cents, at this office. It is worth ten times the price. Send for one or more.

Vandalia Low Rate Excursions.

On April 2nd and 30th, 1895, the Vandalia Line will sell excursion tickets to points in the South and Southeast at one fare round trip. In addition to the above, round trip tickets will be sold to points in Arkansas and Texas on April 2d, at rate of one fare plus $2.00. Liberal limits and stop-over privileges allowed. For full particulars call on or address any Vandalia Line Ticket Agent, or W. F. Brunner, Ass't General Passenger Agent, St. Louis, Mo. Apr. 30.

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Pleasure Trips.

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The Asbury Park excursion will doubtless attract many to that delightful ocean resort. Atlantic City, Cape May, Long Branch and all the famous seaside places along the New Jersey coast are located on the Pennsylvania Lines, hence they will have favorable opportunity to visit the resorts. The Denver excursion will be just the thing for sight-seeing journey through the Far West, as tickets will be honored going one way and returning a different route. Those who have not [illegible] the Mississippi and Missouri rivers. Variable route privileges will also be accorded Boston excursionists, enabling them to visit Niagara Falls, Montreal, Thousand Islands and St. Lawrence Rapids, the White Mountains, the Hudson River [illegible] and to return by steamer on Long Island Sound, after sight-seeing at Newport, Narragansett Pier, Nantucket and the Cape Cod resorts to New York, and thence through the magnificent [illegible] of the Keystone State along the Susquehanna and Juniata rivers, over the Alleghenies and the famous Horse Shoe Curve, through historic Johnstown and the coke and iron regions of Western Pennsylvania. It is also expected that Boston excursionists over the Pennsylvania Lines will be privileged to return via Baltimore and Washington if they so desire.

In addition to the above, there will be plenty of other cheap excursions over the Pennsylvania Lines to various points. As the season is some weeks away, arrangements in detail have not been consummated, but it is certain that no railway will offer better inducements than the liberal concessions in rates and privileges that may be enjoyed by travelers over the Pennsylvania Lines. This fact may readily be ascertained upon application to any passenger or ticket agent of these lines, or by addressing T. Van Dorn, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

WANTED—Several hundred New Subscribers for THE RESTITUTION for 1895.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your help we cannot hope to accomplish it. As we are [illegible] presents, we cannot offer [illegible] for new subscribers, will, however, [illegible] the person sending us the largest list of names before Jan. 1st, 1895. We will also give [illegible] for two next largest lists, and [illegible] for the next largest. We trust [illegible] to get [illegible] for their pay. We want all of those who [illegible] to do so at once. We are [illegible] their dispositions to assist in this work. If [illegible] to do so, we will [illegible] In the meantime we will [illegible] for each list.

ATTENTION [illegible]

We [illegible] attention for a new [illegible] the friends who are [illegible] this paper. You have [illegible] pay. We depend on [illegible] of your promise to get [illegible] to pay for paper, type [illegible] and press work. You do [illegible] by [illegible]. We are compelled [illegible] our obligations. This is written [illegible] the purpose of inducing you to look at the question from [illegible] the fence. How do you like the view from our side? What we are [illegible] think, if our positions were reversed?

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to a suggestion for a "Contingent Fund," the writer would suggest further that all calls to join Easter baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION Office, Plymouth, Ind. and no receipts will be sent, and the fund discontinued as may be required. Publication to be made of amounts received and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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[illegible] Sabbath. What is it? [illegible] Sunday. [illegible] Sabbath [illegible] Sunday [illegible] Sabbath [illegible] Sunday [illegible] Sabbath [illegible] Sunday

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA. APRIL 24, 1895. NO. 16.

The Restitution.

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Poetry.

Can it Be?

Can it be that I rose in the morning
And took up the work of the day,
With no reverence and no reverse solemnity
Without kneeling a moment to pray?
Can it be that I took of life's blessing
With no thought of my God's loving care
That the day is about me,
Without even one moment of prayer?

Can it be that at noontide, when resting
From the burden and heat of the day
I stood, shady place by the way-side,
Even there I forgot, too, to pray?
And at night, when my day's work was ended,
As I rested from toil and from care,
That I never once turned my face upward
To commune with my Father in prayer.

Now, maybe the day seemed so lengthened,
And it burdens so heavy to bear,
And I—impatient and fretful
When I offered not one word of prayer,
God pity the soul that is living
So far from his Father away,
That in all of life's cares and its blessings
He never once thinketh to pray.

Mrs. H. C. Parrott.

Original.

The Doctrine of Atonement or Reconciliation.

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. v. 11.

The word *atonement* occurs only once in the New Testament, as it reads in the above passage, and there it ought to be translated by the word *Reconciliation*, as in the margin. The old English sense of *at-one-ment* means the reconciliation of two parties who have been at variance. In the Old Testament, chiefly in connection with the law, the word atonement is of frequent occurrence. Two Hebrew words *kipporim*, a covering, and *kaphar*, to cover are used, and translated atonement. The cover of the Ark of the Covenant, called the mercy-seat, is thus designated. Thus the sense of the word atonement is expressed by *covering*—of *sins* or of *things*. The atonements of the law were made for sins of people, and priests, for houses, tabernacle, altar, etc., and were effected by blood, mercy, prayer, incense, slaying sinners, etc. Lev. iv. 20; xvi. 6, 16, 20, 30; xiv. 53; Exod. xxix. 33, 36, 37; xxx. 10, 12-16; Num. xxxi. 50; Lev. i. 4; Exod. xxxii. 30-33; Num. xvi. 46, 47; xxv. 8, 11-13; Lev. xvi. 10, 21. If the reader will take the trouble to read these references he will be amply repaid.

But our present design is to consider more especially the meaning of *At-one-ment* or *Reconciliation* as found in the New Testament. The word suggests that parties who have been at variance are at-one again, are reconciled, and at peace with each other. In the light imparted by Divine revelation let us inquire as to the parties at variance and separated from one another, the cause of this estrangement, and the means by which reconciliation must be effected.

1. *The parties at variance. Who are they?* The answer is—the Creator and the creature; the *righteous* God and *sinful* man. As far as the ever-blessed God is concerned, he has no enmity in his nature, but is "merciful and gracious, long-suffering, and abundant in goodness and truth." Exod. xxx. 6. His mercy endureth for ever—he changes not. Still he "will not justify the wicked;" but "the soul that sinneth, it shall die." Yet "the Lord is righteous in all his ways, and holy in all his works; and true and righteous are all his judgments." This being God's character, how is it with man? "God made man upright"—"in the image and glory of God," but he has defaced that likeness, both morally, mentally, and physically. Our first parents broke the law of their Creator in Eden, and in consequence was expelled therefrom. Gen. ii. 15-17; iii. 14-19, 22-24. The apostle Paul writes—"by one man *sin* entered into the world, and *death* by sin; and so death passed upon all men, for that all have sinned:" (Rom. v. 12); and "all have sinned, and come short of the glory of God." Rom. iii. 23, 10-12; Psa. xiv. 1-3. Man is *in a state of alienation and rebellion against God.* The apostle describes the Gentiles as walking "in the vanity of their mind, having the understanding darkened, being alienated *from the life of God* through the ignorance that is in them, because of the hardness of their hearts." Eph. iv. 18. This produces enmity and wicked works. These works are enumerated in Rom. i. 28-31; Gal. v. 19-21; and all persons who do such things are said to be "worthy of death;" in fact, are under sentence of death. "The wages of sin is death;" and "because of these things cometh the wrath of God upon the children of disobedience." Again, we read that to be "carnally-minded is death"—that "sin when it is finished brings forth death"—and "the end of these things is death." Such is the uniform teaching of the Bible. Man is at enmity with God, and is in danger of *perishing*, unless a *reconciliation* can be effected.

2. *The cause of this estrangement.* It has already been mentioned that *sin* is the disturbing and separating element. The prophet Isaiah says "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear. But *your iniquities* have separated between you and your God, and *your sins* have hid his face from you, that he will not hear." Isa. lix. 1, 2. *It is man who has made himself God's enemy by wicked works.* Col. i. 21. God has not veiled his face with wrath, because of offended justice, as some theologians teach; but he is pitiful and kind, unchangeable in mercy, and waits to be gracious. Hear his voice through the prophet—"Have I any pleasure at all that the wicked should *die?* saith the Lord God; and not that he should return from his ways, and *live?*" Ezek. xviii. 23; xxxiii. 11. "The Lord is long-suffering to usward, not willing that any should *perish*, but that all should come to repentance." 2 Pet. iii. 9. It is sinful man that is at fault, and is in rebellion against God. And, we say with the apostle, "O man, despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" Rom. ii. 4. The character of God, the Father, is beautifully set forth by Jesus in his parable of the prodigal son, as given in Luke xv. The father is full of pity and compassion to the returning and repentant prodigal. He hastes to meet him, and receives lovingly his lost son. He has no reproaches for him, but a hearty and royal welcome, giving him the best his house can afford. This parable illustrates God's kindly attitude, and forgiving love towards all repentant sinners. While the sinner is rebellious, and wanders away from God, there can be no reconciliation. The way is open for his return, and the Lord waits to be gracious. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. lv. 7. On the part of the sinner it is unbelief, stubbornness, hardness of heart, ignorance, and love of sin, that estranges from God. Before a reconciliation can take place, all these separating influences must be removed, and the sinner submit to the terms proposed by his offended Creator.

3. *The Reconciliation—how effected.*

As soon as man had sinned, an intimation was given that the tempter, the cause of man's disobedience to Divine law, would be destroyed by the Seed of the Woman, at some future time. Gen. iii. 15. And from the reference we have in Heb. xi. 4, to Abel's sacrifice of the firstlings of his flock being more acceptable than Cain's offering of the fruit of the ground, as related in Gen. iv., we properly infer that the death of an animal was required, and accepted by Jehovah, if offered in obedience to his law, as an atonement for sin. Abel's innocent lamb was typical of the sinless lamb of God, which taketh away the sin of the world. And so it may be said of all the lambs and animals offered in sacrifice under the law, and according to the law. Still it was impossible for animal blood to take away sins. Heb. x. 4. If those sacrifices which they offered continually could have made the comers thereunto perfect, would they not then have ceased to be offered? because that the worshippers *once* purged should have had no more consciousness of sins. Heb. x. 1, 2. In the offering of an animal sacrifice for sin, the shedding of blood was a confession of the sinner's mortality, and of the sin which causes death. This was a sign of repentance, and of obedience to God's law, and therefore was a means of obtaining pardon. See Lev. v. 1-6, 16; vi. 1-7. But the *law* made nothing perfect—its sacrifices which were offered *daily* and *yearly*, did not cleanse the conscience—and its priests were also imperfect, and were removed for another priest, of the order of Melchisedec, the Christ, the Son of God. This high priest, though a Son, yet learned obedience by the things which he suffered; and being made *perfect*, he became the author of eternal salvation unto all them that obey him." Heb. v. 8, 9. This Captain of salvation, and high priest over the house of God, was *perfected* through sufferings, and can be touched with a *feeling for our infirmities*, being tried like us, yet did not sin. Heb. iv. 14-16; v. 8-10.

According to the intimations, promises, prophecies, types and shadows of former ages, the Apostle Paul writes, "When the fulness of the time was come, God sent forth his Son, born of a woman born under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. iv. 4, 5. "The *Word* became *flesh*, and dwelt among us." John i. 14; "that holy thing which shall be born of thee shall be called the *Son of God*." Luke i. 35; "made of the seed of David, according to the flesh." Rom. i. 3; 2 Tim. ii. 8; Acts ii. 30; Rev. xxii. 16. This born Son of God, was divinely named *Jesus*—this Jesus, when thirty years of age was immersed by John in the Jordan, and on coming up out of the water, the Father anointed him with the Holy Spirit, and acknowledged him as his beloved Son. Matt. iii. 13-17; Luke iii. 22, 23; iv. 18, 19; Acts iv. 27; x. 38. This beloved Son of God, Jesus Anointed, was sent to preach the *kingdom of God* to the lost sheep of the house of Israel. Luke iv. 43; Matt. x. 5, 6; xv. 24. As the *heir* to the inheritance, he was sent to receive the rental or fruits thereof. Matt. xxi. 33-46. Jesus, the Christ, was the legal *heir* to the *throne* and *kingdom* of David, and "the King of Israel," and "King of the Jews." Luke i. 32, 33; John i. 49; xii. 13; xviii. 36, 37; Acts ii. 30. This was the *good confession* which he made before Pontius Pilate, and for which he was crucified. 1 Tim. vi. 13. His enemies, the priests, said it was blasphemy for him to claim to be God's Son, and therefore he ought to die. John xix. 6, 7; Matt. xxvi. 63-66. The law condemned blasphemers to be stoned to death. Lev. xxiv. 16. But as the Romans had taken the power of inflicting death from them, they handed Jesus over to Pilate on the charge of treason, so that he might suffer death according to the Roman law, viz., by crucifixion. Jesus had foretold that the chief priests and scribes would condemn him to death, and deliver him to the Gentiles to mock, scourge and crucify. Matt. xx. 17-19; Luke xviii. 31-34.

The apostles did not understand their Master when he talked with them about his death and resurrection. At one time Peter began to rebuke Jesus for speaking of these things, saying, "Be it far from thee, Lord; this shall not be unto thee." But he was sharply reproved for his unwise rebuke. Matt. xvi. 21-23. At another time, when passing through Galilee, Jesus spoke to his disciples about his death and resurrection. "But they understood not." Mark ix. 30-32; Matt. xvii. 22, 23. And even after his death and resurrection he censured them for their unbelief. (Mark xvi. 14;) and to two disciples traveling to Emmaus, he said, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?" Luke xxiv. 25-27, 44-48. Jesus showed the apostles that the prophets "testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. i. 11; Psa. xxii. 6-8, 14-19; Isa. liii. And then commissioned them to go and preach the gospel to every creature—to preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. Mark xvi. 15, 16; Luke xxiv. 47. But they were to wait in Jerusalem until the Holy Spirit should come upon them. Acts i. 4, 8. This came on the day of Pentecost, and then they were baptized with the Holy Spirit, and were able to speak the Word of the Lord with power. Acts ii.

The Apostle Paul, speaking of himself and fellow apostles, to whom "the Word of the truth of the gospel" was entrusted, says, "that God who has reconciled us to himself through Jesus Christ, has given to us the *ministry* of the reconciliation; namely, that God was by Christ reconciling the world to himself, not counting to them their offences; and has deposited with us the *Word of the reconciliation*. On behalf of Christ, therefore, we are *ambassadors;* as if God were inviting through us, we entreat, on behalf of Christ,—be you reconciled to God! For him who knew no sin, he made a sin-offering on our behalf, that we might become God's righteousness in him." 2 Cor. v. 18-21. The sinless Christ having made peace through the blood of the cross, has made it possible to reconcile both Jew and Gentile unto God in one body, preaching peace to those afar off, (the Gentiles,) and to those that are nigh, (the Jews) Eph. ii. 13-17. The gospel of peace was first preached to the children of Israel by Jesus Christ, when he published the glad tidings of the kingdom of God in Judea and Galilee, (Acts x. 36-38; Matt. iv. 23;) calling upon the people to "repent, and believe the gospel." Mark i. 15. At the close of his ministry, he said, "This gospel of the kingdom shall be preached in all *the world* for a witness unto *all nations*." Matt. xxiv. 14. Then when the hour came for the Good Shepherd to give his life for the sheep—"to give himself a ransom for all," John x. 11, 15; Matt. xx. 28; 1 Tim. ii. 6; the sacrifice was made, and "propitiation was made for the sins of the people. Heb. ii. 17; 1 John ii. 2. God accepted the sacrifice by raising his Son Jesus from the dead, giving him immortality and making him Lord over all. Then "the gospel of salvation"—"the word of reconciliation," was committed to the apostles, with the conditions on which sinners can be saved or become reconciled to God. They are the only authorized ambassadors of Christ. They alone can truly answer the question, "what must I do to be saved?" as Peter did to the Jews at Pentecost, (Acts ii. 38,) and Paul to the jailor at Philippi, (xvi. 31, 32.) None can truthfully say that these men did not preach the gospel, or teach correctly "the way of salvation." Philip also preached *Christ* to the Samaritans; and those who heard him and saw the miracles he did, gave heed to his Word; for we read that "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 5, 6, 12. There is only "*one Lord, one faith, one baptism.*" Eph. iv. 5. The *one Lord*, is the crucified, risen, and exalted Jesus, in whom alone is salvation; for there is none other name under heaven given among men, whereby we must be saved." Acts iv. 12; 1 Tim. ii. 5-7. The *one faith* is the *one gospel* which the one Lord commanded his apostles to preach to all nations for obedience of faith; Rom. i. 5; xvi. 26; "*the faith* once delivered to the saints," Jude iii. that *gospel* which Paul preached for salvation at Rome, and everywhere. Rom. i. 15, 16; Acts xxviii. 22, 31. The *one baptism* is an immersion in water of a penitent believer in *the kingdom of God*, and *the name* of Jesus Christ for the remission of sins. Acts ii. 38; x. 43, 47, 48; viii. 30, 38, 39; xxii. 10, 16, etc.

If we would "be reconciled to God" we must receive "the Word of reconciliation" brought to us by Christ's ambassadors the apostles—they alone can dictate the terms of peace. The Anointed Jesus, the men, appointed these men to offer pardon to all men in his name. The terms are as above stated; viz. A belief in Christ and the kingdom—sincere repentance, or ceasing to do evil, and learning to do well—and being immersed into his name for the remission of sins. Those who thus die to sin, and rise to walk in a new life, become *new* creatures in Christ—are saved, reconciled, have peace with God, being justified by faith, and are sanctified. "Therefore, *there is* now no condemnation to them who are in the Anointed Jesus." Such are adopted *children* of God, Gal. iii. 26, 27; iv. 4-7; therefore *heirs* of God, and *joint-heirs* with Christ, Rom. viii. 17; heirs of *eternal life*, Titus i. 2; iii. 7; 1 Pet. iii. 7; heirs of *salvation*, Heb. i. 14; heirs of the *kingdom*, James ii. 5.

In conclusion, dear reader, how thankful to God we ought to be for his mercy, as manifested toward a world of sinners, condemned to death, in giving his only begotten Son that we might not perish, but have everlasting life through him. John iii. 14-17; Rom. v. 8-11; 1 John iv. 9, 10. And not only the Father, but the Son also loved us, and "*gave himself* for our sins, that he might deliver us from this present evil world, Gal. i. 4; and "*gave himself* for us, that he might redeem us from all iniquity." Titus ii. 14; etc., etc. Let us accept God's proffered mercy, and *be reconciled* to him by receiving the gospel, and becoming obedient to its requirements, that all of its promised blessings may be ours. Amen.

B. WILSON.

Fulfillment of Scripture.

"Today hath this Scripture been fulfilled in your ears." Luke iv. 21. R. V.

With one point excepted the prophecy of James v. is being fulfilled today under our own eyes.

1. Gold is hoarded (here for preservation or policy, in the Old World for war purposes) and is cankering (or corroding) in bank vaults.

2. The cry of the laborer is heard throughout the world because his hire is kept back by fraud, on pretence of hard times or scarcity of money.

3. The rich are living in luxury (wantonness) and delicately they have nourished their hearts in a day of slaughter, *i. e.* of the poor through want of the necessaries of life, want of proper medical care and sanitary provision, and other causes consequent on privation.

4. The howlings of the rich have not yet commenced, for their miseries are not yet come upon them (v. 1) and soon, for in verse 8 we are told, "the coming of the Lord draweth nigh," or as the Greek gives it "the (*parousia*) presence of the Lord (*eyyike*) has approached, that is to say when these predictions are fulfilled.

5. Under these circumstances Christians are warned to be patient, and to stablish their hearts (*i. e.* remain firm) "unto the coming of the Lord," and to take example by the prophets and Job who were faithful under affliction and suffering. We may note two facts here—the righteous will share to some extent in this suffering, and that this hoarding of treasure (which causes the present distress) is "in the "last days"—against the time of wars culminating in Armageddon, and the coming of the Lord "which is at hand."

Again Isaiah viii. Confederation is the order of the day. The nations of the world are "girding" (or arming) and "banding themselves" by "alliances" and "taking counsel" together (against nihilism, socialism and anarchism) yet it shall "come to nought" and they "shall be broken in pieces." The people are "*associating*" in *societies*, lodges, brotherhoods, trusts and combinations as never before, it is a day of trusts and secret societies, but the Lord's people are told, "Say ye not" a confederacy "to all them to whom this people shall say a confederacy,"—in plain language they are forbidden to join all such combinations because "they are not of the Lord," but God is with them and will protect all who rely on him alone, and they are not to fear for the future.

"But the foolish pass on and are punished," for "they shall pass through it" (the troublous times) "hardly bestead and hungry," and "shall fret themselves and curse their King and their God (the anti-christ) and look upward" for help. "And they shall look unto the earth" (the world) and behold trouble and darkness, dimness of anguish; and they shall be driven *to darkness.*" Just now the world seems to be tottering on the very brink of this abyss.

2 Timothy iii. gives further details of these "last days" that accord with present experience. Men are described as selfish, covetous boasters, proud, etc. Our daily press is sufficient evidence of this. The papers strive to out-vie each other in self-praise and fulsome laudation of the energy, pluck, push, smartness, strength, wisdom, wealth, and so-called "braininess" of themselves, popular men, their own particular city and their own citizens generally. To hear them one would suppose this country and its vast resources was the result of their own work and that God had nothing to do with it. Men seem to have lost their bends in self-adulation, and their boastings have become ludicrous and drawn the sneers and ridicule of the world. Yet Herod was smitten "because he gave not God the glory."

Our Christians also have a *form of* godliness without the power. This is evident and needs no comment. "The law is slacked and judgment doth never go forth, for the wicked doth compass about the righteous, therefore *wrong judgment* proceedeth." A better description of our courts could hardly be given in so small a compass. In chapter 2, the rich are described as proud, having a selfish greed that can never be satisfied, "that gathereth unto him all nations and all people," (by emigration to keep down wages), "Neither keepeth he at home." The prophecy is exact in describing affairs in this country. The oppressed taunts them with coming woe and ask derisively how long this state of affairs can continue, and we are told that "they will rise up suddenly that shall bite thee (the oppressor) and awake (to vengeance) that shall vex thee and thou shalt be poor booties unto them." That is robbery accompanied by violence. This assures a violent termination of our chronic labor troubles. "The vision is for an appointed time, but at the end it shall speak and not lie, though it tarry, wait for it, because it will surely come, it will not tarry," *i. e.* delay after the signs come to pass.

The Oxey movement followed by what the military chiefs styled "armed rebellion against the government" is but a shadow of coming events. It is now as in the days of Noah, the earth is filled with violence, the rich feasting and scoffing at all warning; but "they (the destroyers) shall all come for violence, and they shall scoff at the kings, and the princes shall be a scorn unto them, they shall deride every stronghold, for they shall heap dust (with dynamite) and take it." Habbakuk i. 10. "Then shall his mind change, (the anarchist) and he shall pass over and offend imparting this his power unto his God" (antichrist). Much like French in the days of the Revolution.

Our Lord's account in Matthew is a summary of these prophecies, and he tells us "except these should be shortened (for the sake of the elect who will share in the trouble)." This points to something terrible beyond all man's former experience, and justifies the worst forebodings of our statesmen.

In an article in THE RESTITUTION Sept. 13, 1893, the writer stated his belief that China, Japan and the far countries were reserved against the last days. Since then Japan has become a power, and has been officially recognized as a civilized nation. Events move quickly in these times. The Holy Land is waking from the torpor of centuries. India is a giant renewed with wisdom and strength. China no doubt will profit by her lesson. These countries will not become Christianized, but will profit by civilization its knowledge and appliances, and will turn these weapons against Christianity, law and order. That is how Rome fell, enervated by self-conceit, pride, luxury and wealth. There is nothing new under the sun.

Before the kingdoms of the Old World will fall before anarchy. War, pestilence and famine will follow. "Before him (Christ Conqueror) went the pestilence, and burning coals went forth at his feet." Habakuk iii. Hordes from the North under or confederated with Gog (Russia) will overrun Europe, weakened by disorder and violence. Our own country will be rent by civil war, complicated by anarchy and religious dissensions. We shall have to destroy the vipers we have warmed on our hearth. All these wars will be of an exterminating character, probably with no quarter for man, woman or child. "There will be a time of trouble such as never was since there was a nation even to that same time," and the slain of the Lord will be from one end of the earth even unto the other end thereof. Apparently but few will eventually escape. Russia (Gog) stands for despotism, heathenism and ignorance; the old Roman Kingdom for the Scarlet Woman, the False Prophet; atheism, anarchy and the Lawless One; the Anglo-Saxon race for civilization, Christianity, law and order. The opening scenes of the coming struggle will end in sharply defining the outlines of each, by annihilation of the defeated. The closing scene will show the Anglo-Saxon race and the Jews fighting for self-preservation at Armageddon. H. T. HAINES.

The Restitution.

THE RESURRECTION of Jesus the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the established order of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immediate translation of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

[illegible]

OFFICIAL ORGAN
Members of the O. P. Association.

E. PAGET, Corresponding Editor.

PLYMOUTH, INDIANA, APR. 24, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Gospel in Verse.

"Thus said my God to Abraham,
'Blessing, I thee will bless.
And multiply thy seed, and then
The land thou shalt possess.
And not alone shalt thou be blessed,
A blessing thou shalt be;
For all the nations of the world
Shall find their help from thee.
A seed of promise shall be born,
And peoples shall rejoice
To see the glorious light he shed,
To hear his loving voice."
O God how sweet to have thy smile,
And words of good from thee;
But add this other joy, I pray,
A blessing let me be."

WHEN John sums up the highest prospects of believers, he makes their fullest satisfaction and rapture depend on seeing Jesus as he is.

OLSHAUSEN in his comments on 1 Cor. xv. 19, "If in this life only we have hope in Christ," says the doctrine of the *immortality of the soul*, and the name are alike unknown to the entire Bible."

"PRAYER that is not based on God's promises and offered in the name of Jesus is like the clicking of a telegraphic instrument that is unattached to the transmitting wire. The sound is all right and the petition may be understood on earth, but it will not be transmitted to heaven."

WE quote the following paragraph from the *Messenger* and commend it to the attention of young people especially:—"Keep out of debt. Avoid it as you would war, pestilence and famine. Shun it as you would the devil. Hate it with a perfect hatred. Abhor it with an entire and absolute abhorrence. Do anything that is honest and useful rather than run in debt. Do ion. Pass it by as you would a leper. Yes; if you desire to live a happy and contented life, *keep out of debt.*"

APRIL the 14th was another day of rejoicing to the Church of God, in Cleveland; the occasion being the addition of another obedient one to the Body of Christ. After many months of investigation and conflict, Sister Silzenstock, formerly a Methodist, put on the sin-covering name. We thank God and resolve to labor on. May the babe in Christ feed on the sincere milk of the Word and grow strong enough speedily to take more substantial aliment and grow up into Christ her living head, and finally shine in the Great Salvation.

IT has been said that Christians are epistles to be read. The world reads them all. How important that this living gospel which walks and trades and stirs about in public places should be correctly printed? Yet how many of these living epistles have been printed from battered type and mixed fonts, on spotted paper and in dim ink. But after all, Christianity is an upright, open-eyed, warm-handed, advancing thing, not the flat flimsiness of a mere programme, to put away on the shelf for safe keeping; it is always alive, alert and growing; it is not dead Latin, but vital mother tongue; it is not steepled in church, cadenced in ritual, or robed at the altar but hearted in living people, and radiated in work-day duties."

WE think the following stray lines will strike a sympathetic chord in every believer's heart, and therefore transcribe them.

HYMN OF THE LAST DAYS.

Will thou be long, Lord Jesus?
Two thousand silent years
Have nearly closed upon us,
Full-filled with blood and tears.
We strain our aching eyelids
To gaze into the night;
And yet no sign of advent,
No dawning of the light.

Will thou be long, Lord Jesus?
The summers come and go—
Days busy, nights of sorrow,
Like rivers, on they flow.
Sometimes, when suns are golden,
We slack to watch and pray,
But when the night falls round us,
We weary for the day.

Will thou be long, Lord Jesus?
The "little while" so long!
The bitter tongue of mourning,
The cruel tide of wrong.
Our sins and fierce temptations—
All weigh our souls with care;
Wilt thou be long in coming
And making all things fair?

Will thou be long, Lord Jesus?
Master, we would see thee!
The night is very strong,
And very weary we:
We yearn to hear thine accents—
"Peace! Fear not, it is I;"
We long to see thee coming
Before we faint and die.

Wilt thou be long, Lord Jesus?
Thy home is very fair
To hearts disheartened, spirits
High mustering in despair.
Will thou be long, Lord Jesus?
Our cry is low, or we;
Our expectation, painful;
Our longing, agony.

Lord, thou art very patient,
And all impatience we;
Lord, thou art very loving,
And cold our altars be;
Dear will not leave unfathered
One of thy foreknown bride;
We wait, then, the Omega
Thine advent to decide.

A Rift in the Clouds.

For a number of days past a "Bible Study Conference" has been in session at the Second Presbyterian Church in Cleveland. On the 12th inst., we were surprised and gratified to learn by the daily papers that the Rev. E. F. Strueter, Ph. D. who has been working among the Jews in New York City for the last year came out clear and strong in advocacy of the literal interpretation of prophecy, and the physical return of Christ to the physical Jerusalem, for the establishment of an everlasting kingdom. When questioned as to what extent his interpretation was accepted by others, he said he thought all the company present at the conference believed as he did. He showed clearly that all the purpose of God in reference to the Jewish nation could not possibly be fulfilled at the *first* coming of Christ, and hence there must be a second.

It looks very much as if intercourse with devout Jews had completely changed his views about the kingdom of God, because the papers say he made suggestions of missionary work among Jews,—pointing out what course *must* be pursued to be successful, and what methods would prove entirely ineffectual.

It is refreshing to see a rift in the theological cloud, may it grow wider and wider so that we may gain the attention to this subject, of honest-hearted religionists.

Another Blind Leader.

THE Rev. (?) Williard Scott, pastor of the South Congregational Church of Chicago, says, "*I understand* that the future life will be in a real sense the continuance of this, in which we shall carry forward to fuller lengths what we have here begun. I do *not* understand that its form and place are distinctly revealed, or that they are important. The Gospel of Jesus Christ lays great emphasis on the present. Of that it is constantly speaking, while the future life it considers at the resultant of this. Death is not a magician who does surprising or inconsistent things. It changes the scene, and in some respects the form of life, but not its characters. The main things remain as they were..... He who loves light here will inherit light there; while he who loves darkness rather than light now, shall not see light hereafter. This *seems* to be revealed in the constitutions of nature and of man, and in the Word of God, and to be reasonable."

The above is no improvement on what has gone before. He has no testimony to offer. He *understands* so and so, especially that we shall carry forward to fuller lengths what we have here begun. Without any information as to form, place or environment, he is certainly *not* qualified to say that what is begun here shall be carried to fuller lengths in the future, unless God has said so.

He does not understand that the form and place are distinctly revealed, or that they are important. Then, we ask, what motive to faith and obedience does God offer? Does he simply say, If you will do well I will give you *something?* And is it this indefinite *something* that Peter calls exceeding great and precious promises? Could the gentleman apply the phrase, exceeding great and precious promises to something not distinctly revealed, and that he has to guess *at* and reason *out*? What is his hope? And *why* does he hope for it?

The words "*form of life*" sound as if he was writing of something he was ignorant of. "Form of life." We wonder if the words, "The Gift of God is *Eternal* Life" would help him any? Why does the poor man say the form and place are not distinctly revealed? Does not John *distinctly* say the life was *manifested*, and *distinctly* say he will *bear witness*, and show unto you that Eternal Life which was with the Father? Does the gentleman's creed lead him to discredit John's testimony who says he has *seen* and *heard* what he testifies to? Why will he not take the resurrected Jesus as a specimen of the future life for the saints. It says they shall be *raised by his life*. It says *he is their life*. That life is to be enjoyed in the kingdom of God on earth.

Follow Christ.

"That is what is expected of us brethren and sisters! "He that followeth me shall not walk in darkness, but shall have the light of *life*," and following him, we have what the apostle terms "the Spirit of Christ," and to such it is said, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be *loved* of my Father, and I will love him and manifest myself to him." There is a world of suggestion here. Doing, we see, and as we keep on doing, we are the more certain that we see and the more perfectly understand. We know what the will of the Lord is, and in doing it faithfully we become strong men in Christ Jesus, being renewed in knowledge after the image of him that created us; *freed from false thoughts*, base passions, wrong aims, unsan deeds, and the spirit of the old man of the flesh. In *doing* we attain to the highest position to which as men we can aspire, for the inner man *fashioned* after the similitude of Christ is developed in us. We [illegible] aspirations, and of the wellings up of eternal life, and feeling thus we act as becometh saints. If we grasp the full significance of our high calling,—if we fully realize that we are the sons of God, the sense of that glorious fact must fill us in every faculty. God is, in a word, immanent, in us, and he reveals himself as Father and Redeemer, so that we are sure of him and his saving work in us, and produces in us the assurance of faith, and we are persuaded that neither death, nor life, norangels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

But this involves a good deal. This persuasion is the outcome of a living, active, firm faith in God, and the mind of Christ dwelling in us richly. That is what causes the in-flow of the pure God idea. Christ is the center, the crown, the Alpha and Omega of God's purpose in human history. But faith of this sort will only grow as it is used; and assurance only increases as we experience the divine love and care; and here is the man Christ Jesus, the Desire of all nations, the Goal of all the centuries, the Light of life and immortality, and the Hope and Assurance of glory. Let us take his life as the ideal of living and willing, and his character as the pattern of our lives; and as we see all the lines of history converging towards him, let us believe and live,—and living let us adore, and obeying let us enjoy sweet communion with the Father of mercies.

What if we cannot compass the Eternal! That is no hindrance to our enjoyment of him through Christ. We are not required to understand all mysteries, but we do need to follow on to know God as he is revealed in Christ. This knowledge is sufficient for our spiritual wants. It causes new hopes to spring in the breast, implants higher aims within us, inspires us to holier and loftier thoughts and actions and makes us long for that closer spiritual union with the Father that is held out to us in the gospel, when we shall delight forevermore in the effulgent glory of his presence.

The truth demands a constant and personal devotion to his precepts and discipline. If we yield this then God will write his law in our inward parts, incorporate it with the very structure of our being by the operation of the Spirit of Christ upon our hearts and minds. Having been weaned from the rudiments of the world, and became new men in Christ Jesus men after a divine pattern, every honest effort to imitate our great Exampler brings us nearer and nearer to him, and Christ and God in him nearer to us until we feel, as the apostle puts it, that we have our fruit unto holiness and in the end everlasting life.

Brothers and Sisters, what do we think of Christ? Do we think enough of him to emulate his firm resolve, his earnest purpose, his absolute faith? Can we say with the Psalmist, "I will love thee Oh, Lord my strength? "If so we have drunk deep of the wells of salvation, and our path is as the shining light that shineth more and more unto the perfect day. Meanwhile, beloved, we must possess our souls in patience till the dawn of the morning light when our thirst shall be satisfied with the sight of Jesus as he is."

TEMPERANCE.

The Two Workmen.

Two workers in one field
Toiled on from day to day;
Both had the same hard labor,
Both had the same small pay.
Both had the same sky above,
The same green earth below,
One soul was full of love,
The other full of woe.

One had a flower-clad cot
Beside a merry rill,
Wife and children near the spot
Made it sweeter, fairer still.
One a wretched hovel had,
Filled through, dirt and din
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day;
Both had the same hard labor,
Both had the same small pay;
But they worked not with one will,
The reason let me tell:
In the one drank at the rill,
The other [illegible]

The Story of Intemperance.

A few years ago a noted wild-beast trainer gave a performance with his pets in one of the leading London theaters. He took the lions, tigers, leopards and hyenas through their part of the entertainment, awing the audience by his wonderful nerve and control over them. As a closing act to the performance, he was to introduce an enormous boa-constrictor, thirty-five feet long. He bought it when it was only two or three days old, and for twenty-five years he had handled it daily, so that it was considered perfectly harmless and completely under his control. He had seen it grow from a tiny reptile, which he often carried in his bosom, into a fearful monster.

The curtain rose on an Indian woodland scene. The weird strains of an Oriental band steal through trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth. It stops. Its head is erect. Its bright eyes sparkle. Its whole body seems animated. A man emerges from the heavy foliage, and their eyes meet. The serpent quails before the man—man is victor. The serpent is under control of a master. Under his guidance and direction it performs a series of frightful feats. At a signal from the man it slowly approaches him, and begins to coil its heavy folds around him. Higher and higher they rise until man and serpent seem blended into one. Its hideous head is reared aloft above the mass. The man gives a little scream, and the audience unite in a thunderous burst of applause, but it freezes on their lips. The trainer's scream was a wail of death agony. Those cold, slimy folds had embraced him for the last time. They had crushed the life out of him, and the horror-stricken audience heard bone after bone crack, as those powerful folds tighten upon him. Man's plaything had become his master. His slave for twenty-five years had now enslaved him.

In this horrible incident is portrayed the whole story of intemperance. The man who has taken the first glass of intoxicating liquor has the boa of intemperance in his bosom. If he throttles the monster now, it is easily done. But if he permits it to live, feeds and nourishes it, he may control it for even twenty-five years, but it is continually growing, and some day its soul-destroying folds will encircle him. The unchangeable decree of Almighty God is, that "no drunkard shall inherit the kingdom of God."—*Contributor.*

Wasted Money.

"Boy at head of class, what are we paying for liquor as a nation?"

"Nine hundred million dollars annually."

"Step to the blackboard, my boy. First, take a rule and measure this silver dollar. How thick is it?"

"Nearly an eighth of an inch."

"Well, sir, how many of them can you pile in an inch?"

"Between eight and nine."

"Give it the benefit of a doubt and call it nine. How many inches would it require to pile up these [illegible]?"

"One hundred million inches."

"How many feet would that be?"

"Eight million three hundred and thirty-three thousand three hundred and thirty-three feet."

"How many rods is that?"

"Five hundred and five thousand and fifty rods."

"How many miles is that?"

"One thousand five hundred and seventy-eight miles."

"Miles of what?"

"One thousand five hundred and seventy-eight miles of silver dollars laid down, packed closely together, our national liquor bill would make."

Now add the $[illegible],000,000 we are paying for *tobacco* annually, to the liquor miles of silver dollars, which is two-thirds as much, or 1,052, and we have 2,632 miles of silver money packed closely together for our nation's one year's *grog* and *tobacco* bill. Let these same silver dollars be laid flat, touching edge to edge, and they would make a continuous ring around the earth.

Reader if you need facts on this question, nail this to a post and read it occasionally. It would scoop shovels to throw away money as fast as we are wasting it for grog and tobacco.—*Anti-Tobacco Gem.*

Original.

Is There Anything in Christianity?

This sometimes falls on our ears and perhaps comes from one that has labored for a number of years. It is a discouraging remark, especially to the young beginner. Oh thou of little faith, have you enough to save you? when the thick clouds of adversity roll up before you, have you the firmness to stand? Our faith is to be tested. We say we are looking for it, then why shrink from it when it comes? True faith cannot be shaken by every whirlwind. Let us examine ourselves and see whether we be of the true faith. To say we believe God's Word and not have our actions correspond shows our faith is weak. This has always been a great mystery to me, to think of the grand reward that is promised the overcomer, why we do not put forth a greater effort to overcome? I verily believe that it is owing to lack of faith, not having enough to deny ourselves of the pleasures of this world, fearing lest we loose both, but this one thing is true, we either have to put down the old man with his deeds or he will drag us down to death. We cannot serve two Masters. The unforbidden fruit we must let alone if we expect to taste of that in the new garden that is to be restored. Do not be tempted. Let us profit by our forefathers' experience. If we believe then that Christ is soon coming for his bride, we will begin to make preparation. Yes, we will begin to dress ourselves for the event, but look! Christian, what kind of a robe he requires his bride to wear. A white raiment, pure and spotless, will she not have to be very careful? Yes, she will need to make a wide sweep lest her skirts become tarnished with the filth that has accumulated in this sin-cursed earth. The seven Christian graces make up this beautiful apparel. Faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and last of all charity. Adorn yourselves with these, brothers and sisters, and the Lord will receive you. In conclusion I will send this little poem.

[illegible], for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink,
Of poverty or woe.

That will not murmur nor complain
Beneath the chastening rod;
But in the hour of grief and pain,
Will lean upon its God.

A faith that shines more bright and clear
When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt.

A faith that keeps the narrow way,
By truth illumined and led,
And with a pure intent obeys
Light upon light, and bread.

Lord, give me such a faith as this,
And then, whate'er may come,
I'll take it to my home—the blissful home
Of an eternal home."

MRS. CORA HARRAN.

"In Christ Shall All be Made Alive."

The above inscription is cut on the monument of Gen. Hillyer, near the entrance to Spring Grove Cemetery, Hartford, Conn. The foundation of the Christian hope written to the Church at Corinth so many centuries since near the entrance of a Christian burial place in this new world is beautiful "For as in Adam all die even so in Christ shall all be made alive." But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming. Then come the end.

C. BOARDMAN.

OBITUARY.

Died April 9th, 1895, of cancer of the stomach, Maggie, wife of Ira Forbes, aged 30 years, 1 month, and 6 days. Deceased was born in Annapolis County, Nova Scotia, on Feb. 29, 1856, and at the age of nine months was left a motherless child, being then brought up by her grand-parents, who were Methodist Church going-folks, and very naturally tried to teach her that sprinkling was Scriptural baptism, but being of a naturally keen perception she readily discriminated between truth and error, and following her convictions of truth she united with the Baptist Church; but as years rolled on she heard the truths of the gospel that Jesus and his apostles preached, when her keen perception again discerned that she was not immortal, but only an heir of immortality, and that death instead of being the gate to glory, is in reality an enemy to be destroyed and swallowed up in victory at the resurrection; and following the dictates of her conscience, she was planted in the likeness of her Savior's death that she might be also in the likeness of his resurrection.

On Oct. 5th, 1880, she was married to the writer, with whom she lived as a faithful companion in tribulation and patience for fourteen years and six months when death severed the union. Her illness was of a most painful character, and lasted forty days, during which she never uttered a murmuring word, but patiently bore her affliction, until she fell asleep in full assurance of faith in a glorious resurrection to immortality and eternal life, when the Lord himself shall descend from heaven with a shout, to bring from the dust his sleeping saints to meet him in the air. Precious in the sight of the Lord is the death of his saints.

Maggie sleeps beautifully and peacefully waiting for the dawning of the endless day, when there shall be no more pain nor death, and when tears shall be wiped from off all faces, and when her eyes shall behold the King in his beauty, and she shall be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. May it be the blessed privilege of reader and writer to share in the glories of Paradise restored. As there is no minister of the faith here, Pastor Fash of the Baptist Church assisted by Pastor McQuen of the Congregational Church performed the burial service; after which we laid her away in the Brooklyn Cemetry to repose until the early dawn, when Jesus will come in a thief-like manner for his sleeping saints.

She leaves a husband and a sister, with a host of relatives in Annapolis to mourn her loss, but we sorrow not even as others which have no hope. Sleep on dear Maggie, and take thy rest till eternity shall dawn on thy bright vision blest. Till then we bid thee adieu.

IRA FORBES.

Appointments.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday at Argos. The 1st Sunday in June, at Roll, and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. HATCH.

Japan has a banking house that has been in business without a break for over 300 years. It began with Yechigo No Kami, an improvised feudal noble of the Province of Ise, who broke away from the traditions of his caste and went into the liquor trade, manufacturing saki from rice. One of his sons established a bank, which two centuries ago was removed to Tokio, the present capital, and from the name of the principal at the time took the name by which it is now known of the Mitsui Bank. Like the Rothschilds, the whole family is engaged in the business, a marked feature of which is that the capital belongs to all in common, while no one member can claim a separate share. The most competent individual is chosen President. The Bank has now over thirty branches and is the largest private bank in Japan.

A highly interesting study of what a hundred years of war have cost France in human life has just been made public by Dr. Lagneau, member of the Academy of Medicine of Paris, and is found in the Lancet. When the revolution broke out France's effective army was only 120,000 men. For the wars waged during ten years in Belgium, on the Sambre, the Meuse, the Rhine, the Alps, the Pyrenees in the Vendee, and in Egypt there were called out 2,500,000. At the census made in the ninth year of the republic there remained of these only 677,598. In killed and in dead by disease the wars of the first republic cost France 2,122,402 men. From 1801 to Waterloo 3,757,398 men scarcely sufficed to fill the blanks which, in an incessant war against combined Europe, France incurred at Austerlitz, Jena, Auerstadt, Friedland, Saragossa, Eckmuhl, Essling, Wagram, Taragona, Smolensk, Moscow, Lutzen, Bautzen, Dresden, Leipzig, and Waterloo. Under the restoration, Louis Philippe, and the second republic, in spite of the war in Spain (1823), the conquest of Algiers (1830), and the taking of Antwerp, France passed through a period of comparative calm. The army numbered about 213,748, and the mortality averaged 22 per 1,000. In 1853-5 commenced the epoch of the great wars—the Crimea, Italy (1859-60), China (1860-61), Mexico (1862-3), and the disasters of 1870. In the Crimea, out of 300,208 men 95,615 succumbed; in Italy, out of 500,000 there died 15,673; in China, 1860; and in Cochin China 48 per 1,000. The second empire cost France about 1,600,000 soldiers. According to Dr. Lagneau's demographic tables the century from 1795 to 1895 witnessed the death in battle or by disease of 5,000,000 French soldiers.

Home Seeker's Excursion to Michigan points via Vandalia Line.

On May 7, 1895, Vandalia Line will sell to various points in Michigan, excursion tickets at one fare for the round trip. For full particulars call on any Vandalia Line ticket Agent, or address E. A. Ford, General Passenger Agent, St. Louis, Mo.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Low Rates to Indianapolis via Vandalia Lines.

For the K. of P. encampment at Indianapolis, the Vandalia Line, will sell from points in Indiana, on April 29, 30, and May 1, 1895, Excursion tickets at one fare for the round trip. Tickets good returning to and including May 2, 1895.

OUR CHILDREN.

Jesus and the Children.

(Read Mark x. 13-16.)

Jesus loved the little children,
Laid his hand upon each head;
And we whisper softly, gently,
Tenderly, the words he said:

"Suffer little children to come unto me, and forbid them not for of such is the kingdom of God."

Jesus Blessed the little children
With the blessings of his love,
And it seems he still is saying,
While he lives in heaven above:

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

Blessed Savior, kind Redeemer,
Lay thy hand upon my head;
Bless me as thou didst the children,
When these loving words were said:

"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

The Story of Israel in Egypt.—No. 15.

MOSES SENT.

You see, dear children, how much people thought of Christ in those olden days, nearly two thousand years before his birth. They looked on death as a dreadful thing. The Great God had promised them a Savior, who would be able to raise them from the dead. They worshipped God in hope of this Savior; all their sacrifices to God were made looking forward to the precious blood that would atone for their sins. Moses knew he would be laughed at for giving up the throne and its pleasures; he knew he would be reproached and reviled for believing in a Savior so far away, but he wanted the everlasting life, and the everlasting country that his mother had pictured to his youthful eyes, and he was determined to secure them, no matter what the cost. O how Auntie wants you to be like Moses. How much she prays that you may all set your affections on Christ, as he did, and may value the life and the land, as highly.

When Moses reaches the land of Midian, he sits down by a well. Seven daughters of a priest, or prince of the country come and draw water for their father's flock. Some wicked shepherds who want the water without the trouble of drawing it, drive them away. Moses is indignant, he becomes their champion, and waters their flock. The incident is related to Jethro, their father; Moses is invited to the house, remains, marries Zipporah, and becomes the father of two sons.

But why did Moses marry a woman who was not of his own nation?

We cannot tell. She was not a Canaanite as Judah's wife was. We think she belonged to the race of Shem. If so, she was distantly related to Moses, can you find out how?

You remember about the Midianites who carried Joseph down to Egypt? Did you notice when you were reading the story that these Medanites, or Midianites are twice called Ishmaelites? Gen. xxxvii. 25; xxxix. 1. Why is this? The Chaldee has *Medanites* in the place of *Arabians* in this text. "Arabian" means "mixed." So the Bible makes no mistake when it calls this trodden down people, by all the three names of the sons of Abraham, Ishmael, Midian, and Medan. They were a mixed people. Their home seems to have been in Gilead, Gen. xxxvii. 25, or perhaps they only went there to purchase the spices they were carrying to Egypt. You will find *Midian* marked across the head of the Persian Gulf, on your maps of Ancient Geography.

Moses traveled a long way to get away from Pharaoh, did'nt he?

Have you guessed who Zipporah was?

If the half-brothers Ishmael, Medan, and Midian, congregated together in this land of Midian, she may have been of their race. There is a Reuel among Esau's sons, but he has no son called Hobab, and this Jethro, or Reuel had such a son.

Some think Zipporah was an Ethiopian woman.

Can you trace the lineage of Moses back to Abraham? It is a good way to learn. Write the names on a little slip of paper in this way:—

Abraham,
Isaac,
Jacob,
Levi,
Kohath,
Amram,
Moses.

If Zipporah were of Ishmael's line we would follow it in the same way:—

Abraham,
Ishmael,
Bashemath, a daughter of Ishmael.
Reuel,
Zipporah.

But this does not seem to be her genealogy, so we will leave it, or, shall we look a little farther? I think this would be best.

Open your Bibles and read Judges i. 16; iv. 11, 17; v. 24; 1 Sam. xv. 6. Then Jethro's people were *Kenites* and not Arabians? It seems so.

And they settled in Judah among the people of Israel. Our theory about Zipporah being related to Moses falls to the ground, but we will continue our lesson. It will show you how to study best, as it is while keeping the sheep of his father-in-law, Moses crosses to the other side of the desert, and comes to the Mountain of God in Horeb. It is Mt. Sinai, in the south-western part of Arabia, not far from Rephidim. And now, what a strange sight appears; a bush close by, seems to be all in flames. Moses is bewildered, for the bush is unharmed,—what can it mean? Shall I tell you? The people of Israel are to pass through all manner of troubles. After a period of prosperity in the land of Canaan they are to be made captives, their beautiful temple and city is to be destroyed, and their country become desolate. Other nations will hate and rob and persecute them. Myriads of them will be slain, but they were God's people, and as a race they will never perish. "The ordinances of heaven may not depart, neither shall the Seed of Israel cease from being a nation before the Lord forever." Jeremiah xxxi. 35.

The angel of the Lord appears to Moses in the flame of fire out of the midst of the bush. God speaks to Moses through the angel. His people are even now in the fires of affliction. The time has come for their deliverance. "Come," he says to Moses, "I will send thee unto Pharaoh, that thou mayest bring forth my people out of the land of Egypt."

Moses is afraid, he has not forgotten how Pharaoh sought his life. He makes excuses, "Who am I," he says, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of the land of Egypt?"

It did look like a hard thing for one man to do, did'nt it? But the dear Lord strengthens him with comforting words. He assures him that he will be with him. As a token that he has sent him he tells Moses, that he and his people people shall serve God on that very mountain. He is to say to the gathered Elders of the children of Israel "that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob has appeared unto him,—that "he has visited them," and has "seen what is done unto them in Egypt," and will bring them up out of their affliction to a land flowing with milk and honey."

They will hearken to his voice. He must then go to Pharaoh, with the message that "the Lord God of the Hebrews has met with them," and must beseech him to let this people go three days journey into the wilderness, to sacrifice to the Lord their God." Pharaoh will not listen. Great signs and wonders will follow and the people will then be set free.

AUNTIE WINCE.

Dear Restitution:

I thought I would write a little letter to THE RESTITUTION, as I have been reading it ever since I was old enough to read. I am now nine years old. Mamma has taken the paper twenty-three years. We have but few that believe as Papa and Mamma does. We have been living in a hotel for the last six years, but now we have moved to the farm. I have not been here long enough to know how I will like. Uncle John Poore, as we children call him, was here two years ago and made us a visit of two days. He is the one who taught Papa and Mamma the gospel, and baptized them in Neosho River, Kansas. I like to read Auntie Wince's pieces in the paper, but some things I do not understand very well. I was named for her.

DELLA ROXANA WINCE NOBLIN.

Original.

Letters to a Methodist Minister. No. 2.

It is very strange if heaven is ever to be our future home, that there is not a verse in the Bible that says something about when we get home to heaven. But it says a great deal about us inheriting the earth or land. Isaiah xlv. 18, says, "For thus saith the Lord that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited." Here is a verse however, that may seem to prove that we will go to heaven for our reward. It is St. John xiv. 2, it says, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you," but the next verse makes it perfectly plain, it says, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Another that might seem to prove we go to heaven is 2 Cor. v. 1, it says, "for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," (not eternally in the heavens). The next verse says, "For in this we groan earnestly, desiring to be clothed upon with our house which is from heaven," so you see the house will be from heaven, instead of in heaven when we are clothed with it. Did God Almighty swear to Abraham that he would give to him a home in heaven or in the land? Let us read and see. Gen. xiii. 14, 15, 17, says, "And the Lord said unto Abram after that Lot was separated from him. Lift up now thine eyes and look from the place where thou art, northward and southward and eastward and westward, (but not upward) for all the land (not sky) which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it and in the breadth of it, for I will give it unto thee." If any one doubts that the land was what was promised to Abraham, let us read Psalm cv. 8 to 11. It says, "He hath remembered his covenant forever, the Word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac, and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying unto thee will I give the land of Canaan the lot of your inheritance." But he did not come into possession of it then, for it says, "and he gave him none inheritance in it, no not so much as to set his foot on," yet he promised that he would give it him for a possession, and to his seed after him. Acts vii. 5, "And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. xvii. 8. In the 28th chap. of Gen. when Isaac blessed Jacob, he says, "and give thee the blessing of Abraham to thee and to thy seed with thee: that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham." Gen. xxiii. 4, tells us, "Abraham spake unto the sons of Heth saying, I am a stranger and a sojourner with you, give me a possession of a burying place with you that I may bury my dead out of my sight." This proves Abraham did not then possess the land, but as God has promised to give it to him, and confirmed it by an oath, it would be a terrible thing to say that Abraham will not possess the land in the future. Then the location of Abraham's future inheritance is in the land of Canaan and as of course Abraham and all his faithful followers will get into the kingdom of God, that also proves the kingdom will be on this earth. "And I say unto you that many shall come from the east and west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Matt. viii. 11. "The heaven even the heavens are the Lords but the earth hath he given to the children of men." Psalms cxv. 16. Will you accept this gift? "And blessed be his glorious name forever. And let the whole earth be filled with his glory." Psa. lxxii. 19. "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." Job xix. 25. "Sing and rejoice, O daughter of Zion, for lo, I come and I will dwell in the midst of thee saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee and thou shalt know that the Lord of hosts hath sent me unto thee, and the Lord shall inherit Judah, his portion in the holy land, and shall choose Jerusalem again." Zech. ii. 10, 11, 12. "And the Lord shall be King over all the earth, in that day shall there be one Lord and his name one." Zech. xiv. 9, "O worship the Lord in the beauty of holiness, fear before him all the earth, say unto the heathen that the Lord reigneth. The world also shall be established, that it shall not be moved, he shall judge the people righteously. Let the heavens rejoice and the earth be glad Let the sea roar and the fulness thereof. Let the field be joyful and all that is therein, then shall all the trees of the wood rejoice before the Lord for he cometh, for he cometh to judge the world with righteousness and the people with his truth." Psalm xcvi. 9 to 13. "And the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 27.

"This know also that in the last days perilous times shall come." 2 Tim. iii. 1. "Knowing this first that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Peter iii. 3, 4. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we according to his promise look for new heavens, and a new earth wherein dwelleth righteousness." 2 Peter iii. 11, 12, 13. "Rejoice and be exceeding glad for great is your reward in heaven." Matt. v. 12. Will we have to go to heaven for the reward, or will he come and bring it with him? Rev. xxii. 12, says, "And behold I come quickly and my reward is with me, to every man according as his work shall be." You quoted, "Blessed are the dead which die in the Lord," and said this means happy are the dead which die in the Lord We don't think blessed and happy have the same meaning. For instance it would not seem so in Matt. v. 4 where it says, "Blessed are they that mourn." We could hardly say "happy are they that mourn." The Lord don't expect the world to be converted in the present age. "Many are called but few are chosen." In this age he is taking out a people for his name, that are to be rulers with him in the restitution age. "And Jesus said unto them verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28. We see here, that the twelve apostles, will judge the twelve tribes of Israel. "To him that overcometh will I grant to sit with me in my throne even as I also overcame and am set down with my Father in his throne." Rev. iii. 21. "Do ye not know that the saints shall judge the world." 1 Cor. vi. 2. "And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." (If this be so that the heavens must receive him till the times of restitution he don't come every time a good person dies.) This thousand years' restitution will be the grandest time this world's history has ever known. Please read Isaiah lxv. 17 to 25, and Jeremiah ix. chap. and xxiii. 5, 6. We believe at the end of this thousand years every thing will be brought into subjection to God's will. "For he must reign till he hath put all enemies under his feet." "The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. "Prove all things hold fast that which is good. And remember straight is the gate and narrow is the way which leadeth unto life and few there be that find it." Please study these things carefully and prayerfully and your reward will be eternal life, and an everlasting home in the new earth.

LAURA M. SKEELS.

"Our Conversation." Phil. iii. 20.

The quotation below is an important one. "Our conversation is in heaven, from whence also we look for the Savior, the Lord Jesus Christ." What glory and honor in so exalted a position, a citizenship in high heaven, the most exalted of all positions, and is never-ending. Not like the positions obtained by those who mind earthly things. Fleeting! fleeting! But on and on through ceaseless ages. Going back to the seventeenth verse, we read, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an example, for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. The apostle wept because some professing godliness were enemies of Christ. Let us be careful that we are in no wise the enemies of Christ. Neither in malice, guile, envy, or in striving to serve two Masters, for we read in 1 Peter ii. 9, "Ye are a peculiar (purchased marg.) people." He purchased us with his own precious blood, and we have believed the Word of the kingdom, and accepted him as our King. First let us in every thing be careful that we become not enemies of the cross, or be found "minding earthly things." Read carefully all of this second chapter of first Peter, weigh every word, and from its boundless depth of meaning let us see if we are showing forth the praises (virtues marg.) of "him that called us out of darkness into his marvelous light." "Which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy." What an excellent chance right here to have taught them that now they had obtained mercy, they were to be rulers in this age, and take an active part in electing such. Not a word, not an intimation of the kind. But he adds, "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among Gentiles that whereas they speak against you as evil doers, they may by your good works which they shall behold glorify God in the day of visitation.

In the ninth and tenth verses quoted, the apostle points to our high calling; in the tenth and eleventh he addresses us as pilgrims and strangers; in the twelfth he tells us by our good works God shall be glorified; in the thirteenth and onward, we have a command, What is it? It is not for God's children purchased by the precious blood of the Anointed to be interested in the political affairs of this age. No, no, we have already learned that we are pilgrims and strangers, and the thirteenth verse says positively, "Submit yourselves to every ordinance of man, for the Lord's sake, whether it be to the king as supreme; or unto governors as unto them that are sent for the punishment of evil doers. This earthly position of punishing evil doers in this age does not belong to the heirs of God's kingdom.

We learn from Rev. ii. 26, 27, that that time is future, "He that overcometh, and keepeth my works unto the end to him will I give power over nations, and he shall rule them with a rod of iron. As the vessels of a potter shall they be broken in shivers." Is it consistent for us to erect a power, that we are in the near future to dash to pieces? "O Lord God to whom vengeance belongeth, show thyself. Lift up thyself, thou judge of the earth; render a reward to the proud. Lord, how long shall the wicked triumph? Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?" Psa. xciv. 1, 2, 3, 20. Let us be true to our King, and wait for him, and like Nehemiah of old, say to the enemy, "The God of heaven will prosper us." If wholly occupied in the Master's cause, we like the Prophet can send a messenger to them saying, "I am doing a great work, so that I cannot come down." Yes, we are doing a great work, preparing for that great day. It will require every effort on our part, that we may be individually and collectively ready to receive the crown and the appointed positions at the hands of our Blessed Master, the King of kings. O, let us leave this world with its transient honors, to that other set of servants, who are not "seeking a better country, a heavenly." How can we earnestly pray "thy kingdom come," and at the same time putting forth every effort to sustain the present state of affairs. "O consistency, thou art a jewel." Let us forget those things which are behind, and reach forth unto those things which are before, and press toward the mark for the prize of the high calling in Christ Jesus. "Know ye not the saints shall judge the world." Not in this age, but when he comes whose right it is, he that shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity, for the meek of the earth, and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked, and righteousness shall be the girdle of his loins and faithfulness the girdle of his reigns.

"O glorious hour when Christ shall come,
And make this earth his wide domain,
When tribes from every land shall come,
To worship at Jerusalem."

NANCY BARKER.

Selected.

Mother, Home, and Heaven.

An article in *The Protestant* of February 20, by a very dear friend and Christian brother in Washington, D. C., has led me to the conclusion that even good and sincere Christian men are liable to get painfully mixed when they attempt to place their dead and themselves in heaven the moment they die. A dear old Irish woman wanted the priest to let her soul visit a few friends in the North of Ireland before she went to heaven. She was from the sweet county Antrim, province of Ulster. The good "father" replied:

"A soul, my dear child, that has opinions upon it,
Need not be confined too province so small,
The souls of Ulster and Leinster and Munster and Connaught,
In less than a jiffy you're over it all." etc.

The Indian imagines that death will introduce him to a territory where "bammas bloom thrice in each moon." If it is true that good Indians and other good people are taken right up to heaven the moment they die, why is it that death all through the Scriptures is called an enemy? "The last enemy to be conquered is death." I repeat, if death is the door through which we immediately pass into glory, and are made perfect in happiness, death is really a friend. There is something wrong here. The grandest of all our Lord's miracles was when he gave back to the widow her son, and to the sorrowing sisters Lazarus, their brother.

No, no; death is not our friend. He is a cold, heartless executioner, a monster that all try to shun. He is the king of terrors and the crusher of hearts and homes. Some of the churches falsely teach that for a money consideration he can be cajoled, made to let up a little. But this is false, and a strange way of obtaining money.

Brother Cathell is a good man. I greatly enjoyed his description of his mother and home. I have been in his home and found it a model, up-to-date, Christian home.

"Oh! how often the old homestead
Comes before my vision clear,
As I ponder o'er its memories
Till my heart gives forth a tear;
When I think of childhood's pleasures,
When in innocence I came
To my mother's knee and whispered,
'Hallowed be thy name.'

Oh! that mother's hand so tender,
As it laid upon my head,
When at evening-time I'm kneeling,
Just before I went to bed,
As she taught me to say simply,
'Now I lay me down to sleep;'
Ah! that prayer I'll ne'er forget it,
'Pray the Lord my soul to keep.'"

"But the time is coming, mother, when
We'll surely meet again,
For the prayer—which thou didst't offer for
for thy child, were not in vain."

And I believe when God's appointed time comes to command the sea and the grave to turn out their prisoners, he and his faithful companion and their well-trained children will all be admitted to the New Eden and have access to the Tree of Life. There will be no more separation then. Salvation, as I understand it, is life from the dead. An old colored man a few days ago asked the writer some things about the state of the dead. He remarked, "Once upon a time the question was asked if a man die will he live again? Now the question is, if a man dies is he dead?" The old man was bothered, and it is enough to bother any one of an inquiring mind. If anything survives the stroke of death it can be no more than our thoughts; but the 146th Psalm, fourth verse, removes this hope from all of us. When our breath leaves, our thoughts perish. I think we ought to train ourselves to submit to God's plan. A good soldier never thinks of suggesting to his commander a camping ground. A great many Christian people believe that God's people will spend their immortal life right here and I must say for myself I must prefer it to the sky home. "Blessed are the meek for they shall inherit the earth."—*Isaac McCurry, Sr., in Methodist Protestant.*

(Selected by J. G. Hunt.)

Man Upon the Renewed Earth.

We pursue our history no further. Its after course is comparatively well known. The huge ganoid fish was succeeded by the equally huge reptile,—the reptile by the bird,—the bird by the marsupial quadruped; and at length, after races higher in the scale of instinct had taken precedence in succession, the one of the other, the sagacious elephant appeared, as the lord of the latest creation which immediately preceded our own. How natural does the thought seem which suggested itself to the profound mind of Cuvier, when indulging in a similar review! Has the last scene in the series arisen, or has Deity expended his infinitude of resource, and reached the ultimate stage of progression at which perfection can arrive? The philosopher hesitated, and then decided in the negative, for he was too intimately acquainted with the works of the Omnipotent Creator to think of limiting his power; and he could, therefore, anticipate a coming period in which man would have to resign his post of honor to some nobler and wiser creature,—the monarch of a better and happier world. How well it is permitted to indulge in the expansion of Cuvier's thought, without sharing in the melancholy of Cuvier's feelings,—to be enabled to look forward to the coming of a new heaven and a new earth, not in terror, but in hope,—to be encouraged to believe in the system of unending progression, but to entertain no fear of the degradation or despotism of man! The adorable Monarch of the future, with all its unsummed perfection, has already passed into the heavens, flesh of our flesh, and bone of our bone, and Enoch and Elias are there with him,—fit representatives of that dominant race, which no other race shall ever supplant or succeed, and to whose onward and upward march the deep echoes of eternity shall never cease to respond.—*Hugh Miller, from The Old Red Sandstone.*

PAY for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

…ample of people … this Resurrection, both … and young, I thought I would … and write. I am a new beginner, … have had but little experience in writing. I love to read the letters from the brothers and sisters. How sweet it is to work in our respective fields, but each and all for Jesus. I ask an interest in your prayers.

HATTIE BERRY.

Dear Restitution:

Please allow us space to express our thanks for the privilege of reading your worthy columns. We are wonderfully pleased with "The Story of Israel," also Bros. Joblin, Wilson, Hatch, Jones, and others. They are workmen that needeth not to be ashamed. Our Baptist friends failed to meet Bro. Muncrief in debate, after challenging him publicly for a week's discussion.

Yours truly.

R. A. HUMPHREYS.

Dear brothers and sisters:

I have been a reader of the precious truths contained in this paper for some time, and you dont know how I enjoy reading the letters of those of like precious faith. I hope I shall never have to give up my blessed paper. I could not get along without it for it is all the preaching I have, as I moved away from the place where I was brought to a knowledge of the truth about ten years ago. This is my first attempt at writing for the "Love Feast." I would not give up my hope in Christ for all the world. It makes me feel sad when I look around and see how indifferent so many are to the cause of the truth. I have a great many things to contend with in trying to live for my blessed Master, but, the heavier the cross, the brighter the crown. One sister spoke of being called a "soul-sleeper," and oh, how many times have I heard the same thing, so we can sympathize with one another, for it is written "And hope maketh not ashamed, because the hearts by the Holy Ghost which is given unto us." Rom. v. 5.

I would like some one to explain Phil. i. 21, "For to me to live is Christ, and to die is gain."

Your Sister striving for the truth.

SUSIE DOW.

Dear Restitution:

I am thankful that I heard the truth preached when I was young, twenty-eight years ago. I have heard Bros. Hatch, Wagoner, Read and others. I have not heard the truth preached since I came to Kansas in 1871, although I have heard much that is false. I seem to be alone here, yet, I get comfort from the Scriptures, and a lively hope of the soon coming King and the glorious restitution age. I do not seek a home in the orthodox churches. I would like to make inquiry concerning the one baptism that is necessary unto salvation, water or spirit, or both, Heb. vi. 2; Eph. iv. 5; Matt. iii. 11; Luke iii. 3; Acts xiii. 24, 25. I refer you to Acts xi. 15 to 18. Repentance and remission of sins does not have to be preached to the Gentiles seeing it is granted, and that without the laying on of hands. Is this gift bestowed on all that believe on the Lord Jesus Christ? Why wait to add to your faith the Christian graces, for he who said, "grow in grace, also said, "grow in knowledge of the truth." If there are new truths to be learned let us learn them as fast as they come to light. I am your fellow-traveler, in hope of eternal life in the age-to-come. Many thanks to you and the dear brother that caused me to get the much longed for paper, THE RESTITUTION.

E. G. WATSON.

Editor Restitution:

Enclosed please find $1.50 as renewal to the grand old paper. Times are pretty hard, but man shall not live by bread alone. We have faith in the words of David that he never saw the righteous forsaken, nor their seed begging bread. We have the word for it that in the last times we are to have famine, etc., and we must try to live comfortable as we can under circumstances. I am fully per-

…ground brought. So long as the typical people lived nearer to the rule laid down, so long they had plenty of everything, and when they strayed off to serve other gods, and follow their own ways, then they were visited by famine. So I think these droughts are sent to remind us that there is a better time and a better country ahead. That order of things that Abraham and all the ancient worthies looked for. Then, the wilderness shall blossom as the rose, and the dry and thirsty ground shall become pools of water and the earth shall yield her increase. Brethren, let us all labor to enter into that rest that is promised to the people of God, and dwell in that land where joys immortal flow. Hoping to meet all of like precious faith, where parting shall be no more.

Your Brother in hope.

J. W. GAMBLE.

Dear Restitution,

Brother Woodward was with us for awhile during the last of February and the 1st of March. We intended to hold meetings for two weeks but when we applied for the Baker Union Church other parties had engaged it for March 5th, so, after four evenings and one Sunday at this place, Bro. W. H. Elton secured Shiloh Church, three miles distant for the other five days, and thus the Word of Life was proclaimed to many who had never heard before. The congregations were large and deeply interested. On March 10, we returned to Baker where Bro. Woodward preached two able sermons. At the close of the Sunday evening service the congregation sang "God be with you till we meet again," and thus ended another season of seed-sowing, and what will the harvest be? People say that Bro. Woodward is the best preacher they ever heard but they will not obey the truth, even as Jesus said, "Ye will not come to me that ye might have life." We were sorry that sickness prevented Sister Woodward from coming. We are glad to see that the Master's work is progressing in other places. Our faithful laborers into the great harvest-field. We thank Sister Wince for her excellent children's papers. My children are deeply interested in them. Let us not forget to care for the little ones. Yours, looking for the coming King, and may he soon come. Even so, come Lord Jesus.

THOS. MERIEW.

Announcement.

The 3rd Sunday in April, I will be north of Colfax, meeting to commence on Saturday night.

The 4th Sunday near Ingraham, Ill. as Brother A. H. Rogers may appoint, meeting to commence on Wednesday night and continue for several days and nights.

J. S. HATCH.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under diffrent headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Vandalia Line Low Rate Excursions.

On April 2nd and 30th, 1895, the Vandalia Line will sell excursion tickets to points in the South and Southeast at one fare round trip. In addition to the above, round trip tickets will be sold to points in Arkansas and Texas on April 2d, at rate of one fare plus $2.00. Liberal limits and stop-over privileges allowed. For full particulars call on or address any Vandalia Line Ticket Agent, or W. F. Brunner, Ass't General Passenger Agent, St. Louis, Mo. Apr. 30.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1896.

…Lord's Army directs him to the New England States or the Atlantic seaboard; to the South; or to the lake region of the North; or to the Rocky Mountains and the wonderland beyond the Mississippi, he will be given opportunity to indulge his tastes at a small cost for railroad fare this year. There will be low rates to Baltimore over the Pennsylvania in May, account the American Medical Association: to Decatur, Ill., account the German Baptist (Dunkard) meeting, and to Pittsburgh for the Presbyterian General Assembly. There will also be low rates over these lines to Meridian, Miss., account the General Assembly Cumberland Presbyterian Church the same month. In June excursion tickets will be sold over the Pennsylvania Lines to Omaha account the National Jr. O. U. A. M.; to Chattanooga, Tenn., for the International Convention of Epworth League; to Cleveland, Ohio, account the National Republican League Meeting, and to Roanoke, Va., for the German Baptist meeting. Excursions for July include low rates over the Pennsylvania to Baltimore for the Baptist Y. P. Union Meeting; to Asbury Park for the L. A. W. meeting, and to Boston for the Christian Endeavor Convention, and to Denver, Col., account the National Educational Association meeting. In August excursion tickets will be on sale over the Pennsylvania Lines to Boston, account the Knights Templer Conclave. The sale of low rate tickets will not be restricted to members of the organizations mentioned, but the public generally may take advantage of them.

The Asbury Park excursion will doubtless attract many to that delightful ocean resort. Atlantic City, Cape May, Long Branch, and all the famous watering places along the New Jersey coast are located on the Pennsylvania Lines, hence this will be a desirable opportunity to visit the seashore. The Denver excursion will be just the thing for sight-seeing jaunt through the far West, as tickets will be honored going one way and returning a different route through the most romantic scenery, including the Mississippi River. Liberal Variable route privileges will also be accorded Boston excursionists, enabling them to visit Niagara Falls, Montreal, Thousand Islands and St. Lawrence Rapids, the White Mountains, the Hudson River territory, and to return by steamer on Long Island Sound, after sight-seeing at Newport, Narragansett Pier, Nantucket and the Cape Cod resorts to New York, and then through the agricultural paradise of the Keystone State, along the Susquehanna and Juniata rivers, over the Alleghenies, around famous Horse Shoe Curve, through historic Johnstown and the coke and iron regions of Western Pennsylvania. It is also expected that Boston excursionists over the Pennsylvania Lines will be privileged to return via Baltimore and Washington if they so desire.

In addition to the above, there will be plenty of other cheap excursions over the Pennsylvania Lines to various points. As the season is some weeks away, arrangements in detail have not been consummated, but it is certain that no railway will offer better inducements than the liberal concessions in rates and privileges that may be enjoyed by travelers over the Pennsylvania Lines. This fact may readily be ascertained upon application to any passenger or ticket agent of these lines, or by addressing F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1896.

To Our Patrons.

We ask you each to renew your subscription for 1896. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

Whether desiring any literature for the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Home-Seekers' Excursions South and Southeast via Pennsylvania Lines.

Special low rate excursion tickets with twenty day return limit will be sold March 5th, April 2d and 30th, from ticket stations on the Pennsylvania Lines to points in Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee and Virginia. For details, apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

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Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 97,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Mankind Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Real Indian Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages of 100, 40 cts.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of Evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 27, 1873, by Bro. Lucius C. Can be had at this office at 10c., each, 3 for 25c., or 25 for $1.00.

The Heir of All Things. Carrie Williams. This little book of 150 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with about 400 full page engravings, numerous smaller illustrations, several maps of the Holy Land in the time of David, the time of Christ, and general maps of the world as known in A. D. 50. Bound in cloth, 700 pages, price $1.20

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Cruden's Concordance Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on yet undefined; a reference manual. By Wiley Jones. 176 pages, cloth bound, for 25 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. C. C. Williams. This is a brief, yet amply full of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 101 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents; single copy; 3 for 60 cents; 12 for $1.20; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have, at this day, Wilson Glen Moncrieff, author of "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 32, St. Sub..... 12:26pm For St. Joseph.
No. 34, ex. Sun..... 10:30pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun..... 6:45am For Terre Haute.
No. 33, " ..... 10:50pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

W. F. BRUNNER,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 888 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. All Brothers from a distance and all lovers of truth are cordially invited. Seats free. C. M. Joblin, Evangelist.

The Church of God meet for work and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1848 Logan Avenue, San Diego, California.

Change of The Blessed Hope—Green St. and Boise Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 911 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Vandaveer Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on McKenzie street, as follows: Preaching by J. F. W. Gaines, every first Saturday in the month, two Sunday school every Sunday, and social meeting every Thursday evening.

The Church of God, 2nd Seventh, Ind., meet in Hall between Madison and LaPorte streets. Services every Sunday at 9:30 a. m. Sunday School at 10 a. m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

The Church of God at Sat meets every first day of the week at 10 o'clock A. M. Sunday School at 9 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Anderson, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mohr Hall. Anderson is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. east thereof.

The Church of God in Prentice Co., Ky., meets in the Cross Roads church. We have Union Sunday School every Sunday at 9, and communion every first Sunday at 11. We have Evangelical preaching, also We have a Sabbath School. Jesse W. Cook, Church Clerk.

At Alto, Mich., N. E. Sunday school every Sunday at 10. Preaching first and third Sunday in each month at 11 o'clock a. m. Prayer meeting every Sunday. Those desiring have regular preaching by Brother or Sister Woodward can visit Alto. Come and bring Gospel. Methodist Episcopal services have no regular preach ers. The church at Bethel Center is presided over by Bro. A. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1896.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9 AM	15 AM	49 AM	5 PM	33 PM	7 PM
Pittsb'gh lv.	7 00					
Denton	10					
Glenshon	10					
Wooster	10					
Mansfield	10					
Crestline ar.	10	12	16	20		
" lv.	10	12	2	6	45	
Bucyrus	10	12	45	2	50	
Alma	10	13	2	3	06	
Van Wert	10	2	2	10	17	47
Ft Wayne ar.	11	3	20	11	45	
" lv.	11	4	30	11	45	
Arcola	11			11	53	
Columbia City	11	4	59	12	06	
Larwill	11			12	13	
Pierceton	11			12	20	
Eagle Lake	11			12	27	
Warsaw	11	5	31	12	45	
Mount Abram	11			12	52	
Bourbon	11			1	00	
Inwood	11			1	08	
Plymouth	11	6	05	1	25	
Somerset	11			1	32	
Hamlet	11			1	40	
Walkerton	11	6	40	1	50	
Tolleston	11	7	21	2	27	
Wanee	11			2	34	
Hobart	11			2	40	
Liverpool	11			2	46	
Clarke	11			2	52	
Chicago ar.	12	9	00	4	55	
	PM	AM	PM	PM	PM	PM

Eastward.	2 PM	8 A	4 AM	8 PM	8 PM
Chicago lv.	12	30	3	15	
Clarke	4	21			
Tolleston	4	31			
Liverpool	4	37			
Hobart	4	43			
Wanee	4	50			
Tolleston	4	56			
Walkerton	5	06			
Hamlet	5	16			
Somerset	5	23			
Plymouth	5	40	8	05	25
Bourbon	5	57			
Inwood	6	05			
Mount Abram	6	13			
Warsaw	6	20		37	
Eagle Lake	6	27			
Pierceton	6	34			
Larwill	6	41		49	
Columbia City	6	51	9	18	
Arcola	6	58			
Ft Wayne ar.	7	15	9	45	
" lv.	7	25			
Van Wert	8	11			12
Alma	8	51			
Bucyrus	9	04			
Crestline ar.	9	31			
" lv.	9	41			
Mansfield	10	31			
Wooster	10	44			
Denton	10	57			
Creighton	11	05			
Pittsb'gh ar.	1	15	5	55	
	PM	AM	AM	PM	PM

JOSEPH WOOD, Gen'l Manager.
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J. E. BAKER, Agent,
Plymouth, Ind.

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Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 30, Passenger, Leaves	6:00pm
No. 32, "	12:26pm

GOING SOUTH.

No. 31, Passenger, Leaves	7:45am
No. 33, "	10:50pm
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Kouts		10:13am		11:02pm
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Knox	12:51am	11:01am	6:00pm	5:40pm
North Judson	1:06am	11:16am	6:15pm	5:55pm
Wyatt	1:21am	11:31am	6:30pm	6:10pm
Bass Lake	1:31am	11:41am	6:40pm	
Knox	1:51am	12:01pm	7:00pm	6:40pm
Crown Point	2:36am	12:46pm		7:25pm
Lowell	2:46am	12:56pm		7:35pm
Cedar Lake	2:56am	1:06pm		7:45pm
Creston	3:06am	1:16pm		7:55pm
Dyer	3:16am	1:26pm		8:05pm
Hessville	3:26am	1:36pm		8:15pm
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Chicago	7:15pm	6:00am	11:10am	
Fort Wayne	12:20pm	11:05pm	4:00pm	5:00pm
Alto	4:27pm	3:12am	6:25pm	2:30pm
Knox	5:02pm	3:50pm	7:00pm	3:04pm
North Judson		4:45pm		11:20pm
Wyatt	5:17pm	5:00pm		12:35am
Bass Lake	5:32pm	5:15pm		12:50am
Hobart	6:02pm	5:45pm		1:20am
Hammond	6:25pm	5:56pm		1:32am
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MAY 1, 1895. NO. 17.

Poetry.

Coming Summer.

What will the summer bring?
Sunshine and flowers,
Brightness and melody,
Golden-tinged hours;
Rose-gleaming meadows,
Vocal with praise;
Crimson-flushed evenings,
Nightingale lays.

What may the summer bring?
Gladness and mirth,
Laughter and song,
For the children of earth;
Smiles for the old man,
Joy for the strong,
Gifts for the little ones
All the day long.

What will the summer bring?
Coolness and shade,
Eloquent stillness
In thicket and glade;
Whispering breezes,
Fragrance oppressed;
Lingering twilight
Soothing to rest.

What may the summer bring?
Freshness and calm
To the care-worn and troubled,
Beauty and balm.
O toil-weary spirit,
Rest there anew,
For the heat of the world-race
Summer hath flew!

What will the summer bring?
Sultry noontimes,
Lurid horizons,
Frowning cloud-towers!
Loud-crashing thunders,
Tempest and hail,
Death-bearing lightnings,
It brings without fail.

What may the summer bring?
Dimness and woe,
Blackness of sorrow
Its bright days may know;
Hearts may be wormwood,
Verdure a pall,
The shadow of death
On the flowers will fall.

Is it not ever so?
Where shall we find
Light that may cast
No shadow behind?
Calm that no tempest
May darkly await?
Joy that no sorrow
May swiftly abate?

Will the story of summer
Be written in light,
Or traced in the darkness
Of shamefaced unright?
We know not—we would not know
Why should we quail?
Summer we welcome thee!
Summer, all hail!

—Frances Ridley Havergal.

Original.

To the Readers of The Restitution:

Having now finished my translation of the New Covenant Scriptures and the Book of Jabob called Job—most of this translation having been published in THE RESTITUTION during the last ten or twelve years, I purpose now to translate and publish the "Psalms" from the Greek text of the Septuagint, and to the intelligent reader who will patiently follow the work, I promise some startling revelations—and to the truth-seeker some help along the line of evangelistic work.

I find no such arbitrary divisions of the book, as the commentators ordinarily point out and assume to belong to the text. There are one hundred and fifty psalms and one with the heading "outside of the number," showing that the numbering was significant and to my mind of divine import in the Esoteric knowledge of revelation. This numbering has not been preserved in the Hebrew text and the com. and revised versions have followed the changed numbering as well as a great many other alterations of the original Scriptures, which to my mind belong to the rabinical tinkering and apostasy of the second century of the Christian Church when there was absolutely no knowledge of Hebrew as a spoken or written language in the Christian Church. The whole text of the Old Covenant Hebrew Scriptures was tinkered and corrupted, especially the oracular portions of it, and the Messianic prophecies beclouded and muddled in the text and all the correct, unvowel-pointed copies destroyed; so that when an attempt was made in the fifteenth century to revive the knowledge of Hebrew in the Church, there were no manuscripts of the Hebrew Scriptures discovered, and even to this date, there have been none since discovered, except the "Massoretic fragments" from which the present so-called Hebrew text has been compiled. It is well to bear in mind right here that the meaning of "Massora" is "traditions" and the Christian Church was specifically warned by our Savior against this danger, which had already begun to appear in his day. "Ye make void the Word of God with your traditions." To my mind every psalm has a Messianic import and is oracular, the difference of Messianic import being one of *degree* and not of kind. This import I shall endeavor to emphasize as I go along in my comments. The numerical significance I may refer to occasionally, but as the subject is too profound except for careful and thorough study, I shall only give hints in this direction.

The significant division of the books to my mind is not one of arrangement in "books" but in kind. The word "psalm" means anything played on a musical instrument or sung with the human voice and the book of psalms is divided into "hymns" and "odes"—a hymn being a literary composition appropriate to be sung in a worshipping congregation for general purposes and occasions of worship, while an "ode" is a literary composition to be sung in the way of worship too in a church congregation, but appealing to commemorate some great national event and occasion. I shall endeavor to make this distinction clear as I proceed in my work of translation and comment.

There is no evidence moreover of metrical construction in any of the psalms. If there was any in the original Hebrew text it has not been preserved in the Greek, and there is the best of historical evidence that there was none in the original Hebrew. The translators of the Com. and R. V. have sacrificed the thought of the text in a very marked degree to their desire to transfer an imaginary metrical construction of the text, and to my mind have done themselves great discredit and an irreparable injury to the reader and truth-seeker. There is the best of evidence that the musical singing-service of the old temple worship took the form of the chant and was not tied down to either poetical rythm or rhyme; and it is also well known that the chant was the form of the song-service of the early Christian Church, which probably in a measure continued and exemplified the old song-service of the temple and its liturgy. Metre and rhyme in a word belong to heathendom, were alien to God's Ekklesia, and have been providentially or otherwise adopted into it; and were not an integral part of its original service. They did not even belong to the heathendom of contemporaneous periods of time and are comparamodern inventions. One thing is certain and historically indisputable and this is, that the Septuagint Greek Scriptures constituted the Old Covenant portion of the Bible of the apostolic days of the early Christian Church, and that the early Christian Ekklesia was merely an expansion in form of the old Israelitish Ekklesia.

PSALM. 1.

1. A blessed happy man is he who hath not gone his way in the counsel of the irreverent, and hath not stood in the way of obdurate sinners, and hath not sat upon the judicial-seat of scourges;

2. But nay, in the law of the Lord is his purpose, and in his law will he meditate day and night.

3. And he will be like the tree as it were planted beside the watercourses, that will yield its fruit in its season; and all that he may do will have been prospered.

4. Not so the irreverent, not so; but nay, like the fine-dust as it were, which the zephyr snatcheth off the face of the earth are they.

5. Therefore the irreverent will not arise (resurrection meant) in a judicial-way, nor obdurate sinners in a council of justified ones:

6. Because the Lord knoweth a way for justified ones (to arise meant) and a way for irreverent ones will be lost.

PSALM. 2.

1. Why have nations waxed wanton, and tribes meditated vain things?

2. The kings of the earth stood by, and the rulers were gathered together at the same time against the Lord and against his Christ (Anointed).

3. Let us *rend asunder* their bonds, and let us cast off their yoke from us.

4. The One who dwelleth in heaven will laugh at them, and the Lord will sneer at them.

5. Then will he talk to them in his wrath and in his anger will he terrify them.

6. But I have been established a king by him on Sion, his sacred Mount.

7. I who proclaim the command of the Lord. The Lord hath said unto me, My son art thou; I today have begotten thee;

8. Ask from me, and I will give thee nations for thine inheritance, and the ends of the earth for thy possession.

9. Thou wilt (or shalt) shepherd like a potter's vessel wilt thou shatter them.

10. And now ye kings understand; be chastened (instructed) all ye who judge the earth;

11. Serve the Lord as bond-servants with fear, and be glad in him with trembling:

12. Lay hold of instruction (chastening) lest at any time the Lord become wrathful and ye perish from out a just way.

13. Whenever his anger shall have flamed out suddenly, blessed-happy are all those who have put their faith in him.

PSALM. 3.

1. David's psalm, when he ran away from the face of Abessalom his son.

2. Why have those who afflict me been multiplied? Many arise against me: Many are saying unto my soul, There is no salvation for him in his God. Interlude.

3. But thou, O Lord, art my interpositional helper, my glory and the One who exalteth my head.

4. With my voice have I cried unto the Lord and he hath hearkened unto me from his sacred mountain. Interlude.

5. I have lain down to sleep and I have slept; I have been awakened, because the Lord will intervene for me.

7. I shall not have feared myriads of a laity, the myriads of those round about, who oppose me.

8. Arise, O Lord, save me. O my God: because thou hast smitten all those who are hostile to me without a cause; the teeth of obdurate sinners hast thou broken.

9. The salvation of the Lord and thy blessing is upon thy laity.

PSALM. 4.

1. Unto the end, among psalms, David's ode.

2. When I invoke God hath hearkened unto my righteousness; In tribulation thou hast made a wide place for me. Pity me and hearken to my votive-prayer.

3. Sons of men, how long are ye going to be heavy-hearted? Why do ye love futility and seek a lie? Interlude.

4. And know that the Lord hath made his holy One a marvel;

5. The Lord will hearken unto me when I have cried unto him.

6. Be ye wrathful and sin not; things which ye say in your hearts feel compunction for upon your couches. Interlude.

7. Sacrifice a sacrifice of righteousness and hope in the Lord.

8. Many say, Who will show you the good things? The light of thy countenance, a Lord, hath been a portent of them unto us.

9. Thou hast given rejoicing to my heart: with the fruit of their grain and wine and olive-oil have they been multiplied.

10. In peace shall I have lain down to sleep and I shall sleep, because thou, O Lord, hast caused me to dwell in hope though solitary.

PSALM 5.

1. Unto the end, concerning the inheritance, David's psalm.

2. Mark well my oracular-words, O Lord; understand my cry;

3. Attend unto the voice of my supplication, my king and my God; because unto thee shall I offer votive-prayer.

4. In the morning wilt thou hearken unto my voice; In the morning shall I stand beside and look upon thee.

5. Because thou art not a God who desireth transgression and the one who is doing wickedly will not dwell beside thee,

6. Nor will evaders of law continue to remain before thine eyes; Thou hast hated, O Lord, all those who are working the transgression;

7. Thou will destroy all those who are talking the lie; a man of blood and a deceitful man doth the Lord abominate.

8. But I in the plenitude of thy mercy will go into thy house will adore (shrine) in thy fear.

9. O Lord, guide me in thy righteousness for the sake of my enemies; Make my way right in thy sight,

10. Because there is no truth in their mouth, their heart futile; an opened sepulchre their throat; with their tongues have they practiced deceit.

11. Judge them, O God. May they have failed of their plots according to the multitude of their acts of irreverence: Thrust them away, because they have embittered thee, O Lord.

12. And may all those who hope in thee have rejoiced in thee: forever will they be glad, and thou wilt pitch thy tabernacle in their midst; and all those who love thy name will boast in thee,

13. Because thou wilt bless a justified one. As with a shield of satisfaction (or moral-approbation) hast thou crowned us.

PSALM 6.

1. Unto the end, among hymns concerning the eighth, David's psalm.

2. O Lord, convict me not in thine anger, nor chasten me thy wrath.

3. Have mercy on me, O Lord, because I am weak: Heal me, O Lord, because my bones have been racked.

4. And my soul hath been exceedingly disturbed: and thou O Lord, How long?

5. Return, O Lord, deliver my soul, save me for thy mercy's sake.

6. Because there is no one who remembereth thee in death; and in the grave (Hades) who will confess unto thee?

7. I have grown weary with my sighing. Each night shall I bathe my couch, shall I wet my bed with my tears.

8. Mine eye hath been terrified with anger; I have become obsolete in the midst of all my enemies.

9. Stand away from me all ye who are working the transgression because the Lord hath hearkened to the voice of my lamentation;

10. The Lord hath hearkened to my supplication; the Lord hath accepted my votive-prayer.

11. May all mine enemies have been put to shame, and exceedingly disturbed; may they have turned about and have been put to shame very speedily.

COMMENT.

Tried by the standard of revelation, what is said in the first three verses of the first psalm could be applicable strictly speaking to but one man, the perfect man Christ Jesous, and the passage therefore is especially Messianic and oracular. The fifth verse speaks of resurrection, the resurrection of the "worthy" dead who are to be joined with the Christ in judicial rule and who will constitute "a council of justified ones" as here stated. The way of justification is what is referred to in the sixth verse in contrast with the way of condemnation for the irreverent.

The second psalm opens with a picture of the concerted opposition of the nations and Israel as represented by their respective official rulers, culminating in open revolt against God and his Christ.

The fourth and fifth verses state the attitude of God toward open rebellion of this kind.

The sixth verse represents David as God's vice-gerent speaking by appointment in the spirit of Christ and promulgating first the *general command* of God to be sent down through all the ranks of his subordinates as stated in the seventh verse.

The eighth verse is fraught with resurrectional glory and its promise. The ninth is a prophecy for Christian instruction concerning the coming rule of righteousness. The tenth is a warning and chastening instruction to kings and all in authority and the eleventh and thirteenth verses.

The first verse of the 3rd psalm is its heading, which dates its composition and gives the circumstance in David's experience that inspired it.

The whole psalm is Messianic in the sense that David as a king of Israel and the man of God's choice for this office is the typical pattern and representative of the coming perfect king and man, the son of David, namely. It opens with the confession of human weakness and concludes with the praise of the divine enablement and the assured hope of ultimate salvation and blessing.

The first verse of the 4th psalm is its heading, and begins with the phrase eis to telos an introduction common to at least fifty-six of the psalms, and this psalm is also stated to be "an *ode* of David's among psalms."

The phrase above referred to and translated "unto the end" is as old as the Levitical priesthood, and to them meant that the teaching following this as a caption contained something necessary to a full initiation into the "mysteries of the divine teaching and life." "Unto the end" in the sense of a *full initiation* into these mysteries or something for the saint to learn until he has reached the perfected state of the blessed divine life. The same phrase was used by contemporaneous heathendom, for instance of a full initiation into the "Mysteries of Bacchus" and other heathen religions rites.

The second verse is a statement that God hath heard his invocation of *righteousness* and the result. Also a prayer for pity and request to hear his votive-prayer. This verse is strictly speaking Messianic, because no one but the Christ could plead his own righteousness as he does here.

The third verse is the Messianic appeal to "the sons of men."

The fourth verse tells us moreover that he is "God's Holy One" and not merely a saint or sanctified One" and still more "a marvel."

The fifth verse is a prophecy as well as a statement of fact in regard to the efficacy of this Holy One as a mediator for "the sons of men."

The fifth verse contains the passage quoted by Paul, "Be ye wrathful and sin not." The context makes clear what is meant.

The sixth verse defines a true *sacrifice* and the true Christian *hope*.

The seventh makes the light of God's countenance the true portent of good things, as opposed to the heathen idea of signs and portents.

The eighth verse offsets the Christian's *rejoicing* heart and *hope against the maternal blessings* accounted by the wicked.

The ninth emphasizes the Christian's peace and hope though he dwell a solitary life upon the earth.

The first verse of the fifth psalm gives the same introduction to the subject-matter and states that this psalm is "concerning the inheritance" meaning of course "of the saints in light."

The second verse calls attention to its *oracular* import.

The third verse directs the reader's attention to the true object of votive-prayer, namely "my King and my God."

"The morning" referred to in the fourth verse is the morning of the resurrection as indicated clearly in the the last clause of the verse.

The fifth verse is in the minor key of *sorrow* as well as prophetic of the *punishment coming upon the transgressor*.

The sixth verse is a double major of God's condemnation of wickedness.

The seventh verse is a consummation and states their doom.

The eighth is resurrectional [illegible] in heaven and its glory.

The ninth verse is the Christian's prayer for guidance and the restoration of his way to uprightness.

The tenth verse gives the parting of the two ways, the way of uprightness and the way of wickedness namely.

The eleventh verse the Christian's prayer that they (the wicked) may have failed of their plots and devices, and a confession of his active co-operation with God to *bring* it about.

The twelfth verse is the Christian's hope and boast in this matter.

The thirteenth verse states as a reason for this expected result of victory the blessing that awaits the justified one, and of course is *especially Messianic*.

The first verse of the sixth psalm begins with the same heading as the precedingging two *eis to telos* with the additional information that it is "David's psalm among *hymns* concerning the eighth." What does "concerning the eighth" mean? Eighth what, is a natural query. Now eighth being a numeral adjective and its inflectional ending as well as that of the article agreeing with it being feminine indicates that the noun understood with which they agree in gender must be feminine also. The noun meaning day is feminine, and as we know days, feast-days and fast-days observed under the Levitical law were generally indicated by number in the Scriptures, we conclude that "day" is meant here. "The first-fruits day" was numerically "an eighth." So we conclude that this psalm will throw some light upon the reality of which the old first-fruits day was a type.

We find the next seven verses contain a full confession of human inability to cope with sin and its consequences notwithstanding the sinner's abhorence of sin and association with sinners; also an appeal to the divine mercy. Also an absolute refutal of the prevalent modern teaching that death is in someway a healing remedy and Hades (the grave) a conscious state of life at least for the faithful.

The ninth, tenth and eleventh verses constitute a gloria of faith and hope in the mercy of God towards his elect and the ultimate discomfiture of his and their enemies, which as it comes beyond death and the grave implies *resurrection*. So we draw the conclusion that the special significance of "the eighth day" or "the first-fruits day" was *resurrectional truth*.

CHAS. GARDNER.

Israel in Egypt—How long?

Abraham was 75 years old when he emigrated to Canaan, Gen. xii. 4. Was 100 when Isaac was born, Gen xxi. 5. Died 175 years old, or 100 years after he entered Canaan, Gen. xxv. 7. Isaac was married at 40, and was 60 when Jacob was born, Gen xxv. 20, 26. Died at 180. Jacob was 130 when he stood before Pharoah in the days of the famine, Gen. xlvii. 9. Died 147 years old, Gen. xlvii. 28.

Joseph was 30 when he stood before Pharoah, and was made ruler over Egypt, Gen. xli. 37–46. Then followed 7 years of plenty and 7 of famine, and during the famine Jacob and family went down into Egypt, Joseph being about 40 years of age. He died at 110, some 70 years after his father stood before Pharoah.

In Gen. xv. 13, Jehovah told Abraham that *his seed* would go down into Egypt, and serve the Egyptians; and that they should *afflict them 400 years*, etc. So also Stephen, Acts vii. 6, 7.

Jacob and family moved from Canaan into Egypt just 215 years after Abraham entered Canaan; proved as follows:—

Gen. xvii. 17, giving 25 years.

Isaac was 60, Gen. xxv. 26, at Jacob's birth. Jacob was 130, Gen. xlvii. 8, 9, when before Pharoah. Total 215 years.

The children of Israel *prospered* and multiplied greatly during the remainder of Joseph's life, or about 70 years, which makes 285 years.

After "Joseph died and all his brethren, and all that generation," a new king arose, who knew not Joseph, who began to afflict Israel, —and they were to be afflicted 400 years, Exod. i. 8–14, which makes 685 years.

From the promise to the Exodus, 430 years, Exod. xii. 40, 41; Gal. iii. 17. See Gen. xii. 40, 41. Israel began to be *afflicted* when a new king arose over Egypt who knew not Joseph, Exod. i. 7–14.

Our Bible chronology gives only 64 years from the *death* of Joseph to the *birth* of Moses—add 80 for the age of Moses when he delivered Israel, and we have only 144 years affliction.

Who can solve the problem?

B. W.

Inquiry.

Will Brother W. H. Wilson give an explanation of the 144,000 of Rev. 7th and 14th? Are they the same company? and is either the same company as is brought to view in Rev. v. 9, 10, and withall, what are their characteristics? and how made up? Also, please give an explanation of that great multitude of Rev. vii. 9, from who made up, and what will be their position in the kingdom?

Your Brother, in hope.

DANIEL HOWARD.

The goodness or beauty of a Christian's conversation (behavior) consisting in symmetry and conformity to the Word of God as its rule, he ought diligently to study that rule, and to square his ways by it; not to walk at random, but to apply that rule to every step at home and abroad, and to be careful to keep the beauty of his ways unspotted, as those women are of their faces and attire who are studious of comeliness.—*Leighton*.

Wise men profit by [illegible] takes.

EDITORIAL STAFF:
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E. JEFFREY, Corresponding Editor.
PLYMOUTH, INDIANA, MAY 1, 1895.

☞ The address of any correspondent of this paper will be sent to any one wishing it, on application.

LET us unite in singing these words of an unknown author:—

"Father of mercies! speed the promised hour,
Thy kingdom come with all restoring power;
Grace, virtue, knowledge, spread from pole to pole,
Till round the world the ocean waters roll.

The age waits the morning of celestial light;
The nations bid his wisdom for everlasting flight
The changing seasons have their march begun,
The millennial years are listening to the sun.

Even through thick shade by Faith's transpiercing eyes
The new creation shines in purer skies.
All hail! thou age of crime, of suffering ends,
The reign of righteousness from heaven descends.

Vengeance forever sheathes the afflicting sword,
Death is destroyed and Paradise restored;
Earth rising from the ruins of his fall
Is one with God, and God is all in all!"

WHAT must a person do to be saved? Why, he must believe the Gospel of the Kingdom of God and this includes all the offices and work of Christ, John iii. 5; Mark xvi. 15, 16; Acts ii. 38-42. Christ's blood is efficacious only for those who believe and obey his gospel. After obedience they are the Seed of Abraham and heirs according to the promise made to him, Gal. iii. 26, 27; Gen. xiii. 14-17. Abraham was promised THIS EARTH, and all true Christians will have the privilege together with eternal life. Mark v. 5; Rev v. 9, 10.

"IN the resurrection, they neither marry nor are given in marriage, Matt. xxii. 30, that is the state to which the dead rise. They that have done good (shall come forth) to the resurrection of life, and they that have done evil to the resurrection of condemnation." It is testified that Paul preached the resurrection of the dead, Acts xvii. 18. This means more than did the rising from the grave, of Lazarus and the son of the Widow of Nain. The wicked who are amenable to the judgment will have anything but a joyful resurrection; they would prefer to be left in the oblivion of the tomb. Now is the time to secure a resurrection to everlasting life.

Transformed.

"Be ye transformed by the renewing of your minds." Rom. xii. 2.

This is a solemn injunction from the Great Apostle of the Gentiles to those who have believed in Christ. The truth here taught is so vital and far reaching, and so essential to the well-being of the race that we feel constrained to say, that if it was in Apostolic times needful to exhort the believer to enter more fully into the renewed life of the truth, still more needful is it to-day, far removed as we are from the *direct* spirit testimony to the truth, and when the abounding iniquity of the last days is in full operation, and fainting every religious thought. With all the modern facilities for the increase of knowledge, and all the organizations for the betterment of the human family, and its moral elevation, there are a thousand influences for evil to one of good, and we cannot too often, or too earnestly exhort one another to earnestness and diligence lest we be influenced by our surroundings.

In reminding the Church at Corinth of the gospel he first preached to them, the apostle clearly shows that that gospel so powerful to save will *not* save them unless they keep it in memory. The reason is obvious:—No one's life and conduct can be regulated by forgotten truths. If the entrance of God's Word gives life, its departure will leave one in darkness, it seems to us, more impenetrable, than if it had never entered. It is he who *does* the will of God that shall be saved, and how can a person do his will if he forget what that will is? It may sound a little strong to hear it said that salvation is to some extent a question of *memory*,—but after all, thus it is written, and we submit that *what is written* must commend itself to the honest hearted. The transforming power of the truth cannot be exerted upon those who allow it to escape them.

But these lines may come under the eye of some who have never exercised faith in the great blessings covenanted of God, and we would be thankful if we could say a word that would awaken them to the fact that their minds, too, must be renewed—*radically* changed from the bottom up; that they must study and exercise themselves with revealed truth so as to enter into its spirit and become imbued with its character—in short transformed into the image it unfolds. Nothing stands out in bolder relief in the teaching of Jesus and his apostles, than the fact that man needs to undergo a radical change before he is fit for association with the Divine family. The human race is unfit for Divine companionship, and is inexpiritated for intercourse with heaven because of estrangement by sin; and unless there be some means of removing that sin and of changing the sinner into a saint, of making the evil good; and of bringing man from the wilds of wickedness into the paths of truth and righteousness; unless he be brought nigh and so changed in character as to find in God the springs of his life and the source of his joy, and that environment in which he delights to live, and move and have his being, he is not a Christian and is without hope.

Be ye transformed. The word by which Paul presses home the necessity of this great change means a new form, a new habit, as the result of an intelligent belief of the truth. And the means to be employed in effecting this change is clearly revealed. God is not honored by mere sentiments, or blind credulity, or ignorant sincerity. He has abundantly supplied the means of knowledge, and he expects of man intelligent service, and only accepts those who worship in spirit and in truth.

Mind is the result of brain energy. The brain thinking and acting of itself produces only the carnal mind, an individual concerned only with the present and imbued with earthly things, fleshly things,—cannot please God. But when the brain is operated upon by the Word of the Spirit it produces the spiritual mind which leads him upward toward God and divine things, and to the daily practice and exhibition of godliness."

OUR CHILDREN.

My Robin.

When I was a child, beside our door,
In a green and spreading sycamore,
There sang each morning, with note as clear
As a crystal brook, and full of cheer,
A robin.

I watched his plumage in childish glee,
And fancied he sang his song for me;
And the melody lingers in heart and brain,
Making me often a child again
A Robin.

I look for his coming in early spring,
When the crocus opens, and maples bring
Their crimson tassels to kiss the breeze,
And the sunshine dallies with new-leaved trees,
My robin.

I hear them sing as the sun goes down,
And the stars come out o'er the silent town;
But there's never a harsh or mournful note,
That wells afresh from the warblers throat,
My robin.

And I learn a lesson of hope and cheer
That carries me on from year to year;
To sing in the shadow as in the sun,
Doing my part till the work is done.
My robin.

—Sarah K. Bolton.

The Story of Israel in Egypt.—No. 16.

MOSES AND AARON AND THEIR MESSAGE.

But Moses, despite the assurance of the Lord, is still afraid that his people will not beleive nor hearken unto him; they will deny his divine commission, and will say "the Lord has not appeared unto thee." All this is provided for. Several signs are given him as proof that his words are true. His shepherd's crook is thrown on the ground and it becomes a serpent; he takes it by the tail and it becomes his old shepherd's crook. His hand is thrown into his bosom, and becomes as leprous as snow. He puts it in again, and it turns as his other flesh. If they will not believe the first, nor the second sign, water taken from the Nile is to be poured on the dry land and became blood.

We know, dear children, that no human being can do such things as these. If they are done, God must through the man, do the work. No one but God knows how to put life into inanimate things. No one but he can smite with disease in a moment and heal again in a moment, only he can *turn the globules of water into blood.*

But *Moses* still hesitates. It is strange is'nt it? He started out when in Egypt to deliver his people. He was brave enough then, for he supposed that the Hebrews understood how God by his hand would set them free. Acts vii. 25. He makes more excuses; he is "a man of slow speech, and of a slow tongue." This obstacle is also overcome. Aaron the brother of Moses can speak well, he shall be the spokesman for both. He goes back to the land of Midian and and he get Jethro to let him return to his brethr. n in Egypt, that he may see whether they are yet alive. Jethro bids him go in peace. The Lord tells him that the men are dead who sought his life. He takes his wife, his two sons, and the rod of God in his hand and starts on his journey. What an undertaking! Who would now, alone, set out to bring a nation out of an enemies land, over a long dreariesome route into another country, swarming with hostile peoples?

Would any one be brave enough to go alone into the mountinfastnesses of the Nestorians, and bring them away from the fierce Kurds? or who would sing'e-handed undertake the deliverance of the suffering Armenians? who would face the Czar of the Russias and free the persecuted Jews?

Aaron is sent to meet Moses, they come together at the Mount of God. Moses tells his brother all the words of the Lord who had sent him and all the signs which he had commanded him. They reach Egypt, the elders of Israel are gathered, Aaron repeats the words, and does the signs in the sight of all the people. They believe, and when they hear that the Lord has visited his people and glad they are! They bow their heads and worship. Moses and Aaron are to go to the palace now as messengers from the Great God of heaven. To Pharoah they are to say "Thus saith the Lord God of Israel, let my people go that they may hold a feast unto me in the wilderness." They are treated with contempt. "Who is the Lord?" said Pharoah, "that I should obey his voice, to let Israel go?" "I know not the Lord neither will I let Israel go." This is another Pharoah. It is *Meneptah*, or Darem, the son of Rameses II. Rameses II. died while Moses was in the land of Midian.

Meneptah scolds the task-masters for keeping the people from their work; makes the tasks of the Hebrews harder than before; gives them no more straw to make brick but commands them to gather it for themselves, and make as many brick as they did before. They hunt for stubble in the fields; this takes a great deal of time; hurry as they may, they cannot get the work done. Then their officers are beaten and complain to the king. He says "the people are idle," and that "this is the reason why, they ask to go and sacrifice to the Lord; not a brick shall be taken from their daily tasks.' It is very hard and the people are in perfect despair. They blame Moses and Aaron for it all. Moses now goes to the Lord, just where we all ought to go in trouble. He asks these questions, we feel like asking them too.

"Why hast thou so evil-entreated this people?"

"Why *is it* that thou hast sent me?" Thou hast not delivered thy people at all!"

What a wonderful answer he receives!

The Lord makes reply that Pharoah shall let his people go. He has established his covenant with them, to give them the land of Canaan. He has heard their groanings and has remembered his covenant.

He tells Moses to go to them again, and say, thus saith the Lord, "I will bring you out *from* under the bondage of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments. And I will take you to me for a people, and I will be to you a God, and ye shall know that I am the Lord your God. And I will bring you into the land..... and will give it to you for an heritage." What strong promises! "I will" repeated seven times." Moses takes the message, but his people are too full of anguish to heed it.

AUNTIE WINCE.

Prepare.

This word has a world of meaning. Prepare means to get ready. In every work that we undertake to do we must first make preparation to do that work.

Now, our kind, heavenly Father, has given to mankind many glorious and precious promises, and has made it possible for every one to attain unto them, but there must be a preparation.

Dear ones, if you are out of the "Ark of Safety" as God said to Israel in days long passed, so he says to you today, "Prepare to meet your God." Enter now into the "Ark of safety," for when Jesus comes to make up his jewels, there will be no time to prepare. Get ready now. Let the loving spirit and life of Jesus enter into your life, let it purify and cleanse you. Let malice, anger and strife give place to love. O, dear ones, the time is fast passing from you never more to return, do not delay. Jesus will soon be here. Do you want to meet and clasp glad hands once more with that dear father and mother that have been sleeping so long in death's embrace? Do you want to meet that loved sister, wife, husband or brother that have been laid away in their narrow bed. Whose prayers went up to a throne of grace unceasingly in your behalf? If you do, begin to make the necessary preparations today. We all know how sad it is to part with those we love for only a short time, but think of that eternal separation if you fail to prepare yourself.

The way to life eternal is a straight and narrow way, and it is true that there are many thorns [illegible] Jesus says, "I will never leave thee or forsake thee." Then why do you shun him, why would you rather join in the pleasures and pastimes of the world than go to the house of God? Are you not hardening your heart against the entreaties of a loving Savior that has suffered, died, and now stands at the right hand of God, in your behalf, waiting to hear you say, "Lord I give myself to thee." Oh, dear, sinful, wandering one, "list the Joy-bells of heaven ringing with the glad anthem, the Lord has been found." How my heart aches for my own children, and my neighbors children that have not known the depths of a Savior's love. I fear you will tarry by the way until the door is closed and you stand without and knock, and will have to hear that dreadful doom, "depart." Today, life and death are set before you, choose life and live. Believe on the Lord Jesus, repent and be baptized in his name, walk worthy of the vocation in which ye are called and you will receive a crown of life at the appearing of Jesus, and an eternal inheritance in the kingdom of God. Remember, the Scriptures say that, "Youth is the time to serve the Lord."

With kindness and love I have written these lines to those out of Christ.

R. H.

"I Never Meant It."

In a lonely village not far from the town of——lived an old woman and her son. She was a widow; for her husband was dead; and for many years she had been left alone with no earthly friend to comfort her except this only son. Now this son ought to have taken care of his poor mother, and tried to soothe and make her happy in every way; but instead of doing so, I am sorry to tell you, he was very unkind and disobedient to her. The old lady felt deeply grieved that her son was so wicked, and often talked to him about his bad ways, and prayed God to forgive him. But he would not listen to her; and one day when she had been talking to him as usual, he said, "Oh, mother! if you keep on talking to me so, I'll leave you!" and at last he made up his mind to go. This made his good mother's grief much greater than before, for she was afraid he might go deeper and deeper into sin, but still she set about getting everything ready for his going. The last thing was to pack his box, which she did; and right on the very top she put some paper and envelopes, saying to her son as she did so, "Let me hear from you sometimes; for I shall want to know how you are getting on."

Perhaps some of my little readers know what it is to leave home, and have heard their mothers ask them to write and let her know how they get on: if so, dear children, I hope you will always try to do what your mothers ask; and you will if you love them. But to return to my story. The day of departure came; and, bidding farewell to his good old mother, he left his happy home and native village, and went away, far far over the sea to Australia. Many of you may know where that is; you have perhaps heard a great deal about it, and some may have friends whom they love living there. Well, his poor mother waited six long months, but no letter came with tidings of her boy; at last a year passed away, two years, three, four; but still no letter came to cheer her aching heart. All this time the young man was getting on very well; and at last he made up his mind to come home and see his mother, for he often thought of her, and how carefully and prayfully she watched over him.

So he came (that long voyage over the sea), and was safely landed in England. His first act was to go to his native village, and there he saw everything the same, exactly the same as when he left it. Then winding through the lanes he came full in sight of the home of his childhood and youth; and his heart bounded within him when he saw how much the old house was improved and the thought came to his mind, "My mother has got on since I have been away." So up to the house he came with trembling steps, and with a beating heart he knocked at the door; a servant came, and the young man asked if Mrs. ——lived there.

[illegible] the servant.

"How long is it since she died?" inquired he.

"About six or eight months!"

"And of what did she die?" eagerly continued the young man.

"Oh let me see," said the servant, "she had a bad son, and she died of a broken heart."

This was too much, he could hear no more, but at once hurried off to the churchyard, and there he found her grave, with a stone at the head bearing her name. This cut him to the heart with sorrow and grief, and he threw himself on her grave, crying out. "Oh! mother, I never meant it; I never meant it!" But it was too late now—his mother's ears could never hear his cries and words of repentance.

Children, God has given you parents; will you not learn a lesson from this boy and listen when they reprove you for doing wrong? Remember, if God should take them from you, it will be too late to be sorry; they will have gone to their graves with broken hearts, and you will have to cry, "Too late, too late."

Selected.

What is Christ to us?

He is our Way; we walk in him.

He is our Truth; we embrace him.

He is our Lord; we choose him to rule over us.

He is our Master; we serve him.

He is our Teacher; instructing us in the way of salvation.

He is our Prophet; pointing out the future.

He is our Priest; having atoned for us.

He is our Advocate; ever living to make intercession for us.

He is our Savior; saving to the uttermost.

He is our Root; we grow from him.

He is our Bread; we feed upon him.

He is our Fold; we enter it by him.

He is our Shepherd; leading us into green pastures.

He is our True Vine; we abide in him.

He is the Fairest among ten thousand; we admire him above everything.

He is the Brightness of the Father's Glory, and the express image of his person; we strive to reflect his likeness.

He is the Upholder of all things; we rest upon him.

He is our Wisdom; we are guided by him.

He is our Righteousness; we cast all our imperfections upon him.

He is our Sanctification; we draw all the sources of holy life from him.

He is our Redemption; redeeming us from all iniquity.

He is our Healer; healing all our diseases.

He is our Friend; relieving us in all our necessities.

He is our Brother; cheering us in our difficulties.

He is our Resurrection; though we die, we shall live again by him.

He is our Eternal Life; we shall receive "the breath of immortality" from him. —*N. Bishop.*

PROVERBS.

They who forsake the law, praise the wicked; but such as keep the law, contend with them.

Evil men understand not judgment; but they who seek Yahweh understand all things.

Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Open rebuke is better than secret love; faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.

Whoso keepeth the law (or obeyeth the gospel) is a wise son.

He that turneth away his ear from hearing the law (or the gospel), even his prayer is abomination.

Whoso causeth the righteous to go astray in an evil way (and the blind to wander from the truth) he shall fall himself in his own pit.

[illegible] he be saved; but he that is perverse in his ways shall fall at once.

He that *being often reproved*, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

The fear of man bringeth a snare, but whoso putteth his trust in Yahweh shall be safe.

Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar.

There is a *generation* that is pure in their own eyes, and yet is not washed from their filthiness.

The froward is abomination to Yahweh; but his secret is with the righteous.

The wise shall inherit glory; but shame shall be the promotion of fools.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

Take fast hold of instruction; let it not go: keep it; for it is thy life.

The path of the just is as the shining light that shineth more and more unto the perfect day.

The way of the wicked is darkness; they know not at what they stumble.

Cease, my son, to hear the instruction that causeth thee to err from the words of knowledge.

The words of my mouth, saith Wisdom, are *in righteousness*: they are all plain to him that understandeth, and right to them that find knowledge.

Whoso findeth me findeth life, and shall obtain in favor of Yahweh. But he that sinneth against me, wrongeth his own soul: all them that hate me, love death.

Righteousness delivereth from death.

A rod is for the back of him that is void of understanding.

Wise men lay up knowledge; but the mouth of the foolish is near destruction.

The lips of the righteous know what is acceptable; but the mouth of the wicked speaketh frowardness.

Justification.

1. We are justified by the Grace of God. That is the source of our justification, Rom iii. 24; Titus ii. 7.

2. We are justified by the Obedience of Christ. That is the basis on which it rests, Rom. v. 19.

3. We are justified by the Blood of Christ. That is the way it has been brought about, Rom. v. 9.

4. We are justified by the Resurrection of Christ from the dead. That is its confirmation—the proof that God has accepted the atonement of Christ, Rom. iv. 25.

5. We are justified by Faith. That is the hand which lays hold of it. Rom. v. 1; Gal. iii. 8.

6. We are justified by Works. That is the proof we have of it. James ii. 20-26.

7. It is all of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth." Rom. viii. 33.—*The Truth.*

OBITUARY.

Died, in the Lord, on Tuesday morning, April 9, 1895, Sister Fannie Chase, wife of Peleg Chase, of Raisin, Mich. Her maiden name was White. She was born in Searsburgh, N. Y., Oct. 13, 1830. Coming with her parents to Michigan they settled in Deerfield. She was married to Bro. Peleg Chase Dec. 14, 1851, and subsequently settled on "the old home-stead" and birth-place of her husband, in Raisin Township. Eight years ago she with her husband, having learned the Gospel of the Kingdom and the things pertaining to Jesus Christ, yielded a willing obedience to the truth and were, by the writer, baptized in the saving name of Christ and rose to walk in the "New Life." Sister Chase was a loving wife, a kind neighbor, a steadfast friend and an earnest Christian. Those of the brethren and sisters, and especially Brother and Sister Woodward, who attended the last conference held in Raisin will remember her kindly greeting and earnest exhortations in the meetings, but she has finished her course, she rests from her labors till the time of reward. Funeral services were held at the [illegible] writer endeavored to speak words of comfort from the text "Blessed are the dead who die in the Lord," after which we laid her to rest in Oak Wood Cemetery, feeling that in her home, by the neighbors, in the Church and Sunday School she will be missed, oh so much. May that kind and loving Father who knows all our grief, watch over, bless and comfort our dear Brother in his great sorrow, is our earnest prayer.

L. C. CHASE.

PAY for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Excursion rates to Michigan.

The Nickel Plate Road offers one fare rates to designated Michigan points on May 7th account Land Seekers' Excursion. Write for particulars.—m-1-8

The knowledge of the greatness of our salvation is the guage that measures our appreciation thereof.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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PAY for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Poetry.

Don't Fret.

Are your enemies at work?
Don't fret.
They can't injure you a whit;
If you heed them not a bit
They will soon be glad to quit.
Don't fret.

Has a horrid lie been told?
Don't fret.
It will run itself to death,
As the ancient adage saith,
And will die for want of breath.
Don't fret.

Is adversity your lot?
Don't fret.
Fortune's wheel keeps turning 'round
Every spoke shall touch the ground,
All in time shall up and bound.
Don't fret.

Original.

Temptation and Consolation.

"There hath no temptation taken you, but to such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation, also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13. The ideas that are here contained, which was given by the apostle Paul to the Corinthian brethren is worthy of our careful consideration, for this practical, most precious text of Scripture lines out the Christian course of action to be taken in each and every trial and temptation here, which is all important for us to know: first, "There hath no temptation taken you, but such as is common to man:" and with this saying the following thoughts arise. Does this have reference to man in general? to the mass of mankind? or to the man of God? the Christian man? Here the evidence must be weighed and settled according to the testimony given, and first you will here please notice the expression given, "but such as is common to man." It seems to carry the idea with it as though it meant the mass of mankind, but is it true? Right here we ask, If it is mankind in general, then the mass of man has the same amount, the same kind of trials, temptations that the Christian man has. Then they are tempted and tried for the truth's sake just the same as the Christian man. Then there is no difference between them. Is it a fact that the man of the world is tempted and tried like the saint of God, when he makes no profession of Christianity at all? It is a fact that nearly all trials and temptations are just the same, but here comes the difference between them while the Christian's duty is to overcome them—the man of the world does not care to, hence does not endure the trials and temptations, does not even try to overcome them, but the saint of God is not so, but to use every means at command to overcome, and even if he is led astray, and has committed sin, it is his place to acknowledge his sin, confess that he has sinned, pleading in Jesus' name that it may be forgiven him. Besides he must be sincere and honest in his convictions, otherwise it will do him no good. We as infallible, finite beings are surrounded by circumstances, are unable to control them all, yet to a very extended degree we can control the most of them, thus be the victor in Jesus' name, for "the Lord knoweth how to deliver the godly out of temptation." 2 Pet. ii. 9. These temptations are severe ones and require the Lord to help as in the case of Lot. Why Lot and his family could not walk out of that great city as easy as he walked into it is somewhat strange to me, but it seems to be the Lord's way to deliver him whether he was able to deliver himself or not is not stated, but the Lord did deliver him, thus it seems to be the Lord's way. There are a few extreme cases which the Lord directs to bring about his purpose. In looking over the previous verses of the 10th chap. of 1 Cor., we find that the apostle Paul was rehearsing to the followers of the Lord the trials and temptations that the whole nation of Israel had to endure, while passing through the wilderness. It is a fact that the trials and temptations were so severe that there were only two that came out of Egypt that were able to enter the promised land, nor did any or all of the other nations have the same kind and the same amount of trials and temptations that nation of Israel had, not by any means, for God's people were differently tried, while passing through the wilderness than any other nation at that time, or ever have been since as the record plainly shows, for God was with them acting through his angels, leading them through the wilderness under greater restrictions than any other nation has yet ever been called upon to pass through. Still another case, a single individual, the patriarch Job, who was covered with boils from the sole of his foot to the crown of his head. I want to say right here that one such boil would be enough for me to endure, let alone being covered all over with them, and how he lived through and endured it all is a terrible thought to me. By the way it is a fact that patience was brought to a state of perfection. Also David the king, at the time that Absalom revolted and tried to make himself king—David had to flee out of the city for safety, was in a state of humiliation, while thus waiting to see how things would go on Shimei of the house of Saul threw stones at David and cursed him, and made sport of him, one of David's friends said shall I go and fall on him that I may kill him; but David said not so, for he would not have him killed, but soon the news came of Absalom's death then he was restored back to his throne again and throughout all these trials king David did endure them all, that patience was brought to a state of perfection. So we see in these trials and temptations that it is not the case of all people. So we see by these that the kind of temptations that the apostle Paul had reference to were not like these, but they were such temptations as were common to man, then it is the common temptations that he suffers us to be in, then it is a consoling truth to know that we have them all alike, that like it is said of our Savior that he was tempted in all points like as we are yet without sin. Heb. vi. 15. Then we have another Scripture which says, be sober, be vigilant, because your adversary the devil as a roaring lion walking about seeking, whom he may devour, whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 1 Peter v. 8, 9. So that whatever afflictions come against us we may well remember that we are not alone, but that the same afflictions are accomplished in our brethren that are every where in the world, so that it is not altogether right for us to think that we have more trouble than any body else; but let us be strengthened that it is a great and consoling truth to that the same afflictions are accomplished in our brethren that are in the world. Then the ordinary trials and temptations are common to all of us as we are able to bear them. Then again let us be taught and strengthened to glory in the tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in your hearts by the Holy Spirit which is given unto us. Rom. v. 3, 4, 5. Hence a line of thought is given unto us, step by step to put in practice that we may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 17. Then again we are taught that throughout all our trials and temptations here we should remember that God is faithful and able to do all that he has promised to do. So that in whatever condition our lot may be cast we may rest assured of one thing that God is faithful. Also says who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it. Please notice again here what it says, "who (God) will not suffer you to be tempted above that ye are able to bear. It is a fact that God suffers us to some extent at least to be tempted and tried, but will not suffer us to be tried above that we are able. God who is allwise knows our every want before we ask. Then knows he every weakness, also knows what is best for our good, therefore knows just how much to suffer us under any and all trials and temptations, but in all that he suffers us, he will not suffer us to be tempted more than we are able to bear, but will, with the temptation also make a way to escape that ye may be able to bear it. Now for the way of escape, and glad am I that such a means is provided, and good will it be for any of us if we only make use of the means at our command, and now how has the Lord provided a way of escape by which we may be crowned with success is our entire reliance on his Word, and we now venture this one assertion, that all the trials and temptations that befall us, will all come under the three great temptations that befell our Savior, and we will do exceeding well to take him for our example, and then learn just how he did, and that he made use of the whole Word of the Lord at every step to conquer the foes in his defence in battling for the right, and overcoming the wrong, and says thus it is written or a thus saith the Lord, was his weapon of warfare, and now forces to win any when near the same kind of a victory. We must be willing and ready on every hand to have the Word of God at our command, and make use of it in struggling for the right and overcome the wrong, and humbly say, thus it is written. So it is absolutely necessary that we be sufficiently versed in the sacred Word, that we be ready to call to mind at every step of wrong whatever may be required and say, thus it is written, that the Word may keep us straight in line to win the prize at the end of the race.

J. A. Moyer.

Are You Under Protection.

The above caption suggests not only danger, but also a place of refuge from impending evil. The above topic came to my mind with much force while reading in Exodus the account of that fearful night when the death angel passed through the land of Egypt, and death was found in every home not under the blood of the passover lamb.

Dear reader, do you realize the truth, that this is a type of a coming day so graphically described in God's Holy Book, when the death-angel will pass through every land, and visit not only every home, but every person not under the protection of the blood of our Passover Lamb, which God in his loving mercy has provided for us?

When Jesus started on his sublime mission, it was under the character of a lamb. John points him out as "the Lamb of God which taketh away the sin of the world." This is God's choice of a Passover Lamb, which was destined to be offered on the fourteenth day of the first month, the time selected under the law for the offering of the passover lamb. See Mark xiv. 12, and you will find proof that he was offered at that time. We there read that on "the first day of unleavened bread, *when they killed the passover*," etc., the disciples wanted to know where to prepare the passover, etc., and on that very night (Tuesday) he was apprehended, tried, and was offered on the cross at nine o'clock, Wednesday morning. The time for the offering of the passover lamb lasted from Tuesday evening to Wednesday evening. Christ and his disciples did eat the passover *the first* evening, and he was put on the cross at nine o'clock Wednesday *morning*, and died at three o'clock Wednesday evening, and was buried about six o'clock, the same evening. He was in the grave all day Thursday, Friday and Saturday, and also all of Wednesday night, Thursday night, and Friday night, and raised near six o'clock Saturday evening. Hence, the Passover Lamb provided by God for us, was offered according to the law on the fourteenth day of the first month, and according to his own Word, he was in the grave just exactly three full days and three nights, no more and no less.

Under the law, the lamb must be without spot, or blemish. God's Lamb was also without "blemish." See 1 Pet. 18, 19: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ as of a lamb without blemish and without spot." As the Israelites were required to use the blood from a spotless lamb, so we are redeemed by the blood of Christ, the precious, spotless Lamb of God, provided for us by a loving Father.

We read in Hebrews that Christ hath "appeared to *put away sin* by the sacrifice of himself." What kind of a sacrifice? See 1 Cor. v. 7: "Christ our *passover* is sacrificed for us." Then "the blood of Christ, as a lamb without blemish and without spot," becomes the *passover* blood of the slain lamb to all those who appropriate it according to legal form. The word passover signifies that those who are under the protection of the blood of the Passover Lamb will not be "hurt of the second death," for they are written in the Lamb's Book of Life," and will be *passed over*, while others who do not appropriate *this* passover escape, *will* be hurt of the second death.

Under the law, the passover lamb was to be eaten, so, Jesus as our passover Lamb has to be eaten symbolically. At the time he ate the passover, according to the Mosaic law, he "took bread, and blessed and brake it, and gave it to them, and said, "Take, eat: *this is my body.* And he took the cup, and when he had given thanks he gave it to them; and they all drank of it. And he said unto them *this is my blood* of the New Testament, which is shed for many." "Verily, verily, I say unto you, *Except* you eat the flesh of the Son of Man, and drink his blood, ye have *no life in you.*" This of course has special reference to the *life to come*, as is indicated by the next verse: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the *last day.*" (When the Life-Giver comes.)

Again, there must be a fitness of the individual to entitle him to partake of this memorial passover. The apostle says: "Whosoever shall eat this bread, and drink this cup unworthily, shall be *guilty* of the *body* and *blood* of the *Lord.*" "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the *Lord's body.*"

We observe from the above testimony that this memorial passover *must be eaten*, as the Lord said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have *no life in you*," or in other words ye are not entitled to receive the resurrection life, which is promised to those who do so eat and drink. "Whoso eateth my flesh, and drinketh my blood hath eternal life, and I will raise him up at the last day." And also "the Lord's body" must be discerned in the symbols chosen by our Lord to be eaten as a memorial of him, as "our passover sacrificed for us." To eat of them without discernment, we endanger our eternal interests.

The Israelites could not partake of the passover feast as a *memorial* (Exod. xii. 14,) until after the event had happened, the lamb had been slain, and the blood applied. Neither are we entitled to partake of the memorial feast of "Christ our passover slain for us," unless in the first place, the blood has been applied, and become efficacious in our case.

Now the real point at issue is,

HOW DOES CHRIST BECOME OUR PASSOVER?

We read of "Christ our passover sacrificed for us." What was the object of his being "sacrificed for us?" We read, that he "*put away sin* by the sacrifice of himself." The next thing to enquire is, in what way can this sacrificial blood "put away sin?" We read that he "*washed* us from our sins in his own blood." Now, as we cannot be literally washed in his blood by what means can our sins be washed away? See Acts xxii. 16: "Arise and be baptized, and *wash away thy sins.*"

In Rev. vii. 14, John sees a great multitude come out of the great tribulation, who "have *washed* their robes, and made them white in the blood of the (passover) Lamb." Washing in water (which may symbolize his blood, as the bread and wine does his body and blood) is the *only* appointed way, revealed in God's Word, by which a repentant sinner can have his sins washed away. See Acts xvi. 33: "He took them the (jailor and household, who were *Gentiles*) same hour of the night, and *washed* their stripes and were baptized."

Christ is the one who cleanses from sin. Eph. v. 26, tells us how he does it: "Christ also loved the Church, and gave himself for it; that he might *sanctify* and *cleanse it* with the *washing* of *water* by the Word." Titus iii. 5: "He saved us by the *washing* of regeneration," etc., or the *birth* of water. John iii. What did he accomplish by this "washing of regeneration?" the answer comes: "He *saved us.*" The question each one should ask him or herself, is, have I been "washed," and *properly* washed at that? If you are not washed, you are filthy, and unsaved; as the washed ones are the *only* ones that are "saved." Does not John iii. unmistakably affirm: "Except a man be born of *water* and of the spirit, he *cannot* enter into the kingdom of God?" Universalists say you *can.* Which do you believe?

While contaminated with sin we are regarded as filthy, unclean, unfit for the companionship of the pure and holy; in fact, such are compared to a sow wallowing in the mire. When a person has been cleansed from the filth of sin by being "*washed*" in the blood of the Lamb (arise and be *baptized* and *wash away thy sins*) and again defiles himself, he is likened to "the sow that *had washed* (returning) to wallowing in the mire."

"Are ye ignorant that *all we* (this language was spoken to Romans who are Gentiles but applies to Jews as well) who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in *newness* of life." After being baptized, buried, submerged, or washed we can then "walk in *newness* of life," being cleansed from the defilement of sin. It is *after* this burial, or washing, that we commence to walk the new, clean life. A filthy person must first wash, before he can become clean. Says Peter: "Seeing ye have *purified* your souls (lives) in your *obedience* to the truth unto unfeigned love of the brethren, love one another from the heart fervently."

This brings us a step further, and that is, "obedience to the truth,' spoken of by Peter as a said, that repentance and *remission of sins* should be preached in his name among *all* nations (not Jews alone) beginning at Jerusalem." I am glad that he told us that *all nations* should have the opportunity to have their sins remitted by "obedience to the truth," and also that it should *begin* at Jerusalem, for now we can refer to the proclamation of the truth on that occasion, and learn just what was required of "*all nations*" both to believe and do, to secure the remission of sins. The message delivered by Peter on the day of Pentecost (which was the time and place that repentance and remission of sins *began* to be proclaimed in the name of Jesus, and was also destined ultimately to be preached among all nations) pricked his hearers to the heart. That message was concerning a resurrected Christ to sit upon the throne of David, and Peter convicted them that Jesus was that very Christ. Then they cried out: "Brethren, what shall we do? And Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

This is the *way*, and the *only* way a repentant sinner can come under the protection of Christ, our Passover. False teachers may delude you by dangerous doctrine, called Universalism, and thus lead you to neglect to appropriate Christ as your passover until it is too late. Let me in love warn you to beware of such doctrine, lest it lead you not to comply with the requirements which will insure you a shelter in the time of storm, which is near at hand; yea, nearer than most people may think. Smooth pretty talk which they indulge in, may sound *very* nice just now, but it will never carry you beyond the storm into the City of Peace. You must be washed from your sins in the blood of our Passover Lamb according to legal form, just the same as the Israelites had to sprinkle the blood of the slain lamb on the lintels and door posts. We know death would have followed neglect. "If the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward: *how shall we escape*, if we neglect so great salvation?" You cannot do it, beware, I beseech you.

Another equally dangerous doctrine, is that baptism is not required of Gentiles, it being applicable to Jews only. Read the tenth chapter of Acts and be convinced that such doctrine is positively false.

Peter was sent to the household of Cornelius, who were Gentiles. Peter says: "Of a truth I perceive that God is no respecter of persons: but in *every nation* he that feareth him, and worketh righteousness, is acceptable to him." He then spoke to them about the good tidings of peace preached by Jesus, beginning from Galilee, after the baptism which John preached. And how he was crucified and rose the third day. And "through his name every one that believeth on him shall receive *remission* of *sins.* While he spake these Words the Holy Ghost fell on them which heard the Word." "Then answered Peter, Can any man *forbid water* these (Gentiles) should not *be baptized*, which have received the Holy Ghost as well as we? And he *commanded* them to be *baptized* in the name of Jesus Christ." I would have you remember that Peter was a specially selected messenger to these Gentiles, to teach them the way of life. He was also marvelously filled with the Holy Spirit, so that he spake as he was moved by the Holy Spirit. Hence, under the guidance of the Holy Spirit, he says: "Can any man forbid *water* that these should not be baptized, which have received the Holy Ghost as well as we? And *commanded* them to be baptized in the name of Jesus Christ." Which do you believe the Word of the Holy Spirit through Peter, or false teachers? Can this *command* be set aside at pleasure? What was the object of Peter's visit to Cornelius? See Acts xi. 13, 14: "Send man to Joppa, and call for Simon, whose surname is Peter; who shall tell thee *words* whereby thou and all thy house *shall be saved.*" A part of those saving "words" to these Gentiles was: "And commanded them to be baptized." Who sent him? See verse 12: "And he is a man separate from sinners; such is a holy man. May we grow up to the standard of the habitually holy by repeated conquest of ourselves! And not forget that we may progress in holiness all our days. We can become wiser daily in understanding the pleasure of our Father; and the better we understand, if we only have a corresponding disposition, the holier we can grow. Let us "follow after holiness," until we are "established" therein, at the coming of our Lord, the Christ. And may grace more abundant help each of us, whose infirmities are most obstinate and rebellious!—*Kellaway.*

Baptism.

It is strange that the action of gospel obedience should have occupied so much time and so many volumes to define. Water is admitted to be the medium through which it is performed; and that the terms used in connection with its administration are burial, planting, birth, "body washed." Can a man be buried, or seed planted, without being put out of sight? And is not a birth an emergence from a cavity in which the thing born was previously concealed? Then water baptism is a being put out of sight in water, and to be born of it is to emerge from the bosom of the deep.

It is impossible to estimate the power of good, in this sad, struggling life, of a bright, glad, shining face.

"If all the lights you carry in your face,
Joy shines farthest out to sea."

One of the best things any of us can do for this world is to show it ever a victorious life of joy, a face that shines even through tears, a beauty of the Lord which glows with radiance even in the night. That is the life the Master wants every follower of his to live; and we can live it, too, if our life is truly hid with Christ in God.—*J. R. Miller, D. D.*

Appointments.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday in June, at Roll, and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. Hatch.

Home Seeker's Excursion to Michigan points via Vandalia Line.

On May 7, 1895, Vandalia Line will sell to various points in Michigan, excursion tickets at one fare for the round trip. For full particulars call on any Vandalia Line ticket Agent, or address E. A. Ford, General Passenger Agent, St. Louis, Mo.

When you have anything to say, speak plainly and loud enough to be distinctly heard, and when you write anything write it distinct enough so it can be read. The object of speaking and writing is to convey information. If you mumble your words so you can't be understood, or write so wretchedly that it can't be read, you might as well not speak or write at all.

The Chino-Japanese War has brought about a regular migration of population in Japan. Since the imperial court was established at Hiroshima for military convenience Tokio is almost deserted, while Hiroshima is crowded and raising her charges. Wages have doubled, provisions gone up in price, and Western customs prevail. Hiroshima is most beautifully situated on the coast at the foot of the mountains, with a lovely view over the sea and innumerable rocky islands. It is the biggest city of Western Japan.

The rearrangement of the dining cars on the Nickel Plate Road provides breakfast and dinner on the New York and Boston Express No. 2 eastbound, breakfast and dinner on the Fast Western Express No. 5, and dinner on No. 6. This newly established service not only accommodates the through passengers of that line more satisfactorily, but provides a better arrangement for its local patrons.—m-1-3

Wanted—Several Hundred New Subscribers for The Restitution for 1895.

light offense to contradict the Word of the Holy Spirit. Test human teachers by the Word every time.

W. H. Wilson.

Selected.

Holiness.

Who is the holy man? Is it he who has flattered himself into a feeling of self-goodness? Is it he who feels composed in his mind, and will not be disturbed by any blast, however wild? Is it he who excites himself into an unhealthy religious phrenzy? No; such is is not a holy man in the light of Scripture and truth. He is a holy man who, having heard the Gospel and believed it has obeyed from the heart that form of doctrine delivered by apostolic teaching. The humble, repentant, believing man, who has "gladly received the Word," and has been immersed into the Christ, is holy. He is joined to the "Holy One and the Just." The name of the Holy is called upon him. The Spirit of the Holy (the Holy Spirit) is in him. The word of the Holy is his delight. The will of the Holy is his study. His fellowship is with saints. He has been excised from the world, and grafted into Christ. He has been cut from the tree of Adam, in order to be united to the true vine, Christ. The state of that man is "Holiness unto the Lord!" He is in the Lord. Such a man, as he reads the revelation of the divine will, and as he considers Jesus, becomes more and more acquainted with what God would have him do. Daily he increases in a knowledge of the Lord *concerning him.* And with good-will he conforms himself to the pleasure of his Father, and the example of Jesus. Thus he uses himself to practices which are separate from those of the flesh and the world, and he is a practically holy man. His practice grows into a habit; and he becomes habitually holy. He is so filled with Christ, that for him to live is Christ. His life is all love, obedience, self-sacrifice. Jesus appears in his ways and his words. Such is a man renewed after Christ; such

Letter Drawer.

Dear Restitution:

As I see there is a wish for all to write, and I feel thankful for the opportunity of saying "Good Morning" to all the readers of our beloved paper. Oh how dreary would the time be without the paper as I do not hear preaching very often. While in Cleveland I heard both Brother Joblin and Brother McLauchlan, and was much edified and instructed in the truth. May God bless them both. I beg an interest in your prayers that I may hold out faithful to the end.

BIANNA FISHER.

Dear Restitution:

I have been thinking for some time that I would write a few lines for THE RESTITUTION. I with my two brothers were baptized into Christ last February. We do not have much preaching here of the glad tidings of the soon coming kingdom. Dear brothers and sisters we have not long to wait, our time is short.

"The night is far spent, the day is at hand
Are you ready for the Bridegroom's coming?"

Let us put on the whole armor of God that we may be able to stand. Pray for me, that I may hold out faithful to the end.

JOHN DE KINDER.

Dear Restitution:

As my subscription has expired I thought I would write you a few lines and let you know that I am still alive and looking for the coming of our dear Lord to end all the sorrows and trials of this present evil world. When I feel sad and lonely I take up the dear paper and read the encouraging words from others, and it lightens my heart and I take courage and go on in the good way, trying to win the prize that will be given to the *faithful*. I think THE RESTITUTION one of the best papers published. I lend mine to my neighbors and hope good will result from it.

Hoping to meet you all in the kingdom of Christ, I remain your sister in hope of immortality when Jesus comes.

MRS. MAGGIE FAREWELL.

Editor Restitution:

If this is worthy of a place in your columns will you please publish it. On March 10th, 1895, we had services at the Horner School House, in Stark County, Ind. I spoke on the second coming of Christ. One sister came out and made the good confession and put on Christ by baptism. At the water a brother came forward and he too obeyed the gospel. Quite a number here believe the gospel but say we are not a popular church. I praise God that we are the "little flock," for it is the "Father's good pleasure to give you the kingdom." "And as I say unto you, I say unto all, watch, for in such an hour as ye think not the Son of Man cometh." Will he find us watching?

Yours in the faith.

G. W. SMITH.

Dear Restitution.

I have thought a great many times that I would write a little for THE RESTITUTION. I love to hear from the brothers and sisters which are scattered all over the world. Oh how I wish I could meet you all in this world, but this is impossible. If we overcome and come out from every thing that is of this world we will meet in the kingdom of God. When I look around at the different churches, and see the way in which they are conducted it seems to me that if we are followers of Christ, we should separate ourselves from them. We all have many temptations to overcome, but we cannot serve God and mammon. We must put on the whole armor of God and humble ourselves and become as little children. Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things which God has prepared for them that love him.

Yours, waiting for the kingdom.

INEZ GANTON.

Dear Brothers and Sisters:

Time has passed wearily away since I last wrote. Pain and wakefulness have stretched the hours into tripple length; but through it all a strong arm sustained me. Yes in my weakness, my faith and hope were my strength. The Lord in mercy spared me to my loved ones to work a little longer in his vineyard, though it be little that I can do. I cannot walk, but am thankful to be able to read and write a little as strength permits. I have so many things for which to be thankful, but above all, I am most thankful that it has been my privilege to know the truth as it is in Jesus, and to the truth to be made free. We are living in an age when sin and unrighteousness are abroad in the world; when God's power is not seldom heard over the people, and but few men or women are given a Bible reason for the hope that is within them. This is but one of the many signs which are so fast fulfilling. It seems that we are in the very dawn of that great and notable day. Oh! may we have to be ready for the soon coming for he who has promised will surely come. May he find us worthy and waiting for him. Let us ever bear in mind that the Kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit. Peace and love to all who call on the Lord of a pure heart.

Your Sister,

E. H. BAKER.

To the loved ones of like precious faith:

I thought that I would cast in my mite with those that I love. Our blessed Bible tells us that "They who love the Lord spake often one to another and that a book of remembrance was kept." Oh it cheers me so much to read the letters from those of like faith. This may be the last time that I can write, as I am gradually growing worse and suffering more daily with cancer. I have been afflicted for four years, and the Doctor has told me that no human help could cure me. My brothers, and sisters, I ask an interest in the prayers of all the dear ones who love and fear our Lord and Master. I believe that the fervent, effectual prayer of the righteous availeth much. In Matt. xxi. 22, we read, "And all things whatsoever ye ask in prayer, believing, ye shall receive." Mark xi. 24 tells us, "Therefore I say unto you what things ye soever desire, when ye pray believe that ye receive them and ye shall have them." I am trying to serve my Lord and Master the best I can, although I fail in many ways, yet; I trust in the promises of God. I want to be an overcomer. He tells us in Rev. iii. 5, that "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Dear ones, do we watch and pray believing that the kingdom is nigh at hand? We are told to watch for we know not when our Lord cometh. I want to have my lamp trimmed, and oil to replenish when the Bridegroom comes. Blessed is he that cometh in the name of the Lord.

Your Sister, in the one hope

MAGGIE SKEES.

There is a difference between being built up in the most holy faith and being puffed up by pride.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-advem. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$5.50
Bloomington	5.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Linc	4.00
Ft Wayne	3.00
Muncie	5.00
Connersville	5.50
Rockville	5.00
Newcastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above rates purchasers of these tickets will be given privileged excursion side trip tickets to Lewiston on the Lake, in Niagara, a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $2.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7:00 p. m. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations early. These desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

The apostle (Paul) subjoins the hearing of fruit to the preaching and hearing of the Gospel: from which fact he teaches us that the power of the Gospel consists not so much in the illumination of the understanding, as in the reformation of the will. *Bucanan.*

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 48 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

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"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see it accomplished. As we are circumscribed at present, we cannot offer premiums for new subscribers. We will, however, on request, send to the person sending us a renewal and a new name one year, one-half pound of our tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks who are not able to pay for their paper will receive it free on application of any them. We trust to the generosity of those who love the cause to have some means at their disposal to assist in this work. Remember "he that watereth shall be watered himself," and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You do not pay us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would go a step further that all calls to be baptized be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

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The Spirit of the Age

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MAY 8, 1895. NO. 18.

The Restitution.

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THE RESTITUTION advocates the final restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Blessed Land of Galilee.

Tune "Sweet Galilee."

1.

O Blessed Land of Galilee!
How was the lot which fell to thee
Familiar to his voice so long;
Scroft thy paths he first among

Chorus.

Oh Galilee, dear Galilee,
Knit with his life and ministry!
What shall thy heights and valleys see,
Thrice blessed Land of Galilee?

2.

Ye heard the cries, ye saw the tears,
The suffering of these waiting years,
Ye saw him stand in glittering white;
Ye saw him exalted in risen might.

3.

To Galilee on thy hills round sea,
First came his word, "Come follow me!"
And men from out thy coasts were those
His life he first blessed, that day he rose.

4.

From homes of thine came forth the throng,
Who sang that night the marriage song,
When earth was touched with Power Divine,
And water at his word was wine.

5.

Thy multitudes were those he fed;
The deaf and blind, thy dumb restored;
To hear and see and praise the Lord.

6.

O Galilee, that lieth now
A stranger's brand upon thy brow,
By strangers lost thy shrines down-trod,
Yet standeth sure the Word of God!

7.

Thou Bridegroom land, Land of the Bride,
Thou glory of all land beside
The morn shall see thee robed and crowned.

Chorus.

Zion of God, through all thy length,
Jerusalem put on thy strength!
We see the glory o'er thee stand;
We see the day of Christ at hand.

The above beautiful song was composed by H. G. Spafford of the Jerusalem Colony, while visiting the land of Galilee, where Christ first proclaimed the Gospel of the Kingdom. They have been kindly furnished for publication in THE RESTITUTION. There are two choruses, sing the first one to the first six verses, and the second to the last verse. It is well worth copying into your hymn books, and sing to the tune of "Sweet Galilee."

W. H. WILSON.

Original.

News from Jerusalem. No. 1.

Myself along with others, made another visit to the Jerusalem Colony now visiting Chicago, and were very cordially received by them. Evening drawing on, they invited us to remain and take tea with them, which we did. One occurrence impressed me very much. That was while at the tea table they broke out in a jubilant song of thanksgiving to Almighty God (on whom we all must for every good and perfect gift) for the food we were about to partake of. To me it was quite impressive and appropriate.

They related to us a remarkable occurrence of a portion of the tribe of Gad coming up to Jerusalem. One day, while walking about the city, they noticed about two hundred and fifty people resting by the roadside, wearied, desolate and hungry, with clothes worn out and insufficient to cover them. Upon investigation, they were found to be a portion of the tribe of Gad. The colony sheltered and fed all that they possibly could at their home. Others found shelter as best they could in caves, etc. The Jews in Jerusalem received them unkindly, and refused to either feed, shelter or clothe them. They told them to go back to where they came from. When they found that they were receiving food from the Colony, by threats they deterred them from receiving it, and as a result several died from starvation. Finally they relented, and the Colony fed and clothed them as best they could. It must be remembered this Colony is not composed of rich people, they depend upon God for their daily sustenance, and the means to relieve the distress of others. They relate marvelous instances of the way God has dealt with them. As for me it strengthens my faith, and at some future time may relate them for your benefit.

These Gadites are now all housed, and following their various avocations and are self-sustaining. Since *this* arrival, others have come, until now, there are about one thousand Gadites in Jerusalem. This Colony remembered the Word: "Blessed be he that enlargeth Gad." They have been blessed for services rendered to God, and the company of Gadites have been "enlarged" in Jerusalem.

They say, these people bring with them unmistakable evidence that they are Gadites. They have many men of culture and education among them. They came from a great distance in Arabia, and were a long time on their journey, and encountered great difficulties and delays on their journey.

When questioned as to their object in coming to Jerusalem, they say they could give no reason for it. They never that an irresistable impulse came upon them that they *must* go up to Jerusalem, which they started believing that it was the Spirit of God leading them. And now, dear readers, how does this move you? It strikes me that God is moving in a wonderous manner to fulfill his prophetic Word. The more I see of these things, the deeper it impresses *me* with the necessity of a closer walk with God, a holy consecrated life: we are of a truth on the verge of the great consummation. My Bible says: "To him that overcometh, to him will I give to eat of the tree of life." "He that overcometh shall not be hurt of the second death." "To him that overcometh to him will I give of the hidden manna." "He that overcometh, and he that *keepeth* my works unto the *end*, to him will I give authority over the nations." "He that overcometh shall thus be arrayed in white garments; and I will in nowise blot his name out of the book of life." "He that overcometh, I will make him a pillar in the temple of my God." "He that overcometh, I will give to him, to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne."

Dear reader, would it not be well for us in a season of quiet meditation, secluded from all outside influences, in a spirit of devotion, to seriously examine our ownselves and ascertain, if possible, what there may be about us which hinders us from becoming a triumphant overcomer in the name of Jesus. We ought to seriously take to heart the fact, that none of the above precious army of promises will ever be realized by us except we are overcomers.

Would it not be well for all baptized gospel believers to give more earnest attention to becoming personal overcomers and give Universalists and all other foolish hobby-riders who tramp the country trying to distract your minds with the thinkings of the flesh, the go-by? Having learned the true faith of the gospel, and become obedient thereto, we have no time to waste on such things. We all of us have got all the business on hand we can attend to by proclaiming the saving faith to others, and watching our ownselves that we may not fail in becoming faithful overcomers. This is *urgent business*, which cannot be neglected without suffering loss. It is absolutely certain we have but little time left; let us examine our lamps, and see that they are trimmed and filled. It is folly to delay, we do not know what moment we may hear the announcement. "Behold, the Bridegroom cometh!" It will be of no use to rush about in consternation then, and try to get your light shine when you find you have no oil in your lamps. These are thoughts that come to mind in thinking of the marvelous fulfillment of God's word which our Jerusalem Colony testify they have seen in the Holy land. I have other interesting matter to relate to you, which I will reserve for another article.

W. H. WILSON.

The Restoration of the Kingdom to Israel.

"Lord, wilt thou at this time restore again the kingdom to Israel?" Acts i. 6.

This was a question which the apostles asked of Jesus during the interim between his resurrection and ascension, when he was "seen of them for forty days, speaking of the things pertaining to the kingdom of God." They had been sent to preach to the Jews that the kingdom had come near to them. Matt. x. 5-8; Luke x. 9. Jesus himself proclaimed the same doctrine, Matt. iv. 17; for the Father anointed him and sent him to preach it to the poor. Luke iv. 18, 19, 43. "He went throughout every city and village preaching and showing the *glad tidings* of the kingdom of God, and the twelve were with him." Luke viii. 1. Then he sent out the *twelve*, and other *seventy* also, to preach the same gospel. Luke ix. 1-6; x. 1-9. The apostles also heard his parables illustrating the kingdom, and which he explained to them, saying, "it is given to you to know the mysteries of the kingdom of heaven, but to them (the multitude) it is not given." Matt. xiii. 11. No wonder, therefore, that they should ask their Master about the time of the restitution of that kingdom. What presumption for any one to say, as many do, that the apostles were mistaken. Let us briefly examine their question. 1st. It implies that the *kingdom* once belonged to or was connected with *Israel*. 2nd. That it had been *taken away*. 3rd. That it was to be *restored* again to Israel. 4th. That Jesus was to *restore* it. 5th. That the answer of Jesus implied its *restoration*, when the proper time arrived.

1. *The Kingdom of God was once connected with Israel, or the twelve tribes of Jacob.*

The Lord was king over Israel at the first, but the people desired a visible king to go in and out before them. 1 Sam. viii. 5-7; x. 1, 24, 25; xiii. 12-15. But Saul sinned against the Lord, and the kingdom was given to David. 1 Sam. xv. 28. David anointed, xvi. 13; 2 Sam. vii. 5. Jehovah made a covenant with David, that his *house*, *throne* and *kingdom* should be established for ever. 2 Sam. vii. 12-16; xxiii. 1-5; Psa. lxxxix. 3, 4, 34-37. Then Solomon was chosen "to sit upon the *throne* of the kingdom of the Lord over Israel," with the promise that Jehovah would establish his kingdom for ever, if he would keep his commandments. 1 Chron. xxviii. 4-7. The people also made Solomon king the *second* time, and he sat on the throne of the Lord as king instead of David his father. Chap. xxix. 22, 23. In verses 11, 12 David ascribes all the glory and power and majesty of the kingdom to the Lord; saying, "thine is the *kingdom*, O Lord, and thou art exalted as head over all." Solomon began his reign gloriously, and built a magnificent temple for the worship of Jehovah. But in the latter end of his reign, he did evil in the sight of the Lord, by marrying strange women of idolatrous nations, thus breaking the law of the Lord. Exod. xxxiv. 15, 16. These women led him into idolatry; so the Lord was angry with Solomon, and said, "I will surely rend the *kingdom* from thee, and give it to thy servant." Read the account of this rending of the kingdom in 1 Kings xi. xii. The division took place in the days of Rehoboam, the son of Solomon. *Ten tribes* were given to Jeroboam, the *servant of Solomon*; and the tribe of Judah, including Benjamin, with the Levites, remained with Rehoboam. The kingdom of Israel, beginning with *Jeroboam* 977 B. C., ending with *Hoshea*, 721 B. C., lasted 250 years, and was ruled by 10 kings. 2 Kings xvii. 6-23; xviii. 9-12. The kingdom of Judah survived that of Israel 135 years, and ended B. C. 588, when Zedekiah was taken as a prisoner to Babylon, the temple burned, and Jerusalem destroyed. See 2 Kings xxv. 8-10; 2 Chron. xxxvi. 11-21; Jer. lii. 12-14. Thus the kingdom was overturned, and to be *no more, until he come* whose right it is. Ezek. xxi. 25-27.

2. *That the kingdom had been taken away.* We have seen from the above references, that the divided kingdoms of Israel and Judah ended—Israel by the Assyrians, B. C. 721, and since then no restoration of either people or kingdom; and Judah by Nebuchadnezzar B. C. 588. After 70 years captivity of the people in Babylon, a partial restoration took place, but without a king or kingdom. The rulership for the time being was transferred to the Gentiles,—Jer. 27, 28; Jer. xxvii. 5-8. "The times of the Gentiles "then began, and are now about to close.

3. *That the kingdom was to be restored again to Israel.* The disciples knew that the prophets had foretold this. There is so much testimony on this point that I beg the reader to read the references, as it would make the article too long to quote at length. Peter told the Jews about "the times of restitution" spoken of by all the prophets. Acts iii. 19-21; Hosea iii. 4, 5; Amos ix. 11; Acts xv. 15, 16; Micah iv. 6-8; Isa. i. 25-27; ix. 6, 7; xi.; xii.; xvi. 5; xviii. 7; xxiv. 23; xxx. 18-21; xxxiii. 20-24; xl. 9-11; lii. 7-10; lix. 20, 21; lx.; lxi.; lxii. 1-7; lxv. 8, 9, 17-25; lxvi. 19-21; Jer. iii. 17, 18; xxiii. 5-8; xxx. 16-21; xxxiii. 14-18; Ezek. xx. 33-42; xxxvii.; xxxix. 25-29; Dan. ii. 44; vii. 27; Joel iii. 16, 17; Obad. xxi.; Zeph. iii. 13-20; Zech. ix. 9, 10; xiv. 9-11, 16. The reading of these references to the prophetic Word will prove that the kingdom will be *restored* again.

4. *The apostles believed that Jesus will restore it.* Their question implies this—"*Wilt thou restore?*" The various allusions they had heard him make to the kingdom,—as to its nature and principles, qualifications for inheriting it, and special promises to them concerning rulership; as well as the belief that they had that Jesus was the seed of David, born, and anointed, and crucified as king of the Jews, all made it certain to them that he was *the one* of whom Moses and the prophets wrote, the *Messiah*, the *King* of Israel. See Luke i. 31-33; ii. 10, 11, 25-32; Matt. ii. 1-6; v. 2, 10; xiii. 10-17; etc.; xviii. 1-4; xix. 23-28; xxi. 42-44; Luke xii. 31, 32; xxii. 28-30; John iii. 3-5; xii. 12-16, etc.

5. *The reply of Jesus to the question implied that the kingdom would be restored in due time.* Verse 7.

There was no doubt as to *restoration* of the kingdom. But the *time* was not yet revealed. The apostles had a *great* work to do—to be witnesses for Jesus even unto the ends of the earth, in order to take out a people for his name. Jesus was about to leave them, but they were not to begin their work until he should baptize them with the Holy Spirit. Then they would be energized, qualified, guided, taught, comforted, memories quickened and enabled to speak the Word with boldness, God also bearing witness, both with signs and wonders, and with divers miracles." John xiv. 15, 16, 26; xv. 15, 26; xv. 26; xvi. 7-14. They waited until Pentecost, and then they received power, when the Holy Spirit came upon them. Acts i. 1-4. Thus duly qualified, the apostles went everywhere "preaching the kingdom of God; and teaching those things which concern the Lord Jesus." (Acts xxviii. 31;) calling sinners "from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among the sanctified." Those called out by the gospel are a "chosen generation, a royal priesthood, an holy nation, a peculiar people," and are designed for the Lord's service in the age to come. They are called "to obtain the glory of our Lord Jesus Christ;" "called unto his kingdom and glory;" and to reign with him on the earth as kings and priests for one thousand years. Rev. v. 10; xx. 4, 6. The kingdom had come nigh, and the King had actually come, but his people rejected him. They wanted a king of their own choice. Therefore the kingdom was deferred, and God exalted his Son to his own right hand *until* his foes are made his footstool, and *until* the times of restoration," when he will send Jesus Christ. Then *his people* will be willing in the day of his power. Psa. ex. 3. Then the Lord will *arise* to favor her, yea, the *set time* is come." Psa. cii. 13. During the absence of the King in the heavens, a people is being "prepared for the Lord," by a belief in the kingdom and name of Jesus, and obedience to him in all things:—these are *heirs* of the kingdom, and are *joint heirs* with Christ. Then at the *return* of the king, the *restoration* of of the kingdom, and the *resurrection* of the heirs, the remnant of Israel also will *return*, (Isa. x. 21, 22;) and over them, and all living nations, "Behold, a king shall reign in righteousness, and princes shall rule in justice." Isa. xxxv. 1; Psa. lxxii. 1-4; xcvi. 10-13.

B. WILSON.

OUR CHILDREN.

He Calleth Me.

O wise little birdie! how do you know
The way to go
Southward and northward, to and fro?

Far up in the ether piped they;
"We but obey
One who calleth us far away.

"He calleth and calleth year by year,
Now here, now here;
Ever he maketh the way appear."

Dear little birds, he calleth me
Who calleth thee;
Would that I might trusting be!

The Story of Israel in Egypt.—No. 17.

THE PLAGUES.

I wonder if my little students are getting tired? They have been a long time with the children of Israel in Egypt.

It may seem tedious, but taking one little lesson at a time how much we shall learn! I have thought of a great many things that I never thought of before, and I am sure we shall all prize God's precious truth more than ever, when we find how much it has cost to keep it in the world, and to bring it down through thousands of years, to be put into our hands.

Poor, discouraged Moses! How is he to make Pharaoh hearken unto him? Listen, "And the Lord said unto Moses, See I have made thee a God unto Pharaoh, and Aaron shall be thy prophet."

Great men in those days were looked upon as gods, and were feared as such. The miracles that Moses was about to do, would make him seem to Pharaoh, more than a human being.

He and Aaron go to Pharaoh again: Aaron casts down the rod and it becomes a serpent.

But how is it that Pharaoh's magicians can do the same thing? Were their rods really turned into serpents? I do not believe it. The magicians of the East do a great many curious things, but when you find how they are done it is easy enough to do them. We know that they can extract the fangs from poisonous snakes, and carry them about their persons, and can handle scorpions without being harmed.

The power of these magicians of the king, from Dakke and Ekmin, seems to have been real, yet, although, we cannot convict them of trickery. We suspect they were tricksters. Like a dim, misty dream, come to me the memory of snakes described in natural history, that can scarcely be distinguished from rods.

The Egyptians were very credulous and could be easily deceived. Some English travelers in Egypt, were a few years ago, quite taken in by the magic arts of an old shiek. They now denounce it as an imposture. The magi were mind-readers, and could put people to sleep by *magnetizing them*, just as phrenologists and others do now.

They had great learning in the times of Moses, and could no doubt predict coming events from their knowledge of the signs, that God has set in the heavens. But, however much of that was true, the real God was proven to be on the side of his messengers, for their serpent-rod devoured the rods of the magi.

But why did God harden Pharaoh's heart? how could he do right things if God hardened his heart? That is a question that has puzzled wiser heads than yours, and yet, it is one that is very easily answered. Look into your own hearts, dear little ones. Remember how *you* feel, when asked to give up something that seems at the time absolutely essential to your happiness. It may be an anticipated visit, a pretty dress, a new suit of clothes, or a hoped for organ. If you have not learned to be cheerfully obedient and partially self-denying like Jesus, your hearts will be hardened, just as Pharaoh's was. You will say, "I *will* have the coveted thing, *I will not let it go.*" God asked obedience from Pharaoh, and he chose to be disobedient.

That is all that God had to do with hardening his heart.

God asks obedience from you; he asks that you obey your parents. It is right that you obey them, you can never be good citizens of your country, nor Christians if you do not learn the lesson of obedience to those whom God has placed over you for your good. If you disobey your parents and feel hard and rebellious against them, your hearts are just as truly hardened against God, for you are disobeying him.

Do you understand? All right, then. We are ready now for the next great wonder to be performed. Where shall we find Pharaoh? It is in the early morning, he has gone down to the river Nile. He thinks the matter settled about stopping that great army of workmen for a three days tramp into the wilderness. He is in a hurry to have his treasure-cities finished, and there are no such brick-makers as these Hebrews. It would take more than a week for them to go and return, and what if they never come back? How he starts when he comes to the river to find that Moses and Aaron are there before him! what can they want now? Another solemn message, "The God of the Hebrews hath sent me unto thee, Saying, let my people go.... and hitherto thou wouldst not.

Thus saith the Lord, *In this thou shalt know that I am the Lord:* behold I will smite with the rod that is in mine hand upon the waters which are in the river and they shall be turned into blood. The fish in the river shall die, the water shall stink, and the Egyptians shall lothe to drink of the water of the river." The warning falls on heedless ears. The Lord commands and the rod is stretched out upon all the streams and ponds and pools of Egypt. Blood! Blood! is everywhere! Pharaoh and his servants *see it*: there the *magicians stand* with their enchantments: Pharaoh is eagerly watching: will they be able to do the same thing through Isis, and Osiris? It is a battle for supremacy between the Gods—which will be proven to be the true and which the false?

See! there's more trickery: the magi have done the same thing; so it seems to Pharaoh and his people. His god is as strong as the God of the Hebrews. This miracle doesn't prove anything, he turns contemptously and goes into his house.

AUNTIE WINCE.

OBITUARY.

Catharine Buck VanVactor was born March 14, 1825; died April 24, 1895, aged 70 years, 1 month and 13 days.

She was born in Preble County Ohio, of very humble parentage, and was left fatherless when a child. Her childhood and youth was exceedingly onerous, being burdened with numerous and almost constant hardships. Her opportunities for culture and social life were very limited, having but four days of schooling in which she neither learned to read nor write, but in after years, by her own efforts, she became a great reader, especially of the Bible and religious papers.

She was married to Hiram VanVactor immediately settling on a farm three miles north of Argos, where they resided for nearly forty-seven years, until her husband's death March 30, 1892. Eleven children were born to them, namely: Cyrus, Sarah E., an infant daughter, Melissa J., Emily J., Martha A., John R., Hiram T., David E., A. Lincoln and William T. Of these three died in infancy, four soon after maturity and four survive to mourn her death, namely:—Mrs. B. Brewer, David E. and A. Lincoln, of Argos, and W. T., of Plymouth. The last three years of her life were spent in Argos with her son Lincoln.

She had been a member of some church most of her life, having united with the Christian church in youth and remained a member until coming to Marshall County. She united with the Church of God about twenty years ago at Antioch and lived an upright, faithful life although beset with many trials. Kindheartedness, charitable, forgiving disposition were such strongly marked features of her character that it was counted a fault by many with whom she had to do. She was decidedly plain in her tastes and abhorred anything which had the appearance of deception. She cared nothing for the world's opinions if she was satisfied in her own mind that she was right. Her faith in the Bible was so strong that she believed it absolutely, and her views were very liberal on doctrinal points, especially as to the fate of the wicked; and believed in a future restitution age and the final restoration of all after due chastisement and reformation. It was her delight to talk upon religious topics and to dwell upon the goodness of God.

She bore all her sufferings with great patience. They were of long duration but she seldom murmured, and if she did at any time she prayed the good Lord's forgiveness, help and mercy. So far as death itself was concerned she looked to it with joy and regarded it as a falling asleep in Jesus to awake on the resurrection morn. She had no fears of it, but desired to live for the sake of those who were near and dear to her.

Her last sickness was due to an accidental fall which she received at her home Sunday, the 7th ult., from which, in her weak condition from a lingering illness, she could not recover and succumbed to mortality.

The funeral took place from the Advent Church at 2 P. M., April 28, and was conducted by Brother F. L. Austin, and the remains were laid away in Green Summit Cemetery, to await the resurrection.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

E. BENJAMIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAY 8, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"IT is important to *think* right, more important to *feel* right; still more important to *do* right, but to *be* right is most important of all."

"HARRY is the man who has learned to do his work conscientiously, and then without anxious questionings or haunting fears, leave the results wholly with God."

"THE law of the harvest is to reap more than you sow. Sow an act, and you reap a habit. sow a habit and you reap a character; sow a character and you reap a destiny."

"THERE are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine."

IN answering the question, "Who is a true man," Carlyle says, "He who does the truth, and never holds a principal on which he is not prepared in any hour to act, and in any hour to rest the consequences of holding it."

IN another part of this paper will be found announcements of conferences to be held in Michigan, Iowa and Indiana. Brothers and Sisters, try to make these meetings a season of rejoicing in the Lord. We are commanded to "Be filled with the Spirit; speaking to yourselves in psalms and hymns and *spiritual songs*," do to these meetings to bless, and to receive a blessing.

IN an earnest open letter by the Editor of "*The Faith*," he asks, "How can Life-believers spend more on domestic pets than they give to support the work of Christian Tea-Life workers. Brothers and Sisters, this is heart-breaking to the earnest men who have cheerfully suffered loss for the Truth, that they might lay time and talent and life itself upon the altar of service, as a living sacrifice as Christ's witnesses in these last days."

A CONTEMPORARY says the military craze seems to be sweeping everything before it. The "King's Daughters" of Quincy, Mass., have formed themselves into a rifle company, and after a practice drill under the instruction of a regular officer of the United States army, they recently gave a public exhibition of the regularity and precision with which they could manipulate the instrument of death. Think of it! The professed daughters of the "Prince of Peace," publicly exhibiting the dexterity with which they can handle the instruments of strife, war and bloodshed.

THE Rev. J. C. Campbell, of Los Angeles is charged with slandering Miss Tessa L. Kelso, the Librarian of the Public Library. The basis of the action was a prayer offered by the defendant before his congregation in the First Methodist Episcopal Church, in which he said: "O Lord vouchsafe thy saving grace to the librarian of the Los Angeles City Library and cleanse her from all sin and make her a woman worthy of her office. Rev. Campbell, in his demurrer took the position that his statement was privileged. The court held that a slander can be perpetrated in the form of a prayer as readily as in any form of speech.

WE commend to our readers the following lines from "*The Every Day of Life*:" We never get to understand the Bible merely by studying it. It will not *reveal* itself to us until we begin to *do* what it teaches. He that seeks to obey it shall know it. Many people have the impression that there is something occult and mysterious about the words of the Scripture. But this impression vanishes when they accept the divine teachings and begin to *fashion* their lives according to them. Many Christians will recall how dim and obscure faith in Jesus Christ seemed to them before they believed, and were trying to find the way,—and how simple and clear it appeared after they had begun to follow him. The same principle is found in other kinds of learning besides that of spiritual truth. If a pupil wants to acquire music, he may get books and a teacher, and learn all the principles. But he can never become a musician without practice. So one will never become an artist merely by studying the rules and principles of art: he must take his brush and paint as he studies. It is the same with the Bible. You read a command with a promise annexed. You say I cannot understand that. But if you accept the teaching as a fragment of God's will, and begin to do it, light will break in upon you. As you obey the teaching you shall know.

IT has been said that everybody serves some one. Those who have no *other* master are slaves to themselves. Sin, self, Satan and the world are hard masters, but if you wear the livery of Christ you will find him so meek and lowly of heart that you will find rest to your souls. He is the most magnanimous of captains. He is always to be found in the thickest of the battle. When the wind blows cold he takes the bleakest side,—the heaviest end of the cross lies on his shoulders. If he bids us carry a burden he carries it also. If there is anything that is gracious, generous, kind, tender, lavish in its love it is him. His service is life, joy and peace.

ON Sunday, April 28th the Rev. Carl F. Henry, a Universalist minister, struggled with the words of our Lord....."And these shall go away into everlasting punishment, but the righteous into life eternal." And, judging from the newspaper report of his effort to show that the text was not opposed to Universalism, he floundered around mightily; and in the course of his remarks struck a wicked blow at the book containing it, by saying, "I believe that the universal *human heart*, and *conscience* is as worthy of belief as the Bible; and eternal punishment is certain that the best in man has always rebelled against such teaching and declared it wrong." Poor man; did he never read that the wages of sin is death? If everlastingly dead is not man everlastingly punished.

THE "*Truth*," New York, recently described a scene witnessed at a congress at Detroit: "President Harper, and President Andrews, of Brown University and others, had been advocating the methods of modern Higher Criticism, and saying that the last seven chapters of Isaiah were written by some other man, when Professor Howard Osgood, of Rochester, arose to reply. He spoke briefly, completely answered the critics, and then said, "I have here an article written almost exactly one hundred years ago. I will read it and then tell you the name of the author." He read a criticism on the Bible and especially on Isaiah, advocating a double authorship of the letter, in almost the exact language of Harper and his friends. He made a few comments upon the clearness of the ideas of the author, and showed his teaching to be identical with modern Higher Criticism. He then exclaimed after a long pause, "The author of this paper was Tom Paine, the infidel." The effect was wonderful. There was a look of surprise on the faces of the critics; and then, as the applause rang out, they looked as if they would like to escape, or perhaps sink through the floor. It would be a good thing if a few more irreverents could be shamed a little, and shown how their anti-Christian theories are manufacturing infidels.

Taxes on Jews.

The recent introduction in the German Reichstag of a proposition that the importation of Russian Jews should be taxed or stopped like any other Russian product, reminds us that before leaving England forty-one years ago we heard a missionary recently returned from Austria say that Jews had to pay toll for walking on the turnpikes. "*The Frankfurter Zeitung*" lately gave some interesting notes on the subject of "Jewish Import Duties,—and the classifications for this purpose are curious. "Riding Jews," "Driving Jews," and "Walking Jews," are found in the catalogue. Jews were harassed by demands of payment over and above their Gentile neighbors at every ceremony or transaction which they undertook. At a marriage feast the tax-collector put in his plea, and he was as regular an attendant as the rabbi. Not even at death could the Jew be allowed to pass away in peace, but an extra fee must be expected. Here again classification came into play. We find a difference in the tariff between "old dead," and "young dead." Herr Zopfel tells us that at the Jewish cemetery at Witzingen, the collector stood by the side of the sexton, and no burial ceremony could be proceeded with till his demands were satisfied. How clearly all this stands out in the light of persecution pure and simple, for surely the death of an objectionable member of the community was an obvious gain, and need not have been paid for by his relations, as if they were receiving anything from the state. Strange to say there are those who deny the literal fulfillment of the *blessings* promised to Abraham's numerous seed, although the threats for disobedience have been most literally executed. The promise of Gabriel to Mary, be it remembered, was unconditionally made, and as sure as God is in heaven his glorious Son will receive the throne of his Father David, and reign over the house of Jacob forever.

Baptized for the Dead.

In answering the question as to meaning of the words, "Baptized for the dead," in Cor. xv. 29, there *is* an obscurity about the passage as it reads in the common English translation. It *seems* at *first* to teach that one person can believe and be baptized for others who are dead: but this cannot be true,—only he who believes and is baptized *before* dying can be saved. In order to arrive at the truth of the matter it is first *necessary* to keep in view the assertion of some in the Church at Corinth that there is *no resurrection* of the dead, and we can. Many of the same Greek words have different meanings, and should be always rendered in harmony with the context and the general teaching of the Scriptures. In our opinion this has not been attended to in this verse, and out of this grows the difficulty. This passage contains two words in the original which we think are improperly translated, viz., "*poiesin*," and "*huper*." *Poiesusin* is a compound word. "*Poiesi*," means to *make, gain*, or *acquire;* and "*ousin*," *substance, goods, property*. Matt. xxv. 16; Luke xv. 12, 13. Instead, therefore, of reading, "Else what shall they *do*, who are baptized for the dead," we may *read*, "Else what shall they *acquire*, or gain, who are baptized for the dead, if the dead rise not at all? Why then are they baptized for the dead?

As to the other Greek word, "*huper*," which is here translated "*for*," if we render it as it is found in Matt x. 37, "He that loveth father or mother (*huper*) *more* than *me*, is not worthy of me;" and, "In all these things we are (*huper*) *more* than conquerors through him that loved us;" Rom. viii. 37; or as we find it in Acts xxvi. 13, "I saw a light *above* (*huper*) the brightness of the sun;" or as in Gal. i. 13, How that (*huper*) *beyond* measure I persecuted the Church of God;" yes; we think the will help us out of the difficulty, by bringing out the meaning of the apostle's question, "Else what shall they *gain* who shall have been immersed, *more* than the dead ones, if the dead rise not at all?" Why, then, are they baptized *more* than they who are dead? In a word, why should believers be immersed any *more* than unbelievers, if there be no resurrection of the dead. It seems to us that this view of the matter is warranted by another question, "If after the manner of men I have fought with beasts at Ephesus, what benefit is it to me if the dead rise not? If that be so, let us eat and drink for tomorrow we die, and that ends all. This is respectfully submitted,- but if any one has anything better to offer we shall be glad to see it. Of course we have read and even held another view of it, but at present the above is most satisfactory.

Secret Societies.

Bro. Joblin:—Will you please answer the following questions through THE RESTITUTION, and oblige, yours in the Blessed Hope.

T. E. ADAMS.

1. can a Christian affiliate with any secret, oath-bound organization and keep him or herself unspotted from the world?

2. Can a Christian use tobacco and not defile the temple of the Holy Spirit?

3. Can a Christian stray so far away from the truth that it would be necessary for him to be re-baptized and do the first works?

1. We have never belonged to a secret, oath-bound organization, and therefore do not know what they are sworn to do, or *not to do*. We do know, however, that ONE is the Christian's Master, even Christ. We know that whoever or whatever a man is sworn to obey, that is his master. We know that Christians are commanded not to be unequally yoked together with unbelievers—a far-reaching command this. We do not see how a Christian could be more unequally yoked with unbelievers than to be oath-bound to obey them. It seems to us that when a man gives himself to God and enters his service, he practically severs his connection with all human expedients for the uplifting of the race. He is enrolled as a member of God's Household, enters the school of Christ, belongs to a divine community, the distinguishing trait of which is love *for*, and interest *in* each other. And we understand that when a member of that Body cherishes ambitions which that community cannot be the means of gratifying, or which his privileges as a child of God does not foster, he is getting out of the ways in like lots wife, looking *back* into the world for something instead of forward to the *end* of the Christian's course.

The believer of the gospel must know that he is linking himself to a company of *sinners*,—a society of aliens and strangers to the covenants of promise when he enters an oath-bound organization, although they may have a chaplain in every one, him, Bible and all; they are not.

We have been acquainted with several brethren who had to leave societies because they had to sanction what they knew to be directly opposed to the Word of God; and this, of course, would have spoiled them all over. We have in mind now, a chaplain of one of these societies who was soaked through and through with fire-water.

Although we know little about such organizations, we do not hesitate to say that no follower of the meek and lowly Jesus who has been separated from the world by the Truth of God can enter those societies without imminent risk. He is commanded to redeem the time, to walk in wisdom, to warn them who are without, to go not in the way of evil doers, to enter not in the path of the wicked, to avoid even the appearance of evil, —to watch and pray, that they set a watch upon their tongues while the ungodly are in their sight. We suppose, without knowing that pleasure—the gratification of the flesh, is one great motive in the organization of these societies. Let them enjoy themselves. They live for the present,—the Christian lives for the future and is content to wait.

The Christian is not his own; he has been bought with a price, and delivered the goods. The Lord's money will have to be accounted for. It cannot be spent in showy uniforms. Some members of the Body are always wanting food, medicine, fuel, shelter; and thousands are perishing for lack of knowledge; it had better be lent to the Lord. More anon.

Procure an opera glass and take a searching look at your neighbor's good deeds and your own evil ones. Now reverse the ends of the glass and take another scrutinizing look, this time at your own good deeds and your neighbor's faults. In this way you may obtain a very fair view of things as they look from your neighbor's standpoint.

The man who can be informed of his faults without taking offence is the most apt to mend.

Loyalty to Christ is manifested by our zeal for his cause.

Announcement.

The ANNUAL CONFERENCE of the Churches of God, in Iowa, will be held at Marshalltown, sometime during the month of August. Notice will be given in due time. Brethren and Sisters, begin at once to prepare for this meeting and make it such a one in numbers and in Spirit that it may long be remembered.

O. J. ALLARD, Sec'y.

The Third Quarterly Conference of the Church of God, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, commencing on Friday, June 7, 1895, at 10 o'clock A. M., and continue over the following Sunday.

Owing to the fact of there being so few members of this once prosperous church they being separated from different causes, it has been questioned by some as to the advisability of longer trying to hold conference meetings at this place; but as the time draws near all hearts turn to Old Antioch. These meetings have been held so long that they have become an established fact in the minds of the people and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion, where we all meet on a common level, where we can enjoy the blessed communion of those of like precious faith so that we feel that we would be lost without them for from these gatherings we do derive much strength if we come with the right spirit. So, brothers and sisters let us come with hearts full of love for the truth, laying aside the cares of this life and have nothing in view but the upbuilding of each other's faith. We invite you to come. We urge you to come.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., commencing Thursday evening May 30th, and holding over the following Sunday. Committees are given instruction to "call the conference." Of course all that was meant was to announce the time and place appointed for having a conference. A few, a "little flock," have heard and obeyed the call of the Shepherd.

As we are considerably scattered over the field, it has seemed profitable and enjoyable to meet at stated times to greet and cheer each other, and to get a seed of grain.

Since our last assemblage we have had to keep constantly guarded against the wolves, we hope none have been taken unawares, and the weather has been severe—Satanic Storms. Now let us gather once more to aid and encourage each other before the Shepherd comes.

Should there be any in the "flock" who seem almost exhausted, make an extra effort to be present, and those who feel strong and healthy be *sure* to be present to lend a helping hand to others, and to tell them what food you have picked which gave you strength, and to instruct them which way to go in order to avoid the more ferocious wolves.

Bring as many with you as possible. There are a goodly number in Michigan, who are taking THE RESTITUTION, and will read this notice, thereby showing that you sympathize to some extent at least with those of this faith; but who have never met with us. Now can you not so arrange as to be present at this meeting. All will be heartily welcomed.

Dutton is located on the Michigan Central R. R., ten miles southeast of Grand Rapids. Those going from the South or West, go over the G. R. & I. R. R., L. S. & M. S. R. R. or C. & W. M. R. R. via Grand Rapids.

F. L. AUSTIN, Sec'y.

Keep the prayer-meeting going, and be sure to keep going to the prayer-meeting.—*Christian Evangelist.*

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Selected.

Cholera May Come from the Orient.

Fernand Ganesco, the Japanese war correspondent of Le Figaro, and attached to the first Japanese army corps in Mandschuriet, writes from Kinchau the following interesting sketch of the Japanese soldier's life in the field, in which he gives an interview with a Japanese officer—a chief of squadron—who had for some time been a resident of France. The officer spoke about the present winter campaign and the totally wrong ideas regarding it that have been current in Europe and the United States.

"As you perceive," said he, "we endure this winter campaign very well. Our enemies have from the beginning of the war tried to scare us with the idea that the winter weather would be fatal to us, and this opinion has also been entertained by Europeans and Americans unfamiliar with the local conditions in China. Now, my opinion is that an army operating in China during the winter has every advantage with them. During the summer terrible epidemics are common over the whole of China and would soon place a whole army hors de combat. While I do not like to pose as an evil prophet, I am perfectly certain that one result from this war will be a series of fearful epidemics as soon as the warm weather sets in, and Europe and America might as well in time take every precaution to guard against its spreading to those countries.

"An army operating in China during the winter weather has one great advantage, all rivers and inland seas are frozen, the country is one vast plain over which an army can without any difficulty manœuver at pleasure. Our soldiers are dressed to resist the cold and we need not be afraid of either fevers or cholera. And you notice how we harden the soldiers—a cold bath every morning—and you know my countrymen always use hot water for their baths. If the war should continue during the late spring and summer we would be in a measure to the cases necessary outfit for movement of guns or the necessities of an army."

"The Japanese soldiers," says the French correspondent, "are splendidly disciplined. During the evening if one goes through the silent streets where one does not meet a human being except the guards after 10 o'clock, it is almost impossible to believe that one is in a conquered country in the midst of a victorious army. From the closely shut little houses holding from five to fifteen soldiers each, not a cry, song, or sound is heard. Their gladness is mute. They enjoy their victory and triumph in a way most natural to them, without show, noise or big words. The Japanese have been a surprise to all and with the experience they have gained in modern warfare may become a powerful factor in Asiatic politics and a far from despisable foe for an European army to engage with and with more than doubtful results."—*Tribune.*

There are some persons who think that is easier to bury a sin than to repent of it. But it is a very hard thing to hide a sin. It is like hiding a seed or a root in the ground. It draws strength in concealment, and finally, pushing up through the soil, brings forth fruit—thirty, sixty, and a hundredfold. Sin is not dead enough to be safely buried. It is like a smouldering flame; it is like a poisonous seed—it will work ruin in its concealment, and finally break out into open ungodliness, and destroy on every hand. A sin needs to be dragged out of its hiding-place and extirpated. Hiding only gives a fresh hold. "Whoso covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."

The man who imitates God in giving is bound to give the best he has. There is no Christian charity in giving away old clothes and food which we cannot use.

Fidelity in little things is one of the surest tests of character.

The doctrine of endless misery never made anyone love God.

At Bangalore, in Southern India, granite slabs as large as 60x40 feet and half a foot thick are quarried by means of wood fires. A narrow line of fire, about seven feet long, made of dry logs of light wood, is gradually lengthened and moved forward over an even surface of solid rock. It is left in position till strokes with a hammer show that the rock in front of the fire has become detached from the main mass beneath; the burning wood is then pushed on a few inches. The rock keeps splitting about five inches below the surface. It takes about eight hours and 1,500 weight of wood to set free a slab measuring 740 square feet. Afterward the plate is easily cut with blunt chisels into strips two and one-half feet wide.

Love has a work beyond merely giving itself. It must be willing to receive in return, but not always in the same kind. St. Francis of Assisi, in pity for a poor mendicant, took off his own velvet cape and threw it around the shivering pauper. He then himself put on the ragged and greasy garment of the poor man. We must throw the mantle of our charity and love over others, but we must be willing to take from others oftentimes indifference, unthankfulness, possibly bitterness and dislike. Our love is not of divine strength until it is able to go on loving, notwithstanding such a return.—*Sunday School Times.*

It was Martin Luther who gave the following ten qualifications as making a good preacher of the gospel: 1. He should be able to teach plainly and in order. 2. He should have a good head. 3. Good power of language. 4. A good memory. 5. He should have strong confidence in God. 6. He should know when to stop. 7. He should be sure of what he means to say. 8. And ready to stake body and soul, goods and reputation, on its truth. 9. He should study diligently. 10. And suffer himself to be vexed and criticised by every one.

One grand truth about Christ was his self-denial. "He pleased not himself." He was rich, yet for our sakes he became poor, that we through his poverty might be made rich. This same truth he taught to his disciples. "If any man will come after me, let him deny himself." Self-denial for the sake of others is a cardinal truth in the kingdom of God, yet how little of it we see. We may thank God that there is some of it, perhaps more than we think.

The rearrangement of the dining cars on the Nickel Plate Road provides breakfast and dinner on the New York and Boston Express No. 2 eastbound, breakfast and dinner on the Fast Western Express No. 5, and dinner on No. 6. This newly established service not only accommodates the through passengers of that line more satisfactorily, but provides a better arrangement for its local patrons.—m-1-8

"Through the week we go down into the valley of care and shadow. Our sabbaths should be hills of light and joy in God's presence; and, as time rolls by we shall go on from mountain top to mountain top, till at last we catch a glimpse of the glory of the gate, and enter in, to go no more out forever."

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m 11-15

Appointments.

Dixon, Ill., May 10, to 12.
Antioch, Ill., May 17, to 19.
Adaline, Ill., May 24, to 26.
Pleasant Valley, Ill., June 1, to 2.
Union Church, Ill., June 7, to 9.
East Plum River, Ill., June 15, to 16.
Lanark, Ill., June 22, to 23.
Leaf River, Ill., June 29, to 30.

D. M. HUDLER.

"'Is safer to trust God than man.

Poetry.

At Midnight.

There is balm for the troubled spirit
And feel for the hungry mind
In Nature's whispered message
That is borne on the midnight wind;
When the cares of the day are ended
A silence strangely sweet
Is dwelt o'er hill and valley
And over the busy street.

The earth is wrapped in a mantle
Of perfect, calm repose,
And there comes to the eager watcher
A blessing no other knows
As I study the constellations
Which each in its destined way
Are drawn borne along for ages
In the path it travels today.

For I know that my life so humble
Is fashioned by that same One
Who guides Orion's footsteps
And rules each distant sun.
All many a half-formed murmur
Which the day saw in me mind
Is changed to a song of worship
As I list to the midnight wind.

And the care which seemed a mountain
In the light of the rising sun
Assumes its true proportion
When my day of toil is done;
For not by an earthly standard
Do I weigh my bitter woe,
But the scales of God's high purpose
Which he doth dimly show.

That wonderful human reason
Of which I boast by day
At midnight's holy hour
Seems tardily slink away.
While there stands instead beside me
Sweet Faith, with her great, calm eye,
Who trusts our every questions
The Builder of the skies.

—Frances Forrester.

Original.

PSALM. 7.

1. David's psalm, which he sang unto the Lord concerning the words of Chusai son of Jemenei.

2. O Lord my God, in thee have I hoped: save me from all those who persecute me and deliver me,

3. Lest perchance he snatch my soul away like a lion, while I am not redeemed or saved.

4. O Lord my God, if I had done this, if thou were iniquity in my hands,

5. If I had returned evil to those who are returning evil to me, I ought forsooth to fall without avail before my enemies.

6. The enemy ought to run down my soul and take it, and tread down my life into the earth, and pitch the tent of my glory in dust. Interlude.

7. Arise O Lord in thy wrath, be thou exalted unto the limits of mine enemies. Awake, O Lord my God, with a commandment which thou hast enjoined,

8. And a synagogue of laities will encompass thee; and for this (synagogue) mayest thou have returned on high.

9. The Lord will judge laities: Judge me, O Lord, according to my righteousness, and according to my guilelessness in respect to me.

10. May the wickedness of obdurate sinners have been consummated forsooth, and thou wilt restore a justified one to uprightness, O God, thou who dost search hearts and inmost thoughts.

11. My right responsive is from the Lord who saveth the upright in heart.

12. God is a just Judge and strong and forbearing, not bringing wrath upon one each day.

13. If ye do not turn, he will bare his sword; his bow hath he stretched and made ready:

14. And on it hath he made ready arrows of death, his arrows hath he wrought out with things that flame.

15. Lo he (the wicked) hath had the woe of iniquity, hath conceived pain and brought forth transgression:

16. Lo, he hath dug a well and excavated it and will fall into a pit which he hath wrought out.

17. His painful toil will return on his own head, and his iniquity will come down upon his own crown.

18. I shall confess unto the Lord according to his righteousness; I shall exalt the strain unto the name of the Lord Most High.

PSALM 8.

1. Unto the end, concerning the wine-presses, David's psalm.

2. O Lord, our Lord, how wondrous is thy name in all the earth, because thy majesty hath been exalted above heaven.

3. Out of the mouth of children and nurslings hast thou restored praise in consequence of thine enemies, to overthrow an enemy and a requiter:

4. Because I shall see the heavens, works of thy fingers, a moon and stars which thou hast founded:

5. What is man that thou art mindful of him, or a son of man thou dost watch over him?

6. Thou hast diminished him somewhat as compared with angels, with glory and honor hast thou crowned him.

7. And established him over the works of thy hands: thou hast ordered all things beneath his feet;

8. Sheep and all cattle and moreover the domestic-animals of the plain:

9. The flying-things of the heavens and the fish of the sea, the things that go their way through paths of seas.

10. O Lord, our Lord, how wondrous is thy name in all the earth.

PSALM 9.

1. Unto the end, concerning the hidden things of the Son, David's psalm.

2. I shall confess unto thee with all my heart, O Lord; I shall discourse of all thy wonders;

3. I shall have rejoiced and I shall be glad in thee; I shall exalt the strain unto thy name O thou Most High;

4. When mine enemy hath been turned back; they will grow weak and perish from before thy face.

5. Because thou hast determined my judicial-trial and my right; thou art seated upon a throne, the One who judgest righteousness.

6. Thou hast rebuked nations and the irreverent one hath perished; their name hast thou wiped out for the age and for the age of the ages;

7. The swords of the enemy have left off completely, and his cities hast thou torn down; their memory hath perished with an echo;

8. And the Lord abideth forever. He hath made ready his throne in a judicial way.

9. And he will judge the inhabited in righteousness; he will judge laities in uprightness.

10. And the Lord hath become a refuge for the needy-one, a responsive-helper in tribulation in opportune times.

11. And may those who know thy name have hope in thee, because thou wilt not forsake those who seek thee out, O Lord.

12. Exalt the strain unto the Lord who dwelleth in Sion; announce his pursuits among the nations:

13. Because the One who requiteth their blood hath been mindful; he hath not ignored the supplication of the needy ones.

14. Have mercy on me, O Lord, see my humiliation by my enemies, O thou who art lifting me up out of the gates of death,

15. That I may declare all thy praises in the gates of the daughter of Sion: I shall be glad in thy instrumental salvation.

16. Nations have become fixed in the corruption which they have made. In this snare which they have hidden, hath their foot been taken.

17. The Lord who rendereth judgments knoweth; In the deeds of his hands hath the obdurate sinner been taken. An Ode for an interlude.

18. May the obdurate-sinners have been turned away into Hades (the grave), all the nations who ignore God.

19. Because not finally will the beggar have been ignored, the patient-endurance of the needy ones will not be lost forever.

20. Arise, O Lord, Let not man (a mere man) have controling-power: May nations have been judged in thy sight.

21. Establish, O Lord, a lawgiver over them; may nations have comprehended that they are men (mere men). Interlude. (10th psalm Com. Ver.)

22. Verse (Septua). Why, O Lord, hast thou stood afar off? Why dost thou overlook in favorable-times, in tribulation?

23. When the irreverent conducteth himself haughtily the beggar burneth therein. They are taken in plots which they devise.

24. Because the obdurate-sinner praiseth himself in the inordinate-desires of his heart, and the unjust one eulogizeth himself therein.

25. The obdurate-sinner hath provoked the Lord: according to the fulness of his wrath he will not seek him out: There is no God in his sight.

26. His ways have become abominable in every period; he removeth thy judicial renderings from before his face; he will lord it over all his enemies.

27. For he hath said in his heart, without evil-circumstance am I; I shall not have been moved from generation unto generation.

28. Whose mouth is full of cursing and bitterness and deceit, toil and pain beneath his tongue.

29. He setteth in ambush with the rich in hiding-places to slay the innocent: his eyes look away for the needy-one.

30. He lieth in wait in a hiding-place like a lion as it were in his lair; he lieth in wait to snatch a beggar, to plunder a beggar when he hath dragged him away into his snare:

31. He will humble himself, he will stoop and fall down in his purpose to lord it over the needy.

32. For he hath said in his heart, God hath ignored it; he hath turned away his face from looking to see at last.

33. Arise, O Lord God: let thy hand be uplifted, may it not have ignored the needy ones.

34. For what reason hath the irreverent provoked God? It is because he hath said in his heart, he will not inquire.

35. Thou art looking to deliver them up into thy hands because thou dost clearly discern pain and passion: To thee hath the beggar been left utterly; for the orphian wast thou a responsive-helper.

36. Break the arm of the obdurate-sinner and the wicked one: His sin will have been sought out and he shall not be found.

37. The Lord will reign asking unto the age and unto the age of the age: Perish from off his earth O ye nations.

38. The longing-desire of the needy hath the Lord heard; Thine ear hath given heed to the readiness of their heart.

39. Mayest thou have judged the orphan and the lowly, that mankind may never again have become magnified upon the earth.

PSALM 10. (11 COM. VER.)

1. Unto the end, David's psalm. In the Lord have I trusted; How will ye say unto my soul, Flee unto the mountains like a bird?

2. Because lo, the obdurate sinners have stretched a bow, they have made ready arrows in a quiver in an obscure place to shoot at the upright in heart.

3. Because they have torn down the things that thou hast fitted up: And the justified one what hath he done?

4. The Lord is in his sanctuary, The Lord, in heaven his throne: His eyes look away unto the needy one, His eyelids search out the sons of men;

5. The Lord searcheth out the justified one and the irreverent, and the one who loveth injustice hateth his own soul.

6. He will rain snares upon obdurate-sinners; fire and brimstone and a cyclone's breath is the portion of their cup.

7. Because the Lord is just and hath loved acts of righteousness; his face hath seen uprightness.

PSALM 11. (12 COM. VER.)

1. Unto the end, concerning the eighth (day) David's psalm.

2. Save me, O Lord, because a holy one hath left off, because the truths have diminished from the sons of men.

3. Each one hath talked in utilities to his neighbor; lips deceitful in heart, and with heart have they talked (that is talked as they *felt*).

4. Destroy, O Lord, all the deceitful lips and a speech-magnifying tongue,

5. Those who have said we will magnify our tongue; our lips are from us; Who is our Lord?

6. Because of the wretchedness of the beggars and the sighing of the needy, now will I arise, saith the Lord. I will dispose with an instrumental-salvation, I will speak boldly in him.

7. The oracles of the Lord are pure oracles, silver that hath been purified with fire of approved-value for the earth, purified seven times.

8. Thou, O Lord, wilt guard us and wilt watch to keep us through from this generation even unto the age (the eternal age meant).

9. The irreverent walk about in a circle (that is are lost): according to thine exaltation hast thou highly esteemed the sons of men.

PSALM 12. (13 COM. VER.)

1. Unto the end, David's psalm.

2. Until when, O Lord, wilt thou ignore me? Completely? Until when will thou turn away thy face from me?

3. Until what time shall I dispose counsels in my soul, woes in my heart for days? Until when will mine enemy have been exalted over me?

4. Look upon, hearken unto me, O Lord my God; enlighten mine eyes, lest perchance I sleep unto death:

5. Lest at any time mine enemy may have said, I am strong against him; Those who are afflicting me will be glad, if I be made to slip.

6. But I have hoped in thy mercy: My heart will be glad in thy instrumental salvation: I will sing unto the Lord who hath shown me beneficence; And I will exalt the strain unto the name of the Lord Most High.

PSALM 13. (14 COM. VER.)

1. Unto the end, David's psalm. A thoughtless one hath said in his heart, There is no God. They have become corrupt and abominable in their devices: There is no one who is useful-good, no, not even one.

2. The Lord stooped down from out the heavens unto the sons of men to see if there was one who understood or was seeking out God.

3. They have all inclined out; Together have they become unprofitable; There is no one who doeth useful-good, no, not even one; Their throat is an opened grave; With their tongues have they practiced deceit; a poison of asps is under their lips; their mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and wretchedness are in their ways, and a way of peace they have known. Then is no fear of God before their eyes.

4. None who are working the lawlessness will comprehend, who are devouring my laity in the eating of bread: They have not invoked the Lord.

5. Where there is no fear there have they become cowardly; because God is in a justified generation.

6. The beggar's counsel have ye put to shame, because the Lord is his hope.

7. Who will give the instrumental-salvation of Israel from out Sion? Let Jacob be glad, when the Lord returneth the captivity of his laity and may Israel have rejoiced.

PSALM 14. (15 COM. VER.)

David's Psalm.

1. Who will sojourn in thy tabernacle, and who will pitch his tent down on thy sacred mount?

2. He who goeth his way blameless and doeth righteousness, who talketh truth in his heart:

3. Who hath not deceived with his tongue, nor done evil to his neighbor;

4. In whose sight the one who doeth wickedly is despised, but who glorifieth those who fear the Lord; the one who sweareth to his neighbor and doth not set it aside:

5. His money he hath not given to usury and bribes against the guiltless he hath not taken: The one who doth these things will not have been disturbed forever.

COMMENT.

The seventh psalm commemorates historically the revolt of Absalom against the royalty of his father David, and Chusai was David's counselor in this matter. David's experience is of course typical of the Christ's experience with the enemies of the kingdom of God, and the psalm is in this sense Messianic, and should be read in this light. This is one of the so-called "denunciatory" psalms, and its import not generally understood.

The eighth psalm is generally recognized as Messianic in import and is interpreted for us in Hebrews. So I would only call the reader's attention to the differences of reading.

The ninth psalm has a very significant and suggestive heading, in view of what we under the gospel know of the Son and the Sonship, it seems to me. "The hidden things" of than are "the revealed things" of now we are specifically told—things that angels desired to look into and were not permitted.

Read this psalm in the light of this thought—especially the 21st verse—also the 34th-38th and 39th.

It is in the division of this psalm that the change of numbers begins, the reader will notice moreover, although other changes occur later on.

The 10th psalm is also known as of the "denunciatory" psalms. Read it in the light of its Messianic import and the coming judgment of the Son of Man. Don't try to understand it as applicable to a "*human* day" *merely*.

The 11th psalm has a very suggestive clause in the heading "concerning the eighth" (day) remembering that our Lord's day or Sunday is an *eighth* day, *and is typical of the great millennial eighth* day of a thousand years of Christ's rule of subjugation. Read it in the light of this thought.

The 12th psalm is a waiting and hoping hymn for the saints of all ages, and full of the Messianic hope of mercy.

The 13th psalm formulates the hopelessness of legal justification for the sinner and the *inutility* of wickedness, ending with the promise of God's *instrumental* salvation which is to come forth from Zion.

The 14th psalm is especially Messianic for the reason that it is applicable and can be made applicable in its full import to but *One* person who can in any sense be said to be *human*, namely the Christ of God. He is the sole heir of this righteousness and distributes it to whom he will.

Reverting to the eighth psalm in explanation of the singular clause in the heading, "Concerning the wine-presses," I would refer the readers to such passages as the following for the parable significance—"Who is this that cometh from Bozra with his garments dyed red, etc.—"I who have trodden the wine-press alone, etc." "The wine press of the wrath of God," etc., etc.

CHAS. GARDNER.

Letter Drawer.

Dear Restitution:

As I renew my subscription, and as I had never written before for THE RESTITUTION, I thought I would say, that I am still watching for the Savior to come in his glory to set up his kingdom here on earth. O how I long to see him coming in the clouds of heaven. I want to be among that happy number on the resurrection morning. O what a glorious meeting that will be. For fear my letter will be too long I will close.

I remain, your Sister in Christ.

SARAH LEEPER.

Dear Restitution:

We herewith enclose money to renew the subscription to the paper for another year. Would have remitted sooner but money is scarce. We have had very cold weather during the past winter for Louisiana or "The Land of Summer" as it is called, and to see a foot or more of snow-fall was truly a wonderful freak of nature, but it did not remain with us long. Stock suffered to considerable extent, and a great many perished. I would be pleased to send some new subscribers to the paper. There is no church society of any kind here now. We are in great need of schools and churches. THE RESTITUTION is all the preacher we have. I think the children's column is a good addition. We like the paper very much and think we cannot do without it. I will close with best wishes to all the household of faith.

Yours in hope of the gospel.

MRS. ADDIE A. STANLEY.

Dear Restitution:

In my contribution to the letter drawer, I want to say first, that we ought all to write short articles, as is suggested by Bro. Underwood. Many a good article, letter or sermon has been spoiled by saying too much. Let us say what we have to say in as few words as possible, and thus give room for a greater number of contributions.

Today as I pondered over the great blessings and mercies of our heavenly Father toward mankind, my thoughts took this shape. The tribes of Israel have been scattered unto all the ends of the earth. Ten tribes were lost and the others are today without a king or a country, but God has seen fit to scatter them, and has purposes and promised that he would again lead them back to the land of their birth, send a king to rule over them whom they will recognize and receive, and restore again the Holy City—New Jerusalem. He has spoken through his holy prophets that he will do this and his words are sure and steadfast.

As Israel has been scattered and partly lost to man's knowledge, so do the *elements* which compose man become scattered and seemingly lost after death. But the All-wise Creator, "Who is able of these stones to raise up a people for his name," has promised he would bring back man from whence he came, and if worthy to have a part in the first resurrection. he will for this mortal blood substitute the immortal *spirit*.

Having this assurance to spur us on, let us strive to have a part in that "better resurrection" by living as he would have us live.

Your Brother in Christ.

J. EDGAR HATCH.

Editor Restitution:

Enclosed please find my subscription for another year. I would have renewed it before this but I have been sick most of the time this winter and am not very well yet, but am able to work a little. I was anxious to renew as I could *not* bear the thought of doing without the paper for I can in truth say, I would rather be compelled to live on one meal a day, and that of the coarsest fare than do without THE RESTITUTION. It is all the preaching I hear that has any gospel in it. A United Brethren Minister said to me, "I tell you as a minister of God, you don't have to wait till the day of judgment for your reward, for you go to heaven or hell when you die." Such is the stuff we hear for gospel. We go to hear Bro. T. E. Adams occasionally, but it is so far that we cannot go often. I wish I was able to send the paper to some dear one who is not able to pay for it themselves. I have taken it ever since it has been published under its different names. The first that I read was George Storrs' Six Sermons.

Love to all.

WM. I. CHURCH.

Dear Restitution:

This morning we will enclose our subscription for six months and we trust in the Lord to help us at the expiration of that time to renew again. The 20th of Jan., Brother Orchard of Zillah, Wash. and Brother Pickles of Pullman, commenced meeting in Oakesdale, Wash., and held two weeks. At the close of the meeting eight dear ones were buried with Christ in baptism and were raised to walk in newness of life. When meeting closed there the brethren came out to Pleasant Hill School House, about eight miles from Oakesdale, and conducted one weeks meeting, at the close of which, three more dear ones came forward and confessed Christ before all men, and obeyed the command, "Therefore, we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection." Rom. vi. 4, 5. Let each and every one of us keep this fresh in our minds, and strive each day to be more like Christ, so that we may be found watching when he comes to make up his jewels, and our prayer is, that we may so live as to be among them.

Your Brother and Sister, in Christ.

O. D. & N. A. KENWORTHY.

Dear brothers and sisters:

I will again try to contribute my mite to the many interesting letters in the Letter Drawer.

Myself with five brothers and sisters of Blair, Neb., attended a ten night discussion held by State Evangelist, Almus Adams, and the Latter Day Saints Elder, C. H. Porter.

Elder Porter affirming first, that the Kingdom of God spoken of in Dan. ii. 44, is set up and is now in existence.

Second, Almus Adams affirmed that the Kingdom spoken of in Dan. ii. 44, is yet future and will be established at the second coming of Christ.

Third, Almus Adams affirmed that man is wholly mortal, and has no conscious existence between death and the resurrection.

Fourth, Elder Porter affirmed that there is a *spirit* in man which remains in a conscious state of existence between death and the resurrection.

The truth was ably defended by Bro. Adams, and though few were convinced of their error, we hope the discussion may cause some to study God's Word more closely, to see if this be true, and in that way may be brought to a more perfect knowledge of the truth.

Then let us, "Fight the good fight of faith," lay hold of eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. "Whatsoever ye do, do it heartily as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of thine inheritance; for ye serve the Lord Christ." "Be ye also patient, stablish your hearts for the coming of the Lord draweth nigh."

Your Sister, "Looking for that blessed hope, and the glorious appearing of the Great God and our Savior Jesus Christ."

ALICE MEHRENS.

[This letter should have been published before this but by accident was delayed.—ED.]

Dear Restitution:

As the love-feast calls for a word from all, I will say, that we are here at Ingraham, Ill., still journeying on toward the kingdom which is to be under the whole heavens, and we believe we shall soon reach the end of our rough and toilsome journey, and we each and every one realize that the time is near at hand that will test every mans' work, of whatever sort it is. Let us ask ourselves this solemn question, "Are we ready to meet the King, and how will it fare with thee and me when he comes? How few there are who are willing to forsake the world with all its pleasures, deny themselves, take up the cross and follow the foot-steps of our Blessed Savior. Dear brothers and sisters let us turn our backs to the world [illegible] ture, as much as we can, for James iv. 4 says, "Whosoever, therefore, will be a friend of the world is the enemy of God," and as we have come out from the world, let us be careful that our daily walk is such as becometh Christians. We should be separate and touch not the unclean thing, that we may be received of him when he comes. Let us be strong in the Lord and put on the whole armor of God that we may be able to withstand in the evil day. Having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking the shield of faith that we may be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the spirit, which is the Word of God, and ever walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering forbearing one another in love endeavoring to keep the unity of the spirit in the bonds of peace. Oh let us build up on that most holy faith, and keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. Grace be with all them that love our Lord and Savior in sincerity.

Your Sister, waiting for the kingdom.

KETURAH ROGERS.

NOTICE.

Dear Restitution:

Please say, that the brethren of Northern Illinois will not hold conference in June, as was contemplated, but will postpone until in September. Due notice will be given.

J. M. GLOTFELTY, Chairman

Excursion rates to Michigan.

The Nickel Plate Road offers one fare rates to designated Michigan points on May 7th account Land Seekers' Excursion. Write for particulars.—m-1-3

PAY FOR THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

TEMPERANCE.

The Rumseller.

Men starve as they toil in the black coal mines,
Girls freeze as they stitch in th cold;
But in every land where the moonlight shines,
The rumseller rolls in gold.

The laborer labors all his youth
For the pestilence when he is old;
And many the farmer's toils and fears
But the rumseller rolls in gold.

Jack drinks his wages and staggers away
To his wife the story is told.
You may read re[illegible]
But the rumseller rolls in gold.

[illegible]
Under the paper roofs
And by [illegible]
Who [illegible]

Mary Nyle[illegible]

Water and Rum.

A little child lay upon its bed, tossing and restless. Hear it asking for water. The loving mother hastens to bring it a glass of pure cold water. How it soothes the child and soon it sinks into a quiet, peaceful slumber. The tired mother thanks God for the blessing of the pure water, and trusting her daughter to his care, seeks her needed rest.

Let us look upon another scene. A strong man, with bloodshot eyes and frenzied brain, tossing and feverish. Does he call for water? Ah no! "Give me rum." Will it quiet him? will he rest after he has secured the rum? No! No! The patient, heart-broken wife knows he will not, and how bitterly she curses the fiery serpent of the still. How it has blighted her life. How it has destroyed all that was manly and loving in the frenzied man before her. Ah! this serpent of the still, how many lives and homes it has wrecked, and destroyed by its deadly power. Are we getting this serpent under control? O, no! it has gotten far beyond the control of human hands. In every country and in every clime, its deadly power is felt. Men have become entangled in its foils, they are entirely helpless. God alone can help us. He has promised to help us in every time of need. How much we need him now. The cries of the suffering and poor are heard from all over the land. The signs of the times show that the Lord is near at hand. Christ is coming to set up his glorious kingdom. Then all will be peace and joy. No more pain and no more wrecked lives, but life eternal in in Christ our King. Life Eternal! Lord hasten thy coming and establish thy kingdom.

E. T. KNOWLES.

Another Wrecked Home.

Bessie Merrill was a beautiful and attractive child, who was born in a comfortable home in a New England village, where the father and mother were sincere Christians respected by all who knew them.

At the age of sixteen she went from home to teach a country school, and there she became acquainted with a son of the wealthiest man in the neighborhood. This young man, Walter Russell, belonging to a good family, bearing a good reputation, and having bright prospects for the future, was considered a desirable acquaintance, and perhaps the possession of a new carriage and a span of handsome black horses such as no other young man could command, made his acquaintance seem all the more desirable.

No one was surprised when two years later young and beautiful Bessie became happy Mrs. Russell. In another two years a nice house was built and furnished, and a little daughter added brightness to the new home.

But it does not take many years to make many changes. The house is no longer a home. Bessie and the little daughter do not live in it. Bessie is teaching school again, to earn money to pay for necessary food and clothes; there is in her face much of the sweetness that that used to be there, but it hides a crushed heart and a broken spirit.

The past is too terrible to recall, for some of it has been made up of days when abuse and threats of murder compelled her to seek safety among friends: the present seems intolerable; and the future has in it very little of hope. The little daughter lives in some other home, and looks out into the world wondering what she can do that will be a means of self-support. The husband and father, although hardly in middle life, is a drunkard and an imbecile, having reached this condition by a very direct road.

First there was his early life in a home where cider was always kept and used; then association with men who drank cider and something stronger; then a few years of a growing habit and an increasing appetite which others did not know; then a little time when others suspected the truth, but related as well I not believe the rumors which were whispered; and finally the sad fact which was known and read of all.

When Bessie married a man of excellent family and bright financial prospects and a good reputation, she thought she had chosen according to the highest standard. She believed that wine should be kept in the house, and that brandy was "good in mince pies" and for medicinal purposes, and that it would do no harm if her husband did drink a little, just as so many other men did; and in her estimation total abstainers were cranks! If she had known that Christian character was more important than a good reputation, and that total abstinence was the only safeguard against drunkenness; if she had known that the use of [illegible] in the home is always dangerous, the great sorrow of her life might have been averted. But she did not know these things.

Perhaps this lack of knowledge was partly due to home teaching. Most of her belief was the result of the drinking practices of such respectable and Christian families as she had known and been associated with all her life. She cannot be blamed for choosing according to the highest standard she knew, nor censured for one she never disapproved of what she thought was right, or because she imitated those whom she esteemed. But had she read and believed God's Word, she might have known that wine is a mocker, which at the last biteth like a serpent and stingeth like an adder.

For such ruined homes and blighted lives, who is accountable? Is it not time that from Christian homes at least, shall be cast away that which causes so much misery and which has led, and will lead, to every kind of sin? *Safeguard.*

Home Seekers' Excursion to Michigan points on Vandalia Line.

On May 7, 1895, Vandalia Line will sell to various points in Michigan, excursion tickets at one fare for the round trip. For full particulars call on any Vandalia line ticket Agent, or address E. A. Ford, General Passenger Agent, St. Louis, Mo.

Appointments.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday at Argos. The 1st Sunday in June, at Roll, and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. HATCH.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God of love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue have a love-feast all the year.

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
Newcastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston on the Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapid on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7:40 a. m. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, [illegible] magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Rates are offered on the certificate plan by agents of the Nickel Plate Road to Springfield, Mass., Hartford, Conn., May 8th to 10th account Y. M. C. A. Convention, and to Washington, D. C., May 9th to 15th account Southern Baptist Association. 18

NOTICE.

Index Lexicon: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the Kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

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To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are not [illegible] at present, we cannot offer premiums for new subscribers. We will, however, on request, send to the person sending us your renewal and a new name for one year, one half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks [illegible] not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have ample means of their disposal, to assist in the work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get a cent to pay for paper, type setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Brethren:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to [illegible] send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$16.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, one their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

THE SPECIAL EVANGELIST FUND.

This fund is raised as described by the Sisters, for the purpose of placing some young man in the field as a preachiner of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

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The Restitution.

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Poetry.

The Breakers.

A lonely coast, with tossing, snow-white crest
And crystal spars that in the sunlight flash,
While sea-birds shriek, and frighted fly to rest
Upon the rocky beach their shining breasts.

Then hurled the away with dying roar:
But other crested heads come charging on!
Thus endlessly hath raged from Nature's dawn
The war between the breaker and the base.

Not doubtful is the issue. Slow but sure
Will fall the doom of life, reluctant strength:
It foe shall change, until the shore, at length,
Shall yield, despite its rocky armature.

Despair not, O Thou striving human soul,
Though wrong still recurs upon his granite throne.
Each charge, though ending with the baffled moan,
Brings nearer certain final victory.

E. P. Jackson, in the N. E. Magazine.

Original.

Love and Charity.

Dear Restitution:

In reading the letters from the good brothers and sisters, the thought comes to me that perhaps I might contribute something that would have a tendency to lighten the burden of any who perchance may feel discouraged or disheartened in meeting with the many obstacles with which we have to contend in this great work, and at the same time remind them that although the beautiful sun may be hidden from our view, it is only just behind a cloud; and if we will only let the rain and tears cease, the shine of love into our lives, we will forget our unhappy state, for it will burst open the doors of our hearts and shine all around us, lighting the life of those with whom we come in contact. As we smooth down the rough places in their lives, our own may seem to grow brighter, and by cultivating this spirit of love we feel that we are drawing nearer to God. Although our life may have been one of disappointment, and our path may have been full of thorns, in looking back over it all we will quickly see that although we have *suffered* much and had *grievious* burdens to bear, there have been some sunny days, and if we can remember correctly we will find that our happy days were the ones in which we forget ourselves in trying to do something for others. Thus it is *in our work for Christ* and his kingdom, therefore let us exercise great care and not enter into the work with a spirit of antagonism, but do it in all gentleness and meekness, showing the true light of the gospel in such a way that it will not give offence, or cause others to think we are assailing their views. In fact let every day of our life be a sermon. I often think that some of the most beautiful and effecting sermons I have ever heard were those expressed in acts instead of words. I tell you, dear friends, it isn't just the words we speak that convince people of the truth of what we say, it is the something back of it all, it is the motive. When we are preaching and teaching others, let us examine ourselves and see if it is the spirit of truth talking through us. I feel that in many instances we are inclined to try living up to the letter and not the spirit of the Word, forgetting our brother who is walking in the shadow, who would doubtless be glad to receive light if given in an agreeable manner. I think we nearly all are liable to drift into a way of thinking, that if we just give the gospel to others the way we see it, regardless of the spirit in which it should be given, it must be accepted at once and if it isn't we get discouraged and relax our energies, forgetting that we were once blind and could not see. Let us not be too impatient or hasty, and remember that though we "speak with the tongues of men and of angels, and have not charity we are become as sounding brass or a tinkling cymbal." Now let us look at 1 Cor. xiii 8 and we read, "Charity *never faileth*" Would it not be well to examine our work and see where we have failed, and in looking over our failures ask ourselves, Did we have true charity? Now I think I hear some good brother saying, I have tried this and it won't work in all cases. If so, please let me invite you to read the whole of the above named chapter, which defines the word charity and then ask ourselves if we truly have what the Bible explains charity to be. Now while we have our Bible in our hands let us read that chapter once more, and read it carefully. It is so full of beauty and promise. I think it will inspire us all with a new zeal, and if we are anxious to do a good work for the cause we will be willing to put in a good stock of this precious jewel charity, and by so doing be prepared to scatter the sunlight of truth all along our way, brightening and gilding the lives of those around us, and the beauty of it all will reflect back into our own lives. Although a cloud may now and then obscure the sun, we have the blessed assurance that it is still shining just as brightly as ever, and when the cloud passes it will burst forth in all its beauty and we will appreciate it more because we have been allowed to see and understand what life would be without it. Therefore, brethren, let us go forward in the good work armed with that mighty sword which the Word says never faileth (Charity), and who will be able to stand.

"What a great amount of virtue,
Oft we find in little doses;
Let us understand our brother,
Then contribute to his needs.

Little acts of love and kindness,
We can easily bestow,
And the mighty power withheld,
We may never know.

Life is made of little minutes,
Fleeting though they be:
Take them, use them, while they're ours,
For the great Eternity."

O. L. LOMBELL.

Mary's Choice.

"Mary hath chosen that better part that shall not be taken away from her." Luke x. 42.

That which Jesus calls "that good part" must be of priceless value, a treasure well worth obtaining in this changing, perishing world; for it is to be enduring, "It shall not be taken away." But a few brief words were spoken in regard to Mary's choice, and yet how much they convey. She sat at Jesus' feet and heard his words. While reading that touching narrative of the two sisters, the one humbly sitting at the Master's feet, drinking in the gracious words that fell from his lips; the other troubled and anxious about the cares and various duties of life, I could but exclaim, "Oh, how many troubled Martha's there are nowadays, and how few Mary's that have chosen that good part. I love to contemplate this touching scene, and recall those gentle, chiding words: "Martha, Martha, thou art careful and troubled about many things." Is there not a volume of love and interest expressed in those few words? And may not the Martha of today learn wisdom from them, and seek in Jesus that friend who can be touched with *the feeling of our infirmities*, "that good part which shall not be taken away?" The Savior looked with love and pity upon the troubled Martha, for he realized that she was not only cumbered with many cares, but she was also anxious for his personal comfort. The thoughts and purpose of her heart were as open to him as were those of the gentle, loving Mary; and while our revealed care and anxiety for the perishing things of this life, the other told of perfect love and trust in her adored Lord; of earnest longing for the knowledge of the truth, of deep humility, of self-forgetting devotion, of that quiet courage which fears neither ridicule nor oppose. Like the favored Mary, we may not literally sit at the Master's feet, yet he is speaking to every humble child of God, in and by his Word. We may choose the world with all its vanities which perish with the using, or we may choose Christ as our portion, both for time and eternity. Then let us seek to be enabled to turn from the entanglement of sin and vanity, in whatever form these may come, and choose our place as lowly, humble followers of the dear Savior, nourished by his love, cheered by his counsel, and approved by the divine "Well done."

"Made pure by the blood that he shed,
My heart in his presence was free.
I was hungry and thirsty he fed;
I was sick, and he comforted me.

He gave me the blessing complete,
The hope that is with me to-day.
And a quiet abode at his feet,
That shall not be taken away."

SARAH E. OVERMAN.

News from Jerusalem. No. 2.

Mr. Jacob Eliahu, a Jew, a native of Palestine, who has accepted Jesus as the Christ, told me he was walking out one day along the valley of dead bodies, when he saw a man scooping out the bones, etc., from the rock-hewn graves along that valley, and scrambling them around his trees, as manure. He spoke to the man, and said: "Don't you know that you are fulfilling prophecy?" The man replied, that he was not aware of it. He then quoted to him Jer. viii. 1, 2: "At *that* time, saith the Lord, they shall *bring out* the bones of the kings of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, *out of their graves:* and they shall *spread* them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered, nor be buried; they shall be dung (manure) upon the face of the earth." The man was utterly astounded to find that he was one among others, who was innocently bringing to pass the unerring Word of God.

Now, dear readers you see we don't have to speculate or guess about the fulfillment of prophecy, we have it direct from the lips of truthful witnesses, whose eyes have seen these things. There is not the least particle of excuse for unbelief. It seems to me that God is now placing before us marvelous evidences of what is coming. If these things don't arouse us from lethargy, nothing will disturb our slumbers except it may be that we shall find ourselves left behind, when the angelic reapers gather in the harvest. Did you ever picture to your mind in moments of meditation, how you would feel, should you be left, having knowledge of what has happened? It is a solemn truth, we have no time to waste on the foolish things of life, the above event is liable to occur any hour, we cannot at any time with certainty know that it will be delayed a day It will come upon us some day as sudden as a flash of lightning. He shall come as a thief. How does a thief come? Why he don't send us any word when he *intends to plunder our homes.* And just that sudden will the Lord gather his elect. Knowing this, don't you remember how urgent our Lord was in his exhortations to watch and be ready at *all* times?

It is certainly wisdom at this late day to remain sound in faith. Tell novelty venders to pass along, that you have no time to entertain their vagaries, and critically watch every action of our life, that we may inherit the blessings promised to overcomers.

W. H. WILSON.

Law and Gospel.

I have just been reading a little 15 page tract, *treating* on "Baptism and its Importance," by W. C. Long, and, while the author has said some good things about the mode, importance, etc., of baptism, he has said some things in which he does not clearly define himself. I will quote some from said tract:

"We are taught in Scripture that baptism is for the remission of sins, also that sin is the transgression of the law, and that sin is not imputed where there is no law. Baptism stands related to sin, and sin is related to an existing law. Those who preach the abolition of the law preach a gospel, (so-called) without any basis; it is nullity; like a wagon without wheels, or a bell without a clapper. Baptism enjoined in such preaching is not truly gospel baptism, it is deprived of its relations, and therefore of its efficacy."

He does not say what law is meant. If he means the ten commandments, why does he not say so? I find that when Seventh-day people are questioned as to what law sin is the transgression of? they say, "the ten commandments," while the Bible says no such thing. He then quotes Rom. vi. 2, and says:—

"It is emphatically declared in verse 2, that we cannot be dead to sin, and live in it; but this is done just as long as we transgress the law."

On page 14, he quotes Rom. vii. 4, "Ye also are become dead to the law by the body of Christ that ye should be married to another, even to him who is raised from the dead."

He justly says, "We cannot be dead to sin, and live in it." I take it, that if we are dead to the law, we quit living by the law, we should have no more to do with the law, just the same as with sin, if we are dead to sin. This is a trap I would smile to see *him* free himself of. He says, "He that transgresses the law lives in sin; if he lives in sin he is not dead to it."

I take it that if he keeps on keeping the law he is not dead to it, and makes Rom. vii. 4 of no force, consequently not married to another, even to him who is raised from the dead, and if not married to him cannot bring forth any fruit unto God, Rom. vii. 4. and I would admonish all such to be married to Christ as soon as possible. He then goes on to say:—

"Thus, we have found that baptism stands related to sin, and sin to an existing law, for where there is no law there is no transgression and of course no call for repentance. Sin is not imputed where there is no law, and it would be sheer absurdity to preach baptism for the remission of sins when there was no law. We are candid in stating, that the no-law-theorists not only pervert the gospel, but subvert it, leaving it destitute of life and power."

Who are these no-law-theorists any way?

Paul says, we are "under law to Christ" 1 Cor. ix. 21, but, neither Paul nor Christ ever said we were under the ten commandments law, as some would like to have us believe. Paul says, "Wherefore, as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned," Rom. v. 12. We find that all have to die, as Paul further says, and he is good authority, "As in Adam all die, even so in Christ shall all be made alive," 1 Cor. xv. 22. Yes; we must die, but not for breaking the ten commandments either.

What must we do in order not to remain eternally dead? Let Christ tell it. "And he said unto them, Go ye into all the world and (tell them to keep the ten commandments, no that's wrong) preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that (dont keep the sabbath, missed it again) believeth not shall be damned." Mark xvi. 15 16. You see we are damned if we do not believe the gospel. I wonder if the Seventh-day-ten-commandment-people won't claim that the gospel of Jesus Christ is contained in the ten commandments yet? Christ and his apostles never told us to keep the sabbath, or of any penalty for not keeping it. If those that have been blinded by reading Moses would only come over and accept Christ. We get our commands from Christ, and he from the Father, John xiv. 10, 11; 2 Cor. v. 18.

M. J. ADAMS.

Selected.

A New Race in Egypt.

Professor Flinders Petrie reports the discovery of a new race, whose existence was hitherto unsuspected in ancient Egypt. The London *Times* thus quotes him:

"On the top of a plateau, between Ballas and Negadeh, about thirty miles south of Thebes and 100 feet above the Nile, the home of paleolithic man was found. Large massive flints, beautifully worked and perfectly unworn, were discovered, of exactly the same forms as those so well known in the river gravels of France and England. The enormous age of these is shown by the black brown staining of them, while others of 3,000 years old by their side show scarcely a tinge of weathering. Besides these, other flints of a later paleolithic type are found embedded in the ancient gravels of the former high Nile. So that the Nile still rolled down as a vast torrent, fifty times its present volume, at the latter age of paleolithic man. Turning now to historical times, a town was found on the edge of the desert adjoining a small temple. On clearing this site it was discovered to be the center of the worship of the proscribed god Set. In early times the two brothers Set and Horus were both venerated; but as the Osirian legend grew in popularity Set became abhorred for his enmity to his father Osiris, and every trace of his worship was removed. In this town of Nubt, from which he was known as Set-Nubte he was specially venerated, and many figures of him were found. A magnificent lintel, with figures of Set, has been sent to the Ghizeh Museum. The discovery of this town, being called Nubt, explains a passage which has hitherto puzzled translators of Juvenal. Another town known as Nubt was rendered by the Greeks as Ombos, now Kom Ombo. But it was this recently found Nubt-Ombos which Juvenal refers to in his Fifteenth Satire as being next to Tentyra, for Dendera is the nearest city to this on the north. Besides the classical interest of it, the town was of great value as preserving the remains of many successive ages. At the bottom of it was pottery precisely like that found in northern Egypt of the fourth dynasty. Above it was pottery the same as that of the twelfth dynasty, and above that pottery like that of the eighteenth and nineteenth dynasties in northern sites. Hence there is proof that the varieties of style already traced were not merely local but extended widely over the country.

"But the strangest result awaited the explorers here. Not a quarter of a mile from this Egyptian town lay another site of a town. In that not one potsherd was like those of any of the periods seen in the Egyptian town. And, *vice versa*, not a single sherd like those in the strange town was to be found in Nubt. If the new town had been found in Syria or Persia no one would have supposed it to be connected with Egypt. Not only was a town found, but also a series of cemeteries of this same new race; and altogether nearly 2,000 graves have been completely excavated, every object noted in position, and everything preserved and marked. In this great number of graves not a single Egyptian object was found not one scarab or cartouche, not one hieroglyph, not one piece of usual funereal furniture, a head-rest, or a kohl-pot, not one Egyptian head, not one god, not one amulet, not a single piece of Egyptian pottery such as was found abundantly in the neighboring Egyptian town. And not one body was mummified or buried at full length; all were contracted, with the knees bent up to the arms. The position was always with the head to the south and the face to the west. The extent of this race is shown by their characteristic objects having been found abundantly as far north as Abydos and as far south as Gebelen. This is a district of rather more than a hundred miles in length, opposite to the Great Oasis and the Western Oasis, which would give access to it across the desert from the west. The age of this people was the next after fact limited their epoch, until we can definitely say that they were between the seventh and ninth dynasties, or about 3,000 B. C.; and they probably were the people who overthrew Egyptian civilization at the close of the old kingdom, and so produced that dark age of the seventh and eighth dynasties, when the Egyptians seem to have been narrowed and oppressed by disaster.

"The physiognomy of this new race was fine and powerful, without any trace of Negro prognathism. Their stature was remarkable, some being over six feet high; and the great development of their legs points to them having been a hill race. Their hair was brown and wavy, but not at all crisp. A very prominent aquiline nose and a long, pointed beard gave a strong resemblance to the Libyan and Amorite type. A remarkable custom was the eating of portions of the *bodies* of deceased persons. Although the observation of the burials is complicated by most of them having been plundered in later times, and thus disturbed, yet many instances occurred of the arrangement of the body in a manner which could not be ascribed to any plunderer. The head was almost always severed from the shoulders and the hands often removed. Tombs where perfect pottery was placed over the decapitated neck; others where the severance had gone further and all the bones were grouped, in one place a handful of ribs, in another a handful of arm bones, elsewhere a pile of vertebræ; and the still more decisive case where skulls were placed between stone vases, the bones of several bodies heaped together, and lines of bones strewn round the pit each with the ends broken off and the marrow scooped out—all these point undoubtedly to ceremonial cannibalism. But we must not for a moment suppose that this implied an *ignorance of* all civilization. In many lines—pottery, flint-working, head-making—these people were the equals or superiors of the Egyptians.

"The arts were well advanced in most ways; but in two directions there was a remarkably low level—no writing was known beyond personal marks, no trace of hieroglyphs is met with, and drawing and sculpture were in a very rude condition. Metal, however, was well known; copper chisels, or rather adzes, show that woodwork was familiar, and traces of finely carved bed frames with bull's feet were found; copper needles also showed that sewn garments were used, and copper harpoons were imitated from the form in bone. Flint work was far more highly developed than by the Egyptians; the forms of the knives differ from any of the Egyptian race, and the exquisite machine-like flaking of them shows the highest skill. We know that the finest examples known—in the Ashmolean and Pitt Rivers Museums at Oxford—belong to this people. Stone working was also a favorite art, many beautifully formed vases of all varieties of stone have been found, from the soft alabaster to the hardest syenite. All of these are entirely wrought by hand, without any lathe or turning process. Beads were skillfully made of hard stones, and many were glazed; but the forms were un-Egyptian. The clear crystal beads with a colored glazing are now known to belong to this race. In pottery these people excelled. The exquisite coloring of the red vases, showing every shade of crimson, with brilliant black tops, produced by being burned in the ashes, is more rich than in any Egyptian ware. The forms are varied and often fanciful, but generally graceful and true; and yet every piece was made entirely by hand; the potter's wheel was completely unknown. This made from the old arts of the country; for if any of the men of the old kingdom had been retained, even as slaves, the wheel could not have failed to be used among a people so devoted to pottery. Few tombs contained less than half-a-dozen vases; many had twenty or thirty, and one even eighty.

"Who this unknown race were and from whence they came cannot yet be decided. Their pottery shows some peculiar resemblance to that of the Amorite period in Palestine. On the other hand several connections point westward to Malta and Italy. As the Amorites and Libyans appear to be of one race, according to their portraits on later monuments, the physiognomy cannot help us to distinguish them. But the skulls and the carved heads of these people may well belong to that race. It may be proved in the future that these were a branch of the same eastward migration of Libyans, which founded the Amorite race in Syria. Here, at least, we have an entirely new and unexpected factor in the most important civilization of the ancient world."—*Independent.*

Many a man raised from poverty and obscurity, to wealth and honor can trace his rise to civility; it is sure to reproduce itself in others, and he who is always polite will be sure to get, at least as much as he gives. We believe it was Macauley who defined politeness as benevolence in small things. The French who are nothing unless satirical, declare politeness to be the zero of friendship's thermometer.

Some losses are true gain. The statue, under the skillful blows of the sculptor, gains in beauty what it loses in rock; the gold gains in purity what it loses in dross; and the soul gains in experience through its daily losses. We gain the next world when we give up this.

Meditation is the handmaid of prayer, to wait on it before and after the performance. It is as the plow before the sower, to prepare the heart for the duty of prayer as the harrow to cover the seed when it is sown.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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...stitution.

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Directors of the O. P. Association.

E. JOBLIN, *Corresponding Editor.*

PLYMOUTH, INDIANA, MAY 15, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE favor Christ bestows now is not stored in us as in a warehouse, it is food, and is taken into the circulation and becomes part of us."

THE *Glasgow Mail* says the Supreme court of Strasburgh has confirmed the sentence of a day's imprisonment passed upon the Protestant Pastor Muller, for having spoken offensively of the Catholic religion in the course of a sermon."

IN speaking to young men Philipps Brooks once said, "The whole sum of life is a voice—service to others, not to self. Life is not an existence for self. To determine what success a life may attain is to see how much a life may accomplish for the betterment of humanity."

"EVERY person has his own particular work in life to do. No one can relieve him of his responsibility. Others may encourage and sympathize, but they cannot take part in the work. What is done by each one may be much or little, —the quantity does not count for as much as the spirit in which it is done, and the faithful devotion to its performance."

READER, flesh and blood cannot inherit the Kingdom of God. If you would share in the glory of that kingdom, you can only obtain it by a Spirit birth. To be born of Spirit is to become Spirit,—to put on the nature which is undying, incorruptible and immortal. To be changed into Spirit is to become partakers of the Divine nature. And having put on the house which is from heaven, you will at the call of your Lord, inherit the Kingdom prepared for you from the foundation of the world.

for all that is Christ-like in humanity, it would show its true meaning in the lives of all who call themselves by his name. In the world of business it would be manifested in honesty of dealings; at home and in society it would be noticeable in courtesy of manner and purity of conversation: with the poor and needy it would be manifest by an unostentatious charity which blesses both giver and recipient: it would produce a spirit noble, yet gentle, an interest as unflinching as the everlasting hills; a sympathy as tender as that of a little child; a humanity as broad as all mankind, and a loyalty to God and truth that will be unmistakable."

DR. J. MURRAY MITCHELL says Hinduism confined to India is professed by over 200,000,000. For the most part the wildest Pantheism,—reckoning gods and goddesses by hundreds of millions. Among educated men it becomes Pantheism, acknowledging only one being in the universe - Spirit, the world around having no existence. Only believingly say "Aham Brahma, I am God," and you have attained the height in wisdom. Hindu caste is a stupendous system, affecting one's whole life. Violate any of these rules, and you are expelled from society; father and mother cast you off; you suffer social death. "Suttee," self-murder under the wheels of Jugarnath, and infanticide have been suppressed by the British Government, but the general heartless treatment of widows and of the lower castes, child marriages, and many similar things still survive, inwoven with the whole frame work of Hindu society and thought."

THE Panjist priest who has been delivering popular lectures in Ohio and other states, writes in the *Catholic World* for April, concerning the private interpretation of the Scriptures as follows:—"It makes one's blood boil to think of honest people being fooled with such a preposterous delusion as that private interpretation of the Bible is the divine rule of faith." We can readily believe that. The power of the Catholic system grows out of the ignorance of the people. It is happy and prosperous as long as it can keep the Book of God away from the masses; and it would naturally make the blood of one of the class claiming a monopoly of interpretation boil to see common mortals reading and believing the Book for themselves. The boiling of the blood, we think, just expresses it. It is a fleshly system of a fleshly man. What a delusion it is to think that the words addressed to illiterate people by Jesus and his apostles and understood by them should now need interpretation by a priesthood utterly ignorant of the Gospel of the Kingdom!

A DISPATCH from Massillon, Ohio, on May 4th says: "There has been a split in the Church of the Brethren in Christ at Lippo, and 25 of the members are now worshipping in J. W. Reinohl's barn, under the leadership of the Rev. Anthony Stoner, all because of a sermon delivered by that gentleman about a month before the recent visit of the Bishop, in which the Rev. Stoner expressed himself with great directness upon the doctrine of the resurrection, declaring his firm belief in the theory of sleeping. On the arrival of the Bishop, the points of discussion were repeated to him, and he decided that they were in conflict with the doctrines of the church, whereupon his address to the members of the church who professed to be "soul-sleepers" to withdraw decently and in order, unless they preferred to retire by a more summary process. Thereupon the 25 members who now worship in Reinohl's barn rose and left the building. The rock upon which this heterogeneous congregation divided concerns the immortality of the soul. According to Rev. Stoner, when the change called death takes place, the spirit is not at once liberated in another world,—there is an actual death of body and soul until the Judgment day, and the theory of an immediate resurrection, he declared, is not in accordance with the Scripture, and consequently he refuses to recant at the Bishop's behest, but is continuing his labor [illegible] sleeping theory. The trouble in the church is spreading rapidly, and the followers of the new faith, or "soul-sleepers," as they are commonly called expect to make rapid headway throughout the United States, especially among the various branches of the Mennonite Church." If there are any of our brethren in the vicinity of Massillon, we know they will look after these people who have the courage of their convictions, and teach them the Word more perfectly.

The Tobacco Habit, and Re-baptism.

We are asked if a Christian can use tobacco and not defile the temple of the Holy Spirit? We think not. We have never been addicted to the tobacco habit; but we have seen its fearful effects on others. We know it so enslaves its victims that business cannot be attended to without its stimulus. We have lived where men at the plow in the field would have to unhitch the team and rush off after tobacco after the last chew had been worn out. We have in mind a brother who quit the use of the noxious weed from principle, after learning the truth, but he could not keep awake,—would fall fast asleep over his work every few minutes. Since writing the above we have consulted with a brother who had used tobacco for many years, but who through mercy has been freed from its influence. We asked him what its effects were on him, and found that it so shattered his nerves and affected his mind that he was fit for nothing, and would doubtless have died for want of sleep but for the kind offices of a physician in the faith, who daily put him to sleep and nursed him back to life, as it were, and usefulness. The Diaglott, reads: "If any man *destroy* the temple of God;" and the margin of the common version also reads *destroy* instead of *defile*, so that the brother just conducted very nearly destroyed the temple of God, and the declared penalty for this is: God will destroy him who does it. We hold that this destruction of the temple of God *commences* with the use of tobacco. If matters not if some can resist its inroads longer than others, the destructive work goes on; and its fearful results may be stamped on the user's innocent offspring. We have undoubted authority for saying that many a puny child okes out a wretched existence on account of the tobacco habit in its parents.

We approach Bro. Adam's third query on with fear and trembling: "Can a Christian stray so far from the fold that it would be necessary for him to be rebaptized, and do the first works?" We find no apostolic example of the baptism of a sinner who had once been a saint. Baptism into the Name is for the remission of sins. Here obedience from the heart makes the sinner a saint, a holy one, a child by adoption, and he enjoys the rights and immunities of a child. Among these are access to a throne of favor for the family of God. Christ being the mercy-seat. Here sins of omission and commission can be pardoned on confessing and forsaking them, without rebaptism. He is treated as a disobedient child, and is pitied by God as a father pitieth wayward children. But suppose forgiveness is not asked, what then? He is not forgiven. Suppose instead of forsaking sin he sins on, what then? He is not forgiven. Why does he not ask forgiveness? Why does he not forsake his sin? The answer is, he has not repented. God only knows how *long* this state of things will be tolerated, but we do know there is an end to it, although God gives space for repentance. Rev. ii. 21, because we read Heb. x. 26, "If we sin wilfully voluntarily, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

From the above we understand, that having once availed ourselves of the sacrifice for sin, we cannot again avail ourselves of it, because Christ will not again be sacrificed, and baptism is of no avail without a sacrifice. Truly, as it says in the 31st verse, "It is a fearful thing to fall into the hands of the living God."

We are aware that we read of *first love*, and *first works*, in Rev. ii. 4, 5, but does this refer to baptism? We think not. This revelation is made to the servants of Jesus Christ, see chap. i. 1; and if the words *first love* and *first works* do not refer to the ardor and faithfulness which first characterized their conduct as servants of God we do not know how to harmonize the subject. Notice, space was given for repentance, but she repented not. Only repentance was called for because they were already children, but failing of *that*, then follows the great tribulation. Respectfully submitted.

Selected.

Foreign News.

Late advices from Kars say 800 of the survivors of the recent massacre in Armenia, who returned to their homes under promise of protection from the Turks, are being daily persecuted and tortured at the hands of the Turkish officials supported by gendarmes. For two months, it is added, the officials have tried to force the refugees to sign an address of thanks to the Sultan. Those refusing to sign the address are beaten, placed in chains, and suspended for hours by the feet.

Under the apparent smoothness in the relations between Great Britain and France there are signs of growing discord. These outward signs of politeness might be well compared to the marks of courteousness observed by two duelists who bow low before beginning to try to kill each other. The Egyptian question pops up again; the appeal of the Queen of the Bowas to Great Britain causes a ballon d'essai to be sent up into the air, by which France is asked to abandon her adventure in Madagascar and come to peaceable terms with Ranevelo and her Prime Minister. If France, Germany, and Russia have joined hands in view of compelling Japan to be more clement in her dealing with the Chinese, England refuses to fall in line with the other European powers. So there does not appear to be any likelihood of the two nations working hand in hand either in Europe, in Africa, or in the Far East. On the contrary, a lively discussion is promised as soon as the Chamber meets, and the everlasting Egyptian question will be one of the main topics of debate during the summer session. M. Delaneix who has just returned from a three weeks' sojourn on the banks of the Nile says, "Matters have arrived at such a pitch between the foreigners in Egypt and the English on the one hand and the Egyptians and the English on the other that the present state of affairs cannot be continued long. He accuses the English of having organized a veritable moral tyranny and having at their disposal a band of spies who render odious the sojourn of any free man in Cairo, and of wanting to make Egypt a second Ireland. The French who glean their foreign news from their own newspapers may never wait to hear both sides of question, so one may easily imagine their opinion in the matter.

The absolute rejection of the anti-revolutionary bill by the Reichstag is a signal and overwhelming defeat of the German Emperor's policy and at the same time a victory of the people in the interests of more popular and progressive government. The severity of many of its provisions defeated the bill in its entirety. If it had become a law it would have been equivalent to an oppression of the right and freedom of speech of the individual and of the liberty of the press in expressing opinion or indulging in criticism. Any person who made free to criticise marriage, who protested against the petty tyranny of army officers, who commented unfavorably upon a papal encyclical or a Lutheran synod declaration, the editor who expressed his opinion upon any public topic in a manner displeasing to the government, or the college professor who ran counter to the government's policy in his conversation or in his lectures any one of these persons would have been liable to heavy fine and imprisonment, and the decision as to the guilt of these persons would have been left at the option of policemen and petty judges whose word was final. In a word, freedom of speech, freedom of press, and the right of assembly would have been completely muzzled. The Emperor would have had supreme power over his subjects. All over Germany the feeling against this bill has been intense, and its defeat has been received with general rejoicing. The issue with the Emperor was squarely met, and in spite of his arrogance, his efforts to make combinations, his promises and his threats, the people have triumphed. Had the bill aimed alone at the suppression of the Anarchists and extreme Socialists its fate might have been different, but its scope was so extensive that it involved the liberties of the whole people and threatened the sacred right of opinion and speech. Had it passed the Kaiser would have been the war lord in reality. His powers would have been more absolute even than those of his grandfather. It would have been an autocracy as odious as that of the Czar. The outcome, if he can read the lesson aright, must be a feeling that there are limitations to his power and that popular government is stronger than his individual will. He may in his resentment dissolve the Reichstag, order another election and use all his influence to secure a majority favorable to his policy. But it will be in vain. Revolutions of this kind never go backward. In his efforts to break down sedition he made the mistake of trying to break down the fundamental rights of the people. Should he repeat the experiment his defeat will be even more conspicuous. It might be the signal for revolution should he succeed.

TOKIO, April 27, via San Francisco, Cal., May 12.—Although totally ignorant up to this day of what is in store the people of Japan are about to receive a heavy blow of adverse fortune. To what extent the news of the hostile combination of Russia, Germany, and France has been made public in Europe and America, residents of Japan have no means of knowing; but in this country it remains a secret of state and may not be officially disclosed for some time to come. Rumors are prevalent, but the startling fact that the three great powers have united to deprive Japan of the continental territory ceded by China is scarcely suspected by any outside of the official circles. The announcement was delivered at Hiroshima April 22, and after receiving the Emperor's commands, Count Ito set forth to consult with Viscount Matsu at the sanitary resort, Maiko, whither the junior Commissioner had repaired in hope of regaining his shattered health. The heads of departments in Tokio were notified April 21, but foreign Ministers were confidently advised on that and the following days. By them the governments not already concerned were made acquainted with the facts. No Japanese newspaper has yet obtained information on the subject, but foreign journals indulge only in vague speculation. Upon the general populace the stroke is yet to fall. The indignation which the Japanese Government does not affect to conceal is intensified by the fardidness with which the intentions of the three powers were revealed. Many weeks ago they were frankly notified of the general terms to be imposed on China. They knew well a part of the Shin-King Province would be demanded, and if they had then declared their objection, or at any time previous to the signing of the treaty of Bakan, their remonstrances would doubtless have received consideration. But it seems as if Russia had purposely schemed to put Japan into a painful and disadvantageous position. By waiting until the great bulk of the Japanese army had crossed to the continent it certainly strengthened its own hand, for now the troops are a thousand miles from their base of supplies and the powerful Russian fleet may keep them isolated or prevent their return home. The Russian diplomatic officials have indeed signified that such is their intention unless Japan yields to the pressure exerted. In spite of Japan's wrath at the trick which it thinks has been played it is scarcely credible that it will venture to resist, in case it finds the allies are thoroughly in earnest. So far as Russia is concerned there can be no question on this point. Germany's purpose is hardly less clear, though the language of its communication is so needlessly offensive that a mask of braggadocio might be suspected. France exhibits no wanton discourtesy, and the belief is strong it was unwillingly led into the league and joined it only as a manifestation of its newly born affection for the northern power. The attitude of England is regarded with deep interest and some surprise. It has long been thought here that if any Western nation watched with jealousy the rapid development of Japanese power it was Great Britain. It is needless to say its refusal to take part in the unfriendly manifestation causes gratification, and the practicability of a coalition between Japan and Great Britain is already discussed in influential quarters. For some time past a steadily increasing dislike for England and the English has been displayed by the Japanese, while France, next to the United States, has been the object of their special regard. A week hence, or as soon as the action of the several States is clearly understood, these sentiments will be radically reversed. Until the appearance of this dark cloud it seemed nothing could obscure the sunshine of Japan's prosperity. The government was cheered and gratified by the enthusiasm with which the treaty of peace had been received in all parts of the empire. So favorable and so unanimous a verdict was not looked for. Almost to the last moment the popular demands were extravagant and unreasonable, and it was believed the military power was so strongly bent upon a further prosecution of the war that the prudent counsels of Count Ito and Viscount Matsu might be set aside, at least until Pekin could be occupied by the victorious invaders. But the highest influence in the nation—the will of the Emperor—was on the side of moderation. Every measure tending to a speedy and honorable termination of hostilities had his approval and support. In the face of his avowed wishes the hot-heads of the army could not clamor for a prolonged contest, and among the people the knowledge the sovereign was opposed to needless strife held even the most violent in check. Yet it was not supposed the reaction from the belligerent sentiment of two months ago would be so sudden or complete.—*The Tribune.*

Letter Drawer.

Dear Restitution:

We have had some very good meetings at the Union Church, Sticks School House, East Plum River, and Lamark, by Bro. D. M. Rodler, and some are waking up to the truth, while others flee from it as from some evil spirit. Still some love to read THE RESTITUTION, and say it only teaches Bible truths. May our Father add his blessings to all those who believe and teach his Word.

Your Brother.

SIMON P. RENNER.

Dear Restitution:

As my subscription for the paper has nearly expired I will renew as I cannot afford to do without it. It is all the Gospel I have aside from my Bible. I dearly love to read the letters from so many of the dear ones. They cheer me as I am all alone in the blessed hope that Christ is coming back to this earth to reign. My heart aches to meet with you dear brothers and sisters. Pray for me.

Yours in hope.

EMILY COLLETT.

Editor Restitution:

I have been a reader of your highly prized paper for many years and like it more every week, and while I read the blessed promises left on record for those that look for the coming of our Lord and Master my whole soul goes out with gratitude to him who protects and blesses me evermore. I am trying to do what I can for the dear Master and I earnestly desire an interest in the prayers of the brothers and sisters.

[illegible]

Bro. Underwood:

Enclosed please find my subscription for another year. I need not say that I am pleased with the management of the paper as a whole. The Gospel of the Kingdom of God, and the name of Jesus the Christ are clearly taught, and the way to obtain pardon and acceptance are equally as well set forth. Thus it behooved Christ to suffer and to rise from the dead, and the repentance and remission of sins be preached in his name among all nations beginning at Jerusalem. These things are especially set forth by Brothers Joblin, Wiley Jones, B. Wilson, J. S. Hatch and W. H. Wilson.

Your Brother, in Christ.

ROBERT HARPER.

Editor Restitution:

If you have the space you can publish these few lines. We sometimes hear people talk about their Spiritual Advisers. I will say that THE RESTITUTION and my Bible are my only advisers of that kind as I am one of the isolated members and have not heard one of our faith preach for over two years. I am still strong in the faith, and ready at all times to give a reason for the faith that is in me; firmly believing that to be the faith once delivered to the saints. I have been very much benefitted and strengthened by the able manner in which the writers for THE RESTITUTION have set forth the truths as laid down in God's Holy Word, and most especially Bro. Joblin's articles on "Saved by Law or Gospel" and "Justification by Faith Only." Dear brothers and sisters of the one faith, let us take into consideration the fact that all of the traveling space on this entire globe except a very narrow path leads to destruction, and this broad space is very easy to get into and easy to follow when there. It has a fence on both sides that we must lay off our earthly robes to climb over before we can reach the narrow path that leads to life. When we reach this narrow path we must stop and look back and fully consider where we are and what we must do to remain in this narrow way. We must fully understand that we have not a high fence to climb to get back into the broad way traversed by so many of the human race; there is apparently only a chalk mark to step over and then we are back among the deluded followers of wordly things, and may not be able to climb the high fence again. I ask an interest in your prayers.

I remain yours in hope.

P. H. OATMAN.

Dear Restitution:

I have been an interested reader of this paper for over a year and have read many interesting letters from the brothers and sisters.

I will tell you what we are doing here at Blair, Neb. We have a church of twenty-six members and every Sunday we meet at some of our houses and have Bible reading and singing and lately we have been having essays written by different members and they have been very good. We are all trying to serve God in a right and acceptable manner, and get much good from our meeting together. Our beloved Brother Almus Adams preaches to us as often as he can.

May the Lord help us to live in the right way is my prayer.

MRS. LIZZIE JOHNSON.

Dear Brothers and Sisters:

I want to send a few words to the letter drawer if thought worthy to be published. I have been receiving THE RESTITUTION, which I mean to pay for as soon as possible. I do not intend for you to always just take promises for anything that does me so much good and gives me so much instruction and good advice. Many thanks for it. I would love to have some kind friend and reader of God's holy truth give an answer concerning baptism. We heard a very good appearing professed minister that told us we had never been properly baptized for the remission of our sins, and would not receive the Holy Ghost without the laying on of hands. Now I will tell you what I think about it the best that I can. I always thought that my sins were pardoned for his name's sake. No worth nor merit of my own but [illegible] ence to his commandments. I was buried in baptism to walk in a new life, being risen with him, to seek those things which are above, where Christ sitteth on the right hand of God. We should have our affections set on things above and not below, putting off the old man with his deeds and putting on the new man, Christ, which is renewed day by day, after the image of him who created us. I believe that we receive his Holy Spirit the same as we do our daily food, if we make the right use of it. We could not live without eating food, neither can we without reading, seeing and hearing and understanding with heart and mind. He that has ears to hear let him hear what the Spirit saith to the churches. My prayer is, and I believe that the Lord is just at the door. The hour will soon come when all those that are in their graves will hear his voice. Some will be raised to everlasting life, and some to everlasting destruction. Does it not stand us in hand to be watching the signs which predict it near, and welcome his presence, and be able to "Cry, Hosanna in the highest, to him that cometh in the name of the Lord." Let us have our lamps trimmed and burning and go out to meet the Bridegroom and hear that blessed applaudit, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

Your Sister, in hope of eternal life.

MRS. LUCINDA VIERS.

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1. German Baptist, May 28th to June 8th, Decatur, Ill.

2. Commercial Traveler's May 31st to June 1st, Columbus, O.

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4. Epworth League, June 27th to 30th, Chattanooga, Tenn.

5. Confederate Veterans, May 20th to 24th, Houston, Texas. Make a note of the fact that we operate Through Sleepers between Chicago, Buffalo, New York, and Boston. Diners on through Trains. —m 15-22.

OUR CHILDREN.

Little Children.

Little children, little children!
Did you ever think how true,
That the blessed Lord and Master,
Came to save the children too?

Little children, little children!
In God's great and blessed Word,
There is just the sweetest message
That you ever yet have heard.

Now when you, like little Moses,
Learn the truth of God's dear Word;
Ponder well the blessed message,
Pass it not a if unheard.

Jesus Christ, the Lord and Master
Died, that you might each have life,
And if you would learn the whole truth
Read God's Book, with truth so rife.

Never rest till you have read it,
For the way is bright and clear,
Leading unto God's dear kingdom
Through his Son, the Savior dear.

Once we were the little children,
And God taught to us the way,
Which, by faith we've found so pleasant,
That we'll ever in it stay.

E. R. Boven.

The Story of Israel in Egypt.—No. 18.

MOSES, AARON, AND THE PLAGUES.

Moses threatens a plague of frogs if his people are not permitted to go and serve the Lord. The frogs come, they swarm into the houses, cover the beds, crawl into the ovens, and fill the kneading-troughs where the bread has been set to raise. The cold, slimy things are under their feet, they are on their tables, they are creeping over their food: it is horrible! But the magicians stretch out their rods, and more frogs come. The Egyptians are deceived, but are we?

The hand of Aaron has been stretched out over the streams and rivers and ponds,—if the frogs do come at the bidding of the magicians, or seem to come at their bidding, who sends them? and why do they come? God sends them, because of the stubbornness of the king; his call was first. But Pharaoh doesn't like the frogs; he begs that they be taken away, and on the morrow, in answer to the prayer of Moses, they die and are gathered into heaps. Yet even this signal proof that there is none like the Lord, does not convince the king; he holds fast to his bondmen. Have you noticed that, however often the wise men attempt to do just as Moses and Aaron do in bringing the plagues on their people, they never try to get rid of them? Does not this fact prove them to be imposters? What will the next plague be? Lice! The dust is smitten and becomes lice, throughout all the land of Egypt. They are on man and beast! You can imagine how the people feel! Go into a pigeon-house where bird lice are swarming, take hold of the beams with your hands, brush against the walls with your clothing, and you will know something about it. The enchantments of the magi fail, they cannot put life into particles of earth. Turning to Pharaoh they say, "This is the finger of God." But he will not listen to them; he is determined not to believe. The hatred that Esau felt for Jacob, has been bequeathed to his children. Where is the king going in the morning? To the water again! Why does he go so often? To worship his gods, but early as it is, God has sent Moses and Aaron there before him. They meet him with the same old message,—"Thus saith the Lord, let my people go that they may serve me,"—and threaten him, if he is still disobedient, with swarms of flies, or as the margin has it, with "a mixture of noisome beasts." "This time," they tell him, "the Lord will sever the land of Goshen where his people dwell, so that no flies shall be there," that he may know that the God of the Hebrews is the Lord in the midst of the earth. The division that is to be a sign to him, will be made on the morrow. Here they come, "a grievous swarm!" What a significant word to use,—"grievous"—causing grief. The land was corrupted, or destroyed by reason of the swarms of flies. They must have caused many deaths among the Egyptians, or God would not have used such strong words as he has in telling us the story. When we say "a land is destroyed," we mean that many of the people have perished.

Pharaoh begins to feel troubled. He concludes that the Hebrews may sacrifice to God in his land, and when Moses tells him that this will not do, he gives them leave to retire "a little way into the wilderness," on condition that the flies he caused to depart, will the king keep his word? Moses intreats the the Lord, and the flies are removed, not one is left. As soon as Pharaoh sees that the tormenting insects have all disappeared, he once more sets his will against the will of the Lord. He is warned that if he hold the people still, and will not let them go, a grievous murrain will be sent on all his animals—cattle, horses, asses, camels and sheep, but that nothing that belongs to the children of Israel shall die. The Lord appoints the the time, the king does not yield, and all the cattle of Egypt die. Pharaoh wants to make sure about that dividing line; he sends to the land of Goshen, not one of the cattle of the Israelites is dead; God's Word has come true. But even this has no effect on the heart of the king. He wants the brick-makers to go on building wonderful cities and strongholds for the glory of his name, and he has no intention of giving them up.

Moses sprinkles ashes of the furnace toward heaven, and it becomes a boil on man and on beast, breaking out even on the magicians, but still the king is as hard-hearted as ever. But why does God tell Pharaoh that he has raised him up for the very purpose of showing his power, and that his name might be declared in all the earth? Because he knew Pharaoh's stubborn disposition, and just how he would act when he placed him on the throne of Egypt. Just such a wilful, disobedient man was needed, if the name and the fame of the God of the Hebrews was to be carried to other lands. If Pharaoh had let the Hebrews go at the first call of God, not much would have been said about it. The fear of the Lord must fall on other nations.

When the Israelites leave the land of Egypt, there is a long, perilous journey before them, and strong, cruel peoples to subdue. These must hear of the mighty wonders wrought by God in the deliverance of his people, that they may shrink from coming against them in battle. It is no small thing to set three million of slaves at liberty. God worked a good many miracles in the war of the rebellion before the stubborn southerners would let the negroes go. One signal defeat was not enough; Davis fought on and on, just as Pharaoh did until thousands of his people were slain. Were the Egyptians as much opposed to letting the Hebrews go, as was the king himself? I think they were. Was there any other reason, why God raised up the sons of Esau to the throne of Egypt? Yes, the children of Israel must leave Egypt on the very day foretold by God to Abraham, and there must be something to drive them out.

Auntie Winch.

Self Denial. Titus ii. 12.

[Read at Young People's Bible Class, Cleveland, Ohio.]

Nothing can be accomplished without self denial. Even the comparatively unimportant things of this life. The first step toward success is thus purchased. While it is true we by nature object to submitting ourselves to an ordeal for something that lies beyond, it is equally true, that, however pleasant it may be to follow what we naturally desire, such a course will end in death. "The wages of sin is death." "The carnal mind is enmity against God."

Thus the great truth of self denial becomes the entrance way to life. The life of our Master confirms this. Where in all the annals of history can be found the records of such a life? He having promise of all things made himself of no account, bore all the shame and humiliation his enemies could heap upon him,—tempted in all points as we are and died an ignominious death at last, and for what? For the joy set before him, for the re vard beyond; for life and glory, that he could bestow it throughout eternity on those who follow after him.

True it is not for us to do the one great work which was his more especial mission in the world,—that of dying a sacrificial death for the sins of men but we are to work for the one great end.

There is no exception to our Lord's law, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." If we could only imitate such a noble example as was shown by him we would be sure to share with him the blessing of the coming age.

A friend, said to me one day, "It is the hardest thing in the world to be a Christian." The remark set me to thinking, and I asked myself: "Is it hard to be a Christian, and if it is why is it so?" With a message of soothing assurrance came these words. "For my yoke is easy and my burden is light." The fault is ours, not the Master's if the yoke is not easy and the burden light. It is because we can not entirely give up our will and accept that of our Father. We think too much of ourselves; we wish this or that to happen because with our finite, short sighted *reasoning*, we *imagine* it *to be* to our great advantage. God with his larger vision, sees to the end. He sees it is not for our good, and in his love for us he denies the wish. We struggle against the decree, we rebel and sigh, "Why could not I obtain the thing I so much desired, it is hard to give up everything." That is the secret of the hardship, we want our own way, we do not bury our will in his.

Some one has truly said, "There are no disappointments to those whose wills are buried in the will of God." A Christian's life is the easiest thing in the world if he gives himself to God, but if he tries to carry the world in one hand and God in the other it is the hardest, for *there is* a constant warfare between himself and conscience. Are we Christains indeed when we try to serve both God and Mammon? "He that is not with me is against me, and he that gathereth not with me scattereth abroad," Matt. xii. 30.

If we are only half-hearted in our service; if we suit our own inclination, are we not slothful and unfaithful servants? If we can not without a feeling of great sacrifice obey his command to come out of the world and be separate in our lives and actions, do we not show that we love him a little, the world a little and ourselves *more*. Oh Lord Jesus how many times thou wert weary, and footsore, and hadst not where to lay thy head, yet; thou didst go about doing good with never a thought of thyself, while we sometimes can not even attend thy service because we are tired. Well might thou say, "Could ye not watch with me one hour?"

If after we profess Christ and still have a longing after worldly things we testify by our deeds that our hearts are not the Lords. If every desire, purpose and intent is to do the will of God, live for him and be passive and submissive to his control, then we would be good soldiers of Jesus Christ.

Let us dig deep into God's Word, *and as each day brings forth new* duties may we be strengthened to wait patiently for the coming of the Lord. May none of us get tired of waiting, but ever on the watch tower, keeping our lamps trimmed and burning. When the Savior calls may we be ready to go in. Oh Lord, come quickly is my prayer. Amen.

Maggie B. Thomson.

Original.

PSALM. 15.

(10 com. ver.)

1. David's Inscription for a votive-pillar.

Watch to guard me, O Lord, because in thee have I hoped.

2. I have said unto the Lord, my Lord art thou, because thou hast no need of my good things.

3. He hath done wondrously to his saints on the earth, all his purposes being in them.

4. Their weaknesses have been supplied; After that they have gone swiftly; I shall not gather their synagogues from blood, nor shall I have *mentioned* their names with my lips.

5. The Lord is the portion of my inheritance and my cup: Thou art the One who restorest my inheritance to me: Lines have fallen to me in the best places; Yea, indeed my inheritance is best for me.

7. I will commend the Lord who hath made me to understand: And still even until night have my secret-thoughts chastened me.

8. I have seen the Lord before me constantly, because he is at my right hand that I be not moved.

9. Therefore my heart hath rejoiced, and my tongue hath been glad, *and* moreover my flesh will pitch its tent on hope.

10. Because thou wilt not leave my soul in Hades (the grave) nor suffer thy Holy One to *see* corruption.

11. Thou hast made known unto me ways of life: Thou wilt fill me with rejoicing with thy face; Delights are there at thy right hand at last.

PSALM 16. (17 com. ver.)

1. *David's entire-prayer.*

Hear, O Lord, my righteousness; attend unto my supplication; Mark my votive-prayer not with deceitful lips.

2. From thy face may thy verdict have gone forth: may mine eyes have seen acts of uprightness.

3 Thou hast proved my heart: thou hast watched over me in the nights; Thou hast purified me in fire and *wrong* hath not been found in me.

4. Would that my mouth might not speak of the doings of men; Because of the words of thy lips I have watched to guard hard ways.

5. Fit out my steps in thy paths, that my steps may not be unstable.

6. I have cried, because thou hast hearkened unto me O God; Incline thine ear unto me and hear my oracular words.

7. Cause thy mercies to be wondered at, thou who dost save those who hope in thee, from those who stand opposed to thy right hand.

8. Guard me as a pupil of an eye. In the shelter of thy wings wilt thou shelter me

9. From the face of the irreverent who have made me wretched. Mine enemies have encompassed my soul:

10. Their fat hath shut them in: their mouth hath talked supercilliousness;

11. They have cast me out just now and surrounded me; they have set their eyes to incline out on the earth:

12. They have made their attempt at me like a lion, as it were ready for prey, and a lion's whelp as it were dwelling in hiding-places.

13. Arise, O Lord; Anticipate them; and trip them up; Deliver my soul from an irreverent one; thy sword

14. From the hand of thine enemies, O Lord, thou who dost destroy from off the earth and away from thy hidden things: apportion them in their life: Their belly hath been filled; they have become full-fed with swine's flesh and the residue they have left to their children.

15. But I shall have appeared before thy face; I shall have been full-fed when thy glory hath appeared.

PSALM 17. (18 com. ver.)

1. Unto the end; David's psalm the child of the Lord, things which he talked to the Lord, the words namely of this ode, on the day when the Lord delivered him out of the hand of all his enemies, and out of the hand of Saoul;

2. And he said, I will love thee O Lord, my strength;

3. The Lord is my canopy and my refuge and my deliverer; My God is my responsive-helper; I will hope in him: My protector and the horn of my salvation, and my interpositional helper.

4. I will praise and invoke the Lord, and I shall have been saved from mine enemies.

5. Woes of death environed me and floods of lawlessness terrorized me;

6. Woes of hades (the grave) encompassed me; snares of death anticipated me;

7. And while I was being afflicted I invoked the Lord, and I cried unto my God; He hearkened unto my voice from out his inner sanctuary, and my *cry* entered into his presence into his ears;

8. And the earth was shaken and trembled, and the foundations of the mountains were disturbed and shaken, because God became wrathful with them.

9. Smoke went up in his wrath, and fire flamed *down from his face*; coals were kindled therefrom;

10. And he inclined the heavens and came down, and thick gloom was under his feet:

11. And he mounted upon Cherubim and flew, he flew upon wings of winds:

12. And he made darkness his hiding-place, his pavilion about him dark water in clouds of air:

13. The clouds were parted with the far-shining brightness before him; Hail and coals of fire were there;

14. And the Lord thundered from out the heavens, and the Most High gave his voice;

15. And he sent out his bolts and whirled them about, and multiplied lightnings and overwhelmed them with terror:

16. And the fountains of the waters appeared, and the foundations of the inhabited were uncovered at thy rebuke, O Lord, at the breath of the spirit of thy wrath:

17. He sent from on high and took me; he took me to himself out of many waters.

18. He delivered me from my able enemies and from those who hate me, because they had become a canopy over me:

19. They anticipated me in a day of my calamity, and the Lord became my stay,

20. And led me out into a wide place: He delivered me because he had *willed* me:

21. And the Lord will repay me according to my righteousness, and according to the cleanness of my hands will he repay me:

22. Because I have watched to guard the Lord's ways and I have not gone *irreverently* away from my God;

23. Because all his verdicts are before me and his statutes have not stood away from me:

24. And I shall be blameless in estimation and I shall be guarded from my transgression:

25 And the Lord will repay me according to my righteousness and according to the cleanness of my hand in the sight of his eyes.

26. In the estimation of a holy one thou wilt have been accounted holy; to a guiltless man thou wilt be guiltless;

27. And to an elect one thou wilt be elect, and to a crooked one thou wilt seem perverse:

28. Because thou wilt save a lowly laity, and eyes of haughty ones wilt thou humble:

29. Because thou dost illuminate my lamp, O Lord, thou O my God, dost illuminate my darkness:

30. Because in thee shall I have been delivered from an ordeal, and in my God shall I mount over a wall.

31. My God, his way is blameless, the oracles of the Lord have been fire-tested; he is a protector of all those who hope in him.

32. Because what God is there except the Lord, and what God is there except one God?

33. He is the God who girdeth me with ability and who hath made my way blameless:

34. Who fitteth out my feet like a hind's feet as it were, and standeth me upon high places:

35. Who teacheth my hand to war, and maketh my arms a copper (not *brass*) bow:

36. And thou hast given me protection for my salvation and thy right hand hath intervened for me: and thy chastening hath restored me to uprightness at last, and this thy chastening will teach me.

37. Thou hast made wide my steps beneath me and my footprints have not been faint.

38. I shall not pursue after mine enemies, and I shall overtake them, and I shall not turn back until they leave off.

39. I shall afflict them and they will not be able to stand; they will fall beneath my feet.

40. And thou hast girded me with ability to war; thou hast bound hand and foot of all those who arise against me, made them subject to me.

41. And my enemies thou hast given their back to me and those who hate me hast thou utterly destroyed:

42. They cried out and there was no one to save; unto the Lord and he did not hearken unto them.

43. And I shall winnow them like fine-dust in the face of the wind; like mud in public-squares shall I smooth them down.

44. Deliver me from the contradictions of a laity; establish me for a *head* of nations: a laity that I have not known hath served me as bond-servants.

45. By the hearing of the ear hath it hearkened unto me: alien sons have lied to me;

46. Alien sons have become obsolete and withdrawn from their paths.

47. The Lord liveth, and my God be praised, and may the God of my salvation have been exalted;

48. The God who giveth unto me requitals and rendereth laities subject to me:

49. The one who delivereth me from wrathful enemies: from those who rise up against me wilt thou lift me up, from an unjust man wilt thou deliver me:

50. Therefore shall I confess unto thee among nations, O Lord, and in thy name shall I exalt the strain.

51. He it is who dost magnify the acts of salvation of his king, and who causest mercy for his Anointed David and his seed whilst there is an intimate age.

PSALM 18. (10 com. ver.)

1. Unto the end, David's psalm.

2. Heaven discourseth God's glory and the canopy publisheth his handiwork.

3. Day unto day beleheth forth oracular speech, and night unto night publisheth a way of comprehension.

4. There are no ordinary forms of speech nor words, whose sounds are being heard;

5. Into all the *earth* their voice hath gone forth though, and unto the ends of the inhabited their oracular-sayings.

6. In the sun hath he placed his tabernacle: and he is a bridegroom as it were going his way out of his bridal-chamber: a giant as it were to run his way will he be glad.

7. From the heaven's extreme limit is his going forth and unto the heavens' extreme limit is his goal: And there is no one who will hide away from his heat.

8. The law of the Lord is blameless converting souls; The testimony of the Lord is trustworthy making children wise.

9. The statutes (the enactments that justify) of the Lord are upright rejoicing the heart: the commandment of the Lord is farshining enlightening the eyes.

10. The fear of the Lord is chaste continuing unto an age of an age; The judicial-renderings of the Lord are truthful, renderings that have justified at the same time;

11. More to be desired than gold and a very precious stone, and sweeter than honey and honey-comb.

12. And forsooth thy *bond*-servant is watching to guard them; in the guarding of them is there a great return.

13. Who will understand stumbling steps? From my hidden-sins mayest thou have cleansed me,

14. And from sins that alienate mayest thou have spared thy bond-servant: If they shall not lord it over me, then shall I be blameless and I shall have been cleansed from a great sin.

15. And the oracular-words of my mouth will be satisfactory, and the meditation of my heart constantly in thy sight, O Lord, my responsive-helper and my redeemer.

COMMENT.

The fifteenth psalm is numerically a conjunctive-minor—the ten indicating the conjunction of the divine and human will to have taken place—the minor five indicating, as a fifth, the plaint of human weakness and inability unassisted to accomplish the righteousness that comes with the divine concept and prescience.

From the fourth verse on the Messianic import becomes unmistakable and culminates in the prophetic blessedness of the eleventh verse. Portions of this psalm are quoted in the new and interpreted for us and therefore need no further comment, except to recall the reader's attention to the heading in the first verse—"an inscription for a votive-pillar" which marks its importance in the way of *public*-teaching—something for the wayfarer to read and ponder over.

The 18th psalm we learn from the first verse is David's votive-prayer—a very important thought by the way—as it is *the* Messianic-prayer par-excellence—*the spirit of* Christ speaking by the mouth of David—the "Son of David" speaking *through* David. In this light alone can it be understood, as the casual-reader at all familiar with David's character and career would see at a glance that David himself could not assume the statements herein made to be true of, himself except in some imputed sense. Observe the *complete* mercy expected in the 7th verse and the confidence in the divine guardianship in the 8th—both numerically significant. Also the *minor* assurance of the conjunctive fifteenth with which the psalm closes.

The 17th psalm with its heading "Unto the End" and the additional statement that it is "an ode" with the historical fact which it commemorates, makes it national in its particular import. The 2nd and 3rd verses are remarkable for their descriptive epithets here applied to the Lord. The psalm is as it should be numerically a picture of the consummation of lawlessness and iniquity with God's judgment upon it—the great Armagedon battle—and the victory and the deliverance of the saints—the whole psalm being luminous with instruction in righteousness and resonant with the Messianic hope of salvation, God's ability to save to the uttermost. Observe the special Messianic import of the 44, 45, 46 and 47th verses. Also the 50th and 51st.

The 18th psalm like the 9th is a *consummation* of parable teaching, and there is nothing in human literature that approaches it in striking imagry and significant tropes, grandeur of thought and simplicity of statement. It is in short an epitome of the divine revelation in word and works. Notice the variations from the *Com.* and R. V. For they are very marked, and remember that 9 or any multiple of nine is significant of *consummation* in some way. Here it is the consummate thought of God in creation and redemption as revealed in his *works* and his *Word*.

Chas. Gardner.

Special.

Sisters of the "Evangelical Aid Society," do not forget that in connection with the conference work ours too must be shown. All did so well last year. We hope the interest has not abated but that all will do what they can even though it should not be very much. Every offering however small helps swell the amount which is all used to further the gospel work. Bring or send your mites to Dutton at conference time when Sr. Jackman will credit each with their amount.

Yours, working for the Master.

M. A. Woodward, Sec'y.

Report.

Dear Restitution:

Since our last report the Elder has again visited Millbrook and three more were added to the Body of Christ by baptism. We have promised to return there in the near future. At present writing we are both at Niagara Falls, holding a series of meetings. We expect to return to Michigan in time to welcome all who may come to Dutton, to conference, and we hope to have more than ever before. Come one and all, and assist in making this the best meeting ever held in Michigan. Able speakers are expected who will not fail to interest and instruct all. God help us to prepare ourselves for a glorious meeting. Come in the spirit of prayer and earnest work and a blessing will not fail to be added.

M. A. Woodward.

Through Buffet Sleeping Car to Michigan Points.

Commencing about the middle of June, and continuing until the latter part of September, the Vandalia Line will place in service elegant Buffet Sleeping Cars to be run through to Petoskey, Bay View, via Terre Haute, St Joseph, Grand Rapids, Traverse City and Charlevoix. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. Only one change of cars to Mackinac Island. For detailed information address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

For the Dunkard's Convention at Decatur, Ill., May 28th to June 8th the Nickel Plate Road offers a Superb Passenger Service with Magnificent Sleeping Cars, Unexcelled Diners, Luxurious Day Coaches, and Reduced Excursion Rates.—m-15-22.

Please say, that the brethren of Northern Illinois will not hold conference in June, as was contemplated, but will postpone until in September. Due notice will be given.

J. M. GLOTFELTY, Chairman.

The Annual Conference of the Churches of God, in Iowa, will be held at Marshalltown, sometime during the month of August. Notice will be given in due time. Brethren and Sisters, begin at once to prepare for this meeting and make it such a one in numbers and in Spirit that it may long be remembered.

O. J. ALLARD, Sec'y.

The Third Quarterly Conference of the Church of God, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, commencing on Friday, June 7, 1895, at 10 o'clock A. M., and continue over the following Sunday.

Owing to the fact of there being so few members of this once prosperous church they being separated from different causes, it has been questioned by some as to the advisability of longer trying to hold conference meetings at this place; but as the time draws near all hearts turn to Old Antioch. These meetings have been held so long that they have become an established fact in the minds of the people and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family re-union, where we all meet on a common level, where we can enjoy the blessed communion of those of like precious faith so that we feel that we would be lost without them for from these gatherings we do derive much strength if we come with the right spirit. So, Brothers and sisters let us come with hearts full of love for the truth, laying aside the cares of this life and have nothing in view but the upbuilding of each other's faith. We invite you to come. We urge you to come.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., commencing Thursday evening May 30th, and holding over the following Sunday.

The executive committee has given instruction to "call the conference." Of course all that was meant was to announce the time and place appointed for having a conference. A few, a "little flock," have heard and obeyed the call of the Shepherd.

As we are considerably scattered over the field, it has seemed profitable and enjoyable to meet at stated times to greet and cheer each other, and to get a seed of grain.

Since our last assemblage we have had to keep constantly guarded against the wolves, we hope none have been taken unawares, and the weather has been severe—Satanic Storms. Now let us gather once more to aid and encourage each other before the Shepherd comes.

Should there be any in the "flock" who seem almost exhausted, make an extra effort to be present, and those who feel strong and healthy be *sure* to be present to lend a helping hand to others, and to tell them what food you have picked which gave you strength, and to instruct them which way to go in order to avoid the more ferocious wolves.

Bring as many with you as possible. There are a goodly number in Michigan, who are taking THE RESTITUTION, and will read this notice, thereby showing that you sympathize to some extent at least with those of this faith; but who have never met with us. Now can you not so arrange as to be present at this meeting. All will be heartily welcomed.

Dutton is located on the Michigan Central R. R., ten miles southeast of Grand Rapids. Those going from the South or West, go over the G. R. & I. R. R., L. S. & M. S. R. R. or C. & W. M. R. R. *via* Grand Rapids.

F. L. AUSTIN, Sec'y.

OBITUARY.

"Granma Fisher," as she was known by those of us who had met with her at our conferences, died suddenly, Apr. 3, 1895, at the home of her son, David C. Fisher, aged 81 years, 7 months and 1 day. Her maid n name was Charlotte Draper. Her native home was in Canada where, in her 18th year she was married to Wm. C. Fisher. In the spring of 1837 she with her husband moved to Portland, Ohio from Ledorg, Canada and in 1874 they removed to Indiana where she resided until her death. In 1877 she united with the Church of God and was a "faithful member until the end." How much there is in being able to have it said of us, "Faithful unto the end." It is to those, that the crown will be given. How well do we remember her smiling, peaceful face, and her pleasant way of saying and doing things which no one else could do just as she did, when she came to our homes, where she was always welcome. May we all be "Faithful until the end," that we may be able to say, "Good Morning" with her in the Kingdom of God. C.

If we wait until we have more than we want before beginning to give, we shall die without giving. But if we give out of our scanty portion to those whose need is greater than ours, we shall live as givers, and shall enjoy living. The man who only gives from his surplus never knows the real joy of giving.

Liberty is a great word, but so is duty. We must not forget, how much of life's happiness, sweetness, and usefulness are secured by bending to our duties, and being like him who came not to be ministered unto, but to minister.

The true motive of our actions, like the real pipes of an organ, are sometimes concealed. Then the gilded and the hollow pretext is placed in front for show.

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m 11 15

Appointments.

Antioch, Ill., May 17, to 19.
Adaline, Ill., May 24, to 26.
Pleasant Valley, Ill., June 1, to 2.
Union Church, Ill., June 7, to 9.
East Plum River, Ill., June 15, to 16.
Lamark, Ill., June 22, to 23.
Leaf River, Ill., June 29, to 30.

D. M. HUDLER.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday at Argos. The 1st Sunday in June, at Bell, and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. HATCH.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7:40 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

It is rarely well to take too anxious thought for the morrow; many of the knottiest problems if left alone, will solve themselves; many of the most perplexing will suggest, even dictate their own solution, when the time for action shall arrive.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by B. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

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"The Gospel of the Kingdom." An 8 page, double column tract, 16 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer any premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks there not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You owe us for paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$46.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Wondruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

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Christ's Kingdom—Where Is It? What Is It? Then and Now? the Title of a Discourse delivered at Hereford, Pa., July 15, 1894, by Bro. Lester. Can be had at this office at 10c., each, 3 for 25c, or 15 for $1.

The Heir of All Things, Carrie Williams. This little book of 112 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author: Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible, comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and at the final siege of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Cora Williams. Take it a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 100 pages neatly printed and bound, and will be sent to any address post-paid for 25 cents single copy; 3 for 60 cents; 12 for $1.00; 30 for $2.00. Free to those not able to pay. Send to this office for them or to the Author at 940 Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 page, written by William Glen Moncrieff, subject: "Future Probation, or Second Probation and Age of the Unrighteous." Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 54, Ex. Sun..... 12:26pm For St. Joseph.
No. 56, ex. Sun..... 10:20pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun..... 6:00am For Terre Haute.
No. 53, " ..... 12:50pm " "

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 406 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 7 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 2:30 p. m. Visiting brethren always welcome. Pastors residence 801 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Main street and Van Buren Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The church of God at Argos, Ind. hold meetings in their house on Michigan street, as follows: Preachi ng by J. F. Wagoner, every first Sunday in the month. Sunday-school every Sunday, at 10 o'clock, and meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on Sheet corner Michigan & LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. D. Thom, Sec, Elder.

Church of God at Rock Run, Illinois, every Sunday of the week at the hour of worship, and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty m. lies west the river.

The church of God in Prentice Co., Ky., meets in the new Union church. We have Union Sunday-school every Sunday p. m. and a meeting the 4th Sunday in the month. No regular preaching. Jacob Weiss, Pastor; Joseph Beck, Clerk.

At Ainsworth, Neb., Sunday-school every Sunday at 11 o'clock; preaching at 12:00 m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren coming to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings them from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or D. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Shipe, Secretary.

Meeting held at Unity Church, Schools Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jugel; 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, social meeting. Each appointment at 11 A. M.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall, on Willoughby Avenue, near Broadway.

The church of God meets every Sunday at 2:30 p. m., in K. of P. Hall, 254 Wilson ave., near Ka. Rd, Cleveland, Ohio, where all of like precious faith are welcome.

Prayer Meeting at Park Hill church in Gladbrook, Iowa, every Sunday morning at 10 o'clock. Sunday-school at 11 a. m. Preaching will find a welcome. Sunday-school at 2:30 p. m.

A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday, Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trowbell, Sec'y.

The Brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Caly's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haslam and Bro. A. Adams, Elders. J. J. Caly, Secretary.

The Church of God at Ready and Prairie Grove have preaching every four weeks. Sunday school at 10 a. m. Grove every 2 days. Preaching at Ready every four weeks. At Prairie Grove every four weeks. At Hutton meeting on every Sunday. Three churches have regular preaching. Brother S. S. Stockwell are with us. They are evangelizing. Heygetts, McBride, Waldrop and Hyton have no regular preaching. The church at Bucks Center is presided over by Bro. L. F. Chase.

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Canton	10 20					
Massillon	10 36					
Wooster	11 11					
Mansfield	11 58					
Crestline ar.	12 35		4 45	6 20		
Bucyrus.. lv.	12 52		5 15	7 00		
Lima	1 59		6 25	8 20		
Van Wert	2 29		6 57	8 57		
Ft Wayne	3 30		8 00	10 02		
Arcola						
Columbia City	4 58		6 01			
Larwill						
Pierceton						
Eagle Lake						
Warsaw	5 31		6 35			
Etna Green						
Bourbon						
Donaldson						
Plymouth	6 05		7 11			
Greencastle						
Hamlet						
Davis						
Hanna						
Wanatah			8 02			
Valparaiso	7 21		8 20			
Wheeler						
Hobart						
Tolleston						
Chicago.. ar.			9 00			

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	AM	PM	PM	PM	PM	PM
Chicago.. lv	12 50	3 15	9 10	3 15	5 25	9 25
Clarke	1 21		2 07			
Liverpool	1 46		2 30			
Hobart	2 50		3 15			
Wheeler	2 57		3 22			
Valparaiso	3 19	4 58	3 45		6 56	
Wanatah	3 35		4 00			
Hanna	3 56					
Davis	4 05					
Hamlet	4 09					
Greencastle	4 15					
Plymouth	4 35	6 05				
Donaldson	4 42					
Bourbon	4 57		4 27			
Etna Green	5 04					
Warsaw	5 20	6 41	5 06			
Eagle Lake	5 27					
Pierceton	5 33		5 21			
Larwill	5 37					
Columbia City	5 47	7 10	6 45			
Arcola	6 01					
Ft Wayne	6 40	7 55	6 23			
Van Wert	7 12	8 35	7 05			
Lima	8 40	9 53	8 25			
Greenville	9 10	10 25	8 55			
Crestline ar.	10 11	11 55	10 00			
Mansfield	10 50		10 40			
Wooster	11 37		11 27			
Massillon	12 00		11 50			
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Valpar'o	11:10pm	9:48am		11:20am
Ft Wayne		10:55am		12:30p m
Fostoria	12:19am	12:07pm	4:29pm	2:15pm
Akron	12:55am	12:51pm	5:04pm	2:51pm
Orrville	2:05am	1:45pm	6:05pm	4:20p m
Cleveland	3:40am	3:30pm		
Buffalo	6:55am			

TRAINS GOING WEST

Buffalo	12:10pm		8:55am	Local†
Cleveland	7:15pm	6:00am	11:10am	7:00am
Ft Wayne	3:30am	1:15pm	6:30pm	2:30p m
Akron	4:40am	3:23pm	6:31pm	3:35p m
Orrville	5:02am	4:04pm	7:36pm	3:54p m
Ft Wayne		5:40pm		11:30p m
Valpar'o	5:37am	5:40pm		12:35am
Hobart	6:10am	5:54pm		1:15am
Hammond	6:35am	6:16pm		2:20am
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, MAY 22, 1895. NO 20.

The Restitution.

THE RESURRECTION of Jesus the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." And a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Comfort in Obedience.

What peaceful hours I now enjoy,
Since I've obeyed the Lord;
With praise, my heart and tongue employ,
And thus proclaim His Word.

His Word so great, so pure and true,
Is wondrous to my mind;
'Twill make us free, 'twill make us pure,
The truth in Christ to find.

To know the truth in Jesus' name
Will bring a rich reward,
My greatest joy, and chiefest gain,
Is to obey the Lord.

His gift, a wondrous kingdom fair!
With sorrow wiped away,
The saints, in throne with him will share,
In that eternal day.

Yes, Zion's holy hill is named,
The home of Christ's pure Bride:
Can we then wish for aught more famed,
Than this rich Paradise?

E. H. BOWEN.

Original.

An Exposition.

"Will Brother W. H. Wilson give an explanation of the 144,000 of Rev. 7th and 14th? Are they the same company? and is either the same company as is brought to view in Rev. v. 9, 10, and withall what are their characteristics? and how made up? Also, please give an explanation of that great multitude of Rev. vii. 9, from whom made up, and what will be their position in the kingdom?" Your Brother, in hope.

DANIEL HOWARD.

To answer in a comprehensive manner the above inquiry, would require the space of the entire paper, as that cannot be, what I shall offer will be merely an outline, which if followed out, may lead to a better understanding of the topic.

I do not regard the 144,000 of Rev. vii. and xiv., as being the same. See Rev. xiv. 4, 5, and there will be no difficulty in understanding what company constitute the 144,000 mentioned in *that* chapter: "These are they which were not defiled with women; for they are *virgins*. (Paul represents the faithful church as a chaste virgin, espoused to Christ.) These are they which follow the Lamb whithersoever he goeth. These were purchased from among men, to be the *first fruits* unto God and unto the Lamb, and in their mouth was found no lie: they are without blemish."

Let me note right here, that this company is composed of pure, holy characters. They "follow the Lamb whithersoever he goeth." If he says, Believe the gospel I preached, they believe. If he says, be baptized for the remission of sins, they cheerfully obey. If he says, copy my godly walk in life, they do the best they can. None others have the least possible show of ever being a part of this 144,000.

As to *who* they are, is indicated by the phrase: "*the fruits* unto God and unto the Lamb." "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the innumerable hosts of angels, and to the general assembly and *church of the first born* who are enrolled in heaven." "Christ the first fruits; then they are Christ's at his coming. (The first crop of the harvest.) Then the end." (The second crop).

As already indicated, this company of the 144,000 are "the firstfruits unto God and the Lamb" and are truly a blessed and holy people. See Rev. xx. 6, as to what is promised *this* people: "Blessed and holy is he that hath part in the *first* resurrection: (the first fruits unto God and the Lamb) over *these* the second death hath *no* power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." If we compare Scripture with Scripture, we will find beyond any successful controversy that "*the first* fruits unto God and the Lamb," is the "church of the first born," which are those who "hath part in the first resurrection," and those having "part in the first resurrection" are to "reign with him a thousand years." Now, see Rev. v. 9, 10, and *you* will find that the company *there* mentioned, are identical with *these*, as both are redeemed by the blood of the Lamb, and both *reign with Christ*. Hence there can be no doubt but what the company mentioned in Rev. xiv. and Rev. v. 9, 10 *are* the same, and answers our brother's second question. But the companies mentioned in Rev. xiv. and vii are *not* the same. That chapter shows that 144,000 out of the nation of Israel are to be sealed.

The *time* is indicated in Rev. vi. 12-17, the day of the wrath of God and the Lamb, at the close of the *sixth* seal. I look for a *future* opening of the seals, following each other in very rapid succession. Rev. v. 7-10, shows the "the firstfruits unto God and the Lamb," are *with him* before the opening of the *first* seal. Right here I would remark, that those who hold to the *future* opening of the seals, and those who regard them as being opened in the *past*, both agree that the signs indicate that the time is ripe for the ingathering of the harvest of the first fruits unto God and the Lamb. Therefore I would not regard it as wise to agitate ourselves seriously over the differences, but rather let each one seriously and earnestly question him or herself, am I personally ready for that auspicious event? Or, if would to God, we could see a real earnest awakening in the Church of God.

To return to our topic, the question may be asked what prospect is there ahead for the sealing of twelve thousand of each tribe at *present*? We don't see very much, especially if we are *now* living near the end of the sixth seal as many brethren think, which is the time fixed for the sealing. But, if the firstfruits are gathered in *before* the first seal is opened, (as there is some indication in Rev. v. 7-10) there is time for the event to take place, especially as events happen rapidly in these days. Israel may suddenly appear upon the scene as a nation born in a day.

In Malachi we have a decisive promise that "Elijah the prophet" will be sent to Israel before the full ushering in of the day of wrath, to turn the hearts of the fathers to the children, etc., John the Baptist performed a similar mission as a forerunner, before Jesus' first advent, coming in the spirit and power of Elias, but the prophet himself will appear before the coming of Christ *with* his saints. The two witnesses which are "two prophets," will also appear on a mission to Israel. See Rev. vii. and you will find although it is the time for the ushering in of the day of wrath, the angels are restrained from doing harm until the requisite number are sealed. These sealed ones are styled the "servants of our God." It may be possible that these "servants of our God," have for the *most part* been already sealed, as they served God under the Mosaic law. Rev. vii. does not furnish the least hint that they have been purchased or washed in the blood of the Lamb, the same as the 144,000 in Rev. xiv. In Rev. xv. 2, 3, we can infer that both companies are present on the sea of glass, those redeemed under the law, and those by Christ, for "they sing the song of *Moses the servant of God, and the song of the Lamb.*"

Rev. xiv. 5, ends the account relating to the 144,000 composed of the "firstfruits unto God and unto the Lamb." Verse six introduces "another angel flying in mid-heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every nation, tribe and tongue and people; and he saith with a great voice, fear God, and give him glory: for the *hour of his judgment is come.*" This you will perceive, immediately succeeds the gathering of the 144,000 firstfruits, and the sealing of Israel.

Another account is given of "the hour of his judgment" in Rev. vii. 9-17, and the *result* of the proclamation of the "eternal gospel," during *that* hour. Verse 9, ends the account of the sealing of Israel verse 9 says: "*After these things* (the sealing of Israel) I saw and behold, a great multitude which no man could number, (the firstfruits *could* be numbered) out of *every nation*, and of all tribes, peoples and tongues, standing before the throne and *before* the Lamb, arrayed in white robes, and palms in their hands," etc. Verse 14 says, "these are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

This "hour of judgment" is the same as that spoken of by Isaiah, when the Lord arises out of his place to punish the inhabitants of the earth for their iniquity, when the earth casts out her dead, and the Lord says, Come, my people, enter thy chamber, and shut thy door, until the indignation is overpast, and also Dan. xii. where the dead are raised, and the time of trouble comes. In the Psalms we are also told that God will hide his people in his pavilion.

The great question which should concern us very much, at *this* time [illegible] the "*first fruits*," and have the Lord as a shelter in the time of storm, which will shortly break upon the world in tremendous fury?

W. H. WILSON.

Gentiles Baptism.

"And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you." Matt. xxviii. 18-20.

We learn from the Master's command just quoted:

1. That all power was given unto him.

2. That the disciples were commanded to teach all nations, which surely includes Gentiles.

3. Baptizing them, who? all nations. The language of the Master in this commission should forever settle the question as to whether Gentiles should be baptized or not.

4. Teaching them (all nations) to observe all things whatsoever I have commanded you. This teaches positively that the disciples were to teach and baptize converts among all nations, and the commission in Mark is the same. "And he said unto them, Go ye into all the world and preach the gospel to to every creature. He that believeth and is baptized shall be saved," Mark xvi. 15-16. We learn by this first, that, they were to go into all the world, second to preach the gospel to every creature, which would take in Gentiles. To my mind there is nothing plainer taught in the Bible that now under the gospel there is no difference between Jews and Gentiles as far as obedience is concerned. Christ says, "I am the door, if any man enter in he shall be saved. Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber," John x. 1-9.

The Master makes *no difference*, how can we? They all have to come by the same door, and the commission in Matthew and Mark are part of the way leading through the door. It seems Cornelius was a Gentile, and was commanded to send for Peter (a Jew) to tell him what to do, Acts x. 6. "Then Peter opened his mouth and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him," Verses 34, 35, and 47, and 48 teaches that they the Gentiles, were baptized, and thisagrees with the commission in Matthew, teaching them to observe all things whatsoever I have commanded you. Just what Peter done to the house of Cornelious. How is it Paul? "But now the righteousness of God without the law (added law) is manifested being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe for there is no difference," Rom. iii. 21, 22. "For there is no difference between the Jew and the Greek. (Gentile) for the same Lord over all is rich unto all that call upon him," Rom. x. 12. Paul says there is no difference, how can we? And Christ said, "Verily, verily, I say unto thee, Except a man (does not say Jew) be born of water and of the spirit, he cannot enter into the kingdom of God," John iii. 3. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, (Gentile) there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus, and *if* ye be Christ's *then* are ye Abraham's seed, and heirs according to the promise, Gal. iii. 27-29. Paul does not say, "As many Jews as were baptized" and he teaches that if they had been baptized into [illegible] if they were Christ's they were Abraham's seed and heirs. Surely this tells how we become the seed of Abraham, and Paul says there is neither Jew nor Greek, that is, there is no difference between Jew or Greek, (Gentile.) They must all *in every nation accept and* be saved on the same conditions of pardon. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian or Scythian, bond nor free, but Christ is *all* and in all," Col. iii. 11. Certainly there is no difference in Christ. I know no different way for different nations of people to put on Christ, or be saved only through and by the door, for as the body is one and hath many members and all the members of that one body being many, are one body, so also is Christ. For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit," I Cor. xii. 12, 13.

Certainly this language needs no comment. All are baptized into one body whether Jew or Gentile. Here Paul is carrying out the instructions of the Master in the commission of Matt. xxviii. 19, 20, and who dare change it. If I am not right on this subject, I would thank some one to correct me and show me where I have erred. Read Eph. ii. 30.

M. L. ADAMS.

Inspired Preachers.

A short time since I was present at a religious service, and during the opening exercises, a gentleman prayed for the preacher; and among other things in his petition, he asked the Lord to "inspire him with just the right words suited to our needs." I fear the good Lord does not answer such prayers, in fact we can be assured that he does not, for the reason that the preacher does not proceed very far with his *discourse, before* you will detect that his words are out of harmony with that which we *know* is of a truth, the Inspired Word of God. These preachers have thoroughly instructed their hearers, that the Word which holy men of old wrote *as* they were *moved* by the Holy Spirit, is a *dark enigma*, which cannot be understood, or explained to the people, unless they, themselves are inspired by the Holy Spirit to enable them to comprehend its import

Once heard a leader of a Bible class tell his pupils, that he believed preachers of all denominations were given a *greater measure* of the Holy Spirit, than the people in the congregation, to guide them into all truth. Now, how is that? does the Holy Spirit guide all these men to *contradict* each other? One man is supposed to be guided to preach a sky-kingdom for immortal souls, something that is completely foreign to the Inspired Word of God. Another preacher is inspired to preach sprinkling for baptism, and then another is inspired to contradict him; and another is inspired to preach the doctrine of the trinity, and another to contradict that, and so on to the end of the list, one inspired preacher is led to contradict another supposed inspired preacher, until confusion confounded is the result.

Inspired apostles commended the Bereans, and called them "*noble*," because they searched the Scriptures daily, to test the teachings of these inspired apostles.

Paul says to Timothy: "From a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

Now, what do we gather from this Scripture?

1. "The sacred writings." "are able to make wise unto salvation."

2. "Is also profitable for teaching."

3. "For reproof."

4. "For instruction (or discipline) in righteousness."

5 "Furnished completely unto every good work."

This is just what the sacred writings are able to accomplish for every one who will submit him or herself to their guidance. There is not the least intimation anywhere of the necessity for an accompanying interpreter. It would seem unnecessary for those words to be given us through the mediumship of the Holy Spirit as a guide to lead our footsteps unto the haven of rest, if they could not be comprehended by us unless we are also specially inspired by the same Spirit to understand them, thus rendering the *first* revelation of little value, if it cannot be understood without a *second* revelation specially given to those who seek to obtain a knowledge of the same. A revelation that cannot be comprehended, is practically *no* revelation at all.

This second inspiration business amounts to but little more than a species of infidelity. The Sacred Writings are not exactly according to *their* taste, they are too old, they prefer something of a later date, and hence, they pray God to inspire their preachers with the Holy Spirit, and give them words just suited to their needs. The words of prophets and apostles many seem to think are not in step with the advancement of the age. This thought is frequently given out by those high in position in the popular church. Dean Stanley remarked with regard to baptism, that immersion is undoubtedly the meaning of the Greek word *bapto*, and that immersion was practiced by the apostles and others in the early whose church in Palestine a country climate was suited to such practice, but not suited to our northern climate, and that advanced Christianity has outgrown that idea. He says: "It is a striking example of the triumph of common sense."

The advanced church has outgrown the Sacred Writings. they have become to a large extent infidel. I once heard a preacher compare the Bible to a large pasture, in which different animals could find food suited to their taste, and reject that which they did not relish. So the Bible was just such a pasture, furnishing food for various species of Christians, like a horse or a cow would crop the sweet grass, but the jackass would eat the thistles, which a horse would reject. But he did not tell us what jackass Christians were.

Dear reader, stand firm by the Bible, it has stood the test of ages; its promises can always be relied upon, they never disappoint. It is a magnificent transcript of the Divine mind, revealing his glorious purposes concerning man and the earth. It bears upon its face the divine impress, in striking contrast with the vain imaginings of specially inspired preachers of modern times, or the frothy vaporings of the empty heads and corrupt hearts of impostors, liars and deceivers.

It is not safe to trust man, but is absolutely safe to trust, believe and practice what you find written in God's Holy Book. By so doing you will be wonderfully blest, even *more*. I have tested it personally, and know whereof I speak.

W. H. WILSON.

The Covenants of Promise.

That the hope of the promise as given by Jehovah unto the father's Abraham, Isaac and Jacob was the basis of the faith once delivered to the ancient worthies, the faith once for all delivered unto the saints, there can be no doubt. It was the faith of the martyrs, which made the fires that consumed their bodies as but chariots of glory. This is the faith that we are exhorted to contend earnestly for.

For contending for these things Stephen lost his life, and is called the first Christian martyr.

Paul was made a prisoner because of the hope of the promise made of God unto the fathers.

An important item of the promise is the land of Canaan. Its boundaries are given minutely thus:—"From the River of Egypt, unto the great river, the River Euphrates, the Kenites and the Kennizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephraim, and the Amorites, and the Canannites, and the Girgashites, and Jebusites."

Stephen declared in Acts vi. and vii. chapters, that the promise has never been fulfilled and Abraham has as yet received none inheritance in it. The promise of Jehovah is given. By and by he will call his faithful servant Abraham from the sleep of death and give him the promised land. That the patriarch did not expect to receive or to possess the land during his mortal existence is evidenced by the question he asked Jehovah, "Lord God, whereby shall I know that I shall inherit it.

By one of the most impressive ceremonies ever after observed by the ancients in making a firm covenant, God ratifies these promises by the blood of slain animals, and fixed the boundaries as we have seen of the land of promise. The account of this transaction is to be found in Gen. xv. Unless this deep sleep and horror of darkness with the prophecy following was intended to answer Abraham's question we know not its significancy. Abraham surely understood it so. Understood by it that not in this mortal life was he to inherit it, but that he must go down into the grave and inherit it with the promised seed, with whom he had been made joint-heirs, and this was to him a promise of a resurrection from the dead, by the power of God to an immortal glorious life, and to reign with Christ the promised seed forever. The faithful in Christ are Abrahani's Seed and joint heirs to the promised land and headship of the nations. All this was foreshadowed by Abraham being laid powerless in a deep sleep pre-figuring the sleep of death, and the horror of great darkness as of the grave, from which he was recalled again to the light of day. As the fiery trials through which his seed were to pass in Egypt, and an ever watchful providence were foreshadowed by the smoking furnace and the burning lamp that passed between them but did not consume the divided peices.

Thus, we see, the promise of landed inheritance and headship of nations has not been fulfilled neither did the patriarch in his mortal days look for the fulfillment but embraced them and looked forward to a better state than these obtained. His seed have occupied but a small part of the land of promise, and that mostly west of the Jordan, the least desirable portion. His seed according to the flesh possessing the faith, must yet people this entire territory or the covenant of which circumcision was the sign will never be honored. Eden will yet belong to and be inhabited by Abraham's seed. The kingdom of God will be restored to Israel, territory and all. Then, a King, (Jesus) shall reign in righteousness and princes (the saints) rule in judgment. In that day they will come from all quarters and set down with Abraham, Isaac and Jacob, in the kingdom of God. Then indeed the prayer of every consecrated child of God will be realized. The long-prayed-for kingdom will have come.

The territory of the kingdom of God on earth will embrace the land deeded to Abraham. A large land, larger than any country in Europe except Russia. By getting a map of the Old World and tracing the boundaries of the promised land as given by Jehovah to Abram, the reader will readily see the truth of this statement.

That Jesus the Christ is the rightful heir to the throne and kingdom of the Lord over Israel, all Bible students know. Isaiah says of him, "That the government shall be upon his shoulders. Upon the throne of David and upon his kingdom to order it with justice and judgment from henceforth, even forever, the zeal of the Lord of Hosts will perform this." The angels say of Jesus, "The Lord God will give unto him the throne of his father David and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Bible readers know that David's throne was on Mt. Zion in the City of Jerusalem.

Submitted in behalf of Truth.

H. MURPHY.

Editor Restitution:

I have never written any for the paper before this. We are strangers in one sense, but by the Word of God we are not. We are here with but few of like precious faith to converse with. We have Sunday School with Brother Boice Cheney as superintendant. We are doing all we can for the cause. How thankful we should be for the many blessings that are now bestowed upon us. I live in hope of meeting you all in the everlasting kingdom. Dear ones, let us pray for each other that we may be found faithful and at last meet where sorrow and care are no more, and be of that number that will be found ready and waiting when the Lord comes.

With love to all I remain your Sister in Christ.

MRS. VIOLA SNADDON.

Pay for THE RESTITUTION to be sent to some friend as a New Year's gift. That friend will thus have a constant reminder of you through out the year.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAY 22, 1895.

☞ *The address of any correspondent of this paper will be sent to any one writing it, on application.*

Lord Help.

Let us pray:—
"Help us to build each other up;
Help us ourselves to grow;
Increase our faith, confirm our hope,
And perfect us in love.

Words cannot tell what sweet relief
In prayer for every want we find!
What strength for warfare, balm for grief,
What peace of mind.

Take courage, then, ask and believe,
Expecting mercy from the Lord
The promise runs: 'Ask and receive,
And Christ is faithful to his Word.'"

PLEASE remember that there are five Wednesdays in May, hence no issue on May 29. June 5 will be the date of the next issue.

"REDEMPTION is a deliverance from the bondage of sin and death. Rom. viii. 23. God is our Savior, Isa. lxiii. 10, through Christ. 1 Tim. ii. 26. Thus Christ becomes to us a Savior; first, by dying on our behalf. Second, by God investing him with life-giving power to redeem or save us, John xvii. 2; Phil. iii. 21.

SOME one has said, "If I am laid away conscious of having spent my last days in purity of life and a consciousness of having my sins forgiven through him who was the first one resurrected from the dead, I will not fear but what the power that could speak *life* to the separate leaf, to the cold and lifeless egg, and give life to humanity as he does, can and will raise me when and how he promised."

WE learn through the press that the Pan-American Congress of Religion and Education is to be held in Toronto, Ontario, July 18-25. It is said to have attracted the attention of prominent men of all religious bodies and many influential Protestant and Catholic dignitaries have promised to attend. The object is the betterment of the Word, but no creed is to be advocated; it seems to have sprung out of, or received a new impetus from the Parliament of Religions in Chicago.

"GODLINESS, it is said by Paul, 1 Tim. iv. 8, has the promise of the life that now is, and of that which is to come. We all understand from the Scriptures that Godliness has the promise of the future life; but what about the life that is now? In the life of Godliness we lose some things the flesh delights in; but when we think of these things it is clear that many of them are better missed, and their place taken by superior things. What is there in present experience to compare with the peace of God ruling in our hearts? What joy of the world is equal to that implanted by the Truth? What companionship can rival in sweetness the communion of saints?"

CANNON LIDDON said, "Our possession of immortality is independent of the work of Christ." What an awful statement to make in the face of positive statements of Scripture to the contrary! Do we not read that it is to them who by patient continuance in well doing, *seek* for glory, honor, and immortality. God will render eternal life. The apostle does not speak of immortality as a possession independent of the work of Christ, but as a gift to be sought for by patient well-doing. This dignitary of the Church of England also said, "Through Christ's precious death and his glorious resurrection, our *inevitable* immortality will be an immortality of bliss;—the hope in Christ is the hope of a blind immortality." Here is subtelty worthy of the Serpent's Seed. The Cannon is certainly a wily corruptor of the truth. He covertly manufactures his own proof texts, and robs Christ of the honor of bringing immortality to light and he should read the golden text which puts the gospel hope before us, "That whosoever believeth in him might not perish, but be blessed;" the *life* is inevitable,—no thanks to Christ.

IN the Gospels our Lord quotes from the Old Testament more than 70 times, either assuming the trustworthiness of its statements or appealing to it as authority, or expounding its predictions; while his references to it amount in number to over 100.

"WHEN men start with the assumption that miracles are incredible or impossible, however clever they may be in literary or historical criticism, no one need be over-awed by the names and opinions of any particular school of Higher Critics, however eminent they may be. Examination will often show that much is put forward as critical conclusion is, after all, little more than conjecture."

ON Sunday, May the 12th, Miss M. L. Atwell a member of the Disciple Church, put on the Sin-covering name of Jesus. For several months she had been examining the foundation of what we teach as "The things concerning the kingdom of God and the name of Jesus Christ;" and being fully persuaded that God employs no other gospel to save, decided to lay hold on the only hope set before us. Earnest words of exhortation and congratulation were addressed to the new-born one by those present, one of whom was our venerable Brother Bonk of Ponthill, Ont., who was visiting the Church in Cleveland. It was a joyous and soul-stirring occasion that will not soon be forgotten.

IT is not the mad thing it *seems* when we say Christ may be expected in the earth again by and by. It only *seems so* to those who have not realized the *fact* that he has been here once already. Only grant that Jesus Christ appeared in Judea 1800 years ago, and that he did and said the things recorded of *him, and a person will be bound* to feel that the idea of his second coming is not only *reasonable*, but inevitable. The saints are those who have accepted all the truth of God which centers in him. He comes to be glorified *in* them and admired *of them. In order to do* this they have to be raised from the dead; and this is just what he has promised to do; and all the sufferings and death of the past will avail *nothing* without a resurrection. In the death state they are no glory to him; his glory in them is now prospective; it will certainly be realized for it says "the Lord himself shall descend with the voice of the archangel and the trump of God, and the dead in Christ shall rise first," etc. It is when Christ their life appears that they appear with him in glory,—and not before —and not *before* they are thus glorified, can he be glorified in them. Besides all this, God has promised to *send* him again, and he has promised to come, and the hope of his coming is apostolically styled the "Blessed Hope."

SIR G. G. Stokes says: "We know that to a certain extent, thought as we experience it, depends upon *the condition of the brain.* In the case of a faint, the supply of blood to the brain is greatly reduced, and for a time is in abeyance. And it is exceedingly curious how completely one's consciousness, when the faint is over, joins on to one's consciousness *before it took* place." The same author says, "The supposition frequently made is that the soul is rather hampered by its union with the body, and it would be freer to *act*, to think and exercise its proper functions if it were separated from the body altogether. That theory was subject to very great difficulties. The more vigorous our health, the more active as a rule are our minds. In illness the mind is often very much enfeebled. Those who hold this theory suppose that the soul is immediately, by its very nature immortal. Yet this is rather of the nature of a philosophical speculation than of a proposition deduced from Scripture." This scholarly writer further says: "The body may go to corruption and may be reduced to ashes, and *they* may be dissolved by chemical means and thrown into a river. What is that to us? Nothing at all. It does not depend upon that; nor are we obliged to suppose that the resurrection body will be composed of the same particles as the laid away body. We do not now consist of the same particles that we did a few years ago, and yet our identity is preserved."

Selected.

The Royal Marriage.

All Christ's parables were illustrative of some phase of the kingdom of God, that kingdom which is soon to be set up on this earth. Many of his parables were based upon scenes of every day life. The sower sowing his seed (Mark iv.) showing how the seed of God's Word is sown, and brings forth fruit, which will be harvested in due time. "The grain of mustard seed" (Matt. xiii. 31) tells us that the seed which the Son of Man sowed will develop and spread, and that although the wicked may have sown tares, yet at the end of the age, when the angels are commissioned "to put in their sickle" and reap the harvest, when "they shall have gathered out of his kingdom all things that offend, and them which do iniquity" (verse 41); then that seed shall have produced a population of inhabitants for the kingdom which "shall fill the whole earth," and they "shall shine forth as the sun in the kingdom of their Father." "The parable of the marriage feast" referred to the hostile attitude of the Jewish nation against their King; they not understanding that their Messiah was first to suffer and die, in order that he "might bring life and immortality to light by the gospel." Christ illustrated their attitude towards him from a divine standpoint. A man's course may appear very different from what it really is. He may be conscientious; and thinking he is doing the will of God, in teaching poor little children in the "Sunday School" that they may go to heaven when they die. But if—as is the fact—God has nowhere promised such a thing, but has so plainly declared that "the kingdom under the whole heavens shall be given to the saints of the Most High;" and "those that wait upon the Lord shall inherit the earth," it can be none other than displeasing to him to instil doctrines into their young minds which are entirely opposite to his Word and promises. Paul tells us that he was *exceedingly* zealous, and even thought he was doing God's service when he persecuted the brethren of Christ, but in reality "he was kicking against the pricks." The leaders of the people in Christ's day (the Scribes and Pharisees) thought they were defenders of God's kingdom, but were really excluding themselves from an entrance into it when he set it up. To show this, and the consequences that would follow on their rejection of him, was the object of the parable we are considering.

In the King (verse 2) we recognize God, the great Creator of heaven and earth. It is his established purpose to spread a banquet of good things for those who are faithful. From the beginning, he has been working out a programme which will ultimate in the whole earth being filled with righteousness—peopled with an obedient, loving, and immortal state of beings—an earth which shall become again like Eden, ere sin marred that sinless spot. This purpose is represented as a Marriage for his Son. It has been developing for 6000 years. Adam (Gen. iii. 15) was pointed forward to that Son—the Seed of the woman—who should bruise (or kill) the serpent's head, containing the serpent's sting; or, in other words, should conquer sin; for "the sting of death is sin." Abram looked anxiously forward, and saw "afar off" a time when he and his seed (the Christ) would be in everlasting possession of the land of Canaan, and when all nations would be blessed in him. David could rejoice (Psa. lxxxix. 3,4) in the covenant made to him, that his seed (Christ) should be established for ever, and his throne be built up to all generations." The fulness of times came (Gal. iv. 4) when God fulfilled his Word, and sent forth his Son to redeem them that were under the law; that we might receive (also) the adoption of sons.

What an honor to be a son or daughter of God. If we are in this position by a belief in his gospel, and baptism into his name, then we are "heirs of God through Christ." "There is none other name given under heaven, but the name of Christ, whereby men may be saved." "Every knee shall bow to him, and every tongue confess that he is Lord." He is the great central figure of the feast. And David will be there: the prophets and martyrs of Christ Jesus will form part of that glorious company, but it will be "the King's Son" who will be Lord of lords, King of kings—our all in all.

A marriage feast is a joyful occasion, when we see a concentration of splendor and joy—especially if it be a royal one. It is the commencement of a life long union of the Bride and Bridegroom. When the union referred to in the parable takes place, it will be one that will know no end: inasmuch as all the partakers there of will be "equal unto the angels: neither can they die any more." From the beginning it has been the King's purpose that this feast shall be spread, that he would provide the Bridegroom in the person of "his well beloved Son." But the marriage would be very incomplete without a bride, and this the King purposed he would select *from the human race, on condition* that they fulfilled his wishes and will, which he caused to be written down by "holy men of old who spake as they were moved by the Holy Spirit." He therefore sent an invitation to the Jewish nation —that favored people of whom he said, "Thou art an holy people unto the Lord thy God: the Lord hath chosen thee to be a special people unto himself above all people that are upon the face of the earth." Deut. vii.; Rom. ix. 4. Their history tells us that although they were thus favored, they were a "stiffnecked people." They imprisoned and slew the prophets, and "made light" of their warnings and invitations to repentance; and when the King had borne with them for many centuries, he sent forth the heir—his only begotten Son. But they conspired against him saying, "This is the heir: let us kill him, and the inheritance will be ours." They crucified their Messiah, crying as they thirsted for his life, "His blood be upon us and our children." "When the King heard thereof he was wroth, and *sent forth his armies* and destroyed those murderers, and burned up their city." (verse 7). He had told them and warned them of this (Deut. xxviii. 41 to end.) That their city should be besieged and burnt, and their children dispersed among the nations. The Roman armies, which God used as "his armies," carried out these purposes with awful effect. They burnt their city with its beautiful temple; no less than a million Jews perished; the nation was scattered to the four winds, and are now suffering persecution, while the invitations are extended to the highways and hedges. And here comes the practical part for us: salvation from the grave was offered only to the Jews for centuries: but we have to thank God that he has said "as many as ye shall find bid to the marriage." This was "the mystery which was revealed unto the apostles and prophets (Eph. iii. 5, 6), that the Gentiles *should be* fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

God, in the fulness of his love, has made it possible for you and I to be amongst that happy gathering "when the wedding is furnished with guests." He has visited the Gentiles (Acts xv. 14) to take out of them a people for his name. One here and one there hears and receives the truth.

When the Bride is complete, and sufficient guests are invited the Bridegroom will come from "the far, far country," to be united in that marriage which shall know no termination. There will be a selection of the guests, some will be found to have on "no wedding garment." The bride is symbolized in Rev. xix. as a woman in fine linen, clean and white, which it explains is (the symbol of) "the righteousness of saints." No one will be allowed to sit down in that magnificent assembly who are not clothed "with the righteousness which the King requires, viz., a belief in his gospel, baptism into the name of his Son for the remission of sins, and a walk in newness of life, striving to live pure—not mixing with the pleasures of sin, but taking up his cross, by separating ourselves from the world. The end will be a glorious transformation scene. Should we be lying in the silent tomb, and the lands of the valley have covered us, ere the Bridegroom comes to spread the banquet, his angels who will attend him at his coming, will be commissioned to raise the sleeping ones. They will have the power of reforming the dust, and, by spirit power, flashing intelligence on the brain of that multitude of re-animated men and women, so that they will exclaim, I am verily the one who once was alive, have died, and now am raised to meet the Lord. That will be a solemn time for the dead and the living who will be gathered to him. No time for repentance then: but if we have not clothed ourselves with the fine linen—"a certain fearful looking for of judgment and fiery indignation which shall devour the adversary" of Christ Jesus, which shall blot his name out of the Lamb's Book of life; a command to the angels to bind us hand and foot, and consign us to the outer darkness of the silent tomb, with weeping, and wailing, and gnashing of teeth: then to hear those awful words, "Depart from me, I never knew you." Consign that one to the eternal consequences of "the second death," when the worms will again destroy this body, and the eternal ages will roll on with no resurrection morn to come, and no voice to wake those sleepers. To the faithful ones a reality of eternal joy awaits. "Death shall be swallowed up in victory." They will shout and sing with immortal voices tuned to join in that song which only those can sing who have been permitted to "come in ere the door is shut."

Friends, this is worth striving for. There is a tangible reality about such a glorious future. To have the name and nature of God stamped upon us—to shine as the sun in our Father's kingdom—no worm to gnaw at the vitals of the heart no sorrow to dim the now tearful eye, but joy, joy, and that eternally.

On which side will you be? It depends upon your belief and conduct now. Don't put it off until too late. Those who have to conduct this paper will only be too delighted to hear your cry, "What must I do to be saved?" and to show you God's plan.—*Jas. Wells, in Old Paths.*

Letter Drawer.

Editor Restitution:

I was much pleased with Bro. Joblin's answer to the question in regard to "Secret Societies." Will he please tell us through THE RESTITUTION, whether or not, a Christian ought to take part in politics, vote at elections, etc. Some tell us it is all right to vote for township and county officers, because it is of a more individual benefit. It seems to me that if we consider these things from a Bible standpoint, we will not partake in the least of the world or worldly ways. I believe we should become united on all these important questions. Paul says in 1 Cor. i. 10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment." Truly advancement is indispensable to procure salvation and keep pace with the onward move of God in these last and perilous times. Let us strive to be more efficient and useful for the Lord in every possible way, and not be puffed up in our imaginations, but be filled with the meekness of Christ, who is our most precious example.

Yours in the Faith of the Gospel.
J. J. CADY.

Dear Restitution:

I thought as my subscription had about expired that I would write and let the brothers and sisters of the one faith know that there is one poor, lonely mortal here in Oklahoma, struggling for the crown when Jesus comes. I feel so lonely as my companion with whom I took so much comfort in conversing with in regard to the faith and hope of the gospel, has been dead over two years but her words to me still sound in my ears, "I am going to sleep in Jesus but I will not sleep very long, the awakening time will soon come." Yes, dear brothers and sisters it appears to me that the time is close at hand when he shall come who is the way, the truth, the life. "He is the resurrection and the life." Jesus said, "No man cometh to me except the Father which sent me draw him, and I will raise him up at the last day." It appears to me that we are nearing the last days of this world where sin and corruption abound. Let us be faithful until the coming of the Lord, then the faithful will enter the other world where there will be a new order of things. Then he shall reign King of kings and Lord of lords. Let us be ready to exclaim: "Lo, this is our Lord, we have waited for him and he will bless us." Let us be in earnest to the things that pertain to our eternal welfare. Do we often look heavenward and say, "Come, Lord Jesus, and come quickly." If there are any of the faith living within forty or fifty miles of Columbia, Oklahoma, please write me and I will visit you as I am so lonely. I am *your* brother, waiting for the Lord to come.

D. M. COWARDIN.

Dear Restitution:

I am a stranger to most of the brothers and sisters of THE RESTITUTION, yet, I feel that I am not a stranger, for we are all one in Christ Jesus if we love and obey him. How precious his promises. If we live for and obey him here, we shall live and reign with him in the world to come. Blessed thought, that we shall see our Savior, who died for us to redeem us from sin. I have been taking THE RESTITUTION a few months and enjoy reading it very much. I love to read the letters from the brothers and sisters. I live where I do not hear this kind of preaching, but it does my heart good to read the testimonies from God's dear children, and to read the little sermons they have written there.

Will some brother or sister give through THE RESTITUTION an explanation of John iii. 13, also Luke ix. 30-35. This is for the benefit of a young brother who has lately started for Christ under many persecutions, and is studying hard to find the true light.

Yours, waiting for the kingdom.
MRS. O. E. PARKHURST.

Bro. Underwood:

Please permit me to say through the letter department of our valuable paper, to the isolated ones that I know how to sympathize with you, being isolated myself from those of like faith. Its a dreary condition to be in when one don't know whether he belongs to the world or not, when he sings,

"How tedious and tasteless the hours,
When Jesus no longer I see,
Sweet prospects, sweet birds and sweet flowers,
Have lost all their sweetness to me;"

Such songs would be appropriate for a professor of Jonathan Edwards old time religion as he slips out of the back door of a saloon on Sunday morning and wipes his mouth preparatory to going to church. The adopted children of God possessing the Spirit, the Christ formed within, the hope of (coming) glory, can sing, even when isolated,

"How pleasant and joyful the hours
Since Jesus by faith I can see;
Sweet prospects, sweet birds and sweet flowers
Have all gained new sweetness to me."

Those not having the Spirit of Christ are none of his, are unable to call God their Father, and Jesus the Anointed One their Elder Brother. Without God and without hope is a sad road to travel yet, millions have, and are still on the broad road while few find the way of life.

H. MURPHY.

Dear Restitution:

I love THE RESTITUTION because it is always laden with so much good news for the weary pilgrim. The letter drawer is precious to me, all testifying to the same things, one Lord, one faith, one hope, one baptism, one Book the Holy Bible is our guide. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Savior Jesus Christ, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "This is the victory that *overcometh* the world even our faith. Therefore, being justified by faith we have peace with God through our Lord Jesus Christ who was delivered for our offences and raised again for our justification. For this reason we are buried with him in baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Let us strive to overcome the world with all its pleasure, it is but a moment compared with eternity. "He that overcometh shall inherit all things, blessed and holy is he that hath part in the first resurrection, for on such the second death hath no power, but they will be kings and priests and reign on the earth.

Your Sister, waiting for the Master.

MARY M. RENNER.

Michigan Conference.

You have all seen the notice of the Annual Conference to be held at Dutton, beginning May 30th. Brothers and Sisters, let us all make a special effort to be present. There is important business to be brought before the meeting, concerning the Lord's work in Michigan. And a representation, at least, from every church is earnestly requested. Able speakers will be in attendance and every effort is being made to make this a meeting long to be remembered for the good done in his name. If it is really *impossible* for you to attend, send in a few words of greeting by mail.

F. L. AUSTIN, Sec'y.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$292.02

Commencing Sunday May 19th, the day coaches on all through trains of the Nickel Plate Road will be attended by a colored porter whose services are placed at the disposal of the patrons of the line. The purpose of this equipment is to insure scrupulously clean cars enroute.—m 22 t5

In the government of Kasan, in Russia, no fewer than 11,034 converted heathen, 5,000 of them women, relapsed from the orthodox faith into their original idolatry last year. During the same period in the same district, 12,188 Tartars, including 5,767 women, gave up the Greek Church for Mohammedanism, and the religious authorities believe that the greater part of the converted orthodox Christians are at heart either Muhammedans or heathens.

Pay for THE RESTITUTION to be sent to some friend as a New Year *gift.* That *friend* will thus have a constant reminder of you throughout the year.

Colored porters have been placed in charge of day coaches on through trains of the Nickel Plate Road to insure perfectly clean coaches enroute.—m 22 t5

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 19th, 1895. Under the new schedule the time of trains at Plymouth is as follows:—

Depart for the west No. 15, at 5.20 A. M. No. 37, 9.05 A. M. No. 39, 1.55 P. M. No. 9, 6.06 P. M. No. 7, 7.38 P. M. and Local Freight No. 93, 1.25 P. M.

Depart for the east No. 4, at 2.58 A. M. No. 6, 5.00 A. M. No. 20, 10.38 A. M. No. 8, 5.45 P. M. No. 38, 8.40 P. M. Local Freight No. 90, 7.35 A. M.

J. E. HANZE, Agt.

Eastern Express No. 6 on the Nickel Plate Road which formally left Chicago at 2 P. M. has been changed on the new time-card effective May 19th to 1.30 P. M. The run has been shortened and the city of Cleveland is reached at the reasonable hour of 11.35 P. M. This secures for the patrons of this popular road a train better adapted for Cleveland business and will no doubt please many of its patrons. —22 t3

Poetry.

Jerusalem.

Fallen is thy throne, O Israel! Silence is
on'r thy plains!
Thy dwellings all lie desolate, thy child-
ren weep in chains.
Where are the days that fed thee on
Etham's barren shore?
The fire from heaven that led thee, now
lights thy path no more!

Lord, thou did'st love Jerusalem; once she
was all thine own—
Her love thy fairest heritage, her power
thy glory's throne
Till evil came and blighted thy long-loved
olive tree,
And Salem's shrines were lighted for other
gods than Thee.

Then sunk the star of Solyma, then passed
her glory's day
Like heath that in the wilderness the light
wind whirls away.
Silent and waste her towers, where once
the mighty trod;
And sunk those guilty towers, where Baal
reigned as God.

"Go," said the Lord, "Ye conquerors,
steep in her blood your swords
And raze to earth her battlements, for they
are not the Lord's.
Tell Zion's mournful daughter, o'er kindred
bones she'll tread,
And Hinnom's vale of slaughter shall hide
but half her dead."

But soon shall other pictured scenes in
brighter vision rise,
When Zion's sun shall seven-fold shine on
all her mourner's eyes;
And on her mountains beauteous stand the
messengers' of peace;—
"Salvation by the Lord's right hand!" they
shout and never cease.

Original.

PSALM. 19.

20 COM. VER.

1. Unto the end, David's psalm.
2. May the Lord have heard thee in a day of tribulation; May the name of the God of Jacob have been a shield over thee.
3. May he have sent out unto thee responsive-help from his sanctuary and from out Sion may he have intervened for thee:
4. May he have remembered all thy sacrifice and may thy whole burnt-offering have been accounted fat. Interlude.
5. May he have granted unto thee according to thy heart, and may he have fulfilled all thy counsel.
6. We shall be glad in thy *instrumental salvation*, and in the name of our God shall we have been magnified. May the Lord have fulfilled all thy requests.
7. Now I know that the Lord hath saved his *Christ:* he will hearken to him from out his sacred heavens. In assertions of his ability is the salvation of his right hand.
8. These with chariots and those with horses, but we in the name of the Lord our God shall have been magnified.
9. They have stumbled and fallen, but we have arisen and been made upright,
10. O Lord, mayest thou have saved the king and mayest thou have hearkened unto us on the day when we shall invoke thee.

PSALM 20. (21 COM. AND H. V.)

1. Unto the end, David's psalm.
2. O Lord, in thy ability will the king have rejoiced and in thy *instrumental salvation* will he be very glad.
3. The longing-desire of his soul hast thou granted him and the supplication of his lips hast thou not denied him. Interlude.
4. Because thou hast anticipated him with blessings of *useful-goodness*, thou hast placed a crown of precious stone upon his head.
5. He asked thee for life and thou hast given him length of days unto an age of an age.
6. His great glory is in *thy instrumental-salvation;* glory and majesty wilt thou place upon him.
7. Because thou wilt give him blessing unto an age of an age; thou wilt make him to rejoice in joy with thy face.
8. Because the king hopeth in the Lord, and in the mercy of the Most High he shall not be moved.
9. May thy hand have been found by all thy enemies, and may thy right hand have found all those who hate thee.
10. Thou wilt make them a furnace of fire as it were in an appointed-time of thy face; The Lord in his wrath will terrify them and fire will devour them.
11. Their fruit wilt thou destroy from off the earth, and their seed from sons of men,
12. Because they have inclined evil things toward thee; they have reasoned counsel which they will not be able to establish:
13. Because thou wilt set them back, in thy *residues* wilt thou make ready their face.
14. Be thou exalted, O Lord in thy ability; We will sing praise and exalt the strain with thy able acts of rule.

PSALM 21. (22 COM. VER.)

1. Unto the end, concerning the *morning* intervention, David's psalm.
2. O God, my God, attend unto me, Why hast thou forsaken me? Far from my salvation are the words of my stumbling-errors.
3. O my God, I shall have cried unto thee and thou wilt not hearken and in the night even unto my folly.
4. But thou dost dwell in a sacred place, O thou Praise of Israel.
5. In thee did our fathers hope; they hoped and thou didst deliver them;
6. Unto thee did they cry and they were saved,
7. In thee they hoped and were not put to shame,
7. But I am a worm and not a man, a reproach of men and the contempt of a laity.
8. All those who behold me have mocked at me; they have talked with lips, they have wagged their head;
9. He hath hoped in the Lord; Let him have delivered him; let him have saved him, because he *willeth* him.
10. Because thou art he who didst take an oversight of me from the womb, from my mother's breasts wast thou my hope.
11. Upon thee was I cast from the womb, from my mother's womb art thou my God. Stand not away from me, because tribulation is nigh.
12. Because there is no responsive-helper;
13. Many yearling-bullocks have encompassed me; fat bulls have surrounded me;
14. They have opened their mouth against me, like a lion as it were that seizeth prey and roareth;
15. Like water as it were have I been poured out, all my bones have been racked; my heart hath become wax as it were that melteth in the midst of my body;
16. My strength hath dried up like a potsherd, and my tongue hath cleaved to my throat, and thou hast led me down into death's dust.
17. Because many dogs (Gentiles) have encompassed me, a synagogue of those who do wickedly have surrounded me; They have *dug through my hands and my feet:*
18. They have numbered all my bones; and they have contemplated and viewed me closely;
19. They have apportioned my outer garments among themselves, and for my under-garment have they cast a lot:
20. And thou, O Lord, keep not my responsive-help far from me; heed to interpose for me;
21. Deliver my soul from sword and my only-born from a dog's (Gentile's) hand;
22. Save me from a lion's mouth, and my humiliation from horns of unicorns;
23. I shall (or will) discourse thy name unto my brethren; in the midst of a church shall (or will) I hymn thy praise.
24. Ye who fear the Lord, may ye have praised him, all the *seed* of *Jacob*, may ye have glorified him; may all the *seed* of *Israel* have feared him:
25. Because he hath not despised nor hath he thrust away the supplication of the beggar, nor hath he turned away his face from me, and when I cried unto him he hearkened unto me:
26. From thee is my praise in a great church, my vows will I pay in the sight of those who fear him:
27. Needy ones will eat and will have been full-fed, and they will praise the Lord who seek him out; Their hearts will live unto an age of an age.
28. All the ends of the earth will have remembered and will turn unto the Lord, and all the families (*lit.* the descendants in the father's line) of the nations will worship in his sight.
29. Because the kingdom is the Lord's and he swayeth the nations (*lit.* ruleth as *sole* lord—the Greek word being the same as the English word *despot*).
30. All the fat of the earth have eaten and have worshipped; before him will fall down all those who go down into the earth: and my soul will live for him;
31. And my seed will serve him as bond-servants: The coming-generation will declare it unto the Lord;
32. And they will declare his righteousness unto the laity that will have been brought forth (born) which the Lord hath created.

PSALM 22. (23 COM. VER.)

1. David's psalm. The Lord is shepherding me and I shall lack nothing.
2. In a green place, there hath he pitched my tabernacle, Unto a water of rest (interval-rest, not the final-rest) hath he turned me aside.
3. My soul hath he nourished; In paths of *righteousness* hath he guided me from his name's sake.
4. Yea though I shall have gone my way even in the midst of th shadow of death, I shall have feared no evil, because thou art with me; Thy scepter and thy prophetic-rod, they have assisted me.
5. Thou hast prepared a table in my sight away from the immediate presence of those who afflict me; Thou hast anointed my head with *olive-oil*, and thy cup intoxicateth like the strongest as it were.
6. And thy mercy will pursue after me all the days of my life, and I shall dwell in a house of the Lord for a length of days.

PSALM 23. (24 COM. VER.)

1. David's psalm for the first of a sabbatic-period (first *day* meant). The earth is the Lord's and the fulness thereof, the inhabited and all those who dwell in it.
2. He hath founded it upon seas, and upon rivers hath he made it ready.
3. Who will go up into the mountain of the Lord, and who will stand in his sacred place?
4. One guiltless in hands and clean in heart, and who hath not received his soul in vain, and hath not sworn deceitfully to his neighbor.
5. He will receive a blessing from the Lord, and mercy from God his Savior.
6. This is the generation of those who seek him, who seek the face of the God of Jacob. Interlude.
7. Lift up gates, ye your rulers and may ye have been lifted up, ye everlasting gates, and the king of the glory will come in.
8. Who is this king of the glory? A Lord controlling and able, a Lord able in war.
9. Lift up gates, ye your rulers, and may ye have been lifted up ye everlasting gates, and the king of the glory will come in. The Lord of the hosts (plural of dunamis meaning *intelligent forces*) he is this king of the glory.

PSALM 24. (25 COM. VER.)

1. David's psalm Unto thee O Lord have I lifted up my soul;
2. O my God in thee have I trusted; May I not have been put to shame, nor may my enemies have laughed me to scorn.
3. Yea forsooth all those who patiently wait for thee shall not have been put to shame; May those who transgress in vain have been put to shame.
4. Thy ways, O Lord, make known unto me, and teach me thy paths:
5. Guide me unto thy truth and teach me, because thou art God my Savior, and I have waited for thee all the day long.
6. Remember thy feelings of pity, O Lord, and thy mercies, because they are from the animate-age.
7. The sins of my youth and my ignorance remember not, according to thy mercy remember me for thy useful-goodness' sake, O Lord.
8. The Lord is useful-good and upright: Therefore will he legally instruct those who are sinning in way;
9. He will guide the meek in a judicial-way; he will teach the meek his ways,
10. All the Lord's ways are mercy and truth to those who seek out his covenant and his testimonies.
11. For thy name's sake wilt thou be favorable to my sin. For it is great.
12. Who is the man who feareth the Lord? He will legally instruct him in a way which he hath chosen.
13. His soul will camp in good things, and his seed will inherit *an* earth.
14. The Lord is a controling-power for those who fear him, and it is his covenant to have given revelations to them.
15. Mine eyes are constantly unto the Lord because he will pull my feet out of a snare.
16. Look upon me and have mercy on me, because an *only-born* and abeggar am I.
17. The tribulations of my heart have been multiplied; Lead me out of my necessities.
18. See my humiliation and my toil and remit all my sins.
19. See my enemies, because they have become multiplied, and they have hated me with an unjust hatred.
20. Watch to guard my soul and deliver me; May I not have been put to shame, because I have hoped in thee.
21. May the guileless and the meek have cleaved to me, because I have patiently waited for thee, O Lord.
22. Mayest thou have redeemed Israel, O Lord, from all his tribulations.

COMMENT.

Observe the Messianic prayer in the first five verses, and the prophecy *in the sixth verse*, "in thy *instrumental salvation*" is an unmistakeable reference to Christ as the instrument God will use to *save*. The last clause of this verse is strictly applicable only to Christ.

Notice the fulness of the revelation and assurance in the *seventh* verse, and the *way* this salvation will be brought about in the *eighth*. Again the hint of the resurrection in the *ninth* verse, "but we *have* arisen and been made upright" and the conjunctive glory of the tenth verse.

The twentieth psalm according to its number is a double-conjunction in its whole import. The king here is Christ the Messianic King of which David's kingship is a type. The double conjunction is the conjunction first of the divine will with the human will in the human experience of life with its consequent trials and tribulations, —the second conjunction is in "a length of days unto an age of an age"—and "glory and majesty wilt thou place upon him"—"with thy able acts of *rule*"—"to rejoice in joy with thy face," etc.

Notice the discomfiture of all who oppose this divine purpose also here given, and reference again to the "instrumental-salvation."

Psalm 21st has a very significant and suggestive heading "Concerning the morning intervention." What *morning* is meant unless the resurrection morning? And what intervention other than the divine intervention of course? Notice the confession of the 7th verse and the extreme humiliation. See the glimpses of Calvary in the 8th and 9th verses and still clearer and plainer as you go on in the 14th and 16th till the cross and the whole scene looms up in the 18th and 19th and the triumphant assurance of the 23d verse. The whole psalm is an epitome of "the cross and the crown." In his humiliation Christ is "the beggar" and "the needy one" you observe.

The significance of the *intercession* is apparent enough in the last three verses of the psalm.

Psalm 22nd is a pastoral parable, a divine idylic teaching, poetry in every sense except in the modern idea of rythmic effect which is really the smallest part of any true poetry. The *Com. Ver.* has changed the original thought materially and sacrificed the true sense in many places to make the diction flow smoothly and poetically, and the result is as might be expected more of a paraphrase than a translation. In the light of the New Covenant and Christ's own teaching, as "the Good Shepherd" the general significance of the psalm needs no comment. Instead of "thy rod and thy staff" which is generally, interpreted to be "the chastening rod" and "the shepherd's crook" we have, the reader will observe, in fact "the sceptre *of* rule" and "the prophetic-rod" or baton of office, which interpreted means God's sovereign-power and "the more sure Word of prophecy" or to be still more explicit and practical, faith in these two great facts to sustain us in the hour of death and darkness.

The 23d psalm has a heading which, if understood, makes the whole significance of the psalm clear, "For the first (day) of a sabbatic-period." The sabbatic-period here referred to is the millennial thousand years which immediately precedes and ushers in *eternity*. According to the year-day prophetic teaching each *day* of this period is a year. It is also spoken of as a whole as *one day*. "In the estimation of the Lord a thousand years are as one day." This millennial period is also spoken of as a *week*. Whether the day referred to here is one-seventh or one-tenth of this whole period is of comparatively little importance; it is important to know that it is the first part of the coming millennium, as we have a picture of the earth as it will be *then* given us in this psalm considered as a whole. And moreover the grandest concept and word-picture ever drawn in the world of literature. There is enough in this one word-picture to suggest volumes of profitable thought moreover if we think God's thoughts.

The 24th psalm is a votive-prayer full of teaching and suggestive thought as far as the 8th verse. From there on to the 17th verse it is divine instruction in righteousness and a revelation of God's character. From the 17th to the close of the psalm the prayer is resumed and is pregnant with spiritual profit. Notice "his seed will inherit *an* earth" not *the* earth—that is it is suggestive of "a new heavens and a *new* earth" more clearly revealed to us now than it was then.

CHAS. GARDNER.

OUR CHILDREN.

God's Care for His Children.

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air,
But our Father holdeth
It within his care.

Not a flower fadeth,
Not a star grows dim,
Not a cloud o'ershadeth
But 'tis marked by him.
Dream not that thy gladness
God doth fail to see:
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal floateth
Swift at his command.
Faith can firmly trust him
In the darkest hour,
For the key she holdeth
To his love and power.

The Story of Israel in Egypt.—No. 19.

MOSES, AARON, AND THE PLAGUES.

A great hail storm is coming next, no such hail storm has been seen in Egypt since it was founded. The cattle and the servants of Pharaoh must all come in from the fields. Some of the Egyptians have learned to fear the Lord; his words always come true, they believe him and make their servants and their cattle flee into the houses. Others are faithless; they pay no attention to the Word of the Lord, and leave their herds and their men to perish. There are awful thunderings, and fire runs along the ground. The herbs are destroyed; the trees broken, the flax and the barley smitten. There is no hail in the land of Goshen. Pharaoh owns now that he *has* sinned. It is the first time he gives up that the Lord is righteous, and that he and his people are wicked. He means that the Lord is right in wanting to set his own nation free, and that it is wrong for the Egyptians to oppose him. He wants no more such awful thunderings and hail. He says, "Intreat the Lord that the storm cease, and I will let you go, ye shall stay no longer." But as soon as he sees that the rain and the hail and the thunders are over, he sins yet *more*, he and his servants,—he will never let this alien people go. God may keep on commanding, he will not obey.

He is warned that if he will not humble himself to submit to God's commands, a swarm of locusts will eat up all that is left from the hail. His servants beg him to "let the men go, that they may serve the Lord their God." Does he not yet know that Egypt is destroyed? Moses and Aaron are brought in, "Go," he says, "Serve the Lord your God," and then, as if fearful that he is yielding too much, enquires, "but who are they that shall go?" Moses replies, "We will go with our young and our old, with our sons and our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the Lord." At first the king consents to let the little ones go, but it is with a threat of evil. The words are scarcely out of his mouth when he reverses his decision, says only the men may go, and drives them from his presence.

The locusts are called for. They are such locusts as have never been seen in Egypt before. They come in such countless numbers, that the face of the land cannot be seen, they eat up the herbs, the fruit of the trees and every green thing.

The great leader of Israel and his spokesman are sent for in haste. Pharaoh confesses again that he has sinned against the Lord and against them and prays to be forgiven, if only "this death" may be taken away. A west wind carries the locusts into the Red Sea. Can it be possible that the king will still persist *in rebellion* against the Lord? He does, and the plague of darkness follows. Now he says that the Hebrews may go and take their children with them, but their flocks and their herds may be left behind, "Not a hoof shall remain," is the reply of Moses, and Pharaoh declares that they shall see his face no more, if they do they shall die. Isn't it dreadful to have such a disposition as that of Pharaoh; to be convinced that one is sinning against the Lord, and yet keep right on in the way of wrong? There are a great many Pharaohs in the world, men with hearts like his, who want things that do not belong to them, and who will hold them fast when they know they are not theirs. What makes you think that the Egyptians were opposed to letting the Hebrews go? as much so as their king? Because he says that "*he* and *his people* are wicked," meaning that they are unitedly opposing the Lord. And Moses uses the expression, "As for *thee* and *thy servants*, I know that *ye will not fear the Lord.*"

How many plagues are there? Ten in all. The turning of the rod into a serpent was only a sign or proof of what God could do. It is not counted with the other signs. How many of the plagues came on Egypt, before the dividing line severs the land of Goshen from the rest of the country? Three,—the water turned into blood, the frogs in the houses, and the dust turned to lice. Seven came only on the Egyptians,—the swarms of flies, the murrain on the cattle, the boils on man and on beast, the great hail storm, the locusts, the terrible darkness, and the death of the first born. But the darkness could hurt no one, you say? No, but it would cause great fear. Have you ever read about the dark day in New England, when cattle came in from the fields, chickens went to roost, and candles had to be lighted? People were dreadfully frightened, they thought the judgment day had come. We read about it now with a feeling of awe, for the cause of it has never been explained. We can only say, "It is the finger of God" warning us of a coming judgment and of an approaching King. It is "a sign" to us, just as the plagues were signs to the Egyptians. The Savior said "the sun should be darkened," a little while before his second advent. But the darkness in Egypt was still more intense than that in New England, how fearful it must have been!

AUNTIE WINCE.

Selected.

Baptism.

1. An act of obedience required of all who believe the gospel.

"Jesus answered, Verily, verily, I say unto you, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—John iii. 5.

2. It consists of bodily immersion in (not sprinkling of) water.

"And he commanded the chariot to stand still; and they went down *into* the water, both Philip and the eunich; and he baptized him."—Acts viii. 39.

3. It must be preceded by belief of the gospel.

"And when they believed Philip, preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."—Acts viii. 12.

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark xvi. 15 16.

4. Apostolic examples.

"Then Peter said unto them, repent and be baptized every one of you *in* the name of Jesus Christ. .....Then they that gladly received his word were baptized."—Acts ii. 38, 41.

"Lydia was baptized, and her household."—Acts xvi. 15.

"The Philippian jailor was baptized, he and all his straightway, ...believing in God with all his house."—Acts xvi. 27, 33, 34.

"When they (twelve men at Ephesus) heard this, they were baptized in the name of the Lord Jesus."—Acts xix. 5.

5. Its necessity.

"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Peter iii. 21.

6. Its signification.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead *by the glory of the Father, even so* we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. vi. 3, 5.

7. Benefits derived:—

Remission of sins (past.)

"Arise, and be baptized and wash away thy sins."—Acts xxii. 16.

Union with Christ (legal.)

"For as many of you as have been baptized into Christ have put on Christ,.....and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27, 29.

By the Spring schedule effective May 15th on the Nickel Plate Road an effort has been made to give a better and more convenient service to our patrons. The schedule time of through trains has been shortened and local points have been effected advantageously. Westbound Fast Express No. 5 which left New York 6 P. M. and Boston at 3, P. M., the day previous, leaves Buffalo at 6.35 A. M., and arrives at Chicago at 9. P. M., passing Erie and Cleveland during the forenoon, Bellevue at noon, and Ft. Wayne at four o'clock. Western Express No. 1 with through sleeping cars which left New York and Boston the evening previous, leaves Buffalo shortly after noon daily, and arrives in Cleveland at 7 P. M., taking passengers into Chicago at 7.25 A. M. The Chicago Mail which departs from Cleveland week days at 6.00 A. M., makes local stops to Chicago, where it arrives at 7. P. M., in convenient time for evening entertainments. East bound No. 6 leaves Chicago 1.30 P. M., daily arriving at Ft. Wayne 6.20 P. M., Cleveland 11.30 P M., Buffalo 6.00 A. M., New York 6. 30 P. M., Boston 9 P. M. next day. No. 2 leaves Chicago 9.20 P. M. daily arriving at Cleveland 9.23, A. M., Buffalo 4.55 P. M., New York 7.50 A. M., Boston 10.20 next morning. Cleveland Mail leaves Chicago 8.05 A. M., (Daily except Sunday) reaches Knox at 11 A. M., Ft. Wayne 1.50 P. M., making intermediate stops, arriving at Cleveland at 9.00 P. M

Reduced Rates.

Are authorized by the Nickel Plate Road to the following conventions:—

1. German Baptist, May 28th to June 8th, Decatur, Ill.
2. Commercial Traveler's May 31st to June 1st, Columbus, O.
3. Knights of Honor, June 10th to 16th, New York City.
4. Epworth League, June 27th to 30th, Chattanooga, Tenn.
5. Confederate Veterans, May 20th to 24th, Houston, Texas. Make a note of the fact that we operate Through Sleepers between Chicago, Buffalo, New York, and Boston. Diners on through Trains.

Announcement.

Dear Restitution:

Please say, that the brethren of Northern Illinois will not hold conference in June, as was contemplated, but will postpone until in September. Due notice will be given.

J. M. GLOTFELTY, Chairman.

The Annual Conference of the Churches of God, in Iowa, will be held at Marshalltown, sometime during the month of August. Notice will be given in due time. Brethren and Sisters, begin at once to prepare for this meeting and make it such a one in numbers and in Spirit that it may long be remembered.

O. J. ALLARD, Sec'y.

The Third Quarterly Conference of the Church of God, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, commencing on Friday, June 7, 1895, at 10 o'clock A. M., and continue over the following Sunday.

Owing to the fact of there being so few members of this once prosperous church, they being separated from different causes, it has been questioned by some as to the advisability of longer trying to hold conference meetings at this place; but as the time draws near all hearts turn to Old Antioch. These meetings have been held so long that they have become an established fact in the minds of the people and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family re-union, where we all meet on a common level, where we can enjoy the blessed communion of those of like precious faith so that we feel that we would be lost without them for from these gatherings we do derive much strength if we come with the right spirit. So, brothers and sisters let us come with hearts full of love for the truth, laying aside the cares of this life and have nothing in view but the upbuilding of each other's faith. We invite you to come. We urge you to come.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

The time appointed for the Third Quarterly Conference of Nebraska, is June 7 to 9, 1895, at Moorefield, Frontier County. The brethren there extend a hearty welcome to all who may come and will do all within their power to make the meeting a success.

J. J. CADY, Sec'y.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., commencing Thursday evening May 30th, and holding over the following Sunday.

The executive committee has given instruction to "call the conference." Of course all that was meant was to announce the time and place appointed for having a conference. A few, a "little flock," have heard and obeyed the call of the Shepherd.

As we are considerably scattered over the field, it has seemed profitable and enjoyable to meet at stated times to greet and cheer each other, and to get a seed of grain.

Since our last assemblage we have had to keep constantly guarded against the wolves, we hope none have been taken unawares, and the weather has been severe—Satanic Storms. Now let us gather once more to aid and encourage each other before the Shepherd comes.

Should there be any in the "flock" who seem almost exhausted, make an extra effort to be present, and those who feel strong and healthy be *sure* to be present to lend a helping hand to others, and to tell them what food you have picked which gave you strength, and to instruct them which way to go in order to avoid the more ferocious wolves.

Bring as many with you as possible. There are a goodly number in Michigan, who are taking THE RESTITUTION, and will read this notice, thereby showing that you sympathize to some extent at least with those of this faith; but who have never met with us. Now can you not so arrange as to be present at this meeting. All will be heartily welcomed.

Dutton is located on the Michigan Central R. R., ten miles southeast of Grand Rapids. Those going from the South or West, go over the G. R. & I. R. R., L. S. & M. S. R. R. or C. & W. M. R. R. via Grand Rapids.

F. L. AUSTIN, Sec'y.

Sisters of the "Evangelical Aid Society," do not forget that in connection with the conference work ours too must be shown. All did so well last year. We hope the interest has not abated but that all will do what they can even though it should not be very much. Every offering however small helps swell the amount which is all used to further the gospel work. Bring or send your mites to Dutton at conference time when Sr. Jackman will credit each with their amount.

Yours, working for the Master.
M. A. WOODWORTH, Sec'y.

Appointments.

Antioch, Ill., May 17, to 19.
Adaline, Ill., May 24, to 20.
Pleasant Valley, Ill., June 1, to 2.
Union Church, Ill., June 7, to 9.
East Plum River, Ill., June 15, to 16.
Lamark, Ill., June 22, to 23.
Leaf River, Ill., June 29, to 30.

D. M. HUDLER.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday at Argos. The 1st Sunday in June, at Roll. and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. HATCH.

The ear that heareth the reproof of life abideth among the wise.

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m-11-15

Through Buffet Sleeping Car to Michigan Points.

Commencing about the middle of June, and continuing until the latter part of September, the Vandalia Line will place in service elegant Buffet Sleeping Cars to be run through to Petoskey, Bay View, via Terre Haute, St Joseph, Grand Rapids, Traverse City and Charlevoix. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. Only one change of cars to Mackinac Island. For detailed information address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

PLEASE write short articles. I does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 8 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

For the Dunkard's Convention at Decatur, Ill., May 28th to June 8th the Nickel Plate Road offers a Superb Passenger Service with Magnificent Sleeping Cars, Unexcelled Diners, Luxurious Day Coaches, and Reduced Excursion Rates.—m-15-22.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of "Ten Discourses." A volume of 288 pages, 4th edition. Cloth, 50 cts. A copy in leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one y. r, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00
EXPENDITURE.	
Previously used	$16.70

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Reads, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 32,000 Baptists, in 1868. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages 6, 20 cts.

FOUR PAGE TRACTS.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with collateral evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 10c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a 16 page tract. Price 5c. each, 15 for 50c, by Jos. Lanier, Danville, Pa., Jo ly 25, 1894. Order, Lanier. Can be had at this office at 10c. each, 3 for 25c, or 15 for $1.

The Hole of All Tolego, Carrie Wallace. This nurseon of 11 pages contains above sermon subject to Low ready and may be had from THE RESTITUTION office, or of the author ss Mrs. Carrie Wallace, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 728 pages, price $1.50

JESUS CHRIST—His Personality, Character, Nature and Character, in the light of the covenants, including a brief Messianic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 20 cts. or four for $1, post paid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlinary word-for-word English translation, based on the readings of ancient critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper 8 vols $1.00; Library binding $3.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 154 page, cloth bound, for 15cts.

Catechism of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Cecil Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 50 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Monzingo. We have received from the author a copy of the new book of 160 pages, written by William Glen Monzingo, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Monzingo is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
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D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.... 12:26pm For St. Joseph.
No. 54, ex. Sun. .... 10:26pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.. ... 4:00am For Terre Haute.
No. 53, " ... 12:30pm " "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

W. V. BROWNE,
Ass't. Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held in the Church of the Blessed Hope, 836 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. M. Jobbs, Evangelist.

The Church of God meet for Worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence, 261 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at 2 p. o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their House on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for divine worship. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ten west thereof.

The Church of God in Frontier Co., Neb., meets in the new Union church. We have Union Sunday School each Sunday, and communion once a month. We have Lo regular preaching. Jason Wetton Elder; Sarah A. Beck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11, Church 3 o'clock. Preaching, 8 p. m., followed by services at 9:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry lines from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kahle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Eastmond, Ga., meet every Sunday at 2:30 p. m., to break bread and exhort each other in love and good works. Wm. H. Wilson, Elder; Silas Style, Secretary.

Meetings held at Unity Church, Sebolla Ferry, Oregon, fifteen m. southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jayne. 3rd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. L. Steele. 4th Sunday, Social meeting. Each appointment at 10 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Henwar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in N. of P. Hall, 795 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hall church in Shadeland, Ind., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychmer.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Whitesitt, Pastor.

Services held at the Church of God near Sebolla Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. V. Harlan and Bro. A. Adams, Elders. J. J. Cady Secretary.

"The Church of God at Ready and Prairieforest have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Cantonment every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except such as they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

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Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

	6	51	28	8	33	7
Westward.	AM	PM	AM	PM	PM	PM
Pittsb'g'h lv.	7 00	3 00				
Allianee, arr	9 50	5 50				
Canton	11	7 35				
Massillon	11 30	7 55				
Wooster	11 10	10				
Mansfield	12 55	10				
Crestline, arr	12 55	10				
Bucyrus	1	12	6 05			
Akron	2 40	1 45	7 40			
Van Wert	3	2	8			
Ft Wayne	4 55	3 30	9 30			
Arcola						
Columbia City	4 39	4				
Larwill						
Pierceton						
Eagle Lake						
Warsaw	5 31	4				
Glen Green						
Burton						
Inwood						
Plymouth	6 05	5				
Grovertown						
Hamlet						
Hoyt						
Union						
Wanatah			6 05			
Valparaiso	7 21	6 20	7 20			
Wheeler						
Hobart			7 40			
Liverpool						
Clarke						
Chicago, arr	8 00	8 00	8 35			
	PM	AM	PM			

Eastward.	AM	PM	PM	AM	PM	AM
Chicago, lv	9	4 15	4 30	11 25	5 45	7 45
Clarke						
Liverpool						
Hobart						
Wheeler						
Valparaiso	9 10	4 50		12 05	6 05	8 05
Wanatah	9 35		5 00	12 30		
Hamlet	9 50					
Grovertown	9 55					
Plymouth	10 05	5 05	5 20	12 55	6 30	8 30
Burton	10 17					
Plain Green						
Warsaw	10	5 41	5 56	1 30	7 06	9 06
Eagle Lake						
Pierceton	10 45		6 21	1 55	7 31	9 31
Larwill						
Columbia City	10	7 18	4 55	2	7	9
Arcola						
Ft Wayne	11 05	7 55	5 30	2 45	7 45	9 45
Van Wert	11	8	6	3	8	10
Elida	11	8	6	3	8	10
Bucyrus	12	9	7	4	9	11
Crestline, arr	12 05	9 30	7 30	4 30	9 30	11 30
Mansfield	1	10	8	5	10	12
Wooster	1	10	8	5	10	12
Massillon	1	10	8	5	10	12
Canton	1	10	8	5	10	12
Alliance, arr	1	10	8	5	10	12
Pittsb'g'h, ar	1	6	5	10	6	8
	AM	AM	PM			

JOSEPH WOOD, General Manager.
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Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 52, Passenger, Leaves 12:26pm
No. 56, " " 10:15pm

GOING SOUTH.

No. 51, Passenger, Leaves 4:00am
No. 53, " " 12:30pm
No. 151, Local, " 11:05pm

Daily except Sunday. Daily.

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Valpar'o	11:16pm	9:38am		11:00am	
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Knox	12:10am	10:37am	4:20pm	2:10pm	
Argos	12:35 am	11:04am	5:06pm	2:55pm	
Ft Wayne	3:30am	1:40pm	7:45pm	4:30pm	
Cleveland	10:05am	9:30pm	1:25am		
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Ft Wayne	2:30am	1:10pm	7:40 m	7:00am
Argos	4:27am	3:23pm	9:37pm	8:30pm
Knox	5:02am	4:04pm	10:20pm	9:14pm
South Bend		4:45pm		11:30pm
Valpar'o	8:57am	5:00pm		12:30am
Hobart	9:19am	5:19pm		1:00am
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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JUNE, 5, 1895. NO. 21.

Poetry.

An Invocation.

"Bow down thine ear O Lord, hear me for I am poor and needy." Ps. lxxxvi. 1.

Alpha, the first-born of every creature;
Bring to thy people the promised reward.
Counsellor give us thy horn and thy fortune;
David's own kingdom by thee restored.

Every land be thine own, thy dominion,
Fill the whole earth with thy glory and name.
Govern the world, with thy equity rule it.
Help thine own Israel to bury their shame.

Immanuel, come, be thou God with thy people,
Judge of the living, give life to the dead.
King of all kings, be thou with us and keep us,
Light of the world from thy throne be we led.

Mighty, o'erthrow these strong powers around us.
Nothing can stay thy strong arm in thy wrath.
Omega, last of all kings we implore thee
Pass us not by, keep us safe in thy path.

Quicken the dead, give new life to the living.
Righteousness, be it the staff of thy throne.
Say, "I am thy God and thou art my people,"
Take thy "little flock" them last hong it them thine own.

Unto the Father be praise and thanksgiving
Verily he hath rich blessings bestowed
Wonderful Prince, may sweet peace like a river
Extend to thy Zion, the hill of our God.

Yea, blessed be he, who the victory gives us,
Zealously guide us and bless us again.
And thine be the kingdom, the power and glory,
Etcetera, now and forever. Amen.

C. F. KENNEDY.

Original.

The Two Redemptions.

Editor Restitution:

Kindly give the paper "The Two Redemptions" enclosed, herewith a place in your valuable paper, that is, should you deem it worthy of the honor. I copied it from "A Letter to a Friend," published by the author John Robertson in 1891, long since dead. Regarding its length, bearing in mind your instructions, I have condensed it at considerable length, where there was a repetition. Yours in Israel's hope.

J. M. GUNN.

"The work of man's redemption from the curse of the law, was finished on the cross, by Jesus the Christ, and the human race are specially called to believe this authentic fact. This important work was performed before faith could rest upon it.

It is true, without faith in the finished work, none can be benefitted or saved by it, hence it will be seen that the work done on the cross by Christ must not be confounded with our salvation. Although the latter cannot exist without the former. Thus, the work of redemption finished by Christ on Calvary, and our faith in that work, and salvation through faith, are three distinct factors from one another. Redemption from the curse by Christ is the light to which we come, our coming is not the light.

On Calvary God filled the well of salvation. It is full, free and refreshing, whether we drink from it or not, we must drink to be refreshed. Still the act of drinking is not the water. By drinking we neither make, nor change the water. The watery element had existence before we quenched our thirst. Thus says Paul, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Our redemption from the curse is therefore a work done by Christ alone. In this work no human hand, apart from the Christ, had any share. It is a finished fact addressed to our faith. Our faith in the fact did not create the fact.

There are two redemptions, to wit, a redemption *from* the law, curse, and a redemption *from* sin which is the cause of the curse. The first redemption *brings* the living water of remission to my mouth. Assuring me that it is mine through the precious blood of Christ. The second redemption—the redemption from iniquity—comes through faith in redemption through the blood. If we put faith before redemption and say, "We are redeemed from the curse of the law" by faith, we substitute faith for the work and blood of Christ, making faith the ground of our salvation. It follows as a truth as sure as the infallible demonstrations of geometry, that Christ hath redeemed all mankind from the curse of the law, and that the good news be preached to faith, and not for faith. Some one might say: If all men are redeemed from the curse of the law, all must be saved. Christ redeemed men from the curse of the law when he died the ignominious death on the cross. See Heb. ii. 9. Not when you believed or when I believed, for the Christ suffered before our birth and for that matter long before the birth of many of our progenitors. Nevertheless, men may be saved from Old Testament curse, and still be under a heavier curse, by disobeying the law of the New Testament called "the law of faith." Jesus Christ in some sense is the Savior of the world. This is a doctrine of Scripture, the apostle says, "He is the Savior of all men, especially of those that believe," and what can that mean but that he hath redeemed all men from the curse of the law, and that he redeems from sin those who sincerely obey the gospel?

The blood of the atonement makes redemption from sin possible, by making redemption from the curse certain. There is a difference between Christ bearing our sins, and bearing our curse. Was it not the curse of sin that Christ bore? Scripture clearly points out the distinction between redemption effected on the cross and preached to faith, from redemption from sins which comes through faith, and is one thing with full salvation.

We have made comparison of faith to the drinking of water, but who praises the act of drinking? In gratitude for excellent water we praise the Great Giver. What is faith? Simply seeing intellectually the evidential value of the precious blood, but do we praise the seeing? No. We praise the Son who loved us better than his own life. Thus, Peter addresses his fellow believers, "Ye were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as a Lamb without blemish and without spot." Thus Paul, "We have redemption through his blood the forgiveness of sins." Thus the beloved disciple, "Thou wast slain and hast redeemed us to God by thy blood. Out of every kindred, and tongue, and people, and nation." Thus the supplement to the ancient gospel of the kingdom, first preached in the Christ's name at Jerusalem, through the blood of the New Covenant is not merely offered but announced to all mankind, without money and without price, confirming the testimony that Christ hath so put away sin, that it is not imputed to us. 2 Cor. v. 19, 21. "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the Word of reconciliation, now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead be ye reconciled to God, for he hath made him to be sin for us who knew no sin," etc. So that the good news by which men are reconciled to God, is the proclamation of forgiveness of sin through the innocent Lamb of God, having borne our trespasses. But how is the foregoing to be harmonized with the doctrine taught in Rom. v. 1, "Being justified by faith we have peace with God." Also Acts xiii. 39, "By him all that believe are justified." And many such passages which show men are justified by faith, and not before it? Doubtless, the apostle might have proclaimed that justification was possible. But that supposes the existence of a previous certainty, as a basis for faith conditioned not on faith, but on the cleansing blood. See 1 Jno. i. 7. While obedient faith is made the final condition of salvation. Thus forgiveness through Jesus paves the way to make faith and justification possible, and the following passages are clear in showing the difference between forgiveness and justification. Luke x. 9, "He is willing to justify himself." Psa. li. 4, "That thou mightest be justified when thou speakest." Matt. xi. 18, "Wisdom is justified of her children." Luke vii. 29, "The people and publicans justified God." Rom. iv. 2, "Abraham was justified by works." 1 Tim. iii. 16, "Justified in the Spirit." Put pardoned in place of justified and it will be apparent. It would never to do say the publicans pardoned God. And with reference to its being sins against law that Christ took away, see Heb. ix. 15. When we have "by means of death for the redemption of the transgressions under the first testament." All sins against law have been borne by Christ, and thus put away for ever. It may be asked, Are we to infer from this that all men shall be saved? Certainly not, if they disobey the gospel. Such disobedience involves a far greater sin and a much more terrible penalty than transgressions under the first testament. Sins against the command, "Thou shalt love the Lord thy God," were as nothing compared with disobeying "the law of faith," which says, "Thou shalt believe that the Lord thy God hath loved thee and gave his Son to die for thee." The sin of unbelief which is the rejection of the Son of God, by whose bloody sacrifice God commendeth his love to us, plainly shows unbelief is the sin of sins now. In fact, unbelief is the rejection of God's only remedy; and being as sin against the remedy, it is in consequence a sin for which there is no remedy. Heb. x. 28, 29. It is the sin against which the Spirit strives and warns unbelievers. See Jno. iii. 18. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." See also Jno. xvi. 7-9.

Infidel Ministers.

Dr. Heber Newton, pastor of All Souls' Protestant Episcopal Church, recently preached a sermon in that church, in which he declared his disbelief in the physical resurrection of the Lord Jesus. He admits that the disciples believed in his *literal* resurrection, but he says: "I cannot accept the testimony of the disciples." He claims that it was "the spirit of Jesus in his spiritual body which is the house of the living after death appeared to his disciples."

If Dr. Newton "cannot accept the testimony of the disciples," he will have to carry his scepticism to a greater length than he has already done, for every thing hangs on the testimony of these inspired witnesses. Before his ascension, he told his disciples to tarry in Jerusalem, until they were endued with power from on high. "The Holy Spirit, whom the Father will send in my name, he shall *teach you all things*, and bring to your remembrance all that I said unto you." Now, if Dr. Newton rejects the evidence of the disciples, he will, of necessity have to reject the teaching of the Holy Spirit, for "he shall teach you *all* things." Jesus further says: "When the Comforter is come, whom I will send unto you from the Father, the Spirit of truth which proceedeth from the Father, he shall *bear witness of me:* and ye also shall *bear witness*, because ye have been with me from the beginning." Here we are taught that the Holy Spirit would first "bear witness" to *them*, concerning Jesus, and they in turn would "bear witness as to what the Spirit *taught them*. Again: "When he the Spirit of truth is come, he shall *guide you* into *all* the truth."

Now, on the day of Pentecost the Holy Spirit came. "And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit *gave them utterance*." The Holy Spirit gave Peter "utterance" to say as follows: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God, etc. * * * ye by the hand of lawless men did crucify and slay: whom *God raised up*, having loosed the pangs of death; because it was *not possible* that he should be holden of it." The Holy Spirit "bears witness" through Peter, that God *raised up* Jesus, by having "loosed the pangs of death." And further: "This Jesus *did God raise up*, whereof we are *all witnesses*." Now, did the Holy Spirit cause these witnesses to bear false testimony? If Dr. Newton "cannot accept the testimony of the disciples" he cannot believe the Holy Spirit, for they simply spake as they were moved by that power.

The Doctor will also have to reject Jesus' Word, he repeatedly declared that he would rise again the "third day." The chief priests and the Pharisees remembered his declaration, and went to Pilate saying: "Sir, we remember that that deceiver said, while he was yet alive, after three days *I will rise again*. Command therefore, that the sepulchre be made sure until the third day."

According to Dr. Newton's theory the Lord gave false testimony when he said "I will rise again," "Destroy this temple, (the temple of his body) and in three days I will raise it up." Note, it is the temple which was *destroyed* that should rise again, and not some spiritual body which could not be destroyed by sinful men. Hence Dr. Newton must reject Jesus' Word.

The Doctor will next have to reject the testimony of angels: "An angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men, and the angel answered and said unto the women, Fear not ye: For I know that ye seek Jesus which *hath been crucified*. He is *not here; for he is risen*, even as he said. Come, see the place where the Lord lay, and go quickly, and tell his disciples, He is *risen from the dead*."

How does the Doctor account for the empty grave? It is incumbent upon him to account for this, when he avows his disbelief in the physical resurrection of Jesus. The angel invites the women to come and see the *empty grave*, and view the *very* spot where the *Lord* had *laid*, and affirms: "He is risen from the dead." Spiritual bodies cannot die and rise again.

Next, Doctor Newton's scepticism will have to reject the testimony of the Apostle Paul, who was taught by Jesus himself, after the ascension of the Lord to heaven: "For neither did I receive it from man nor was I taught it, but it came to me through *revelation of Jesus Christ*."

Paul says: "I delivered unto you first of all that which also *I received*, how that Christ died for our sins according to the Scriptures; and that he was buried; and that he *hath been raised* on the third day according to the Scriptures; and that he appeared to Cephas; then to the twelve; and then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also."

Paul states that it is the *one* who "*died*" which had "been raised on the third day," and not a spiritual body which cannot die. To maintain his theory the Doctor will have to refuse belief in the revelation of Jesus from heaven, to his chosen messenger of the Gentiles.

Next, Dr Newton will have to doubt the evidence of doubting Thomas, who said: "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, *I will not believe*." The crucifixion scars would certainly be positive proof that it *was* the *identical* body which hung upon the cross. "Then saith he (Jesus) to Thomas, reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless but believing. Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, because thou hast seen me, thou hast believed; blessed are they which have not seen, and yet have believed." Dr. Newton cannot be among the "blessed" for not even the crucifixion wounds are evidence to him of the physical resurrection of Jesus.

The New Testament hinges all future life and blessedness upon the physical resurrection of Jesus: "If Christ hath not been raised, then is our preaching vain, your faith is also vain, yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ, whom he raised not up if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised; and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ *have perished*."

We have reached a period, when infidelity has reared its head in the churches. Ministers in the pulpit question the inspiration of the Scriptures which contradict *their* teaching. And here we have Dr. Newton, assailing a doctrine which lies at the base of all Christian faith. Remove the literal resurrection of Jesus and all hope of a future life is destroyed.

W. H. WILSON.

Justin Martyn (A. D. 150) said, "For if you have conversed with some that are indeed called Christians, and do not maintain these opinions, but even dare to blaspheme the God of Abraham, and the God of Isaac, and the God of Jacob, and say that there is no resurrection of the dead, but that the souls, as soon as they leave the body, are received up into heaven, take care that you do not look upon these. But I, and all those Christians that are really orthodox in every respect, do know that there will be a resurrection of the body and a thousand years in Jerusalem, when it is built again, and adorned, and enlarged, as Ezekiel, and Esaias, and the rest of the prophets declare."—*Dialogue with Tripho, the Jew.*

On the field of Waterloo a topaz seal set in gold was recently found, bearing the arms and motto of Viscount Barrington. It belonged to Ensign Barrington, who was killed at Quatre Bras June 16, 1815, and had lain undiscovered for eighty years.

OUR CHILDREN.

The Little Brown Seed.

"'Tis of no use," said a little brown seed;
Where shall I go and hide?
I'm ugly and brown, with nobody's love,
And ugly beside."

So she [illegible], and rolled very quickly away,
And [illegible] on the ground;
The rain came in torrents, and fell upon her
And all things around.

And she felt herself sinking in darkness beneath,
Poor little faithless seed!
Where never an eye could see her sad fate,
Oh! she was hidden indeed!

The little brown seed lay still in the earth,
So herself still sighing —
Till at last with an effort she roused up, and cried,
"I'll begin by trying."

"I'll try and stop fretting, for 'tis of no use,
And if I've nobody's love,
I'll look up in hope, for there is One who will see,
The dear God above."

Oh, would you believe it! straightway the ground
Began to tremble and shake;
And make way for the little seed, hopeful now,
Her upward way to take!

Up, up she went, till at last she saw,
The lovely, bright blue sky;
Oh! the beautiful spirit had found release,
And the Summer time was nigh.

And brightness and beauty that grew up on her,
I cannot begin to speak;
Crowned with flowers she stood, beloved by all,
So lovely, yet so meek.

—Margaret Sidney.

The Story of Israel in Egypt.—No. 20.

DEATH OF THE FIRST BORN—THE PASSOVER.

"There was a thick darkness in all the land of Egypt three days."—A darkness that could be felt.

"They saw not one another neither rose any from his place for three days."

Was it a foggy, or a smoky darkness? There was something more than absence of light for the blackness was so impenetrable that the people just sat still. They made no attempt to dispel it with the feeble flames of lamp or candle. One day of darkness is awe-inspiring, what must have been three such days of silence and gloom?

"But all the children of Israel had light in their dwellings." We need no comments on this. God is ever the joy and the light of those who serve him.

Moses and Aaron have been driven out from the presence of Pharaoh. He thinks he will see these men no more, but he will be glad to send for them by and by.

Hitherto, the plagues have been annoying and destructive of property, but God has been mercifully careful about destroying life. He has given plentiful warnings, wonderful proofs of his existence and power, and ample time for faith and repentance to work.

A few among the Egyptians have learned to fear the Lord,—are these the mixed multitude that go out of Egypt with the Israelites? Ex. xii. 38; xi. 8.

God always warns people of coming judgments that they may have time to repent and escape;—did he warn Pharaoh of the approaching death of the first-born?

You can find nothing of the kind in the 11th chapter of Exodus? Read the next chapter carefully, you will see that Moses does not leave Pharaoh's presence until he says,—"Thus saith the Lord, About midnight will I go out into the midst of Egypt. And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh, that sitteth upon his throne, even unto the first-born of the maid-servant, that is behind the mill; and all the first-born of beasts, and there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israel, shall not a dog move his tongue against man or beast, that ye may know how that the Lord doth put a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and bow down themselves unto me, saying, get thee out and all the people that follow thee, and after that, I will go out. And he left Pharaoh in great anger, he had not left him before.

If Pharaoh will not hearken—that is, he will not listen with believing mind, and cheerful obedience He is letting his last chance slip away, he will not let the children of Israel go out of his land.

What are the Israelites to do? Will their land be separated from that of the Egyptians? Yes; we are at our starting point now. You remember when we began these lessons that I was reading to the young girl about Jesus sending his disciples to prepare the Passover, and she was asking me "what the Passover was?" and "why was it instituted?" Divide the word and you will see what it means,—to pass over,—to let escape, to free from guilt and its penalty.

It is the month Abib or Nisan. This month is hereafter to be the beginning of the year to the Israelites. In the tenth day of the month they are to take to them every man a lamb—or if the family is too small the neighbors are to unite in the feast. The lamb must have no blemish, it must be a male of the first year, taken from the sheep or from the goats. It must be kept up until the evening of the fourteenth day and then killed. That would be at three o'clock, for the margin reads "between the evenings," and this, men say, was the middle of the afternoon. The whole assembly of the congregation of Israel kill the lamb, that is, the heads of the household, kill, each one a lamb. The blood is caught in a basin, a bunch of hyssop is dipped in it, and the lintel and the two side posts of the door are struck; no one must then go out of his house until morning. The lamb, is roasted *whole* in the fire, and eaten with unleavened bread and bitter herbs. All that remains of the lamb is to be burned in the fire. They must eat it as if they were in a great hurry, all dressed as if ready to start on a journey.

But what does it all mean? More I am afraid than Auntie can tell you. We have been watching all the time for something that would speak to us about Jesus; we have found it now in one of the most wonderful picture-lessons that was ever given to the world.

"The blood shall be for a token upon the houses where ye are; and when I see the blood, I will *pass over* you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side posts, the Lord will *pass over* the door and will not suffer the destroyer to come in unto your houses to smite you. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations by an ordinance forever."

But how is the passover a picture-lesson of Jesus? Can not you call up a great many texts like these?—"Lamb of God that taketh away the sin of the world." "Like a Lamb dumb before her shearers." "Lamb without blemish." "Worthy is the Lamb that was slain." "Made white in the blood of the Lamb." Who is this "Lamb" that the New Testament talks so much about? Ah! you know! You have heard the dear Savior called the "Spotless Lamb," and have read in 1 Cor. v. 7, "For even Christ our Passover is sacrificed (slain in the margin) for us." This Lamb in Egypt is a picture of him.

AUSTIN WILSON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the exhibit mention the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOLLIE, Corresponding Editor.

PLYMOUTH, INDIANA, JUNE 5, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

The Bible.

We think it would be well if our young readers would commit to memory the contents of the Bible as given in the following lines from an unknown writer:

"It contains:
Worlds of hidden wonders;
Ages upon ages of history;
Floods of everlasting light;
Mines of inexhaustible wealth;
Seas of saving health;
Forests of trees of righteousness and life;
Rivers of pleasure and gladness;
Chariots of fire dropping clouds;
Acres of charming landscape;
Mountains of mighty power;
Fountains of life and peace;
Reservoirs of living water;
Oceans of lively hope;
Treasures of wisdom and knowledge;
Heaps of truth and virtue;
Wells of salvation and spirit;
Volumes of precepts and protocols;
Heights of unspeakable joy;
Depths of spiritual treasure;
Lengths and breadths of heavenly love;
Fields of golden grain;
Realms of sacred story;
Lands of sunny glory;
Treasuries filled of faith;
Beautiful vision of peace;
Waves of strength and beauty;
Rocks of justice and judgment;
Showers of blessing and mercy;
Rills of holiness and purity;
Deluges of spiritual medicine;
Piles of statutes and commandments;
Loads of promises and prayers;
Cargoes of profit and prophecy, and
Lapfuls of gospel pearls."

SISTER Nell's question will be attended to shortly.

MAHOMET divided the nether world into seven hells, and in the lowest he placed the hypocrites of all religions.

SOME one writes to say that we "Have no *plan* of salvation;" we hope that that is the literal truth: we *want* no plan of our own; it is enough to accept God's plan.

COTTON Mather used to say there was a gentlemen mentioned in the 19th chapter of Acts to whom he was greatly indebted—viz.; the town clerk of Ephesus, whose counsel was, "Do nothing rashly."

"THE most perfect thinking substance in world now is the human brain. But the time will come when the thinking substance *will be incorporated in a body capable* of developing all its conceptions; a mind as much superior to the animal organ of thought, as *incorruption* is to that which is corruptible."

"WHETHER we realize the Almighty presence or choose to ignore it, it pervades us still. Abiding with us in the morning light, it guides through the sunny hours, and confronts us in the twinkling orbs of midnight. God is everywhere about us. "In him we live and move and have our being."

HARRIET Beecher Stowe once said: "Talk of hair-cloth shirts, and scourging, and sleeping on ashes as a means of saintship! Let a woman once look at her domestic trials as her hair-cloth, her ashes, her scourges, accept them, rejoice in them, smile and be quiet, silent, patient, and loving under them, and the convent can teach her no more; she is a victorious saint."

No system of religion can be true which is out of harmony with man as we see him. God has told us *how* he formed man, and of *what* he formed him; and experience teaches us that we have a truthful account of his organic constitution as well as his origin. If we consent to be what God says we are, the religion of the Bible just meets our case, and supplies all our needs.

How does the prospect of the Lord's coming *speedily*, affect you, reader? Is it full of stimulating power for you? Does it fan your love into a flame? Does it make you more earnest, more zealous, more prayerful, more watchful, and, withal, more cheerful? Does it make you careful to redeem the time? More determined to avoid even the appearance of evil? What effect does it have on covetousness, and worldly mindedness, and selfishness, and, frivolity? The hope of seeing Jesus and of being made like him has a purifying power,—and if the purifying process is not going on in a person he has no good hope. He may know what the gospel faith and hope are, theoretically, but he has not believed with the heart unto righteousness, or he has left his first love. To such we affectionately say, there is space for repentance, and for strengthening the things that remain; how long it will last we know not. Repent, before it be too late.

God's movements among the nations are so gradual and natural, and, so to speak, they so dovetail with the present condition of things that his controlling power is concealed, except to the few who are animated with the spirit of a discerning faith and affection. What a privilege to be numbered with the *few*, so as to be able to count the mile posts and mark the events which tell us that "The time is at hand;" the world's crisis is rapidly approaching.

EVERY day of our lives some thing happens which shows the importance of clinging to the grand old covenants of promise. Pained are we to see those of whom we had hoped better things crazy over hobbies, and spending time, talents and money on ideas wholly human, and without a speck of gospel in them, and yet trying to splice them on to it. Oh, let us hold the Glad Tidings in its purity and simplicity. It is a thousand times more costly to sacrifice the truth than a few men.

THERE are two answers to the question, "What is man?" One of them is *not* us. One is a divine answer, the other human. The divine answer is as follows: "Man is like to vanity; his days are as a shadow that passeth away." The latest human answer we have seen, says, "A man! No line can measure him; no fruit can bound him. The archangel before the throne cannot outlive him. The stars shall die, but he will watch their extinguishment. The world will burn, but he will pass on the conflagration. Endless ages will march on; he will watch the procession. A man! The masterpiece of God Almighty." What presumption and wickedness! Surely the writer must have been given over to believe a lie.

THE question is asked:—"As we are commanded to love *our* enemies, does not God love *his* enemies?" Yes; we have the evidence of this in the words of Jesus in John iii. 16, "For God *so* loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The questioner will please note that the world of mankind can only be saved by compliance with the condition exacted. Whosoever believeth in the Son given shall not perish, but have everlasting life. The best [illegible] is derived from God's great gift [illegible] not scattered broadcast. God [illegible] his enemies enough [illegible] in their sins. He [illegible] of a perfect hatred; it [illegible] of enmity, and his love finds expression in a system of means for ridding them of sin. The sinner must make use of the means provided or no reconciliation is effected. Questioner must make sure not to love the *sins* of his enemies, while he loves *them*.

WE recently read a paragraph which said a Roman Catholic merchant in Australia died some time ago, leaving one thousand five hundred pounds to the church "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead man has been really delivered. It is safe to say the money will never be paid if that decision be adherred to. But what a system! A wealthy person takes it for granted that he is going to a disagreeable place. Is there no means by which he could avoid going there? Why go and then have to pay out? If it is money that is wanted, why not purchase exemption and be done with it? If a person is sent to purgatory because of some misdemeanor, has Catholicism no system of pardon? Do not their *priests* claim pardoning power? Surely faithful Catholics should escape purgatory if they have been pardoned? It looks as if either purgatory or the confessional *must* be a fraudulent piece of business, viewed in the most favorable light, and from a Catholic standpoint too; the one conflicts with the other. But what else could be expected from Babylon?

BELIEVER: Nothing more easily reconciles us to the disagreeable things of this life than the knowledge that the swiftly fleeting present is bearing us onward to a time when life will be a beautiful and glorious thing. Nothing appeals more powerfully to human motive than the certainty that heaven life will shortly come under the review of an unerring and omnipotent Judge whom God has ordained to give to every man according as his work shall be. Nothing nerves a man to endure hardships like the prospect of Christ's approbation. Nothing enables a man to live as a stranger in the earth, abdicating political privileges and benefits like the conviction that all human politics are vain, and that there waits at the door with Christ the solution of every problem affecting the well-being of man, whether physiological, social, spiritual or political. Oh, beloved, there comes spiritual comfort and moral power, and endurance when faith rests upon the exceeding great and precious promises. If we would not be swayed by our environment, we must not look at the things which are seen. We must by faith bring the future near to us, and, as it were, live in its atmosphere even now.

WHAT the outcome may be we are not prepared to say, but reading and observation enable us to say that the mutations of sceptical thought are more and more apparent. The mythological theory of Strauss has died a natural death, and among cultured sceptics it is now generally admitted that religion is a necessary part of human life, and that religious feeling is really a component of humanity and must point to some reality. Even Spencer says that "an unbiassed consideration forces us to conclude, that religion everywhere present *as the weft*, running through the warp of human history expresses some eternal fact." And Tyndall, "that religious feeling is as much a verity as is any part of human consciousness," and that "against it the waves of *science beat in vain*;" and Huxley says that "religious feeling is the essential basis of conduct." Herbert Spencer used to say he "found himself in the presence of the unknowable," but in his late utterances he said that "man is ever in the presence of an infinite and eternal energy from which all things proceed." And adds, "that since veneration and gratitude are due somewhere, they are surely due, if due at all, to that ultimate cause from which humanity, in common with other things, proceeds."

DIED.

Every few days the lovers of truth are saddened by the death of its long-time witnesses. Word recently reached us that Bro. Geo. Dowey, of Dundee, Scotland, whose name has for many years been identified with the neglected truth of God, and the sect every where spoken against, has had to succumb to the great enemy. He was a man of far more than ordinary ability, and, in a remarkable degree, had the rare faculty of presenting disagreeable truths in an agreeable way. Besides this he is said to have adorned the doctrines of Christ by a consistent walk and conversation. May the good time soon come when all who sleep in Jesus shall awake and sing. And may we who still remain so live as that we may sing with them.

Since writing the above we are reminded that an aged sister on this side of the water has also ended her testimony. Grandma Fisher, who but a short time since visited us, has fallen asleep. The ranks of the veterans are being fast thinned out, and we begin to feel lonesome. It makes us sigh for the end of death's harvest. What a mighty host he has slain! It is estimated that near 40,000,000 a year fall under his scythe. Every day and hour and minute this vast procession is passing. The army of death is recruited from every nation, state, city, and street in the vast world. The rich and poor alike fall before him; the strong as well as the weak become his prey. He beckons, and our beloved ones from the king of terrors regardless of our tears, our prayers and our mourning.

To us it is one of the strangest things in nature that the wind-up that is sure to take place does not lessen the zest for the pleasures of sin, nor quench the thirst for wealth. Men act as if they knew nothing of death and expected to live here forever.

It is scarcely necessary to remind readers of this paper that the one hope for our race is Christ. He has announced himself as the resurrection and the life of all who believe in him. "He that hath the Son hath life." And God I sing true that same Christ will be death's destruction.

Original.

Steadfastness.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." What a great comfort, brothers and sisters, this should be to us, to know that he is faithful that has promised, and that our labor is not in vain in the Lord. And though in this life, friends or those supposed to be friends may turn against us, our burdens may become heavy, our load seem greater than we can bear; but when we take up the comforting words of our Lord, which we should always do when about to give up under the trials that come to every Christian heart, and read, "Wherefore seeing ye also compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, *looking unto Jesus*, the author and finisher of our faith, who for the joy that was set before him endured the cross, despised the shame, and is set down at the right hand of the throne of God."

When we come to think of the trials that our Savior had to endure for us, and which he did endure without murmuring and came out victorious over every evil, how it ought to help us to strive hard to overcome the evils which so easily beset us in this life, and to ever look ahead to the time when the overcomer can sit down in the kingdom of God.

I know that we have many trials and temptations on every hand when we are striving to *follow in* the footsteps of our Savior. We have to watch for the tempter, it comes to every one and in all places. Sometimes it comes in the form of a friend with a flattering tongue, and enticing words to draw you into evil, but beware on every hand. Oh, we can't be too careful, and God warns us in so many places in the Scriptures to watch and be steadfast in our faith, so that we may boldly say the Lord is my helper, and therefore I will not fear what man can do unto me. "The Lord knoweth our works and saith, behold I have set before thee an open door and no man can shut it, for thou hast a little strength and hast kept my Word, and hast not denied my name, because thou hast kept the Word of my patience. I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. As ye have therefore opportunity, let us do good unto all men especially unto them which are of the household of faith, but be patient, be steadfast, continue in prayer and watch, stablish your hearts for the coming of the Lord draweth nigh. It won't be long; it can't be long. And every day puts us *one day nearer the time*. We can't be too careful, let us take heed, guard every step, weigh every word, prove all things, and above all love one another for we will have to give an account of all things. But think for a moment; think of that grand eternal city with its beauty and splendor which no mortal tongue can describe, which is to come when the curse shall be removed from the earth, and the throne of God and the Lamb shall be in it. There will be no death there, neither sorrow nor crying; there shall be no night, no need of a candle, for the Lord God shall give them light and shall reign forever and ever. These sayings are true and faithful, and the Lord God of the holy prophets sent his angels to show unto his servants the things which must shortly be done. Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this Book, and they that do his commandments, that they may have a right to the tree of life and may enter in through the gates in to the city. Is it not worth striving for? Striving to live so that we may be permitted an entrance. Let us hold fast to the things which we have heard, and been a cured of. I ask an interest in the prayers of all the dear ones of the household of faith that may read these lines, that I may hold out faithful. And come Lord Jesus, and come quickly is my prayer. Submitted in love.

ANNA LIPPINCOTT.

PRAYER.

"The effectual fervent prayer of the righteous man availeth much." James v. 16.

Elias was one of those earnest men, and we learn how earnestly he prayed, and we learn the result of his prayers when he prayed that there should be no rain, and for three years and six months there was no rain, and the heavens gave rain. Christ prayed in the garden, and his prayer was earnest, and his prayer of some length is given in the 17th chapter of John. There was another earnest, effectual, fervent prayer of our dear Lord and Master at the grave of Lazarus. When the children of God pray they should pray in earnest. The thief on the cross prayed in earnest when he said, Lord remember me when thou comest into thy kingdom, and how soon the answer came. The promise was when he came in his kingdom he should be with him in Paradise, for Christ will come and restore the kingdom to Israel. Then he will also restore Paradise. David prayed earnestly and fervently in Psalm lxxii. when he said, Blessed be the Lord God, the God of Israel who only doeth wondrous things, and blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen, and Amen. The prayers of David the son of Jesse are ended. Oh, what a grand and glorious prayer that was. That prayer was in harmony with the prayer Jesus told his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." That is one of the earnest, fervent and effectual prayers, and the children of God will continue to offer that prayer till Jesus comes to set up that everlasting kingdom. David prayed to his God three times a day, notwithstanding he was threatened with the lion's den. This was another of those fervent, effectual praying kind of men that did not care for the decree of those wicked men and the king. Paul was one of those earnest kind of men, he was an obedient man, he let none of those things that came upon him move him; neither did he count his life dear unto him, so that he might win Christ, and be accepted of him. James was one of those earnest men. Peter was another, and, dear brethren and sisters, should we not all be earnest, faithful, always abounding in the work of the Lord, for as much as ye know your work *is not in vain* in the Lord. Earnestly, tenderly, Jesus is a calling, Oh sinner come unto me, for my yoke is easy and my burden is light. Take my name with you wherever you go. We have no time to wait with the vain allurements of this present evil world. Now is our *salvation* nearer than when we first believed. Oh let us all be ready.

J. S. HATCH.

Let us serve God in sunshine, while he makes the sun shine. We shall then serve him all the better in the dark when he sends the darkness. The darkness *is* sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great night comes.—*F. W. Faber.*

OBITUARY.

Alonzo P. Terrel, the subject of this sketch was born in the town of Waterbury, New Haven Co., Conn., Sept. 5, 1809. When about nine months old he came with his parents, (who were the first white settlers) to the township of Ridgeville, Lorain Co., Ohio, where he resided with the exception of a few months spent in the township of Lagrange in the same county, until the spring of 1854, when he with his family came to Michigan, settling on a farm in the township of Byron, Kent Co., where he resided until his death April 8th, 1895, aged 85 years and 7 months. On the eve of Oct. 11th, 1832, he was married to Caroline M. Blakeslee who fell asleep in Jesus not quite two years ago. Since that time his feelings may well be expressed in the following lines,

"Let me go for I am weary,
Tired of life's [illegible]
the way of [illegible]
Let me lie in [illegible]
To rest me and be at rest.
With my couch [illegible] neath the sod;
Then in the resurrection morn,
We shall awake to live with God."

Brother and sister Terrel were the parents of five children, one son and four daughters, two of the daughters still live. They with a number of grand-children and great grand-children, four brothers and one sister, and other relatives and friends sincerely mourn his loss. He has been a worthy member of the Church of God for about thirty years, and died in full hope of a resurrection through Christ.

Funeral sermon preached by Mrs. M. A. Woodward, from John xi. 21, to a house well filled with sympathizing friends and neighbors who had long loved and respected their aged friend and brother. A steady rain began to fall and continued all day, but we all look for the time when the clouds will be dispersed and the sun of righteousness will arise, and there will be no more death.

M. A. W.

Sister Mary A. Stouffer, wife of Bro. P. B. Stouffer, died at Des Moines, Iowa. She was born July 4th, 1830, in Washington Co., Ind., and was united in holy matrimony to Peter B. Stouffer in 1850. To them were born four children, three of whom preceded her to the grave. In 1860, she united with the Church of God, and since then has lived a devoted Christian, consecrating her life to Jesus, and always expressing a desire to see him return. She fell asleep in Jesus on Monday May 20th, with paralysis of the heart, after having spent a day before in reasonable good health. But she had suffered much in the past few years, but during all her suffering she was cheerful and resigned placing her faith in the Lord. Her remains were brought to Lanark, Ill. for burial, Bro. D. M. Huddler preaching the funeral sermon. We join in sympathy with the friends in their loss.

J. M. GLOTFELTY.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$292.02

How minutely the prophecies concerning the very last days are fulfilling before our eyes, and yet how few of us, even of those who profess to believe in the soon coming of Christ, are earnestly watching their fulfillment, realizing that they are veritable signs of the last days.

Eastern Express No. 6 on the Nickel Plate Road which formally left Chicago at 2 P. M. has been changed on the new time-card effective May 19th to 1.30 P. M. The run has been shortened and the city of Cleveland is reached at the reasonable hour of 11.36 P. M. This secures for the patrons of this popular road a train better adapted for Cleveland business and will no doubt please many of its patrons. – 22 13

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Report.

Dear Brothers and Sisters:

We have just closed a fifteen-night discussion between Brother Adams of Fairview, and Elder Johnstown of Clay Co. The questions were, "The nature of man," "The Kingdom," "The Promises made to Abraham covering the land of Canaan," and the "Destiny of the Wicked." It is not necessary for me to comment on the discussion as the brethen know full well that there is nothing on the other side of the question. Johnstown insisted that there was, but the people could not see it, and some of his own brethren did not believe his argument. He was so tangled up that it would have taken a powerful magnifying glass for any mortal man to see through it. On the question of the kingdom he believed that he was in the kingdom and the kingdom was in him, and at last he lost both. On the "Nature of man" he affirmed that the real man was inside. Brother Adams called Paul on the witness stand and proved that Johnstown had his inner man in the wrong place, and from the way he acted and talked people came to the conclusion that Johnstown's inner man could not have been a part of God or he would not have used such language, and I think he will have to renew his inner man twice each day *before* he is able to stand another round up with Bro. Adams. In regard to the punishment of the wicked, Johnstown tried to make all the writers of the Bible contradict each other. Brother Adams proved himself a workman that needeth not to be ashamed, and there are but few that could take his place in such a sanhedrin as we had here. He won the hearts of many of the outsiders. Brother Adams immersed five prior to, and during the discussion, so the good work goes on and we pray the kind Father to hasten the time when error and superstition shall have an end and truth shall reign supreme.

Your Brother, in hope.

J. W. GAMBLE.

Editor Restitution:

Have just closed a weeks labor near Hillisburgh, Ind., that has resulted in thirteen yielding obedience, with hope of others soon following. Will give more extended report soon.

As ever in hope.

J. F. WAGONER.

The latest wonder among the textiles is a fabric woven from the fibers of wood which has been put through a special chemical process. This important method of treating wood fiber, which renders it equal to wool or cotton for all practical purposes, is of German origin, and is known as the "Mesterlich process of chemically treating wood pulp." It was introduced during the year just closed.

Programme of Antioch Meeting.

Friday,—Preaching at 10 A. M. 2 P. M. and 7 P. M.

Saturday,—10 A. M. Conference. Preaching at 2 P. M. and 7 P. M.

Sudnay,—9 A. M., Social and Praise Meeting. 10.30 A. M. Preaching. 2 P. M. Communion Service. 7 P. M. Preaching.

Testimony of the Martyrs.

William Tyndale, the Christian martyr, who first translated the Bible into the English tongue, has left the following argument for the resurrection hope:—

"In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them that shall we know when we come to them. The true faith putteth the resurrection, which we are warned to look for every hour. The heathen philosophers denying that, did put that souls did ever live, and the pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of the philosophers together—things so contrary that they cannot agree, and because the fleshly minded pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. If the souls be in heaven, tell me why they be not in as good case as the angels be, and then what cause is there of the resurrection?"

Selected.

REST.

When on the billows of this life's tumultuous sea,
The darkness falls, the waters compass me,
My fainting heart weary battling with the tide,
And, craving peace beyond all else besides,
My soul hath longed for rest.

When weary, Lord, of all that this vain world can give,
Its fancies making life so sweet to live,
Its triumphs, and its glories, gain to transient grace,
My soul shall crave thy rest.

Father, my lips grow weary with their prayer for peace,
The hand that labors, knowing no increase,
The heart that faints with its scarce-clasped confessed,
Still crave, O God, thy rest.

With tired feet that falt'ring fall this side the goal,
I crave the Presence that shall make me whole,
And looking onward toward the city of the blest,
My soul doth thirst for rest.

—Lida L. Watson.

Original.

PSALM. 25.

25 COM. VER.

1. *David's.* Judge me O Lord, because I have gone my way in guilelessness; and while I hope in the Lord I shall not have been moved.

2. Prove me, O Lord, and try me, purify my secret-thoughts and my heart.

3. Because thy mercy is before my eyes and I am pleased with thy truth.

4. I have not sat in a joint-counsel of folly, and I will not enter into the midst of those who evade law.

5. I have hated a church of those who are doing wickedly, and in the midst of the irreverent I will not be seated.

6. I shall wash my hands in guiltlessness, and I shall encompass thy altar, O Lord,

7. To hear a voice of praise and all thy wonders discoursed about.

8. O Lord, I have loved the appropriate-beauty of thy house and the place of the tabernacle of thy glory,

9. Do not destroy my soul along with irreverent ones and my life in the midst of men of blood.

10. In whose hands are transgressions, whose right hand hath been filled with bribes;

11. But I have gone my way in guilelessness: Mayest thou have redeemed me and saved me.

12. My foot standeth in uprightness: in churches shall I commend thee, O Lord.

PSALM 26. (27 COM. VER.)

1. David's before he had been annointed. The Lord is my illumination and my Savior; Whom shall I have feared? The Lord is the protector of my life: Before whom shall I show cowardice?

2. When those who do evil draw nigh me to devour my flesh, those who afflict me and mine enemies have grown weak and fallen.

3. If a camp shall array itself against me, my heart will not have feared: If war arise against me, in this (my heart) I hope.

4. One thing have I asked from the Lord, this will I seek out, that I may dwell in the house of the Lord all the days of my life, that I may behold the delight of the Lord and have an oversight of his inner-sanctuary.

5. Because he hid me in his tabernacle in a day of my calamities; He sheltered me in the hiding-place of his tabernacle; on a rock he exalted me.

6. And now lo, he hath exalted my head above my enemies: I have gathered about and sacrificed in his tabernacle a sacrifice of Alala: (victorious rejoicing) I will sing praise and exalt the strain unto the Lord.

7. Mayest thou have hearkened, O Lord, to my voice with which I have cried: Have mercy on me and hear me:

8. Unto thee hath my heart said, I have sought out thy face, thy face O Lord will I seek.

9. Turn not thy face away from me; Incline not away from thy bond-servant in wrath: become my responsive-helper; do not forsake me and do not overlook me, O God my Savior.

10. Because my father and my mother have forsaken me: but the Lord hath taken me to himself.

11. Legally instruct me in thy way, O Lord, and guide me in an upright way by reason of mine enemies.

12. Do not give me up to the souls of those who afflict me, because unjust witnesses have stood up against me, and their injustice hath falsified itself.

13. I trust that I shall see the good things of the Lord in the land of the living.

14. Wait patiently for the Lord, be manly and let thy heart be controlled, and wait patiently for the Lord.

PSALM 27. (28 COM. VER.)

1. David's. Unto thee have I cried: Do not disregard me in silence O my God. Do not disregard me in silence ever; or I shall have become like to those who go down into a pit.

2. Mayest thou have hearkened unto the voice of my supplication when I supplicate thee, when I lift up my hands toward thy inner-sanctuary.

3. Do not drag my soul away along with obdurate-sinners, and do not destroy me along with those who are doing injustice, with those who are talking peace with their neighbor, but evil in their hearts.

4. Mayest thou have given unto them according to the wickedness of their devices: according to the deeds of their hands mayest thou have given them: Mayest thou have paid them their payment.

5. Because they have not understood in respect to the doings of the Lord and the doings of his hands, thou wilt take them down and not build them up.

6. The Lord be praised because he hath hearkened to the voice of my supplication.

7. The Lord is my responsive-helper and my protector: In him hath my heart hoped, and I have received responsive-help and my flesh hath thrived; and with my purpose shall I confess unto him.

8. The Lord is the controling-power of his laity and the protector of his Christ's instrumentalities of salvation.

9. Mayest thou have saved thy laity and blessed thine inheritance, and shepherded them whilst there is an animate-age.

PSALM 28. (29 COM. VER.)

1. David's psalm for a tabernacle exodus. May ye have brought in unto the Lord, O ye sons of God, may ye have brought in unto the Lord sons of rams; May ye have brought in glory and honor;

2. May ye have brought in unto the Lord glory unto his name; May ye have worshipped the Lord in his sacred court.

3. A voice of the Lord upon the waters! The God of the glory hath thundered, the Lord upon many waters.

4. A voice of the Lord with strength, a voice of the Lord with majesty!

5. A voice of the Lord breaking cedars! The Lord hath broken the cedars of the Libanos;

6. And he will crush them like the yearling-bullock of the Libanos as it were, and the Beloved is a son of unicorns as it were.

7. A voice of the Lord cleaving a flame of fire!

8. A voice of the Lord shaking a wilderness. The Lord will shake the wilderness of Kades.

9. A voice of the Lord training hinds! And he will uncover forests; and in his inner-sanctuary every one saith glory.

10. The Lord inhabiteth the flood; and the Lord sitteth as King forever.

11. The Lord will give strength to his laity; The Lord will bless his laity in peace.

PSALM 29. (30 COM. VER.)

1. Unto the end, David's psalm for an ode, for the renewing-service of the house (meaning the house of the Lord).

2. I will exalt thee, O Lord, because thou hast taken me up, and hast not allowed mine enemies to rejoice over me.

3. O Lord my God, I cried unto thee and thou didst heal me.

4. O Lord thou didst lead my soul up out of hades; thou didst save me from those who go down into a pit:

5. Exult the strain unto the Lord, ye his holy (not saints here hosioi *nothsgioi*) ones, and confess in remembrance of his sanctification.

6. Because there is wrath in his anger and life in his will: Lamentation will have camped at evening and in the morning is there gladness;

7. And I said in my prosperity, I shall not have been disturbed forever.

8. O Lord in thy will furnish my beauty with ability: but thou didst turn away thy face and I became terrified.

9. Unto thee, O Lord, will I have cried and unto my God will I have besought.

10. What profit is there in my blood, in my having gone down to corruption? Dust may not confess unto thee nor declare thy truth.

11. The Lord heard and had mercy on me; The Lord became my responsive-helper:

12. Thou didst turn my mourning into joy: Thou didst rend asunder my sack-cloth and gird me with rejoicing:

13. O that *my glory* may exalt the strain unto thee, and I shall not regret it. O Lord my God, I shall confess unto thee forever, (or as long as he *lives*).

PSALM 30. (31 COM. VER.)

1. Unto the end; David's psalm of ecstacy (meaning the prophetic state).

2. In thee, O Lord, have I hoped: May I not have been put to shame forever; in thy righteousness mayest thou have given them: Mayest thou have paid them their payment.

3. Incline thine ear, be swift to rescue me: Become a protecting God unto me, and a house of refuge to save me.

4. Because my controling-power and my refuge art thou and for thy name's sake wilt thou guide me and cherish me:

5. Thou wilt lead me out of this snare which they have hid for me, because thou art my protector, O Lord.

6. Into thy hands shall I have committed my spirit: Thou hast redeemed me, O Lord God of the truth.

7. Thou hast hated those who watch to guard inutilities in vain; But I have hoped in the Lord.

8. I shall be glad and shall have rejoiced in thy mercy, because thou hast looked upon my humilation, thou hast saved *my soul* from its straits;

9. And hast not shut me up in the hands of an enemy: hast stood my feet in a wide place.

10. Have mercy on me, O Lord, because I am being afflicted; mine eye hath been disturbed with anger, my soul and my stomach.

11. Because my life hath left off in woe, and my years with sighings, My strength hath become weak in poverty, and my bones have been racked.

12. To all my enemies I have become a reproach and to my neighbors exceedingly so, and a fear to my acquaintances; Those who behold me without have fled away from me;

13. I have become ignored from their heart like a dead person as it were. I have become as it were a lost vessel.

14. Because I have censure from many who sojourn round about; When they have been gathered together against me they have counseled to take my life (soul).

15. But I have hoped in thee, O Lord; I have said thou art my God.

16. In thy hands are my lots; Mayest thou have delivered me out of the hands of mine enemies and out of the hand of those who are persecuting me.

17. Mayest thou have manifested thy face unto thy bond-servant; Mayest thou have saved me in thy mercy.

18. O Lord, may I not have been put to shame, because I have invoked thee; May the irreverent have been put to shame, and may they have been led down into hades (the grave).

19. May the deceitful lips have become an object of alala, the lips that talk transgression in haughty-pride and contempt against the justified-one.

20. How vast is the plenitude of thy useful-goodness, O Lord, which thou hast hidden for those who fear thee; which thou hast *wrought for* those who hope in thee in the sight *of the sons of men.*

21. Thou wilt hide them in the concealment of thy face away from the disturbance of men; Thou wilt shelter them in a tabernacle away from the gainsaying of tongues.

22. The Lord be praised, because he hath made his mercy to be wonderful in a city of entrenchment.

23. But I said in my ecstasy, I have been cast away from the face of thine eyes; Therefore didst thou hearken, O Lord, to the voice of my supplication, when I cried unto thee.

24. May ye have loved the Lord all ye his *holy* ones, because the Lord requireth truth and repayeth those who showeth haughty-pride overmuch.

25. Be manly and let your heart be controled all ye who hope in the Lord.

COMMENT.

The 25th psalm is a confession and gloria of ultimate praise. David here is speaking in the spirit of the Christ which is "the spirit of prophecy" and the psalm is specifically Messianic in this sense. It is true only of David's spiritual *desire;* but is literally true of Christ's accomplishment as well and to be understood should be real in this light. Numerically it is a conjunctive-minor. In *trinity* we have the conjunction of the divine and human will both in purpose and accomplishment and in five we have the minor key of struggle and opposition still to be overcome.

The 26th psalm is numerically a conjunctive-major of faith and hope—full assurance of ultimate triumph over all enemies and opposition to righteousness, and should be the utterance of every true saint who is sojourning to the city of God. It is David's utterance as an individual saint *before he was anointed king* we are told, and this gives us the key to the interpretation of it. It is the *saint illuminated*, but still *unanointed* with the *ability* from on high.

The 27th psalm is numerically a divine *consummation* in its teaching the co-ordination of the human and divine will as expressed in judgment upon the obdurate-sinner and the assurance of salvation to the penitent seeker after righteousness—the demarkation of the *two ways*—the way of life and the way of death—the Messianic import coming out unmistakeably in the 8th verse and from there on to the close of the psalm.

The 28th psalm has the heading "For a tabernacle exodus" and was one of the hymns appropriate for a processional in the old temple service according to the Levitical rites and ceremonies. The chief-priest has been into the inner-tabernacle with the appropriate offering of blood, and the Levites greet his exodus with this processional hymn, after which the "sacrifices of salvation" are offered upon the altar in the outer-tabernacle accompanied by the worship of the laity in the sacred court and the court for the nations. The hymn is an exaltation of the majesty and power of God as an omnipotent Lord and the voices of nature and the natural phenomena become figuratively of course the voice and doings of God. The 11th verse is a prophecy of the coming glory for God's people, "the people of the king."

Psalm 29th is also a Levitical hymn appropriate for another regular temple-service which is indicated in the significant heading namely, "For an ode for the renewing service of the house," meaning the *renewing* of the covenant, a service which regularly recurred once a year, as I understand, and referred to in Hebrews and John's gospel as a "*dedicatory*" service. This is a mistake of translation and very misleading as the ceremony was typical of the renewing of the old covenant of law in the new covenant of grace—the former ministered by Mouses as a mediator of law, the latter ministered by Christ as a mediator of grace, the one in the blood of bulls and of he-goats, the other in the blood of Christ himself, as "the Lamb slain from the foundation of the cosmos." The fact that the psalm is "an ode" teaches us that the occasion typified is a great national event, and the scene is post-resurrectional as indicated by the appellation "ye holy ones," that is *perfected* saints, saints with their spiritual resurrectional bodies and in a state of glory. This is a sort of "healing" that has taken place. This is the "morning gladness" here referred to. We have also the confession of weakness in the mere human ability and the responsive-help and divine enablement—the merciful deliverance even from hades and death.

The 30th psalm is one of several psalms of instruction, the object of which is primarily to give an example illustrative of the thought contained in the heading. Here the thought is "of ecstacy." This is the word very often used in the Scriptures to designate or define *the prophetic state* and the word means literally "a standing out" and as applied to the prophetic state means a standing out of the natural or human condition into the spiritual or divine condition or state for the time being or while the individual so affected is under the influence of this divine control. It is also sometimes spoken of as "a frenzy" because to the beholder who does not *understand* this matter the person so affected appears for the time insane, because he acts in an unnatural way and says and does strange things. The fact is that the individual so affected is under control outside of himself and his own personality and becomes an *instrumentality* though an intelligent one in the hands of God to say and do his purpose, and this word "ecstacy" expresses this idea, though the word is not used in the sense in which we ordinarily use it, namely as a state of *delight*.

Notice this idea brought out in the 4th verse "Because my *controlling-power* art thou. Read the psalm in the light of this exegesis and much that is obscure will become plain. The whole psalm is a Messianic soliloquy and fraught with spiritual instruction.

Observe in the 23rd verse that the individual when in this state of "ecstacy" and while seeing things as God sees them, looks upon his ordinary or natural way of reasoning as a "craze" too. It is wonderful how little understood "the prophetic-state" and "the way of vision" is now, even in the churches and among Christian people. There is another word that is frequently used in the Scriptures to describe both these states as well as the state of *faith* and this is "hypostasis" a *real* state as opposed to a fictitious state or a hypothetical state; as in the first verse of the 11th chapter of Hebrews, "Now faith is a hypostasis, etc.," (or a hypostatical state as opposed to hypothetical state) which is equivalent to saying that faith is a real not an *imaginary* state of mind and heart. To be a man of vision or a prophet one must be a man of faith and this definition of faith precludes any mere notions or figments of the imagination. The word "ecstasy" describes how the man of *faith gets into the hypostatical* state of faith or vision—*that is by* "standing out" of the natural into the spiritual way of seeing things for the time being.

CHAS. GARDNER.

The Day that Christ Died.

My object in writing on this subject is to present what I believe to be the truth, to some that appear to be following the teaching of the church of Rome. It is claimed that Christ was buried on Friday eve and that he rose on Sunday morning, therefore giving an undue prominence to the day of the sun, the day that Constantine commanded to be kept in honor of his god the sun. In Matt. xii. 40, Christ said, "so shall the Son of Man be three days and three nights in the heart of the earth;" this is a very positive statement of the length of time he was to be in the grave, and makes seventy-two hours while according to the general idea it could have been but thirty-six hours at most, which is just half the time Christ stated; it would not help the matter by saying that from Friday evening to Sunday morning would be a part of three days; for we would still be short an entire night and Christ was just as positive as to the numbers of nights as he was of the number of days; why not believe Christ?

The Bible no where lets us know what day Christ died but it is positive as to when he was raised. Mark in giving an account of the visit of the woman to the sepulchre says it was on the first day of the week at the rising of the sun, and that they found the sepulchre open. This gives us no information as to when he was raised, only that the resurrection had taken place some time before sun rise. Luke and John are to the same point; now let us turn to Matt. xxviii. 1, and there we find "in the end of the sabbath certain parties came to the sepulchre and there was an earthquake and an angel descended and rolled back the stone. With the Jews the day commenced at sundown and ended at sundown; now the historian says in the end of the sabbath (Saturday), now I will submit that as long as it was in the end of the sabbath (Saturday), it could not possibly be twelve hours later (Sunday morning). Taking Matthew's statement as to the time (Saturday eve) of the resurrection and Christ's as to the length of time he was to be in the tomb; then counting back three days and three nights from Saturday evening, we would have Wednesday as the day of his death. Submitted in love.

A. W. DARBY.

Selected.

Babel and Calneh.

The recent appearance of Mr. Loftus' "Travels and Researches in Chaldea and Susiana," enables us to supplement this part of our subject with notices of the most recent discoveries in the lower Mesopotamia. This unquestionably is the oldest region on earth, having been the building ground of the human family in the age after the flood. Here the traces still remain unobliterated in debris-covered buildings, and writings whose meaning has been wrapt up for ages in the mystery of the cuneiform character. These monuments are rather beyond our proper field, which is that of "fulfilled Prophecy;" but when we think of the high antiquity with which they stand connected, and the evidence they afford of the truth of Scripture history, we are unable to resist the temptation of turning aside to behold objects so august and venerable.

Let us visit first the ruins of Niffar, about sixty miles to the south-east of Hillah. This according to Sir Henry Rawlinson, is the Calneh of the Bible. The ruins are found on the line forming the northern boundary of the Chaldea of antiquity. It was the capital according to Rawlinson, of the region, and bore the name of Belus, and was the true site of the tower which was begun by those who said "Go to, let us build us a city, and a tower whose top may reach unto heaven." The ruins of the tower have not been identified. The existing remains on this site are those of the edifices erected by the earliest king of whom the cuneiform inscriptions give us any notice. His name has not yet been deciphered, but his era appears to have been as early as B. C. 2300. The city was called Tel Anu, from the god Anu, the name under which Noah was worshipped by his idolatrous descendants. The Babylon that afterwards arose on the banks of the Euphrates borrowed its name, Rawlinson thinks, from this earlier Babel, and original head of the kingdom Nimrod. The only objection to the theory that makes Babel and Calneh identical, is, that they are mentioned as two separate and distinct places in the list in Genesis, of the earliest cities built by men.—*From "Ruins of Bible Lands."*

The Ten Persecutions.

The first was under the Emperor Nero, thirty-one years after Christ's ascension. Multitudes were apprehended; they were covered by the skins of wild beasts, torn to pieces by devouring dogs; fastened to crosses, wrapt up in combustible garments that when the daylight failed, they might, like torches, serve to dispel the gloom of night. For this tragical scene Nero lent his own gardens; and thus the shrieks of women burning to ashes supplied music and diversion for their circus. The second was under Domitian in the year 95, and forty thousand are supposed to have perished. The third began in the third year of Trajan in the year 100. The fourth under Antonius. The fifth began in the year 127, under Severus, when great cruelties were committed. The sixth began in the reign of Maximus, in 235-7. The seventh, which was the most dreadful ever known, began in 250, under the Emperor Decius. The eighth began in 257, under Valerian. The ninth was under Aurelian in 274. The tenth began in the nineteenth year of Diocletian, in 303. [illegible] dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were twisted together with ropes and cast into the sea. It is related that seventeen thousand were slain in one month. In this fiery persecution it is believed that not fewer than one hundred and forty-four thousand Christians died by violence, besides seven hundred thousand that died through the banishments, or the public works to which they were condemned.

"Living to Christ in small things, and living for Christ every day, is the secret of large fruitfulness. A peach tree or an orange does not leap into a bounty of fruit by one spasmodic effort; an orchard does not ripen under a single day's sunshine. Every raindrop, every sunbeam, every inch of sub-soil does its part. A fruitful Christian is a growth. To finish up a godly character by a mere religion of Sundays and sermons and sacraments and festivals and specials is impossible. A man can be converted in an instant, but he must grow by the year. The tough fiber of the slender branch which can hold up a half bushel of oranges is very different from a little willow switch. It is the steady compacting process that makes the little limb like a steel wire. Such is a healthy and holy believer's life. Every honest prayer breathed, every cross carried, every trial well endured, every good work for our fellow-men lovingly done, every little act conscientiously performed for Christ's glory, helps to make the Christian character beautiful, and to load its broad boughs with "apples of gold" for God's "baskets of silver."

Y. P. S. C. E. Excursion to Boston.

The Society of Christian Endeavor of Central and Northern Indiana, at a meeting in Fort Wayne, Ind., May 21st, selected the Nickel Plate Road as their special train to Boston in July, to attend the Annual Meeting of the Y. P. S. C. E. for 1895. This special train will be arranged to stop enroute for a few hours at Niagara Falls and also at Saratoga Springs, N. Y., enabling passengers to enjoy a visit to those famous resorts. No extra charge will be made for these privileges. Passengers at other points along the Nickel Plate Road may join this special train at any station by previous arrangement through the nearest ticket agent or by addressing M. C. Baker, District Passenger Agent, Ft. Wayne, Ind. The Nickel Plate Road offers the lowest rates to all points east or west. This line, with its immediate eastern connections, forms the shortest line to Boston for the meetings of the Y. P. S. C. E. in July, and also the Masonic Knights Templar in August.—June 30.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m 11-tf

Solid through trains to New York City were placed in service May 19th over the Nickel Plate and West Shore Railroads. This will enable both first and second class passengers to go through without change of cars. A colored porter will be placed in charge of first and second class day coaches to attend to the wants of our patrons, and to insure scrupulously clean cars enroute. This is in addition to the porters that always accompany the through sleeping cars. Rates continue the lowest.—June 30.

Announcement.

Dear Restitution:

Please say, that the brethren of Northern Illinois will not hold conference in June, as was contemplated, but will postpone until in September. Due notice will be given.

J. M. GLOTFELTY, Chairman.

The time appointed for the Third Quarterly Conference of Nebraska, is June 7 to 9, 1895, at Moorefield, Frontier County. The brethren there extend a hearty welcome to all who may come and will do all within their power to make the meeting a success.

J. J. CADY, Sec'y.

The Annual Conference of the Churches of God, in Iowa, will be held at Marshalltown, some time during the month of August. Notice will be given in due time. Brethren and Sisters, begin at once to prepare for this meeting and make it such a one in numbers and in Spirit that it may long be remembered.

O. J. ALLARD, Sec'y.

The annual meeting of the Church of God will convene in the new church at Scholl's Ferry, Oregon, commencing Saturday June 8th, 1895, and hold over the following Sunday. We extend a cordial invitation to all the brethren. Dear brothers and sisters, will all come that can? The signs of the times show to us, who are watching and waiting for the near coming of our Savior, that such a reunion always helps us. We feel that we have a foretaste of what is to come.

S. B. LAWRENCE, Sec.

The Third Quarterly Conference of the Church of God, in Indiana, will be held at the Antioch meeting house, five miles south of Plymouth, commencing on Friday, June 7, 1895, at 10 o'clock A. M., and continue over the following Sunday.

Owing to the fact of there being so few members of this once prosperous church, they being separated from different causes, it has been questioned by some as to the advisability of longer trying to hold conference meetings at this place; but as the time draws near all hearts turn to Old Antioch. These meetings have been held so long that they have become an established fact in the minds of the people and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family re-union, where we all meet on a common level, where we can enjoy the blessed communion of those of like precious faith so that we feel that we would be lost without them for from these gatherings we do derive much strength if we come with the right spirit. So, brothers and sisters let us come with hearts full of love for the truth, laying aside the cares of this life and have nothing in view but the upbuilding of each other's faith. We invite you to come. We urge you to come.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

Appointments.

Union Church, Ill., June 7 to 9.
East Plum River, Ill., June 15, to 16.
Lanark, Ill., June 22, to 23.
Leaf River, Ill., June 29, to 30.

D. M. HUDLER.

I will be southeast of Kokomo, Ind. the 2nd Sunday in May. The 3rd Sunday northeast of Colfax. The 4th Sunday at Argos. The 1st Sunday in June, at Roll, and the 2nd Sunday southeast of Kokomo. At each of the above places the meeting is to begin on Saturday evening.

J. S. HATCH.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have the credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Commencing Sunday May 19th, the day coaches on all through trains of the Nickel Plate Road will be attended by a colored porter whose services are placed at the disposal of the patrons of the line. The purpose of this equipment is to insure scrupulously clean cars enroute. - m 22 15.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 48 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Summer Outings.—At Seashore, Mountain and Lake Resorts.

The Ocean Resorts—Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the New Jersey Coast are reached by the Pennsylvania Lines. As a direct route to Newport, Narragansett Pier, Cape Cod, Martha's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains—Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead to the White Mountains, the Adirondacks, Watkins Glen, Mt Desert Island, and places of summer sojourn in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region—The Pennsylvania Lines bring Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Mackinaw City, Sault Ste. Marie, Gogebic, St. Ignace, Watersmeet, Au Sable, Iron mountain and all the romantic resorts of Northern Michigan within easy reach, as well as Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the first-class service, please apply to nearest Penn-sylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa. June 26.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
NewCastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.30 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 19th, 1895. Under the new schedule the time of trains at Plymouth is as follows:—

Depart for the west No. 15, at 5.20 A. M. No. 37, 9.05 A. M. No. 39, 1.55 P. M. No. 9, 8.08 P. M. No. 7, 7.33 P. M. and local Freight No. 93, 1.25 P. M.

Depart for the east No. 4, at 2.58 A. M. No. 6, 5.00 A. M. No. 20, 10.38 A. M. No. 8, 5.45 P. M. No. 38, 8.40 P. M. Local Freight No. 90, 7.35 A. M.

J. E. HAINES, Agt.

Colored porters have been placed in charge of day coaches on through trains of the Nickel Plate Road to insure perfectly clean coaches enroute. m 22 15

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Reduced Rates.—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Cleveland June 18th and 19th for the National Republican League Convention, good returning until June 22nd inclusive.

To Chattanooga, Tenn., June 25th, 26th and 27th inclusive, account Epworth League International Conference, good returning fifteen days from date of sale. By special arrangement return limit may be extended an additional fifteen days.

To Denver, Colorado Springs, Manitou or Pueblo, Col., July 3d 4th and 5th, account National Educational Association Meeting. The return trip must be commenced July 12th, 13th, 14th or 15th, unless by special arrangement the return limit is extended to Sept. 1st.

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, July 5th to 9th, inclusive, for the National Christian Endeavor Meeting. Return limit may be extended by special arrangement to August 3d.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Haines, Ticket Agent, Plymouth, or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Through Buffet Sleeping Car to Michigan Points.

Commencing about the middle of June, and continuing until the latter part of September, the Vandalia Line will place in service elegant Buffet Sleeping Cars to be run through to Petoskey, Bay View, via Terre Haute, St Joseph, Grand Rapids, Traverse City and Charlevoix. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. Only one change of cars to Mackinac Island. For detailed information address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

WANTED.—Several Hundred New Subscribers for THE RESTITUTION for 1895.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 80,000 Baptists, in 1869. 3. Immortality. 4. The Kingdom of God. 5. Nature of Manner of Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies of each, or assorted packages of 10, 60 cts.

FOUR PAGE TRACTS.

9 10c; 20 for 15c; 50 for 30c; 100 for 40c.

State of Manis Death.

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Future Probation. By Wm. G. Moncrieff. We have received an issue of this work of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts. each, and can be had at this office.

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Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE

In effect Sept. 25, 1894.

GOING NORTH FROM PLYMOUTH.

No. 42, Ex. Sun.... ..12:42pm For St. Joseph.
No. 44, ex. Sun. .....10:43pm for South Bend.

GOING SOUTH FROM PLYMOUTH.

No. 41, Ex. Sun..... 8:00am For Terre Haute.
o. 43, " .....12:40pm " "

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W. F. BAKEWELL,
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St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 630 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 A. M. and 7:30 P. M. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Joblin, Evang.-Ref.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1240 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor, Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 501 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet, at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall north at corner Michigan and LaPorte streets, devine every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting on Friday evening. W. D. Thompson, Elder.

Church of God at Ash m, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, North Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder, Sarah Sellers Clerk.

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 20 cts. or four for $1. postpaid. Send to this office.

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Key Words, or the Englishmen's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland; each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Bethany Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in K. of P. Hall, 593 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park 10th church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 A. M. A. J. Eychaner.

Meeting on Sunday school every First Day at Pearl school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Brady every four weeks. At Cambridge every four weeks. At Boston meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward each m they are evangelizing. Hesperia, McBride, Wauton and Byron have no regular preaching. The church at Mullin Center is presided over by Bro. I. C. Chase.

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No. 22, Passenger, Leaves		12:03pm
No. 92, "	"	6:07pm

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No. 99, "	"	5:45pm
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St Ylind				7:00am
Hammond	10:42pm	9:07am		8:20am
Hobart	10:57pm	9:18am		10:24am
Valpar'o	11:16pm	10:36am		11:20am
Ft Wa'ne		12:46pm		1:45pm
Knox	12:12am	11:30am	5:04pm	1:45pm
Argos	12:57am	11:44am	4:37pm	8:36am
Ft Wayne	2:25am	1:50pm	6:40pm	4:25pm
Cleveland	7:25am	9:00pm	11:00pm	
Buffalo	4:55pm		4:00am	

TRAINS GOING WEST

Buffalo	12:30p.m.		8:55am	Local Ft
Cleveland	7:30pm	6:30am	1:40pm	7:00am
Ft Wayne	9:05am	1:15pm	4:10pm	7:00am
Argos	4:07am	8:25pm	6:53pm	9:06pm
Knox	4:43am	8:57pm	6:26pm	9:40pm
Ft Wa'ne		4:25pm		11:45pm
Valpar'o	5:29am	4:38pm		12:54am
Hobart	5:50am	5:15pm		1:20am
Hammond	6:21am	5:36pm		1:45am
St Ylind				4:40am
Chicago	7:25am	7:00pm	9:00am	

Trains leaving Chicago at 8:05 a.m., Cleveland at 6:30 a.m. and local freights do not run Sunday. Other trains are daily. Trains are equipped with Palace Buffet Sleeping Cars. No change of cars between New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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Poetry.

If Christ Should Come Today.

If Christ should come to-day,
With all the holy angels in His train,
Into the clouds of heaven to take away
His own redeemed, and those who have been slain
Because they would not bow to Baal's reign,
And wear his hateful mark upon the hand,
Or in the forehead, for unblushing gain,
And all the wealth and pleasure of the land,
Though multitudes should plead with prayers and tears,
Because they trusted not in God for bread,
But bought and sold and plied their daily cares,
And so were in their sins found dead,
How many would be left behind to weep
And wail the coming of that dreadful day,
When they must with the living wicked sleep
The long, long sleep, far from the light of day?

Can we from our altars and our knees,
And the holy work of people in Thy grace,
Look up to Thee, sweet Master in the skies,
And say we're ready to see Thy face,
Regardless of the need around us spread,
Of the naked, the hungry and the cold,
Unwilling to share our daily bread
Even with those we sell for gold.

No! rather will the spoiler,
Will laugh at your dismay and mocks,
The tyrant shall yield to the boiler,
And your feasts cast away like the ox
For the prayers of the poor have ascended
To be written in lightning on high,
And the wail of our captive friends blended
With the bolts that must leap from the sky.

The thrones of your kings shall be shattered
And the prisoner and serf shall go free;
I will harvest for you and I have scattered
On the borders of this Galilee;
For I come the chosen and a stranger
As my reapers will sing through the night
Till the star that stood over the manger
Shall usher the world with its light.

James G. Clark.

Original.

The Garden of Gethsemane.

The supper being ended, the Lord with his chosen few retired to this garden, and there commenced the enactment of a series of events eminently pathetic and touching, even to melting a heart of stone, as well as tragic and heroic on the part of the Son of God.

He says to his disciples: "Sit ye here while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceedingly sorrowful *even unto death*: (literal Greek—*deadly anguish*) abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, *if it were possible*, the hour might pass away from him, ("thou hearest me *always*.") And he said, Abba, Father, all things *are possible* unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

His Father heard his prayer, and right on the spot removed the cup.

What cup? It certainly *was not* the cup of the *cross*, which he should press to his lips, a little later on, but the cup of sorrow "unto *death*." A cup filled with "*deadly anguish*," which would have ended in death, before he reached the cross, if his prayer had not been answered.

The phrase: "sorrowful even unto *death*," means something. And if carefully examined, you will find that death was imminent in the garden, caused by a "deadly anguish"—Dinglott. Refer to Luke xxii. 44, for further light: "And being in an *agony* he prayed *more* earnestly: and his sweat became as it were *great drops of blood* falling down upon the ground." His "agony" produced some difficulty in his system, which caused the blood to pass through the pores of the skin, some say, the Savior was dying in the garden from a broken heart. Such being the case, he may well pray earnestly for *that* cup to pass, which seemed likely to frustrate that to which all the prophets predict of him, something like Abraham offering up Isaac, the child of promise.

How did God help him in this di' mas? "And there appeared unto him an angel from heaven, *strengthening* him." See also Heb. v. 7: "Who in the days of his flesh, having offered up prayers and supplications with *strong crying and tears* unto him that was able to *save him from death*, and having been heard for his godly fear: though he was a Son, yet learned obedience by the things which he suffered." It seems to me that this Scripture applies directly to his "agony" in the garden. While he often engaged in quiet prayer in the lonely fastnesses of the mountains, but on what other occasion, save in the garden, did he offer up "prayers and supplications with *strong* crying and tears, unto him that was able to save him from *death*?" Upon what other occasion did he need the aid of God to "save him from death?"

After the agony of the garden had passed, Christ approached the cross unflinchingly as a hero, without the least *sign of* unmanly weakness, as one might expect if it was the *fear* of the cross which caused his agony in the garden, and if that was the cup he sought release from. Remember his death on the cross was an act of *personal choice*, it was not *forced* upon him. "I am the good Shepherd: the good Shepherd layeth down his life for the sheep." "Therefore doth my Father *love me*, because I lay down my life, that I may take it again. *No man* taketh it away from me, but *I lay it down of myself*." I for one could not possibly believe that my Savior would *reluctantly* offer to lay down his life for the sheep, and then want to back out at the last moment. I certainly have a much higher conception of the moral and manly courage of Jesus than that.

Jesus, in his prayer that he might *not drink the cup*, resignedly said, thy will be done. "Remove this cup from me: howbeit not what I will," but what thou will." Jesus has repeatedly assured us that it was both his "*will*" and *purpose* to "lay down his life for the sheep," and that on this account "therefore doth my Father *love* me." This shows that the will of both the Father and Son were *one* as far as his laying down his life for the sheep was concerned. Both knew each others will: When is it proper to pray "thy will be done?" This should *only* be done where the petitioner is in *doubt* as to whether it would be in harmony with the will of him whom the petition is asked. if otherwise used, it shows a lack of faith.

Jesus, in referring to his offering for the sins of the people, says: "Lo, I *am* come (In the roll of the book it is written of me) To do *thy will*, O God."

See Luke xxii. 37, and read his words which he spoke as he was about to enter the garden and commence the fulfillment of that which he says, "is written of me." "For I say unto you, that this which is *written must be fulfilled in me*. And he was reckoned with transgressors, for that which concerneth me hath fulfilment." He is here telling us that that which was written of him in Isa. liii. was then being fulfilled. Can you for a moment that he would pray the Father to remove the cup which alone could fulfill the prophecy of Isaiah, to which he referred? I do not. I think my Savior was more courageous than that. His whole conduct was brave from arrest to crucifixion. He said, "remove *this* cup *from* me," a cup filled with "deadly anguish." It amounts to nothing more than an inference that he referred to the cross.

After the ordeal was all over, and he had passed into the resurrection life, he met two of his disciples on their journey to Emmaus, and found them engaged in earnest conversation about the things which had happened unto him. They did not seem to comprehend the *necessity* of his death. He reproved them as follows: "O foolish men, and slow of heart to believe in all that the *prophets have spoken!* Behooved it not the Christ to *suffer* these things, and to enter into his glory?"

Could he thus consistently reprove his disciples for lack of faith in what the prophets had predicted concerning his death, etc., if he had only a few days previous prayed the Father to remove from his lips the cup, which if he had done, would render the predictions of the prophets false? Could he consistently say: "Behooved it not the Christ to suffer these things?" if at the same he had *tried to escape* the suffering of "these things?" Other occasion did he need the aid of God to "save him from death?"

See the *agony* of the garden had passed, Christ approached the cross unflinchingly as a hero, without the least *sign of* unmanly weakness, as one might expect if it was the *fear* of the cross which caused his agony in the garden, and if that was the cup he sought release from. Remember his death on the cross was an act of *personal choice*, it was not *forced* upon him. "I am the good Shepherd: the good Shepherd layeth down his life for the sheep." "Therefore doth my Father *love me*, because I lay down my life, that I may take it again. *No man* taketh it away from me, but *I lay it down of myself*." I for one could not possibly believe that my Savior would *reluctantly* offer to lay down his life for the sheep, and then want to back out at the last moment. I certainly have a much higher conception of the moral and manly courage of Jesus than that.

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After the agony

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JORLIN, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 12, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE report of the Michigan Conference has arrived, but too late for this issue. It will appear next week.

HE that cannot forgive others breaks down the bridge over which he must pass himself, for every one has need of forgiveness."

"OPPORTUNITY is the flower of time; and, as the stalk may remain when the flower is cut off, so time may remain with us when opportunity is gone.

OUR habits change with our years, so that looking back we can hardly recognize ourselves by *our former* ways. Sometimes the change is not a good one, though a Christian who is true to her opportunities, improves to the end.

AT a mass meeting held in London to protest against the atrocities in Armenia, and presided over by the Duke of Argyll, a letter from Mr. Gladstone was read, in which he says he "contemplated the infatuatio . of the Turkish government determined, it would seem, to do everything it can do to produce its own ruin.

SAID Queen Mary to John Knox, "You interpret the Scriptures in one way and the Catholics in another; whom shall I believe, and who shall judge?" "*You shall believe God*, who plainly speaketh in his Word," replied the sturdy old reformer, "and further than that Word teacheth you, *you shall not believe neither one nor the other.*"

THE Psalmist has said, "The steps of a good man are ordered by the Lord, and he delighteth in his way." It is a comfort to know that our course, if we are children of God, is on lines which he has laid down. Life would be a sad pilgrimage if there were no divine superintendence. The very fact that the Lord plans for us, and that we accept his guidance, will cause him to delight in our ways.

The zeal of Catholics, always great seems to be greater than ever. They seem determined to take the world for the Pope. Many of the Catholic priests of Cleveland are about to give up parish work and devote their whole time to a movement similar to that of the Salvation Army,—embracing street work and hall meetings. It is to be inaugurated by a mass meeting to which all Protestants are to be invited.

"If ye love me keep my commandments." This is his commandment. That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments, dwelleth in him and he in him." 1 John iii. 23. "Beloved, let us love one another; for love is of God, and every one that loveth has been begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John iv. 7, 8.

THE religion of Jesus makes one superior to circumstances. The language of Paul, "I have learned in whatever state I am, therewith to be content goes to show that the touchstone of faith can transmute the basest metals of life into fine gold. The man who can truthfully say with the Apostle that he is contented with whatever state he is in, has made wonderful progress in the divine life. He is surely walking in the spirit. He appropriates the words of our Lord spoken from heaven, "I know.... thy poverty, but thou art rich." A poor man rich in faith has a far higher satisfaction than a rich one devoid of faith. The possessor of this world's wealth today may be poor tomorrow, but the Christian has durable riches.

WE recently met with a paraphrase of Phil. i. 22, 23 that reads as follows: "For if I *live* in the flesh, or continue alive, as I am, this is the fruit of my labor,—Christ shall be magnified as I have already said, (v. 20,) and what I shall choose in my toilsome and persecuted condition I do not well know, for I am in a strait betwixt the two; that is between living and dying, since I am not anxious for either, and yet one of them I must choose. I am not anxious for either of them, for I have a wish in my mind, if I could only have it granted, and it is this to be caught away alive by the coming of the Lord. This is better than being in these toils and sufferings; it is also better than to die, for in that case I shall not see Jesus till the resurrection morning."

THE news that the Kickapoo Indian country would be opened on the 23rd of May caused great excitement it is said, in Oklahoma. There were less than 600 quarter-sections after the Indian allotments had been reserved, but hundreds of people had been camping around the new country waiting for it to be opened to settlement, for two years. It was estimated that no less than 20,000 people contested for the less than 600 claims. Think of the privations that would have to be gone through in two years in order to get a few *acres* of land, they may not be able to enjoy for a year, and then of the utter indifference manifested when God offers everlasting life in his kingdom of glory and peace! Must they not be classed with those who have wandered so far out of the way of understanding that they will perish like beasts?

WE are not *surprised* that exceptions should be taken to our remarks about the use of tobacco, but we are *sorry;* although at the same time glad of the opportunity to give a note of warning. If anything could be said in its favor we have no doubt it would have been said. Fault-finding only shows that the truth has hurt somebody. This is a *suspicious* circumstance. In a weekly paper before us is an account of a boy brought to a doctor by his father, who said the boy seemed to *have been* born with his nerves all on the outside of his body. When a child he had the St. Vitus' dance,—and as he grew older he could not attend school because the least exertion exhausted him. After a careful examination the physician asked the father if he used tobacco? "Yes," said he, "I have used it all my life, and it has'nt hurt me a particle." He was told that his Son was suffering from its injurious effects. We believe the enormity of the tobacco evil is second only to that of alcohol. The alcohol habit produces far more *social* distress, no doubt, but the evils it entails upon posterity are little worse than those by tobacco. We have nothing to take back.

A PITTSBURGH, Kansas paper says, "Christ was a socialist," were words that rang out from G. A. R. Hall last Sunday evening, and were greeted with a storm of app'ause by a large and enthusiastic audience. They fell from the lips of the Rev. Dr. Morrison and were the peroration of a calm, but glowing presentation of "Christ the man." Said he, "If Christ should appear on our streets today and teach the doctrines he taught on the streets of Jerusalem, his pretended worshipers would seize him, and after due process of law in their courts, they would hang him by the neck till he was dead. I assert and dare maintain in the presence of a college of cardinals, or convocation of the ministers and teachers of any so-called Christian Church on earth, that not one of them—no not one—either believe or teach the doctrines that Christ taught. I challenge any such body to the contest. I will *maintain*,—I will prove that *not a* Christian Church on earth believes, teaches or practices the doctrines of Christ." This is a severe, but truthful indictement of *so-called* Christians; but it is a mistake to say that not a Christian Church on earth believes or practices the doctrines of Christ, because they are *not* Christian unless they so believe and teach. But this is a remarkable utterance for a Presbyterian.

ADVICES from Constantinople on the 5th inst. say that the news from Jidda, Arabia, the seaport of Mecca, and the scene of the recent murderous assault on the consular offices of Great Britain, France and Russia, is to the effect that a panic prevails there, it being feared that the Bedouins will attack the town. The latter are held responsible for the attack on the consuls which resulted in the death of the British Nice Consul. The situation is so serious that the Europeans are hastily seeking refuge on board the merchant vessels on the harbor. It is also stated that the arrival there of a British Mediterranean squadron of seventeen war vessels is anxiously expected even by the Turkish authorities, as the garrison is very weak. The Turkish government has refused to agree to the reforms in Armenia proposed by the powers, and the envoys of Great Britain, France and Russia are awaiting instructions from their governments. We, too, are anxiously awaiting the outcome of this interference, but feel pretty sure it will be in line with the crippling of that power that has been in progress for seventy or more years. It was rumored to-day (5th inst.) that some moves were contemplated by the Great Powers which will place Palestine under British control; if this be *true* it is safe to say that that is not all the carving to be done; each will want a slice.

Death's Doings.

After a long and painful illness *death ended the sufferings* of our aged Sister relief of the late Bro. Morgan of South Cleveland, May 24th. She took upon her the sin-*covering name* some 28 years ago, and now awaits the voice of him who is the resurrection and the life. The truth was *heard by* a large number.

A Scientific Gleaning!

Prof. C. V. Riley thinks he has *discovered satisfactory evidence of* telepathy among insects—that is to say a sixth sense by which they are able to communicate ideas from one to the other at great distances. The power, as illustrated in the case about to be mentioned, evidently depends, not upon sight, hearing or smelling. The fact that man is able to transmit sound by telegraph almost instantly around the globe, may suggest something of this subtle power, though it furnishes no explanation. Prof. Riley had two *ailanthus trees* in his front yard. They suggested the idea of obtaining some eggs of the ailanthus silk worm from Japan. He got a few and hatched them, rearing the larva and watching anxiously for the appearance of the first moths from the cocoons. He put one of the moths in a little wicker cage, and hung it up out of doors on one of the ailanthus *trees*. This was a female moth. On the same evening he took a male moth to a cemetery a mile and a half away, and let him loose, having previously *tied* a silk thread around the base of his abdomen in order to identify him. The purpose in this performance was to find out if the young male and the female moth would come together for the purpose of mating, they being in all *probability* the only insects of their species within a hundred miles, excepting the others in the Professor's possession. In this case sure enough, the male was found with the captive female the next morning. The latter had been able to attract the former from a distance of a mile and a half."

The Question Drawer.

Bro. J. J. Cady asks "whether or not a Christian ought to take part in politics, vote at elections, etc., adding that some say that it is all right to vote for township and county officers, because it is of a more individual benefit?"

1. In our judgment "The individual benefit" weighs nothing in a case of right or wrong. As opinions *differ* as to the benefit of this or that move upon a political checker board, we may safely dismiss that consideration as a rule of conduct.

2. *Ought* a Christian to take part in politics, vote at elections, etc.? If the writer uses the word *ought* in the sense of a *moral obligation*, our answer is *no!* To the best of our knowledge, no commandment of Jesus makes it a moral obligation to take part in politics.

3. We do not understand that this is a matter of faith, that is to say,—it is no part of the gospel, faith *in and obedience to which* constitutes one an adopted child of God, but one of the thousand details of Christian conduct or good works, in reference to which he stands or falls to his own master—the rewarder of every man *according* to his works; and we may add, the only qualified Judge.

4. We know of nothing that has been so prolific a source of division of the Body of Christ, as the making of articles of faith out of human opinions.

5. Lastly, these remarks are not by way of apology for dabbling with politics. We have resided in the United States 25 years without voting for any one.

THE questions relating to Jehovah and where he will be when all things have been made new," etc., is too large a subject for a "*paragraph.*" We suspect that our correspondent has been puzzled by the queries of some one who cares little for the truth. But we offer the following suggestions with the hope that they may assist our correspondent to a better understanding of the truth in the promises, and draw out their love and admiration for the Ever Living and Self Existent One.

The world by wisdom knows not God. We cannot by searching find out the Almighty to perfection. We once read that Simonides, a heathen poet, being asked by Hiero, king of Syracuse, "What is God?" desired a day or two to think about it; and when the time expired he asked for two more, then four, and so on, before he would give an answer. The king was surprised, and asked him what he meant. The poet answered: "The more I think of God, he is still the more dark and unknown to me." We know God as he reveals himself to us. The poet could only know him by his works. We have both his works and his Word. Great is our God! The universe which he brought into existence is always in perfect running order. "The stars never clash: the seasons come and go in their order; every seed brings forth after its kind. If he were obliged to hurl an unruly planet back into its orbit occasionally—or if a year should pass without a summer, or if it had to stop every once in awhile for *repairs*, would perhaps be apt to remember that behind all the natural laws, the e is personal intelligence and infinite power and wisdom; the very perfection of his works seems to lessen the credit given him by his creatures, astonishing as this is. It will enlarge our conceptions of Jehovah to ponder over what the Psalmist said many years ago. "O Lord, thou hast searched me, and known me; thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off....whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there if I make my bed in sheol, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea,—even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

When the Psalmist confesses that such knowledge is too wonderful for *him*, it is not surprising that those devoid of *faith* cannot be made to understand it, and *reject* it on that account. We do not think it profitable or right to discuss the deep things of God with skeptics, because, for lack of *spiritual* discernment it is *impossible* for them to understand them. On the other hand we cannot too frequently or thoroughly discuss them with believers,—their hearts being *right*, faith must be strengthened, and hope confirmed, whether the phase be that of nature or of direct revelation. *They* commune with God when they consider him in the light of nature as well as when they contemplate his Word, only the lessons are different.

The question as to Jehovah's place of Abode when all things are made new betrays too narrow a *conception* of the Eternal One, and the unnumbered worlds comprising the universe—seems to imply that just heaven and earth are his only choice, and if one be selected the other must be rejected; —that if he be in one place he is not in another. In the light of the Psalm quoted from, this is manifestly wrong. Jehovah fills universal space by his Spirit, which is the vehicle of his creative and sustaining power.

When *properly* understood Rev. xxi. 3, which says of the glorious future, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away," in no way conflicts with the idea of his omnipresence expressed above. God is his own interpreter, and he will make it plain to him who compares Scripture with Scripture. It must be remembered that God has once tabernacled with men: he said (Lev. xxvi. 11) I will set my tabernacle among you" (Israelites) and he did: his glory appeared in it. (Deut. xxxi. 15). In the 76th Psalm we read: "In Judah is God known. His name is great *in* Israel. In Salem also is his tabernacle, and his dwelling place in Zion." But all the same, heaven was his throne and the earth his footstool. And if we consider that the fulness of the Godhead now dwells bodily in Jesus our glorious Lord,—that the whole earth is his royal domain, and that his glorious throne is to be established here, and that the saints of every age and clime will have divine nature of existence conferred upon them by this exalted personage, or that God will be all in all of them, and each one of them a manifestation of God in spirit—yea; if we consider all this we think we shall not be perplexed about the tabernacle of God being with men.

OUR CHILDREN.

The Story of Israel in Egypt.—No. 21.

DEATH OF THE FIRST BORN, THE PASSOVER.

We shall see as we go on, *in how* many ways the lamb is a type or picture—prophecy of a coming Savior. It must have no blemish; no fault is to be found in Jesus. John xix. 4; xviii. 38; Luke xxiii. 41; Hebrews vii. 26; 1 Pet. ii. 22. It must be *a male of the first year;* the Redeemer is to be a son the Son of God. It must be slain to be the Pass-over or Protection, for the Israelites; Jesus is to be slain to be the Pass over or Protection for us. It must die on the fourteenth day of the month Abib (or Nisan); Jesus is to die on the fourteenth day of Abib, (or Nisan). Its blood the proof of its death, saves the first-born of the Israelites from the hand of the destroying angel; the blood of Jesus, the Antitypical Lamb, is to save the church of the first-born ones from the second death. Its blood on the lintel and door posts is to be a sign, or token to the Lord, that in that house there has been obedience to him: the blood of Christ—the proof of his death—put symbolically upon us in our baptism, is to be a token, or sign to God, that we too, have been obedient. "Without shedding of blood there is no remission." Not a bone of the lamb is to be broken; (Ex. xii. 46), they are not to break a bone in the body of Jesus, (John xix. 33, 36). The flesh of the lamb must be eaten;—the flesh of Jesus is to be eaten. The flesh of the lamb stands for the lamb itself; the whole of the lamb must be used just as God has said, if the children are to be saved from that dreadful plague, that is to sweep the first born child in all the houses of Egypt away. Poor, frightened people! How glad they must have been when God gave the lamb as the way of escape! It was just as if the children had been dead and buried, and were *now to be* brought up out of the grave through the death of the lamb. For there is no known disease that is so much dreaded as the plague. The flesh of Jesus stands for Jesus himself; it is a whole Savior that saves us. When he speaks of "giving his flesh for the life of the world," he means that he has given himself; has given his life. When it is said "we are saved by his blood," it means the same thing. The blood stands as the symbol of his death. But how can we eat the flesh of Jesus? We do not really eat it, do we? No, but if there is something in the *life and death;* burial and resurrection; ascension and coming again of Jesus, that if believed and carried out in our *lives*,—just as carefully and as faithfully as the Israelites carried out God's instructions about that other lamb, will lead to our escape from the plagues of the second death, by a resurrection to any incorruptible and endless life, isn't it very much like eating flesh to live? We eat flesh and other food to preserve our lives: we believe and do the words of Jesus, that we may have the life to come. Jesus only uses a figure of speech, meaning that faith in him gives life. So to eat the flesh of Jesus, is to believe and do the words of Jesus.

Is there anything more in the Passover that *represents* Jesus? Yes, the bread. And you will see more than ever, as we go on in the lesson, why faith in Jesus is like *the food* we eat. The bread that the Israelites are bidden to use is to be thin unleavened cakes. On the same day that they kill the lamb, they must put all leaven, or yeast out of their houses. For seven days it is to be death to eat light, or leavened bread. You will see why, when I tell you that heaven in the Bible represents sin, malice, wickedness and decay. That which *is used as a symbol* of sin, cannot be used to represent the sinless Savior; nor can that which has in it anything that looks like decay and death, be used to point us to One who is to win indestructible life for himself, and the power of bestowing the same precious gift upon others. Ask your young Jewish friends about the bread used at certain feasts; I think they will tell you that it, like the sailor's biscuit is almost indestructible. And just such a bread must be used in the Passover feast if it is to picture Jesus as "the bread of life." He is "the bread that comes down from heaven, that a man may eat thereof and not die." Just as bread preserves our present life, so the words of Jesus, if believed and obeyed, give us the life to come. He is alive for ever more, and we are to come, "raised after the power of an endless life." You can begin to see now, why the Passover was instituted, can you not? Isn't it beautiful? But that there is a great deal more to tell that is like Jesus and his church. Read the 45th verse of the 12th of Exodus, and you will see that people who do belong to this great Israelite family, cannot eat of the Passover feast, not unless they choose to be adopted *into the nation*, by the law of circumcision, (48 verse) that God has chosen this people to be his people.

Foreigners and aliens may not eat of "the bread of life," until having heard of the Saving Lamb, they believe and have his blood put upon them by another law of adoption, that of baptism. The Christian Church is now God's people or family. But does the *putting* of the leaven out of the houses, mean anything? Yes, it is a sign to the Israelites that all wrong things must be put away from their lives. And those who take the name of Christ must put away all the old leaven of sin, (1 Cor. v. 6, 7, 8),—anger and wrath and malice and evil-speaking. But were the Israelites forgiven? In some sense, they must have been. Why could they not go out of their houses? Because to go out would take them from under the protecting blood. To go out of God's family and back to the world is to go where the judgment of death will fall. To stay outside of the house, and away from the life-giving feast, is to rebel against God and be lost forever. Be in haste to eat of our Passover, dear children, come to the table all equipped for the journey; loins girded and staff in hand. You are going to Canaan, no matter about the bitter herbs of *suffering;* there is sweetest of manna at the end.

AUNTIE WINIE.

For the National Republican League Convention at Cleveland, Ohio, June 18th to 21st, the Nickel Plate Road offers one fare for the round trip.—June 21.

WANTED—SEVERAL HUNDRED New Subscribers for THE RESTITUTION for 1895.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location *in* the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme *will be* given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

Low Rates to Colorado.

On account of the meeting of the National Educational Association at Denver, Col., July 5th to 12th, 1895, the North-Western Line will sell excursion tickets to Denver, Pueblo, Colorado Springs and Manitou at the rate not to exceed one fare for the round trip (with $2.00 added for membership fee). The time limit of these tickets will be extremely liberal, and an excellent opportunity will be afforded for a summer sojourn in the "Rockies," or enjoyable side trips to the Black Hills, Yellowstone National Park or the Pacific Coast. For full information apply to agents of connecting lines, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.; A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

Notice.

Mrs. Ralph Vinton Lyons of Niagara Falls, N. Y. wishes to know if there are any children of the parents of the household of faith who are named after the late Ralph Vinton Lyons. Several years ago Bro. Lyon proposed giving a Bible to any child named for him. Many copies had been given away before his death, and Sister Lyon has many copies yet to send, she desires to carry out her husband's wishes in the matter, and if there are others she knows not of, please address her at 709 Ashland Ave, Niagara Falls, N Y.,—giving the whole name of child its age and name of parents. Please respond immediately.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug31.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

Christians find God's service to be perfect freedom, his yoke easy, his burden light.

Poetry.

Oh, Why Should the Spirit of Mortal be Proud?

Oh, why should the spirit of mort. l be proud?
Like a swift-fleeting meteor, a fast-flying cloud
A flash of the lightning, a break of the wave,
Then passes from life to his rest in the grave.

The leaves of the oak and the willow will fade,
Be scattered around and together be laid,
And the young and the old, and the low and the high,
Shall moulder to dust, and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blest,
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap;
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass we have trod.

The saint who enjoyed the communion of heaven;
The sinner, who dared live to remain unforgiven;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers or the weed,
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;
From the death we are dreading our fathers would shrink;
To the life we are clinging they also would cling;
But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold.
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye, they died, and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
We mingle together in sunshine and rain.
And the smiles and the tears, the song and the dirge
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of youth to the paleness of death,
From the gilded saloon to the bier and the shroud,—
Oh, why should the spirit of mortal be proud?

—Wm. Knox.

Original.

PSALM. 31.

32 COM. VER.

1. David's (psalm) for understanding, (that is to give understanding). Blessed-happy are they whose transgressions have been remitted and whose sins have been covered:

2. Blessed-happy man is he, to whom the Lord shall not account sin, and in whose mouth there is no deceit:

3. Because I kept silent, my bones waxed old with my crying all the day long:

4. Because day and night thy hand weighed heavily upon me, I turned in wretchedness when the thistle (acanthus) pierced. Interlude.

5. I made known my sin, and I concealed not my transgression; I said I will disconrse unto the Lord against *myself* my transgression, and thou didst remit the irreverence of my heart. Interlude.

6. For this (this irreverence of heart) will every holy (*not* sanctified here) one offer votive-prayer unto thee in a well-ordered period; but in a flood of many waters will they not draw nigh unto thee:

7. Thou art my refuge from the tribulation that encompasseth me; my gladness that thou hast redeemed me from those who compassed me about. Interlude.

8. I will make thee to understand and I will conduct thee on this way that thou art going to go. I will fix mine eyes upon thee.

9. May ye not have become a horse and a mule as it were that have no understanding, whose jaws thou hast constrained with rein and muzzle that *they* draw not nigh unto thee:

10. Many are the scourges of the *obdurate*-sinner; but *mercy* will environ the one who hopeth in the Lord.

11. May ye have *rejoiced in* the Lord, and be glad ye justified ones, and boast all ye upright in heart.

PSALM 32 (33 COM. VER.)

1. David's psalm: Be glad in the Lord, ye justified ones: Praise becometh the upright.

2. Confess unto the Lord with Cithara, with ten-stringed psaltry exalt the strain unto him:

3. Sing unto him a new song, exalt the strain well with an alala.

4. Because the Word of the Lord is straightforward and all his works in faith:

5. He loveth an act of mercy and a judicial-way; the earth is full of the mercy of the Lord.

6 By the Word of the Lord the heavens were canopied and by the spirit of his mouth all their host (Dunonis is the word here for "host").

7. He it is who gathereth the waters of a sea like a wine-skin as it were, who placed abysses in treasure-houses.

8. May all the earth have feared him and from him may all who inhabit the inhabited have reeled away;

9. Because he spake and they came to pass, he commanded and they were generated.

10. The Lord dissipateth the counsels of nations, yea he setteth aside the reasonings of laities, he setteth aside the counsels of rulers:

11. But the counsel of the Lord abideth forever; reasonings of his heart are from generation to generation.

12. Blessed-happy the nation whose God is *the* Lord, a laity that he hath chosen for an inheritance for himself.

13. From out the heavens the Lord hath looked upon, hath seen all the sons of men:

14. From out his habitations made ready hath he looked upon all those who inhabit the earth,

15. He who hath moulded their hearts one by one, who understandeth all their doings.

16. A king will not save himself because of much ability and a giant will not have been saved in a plenitude of his strength;

17. A horse is unreliable for safety, and in the fulness of his ability will he not have been saved.

18. Lo the eyes of the Lord are upon those who fear him, who hope in his mercy,

19. To have delivered their souls from death and to foster them in famine.

20. Our soul waiteth for the Lord, because he is our responsive-helper and our protector:

21. Because in him will our heart have rejoiced, and in his sacred name have we hoped.

22. May thy mercy, O Lord have come to pass upon us even as we hoped in thee.

PSALM 33 (34 COM. VER.)

1. David's (psalm) when he changed his face in the presence of Abimelech, and he released him, and he went away.

2. I will commend the Lord in every period and his praise will be constantly in my mouth:

3. In the Lord will my soul have been praised; May the meek have heard and have rejoiced.

4. Magnify the Lord along with me, and we will exalt his name together.

5. I sought out the Lord and he heard me, and delivered me out of all my rejoicings.

6. May ye have come unto him and may ye have been enlightened, and your faces shall not have been put to shame.

7. This beggar cried out and the Lord heard him and saved him out of all his tribulations.

8. An angel of the Lord will camp about those who fear him, and will deliver them.

9. May ye have tasted and perceived that the Lord is useful-good: (Charetos) Blessed-happy is the man who hopeth in him.

10. May ye have feared the Lord all ye his saints, because there is no lack for those who fear him.

11. Rich have become beggars and hungry, but those who seek *out the* Lord will not have lacked any good thing. Interlude.

12. Come hither children: May ye have hearkened unto me and I will teach you fear of the Lord.

13. What man is there who desireth life, who loveth to see good days?

14. Cause thy tongue to cease from evil and thy lips from talking guile:

15. Mayest thou have inclined away from evil and done good. Mayest thou have sought peace and pursued after it.

16. The eyes of the Lord are upon justified ones and his ears unto their supplication:

17. But the Lord's face is against those who are doing evil, to utterly destroy from out the earth the remembrance of them:

18. The justified have cried and the Lord hath hearkened unto them and delivered them out of all their tribulations;

19. The Lord is nigh to the contrite in heart, and the submissive in the spirit will he save:

20. Many are the tribulations of the justified, and the Lord will deliver them out of them all:

21. He will watch to guard all their bones; not one of them will be broken:

22. A *bad* death is there for obdurate sinners, and those who hate the justified-one will err discordantly:

23. The Lord will redeem the souls of his bond-servants, and all those who hope in him shall not err discordantly.

PSALM 34 (35 COM. VER.)

1. David's (psalm). Mayest thou have judged those who are wronging me, O Lord; Mayest thou have warred against those who are warring me;

2. Mayest thou have taken spear and broad-shield against them and have arisen to my rescue.

3. Unsheath sword and shut me in away from those who are pursuing after me; Mayest thou have said unto my soul, I am thy salvation:

4. May those who seek my soul have been put to shame and confounded: May those who are reasoning evil things against me have been turned back and put to shame:

5. May they have become dust as it were in the face of the wind and an angel of the Lord wipe him out:

6. May their way have become darkness and destruction, and an angel of the Lord pursue them.

7. Because they have hid for me without a cause the corruption of their snare; without reason have they reproached my soul.

8. May a snare they do not comprehend have come upon them, and may the hunting which they have hid seize them; and in the snare will they fall;

9. But my soul will be glad in the Lord, it will have delighted in his instrumental-salvation (*Christ* namely).

10. All my bones will say, O Lord, who is like unto thee? Thou who dost deliver the beggar out of the hand of those who oppress him and the beggar and needy one from those who rob him.

11. Unjust witnesses have stood up and asked me about things which I do not comprehend;

12 They have requited me with bad in return for good, and with childlessness to my soul:

13. And while they have been annoying me I have put on sackcloth and have humbled my soul with fasting, and my votive-prayer will return into my bosom.

14. As a neighbor, as our brother in this wise have I been pleasing to them, as one sorrowing and down-cast in this wise have I humbled myself;

15. And they have rejoiced against and have been gathered together against me; scourges have been gathered together against me, and I was not aware of it; they have parted and not suffered compunction.

16. They have tried me, they have mocked at me; they have gnashed their teeth against me:

17. O Lord, when wilt thou look upon me? restore my soul from their evil-doing, my only-born from lions.

18. I will (or shall) confess unto thee, and in a vast church in the midst of an influential laity will (or *shall*) I praise thee.

19. May those who hate me without reason, those who hate me without cause and wink with their eyes, not have rejoiced over me.

20. Because they have talked peaceable things to me, and in wrath have reasoned deceitfully;

21. And they have made wide their mouth against me: They have said, Good enough, good enough; our eyes have seen it.

22. Thou hast seen, O Lord. Do not disregard in silence; O Lord, do not stand away from me;

23. Awake, O Lord, and heed my judicial-trial, O my God and my Lord, heed my right.

24. Judge me, O Lord, according to my righteousness, O Lord my God, and may they not have rejoiced over me.

25. May they not have said in their hearts, good enough, good enough for our soul; Nor may they have said, We will drink him down,

26. May they have been put to shame and confounded together who rejoice in my calamities; May they have put on shame and confusion who magnify speech against me,

27. May they have been made glad and rejoiced who desire my righteousness; and may they have said constantly, The Lord be magnified, they who desire the peace of thy bond-seavant;

28. And my tongue will practice thy righteousness, all the day long thy praise.

PSALM 35. (36 COM. VER.)

1. Unto the end; David's (psalm) the bond-servant of the Lord.

2. The render of law saith to himself he is not *sinning*: there is no fear of God before his eyes:

3. Because he hath practiced deception in his sight in finding out and hating *his transgression*:

4. The spoken-words of his mouth are transgression and deceit, he hath not taken counsel to understand how to be good:

5. He hath reasoned transgression on his couch; he hath stood beside every way that is not good, and he hath not opposed the evil.

6. O Lord, thy mercy is in the heavens and thy truth unto the clouds;

7. Thy righteousness as God's mountains, thy judicial-renderings a vast abyss as it were.

8. Men and domestic animals wilt thou save, O Lord, because thou hast multiplied thy mercy, O God: and the sons of men hope in the shelter of thy wings:

9. They will have been intoxicated with the fatness of thy house, and with the spring-torrent of thy delight wilt thou water them:

10. Because with thee is there a fountain of life, in thy light shall we see light.

11. Extend thy mercy to those who know thee and thy righteousness to the upright in heart;

12. May the foot of haughty pride not have come unto thee, and the hand of obdurate-sinners not have moved me.

13. There have *all* those who work the transgression fallen; They have been thrust away, and they shall not be able to stand.

COMMENT.

The 31st psalm has the heading "For understanding" and the student of the Bible will recall how Paul and others seeking true understanding have availed themselves of the help afforded by this psalm in reasoning out the rationale of salvation. Numerically it is significant of a *third* conjunction realized in *one* person—the Messianic *One* namely. The first conjunction is the conjunction of the divine and human will; the second a conscious conjunction of life, the third the conjunction of the divine with the human thought in true wisdom as a result, or as here stated to give understanding. Observe the importance of *confession* as here emphasized, and how we are saved *in hope* not in *realization* yet.

The 32nd psalm as its number indicates, opens with an *alala* of rejoicing on the part of the *justified* ones or the saints in glory, at least in *anticipation* singing the "new song" that we hear about later in the Apocalypse of John. They are at least *enlightened* with the hope of the glory, and this psalm is an appropriate confession of this as well as of the glory of God as revealed and understood by his justified ones or saints. The psalm closes with an invocation of the Lord's mercy "upon us even as we have hoped."

The 33rd psalm is a confession of David unto the Lord for his deliverance when he fled from the face of Saoul to Abimelech for refuge—in great extremity—a recognition of the direct interpositional help of the Lord and especially instructive to the meek. The psalm is Messianic in the sense of David's experience being typical of the Christ's greater and profounder experience of trial and tribulation. The Messianic import begins to become clear in the seventh verse and grows more luminous from there on. From the 20th to the close of the psalm it becomes unmistakeable.

The 34th psalm is given us as a sample of righteous indignation properly expressed and David is speaking here in the spirit of the Christ and spirit of prophecy as a righteous judge of the obdurate and impenitent. The four of the thirty-four is numerically significant of squaring things to the line and the plummet of law in judgment. The scene and the experience recited in this psalm are strongly Messianic—the trials and tribulations of the Christ culminating in the mockery of a legal trial and the invocation and confession and triumphant hope that God will in due time assert right and righteousness are the picture and prophecy before the event. The 23d verse is the martyrs' appeal for divine justice to be meted out and the recognition of God as the Judge of all the earth.

The 35th psalm is a psalm of instruction in righteousness "unto the end"—that is until the perfected state of the saint has been reached. It tells us how to reason in regard to sin and righteousness and what to do. It tells us first what the evader of law does and how he reasons. It tells us how great a thing is God's mercy. Notice the 8th verse and what is said of the domestic animals, these poor helpers and friends of humanity. The humane society ought to adopt it as a motto and recognize the divine sanction on their blessed work. How is "salvation" used in this verse? Are domestic animals even to be *saved* and have another life? This is the strongest inspired teaching on this point that I know of in the Scriptures. The whole passage is manifestly *resurrectional* is it not? The number is a *minor* harmonic, a *fifth*, and appropriately closes with a prophecy and warning of retribution upon the obdurately impenitent. The "there" in the thirteenth verse refers to God's *judgment*. It is God's *mercy* that prolongs wickedness and rebellion, but he has appointed a day in which he will *judge* the earth "in the *man* of his right hand" and "there" refers to this time and place.

CHAS. GARDNER.

Letter Drawer.

Dear Restitution:

As our subscription is past due I will renew or pay up until fall and if we fail in raising a crop again this season will have to stop taking the paper as times are so hard.

We will say that we are still journeying on toward the kingdom which is under the whole heaven. I enjoy reading the letters very much. It seems like a social gathering to read them. We have our regular meetings here, but on account of sickness have not been able to attend any this winter. It reminds us that we are mortal and may so-on pass away, who can tell how soon. I am glad death is soon to be destroyed and life and immortality is to be given to God's faithful children. How blessed it will be to be gathered with all the faithful of every age and clime and know that we are safe in the kingdom of God never to be separated. What a change it will be to be free from care and sorrow, and to dwell in light and sunshine in the presence of our King. My hope now is stronger than ever before and the way grows brighter as I tread the path of life. I am looking for Christ to return to earth soon. My desire is that if I fail in everything else *in this life* that I may be sure that my name is in the Lamb's Book of Life, that I may be accounted worthy of a home in the kingdom of God when Jesus comes.

MRS. LIZZIE B. OLIVER.

Dear Restitution:

I am a stranger to most of the brothers and sisters of THE RESTITUTION, yet, I feel that I am not a stranger, for we are all one in Christ Jesus, if we love and obey him. I live in a small city where I can hear four or five church bells each Sunday morning and as I can hear no preaching of the one faith, I sometimes go to hear what is said in those churches, but it makes my heart ache when I hear men (pretending to teach the people) do violence to the Word of God to sustain a theory. I can take more comfort to take THE RESTITUTION and my Bible and sit down and read and study for myself. I love to read the letters from the dear ones. I am striving to be worthy of a crown when the Master comes. Let us strive to overcome the world with all its pleasure. He that overcometh shall inherit all things.

Your Brother in Christ,

A. B. GRIFFITH.

Dear Restitution:

It has been a long time since I wrote for your Letter Drawer, and will write a few lines this morning. I love to see it full of encoursging letters from those of the one faith. Dear ones, in this time of trouble are we working for the Master? Are we letting our light so shine before men that they may see our good works and glorify our Father which is in heaven? This is no time to be idle for Christ will soon come and will we be found ready? This is a question we should all ask ourselves. Says some, there is nothing I can do. My dear brother and sister, it may not seem that we are doing much, but we can overcome our own selfish desires and keep ourselves unspotted from the world and its so-called plensures, and this is a very important part. James says, If a man love the world the love of the Father is not in him and he says, know ye not that friendship of the world is enmity with God. So if we are a friend of the world we are an enemy to God. It is better not to even seem to be a friend to the world, for in so doing we seem to be an enemy to God. Paul says in the last days perilous times shall come, men shall be lovers of pleasure more than lovers of God. I think that time has come, and the coming of the Lord is near even at the door. Let us prove all things, hold fast that which is good, and above all let us keep ourselves unspotted from the world.

"Be not weary in well-doing.
Struggle on and gain the prize,
Though the night be dark and dreary,
Soon the morning sun will rise;
Soon this age of night and sorrow,
Full of pain and woe will cease;
In the bright and heavenly morrow,
All is love and joy and peace."

Your sister waiting the coming of our Lord and Savior.

EFFA C. JOHNS.

Dear Restitution:

I have been thinking for some time that I again would write for our excellent paper which encourages and helps its readers. I am striving to walk in the straight and narrow way that leads to eternal life, for the Blessed Master has said, "Be thou faithful unto death and I will give thee a crown of life." Dear brothers and sisters, that crown is worth working for, for it fadeth not away. May we be faithful that we may be with the Lord when he comes to set up his kingdom upon this earth, where the righteous shall dwell forever and ever. That will be a glorious and everlasting dwelling. "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity, for they shall be cut down like the grass, and wither as the green herb. Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed, for evil-doers shall be cut off, but those that wait upon the Lord shall inherit the earth. For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be, but the meek shall inherit the earth and delight themselves in the abundance of peace. For such as be blessed of him shall inherit the earth and they that be cursed of him shall be cut off. The righteous shall inherit the land and dwell therein forever," Psalm xxxvii. "Therefore know ye, that your labor is not in vain in the Lord." Dear brothers and sisters, what a dark and gloomy world this would be if we did not have this Word of the Almighty Savior, who died upon the cruel cross that we through him might obtain everlasting life. What a self-delight it is to read over and over the Word of God. All those who have taken upon themselves the Christian race, may it be granted that they may be faithful, and let their light so shine that those out of Christ may see their good works, and obey from the heart that form of doctrine which was set before them. Repent and be baptized in the name of the Father, Son and Holy Ghost, for the remission of their sins. May we all who are striving to live a Christian life hear these words from the lips of our Savior, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." I ask an interest in all your prayers that I may be an overcomer and meet all the faithful in that soon coming kingdom of our Savior where sickness, pain and death shall cease.

Your Sister in Christ.

MINTA BOGGS.

Fourth of July Excursions via Vandalia Line.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1895, inclusive, between all stations within two hundred miles of initial point, at one fare for the round trip. Tickets will also be sold to stations on connecting lines on same basis as above. For particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.

According to Mulhall leprosy is far more prevalent in Europe than most people suppose. He says that there are now 3,000 lepers in Portugal; 1,770 in Norway, 3,000 in Russia, and about 2,000 all told in other European countries. In India there are 131,000 and in Canton, China, not less than 10,000. He does not give figures for other countries and islands, but it is estimated that the leper population of the world is but little, if any, short of a million.

The Nickel Plate Road has published a map of Boston, Mass., showing the location of the Christian Endeavor Convention Hall and State Headquarters of the 14th International Convention July 10th to 15th, and presenting the merits of their through Drawing Room Sleeping Car Line between Chicago and Boston. Write for a copy to any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent.—jul 5.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

"In ourselves the sunshine dwells,
In ourselves the music swells,
Everywhere, the heart awake,
Finds what pleasures it can make,
Everywhere the light and shade
By the gazer's eye is made,
'As in heart we think to be,'
Saith the Wise Man, 'so are we.'

For the Conference of the Epworth League at Chattanooga, Tenn., June 27th to 30th, the Nickel Plate Road offers one fare excursion tickets.

...Hannah More, ...coined the phrase, "The ... of the Life." It embodies a splendid truth. There are thousands of lives no incident in one of which can be used to illustrate any particular cause, the sum total of each one of which is unanswerable argument for the right. If no special passage in your life be so conspicuous as to arrest any man's attention, let your character, as a whole make an impression for the truth. Let its weight, however little, press every one it touches away from the wrong and into the right. *-Charles F. Deems.*

Y. P. S. C. E. Excursion to Boston.

The Society of Christian Endeavor of Central and Northern Indiana, at a meeting in Fort Wayne, Ind., May 21st, selected the Nickel Plate Road as their special train to Boston in July, to attend the Annual Meeting of the Y. P. S. C. E. for 1895. This special train will be arranged to stop enroute for a few hours at Niagara Falls and also at Saratoga Springs, N. Y., enabling passengers to enjoy a visit to those famous resorts. No extra charge will be made for these privileges. Passengers at other points along the Nickel Plate Road may join this special train at any station by previous arrangement through the nearest ticket agent or by addressing M. C. Baker, District Passenger Agent, Ft. Wayne, Ind. The Nickel Plate Road offers the lowest rates to all points east or west. This line, with its *immediate* eastern connections, forms the shortest line to Boston for the meetings of the Y. P. S. C. E. in July, and also the Masonic Knights Templar in August.—June 30.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va., not to this office.

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m 11-15

Solid through trains to New York City were placed in service May 19th over the Nickel Plate and West Shore Railroads. This will enable both first and second class passengers to go through without change of cars. A colored porter will be placed in charge of first and second class day coaches to attend to the wants of our patrons, and to insure scrupulously clean cars enroute. This is in addition to the porters that always accompany the through sleeping cars. Rates continue the lowest. -June 30.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Eastern Express No. 6 on the Nickel Plate Road which formally left Chicago at 2 P. M. has been changed on the new time-card effective May 19th to 1.30 P. M. The run has been shortened and the city of Cleveland is reached at the reasonable hour of 11.30 P. M. This secures for the patrons of this popular road a train better adapted for Cleveland business and will no doubt please many of its patrons. —22 15

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

To Our Patrons.

We ask you each to *renew* your subscription for 1896. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Commencing Sunday May 19th, the day coaches on all through trains of the Nickel Plate Road will be attended by a colored porter whose services are placed at the disposal of the patrons of the line. The purpose of this equipment is to insure scrupulously clean cars enroute. m 22 15.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Summer Outings. At Seashore, Mountain and Lake Resorts.

The Ocean Resorts—Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the New Jersey Coast are reached by the Pennsylvania Lines. As a direct route to Newport, Narragansett Pier, Cape Cod, Martha's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains—Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of summer sojourn in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region—The Pennsylvania Lines bring Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Mackinaw City, Sault Ste. Marie, Gogebic, St. Ignace, Watersmeet, Au Sable, Iron mountain and all the romantic resorts of Northern Michigan within easy reach, as well as Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the first-class service, please apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.—June 26.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	4.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets or admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great international Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 19th, 1895. Under the new schedule the time of trains at Plymouth is as follows:—

Depart for the west No. 15, at 5.20 A. M. No. 37, 9.05 A. M. No. 39, 1.55 P. M. No. 9, 9.06 P. M. No. 7, 7.33 P. M. and Local Freight No. 93, 1.25 P. M.

Depart for the east No. 4, at 2.58 A. M. No. 6, 5.00 A. M. No. 20, 10.38 A. M. No. 8, 5.45 P. M. No. 38, 8.40 P. M. Local Freight No. 90, 7.35 A. M.

J. E. HANES, Agt.

Colored porters have been placed in charge of day coaches on through trains of the Nickel Plate Road to insure perfectly clean coaches enroute. - m 22 15

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $81.00

EXPENDITURE.

Previously used $10.70

Reduced Rates.—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Cleveland June 18th and 19th for the National Republican League Convention, good returning until June 22nd inclusive.

To Chattanooga, Tenn., June 25th, 26th and 27th inclusive, account Epworth League International Conference, good returning fifteen days from date of sale. By special arrangement return limit may be extended an additional fifteen days.

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To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, July 5th to 9th, inclusive, for the National Christian Endeavor Meeting. Return limit may be extended by special arrangement to August 3d.

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VANDALIA TIME TABLE.

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No. 32, Ex. Sun.	12:26pm	For St. Joseph.
No. 34, ex. Sun.	10:50p	" South Bend.

GOING SOUTH FROM PLYMOUTH.

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LIST OF CHURCHES.

Services will be held in the Church of the Blessed Hope, 836 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

A church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, U. S. Ramsay Pastor. Services each Sunday at 10:30 a. m. and 2:30 p. m. Visiting brethren always welcome. Pastor resides at 1012 Huntingdon Street.

The Church of God has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Maple Avenue and Van Buren Avenue. They meet at 2:30 p. m. (Sunday Service). Visiting brethren are welcome.

The Church of God at Logan, Ia., hold meetings in their hall on Michigan street, as follows: Preaching by J. E. Wagoner, every first Sunday in the month, also Sunday evening and Monday and week of meeting every Thursday evening.

Church of God, Plymouth, Ind., meets in Hall between Center and Water streets, and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, has every first day of the week social meeting. Preaching second and fourth Sabbaths of each month. Sunday services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Avilla, Noble Co., Ind., meets each Sunday at 10 o'clock a. m., in Mill Hall. All lovers of the Old Faith of the Chicago, Milwaukee & St. Paul R. R., 40 rods west of Dresden, Liberty Tp., are welcome.

The Church of God in Prairie Co., Neb., meets in the new Lone Tree Church. We have Union Sunday services every Sunday, and communion every month on the first Sunday. Regular preaching by Bro. Wm. Ehlers and Bro. Chas. Clark.

At Ainsworth, Neb., Sunday-school every Sunday at 10, Cheney's hall. At 1300, m., followed by services at 2:00. All are welcome.

The Church of the Blessed Hope of Westlake, Wash. This church regularly meets for public and church services every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Suiter, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month, 1st Sunday, sermon by Rev. W. W. Asquith. 2nd Sunday, sermon by Bro. Edwin Grose. 3rd Sunday, sermon by Bro. W. L. Skeel's. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Rowsar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 998 Wilson Ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching on each fifth sunday in months, to every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Bro's school house, Calhoun co. Va. by Elder Wildermuth, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Palestine school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Home have preaching every four weeks. Sunday school at Pra ie Home every Sunday morning. Prayer Meeting at Clyde every four weeks. At Denton meeting on every Sunday. These churches have regular preaching by Brother or Sister Wonderland except when they are evangelizing. Hesperia, McBride, Watson and Dyson have no regular preaching. The church at Rodella Center is presided over by Bro. D. P. Chase.

The Church of God at Andover, south Dakota, holds services each Sunday at 11 o'clock a. m., in Mill Hall. All lovers of the Old Faith of the Chicago, Milwaukee & St. Paul R. R., 40 rods west of Dresden, Liberty Tp., are welcome.

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Ft Wayne				4.50pm
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Elkhart	10:55pm	10.45am		10.25pm
Valparaiso	11:36pm	11.30am		11.20pm
S Bend Ind		12.05pm		12.15am
Toledo	4:10am	4.00pm	4.35pm	1.45pm
Ashtabula	6:30am	6.15pm	6.55pm	3.45am
Ft Wayne	8:55am	8.40pm	9.15pm	6.45am
Akron	2:55am	2.50p.m.		
Cleveland	4.55am	4.45pm	11.25pm	
Buffalo	4.45pm		5.20am	

TRAINS GOING WEST

Buffalo	12:01 m		5.30am	Local Ft Wayne
Cleveland	7.25 pm	6.00am	10.05 m	
Ft Wayne	2.05 am	1.45pm	4.50 m	7.30am
Akron	4.05 am	3.35pm	6.50pm	9.50am
Toledo	4.45am	4.00pm	8.20pm	12.30pm
S Bend Ind		4.55pm		12.45am
Valparaiso	5.7 am	1.55pm		12.14am
Bassett	5.52am	2.37pm		1.25am
Plymouth	6.21am	3.06pm		2.11am
Wyanding				4.30am
Chicago	7.25am	7.0 pm	9.00am	

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JUNE, 19, 1895. NO. 23.

Poetry.

HIMSELF.

Once it was the blessing, now it is the Lord.
Once it was the feeling, now it is His Word.
Once his gifts I wanted, now the Giver own.
Once I sought for healing, now Himself alone.
Once 'twas painful trying, now 'tis perfect trust.
Once a half salvation, now the uttermost.
Once 'twas restless holding, now he holds me fast.
Once 'twas constant drifting, now my anchor's cast.
Once 'twas busy planning, now 'tis trustful prayer.
Once 'twas anxious caring, now he has the care.
Once 'twas what I wanted, now what Jesus says.
Once 'twas constant asking, now 'tis restful praise.
Once it was *my* working, His it hence shall be.
Once I tried to use him, now he uses me.
Once the power I wanted, now the Mighty One.
Once for self I labored, now for him alone.
Once I hoped in Jesus, now I hope his shine.
Once my lamps were dying, now he marks them shine.
Once for death I waited, now his coming hail.
And my hopes are anchored safe within the veil.

Original.

Are You Short of Oil?

Ten Virgins are represented as going forth to meet the coming Bridegroom. They all took their lamps with them, but only half of them took the precaution to carry well-filled oil cans along with them, that they may re-fill their lamps when the oil that was in the lamps when they started should be consumed. The Bridegroom evidently tarried longer than they expected, and becoming weary with long waiting, they became drowsy. All this time the oil in the lamps was being consumed. "But at midnight there is a cry: Behold the Bridegroom! Come ye forth to meet him." The virgins were all at once aroused to a keen sense of activity trimming their lamps, and those who had oil with them began to re-fill them. The foolish virgins observed that the flickering light of their lamps was about to expire just at the critical moment when they should go forth to meet the bridegroom. Noticing their need "said unto the wise, give us of your oil; for our lamps are going out." Having none to spare they were admonished to purchase for themselves. "And while they went away to buy, the Bridegroom came; and they that were ready went in with him to the marriage feast, and the door was shut. Afterward came also the other virgins, saying: "Lord, Lord, open to us. "But he answered and said: "Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour."

Hence we observe the necessity of always keeping on hand a liberal supply of oil in case of emergency. To leave it for a more convenient season may result in the door being "*shut*" before a supply can be obtained.

The use of a lamp is to radiate light. "The people which sat in darkness saw a *great light*. And to them which *sat* in the region and *shadow of death* to them did light spring up. From that time began Jesus to preach, and to say: Repent ye, for the kingdom of heaven is at hand." "And Jesus went about in all Galilee teaching in their synagogues and preaching the gospel of the kingdom."—Matt. iv. 16–23.

The nature of the *light* as indicated by the above quotation is that which is radiated from the gospel lamp: for those people "which sat in darkness saw a great light. And to them which sat in the *region and shadow of death* to them did light spring up." The gospel light is the only light which is strong enough to light up "the region and shadow of death." When Jesus began to preach "the gospel of the kingdom" in Galilee, "the people which sat in darkness saw a *great light*." It is no mean light which can illuminate the dark "shadow of death."

We read that Jesus "brought life and immortality to *light* through the gospel." The great object seen by people who sit "in darkness," by aid of the gospel lamp, is "life and immortality."

I tell you that people will never see "life and immortality" unless they behold it "through the gospel" light. Universalists may tell you that *all* will see it—those who sit "in the region and shadow of death," as well as those who dwell in the light. Beware! the light they profess to have is darkness; it may lead you to neglect to lay in a supply of gospel oil, and when it is too late you may stir yourself and come and knock for admittance when the door is "*shut*". Too late! Too late! The "entrance of thy Word giveth light."

How different the condition of those whose life is radient with light, which is radiated or brought to *light* "through the gospel?" "Ye are an elect race, a royal priesthood, a holy nation, a *people for God's own possession*, that ye may show forth the excellencies of him who called *you* out of *darkness* into his *marvelous light*." "And we have the word of prophesy made more sure; whereunto ye do well that ye take heed, as unto a *lamp shining in a dark place*."—2 Pet. i. 19.

Gospel light is made more searching and powerful when aided by good works. "Ye are the light of the world, a city set on a hill cannot be hid. Neither do men light a lamp and put it under the bushel, but on the stand, and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your father which is in heaven."

We might compare "good works" to keeping the gospel lamp in good order—cleaned, trimmed and filled. This gives brilliancy to the light, which otherwise would be charred and gummed up and finally go out.

All truly wise virgins are bound to be light-bearers. It is not to be hid under cover, but elevated where all can view it, and if accompanied by "good works" those who behold the light are sure to admire it. It is the duty of every single one to become lamp-bearers and let the light shine as best we can, either in private or in public. None are excused from this duty. It applies personally to you, my brothers and sisters.

It is with sorrow that I see that erroneous doctrine is putting some of the virgins to sleep. The tendency of Universalism is to lead those who trust in it to under-value the gospel light, and care little for the gospel oil, and who will be found without a supply when the Bridegroom comes, and hence you will not have "the great light" to show you the way through "the region and shadow of death."

None can become espoused virgins to Christ unless first obedient to the faith; and false teaching may lead others to neglect *this* duty, because they are taught that this is only incumbent upon Jews.

The coming Bridegroom for his bride is an event of daily expectancy; let us take no *risks*.

W. H. WILSON.

Talent is a call to work. Every gift, natural or spiritual, is for use, and will be lost if we do not exercise it. Hence the apostle's exhortation: "Stir up the gift that is in thee." If you would grow in grace, exercise the grace you have.

What Are You Laboring For?

"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed." John vi. 27.

This language was addressed to the people, the hungry multitude that sought for, and followed after Jesus wherever he went; and why? not because of his miracles, nor his wonderful teachings but because they were hungry and could be filled with the loaves and fishes, showing conclusively that they were only living to eat and drink, much as the horse or the hog. While this was their privilege, yet it was their folly to live so far beneath, and abuse the highly favored privileges. Instead of seeking for the wonderful words of truth and life that fell from the clean, sweet and sacred lips of Jesus, the divine Teacher, that related to the "world to come," their ambition was gratified when their present natural wants were supplied; eat and drink, and have a good time, heathen like, and pig like. Yet Jesus who was a personal manifestation of God's great love to fallen man ceased not to teach, warn, rebuke and instruct in the way leading to the better life in the world to come. And he says, I have meat to eat that ye know not of,—which is to do the will of him that sent me, and to finish his work, and our wisdom is to pattern after him.

It was not the will of Jesus nor his heavenly Father, that poor fallen man, that was made in the image of his Maker, should thus wear himself out toiling for the food that butter up and sustains this present life, that is as a vapor that appears for a little while, and then vanishes away—perishes, but rather by far, that they live for and seek after that meat which endureth unto everlasting life, which the Son of Man proffers to all that believe in and obey him. Not only does the Master admonish and warn the outside world that makes no profession, of the great danger there is in living simply for the things of this world, that are soon to pass away with the using and the user, but the danger is so great that the disciples—the Christians, are constantly exposed. Being weak, frail mortal creatures of earth, they too are prone to evil, and to fall in line with their surroundings like Israel of old. And inasmuch as no man can serve two masters, which is in fact "God and mammon," and which leads in different directions, so much so that when one is led by the Spirit of God to follow on in the line the Master has marked out in his teaching, and in his life examples, seeking not the honor or glory of self, but the good of others, and the glory of God, they have no time or disposition to seek after or hold on with an iron grasp to the deceptive mammon riches of this world, while on the other hand, a man or a woman that cultivates their natural avaricious and selfish disposition until it rises up like an old tyrant slave master, and claims all their time and talent, or nearly so, and then is not satisfied; has no time left fitting to serve God, or disposition to spend their time in that direction. Such persons have but little, if any faith in God, and to be very mild about it, such persons have but very little, if any love for God, if they do not actually hate him.

I believe it is safe to say, that our life and actions tells our love or hate to God. And more than that, we will all find in the coming day, that we will all be rewarded and honored just about as we have cultivated and trained ourselves in this our day. The Master knowing all these things, and more too, and the great danger of the devil and this world that did their best to allure and draw him away—drawing his disciples away from the line of duty marked out in the perfect pattern he has set for their invitation and salvation, warns them of the danger and folly of laying up treasures on earth, telling them time and again to take no thought, saying "what shall we eat or what shall we drink? or wherewithal shall we be clothed?" This is the way the heathen that know not God, live and do, while men and women who have heard, understood, believed and *obeyed* God's loving call in the gospel, should not live as they once did, but should make proof of their conversion by turning square about, and out of their former vanities, to serve the living and true God, and to wait for his Son from heaven." And our words and actions, which go to tell what *our* life is, and what we are living for, must speak out our faith and hope and unshaken confidence in the God and rock of our salvation.

But those who have a very weak faith, and a very slender hope, are ready to say if we don't work and plan and look after our bread and butter we will all starve to death. Well, suppose we do; is temporal death more to be dreaded than eternal death? Ah, that betrays your claim of confidence in God. I believe it is safe to say that the truth in this case, like most all truth, is found between extremes. And while it is perfectly right and honorable and no disgrace for Christians, yea, and for the ministers to labor and thus procure an honest living, and thus help themselves and others, yet it is absolutely wrong for them to worry and fret and be over-anxious about the things pertaining to this life, to the exclusion of their duties relating to the future life. Here is the danger line our Captain is warning us so much about. I tell you, my brethren, if we choose mammon for our master and go in a run all the day long and all the time to serve him, our souls, so to speak, will soon be thinner and leaner, if possible, than Pharaoh's seven lean and ill-favored kine; while on the other hand if we trust God more, and serve him better by laboring more and more for that meat that perishes not—the bread of life eternal and eat of it daily, and that with a relish, our soul or inner life will soon be like a watered garden, and we will hunger and thirst after righteousness and after the bread of eternal life, that Jesus gives in his Word *sure* to feed and live on into eternal life in the great eternal day. Amen.

T. E. ADAMS.

OBITUARY.

Died May 25, 1895, at Scholl's Ferry, Ore., Margaret, wife of W. L. Skeels. She had been a sufferer from that dreadful disease cancer for some years. No higher tribute can be paid to her than to say, that she was a Christian whose character and life agreed with her profession, as a consequence she was loved and esteemed by brethren and neighbors. She rests now from pain and distress, awaiting the coming of the Life Giver.

W. W. JAQUITH.

READ AT THE FUNERAL OF MARGARET SKEELS.

Maggie Skeels dictated the following to her daughter Gracie about three weeks before her death, and while in such a state of suffering that hope of her recovery was almost abandoned:

"Margaret Phipps was born Feb. 20, 1844, in Jefferson Co., Ohio. Moved from there to Delaware Co., Ohio, and in 1854 moved from Delaware Co. to Union Co., Ohio. In which County she lived until after her marriage to W. L. Skeels Feb. 22, 1866. In 1870, moved to Pratt Co., Ill. In the spring of 1873, moved to Champaign Co., Ill.; moved from that location to Albany, Linn Co., Ore., May 12, 1876, and from thence to Washington Co., Ore., in Oct., 1879."

To her statement we add the following facts: In girlhood she was religiously inclined, and united with the denomination sometimes called Newlites, but organizing under the name Christian. Soon after her marriage she embraced the faith as advocated by the Church of God, and was immersed while residing in Ill. more than 21 years ago by Bro. J. S. Hatch. She has been an earnest believer in conditional immortality, the subsistance of the meek, and the coming of the King into his blessed kingdom, ever since and has always been conscientiously practical in her Christian work.

Four years and six months ago cancer in the breast began to show itself in rapid growth. Attempt was made to remove it by caustics. The effort was unsuccessful and almost cost her life. June 28, 1891 physicians removed it with the knife with apparent success. It reappeared after about two and a half years. The doctors removed it with the knife again May 15, 1894; making a wound eleven inches long. In a very few months it reappeared in worse form and more rapid growth. Last February cancer began to form in the stomach; since that time she has suffered most intense pain and agony. She fell asleep in Christ May 25, 1895, aged 51 years, 2 months and 29 days. It is a peaceful sleep in which there is no pain. The resurrection morn will bring a life of no more suffering.

I have been accustomed to writing to THE RESTITUTION when I had news of additions to our number, but now the cruel enemy has taken one away, not only from our number but from me. Four years of dread and doubt, then prayer and hope, then dread and doubt, while we fought the cancer that my poor wife was subject to, until last Saturday (May 25th) the enemy came and completed his cruel work. If it were not that we believe that "The last enemy that shall be destroyed is death," all hope would be crushed down in the narrow home in which she now rests. Now the enemy is monarch over all—all nature is finally subjected to *his* power and dominion; nothing can escape. But the time is near at hand when our Lord shall exercise the supreme power that he purchased on the cross and in the tomb, and "The last enemy that shall be destroyed is death." We may not comprehend why one so good, and pure, and conscientious during all her life, should suffer so much and have her life burned out by so terrible a disease, why our prayers could not have been answered.

Twenty-nine years we had walked side by side. We had shared each others troubles; had each encouraged the other in doing whatwe could to induce others to accept Christ, and to stay with him. But now our home is left desolate! She suffered so intensely that the pain brought exhaustion and stupor that ended in the last final sleep. What a contrast when she shall awaken in the morning of the resurrection with no more pain, no possibility of suffering, made equal to the angels, neither can she die any more.

How she looked forward to the semi-annual reunions that have been held by our brethren during the last several years. The next meeting that will come for her is in the bright morning of the new world, when there will be no breaking up of the company. Will not the wonderful change from her suffering here to what she will be and have then make that life more peaceful and happy than it otherwise could be? I think so. The contrast will give ability to appreciate. One that has not been sick cannot appreciate health. One that has not been mortal could not contrast the conditions when made immortal. The Father of all mercies knows what is best. Besides disease, if patiently endured, will help to burn out of our characters the dross, that cannot exist among the immortal. If we reach the spiritual life, we must be spiritually minded before we can be exalted to it. If we reach the incorruptible bodies we must first form incorruptible characters. Yesterday they gathered in a large company through the storm at the church, that through her agency has been built for our place of meeting. It was the crowning work of her life to secure sufficient donations through subscriptions to build our church home. They gathered there to hear Bro. Inquith talk of our hope, and what for many years had been her hope. She was the first of the dead to be carried there. She always came, had never missed a meeting, if she could avoid it, until her disease brought her so low that she could no longer go. When the brethren talked of their hope she told them of hers. But oh! what a change! Now silent, unconscious, dead! They carried her to the grave. They all respected her work, and appreciated her Christian character. Though they sympathized with us, none but those who have parted with a companion like her can understand how life is made desolate, and home devastated. They gathered about the tomb, and when with songs of the resurrection hope they had put her away, so we may never see her again unless we are faithful, a sister in Christ placed in pure white daisies, the word "Mother" on her resting place, and the children she had taught for many months in the Sunday school came one by one and laid a bunch of flowers there by the word. Then sisters and neighbors brought stars, and anchors, and crosses, and wreaths all made of beautiful flowers and laid them there, until there was no room for more. They love her Christian walk and work; but it is only one that has walked for years with a Christian wife that can tell, that can know how the things of this life are crushed and the desireful hope of a coming life enlarged.

W. L. SKEELS.

Died, Elder T. F. Whitesett, at his home in Calhoun County, Iowa, age 65 years, 8 months and 21 days. He was born in Indiana; moved from there to Wisconsin, then to Illinois, and from Illinois to Iowa. He was married to Miss Betsy Barkheart. To them was born eleven children. He leaves his wife, three sons and one daughter and many friends to mourn his loss. He embraced the truth over thirty years ago and has ever since lived a true Christian, looking and longing for the coming King. He died very sudden and without pain. The wife has lost a dear husband, the children a loving father and the community feels as though they had lost a true Christian and brother; but we sorrow not as those without hope, for we know if we are prepared we will meet our dear brother in the *kingdom of God*. Oh, what a blessed hope we find in the Word of God. A little while and we will meet again. Our brother has done a great deal for the cause of Christ, and was one of the overcomers of which we do well if we follow his example. I have heard him wish he could live till the Lord would come, but the enemy death has taken him from us. It being impossible to get any one of the faith to preach his funeral sermon, Job 14th chapter was read and Bro. Titis spoke words of comfort to the bereaved ones. We laid him away to await the appearing of Christ who is able to raise the sleeping ones.

"We shall sleep but not forever,
There will be a glorious dawn;
We will meet to part no never,
On that resurrection morn."

INEZ M. GARTON.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a belief in the gospel, repentance, and immersion in the name of *Jesus Christ* for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

To Interpret and Study the Scriptures.

1. Let the Bible define and explain its own terms, figures and symbols.

2. Give every passage a literal construction, unless its own connection and phraseology render such a course absurd by bringing it into collision with truths elsewhere established by positive language.

3. The proper connection of any given passage is not always that with which it stands immediately connected, but those bearing on the same subject found recorded anywhere in the Scriptures. Select all these texts from where they stand, put them together and you will have all the truth revealed on that subject.

4. All passages belonging to any particular subject must connote or more of the particular features of that subject, by which it may be identified as belonging to that subject.

5. The truth in relation to any doctrine must be established by those passages which speak of it in positive and unequivocal language, and those texts belonging to the same subject but which only admit of inferential testimony, no inference should be drawn from them at variance with the truths already established by positive texts.

6. No doctrine should be predicated upon mere inference, neither upon one isolated text of Scripture. Any true doctrine will be found interspersed through the whole Bible.

7. In any doctrine taught by types or shadows, the anti-type must always correspond with the type, and the shadow with the substance.

8. In studying the Scriptures, consider that the New Testament is a commentary on the Old.

9. Never be afraid of results to which you may be driven by your investigations, as this will inevitably bias your mind and disqualify you to arrive at ultimate truth.

10. Investigate everything you believe; if it is the truth, it cannot be injured thereby; if error, the sooner it is corrected the better.

11. Pursue this course with as much independence as if you were the only one concerned.

12. Rely on no authority less than divine in so momentous an undertaking.

Prove all things: hold fast that which is good.

"Generation, after generation," says a fine writer, "have felt as we now feel, and their lives were as active as our own. They passed away like a vapor, while nature wore the same aspect of beauty as when her Creator commanded her to be. The heavens shall be as bright over our graves as they now are around our paths. The world will have the same attractions for our offspring yet unborn that she had once for our childhood. Yet a little while and all this will have happened. The throbbing heart will be stilled, and we shall be at rest. Our funeral will wind its way, and we shall be left behind in silence and darkness for the worm. And it may be for a short time we shall be spoken of, but the things of life will creep in, and our names will soon be forgotten. Days will continue to move on, and laughter and songs will be heard in the room in which we died; and the eye that mourned for us will be dried, and glisten again with joy; and even our children will not think of us, and will forget to lisp our names."

The worldling is like the hinder wheel of a carriage, ever *following* after the front wheel of *happiness*, but never overtaking it.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOELIN, Corresponding Editor.
PLYMOUTH, INDIANA, JUNE 19, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

EVERY day is a little life, and our whole life is but a day repeated. Those, therefore, who dare live a day are dangerously prodigal; and those who dare misspend it are desperate."

SMILES says, "Duty, in its purest form, is so constraining that one never thinks in performing it, of one's self at all. It is there. It has to be done without any thought of self-sacrifice."

THIS sound advice is among our recent pick-ups. "Be temperate in food, modest in apparel, careful in speech, civil in manners, prudent in conduct, strong in adversity, humble in prosperity, grateful for favors, cheerful under contempt, patient in affliction, discreet in all your actions."

IT is said of the spider, that in the morning, before she seeks her prey, she mends her broken web; and in doing this she always begins in the middle. And shall those who call themselves Christians, rise and pursue their calling without concern about the broken web of their lives and hearts?

TENNYSON said:

"Move thee with the moving heavens, as they
Then of their wonted courses. Work with all
Thy might, and mightier through the mightier One.
Wax like a constant and unwearied star,
That wheeling night by night thro' heaven, is found
Not out of place at last in any one
Of all the starry clusters."

"Let not your hearts be troubled," said the blessed Jesus. "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." Ah, that is when we get home. He is coming again and will receive us to himself. Blessed Jesus. We can afford to wait for him. At most our exile is but for a *moment*, compared to the unending age of glory. It is only a little while and then he that *shall* come *will* come, and will not tarry beyond the time appointed. If we *have to sail* over rough seas, and travail under lowering skies, and be buffeted by winds of adversity, we must let faith contemplate the opening heavens, the sparkling crowns, and the everlasting glory, and then home will not seem far away; only a *few* more weary stages and then we shall cross the threshhold of our Father's house, and home sickness will be forever over. And the best way to make the time seem short, is to work for the Lord while we wait for him.

Report of a Debate.

We learn by *The Fraternal Visitor* that a debate recently took place at Llanelly, England, between the curate of St. Paul's at that place, Rev. W. H. Jones and F. G. Jannaway, a Bible truth defender of London, England. The report says that Rev. Jones was so unusually wild in his assertions about Hebrew and Greek words, that Mr. Jannaway, while making no profession of classical learning, was sufficiently at home with Biblical Hebrew, and Greek and English, to smite the curate hip and thigh. The *principle* differences discussed were:—

1. *Neshama* is applied to human beings only.
2. Neshama is used in Gen. ix. 6.
3. In the New Testament *Psuche* is spirit, and pneuma is soul.
4. Christ said to the thief, "Thy *Pneuma* shall be with me in Paradise."
5. In Hebrew the breath of animals is *Nephesh*.
6. The Greek adverb *Semeron* always qualifies the succeeding verb.

Mr. Jannaway denied as follows:—

1. *Neshama* is applied to all breathing things.
2. *Neshama* is *not* used in Gen. ix. 6.
3. The facts are just the reverse.
4. Christ never mentioned *Pneuma* to the thief.
5. *Ruach* and *Neshama* are the Hebrew for the breath of animals.
6. In the Septuagint and Greek New Testament, the adverb Semeron only qualifies the succeeding verb 50 times, whereas it qualifies the preceding verb 150 times.

On difference No. 1. The Lord Bishop of London was written to, and the reply was: "Neshama certainly refers to all flesh," and Canon Curtis: "Neshama is not confined to human things."

On difference No. 2. The Bishop of Manchester said, "Neshama is not in Gen. ix. 6." Prof. Driver of Oxford said: "Neshama does not occur in Gen. ix. 6, or vs. 4 or 5 either. Like these being *Nephesh*."

On difference No. 3. Canon Scott Holland said: "Pneuma is certainly spirit; *Psuche* soul. Prebendary Webb-Peploe said: "I may safely affirm that the Affirmer is wrong and the Denier is right."

On difference No. 4. The Lord Bishop of London through his Chaplain said, "Christ did not use the word Pneuma at all in speaking to the penitent thief."

On difference No. 5. The Bishop of Manchester said: "The Denier is right in saying that Neshama is applied to every breathing thing." Prebendary Webb-Peploe said: "Perfectly sure that the Affirmer in your debate is wrong in his statement, and the Denier is right."

On difference No. 7, Prof. Driver, of Oxford said: *Semeron* may follow or precede the verb which it qualifies."

Between 2,000 and 3,000 people listened to the discussion and the interest in the neighborhood was such that the Llanelly *County Guardian* published all the learned answers to the positions taken by the curate who claimed to represent the learning of 2,000 years.

A Scientific Gleaning.

Waterman says that physical science has established the remarkable fact that there may be, and to all probability are phenomena which cannot be perceived by our senses. There are sounds which a trained ear can distinguish, which escapes an ordinary ear, there are musical variations which are detected by the practised ear which escape others. Sound vibrations of more than 38,000 pulsations a second are inaudible to ordinary persons, but are heard and registered by sensitive persons,—moreover, there is no doubt that there may be sound vibrations all around us of such extreme rapidity that we cannot hear them.

Pass from acoustics to optics. White light consists of colored rays which when refracted through a triangular bar of glass form a continuous *spectrum* passing by imperceptible shades from dark red through yellow, green and blue, to very dark violet, just the same colors as are seen in the rainbow. There are rays at each end of the *spectrum* which cannot be seen. At one end there are heat rays, and at the other end there are chemical rays which are unperceived by our senses, but whose existence is attested by delicate instruments. And physical science gives no reason to believe that we know the limit of the *spectrum* at the other end. The man, then, who says he will not believe anything but what he can see, or what comes within the observation of his senses, limits his belief very considerably, and ignorantly ignores a great deal that exists in the universe.

"The purpose which the root serves in the economy of vegetation is to feed the plant. Through the Spongioles of the roots the plant imbibes from the soil the needful sap by which it is sustained; and in this way the whole processes are carried on, by which crude soil is converted into the constituents of vegetable matter. For this purpose the root possesses structural peculiarities, adapting it to its special functions. For instance, the tuberous or bulbous root of a dry soil is provided with a store of nourishment for the supply of the plant that is to spring from it. Just as there is provision made for the growth of the germ in the starchy contents of the seed, until it has attained an independent existence, so there is provision made in the nutritive tissues of the bulb or tubes for the support of the plant which it produces. So long as there is nourishment in the root the plant can draw it out: and reader, there is an infinite fulness in the Root of Jesse. In him we possess all things. If we possess Christ, all things are ours;—the world, and life and death, things present and things to come all are yours, for ye are Christ's and Christ is God's."

"Do not be troubled because you have not *great* abilities or virtues; God made a million spears of grass where he made one tree. The earth is fringed and carpeted, not with forests but with mosses. Only have enough of little virtues and common fidelities and you need not mourn that you are not a hero."

The Question Drawer.

In answer to J. B., we say, in our judgment it is a great and serious mistake on both sides. For instance, take a lively, fashionable, worldly, but amiable young woman. Suppose one who claims to have been taken *out of the world* should woo and win her affections. We would regard him as neither just nor honorable, unless he is prepared to sacrifice his principles to her disposition, her ideas, her tastes, and her mode of gratifying them. If this be the proper way to look at the matter, that brother should count the cost of his sacrifice before he makes it. On the other hand, would it be honorable on her part to allow attentions from one whose tastes, objects and aims she knew to be opposed to hers, unless she was willing to conform to his rule of life? Without such willingness, from what quarter could she expect happiness? Or, does she rely upon her power over him to *change* the course of his life? Does she expect him to make all the concessions?

We want to show how essentially different the two parties would be situated. She would be *her own*. She could take her own risks. She could be expedient. She could consult *her own* interests. She would be amenable to no law but her own. But what about the Believer? Is he *his own?* Is he at liberty to consult his own interests, or tastes? Can he be a law to himself? No! these are just the things he could not do. His law is made for *him*, and he knows it. The sacrifice of *his* principles involves eternal things—something the woman runs no risk of. She has nothing to lose in that direction. She only risks the happiness of a few years, but she values it, because if she loses that she loses all, poor thing. Her all *is* her all, and it demands serious and honest consideration. He as surely loses *his* happiness *now* as she does, and *may* lose the life everlasting beside.

It may be objected that we presuppose all the influence to come from the disbeliever. True. That *is* the tendency. She has a score of assistants in undermining his practice, especially after he has taken one wrong step. If he had been taken *out* of the world has he not gone back to part of it? And does not that put him on the down grade make it easy to go back further? We believe it. We said the woman would have many assistants; she is in rapport with her surroundings; and he ought not to be, if he is living for the future. In turn his love, his gallantry, and his manhood are appealed to. And if the Spirit does not recognize this tendency why such solemn injunctions?

We admit *possibilities* on the other side. Presuming a natural affinity between man and wife he *may* win her, if she believes that God *is*, and that we have his revealed will. But hostility to the truth is often developed after marriage with an unbeliever, and the wonder is that it is not oftener so. But, allowing the *possibility* of a change, it cannot be miraculously done, and who is to do the sacrificing while the process is going on,—we mean for the sake of peace? Just think of the destiny of children born of such a union. How are they to be trained for God *when parents disagree?* We have no time to discuss the whole subject, but we believe it to be altogether wrong to marry except in the Lord.

Iowa Tent Work.

Our tent work is begun. Last night was the first meeting held in the tent since Bro. Russell and I closed at Eagle Grove last September. We are camped for work on a beautiful lawn, among the trees at Jesup, Buchanan County. Brothers and Sisters in Christ, shall we have your earnest prayers that *good* may be done, and living men and women be obedient to the gospel? Let all help in this work by letter, by prayer, by donation, as best you can.

The tent has done good service, and many thousands have listened to the glad tidings of the Christ and his coming kingdom under its shade. It was a good investment, and while this is the fifth season it has been in the field it is yet a good tent and may be useful for some time to come. Brothers and Sisters in Iowa or elsewhere, shall this work stop for lack of funds? It is for you to say. There is but very little money in our Tent Fund. Freight, R. R. fare, and living expenses of evangelist must be met or the work will stop. We do not want it to stop. We cannot afford to let it stop. Whatever else we may neglect, this work cannot be neglected. Let us keep it in the field until conference time, in August.

Calls come to us from Marathon, Eagle Grove, Alden, and other points where the tent has been and this is encouraging, for it shows the work at those places was appreciated. I am alone, but I hope to have help next week, and when the school closes for vacation our little Pauline will be with me to play the tent organ and help in the singing. Pray for us.

A. J. EICHMANN, Evangelist.

Conference Report.

The Annual Conference of the Church of God in Michigan convened as per announcement. Every officer save one was present. Elder D. M. Hudler of Iowa came Thursday evening. A good interest was manifested from the first although the weather was very sultry and oppressive still it did not prevent the dear ones from coming, and each came not only to get good, but to give of their abundance spiritually. A good representation from all parts of the state was present. Bro. Hudler gave interesting and very instructive sermons, occupying the pulpit at each preaching service until Bro. L. C. Chase arrived Saturday morning. All felt rejoiced at seeing his familiar, pleasant face, shaking his hand once more, but better than all to hear his same earnest words of gospel truths was indeed inspiring. A paper on "Personal Consecration" was read by request by Sister Barnum, which was full of good things, (It will appear in another column.) and was greatly enjoyed. At the business meeting Saturday morning good work was done, but there was not the time needed to finish all necessary business. At the election of officers Bro. Hammond urgently requested not to be placed at the conference head the coming year, and as he had been a very faithful officer and needed the rest another was selected and after much deliberation was finally chosen. The following was the result of election, President F. L. Austin, Vice President Wm. Moses, Secretary Emma Jackman, Treasurer A. K. Richardson, Evangelists B. W. and M. A. Woodward. Other steps were taken which if followed up will be the means of strengthening the conference as an organization. May the dear Lord prosper every effort made for the advancement of his cause. Friday evening Bro. Hudler spoke to a well filled house, striving to impress all with the necessity of improving the time "until he come" for the time is near at hand to favor Zion. Saturday morning Bro. Chase spoke with his usual earnestness. Bro. Hudler spoke Saturday evening. Sunday morning Bro. Chase gave a short sermon at 9.30, and at 11 B. W. Woodward preached a funeral sermon for a near neighbor who died Friday morning while the meeting was in progress. Life and death walk hand in hand. Sunday 3 P. M. Bro. Hudler again addressed us. After his and Bro. Chase's earnest appeals three arose for baptism. Monday morning Elder Woodward attended to the ordinance, thus closed another yearly conference meeting, which had been a time of refreshing to many. Some were with us who had never before been, we rejoiced to see them. May God keep us all faithful until he comes. Your brother in Christ.

F. L. AUSTIN, Ex. Sec'y.

LETTER TO MICHIGAN CONFERENCE.

Dear Bro. and Sister Woodward—and to all the loved ones of the precious faith who assemble at your State Conference I desire to send Christian greeting:

Although distance prevents me from being present to enjoy this rich season of refreshing with you, and the pleasure of listening to the words of encouragement as they fall from the lips of loved ones in Christ, still I will be with you in spirit. I hope your gathering may be a season of great rejoicing and that our heavenly Father's choicest blessings may rest upon you all.

Inasmuch as we are fellow-travelers to a better country, that is an heavenly one, we ought also to be fellow-workers together in the Master's vineyard, and though distance intervenes the sympathies of the isolated ones may be in unison and in unison is strength, and in this way the scattered ones may become one grand body. For we are all one in Christ Jesus and we should be closely bound and knit together in love when we realize that all the world is arrayed against us because of the doctrines which we hold sacred. But we have a sweet consolation as these words come floating in upon us like balmy zephyrs from angel lips, "Fear not little flock it is your Father's good pleasure to give you the kingdom." If we trust fully in our dear heavenly Father we have the assurance that he will never leave us nor forsake us though we may be poor in spirit, ours is the kingdom of heaven or a heavenly kingdom. Surely it is better to suffer affliction with the children of God than to enjoy the pleasures of sin for a season, if we suffer with him we shall also reign with him. Oh the happy thought that we are the sons of God, do we realize it? Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him for we shall see him as he is. What joy can it be that we shall be like him, that crucified Lord, Savior, Brother and Friend. Oh yes, these poor decaying bodies will be transformed into the image of God's dear Son, and because he lives we shall live also. Is there any thing that can dispel the gloom settled down upon poor frail humanity and give hope and comfort while on our earthly pilgrimage like this. Truly it is a sovereign balm for every wound, a cordial for our tears. And then when we contemplate the glorious restitution spoken of by the mouth of all the holy prophets since the world began, and think it has not even entered the heart of man to know the blessings that are in store for all those who are heirs of salvation. *There* will be nothing to hurt or make afraid or destroy in all my holy mountain saith the Lord. Then the ears that have been denied the sound of the sweet words of truth, and the eyes that have been oblivious to God's glorious sunshine will be restored. Brake forth into singing, "Oh captive daughter of Zion for thy weeping is almost over, rejoice ye desolate places for your sadness will be turned into songs of everlasting joy. Then with rapture we shall clasp the forms of our loved and lost ones, we shall greet again with joy that fond mother who was laid low e'er we realized the blighting effects of the world's rude strife. That loving father whose voice was hushed by that cruel monster just when his kind counsels were most needed. Dear ones all will be restored to us. The good old worthies who all died in the faith, not having received the promise, but having seen them afar off will roam again amid Eden's bowers, and recline in the shade of the Paradise of God while a halo of glory shall deck each brow. Oh, what a gathering that will be when we meet in the morning in the dawn of a fairer day. Dear brothers and sisters in Christ, will we all be there? Strive to enter in at the straight gate. "Let him that thinketh he standeth take heed lest he fall." Let us put on the whole armor of God and fight manfully the good fight of faith, and lay hold on eternal life, and then, dear friends,

We'll clasp glad hands on that evergreen shore,
Where sickness and death shall reign no more;
When parting pangs will all be past,
And life eternally shall last.

A glorious host shall deck each brow,
Secretly mourned—lonely now,
Dear sainted ones in death's embrace,
We then shall see them face to face.

And lips that once his praises spoke,
Shall move again by magic stroke
Of the Almighty's living wand,
And swell his praise through every land.

And shout again the glad refrain
Glory to the Lamb once slain.
Who died, revived and rose again,
That all might rise and with him reign.

Yours sister in the love of the truth.

ANGELENE LENT.

Evangelist's Report.

Last year in making out our report for work done, through having too much work on my mind I carelessly made our report look as though we had traveled nearly 8,000 miles in Michigan, and only received ——dollars (I have forgotten the amount now and have not the books at hand). I should have said miles traveled in Michigan and other states. I am glad to be able to say our brethren are working up to the interest of the cause of truth, and are responding nobly to its needs. I plead guilty of carelessness in this matter. We have through the last conference year traveled 3658 miles, having held meetings in Ohio, Indiana, New York and Michigan, preaching in all 187 sermons, baptized 41 persons, worked in Michigan 61 days, baptizing 19.

M. A. WOODWARD.

Report.

The Ladies' Aid Society is prospering finely, nearly $100 has been raised during the last year for Evangelist work, in no other way but saving our tenth, or whatever amount each felt could be laid aside for the Master. This is entirely separate from the regular Evangelist fund, but is used to further the gospel. This is a good work in many respects. It places responsibility upon our dear girls who are coming into the truth, and others who cannot do much are encouraged to do all they can. God prosper the work.

M. A. WOODWARD, Sec.

Fourteenth Christian International Endeavor Convention. Boston, Mass., July 10-14, 1895.

The Lake Erie and Western Railroad, "Natural Gas Route," in connection with Wabash and Canadian Pacific Railway, via Detroit and Montreal, has been selected as the official route for the State of Indiana. Delegates, members and friends: Special Christian Endeavor train leaves Indianapolis, Monday, July 8th, at 7.00 P. M., and reaches Boston, Wednesday, July 10th. This is without question the grandest scenic route obtainable. Make your arrangements to accompany the official train of sleepers and free reclining chairs cars. Only $19.00 round trip. For sleeping car reservation, or any other information desired, address Dr. F. C. Heath, Master of Transportation for Society, or C. F. Daly, Gen. Pass. Agent L. E. & W. R. R., Indianapolis, Ind.—July 10.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

For the National Republican League Convention at Cleveland, Ohio, June 18th to 21st, the Nickel Plate Road offers one fare for the round trip.—June 21.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The *street car line* starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

O. M. MYERS, Pres.
O. J. ALLARD, Sec.

Low Rates to Colorado.

On account of the meeting of the National Educational Association at Denver, Col., July 5th to 12th, 1895, the North-Western Line will sell excursion tickets to Denver, Pueblo, Colorado Springs and Manitou at the rate not to exceed one fare for the round trip (with $2.00 added for membership fee). The time limit of these tickets will be extremely liberal, and an excellent opportunity will be afforded for a summer sojourn in the "Rockies," or enjoyable side trips to the Black Hills, Yellowstone National Park or the Pacific Coast. For full information apply to agents of connecting lines, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.; A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

The Nickel Plate Road has published a map of Boston, Mass., showing the location of the Christian Endeavor Convention Hall and State Headquarters of the 14th International Convention July 10th to 15th, and presenting the merits of their through Drawing Room Sleeping Car Line between Chicago and Boston. Write for a copy to any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent.—jul 5.

Notice.

Mrs. Ralph Vinton Lyons of Niagara Falls, N. Y. wishes to know if there are any children of the parents of the household of faith who are named after the late Ralph Vinton Lyons. Several years ago Bro. Lyon proposed giving a Bible to any child named for him. Many copies had been given away before his death, and Sister Lyon has many copies yet to send, she desires to carry out her husband's wishes in the matter, and if there are others she knows not of, please address her at 709 Ashland Ave, Niagara Falls, N. Y.,—giving the whole name of child, its age and name of parents. Please respond immediately.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkuckee and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia Line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

For the Conference of the Epworth League at Chattanooga, Tenn., June 27th to 30th, the Nickel Plate Road offers one fare excursion tickets.

OUR CHILDREN.

IF.

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word
And take my bit of singing,
And drop it in some lonely vale,
To set the echoes ringing.

If any little bird of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.

Mrs. M. F. V. Crozier.

The Story of Israel in Egypt.—No. 22.

DEATH OF THE FIRST BORN, THE PASSOVER.

It is midnight. The Passover Feast has been kept. Men, women and children stand or sit around, awed, hushed and almost breathless. The death-angel has passed over. They wait; the summons will soon come to depart. They are ready. They are no longer slaves. They are bought by the death of the first-born of Egypt. No more will they have to toil in the brickyards, or hunt for straw in the fields. No more will their dear babes be snatched from the mother's arms to find a grave in the river. Those who made them weep, are weeping now. A wild cry goes up from the Egyptians- "We be all dead men!" Help and comfort there is none. Messengers are dispatched to neighboring houses, but the dead are there. The first-born son of the proud Meneptah lies stark and cold, with wide-open, staring eyes, as if palsied and slain by very terror of the approaching death.

The first-born sons of the captives in the dungeons are sleeping their last long sleep. "There is not a house where there is not one dead." Women are screaming in anguish. All is confusion. The King is conquered at last.

It is not yet morning when word is brought to Moses to rise up and get forth out of the land of Egypt with the Children of Israel. Permission is granted to take the flocks and the herds.

And what now does Meneptah ask? "*Bless me also.*" "The words have a pleading sound; it surely is Esau's voice again, re-echoed in that of a child of his race." "Bless *me*, even *me*, also, oh, my father," and Esau lifted up his voice and wept."—Gen. xxvii. 36.

How urgent the Egyptians are! They want this strange people who have ruined their land, to make haste and get away. They think that if Israel remains, they are all as good as dead men.

No wonder that the Lord bade the Hebrews eat the Passover, all equipped for the morrow's journey. They bind up their bread-dough in *in the kneading-troughs*, wrapping their clothing around it, and slinging it over their shoulders. They go out and borrow jewels of silver and of gold of their Egyptian neighbors. They borrow clothes and all needful things until their enemies are left quite poor. But these are so anxious to get the Hebrews off, that they are glad to lend whatever they possess.

Was it right for God's people to borrow so much when they never expected to pay it back? Of course it was. God told them to do it and he never tells us to do wrong things.

Had not the Israelites been working as slaves for more than seventy years? They had never been paid for building the great treasuries of the King. God means that they shall have their pay. Wicked people may think they can defraud the loved saints of the Lord, but a reckoning day always comes, and the money goes back to its rightful owners. Sinners lay up their gold for the just.

Would you not like to see some of the pictures that the Egyptians of those long ago times cut on the walls of their tombs? You would be startled if you could, for there are the workmen making brick, their bodies splashed with clay and the task-master standing by with his rod.

Some bricks have been brought to England from Egypt, "stamped with the cartoucher of the Pharaohs." There is very little straw in some of them.

On a papyrus of the XIX Dynasty, some poor fellow has written: "I have no one to help me in making bricks—no straw."

If you want to know how the Hebrews had to work, read about Mehemet Ali and his canal. The canal that led from the Nile to the city of Alexandria had been choked up. The sands of the desert were drifting into the suburbs of Alexandria and the land around it had become barren wastes. Pirates made the city their harbor. Mehemet Ali said that "corn must grow in the desert." He ordered all the men, women and children who lived in the little villages on the mouths of the Nile to come and do go to work—250,000 of them. He would give them no *tools*, and *food for only a single month*; and there was that awful canal to dig out, forty-eight miles long, eighteen feet deep and ninety feet wide! The little children carried away the dirt in their hands; the women packed it off in their garments; the men stabbed away at it with their sticks as if mad at the very ground that was causing their misery. In six weeks the work was done, but 25,000 of the workmen had starved or died of the plague by the time it was finished. Wasn't it horrible?

Both of the cities that the Hebrews built have been found. One is very near the Suez canal. The walls are twenty-two feet thick and are all made of brick. Some of the brick have straw in them, some stubble and some nothing. They are put together with mortar.

I was puzzled for awhile to account for the contradictory stories that travelers have told us about these cities, and which was which, I couldn't tell. On your Bible atlas' you will find Pithom, placed to the west of Rameses. But discoverers say it is Pithom they have found on the Suez canal. What do yo think about it? I think we must change the names of the places, or—does another man solve our problem for us when he calls the name of the city on the Suez canal Pithom-Rameses? Perhaps both cities were named for the King. Brugsch-Bey says they were temple cities. One of these temples was dedicated to the rising, the other to the setting sun. On a monument has been found an inscription that says "Rameses built Rameses for a magnificent residence city." In a book called "*The Mosaic Era*," written by J. M. Gibson, the following passage is ascribed to Brugsch-Bey: "The new Pharaoh, who knew not Joseph, who adorned the city of Rameses, the capital of the Taritic name, and the city of Pithom, the capital of what was afterward the Sethroitic name, with *Temple-cities*, is no other, can be no other than Rameses II." The capital with the Taritic name, must have been Zoan, the capital city of Remeses. It bore the name of Tanis. You will find Zoan in the northern part of Egypt. Have you the names of this Dynasty of Pharaoh's well stored away in your memory? Shall we write them down in this way?

Rameses I—or Thardan.
Seti I—or Walid.
Rameses II—or Rijan.
Meneptah I—or Darem.

Rameses II, was Rameses the Great. He is called Sesostris in your histories. He was "a mighty conqueror" and this is another reason why God dealt with him and with his son Meneptah as he did.

Rameses had "subdued the most of Asia and had even invaded Europe. He intended to make the conquest of the world. Of course the land of Canaan was under his control, and the power of his people must be broken that it may come into possession of the Hebrews. It will be enough for them to overcome the Canaanites without having an Egyptian army to contend with. Rameses reigned sixty-seven years. He became blind and infirm, and committed suicide in the spring of the year 2507 A. M., four hundred years after the birth of Isaac. His son, Meneptah only reigned eight years. Which of the cities, Rameses or Pithom did the Israelites start from when they went out of Egypt? If Zoan was one of them, as Brugsch-Bey seems to intimate, they must have set out from that city. If this was the case it will do away with all troublesome questions as to how Moses and Aaron went so often to the court of the Pharaohs. There would be but a little way to go. Zoan was built on one branch of the Nile. Who will tell us more about these cities? The land of Goshen was sometimes called the land of Rameses.

AUNTIE WINCE.

Our Reward.

"His Lord said unto him, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord." Matt. xxv. 21.

"Be ye strong therefore and let not thy hands be weak for thy work shall be rewarded." 2 Chron. xv. 7.

If we are faithful we shall be rewarded and the reward of the Lord is eternal life. If we are faithful over a few things we shall be rewarded, if it be only to give the thirsty a drink. Read Matt. xxv. 34, 35, 36, 37, 39, 40. Oh! how hard should we strive to gain that reward—the greatest reward ever offered. Young friends, if you should have a chance to gain a great reward *for* living and doing good for a few days, would you not take the chance? I think you would. Well here *is* your chance. Our life is but a few days until we die. This is the first death. Let us try to gain that great reward that we may not have to pass through the second death, but have eternal life, eternal happiness and eternal joy.

Then let us be reading the gospel,
And reading of Christ's blessed Word;
And in the resurrection morning,
Accept the promised reward.

Your sister in Christ.

ROSA HUBBARD.

Original.

PSALM. 36.

37 COM. VER.

1. *David's* (*psalm*). Be not jealous of those who are doing wickedly nor envious of those who are doing that which is unlawful.

2. Because like grass as it were will they have withered away, and like green herbage will they quickly fall away.

3. Hope in the Lord and do that which is useful-good, and tabernacle on the earth, and thou wilt have been shepherded on the riches thereof.

4. Delight thyself in the Lord, and he will give thee the requests of thy heart.

5. Reveal thy way unto the Lord and hope in him and he will do (cause) it:

6. And he will bring out thy righteousness like the light as it were, and thy verdict (judgment in this case) like noon-day as it were.

7. Subject thyself to the Lord and entreat him: Be not jealous of the one who is being prospered in his way, of the man who is evading law.

8. Cease from wrath and forsake anger; be not jealous so as to do wickedly;

9. Because those who are doing wickedly will have been utterly destroyed; but those who wait patiently for the Lord will inherit the earth.

10. Even yet a little while and there shall not be an obdurate-sinner and thou wilt seek his place and shalt not find it.

11. But the meek will inherit *an* earth and will delight themselves in a fulness of peace,

12. The obdurate-sinner will watch covertly for the justified one and will gnash his teeth at him;

13. But the Lord will laugh at him, because he foreseeth that his day will come;

14. The obdurate-sinners have drawn a sword, they have stretched a bow to shoot at a beggar and needy one to slay those upright in heart,

15. May their sword have entered into their own heart, and their bows have been broken.

16. Better is the little that a justified one hath than the vast wealth of obdurate-sinners;

17. Because obdurate-sinners' arms will be broken, but the Lord will sustain the justified;

18. The Lord knoweth the ways of the blameless, and *their inheritance* will be forever (or unto the age).

19. They will *not* have been put to shame in a time of wickedness and in days of famine they will have been full-fed.

20. Because the obdurate-sinners will perish, and the enemies of the Lord leave off as smoke forsooth hath left off, at the same time that they (the justified) have been glorified and exalted.

21. The obdurate-sinner borroweth and will not repay; but the justified one pitieth and giveth.

22. Because those who commend (bless) him will inherit an earth; but *those* who curse him will have been utterly destroyed.

23. From the Lord are a man's footsteps restored to uprightness and he will *will* his way.

24. Whenever he falleth he will not have been utterly cast down because the Lord stayeth up his hand.

25. I became a young man yea indeed I have become old and I have not *seen* a justified one utterly forsaken nor his seed seeking bread.

26. All the day long doth he show mercy and lend and his seed will be for a blessing.

27. Incline away from evil and do good and pitch thy tent for an age of an age.

28. Because the Lord loveth a judicial way and he will not forsake his *holy* ones; They will have been guarded forever (or unto the age). Blameless ones will have been requited, and the seed of the irreverent will have been utterly destroyed.

29. But justified ones will inherit *an* earth and will pitch their tents upon it unto an age of an age.

30. The mouth of a justified one will practice wisdom and his tongue talk in a judicial-way;

31. The law of his God will be in his heart and in his steps he will not have been tripped up.

32. The obdurate-sinner contemplateth the justified one and seeketh to put him *to* death:

33. But the Lord will not leave him in his hands nor fail to justify him when he judgeth him.

34. Wait patiently for the Lord and watch to guard his way and he will exalt thee to inherit the earth, when thou shalt see obdurate-sinners utterly destroyed.

35. I have seen the irreverent exalting himself and lifting himself up like the cedars of the Libanos (Lebanon).

36. And I have passed by and lo, he was not: and I sought for him, and his place was not found.

37. Watch to guard guilelessness and perceive uprightness, because there is a *residue* for a man of peace.

38. But the evaders of law will have been destroyed; at the same time will the residues of the irreverent have been destroyed;

39. But salvation for the justified is then from the Lord, and their protector is he in a time of tribulation.

40. And the Lord will be their responsive helper and deliver them, and take them out from among obdurate-sinners and save them because they have hoped in him.

PSALM 37 (38 COM. VER.)

1, David's psalm for a reminder of a sabbath (or sabbatic-period).

2. O Lord, convict me not in thine anger and chasten me not in thy wrath:

3. Because thine arrows are fixed in me and thou hast thy hand firm upon me;

4. There is no healing in my flesh from the face of thy wrath, and there is no peace for my bones from the face of my sins,

5. Because my transgressions have become lifted up higher than my head; *Like* a heavy burden have they weighed upon me,

6. My stripes have become offensive and putrid by *reason* of my folly.

7. I have become wretched and bowed down utterly; all the day long have I gone my way with a sad countenance;

8. Because my soul hath been filled with scoffings, and there is no healing in my flesh.

9. I have been afflicted and humbled exceedingly; I have roared with the groaning of my heart;

10. And in thy sight is all my longing-desire and my sighing hath not been hid from thee.

11. My heart hath been disturbed, my strength hath left me, and the light of mine eyes is not with me.

12. My friends and my neighbors have drawn nigh and stood opposed *to* me, and my nearest have stood afar off;

13. And those who seek my soul have forced me out, and those who seek my calamities have talked inutilities (vanities) and have meditated deceptions all the day long;

14. And I as though deaf have not listened and as though dumb have not opened my mouth;

15. And I have become as though a man who *doth* not *hear* and as though one who hath no convincing proofs in his mouth.

16. Because in thee O Lord, have I hoped: Thou wilt hearken, O Lord my God:

17. Because I have said, May mine enemies never have rejoiced over me and when my feet have slipped may they not have magnified speech against me:

18. Because I am ready for scourges and my sorrow is constantly in thy sight;

19. Because I will declare my transgression and be extremely anxious about my sin.

20. But my enemies live and have obtained control over me, and those who hate me unjustly have become multiplied:

21. Those who return evil for good were slandering me when I was pursuing after righteousness:

22. Do not forsake me, O Lord, my God; Do not stand away *from* me;

23. Attend unto my cry for help, O Lord of my salvation (salvation in the abstract here).

PSALM 38. (39 COM. VER.)

1. Unto the end; For Idithoun, David's (psalm).

2. I said, I will watch to guard my ways so as not to sin with my tongue; I set a watch upon my mouth when the obdurate-sinner stood in my presence;

3. I became deaf and humiliated and silent from speaking good things and my woe was renewed;

4. My heart became hot within me and in my meditation fire will have flamed *out*; I talked with my tongue.

5. Make known unto me my end, O Lord, and what the number of my days is, that I may know what I lack;

6. Lo thou hast made my days [illegible] and my being (hypostasis word *def. faith* in Hebrews chap. 11) is as it were nothing in thy sight: The universe moreover is vanity (inutility) every man that liveth. Interlude.

7. Man goeth his way through it forsooth in an image; yea he disturbeth himself for naught: He treasureth up, and knoweth not for whom he will gather it together,

8. And now what is my patient-endurance? Is it not the Lord? And my *being* is in thine estimation. Interlude.

9. From all my transgressions deliver me; A fool's reproach hast thou give me to be.

10. I have become dumb and have opened not my mouth, because thou art he who created me.

11. Stand thy scourges away from me; From the strength of thy hand have I left off:

12. With reproofs for transgression hast thou chastened mankind, and like a spider's web hast thou laid waste his *soul*; Yea in vain doth any man trouble himself. Interlude.

13. Mayest thou have hearkened to my votive-prayer, O Lord, and marked my supplication; Do not disregard my tears in silence; because a *sojourner* am I on the earth and *away from home* even as were all my fathers.

14. Allow me to breathe afresh before I depart and am *no more*.

PSALM 39 (40 COM. VER.)

1. Unto the end; David's psalm.

2. I waited patiently for the Lord and he heeded me and hearkened unto my supplication;

3. And led me up out of a pit of wretchedness and miry clay and stood my feet upon a rock and restored my steps to uprightness;

4. And put a new song into my mouth, a hymn namely unto one God; Many will see and will have feared and will hope in the Lord.

5. Blessed-happy is the man whose hope is the name of the Lord, and who hath not looked unto inutilities and *lies of madness*.

6. Many wonders hast thou caused, O Lord my God; and who hath become like to thee in thy reasonings? They have been multiplied beyond number have I declared and said.

7. Sacrifice and offering hast thou not desired; but a body hast thou restored to order for me; a whole-burnt-offering for sin even thou didst not require:

8. Then said I, lo I come; in a *chapter* of a book hath it been written concerning me,

9. To do thy will have I counseled and to cause thy law to be in the midst of thy heart.

10. The good-tidings of righteousness have I announced in a great church; Lo, my lips thou wilt hinder: O Lord thou knowest:

"My righteousness I have not hid in my heart; I have said that it is thy truth and thy instrumental-salvation; I have not hid thy mercy and thy truth from a great synagogue; (congregation)

12. And do thou, O Lord, not make thy feelings of pity to be far from me; Thy mercy and thy truth have constantly intervened for me.

13. Because I am environed with evils of which there is no number: My transgressions have laid hold of me and I have not been able to look to see; They have been multiplied more than the hairs of my head, and my heart hath failed me.

14. Be satisfied, O Lord, to deliver me, O lord attend unto my cry for help.

15. May they have been put to shame and confounded together who are seeking my soul to destroy it; May they have been turned back and confounded who are purposing calamities for me;

16. May they have realized their shame straightway who are saying unto me, Good enough; good enough!

17. May they have been made glad and rejoiced in thee all those who are seeking thee, O Lord; and may they have said constantly, the Lord be magnified, those who love thy *instrumental-salvation*.

18. But I am a *beggar* and *a needy one*. The Lord will be thoughtful for me: My responsive-helper and protector art thou; O my God, do not tarry.

PSALM 40 (41 COM. VER.)

1. Unto the end, David's psalm.

2. Blessed-happy is the man who understandeth in respect to a *beggar* and *a needy one*; In a wicked day will the Lord deliver him.

3. May the Lord have watched to guard him to live and made him blessed-happy on the earth; and may he not have delivered him up into the hands of his enemy;

4. May the Lord have become his responsive-helper on his bed of woe; all the day long hast thou turned his bed in his sickness.

5. I said, O Lord, have mercy on me; heal my soul, because I have been sinning against thee.

6. Mine enemies spake evil things of me. When will he die and his name perish?

7. And if one came in to see, his heart said without reason, he hath gathered together transgression to himself; he went his way outside and talked:

8. At the same time all mine enemies were whispering against me; evil things for me were they reasoning against me.

9. An evasive word did they set against me: The one who is lying sick will not arise again will he?

10. Yea the man of my peace, in whom I hoped, the one who was eating bread with me made a great thing of spurning me.

11. But thou, O Lord, do thou have mercy upon me and stand me up and I will repay them.

12. In this way do I know that thou hast cherished me, in that mine enemy shall not have rejoiced over me.

13. And thou intervene for me because of my guilelessness; and thou hast assured me in thy sight forever.

14. The Lord God of Israel be praised from the animate-age even unto the animate-age. May it have come to pass; May it have come to pass.

COMMENT.

The 36th psalm is a hymn full of Messianic instruction in righteousness and resonant with hope for the justified. Observe carefully in this and the 39th and 40th psalms what is said of "the beggar and the needy one" as it is applied primarily to the Christ, but is true in a measure of every individual Christian. He is a *beggar* for the spirit because he needs it and feels his need, is the philosophy of the teaching. Again observe the close resemblance even in phraseology between this psalm and the beatitudes of the Sermon on the Mount. Also the strict line of demarkation drawn between the *justified one* and *the obdurate-sinner*. Again note that the promised blessings are all upon the *earth*. The meek will inherit the *earth*"—"will tabernacle upon it"—"will be shepherded upon the wealth of it" etc.

Being a double-major *numerically* it is full of promise, hope and encouragement—in a word coming victory over sin and sinners here *upon the earth* where it ought to be.

The 37th psalm has for a heading "For a reminder of a sabbath." very significant too is it when we recall to mind that Christ was crucified on "Preparation Day" which was *designed to be a reminder* of a coming sabbath. Christ is interceding in this psalm not for himself; but for sinful humanity for whose sake he stands in sight of Calvary and the cross. Note the language and its similarity to the record of the scene before Pilate. "As one deaf and dumb," etc. Human hope has failed and the only help now must come from the Lord. It is also Christ's confession of the sins of the world (the cosmos). *Numerically* it is a *consummation* being a *seventh*.

The 38th psalm has for a part of its heading, "For Idithoun." Who was he? In the Levitical courses of David's appointment he was a head-door-keeper of the temple of the Lord or of the tabernacle that preceded the temple of which it was a type. This is the key to any true understanding of the psalm. It points out the deeper signification of the *door-keeper's-office*. The sanctified human body becomes the true temple of God's spirit; the heart its inner-sanctuary, and the issues of life which proceed out of man's heart become the burden of this divine soliliquy here given. The great question of life and death and the hereafter and the comparative inutility of temporal things. "The universe is vanity, moreover every man that liveth." *life* without a future is not worth living. The *resurrection* therefore necessarily suggested and the psalm being an *eighth* is therefore numerically correct. What else means this "I am a sojourner on the earth and away from home even as were all my fathers." There is no hope for *natural immortality* in the last clause of the following verse the 14th "before I depart and am no more."

The 39th psalm has the appropriate heading "Unto the end" in the full sense, because it opens with a declaration of salvation and the new song of glory put *into* the mouth of the redeemed. There are but *nine digits* and we would expect from the *numbering* of this psalm something about the fullness of redemption. We are not disappointed are we? There is a great deal quoted from this psalm in the gospels and epistles and its true Messianic import thus made clear to the earnest truth-seeker. Note this from the 6th verse on through the 10th. I interpret the closing verses of this psalm to be a Messianic prayer *for* the wicked not *against* them.

The 40th psalm with the oft repeated heading "Unto the end" and the 40 significent of a fourth conjunction points unmistakeably somehow to *judgment* and we find the burden of the psalm is the blessed-happiness of the one who hath understanding—understanding being here used in the Scriptural sense strictly and not as the world uses the term, the selfish unrelenting nature of sin and the divine intervention to thwart its deadly effects. "May it have come to pass" is translated generally in the *Com. Ver.* "Amen" especially in Paul's epistles. Notice the use of the word "hypostasis" in the 6th verse of the 38th psalm—here used in its strict literal sense of "*being*" or existence. For this is the same *word* used to define "faith" in the 1st verse of the 11th chapter of Hebrews, translated in the *Com. Ver.* "Now faith is the *substance* of things hoped for," etc. Is faith a *substance* in any true sense? Is it not a *being* or *real state* of mind and heart?—a *real* state as opposed to a *hypothetical* state produced by the contemplation and acceptance of something *imaginary* as all idolatry is?

CHAS. GARDNER.

"The envious man is in pain upon all occasions which ought to give him pleasure. The relish of his life is inverted; and the objects which administer the highest satisfaction to those who are exempt from this passion, give the quickest pangs to persons who are subject to it. All the perfections of their fellow-creatures are odious. Youth, beauty, valor, and wisdom, are provocations of their displeasure. What a wretched and upstate state is this! to be offended with excellence, and to hate a man for cause we approve him.

Y. P. S. C. E. Excursion to Boston.

The Society of Christian Endeavor of Central and Northern Indiana, at a meeting in Fort Wayne, Ind., May 21st, selected the Nickel Plate Road as their special train to Boston in July, to attend the Annual Meeting of the Y. P. S. C. E. for 1895. This special train will be arranged to stop enroute for a few hours at Niagara Falls and also at Saratoga Springs, N. Y., enabling passengers to enjoy a visit to those famous resorts. No extra charge will be made for these privileges. Passengers at other points along the Nickel Plate Road may join this special train at any station by previous arrangement through the nearest ticket agent or by addressing M. C. Baker, District Passenger Agent, Ft. Wayne, Ind. The Nickel Plate Road offers the lowest rates to all points east or west. This line, with its immediate eastern connections, forms the shortest line to Boston for the meetings of the Y. P. S. C. E. in July, and also the Masonic Knights Templar in August.—June 30.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Cheap Excursions to the West.

On May 21st and June 11th, The North-Western Line (Chicago & North-Western Railway) will sell excursion tickets at very low rates to a large number of points in the west and northwest. For full information apply to ticket agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—m 11-15

Solid through trians to New York City were placed in service May 19th over the Nickel Plate and West Shore Railroads. This will enable both first and second class passengers to go through without change of cars. A colored porter will be placed in charge of first and second class day coaches to attend to the wants of our patrons, and to insure scrupulously clean cars enroute. This is in addition to the porters that always accompany the through sleeping cars. Rates continue the lowest. —June 30.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and *popular* favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Fourth of July Excursions via Vandalia Line.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1895, inclusive, between all stations within two hundred miles of initial point, at one fare for the round trip. Tickets will also be sold to stations on connecting lines on same basis as above. For particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.

Pay for THE RESTITUTION to be sent to some friend as a New Year gift. That friend will thus have a constant reminder of you throughout the year.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our *side*? What would you think if our positions were reversed?

Commencing Sunday May 19th, the day coaches on all through trains of the Nickel Plate Road will be attended by a colored porter whose services are placed at the disposal of the patrons of the line. The purpose of this equipment is to insure scrupulously clean cars enroute.—m 22 15.

NOTICE.

Index Rerum: A Ready Reference on Bible and Subjects, by R. C. Bingley, is the title of a pamphlet of 48 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Summer Outings.—At Seashore, Mountain and Lake Resorts.

The Ocean Resorts—Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the New Jersey Coast are reached by the Pennsylvania Lines. As a direct route to Newport, Narragansett Pier, Cape Cod, Martha's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains—Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead to the White Mountains, the Adirondacks, Watkins Glen, Mt Desert Island, and places of summer sojourn in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region—The Pennsylvania Lines bring Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Mackinaw City, Sault Ste. Marie, Gogebic, St. Ignace, Watersmeet, An Sable, Iron mountain and all the romantic resorts of Northern Michigan within easy reach, as well as Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the first-class service, please apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa. —June 26.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R.R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Luna	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
NewCastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Colored porters have been placed in charge of day coaches on through trains of the Nickel Plate Road to insure perfectly clean coaches enroute.—m 22 15

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Reduced Rates—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Cleveland June 18th and 19th for the National Republican League Convention, good returning until June 22nd inclusive.

To Chattanooga, Tenn., June 25th, 26th and 27th inclusive, account Epworth League International Conference, good returning fifteen days from date of sale. By special arrangement return limit may be extended an additional fifteen days.

To Denver, Colorado Springs, Manitou or Pueblo, Col., July 3d and 4th, account National Educational Association Meeting. The return trip must be commenced July 12th, 13th, 14th or 15th, unless by special arrangement the return limit is extended to Sept. 1st.

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, July 5th to 9th, inclusive, for the National Christian Endeavor Meeting. Return limit may be extended by special arrangement to August 3d.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Through Buffet Sleeping Car to Michigan Points.

Commencing about the middle of June, and continuing until the latter part of September, the Vandalia Line will place in service elegant Buffet Sleeping Cars to be run through to Petoskey, Bay View, via Terre Haute, St Joseph, Grand Rapids, Traverse City and Charlevoix. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. Only one change of cars to Mackinac Island. For detailed information address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1865. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Resurrection Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 50 cts.

FOUR PAGE TRACTS.

3 10c; 20 for 15c; 50 for 25c; 100 for 40c.

State of Man in Death.

Life and Death. A concise statement and contrast of the two ones of these terms, to wit the Theological and Bible one.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., Jan 1) 20, 1895, by Jos. Lacier. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Debt of All Things. Carrie Williams. This little book of 100 pages on the above named subject can be had by the hundred from The RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with above full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the Light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscript, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 155 pages, cloth bound, for 25 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ca rie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.20; 50 for $4.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation; Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sireleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
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C. S. Allen, 122 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 62, Ex. Sun.	12:34pm	For St. Joseph.
No. 64, ex. Sun.	10:05pm	for "
No. 68 "	7:31am	"
No 76 daily	5:42pm	"
No. 60 Sunday only	8:31am	"

GOING SOUTH FROM PLYMOUTH.

No. 61, Ex. Sun.	6:21am	For Terre Haute.
No. 63, "	12:20pm	" "
No. 65 daily	6:47pm	" "
No. 67 ex. Sunday	2:27pm	" Logansport
No 69 Sunday only	9:00pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. H. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held in the Church of the Blessed Hope, 626 Wood and Avenue, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. M. Jubitz, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1215 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:45 p. m. Visiting brethren always welcome. Pastor residence 507 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Vanburen Hall, located on the corner of Halsted street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Sandusky, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame Church. We have Union Sunday school every Sunday, and communion once a month as we have no regular preaching. Jacob Weiten Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Bixby's house at 1:30 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. Take church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, services by Bro. W. W. Jaquith, 3rd Sunday, services by Bro. Edwin Grant, 3rd Sunday, services by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Henwar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in G. P. Hall, 938 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at PARK HILL church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 12:30 p. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mark E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fulview school house in Fresno Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Mendota every four weeks, at Bolton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, Marble, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. C. Clarke.

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Allianee "	9 59					
Canton "	10 53					
Massillon "	11 03					
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Crestline ar	12 51	11 30	9 45	5 20	8 30	
Bucyrus "		12 03	10 07	6 02	PM	
Galion "		12 19	10 20	6 17		
Van Wert "		2 29	12 17	8 27		
Ft Wayne lv	2 40	3 35	1 15	9 12	11 20	
Arcola "						
Columbia City "	4 59	4	3	10	12	
Larwill "						
Silver Lake "						
Warsaw "	5 31	4 42				
Etna Green "						
Bourbon "						
Inwood "						
Plymouth "	6 08	5 20				
Hibbard "						
Bristol "						
Davis "						
Emma "						
Wanatah "	6 38	6 12				
Valparaiso "	7 21	6 50				
Wilcox "						
Gilbert "						
Liverpool "						
Clarke "						
Chicago ar	9 00	8 00	6 55			
	PM	AM	PM	PM	PM	AM

Eastward.	10	8	4	10	38	6
	AM	PM	PM	AM	PM	AM
Chicago lv	12 30	3 00	8 30	10 30	4 30	
Clarke "	4 35		12 57	7 10	8 10	
Liverpool "	4 45		1 10	7 20	8 20	
Gilbert "	5 00		1 26	7 35	8 35	
Wheeler "	5 05		1 31	7 40	8 40	
Valparaiso "	5 15	4 25	1 40	7 50	8 50	4 25
Wanatah "	5 37		2 00	8 11	9 11	
Emma "	5 43					
Davis "	5 48					
Hamlet "	5 52					
Grovertown "	6 01					
Plymouth "	6 17		2 37	8 27	9 27	
Inwood "	6 22					
Bourbon "	6 27		2 47			
Etna Green "						
Warsaw "	6 58	5 05	3 23			
Silver Lake "						
Pierceton "	7 13		3 42			
Larwill "						
Columbia City "	7 40	5 42				
Arcola "						
Ft Wayne ar	8 10	6 23	4 30	9 20	10 20	
	PM	AM	PM	PM	PM	
Van Wert "	11 40	9 45	7 45	12 45	1 45	
Lima "	1 46	11 45	9 45	2 45	3 45	
Berryville "	2 15		10 15	3 15	4 15	
Spencerville "	2 40		10 40	3 40	4 40	
Mansfield "	3 15		11 15	4 15	5 15	
Wooster "	4 01		12 01	5 01	6 01	
Massillon "	4 11		12 11	5 11	6 11	
Canton "	4 21		12 21	5 21	6 21	
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Hobart	10:53pm	9:21am			10:37am
Valpar'o	11:16pm	10:05am			11:00am
Malan's		10:24am			11:45am
Knox	12:12am	11:00am	6:04pm		1:35pm
Argos	12:55am	11:44am	6:50pm		2:15pm
Ft Wayne	3:45am	1:30pm	9:40pm		4:25pm
North'd	4:35am	2:20pm	10:30pm		
Buffalo	1:35pm	8:30pm	12:30pm		
			5:20am		

TRAINS GOING WEST

Buffalo lv	12:25pm		6:35am	Local Ft
Cleveland	7:20pm	6:00am	10:50am	
Ft Wayne	12:05am	4:10pm	3:40pm	7:20am
Argos	1:07am	5:00pm	4:53pm	9:06am
Knox	1:48am	5:51pm	5:30pm	9:46am
Malan's		6:07pm		11:55am
Valpar'o	2:31am	6:30pm		12:40pm
Hobart	2:54am	6:51pm		1:20pm
Hammond	3:21am	7:19pm		1:55pm
Stryland				2:40pm
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Poetry.

He Careth.

"Casting all your care upon him, for he careth for you." 1 Pet. v. 7.

What can it mean? Is it so—for me
That the nights are long and the days are dim?
Can he be touched by the griefs I bear,
Which sadden the heart and whiten the hair?

Around his throne are eternal calms,
And around mine are storms and perils,
And life is mantled by any grave,
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be;
When the lights die down from the path I take,
When strength is feeble and friends forsake.

When love and music that once did bless,
Have left me to silence and loneliness,
And my lifesong changes to sobbing prayer,
Then my heart cries out to a God who cares.

When shadows hang o'er me the whole day long,
And my spirit is bowed with shame and wrong;
When I am most weak, and the deeper shade
Of suspicion in makes my heart afraid,
And the busy world has for much to do
To stay in its course to help me though,
And I long for a Savior, can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that heart above.
He lights for me when I cannot fight,
He comforts me in the grief and night;
He lifts the burden for he is strong,
He still the sigh and makes the song;
The sorrow that bowed me down, he bears,
And loves and pardons because he cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from his throne above
To soothe and quiet us with his love.
He knows us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord does care!

Original.

A Difficulty Explained.

In Luke xxiii. 55, 56, we read: "And it was the day of the Preparation, and the *sabbath drew on*. And the women which had come with him out of Galilee, followed after, and *beheld the tomb*, and how his body was laid. And they returned and prepared spices and ointments. And on the sabbath day they rested according to the commandment."

This passage shows that the spices were prepared *before* the sabbath day. As the "sabbath drew on" "they returned and prepared spices and ointments" and after preparing these articles, "on the sabbath day they rested."

See Mark xvi. 1, and you will find that they did not buy the spices until "the sabbath *was past*." "And when the sabbath *was past*, Mary Magdalene, and Mary the mother of James, and Salome, *bought* spices that they might come and anoint him."

Is it possible that these two opposite statements could *both* be true? Yes, both are true exactly so. We must remember that there were *two* sabbaths *that* week, one was the yearly Paschal sabbath, and the other the weekly sabbath, with one day between the *two* sabbaths, and on *that* intervening day they prepared the spices, which was *after* the Paschal sabbath, but *before* the weekly sabbath, hence, there is really no difficulty at all.

See Lev. xxiii. 3, and we read: "the seventh day is a sabbath of rest an holy convocation, ye shall *do no work therein*." Verse 7, speaking of the *first* day of the feast of unleavened bread, says: "In the first day ye shall have an holy convocation; ye shall do no servile work therein." This sabbath occurred every year on the fifteenth day of the first month. See verses 5 and 6: "In the fourteenth day of the first month at even is the Lord's passover, and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the *first day* ye shall have an holy convocation: ye shall do no servile work therein."

This is the law with regard to the weekly and yearly sabbaths. Now, read Mark xiv. 12, and we will be able to show that it was the *yearly* sabbath which followed the crucifixion. There the disciples came to the Lord, and asked where they should make ready the passover? The law quoted shows that the passover occurred on "the fourteenth day of the first month at even." It lasted from evening to evening. The fifteenth day of course must follow the fourteenth, and the law says, that should be "an holy convocation; ye shall do no servile work therein." Therefore, the yearly sabbath must follow the second evening of the passover. Christ and his disciples ate the passover the *first* evening. That same night he entered the garden he was arrested, and taken before the high priest. Peter denied him at about three o'clock in the morning (the time of cock-crowing). "And straightway in the *morning* the chief priests with the elders and scribes, and the whole council held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate." This was Wednesday morning. "And it was the third hour, (nine o'clock A. M.) and they crucified him." "And when the sixth hour (noon) was come, there was darkness over the whole land until the ninth hour (three o'clock P. M.) And at the *ninth* hour he cried with a loud voice," etc.

"The Jews therefore, because it was the Preparation (for the yearly Paschal sabbath, it being the fifteenth day) that the bodies should not remain on the cross upon the (yearly) sabbath (for the day of that sabbath was a high day) asked of Pilate that their legs might be broken." "And when even was now come (about six o'clock) because it was Preparation, that is, the day before the sabbath there came Joseph of Arimathea," and begged the body of Jesus and buried it. Here ends the passover, the fourteenth day of the first month; and was followed by the fifteenth day, the yearly holy convocation," which was Thursday. On this day the guard was placed at the tomb. Then followed Friday, the day of preparation for the weekly sabbath. *On this day* the spices were prepared *after* the "holy convocation," or yearly sabbath, and *before* the weekly sabbath.

"Now, *late on the sabbath day* as it began to dawn toward the first of the week, (about six o'clock Saturday) came Mary Magdalene and the other Mary to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord descended *from heaven*," etc. This gives exactly three days and three nights for the entombment of our Lord.

W. H. WILSON.

Law Syllogisms.

"For whosoever shall keep the whole law, and yet offend in one point, (the Sabbath) he is guilty of all," James ii. 10.

"For I testify again to every man that is circumcised that he is a debtor to do the whole law," Gal. v. 3.

Therefore if you must and will keep the "whole law" and the Sabbath, you must first be circumcised then you are a debtor.

Again, if you are a debtor, under obligations to do and keep the whole law and the Sabbath, you become so by virtue of your circumcision.

Therefore, if you are circumcised and try to keep the whole law, ye are *separated from Christ*, fallen from grace, and Christ will profit you nothing. See Gal. v. 1-4.

T. E. ADAMS.

Selected.

What Hope Have You?

If you believe in the teaching of modern theologians, no doubt you accept the popular idea that if, whatever may be your creed you live a good moral and useful life, you will at death be immediately translated from earth, to realms of heavenly bliss, to the heaven of heavens where God dwells. This is your hope. You possess it, doubtless, *in consequence* of the teaching you have received that man is immortal—born into the world with an ever-living soul. Probably you have been taught to sing that you have

"A never-dying soul to save,
And fit it for the sky."

Is this hope a true one? Is it based upon a sure foundation? *Does it rest upon the solid, immovable rock of everlasting truth?* Or is it altogether false, built upon the shifting sands of human opinion?

If you are a believer in the authority and authenticity of the Scriptures, which are "able to make wise unto salvation," you will not object to an examination of the foundation upon which your hope is built. You will look through the Old and New Testament writings to see if your hope is sure and steadfast, or false and fleeting. Depend upon it the search is not an unimportant one. It is a question of life or death. Then in the first place, let us enquire, Is man born with an immortal soul? Consider the creation of Adam, and answer if immortality as an inherent principle is found there. The record is Gen. ii. 7. "And the Lord God formed man from the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

Does the "breath of life" confer immortality? If it does to Adam, it must also to the lower animals. For it is testified concerning the destruction of cattle, beast, and creeping thing by the flood, "All in whose nostrils was the breath of life, of all that was in the dry land died," Gen. ix. 22. It will be perceived that there is no mention of immortality in the above record. True, Adam became a living soul! but this is far different from an ever-living soul. The same term is used to describe the "cattle, beast, and creeping thing of Gen. i. 24.

It is worthy of notice, and a fact to be thought over deeply and seriously by thinkers, that the word "soul" occurs hundreds of times in the Scriptures, yet, not in one single instance is it prefixed by the words "immortal" or "never-dying," neither by any word equivalent to their meaning.

What man really is by nature is abundantly revealed to us. "Dust thou art, and unto dust shalt thou return." "I am formed out of the clay." "We are dust." "Abraham answered and said, Behold now I have taken upon me to speak unto the Lord, which am but dust and ashes" Gen. xviii. 27. "And now, lest he put forth his hand and take also of the tree of life and eat and live forever" Gen. iii. 22. "Shall mortal man be more just than God" Job iv. 17. The fourteenth chapter of Job contains an accurate description of man by nature. David, in the 37th Psalm, describes the perishing condition of the human race, see verses 10, 20, 36. Then in Ecclesiastes iii. 19, 20 it is testified that man hath no pre-eminence above a beast. Refer to this passage and recognize how harmoniously it agrees with Peter's description of the wicked, 2 Peter ii. 12. "But these as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption." Then turn to the following references, and perase most carefully, and examine critically:—Isa. ii. 22; Rom. v. 12; 1 Cor. xv. 22; Ps. lxxxix. 48; Job x. 18, 19; Ps. xxxix. 12, 13; Acts iii. 23; Ezek. xviii. 4, 2; Eccl. viii. 8; Matt. x. 28; Luke xii. 19, 20.

Nay, search the Scriptures through; read from the first verse of Genesis to the last of Revelation and you will fail to find any support for the popular doctrine. But you will find testimony—testimony heaped upon testimony—to the effect that unless man enters into covenanted relation-ship with God, he has no hope of immortality, no prospect of a future life.

Immortality at the present time is possessed only by one out of Adam's race—Christ Jesus, 1 Tim. vi. 10. And he who only is inherently immortal is the King Eternal, invisible, the only wise God, 1 Tim. i. 17. Hence eternal life to any of the sons of Adam is yet but a matter of promise. In proof of this important statement note John's declaration: "This is the promise he hath promised us, even Eternal Life" 1 John ii. 25. Then turn to the following testimonies: —2 Tim. i. 1; Titus i. 2; iii. 7; Gal. vi. 8; Mark x. 30; Rom. ii. 7.

From these Scriptures it is evident that there is to be a future life of endless duration, but only for those who obey the divine precepts. Hence the necessity of a resurrection from the dead. This constitutes the true hope of the believer. He looks for the return of Christ, the Life Giver, who declared he was the Resurrection, and that those whom the Father had given him he would raise up again at the last day. For when he comes his reward is with him to give to every man as his works shall be, Rev. xxii. 12. Study carefully the revealed hope of the saints of God of all ages, and notice the oneness—the unity of that hope—and admit the truth of the apostolic declaration, "There is one Hope."

Abraham was promised the land upon which he stood for an everlasting possession. Gen. xiii. 14-17. Isaac and Jacob were also promised the land of Palestine for ever. Gen. xxvi. 3; xxviii. 13. The hope of David was that his house and his kingdom should endure for ever (2 Sam. vii. 12, 16), and that he should be raised from the dead. Psa. lxviii. 20; Psa. xlix. 15. Solomon's greatest hope was the resurrection from the dead. Prov. x. 16, 25; Prov. xi. 4, 18, 20, 31. The expectation of Isaiah was that *the kingdom* of God should be established on the earth (Isa. xi.); and in the resurrection of the dead Isaiah, Isa. xxvi. 19, and Jeremiah, Jer. iii. 17, placed their trust and confidence. Ezekiel and Daniel also believed the same. Ezek. xxxiv. 23-31; Ezek. xxxvii.; Daniel xii. 1, 2, 13; Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Haggai, Zechariah, and Malachi all speak of the glorious state of this earth in the future. Hos. xiii. 14; Joel iii. 16; Amos ix. 11; Micah iv.; Zeph. iii. 20; Hag. ii. 6, 9; Zech. viii. 23; Mal. i. 11. Turning to the New Testament, we find that the hope there revealed harmonizes with the revelation in the Old Testament, though Christ made the things concerning the kingdom of God and the resurrection clearer; for he it was he who brought life and immortality to light by the gospel. True gospel teaching concerning immortality may be read in the words of Martha, who, when her brother Lazarus was dead, exclaimed: "I know that he shall rise again in the resurrection at the last day." John xi. 24. Martha, you perceive, did not not believe in the heathen doctrine of the immortality of the soul. Then we find Peter declaring that "David is not ascended into the heavens." Acts ii. 34. The great apostle to the Gentiles declared that his desire was that he might be raised from the dead, Acts xxiii. 6; and his hope lay in the second appearing of Jesus Christ and the setting up of the kingdom of God. 2 Tim. iv. 1, 8. The hope of James was for the coming of Christ. James v. 7. and lastly, we come to the epistles of John and Jude; and we there find that it is the coming of the Lord and not the going to him, that constitutes the hope of a true Christian. 1 John ii. 28; Jude xiv. 21.

Now the sum and substance of the foregoing is that now are in the Bible can we find one single passage stating that heaven above the skies shall be the eternal abode of the saints. On the contrary, we find hundreds of passages which prove beyond a doubt that in the future, sin, misery, and death shall be no more, Rev. xxi. 4, and this earth will become the habitation of immortal beings. Matt. v. 5; Rev. xx. 6.

Dear Reader, is this your hope? *If not*, it is our earnest wish that you may be led to see that he that believeth on the Son hath life, and he that hath not the Son hath not life. 1 John v. 12. Why believe the imaginations of the fleshly mind, when Christ said that "Every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day."—*H. W. H.*

Times and Seasons.

In 1 Thess. v. 1, Paul tells the faithful in that city that there was no need of his writing to them of the times and seasons, for they themselves knew perfectly that the day of the Lord comes as a thief in the night: and that they were not in darkness that that day should overtake them as a thief. It was the times and the seasons that had given them this knowledge, so far, at least, as they were not reserved of the Father in his own power. The apostle also tells us in Col. ii. 16 that "holy days, new moons, and sabbaths, are shadows of things which are to come, and it is scarcely to be credited, *a priori*, that the times of each Jewish rite, feast, and ceremony, should have been handed down to us with such minuteness, unless they also, as well as the other Scriptures, were to be profitable to us. Besides, as the seasons refer to the former rain, seed time, latter rain, harvest, and vintage, so do the times refer to the three times a year that all the males were obliged to appear before the *Lord at Jerusalem*. The Passover, which was at the commencement of the first feast of first fruits; Pentecost, which was at the commencement of the second feast of first fruits, and the Feast of Tabernacles, after gathering in the harvest of corn and wine; were incontestably fulfilled in the sacrifice of Christ our passover; the gathering of the first fruits of the apostolic labors; and the ingathering at the end of their exclusive labors in Judea, after which "the stranger," or Gentiles, became a gleaning of the corners of the field. These feasts have only had a springing, or germinant, which I have *styled* an inchoate, accomplishment; but will have their fructiferous, or terminal, fulfilments after the appearing of the Lord in his kingdom. The Passover, Pentecost, and the Feast of Tabernacles, were commemorative and typical; commemorative of the destruction of Egypt's firstborn, and Israel's deliverance; of the giving of the law; and of their dwelling in tents in the wilderness. They were typical of things spiritual and sectional, and spiritual and national. Sectionally they were typical of things pertaining to the "Seeds of the Nazarene" (brethren of Christ) during the apostolic ministration of the Spirit, as already stated in brief. Nationally the Passover typifies the future vengeance on the Gentiles, and the deliverance of Israel and the saints who are passed over at the appearing of the Lord: the Pentecost, the wave manifestation of the firstfruits, and giving of the law from Zion; and the Feast of Tabernacles, the Lord's salvation, or rest for Israel and the nations, which come up to keep the festival there.—*Herald of the Kingdom, 1855.*

OUR CHILDREN.

The Story of Israel in Egypt.—No. 23.

MARCHING OUT.

Six hundred thousand men of the children of Israel marching on foot out of Egypt! And how many women and children? The Bible does not tell us. There were a great many. And, with the Israelites, went up a mixed multitude of other people,—some Egyptians no doubt, and some Edomites.

"And it came to pass at the end of the *four* hundred and thirty years, even on the self-same day, it came to pass that all the hosts of the Lord went out of the land of Egypt." Take particular note of these words, dear children, *there is in them a wonderful lesson for you.* God had measured off the 430 years for the sojourning of his people to the exact day, and though to the blind and heedless eyes of men everything seemed to be moving on *its* accustomed way, without any reference to this small and insignificant people, God was all the while quietly working among the nations to bring about the thing he had long before told. We can only say, "It was God who did it." No other being could have done such a thing. Let your hearts believe,—let them reverently lay hold on a God, *who can* work such things as this a God who keepeth truth forever. It is surely a blessed thing to be the child of such a God, to feel that you belong to his people, and that *the things that are happening* in the world are coming to pass that your deliverance may be brought about, and that at the end of the foretold years, on "the self-same day," you will be released from the bondage of one more cruel than Pharaoh, who is determined not to let you go. We do not know just when this will be, but we do know that "the time of the promise has drawn nigh," and that very soon *the one whom God promised to* raise up, "like unto Moses," will be here.

The Hebrews had all been gathered into the land of Goshen to eat the Passover, so there is no necessity for delay, and the morning finds them moving toward Succoth with their droves of sheep and cattle, and there at night they pitch their tents and rest. (turn to Numbers xxxiii. 3-11.) The next day they travel on to Etham in the edge of the wilderness and stop. Etham was a small place close to the northern point of the Red Sea, and just inside the great wall of Shur on Etham, that *stretched from* Port Said (Pelusium, then) to Suez on the Red Sea. There were three roads that led out of Egypt, all of them passing through this wall. The one farthest to the north went *straight* to Canaan: the middle one went out directly east of Succoth; and the last one led around the northern point of the Egyptian Sea. Why did they not take the nearest road, and *save* themselves from such a long tedious journey around that desolate Arabian land? Because "God led them not through the way of the land of the Philistines, although that was near; for God said, lest peradventure the people *repent* when they see war, and they return to Egypt. But God led the people about through the way of the wilderness of the Red Sea. He led them over no road that other people had traveled. They might have gone out by the last gate, and got away from their foes, for it led into the desert sands where carriages could not be driven. But God knew the best way, and his way is always the safe way. Did *they* expect to take the nearest route when they started? I think not; they would have gone in a northerly direction, if this had been the case.

They looked for Moses to lead them through the "Ethan" or "Shur" gate, but in the morning he headed them toward the south, and pushed on past the last gate pitching his camp at evening before Migdol by the sea. They were a three days' journey in the wilderness now. Do you remember what they were to do when they got this far? Were they not to make a sacrifice to the Lord their God to show, not only that they were willing *to obey*, but *also* to show their thankfulness for what he had done and was doing for them? The evening that they reached Migdol and all the next day, must then have been Friday, for there was always a day of preparation before a Passover sabbath. We are not told whether they kept the feast or not, but they stayed at Migdol until the sabbath day was ended, little guessing what a sacrifice was *to be made on their behalf.*

Pharaoh, sullen and angry now over his great bereavement, has had spies out watching the course of the Hebrews. He exults when he finds where they are. He can send his army down a shorter road, and cut the Israelites off from getting back to the Red Sea gate, the one is before them, and no way to cross, and bitter lakes, and a wilderness of rock's are beyond Migdol. He thinks he can easily overcome them now; have revenge for all the sorrows they have caused him, and recover the treasures of his people. Exodus xiv. 3. Then his great works are yet unfinished and his people say, "Why have we done this, that we have let Israel go from serving us?" People who have slaves never like to give them up. The Egyptians pursue the Hebrews, and encamp by the sea not far away. Then they move on, and the Israelites see them coming. They are in great terror. Do you wonder? But they ought not to have been, after seeing what wonderful things God could do. They blame Moses, they cry to the Lord. Moses tells them "not to be afraid, but to stand still and see the salvation of the Lord,"—the army they have seen today they will see no more,—the Lord is going to fight for them, they are to hold their peace. They move forward at the command of the Lord Moses stretches out the rod over the sea and all that night he causes a strong east wind to blow, dividing the waters and freezing them as they stand. Exodus xv. 8. This was the evening and night of the first day of the week. The pillar of cloud and the guardian angel of Israel had moved at sunset, and now stands between the two encampments, so the hosts of Egypt can see nothing of what is going on. In the morning that wonderful march *through* the sea begins? It must have taken many hours, perhaps all that day and all the next night, and part of the next day. Three million people would consume a long time traveling over such a road. I wonder if the Egyptians knew where they were going when they followed the cloud-led hosts of God? We cannot tell. It must have been some time before they discovered that the Hebrews were marching away from them. It is in the morning watch of Monday that their chariot wheels come off, and they seek to flee, saying "The Lord is fighting for Israel against the Egyptians." Again the Lord commands Moses to stretch out the rod, and the waters return. The sacrifice is made, the *Lord* of Israel are buried in the *sea.*

AUNTIE WILSON.

The Restitution.

THE RESTITUTION reveals the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisite to the forgiveness of sins, and holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOELIN, Corresponding Editor.

PLYMOUTH, INDIANA, JUNE 26, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

It will be necessary for friends who have sent for tracts to be patient until we can get a new lot from the publishers. They are sent for, and will be mailed as soon as they arrive.

BONAR says creation is like a sick man racked with pain and crying out for relief. Blight, and decay, and death, and storms, and earthquakes, and lightnings, are all the groans of creation. This is the day of creation's bondage; the day of liberty is coming. Amen Amen.

A SIGNIFICANT despatch from Berlin says the Kiel program has been so arranged that the French and German steamers will have no possible chance of coming together, and the German crews will be kept on board their ships when the Russian and French crews are taking their shore outing.

THE latest news from Spain is to the effect that the government is about to purchase 50 vessels in England to patrol the waters of Cuba, and to mobilize 25,000 troops in order to tighten its grip upon Cuba. In the meantime one expedition after another is landing with men and supplies for the rebels. On the 10th a most important one landed, consisting of 100 men, 1000 repeating rifles, 2,000,000 rounds of ammunition and $250,000 in gold.

THE *London Times* in an article on the affairs of Europe says the desire of peace is genuine and universal; but it does not curb national ambitions or dynastic acquisitiveness. Hence the nation that has most to fear from war is the one least prepared for defense, and *that* nation is sure to be remorselessly squeezed by what is *called diplomacy*, but is really the static force of arms. The old saying, that the weakest must go to the wall is true, in any event.

ANOTHER human bubble has burst. Some of our readers may remember Bellamy's work published several years ago, entitled "Looking Backward," but which in reality was a looking forward some hundred years or more, when Socialism shall have made all things new. A colony has been established in Australia, on the Bellamy plan. It seems; but, like a thousand other human expedients for the betterment of mankind and bringing in the millennium, it has failed, and some of the disgusted people who have left it, report that it was "*run by the devil.*" Once more the folly of expecting ungodly men to conduct a righteous government is demonstrated. We must wait for the Just One.

ON Sunday, June 16, Brother J. L. Wince, with a few other friends, met at the home of Brother and Sister John Corbaley, in Plymouth, to assist in the baptism of their son, Clarence, who has been in poor health for some time. His desire was to go the river, but as his condition did not admit of that he decided to wait no longer, therefore, it was attended to at the home. How glad and rejoiced we were to see his willing obedience, and we so much desire, if it is the Father's will, that he be restored to health that he may be able to do service for his loving Master. He is a grandson of our highly esteemed Brother and Sister Corbaley of Washington, and who, we feel assured, will be glad to hear that Clarence is living in trust, and in the hope of being exalted to the same glory of his Lord, and of living forever with him when he comes.

BARON HIRSCH in replying to the statement that Jews cannot become agriculturalists, but devote themselves wholly to trade which brings quick profits; says:—"Granted that this is so,—could it be otherwise, when they have for centuries been denied every occupation of a good citizen—especially the tilling of the soil? They were shut out of honorable employment, and so forced, if they did not wish to starve, always to seek some way to earn bread for themselves and their families. If in this way this power and fertility of resource have been evolved in them at the cost of other qualities, I believe that no one has a right to reproach them for it. I admit that they have not done much in the way of tilling the soil, but it is not their fault. They have not been *allowed* to till the land. In countries where they have been permitted to acquire landed property, they have proved themselves excellent farmers." In Hungary the Jews form a large part of the tillers of the soil, and this fact is acknowledged to such an extent that the high Catholic clergy in Hungary almost exclusively have Jews as tenants on mortmain properties; and almost all large land holders give preference to Jews on account of their industry, their rectitude, and their dexterity. These are facts that cannot be hid, and that have force, so that the anti-Semetic movement has about died out in Hungary. The Baron says his personal experience has led him to recognize that the Jews have very good ability in agriculture. He says: "I have seen this in the Jewish colonies of Turkey, and the reports from the expedition that I have sent to the Argentine Republic plainly show the same fact."

THE mental and moral darkness prevailing in the earth is most intense. We do not always realize it; but circumstances sometimes compel us to do so. By appointment we recently visited a family in order to outline the truth to them. Husband and wife were both members of a church and we thought it was well to ascertain at the beginning, if we could any truth in common, so that we could at least *start* even. We asked them kindly to tell us what they understood the gospel to be, which Paul, in Rom. i. 16, says is the power of God unto salvation to every one that believeth. At first the lady of the house answered, "The truth of God," and her husband repeated, "The truth of God." But as to *what* the Truth of God to be believed in order to salvation is, they could not tell. Of course they had not believed it under those circumstances, and therefore were not in a saveable state. All the same, they were members in good standing of *a church*. Yes; the darkness is profound; and as we see we preach the morning it will be darker still, if possible. Only the coming of Jesus will dispel it. Like a sun he will arise in splendor, and the mist of error and deceit will shrink away as darkness before the dawn. He will destroy the face of the covering cast over all people, and the vail that is spread over all nations. Nor is this all: "he will swallow up death in victory,—and the Lord God will wipe away tears from off all faces." Then, too in utter amazement at the wondrous changes, the people from the ends of the earth will say, "Surely our fathers inherited lies, vanity, and things wherein there is no profit." Jer. xvi. 19.

A Scientific Gleaning.

Prof. Max Mueller says there is no sense whatever in such an expression as "*mere words.*" There are no such things as mere words, unless we look for them in those vast cemeteries which we call dictionaries. There we find mere words, dead words, unmeaning words. The German language, as if to warn us against taking such corpses for living words, calls them *worter*, and distinguishes them from *worte*. It calls a dictionary a *worterbuch*, not a *wort-buch*. Outside a dictionary, however, and outside a mad house, there are no such things as mere words; nor is there, on the other side, any such thing as mere thought. Things, it has been well said, are *thinks*, and *thinks* are words. Can we know anything except by means of a word? Is it possible to become conscious of any thought except by means of a name?.....let us try an experiment. It is impossible to imagine that people, say some primitive savages, had never seen nor heard of *gold*. How would they become acquainted with it? In digging they might receive the impression of something glittering, but even that impression would be of no consequence unless they could lay hold of it by some concept: that is, unless they can name it, unless they can *call* it glittering. We at our time of life find no difficulty in calling a thing glittering or bright, or shining. We have names and concepts ready-made for everything. But all these names and concepts had first to be made." [The professor then proceeds to show, which he does very conclusively, we think, that both the formation of concepts and the subsequent process of combining them as arguments must be considered as a process of language. He says:] "There is no such thing as a mere name. A name is nothing if it is not a *nomen*, that is, what is known, or that by which we know. *Nomen* was originally *gnomen*, from *gnoscs* to know, and was almost the same word as *notio*, a notion. A mere name is therefore self-contradictory. It means a name which is not a name; but something quite different, namely a sound. We do not call an empty egg-shell a mere egg, not a corpse a mere man; then why should we call a name without its true meaning a mere name? But if there is no such thing as a mere name, neither is there any such thing as a mere thought or mere concept. The two are one and inseparable. We may distinguish them as we distinguish the obverse from the reverse of a coin; but to try to separate them would be like trying to separate the convex from the concave surface of a lens. We think in names only.....How sensations arise, how aethereal vibrations produce in us consciousness of something we do not know, and never shall know. But having the sensations of light or darkness within us, what do we know of any *cause* of darkness, or any cause of light? Nothing. We simply suffer darkness, or enjoy light, but what makes us suffer and what makes us rejoice we do not know—till we can express it. And how do we express it? We may try what we like, we can express it only in language. We may feel dark, but till we have a name for dark and are able to distinguish darkness as what is not light, or light as what is not darkness, we are not in a state of knowledge. We are only in a state of passive stupor."

Signs of the Times.

Jesus spoke of a time when upon the earth there would be distress of nations with perplexity, and when men's hearts would fail them for fear, and for looking after those things which are coming on the earth, for the powers of the heaven shall be shaken. That the powers of the heaven to be shaken are the powers of the political or governmental heavens of this world, no intelligent Bible student will question. God's power will never be shaken, but the powers which men have established are to have a terrible shaking, and it is the shadow of that coming event which so disturbs the minds of men. They see forces at work which will inevitably lead up to a catastrophe, and hearts fail as they contemplate it; and the heart-failing shows that they have no hope of averting it.

We were forcibly reminded of this prophecy of our Lord by the recent address of Prof. Taylor of Chicago, delivered in Cleveland; he warned the churches that they must take the middle of the road and preach the truth without fear or favor, or else the crash that Lincoln predicted, and many statesmen of today whom he could name, *stand in mortal fear of*, will surely come, for two great armies are forming in battle army, and it is *only* by prudent and just action that the catastrophe can be averted. This is absolute proof of *two* things, at least—the heart-failing time predicted has come; and secondly, that the divine remedy is ignored,—in their self-sufficiency they think they *can* avert it themselves if they *will*.

The Professor told his aristocratic audience about the overcrowding of cities, and that congestion in the *body* politic *produces* disease that may result in death. He said the densely crowded cities of New York, Philadelphia, Chicago and other cities are whited sepulchres of crime and disease. Poverty flourished, vice was rampant, virtue was mocked, and a miasma arose that threatened the whole country with blood-poisoning. Herded together in tenements too wretched for savages, men were driven to desperation, women were commercialized to retain life, an army of 60,000 scarlet women being found in New York alone, not from choice. They are confronted with sweater's dens, discouraged by the endless drudgery and poverty in prospect, lose hope, and plunge recklessly into what at first is a life of pleasure and a living hell at the last. He said the church could make no headway unless those who pretend to be Christians develop an active civic spirit and refuse to be led by ward bums, and cowed by selfish politicians.

Here again it is painfully evident that God is almost, if not quite ruled out. They seem oblivious of the truth that worse and worse is the progressive order of the last day. We cannot help sighing and crying over the heart-rending picture, and we are not surprised that men's hearts fail them.

Because when they prescribe the best remedy they can think of, they must, it has been related, know from the experience of the past, that all human expedients fail to change the hearts of men, and so long as hearts are unchanged their conduct will be unchanged, and the wages of sin will have to be taken. There will be no permanent change for the better till the last remaining shake of the heavens and the earth takes place. The speaker truthfully said this condition of things *cannot last*. No, thanks be to God, things are bad enough now to convince men of this.

Conference Report.

The Third Quarterly Conference of the Church of God in Nebraska, began upon the evening of June 7th, 1895, at Moorfield, Nebraska, as published in THE RESTITUTION, with Bro. Adams in the pulpit, when place he occupied during all the meetings, delivering five sermons in all. The congregation was good in number and very attentive. The number coming from a distance being more than could be expected, owing to high waters and bad roads. All seemed to be well repaid by the splendid discourses they were permitted to hear from Bro. Adams, and all seemed to say by word and look that it was *one of the best meetings they* had ever attended. On Sunday evening Bro. Adams offered an invitation to any who desired to yield obedience, to come forward and two very worthy ones came and on Monday about the noon hour we all gathered at the creek and one more came out on the side of right and they were all placed in the watery grave, and arose to walk in newness of life, and we are convinced that they are the kind who, when they have once put their hand to the plow will never look back. After baptism we broke the loaf, then the lunch baskets were gotten out and we had dinner, after which we bid them good bye. Thus ended one of the best meetings we were ever permitted to attend. In conclusion we want to say a word to all the good brethren. Let us all begin to make ourselves ready to attend the Annual Conference at St. Paul, and go with the full intention of making it a season of joy and thanksgiving, and learn the lessons of love and obey them.

The following is a synopsis of business done. The meeting was called to order by the President. In absence of the Secretary, C. P. Story was elected Sec'y., Pro Tem.

Evangelists Report.—Money received, $125.49. Less expenses, $125.00. No. of discourses, 54. No. baptized, 4.

Assistant Evangelist,—No. days labor, 10. Expense .65. Received of Treasurer, $10.65.

Treasurer's Report.—Amount carried over, $34.69. Received of Sec'y., April 10th, $35.00. Total, $69.69. April 10th paid to Assistant Evangelist, $10.65. March 28, to Evangelist $7.50. May 14th, $30.00. Total paid out, $48.15. Amount on hand $21.54.

NEW BUSINESS.

Upon motion it was decided we hold next Annual Conference at St. Paul Neb. By motion it was decided that the President appoint a Programme Committee of three to write up a Programme for the Annual Conference. The following are the names of the committee, W. L. Crowe and Rena Gordon, St. Paul, and Almus Adams Arapahoe, Neb. The following churches sent letters of greeting and report of work. Blair, St Paul, Gordon, South Frontier, and Bro. Newel reported verbally of North Frontier.

It was moved and carried that the Conference enter a protest to the Secretary's report for last conference, refering to drafting of constitution, which report said:—"It was carried by a small majority," when there was only one dissenting vote. The Constitution simply regulates the duty of and work of officers and evangelists, the sole object being to further the work.

Upon suggestion it was decided the president shall fix date of Annual Conference, same to be held last of August or first of September, 1895.

O. P. STORY, Sec., Pro Tem.

As was previously announced the Church of God in Indiana convened at Antioch meeting house, June 7, 1895, and continued over the Sunday following. Friday was devoted to preaching. On Saturday A. M. the conference was called to order with Bro. Wagoner in the chair. There being little or no business before the house the session was consequently of short duration. The minutes of the preceding meeting were read and approved. The report of the treasurer showed amount on hand at beginning of quarter was $207.22, received since last report $8.00, paid out $68.70, amount in treasury $146.52. The roll of the churches being called, three reported, Argos, Plymouth and Bracken. A letter was recently received from a Bro. David Bowles of Wisconsin calling for a minister to be sent to that place for the purpose of administering baptism to some who desired to start in the cause. The question was first submitted to the conference, but was finally left to the evangelist committee which decided to send Bro. Wagoner there, his expenses to be paid out of the evangelist fund. The question of the Sunday School quarterly was then raised and discussed at some length, but as nothing definite could be arrived at the subject was dropped, and the conference adjourned to meet at call of the secretary.

The ministers present were J. L. Wince, J. F. Wagoner, L. E. Conner, and R. C. Railsback. The meeting was fairly well attended throughout, quite a number being present from abroad. On Sunday there was an unusually large gathering, the house was crowded many being unable to get in. The preaching was excellent, being practical, just such as we stand in need of, and as a result three came forward and were baptized on Sunday morning by Bro. Conner. May they prove faithful is our prayer.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec'y.

LETTER TO ANTIOCH CONFERENCE.

Dear Brothers and Sisters:

I must speak a word of cheer to you this morning, for our God hath put gladness in my heart, more than in the time that the corn and the wine of those who say, "Who shall show us any good?" increased. He has shown me his good things; he has made me to see that his salvation is near, when glory shall dwell in our land. We can put our trust in God, and rejoice and shout for joy because he defends us, and blesses us and compasses us about as with a shield, and because he in his good pleasure is doing good to Zion, is building up again the walls of Jerusalem, and is causing his praise to be heard in her streets. The sabbaths of the Lord are again kept in the Holy City, the language of Moses and the prophets is rapidly becoming a living tongue as of old. The only newspapers published in all Palestine are published in Hebrew, and Jews fill the rooms of the Missionary, A Ben Oliel, to learn of "the Messiahship of the Lord Jesus, and the credentials of the most holy faith." In all the large cities and in many small towns, lectures are given on the questions, "Has the Messiah come? And who was he?" And there are attentive listeners, thankful hearts and warm handshakings at the close, and many questions are asked as to Jesus being really David's Son and Lord. "Beginning at Jerusalem," the blessed news of a coming king is to go throughout the lands of the East and soon the throne of our Lord and Savior Jesus Christ will be there, and the glory of the Lord will fill the earth as the waters cover the sea. Why should there not be gladness in our hearts? The latter rains have returned, under fields overlain by sun-burnt rocks there is a rich and fertile soil, and busy workers will soon *remove* the stones, and the land will become like the garden of the Lord, its high slopes covered with forests and vines, and its valleys flowing with milk and honey. Oh, for a home in our fatherland! for a place in that city, the glory of which no mortal eye has seen, and the beauty of which "can never be excelled." "The hope of living forever in that country and in that city," ought to stimulate us to renewed and greater efforts to save our fellowmen, for that inheritance will be forever, shall we not be more faithful hereafter? At home? in church? in society? Teach the little ones car fully. Be sure that they understand the blessed truth. God be with you during the rest of the meeting. You have my earnest prayers.

S. ROXANA WINCE.

[Came June 10, after the Conference so was too late to read out] is here given.—ED.]

Report of Labor.

Editor Restitution:

By your kind permission I will offer a few lines through the columns of THE RESTITUTION, for the benefit of those who read it, as to what we are doing. This year has been one of severe trials with me. I have been trying to hold out the Words of Life to perishing mortals, except for a short time during my dear wife's last illness. Since she fell asleep, I have talked to the people at different points every Sunday with some success. The first Sunday at the Jackson School house near Oxford. Second Sunday at the Economy School house south of Gouda, at 11 A. M., and at the Messner School house 3 miles west of Gouda, at 3 P. M. Third Sunday at the Lone Star School house near New Kirk, O. T. and the fourth Sunday at the Ward School house in O. T. Saturday evening before fourth Sunday at A. P. Chaplin's School house O. T. I have numerous other calls, but cannot go to all. Recently the Macedonian cry came from Salt Fork some 50 miles distant southwest in the Territory, "Come over and help us." We dropped one of our appointments and answered to that call. I went over to Bro. I. M. Vickerys and he took his buggy and we wound our way through the strip some 40 miles, landing at Bro. Butcher's. Found them getting ready to go on some ten miles distant to the place of meeting. But before we started we were treated to a good square meal, prepared by our beloved Sister Butcher. Here Bro. and Sister Chambers joined us, on we went. Got there in good time. A young gentleman (for the sake of meeting) kindly gave us the use of his house. The people could not all get inside. Gave three discourses to a large crowd of eager listeners. On Sunday at 3 o'clock we met at the river and helped four intelligent ones to put on Christ by baptism. These were Harvey S. Wile, Mr. Peoples, Mrs. Wiles and Mrs. Cramer, with others soon to follow. These are some of the fruits of the good seed sown by the hands of Bro. and Sister Butcher as they have long ago instituted Bible readings, and still the good work goes on there. We stayed over Monday and broke the loaf with them. Thus ended a meeting long to be remembered. This was another green spot in our life, amid our trials and troubles. These meetings were praise worthy for attendance and attention. The music was good led by our esteemed Sister Chambers and Bro. H. L. Wile. This makes eight prisoners we have recently endeavored to set free. To God be all praise. The work being done here is really commendable, and many would do well to copy after them. We pray that the loving arms of mercy may be thrown around them to keep them from falling. Brothers and Sisters prove faithful that no man take thy crown. May God be with you till we meet again. Submitted in love.

I. S. MILLER.

Editor Restitution:

May 21st, Tuesday morning 6 A. M. finds us walking from the depot to our own home once more, after an absence of 19 days spent with the brethren at Niagara Falls. We went among this people entire strangers, but soon found out they were the same warm-hearted, whole-souled beings that characterize our people as a whole. We found here some wide differences in opinion, but withal a band of zealous, devoted, prayerful, sacrificing workers. It is not our lot to find so many good things very often in one place. There is much opposition and prejudice in the city toward the little flock, occurring perhaps justly from past circumstances, which can only be overcome by leaving the isms and pursuing a strictly gospel and prayerful plan among our dear believers there. In spite of all barriers, however, eight souls put on Christ before we left, and Brother Greiner writes us another one, a very intelligent young man, has made the good confession, one on whom Bro. Greiner has been sowing the seed with careful patience for some time. He is now rewarded for his long waiting. May God continue to call them out one by one, here and there, for O, the time seems so short, soon the last one will be chosen. During our stay at the Falls we had a very interesting and enjoyable visit at the home of the late Bro. H. V. Lyons. We found dear Sister Lyon there in her lonely widowhood, still actively carrying out in every possible particular the wishes of Bro. Lyon. She desired me to say to the brethren. The home is still there, waiting with an old time welcome, any of the dear, weary vineyard toilers, and although he is gone, his home, his books, his picture so life-like on the wall, are all there with his wife to welcome whosoever comes in the name of truth. May the good father keep Sister Lyon in her declining years, with all the faithful ones, safely sheltered in his loving care.

B. W. & M. A. WOODWARD.

Dear Restitution:

I have not given any report of work done for some time, for I do not feel that I am worthy of but very little notice. As far as I am concerned, for what I do in the cause of my Master, is all to the glory of God and his Son. I am but a mere cipher, it is God's work and not mine. For the last three months I have been out in the field, and there has been some good done in the name of the dear Lord. I had some good meetings in Illinois and in Indiana, and during those meetings I have immersed three into the name of Jesus Christ for the remission of their sins, and others encouraged to more diligence. I feel so unworthy of any credit to myself, that I don't feel like writing anything for our paper. I am giving all of my time to the work of the Lord, and I feel as if I owed it all to him, and feel as if my work would soon be done. God help me to be faithful. I want to be found ready when the Master calls for me, and if I am worthy of any place in Christ's kingdom I shall be satisfied with it. Oh, Father help us all to be found ready when the King cometh. This is my prayer for Jesus' sake. Amen.

J. S. HATCH.

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Argos the 4th. All to begin Saturday night before.

J. S. HATCH.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$202.02
Mrs. E. J. Rathbun,	$11.50
A lover of truth,	3.50
D. J. Hilsabeck,	.75
A. M. Dart,	1.00
J. E. Hatch,	.50

A Christian should be like a perfume box, which imparts fragrance to that with which it comes in contact.

Faith is the eye to see, the ear to hear, the feet to walk, and the tongue to speak.

Poetry.

Oil on the Waters.

'Tis said that sailors, in the Southern Seas,
In danger's hour,
Have oil upon the seething waves, and these
Have half their power,

Our lives are wrecked on Time's relentless tide,
And, day by day,
The surging billows, rolling far and wide,
Disturb our way.

And oftentimes in full distress we lie,
Stranded aloof,
Or tossed, helpless, by the wind and waves,
and nigh
A rock-bound coast,

Or, if in that dread peril we could throw
Faith round our bark,
The waves would sink, the winds lose
Gently blow,
Light follow dark.

Original.

The Design of God in the Creation of Man.

That Jehovah had a design in the formation of man is evident to all thinking minds, in fact, there was nothing created in vain. The earth was created to be inhabited. Design is depicted to the earnest student visible. The heavens above disclose design, the earth beneath, light, air and water, proclaim design. Both the animate and inanimate in nature, proclaim design, that the hand that made them is divine.

No other planet in the great innumerable constellation of immensity is called earth, except our home planet. Concerning it, it is written in the Volume of Inspiration, "One generation passeth away, and another generation cometh, but the earth abideth forever." It is eternity-bound. Man, the last formed of the dust of the ground, God having breathed into his nostrils the breath of life, becomes a living being. Man was designed to be entrusted with the affairs of earth. Was to multiply and replenish the earth, was to subdue it and have dominion over it. In order to accomplish this, a helpmeet was provided for the man of earth. For the man and woman a beautiful home was prepared, with a garden in which God planted trees bearing delicious fruits. The Tree of Life was there also. Their duty was to dress and keep the garden, and of all the fruit that grew on the trees they were to freely eat, except one of which they were forbidden, were warned by the God that made them of the direful consequences that would ensue. Of banishment and death if they violated the decree of Jehovah, "Thou shalt not eat of it." The sequel discloses the solemn fact that Jehovah is not to be mocked by his creatures. They disobeyed, were banished and died, in time.

In consequence of the one rash act of our parents, we are mortal and must die. Death reigns over all earth's inhabitants alike, there is no difference between man and beast so far as the decree is concerned. "Dust thou art, and unto dust thou shalt return," is a decree of Jehovah that has not been countermanded since the expulsion from the garden. The original purpose of Deity is not to be frustrated by the puny arm of his creatures.

Jehovah has arranged a scheme of redemption by which he proposes to accomplish his original design in the creation of heaven and earth, and has revealed his plan of redemption to faithful men of Adam's race, that they might transmit it to their posterity, so that all who would gladly receive it and comply with the conditions might be saved, be born again. It is through a kingdom that the God of heaven is going to set up upon the earth in the latter days that he proposes to accomplish the re-generation of earth and its inhabitants from the curse of sin and death. The Lord Jesus the Anointed is the heir of the future habitable, and the redeemed of earth, the born again of the human race, his Bride shall reign with him on earth.

Jesus the Only Begotten Son of God, is the Nobleman of the parable who went to a far country to be invested with royalty, and is to return to those expecting him. he will appear without a sin-offering unto salvation, being the first-born from the dead, he will have the pre-eminence over all in the age to come. Will be King of kings and Lord of lords.

When he appears his Bride, the waiting ones, will be made like him, incorruptible. At the sounding of the trump the sleeping saints will arise invested with an incorruptible and deathless nature. The living will be changed, divested of the mortal and invested with the immortal nature and suddenly caught away from their associates, men of this world or age, and will meet Jesus in the air, from whence they will descend to Jerusalem, the Mount of Olives, See Zech. xiv. Soon after th meeting of the Bride with the Bridegroom and their descent, he will take unto himself his great power and reign on Davids throne, of which he is the legal heir. In Jerusalem, in the presence of the ancients gloriously he will be called the Song of the whole earth. Then the glory of the Lord will appear and all flesh shall see it together. Then is when judgment will be given in to the saints of the Most High. Then is the time the saints shall judge the world.

Submitted in the gospel hope.
H. Murphy.

Editor Restitution:

The following is a part of an address delivered at Gladbrook, at the reorganization of the congregation there. Believing it may prove interesting to the brethren I send it for them. Yours in the hope.
A. J. Eychaner.

CONDITIONS OF MEMBERSHIP AND DUTIES.

1. Every one who presents himself or herself for membership should be a firm believer in God and trust him as the great rewarder of all labor. One who sees all our actions and to whom we are responsible for all we do or say, that the thoughts and intentions of the heart are alike open to him.

2. We should be believers in the Lord Jesus Christ as our Savior, Advocate and Redeemer: our pattern in faith and conduct; and ever look to him as the Author and Finisher of our faith.

3. We should believe the gospel of the Christ as the glad tidings of the kingdom of God, or as stated in the Acts, "The things concerning the kingdom of God and the name of Jesus Christ."

4. Those who wish to become members should be those who have yielded obedience in baptism, thus putting on the Lord Jesus or becoming members of his body; and branches of the vine, children of the Household of Faith. They should confess and forsake their sins and show by their walk that they are living in harmony with the commandments.

5. If they have complied with the conditions of membership then they should receive the "right hand of fellowship," from the whole church, or from the Elders or Ministers in behalf of the church, as a token of acceptance and a pledge of mutual help and sympathy. The members of the Church of God should all be considered as standing on the same level—all brothers and sisters in the Lord. "He that is chief let him be servant of all," so that even the officers of the congregation are the servants of the "Household of faith."

6. It is expected that in this "Household of Faith" every member shall do his duty or her duty. As the members of a common family are expected to contribute to the support and comfort, and share in the joys and sorrows of the family, so also the members of any congregation are expected to help bear the burdens and contribute to the well-being and happiness of the family of Christ.

When we enter the church new relations, new duties, new responsibilities are assumed, and we no longer stand alone. When a man takes a wife, or a woman takes a husband, individuality is lost in the new union and a partner is now to be consulted in all our new work. There is now more than one to plan for, more than self to please, more than self to maintain. So too in the union with Christ. The Body is not one member now, but many members. Each member of our natural bodies is related to every other in the system, so too is Christ. When we are married to the Body of the Anointed we should take our place as a bride takes her place in the new relation as a member of a union. She is not at liberty now to consult merely her own will, but there is another will that must receive recognition and a mutual agreement must characterize every action or there will be division instead of union. Every member then should be a help in the family. They should be willing and ready to bear their part in the financial burden. If the Church is the light of the world, how can this light be kept burning without the help of every member. Each one can lay by something as an offering to the Lord. If it is our Lord's work we are engaged in, then whatever we do in the direction is done for him who did so much for us. The apostle's direction is in point, "Whatever ye do, do it heartily as unto the Lord."

We ought also to help in a spiritual way, by doing our duty at the prayer meeting or social meeting, and Sunday School. We can do this by learning a choice gem of Scripture and repeating it, or make a selection of a favorite hymn for singing. Stand up as a witness as being on the Lord's side and interested in his work, in short doing as well as you can any work assigned to you. Be faithful in attendance at all the meetings, if possible. Yes, you should make it your business to be present, and not forsake the assembly of your brothers and sisters. You are interested in the success of the congregation. Their success ... your success, their failure your failure. As each one in a family does his part in entertaining a visitor, so each one in the congregation should do their part in pleasing the Divine Christ when we meet together and expect him to be present. The Bible particularly enjoins upon each member to "help bear each other's burdens," and we will thus fulfil the law of Christ, and "Be ye kind one to another, tender hearted, forgiving one another even as God (for Christ's sake) hath forgiven you."

Let it be noticed that whatever we do we must do willingly. Better do but little and do it willingly than to do much and do it by constraint. Paul says, "If I do this thing willingly I have a reward," and Peter in speaking of the service of a Elder says that it should not be "by constraint but willingly." Whatever service is rendered then must be willingly whether it is money, or work, or teaching, or faithfulness in attendance, the service must be a free will offering or God will not accept.

By the church here it was decided, in order to meet running expenses, to make a monthly assessment of ten cents upon every member, and take up a public collection once a month, on the first Sunday of each month. The secretary will provide collection envelopes one for each family, for twelve months or twelve envelopes. If there is only one member in a family you will put ten cents in the envelope, seal it and write your name upon the outside, also the month and the amount. If there are two members in a family put in twenty cents, if three members thirty cents, etc. If you desire to put in more at a time than ten cents, or in other words it may sometimes be convenient for you to put in twenty-five or fifty cents or one dollar, in such event you will be credited by the secretary for the full amount put in, and your envelope filed, which always shows how far and how much you have paid if you take care to write the name upon the outside and the amount. I would advise that each one pay monthly if possible. If quarterly or semi-annually let it always be in advance. For the reason that it is easier to pay in that way. This monthly collection is for the expenses of the weekly meetings. To support and keep up preaching is for the present left with the Elders and Deacons. For the present, preaching is provided for. We all feel that in building this house we have (since the failure of crops last year) about as much as we can well do to pay the remainder of the indebtedness, yet we trust we have done a good work and that a way will open to keep up preaching, if not all the time at least occasionally and the Sunday School all the time. Here then is clearly an urgent need of help from every member. Save up the pennies and they will grow into dollars in time and the work will be carried on. I cannot refrain from saying right here that the best and the only Scriptural plan to save money for the Lord, in my humble opinion, is to lay aside at home each week or each day as the Lord has prospered us one-tenth of our income. I have preached on this subject twice to this people, yet to my certain knowledge there is not one in this congregation who are members who have adopted the plan. If upon other points my preaching is as ineffectual, then I will despair, or get discouraged. I wish that it might be otherwise. If the tithing system was adopted by every member there would be uniformity, and if, say one-half of the amount thus raised were paid into the church treasury there would be a blessing upon the whole body, and all would feel better than under a haphazard system. But we must be content with things as they are at present than as we wish them to be.

We have bought a new church record book, and written the same pledge or statement written in the old book when we organized Jan. 6, 1889. It reads as follows:

"We the members of the Church of God at Gladbrook recognize the Word of God as revealed in the Bible as our standard of faith and conduct, and God helping us we will endeavor to make our lives and faith conform to its teachings, so far as we understand it." This is short and to the point, and has been with us for six years. It is not a creed. The Word of God is our creed. The open Bible is our watchword. To do good is our religion.

This church record is in the care of the secretary, and open for inspection to all the members of the congregation. In it your names will be recorded and the date; and when a member dies, or moves away, or desires a letter to some other church or congregation if the facts will be briefly stated opposite your name. Tonight we desire all the old members to come forward and sign your names.

On next Sunday evening there will be an opportunity extended for those who have been baptized but who have not received the right hand of fellowship, when their names will also be added. After which any who wish to join with us, who have not yet done so, and who are with us in sympathy and faith, and are willing to cast in their lot with us will be welcomed, and receive the right hand of fellowship and be added to our number. In starting our church record anew we want to condense and preserve any items of interest so that they may not only be preserved, but that they may furnish at any time a ready reference to any work of the past. Of this nature is our Sunday School work and preaching. The future alone can tell what the result of all this year's work will be. It is a record to be proud of, when we consider all the circumstances.

In a community where many relatives live, there are always more or less difficulties arising between members of the church. These differences though small at first frequently grow and become burdens in time if they are not checked and righted. They arise in two ways, 1st, By misunderstandings, 2nd, By a thoughtless way of doing things. Now in a church these must be kept out if we would prosper. The way to keep them out is for each member to use good judgment and do right. The "start" is half of the race. In our re-organization let every thing be dropped of the past that would in any way hinder a free and hearty exchange of brotherly love and Christian sentiment. Bury every envy, or jealousy, or ill feeling; put a bridle upon the tongue and a watch over every action. Watch self first, last and always. See to it that fairness, impartiality and purity of motive characterize every dealing, statement or action. Be slow to take offence. Better have no secrets and tell none. Be careful not to say anything to wound the feelings of a brother or sister. Never bring up anything that is settled. Do not dig up "the hatchet that was buried," and don't fail to bury the hatchet as soon as you find one, and as quietly as you can.

Only reciprocal love can satisfy; hence, wealth can never meet the desire of the heart.

TEMPERANCE.

The Song of the Sot.

With clothes all shabby and worn,
And face all blotched and red,
A leper sat, with trembling hand,
Supporting his dizzy head.
Drink! drink! drink!
He made his life a thing to dread
And with a voice like that of the dead
He sang this song of the sot.

Drink! drink! drink!
I thirst, I burn, I need more!
And drink! drink! drink!
Till God is cast out from me.
Oh, why don't you ask a favor?
Why make me like a slave?
Your drink or home, or land and name,
No I give them all for more!

Drink! drink! drink!
'Tis my best friend to me!
Drink! drink! drink!
Till I am heavy and dead
To sorrow, to want, to shame
To home, to want, to sorrow,
I drink and feel the live long day,
And do the same to-morrow.

Curses, with mothers bend!
Curses, with sisters and wives!
You curse me? I pay ready cash for my own.
For other people's lives.
Drink! drink! drink!
To curses, want and woe!
Tax I pay—a—ble, I pay for my sin.
And that is my name and fame.

For why do I speak of fame
When my life is dark and drear?
Why tell so fully of my name.
Which I sell for a glass of beer?
I drink and I drink till I am mad,
But drink has marred my career;
It has chilled my heart, benumbed my brain;
Till life is void of cheer.

Drink! drink! drink!
But it does not slake my thirst;
It burns my throat; and oh! my head;
It aches as if 'twould burst!
In my home, which might glow
With the bloom of my health and cheer;
Dear ones are sick, and food are low;
They're feeling want, I fear.

Drink! drink! drink!
Till money and health are gone;
And drink! drink! drink!
Till I'm lean and lank and wan.
My friends with haughty mien,
Pass by, with scorn a nod;
They now regard my life, I ween,
As worthless as a clod.

What people think and say
Was once of concern to me;
But my pride has now all passed away;
I'm meek as I can be.
'Tis true I know full well;
I ought to mend my ways,
Reverse my career and commence
To bring about better days.

Alas, 'tis vain; my will
Is gone, and all despite
Such good intent, my mind is still
As closed and dark as night.
Once will and thought were clear.
But drinking hurt and oft,
Has robbed me of my birthright dear;
No more I look aloft.

Oh, had I one short hour
Of respite, here 'tis brief,
I would give some chance for love and hope
To ease this load of grief;
But thirst for drink's so great,
I scare the cursed bowl,
And drink and drink although, sad fate,
For drink I sell my soul."

With clothes so shabby and worn
And face all blotched and red,
The leper sat, with trembling hand,
Supporting his aching head.
Drink! drink! drink!
Hopeless and dark his lot.
He wished in his heart that he were dead.
As he sang this song of the sot.
—Voice.

Canada does not allow a liquor dealer or saloon keeper to hold a municipal office. Sensible.

Of the twelve thousand saloon-keepers of New York City, whose "good moral character" entitled them to license, eight thousand have served terms in prison.

Within ten years there have been in this country 21,384 deaths from yellow fever, and 650,000 deaths from alcohol. Yet we license alcohol and quarantine yellow fever.

The Canadian Temperance League recently presented a gold medal to the pupil in the public schools of Toronto who passed the best examination in the study of temperance and physiology.

"You are vipers, and your crime is second only to murder. You men have been proved guilty of sending through the United States mails books and pictures of the most demoralizing and debasing character. I would rather that a rattlesnake come into my house and crawled into my child's couch than have your vile literature carried to him. It would be an awful crime; but your offense is worse than if you had spread the yellow fever by the agency of the mails. I do not intend that any one shall ever hold up my courts as commencing your business in lascivious books and pictures, nor that a mild sentence could be so construed. When you send your villainous stuff into the homes of the people, a young boy or girl may see it, and a life be blighted. Your business seeks to strike down the teachings and years of labor which parents have given to the training of their children. You, Steele, I sentence to three years at hard labor in the penitentiary at Joliet; and you, Young, to five years at hard labor at the same place." —*Sentence by Judge Grosscup, at Chicago.*

The man who labors to be rich in grace is sweetly resting while he labors, while he who labors to be rich in gold wears himself out in unrest.

Fourteenth Christian International Endeavor Convention, Boston, Mass., July 9th-14, 1895.

The Lake Erie and Western Railroad, "Natural Gas Route," in connection with Wabash and Canadian Pacific Railway, via Detroit and Montreal, has been selected as the official route for the State of Indiana. Delegates, members and friends: Special Christian Endeavor train leaves Indianapolis, Monday, July 8th, at 7.00 P. M., and reaches Boston, Wednesday, July 10th. This is without question the grandest scenic route obtainable. Make your arrangements to accompany the official train of sleepers and free reclining chairs cars. Only $19.00 round trip. For sleeping car reservation, or any other information desired, address Dr. F. C. Heath, Master of Transportation for Society, or C. F. Daly, Gen. Pass. Agent L. E. & W. R. R., Indianapolis, Ind.—July 10.

Low Rates to Colorado.

On account of the meeting of the National Educational Association at Denver, Col., July 6th to 12th, 1895, the North-Western Line will sell excursion tickets to Denver, Pueblo, Colorado Springs and Manitou at the rate not to exceed one fare for the round trip (with $2.00 added for membership fee). The time limit of these tickets will be extremely liberal, and an excellent opportunity will be afforded for a summer sojourn in the ... to the Black Hills, Yellowstone National Park or the Pacific Coast. For full information apply to agents of connecting lines, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.; A. H. Waggoner, T. P. A., 7 Jackson place, Indianapolis, Ind.

Fourth of July Excursions via Vandalia Line.

Tickets will be sold on July 3d and 4th, good to return until July 5th, 1895, inclusive, between all stations within two hundred miles of initial point, at one fare for the round trip. Tickets will also be sold to *stations* on connecting lines on same basis as above. For particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.

The Nickel Plate Road has published a map of Boston, Mass., showing the location of the Christian Endeavor Convention Hall and State Headquarters of the 14th International Convention July 10th to 15th, and presenting the merits of their through Drawing Room Sleeping Car Line between Chicago and Boston. Write for a copy to any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent.—jul 5.

Fourth of July Excursion Rates via Pennsylvania Lines.

On Wednesday and Thursday, July 3d and 4th, special excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any stations on those lines within two hundred miles from station where ticket is purchased. Return coupon will be good until July 5th inclusive. Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

OBITUARY.

Died May 30, 1895, Sadie Tilton, oldest daughter of James and Josephine Tilton, of Rochelle, Illinois. Sadie was a graduate of the Josephine Training School for nurses, of Chicago, Illinois. She was affectionate, kind and gentle in her manner and beloved by all who formed her acquaintance. A large and solemn assembly was present at the service to sympathize with the sorrowing family at their home, conducted by the writer.

J. August Smith.

Report.

Editor Restitution:

Brother Geo. Kidwell of Arkansas, visited Wheatland, Mo., and delivered three able discourses to attentive audiences, with increasing interest, over the 1st Sunday in June. On Sunday night his subject was the "Times of Restitution," and truly he has heeded the injunction of Paul to Timothy. We were reminded of old times, when we used to have good meetings. He promised to return in September. In conclusion permit me to insert the lawyers plea, "Give me something that my mind can grasp, that faith can take hold of, something real and tangible, something real and substantial to hope for, a living God to trust in, and something to expect some future good."

A Reporter.

Reduced Rates to Asbury Park.

The Nickel Plate Road offers a rate of a fare and a third on the certificate plan July 8th to 13th, account National Meeting League of American Wheelmen.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

For the National Educational Association at Denver, Colo., July 5th to 12th, the Nickel Plate Road offers special low rates. A superb passenger service. Unexcelled Dining Cars. For information inquire of agents of the Nickel Plate Road.

As small violets attract by their fragrance, and not by their size, so humble lives have a drawing influence not possessed by the proud.

Go to the Seashore July 8th to 13th and attend the meeting of the league of American Wheelmen at Asbury Park, N. J. The Nickel Plate Road has authorized a rate of a fare and a third on the certificate plan.

Christ gives human life a new significance. Christianity broadens life. The man who gives up this world to secure the next is an eternal gainer, while he who gives up this to be rid of it loses all.

For the glorious Fourth, the Nickel Plate Road offers one fare for the round trip to all points on its line within a radius of 200 miles from starting point. Tickets on sale July 3rd and 4th, good returning until July 5th.

It is better to preach the gospel to a few, and awake some to righteousness, than to preach to many and put them to sleep with sensational opiates.

Fourth of July Excursions on July 3rd and 4th the Nickel Plate Road will sell round trip tickets between points on its line within a radius of 200 miles from starting point for a single fare. Good returning to and including July 5th.

Our love is measured by our trust, and our trust by our love.

The Nickel Plate Road has authorized its agents to sell excursion tickets July 3rd and 4th, good returning July 5th within a radius of 200 miles from starting point, at one fare for the round trip, account the Fourth of July.

Christ sweetens the waters of life.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

Iowa Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure then in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

O. M. MYERS, Pres.
O. J. ALLARD, Sec.

Y. P. S. C. E. Excursion to Boston.

The Society of Christian Endeavor of Central and Northern Indiana, at a meeting in Fort Wayne, Ind., May 21st, selected the Nickel Plate Road as their special train to Boston in July, to attend the Annual Meeting of the Y. P. S. C. E. for 1895. This special train will be arranged to stop enroute for a few hours at Niagara Falls and also at Saratoga Springs, N. Y., enabling passengers to enjoy a visit to those famous resorts. No extra charge will be made for these privileges. Passengers at other points along the Nickel Plate Road may join this special train at any station by previous arrangement through the nearest ticket agent as by allowing M. C. Baker, District Passenger Agent, Ft. Wayne, Ind. The Nickel Plate Road offers the lowest rates to all points east or west. This line, with its immediate eastern connections, forms the shortest line to Boston for the meetings of the Y. P. S. C. E. in July, and also the Masonic Knights Templar in August.—June 30.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Solid through trians to New York City were placed in service May 19th over the Nickel Plate and West Shore Railroads. This will enable both first and second class passengers to go through without change of cars. A colored porter will be placed in charge of first and second class day coaches to attend to the wants of our patrons, and to insure scrupulously clean cars enroute. This is in addition to the porters that always accompany the through sleeping cars. Rates continue the lowest. —June 30.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkucket and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia Line agent for particulars or address E. A Ford, General Passenger Agent, St. Louis, Mo.—July 31.

For the Conference of the Epworth League at Chattanooga, Tenn., June 27th to 30th, the Nickel Plate Road offers one fare excursion tickets.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. Your delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Commencing Sunday May 19th, the day coaches on all through trains of the Nickel Plate Road will be attended by a colored porter whose services are placed at the disposal of the patrons of the line. The purpose of this equipment is to insure scrupulously clean cars enroute.—m 22 15.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 48 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Summer Outings.—At Seashore, Mountain and Lake Resorts.

The Ocean Resorts Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the New Jersey Coast are reached by the Pennsylvania Lines. As a direct route to Newport, Narragansett Pier, Cape Cod, Martha's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains—Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead to the White Mountains, the Adirondacks, Watkins Glen, Mt Desert Island, and places of summer sojourn in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region—The Pennsylvania Lines bring Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Mackinaw City, Sault Ste. Marie, Gogebic, St. Ignace, Watersmeet, Au Sable, Iron mountain and all the romantic resorts of Northern Michigan within easy reach, as well as Ashland, Cedar Lake, Devil's Lake, Pelican lake, Three lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the first-class service, please apply to nearest Pennsylvania Line Ticket Agent, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.—June 26.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$8.50
Bloomington	7.00
LaFayette	6.00
Michigan City	5.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
NewCastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Colored porters have been placed in charge of day coaches on through trains of the Nickel Plate Road to insure perfectly clean coaches enroute.—m 22 15.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brethren and are unable to secure the services of an administrator.

Previously published	$84.00
Previously sent	$46.70

Reduced Rates, Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Chattanooga, Tenn., June 25th, 26th and 27th inclusive, account Epworth League International Conference, good returning fifteen days from date of sale. By special arrangement return limit may be extended an additional fifteen days.

To Denver, Colorado Springs, Manitou or Pueblo, Col., July 3d 4th and 5th, account National Educational Association Meeting. The return trip must be commenced July 12th, 13th, 14th or 15th, unless by special arrangement the return limit is extended to Sept. 1st.

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, July 5th to 9th, inclusive, for the National Christian Endeavor Meeting. Return limit may be extended by special arrangement to August 31.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Haines, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Through Buffet Sleeping Car to Michigan Points.

Commencing about the middle of June, and continuing until the latter part of September, the Vandalia Line will place in service elegant Buffet Sleeping Cars to be run through to Petoskey, Bay View, via Terre Haute, St Joseph, Grand Rapids, Traverse City and Charlevoix. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. Only one change of cars to Mackinac Island. For detailed information address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by Wiley Jones, Manchester, Va.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 9000 Baptists, in 1869. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages 9, 30 cts.

FOUR PAGE TRACTS.

9 for; 20 for 25c; 50 for 50c; 100 for $1.00. Set of the five tracts of the set mailed to any address for 5 cts.

Life and Death. A concise statement of the truth of the two ages of the redeemed and the Theological and Bible use.

Can you believe? a series of questions on the main points of our doctrine.

What was the symbol and what is the First Day of the Week or Lord's Day? Also many Objections to the Sabbath Answered. Price 5c. each, 25 for 50c, 50 for $1.00.

The Doctrines of Baptism as taught in Holy Scripture, together with objections fully defended and the subject exhaustively treated from the Greek text. Theological and Bible use. 16 pages, price 5c.

Christ's Kingdom—Where is it? What is It? The above is the title of a 4 page tract. Price 5c. each, 25 for 50c, 50 for $1.00.

The Doctrines of Baptism as taught in Holy Scripture, together with objections fully defended and the subject exhaustively treated from the Greek text. Theological and Bible use. 16 pages, price 5c.

Christ's Kingdom—Where is It? What is It? The above is the title of a 4 page tract. Price 5c. each, 25 for 50c, 50 for $1.00.

The Doctrines of Baptism as taught in Holy Scripture, together with objections fully defended and the subject exhaustively treated from the Greek text. Theological and Bible use. 16 pages, price 5c.

The Rest of All Times. Canst Thou Tell? This little book of 17 pages on the above named subject is now ready, and may be had from Tabernacle Williams, San Diego, Cal., for 25 cts. or free to those too poor to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible; comprising its antiquities, biography, geography and natural history, with about 600 full page engravings, numerous smaller illustrations, colored maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 756 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants, including a brief harmonistic sketch of the Jesus—being nine lectures delivered by Dr. L. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Containing the original text of the New Testament, with an interlineary word-for-word English translation, based on the readings of ancient critics, and on the various readings of the Vatican Manuscripts, together with interlinear and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library Binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the English text of Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 50 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Cora Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 106 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 50 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at Salt Rock, Ohio.

Future Probation. By Wm. G. Moncrieff. We have received an inspection of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" A book of 148 pages, well known to our readers, and of undoubted ability. This book is paper covers, only 12c each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sirdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Rossville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hadler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 82, Ex. Sun.	12:11pm	For St. Joseph.
No. 84, ex. Sun.	10:25pm	for "
No. 86 "	7:31am	"
No. 76 daily	5:15pm	"
No. 60 Sunday only	9:07 a	"

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun.	6:21am	For Terre Haute.
No. 83, "	12:50pm	" "
No. 75 daily	4:15pm	" "
No. 87 ex. Sunday	7:27pm	" Logansport
No. 59 Sunday only	9:00pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address P. H. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 686 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Godfrey, Evangelist.

The Church of God meet for worship and to celebrate the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

The Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services every Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor can be found at 708 Huntingdon Street.

The Christian Church has changed its place of meeting. They now occupy the VanHuten Hall, located on the corner of Maple Avenue and Chestnut Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on McLean street, as follows: Preaching by J. F. Wagoner every first Sunday in the month, also Sunday school every Sunday, and one prayer meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall over the corner of Michigan and LaFayette streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evenings. W. D. Thompson, Elder.

Church of God at Sidney, Ohio, meet every first day of the week at 10 o'clock. Sunday School at 11 o'clock for devotional exercises. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock, a. m., in M. E. Hall. Address all on the direction of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty-six miles east thereof.

The Church of God in Pomfret Co., Neb., meets in the new farm house. W. Bovee Colon Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Wetton Elder and Ada Berk Clerk.

At Ainsworth, Neb. Sunday school every Saturday at 11 o'clock, p. m. Preaching at 3 p. m., followed by services at 8 p. m. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from depot.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayer and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Rufe, Bessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Cully Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Rev. W. W. Jaquith. 3rd Sunday, sermon by Bro. Edwin Grant. 4th Sunday, sermon by Bro. W. L. Skeele. 5th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowmar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m., in K. of P. Hall, 955 Willson avenue, Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gainesville, Ga., every Sunday morning and evening. Travelers are welcome. God a welcome. Sunday school 10:30 a. m. A. J. Eychaner.

Meeting of Sunday school every First Day at Cook's school house, Calhoun co., Ia., by Elder Wm. Sell, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Martin E. Troxel, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Constitution every four weeks. At Burton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are expecting Evangelist Meyers, Mellott, West, or we will have no regular preaching. The church at Raleigh Center is presided over by Bro. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsb'g, Ft. Wayne & Chicago Div. Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.

	9	15	39	3	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 01	1 00		3 10	
Allegheny	7 05	1 05		3 15	
Canton	10 15	4 15		6 25	
Massillon	11 30	5 30		7 40	
Wooster	12 10	6 10		8 20	
Mansfield	1 12	7 12		9 22	
Crestline	2 10	8 10	8 20	10 20	
Bucyrus	2 37	8 37	8 47	10 47	
Galion	2 52	8 52	9 02	11 02	
Van Wert	4 25	10 30	10 37		
Ft Wayne	5 50	12 00	12 00	2 30	
Arcola			12 15	2 45	
Columbia City	6 09	12 15	12 25	2 55	
Leesville			12 35	3 05	
Pierceton			12 46	3 16	
Silver Lake			12 51	3 21	
Warsaw	6 31	1 02	1 20	3 50	
Etna Green			1 30	3 50	
Bourbon			1 41	4 01	
Bristol			1 51	4 11	
Plymouth	6 08	1 52	2 05	4 25	
Tyner			2 13		
Hamlet			2 20	5 01	
Davis			2 31	5 12	
Hanna			2 41	5 22	
Wanatah			2 47	5 27	
Westville	6 55	2 11	3 00		
Valparaiso	7 21	2 30	3 10	5 50	
Kouts			3 21	6 01	
Wheeler			3 27	6 07	
Hobart			3 37	6 17	
Lake Station			3 43	6 23	
Gary			3 48	6 28	
Tolleston			3 53	6 33	
Chicago	8 00	3 05	4 35	7 15	
	AM	PM	PM	PM	

Eastward.					
Chicago	3 00		11 15	4 45	
Tolleston			11 25	4 55	
Gary			11 30	5 00	
Hobart			11 35	5 05	
Wheeler			11 39	5 09	
Valparaiso	4 32	1 15	11 50	5 20	
Wanatah			12 00	5 30	
Hanna			12 06	5 36	
Wanatah			12 12	5 42	
Davis			12 17	5 47	
Hamlet			12 28	5 58	
Tyner			12 36	6 06	
Plymouth	5 45	2 58	12 50	6 20	
Bristol			1 00	6 30	
Bourbon			1 10	6 40	
Etna Green			1 20	6 50	
Warsaw	6 06	3 13	1 30	7 00	
Silver Lake			1 45	7 15	
Pierceton			1 51	7 21	
Leesville			2 01	7 31	
Columbia City	6 32	3 40	2 12	7 42	
Arcola			2 22	7 52	
Ft Wayne	7 50	5 00	3 30	9 00	
Van Wert	9 20	6 30			
Lima	10 30	7 40			
Kenton	11 05	8 15			
Crestline	12 00	9 10	5 00	10 30	
Mansfield	12 58	10 08	5 58	11 28	
Mt Vernon	1 40	10 50	6 40	12 10	
Canton	2 38	11 48	7 38	1 08	
Alliance	3 50	12 58	8 50	2 20	
Pittsb'gh, ar.	5 55	3 00	10 55	4 25	
	AM	PM	PM	AM	

Eastward.					Local Pass.
Chicago	12 20 pm		5 25 pm		Leave Pittsburgh
Chesterton	2 27 pm	6 00 pm	10 16 pm		7 30 am
Ft Wayne	2 30 am	12 15 pm	2 10 am		7 45 am
Arcola	4 07 am	2 05 pm	3 53 am		9 05 am
Kenton	4 47 am	4 20 pm	6 27 am		2 40 pm
Galion		5 05 pm			11 45 pm
Valparaiso	5 20 am	6 35 pm			1 45 am
Hobart	5 52 am	6 47 pm			1 58 am
Hammond	6 31 am	7 10 pm			2 45 am
Pittsburgh					6 40 am
Chicago	7 25 am	7 50 pm	9 00 am		

Trains leaving Chicago at 4.45 a.m., Cleveland at 9.00 a.m., and local for Galion do not run Sunday; other trains are daily. Trains are equipped with Pullman Buffet Sleeping Cars. No change of cars between New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. SOLLITT, Dist. Supt.
D. F. HOLMES, Gen. Pass. Agt.
Cleveland, O.

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PATENTS

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The Restitution.

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Poetry.

Be Earnest.

The white-winged hours speed swiftly on,
And leave no track behind.
So life a vapor dim, is gone
If frivolous the mind.

Of rain a promise there may seem
And this of stately growth.
But like the theme of a dream
Both shall dissolve at length.

Original.

PSALM. 41.

42 COM. VER.

1. Unto the end; For understanding for the sons of Kore (the temple choir).

2. As the hind longeth for the fountains of water, even so my soul longeth for thee, O God.

3. My soul hath thirsted for the living God: When shall I come and appear before thy face?

4. My tears have become my bread day and night, while it is being said unto me each day, day after day, where is thy God?

5. These things have I called to mind and poured out my soul upon me, because I shall go through, a wanderer, in a place of tabernacle unto the house of God with a voice of gladness and confession, an echo of those who keep festival:

6. Why art thou over-sad, O my soul, and why dost thou disquiet me? Hope in the Lord, because I shall confess unto him, O thou instrumental-salvation of my face, O thou my God.

7. Unto myself hath my soul become disquieted; Therefore shall I have recalled thee to mind from a land of Jordan and from Emoni Ebn's little mount.

8. Abyss invoketh abyss with a voice of thy cataracts: all thy billows and thy waves have gone over me:

9. The Lord will enjoin his mercy by day and by night will he reveal it: Mine is a votive-prayer unto the God of my life.

10. I will say unto God, My intervener art thou, Why hast thou ignored me?

11. Those who afflict me have reproached me, while my bones were being crushed, while they were saying unto me each day, day after day, Where is thy God?

12. Why art thou over-sad, O my soul, and why art thou disquieting me? Hope in the Lord, because I shall confess unto him, O thou, the salvation of my face and my God,

PSALM 42 (43 COM. VER.)

1. David's psalm. Judge me, O God and require my right from a nation not holy: From an unjust and deceitful man deliver me.

2. Because thou, O God, art my controlling-power. Why hast thou thrust me away? And why do I go my way sad-visaged while my enemy is afflicting me?

3. Send out thy light and thy truth; They have guided me and led me unto thy sacred mount and unto thy habitations.

4. I will go in unto the altar of God unto the God who causeth my youth to rejoice; I will confess unto thee with Cithara, O God my God.

5. Why art thou over-sad, O my soul, and why art thou disquiting me? Hope in God that I shall confess unto him, O thou instrumental-salvation of my face, my God.

PSALM 43 (44 COM. VER.)

1. Unto the end; For the sons of Kore (the temple Choir) for understanding, a psalm.

2. O God we have heard with our ears; our fathers have told us of a deed thou didst do in their days in ancient days.

3. Thy hand destroyed nations and planted them down, thou didst afflict laities and cast them out

4. For not with their sword did they inherit a land (or earth) and their arm did not save them, but thy right hand and thy arm and the illumination of thy countenance; because thou wert satisfied with them.

5. Thou art he my king and my God who enjoineth Jacob's salvations.

6. In thee will we hook our enemies and in thy name have we made nought of those who arise against us;

7. For not in my bow do I hope and my sword will not save me.

8. For thou hast saved us from those who afflict us, and those who hate us hast thou put to shame.

9. In God shall we have been praised all the day long and in thy name will we confess forever (unto the age). Interlude.

10. But just now hast thou thrust away and put us to shame and thou wilt not enter into our hosts (dunameis).

11. Thou hast turned us back in the face of our enemies and those who hate us have been plundering us for themselves.

12. Thou hast given us like sheep as it were to be eaten and thou hast dispersed us among the nations.

13. Thou hast given away thy laity without a price, and there was no fulness in their alahs:

14. Thou hast made us a reproach to our neighbors, a mockery and laughter to those round about us.

15. Thou hast made us a parable among the nations, a wagging of the head among the laities.

16. All the day long is my disgrace before me and the shame of my face hath covered me.

17. By reason of the voice of the reproacher and prater, from the face of enemy and persecutor.

18. All these things have come upon us and we have not ignored thee, and we have not done wrong unto thy covenant,

19. And one heart hath not stood away to the rear: and thou hast inclined our paths away from thy way;

20. Because thou hast humbled us in a place of evil-doing and a shadow of death hath covered us.

21. If we had ignored the name of our God, and if we had spread our hands out unto an alien God,

22. Would not God requite these things? For he knoweth the hidden things of the heart;

23. That for thy sake we are being put to death all the day long; have been accounted as it were sheep for slaughter.

24. Awake, why dost thou sleep, O Lord? Arise and do not thrust away completely.

25. Why dost thou turn away thy face; Why ignore our poverty and our tribulation.

26. Because our soul hath been humbled to the dust; our belly hath cleaved to the earth.

27. Arise, O Lord, Respond to our cry for help and redeem us for thy name's sake.

PSALM 44 (45 COM. VER.)

1. Unto the end; Concerning those who will have become alienated; for the sons of Kore (the temple Choir) for understanding: An ode about The Beloved.

2. My heart hath sought out a good word; I address my works (doings) to the King: My tongue is a pen of a swift-writing scribe.

3. Ripened in beauty as compared with the sons of men art thou; Grace hath been poured out with thy lips: Therefore God hath blessed thee forever.

4. Mayest thou have girded on thy sword upon thy thigh, O thou able one, in thy ripeness and thy beauty,

5. And mayest thou have extended, and do thou prosper and rule as king for the sake of thy truth and meekness and righteousness, and thy right hand will guide thee wondrously.

6. Sharpened arrows are thine, O thou Able One; Laities will fall beneath thee in the heart of the enemies of the king.

7. Thy throne O God is unto an age of an age; a sceptre of uprightness is the sceptre of thy kingdom;

8. Thou hast loved righteousness and hated transgression; Therefore God, thy God hath anointed thee with an *elaion* of gladness above thy participants.

9. Myhr and stakte and kasia are from thy outer-garments: ...

10. Daughters of kings are there from ivory palaces, from out which they cheer thee: The queen standeth beside thee in honor of thee; at thy right hand, clad with a variegated outer-garment in an undergarmented inter-woven with gold.

11. Mayest thou have heard O daughter, and mayest thou have perceived and inclined thine ear, and mayest thou have ignored thy laity and thy father's house:

12. Because the king hath longed for thy beauty; because he is thy lord,

13. And daughters of Turos (Tyro) will do him homage with votive-gifts; the rich of the laity of the land (or earth) will litanize thy face.

14. All the glory thereof (of the earth) belongeth to the daughter of the king, O Esebon, clad with a variegated outer-garment with golden fringes.

15. Virgins will have been brought away in her train unto the king; her neighbors will have been brought away unto thee.

16. They will have been brought away with rejoicing and gladness; They will have been led into the king's inner sanctuary.

17. In return for thy father's sons have been begotten unto thee: Thou will constitute them rulers over all the earth (or land).

18. They will have remembered thy name in every generation and generation: Therefore laities will confess unto thee unto the age and unto the age of the age.

PSALM 45 (46 COM. VER.)

1. Unto the end; For the sons of Kore (the temple choir) concerning the *hidden things*, a psalm.

2. Our Lord is a refuge; and *a help* (*lit. an ability*) a responsive-helper in tribulations that find us exceedingly.

3. Therefore we shall not have feared when the earth is being shaken and mountains are being transported into the hearts of seas.

4. Their waters echoed and were disturbed; the mountains were shaken with his controlling-power. Interlude.

5. The swellings of the river make the City of God to rejoice. The Most High hath sanctified his habitation;

6. God is in the midst of her; She will not have been moved, God will afford responsive-help to her with his face.

7. Nations have been disturbed; kingdoms have declined; He hath given his voice; the earth hath been moved.

8. The Lord of *Hosts* (*abilities*) is in our midst, the God of Jakob (Jacob) our intervener. Interlude.

9. Come hither and see the works of the Lord, the prodigies which he hath disposed on the earth,

10. Removing wars unto the ends of the earth: Bow will he break and weapon will he shatter and broad-shield will he burn with fire.

11. Take leisure and comprehend that I am God: I shall have been exalted among the nations; I shall have been exalted on the earth.

15. The Lord of Hosts (the abilities) is in our midst, the God of Jakob our Intervener.

COMMENT.

The 41st psalm has the significant heading, "For understanding for the sons of Kore" and is a soliloquy. It is a psalm of *hope* rather than faith and teaches us how important a factor hope is in the day of tribulation that comes to every child of God "And now abideth these three faith, hope, love." Perhaps it was just here and in this psalm that Paul got such an uplift in spiritual *understanding*, and such ability to *subject his soul* to the claims of the higher spiritual life and the hope of the gospel. It is Messinnic in being the *cry* of the human-nature in the dual struggle and tribulation—the representative suffering of humanity and the comfort of the spirit therein. The numerical signification points to a major harmonic of some sort in *one* person and that *one* can be no *other* than the Christ, and the emphasis placed upon *hope* shows that this harmonic is the divine hope.

The 42nd psalm is identified as one of David's and is the complement of the 41st being the *hope* of the Church or the Christian hope which follows and supplements or brings up that which is lacking in the sufferings of the Christ, and is numerically correct, as two would represent the Church in this relation. The last clause of the 5th verse I understand to be the Church addressing Christ as prompted by the Spirit.

The 43rd psalm as shown by its *heading* is also to give spiritual understanding and contains a great deal of exhortation that must then have been mysterious; but which now in the light of sacred history is perfectly clear to the Christian Church—the burden of which is God in his saint or saints to work out his wondrous purposes—the *inability* of the flesh and the ability of the spirit—the loss and the gain—the failure and the triumph, the glory of redemption in a word—the humiliation, the cry and the responsive-help. Numerically a *third* in this relation would indicate the official work of the spirit or the divine responsive-help when human hope had failed.

The 44th psalm having the significant heading, "Concerning those who will have become alienated—for understanding; an ode about The Beloved" ought to be very suggestive in many ways to the Christian at all familiar with God's Word. The Messianic import is unmistakeable and has been generally conceded by all the Christian interpretors. The Queen here is the Church of Christ represented as being *wooed* and exhorted to hear and yield—and the glories to follow such a union. The wonderful beauty of the psalm has been recognized in all ages. The symbolic imagry and import there is no time or space here to bring out, though this is necessary to any full understanding of the subject matter. "An olive-oil of gladness" for instance is significant of an anointing with God's spirit, all the imagry here used must be interpreted in this way to rightly understand the full thought of the psalm. Numerically the psalm is a major harmonic of divine *teaching*.

The 45th psalm is a *minor* harmonic with the suggestive heading "Concerning the hidden things." This ought to stimulate the spiritual truth-seeker. I think, even at this late day in the experience of the Christian Church. Observe the clause of the 11th verse, "Take leisure and comprehend that I am God." The Church will do well now to heed this exhortation and it may not yet learn some "*hidden things*." The psalm gives us a glimpse of the great natural change that is yet to come to this planet when the long delayed judgment and *restoration* to righteousness comes—not "*restitution*" but "*restoration* of all things etc." This is one of the many glimpses given us in prophecy. A *minor* is a harmonic, but there is always sadness and sorrow in the melody, and the songs of the sanctuary and the saints have always had a leaning toward the *minor key*.

CHAS. GARDNER.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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Selected.

Deliverance of the Children of Israel.

"The passover and the sprinkling of blood were kept by faith among the children of Israel. The death-wail of the first-born of Egypt filled the land with notes of woe, and caused the Egyptians to demand, and Pharaoh to permit the immediate departure of Israel; and early on the morrow the captive nation began their march. Directed by God, guided by Moses, and hastened by Pharaoh, they stretched their long lines across the plain. Each house of bondage contributed to swell the host; and the whole, like a mighty army, despatched from Succoth, and followed the majestic guiding cloud to the borders of the wilderness. Thence they turned and passed by Migdol, and coming where two lofty mountains flanked an intervening valley, they entered it, and marching down, encamped on the verge of the Red Sea. But when once they were gone, the old and ungodly passions burned again in the monarch's heart. He gathered his warriors, he assembled his horsemen, he prepared his chariots, and with arms and armies he started forth to recapture the fleeing fugitives. The people, the spoils, and the women were the objects that stimulated their pursuit. Rage, covetousness, and lust hurried them with headlong haste. Away they sped; the earth trembles beneath the clatter of the countless hoofs of Egyptian horses; ing on the borders of the sea, they heard in the distance the roar of the seething multitude, the cries of rage, and lust and haste; the jostling of chariot wheels, the neighing of horses, and the rattling of armor. They saw the dust that attended their hurried march; and in it the glitter of gold, the flash of steel, and all the dread accompaniments of war's tumultuous and desolating tide. Cries of anguish and despair rose from the lips of the imperiled host of Israel. And then came the mandate, "Speak to Israel that they go forward." The wondrous rod was outstretched above the foaming waves; the billows crouched, the flood divided, and stood congealed in giant walls on either side, while between them lay, for Israel, the highway of salvation from their foes. "By faith they passed through the Red Sea dry shod." The old man and the young, the matron and the maid, the little timid child holding the hand of his stalwart father; all, with bleating flocks and lowing herds before them, pressed on in the awful pathway. The sea was about them, they learned the hidden secrets of its silent depths—the waves were on either hand, the awful cloud of glory beamed on them and on their foes; and the everlasting God led them through the mighty deep. By faith they passed the sea. Faith gave courage to the weakest heart. Faith held them steadfast in their purpose. Faith chased away the last vestige of their fear, and caused them to walk solemnly, yet triumphantly on. At length they reached the shore. The last of all the mighty host gathered on the other verge of the flood, and Pharaoh saw with rage and disappointment his prey eluding his grasp and passing beyond his reach. Could he be foiled thus; could he at last relinquish his hellish scheme? Nay, he would make one more effort. "Whom the gods will to destroy, they first make mad," said the ancient heathens. So it was now. The great controversy between Pharaoh approached its termination. But there was one more act. God hardened the monster's heart until reckless madness ruled his mind supreme. And then

--the way is yet open—Israel is yet in sight—he will try the perils of that awful passage. Why should not he yet be victor in the strife? And so those foaming steeds turn toward the margin of the flood. "Forward!" shouted the king, now but a maniac, burning with lust and rage. "Forward!" rings the maddening cry from the lips of each foe of God. Down the verge they plunge into the most awful path an army ever trod. On, on, rush chariots; on, on, leap horses; on, on, press the armed men; mad, wild, furious, they haste into the awful net. And when the shore is vacant; when all are within the watery gorge; then invisible hands hold the rushing chariot wheels—they drag heavily on the miry bottom; the steeds flag in their hurried course; the charioteers urge them on in vain; and dire dismay settles upon the infatuated throng.

And now Moses stands upon the beetling shore, and overlooks the mighty host. The sky grows black with a gathering tempest—the cloud of fire glares angrily through the gloom—and as the morning breaks, the wonder-working rod is raised aloft once more. Oh, how these solid walls of waters melt! "*Flee—flee!*" but flight is too late. The sea asserts its rule. The gurgling waves roll back with torrent-like flow—the death wail of Egypt's chivalry sounds loud and shrill above the roar of the tempest and the booming of the Red Sea's billows—the storm-tossed waters rave and thunder above the Egyptian's heads—the deep boils awfully with wild and tameless rage—the vivid lightnings gleam along the dark- ing waves—the thunders mutter the funeral dirge of the ungodly host—and the controversy of Jehovah with Egypt and its rulers is closed, in the might and majesty of God, by the destruction of his infatuated foes. Above the roar and confusion of their overthrow there rings from the other shore a peal of lofty praise. A few snatches of the song have floated on the air, and come down through the years of many generations, and are still known among men. "Then sang Moses and the children of Israel this song unto Jehovah, and spake saying—

"*I will sing unto Jehovah, for he hath triumphed gloriously;*
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and song, and he is become my salvation:
He is my God, and I will prepare him an habitation;
My father's God, and I will exalt him.
Jehovah is a man of war. Jehovah is his name.
Pharaoh's chariots and his host hath he cast into the sea;
His chosen captains also are drowned in the Red Sea.
The depths have covered them; they sank into the bottom as a stone.
Thy right hand, O Jehovah, is become glorious in power;
Thy right hand, O Jehovah, hath dashed in pieces the enemy.
And in the greatness of thine excellency
Thou hast overthrown them that rose up against thee.
Thou sentest forth thy wrath, which consumed them as stubble.
And with the blast of thy nostrils the waters were gathered together,
The floods stood upright as a heap,
The depths were congealed in the heart of the sea.
The enemy said, I will pursue, I will overtake,
I will divide the spoil; my lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them;
Thou didst blow with thy wind, the sea covered them;
They sank as lead in the mighty waters.
Who is like unto thee, O Jehovah among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.
Thou in thy mercy hast led forth the people thou hast redeemed;
Thou hast guided them in thy strength unto thy holy habitation.
The people shall hear, and be afraid;
Sorrow shall take hold on the inhabitants of Palestina.
Then the dukes of Edom shall be amazed;
The mighty men of Moab, trembling shall take hold upon them;
All the inhabitants of Canaan shall melt away.
Fear and dread shall fall upon them;
By the greatness of thine arm they shall be as a stone
Till thy people pass over, O Jehovah,
Till the people pass over, which thou hast purchased.
Thou shalt bring them in,
And plant them in the mountain of thine inheritance,
In the place, O Jehovah, which thou hast made for thee to dwell in,
In the sanctuary, O Jehovah, which thy hands have established.
Jehovah shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea. And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them:

Sing ye to Jehovah, for he hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.

Such were the high and holy strains that celebrated the overthrow of the adversaries of the Lord. Pharaoh's race was run. His controversy with God was closed. He had fallen in the mad onset against Omnipotence. He had fallen like an oak of Bashan, or like a cedar of Lebanon before the thunderbolt. And as the sound of his fall rolled in echoes across the desert, surely others would fear. The princes of Edom, the rulers of Moab, the inhabitants of Canaan, all these would tremble at the dire catastrophe and learn to reverence the God of heaven and earth. And so was closed up the controversy of God with the ruler of Egypt—closed as all other controversies had been closed, not by submission, nor by arbitration, not by mercy, but closed on the one hand by unmitigated and stubborn rebellion, and on the other hand by sudden and overwhelming and exterminating vengeance. Every mercy was abused, every respite misimproved, every promise repudiated, every vow violated, every command disregarded, every sign mimicked. Every effort for pacification and adjustment was put forth, but all in vain. Man would not repent, would not obey, and so nothing remained but to give up the struggle, and allow the dark tide of revolt to roll on unhindered, or else by measures prompt, speedy, and decisive to put an end to their rebellious course. It was done—the Red Sea buried them in her depths, and then vomited them up and rolled them, horses, chariots, king, princes, robes and weapons, upon the distant shore. Thus was Israel delivered from hard and cruel bondage. Thus was there a lesson taught which caused the ears of oppressors to tingle wherever it has been told. There were judgments executed which magnified God, honored his law, vindicated his government, delivered his people, and destroyed his foes.—*From "Great Controversy between God and Man," by H. L. H. in Bible Echo.*

Our Record.

We are writing an imperishable record by our fleeting deeds. Half a dozen pages carry all the story of that stormy life of David. It takes a thousand rose trees to make a vial full of essence of roses. The record and issues of life will be condensed into small compass, but the essence of it is eternal. We will find it again, and have to drink as we have brewed when we get yonder. "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap." There is a time to "sow," and that is the present life; and there is a time to "reap" the fruits of our sowing, and that is the time when times have ended and eternity is here.

The Restitution.

THE RESTITUTION advocates the full restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the resurrection of [illegible] the literal resurrection of the dead; the judgment-[illegible] of the righteous, and the final destruction of the wicked; eternal life only through Christ; and many other kindred truths. Also baptism by [illegible] of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and only life as essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the O. P. Association.
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 8, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

EMERSON says, "Words have weight when there's a man behind them." That being so what shall we say of words when God is behind them, and his spirit in them? Are they not quick and powerful? Are they not God's saving power to those believing them?

SOME one has said "the infidelity that hurts is that of a man who makes out that he is on God's side, and then wont live up to it." Another says, "If we are right we cannot be hurt by the truth: and if we are not right, we ought to be hurt righteously."

BISHOP BUTLER truly observes that *moral* precepts are precepts the reasons of which we see; *positive* precepts are precepts the reasons of which we do *not* see. Moral duties arise out of the nature of the case itself, prior to external command. *Positive* duties *do not* arise out of the nature of the case, but from external command; nor would they *be* duties at all, but *for* such command.

THE Corean developments are regarded with grave anxiety. It is thought that Russia intends to make Japan carry out her agreement to make Corea an independent country, the latter having it is said renounced the Japanese alliance and placed the kingdom at the disposal of Russia. The Liberal Ministry in England has been defeated and given place to the Unionists under Lord Salisbury.

JEAN PAUL RICHTER said the *noblest* spirits are those which turn to heaven, not in the hour of sorrow, but in that of joy. Like the lark they wait for the clouds to disperse, that they may soar up into their native element." That may be so, but we are thankful to know that God's children are invited to look to him in the time of trouble, even if they have neglected to do so when things moved smoothly on. Oh what a good and gracious father God's children have.

IT was said by Chrysostom that Christ was wont to catch every man in the way of his own craft,—*magicians* with a star, fishers with fish." God speaks in such forms and phrases as may best work upon those to whom he speaks. David a shepherd was selected to feed His people. The magicians were given a star to guide them to Christ. Those who followed Christ for something to eat were given a lesson on spiritual food; and the Samaritan woman at the well heard a sermon concerning the water of life.

THE latest foolishness from the Spiritualistic headquarters, Lake Brady, Ohio, is to the effect that we are all *double*, and every man embodies a woman. Said an authority on Sunday: "Spirits do not re-incarnate, but matter does. The resurrection of the body is impossible, but the atoms of your body have re-incarnated millions of times. You are all double: you have four eyes, four ears and two noses,—you are four-legged, male and female; every man embodies a woman, and every woman a man."

READER, did it ever occur to you, that in the very nature of things, only those whom Jesus *pronounces* blessed, *are* blessed? The world says, "Blessed the rich, the joyous, the elevated, the quick-spirited, the popular, the worldly wise, and the ambitious." Jesus says, "Blessed the mourning, the meek, the spiritually aspiring, the merciful, the pure, the persecuted, the peacemaker." How entirely different the lists! Here the blessed Master strikes out a new path,—teaches a pure and lofty theology and philosophy with a distinctness which the wise men of old could only feel after,—caught a glimpse of, but could not seize. Do not forget it, reader, the kingdom of God awaits the poor in spirit,—comfort awaits the mourner,—the whole earth as an inheritance awaits the meek, hungerers and thirsters after righteousness shall be filled,—shall be perfectly and completely satisfied,—mercy awaits the merciful, the pure in heart see God,—the peacemakers become God's children, and the persecuted for righteousness sake possess the Kingdom of Heaven. What a catalogue of heavenly blessings!

AGAIN, reader,—have you ever thought seriously of the necessity of being *in Christ*, who is the resurrection and the life, in order to live again, and live always? If not, you are entreated to believe at once the gospel by which the Great Teacher has brought Life and Immortality to light,—turn away from sin, and then, as the heavenly sin-covering garment put him on by *baptism* into him. Having done this, go on, press forward all the time, seeking for glory, honor and incorruptibility, by *a patient continuance in well doing*, and God will assuredly render (through Christ) to you eternal life."

NO. 76 of Luther's famous theses against the doctrine of indulgencies, was as follows: "The indulgencies of the Pope cannot take away the smallest daily sin, in regard to the fault of delinquency." The theses were provoked by the merchandise carried on by Tetel a man of notoriously loose life who held the office of commissary-in-chief, who proclaimed his mission with such words as these: "Now you can ransom your souls. Thoughtless man, with 12 pence you can deliver your father out of purgatory. The Lord our God is no longer God. He has committed all power to the Pope." —*Swains Religious Revolution in XVI. Century.*

WHEN the French infidel said to the peasant, "We will pull down your churches, destroy your pictures, and demolish everything that reminds you of God," the peasant replied, "But you will leave us the stars!" What a noble, devout, and unanswerable answer! Yes, indeed; he would *have* to leave the stars: and as long as the stars revolve and shine, so long the heavens will declare the glory of God, and the firmament shall show his handiwork. Upon a marble tablet in the observatory at Williamstown College are the words of Isaiah the prophet: "Lift up your eyes on high, and behold who hath created these things that bringeth out their hosts by number: He calleth them all by name; by the greatness of his might, for that he is strong in power; not one faileth." This was the prophet's answer to the skepticism of his times.

"WE assure lly believe that on a day known only to God, the Lord Jesus Christ will suddenly come again from heaven with power and great glory; and we look for this second appearing of our Savior as the blessed hope of his church for which we ought always to wait in sober watchfulness and diligence, that we may be found ready at his coming;" we were not aware, until we read in *Glad Tidings*, that such an article of faith was at any time held by the Presbyterian Church: but so it seems to have been. If it has not been erased from the book it must be a *dead article*, judging from the public utterances of its teachers. It strikes us that they must have *two* hopes if they still hold to this one. If heaven above at death will not satisfy them they must be hard to please; and how they could enjoy heaven above and heaven below at the same time we cannot conceive.

"AND when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark xii. 34. Our mind is anxiously—we may say, painfully exercised about some of whom it might be said, they are not far from the kingdom of God. Jesus was not speaking of proximity to the kingdom of God,—neither are we. There are some whom we *we love*, because of many lovely and noble traits of character, who know the Truth and acknowledge it to be God's saving agency; they have *some* love for it, too, but not enough to cut themselves loose from the world—(religious and secular) and, forsaking *all*, follow Christ. We tremble for them. It will never be *easier*, but every day *harder* for them to take a stand for God and truth in the face of predominant error and fanaticism. Better for them had they never known the *way* of life, if they neglect this great salvation.

The Question Drawer.

"Mr. Joblin, I would be much obliged to you if you would harmonize your view, that a person must believe the gospel of the kingdom and repent of his sins and then be baptized before he can be saved, with the declaration of Jesus in Mark v. 36, to the ruler of the synagogue. It seems to me if he was only required to believe, it is enough for any body." J.

We would like to ask our correspondent if he can tell us what the Ruler was asked, or required to believe? Was it that gospel he commissioned his disciples to go into all the world to preach, and of which he said, "He that believeth and is baptized shall be saved?" Was the Ruler enquiring what he must do to be saved? If he was *not*, then the condition exacted him his belief was not a condition of salvation at all. By reference to the 22nd and 23rd verses the cause of his visit to Jesus is plainly seen. His daughter was dangerously ill, and as the last resort applied to Jesus who was performing such wonders in the neighborhood. Jesus went with the Ruler who had expressed his confidence that if he would lay his hands on her she would live. On the way to the Ruler's house a woman in the crowd that followed him was cured of a disease of twelve years standing by just touching his garment, and she was told that her faith had made her whole. It was then that the messengers came to say the Ruler's daughter was dead, and it was useless to trouble the Master further. But having told the Ruler not to be afraid, *only believe*, he allowed only Peter, James and John to enter the house with him, and put out the crowd and took the damsel by the hand, saying, "Damsel, I say unto thee arise;" and straightway she arose. We are aware that a so-called "Gospel Message" tract, with "Only Believe" as its title has been published; and the words *"only believe"* is supposed to be the gospel message. In the same way the words "Jesus only" in Mark ix. 8, have been wrested out of its connection and made to take the place of the gospel or the anagnuit the gospel or Christ—God's saving agent. This is misleading, cruel, and outrageously wicked.

INSTEAD of answering "THOMAS" directly, we will ask him what Jesus' answer to the question, "Are there few that be saved was? Did he correct their apprehension by reminding them of his oft-repeated announcement that he had come to save all men? Or, did he not rather say, strive to enter in at the strait gate, for strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; for wide is the gate and broad is the road that leadeth to destruction and many there be that go in thereat. Does he not also say many shall seek to enter in but shall not be able? We leave this for THOMAS to answer.

"SADDUCEE," we pity you enough to ask you, if the ancient Sadducees had believed as our modern theologians do, would they not have enquired, "Whose wife IS she of the seven who married her, now that she is dead?" Would they have seen any necessity for a resurrection if the seven husbands and the wife were not really dead? And would not another difficulty have confronted them? Suppose some of the husbands had been good and some bad, and the woman good,—according to their theology would they not go to different places? Would it not be almost miraculous for all seven to be good? Under the circumstances supposed all seven are considered eligible, and this goes to show that the belief of the Sadducees gives no countenance to the prevailing notions of this day. And we seriously commend to the attention of "*Sadducee*," the words of Jesus which need no comment, indeed, there is no room for comment,—for he says, *"They which shall be accounted worthy to obtain that age and the resurrection from the dead neither marry nor are given in marriage*, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." All this by virtue of obtaining that age by a resurrection. It is Jesus who says it. Ponder it well,—never man spake as did he; his words are worth more than ten thousand human assertions and thinks to construct a theory upon."

Report of Labor.

Editor Restitution:

June 17, 1895, returned from Mexico, Ind. gave three discourses and immersed one into the all-saving name. June 24, returned from Clinton County, Indiana held three meetings and immersed one into the all-saving name. Leave tomorrow for Northern Wisconsin in response to call from that place. As ever in hope.

J. F. WAGONER.

Editor Restitution:

I think it is necessary for me to write something concerning my work in this section. I have thought often of writing, the trouble with me is perhaps I do not do enough work. Having poor health and not much of this world's goods, circumstances do not permit me to labor extensively in the vineyard of the Lord. Last October a year I went to South Fork Buser River, spoke some five times to attentive audiences, and baptized two of my brother's family, two noble girls. This is about sixteen miles from where I live. Last fall I baptized two, a man and his wife in Middle Island Creek, Tyler County, close to Northbend. About six weeks ago I went to Beren, Ritchie County about eighteen miles from home in the midst of Seventh Day Adventists and Seventh Day Baptists. I held meetings in the Adventist house. I spoke five times to an orderly people, giving the best of attention. There certainly was a good impression made. Saturday forenoon I talked on Eternal Life, in afternoon on the Kingdom foretold by Daniel, at night on the Promises to Abraham. Sunday forenoon on the Begathering of the Twelves Tribes of Israel, at night on the Covenant made with David. Left them with strong invitation to stay longer and come back again. We address widely on the age to come and regathering of Israel nationally, and the conversion of the nations. We talked a good deal on these things. They finally said they guessed they would have to let me have my own way. I do not want my own way but I want God's way. They said the earth would be without an inhabitant. I read to show them that the cities of Israel were to be without an inhabitant. Jer. iv., read it all. They read part of the chapter, but I read it all, and pressed strongly that it did not mean the whole earth. They are a reasonable people, and I think honest. I told them it was a pity that those who were looking for the speedy coming of the Lord did not see alike. I labored earnestly among them to convince them of the grand truths of the gospel. It is with God to give the increase. I would like to labor more abundantly in the cause of the Lord if circumstances would permit. I speak at Holbrook school house every five weeks, and at Brother Wilcox' shoe shop the same, both in Tyler County. There are about twenty members here scattered in a radius of twelve or fourteen miles, too much scattered to meet very often. I wish some of our able speakers could come this way occasionally. I would like to hear their voices among the hills of West Virginia proclaiming the glad tidings of the kingdom of God, and the soon coming of the Son of Man in power and great glory. Dear brother ministers, work for the time is short. May the Church of God heed the call, and be ready to meet her Lord.

S. N. GRIM.

Dear Brothers and Sisters:

I am at home again after an absence of about six weeks, in Tempe, Arizona, where our beloved Brother C. A. Saylor, lives. We held meetings in six different places and at last organized a church of 17 members. Brother Saylor moved from Brown Co., Kansas, to Arizona a little over two years ago. Seven of his children put on baptism, which shows that parents can teach their children at home, which is something that is very much neglected by many of our brethren. He lives in a very pleasant place which seems to me akind of Paradise. I expect to return to that place by the first of September, and preach in the school-house on the farm of my future home, where I expect to make my home. While at Tempe, thirteen put on Christ by baptism. May God bless and keep them. After a short stay at home I went to Bosworth, Mo., and had a very good meeting. From there we went to Blue Mound, where two more came out for Christ. On May first we started for Ripley, Ill., arriving at Mount Sterling the next day. Here we met our Brother Isaac Lanning. We went to visit Brother and Sister Cox, but they were away, so after a friendly chat with Sister Jennie Cox, we started on to Ripley. Here sad news awaited us of our Sister Bowman, who died that evening. While here we had the pleasure of meeting Brother D. M. Hadler. We formed a very favorable opinion of him. We had a good meeting and hope good was done. On the 10th of May I left for Skrainke, Mo. Here the Baptist people closed their door against us and also voted us out of the School house, but we had another house to go to and the meeting went on and the result was that seven put on Christ by baptism, and four of the seven came from the Baptist church. When they heard the gospel of the kingdom of God which Paul said was the power of God unto salvation, they put on Christ by baptism. They started a Bible Class and are going to work in earnest. They are poor in this world's goods but rich in faith and heirs of the kingdom. If any of the preaching brethren pass through their way stop and see them. Call on P. J. Graham, near Skrainko P. O. From here we went to Crawford Co., Kan., where we have been preaching for 25 years, and on the 22nd of May we arrived at home. Since Feb. 26, we have traveled over 4,800 miles, preached 58 discourses and baptized 31 persons from 17 years up to 66 years of age. May God's blessing rest upon all of God's children, and especially upon these new converts, and may they ever be found at their posts as faithful members of Christ. To God give all the glory. On Sunday, June 16, I visited the Seabright neighborhood, in Linn Co. Kan. While here I met Bro. J. C. Kinsey and a host of others, and we had a good meeting with good results. Seven put on Christ in the presence of a large concourse of people. And the next day another came, making eight in all that were added to the church. I am now going to the Lightning Creek Church, where I have preached for 25 years. Alas! it is the last time for that place, as I am preparing to take a new field. Who will come and take my place. The sod is broken and plenty of wheat to be gathered from the tares.

JOHN FOOKS.

Report of Discussion.

Dear readers of THE RESTITUTION, I wish to give you a report of a discussion held two miles south and three miles east of Moorefield, Frontier County, Nebraska, between Brother Almus Adams of Furnace County near Arapahoe, and George Stambo of York County, Nebraska, a minister of the Dunkard Church.

The following questions were discussed:

1. That man is wholly mortal. Brother Adams affirmed this question, and Mr. Stanbo denied.

2. That the kingdom spoken of in Dan. ii. 44, is wholly in the future. Brother Adams affirmed this one, and Mr. Stanbo denied.

3. That trine immersion is the original baptism. Mr. Stanbo affirmed this question, and Bro. Adams denied.

4. That feet washing spoken of in the 13th chapter of John was a command of the church. Mr. Stanbo affirmed and Mr. Adams denied.

The discussion began May 27, 1895, and closed Friday 31, and was left to the people to decide for themselves which was right, hoping that the seed that was sown will lodge in some good honest heart, and grow and bring forth fruit. After the discussion was over, the third quarterly conference was held in the tent three miles east of Moorefield, Nebraska, at the home of Brother and Sister Shultz. Every thing went off smooth and quiet. The conference began June 7, and closed the 9th. During the meeting three came out and Bro. Adams baptized them into the body of Christ. We were all glad to see them make the start to fight the good fight of faith, and to prepare for the kingdom. My hope is, that all of the brothers and sisters will be prepared to meet the Lord when he shall descend from heaven with a shout, with the voice of the archangel, and receive the promise of everlasting life and a home in the kingdom.

S. J. STEDMAN.

Report of Meeting.

By request I send report of the annual meeting of the church at Scholl's Oregon, held on June 8th and 9th, 1895. All were disappointed that Brother Corbaley could not be with us. A letter from him was read, expressing his regrets and encouraging us to press onward in the struggle for eternal life. A good letter from Sister Brooks, now in California, was also read. Brothers E. E. Grant and W. L. Skeels preached for us, and both presented the truth in such a way as to give us courage, and to cause us to rejoice that there were some among us able to and willing to boldly proclaim our Father's message to the perishing world. A feature of the meeting was the Sunday afternoon meeting, at which several essays by different brethren were read, and a Bible reading by the young folks upon "The Characteristics of Christ."

The church officers elected for the next year were W. W. Trousdell, Elder, W. W. Jaquith, Deacon, C. K. Schmeltzer, Deacon, also C. B. Brooks trustee of the church property for three years.

We were reminded by the absence of our loved Sister Skeels of the inroads made by the enemy. We have a monument to her zeal in the Christian cause, in the church building in which we meet.

A number of brethren from a distance were here to encourage us with their presence and strong faith. All, I think, agreed that we had a good and profitable meeting.

W. W. JAQUITH, Sec.

Selections.

These Selections were made by little Jessie Brookover, who died shortly after the Holidays. S. R. Wilson.

Let us not be discouraged, though our future is dark and gloomy, let us do our part courageously.

One can not always be judged by his dress.

Do thou duty; it is for thee,
And leave unto the Lord the rest.

The very time to be helpful and pleasant is when everybody is tired and cross.

Character is what you are; reputation is what people think you are. As a man thinketh in his heart, so is he.

Temperance.—Eat not to dullness; drink not to elevation.

Silence. Speak not but what may benefit others or yourself, avoid trifling conversation.

Order.—Let all your things have their places; let each part of your business have its time.

Resolution.—Resolve to perform what you ought; perform without fail what you resolve.

Frugality.—Make no expense but do good to others or yourself; waste nothing.

Industry.—Lose no time; be always employed in something useful; cut off all unnecessary actions.

Sincerity.—Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly.

Justice.—Wrong none by doing injuries, or omitting the benefits that are your duty.

Avoid extremes; forbear resenting injuries so much as you think they deserve.

Tolerate no uncleanliness in body, clothes or habitation.

Be not disturbed at trifles or at accidents common or unavoidable.

SCRIPTURE VERSES.

Trust.—Not as I will, but as thou wilt, Matt. xxvi. 39.

Honesty.—Be ye therefore perfect, even as your Father in heaven is perfect, Matt. v. 48.

Benevolence.—Cast thy bread upon the waters; for thou shalt find it after many days, Eccl. xi. 1.

Courage and bravery.—Love your enemies, do good to them which hate you, Luke vi. 27.

Promptness.—Boast not thyself of tomorrow, for thou knowest not what a day may bring forth, Prov. xxvii. 1.

Animals.—A righteous man regardeth the life of his beast, Prov. xii. 10; Job xii. 7.

Habit.—My son, if sinners entice thee, consent thou not, Prov. i. 10. (Regard for the parents and the aged.)

Honor thy father and mother.

Heroism.—He gave his life a ransom for many.

Politeness.—A little wrong to another is a great wrong to ourselves.

"It is an argument for the truth of the Bible, that there is nothing else that informs us what God designs by that series of revolution and events that are brought to pass in the world: what end, he asks, and what scheme he has laid out. It is most fit that the intelligent beings of the world should be made acquainted with it. The thing that is God's great design is something concerning them; and the revolutions by which it is to be brought to pass, are revolutions among them, and in their state. The state of the inanimate unperceiving part of the world, is nothing regarded, any otherwise than in a subservience to the perceiving and intelligent part. And it is most rational to suppose, that God should reveal the design he has been carrying on to his rational creatures: that as God hath made them capable of it, they may actively fall in with and promote it, acting herein as the subjects and friends of God."—*Edwards.*

The promises of God are like some ships; they come laden with blessings.

Fourth of July Excursions on July 3rd and 4th the Nickel Plate Road will sell round trip tickets between points on its line within a radius of 200 miles from starting point for a single fare. Good returning to and including July 5th.

Good coin can be told by its ring, and genuine saints by their talk.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Don't set a higher value on the gifts than on the Giver.

For the glorious Fourth, the Nickel Plate Road offers one fare for the round trip to all points on its line within a radius of 200 miles from starting point. Tickets on sale July 3rd and 4th, good returning until July 5th.

Small sins are like small change: they are most in circulation.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Common danger begets a common sympathy.

One fare for the round trip is the fare offered by agents of the Nickel Plate Road to Baltimore, July 16th and 17th, account the Baptist Young People's Convention.

Signs are God's alarm clock striking the hour of judgment.

The Nickel Plate Road has authorized its agents to sell excursion tickets July 3rd and 4th, good returning July 5th within a radius of 200 miles from starting point, at one fare for the round trip, account the Fourth of July.

Poetry.

Sterling Worth.

What is there in the garb of man,
That we should honor or despise?
To judge of grain, are we to scan,
The husk, when in the kernel lies?

A coat, by honest labor born,
May wrap a heart as true as steel,
And so may husks, all weather worn,
A perfect grain of wheat conceal.

A crown may rest upon a head
Where seldom dwelleth worthy thought,
While countless noble thoughts are bred,
Neath felt of straw that's roughly wrought.

What signifies our place of birth,
The length of purse, or place we fill?
The only real test of worth,
Is passing through the fanning mill.

The hand of time, the flail doth ply,
Alike upon the rich and poor,
The great, the small, the low, the high,
Are equal on the threshing floor.

And he who oversees the fan,
That chaff and wheat doth separate,
Will favor not the garb of man,
The grain must be of standard weight.

William Taylor.

Original.

News from Jerusalem. No. 3.

Since writing my last article, Mr. Jacob Eliahu, a native Jew from Palestine on a brief visit to this country from the Holy City, delivered his second discourse to our Chicago Church, with regard to the "Fulfillment of Prophecy from Personal Observation in the Holy Land." Our hearts were cheered as we listened to one of the descendants of Abraham, (who now believes that Jesus is the Christ) relate in detail what his eyes had seen with regard to the marvelous fulfillment of God's Word in a perfectly natural way.

He dwelt at large as to how God in the past had manifested both his pleasure and displeasure, by the giving or the withholding of rain. When the people were obedient, and did that which was well pleasing in his sight, he showered upon them an abundance of rain, and as a result plenty and prosperity was seen everywhere, and when the rain did not come, the people assembled together and enquired: "What have we done that God has not sent us the rain?" He said such was the case today. He called special attention to the matter of the "latter rain," and how much the Scriptures had to say about *that rain*. He dwelt upon the literal fulfillment of Deut. xi. 10-17, where God tells Israel that he was bringing them to a good land, "the land, whither ye go to possess it, is a land of hills and valleys, and drinketh water of the *rain* of heaven: a land which the Lord thy God *careth* for; the *eyes* of the Lord thy God are *always* upon it, from the beginning of the year even unto the *end* of the year." He then promises that if they are obedient, then "I will give you the *rain* of your land in his *due* season, the *first* rain, and the *latter* rain." But if disobedient, "then the Lord's wrath shall be kindled against you, and he shut up heaven, that there be *no rain*, and that the land yield not her fruit: and ye perish quickly from off the good land which the Lord giveth you." The sequel was, that they were disobedient, and they did "perish quickly from off the good land," and the earth became as "iron and the heavens as brass," and the land became a desolate barren waste, from that day until within our own lifetime.

He shows from prophecy that after Israel's punishment should be ended, and the land had enjoyed her sabbaths, that God's favor would once more return both to the land and the people, and Israel would say as recorded in Hos. vi. 1-3: "Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." "Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the *rain*, as the *latter* and *former* rain unto the earth." He showed that these rains which were withheld have returned in our own lifetime, but has more especially during the last ten years become quite noticeable. He showed from an official record what the rainfall had been for the first *five years* of the ten, and the same record showed that during the *last five years* the rainfall had *doubled* in quantity, and he stated that they were still on the increase, especially the "*latter rain*."

He also stated that the early rain developed the seed, which was invariably followed by a rapid growth, on account of hot weather, but the early rain was *never sufficient* to bring crops to maturity, they depended upon the "latter rain," and if the latter rain failed to come, the crops were ruined, and distress followed. In such a case, the people at once concluded that God had not given the rain because they were guilty of something that was not pleasing in his sight, and it was incumbent upon them to repent of the evil. He said the people *here* in this country have no idea how much they (in Jerusalem) must *depend upon God*. The people of Jerusalem have to rely upon the rainfall for water supply for domestic uses, but in Chicago people draw from Lake Michigan in great abundance for every need, and were even wasteful with it; the contrast seemed *great* to them. He thought that the people under such circumstances were apt to *forget God*. With the return of the rains, the Jews began to come until now, there were more than twice as many Jews in the Holy land than returned from Babylon, which all told was only 43,000. There are in Palestine today, over 100,000, so are 70,000 of these have returned in our own day. It became a fact, that there was not room enough inside the city to accommodate God's ancient people who were flocking back to their home from which they have been so long exiled, and now there are as many houses outside of the walls as there are on the inside, which ten or twelve years ago were fields. At that time, no ones life was safe if caught outside of the walls at sunset, when the gates were closed. But now, the gates are *never* closed, either by night or by day.

Remember what Zechariah said: "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein." Is not this the beginning of the fulfillment of this prophecy? God's divine purposes are being literally carried out.

While a few of us were visiting our Jerusalem friends in Chicago, they showed us a plaster model of a tomb in Jerusalem, which had just been sent them, that they may illustrate just what the tomb of Joseph was like wherein Jesus was buried.

We appreciate the instruction conveyed to us by it, for it is evident at many of us have entertained wrong conceptions concerning it.

The chambers of the tomb are hewn out of the rock, and was a tomb such as was used by the rich, like Joseph. The poor could not afford to construct such tombs. Another thing which interested us is, that this kind of a tomb harmonizes with what we read in the Sacred Book concerning Joseph's tomb.

The opening to the tomb was a square hole near the bottom, and no one could look in without stooping down." And the stone placed against the opening, was not a great boulder, as many have heretofore supposed, but a large round stone, like a millstone, which rolled in a groove along the inside of the tomb, and dropped into a socket at the entrance, thus completely closing it up. While the women might possibly roll the stone along the groove, yet they could not possibly raise the stone from the socket. This was a matter of interest to us, and if it were not for the expense, I would like to have a cut made from it, that THE RESTITUTION readers may see the picture, and get a better idea than can be given by pen. They have kindly consented to draw me sketch of it.

They also showed us some tear bottles, taken from some ancient tombs.

Our visits to these people have been of interest and profit. Especially do we *admire their godly walk in life.*

Dear readers, we have in fact fallen upon the *times* when this "*generation*" shall *not pass* until all shall be accomplished. Oh, what holy and pure lives we should all live at this critical period. May God give us a realizing sense of our duty, and what a pleasure is *even now* derived from a godly life.

W. H. WILSON.

OUR CHILDREN.

Little Things.

Only a tiny candle
Lit by him,
Not lost, though he has many
Lamps to trim.

Only an earthen vessel
Used today,
Although in the Master's pathway
God once lay.

Only a cup of water
Given in love,
But the Savior saw and owned it
From above.

Only the world's derision
Meekly borne,
Yet he notes the word of rejection,
Done in scorn.

Only a little service
By the way,
He'll reward the smallest effort
"In that day."

Only following Jesus
To the end;
And then his promised glory
He will send.

The Christian.

The Story of Israel in Egypt.- No. 24.

MARCHING OUT.

We left the Israelites in the sea. The hosts of Pharaoh had been drowned in the hour of dawn on Monday morning. "Not so much as one of them remained." But the people of the Lord, being far in advance of the Egyptians, were untouched by the waters. They continued their journey through the sea. Read Exodus xiv. 23, 24. "And the waters returned, and covered the chariots and the horsemen, and all the host of Pharaoh that came in after them, there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand and on their left. "Late in the afternoon the passage ended." It was the last day of the feast of unleavened bread. They are out of Egypt. "Thus the Lord saved Israel that day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the seashore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and his servant Moses."

Then came that wonderful song of deliverance. You must read it or, better still learn it all by heart. Ex. xv. For by and by we shall sing the same song. It will be when we have gotten the victory over the old Pagan and Papal Beast, and are standing on the sea of glass with the harps of God in our hands. Rev. xv. 2, 3, 4. "And they sing the song of Moses, the servant of God, and the song of the Lamb, saying "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints who shall not fear thee, Oh Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest."

"O the new, new song, we shall sing it soon."

There will be no more oppression then, no more Red Seas to cross, no more deserts to go through, for the land of Canaan will at last be won to be our inheritance forever. But we are not yet done with our story; there are knotty questions of history to clear up and "*the wherefore*" of God's dealings with Israel in Egypt, to bring out more plainly before the eyes of your mind. Was Meneptah himself drowned in the Red Sea? It looks as if he were, "He made ready his chariot," he "took his people with him," "he pursued after the children of Israel," and "when Pharaoh drew nigh," are the expressions used in the Bible narrative. Ex. xiv. 6-10. David in the Psalms speaks of him as being overthrown in the Red Sea. Psalm cxxxvi. 15. But if he were drowned, he only reigned six years instead of eight. Still it is often said that a king does a thing himself, when as a matter of fact, he is not personally present at all. He can make ready his chariot, and pursue his enemies through his servants and captains, and have it reported that *he* did it because it is done by his orders. This may have been the way with Meneptah. His tomb was left unfinished, for the bondmen were called away and the engraving *tools were* dropped. Not an Israelite was left to finish the ornamentation of the last resting-place of this stubborn Pharaoh. His story was left unwritten; the Egyptians recorded none of the disasters that befel their kings. So we are left quite in the dark as to what happened in Egypt *after* the children of Israel were on the other side of the sea. There are no long papyrus rolls to tell us, no hieroglyphics cut in the rock to picture that last awful catastrophe that fell upon the relentless foes of the Hebrews.

If Meneptah and a remnant of his army escaped to return to Zoan, he was glad enough to bury the history of his reign in the oblivion of silence. Seti II., whose name was also Meneptah, ascended the throne soon after the exodus took place. There is such confusion in the records on the monuments about this time, that we can make out but little about the people and their kings. There seem to have been four Seti's and two Meneptah's. Then it is supposed that the XIX. dynasty—that of Esau—was overthrown and replaced by the descendants of the native Egyptian sovereigns.

The firstborn of Meneptah, you must remember, had died in that terrible night, when all the firstborn of Egypt were swept away. How long was it from the time Moses came back to Egypt, and appeared at the court of Pharaoh with the rod of God in his hand till the Israelites were out of bondage? Not more than twenty-five days—a little more than three weeks! A surprisingly short space of time for such wonders to be wrought. What lofty, inspiring faith lived in the breast of Moses! He knew the power of Pharaoh. He knew the stubbornness of his heart, his cruelty, his pride, his ambition. The king could order his head cut off, or have him swung by the neck from a tree, but he felt no fear, "*By faith*," he stood there, and delivered the commission that had been given him at the burning bush. "*By faith*," he stretched out the rod; "by faith," he led the hosts of the Lord through the sea. Faith in whom, dear children? In the Lord God of Israel, in *your* God, and in *mine*! Moses cannot be awed into submission; he will not [illegible] except no compromise. He has heard the voice of God, he *believes* that the Lord, by his hand, will set his people free. Do *you believe* as he did?—that God, by the hand of Jesus, will set *us* free from the bondage of corruption, and will lead us into the heavenly Canaan to die no more? You must! You must!

AUSTIN WIXOM.

Letters Sent to Michigan Conference.

These were not read for lack of time on account of a funeral held at the church Sunday morning.—M. A. W.

Dear Bro. and Sister Woodward:

I am one of the lone ones living in faith with all of the brethren who are in Christ, waiting for the soon coming kingdom. I came from Belle Plain, Iowa, in the year 1885, and belonged to the "Church of God" at Irving, Iowa, and was acquainted with G. C. Ramsey, H. V. Reed, J. M. Stevenson, A. J. Eychaner, Bro. Prime, G. M. Myers and others of the brethren. Since I came away I have only corresponded with G. M. Myers and Bro. Chown. Have been in Delta since coming to Michigan. No brethren here and have not heard one sermon since I left Iowa, so you may know I have been hungry some time to hear the Word preached. I am still in the faith waiting. I saw in THE RESTITUTION the appointment at Dutton, and want to come but cannot. It has only been a short time since I knew of the whereabouts of any of the "Church of God" until I got THE RESTITUTION, and that is only lately. You may wonder at this, but you will know when I come, for I will come soon if God permit. I would like so much to be with you at this meeting, *for* if there is any one I like to associate with it is the people of God; people around here are very wicked, and I live all by myself, for I have no wife now. My health has been very poor for the last four years, but I have *good* faith in God and his promises, and in the soon coming of our Lord and Savior Jesus Christ, for this is all my pleasure. This hope has kept my poor heart beating through lots of trouble. But thank the good Lord we will soon have all crossed the last wave, for we can almost see clear over the satanic billows now. Christ is soon coming with strong hand, and with that will come our rest and immortality. Let us all be faithful until Jesus comes. Will you pray for me? May God bless you all and be with you in all your meetings.

S. E. BAIRD.

Dear Christian Friends at Dutton:

I do so much wish I could be with you during the meetings which will commence this evening. I have been blessed more in the last year than ever before, and I thank God for it. Thank him for one thing above all others, he brought me to him. Sometimes I almost get discouraged and think the trials most too many, but *no*, dear friends, they are not. I would that more of my young friends would accept him as their Savior. He is a dear, dear friend in time of need. I ask for your sincere prayers to help me, I want to be found faithful, doing my Master's will when he comes to claim his own. Your Sister in Christ.

LILLIE PEARL CHAFFEE.

This dear young sister had many hard things to overcome, having been led into much of city life which is conducive of injury to body and soul, but thank God her heart was touched with love at the conference a year ago, and the change is simply marvelous. Nothing but an earnest desire to do God's will could have worked this upon her young life. Be faithful, dear Lulu, the overcomer's crown awaits you. We were *so sorry* you could not be with us, but when we remember the kind deed of love, and sacrifices that kept you from this meeting, we praise God. He gives you grace for the work.

M. A. W.

Dear Brothers and Sisters assemble in Conference:

I send you greeting and Christian love, as I cannot be with you. I want to send you a few words of encouragement, and to ask you to remember us in your most earnest prayers. May God bless all who may be permitted to meet together for the advancement of the cause we prize above all others. God has so wonderfully blessed me since we met in conference last June. He has answered my many earnest prayers, by bringing my only child to his feet for mercy. O, bless his holy name. Can I, will I, ever doubt him again? May God forbid that I should, and I want to say to any of my brothers or sisters who have any special requests to ask of "Our Father" not to get discouraged if they are not granted at once, for remember he has promised "not to withhold any good thing from those that walk uprightly before him." If he keeps us waiting a little, it is for our good. Perhaps because we need to learn patience. This is, and has been one of my hardest lessons to learn. Patience is only a small word, but O, how hard to command at all times and under all circumstances. Truly our numbers are few compared to the popular churches, *but* we have so much more to hope for and to cling to. Let us not grow weary in well-doing for we know we shall reap if we faint not. Your Sister in Christ.

CLARA J. CHAFFEE.

How much we missed the dear sister from our prayer and testimony meetings. God only knows, but we realized your deed of love which deserved you would work its new reward.

M. A. W.

Church of God assembled in Conference at Dutton, Mich., Dear Brothers and Sisters:

I received a postal from the Secretary, wishing me to attend the meeting at Dutton, and oh! how I would like to go once *more* and hear the truth preached. But it will not be so I can attend so I thought I would write a few lines and send my mite to help along the cause if I can do nothing more. So enclosed please find one dollar to be used as seen fit. I do not know as there will be any there that will remember Bro. Martin Daniel's *of* Prairieville oldest daughter, or not. I am she. I was baptized June 1883, by Bro. E. Hoyt at the conference at Mendon, Michigan. But have never met with any of like faith, nor heard a gospel sermon preached since. I have my Bible, and have read THE RESTITUTION ever since and tried to live the best I could, still I feel very weak as if I had not progressed as I should. Could I have had help from the Church, or an encouraging word from those of like faith once in awhile to help strengthen me on my way. But *my faith in the gospel is strong*, it is the only way whereby we can be saved. Pray for me that I may be strengthened, that my name may not be blotted from the book of life. Your Sister in Christ.

MRS. EMMA L. CHOATE.

OBITUARY.

Sister Sarah Ellen Armstrong died June 17, 1895, at her home in Clinton County, In., aged 54 years. I immersed her about fourteen years ago. She was one of those earnest workers in the Master's cause. Funeral by the writer at the house. Many of the dear brethren and sisters gathered to hear words of comfort from God's Word, also many friends. The opening lesson was from I Cor. ix. first to fifth verse, "Judge nothing before the time, till the Lord come." Showing we have no right to judge, leave that until the Lord come, and then every man shall have praise of the Lord. I quoted from I Thess. iv. 13 to 18, also Job xiv. 10 to 16; Job xvii. 13 to 14; xix. 23-27; xi. 23-27; Rev. xiv. 13; Isa. xxvi. 19; Jer. xxxi. 15-16. We then laid her away to rest till the Lord shall come to reward his people in the earth made new.

J. S. HATCH.

Mary Ames was born May 10, 1813, was married twice. Her last husband's name was Rogers. Sis. Rogers has for the last fifteen years been living with her daughter, Sister Weaver in Hesperia, Michigan. She embraced the faith about thirty years ago, falling asleep June 11, 1895. She had two daughters and one son, all gone to their rest. Sister Rogers has been a most earnest worker in the Church for years, always ready [illegible] we went there to preach the Word. The Weaver home was indeed a home, but now it is all broken up. First Bro. Weaver, then Sister Weaver, now the last one has gone. The home goes into the hands of others. When O Lord, will that time come, when "One shall not build and another inhabit." Elder B. W. Woodward preached the funeral discourse.

Eliza Ann Warner was born at Lanox, Madison County, N. Y. She moved with her parents to Genesc County, N. Y. She married Levi E. Gorton in the year 1840, and afterwards moved to Colon, St. Joseph County, Michigan. Her husband died January, 1859, leaving two living children, a son and a daughter. The son died nearly two years ago and the daughter still lives in Dakota. She was united in marriage with J. D. Sheridan, March 8, 1860. Mr. and Mrs. Sheridan moved to Osage, in July, 1870. She has been a kind, loving and faithful wife. She shared equally with her companion the pleasures of this life. She also bore the adversities, of which there have been many, with patience. As to her hope, she was in perfect sympathy with her husband in the anticipation of something better beyond the grave. She passed away May 26, 1895, aged 78 years, six months and 26 days.

Sylvanus Pike was born June 23, 1811, in Whitingham, Windham County, Vermont, where he lived thirty-nine years, when he moved to New York, living five years in Jefferson and St. Lawrence Counties. From there he moved to Palmira, Lenawee County, Michigan, living there five years, next moving to Watson, Allegan County, Michigan, April 30, 1860, there spending the rest of his life, falling asleep in Jesus May 22, 1893, aged 33 years, 10 months and 21 days. Bro. Pike was a member of the Methodist Church since young manhood, with the exception of five years in which he belonged to the Baptist Church. About twenty years ago he embraced the Abrahamic faith, and has ever been a worthy member. He has been twice married. He leaves a wife, two sons and other relatives and friends to mourn his absence, but thank God we may lay him to rest in hope. The writer spoke at his funeral from John xi. 23, 24, 25.

MARY A. WOODWARD.

Dear ones of the household of faith again we are called upon to tell the sad story of the death of another dear brother. Bro. L. J. Whitesett who died of paralysis, aged 65 years and 8 months. As Bro. Whitesett is widely known and has many warm friends that would perhaps like to know the particulars in regard to his sickness and death, we will say that five years ago this month while at conference he was taken with a stroke of paralysis, since which time he has not been able to preach as heretofore, but, however, feeble as he was, has preached almost every Sunday, held a 3 days meeting in Bro. Titus' new barn, held two protracted meetings and baptized six into the name of Christ, since his coming here among us a little over a year ago, and the Sunday previous to his death he filled his appointment as usual, and after preaching his sermon he said, now this may be the last time I will have the pleasure of meeting with you, so I would like to talk to you a little while on baptism. He then gave his congregation a loving exhortation on the great importance of obedience to our Lord's command. What a noble memorial lesson, yes one that knew Bro. Whitesett best will miss him most, for he was a most zealous proclaimer of the Glad Tidings, which shall be a joy to all people. About a year ago he had another light stroke, and the night of his death he awoke his wife about one o'clock and said, "I am dying," and in a moment was silent in death. As there was none of our preaching brethren near, Bro. C. W. Titus read a favorite chapter, and then with loving hands our dear brother was layed to rest in the Garfield cemetery, in Sac County, Iowa about twelve miles east of Sac City. To me it seemed sad indeed, that after all his faithful service and the many times he has spoken comforting words on like occasions, that there was none to speak words of comfort to his afflicted wife and children, which are four in number three sons and one daughter. Bro. George Hanes was sent for to talk but refused to come simply on the ground of his great love for Bro. Whitesett, he said he knew he could not talk for grief. O dear ones of the blessed faith, I would that we all had such love for one another. How easy it would be for us to fulfill the law of Christ which is the law of liberty, then our Lord could say, "Ye are my disciples indeed," but my prayer is that our good Father in heaven will inspire our hearts with as much zeal and love for the upbuilding of the Church as our dear brother that has just been taken from us by the cruel hand of death, and now let each one of us do our part in trying to comfort and protect his afflicted companion, and in the crowning day of which he loved so well to sing, may we each and all be gathered as precious jewels.

"The crowning day is coming, is coming
by and by,
When our Lord shall come in power and
glory from on high,
Oh, the glorious sight will gladden each
waiting, watchful eye,
In the crowning day that's coming by
and by.

MRS. E. R. BROWN.

A special train of first class day coaches and sleeping cars has been chartered by the Young People's Christian Union to run through solid to the Boston Convention July 10th to 14th. The official route selected from Chicago is the Nickel Plate, West Shore, and Fitchburg Railroads, and the special train is scheduled to leave Chicago at 12:30 noon Monday, July 8th, and will stop at local stations to pick up Boston passengers. The schedule is so arranged that Ft. Wayne will be reached at 5:25 P. M. Fostoria at 7:52, leaving Cleveland at 10:30 P. M., running directly through, and arriving at Boston in the early evening.

The true brilliancy of the diamond is seen in the dark: the true grace of the saint is exhibited under trial.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Argos the 4th. All to begin Saturday night before.

J. S. HATCH.

Reduced Rates to Asbury Park.

The Nickel Plate Road offers a rate of a fare and a third on the certificate plan July 8th to 13th, account National Meeting League of American Wheelmen.

Fourth of July Excursions via Vandalia Line.

Tickets will be sold on July 3d and 4th, good to return until July 6th, 1895, inclusive, between all stations within two hundred miles of initial point, at one fare for the round trip. Tickets will also be sold to stations on connecting lines on same basis as above. For particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.

The Nickel Plate Road has published a map of Boston, Mass., showing the location of the Christian Endeavor Convention Hall and State Headquarters of the 14th International Convention July 10th to 15th, and presenting the merits of their through Drawing Room Sleeping Car Line between Chicago and Boston. Write for a copy to any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent.—jul 5.

Fourth of July Excursion Rates via Pennsylvania Lines.

On Wednesday and Thursday, July 3d and 4th, special excursion tickets will be sold from all ticket stations on the Pennsylvania Lines to any stations on those lines within two hundred miles from station where ticket is purchased. Return coupon will be good until July 5th inclusive. Tickets will not be sold to adults for less than twenty-five cents, nor to children for less than fifteen cents.

Go to the Seashore July 8th to 13th and attend the meeting of the League of American Wheelmen at Asbury Park, N. J. The Nickel Plate Road has authorized a rate of a fare and a third on the certificate plan.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

For the National Educational Association at Denver, Colo., July 5th to 12th, the Nickel Plate Road offers special low rates. A superb passenger service. Unexcelled Dining Cars. For information inquire of agents of the Nickel Plate Road.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Fourteenth Christian International Endeavor Convention, Boston, Mass., July 10-14, 1895.

The Lake Erie and Western Railroad, "Natural Gas Route," in connection with Wabash and Canadian Pacific Railway, via Detroit and Montreal, has been selected as the official route for the State of Indiana. Delegates, members and friends: Special Christian Endeavor train leaves Indianapolis, Monday, July 8th, at 7.00 P. M., and reaches Boston, Wednesday, July 10th. This is without question the grandest scenic route obtainable. Make your arrangements to accompany the official train of sleepers and free reclining chairs cars. Only $19.00 round trip. For sleeping car reservation, or any other information desired, address Dr. F. C. Heath, Master of Transportation for Society, or C. F. Daly, Gen. Pass. Agent L. E. & W. R. R., Indianapolis, Ind.—July 10.

Low Rates to Colorado.

On account of the meeting of the National Educational Association at Denver, Col., July 5th to 12th, 1895, the North-Western Line will sell excursion tickets to Denver, Pueblo, Colorado Springs and Manitou at the rate not to exceed one fare for the round trip (with $2.00 added for membership fee). The time limit of these tickets will be extremely liberal, and an excellent opportunity will be afforded for a summer sojourn in the "Rockies," or enjoyable side trips to the Black Hills, Yellowstone National Park or the Pacific Coast. For full information apply to agents of connecting lines, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western R'y, Chicago, Ill.; A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R.R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	5.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
Newcastle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brocton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 9 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$21.00
EXPENDITURE.	
Previously reported	$16.70

Reduced Rates, Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Denver, Colorado Springs, Manitou or Pueblo, Col., July 3d 4th and 5th, account National Educational Association Meeting. The return trip must be commenced July 12th, 13th, 14th or 15th, unless by special arrangement the return limit is extended to Sept. 1st.

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, July 5th to 9th, inclusive, for the National Christian Endeavor Meetings. Return limit may be extended by special arrangement to August 3d.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkuckee and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Points, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. 3. 20,000 Baptists, in 1620. 4. Immortality. 5. The Kingdom of God. 6. Nature of Man. 7. Thoughts for Thinkers. 8. The Two Advents. 9. What is Religion. 10. The Restitution Age. 11. Destiny of the Wicked. 12. Baptism. Ten copies 5 cts., or assorted packages 6, 30 cts.

FOUR PAGE TRACTS.

10c; 5 for 15c; 50 for 25c; 100 for 40c.

State of Man in Death.

Life and Death. A concise statement and contrast of the two men of these terms, to wit, the Theological and Bible are.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c., 25 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidences upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 41 pages, price 30c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., Jan 19, 20, 1895, by Elder Locker. Can be had at this office at 10c., each, 5 for 25c., or 15 for $1.

The Heir of All Things. Carrie Williams. This little book of 190 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or five to those not able to buy.

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In effect June 10, 1895.

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No. 53, Ex. Sun.	12:11pm	For St. Joseph.
No. 54, ex. Sun.	10:05pm	for "
No. 55 "	7:21am	" "
No. 57 daily	5:11pm	" "
No. 59 Sunday only	8:21am	" "

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Bring free. O. N. Joslin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1248 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Girard St. and Ridge Avenue, Philadelphia. C. D. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's address 301 Fourth John Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Malleon street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the east corner Michigan and LaPorte streets. Services every Sunday at 11:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to visit with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new Dane Church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jas. A Welton Elder; Sarah Stiles, Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11 o'clock p. m., followed by preaching at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by letter or testimonial, will be heartily welcomed. At present we meet in the school house on top of the hill: cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolfe, Kenzler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Raymond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Rhar Kiple, Secretary.

Meetings held at Unity Church, Scholl's Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 954 Wilson ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 12:30 p. m. A. J. Eychauer.

Meeting at Sunday school every First Day in Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholl's Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria R. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every first Sunday, Sunday school at Prairie Grove every Sunday. Preaching at Brady every four weeks. At Center every four weeks. At Boston meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Leopolis, McBride, Watson and Byron have no regular preaching. The church at Salem Center is presided over by Bro L. C. Chase.

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Alliance ar.	9 25			3 30	
Canton "	10 25			4 30	
Mans. Junc. "	10 55			5 00	
Wooster "	11 35			5 40	
Mansfield "	12 35			6 40	
Crestline "	1 10	10 20	6 05	7 15	
Bucyrus "	1 30	10 40	6 25	7 35	
Leipsic "	2 50	1 45	8 03	8 57	
Ottawa "	3 10	2 05	8 23	9 17	
Van Wert "	4 25	3 25	9 40	10 37	
				AM	
Ft Wayne lv	6 50	5 00	11 00	12 10	
Arcola, "				7 20	
Columbia City "	8 52	6 45	12 42	7 55	
Larwill "				8 05	
Pierceton "				8 15	
Pearl Lake "				8 20	
Warsaw "	9 31	7 42	1 30	8 30	
Etna Green "				8 35	
Mentone "				8 40	
Inwood "				8 45	
Plymouth "	10 08	8 20	2 06	9 05	
Bourbon "				9 15	
Hamlet "				9 35	
Wanatah "	10 48	8 58	2 46	9 45	
Valparaiso "	11 13	9 23	3 11	10 10	
Kouts "				10 20	
Wheeler "				10 30	
Valparaiso "	11 37	9 47	3 35	10 50	
Wanatah "				11 00	
Hanna "				11 10	
Kingsbury "				11 15	
Wanatah "				11 20	
Hamlet "				11 30	
Bourbon "				11 40	
Plymouth "	12 07	10 17	4 05	12 20	
Inwood "				12 30	
Bremen "				12 40	
Etna Green "				12 50	
Warsaw "	12 50	10 58	4 48	1 05	
Leesburg "				1 15	
Pierceton "				1 25	
Larwill "				1 30	
Columbia City "	1 02	11 10	4 53	1 40	
Arcola "				1 50	
Ft Wayne ar	1 45	11 55	5 35	2 30	
Van Wert "	3 10	1 20	6 23	3 55	
Lima "	4 15	2 25	7 30	5 00	
Bluffton "	4 55	3 05	8 10	5 40	
Bucyrus "	5 55	4 05	9 10	6 40	
Crestline "	6 20	4 30	9 35	7 05	
Mansfield "	7 20	5 30	10 35	8 05	
Wooster "	8 05	6 15	11 20	8 50	
Mans. Junc. "	8 45	6 55	12 00	9 30	
Canton "	9 15	7 25	12 30	10 00	
Alliance "	10 10	8 20	1 25	10 55	
Pittsburgh ar.	12 50	10 55	3 55	1 30	
		AM	AM	PM	PM

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Chicago lv	3 00	11 15	12 45	4 20	12 01
Clarke "		11 30	12 57	4 37	12 17
Liverpool "		11 40	1 07	4 47	12 27
Hobart "		11 50	1 17	4 57	12 37
Wheeler "		11 57	1 24	5 04	12 44
Valparaiso "	4 19	12 12	1 39	5 20	1 01
Wanatah "	4 35	12 27	1 55	5 35	1 16
Hanna "		12 35	2 03	5 43	1 24
Davis "		12 45	2 13	5 53	1 34
Hamlet "		12 55	2 23	6 03	1 44
Bourbon "		1 07	2 35	6 15	1 56
Plymouth "	5 07	1 17	2 45	6 25	2 06
Inwood "		1 27	2 55	6 35	2 16
Bremen "		1 37	3 05	6 45	2 26
Etna Green "		1 47	3 15	6 55	2 36
Warsaw "	5 50	1 58	3 26	7 06	2 47
Leesburg "		2 08	3 36	7 16	2 57
Pierceton "		2 18	3 46	7 26	3 07
Larwill "		2 23	3 51	7 31	3 12
Columbia City "	6 12	2 30	3 58	7 38	3 19
Arcola "		2 40	4 08	7 48	3 29
Ft Wayne ar	7 00	3 00	4 30	8 10	3 50
	AM	AM	PM	PM	PM

Ft Wayne lv	7 10	3 00	4 30	8 10	3 50
Van Wert "	8 40	4 23	5 53	9 40	5 20
Lima "	9 45	5 30	7 00	10 45	6 25
Bluffton "	10 25	6 10	7 40	11 25	7 05
Bucyrus "	11 25	7 10	8 40	12 25	8 05
Crestline "	11 50	7 35	9 05	12 50	8 30
Mansfield "	12 50	8 35	10 05	1 50	9 30
Wooster "	1 35	9 20	10 50	2 35	10 15
Mans. Junc. "	2 15	9 55	11 30	3 15	10 55
Canton "	2 45	10 25	12 00	3 45	11 25
Alliance "	3 40	11 20	12 55	4 40	12 20
Pittsburgh ar.	6 10	1 55	3 30	7 10	2 55
	PM	PM	AM	PM	AM

Buffalo lv	12 01 pm			5 05 am	Local Fr't
Cleveland "	7 25 pm	8 00 am		10 30 am	7 00 am
Ft Wayne "	2 05 am	1 15 pm		5 10 pm	7 00 pm
Argos "	4 26 am	3 40 pm		6 45 pm	9 05 pm
Knox "	4 43 am	4 01 pm		6 59 pm	9 30 pm
Hamlet "		4 15 pm			10 45 pm
Valparaiso "	5 31 am	4 53 pm			12 12 am
Hobart "	5 56 am	5 15 pm			1 05 am
Hammond "	6 21 am	5 40 pm			3 35 am
St Lyons "					4 10 am
Chicago ar	7 25 am	7 00 pm	9 00 am		

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Poetry.

Speak Kind Words.

Do you know a heart that hungers
For a word of love and cheer?
There are many such about us—
It may be one is near.
Look around you. If you find it,
Speak the word that's needed so;
And your own heart may be strengthened
By the help that you bestow.

It may be that some one falters,
On the brink of sin and wrong,
And a word from you may save him
Help to make the tempted strong.
Look around you. O, my brother!
What a sin is yours and mine
If we see that help is needed,
And we give no friendly sign!

Never think kind words are wasted
Bread on waters cast are they:
And it may be we shall find them
Coming back to us some day
Coming back when sorely needed,
In a time of deep distress;
So, my friend, let's give them freely,
Gift and giver God will bless.

—H. M. Addison.

Original.

PSALM. 46.

47 COM. VER.

1. Unto the end; For the sons of Kore, a psalm.

2. All the nations, clap your hands; (lit. *may ye have* etc.) alala unto God with a voice of gladness;

3. Because a Lord Most High, to be feared, a great King is he, over all the earth.

4. He hath made laities subject to us, and nations hath he put under our feet:

5. He hath selected [illegible] which he loved. Interlude.

6. God hath gone up in a shout of alala, Lord with a voice of a trumpet.

7. Exalt the strain unto our God; exalt the strain; exalt the strain unto our King; exalt the strain.

8. Because a king of all the earth is God: exalt the strain in an understanding way.

9. God hath become King over the nations; God hath taken his seat upon his sacred throne.

10. Rulers of laities have been gathered together unto the God of Habraam, because God's people who control the earth have been exceedingly exalted.

PSALM 47 (48 COM. VER.)

1. A psalm for an ode for the sons of Kore, on a second (day) of a sabbatic period.

2. Great is the Lord and greatly to be praised in a city of our God, on his sacred mountain;

3. Rooted in the gladness of all the earth, Sion's mountains its sides toward the North, the city of the great King.

4. God is recognized in her dignities, whenever he interveneth for her.

5. Because lo, the kings have been gathered together; they have come to the same place.

6. When they saw in this wise they wondered, they were disturbed, they were moved:

7. Trembling laid hold of them: There were these woes (birth-pangs) as of one bringing forth.

8. With a violent spiritual-breath wilt thou break ships of Tharsis (Thrace).

9. Even as we have heard; in this wise have we perceived (*seen* with the mind's eye in vision meant) in a city of the Lord of Hosts, in a city of our God, God hath founded it forever. Interlude.

10. We have apprehended it to be thy mercy in the midst of thy laity.

11. According to thy name, O God, in this wise also be thy praise unto the ends of the earth; thy right hand full of righteousness,

12. May Mount Sion have rejoiced; May the daughters of Joudaia have been glad on the account of thy judicial renderings, O Lord.

13. May ye have surrounded and encompassed Sion; May ye have discoursed in her towers;

14. Set your hearts on her ability and go through her palaces, that ye may discourse them to another generation:

15. Because this One is our God unto the age and unto the age of the age; He will shepherd us for the ages.

PSALM 48 (49 COM. VER.)

1. Unto the end: For the sons of Kore. a psalm.

2. May ye have heard all these things. ye nations; May ye have marked them well all ye who inhabit the inhabited.

3. Ye earth-born and ye sons of men, rich and needy together.

4. My mouth will talk wisdom and the meditation of my heart understanding.

5. I will incline mine ear unto a parable; I will open up my theme with a psaltry.

6. Why do I fear in a day of wickedness? The transgression of my heel will encompass me.

7. There are those who trust in their ability, and who boast in the fulness of their riches.

8. Should a brother not redeem, will a man redeem himself? No, he will not give unto God his expiation of himself and the price of the redemption of himself, even though he hath toiled forever, and should he live unto the end so as not to see corruption.

11. Whenever he shall see wise men condemned to die, at the same time will the thoughtless and foolish perish, and leave behind them their wealth to aliens.

12. And their graves will be their habitations unto generation and generation: They have called their landed estates by their names.

13. And a man though he be in honor hath not understood and he hath been compared to the domestic-animals that are without reason and he hath been likened unto them.

14. This their way is their stumbling-block, and after these things will they commend (bless). Interlude.

15. Like sheep as it were have they been put in Hades; (the grave) death will shepherd them; and the upright will lord it over them in the morning; and their cry for help will have waxed old in Hades (the grave) away from their glory.

16. But God will redeem my soul from out the hands of Hades when he taketh me. Interlude.

17. Fear not when a man groweth rich and when the glory of his house hath been increased.

18. Because not when he dieth will he take them all, nor will his glory go down along with him.

19. Because his soul should have been blessed with his life; He should confess whenever thou doest him good.

20. He will go in unto generations of his fathers; until an age he will not see light.

21. A man though he be in honor hath not understood; He hath been compared to the domestic-animals that are without reason, and he hath been likened unto them.

PSALM 49 (50 COM. VER.)

1. Asaph's psalm. A God of gods, the Lord, hath spoken and called the earth from the rising of the sun unto the setting thereof;

2. From out Sion is the becoming splendor of his timely beauty.

3. God will come manifestly, our God, and he will not be silent; fire will have burned before him, and round about him a cyclone exceedingly.

4. He will call on the heavens above and the earth to judge in behalf of his laity.

5. Gather *ye* together his *holy* ones unto him, those who have made a covenant with him and sacrifices.

6. And heaven will declare his righteousness, because God is Judge. Interlude.

7. Hear my laity and I will talk to thee; Israel, and I will go through the testimony for thee; God, thy God am I.

8. Not for thy sacrifices will I reprove (convict) thee. and thy whole-burnt-offerings are constantly before me.

9. I will not accept yearling-bullocks from thy house; nor he-goats from thy flocks.

10. Because mine are all the wild-beasts of the forest. domestic-animals on the mountains and cattle:

11. I know all the flying-things of the heavens, and the seasonable beauty of the field is with *me*.

12. If I hunger I shall not have told thee; For mine is the inhabited and the fulness thereof.

13. Will I eat flesh of bulls or drink blood of he-goats?

14. Sacrifice unto God a sacrifice of praise. and pay unto the Most High thy vows;

15. And invoke me in a day of tribulation and I will deliver thee, and thou wilt glory me. Interlude.

16. And God hath said unto the elaborate-sinner, Why dost thou discourse my statutes (acts of justification): And why dost thou take up my covenant with thy mouth?

17. And thou hast hated chastening (instruction) and hast cast my words behind thee.

18. If thou didst behold a thief, thou didst run along with him and with adulterers thou didst place thy portion.

19. With thy mouth thou didst [illegible]

20. When seated thou wast talking against thy brother and in the way of the son of thy mother hast thou placed a stumbling-block.

21. These things hast thou done and I have kept silent; Thou hast transgressed in supposing that I shall be like thee; I shall convict thee and I shall withstand thee to thy face.

22. Understand these things forsooth ye who are ignoring God, lest perchance he snatch you away and there be no one to deliver.

23. A sacrifice of praise will glorify me; and therein is there a way in which I will show him my *instrumental-salvation*.

PSALM 50 (51 COM. VER.)

1. Unto the end; David's psalm,

2. When Nathan the prophet came unto him, when he had gone in unto Bersabee (Bath Sheba C. V.)

3. Have mercy on me, O God, according to thy great mercy, and according to the plenitude of thy feelings of pity wipe out my transgression.

4. Wash me more from my transgression and from my sin cleanse me:

5 Because I am aware of my transgression and my sin is ever before me.

6. Against thee alone did I sin and do the wicked thing in thy sight. Would that thou mayest be justified in thy words and prevail when thou art judged (criticised).

7. For lo, I was conceived in transgressions and in sins did my mother long for me.

8. For lo, thou hast loved truth and the un-evident and hidden things of thy wisdom hast thou revealed to me.

9. Thou wilt sprinkle me with a hyssop and I shall have become clean; thou wilt wash me and I shall have become whiter than snow.

10. Thou wilt cause me to hear gladness and rejoicing; my bones that have been humbled will be glad.

11. Turn away thy face from my sins and wipe out all my transgressions.

12. Generate a clean heart in me, O God, and renew a right spirit in my vital-parts.

13. Cast me not away from thy face and take not thy sanctified spirit away from me.

14. Restore unto me the gladness of thy *instrumental-salvation* and stay me up with thy leading-spirit.

15. I shall (will?) teach transgressors thy ways and irreverent ones will turn unto thee.

16. Deliver me from blood (acts of blood) O God, thou God of my salvation (salvation in the abstract). My tongue will express the gladness of thy righteousness;

17. O Lord, my lips will thou open and my mouth will declare thy praise.

18. Because if thou hadst desired a sacrifice, I would have given it; whole-burnt-offerings thou will not be satisfied with:

19. A sacrifice unto God is a contrite spirit: a contrite and humbled heart God will not despise.

20. Be good unto Sion, O Lord, in thy satisfaction (in thy way satisfactory to thee) and may the walls of Hierousalem have been built.

21. Then wilt thou be satisfied with a sacrifice of righteousness, an offering and whole-burnt-offerings: Then will they offer yearling-bullocks on thine altar.

COMMENT.

The 46th psalm is an alala of victory and looks forward to the expected time when God will assert his kingdom and personal rule upon the earth—when the angelic and other spiritual agencies have accomplished their destined work and *intervention has* ceased. "The kingdom that hath drawn nigh unto [illegible] hath he put under our feet."

The psalm was a choral song for the temple service with an appropriate accompaniment of instrumental music designed to echo the thought of the alala as expressed in words of *triumphant rejoicing*. It is the realization in vision of the promised *victory*, and a double-major *harmonically*.

The 47th psalm with the preceding and following one the 48th constitute a choral trilogy of salvation. We had in the 46th the assertion of the kingdom and the inauguration as it were of the King. In the 47th we have the assertion of the glory of Sion as the Capitol of the kingdom, "the city that hath the foundations whose architect and builder is God"—"Sion the mother of us all"—"the new Hierousalem"—"God hath founded it forever." "We have apprehended it to be thy mercy in the midst of thy laity"—as seen in vision here meant. The 12-13-14 and 15 verses constitute an exhortation and encouragement to God's people in view of this coming glory. Being a seventh the psalm is a consummation, and here a consummation of *glory*.

The 48th psalm being an eighth is a full harmonic and we should expect it to be resonant with the full octave chords of redemption. The gospel is no longer an eclectic one going forth to call the individual, but the age-lasting ("everlasting") or final call to the nations; but it has the same ring and the conditions are the same—"Why should I fear?" "Will a man redeem himself or pay the expiatory price of his redemption?" What are mortal honor and riches? Can you take them down with you to Hades (the grave)? How have you used the mammon of unrighteousness? In such a way as to be worthy of the "true riches?" The resurrectional *morning* and its sequences also emphasized. The importance of *understanding* and the responsibility it brings also.

The 49th psalm designated as Asaph's is a divine picture of sublimity, a summing up of the great thoughts of God—the *series full*, as we would expect in a *nine*. It speaks for itself or rather God speaks in it as a God should a God who is addressing his people with whom he has made a covenant over sacrifices. It is the gospel in epitome. It is a glimpse of the throne and its glory—the great power held in abeyance and the mercy and forbearance toward the sinner in view of the abhorence expressed for sin.

Observe the emphasis in the 23d verse placed upon the "*instrumental-salvation*" or (the Christ).

The 50th psalm is an emphatic *minor*, a ten times five a penitential confession and for restoration to favor. We all know by the heading what the occasion and the particular sin was in David's experience. As an absolute monarch David was *legally* responsible to no one and no law except himself. Therefore he says and truthfully "Against thee alone did I sin, and do the wicked thing in thy sight." It is God's moral law that is troubling him; and his anxiety is that God shall be "just and the justifier" in the eyes of all posterity—or in other words that God be justified in the eyes of the law as well as *actually* just; and his conclusion is the same as the one drawn by Paul at more length in Romans. The futility of sacrifice in itself—the necessity of regeneration and renewal of life, and *restoration* of spirit, the *leading* spirit, the sanctified spirit and "the gladness of thy *instrumental-salvation*."

Observe the emphasis placed upon *satisfaction* in the closing verses of this psalm. It is one thing to please, another to satisfy, and note here what satisfies God. For it is the gist of the gospel renewed.

CHAS. GARDNER.

OUR CHILDREN.

The Little Seed.

Down by the root of a maple,
A little seed stirred
In its sleep, for it dreamed or it fancied
A whisper it heard.

Dreamed, or it fancied, that some one
Said low in its ear:
"Wake up, little seed, from your slumbers;
The springtime is here.

Up in the beautiful sunlight
Are beautiful things.
Blue skies, and green grasses, and zephyrs,
And creatures with wings.

Rouse up from your long, lonely silence,
And come to the light.
For the world is so busy and bonny,
And happy and bright."

And the dear little seed in its closet
With longing grew wild.
There surely was never a bigger
More sweetly beguiled.

And it felt its heart growing and growing,
Awakened at length,
And round it the brown coat it was bursting
And moved by its strength.

And soon in the beautiful daylight
It lifted its head,
And saw such a wonderful landscape
Around it outspread.

And there in the sunlight and starlight,
And moonlight, and dew,
And raindrops, the dear little seedling
Just flourished and grew.

The birds sang a chorus above it,
The breezes blew sweet,
And at last it was crowned with a blossom,
That made it complete.

—Emma A. Lente.

The Story of Israel in Egypt.—No. 26.

ISRAEL THE FIRSTBORN OF THE NATIONS.

We have some important lessons yet to learn about our dear heavenly Father in that strange Egyptian land. We must review a little. The magicians, who worked miracles before Pharaoh, were priests of the false gods.

What ever they done in the way of wonders was done to impress the people with the might and power of these gods. They believed that the great deities of Egypt were working through them. God meant to teach them better, so he sent Moses and Aaron to do things that the wisest men in Egypt would not be able to perform or explain.

The Egyptians worshipped almost everything. The worship of the old Nimrod-god of Babylon was there; it was called Baal-worship, or the worship of the sun-god. The river Nile was an object of adoration, and so was the black bull, with the white spot on his face. The ibis-bird, the beetle, the serpent, and the monstrous stone images, so large that a picnic might have been held in their lap were all sacred things.

"Against all the gods of Egypt will I execute judgment," was the decree of the Lord. Did you notice as you went on with your lessons that the plagues fell upon many of these objects of worship?

The very first lesson showed that the great Builder of the Heavens, dwelt not in the serpents of Egypt, for "Aaron's rod devoured the rods of the Magi."

The river Nile, worshipped by these foolish people, as the Creator and the Fountain of Life, was turned into a stinking, loathsome stream of blood that slew the very fish that were dancing in its waters. The God, who could smite the river was above it, he was its Creator and the Author of the living creatures within it; this was the second lesson.

The frogs came and went, the dust was turned into lice, and the magicians were convinced that the real God was on the side of Moses and of Aaron.

The sacred bull perishes with the other cattle, the terrible boils break out on the persons of the other men, the gods do not protect them: nor can they save the land from the flies, the hail, nor the locusts.

The face of the great sun-god is veiled in a darkness that none can penetrate. This cannot be God; if it were, its face could not be shadowed by the hand of another.

The sentence of death hangs over the land,—which of the gods will it be, who will pardon the sins and remit the sentence?

Meneptah believes it will be the gods of Egypt, for he has been taught to think, that even he himself is a god, and surely no harm can come to his house, nor to his son, but the death-angel spares not the first-born of the king-priest, he dies, and it is proven that God dwells not in mortal flesh.

"The Lord is greater than all gods, for in the thing that they dealt proudly, he is above them all."

He showed that "he had control of all forces" and "an abiding power, which no length of resistance could weaken or defy."

His word is to be made good to Israel; he will lead them out of Egypt.

If Pharaoh yields to a kindly worded command, it is well,—blessing will come upon him and upon his people, if not,—curses and death will follow. For had not God said to Abraham, "I will bless him that blesseth thee and curse him that curseth thee?"

I want you, dear children to think of the power and greatness of God,—I want you to worship him as such, and never by thought, or word, or act, allow yourselves to pay reverence to any other being, or thing, animate or inanimate. There is no help nor salvation in the Virgin Mary, in dead saints, in silver crucifixes, in masses, in penances, in confessions, nor in priests. Keep aloof from them all, for these things are the essence of the devil's religion. Through them you worship the old Baal of the Canaanites. Cleave to the Bible, die if need be, but never give it up, make no alliances with the Romanist, God, has forbidden it.

Now we must go back to Abraham. He is the father. 1st, of a son,—"In Isaac, shall thy seed be called." 2nd of nations,—"A father of many nations have I made thee." But these nations must come from Isaac. The sons of Hagar and of Keturah are not to be the fathers of a race who will bless and save the other peoples of earth. Can you not see that the promises are double? Isaac, the son of promise points to Christ. Christ is the Seed through whom "the willing and the obedient are to eat the good of the land." God always selects instruments through whom his work is to be done. When he called Abraham out of Ur of the Chaldees, he was making preparation for a great salvation, a salvation so wonderful, so grand, so beautiful, so far-reaching, that we can never, never, grasp a tithe of its glory, and to accomplish this work he chose the children of Abraham, who were to come through Isaac.

The birthright that was Isaac's, Jacob's, and Joseph's goes to the nation. Israel become God's Son. Through this nation, with Christ, as the One borne aloft, to whom all eyes must be turned is the great salvation to be wrought.

God said, in Exodus iv. 22, "Israel, is my Son, even my first-born," and in Hosea he repeats the same thought in these words, "When Israel was a child, then I loved him, and called my Son out of Egypt."

It used to trouble me greatly to think that God, through all those long ages was blessing Israel and showing his face to Israel and leaving the nations outside in darkness, and in ignorance. But [illegible] saved. Provisions were made for this. They could become adopted Israelites. They could have atonement made for their sins; they could be pardoned and could lay hold of the hope of Israel, that there should be a resurrection of the dead. To be an Israelite, did not make salvation sure. The keeping of the law given on Mt. Sinai, could not give eternal life. There must be an atonement of blood, and faith in that atonement. Each person must believe for himself, that God accepted the appointed sacrifice made on his behalf, and forgave his sins,—looking forward to the coming Savior. Israelites, as well as Gentiles must choose life, or choose death.

By choosing the way of wisdom and of right, they could attain to a place of honor and of glory that would be theirs through endless ages. They could become the kings and priests of the everlasting Canaan, but, if they choose to take their own evil course, they must lose all this and perish.

A national salvation is not an eternal salvation. God may give great blessings to a people, and may make them instruments of blessing to others, but you must never forget, dear children, that it is only the grace of God wrought out in the willing obedience of living, loving service, that will save us eternally.

Israel, is now, the First-born of the nations, and from them,—after they have been fitly schooled,—missionaries must go out to teach other men about the true and living God.

AUNTIE WINCH.

"To the extent that man had life he had it precisely as God had life—he thought as God thought, he loved as God loved; and moved only upon a lower scale with God above him, and the eternities before him as an ideal and opportunity for his full development and enjoyment of a being like himself."

"A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves who carry a lantern for others."

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
J. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 10, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

COTTON Mather said, "The new heavens in connection with the new earth, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into this deathless and sinless state."

DR. John Gill, quoting early Jewish writers and proving the resurrection from the promise made to the Fathers, says, "God made promise to Abraham, Isaac and Jacob and to their seed, the land of Canaan for an everlasting possession; but they had it not, and as God cannot lie, they must be raised from the dead to inherit it.

"UNEXPECTED and startling are the ways our influence gets beyond our reach. The unconscious influence is the shadow cast by our characters. One of the solemnities of life is the thought that we are responsible for what we unthinkingly say and do,—one's words stand vitally related to our characters, as we are to give account for every pernicious word."

SAYS Drummond, "Contemplate the love of Christ and you will love. Stand before that mirror, reflect Christ's character and you will be changed into the same image from tenderness to tenderness. There is no other way. You cannot love to order. You can only look at the lovely object and fall in love with it, and grow into likeness of it. And so look at this perfect life. Look at the great sacrifice as he laid down himself all through life and upon the cross of Calvary, and you must love him, and loving him you must become like him."

ther, p. 293 that Dr. Erasmus Albernus, when leaving Bradenburgh, asked Luther how to preach before the Elector. Luther replied, "Your sermons should be addressed, not to princes and nobles, but to the rude, uncultivated commonality. If in my discourses I were to be thinking about Melanthon and the other doctors, I should do no good at all; but I preach in plain language to the plain people, and that pleases all parties. If I know the Greek, Hebrew and Latin languages, I reserve them for our learned meetings, where they are of use, for at these we deal in such subtleties and such profundities, that God himself, I wot, must marvel at us!"

THE recent Republican League Convention in Cleveland was opened by prayer by Rev. Mr. Darsie, a Disciple Minister of the city. After thanking God for national greatness—praying for the party represented there and thanking God for its past history, and its great men, Lincoln, Grant and Garfield, and praying that the party may ever be the ally of that righteousness that exalteth a nation, etc., etc., he had no sooner closed with the words,

"Our Fathers' God, to thee,
Author of Liberty,
To thee we sing;
Long may our land be bright
With freedom's holy light,
Protect us with thy might,
Great God, our King!"

when one clap of the hands cause applause to roll over the hall like a prairie fire.

About the year 1875 or 6 Bro. B. Wilson of the *Gospel Banner* office distributed a little work entitled "Light Sowings," or "Conversations on Important Bible Topics." We think it a very useful and interesting little work, and having obtained a copy of Bro. W. H. Wilson we propose to reproduce a chapter of it each week till our readers have had the benefit of the whole. We hope all our readers will appreciate it as we did when it first appeared. We predict that the most advanced scholars in Auntie Wilcox's Bible Class will be perfectly delighted with these dialogues. We hope that the editor will be able to put it in the same place in THE RESTITUTION every week so that our young folks will know just where to find it.

If you ask when the righteous shall be recompensed, reader, you have reliable answers in the words of Jesus, first in the flesh, and then in the spirit. In Luke xiv. 13, 14, he says, "But when thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be recompensed at the resurrection of the just." In Rev. xxii. 12, just before closing the testimony for the age he says, "And behold I come quickly and my reward is *with* me to give *every* man according as his work shall be." Infallible testimony, this, that up to the time of his coming not one of the faithful has been rewarded. And how beautifully these Scriptures dovetail with other utterances of the Lord and his apostles. In John v. 25 Jesus says, "The hour is coming in which all that are in their graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of condemnation." And in 1 Thess. iv. 16 we read "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first."

THE last piece of clerical wrestling of the Scripture we have met with is that of the Rev. M. Holland, a congregationalist. He says "it is in accordance with the Divine law of Order that the Second coming of Christ should be spiritual and not literal," and quotes 1 Cor. xv. 46 to prove it: "That was not first which is *spiritual*, but that which is *natural* and *afterwards* that which is spiritual." And goes on to say, "The first was a literal, personal coming, the second is a spiritual coming." The spiritual coming of Christ brings the fullness of that love which is the breathing of God's loving spirit into the soul, imparting and exciting the sympathy of regenerated humanity within *our* spirit; it brings the fullness of that faith which is the living light of the divine wisdom by which we receive the sure conviction of the great eternal realities which lay beyond the range of bodily sight, and brings the fullness of the religion of love. His first coming was with you." "His second coming is to be *in* man." "And shall be in you." "In you Christ the hope of glory." Col. i. 27. This coming is with great power and glory,—it blesses the soul and the church,—and through the church it blesses the world with blessings unspeakable and full of glory." It is painful to see men who assume to be mouth-pieces for God destroying what should be their blessed hope. Having made a lie out of one of the grandest truths of God, by making the second coming of Christ consist of his dwelling in them; and his coming in power and great glory to consist of blessings for the soul and the church, pray what remains for the future? Is it not both cruel and reckless to remove the props which support men in trial and suffering, and offer nothing in its place?

A Scientific Gleaning.

Brain diseases and their diagnosis was discussed some time since, at a meeting of the Society for Internal Medicine, at Berlin. A man was introduced who was able to walk and move his arms and could take hold of anything, but who had not the same feeling in the right hand and arm, as in the left; and when stuck with a pin he did not feel it as much on the first as on the latter. When he shut his eyes and took any object into his right hand he would feel it, but was unable to tell what it was. He would have to put a knife or a handkerchief, for instance, into the left hand in order to know it. The feeling of touch and of the muscles was also reduced; but his condition has much improved. According to the symptoms and the course of the disease it was claimed as certain that the affliction was caused by the diseased condition of the outer skin of the brain in a certain place in the left hemisphere of the brain. It was further discussed, how far brain diseases could be treated chirurgically. The assurance in discovering brain diseases is already so pronounced with some physicians, that they have dared to open the brain-capsule, take a piece of bone from it, and operate on the brain with a knife, scissors and other instruments. The greatest success has been achieved with this treatment in England, and people were permanently cured who were lame and useless in life. In Germany the physicians are afraid to perform these operations, being of the opinion that in most cases the disease cannot be located with certainty.

The Question Drawer.

To BRO. BOH: We were about to forward our answer to your question regarding the day of crucifixion, when Bro. Wilson's article on that subject came to hand. On finding that we had arrived at the same conclusion we decided not to forward what we intended.

FOR BRO. H. D. B: In answer in part to the subject upon which you write, we submit for your consideration various translations of 1 Tim. ii. 5, 6, 7.

"For God is one, and there is one *Mediator of God* and men, that Man Christ Jesus, who gave himself a ransom in behalf of all the testimony in its own seasons for which I was appointed a herald and an apostle." *Diaglott.*

"For [there is] *one* God, *one* Mediator also between God and men, a Man, Christ Jesus, who gave himself *in behalf of all*, the testimony *for* appropriate opportunities unto which I was appointed a proclaimer and an apostle." *Rotherham's Translation.*

"For one *is* God, one also is Mediator of God and of men, the Man Christ Jesus, who did give himself a ransom for all - the testimony in its own times in regard to which I was set a preacher and apostle." - *Young's Translation.*

"For there is one God, and one Mediator between God and men, the Man Christ Jesus who gave himself a ransom for all, of which the testimony is in its proper season, for which I was appointed a herald and an apostle." - *A. Campbell's Translation.*

"For God is one; and the Mediator between God and men is one,—[namely] the Man Jesus, the Messiah, who gave himself a ransom *adapted* in due time, of which I am constituted a herald and legate."—*Syriac Translation.*

"For there is one God, one Mediator also between God and men, Christ Jesus, [himself] man; who gave himself a ransom for all,—the matter to be testified in its own time, whereunto I was appointed an herald and an apostle."—*Dean Alford's Translation.*

"For there is one God, and one Mediator of God and man, the Man Christ Jesus, who gave himself a ransom for all, a testimony for its own times, of which I was made a herald and an apostle."—*Sawyer's Translation.*

"For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave himself a ransom for all (the testimony to be declared in due season) for which I am appointed a preacher and an apostle."—*Whiting's Translation.*

"For there is one God, and one Mediator between God and man, the Man Christ Jesus, who gave himself a ransom for all, of which the testimony *has been given in its proper times*, to give which testimony I have been appointed a preacher and an apostle." *Anderson's Translation.*

Original.

Death, What is it?

Words are the articulate sounds by which we give expression to the ideas that originate in the heart; thus we use the word light to express an idea exactly the opposite to that of darkness; and we use the word good to express an idea exactly the opposite to that of evil. When we say it is dark we do not expect to be understood that it is light; and when we say men are evil, we do not expect to be understood as saying they are good. So when it is said, "Sin when it is finished bringeth forth death," are we not to understand death to be a state exactly the opposite of life? Death then according to analogy is a state or condition in which there is positively no life; a total cessation of all vital and mental functions, a state like Adam was in prior to his creation. Does God's Word agree with this analogous reasoning? It most certainly does: listen to a few texts; "In death there is no remembrance of Thee." Psa. vi. 5. "His breath goeth forth, he returneth unto his dust, in that very day his thoughts perish." Psa. cxlvi. 4. "For the living know that they shall die, but the dead know not any thing." Eccl. ix. 5. Death resolves man to his original elements. "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. xii. 7. But what about that spirit that returns to God who gave it? Why that spirit was in existence countless ages anterior to creation, in short it is eternal with God himself. Just as soon as God imparted his spirit to Adam he was alive, and he remained alive until that same spirit returned unto God who gave it. And as both the spirit and the dust-formed creature returned to their respective origins, what reason have we to think that Adam had a subsequent existence? If the spirit is the seat of consciousness, then Adam's existence must be co eternal with his Creator; for if it returns a conscious entity, it must have been given a conscious entity. But the spirit is life, an emanation from the fountain of life, Psa. xxxvi. 9. And God imparts it to every created organism, and as long as the organism retains this spirit we are in a state which we call alive, and when the organism becomes enfeebled and exhausted and cannot retain the spirit, Eccl. viii. 8. "His breath goeth forth, he returneth unto his dust," and death is the word we use to describe his condition or state. From the foregoing reasoning then, it will be seen that Scripture and analogy unite in proving that death resolves man into a state of silence and inaction as positive and profound as was his state countless ages before creation's morn. Then well might death be called "the king of terrors." Who is able to grapple with the foe? Is there no antidote for death? Must he forever sway his scepter in eternal silence over the [illegible] or taken from our mighty, or shall the lawful captive be delivered?" Who will answer this momentous question? Hark an answer comes down from the highest heaven, in these thrilling words, "I will ransom them from the power of the grave, I will redeem them from death, O death I will be thy plagues, O grave I will be thy destruction." Hos. xiii. 14. "He will swallow up death *in victory*." Isa. xxv. 8. When will this language have its fulfilment? Let Paul answer, "So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, death is swallowed up in victory." 1 Cor. xv. 54. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Christ then is the antidote for death. He breaks the silence of the death-state which otherwise would be eternal. When Christ who is our life shall appear, then shall ye also appear with him in glory." Well might the Apostle exclaim, "Thanks be unto God for his unspeakable gift." The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." And this is the promise that he hath given unto us eternal life, and that life is in his Son.

IRA FORBES.

Baptized for the Dead.

In a recent number of THE RESTITUTION Bro. Joblin treats of the above words, found in 1 Cor. xv. 29, much after the manner of Wakefield. To my mind this treatment of the preposition (*ὑπερ*) *huper*, with the genitive, by supplying a pronoun in the accusative, robs the passage of its relevancy and force. In Dr. Luther's version we find the preposition rendered by "*ueber*," signifying concerning about, over, more than.

The whole chapter is an argument for and a picture of the resurrection. Baptism is [illegible]e logically introduced. If there is no resurrection from the death-state, why are we baptized into this death-state? Why do we in baptism represent a burial into the state of the dead and a resurrection out of it, if there be *no rising*? Why do we baptize with reference to the condition of the dead, in respect to or in behalf of the dead, in the likeness of their state? Are we not buried with Christ in baptism, wherein also we are risen with him through the faith of the operation of God, who hath raised him from the dead? "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. It is the like figure whereunto baptism doth now save us."

The verb may well be rendered gain or acquire: or the passage, else what shall it avail them. Your Brother in the love of the Truth.

J. G. HAUPT.

A Tobacco Habit Cure.

Since the publication recently of an editorial comment on tobacco-using, by Bro. Joblin, I have no doubt there have been some who are making the effort to overcome the desire for that "destroyer of the temple of God," and my desire is to help them in their warfare against this "lust of the flesh."

In the first place put the pipe or plug from you as you would a deadly adder, then by a persistent effort of the will and simple habits of life, and frequent cleansings of the body by baths, the desire for it will soon pass from you.

Adopt a simple vegetarian diet, and let it be free from all seasoning - no salt, pepper, grease or condiments of any kind. Take frequent warm baths and drink all the boiled water you can at a temperature to suit the taste. In fact "wash and be clean;" deluge the body inside and out and wash away the "defiler," and I will assure you your desire will vanish, and with it some of the ills of the flesh you have been suffering from, and others will be lessened.

Is not the desire to make the temple of God pure and holy for the indwelling of his spirit strong enough in you to make this effort? you will rejoice in it, and receive a recompense of reward for so doing now and a greater reward in the kingdom of God.

I used tobacco for seventeen years, but today, two years after that *seventeen* years of transgression of the laws of my being, I hate it as I do all sin.

I would not advise any one to take tobacco antidotes, for if they do take away the desire the effect of the poisonous drug remains. Submitted in love.

J. EDGAR HAUPT.

To the Work.

"Go work today in my vineyard." Matt. xxi. 28.

We who have taken upon ourselves the name of Christ are children of God, if children then heirs, heirs of God, joint-heirs with Christ. It behooves us to be up and doing while yet 'tis day, for soon the night cometh when no man can work. We are servants of God, let us keep in the strait and narrow way that shall ultimately lead unto eternal life, for when Christ comes his reward is with him to give every man according as his work shall be, so let us strive to enter the strait gate, for narrow is the way and few there be that find it, that we may hear the welcome applaudit, "Enter thou into the joys of the Lord," instead of "Depart from me ye workers of iniquity." Let us not stand idly waiting for reapers more to come, until our sickles are rusty, and the hour of death draws near, 'ere we begin work for our Master. Oh, that none may think there is no work for them to do, for in this sin cursed world all can find something to do in helping poor fallen humanity, and for the upbuilding of Christ's glorious kingdom on the earth. Let all do with their might what their hands find to do, for remember Christ said, "No man having put his hand to the plow, and looking back is fit for the kingdom of God." Luke ix. 62. Oh, may we do the Lord's work that we may say as Paul did, "I have fought a good fight, I have kept the faith," so that there will be a crown of righteousness laid up for us, which the righteous Judge will give us and not to us only, but to all such as love his appearing. One thing above all, "let us be kindly affectioned one to another." Rom. xii. 10. Your Sister in the faith.

IDA I. SHAFFER.

A True Comparison.

It is said in truth, that oil and water will not mix, and it may be truly said that if they do mix, the oil is of very poor quality. It is true you may shake them together until they seem to mix for the time being, but stop the shaking and let quiet be restored, and see how soon they separate, and why? because there is no affinity between them. Just so the Christian may, and often is shaken up with the world, by force of circumstances so that apparently they were mixed. But let quiet be restored, and they separate like the water and the oil, and why? Simply because there is no affinity between them, and if they do not separate, you may safely say that the Christian is of a very poor quality. And you may safely say that the oil and water will not voluntarily mix, neither will the Christian voluntarily and from choice mix with the world.

T. E. ADAMS.

Answer to Request.

In THE RESTITUTION of May 22, Sister Parkhurst requests that some one give an explanation of John iii. 13, and Luke ix. 30-35, to which I will say by way of an explanation (in a brief way) First, That Jesus taught in this third chapter of John, that in order to, and as prerequisite to see, and enter into the kingdom of God, we must be born again, born of the spirit. As we have in the example of Jesus, "Who was the first fruits of them that slept." 1 Cor. xv. 20. And therefore the first of all the race of mortal man who hath ascended up to heaven, (or in other words) the first transformed from the natural to the spiritual plain of being. Jesus said, "No man hath ascended, or has been transformed and exalted to the spiritual plain (and to the divine nature) but he that came down." Even the Son of man which is in heaven. And now we will notice the account of the fulfilment of of the saying of Jesus as recorded in Luke ix. 27. That there be some standing here, which shall not taste of death till they see the kingdom of God. And we find by Matt. xvii. 1, and Mark ix. 2, that Peter, James and and John were the ones favored to see the transfiguration of Jesus, Elias and Moses: And standing as the representatives of God's kingdom,—Jesus as its head, and Elias and Moses as its members—which kingdom is a spiritual kingdom, and accessible only through the resurrection and a transformation from the natural to the spiritual plain of being. And in connection with this read the saying of Paul. Rom. viii. 28-30.

JOSIAH SEAL.

TEMPERANCE.

Satan's Wants.

Johnson the drunkard is dying to-day
With traces of sin on his face;
He'll be missed at the club, at the bar, at the play.
Wanted—a boy for his place.

Simmons the gambler was killed in a fight,
He died without pardon or grace;
Someone must train for his burden and blight.
Wanted—a boy for his place.

The scoffer, the convict, the idler, the thief,
Are lost, and without any noise,
Make it known that there come to my instant relief
Some thousand or more of the boys.

Boys from the fireside, boys from the farm,
Boys from the home and the school,
Come leave your misgivings, there can be no harm
Where "drink and bewarry" is the rule.

Wanted—for every lost servant of mine,
Some one to live without grace,
Some one to die without pardon divine,
Will you be the boy for the place?

—Hattie Horner Louthan.

"Gather out the Stones."

"It is such a stony little path between here and Mrs. Harvey's, that I can't bear to go over it," said Jem.

"And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had gotten ever so many stone-bruises in that path. He was grumbling about it yesterday,"

"Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "You would much better do that than stand there and grumble about it."

"Why, we never could get all the stones out of that path," cried Jem.

"Not all in one day, nor by taking all the stones at once," said the father. "But if each of the boys who cross there would take a stone out of the way every time he goes, the work would be done. Try it."

The boys did try it. There were a half-dozen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out, and the path was cleared.

This is exactly the way to make it easier and pleasanter for others in this world. Let each one make it his business, as he goes through life, to take some little hindrance out of the way, whenever he can. Little faults should be cured, and little temptations that cause unwary feet to stumble should be removed. Small unkindnesses should be confessed and careless ways amended. Trifling slights should be smoothed over, and sharp words, dropped in fits of ill-temper, should be taken back, as far as may be. All these things will make the path of life smoother. It is worth while to clear the way.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. lxii. 10.

Purity in Thought and Word.

Evil thoughts and words make indelible *impressions*. They will not let themselves be forgotten, no matter how bitterly repented of.

A young man who had been profane and irreverent, said, when he at last desired to lead a new life, that it was useless. He had spoiled all good things by his evil use of its mine in the midst of prayers. The jests he had made of the Scripture floated before his eyes when he would read the Bible, and even among the purest and sweetest scenes of his life the impure pictures of his imagination intruded themselves. And yet he had been outwardly a respectable man; he thought he had kept his wickedness hidden from the sight of the world, but—shall I tell you?—not only the deeds, but the *thoughts* of his youth, were woven into the characters of his children, and they in their wildness, dissipation, and immorality told by their *actions*, to the world the *thoughts* their father had entertained in his youth. He knew that his own soul was scarred forever by the impress of his sins. But how his heart was grieved when he realized that the souls of his children were also marred by his sins. You can never regain a lost hour. You can never wipe off the smirch of impurity. You can repent and be forgiven, but you will know the scars are still there.—*Mary A. Allen.*

"Us Boys."

A temperance lecturer when discussing his favorite theme said:

"Now, boys, when I ask you a question, you must not be afraid to speak up and answer me. When you look around and see all these fine houses, farms and cattle, do you ever think who owns them all now? Your fathers own them, do they not?

"Yes sir," shouted a hundred voices.

"Where will your fathers be in twenty years?"

"Dead" shouted the boys.

"That's right." And who will own this property then?"

"Us boys," shouted the urchins.

"Right. Now tell me, did you ever, in going along the street, notice the drunkards lounging around the public-house door waiting for some one to treat them?"

"Yes sir; lots of them."

"Well, where will they be in twenty years from now?"

"Dead!" exclaimed the boys.

"And who will be the drunkards then?"

"Us boys."

Everybody was thunderstruck. It sounded awful! It was awful; but it was true.

Let us see to it that it will not be true of any of us.

POETRY.

Tribute to Sister Maggie Skeels.

She is sleeping, yes, she's sleeping,
With the loved at Mountain Side.
But have crossed o'er death's dark river,
Crossed o'er with the swelling tide.

Friends and neighbors kindly laid her,
In her dark and narrow bed,
And she's sleeping, calmly sleeping,
With the cold and silent dead.

She is resting, sweetly resting,
With her grave o'er-strewn with flowers
That they gathered, fondly gathered,
From their gardens and their bowers.

Years have passed so quickly by,
Since we knew her in her bloom,
Now they've laid her, gently laid her,
In the dark and silent tomb.

Now she's waiting, calmly waiting,
Peaceful in her grave so low.
Soon, O soon, she'll join our number
With the loved of long ago.

Yes, indeed, we know she's sleeping,
Just as Jesus slept of yore.
And like him she'll rise in beauty.
Ne'er to feel death any more.

By and by she'll hear the summons
Of our blessed Lord and King,
And then, rising, quickly rising,
With the saints that ages bring.

From her grave that may be moss-grown,
Where she sleepeth now in peace,
To praise the name of her dear Savior,
Who has promised to release.

All the dead the Blessed Lord raises,
All that's died o'er land or sea,
And they too will join the chorus,
And praise the Lamb of Calvary.

All that's watching, truly watching,
Till the resurrection day,
Will be gathered quickly gathered,
To meet Christ upon the way.

Then the saints that now are sleeping,
Will arise and gathered be,
All will join and meet the Savior
To live and reign eternally.

ALMIRA BROOKS.

Original.

Special Guidance.

While recently attending a service at the W. C. T. U. Temple, a minister who spoke from the platform declared that no one could possibly understand the Word of guidance of the Holy Spirit. He then went on to tell what he had learned from the Bible by the aid of the Spirit. He said the Bible taught that there *never* would be a literal resurrection of the dead. And that there *never* would be a literal second coming of Christ.

How sad! Dear reader, have we not fallen upon perilous times? Can the Holy Spirit contradict its own word? Never! never! In place of being guided by the Holy Spirit, these men were evidently led by "seducing spirits," who guide them to believe "doctrines of devils," which Paul said would come in the "last days." So many people are led into error by appropriating to themselves John xiv. 25, 26: "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you." This is applicable solely to those whom he addressed in person, and whom he personally taught, and to no one else. He says, he shall "bring to *your remembrance* all that I said unto you." These words were spoken to persons whom he had specially taught before his ascension, for the purpose of making them heralds of the message of life to others, and who needed the Holy Spirit to quicken their memories as to what he had *said to them*, and not to guide them into a spiritual discernment, or spiritual interpretation of *those words*, which modern blind guides teach us.

They seem to love to have their hearers believe that the Revealed Will of God is in fact *no revelation* at all but a collection of impenetrable mysteries which cannot be understood unless interpreted by the same Spirit which inspired holy men of old to write them.

This man claims that the Divine Spirit led him to believe that the Bible taught that there never would be a literal resurrection of the dead, but that it must be understood in a spiritual sense. His instruction must have been derived from lying "seducing spirits," because it is at variance with what the Holy Spirit *revealed* to the Prophet Isaiah when he said: "Thy dead men shall live, (not spiritual dead) together with my *dead body* shall they arise. (Modern so-called spirit-guided interpreters, say *dead bodies* never arise.) Awake and sing, ye that dwell *in dust*; for thy dew is as the dew of herbs, and the earth (where they were buried) shall *cast out the dead*."

The same Holy Spirit lead Daniel to say: "And many of them that sleep in the *dust of the earth* shall awake, some to everlasting life, and some to shame and everlasting contempt."

It also led John to say: "Marvel not at this: For the hour cometh, in which all that are *in the tombs* shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment." Modernized preachers who *claim* spirit-guidance do not hesitate for one moment to affirm that the dead "in the tombs," will *never* "come forth."

The "seducing spirits," which delight in "doctrines of devils," have led *this* preacher to ignore the world's great hope, the second coming of the Lord Jesus. But the Spirit of God, lead n holy man of old to say: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." Another one led by the same Holy Spirit exhorts that we keep our eyes fixed on that blessed hope, even the bright appearing of our Lord Jesus Christ. Did not also angels clothed in white comfort the Lord's disciples when the clouds of heaven received him, and obscured their vision by saying: "Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." This ascension was literal, physical and visible. He "shall so come *in like manner*," says the heavenly messengers. Modern so-called spirit-guided men, say he never will, which do you believe? When this so-called spirit-guidance leads men to contradict plain statements of God's Word, and leads them into the mazes of scepticism, it is time for all Bible true guidance spirit-guidance about tensively preached in these last days.

W. H. WILSON.

Words Justify and Condemn.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii. 37. These are the words of Jesus to the multitude, and they apply to the multitude today. Words as a rule point to, and are an index of the heart, hence Jesus says "for out of the abundance of the heart the mouth speaketh, and a good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure, bringeth forth evil things." Then we must conclude that our words in public and private are commending us to God, or they will be a witness against us. Then how careful we ought to be about our words. For Jesus says again, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Then we had far better not talk at all, (which is a miserable life) than to talk in such a way as to create a host of witnesses that will tell against us in that great day. Paul tells the brethren to walk in wisdom toward them that are without, redeeming the time. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It seems that we have all lost much valuable time foolishly, and now our duty is to redeem back, as much as we can, by our walk and our talk. And if we would accomplish any good, we must not walk and talk as the world does, and as we once did. If we do our light is under a bushel, and we are not the light of the world as Jesus was, and as we ought to be. If a professed Christian walks and talks as the world does, it is self-evident that they are deceived, and the heart has not been changed, they are *simply* a blank, a cipher, a stumbling block to the cause they disgrace. If the heart, mind and affection have been radically changed, and we have been converted, our walk and talk must tell it. And yet it wont make us love the devil, or the enemies of the Lord, or very worldly-minded Christians, (if there be any such) as we love good, whole-souled Christians. Then if our heart is so filled and attuned with the things of this vain world, that our tongues are daily employed in the every day common clitter clatter nonsense, we may be assured all is not well. We are deceived, and our title is not clear. We heard a good old sister say once, that if her neighbors would come to see her, she would stop her work and talk Bible to them if the house was not on fire. A commendable zeal truly. Now, I admit that a man or a woman may talk lots of Bible, and yet may not be a Christian; but I cannot admit for a moment that a good Christian will be content to sit still, and not talk Bible and divine things, if they can find some one to talk to. Out of the abundance of the heart the mouth speaketh. Another good sister said to me one day, when on important Bible subject of Christian duty was mentioned, Brother Adams, I want to talk to you tomorrow on that subject, if dinner has to go late." That certainly has the right ring, and is the index of the right spirit. And yet and to say that some professed Christians will look at such persons with a jealous eye and heart, and say they are cranky. Well they said worse things than that about the Master, and if he was here no doubt but they would look shy of him, and say he was cranky too.

In conclusion let me ask all such folks, if they really believe that the Master when here spent his time and life in this cheap common clitter clatter talk? If not, are we imitating and serving him, or the God of this world, which? If we have the spirit of the Master, will we not try to imitate and follow him, and thus prove that we have been redeemed from our vain conversation by the precious blood of Christ? And now we should be holy in all manner of conversation, and our conversation should be as becometh the gospel, if it is in heaven, as Paul says. If we are conand life will correspond, while we have been converted to God, our vain and idle words and actions must be changed. If the heart is filled with the love of God and his truth, that is our subject of conversation, but if it is filled with the things of this world, our conversation will tell it on us. Some peoples' hearts, it seems, are fashioned very much after the pattern of that noted inn of Bethlehem; lots of room there for every body else, and for everything pertaining to this life, in apple pie order at that, but no room for Jesus. Sad, and truth indeed. Remember well, that this same Jesus whom you are slighting and offending by crowding him out of your hearts and homes, has said, "Behold, I stand at the door and knock," if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." O, what a meek and modest guest, will not thrust himself in where he is not invited or wanted. Hear now, and hearken to his words which are as a straight edge, and as quick and powerful, and sharper than any two edged-sword. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

T. E. ADAMS.

Personal Consecration.

We are nearing the end of the age. The signs of the times, the unrest and fear; men's hearts failing them for fear, for the things that are coming upon the earth, the careless unconcerned selfishness of a great part of the professed followers of Christ, and the arousing and earnest consecration of the other part; the wonderful awakening and grasping of the truth of Christ's personal coming and that very soon, with the unparalleled revival of the missionary spirit and the realizing sense of our duty as to the last command of our Savior, "Go ye therefore, and teach all nations," with returning faith in God to heal all disease as well as sin. All these things with many more clearly show that the end is near, very near, that we may lift up our heads and rejoice for our Lord is at hand, even at the door. Very soon will be ended forever the fighting and warring with Satan and his host, this constant and ceaseless struggle for life and its necessities, and with a glad shout we may meet our coming King, our blessed Savior, our loving Elder Brother. Then what! Eternity! Eternal Life! O wonderful thought! Do we comprehend the significance the magnitude of that word. Years and ages roll away, and life is but begun. Life with Christ; personal companionship with, and a full understanding of him, his plans and wishes, a never-ending association with our redeemed loved ones, with never a pain or sorrow, not a fear of death or separation. This battle with sin and temptation forever past, victorious to the end, no, victorious forever, for the end is never reached. Praise the Lord for eternal life with Christ. "He that hath this hope in him purifieth himself even as he is pure." *Even as he is pure.* Are not these comprehensive words? Aye—it comprehends an earnest, faithful, every-day Christ-like living; self-sacrifice, self-denial, for, "even Christ pleased not himself." Patience, forbearance, long-suffering; so full of love that the angry word, the evil thought will not be present, for "love is not provoked, thinketh no evil." 1 Cor. xiii. 3. It comprehends a faith that trusts God under all temptations, with feet planted firmly on the promise, "With every temptation there shall be made a way of escape." A faith that like Abraham of old, "believes God, and trusts the Savior to redeem us from all iniquity." Titus ii. 14. To save us from our sins, a faith that believes that "The blood of Jesus Christ cleanseth us from all sin." Yes, and to be pure "even as he is pure," comprehends more than this. A ready unquestioning obedience to God in everything, in the spirit as well as in the letter of the law. "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my sayings." John xiv. Obedience at any cost, even to the uprooting of notions, pet theories, and cherished prejudices. It may be a fierce struggle with self, a hand to hand [illegible] so to speak, to thus consecrate our whole selves, time, money and talent to God and his service; and the life of consecration may bring upon us the bitter censure of esteemed friends, and epithets of "fanatic," "fogy" or "lunatic" perhaps, but 'tis only our "reasonable service," the most we can do (and still 'tis so little) in return for the great love that prompted our heavenly Father to provide such an abundant redemption from sin, and disease: for the boundless love that cares for us all of the time. Who never "leaves or forsakes" his faithful children."

"Who comforteth us in all our tribulation." 2 Cor. iv. "Who works in us to will and to do of his good pleasure." Phil. ii. 13. "Who is able to keep us from falling." Jude. "Who is able to make all grace abound to us, that we always having all sufficiency in all things, may abound to every good work." 2 Cor. ix. 8. "Behold what manner of love the Father hath bestowed upon us," etc. Then let us, "awake to righteousness and sin not," redeeming the time, and with Paul let us pray to "Be filled with the knowledge of his will in all wisdom, and spiritual understanding, that we might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, strengthened with all might according to his glorious power, unto all patience and long-suffering with joyfulness." Col. i. 9, 10, 11. And may we be made perfect in every good work to do his will, the Father "Working in us that which is (pleasing) well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever."

MRS. E. BARNUM.

Knowledge is power in the same sense that wood is fuel. Wood on fire is fuel. Knowledge on fire is power. There is no more power in knowledge than there is in the stones or stars which you know, unless there be a spirit and life in the knowledge which gives it its energy. In proportion as men have this spiritual power do they become strong in the world.—*Alexander M'Kenzie.*

Letter Drawer.

To the loved ones of like precious faith:

I would like to say a few words, as I have been reading so many encouraging letters from the dear brothers and sisters. I was baptized by Bro. Hatch over four years ago, while he was holding a meeting at our church. THE RESTITUTION is always a welcome visitor. Although I am permitted to attend Sunday School and meeting, I need the help of THE RESTITUTION. We know that the time is near when Christ shall come to make up his jewels. O, may we be counted worthy of eternal life, is my prayer. Pray for me, dear brothers and sisters, that I may be faithful. Your sister in hope of eternal life.

JESSIE MURPHY.

Dear Restitution:

Inclosed find express money order for $1.65 to pay for THE RESTITUTION, and one copy of Index Rerum, by H. C. Bingley. My time for THE RESTITUTION expired April 6, 1895, and I ought to have renewed before, but for poor folks money seems hard to get always when you need it. With the many years that I have taken our family paper, dating back when Bro. Marsh of Rochester, New York, published it. I can say that I like it better and better. Your corps of writers are good, better, best, without calling any names. I am pleased, edified and enlightened, and thereby enabled to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Your brother in the hope of the gospel of the kingdom.

D. SHAW.

Dear Restitution:

I enjoy reading the letters from the brothers and sisters. My husband and myself are alone in "The One Faith" in this part of the country. I often wish we could meet with the brethren and hear the pure gospel preached; but THE RESTITUTION makes its regular visits, and is our only preacher except the Bible. How many there are that preach for doctrine the few preach the gospel that our Savior and his apostles preached. Our Savior will soon come to claim his Bride. May we be ready to meet him and hear him say, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." May we overcome the trials and temptations of this world, for there are precious promises made to the overcomers. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of life, but I will confess his name before my Father and before his angels." Yours in hope.

NANNIE OSBORN.

Editor Restitution:

I send a few words to the letter drawer if thought worthy to be published. I have read many letters in THE RESTITUTION from the dear brothers and sisters. I derive so much comfort from them. It is all I have besides the blessed Word of God. It cheers me to see that there are some trying to serve the true and living God. And may we all that have put off the old man and his works, and have put on the new man Christ Jesus, leave the world and draw near to God by prayer through faith, and he will draw near to us and fill us with his love and goodness that we may never be found naked, but be clothed with humility, and filled with the fruits of the righteousness of Christ which is love and good will, that we may outride the storms of this life and be wholly prepared for a home in the kingdom of God, with our robes all washed white in in the blood of the Lamb, that when the Bridegroom comes he will find me watching and waiting with my lamp trimmed and burning. Pray for me that I may ever be found praying and waiting for my Lord's return.

C. A. P.

Dear Restitution:

My grand-parents have taken THE RESTITUTION for thirty years, although at times it has been under different names. I have not read it very much, but what I have read I think is very true, and I now promise to read it more in the future than I have been in the past. I am twelve years old, and have a brother and a sister younger than I am. My father and mother are both professed Christians. I was baptized over a year ago by a Baptist minister. Two of my friends were baptized at the same time, and they were given the right hand of followship to become of the "Free Will Baptist Church." I did not want to join that church, as I do not believe as they do, and I should not want to communa with them, as they use leaven bread, and I think they ought to use unleaven. I was baptized for the remission of my sins. I do not think we can be saved if we are not baptized into Christ, our Savior, and become Abraham's seed, although we must remember and try with the help of God to keep the other commandments. I believe Christ is coming to set up his kingdom on this earth, and that all the saints shall be raised to be kings and rulers. I do not think people go to heaven when they are dead and buried, as most of the ministers preach nowadays. Yours in hope of eternal life.

ZUBA WINTER.

Dear Restitution:

I will ask room in your column to tell the brothers and sisters of our interesting and encouraging meeting. Dear Bro. Hatch was with us from April 24 until May 5. Preached fifteen able discourses. A good many seemed to be interested, and good attention by all was given to the blessed truths of God's Word, and the way of salvation so plainly pointed out by the Brother. On Saturday before the meeting closed, one who had belonged to the Christian order, but for some time had been much dissatisfied and could not go with them, came out on the Lord's side and was buried with Christ in baptism, and arose to walk in a new life. Oh, may this dear Bro. Black be faithful. Brothers and sisters pray for him that he may stand firm in the faith, and boldly face the sneers and scoffs of a frowning world and overcome the many trials and temptations that will be before him, looking unto Jesus the Author and Finisher of our faith. We were all strengthened in faith, and feel that good has been done. We want to have Bro. Hatch come again soon as we can. May the dear Father bless him with health and strength that he may work in the Master's vineyard. Oh, may we all be ready with our lamps trimmed and burning when the Savior comes. Your Sister looking for Jesus.

KEZIAH ROGERS.

Editor Restitution:

Brothers and sisters of the household of faith, it does me good to read the many letters from members of our family; and the cheering assurance that they have their lamps trimmed and burning, and are ready to meet the Bridegroom. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 16. Then may we hear the voice of the Master, saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. Now I believe that the time of the Gentiles is about fulfilled, and Christ is soon coming back to this earth again, for we have the positive assurance that this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. If Jesus was ever on earth, just so sure he is coming again. "Let us lift up our heads for our redemption draweth nigh, and unto them that look for him shall he appear the second time, without sin unto salvation." Heb. ix. 28.

I would like to hear from all of our family through our good paper, THE RESTITUTION. Don't think you can't write for you can write something that will be of interest for us to read. Let us work while the day lasts, for the night will soon overtake us when no one can work. "The grace of our Lord Jesus Christ be with you all. Amen." Rev. xxii. 21.

M. L. ADAMS.

Editor Restitution:

The Church of God at Niagara Falls, New York, sends greeting, and as Paul says, "come not with excellency of speech or of wisdom, declaring unto you the testimony of God." In like manner we come to you for the first time, asking that you patiently bear with us, while we take up your valuable time and space in your paper to declare unto you and the brethren at large, the valuable services under the guidance of the Lord, rendered by Elder B. W. and Sister Mary A. Woodward. Paul planted, Apollos watered, and God gave the increase. The little flock was planted here, and Bro. and Sister Woodward heard the Macedonian cry and came over and watered—commencing their meetings Sunday morning May 5th, and holding forth every night during the week. They were ready for service on arrival here May 4th, at 6 P. M., but this we would not permit after their long ride of a day and a night.

The people around and about are so prejudiced against us, imagining we are the only ones who advocate and earnestly contend for the faith, that we are fanatics and whatnot. Under these disadvantages and discouragements, every one against us and our glorious doctrine, they commenced declaring the counsel of God in a simple, sound, humble and energetic way, that carried conviction with it.

The average attendance during the week days was about twenty. On Sunday the brethren gathered together from the distance and good meetings were held. The meetings closed Sunday May 10th after evening service. The result, God gave the increase—eight were baptized into Christ believing the gospel of the kingdom, buried with him to rise to walk in newness of life. God grant that they taking him as their guide and example may be able to do so. This stands to the credit of these faithful works in the Master's vineyard and their reward will later on come from the heavenly Father. The little flock here has been built up and strengthened by hearing the simple and sound way of their presenting the gospel. Our Heavenly Father loves simplicity, and they simple that deprive carnal [illegible] any it. It has been a feast to the little flock, and they will be long-remembered by the brothers and sisters here.

The giving of the right hand of fellowship at the communion service, the simple, sound and practical advice given to each of the baptized ones, by Bro. and Sister Woodward was solemn and so impressive, that all here will remember it as all were weeping. Possibly they may have another call from around or about here in the near future, for truly they are the servants of the Lord. They feed the flock of God, taking the oversight, not by constraint but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being examples to the flock. Truly when the Chief Shepherd shall appear they will receive a crown of glory that fadeth not away." 1 Pet. v. 24. May God's blessing go with them in their labors for the Master, is the prayer of the little flock at Niagara Falls, New York. Yours in the Master's service.

FRED GREINER.

MARRIED.

At residence of the bride's parents at Bradgate, Iowa, June 27, 1895, by the writer, Mr. Edwin Gould of Boone, Iowa, to Miss Grace A. Nowlin of Bradgate, Iowa. The bride is the daughter of Bro. and Sister W. C. Nowlin. It was an interesting and joyous occasion, only the immediate relatives being present. They were the recipients of many beautiful presents, and many were the prayers that they may soon become obedient to the truth and be faithful to the end of life's journey, and that the blessing of our Father in heaven may ever attend them through the cares and sorrows of this mortal life.

O. J. ALLARD.

Courage does not consist in feeling no fear, but in conquering fear. He is the hero who, seeing the lions goes straight on.

He must indeed be busy who cannot find time to keep himself alive.

OBITUARY.

F. M. Clifton was born Feb. 18, 1823, and died March 22, 1895 being 72 years, 1 month and 0 days old. A large congregation assembled at the Grand Prairie Schoolhouse to pay their last respects to the deceased. The writer spoke from Job xvii. 13, for a text after reading the 8th of Romans as a lesson, dwelling principally upon the 23rd and 44th verses. Brother Clifton was born in Kentucky and came to Illinois while quite young, living near Springfield. When a young man he came to Ft. Desmoines, and afterwards settled on a farm where Marshalltown now stands. From this place he enlisted in the Mexican War, under Captain Guthrie, who was killed in an action. His father was a Christian preacher. He was converted to the gospel of the kingdom about 42 years ago, by Brother Cramer, which gospel he has preached to the hour of his death. He leaves a wife and three children. His son J. R. Clifton, lives at Shell Rock, Iowa, and one daughter is in Oregon. The writer of this article is one converted by this dear brother from the Roman Catholic faith to the faith once delivered to the saints. He has been a faithful supporter of THE RESTITUTION for over 30 years. He had preached on Saturday evening and Sunday morning to quite a number of his neighbors in his own house as he was not feeling well enough to go to his regular appointment. On Sunday, about two hours after he was through preaching he went to bed saying, "I will never get up again," and he only lived nine days afterward. His last words to his friends were, "We will meet again." Yes; dear ones, let it be our aim to meet him in the kingdom of God.

Your Brother in hope of immortality in and through the resurrection from the grave.

J. L. HERRIMAN.

Emma E. Bowman fell asleep in Jesus, at Ripley, Ill., May 2, 1895. The cause of her death was Paralysis. She was a daughter of Brother and Sister Robinson. She was born April 14, 1840, and therefore, was about 55 years old when she Chase in 1862 and was married to Dr. H. Bowman. She has been an invelid for some years past, and in the last few weeks of her life she was a great sufferer, but I was told that she never complained. She desired very much to live until the Lord would come and change her suffering to immortality. She always occupied her place in the church whenever she was able. She leaves a husband, two sisters, two brothers, a church and a host of friends to mourn her loss. On Sunday the 5th day of May we preached her funeral discourse to to a large and attentive congregation. From her death we learn the lesson that in the midst of life we are in death. May we all so live that we may be prepared to meet all in the kingdom of God is my prayer.

JOHN FOORE.

Fourteenth Christian International Endeavor Convention. Boston, Mass., July 10-14, 1895.

The Lake Erie and Western Railroad, "Natural Gas Route," in connection with Wabash and Canadian Pacific Railway, via Detroit and Montreal, has been selected as the official route for the State of Indiana. Delegates, members and friends: Special Christian Endeavor train leaves Indianapolis, Monday, July 8th, at 7.00 P. M., and reaches Boston, Wednesday, July 10th. This is without question the grandest scenic route obtainable. Make your arrangements to accompany the official train of sleepers and free reclining chairs cars. Only $19.00 round trip. For sleeping car reservation, or any other information desired, address Dr. F. C. Heath, Master of Transportation for Society, or C. F. Daly, Gen. Pass. Agent L. E. & W. R. R., Indianapolis, Ind.—July 10.

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Argos the 4th. All to begin Saturday night before.

J. S. HATCH.

Grace is God's balm for a wounded conscience.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks - those not able to pay for their paper - will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you *think if our* positions were reversed?

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of chester, Va. not to this office.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. *Our reasons for* place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

One fare for the round trip is the fare offered by agents of the Nickel Plate Road to Baltimore, July 16th and 17th, account the Baptist Young People's Convention.

Christ is the mirror in which God is seen.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome Send all monies for this fund to Mrs. Eva L. Underwood. Plymouth, Ind.

Previously published, $251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz,:

Peorin	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Lima	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge, special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.40 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $31.00

EXPENDITURE.

Previously used $40.70

Reduced Rates.-Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania lines to the encampments mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkucker and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia Line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

Hope sips honey out of the flowers that grow in the garden of futurity.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1859. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 9, 20 cts.

FOUR PAGE TRACTS.

9 10c; 20 for 15c; 50 for 25c; 100 for 40c.

State of Man in Death.

Life and Death. A concise statement of and contrast of the two ones of these terms, to-wit, the Theological and Bible one.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 10 for 30c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Jos. Locke. Can be had at this office at 10c, each, 2 for 15c, or 10 for $1.

The Rule of All Things. Chas. Williams. This little book of 160 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Cleole Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 758 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. T. Thomas. 160 pages, price 35 cts. or four for $1. postpaid, send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Cleole Williams. This is a brief exposition of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 10 for $1.50; 50 for $4.60. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, author well known to our readers, and of undoubted ability. This book is paper covered, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Heim, Dudley, Worcestershire, England.
J. S. Hatch, Sirclerille, Ind.
J. W. Niles, Ediuboro, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Chulbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Rossville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
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G. W. Haynes, Farnhamville, Ia.
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D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
B. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE,

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 54, Ex. Sun.	12:14pm	For St. Joseph.	
No. 56, ex. Sun.	10:20pm	for	"
No. 58 "	7:35am		"
No 16 daily	5:10pm		"
No. 20 Sunday only	8:35am		"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:45am	For Terre Haute.	
No. 53, "	12:20pm	"	"
No. 55 daily	4:47pm		"
No 57 ex. Sunday	7:27pm	"	Logansport
No. 59 Sunday only	9:00pm		"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. B. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l Pass. Agt.
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobilia, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of the Blessed Hope, Girard St. and Ridge Avenue, Philadelphia. C. C. Hannay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 631 Hamilton Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preached by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall over bank corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

[illegible] day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame Church. We have Union Sunday school every Sunday, and communion once a month so we have no regular preaching. Jason Weiten Elder; Sarah S. Beck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Abney's house at 1:30 p. m. followed by service at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kittle, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 9:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Unity Church. Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Groat. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 956 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching every Sunday and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Whiteside, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from adistance, and all lovers of truth are cordially invited to meet with us. Maria E. Trosdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Castalltown every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Hyton have no regular preaching. The church at Raisin Center is presided over by Bro Lot Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsb'g, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	5	15	29	3	7	
	AM	PM	AM	PM	PM	
Pittsb'gh lv.	7 00					
Allianee "	9 50					
Canton "	11 35					
Massillon "	11 55					
Wooster "	12 37					
Mansfield "	1 30					
Crestline ar.	2 40	12 40	6 20			
Bucyrus lv.		1 20	6 45			
Galion "		1 45	7 20			
Van Wert "		3 25	10 17			
Ft Wayne "		5 30	12 30			
Arcola "			12 55			
Columbia City "		6 49	1 46			
Larwill "			2 02			
Pierceton "			2 17			
Silver Lake "			2 25			
Warsaw "		7 10	2 42			
Etna Green "			2 55			
Bourbon "			3 05			
Plymouth "		8 08	3 20			
Bittersweet "			3 30			
Hamlet "			3 40			
Davis "			3 50			
Hanna "			4 00			
Wanatah "		8 42	4 12			
Valparaiso "		9 05	4 39			
Wheeler "			4 47			
Hobart "			4 55			
Liverpool "			5 05			
Clarke "			5 15			
Chicago ar.		9 55	6 05			
	PM	AM	PM	PM	PM	

Eastward.	20	4	4	20	28	8	
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Chesterton "							
Hobart "							
Wheeler "							
Valparaiso "							
Wanatah "							
Hanna "							
Davis "							
Hamlet "							
Bittersweet "							
Plymouth "							
Bourbon "							
Etna Green "							
Warsaw "							
Silver Lake "							
Pierceton "							
Larwill "							
Columbia City "							
Arcola "							
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Crestline ar.							
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Hobart	10:35pm	9:44am		10:25am
Valparaiso	11:10pm	10:23a m		11:00am
Wanatah		10:35am		11:45am
Knox	1:...am	11:00a m	4:40p m	1:45pm
Argos	1:35am	11:41am	4:56pm	2:55pm
Ft Wayne	3:55am	1:50p m	6:40pm	4:30pm
Cleveland	9:55am	8:00p m	11:25pm	
Buffalo	4:25p m		3:00am	

TRAINS GOING WEST

Buffalo	12:30p m		8:35a m	Local P.
Cleveland	7:30pm	6:00a m	10:55a m	
Ft Wayne	2:05a m	1:35p m	6:10p m	7:00a m
Argos	4:07a m	4:28p m	6:58p m	9:00p m
Knox	4:45a m	4:40p m	6:30p m	2:10p m
Wanatah		4:56p m		11:40p m
Valparaiso	5:35a m	5:05p m		12:15a m
Hobart	6:20a m	6:17p m		1:30a m
Hammond	6:35a m	6:49p m		2:35a m
21st Island				6:40a m
Chicago	7:35a m	7:0'p m	9:00a m	

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Poetry.

God's Plan.

Then, Great Jehovah, let us praise
His wonderful and Holy Name—
For the last made salvation's plan
To take away the sins of man.

Jesus, the Lord, Himself went down
To be baptized in Jordan's stream,
He showed the way, portrayed the plan
Of God's salvation for man.

Now, may I ever thoughts provoke our hearts,
Wherever we go, in God's behests,
When risen, or if resting be,
Our great Jehovah—all to free.

He sent his Son, our Lord in Living;
Who did the blessed message bring:
"I am the vine, the branches ye,
If ye will but abide in Me."

And these, Christ's loved, faithful friends
He sent, to bear the Word to men:
"But wait," said he, "For power divine,
Which, when 'tis come, will prove 'tis mine."

Till on the Pentecostal day,
They in Jerusalem did stay.
The Spirit came—they preached to man,
God's good and consummated plan.

They both by miracle and word,
Did testify of their dear Lord.
Showed he was slain, but rose again
And thus, eternal life did win.

When sinners saw the Lord was slain,
And let benighted hearts had been
"What must we do?" they sadly cry,
"The Lord we've shunned and passed him by."

Then, did his servant Peter say:
"Repent, each one of you, this day,
And be immersed, in Jesus' name,
Then, you the Lord's great gift will gain."

The richest promise has been made
To all, whose lives in Christ are hid,
In fair Jerusalem, a home,
On the bright resurrection morn.

Then, will the Savior be earth's King,
Then righteous judgment will be bring.
No more of sorrow, sin or tears,
But peace and joy, through endless years.

MRS. E. B. BOYER.

Original.

Light Asked For.

A Brother writes asking questions concerning the proper time to observe the Lord's supper, and also concerning the observance of the seventh day Sabbath.

The question concerning the communion is whether it should be observed weekly or yearly.

There being no positive law concerning *time*, it is unwise to stir up any strife on the question. My study has led me to believe that the weekly observance has the weight of example both Biblical and historical. Many err in endeavoring to add to Christian institutions some part of the *old* law which has been *fulfilled*, and accomplished all that was designed by it, and is now relegated to the past. As for instance the time for holding the passover under the law they endeavor to fix onto a *new* institution. There is no warrant whatever for taking times and laws that belonged to the *old* ordinances and transferring to *new* observances. There was a natural tendency to *do* this during the transition state between Judaism and Christianity, but one would suppose at this late day that tendency would have passed away. Paul says in Galatians iv., 10:11: "Ye observe *days* and *months* and times and years. I am afraid of you, lest I have bestowed on you *labor in vain*." This, of course, relates to "days," "months," "time" and "years," that the *old* law required them to keep, which they seemed to think they ought to attach to the *new* order of things. It is sad to think that many well meaning brethern try to attach "times," "months" and "days" belonging to the old passover law onto a *new* institution under a *new* order of things.

In Acts xx. 7, we have an evidence that the disciples observed the ordinance on the first day of the week, when the disciples met together to *break bread*. Paul being about to depart on the next day, discoursed to them," etc.

If we analyze this, what do we find? "On the *first* day of the week when the disciples were together." This intimates that the disciples were accustomed to meet together *on that day* of the week. The *object* of the meeting was "to *break bread*," it is evident that it was not done to satisfy *hunger*. Paul, in Cor. xi. 34, corrects the Corinthian Church who had fallen into an error in observing the Lord's supper, and says: "If any man *hunger* let him *eat at home*; that ye come not together unto condemnation." If they only met together *yearly*, it hardly would have been frequent enough to degenerate into a common meal and merit the correction of the apostle. 1 Cor. xvi. 1:2. The apostle gives the Corinthian Church the same direction as he did the Galatian Church about the collection on the *first* day of the week, showing their custom to meet on that day.

Heb. x. 25, exhorts not to forsake the assembling of themselves together in the manner of some is, "and so much the more as ye see day approaching." Yearly gatherings would be too far apart for this language to have any force especially when Acts xx. 7, gives the *object* of meeting together, "to break bread," (not as a common meal as the Corinthians were doing) but to remember the lord. As there is no specific law saying it must only be done *once a week*, "So *much the more*, as ye see the day approaching," would suit me better to remember my loving Savior. I would starve on once a year.

History also confirms the custom to commune weekly.

The *blessed results* of weekly communion is in its favor. For the past thirty-five years I have noticed that those who were steadfastly in their place every first day of the week to remember the lord have stood *firm* in the faith; they have not been drifted about by every wind of doctrine. They also are main ones at the helm to-day, standing in its defence both by voice and pen. No good comes in trying to *blend* the old and new order of things together.

WITH REGARD TO THE SABBATH.

I am simply astonished that any Bible student should have any question about that. Why is it not enough when Eph. ii. 15, speaking of the commandments of the old laws, says: "Having *abolished* in his flesh (on the cross) the enmity, even law of *commandments* contained in ordinances." What have we to do with old commandments that have been *abolished*?

Of like import is Col. ii. 14: "*Blotting out* the handwriting of ordinances that was against us, and took it *out of the way*, nailing it to his cross." I can't imagine what any one wants with what is blotted out and took out of the way. Why bother the weak with such things? Verse 16 says: "Let no man therefore judge you in meat or drink, or *in respect of an holy day*, or of the new moon, or of the Sabbath, which are a shadow of things to come." If the Sabbath was in force we would have a right to "judge," and also to to stone them to death for violation. How foolish it is to insist upon chasing a "shadow." There would be more sense in chasing after something substantial.

This Mosaic law business which had been fulfilled and taken out of the way early, crept into the church. See Acts xv. 5: "There rose up certain of the sect of the Pharisees *which believed*, saying that it was needful to circumcize them, and to command them to keep the law of Moses." Peter says in verse 10: "Why tempt ye God, to put a yoke upon the neck of the *disciples*, which neither our fathers nor we were *able to bear*."

Yes, why? Not a single soul of those who profess to keep the Sabbath either *does or can* keep it. If the *law* is in force, the *penalty* is in force. A law without a penalty is a dead letter.

Paul says in Gal. v: "If ye be led of the Spirit, ye are *not under the Law*." We are also taught that if a man keeps a *part* of the law he is obligated to keep the *whole*. Paul further says: "Christ is become at *no effect* unto you, whosoever of you are justified by the law; ye are *fallen from grace*. Sabbath keepers had better quit chasing after shadows and take to something more real. lest in their efforts to obtain justification by *observing a portion* of the deeds of the law, Christ should "become of *no effect* unto you." Be careful, this language means something.

P. S. I never see the paper you speak of.

W. H. WILSON.

PSALM. 51.

52 COM. VER.

1. Unto the end; David's (psalm) for understanding:

2. When Doeg the Idumanian went and told Saoul and said to him, David hath gone into the house of Abimelech.

3. Why doth the able one boast of transgression in his evil-doing?

4. All the day long hath thy tongue accounted iniquity; Like a razor that hath been honed hast thou practiced deceit,

5. Thou hast loved evil more than good, iniquity more than to talk righteousness. Interlude:

6. Thou hast loved all the words that overwhelm a deceitful tongue,

7. Therefore may God have taken thee down utterly: May he have plucked thee up and removed thee from the habitation and thy root from the land of the living. Interlude.

8. And justified ones will *see* and will have feared, and will laugh at him and say,

9. Lo, a man who did not make God his responsive-helper, but hoped in the abundance of his riches and whose enablement was in his folly:

10. But I am an olive-tree as it were bearing fruit in the house of God; I have hoped in God's mercy unto the age and unto the *age* of the *ages*.

11. I will confess unto thee unto the age what thou hast done; and I will wait for thy name, because it is useful-good in the sight of thy holy ones.

PSALM 52 (53 COM. VER.)

1. Unto the end; Concerning mercy learned; For understanding; David's (psalm);

2. The thoughtless hath said in his heart, There is no God: They have become corrupt and abominable in transgressions; There is no one who doeth good.

3. God bowed down from out the heavens to look at the sons of men, to see if there was one who understood or was seeking out God.

4. They had all inclined away, together had they become unprofitable: There was no one doing good, no not so on e.

5. None will comprehend who are working the transgression, who are devouring my laity in the eating of food; they have not invoked God.

6. They have feared a great fear where there was no fear; because God hath scattered the bones of men-pleasers; They have been put to shame because God despised them.

7. Who will give the *instrumental salvation* from Sion? When the Lord returneth the captivity of his laity, Jakob will be glad and Israel will have rejoiced.

PSALM 53 (54 COM. VER.)

1. Unto the end; among hymns for understanding: David,s (psalm:)

2. When the Zeiphaioi went and said unto Saul, Hath not David hid himself along side of us?

3. O God, in thy name mayest thou have saved me, and in thine ability mayest thou have judged me.

4. O God, mayest thou have hearkened unto my votive-prayer; mayest thou have marked well the oracular-words of my mouth.

5. Because aliens have arisen against me, and controling ones have sought my soul (life); They have not set God before their eyes. Interlude.

6. For lo God is my responsive-helper and the Lord is an intervener for my soul (life.)

7. He will turn away the evil-devices of my enemies; In thy truth mayest thou have utterly destroyed them.

8. Of my own free will will I sacrifice unto thee; I will confess in thy name O Lord that thou art good;

9. That thou hast delivered me out of every tribulation, and that mine eye hath looked down upon mine enemies.

PSALM 54 (55 COM. VER.)

1. Unto the end; Among hymns for understanding; David's (psalm.)

2. Mark well my votive-prayer O God, and do not disregard my supplication;

3. Heed me and hearken unto me. I have grieved in my meditation and have been disturbed at the voice of an enemy and with the tribulation of an obdurate-sinner; Because they have inclined out transgression against me, and with wrath have they been indignant with me.

5. My heart hath been disturbed within me and cowardy fear of death hath fallen upon me.

6. Fear and trembling have come upon me, and darkness hath covered me;

7. And I said who will give me wings of a dove as it were, and I shall have flown and shall find rest (*final-rest* here.)

8. Lo in fleeing to escape I went far away and camped in the wilderness. Interlude;

9. I awaited expectantly the One who saveth me from dejection and compunction.

10. Overwhelm them, O Lord and destroy their tongues; because I have seen lawlessness and gainsaying in the city.

11. Day and night will it encompass her on the walls thereof, transgression and pain in her midst.

12. And iniquity and usury and deceit have not ceased from out the public-squares.

13. Because if an enemy had approached me, I would have endured it patiently, and if the one who hateth me had magnified speech against me I would have hidden away from him.

14. But thou, O man of iniquity, (equal-souled man) my leader and my acquaintance,

15. Thou who hast sweetened food when we want our way together unto the house of God in concord of mind.

16. May death have come upon them; May they have gone down into Hades alive; because wickedness was in the midst of their sojournings.

17. I have cried unto God and the Lord hath hearkened unto me.

18. Evening and morning and midday will I discourse and declare and he will hearken unto my voice,

19. He will redeem my soul in peace from those who draw nigh unto me, because in many ways they were with me.

20. God will hearken and will humble them, he who was before the animate-ages. Interlude. For there is no exchange for them and they have not feared God.

21. He hath stretched out his hand to repay: They have abominated his covenant:

22. They have been apportioned from the wrath of his face and his heart hath drawn nigh; his words have been made softer than olive-oil, and they are hardened bolts.

23. Cast thy anxious-care upon the Lord and he will care for thee: He will not allow the justified one to slip forever (or always).

24. But thou, O God, will lead them down into a pit of corruption. Men of blood and deceit shall not live out *half* their days: But I will hope in thee, O Lord.

PSALM 55 (56 COM. VER.)

1. Unto the end; Concerning the laity that hath been removed far from the sacred-places: David's (psalm) for a votive-pillar *inscription*, when the other tribes in Geth (Gath *Cum. Ver.*) got control of him.

2. Have mercy on me, O God, because man hath trodden me down: all the day long warring hath he afflicted me.

3. Mine enemies have trodden me down all the day long from day-dawn; Because the many who war against me,

4. Will have been made to fear, but I shall hope in thee;

5. In God shall I speak my words of praise: all the day long have I hoped in God; I shall *not* have feared what flesh will do to me,

6. All the day long have they abominated my words; all their thoughts against me are for evil.

7. They will stay by, will *bow* down, will watch my heel, even as I have patiently endured it in my soul.

8. For naught will thou save them; in wrath wilt thou lead down laities, O God.

9. My life have I declared unto thee, Set my tears before even as in thy promise.

10. Mine enemies are turned back *on* the day when I shall invoke; Lo, I know that thou art my God.

11. Unto God will I speak an oracular-*word* of praise; Unto the Lord will I address a *word* (the fir t is "hrema" and the last is" logos").

12. In God have I hoped; I shall not have feared what man will do unto me.

13. In me, O God, are the vows which I will pay for thy praise.

14. Because thou hast delivered my soul from death, my feet from destruction, to be pleasing in the sight of God in the light of the living.

COMMENT.

The 51st psalm is a *minor-harmonic* and this incident in the life of David becomes a theme for a Messianic hymn—the burden of which is justification for the righteous as personified in David, the royal representative of Christ the Righteous and judgment for the unrighteous as personified in Doeg the Idumanian a royal representative and courtier of Saoul. The gist of the instruction is the wisdom of choosing the higher rather than the lower utility in life. The one of the fifty-one indicates the perfection here referred to, to be in *one* person - the Messianic *one*.

The fifty second (52nd) psalm is also a minor-harmonic and like the preceding is designed to *give understanding*, meaning of course understanding in esteric spiritual things, and as all these things center in Christ, we know that this hymn is especially Messianic in some way. In the previous psalm we have the righteousness of the *One* emphasized, and in this the unrighteousness of the *many*. Man in the *abstract* a failure—man in the *concrete* a success and a glory. But when? When the Lord returneth the captivity of his laity, etc. The *two* of the 12 numerically indicates the body of Christ as the *One* indicated him personally—or the Christian Church "the instrumental salvation from out Sion."

Psalm 53rd becomes a minor-major ming d. Starting out with a prayer for salvation from enemies and impending destruction it appropriately closes with the notes of victory and praise, as indicated numerically by the *third*, the first major-harmonic. The *eighth* verse contains the *free-will-offering*, and the *confession* which become the foundation of our hopes as Christians and its resurrectional import rises in as a full octave major chord in the general minor harmony here.

The 54th psalm with this same general heading "for understanding" is a prevailing minor with a strong major "ought of hope interwoven throughout like significant and suggestive incidentals. And well do they suggest the interventional angelic help and hope sustained in the extreme depression of Gethsemane. The betrayal in the house of his friends, the addition of insult to injury, the failure of every human hope; but still the assurance of "a better hope," "and having done all to stand"—"and wait for the judgment of the Lord of all the earth" the triumph of righteousness over iniquity—these are the incidental fourths in the minor harmony here.

The 55th psalm is a full minor both numerically and as indicated by the heading "Concerning the laity that hath been far removed, etc. "The promise" here seems to be the last ground of hope remaining and the whole hymn seems to be more of an elegy than anything else. All human reliance is gone and yet the psalm closes with a double seventh of ultimate assurance in "light" and "life."

CHAS. GARDNER.

"I Go to Prepare a Place For You."

In defense of the belief of a sky kingdom we are almost always referred to John xiv. 2, as proof that Jesus Christ has gone to prepare a place for us, and those holding that belief continue the argument by saying: "If Christ went to prepare a place *for us*, it must of *course* follow that we must *go* to that place which he has prepared if we would receive it." They hold to this belief in spite of the assertion of Jesus that he would come again and receive them unto himself, and that where he was (the place where he would receive them) there they would be also.

They cling tenaciously to this belief in spite of the positive words of Jesus to the unbelieving Jews (John viii. 21) and to his disciples (Chap. xiii. 33): "Where I go ye cannot come."

Because of this declaration the disciples were troubled, and the Savior pacifies them by saying, "Let not your heart be troubled;" and he continues to console them by telling them that he would come again after he had prepared a place, and would receive them unto himself and remain with them.

In harmony with Christ's words are the words of John in Rev. xxi, 1: "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, *prepared* as a bride adorned for her husband." John sees the holy city in vision and describes it in detail. He tells us again in the 10th verse that he saw the holy *city descending* out of heaven from God, and then follows the description.

This beautiful city will be a fit metropolis and capital for the new earth which John also saw in vision. The Jerusalem that is to be built in troublous times will be destroyed as Daniel tells us (Dan. ix. 25,26) It will pass away when the earth and the works therein are burned up, and give place to the New Jerusalem, and then shall "the tabernacle of God be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there *be any more pain*; for the former things are passed away."

"If the vision tarry, wait for it."

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JULY 17, 1895. NO. 27.

The Restitution.

THE RESTITUTION advocates the Scriptural restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also the early baptism of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sin, and holy life as essential for final salvation.

It is yet for an appointed time, but we can see that the blessed time of its fulfillment is near at hand. Then let us wait with patience for the coming of the Bridegroom. The hour of his coming is near at hand, and then shall the earth be filled with the knowledge of the glory of the Lord as the waters cover the the. Even so, come, Lord Jesus is my prayer. Your brother in Christ,

J. EDGAR HATCH.

Farmer Was Puzzled.

Farmer Oatcake, who, with his good wife, Mandy, is on a brief visit to a daughter-in-law in Buffalo, looked over the newspapers of Saturday in an endeavor to find a service on the following day which he might attend with hope of securing spiritual satisfaction. He soon gleaned that the following Scriptural subjects would be discussed from various city pulpits:

"Is the 'Tribby' Craze Dying Out?"

"Fitzsimmons vs. Corbett."

"How the Pastor Spends His Vacation."

"Should Our Daughters Marry Foreign Noblemen?"

"High Sleeves and Theater Hats."

"The Gold Brick Saloon."

"Canal Street on Saturday Night."

"Wordsworth and the Lake School of Poetry."

"The Fifty-Third Congress."

"Rights of Motormen."

Farmer Oatcake gave it up after awhile and laid down the paper, saying, with a sigh: "Laws sake, Mandy! I do believe that the gospel and the scheme of salvation have gone clean out of fashion. —*Buffalo Express.*

Prayer-meeting Hints.

1. Let the weekly prayer-meeting live in your heart.

2. Study to bring some blessing with you when you come.

3. Prepare for the meeting; don't rush into it with your heart filled with the world.

4. Be interested in it yourself, and then it will be interesting to others.

5. Give attention. Don't expect others to arouse you, but help arouse others.

6. Don't criticise, don't find fault. Think of your own imperfections and wants.

7. Exercise your mind in the exercises. Get all that is good out of every prayer, song and exhortation. —*Young People at Work.*

We are those that march through a wilderness, and each one carries some burden on his back—of toil of sorrow, of sin; and in this caravan some go grumbling and complaining all their lives because of the burden they are bearing, and some try to get their burden silly off on to another's sholders, and some bear bravely thier own burden, and march uncomplainingly on; but some—the noblest of them all—are they who stand erect, bearing their burdens, then creep up behind others burdened like themselves, and put their shoulders beneath the burden of his fellows and lift it, lightening the load. Blessed are they who know how to so bear their own burdens as joyfully to bear the burdens of others also!—*Lyman Abbott, D. D.*

"To live for Christ, Christians should not forget that, in view of what Christ has done for them, they are under special obligations so to live each day as to make his presence *manifest* in every affair of their lives—in buying and selling, in their social intercourse, in their presence in places of amusement, in the depositing of their ballots; in short, in every act of *thinking*, loving, receiving, or doing, they should always manifest the spirit of Christ."

The Restitution.

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H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 17, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WORD comes just as we are ready for the press, telling of the death of Sister Willey, wife of Brother J. H. Willey. Obituary next week.

A PERSON who makes happiness the object of his life is pretty sure to be *unhappy*. If he lays himself out to to be a worker with and for God, he is pretty sure to be happy, no matter how forbidding his surroundings might be.

"WHOSO is walking in a perfect way he *serveth* me: he dwelleth not in my house who is working deceit: whoso is speaking lies is not established before mine eyes." Young's translation of Psalm ci: 6, 7.

ONE of the Chinese ports recently thrown open to the world is that of Kai-feng-foo, where the last remnant of the ancient Jewish settlement exists. It should not now be long, says the Jewish *Chronicle*, before trustworthy information as to the condition of the Jews of Kai-feng-foo can be obtained. It is moreover probable that other Jewish colonies, or traces of their existance may be found in the hitherto inaccessible parts of the interior. The Kai-feng-foo colony was surely not the only one that was formed in China more than 2,000 years ago. The expedition which travelled from the Euphrates to the Yellow River must have been considerable in numbers, and its history must be very romantic.

What Patience Is.

From an unknown writer we transcribe the following truthful and sensible remarks concerning patience:—

"Of all the virtues that of patience is the most deliberately misunderstood by the masses of men. It is stamped with the ignominy of cowardice, and the so-called "patient man" has come to be regarded with the charity of contempt. He is meek, say they, and therefore to be spurned. But what a radical misapprehension of the real meaning of the term lies here! Patience according to the Bible is not a negative, but a positive quality. It has to do with suffering, but it is not passive. It is not the insipid placidity of the sheep, but the stern self-control of the strong man under great provocation.

Patience has nothing to do with goody-goodyism, excepting in so far as it is called into exercise by contact with people possessing the latter disagreeable trait. Yet there is a sentiment abroad that patience is a cloak under which cowardice and unmanly docility [illegible] to masquerade. Many people [illegible] themselves patient and are [illegible] garded as such because they la[illegible] and true God; and the words the aggressiveness to assert wh[illegible] they believe to be right. Other[illegible] blessings and reward of cultivate a bigotry under the name [illegible] they waited for God's *Son* of patience which is as intolerant from heaven. He was their life—as it is intolerable—a bigotry which their salvation, their all. We do takes the form of contumaciousness, not see altars erected to the unknown God now-a-days, nor idols of developing into a low obstinacy wood or stone for the avowed purwhich makes the possessor a source pose of worship; but for all that of mischief wherever he may be. the injunction of the Spirit else-But how unjust to regard such per- where. Little children, keep yourversions as illustrative of so glo- selves from idols is just as appriorious a virtue! Christ was patient, priate now as then. The fact that but he was not a coward. He we are told that covetousness is never shrank from doing what was idolatry goes to show that whatright, an yet conscious of an infi- ever comes between us and God is nitude of power, he endured the buf- an idol. On this principle there feting of men without a murmer. are idolatries and idols all around

The patient man is not he who us. Worshipping the creature lops off the unruly member, but more than the Creator, is idolatry. he who so controls and educates it "He who bows at the shrine of that all the good which it is capa- lust, ambition, appetite, pleasure or ble of giving forth shall be reaped, gain, is practically as much of an and all its possibilities for evil idolator as he who worshipped Mo- repressed. When overtaken by loch of old. There are doubtless evil he does not flee away but tens of thousands who could not strives to turn it to good account. be made to worship the golden Fortitude and self-control are the image Nebuchadnezzar set up, but essentials of true patience. It is who at the same time are devout wrong for me to fight says worshippers of golden eagles. There the coward, therefore I'll run away. are other thousands who, while they The wrong shall not prevail says will not worship a silver shrine, the patient man, therefore will I ardently worship silver dollars; and stand and by force of example and still other thousands bow before Christian persuasion, strive to over- marble piles and brownstone pala-come. The patient man controls ces, and granite mansions, and to himself, is a true soldier of Jesus obtain them forget God and even Christ.

"THE man who designedly wins the love of a woman when he knows that he either cannot or ought not fully to requite it—there is not an evil thing on the earth or beneath it that is so base a knave as he."

"My son," said an Arab, "Hasten to the spring and bring me a basket of water." The lad hastened, and worked long and diligently to fill the basket, but before he could return to the tent the water leaked out. At length he returned to his father and said, "Although I repeatedly filled the basket, the water would not stay." "My son," said the father, "what you say is true. The water would not stay, but see, how clean the basket is." So it will be with your heart. You may not be able to remember all the precepts you hear, but keep trying to treasure them, they will make your heart pure and in for goodness.

WE met with a paragraph during the past week which said that the infidelity of the last twenty-five years has been that which has sought to emasculate religion, by separating it from practical life, and lifting it so far above everybody's daily and familiar use, that they might as well be without it. The pretence is, that religion is too sacred to be rendered in useful common matters. Over the church doors men write, "Religion is religion;" and over the store door: "Business is business." And the church says to business, "Don't you come in here;" and the store says to religion, "Don't *you* come in *here*."

IT is said that "Yiddish" is the every-day tongue of 100,000 people; in New York City six daily newspapers are printed in it; and it is spoken regularly at three theatres, and occasionally at others. The New York *Sun* says the significance of these statistics lies in the fact that Yiddish (the name is corrupted from "Judish" the German for Hebrew) is the language of newly landed Jewish emigrants. Properly speaking it is not a language at all, but a paragon compounded of German and Polish, with stray words gathered from everywhere. It is spoken by the army of Hebrews that have recently came to America from eastern and south-eastern Europe.

Waiting for God's Son From Heaven.

The glorious *return* of the Lord Jesus was the doctrine that seemed to stand out in boldest relief among the Thessalonians. We read they had "turned from idols to serve the *living* and *true* God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." Doubtless this refers to the imaginary images of divinities made as objects of worship; things without life made by the hands of men. They had turned from these senseless and false gods to serve the living and true God; and the words, "to wait for his Son from heaven," show where they looked for their blessings and reward of faithfulness. Oh, there are idols and idols, and for ages it has been so, but the Thessalonians had turned from them to *serve* the living and true God, and to wait for his Son from heaven.

But what is it to serve God? Is it merely to sing and pray and be happy? Are we not apt to take things for granted along here, and get somewhat mixed? To us it seems that these devout exercises serve ourselves more than God. If we are all the time occupied with ourselves, and continually drawing upon God's bounty, are we not serving ourselves more than God. When Jesus speaks from heaven to say, "To him that overcometh and keepeth *my works* unto the end, to him will I give power over the nations," does he refer to those who are mere recipients of God's bounty and supplicants of his favor? And when he says, "Behold I come *quickly*, and my reward is with me to give to every man as his work shall be," does he mean that he will reward people for loading up at God's storehouse two or three times a day without money or price? Will he reward men for working for themselves all the time, when he says "it is he who keeps *His* works unto the end" who receives the power and authority promised? Paul highly commended the Thessalonians for their works of faith and labors of love, and the vast region over which they sounded out the word of the Lord, shows *how* they served the living and true God.

Waiting for God's son implies a readiness and preparedness to meet and greet him. Their faith and hope were set in God and Christ, for whose appearing they so earnestly longed. Not for the spirit, or providence of God did they wait, but his Son: not his coming at the destruction of Jerusalem, nor any other mysterious manifestation, but He whom God raised from the dead, even Jesus; not his coming at death, but the *coming* of this same Jesus, in like manner as he was seen go into heaven: his coming in power and great glory: coming with the voice of the archangel and the trump of God, when the dead in Christ shall rise first: coming to be glorified in his saints, and to be admired by all them that believe—coming to bestow power over the *nations*,—coming that where he is we may be also,—coming to write his dear name upon our foreheads,—coming to remove our pains, and end our sorrows, and stop our groans. Oh! he is coming to lead us to fountains of living waters, and give us to eat of lifes fair tree, and wipe away our tears and start us singing of blessing and honor and glory and power unto him who sits upon the throne, and unto the lamb forever. These are some of the reasons why the Thessalonians waited for God's Son from heaven.

What they expected at his coming? Dear readers, are you all *waiting* for Jesus? By that we mean, are you *ready*? Are you expecting him? Are you all anxiously looking for him? Need we say, no one could have a well grounded, living hope of all this blessedness and not eagerly wait his coming. Say, are you who have named his name keeping in memory the fact that he who has this hope within him purifies himself? Brothers and sisters, this purifying process *must* go on. There is no standing still. We must be pressing upward, onward, forward in the divine life, or else drifting backward. We must not cater to the flesh; we must not dally with the world. We must stand like a rock in defense of the truth, ever watching unto prayer, and giving need to the sure word of prophecy, and then we shall be ready to meet Jesus whether he come at midnight, or at cock-crowing or in the morning; and Blessed Jesus, come quickly will be ever on our lips Let us now sing:—

"Son of God thy people shield
Must we still thy absence mourn?
Let thy promise be fulfilled,
Thou hast said, "I will return."
Gracious Master, soon appear,
Quickly bring thy morning's light,
Then will cease the constant tear,
Hope be turned to joyful sight.

As a woman counts the days
Till her absent Lord she sees,
Longs and watches, weeps and prays,
So the church must long for thee.
Come, that we may see thee nigh;
Then the sheep will feel in peace
Hushed forever trouble's sigh,
Sin and sorrow's triumph cease."

"HE that is just in his own cause seemeth just, but his neighbor cometh and searcheth him," Prob. xviii 17. "Prove all things, hold fast that which is good." Thess. v, 21.

OBITUARY.

Died June 2, 1895, at Philadelphia, of bright's disease, Adam Wood, in his 86th year. Another old soldier has fallen with the armor on, and with his face set toward the [illegible]. For more than forty-five years he has waited for the "glorious appearing of the great God and our Savior Jesus Christ." The 10th band in Philadelphia is being diminished once in one they are passing down into the silent domain of the king of terrors. Bro. Wood was a constant attendant in our assemblies when able to be present. He delighted to attend a prayer or [illegible] and cannot recall an instance on such an occasion when his voice was not heard either in supplication or testimony for the truth concerning the coming kingdom, its kindred doctrines. We shall miss him. There is a vacancy in our congregation, but God in our hearts. He rests in Mount Peace, and we trust that his slumbers will soon be broken by the joyful awakening of the saints. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Our brother will be there. Bro. Wood leaves an aged widow to mourn his loss for a little while, when will be a reunion. May she be kept by the power of God unto salvation, ready to be revealed in the last time. Sermon by the writer.

C. C. RAMSAY.

Caleb Railsback, the oldest citizen of Walnut township, if not of Marshall County, Ind., died on Tuesday morning, the 9th inst., at his home in Argos. The beginning of the end occurred five months ago, when he was prostrated with heart failure, and from that time his vital powers gradually gave way. He sank into the long sleep as peacefully and as painlessly as a child falls to sleep on its mother's bosom.

Ninety years! almost a century marked the period of his existence. What eventful years they have proved. Four years after the death of Washington, and sixteen after his inauguration as President, Caleb Railsback was born—during the third administration under the constitutional period of our history, when Jefferson, the author of the "immortal declaration," was called to preside over the destinies of the rapidly developing nation. Just previous to the war of 1812 he became a citizen of Indiana Territory, and in his youth the Red Man of the forest was still a troublesome factor. He remembered and frequently related many scenes and incidents occurring in those years, in which the Indians figured conspicuously. During Jackson's canvas for the presidency he was married, and the Mexican war was on when he moved to Marshall County in 1846. He helped to clear off the forests in this vicinity, and performed his full share in making Indiana soil blossom as the rose. He was possessed of a strong constitution, and throughout his long life was troubled but little with the ills that are now so common to humanity. Owing to the natural infirmities of life he had taken but little interest in current events for the last decade of his earthy pilgrimage. He lived in patient waiting for death, which he knew could not be far off, and as the "full ripe ear" he was gathered to his fathers. He was born in Rowan County, North Carolina, July 7, 1805, and died at Argos, Indiana, July 9, 1895, aged 90 years, 2 days. His father and family moved to Indiana Territory when he was but two years of age, and settled on the White Water River, about seven miles south of the present city of Richmond, in Wayne County. He grew to manhood there, and January 28, 1828, was married to Miss Nancy Barnhill, of Marion County, Indiana, where they settled on a farm and lived until 1846, when they moved to Marshall County and bought a farm in Walnut township, about one and a half miles south of where Argos now stands. They resided in this vicinity the remainder of their lives, with the exception of one year in California. His wife died April 20, 1875, aged 64 years. Unto this union were born nine sons and two daughters, of which surviving him are seven sons, with twenty-one grandchildren and nineteen great grandchildren. He united with the Christian (Campbellite) church at Oak Union, Marion County, while young, and remained a member of that church until 1847, when, having heard of the gathering of the kingdom of God, and life and immortality only through Christ, he embraced these precious truths and united with the church of God at Pisgah, in Marshall County, and remained a member of that church until January 1, 1860, when he, with seventeen others, organized the church at Argos, where he was faithful and devout member until he died.

He always had a word for his Master and exhorted others to be faithful that they might meet in the soon coming kingdom. He was kind to his friends and was ever ready to assist those in need. Though a constant sufferer from heart trouble and old age for the past five months, he bore his afflictions patiently, mostly regretting he could not attend divine worship. In his last illness he often expressed a wish to his children that he might be laid to rest by the side of their mother to await the coming of the Lord.

The funeral services were conducted at the Church of God, Thursday afternoon, by Elder Hatch, and the remains were interred beside those of his wife in the Argos cemetery.—*Argos Reflector.*

Letter Drawer.

Dear Restitution:

Some one else younger than I am wrote a letter and so I thought I would. I have read Auntie Wines's articles as far as they reach at present, and I think they are very instructive. I began over and am reading them to my sisters. We love THE RESTITUTION very much. it has so many good things in it. My father was so pleased with the article of Bro. Joblin's entitled "Following Christ." I hope you will all remember me in your prayers as I am young in the service of Christ, that I may meet you in the kingdom of God. Your Sister,

MAMA ASLAKSEN.

Editor Restitution:

As we have just had a meeting I thought I would write a letter to THE RESTITUTION. Bro. Foore preached his farewell sermon at this place a week ago last Sunday. While here there were eight buried in baptism. We regret very much to have him leave us, for we feel that his place can never be filled. But if we never be permitted to meet him again on earth, my prayer is that we may meet in the soon coming kingdom where there will be no more parting, sickness or dying.

We have a Bible class every other Sunday. "May we let our light so shine before men that they may see our good works, and glorify our Father which is in heaven." I ask an interest in your prayers that I may ever be faithful and meet you all in the soon coming kingdom.

"Oh! thou, by whom we come to God,
The life, the truth, the way,
The path of prayers thyself hath trod,
Lord, teach us how to pray."

Yours in hope of eternal life.

LILLIE SEBRIGHT.

Dear Restitution:

As our subscription is past due I enclose $1.50 for the renewal for another year. I have been reading so many letters every week in THE RESTITUTION that I thought I would try to say something. It is two years ago this month since we heard the gospel of the kingdom. Brother A. Adams opened the way of truth in St. Paul, and we rejoice that we heard him. We have a great deal of preaching here now, but it seems like idle tales to us now, since we heard the truth. We meet every Sunday at two in the afternoon for Sunday school. Our Elders, Brother Bartlett and Brother Crow expound the way of truth. We have prayer and social meetings in the evening. I would like to say to all of like precious faith we are living in a [illegible] when we can look for the King in his beauty. When he shall gather his dear ones from the east, and from the west, and from the north, and from the south, and we shall sit down with Abraham and Isaac and Jacob in the Kingdom of God, and may the Word be a lamp unto our feet and a light unto our path that it may shine more and more unto the perfect day, and may the God of mercy guide and keep us in all truth so that we can say like Paul, "We have finished our course, we have fought the good fight, we have kept the faith, henceforth there is a crown of righteousness laid up for us which the righteous Judge shall give us in that day, and not to us only but unto all that love his appearing" is my prayer. Your Brother and Sister in Christ.

H. & L. ROADS.

Dear Restitution:

I am still alive and in tolerable good health for a man of my age. I am nearly eighty years old and am very nearly blind, so you will please excuse my bad writing. I will just say that I am strong in the faith, waiting till the Lord shall come, and I am trying to live so that when he does come, whether dead or alive that I may be accepted of him and an abundant entrance into the everlasting kingdom of our Lord Jesus Christ, and I am doing all that I can to induce others to obey the gospel. We have an organization of about thirty members and we meet every first day to break bread and read God's Word, and to encourage each other to hold out faithful to the end of the race. I have been trying to get some of the brethren to take the paper, but times are very hard in this part of the country. We have been suffering with drought for over a year, till lately we have had plenty of rain, so much that what little wheat we have raised will perhaps be lost. I have never been so hard pressed for money for years. I love to read the good letters in the paper, they are very encouraging. I hope our brethren and sisters will all try to be over-comers for such surely have the promises. You can do as you like with what little I have written. I have friends in Oregon and in Kansas that would like to know that I am living, and that I am still in the faith. I am not able to do any work to earn any thing, and my income is very small. I will just say that I neither smoke nor chew, nor drink.

A. T. PURCELL.

Dear Restitution:

I am much pleased to read the letters of the brothers and sisters scattered up and down through the land. I am alone with the exception of a very few in the belief of the soon coming King, like many others of the blessed hope of a resurrection out from among the dead the Word of God is sure and steadfast, we will trust in him. I see a sister wishes an explanation of John iii. 13, also Luke ix. 30-35. I would first refer her to John xvi. 28-29; Acts ii. 32, 34-36; 1 Cor. xv. 47; Eph. iv. 9, 10; John xiii. 3. Second to Matt. xvii. 9, 12-13; xi. 12-14; iii. 17; Mark ix. 9; Acts iii. 22. These are a few references on this subject. Let us do as Paul instructed Timothy, study the Scriptures, rightly dividing the Word of truth, or as the *Diaglott* has it, rightly relating the Word of truth. Thank God for raising up a man by his Word like Bro. Wilson, who has given us a word for a word translation from the original Greek MSS. How I remember meeting him and his nephews, Thos. and William. He spoke to us on "What it is to be a Christian," in a hall in Chicago, Ill., on the 8th day of Oct., 1893. There was a goodly number of brothers and sisters in attendance, whom I hope to meet with all of God's people in the soon coming kingdom of God's dear Son; whom indeed, heaven must retain till the times of restitution of all things which God spoke by the mouth of his holy prophets of old. Submitted in love of the truth.

Yours truly.

J. D. SIMONS.

If a man who gets drunk is a drunkard, a man who drinks is a drinkard: and the drinkards of today will be the drunkards of to-morrow.

A Meditation on Divine Love.

O my soul, "God is love," and thou knowest it. "The Lord is very pitiful, and of tender mercy." Forget not to praise Him; trust in Him at all times, and make His service thy chief joy. Who loves like him? Who but he can turn darkness into light, and make the sorrows of life material for exultant joy? Seeing the end from the beginning, and comprehending every incident of the way, and its exact bearing upon the mind, he so arranges in his infinite tenderness that every tear shall become a gem, and every sigh a song of grateful adoration. His love makes music of our moanings and transforms our weakness into holy strength. Having given Christ, the Son of his love, to deliver us from sin and death, *with him* "he freely gives us all things," and fits us through the discipline of grace to wield the sceptres of glory; therefore let him have the tribute of praise before we get the triumph of perfect victory. He is my song and strength, and the horn of my salvation. Blessed be God!

And "thou hast heard, O my soul, the sound of the trumpet, the alarm of war." Does not humanity shrink aghast at the fierce shock of hostile armies, the agony of suffering, the terrible carnage, the wailing widows, and desolate orphans. "The nations are mad." The war fiend, in his blind fury, destroys the splendid gifts of God in the fruitful fields. He who should have filled his arm with the golden grain, matured by genial shower and sunshine, is on the field of horrors killing his fellow or lying dead among the horrible mass of victims to royal ambition. O my soul, take refuge again in the *love of God*, for he will most surely "send Jesus Christ," the Prince of Peace, that an end may be put to this long, long story of blood. The Millennium so long promised by preachers, and writers, and politicians, as the result of Christian civilization, science, education, and commerce, has not come, and *cannot come!* I have not looked for it, neither have I taught others to do so. If men are disappointed in their expectations, they have no right to talk about "the mysteries of Providence," for there is no mystery in the matter. The Millennium is coming, for the King *Himself* is coming, and the day of his advent cannot be far distant; but woe to the oppressors of men and the scourgers of the earth in that day! In that day "he will cut off the spirit of princes, and be terrible to the kings of the earth" (Ps. lxxvi. 12). It will be a day of darkness, gloom, and terror, and "as a destruction from the Almighty shall it come." The destroyers of the earth must be destroyed (Rev. xi. 18), that "the blessed and only Potentate" may reign in peace, righteousness, and glory, over a renovated world. "The zeal of the Lord of hosts will perform this." Love to his Son and his people and pity for bleeding nations and a groaning creation have engaged him to do this, and he will do it. "Our Father which art in heaven, thy kingdom come!" Thy way is best. Come, Lord Jesus. Amen!—*Wm. Leask.*

"The crown of patience cannot be received where there has been no suffering. If thou refusest to suffer, thou refusest to be crowned, thou must fight manfully and suffer patiently. Without labor none can obtain rest; and without contending there can be no conquest."

If two men men were put to sea *in an* open boat, in less than an hour one would be captian, and the other, crew.

No new discovery of science can impair Christian truth, any more than the discovery of a new star can dim the brightness of the sun.

Some give according to their means, and others according to their meanness.

Knowledge must rear the altar upon which worship is to be lighted.

Jesus was not an unnatural, but a supernatural man.

Negroes in Africa call strong drink shame water.

License is prohibition with exceptions.

The heart of the Bible is Christ.

POETRY.

The 148th Psalm.

"Praise! praise! praise ye the Lord!
Praise him in the heights! Praise him in the sun!
Praise him, men of Israel! Praise ye the Lord!
For he exalteth high his people,
And reigneth evermore!

Praise him, all ye angels! Praise him, all ye hosts!
Praise him, sun and moon, and all ye stars of light!
Praise him, fire and hail! Praise him, snow and vapour!
For he joineth the earth in righteousness,
And reigneth evermore!

Praise! praise! praise ye the Lord!
Praise him, winged fowl, and herds, cattle, and all beasts!
Praise him, king and people, princes, priests and judges!
Praise him, youths and maidens, old men and young children!

Praise the name, let them praise the name,
Praise the name of the Lord God of hosts!
For his name alone is excellent,
His glory above the heavens:
Israel is his first-born, a people well beloved,
Praise! let Israel therefore praise him!
Praise him evermore,
Evermore ever, evermore!"

Selected.

Conversations on Important Bible Topics.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

TRUE REPENTANCE.

"How pleasant are these quiet beauties of nature after the heat and turmoil of the city! Cool breezes play about our faces refreshing us like the promises of God do the faint and weary spirit. I always feel, Ella, as though closer to God, when surrounded by His sylvan handiwork."

"So do I, brother; especially when I have not visited them for some time. How lonely I have felt whilst you have been away."

"I too have often longed for my dear sister. Yet my return does not seem to bring the old joy back to your countenance. Why?"

"Dear Alfred, do not ask me."

"Dear sister, what fault have I committed which should deprive me of the pleasure of sharing your griefs?"

"None, none, Alfred. I am unhappy, but have no wish to conceal anything from you. My hesitation arose from other causes."

"Let me try if I cannot remove your troubles as I used to do. But first, let us take a seat in our old leafy retreat. Now we can talk at ease. These causes I suppose are religious ones."

"They are; but how could you tell?"

"Never mind reasoning that out; perhaps it was from sympathy. But you have not yet told me what they are."

"I have been some months unhappy about the state of my soul. But let me tell you all the circumstances, and then you will understand me; and you must help me too, dear Alfred, for I see from the tone of your letters that you have found religion and peace. About three months since we had Revival Services at our church, during which Mr. Phelan preached some powerful sermons. Oh brother! had you heard him discourse so awfully about the terrors of hell and the anguish of the damned, and then heard him suddenly change and contrast the glory of heaven and the ecstasy of the saints, you would not wonder that these things affect me as they do. I have often laid awake all night weeping, or if I have fallen asleep I awoke in horror from dreams in which I saw hell as he described it. I am surprised at myself when I look back and think of it, but I was so excited that I went up to the penitent bench. You wonder how I so overcame my timidity as to do such a public thing; but I felt almost beside myself. I neither saw nor heard anything but my conscience and my fears. I went up, and asking, 'What shall I do to be saved?' the leader answered, 'Believe!—believe on the Lord Jesus Christ.' But although I have *prayed for* hours, and attended the class meetings, and have read all the 'Persuasives' and 'Calls' and 'Guides' I could meet with, I seem unable to get *rest for* my soul. It has been explained to me how that Christ died *in* my stead, delivering my soul from the everlasting torments of hell, and that all I have to do is to believe this. I have tried, but yet I am unhappy. Others have found peace, and every week tell the blessedness they feel, whilst I am downcast and oppressed. *Oh!* Alfred, *I fear that* I may be one of those given up of the spirit, my heart appears so hard. I have prayed often, often, that I might have peace; but I am as distressed as ever, after the first emotions have subsided. And now can you wonder that I am no longer merry?"

"No, Ella, I do not wonder, because it is but the confirmation of my suspicions. I have been as you are, and from similar causes, and like you I was diffident about telling my troubles. You say you were impressed at some Revival Services; the true state of the matter was that your feelings were excited by the magnetic influence which always pervades a crowd whose spirits are wrought upon by oratory. I do not profess to understand the philosophy of it, but do not think me ungenerous because I doubt that your fellow 'penitents' were '*saved* through believing' by such means. Their more immediate ease of mind may be the result of their ignorance; your reason being, by cultivation, of a higher order to most of the assembly, was not convinced by fallacy, and lulled into ease by the mesmeric process of oratory."

"I think you are wrong, Alfred, for cousin Edith is one who was brought in at the time; and her reason I do not think to be an inferior one."

"I am sorry to hear that she was one. I certainly do not class her among the ignorant; but that does not alter my position, for, to use an idiomatic phrase, in some persons the heart rules the head, and in others, the head the heart. But the revulsion, when Edith's excited feelings have subsided to zero, as they will, and when the examination is undertaken by the reason, will be pitiable. I shall want you to support her then, with a better faith than that your preacher presented to her and you."

"But, brother, what more can I have?"

"What was it you had? What foundation did he lay on which you could build your trust? and what hopes and objects did he set before you on which you could lay hold with faith? For, 'faith is the substance of things hoped for, the conviction of things not seen.'"

"Why, what other could he give than that Jesus died to procure our salvation, and to avert the curse from us by paying the penalty of God's broken law and propitiating His favour? and what better inducements could he hold forth than escaping the torments of hell, and attaining the happiness of heaven?"

"Ah! Ella, this is not an answer to what I asked, though it is as much as I expected. But these are neither the means of redemption, nor the faith or hope of the scriptures. Did he tell you anything about the kingdom of Christ on the earth,—the resurrection and reign of the saints with their Lord here? Did he preach anything of a change of mind, to precede immersion into the name of Christ? anything of a belief in the promises made to the fathers?"

"I do not understand you, Alfred. What have these things to do with attaining peace of mind and religion? He said nothing about any of these."

"Dear Ella, a knowledge of, and belief in these are all-important requirements ere you can become a child of God 'chosen to salvation through sanctification of the Spirit and belief of the truth.'"

"I did not know that anything more was needful than repentance and believing in the Lord Jesus Christ."

"Nor is there, dear sister, but do you know what is meant by these? What is repentance?"

"Oh Alfred, how can you ask such a question? What can it mean but being sorry for our sins."

"What then does Paul mean when he says, 'I rejoice that ye *sorrowed to repentance* * * * for godly sorrow *worketh* repentance to salvation not to be repented of?' Just answer me the question as though it were one of our old exercises in grammar."

"Well, dear brother, I never thought of there being such sentences, but I see the passage is here. Certainly it is illogical to suppose cause and effect are the same. Will you please tell me where the error is?"

"Not in the passage, sister, but in your mistaught idea. The Bible doctrine of repentance is a change of mind: in the case of a sinner, that he forsakes his sins and rebellion, and becomes on the side of God,—thinks with God in fact. But then the question arises, what is that which is to cause the change of his conduct? and what the thought of God in which he is to accord."

"I cannot tell, unless it be that Jesus died to save sinners."

"Again, dear Ella, you use a comprehensive expression of which you do not seem to know the meaning. Save them from what? Save them -what to? What is salvation? But we will let this wait a little. You have seen your error in the matter of repentance, can you tell me what you *mean* by believing on the Lord Jesus Christ."

"Oh yes! I have just told: it is that Jesus came into the world to die in my stead, that I, having my sins washed away, may attain to holiness."

"My poor Ella, I must bring you to the point as I did before. What does John mean by 'whoso believeth that Jesus is *the Christ*, is born of God.'"

"I confess I cannot say, he arranges it so differently from what I have always understood. I had never thought of these being anything in particular but names. What is the meaning?"

"I wish that I was better able to show you the way of salvation. But, like you, I was till lately ignorant of the Scripture teaching concerning *the* CHRIST. However if you turn to John i. 40, you will see that this name had a definite meaning in the Apostolic days. Andrew's glad cry to his brother Peter was:—

'We have found the MESSIAS, (which is, being interpreted, the CHRIST.)"

This shows that *Christ* is the Greek representative of the Hebrew *Messiah*, and both mean in English, the Anointed. The Jewish Messiah was that Prince or Son of David whom the expected to set up their everlasting kingdom. Look now at Matt. ii. 2, 4-6. Herod understood by 'King of the Jews' the same as 'the *Christ*.' And the Scribes and call him 'Governor.' Turn now to Luke i. 32, 33, where the angel, after telling Mary she should have a son, testifies of him:

'He shall be great, and shall be called the Son of the Highest, and the Lord God shall give to him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'

The same *idea* was in the angel's message to the shepherds,—'a Saviour which is Christ the Lord.' And Simeon, who waited for 'the Lord's Christ,' *so recognized* Jesus. (Luke ii 11, 27-32.) It was the same idea of Christship which prompted the inscription on the cross, (Matt. xxvii, 11, 22, 37.) Now read carefully with me, Acts ii. where you will see the same conception of *the Christ* opens the Apostolic preachings. That it continued unaltered you may notice by reading Acts xvii. 3, 7. Preaching 'the Christ' was the same as preaching another 'King.' And by Acts xxvi. 22, 23, we have a clear understanding of what Paul meant when he gloried in the Cross of the Christ, or preached 'Christ and him crucified':

'Having therefor obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first who should rise from the dead, and should shew light unto the people (of Israel,) and to the Gentiles.'

"Thank you, Alfred, you are giving me something to look into. But I don't see what bearing this has on our salvation."

"I will try to shew you, my dear sister. When Jesus was on earth he went about *preaching* the Gospel of the Kingdom; and *saying* 'Repent, for the Kingdom of Heaven is at hand.' The Jews, his hearers, well knew what this kingdom was, concerning which he proclaimed the glad tidings of its nearness, for it was the *hope* to which the twelve tribes served. This hope was founded upon the Covenant of Promise made by God to Abraham, under which he engages to bless all the families of the earth by giving to Abraham the land of Canaan and the adjoining countries for a possession for the ages—a numerous *seed* and a glorious kingdom under his descendant, the ONE SEED, which is Christ. As more fully witnessed by the prophets, this Covenant was one of Israel's universal dominion under the righteous government of the Messiah. It was this kingdom which the Jews were then expecting, and to which Jesus laid claim. But the people, dazzled by the predicted glory of the reign and exaltation of the King, overlooked the previous humiliation to which both Monarch and Administrators should be subjected; nor did they understand its righteous and holy character. And so, because Jesus claimed that he, the despised Nazarene, was the Heir to this dominion, they rejected him: because that none but the righteous and the sanctified could have entrance into it, their sinful minds opposed its establishment. The faith and hope of Christ's gospel are as simple as they are grand, all who will can be joint heirs with him of this everlasting kingdom. The qualifications are that they shall be found worthy. The way to attain to the character qualifying for this rule Jesus taught to be faith in the message he brought reformation, or forsaking the deeds of sin and doing the will of God having his name named upon them in the waters of immersion living holy in His sight. To those who were thus obedient he promised that they should be resurrected, and should live for the ages as kings and priests with him in this kingdom upon earth. But to effect this salvation of his followers from sin and death, two things were needful: that Christ should die, for as men are under the curse of death, their Saviour must be able to redeem them from the power of death; and to be resurrected, that they might have both the earnest and the means of life. So he became obedient to death, even the death of the cross, rather than that our salvation should be imperilled. This is the faith which the Word of God sets forth for salvation, not the substitutionary punishment of Jesus in our stead."

"Alfred? Alfred?"

"It is so, Ella. Christ died to reconcile, or atone us to God, breaking down the barrier of sin, and drawing us, by the exhibition of his love, to lay down our weapons of rebellion: not to reconcile the the Father to us, for it is He who through Christ is reconciling the world to Himself, not imputing their trespasses to them, so that there was no need for Christ to satisfy (un-)offended justice. No, blessed be His holy name! 'if we *confess* our sins He is faithful and *just to forgive* us our sins.' This is all Gods justice requires for the rebellion against himself; the penalty of sin is paid by it causing death."

"But if all the penalty of sin is paid by the death of the body, will the soul escape punishment?"

"My dear sister, the Bible is as opposed to the doctrine of Immortal-Soulism as it is to Expiation. It teaches man's total unconsciousness in the grave; therefore there can be no punishment required for such a nonentity as a never-dying soul, no flaming fire of hell for disembodied spirits; nor on the other hand any heaven or 'kingdom beyond the skies' for these ghosts. Nay, do not interrupt, you shall say all you wish shortly, but please allow me to finish, dear sister. It is this doctrine which has eaten out the heart of the primitive faith like a canker. By making man think he has *immortality* he does not seek for it in the only way, and at the time revealed; and by expecting an immediate reward in ethereal regions he feels no need for resurrection to the Kingdom of God on the earth."

"But father and mother did not think so, Alfred."

"Happily their lives were superior to their faith, and doubtless our God will so account it. However that does not excuse us from ascertaining and obeying what the Bible teaches as saving faith. So, my dear sister, let me ask you to weigh over what I have said, with your Bible in your hand, and I am sure that you will arrive at the truth. You will find that the Kingdom of God upon earth was the hope of the fathers and elders, and the saints of all ages. Paul affirms that the gospel was preached to Abraham in the words, 'in thee and in thy seed shall all the nations *of the earth be* blessed.' This contains nothing of the expiatory sacrifice of Christ, usually proclaimed as the *gospel* whereby we are saved. This foundation of Abraham's faith being established, he declares that 'if we are Christ's (by immersion) then are we Abraham's seed, and heirs *according to the Promise*.' Thus the Apostle affirms the predicate that there is *no future inheritance* except through Abraham, he being 'the Heir of the World.' But it draws late now, and we had better return: we will resume the subject, if you wish, some other time. Meanwhile let the chapters I have marked on this note have your careful perusal."

"Thank you, dear brother, they shall: but I do not see what the question of faith has to do with the peace of mind?"

"It has this. 'Being justified by faith we have peace with God.' So long as your faith is based on *men's* traditions can you expect to have 'the peace from God which passeth understanding.' 'The God of *hope* fill you with all joy and *peace in believing*,' is my prayer in your behalf. Here is the paper containing the pencilled passages. Good night, Ella."

Please read carefully through the following Scriptures:

Gal. iii. iv. 1-7; Rom. iv; Heb. xi. xii. in connection with Gen. xii. i-3; xiii. 14-18; xv. xvii. xxii. shewing the FAITH.

Heb. vi. 11-20; ix. 11-17; Acts xxvi. 1 Cor. xv. 2 Cor. iv. 13 to 11; John xiv. 1-4, 18-21; xvii. as to the HOPE.

Psalms ii; xlvi; xlvii; xlviii; lxxii; cx; cxiv. Isaiah xi. xlix; li. to lv; lx. to lxii; xv 17-25; Dan. vii. 9-14, 22, 27; Rev. vii; xx. Some things of the Kingdom.

Rom. iii. 19-26; v; vi; viii; Eph. i; Acts ii; x; 1 Pet. i. Various aspects of the way of Salvation.

(To be continued.)

OUR CHILDREN.

Teacher and Taught.

The frost-bound earth of winter
Crisp 'neath my footsteps rung;
From withered boughs, full lonely,
A few brown leaflets hung.

In sooth the gnarled old branches
That once so proudly spread,
A tender little maiden
Broke a milk-white loaf of bread.

"What are you doing, Annie?"
I cried, with hasty sign:
And her violet eyes she lifted
In mute surprise to mine.

Lightly her golden ringlets
She shook back from her head;
A smile her rose-lips parted—
"I'm helping God," she said.

"You're helping God! Why, Annie,
What sort of help is this?
God needs no help of any
Or every child of his."

"Why? Don't you 'member," cried she,
In quick, astonished way,
"What you told all the people,
Last Sunday, yesterday,

When you stood in the pulpit,
And from the great Book read,
And turned the broad leaves over,
And wide the covers spread?

You read God hears the ravens,
And feeds them when they cry;
He doesn't make birds worry,
But lets them sing and fly.

And watches little sparrows,
If they fall upon the soil;
He feels so many—so many—
That I'm just helping God."

Then her voice rang out a summons,
Clear, and shrill, and sweet,
And she strewed the crumbs by handfuls
On the ground about her feet.

Down from the spreading branches
A hundred rushing wings
Winnow the air with music,
As her call to the banquet rings.

Up to the clear blue ether
Their joyful notes arise,
While the sweet child smiles and listens,
Like a babe of Paradise.

Just helping God! I, shame-faced,
Murmured, I thank Thee, Lord;
From the mouths of babes and sucklings
The wise are taught Thy Word.

The love of the heart is living:
The gift of the heart is love.
Who loves and gives with a child's sweet faith
Is helping the Father above.

—*I. F. Grose.*

The Story of Israel in Egypt.—No. 26.

NOTHING LEFT BEHIND.

Did you notice that when the Israelites started on their journey, they left nothing behind? The old Egyptian world could hold back from God not a thing that was theirs. Their wives, their little ones, their flocks, their herds, their silver, their gold, must all go with them in their journey to the promised land. And we, when we start for the kingdom, must like them, dedicate all that we possess to the Lord. Feet and hands and voice must be consecrated to Jesus.

"Take my silver and my gold.
Not a mite will I withhold."

will be our song and prayer, when the gospel has taken hold of us and made us over into new men and new women in the Lord.

Were the Israelites *baptized*? Yes, in the cloud and in the sea. It was like being in a great grave. And that is what it proved to the Egyptians. What made the difference? Why did the one people come up out of that gloomy cavern of death, and the other people perish?

Because pardon comes through obedience, and life beyond the grave is the outcome of pardon.

"The wages of sin is death." Pharaoh and his hosts held fast to their sins. They would not give them up. God gave them every possible chance to repent and escape. He takes no pleasure in destroying sinners, but "sin and the sinner cannot both live." If sin is put to death, then He spares the person; if it is not made to die, then the sinner's life must pay the *forfeit*. It is a picture for us all, that grave in the Red Sea. Let us look at it long and earnestly and profit by the lessons, God intends to convey to our hearts thereby.

You remember the request of Joseph? That when God visited them as he surely would, they must carry his bones up out of Egypt? Gen. l. 24, 25, 26. It was just before his death. He was 110 years old, and had been in Egypt 93 years. It was more than 130 years after he died, that the Israelites went out of the land of bondage. Yet "by faith, he gave commandment concerning his bones." Heb. xi:22. He believed God and wanted to be buried in the dear land of promise where he had been born. "And Moses took the bones of Joseph with *him*." Ex. xiii:19. Joseph had been embalmed and placed in a coffin. If we could find his grave to-day, the mummied form would still be there and the features of the noble face could be seen. He was buried in Shechem. Joshua xxiv. 32; Gen. xxxiii. 19. Of all who died in Egypt of the Hebrews, only Jacob and Joseph are buried in the Holy land.

Was any thing else carried out of Egypt? What did *Jacob* mean when he said in blessing Joseph, "From thence is the Shepherd, the stone of Israel?" We must go back to lesson 24. We found in that lesson that the birthright that had been Isaac's, Jacob's and Joseph's, had passed to the nation.

But to what part of the nation? Who among the tribes is to be God's first born? Who of them does he call his son? Who is to stand as a type of the coming Shepherd or Savior?

Does he not say Israel is my son, even my first born? Do you remember to whom Jacob gave the name of Israel? Was it not to the sons of Joseph? And did he not confer the name in a peculiar manner upon Ephraim, the younger son? "From thence"—from Joseph—is to come the shepherd nation. Just as Joseph has been the savior of his people, so are his tribes to be the saviors of men. Joseph, as an individual, has represented Jesus; he is to do the same thing as a nation.

We are studying the Bible closely now; we have never studied it so closely before. We are doing this because we want to understand just what the blessed gospel is, that is to work such wonders in the world.

Well, we understand this much, that the nation that is to be shepherd, or gatherer of all other nations, just as a shepherd does his sheep, is to come from Joseph. Israel is to be the Christ nation, or the Christ workers of the world.

A hint, and more than a hint of their after division from Judah, is given here. There are to be two nations—one is to hold fast to the cornucopia of blessings that is to be shaken over all lands; the other is to guard for a time the crown, the royal seed, and the title deeds to Canaan.

Israel and Judah, though seeming to be one nation, until the time that the ten tribes separate themselves from the house of David, and set up a kingdom for themselves, are kept always apart in the mind and purpose of God. 2 Chron. x:16, 19.

But something else is to come out of Joseph—or, is it the same thing by another name? "From thence is to come the shepherd, the stone of Israel,"—what is this stone of Israel that comes from Joseph? Is it not the same shepherd nation that is to act as the agent of God in christianizing the world, and in carrying the gospel of the kingdom as a witness to all nations till the end shall come? It must be Christ is not to come of the seed of Joseph. So the shepherd, the stone of Israel, cannot be Christ. We read about a stone kingdom in Daniel, it is to be the fifth universal monarchy of the world; Ephraim—Israel must be the beginning of this kingdom.

But was there a real stone carried out of Egypt? I think there was. It was Jacob's Pillar, that he anointed at Bethel or Luz. We will look up the story of the stone in our next lesson.

AUNTIE WINCH.

The Sacred Oracles.

The sun is a great way off; it is so far distant as to be of little particular interest to most of us, a round ball far yonder in space—some millions of miles—looking not larger than a brazen shield or a dinner plate; nor is it a perfect orb. The maculæ can be seen upon it with an unaided eye. And it resists an intrusive gaze What care we then, for the sun? But quench it, and lo, the light is gone out of the diamond, the sparkle from the brook, and beauty from the whole earth; the grass has withered, the birds have ceased their singing, and themselves have faded out. Our world would still be here, or somewhere, rolling round an eccentric orb in silence utter darkness, and eternal solitude, an uninhabited and voiceless ruin.

The Bible is our noonday sun. Its glories are far from the multitude who will not receive it. There are mysteries, vast and incomprehensible here; but burn the book, or, what is the same, let the world lose its confidence in it, and all that *makes* life worth living goes from us. Our civil and ecclesiastical freedom, the sanctions of home and social life, hope, triumphant faith, all are gone. A sunless world is no more desolate than a Bibleless world would be.

But the Bible is in no danger; it has come to stay; to glorify life. The burning of the Scriptures is an old story. All along the path of history are bonfires of the sacred book, and still it lives. Voltaire said he pass through the forest of the Scriptures and girdle all its trees, so that in a hundred years Christianity would be only a vanishing memory. The hundred years have expired; Voltaire has gone and "none so poor to do him reverence;" but Christianity is still here, and the trees of the Lord are full of sap. The brazier of Jehoiakim is a golden altar, the fumes of which, like frankincense, have gone through all the earth. The wrath of hostile criticism in seeking to destoy the life of the Scriptures has but crushed its spices, sending forth their fragrance to the skies.

The truth is indestructible. All flesh is grass, and the glory of man as a flower of the field that withereth. The grass withereth, the flower fadeth, but the word of our God shall stand forever.—*Rev. D. J. Burrel, D. D.*

"We, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness." "He that overcometh shall inherit all things." "Wherefore seeing that you look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

With God there is mystery, but it is the mystery of light. Without God there is a mystery, but it is the mystery of darkness.

Responsibility is our ability to respond.

QUESTIONS.

Could you or some of the brethren give an exposition on the following questions:—

1. Why was Isaac denied the privilege of selecting his wife: and Jacob permitted to select his?

In Gen. xxiv. 1-9, Abraham caused his eldest servant to take an oath, that he (the servant) would not take a wife unto his son Isaac of the daughters of the Canaanites, but go to his (Abraham) father's house, of his Brother Nahor's family. Gen. xxii. 20-24. Accordingly Rebekah was selected, a daughter of Bethuel, son of Nahor. "And the servant said unto him. Peradventure the woman will not be willing to follow me into this land. (Canaan). Must I needs bring thy son again into the land from whence thou camest?" xxii. 5. And "Abraham said unto him, (the servant) Beware that thou bring not my son thither again." Gen. Hagar. Jacob was sent to the house of Bethuel, his brother's father to take a wife. (Gen. xxviii. 2) of the family of Laban, his mother's brother.

2. In Gen. xxix. 10-15, Jacob was nephew to Laban, in what way was he brother? Was it as family unit? See Abraham and Lot. Gen. xiii. 8-11. xiv. 14. 16. as of a royal house.

We humbly and faithfully submit this to your perusal, desirous if any good can be realized by an expose, the readers of our esteemed paper may be benefitted thereby. My father-in-law, Wm. M. Buzzell, lives with us, and is a subscriber to THE RESTITUTION. Therefore, we are cheered by its weekly visits, and precious truths, which brighten our daily walk, whilst waiting for the return of our Elder Brother Christ Jesus. Your Brother in the one faith.

R. M. REYNOLDS.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

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Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Works;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular program will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Arcola the 4th. All to begin Saturday night before.

J. S. HATCH.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R.R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz:

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Besides the above privileges with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the *magnificent monument of the late* President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of *men from the Babylonian* Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Fayetteville, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication of receipts of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons who, being isolated from the brotherhood are unable to secure the service of an administrator.

Previously published $84.00
J. S. HATCH.
Previously paid $46.50

Rates, Dates, Conditions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Baltimore, July 16th and 17th, good returning until August 5th, inclusive, account the Convention of Baptist Young People's Union of America.

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Haines, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, *giving full particulars*, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both lake Maxenkuckee and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia Line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

The Devil is at once a lion and a serpent. He roars like the one and crawls like the other.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 30,000 Baptists, in 1869. 3. Immortality. 4. The Kingdom of God. 5. Nature of Mankind Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Hell. Ten copies assorted, or assorted packages of 10, 40 cts.

FOUR PAGE TRACTS.

100 for 20c. 50 for 12c. 25 for 6c.

Sense of Hell. 16 pp.

Life and Death. A concise statement and exposition of the two ages of the resurrection, and the Theological and Bible view.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week? Is it the Day? Does Sunday Observance rest on a Divine Command? Price 5 cents per dozen.

The Doctrine of Baptism as taught in the Holy Scriptures. A concise exposition of the doctrine, upon the subject, with quotations from leading theologians and ecclesiastical authorities. 64 pages, price 30c.

Can't Be Killed—Where is it? What is it? The Soul: is it the life of a dog, or the life of a man? Sickness: is it the work of the devil? Death: is it a friend or foe? Can be had at this office at 10c. each, 3 for 25c, or 12 for 50c.

The Book of Job. Thirty-Three Lectures. The Book of Job is one of the most remarkable compositions ever produced by the mind of man. Its author is unknown. Many have supposed it to be Moses. Can be had at this office at 75c., each, 3 for 25c, or 12 for 50c.

Dr. Seiss's Bible Dictionary. A Dictionary of the Bible, comprising its antiquities, biography, geography, and natural history. With about 1,000 engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general map of the countries mentioned in the Bible. Bound in cloth, 3 vols. price $4.50

Jesus Christ—His Person, Offices, Work, Nature and Character, in the light of the Covenants, the Types, and Old Testament Prophecy of the Jews—with many Arguments Incidentally Drawn from Rabbinical Sources. By Rev. Isaac Williams, B. D. 700 pages, price 50 cts. or four for $1. post paid. Send to this office.

The Emphatic Diaglott. By Benjamin Wilson. Containing the original Greek text of the New Testament, with an interlineary word-for-word English translation, a new and literal version, based on the texts of the most ancient critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. Fine imported edition on large paper. Cloth, 3 vols. Library binding $5.00.

Cruden's Concordance—Unabridged. This work is one we all know as a full concordance—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a religious manual. By Wiley Jones. 175 pages, cloth bound, for 50 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ora Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 96 pages neatly pressed and bound, and will be sent to any address postpaid for 25 cents single copy; 12 for 60 cents; 25 for $1.00; 50 for $1.60. Free to those not able to pay. Send to this office for them, or to the Antipodes at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Dea. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.	12:10pm	For St. Joseph.	
No. 34, ex. Sun.	10:05pm	for	"
No. 38	7:31am		"
No. 36 daily	5:31pm		"
No. 60 Sunday only	9:45am		"

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	5:23am	For Terre Haute.	
No. 33, "	12:40pm	"	"
No. 35 daily	4:41pm		"
No. 37 ex. Sunday	7:21pm	"	Logansport
No. 59 Sunday only	9:00pm		"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address C. H. Hopkins, Agt. Plymouth, Indiana, or

E. Ewing,
Gen'l Pass. Agt.
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society. Miss Emma Jackman, Box 8-4, Grand Rapids, Mich.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

LIST OF CHURCHES.

Services will be held in the Church of the Blessed Hope, 686 Wood and Avenue, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Jobkin, Evangelist.

The Church of God meet for worship and searching the scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1445 Logan Avenue, San Diego, California.

CHURCH OF THE BLESSED HOPE, Green St. and Rhode Island Ave., Philadelphia, Pa. Sunday Prayer Meeting at 10:45 a. m. and 7:30 p. m. Visitors welcome. Any welcome Pastor—residence 1604 Diamond St.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, on the 3rd floor of the corner of Madison street and Calumet Avenue. They meet at eleven o'clock every Sunday. Visitors welcome.

The Church of God at Akron, Ind., holds meetings in their house in the north part of town as follows: Preaching at 10:30 A. M. Sunday School every Sunday at the close of morning service. Sunday evening, and social the last every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall over Scott's Block, Michigan and LaPorte Streets, every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. D. Thompson, Elder.

Church of God, Sabbath, 10:30 a. m. every first day of the week at Hebron, Ind. Sunday school at 12 m. Preaching every Sunday evening at 7:30 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Elder E. Teesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the 4th of each quarter at the Fairview school house in Pottawatomie Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady Secretary.

The church of God at Brady and Prairie Home have preaching every four weeks. Sunday school at Prairie Home every Sunday. Preaching at Brady every four weeks. All Centennial every four weeks. At Benton meeting on every 2nd day. Three churches have regular preaching by Bro. Foster Woodward except when they are evangelizing. Prospects, McBride, Watson and Hyde have no regular preach ng. The church at Malvern Center is presided over by Bro. L. C. Chase.

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When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains Oct 11th, 1891.

	1	33	39	5	7
Westward.	Mail	Ex	Ex	Ex	Ex
Pittsburgh	10 00	4 00	AM	4 10	7 10
Allegheny	10 05	4 05		4 15	7 15
Rochester	11 10	5 10		5 20	8 20
Beaver Falls	11 33	5 33		5 43	8 43
Wampum	11 43	5 43		5 53	8 53
New Castle Jc	11 53	5 53		6 03	9 03
Alliance	1 31	7 31		7 41	10 41
Orrville	2 01	8 01		8 11	11 11
Wooster	2 21	8 21		8 31	11 31
Mt Vernon	3 01	9 01		9 11	12 11
Mansfield	3 31	9 31		9 41	12 41
Crestline	4 10	10 15		10 25	1 25
Galion	4 25	10 30		10 40	1 40
Marion	4 40	10 45		10 55	1 55
Ft Wayne	6 30	12 35		12 45	3 45
Van Wert	7 15	1 20		1 30	4 30
Delphos	7 40	1 45		1 55	4 55
Lima	8 05	2 10		2 20	5 20
Kenton	8 40	2 45		2 55	5 55
Upper Sandusky	9 05	3 10		3 20	6 20
Bucyrus	9 30	3 35		3 45	6 45
Galion	9 50	3 55		4 05	7 05
Mansfield	10 10	4 15		4 25	7 25
Shelby Junction	10 30	4 35		4 45	7 45
Crestline	10 50	4 55		5 05	8 05
Galion	11 10	5 15	9 55	5 25	8 25
Bucyrus	11 25	5 30	10 10	5 40	8 40
Upper Sandusky	11 50	5 55	10 35	6 05	9 05
Kenton	12 15	6 20	11 00	6 30	9 30
Lima	12 50	6 55	11 35	7 05	10 05
Delphos	1 15	7 20	12 00	7 30	10 30
Van Wert	1 40	7 45	12 25	7 55	10 55
Ft Wayne	2 25	8 30	1 10	8 40	11 40
Alliance	4 30	10 35	3 15	10 45	1 45
Orrville	5 00	11 05	3 45	11 15	2 15
Wooster	5 40	11 45	4 25	11 55	2 55
Mt Vernon	6 20	12 25	5 05	12 35	3 35
Mansfield	6 50	12 55	5 35	1 05	4 05
Crestline	7 30	1 35	6 15	1 45	4 45
Galion	7 45	1 50	6 30	2 00	5 00
Marion	8 00	2 05	6 45	2 15	5 15
Mansfield	8 15	2 20	7 00	2 30	5 30
Shelby Junction	8 35	2 40	7 20	2 50	5 50
Crestline	8 55	3 00	7 40	3 10	6 10
Galion	9 15	3 20	8 00	3 30	6 30
Bucyrus	9 30	3 35	8 15	3 45	6 45
Upper Sandusky	9 55	4 00	8 40	4 10	7 10
Kenton	10 20	4 25	9 05	4 35	7 35
Lima	10 55	5 00	9 40	5 10	8 10
Delphos	11 20	5 25	10 05	5 35	8 35
Van Wert	11 45	5 50	10 30	6 00	9 00
Ft Wayne	12 30	6 35	11 15	6 45	9 45
Alliance	2 35	8 40	1 20	8 50	11 50
Orrville	3 05	9 10	1 50	9 20	12 20
Wooster	3 45	9 50	2 30	10 00	1 00
Mt Vernon	4 25	10 30	3 10	10 40	1 40
Mansfield	4 55	11 00	3 40	11 10	2 10
Crestline	5 35	11 40	4 20	11 50	2 50
Galion	5 50	11 55	4 35	12 05	3 05
Marion	6 05	12 10	4 50	12 20	3 20
Mansfield	6 20	12 25	5 05	12 35	3 35
Newville	6 40	12 45	5 25	12 55	3 55
Shelby Junction	6 55	1 00	5 40	1 10	4 10
Crestline	7 15	1 20	6 00	1 30	4 30
Galion	7 30	1 35	6 15	1 45	4 45
Bucyrus	7 45	1 50	6 30	2 00	5 00
Upper Sandusky	8 10	2 15	6 55	2 25	5 25
Kenton	8 35	2 40	7 20	2 50	5 50
Lima	9 10	3 15	7 55	3 25	6 25
Delphos	9 35	3 40	8 20	3 50	6 50
Van Wert	10 00	4 05	8 45	4 15	7 15
Ft Wayne	10 45	4 50	9 30	5 00	8 00
Alliance	12 50	6 55	11 35	7 05	10 05
Orrville	1 20	7 25	12 05	7 35	10 35
Wooster	2 00	8 05	12 45	8 15	11 15
Mt Vernon	2 40	8 45	1 25	8 55	11 55
Mansfield	3 10	9 15	1 55	9 25	12 25
Crestline	3 50	9 55	2 35	10 05	1 05
Galion	4 05	10 10	2 50	10 20	1 20
Marion	4 20	10 25	3 05	10 35	1 35
Mansfield	4 35	10 40	3 20	10 50	1 50
Newville	4 55	11 00	3 40	11 10	2 10
Shelby Junction	5 10	11 15	3 55	11 25	2 25
Crestline	5 30	11 35	4 15	11 45	2 45
Galion	5 45	11 50	4 30	12 00	3 00
Bucyrus	6 00	12 05	4 45	12 15	3 15
Upper Sandusky	6 25	12 30	5 10	12 40	3 40
Kenton	6 50	12 55	5 35	1 05	4 05
Lima	7 25	1 30	6 10	1 40	4 40
Delphos	7 50	1 55	6 35	2 05	5 05
Van Wert	8 15	2 20	7 00	2 30	5 30
Ft Wayne	9 00	3 05	7 45	3 15	6 15
Alliance	11 05	5 10	9 50	5 20	8 20
Orrville	11 35	5 40	10 20	5 50	8 50
Wooster	12 15	6 20	11 00	6 30	9 30
Mt Vernon	12 55	7 00	11 40	7 10	10 10
Mansfield	1 25	7 30	12 10	7 40	10 40
Crestline	2 05	8 10	12 50	8 20	11 20
Galion	2 20	8 25	1 05	8 35	11 35
Marion	2 35	8 40	1 20	8 50	11 50
Mansfield	2 50	8 55	1 35	9 05	12 05
Newville	3 10	9 15	1 55	9 25	12 25
Shelby Junction	3 25	9 30	2 10	9 40	12 40
Crestline	3 45	9 50	2 30	10 00	1 00
Galion	4 00	10 05	2 45	10 15	1 15
Bucyrus	4 15	10 20	3 00	10 30	1 30
Upper Sandusky	4 40	10 45	3 25	10 55	1 55
Kenton	5 05	11 10	3 50	11 20	2 20
Lima	5 40	11 45	4 25	11 55	2 55
Delphos	6 05	12 10	4 50	12 20	3 20
Van Wert	6 30	12 35	5 15	12 45	3 45
Ft Wayne	7 15	1 20	6 00	1 30	4 30
Alliance	9 20	3 25	8 05	3 35	6 35
Orrville	9 50	3 55	8 35	4 05	7 05
Wooster	10 30	4 35	9 15	4 45	7 45
Mt Vernon	11 10	5 15	9 55	5 25	8 25
Mansfield	11 40	5 45	10 25	5 55	8 55
Crestline	12 20	6 25	11 05	6 35	9 35
Galion	12 35	6 40	11 20	6 50	9 50
Marion	12 50	6 55	11 35	7 05	10 05
Mansfield	1 05	7 10	11 50	7 20	10 20
Newville	1 25	7 30	12 10	7 40	10 40
Shelby Junction	1 40	7 45	12 25	7 55	10 55
Crestline	2 00	8 05	12 45	8 15	11 15
Galion	2 15	8 20	1 00	8 30	11 30
Bucyrus	2 30	8 35	1 15	8 45	11 45
Upper Sandusky	2 55	9 00	1 40	9 10	12 10
Kenton	3 20	9 25	2 05	9 35	12 35
Lima	3 55	10 00	2 40	10 10	1 10
Delphos	4 20	10 25	3 05	10 35	1 35
Van Wert	4 45	10 50	3 30	11 00	2 00
Ft Wayne	5 30	11 35	4 15	11 45	2 45
Alliance	7 35	1 40	6 20	1 50	4 50
Orrville	8 05	2 10	6 50	2 20	5 20
Wooster	8 45	2 50	7 30	3 00	6 00
Mt Vernon	9 25	3 30	8 10	3 40	6 40
Mansfield	9 55	4 00	8 40	4 10	7 10
Crestline	10 35	4 40	9 20	4 50	7 50
Galion	10 50	4 55	9 35	5 05	8 05
Marion	11 05	5 10	9 50	5 20	8 20
Mansfield	11 20	5 25	10 05	5 35	8 35
Newville	11 40	5 45	10 25	5 55	8 55
Shelby Junction	11 55	6 00	10 40	6 10	9 10
Crestline	12 15	6 20	11 00	6 30	9 30
Galion	12 30	6 35	11 15	6 45	9 45
Bucyrus	12 45	6 50	11 30	7 00	10 00
Upper Sandusky	1 10	7 15	11 55	7 25	10 25
Kenton	1 35	7 40	12 20	7 50	10 50
Lima	2 10	8 15	12 55	8 25	11 25
Delphos	2 35	8 40	1 20	8 50	11 50
Van Wert	3 00	9 05	1 45	9 15	12 15
Ft Wayne	3 45	9 50	2 30	10 00	1 00
Alliance	5 50	11 55	4 35	12 05	3 05
Orrville	6 20	12 25	5 05	12 35	3 35
Wooster	7 00	1 05	5 45	1 15	4 15
Mt Vernon	7 40	1 45	6 25	1 55	4 55
Mansfield	8 10	2 15

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, JULY, 24, 1895. NO. 28.

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher,
—FOR THE—
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TERMS { One Year - - $1.50 / Six Months - - .75 / Three Months - .40

Poetry.

Take the Tiny Stones.

Master, to do great work for thee, my hand
Is far too weak! How gained what men call
skill
Some little chips to cut with one minute
cutting, or grave, or polish, others stand
Before their quarried marble fair and
grand.
Shall I make a life-work of the great design
Which their best tools, of many skilled
combine
To build next temples, gloriously planned,
Yet take the tiny clue which I have
wrought,
Just one by one, as they were given by
thee,
Not knowing what connect in thy wise
thought;
So each stone by thy master-hand of grace
Becau the mosaic as than will for me,
And in thy temple pavement give it place.

Original.

Who Is An Overcomer?

We read: "He that overcometh and he that keepeth my works unto the end, to him will I give authority over the nations."

All who desire in company with Christ, to exercise "authority over the nations," must first learn to control or govern him or herself now. People who cannot control themselves, are not fit to exercise authority over others. On this account all human government, both monarchal and republican, is a complete failure. People have imagined that the desired result could be attained by this or that *form* of government. But the fact is, that the most perfect form that men can devise will prove a failure as long as those who are placed at the head are imperfect, and unable to govern themselves.

When God sets up his kingdom upon the ruins of all earthly empire, he will place in authority only those who have previously been tried, and overcome themselves. People who cannot rule themselves will never be fit to rule others, either *now* or *hereafter*!

Are we not told that greater is he that *ruleth his own spirit*, than he that taketh a city? It is a far greater conquest to overcome self, than to overcome an enemy by force of arms.

What are we to understand by the phrase: "He that overcometh and keepeth my works unto the end?" We find the word "overcometh" connected with the phrase: "and keepeth my works," by the conjunction "and." Do they both express the *same* thought? if so, would it not seem like a useless redundancy of words? The phrase: "and keepeth my works," may be the same as he that keepeth my commandments, and by that means keeps, or does the works suggested by the commandments.

An overcomer is one who obtains the mastery over that with which he contends. The words: and "keepeth my works," may relate to the overcoming of the sinful inclinations of the flesh. This being the case, may not the word, "overcometh," in this text relate to the overcoming of error by the word of truth?

The *works* of faith must first be preceded by the "*word* of faith which we preach." The life of a Christian is a contention all the way through, contending for the faith, and contending with the sinful inclinations of self, and he or she who would contend successfully must carry on the warfare in the proper way.

See 2 Tim. ii. "The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Suffer hardship with me, as a good soldier of Christ Jesus. No soldier on service entangleth himself with the affairs of this life; that he may please him who enrolled him as a soldier. And if also a man contend in the games, he is not crowned, except he have contended lawfully."

A soldier in the service of his country is not permitted to entangle himself with affairs apart from his military service. So a "good soldier of Christ Jesus" cannot "entangle himself with the affairs of this life." While he is in the world and has to do with the world in making a living, yet he must not be entangled in worldly matters. What have we to do with the political affairs of the Gentiles? Have we not allied ourselves with the commonwealth or civil polity of Israel? What have we to do then with those who are "alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world?" What have we to do then, in uniting with them in helping to bolster up the rotten political affairs of corrupt Gentiles? We have all the work that we can attend to in the army of the lord, and if we entangle ourselves with the affairs of this life, our work as a "good soldier of Christ Jesus" will be neglected in proportion as we divide our service. If we would be successful overcomers, we must, as far as possible, separate ourselves from the impure and vile.

There is a valuable thought contained in the text: "And if a man contend in the games, he is not crowned, except he have contended lawfully." This is meant to apply to those who are striving for the crown of glory which faileth not away. No one can obtain that except he contend "lawfully." Aliens from the commonwealth of Israel and strangers from the covenants of promise we are told in the Sacred Book have "no hope, and without God in the world." There are any amount of people who profess to be seeking salvation, who know but little, and care less about these "covenants of promise," consequently their striving is not 'awful. "He is not crowned except to have contended lawfully." Another feature in lawful contention is found in Gal. iii. "For as many of you as were baptized into Christ did put on Christ." "And if ye are Christ's then are ye Abraham's seed, heirs according to the promise." Having done this we have enlisted for the prize, and rules for lawful contention require us to acquire a mastery over the sinful inclinations of the flesh, and this warfare will have to be kept up constantly until the warfare is accomplished, and we come off conquerors through him that loved us.

W. H. WILSON.

Selected.

The True Worshiper.

There are formel worshipers, insincere worshipers, and irreverent worshipers, as well as humble, devout, true worshipers. "They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for for with their mouth they show much love, but their heart goeth after their covetousness."

The true worshiper is a *joyful* worshiper. "I was glad when they said unto me, Let us go into the house of the Lord." Always, unless providentially hindered, the true worshiper is in his accustomed place of worship promptly and regularly When one has the opportunity of attending a meeting at which he hopes for much enjoyment and profit, and especially where he expects to actively participate in the proceedings, he will try to be present at the beginning of the exercises. So the Christian worshiper, with joyful anticipation, yields a prompt and cheerfull response to the proposal, "Let us go into the house of the Lord:" "I made haste, and delayed not to keep thy commandments." The true worshiper is deeply interested in the services of the sanctuary. They may not be so well conducted as they should be. The singing may be faulty, the prayers may be tedious, the sermon unembellished, and yet a true, sincere worshiper in God's house, on God's holy day in the place where he delights to dwelt, where his people meet him, where he blesses them, and where, it may be, they have often enjoyed a very delightful foretaste of heavenly service must experience emotions akin to those of Peter on the Mount of Transfiguration, when in bewilderment and joy, he exclaimed, "It is good for us to be here."

The true worhiper is always reverent in the house of God. He feels that he is in the presence of the Holy One, who is "of purer eyes than to behold evil, and cannot look on iniquity." Conscious of his own unworthiness and sinfulness, "I am ashamed and blush to lift up my face to Thee, my God." His every act in the solemn services is performed with deep humility. He has a realizing sense of his nearness to "the great and dreadful God." He knows that God is everywhere, and yet that he is specially and peculiarly present in his holy temple, where he has recordered his name, and where he has promised to come to his people and bless them. "Where two or three are gathered together in my name, there am I in the midst of them."

The true worshiper desires to go to the house of God with mind and heart prepared for the solemn services. His thoughts are not upon the things of the world. His mind is not occupied with the news of the day. He will not even glance at the "Sunday" newspaper. He prefers to be ignorent, for the time at least, of the result of the last foot-ball game and horse race. He remembers the exhortation: "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools." The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise." What an important difference is there between these two sacrifices? The one is offered by the fool—the Pharisees, the formalists, and hypocrites; the other by "true worshipers, who worship the Father in spirit and in truth."

The true worshiper is helpful to other worshipers. He helps the preacher. Every preacher knows that he is greatly helped every Sabbath, not only by the prayers of his people, but by his faithful attentive and intelligent hearers. He also knows that he has often been greatly disturbed and grieved by the light and irreverent deportment of a careless hearer. If people knew how often such hearers are responsible for a minister's embarrassment, or pulpit failures, he would recieve more sympathy, and often escape much unfavorable criticism. Every sincere worshiper, by his sober deportment, and his devout and intelligent interest in the public service of God's house, is a help to all worshipers, and especially to the young.—*The United Presbyterian.*

Bear Reproach for Christ.

The Lord Jesus is as thoroughly outside the gate now as he was when he suffered there eighteen centuries ago. What was it that put him outside then? The religious world of that day; and the religious world of that day is; in spirit and principle, the religious world of the present moment. The world is the world still. There is nothing new under the sun."

Christ and the world are not one. The world has covered itself with the cloak of Christianity: but it is only in order that its hatred to Christ may work itself up into more deadly forms underneath. Let us not deciove ourselves. If we walk with a rejected Christ we must be a rejected people. If our Master suffered without the gate, we must not expect to reign within the gate. If we walk in his footsteps whither will they lead us? Surely not to the high places of this Godless, Christless world.

"If path enclosed by earthly smiles
Led only to the cross"

He is a despised Christ, a rejected Christ, a Christ outside the camp. Oh, then, dear Christian reader, let us go forth to him, bearing his reproach. Let us not busk in the sunshine of this world's favor, seeing it crucified, and still hates with an unmitigated hatred, the Beloved One to whom we owe our present and eternal all, and who loves us with a love which many waters cannot quench. Let us not, directly nor indirectly, ascribe that thing which calls itself by His sacred name, but, in reality, hates his person, hates his ways, hates his truth, hates the bare mention of his advent. Let us be *faithful* to an absent Lord, Let us live for him who died for us. While our consciencies repose in his blood, let our heart's affections entwine themselves around his person; so that our separation from this present evil world may not be a matter of cold principle, but an affectionate separation, because the object of our affections is not here. May the Lord deliver us from the influence concentrated, prudential selfishness, so common at the present time, which would not be without religiousness, but is the enemy of the cross of Christ.

Take Time To Pray.

"I have extra work to do *to*-day, I must take an extra hour for prayer," said one of the busiest men the church has ever known. With the care of scores of churches upon him, preaching so constantly that he regarded it a day of rest when he spoke but twice, writing books, traveling constantly and carrying an immense correspondence, he must take an extra hour of prayer, because of extra work one day.

The ordinary rule seems to be, the more press of work the less time for prayer. One woman said: "I have so much Christian work to do, I am losing my Christian life. Attending church services, committee meetings, missionary, Sunday school and temperance meetings making personal visits, selling lecture tickets, preparing church suppers, sending out circulars, writing letters—I am so driven I have scarcely time to think of God." "Thee has too much creaturely activity," said the sweet-faced Quaker friend. "Thee needs to take time to pray." A Christian business man in New York not unfrequently goes without a meal, that he may spend that hour in communion with God.

Time for prayer lessons the "creaturely activity" and calms the spirit that it may hear the Still Small Voice. It prepares the heart to leave some things unsaid and undone that the flighty activity of an hour ago deemed immediatly necessary. It sets things forth in their right proportions, reducing the abnormally large, and increasing in importance the duty dwarfed and neglected apprehension. If Martha would only take time to listen, the words of the Master might often be heared, "Thou art anxious and troubled about many things, but one thing is needful." Take time to pray. Take time to be conscious of the presence of God. "In thy presence is fullness of joy," and "The joy of the Lord is your strength." Take time. Christ did. Long before day he arose for communion with the Father. Did he so need it? Then do we.

OUR CHILDREN.

"I Bring it to Thee."

The dusky skein, from her grandame's reel,
She eagerly grasped with a willful air
This little maiden with dancing eyes,
And flakes of gold on her wind-blown
hair;
Her nimble fingers fluttered among
The creamy threads she sought to find
The broken end which she seized at last,
With heedless zeal and began to wind.

At first these threads so evenly lay
That her ball grew rapidly smooth and
round;
Then "thick-and-thin" they began to play,
And many a wrinkle and twist she
found.
I watched the dimpled, impatient hands
Make trouble worse which they sought
to right,
Make thread run forward that should have
turned back,
Draw tangles here into tangles tight.

A weari-some while, in feverish haste,
The childish fingers threaded the wool;
But passed, at times, beneath many a tear
That overflowed from the eyes still full,
At last the skein in a tangled heap
By tear-damp fingers roughened and
soiled,
Fell to the floor, and a child-voice wailed,
"I cannot wind it, 'tis spoiled all
spoiled."

I looked at the mass of tangled threads
And sadly thought, "It is like my life,
With lines all crossed, and many tear-
stained,
My own hands' doing—my own heart's
strife."
Time reeled it well, but I knotted its
threads,
By oft mistaking the wrong for the right;
When I should have turned back, passed
rashly on,
With willful trust in my own frail
might.

"Ah, bring it to me!" a soft voice spoke;
A mother's fingers, with patient grace,
Soon placed aright many thread astray,
And smoothed away every tangled place.
Then, firmly held on the same fair hands,
The glad child wound it with eye-shine,
As she watched the ball, by her handiwork
Grow larger, and rounded in every line.

"Ah me!" thought I, "if only some hand
Would take my life, with its heart's-
dream light,
And straighten out its threads, and hold
them fast,
That I at last might wind them aright!"
Even as I murmur a still voice asks
"Is there no Mighty One watchful of
thee?
Who pityeth the ills of thy life so much
And calleth all day long 'Bring it to
me?'"

"Aye, verily, verily take it to him—
Its knottiest lines with thy tears all soiled,
Lay down at his feet and humbly cry
'Without thy helping my life is spoiled!'
He will take it up with the tenderest care,
He will loosen its tangles and hold it
fast,
And guide thy winding with soothest
words,
'Till smooth and rounded 'twill grow at
last."

Forgive, O Father, my heedless past;
The proud self-will that hath kept my
heart
Away from trustful dependence on thee;
Unmindful of the better part;
Oh, take my life in thy strong, firm hold
And shape it as thou would-st have it be;
I'll wind its threads, if held in thy hand,
And know they are right—"I bring it to
thee!"

—Mrs. Annie Cable Wilson in Christian Standard.

The Story of Israel Beyond the Sea.—No 27.

THE WONDERFUL STONE.

What were we to look up in this lesson? The story of the stone. It will be a pleasant task, for that strange stone, has had, and will yet have a great deal to do with the history of Israel.

We must turn back a good many pages in our Bibles. Can you find the place? It is the 28th chapter of Gen., where Isaac blesses Jacob in such beautiful language, and sends him away to find a wife in another country. They were living at Beer-Sheba then, and Jacob was to go to Padan-Aram. When the first day's journey was over, he began looking about for a good spot to make his bed, because the sun had already gone down. I think that God guided him in his choice, for the eleventh verse of our chapter, says, "he lighted upon a certain, (or particular) place and tarried there all night. In Jacob's language (the Hebrew) the word "*place*" is "*Makhome*," and means, "a consecrated spot." Some one had been there before Jacob, and had set apart this little plat of ground by the roadside as a place where God was to be worshipped. It must have been Abraham. He traveled over the same road when he came out of the land of the Chaldees and went from the plain of Mareh down to Egypt, and from Egypt back to Bethel, and on to Hebron.

East of Bethel, he built an altar unto the Lord, and called upon the name of the Lord. Gen. xii; 8; xiii. 3.

He offered prayers here both in going and in coming from Egypt.

And he called the name of the place, Bethel, or "house of God, We call our churches, houses of God, because we build them on purpose for him. We go to our Bethels to worship him and to receive blessings from his hand.

The place was called Luz, at the first. There may have been no town there. If there was, its gates were shut, for Jacob slept in the open field,

"And he took of the stones of *that place* and put them for his pillows and lay down in *that* place to sleep."

Mrs. Rodgers, in her "Britain in History" thinks that Jacob, took a stone from the shrine, or altar, that Abraham had built, and put it for his pillow, or rather,—she quotes the words of some other writer, who thinks that this was the case.

"And he dreamed,"—what a strange dream it was! He saw a ladder, *set up on the earth* and the top of it reached to heaven, and *behold* the angels of God ascending and descending on it.

And behold the Lord *stood* above it and said, I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed. And thy seed, shall be as the dust of the earth and thou shalt spread abroad, to the east and to the west and to the north and to the south, and in thee, and in thy seed shall all families of the earth be blessed. And behold I am with the and will keep thee in all places whither thou goest, and will bring thee again into this place, for I will not leave thee, until I have done that which I have spoken to thee of." These promises of the Lord to Jacob, reach down through all the years of after-time. We have a part in them, if we are of Jacob's seed, through faith in the dear Savior, and we too, shall be brought to the land.

Do you understand about the ladder? In pictures, we have seen it represented, just like the ladders on which men climb to the tops of buildings and standing strait up with nothing for the top to rest against. We have never imagined it to be any other kind of a ladder, but the Hebrew word here is *sul-lam*, from *salal*, to raise up in a pile, by casting, or heaping up. So Prof. Hush, says, "we take the term to mean, a towering elevation, mountains heaped on the top of mountains with ledges, for the steps, or stairs."

In the Bible a mountain is many times used as the symbol of a kingdom, was not this dream mountain, a picture to Jacob, of the kingdom that was to be built about the stone on which his head was resting, that Daniel says shall never be destroyed? Isa. 2; ii, Dan. vii; 27; ii. 34, 44-46.

If it was such a ladder it certainly had a firm foundation, and to make the matter stronger, where we read in our version. "And the Lord stood above it," the Greek is made to say. "And the Lord was firmly fixed or established, above it," "or upon it." implying, that in the future, the throne of the Lord will be settled on the summit of a kingdom, made up of all earthly kingdoms. God as the ladder was set up on the earth, so will the kingdom he set up on the earth.

Jacob is startled when he awakens and remembers his dream. He did not know, when he went to rest that it was in the house of God, where the gates of heaven opened, and angels talked with men. He was grateful to God for his loving favor, but still, he could not help feeling afraid.

He had received a title—deed to the land of Canaan, like that which God gave to Abraham, in the fifteenth chapter of Gen. and the only witnesses, are the angels, and the attesting stone, that had been his pillow. He set it up as a memorial stone, and pours oil upon it, promising that if God will indeed go with him, and keep him in the way he is going, so that he may come again to his father's house in peace that then the Lord shall be his God, and this stone, the house of God.

In the 35th chapter of Gen. we find him at Bethel again, talking with God. This time he builds an altar and sets up another pillar or stone.

He must have taken the first stone away. It could not become Gods dwelling place to him unless it went with him.

Jewish Rabbis when asked "what became of Jacob's stone?" Say, it was placed as the head corner stone on the top of 'Solomon's temple." And Mr. Bush says, "the Jews believe, that it found a place in the sanctuary of the second temple, and that the Ark of the Covenant rested upon it."

But we can talk no more about it tonight, there has been so many other things to tell.

AUSTIN WINCE.

ORITUARY.

Eliza Sigler was born in Lake Co., Ind., Jan. 16, 1844, and moved with her parents to Wheeler, Porter Co., Ind., in 1859. She was married to Joseph H. Willey Oct. 14, 1863. In May 1860, she moved with her husband to Rensselaer, Ind., which, with the exception of the last few years, has ever since been her home. In 1869, she with her husband was baptized into Christ by Elder D. T. Halstead, and became a member of the Church of God in Rensselaer, since which time she has been one of its most faithful and consistent members. She died July 5, 1895, aged 51 years, 5 months and 19 days. Sister Willey was truly a noble woman. Being of a very quiet and unassuming disposition, only those who were intimately associated with her knew how to appreciate her She was one of the few of whom it can be truthfully said: "She did not murmur nor complain when trials and troubles came." When the church she loved so dearly was prospering and the members of her household were well she was happy and contented. During the last three months of her life she suffered much, but did not complain, being patient and hopeful to the last; when, grasping in one hand the hand of her faithful husband, and with the other the hand of her youngest son she peacefully closed her eyes in death, leaving a husband and three sons, of her immediate family, to mourn the loss of a faithful wife and a devoted mother. In her death the church has lost one of its truest members. But we sorrow not as those without hope. She sleeps *in* Jesus. Funeral services were conducted by the writer.

L. E. CONNER.

Some one has said, "When I dig a man out of trouble, the hole he leaves behind him is the grave where I bury my own trouble."

God is willing to take us as we are, provided we are willing to become what he desires.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

HOME EDITORIAL STAFF:

Directors of the C. P. Association.

E. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JULY 24, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THERE are five Wednesdays this month. Our next issue will be on August 7, 1895.

IN apostolic times the truth was that that day of the lord's coming could not arrive until there had been an apostasy from the faith. Now it is taught *for* God's truth. —i. e. in place of God's truth—that "that day shall not come until the world is converted." Paul taught that the world was *not as guilty* yet in his day as it would be at the dawn of *that* day. The prevalent doctrine of today, is, that the world is not good enough yet, for *that* day to come. It is plain to be seen that the two doctrines could not be more opposed to each other. The reader can take his choice.

THE United States, like all other countries are preparing for war. A navy is being built up, that, according to all accounts is beginning to make Uncle Sam look like a gentleman abroad. It is costing something, too, besides the enormous first cost. It costs the government $3000,000 a year to maintain the cruiser New York; almost a thousand dollars a day. The Baltimore follows the New York very closely in the matter of expense.—the cost of running that ship being $321,000. The Chicago comes next, the cost of maintenance being $311,000. The San Francisco cost $283,000. The Philadelphia $270,000, the Charleston $259,000 and the Newark $271,000. Judging by the latest experiments in guns, it may not be long before these sea monsters are condemned as useless.

THE Rev. D. D. Reed D. D. of Jersey City locates heaven in the star Alcyone, because Maedler has shown that all stars move around that star, proving it to be the center of the material heavens. The earth moves about it in an orbit in 20,000,000 years. This dignitary of the church also says the Hebrews believed in three heavens: —First, where the birds and clouds fly,—the second was the stellar heaven,—and the third heaven beyond our system, and illustrates the language of Paul concerning Christ, that he ascended far above all the heavens, and Paul was caught away to the third heaven. But he asks us to believe that he is not speaking dogmatically—is just feeling for the truth. When asked by the reporter if he believed in a material hell he answered, "Well, I don't know, but I have collected material enough to warrant me in delivering a series of sermons on the subject, and I may do that when I have finished with heaven." Had he not better make up his own mind first?

IT really seems that some religious leaders are awaking to the fact that they have been sailing on a wrong track, and will have to set aside the mystical principle of the schools and obtain God-ideas from the *words* he employs, or else they will have to give up the ship. *The New York Advertiser* of the 15th inst. says: "Rev. Thomas Dixon Jr. preached at the Academy of Music yesterday morning, continuing the subject for July, 'Are we degenerating?' He said that mysticism must be eliminated from religion in order that Christianity might survive." We think we understand him and his situation, but he is unfortunate in expression. The mystery is *not in religion*, as we understand it. God's rebinding system is wondrously simple. About this system men have woven a web or cloud of mysticism that obscures the light of life. He is mistaken again when he calls the great mystical system Christianity. When we do not find one unadulterated truth in that system we honestly believe it should not be called Christianity;—but "remodelled paganism," rather. The statement of Mr. Dixon is a *confession* that mysticism has supplanted the truth of God, and that it has no regenerating power. We are thankful for this little rift in the cloud.

MAJOR Gen. Tullock of the British army has for the past year been making government surveys for Great Britain in that part of Egypt where the Israelites accomplished their famous journey. The General has just published a report in London which substantiates the Biblical story of their crossing the Red Sea dry shod. In the published statement he says that in the spring of the year he was engaged in surveying the borders of lake Menzahleh, on the Red Sea. On one occasion a sudden violent windstorm arose, the force of which was so prodigious as to carry everything before it, including, incidently the waters of the lake. In a few hours the whole body of water had been abducted, and naught remained, save vessels, mud, sand and the Major General. The vessels moored in the lake were stranded high and dry and no water in sight. This is undoubtedly what occurred in the days of Moses and gives a new interest to that famous history wherein is set forth the triumphant flight of the captives dry shod through the way of the waters, whose returning floods destroyed their oppressors. Next to the resurrection of Christ the passage of the Red Sea by Israel has attracted the most attention from scholars. Books have been written explaining one thing, some another, and some nothing at all. The faithful have accepted it as a marvelous miracle with entire confidence, while with equal confidence the skeptical have denied it altogether. Archeological investigations in Egypt have verified so much of the Scriptural account that its substantial accuracy is generally admitted. An examination of the various routes over one or another of which the fleeing Hebrews took their way has demonstrated the fact that in many places they could have managed a cross g under favorable natural condit ns. As the result of this many now believe that the escape through the waters was by miraculous intervention from God working through natural causes. The skeptic on the other hand, admits the escape, but denies the providential intervention.

His Coming Near.

A special from Pittsburgh to the *Chicago Tribune* on the 15th inst. informs us of a meeting of prominent ministers and members of Churches that has been held in the parlors of the Young Men's Christian Association to arrange for a prophetic conference in Allegheny City from October 29 to Nov. 4, inclusive. It seems that the subject has been agitated in widely separated cities, and it has brought out some interesting expressions as to why the Advent of Christ is to be expected soon. It says all who will participate in this movement are pre-millennialists. They do not propose to name the definite time of his coming, but hold that it is *near*, within a year or two, and will be as *real* as that of the first coming, and quote Acts i. 9 to prove it. They say his appearance will be made on the Mount of Olives before Jerusalem on the east, and quote Zech. xiv. 4 to prove it. It is refreshing to note that the movers in this affair are a long way ahead of those who hold that the end of all probation takes place at the Lord's coming. A long list of able men is given who evidently see that another glorious chapter of Redemption's story opens at that time. And it is also gratifying to read the reasons *why* they believe as they do. 1st, it is to be at a time of unparalleled wickedness, and say that as the churches are full of apostates, scoundrels and thieves, and the inspiration of the Bible openly denied, and men pray on Sunday and chant on Monday, and as men's hearts are failing them on account of the universal unrest which prevails,—and the vast preparation for war, and as the Jews are wending their way back to the land of their fathers, and as the fertility of the soil is returning, it all goes to make up a sign of great magnitude that the King of the Jews is soon coming. And it looks to us as if the brethren of Jesus and children of Abraham who have taken out their papers, so to speak, and become joint-heirs with Christ, and partners in Abraham's blessing- yes it looks to us as if some able advocate of the truth should be selected by them to go to Allegheny City and show these advanced students that the great truths which have dawned upon them are *not mere truths,—not truth in the abstract*, as it were, —but part of THE Truth, the veritable power of God unto salvation to every one who believes it; not merely grand, glorious and true- all of this and more,—the Word of salvation without which *no one can be saved*. What think you? Is it duty or not. While we rejoice to see the light breaking in upon some of the ablest and most devout religionists of the day, it gives us pain to think that they are strangers to the conditions of Sonship. Do not know that the things promised are the gospel, - do not know that God's law of pardon and peace and reconciliation has three clauses Faith, Reformation, Baptism, followed by a godly life. Do not know or realize that what they, in advance of their brethren, have come into possession of, is really the pearl of great price.

Original.

PSALM. 56.

57 COM. VER.

1. Unto the end; Do not destroy; David's (psalm) for a votive-pillar inscription, when he ran away from the face of Saoul into the cave (of Odullom).

2. Have mercy on me, O God, have mercy on me: Because my soul hath trusted in thee, and in the shadow of thy wings will I hope until the lawlessness hath passed by.

3. I shall have cried unto God the Most High unto God my benefactor. Interlude.

4. He sent from out the heavens and saved me; He gave unto reproach those who were treading me down. God sent out his mercy and his truth,

5. And delivered my soul from the midst of lion's whelps. I lay down disturbed. Sons of men, their teeth were spear and arrows and their tongue a sharp sword.

6. Be thou exalted above the heavens and over all the earth thy glory.

7. Snares did they prepare for my feet and they bowed my soul down; They dug a pit before my face, and

8. They fell into it. Interlude. My heart is ready, O God, my heart is ready I will sing and exalt the strain.

9. Awake, O my glory, awake, O psaltry and cithera; I shall have been awakened in the morning.

10. I shall confess unto thee in laities, O Lord, I shall exalt the strain unto thee in nations;

11. Because thy mercy hath been magnified unto the heavens and into the clouds thy truth.

12. Be thou exalted above the heavens, O God, and over all the earth thy glory.

PSALM 57 (58 COM. VER.)

1. Unto the end; Do not destroy. David's (psalm) for a votive-pillar-inscription.

2. If forsooth ye are in truth talking *righteousness*, judge uprightly, ye sons of men.

3. Yea, indeed, in the heart of transgression are ye employed on the earth; your hands are plaiting iniquity,

4. The obdurate-sinners have become alienated from the matrix; from the womb have they erred; they have talked lies:

5. Their anger is according to the likeness of the serpent, like that of a dumb asp that stoppeth her ears;

6. That will not listen to the voice of enchanters and of the pharmacist, though the pharmacy be from a wise one,

7. God hath broken their front teeth in their mouth; the back teeth of the lions hath the Lord crushed.

8. They will have been accounted nought like water as it were that hath gone its way through; he will stretch his bow until they grow weak,

9. Like wax that melteth as it were will they have been taken away; Fire hath fallen and they have not seen the sun.

10. Before your thistles go along with the thorn, as it were alive, as it were in wrath will he drink you down.

11. A justified one will have rejoiced when he shall see a requital of *irreverent ones*; he will wash his hands in the blood of the obdurate-sinner;

12. And man will say, If, indeed there is fruit for the justified one, forsooth God is the one who judgeth them on the earth.

PSALM 58 (59 COM. VER.)

1. Unto the end; Do not destroy; David's (psalm) for a votive-pillar-inscription: when Saoul sent and set a watch about his house to kill him.

2. Deliver me, O God, from my enemies, and from those who rise up against me redeem me.

3. Rescue me from those who are working the transgression, and from men of blood save me.

4. Because lo, they have hunted my soul; contriding ones have disposed themselves against me; not is the transgression mine nor the sin mine, O Lord.

5. Without transgression did I run away and I had acted uprightly. Awake to meet me and see.

6. And do thou, O Lord God of the hosts, thou God of Israel, give heed to visit (take an oversight of) all the nations: do not pity all those who are working the transgression, Interlude.

7. They will return in the evening and will be famished like a dog as it were, and will encompass a city.

8. Lo, they will give utterance with their mouth and a sword in their lips: Because who hath heard it? (will they say).

9. And thou, O Lord, will laugh at them: Thou wilt account all the nations as nothing.

10. My controlling-power I will watch (*i. e.* guard for thee, because thou O God, art my intervening-helper.

11. My God, his mercy will anticipate me; My God will show unto me in my enemies.

12. Do not slay them lest perchance they may have ignored thy law; Scatter them in thy ability and lead them down, O Lord my protector:

13. (Scatter) the sin of their mouth and the word of their lips, and may they have been arrested in their haughty-pride;

14. And consummations of cursing and lying will be proclaimed in wrath's consummation, and they shall no more be: and they will comprehend that the God of Jakob is sole Lord of the ends of the earth. Interlude.

15. They will return in the evening and will be famished like a dog as it were and will encompass a city:

16. They will have been scattered to eat, but if they shall not have been full-fed they will even murmur,

17. But I shall sing praise unto thy ability and I shall be glad of thy mercy in the morning: Because thou hast become my intervening-helper and my refuge in a day of my tribulation.

18. My responsive-helper, my God, I shall exalt the strain unto thee: My intervening-helper art thou, my God, my mercy.

PSALM 59 (60 COM. VER.)

1. Unto the end; For those who yet will have been alienated; for a votive-pillar-inscription, David's (psalm) for teaching;

2. When Joab had ravaged Mesopotamia of Suria with fire and Suria of Sobal, and had returned and smitten the valley of the salt-wells, twelve thousand,

3. O God thou hast thrust us away and thou hast taken us down: Thou hast been wrathful and thou hast pitied us:

4. Thou hast shaken the earth and disturbed it; Heal the shaken parts thereof, because it hath been moved.

5. Thou hast shown severity to thy laity; thou hast given us to drink wine of compunction:

6. Thou hast given unto those who fear thee by signs that they might flee from the face of the bow. Interlude,

7. Would that thy beloved ones might be delivered; save with thy right hand and hearken unto me.

8. God hath said in his sacred way (oracular) I shall be glad and distribute Sikima, and the valley of the tents I shall measure through:

9. Mine is Galaad, and mine is Manasse, and Ephraim is controlling strength for my head. Joudas is my king;

10. Moab a lover of my hope: over Idoumaia I shall extend my sandal; other tribes have been decreed subject to me;

11. Who will lead me unto a city of circumference; Who will guide unto Idoumaia?

12. Not thou, O God, who hast thrust us away? and thou wilt not, O God, come out in our hosts?

13. Give unto us responsive-help from tribulation; and vain is man's salvation.

14. In God we shall make *a host (an ability)* and he will make naught of those who afflict us.

PSALM 60 (61 COM. VER.)

1. Unto the end; Among hymns. David's (psalm).

2. Hear, O God, my supplication, heed my votive-prayer;

3. From the ends of the earth unto thee have I cried, when my heart was depressed. On a rock didst thou lift me up; thou didst guide me.

5. Because thou hast become my hope, a tower of strength from the face of an enemy.

5. I shall sojourn in thy habitation for the ages; I shall have been sheltered in the shadow of thy wings. Interlude.

6. Because thou, O God, hast hearkened unto my votive-prayers, thou hast given an inheritance unto those who fear thy name;

7. Days wilt thou add unto days of *a king;* his years are unto days of a generation and a generation.

8. He will continue through forever (or unto the age) in God's sight: His mercy and truth who will seek them out?

9. In this wise will (or shall) I exalt the strain unto thy name unto the age of the age that I may have paid my vows day by day.

PSALM 61 (62 COM. VER.)

1. Unto the end; For Idithoun, David's psalm.

2. Shall not my soul subject itself unto God? For from him is my *instrumental-salvation*. (Christ meant).

3. For he is my God and my Savior, my intervening-helper: I shall not be moved any more.

4. How long are ye going to rely upon man? Ye are all killing like a leaning-wall and a hedge that hath been thrust out.

5. Yea they have been counselled to thrust away mine honor; with thirst have they run; with their mouth did they bless and with their heart did they curse. Interlude.

6. But do thou subject thyself unto God, O my soul, because from him is my patient-endurance.

7. Because he is my God and my Savior, my intervening-helper: I shall not flee.

8. In God (rests in faith) is my instrumental-salvation and my glory: The God of my responsive-help and my hope (or rests upon) is in God.

9. May ye have hoped in him, all ye synagogue of laity: Pour out your hearts before him, because God is our responsive-helper. Interlude.

10. But useless are the sons of men, liars are the sons of men, with balances to do iniquitously; together are they of fruitlessness.

11. Hope not in iniquity and hanker not after the results of robbery; If riches flow like a stream; do not set thy heart on them.

12. Once for all hath God spoken; those two things have I heard; namely that the controlling-power is God's;

13. And thine, O Lord, is the mercy, that thou wilt repay to each one according to his deeds.

COMMENT.

The 56th, 57th, and 58th psalms with the same general introductory-heading "Do not destroy," etc. and *based upon personal experiences* in the life of David the Author, constitute a trilogy of divine import, David's personal experience being employed as a framework upon which to build the far-reaching Messianic fuller, deeper and higher hope which rings out through the strains of tribulation and woe. However dire the distress or narrow the straits always victory at last, but victory for the truth and the right—the trump of righteousness; but always *God's righteousness*, just as Paul puts it in Romans. The 56th and 58th are more particularly representative of the individual experiences of the "man of God," while the 57th is an epitome of warning, reproof and exhortation on the part of the Man of God as the divine seer to the obdurate-sinners to turn unto God while there is yet time. The tribulation, the cry for divine help, the assured hope, the sure retribution, the city, the "dogs" outside, the joy and song of praise within —the whole picture in outline of judgment and redemption as elsewhere more fully given.

The 59th psalm as its number as well as explanatory heading in the first two verses indicates, *is a consummation*—one series full in the nine—a consummation of *alienation*, illustrated by an event in the victorious career of David. "For teaching" and "unto the end" are finger-posts to guide us in our interpretation of the subject-matter of the psalm. Observe the several things prophesied elsewhere here spoken of as *consummated* in the 3rd, 4th, 5th, 6th, 7th and 8th verses especially to say nothing of the "thou *hast* said" and what follows from the eighth verse to the close of the psalm.

The 60th psalm is conjunctive, a *sixth* conjunction and a majors harmonic resonant with hope and assurance, and the vision extends backward as well as forward to the payment of vows and the realization of the Christian hope. "Days wilt thou add unto days of a *king*; His years are unto days of a generation and a generation" marks it unmistakeably as a Messianic *hymn* "among hymns" as stated in the heading or first verse.

The 61st psalm with the heading "For Idithoun" and number *one* in a new series we would expect to be especially individual and personal in its character, and we so find it a divine soliloquy, a communing with one's own *soul* and designed to emphasize the esoteric and exoteric watch. Remember that Idithoun was the ancestral watchman of one of the gateways to the tabernacle or temple as appointed, when David instituted the Levitical courses. The gist of the psalm is in the name and the office he represented, "The inner-sanctuary" to be guarded then was *typical of the heart* that we are individually to watch, "For out of it are the issues of life," and the Christian is his own Idithoun to watch to keep *in* and keep *out*. "For God is in his sacred temple" and that temple is now the human heart, out of which Christ has driven "the money-changers" and the things that desecrate.

CHAS. GARDNER.

Notice of Lecture on the Nature of Man.

A few weeks ago the writer, by invitation, delivered an address before the Liberal Society of Cincinnati, (a society organized for the spread of infidelity,) on the immortality of the soul.

After the address, the chairman, in accordance with the society's attractive custom, invited a free criticism of the address by any one who cared to do so. In response to this invitation a debate occurred between a Gentile and a Jew, unique enough for publication. The controversy arose over a passage which long remained a stumbling block to the writer's approach to the life giving truth. Here it is in substance:

A gentleman of scholarly appearance arose to criticise. He said, among other things, that he had studied theology, and was greatly surprised that a man of manifest intelligence should not only deny the soul's immortality, but should make the preposterous claim that his denial was founded on Scripture. His closing statement occasioned the debate. It was this: "I would be willing to stake my belief in the soul's immortality on the reply of Jesus to the Sadducees, viz, 'God is not the God of the dead, but of the living."

A Jew then arose. His German accent was as marked as his features. He said, in effect. "My friend who preceded me, tells us that he has studied theology, and that he has done so is quite clear. It is equally clear that he has not read the New Testament carefully. If he had done so he would not stake his faith in immortality in Jesus' reply to the Sadducees. If he understood that reply he would not cite it as proof of immortality. The reply proves the absolute necessity *for a resurrection*, and forcibly disproves the soul's immortality. Resurrection, or no resurrection; was the issue presented to Jesus. They denied a resurrection; and attempted to bring ridicule upon Jesus advocacy of it by showing, by an imagined case, the hopeless confusion that must result from it. Jesus replied by showing (first) that their case would create no confusion whatever; and (second) that there must be a resurrection in order that Scripture may be fulfilled, and that God may become the God of Abraham, Isaac, and Jacob, who had been in their graves for centuries. The soul's immortality was not the matter before Jesus. The Sadducees had asked nothing respecting it; and to contend that Jesus reply proves immortality is to make that reply absurdly irrelevant. The Sadducees understood his reply better than my friend. To them the argument was terrific and final. So overwhelming was it that a Scribe, who stood by, spontaneously gave evidence of his admiration for the argument."

He resumed his seat, amid applause, possibly unmindful that he had discovered the central truth of the gospel of reconciliation.

This most remarkable incident is given with hope that it may clear the mind of some one, as it has cleared mine. From all doubts as to the construction of a passage which is the stronghold of even the intellectual among the orthodox.

There were other points made by the critics which I would like to submit. STANLEY E. BOWDLE

The Bible Proving Itself.

One of the most convincing proofs of the divine origin of the Scriptures is found in the perfect unity of its various writers, living in different countries, and writing under circumstances and influences very unlike. A recent English work, has a good passage on this point.

Its various books bear testimony to one another. They speak the same origin. They lead to the same result. Each individual writer, as he appears or disappears, points to some one who has gone before, or prophesies of some one who is yet to come. Successive ages are linked together; hand joins in hand; and all stand or fall together. The biography, the history, the prophecy, the devotion, are all true or all false.

If Elijah never lived, what sense is there in the prophecy of Malachi? How can it reach backward to the great reformer of Israel and forward to the great forerunner of our Lord? If "Noah, Daniel, and Job" were myths, then Ezekiel's praise is fabulous; but if they really lived and served their generation by the will of God, then his words carry conviction over 1,200 years, and touch matters of importance. If Isaiah saw with his eyes the hosts of Sennacherib struck down without the walls of Jerusalem, then the books of Kings and Chronicles, in which the event is recorded, are true and trustworthy. David commemorates in sacred verse the varied history of the Jews, as recorded in the Pentateuch. If Moses is false, David cannot be true. Josiah finds the long-neglected Book of the Law, and bows before it as the Word of God, and all his people with him. The whole nation is deceived, or else that Book of the Law is genuine and authentic. Josiah tells of the impulsive, but temporary repentance of the Ninevites; and Nahum confirms his word by recording their final and subsequent destruction. If Ezra and Nehemiah really rebuilt the temple, then Haggai and Zechariah really prophesied. The sermon delivered on that occasion within the rising walls indorses all the miracles of Egypt, and enumerates the provocations of the people and the forbearance of God. If the text is false, the sermon cannot be true.

All hangs together. If Moses is false in prose, David is false in poetry. If Jeremiah never wrote, Daniel's prayer is an absurdity. You have either a succession of holy, trustworthy, divinely chosen, and divinely taught men, each delivering, it is true, his own independent testimony, but making himself responsible also for what had been "written aforetime;" or you have the blind falling into the ditch! And how can this blindness be supposed, when their mighty words are mingled with mighty works! The question is not simply that historians, and seers, and psalmists, and prophets believed in one another; but that God wrought with them, and confirmed their words with signs following. It is not that you have Moses standing alone and demanding credence to the word he speaks; but you have Joshua also, who bade the sun stand still; David, who was a man after God's own heart; Elijah, who was taken to heaven in a whirlwind; Isaiah, who saw Christ's day; Daniel, who was delivered from the lion's den all uniting in their testimony to his truth, making his writings the text of their sermons, and the burden of their prayers.

POETRY.

Awaiting the Unloading.

In the gay, shifting markets of the East,
Unmeet and grotesque, the patient camels stand,
Calm amid busy tumult, ugly and grand,
With rough-haired form, and neck, uplifted face,
Ready to bear afar in conscious strength,
To fast and thirst and labor, till at length
The desert crossed, and won the resting-place,
A master's hand shall lift the load away.

O still, strong, human natures whom we meet
Day after day, in adverse circumstance
Serene and faithful! Have ye learned patience,
From these dumb heroes of the Eastern scene
The untold secret, wonderful as sweet,
Of all that grandly simple strength of heart?
In meekness fitth might. Such souls as these
Accept their burden upon bended knees.
—Caroline Leslie Field.

Selected.

Conversations on Important Bible Topics. No. 2.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

THE IMMORTALITY OF THE SOUL.

"How do you like Mr. Phelan, Alfred?"

"The man or the sermon, Ella?"

"The sermon of course, I mean."

"To confess, then, I regretted the time misspent in listening; after our conversation yesterday can you think that I could like it?"

"I do not know. When he described so eloquently the power, majesty, glory, and attributes of the immortal soul, I did most certainly wonder how you could remain so unmoved, and how you could overcome such splendid demonstrations."

"I heard much oratorical flourish but no 'demonstrations.' It may be an apparent loss of pleasure, but I am apt to try all I hear in the crucible of truth, and I have found that the most sparkling ore usually contains the least portion of good metal. Beware, Ella, of buying quartz for diamonds."

"And so you account the sermon this morning as so much dross?"

"With few exceptions, sister."

"And which are they?"

"Simply those Scriptural statements which negatived all his high-flown hypotheses."

"And do you mean to say, Alfred, that he failed to prove the immortality of the soul?"

"Certainly. He told how great the powers of the soul are; how it can measure the earth; map out the starry universe; ascend into the heavens; approach, by affinity, to God. But he failed to prove the first essential of his argument, *i. e.* the existance of such a separate soul. This being wanting, how can he know it to be a part of God, or in affinity to him?"

"From the Bible. God said, 'let us make man in our image,' and 'He breathed into his nostrels the breath of life.' Besides which, Solomon says, 'the spirit returns to God who gave it.'"

"And so, Ella, you have nothing better in prospect than the old Pagan notion that the immortal spark, after flickering in the body, returns into the divine element from which it sprung."

"I do not believe any such thing, Alfred, for I expect to live a distinct entity through all eternity."

"Do not think I wish to vex you, Ella dear, I am only showing you the absurdity to which such reasonings reduce themselves. For if, when God breathed into Adam the breath of life, he gave him an immortal spirit as an emanation from himself, then, according to your other citation, when man expires this spirit must return to God. The argument, I am aware, is used in the sense that if man has a particle from God in him, he must be immortal, because God is so; but by the same logic men have omniscience, omnipotence, and all the other attributes of deity. Do not use this argument again, sister, as there is a spice of blasphemy in it."

"I did not intend any when I used it. But there still remains the question of the attributes of the soul. As Mr. Phelan said, 'the mind which can press the lightning into its service and make steam its artificer, which can build a Menai bridge or bore a Thames tunnel, which manifests its powers in a Bacon, a Newton, a Milton, a Herschell, *must* be imortal.'"

"Why *must* it? Is a machine enduring according to its power? Mental power is simply a quality of matter, and, compared with other organized beings, a matter of degree: monkeys make a live suspension bridge, engineers iron ones; a beaver builds its pier, a Stephenson his railway."

"Yes, but it is only instinct in the animal—none of them plan or vary."

"Variableness is imperfection. And what, Ella, is the difference between instinct and reason? where do you draw the boundary line? I am sure I have seen many animals more intelligent than their masters; witness the cartman today who was beating his horse for his own mistake, thereby confessing that he considered it to have the most sense of the two. A Fejee islander is a human being, (and so must have a soul to go to heaven, as well as the kin he masticates;) but I had a thousand fold rather have a Newfoundland dog as a companion. What use is immortality to such a savage? The fact is, man has a higher cerebral development than the brutes, because made in the image of God, but his powers are only displayed, like a plant's according to the culture,—as the *purity* and *weight* of the brain so is the intellectual flowering."

"I also would prefer a faithful dog, like Fido; but you know the savages are degraded beings."

"Their brains are corrupt, or undeveloped. So much so, indeed, that there is a greater difference between a savage and a Bacon, than between a domestic animal and a man. But you have not yet drawn the line betwixt instinct and reason."

"I do not see that I can, for I am not aware of the limits of each."

"Would it not be best to take them to be one in kind, two in degree? For there appears to be as much reason shown in the act of the elephant lifting the cannon wheel lest it crush the prostrate soldier, as in the wagoner stopping his horses because a child was in the way. What can you call our Fido's act when he rushed into the water to rescue Annie?"

"It seems like a rational deduction from cause to effect, that if not brought out he would lose her."

"Certainly: and it would not be necessary to constitute him minor-rational that he be able to understand the physiology of drowning. I thing you will perceive the source and cause of thought to be in the *brain*, and I hardly need adduce as as argument the manifestations of the disordered brain in idiotcy, its sluggish action in imbeciles, and its over-tension in maniacs."

"I see that I cannot from reason prove the immortality of the soul, but the universal prevalence of the belief in a future state, or spirit land, ought to weigh much in the scale of argument. I wish Mr. Phelan had quoted entire those lines from Cato's Soliloquy on the immortality of the soul."

"He quoted sufficient for his purpose and *mine*. Addison does well to ascribe the idea to Plato, where it would be best to leave it, for what can be more illogical nonsense than the sentiment of the lines Mr. Phelan quoted. I am hungry, *ergo*, I have eaten my dinner, is a perfectly collateral syllogism. I pity those who use such arguments, and am only pleased when they abide by Plato; but to have them foisted upon Scripture arouses indignation. And so, sister mine, you thought that the universality of the belief was evidence of its truth! Did it never occur to you that sin is the most universal power, and therefore, that general belief might be an offspring of sin-thought?"

"But all men believe there is a God. Is that a 'sin-thought' as you call it?"

"Men *know* there is a Supreme Power, but in the exercise of their sin-deteriorated brains, they make to themselves gods of metal, wood, and stone. Idolatry is universal, and immortal-soulism is a child of it, being originally hero-worship. Your preacher made a false statement in saying that it was the 'universal belief *through all ages*,' for the source of his ideas, even Plato himself, says, 'the soul does not die—*as most men believe*.'"

"But the Jews believed in the immortality of the soul."

"From when?"

"From Moses I suppose."

"Who was Jesus speaking to when he said, 'Ye have made void the word of God, by your *vain traditions received from your fathers*?'"

"To the Pharisees."

"And whence had their fathers obtained these traditions?"

"I cannot say."

"The Talmud, or oral law, commenced from the Babylonish captivity. But the Pharisees were only a small portion of the Jewish people, who, I hesitate not to affirm, did not believe the doctrine."

"Were they without hope of a future state, then?"

"By no means they had the covenants of promise made to the fathers. Martha's confession, 'I know that he shall rise again at the last day' is an instance of the popular faith. The Sadducees, an opposing sect, did not believe in resurrection, angel, *or spirit*, but neither were they the representatives of the people's creed. If Jesus taught the orthodox dogma do you not suppose they would have tried to overthrow him by founding their puzzle about the woman with seven husbands, upon the disembodied state, instead of passing to the far-off period, and inquiring, 'in the *resurrection* whose wife is she?' No, neither Jesus, nor his apostles ever taught this doctrine."

"Oh, Alfred! be careful what you say. Did not Jesus say, 'Fear him who can destroy both body and soul in hell?' and 'what shall it profit a man if he gain the whole world and lose his own soul?'"

"Those do not oppose my argument. Will you open this concordance and find me the passages which declare that man has an *immortal* soul?"

"I cannot find it under immortal': stay, here is 'immortality.' Rom. ii. 7. That is not it. 1 Tim. vi. 16. Nor is that; where shall I look?"

"You will have to search outside the cover, not inside, for it never once occurs. Rom. ii. 7, you might well say was not it, as it teaches immortality as a condition to be *sought for*:

'To them who by patient continuance in well-doing SEEK for glory and honor and immortality, God will render eternal life.'

And in the other reference it is declared that God *only* hath it:

'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man seen, nor can see; to whom be honor and power everlasting.'

If, therefore, the expression is not to be found in the book, how do you know the idea is there?"

"But, Alfred, may it not be implied if not affirmed?"

"Ella, God has stated in plain unmistakeable terms all the cardinal points of his truth. Implication is dangerous; but where is it even implied?"

"Look at Matt. xvi. 26."

"Here it is: but we will read the 25th verse also.

'For whoso will save his life shall lose it it, but whoso will lose his life for my sake shall find it. For what is a man profited if he gain the whole world and lose his own life? or what shall a man give in exchange for his life?'"

What use are riches in death?—of what value was all the subjugated world to Alexander the night he lay dead in Babylon?"

"But it is 'soul' not 'life in the 26th verse. I notice, Alfred, that you don't always quote passages as they are in my Bible."

"True, Ella. The reason is that I have so accustomed myself to improved versions that I often quote some one of them unconsciously. But you must excuse this, and let us turn to our passage, where, however, I made the change wittingly. The words are the same in the Greek, but if you prefer the word 'soul' to 'life' put it in the 25th verse, as you in honesty should do."

"Oh dreadful!"

"Certainly so, attaching your present idea, but read the whole paragraph, and you will see that my rendering is required to make it harmonious. Turn to the same words of Jesus in Luke xii. 4-5:

'I say to you my friends, Be not afraid of them who kill the body, and after that have no more that they can do. But, I will forewarn you whom ye shall fear: Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him.'

Hear you find the evangelist understood 'soul' in the sense of a whole living man, 'himself,' and its loss to be 'cast out' of the kingdom. I think I know all the passages you can bring in support of your opinions, have frequently refuted them, as well as urged them formerly. Matt. x. 28, is proof sufficient of the mortality of the soul, seeing it *can be destroyed*. The rich man and Lazarus you must see is a parable, and as such must have a parabolic interpretation. You remember what Dr. Trench says, 'The parables cannot be made the first sources of doctrine.' The dying thief prayed for an entrance into the kingdom when Christ *comes*, which I showed yesterday is yet future; and the answer was to that request, not a promise of something totally different. The words of that reply, 'To-day,' may be either taken in the Greek sense of 'that day' 'this day' (of his advent,) or the natural sense by altering the punctuation to what it is in most and the best MSS., 'I say to thee today.' This is required by facts, for it is doubtful if the thief died that day, he being alive at 'even.' (John xix. 31-33; Mark xv. 42-44.) Certainly Jesus did not go to the heavenly paradise that day, or he could not three days after have said to Mary, 'Touch me not, for I am not yet ascended to my Father.' Besides it is a most gratuitus assumption that 'Paradise' is the disembodied heaven. The other instances where the word occurs, 2 Cor. xii. 4; Rev. ii. 7; are associated with the third or new heavens, *i. e.* Eden restored. This not having yet come to pass shows that we must understand the Paradise of this promise to be as much in the future as the kingdom mentioned in the malefactor's prayer."

"It never occured to me to doubt that Paradise meant heaven, but I see that there is *some* difference."

"I hope you will see more when we come to speak of the new heavens and new earth. But let us keep to our present subject. 2 Cor. v. 1-8 is the furthest remove from your side, being the apostle's longing for the resurrected state, (1 Cor. xv. 43, 44,) not the disembodied. The preacher in stereotyped style, spoke of the soul being imprisoned in this earthly tabernacle, clogged with the body, uttering impassioned longings for its release and bodyless condition, in utter contrast to Paul's calm, earnest desire 'to be *clothed upon* with our house which is from heaven, (not in us,) if so be that being clothed we shall not be found naked, (as would be the case in his disembodied soul-state.) For we who are in this tabernacle do groan, being burdened, (but better the flesh than nothing, for) *not* that we would be unclothed, but clothed upon, (why?) that mortality may be swallowed up of life.

We are willing to be absent from the body, [at the resurrection, but we must retain it till then) and to be present with the Lord,' (at his coming.)"

"But Paul had the idea that the soul could be separated from the body, for he says 'whether in the body, or out of the body.'"

"Let us see how the passage reads under a careful examination, remembering what I have already pointed out as to Paradise, or the third heaven being yet future:

'I will come to *visions* and *revelations* of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell, God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell, God knoweth;) how that he was caught up to paradise, and heard unspeakable words, which it is not lawful for man to utter.'

The time given carries us back to that of Paul's virtual martyrdom by stoning at Lystra; one which left its life-long traces in a daily dying. My idea is that it caused him to suffer from something like syncope every day. Be that as it may, Paul evidently recognised some psychological phenomenon as having occurred at the time when he was drawn out of the city for dead. To Stephen was granted, under the very same suffering, a glimpse of Jesus in glory, seen in the opened heavens. To Paul, the chiefest apostle, was given a vision of the grandest scene in the world's history. He seems to have been privileged to see and hear before the beloved disciple, some of the things contained in the Apocalypse. But because they were to be sent out to the seven churches in a completer form by John, Paul was prohibited from uttering them. I have given you my idea in full to show you that he the physchological mystery of 'in or 'out of the body' what it may, it does not necessarily imply a separately existing entity called an immortal and immaterial soul."

"Then you admit the possibility of being 'out of the body.'"

"Yes, *during life*. You seem to think it a strange expression, but I believe there is more to be discovered in physchology than in almost any other of the sciences, and always in the opposite direction to immortal-soulism. The facts (apart from the superstitions) of trances, apparitions, and the like mysteries will I believe yet be made more plainly confirmatory of Scripture. Sometime I may perhaps let you read my essay on 'Ghosts.' But let us leave this for the present. I hope I have shown you that Paul's visions and revelations being connected with a future era, can prove nothing to the point this passage is usually cited for. It teaches us Paul's own uncertainty as to the condition in which he received them. And where he was ignorant Are we be confident?"

(To be Continued.)

Letter Drawer.

Editor Restitution:

I thought probably some of the dear people of God would like to hear from the few of us down here in Missouri. I will just say, that on Saturday May 11, Bro. John Foore of Kansas landed in our midst, and preached from Saturday night until Thursday night, two sermons each day. And on Thursday he baptized seven of us into Christ, four men and three women, namely, George Townsend, Wm. Cooper and wife, Nancy Graham, the writer's aged mother, Mary Smith my sister, and wife and myself. The first three named were baptized just one year ago by the Baptists in the same place that Bro. Foore baptized them in. On Friday we took Bro. Foore to his train and bid him farewell. May God's blessings rest upon him. Bro. Foore is a very able speaker and can do a great work for our Master if he was only sent out in the field. We have organized a Bible class, and our subject for last Sunday was the "Kingdom of God;" and next Sunday our subject is, "What is Faith?" We have no preaching brethren so we have to content ourselves by meeting together every Sunday to investigate the Word of God in a Bible class. Brothers and Sisters everywhere, pray for us that we may stand firm and have on the whole armor of the Lord when he comes.

P. J. GRAHAM.

Dear Restitution:

Dear friends and brethren, I will try to write a few lines for your columns, think it my duty to do so. Dear brothers and sisters in Christ, I send greeting. I, too, am trying to walk the narrow way. I am trying to live a godly life, a life of self denial. As time moves on I see the path to life everlasting is still more narrow. If we could just see the life of Christ as in the days of his flesh, and I think we can see it by close study, we would pretty generally know better how to walk and how to talk. O, for a closer walk with God. I say this, dear brothers and sisters, to stir up your pure minds by way of remembrance. If we can realize what sort of creatures we must be to inherit a better country that is heavenly, we will try to bring our bodies in subjection to the will of God by trusting in Christ. To be the Bride of Christ we must be a chaste virgin, unspotted from the world, clothed in fine linen, clean and white, for fine linen is the righteousness of saints. To think of going in at the gates of that beautiful city, whose gates are of pearl, her walls of jasper, her streets of shining gold. Can we attain to that high station? Yes, by the grace of God, and a closer walk with God. We certainly are near the close of Gentile times, and the ushering in of a better age, an age of glory. Oh, for the faith of ancient worthies; oh, for that reign of a thousand years. "A thousand years of earth's coming glory. O, for that reign of a thousand years."

Let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God. This will put away the use of tobacco. O, that filthy stuff, made so much use of. I pray the Church of God to quit the use of it, and be a clean vessel for the Master's use when he comes. Your brother looking for the soon coming of the Lord.

S. V. GRIM.

Dear Restitution:

Your paper comes to me like balm to the wounded. I am alone in the faith, as the churches teach here that we are going off to some mystical heaven that is some place above. Ask one of them to locate or describe what kind of a place it is, and they can give you no answer, but they know there is a heaven some place where many mansions are prepared, and one deacon when held down to the question said, "it is a place to sleep." When I tell them that they that are in Christ will receive their reward on this earth and that Christ will come and establish his kingdom on the earth and set down on his Father David's throne in Mount Zion, I am called a heretic, an advocate of a new and dangerous doctrine. Yes, and for so teaching they turned me out of the synagogue. I am here alone and strong in the faith once delivered to the saints. I have my Bible and THE RESTITUTION to comfort me. Brethren, pray for me that my faith fail not. I am waiting for the Master to come, and bring his reward with him to give to every man according to his works. There will be some that receive their portion with the hypocrites that stand high in the Church today.

With your permission I will say a few words to Bro. Cady, like him I am pleased with your answer on secret societies. John calls them "dens and rocks of the earth." Rev. vi. 15. Now as to politics I have my views this way. It is good for a Christian to vote for good men to fill the offices from president down to school director. Why? So that we may have the best men we can get to govern the country, that we may lead a quiet life, Peter says, "Submit yourselves to every ordinance of man," etc. 1 Pet. ii. 13-14. Then we want the best of men to make and execute the laws. Paul says, "I exhort therefore that first of all supplications, prayers, intercessions and giving of thanks be made for all men, for kings and for all that are in authority." 1 Tim. ii. 12. Now, why pray for them and not vote for them? If we pray let us work to that end. We need not and ought not go to the foolish campaign meetings (rowdy), keep away from that torch light procession, there is no instruction in that. A Christian should never take any part in such folly, they do not belong to the electing of officers, it is added for show to be seen of men. If any one has different views, I will accept them in a Christian spirit. I have another subject at some future time if acceptable. The first and second death, are they alike, and what are they? Yours in hope of the kingdom.

S. D. SPEAR.

Dear Brothers and Sisters:

Dear brothers and sisters, how are you all this morning? We cannot speak personally to each other, but how glad I am that although scattered abroad over the earth, we are brought very close together when we speak to one another through THE RESTITUTION, and read the comforting words of the same family, although scattered among the nations and some sleeping in the dust of the earth. Yet we shall be gathered at the coming of our King, as the first fruits unto God of those that have trusted our Father, and taken him at his word, and obeyed from the heart that form of doctrine delivered unto us. Therefore, brethren let us hold fast to the things we have heard and learned, lest at any time we should let them slip, for we are all saved if we keep in memory what God has delivered unto us through the prophets, apostles, and Jesus the highest of all teachers. Then, dearly beloved in Christ, let us strive earnestly for the prize of the high calling set before us in Jesus the Christ, redeeming the time knowing that the day is far spent, and soon shall come to the city of the living God, if faithful to our trust, and in view of the coming victory, and as Christ our head for the glory that was set before him endured the cross and became perfect through suffering. Let us take up our cross daily and deny ourselves and follow him and not set our affections on earthly things, for where the treasure is, there will the heart be also. Therefore, brethren, do not let us become surfeited and overcharged with the cares of this life, and the Word be choked out, and we become barren and unfruitful. Therefore, dear brethren, let us be diligent and make our calling and election sure. For the encouragement of the brethren, I wish to say I was invited by the Church at Ripley, Ill., to pay them a visit at and meet Bro. John Foore, of Kansas, at that place. Complying with their wishes I went and had the pleasure of hearing him preach the unsearchable riches of Christ. Bro. Foore has been preaching at Ripley for seven years, twice a year; and the brethren are thoroughly educated in the things concerning the kingdom of God, and are alive to to the truth. The meeting was well attended notwithstanding short nights and busy times of the year, and the people seemed anxious to hear the truth. I shall long remember my visit with the brethren at Ripley. I left the brethren promising to return and preach for them Oct. 17, provided the brethren cannot secure some other preaching brother. Your brother in hope of the coming kingdom.

D. M. HUDLER.

Linwood Park, Vermillion, O., a delightful summer resort located on the South Shore of Lake Erie. Excursion tickets via the Nickel Plate Road offered during the entire summer. Aug. 31.

There are persons who criticise the Church because it does not afford sufficient entertainment for the people. These critics forget that the object of church services is something different from that of a concert or theater. The latter is set up to gratify the flesh, while the Church is established to save men.—*Herald and Presbyter.*

Aug. 19th the date! !
Niagara Falls the place! !
Nickel Plate the Road! !

Ask agents for schedule of special train and low excursion rates.

As from every storm-cloud comes the purifying breath of nature, so from every God-sent sorrow comes the holy benediction of heavenly grace. Through heart-aches we learn to say, "Thy will be done," and the grief which once weighed us down, now build us up, and in them we trace the love of God.

Low Rates to Linwood Park, Vermillion, O., are offered during the summer months by the Nickel Plate Road. A delightful summer resort. Aug. 31.

Though His riches were immense and unsearchable like himself, though heaven was his throne, and earth his footstool, he became poor, and was destitute of a place to lay his head, that we might be rich in faith here, and heirs of the kingdom hereafter.—*Fletcher.*

The first excursion on the Nickel Plate Road to Niagara Falls will be Aug. 19th. Ask agents for schedule of special train and rates.

The word of God will stand a thousand readings; and he who has gone over it most frequently is surest of finding new wonders there.—*Hamilton.*

The first Niagara Falls Excursion of 1895 will be run over the Nickel Plate Road Aug. 19th. Ask agents for time and rates.

The rum traffic makes good men bad and bad men worse.

Blighting frosts make brilliant foliage.

Duty says, "Must I?" Love says, "Can I?"

Only a Woman.

Only a woman,
Filled with despair;
Grief-stricken, heart-broken,
Burdened with care.

Only a woman,
With swift falling tears
Old in her pain,
But young in her years.

Only a woman,
Whose deep, fondest trust
Was trifled with, outraged,
And trailed in the dust.

Only a woman,
With low, pitying breath,
Pleading with God
For a merciful death.

Only a woman
Caught in a snare,
Pitifully weak
Wondrously fair.

Only a woman,
That, tempted astray
Seeks rest from her shame
Washed up from the spray.

Only a woman
In her long, last sleep.
Only a woman,
For whom angels weep.

Mrs. Lillian B. Wells, Mass.

"I could be of no service to you, for I have no heart in the work." This was the answer given the other day by a politician who had been appointed chairman of a committee to promote the success of his party. The man declined the position and offered this candid excuse for his course. His words are to be commended to many in the church, and, forsooth, to some in the pulpit, or about to enter it. If you have no heart in the work, you can be of no service to the cause represented. Far better a thousand times to keep out of a *position* or a *profession* when your heart is not in it.—*Herald and Presbyter.*

Methinks the humble, oft-repeated prayers from an honest heart are more acceptable to the Lord than flowery and eloquent language, though we may admire the latter more.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send *soon*, for they will not last long.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$300.27

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the *point*. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of love we can get into The Restitution for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are *situated* at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the *generosity* of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from *our side?* What would you think if our positions were reversed?

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8 page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. Myers, Pres.
O. J. Allard, Sec.

In creation God shows his hand but in redemption, his heart.

We can apprehend that which we cannot comprehend.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 352 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1 00.

"Twelve Words, or, the True Meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 80 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 50 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Cockrell, Plymouth, Ind.

Previously published,	$251.78
Mrs. C. W. Russell,	10.00

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R. R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$7.50
Bloomington	7.00
LaFayette	6.00
Michigan City	6.00
Indianapolis	5.00
Tipton	5.00
Iana	4.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by Lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and and sleeping car accommodations, early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by H. C. Hingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings." aug 31.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed. The fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$51.60
EXPENDITURE.	
Previously used	$40.70

Reduced Rates—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Lines Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, *Minneapolis*, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugura'ed by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkuckee and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Argos the 4th. All to begin Saturday night before.

J. S. Hatch.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 97,000 Baptists, in 1668. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 50 cts.

FOUR PAGE TRACTS.

9 10c; Refer 15c; 50 for 35c; 100 for 60c.

State of Man. In six.

Life and Death. A concise statement and contrast of the two uses of the in terms, to wit, the Theological and Bible use.

Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week or Lord's Day? Chas. Stanley. The source is the Bible of a Separate Tract. Price 5c each, 15 for 50c, 50 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, briefly and clearly set forth from the subject, from the mode, from the commands, from the design, from the obligations, from the ordinances and ecclesiastical History. 64 pages, price 20c.

Christ's Kingdom—What is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Jos. Carter. Can be had at this office at 50c. each, 7 for 25c. or 15 for $1.

The Role of All Things. Carrie Williams. This little book of 136 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants: including a brief hermeneutic sketch of the days, being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1. post-paid. Send to this office.

The Emphatic Diglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts together with Corrections and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines: a reference manual. By Wiley Jones. 128 pages, cloth bound, for 50 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 30 for $3.60. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by Wilbur Glen Moncrieff, and entitled, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and undoubted ability. This book is paper cover, and sells for 12c. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Chalkbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Rossville, Ill.
John Foore 2012 West Corning Ave., Parsons, Kan.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Rudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:14pm	For St. Joseph.
No. 54, ex. Sun.	10:50pm	for "
No. 56 "	7:31am	"
No. 76 daily	5:44pm	"
No. 60 Sunday only	8:30am	"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:35am	For Terre Haute.
No. 53, "	12:50pm	" "
No. 55 daily	4:07pm	" "
No. 57 ex. Sunday	7:37pm	" Logansport
No. 59 Sunday only	9:40pm	" "

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Indies Evangelical Aid Society, Miss Emma Jackman, Box 334, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held in the Church of the Blessed Hope, 636 Wood and Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. H. Jubin, Evangelist.

The Church of God meet for worship and searching the scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1445 Logan Avenue, San Diego, California.

The Church of The Blessed Hope, Grand Rapids, Mich. Meets at Pythagoras Hall, (C. L. Ramsey) Fountain Street, corner of Ottawa. Sunday-school at 2 p. m. Preaching at 3 p. m. Young people's meeting Wednesday evening at 7:30. Pastor—residence 561 Hamilton Street.

The Church of God Church has changed its place of meeting. They now occupy the Vanhuten Hall, located on the corner of Waller street and Chisholm Avenue. They meet at 10 o'clock a. m. every Sunday. Visiting brethren always welcome.

The Church of God at Akron, Ind., will meet in their house on Wednesday, at 2 p. m. Preaching by J. F. Wagoner, every first Sunday in the month, and Sunday school every Sunday, and general meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall corner of Michigan and Lafayette streets. Services every sunday at 10:30 a. m. and 7:00 p. m. School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ore., meet every first day of the week at 10 o'clock, for Sunday School, and at 11 o'clock for devotional exercises. Any Brother passing through the City are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., points us 41 to Aberdeen, thirty m. ers east thereof.

The Church of God in Frontier Co., Neb., meets in the new Grove church. We have Christ Sunday School every Sunday, and preaching once a month as we have secured regular pastor. Jacob Welton Elder; Sarah S. Cook Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11, Church hour 1 to 2 p. m., followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Ichman, West Mineral, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Sipe, Secretary.

Meeting held at Unity Church, Scio, Ore. Services every first Sunday in each month, at 11 a. m. Sunday-school at 10 a. m. Young people's meeting at 8 p. m. Visiting brethren cordially invited to attend. Pastor—residence 561 Hamilton Street.

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, AUGUST 7, 1895. NO. 29.

The Restitution.

The Restitution advocates the final "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also the unity of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a only life as a representation of final salvation.

Poetry.

Learn Hard.

[illegible]

Jesus Loves the Children.

He loves the children
Whether rain watch and weep,
The angels will receive them
When open glory's gate.

When in the clouds of heaven,
All kindly and divine,
He come to claim his chosen,
Who like him shall shine.

Then will the children praise him,
"Caught up" from land and sea;
The lovely host of children,
A glorious company!

And many a gathered family
Will greet with joyous songs
And as they reach the Savior,
Will sweetest praise prolong.

Be faithful, little pilgrims:
Be pure, watch and wait
To see by eternal morning
From heaven's open gate.

Emily Clemens Pearson.

Original.

Who has Authority to Baptize?

A correspondent writes asking an answer to the above question. The incident which gave rise to the query, was that a friend of his whom he had been interested in bringing to a knowledge of the truth had asked for baptism. A Methodist minister hearing of it paid him a visit, and cautioned him against letting those people baptize him, he told them that they were not authorized to administer baptism, and on this account his baptism would not be valid. He was told that none but *ordained ministers* were authorized *to* administer baptism.

Now, the thing all comes to this point. Who gives *exclusive* authority to a set form of men to baptize, who style themselves "Reverend," "Right Reverend," "Most Reverend," "Doctor of Divinity," "His Grace," "His Reverence," "His Eminence," "Father," "Priest" and "Pope?" Where do we read anything about these high titled gentlemen in the Scriptures of Truth? Do we read anything in the Word of God about gentleman who claim a right to hear these titles, are given a monopoly to administer baptism? I have read my Bible a great deal, and have never yet seen them mentioned a single time. A very strange thing is this if they hold a divine monopoly to administer baptism that the Bible is as silent as the grave about their existence. Another thing about these gentlemen which the Bible has not thought worth while mentioning, is that they claim the right to differ with the Bible which says:

"Buried with him in baptism," and use any style their fancy may elect, and even change the *wording of Bible words* to make them harmonize with their human tinkering. They even dare call *caricature baptism*. Who ever heard of dipping by sprinkling? What wonderful privileges these gentlemen possess?

Now the real question arises, who gave these men their titles, and [illegible] and a monopoly to administer baptism? As the Bible don't seem to give them any authority for their existence, they can't get their authority to administer baptism from that Book, here we must look for some other source. It is this, some man fancies he has a call to preach, he applies to some denomination which holds the various isms which pleases his fancy, and he is sent to a college well supplied with teachers sent there to teach the isms of the denomination. After he graduates, he receives a call from a church of the same denomination to become its pastor. A company of these Reverends get together and perform their ordination service and install him as pastor. Some one lays hands on his head that he might receive the Holy Ghost (which he don't possess himself) and is set apart and authorized to preach the isms and administer the *kind* of baptism which please the fancy of his denomination. It is right here he receives his title of "Rev." "D. D." etc., and receives his commission to preach and baptize. The source is *wholly human*.

Now, let us turn to the Bible and see who were authorized to baptize.

There certainly could not be any question with regard to those who administered baptism in the very presence of the Lord Jesus himself. See John iii. 22.: "After these things came Jesus and his disciples into the land of Judea; and there he tarried with them and baptized." See John iv. 1; 2: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, *but his disciples*.)" Those baptisms administered by "his disciples" were said to be the same as if he had done it, because he *authorized* it. Who were those "his disciples" baptized? See John iv. 1: "*Disciples*," (Followers of Jesus). Then *they* being obedient disciples, were just as much authorized to baptize as those disciples who baptized *them*. It is simply a question discipleship without regard to *official* position. An elder, deacon, or evangelist is authorized to baptize, but *no more so* than a disciple who has *no* official position. Christ never had any "Reverend Doctors of Divinity" in his day, they did not come in until the apostacy, when they became puffed up, and began to lord it. They derived *their* authority from *human* sources, entirely.

It is simple folly to believe that our Lord would give a monopoly to men who walk contrary to God's Word both in doctrine and practice. W. H. Wilson.

Timely Admonitions.

"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." 1 Cor. ix. 14.

"Why transgress ye the commandment of the Lord, that ye cannot prosper?" 2 Chron. xxiv. 20.

The Church comprises many members, each with a task allotted by God; when all do their duty the work prospers; when some fail the work suffers, and each slothful servant will be held individually responsible.

There are various gifts: preaching, editing, praying, writing or working. Some have influence, some have money, some great love, some a pure and holy life, but each individual has his own special talent entrusted for improvement.

There is a very prevalent idea that more self sacrifice is required of the preacher than of other Christians. There is no warrant for such assumption. The preacher is a brother who has a faculty for expressing himself in public his duty is on the same plane as that of others, no higher reward is promised him, no greater self-denial is demanded. If he be nearer to God than some others, it is not who gave these men their titles, [illegible] and a monopoly to administer baptism? As the Bible don't seem to give them any authority for their existence, they can't get their authority to administer baptism from that Book, here we must look for some other source. It is this, some man fancies he has a call to preach, he applies to some denomination which holds the various isms which pleases his fancy, and he is sent to a college well supplied with teachers sent there to teach the isms of the denomination. After he graduates, he receives a call from a church of the same denomination to become its pastor. A company of these Reverends get together and perform their ordination service and install him as pastor. Some one lays hands on his head that he might receive the Holy Ghost (which he don't possess himself) and is set apart and authorized to preach the isms and administer the *kind* of baptism which please the fancy of his denomination. It is right here he receives his title of "Rev." "D. D." etc., and receives his commission to preach and baptize. The source is *wholly human*.

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Many people steel their hearts against any consideration that the minister is a man of like needs and feelings as themselves, as this dependence is made a subject for vulgar wit. Really the minister is a country. The bulk of contributions is from the few, the majority give little or nothing. Some again, contribute of their means liberally and valuably in addition with heart and brain. The Christian holds his money as God's steward, it is not his own because he earns it, often better men have none. It is given of God as a cross or to prove him, or a blessing if rightly appreciated. To deny this is infidelity. Does a Christian wish to place himself on a par with unbelievers and reap their reward? Money has a direct tendency to render men arrogant and self-sufficient. Some consequently regard their gold as more valuable than the gift of other Christians and that they have a right of greater control over it, which is not true. Suppose the brain and heart workers formed their ability to money-spinning, what would become of the cause and what avail would money alone be? Suppose the editor of The Restitution renounced his Christian principles, took in all sorts of advertisements and branched forth into racy articles. He might lose a few subscribers, but these would be speedily replaced by more profitable ones, and he could pay good prices for spicy sketches. Why does he not? Because he has more faith and a greater sense of responsibility than those who muddle away their lives in dreams or noxious delights, or bury their talents in the bank, or use it to their own destruction.

Some of our ablest men have tried to work among our people and have been rejected. They were unappreciated and unsupported. The Lord instructed his folk were to depart in such case and their blessings should return to them. Some thing like this seems to have happened. Perhaps this is why the increase has failed. The Evangelist is discouraged, the gospel beat moulders in disuse. "Also I have set a watchman over you saying, Hearken to the voice of the trumpet, but they said we will not hearken." Exaggerated love of money is the result of a corrupt state of society; a concomitant of advanced civilization founded on heathen principles. It is a sign of the last days. The qualifications most useful in hoarding wealth are anti-Christian and have a direct tendency to destroy souls and waul them to the present world, and this is why it is hard for a rich man to enter the kingdom. It is often the prize of the dishonest and vile, and rapid acquisition of wealth that has come to be regarded as *prima facie* evidence of fraud or dishonor. He who cultivates his mental and moral qualities gains that which is of permanent value hereafter: he who devotes himself to the accretion of wealth to the neglect of his mental and moral nature, is a curse to humanity, and sows the seed of his own destruction. He is on a par in, 'actually with the slave who says, 'that belongs to me, that belongs to ole master.' Sooner or later he leaves his wealth and the ruin he created behind, to rise in the future age a vicious, selfish, impure, unintelligent brute, destined to perish finally in his own corruption.

H. T. Baker.

LETTER DRAWER.

Dear Restitution:

I am glad there is a way in which the isolated ones can meet with the household of faith, and sit together in heavenly places in Christ. This is a favored privilege, which the children of God may often enjoy, when they are conveniently located. To speak of the prospects of the coming kingdom, and hope of the promises soon to be realized and exhort one another, and so much the more as they see the day approaching. These feasts of love through The Restitution as well as local gatherings, are as gushing springs in a desert land in which the wayworn pilgrim can slake his thirst, as he journeys toward the eternal city. Dear friends, wherever you are, separated from any body of the faith, I sympathize with you with all my heart. But let us not be overcome by our surroundings, nor become drowsy and fall asleep. To go to sleep on duty is a crime for any soldier, and often the punishment is death. Let us watch and be sober. If we suffer with him we shall also reign with him. If we deny him, he also will deny us. We may become lonesome and yearn for congenial associations. Our Exemplar, the Master, sometimes would leave the sweet society of his disciples to appear in the midst of the swelling multitude, to teach and reprove them and to preach the gospel, working miracles to prove to the Jews his authority as the Messiah of the prophets. He was opposed by his near relatives, for we are told that "neither did his brethren believe on him." He has no doubt was lonely and sorrowful. With heart full of love and pity for sinners, he would arise before day, and go up into the mountain to pray. Let us look for a moment, and see him in his lonely walk up the mountain side, until hidden by the foliage of that sequestered spot, perhaps the light of the moon makes his path more visible. The place is familiar for he often resorts thither. In this quiet retreat with the burden of a sinful world upon his shoulders, he falls on his face and pours out his soul in prayer to the Father. He must not err, he must be without a single fault for he is to be the sacrifice for sin, like the typical Lamb without blemish. Dear ones, are we really in sympathy with him, who for the joy set before him, endured the cross, despised the shame. Can we not make some sacrifice? Can we not watch with him one hour, when his soul is exceedingly sorrowful even unto death? Hear him telling his disciples, "Ye are my friends, if ye do whatsoever I command you. The servant is not greater than his lord. If they have persecuted me they will persecute you also. In the world ye shall have tribulation, but be of good cheer. I have overcome the world. Dear friends, have you money, houses and land? Doubtless some have, and it is all well enough. Jesus had no where to lay his head. Can you not divide with him? by helping to give the living bread of heaven to some starving soul. Brothers and sisters of southeastern Kansas, why are we not represented at conference with our people in other parts of the State? And if we should have only a single penny to spare, let us be faithful, God knows our ability, and will reward us according to our works. Will not some of you propose a plan of co-operation, that the gospel of the kingdom of God may be preached to the people in all parts of our country who have hitherto heard nothing of it. Let us be in earnest and to God be all the glory. The suggestions I humbly submit to the consideration of every brother and sister in Kansas, and I pray they may be received in the same spirit in which they are given, that others as well as ourselves may enjoy the unsearchable riches of Christ by and by. We have the dear old Restitution, let it ring out the news. There is not a congregation of our people in Wilson County that I know of, only a few scattered here and there. There are three or four of us here near Dan, but none of us able to preach much. I understand the Seventh Day people are about to capture some of the picket guard, out at Lafountain, some ten miles west of here. I will close as my letter is already too lengthy. Your Sister in hope of eternal life.

Sallie Black.

Editor Restitution:

I will try and write a few lines this morning to the letter drawer. It cheers me up to read the many letters from the believers of the one faith. There are but few of us in this part that are contending for the faith once delivered to the saints, and as we all know it is not a popular doctrine, and a true believer of the one faith must have the courage of Christ and the apostles to stand firm. If we would work with other churches in all things it would not make so much difference what we believed, but to step out on the promises and stand firm is another thing. I believe that a person should stand *firm in* what they believe. Let it be what it may be, but it seems with some it is any thing to be popular in this world. I hope this is not the case with any of the one faith. *Let* us stand firm on the foundations of the apostles and the prophets, Christ being the Chief Corner Stone, and not be carried about by every wind of doctrine. We have many ups and downs, dark and cloudy days that cross our path in this world, but oh, let us stand firm and when the Son of righteousness shall arise with healing in his wings then the clouds will clear away, there will be no more darkness, no more sickness, pain nor death, for the former things will have passed away. I think that time is near at hand. Through the kindness of some friend I have been getting The Restitution about a year. I appreciate the kindness and return many thanks, for I receive much information from its columns. We hear no such good news from the brethren here. I love to hear the brothers and sisters proclaim their hope of the promise made to the fathers. Although we may never see each other in this life, may we so live that when they shall come from the east, west, north and south, and set them down with Abraham, Isaac and Jacob in the kingdom of God that we will be in that happy company. Talk with the people here and they tell you we are not to go to the old *Bible for* anything for it has all been fulfilled. They do not believe Christ will come in person to be King of all the earth. It seems as if the people are like Christ said of the Pharisees, "For this people's heart is waxed gross and their ears are dull of hearing, and their eyes they have closed lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts and should be converted and I should heal them." Oh, I long for the time to come when the curse will be removed off this earth, when it will be full of the knowledge of the Lord as the waters cover the sea. Yours in hope of the soon coming of the Lord.

Jesse Harrold.

Dear brothers and sisters of the one faith:

As the love feast calls for a word from all, I will say that we have been greatly refreshed in the Word of God, by the coming of Bro. George Kidwell and brother Joshua Kidwell and wife. Brother George preached three discourses here. He is a workman that needeth not to be ashamed, rightly dividing the Word of truth. He had been preaching over on the Osage

Come out from the world and put on Christ by being buried in baptism at that place. Two of them were brother Joshua Kidwell's children. I will say that it is sad to part with dear ones of like precious faith, but we all realize that the time is near when we shall meet to part no more in the kingdom of God, which is to be under the whole heavens. We believe we shall soon reach the end of our toilsome journey, and we realize that the time is near at hand that will test every man's work of whatsoever it is. Let us ask ourselves this solemn question, "Are we ready to meet the King, and will it be well with me and with you, dear brothers and sisters, when he comes? How few there are who are willing to forsake the world with all its pleasures, deny themselves, take up the cross and follow the footsteps of our blessed Redeemer? Dear brothers and sisters, let us turn our backs to the world and all that is of a worldly nature as much as we can, *for James* iv. 4 says, "Whosoever therefore will be a friend of the world is the enemy of God," and as we have come out from the world, let us be careful that our daily walk is such as becometh Christians. We should be separate and touch not the unclean thing that we may be received of him when he comes." Let us be strong in the Lord and put on the whole armor of God, that we may be able to withstand in the evil day, having on the breastplate righteousness and our feet shod with the preparation of the gospel of peace, above all taking the shield of faith that we may be able to quench the fiery darts of the wicked and take the helmet of salvation and the sword of the Spirit, which is the Word of God, and ever walk worthy of the vocation wherewith we *are* called with all lowliness and meekness with long suffering, forbearing one another, in love endeavoring to keep the unity of the Spirit in the bonds of peace." Oh, *let us* build up on that most holy faith and keep ourselves in the love of God. Oh, dear brothers and sisters, if we only could say with the great Apostle of the Gentiles, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the *Lord* the righteous Judge shall give me at that day, and not to me only, but unto them also that love his appearing." What do we care for the honors of this world so long as our faith grows the eternal? I beg an interest in your prayers. Yours in Christ.

Mary E. Howard.

Weeding and Seeding.

Coleridge, the philosopher, was once visited by Thelwall, a skeptic. Thelwall maintained that children *should not be* taught religion: it was interfering with their freedom, and filling their minds with prejudices; they should be allowed to grow up naturally, and then choose for themselves. The two sauntered into his garden, Coleridge loved his books more than his plants, and his garden was a mass of weeds; but Thelwall was fond of gardening. "I wonder," said he, "Mr. Coleridge, that your garden is in such a state. Why don't you weed it and plant flowers?" "Oh," replied Coleridge with a smile, "I want my garden to grow naturally. I won't fill it with prejudices."

Your soul resembles your garden in this, the evil seeds lurk within, and good seeds must be planted in their place. To let it alone is to give it over to utter waste. Near some farm-houses there used to be a corner called "the devil's neuk." The superstitious idea was, that by giving one spot over to the evil one, he would be propitiated and would not injure the rest of the farm. The "neuk" was simply left to itself, and thus became a wilderness at the corner of a beautiful field. Any human heart, if left without Christian training, might soon be overrun with all the foul growths of evil.—*Rev. James Wells, M. A.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 7, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE shall do our best to keep these lines from an unknown author going the rounds: -

Is thy cruse of comfort wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and the brother,
And the Lord Himself will feed thee.
For thy handful will suffice;
Scanty fare for one may thus
Make a royal feast for two.

For the heart grows rich in giving:
All its wealth is living grain;
Seeds which mellow in the sowing,
Scattered, fill with gold the plain.
Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can this ceaseless longing fill.
Is the heart a living power?
Self-entwined its strength sinks low;
It can only live in loving,
And by serving love will grow.

THERE are three hundred and three verses in the epistle to the Hebrews, and in thirty-six of these, nearly one in every eight references is made to the second coming of our Lord and Savior Jesus Christ, or to events closely related to his reappearing. We refer to this because a certain member of a Bible class left it while this epistle was studied because it was a waste of time to talk so much about the second coming of Christ.

The Immortality of the Soul.

For some time past this subject has been discussed in the New York *Morning Advertiser*. On commencing upon the flood of letters pouring into the office on this subject the editor remarked that a vast majority of philosophers, scientists and thinkers from Socrates, Plato, Aristotle and Cicero down to our times have accepted and taught the doctrine of endless life; and adds if it is a myth, it is at least a harmless and consoling myth, having lightened many a load,—and the day is apparently far distant when the majority of mankind will part with it.

It is impossible to read what the spiritual guides say about the immortality of the soul without coming to the conclusion that they are trying to make themselves believe it,—although they talk as if they knew all about it. The Rev. B. B. Tyler, the most prominent minister of the Disciple Church says, "It is universal'y believed and taught by Christian people." But what of that? Why does he *not* show *why* they believe and teach it? Ought not this doctrine so universally believed and taught as *essential truth*, be provable by the Word of truth? If not, by what authority do they teach it? How does it prove that the soul is immortal to say as the Doctor does, "That every part of the body is a product of the soul, according to its likeness. This is so the soul may be prepared to carry out the work laid out for it while on earth." We say, Now, do you know that, sir? The fact that you give no *proof* of the doctrine you defend is conclusive evidence that you have none to offer! Have they not begun at the wrong end? Instead of taking many thousand a year to save immortal souls, ought they not first establish the fact that there *are* immortal souls that *need* saving? If they go to Socrates and Plato to prove the *immortality* of the soul, are they not in duty bound to *save* them by means of their philosophy? They have no right to come to a book that not only ignores the doctrine of the immortality of the soul, but positively teaches the contrary. The Book of God furnishes no medicine for the cure of immortal souls. It offers to confer immortality upon *mortal* souls. This shows the editor grossly at fault when he says "if it is a myth, it a harmless myth." Was it a harmless myth when the belief of it by our first parents brought death and a thousand ills into the world? Shame on the Doctor of divinity that says that Christ, Paul, Peter and John all taught the immortality of the soul, and neglects to say where. It was the serpent who taught it. The Doctor must have been absent minded when he says "every part of the body is the product of the soul." Gen. ii. 7 rather gives the impression that *elohim* formed man of the dust of the ground.

A Letter.

From Dr. Talmage to Philip Philips, the great composer of sacred song of Delaware, Ohio, but which failed to reach him before his death, proves the Doctor to be in the front rank of paganism. A visitor from another planet would never dream that the Creator had ever revealed man's state and destiny, judging by this epistle. It is as follows:

LINCOLN, NEB., June 25, 1895.

My Friend of many years, Philip Philips: I hear you are going home. I congratulate you. When you get there, kiss for me the sacred hand of him who was slain to redeem us. When you meet any of us kindred tell them I expect to join them through the grace that saves the chief of sinners. Cheer up! It will not be a half a second between your pillow and the city of rapture. As you go in among the choirs of the ransomed to resume your work of Christian song, reserve for me a seat back of the door. Multitudes who were blessed by your singing all around the world will be at the shining gate to welcome you. Good by! Good by! Good by!

T. DeWitt Talmage.

He speaks with great assurance, authority and familiarity for the chief of sinners, does the Doctor. How in the name of truth does he *know* what he says when we have but one source of information on these matters, and it perfectly silent? It is serpent philosophy throughout; and if Jesus told the truth he and all of his followers will be ditched together. We do not see how he could more flatly contradict the truth of God, or more completely supercede the gospel of Christ as the saving power, than he does by song-singing. Song-singing is the modern power for converting people. We realized this more than ever after attending one of the Moody meetings in Cleveland. Having never seen nor heard him, we decided to attend one of his great meetings, and study his methods, and endeavor to divine his power. We found some four or five thousand people packed into Music Hall. On the platform was a person of fine presence and beautiful voice delighting the audience with solos, the whole congregation being invited to join in the choruses. For about one hour and a quarter this was kept up, each song seeming to enthuse more and more, and at last having reached a red heat, there was an address of some 30 or 40 minutes —the story of David being the subject. It was interspersed with droll remarks and witticisms that raised laughs all over the hall,—but from beginning to end not a word of gospel truth—God's saving power—was uttered,—and "*the glorious meeting*" was dismissed between ten and eleven o'clock, and we sorrowfully wended our way homeward more than ever convinced that the inhabitants of earth will never learn righteousness till God's judgments are in the earth.

Question Drawer.

"Dear Bro. Joblin:- Can you help me to give a clear explanation of Mark ix. 49 to one who is apparently honest? It says, 'For every one shall be salted with fire and every sacrifice shall be salted with salt.' It is claimed that salt is a preserving agent, and that when God says he will salt the wicked with fire, it means that he will preserve them by fire in Gehenna. Of course I don't believe that, but at the same time I do not seem able to shape an answer that shows up the truth, as I would like to." Yours in hope.

H. M.

In response to the above we would say you will not see any serious difficulty when you know that neither the Sinaitic nor the Vatican MSS. contains the words, "*And every sacrifice shall be seasoned with salt.*" They are only found in Alexandrian MSS., and it is well known that Alexandria was the center from which the Platonic philosophy radiated, and the mystical principles of interpretation were promulgated. Take notice that *fire* is God's devouring element; he says he will *burn up* the proud and all that do wickedly so completely that neither root nor branch shall be left of them, (see Mal. iv. 6). As it would be folly to think of two destinies for one class of people, we know right well that preservation by salt or anything it might typify is a fallacy. It is true that every oblation of meat offering in the Levitical ceremonial was seasoned with salt; but we regard that as a prevention of corruption, pending the burning upon the altar, and possibly to ensure complete destruction by rendering it denser, or solider. You are aware that the cities of Sodom and Gomorrah are held up as an example of punishment awaiting the unsaved. And is it not in agreement with scripture, that as truly as the rain, not of water but of fire, *destroyed* those cities, so the salting the wicked with fire will chase both them and their memory from our planet?

From the Chicago *Tribune* we learn that Elder Joshua V. Himes, well known by many as a co-worker with Wm. Miller back in the 40s, died at Elk Point, S. D., July 27, aged 91 years.

THE *Times'* Constantinople correspondent says that "The increasing gravity of the situation in Macedonia and Crete may compel the powers to take into consideration the condition of all the Christian subjects of the Porte. Large supplies have been sent into Macedonia, and there is every probability that serious events will occur soon in that country. It is hinted that a European congress to work out the Sultan's offer of a general system of reforms for his provinces. A widespread agitation among the Christian population would inevitably be attended by terrible atrocities, the Turkish government being wholly unable to control the turbulent Albanian chiefs."

WE learn by the London *Times* of an anti-Semetic outburst in Galicia last week. Over a dozen persons were tried for rioting, and a majority of the accused were convicted. It appears that a Hebrew gentleman named Dr. Leser took lodgings at the house of a widow in Sandyesh. This set the whole town in an uproar and Dr. Leser's lodgings were stormed under the eyes of a police inspector, by a crowd who had been singing hymns before the statue of a saint. The mob included not only the lower classes, but numbers of the best citizens. As it was well understood that the accused were mere instruments of the real instigators, the sentences were the lightest which it was possible to impose.

Dear Restitution:

I will write a few lines. I will say THE RESTITUTION is all the preaching I have. Once in a great while I get to Rossville to hear Bro. Conner preach, but I live twenty miles from there, so I don't get to go very often. I have tried to get some new subscribers for the paper, but no one will take it. Some say they would just as soon be an infidel as to believe as I do. I find some that will read the paper so I scatter them around where any body will read them. Your Sister in Christ.

MRS. M. A. WARREN.

"But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out."—*Paul.*

Colorado Excursion.

On Aug. 10 and 11 excursion tickets to Denver, Pueblo, Manitou and Colorado Springs will be sold by Pennsylvania lines, account the meeting of the Pharmaceutical Association of America. Tickets good returning till Aug. 25, with privilege of extension to permit excursionists to reach starting point by Sept. 3. For details apply to your nearest Pennsylvania lines agent.

HALF RATES TO COLORADO.

On August 11 and 12 the North-Western Line will sell excursion tickets to Denver, Colorado Springs, Manitou and Pueblo and return a half rates—one fare for round trip—tickets good for return passage leaving Colorado points August 20 to 25, with privilege of further extension until September 1. For full information apply to Agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

Original.

Report of Labor.

Those who were present at the June meeting at Antioch will remember that Bro. Israel Roberts, presented a letter written by Bro. D. F. Bowles, of Minocqua, Wisconsin, requesting the service of some minister to teach and immerse some into the all-saving name. The duty of answering this urgent call was assigned to the writer, and on June 27th bidding good-bye to loved ones at home took the afternoon train for Chicago, thence over the C. M. & St. P. with one change at New Lisbon, arrived in safety at Minocqua where I was met by Bro. Bowles and conveyed to the pleasant place that became my home during my sojourn in the land of pines and lakes. Bro. Bowles had secured the use of the Baptist house in Minocqua for a series of meetings. After a days rest we held the first service, using the words of the Master "I am come that they might have life, and that they might have it more abundantly" as a foundation. The closest attention was paid as the mighty truth "life only through Christ" was unfolded and the impossibility of future life without a union with the life giver, seemed to come to clothe the Scriptures in a new and beautiful garb, eliciting from some such expressions as, "how plain the subject is made," "I can understand the Scriptures now" and "how easy to understand the Bible as it reads" showing that today as when the Master taught it the truth is heard gladly by the "common people" and if the simplicity of their minds were not corrupted by false teaching how gladly would they accept the truth. But the worst enemies of the truth are not scoffing infidels and openly profane men as the sequel will show. At the time of commencing these meetings, the pastor of the congregation Mr. Cain was absent, attending an association. At his return the town was filled with reports of the "stranger" who was teaching a strange doctrine, and he must needs go and hear what the "babbler" had to say. And right here a word to all who teach the pure word of God, this man was not greeted as "brother", neither was he invited to a seat on the rostrum, but to sit among the other hearers and learners, until he could be educated in the school of Christ, and thereby become qualified to enjoy that closer relation of brother and associated worker in the cause of Christ. A few lessons convinced Mr. Cain that there was no congruity of doctrine between us, that if this course of teaching should be permitted, trouble would assuredly be the result. Permission had been given to ask questions pertaining to each lesson. At the close of the lesson on the Abrahamic promise and showing that faith in these promises and baptism into Christ was the only possible way to obtain salvation, and the line dividing between time and false hopes of salvation stood out so clearly that Mr. Cain openly declared that "if I intended to continue preaching such doctrine they would not feel justified in granting us the further use of their house," to this I respondedly promptly that I had not taught them anything except the teaching of the prophets, Christ and the apostles, and if I could not be permitted to teach this they might close the house at once, that it was a matter of indifference to me whether they closed it or not, if the continued use of the house depended upon a change of doctrine. Then Mr. Cain put the question direct "did I believe and teach that they (the Baptists) could not be saved unless they believed as I had taught in the lessons presented." Wishing to modify the question so as to leave "me" out and substitute the exact words with a familiar illustration, but this would not answer his purpose, the question must be answered direct. "Did I believe they could be saved without believing this" (alluding to the gospel) and the answer came quick, positive and emphatic "no." Then a hurried consultation was held by the pastor and a few members who retired to counsel together. In a few minutes they returned and in a lugubrious tone said we "could continue the meeting."

The entire proceedings were so unique that we suspected a design on the part of the pastor and were not mistaken as the next meeting showed. Neither pastor nor members were visible. The policy adopted was "you can have the house but not the members of the church." And from that time on they were conspicuous by their absence. Discretion is sometimes the better part of valor, for "he that fights and runs away, may live to fight another day, but he that is in battle slain will never live to fight again." Capitalists get a "corner" on wheat, why not a pastor get a "corner" on his congregation? But seriously would such material work into the divine plan? God loves free men, not slaves to tradition, let us not expend all our sympathy on the poor deluded slave of Catholicism, others are as much or more entitled to it. As we had no interest in giving lessons to the walls, pews and chandeliers, we secured a hall in the town, but owing to a number of secular meetings in the hall interrupting our line of argument, the next move was made into the country and two meetings were held at Bro. Bowles home. A report came to us that the Methodist house was to be placed at our disposal, but the pastor put a hasty quietus upon this movement by telling the people that I was teaching a false doctrine. A suggestion was then made to speak in the open air on the streets. This I consented to do but in the meantime arrangements had been made to use the public school building, a commodious well seated handsome building. In this place we gave lessons to a small attendance and on Friday night closed the week's meetings at the school house.

Our last meeting was held on the second Sunday in July. A little company assembled at the margin of the Lake *Kawaguesaga* and after reading the sixth of Romans and invoking the blessing of him who ordereth all things well we led four willing believers in the things concerning the kingdom of God and the name of Jesus Christ, into the rolling waves and while the feeble voice of the administrator was drowned by the winds and dashing waves so that those on shore could scarcely hear the words—may we not hope the act was approved by him whose voice hushed to silence the mad rushing waves, and whose can speak peace to troubled hearts, and whose patient voice sounds through the pardoning words "he that believeth and is baptized shall be saved." We formed the acquaintance of three others who attended a few lessons, but owing to the frequent interruptions in the meetings they were not fully persuaded. To overcome this private instruction was given, but the golden opportunity was allowed to pass unimproved. Another opportunity to hear the truth proclaimed publicly may never occur to these people, and in view of this I instructed Bro. Bowles to supply the needed instruction to these inquirers after truth and if they demanded baptism to assist them in putting on Christ as the great sin-covering. And also to "strengthen the few that did obey. Call them together, hold social meetings, attend to all the ordinances of the Lord's Body, in short use all the means of grace that will enable you to grow in grace and in the knowledge of the truth. Let the Word of God dwell in you richly, admonish, encourage, and exhort one another that you may be found of him in peace and blameless at his coming. In closing this brief report I wish to acknowledge the aid to the work through the persistent teaching of Bro. Bowles who holds the truth so sacred that no compromise will ever be made with error. He has patiently taught in a private way all who would listen. Let all who have the truth, impart it to those who will hear it.

May the grace of God be with you all.

J. F. WAGONER.

Dear Restitution:

Enclose please find copy of our programme for the state conference. I wish also to say that our hearts have been made glad to have another of the called out ones come out and take a stand for the Lord and be baptized unto the all-saving name. This is the first addition to our little body here since Bro. Eychaner was here last summer with the tent. Others are seriously thinking of the things concerning the Kingdom of God, and we hope in the near future to add some more to the body of Christ at this point. Pray for us brethren. Yours in Hope.

O. J. ALLARD.

Conference Programme of the Church of God in ——, to be held at Marshalltown, Aug. 15-25, 1895.

Thursday Aug., 15, 8 p. m.—Social and Prayer.

Friday, Aug., 16, 10 a. m.—Discourse "Our Faith" G. M. Myers. 2 p. m. "Our Duty" C. W. Russell. 8 p. m. "What shall we do?" A. J. Eychaner.

Saturday, Aug., 17, 9 a. m.—Bible Reading, G. M. Myers. 10 a. m. Woman's Mission, Woman in Temperance, Mrs. A. J. Eychaner. Woman in the Home, Mrs. G. M. Myers. Woman in the Sunday School, Mrs. L. Palmer. At 2 p. m.—The kingdom of God in parable O. J. Allard. C. F. Kennedy and Jno. Garton, 20 minutes each. At 7 p. m. Song Service and Social. At 8 p. m. Future of Israel, Geo. Moyer.

Sunday Aug., 18, 9 a. m.—Bible Reading, G. M. Myers. At 10:30 a. m. The Hope, D. M. Hudler. At 2 p. m. What to do to be saved, C. W. Russell. At 7 p. m. Song Service and Social, 8 p. m. Atonement, Geo. Moyer.

Monday Aug., 19, 9 a. m.—Bible Reading, G. M. Myers. At 10 a. m. Essay, C. F. Kennedy. At 11 a. m. Young People's meeting, Wm. Fish. At 2 p. m. Essays, Misses Hattie White, Ella Lutz, Sadie Williams, and Etta Appleyard. At 7 p. m. Song Service and Social. At 8 p. m. The Coming of Jesus; Its social and practical bearing, J. M. Primmer.

Tuesday Aug., 20, 9 a. m. Bible Reading, G. M. Myers. At 10 a. m. Promise to the Fathers, G. R. Chowa. At 11 a. m. Essays, Mesdames Jno Binkard, W. G. Greenlee, Ida Marsh and Anna Eychaner. At 2 p. m. Organization, talks by all. At 7 p. m. Song Service and Social. At 8 p. m. The Gospel, D. M. Hudler.

Wednesday Aug., 21, 8 a. m.—Bible Reading. At 10 a. m. Duties of Elders, 10 minute speeches, led by A Hipsher. At 11 a. m. Deacons and their duties, 10 minute speeches, led by B. F. Eicholz and B. Stouffer. At 2 p. m. Deaconesses and their duties, led by May Appleyard and Libbie Palmer. At 7 p. m. Song Service and Social. At 8 p. m. Christ as he was, as he is, and as he will be, by Geo. Moyer.

Thursday Aug., 22, 9 a. m.—Bible Reading. At 10 a. m. Essay, by G. M. Myers. At 11 a. m. The Inheritance, D. M. Hudler. At 2 p. m. Conference work. At 7 p. m. Song Service and Social. At 8 p. m. Obedience to the truth, by C. W. Russell.

Friday, Aug., 23, 9 a. m. Bible Reading. At 10 a. m. What of our future as a people; 10 minute speeches, by all. At 11 a. m. Essay, by A. J. Eychaner. At 2 p. m. Conference work. At 7 p. m. Song Service and Social. At 8 p. m. Design of Baptism, A. J. Eychaner.

Saturday, Aug., 24, 9 a. m. Bible Reading. At 10 a. m. Ten minute Sermons, by O. J. Allard, Etta Appleyard, Sadie Williams, Wm. Fish and others. At 11 a. m. Essays, by Mrs. W. F. Greenlee, Miss Lena Appleyard and others. At 2 p. m. Conference work. At 7 p. m. Song Service and Social. At 8 p. m. Faith, Repentance and Baptism, by Geo. Moyer.

Sunday, Aug., 25, 9 a. m. Bible Reading. At 10:30 a. m. The Faith once delivered to the Saints, by D. M. Hudler. At 2:30 p. m. Now is the Day of Salvation, by C. W. Russell. At 7 p. m. Song Service and Social. At 8 p. m. The Mission of Christ's Kingdom, by Geo. Moyer.

Dear Restitution:

"His Coming is Near."

"Christ Will Soon Appear."

These are significant words to appear in the head lines of the Chicago Daily *Tribune*. But there they are in large letters so spaced as to give them prominence. They are the head lines to a special in the *Tribune* of the 16th inst. from Pittsburgh, Pa., giving an account of the calling of a prophetic Conference to meet in Allegheny City, from Oct. 29 to Nov. 1, inclusive. The conference is called by and will be participated in by persons representing the Presbyterian, United Presbyterian, Baptist and Methodist Churches; and no doubt many other churches will be represented at the conference. The last conference of this kind was held in the city of Chicago, in Nov., 1886. It was very largely attended by persons from nearly all the large cities and representing most of the churches. This is not a movement by, or in behalf of the churches, but by individual members of the different denominations. The signs of the times are ominous. Fifty thousand delegates attended the meeting of the Christian Endeavor Association held last week in Boston. More than five thousand delegates are in attendance at the convention of the Baptist Young People being held this week at Baltimore. Five thousand delegates, with more coming, are in attendance on the Pan-American Congress of Religion now in session at Toronto, Canada. The holding of three such meetings, all so largely attended, within less than two weeks, is unprecedented. Add to this the calling of the Advent Conference mentioned above, and we have a record that is not equaled in the history of the nation, and perhaps not in the history of the world. We are surely in the last days. They cry peace, peace, but there is no peace. Come Lord Jesus and come quickly.

R. S. DAUGHTS.

THEOLOGICAL mysteries have so darkened the minds of men that when the "Truth as it is in Jesus" is presented, they can see no fatal difference between it and the ecclesiastical fables so carefully cherished by the creeds. Such fold their hands, soothing themselves with the thought that "Belief in Christ is all that is necessary"; and wandering aimlessly through life, stumble at last into that yawning certainty—the grave. To them, if haply we may arouse one, these lines are addressed.

At the risk of being charged with dealing in fundamentals we make the statement, approved by the best logicians, that *the meaning of a word is that which we think about when we use the word* (see Jevon's Logic) A moment's reflection will demonstrate the truth of this.

Now, we ask our friends what the name, Jesus Christ, suggests to the minds of Presbyterians or Baptists, or Methodists? What do they think about when his name is presented? It is as easy to answer as to ask the question: Ideas of a spirit world appear immediately. Thoughts of a realm of immortal spirits "beyond the bonds of time and space" float through the mind attended by a panoramic view of that place of torment so necessary to immortal soulism. This mysticism stands for his name. With them his name means just that. Destroy THAT, and his name with them loses all meaning and significance. But how beautifully different is that for which his name stands with us. It's mention *brings* visions of a glorious King, *rending* the heavens, calling to a blessed *immortality* his sleeping saints; and changing, in the twinkling of an eye, to incorruptibility his living worthies, who, with "bodies fashioned like unto his own glorious body," as royal princes, "reign in righteousness" and "rule in Judgment" during a reconstruction period in which the "Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," making radiant the whole earth with God's glory.

Say you there is no difference? Why the difference here is just as vast as the difference between man and God made things—it is immeasurable. The one is the vain speculations of dreamy, transitory men; the other, the eternal decrees of the ever living God.

We may be sure that the Christian system does not consist in sounds or names; but in vital doctrines, plans and purposes—in the Gospel of the kingdom inseparably connected with his name. It is not a meaningless belief in a name that saves. It is belief in his words and obedience to his commandments that is fraught with eternal Life—"The words that I speak unto you, they are spirit and they are *life*."

Say you still "there *is* no difference"? Why the very sepulchres wax eloquent in the presence of the vastness of the difference—the words of the one are life giving; of the other, mere foolish fancies. Arouse yourselves then, friends. Hesitate not for a moment about a choice. Be wise—"and shine as the brightness of the firmament."

STANLEY E. BOWLES.

POET

Resurre

Behold the Savior rising
Superior to the lion
sleep
Receive while bright
sweet
Conquering Death in
gloom
And taking from the
sting.
Thus triumphing o
Who vainly tried the
rise.
The Crucified is now th
-Firstfruits of them th
for more.
And all who sleep
again.
And with him in bl
reign
Eternally triumphant
In that "first resurrec
And arise to meet us

They Sang

They sang a hymn, but
Did Christ on earth s
Not Moses on the Red
Nor David with his
It was a long-lost Holy
rift by night on hills
And while they sang,
To look upon the la

The Paschal moon was
On Olivet, and trees
In every house a lamb
In every soul a jubil
Save in that lonely up
With fear and a
wrung:
Dim shadows of Gethse
Above the cross ran

The trembling stars t
The garden of Gesh
While powers of dar
That Guild flock of
Thrice prayed our
slept.
"Father, thy will
And drops of blood fe
In that dread hour

From heaven he came
His blood he shed
Like man he died; fil
Entomb'd in glory
No tongue can tell,
The rest to his bel
Those martyr'd saint
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BY JOH

"Light is sown f
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POETRY.

Resurrection.

Behold the Savior rising from the tomb!
Superior to the hands of Death's cold sleep
He rises while his followers mourn and weep
Conquering Death bereft of half its gloom
And taking from the grave its dreaded sting.
Thus triumphing o'er all his enemies,
Who vainly tried their arts to check his rise.
The Crucified is now the risen King.

"First-fruits of them that slept," the Savior lives,
And all who "sleep in him" shall rise again.
And with him in his kingdom yet shall reign
Eternally triumphant o'er their foes.
In that "first resurrection" may we share,
And arise to meet our Savior in the air.

—J. Lawson.

They Sang a Hymn.

They sang a hymn, but never before
Did heart on earth such thought inspire;
Not Moses on the Red Sea shore,
Nor David with his living lyre;
It was a long-lost Hebrew air,
Oft by wild hills where exiles trod;
And while they sang, as heaven it were,
To look upon the Lamb of God.

The Paschal moon was shining bright
On Olivet, and tower and tree;
In every house a burning light
In every soul a jubilee;
Save in that lonely upper room,
With fear and anguish hearts were wrung;
Dim shadows of tomorrow's doom
Above the cross on Calvary hung.

The trembling stars then watch'd on high
The garden of Gethsemane;
While powers of darkness gathered nigh
That timid flock of Galilee!
Thrice prayed our Lord—even out, they slept.—
"Father, thy will be done," cried he;
And drops of blood his body wept.
In that dread hour of agony!

From heaven he came to heal our woes;
His blood he shed the best to save;
Like man he died; like God he rose;
Ended in glory from the grave.
No tongue can tell, no heart conceive,
The rest to his beloved given;
Those martyr'd saints, who met that eve,
They sang a hymn; 'twas heard in heaven.

—John H. Sheppard.

Selected.

Conversations on Important Bible Topics. No. 3.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

"You may perhaps be right, brother, in this, but it seems impossible for you to explain away such as Paul's 'desire to depart and be with Christ which is far better,' and 'to die is gain.' How could it be gain to the apostle to leave his work unfinished? And he could not be with Christ in the grave."

"My dear sister, I hope I shall never attempt to explain away any statements of the Bible, though I may try to drive away the mists which have been raised about them by a false theology. As to this fortress in which you seem to entrench your argument, let us see if it will avail you. Read the whole passage, Phi. i. 20-24,

'Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ, and to die gain. But if I live, in the flesh this is the fruit of my labor, yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. Nevertheless to abide in the flesh is more needful for you.'

You see that Paul's noble self-abnegation affords no warrant for immortal-soulism. The gain by his death would be to Christ, his Master, in the way expressed in the saying of Luther: 'the blood of the martyr is the seed of the church." If you take the 23rd verse in the same connection you cannot be far wrong. The state of Paul's mind I think is expressed in these lines from a piece entitled Paul the Aged.

To be offered for the Lord
I am willing, so the word
Of the Kingdom freely run,
As it mightily begun.

If I tarry yet in life,
Christ the object of my strife,
If a martyr I am slain,
By my death let him have gain.

If my choice it were to be,
Savior, I'll second to thee;
Without dying, change my state;
But with thee, Lord, is my fate."

"Then you think Paul desired a translation?"

"Such seems most agreeable to the words. Cousin John has another explanation of this passage. He thinks that Paul simply desired to be released from prison, and to be with Christ in the sense of gospelling—that companionship expressed in the last words of Jesus, 'Go you and preach, &c., I am with you always.' But anyway, he says nothing about his soul departing from his body. It was he himself who wished for a release, an unloosing, that he, not a part of him, might be with Christ. I acknowledge that there is some difficulty in understanding this passage, but is it not unwise to think to escape it by bringing in an idea foreign to the Bible teaching. It is evidently a mistake to try to make one difficult passage override a hundred plain testimonies."

"I would not wish to do that."

"I know it. Therefore I speak the more plainly. There is another supposed proof in Heb. xii. 23: 'Ye are come to the spirits of just men made perfect.' But you must take this approach to be in the future, whether you reason Scripturally, (chap xi. 40,) or rationally, (for neither the writer nor they to whom he wrote were already in spirit-land.) When we receive the spirit-body then we shall join the company of the perfected just ones, we cannot before. The souls under the altar can afford no ground for argument till it has first been proved what and where the souls and the altar are. Have I mentioned all the doubtless passages?"

"In the New Testament you have done most. But does not Paul in one passage make a distinction between soul and body?"

"I suppose you refer to 1 Thess. v. 23. But which is the immortal principle—the soul or the spirit?"

"I always understood them to be synonymous."

"Then argument from the passage in question falls to the ground, for Paul's prayer is that their '*whole* spirit and soul and body, be preserved blameless to the coming of our Lord Jesus Christ.' You must have either two immortal entities, or a mortal soul or a mortal spirit; or otherwise make the three to be alike. Paul speaks the Word 'piercing even to the dividing *asunder of soul* and spirit,' and those which can be separated cannot be one and the same. Which will you chose as the immortal?"

"The soul is always so called.

"The soul that sinneth *it shall* die. 'In thy skirts is found the *blood of the souls* of the poor innocents.' 'Ye have *slain* the souls who should not *die*, and kept alive the souls who should not *live*.' 'They *slew* all the souls which were therein.' 'God will redeem thy soul from the hand of the grave.' 'What man is he who liveth and and shall not see death? shall he deliver *his soul* from the hand of *the grave*?" These are a few instances of the use of the word soul in Scripture; beside which God is spoken of as having a soul, and the *land* as possessed of both soul and body."

"You almost frighten me; but will not *spirit* stand the test then?"

"The preacher says of men and beasts, 'they have all *one* spirit, as dieth the one, so dieth the other; *man* hath no pre-eminence above *the beast*.' And in Moses we read of 'the *breath* of the spirit of lives.'"

"Oh, Alfred, you leave me without any ground to stand upon; but you know our preacher said he could lay the whole argument on 'the spirit returns to God who gave it."

"I did not cite this passage again as I thought I had sufficiently demonstrated the absurdity of the argument founded upon it. What is spirit? Or firstly, where did you get your immortal one?"

"I suppose I was born with it."

"Not an answer, Ella dear: *where* or whence, not when, was my question. Did you receive it from your parents, or direct from God?"

"From my parents, I suppose, for scripture speaks of Adam receiving the breath of life from God."

"Good. But if the popular philosophical arguments are true, Adam could not transmit it. They pronounce it to be indivisible and indissoluble, consequently it cannot be communicated to others. Yet holding opinion as you do, that it is naturally depraved, you dare not resort to the other supposition of a sinful soul coming from the Creator of all good. And in the supporter you brought from Gen. ii. 7, there is not the slightest allusion to an immortal soul; the statement being that the breath of lives which man has in common with other creatures was breathed into him, whereby *he became a living soul*, so that he must have been a *dead soul* previously. The radical meaning of the word 'spirit' is *breath, air, or the principle of vitality in the air* which we breathe. We are dependent for existence on the reception of this air into our lungs, hence Isaiah's emphatic testimony to man's mortality—'cease ye from man whose breath is in his nostrils,' and Job's, 'all the while my breath is in me, and the *spirit of God* is *in my nostrils*.' No, sister, the Bible teaches me that man has no life but through the air-energized blood. He is mortal altogether, and when this grass-like period of existence ends, he goes to 'the land of forgetfulness,' 'of silence,' 'the land of darkness as darkness itself.' 'In the grave there is no remembrance of God,' for 'all our thoughts perish' then. 'There is no work, nor device, nor knowledge, nor wisdom in *sheol*, whither thou goest.' 'The dead know not anything, neither have they any more a reward, for their love, and their hatred, and their envy are now perished."

"But the idea of lying in the grave for so long a time, if there is no existence till the resurrection, is so gloomy."

"Why should it be? Time you will know not of there, so that it will appear but a short night's sleep. In the elders' faith it was a welcome repose.

'Where the wicked cease from troubling,
And the weary are at rest.'

Many, I doubt not, experience the feelings, I read of a poor girl expressing: 'she was so tired and sick of the noise and bustle of life, that she was afraid of going to heaven without a good long sleep in the grave first.' I can conceive no terror in death except for the ungodly; the Christian has the awakening in prospect. Oh, Ella! the joys of that awakening the tongue cannot describe, for even the psalmist is compelled to make his satisfaction the climax, 'I shall *be satisfied* when I awake *with thy likeness*.' Said the patient man:

'I know that my Redeemer liveth.
And that he shall stand in the latter day upon the earth:
And though after my skin, worms destroy this body,
Yet in my flesh shall I see God.'

And again,

'All my set time will I patiently wait.
Till the period of my reviving shall come:
Thou shalt call and I will answer.
Thou wilt long with desire the work of Thy hands.'

Job xiv. 14, 15. (New Translation).

And how triumphantly the Apostle Paul exults in the resurrection. To him there was no anodyne for sorrow like the hope of this awaking out of sleep. 'When I die, if so I should, let it be with the anticipatory benison resting upon me,

'Blessed are the dead who die in the Lord from henceforth.
Yea, said the Spirit,
They rest from their labors,
And their works do follow them.'

Christ's grand attributes, of which immortal-soulism robs him, are the Resurrection and the Life; and 'because he lives we shall live also;' but 'now our life is *hid* with him in God.'

"Yes, and he is in heaven, so we must go there ere we get it. You cannot deny there being a heaven above."

"I cannot, Ella. I feel one, I see another, and I know on testimony that there is a third, the heaven of heavens where Jehovah's throne *is*. But we have no promise *given* us of living there, because the heaven is *the Lord's*, but the *earth* hath he given to the children of men.' And your inference, that we must go to heaven to get the life, is uprooted by the continuance of my quotation, 'When Christ, our life, *shall appear*, THEN shall ye also appear with him in glory.' Jesus comforted his disciples with a promise of heavenly mansions, but they are after he *comes again*. To me, a delay, even though it may be mostly passed in 'the city of the silent,' so that I may have part in the heaven promised, is far more welcome than an insensible, intangible condition of disembodiment, for such it must be if the soul is immaterial."

"Where is the heaven you expect then?"

"Where?—in the land of promise, or restored Eden: when?—from the appearing of our Lord. To reign with him over the nations, to be the evangels of righteousness, peace, and blessing to the peoples, is far preferable to being eternally playing on the golden harps with fingers which cannot touch them, or singing praises with tongues from which no sound can be produced, according to the logic of the philosophic definitions of immateriality. Our home will be in the city of our God in the land and time when sorrow and sighing shall be done away, all tears be wiped from the eyes, 'where the inhabitant shall no more say, I am sick.' The temple of God will be our sanctuary, where we shall join the song of Moses and the Lamb, and we shall stand before the throne of Jesus, and as his younger brother princes share his government, till the new heavens and earth we look for appear."

"I wish, dear Alfred, that I could think with you, for your hope raises strangely pleasant feelings, but I do not see yet how it can be as you state. But we must have some more talk about these things when you get back from Kirkby."

Out and In.

God' grace brings *out* of old practises into new ones. Conversion, if it is genuine, makes a radical change of conduct. The profane lips stop swearing, and the tippling lips stop drinking. The careless sinners seek the house of God, and the lover of pleasure finds a higher pleasure in trying to please Jesus. Old habits are sloughed off; there is a new hand at the helm, steering the life into new channels. This is the only religion worth the praying for—a religion that purges, cleanses, sweetens, and regulates the whole life When stingy A begins to send bucks of coal to the poor, and churlish B begins to take his children on his lap and treat his poor relations kindly, when slippery C begins to practice honest dealings, and godless D sets up a family altar, there is pretty good evidence that God's grace is at work. They have come out of the old path. They have taken a new departure.

There is another coming out that is essential to all healthy and impressive piety. It is a coming out from the world into Christ's fold. The friendship of the world is enmity to God. No man can serve two masters. No man can remain in Egypt and yet enter Canaan. "Up, get thee out of this place!" said the Lord to Lot. And Jesus says: "Come out and be ye separate. Be ye not conformed to this world."

Never was there a time when distinct, clear, and decided emancipation from worldly-mindedness and sinful conformities was more demanded than now. The Bible draws sharp lines. On one side walks Christ. On the other goes "the world" on its thoughtless way toward destruction. No man can bestride the line and walk with both. And, if we draw the frivolous, and selfish, and unconverted over to our side of the line, we must stand firmly by conscience and by Christ. It is not by yielding to the world that we can ever convert them. We must come out and stand separate, and then endeavor in loving earnestness to draw them over to Christ's side. Compromises are the devil's baits. The moment we quit the position of staunch conformity to Christ's commandments and begin to walk "one mile" with the world, it will soon compel us to "go with them *twain*." If we yield the "coat," they will soon rob us of "our cloak also." When Moses tried to get Hobab toward Canaan, he did not offer to stay with him. He said: "Come, *go* with us, and we will do thee good." We, too, must come out from the territory of sin if we would bring any souls *into* Christ. —CUYLER.

Dear Restitution:

Please say that the brethren of Southern Kansas will not hold Conference in August as was contemplated, but will postpone until an indefinite time. Due notice will be given.

DELLA MILLER, Ass't Sec.

One individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might.

Original.

Report of Labor.

On July 20th I went to McBride to baptize a dear old gentleman who has been brought into the truth principally by the efforts of our noble workers brother and sister Boice. All last winter at the request of Brother Dolph they met with him evening after evening to study the Scripture together. Brother Dolph saw a beauty in its unfolding as he had never seen before and accepted the good news, and at his request I baptized him June 21st into the all-saving name. From there I visited the little flock at Millbrook, returning home on Monday June 24th to find our little grandson at our home dangerously ill with cholera infantum, for 21 days and nights wife and daughter have scarcely left his side, day after day fighting the enemy, death, and at last thank God, we can sit down and look at him rejoicing to know he is past all danger. Life and death, how full of hope is one, how laden with sorrow the other. At a recent meeting at Dutton, a husband and wife expressed a desire for baptism, and on Friday p. m. June 28th they were buried with him to arise to walk in newness of life. God is still giving the increase; who will be the next to accept him, be faithful dear ones, for the overcomers' crown waits every faithful one. Yours working for the King,

B. W. WOODWARD.

A Terrible Accident.

The sun shone just as bright Saturday June 22nd as ever. The morning meal had been eaten, and out from their homes walked Martin Skinner, Arthur Barney and Avery Crocker to begin their day's work at the saw-mill. How little they thought of the awful death awaiting them. Each man began his work, one filing the saw, another fired the engine, the third attending some other duty. Not an hour had passed since leaving their homes, when out upon the air rang that awful blood-curdling sound that startled the whole neighborhood and was heard for miles around. What was it? No need to ask the dreadful question, for looking in the direction of the noise the flying timbers, sawdust, escaping steam, and dust told the awful story. The boiler had burst, the mill was blown up. Hurrying feet soon reached the spot and the sickening sight soon told its own story. Two of the men lay dead, the third unconscious with an ugly wound in the back of his head, from which he has not yet recovered sufficiently to realize what has happened to him. The entire back of M. Skinner's head was blown off, and could not be found until a dog brought it out the next day. He was terribly mangled other ways so as to be almost unrecognizable. Arthur Barney was instantly killed, a large iron passing through his head, one arm twice broken, besides other injuries.

Martin Skinner was about 34 years of age, Arthur Barney and Avery Crocker were about nineteen years of age. Arthur was the eldest son of our much respected friends Mr. and Mrs. Sanford Barney, and their wild grief was terrible to witness. Sister Barney has been a faithful believer for several years, and although she was nearly crazed with the death of brother and son, she laid them away in hope. Elder Woodward was away from home, and the sad duty of preaching the double funeral sermon devolved upon the writer. The text for the occasion was chosen from Psa. cvii. 18. "And they draw near unto the gates of death." Fully five hundred people listened with wrapt attention while we tried to show them that death was not a friend, but the most bitter of enemies and how we were at last to be reclaimed from his powers.

M. A. WOODWARD.

OBITUARY.

James Pallett was born Dec. 21, 1818, in Sussex, England, and died at his home in Martin, Michigan, July 3, 1895, being 76 years, 6 months and 12 days old. He was married Aug. 17, 1839 to Rebecca Catt, in Sussex, England, who was laid to rest 2 years and five days ago. They were the parents of eight children, four sons and four daughters. Two sons and three daughters survive them. Brother Pallet has been a firm believer in the faith for more than 30 years, having been brought into the truth by Bro's Miller and Simons. Bro. Pallett was on his way to Sonquenck to visit his daughter when near the depot the horses became frightened, ran away, throwing him out, and injuring him internally, which caused his death in twenty-four hours later. We laid him to rest by the side of his faithful companion to await the resurrection morning. Elder B. W. Woodward spoke from Thess. iv. 13. Truly we sorrow not as others who have no hope. THE RESTITUTION has lost another faithful supporter as he has always taken it. May God keep the remaining sons and daughters true to their father's faith that the family may be an unbroken circle in the kingdom.

B. W. WOODWARD.

John Y. Hecter, son of George and Elizabeth Hecter, was born in Montgomery County Ohio, June 25, 1838; died May 1, 1895. Was united in marriage to M. A. Wagoner of Fulton County, Indiana. Both became obedient to the faith once delivered to the saints. Brother Hecter was a patient sufferer from a lingering and painful sickness, but through it all could see gleams of the coming glory that shall fill the earth, when no inhabitant shall say, "I am sick."

"O for the dawn of that brighter day,
When sorrow and sighing shall vanish away;
When death shall be vanquished, his reign will be o'er,
We'll meet all the loved ones on the evergreen shore."

J. F. WAGONER.

Grape juice has killed more than grape shot.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill; some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of *God*—of Love we can get into THE RESTITUTION for the coming year. *Let us* have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

G. A. R. AT LOUISVILLE.

The rate to Louisville, Ky., for the Twenty-ninth National Encampment of the Grand Army of the Republic will be based on One Cent per Mile from Ticket Stations on the Pennsylvania Lines. Excursion tickets will be sold at that rate September 8th, 9th, 10th and 11th, 1895. The return limit will cover sufficient time for an extended sojourn, and will be ample for side trips. Southern Railways are expected to make special rates to historic places, and to commercial and industrial centers, enabling visitors to see the South at slight expense. Low rates have already been arranged for the Chickamauga National Military Park dedication which takes place shortly after the Encampment at Louisville closes. Excursion tickets to Chattanooga for the dedication will be sold over Pennsylvania Lines Sept. 10th to 19th, inclusive.

Special arrangements may be made by Posts desiring to go in a body, or parties of friends wishing to travel together can be satisfactorily accomodated if they will kindly make their wants known to the undersigned. Valuable information will be cheerfully furnished applicants, and any required aid in shaping details will be promptly extended. It will pay to investigate.

C. L. KIMBALL, Ass't Gen'l Passenger Agent, Cleavland, Ohio.

That Trip To Boston.

Boston excursionists over the Pennsylvania Lines will be carried in the luxurious ease to be expected on "The Standard Railway of America"—the standard in construction, equipment and operation. This merited distinction means that every requirement for comfortable and delightful traveling is provided on these lines. The Parlor, Sleeping and Dining Cars and Coaches are up to date in design and finish. The Pennsylvania is an up-to-date railway system, the foremost in adopting practicable ideas for the conveniences and pleasure of patrons.

Stop-over privileges will enable excursionists to visit places of summer sojourn along the Atlantic Ocean. Long Branch, Cape May, Asbury Park, Atlantic City, Ocean Grove and resorts on the New Jersey Coast are on the Pennsylvania Lines, and may be reached at slight expense from Philidelphia and New York by daily excursions thither during the season. Historic scenes in Philadelphia, including Independence Hall with Old Liberty Bell and numerous interesting relics, the United States Mint, Masonic Temple, Fairmount Park, the city of the Centennial, may be visited within the stop-over limit.

Returning excursionists may make the trip over different routes to be selected at the time tickets to Boston are obtained. By this arrangement the return journey may be made via the Hudson River, Niagara Falls, and other attractive places. If excursionists wish to reach home in the most expeditious manner, they should obtain tickets with return portions reading over the Pennsylvania Lines. When big crowds break up and the rush for home commences, it should be remembered the Pennsylvania Lines always meet all the requirements and handle passengers expeditiously and satisfactorily.

Excursion tickets to Boston account the Knights Templar Conclave will be sold to all applicants at ticket stations on the Pennsylvania Lines from Aug. 19th to Aug. 25th, inclusive. One-half the excursion rate will be charged for tickets to be used by children under twelve and over five years of age. Connecting railways will also sell reduced rate tickets to Boston over these lines. Information concerning rates, time of trains and other details will be promptly furnished applicants to nearest Pennsylvania line ticket agent, or may be obtained by addressing F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Low Rates to Linwood Park, Vermillion, O., are offered during the summer months by the Nickel Plate Road. A delightful summer resort. Aug. 31.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Linwood Park, Vermillion, O., a delightful summer resort located on the South Shore of Lake Erie. Excursion tickets via the Nickel Plate Road offered during the entire summer. Aug. 31.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 288 pages, 6th edition. Cloth, 50 cts. a copy; leather gilt $1.00.

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"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

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WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Days." Aug 31.

please permit a short space for a few lines from me. We meet each Sunday for Bible study and exhortation. Our subjects are of the practical sort as taught by Christ and the apostles, and we think Paul means this in Heb. vi. 1. Our numbers are not large, some that met with us a year ago are now teaching for doctrine the commandments of men, and living after the flesh instead of the spirit, by their fruits we know them. One of the reasons that we know we are living in the "last times," is that it was prophecied of with the pen of inspiration. See Acts xx. 30; 1 Tim. iv. 1. I want to say to the dear ones scattered abroad that I have acted in the capacity of secretary of the Nebraska State Conference since the fall of 1888. My reports from time to time have shown a growth in the work. It has been a responsible position, but I can say with clear conscience in the sight of a just God who knoweth the hearts of all men, that I have labored faithfully in that discharge of duty for the good of all (not a few) and for the advancement of the Master's cause. That my judgment has not been equal to men of greater talent, and mistakes have occurred, I freely admit. That my efforts have been appreciated by the brethren, and still are, I have reasons to believe. With regard to the protest entered against me in the quarterly report of the conference recently held at Moorfield, I feel it my duty to make a correction. It would seem only a small matter, but knowing all the facts in the case as I do, and the cause leading thereto, I have reasons to believe it done out of personal spite and to injure me. In the first place my report was absolutely correct. Had it been a mistake and my attention called to it, it could have been easily corrected. At the March conference there were two business meetings. At the first one a constitution was drafted; at the second it was approved. I was not present at the last one, there may have been but one dissenting vote; but at the time of "shutting" there was a small majority just as I have stated. As to the said constitution, it is claimed to be gotten up simply to regulate the duties of officers. Is not an allwise God able by his Word to tell us what is our duty? Can man better God's plan? Because I have opposed this man-made creed, tobacco, politics and partaking of the many pleasures of the world, which some of our brethren freely indulge in; they have taken this means to misrepresent and prejudice others against me. *One of the principles* I hold most sacred is, that the truth should come out on all occasions. If my daily life and actions will not bear the most severe criticism, then there is something radically wrong. I do not hold envy or malice toward my one, but when obliged to speak of these in order to defend the truth, it is done for the good of the cause in general. Will the love of God prompt men to publicly enter protest against a brother without a cause? "Love worketh no ill to his neighbor," the good old Book says.

My term of office will expire in a few weeks, I desire, therefore, to take this opportunity to thank all the dear brothers and sisters of whom I have *formed* so agreeable an acquaintance at our meetings, and otherwise for their hearty co-operation in the work, and for their words of encouragement. One word in reference to the annual conference. I have been informed in an indirect manner that it will be at St Paul the last of August, although two members of the board have never been consulted or notified as to time and place. However, all who can come to the meeting, work with an unselfish interest *for* the right. Come determined to renew your zeal and earnestness in the Lord's service and when the time of the Lord's harvest shall have come, may we all be as golden sheaves in his kingdom and bask forever in the sunlight of *immortal* bliss, is my prayer. Yours for the truth.

J. J. CADY.

[WE are not informed regarding the trouble mentioned by Bro. Cady, and do not care to be, as it is none of our business. However, if all will work truly and heartily for the purpose of spreading abroad the message contained in the gospel of God's dear Son, no time will be found when it will be convenient to continue this. Please "drop it."—*Ed.*]

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on receipt, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor who are not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who have the cash and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of those friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You do by paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from our side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Aug. 10th the date!!
Niagara Falls the place!!
Nickel Plate the Road!!
Ask agents for schedule of special train and low excursion rates.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place the most central, and most convenient in the State for railroad for all brethren. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more issiste than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

The first excursion on the Nickel Plate Road to Niagara Falls will be Aug. 10th. Ask agents for schedule of special train and rates.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

The first Niagara Falls Excursion of 1895 will be run over the Nickel Plate Road Aug. 10th. Ask agents for time and rates.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78

Niagara Falls Excursion, Thursday, August 8, 1895, via the Lake Erie and Western R.R.

On Thursday, August 8, 1895, the Lake Erie & Western R. R. will run their popular excursion to Cleveland, Chautauqua Lake, Buffalo and Niagara Falls at following very low rates, viz.:

Peoria	$5.50
Bloomington	5.00
LaFayette	5.00
Michigan City	5.00
Indianapolis	5.00
Tipton	5.00
Luna	5.00
Ft Wayne	5.00
Muncie	5.00
Connersville	5.00
Rushville	5.00
New Castle	5.00
Cambridge City	5.00
Fremont	4.00
Sandusky	4.00

With corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trip tickets to Lewiston on the lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by lake from Lewiston $1.00; to Thousand Island $5.00. Tickets for the above side trips can be had when purchasing Niagara Falls ticket, or at any time on train.

Besides the above privileges, with that of spending Sunday at the Falls, we will furnish all those who desire a side trip from Brockton Junction to Chautauqua Lake and return free of charge.

Tickets of admission to places of special interest at or near Niagara Falls, but outside the reservation, including toll over the great International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity to spend Sunday at Niagara Falls. The excursion train will arrive at Niagara Falls 7.00 A. M. Friday, August 9, 1895, and will leave the Falls returning Sunday morning, August 11, at 6 o'clock, stopping at Cleveland Sunday afternoon, giving an opportunity to visit the magnificent monument of the late President Garfield, and many other interesting points.

Tickets will be good, however, to return on regular trains leaving the Falls Saturday, August 10, for those not desiring to remain over. Tickets will also be good returning on all regular trains up to and including Tuesday, August 13, 1895. Secure your tickets, also chair and sleeping car accommodations early. Those desiring can secure accommodation in these cars while at the Falls. For further information call on any agent Lake Erie & Western R. R., or address C. F. Daly, Gen. Pass. Agent, Indianapolis, Ind.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 page tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism. Written by Mrs. C. C. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send *soon*, for they will not last long.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one elected the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be required. Publication to be made of amount of donation and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount inscribed, the fund to be created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood, are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE	
Previously paid	$15.70

Reduced Rates, Excursions and Commercial Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, ticket at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 31 by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Haines, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agt. Pittsburgh, Penna.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

To All Concerned.

We desire to call your attention to the additional train service, recently inaugurated by the Vandalia Line, between Logansport and St. Joseph, Mich. Trains run daily affording excursionists a full day for a summer outing. The bathing at both Lake Maxenkuckee and St. Joseph are exceptionally fine, while the boating facilities are excellent. Sunday excursion tickets at half fare. Call upon Vandalia Line agent for particulars or address E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

Appointments.

I will be at Roll, Ind., the 1st Sunday in July. Near Kokomo the 2nd Sunday, near Colfax the 3rd, and at Arcola the 4th. All to begin Saturday night before.

J. S. HATCH.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by which Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Hell? No. 8. The Rest Union Acc. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 6 cts.

YOUR PAGE TRACTS.

Life and Death. A concise statement of God's Word of the two ways of the destruction, and the Tree of Angel & Sword, etc.

Future Punishment. Is the doctrine of endless punishment on the main pursuits of our doctrine.

What was the Sabbath? and What is the First Day of the Week or Lord's Day? Price 25 cents. If for sale by the 100, a large grade. Price 12 cents. If for sale by the 1000, a large grade. Price 12 cents. If for sale by the 1000, a large grade. Price 12 cents. If for sale by the 1000

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, AUGUST 14, 1895. NO. 30.

Poetry.

The Coming One.

"I am coming again," the true-hearted ring. John xiv. 2.

Jesus, thou Coming One
What joy to know thee come,
To take us to thyself,
And to thy heavenly home!
O blessed hour when that shall be,
Then we shall ever be with thee!

Love brought thee here aforn,
To seek and save the lost,
What could have love done more?
Thy precious blood the cost.
Thy love has drawn our hearts to thee,
And made us long thy face to see.

Soon shall all things be well,
Though saying this away;
Then are our Priest with God,
Yet longing for the day,
When thou wilt take thy bride above,
To share the fullness of thy love.

We miss thee, Blessed One,
Ah, we should miss thee more
Less cleaving to the dust,
And things which seem are not;
O may we more thine absence feel,
Thy coming ev'ry wound will heal.

We wait thy coming, Lord,
In patience we would wait;
Thou will not come too soon,
Thou wilt not come too late;
Though love says, "Come without delay,"
God's time is best for break of day.

And yet we would still wait,
Yea, watch for thy return,
With hearts with love aglow.
Ah, few thine absence mourn.
Lord, thou hast said, "I quickly come;"
Our hearts respond, "Come, take us home."

—R. Hutchinson.

By-past Times.

There are treasures in memory's urn;
Enshrined with the love of the past,
And we have lived, to know and learn,
Their joys were so fragile to last;
Yet while affection's ties remain,
There by-past times come back again.

Forever o'er the sea of thought,
Like gentle swells of peaceful waves
That hide the wreck and ruin wrought,
By tempest, when it fiercest raves,
A heart-calm to unrest and pain,
Comes some sweet by-past time again.

Wonderful sea, Oh! changing tide,
Forever freighted with weal or woe;
Joyous sunbeams dance and ride,
Thy billows crest, or cradle low;
And o'er thy bosom now and then
Plays some sweet by-past time again.

Some idle song in sweet low trills,
That wafts along the shaded years;
Soft as the pearl of meeting rills,
Entering hopes, dissolving fears,
Awakes from its dream Lethean,
And echo's by-past times again.

Most it seems so passing strange,
That from the corner of those days,
The incense should so widely range;
And their perfume, thro' distant mazes,
Wake in each heart the mellow chimes,
And fragrance of the by-past times.

How Soon?

"Searching what time....which things the angels desire to look into."

We were talking of the angels,
Brave little John and I,
And of the glorious Coming
That will be in the sky.

The boy of five, glad listened
To Holy Bible lore,
And hungering for its stories,
Would ask oft, "please tell more."

He loved to hear of Joseph,
Of Moses, David, Paul,
But the story of our Savior,
That charmed him most of all.

To think he dwelt among us,
Fairest of sons of men,
Died, rose, and left, oft saying
That he would come again.

That he will raise from buried-place
The children loved and lost,
And gather all, from every race,
His happy, singing host.

Then there will be no sorrow,
No sin, no death, no tears,
And not a sign of crying
In all the blissful years.

The Lord Christ with us dwelling,
None hurt and none destroy,
But good-will as in heaven
Fill all the earth with joy!

John listened with bright, wistful eyes,
To word of promise true,
His loyal heart, with glad surprise,
Beheld this Eden view.

"I know," he musing said, "I will be
All right when he shall come;"
And, like the angels, added he,
"I'd like to know how soon!"

—Emily Clemons Pearson.

Original.

PSALM. 62.

63 COM. VER.

1. David's psalm when he was in the wilderness of Idoumain.

2. Unto thee O God, my God will I arise in the morning; My soul hath thirsted for thee; how many times for thee my flesh, in a desert-island and one without path and without water;

3. In this wise have I appeared unto thee that I might see thine ability and thy glory.

4. Because better (*more efficient*) is thy mercy than life; My lips will praise thee.

5. In this will I commend (bless) thee in my life, and in thy name will I lift up my hands.

6. May my soul have been filled as it were with fatness and richness, and lips of gladness will praise thy name.

7. If I remembered thee upon my bed in the morning-hours I meditated on thee.

8. Because thou hast become my responsive-helper and in the shelter of thy wings I shall be glad,

9. My soul hath been drawn after thee; thy right-hand hath intervened for me.

10. And these have sought my soul in vain; they will go into the lowest parts (or forms) of the earth;

11. They will have been given up to the sword's hands; portions for jackals will they be:

12. But the king will have rejoiced in God; Every one who sweareth in him will have been commended, because the mouth of those who talk iniquities hath been stopped.

PSALM 65 (64 COM. VER.)

1. Unto the end; David's psalm.

2. Mayest thou have heard my votive-prayer, O God, when I pray unto thee; Deliver my soul from fear of an enemy.

3. Thou hast sheltered me from a conspiracy of those who do wickedly, from a multitude of those doing iniquity;

4. Who have whetted their tongues like a sword as it were, who have been stretched like a bow a bitter thing,

5. To shoot in ambush at a blameless-one: Suddenly will they shoot at him, and they will not have feared.

6. They have laid hold of a wicked a word for themselves; they have discoursed of hiding snares: They have said, Who will see them?

7. They have searched out transgression; In searching they have failed; *a man and a deep heart will come* and God will have been exalted: a weapon of children have their blows become;

9. And their tongues have made naught of him; all those who behold then have been disturbed,

10. And every man hath feared; and they have declared them God's doings, and have understood his creative-works.

11. *One justified in the Lord* will have been commended, and will hope in him; and all the upright have been commended.

PSALM 64 (65 COM. VER.)

1. Unto the end; David's psalm: An ode;

2. A hymn befitteth thee, O God in Sion; and unto thee a vow will have been paid,

3. Mayest thou have heard my votive-prayer, and unto thee will all flesh come.

4. Words of transgression have been too much for us, and do thou be favorable to our acts of irreverence,

5. Blessed-happy he whom thou hast chosen and taken unto thyself; he will tabernacle in thy courts; We shall be filled with the good things of thy house; thy inner-sanctuary,

6. Wondrous is it in righteousness. Mayest thou have heard us, O God, our Savior (personal appellative not the instrumental-salvation nor salvation in the abstract. The three words are *Sofer*, Savior, *Soterion*, Instrumental or instrument of, and *Soteria*, salvation) the hope of all the ends of the earth and those in the sea afar off:

7. Who maketh ready mountains in thy strength, who girdeth thyself with ability to rule,

8. Who stirreth up the poured-out flood of the sea to the echo of its waves; The nations will have been disturbed,

9. And those who inhabit the ends (of the earth) will have feared by reason of thy signs; *Thou* wilt cheer the outgoings of morning *and evening*.

10. Thou hast visited (taken an oversight of) the earth and thou hast intoxicated it with delight; Thou hast abounded to enrich it: The river of God hath been filled with waters; Thou hast made ready their sustenance, because in this wise is the preparation.

11. Mayest thou have made the furroughs thereof drunken; Mayest thou have multiplied the products thereof: In her drops of dew will that which springeth up have been made merry.

12. Thou will bless the crown (garland) of the year of thy useful-goodness; and thy plains will have been filled with fatness.

13. The mountains of the wilderness will have been made fat and the little hills will girdle themselves with gladness,

14. The rams of the flocks have clothed themselves, and the valleys are being filled with grain; They will have shouted; Yea, indeed, they will hymn praise.

PSALM 65 (66 COM. VER.)

1. Unto the end; An ode for a resurrection psalm. Alala unto God all the earth.

2. Exalt the strain, indeed, unto his name; Give glory in praise of him:

3. Say unto God how fearful are thy doings: In the plentitude of ability to rule thine enemies will falsify thee, will they?

4. May all the earth have worshiped thee and may they have exalted the strain unto thee; May they have exalted the strain unto thy name. Interlude.

5. Come hither and see God's doings, one to be feared in counsels above the sons of men;

6. He who turneth the sea into dry land; They will cross a river on foot: There shall we have rejoiced in him.

7. Who ruleth as sole lord in the ability of his age: His eyes look upon the nations; May they not, while they are embittering, have been lifted up in themselves. Interlude.

8. Commend our God, ye nations, and may ye have hearkened unto the voice of his praise,

9. The praise of him who set my soul in life, and did not allow my feet to to slip.

10. Because thou hast proved us, O God, hast tried us with fire as the silver is tried.

11. Thou didst lead us into the snare; Thou didst place tribulations on our back;

12. Thou didst conduct men over our heads; We passed through fire and water, and thou didst lead us out into a place of refreshment,

13. I will go into thy house with whole-burnt-offerings; I will pay my vows unto thee,

14. Which my lips sent through and my mouth talked in my tribulation;

15. Whole-burnt-offerings fat with marrow will I offer unto thee with incense and rams; cattle with he-goats will I offer unto thee. Interlude.

16. Come hither, Listen, and I will discourse all that he hath done for my soul, all ye who fear the Lord.

17. Unto him did I cry with my mouth, and in subjection did I lift up my tongue.

18. If I have been regarding iniquity with my heart, may the Lord not have hearkened,

19. Therefore did God hearken to me: He heeded the voice of my votive-prayer.

20. God be praised, who did not reject my votive-prayer and withhold his mercy from me.

PSALM 66 (67 COM. VER.)

1. Unto the end; David's psalm, among hymns,

2. May God have pitied us and blessed us; May he have shown his face unto us. Interlude.

3. To make known thy way on earth, thy *instrumental-salvation* among the nations;

4. May laities have confessed unto thee, O God; may all laities have confessed unto thee.

5. May nations have rejoiced and been made glad, because thou wilt judge laities in uprightness and guide nations on the earth. Interlude.

6. May laities have confessed unto thee, O God; May all laities have confessed unto thee.

7. Earth hath yielded her fruit. Mayest thou have blessed us, O God, our God;

8. May God have blessed us and may all the ends of the earth have heard him.

PSALM 67 (68 COM. VER.)

1. Unto the end; David's psalm for an ode.

2. May God have arisen, and may his enemies have been scattered, and may those who hate him have fled from before his face;

3. As smoke leaveth off, may they have left off; As wax melteth from before the face of fire, may obdurate sinners in this wise have perished before the face of God.

4. And may the justified have rejoiced; May they have been made glad in the sight of God; May they have been delighted with rejoicing.

5. Sing unto God; Exalt the strain unto his name; Make way for the one who mounteth to ride to the west; The Lord is his name and be glad in his sight,

6. They will have been disturbed before his face, the face of the father of orphans and the judge of the widows, God in his sacred place.

7. God causeth those who are living alone to dwell in a house, leading out in manhood those who have been bound haud and foot, likewise those who are embittering, those who are dwelling in graves.

8. O God, when thou didst go thy way out in the sight of thy laity, when thou didst go through the wilderdess, Interlude.

9. Earth shook, yea, indeed, the heavens distilled before the face of the God of Israel.

10. A willing shower wilt thou set off for thine inheritance, O God; It hath become weak forsooth; but thou will restore it.

11. Thy living-creatures (the cherubim) take up their abode in it; thou hast made ready for the beggar in thy useful-goodness, O God.

12. The Lord will give an oracular-word to those who announce the good-tidings (preach the gospel) with great ability, the God of the hosts of the Beloved, the Beloved, and that they divide spoils in the ripened season of the house.

14. Though ye have slept between lots (the allotments of natural and spiritual life meant) a dove's wings are silver-glinted and her back in green of gold;

15. When the heavenly one *commissioneth* kings over her, they will have become white as snow on Selmon.

16. The mountain of God is a fat mountain, a mountain curdled with fatness, a fat mountain.

17. Why do ye suppose they are mountains curdled with fatness? It is the mountain which God hath become satisfied to take up his abode in. Yea, the Lord will pitch his tabernacle down at last.

18. The host (chariot lit.) of God is manifold, myriads of those who prosper, the Lord in their midst, on Sina, on the sacred Sina.

19. When thou didst lead captivity captive; thou didst take gifts in mankind, yea, though they do not believe that thou wilt pitch thy tabernacle down.

20. The Lord God be praised, the Lord be praised day by day, and the God of instrumentalities to save us will prosper us. Interlude.

21. Our God is the God to save, and the ways through and out of death are the Lord's.

22. But God will break the heads of his enemies, the crown of the hair of those who go their way through in their discordant errors.

23. The Lord hath said, From out Basan shall I return, in depths of a sea shall I return,

24. O that thy foot may have been dipped in blood, the tongue of thy dogs on account of enemies therefrom;

25. Thy goings, O God, have been viewed the goings of my God the king, in the sacred place.

26. Rulers went on before next to players upon psaltries between young maidens playing upon tympana. (saying)

27. Praise God in churches, the Lord from fountains of Israel:

28. There was Benjamin a youngest in ecstacy (the prophetic state meant), rulers of Jouda their leaders, rulers of Zaboulon, rulers of Nephthali.

29. Command, O God, *in thy ability*, Enable, O God, with this which thou hast prepared in us.

30. From thy inner-sanctuary at Hierousalem will kings bring votive-gifts unto thee,

31. Rebuke the wild-beasts of the reed; the synagogue of the bulls among the heifers of the laities, that they be not excluded, those who have been approved with the silver; Scatter the nations who will war.

32. Elders will come from out Egypt; (Aiguptos) Aithiopia will extend her hand unto God.

33. Ye kings of the earth, sing praise unto the God; Exalt the strain unto the Lord. Interlude.

34. Exalt the strain unto the God who mounteth to ride unto the heavens of the heavens at the East. Lo, he will give with his voice of ability.

35. Give ye glory to God; his majesty is over Israel, and his ability is in the clouds.

36. God is wonderful in his holy-ones; The God of Israel, he will give ability and controlling-power to his laity; God be praised.

COMMENT.

The 22nd psalm is suggested to David by his own experience in the wilderness of Idoumain, when he was fleeing from enemies, and is Messianic as an expression of the Son of David's experience in the great wilderness of sin; as a *second* numerical. (22nd) it also *intones* the voice of the church in its experience in the sinful world and is major-harmonic of faith of hope in the Babel of discordant error all around it—a heavenly strain of coming-victory in the blood of the Lamb. The coming-victory fully prophesied in the 12th and last verse.

The 68rd psalm from the first to the 7th verse is clearly prophetic of the Messianic experience and tribulation and reminds one forcibly of the language of the Christ where he says "Now hath the ruler of this world been overcome," etc. The 7th verse reads "They have searched out transgression; In searching they have failed; *A man and a deep heart will come* and God will have been exalted:" This reminds one of "I have glorified thee on the earth"—"And now, O Father, glorify me with the glory that I had in thy estimation before the cosmos (world) was." The psalm being a *third* (68d) we would expect the thought of it would have to do with the *first perfection* namely the assertion of man's *justification* in Christ through the *resurrection* and the glorified *body* as brought out in the 11th verse. This psalm leads up to the great hymnal-"ode" which is the next in number and order, the 64th namely and sings of what God has been *preparing* for those who love him. It seems to depict a time of general rejoicing here upon the earth for God's people. "Thou hast visited the earth and thou hast intoxicated it with delight; The river of God hath been filled with waters; Thou hast *made ready* their sustenance, because in this wise is the *preparation*." "Laying foundations," "squaring things to the line and the plummet," are not these *the preparation?* And this is what we would expect the *four* to indicate some way in the 64th. The new literary excellence of this psalm is something wonderful. It will bear the most careful study and criticism merely as a literary product.

The 65th psalm is also an "ode" of victory and completes the trilogy, ...ing *the final* Jubilate of *resurrection-triumph*. Those who are sung as this ode are represented as having gone through "the fiery trial" and "the tribulation" and as being in the act of paying the "vows" made in the day of calamity and trial. The vows of course here referred to were "the *covenant vows*" and this is in substance "the ode of the Lamb" referred to by John in the Apocalypse. This psalm is the great *minor*-harmonic as indicated by the *fire* of the 65.

The 66th psalm is a double-major in number and has a heading that appears several times, "Among hymns" showing that it is general rather specific in its teaching and as designed for use in the temple-service. It has the general form of a prayer and invocation....It is also a confession and a desire expressed for confession on the part of all nations, that "God may have blessed all the ends of the earth—that all the ends of the earth may have feared him."

The 67th psalm, as indicated in the heading is also "an ode" and a very grand and significant one in its thought. Being a *seventh* we should expect *consummations* of some sort to be the burden of the thought and so we find it. There is "the leaving-off of obdurate sinners" emphasized and "the delight" and "rejoicing of the justified," the fulfillment of the "common hope," "the gladness in the sight of God," the review of God's *triumphant* way from the east to the west, the way of "him who mounts to ride, et cet" as here stated. The consummation of glory to the earth, as indicated by "the Cherubim taking up their abode here" again—the sending forth of the *final gospel* call to the nations "with great ability"—"the host of the Beloved or the Beloved"—repeated for emphasis—the exaltation of "the mount of God"—"the kings over Sion" *commissioned*,—"the myriads of those who prosper"—"the gifts in mankind"—the glorification of salvation through *all* its instrumentalities"—the return "from out Basan" to glorify and *requite* as well,—the review of the typical teaching of this *triumph* as seen in the old temple service—the location of the *place* of the coming glory and its environments with a reference to *the great sacrifice* and *offering* of the nations to "the Majesty over Israel." God wonderful in his holy ones" "the controlling-power given to his laity, and the final ascription of praise, "God be praised." Showing that the great purpose of redemption has been accomplished, "the consummation devoutly to be looked for."

CHAS. GARDNER.

As the seed which is sown with toil springs up beneath the clods and yields an abundant harvest; so labor performed in the night of trouble, is often to the righteous the beginning of great prosperity and joy.

Are You in Adam?

It is sometime said a stream cannot rise higher than its fountain. Adam is the fountain from which has flown the vast stream of humanity. On account of sin, Adam was deprived of access to the tree of life, lest he should partake and live forever. It was in this way God in his wisdom and mercy prevented Adam from becoming the father or fountain head of a race of immortal sinners, had this been the case, sin and sinners would have been a blight upon the world forever. Adam having fallen, and being of the earth earthy, he could not possibly impart to his descendants anything but an earthly existence. See 1, Cor. xv. 47-48: "The first man is of the earth, earthy: the second man is of heaven. As it the earthy, *such are they also* that are earthy: and as is the heavenly, such are they also that *are heavenly*. And as we have borne the image of the earthy we shall also bear the image of the heavenly."

Before any one can have any prospect of attaining the "*heavenly*" nature, he must first change his relationship from Adam the earthy, to Christ the heavenly. As all *in* Adam die, but all who are *in* Christ shall live as long as Christ is his federal head. This change of relationship is a *personal* act, every one has the opportunity of making *this* change, if they fail to make this change they remain where they were,—in Adam, and can rise in *nature* no higher than Adam. Those in Adam are spoken of in Eph. ii. 11. as "Gentiles in the flesh." Verse 12, says: "that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. So says God's Word.

Effect *this* change of relationship, and we have hope. See verse 13: "But now *in* Christ Jesus ye that were once far off are made nigh in the blood of Christ."

See verse 19: "So then ye are *no more* strangers (from the covenants of promise) and sojourners, but ye are fellow citizens (not alienated from the commonwealth of Israel) with the saints and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

A person possessing the true faith of the gospel can effect a legal change of his relationship from Adam to Christ, in the ordinance of baptism. See Gal. iii. 29: "*if* ye are Christ's, then are ye Abraham's seed, heirs according to the promise." How much hangs on that little word "if"? See verses 26, 27: For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." The reverse of this would be, "For as many of you as were (not) baptized into Christ did (not) put on Christ."

See Rom. vi. 3-4: "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death! We were buried therefore with him through baptism into death that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Being "*in* Christ," we can walk the *new* life both *this* and the *other* side of the resurrection but not otherwise. Don't deceive yourselves.

W. H. WILSON.

The miller that relies upon the occasional freshet to grind his corn, has a very uncertain prospect of buisness. What he needs, is the bubbling fountain. So our Christianity should be a well of water springing up into everlasting life.

If we attend carefully to our duty, and keep both beams and motes out of our own eye, the faults of others will not often disturb or trouble us.

EDITORIAL STAFF:
Secretary of the C. P. Association.
M. J. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, AUG. 14, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

LOWELL has said, "Every man feels instinctively that all the beautiful sentiments in the world weigh less than one lovely action."

By the unanimous request of the Church at Argos Bro. M. Joblin will attend the conference to be held there over the fourth Sunday in September.

TRUE goodness has been compared to the glow-worm in this that it shines most when no eyes, except those of heaven, are upon it.

"PROMINENT among the plain things taught by Christ through his apostles, is that false teachers would arise, against whose deceitfulness he warned his followers. May we not conclude that the deceptiveness of their teaching would consist in its close outward resemblance to the true Christianity? If while claiming relationship to Christ the false systems were really adverse to Christ, would they not answer to "Satan Transformed into an angel of light."

A VIENNA correspondent says the hatred of Jews preached by Dr. Luger and his party is bearing fruit sooner than expected. A short time ago a Jewish funeral procession was molested and the mourners were insulted. The other day a regular Jew chase took place at the suburb of Walhring, close to the parish of a priest who had been foremost in denouncing the Jews. A Galician Jew wearing a long Kafton, ringlets, and the tall hat peculiar to his caste, was walking through this suburb, when close to a children's playground, a woman pointed to him and called to the children, "There's the Jew." She added that he must have stolen "the child," referring to a little boy who had been missing for some days. The children followed the Jew, threw stones at him, knocked his hat off, pulled his coat tails, and pushed him right and left. By the time he had reached the shop of his nephew a crowd of men and women, numbering many hundreds, was following him. They smashed the shop windows and clamored for the Jew, whom they threatened to lynch on the spot. A large detachment of police was necessary to disperse the mob."

Asleep for a Full Week.

On the evening of July 15 Sunny Frank, a young man about 19 years old was put to sleep in Army and Navy Hall, by Santaneli, the Hypnotist, before a large audience. For a full week he was watched night and day in turn by professors of Western Reserve Medical College, his pulse and temperature being frequently taken. A great crowd witnessed the awakening at the end of the week. The boy seemed hard to convince that he had been asleep for more than half an hour. During the sleep he had lost between 14 and 15 pounds in weight, and his pulse at the time of his awakening registered 74. He said he was neither hungry, thirsty, cold, or in pain, but felt a little weak. He was given a supper of bread and milk, broiled steak, fried potatoes, bread and butter, and a cup of tea, and at midnight complained of being sleepy and went to bed. The medical men seem to think that hypnotism will be of great importance to the profession in certain cases, because, as all the faculties rest there is but little waste, and they learn that no risk is run under these circumstances by depriving a patient of nourishment for a number of days. But the theological doctors seemed to have learned nothing by the experiment. Dr. Talmage was talking yesterday about the eyes as the windows of the soul. Just as if it had never happened. Singular it did not make him curious to know something about the brains of the soul. Men can think when their eyes are put out.

DR. LORIMER, speaking of the prophets, says: "That which struck their senses they delineated; in their descriptions we find there is no exact account, *no explicit mention of immortal spirits.*"

SAYS Dobney, "In argument with the common people, how do we substantiate the views we present on the great leading truths? Assuredly not by philological societies, nor by laying stress on mere words that look to teach a certain doctrine; but by snares of arguments from Scripture that demonstrates the indispensableness of just such or such a view."

AN English brother writes of public affairs in that country and the condition of the people, as follows: "It is possible to do very little real good by parliamentary legislation. When the legislators would do good evil is present with them in a different sense to that in which Paul used the expression. Take the question of 'Free Trade.' It has cheapened the commodities used by the multitude, but at the same time we owe to it, in a large measure, the sweater's dens, the depopulation of rural England, and that utter dependence upon foreign grain, which may yet prove a cause of national weakness and possible calamity. And then the pandering to the votes of the majority threatens, unless God turn away the evil, to bring about a mob tyranny—the worst of all tyrannies." We see from the above that even in favored England, matters are in a very unsatisfactory state socially and politically, and grave apprehensions are held that the worst is not yet. We see, too that the great thing clamored for so long, and of which so much was expected - the extension of the franchise - is not the cure-all it was thought to be. Evidently the lower classes, so-called, are being swayed there after the American fashion. Again we see how vain is the help of man.

SUNDAY the 4th of August was another joyous day to the household of faith in Cleveland, and as busy as joyful. There was the usual Sunday School work, then a short discourse on "The Gospel of the favor of God." After the breaking of bread there were three addresses on the Skin Lamb that brought vividly to mind the divine love that concentrated at the cross, and showed the absolute necessity of Christ's death although he died instead of no one, but on our behalf,—and also carried us forward to the time when we shall see him whom we love without having seen. We were visited for the second time by Miss Mary Barber of Salem, being accompanied by seven others, the sisters Knowles and other relatives and friends. And before the evening service Miss Barber had made the good confession and decided to put on the Anointed One as her sincovering garment. In the evening a large audience assembled to hear a lecture on "The Thief on The Cross," in relation to man's nature and destiny," under peculiar circumstances. One of our members had somewhat interested members of a Presbyterian Church with the truth. Word of this reached the ears of the pastor, who, to reassure his people and straighten matters out, preached on "The Thief on The Cross;" this was followed by a request from the interested ones for us to deliver a lecture on the same subject, and quite a number would attend. We think between thirty and forty did come, and the eagerness to procure our literature manifested at the close of the meeting would seem to indicate that they were not a little interested. This grows out of [illegible] together,—and must encourage the Sister and others not to grow weary in well-doing. Sow beside all waters. We cannot tell which may prosper.

Question Drawer.

For T. W.—Yes; we believe a special providence accompanies the servants of God—the faithful in Christ Jesus,—to protect them from, and to sustain them under, evil not of their own making. But we do *not* believe that this protection or favor will attend them when in an evil hour, through vain conceit or self-interest they succumb to evil, or lend their influence to it that good may come. Indeed special punishments await such presumptuous sins as these. Saul was dethroned, Nadab and Abin were burned, Koran, Nathan and Abiram were swallowed up on account of services taken upon themselves to do,—although, probably, they were actuated by good motives. The prayer of David should hourly come from our hearts in these days when *sincerity* is almost universally held to be the power to save, instead of the gospel of Christ."

"The Scriptures are God's inspired lesson books for mankind. Their writers are the great Masters of divine instruction. If a person wants to train himself for poetry, music, painting or sculpture, he will make himself familiar with the great masters in these arts and their nations, and the great authors who have written concerning them. So a person who wants to train himself for God and Truth and Righteousness will make himself familiar with the masters, and the people of those masters, and the writings inspired for that purpose. These writings deal with the great moral and spiritual facts duty, character, responsibility, and the happiness resulting from harmony with the will of God. Their object is to teach the eternal contrast between righteousness and unrighteousness, obedience and disobedience, selfishness and unselfishness, purity and lust, and to show that God is on the side of holiness and goodness, and that his help is near in the fight of temptation, and that even when the fight is lost and the life defiled, there is a way back to holiness and God if men will but earnestly seek it."

Scientific Gleanings.

Our readers are doubtless aware that one school of scientists believes in regard to the origin of life, that under certain chemical conditions living creatures are continually coming into existence, engenerated by any living parent; born as it were without birth; and acquire an animated existence, with powers of motion, feeling and reproduction from substances previously wanting in one or all of these capacities,—such creatures, in short, as if asked of their parentage, would but answer each for itself, "My father was an atom, and my mother was a molecule." In combatting this theory Prof. Ingraham states this teaching nakedly, as follows: "The *basis of life* is protoplasm. All the phenomena of life are resultant of protoplasm. All thoughts and feelings, as well as motions—all forms of activity, moral, mental as well as physical—are properties of protoplasm; that is, of carbonic acid, ammonia, and water, chemically combined. Carbonic acid, water and ammonia, apart are lifeless bodies, subject to the common law of gravitation. Lying inert and dead in the common mass of matter, they enter into a copartnership, and go walking and flying, exhibiting all the phenomena of life. They were, when separate, involuntary and impassive and unintelligent; united, they think, and will and feel. One parcel of carbonic acid is cunning, shy, deceptive; another dull and stupid and idiotic. One parcel, timid, hesitating, cowardly; another, bold, fearless, brave. One parcel, selfish, sinister, knavish; another disinterested, magnanimous, cosmopolitan. One parcel the slave of lust, of appetite, of passion, given to rapine, cruelty and war; another yields to the sway of the ideas of right, the beautiful, the true, and gives himself to the arts of peace and deeds of charity and love. One parcel loves song and becomes a Handel, a Mozart, a Haydn; another is enamored of poetry, turns into a Homer, and writes the Iliad; into a Shakespeare, and composes the immortal tragedies; into a Milton, and creates the dream of heaven and hell. And yet another is imbued with the fervor of eloquence, and pours Ciceronian, Demosthenian and Websterian thunders down along the ages. Carbonic acid, water and ammonia, that is all! One set of protoplasms indite laws, philosophies, religions, and set up governments, constitutions and dynasties; another set invent steamships, printing-presses, electric telegraphs; and yet another hoard of brigand protoplasmic cells let loose the dogs of war, and rushing with the frenzy of hate, fatten the fields of Marathon, Waterloo, Gettysburg and Sedan with their carbonic acid, water and ammonia —protoplasmic dust!

Of this marvelous thesis we are bold to say, you will search in vain, not only through all the pages of these eminent men, but no less fruitlessly through all science, and over the entire field of nature for a particle of proof. Neither experiment nor observation has ever been able to point to a single instance of the origin of life from the mere union of carbonic acid, ammonia and water. It is an assumption without the shadow of proof, and an assumption beset with the most trenchant difficulties that ever confronted any hypothesis. The entire of what is known of life is, that it is a force which never under any chemical or other conditions of matter, comes into existence or manifestation in *unliving matter*, except as it is propagated by living matter. Dead matter, organic or inorganic, has not now, and so far as the proof extends never did have power, under any conditions, to originate it; or, if so, the fact has never been made known to man, and rests upon no other foundation than unwarranted conjecture."

Dr. Lonstrom has recently described some cases of plant mimicry. The cultivated plant known as calendula, may in different conditions produce at least three different kinds of fruit. Some have nails and are suited for transportation by the wind, while others have hooks and catch hold of passing animals, but the third kind exhibits a more desperate design, for it becomes like a caterpillar! Not that the fruit *knows* anything about it, but if be be sufficiently like a caterpillar, a bird may eat it by mistake, the indigestible seed would be dropped, and so the trick succeeds. The next case is more marvellous. There is a very graceful wild plant, with beautiful delicate flowers, known to many as the cow-wheat. Ants are fond of visiting the cow-wheat to feast on a sweet banquet spread out upon the leaves. Dr. Lonstrom has observed one of these ants, and was surprised to see it making off with one of the seeds from an open fruit. The ant *took* the seed home with it. On exploring some ant-nests, the explorer soon saw that this was not the first cow-wheat seed which had been similarly treated. Many seeds were found in the ant nurseries. The ants did not eat them or destroy them; in fact, when the nest was disturbed the ants saved the seeds along with their brood, for in size, form, color and weight, even in minute particulars, the seeds in question resemble antcocons. Once placed among the cocoons, it requires a better than an ant to distinguish the tares from the wheat. In the excitement of flitting when the nest is disturbed, the mistake is repeated, and the seeds like the cocoons awake out of sleep. The awakening displays the fraud. The seeds are thus supposed to be scattered; they germinate and seem to thrive in the ant-nests."

Original.

"Whom therefore ye ignorantly worship. Where is the difference?"

Paul's observations in the city of Athens, that was wholly given to idolatry furnished him a suitable text or subject for a short but cutting discourse. It seems natural to view such scenes with disdain rather than pity. "And yet I would ask where is the difference between them and us?" While the great mass of men and women were bowing down to *many* thousands of idol gods, that infested the populous city of Athens, there were seen another large group of frenzied folks, who were paying homage at the altar of an unknown God, whom Paul makes known unto them. Question, Do you really believe that this God whom Paul declares unto them, heard and accepted the pious worship of all this mass of blind idolaters? If so ignorance must be bliss, and the popular pet ministers are correct when they say, "It don't make any difference what you believe, or how you worship, just *so long as you are sincere in it.*" And yet I would be pleased to have said ministers explain and show the propriety of Paul's cutting discourse unto those sincere Athenians. It seems that all honest men and women must admit that this great multitude of worshipers were sincere in their devotions. Then I ask again. "Where is the difference?" The secret of the answer is here, "ignorance has played havoc with the people then as now, and no doubt but that the leaders were dealing out their deadly dose then as now, by telling them that it makes no difference, just so you are sincere." The Master has said something about such leaders, and to where they are going. What is it? It seems clear to my mind that candor must compel us to admit that all such blind idolatrous worship is vain, and that this popular plea that "it makes no difference," is but a delusive, deadly snare of the enemy. Avoid it as you would the smallpox. These fat, sleek, stall-fed teachers, that teach for hire, and divine for money, and thus lead the people astray, have their deadly doses formulated into a creed, which reads thus, "There is but one living and true God everlasting, without body, parts or passions. . . . And in unity of this godhead there are three persons of one substance, power and eternity; —the Father, the Son, and the Holy Ghost." This is one of the articles of faith that men and women are compelled to subscribe to, and yet I will venture the assertion that there is not a man or a woman on earth that can comprehend and sense such an article of religion. Try it please. And more, it is directly contrary to reason and revelation. What, some men and women try to worship a God that has no body, no parts, no eyes to see with, no ears to hear with, no passions to love and hate with. And yet this very strange gas that is pictured out for us to love and adore, is said to be composed of three persons, of one substance, power and eternity. Poor, frail, dying mortals, let me tell you kindly, that this is a strange god that has newly come up, and is but the imagination of the human brain. And I am led to enquire again,—"where is the difference between them and us?" Are we better than they? How can we be? They worshiped a god that was real and that had a body, while those who worship this very popular god of the creed, worship they know not what. And most certainly this is not the God that Paul declared unto those devoted Athenians. I tell you my friends that ignorance is not confined to Athenians by a long way. Can you worship such a god as described by the creed makers, only ignorantly? "Then where is the difference between them and us?" There is another pet elephant found among another set of zealous folks that needs a little oiling. What is it? It is this, while most all Christian people worship on Sunday or first day of the week, and call it the sabbath, answering to the fourth commandment, which is much easier found in the creeds than in the Bible, yet their brethren and friends who keep the seventh day and esteem it above all others, in their great zeal cry out aloud," you are worshiping the pope, and if you continue in that way you must bear the mark of the beast, and suffer the fearful consequences." A horrible scarecrow is this. Well, is there no hope for those good people who lived and died in the faith that the Sunday was the sabbath? O yes, because they did it ignorantly. Then ignorance is bliss again. "And where is the difference between them and us?" Now, let me turn the picture a little, for many years our sabbath day friends began and ended their sabbath at six o'clock in the evening, and thanked God for the hallowed hours of the sabbath rest, and all this was under the direct instruction of their acknowledged prophetess. But by and by some one who dared think for himself discovered the mistake, and found to his sorrow that they were all ignorantly worshiping God by piously observing a portion of common time every week, and desecrating sacred time as often. Well, what did they do about it, did they oust their humbug leaders? Not at all, but just threw their mantles over them as others do, and changed their reckoning and went on, of course they did it honestly and ignorantly much as their neighbors were doing. "Then where is the difference between them and us?" You say this is the difference, we turned about when we saw our mistake. Yes, and so will all honest people, and many have turned from the plain, simple truth of God's Word to follow after the fables and fictions and shadows that lead astray, and think they are doing God service. From then on, these folks have tried to keep sacred the definite seventh day, from sunset to sunset, and thanking God for its sacred hours of peaceful rest and quiet, and by accepting a man-made "day-line" they have been and are yet keeping the wrong day most all over the world, as shown by one of their own recent writers, who has for years seen the folly and impropriety of trying to keep sacred the definite seventh day by reckoning from a purely human standpoint, erected in the most improbable place found. And now the writer is engaging his powers in trying to get back to the old landmarks, the old paths, and to have the day line re-established back in the neighborhood where the garden of Eden once was, where day began and ended. And why sabbath keepers should kick and fight against it is hard to account for, unless it is humiliating to confess that we have been in the fog and keeping the wrong day very much as our neighbors are doing. "Then where is the difference between them and us?" They are ignorantly worshiping on the first day of the week, and calling it the sabbath of the Lord, while many seventh day folk are doing the same thing, they being witnesses. "Then where *is* the difference?" Brethren, I would suggest that we call a halt, and "stop the old dead line, and let our neighbors rest while we apologize like men to them for our rash treatment, until we can run out the lines, and settle this much vexed question, and can agree among ourselves as to what day is the sabbath day. For I perceive that in this thing we are too superstitious, for we felt very sure that our neighbors were in Babylon, and we were trying to turn on the search lights and help them out, while we ourselves are somewhat confused, and are *not* sure where we are at or which day we are keeping. I fear that Paul would say to us as he once did to other unstable souls, "O foolish Galatians, who hath bewitched you, that you should not obey the truth," the gospel. "Stop your longing to be back under the law, where you can observe days, months and times and years, I am afraid of you, lest I have bestowed upon you labor in vain." And to those who were troubled about their meat, and their drink, or their holy days, and their new moons and their sabbaths very much as we as a people are, he would say, "Let not men therefore judge (or rule) you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, which are a shadow of things coming; but the body is of Christ. Brethren, let us go to and leave the shadow, and follow Christ, and not another.

T. E. ADAMS.

Editor Restitution:

I have not written for our dear paper for some time, and I thought I would put in my mite and say a word for my dear Master. I was eleven years old when I was baptized two years ago this month by Elder B. W. Woodward and arose to walk in newness of life. I am striving to walk in that straight and narrow way, but there are trials and temptations that seem hard to bear, but if we go to him and ask him he will help us, for he says, "Come unto me all ye that labor and are heavy laden and I will give you rest." What a blessed promise that is. I ask an interest in your prayers that I may ever be found faithful, and always have my lamp trimmed and bright ready to meet our soon coming King.

I am visiting Elder and Auntie Woodward for the last time before going to my home in New York State. Your Sister in the one faith.

GERTRUDE EYRE.

A little girl five years of age, on being asked what is faith, artlessly replied: "It is doing just what God wants us to do and ask no questions about it." This covers the whole field; perfect trust, combined with implicit obedience.

Have Ye Kept the Faith?

Two brothers had been long parted, and had wandered far and wide. They met on two railway trains at a station, and as they were passing, the one recognized the other. There was only time for a word, and that word was: "Have ye kept the faith?"

Questions of health and wealth, business and prosperity, all were of secondary importance compared with this momentous question, "Have ye kept the faith?"

The faith which God has given is the most precious treasure that man possesses. No matter what else he has gained, if he has not gained this he is poor. No matter what he else has, if he has not kept the faith he must perish.

"Have ye kept the faith?" Health and wealth may have gone, friends and associates may have passed away, hopes once bright may have grown dim, and joys may have darkened into griefs, but if ye have kept the faith, all is well.

"Have ye kept the faith" young man? You have left your father's house, you have outgrown your mother, you know more than both of your parents. They have toiled to educate you; you have gained knowledge; have been through college; have listened to skeptics who know so much that nobody can teach them anything; you have imbibed advanced ideas about human progress and the dignity of humanity, but "Have ye kept the faith?" You think you have found something better; but know this thing, If ye keep the faith, the faith will keep you; if you depart from the faith, you may find yourself a helmless wreck, upon a dark and dangerous shore. You have learned things your mother could not teach you; you have gone to places where you would not like to meet your mother; you have found companions to whom you would not be pleased to introduce her; but "Have ye kept the faith?"

Many a man makes shipwreck of faith. Many who with faith in God might have been shining lights pass out into the darkness because they have lost faith. How many men great in ability, mighty in wisdom, profound in knowledge, have yet sunk down into gloom and darkness unspeakable, while others who have trod the narrow path, have through storm and conflict, trial and temptation, pressed onward to the eternal rest, and when life's last sands were faltering, and the shadows were gathering, could say with the Apostle, "I have fought a good fight, I have finished my course, I have kept the faith."

Be not Conformed To This World.

We must influence the world or the world will influence us. Must act or we shall be acted upon. If we do not try to straighten the world to the standard of right, the world will bend us to the standard of wrong. The fashions, the follies, the maxims, the customs, the practices of the world exercise a moulding influence on all who yield to their power. If we are to withstand these influences, we must plant our feet on the Eternal Rock, we must oppose the current of worldly influences, even though we resist unto blood, striving against sin; and we must be steadfast, unmovable, always abounding in the work of the Lord. If we are passive and listless we will be overcome; we must actively oppose those influences which seduce us or assail us; we must neither be beguiled by earth's blandishments nor swept away by its rushing tides. We must stand fast in the faith.

The spirit of the world is the spirit of concession, compromise, and conformity; but "all that is in the world" "is not of the Father," and is contrary to the truth of God and to the word of Christ. If we are to be Christians we are "not of the world;" if we are followers of Christ the world will hate us as it hated our Master. Let us learn to take his yoke, knowing that if we do follow him, the world will reject us and despise us, but God will honor and bless us, and if the world crucify us here, the Master will crown us by and by.

Aug. 19th the date,
Low are the rates
Niagara Falls the place,
Via of the Nickel Plate Road.

Poetry.

Thou Art the Way.

Oh Father, when the tempest comes,
The tempest fierce and wild,
And all the path that we should walk
With tangled drift is piled;
When lost among the gritty cold rocks,
And in the dark defiles,
Where torrents roar with icy wrath
Among the homeless wilds,
Then let me hear thy whispered word
In gentlest accents say:
"I am the living way."

When the perplexed with many things
I know not what to do;
When two opposing duties seem
Both equally in view;
When worry comes with brow of care
And all her nettles sow
Within the garden where should bloom
The lily and the rose;
When night comes with her pirate flag
When bright should beam the day,
Then, Father, show the way.

What am I, Father, in thy sight,
But just a little one,
Whose only hope for life and truth
Is resting in the Son,
And not in work that I have done,
Or aught that I can do,
For all of mine that pleases thee
Thy mercy led me to;
Yet may I safe because I trust;
And joyously can say,
Thou, savior, art my way,
—Alexander Thomson.

Selected.

Conversations on Important Bible Topics, No. 4.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

THE HOPE OF SALVATION.

"Well sister mine, what is the result of your thoughts upon our last conversation?"

"The fact is, brother, I am puzzled. When I search the Scriptures, as I have done lately, I cannot find any satisfactory warrant for my opinions about the soul and its reward. But on the other hand, when I read of death-bed triumphs, and think about Uncle's dying hours, I cannot see that I *can be* wrong. Would God bear such testimony to error? Had you been present there, I doubt whether you would have received your present belief with readiness."

"My dear Ella, if I have reproach upon my conscience at all about the matter, it is that I did not accept the plain statements of God's Word with more readiness, instead of doubting this and questioning that. As to dying scenes, you sent me a most graphic account of the end of uncle Richard, but as I dare not place men's experience above God's revelation, I had to put aside all human considerations. God is truth, so that you must prove whether a thing is true ere you can know whether God approves it. Now the first thing to be shown is this;—is the expiring man, woman, or child in *the* faith? A *firm belief*, in no matter what, will carry a person through death's portals—the doubt, the calmness, or the ecstasy severally experienced, being according to the constitution of the individual. Thus it is that we find eminently pious men dying speechless or despairingly, whilst on the other hand we read of pagan Socrates drinking the poison-cup unflinchingly, the Moslem rushing upon destruction in hope of a sensual reward with the houri, or the Jesuits missionary calmly enduring the Indian tortures. I have this complaint to make against all compilations entitled, 'Death-bed triumphs,' that they are one-sided. How did Mary Stuart, Queen of Scots, die?"

"All history which I have read bears record that the last day of her life was one of her happiest."

"Yet she was a Roman Catholic, and received her dying consolations from the sacrament and the last offices of the Papal religion. I only mention her as a prominent example; hundreds of cases could be found of Pagan, Papist, Protestant, and even infidel, quiet or triumphant death-bed scenes. I am constrained then, from both testimony and mental philosophy, to let such mortal experiences go for nothing in comparison with the Word of Truth. Far be it from me to say that persons dying under the delusion of their souls going at once to heaven, are lost for ever. Their destiny it is God's prerogative to decide. But I contend that their ideas at such a time cannot weigh anything against God's words. And when His Book tells me that the dying man, whether saint or sinner, sinks into unconsciousness, that he has no more *knowledge, love*, or *power to praise* God, what am I to think of the sayings of poor dying mortals, that they are 'going to glory,' except that they are mistaken? Popular hymnology is equally at fault as to proving anything about the state of the dead. The Bible never gives utterance to sentiment of the kind sung on Sunday at your chapel:

Come, ye angels, carry me home;
And lead me walking glorious home;
A- with crystal robe to wear
To dy as an archangels wear!
Performing, with unwearied hands,
A present Savior's high commands.

No, no, my dear Ella, 'man dieth and wasteth away: he giveth up his breath, and where is he?' Till the heavens be no more he shall not awake, nor be raised out of his sleep.' So that the Bible refutes the idea of angels waiting to waft upon their wings that which man hath not, *i. e.* an immortal ghost. Sister, will you not disabuse your mind of the unscriptural dogmas, and come to the investigation of the truth with untrammelled thoughts?"

"So I do, Alfred. I was rather wishing for an explanation of those circumstances than advancing them as *reasons* against Scripture. I have been thinking over what you said last time was your hope of heaven, but must confess that I do not well understand wherein it materially differs from mine and others.

"Dear Ella, I thought I had stated the difference plainly; but I will give it to you as a logical proposition. Man has not an immortal soul to be separated from the body at death. Hence it cannot immediately ascend to heaven: Therefore, the Scripturally presented hope must be something very different. And this is the Kingdom of Messiah to be established upon the earth, and attainable through resurrection. This 'hope of the gospel' is however so little known as to be a 'new doctrine' to this age. But how much preferable it is to the heaven of the sects; that essence of the pagan Elysian fields compounded with portions of the Scripture revelation by skilful apostate chemists; but all their science has only made a weak mixture. As in medicine I use nature's simple remedies, so in religion let me have God's pure scheme before all the ecclesiastical drugs in Pagan shops. When I see the Lord holding out to all the righteous, who will believe his word and obey it, the hope of reigning jointly with Christ over the nations, I see a future worthy of God's wisdom in planning and of my efforts in obtaining."

"But is not this a low, sensual idea of heaven? I remember Dr. Burns, the last time he was here, in talking with father, spoke of the millenarian notion as degrading to Christ's dignity. He scoffed at the idea of Jesus coming to reign on this vile earth."

"Have you found any carnal or degrading conception in the passages I gave you to read the other night?"

"I have read but cannot well understand them. They seem to teach a real reign of Christ upon the earth, yet you know they must be taken in a spiritual sense, which I cannot well make out. In fact, I feel like walking in a mist."

"And well you may; though the light of truth will enable you to see your way through it. But you must cast away the shroud of spiritualization or you may as well shut up your Bible. I wish you to ask yourself why that Book should not be taken in its full, free, literal understanding, even as you would any other work. Put away all commentaries, lest you come under the condemnation of the closing paragraph of Revelation?"

"Then you think their mode of explaining the Bible is 'adding to,' 'taking from?'"

"I account it as being both, therefore the greater condemnation. In God's plain statements there is beauty and wisdom, but sermonizings,—aptly called 'skeletons,'—mar or distort these."

"How do you mean, Alfred?"

"Just look at the difference made in the sense of two or three I will quote, 'Jehovah shall be King over all the earth' saith the Scriptures; 'this means that God will be more praised as more of the heathen become converted,' says the sermonizer. 'At *that* time they shall call *Jerusalem* the throne of the Lord, and all *the nations* shall be gathered together to the name of the Lord *in* Jerusalem,'—by which we are to understand an increase of members of churches' is the lying rejoinder. You will hardly hear a sermon without the church being called Zion, and the promises to Israel's metropolis claimed for the various sects. But Zion, the *one* city which is now ploughed like a field, is to become 'the city of Jehovah-Shammah,' or the dwelling-place of Jehovah—in our Lord's words, 'the city of the Great King;' and the Psalmist exults over it, that 'Beautiful for situation; the joy of the whole earth is Mount Zion, on the sides of the north.' I would like to ask Mr. Phelan, 'where is the north of the church?' and when has it been fulfilled of that holy, that 'the kings of the earth saw it and marvelled; they were troubled and hasted away?' Of whose 'individual experience' can it be truly said,

The sun shall no more go down
Neither shall the moon withdraw herself:
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended?'

"But is there not Bible authority for applying the term kingdom to the church? Did not Peter open it at Pentecost?"

"If the church be the kingdom of our Lord, and membership therein the consequent inheritance, where is either the sense or the beauty of the song of the elders, 'Thou wast slain, and hast redeemed us to God * * and hast made us to our God kings and priests, and *we shall reign on the earth*.' When did the church reign on earth?"

"Never as yet, but you know that 'every knee shall bow and every tongue confess that Jesus is the Lord.'"

"Yes, when he comes and reigns 'all nations shall serve him.' But this is very different to the various sects of this age, singly or unitedly, constituting his kingdom."

"But if we are not to believe in a present kingdom how can it be true that at conversion men are said *to be translated* into the kingdom of God's dear Son?"

"It is *not* true, dear sister, in that sense. Our translation is to a prospective thing. A better rendering is, 'God hath caused us to change sides for the kingdom of his beloved Son.' A fighting army, not a settled government, is the idea in these words."

"But, Alfred, what do you make of the words of Jesus 'My kingdom is not of this world, else would my servants fight?'"

"Continue the quotation. Ella, 'but *now* is my kingdom not *from* hence.' His holy powerful dominion was not to have its origin out of that weak wicked Jewish world which sent the message after him 'we will not have this man to reign over us.' But this is abandoning your previous ground altogether."

"How so, Alfred?"

"If the kingdom of Jesus is not of this world, in the sense you mean of not on the earth, then it cannot be the church, which is in the world. But take the words of Jesus plainly, as referring to origin and time, and all difficulty ceases. It was not to be then, nor out of that effete state, for the God of heaven was to set up a kingdom."

"I see there is not sufficient ground for regarding the church as being Christ's kingdom. But I must confess I cannot well understand your idea yet. Do you mean that we must go back to Jewish notions of an earthly kingdom. I do not think there is in that enough to satisfy our spiritual cravings. Did not Jesus bring in 'a better hope?'"

"My dear sister, Paul was not of your opinion. If you turn to 2 Cor. vi, 10, to vii, 1, you will find that he thought the Jewish prophets gave highest food for spiritual wants. After quoting essentially Israelitish promises of the Divine Fatherhood he says,

'Having therefore *these promises*, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'

The fact is we know of no future but through the teachings of the Old Testament. Jesus in truth 'bought life and immortality *to light*,' yet they were laid up in the prophetic mine. In the prophets is the diamond,—the apostles are the lapidaries. All salvation is founded upon the Covenant made by God to Abraham, which I told you of before."

"You did; but I should like to hear more, for I cannot well understand the connection."

"Look then at Gen. xii, 7, 'To thy *seed* will I give *this land*; xiii, 14-17, 'The land which thou seest, *to thee* will I give it, and to thy seed for *the ages*' xv., xvii, 4-16, 'As for me, behold, my *covenant* is with thee, and thou shalt be the father of *many nations*; * * and *kings* shall come out of thee. * * And I will give to thee, and to thy seed after thee, the land wherein thou art a stranger, *all the land of Canaan*, *for a possession* for the age, and I will be their *God*;' xxii. 15-18, 'By myself have I sworn, that in blessing I will *bless thee*, and in multiplying I will multiply thy seed as the stars of heaven, and thy seed shall *possess the gate* of his enemies; and in thy seed shall *all the nations of the earth* be blessed; because thou hast obeyed my voice.' Here is the precious stone, but look how bright it shines when Paul the artizan, has polished it. 'Know ye, therefore, that they who are of *faith*, the same are the *children* of Abraham. And the Scripture, foreseeing that God would JUSTIFY THE NATIONS *through faith*, preached before the gospel to Abraham, saying, *In thee* shall all the nations be blessed.

So then they who are of faith, the same are *blessed with* faithful *Abraham*. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, who is Christ.' (Gal. iii. 7-9, 16.) 'Cometh this blessing then upon the circumcision, or on the uncircumcision also? for we say that *faith* was accounted to Abraham *for righteousness*. For the promise, that he should be *Heir of the world*, was not to Abraham, or his seed, through the law, but through the *righteousness of faith*.' 'The *children of the promise* are counted for the seed. (Rom. iv. 9, 13, ix. 8) This was the hope of the promise to which the twelve tribes, continually serving God day and night, hope to come. The grandeur and extent of the salvation contained in these promises I believe we have hardly more than got a glimpse of. This to Abraham is the first promise given, and is the first gospel ever preached. The scope of it is *blessing to all nations*; it is full of *hope for all the race*. This is also the gospel of *our* salvation, for we who have believed *as* Abraham did and in *what* was given him to believe, becoming thus the children of his faith, share first and highest in the blessings promised. Ella, what was the 'good confession' witnessed before Pilate?"

"I suppose you mean his assent that he was King of the Jews?"

"That was only the part: 'Thou sayest that I am a king; To *this end was I born*, and *for this cause* came I into the world; that I might bear witness to *the truth*.'"

"What was the truth which it was the mission of Jesus to proclaim?"

"The gospel of the kingdom was the grand theme of all his preaching, hence we find that the kingdom is that truth. With this good message he commenced his ministrations, and the last command he left with his disciples was that they should preach the glad news to every nation. Seeing that it is of such importance, and that by the belief of the promised blessings of the kingdom we are to obtain salvation, ought we not to earnestly search what this reward is?"

(*To be Continued.*)

A man who has a strong mind can bear to be insulted, can bear offences, because he is strong. The weak mind snaps and snarls at a little; the strong mind bears it like a rock, and it moveth not, though a thousand breakers dash upon it, and cast their pitiful malice in the spray upon its summit.

Niagara Falls Excursion Aug. 19th via the Nickel Plate Road.

The zeal of our purpose is the prophecy of our success.

Excursion to Niagara Falls Aug. 19th via the Nickel Plate Road.

Original.

The Root of Christianity.

You will doubtless have observed in reading 1 Cor. xiii. that there is an under-lying principle which gives vitality to the whole Christian system, both of a doctrinal and practical nature like as a tree must depend upon its roots for its life. This chapter shows that even should we be gifted with the oratory of men and angels combined, and by it hold our auditors spell-bound as we portray with a silvery tongue the glories of the good time coming, and how it is *not the motive* which inspires the tongue, it amounts to nothing more than the sounding brass of a trumpet, or a clanging cymbal, which for the time being pleases the ear with its melody.

Should we become gifted students of prophecy, and be able to penetrate the mysteries, and attain a marvelous degree of knowledge, and have faith strong enough to pluck up the everlasting mountains, and have not love we are nothing, and that counts for but little.

Should we be charitably inclined and give all our goods to feed the poor, if love is not the motive which inspires the gift, it profiteth nothing.

Should we meet death by fire, as a martyr, and love is not the motive principle governing us, it will yield no profit.

We may know those who possess this love, because they suffer long, are kind, envy is not in their lives, they are not puffed up, they don't behave in an unseemly manner, they are not always seeking their own benefit, are not soon provoked, they are not always taking account of evil, they have no pleasure in unrighteousness, but do rejoice in the truth, and they will also bear things, and not easily become impatient, but will believe, hope and endure unto the end.

The chapter closes by naming three things which abide. It is certainly refreshing in the midst of this changing transitory state of things to find something that abides, and changes not.

We have faith, which in the sweet by and by will be lost in sight, and hope which has faith for its parent, will be lost in fruition, but love will be intensified, and abide through the endless cycles of eternity.

"God is love," and this divine attribute of his being, permeates and is gloriously manifested in every work of his hand, and is the controlling principle of his government and is shown in his dealings with mankind. It is his purpose to people the new earth with inhabitants in whose heart this divine principle has found an abiding home.

It is the possesser of a pure heart, even the meek and humble follower of Jesus, that has the promise of seeing God, and having an inheritance in the new earth. Unless this principle finds an home with us *now*, it never will *hereafter*.

This holy principle awakens in the heart responsive melodies, and breaks forth in transports of adoration and praise, and fills the heart with sweetness and divine harmony, like heavenly music, in union with the Divine Author from whence it flows. It is a consolation which satifies the inward craving of every pure heart, as nothing else can do.

In adversity it is a stay and solace like as the vine with its graceful foliage entwines itself about the sturdy oak and climbs up into the sunshine. So love with its caressing tendrils entwines itself about the Son of God, and lifts its possessor up out of adverse surroundings into the cheering sunshine of God's favor; healing the broken heart, and enables one to look beyond the present, and by faith view the evergreen shore.

As the aroma of the sweet-scented flower is not confined to the garden where it grows, but is taken up by the passing breeze and made to regale the senses of others so the heart filled with divine love, is not confined to itself, but emits an influence which is felt by those with whom they come in contact.

Oh, it is the priceless gem which ever gleams in the crown of the star of Bethlehem, whose luster never fades, but will increase in brilliancy as the endless cycles of eternity succeed each other, never faileth.

W. H. WILSON.

Use a Little Wine.

I believe Paul meant what he said when he told Timothy to "use a little wine for his stomach's sake and often infirmities," but I have no doubt he did not mean fermented wine.

The "*fruit of the vine*" was employed by Christ to represent his shed blood, but it was to be unfermented. He thus shows that the grape is the best fruit for man, and it is well known that many infirmities of the flesh, especially stomach troubles, are cured by an exclusive diet of grapes. Institutions know as "grape cures" are in existence in this country, and many cures are effected by them. It is true that the adopting of a single article of food is in itself beneficial to those who adhere to it rigidly, but if that one article of food be the grape the benefit is greater and the cure sooner effected.

Wheat bread, the other article used in our communion service, and representing our Savior's broken body, is made from the best vegetable known for man's alimentary needs. We know positively that it was to be unleavened, and we know it was not of the "fine flour" of today. It was no doubt made with all the ingredients of the wheat left in, and science tells us that in the kernel of wheat are all the elements necessary for man's food; nothing is lacking.

Paul was acquainted with the medicinal virtues of the "juice of the grape" and therefore recommended "a little wine" to be taken by Timothy for his ailments. They who cite this instance as an excuse for drinking wine never take into consideration that Paul meant unfermented wine, and that he recommended that only "a little" be taken.

J. EDGAR HAVEN.

Friendship.

How dear a gem is friendship. It sweetens the bitter cup, and it smooths the thorny path of life. How pleasing the idea, how animating the thought that we are friends. How much should we prize a true friend in whom we may always confide. A true friend whose heart is ready to speak a word of consolation to the afflicted, and whose hand is ready to administer relief without expecting recompense, is to be prized above the sparkling gems of earth. But a false friend is more to be dreaded than an avowed enemy, for we know the design of an enemy is to injure, but a false friend is like a serpent coiled in the grass, lying in ambush for its prey, and its unhappy victim is ensnared before he is aware that danger is near.

Some will be our friends while prosperity blooms along our pathway, then all goes on pleasantly and harmoniously; but when adversity with its chilly blast, sweeps away the flowers of prosperity, and nothing but the recollection of the past remains, then we look around for our friends. Alas! they are all gone—yes, gone when we most needed them.

But to obtain true friends we have a part to act, and must show ourselves friendly to our acquaintances and friends and those with whom we associate. Most of us are strangers, from different parts of the country in a town of strangers, and we make ourselves friendly to obtain friends.

We all have our trials and troubles and when these afflictions are upon us, how alleviating to us it is to have a friend that will sympathize with us, and with kind and consoling words, cheer up the bruised heart. If anything transpires to add happiness to the contented mind, how brightly that spark will kindle when shared with a true and faithful friend to all. If we meet with a stranger, treat that stranger kindly, for we know not what secret sorrow is his. We do not know what painful emotions are throbbing in his bosom.

A mild word or friendly look, or some little act of kindness, may be the means of alleviating much heartfelt sorrow.

Let us not be as strangers, but as friends.

DOVE BROOKOVER.

The Nickel Plate Road runs an excursion to Niagara Falls Aug. 19th.

The brethren and sisters in Christ in Nebraska and elsewhere:

The time has come again to give notice of our annual meeting, which will begin, the Lord willing, Friday Sept. 8, and hold ten days. The meeting will be held at St. Paul, Nebraska. St. Paul is so located as to give every one a chance to attend. Now brethren, how many will commence at once to make arrangements to be present and enjoy ten days of blessed communion with those of like precious faith. Brethren, lay aside the duties of life for a short season and come to the meeting and go home feeling that you have lost nothing, but gained much. Those who have never attended before, come and enjoy a feast in the name of the Lord. Again we say, Come one and all. We need your presence that we may be encouraged by hearing your voices in praise and song. We need your counsel. How much are we interested in the great cause of truth? We show our faith by our works. There may be some brother or sister that cannot leave home, but you can go to some brother or sister that can and say to them, "You go and I will see to your home affairs while you are away." Would that not be brotherly and working for the Master? We must get in earnest. The Lord is coming, soon. Will we be found at work? Do not say you can't come, but put your trust in God.

St. Paul is twenty-two miles north of Grand Island at the junction of the B. & M. and the Union Pacific R. R. You will receive a hearty welcome by the brethren there. All who can, bring tents; and those who cannot will be provided for by the committee. There will be stoves and fuel on the grounds, and pasturage for teams and everything in order for those coming from a distance. For any further information address W. L. Crowe, St. Paul, Nebraska. Again we say, Come and enjoy another good meeting before the Lord comes. Good speakers will be in attendance and an interesting programme issued. Committee,

ALMUS ADAMS,
W. L. CROWE,
RENA GORDON.

The brethren and sisters of the Abrahamic faith of Illinois will meet in conference at Lamark, Ill., Sept. 6, 7 and 8, 1895. An urgent call is made for general attendance, at least that each church in the district will be represented by a delegate to voice the Church in the selection and possible election of an evangelist for the coming year.

J. M. GLOTFELTY, Chairman.

Brothers and sisters in Christ in Iowa, Dear ones in the faith and hope of the gospel:

We are to meet this year at Marshalltown. We want every one who possibly can come to be present at the annual meeting. Your presence at the meeting is needed more this year than ever. If you stay away and all work stops, how sad it will be. We need your counsel, your presence, your help. O do come. Those who have been holding on for so long are almost ready to let go. Won't you come and help us? We placed the meeting this year in August. You told us in June you were too busy. Now, we shall look for you. Shall we be made glad by your presence? Come prepared with bedding to take care of yourselves. Tents will be furnished. PROV. xxvii. 17. Come.

A. J. EICHENBERGER.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. R. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of rejoicing in the truth. Don't cumber yourselves with unnecessary baggage, if you have a "hobby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The "Ram's Horn."

Before we can pray right we must first do right.

Put truth in a picture, and yo help God to speak.

Sin cannot be hidden because God never shuts his eyes.

No man can speak for God except he to whom God has spoken.

Love never loses by being tested.

Nicodemus should come to Christ by day.

Eternity is the infinite expansion of time.

The world cannot frown away a soul smile.

Monopoly keeps prices up and wages down.

To grow in grace, we must watch as well as pray.

Jesus never tried to make a disciple by argument.

Our hardest battles are those we fight with ourselves.

When Christ enters the heart it must be by the front door.

We can make any kind of hard work easy by doing it for God.

The world owes no man a living who is not willing to work for it.

If we have a heart to give, God will give us the ability to do it.

To close the heart against a brother is to shut the door against God.

If "cleanliness is the next thing to godliness" soap is sacramental.

Every time a saloon is licensed, the devil's chain is made one link longer.

Strike at the face of any kind of sin, and you will soon hear vipers hiss.

It is good to pray, but it is better to bring all the tithes into the storehouse.

It is not enough to look upon Christ as He walks. We must walk with him.

Faith rests and waits. Unbelief refuses to be quiet because it has no feeling.

The Christian has too much business on hand when he becomes too busy to pray.

Church fairs are devices to make the goats pay for the pasturage of the sheep.

It will always shorten our prayers wonderfully to first do what God expects.

Hiring out the preacher's wife is the way some parishes have of paying their pastor.

The right kind of religion never has to go away from home to find something to do.

Every sin in Sodom grew from a seed which can still be found in any carnal heart.

The man who gets rich at the expense of his conscience, pays too much for his money.

Our mistakes will always teach us something for our good if we will but heed the lesson.

If we would be more careful where we step, those who follow us wouldn't stumble so much.

When the spirit leads, it is step by step, but the flesh always wants to do things on the run and jump.

Christian character will not take a worldly flavor from its surroundings, but will give a Godly flavor to them.

The sun goes down the minute a Christian begins to look at appearances to find out what God is doing.

Prayers are sometimes made in church, that the devil would be willing to take off his coat and help answer.

Paul knew that Christ could save the whole world, and that made him want the whole world to know it. Do you?

Paul never wrote a line to encourage any kind of a sinner to hope that he could be saved by his own good works.

There are men who repeat the Lord's prayer almost daily, who never think it worth while to raise a hand against the whisky buisness.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Aug. 19th the date!!
Niagara Falls the place!!
Nickel Plate the Road!!
Ask agents for schedule of special train and low excursion rates.

Conference Notice.

The Iowa State Conference of the Church of God will be held in Marshalltown, beginning Thursday evening August 15th, and lasting over till Sunday evening the 25th, 1895. Our reasons for place—the most central, and most convenient in the State for railroad for all *brethren*. At the crossing of the Chicago & North-Western, Iowa Central, and the Great Western or Diagonal Road. The location in the city is on North Third Street opposite the Green House. The street car line starts out just east of the depot and for a nickel will carry you to the ground. Come prepared to tent and to live. Will have tents on the ground, but all who have tents bring them.

As to time, it will be of more leisure than in June, and therefore secure a better attendance. Also crops will then be sufficiently matured to tell of a certainty what can be done for Evangelistic Work. A regular programme will be given out for work. Begin now to arrange to attend the meetings. Leave your hobbies at home and come prepared for a meeting of straight-forward gospel and Bible work. We shall try to make this one of the most interesting meetings we have ever held in Iowa. We expect to be able to secure reduced rates upon all of the railroads in the state for this occasion.

G. M. MYERS, Pres.
O. J. ALLARD, Sec.

The first excursion on the Nickel Plate Road to Niagara Falls will be Aug. 19th. Ask agents for schedule of special train and rates.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Hingley, is the title of a pamphlet of 88 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

The first Niagara Falls Excursion of 1895 will be run over the Nickel Plate Road Aug. 19th. Ask agents for time and rates.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

That Trip To Boston.

Boston excursionists over the Pennsylvania Lines will be carried in the luxurious ease to be expected on "The Standard Railway of America"—the standard in construction, equipment and operation. This merited distinction means that every requirement for comfortable and delightful traveling is provided on these lines. The Parlor, Sleeping and Dining Cars and Coaches are up to date in design and finish. The Pennsylvania is an up-to-date railway system, the foremost in adopting practicable ideas for the conveniences and pleasure of patrons.

Stop-over privileges will enable excursionists to visit places of summer sojourn along the Atlantic Ocean. Long Branch, Cape May, Asbury Park, Atlantic City, Ocean Grove and resorts on the New Jersey Coast are on the Pennsylvania Lines, and may be reached at slight expense from Philidelphia and New York by daily excursions thither during the season. Historic scenes in Philadelphia, including Independence Hall with Old Liberty Bell and numerous interesting relics, the United States Mint, Masonic Temple, Fairmount Park, the cite of the Centennial, may be visited within the stop-over limit.

Returning excursionists may make the trip over different routes to be selected at the time tickets to Boston are obtained. By this arrangement the return journey may be made via the Hudson River, Niagara Falls, and other attractive places. If excursionists wish to reach home in the most expeditious manner, they should obtain tickets with return portions reading over the Pennsylvania Lines. When big crowds break up and the rush for home commences, it should be remembered the Pennsylvania Lines always meet all the requirements and handle passengers expeditiously and satisfactorily.

Excursion tickets to Boston account the Knights Templar Conclave will be sold to all applicants at ticket stations on the Pennsylvania Lines from Aug. 19th to Aug. 25th, inclusive. One-half the excursion rate will be charged for tickets to be used by children under twelve and over five years of age. Connecting railways will also sell reduced rate tickets to Boston over these lines. Information concerning rates, time of trains and other details will be promptly furnished applicants to nearest Pennsylvania Line ticket agent, or may be obtained by addressing F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expendi tures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

Reduced Rates, Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various part of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Boston, August 19th to 25th, inclusive, account Triennial Conclave Knights Templar. Return limit extended to Oct 3d by special arrangement.

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth, or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

G. A. R. AT LOUISVILLE.

The rate to Louisville, Ky., for the Twenty-ninth National Encampment of the Grand Army of the Republic will be based on One Cent per Mile from Ticket Stations on the Pennsylvania Lines. Excursion tickets will be sold at that rate September 8th, 9th, 10th and 11th, 1895. The return limit will cover sufficient time for an extended sojourn, and will be ample for side trips. Southern Railways are expected to make special rates to historic places, and to commercial and industrial centers, enabling visitors to see the South at slight expense. Low rates have already been arranged for the Chickamauga National Military Park dedication which takes place shortly after the Encampment at Louisville closes. Excursion tickets to Chattanooga for the dedication will be sold over Pennsylvania Lines Sept. 16th to 19th, inclusive.

Special arrangements may be made by Posts desiring to go in a body, or parties of friends wishing to travel together can be satisfactorily accomodated if they will kindly make their wants known to the undersigned. Valuable information will be cheerfully furnished applicants, and any required aid in shaping details will be promptly extended. It will pay to investigate. C. L. KIMBALL, Ass't Gen'l Passenger Agent, Cleavland, Ohio.

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VANDALIA TIME TABLE,

In effect June 10, 1895.

SOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.	12:14pm	For St. Joseph.
No. 54, ex. Sun.	10:30pm	for "
No. 56 "	7:26am	"
No. 58 daily	3:41pm	"
No. 60 Sunday only	8:21am	"

SOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	5:22am	For Terre Haute.
No. 53, "	12:50pm	" "
No. 55 daily	4:42pm	"
No. 57 ex. Sunday	7:02pm	" Logansport
No. 59 Sunday only	9:50pm	"

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 630 Wood and A. es., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. J. Seats free. O. M. Jeffin, Evangelist.

The Church of God meet for work and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1915 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Belle Avenue, Philadelphia, C. C. Ramsey Pastor. Services every Sunday 10:45 a. m. and 7:30 p. m. Visiting brethren welcome. Prayer-meeting Wednesday evening. Welcome. Pastor's residence 1911 Hamilton Street.

The Portage Church has changed the place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and Old Hoffer Avenue. They meet at eleven o'clock a. m., each Sunday. Visiting brethren are welcome.

The Church of God at Arbor, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday second every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Bell northeast corner Michigan and LaPorte streets, services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mite Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ces east the roof.

The Church of God in Frontier Co., Nebr., meets in the new frame church. We invite all Sunday Schools every Sunday at 2 o'clock p. m. Communion once a month as we have no regular preaching. Jason Wilson Elder; Sarah Sell—k Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 11, Cheney hours at 2:30 p. m. followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars run very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipe, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquish. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. A. Sheets. 4th Sunday, social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Avenue, near Breadway.

The Church of God meets every Sunday at 10:30 a. m., in K. of P. Hall, 953 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Pewee school house, Calhoun co. Ia. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Truesdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Forman Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haylan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Coon Grove every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, Mecosta, Watson and Elbon have no regular preaching. The church at Raleigh Center is presided over by Bro G. C. Chase.

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Westward.	AM	AM	PM	PM
Pittsburgh, lv.	8 00		1 10	
Allianee "	9 55		3 05	
Orrville "	11 15		4 30	
Mansfield "	12 01		5 15	
Crestline ar.	12 51	6 45	6 00	
" lv.	1 01	6 55	6 10	
Forest "	1 37	7 30	6 45	
Lima "	3 15	9 10	8 25	
Van Wert "	3 55	9 50	9 05	
Fort Wayne "	5 30	11 30	10 45	
Warsaw "	5 31	11 45	10 59	
Plymouth "			11 30	
Chicago "	6 05	12 15	11 45	
	PM	AM	PM	PM

	2	4	6	8
Eastward.	AM	PM	PM	PM
Chicago lv.	9 00	1 45	4 15	6 45
Plymouth "	9 35	2 20	4 50	7 20
Warsaw "	9 45	2 30	5 00	7 30
Fort Wayne "	11 20	4 05	6 35	9 05
Van Wert "	12 58	5 43	8 13	10 43
Lima "	1 40	6 25	8 55	11 25
Forest "	3 18	8 03	10 33	1 03
Crestline ar.	3 58	8 45	11 15	1 45
" lv.	4 08	8 55	11 25	1 55
Mansfield "	4 54	9 41	12 11	2 41
Orrville "	5 43	10 30	1 00	3 30
Alliance "	6 30	11 15	1 45	4 15
Pittsburgh ar.	8 10	12 55	3 25	5 55
	AM	AM	PM	PM

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State Line				7:00am
Hammond	10:29pm	9:00am		8:05am
Hobart	10:39pm	9:10am		10:30am
Valparaiso	11:16pm	10:26am		11:30am
S. Bend		10:51am		11:55am
Bnker	12:12am	11:30am	4:26pm	1:15pm
Argos	12:37am	11:54am	4:52pm	1:35pm
Ft. Wayne	2:35am	1:50pm	6:40pm	4:00pm
Cleveland	9:35am	9:05pm	11:20pm	
Buffalo	4:30pm		5:50am	

TRAINS GOING WEST

Buffalo lv.	12:30pm		8:35am	Local Pl'th
Cleveland	7:20pm	9:00am	10:45am	
Ft. Wayne	2:05am	1:35pm	4:00pm	7:00am
Argos	4:07am	3:39pm	6:05pm	9:00am
Knox	4:53am	4:30pm	6:50pm	9:50am
So. Bend		4:56pm		10:00am
Valparaiso	5:30am	5:37pm		10:40am
Monart	5:52am	5:59pm		11:03am
Hammond	6:25am	6:31pm		11:35am
State Line				11:50am
Chicago	7:55am	7:30pm	9:00am	

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VOL. XLIV. PLYMOUTH, INDIANA, AUGUST 21, 1895. NO. 31.

Poetry.

In the Shadow of His Wings.

"In the shadow of thy wings will I make my refuge, until these calamities be overpast." Psa. lvii. 1; xvii. 8; lxxxi. 7; lxiii. 7.

In an old tree beside our door
A wee bird built a cozy nest,
Where fondest in its soft embrace,
She and the tender brood might rest.

The summer sky was clouded o'er,
A summer breeze stirred all the air,
And soon the rain in torrents fell,
And looking up with anxious care,

We saw the loving mother-bird
Sit calmly, and with outspread wing,
From rushing wind and falling rain,
Each little bird safe sheltering.

Then thought we of those trustful words
That David, Israel's psalmist, sings:
"Till storms are past, my refuge is,
Safe in the shadow of Thy wings."

What comfort to our storm-tossed souls,
What sense of care divine it brings,
To know that we may surely hide
"Under the covert of his wings."

—Ellen M. Weeks.

Original.

Love the Children of God

It is sometimes said: "Colossal thoughts demand colossal minds." In the above caption is hidden thoughts so sublime and so grand, that the word "colossal" is far from being adequate to measure its magnitude. The finite mind of the flesh, cannot possibly grasp the height, depth, breadth and grandeur of the infinite unless it is first disciplined, and brought in harmony *with* the infinite.

1 John v. 1-6, reveals in brief how the finite mind can be harmonized with the *infinite*, and given a grand and noble conception of these things. "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begot loveth him also that is begotten of him. Hereby we know that we love the children of God, when we love God and and do his commandments. For this is the love of God that we keep his commandments."

A leading thought contained in the words "*the Christ*," is found in Matt. ii. 1-6 and a person not perceiving *this*, cannot believe that "Jesus is the Christ." "Now when Jesus was born in Bethlehem of Judea *in* the days of Herod the king, behold wise men from the east came to Jerusalem, saying, where is he that is born *King of the Jews*?" (or born the Christ) for we saw his star in the east, and are come to worship him. And when Herod the king heard of it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where *the Christ* should be born." One asks where the "king of the Jews" should be born and the other "the Christ," which are interchangeable phrases of the same import. Note the answer to the question, where "the Christ" should be born. "And they said unto him in Bethlehem of Judea: for thus it is written by the prophet. And thou Bethlehem, land of Judah, art in nowise least among the princes of Judah: For out of thee shall come forth *a governor*, which shall be shepherd of my people Israel." In answer to the question as to where the Christ should be born they were told where the governor of Israel should be born.

Mark xv. 32: "Let the Christ, the king of Israel, come down from the cross."

Luke ii. 11-12: "There is born to you this day in the city of David a Savior, (Jesus) which is Christ the Lord." ("Lord" means ruler, or one in authority.)

This same thought *is found in the covenants of promise made into* Abraham, Isaac and Jacob, concerning the commonwealth of Israel, and the future blessing of the nations, otherwise called the gospel, which is the power of God unto salvation.

"Whosoever believeth that Jesus is *the Christ*, is begotten of God."

Another thing in union with this, is "Whosoever loveth him that begot loveth him also that is begotten of him." It is fitting that this mutual bond of affection should exist *now*, between princes of the royal household,—sons of God, and joint-heirs with Jesus, the Christ, to the *empire* of earth. It is decreed from on high that knowledge and justice tempered with love will be the guiding star which shall enter into the laws which shall go forth from Zion for the government of the nations. Those who are not familiar with these principles *now*, will not be prepared to exercise them, when the King of the kings shall sway the scepter of universal empire. *This* is the day of discipline, trial and preparation, and if we are unsuccessful in exercising these principles *now* in the government of *self*, we will not be prepared to exercise them in the *government* of others in the *ages* to come. Candidates for further regal authority will have to give evidence that they are capable of ruling others by governing themselves *now*. Remember, we *must* be governors *now*, if we would be rulers *hereafter*. Simply *professing* the truths of the gospel will not count for anything if its principles are not *lived*. This we may term the acorn from which will emerge the sturdy oak, even a character which the stormy blasts of sin can never uproot, but its comeliness and verdure will ever grace the banks of the river of life, on the evergreen shore.

How can we know when we have this specific love toward God and his children? Listen: "Hereby we know that we love the children of God, when we *love God* and *do* his *commandments*." This is the evidence,—"*Do* his commandments." Now, if after learning the gospel message, you refuse to obey the commandment—"Be baptized," can you truthfully claim you love God, and yet refuse to obey this commandment given through his Son, of whom he said, "Hear ye him!" If you don't love God sufficiently to obey his commandment, you cannot love his *obedient* children.

Obedience to commands are not burdensome where true love exists. Its delight is to obey, yea, even martyrdom cannot separate between true love and obedience; it overcomes every obstacle in its way.

It also leads to self-sacrifice for the good of others. It prompts its possessor to relieve suffering wherever found. There is not a good work or Divine command that can be found but what true love in the heart will comply with speedily.

To the afflicted and sorrowful love's kind acts and words of cheer and consolation, distill from lips so possessed like dew drops, inspired by gentle love and holy piety, which sink deep down into the stilly depths of the heart, never to be forgotten.

Love linked with faith and hope forms a cord of *three-fold* strength with which the believer is bound to the Infinite, being a holy bond which can never be severed. Having *this* assurance, a holy calm in solemn stillness envelops his entire being as he pours out his adoration unto him who *is love*.

Another effect is that of *unity*. The responsive love between the Father and the Son is something that is grand to contemplate, culminating in a unity which never can be severed.

And did not our Savior pray for believers "that they may be *one*, even as *we are one*; I in them, and thou in *me*, that they may be perfected into one; that the world may know that thou didst send me, and lovedst *them*, even as thou lovedst *me*?" This responsive love between the Father, Son and children, is an evidence to the world that the mission of Jesus was of Divine origin. Did not Jesus say, "By this shall all men know that ye are my disciples if ye have love one to another?" The world of unbelievers know well that those who bite and devour each other are *not* Jesus' disciples. They laugh to scorn a man who professes to be such, and lives an impure life. I was acquainted with an infidel, who would speak ill of Jesus, and yet if he found any one professing to be a Christian, and at the same time living an unholy life, he would laugh him to scorn, and say, "he is no more a Christian than I am." The world know well what should constitute a practical life of a Christian.

Those Christians who have entered into the *unity* with the Father and Son, lives the holy life the Son lived, while on earth.

The life such live, never casts a shade which will darken the pathway of others, but on the contrary, they radiate a pure light born from above, upon the darkmoral night from which we are about to emerge. They become cheery lights in the home circle, discord gives way to harmony, brothers and sisters delight in each others association, and as affection grows, they become tender toward one another. Husband loves the wife, the wife the husband, the parents the children, and the children the parents, *it never fails to produce this result* when this heaven-born flame is cultured.

From the home circle it begets love for humanity, and good Samaritan like it feels for others woes, and loves to pour the healing balm into every wounded heart. It meets the sad and afflicted with a face radiant with holy joy, and their presence is like sunshine in the chamber of sadness. And as continued debauchery, vice and crime stamps itself upon the visage, so also the continued presence of holy love in the heart manifests itself in peerless serenity upon faces where God's love reigns supreme.

"'Tis a flower that cannot fade,
A love that never dies,
A light that cannot cast a shade,
A bless that never flies."

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." Psa. lxiii. 1.

Roseate hues now coloring the eastern sky, indicate the early dawn or morning. The sun of the *right*-eousness is just about to emerge from behind the cloud, and dispel the dark and cheary night of sin. Yes, light is dawning an omen of a better day.

"The morn of knowledge is seen in the clouds,
With prophecies cheering and grand,
That a day-spring shall dawn on the darkness which shrouds
The mind of each priest-ridden land."

"For our skies though thick clouded, yet tell of a day
That shall pour forth its heavenly light;
And sweep the dark shadows of night time away,
In the strength of its luminous might."

From the time the serpent entered Eden's bowers and sowed the seeds of disobedience and falsehood in the minds of our first parents (and perpetuated the same untruth by means of an apostate ministry) ignorance, superstition, sin, sorrow and death, have enveloped the earth like a dismal pall. But all this is about to be relegated to the past because,

"'Tis knowledge and love that will rule the world,
When man to himself shall be true;
And liberty's banner, in grandeur unfurled,
Shall the heart of the nations renew."

Love is the abiding principle in which is lodged the element of success. Whatever is born of love comes to fruition. "Love *never* faileth." It is a mighty power of attraction, it will unite heart to heart, brothers at variance are united in the sweet bonds of peace. And will ever prevail when

"The splendor and beauty of eras to come
Will dawn like the radiance of morn;
And we dream of that life of whose measureless sum
Men will know in the ages unborn."

W. H. WILSON.

Selected.

The Ascension of Christ.

What a strange experience was this parting scene! "I go away; the Bridegroom shall be taken from you!" said words to loving hearts. But the hour has come; grouped about the Master, hanging on his lips, looking into His eyes, never did He seem so gracious, so lovely as now—how eagerly did they fasten their wondering gaze upon that dear face! Was it a silent, motionless parting? Were there no farewells, no tears, no embraces? None are recorded. But on them He cast benignant looks; over them He lifted hands of blessing. With sorrow and awe blended in intense yearning they waited to catch the latest tones of that charming voice. Then he looked heavenward as if to hear some divine command from the Great Throne. The signal came. Suddenly the air grew radiant, angel wings clove the invisible blue, the seraphic glow upon His countenance grew to an unearthly *brightness*. What a thrilling moment for all the race. With the pierced hands still uplifted, the pierced feet no longer stood on earth, the mysterious flight skyward is begun. One last look, "a cloud received Him out of their sight." Doubtless the chariots of the cherubim halted for Him just behind that cloud-curtain.

The ascension was a mighty miracle. Science still marvels at it. All bodies within our atmosphere gravitate to the earth. Christ was a man, He possessed a visible, tangible, real personality. Standing erect upon one of the earth's hills, He alone of His race and age suspended the universal law, bade defiance to the mundane centripetal force that bound all others, and without aid from balloon or wings, or skillful aerial vehicle, was wafted away out of the planet, out of the solar system to the Eternal Central Throne. His center of gravity was heaven. The mighty magnet that drew Him thither with such resistless, stupendous power was God. Contravened nature gave place to the interposing supernatural. Secondary force became subordinate to the Creator. Surely it was not hard for Him at whose feet the turbulent sea-waves had crouched in stillness, at whose will the wild winds ceased to blow, and at whose word of command the sheeted dead leaped from the darkness of the tomb, to bridge the deep gulf of the sky, and pass from the foot-stone to the royal seat. To-day, by the ascension, man has a Mediator just where all through the ages he never had one before, viz., on the throne of omnipotence. All hail the risen, ascended Lord, the sinners' friend, mighty to save.

"Out of their sight." "Though ye see Him not." But He is to come again, and the saved church shall "see Him as He is." The first meeting-place "is in the air," just where He vanished from human sight. The Scriptures ever couple the ascension with the descent, the departure with the return, the going to the Father's house with the advent at last to the house of the waiting virgins. Jesus went away; He will surely come back. He went to God; He will one day come from God. He went thither personally; He will return personally. He went visibly; He will return visibly. He went up literally; He will come again literally. He went bodily and corporeally, and the two heavenly messengers said he will "come in like manner." He went up in a cloud; he will return in clouds. He went away while mourning hearts longed to retain his presence; he will return, and countless ones will long to see him. The true Church yearned to hold him with her; she will yearn to have him come back. Our Christianity knows no love for Christ divorced from a love of his appearing. Twice in each and every three chapters of the New Testament is that last grand glorious coming, and its results written of. All prophecies culminate in our Lord's return. All creation groans for it. Not to sigh after the Day of our Lord is a mark of infidelity and apostacy. "His coming," writes Rev. E. P. Marvin, "is the great and blessed hope of this dispensation, the very pole-star of the church." "It is," says Spurgeon, "the day around which our chief hopes must ever center." And we will add: It is the one hope, the only hope. There is no other. Lo, he comes in glory. "And with him all our triumph over the tomb."—*D. T. Taylor, in Our Rest.*

How The Millennium Is to Come.

People think they see signs of promise in the movement of reform. They think to give the Church a better shape, and the State a better government, and that thus the Millennium will come. I have no confidence in any such hopes. I see more of a promise in the darkest features of the time than in all these pious and patriotic dreams. The world is perhaps more wicked now than it has been since Noah's flood—considering the light it rejects. And yet in this very darkness, I read the promise of coming light. In this very misgiving, desperation, and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold in it the rapid winding up of the present dispensation to give place to that better state of things of which the Prophets all have spoken. Statesmen and Churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, that when happy changes are contemplated, most people erroneously turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfilment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's Kingdom and the introduction of Millennial glory by reforming and re-baptizing present modes of effort and thought. But so it will not be. God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring up of dark waters that gives prognostics of the breaking forth of light, and life, and beauty. The bursting glories of Spring come directly out of the bleak Winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most *hopeful* is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at His crucifixion were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken and the moon withhold her light, and then shall the Sun of Righteousness arise with healing in his wings.—*Dr. J. Seiss.*

How to be Saved.

The instructions of the Holy Spirit always adapt themselves to the specific need and conditions of those to whom they are given. And this is especially true in the directions given to men who are seeeking for salvation. The jailor said, "what must I do to be saved?" The multitude who heard from Peter's mouth at Pentecost, said, "men and brethren, what shall we do?" And Saul, smitten to the earth and arrested in his mad career, cried out "Lord what wilt thou have me to do?"

These questions are all similar, but answers to each of them are different. And why? Does God have different ways of saving men and different conditions of salvation? No. But the questions were asked by different persons, under different circumstances, and in different mental conditions; and hence required different answers.

The Jailor was a heathen; knew nothing of Christ or of God, except that there was some power which guarded Paul and Silas, that could shake the earth and rock the Philippian jail to its foundations; and he desired to avoid the vengeance of that power and be saved. He was not told at first to repent, or to be baptized; for repentance and baptism were things that he knew nothing about. He was simply told to "believe on the Lord Jesus Christ." And when the Word of God—the Gospel of the Kingdom, the story of Christ's love, and the message of repentance and faith in Him, had been preached to him, and he had penitently embraced the Glad Tidings, he was baptized, and rejoiced, believing in God with all his house.

The Jews, at Pentecost, heard the Word of God from Peter's lips, and the apostolic testimony pierced their hearts. They said, "What shall we do?" Peter did not tell them to believe, for they already believed what he had said. They had heard the Gospel message, which the jailor had not heard. They had accepted it as truth, and believed that Jesus was the crucified and risen Christ. The direction to them was, "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the *gift* of the Holy Ghost" (Acts ii. 38). They were to repent of their wrong in rejecting and crucifying the Lord of Glory. And they publicly were to avow their faith in Christ, who was buried and rose again, by being buried with Him by baptism into death, and being raised again to walk with Him in newness of life.

When Saul of Tarsus inquired, "Lord, what wilt thou have me to do?" the answer was, that he was to go to Damascus, and there be told what he must do. And after he had spent three days in blindness, fasting and prayer, Ananias came to him to tell him the will of God. He did not command him to believe *in* the Lord Jesus Christ, for he had already believed—yes he knew, for his eyes had seen the Lord, and his ears had heard his voice. He did not direct him to repent, for the Lord had already said, "Behold he prayeth." But he said to him, as to a penitent, praying believer, "And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16).

The three questions, then, are the same, and the answers are substantially the same; but they adapt themselves to the special needs of each and every individual case. The ignorant Jailor is bidden to "believe on the Lord Jesus Christ." The believing Jews are commanded to "repent and be baptized;" and the believing, penitent, and prayerful Saul is told to tarry no longer, but to "arise and be baptized," making full confession of his faith in Christ, and of his repentance for his sins; and so escaping from his burden of guilt, wash away his sins, "calling on the name of the Lord.

Reader! Are you ignorant of Christ and His salvation? Read then, the record of his love, and believe on him.

Do you already believe the testimony God has given concerning the birth, the life, the death, the resurrection, the ascension, and the coming reign of the Lord Jesus Christ? Repent, then, and prepare to see his face in peace.

Have you believed the message, and repented of your sins, and offered up your prayer to God; and are you still lingering in sadness and in gloom? If so, "Why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—*George A. Brown, in "Our Rest."*

Forever and Everlasting.

Aion, rendered ever, is said by critics to be derived "from *aei*, always, and *on*, the present participle of the verb *eimi*, to be." *Aion* is sometimes used to denote the recurrence of a thing, as in Mark xv. 8, where Pilate is requested to release a prisoner at the Passover, as he "ever (*aei*) had done." *Aei*, then, would seem to denote successive cycles of time; and this being joined to *on*, would seem to signify a continuation thereof, just as long as the thing to which it is applied endures. *Aion* and *age* correspond in some respects, both being capable of expressing limited and unlimited duration. The age of the universe is unending; while the age of an infant may be but of a few minutes' duration. The adjective form of *aion* is *aionios*, and is generally translated *everlasting*; which may mean finite or infinite duration, according as it is used. The continual duration of a thing throughout a definite, or an indefinite period, is everlasting; which is the same in meaning as forever. When a man wills his property to a person and his heirs forever, the forever, in this case, lasts no longer than the heirs; and the impression that if a man is only faithful and sincere it makes no difference what he sows?"

Does it make any difference? Suppose a man should sow couch-grass, thinking that he was going to get timothy-hay—would he? Suppose a man should set out crab apple trees in his orchard, and think he was going to get fall pippins—would he? Suppose a man shall sow the most detestable of all seeds, the Canada thistle, and say that it was wheat, would any amount of botanical sincerity on the part of this fool secure to him a harvest of any thing better than the seed sown?

The Sowing and Reaping.

Here is a man who is sowing what appears to be black ashes. A friend accosts him saying,

"What have you in your bag?"

He learns that it is the hulls of buckwheat—the chaff of old wheat; he says,

"What are you sowing chaff for?"

"Why," the man replies, "I have the impression that if a man is only faithful and sincere it makes no difference what he sows?"

Does it make any difference? Suppose a man should sow couch-grass, thinking that he was going to get timothy-hay—would he? Suppose a man should set out crab apple trees in his orchard, and think he was going to get fall pippins—would he? Suppose a man shall sow the most detestable of all seeds, the Canada thistle, and say that it was wheat, would any amount of botanical sincerity on the part of this fool secure to him a harvest of any thing better than the seed sown?

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. PERLEE, Corresponding Editor.

PLYMOUTH, INDIANA, AUG. 21, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

SOME one has said that the yoke of Christ will not fit a stiff neck.

"TRUTH of any sort is generally disagreeable to the natural man, but especially the truth concerning man's claimless and unentitled condition before God, as a creature under sentence of death."

IN regard to baptism Dean Stanley confessed that for the first thirteen centuries the almost universal practice was that of which we read in the New Testament, and which is the very meaning of the word *baptize*—that those who were baptized were plunged, submerged, immersed into the water.—and that baptism by sprinkling was rejected by the whole ancient church, as no baptism at all.

SAID a man one day, in an excited manner to a friend who had gently reproved him for being angry, "I tell you it is more than flesh and blood can bear;" that may be, but you profess to be in the spirit; but your spiritual standing does not benefit you much if you cannot stand such trifles without exploding. It will help you to always remember that it was the flesh that cried out so; but flesh and blood cannot inherit the kingdom.

IT is said that England will soon have another Gibraltar at the straits of Fuca, on the Southern extremity of Vancouver Island. Never has a military undertaking in time of peace been prosecuted with stricter secrecy than the construction of these fortifications. The forts are located somewhere in the bowels of the earth, and the heavy guns will be visible and exposed only in the brief moment required to sight and fire them. Still they learn war the world over, and England seems to be preparing for the final crush of arms on a gigantic scale.

AT a recent conference of Rabbis at Rochester, N. Y., the opinion was promulgated that the Talmud in its entirety is no longer authority for the moral and religious conduct of the Jews. The action was taken for the benefit of Jews in Europe, where Anti-Semitism is endeavoring to prove from certain laws contained in the Talmud in regard to the relation of the Jews and Pagans that Christians are included. They desire to come to the relief of their brethren in Germany by being their mouthpieces, by saying authoritively that their religious and moral conduct is not determined by any law enunciated in past—biblical literature. Religion is life, growth, development. No one age and no one legislative body can determine the conduct or attitude of the believers of all succeeding ages. They say thay draw their inspiration from the Bible and rabbinical literature without considering either a source of absolute authority.

WE recently read an authoritative utterance that said, "In what way, or by what manner of working God changes a soul from evil to good,—how he impregnates the barren rock—the priceless gems and gold—is to the human mind an impenetrable mystery, in all cases alike." For all the wealth and honor of the world we would not exchange places with that man. Highly esteemed as he is, he does not know what God's converting power is; does not know that love is the motive power of the gospel; does not seem to know that he has manifested his love by what he has done for man in the past, is doing for him now, and by what he promises to do for him in the future. Does not seem to realize that the love of God in giving his Son to die on our account, and the love of the Son in dying for us while we were yet sinners, begets love in a few men and women, and in the nature of things these want to be *obedient* to the God they love; this point being reached conversion is a fact, the change is complete because the affection is transferred. We see no "*impenetrable mystery* about it; but we see an utter want of faith in the divine statement, that the gospel is God's power for saving all who believe it.

Jews and Spaniards Contrasted.

The *Westminster Review* says the *racial* decay of a nation does not necessarily imply the racial decay of the individuals of which it is composed. The Jews, for instance, are probably more vigorous and numerous than at any time during their past history, and have preserved, in a remarkable degree, their racial characteristics. Perhaps the struggle for existence which they have carried on while dispersed among other nations has increased rather than diminished their pristine vigor.

The example of Spain shows how a nation may degenerate; but whether this may be due to the immigration of the most capable individuals at the time of the *discovery of America*, or to the selective action of the inquisition, whose 340,000 victims were probably among the more advanced thinkers of the nation, it is difficult to decide.

The Tower of Babel.

From a cotemporary we learn that it has been discovered that Nebuchadnezzar reared his temple of Belus on the foundations of the original tower of Babel. An inscription in a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is, reckoning between thirty-five and forty years to a generation, as was commonly done about sixteen hundred years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues. But we will give the inscription in full. It was deciphered and translated by Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition apparently:—

"The temple of the seven lights of the earth, planets—the ancient monument of Borsippa was built by an ancient king; since then are reckoned forty-two generations. But he did not reach the summit of it. Men had left it since the days of the flood which confused their language. Earthquakes and thunders had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The Great God Merodach had put it into my heart to build it again. I have not altered the place nor disturbed the foundations. In the month of salvation, on the auspicious day, I pierced the unburnt bricks of the walls and the bricks of the casings with arches. I inscribed the glory of my name on the frieze of arches." This is like rising up of a witness from the dead to attest the truth of the ancient history of the tower of Babel.

Passing Events in the Eastern World.

There seems to be a great political upheaving in England. Might it not be that there is a God back of all this? We are living in grand and awful times, and it looks to us as if the hand of God is getting into position the power that will presently antagonize the great confederacy that is to invade Immanuel's land. Those who have watched the course of events in England for any length of time know the party just gone out of power, is not noted for an aggressive foreign policy. It prides itself upon reforms and internal improvements, in theory, at least. The opposite of this has characterized the Conservative party in the past to such a degree that the European press is speculating on the consequences abroad of Lord Salisbury's return to power; and it seems to be generally conceded that it will not be conducive to the ambitious aims of Russia. The effect of Salisbury's stern demand upon the Sultan for reforms in Armenia, has been to make him yield.

The assassination of the ex-Premier of Bulgaria is believed to have been brought about by the wicked intrigues of Russia, because when in office he was rigid in his use of power against conspirators, opposed the interference of Russia, and strove to have the anatomy of Bulgaria recognized by the great powers.

France and Russia are also said to be intreneging in Abyssynia. That may lead to serious complications with England; and the arrogant demands of the Czar upon Japan are factors which make the present situation a very precarious one; and, as hinted before, we think late happenings in England have *been* heaven directed because the conservatives are better fitted to act the part assigned to England in the struggles which will end the domination of Gentile powers. We are fully persuaded that Jehovah is marshalling the forces of earth into position for the final conflict, and rejoice to see this purpose ripening fast.

The Wonderful Jew.

Conway Scott writing in *Sanitary Record* says, "When Moses led the children of Israel out of Egypt, he had the most extraordinary of all social problems to solve; and one that no modern soldier or statesman would ever think of attempting. The Jews were slaves in Egypt, Nineveh and Babylon; the Jew still lives, but where are the descendants of his old masters? The Jew lived and flourished through the whole period of the Persian, the Hellenic and Roman civilization, and watched them one by one expire. The Jew lived through the whole period of the Byzantine Empire, and witnessed the destruction of both; and endured the long misery and persecutions of the Middle ages, and is at this moment as fresh and vigorous as when he emerged from the desert to conquer Canaan.

The method adopted to solve this wonderful problem was masterful in its simplicity. The entire people were removed from contamination of civilization and the impure life of cities to the solitude of the desert and the bracing air of the the mountains, compelling to live for forty years in conformity to the highest sanitary laws. Cleanliness of every kind was vigorously enforced in a manner impossible in modern times. Food and drink were put under careful inspection and nothing impure, unwholesome, or in any way liable to cause disease was allowed to be used. Every case of epidemic disease was isolated, apartments purified, infected bedding burned; and every person in contact with the disease was isolated and purified; and in the treatment of such diseases, in many respects modern sanitary science was anticipated by about thirty centuries. In plain language, the high standard of natural health possessed by the Jewish race in all climates, and through every form of civilization, is altogether owing to the sanitary code, both physical and moral, given them by Moses, and which they have generally lived up to. And history shows that every time they abandoned their law and imitated the people around them, their natural health lessened, and disaster fell upon them. As long as they keep the sanitary laws, they can defy every climate and law through every civilization, and be still the strongest people, physically, and intellectually in the world."

Question Drawer.

To the question of "*A Brother*" in relation to the "Knowledge of God and of Christ," we suggest that while we *must know* God and Christ, we are not *expected* to *fully* comprehend them. We have neither time nor space for extended remarks on this important subject, but we are convinced that there is a disposition on the part of some to dwell too much, and *depend* too much, upon *knowing* what the promises, and facts, and conditions of the *gospel are*, and too little upon the performance of the duties *enjoined*. We are aware the system of means instituted by God *exacts knowledge*, but we also know that *it exacts obedience*, and this means that neither one will benefit a person without the other. In a word, we hold that to know God and Christ is quite as much to obey them is the knowledge of the *facts* revealed concerning them. The Master has said, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. vii. 19, 20. Again in the 21st verse he says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heavens, but he *that doeth* the will of my Father who is in the heavens." See also verses 22, 23 and when to this you add Matt. xvi. 27 you will have abundant proof that *no one* knows God who does not obey him. It is the *works* of every man that are rewarded.

For W. L. In answer to the questions regarding the history of the doctrine of the Trinity we submit the following historical notes: "The word Trinity familiar to schools of philosophy, was introduced into Christian literature at the close of the second century." "The origin and development of a Triune Deity is clearly traced to Platonic influences during the third and fourth centuries." "Tertullian first uses the word Trinity in the year 200." "Origen writes against prayers being offered to Christ, 230." "Sabellius teaches Father, Son, and Holy Ghost are three names for the same God." Lactantius writes, "Christ never calls himself God," 310. The Trinitarian doxology, composed and complained of as a novelty, 370, commanded to be sung in the year 520. 600. "The Athenasian creed was commanded to be committed to memory, and in 826 Basil required the clergy to repeat it every Sunday."

For W. N. Yes; we understand the whole human race is divided into two families,—one being the seed of the serpent and the other the seed of the woman, by being in the Christ, and are destined to co-operate with him in crushing the serpent's head.

OBITUARY.

On Wednesday morning July 24, 1895, Joseph Perry peacefully and quietly breathed his last. His critical illness was very brief, but human skill could not stay the destructive inroads of old age or prevent the silent messenger from claiming his own. The funeral was held Thursday afternoon at the residence the place that has been his home for the past thirty-one years, and was conducted by Rev. Hathaway and Rev. Lyman, the remains being laid to rest in the Alden cemetery.

The deceased was born in Northumberland county, Pennsylvania, March 4, 1814, and was therefore 81 years, 4 months and 20 days old at the time of his death. At an early age he removed to Indiana and spent thirty-two years of his life in that state. It was during this period of his life that he first laid hold on the hope contained in the Christian promises, a faith retained through all the remainder of his busy years. He came to Iowa in 1855, arriving at Eldorado on the 12th day of January of that year, and this county has been the scene of his active life. He has been a merchant and a farmer both at Eldora and Alden, active and energetic as age would permit until just the week before his death.

He leaves surviving him, his wife, two daughters, four sons, fourteen grandchildren and three great-grand children to cherish a loving memory and honor his sterling integrity.

He fell as falls the fully ripened grain, his present mission done; he has gone and the green fields and the hills and the trees and the skies he loved so well are now for other eyes to see while his are ready to greet the sunrise of the eternal morning.—*Alden Times.*

At the home of his Grandmother Junks, in Ft. Smith, Ark., Aug. 1, 1895, Clarence, son of Walter C. and Jennie R. Huff, aged 3 years and 7 months. Teddie as he was called was a bright loving boy. He was staying with his grandmother Junk while his parents were in Houston, Texas. He was suddenly stricken down with scarlet fever. A message was sent them and they arrived only a few hours before his death. It was a sad blow to the bereaved ones, but they sorrow not as those without hope. Although, "Weeping may endure for the night, Joy cometh in the morning." May the time soon come when parting will be o'er, is my prayer.

M. E. HUFF.

OUR CHILDREN.

A Sensible Girl.

A sensible girl can bake, broil, and brew;
She can wash, dress, darn, sweep, churn, scrub, patch, knit, and sew;
She can—of course—rather, wash dishes, and sweep;
She can make a bonnet that will keep [illegible]
A table-cloth out with the [illegible]
And can [illegible] with a [illegible]
[illegible]
[illegible]
[illegible]
Respectable books in the house [illegible]
[illegible]
Think of the whole and she [illegible]
[illegible]
She will [illegible] without [illegible]
[illegible]
Nor [illegible]
She knows [illegible]
Though attractive and charming, will not take the place
Of culture and knowledge, a heart that is rock.
And a [illegible] culture she never will seek;
She rejects a young man for his wealth,
And his wealth [illegible]
Takes no part in amusements that injure her health;
She knows the best author of prose and of verse;
Can recite well a poem, tell a story, relate a
She's adorned with good works, not with
Jewels and gold;
Always ready in prior to her worth we are told.
She feels, and, nor worries, is never a scold;
Not ashamed of her mother because she is old.
She hangs not her hair, and she dresses with taste;
Her feet are not pinched, nor she binds not her waist.
She spends not her time with frizzles or curl
Sweet maids, try the role of a sensible girl.

ANNA C. KING.

The Story of Israel Beyond the Sea.—No 28.

THE WONDERFUL STONE.

We could not finish the story of the stone in our last lesson: do the children care to know anything more about it? Some of you do; others say they cannot understand. How do we do at school when there are hard places in our studies? Give up? No indeed. We search other books, we ask questions, we think, we go over the task again and again and again until it is mastered. That is the way we must do with the Bible, only we must be a thousand times more in earnest in the study of the Holy Book, than we are in learning our school lessons, if we want to be saved.

How I wish those who cannot understand would ask questions through the paper; it would help us all to learn. Then I should feel more as if I were writing for the children, and would be better able to make the story plain.

Do you suppose Jacob took that wonderful stone to Egypt, when Joseph sent the wagons after him?

The Bible does not say so, but Jacob promised God that the stone should be God's house, and he must have kept it and carried it with him, or it could not have been taken out of Egypt, as we have intimated that it was, nor could it have found a place in the beautiful temple that was afterward built by Solomon for the worship of the Great Creator. We repeat these things so we will not forget. We want them to stay with us all our lives. We can only tack one lesson on to another, and that on to the next one, by repeating something of what has been said before.

Jacob would bequeath the stone to Ephraim-Israel, the younger son of Joseph, because he has the birth-right or the headship of all the tribes, and, having the birth-right, he is the heir and will, for a time, guard and keep the stone.

Title-deeds are precious things when the home burns up, we secure if possible, the deed to the land.

But no such deed as Jacob's stone has ever fallen into the hands of man, not a word was written on it, and yet whoever possesses it, has a right to go and take the land of Palestine and dwell there.

The Israelites carried it with them in their march through the sea.

They had passed the wilderness of Shar, and the bitter waters of Marah that were sweetened with a tree, had rested by the wells under the lovely palm trees of Elim, had eaten of manna in the wilderness of Sin and had pitched their tents at Rephidim where there was no water to drink.

How the people cried when they came there. How they blamed Moses for bringing them out of Egypt, to kill them and their children and their cattle with thirst. It was a hard place. They were sorely tempted. They forgot their God Sensitive. Thankful? Faithful? But Moses turned unto the Lord and asked "what he should do." It was the right place to go. Only the Lord could direct and save "on before the people" is the command. "and take with thee the elders of Israel, and thy rod wherewith thou smotest the river, take in thine hand and go. Behold I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it that the people may drink." "And Moses did so." Notice the words "*Smite the rock*," we shall refer to them again.

But travelers show us the place where the Rock was smitten, and the very seams where the water ran down its sides. How then can we prove that it was the stone that that went with them that was struck by Moses?

Because Paul says it was. He tells us that they all drank of the spiritual rock that went with them (margin) and that rock was Christ. Just as they all ate the spiritual meat, so they all drank the spiritual water.

I. Cor. x: 1, 2, 3, 4. We know they ate the manna and that it was a type or picture to the Israelites of a coming Savior.

It pointed them to him who is the true bread from heaven,—who giveth life to the world. And just as the manna was a type of Christ, so was the rock. "That Rock was Christ," or an emblem of Christ.

"smite the rock."—was not Jesus smitten for us. That the waters of salvation might flow from him? Did he not die once upon the tree, that all who come to him might live?

It was at Rephidim that the Israelites fought their first battle with the Amalekites; Joshua was their captain, we shall hear more about him by and by. Moses, Aaron and Hur sat on the top of the hill while battle was going on. Are you reading the story in the Bible? We are in the 17th chapter of Exodus now. When Moses held up his hand, his people were the victors; when he let it fall down, Amalek prevailed.

Did Aaron and Hur give Moses the sacred stone for a seat when his hands became heavy? We think not. The record says "*a* stone" not "*the* stone." They held up his hands, and the enemy was driven away and destroyed.

We will skip a great portion of the long journey in that howling wilderness, and go over it some other time. The Israelites got almost to land of Canaan, but they did not believe God, when he said they could go into it and take it away from the wicked people who lived there. So he turned them back, and made them go over the road again. They have got to Kadesh, on their return, but they find no water to drink; Numbers xx. Do you think they will cry this time, and get angry at Moses like they did before? That is just what they do. They wish they had died when their brethren died before the Lord! There was no seed, nor figs nor vines, nor pomegranates, nor any water to drink!

What did the Lord tell Moses to do? To take the rod, and gather the people together, and *speak* to the *rock* before them, and they should have water to quench their thirst.

Did Moses obey? We shall see in another lesson.

AUNTIE WISE.

Don't lose this opportunity to visit Petoskey and spend a pleasant vacation. Very low rates will be made via the Vandalia Line on September 3rd. Address Brunner, Vandalia Line, St. Louis. aug 31

Manhood's victories are but the echoes of youth's triumphs.

PRAYER.

Prayer is a haven to the shipwrecked man, an anchor to them that are sinking in the waves, a staff to the [illegible] a mine of [illegible] poor, a healer of diseases, a medicine to [illegible] Prayer [illegible] the [illegible] of the [illegible] O, Blessed [illegible] [illegible] the [illegible] of [illegible] the [illegible] [illegible] joy, [illegible] [illegible] [illegible]

POETRY.

Faithful in Little.

[illegible]

Selected.

Conversations on Important Bible Topics. No. 5.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

THE HOPE OF SALVATION.

"That is just what I wish to know, dear Alfred. I want a clear, lucid statement of what is in store, as you make it appear that I am not to go into the spirit-land slave."

"Well then, Ella, dear, listen. In the promise to Abraham you read a land or country; a heir and monarch thereof; a seed to be the means of blessing all nations, and to whom all peoples should be subject; everlasting life, to which *must* precede resurrection; and a numerous seed filling the position of subjects. This promise was given by Jehovah, to whom belongs the earth and its dominions, therefore he had the right to give it to whom he would. Hence intending to bring about a glorious period of restoration of this revolted province, He set apart 'the glory of all lands,' the chiefest portion of the globe, to be the Empire State, and organized a plan of choosing out governors for the rest. These must be individuals who had, in probation, shown themselves worthy to govern themselves, and to obey their master. And to have all things harmonious it was needful that the state be an example or pattern to the other nations. Upon this basis was built the law of Moses and the kingdom of Israel. But the people disobeyed, and their kings ruled for themselves, hence the dominion was taken away from them. God had covenanted to David that the royalty should remain in his line, and that out of him should come the righteous governor of the nations. This covenant you will find in 2 Sam. vii. There is no doubt but that this is what Isaiah (lv. 3-4,) alludes to as 'the sure mercies of David:

'Hear, and your soul shall live;
And I will make an everlasting covenant with you.
Even the sure mercies of David.
Behold, I have given him for a witness to the people,
A leader and commander to the people.'

You see he makes this the highest good. And the important place it occupies in the plan of salvation may be seen by the significance attached by Jesus to his being the Son of David, (Rev. xxii. 16,)

'I am the root and offspring of David.'

And by Paul, who in Rom. i. opens with:

'Paul, a servant of Jesus Christ, called an apostle, separated to the gospel of God, (which he had promised afore by his prophets in the Holy Scriptures,) concerning his Son Jesus Christ our Lord, who was made of the seed of David according to the flesh.'

Here, and in 2 Tim. ii. 8, it is connected with the gospel:

'Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.'"

"I have often wondered why so much stress was laid upon Jesus being David's Son, but I never before heard anything said about it being part of the gospel."

"But you observe now its value in the preaching of the gospel concerning Christ, for his heirship to the throne of David gives him the right to universal sovereignty. To the Christ is irrevocably decded the dominion over all the earth as you find in Psalm ii.

Yet have I set My King upon Zion,
The hill of my holiness.
I will declare the decree:
Jehovah hath said to me,
[illegible] this day have I begotten [illegible]
[illegible] I will give the nations for thine inheritance,
And thy possession the ends of the earth for [illegible]

When God cast off his people, for a time, and expunged the governmental functions of the house of David, the chief of the enterprise must still declare the [illegible] right of the Son of God to [illegible] restoration of his earth. [illegible]

[illegible]

The angel testified to Mary that her son, whom she should name Jesus, should be great, be called the Son of the Highest, and that the Lord God would give to him the *throne of his father David*. And it was 'for proving by his works his right to this exalted station, that the Nazarene was taken and slain by the Jews and Romans. But though they slew him, God vindicated his appointment by raising him from the dead, and exalting him on his right hand, 'till the times of restitution of all things' be come, and the *period* when he comes to take his throne and great power. But I think I have said enough to prove the King to be Jesus; let us now turn to the land, his heritage or estate. This we find is the chief of all the earth, a land which the Lord God 'earth for and claims, one flowing with milk and honey,—or rather which did, for it is now desolate, having long enjoyed its sabbaths. You know why?"

"Because the Jews obeyed not the Lord, nor hearkened to his Word. But they will be restored to their land again, and the present wilderness shall bloom as the rose."

"I am glad you believe in the restoration of the dispersed people; but why shall they be restored?"

"I suppose as the people of the Empire State."

"Ah, Ella! that is scarcely fair—to give my own expression in answer. You know my meaning was, what occasion is there for their restoration?"

"I cannot say; I do not remember that I ever heard any reason given but God's pleasure, save that they would turn to the Lord, and then [illegible] would plant them again."

"No, I well believe you have been [illegible] the partial fact, without the reason being assigned. Denying the reign of Christ upon the earth, on the throne of David, over the whole house of Israel, your teachers can see no need, only caprice, that Israel should be restored to the land of their fathers. But when you look at their relation to the King and the land in the promises, you see the imperative need for their restoration to constitute the first dominion or chief nation. Therefore, my dear Ella, as surely as you have seen a Jew so surely shall this kingdom be set up in the land promised to Abraham.

'For thus saith the Lord:
Which giveth the sun for a light by day,
The ordinances of the moon and the stars for a light by night,
Which divideth the sea when the waves thereof roar;
The Lord of hosts is his name.
If these ordinances depart from before me, saith the Lord,
Then the seed of Israel also shall cease
From being a nation before me for ever.
Thus saith the Lord:
If heaven above can be measured,
And the foundations of the earth be searched out beneath,
I will also cast off all the seed of Israel,
Jer. xxxi. 35-37.

Being thus so certain to come to pass, the aspiration of the Psalmist remains yet appropriate,

'Oh that the salvation of Israel were come out of Zion!
When the Lord bringeth back the captivity of his people,
Jacob shall rejoice and Israel shall be glad.'

And it will yet be known to all the world that

'In Judah is God known:
His name is great in Israel;
In Salem also is his tabernacle,
And his dwelling place in Zion.'

He has promised through his prophet:

'I will restore thy Judges as at the first,
And thy [illegible] as at the beginning:
Afterward thou shalt be called,
The City of Righteousness, the Faithful City;
Zion shall be redeemed with judgment,
And they who return of her with righteousness.
Isaiah i. 25, 27.

Read Zech. viii. especially the 22, 23 verses,

'Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem,
And to pray before the Lord.
Thus saith the Lord of hosts;
In those days it shall come to pass,
[illegible] shall take hold out of all [illegible] of the nations,
[illegible] shall take hold of the skirt of him [illegible] Jew,
[illegible] saying, We will go with you,
For we have heard that God surpasses [illegible] precludes the estimate [illegible] to be holds the restora-[illegible] [illegible] let us read to you [illegible] of Romans. You [illegible] [illegible] [illegible]

Announcement.

The brothers and sisters in Christ in Nebraska and elsewhere:

The time has come again to give notice of our annual meeting, which will begin, the Lord willing, Friday Sept. 6, and hold ten days. The meeting will be held at St. Paul, Nebraska. St. Paul is so located as to give every one a chance to attend. Now brethren, how many will arrange at once to make arrangements to be present and enjoy ten days of blessed communion with those of like precious faith. Brethren, lay aside the duties of life for a short season and come to the meeting and go home feeling that you have lost nothing, but gained much. Those who have never attended before, come and enjoy a feast in the name of the Lord. Again we say, Come one and all. We need your presence that we may be encouraged by hearing your voices in praise and song. We need your counsel. How much are we interested in the great cause of truth? We show our faith by our works. There may be some brother or sister that cannot leave home, or you can go to some brother or sister that can and say to them, "You go and I will see to your home affairs while you are away." Would that not be brotherly and working for the Master? We must get in earnest. The Lord is coming soon. Will we be found at work? Do not say you can't come, but put your trust in God.

St. Paul is twenty-two miles north of Grand Island at the junction of the B. & M. and the Union Pacific R. R. You will receive a hearty welcome by the brethren there. All who can, bring tents; and those who cannot will be provided for by the committee. There will be stoves and fuel on the grounds, and pasturage for teams and everything in order for those coming from a distance. For any further information address W. L. Crowe, St. Paul, Nebraska. Again we say, Come and enjoy another good meeting before the Lord comes. Good speakers will be in attendance and an interesting programme issued. Committee,

ALMUS ADAMS,
W. L. CROWE,
REXA GORTON.

The brethren and sisters of the Abrahamic faith of Illinois will meet in conference at Lanark, Ill., Sept. 6, 7 and 8, 1895. An urgent call is made for general attendance, at least that each church in the district will be represented by a delegate to voice the Church in the selection and possible election of an evangelist for the coming year.

J. M. GROTHEER, Chairman.

Brothers and sisters in Christ in Iowa, Dear ones in the faith and hope of the gospel:

We are to meet this year at Marshalltown. We want every one who possibly can come to be present at the annual meeting. Your presence at the meeting is needed more this year than ever. If you stay away and all work stops, how sad it will be. We need your counsel, your presence, your help. O do come. Those who have been holding on for so long are almost ready to let go. Won't you come and help us? We placed the meeting this year in August. You told us in June you were too busy. Now, we shall look for you. Shall we be made glad by your presence? Come prepared with bedding to take care of yourselves. Tents will be furnished. Prov. xxvii. 17. Come.

A. J. EYCHANER.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. R. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of rejoicing in the truth. Don't cumber yourselves with unnecessary baggage, if you have a "hobby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth and filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks those not able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send *for one* or more.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill; some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent. Aug. 31

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount *regularly* each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

That Trip To Boston.

Boston excursionists over the Pennsylvania Lines will be carried in the luxurious ease to be expected on "The Standard Railway of America" - the standard in construction, equipment and operation. This merited distinction means that every requirement for comfortable and delightful traveling is provided on these lines. The Parlor, Sleeping and Dining Cars and Coaches are up to date in design and finish. The Pennsylvania is an up-to-date railway system. The foremost in adopting practicable ideas for the conveniences and pleasure of patrons.

Stop-over privileges will enable excursionists to visit places of summer sojourn along the Atlantic Ocean. Long Branch, Cape May, Asbury Park, Atlantic City, Ocean Grove and resorts on the New Jersey Coast are on the Pennsylvania lines, and may be reached at slight expense from Philadelphia and New York by daily excursions thither during the season. Historic scenes in Philadelphia, including Independence Hall with Old Liberty Bell and numerous interesting relics, the United States Mint, Masonic Temple, Fairmount Park, the site of the Centennial, may be visited within the stop-over limit.

Returning excursionists may make the trip over different routes to be selected at the time tickets to Boston are obtained. By this arrangement the return journey may be made via the Hudson River, Niagara Falls, and other attractive places. If excursionists wish to reach home in the most expeditious manner, they should obtain tickets with return portions reading over the Pennsylvania Lines. When big crowds break up and the rush for home commences, it should be remembered the Pennsylvania lines always meet all the requirements and handle passengers expeditiously and satisfactorily.

Excursion tickets to Boston account the Knights Templar Conclave will be sold to all applicants at ticket stations on the Pennsylvania Lines from Aug. 19th to Aug. 25th, inclusive. One-half the excursion rate will be charged for tickets to be used by children under twelve and over five years of age. Connecting railways will also sell reduced rate tickets to Boston over these lines. Information concerning rates, time of trains and other details will be promptly furnished applicants to nearest Pennsylvania Line ticket agent, or may be obtained by addressing F. VAN DUSEN, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Excursion to Niagara Falls Aug. 14th via the Nickel Plate Road.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $84.00

EXPENDITURE.

Previously used $16.70

Reduced Rates.—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile. Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Hanes, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent. Pittsburgh, Penna.

G. A. R. AT LOUISVILLE.

The rate to Louisville, Ky., for the Twenty-ninth National Encampment of the Grand Army of the Republic will be based on One Cent per Mile from Ticket Stations on the Pennsylvania Lines. Excursion tickets will be sold at that rate September 8th, 9th, 10th and 11th, 1895. The return limit will cover sufficient time for an extended sojourn, and will be ample for side trips. Southern Railways are expected to make special rates to historic places, and to commercial and industrial centers, enabling visitors to see the South at slight expense. Low rates have already been arranged for the Chickamauga National Military Park dedication which takes place shortly after the Encampment at Louisville closes. Excursion tickets to Chattanooga for the dedication will be sold over Pennsylvania Lines Sept. 16th to 19th, inclusive.

Special arrangements may be made by Posts desiring to go in a body, or parties of friends wishing to travel together can be satisfactorily accomodated if they will kindly make their wants known to the undersigned. Valuable information will be cheerfully furnished applicants, and any required aid in shaping details will be promptly extended. It will pay to investigate. C. L. KIMBALL, Ass't Gen'l Passenger Agent, Cleavland, Ohio.

Special Announcement.

We have secured a limited number of copies of "Letter to a Friend." This is our old and popular favorite, a 32 ago tract, telling of the Covenants of Promise, and their connection with the One Hope, the One Faith, and One Baptism Written by Mrs. C. S. Woodruff. Price 10 cents, 12 for $1.00 post paid. Send soon, for they will not last long.

Low Rates to Linwood Park, Vermilion, O., are offered during the summer months by the Nickel Plate Road. A delightful summer resort. Aug. 31.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1650. 3. Immateriality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 9 cts.

FOUR PAGE TRACTS.

9 10c; 2 for 15c; 7 for 25c; 50 for 90c.

State of Man & Death.

Life and Death. A concise statement as a contrast of the two sets of these terms, to-wit, the Theological and Bible sets.

Can you Believe a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Clar. Stanley. The above is the title of a 16-page tract. Price 5c. each, 13 for 50c., 25 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of testimonies upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Geo. Eichler. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Unity of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with thirteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.20

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 50 cts.

Catechism of the Bible. For the use of our childre at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.50; 60 for $3.50. Free to those not able to pay. Send to the office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper-covers, and sells for 12cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn. Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Rossville, Ill.
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C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:14pm	For St. Joseph.	
No. 54, ex. Sun.	10:30pm	for	"
No. 58	2:31am	"	"
No 56 daily	5:40pm	"	"
No. 60 Sunday only	8:16am	"	"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	5:25am	For Terre Haute.	
No. 53, "	12:50pm	"	"
No. 55 daily	4:13pm	"	"
No 57 ex. Sunday	7:37pm	"	Logansport
No. 59 Sunday only	9:10pm	"	"

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Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 836 Wood and A. s., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobilo, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1015 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Bliss Avenue, Ft. Lockport, N. Y. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visitors be there also the welcome Pastors residence 84 Huntington Street.

The Church of God has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, and Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ics east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have 20 regular preaching. Jason Weller Elder; Sarah S. Lee, Clerk.

At Alma, Neb. Sunday school every Sunday at R. Haney's house at 2:30 p. m. followed by services at 3:00. All are welcome.

The Church of the Blessed Hope of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry stops from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address brother George Kaffe, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scio Ile Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Rev. W. W. Jaquith. 2nd Sunday, sermon by Rev. Edwin Grant. 3rd Sunday, sermon by Rev. W. L. Morris. 4th Sunday. Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Rowmar Hall, on Willoughby Avenue, near Bedford.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 758 Wilson ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 A. M. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school House, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholle Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria B. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Gladstone every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Wood as I except when they are evangelizing. Brethren McBride, Watson and Byrd have the regular preaching. The Church at Rabbit Creek is presided over by Bro D. C. Chase.

IMPORTANT NOTICES.

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Wooster	11 31	1 46		8 55	
Mansfield	12 27	2 46		9 55	
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Plymouth	6 08	8 57	1 45	1 00	
Grovertown			2 15	1 30	
Hamlet			2 30	1 45	
Davis			2 45	2 00	
Hanna			3 15	2 30	
Wanatah	6 38	9 17	3 30	2 45	
Valparaiso	7 21	9 59	4 15	3 30	
Wheeler			4 30	3 45	
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Hobart	5 05		4 05	4 05	6 05
Wheeler	5 08		4 08	4 08	6 08
Valparaiso	5 24	4 30	4 24	4 24	6 24
Wanatah	5 37		4 37	4 37	6 37
Hanna	5 42		4 42	4 42	6 42
Davis	5 46		4 46	4 46	6 46
Hamlet	5 50		4 50	4 50	6 50
Grovertown	5 54		4 54	4 54	6 54
Plymouth	6 12	5 15	5 12	5 12	7 12
Bourbon	6 25	5 30	5 25	5 25	7 25
Etna Green	6 31	5 36	5 31	5 31	7 31
Warsaw	6 50	5 55	5 50	5 50	7 50
Mentone	7 00	6 05	6 00	6 00	8 00
Atwood	7 10	6 15	6 10	6 10	8 10
Leesburg	7 15	6 20	6 15	6 15	8 15
Columbia City	7 30	6 35	6 30	6 30	8 30
Arcola	7 50		6 50	6 50	8 50
Ft Wayne	8 40	7 45	7 40	7 40	9 40
Van Wert	10 10	9 15	9 10	9 10	11 10
Lima	11 50	10 55	10 50	10 50	12 50
Bucyrus	1 30	12 35	12 30	12 30	2 30
Crestline ar.	1 55	12 55	12 55	12 55	2 55
Mansfield	2 40	1 40	1 40	1 40	3 40
Wooster	3 40	2 40	2 40	2 40	4 40
Mass'llon	4 30	3 30	3 30	3 30	5 30
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Valparaiso	11:16pm	10:07am		11:30am
Wanatah		10:21am		11:45am
Knox	12:12am	11:00am	4:04pm	1:35pm
Argos	12:52am	11:44am	4:37pm	2:31am
Crystal Lake	2:35am	1:30pm	6:19pm	4:13pm
Ft Wayne	5:35am	4:10pm		
Buffalo	4:25pm		5:20am	

TRAINS GOING WEST

Buffalo	12:30pm		8:25am	Local Ft
Cleveland	7:00pm	6:00am	10:35am	
Ft Wayne	2:05am	1:10pm	5:40pm	7:00am
Argos	4:36am	3:39pm	5:53pm	9:55pm
Knox	4:52am	4:01pm	6:28pm	10:07pm
Lake Bank'n		4:20pm		11:19pm
Valparaiso	5:20am	4:59pm		12:45am
Hobart	5:36am	5:15pm		1:00am
Hammond	6:01am	5:40pm		1:25am
39th Street				1:40am
Chicago	7:25am	7:07pm	9:20am	

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The Restitution.

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Poetry.

Work and Wait.

[illegible]

"My flesh resting in hope."

My days are in the yellow leaf,
The flowers of life are dead or dying;
Nor fruit nor blossom more is mine,
And I am standing, withering.

"My flesh resting in hope."
The heaven and earth may pass away,
The earth is thine—I rest in mine."

While I can hear spoke a breath had stirred
His dumb grave-clothes, like a mound of sand,
And I can see between the cypress boughs
A crowning star that is the morning star,

I can wait. I hear the night-bird sing,
And the dawn cometh after night to me.
I can wait. I can see the light of day
Forever and forever in the sky.
And never can fail in vain to Me.

A weighing hope I cannot still, I keep
My watch among the withering leaves of life;
While I can hear the wind that kissed the rose
Whose fragrance now is borne on it, and feel
Its dewy coolness on my brow,
And make the spirit of it mine,

Man can but work; God can create.
For they who work, and watch, and wait,
There is a reward through it come late.

I can wait; heaven hears and hears
The heart and thanksgiving in silence
An answer to thy doubt and fear.

He looked, and he! a cloud-dispersed star,
With trailing vapor and flames afar,
Was rushing like a burning star.

And every thorn-bush and plain
Was rising up to meet the rain
That came to reclaim the field with grain.

And on the cloud he saw again
The covenant of God with men,
Bewritten with his rainbow pen:

"Seed-time and harvest shall not fail,
And though the gates of hell assail,
My truth and promise shall prevail."

Original.

PSALM. 72.

73 COM. VER.

1. Asaph's psalm. How good is God to Israel and to the upright in heart.

2. But my feet were in a little of having tottered, my steps within a few of having given out.

3. Because I became envious of the transgressors while beholding the peace of obdurate-sinners.

4. Because there is no denial in their death and there is steadfastness in their scourging;

5. They are not in men's experience of weary-toil and in the midst of men they will not have been scourged.

6. Therefore haughty pride gets control of them; they put on their iniquity and irreverence like an outer-garment.

7. Their iniquity will come out as though from fat; they have passed through in a *state of heart:*

8. They have purposed and talked in a wicked way; They have talked injustice in respect to that which is high;

9. They have placed their mouth in the heavens and their tongue hath *gone through* upon the earth.

10. Therefore my laity will return here, and full days will be found in them:

11. And they have said, how doth God know, and is there comprehension in the Most High?

12. Lo these, the obdurate-sinners and those who are flourishing *forever* (as long as they live isn't it here?) have got possession of riches;

13. And I said, surely in vain have I justified my heart, and washed my hands in acts of acquittal,

14. And been scourged all the day long, and reproof hath been mine in the morning, is it not so?

15. If I had said in this wise, lo I should be faithless to my agreement with the generation of thy sons.

16. And did I undertake to comprehend, this was a weary task in my sight,

17. Until I went into the sanctuary of God, until I understood in respect to the last things: moreover that, because of their deceptive-ness, thou hast made them fall down when they have been lifted up.

18. How have they become in the way of desolation. Suddenly have they been done away; They have perished because of their transgression;

19. Like a dream when one hath awakened, O Lord, thou wilt accept their image naught in thy city:

21. Because my heart hath been made to rejoice and my inmost thought to have been changed.

22. Even I myself had been accounted for naught and did not know, had become brutish in thy estimation.

23. Even though I was constantly in an intimate relation to thee, Thou didst hold my right hand;

24. In thy counsel thou didst guide me, and with glory didst take me to thyself.

25. For what I have is in the heavens and from thee what I have desired upon the earth;

26. My heart hath failed and my flesh. *Th.* God forever is the God of my heart and my portion.

27. Because those who make themselves to be far from thee will perish; Thou hast destroyed every one who goeth away in harlotry from thee.

28. But it is a good thing for me to cleave unto God, to place my hope in the Lord, that I may have declared all the praises in the gateways of the daughter of Sion.

PSALM 74 (74 COM. VER.)

1. Asaph's (psalm) for understanding. Why hast thou thrust away, O God? Is it final? Why hath thine anger become wrath against sheep of thy pasture?

2. Remember thy synagogue which thou didst acquire of old; the sceptre of thine inheritance which thou didst redeem, this Mount Sion in which thou didst pitch thy tabernacle.

3. Lift up thy hands at length against their acts of haughty-pride, against all that the enemy hath done wickedly unto thy saints.

4. Those who hate thee have even boasted in the midst of thy festival; They have set their ensigns as signs.

5. And have not known that they were in the entrance to above; as though in a forest of trees have they cut their way with axes: the doors thereof at the same time; with battle-ax and hammer have they broken them down:

7. They have burned thy hallowed-place with fire to the ground; they have desecrated the tabernacle for thy name;

8. They have said in their heart, the kindred of them together, Come hither let us cause the festivals of the Lord to cease from off the earth.

9. Our signs we do not see; there is no prophet any more; and he will not recognize us any more.

10. How long, O God, will the enemy reproach? Will the adversary provoke thy name? Unto the end (or utterly)?

11. Why dost thou turn away thy hand, even *thy right hand* from the midst of thy bosom utterly?

12. But God was our king before an animate-age; He wrought salvation in the midst of the earth;

13. Thou didst control the sea with thy ability: Thou didst break the heads of the dragons upon the water;

14. Thou didst break the heads of the dragon; Thou didst give him to be the food for Ethiopean hilles;

15. Thou didst rend open fountains and torrents; thou didst dry up rivers of Ethan;

16. Thine is the day and thine is the night; Thou didst fit up a sun and a moon;

17. Thou didst create all the boundaries of the earth; Summer and winter thou didst create;

18. Remember this thy generic creation; an enemy hath reproached the Lord, and a fury without sense hath provoked thy name.

19. Do not give to the wild-beasts a soul of thy confession unto them; Do not utterly ignore the souls of thy needy ones;

20. Look on thy covenant, because the darkened places of the earth have been filled with houses of transgressions.

21. May the one who hath been humiliated and put to shame not have been turned away: A beggar and a needy one will praise thy name.

22. Arise O God, justify thy right: Remember how thou hast been reproached all the day long by one without sense;

23. Ignore not the voice of thy supplicants: May the contempt of those who hate thee have a candle constantly unto thee.

PSALM 75 (75 COM. VER.)

1. Unto the end: Do not destroy: Asaph's psalm for an ode.

2. We shall confess unto thee, O God, we shall confess and invoke thy name: I shall discourse of all thy wonders.

3. When I shall have attained an appointed time, I shall judge uprightly: (when)

4. The earth had dissolved and all who inhabit it I stand up the pillars thereof. Interlude.

5. I said unto the evaders of law evade not, and to those who were sinning, exalt not your horn.

6. Lift not up your horn on high; Talk not iniquity against God;

7. Whatever it may be whether from outgoings (the east) or settings (the west) or from desolate mountains:

8. Because God is judge: This one he humbleth and that one he exalteth.

9. Because there is a *cup in the* Lord's hand full of undiluted wine, a mingled potion, and he hath inclined it from this ele to that; but the lees thereof he hath not emptied out; all the obdurate-sinners of the earth will drink them.

10. But I shall be glad forever, I shall exult the God of Jakob; and all the horns of the obdurate-sinners I shall break, and the horns of the justified one will have been lifted up.

PSALM 75 (76 COM. VER.)

1. Unto the end: Among hymns; Asaph's psalm: An ode unto the Assurion.

2. Well-known in Judaia is God; in Israel great is his name.

3. And his place hath come to be in peace, and his dwelling-place in Sion.

4. There hath he broken the controlling-powers of the bows, shield and sword and war. Interlude.

5. Thou wilt enlighten wondrously from an age-lasting (eternal?) mountains.

6. All those without understanding in their heart have been disturbed: They have slept their sleep, and all the prominent-men of wealth have found a thing in their hands.

7. At thy rebuke, O God of Jakob, those who mount upon the horses have sunk into slumber:

8. Thou art to be feared and who will withstand thee before thy wrath.

9. Thou didst listen judicially from out the heavens; earth feared and became silent.

10. When God arose in a judicial way to save all the meek in heart. Interlude.

11. Because man's consideration will confess unto thee and a remnant of consideration will keep festival unto thee.

12. May ye have vowed and paid unto the Lord our God: All those round-about him will bring votive-gifts:

13. Unto him who is to be feared and who taketh away the spirits of rulers, to be feared as compared with the kings of the earth.

PSALM 76 (77 COM. VER.)

1. Unto the end: For Idithoun: Asaph's psalm.

2. With my voice I cried unto the Lord, and my voice was unto God, and he heeded me;

3. In my day of tribulation I sought out God; with my hands in the night before him and I was not deceived; My soul refused to be comforted;

4. I remembered God and was made to rejoice; I reflected and my spirit became dejected. Interlude.

5. All my enemies had taken my wakefulness by anticipation; I was terrified and did not talk;

6. I reasoned about ancient days and I remembered years of an age, and reflected with my heart I reflected in the night, and I stirred up my spirit:

8. The Lord will not thrust away for the animate-ages will be, and will he not repeat being *selected* again?

9. Nor cut off his mercy from generation and generation?

10. Or will God ignore being pitiful, or withhold in his wrath his feelings of pity? Interlude.

11. And I said now have I ruled myself; This change is of the right-hand of the Most High.

12. I remembered the works of the Lord; because I shall have recalled thy wonders from the beginning;

13. And I shall meditate on all thy works, and reflect on all thy devices.

14. O God, in the sanctuary is thy way. What God is great as our God?

15. Thou art the God who doeth (is the author of) wonders: thou hast made known thy ability among the lattes:

16. Thou didst redeem thy laity with thy arm, the sons of Jakob and Joseph. Inter ode.

17. Waters saw thee O God, waters saw thee and were afraid, and abysses were terrified,

18. With a fullness of a sound of waters; the clouds gave voice; yea indeed thy bolts go their way through,

19. There's a voice of thy thunder in an circuit; Thy lightning appeared to the inhabited; the earth shook and trembled.

20. In the sea is thy way, and thy paths in many waters; and thy footsteps will not have been apprehended.

21. Thou didst guide thy laity like sheep as it were at the hand of Mouses and Aaron.

COMMENT.

The gist of the 72nd psalm is as indicated in the heading, the goodness of God to Israel in leading him even when unconscious of the established relations, as clearly brought out in the 22nd and 23rd verses. The contrast is drawn between the condition both here and hereafter of the justified and the obdurately wicked. The goodness of God is emphasized even in his preference for Israel. Of course God's predestination is assumed throughout the psalm as a definite and well understood thing and as unquestionably wise and proper. Even the recipient of the blessing does not *at first* seem to be conscious of the choice and the leading. This sort of reasoning in accord with the numerical significance of the psalm, the 72nd completeness of *choice* and completeness of acceptance and confession on the part of the recipient Israel as personified in the singer, who is speaking in the spirit of the Christ for the *redeemed* of humanity.

The 73rd psalm has the heading "For understanding" which I interpret to mean that it is designed to give understanding to the reader in some way of course understanding in *spiritual* things meant. The number would indicate *completeness* of some sort not *perfection* of any sort and being a ten times seven would be *conjunctive* and emphatic. The 3 or third would indicate a harmony of the first order or a *first* spiritual *perfection* of some sort. What do we find as we read? [illegible] to keep the things one gained in [illegible] people as of Israel's declension [illegible] even to the turning [illegible] love-place to the go[illegible] and [illegible] "the desecration of the [illegible] [illegible] Christian [illegible] [illegible] name?" Strange we [illegible] not discerned. But we [illegible] see! There is no prophet any more [illegible] and he will not recognize us any more." Mal. [illegible] Christ [illegible] [illegible] Mal. iii. 17. Ps. lxxiv. 20 verses give us a specimen of sublimity in thought and expression, which is unparalleled in other portions of the Scriptures.

[illegible]

Selected.

Hints From Dear Lucy.

Every thing which God permits can be made useful. These things which seem most unpleasant and grievous to be borne, may prove blessings be sources of benefit. Especially is the [illegible] of the false friends and evil-speaking with which the people of God are often vexed. From the stinging nettle may be plucked some fragrant flower. "If any one speaks ill of me," says Epictetus, "consider whether he hath truth on his side; and if so, reform thy life, that his censures may not affect thee." Like Anaximander, who, when told that the very boys laughed at his singing, said, "Ay then I must learn to sing better."

If, on the other hand, men are assailed by falsehoods, they need give themselves little concern about it. A good reputation is not to be gained by mere talk. As the proverb says, "You will never make your mouth sweet by saying sugar." There must be some substantial ground on which reputation can rest. Gold is gold, whether on a peasant's brow or in the gutter, and a righteous character retains its excellence whether unveiled on high, or trampled to the earth. And if a man will patiently serve his God, amid the reproaches of his enemies, the shade of slander will blow aside, and reveal the true proportions of the child of God. It may take months, or years; and the stain of lying tongue inflicts may not be blotted out in this world. The perfect vindication of the aspersed may not be accomplished *till the judgment day; but sooner* or later, God will surely manifest the right, honor the guiltless, and hide the godly in the secret of his position from the strife of tongues, while lying lips are hushed to silence in the dust.

And it is not well for us to fret ourselves because of evil doers, or evil sayers. Conscious stress of innocence is a token of strength; and if the world beholds us keeping steadfast on our way, regardless of the strife of babblers and the smear of slanderers' tongues, they will soon conclude that as we are not disturbed about the flying talk, they certainly have no reason for disquiet. But if we are fretted and chafed at evil reports, and if we spend our time hunting and chasing them, others will interpret our restlessness as a token of weakness or guilt. The policy of masterly inactivity is *frequently* the best under such circumstances. Lies thrive amid contention, and where one is contradicted, a half dozen more will be told. It is better to do like the Irishman, who, when his brother had "treed" a skunk in a hollow stump, and was preparing for a vigorous onslaught, gathering from some source an idea of the results of such warfare, said "Come away, Jamie, come away! and let the nasty crathur alone. He'll stink himself to death." Many a slanderer, left thus to his own loathsome associations, soon finds his level so low that none will heed his words, or do him honor.

When Plato was told that one had many enemies, who spoke ill of him, he replied, "It is no matter. I will live so that none will believe them." A good life is the best answer to an evil report; and a consistent one is the best protection against the vexing power of a tongue's words. If lies could kill God's servants, they all would have been dead long ago; and if murder could have crushed out God's work, it would have been extinguished in ages and generations past. He who takes the cause of Christ and chooses his reproach, must rest on upon receiving the portion of the master's heritage. "Woe unto you when all men speak well of you; for so did their fathers to the false prophets." "Blessed are ye when men shall say all manner of evil against you falsely for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven." No person was ever so foully slandered as the Son of God. They hated him without a cause, and their reproaches against him were perpetual grievance and bitter. And yet when false witnesses awaited him, and multitudes clamored for his blood, "as a lamb before a shearer is dumb so he opened not his mouth."

If, then, men shall say evil of us falsely, we may let it pass unheeded; but if truly, let us reform and profit by their criticisms, whether they be our friends or our foes. When Plato was told that an intimate friend had spoken ill of him, he replied, "I am sure he would not do it if he had not some reason for it." Such a spirit prepares us to gather profit from the reproof of friends, and the reproaches of enemies, to pluck sweetness from the slanderer's sting, and like Sampson of old, gather honey from the carcass of the lion who roared against us to destroy us.

Is It True?

Is it true that God's people are to go to heaven and live eternally, when his word so plainly says, "the meek shall inherit the land and dwell therein forever? See Psa. xxxvii; Prov. ii: 22; x: 30; xi 31; Isa. ix: 20; Matt. v: 5; Rev. v: 10.

Is it true that the wicked are to live in a state of endless suffering and blaspheme God, when the word unmistakably says, "the soul that sinneth it shall die," and that there shall be no more pain, neither sorrow nor crying, for the former things are passed away? Ezek. xviii: 4; Rev. v: 11 13.

Is it true that Christ is the all-powerful Jehovah, when he himself has said that "My Father is greater than I?" John.

Is it true that Christ will never again come to this world when he has said, "I'll go away, I will come again? And that he shall so come as he went away? Personally. See John xiv: 1 4; Acts i; 11.

Is it true that dead men are capable of more wisdom and intelligence than the living, when Solomon says, "the dead know not anything? Eccl. ix: 5 10.

Is it true that mankind live again without a resurrection, when Paul says, "What advantageth it me if the dead rise not, let us eat and drink for to-morrow we die?" 1 Cor. xv.

It is plain, then, that Christ will come again, that the Saints shall inherit the earth, and that the reward will be given when they are raised from the dead at the last trump. There is therefore an object in his coming, and in the resurrection.—*H. V. Reed.*

Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable if it were worth the while, but they take it as a young heir takes his estate, who says: "I shall build me a modern house to live in, but I'll keep the old castle as a ruin; and so they have some scientific or literary house to live in, and look upon the Bible as a romantic ruin of the past.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, AUG. 28, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

EUROPE sentenced herself to fifteen hundred years of priestcraft and restored paganism, the result forgetting the lessons of primitive Christianity.

REV. JOHN FOORE has decided to leave Kansas and go to Tempe, Arizona, where he will make his home. He will preach near that place the first Sunday in September.

BISHOP HAMPDEN says "The notion of the separate existence of the soul has so incorporated itself with theology that we are apt at this day to regard a belief in it as essential to orthodox doctrine. I cannot, however, help viewing this popular belief as a remnant of scholasticism. I feel assured that the truth of the resurrection does not rest on such an assumption."

"I AM returned unto Zion, and will in the midst of Jerusalem: and Jerusalem shall be a city of truth, and the mountain of the Lord of hosts the holy mountain. There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age: and the streets of the city shall be full of boys and girls playing in the streets thereof. And I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem." So speaks *the God of Abraham in the* 8th of Zechariah, of Zion as it will be." And it is in vivid contrast with what the *Sunday Companion* says about Jerusalem now: "It says there are no lecture rooms, or places of amusements, no street bands, no minstrels, no newspapers, no printing presses, no bookstores, no cheerfulness, no life; no one sings, dances, or laughs in Jerusalem, and even the children do not play."

Bishop Lowth.

in his lectures on Hebrew Poetry, p. 78, says "That which struck their senses they delineated in their descriptions: We find there no exact account, no explicit mention of immortal spirits." A very significant testimony! This testimony is the more important, since the Bishop considered that the immortality of the soul, as a disembodied existence, was a doctrine known to, and acknowledged by the prophets; and he accounts for their uniform silence on this subject, "Because they had no clear idea or perception by which they might explain where or in what manner it existed; and they were not possessed of that subtility of language which enables men to speak with plausibility on subjects abstruse and remote from the apprehension of the senses, and to cover *their ignorance with learned* disputations. The condition, the *form*, the *habitation* of *departed* spirits were therefore concealed from the Hebrews, equally with the rest of mankind. Nor did revelation afford them the smallest assistance on this subject."

The learned Bishop acknowledges that the writings of the prophets contains "no explicit mention of immortal spirits,"—that they never alluded to disembodied spiritual existence, and that revelation did not afford them the smallest assistance on this subject." Ought not he to have explained the reason why he thought it was the doctrine of the prophets? What other source of information had he? By what process did the Bishop arrive at this conclusion? The sacred writers said nothing about immortal spirits, therefore they believed in them; strange logic that? Ought not the negative premise to be connected with a negative inference, so as to read, "that since the sacred writers have *said nothing* about the doctrine, the probability is that they knew nothing about it? Besides when they refer to the departed are not their thoughts directed *downward*—not upwards? Do they not point to the grave as the *residence* of dead loved ones?

F. Max Muller.

The eminent Philologist, in an article on the Immortality of the Soul, in the New York *Morning Advertiser* says we possess no more materials for the satisfactory treatment of this problem than did the sages of Egypt, Palestine, India, Persia and Greece, and therefore we are not likely to see further than they, or our arguments if only to be more explicit or more persuasive than Socrates, Plato or Paul. He speaks of "holy books that have much to say respecting the nature, origin and destiny of the soul, and books if anything more can be said to or against its immortality, since it is that most of such profound learning and research should begin with the *assumption* that more less what theology styles his soul, and endows it with faculties which, to all intents and purposes constitute it the *man proper*. Starting with this unwarrantable assumption it is no wonder they ask, "shall we ever know anything about the soul after the death of the body?" They sit at the feet of heathen mythology and seem utterly unable to get out from under its influence. Why do they not study man,—they find him for themselves? And as they must admit that the inventor and builder and operator of a machine knows more about it than any one else, why do they not take their problems to the Great Being who formed man, ask him of what material he was formed, and what the *purpose* for which he was formed, and what *function* of his organs, and the tenure of his existence? The fact is, men of scientific attainments are trying to get along without taking God into their confidence. They bend every energy to show their independence of him as a rule and even when compelled to acknowledge themselves baffled, their pride and conceit forbid them to ask counsel of God. But it is quite evident in this case that Muller caters to popular opinion somewhat before daring to speak scientifically upon the soul. After this he goes on to show that all philosophy must in the end become a philosophy of language. To understand the Old Testament we must learn Hebrew; to appreciate Shakespear we must know English, and to understand something about the soul we must be somewhat acquainted with the language of philosophy. Before we say the soul *is* or is not immortal, we must say what we *mean by* the word soul. Before we use it and reason about it we ought to try to find out whence the word came to us and how it first arose. Words for soul have been at first words for the visible or tangible wind, or the breath issuing from the mouth. They became gradually divested of their visible attributes till they were brought to mean the vital breath, or something striving within us,—something of which breath was the visible sign, and when this breath of life also had been discovered as *something accidental*, something that comes and goes, then, what remained—that which was not breath or anima, but of which anima, as living breath formed only an attribute, was singled out and signed by its own name, whether *psyche*, or *thymos*, or *soul* or *anus*, all having meant originally breathing or commotion. He said, too, that "our knowledge by means of words,—that we know not even a stone, tree or animal; that our whole world as really known—that is conceived by us—is the creation of language,—many words are certainly imperfect and misleading. The words for soul have played us many tricks. A man speaks of *his* soul, but who or what the possessor of a soul could be, we ask in vain. The soul may be said to possess the ego—not the ego the soul. It is difficult to frame a word for soul. The best name I know of is the Sanscrit name *atman*, which means *self*. This *atman* is not the ego. It is far behind it, and while the ego has a beginning and an end and is the result of circumstances, the *atman* is not, but is and always will be itself only. We must accept this *atman*. This self or the soul as something of which we know that it is." Then the learned man calls this a most marvelous concep. of our whole mind, for the soul being that which *is*, is at the same time that without which nothing else can be. It is that in which our body, breath, life, heart, minds and intellect reside; in which in fact we live and move and have our beings."

It is true the great philologist mentions Paul in connection with Plato as of *equal* authority, but soon shows his preference for the latter, and other heathen philosophers who had to grope their way dimly without a ray of divine light. So it is not surprising to find him asserting his belief at the end of his article, that the souls toward which he looks drawn in this life, are the very souls whom he knew and loved in a former life, and that the souls that rebel now here, are the souls that earned his disapproval. He says this is *old wisdom*, for thousands of years ago an Indian sage when parting from his wife, told her in plain words, "We do not love the husband in the husband, nor the wife in the wife, nor the children in the children. What we love in them, what we truly love in everything, is the eternal *atman*, the immortal *self*," and then our great author closes by saying, "and as we should add, the immortal God, for the immortal *self* and the immortal God must become." This last remark is in line with a statement that antedates the Indian sage, "Ye shall be as gods." Truly orthodoxy must be reduced to great straits when they have to press into service such defenders of the *foundation* of its system as Max Muller.

Selected.

The Harvest Feast.

"Three times in the year shall all thy males appear before the Lord." was a law to Israel. It was a law which, like all other of God's rules, advantaged the Jew. For though God places the glory of his own name in the forefront when he reasons concerning his acts and purposes, we are also taught that God's glory is man's good. There is to speak reverently, no selfishness in Jehovah's self-love. He is the center of all good, and so every thing which is God-ward is good-ward for all who lie within the circle or current of such tending. Hence Israel could cry "Help us, O God of our salvation, for the glory of thy name; And deliver us, and purge away our sins, for thy name's sake." Psa. lxxix. 9. He was the head and heart of their commonwealth, and, so long as they abode in him, they had perfect health, and all the pleasures of the same, socially politically, and religiously. Everything, therefore, that he prescribed for his own pleasure would be the best possible experience for the individual atoms of the Israelitish body "And the Lord commanded us to do all *these* statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day." Deut. vi. 24.

Some men have reasoned as though God's law was a heavy burden enslaving the people. But on the contrary "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; in keeping of them is great reward." Psa. xix. 7-11. Such would be the estimation of every true-hearted (or "inward") Jew, and so would they account the obligations of the law in such cases as this, of having to appear before the Lord. It was a high honor done to them. The Mighty God, Lord of heaven and earth, was their King. To present themselves before him was *therefore a greater privilege* than for us to be summoned to the presence of an earthly monarch. If it is so honorable to be presented at court," how much greater the honor to appear before the Lord. And so it was esteemed. "Blessed is the man whom thou choosest, and causest to approach thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." Psa. lxv. 4.

The occasions on which they had this privilege were from the nature of the case festivals, *i. e.*,

1. The feast of unleavened bread.
2. The feast of first-fruits.
3. The feast of tabernacles.

Of this last and greatest it is that we propose to treat.

The seventh month was made particularly the Lord's month. The first day was the sabbath, or day of blowing the trumpets, a memorial of the Lord's promised help. The sounding of the silver trumpets would be a means of reaching Israel to "have faith in God," for the Lord had connected a promise therewith. Num. x. 9, 10. This day was a holiday. Then, on the tenth, was the Day of Atonement, a solemn sabbath of confession and humiliation before God. In the following week, or five days after their reconciliation for the sin of the year, began the fifteenth day) the week of chief festivity, the holiday week.

This was the Israelitish Harvest Home, the crowning of the year. Seven weeks before they had the Feast of Pentecost or the First-fruits, when they had plucked the ripening corn and fruit, and brought it to the palace of Jehovah their King, as the tribute or the fee to the Lord of the land. "Thou shalt take of all the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, 'I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.' And the priests shall take the basket out of thine hand, and set it down before the altar of the Lord thy God." In this action and speech there was a plain testimony of an understanding faith, as well as a recognition of the divine Lordship. Still more so was it in the second address, which combined gratitude with duty. "And thou shalt speak and say before the Lord thy God, 'A Syrian ready to perish was my father, and he went down into Egypt, and sojourned with a few, and became there a nation, great, mighty and populous: and the Egyptians evil entreated us, and afflicted us and laid upon us hard bondage: and when he cried unto the Lord God of our fathers, the Lord heard our voice, and looked on our afflictions, and our labor, and our oppression: and the Lord brought us forth out of Egypt with a mighty hand, and with an out stretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, a land that floweth with milk and honey. And now, behold, I have brought the first-fruits of the land, which thou, O Lord, hast given me.' And thou shalt set it before the Lord thy God: and worship before the Lord thy God: and thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou and the Levite, and the stranger that is among you." Deut. xxvi. 2-11.

But now had arrived the time for the holiday. The corn was cut and housed, the grapes were trodden and bottled—the raisins, figs, citrons, pomegranates, were dried and stored. After toil comes rest; and no better rest can be found than the rest of God, the rest of joy and gratitude to the Giver of all good, when work is done. Surely it is such rest as this "which remains for the people of God." Heb. iv. 9. Not a millenary sabbath, but the Harvest Sabbath of completed work, when all the toiling creation will have ingathered its crop all saved and safe.

The Lord is the *fountain* of all joy; apart from him is no pleasure. The excitements of revels are joyless—the laughter of fools. Depraved minds seem to get some titillation from drunkenness, wantonings, and such like, as we all have seen when our festive jaunts have been marred by the presence of men whose only idea of a holiday trip was sottish boozing. How wide apart from this is real pleasure. To experience this the foundation must be laid in Divine worship. The "seven days' solemn feast to the Lord" would be the essence of joyful emotion. So the Captain of Israel's salvation prescribed at the first. "Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose; because the Lord thy God shall bless thee in all thine increase, and all works of thine hands therefore thou shalt surely rejoice." Deut. xvi. 13-15. And so also the penitent-returned Judah experienced it in the great day of their law-reading. Neh. viii. 9-18. "Nehemiah, Ezra the priest, and the Levites that taught the people, said, 'This day is holy unto the Lord your God; mourn not, nor weep.' For all the people wept, when they heard the words of the law. Then he said unto them, 'Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.' So the Levites stilled all the people, saying, 'Hold your peace for the day is holy: neither be ye grieved.' And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them. And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law. And they found written in the law which the Lord had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month. And that they should publish and proclaim in all their cities, and in Jerusalem saying, 'Go forth unto the mount, and fetch olive branches, and myrtle branches, and palm branches, and pine and branches of thick trees, to make booths, as it is written.' So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according unto the manner."

This worship of the Lord the King would like all his other regulations, conduct to more than one means of profit. The health of body and mind would be wondrously benefited by this picnic feast. We go for a few days at times to the seaside for the good of our health, and, perhaps, after a short expensive sojourn, come back wearied and sick. Our pleasure has mostly been marred by wet weather, by fashion's senseless demand, by crowded inconveniences. But Israel's week of rest was of another order. All the land had a holiday at one time. This saved all the distractions of mind as to how the work was getting on in the master's absence. Then there was no fear about the weather—it was certain to be fine. No expense for lodgings all lodged alike in the open air. This bivouac in the open field, or on the house-top, would be a wondrously pleasant change. How passing fair would be Jerusalem then! The brick and stone would seem to have budded and blossomed, and shot forth branches, so crowned and wreathed would every wall appear; and street and square would have a gala dress, from the serried ranks of summer-houses planted throughout them. All green or brown, and fragrant with the health-giving scent of pine, myrtle, palm, olive, and cedar.

If we read those wonderful marching songs or psalms (cxxi.-cxxxiv.) we can form some idea of the people as they went up to keep these feasts. Some of them have a minor tone of sorrow in their music, befitting the Fasts of the Atonement, and the like, but most of them are to the firm note of the faith, or of the trumpet key of experienced joy. The songs of a nation are the interpreters of its character, as well as the educatory means of development. With far greater spirit stirring power than the "National Anthem." "Auld Lang Syne," &c., would.

"O, how good when they visit each other,
Let us accept the Lord's kind invite,
And not be slack within thy walls to be
meeken."

or,

"Behold how good and pleasant a thing it is
For brethren to dwell together in unity."

have moved the hearts of Israel's men and boys, women and children, as these days came round, and they made holidays thus.

But health and pleasure are only part of the good. The brotherhood of the nation would be greatly promoted the citizen would meet and welcome his country cousins, friends or strangers. A common bond of interest would unite all the people; especially so in view of the purpose of this festivity, as the Lord's rent day. The tenant was come to give an account of his farm, and how he paid the rent to the Lord's Receivers—the Levite, the stranger, the orphan and the widow. "When thou hast made an end of tithing all tithes of thine increase the third year, which is the year of *tithing*, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled; then thou shalt say unto the Lord thy God, 'I have brought away the hallowed thing out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them: I have not *eaten thereof in my mourning*, neither have I taken away thereof for any unclean use, nor given thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.'" Deut. xxvi. 12-15. Better than thousands of compulsory poor's rates would be the crop-tithings thus spent and accounted for. The re-introduction of the feast of harvest indicates the end of this mischievous imposition. When the maintenance of the poor will be again as then, charged upon the produce of the land, doubly blessed will be this ailment, the giver receiving the larger share of pleasure, in heart-warmth and kindness, even as the word of the Lord Jesus says—"It is more blessed to give than to receive."

This feast ministered to all the highest and noblest part of human nature. We see how it promoted *free health and strength*, kept alive hospitable and social love and kindness. But it reached deeper still. We are familiar with what the Scriptures teach us about faith and its outspringing emotion; and this feast gave opening for it in many ways, specially in that trust in God's Word which led them to leave their homes, and go up to where the feast was kept, without fear of evil or danger to what they left behind. The confessions they had to make also taught and promoted a faith in God's promises to the nation: those promises which are the groundwork of our salvation.

God be thanked for his recorded comfort concerning these blessed institutions, for he has promised their restoration, not only in Israel, but to be shared by all the nations of the earth. For it is written, "Every one who is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." Zech. xiv. 16. This is the key-note to a whole train of blessings. For if there be this feast, then there follows that the kingdom of the Lord extends over these nations, that they are being blessed in Abraham and his seed, that they are become of the brotherhood of nations, worshippers of the One God (Mal. i. 11,) partakers in the peace of a united religion and pure language (Zeph. iii. 9); and an almost endless train of good things to come involved in these general statements.

Soon may the trump sound of God's Great Harvest Feast.—*John Wilson, in Gospel Banner.*

Prophecy Fulfilled in the Destruction of the Papyrus.

"The paper reeds by the brooks, by the mouth of the brooks, and everything sown by the brooks, shall wither, be driven away, and be no more." Isa. xix. 7.

Never had prophecy greater circumstances of improbability to overcome, and never was prediction more completely fulfilled. The indispensable papyrus in the time of Isaiah flourished throughout the whole of the Thebaid, the Heptanomis, and Delta, as the three divisions of ancient Egypt were named. Of its utility no European reader can form an adequate idea. Stringent laws were passed for its protection and cultivation, and from its first appearance to maturity, the papyrus was considered to be under the especial care of local deities. It was planted, tended, and cut, with an almost religious ceremonial. Adaptable for various uses, not only paper, cloth, and brushes, but the roughest and most delicate manufactures, were produced from it alike. Sails, cordage, and baskets for shipping, sandals, hats, skirts, carpets, chairs, and seats for domestic service were made of it. Men and animals fed upon the tender shoots. A syrup was obtained and medicine extracted from it. It formed the cradle of the Nubian baby; it decorated the canopy of Pharaoh's throne; it was scattered in processions through the streets; it was painted on the houses; it was wrought in granite on the temples. The Egyptian ladies twined the living blossoms in their hair, or wore it in chains around their necks as an amulet. Princes, priests, and peasants offered it on the altar in commemoration of the dead. The papyrus was the plaything of the child, and the sceptre of the god, the glory of the country, the staple of its commerce, and the hieroglyphic emblem of its name. By withholding the supply of the papyrus, Ptolmy Philadelphus, was enabled to repress the formation of a rival library by the Pergamean kings; while by opening the markets of the Delta, the poetry of Greece and the Philosophy of Rome were transmitted throughout the whole of the then known world. Alas for the permanance of mundane glories! thirty centuries of oppression, superstition, and neglect have dried up the artificial lakes in which the plant was cultivated. Rush after rush has been cut down to warm an Arab's bath or litter a Pasha's horse, and no successors have been planted. The hot wind of the south and the sands of the desert have exterminated the lovely paper rush in the empire of the Pharaohs, and there is not a single indigenous papyrus in the whole of Egypt proper. A stream in Sicily and the marshes of Merom in Palestine alone contain the nearly extinct vegetable; and in the conservatories of London, Sion, and Kew, England actually possess more living papyri than can be found from Syene to Alexandria.

Cheap Excursions to the West.

Bountiful harvests are reported from all sections of the west and northwest, and an exceptionally favorable opportunity for home-seekers and those desiring a change of location is offered by the series of low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions, with favorable time limits, will be sold on August 29, Sept. 10 and 24 to points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, South Dakota, Nebraska, Colorado, Wyoming, Utah and a large number of other points. For full information apply to agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

POETRY.

If We Had But a Day.

We should fill the hours with the sweetest things
If we had but a day;
We would drink alone at the purest springs
In our upward way;
We should love with a life-time's love in an hour
If the hours were few;
We should rest, and not for dreams, but for fresher power,
To be and to do.

We should guide our wayward or weary will
By the clearest light;
We should keep our eyes on the heavenly hills
If they lay in sight;
We should trample the pride and the discontent
Beneath our feet;
We should take whatever a good God sent,
With a trust complete.

We should waste no moments in weak regret
If the day were but one;
If what we remember and what we forget
Went out with the sun,
We should be from our entanglements set free,
To work or to pray;
And to be what the Father would have us be,
If we had but a day.

Selected.

Conversations on Important Bible Topics. No. 6.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

THE HOPE OF SALVATION.

"I cannot myself make a plain history of them all. But I get something like the following order: at the advent of the Redeemer who cometh to deliver Jerusalem in her last extremity, his feet tread the Mount of Olives, the same from which he ascended, (not one on another planet,) which mountain shrinks from his touch, and by a great earthquake is cleft into two equal portions. After his revelation to the people of Jerusalem, who mourn with a great lamentation when they see the wounded hands and side, which they and their fathers pierced, he prepares to go forth to war against the rebellious nations. In this Judah is his war-horse and battle-axe. And awful will be the going forth of judgment; our God will truly then become a consuming fire. But ere this takes place the ensign will have been lifted up, and the trumpet blown for the gathering together of the remainder of Judah, who will be brought by certain of the nations as an acceptable peace offering to the Lord. And the other ten tribes shall be gathered out of every country wherein they have been scattered, and with mighty signs and wonders, overtaxing those of the first exode from Egypt, be brought into the wilderness of the people, there to undergo discipline; after which they shall be joined with Judah, and shall become one kingdom again in the Land. After the subjugation of the Gentile nations by the armies of God, a new universal law shall go forth from Jerusalem, as foretold by several prophets. A temple shall be built, such as never was yet seen; for a precise description of which see the last few chapters of Ezekiel. Mark the terms in which the prophets speak of this important edifice:

"I will fill this house with glory,
Saith the Lord of hosts:
The silver is mine, and the gold is mine,
Saith the Lord of hosts;
The glory of this latter house shall be
greater than of the former,
Saith the Lord of hosts;
And in this place will I give peace,
Saith the Lord of hosts."
Haggai ii. 7-9.

"The glory of Lebanon shall come to thee,
The fir tree, the pine tree, and the box together,
To beautify the place of my sanctuary;
And I will make the place of my feet glorious."
Isaiah lx. 13.

The Son greater than Solomon shall also have his palace, as well as his temple.

"Son of man, the place of my throne,
And the place of the soles of my feet,
Where I will dwell in the midst of the
children of Israel forever."
Ezekiel xliii. 7.

So precise are the delineations laid down by the last prophet that we have been able to construct a plan of this new temple, which I will show you some day. In it will be the restored ritual service of sacrifice and burnt offering; and there shall be again a Levitical priesthood, a choir, sabbaths, jubilees, etc. To this temple shall *all nations* go up periodically, even as the Jews aforetime went up to Jerusalem. For

"It shall come to pass in the last days:
The mountain of the Lord's house shall be
established
In the top of the mountains,
And shall be exalted above the hills:
And all nations shall flow to it.
And many people shall go and say,
Come ye, let us go up to the mountain of
the Lord,
To the house of the God of Jacob;
And he will teach us his ways;
And we will walk in his paths:
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem.
And he shall judge among the nations,
And shall rebuke many people;
And they shall beat their swords into plowshares,
And their spears into pruning hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.
O house of Jacob, come ye
And let us walk in the light of the Lord."
Isaiah ii. 2-5.

The feast of Tabernacles, that grand Israelitish Picnic, will be made universal, for we read in the close of Zechariah's prophecy, "And it shall come to pass, everyone who is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles."

How eloquent of hope is the pithy statement of Daniel, "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Oh for the coming of the time when the Prince of Peace initiates and establishes an age of peace, love, joy, and righteousness. Even a part in the new temple is worth a life of suffering. Of it far more than of the former temple can the devout worshiper say: 'A day in thy courts is better than a thousand (elsewhere). I had rather be a doorkeeper in the house of my God, than dwell in the tents of wickedness.' Hear the Psalmist's description of the triumphant inauguration:—

"Lift up your heads, oh ye gates!
And be ye lift up, ye everlasting doors!
And the King of glory shall come in!
Who is this King of glory?
The Lord, strong and mighty,
The Lord, mighty in battle.

Lift up your heads, oh ye gates!
Even lift up, ye everlasting doors;
And the King of glory shall come in!
Who is the King of glory?
The Lord of hosts,
He is the King of glory.'"

"Beautiful! it is splendid poetry; I had scarcely thought there was any so grand in the Bible, Alfred."

"Yes, it is a majestic language, but how much more resplendent the event. I can fancy a countless throng in procession, with banners, with ensigns, with the panoply of victors returned from the war; led by the heralds, the musicians, the priests, the central figure being the Monarch with the star-gem'd crown, surrounded by his brother generals. I see this grand company entering, on the opening of the golden gates, into the crystal porch, and debouching into the courts inlaid with all manner of precious stones and with walls of cedar overlaid with exquisite embossings of gold; whilst the dignitaries march onward through the inner porches into the sanctuary itself. If we can be enraptured by the sweet harmonies of our ordinary sacred music, what will be the ecstasy of the temple oratorio, Ella, dear Ella, imagination fails to picture the glories of that period; how poor then are words! *You* moon shines with a silvery lustre, but the 'moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and in glory before his ancients.' 'The wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.' This is evidently a literal lustre which shall radiate from the bodies of the perfected just ones; for when Jesus showed his three disciples at the transfiguration, what the coming of the Son of Man in his kingdom would be, 'his face shone as the sun, and his raiment was white as the light.' And we are to have our incorruptible bodies like his,—'bear the image of the heavenly,'—'when he appears we shall be like him, for we shall see him as he is.'"

"Dear Alfred, all this is beautiful, very beautiful, and I can understand it; but are you certain that it must be taken literally, for I find the Apostle speaks of the kingdom being 'righteousness, peace, and joy in the Holy Ghost.'"

"My dear sister, it is self-evident that Paul is here speaking in a rhetorical figure. The subject being meats and drinks, he avers that the faith in the kingdom of God produces not a strictness in these observances, but that 'righteousness, joy, and peace in the Holy Spirit,' are the results of its free exercise. Equally pointless are the usual quotations resorted to by opponents of God's will, such as, 'My kingdom is not of this world,' an undeniable truth, even as his disciples were not of that world. Jesus, his disciples and his kingdom were all alike not of the world, but he and they were on the earth, and so will his kingdom be. And the man must be a strange reasoner who would venture to say the kingdom was 'within' the unrighteous Pharisees. I have I think already sufficiently provided the literality of the passages affirming the kingdom and its location on the earth. The last chapter of Ezekiel describing the re-arrangement of the Tribes in the Land, is sufficient to choke such orthodoxy as Dr. Burns's and Mr. Phelps's. And it is enough to complete the execution of their malefactor, spiritualization, to require them to show us what the 47th chapter of the same prophet means,—the river issuing from under the threshold, the fruits on its banks, the fish and fishermen, and the salt places. Commentators are glad to pass this over with words which just amount to 'it means something, but we are unable to determine what.'"

"When will this kingdom be established, brother."

"It cannot be long before, but the exact period we know not. This is enough for us that 'our redemption draweth nigh,' and is nearer than 'when we first believed.' Whilst patiently waiting for it, we can join in the apostle's prayer, 'Come, Lord Jesus, come quickly.' We have already received a warning that it is very nigh, for the voice is heard, 'Behold, I come as a thief. Blessed is he who watcheth and keepeth his garments.' You hear the sound of a passing railway train? It and the telegraph are Daniel's signal that the times of Gentile supremacy are well nigh run out, and with their closing the Lord descends; but ere then I hope to go forth and meet him in the air, and celebrate the marriage of the Lamb in heaven."

"I thought you had been proving we should not ascend into, or have anything to do with heaven."

"You mistake there; I find the prophet declaring that 'the heaven is the Lord's, but the earth hath he given the children of men,' which constrains me to believe, that the theatre of man's performance is on this globe. And the wisest man confirms it in saying, that 'the righteous shall be recompensed in the earth, much more than ungodly;' but nowhere are we told that we cannot leave it. The Apostle tells us that we who are alive at the coming shall be caught up in the clouds together with the resurrected saints, 'to meet the Lord in the air,' but not to remain there, for we shall return with him, and like the Statesman-prophet, 'stand in our lot at the end of the days.'"

"I remember Mr. Phelan quoting this passage in Thessalonians and several others, such as, 'there be some standing here who shall not taste death till they see the Son of Man coming in his kingdom,' and 'this generation shall not pass away till all these things be fulfilled,' in a sermon about the coming of Christ at the destruction of Jerusalem."

"But from the testimonies of the prophets I have given you, you will easily perceive that the destruction of Jerusalem was not the setting up of the kingdom."

"Yet there are many passages which imply two comings of the Lord: how can you reconcile them, Alfred?"

(To be Continued.)

God chose a nation of slaves to give the world a religion.

OUR CHILDREN.

The "Goodest" Mother.

Evening was falling cold and dark.
And people hurried along the way
As if they were longing soon to mark
Their own home candles' cheering ray.

Before me toiled in the whirling wind
A woman with bundles great and small,
And after her tugged, a step behind,
The bundle she loved the best of all.

A dear little rosy-ped boy,
With rosy cheeks and a jacket blue,
Laughing and chattering, full of joy
At Dear's—but he said I call you true.

"You are the goodest mother that ever was!
And you are dear as the forest birds;
And I'm sure the glad song I got last time
Is better than most of the lovely words.

Perhaps the woman had worked all day
Washing or scrubbing; perhaps she sewed;
That life for her was an uphill road.

It here was comfort, children, dear!
Think what a comfort you might give
To the very best friend you can have here
The mother dear, in whose home you live

If once in a while you'd step and say,
In talk or play, for a moment's pause,
And tell her in sweet and winning way,
"You're the goodest mother that ever was."

The Story of Israel Beyond the Sea, No 29.

THE WONDERFUL STONE.

We are in the 20th chapter of Numbers. The Israelites are at Kadesh, in the desert of Zin. Dr. Wm. Smith, says this place is not Kadesh Barnea, marked on our maps, as situated on the border of Edom, but another point, not far from the Red Sea, close to Shur. Miriam, the sister of Moses, who watched over him when a babe in his little reed-coffin by the Nile, died at Kadish.

But we want to know whether Moses obeyed the Lord or not, when he told him to "*Speak* to the stone, that it might "give forth its water."

He took the rod, as the Lord had commanded him, and he and Aaron gathered the people together.

But, for once, Moses was out of patience with the Israelites, they had tried him so many times, and he said in a naughty way, "Hear, now ye rebels, must *we* fetch you water out out of *this rock*? And Moses lifted up his hand, and *with his rod, he smote the rock twice;* and the water came forth abundantly, and the congregation drank, and their beasts also."

How do we know that Moses did wrong, both he and Aaron? Read the 12th verse. They had not *believed* the Lord, that water would come from the rock at their word, and their smiting it showed that they did not believe.

For this sin they were both to die before entering Canaan.

Why was it wrong to smite the Rock at Kadesh;—it had been smitten at Horeb?

Because it was an emblem of the smitten Savior from whom the waters of salvation were to flow. To be a true picture of him, it must be *smitten but once*. The dear Redeemer, by whose stripes we are healed, died *once for all;* ever after, the thirsty one must *ask* of him, the water that can quench the thirst forever.

The stone was a holy thing. God had made it holy. He would not have it trifled with. He would not have it made light of, nor treated as though it were but a common stone, for wherever it went his presence was to be—there, his people might call upon him and he would answer them.

It was death to pollute holy things. Num. xviii: 32. God wants us to treat them with reverence, that we may learn thereby to reverence him and to reverence his son; Moses did not speak reverently, and—he disobeyed God. To disobey is to rebel: Num. xxvii: 14—1 Sam. xv: 22, 23.

For their sin, Aaron died and was buried on Mount Hor, and Moses was told to "go up on Mt. Nebo, and die there," Num. xx: 23 20.

It makes us feel sad to think about it. But we too must die before reaching the Canaan of rest, we can look over and see its beauties, but we cannot enter in, till the resurrection morning comes and the dead are raised. Then we shall all go in together, and Moses and Aaron will be there. They did not for their sin lose the life that is to come. Will this lesson help us to treat sacred things with reverence? We hope so.

The house of God, the ordinances of the church, the minister, the songs, the prayers, the Bible, the day of rest, must all be thought of as God's things, and must be treated accordingly. To speak of them in a profane way, is to speak in a profane way of the dear God who gave them to us.

What a miracle-stone, it was that we have been talking about!

You haven't thought it over, have you? It was not larger than the seat of a large chair. There were iron rings set in each end. Through these staves could be slipped to carry it by. But it seems like an impossible thing, that water could be made to come from such a stone, and more impossible that enough should come from it to give drink to such a great army of people, and not only to them, but also to their cattle, their goats, and their sheep? It does seem so.

But everything about the march from Egypt to Canaan was a miracle. Would any one now dare undertake to go over the same road with a million human beings, and have no food along to sustain them? Could they live in that "*terrible, howling wilderness*" for forty years, when for three days at a time, no water could be found?

It is no harder to believe that God could cause water to flow from a stone, than it is to believe that he could rain bread from heaven.

True there is still something that answers the description of manna, to be found in the desert, but Mr. John Monroe Gibson in his "Mosaic Era" says, "the entire production of a whole year, would not have served the Israelites for a single day;" so although the manna, may be the production of a desert shrub, the great increase in its quantity the withholding of it on the sabbath day and the unfailing supply during so many years, would make it one of the most wonderful miracles on record in the Bible.

But the Hebrew word "sela" or rock in the passages about the stone that Moses struck at Rephidim, means a high cliff;—how are we to explain this? I do not know. I can only answer, in the words of Paul, "they drank of that spiritual rock that went with them, and that Rock was Christ."

How could they drink of the rock that went with them, unless the water actually flowed from it?

The Lord stood upon the rock, or cliff in Horeb, Ex. xvii. 6, and Moses smote the rock;—was it the rock of Horeb that was struck, or was it Jacob's stone? It could not have been Horeb's rock, for that rock did not go with them to satisfy their thirst in all their desert wanderings. And at Kadesh, it is said, "Speak ye unto the rock before their eyes, and it shall give forth his water;"—as if it were a thing that had occurred before, and would be certain to occur again. Christ is with his people always, even unto the end of the world, giving to all nations the waters of life. It is no harder to believe that a stone could give water enough to save the Israelites, than it is that Jesus can save an elect church, and an exceeding great multitude that no man can number from the dust of the earth.

The best authenticated Jewish traditions affirm that the stone or rock that was smitten by Moses, was carried about by the Israelites through all their wilderness wanderings. And the very fact of its being said by Jacob of Joseph, "from thence is the stone of Israel," proves that there was a real stone, that was both an emblem of Ephraim—Israel, as the Savior's of men; and of Christ who was to give the means of salvation to a lost race.

In our next lesson we will look up references to the rock, and will show how often God is called "our rock," and the dear Savior "the head-stone of the corner."

AUNTIE WINCH.

NOTE 1.

Mr. John Monro Gibson says, "it was the same Kadesh," and that the best writers are inclined to favor this view. I would think it the same place from the reading of the 14 and 16 verses of Num. xx., though *the wilderness of Zion*, is also called Kadesh. Num. xxxiii. 36, 37; xxxiv. 3.

AUNTIE.

NOTE 2.

Read the 32 chapter of Deuteronomy, the 9th of Nehemiah, the 78th and 106th Psalms, before we come to the next lesson.

AUNTIE.

Original.

Threatens the Turk.

LONDON, Aug. 15. Lord Rosebery, in reference today the queen's speech, asked what measures were intended respecting China and wanted details of the recent massacres. The ex-premier also expressed himself as being certain that the marquis of Salisbury thought it as necessary as did the late government to obtain guarantees from the sultan of Turkey against a recurrence of the brutal atrocities in Armenia.

The marquis of Salisbury, in replying to this, said:

"There is every reason to believe that the Chinese government is sincerely desirous of punishing the perpetrators of the outrage and those who connived at it. Should any lukewarmness become discernible it will become our duty to supply its defect. With respect to Armenia, we have accepted the policy which our predecessors initiated, and our efforts will be directed to obtaining an adequate guaranty for the carrying out of reform. We have received the most loyal support from both France and Russia. The permanence of the sultan's rule is involved in the conduct he pursues. If the cries of misery continue the sultan must realize that Europe will become weary of appeals and the fictitious strength which the powers have given the empire will fail it. The sultan will make a calamitous mistake if he refuses to accept the advice of the European powers."

Lord Salisbury wished the sultan to remember that his independence was of a very special kind. It was the creature of an agreement, and Europe, which conferred upon Turkey a factitious stability, had long been uneasy as to the moral burden which its joint action involved. It feared that it might be upholding a mechanism which does not work for human happiness and progress, but rather tended to perpetuate the antagonism of creed and race which had so long been the curse of the Turkish provinces.

"How long the present state of things can continue," the prime minister proceeded, "I confess appears to me more doubtful than it did twenty years ago." The advice he was tendering, he said, was the advice of a party most friendly to Turkey in a friendly nation, the neglect of which will expose his dominions to dangers which no treaties and no sympathy will prevent being fatal in the long run to the empire he rules.

The above clipping from the *Chicago Daily Record*, will be of interest to students of prophecy

The time draws very near when the Gentile power which treads down the Holy Land must release his grip. His allotted time is running out, and therefore cannot continue. It is a significant indication as to what awaits the Turkish Empire, when we quote the British Prime Minister as saying: "The Sultan must realize that Europe will become weary of appeals, and the *fictitious strength* which the powers have given the empire *will fail it*. The Sultan will make a *calamitous* mistake if he refuses to accept the advice of the European powers."

Watch! everything is moving right along in a marvelous manner. Who is ready for the angelic reapers?

W. H. WILSON.

Zeal without knowledge is like unconfined fire. Fire in a stove is a servant for good, and a spring of household happiness, but let it escape, and it devours the building and burns up the occupants. Thus, zealous ignorammuses harm instead of help a cause.

Civilization can go no farther than the heart faiths of the people. It is the embodiment of the morals of a people. Liberty and virtue are like Siamese twins: they die together.

MARRIED.

At the home of Mrs. Sarah Chaplin, on South Michigan Street, Plymouth Ind., Aug. 18th, 1895, by Elder John L. Wince, Mr. Jones C. Miller of Franklin Co., Kansas, and Mrs. Rachel Taber of Plymouth, Marshall Co., Indiana.

TO MR. AND MRS. MILLER.

All holy joy shall cluster round the wedded pair.
While we leave the God of heaven doth condescend to share:
And it shall be a sweet, a blessed place of rest,
A type of that dear Eden home that waiteth all the blest.
Our faith shall bind with firmer chain the hearts
That toil together for the heavenly lands,
And love bath deeper springs, where prayer
Is mingled unions, till all the heavenly air.

S. ROXANA WINCH.

OBITUARY.

Died at the home of his parents near Celina, Ind., infant son of Brother and Sister Cayner, and grandson of Brother and Sister John Boyd. He was five months and three days old. Funeral was preached by the writer to quite a large congregation; words of comfort were given from Mark x. 14. "Suffer the little children to come unto me, and forbid them not;" also Jer. xxxi. 15, 17, "Thy children shall come again from the land of the enemy."

J. S. HATCH.

A Giant Bridge.

A giant undertaking, the bridging over of Polk's Strait, separating the Island of Ceylon from the mainland of India, is seriously proposed by the Ceylon Government. The strait is forty-one miles broad at its narrowest point, double the width of the English Channel, but is very shallow, in some places only six feet deep. The islands, reefs, and channels *in it* have been recently surveyed, and the cost of works, extending over sixty-one miles, including the Pambam Channel and the Adam's Bridge reef, is estimated at 28,000,000 rupees. The ends will be connected by 145 miles of railroad with Columbo, the great harbor of Ceylon, on the one side, and by ninety miles of road with Madura, the nearest point of the Indian railroad system, on the other. If narrow gauge is used this can be done for 11,000,000 rupees more.

Christ is Coming.

All things indicate that our Savior is coming soon. Is the reader ready? If not, what excuse could be given? Has there not been ample time to prepare; and if opportunities already enjoyed have not been improved, where is the evidence that any additional light would receive more attention? There is much danger that such will be found at last with no oil in their lamps when the Bridegroom cometh. It is a perilous hour for careless souls. Many are sleeping at ease, unaware of the dangers that surround them. Let those who are awake, cry aloud, and spare not. It is too late to make a compromise with this wicked world. Let all the friends of Jesus come out from it and be separate.

Work-day Christianity.

The Bible allows no slovenliness in business. Christianity encourages invention, promotes refinement, suggests method, insists upon order, promptness, regularity, good humor, good manners, and good living. The resources of the earth are abundant for all. If manual labor were made a part of education—an essential in every school and college curriculum—the world would be brighter and cheerier for the change. It is because labor has been damned out as toil for a livelihood—underpaid, overtaxed, unfashioned, that so many toilers are worn, and weary, and forced to be illiterate and melancholy; whereas, if their work and position were properly rewarded, they would be strong, intelectual, religious and happy, and contented with their lot.

Christian graces are like perfumes; the more they are pressed, the sweeter they smell. Like stars that shine brightest in the dark; like trees that are shaken, the deeper root they take, the more fruit they bear.

...VAL.

...brethern and sisters in Christ in Nebraska and elsewhere:

The time has come again to give notice of our annual meeting, which will begin, the Lord willing, Friday Sept. 6, and hold ten days. The meeting will be held at St. Paul, Nebraska. St. Paul is so located as to give every one a chance to attend. Now brethren, how many will commence at once to make arrangements to be present and enjoy ten days of blessed communion with those of like precious faith. Brethren, lay aside the duties of life for a short season and come to the meeting and go home feeling that you have lost nothing, but gained much. Those who have never attended before, come and enjoy a feast in the name of the Lord. Again we say, Come one and all. We need your presence that we may be encouraged by hearing your voices in praise and song. We need your counsel. How much are we interested in the great cause of truth? We show our faith by our works. There may be some brother or sister that cannot leave home, but you can go to some brother or sister that can and say to them, "You go and I will see to your home affairs while you are away." Would that not be brotherly and working for the Master? We must get in earnest. The Lord is coming soon. Will we be found at work? Do not say you can't come, but put your trust in God.

St. Paul is twenty-two miles north of Grand Island at the junction of the B. & M. and the Union Pacific R. R. You will receive a hearty welcome by the brethren there. All who can, bring tents: and those who cannot will be provided for by the committee. There will be stoves and fuel on the grounds, and pasturage for teams and everything in order for those coming from a distance. For any further information address W. L. Crowe, St. Paul, Nebraska. Again we say, Come and enjoy another good meeting before the Lord comes. Good speakers will be in attendance and an interesting programme issued. Committee,

ALMÓN ADAMS,
W. L. CROWE,
RENA GORDON.

The brethren and sisters of the Abrahamic faith of Illinois will meet in conference at Lunark, Ill., Sept. 6, 7 and 8, 1895. An urgent call is made for general attendance, at least that each church in the district will be represented by a delegate to voice the Church in the selection and possible election of an evangelist for the coming year.

J. M. GLOTFELTY, Chairman.

Brothers and sisters in Christ in Iowa, Dear ones in the faith and hope of the gospel:

We are to meet this year at Marshalltown. We want every one who possibly can come to be present at the annual meeting. Your presence at the meeting is needed more this year than ever. If you stay away and all work stops, how sad it will be. We need your counsel, your presence, your help. O do come. Those who have been holding on for so long are almost ready to let go. Won't you come and help us? We placed the meeting this year in August. You told us in June you were too busy. Now, we shall look for you. Shall we be made glad by your presence? Come prepared with bedding to take care of yourselves. Tents will be furnished. Prov. xxvii. 17. Come.

A. J. EYCHANER.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. R. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of refreshing in the truth. Don't cumber yourselves with unnecessary baggage, if you have a "hobby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth and filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a preacher of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Pinkerwood, Plymouth, Ind.

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Reduced rates are offered via the Nickel Plate Road as follows:

(a) Toronto, Ont., Sept. 4th to 9th, account North American Bee Keeper Association.

(b) Philadelphia, Pa., Sept. 9th to 13th, account United American Mechanics Mutual Council.

(c) Minneapolis, Minn., Sept. 25th to 26th, account American Humane Association.

(d) Albany, N. Y. Sept. 15th to 18th, account German Catholic Societies of United States.

(e) Atlantic City, N. J. Sept. 16th to 22nd, account Sovereign Grand Lodge.

(f) Columbus, O. Sept. 2nd to 6th, account Ohio State Fair.

PLEASE write short articles. I does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Low rates to Buffalo via the Nickle Plate Road Sept. 10th to 14th account National Retail Butchers Protective Association.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

Lowest rate ever made for the Vandalia Line excursion to Petoskey, September 3rd. Write Brunner, Vandalia Line, St. Louis.—s 31

PRESENTS FOR FRIENDS

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

The Nickel Plate Road has compiled a list of country homes along the South Shore of Lake Erie, willing to accommodate summer boarders, and a copy will be mailed to any address by enclosing a stamp to any agent of the Nickel Plate Road or to B. F. Horner, Gen'l Passenger Agent.—Aug. 31

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Addressed as a series of Ten Discourses." A volume of 253 pages, 4th edition. Cloth, 35 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 75 cts. per dozen. 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, as required, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Enclose a stamp to any agent of the Nickel Plate Road for an elaborately illustrated Art Souvenir entitled "Summer Outings."—aug 31.

Summer Tourist Rates.

The North-Western Line (Chicago & North-Western R'y) is now selling excursion tickets at reduced rates to St. Paul, Minneapolis, Duluth, Ashland, Bayfield, Marquette, Deadwood, Dakota, Hot Springs, Denver, Colorado Springs, Manitou, Salt Lake City, and the lake and mountain resorts of the west and northwest. For rates and full information apply to agents of connecting lines. Illustrated pamphlets, giving full particulars, will be mailed free upon application to W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago, Ill.

Don't lose this opportunity to visit Petoskey and spend a pleasant vacation. Very low rates will be made via the Vandalia Line on September 3rd. Address Brunner, Vandalia Line, St. Louis. aug 31

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Low Rates to Linwood Park, Vermillion, O., are offered during the summer months by the Nickel Plate Road. A delightful summer resort. Aug. 31.

How about your vacation? Write Brunner, Vandalia Line, St. Louis, at once about cheap excursion to Petoskey on September 3rd.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Cheap excursion rate to Petoskey September 3rd., via Vandalia Line. Tickets good for ten days. Address Brunner, Vandalia Line, St. Louis.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EX. EXHIBITUS.	
Previously used	$46.70

Linwood Park, Vermillion, O., a delightful summer resort located on the South Shore of Lake Erie. Excursion tickets via the Nickel Plate Road offered during the entire summer. Aug. 31.

Reduced Rates—Excursions over Pennsylvania Lines During Season of 1895.

Liberal concessions in fare over the Pennsylvania Lines have been granted for numerous events to take place this summer in various parts of the United States. In addition to local excursions, tickets at reduced rates will be sold over these lines as given in the following paragraphs. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Some of the points to which tickets will be sold and dates of sale are as follows:

To Louisville Ky., in September for National Encampment, G. A. R. One cent per mile Reasonable return limit.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, and other details, to all applicants, or the same may be obtained by addressing J. E. Haines, Ticket Agent, Plymouth or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Penna.

Excursion rates are offered to Cleveland Sept. 10th to 12th via the Nickel Plate Road, account Grand Chapter of Royal Arch Masons and Grand Council Royal and Select Masons.—sep 12.

G. A. R. AT LOUISVILLE.

The rate to Louisville, Ky., for the Twenty-ninth National Encampment of the Grand Army of the Republic will be based on One Cent per Mile from Ticket Stations on the Pennsylvania Lines. Excursion tickets will be sold at that rate September 8th, 9th, 10th and 11th, 1895. The return limit will cover sufficient time for an extended sojourn, and will be ample for side trips. Southern Railways are expected to make special rates to historic places, and to commercial and industrial centers, enabling visitors to see the South at slight expense. Low rates have already been arranged for the Chickamauga National Military Park dedication which takes place shortly after the Encampment at Louisville closes. Excursion tickets to Chattanooga for the dedication will be sold over Pennsylvania Lines Sept. 10th to 16th, inclusive.

Special arrangements may be made by Posts desiring to go in a body, or parties of friends wishing to travel together can be satisfactorily accomodated if they will kindly make their wants known to the undersigned. Valuable information will be cheerfully furnished applicants, and any required aid in shaping details will be promptly extended. It will pay to investigate. C. L. KIMBALL, Ass't Gen'l Passenger Agent. Cleveland, Ohio.

You can't afford to miss the Vandalia Line excursion to Petoskey on September 3rd. Very cheap rates will be made for tickets good returning ten days. Address Brunner, Vandalia Line, St. Louis.—s 31

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by 30 000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thought for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages of 9, 25 cts.

FOUR PAGE TRACTS.

9 Sets, (nine titles) for 25c; 100 for 90c.
State of Man in Death.
Life and Death. A concise statement of the contrast of the two ways of these terms, to wit, the Theological and Bible use.
Can you Believe? a series of questions on the main points of our doctrine.

What was the Sabbath and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 4-page tract. Price 10 cents; 11 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 48 pages, price 10c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a discourse delivered at Berwick, Pa., July 15, 1894, by Bro. Lasley. Can be had at this office at 10c., each, 3 for 25c, or five to those not able to pay.

The Heir of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with thirteen full-page engravings, numerous smaller illustrations, besides a map of the Holy Land in the time of Christ, one time of Christ, and several maps of the countries mentioned in the Bible. Bound in cloth, 775 pages, price $1.50

JESUS CHRIST—His Parentage, Genealogy, Nature and Character, in the light of the covenants: including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 100 pages, price 30 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of *References*. New improved edition on large paper. Cloth $3.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.00.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address prepaid for 25 cents; single copy 3 for 50 cents; 7 for $1.00; 15 for $2.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Heim, Dudley, Worcestershire, England.
J. S. Hatch, Sirclevills, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
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G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun....	12:14pm	For St. Joseph.
No. 54, ex. Sun.	10:30pm	for "
No. 56 "	2:41am	"
No 76 daily	5:45pm	"
No. 60 Sunday only	8:45am	"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.....	4:23am	For Terre Haute.
No. 53, "	12:50pm	" "
No. 55 daily	4:07pm	"
No 57 ex. Sunday	2:07pm	" Logansport
No. 59 Sunday only	9:00pm	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l Pass. Agt.,
St. Louis, Mo.

Low rates to Cleveland Sept. 10th to 14th via the Nickel Plate Road, account Ancient Order of Foresters of America.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 826 Wood and A ve., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joslin, Evangelist.

The Church of God meet for worship and preaching the Scriptures every Sunday at 11 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Girard St. and River Avenue, Philadelphia. C. C. Ramsey, Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren and sisters always welcome. Pastor's residence 2041 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Church street, as follows: Preaching by J. F. Wagoner every Sabbath in the month, also Sunday school every Sabbath day, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the corner of Michigan and LaPorte streets, Sunday every Sunday at 10:30 a. m. Sunday school at 12 m. Prayer and social meeting Tuesday evenings. W. D. Thompson Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame Church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Walton Elder: Sarah S. Heck Clerk.

At Mariworth, Neb. Sunday school every sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Rolfe, Kewsler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmo Siple, Secretary.

Meetings held at Unity Church, Scholl's Ferry, Oregon, fifteen miles southwest from Portland each month, 1st Sunday, sermon by Bro. W. W. Jacquith; 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sabbath at 10:30 A. M., in Rescue Hall, on Wallaughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 916 Wilson ave., near Euclid, Cleveland, Ohio, where all of the precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholl's Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sist. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Cozad every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Milligan have no regular preaching. The church at Ridell Center is presided over by Bro C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains Central Time.

Eastward.	9	13	39	1	7
	Mail.	Ex.	Ex.	Ex.	Ex.
Chicago (P.C.)		5 00		1 10	
Crestline		9		5	
Mansfield		10		6	
Orrville	12 51	11	40	7	45
Akron	1 23	11	55	7	55
Cleveland	1 55	12	30	8	30
Ft Wayne	4 50	3	30	11	20
Arcadia		3	45	11	35
Creighton	5 20	4	15	12	05
Leo		4	25	12	15
Waterloo		4	35	12	25
Auburn	5 41	4	47	12	37
Garrett		5	00	12	50
Butler		5	15	1	05
Rochester		5	25	1	15
Peru	6 55	6	30	2	20
Converse		6	40	2	30
Marion		6	50	2	40
Upland		7	00	2	50
Hartford City		7	15	3	05
Muncie		7	30	3	20
Anderson		7	45	3	35
Alexandria		7	55	3	45
Elwood		8	05	3	55
Tipton		8	15	4	05
Sharpsville		8	25	4	15
Kokomo		8	40	4	30
Greentown		8	50	4	40
Russiaville		9	00	4	50
Forest		9	15	5	05
Frankfort		9	35	5	25
Colfax		9	45	5	35
Thorntown		9	55	5	45
Lebanon		10	10	6	00
Whitestown		10	20	6	10
Zionsville		10	30	6	20
Indianapolis	8 10	11	00	6	50
Greenfield		11	30	7	20
Cumberland		11	40	7	30
Knightstown		11	50	7	40
Carthage		12	05	7	55
Rushville		12	15	8	05
Arlington		12	25	8	15
Morristown		12	35	8	25
Sexton		12	45	8	35
Greensburg		12	55	8	45
Sardinia		1	05	8	55
Batesville		1	15	9	05
Hamburg		1	25	9	15
Lawrenceburg		1	35	9	25
Aurora		1	45	9	35
Dillsboro		1	55	9	45
Sunman		2	05	9	55
Harrison		2	15	10	05
Cincinnati	9 30	2	30	10	20

Westward.	10	14	40	2	8
	Mail.	Ex.	Ex.	Ex.	Ex.
Cincinnati		7 00		1 45	
Harrison		7	15	1	55
Sunman		7	25	2	05
Dillsboro		7	35	2	15
Aurora		7	45	2	25
Lawrenceburg		7	55	2	35
Batesville		8	05	2	45
Hamburg		8	15	2	55
Sardinia		8	25	3	05
Greensburg		8	35	3	15
Sexton		8	45	3	25
Morristown		8	55	3	35
Arlington		9	05	3	45
Rushville		9	15	3	55
Carthage		9	25	4	05
Cumberland		9	40	4	20
Greenfield		9	50	4	30
Indianapolis	6 45	10	35	5	15
Zionsville		11	05	5	45
Whitestown		11	15	5	55
Lebanon		11	25	6	05
Thorntown		11	40	6	20
Colfax		11	50	6	30
Frankfort		12	05	6	45
Forest		12	25	7	05
Russiaville		12	40	7	20
Greentown		12	50	7	30
Kokomo		1	05	7	45
Sharpsville		1	20	8	00
Tipton		1	30	8	10
Elwood		1	40	8	20
Alexandria		1	50	8	30
Anderson		2	00	8	40
Muncie		2	15	8	55
Hartford City		2	30	9	10
Upland		2	45	9	25
Marion		2	55	9	35
Converse		3	05	9	45
Peru	7 10	3	15	9	55
Rochester		4	00	10	40
Butler		4	10	10	50
Garrett		4	25	11	05
Auburn	8 10	4	40	11	20
Waterloo		4	50	11	30
Leo		5	00	11	40
Creighton		5	10	11	50
Ft Wayne	8 40	5	40	12	20
Van Wert		6	25	1	05
Lima		6	55	1	35
Bucyrus		7	30	2	10
Crestline	9 30	8	10	2	50
Mansfield		8	35	3	15
Wooster		8	55	3	35
Shreve		9	10	3	50
Canton		9	25	4	05
Alliance		9	40	4	20
Pittsburgh	11	10	55	5	35
	A.M.	A.M.	P.M.	P.M.	P.M.

Through Sleeping Cars on No. 10, Fast Mail, New York, Philadelphia and Washington.
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J. W. WOOD, Gen'l Manager. E. A. FORD, Gen'l Passenger Agent.

SOLID VESTIBULED TRAINS, through tickets, baggage checked, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HAINES, Agent,
Plymouth, Ind.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 9, Passenger, Leaves.....	12:16pm	
No. 51, " "	10:45pm	

GOING SOUTH.

No. 24, Passenger, Leaves.....	12:15pm	
No. 29, " "	6:10pm	
No. 151, Local, "	4:20pm	

*Daily except Sunday. *Daily.

Union depot connections at Bloomington and Peoria for points west, southwest and northwest.

Direct connections at Mass. Peoria, for most of Sundaky for all points east.

Through cars connect at Tipton with trains on main line and L. & M. div. for all points south, east and west.

For Tickets, Rates and General Information call on C. H. HUGHES, Ticket Agent, L. S. & M. R'y., Plymouth, Ind., or address

CHAS. F. DALY,
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Indianapolis, Ind.

NICKEL PLATE.

The Nickel Plate Chicago & St. Louis R.R.

Chicago Depot cor. 12and Clark sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Broadway near Union st. and trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago (Central Time)	9:30pm	8:05am	1:30pm	Local Ft Wayne 7:05am
Hammond	10:42pm	9:02am		8:05am
Hobart	10:55pm	9:15am		10:25am
Valparaiso	11:16pm	10:07am		11:20am
Kouts		10:21am		11:40am
Knox	12:48am	11:30am	4:30pm	1:15pm
Argos	12:58am	11:44am	4:45pm	9:55am
Ft Wayne	2:55am	1:50pm	6:50pm	4:25pm
Glen Park	9:55am	9:00pm	11:20pm	
Buffalo	4:25pm		5:30am	

TRAINS GOING WEST

Buffalo (Central Time)	12:40pm		5:45am	Local Ft Wayne 7:05am
Glen Park	7:30pm	6:00am	10:55am	
Ft Wayne	3:00am	1:15pm	4:00pm	7:05am
Argos	4:37am	2:29pm	5:34pm	3:05pm
Knox	4:48am	2:40pm	5:52pm	3:20pm
Kouts		2:52pm		11:20pm
Valparaiso	5:39am	4:13pm		12:05am
Hobart	6:00am	5:07pm		1:05am
Hammond	6:15am	5:19pm		2:15am
Chicago (Central Time)	7:30am	7:00pm	9:00pm	4:00am

Trains leaving Chicago at 8:05 a.m., 4:15 and at 9:30 a.m. and local freights 6:00 and 7:00 Sunday other trains are daily. Trains are equipped with Palace Buffet Sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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It is cheaper to go to Petoskey on the Vandalia excursion September 3rd., than to stay at home. Write at once to Brunner, Vandalia Line, St. Louis.—s 31

The Restitution.

Issued Weekly by
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Poetry.

SUPPLICATION.

Kind Father, keep us near to thee, we pray.
And by thy power and mercy ever.
From hidden snares and dangers of the way
Our souls deliver.

The pitfalls in our path we cannot see:
Without thy aid our feet must stumble.
We have no strength or wisdom but from thee—
May we be humble.

Cleanse us, O Lord, from sins and secret faults.
Turn off from our perceptions hidden.
Give us deliverance from unholy thoughts
That come unbidden.

If from the path of truth and right we stray.
For here we ever walk in weakness,
Oh! lead us back into the narrow way.
And grant forgiveness.

We would be in that place where thou canst bless—
Thou dwellest with the meek and lowly.
We would be clothed with Jesus' righteousness,
And pure and holy.

May we be ever busy, Lord, for thee.
In this thy "day of preparation,"
And many souls be brought through us to see
Thy great salvation.

Nor let the tempter from our work dissuade.
The' beseechingly we labor yearly.
That what we say hath oft been better said,
Yet we know surely.

That none can do our work; and if for thee
'Tis done in love, 'tis ill be accepted.
Not e'en "a cup of water" giv'n, will be
By thee rejected.

Then, Lord, be with us, and our labors bless,
And strengthen every weak endeavor.
May we behold thy fairest last in peace,
And share thy favor.

—E. J. Johnson.

Original.

PSALM. 77.

78 COM. VER.

1. Asaph's (psalm) for understanding. Heed my law, O my laity; Incline your ear unto the oracular-words of my mouth.

2. I shall open my mouth in parables; I shall utter problems (things that have been problems probably meant) from a beginning;

3. All that we have heard and comprehended, and all that our fathers have discoursed to us.

4. They were not hidden from their offspring unto another generation, as they were announcing the praises of the Lord and his able-acts of rule and his wonders which he had done.

5. And he stood up an instrument of testimony in Jakob and he disposed a law in Israel, which he enjoined on our fathers that they might make it known to their sons,

6. So that another generation, sons who were to be born, might know and arise and declare them to their sons,

7. That they might put their hope in God, and not ignore the doings of God and might seek out his commandments;

8. That they might not become as their fathers a perverse and embittering generation, a generation that did not become upright in their heart and whose spirit did not trust in God.

9. Sons of Ephraim who stretch the bow and hurl turned back in a day of war:

10. They did not watch to guard the covenant of God and in his law they did not will to go their way.

11. And they ignored his beneficent acts and his wonders which he had shown them,

12. Wonders which he had caused in the sight of their fathers, in a land of Aiguptos on the plain of Tanis,

13. He rent apart a sea, and led them through; He stood waters like a wine-skin, as it were,

14. And he guided them by day with a cloud and all the night long with an illumination of fire.

15. He rent asunder a rock in a wilderness and watered them as it were with a vast abyss;

16. And he led out water out of a rock and led waters down like rivers as it were.

17. And they repeated sinning against him; They embittered the Most High in a place without water,

18. And put God to the proof in their hearts by asking food for their souls;

19. And they talked against God and said, God will not be able, will he, to prepare a table in a wilderness?

20. When he had smitten a rock and waters had flowed out, and torrents had gushed down; He will not be able to give bread also, will he? or make ready a table for his laity?

21. Therefore the Lord hearkened and cast it up and fire was kindled in Jakob, and wrath went up against Israel;

22. Because they did not put faith in God nor hope in his instrumental-salvation;

23. And he enjoined on clouds above and opened doors of the heavens;

24. And rained on them manna to eat and gave them bread of the heavens;

25. Man ate angels' bread; a supply of food to satiety he sent unto them.

26. He took away notos (the south wind) from out the heavens, and led Liba, (the south-east wind) in his ability to sway things, upon them;

27. And he rained flesh upon them like dust as it were, and winged flying things like sand of the sea as it were;

28. And they fell into the midst of their camp around their tent-habitations;

29. And they ate and were exceedingly filled, and their inordinate-desire he brought unto them.

30. They did not stay themselves from their inordinate-desire; while their food (eating lit.) was still in their mouth,

31. God's wrath even arose against them, and he slew them with their fat things, and bound hand and foot Israel's elect ones.

32. With all these (experiences) they were still sinning and did not put faith in his wonders;

33. And their days were leaving off in inutility and their years with haste.

34. Whenever he was slaying them they were seeking him and turning and going early in the morning unto God;

35. And they remembered that God was their responsive-helper and the Most High God their Redeemer.

36. And they loved him with their mouth and with their tongue they lied to him;

37. But their heart was not upright in relation to him nor did they trust in his covenant.

38. He is pitiful though and will be favorable to their sins; and will not destroy; and will abound in turning away his anger, and will not let his wrath flame out;

39. And hath remembered that they are flesh, a *spirit* (breath) that goeth its way and doth not return,

40. Many a time did they embitter him in the wilderness; they provoked him to wrath in a land without water;

41. And they turned and made a test of God, and the sanctified one of Israel they provoked.

42. They did not remember his hand in the day when he redeemed them out of the hand of the one afflicting them:

43. How he disposed his signs in Aiguptos and his prodigies on a plain of Tanis;

44. And changed their rivers into blood and their cisterns so that they could not drink:

45. How he sent out unto them a dog-flea-pest and it devoured them, and a frog-pest and it destroyed them;

46. And how he gave their fruit unto a creeping-locust-pest and the results of their toil to the flying-locust;

47. How he slew their vine with hail and their sycamore trees with the frost: And how he gave their domestic-animals to hail, and their personal-property to the fire:

48. How he sent unto them the wrath of his anger, anger and wrath and tribulation sent through (the agency of) wicked angels:

49. How he made a pathway for his wrath and did not spare their souls from death; and enclosed their domestic-animals in death;

50. And smote every first-born in a land of Aiguptos, a first-fruits of their painful toil in the habitations of Cham; (Ham)

51. And how he took away his laity like sheep as it were and led them like a flock in a wilderness;

52. And guided them in hope and how they did not become cowardly, and a sea covered their enemies:

53. And how he led them unto a mountain of his sanctification, this mountain which his right hand had acquired;

54. And how he cast out nations from before their face, and gave them to inherit with a measuring-line of allotment, and caused the tribes of Israel to pitch their tents in their habitations;

55. And how they tried and embittered the Most High God, and did not watch to guard his testimonies;

56. And how they turned back and became truce-breakers even as their fathers were, changed themselves into a twisted bow.

57. And embittered him on their hills, and provoked him to zeal with their idols;

58. How God heard and overlooked it and greatly despised Israel;

59. And thrust away the tabernacle of Selom, his tabernacle which he had pitched among men;

60. And how he gave up their strength to captivity and their beauty to the hand of an enemy;

61. And how he shut up their laity to the sword; and overlooked his inheritance;

62. Devoured their young men with fire, and their virgins did not sorrow;

63. How their priests fell with the sword and their widows would not lament;

64. And how the Lord awoke as doth the sleeper and as doth an able man who hath been drunken with wine;

65. And smote his enemies to the rear, gave them up to the age-lasting reproach:

66. How he thrust away the sceptre of Joseph and choose not the tribe of Ephraim;

67. And did choose the tribe of Jouda, Mount Sion which he loved;

68. And how he built his sanctuary like a unicorn as it were, founded it in the earth forever;

69. And how he built his sanctuary like a unicorn as it were, founded it in the earth forever;

70. And choose out David his bond-servant, and took him up from out the flocks of the sheep:

71. Took him from behind those who were bringing forth, to shepherd Jakob his bond-servant, and Israel his inheritance:

72. And how he shepherded them in the guilelessness of his heart, and guided them in the understanding of his hands.

PSALM 78 (79 COM. VER.)

1. Asaph's psalm. O God, nations have come into thine inheritance; they have polluted thine inner sanctuary; they have made Hierousalem a hut for a watchman of vineyards;

2. They have made the dead bodies of thy bond-servants food for the flying things of the heavens, the flesh of thy holy ones food for the wild-beasts of the earth:

3. They have poured out their blood like water round about Hierousalem, and there was no one to bury.

4. We have become a reproach *to our neighbors*, a mockery and a jest for those round about us.

5. How long, O Lord? Wilt thou have continued wrathful unto the end? Will thy zeal have flamed out like fire?

6. Pour out thy wrath on nations that do not know thee, and kingdoms upon which thy name hath not been invoked.

7. Because they have devoured Jakob and his place have they made desolate.

8. Do not remember our ancient transgressions; May thy feelings of pity have speedily overtaken us, because we have become beggared exceedingly.

9. Respond to our cry for help, O God our Savior, for the sake of the glory of thy name.

10. May they never have said among the nations, where is their God? And may the requital of the blood of the bond-servants that hath been shed, have become known unto the nations in the sight of our eyes.

11. May the sighing of those bound hand and foot have come in before thee, according to the majesty of thy arm to save the sons of those who have been put to death.

12. Repay to our neighbors sevenfold into their bosom the reproach with which they have reproached thee, O Lord.

13. For we are thy laity and sheep of thy pasture; In return will we confess unto thee for the age (forever?) unto generation and generation will we declare thy praise.

PSALM 79 (80 COM. VER.)

1. Unto the end; For those who will have become alienated, Asaph's instrumental-testimony; a psalm for the Assurion (Assyrian).

2. O thou, who shepherdest Israel attend; O thou who dost guide Joseph like sheep as it were; O thou who art seated above the Cheroubim, manifest thyself:

3. In the sight of Ephraim and Benemin and Manasse; Awake thy ability to rule, and come to save us.

4. O God, turn unto us and manifest thy face and we shall have been saved.

5. O Lord God of the hosts, how long art thou going to be wrathful at the votive-prayer of thy bond-servant?

6. Thou art morseling *out to us* bread of tears and giving us to drink with tears in measure.

7. Thou hast made us an object of gainsaying unto our neighbors and our enemies have mocked at us.

8. O Lord God of the Hosts, turn unto us and manifest thy face and we shall have been saved. Interlude.

9. A vine from out Aiguptos thou didst transfer; thou didst cast out nations and plant it:

10. Thou didst make a way before, and didst plant its roots and the land was filled.

11. Its shadow covered mountains, and its crepers cedars of God:

12. It extended its branches unto a sea and its offshoots to a river.

13. Why didst thou tear down its hedge, and all those who go their way are gathering its vintage.

14. Swine from out the forest have polluted it, and the solitary wild-beast hath fed it down.

15. O God of the Hosts, turn forsooth, look from out the heavens and see and take an oversight of this vine;

16. And restore that which thy right hand hath planted; and (look) upon a son of man whom thou hast controlled for thyself.

17. It (the vine) hath been burned with fire and dug up; at the rebuke of thy face they perish;

18. Let thy hand come to be upon *a man of thy right hand* and upon a *Son of Man* whom thou hast controlled for thyself;

19. And we will not stand away from thee; and thou wilt make us to live, and thy name will we invoke.

20. O Lord God of the Hosts turn unto us and manifest thy face and we shall have been saved.

PSALM 80 (81 COM. VER.)

1. Unto the end; Concerning the wine-presses; Asaph's psalm.

2. Be ye glad in God our responsive-helper; Alala unto the God of Jakob.

3. Take psalm and give tympanum, psaltry of pleasing sound with cithara;

4. Sound with new-moon trumpet on a truly-significant day of our feast.

5. Because it is a commandment for Israel and God's verdict for Jakob;

6. Instrumental-testimony in Joseph did he appoint it, when he went out of a land of Aiguptos.

7. A tongue which he did not comprehend he heard;

7. His back he stood away from exactions of tribute; His hands had done bond-service in the basket,

8. In tribulation thou didst invoke me and I delivered thee: I hearkened to thee *in the* concealment of a cyclone I proved thee at a water of gainsaying. Interlude.

9. Mayest thou have heard, my laity, and I will talk to thee; Israel, and I *will go through* the testimony for thee; If thou shalt hearken unto me.

10. There will be no recent god in thee nor wilt thou bow in homage *to an alien god.*

11. For I am the Lord thy God who led thee up out of a land of Aiguptos: Make wide thy mouth and I will fill it.

12. And *my* laity did *not* hearken to my voice and Israel did not heed me;

13. And I sent them out according to the devices of their heart; they will go their way in their own devices.

14. If my laity had hearkened unto me, if Israel had gone their way in my ways;

15. In no respect would I have humbled their enemies, and upon those who were afflicting them would I have laid my hand.

16. The enemies of the Lord lied to him, and their *appointed-time* will be unto the age;

17. And he morseled out to them from the fat of wheat, and with honey out of a rock he full-fed them.

COMMENT.

The 77th psalm, being a ten times seven and a seven we would expect it to especially emphasize the *hair*, the completeness of it as an *instrumentality* to accomplish that for which it was instituted and we so find this to be the burden of this psalm. The number I should have said perhaps would indicate *completeness* of some sort and as law is everywhere throughout the Scriptures—God's law I mean taught as the *par excellence* of completeness, we might expect law here to be the topic. It has generally been argued by those who have made a study of numbers at all that 7 indicates perfection. But this is a mistake. For the law although a perfect or complete *instrumentality* "perfected nothing." The 8 is the *perfection* number, as indicated in music for instance, an *eighth* being a full and perfect chord. There are but *seven* notes it is true, but it is only by recombining the seven notes that we get harmony and tune or *music*. The magnifying of the law as an instrumentality in the hand of God for a beneficent purpose naturally suggests such passages as "What subserveth the law then?" It was a child-leader to lead us to "Christ" and so the Messianic import of this psalm becomes apparent and Christ as the higher *instrumentality* as "the right-hand of God" and as "the man of his right hand" appears like the original text of a restored palimpsest.

The 78th psalm true to its numerical significance opens with the enumeration of specific prophecies fulfilled or *completed* even to the utter desolation of "Jakob's place." With the 8th verse begins the prayer for pity and the confession of absolute *beggary*, the appeal to the glory of God's name and the majesty of his arm to save, and requital on the obdurate enemies of his people, his laity and the sheep of his pasture." The psalm closes with a resurrectional hope that they will yet declare his praise unto generation and generation.

The 79th psalm according to its number should be a consummation of some sort, and we learn from the heading that it is a consummation of testimony, "instrumental-testimony for those who will have become alienated"—"for the Assurion"—that *is for* God's particular laity. For we are at once reminded of the other oracular word, "My father was an Assurion and went down into Egypt." It is a succint review of the salient points in the experience of God's people up to the 16th verse which is a prayer for *restoration* and that God should "look upon *a son of man* whom thou hast *controlled* for thyself" a passage of special Messianic import as is the last clause of the 18th verse also with that which precedes it "*a man of thy right hand*" namely. Note the significance of the clause of the 16th verse "and thou wilt make us to live, and thy name will we invoke."

The 80th psalm if true to its number should be in some way significant of redemption and resurrectional victory and triumph. Observe that it has a part of the same heading as the 8th psalm namely "Concerning the wine-presses" a singular *coincidence* if nothing more. But a careful student of prophecy and the Levitical types will see a *great deal more than a coincidence*. Compare the thought and the subject-matter of the two psalms and observe the wonderful progressive harmony of the major *chords of* redemption—full *octaves* of God's beneficent purpose—the accompaniament of "tympanum, psaltry and Cithara"—the "trumpet" sounding "a truly significant day of our feast"—"the alala" of victory "the instrumental-testimony"—and the gist of it given in review—the belief of a lie and the resultant apostasy the first or old covenant apostasy of course—and the final glorious promise in the last clause of the 16th verse (a double-octave by the way)—"and their appointed time will be unto the age."

Read the psalm in this light and see if you do not get some new thoughts of redemption out of it.

CHAS. GARDNER.

Selected.

The Bible Indestructible.

"I was dining," said the late Rev. Walter Buchanan, "some time ago, with a literary party at old Mr. Abercromby's of Tullibody, (the father of Sir Ralph Abercromby, who was slain in Egypt,) and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could the contents have been recovered from the writings of the first three centuries?' The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting I received an invitation to breakfast with Lord Hailes, (Sir David Dalrymple.) Next morning during breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. I replied, 'I remember it well, and have thought of it often without being able to form any opinion or conjecture on the subject.'

"'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work as soon as possible.' Pointing to a table covered with papers, he said: 'there have I been busy for these two months, searching for chapters half chapters, and sentences of the New Testament, and have marked out what I have found of it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, I forget which: which satisfies me I could discover them also.' 'Now,' he added, 'here was a way in which God concealed or hid the treasures of his Word, that Julian, the apostate emperor and other enemies of Christ who wished to extirpate the Gospel from the world, never would have thought of; and though they had, they never could have effected their destruction."

The incident and the result to which it led must be deeply interesting to the Christian reader. A stronger confirmation of the integrity of the sacred text—its freedom from interpolation or corruption—could not well be imagined. And it also furnishes a most valuable testimony to the diligent study of the Word of God which prevailed in the early church; a testimony which painfully contrasts with the ignorance of Bible truth which exists wherever Romanism has directly or indirectly succeeded in stamping the Holy volume as a proscribed book.—*Our Own Fireside.*

Clinching a Sermon.

I heard a sermon once from a venerable itinerant preacher on benevolence. I thought the effort very lean, but one thing impressed me a little. "Go," said he, "and do something after I have done preaching. Have it to say when I come back four weeks hence, that you have done something, and my word and God's word for it you will be a better and happier man." I knew a poor widow living on the edge of some woods about a mile from my home, her husband had been dead two or three years, and with three helpless little girls she had a hard conflict with poverty. I had often spoke kindly to her, and thought my duty ended when the words were uttered; but when the sermon of the old white-headed preacher was done, the resolution was formed to go and do something.

Next day I visited my cellar, and measured out a bushel of potatoes, a bushel of apples, and a variety of other things, and having put them in a wagon, started for the cottage of the widow. A load of wood for which I paid three dollars, preceded me.

An hour's drive brought both loads in front of the house, and when my explanation was given there were wet eyes and warmer hearts in both parties. The widow wept for joy, and the children joined in, while I, finding my feelings to much for my strength, had to give way also to tears. The act was one that gave me a new spiritual start; and when the preacher came back I thought the discourse one of the most eloquent I had ever listened to. The change was in myself not in him or in his preachings.

Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

The moral strength of a church depends on the character of its members and not on the number of its adherents

The Restitution.

THE RESTITUTION addresses the fact "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a strict belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as prerequisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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EDITORIAL STAFF:
Overseers of the C. P. Association.
M. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, SEP. 4, 1895.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

THE greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrines.

UP to date the attempted subjugation of Cuba has cost Spain about $20,000,000; and 30,000 cavalry are to be landed at the island before the 20th of September.

A DESPATCH from London, Aug. 20 says the navy estimates provide for 88,850 men—5,450 over the estimates of last year; and it is proposed to expend more than $23,000,000 on the construction of ships, and $3,000,000 on armaments. They are preparing for war.

THE destiny of the wicked is plainly set forth by the Spirit in Malachi:—"Behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble and the day that cometh shall burn them up, that it shall leave them neither root nor branch." Mal. iv. 1.

A TELEGRAM from Niagara Falls on the 26th inst. says that after five years of work and the expenditure of over 3,000,000, Niagara has finally been harnessed, and the power generated by the 5000 horse-power dynamos, are now sending out the electricity for commercial use. The power from the power-house is sent over copper cables laid in a conduit to the aluminum works, and everything worked perfectly.

MR. GLADSTONE in reply to Madame Novikoff, the author of a little work entitled "Christ or Moses," says:—I have myself been a good deal engaged latterly in examining the questions of a future state and have had occasion to touch more or less upon Jewish opinion. The subject is very interesting, but is also large and complex. . . . Speaking of the creeds he says:—"After the period when they were framed, Christian opinion came gradually, I believe, to found itself upon, an assumption due to Greek philosophy, and especially to Plato, namely, that of the natural immortality of the human soul. And this opinion (which I am not much inclined to accept) supplies us, so to speak, with spectacles through which we look back upon the Hebrew ideas conveyed in the Old Testament. Another view of the matter is that man was not naturally immortal, but *immortalizable*. That had he not sinned, he would have attained regularly to immortality; but after eating of the tree of knowledge he was prevented, as the text informs us, from feeding on the tree of life, and the subject of his immortality was thrown into vague and obscure distance."

The Question Drawer.

"Mr. Joblin will you oblige me by stating clearly if there are positively any signs that the coming of Christ is near?" WM. M.

There must be such signs, or otherwise the words of Christ in the 21st of Luke would be without meaning. He said "when ye see these things come to pass, then know that the kingdom of God is nigh at hand." You can refer to the chapter for yourself and ascertain what the "these things" are, in detail, including distress of nations and perplexity, and consequent heart-failings in view of what would be the condition of things. These are often notable signs in various parts of the Scriptures, and are to be recognizable in the state of affairs among men and nations just prior to the appearing of Christ, several of which we will notice.

1. The general state of preparedness *for* war amongst the nations of earth. We have proof of this in the 3rd chapter of Joel:—"Proclaim ye this among the Gentiles; prepare war; wake up the mighty men—beat your plowshares into swords, and your pruning hooks into spears—the day of the Lord is near. Also Rev. xvi. 14, 15,—"Gather them together to the war of the great day of God Almighty—"Behold I come as a thief."

2. A great increase of knowledge of all sorts, and great travelling facilities. See Dan. xii. 4 where the prophet is told to seal the book, even to the *time of the end;* "Many shall run to and fro and knowledge shall be increased."

3. Decline of the Turkish Empire preparatory to the return of Israel to their land. We understand that that power has done most of the treading down of Jerusalem, and we rejoice to know that its tread, through outside influence is getting lighter and lighter, and the *beginning* of the return of Israel is a *fact*. We understand that Rev. xvi. 12 indicates this down treading power. Read it, and then turn to Dan. xi. 40, 41 and read that at the time of the end. . . . the king of the North shall come against him like a whirlwind with chariots and with horsemen and with many ships, and he shall enter into the countries and shall overthrow and pass over. He shall enter also in the glorious land (now occupied by Turkey.)

4. Recovery of Palestine from the desolations of many generations is a notable sign, that something is about to happen on a magnificent scale. It has been clearly marked out for our benefit in the 33rd chapter of Ezekiel. "In the latter years, thou (the Great Northern Invader) shalt come into the land that is brought back from the sword and is gathered out of many people, against the mountains of Israel which have been always waste, but it is brought forth out of the nations, and they shall dwell safely all of them. . . . the land of unwalled villages," etc.

5. The disappearance of the Pope's coercive power over Christendom, and the consumption of his dominion is another remarkable sign. Of the priest-monarch of the Roman system symbolized by the Little Horn with eyes on the Roman beast seen by Daniel in vision we read, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws, and they shall be given into his hand for time, times-and-a-half, (literally 1260 days standing for years) but the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. Dan. vii. 25, 26. In Rev. xiii. 5 we read, "There was given him a mouth speaking great things and blasphemies, and power was given unto him to make war forty and two months" 42 times 30 equals 1260 days or years. His time has run out; he is stripped of his power. There are many more, but for the present these must suffice.

For proof that *this* is the time when these signs are to be looked for, consider *first*, They belong to the time of the end. Dan. xi. 40. The time of the end has been appointed Dan. viii. 19. The end in the case is the end of certain days. Dan. xii. 13. The days represent years. Eek. iv. 6. The years represented in this case have expired, viz. the 1260 years of Papal ascendancy dating from A. D. 606, and the 2418 years of Israel's down-treading, dating from the uprise of the Persian power—see vision of the ram and goat Daniel viii. Therefore we are in the time *of the end*, and are justified in looking for the appointed signs of our Lord's return, and they are all fully developed before the eyes of such as are able to discern. There are *Finger Post* notes heed them.

It Was Predicted.

Ages ago that "darkness should cover the earth, and gross darkness the people." Isa. lx. 2. The verse preceding this prophecy shows that the darkness referred to would exist in the closing days of Gentile times; and further, that the profound darkness of that time is the motive of the prayer, "Arise" [addressed to Zion] "Arise, shine, for thy light cometh, and the glory of the Lord is risen upon thee." Then follows the reason, "*For* behold, the darkness shall cover the earth, and gross darkness the people, and Gentiles shall come to thy light, and kings to the brightness of thy rising." This certainly locates the gross darkness. The very time boasted of as being the most progressive age of the world is characterized by the spirit as one of gross darkness. It must not be supposed that there is a conflict between prophecy and existing facts. Prophecy also anticipated the intellectual activity the result of which is now boasted of. More than 500 years before Daniel the Spirit said that at the time of the end "many shall run to and fro and knowledge shall be increased." The conclusion is inevitable that the time of the end is to be at once dark and light. This means that in the worlds of literature, mechanics, science and arts there will be light, but in things pertaining to God and truth and righteousness the grossest darkness will prevail. To every student of the prophetic Word it is evident that the world is in just that predicament now. And if the Son of Man when here in poverty and weakness and suffering could upbraid the Pharisees of his age, for not discerning the signs of the times, how much more could he upbraid the Pharisees of this age, for not discerning that the time is near for his return from the far country?

The Jewish Pharisees were blinded by the traditions of men, and so were unable to recognize the fact that their Messiah had to come *first* as "the Lamb of God to take away the sin of the world," and *second*, as "the Lion of the tribe of Judah," to oust those in possession of his inheritance. The Scriptures tell us that a veil is over their *hearts* which will remain until they turn to the Lord, which is still future, for the spirit in Paul says "Blindness in part is happened to Israel, *until* the fullness of the Gentiles *may* come in. And so all Israel shall be saved; as it is written, "There shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob." Rom. ii. 25, 26.

There are thousands upon thousands of Gentiles, who like the Jewish Pharisees believe themselves to be the servants of God, while making void the Word of God by traditions. Some of them say the "Son of God will never demean himself by setting his foot upon this accursed earth again, far less come here to dwell forever," thus ignoring the fact that God has promised to give a portion of it to his Son, and ultimately, in answer to his request, "the uttermost parts of the earth for his possession." Psa. ii. 8. He who cursed the earth for Adam's sake (Gen. iii. 17) will remove it for the second Adam's sake—the Lord Jesus Christ, for we read, "there shall be no more curse." Rev. xxii. 3.

Gentile Pharisees of our times believe that he who came in weakness and lowliness was the one spoken of by the prophet Isaiah as the despised and rejected of men; and that Zech. ix. 9. was literally fulfilled in him, "Rejoice greatly, O daughter of Zion; shout, O of Jerusalem, behold THY King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, and upon the colt the foal of an ass." They admit that he literally rode into Jerusalem upon an ass amid the hosannas of thousands. But just as the Jews will not recognize this lowly one as their King, neither will Gentile religionists. They overlook all the glorious truths written in the prophets concerning him as the heir to David's throne and kingdom, who is to establish it with judgment and justice.

The Jews will only recognize in the Messiah of the prophets "Judah's Lion. Professing Gentiles will only recognize him as God's Lamb. The Jews have no Savior to redeem them from death and make them eligible to live and reign in an everlasting kingdom,—and Gentiles claim him as their Savior, and in a restricted sense accept him as their Life-Giver,—Life-Giver to the Body,—but what would they do with the life after they received it? Where could they spend it? To enjoy a life that would never end it is necessary to have an everlasting home. Has any everlasting home been offered to man? Or, has it been left for men to speculate and wonder, and wrangle about? Supposing that we are writing for those who believe the Bible to be God's book, and that it reveals God's plan and purposes in revelation to man and earth,—we ask:—Has not God promised to set up a world-wide and everlasting kingdom by his glorified Son? Has he not shown us that all such are joint-heirs with the only begotten Son? Has he not said by Jesus that the meek shall inherit the earth? Has he not said by Daniel that the kingdom the saints shall possess forever, even forever and ever, is to be under the whole heaven. Dan. vii. 27? Has he not said to us that the good news of that coming kingdom is the power of God unto salvation to every one that believes it? If so, we submit that a gospel without the kingdom, is another gospel, and yet not another, but a perversion of the gospel Christ preached, and therefore as powerless to save as was the half gospel believed by the Jews.

Reader, the Lord is coming again as he said he would; coming in power and glory instead of weakness; and will *inherit* Judah his portion in the Holy Land, and choose Jerusalem again. Zech. ii. 12. And the words of the Spirit will apply to you if you do not heed the abundance of divine testimony. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" 1 Cor. i. 20? It is tradition of kingdoms in hearts, church kingdoms, kingdoms beyond the bounds of time and space," and so forth, that will be made so supremely foolish as to cause men to say when the kingdom has been set up, "Surely our fathers have inherited lies and things wherein is no profit." Jer. xvi. 19.

OUR CHILDREN.

Only Wait.

Can you tell me how the many petals grow
In a rosebow where the clouds of the rainbow rest?
Where the east winds rise and the west winds blow?

Do you know the word of the robin's song?
Can you tell, when the wild birds skim along,
Whether the notes are right or wrong?

Can you follow the snowflake as it flies?
Can you tell me how the mist of the morning rises?
Or the green leaf crimsons before it dies?

If you cannot fathom these simple things,
If your thought drops down when it tries its wings,
So near the earth, and no answer brings;

Is it strange that you do not understand
The wonderful things that God has planned
For the life in the undiscovered land?

The robin's song you may not translate,
Nor the time in the open book of fate;
But the truth is there if you only wait.

If you only wait, faint heart, you'll find
The missing thread, and can unwind
All that divinity designed

For us to know. Sometime you'll say
I see God's plan: I can trace his way.
You will understand, some day, some day.

The Story of Israel Beyond the Sea.—No. 30.

GOD—OUR ROCK.
THE REDEEMER—A ROCK.

Have you read the 32nd of Deuteronomy? You will like it; it is a grand chapter, look at the verses that talk of God, as a Rock,—are they not beautiful?

"He is *the* Rock," Moses says, "his work is perfect; for all his ways are judgment, a God of truth and without iniquity, just and right is he." We trust men who are always truthful; we look up to and rest in those in whose lives, we can find no fault; we have so much confidence in them that we feel towards them much as if they were a Rock. How much more then, can we feel in this way towards the ever-living God! He makes no mistakes, he is always right, always just, there can no sin be found in him, well may he be called "Our Rock," "the Rock of Israel's salvation," "the Rock that begat them."

He is *our* Rock, because he is the one from whom sprang all the wonderful things that are going to save us,—Abraham, Isaac, Jacob, the nation of Israel, the blessed Bible, the dear Savior, the coming kingdom. He is the beginning, the foundation of it all.

Is it any wonder that he chose a rock to be not only a symbol of himself, but also of Jesus, of the saints, and of the kingdom? There is strength in a rock, It makes a good hiding place when foes pursue; it is a shelter from storm and from heat. David often spoke of God as a rock, as a fortress, a high tower, a shield.—But now, before we go on to where the Redeemer is called a Rock, we will look at the 105th Psalm. It is a review in song of many of the studies that we have gone over.

Read the 41st verse.—"He opened the rock, and the waters gushed out, they ran in the dry places like a river," and in the 78th Psalm—"He clave the rocks in the wilderness, and gave them drink as out of great depths. He brought streams also out of the rock and caused waters to run down like rivers."

The dust of the idol calf, that Aaron made was cast into the brook that descended out of the mount at Horeb. But you say, "all these passages look as if the water came from the rocky steeps of the mountain sides?" So they do. And if it were not for the way Paul talks, we should think as most travelers do, that this was the case.

But they could not drink of a stone that "went with them," if the water did not gush out of that very stone. And if the water came from the mountain rocks, there would have been more than one stone smitten, when only one was needed to make a picture of Christ.

If God could give bread, where there is not a spear of grass, nor a bird, nor any green tree, he could give the precious, cooling drink, the one was a miracle, the other must be.

Nehemiah connects the bread and the water. Neh. ix. 15, 20.

But are there no other references to the stone? Yes, references that even little ones can see must make the wondrous rock, a type of Jesus. We will look at some of them before long.

You have read about the beautiful temple that Solomon built, have you not? King David got the stones all ready for it before he died. "onyx stones, and stones to be set, glistering stones, and of divers colors, and all manner of precious stones, and marble stones in abundance." God's spirit gave him the pattern of it all. These stones in that temple of the olden time, are a type of those who love and follow Jesus, who are being built into another house. Shall we read the 2nd chapter of St. Peter together? I cannot copy it all for you, it would take to much space in the paper, but you will see that he calls us "lively stones," and Jesus, "a living stone, disallowed indeed of men, but chosen of God and precious."

It takes a great many stones to to build a large church, so it will take a great many good people to build that holy temple in which God, through his spirit is to dwell. And in all great buildings there is always *one* stone that is honored above all the rest. Great crowds of men and women come together to see it put in its place. Valuable papers are hidden it and there is speech making and great rejoicing.

So there is one stone in God's house of good people that is more precious than all the rest,—it is our dear Savior; he is "the head of the corner." To him it is given to be the head over all things to the church." He will be set far above all kings and presidents and czars in the world to come. Eph. i: 21-22. We shall be kings but *he*, will be "King of kings."

What does "*disallowed*" mean? Thrown aside, rejected. David, in Psalm cxix:22 refers to a stone, that would be refused. He says, "The stone which the builders *refused* is become the head stone of the corner." God, told him how it would be. Tradition says, that Jacob's stone was brought and laid among the other stones that were to find a place in the temple. It was not a pretty stone, and there seemed to be no place for it. So there it lay, "a refused stone". The workman stumbled over it and bruised themselves and were angry at it. "It was a rock of offence." But by and by a stone was lacking, there was no head, corner stone, the "refused" one was tried, and lo! it was a perfect fit!

Jesus refers to this in Matt. xxi. 42. Mark xii: 10, Luke xx. 17, and applies it all to himself.

Just as the workmen had rejected and stumbled over the temple-headstone, so had the Jews, or Judah, stumbled over him. They killed the dear Son of God and cast him out of the vineyard.

For this dreadful sin God's kingdom was taken from them and given to the people of Israel.

They, are now the missionaries of the world, bringing forth in some measure the fruits of the kingdom,—builders, as the Jews once were, not of a typical temple, but of the real temple of holy people, that is to last for all eternity.

There are a great many naughty people among them, just as there was in the olden days, but God is using even these in his work. Isn't it strange? They are doing the digging, making the railways etc. Their gold is helping, but they do not know it.

AUSTIE WINCE.

OBITUARY.

Died at the home of her daughter Mrs. Loretta Parks of Albion, Wisconsin, after a short illness of two days of blood poison caused by insection of the kidney, Mrs. Catharine Southwick, aged 79 years, 3 months and 16 days. She was born in Brookfield, Madison County, New York. At the age of three years she with her parents moved to Alfred, Allegheny Co., New York. Was married to Isaac P. Millard, Jan. 14, 1836. In 1842, while Wisconsin was yet a territory she with her husband set out in a covered wagon for the far west as it was called at that time. They finally settled in the town of Albion, Dane Co., Wisconsin, and for fifty-three years she has been a resident of that immediate vicinity. She was the mother of twelve children, seven of whom are living. In 1864 while the war cloud darkened our land her husband enlisted in his country's service, was taken a prisoner and died a prisoner in 1865. He had started to be exchanged but died before reaching the Union line. When very young, a mere child, she devoted herself to the Master's service and for forty years has been in the Abrahamic faith. Her declining years have been passed very happily and peacefully. Her Bible and RESTITUTION were her constant companions, God's promises her theme. The funeral services were held in the M. E. Church in Edgerton, Monday 15, Elder W. W. Woodside officiating taking for his text Phil. i. 21. For to me to live is Christ and to die is gain. Her remains were followed to their last resting place by six of her children and a large concourse of relatives and friends.

Died on the 10th day of January, 1895, at his residence near Lancaster, Atchison Co., Kansas, in the 66th year of his age, Bro. Peter Buckels. Bro. Buckels was born in Kingstree, Williamsburg Co., South Carolina. He came to Kansas in the early days of the Territory and married Miss Elsie Miller of Brown Co., Kansas, who survives him. Of this union were born ten children, seven of whom are living, four daughters married and two daughters and one son unmarried.

Bro. and Sister Buckels gave their assent to the doctrine of life only in Christ, and the gospel of the kingdom of God, early in the seventies and were immersed in that faith. Bro. Buckels was of an independent turn of mind and was ready to accept truth at the cost of popularity if need be.

He was sick for many months and was a great sufferer, but most of the time was able to get up. He read a great deal during his sickness. His last reading was THE RESTITUTION on the day before he took fatally worse. I was intimately acquainted with him for several years and many pleasant hours have I spent under his roof; but he has gone to his long home and the mourners go about the street. The writer gave a discourse to his memory on June 30th (last), the 66th anniversary of his birth, to a large and attentive audience, subject, "Reaurrection." It is hoped that some seed fell in good ground.

W. J. OREM.

"Trust him for a way when there is no way, for light when there is no light, for all things when you have nothing, for joy when there is only sorrow, for life when you are in the midst of death; thus you will find at last that faith is not only righteousness, but life and joy and peace."

Home-Seekers Excursion During Sept. and Oct.

Agents of the Nickel Plate Road will be pleased to furnish, upon application, complete information relative to these excursions. Bear in mind the elegantly equipped through trains via the Popular Route.

Pray Daily, for Daily Needs.

"Lord, for to-morrow and its needs
I do not pray:
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray:
Let me be kind in word and deed
Just for to-day.

Let me be slow to urge my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no rong or idle word
Unthinking say:
Set Thou a seal upon my lips
Just for to-day.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace
Just for to-day.

So for to-morrow and its needs
I do not pray;
But keep me, guide, love me, Lord,
Just for to-day."

My Visit.

The happiest days of my life I have spent visiting, and trying in my weak way to preach the gospel of the kingdom to my friends in Brown County, Minnesota. It was a source of great enjoyment to see those dear ones that I had not seen for years, and to find them believing so many of the precious truths of the gospel of the kingdom of God. But O when the parting time came, when by the duties we owe to friends at home we were compelled to say good by, and leave aged father and others shedding tears. We then stepped on board of Nahum's chariot and was wafted to our own quiet home and find all well. When we meditate on these scenes we are made to proclaim. O for the time when parting will be no more, when God will wipe all tears from the eyes of the faithful ones. Then let me say to the scattered ones be faithful and may we come from east, west, north and south and set down with Abraham, Isaac and Jacob in the kingdom of God is our prayer. Amen.

H. F. CORDILL.

REPORT.

To the Household of Faith:

I suppose it is in order that I should let you know what we are doing in this part of the vineyard. We according to previous arrangements met July 28, 1895, and organized with a membership of twelve, elected one elder, two deacons, one clerk, and took the Lord's Supper in commemoration of his death. 1 Cor. ii. 26. For the present we will meet every third first day to commemerate our Lord's death. Call ourselves the Church of God at Linden, Okla., Territory.

M. L. ADAMS, Elder.

QUESTION.

Will Brother W. H. Wilson tell an earnest enquirer, through the columns of THE RESTITUTION whether our Savior's example as given in John xiii. (feet washing) is a command which should be observed in connection with the Lord's Supper.

A. J. CHAPLIN.

Remember the Nickel Plate Road has authorized low rate Home-Seekers excursions to points in the West, North-West and South-west on Sept. 10th and 24th. Enquire of agents for particulars.

Union with Christ is not only inward, secret and vital, but it is also outward, practical and visible. The roots of the tree are out of sight, but the branches are in sight and the fruit cannot be hid.

The Nickel Plate Road offers a splendid opportunity for visiting the West, North-west and South-west by authorizing excursion rates to points in that territory on Sept. 10th and 24th. Ask agents for further information.

Truths of the Bible expressed in tropes and symbols are like nuts, whose delicious and wholesome kernels are frequently hidden from the eater by shells not easily cracked.

Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate Line.

Keep clear of a man who does not esteem his own character.

POETRY.

The Noble Nature.

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak three hundred year,
To fall a log at last, dry, bald, and sere:
A lily of a day
Is fairer far in May.

Although it fall and die that night,
It was the plant and flower of light.
In small proportions, we just beauty see:
And in short measures, life may perfect be.
Ben Jonson.

Selected.

Conversations on Important Bible Topics. No. 7.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

THE HOPE OF SALVATION.

"In the Greek there are different words translated 'the appearing,' and 'the coming,' which in English should rather be the 'nearness' and the 'presence' or 'manifestation.' The way in which these are used in relation to the second advent lead us to conclude that the Lord descends into the air, gathers his saints, and continues there it may be hours, days, or years, ere he comes in the epiphany or brightness of the great day of God Almighty. This does not make two comings, but one in two stages. If a monarch visits a city, and whilst he is some miles off the civic functionaries go forth to meet him, and they halt for some time before returning in a cavalcade, does it make two visits?"

"No."

"Likewise but one, and that a final coming is mentioned as to take place,' for we never hear of Christ afterward leaving the earth."

"What? not when it is burnt up? I think you are forgetting the destruction of the world, Alfred."

"I do not know of a destruction of the globe, which is what you mean by the world, I suppose Ella, so that I cannot forget it. I have Peter's testimony that the earth and the works therein shall be burnt up, (but not destroyed;) and that they are 'reserved to fire against the day of judgment, and the perdition of ungodly men,' but this does not conflict with the duration of the reign on earth. The first judgment precedes the establishment of the kingdom."

"Where are you told there will be two judgments?"

"My dear Ella, in God's dealings with the world there is nothing unique; every event has its mate. Read Rev. xix. and xx., if you wish proof. I could give you many more, but these will suffice. As I was saying, after the first judgment succeeds the reign of the martyrs for 1000 years with Christ; after which the Adversary is loosed; and then the second judgment. The righteous dead are granted entrance into the eternal state; whilst the wicked are cast out, and consigned to the 'second death.' During the ensuing conflagration there will be the antitype of the ark, the righteous being preserved in the Land of Abraham, (the second Goshen,) whilst fire is purging the earth of all uncleanliness. When the heavens and the earth are constituted anew and eternal, that 'city which hath foundations, whose Builder and Maker is God;' which Abraham looked for, even New Jerusalem, 'shall descend out of heaven, from God, as a bride adorned, for her husband.' Read Rev. xxi. for the description of that handiwork of God,—I could not in mine own language give any description of it. If the Preparatory Age is so grand and glorious, as the few prophetic testimonies I have quoted indicate, what must the Eternal be? So beautiful indeed will be the New Earth, as to be counted worthy of the dwelling place and throne of God being upon it!"

"How long does Jesus reign then?"

"For *ever*! You heard me read age and age-everlasting, in place of *ever*, which I think is a better rendering of the Greek words *aion* and *aionion;* but yet the reign of Jesus will be eternal. For it has the positive statements concerning it that of 'his kingdom there shall be *no end*.' After he has subdued all things under his feet, he, 'the Son, will deliver up the kingdom to the Father, that God may become all in all:' but he still retains the sceptre, jointly with his Father. In the millennial age God's *majesty* is recognized through Christ (even as his first advent was the manifestation in the flesh of God's *character*,) hence we find the triumphant rejoicings of the sanctified and redeemed worded, 'Now is come *salvation*, and strength, and the kingdom of our God, *and the power of his Christ*.' (Mark this, that not till then is our salvation accomplished). And well has the Lord's Anointed deserved the Empire: for he endured the extremity of ignominy rather than leave any thing wanting to the salvation of his co-heirs. Why, Ella, the very death of Christ proves the future kingdom. 'Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more.' 'In Christ shall all be made alive.... Christ, the first-fruits, afterwards they who are his, *at his coming*: then the end. (*i. e.* the remainder of the saved race,) when he shall have delivered up the kingdom to God:.... for he *must reign* till he have put all enemies under his feet. The last enemy which shall be destroyed is death.' If then the principal object of the reign of Jesus is the destruction of death, is it presumptuous to say that there can be no future but through resurrection? Everlasting life and the kingdom are so related that if man had an immortal principle within him, there would have been no need for Christ to have died to ensure him immortality. The argument is double-edged; if Christ died that the Covenant blessings might be confirmed, does it not prove that man has no undying essence, but is subject to death, from which he must be delivered ere he can attain eternal existence? Again, do not our Lord's words, 'In my Father's house there are many mansions; I *go* to prepare a place for you.... I will *come again*, and receive you to myself; that where I am ye may be also,' imply that his ascension was needful for the preparation of our home. But why should he have died, and what need was there for his going to heaven, if man's spirits had always been enjoying the felicity of a celestial reward from the time of the death of Abel?"

"I see the bearing of your argument, and it certainly is a strong one. But you speak of the resurrection as being the peculiar reward of the righteous, whereas I understand that all, both saints and sinners, shall be raised. What becomes of the wicked?"

"My dear Ella, Paul puts resurrection from among the dead as a privilege and hope. He was willing to undergo any suffering if by any such means he might attain to the resurrection out from among the dead.' Which shows that the resurrection of believers is distinct from that of mankind as a race. Jesus states the two resurrections plainly in John v. 25-29: 'I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man. Marvel not at this, for the hour is coming, in the which *all that are in the graves* shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.' From this you see that all will be raised, but the wicked who stand before the bar shall (not be sent into unending torments, but) be consigned to the damnation, *i. e.* be 'burnt up,' consumed as the fat of rams,' 'into smoke shall they pass away.' But we have not time to discuss their fate; leave them to it; for my sister I hope will be of the class of the *redeemed* who shall stand when the Messenger of the Covenant appeareth."

"So hope I too, my brother. I begin to see that it must be life through Christ, or nothing; and I must say that the hope of reward, as you present it, appears more satisfactory and consistent with God and his works than the popular one. But I want more help and enlightenment, Alfred, which you must give me."

"Oh Ella, darling sister, I thank my God that he has so soon given me fruits of *my* labor in your conviction. It is ever the case that 'he who doeth truth cometh to the light,' and I can, like Paul, 'give thanks because God hath chosen you to salvation through the sanctification of the Spirit, and *belief of the truth;* whereunto he called you by my gospel, to the *obtaining* of the glory of our Lord Jesus Christ.' I bless him for making me his instrument in preaching the good news to you, but do not be led to trust in flesh, for vain is the help of man. You can always claim my assistance, but I would have you rather be guided by the immutable Word of God. And this you must the more be ready to do for I must return to town tomorrow, the Lord willing. Oh, Ella dear, may our hearts ever beat in unison, and we be locked together in the one faith, even as we are now in fraternal embrace."

"Heaven would be no heaven unless we both shared it, my own brother. But if I believe the glad tidings of the kingdom, what more is required?"

"You remember what I said about repentance? To accept the gospel is evidence of a changed mind, it needs then the obedience of the Faith. You know that unless a woman take upon herself the name of the *object of her affection in a legal* manner, she has no claim upon his estate. So with Christ, who has instituted immersion as the form of our taking upon us his name. Abraham is the heir of the world; Christ is his Seed, and by law the Heritor of the Abrahamic blessings. How then is the Gentile to obtain an inheritance in the promise of life for the age of the ages? By the beautiful and simple process of *adoption*. The peculiar or higher blessings of that covenant being a question of faith, not descent, they who have like faith, and obey it, are adopted into the Abrahamic Sonship. Paul's logic *is superior to mine*, and therefore hear him: 'Ye are all the *children of God* by faith in Christ Jesus. For as many of you as have been immersed into Christ have *put on Christ*. . . And if ye be Christ's *then* are ye *Abraham's seed*, and heirs according to the promise.' After this introduction into the heirship, a holy walk and conversation unspotted from the world, must be the 'working out of our own salvation with fear and trembling.' The Christian-Life is a training school for the Kingship, for 'he who ruleth among men must be *just*, ruling in the fear of the Lord; and he shall be as the light of the morning when the sun riseth,—a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.'"

"But is not the baptism we received when infants sufficient, Alfred?"

"Were we immersed, Ella?"

"We were sprinkled with water, which is accounted equivalent for children."

"But we *did* not go 'down into the water,' sister. And even if we had it were nothing. How can the sprinkling of an unconscious, unconsenting, infant be Christian baptism? No, Ella, it is he 'who believeth the gospel, AND is immersed, who shall be saved.' Nor *is this asking too much*. 'He who saith, I know God, and *keepeth not his commandments*, is a liar:' and, on the other hand, 'he who loveth God *will* keep his commands.' If it behoved the Spotless One to receive the water burial, and thus 'fulfil all righteousness,' how much *more needful* must it be for *us*."

"I see now the beautiful connection of faith and obedience. Your definition and metaphor of the marriage law is good, for the Church is the Bride of Christ."

"Yes, but the simile is not mine. Christ is the Way, the Truth, and the Life; he who entereth in by the Door is of the true fold. Obedience to the ordinances of God, and the practice of pure and undefiled religion, is our duty ere we can be made 'meet for inheritance of the saints in light.' Having in view the crown of life and the effulgence of the resurrected body, we can enter into the beauty of Paul's confidence, so different from the doubting 'I hope I am a believer,' and 'I trust I am a child of God,' so much in vogue among professing Christians. Contrast them with the Apostle's '*I know* in whom I have believed, and am *persuaded* that he is able to keep that which I have committed unto him *against that day*.' If it could be proved, which is not the case, that our faith lacks ecstasy of feeling, it is more than counterbalanced by firm unbounded confidence. With Job we can say, 'I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And though after my skin worms destroy this body yet in my flesh, shall I see God.' Being the same as the elders', our faith is the substance of things hoped for, the conviction of things not seen.' And this assurance is consolatory under every adverse experience. When I go forth amongst men, and view the pride, avarice, and oppression on the one hand, and the vice, ignorance, and hatred on the other, the need for an Age of restitution is made manifest; and I long the more earnestly for the going forth of the law from Zion, which shall make equity and love the order of things. Oh for that blessed privilege of being accounted worthy to be a prince who shall decree judgment, under the King reigning in righteousness:—Oh for that period when, as a royal priest, I may lead up my people to 'Zion, the perfection of beauty,' to the Lord's holy mount, that they may be joyful in his House of Prayer. Who would not strive to come under the benediction, 'Blessed and holy is he who hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign a thousand years.' When that is instituted, then will be heard the triumphant pæan, 'The kingdoms of this world are become the Kingdoms of our Lord and of his Anointed, and he shall reign forever and ever.' What think you then, Ella: if we have to descend into the silent tomb, is there not a hope of glory at the early awakening enough to satisfy all our wishes?"

"There need be no better heaven that I can see, Alfred, and I must make it my earnest endeavor to attain thereto. I wish you were not going leave me just now, for I want much more instruction in the way of truth, and delays are dangerous."

"My dear sister, I leave you in the Word of God a better tutor than I can be. I will, however, give you a few books to read which will be useful to you in so far as they may be able to set forth the teachings of the Bible. I call them my Faith school-books. You must read diligently, and it will not be long before I return."

"I hope it will not, dear Alfred, for I am anxious to arrive at the truth of the matter. Since you so aroused my attention I have began a careful study of the Bible, instead of reading a particular portion as is the usual plan. But you know, brother, that we are all dependent upon human sympathy and help, and I think the Scriptures recognize the principle, somewhere, 'how shall they hear without a preacher?'"

"I know that man seeks counsel from man, and it is well that it is so. And therefore I wish you would try and induce cousin Edith to study with you; for I find already the reaction of the mental excitement which you remember I expected would result."

(*To be Continued.*)

Original.

Self Inflicted Burdens.

As we are now living in the extreme end of the times of the Gentiles, when every one needs to be especially watchful, that they may be prepared to meet the coming King, it is sad to see men traveling about the country, distracting the minds of weaker ones, teaching that they should observe the seventh day Sabbath, according to the Mosaic law. It is a burden that none are able to keep. I never saw a single person who has taken *that* yoke upon their necks that has been able to carry it.

Peter had to meet this question of keeping the law of Moses, in the early church. He said: "Why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were *able to bear*?"

To my mind, it is time the people were *warned* and placed on their guard against seventh day Sabbath preachers who substitute "the law," for the gospel, or in fact make the law the gospel. Any one can see that this is so by referring to the *Sabbath Advocate* of March 26. D. M. Spencer is there reported as saying: "Look for his text the 6th verse (Rom. i.) 'For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek? Showed that the same gospel saves us all: it is the power of God, and the power of God *is the law*." Then, according to this, no one can be saved apart from "the law," it being of itself God's power unto salvation.

Contrast this with Acts xiii. 39: "Through this man (Jesus) is proclaimed unto you remission of sins; and by him every one that believeth is justified from all things, from which he *could not be justified by the law of Moses*." Which of the two do you believe?

Paul says in Gal. ii. "A man is *not* justified by the *works of the law*."

"By the works of the law *no flesh* shall *be justified*."

"If righteousness is through *the law* then Christ *died for naught*."

"Righteousness *is* through the law," *if* "the power of God (unto salvation) *is the law*," as we have quoted from the above named paper. Paul says *if* it is, then "Christ died for naught."

Don't you see that this "law" business is adverse to the first principles of a saving faith. No one can deny but that the Sabbath is *one* of "the works of the law," and one of "the works" upon which they suspend salvation.

Paul was very much opposed to this Sabbatarian law business, he says, in Gal. iv. speaking of the law: "How turn ye back again to the weak and beggarly rudiments, where unto ye desire to be in bondage *over again?* Ye observe days, and months' and seasons and years. I am afraid of you lest by any means I have bestowed labor upon you in vain." This observing of "days, and months, and seasons and years," certainly covers all the Sabbaths of the Mosaic law. The "desire to be in bondage over again," made Paul feel as though his labor among them was "vain." And still they desire to go back to the observance of "days" etc., and be justified by observing some of these "*works of the law*."

Paul in Gal. v. 4; makes it equivalent to apostacy to trust in the law. He says: "Ye who are *severed from Christ*, ye would be justified by the law; ye are *fallen away from grace*."

Compare this with the quotation from the *Advocate*: "Showed that the same gospel saves us all: it is the power of God, and the power of God *is the law*."

One of the reasons God gave Israel why they should observe the Sabbath, was that he has delivered them from the bondage of Egypt. "Therefore (for this reason) the Lord thy God commanded thee to keep the Sabbath." This reason does not apply to the Gentiles, they were never in Egyptian bondage. It is far from legitimate reasoning to select our precepts of a *general* character from Corinthians, James, Peter, the seven churches of Asia, etc., and argue that *if* the reason given Israel why they *should* observe the Sabbath, is not applicable to Gentiles, who never were in Egyptian bondage, these precepts addressed to individuals and churches is only applicable to the parties addressed. Bible students should know better than indulge in such specious reasoning, seeing there are Bible reasons why these precepts are applicable generally, as for instance: "He that hath an ear, let him hear *what the Spirit saith to the churches*," etc.

There are plenty of precepts given Israel, in the Mosaic law, that are only applicable to *that* people, and only during the time the Mosaic law was in force. Jesus says: "ye have heard that it was said, thou shalt love thy neighbor, and hate thine enemy: but I say unto you love *your* enemies." "Ye have heard that it was said, an eye for an eye and a tooth for a tooth: but I say unto you, resist not him that is evil." "Again, ye have heard that it was said to them of old time, thou shalt not forswear thyself, but *perform* unto the Lord thine oaths; but I say unto you, swear not at all." The sabbath was one of those local precepts, and the reason given shows it, because the Lord delivered them from Egyptian bondage.

If it was designed to continue through the Christian dispensation, why don't the New Testament say so? There is not a single command to keep it, and no rebuke for breaking it, save where the Jews accused Jesus and his disciples of breaking it. Strange isn't it, if "the power of God (unto salvation) *is the law*" as Sabbatarians say. And strange again, if the Apostle Paul who was taught specially by the Lord Jesus by revelation, should say: "Ye are severed from Christ, ye who would be justified by *the law*." 'Ye are fallen away from grace." And is it not passing strange that if "righteousness is through the law then Christ *died for naught*." That is it accomplished nothing. If Israel's Sabbaths were to continue, why did God say to Hosea, that he would cause "her Sabbaths" "*to cease*," and not perform his word. Sabbatarians don't seem to believe he would do as he said. What is the matter? Can't you believe him?

If Israel's Sabbaths were to continue how could the Holy Spirit through Paul, say: Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a *Sabbath day*: which are a *shadow* of things to come?" That is one of the troubles of our day, people love to chase *shadows*, and no matter how fast they run, they can never catch their shadow. When that which the Sabbath shadowed is accomplished, what more do you want of it? Let the shadow go.

How can Sabbatarians say: "the same gospel saves us all; it is the power of God, and the power of God *is the law*," when Paul said: "Christ is the *end of the law* unto righteousness to every one that believeth?"

When we have come to the "end of the law," what more do you want of it?"

Don't bind a "yoke upon the neck of the disciples, which neither our fathers nor we were able to bear," especially when "ye are severed from Christ, ye who would be justified by the law; ye are fallen from grace."

W. H. WILSON.

Time for the Communion.

I agree with Bro. Wilson, that there is no positive law concerning time, and that it would be unwise to stir up any strife on the question. But suppose some of the brethren think and act otherwise, then what will we do? Surely Father's children by faith, should all be in harmony, especially when they come to the Lord's table to commune with the Lord and each other. And this is the time and place where the beautiful language of David is especially appropriate, "Behold, how good and how pleasant it is for brethren to dwell together in unity." And to be otherwise is to come under the very serious charge of the Apostle when he says to the brethren of Corinth, "For ye are yet carnal; for whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" Then as there is no positive law as to time, as all must admit, then we should naturally feel that there was latitude and liberty in the time part of this impressive duty. If this is not so, pray tell me the difference between the spirit of the law and that of the gospel. The law was very exact in all its requirements, so much so that it was in fact a burden, and a yoke of bondage, while the gospel so far as the small details of duty, as to how, when, time and place in contrast is a system of liberty, "a law of liberty." And Paul would say to us as he did to the Galatian brethren, "Ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." And again—"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." And now for us to attempt to go back under that rigid law of bondage to get the time of the Jewish Passover, and hitch it on to the Lord's Supper, a purely gospel institution, is to say the least, to repeat the folly of our Galatian brethren, and to exhibit the realities and facts of our Master's unique Parable, when he says that men do not put a new patch on an old garment, or new wine into an old bottle. And then again, if we turn back into Egypt in search of the Jewish Passover time, that we may know when to come to the Lord's table, we must necessarily observe days and moons and times and years," and then Paul would say, "I am afraid of you lest I have bestowed upon you labor in vain." And more than this, my experience and observations have taught me that it is very difficult if not impossible for us to determine, even with all our moon observations, and calculations, the exact time now, answering to the time of the Jewish Passover. And as there is no positive law on time for this gospel institution, we must necessarily go back under the pale shadow of the moon and copy after that obsolete Passover law, that met its fulfillment in Christ, or let go our annual Passover time, which will we do? You will take notice brethren, that the Master was just as careful about the where as the when, in keeping the Passover. On the evening of the fourteenth of the first Jewish month, in the city of Jerusalem he kept the Jewish Passover with his disciples, then he gave them this new communion institution in advance of his death, which was designed as the reminder of his death, as Paul says—"For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Then as Christ did not die on the night of the Passover, our exact annual time if we could hit on it, could only correspond and memorialize the event of that eventful night, but not his death, so there is great danger in our losing the real design of this sacred institution, "Let us be careful brethren, that in our haste we do not make waste." I agree again with my Brother, that the weight of the example is in favor of the first day of the week. Acts xx. 7, leans strongly in that direction, and it is useless to try to get around it my brethren with the plea of a common meal. Paul and his companion was at Philippi at the time of the Passover and unleavened bread. Then they sailed out and reached Troas in five days, met the brethren that were waiting there, where we abode seven days. "And on the first day of the week we having assembled to break bread." Now I submit brethren, that it is entirely unreasonable to believe, that these inspired servants of God would forget to make mention of the love feast and communion season enjoyed with the brethren at Philippi some ten or twelve days previous, if such had been true, and in lieu of this, put on record for our consolation, that we met on the first day of the week to eat a common meal. Believe this, you who can. Then the record says, "And having come up and broken bread and tasting it." 11 verse Dia. Then as the good brother says, "As there is no specific law saying it must only be done once a week, "neither is there any that it must be done every week." So much the more as ye see the day approaching might find support from Acts ii. 42. And they were constantly attending to the teaching of the apostles, and to the contribution, and to the breaking of the loaf, and to the prayers. Dia. I know it is easier to say haphazzard, than it is to surmount the difficulties on the other hand, and also, that this word haphazzard has no weight in it, but is harmless in view of the liberty we have in Christ Jesus. It is not the time we are to commemorate but the event. Paul says, "For as often as you may eat this bread and drink this cup, you declare the death of the Lord till he come." Dia. Then a proper appreciation of the sacred event and worthiness on our part are the essential points for us to look after.

Submitted to the brethren in the love of truth, peace and harmony.

T. E. ADAMS.

Uncovering of the Roof.

"And they came unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay." Mark ii. 3, 4.

The following remarks from a very excellent work throw considerable light on this interesting incident:

"In genuine Arab houses no bedsteads are used, and consequently no rooms are set apart expressly for bedrooms. Matresses are spread anywhere, in the various rooms and courts, or on the terraces, according to the season or to the convenience of the moment; and the beds and bedding are rolled up and put away in recesses made for them. Thus, with a pretty good stock of mattresses and lehaffs, a large number of guests may be entertained at a moment's notice. The room was well ventilated by two large square openings, near the ceiling, opposite to each other, one being just over the door, and the other over the recess for the mattresses. This sort of bed could easily have been carried away by the sick man of Capernaum; and if the houses of Capernaum were built like most of the present day in the towns of Palestine, the uncovering of the roof referred to in the fourth verse of the same chapter, admits of an easy explanation. The inner court of the house is usually more spacious than any of the surrounding rooms, and often there are platforms or benches of stone on each side, spread with carpets and cushions, used as divans during the day and as sleeping places at night. To such a court Christ may have retreated when the crowd increased. We may imagine him there, with the wondering people around him, and the crafty and scornful scribes seated near on the divan—all sheltered from the hot sun by a kind of matting or canvas, supported on a trellis work of tree-branches and planks, more or less secure. When the sick man was carried by his friends to the house where Christ was preaching, 'they could not come nigh to him for the press,' so they very naturally went on to the terrace or house-top, and 'uncovered the roof' of the court: that is, they removed the matting which covered it, and then they 'broke up' the trellis work and let down the bed wherein the sick of the palsy lay. If an ordinary house-top had been broken up, the wooden beams, and masses of earth and stone of which it is composed would, in falling have endangered the lives of those below."

PLEASE write short articles. I does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill: some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Excursion rates are offered to Cleveland Sept. 10th to 12th via the Nickel Plate Road, account Grand Chapter of Royal Arch Masons and Grand Council Royal and Select Masons.—sep 12.

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents

Announcement.

The brothers and sisters in Christ in Nebraska and elsewhere:

The time has come again to give notice of our annual meeting, which will begin, the Lord willing, Friday Sept. 6, and hold ten days. The meeting will be held at St. Paul, Nebraska. St. Paul is so located as to give every one a chance to attend. Now brethren, how many will commence at once to make arrangements to be present and enjoy ten days of blessed communion with those of like precious faith. Brethren, lay aside the duties of life for a short season and come to the meeting and go home feeling that you have lost nothing, but gained much. Those who have never attended before, come and enjoy a feast in the name of the Lord. Again we say, Come one and all. We need your presence that we may be encouraged by hearing your voices in praise and song. We need your counsel. How much are we interested in the good cause of truth? We show our faith by our works. There may be some brother or sister that cannot leave home, but you can go to some brother or sister that can and say to them, "You go and I will see to your home affairs while you are away." Would that not be brotherly and working for the Master? We must get in earnest. The Lord is coming soon. Will we be found at work? Do not say you can't come, but put your trust in God.

St. Paul is twenty-two miles north of Grand Island at the junction of the B. & M. and the Union Pacific R. R. You will receive a hearty welcome by the brethren there. All who can, bring tents; and those who cannot will be provided for by the committee. There will be stoves and fuel on the grounds, and pasturage for teams and everything in order for those coming from a distance. For any further information address W. L. Crowe, St. Paul, Nebraska. Again we say, Come and enjoy another good meeting before the Lord comes. Good speakers will be in attendance and an interesting programme issued. Committee,

ALMUS ADAMS,
W. L. CROWE,
RENA GORDON.

The brethren and sisters of the Abrahamic faith of Illinois will meet in conference at Lanark, Ill., Sept. 6, 7 and 8, 1895. An urgent call is made for general attendance, at least that each church in the district will be represented by a delegate to voice the Church in the selection and possible election of an evangelist for the coming year.

J. M. GLOTFELTY, Chairman.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. R. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of rejoicing in the truth. Don't cumber yourselves with unnecessary baggage, if you have a "hobby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth and filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Northwest Conference of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Sept. 20th and holding over the following Sunday Sept. 22, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prosser, Groat, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

MARIE THURSELL, Sec.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$305.27

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Low rates to Buffalo via the Nickle Plate Road Sept. 10th to 14th account National Retail Butchers Protective Association.

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

Reduced rates are offered via the Nickel Plate Road as follows:

(a) Toronto, Ont., Sept. 4th to 9th, account North American Bee Keepers Association.

(b) Philadelphia, Pa., Sept. 9th to 13th, account United American Mechanics Mutual Council.

(c) Minneapolis, Minn., Sept. 25th to 28th, account American Humane Association.

(d) Albany, N. Y. Sept. 15th to 18th, account German Catholic Societies of the United States.

(e) Atlantic City, N. J. Sept. 10th to 22nd, account Sovereign Grand Lodge.

(f) Columbus, O. Sept. 2nd to 6th, account Ohio State Fair.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$31.00

EXPENDITURE.

Previously used	$16.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$251.78
S. Roxana Wince, for the year 1895.	20.00

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In effect June 16, 1895.

GOING NORTH FROM PLYMOUTH.

No. 82, Ex. Sun.	10:11pm	For St. Joseph.
No. 84, ex. Sun.	10:55pm	for "
No. 88 "	2:24am	"
No. 86 daily	5:44pm	"
No. 60 Sunday only	8:15am	"

GOING SOUTH FROM PLYMOUTH.

No. 81, Ex. Sun.	8:23am	For Terre Haute.
No. 83, "	12:50pm	" "
No. 85 daily	4:01pm	"
No. 61 ex. Sunday	7:37pm	" Logansport
No. 59 Sunday only	6:00pm	"

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 636 Wood and A sts., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobin, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1405 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, P. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Parlor residence 901 Huntington Street.

The Chicago Church has changed the place of meeting. They now occupy the Vanburen Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Ft. South, Ind., meet in Hall over the corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Wolfe, Keenler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elmer Siple, Secretary.

Meetings held at Unity Church, Schoolie Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jespelth. 2nd Sunday, sermon by Bro. Edwin Groat, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Hemans Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 208 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 10:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Forrier school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the church of God near Schoolie Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Datlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Constance every four weeks. A Union meeting on every Saturday. Three churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hespeth, McBride, Watson and Dyson have no regular preaching. The church at Rabbit Corner is presided over by Bro I. C. Chase.

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Eastward.	10	20	6	8
	AM	PM	AM	PM
Pittsb'gh lv	7 00	1 00		7 10
Allianee "	9 26	3 26		9 35
Canton "	10 55	4 55		11 05
Mt. Vernon "	11 55	5 55		12 05
Wooster "	12 38	6 38		12 48
Mansfield "	1 18	7 18	6 20	1 28
Crestline ar.	2 40	8 40	7 40	2 50
Bucyrus lv	2 57	8 57	7 57	3 07
Galion "	3 15	9 15	8 15	3 25
Van Wert "	4 53	10 53	9 53	5 03
Ft Wayne ar	6 50	12 50	11 50	7 00
		PM	AM	
Arcola "		1 15	12 15	
Columbia City "		1 45	12 45	
Warsaw "	4 53	4 00	3 00	5 10
Etna Green "		4 25	3 25	
Bourbon "		4 40	3 40	
North Liberty "		4 55	3 55	
Plymouth "	5 46	5 20	4 20	6 30
Bass Lake "		5 35	4 35	
Hamlet "		5 45	4 45	
Winamac "		6 05	5 05	
Star City "		6 20	5 20	
Monon "		6 40	5 40	
Lafayette ar	6 55	7 00	6 00	7 40
Eastward.	30	8	4	160	18
	PM	PM	PM	AM	PM	AM
Chicago lv	7 25	3 00	10 25	3 15	6 00	2 25
Clarke "	9 43		12 57	5 32		4 42
Liverpool "	8 45		11 50	4 36		3 46
Hobart "	8 55		1 16			
Wheeler "	9 05		1 23			
Valparaiso "	9 15	4 20	1 35	5 06	4 10	
Wanatah "	9 35		2 00	PM		
Hanna "	9 45					
Davis "	9 55					
Hobart "	10 09					
Crownpoint "	10 25					
Plymouth "	10 55	5 45	2 58			
Bass "	11 05					
Bourbon "	11 05		3 27			
Bremen "	11 20					
Warsaw "	11 50	6 26	3 53			
Mad. Lake "	11 55					
Fleetwood "	11 45		4 12			
Laurell "	11 55					
Columbia City "	12 15	7 00	4 40			
Arcola "	12 30					
Ft Wayne ar	1 10	7 40	5 22			
Ft Wayne lv	1 10	7 50	5 25			
Van Wert "	2 48	9 28	6 56			
Lima "	3 46	10 26	7 56			
Bucyrus "	5 24	12 04	9 34			
Crestline ar.	6 40	1 20	10 50			
Mansfield lv	6 52	1 40	11 00			
Wooster "	7 30	2 18	11 38			
Canton "	8 08	2 58				
Alliance "	8 30	3 26				
Pittsb'gh ar.	10 25	5 10				

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No. 22, "	"	6:47pm

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St. Paul and Minneapolis				7:00am
Hammond	10:22pm	9:07am		8:00am
Hobart	10:33pm	9:18am		10:40am
Valparaiso	11:10pm	10:03am		11:00am
Wanatah		10:20am		11:45am
Knox	12:12am	11:04am	6:30pm	1:40pm
Argos	12:53am	11:48am	7:35pm	2:55pm
Ft Wayne	2:55am	1:50pm	9:40pm	4:25pm
Cleveland	8:25am	9:20pm	11:20pm	
Buffalo	4:55pm		6:00am	

TRAINS GOING WEST

Buffalo	12:30pm		5:45am	Local Ft
Cleveland	7:00pm	6:00am	10:15am	
Ft Wayne	12:05am	1:15pm	5:30pm	7:00am
Argos	4:06am	5:38pm	8:45pm	9:05pm
Knox	4:51am	6:20pm	9:25pm	10:00pm
Wanatah		6:50pm		11:00pm
Valparaiso	5:31am	7:35pm		12:45am
Mount	5:50am	8:15pm		1:20am
Hammond	6:21am	8:46pm		3:05am
St. Paul and Minneapolis				4:10am
Chicago	7:05am	7:50pm	9:00am	

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VOL. XLIV. PLYMOUTH, INDIANA, SEPTEMBER 11, 1895. NO. 34.

Poetry.

"My Candle Will Soon Be Out."

The hour was late, and the night was dark,
The blast was severely keen;
While, wrapped in gloom, in a dismal room,
A woman at work was seen.
And as she plied her needle, she eyed
Her glimmer with anxious doubt;
And, faint and sick, said, "I must be quick,
My candle will soon be out."

O man of God! by the burial clod,
Which soon may be turned for thee;
By life's brief stay, by the judgment day,
By time, by eternity,
With every nerve thy Redeemer serve,
And spend not a day without
Striving to win precious souls from sin,
For thy candle will soon be out.

Thy Master's course, till he reached the cross,
Was one of incessant toil;
He bore thy woes, he subdued thy foes,
That thou mightest share thy spoil.
To do God's will, his law to fulfill,
He constantly went about;
With every power he improved each hour,
As his candle would soon be out.

Be stirred my soul, thou art near thy goal,
Time flies on the swiftest wing;
Work while 'tis day, and in every way
Thy powers into action bring.
Let my life be bright as a shining light,
My spirit like Christ's, devout;
My days are few, there is much to do,
My candle will soon be out.

O sinner! think of the feeble link
Which holds thee above the grave;
If that should snap—oh, woeful mishap—
No power thy soul could save.
Hell is the end to which sinners tend,
And short is the longest route;
Weigh well thy fate, ere it be too late,
The candle will soon be out.

Whate'er you be, you will shortly see
The Judge of the earth appear.
Now, now be wise, for the dread assize,
The day of the Lord, is near.
To fix your fate in a changeless state,
The Lord will descend with a shout;
O seek his face in this day of grace,
For your candle will soon be out.

—Olive Leaves.

Original.

News from Jerusalem. No. 4.

Our Jerusalem Colony now visiting in Chicago, are in constant communication with fellow members in the Holy City. Tidings come to them of an encouraging nature. God is marvelously fulfilling his Prophetic Word.

They received a bounteous rain on the 9th of June, something that never occurred since the banishment of Israel, and some say never occurred during the entire history of that people. God has given therein according to his promise, and with it has come the blessings of a bounteous harvests.

You will doubtless remember the report with regard to the fruitfulness of the country brought by the two spies before Israel entered the land under Joshua. The same fertility under the blessing of God, is now returning to the land. Mrs. Whitney tells us that they have just such bunches of grapes *now* as the spies brought with them from Eschol, and that the orange export from Joppa is simply immense.

She mentioned an interesting incident while exhibiting a photograph of the Jewish wailing place of the temple site. Visitors place a nail between the stones, and then claim that they own a nail in the temple wall. In connection with this she read to us Ezra ix. 8: "And now for a little space grace hath been showed from the Lord our God, to leave us a remnant to escape, and to give us a *nail in his holy place*, that our God may lighten our eyes, and give us a little reviving in our bondage." They feel it a pleasure to own "a nail in his holy place," as expressed in the language to "give us a little reviving in our bondage."

Mr. Eliahu says much news published in papers with regard to Jerusalem is unreliable. He referred to a lengthy article published in *Harper's Weekly*, in which the writer claimed there was an entire absence of things which go to make up a modern European city. The writer claimed that Jerusalem had no papers, no printing presses, *no concert halls, no dances*, no brass bands, and no beer gardens, etc.

Mr. Eliahu says they have papers, and also printing presses, concert halls, lecture rooms, brass bands, and he says to my sorrow I say we have beer gardens also. The members of this colony are a thoroughly reliable people, and news from them can be received as unquestionably truthful.

They expect soon to return to the Holy Land, when I expect from time to time to receive news from them. In giving this news, they don't do it for money, nor that any one else should make money by it, but that God may be glorified, and the truth told.

Myself and family recently enjoyed a visit from these people at our home in Austin, Ill., when they took tea with us, and together spent an enjoyable evening in conversation about matters relating to Jerusalem and the Holy Land. They exhibited to us some more of those interesting relics so intimately interwoven with the history of Israel. They showed us some reed pipes which shepherd lads play upon as they watch their flock graze upon the green hills and vales of Palestine. This carried us back to the time when David, as a little shepherd lad watched his flocks, as these boys do, and perhaps played upon these same reed pipes? and afterward became the sweet poet and singer of Israel. What an astonishment it must have been to the prophet, when all the probably splendid sons of Jesse were passed by, and to outward appearances an insignificant shepherd lad was chosen to be anointed King of Israel? This teaches us the lesson that God does not look upon the comely appearance of the person, but to the pure in heart.

They also showed us a sling one of these boys made from wool taken from the sheep. These boys become quite expert in the use of the sling. David at the time he was a shepherd became skillful with the sling, and it was from one of these he made the proud Goliah who defied the armies of the living God, bite the dust.

They also exhibited to us a model of the mill stones by which the women grind wheat for bread, and in this connection gave us an insight into the domestic life of these people. How forcibly it reminded us of the Savior's words, two women shall be grinding at the mill, one shall be *taken* and the other *left*. The separating time hasteth greatly. May God grant that none of us may be "left." Watch self.

We have to thank them for the gift of a model of a plow used in that country. This reminded us of the happy time when the plowman should overtake the reaper, and the mountains drop down sweet wine.

We received also a clay model of the tomb showing the rolling stone. Who shall roll us away the stone?

We also received some nuts or beans such as Jacob sent to Esau, when he wanted to make friends with his brother.

My wife being fond of floral culture was presented with a card of natural flowers gathered in this Holy City, pressed and arranged in artistic style upon a card. She was also given flower seed and a bulb of the lillie species, which she has planted. If the bloom of these shall smile upon us, may we be reminded of the time when streams shall break forth in the wilderness and the desert shall rejoice and blossom as the rose. There is a glorious time coming, when all nature will clothe the earth with beauty, and the heart of man made glad, in these gifts of a generous Creator.

Mrs. Spafford recently addressed the Chicago Church taking for her topic "The Root of Christianity." This root is found clearly exemplified in 1 Cor. xiii., where the principle of love is shown must be the vitalizing power of faith, and found in every element of Christian work and practice, that is acceptable to God, which in its work results in producing *a unity*. It unites every member of the Household of Faith who acts upon this principle, in sweet bonds of affection that nothing can sever. The Father and Son being in that unity, so all loving children are united in the same holy compact. Oh, what a glorious union! Do you belong to it, dear reader? How much better is the above explanation of unity, than the nonsensical jargon of trinitarians who insist that it requires three gods to make one, and make the grand unity of John xvii., begin and end with that?

As we see from news from the Holy Land that all that prophets of old have predicted is nearing culmination, I am deeply impressed with the necessity that believers should strive more and more to live a holy and pure life. Are we sure that we can appear before the Savior in confidence? Let us each examine our own heart in this matter. We are perfectly sure that we have no more time to waste on follies. We need to improve every moment as it flies. I have studied the prophetic Word a great deal, and these are honest conclusions I have arrived at from that study, and nearly every fellow student arrives at the same conclusion. "Oh! I long for the time that the future shall see,
When the underchief shown shall have bars into day;
And men, from his tyrants forever set free,
Shall have swept superstition and priest-craft away."

W. H. WILSON.

PSALM. 81.

82 COM. VER.

1. Asaph's psalm. God standeth in a synagogue of gods—and in their midst he judgeth gods discriminatively.

2. How long are ye going to judge unjustly and take the faces of obdurate-sinners?

3. Judge ye the orphan and the beggar (God's *poor*); justify the lowly and the needy:

4. Deliver the needy, and snatch the beggar out of the hand of the obdurate-sinner.

5. They have not comprehended nor understood; they are going their way through in darkness; all the foundations of the earth will have been shaken.

6. *I* have said ye were all sons of a Most High:

7. But ye are dying-judicially like men as it were, and falling like one of the rulers.

8. Arise, O God, judge the earth, because *thou* wilt inherit among all the nations.

PSALM 82 (83 COM. VER.)

1. Asaph's ode for a psalm.

2. O God, who will have been likened unto thee: Do not be silent nor show propitiation, O God;

3. Because lo, thine enemies have resounded and those who hate thee have exalted their head,

4. They have expressed a vilainous opinion of thy laity and have taken counsel against thy saints.

5. They have said, Come, let us utterly, destroy them from being a nation, and the name of Israel shall no longer be remembered.

6. Because they have counseled together in unanimity of mind, they have covenanted against thy covenant.

7. Namely the tents of the Idonmians and the Ismaelites, Moab and the Agarenians,

8. Gebal and Ammon and Amalek and other tribes with the dwellers of Tura (Tyre).

9. Yea indeed, Assour also hath entered into alliance with them and hath intervened for the sons of Lot. Interlude.

10. Mayest thou have done to them as unto Madiam and Seisara, as unto Jabein in the valley of Keison.

11. They were destroyed in Aendor, they became as it were dung for the earth;

12. Dispose of their rulers as thou didst of Oreb and Zeb and Zebee and Salmana, all their rulers,

13. Who said, let us inherit for ourselves the altar of God.

14. O my God, make them a wheel as it were; a reed before the face of the wind.

15. Just as fire will flame through a forest, as a flame will devastate mountains,

16. Even so wilt thou pursue after them with thy cyclone and in thy wrath wilt thou terrify them:

17. Fill their faces with dishonor, and they will seek thy name, O Lord,

18. May they have been put to shame and terrified unto the age of the age (is it forever *here*?) and may they have been confounded and lost.

19. And may they have comprehended that thy name is Lord, that thou alone art Most High over all the earth.

PSALM 83 (84 COM. VER.)

1. Unto the end; Concerning the wine-presses; For the sons of Kore, a psalm.

2. How beloved are thy tabernacles, O Lord of the hosts,

3. My soul longeth and fainteth for the courts of the Lord; My heart and my flesh have been made glad in a living God.

4. Yea indeed, a sparrow hath found a house for herself and a dove a nest for herself where she can place her own young thine altars namely, O Lord of the hosts, my King and my God.

5. Blessed-happy are they who take up their abode in thy house; For the ages of the ages will they praise thee. Interlude.

6. Blessed-happy is the man whose interventional-help is from thee, O Lord; steps-upward hath he covenanted with his heart,

7. In the valley of the lamentation in the place which he hath appointed. Yea indeed, the lawgiver will give blessings.

8. They will go their way from ability to ability; The God of the gods will have appeared in Sion.

9. O Lord God of hosts, hear my votive-prayer, may the God of Jakob have lent his ear. Interlude.

10. See O God our protector, and look upon the face of thy Christ (Anointed).

11. Because better is a day in thy courts than thousands; I would rather be scorned in the house of God than take up my abode in the tents of obdurate-sinners.

12. Because the Lord loveth mercy and truth; God will give you grace and glory. The Lord will not deprive of the good things those who go their way in guilelessness.

13. O Lord of the hosts, blessed-happy is the man who hopeth in thee.

PSALM 84 (85 COM. VER.)

1. Unto the end; For the sons of Kore; a psalm.

2. Thou art satisfied, O Lord, with land; thou hast turned back the captivity of Jakob;

3. Thou hast remitted their transgressions to thy laity; thou hast covered all their sins. Interlude.

4. Thou hast caused all thy wrath to cease; Thou hast turned away from the wrath of thine anger.

5. Turn unto us O God of our instrumentalities to save, and turn away thine anger from us.

6. Thou will not be wrathful with us forever wilt thou, or extend thy wrath from generation to generation?

7. O God, thou wilt turn unto us and make us to live, and thy laity will have rejoiced in thee.

8. Show unto us, O Lord, thy mercy and give unto us thy instrumental-salvation.

9. I shall hear what the Lord God will say *in me* (in the use of him as a mouth-piece), because he will talk peace unto his laity and unto his holy ones and unto those who turn their heart unto him.

10. Yea, nigh unto those who fear him is his *instrumental-salvation* to pitch the tabernacle of his glory in our land (or earth).

11. Mercy and truth have met together, righteousness and peace have kissed each other:

12. Truth hath sprung up from out the earth, and righteousness hath stooped down from out the heavens.

13. Yea indeed, the Lord will give useful-goodness, and our land (or earth) will yield its fruit.

14. Righteousness will go in its way before him and direct his steps into a way.

PSALM 85 (86 COM. VER.)

1. David's votive-prayer. Incline thine ear, O Lord, and hearken unto me, because I am a beggar and a needy one, am I.

2. Watch to guard my soul, because I am a holy one; save thy bond-servant, O God, who hopeth in thee.

3. Have mercy on me, O Lord, because unto thee shall I have cried all the day long.

4. Rejoice the soul of thy bond-servant, because unto thee have I lifted up my soul.

5. Because thou, O Lord, art useful-good and forbearing and very merciful unto all those who invoke thee.

6. Mark well my votive-prayer, O Lord, and heed the voice of my supplication.

7. In my day of tribulation did I cry unto thee, because thou hast hearkened unto me.

8. There is no one like unto thee among gods, O Lord, and there is not according to thy works.

9. All the nations which thou hast created will come and worship (do homage) before thee, O Lord, and will glory thy name.

10. Because great art thou and one who doeth wonders: Thou art the only great God.

11. Guide me, O Lord, in thy way, and I shall go my way in thy truth; May my heart have rejoiced in fearing thy name.

12. I shall (or will) confess unto thee, O Lord my God, with all my heart, and glorify my name forever.

13. Because thy mercy toward me is great and thou hast snatched my soul out of a lowest Hades (grave).

14. O God evaders of law arose against me and a synagogue of controlling ones sought my soul, and did not set thee before their eyes,

15. And thou, O Lord God, art pitiful and merciful, forbearing and very merciful and truthful.

16. Look upon me and have mercy upon me; give thy controlling-power to thy house-servant (born in the house) and save the son of thy house-maid.

17. Cause a *sign* in relation to me for good, and may those who hate me have seen and been put to shame, because thou O Lord, hast succored and helped me.

PSALM 86 (87 COM. VER.)

1. For the sons of Kore; a psalm for an ode. His foundations are on the sacred mountains.

2. The Lord loveth the gateways of Sion more than all habitations of Jakob.

3. He hath spoken glorious things concerning thee, thou city of God. Interlude.

4. I shall have remembered Hrnab and those of Babulon who know me; and lo other tribes and Turos (Tyre) and a laity of Aithiopeans, these have been born there.

5. Mother Sion will man say, and man hath been born therein, and the Most High hath founded her.

6. The Lord will discourse in Scripture of laities and these rulers who have been born therein. Interlude. The dwelling in thee is as it were of all those who rejoice.

COMMENT.

The 81st psalm, as its number would indicate is a resurrectional psalm at least so far as *one person* is concerned and this one is Christ, as appears in the 9th or last verse. The word here translated "arise" is "ministent" Christ himself quotes from this psalm in justification of his assuming to be "a Son of God" when they take up stones to stone him for blasphemy for making this claim, quoting the first clause of the sixth verse and adding "the Scriptures cannot be broken." The fifth verse is as it were a divine soliloquy and a prophecy. The first four verses divine instruction in righteousness. The whole psalm is a wonderfully significant oracular word, and singularly tampered with both in the *Com. Ver.* and *R. V.*

The 82nd psalm is also by number a resurrectional and being a "two" is significant of the attitude of the ekklesia expressing judgment on the enemies of their God. In doing this of course a succinct review is given of the specific sins of these enemies both against the Most High and his laity Israel in the restricted sense, and being an "ode" it is properly expressive of Israel's judgment as a *nation* upon the sins of these other nations here enumerated. The final assertion of God's Lordship is the prayer and "great consummation" of the 10th verse, with which the psalm closes appropriately too in its numerical import.

The 83rd psalm is also "a resurrectional" with the same general heading as the eighth "Unto the end; Concerning the wine-presses; For the sons of Kore" (the temple choir). The authorship is not given; But the "ear-marks" of style etc. are David's. The psalm opens with the expression of spiritual longings for the promised glory and *rest* that awaits his people. The resurrectional import begins to be apparent in the 6th verse grows stronger in the 7th and culminates in the *promised presence* in the 8th. The 9th and 10th is a votive-prayer of Israel for God's Anointed. The 11th and 12th a prayer of praise. The last clause of the 12th and 13th verse prophetic-teaching. The psalm is and always has been a comforting assurance to the faithful in the Christian Church.

The 84th psalm we would expect from the number to emphasize resurrectional-judgment, and this becomes evident in the 2nd verse, "Thou art *satisfied*, O Lord with thy land; Thou hast turned back the captivity of Jakob." The 3d, 4th and 5th verses make this still more evident. The 5th, 6th, 7th and 8th verses are a votive-prayer of God's people for this blessing seen in vision just before. Observe the "Instrumental-Salvation" emphasized in the 8th verse. Again the same in the 10th verse. Notice the wonderfully beautiful figures in the 11th and 12 verses used to express the coming glory. The 13th and 14th verses are very significant in the way of prophetic teaching and the whole psalm as we intimated at the outset treats of righteous *judgment* and the blessedness that will attend it; but necessarily a post-resurrectional consequence of redemption.

The 85th psalm is David's votive-prayer offered in the spirit of Christ and is an epitome of the Christ's experience in his great work of redemption. Being a "fifth" the minor strain runs through it though the *key* is a major octave and resurrectional in its import of coming victory and glory as brought out in the 10th verse. Notice the contrast between this psalm and the next, the 86th in this regard. Numerically the 86th is a full-major and observe the march of triumphant assurance running through it from first to last. Not a halting-step to the clash of the 6th verse following the interlude of instrumental preparation for its

A wonderful psalm in its prophetic assurance is the 88th one of Israel's "odes" of national glory that they refused to sing in Babylon, when taunted by their oppressors. "Sing us one of your odes now."

CHAS. GARDNER.

The Restitution.

THE RESURRECTION and restoration the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a scriptural baptism of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

The Temple of Diana.

Whatever contains information respecting persons or places mentioned in the New Testament, and especially in connection with the life of our blessed Savior or the personal labours of the Apostles, can hardly fail to interest the Christian reader. The temple of Diana at Ephesus has an important connection with the history of Paul.

This temple was built, as Pliny says on a soft foundation, to guard aginst earthquakes. The foundation, therefore, was laid in a swamp; wool and charcoal were interposed to absorb the wet, and the arches form a subtetranean labyrinth, in which the water stagnates; all which is at the present day. The superstructure bears all the evidence of an edifice which was destroyed eight times and took *two hundred and eighty years in* building. It now consists of several walls of immense blocks of marble, the front of which is perforated with small cavities, into which were sunk the shanks of the brass and silver plates, with which the walls were faced. In several places where the walls have fallen they have exposed cornices and *mouldings* of a former edifice against which the newer walls have been built up.

Some of the vast porphyry pillars which formed the front portico still lie prostrate before it; but others were brought by Constantine to his new city, Constantinople. The heathen temple was dilapidated to build the Christian church Santa Sophia, in which these pillars have again become the great support of a anti-Christian edifice. But the most interesting circumstance of this building to me is the great illustration it gives to the Acts of the Apostles. Here is the place where St. Paul excited the commotion among the silver and brass-smiths, who worked for the temple, and over the way was the theater, into which the people rushed carrying with them Gaius and Aristarches, Paul's companions. Hence they got a view of the magnificent front of the temple, which they pointed out as that "which all Asia worshipped," and in their enthusiasm they cried out, "Great is Diana of the Ephesians!"

Lord Bacon said: "There is no comparison between that which we may lose by not trying, and by not succeeding; since by not trying we throw away the chance of an immense good, and by not succeeding we only incur the loss of a little human labor."

It has been well said, "Life for God consists in doing the right before us in a godly spirit, with humble fidelity to God." This needs repetition frequently in a world just now somewhat given to reaching over the duty right before us to find some great thing to be done.

The time to come is no more ours than the time past.

Restitution.

EDITORIAL STAFF:
Workers of the C. P. Association.
E. JOSLIN, Corresponding Editor.
PLYMOUTH, INDIANA, SEP. 11, 1895.

☛ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

THE Asiatic Plague is making heavy inroads among the Japanese; but they are making plans for naval extension on a gigantic scale.

A COUNSEL for naval defense is to be established in England on the retirement of the Duke of Cambridge, so as to concentrate all the forces of the admiralty and war office. They see trouble ahead.

IT seems that Lord Salisbury's demand on Turkey for reforms in Armenia are so imperative that the Sultan has appealed to France and Russia to use *their influence* with England to modify her demands.

THE Irishmen in America have started a new movement looking toward the complete *independence* of that unhappy country. Since the overthrow of the Liberal government in England they see no hope except from a physical attack. With this object in view an era of agitation has been inaugurated.

CHEER up, writing ones; every move upon the political chess board tends to confirm the outline of God's purposes we have embraced. We must be ever on the outlook. Passing events are becoming intensely interesting to God's adopted children. The Lord may soon call for those who are his. To be ready is the great *desideratum*.

RUSSIA has caused quite a ripple throughout Europe by a present of 80,000 modern rifles, 15,000,000 cartridges, rapid-fire guns, and ammunition to Montenegro. In some quarters the Czar's action is looked upon as a menace to the peace of Europe, and that Russia intends to complete Montenegro's preparations for war by the time she herself is ready for action. A diplomat of high standing in an interview has said that while he did not believe war was imminent, he thought it more of a possibility now than at any time during the last six years.

POPE Pius VII. in his bull, in 1816 denounced the Bible Society and expressed himself "*shocked*" by the *circulation* of the Scriptures, which he characterized as a most crafty device, by which the very foundations of religion are undermined;" "a pestilence" which it behooved "to remedy and abolish," "a defilement of the faith, eminently dangerous to souls." In America Satolli, the papal legate tells the people to "go forward bearing in one hand the book of Christian truth—the Bible, and in the other the constitution of the United States. In Roman Catholic countries the Word of God is still a forbidden book!

THE famous protest of the German princes at Spires, April 12, 1529 was as follows: "There is no sure doctrine but such as is conformable to the Word of God.' 'The Lord forbids the teaching of any other doctrine.' 'Each text of the Holy Scriptures ought to be explained by other and clearer texts.' This Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as is contained in the Biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. The Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."

Looking for the Spirit of Christ.

Rev. A. A. Knight of the Euclid Avenue Disciple Church, Cleveland, said yesterday, (Sept. 1,) "The attitude of society today, is a looking for the coming of Christ, and his coming is the need of labor. The early disciples were looking for the coming of the *personal* Christ, while the world of today is looking for the coming of the spirit of Christ in all its various institutions."

A singular utterance surely. Is it true? It is *ours* to us that *society is* looking for the *spirit of* Christ to come. What do they want with a spirit they are wholly hostile to? Does not the Scripture which says those who have not the spirit of Christ are none of his, teach that men are responsible for the spirits absence? What folly to say society is looking for the Spirit of Christ to come into all the various institutions, when neither Christ nor God is in all their thoughts! Society and the world are one, and the speaker ought to *know* that the world is arranged against God and his Son. Suppose it were *true* that society was looking for the *Spirit* of Christ to come, is society wiser than the early disciples whom he admits looked for his *personal* coming? They heard him say, "If *I* go away *I* will come again," and heard the men in white say, This same Jesus shall so come in like manner as ye have seen him *go into* heaven." What else could they look for, but a personal coming? Has *society* received a private dispatch announcing a change of the divine programme? Has the Blessed Lord tired of speaking to the members of his *body*, and made a confident of the *world*. Think of the Rev. Gentleman speaking of the expectation of *early Disciples*, and then those of the world, or society as if all stood upon the same level and had equal grounds for their hope, one *personal*, and the other spiritual! Wonder if society has ever considered what would become of *it*, if the spirit of Christ should come and pervade all its institutions! How much of Jehovah's Purpose in regard to man and earth does he understand who mixes things up after this fashion? Did the speaker never read Jesus comparison of Noah's age with that of the *age* when he comes again? If not, he had better do so if he would know the truth regarding the expectations of *society*.

The Religious Status.

Dr. Wharton, in his address of welcome to the National Baptist Young Peoples Union Association at Baltimore July 18th, speaking of the condition of the Baptists said, "Westminister buries her people under the aisles of the church: we are content to have our dead sit in the pews. Life is what we want, and life more abundantly for which Jesus came into this world."

This last sentence was doubtless truer than the doctor realized. Life more abundantly is precisely what they need; but what follows proves that he understood religious fervor and zeal to be the life Jesus came to impart, instead of an unending existence beyond death and the grave. He appeals to his audience after this fashion: "Young men and women, go stand in the valley of dry bones and prophecy unto them while you beseech heaven to breathe upon the lifeless ones. Your energy, young people, is what is needed. The salt has lost its savor, the lights has well nigh gone out. We look to you, God bless you, to seize the flag now falling from the nerveless grasp of the feeble, flattering church, and rush forth to conflict and to victory."

The truth will out at times; the foregoing describes the religious status of one of the great bodies who have been promising to convert the world. And now, when iniquity rolls down our streets as never before, and the rural districts, where we have been accustomed to find simpler and purer lives, seem to vie with crowded cities for supremacy in every diabolical crime, yes; at such a juncture as this, *the church*, so called, is utterly useless, and the only recourse is to an outside organization of young people. If after all the *boasting* and promising they cannot begin to stem the tide of iniquity, and find the members slumbering on as if there was nothing the matter, they do not discover somewhat of Jehovah's programme in reference to man and earth, and that they have set aside God's *converting* and *saving* power, it must be that they are abandoned to the belief of lies (2 Thess. ii. 11, 12) so that condemnation may overtake them. Foster's History of this particular body shows that they once held vital truth-Gospel truth-but they are now *one* with apostate christendom, having no faith in the kingdom *God offers*, no use for a resurrection to life by Jesus, and utterly ignorant of God's law of pardon, or else rejectors of it. No wonder they are dead. They have starved to death spiritually while bread of life is freely offered.

The Gospel of the Kingdom.

As we are told in the first chapter of Romans that the gospel of Christ is "the power of God unto salvation to every one that believeth," it must be very essential to know what that gospel is! In Matt. iv. 23 we read that "Christ went about all Galilee, preaching the Gospel;" and in Mark xvi. 15 that he commanded his disciples to "go into all the world, and preach the gospel to every creature," which clearly shows that it is something necessary to be believed. What then, is the gospel? It must be something of vast importance because Christ in the 16th of Mark says, "He that believeth (the gospel) and is baptized shall be *saved*, but he that believeth not shall be condemned." Did he not say (Luke iv. 43) "I must preach the kingdom of God to other cities also, *for* therefore am I sent?" Did he not style this the gospel of the kingdom in Matt. ix. 35, and Mark i. 14? Here, then, we have the answer to the important question as to what the gospel is:—"The glad tidings of the kingdom of God." Luke viii. 1. We find *full* particulars about this kingdom in the prophets, particularly in Daniel. We are told in chapter ii. 44 "that the God of heaven shall set up a kingdom which shall *never be destroyed*;" and in the 18th verse of the 7th chapter, that "the saints of the Most High shall take the kingdom and possess the kingdom for ever even forever and ever." Furthermore, we are told at the 27th verse that this kingdom shall be under the whole heaven." Is it not clear, then, that this kingdom shall be on the earth? And is not Daniel in perfect harmony with Jeremiah, who says, (chap. iii. 17) "They shall call Jerusalem the throne of the Lord?" and with Isaiah, who declares chapter xxiv. 23, "The Lord of Hosts shall reign in Mount Zion and in Jerusalem?" And with Zechariah, chap. xiv. 9, where he testifies to the same truth in these words, "The Lord shall be king *over all the earth*."

And who that has given the subject the attention it deserves, can deny that the whole tenor of Scripture teaching is that the meek shall inherit the earth, Matt. v. 5; Psa. xxxvii. 11? And that "The kingdoms *of this world* (not some other world), are to become the kingdoms of our Lord and his Christ, and he shall reign forever and ever? Rev. xi. 15. Whoever will glance over the New Testament teaching on this subject will find it thoroughly interwoven with the same doctrine. For instance we find Christ himself exhorting his disciples, to "Seek *first*, the kingdom of God and his righteousness," Matt. vi. 33: and he taught them to pray for its coming, Matt. vi. 10, saying, "Thy kingdom come, thy will be done in earth as it is in heaven." And in Rev. v. 10 we have the redeemed out of every kindred, and tongue, and people and nation, represented as singing a new song, saying, "Thou hast made us unto our God kings and priests, and we shall reign on the earth."

The kingdom of God is not now *in existence*, for the Nobleman who went away to the far country to receive for himself a kingdom, (Luke xix. 12) has not yet returned. When he comes, the promise made through Mary, (Luke i. 32) will be fully realized, "And the Lord God shall give unto him the *throne of his father David*, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Oh, what a glorious time that will be, when the knowledge of the Lord shall cover the earth as the waters cover the sea. Is. xi. 9. Then the Lord shall *go forth out of Zion*, and the Word of the Lord from Jerusalem," Micah iv. 2, "and the Lord of Hosts shall reign before his ancients gloriously." Is. xxiv. 23.

We are every day pained to see thousands spending their money for that which is not bread—bread of life we mean—trusting in the dreams and speculations of men as *mortal and fallible as themselves*, and hoping for what has never been promised. Would to God they could be induced to take the references given above and examine the context of each, and see if anything but what the words say, can be the Spirit's meaning. We are thinking of some very dear to us who feel all the time upon chaff and husks and neglect the pure wheat. Would to God they could realize the true position of those who *are aliens from the commonwealth of Israel, and strangers to the covenants of promise*. They may see the fearful words of the Spirit which depict the position or conditions of all such by reference to Ephesians ii. 12. They are without hope and without God in the world. Would to God this Scripture may clear the mental vision of some self deluded ones sufficiently to enable them to get the God-idea of Rom. x. 17, that "faith cometh by hearing the Word of God." This is said only of *saving*, or justifying faith: and the Word of God necessary to justifying faith is that containing the covenants of promise made to Abraham and other fathers of the Hebrew nation. If Eph. ii. 12 be read in connection with Rom. x. 17 this conclusion will not be avoided by any intelligent and honest mind. People can exercise faith in what they please, of course, but only the belief of *what God covenants to give*, is reckoned to man for righteousness, Have faith in God.

A Bold Step.

The Cleveland papers of Aug. 28, contained nearly a column article with a large, displayed head, saying, "A Bold step! Bars let down by a Disciple Church. Several persons received into membership without Baptism by immersion. Opposing Views held by communicants at the same Table," etc. It was well put. It was a bold step, in one sense. At first a feeling of surprise and regret stole over us; but this soon passed off. The impression that it was *backward* progress gave place to the idea that it was all right. Forty years ago the followers of Alexander Campbell were a Bible searching people, and they were a terror to average members of other denominations because they seemed to realize that God had really spoken to us in the language of men and intended us to understand that he meant what the words indicated. The result was that they came very near to getting the God-idea on several important points that others were terribly befogged upon, and waged an aggressive warfare against them.

One of these points was, Baptism for remission of sins. They held that baptism meant immersion in water,—a burial. As this act of obedience was held to be in order to remission of past sin,—it practically isolated them from all the popular churches, and doubtless had to suffer somewhat for their temerity. In course of time, however they used more discretion, and did not press their peculiar tenets quite so hard; and by and by their ministers were occasionally found on platforms with those of other denominations; and at other times Disciples would call upon these unpardoned, (because not immersed) ministers to offer prayer, and would seem to say that perhaps after all, the Lord has pardoned them without consulting them, or that peradventure he may occasionally suspend the published law of pardon, and so the wall of partition was gradually removed, and they were no longer under the religious ban.

When we thought of all this, we concluded it was well to let down the *remaining* bar. If unbaptized preachers were considered Christians why could not any others. We feel rather glad that *this* step has been taken, because Jesus said the *gospel of the kingdom* should be preached, and that believers of *that* gospel should be baptized,—and then they would be saved. But although God had for ages been promising to set up a kingdom *on this earth*, that should destroy all human governments and stand forever; and be inherited by his saints, the Disciples rejected all this divine testimony and accepted only the three facts of the death, burial and resurrection of Christ as the gospel. *True*, these facts are essential parts of the gospel of the kingdom, because they exhibit the means of obtaining life after death to enable men to inherit the kingdom promised. They reject the kingdom and therefore the life would be of no account to them if they could obtain it.

The point is clearly made, then, baptism was of no account to these disciples because they had not believed the gospel of the kingdom which makes men fit subjects for baptism. And not being fit subjects for baptism their sins were not remitted when that act was performed. They were baptized into the Disciple church instead of into the sin-covering name of Jesus. Nor is this all that makes them ineligible for baptism. Christ says that he came that we may have life, says "*Because I live*, ye shall live also," speaking to his disciples. Suppose one of those addressed had said to him that he was immortal and would live as long as God lived, in any event, would Christ force an everliving nature upon one who would thus rob him of the honor of bringing life and immortality to light: and denying that he was the resurrection and the life? No, indeed: it is those who *believe* in him that he promises to raise up to the everlasting life at the last day. No one who claims to be immortal by nature believes in Jesus. To believe in him is to believe in him as the way way to life; and *the life*, and the very embodiment of the Truth of God. Not to accept him as their life is to reject him as the Savior, for we repeat his words: "I am come, that they might have life."

But even this is not all the mutilation of the gospel they are guilty of. Nothing is plainer revealed than the fact that the church is Christ's body; and that every member of his body is a joint-heir with him to the kingdom of God. "Fear not little flock," said Jesus, "it is the Father's good pleasure to give you the kingdom." And says James, "Hearken my beloved brethren, hath not God chosen the poor of this world rich in faith, and the heirs of the kingdom which he has promised to them that love him?" And *does* not Jesus again say in the 25th of Matt. that when he comes in power and great glory and seats himself upon his throne, that he will say to these rich in faith ones, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world?" He certainly did. And yet in the face of all this and a hundred times more testimony, the Disciples say the *Church* is the kingdom—so practically saying that the *church* is to inherit the *church*—*is* to inherit *itself*. This is too ridiculous a thing to be tolerated in temporal matters, but it is readily swallowed by those who feed on the traditions which have supplanted and nullified the gospel of the kingdom.

It is not such a bold thing after all for them to admit members without immersion,—immersion to be of virtue must follow faith in the things concerning *the kingdom of God* as well as of Jesus Anointed. As the gospel they teach is a mutilated gospel, baptism is of no avail. They adopted the *ordinance* which belongs to the gospel of Christ and *left the gospel out*. We hold that the Disciples, or their founder, established a system of their own, and have a right to modify it whenever it seems to them to have outlived its usefulness, or they want a change. The *serious* part of it is, however, that while they make these changes themselves they delude the people by palming off this changeable system as that of God's instead of their own.

Correction.

Since the notice of the Northwest Conference of Oregon and Washington was sent for publication different arrangements have been made. It is thought best to have said conference on the 18, 19, and 20th of Oct., instead of Sept., as stated before, which will be the Friday before the third Sunday, at Lake Shore, as before stated.

M. E. TURNBELL, Sec'y.

Love is the universal language.

Letter Drawer.

Editor Restitution:

After some 25 years of labor and toil, with many sorrows and many seasons of rejoicing, I will at last say farewell to one and all. I regret it very much that we will have to part, perhaps never more to meet on this side of the resurrection. Paul said to the brethren at Troas, that he had kept back nothing that was profitable unto you, but have showed you from house and taught you publicly also." I am now going to Tempe, Arizona, bound in the spirit, not knowing the things that may befall me. None of these things move me, neither count I my life dear unto myself, so that I may win Christ, and finish my course with joy, and complete the work that the Lord hath for me to do. To you among whom I have been preaching the kingdom of God, and shall see my face no more, wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God. Take heed, therefore unto yourselves and to all the flock over the which the Holy Spirit hath made you overseers, to feed the Church of God which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you not sparing the flock. Also of your ownselves shall men arise, speaking perverse things to draw away disciples after them. Therefore, watch! Brethren I commend you to God and the Word of his grace which is able to build you up and to give you an inheritance among the sanctified. I have coveted no man's silver or gold, and those hands have ministered unto my necessities. I hope that my labor has not been in vain and that many of my congregations may be precious jewels in the kingdom.

My meetings were growing better all the time, and especially where they take THE RESTITUTION. We have taken it through all its changes, and with it and my Bible and the glorious hope of the soon coming kingdom of God, I take courage and press on. Since Feb. 20, I have traveled over 6800 miles, preached 82 sermons and baptized 55 souls into the all-saving name of Christ. Give God the glory. I ask the brethren to get some one else more able than I to preach for you. Do not let the truth suffer. Be strong in the Lord and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil for we wrestle not not against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit which is the Word of God. Praying always with all prayer and supplication for all saints, and for me that utterance may be given unto me that I may open my mouth boldly to make known the glorious news of the coming kingdom.

Finally, brethren, farewell, be perfect, be of good cheer and of one mind, live in peace and the Lord of peace be with you. Remember me in all your prayers.

Yours in hope.

JOHN FOGER.

To the Household of Faith:

What a privilege through the dear RESTITUTION to hear from scattered ones, and share in the joys and sorrows of those of like precious faith. I can say with Bro. M. L. Adams, "It does me good to read the many letters from our family, and I too would love to hear from all." The expression "our family" shows our relation, "If ye be Christ's then are ye Abraham's seed, and heirs according to the promise," precious promise, heirs of salvation, children of Abraham, and soon to sit down in the kingdom with Abraham, Isaac, and Jacob, and all the ancient worthies, together with those now sleeping in death's cold embrace, whose hearts were once united with ours in earnest work for the Master's cause. Oh, what a hope is ours, that lifts the burden from breaking-hearts, and looks beyond this dark vale of tears, piercing the narrow beds of our sleeping saints, and bids them rise. Glorious consummation may it soon come.

Yes, the good letters do us good. One S. V. Grim writes, "I too am trying to walk the narrow way." We are all trying to walk the narrow way, and can we not all with this writer exclaim, "O! for a closer walk with God," and, "we must first know what sort of creatures we must be," before "we can bring our bodies under subjection." And then we need the helping hand of our brother, admonish means to advise. Are we not so anxious to be right that we are grateful to the brother or sister who loves us well enough to advise us when they think we are doing wrong? "The righteous love rebuke," "The fear of the Lord is the beginning of wisdom?" We fear in our weakness we will fail to see the necessary thing to do, or leave undone. We need to join hands and heart, and in our united band press on.

In this little letter of Bro. S. V. Grim's in which there are so many things calculated to stir up our pure minds by way of remembrance, he says, "We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. This will put away the use of tobacco, I pray the Church of God to quit it, and be a clean vessel for the Master's use when he comes." O, my brother and sister, can we not give heed to this earnest admonition? It is not because we do not use tobacco that we are so anxious for you to leave it off, but because it is injuring the cause. What do you think an infidel once said, when he saw a professor smoking on the street, "Look at that man he claims to belong to the Church of God, and smoking on the street." Now, my dear brother, you can not blame us as long as we love you, for beseeching you to leave off this expensive, injurious, unbecoming habit of smoking and chewing. I clip the following from the Ohio *Inquirer*, which shows that it is not approved of by scholars: "Quite a stir has been caused among the students of the Ohio Wesleyan University by a decided movement against the use of tobacco on the part of the faculty of the institution. Of late several classes have at the recitation hour been subjected to a most unusual dissertation upon the evils incident to the use of the weed, and in some classes the matter has been carried so far as to sent the ladies by themselves, as far removed from the boys as possible."

Bro. Gamble is right, Tobacco and its stains would not look well on those beautiful streets. No, no, I am sure we are not mistaken, for it looks dreadfully on the flagstone walks of our present cities. Bro. Gamble has given us his experience with good suggestions as to what to do with the money. One good brother suggests to those who have trouble to quit, frequent bathing, and two or three good sweats.

We quote the following from the Kansas City *Star*: "The young czarina of Russia declines to smoke like the majority of ladies in Russia. She has requested her ladies in waiting, to not come near her if there is any flavor of tobacco about their clothes. * * * The crown princess of Roumania is having the greatest difficulty at the Roumanian court, where ladies of highest rank smoke not only cigarettes, but cigars, and even chew tobacco. The crown princess, however, insists upon having her own way, and she has forbidden her maids of honor, and every lady in attendance upon her to use tobacco in any shape, the penalty being dismissal from the court." O, may we not be dismissed from the court of our great Leader for anything that is now defiling our bodies. There are many things we do that are now destroying the temple of God. Then let us before it is everlastingly to late help one another to become strong in the Lord.

"In thee, our God, we live and move,
And for thy bounties rich and free;
We offer now our grateful love,
And pledge our lives and all to thee.
May all we say and all we do,
But show our high and holy aim.
To keep the heavenly prize in view.
And glorify thy gracious name."

NANCY BARBER.

POETRY.

God Bless You.

How sweetly fall these simple words
Upon the human heart,
When friends long bound by strongest ties,
Are doomed by fate to part.
How softly press the hand of those
Who true in love serve you,
And send responsive beats to soul,
In breathing out, "God bless you!"

"God bless you!" "Ah, long months ago
I heard the mournful phrase,
When one whom I in childhood loved,
Went from my dreamy gaze.
And blinding tears fall thick and fast
As memory my longest treasure,
While deep'ns of the heart bring back
The farewell prayer, "God bless you!"

How mother seeming forth her boy
To wage untried and new,
In pure and studied stately speech,
Now manner and adieu,
Yet softly sue between her sobs,
When ever misfortunes pass you,
Come to thy mother, boy, come back!"
Then softly sighs, "God bless you!"

"God bless," tells more of expressed love
Than volumes without number;
For it is thus our trust in Him
Whose eyelids never slumber.
It is in parting no long speech,
Dare not at in studied measure;
It only asks the dear old words,
So sweet, so real, "God bless you!"

Selected.

Conversations on Important Bible Topics. No. 8.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

A LOVING GOD.

"I must give it up, Ella; I am miserable. What to do I know not. I enjoyed religion once, but that passed away; then you come and show me that I have been wrong altogether,—not had the true hope, and what not,—and worst of all I cannot gainsay what you declare. Indeed, I must confess that if there be truth in the Bible, then what you say is true,—but it makes me miserable. I cannot now rejoice in hope of a heaven at death, and the Kingdom does *not satisfy* my wants. I doubt not men like Alfred could exultingly rejoice in the prospect of reigning as kings on the earth, but I feel a need of something more. It may be that *it is* not the Reward in which anything is lacking. If I could draw a proper simile it might be thus expressed: The scheme of salvation according to this book you have read to me is the beautiful yet colorless statue. So that with having lost a warm false faith, and there being nothing in a cold true one to entice me, I am doubt-tossed, and well nigh weary of life. What shall I do? What must I do?

"Not that, dear Edith, not that; you must not despair. I understand your feeling, for though I can and do rejoice in Israel's hope, I have an unsatisfied longing for something more. You would describe my state, as viewing an unfinished picture but unable to discern what should be added. I wish Alfred were here; I am sure he would help us both."

"I believe he would, and it is only my knowledge of his disposition to thoroughly investigate before he accepts which made me willing to listen to you. But this gives *me* no ease; if he is rejoicing *I* am despairing. The more I read the greater do my sins appear to separate me from the Pure, Incorruptible Jehovah. Eternal life is for the sanctified, and I feel myself still a sinner."

"And I am too ignorant myself in this matter to point out a way of escape. I will write to Alfred if he does not come home soon."

"Do you know why he went away, cousin?"

"He did not say."

"Poor Alfred! I suspect it is a cloud over his prospects in life which called him away. I heard that Mr. Roberts threatens to discharge him if he does not give up his heretical opinions,"

"My noble brother! I did not know that, whilst assisting me in the path of life, his own temporal way was being hedged up, May God reward him."

"My dear sister, I am but an unprofitable servant of His; I have done but that which it was my duty to do."

"Oh, Alfred, when did you return?—how we have been wishing for you."

"I came soon after you had left the house, and was told I should find you here. And why has my presence been so earnestly desired?"

"Cousin, have you succeeded in your purpose?"

"Never mind that at present: *my* question, girls?"

"Edith is well nigh despairing, Alfred; she can find no consolation from either old or new doctrines, and I thought that as you predicted her depression, you might be able to relieve her."

"You have had some unusual excitement; who has been terrifying you, Edith?"

"However can you know, cousin?"

"If I am to be physician, my patient must not cross-question me. How I know is easy to tell; my blithe cousin must have her mind very much excited, or she would not be so feverish. *Who?*"

"I will tell you, brother. The sermon last night was what we might call groans from the bottomless pit; and to-day our class-leader visited us."

"I understand now, and Edith was unwell when she went; her nerves more needed the soothing of music than the rasp of the pulpit file. Poor cousin! and whilst so unnerved, I presume the leader made her fear that she was backsliding, was on the high road to hell, and what not?"

"He certainly intimated that if we believe any other gospel than he had, our future portion would be anything but comfortable."

"Who is your class-leader?"

"Thomas Verity."

"And such a blind, ditch-wending leader, caused Edith's perturbation?"

"It was not the man, but what he said, Alfred, which, if it be true, makes out a poor case for me. I have sought salvation through believing in the atoneing blood of Jesus; and now that my faith fails me what am I to do?"

"Begin at the right end: believe and accept the Gospel, Edith."

"That I have done before—I mean not yours, but Paul's."

"Mine and Paul's being one, what is it you mean by the distinction?"

"You know Paul says he declared the Gospel to the Corinthians in preaching how that Christ died."

"Did Jesus preach the Gospel, cousin?"

"Most certainly he did as you well know."

"I do but I know this also that so far from proclaiming salvation through the merits of his death, he only alluded to the crucifixion in obscure words."

"Then, *if this is* not the Gospel what did the Apostle mean?"

"I think if you read again you will see that Paul is not here saying what the gospel is, but reminding them of what there was involved in what he had preached before. The central truth of his good news was a *resurrected living* Christ. Some denied a resurrection to come, which he showed was contrary to the gospel of their salvation. The words 'first of all' should be 'among the first things,' for if you turn to Acts xviii. 4, 5, and xvii. 2, 3, you will see that Paul did *not* preach the death of Jesus for sin 'first of all,' but showed that the Christ must needs have suffered and risen again: and not till he had convincingly demonstrated this from the prophets did he apply it, and prove that *this Jesus of Nazareth* is the Messiah."

"I see this alters the sense materially. But if the death of Christ was not the Gospel theme, it held a very important position in the scheme of salvation."

"That I certainly grant you; but what?"

"Nay, cousin, that is what *I* wish to know from you; I am the pupil."

"And so am I, Edith; therefore let us all go to the feet of our safe instructor—the Word of Truth—and learn there. But what proposition would you take to your teacher, on which you would require his exegesis. Remember how our schoolmaster insisted on our reasoning by method."

"I—well—oh! I understand your meaning now. I would submit this: God is a being of infinite holiness: man has broken His law and thus committed an infinite offence against Him; and he, being a mortal, cannot by after repentance wash away his awful guilt: has not the Divine Son, then, who partakes of his attributes, to propitiate His violated law, and make the atonement of which the mortal was incapable, endured the wrath of his justice in the man's stead? and is not the man forgiven and held as clean by the merits of the Son being imputed to his account? I think this is a logical statement for the purpose you mention."

"Very well put indeed, Edith, but the argument is faulty in that the predicates are unsound. Granting the postulate, that, God is a being of infinite purity,' yet the consequence contains a fallacy, which renders the whole argument nugatory. The sophism is this, that the finite being can commit an infinite sin, worthy of eternal punishment. This is unjust; a blow is only a blow, against whomsoever directed: and God's principle is *according to deeds* (not persons or ranks.) He will repay.' Does the Almighty *pervert* justice? Never. 'Justice and judgement are the habitation of His throne: mercy and truth shall go *before* His face.'"

"What says the Apostle, Alfred: 'Is God *unrighteous* who taketh *vengeance*?'"

"Upon whom, Edith? only on the wicked and impenitent. by these he is '*provoked* (not angry as in our version) every day,' and eventually will become to them 'a consuming fire.' Let men say as they list 'the ways of God are equal,' and thus He was proclaimed to Moses as 'the Lord God,

'Merciful and gracious, long suffering, and abundant in mercy' and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.'

Which is yet perfectly consonant with the character of a being 'Who will by no means clear the guilty.' It is now as ever that 'the soul which sinneth it shall die,' but 'he who doeth these things (of righteousness) shall live in them.' Now to the second proposition,—that 'man has broken His law, and thus committed an infinite offence against Him,'—I have already taken exception, so far as regards the extent. Nor can I agree with the next item,—that he being a mortal cannot by after repentance wash away his awful guilt.' Man *has* broken God's law, and so suffers the penalty, which is death. Now if Jesus, by giving an equivalent, satisfied justice, why yet am I accounted amenable to death? Does not our mortal condition prove that justice can never be averted by substitution?"

"But that is *not* the right position, Alfred. It was for our moral guilt, the thoughts, words, and deeds done against God for which our Lord paid the penalty."

"And it is just these for which he could give *no* satisfaction, Edith. How could he have taken these upon him 1800 years before they were committed? You contend for man's being a free agent but this strikes at the very root of his liberty of action. If Jesus did bear these why are they accounted sinful? and, again, by whatever kind of reasoning can our being punished for doing them be defended as *right*? If he bore the anguish of them on the cross, and we are again punished for them, what kind of justice can we call that which thus twice exacts the penalty?"

"But, Alfred, are we at liberty to thus question *any* of God's dealings? We must not sit in judgement on the Almighty."

"We may not, Edith, but this is not a case of that kind. I am questioning man's teachings concerning God's justice, and shewing them to be opposed to his own immutable laws. 'To punish the just is not good,' 'And he who condemneth the just is an abomination to the Lord,' says Solomon. No, no, Ella, I dare not arraign God, but I must 'reason together' with Him, and so find out how merciful he is."

"But I think you scarcely state the exact bearings of the case, brother. I always understood that Jesus Christ took our guilt upon himself, and we are free as regards God, but shall be saved or condemned for accepting or rejecting the pardon His Son has to bestow."

"Now you completely shift the case, Ella: by this setting-forth our service is no longer due to God but to Christ."

"Well it is only another aspect of the same being."

"Allow me to say no. But we will leave our Trinitarian questions as foreign to our argument. This is the feature I wish you to look at in all its naked deformity: so called orthodoxy asserts that God punished His Son as a satisfaction for sin, and yet we pay the penalty. No shift of sin's character, or transgression's object, can alter this."

"But is there not something else than death, brother, to which we are liable?"

"Ah, Ella dear, I thought you would be puzzled in the maze of your false reasonings. You are holding a tenet to which there is no sequence for *you*, as a believer in the total mortality of man: that Christ bore a penalty to save you from a punishment you have not to undergo,—that *is*, eternal torments in hell. There is nothing else propounded as cause for such substitutionary vengeance. But mark another little matter, which I hope will *forever* disgust you with that doctrine. If Jesus did bear the punishment man is said to be amenable to, and this be *eternal* torments, then he is now *enduring* them, and we can have no life. Either he must bear *the* punishment or the law is *evaded*, not satisfied. An awful dilemma, is it not?"

"But, Alfred, Mr. P. spoke last evening about 'every sin we have committed increasing the agony of Christ's sufferings;' and he told us if we 'were to live holier than Enoch for the future, yet our past sins would weigh us down to hell.' That we were 'already too filthy for God's clean mansion,' and many other like speeches. Though I do not agree with all he said, yet I think the Scriptures teach something of this, and it made me very unsettled in mind."

"Can you tell me whereabouts in his plan of salvation Mr. Phelan would place penitence: such, I mean as that of the Psalmist?

'Have mercy upon me, O God,
According to thy loving-kindness:
According to the multitude of Thy tender mercies.
Blot out my transgressions;
Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
For I acknowledge my transgressions;
And my sin is ever before me.
Purge me with hyssop, and I shall be clean:
Wash me and I shall be whiter than snow.
Make me to hear joy and gladness;
That the bones Thou hast broken may rejoice.
Hide thy face from my sins,
And blot out all mine iniquities.
Create in me a clean heart, O God
And renew a right spirit within me.
The sacrifices of God are a broken spirit.
A broken and a contrite heart, O God,
thou wilt not despise.'

And what niche has he for those considerations of God,s infinitude of mercy because of human infirmity, in which David trusted?

'The Lord is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide;
Neither will he keep his anger forever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is His mercy towards them that fear Him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the Lord pitieth them that fear him.
For he knoweth our frame,
He remembereth that we are dust.
Man's days are as grass:
As a flower of the field so he flourisheth,
For the wind passeth over it, and it is gone,
And the place thereof shall know it no more.
But the mercy of the Lord
Is from everlasting to everlasting upon them that fear Him.
And his righteousness to children's children;
To such as keep his covenant.
And to those that remember His commandments to do them.'"

"I never saw those in this light before, Alfred. They certainly dont agree with Mr. Verity's ideas."

(To be Continued.)

"In the service of the gospel there is a place and a call for the best talents a man can bring,—learning, eloquence, common sense, devotion,—but in none of those dwells the power to cleave hard hearts, to soften stubborn wills, to awaken dead souls. Only God can reach and save by his own Spirit. He must be in and behind both messenger and message, or nothing will come of devoted and intelligent service."

Principals, like fruit, should not be plucked until ripe.

OUR CHILDREN.

Baby's Compliment.

His father and mother were both away,
And baby and I had been friends all day;
Many and gay were the games we played;
Baby ordered and I obeyed—
We cared not at all for the rainy sky.
We built us a block-house three feet high;
We threw pine knots on the nursery fire
And watched the flames mount higher and higher
We [illegible] impossible tasks;
We looked at the pictures in all the books;
We ran in "tag" till his cheeks were red,
And his curls were tangled about his head.
So when the twilight was closing down
Over the fields and woodland brown,
And Nurse declared we must say good-night,
He clung to me—oh! in the soft twilight,
He trampled not down with his rough little feet,
He climbed on my lap and kissed me sweet,
And as he whispered from all my knee,
"You'd make a good mother," said baby to me.

I have had compliments now and then,
From grown up women and gowned up men.
Some were commonplace, some were new,
Never was one of them sung so true,
Never has one seemed half so real,
Baby compared me to his ideal.

The Story of Israel Beyond the Sea,—No. 31.

A PUZZLING QUESTION.

MORE ABOUT THE STONE.

Jesus said in the parable of the householder, Matt. xxi. 44, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall it will grind him to powder." Was it a puzzle to you how a stone could be placed so it could be stone of stumbling, and yet be in danger of falling on you at the same time? It has puzzled wise men to solve the difficulty. They could see that Jesus referred to "the rejected stone," and tried to fix it up, (Professor Bush says) by supposing it set up against the corner of the temple as a buttress to protect it. But that would not make it "a refused stone" nor "a Rock of offence." So we must think of it as we did in our last lesson—as a stone lying on the ground, brought there by God's direction, and yet, not believed in, by the workmen. Building men who fell over it, and seeming to be of no account, but found at last to be the one stone, without which the building could not be finished—the keystone of the arch—the capping-stone of the pyramid. And the different positions of Jesus are just like this stone. Jesus was born a lowly child in a manger, the son of a carpenter. The people of Israel had looked for fifteen hundred years for the blessed Messiah to come and save them. But they expected him to appear as a great king, dressed in splendid clothes, with plenty of silver and gold, and a great army to make of their nation the most notable people on earth. How could they accept of a man who went about with lowly fishermen, having no wealth, no power, nor home? They stumbled over him, just as over a stone, and were broken in pieces as a nation. They fell in unbelief. When the rejected stone was on the ground one might be "dashed in pieces," who fell on it from any great height, but place it on the top of a building, and let it fall on a passer-by, would it not crush him to atoms? I wonder if any of the temple-workmen did fall on "the rejected stone," or if, when putting it in place they let it fall on one of their number? We do not know, but we do know that Jesus the lowly, rejected Savior, was the cause of the breaking up of the Jewish nation, and that by and by he will be placed where his mighty arm will destroy all who oppose him.

The word "broken" in the text at the head of our lesson, means "dashed in pieces;" the clause "grind him to powder" signifies "give him to be winnowed by the winds." Wicked governments and wicked people will be like dust, and like chaff before the power of the king, who is to be seated on Mount Zion. See 1st and 2nd Psa. and think of the fan, the floor, the wheat and the chaff.

But Isaiah talks of "a foundation stone," and Jesus of a Rock, on which our house must be built. Yes, and cannot Jesus be a foundation stone and a headstone too? He can occupy one position and then the other. He is a foundation stone to us now, if we hear his sayings and do them. Building our characters day by day according to his words, is building upon the Rock. It is setting our feet upon the coming kingdom, it is making our heirship sure to the blessed coming Canaan.

You must not forget the mighty mountain-ladder, that Jacob's pillow became in his dream. Jesus is "the headstone of the corner," because his kingdom is to absorb all other kingdoms. A little stone at first cut out of the mountains,—a little people called out and fenced off from all other people,—it becomes a great mountain and fills the whole earth! Who would have thought of such a thing, when God told Abraham to leave his own land and go to another land? Yet from Abraham comes the saved and the saving nation,—from that nation comes the Savior, and the greater part of earth's future rulers! O children! how glad we are that our Redeemer is such a Rock as this! Our hope is in him, "All other ground is sinking sand." In him,—baptized into his name—and living aright, we are built into a temple that can never be shaken down. God's kingdom is an everlasting kingdom, and his dominion one that shall not pass away. But we said when we began writing about the wonderful stone that it has had, and will yet have a great deal to do with the destiny of Israel. Can you see how? I think you can. Israel was the people of the stone; the kingdom that is coming will be the stone kingdom, and Jesus the headstone of it all. But where is the stone now, that has through all these years been picturing to us the Christ and his kingdom? Has it been lost? Do you care to know more about it? It is a curious story and you do not have to believe it. Yet it is well enough to learn about curious things, whether we conclude them to be true or not. Dean Stanley was a great man, but he wanted to know the story of the stone. In England there is a great chair upon which the kings and queens are crowned. It has a stone seat. There has been rings in the ends of the stone, as if it had been carried from place to place. There is a crack in it that almost rent it in two; "as if it had been struck by a more than mortal hand." It has been in the British Islands 2470 years; 800 years of this time it has been in England. It *was brought to Ireland first*—*some say* by the prophet Jeremiah. It then went to Scotland, and thence to England. All these centuries it has been called "Jacob's pillow." The English people would fight like tigers, rather than give it up. An Irish rhyme says of it,

"Unless the fates be faithless grown,
And prophets' voice be vain,
Where e'er is found the sacred stone
The wanderer's race shall reign."

Jacob's stone was certainly a title-deed to the land of Canaan. He willed it to his children, and in an especial manner to Joseph, whose sons were *to be* the heads of the tribes. All the tribes are to be brought back to their own land. Ezekiel xxxvii. 16, 17, 20, 21, 22. Then all the tribes must be found. If the stone is an heirloom, where are the heirs? The *Plymouth Democrat* of last week has an article that makes us think more than ever that the heirs of the stone have come to light. It is about what the English people have been doing in South Africa. It says, that "the British flag is the emblem of authority over the greater portion of 1,800,000 square miles of that country, and that whenever that standard has been planted, evidences of civilization have at once become manifest," "Where there was but a desert waste ten years ago, there is now a city of 50,000 people." The English-speaking people are conquering the world just as the Irish rhyme says they will who possess the stone.

This is "the day of the Lord's preparation." Can you find such a text in the Bible? If there is "a day of preparation," there must be a people preparing for his coming. The English-speaking people are doing this great work as a nation. They are giving the Bible to people of all lands. They are teaching the poor heathen of island and continent to know the glory of the great God. And it is from their ranks that come the watchers for the Advent—those who are warning others of a nearing day of judgment. You, dear children, are helping in this work, if you are doing what you can to spread the truth. Keep your eyes open. Read about what the nations of earth are doing in this world. It is only so that you can watch. But we must go back to Sinai. The story of the stone has been a long one. Have you learned anything while we have been talking about it? I hope you have.

AUNTIE WILSON.

OBITUARY.

THOMPSON.—Lettie Irene Thompson, youngest daughter of A. C. and Jennie Thompson, died at the home of her parents near Plymouth, Ind., Sept., 4, 1895, aged 2 years and 14 days.

Little Lettie was born Aug. 21, 1893, and was very bright for only two years old, the joy of the household, and is greatly missed by all.

She was the grandchild of Bro. W. D. Thompson, one of the members of our Board of Directors. Her sickness was of but a few hours duration, she being taken with a spasm about 7:00 o'clock in the evening and dying three hours later. Funeral services were held Sept., 6, Elder Rothenberger officiating, after which she was laid away in the silent grave, there to await till called by the herald angels. May we each live pure lives and so meet her again on the other side where sickness and death will be nevermore.

A. R. U.

Announcement.

The quarterly conference of the Church of God in Michigan, will convene (D. V.) at Watson, Allegan Co. Michigan, Friday evening Oct. 4, 1895, and continue over the following Sunday.

Those coming on the Indiana railroad, will stop off at Martin, teams will be waiting for trains at 12:58 from the south, 3:05 from the north Friday and Saturday.

There will be a good speaker to preach the word.

All of like precious faith are cordially invited by the brethren at Watson.

Let as many as can attend this conference, it will do you all good, and it may be the last opportunity that some of us may have, life is so uncertain.

Let us remember the words of Paul, Heb. 10, 25. "Not forsaking the assembling of ourselves together at the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

EMMA JACKMAN, Sec'y.

The most awful thought that comes to a man sometimes, is the thought of a soul that he injured years ago, and that he cannot touch and cannot help. His own life is under better influence; his own life is uplifted; but where is the man, where is the woman, to whom he did harm years ago? God save us from that! It would be hopeless if it had not the infinite hope in the endless love of God to fall back upon.—*Phillips Brooks.*

The use of grace attracts more; faith gives a man the knowledge of the truths of Christianity. But from whence do this use of grace and this faith proceed, but even from grace itself? The less belief, respect, and relish one has for these truths, the more one deserves to be deprived of them. One divine gift prepares us for another; he who, by a holy kind of usury, improves them for his Master, enriches himself.—*Quesnel.*

Excursion rates are offered to Cleveland Sept. 10th to 12th via the Nickel Plate Road, account Grand Chapter of Royal Arch Masons and Grand Council Royal and Select Masons.—sep 12.

We are not our own; we are bought with a price; and nothing short of an unreserved surrender of self-interest to God's interest in humanity is moral or just, not be self-sacrificing in other's service is justice. To be unloving, even to the unlovable, is to be ungodly.—*Rev. Geo. D. Herron.*

Remember the Nickel Plate Road has authorized low rate Home-Seekers excursions to points in the West, North-West and South-west on Sept. 10th and 24th. Enquire of agents for particulars.

Success depends on God; aggression is our duty.

Selected.

A Word about Union.

The following extract, from the "*Prophetic Times*," contains some good common sense, which we commend to the attention of those who would sacrifice the truth for the sake of peace, union, and numbers.

"There is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult taking them all together. Had the venerable gentleman bound up fire with his sticks, he might have shown also the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the still further lesson of the disability and pestilential horribleness of some unions.

"The Bible also tells of a union-furor which prevailed among men in a very early period of the world's history, when 'the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose.' We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgement came upon its heels, and all the 'mighty men' and 'men of renown' were drowned from the face of the earth.

"The mingling of that which is of God with that which is of man, is a special form of evil, to which people are quite too prone; and it is a very effective engine in Satan's hands, for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and augmented efficiency, but in reality it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was to kill the holy seed; when that failed he tried peaceful synthesis and unseemly unions, in which he was much more successful. From this it would appear, that union, if not of the proper sort is worse than murder.

"It is one of the vices of our day and country, that men are ready to compromise and sacrifice almost anything, just for the convenience, grandeur, and supposed strength of union. It matters not how truth suffers, and the Church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And, it sometimes happens, that the most antagonistic the more readily unite to put out of the way troublesome truth. Herod and Pilate unite when the Christ is to be crucified.

We have no hesitation to say, that much of the blatent unionism of our day is thoroughly anti-Christian. That which the true man of God is bound to maintain above all things is, the truth—the truth at all costs. If there can be union in the maintenance of the pure and undamaged truth, so much the better, and such union should be sought and promoted; but union on any other conditions, is immoral, and not of God. The miserable expediancy which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient, otherwise union on half truth, or union on no distinct truth at all, only so there is union,—is simply the old story over, by which the devil involved the world in the condemnation of God.

Inspiration says, 'the wisdom which is from above is first pure then peaceable.' The implication is, that the wisdom which puts 'peaceable' first, and teaches us to purchase peace and union at the expense of pureness in faith and testimony, is not 'from above,' but from beneath. Oh, but union is so beautiful—so pleasant—so heavenly! Yes, so were 'the daughters of men,' but they did not satisfy God, nor yet keep off the ugly judgement which followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of that truth. Otherwise, peace is not peace, but a lie, and a devouring sword."

Knowledge is Peace.

Let the believer live near to God; let him maintian a conscience void of offence toward both God and man; and, unlike the tides which ebb and flow—now full, and anon leaving a waste of sand behind—this peace would be as persistant as it is precious. For what says the Lord? "Thy peace shall be like a river," no pool—shallow pool ruffled by every breath that winter turns to ice and summer drought to mud; but a river, sparkling flowing, ever full and ever flowing, growing deeper, broader, calmer the farther it goes; the nearer to its rest in the ocean. Justified by faith, not by frames or feelings—that shift like a weather-vane, with every shift of the wind, but by the firm, and finished, and accepted, and approved righteousness of Jesus, we have peace with God. And therefore aisle, as he looks forward to an hour of death and the day of judgement, to say, "It is God that justifieth. Who is he that condemneth?"—the believer's heart is the home of peace—a peace that, passing understanding, has God for its author, faith for its source, and God for its dwelling.

Home-Seekers Excursion During Sept. and Oct.

Agents of the Nickel Plate Road will be pleased to furnish, upon application, complete information relative to these excursions. Bear in mind the elegantly equipped through trains via the Popular Route.

He that cannot forgive others breaks the bridge over which he must pass himself—for every man has need to be forgiven.

Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate Line.

The man who inquires, "What may I know?" already knows something; while the man who says, "I don't want to know," is generally a know-nothing.

The Nickel Plate Road offers a splendid opportunity for visiting the West, North-west and South-west by authorizing excursion rates to points in that territory on Sept. 10th and 24th. Ask agents for further information.

The way to avoid great faults, is to beware of less.

Announcement.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. R. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of rejoicing in the truth. Don't cumber yourselves with unnecessary baggage, if you have a "hobby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth and filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Northwest Conference of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Sept. 20th and holding over the following Sunday Sept. 22, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prosser, Grout, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

MARIE TRUSDELL, Sec.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

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Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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S. Roxana Wince, for the year 1895,	20.00

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(e) Atlantic City, N. J. Sept. 10th to 22nd, account Sovereign Grand Lodge.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Lacher. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Help of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 35 cts. or free to those not able to buy.

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The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlinear word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

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Sketches of the Bible. For the use of our children at home and in the Sunday school, by Mrs. Cassie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; $1 for $1.50; 60 for $6.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 143 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. The book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.	12:16pm	For St. Joseph
No. 54, ex. Sun.	10:26pm	for "
No. 58 "	7:51am	"
No. 56 daily	5:44pm	"
No. 60 Sunday only	8:34am	"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	5:22am	For Terre Haute.
No. 53, "	12:30pm	" "
No. 55 daily	4:07pm	"
No 57 ex. Sunday	7:27pm	" Logansport
No. 59 Sunday only	9:00pm	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Low rates to Cleveland Sept. 10th to 14th via the Nickel Plate Road, account Ancient Order of Foresters of America.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 808 Wood and A. sts., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Doblin, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green 30, and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastors residence 901 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 1st Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at two o'clock for Sunday school and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Phebe every four weeks. At Cedar Grove every four weeks. At Dalton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Reports, McPhee, Wisconsin and Byron have no regular preaching. The church at Rolette Center is presided over by Bro. I. C. Chase.

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Crafton	"	7 26	12 56	4 26	7 36	
Mansfield	"	7 41	1 11	4 41	7 51	
Creighton	"	7 51	1 21	4 51	8 01	
Conway	"	8 01	1 31	5 01	8 11	
Rochester	"	8 11	1 41	5 11	8 21	
Beaver Falls	"	8 21	1 51	5 21	8 31	
Enon	"	8 31	2 01	5 31	8 41	
Wampum	"	8 41	2 11	5 41	8 51	
New Castle Junction	"	8 51	2 21	5 51	9 01	
Edinburg	"	9 01	2 31	6 01	9 11	
Enon Valley	"	9 11	2 41	6 11	9 21	
Lowellville	"	9 21	2 51	6 21	9 31	
Struthers	"	9 31	3 01	6 31	9 41	
Youngstown	"	9 41	3 11	6 41	9 51	
Girard	"	9 51	3 21	6 51	10 01	
Hubbard	"	10 01	3 31	7 01	10 11	
Leavittsburg	"	10 11	3 41	7 11	10 21	
Warren	"	10 21	3 51	7 21	10 31	
Niles	"	10 31	4 01	7 31	10 41	
Girard	"	10 41	4 11	7 41	10 51	
Orangeville	"	10 51	4 21	7 51	11 01	
Jefferson	"	11 01	4 31	8 01	11 11	
Andover	"	11 11	4 41	8 11	11 21	
Conneaut	"	11 21	4 51	8 21	11 31	
Conneaut Lake	"	11 31	5 01	8 31	11 41	
Linesville	"	11 41	5 11	8 41	11 51	
Espyville	"	11 51	5 21	8 51	12 01	
Jamestown	"	12 01	5 31	9 01	12 11	
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Greenville	"	1 41	7 11	10 41	1 51	
Jamestown	"	1 51	7 21	10 51	2 01	
Espyville	"	2 01	7 31	11 01	2 11	
Linesville	"	2 11	7 41	11 11	2 21	
Conneaut Lake	"	2 21	7 51	11 21	2 31	
Conneaut	"	2 31	8 01	11 31	2 41	
Andover	"	2 41	8 11	11 41	2 51	
Jefferson	"	2 51	8 21	11 51	3 01	
Orangeville	"	3 01	8 31	12 01	3 11	
Girard	"	3 11	8 41	12 11	3 21	
Niles	"	3 21	8 51	12 21	3 31	
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Hubbard	"	3 51	9 21	12 51	4 01	
Girard	"	4 01	9 31	1 01	4 11	
Youngstown	"	4 11	9 41	1 11	4 21	
Struthers	"	4 21	9 51	1 21	4 31	
Lowellville	"	4 31	10 01	1 31	4 41	
Enon Valley	"	4 41	10 11	1 41	4 51	
Wampum	"	4 51	10 21	1 51	5 01	
New Castle Junction	"	5 01	10 31	2 01	5 11	
Edinburg	"	5 11	10 41	2 11	5 21	
Enon	"	5 21	10 51	2 21	5 31	
Beaver Falls	"	5 31	11 01	2 31	5 41	
Rochester	"	5 41	11 11	2 41	5 51	
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Argos	4:37am	3:35pm	6:30pm	9:55pm
Knox	5:16am	4:20pm	6:30pm	10:40pm
Walkerton		4:56pm		11:45pm
Valparaiso	6:30am	4:55pm		12:15am
Hobart	6:56am	5:19pm		1:00am
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Poetry.

Things That Never Die.

The pure, the bright, the beautiful,
That stirred our hearts in youth;
The impulse of a wordless prayer,
The dream of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things shall never die.

The cordial hand stretched forth to aid,
A word in sorrow's hour,
The kindly look, the tear of grief,
That fell for others' woe;
The sympathy that knows no chill,
The pitying heart that sighs,
When man to man is all in all—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
The happy words in love's first hour,
That make up love's first bliss;
Hope, anchoring, and hanging faith,
And duty true on high;
These hands have clasped, these lips have met
These things shall never die.

The cruel and the bitter word,
That wounded as it fell,
The chilling want of sympathy,
We feel, but cannot tell;
The hard repulse that chills the heart,
Whose hopes are bounding high,
In an unfeeling world kept
These things can never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love,
Be firm, and just, and true;
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee,
"These things shall never die!"

Original.

PSALM 87.
88 COM. VER.

1. An ode for a psalm for the sons of Kore: Unto the end; To give an answer concerning the way of mercy to be learned; For understanding; Aiman the Israelite's (psalm).

2. O Lord God of my salvation, by day have I cried and in the night in thy sight.

3. May my votive-prayer have come into thy presence: incline thine ear unto my supplication, O Lord.

4. Because my soul hath been filled with evils and my life (*zoe*) hath drawn nigh to hades, (the grave)

5. I have been accounted with those who go down into a pit; I have become as it were a man who hath no responsive helper.

6. Among dead men a freeman; like wounded ones, cast away, who lie down to sleep in a grave, of whom there is no longer any remembrance, and who have been thrust away by thy hand.

7. They placed me in a lowest pit, in darkness and a shadow of death.

8. Mine anger became fixed against me, and thou didst lead all thy billows over me. Interlude.

9. Thou didst cause all my acquaintances to be far from me; they made me an abomination to themselves; I was given up and did not go my way out.

10. Mine eyes became weak with wretchedness; and I cried unto them all the day long; I stretched forth my hands unto thee.

11. Not to the dead will thou do wonders, will thou? Or will physicians arise and confess unto thee?

12. No one will discourse of thy mercy in the grave and of thy truth in their loss will they?

13. Thy wonders will not have been known in the darkness will they? Nor thy righteousness in a land that hath been ignored?

14. And I cried unto thee O Lord, and in the morning my votive-prayer will reach thee.

15. Why O Lord dost thou thrust away my votive-prayer, why dost thou turn away thy face from me?

16. I am a beggar and in toil from my youth, and when exalted I became humbled and without resource.

17. Thine acts of wrath have come upon me and fears of thee have terrified me.

18. They have encompassed me like water as it were; all the day long have they constrained me likewise.

19. Thou hast caused my friend and my acquaintances to be far from me on account of my wretchedness.

PSALM 88 (89 COM. VER.)

1. For understanding: Aithan the Israelite's. (psalm)

2. Thy mercies, O Lord, will I sing forever (is it forever here?) unto generation and generation will I declare thy truth with my mouth.

3. Because thou hast said, Forever will mercy have been built, in heaven will thy truth have been prepared.

4. I have made a covenant with my elect ones: I have sworn unto David my bond servant.

5. Unto the age will I make ready thy seed, and I will build the throne unto generation and generation. Interlude.

6. Heaven will confess thy wonders, O Lord, and thy truth in a church of saints.

7. Because who in clouds will have been likened unto the Lord and who among sons of God will have been likened unto the Lord?

8. *The* God is One magnified in a council of sanctified ones, great and to be feared above all those round about him.

9. O Lord God of the hosts who is like unto thee? Able art thou, O Lord, and thy truths round about thee.

10. Thou dost sway as sole Lord the controling power of the sea, and the leaping of its waves thou dost tame.

11. Thou hast humbled a haughty one like a wounded man as it were, and with the arm of thine ability hast thou scattered thine enemies.

12. Thine are the heavens and thine is the earth; the inhabited and the fulness thereof hast thou founded.

13. The north and west thou didst colonize. Thabor and Ermon in thy name will be glad.

14. Thine arm is with ability to rule: May thy hand have controlled, *thy right hand* have been uplifted.

15. Righteousness and judgment are a preparation of thy throne: Mercy and truth will go their way before thy face.

16. Blessed-happy the laity that knoweth the alala of victory: O Lord, in the light of thy face will they go their way.

17. And in thy name will they be glad all the day long, and in thy righteousness will they have been exalted.

18. Because the boast of their ability art thou, and in thy *satisfaction* will our horn have been exalted.

19. Because the Lord's intevening help is ours, and that of the Saint of Israel our King.

20. Then didst thou talk in vision-way unto thy sons, and thou didst say, I have placed responsive-help upon an able one, I have exalted an elect one from my laity.

21. I have found David my bond-servant: with sacred mercy have I annointed him.

22. For my hand will intervene along with him and my arm will strengthen him.

23. An enemy will find no profit in him; and a son of transgression will not repeat doing evil to him.

24. And I will cut down his enemies from before his face, and those who hate him I will turn back.

25. And my truth and my mercy will be with him, and in my name will his horn have been exalted.

26. And I will place his hand on a sea, and on rivers his right hand.

27. He will invoke me, as follows: My Father art thou, my God and an intervening helper of my salvation. (Salvation in the abstract here).

28. And I will make him a first-born (first-brought-forth one) high as compared with the kings of the earth.

29. Forever (or unto the age) will I watch to guard my mercy for him and my covenant with him is reliable.

30. And I will place (or dispose) his seed unto the age of the age, and his throne as the days of the heaven.

31. If his sons forsake my law, and do not go their way in my judicial orderings.

32. If they desecrate my statutes and do not watch to guard my commandments,

33. I will take an oversight of their transgressions with a sceptre, and of their sins with scourges.

34. But my mercy I will not drive away from him, nor will I do wrong unto my truth.

35. Nor will I desecrate my covenant, and the words that go their way out through my lips I will not set aside.

36. Once for all have I sworn unto my saint; I will not lie to David.

37. His seed will abide unto the age (or forever) and his throne as the sun in my sight.

38. And as the moon that hath been readjusted forever (or unto an age) and is the faithful witness in the heavens. Interlude.

39. But thou hast thrust away, thine anointed; (Christ).

40. Thou hast turned down the covenant of thy bond-servant, thou hast allowed his sanctuary to be desecrated to the ground.

41. Thou hast torn down all the hedges thereof; thou hast made cowardice its fortification.

42. All who pass along the highway have plundered him. He has become a reproach to his neighbors.

43. Thou hast exalted the right-hand of his enemies; thou hast caused all his enemies to rejoice.

44. Thou hast turned away the responsive-help from his sword, and thou hast not intervened for him in the battle.

45. Thou hast abrogated him from purification, his throne hast thou cast down to the ground.

46. Thou hast diminished the days of his throne; thou hast poured down shame upon him. Interlude.

47. How long O Lord; Unto the end? Will thy wrath have flamed on like fire as it were?

48. Remember what my hypostasis (being) is: For not in vain didst thou generate all the sons of men, didst thou?

49. What man is there who will live and not see death, will deliver his soul from out the hand of hades? (the grave) Interlude.

50. Where are thy ancient mercies, O Lord, which thou didst swear unto David in thy truth?

51. Remember, O Lord the reproache of thy bond-servants the reproach of many nations which I have endured in my bosom.

52. With which thine enemies, O Lord, have reproached, the changed-condition of thy annointed with which they have reproached.

53. The Lord be praised forever. May it have become so, may it have become so. (generally translated Amen, Amen.)

PSALM 89 (90 COM. VER.)

1. A votive-prayer of Moses a man of God.

O Lord, thou hast become our refuge in generation and generation.

2. Before the mountains came to pass and the earth was moulded and the inhabited (came to pass understood) and from the animate-age unto the animate-age art thou.

3. Do not turn man away into humiliation; and thou hast said may ye have returned ye sons of men.

4. Because a thousand years in thine eyes are as it were the yesterday that hath passed and a watch-period in a night.

5. Their years will be accounted naught, may the morning have come like young verdure as it were;

6. May the morning have flowered and come, may the evening have fallen away; may it have hardened and grown dry.

7. Because we have left off in thy wrath and in thine anger have we been terrified.

8. Thou hast placed our transgressions before thee; our animate-age is in the illumination of thy face.

9. Because all our days have left off, and in thy wrath have we left off; our years have practised care like a spider;

10. The days of our years in them there are seventy years; and if they be in special powers they are eighty years, and the surplus of them is weariness and pain; because physical weakness hath come upon us and we will have been treated as children.

11. Who will comprehend the controling-power of thy wrath and how to be numbered away from the fear or thine anger?

12. Make known thy *right hand* in this wise and those who have been chastened in their heart with wisdom.

13. Turn, O Lord, How long? and afford consolation to thy bond-servants.

14. We have been filled with thy mercy in the morning, and we have been made glad and rejoiced: In all our days may we have rejoiced.

15. In return for the days during which thou hast humbled us, the years in which we have known evils.

16. And look upon the bond-servants and upon thy works, and guide their sons.

17. And let the splendor of the Lord our God be upon us, and make upright the works of our hands for us.

COMMENT.

The 87th psalm begins as an 8th and end as a 7th according to its number and true to its numerical signification, holds forth "the hope" of mercy as something to be learned, and we learn from the heading that it is "For understanding that is to give understanding. But from the 4th verse on to the close we learn that the way to learn must be through suffering and humilintion even unto death if necessary which brings out the full significance of the 7th or completeness of some sort and here of course it is the completeness of human endurance. This lesson becomes the n. t. e. of the later gospel, but must have have seemed a great mystery to the old covenant saints before the coming of Christ.

As collateral teaching we are reminded of the passage in John's Apocalypse, "Hereunto (that is *death*) is the patient endurance of the saints." Observe the completeness of the trial as stated in the 7th verse, (also numerically correct) "They have placed me in a lowest pit, in darkness and a shadow of death."

Again observe the contrast of joy and rejoicing which comes with the next psalm the 88th a major octave of resurrectional hope," "mercy built forever" "Heaven will confess thy wonders and thy truth in a church of saints" the humiliation a thing of the past. "the forever covenant" "thine the heavens and thine the earth, the inhabited and the fullness thereof hast thou founded." "The north and west thou didst control; Thabor and Ermon in thy name will be glad."

"And in thy *satisfaction* will our horn have been exalted."

"Blessed-happy the laity that knoweth the alala of victory."

"I have exalted *an elect one* from among my laity, I have found David my bond-servant; with sacred mercy have I annointed him."

"And my truth and my mercy will be with him and *in my name* will his horn have been exalted."

"He will invoke me as follows: My Father art thou, my God and an intervening-helper of my salvation: and I will make him a *first born*, high as compared with the kings of the earth: "Forever will I watch to guard my mercy for him and my covenant with him is reliable: And I will place his *seed* unto the age of the age and his throne as days of the heavens.

His *seed* will abide unto the age (or forever) and his throne as the sun in my sight."

Are not all these Messianic prophecies clear in the light of the new covenant? The closing picture from the 36th verse to the 53rd or close of the psalm is the *darkest hour before dawn*, but hope and faith still triumphant, and saying "How long O Lord?" "The Lord be praised forever."

The 89th psalm, we learn from the heading is "a votive-prayer of Moses "a man of God" and true to its number starts out with a full assurrance of hope based upon what God had been in the past and the immutability of his character and being. Observe in the 18th verse of the preceeding psalm what man's *being* (hypostasis) is defined in an oracular way to be, in contrast with that of God as here stated.

As a *nine* we should expect a consummation of some sort to be emphasized in this psalm. We find it fully brought out in the seventh verse and amplified in the 9th verse, both verses being true to their number. The force of the predominant 8th chord appears in the 14th verse even, a double 7th "We have been filled with thy mercy in the morning, and we have been make glad and rejoiced. In all our days may we have rejoiced." The whole psalm is an appropriate mediatorial petition pitched to the key of the Messianic *eighth*, though the *tune* is a 9th.

CHAS. GARDNER.

Selected.

Hidden Things Revealed.

There are certain things mentioned in connection with the mission and work of the church, as hidden, but it is as clearly revealed that these hidden things shall be made manifest in the proper place and at the proper time. Says our Lord, "That which I have told ye in secret, publish ye upon the house-tops." And it is further stated that there is nothing hidden but what shall be brought to light. "Secret things belong to our Lord," says Moses, "but those things which are revealed belong to us."

The Kingdom of Heaven is compared unto leaven hid in three measures of meal until all is leavened. By this we are to understand that the principles and persons connected with the new dispensation are to remain *incognito* until the day of the manifestation of the king and the commencement of his reign. The elements, or the leaven, will then be prepared to carry forward the work of the kingdom age. Now the leaven is being prepared for the measures of the world, and that leaven shall change the conditions of terrestrial affairs and bring all things into subjection to the kingdom and love of Christ. Again, the life of the Christian is represented as now "hid with Christ in God." In this we are taught that the time of immortality has not yet arrived, nor will it arrive until the life-giver returns and makes manifest the incorruptible crown of glory. Christ is now hidden from view. When he shall appear or come from his hiding place in God, we shall receive all that is implied in the promise of the crown of life. It is stated among the promises to those who overcome, that certain ones shall partake of the *hidden manna*. By going back to the types we learn that this food was peculiar to the wilderness-life during the forty years sojourn of Israel. The "hidden manna" is the bread of Christ, which has been given to nourish the church during her seclusion for the forty-two prophetic months from the face of the serpent. Says Jesus, "Your fathers did eat manna in the wilderness and are dead, but he that shall eat of the bread that I shall give him shall never die," or literally from the Greek, "shall not die forever." Christ is that bread, and the word which he left for his disciples is sweeter than honey, and more precious than gold. The true disciples find nourishment in the words of Christ and partake of it as the living bread which came down from heaven. This word of life becomes the "hidden manna" to those who are hungering for righteousness. These fortastes of the heavenly manna are enjoyed even now in life's wilderness, but will be enjoyed in their fullness when the overcomer shall share the hospitalities of the King, when the table is spread and the marriage feast shall have come. Who would strive to overcome that he may eat of the "hidden manna" in the day of earth's glory?

Again, the kingdom of heaven is compared to "a treasure hid in a field." That merchant who is wise sells all that he hath that he may gain those treasures now hid away from the world, but which shall be made precious in the time of reward.

In the light of these Scriptural proofs there is much beauty attached to the hidden things of the Divine word. God's saints are now hidden in death, even as Job says, "O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be passed; that thou wouldst appoint me a set time and *remember me*." The grave is a hidden place for the dead, their life is hid with Christ in God, and when the jewels arise to shine as the stars, the morning of rest will come, and the blessings now hidden shall come.

But there is another hiding time. Those who have rejected the King, and walked in the way of sin will call for rocks, and mountains to hide them from the face of the lamb. Then the hidden things of dishonesty will come to light, and the wickedness of man shall be exposed. Solemn thought! Who would not become covered with the righteousness of Christ in order to share in that age of reunion, of peace and magnificent victories? —*H. P. R. in Our Rest.*

In the World, but not of the World.

"The world," is an expression frequently made use of by Jesus and the apostolic writers, and is referred by them to the class who are yet out of Christ, and who are blindly groping in the darkness of their own fleshly thinkings. The policy of the world being thus dictated, is necessarily antagonistic to that which is Divine.

The world boasts of its own abilities, and glories in its wonderful achievements. It has conceived hundreds of plans for its own salvation from sin and its consequences. It has organized a legion of societies, all looking towards the healing of the world's sores, and the eradication of the many evils afflicting it. Occasionally it gets at variance with itself upon the "great questions of the day," and being unable to settle its differences amicably, an appeal to the sword is made, which after all settles no principle of right and wrong, but only reveals the strength or weakness of the contending parties. Right does not alway accompany might. Thus the world has been struggling for nigh six thousand years, and has sacrificed millions of souls, and enormous sums of money in its vain efforts to restore order to society. Itself made up of conflicting elements, which are incapable of self-control, it is impossible that rest or peace should ensue. Then again, the greatest curse resting upon it is DEATH—an enemy so powerful that even the combined effort of the world to overthrow it must result in utter failure. How apparent it is therefore, that unless a mightier hand was extended for salvation, the whole world must perish. Realizing this, the good Father above interposed in its behalf. His own beloved Son he gave for the life of the world. Out of this vast world he is now taking a people for his name. But the principles of faith and practice which belong to this chosen class are so foreign to those which belong to the world, that a wide chasm is made that cannot be passed over.

Those who are separated from the world are described as being no longer of the world, although they may be in it. To be of it is to be a joint participant of its vanities, its plans, its hopes, its thousand and one vagaries for the redemption of man, its follies, its animal desires and its pride, but all such will surely perish at last, for the world and its fashion will pass away forever.

The Apostle Paul realized that we could not avoid coming in contact with the world (1 Cor. v. 9, 10) but according to Christ's teaching, whilst it is impossible but that we shall be in the world for a time, yet we need not be of it. We may sojourn in it as strangers and pilgrims but avoid citizenship. We can shine as lights in the midst of its darkness. We can disseminate the truths of Christ and exhibit his teaching in our lives, and perchance some may be drawn toward him who has saved us. In this way we can be "living epistles, read and known of all men." As "children of light" we can attract the attention of those who are "of the night" and perhaps a ray of sunshine may find its way into the dark chambers of their worldly minds and result in their deliverance. Who knows?

But all this remember, is contingent upon our remaining aloof from the world. The moment we form a partnership with it, or give it a share in our affections, that moment our power for good is lost. The world is quick in its perceptions, and can readily discern between those who firmly resist its proffered caresses, and those who yield to them. The former it will learn to hate, but the latter it will love. And "the love of the world is enmity against God," says John. It is impossible therefore to love both God and the world. "If any man love the world, the love of the Father is not in him" (*1 John ii. 15*). This is plain language, no one need mistake it, and it is highly important for us to test ourselves by the standard given.

As we value our life, our Lord, our hope of an inheritance, in the Kingdom of God, let us keep ourselves "unspotted from the world" (Jas. i. 27). Failure here will be fatal. And do not forget that the world offers many present inducements for us to fraternize with it. These must be all put aside, and a firm stand maintained on the side of truth and righteousness. —*W.*

Whoever ties his boat to a sinking ship will go down; and whoever links himself with wrong is sure, eventually, to encounter overthrow. There may be tempor.", prosperity, but there will be final defeat; there may be present success, but there will be eternal ruin. Hence they consult their wisdom and their safety, who cling to the right at whatever cost; not through stubbornness of will, but through steadfastness of faith and honesty of conscience.

Weakness, linked to God, is all-conquering.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, SEPTEMBER 18, 1895. NO. 35.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked (eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEP. 18, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

ON Sunday Sept., 15th, three more were added to the church at Plymouth. Brother Wance baptizing them into the All-saving name of Christ. And so, while so many are going the way of wickedness and sin, a few are willing to accept the blessed Master. May they never regret the step taken and finally with all the redeemed share the blessing of eternal life.

THE correspondent who enquired where he could find in Luther's works the paragraph "Commencing, I permit the Pope articles of faith for himself and his faithful —such as the soul is the substantial form of the human body the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals," etc., is informed that it is found in *Luther's Works*, Vol. ii. folio 107, Wittemberg, 1562.

A CORRESPONDENT in a letter to a cotemporary dated at Jerusalem, July 24, 1895, says:—The Turkish-Jewish subjects are building a new city near where I am writing. It seems like magic to see all the nice tiled houses built where four years ago not one building was seen. One Jew has been building a house which will shelter one hundred families. Crops are good and the market is full of vegetables and fruits of all kinds, and they are very cheap.

THE Indiana State Conference convenes this week at Argos. The friends there will make you welcome, and are desirous of a large attendance. Officers for the ensuing year will be elected, and other matters of interest to the cause of Christ, will be talked over and acted upon. Brother Joblin, Brother and Sister Woodward, and other ministers are expected to be present to tell the "Good News" to those who are already rejoicing in hope, and also to entreat others to come and taste of the good things which God deals out to all those who love and obey him. Come in the "unity of the Spirit, in the bond of peace," and God will add his blessing.

MRS. L. J. Hanson Caird, a spiritualist medium, now located at Lake Brady, is said to be employed by the Board of Trade, at her home in Chicago, to predict the rise and fall of stocks. It is not generally known that this Board, said to control the commercial world, depends upon a clairvoyant in basing its produce speculation; but this statement is going the rounds of the press. This is quite an advance from messages from dead grandmothers and grandfathers, and uncles, aunts and cousins. But it is strange that *spirits* should allow themselves to be roped into so nefarious a business. What a pity they cannot employ their wonderful powers in some respectable calling.

"PAUL the apostle says, "To us there is one God. *It is his* Son, the Messiah who will shortly appear,—the sleeping saints will be raised, and immortalized, and together rule the world in righteousness for one thousand years; all antagonists will be destroyed, Israel established in Palestine, and the knowledge of the Lord cause to cover the whole earth. After the millennium the earth will become a heavenly Paradise. Whoever hears the outline of God's purpose and *wills* to, may come and secure a share of the exceeding riches of God's favor by believing the Gospel of the Kingdom, accepting Christ as the way, the truth and the life, and immersion in water and living godly. If the truth be rejected, there is hope of life for no one, while mercy lingers come."

FROM a human standpoint the religious outlook is a dark one, indeed. Every year and we might almost say every month it is harder to persuade folks to believe and obey the truth. Tens of thousands of professors all around us have scarcely any use for the Bible. They *profess* to have, but they have not. They have a *sort* of veneration for it as it lies upon the shelf, but open and read it and the truth will come out; they do not believe what it says, and think they can construe it as they please. In our private work in families we are finding obstruction after obstruction. No sooner do religious neighbors learn of our visits, than they crowd around and ridicule the idea that just so and so must be believed,—and that pardon can only be obtained by *just* believing and repenting, and being baptized,—and the idea of not going to heaven when they die is simply horrid, and the idea of lying in the grave abominable. If this does not have the desired effect the minister is called to frown down the whole thing. This together with abounding iniquity make it more and more difficult to reach people with the life imparting Word; but there is *our* bright phase—this very condition of things assures us that the night is far spent, the day is at hand; this, together with the fact that we do snatch now and then one as a brand from the burning, encourages us to continue to witness and leave results with God. We are in a period when the injunction to exhort one another daily, and so much the more as we see the day approaching is imperative. We must remember that no man liveth to himself. Our influence is for good or bad. God help us all who have named the name to adorn the *doctrine* of Christ.

Clerical Blindness.

"Paul caught up into Paradise," was the subject of discourse at M. E. Church on Euclid Avenue, Sept. 1st, by Rev. A. R. Chapman. In the course of his sermon Mr. Chapman said:—It is supposed that the apostle was actually dead, and that God gave him this marvelous experience and then restored him to life that he might fulfill the work of his apostleship the better prepared thereafter by this special revelation."

In all the realm of thought outside of religion, we doubt if such stupidity would be tolerated. The Bible says "the dead know not anything," and yet this leader of the people represents God as making a special revelation to a dead man. In the light of the divine statement just quoted that were an utter impossibility. Paul, if dead would know nothing—have no revelation. But Paul says he *knew* a man, etc., and if he *himself* was that man, then of a surety he was not dead. Think of it! It is said something was revealed to him while dead, and then he was restored to life. God being true as above, he would be none the wiser after restored to life. The lie comes in somewhere; who tells it? Of course the Reverend gentleman does not *mean* to contradict God, but he does it all the same.

We were forgetting that he said "It is *supposed* that he was dead." Well, *suppose* he was *not* dead, then what? Would'nt it spoil that "*excellent*" sermon? Paul would have to do the work of an apostle the best way he could without that revelation would he not? And how would the *poor fellow* prove the separate existence of the soul if he was not dead? The preacher does not treat the matter as a supposition, after saying "It is supposed; "he treats it as a *fact* when he says, "Evidently each one experience had a very impressive effect upon his mind and heart, confirming his faith in the truth of religion. After it, he could never doubt the independent existence of the soul. This is a libel on the man who said he declared the whole counsel of God and yet said nothing about the separate existences of the soul. We hold his silence about it is *prima facia* evidence that he *did* doubt the separate existence of the soul although he had a revelation, and the lawful inference is that he was *not* dead. It is a libel on the man who was pre-eminently a man of faith, to say of him, after *it*, (the revelation) he could never doubt the independent existence of the soul. It is a libel to speak thus of the man who makes twenty-five distinct statements with regard to the destiny of the wicked without the least reference to a separate existence of a part of man called soul: but every passage imports their utter extinction, dissolution, extermination. Eight times he says they perish,—Death is used to express their destiny seven times,—nine times they are spoken of as being destroyed,—once as devoured by fire, and once as burned. This is the truth or Paul would not have taught it.

Two days after listening to our last Sunday evening lecture, we were visited by a theological student, who was raised a Catholic, and whose parents believed for him when a baby, and who was baptized, by pouring (for the remission of sins we suppose that he might after commit.) Having come to years of maturity he abandoned the Mother Church, and united with the Congregational Church, for whose ministry he is now preparing. He said the Congregationalists accepted him on his infant baptism by Catholics. He had evidently come to show us the error of our way in insisting that only *buried* with Christ was baptism, and *that* act united to Christ only those who believed the *Gospel of the Kingdom*, which he saw, if true, left him on the outside. He was also anxious to let us know (?) that the breath infused into Adam was the never-dying soul,—and also to inform us of a certain parable concerning a rich man and a Lazarus, which we happened to have heard of before several times. We have talked with a good many religionists, but we never met with one who so recklessly set aside divine statements, and substituted human assertions. And yet, he is about to become a minister, not knowing as far as we could discover, one saving truth. We urged him to first believe the gospel, repent and be baptized into Christ.

After a long, earnest, and learned investigation of the subject, a Cleveland clergyman announced last Sunday that the devil made himself and the editor of the paper making the announcement, ironically remarks, that "considering the ability and success generally credited to him in his line of operations, it must be admitted that he has good reasons for being proud of his workmanship. But it is to be feared that if the clergy succeed in putting this idea into the devils head, he will become conceited and encouraged, and be more active than ever. This flattery way put him up to an outburst of mischief that will make a great deal of trouble, and burden the clergy with extra work trying to counteract his fresh activity.

Is it any wonder that the people *en masse* are discrediting the Scriptures, when their teachers go in the face of the plainest statements. The trouble is, the devil on their hands is not the Bible devil; and hence the trouble to account for him. Paul says there is but ONE GOD, THE FATHER OUT OF WHOM ARE ALL THINGS. Can the statement of the Rev. gentleman be harmonized with the divine statement? No! this assertion contradicts Paul's. If there were a being in the universe who could make himself and endow himself with life that would survive thousands of years, and suffer no loss of vigor, and who could operate upon 1,500,000,000 of people at one time in all parts of the earth, who knows what else he created? How does the creation of poor puny man who can only be in one place at a time, and even that for only a very few years; and only knows that he learns through his senses—how does *he* compare with this theological self-made devil? Away with the blasphemous assertion that there are *two Creators*. Away with the slanderous claim that the devil of orthodoxy out-ranks him who is the first-born of every creature.

The Rev. Harris Cooley, whose Cedar Avenue Disciple Church receives members without immersion who have been sprinkled or poured upon, says "the real question is whether the immersed are Christians. We, in our church *feel* (*yea* feel) that the question of baptism is a question between the individual and Christ. We are to help people to follow Christ, though they follow him differently from us. . . . . There is no doubt that the tendency among the denominations is to be more tolerant of others belief."

If the gentleman has decided that men and women can become Christians without believing and then being baptized into Christ he ought at least to explain the process. And when he talk's about their *feelings* in regard to those who aim to get around the plainest commands of Christ, he ought to credit the *flesh* with those feelings, only fleshly feeling would set aside divine instruction in order to swell their numbers. We wonder the man is not ashamed to be guided by *feeling* when he *professes* to be a mouth-piece for God! And then the tolerant tendency is spoken of. We would like to know what the toleration of men has to do with God's conditions of salvation? The gentleman evidently likes to drift with the current. And the attempt to conceal their declension under the pretext of helping others follow Christ, though they follow him differently is too transparent altogether. How can sanction of *disobedience* be helping them to follow Christ.

OUR CHILDREN.

"Forbid Them Not."

There is no sweeter story told
In all the Blessed Book,
Than how the Lord within his arms
The little children took.

We love him for the tender touch
That made the leper whole,
And for the wondrous words that healed
The timid, sin-sick soul.

But closer to his loving self
Our human hearts are brought,
When for the little children's sake
Jesus exercised spell is wrought.

For their young eyes his sorrowing face
A smile of gladness wore,
A smile that for his little ones
It weareth evermore.

The voice that silenced priest and scribe
For them grew low and sweet;
And still for them his gentle lips
The loving word repeat.

The Story of Israel Beyond the Sea,—No. 32.

APPEARANCE OF THE COUNTRY ALONG THE WAY TO SINAI.

Do my young readers want to pause long enough in our lessons to take a good look at the country through which the children of Israel passed in their journey to Sinai?

A good map will be needed. Those of you who are studying the Senior Sunday School Quarterly, of Wilde & Co. Boston, Mass, for July, August and Sept, will have just such a map before you. You can see the two great roads marked, out, that people generally traveled when they wanted to go to Canaan, —the Way of Shur, that terminated at Hebron, (built you will remember before Zoan, in Egypt) and the way of the Red Sea, starting from the Northern point of the Gulf of Suez and passing Elath on the Gulf of Akabah. You must know about these roads, or you cannot understand our lessons. You would imagine that the Way of the Red Sea, led along] by the coast line of the Gulf of Suez, would you not? One would think so from the name of the road, but he must remember that both the Gulfs, Suez and Akaba, are but arms of the Red Sea, and that a highway connecting them would naturally be named, The Way of the Red Sea. Get your school Atlases, compare the map of Arabia, with the little map in the Quarterly. Do you see that little, pointed portion of land in the north-western part of Arabia, at the head of the Sea? That is the country that we are studying now. It seems very small, but in its desolate solitudes were wrought a part of the work, that is to help towards building God's Kingdom for eternity.

The children of Israel were led about in these wildernesses *for forty years*, to humble them, and to prove them and to know what was in their heart, whether they would keep his commandments or not. He humbled them, and suffered them to hunger, and feed them with manna, that he might make them know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live. We must all cross the desert *before* we can get into Canaan.

In the way of trial must it be proved, whether *we* will keep God's commandments or not, we two must be humbled, must hunger, must drink of the waters of Marah.

God will not leave us. In showing us ourselves, and our weakness, he will be revealing himself; and we shall be happy, and happier in learning to lean wholly upon him.

Egypt, with its beauty and treasures, was to the children of Israel what the world is to us. You can see this very plainly as we go on. What a contrast there was between the beautiful and fruitful land of Rameses, bright with waving grasses, pleasant grain-fields, gay flowers, shadowy palms and acacia groves: and the bareness and silence and heat of the desert road! Plenty to eat, and sweet, cool waters behind, but nothing before, save rocks and drifting sands! Can they, will they endure? Will *faith* buoy them up and hope bare them on, till they are safe in the promised land? Will they keep the thought of the coming Christ in their minds trusting that God, through him, will save them with an everlasting salvation?

It was the only way whereby they could endure: it is the only way whereby we can be upborne. The loveliness of Canaan, must outshine the grandeur of Egypt, the treasure of promise must outweigh all the hardships that are to be borne before reaching the end of the race.

God is not cruel because he takes us over a stony path, to the kingdom. The master who leads a willing band to golden mines of Colorado, Africa, or Australia is not called a hard man because of the hardness of the way he must take them. They expect to face heat and cold and storm, to climb rocky steeps, to have poor fare, to meet enemies.

They love the Master because he guides them safely, and shares with them in his riches when the gold-fields are reached.

And the love is mutual. So it is with us and God. We look at the end to be gained and rejoice in the love that leads us there. Look again at the map in your quarterlies—you will see that the children of Israel journeyed northward till they had almost reached the land of the Philistines, and that when God turned them southward, "Gaza and its neighboring cities in Canaan were still garrisoned by Egyptian forces," Canaan was under Egyptian rule, for Joseph had gathered up the money of Canaan as well as that of Egypt. Gen. xlvii. 14 15. But they were not to go through the way of the land of the Philistines. Slaves that have just been freed are not fit for war. The combined armies of Egypt, Philistia and Canaan would have frightened them into a return to their oppressors. Canaan was near by the northern routes, but the way and time of God's choosing was the only way and time for their deliverance. Young converts would like to take the way of the Philistines, for Canaan is just in sight at the start; but they, like Israel, must be brought where the desert, the mountains of Attaka, the sea and the armies of Satan will shut them in, that they may learn to put their trust in God alone. But we are across the sea. A ride of two or three hours brings us to a cluster of seven springs, called Ayun Mousa, or the wells of Moses. They are on high ground. The water in most of it is too brackish to drink. It is a bright spot; standing by the springs we can see all over the country. The date-palm, the feathery tamarisk, the pomegranite and the apricot grow here. Leaving this sunny oasis, we strike out in a southeasterly direction over an immense plain of yellow sand, where there is scarcely a shrub or tree to cheer the eye. The great mountain wall of Jabel at Tih, is on our left. the sea, on our right. Some of you have seen our beautiful Alleghanies and the Rocky Mountain ranges crowned with singing pines; and cannot imagine how bleak these towering elevations look beneath that scorching sun. Sometimes we pass dry water courses, and bits of table-land that have the semblance of pyramids, and towers and tables; go by small hillocks formed of pebbles and great bowlders, reaching Ain Hawara, or the bitter well of Marah about noon on the third day. This well is forty or fifty miles from the wells of Moses, "The fountain is only one or two feet deep." The water tastes like Glauber Salts. I should not like to drink it, and no earthly being knows how to sweeten the nasty stuff. There is no branch, nor leaf, nor berry that can do it now. Only the Lord could point out the tree that would take away the dreadful taste from the waters, and it is only he who can sweeten the cup of sorrow, only he who can heal. We come next to Wady Ghurundel, or Elim, where the hosts of Israel encamped among the palm-trees, and Acacia thickets. There are few palm *trees* left, and the acacia is disappearing, leaving Elim, we pass what the Arabs call the Baths of Pharaoh—a warm spring that runs out from the base of mountain cliffs. The country becomes broken now into wild and rough and dreary hills. Sometimes we hear the croak of a raven, or the hoarse voice of the hyena, but never the song of a bird. At Wady Useit there are a few trees and some saltish water. Just beyond by the sea is another camping spot, and the wilderness of sin where the manna fell, and the people were fed with quails. But we must stop now and rest; we are too weary to go on.

AUNTIE WINCE.

Letter Drawer.

Dear Restitution:

This is my first attempt to write to THE RESTITUTION. I am a little girl 10 years old, I go to the country church, I have one grandma sleeping in Jesus. I am trying to be a good girl so as to be saved when Jesus comes. Mrs. Randolph is our Sunday school teacher. My grandpa speaks every second Sunday. T. E. Adams was with us last week. Hope to meet you in the kingdom when Jesus comes.

MAUDE BROWN.

Dear Restitution:

We have written before that Bro. Foore had delivered his farewell sermon, but since that time he has been with us again, and had a grand and glorious meeting. During the week twenty-three were buried by baptism. We regret very much to loose such a faithful brother who has led so many into the light of the gospel. May God bless him as he leaves us to go to his Western field of labor and our prayers will be that he may ever be found faithful and obtain the crown that is laid up for them that overcometh.

"Every soul he has led to the foot the of cross,
Every Lamb he has brought to the fold,
Will be kept as bright jewels his crown to adorn,
In that beautiful city of gold."

Yours in hope of the soon coming kingdom.

LILLIE & NELLIE SEBRIGHT.

Dear Restitution:

As the Lord has prolonged my life up to this present time, I find it is time to review my subscription as I cannot do without the paper as it is all the gospel I have outside of the Bible. I love to read the letters from the dear brothers and sisters of the one precious faith. I can say with the Psalmist, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Psalm xlii. 1. This is my joy and hope of the soon coming blessed Redeemer, and call this poor, lonely one from a world of sin and sorrow, to behold my dear Savior and to be like him. John says, "For we shall see him as he is." This blessed hope gave me comfort in my dark hours of sorrow, knowing that soon, very soon, this trembleous body will be laid away with the hope of a glorious immortality in the first resurrection. I can say "Come, Lord Jesus, and come quickly."

I kindly ask Brother W. H. Wilson to give me some light on 2 Cor. v. 1, as it is a question often asked me, and oblige yours, in love.

J. CAUSDALE.

To the Household of Faith:

They that loved the Lord spake often one to another, therefore, I give in my testimony on the Lord's side. I can truly say that I am still striving to gain an abundant entrance into the Kingdom of God soon to be established upon the earth, made new at the coming of Christ. I do so love to read the good letters from others and I thought that some might like to hear from a poor lonely sister, isolated from those of like precious faith. O, how I would like to hear a good gospel sermon. If there are any preaching brethren passing through here I would like to have them stop and speak to this people that never heard the good news of the coming kingdom. I mean if the Lord prospers we will send for a preacher this winter when evenings get longer.

Many thanks to Brother Underwood for sending our much loved paper to me, it is a great comfort to me, and its pages are well read through. Now brothers and sisters let us hear from all that have not written. It is cheering to the isolated ones. Let us all try and do our duty in all things and keep ourselves unspotted from the world in these last days of sin and all kinds of wickedness. Let us run the whole Christian race so we may gain a crown at the appearing of our Lord and Savior Jesus Christ, is the prayer of your sister.

Will some of the brethren explain the 18th to 20th verses of 1 Peter iii. and oblige.

MRS. W. J. BEEBE.

Editor Restitution:

Dear brothers and sisters and all the readers of the Dear RESTITUTION, I will once more try and say a few words. I thought before when I wrote, probably that would be the last, but by the Lord's will I will write again. I read so many dear letters, and they do my heart good to read them for they show us that there are lots of us in the one faith. I pray we may all hold out faithful and be overcomers. It has been over 30 years since I was baptized into the Abrahamic faith and I want to hold out faithful to the end. I am 82 years old and my health is very poor and I hardly ever go to church. We have four here but THE RESTITUTION is my church. I read so many pieces from my dear old friends. I am so thankful for THE RESTITUTION, I have taken it ever since it was published. I will close for this time. Your sister in Christ, waiting for the Kingdom.

MRS. ELIZABETH PLEMMER.

Dear Sisters and Brothers in the faith:

During the past month, we have had the pleasure of hearing the gospel preached in this part of Missouri by Brother Almus Adams, his wife came with him, and Bro. T. E. Adams, of Kansas, was with us one night. Meeting was held just six miles south-east of Liberty, had good interest and six were baptized. Brother Adam's time was short and he had to close the meeting to meet another appointment. When he came here to Thornton, the Methodists had stretched a tent that would hold eight hundred people, and began their meeting on the 12th of July, the time set for our meeting. Brother Adams preached a few sermons and closed the meeting. We had a little meeting all to ourselves. God said, "where two or three are gathered together in my name there I am in their midst." People flocked to the tent to enjoy themselves and be with the crowd. The time has come when people will wander from the truth paying heed to false doctrine. Brother Adams thought it all for the best to close the meeting that work might be needed elsewhere. From here he went to Connor, Kansas, preached six sermons and baptized three men. From there he went to Randolph, a little village a mile and a half from here, and preached two sermons. Seed was sown that may yield a fruitful harvest. Brother Adams is a man of knowledge and wisdom, and has such a plain, simple way of expressing his thoughts that even a child could understand the Bible. He is well thought of in this country and the brethren always look forward for his return. We express our gratitude to the board for their kindness and hope they will continue to let him come to Missouri at least once a year. The harvest is great but the laborers are few. Bro. Adams and wife started for their home in Nebraska on the 24th. They will surely be among the ones that God will say to, "Well done." If any of the sisters or brothers should be passing through Kansas City, stop off and make us a visit. We would be pleased to meet ones of like faith but the saddest is to say good bye. O! let us just throw aside the veil and look unto the city of the New Jerusalem, where will be no sad farewell.

MARY. CARPENTER.

POETRY.

Vindication.

Truth cannot die! She may, for years,
Be trampled on by slander's feet;
Lie buried in a sea of tears,
And wear the garb of base deceit:
Yet, she will rise however deep
The sun may dip his burning prow
In accidental seas, he'll sweep
The mist again from Orient's brow.

Truth cannot die! Cold prison walls
May shut her in from air and light;
And none may hear her plaintive calls
For trial at the bar of Right:
Yet she will triumph. Virtue's tears,
Her swallowed up by thirsty sand,
Will undermine the massive piers,
And snap the bolts like giant's hand.

Truth cannot die! Her heart may breathe
Each arrow sped from Envy's bow;
And, helpless, reeking hands may wreathe
Her brow with cypress steeped in woe;
Yet she will live—the grain of corn
Lies dormant in old Winter's womb,
But, in the lap of Spring, 'tis born,
Adorned with crown of gorgeous bloom.

Truth cannot die! In dark-ene tombs
She may, for centuries, sleep on;
While twilight deepens into gloom,
And Hope, despairing, cry, "she's gone."
Yet, she'll awake, some easter morn,
With armor bright and gleaming sword;
She must prevail. Jehovah's throne
Is resting on her plighted word.

Selected.

Conversations on Important Bible Topics. No. 9.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

A LOVING GOD

"These are only two out of very many which testify of God's absolute just mercy. But let us return to Edith's logic, from which we are straying. If, as I have shown, Justice could not take a substitute, then Jesus could not suffer instead of man. Nor is there need for him to do so, because God's character and dealings forbid it. He does not hold man 'guilty of an infinite offence,' hence He *can* permit the repentant to come to him, and by penitence wash away his guilt. In truth, a change of mind, (including a belief in the promises of God,) and reformation,—the true meaning of repentance, as I told you Ella,—is God's only requisite for reconciliation, as Ezekiel (xviii.) grandly shews.

'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins, which he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live he shall not die. All his transgressions that he hath committed they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live? Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, the way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn and live ye.'

But had we not better postpone our conversation, Edith, for I see you are suffering from headache?"

"No, cousin, oblige me by going on awhile: I am not worse than before; and I wish to have my mind eased upon this matter."

"At least, then, lie down on the couch. Annie, my child, come here and sit on my knee. And now tell me, darling, what mamma said when you ate the green fruit she had forbidden you?"

"But I am not to be scolded for them, Alfred."

"I am not going to scold, love I only want to know what she did."

"Why, when she knew, she looked so sorry, and did not kiss me that day. But when I told her how sorry I was for doing so naughty, she said I was punished enough because they made me sick, and so she would not say anything more about them, only told me not to grieve her any more. Why do you want to know?"

"I will tell you sometime, if you do not find out. And you will not do so again then, Annie?"

"Oh! no, brother, I should not like to grieve mamma, she would be so sorry."

"There, Ella and Edith, you have your answer. In like manner is God's forgiveness after confession and forsaking of sins. 'If we confess our sins, he is faithful and just to forgive our sins, and to cleans us from all unrighteousness.' Here is his own precedent, that reformation is all his justice requires for the offence against Himself. Death's sickness must be endured, like Annie's as the result of transgression. Annie if mamma had punished Ella because you did wrong, would it have made you better when you were sick?"

"Oh, brother Alfred, what a silly question: mamma would'nt have done."

"A child's true verdict upon the popular reasoning. If then, girls, substitutionary punishment had availed nothing in this little instance, could it in the other? This is answered by both reason and experience, for men die daily, proveing the truth of James' assertion that the wages of sin are—death.' Hence if we would not die forever it is needful that we be cleansed, washed, 'made free from sin.' But granting for argument's sake, that Christ did die in place of man, how is it of use to him?"

"His merits are imputed to the sinners account."

"Grant this, and what then can you say against the papist's doctrine of supererogation? Nothing; for the premises being admitted, he can build extra-righteousness on this, just as Mariolatry is erected upon immortal-soulism. What the Word says upon substitution and imputation is easily discerned. Look at Ex. xxxiii. 30, 32, 33. Moses pleads in one of Israel's cases of high treason,

'Oh, this people have sinned a great sin.
Yet now, if Thou wilt, forgive their sin—
And if not, blot me, I pray Thee, out of
Thy Book which thou hast written.'

But clear and explicit comes forth the answer—He will neither punish the innocent with the guilty nor in his stead.—His words being,

'Whoever hath sinned against Me,
Him will I blot out of My Book.'

And nothing is imputed to man but his own good works, counting faith as the first of these.

'Therefore it was imputed to him (Abraham) for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead.'"

"So I see; but in the next verses it speaks of Jesus as being 'delivered for our offences.'"

"Yes, 'and raised for our justification.' 'For' cannot therefore mean 'instead of,' as in that case his resurrection would be to prevent our justification. Strange though it be, it is upon this proposition 'for' that the most of the dogma is built, and this you see is not a right usage for it is a secondary application of the word which is exalted into the primary meaning. I wonder how Mr. P. would like us to insist upon this rendering in Heb. vi. 20."

"But, Alfred, there are passages which in other words give the substitutionary meaning to the word. For instance the 53rd chapter of Isaiah."

"My dear sister, do not *forget* the fourth rule of your composition lessons;—not to take the secondary sense of any word till you find the primary inapplicable. Hence, where you cannot read 'for' in relation to cause you may render it 'instead of.' But you will not be reduced to its necessity in the chapter you mention.

'Surely he has borne our griefs, and carried our sorrows.'

But how? Turn to Matt. viii. 16, 17.

'They brought unto him many that were possessed with demons: and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sickness."

You see that he suffers not as a victim but a companion; that he took them away from us, not suffered their burden in our stead—

'He was wounded because of our transgressions.
Bruised because of our iniquities;
The chastisement of our peace was upon him.
And with his bruises we are healed.'

And if this is applicable to us we ought the more to loathe those sins. But mark, who is speaking; not the sinner but the *Seer*.

'Because of the transgression of my people was he stricken,' is a sorrowful confession, the fact of which is fully proclaimed by the records of that 'transgression.' Acts iii. 13-15, 26; John i. 11. The 'peace' which made their Messiah suffer was their concord with other nations, in a way forbidden by their law. They did not retain their national holiness *i. e.* separateness, but making alliances with the heathen brought about such a state of things that their Messiah was slain by the joint action of their rulers and the Romans. If you read Ezra ix, it will show what nature of 'peace' the prophet speaks of. It is evidently national and social, not spiritual peace with God, the chastisement of which came unmeritedly upon their Messiah.

Thus hath the Lord 'made the iniquity of (them) all to meet upon him.' But will you notice that there is no word of the people escaping the chastisement which also fell on Messiah. And history records that they suffered its full measure."

"I must say that this new argument of yours is not wanting in appearance, but does not the Apostle quote the 5th verse and apply it generally—'Who was delivered for our offences.' And how are the Jews 'healed by his stripes? I thought they had been their curse."

"The blood they imprecated has followed them; but if it had washed away sin, how could it have been a cause for vengeance, and the whole of 'judicial satisfaction' he stigmatized as a foul murder? But because God 'will not contend forever' even the murder of the Prince of Life shall be forgiven them, when in sorrow of heart they again nationally confess thier great sin, crying 'Our fathers have done wickedly and rebelled against Thee.' And doubtless this chapter is the text of the 'great lamentation,' even as the 12th of the same book is of the rejoicing. Why are the 52nd and 54th chapters acknowledged as relating to the 'day of the Lord,' and the 53rd not? I think the chapter or subject begins properly in lii: 13, and I wish you to mark the 14th verse especially; and read the reference to it by John (xii. 37 to 41,) particularly that phrase, 'when he saw his glory.' Read also Zech. xii. 10 to 14, xiii. 1, with Rom. xi. 12, 15, 23 25, 27. Now tell me whether it is only a specious argument, as you have been thinking? As to the other matter I do not see that the Apostle is making a quotation at all."

"You must not be offended my dear brother, because I thought that 'avoiding Scylla you had fallen into Charybdis.' But I really did think that you were trying to make it accord with your belief, not your belief with the Word. I am now, however disposed to grant its application to Judah's time of repentance, but yet I think it was also a general reference."

"Yes, *general*, not individual; though even in this latter case it in no way inculcates vicarious sacrifice. Had not his *life* been 'made an offering because of sin' he had not 'seen seed' but now 'by the obedience of one shall many be made righteous,' 'Now if we be dead with Christ, we believe we shall also live with him.' It was needful are a Savior could effect the salvation of men, that he partake with them of nature; hence 'He made him *sin* on our account, who knew no sin.'"

(To be Continued.)

Original.

False Christs.

"Among interesting foreign exchanges is the Literary Digest by Dauskeren of Copenhagen. From it we translated the subjoined singular yet historical data of the many false messiahs that have appeared since the year 130. The compilation is one based upon historical sources and therefore reliable.

Simeon, surnamed Bar-Cochba (son of a star) appeared in the reign of Hadrian, A. D. 130. He claimed to carry out the prophecy of Balaam. He conquered Jerusalem in 130, but was slain in 135.

Moses Cretensis came in the reign of Theodosius the younger in 434 A. D. He pretended to be a second Moses, and that he was sent to deliver the Jews of Crete He was soon unmasked, but escaped ere he could be punished.

Dunnan next followed during the Justinian reign A. D. 520. He, too, was called Moses. But the Ethiopian general, Elesbaan, caught him and caused him to be decapitated.

One Julian was set up as king by the Jews and Samaritans and was regarded as the messiah. This happened under the rebellion under the Justinian reign in 529. He was captured and beheaded.

Serenus appeared about 721 in Spain and secured a large following.

The twelfth century produced quite a number of false messiahs. Thus in 1137 one hails from France. In 1138 one appears in Persia and in Spain another came in 1157. Many of the Jews followed them.

In the year 1167 Daniel Alruf (Alray) came upon the scene at Fez. He persecuted the Jews unmercifully, but soon met an ignominious death. Benjamen Disraeli took this character for his theme in his Alray being a base pretender.

A false savior appeared about that time in Arabia who claimed to perform miracles. The king demanded proof of his abilities. The prophet retorted "that he might cut off his head and that he would come to life again." He was so beheaded, but he never came to life again.

About 1170 a false messiah appeared among the Jews beyond the Euphrates. As proof of his messiahship he claimed that he had been cured in one night from the leprosy.

Again another messiah appeared in Persia in 1174. He caused his followers to be greatly persecuted.

The cabilist David Almassu next followed in Moravia in 1176. One of his freaks was that he could make himself invisible. He was soon apprehended, put to death, and the Jews had to pay heavy taxes on his account.

Persia was again afflicted with a pretended savior in 1109 by a man named David el David. He was a magician and a man of learning. He conspired against the king, who caused him to be captured and beheaded. Many Jews who were his followers were sorely punished on his account.

Ismael Sophus was a Spanish messiah. In the thirteenth and fourteenth centuries the craze seems to have abated. Some of the cabalists asserted that the exact time for the appearance of the real messiah should take place in 1368, yet none came. Abraham Abrabanel later on fixed the date as 1502. But even now no more candidates came.

With the opening of the sixteenth century messiahs again began to appear. The German rabbi, Asher Lammlein, caused much enthusiasm in Austria, causing many Jews and Christians to believe that he was the messiah. He promised to lead them under the banner "King of the Jews" into the Holy Land. He died suddenly. His followers then scattered.

During the eventful reign of Charles V. David Reuben appeared and claimed to be sent to lead the Jews to Palestine. He gained favor at court and was even received with distinction by the Pope Clement VIII. He was joined by Solomon Molchoffa, a Portuguese apostate Christian, who became the prophet of the movement. When later these two attempted to convert the emperor they were at once taken prisoners. David escaped with his life, while Solomon was burned at the stake.

In 1665 a false messiah appeared in the West Indies. He was quite successful among the Portuguese Jews. He promised to destroy Rome and overthrow antichrist and the Turkish empire.

In the low countries in 1024 a false messiah appeared. He created a great commotion, but his name is not known.

The most successful of all the false messiahs was Sabbathai Zebi, who took advantage of the peculiar expectations which in 1059 seemed to possess mankind like an epidemic. Rumor from the east told of great multitudes who from unknown parts marched to Arabia. They were supposed to be the lost ten tribes. From Arabia they were said to have sailed for Scotland, "with sails and cordage of silk." The sailors were reported speaking Hebrew and on the sails was this motto: "The twelve tribes of Israel." Zebi claimed to be the king of the kings of the earth and said that these events were signs of his coming. The Turkish government seized him as a dangerous agitator. To save his life, as he thought, he turned Mohammedan. He was finally beheaded. Zebi's influence lasts to this day.

Rabbi Mordecai, a German Jew, appeared in 1682 and succeeded in imposing himself on many. After he was unmasked as an imposter he fled from Italy to Poland.

Among the more remarkable imposters was a man named Frank, subsequently known as Baron Frank, said to have been a relative of the Russian emperor. He arose in the middle of the eighteenth century and propagated a new creed. A sect which he originated still exists in Poland. Zebi had largely influenced his career. His daughter led the followers after his death.

Jakuthiel, king of Israel, better known as Moses Chayim Luzzatto, next appeared in 1744 at Amsterdam, while Ari Schocher appeared at Siena, Both claimed to be miracle-workers. The first was a learned man. The latter was waylaid and put to death.

Jakuthiel, king of Israel, was the last imposter heard of in Europe and proved to be of the same caliber as those previously mentioned. He came in 1872. In Berlin he addressed the Jewish congregation. His text was, "Not with power nor with force, but with my spirit, says the Lord Zabaoth." His diplomatic note to the porte demanding a peaceful cession of Palestine was ridiculed. He disappeared as silently as he came."

Since the false christ of 1872, very many false christs and Elijahs and "women clothed with the sun," have appeared. There is one located at Rockford, Ill., who runs a licentious heaven. There is also another abomination in Chicago, run by Dr. Teed, who is the son of a woman named Beekman, who obtained a large following under the claim of being "the woman clothed with the sun." There are also others who do not claim to be Christ, but who profess to have Divine power to heal disease, which are equally deceptive. There is one in Chicago, who will have to stand trial in the courts on forty charges. Divine power never failed to cure disease, when exercised by Christ and his disciples, but there are too many dead people shipped from this man's houses under the cover of night, to believe that the cures of diseases he does effect, are accomplished by anything but by human means. Bear in mind this, there is *never any failure in divine power.*

John says: "Beloved, Believe not every spirit, but prove the spirits, (persons) whether they are of God; because many false prophets are gone out into the world." John shows that all this will finally culminate in the appearance of "the antichrist, whereof ye heard that it cometh." John tells how you may know him, he says: "This is the antichrist, even he that *denieth* the *Father* and the *Son*."

Paul describes him as a blasphemous infidel, he says: "The man of sin be revealed, the son of perdition, he that opposes and exalts *himself against all that is called God* or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

We read in Revelation: "He opened his mouth for *blasphemies against God*, to blaspheme his name."

This is also the description of the little horn of Dan. vii. 28: "He shall speak great words *against the Most High*." Also of the willful king in Dan. xi. 36: "He shall exalt himself, and magnify himself above every God, and shall speak marvelous things *against the God of gods*." Any one may see by comparing the above quotations that they are *all* descriptive of the *same* person, and also that he has *no* reverence for *any* god. This cannot fit popery, because they *do* profess to reverence both God and Jesus, but *this* person "denieth the Father and the Son."

This infidel antichrist is yet to arise, he will make a seven years' covenant with the Jews, and prove faithless in three and a half years, and take away the daily sacrifice he restored to the Jews, and from *that time* he will set up an abomination that will last a thousand two hundred and ninety literal days, (see Dan. xii. 7-13,) and at the end of the thousand three hundred and five and thirty days, (45 days more) Daniel shall stand in his lot, and at *this* time, the *true Christ* will put an end to all false christs, and reign forever.

W. H. WILSON.

Conference Report.

Report of conference held at Lanark, Ill., Sept. 6th, 7th, 8th according to call. On Friday evening we were privileged to listen to Bro. A. J. Eychaner from the good words which were formerly spoken by our Master. Saturday forenoon was taken up by the brethren and sisters in speaking words of cheer to each other of the blessed King to come,—in fact it amounted to a feast. At 11 A. M. Bro. Eychaner again spoke to the brethren on the necessity of being strong in the faith—putting on the whole armor of God. Saturday afternoon reports were heard from the churches for the past year, and requests for an evangelist for the coming year seemed almost unanimous. On a vote for choice Bro. D. M. Hudder received a majority. Plum River and Spring Valley not making a decided answer, asking a little more time, may join in one in order that they may have preaching once in four weeks at one Point. Saturday night and Sunday was taken up by attentive listeners and some eager searchers after the truth, which ended in the obedience of one young man, Rathburn from Hillsdale, Ill., and Cora Neatheny of Lanark, Ill., by putting on Christ by baptism. Sunday night Bro. Baker of Cedar Rapids, addressed the brethren on the importance of holding fast and living true lives. This ended one of the blessed feasts priviledged to the brethren of the one faith, looking for the glorious appearance of our Master.

Bro. Eychaner was called away during the forenoon to preach a funeral about fifteen miles in the country, but returned in time to fill his appointment at 3 P. M. on Sunday afternoon, returning to his work in Iowa on Sunday night.

J. M. GLOFFELTY.

OBITUARY.

Died Sept. 2, 1895, Elwyn, the beloved, son of Mr. and Mrs. J. M. Brady, after only a few days of untold suffering of erysipelas. He calmly breathed away his life Monday noon, surrounded by family and friends. All that human aid could do could not loosen the cruel pang of death. He received Christian Immersion in youth and died a noble young man of only 22 years, 8 months, and 14 days.

His life is worthy of imitation and praise; he was highly spoken of in social circles and loved by his many friends.

His future was a promising one, with no visable shadow to mar his anticipations, having spent the past winter in the college of Winfield, Kans., and would soon have entered for the second year course but alas, death came too soon. After funeral service in the M. E. Church, Tuesday, he was peacefully and sadly laid away in the Oxford cemetery, to share in the great roll call of eternity. He is the first severed link of the once happy family, and leaves parents, one brother and five sisters to mourn the loss of their loved one.

But the aching hearts and tear dimmed eyes will be made glad when all shall meet and clasp glad hands in the glorious regeneration.

O think dear ones, all shall be blest,
And friends again shall meet;
For God, who pities man, hath shown,
A blessing for the eyes that weep.

His bright smile shall fall again.
The eyes that now overflows with tears;
These weary hours of woe and pain.
Are promises of happy years.

For God will mark each sorrowing day,
And number every secret tear.
And the restitution's long age of bliss
shall pay
For all we have to suffer here.

A. J. DAVIS.

Died at his home in Circleville, Ind., Joseph T. Stewart, at the age of 32 years, of consumption. He leaves a wife and one little boy about 15 months old. Also many friends and the church of which he was a member. He was immersed about one year ago by the writer. He was well versed in Bible, and quoted more Bible during his sickness than any person that I ever was acquainted with, and he sang the songs he had learned as long as he could sing which was up to within a few hours of his death. Funeral by the writer. Words of comfort was given from many passages of Scripture on the coming of Christ, and the resurrection of the dead and then he was laid away to rest untill the Master comes.

J. S. HATCH.

Moses Miller was born in the town of Chester, Mass., January 8th, 1800, and died August, 24th, 1895, at the home of his son and only child Oliver L. Miller, with whom he has lived for some years in Swan Creek township, Fulton county, Ohio, aged 86 years, 7 months and 16 days.

Our brother moved to Wellingington, Ohio, some 50 years ago and was for some years a member of the Congregational Church at that place. He came to Fulton county some 28 years ago and having heard the Gospel of the kingdom preached by the late Brother Jas. Watkins and his own brother, the late, Ephriam Miller, and he became obedient to the faith, and in 1872 was baptized into Christ. He has since led a consistent Christian life. His hope was based upon the promise made of God unto the Fathers. He was ever ready to speak concerning the kingdom of God, and in private to contend earnestly for the faith once for all delivered to the saints. His work is done, he has finished his course. He has for some time suffered with rheumatism in the hip and kidney trouble. In March of this year he had a fall from the effects of which he never recovered but gradually wasted away suffering great pain, but he has gone to his grave at a full age like a shock of corn fully ripe. He was laid away in the Baker cemetery on Tuesday Aug. 27th to await the summons of the Life Giver. As there was no one of our faith to preach, Elder F. M. Gibbs, of the Disciple Church preached the funeral sermon from Hebrews 12-1 2. We sorrow not as those that have no hope but can truely say:

How blest the righteous when he dies,
When sinks a weary soul to rest.
How mildly beams the closing eyes
How gently heave the expiring breast.

Life's duty done as sinks the clay
Back to its God the spirit flies.
While heaven and earth combine to say,
How blest the righteous when he dies.

May he who holds the keys of death soon come and open the graves where his beloved sleep. Then we shall be satisfied when we awake with his likeness.

THOS. MERIDEW.

Christ expects his brehtren to cooperate with divine agencies, and walk through the world, blessing and being blessed. Then "thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am.' The truth cherished in the heart will shed a heavenly fragrance to those on the outside. Let us individually cultivate the precious plant of love that we may work effectually for souls that are ready to perish.

...PERANCE.

At The Bar.

"Who speaks for this man?" From the great white Throne,
Veiled in its roseate clouds the voice came forth;
Before it stood a parted soul alone,
And rolling east and west, and south and north,
The mighty accents summoned quick and dead:
"Who speaks for this man, o'er his doom be said?"

Shivering he listened, for his earthly life
Had passed in chill, unmoved calm away;
He brought no glory to his daily strife,
No wreath of fame, or genius' fiery ray;
Weak, base, ungifted, quiet and obscure,
Born in the shadow, dying 'mid the poor.

Lo, from the solemn concourse hushed and dim,
The widows' prayer, the orphans' blessing rose;
The struggler told of trouble shared by him
The lonely of clearest hours and softened woes;
And like a chorus spoke the crushed and sad,
"He gave us all he could, and what he had."

And little words of loving kindness said,
And tender thoughts, and help in time of need,
Sprang up like leaves by soft Spring showers fed,
In some waste corner; sown by chance-dropping seed;
In grateful wonder heard the neediest soul,
Such trifles gathered to so blest a whole.

O ye, by circumstances' strong fetters bound,
The stone so little, and the bond so frail,
Do but the best ye can for all around;
Let sympathy be true, nor courage fail;
Winning among your neighbors your and work
Some witness at your trial hour to speak.

The Sin of It.

No age of the world has poured more light upon the ills to which flesh is heir than the present. Not the least of these ills, either for the time and thought already given or for the attention it justly deserves, is the evil of intemperence. There is a quickening of interest in all the land in the drunkard. What shall be done with him? Can he be saved? Temperance has the best and perhaps the dullest of speakers; meetings are held under every variety of control—in school-houses and churches and hotels; in woods and by the sea. Cures of every kind are being advocated for gain by any number of medical experts, but one most important fact is constantly overlooked: drunkenness is sin.

Speakers bring tears in painting the squalor of the drunkard's home, the woe grimed into the faces of women and children, or the awful horrors or delirium. Such efforts turn the mind wholly upon the fruits of the drinking. The result is emotional pity for the drunkard, and often indeed a mere maudlin sympathy is generated. We say "maudlin," for it is not grounded on the cause of the mischief, and winks at the real element of harm in the matter. The truth is, this course steers you away from the sin itself to its consequences, and practically your powder is wasted.

Is it a sin for a man to shake who has the chills? Is it a sin for a man to limp who has a broken leg? Is it a sin for a man to stagger whose brain is reeling with poison? The consequences are God's terrible protest against the crime. Do you say the man is diseased? True: the brain is diseased and the will is diseased, and the whole being is diseased; but the disease itself, root and branch, is the fruit of sin. The man stood erect, body and will alike under the control of the "I," the inner king. He was at ease. Now that body, with its nerves and thirst, is his worst enemy. Now that will is a force, but in the direction of greater sin. Now the "inner king" is himself captive in his own capital—a slave to appetite.

Whatever else we do, we cannot treat this man successfully while we shut our eyes to his sin. This drinking habit, with all that it involves, is top, bottom, and both sides a moral problem. The nineteenth century, with its many cures and its plethora of wisdom, must, after all, go back to the permanent text-book of temperance, the Bible. Unconditional surrender to God, body, soul, and spirit, first; then, abstain from this form of evil. No one can invent a stronger prohibition than God has given. Look not on the wine.—*National Temperance Advocate.*

Announcement.

The quarterly conference of the Church of God in Michigan, will convene (D. V.) at Watson, Allegan Co. Michigan, Friday evening Oct. 4, 1895, and continue over the following Sunday.

Those coming on the Indiana railroad, will stop off at Martin, trains will be waiting for trains at 12:58 from the south, 3:05 from the north Friday and Saturday.

There will be a good speaker to preach the word.

All of like precious faith are cordially invited by the brethren at Watson.

Let as many as can attend this conference, it will do you all good, and it may be the last opportunity that some of us may have, life is so uncertain.

Let us remember the words of Paul, Heb. 10, 25. "Not forsaking the assembling of ourselves together at the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

EMMA JACKMAN, Sec'y.

The Annual Conference for the State of Indiana will be held at Argos, Indiana, beginning on Friday Sept. 20, 1895. Argos is on the Michigan City branch of the L. E. & W. W. P. R., and Nickel Plate R. R. A cordial invitation is extended to all lovers of the truth. Come with a determination to make this meeting a season of rejoicing in the truth. Don't encumber yourselves with unnecessary baggage, if you have a "hubby," little or big please leave it at home, it will keep until you return, but come loaded down with gospel truth and filled to overflowing with love to God and your fellowmen, and God will do the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Northwest Conference of of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Oct. 18th and holding over the following Sunday Oct. 20, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prosser, Grant, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

MARIE TRUEBELL, Sec.

Home-Seekers Excursion During Sept. and Oct.

Agents of the Nickel Plate Road will be pleased to furnish, upon application, complete information relative to these excursions. Bear in mind the elegantly equipped through trains via the Popular Route.

As workmen are moved to be diligent in service when they hear their master's footfall, so, doubtless, saints are quickened in their devotion when they are conscious that he whom they worship is drawing near. He has gone away to the Father for awhile, and so he has left us alone in this world, but he said "I will come again and receive you unto myself," and we are confident that he will keep his word.—*Rev. Charles H. Spurdeon.*

Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate Line.

When I first set out in the ministry, I began to preach in a very plain, boyish spirit, the glorious gospel of Christ. I had the prospect of worldly advantages before me, but I willingly gave them up for the sake of the truth, and I considered being made an instrument of converting one soul, the richest preferment upon earth.—*Hill.*

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Dingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill: some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

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Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one treated the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
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THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

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Remember the Nickel Plate Road has authorized low rate Home-Seekers excursions to points in the West, North-West and South-west on Sept. 10th and 24th. Enquire of agents for particulars.

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Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Mans and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages 6. 30 cts.

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The Rest of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the author Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

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VANDALIA TIME TABLE,

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.....	12:15pm	For St. Joseph.
No. 54, ex. Sun.	10:20pm	for "
No. 56 "	7:35am	"
No. 54 daily	5:45pm	"
No. 60 Sunday only	8:35am	"

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.....	6:35am	For Terre Haute.
No. 53, "	12:50pm	" "
No. 55 daily	4:07pm	" "
No 57 ex. Sunday	7:37pm	" Logansport
No. 59 Sunday only	9:00pm	"

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Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Wood and A ve., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Reste free. C. M. Joblin, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor's residence 911 Huntingdon Street.

The Chicago Church has changed the place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and Calumet Avenue. They meet at eleven o'clock a. m. every sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the east corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, O., do. meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. less east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Sellock Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipe, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Renwar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 93½ Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. J. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Cooperove every four weeks. At Linton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward each week as they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Salem Centre is presided over by Bro I. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

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Schedule of Passenger Trains—Central Time.

Westward.	No. 15	No. 39	No. 3	No. 7
	P M	P M	A M	P M
Pittsburgh lv.	7 00	9 00		1 30
Allivance "	9 55	11 55		4 30
Canton "	10 26	12 26		5 00
Massillon "	10 54	12 54		5 30
Wooster "	11 51	1 51		6 30
Mansfield "	12 51	2 51		7 30
Crestline ar	1 50	3 50		8 30
Crestline lv	2 05	4 05	9 00	8 45
Bucyrus "	2 34	4 34	9 29	9 14
Galion "	2 50	4 50	9 45	9 30
Van Wert "	4 31	6 32	11 37	11 15
Lima "	5 31	7 32	12 37	12 15
Ft Wayne "	7 30	9 30	2 30	2 15
	P M	P M	A M	P M
Arcola "		11 55	7 25	
Columbia City "	4 58	6 03	7 32	
Larwill "		6 13	7 42	
Pierceton "		6 25	7 55	
Mud Lake "		6 35	8 05	
Warsaw "	5 31	6 45	8 20	
Etna Green "		6 55	8 30	
Bourbon "		7 04	8 40	
Dunlap "		7 12	8 48	
Plymouth "	6 08	8 00	9 06	
Grovertown "		8 07	9 21	
Hamlet "		8 13	9 28	
Knox "		8 25	9 44	
Wanatah "	6 16	8 32	9 53	AM
Valparaiso "	7 21	8 38	10 02	2 26
Wheeler "			10 10	2 35
Hobart "			10 23	2 48
Liverpool "			10 42	3 05
Clarke "			10 55	
Chicago ar.	9 00	10 00	12 15	5 05
	P M	A M	P M	P M

Eastward.	No. 8	No. 4	No. 50	No. 6
	A M	P M	A M	P M
Chicago lv	12 00	3 00	10 30	10 30
Clarke "	10 35		12 07	12 05
Liverpool "	10 48		12 19	12 17
Hobart "	11 05		12 40	12 38
Wheeler "	11 20		12 55	12 53
Valparaiso "	11 34	4 32	1 10	1 08
Wanatah "	11 45		1 21	1 19
Wanatah "	11 54	4 42	1 30	1 28
Hamlet "	12 03		1 39	1 37
Grovertown "	12 09		1 45	1 43
Plymouth "	12 25	5 05	2 01	1 59
Bourbon "	12 33		2 09	2 07
Etna Green "	12 42		2 18	2 16
Warsaw "	12 52	5 20	2 28	2 26
Mud Lake "	1 06		2 42	2 40
Pierceton "	1 17		2 53	2 51
Larwill "	1 25		3 01	2 59
Columbia City "	1 35	7 02	3 10	3 08
Arcola "	1 47		3 22	3 20
	P M	P M	P M	P M
Ft Wayne lv	1 10	7 40	2 45	2 45
Van Wert "	3 05	9 55	4 45	4 45
Lima "	4 05	10 55	5 45	5 45
Bucyrus "	4 37	11 27	6 17	6 17
Crestline ar	4 52	11 42	6 32	6 32
Crestline lv			6 45	
Mansfield "	5 01	12 13	6 55	6 55
Wooster "	6 01	1 13	7 55	7 55
Massillon "	6 58	2 09	8 52	8 52
Canton "	7 26	2 37	9 20	9 20
Alliance "	7 56	3 07	9 50	9 50
Pittsburgh ar.	11 55	5 50	1 30	1 30
	A M	A M	P M	P M

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No. 20, Passenger, Leaves.....	11:05pm
No. 22, "	05:07pm

GOING SOUTH.

No. 23, Passenger, Leaves.....	12:54am
No. 25, "	05:40pm
No. 151, Local, "	11:20pm

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St Yrieux				7:30am
Harwood	10:23pm	9:20am		8:30am
Hobart	10:53pm	9:48am		10:12am
Valparaiso	11:16pm	10:06am		11:00am
N. Y. Mail		10:24am		11:15am
Knox	12:12am	11:00am	4:04pm	1:45pm
Argos	12:34am	11:24am	4:25pm	9:55am
Walkerton	2:06am	12:50pm	6:00pm	4:28pm
Cleveland	6:25am	6:00pm	11:30pm	
Buffalo	4:20pm		5:00am	

TRAINS GOING WEST

Buffalo	12:20pm		6:45am	Local Freight
Cleveland	7:30pm	6:00am	10:50am	10:30am
Walkerton	9:06am	1:15pm	4:10pm	7:00am
Argos	4:56am	8:07pm	5:30pm	2:05pm
Knox	4:03am	8:51pm	6:29pm	7:40pm
N. Y. Mail		4:20pm		11:15pm
Valparaiso	5:30am	9:36pm		12:15am
Hobart	6:30am	5:17pm		1:26am
Harwood	6:51am	5:47pm		4:45am
St Yrieux				4:40am
Chicago	7:25am	7:30pm	9:00am	

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, SEPTEMBER 25, 1895. NO. 36.

Poetry.

Who is my Brother?

We are quick to see the ill we are heir to
Share the blame;
We can think for other's shame but how
could our deed end will?
We can talk with begin thing, we can
sing a pleading song.
But we close and clasp the hands that are
lifted to be still.

Is it right, O thou, and thou, juggler with
the art of speech?
Shall we only rhyme and teach, with a
calm judicial brow?
Nay! the sacrifice for all, platted thorn-
and cup of gall.
Till injustice yield to love, and we all like
brothers live!

—James Buckham.

Original.

Reckon the Profit.

"For what doth it profit a man to gain the whole world and forfeit his life? For what should a man give in exchange for his life?" Mark viii. 36, 37.

The above may truly be styled a common sense question, even should we disassociate it from every other consideration, and apply it to *this* life alone. We have frequently noticed what are styled long-headed business men, who haven't time to stop and compute the profit as suggested by the above question, until forced to do so, being prostrated by a ruined physical system, having so long violated the laws of their being in their mad rush for wealth.

To *gain this* end, everything is sacrificed, he has no time to enjoy the society of his family, or consider his domestic relations, he has not even time to eat; at noon he rushes off to a restaurant and dispatches his meal as rapidly as possible, and then off to business again. He begrudges the time spent in sleep, and encroaches upon that as much as nature will allow. Oftentimes their nervous tension is such, that it is difficult to obtain natural sleep. I was acquainted with one of these men who made a contract with another man who possessed magnetic influence to go every day, and put him to sleep. He has no time to consider the life to come, as a neighbor of ours said he had no time to go to church, that is set entirely on one side. He *gains* wealth, he *gains* also ill-health, and *gains* a painful life of misery because of a ruined physical system, and he *gains* a premature grave, and *loses* the life to come. Reckon the profit, what has he gained? "What doth it profit a man to gain the whole world and forfeit his life?" Which is the greatest the *profit* or the *loss*?

In this chase for money, moral questions are set a side as is illustrated by the following, clipped from the "*Chicago Daily Record*:"

At the time of President Arthur's death a number of Chicago people went to New York to attend the funeral, and among this number were Judge Gresham, (late Secretary of State) and Mr. Lincoln. Upon the journey eastward several of the party fell to discussing a certain questionable measure which was at that time before the Illinois legislature at Springfield, and in the course of the discussion, surprise and regret were expressed by one or another member of the party that Lawyer—of Chicago had gone to Springfield and joined the lobby in advocacy of the questionable measure referred to. Thereupon there ensued an argument as to the propriety of an attorney's serving a client without regard to the justice or the dishonesty of that client's cause. Mr. Lincoln took up the cudgel quite briefly in defense of the proposition that a lawyer, so long as he was paid for his services, was justified *in* advocating an unrighteous cause; with reference to the particular affair at Springfield Mr. Lincoln saw no wrong in the part played by the attorney therein, since the attorney represented the interests of a corporation for pay and was wholly justified in so doing, even though the cause which he advocated was prejudicial to the interests of the public.

Judge Gresham sat in the seat just ahead of the party engaged in this discussion, and it was observed that he grew restless under the argument made by Lincoln. Finally he turned about in his seat and facing Lincoln he said sternly: "Young man, I knew your father well and I loved him dearly. *He* never would have expressed the sentiments I have just heard you express and I am shocked to know that it is Abraham Lincoln's son who has advocated that which, if generally approved and practiced, would speedily result in the demoralization of public and private morals. Whatever your sentiments upon this subject may be I advise you, when tempted hereafter to utter them, to remember that you are Abraham Lincoln's *son* and to keep silent."

Mr. Lincoln made no answer to this reproof, but the scene was one which none of the many *others* who witnessed it has never forgotten."

Think of it, a man in high life like Abraham Lincoln's son saying: "so long as he was paid for his services, was justified in advocating *an unrighteous cause.*" Money justifies anything in their eyes. Reckon the profit and loss and what do we find? We may find that he gains wealth, but looses both this life and the life to come, and thus looses the opportunity to enjoy the wealth he has gained. Hence even his *gain* becomes *loss*, all on account of the *methods* used to obtain wealth.

"What shall a man give in exchange for his life?" Those who gain as it were "the whole world," pay dearly for it, he gives a great deal of labor, worry and anxiety, besides this life and the life to come in exchange for it, and after having gained the same, so soon slips from his grasp. "For what is a man profitted if he gain the whole world, and lose or forfeit his own-self?" Luke ix. 25.

"What shall a man give in exchange for his life?" That is, what are you willing to give in *exchange* for the life to come? Are you willing to give *this* life with all its possibilities? It is seldom at this day that anyone is required to part with his or her physical life for the life to come, but it is not to be withheld in case it should become necessary.

But in any case the *service* of our life *is* required. Service according to the talent we have, is required of every one, there is not a single person exempt. There is not an individual but what can perform *some* service for the Master, and every one will be judged according to the use made of the talent possessed. Are you willing to bear testimony for him, both by word and life? Are you ashamed to confess him everywhere? If so, remember what Jesus says: "For whosoever shall be ashamed of *me* and of my *words*, of him shall the Son of man be ashamed, when he cometh in his own glory, and of the Father, and of the holy angels."

"Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men, shall be denied in the presence of the angels of God." How does the case stand with us?

Have we reckoned the profit to be gained by service rendered God, and contrasted it with what is to be gained by service to self and the world? If not, let us do so, and act as wise men and women should do in this sinful generation.

W. H. WILSON.

PSALM 90.
91 COM. VER.

1. David's praise for an ode. The one who dwelleth in the responsive-help of the Most High will have encamped in the shelter of the God of the heavens:

2. He will say unto the Lord, my intervening helper art thou and my refuge, my God; I will hope in him.

3. Because he will deliver thee out of the snare of the hunters and from a troublesome world;

4. With his back will he shelter thee and beneath his wings wilt thou hope; With shield will his truth encompass thee;

5. Thou wilt not have been afraid of a fear by night and of a dart that flieth by day,

6. Of a thing that goeth its way through in darkness, of a casualty or a midday demon.

7. A thousand will fall at thy side and ten thousand at thy right-hand: but unto thee it will not draw nigh,

8. Moreover with thine eyes wilt thou contemplate and thou wilt see a requital of obdurate-sinners;

9. Because thou, O Lord, art my hope; the Most High hast thou made my refuge.

10. Evils will not come unto thee and a scourge will not draw nigh thy habitation:

11. Because on his angels will he enjoin concerning thee, that they watch to guard thee in all thy ways;

12. And upon hands will they bear thee up, lest perchance thou smite thy foot against a stone.

13. Thou wilt tread upon asp and basalisk, and thou wilt tread down lion and dragon.

14. Because in me hath he hoped and I will deliver him; I will shelter him, because he knoweth (hath comprehended) my name.

15. He will invoke me and I shall hearken to him; with him am I in tribulation, and I shall deliver him and glorify him,

16. With length of days shall I fill (satisfy) him, and I shall shew him my instrumental-salvation.

PSALM 91 (92 COM. VER.)

1. A psalm for an ode for the day of the sabbatic-observance (rite or period).

2. It is a good thing to confess unto the Lord, and to exalt the strain unto thy name, O thou Most High;

3. To declare thy mercy in the morning and thy truth at night,

4. With ten-stringed psaltry accompanying an ode with cithera;

5. Because thou hast made me to rejoice, O Lord, in thy creation, and in the works of thy hands I shall be glad.

6. How have thy works been magnified, O Lord; Thy thoughts have become very deep.

7. A man without sense will not comprehend and a man without understanding will not understand them.

8. When the obdurate-sinners have sprung up like grass as it were, and all those who are engaged in the transgression have peeped through, would that they might have perished unto the age of the age.

9. But thou, O Most High, art forever, O Lord.

10. Because lo, thine enemies will perish, and those who engage in the transgression will have been scattered,

11. And my horn will have been exalted like a unicorn's, and my old age will be in plenteous (lit. *fat*) mercy.

12. And mine eye hath looked upon mine enemies, and mine ear will listen unto those who have withstood me, who are doing wickedly unto me.

13. A justified one will flower out like a palm-tree as it were, like the cedar, that will have been enlarged on the Libanus (the Lebanon range of mountains).

14. Those who have been planted in the house of the Lord, in the courts of our God will flower out;

15. Then will they have been enlarged in a fertile old-age, and they will enjoy,

16. Having declared that the Lord my God is upright, and that there is no iniquity in him.

PSALM 92 (93 COM. VER.)

1. For the day of the pro-sabbath (or the sabbatic period) when the earth hath been inhabited; David's praise for an ode. The Lord hath asserted kingship (or his royalty): he hath clothed himself with propriety; The Lord hath clothed himself with ability and girded himself: yea forsooth he hath stayed up the inhabited (earth) that will not have been shaken:

2. Thy throne is ready from then on: From the animate-age art thou.

3. The rivers, O Lord, have lifted up, the rivers have lifted up their voices,

4. With voices of many waters; wondrous are the billows of the sea; wondrous is the Lord among high ones.

5. Thy testimony hath been assured exceedingly;

6. Sanctification becometh thy house, O Lord, unto a length of days.

PSALM 93 (94 COM. VER.)

1. David's psalm for a fourth of a sabbatic-period.

2. A God who will requite a Lord, the God who will requite hath spoken openly.

3. How long will obdurate-sinners, O Lord, how long will obdurate-sinners boast?

4. How long will they utter and talk iniquity, will all those engaged in the transgression talk?

5. They have humbled thy laity, O Lord, and thine inheritance have they afflicted:

6. Widow and orphan have they slain and proselyte have they murdered:

7. And they have said, The Lord will not see, nor will the God of Jakob understand.

8. Understood forsooth ye among the laity who are without sense, and may ye perchance who are without savor have become thoughtful.

9. Doth not he who planted the ear hear? or he who moulded the eye see minutely?

10. Will not he who chasteneth nations convict? He who teacheth man the way to comprehend?

11. The Lord comprehendeth the thoughts (or reasonings) of men, that they are without utility.

12. Blessed-happy the man whom thou, O Lord, shalt chasten and whom thou shalt teach from out thy law.

13. To calm him from wicked days, until thou mayest dig a pit for the obdurate-sinner,

14. Because the Lord will not thrust away his laity and will not utterly give over his inheritance.

15. Until righteousness shall return in a judicial-way, and all the upright in heart have it. Interlude.

16. Who will stand up for me against those who do wickedly and who will stand beside and along with me against those who are engaged in the transgression?

17. If the Lord had not been my responsive-helper, my soul had shortly sojourned in hades (the grave).

18. If I said my foot hath slipped, thy mercy, O Lord, responded to my cry.

19. O Lord, according to the multitude of my woes in my heart, thy consolations have loved my soul.

20. Shall a throne of transgression be associated with or beside thee, one that fabricateth toil by decree?

21. They will hunt for a justified one's soul and innocent blood will they condemn.

22. And the Lord hath become my refuge, and my God a responsive-helper of my hope.

23. And he will repay them their transgression and their wickedness: The Lord our God will make them to vanish away.

PSALM 94 (95 COM. VER.)

1. David's praise for an ode. Come, let us be glad in the Lord; let us alala unto God our Saviour.

2. Let us come before his face with confession, and let us alala unto him with psalms;

3. Because our God is a great Lord, and a great King over all the gods:

4. Because the Lord will not thrust away his laity; because in his hand are all the ends of the earth, and the heights of his mountains;

5. Because his is the sea and he made it, and the dry (land) his hands moulded.

6. Come, let us worship and fall down before him, and lament before the Lord who created us.

7. Because he is our God and we are a laity of his pasture and sheep of his hand.

8. Today if ye will hear his voice harden not your hearts, as in the embitterment in the day of the trial in the wilderness,

9. When your fathers tried me and proved and saw my works;

10. Forty years long was I annoyed with that generation, and I said they do always err in their heart, and have not comprehended my ways.

11. As I swore in my wrath they shall not enter into my final-rest. (katapausis)

COMENT.

The 90th psalm as we would expect from the *number* is a consummation of consummations and as a prophetic teaching depicts a blissful state "devoutly to be wished for" and a hope of hopes "for those who fear God and watch to keep his commandments." Observe the 9th verse fully brings out the *Messianic* import of the whole psalm, "Because thou *O Lord* art my hope" is addressed to Christ as "our Lord" and not to "the *God Omnipotent*" or "the Most High," as is brought out clearly in the next clause of the same verse which says "The Most High hast thou made thy refuge." The 10th, 11th, 12th, 13th, 14th and 15th verses have all been interpreted *in apostolic teachings* for us as Messianic and personally applicable only to the Christ himself. Of course all who become partakers of the Christ-life are included by implication in the promises of the 16th verse which is a *resurrectional in its numerical* import like the 8th verse also of this psalm "With thine eyes moreover wilt thou contemplate and thou wilt *see* a requital of obdurate-sinners." When? is the natural query raised here. This will be a judgment *scene* will it not? "Now it remaineth for all men once to die and *after that* a judgment." It must be *in time* then after resurrection and judgment when the saint is in a state of glory, is it not?

The 91st psalm *is also* an "*ode*" but an ode of "confession" while the 90th was an "ode of praise" distinctively stated in the heading. The heading of the 91st states that this ode is designed for the day of the *sabbatic* (something). What? *Is it the regularly recurring* Jewish seventh day observance? I think not. It was probably a regularly recurring day of the Levitical service during the year, which was typical of the great reality still *in* the future of the coming kingdom of the Christ, and is the great confessional of the royal priesthood of the *new* creation as appears in the 5th verse, "Because thou hast made me to rejoice, O Lord, in thy creation and in the works of thy hands I shall be glad." The same thought amplified in the 6th and 7th verses. The exaltation to judicial-rule becomes apparent in the 12th verse. The glory and the joy of salvation becomes more and more apparent in the 13th and 14th verses and on to the end.

The 90th psalm was a consummation and also *conjunctive* in its import. The 91st is the first step after the conjunction nine series full and *one* on the new—the judicial assertion of the new royalty under God and the confession of his uprightness as the Creator.

The 92nd psalm as we learn from the heading is also "an ode of praise" that David is the author and that it was designed for an appropriate praise-offering to be sung on a day known in the Levitical service as "the Pro-sabbath" or as it is called in the gospels "the Preparation day" or the day preceding "the great day" of the Pascha. What did this day and ceremony prefigure in the new creation? Can we not learn possibly from the burden of this psalm? This day in the actual experience of the Christ was the day of his crucifixion and death and burial. The preceding day was the day of actual trial and condemnation of the innocent for the guilty, "and with his stripe have we been healed." So we found the 91st psalm appropriate for this day as announcing the condemnation of the obdurately wicked who are held responsible for the necessity of this divine offering and sacrifice. But the 92nd psalm we find to be a *pean* of praise of triumphant victory, which is just what Calvary assures us of "Royalty" is asserted, "the throne is ready." "The rivers" and "billows" here are rivers and billows of peoples saved. "The Lord among high ones" is "our Lord" "exalted above authorities and official-powers in heaven and upon the earth," with "a name above every name, etc." "Thy testimony hath been assured exceedingly." Whose? The testimony of "the Faithful Witness," is it not?

"Sanctification becometh thy house, O Lord, unto a length of days." Whose house? God's house" is it not? "over which Christ as a Son" is made Lord, "our Lord" is it not? So true to its number we have in this "ode" the prophetic consummation of God's sonship in a *house*.

The 93rd psalm is also according to its heading David's psalm and "for a fourth of a sabbatic-period." What "fourth?" I think a so-called fourth day" of "the new creation." It is a prophetic assertion and teaching of the exaltation of judgment and requital." "Be thou exalted thou who judgest the earth: Pay in the way of requital unto the arrogant." *Consummate* in this. "For a fourth" day—that is a day of *judgment*. A *third* as a first harmonic in the assertion of the law of righteousness in this new period or order of things. Messianic because Christ is the *judge* by God's decree.

The 94th psalm has the heading "David's praise for an ode" and is one of "confession," "praise" and triumphant "alala." It is prophetic of judgment having been asserted or *consummated*. Because our God is a great Lord and a great king over all the gods"—"Because in his hand are all the ends of the earth, and the heights of his mountains." The repentance and lamentation of Israel has come and the *restoration* to favor and consequent true worship and acknowledgement of past sin. "The remnant" has finally come back, but with the vitality of the Christ "seed" the restoration proves to be as Paul argues of "all Israel."

"And ye will comprehend that I am Lord, when I have opened your graves to lead up my laity out of their graves." Hesaias xxxvii. 13 also 11th verse, "And the Lord talked with me saying, Son of Man, These bones are the whole house of Israel." Moreover "the *promises* and gracious gifts of God are without change of purpose."

CHAS. GARDNER.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

Judge Not.

How often it is the case that people are too apt to judge one another of wrong motives. It seems to be human nature to think evil of others than good, and not unfrequently some little trifling thing, dwelled upon and magnified, will result in smirching the good name of some innocent one who is not aware that they have done anything to cause offense.

In this surging tide of selfish desires there are few burden-bearers, few that know the trials and troubles that oppress there fellow men, and few that care to know. It is a sad, sad plight, to be in but nevertheless true, and not only true of the world, of which we could expect nothing more of, but, bitter truth, the church is also contaminated with this same spirit of selfish purposes. What can be done when those that claim to be followers of Christ, are judging one another, and setting at naught one another?

Paul asks the question. "Why dost thou judge thy brother, and why dost thou set at naught thy brother? Know ye not that we must all stand before the judgement bar of God, and there render an account for our deeds?" Would it not be well if instead of judging each other and rendering our decisions, we enquire into the case of the erring one. It may be he is staggering along with burdens almost too great to bear, and in the discouragement of life has almost fainted by the way-side. Where are the good Samaritans, to lend the helping hand? We see many who censure, many who laud his faults and shortcomings, but where are the comforting ones, to reach out the helping hand to assist him in escaping the dark abyss, toward which his frail craft is speeding? Child of God, is it possible you have forgotten your mission? Throw out the life line, help the strugling ones. A kind word will do more to assist him than all the sharp words you in your indignation could heap upon him. Be gentle and patient. Remember the Scripture says that if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way shall save a *soul from death* and shall hide a multitude of sins. Would we not rejoice to know in that great day that we had been the means of saving a *soul from death*. Let us be more diligent in seeking to rescue the perishing instead of pushing them farther out and away, from the light house of divine truth.

LYDIA CHAPLIN.

"Serve the Lord with gladness," said the psalmist (Psa. 100: 2.) *some* serve him *gladly*, some serve him sadly. Those who serve him sadly do not know him. Their conversation is not complete....See the man who serves God with gladness: hither and thither he is tossed and buffeted like a ship on a troubled sea. But that is but the *surface*; in his heart dwells an abiding peace—he accepts God's will and serves him gladly. The thing is to have a natural life. Take a bird, for instance. It lives naturally and sings—it cant help singing. He who serves God gladly cannot help singing. He is a hallelujah canary inside, a bird of paradise.—*Gen. Wm. Booth.*

The saint whose crown of glory shines brightest in men's memories is the man who "rises on stepping stones of his dead self to higher things," the man who has been knocked down many times in conflict with evil, but who has scrambled to his feet and continued to struggle, however weakly.—*Christian Register.*

If you have no gifts of gold to bestow, donate gems of kindness.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, SEP. 25, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

MILLIONS upon millions are walking in the vanity of their mind, having the understanding darkened. They lift up their souls to a God of their own imagination.—burn incense to vanity, and worship molten Gods," (dollars, half dollars and quarters and dimes). Jer. xviii. 15; x. 15.

WISDOM must be daily applied to and obeyed, for she says: "Now therefore hearken unto me, O ye children; for blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of doors; for whoso findeth me findeth life, and shall obtain favor of the Lord." Prov. viii. 32.

MERCY must be shown to the poor, and their cause advocated, for it is written: "Blessed is he that considereth the poor; the Lord shall deliver *him* in time of trouble. The Lord will preserve him and *keep him alive;* and he shall be blessed upon the earth." Psa. xli. 1. This is the preservation we poor mortals need,—eternal life in incorruptible bodies; and the spirit declares that the character referred to will experience it on earth, not in heaven.

READER, are you desirous of living *eternally* upon this earth with Christ and all the adopted children of God, when sin and sorrow and death shall have passed away? If so you must believe the things concerning the kingdom of God and the name of Jesus Christ, be immersed for the remission of past sins,—and then, God being your Father, with his help you must strive to live righteously to the end of life's journey, and a crown of life that fadeth not away will be yours when Jesus comes.

FAILURE to discern God's *dispensational arrangements* is one great source of the perversion of his truth. Almost every one labors under the impression that *this* is a *remedial* dispensation, and all the hopes of the most devout religionists center in the system of means *now in force.* Nothing could be farther from the truth. *This* is a preparatory and testing time; a time in which people who hear the joyful sound are prepared by trial of faith, and the perfecting of their moral and spiritual character with a view to endowment with power from on high, that, in association with Christ, they may be able to *put* down all the authorities and powers of evil which curse the world.

ONE by one human expedients to redeem the world prove abortive. Every days experience proves the truth of the divine record,—that nothing short of the strong hand of omnipotence will put down social and political wrongs. Those whose privilege it is to understand the outline of Jehovah's purpose knows right well that nothing short of the presence and power of their Lord and Master, the Christ of God, will be able to cope with and destroy all the wicked and malicious intelligencies of these days and bring back the race to God. The announcement that the "kingdoms of this world shall become the kingdom of our God and of his Christ," presents us with the only solution of our social problems. That will be a kingdom in which purity and peace and love prevail, and in which the character of Christ will be impressed upon every institution, and his power invested in all those exalted to reign with him over the nations of earth.

MANY a bewildered man asks where he has come from? and why he has come at all, and where he is going to? He asks for the key of knowledge, but no one seems to know where it can be found, although there are plenty ready to give advice; and in justice to them we say they give advice they have taken themselves. Some have taken Darwin's works; others have taken *Strau's works, and still others,* Bradlaugh's or Ingersoll's works. Each class adduces evidences of its own peculiar theory, although destructive of each other. And so the anxious enquirer may read author after author till he has all the world's wisdom that he can hold, but he knows only what the others *think* of man's *origin* and destiny, and for the life of him cannot decide what is the truth. Oh, man, turn to the Bible, that purports to be the book of God; read it with the same earnestness that you have read the philosophy of the day, and the problem of human life and destiny will be solved; and the solution will satisfy you.—you will no more be tossed about,—no more bewildered.

The Bible.

We hope to keep these stray verses agoing,—they are full of excellent advice given in the right spirit:

"Study it carefully,
Think of it prayerfully,
Deep in the heart let its pure precepts dwell.
Slight not its history,
Ponder its mystery.
Some can't see peace it has fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly love;
With faith that's unfailing,
And love all prevailing,
Trust in it's promise of life evermore.

With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Savior who died for us all.

May this message of love,
From Jehovah above,
To all nations and kindreds be given,
Then the consecrated shall raise
Joyous anthems of praise,
Hallelujah! on earth and in heaven."

AT a Wesleyan Methodist Missionary society meeting some time since a sermon was preached by the Rev. Mr. Horton, in which we are told "he gave an able exposition of the 2nd Psalm, showing that it was the duty of the churches to take part in winning the heathen for the Master's inheritance." It is hard to know how he read that Psalm. We find nothing in it about winning the heathen for the Master's inheritance. And we have the benefit of an infallible comment upon this. Scripture in Heb. i. 6. It clearly shows that it is when God bringeth *again* the first begotten into the world that he will say I have set my King upon my holy hill of Zion," and for the asking will *give* him the nations for his inheritance and the uttermost parts of the earth for his possession. It will be seen that God his Father makes a promise of this as a gift; and the fact that the Son will have to break them (the nations) to pieces like a potter's vessel, shows how wide of the truth the gentleman's "*able* exposition" is. Only utter ignorance of God's revealed purpose would permit such perversions of the Scriptures.

WE regard it as our duty, in view of the lateness of the hour to warn all who have named the name of Christ against the corrupting ones who with the doctrines of the kingdom of God and of life only in Christ in their heads, yet practically obliterate the line which divides the servants of God from the servants of flesh and sin, and reduce the truth to soulless propositions. These are no doubt well satisfied with themselves,—think themselves rich, and increased in goods, and needing nothing,—not knowing that they are wretched and poor, and miserable, and blind and naked and unfortunately they inspire others with the same sentiment whenever listened to. "Oh, ye that fear God and desire his salvation, Be up and doing! Rise, and run the race,—and let the sparkling life-blood of the Spirit's teaching circulate with godly vigor through your mental framework." The adversary has many shapes, and many approaches to the child of God. He may be barred out in one place, but get in at another. And it is impossible to scare him off in the form of doctrinal imbecility, and nurse him in the form of the unregenerate old man of the flesh. Oh, be on the watch."

The Lord our Righteousness.

Jesus is the Lord our *righteousness.* God has sent him to bless us, *in* turning away every one of us from our iniquities," (Acts iii. 39) and such as be blessed of him shall inherit the earth." Psa. xxxvii. 22. The characters to be thus favored by him are particularly defined by him in his preaching: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted; Blessed are the meek, for they shall inherit the earth; Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall see God. Blessed are the peacemakers,—for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." Matt. v. "Blessed are they that hear the Word and *keep it.*" Luke xi. 28. "Blessed are those servants whom the Lord when he cometh shall find watching." Luke xii. 37. "Blessed are they that have not seen, and yet have believed." John xx. 29. Blessed is he whosoever shall not be offended in me." Matt. xi. 6. "Blessed are they that do his commandments, that they might have right to the tree of life, and may enter in through the gates into the city." Rev xxii. 14. Thus saith the Lord: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. xvii. 7. "Blessed are all they that wait for him." Is. xxx. 18. "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." Jas. i. 12. "Blessed is the man whom thou chooseth and causeth to approach *unto* thee." Psa. lxv. 4. This selection is made in Christ by the Word, Eph. i. 4; Jas. i. 18, and, as the chosen *are* led by the spirit of God; and of such it is said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in the law doth he meditate day and night. He will be like a flourishing tree with unfading leaves and always prosper. Psa. i. "Blessed and holy is he that hath part (or lot) in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6.

The above words of the spirit contain many blessings for those whose taste has not been vitiated, and whose power of assimilation has not been impaired.

OUR CHILDREN.

What To Guard.

Guard well your lips, my little lad,
Lest out of them should stray
An angry word, profane or bad,
When things go wrong in play.

Guard well your actions, live for him
Who oft was tempted too,
But never yielded once to sin
As other children do.

Guard well your heart, for snares are set
To draw your love away.
Look never back, but onward press
To gain the victory.

The Story of Israel Beyond the Sea,—No. 33.

THE MOUNTAIN ROAD.

We left the Israelites in the wilderness of Sin, not far from the sea. A mixed multitude had come out of Egypt with them. They were not the wise people of God. These men soon tired of the manna. They remembered the good fish of the river Nile, and wondered "who would give them flesh to eat?" They talked just as if God could not do such a thing in the desert. They made the Israelites dissatisfied, bringing up the "cucumbers and melons, and leeks and garlicks," of Egypt, until they cried and wished they had died by the flesh pots that were left behind. Even Moses seemed to think it a very improbable thing, when God said he would give 600,000 footman and their families, flesh to suffice for a whole month. But he did it; the wind brought the quails, and the people feasted. What a dreadful plague followed! We must not look back when we start for Canaan. The food that God gives us on our wilderness journey must satisfy us; it is all that we need. We have been riding over the sandy plain for several hours;—where are we now? Close to the mountain ranges. We must enter them. Here is the opening, or pass. It is narrow, but very beautiful. You would think it had been cut out by the hand of man it is so smooth and level. The Arabs call it Babel (or gate) of Wady Sheilal. The lovely defile grows still more narrow as we go on, up, up from the sea. Beyond is Wady Baderah and our pathway is rough and toilsome. Do you like to climb it? What curious colors flash from the mountain sides on either hand! We amuse ourselves by trying to count them. Another staircase! Yes, and in going up it we pass a deep gorge, called Wady Maghara, or "The Valley of the Cave." Here once were copper mines. The workmen have left strange pictures and inscriptions on the tablets of the mountain sides. They could write their story in pictures just as you do in words.

We have entered Wady Mukatteb, or "the Written Valley," and have left Wady Baderah far behind. The lofty heights of the Sinaitic range rise around us, and on the smooth sandstone and granite, are hundreds of inscriptions. Such curious letters you never saw. They look more like figures than letters. And what rude pictures! A baby could do almost as well. I can make out a beetle, a hare and a camel among the drawings given of them in Mr. D. A. Randall's book, entitled "Egypt, Sinai and the Holy Land." He is helping me to tell you about these strange things though he does not know it. How we wish we could read these writings on the rocks and tell who wrote them and when. No one knows. It may have been the Israelites. Here is a Bedouin graveyard. It is in a little valley. The country grows wilder as we go on. We almost tremble with fear of the terrible rocks around us. A Bedouin shepherd boy is watering a flock of goats not far from our road. He belongs to the Tawara tribes. We could not travel this road without one of his people for a guide. They claim all the country south of the Jebel el Raha and Jebel et Tih mountains, though some of them live in other parts of the Peninsula. The Bedouins are the children of Ishmael. They are thieves and robbers, but the Tawara Bedouins are not as bad, Mr. Randall says, as their brethren of the eastern plains. While in their country you might leave your coat or satchel on a stone by the roadside for a month, and it would not be touched. You wonder how they live? Each family has a few sheep or goats, and a camel or a donkey. They sell grindstones and charcoal. They take these on the backs of camels to Suez. Sometimes they sell a kid or a lamb. I suppose they buy grain for bread with the money.

Do you know what a Wady is? It is a valley with a river-bed passing through it. These river-beds are dry in summer. They carry off the winter torrents. We have come into a Wady now. It is called Wady Fieran. It has a stream of sweet cool water. Here was Dophkah, one of the camping places of Israel. What a lovely grove of date-palms, and fruit trees all in bloom. Birds too are singing at night, insects and bats flutter around our candles. And here are some gardens. The Bedouins can raise something after all. Twenty or thirty of their tents are scattered around. How glad we are of the fresh, cool water, and our camels are gladder than we. All the drinking we have used on our journey was brought from the Nile. It is old and we are tired of it. Dophkah? Then the next station would be Alush, and after that would come Rephidim, where there was no water to drink, our large Bible atlas so places it, but Mr. Randall thinks it hard to fix the site. We shall not quarrel with him. Mt. Serbal is not far away. Amalek fought with Israel at Rephidim. Can you remember the names of the principal stopping places? Marah? Elim? The Sea? The wilderness of Sin? Dophkah? Alush? Rephidim?

At the head of Wade Fieran, there are two roads that lead to Sinai,—Wady Sheik, the longer one that the Israelites took, and Wady Soolah, the shorter. How high the mountains are, and of what strange colors! We can find granite and porphyry, and sandstone, and chalk, and white clay, and yellow sand. It *is* an awful looking place, with its bluffs and glens and ravines and bowlders.

We eat our dinner under an acacia tree. It looks like our locust. The Arabs call it "Sont." Did we tell you that the precious frankincense and shittim wood that the Bible talks about, are said to have come from this tree? We see juniper plants;—the people call them Retem, or wild broom. Elijah slept under the juniper when he ran away from Ahab and Jezebel. They grow "low and thick and scrubby and have white blossoms." And yonder is the hyssop, used in sprinkling the passover, and the Tamarisk tree that produces the manna of commerce. An insect stings the twigs and branches, and the manna comes out in shining drops. It looks like gum, it is sweet, and melts by the fire. But this is not the manna that God's people ate. That manna was said to rain from heaven, and on the day of rest none fell. Ex. xvi. 14, etc. The manna from the Tamarisk is used for medicine and not for food, and is only produced for a few weeks in a year,—that described in Exodus fell the whole year round, for a period of forty years.

We are up high now, and the nights are cold and frosty. We leave Wady Soolah, and enter a narrow defile, called the Windy Pass, and make another ascent through a wilder region than any of us ever saw. What a rough stairway it is; our camels can hardly climb it. At last we are at the top of "the mountain wall," and enter a widening valley, ride for two hours up a rocky ravine and come out into an open plain, at the farther end of which is the Mount of God. From Suez to Sinai it is one hundred and twenty miles. We are in the Plain Rahah, or Plain of Rest, where it is supposed that the Israelites encamped while God was talking with Moses, and while the tabernacle was being built. I wish I could show you a drawing of the valley and the mountains. The northern mountain is Horeb, the southern one Sinia. Wadies run all around the mountains and these Wadies themselves are shut in by mountain walls, a sanctuary indeed!

In Exodus iii. 1, it is said that Moses "came to the Mountain of God, even to Horeb," and here it was that he saw the burning brush and heard the voice of God, bidding him go to the rescue of his people. It was also promised him, that when he had brought the Israelites ont of Egypt, they should serve God upon that very mountain. Again it says, that "the Lord gave Moses at Mount Sinai two tables of stone." Horeb and Sinai are names applied to the same mountain. The mountain rises a thousand feet before it is divided; one peak is called Horeb, and the other Sinai. Moses may have ascended sometimes one part of the mountain and again the other part. We are ready now to take up our new lessons. But we have enjoyed our journey, though it has taken many days to accomplish it, nine at least from the time we crossed the sea.

AUNTIE WINGS.

We have seen it mentioned as a wonder, by old Puritan writers, that certain fish live in the salt sea, and yet their flesh is not salt. We have met with far greater singularities in the spiritual world, namely men who live in a sea of grace, and yet are not gracious.—*C. H. Spurgeon.*

OHIO EXCURSION.

On Wednesday, October 16, 1895, the Vandalia Line will run its annual excursion from Lakeville, Ind. to Lima, Forest, Upper Sandusky, Bucyrus, Crestline, Mansfield; Wooster, Orrville, Massillion, Canton, Alliance, Niles, Warren, Youngstown, Akron, Millersburg and Mt. Vernon, Ohio. Tickets good returning thirty days. Special train will leave Lakeville, Ind., on the above date at 9:00 p. m. running through via Plymouth and the Pennsylvania Line. The rate from Lakeville will be $6.00 for the round trip to any of the above points except Youngstown. Rate to Youngstown and return $6.50. For full information regarding time of trains, etc., address Mrs. M. C. Rensberger, Agent, Lakeville, Ind., or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind., Oct. 16.

REVIEW.

[*Review of J. L. Martin's lecture on the Millennium from "Lectures on the Apocalypse."*]

After quoting the 4th, 5th and 8th verses of Rev. xx, J. L. Martin says: "Will Christ be here on earth during the thousand years?" He says, not not in person, that he will rule by his agents. But what does the Bible say? "To the law and to the testimony if they speak not according to this Word, it is because there is no light in them." Isaiah viii. 20.

The angel in speaking of Christ, said: "He shall be great, and he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David." Luke i. 32. This says Christ shall sit on David's throne. Where was David's throne? Settle that, and we will know where Christ is to reign, for he is to reign on his father David's throne. David reigned in Jerusalem thirty-three years, 1 Kings ii. 11. He never reigned in heaven, for Peter says he did not ascend into heaven. Acts ii. 34. Peter also tells us Christ is to sit on David's throne. Acts ii. 30. Christ is to rebuild the throne of David that is in ruins. Acts xv. 16; Amos ix. 11.

Our Savior ascended into heaven from Mount Olive, and the angels said he should come in like manner as he went into heaven. Acts i. 11. And in Zech. xiv. 4. we are told that his feet shall stand in that day upon the Mount of Olives. This is speaking of his second coming, for in the fifth verse it says, "The Lord my God shall come and all the saints with thee." Other Scripture might be quoted, but this is enough to prove to any one that our Savior will be here and all the saints with him.

On page 283 J. L. Martin says, "If he were to come before I die, Why, then I have no promise of having a part in the first resurrection." Paul tells us that the righteous ones who are living at the time of Christ's coming shall be changed in a moment, in the twinkling of an eye. 1 Cor. xv. 51, 52. "And we which are alive and remain shall be caught up together with them (the resurrected ones) in the clouds to meet the Lord in the air." 1 Thess. iv. 17. Surely such teachers as J. L. Martin are blind, and if the blind lead the blind both will fall into the ditch. J. L. Martin says on page 283, "It is just as well to be with Jesus some other place as here." Perhaps this would be true if our Savior had promised to take his people to some other place. But there is no such promise, and as he does not try to prove by the Bible that there is; only makes assertions, which are worthless without Bible testimony.

Christ says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21. Christ's throne is to be on Mount Zion in Jerusalem—David's throne rebuilt—and the saints are to be the subordinate rulers in the kingdom of God.

"But the meek shall inherit the earth, and delight themselves in the abundance of peace." Psalms xxxvii. 11, and this inheritance shall be forever. v. 18. Read all the chapter, also Matt. v. 5; Proverbs ii. 21, 22; x. 25, 30; Isa. xxxiii. 20, 24; also xxxv.; li. 11; lxv. 17, 24. And the redeemed sing, "We shall reign on the earth." Rev. v. 9, 10. On page 284 of Lectures on the Apocalypse, J. L. Martin asks, "Would it be possible for Satan to deceive the human family when Christ is on the earth and had been for a thousand years?"

"Yes; the Bible plainly teaches that Satan will deceive a part of the human family at the end of the thousand years' reign." Rev. xx. 7, 9.

Next he tries to make it appear that there is not room enough for Christ, the angels—and he quotes, "The Lord will come in the glory of his Father and all the holy angels with him—and the saints in this "little world" and also those living at that time. Perhaps he forgets this, for later, on page 323-4 he says the new Jerusalem will be fifteen hundred miles square, and fifteen hundred miles high. He estimates the number of human beings from the beginning down to the end of the millennial age—7000 ye are to be twenty-one hundred billions. Then he says he multiplied that by two hundred, and supposed there might be two hundred worlds like this, and three billions dying every century. He says there would be room for them and one-third of the city be left for streets and pleasure grounds. If this be true, how could he doubt, there being room on the earth for Christ, the resurrected saints, and those living on the earth when our Savior comes. I do not understand the Bible to teach that the angels will dwell on the earth. Neither is there any thing said about inhabitants of other worlds, if there be other worlds with inhabitants coming here to receive their inheritance. The new Jerusalem will be on earth after the earth is renewed and purified; after the wicked have been destroyed. The throne of God and the Lamb is to be in that city. Christ will come and establish his kingdom and reign on David's throne for one thousand years, then comes the general resurrection, the first resurrection having taken place at Christ's second coming; and after the general resurrection and the destruction of the wicked Christ delivers up the kingdom to the Father. "For he must reign till he hath put all enemies under his feet." The last enemy that shall be destroyed is death." 1 Cor. xv. 25, 26. All the wicked are to be destroyed by the second death, after that there will be "No more death, neither sorrow nor crying, neither shall there be any more pain: for the former things have passed away." Rev. xxi. 4.

At that time the earth will be inhabited by righteous people, there will be no sin on the earth, not one sinner left to defile this fair domain. All will be peace and harmony, no trouble of any kind. And this fair earth in its purified state will be the home of the redeemed throughout the eternal agee.

NANNIE OSBORN.

And there is mine inheritance, my kingly palace-home; John 14: 2.
The leaf may fall and perish, not less the spring will come; Rom. 8: 18.
Like wind and rain of winter, our earthly sighs and tears. Rev. 21: 4.
Till the golden summer dawneth of the endless year of years. Rev. 22: 5.
The world may pass and perish then, God will not remove; Matt. 25: 36.
No hatred of all devils can part me from thy love; John 10: 29.
No hungering nor thirsting, no poverty nor care, Rom. 8: 35.
No wrath of mighty princes can reach my shelter there, Rom. 8: 37.
Paul Gerhardt.

"We may pray in secret but we cannot keep the fact that we are praying secret. The world is quick to discover when a man has been talking with God."

Ask agents of the Nickel Plate Road about hunters rates to Michigan and Wisconsin. Tickets on sale until Nov. 15th.

Make your sermons red hot, never mind what the people say; we are not to go in for snowballing on Sundays.—*Spurgeon.*

One fare rates to Buffalo, Oct. 14th to 16th via the Nickel Plate Road account Union Veterans Legion of the United States.

The past is dead, leave let it lie forever.
The future living let that be aim of ours.
The weeds behind us—let them fall and wither;
Before us grow the flowers.

Low rates are offered to points in Michigan and Wisconsin account Hunters Excursions. Ask agents of the Nickel Plate Road for detailed information.

Many a woman thinks she would like to go to foreign lands for the Lord who is not willing to be a missionary for him under her own roof.—*The Ram's Horn.*

Reduced rates to Cleveland are offered by the Nickel Plate Road on the certificate plan, account Carriage Builders National Association Oct. 14th to 19th.

When we are willing to do, we shall be surprised at how much we can do. A child can hold a candle for a strong man to work by.—*Christian Leader.*

Reduced rates to Chicago are offered by the Nickel Plate Road on the certificate plan, account National Paint, Oil, & Varnish Association Convention Oct. 8th to 12th. Ask agents for partic'ars.

POETRY.

Only Trust Him.

Psalm xxxiv. 8.

Trust in the Loving One, Jesus, thy friend,
Who seeth thee always, and loves to the end.

Trust in the Dying One, atonement for sin;
Its wealth be his bestow, thy debt he has paid.

Trust in the risen One, mighty to save;
For he will destroy both death and the grave.

Trust the Ascended One, seated on high;
Approach to the Father alone we draw nigh.

Trust in the living One, never can thee
Separate from him who was dead, but now liveth ever.

Trust in the Coming One, coming for those
Who with him in glory safe home shall rest.

Trust the Reigning One, never to fail;
Trust, love, and praise him, that is All in All.

Selected.

Conversations on Important Bible Topics. No. 10.

BY JOHN WILSON.

"Right is sown for the righteous, and gladness for the upright in heart."

A LOVING GOD

"Well, Alfred, as you can so easily put to flight all our objections, will you please state why Christ did die, if not as an atonement."

"I will try, Edith,—or rather the Scriptures shall present their view of the atonement. For do not mistake me: I fully believe that Jesus did die as an atonement. Only I attach a Bible meaning to the word. In the first place, Christ came imaging the character of the unapproachable God. Please read the passages I mention. Heb. i. 3." "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "John i. 14." "And the word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "Col. i. 14." "In whom we have redemption through his blood, and the forgiveness of sin. Who is the image of the invisible God, the firstborn of every creature: for by him were all things created."

"Thus he is the Medium or Mediator of blessing, for 'it pleased the Father that in him should all fullness dwell.' In showing forth that holy character, he persevered unto death, 'striving against sin,' and leaving us 'an, *example* that we should walk in his steps.' 1 Pet. iii. 17, 18; Heb. xii. 2, 3, 4. His whole life mirrored the love his Father had to his rebel subjects, and as His Son he strove to win them back to their allegiance. He did not come proclaiming a wrathful God. No, his key-note was 'God so loved the world that he gave (to it) His only begotten Son, that whosoever believeth in him should not perish, but have ETERNAL LIFE. For God sent not His Son into the world to condemn the world, but that the world through him might be saved.' He came to men who were under sentence of death, making them the offer of rescue from that prison house, and re-instation in more than pristine rank. To each who had condemned himself to death he gave the opportunity of regaining life by a belief and obedience to his message, that is, to the tidings of the kingdom blessings. And he wins some weary and heavy laden ones in the rebel camp, to accept that promised rest. Gentler than a parent's voice is the tone of his pleadings: he *shows* that 'the Lord is good to all and his *tender* mercies are over all his work.' A loving mother, when her child has offended her, withholds her caresses, but looks on with pity at the struggle of pride in its mind, longs for it to come confess its fault; and its 'Mamma forgive me,' speedily brings her arms around it, and she seals its reconciliation with her kisses. And is not he who originated those feelings susceptible of like? Yea,

'Like as a father pitieth his children,
So the Lord pitieth those who fear Him.'

"I have always felt more pleasure in thinking of God as a Father than as a Judge. But then he is also embodied Justice, so that we must not look at one phase of his character to the exclusion of the other."

"You are right in this, Ella. But these two attributes of his are not opposed. I think the depth of the beauty of the comparison just quoted, 'like as a father pitieth' is in the fact that the father is also the judge of the house. A mother's love is sometimes foolish in its confusion of right and wrong. We have cause to be grateful to God for both our parents being wise and good. But you know that when dear father was alive we always knew every action was just, and we never hesitated to obey his word, because we felt it sprang from love to us."

"True, Alfred."

"And God being the highest standard of Fatherhood and justice, his tender forbearing love will be as boundless as his own self. Consequently, all the estrangement betwixt man and the Lord must be the sinner's fault. And I think this is beautifully exhibited in the dramatic language of Isaiah lvii.

JEHOVAH'S PROPHET:—

'Behold, the Lord' hand is not shortened, that it cannot save;
Neither His ear heavy, that it cannot hear:
But your iniquities have separated between you and your God,
And your sins have hid his face from you,
that he will not hear.
For your hands are defiled with blood,
And your fingers with iniquity;
Your lips have spoken lies. . . .
The way of peace they know not;
And there is no judgment in their goings:
They have made crooked paths for them-selves:
Whosoever goeth therein shall not know peace.'

THE REPENTANT PEOPLE:—

'Therefore is equity far from us; neither doth justice overtake us:
We look for light, but behold darkness;
For brightness, but we walk in obscurity.
We stumble at mid-day, as in the twilight:
We are in profound darkness, as the dead.
We look for judgment, and there is none;
For salvation, and it is far distant from us.
For our trespasses are multiplied before Thee.
And our sins testify against us;
And our transgressions cleave fast to us;
And our iniquities we acknowledge, (consisting as they do)
In rebelling and lying against Jehovah.
And turning backward from following our God.'"

"How do you come to find out these poetic features of the Bible Alfred."

By preferring to use a paragraph Bible instead of our hateful hacked-up versed version. But this is a disgression, sister. Let us turn to our consideration of the character of God so far as it relates to the mission of His Son. 'He is pitiful and of tender mercy.' Listen how he pleads, 'I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.' And can our response be anything else than 'Draw me, I will follow after Thee.' With more than any human monarch's love, 'whilst we were enemies,' He held forth the offer of reconciliation. Not as your hymn has it—

'My God is reconciled,
His pardoning voice I hear.'

is Paul's averment. 'God hath reconciled us to Himself;' or, 'God was in Christ reconciling the world to himself;' and he continues by entreating 'Be ye reconciled to God.' It is 'we have received the atonement,' for so the word should be understood. It meant reconciliation, or making two at one again, when our Bible was translated. You will find a number of such uses of the word in Shakespere. The Father's action was 'making peace through the blood of his (Christ's) cross, by him to reconcile all things to Himself, . . . and we, who sometime were alienated and enemies. . . . he now hath reconciled *in the body of his flesh* through death.' 'God commendeth his *love* toward *us* in that whilst we were yet sinners, Christ died on our account: much more then, being justified by his blood (its manifestation having the effect upon our consciences to make us hate sin) we shall be saved by his life.' But what question were you about to ask, Edith?"

"I did not wish to interrupt you, cousin, but as you have asked me I may say that there is still something I am not satisfied about. Jesus himself said 'it behoved Christ to suffer' and again 'he must needs have suffered.' And that passage you quoted from 1 Cor. v. 'He hath made him sin for us who knew no sin. I have been told should be 'a sin-offering for us.' Now it seems to me that there is throughout all these and others an idea of a substitutionary relationship of the death of Christ."

"You are right in this, my dear cousin. That Christ was in some mystic way our substitute I would never question. It is his death being *substitutionary punishment* which I regard as unscriptural and opposed to the revelation of God's character. Doubtless there in the spiritual arcana causes for it being 'expedient that one man should die for the people' and 'for the whole world.' But whilst all these esoteric reasons are not revealed to us, sufficient is made plain for us to know that punishment is not one of them."

"What then would you consider are the plainly taught reasons for its behoving Jesus to suffer?"

"Chiefly, I think, the need of a sympathy twixt the Redeemer and the saved. 'It became God, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings.' The discipline of suffering is a wonderful ordinance of Divine and natural law, which I doubt not will be understood by us in the kingdom, to gain which, we 'must suffer with Christ' even as he suffered with us. This community of the Christ with the race, as Captain, Priest and Victim, is largely brought out in Hebrews. This you can search out at leisure. But I want you to reflect upon this fact. Peter, speaking upon the suffering of Christ for us as exemplary to us, lays down this axiom, that 'he who hath suffered in the flesh hath ceased from sin.' Now if Jesus, who did no sin, had yet to suffer in the flesh, there must be some singularly purifying virtue pertaining to suffering."

"I shall have to think this over, Alfred. I suppose you understand Peter's words about Jesus bearing our sins in his own body on the tree in the same sense."

"Somewhat. Of course it could not be our sins of commission he bore, but the results of sins not his own. His power of participation in the sufferings caused by sin seem to have been much like those which a mesmerist sometimes feels. The diseases and pains become his own by sympathy. So that it may have been physically the case that when he took our sickness and bore our infirmities, he took them from us to bear them himself. To the same law it may be due that by his stripes we are healed. But leaving this theorizing, we have the testimony that 'he was made in all things like to his brethren that he might be a merciful and faithful high priest in things pertaining to God.' Christ Himself passed the ordeal of temptation, trial, and death, (Heb. ii. 10,) which very experience of his is a surety of a coming reward. He is now constituted our Advocate (Pleader) in the High Court, not to implore forgiveness of sin, but as the Medium or Intercessor through whom we may present our petitions for blessings. He is our Propitiation: God hath sent him as the Mercy-Seat wherefrom we may be propitiated, our enmity overcome.

When his blood-love touches our hearts we come to the Father confessing in words that which the Mercy-Seat in the Mosaic economy taught; 'We are sinful, we cast ourselves upon thy mercy: let the sun of righteousness rise upon us; and make our life-obedience arise as a sweet incense evermore.' Oh how beautiful must have been the teaching of the ceremonial service to any one who could interpret it like the author of the Epistle to the Hebrews. But what think you now of Christ?"

"I felt as though I heard sweet-breathing music, brother."

"And I feel it as cool water when thirst-parched, cousin; I wish I had heard it long ago. Yet there are some passages which you have not explained. I do not mean that they necessarily teach expiation, for I scarcely see how it can be maintained in face of the logic of Scripture which you bring, but I should wish an explanation of them to see how far they are reconcilable with your doctrine. 'Ye are bought with a price.' 'Without shedding of blood there is no remission.' 'Christ hath redeemed us from the curse of the law, being made a curse for us.' 'Christ our Passover, slain for us.'"

"My dear sister and cousin, I am glad that you so far see and feel the truth I am contending for; explanatory labor will be much easier and pleasanter. As regards your difficulties I will, with your permission, take them the last first. When the passover can be found to have anything to do with sin, then we can look for a teaching of expiation therein; but til that is discovered we must be content to regard the Paschal Lamb as commemorative of the deliverance from bondage, and the introduction of a new dispensation. So Christ is our passover in being both emblem of God's mercy, and introducer of the new covenant. The law, from the curse of which Christ hath redeemed us, you are aware is that of Moses, so that another saying of the apostle shall set forth my reply. 'Blotting out the handwriting of ordinances which was against us. . . . he took it out of the way, nailing it to the cross.' This was another and a higher design than individual salvation, even the admission of the Gentiles into the covenant blessings. The Law of Sinai had stood in the way of this purpose, hence by suffering its curse he obtained the right to remove it. By taking this away, and introducing the broad platform of faith as the title to life, he 'broke down the middle wall of partition' between Jew and Gentile, and the latter, who aforetime were 'aliens from the commonwealth of Israel, and strangers to the covenants of promise, are made nigh by the blood of Christ.' This introduces another grand broad topic, the nature and extent of the Saviour's relation to the world at large. I differ from such as Mr. P. as widely as the poles. For I believe that Jesus not only died for the sins of the whole world but for the earth and animal creation."

"Whatever can you mean, Alfred?"

"My dear sister, have you ever thought upon what is implied in Paul's phrase (in Eph. i. 14,) 'the redemption of the purchased possession.' To my mind it implies the same truth as in Rom. viii. 21, where the apostle speaks of the deliverance of 'the creature from the bondage of corruption into the freedom of the glory of the sons of God.' The whole creation was made to partake in the results of Adam's transgression, but as Paul testifies it was 'in hope.' And as Christ died to reverse this, does it not follow that he died to redeem all creation? There is a mystery in the idea of a dying Redeemer, but it is one of grandeur when we try to realise the extent of the redemption effected."

"I never thought of such a thing before I hope your view is correct."

(To be Continued.)

Letter Drawer.

Dear Brothers and Sisters.

I have great reason to praise and glorify God for his grace to save and keep. I thank and praise his holy name for what he has done for me, for he is a blessed and ever-present Savior, ready to help in every time of trouble. He has sent his Comforter unto his true and faithful ones. How blessed is his Word of Truth and holiness. It is a chart and compass to his children which, if they will follow, will lead them from the broad road of destruction. May God help us all to search his Word more in the days to come than we have in the days gone by. Let us hold the "Gospel Banner" high above all things that are not in accord with God's wish or plan. He has made his Word so plain, that, "The wayfaring man, though a fool, may not err." Let us try to live up to all the light that God has given us that others may see our good works and be led to glorify their Father which is in heaven.

ROSNA CONKLIN.

Dear Restitution:

We feel unworthy and unprofitable, but an old adage says, "Man's extremity is God's remedy," and an apostle says, "All things work together for good to those who love God, to them who are the called according to his purpose," and the Psalmist says, "They that sow in tears shall reap in joy," and the preacher says, "Cast thy bread upon the waters, for thou shalt find it after many days," and "In the morning sow thy seed and in the evening withhold not thine hand."

The present time is the time to sow, and when Jesus comes the second time, at the resurrection of the Just, will be the time to reap. It is then that the dead in Christ (notice that there are two classes, or states in Christ,) will be raised incorruptible, and the living ones in Christ shall be changed in a moment to the same incorruptible nature," and with bodies like our glorious Head, shall we ever be with the Lor'. But be not deceived. Remember that the Word of God is the good Seed, the Bread of life, and that the water is the people and nations. God has a grand purpose in calling us unto his kingdom and glory. Let us be more diligent in serving the Lord, lest we become reprobate concerning the faith, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Hence, we conclude that God will only reward them that diligently seek him.

Since our last writing we have had several good meetings in adjoining counties, besides helping some at home. I expect to move to Hernando, Miss., soon. Brethren, pray for me.

Yours in hope of Israel's King.
R. A. HENDRICKS.

Dear Restitution:

I have been acquainted with you a long time and the older I get and the more I see of you the better I like you, and have thought several times of writing for the letter drawer. We have no church here except in our house, and we just can claim the promise of his presence. Matt. xviii. 19, 20. My father and husband are the only preachers of our faith here. "Truly the harvest is great but the laborers are few." Luke x. ii.

I am much interested in Sister Wince's articles and hope she will have the "Story of Israel" put in book form. It exhibits such wonderful love and knowledge of God. Oh, how hard we ought to work to win the crown of life, and to be ready when our King comes. To be his guest is more than all the world to me. It will soon be four years since I was baptized.

Yours in hope.
KITTIE HUMPHREYS.

Dear Brothers and Sisters:

I will *try and* write you a few lines. There are a few believers in this part of the country, "earnestly contending for the faith once delivered to the saints." There are but few of us and we have a great deal of opposition. We were without a preacher for a number of years. Finally, about two years ago, hearing of Bro. John Foore, of Kansas, we wrote him to come and hold meetings over two Sundays. We were so well pleased with him that arrangements were made to have him preach for us one week every two months, which he has done ever since, never disappointing us a single time. During that time, at this place, he only baptized one into the all-saving name of the Lord Jesus, but he withheld nothing. He was aware of the charge of Paul to Timothy, "Study to show thyself approved unto God' a workman that needeth not to be ashamed, rightly dividing the word of truth." Oh, what a beauty there is in the chain of truth presented in the Bible when one sees and understands it. I want to say that Bro. Foore is the best educator I ever had the pleasure of listening to, but we had to bid him farewell. He preached his farewell sermon here Friday night before the second Sunday in August. Sad, indeed, it is to say farewell to those whom we have learned to love and respect, but if we never meet in mortality again I hope we will meet in the Kingdom of God. Dear brothers and sisters, may we each so live, that when our race is run, that we may say with the apostle of the Gentiles. "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto them also that love his appearing." If any of the preaching brethren pass this way we would like for them to stop and see us. Yours in hope of eternal life when Jesus come.

LUCY B. HUFFMAN.

Dear Brothers and Sisters:

I feel my inability to write a few lines to our valuable paper, but know it is a duty we all owe to each other to help each other in the way of life all we can. I think when I read some of those good letters from old writers and those who have grown old in the family of Christ, if only I could write as well, I would write often.

But the old enemy is reaping our golden grain and that calls for younger and less skillfull ones to put their shoulders to the Gospel wheel and help to roll it on. I feel it is quite a cross for me to write a letter to a paper for publication as I never wrote for a paper before, but Jesus says: "Take up your cross and follow me." We find it quite a cross to live a Christian life just as we would like to, we have many, many things to contend with, difficulties perhaps we never dreamed would be difficulties when we made the start, but Jesus tells us in Luke ix. 27, "Whosoever doth not bear his cross and follow after me can not be my disciple." So friends let us all bear our cross.

Jesus bore his cross for the joy that was set before him. There is just as great joy set *before* you and if only we bear our cross and live faithfully to the end.

When we think of all the pleasures and hilarity of this world it makes one feel sad and grow sick at heart to see so many that might be an example to others in the way of life if only they would stop and think, and follow the Masters words; but then it is any thing for a good time here, never stopping to think what the consequence will be.

We must not expect to keep on the good side of the world, because we learn that it hated our Savior and will also hate us, but there is at the end of the race, eternal life to as many as are faithful. Job tells us our days upon the earth are a shadow, and our days are few and full of trouble, and if we do not seek for an inheritance in the everlasting kingdom, then all is lost. So let us all try to do our Masters will more perfectly in the future. Yours in hope of eternal life.

ANNA J. ARNOLD.

Editor Restitution:

The weekly visits of the paper are like personal letters from the many whose names have become dear to us, although there are many whose faces we have never seen. The dear ones can never know how some of their words have come to me like an inspiration, and have helped me over so many hard places. That beautiful poem about the tangled skein of yarn, it seemed was just for me, and I said, dear Lord, take the tangled mess and straighten it and show me where to begin to wind, and I will try to do it patiently. But the paper also brings us sad news as one by one soldiers fall out of the ranks. Now we must tell you that our old brother Joseph Furry is gone. He came here from Indiana many years ago and was well known by the older members there. He died at his home here in Alden on the 24th of July, after a short illness. He was 82 years old.

He leaves his wife, our dear old Sister Furry, nearly blind, and one son in the old home, the rest being settled in homes of their own. So we are one by one falling under the penalty for sin, but we thank God that with the pronouncing of the penalty came the promise of redemption, and so *Christ died for all*, and will redeem all from death and so destroy both death and him which hath the power of death, may we all live so that we may not fall under the power of the second death from which there is no redemption.

LIZZIE PALMER.

Editor Restitution:

As we have just had a meeting I thought I would write a letter to THE RESTITUTION. Bro. John Foore preached his farewell sermon at this place a week ago last Sunday. While here there were two buried in baptism. Although he has been with us but a short time we shall miss him, and we regret very much to have him leave us, for we feel we may never find another to fill his place. But if we are never permitted to meet him in this life, my prayer is that we may meet him in the Kingdom of God where parting pain and death shall cease. I was baptized about two years ago by Bro. Foore, and am trying to live a Christian life. We have much to fight against if we would be true Christians. We meet every Sunday to read God's Word, and to encourage each other to hold out faithful. Oh may we overcome the many trials and temptations of this world. For there are precious promises made to the overcomer. Let us put on the whole armor of God that we may stand *firm*, that we may be able to say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing. "2 Tim. iv. 7, 8. Pray for me that I may ever be faithful and meet you all in the Kingdom of God.

Your Sister in hope.
EFFIE BOWEN.

Dear Restitution:

I thought I would let the brothers and sisters know of Brother Foore's work here in Foster, Mo. The people here had never heard the gospel in its true light, and when he first came he had quite a time with them, but he stood his ground with his Bible in his hand, and kindness in his heart and prayed to them that he stood on the Solid Rock, Christ Jesus. He showed them God's plan of salvation, and told them what they should do to inherit the land of promise. He had large crowds and good order, and when he was through preaching the people that once were so hard against him said they never heard such preaching before. They did not know the Bible contained such knowledge. He came to stay with us for five days. The night before his time was up he asked all that wanted to put on Christ by baptism to arise, twelve arose and he baptized them the next day. He prolonged his stay for two days and four more arose for baptism, making sixteen in all. When the time came for him to leave us there was quite a sorrowing crowd stood around regretting to give him up. As he is going to Arizona, and we think he will not come back. He went from here out to Linn County, Kansas, and some of us went with him. It was a sad parting when he left us, but we have a bright hope of meeting him in the kingdom where no parting, sickness, or death ever comes. Brother Foore has truly been an earnest worker in the Lord's vineyard. We hope that when the Lord comes he will say, "Well done my true and faithful servant, thou hast been faithful over a few things I will make you ruler over many." He has truly done a great work here, for which he deserves a great deal of praise, and we know he will get a great reward for it when Jesus comes to claim his own. We have a Bible class started here now. We desire the prayers of all, that we may ever prove faithful and when Jesus comes in his glory that we may be ready to enter his kingdom. Your sister in Christ.

ROSIE CHAPMAN.

MARRIED.

Married by the writer at the bride's home near Colfax, Clinton County, Ind., Bro. Chancy O. Dukes and Miss Nellie Davis, on Sunday, Sept. 15, 1895. Bro. Dukes was 22 years of age, and is the son of Bro. and Sister John Dukes and grandson of Bro. and Sister John Boyd. He was baptized by the writer recently. The bride was 18 years of age, and is the daughter of Mr. and Mrs. Davis, living one-half mile west of Colfax. The wishes of many friends go with them for a happy and peaceful life.

J. S. HAYON.

Hunters rates to points in Michigan and Wisconsin, are offered by agents of the Nickel Plate Road until Nov. 16th.

Our deeds, seal our words in the record of our lives.

Selected.

All This Be Thy Portion.

New mercies, new blessings, new light on thy way;
New courage, new hope and new strength for each day;
New notes of thanksgiving, new chords of delight.
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, new tokens of love;
New gleams of ... Joy that wait Heaven above;
New light of his countenance full and unpriced
All this be the glory of thy new life in Christ.

Tribulation.

Afflictions, distress and vexations surround the advocate of the one faith, and place a heavy hand upon him. He may be afflicted like Job, yet he should remember that the "Lord will maintain the cause of the afflicted." He may be in great distress, yet will the Holy be "a strength to the needy in distress." If he be groaning under vexation, let him remember that presently those who now vex him "shall howl for vexation of spirit." Brethren, we must pass through tribulation now, but the peace and the glory that shall follow, if we are 'counted worthy of that world,' will reward us for all our vexations. The coming king when on earth said to the brethren, "In the world ye shall have tribulation, but be of good cheer; I have overcome the world." John xvi. 33. He knew just what his brethren would have to suffer, and he therefore referred them to himself, as an example under suffering, and bid them be of good cheer. If we can, like our elder brother, overcome the world, we too shall reign on earth with him.

That invincible apostle to the Gentiles said to the faithful ones in his day, that "we must through much tribulation enter into the kingdom of God," Acts xiv. 22. Though they were in the church, yet they were subject to 'severe afflictions,' which could only be removed by an entrance into the kingdom of God, or asleep in death until the Strong One should return. When he was writing to the few at Thessalonica he strove to strengthen them by assuring them that through their tribulations they might be counted worthy of the kingdom of God for which they suffered, 2 Thess. i. 5. If all the world with her churches and societies, were favorable to what I believe and teach, and should they ever count me orthodox, then would doubts arise as to the righteousness of my cause. If there were no tribulations, no distresses, no vexations, through which I must pass every day almost, then would I refrain from calling on the God of my being, and grow strong in my own feeble arm. These things are necessary, and let us rejoice in them, and praise our God that we are worthy of such distinguished honor as to be hated for our devotion to the Master's cause. Our help is near us, and may it be his will to appear on earth mid our distress, and grant us a happy deliverance.—*Kennedy.*

The Size of the Ark.

Infidels object as to the size of the ark, that there could not be a vessel large enough to hold all the creatures which must have been placed in it, with sufficient food, it may be, for six or twelve months. Now from the dimensions of ark in the record of Moses, calculating on the lowest possible scale the ark was 300 cubits, or 450 feet long. The breadth is 50 cubits, or 75 feet, and 30 cubits, or 45 feet high. In other words, it was as long as St. Paul's cathedral, London, nearly as broad, and half as high. Its tonnage, according to the computation of modern carpenters, must have been 32,000 tons. The largest sized English ship (of a size altogether unimaginable to those who have never seen it) is 3,500 tons burden; so the ark must have been equal to 36 first rate ships of war; and if armed as such ships are, it would have contained beyond 18,000 men, and provisions for them for eighteen months. Buffon has asserted that all four-footed animals may be reduced to 240 pairs, and the birds to a still smaller number. On calculating, therefore, we shall find that the ark would have held more than five times the required quantity of food to maintain them twelve months.

Hired to Kill Themselves.

How many lives are sacrificed in foolhardy attempts to furnish a sensation which people are willing to pay for! In Mexico and Spain men fight with bulls for this purpose. In America they prefer to ascend in balloons, and jump from dizzy heights with parachutes. Those who pay for such exhibitions do not really want the performers to kill themselves for their amusement. Yet when the spectators hire these men to imperil their lives to such an extent as must often result in death; and when the excitement which comes from seeing their lives thus imperiled is what they pay for, it is not far from the truth to say that they pay the men to kill themselves. Is there any question about the morality of such an act in the case of either of the contracting parties? On a recent Sunday twelve hundred people took an excursion train at Seattle and went out to Snoqualmie Falls, some fifty miles from the city, to see a man jump over the precipice, which is nearly three hundred feet high. The railroad company hired him to make the leap into the yawning chasm, that it might pocket the profits to be made on the excursion. When he jumped he was sucked in toward the cataract and then caught by a current of air and thrown against the side of the canon. Spectators stood aghast as they saw him crushed to death, but something very much like this was what they had paid for. They were the sort of a crowd which we should expect to find on a Sunday excursion train!

Announcement.

The quarterly conference of the Church of God in Michigan, will convene (D. V.) at Watson, Allegan Co. Michigan, Friday evening Oct. 4, 1895, and continue over the following Sunday.

Those coming on the Indiana railroad, will stop off at Martin, teams will be waiting for trains at 12.58 from the south, 3.05 from the north Friday and Saturday.

There will be a good speaker to preach the word.

All of like precious faith are cordially invited by the brethren at Watson.

Let as many as can attend this conference, it will do you all good, and it may be the last opportunity that some of us may have, life is so uncertain.

Let us remember the words of Paul, Heb. 10, 25. "Not forsaking the assembling of ourselves together at the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

EMMA JACKMAN, Sec'y.

The Northwest Conference of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Oct. 18th and holding over the following Sunday Oct. 20, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prosser, Grant, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

MARIE TRUSDELL, Sec.

Home-Seekers Excursion During Sept. and Oct.

Agents of the Nickel Plate Road will be pleased to furnish, upon application, complete information relative to these excursions. Bear in mind the elegantly equipped through trains via the Popular Route.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonish Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.37

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00

EXPENDITURE.

Previously used	$46.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78
S. Roxana Wince, for the year 1895,	20.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

Reduced rates are offered via the Nickel Plate Road as follows:

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PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

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VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 22, Ex. Sun.	12:15pm	For St. Joseph.
No. 24, ex Sun.	10:30pm	for "
No. 28 "	7 30am	"
No. 26 daily	5:45pm	"
No. 20 Sunday only	8:24am	"

GOING SOUTH FROM PLYMOUTH.

No. 21, Ex. Sun.	8:43am	For Terre Haute.
No. 25, "	12:50pm	" "
No. 25 daily	4:37pm	" "
No 27 ex. Sunday	7:27pm	" Logansport
No 23 Sunday only	9:00pm	"

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 526 Wood and A. s., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joblin, Evangelist.

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1495 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsey Pastor. Services each Sunday at 10:30 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 501 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their House on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school next Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of Westchester, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Bowne Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 924 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 10:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co., Ia. by Elder Whitesitt, Pastor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M., and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. J. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Ready and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Ready every four weeks. At Cook Grove every four weeks. At Dutton meeting on every 3rd Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Bryon have no regular preaching. The Church at Fairvia Center is presided over by Bro Lee Chase.

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Schedule of Passenger Trains Central Time.

Westward.	9	15	29	3	7
	AM	PM	AM	PM	PM
Pittsburgh lv.	7 00	12 00		4 10	
Allegheny "	7 20	12 20		4 30	
Canton "	9 55	2 55		7 05	
Mansfield "	11 18	4 18		8 28	
Crestline "	12 05	5 05		9 15	
Galion "	12 45	5 45		9 55	
Bucyrus "	1 00	6 00		10 10	
Leleta "	1 25	6 25		10 35	
Van Wert "	2 55	7 55		12 05	
Ft Wayne ar.	4 50	9 45	10 00	1 55	
Ft Wayne lv.		9 45	10 00	2 00	7 00
Arcola "		9 55	10 10	2 10	7 10
Columbia City "		10 05	10 20	2 20	7 20
Larwill "		10 15	10 30	2 30	7 30
Warsaw "		10 30	10 45	2 45	7 45
Leesburg "		10 40	10 55	2 55	7 55
Silver Lake "		10 45	11 00	3 00	8 00
Pierceton "		10 50	11 05	3 05	8 05
Warsaw "	5 30	11 00	11 15	3 15	8 15
Etna Green "		11 10	11 25	3 25	8 25
Burkett "		11 15	11 30	3 30	8 30
Burnside "		11 20	11 35	3 35	8 35
Inwood "		11 30	11 45	3 45	8 45
Plymouth "	6 05	11 50	12 05	4 05	9 05
Hamlet "		11 55	12 10	4 10	9 10
Bourbon "		12 05	12 20	4 20	9 20
Maple "		12 10	12 25	4 25	9 25
Bristol "		12 20	12 35	4 35	9 35
Wakarusa "	6 38	12 40	12 55	4 55	9 55
Nappanee "	6 50	12 50	1 05	5 05	10 05
Wolcottville "		1 00	1 15	5 15	10 15
Kendallville "		1 10	1 25	5 25	10 25
Ligonier "		1 20	1 35	5 35	10 35
Cromwell "		1 30	1 45	5 45	10 45
Wawaka "		1 40	1 55	5 55	10 55
Lima "		1 50	2 05	6 05	11 05
Topeka "		2 00	2 15	6 15	11 15
Wolcott "		2 10	2 25	6 25	11 25
Kendallville "		2 20	2 35	6 35	11 35
Auburn "		2 30	2 45	6 45	11 45
Garrett "		2 40	2 55	6 55	11 55
Butler "		2 50	3 05	7 05	12 05
Waterloo "		3 00	3 15	7 15	12 15
Auburn "	8 55	3 15	3 30	7 30	12 30
Chicago ar.	12 00	6 15	6 30	10 30	3 30
	PM	AM	PM	PM	AM

Eastward.	10	8	4	20	28	6
	AM	PM	PM	PM	PM	AM
Chicago lv.	12 30	4 00	10 30	11 30	3 45	12 45
Chicago "			10 45	11 45	4 00	1 00
Liverpool "	8 45		11 15	12 15	4 30	1 30
Hobart "	8 51		11 21	12 21	4 36	1 36
Wheeler "	9 00		11 30	12 30	4 45	1 45
Valparaiso "	9 15	4 32	11 45	12 45	5 00	2 00
Wanatah "	9 31		12 01	1 01	5 16	2 16
Hanna "	9 37		12 07	1 07	5 22	2 22
Kouts "	9 45		12 15	1 15	5 30	2 30
Hanna "	9 50		12 20	1 20	5 35	2 35
Wanatah "	9 58		12 28	1 28	5 43	2 43
Valparaiso "	10 15	5 02	12 45	1 45	6 00	3 00
Wheeler "	10 29		12 59	1 59	6 14	3 14
Hobart "	10 38		1 08	2 08	6 23	3 23
Crown Point "	10 47		1 17	2 17	6 32	3 32
Plymouth "	10 35	5 45	2 56		6 20	4 20
Bristol "	11 02		3 23		6 47	4 47
Bourbon "	11 08				6 53	4 53
Warsaw "	11 27	6 26	3 52		7 12	5 12
Etna Green "	11 32				7 17	5 17
Burkett "	11 37		4 06		7 22	5 22
Pierceton "	11 42				7 27	5 27
Larwill "	11 52		4 21		7 37	5 37
Columbia City "	11 57	7 06	4 26		7 42	5 42
Arcola "	12 07		4 36		7 52	5 52
Ft Wayne ar.	12 20	7 42	4 50		8 05	6 05
Ft Wayne lv.	1 10	7 50	5 20		9 00	6 30
Van Wert "	2 45	9 25	6 55		10 35	8 05
Delphos "	3 11	9 51	7 21		11 01	8 31
Uhrichsville "	3 51	10 31	8 01		11 41	9 11
Dennison "	4 05	10 45	8 15		11 55	9 25
Crestline ar.	5 40	12 20	9 50		1 30	10 55
Mansfield "	6 23	1 03	10 33		2 13	11 38
Wooster "	7 21		11 31		3 11	
Massillon "	7 57	2 40	12 07		3 47	
Canton "	8 10	2 53	12 20		4 00	
Alliance ar.	8 35	3 18	12 45		4 25	
Pittsburgh ar.	11 50	6 30	4 00		7 40	
	AM	PM	PM			

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No. 20, Passenger, Leaves		11:40pm
No. 22, "	"	12:47pm

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No. 29, "	"	12:40pm
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Chicago	8:30pm	2:05am	1:30pm	Local Ar.
Mt Pleasant				7:00am
Hammond	10:28pm	3:45am		8:58am
Hobart	10:39pm	3:42am		10:07am
Valparaiso	11:16pm	10:07am		10:44am
Wanatah		10:21am		11:58am
Knox	12:12am	11:09am	4:56pm	1:45pm
Argos	12:57am	11:53am	5:40pm	2:34pm
Ft Wayne	2:35am	1:50pm	7:20pm	4:25pm
Cleveland	6:45am	6:30pm	11:30pm	
Buffalo	4:55pm	5:30am		

TRAINS GOING WEST

Buffalo	10:30pm	8:35am		Local Ft
Cleveland	7:30pm	10:45am		
Ft Wayne	2:30am	4:15pm		2:00am
Argos	4:06am	5:55pm		3:20pm
Knox	4:48am	6:30pm	6:25pm	4:00pm
Wanatah		7:15pm		4:45pm
Valparaiso	5:20am	7:33pm		12:24am
Hobart	5:50am	8:17pm		1:00am
Hammond	6:21am	8:49pm		1:30am
Mt Pleasant				1:45am
Chicago	7:25am	9:00pm	9:00am	

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Poetry.

Satisfied.

I would not take a single gift
Less from the altar now.
Since Jesus came to me so great
I bend and humbly bow.

I know the things that he denies
Were not designed for me;
And that the blessings which he gives
May my salvation be.

He sees beside my earthly state,
As poverty or wealth;
Lest sin appoint my earthly lot,
He knows sore or health.

He sees, select my every friend
And every foe control;
Lest sin my heart with sorrow break,
Or fill with joy make whole.

He knows how best to heal the flame,
The shining gold to obtain;
Nor will he keep me in the fire,
Unless the dross remain.

The little ravens, helpless, weak,
Are by God's bounty fed;
Not one his mighty saints on earth
Shall ever lack for bread.

The cattle on a thousand hills
Are his, and his child;
And when I've made my wishes known,
Sweet has my Father smiled!

Saints, dould ye more a Father's love,
Rest in his constant care;
Go to his throne with perfect faith,
And leave your burdens there.

Original.

The Contrast.

The following quotation is the utterance of Anarchist Atheists of New York:

"We openly and frankly proclaim that God never existed. There is no God, and God will never be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public property. These three things must be destroyed. We aim to throw off the yoke of the state under whose weight we lie, by means of powder and dynamite, which we intend to use against religion, public and private property. We will take the capitalists in the right hand, and religion in the left hand, and so they both shall go to the devil by means of the use of dynamite and powder."

Note the contrast. The birth of the Son of God was heralded by a "multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace and good will among men."

One aims at peace and good will among men, the other at disloyalty, destruction, impiety, robbery, murder, hatred and strife. Which company begets in you a spirit of admiration? Which would be for the welfare of the community at large? No God, no hope, anarchy, fighting, murder, etc., or peace and good will among men?

The great aim and purpose of Jesus in his mission upon earth was to inaugurate a series of events which will finally culminate in an era of peace and good will among men.

To this end he is selecting out from the people a company who are willing to discipline themselves, that they may be brought in harmony with his purpose. He says to such: "Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father which is in heaven." It is the "Sons of God," allied with their Elder Brother, that are entrusted with the work that is designed to culminate in the promised blessing to all nations. The "Sons of God," suitable for this purpose, are those who by continued discipline have attained the power of performing acts of love toward an enemy, and who even pray for those who would delight in persecution, like as their Elder Brother did while nailed to the cross

"If ye love them that love you, what reward have ye? do not even the publicans the same?" You say this is contrary to human nature and the natural promptings of the flesh lead you to do the opposite. True, and this is just where the warfare comes in. The future life is formulated upon a higher plane than that of flesh, and those desiring to have a part in it, must *begin* that life *now*. And that the result may be attained, our Savior gave the following rule governing our actions toward others: "All things therefore, whatsoever ye would that men should do unto you, even so do ye also unto them."

The flesh says give him back as good as he sends, and often a little more added to.

The Savior's rule says, stop and think, would I like this thing done to me? and if you think you would not, then refrain from doing it to any one else.

The quotation at the head of this article, is a sample of the flesh *corrupted*, they have degenerated, and have become *worse* than civilized men are by nature; as it is possible to *improve* by cultivation, so also it is possible to attain a *much lower* plane than the beasts of the field. By means of dynamite and powder they purpose to rid the earth of all that is pure and noble, and that which tends to elevate and refine mankind.

In the near future the angelic reapers will remove for a *brief period* "the salt of the earth." The preserving salt being removed, the corrupt will rapidly grow *worse*, and God pity the "left," who have not advanced in the divine life to a degree sufficient to be gathered in by the angelic reapers. It is sad to contemplate that many who really *know* better but allow all their time and energy to be spent on the transitory affairs of life, will be "left" to pass through the scourge inflicted by the anarchistic atheistical element (noticed at the head of this article) under the leadership of Antichrist.

No one can possess a *living* faith without personal attention and discipline. A profession of faith separated from a *life* of *faith*, will yield no fruit, because such a faith is *dead*. It would be just as reasonable to expect fruit from a *dead* tree, as a *holy life* from a faith that does not work by love.

Many seem to act as if a profession of the true faith of the gospel is all-sufficient without further action. All such will find themselves deceived. A crude stone hewn from the quarry is unfitted for a place in the construction of a temple, it must first pass under the hammer and chisel, and be fitted for its place. So, likewise a living stone hewn from the quarry by the power of the gospel, must have the rough edges knocked off and be fitted for its place in the living temple. A rough quarry stone in a polished structure would mar its beauty.

Without this discipline how are we to obtain power to do what the apostle directs in 1. Thess. v. 13? "Be at peace among yourselves. And we exhort you brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long suffering toward all. See that none render unto any one evil for evil, but always follow that which is good one toward another, and toward all."

No one can have any effect in admonishing "the disorderly," unless in the first place the admonisher himself is peaceable and orderly. He could not encourage the fainthearted and support the weak unless he himself should first become courageous and strong. Neither could a person refrain from rendering "evil for evil," unless he is first possessed of self control. We may read over these divine rules for regulating our personal conduct, and say yes, these things are all excellent, and ought to be observed, but how many stop and reflect on their inability to perform these things without culture and discipline?

To make a success of the Christian race, requires constant and unremitting attention, we cannot relax at any time without suffering loss. When men engage in *worldly enterprises*, they realize the necessity of giving it their time, energy and anxiety, and make everything else subservient to that one end. Those who enter the race for the kingdom and its honors, will have to give *that* their main interest if they succeed. Ye cannot serve *two masters*. Temporal duties are not to be neglected but must take a *secondary* place. Seek *first* the Kingdom of God, and his righteousness, and all these things *shall be added* unto you. Do you believe the promise?

Any one who steps boldly out on the promise and makes the Kingdom of God and his righteousness, their *anxious* concern, and at the same time is diligent in business, fervent in spirit, serving the Lord, may not be in the least *anxious* about temporal matters, his necessities (not luxuries) will be *sure* as the promise of God.

Oh, what a contrast! The infidel revolutionist vainly imagines that he can benefit his fellows by revolution, in which, by the means of dynamite and powder he will rob the rich, destroy government, and rid the world of religion.

But in place of this the Prince of Peace, will by the means of the Gospel of peace, develop children of peace, through whom the world shall yet see the time when there shall be *peace* on earth, and "*good will* among men."

W. H. WILSON.

PSALM. 95.
95 COM. VER.

1. When the house hath been built, after the captivity: David's ode. Sing unto the Lord a new song; Sing unto the Lord all the earth;

2. Sing unto the Lord; eulogize his name; Announce the good tidings day by day of his instrumental-salvation:

3. Declare his glory among the nations; Among all the laities his wonders.

4. Because great is the Lord and greatly to be praised: to be feared is he above all the gods.

5. Because all the *gods* of the nations are demons; (or daimons) but the Lord made the heavens.

6. Confession and timely-beauty are before him, sanctification and majesty in his sanctuary.

7. Bring unto the Lord, ye families of the nations; bring unto the Lord glory and honor;

8. Bring unto the Lord glory to his name; Take up sacrifices and go your way into his courts;

9. Worship the Lord in his sacred court; Let all the earth be moved before his face;

10. Say unto the nations. The Lord hath asserted kingship; Yea indeed, hath restored the inhabited to uprightness, the inhabited, that will not have been moved; He will judge laities in uprightness.

11. May the heavens (or heaven in the sense of the heavenly intelligencies) have rejoiced and may the earth be glad: May the sea be moved and the fulness thereof:

12. The plains will be joyful and all the things on them; Then will all the trees of the forest be glad.

13. Before the face of the Lord, because he cometh, because he cometh to judge the earth; He will judge the inhabited in righteousness and laities in his truth.

PSALM 96 (97 COM. VER.)

1. David's (psalm) when his earth hath been established. The Lord hath become king; let the earth be glad: May many islands have rejoiced.

2. A cloud and thick darkness are round about him; righteousness and judgment-rendered the successful accomplishment of his throne.

3. Fire will go its way before him and flame round about his enemies.

4. His lightnings have appeared unto the inhabited; The earth saw and was moved:

5. The mountains melted like wax as it were before the face of the Lord, before the face of all the earth.

6. Heaven (the heavenly intelligencies) hath declared his righteousness and all the laities have seen his glory.

7. May all those who worship the graven things, who boast in their idols, have been put to shame: May ye have worshiped him all ye his angels.

8. Sion hath heard and rejoiced, and the daughters of Joudnin have been made glad on account of thy judgments-rendered, O Lord.

9. Because thou art Lord the Most High over all the earth; exceedingly hast thou been exalted above all the gods.

10. Ye who love the Lord hate wickedness; The Lord is watching to guard the souls of his holy ones; he will deliver them out of the hand of obdurate-sinners.

11. Light hath arisen for the justified one, and rejoicing for the upright in heart,

12. May ye have rejoiced ye justified ones in the Lord, and confess ye in your remembrance of his sanctity.

PSALM 97 (98 COM. VER.)

1. David's psalm. Sing unto the Lord a new song, because wondrous things hath the Lord done. His right-hand hath saved and his sacred arm.

2. The Lord hath made known his instrumental-salvation; in the sight of the nations hath he revealed his righteousness.

3. He hath remembered his mercy for Jakob and his truth for the house of Israel. All the ends of the earth have seen the instrumental-salvation of our God.

4. Alala unto God all the earth; sing and be glad and exalt the strain.

5. Exalt the strain unto the Lord with cithern, with cithern and the voice of a psalm;

6. With hammered trumpets and with the voice a ram's-horn trumpet. Alala in the sight of the Lord, the king.

7. Let the sea be moved and the fullness thereof, the inhabited and those who inhabit it.

8. Rivers will clap their hands together, the mountains will be glad,

9. Because he cometh to judge the earth; He will judge the inhabited in righteousness and laities in uprightness.

PSALM 98 (99 COM. VER.)

1. David's psalm. The Lord hath become King; Laities have been wrathful; O thou who art seated above the Cherubim. Let the earth be moved.

2. The Lord is great in Sion and nigh above all the laities,

3. May they have confessed unto thy great name, because to be feared and sacred is it.

4. And a king's honor loveth a judicial-way; Thou hast made ready upright-things a judicial-way and righteousness hast thou created in Jakob.

5. Exalt ye the Lord our God, and worship at the foot stool for his feet, because he is sanctified.

6. Moses and Aaron were among his priests and Samuel among those who invoke his name; They invoked the Lord and he hearkened unto them;

7. In a pillar of cloud he talked to them; They watched to guard his testimonies and the statutes which he gave them.

8. O Lord our God, thou didst hearken to them; O God, thou didst become favorable to them, even though thou art a requiter for all their devices.

9. Exalt ye the Lord our God, and worship toward his sacred mount, because our God is a sanctified Lord.

PSALM 99 (100 COM. VER.)

1. A psalm for a confessional. Alala unto the Lord all the earth:

2. Serve (lit. "may ye have" all these verbs) the Lord as bond-servants with rejoicing: Enter into his presence with gladness:

3. Comprehend that God, he is Lord; That he made us and not we ourselves; That we are his laity and sheep of his pasture.

4. Enter into his gates with confession, his courts with hymns: Confess unto him; praise his name:

5. Because a useful-good Lord is he; his mercy forever and unto generation and generation his truth.

PSALM 100 (101 COM. VER.)

1. David's psalm. Mercy and a judicial way shall I sing unto thee:

2. I shall exalt the strain and understand in a blameless way; When wilt thou come unto me? I have gone my way through in guilelessness of my heart, in the midst of my house.

3. I have not placed a matter of transgression before mine eyes: I have hated those who were doing evasively: A perverse heart hath cleaved unto me.

4. As the wicked one inclineth away from me I did not know him.

5. The one who talketh covertly against his neighbor, this one I drove away; The haughty eye and the insatiate heart, this one I did not eat with.

6. Mine eyes were upon the faithful of the earth, to have them sit with me: One who was going his way in a blameless way, this one publicly served me.

7. One who acted superciliously did not take up his abode in the midst of my household: one who talked iniquities was not accounted upright before mine eyes:

8. Mornings I was accustomed to slay all the obdurate-sinners of the earth (or land) that I might utterly destroy from out the city of the Lord all those who were working the iniquity.

COMMENT.

The 95th psalm by number should be and we find is a consummation in its general teaching; and particular as "the house" having been built and "the captivity" having been consummated as we learn from the heading. The usual interpretation of this psalm makes it relate to the return from the captivity in Babylon and the rebuilding of the temple that followed that. But this is a very superficial interpretation of David's meaning in this "ode," I think, in the light of what is said for instance in the 10th verse, "Yea indeed hath restored the inhabited to uprightness the inhabited that will not have been moved." This with the context and the following 11th, 12th and 13th verses shows very plainly that the kingship or royalty here asserted has a far wider scope than this little restoration. The psalm was a national ode and of course prophetic of Messianic glory to come and even now still to come. It is a minor also in import being a fifth—a minor of a still deferred, not realized hope.

The 98th psalm, however, is a full major chord of consummation and moves with the grand major import as we would expect from the significant heading, "David's (psalm) when his earth hath been established." Observe also the first assertion. "The Lord hath become King" or asserted kingship, or "taken his great power and ruled." Again in the 2nd verse "Righteousness and judgment rendered the successful accomplishment of his throne." And again the 5th verse, "The mountains melted like wax as it were before the face of the Lord of all the earth." Something so long prophesied has been accomplished as depicted here. The Messianic rule has asserted itself and not only has the divine royalty appeared, but "the earth hath been established" "his earth" "and all the laities have seen his glory." "Exceedingly hast thou been exalted above all the gods." "Light hath arisen for the Justified-One and rejoicing for the upright in heart." "And confess ye in your remembrance of his sanctity."

The 97th psalm, if its number is correct, ought to be a consummation and a completion also. We find summed up here of things completed, of "the wondrous things the Lord hath done." 1st, "hath saved,"—2nd, "hath made known his instrumental-salvation" (or Christ), 3rd, "hath revealed his righteousness in the sight of the nations," 4th, "hath remembered his mercy for Jakob and his truth for the house of Israel," 5th, "all the ends of the earth have seen the instrumental-salvation of God (Christ, meant)." From the 4th verse to the 8th both inclusive we have the completeness of praise and exaltation announced and the alala of a complete victory. The 9th verse again sums up the wherefore of his coming.

The 98th psalm is a consummation and a resurrectional in its import. Two great consummations first announced, namely, "God hath become King;" "laities have been wrathful" (as prophesied of course). The decree goes forth. "The Lord is great in Sion and high above all the laities." "Exalt ye the Lord our God and worship at the foot-stool for his feet." This would not be a true picture if the resurrection had not already occurred. Therefore it is a post-resurrectional scene herein depicted. The 6th, 7th, 8th and 9th verses are prophetic instruction to these laities in view of this great consummation.

The 99th psalm depicts a final consummation and is a confessional of praise and alala. The great and final consummation is announced in the 2nd verse, "Enter *into* his presence with gladness." The summoned here must be "pure in heart," "For the pure in heart will see God." Comprehension seems to be vouchsafed also as stated in the 3rd verse and a part of "the confession" becomes that God is "a useful-good Lord," that "his mercy is forever and his truth unto generation and generation." Some of us Christians will need quickening a good deal to comprehend this last statement, I think.

The 100th psalm again is conjunctive and indicates and emphasizes the Messianic conjunction of the human and divine will. "I come to do thy will, O God." The same thoughts amplified that we had in the 10th psalm. In David's experience here given we have an epitome of the "Son of David's" experience or the Messianic experience more fully and perfectly implied. David aims to do exact justice as a ruler and judge; The greater "Son of David" does it. So David here is speaking in the spirit of the Christ which is the spirit of the prophecy.

CHAS. GARDNER.

TOBACCO.

Too much cannot be said on this subject, and the sooner we all come to the same conclusion so much the better for us. If it is dishonored to use tobacco in the presence of ladies, it surely is unbecoming in a Christian to use it at all. If it is all right for a father to use it, it is all right for his son, and how many fathers can feel conscientious in teaching their boys to use the stuff. Read Prov. xxiii. 2, and put a knife to thy throat, if thou be a man given to appetite. Oh! how is it tobacco user, are you not enought in this snare? Stop and reason a minute, the habit is generally acquired when a boy just in his teens, at the age when boys begin to think they are smart, and want to become men and by gratifying a boy-fancy. In learning to use the weed they imagine their desire accomplished, but after the habit has been formed it is not an easy matter to leave it off, but after you have grown to be a man, one in years and experience instead of one in fancy like in your boyhood days, and learned that instead of elevating you it has brought you one step lower, why not be man enough to stop it? You say God intended for us to use it, or he would never have caused it to grow. What God put here for our use we derive some benefit from it. Do we derive any benefit from tobacco? Not only in one way, and that is it being a poison it will counteract another poison, and proves beneficial in case of a snake bite. You say there are other things as bad, if not worse than using tobacco. I agree with you, but that is no argument in favor of it. We are overtaken in a fault many times and repent of it, but you aim to use tobacco and you are a victim of habit. Brothers and sisters and friends, if I didn't love you, didn't have a desire to see all of you in the kingdom I would never mention this, but I realize my duty more every day. I know that if I do not live up to the standard I will never enter the kingdom of God. We cannot be too careful, no danger of that, but we can be too careless. While you might think tobacco did not injure you, it sheds a bad influence and is giving up that much to the natural man to whom it belongs. Consider the responsibility that rests on your shoulders in mixing up your boys, that you have left not even a trace toward evil. For we are living in a time when it will take a noble boy to face the foe.

Submitted in love.

MRS. CORA HARLAN.

Promise to Abraham.

The blessing that was to come upon the world when God called Abraham and made the covenant with him. He said that "in him should all families of the earth be blessed." Gen. xii. 18. Does this have reference to this dispensation, or does it refer to the age to come? Abraham is returned to dust and but very few of the world ever heard of him, so it could not have reference to this dispensation. It will not do to say that the seed is blessing the world in this age, in fulfilment of the promise, for that would let Abraham out of it, but it is through him and his seed. Acts iii. 25. The seed is being developed to be with Abraham to bless all of the families of the earth, and all kindreds of the earth. So we see that with Abraham and his seed the blessing is to come. It will not do to say that all families will be blessed in him and his seed until the seed is developed, and it is only in process of development. When the seed is all developed then the world of mankind will be blessed in them. Then the Word of the Lord will go forth from Jerusalem, and the nations will beat their swords into plowshares and their spears into pruning hooks, and nations shall not lift up sword against nation, neither shall they learn war any more. Then will be the time that Abraham and his seed will bless all families of the earth, and the knowledge of the Lord will fill the whole earth.

Submitted in the love of the truth. Your brother,

J. W. BOOTH.

In this life we transact business for eternity, therefore whatever we do, should be done well.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a clear belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and only life is essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 2, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

DR. ADAM CLARK on page 10, of his commentary, says: "Through the flimsy, futile, and false dealing of the immense herd of spiritualizers, metaphor-men and allegorists, pure religion has often been disgraced. Let a man put his reason in word, turn conscience out of its province, and throw the reins on the neck of his fancy, and he may write reflections without end."

GRANT ALLEN writing on a surviving ghost or spirit after death, rise at all? Clearly it is the result of crude and unscientific nature of early psychology. Unaware of the true relation of subject and object, and of the true theory of cerebral action, primitive men were of opinion that each of us possesses inside himself, in addition to the outward and visible man, another smaller man, called the soul or spirit."

THE temporal power of the Pope has gone; the political hopes of Israel are reviving; and the Turkish Empire must soon cease to be. There is distress among the nations, and perplexity among the rulers. The murmurs from the masses, are many, as the moan of the troubled sea when the storm is collecting its strength. Many hearts are failing with fear, and many faces are gathering blackness because of the terrors that are felt to be hidden in the womb of the immediate future.

IT looks as if the Turks are determined to suicide politically. The London *Daily News* of Sept. 10, publishes a despatch from Kars stating that fresh outrages have been perpetrated in the Erzinuzian district. On the 12th of August, a company of Turkish gendarmes killed a sergeant. Therefore the Turkish authorities, without making any inquiry, decided that the assailants were Armenian revolutionists from Kamakh who intended to release the Armenians in prison at Kars. A force of 1000 Turkish troops was sent to Kamakh and five villages were pillaged. Five thousand persons were rendered homeless. Men were tortured and women and children ravished"

ROBERT HALL asks what modern unbelief proposes to give us in the place of Christianity, and answers: —"Strauss proposes music, art and poetry as a substitute for the gospel. These are to ease aching hearts, bind up broken spirits and give rest to souls burdened with sin. Comte offers the worship of humanity." He is not the first, however, who has sought to deify human nature, and has worshiped the creature rather than the Creator. Herbert Spencer tells us, as the latest word of so-called scientific search, that God is unknowable. While Darwin, Huxley, Arnold and J. S. Mill tell us that we must renounce all hope of immortality, and look forward to annihilation; to all of which Faith answers, "I know that my Redeemer liveth."

ONE of Payson's illustrations is as follows: "Suppose we see a number of children playing together in the street, we could not without previous knowledge determine who are their parents, or where are their homes. But let one of them receive an injury, or get into any trouble, and we soon learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employments and placed in the same circumstances, we may not be able at once to distinguish them. But let affliction come upon them, and we are no longer at a loss; the man of the world seeks relief in earthly comforts, while the Christian flies to his heavenly Father, his refuge and support in the day of trouble."

We here offer more stray lines worthy a place in one's memory; they are on "*Daily Duty:*"

"Each day its duty brings. The undone task
Of yesterday cannot be now fulfilled
Without some current work's displacement.
"Time
And tide will wait for none." Then let us not
So plan that they need not wait, and keep
Shut out
With them by the discharge of each day's
claims
The angel-ministries of blessing, sent
For such new dawn, like a prolific tree,
Bless me with opportunities and with duties
which
No interweave grow that he who thinks
To gather Life the first. We cannot pick
The thing and refuse the tack. To win
The smile of him who did his Father's will
In the great work assigned him, while
It was day,
With loss self-sacrificing, his high course
We need. Him prayerful footsteps imitate;
And, knowing not what one day may bring
forth,
Live so that Death, come when he may,
shall find
Us not defaulters in arrears with Time
Mourning, like Titus, "I have lost a
day."
But busily engaged on something which
Shall cast a blessing on the world's redound
With one to our own heart, and tend to
give
To make some benefit, instead some praise."

WORDS are arbitrary symbols of thought and feeling, and are useless unless their meanings are agreed upon. It is merely idle to insist that people shall attach to the words we use any other signification than that which they are accustomed to attach to the same words when used by others. When a person tries to convey to another mind ideas born in his own, he is bound down to the limitations of the *other* mind, and he must use words as the listener uses them, or he may as well hold his tongue, for he can convey no accurate information. If you tell an American that you are starved he understands that you are hungry; and we have been told, if you tell a Scotchman that you are starved he understands only that you are cold. It doesn't make any difference what *your* idea is, each listener will understand according to *his* idea. We are hoping that our readers will all think of these things when searching the Scriptures. God speaks to men in their *own* language, and knows precisely how we use the same words.

The Question Drawer.

In answer to questions concerning, "God, Spirit, Sons of God," etc., we submit the following from the writings of Dr. John Thomas, and hope it may be helpful to those searching into the deep things of God.

1. Moses, the prophets and Jesus all teach that the Godhead is one *All* or power, and that this unity is absolute.

2. That the One Self-existent Eternal *All* hath never been seen by mortal man,—that he is an undivided and indivisible unity, pre-existent before the beginning of all things intelligent and material.

3. That he dwells in unapproachable light.

4. That spirit emanates from his substance, and that space which is unbounded or infinite is filled with his spirit, which is seen in lightning and heard in thunder.

5. That all created things are out of his spirit, and by it, and hence Father of all that exists.

6. That there be Gods many and lords many called *Elohim, Shaddai, Adonia.*

7. That by implication these created deities have all been originally subject to evil, even as we, and became immortal Gods after the moral and type exhibited in the biography of Jesus.

8. That all immortals *are sons of God*—of him who only hath immortality, as an essential quality of his self-existent and uncreated substance.

9. That in seeing God, men saw *embodiments* of the Spirit of the Eternal Increate, not the Eternal Himself, whom no man can see; and these embodiments are sons of power, *i. e.* sons of God.

10. That the doctrine concerning God reveals the multitudinous manifestation of the One Eternal Increate by his spirit, which is styled the manifestation of the sons of God.

11. That these sons of power (sown in weakness, raised in power) in the aggregate constitute the name of Jehovah—a name of a multitude a myriad manifestation of the Invisible God,—the one *I shall be*; God manifested in flesh, which is a grand mystery, but apostolically revealed.

12. That sonship to the Eternal One is an Old Testament element of this great mystery, and that an individual son was necessary to the development of the many sons as Isaac was to Israelites indeed,—we through Jesus."

Those asking authority for the statement sometimes made that "Calvin actually roasted a man alive" are referred to Cassel's Miniature Cyclopædia, page 631. It says: "Miguel Servetus, a Spanish medical and theological writer, born 1509 at Villanueva, went to Paris in 1533, was burnt for heresy at Calvin's instigation, 27 October, 1553, at Geneva.

The *Encyclopædia Londinensis*, Vol. iii. page 636, says: "Calvin is universally allowed to have had great talents, an excellent genius, and profound learning. His style is grave and polite. Independent of his spiritual pride, his morals were exemplary; for he was pious, sober, chaste, laborious and disinterested. But his memory can never be purified from the stain of burning Servetus; it ill became a reformer to adopt the most odious practice of the very church he was so earnestly crying down."

The *World's Religions*, page 570, says:—"Servetus was a brilliant young physician and a man of learning, who had anticipated some of Harvey's discoveries about the circulation of the blood; but his intellectual analysis of the Christian faith led him to publish a book in 1553, "*Christianismi Restitutio*" in which he aimed at restoring to its pristine purity. He regarded the doctrine of the Trinity as involving tri-theism and leading to atheism,—he believed in a Trinity of manifestation only. He was passionately devoted to the person of Christ, was an Anabaptist, and strongly relied on the Bible as his authority. Servetus had already been condemned to be burned in France, but escaped to Geneva, where he was accused under Calvin's influence, of blasphemy, and erroneous teaching. When brought to trial, Servetus used strong expressions against the right of the civil powers to decide in matters of faith, and he also announced further opinions tending in a pantheistic direction. Calvin approved of his being condemned to death, though he wished him not to be burnt. But his death took place by fire, to the great discredit of Calvin and Geneva, October 27, 1553."

OUR CHILDREN.

The Two Words.

One day a harsh word, rashly said,
Upon an evil journey sped,
And like a sharp and cruel dart,
It pierced a fond and loving heart;
It turned a friend into a foe,
And everywhere brought pain and woe.

A kind word followed it one day,
Flew swiftly on its blessed way;
It healed the wound, it soothed the pain,
And friends of old were friends again.
It made the hate and anger cease,
And everywhere brought joy and peace.

But yet the harsh word left a trace
The kind word could not quite efface,
And though the heart its love regained,
It bore a scar that long remained.
Friends could forgive but not forget,
Or bear the sense of keen regret.

O if we could but learn to know
How swift and sure our words can go,
How would we weigh with utmost care
Each thought before it sought the air,
And only speak the words that move
Like white-winged messengers of love.

The Story of Israel Beyond the Sea.—No. 34.

THE SOJOURN AT SINAI.

We want you to understand just how God shut his people in, let us go out into a stony field and make Mt. Sinai, with its great valley, its wadies and its foothills.

We will make the mount of earth, and face it with stone. If we can find some rough slate-stones, pointed at one end, they will do best. Most mountains begin to rise so gradually that you hardly know when the ascent is commenced, but this one, that we are building, must start almost straight up from the ground, so that you can walk right up to it and put your hands against its sides. When we have it high enough, we must divide it into two peaks. At the north, we must have the valley of El Raha, and circling outside of it, the hills. To the northwest, must be the wady that we came through last, with hills on either side of it. Another wady must go out through hills to the northeast, and wadies must run down the east, south and west sides of our mountain, while lower mountains are made to skirt the outside of these rough narrow valleys.

If you do not like the labor of building the picture out of earth and rocks, you can use sand, or you can stay indoors, and set up books; your teacher will show you how.

Professor Totten says, this whole mountainous region where we are, was called Horeb. Then Rephidim, is not far behind us. We have said nothing about Jethro's visit. It must have been made before we entered the valley of El Raha. He was the father-in-law of Moses, and brought the wife and children of Moses with him.

His home, could not have been far away for these mountains and valleys are in his country.

Its name is Midian. It extends to the east, across the northern part of *the Gulf of Akaba.*

Did we not say in a former lesson that it stretched across *the Persian Gulf?* That was a mistake. It is much nearer Egypt than this would make it.

Jethro, was a priest in Midian. The Midianites seem to have been worshippers of idols, (Numbers xxv. 2. 17, 18—iii: 2, 20) were they Moabites? Jethro, was an Ethiopian, or Cushite. He must have been acquainted with the true worship of God, for he brought a burnt offering and sacrifices, and ate before the Lord, with Moses, and the elders of the people, just as the Israelites did. Had Moses taught him the statutes, and commandments of the Lord, while he was living with him in his tent after he had fled from Pharoah?

During the visit of Jethro, judges were appointed over Israel, that the labor of Moses might be lightened. It was to hard for him to decide the cases of so many people. The men chosen to help him were men who feared God, men of truth, hating covetousness. They were rulers of thousands, rulers of hundreds, and rulers of fifties. You will come to the book of judges by and by, and will want to know how long they ruled Israel. Paul will tell you, "He gave unto them judges, about the space of four hundred and fifty years, or until Samuel, the prophet. And afterward they desired a king," and he gave them Saul, removed him, and raised up David.

Acts xiii. 19-23. Where to begin and end their years, has been a knotty question with men who were trying to find out the age of the world. They begin at the time of Jethro's visit and reach to the thirteenth year of David, when the ranks of judgeship was transferred to the sons of the king. 2 Sam. viii. 18, 1 Chron. xviii. 14, 17. See also Deut. i. 15-19. You must read all these references or you cannot understand.

How long were the Israelites in reaching the Sacred Mount? About fifty days. They left Rameses on the fifteenth day of the *first* month, the day after the Passover—came to the wilderness of Sin the fifteenth day of the *second* month, and camped before the mount in the *third* month, probably the first day of the month. The months of the Israelites averaged thirty days. From the 15th of the first month to the 15th of the second month would be thirty days, and from the 15th of the second month to the first day of the third month, fifteen days, 30 plus 15 equals 45. The fifth day would bring us round to the season of Pentecost, fifty days from the Passover.

Mount Sinai was God's pulpit. What a grand pulpit it was! He has led his people out of Egypt, has shown himself their healer at Marah, the Giver of the Bread of Life in the wilderness of Sin, of the Water of Life at Rephidim, and as their Banner at the battle with Amalek; he is going to become their Teacher and Law-giver, now. He is taking them to Canaan, but they must first go to school, that they may know their duty to him, to one another, and to the people around them. He intends to overturn all the other religions of the world through them, that all men may have just laws and may lead pure and happy lives, and Paradise be at last restored. Can they be kept from their enemies, while he is giving them his holy law. No safer place could be found than this valley of El Raha. It is not on any of the great roads, and there are only two narrow places where people can enter it. It would take but very few soldiers to keep an army out. Here in this "beautiful, level, gravelly plain," they are to stay a whole year. God feeds them, and there are good springs of sweet, clear water, so they will lack nothing. We all love the wild, steep mountains. We seem nearer to God when we climb them, and I think we are. We are nearer because our thoughts are brought nearer by the mountains. We can better understand how great he is, and how much to be feared when we stand on some awful height.

The first thing that Moses did, was to go up and talk with God,—the holy, holy, holy One. And he brings back this message to the people, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then, ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests and an holy nation." Ex. xix. 4, 5, 6. You must read these verses over several times, and then turn to Peter ii. 9, "Ye are a chosen generation, a royal priesthood, etc."

The promise was, that if obedient, no other nation should be so highly exalted as the Israelites; they should literally be a kingdom of priests, or teachers, going out as missionaries to all lands. God had brought them to himself, for this very purpose, that they might show forth his praise in all the earth. And that purpose, will yet be carried out through Israel. For God hath not put off his people whom he foreknew.

He has elected, or chosen men and women out of all nations to be the rulers in the world to come, but the kingdom of Israel will still be the head or highest of kingdoms.

AUNTIE WINCE.

Selected.

Flowers of Palestine.

"My Beloved spake, and said unto me:
Rise up, my love, my fair one,
And come away!
For, lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle (dove) is heard
in our land;
The fig tree putteth forth her green figs,
And the vines with tender grape give a
good smell.
Arise, my love, my fair one,
And come away." Cant. ii. 10-13.

All travelers in Palestine grow eloquent in their allusions to the flora of Immanuel's Land. Testimonies like the following might be easily multiplied:

"The sacred fields of Canaan are emblazoned with botanical glories second to none on the globe. The richness and variety of the flowers upon the hillsides and vales of Bible sites are almost without parallel; not less than twenty-five hundred species of plants may be classified along the paths of Abraham, of Elijah, and of Jesus. Every sacred association is pointed with flowers—the punctuation of the language of beauty."—*Dr. Morris.*

"The path of usual travel, on which one enters immediately after leaving Jaffa, passes through a positive parterre of flowers, millions of anemones mingled with familiar asphodels and tulips, together with an illimitable variety of other natural and unfamiliar plants of every possible pattern and hue, whose faces are strange to your experience, and whose very names are unknown. No one can help growing enthusiastic as he enters Palestine from this direction. You are filled with exceeding delight and surprise at the exuberant profusion of these spring blossoms on tree and shrub and grass. A wide plain spreads out in every phase of variegated loveliness to the southernmost end of the ancient Sharon."—*Dr. Robinson.*

"The hills in the region of Mount Tabor offer better pasturage than any we have met in the Holy Land, and yet there seems fewer flocks upon them. But the flowers have taken advantage of this absence of cattle and people, to spring up in a variety I have never seen equalled. We gathered bouquets in a few moments by the path, which I defy any London or New York conservatory to equal in beauty and freshness, in variety or in rarity. Such feathery things, such fairy shapes, such delicate colors, such exquisite contrasts, were never it seems to me, combined in any nosegay, and I felt then, as I do now, ashamed that my feeble botany could not name and place them. I make their beauty the *amende* of a most honorable mention. Could I have sent one of those Syrian bouquets to each of my beloved friends at home, I would gladly have paid the largest New York price for a hundred, and a hundred might easily have been plucked from a rood of ground. But their frailty was equal to their freshness and delicacy. There is solemnity in the houseless, treeless, unpeopled state of this fine country, which is an affecting preparation for approach to the great center of Jesus' ministry, the Sea of Galilee. Nature seems to say there is no room for anything in this sacred region but the memory of him whose glory fills the earth. The hills are green, and flowery, and fragrant, but they refuse any meaner service than that of acting as the witness of him who, once putting their lilies above Solomon in all his glory, used them as his altar and pulpit. —*Dr. Bellows*

As we prepare this article a group of flowers, gathered at ten sacred localities in the vicinity of Jerusalem, is before us. We received it from Dr. R. Morris, Secretary of the Scholars' Holy Land Exploration. It is tastefully arranged and quite suggestive. He represents each flower as speaking —listen!

I heard the happy angels singing on the Christmas night,
When shepherds saw Christ's glory and were ravished with delight.
Luke ii. 4-14.

I heard the dying Rachel as she bid her friends farewell.
And pressed her baby to her breast with grief that none can tell.
Gen. xxxv. 16-20.

I saw the weeping sisters, weeping round the open earth.
And heard the god-like voice of Jesus, "Lazarus, come forth!"
John xi. 1-16.

I flourished on Mount Zion, where King David's harp was strung.
2 Sam. v. 7.

And all my leaflets quivered as the holy hymns were sung.
1 Kings ii. 10.

I heard the prayer of Solomon, his people's fond desire.
2 Chron. iii. 1; vi. 13.

And saw descend the answering sign of God, the cloud and fire.
2 Chron. vii. 1-3

I flourish by the Kidron, in the sweet Siloam's flow,
A green and fertile valley where bright fruits and blossoms grow.
2 Sam. xv. 23.

I heard the parting words of Jesus, full of sympathy and love.
Luke xix. 41-44.

And I saw *his* blessed form ascending to the realms above.
Acts i. 9-12.

I heard the shrieks of infants burned in sacrifice to Baal;
Their writhings and their tortures, were the mockery of hell.
Jer. xix. 1-6.

I sprang amidst the sepulchres where Judah's monarchs lay,
But all the tombs are empty now and Judah far away.

I bloomed beneath the olive trees, were Jesus bowed his knee;
His tears bedewed my blossoms in the dark Gethsemane.
Matt. xxvi. 36-45.

On Shepherd's Plain—near Rachel's tomb
—at humble Bethany—
By Zion's walls—Moriah's slope—the Kedron's flowery lea—
On Olivet—in Hinnom's dell—where monarchs had their tomb—
And in Gethsemane—we bright and holy blossoms bloom.

When the Divine fingers had completed the work of the heavens, they made the earth and adorned it. The bounty of the flowers is one of the evidences that the Spirit of wisdom is equally the Spirit of beauty."

Bourbon District Fair Excursions via Pennsylvania Lines.

Oct. 8th-11th, to Bourbon, from Fort Wayne, Valparaiso, and intermediate ticket stations on Pennsylvania Lines. Low round trip rates in effect for Bourbon District Fair; return coupons valid Oct. 12th, inclusive.

However vexatious things may be, they easily might be worse.

Report of Annual Conference.

Pursuant to previous announcement the Church of God in Indiana met at Argos, Indiana, Sept. 20, 1895, continuing over the Sunday following.

On account of sickness in his family Bro. Wagoner was unable to attend the meeting. Bro. Wince presided when the business meeting was called Saturday at 1:30 P. M. The minutes for the preceding meeting were read and accepted. The following were elected as officers for the ensuing year. Pres. J. F. Wagoner, Vice Pres. J. L. Wince, second Vice Pres. R. C. Railsback, Sec. A. C. Roberts, Treas. L. B. Boggs.

The treasurer reported amount on hand at last meeting $140.52, received $8.00, paid out $50.00, remaining in treasury $104.52.

G. W. Smith of Kewanna was granted a letter of recommendation.

Ministers present were M. Joblin, J. L. Wince, Bro. and Sister Woodward, R. C. Railsback and G. W. Smith. The meeting was fairly well attended throughout with attentive audiences. Bro. Joblin did most of the preaching, presenting the truth in that plain and forcible manner so characteristic of him, capturing the admiration of all who heard him. The preaching was all excellent, and although there were no additions we trust the work was not all in vain. Sister Woodward occupied the pulpit at the Christian Church Sunday forenoon. There were several in attendance from abroad. Everybody seemed to enjoy themselves and all felt that we had a grand good meeting. Bro. and Sister Woodward remained in Argos to hold a series of meetings. May the Lord be with them and crown their and all others efforts to do good in his cause, with success.

The meeting adjourned to meet one year from then, the time and place to be decided in the future. The next quarterly conference will be held at Plymouth, notice of which will be given in due time.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

Change of Address.

My address is now Guthrie, Oklahoma, instead of Rossville, Ill. Correspondents will please take notice.

L. E. CONNER.

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

Nothing can be more beautiful in the sight of God than a home circle where the Lord reigns in the hearts of the members and where love for each other is manifested in looks and tones. But dreadful the home marred by unkindness and bickerings. Family quarrels are the hardest to heal, the most wretched to endure. Daily flaunts and flings keep such wounds open, until finally hatred for each other ensues in utter defiance of the terrible denunciations of Scriptures against those who cherish hate in the heart.

Be polite to your children. Do you expect them to be mindful of your welfare? To grow glad at your approach? To bound away to your pleasure before your request is half spoken? Then, with all your dignity and authority mingle politeness. Give it a niche in your household temple. Only then will you have the true secret of sending out into the world really finished gentlemen and ladies.

A Greek, the wisest man of his day, once cried with honest fervor: "What a heap of things there are that I do not want!" How lucky we should be if we could get out of discontent and envy into his habit of loving the good we have, but fearing to have all the good we desire!

Good actions crown themselves with lasting days.

POETRY.

My Neighbor.

My neighbor met me on the street,
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stopped to music all that day.

The care that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along
With air and step of liberty,
Cheered by the sudden lift of song,
That filled the world with cheer for me.

Yet was this all? A woman wise,
Her life enriched by many years,
Had faced me with her brave, true eyes,
Paused on, and said, "Good morning dear."

- Margaret E. Sangster.

Selected.

Conversations on Important Bible Topics. No. 11.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

A LOVING SON.

"You must judge its worth by comparison of other Scripture. But this is somewhat of a digression. The testimony we were considering was as to the reconciling effect of the death of Christ upon the Jew and Gentile. We may rightly view this as a social or national relationship of the cross of Christ. God's purposed brotherhood of nations will be cemented by the atoning blood of him who will be their King of kings. In the death of Jesus 'to' make of the twain one new man' is the initiation of the one body which will ultimately become the one people. It was for this that 'making peace' he reconciled 'both to God in one body by the cross,' having 'slain the opposing principle, *i. e.* the law of commandments. As with the law so with death—it enchained him, though he was guiltless of sin, hence he indicted it upon the charge of false imprisonment; and thus he was able to 'lead captivity captive, and receive gifts for men, yea, for the rebellious also.' As to the second passage you quote you will see that the Apostle is speaking of a condition of things under that law which Christ redeemed us from. As I have shown, substitutionary punishment is at variance with the principles of God's justice, hence it cannot mean that the shedding of the blood of another expiates our guilt. Nor is this idea necessary, seeing the preceding sentence says, 'almost all things were by the law *purged* with blood, and'—as a continuation of the same reasoning, not a totally diverse affirmation—'without shedding of blood there is no remission.' Remission signifies to put, send, or cast away: that which is here put away is not 'sins' (as our translators make it) but the first covenant, which having been brought into force by blood (Ex. xxiv, 7. 8,) needed the same agent to abrogate it. Remission of everything, however, was not dependent upon blood, though accompanied thereby, because the Israelites annually had their sins confessed over the head of the living scape-goat, which was afterwards 'sent away' (remitted) into the wilderness. Christ is called 'the Lamb of God who *taketh away*, (not endureth) the sin of the world.' The Hebrew names for the sacrificial offering all teach one doctrine, that confession and not substitution is the essential to forgiveness."

"I notice in the Mosaic law that most of the sacrifices are 'to make atonement.' I hardly see how this can mean reconciliation."

"It is really only by a secondary meaning that the term applies here. The Old Testament word is a very different one to the New; and properly should be 'covering.' The sacrifices, gifts, redemption monies, and other things made 'covering for sins.' If we retain the old word we must alter its theological meaning, which does not fit the Mosaic doctrine of atonements. The whole subject is too elaborate for to-night, but I will read you some items I found by a careful analysis of the Pentateuch.

Human priests made atonements for sin, sanctified and cleansed the people, &c.

Forgiveness of sins followed the priest-made atonement.

Unclean houses had atonement made for them by the remission of a living bird.

Female diseases were atoned by or upon cleansing.

The tabernacle and its furniture were also atoned by cleansing on the great day of atonement.

The living scape-goat was the atoner for the nation, and bore the sins of the people.

The Aaronic priests were sin-bearers: the way in which they 'bore iniquity' being by offerings.

The high-priest redeemed only unholy animals, and this he did by demanding a redemption price."

"These certainly seem to *make* a confusion of ideas, Alfred."

"Only in so far as they disagree with the theological ideas attached to the words, Ella."

"But how do you understand the Mosaic doctrine of atonement? How can a covering over of sins avail?"

"You remember the sanitary poem you read to me one day. One line from it will I think illustrate the whole case,

'Smells covered with earth are for ever at rest.'

Why? Because the antiseptic property of earth destroys corruption. So the Mosaic atonements were antiseptics provided to remove iniquity. I can see nothing of that notion advocated by some, of there being a covering robe, hiding sin from God's sight. The idea seems to me derogatory to an All-seeing God. The thing covered to him must be something which has ceased to be."

"So I think, cousin."

"Redemptions again were many and various under the law, but all radically signify 'buying back.' Putting aside all expiatory ideas, you will find no difficulty in understanding the reasoning of the Hebrew apostle, when he says, that 'by means of (Christ's) death for the redemption of the transgressions under the first covenant, they who are called might receive the promise of eternal inheritance.' In thus suffering under, to ensure the putting away of, that first covenant, he dedicated the new with his blood. He was the Mediator of the *better covenant*, which being founded upon better promises, required a more perfect mechanism."

"I understand much better now; but I wish you could go further into the meaning of the sacrifices, Alfred."

"I cannot now, sister, but sometime we will search the law together, for though we are not required to obey it as such, yet its essential provisions are interwoven with 'the law of Christ.' But I have one more passage of Edith's to answer and then we must part for to-night. You ask me, cousin, what that expression means. 'Ye are bought with a price.' Supposing it to have reference to the death of Christ, to whom was the price paid?"

"I always understand it to be God, or rather his justice."

"It seems that you did not share the doubt which for twelve centuries kept the divines at loggerheads; that is, whether it was paid to God or to the devil. Then you would regard his blood as the coin, so to speak, in which the price was paid."

"Yes, I suppose so."

"Could it be possible for a man to give satisfaction for another's sins?"

"Never; for it says in the psalms, 'No man can redeem his brother, nor give to God a ransom for him.'"

"Yet 'Christ suffered for us, leaving us an example that we should tread in his steps.' In the popular idea these steps led to expiation, so that either the apostle or his modern expositors make a mistake. That Peter did not err is evident, because his saying is confirmed by Paul, who aspired to a 'fellowship with Christs sufferings' and 'like death, a rather blasphemous wish if he had viewed the passion of Messiah in the popular light."

"In what sense then is Christ a Ransom? Alfred."

"By what is the sinner enslaved? Ella."

"I can not say—oh, by sin, 'He is the servant of sin.'"

"Yes, he is a bond servant *to sin*, led captive by the lusts of the flesh and thus an 'enemy to God by wicked works.' In other words, 'The fleshy mind is enmity against God.' It was needful therefore for the philanthropy of God to devise some means of redeeming men from under sin's galling yoke, and hence that exhibition of Love by the cross. By destroying the willingness to serve sin, removing the enmity, preparatory to transforming or renewing our minds by faith, Christ causes us to come and be reconciled, and thus by forsaking our former works we are brought back from all iniquity."

"But, Alfred, does it not destroy the sense of the metaphor for the ransom to be paid to the ransomed."

"But, sister dear, it is not paid to the bondsman. Being metaphorical, it *is*, as I have shown, the practice of sin which is personified as the slave-holding tyrant, and that which *causes us* to cast off its chains is faith in the God-sent Savior, which makes us hate that which exacted the shedding of his blood. We are thus 'brought back from our vain conversation with the precious blood of the Anointed.' It is this moral power which 'purges the conscience from dead works to serve the living God.' Brought forth from under sin's deep-staining power, and living lives of continual protest against it, we can understand the Apocalyptic proclamation; 'These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb,' Rev. xix. 8. Surely there is inciting agent enough in love thus manifested, to break down the barriers of sin, to cause us to cast away our cords of bondage, and come forth in Christ's 'freedom."

"I cannot exactly grasp your reasoning, cousin Alfred."

"Perhaps an illustration may make it plainer. You have often heard Reuben White speak of himself as 'a seven years' slave of the bottle.' What redeemed him from it?"

"I suppose it was the power of of his will acted upon by his awakened conscience, through the dreadful accident to his little Lizzie. Poor child, I never look on her without feeling a double hatred to the drink-traffic."

"Then if I call Lizzie's lost limb her father's ransom from the drink-tyrant you will see how such can operate. Ever since the night when in his drunken fury he maimed his darling daughter, he has loathed the sight of intoxicating drink. Thus her suffering was his redemption, by arousing his conscience to fight against his sin. And if such a price was efficacious to bring about this conversation, how much greater ought to be our hatred to the many sins which caused the death of Christ."

"I see now what you mean by a ransom. And truly the death of Jesus was a heavy price to pay."

"But the willingness with which it was paid was equal to the value of it. Yes, thanks be to God, it is no blood-red arm, no stern inflexible countenance, no unpitying eye, which looks upon us through the Mediator; but a face beaming with more than a parent's smile, and a touch which has no equal for its exquisite tenderness, which greet us when we turn our faces towards him. In fact it is Himself—that God whose attributes are best summed up in the word LOVE,—whom we see when we in contrite mood return toward holiness. In melting accents His likeness cries, 'come to me, all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls. For my yoke is easy, and my burden is light.'....'If any man thirst, let him come to me and drink.' 'I am the Bread of life: he who cometh to me shall never hunger; and he who believeth on me shall never thirst.' And he pleadeth, oh how plaintively!

'Ye will not come to me that ye may have life!' But when, haply, some are won to retrace their steps and seek the way to immortality, how gladly God welcomes them as sons, and seals them to an inheritance in the *Kingdom* of His First-born. I am not surprised that this causes you both to weep: I have seen man from whom severest pain could not extract a groan, have tearful eyes at the recital of this surpassing love. Assured that 'God sent not His Son into the world to condemn it, but that the world through him might be saved,' and having accepted His Son, we are incited to 'draw near in full assurance of faith, (because of) having our hearts sprinkled from an evil conscience, (anything more? yes,) and our bodies washed with pure water,' or having been immersed."

"I think we can understand the system of religion as revealed in the Bible now. How well every thing harmonizes in it. A promise is given of inheritance in a righteous, everlasting kingdom; any one having an opportunity to share therein, provided they prepare themselves for this royalty by faith, by immersion, and by life obedience. In addition to the advantages of the promised blessings so rich in themselves, we are induced to seek for them by the love shown in the life and death of our Lord: his resurrection being the seal or earnest of our redemption from that death to which sin consigns us."

"Yes, my dear sister,

God His way is perfect;
The word of the Lord is tried.'
'The words of the Lord are pure words:
As silver tried in a furnace of earth.'
'Therefore I esteem thy precepts as all right:
And I hate every false way.....
Thy righteousness is an everlasting righteousness.
And thy law is the truth.'
'And thy word was to me the joy and rejoicing of my heart.
Because I am called by thy name.
Oh, Lord God of Hosts.'"

"I feel much easier in mind, cousin Alfred, now that I see and feel the Love of God in the way of salvation. I was compelled to credit the Bible doctrine of life and death, of mortality experienced, and immortality attainable, after Ella and I had talked and read together. But it felt as something with which I had no affinity—as a lofty palace into which I should be ashamed to enter clad in my beggar's filthy rags, and which I must only admire afar off. In another aspect, as I told cousin Ella ere you came, it seemed to me as the landscape wanting the sunlight's gilding. Now all is warm and glowing; and the host stands at the door of his mansion and pleads with me to enter. I see before me a scene—To the left here is a slave, weary of his heavy task-work of sin with its pay in apples of Sodom, who hears the man in white raiment calling, 'Come to me all ye who are weary and heavy laden, and I will give you rest.' He asks, 'What hast thou to give me?' and the answer is 'Eternal Life in my Father's Kingdom.' 'But how am I to obtain that; I see nothing but death in prospect?' 'I will ransom thee from the power of the grave, 'But thou art so strict a master;' He pleads his great love, and says, My yoke is easy and my burden is light;' till finally, the poor wretch is persuaded. 'But thou art pure, I am filthy; my sins have separated between me and God,' is his wail now. But even as a strain of music comes back the answer, 'My Father hath loved thee, and is pitiful, and will have compassion on all who seek him. *Wash thyself*, therefore, and follow in my steps."

"My poetess cousin, you have well expressed it, But you will not continue the scene in word and in (your own) deed, thus:—'And he ran with all speed and was immersed in water, washing away the filth got in his past service, and emerged from the bath clean: and in new raiment went rejoicing on way, intent to obtain that crown of life which was ready, placed as a prize at the end of the race.' My dear girls, *it is by such ready*, heart-felt acceptance of the truth, the faith, for which he died, that 'the blood of Jesus Christ cleanseth us from all sin;' but it also requires 'the washing of regeneration (the new birth) for the putting away of sins,' ere we can say we are the children of God. 'Ye are my friends if ye do whatsoever I have commanded you.' And then your reward; 'To him who loves us, and has washed us from our sins in his own blood, and makes us to be kings and priests to God and his Father: to him be glory and dominion for ages of ages'. Yes, well may the elders sing (and we echo their song) 'Thou art worthy to take the book: for thou wast slain—and hast brought us back to God by thy blood,....and makest us kings and priests to our God, and we shall *reign on earth*."

"When may we be immersed? Alfred."

"As soon as you like: I will arrange with you to-morrow if all is well. I think your head aches no longer, Edith?"

"No, cousin, it does not. I feel inclined to sing rather than mourn now."

"Supposing we chant Micah's beautiful finale:—

Who is a God like to Thee?
Who pardoneth iniquity passing by the transgression
of the residue of his heritage?
He retaineth not his anger forever.
Because he delighteth in mercy.
He will again have compassion on us;
He will subdue our iniquities:
Yea, Thou wilt cast all our sins into the depths of the sea.
Thou wilt perform the truth to Jacob
Thy mercy to Abraham,
Which thou sworest to our fathers in the days of old.'"

(*To be Continued.*)

Original.

The Fall of The Ottoman Empire.

Many of our people seem to be looking for the fall of Turkey at the hand of Russia, and I do not know why, unless it be that the world in general, is expecting that occurrence. But we should remember that the world is generally looking for the opposite of what will actually occur. They will be saying, "peace," when "sudden destruction cometh." If I understand prophecy aright, Turkey will never fall at the hands of Russia; but when she does fall it will be at the hands of the Jews, and that after Christ comes. Of course in the interpretation of prophecy no man is infallible, and the expositor should reserve the right to change his views with progressive knowledge. Yet by an exchange of views we may help one another in understanding prophecy, and even get some light from an erroneous exposition. Now as I follow Turkey awhile, I shall report some points previously published in an article in THE RESTITUTION. Both Russia and Turkey are plainly pointed out in prophecy. Russia is the Rosh of Ezek. xxxviii. and xxxix., and I think Turkey is the Edom of prophecy. The Edomites were the descendants of Esau. We read in Gen. xxv. 30, that Esau said: "Feed me, I pray, of that same red pottage; therefore was his name called Edom." But Esau's extremity was Jacob's opportunity, and the crafty Jacob said: "Sell me this day thy birthright;" and Esau did so. We will now notice some points which identify Turkey with the house of Esau. When Isaac blessed Esau he said: "By thy sword thou shalt live, and when thou shalt have the dominion thou shalt break his (Jacob's) yoke from off thy neck." So Esau was to get Jacob's dominion; and the Turks were reckless soldiers under the fanatical teaching of Mohammed, and their career has been one of conquest, plunder and robbery. Further, the Sultan wears no crown, but when installed into office is girded with a sword, and thus invested with authority to rule over the people who "live by the sword." The Turks, also, observe an annual feast called Beiram at which a ram is offered, in memory of the one caught in a thicket, which was substituted for their father Isaac; for they believe they are his descendants, and who should know better?

Jerusalem was to be trodden down of the Gentiles, until the times of the Gentiles were fulfilled; and the Turks, or Edomites, are the present treader down. But Jacob the supplanter follows close on Esau's heel, Gen. xxv. 26, and now we find about 100,000 Jews in Palestine, waiting till God's time arrives for them to destroy and supplant the Turks. For the end was shown from the beginning, and Turkey has sold to the Jews her birthright. She got *hungry* and had to borrow from the Rothschilds, and other rich Jews; and crafty Jacob again said: "Sell me this day thy birthright," and Turkey gave a mortgage on Palestine. Now, a mortgage is a pledge, which gives the creditors a death-grip on the estate, and is seldom paid off; and in this case Turkey will never pay it off. Thus we see the fulfillment of Obad. 18, 'They that eat thy bread have laid a wound under thee,' and also Ezek. xxv. 14, "I will lay my vengeance upon Edom by the hand of my people Israel." The wound is now made, and the vengeance is coming. We also learn from Obad. 18, that "the house of Jacob shall be a fire, and the house of Joseph a flame," and they shall kindle and devour the stubble field of Esau. Turkey is now an emaciated invalid; good for nothing only burning; but the Russians will not kindle that fire, but Judah and Israel, for they are the Lord's battle axe. Let us notice a few more points in Obad., which identify Turkey as Edom. v. 2., "Behold I have made thee small among the heathen: thou art greatly despised." v. 3, "thou whose habitation is high." (but Zion) v. 16, "Ye have drunk upon my holy mountain." v 17, "the house of Jacob shall possess their (Turkey's) possessions." v. 21, "And saviors shall come up on Mt. Zion to judge the Mt. of Esau and the kingdom shall be the Lord's." Thus Mt. Zion and the Mt. of Esau are the same, for Esau got Jacob's dominion for a while. "Saviours" in the plural refers to Christ and his saints when they descend on the Mt. of Olives to execute judgment. Jude xiv.

We also learn from Amos ix. 11, 12, that when the tabernacle of David is reared up there is a remnant of Edom left, which consist of widows and orphans, Jer. xlix. 11; but there will not be any men left of the house of Esau. Obad. 18. We learn from Dan. xi. 40, 41, that when the king of the north (Russia) heads the armies of Europe, that "these escape out of his hand, Edom and Moab and the chief of the children of Ammon for the overthrow of Edom (Turkey) is reserved for" my people Israel."

When Gog plants his tabernacle in the glorious holy mountain, Dan. xi. 45, it is for the purpose of taking a spoil from the Jews, who are now gathered back there with cattle and goods, Ezek. xxxviii. 12. The Jews are worsted at first and half of the city goes into captivity. Then, as we read in Joel iii. 11, the Lord "causes his mighty ones" (the saints and angels with Christ) "to come down." The Lord fights then as when he fought in the day of battle. Zech. xiv. 3. We read in Judges vii. 22, how the Lord fought for Gideon by "turning every man's sword against his fellow." So in the last war "every man's sword shall be against his brother." Ezek. xxxviii. 21. For the Lord will make the nations drunken with the wine cup of his fury. Jer. xxv. 25. Then will "every horse be stricken with astonishment and his rider with madness." Zech. xii. 4. "Jerusalem will be a cup of trembling to all the nations gathered about her." "All faces shall gather paleness" for "it is the time of Jacob's (the Jews) trouble, but he shall be delivered out of it." Jer. xxx. 6, 7; for the Lord shall save Judah before any other people from this tribulation. Zech. xii. 7. In Isa. lxiii., Christ is represented as coming from Edom with his garments dyed in the blood of his enemies after having trod the winepress of God's wrath. And the winepress is trodden without the city of Jerusalem, in the valley of Jehoshophat, and blood came out to the horses' bridles, by the space of sixteen hundred furlongs or two miles. But the hope of the saints is that before this great trouble begins, the Lord will send his angels, like thieves, to steal them away from the trouble to meet their Lord in the air. 1 Thess. iv., to be hidden for a little moment till the indignation is past. Isa. xxvi. 20. Then will the earth—contrary to the course of nature—before her travail, the last tribulation, bring forth a manchild, the church of the first born, a nation of kings and priests, in one day. Isa. lxvi. 7-11. "Let us pray, therefore, that we"—like the Christians at the siege of Jerusalem A. D. 70—"may be accounted worthy to escape all these things that shall come to pass and stand before the Son of Man."

W. L. CROWE.

Some people are very strong on "confess your faults to one another," but they want the other party to do all the confessing.—*The Pentecost.*

Give now to the living, you cannot send gifts beyond the grave.

John the Baptist.

"Among them that are born of women there hath not arisen a greater than John the Baptist, notwithstanding, he that is the least in the kingdom of heaven is greater than he." Matt. xi. 11.

John was alive and not in the kingdom when Christ spoke. He, like Jesus and the apostles (until after the resurrection), looked for an earthly kingdom and did not comprehend fully Christ's mission. He was the Herald of a Messiah who was to "teach them all things"—and called to repentance as a preparation for that Teacher.

The Jews, rulers included, accepted John—had he understood and explained the nature of Christ's kingdom and teachings no doubt, they would have rejected him as they did Christ. Christ spoke of John as he was—'He that is (*i. e.* "will be" for the kingdom was future when Christ spoke) least in the kingdom of heaven is (will be) greater than he." That is—Those in the kingdom will be saved, glorified and immortal, whereas John though more than a prophet, was a mortal man, subject to death, liable to temptation and sin and even within the possibility (like Paul) of forfeiting his crown, and withal the Herald of a Teacher whose message he did not comprehend fully.

H. T. BAKER.

OBITUARY.

Stella, eldest daughter of Bro. and Sister H. H. Bernard, after 1 year and 18 days of untold suffering, peacefully fell asleep in Jesus, Sunday Sept. 15, age 18 years, 6 months and 15 days. All that medical skill, affectionate family and loving friends could do, could not stay the cruel, silent enemy; and day by day the fair loved one was seen to fade as the autumn flower, until death came and claimed the precious jewel. She was baptized into Christ, Nov. 1889, and has lived a devoted Christian. She was faithful to church and her presence was always seen at prayer meeting; and one of her last testimonies tells of her hope, "The Lord is my Shepherd, I shall not want." Her voice was ever heard in songs of praise to her blessed Master; but it is stilled now, no more to be heard until she joins the ransomed host, and sings the songs of the redeemed in that sweet Eden home. She leaves parents, brother and four sisters to mourn the loss of their loved one. "But sorrow not dear ones, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." After funeral services by Bro. I. S. Miller, Monday afternoon, she was peacefully and sadly laid away in the Mount Vernon cemetry to sleep until the resurrection morn.

We have laid her to rest 'mong the jewels of his,
Folded close in death's icy embrace;
We have pressed the last kiss, we have dropped the last tear,
On the dead and the beautiful face.

O, soft be her slumbers—the young and the fair,
Whose life-sands so gently have run;
Though the night-dew nor clings to her bright flowing hair,
There's a morn for our beautiful one.

Fare you well for a while, faded one of our home;
Sweetly sleep from all sorrow and pain;
Till the Prince of the angels in triumph shall come,
And restore your lost glory again.

A. J. DAVIS.

"In this world we have plaintive songs—songs tremulous with sorrow, songs dirgeful for the dead; but in the kingdom of heaven there will be no sighing of winds, no wailing of anguish, no weeping symphony. The tamest song will be hallelujah, the dullest time a triumphal march. Joy among the cherubim! Joy among the seraphim! Joy among the ransomed! Joy forever!"

It is laughable to see one hunting high and low for his spectacles when they have only been shoved over his forehead. But it is not laughable to see Christians hunting for what they call opportunities to honor God, while overlooking such opportunities which they carry with them wherever they go.—*Sunday S. Times.*

We will read the Bible until something better comes, and in so doing will be found holding forth the faithful words.

Selected.

In the Rough.

The marble was pure and white
Though only a block at best,
But the artist, with inward sight
Looked further than all the rest,
And saw in the hard, rough stone,
The loveliest statue the sun shone on.

So he set to work with care
And chiselled a form of grace,
A figure divine and fair
With a tender, beautiful face
But the blows were hard and fast
That brought from the marble that
work at last.

So I think that the Lord
Must hear God's children keen,
If the spirit yearns and sighs
For the better life unseen,
For men are only blocks at best,
Till the chiselling brings out all the rest.

[Selected by Lydia Chapin.]

The Tongue.

Let us review our past life and count our difficulties and see if they are not nearly all traceable to the misuse of the tongue. It has created wars between kingdoms, overthrown empires, exterminated nations, blasted homes, broken hearts and caused countless tears. It has taken the youthful bud from the cheeks of many an innocent bride. It has brought wives and mothers down to premature graves. It has caused innocent youth, in the home circle, to quake beneath its withering blast. It has separated the dearest friends. It caused the first murder, and has caused untold millions since "Cain *Talked* with Abel his brother....and slew him." Gen. 4; 8.

We see a beautiful couple to-day, with all of life before them, full of hope and promise, standing before the marriage altar. A few years pass by and we see them again. The tongue, the merciless tongue has wrecked all. The glow of hope which once shone upon the brow of the fair bride has flown. She is now dragging out a miserable existence, sometimes wishing she had never been born.

Husband! How does those harsh words crush the already broken and bleeding heart of that helpless wife. Wife, how those hasty, impetuous fault finding words discourage the weary husband. We see a little band of worshipers to-day banded together as with a chain of gold, but among them there is a treacherous tongue, and soon the chain is broken, and the work of God is apparently hindered thereby. We see in the pew to-day a soul we are anxious to reach, the pastor *earnestly* tries to lay before him the plain way of salvation. To-morrow the pew is empty, and on inquiry we learn that the hasty word of some member of the flock has wounded and kept him away.

"Behold, how great a matter a little fire kindleth." "The tongue is a fire, a world of iniquety; so is the tongue among our members, that it defileth the whole body."—James 3; 5, 6.

This disciple further says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion (is) vain."—James 1; 25.

"Who keepeth his mouth and his tongue, keepeth his soul from trouble.—Prov. 21; 23.

The Psalmist said: "I will take heed to my ways, that I sin not with my tongue. I will keep my mouth with a bridle while the wicked is before me."—Ps. 39; 1.

Please read and heed the following Scripture references: James 3d chapter, entire. Epp. 4; 29; 5; 4. Col. 3; 8; 4; 6. 1st Thess. 5; 11. Tit 1; 10; 2; 8; 3; 2. 1st Peter 3; 10; Jude 16; Prov. 4; 24; 10; 10-19; 14; 23; 15; 4; etc.

The man who worries over his surroundings would not cease to worry if his surroundings were changed. The change needed is in the man, not in his surroundings. The reason why some people have so little peace of mind, is because they are always giving a piece of their mind to others.—*Young Men's Era.*

Reduced rates to Chicago are offered by the Nickel Plate Road on the certificate plan, account National Paint, Oil, & Varnish Association Convention Oct. 8th to 12th. Ask agents for particulars.

Our life is a web, woven by the hand of God; the thread reaches from our birth to death.

Teaching Father.

I once experienced a great bereavement, which tested my God's providence beyond any previous trial of my life. One night I was seated with my little boy on my knee, mourning over my loss, when my eye rested on a favorite text over the mantlepiece. The eye of the child also turned in the same direction, and with all an orphan's confidence he said: "Pa, the Law of the Lord is perfect, converting the soul." As I heard the words from the dear boy, they seemed to sink into my heart with a power they had never done before. To my surprise the child asked me a question. "Papa, what does 'perfect' means?" My heart was for full to make any reply for a few moments, and before I could break the silence, my little one simplied the answer by saying, "Papa doesn't it mean that *God makes us wholesome?*" So.

Ask agent of the Nickel Plate Road about reduced rates to Michigan and Wisconsin. Tickets on sale Oct. 4, 5th.

Announcement.

The quarterly conference of the Church of God in Michigan, will convene (D. V.) at Watson, Allegan Co. Michigan, Friday evening Oct. 14, 1895, and continue over the following Sunday.

Those coming on the Indiana railroad, will stop off at Martin, teams will be waiting for trains at 12:58 from the south, 3:05 from the north Friday and Saturday.

There will be a good speaker to preach the word.

All of like precious faith are cordially invited by the brethren at Watson.

Let as many as can attend this conference, it will do you all good, and it may be the last opportunity that some of us may have, life is so uncertain.

Let us remember the words of Paul, Heb. 10; 25. "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more, as ye see the day approaching."

EMMA JACKMAN, Sec'y.

The Northwest Conference of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Oct. 18th and holding over the following Sunday Oct. 20, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prasser, Great, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

MARIE TRUSSELL, Sec.

One fare rates to Buffalo, Oct. 14th to 16th via the Nickel Plate Road account Union Veterans Legion of the United States.

OHIO EXCURSION.

On Wednesday, October 16, 1895, the Vandalia Line will run its annual excursion from Lakeville, Ind. to Linn, Forest, Upper Sandusky, Bucyrus, Crestline, Mansfield, Wooster, Orrville, Massillion, Canton, Alliance, Niles, Warren, Youngstown, Akron, Millersburg and Mt. Vernon, Ohio. Tickets good returning thirty days. Special train will leave Lakeville, Ind., on the above date at 9:30 p. m. running through via Plymouth and the Pennsylvania Line. The rate from Lakeville will be $9.00 for the round trip to any of the above points except Youngstown. Rate to Youngstown and return $8.60. For full information regarding time of trains, etc., address Mrs. M. C. Rensberger, Agent, Lakeville, Ind., or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind., Oct. 16.

Low rates are offered to points in Michigan and Wisconsin account Hunters Excursions. Ask agents of the Nickel Plate Road for detailed information.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we can not hope to see this accomplished. As we are situated at present, we cannot offer the premiums for new subscribers. We will, however, cheerfully respond to the person sending us their own renewal and a new name for one year, otherwise all money is to be sent to us post paid. For two new subscribers we will send one pound of tracts. Our poor Exiles these are able to pay for their paper will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfillment of your promise to get means to pay for paper, typographical and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bagley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued call for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate line.

Our doubts, are traitors that make us lose the good we oft might win.

Reduced rates to Cleveland are offered by the Nickel Plate Road on the certificate plan, account Carriage Builders National Association Oct. 14th to 19th.

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Christ's Return to Earth. When is it? What is it? The above is the title of a set of tracts delivered at Rock, Pa., July 29, 1894, by Geo. Decker. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Rise of Mt. Tabor, Clinton Williams. This little book of 160 pages at 25 cents per copy, postpaid is now ready and may be had from The Restitution office, or of the author, Bro. Clarence Williams, San Diego, Cal., for 25 cts. or free to those too poor to pay.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with articles on theology, criticism, exposition, and the literature, both ancient and modern, and on the various readings of the Vulgate and Septuagint, together with illustrative and explanatory footnotes, and a copious selection of references. New improved edition, on large paper. Cloth $5.00; Library binding $6.00.

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Orin Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 206 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents; or, the copy; 3 for 60 cents; 12 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect June 10, 1895.

GOING NORTH FROM PLYMOUTH.

No. 34, Ex. Sun.	12:10pm	For St. Joseph.
No. 54, ex. Sun.	10:35pm	for "
No. 58 "	7:25am	"
No 76 daily	5:10pm	"
No. 09 Sunday only	8:21am	"

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	4:25pm	For Terre Haute.
No. 33, "	12:50pm	" "
No. 55 daily	4:42pm	"
No 57 ex. Sunday	7:27pm	" Logansport
No. 59 Sunday only	9:00am	"

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held in the Church of the United Brethren, Cor. Wood and Adams Sts., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jukes, Evang'list

The church of God meet for worship and preaching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Ave., San Diego, California.

The Church of God meets at Bloom, Illinois, 2nd and 4th Sundays of each month at 11 a. m. and 7:30 p. m. Sabbath School every Sunday. Visiting brethren are welcome.

The Church of God at Rochester, Ind., holds meetings in the Church house on Madison street, on the 2nd Sunday in each month at 2 p. m. Sabbath School every Sunday. Visiting brethren are welcome.

The Church of God, Plymouth, Ind., meets in the basement Block on the corner of LaPorte and Center streets every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

The church of God at Salem, Ohio, meets every Sabbath day at 10 o'clock a. m. and every Sunday School at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The church of God at Aurora, Scotts Dakota, holds services each Sunday at 11 o'clock a. m., in Mell's Hall. Aurora is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Nebr. is ready to receive members. We have Union Sunday School every Sunday, and communion once a month so we have an regular proceedings. Jason Wilson Elder; Sarah S. Beck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 10 A. M. Church services at 11 A. M., followed by services at 7:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or to the property enclosed by introductory letter will be kindly welcomed. At present we meet in Brotherhood Room on top of the Mill; entrance one door west from Holgate Bros. and Perry Streets from Seattle.

The brethren of the Church of God at Beech Grove, Ohio, meet every Sunday at 10 a. m. for Bible service and Sabbath school. Communion at 11, when prayers and exhortations are made to our Father, because of every good and perfect gift. All visiting address brother George Kaffo, Kessler, or H. L. Iverson, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipple, Secretary.

Meeting held at Unity Church, Schuyler County, Illinois, three miles northwest of Iona Postoffice each month. 1st Sunday, sermon by Bro. W. W. Dupuis. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. L. Sheets. 4th Sunday, social meeting. Each appointment at 11 a. m.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Avenue, near Broadway.

The church of God meets every Sunday at 10:30 a. m., in K. of P. Hall, 916 Wilson ave., near 9th Ind., Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hall church in Chattanooga, Tenn. Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eschaner.

Meeting on Sunday school every First Day in Fosher school house, Calhoun co. Ia. by Elder Whitehill, Pastor.

Services held at the Church of God near Scio, Linn County, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. All those from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hanna and Sis. J. Adams, Elders. J. J. Cady, Secretary.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hanna and Sis. J. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Dannebrog every four weeks. At Dutton meeting on every Sunday. These churches have regular preachers by Brother or Sister Woodward except when they are engaging. Hesperia, McBride, Watson and Bigon have no regular preach'g. The church at Holbrook Center is presided over by Bro L. C. Chase.

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Lake	1 55	5 55	10 25	1 55	5 55	
Tolleston	2 00	6 00	10 30	2 00	6 00	
Gibson	2 10	6 10	10 40	2 10	6 10	
Hammond	2 15	6 15	10 45	2 15	6 15	
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Chesterton	7:20pm	6:05am	10:35am	
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Knox	5:13am	4:01pm	6:26pm	2:40pm
Valparaiso	6:03am	4:51pm		12:15am
Hobart	6:50am	5:37pm		1:30am
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Poetry.

PRAYER.

Prayer to the Lord, an incense is,
And while on earth Christ promised this:
"You may ask blessings in my name,
And God will hear and grant the same."

And from each sin we may be freed,
If we God's children are, indeed.
For Christ, exalted on the throne,
Will intercede for those his own.

Then, with a pure and contrite heart,
That we in heaven may have a part,
We will approach the mercy-seat
Will pardon ask, and mercy seek,

Lord may thy blessed kingdom come,
And may thy will on earth be done,
May we abound in God's rich grace,
And meet, to see our Savior's face.

E. R. BOYER.

Original.

PSALM. 101.

102 COM. VER.

1. The beggar's votive-prayer, whenever he shall feel compunction, and pour out his supplication before the Lord.

2. O Lord, hearken unto my votive-prayer, and may my cry have come unto thee.

3. Do not turn away thy face from me; in the day when I am suffering tribulation, mayest thou have inclined thine ear unto me; In the day when I shall invoke thee, mayest thou have quickly hearkened unto me,

4. Because my days have left off like smoke as it were, and my bones have been burned like kindling.

5. I have been smitten like grass as it were, and my heart hath been dried up, because I have ignored the eating of my bread.

6. With the voice of my sighing hath my skeleton cleaved to my flesh;

7. I have become like a pelican in the wilderness; I have become as it were a nightraven on a house-site.

8. I have been wakeful and have become as it were a lone sparrow on a house-top.

9. All the day long have mine enemies reproached me, and those who praise me have sworn against me;

10. Because ashes as it were have I eaten for bread and my drink was I mingling with lamentation,

11. From before the face of thy wrath and thine anger; because thou didst lift me up and cast me down.

12. My days have inclined away like a shadow as it were, and like grasses as it were have I withered away.

13. But thou, O Lord, dost abide forever, and the remembrance of thee is unto generation and generation.

14. Thou wilt arise and pity Sion, because an appointed-time is there to have pitied her because an appointed-time is coming.

15. Because thy bond-servants have been satisfied with her stones and her dust will they pity.

16. And the nations will have feared thy name, O Lord, and all the kings thy glory.

17. Because the Lord will build Sion, and will have appeared in his glory.

18. He hath looked upon the votive-prayer of his lowly ones, and hath not despised their supplication.

19. Let this be written for another generation; and a laity that is being generated will praise the Lord.

20. Because he hath bowed from out his sacred height, the Lord hath looked from out the heavens upon the earth,

21. To hear the sighing of those bound hand and foot, to loose the sons of those who have died,

22. To announce the name of the Lord in Sion, and his praise in Hierousalem.

23. When he hath gathered laities together unto the same place and kings to serve the Lord as bond-servants,

24. He hath answered him, (asking) Tell me the fewness of my days, in a way of his strength,

25. Thou art not going to lead me up in a half of my days art thou? (Answer) *Unto a* generation of generations are thy years;

26. Authority by authority hast thou founded the earth, O lord, and works of thy hands are the heavens.

27. These ("*this order of things*" meant) will perish; but thou wilt abide through, and they all will have waxed old like an outer-garment; and like a cloak wilt thou roll them up and they will be changed;

28. But thou art the same and thy years will not leave off.

29. The sons of thy bond-servants will pitch their tents down and their seed will have been made upright forever (*or restored to uprightness lit.*)

PSALM 102 (103 COM. VER.)

1. David's (psalm) Commend the Lord, O my soul, and all that is within me commend his sacred name.

2. Commend the Lord, O my soul, and ignore not all *his* praises;

3. Commend him who is favorable to all thy transgressions, who healeth all thy diseases:

4. Who redeemeth thy life from corruption, who crowneth thee with mercy and tokens of pity:

5. Who supplieth thy longing-desire with good things: Thy youth will have been renewed like an eagle.

6. The Lord is one who doeth acts of mercy and judgment unto those who are being wronged.

7. He made his ways known unto Mouses, unto the sons of Israel his purposes.

8. The Lord is one who *is* pitiful and merciful, forbearing and very merciful.

9. Not unto the end or always will he have been wrathful, nor will he be furious forever.

10. Not according to our sins hath he done unto us nor according to our transgressions hath he repaid us.

11. Because according to the heights of the heavens from the earth hath the Lord held his mercy on those who fear him.

12. As far as the east is from the west hath he removed our transgressions from us.

13. Even as a father pitieth sons hath the Lord pitied those who fear him.

14. Because he knoweth our mould: Remember that we are dust.

15. Man's days are grass as it were; like a flower of the field so it were even so will he flower out.

16. Because the breath (or spirit pneuma) in him hath passed through and he will not exist, and his place will know him no more.

17. But the mercy of the Lord is from the animate-age for those who fear him; and his righteousness for sons of sons;

18. For those who watch to guard his covenant and who have remembered his commandments to do them.

19. The Lord in the heavens hath made ready his throne, and his kingdom awayeth all things.

20. Commend the Lord, all ye his angels, ye *who do* his Word, able in strength to hear the voice of his words.

21. Commend ye the Lord all ye his forces (dunameis) his public-servitors doing his purposes:

22. Commend the Lord all his *works* in every place of his dominion: Commend the Lord, O my soul.

PSALM 103 (104 COM. VER.)

1. David's (psalm). Commend the Lord, O my soul; O Lord, my God: Thou hast been greatly magnified; With confession and apropriat—ments hast thou clothed thyself (an under-garment meant).

2. Thou who dost cloak thyself with light as with an outer-garment, stretching out the heavens like a tent-skin as it were:

3. He it is who *roofeth* over his upper-chambers with waters; who maketh clouds his chariot; who walketh on wings of the winds;

4. Who maketh winds his messengers (angels) and a flaming-fire his public-servitors:

5. Who founded the earth on its sure foundation. It will not have declined unto the animate-age of the animate-age:

6. An abyss like an outer-garment is his cloak; above the mountains will waters stand:

7. At thy rebuke will they flee, at the voice of thy thunder will they grow cowardly:

8. Mountains will go up and plains will go down to a place which thou hast founded for them;

9. A boundary hast thou set which they will not pass by, nor will they return to cover the earth.

10. Thou art he who sendeth *forth fountains in ravines; between* the mountains will waters go through;

11. They will water all the wild-beasts of the field: Wild asses will await it in their thirst;

12. Beside them the flying-things of the heavens will pitch their tents down; out of the midst of the rocks will they give a sound;

13. Thou art he who watereth mountains from out his upper-chambers; with the fruit of thy doings will the earth have been full-fed.

14. He who causeth grass to spring up for the domestic-animals and verdure for the bond-service of men, that they may produce bread [illegible]

15. And wine rejoiceth man's heart with olive-*oil* to cheer his face, and bread stayeth man's heart:

16. The trees of the plain will have been full-fed: the cedars of the Libanus which he hath planted.

17. There little birds will make their nests; The household of the heron leadeth them:

18. The high mountains for the hinds; a rock the refuge for hedgehogs.

19. He hath made a moon for seasons; the sun knoweth its sitting;

20. Thou didst dispose darkness and it became night; In it all the wild-beasts of the forest will go through;

21. Lion's whelps that roar to take prey and to seek their way of eating from God:

22. The sun hath arisen and they will have been gathered together and will have lain down to sleep in their lairs;

23. Man will go forth to his work and his employment until evening.

24. How have thy works been magnified, O Lord: in wisdom hast thou caused them all: The earth hath been filled with thy generic-creation:

25. This great and spacious sea; There are there creeping things of which there is no number, living-creatures, small with great:

26. There ships go their way through, this dragon, which thou didst mould to play with.

27. They all look expectantly unto thee, to give them their sustenance in due season:

28. When thou hast given unto them they will gather together; When thou hast opened thy hand the universe will have been filled with thy useful-goodness;

29. When thou hast turned away thy face they will have been terrified: Thou wilt take away their breath ("pneuma" spirit) one by one and they will leave off, and return into their dust.

30. Thou wilt send forth thy breath ("pneuma" spirit) and they will have been generated (our word for creation) and thou wilt renew the face of the earth.

31. Let the glory be the Lord's forever; The Lord will have rejoiced in his works;

32. He who looketh at the earth and maketh it tremble; who toucheth the mountains and they smoke,

33. I will sing unto the Lord, in my life; I will exalt the strain unto my God while I exist.

34. May my discourse have been made sweet, and I shall have rejoiced in the Lord.

35. May *obdurate-sinners* have left off from the earth, and transgressors so that they do not exist; Commend the Lord, O my soul.

COMMENT.

The first psalm entitled "The Beggar's votive-prayer" is the key to many things that were once "mysteries" even to the angels; but now ought to be in the light of the gospel and the New Covenant Scriptures clear to Christians. "The Beggar" *per se* is Jesus the Christ and every follower of Jesus being a partaker of the same character as well as attributes in kind though not in degree, is also "a beggar"—a beggar for the sanctified—spirit. as indicated in the first "beatitude;" Blessed are the beggars for the spirit: Because theirs is the kingdom of heaven." This psalm is therefore specially Messianic in its import. The psalmist is pleading *in the spirit* of Christ "which is the spirit of prophecy." The psalmist's experience is typical of the Christ's experience—this difference being also a difference of degree and not of kind. Notice the special significance of the 19th verse—"a laity that is being generated," etc. again the 24th, 25th, 26th, 27th and 28th verses, all of *which* are quoted in the 1st chapter of Hebrews and there interpreted for us as Messianic and strictly applicable. Observe the differences of translation, as they are of vital importance to any true understanding of the passage. The contrast first drawn is between the mutability of this cosmos or order of things and the immutability of the new cosmos of which the Christ becomes the founded; "These" will pass away, but "those" will abide: and "thou" the Christ will abide through" the change. The opening clause of the 4th verse of the 2nd chapter confirms the truth of this interpretation moreover, if there were any remaining doubt of it in the mind of the reader, "For not unto angels hath he subjected the inhabited (earth) that is destined to be, about which we are talking." The number 101 is also correct in its agreement with this interpretation—the conjunctive 10 x 10 equals 100 being the conjunction of conjunctions, and the one symbolizes this conjunction of conjunctions in one person, viz., the Christ.

The 102nd psalm is the praise and confession of the church or the "body" of which Christ is "the head" or of those who have "the mind of Christ," or of those who become partakers of the sonship: or the praise and confession to God the Father of all the intelligent beings and "forces" and "works of his" "in every place of his dominion" as redeemed and inspired to do it through the Christ whose mouth-piece the psalmist here is, is, speaking the spirit of prophecy; the echoing praise of the new creation unified in the One Christ, this One being an integral part of every new integer just as the numeral one is in every succeeding digit of 9.

The 103rd psalm is David's inspired expression of what "the sonship" or the full participation in the divine nature means in its creative and regenerative import. Being a 3rd following "the conjunction of conjunctions" it is a first harmonic in the symphony of "the new creation." It gives us some idea of the power in action, of the great changes necessary to the rearrangement of material-things in order to bring out the new tune of God's glory in redemption. It is the 1st major-chord struck on the new instrument which is being tuned to the new key of blessedness; or rather it is the same old instrument restored to its pristine purpose of accompanying the songs of the sons of the morning-tuned now—no discords of sin any longer—and resonant with the glory of God: the refrain being, "Commend the Lord, O my soul."

CHAS. GARDNER.

A Sharp Distinction.

Such a distinction already exists between the *true* faith and hope of the *gospel*, and *the delusion* of the apostacy, and no less a marked distinction should exist between those who *profess* these several faiths.

There is something wrong if the world can see no difference between one who professes a faith founded primarily on *platonic* philosophy.

The faith of the Scriptures diverts that those who profess it should be living epistles, known and read of *all men*. An epistle is a letter designed to convey information to whosoever the letter is addressed. Professors of the Bible faith are to act in the capacity of living letters for *all men* to read. Now as we go about among our fellows, what do they read in me and you, dear reader?

There are two things which should stand out in bold relief. First: That our whole existence should be enthused by the presence of the Blessed Hope, and as a result, our lives become pure, even as he is pure.

Does it fire the heart *now*, as it did the worthies of old? Can we point with certainty to-day to a people and say these are willing to be willing to be destitute, tormented, afflicted, clothed in the skins of animals, have no certain abiding place, but lodge in the dens and caverns of the mountains, and suffer persecution at every turn? Faithful ones of old did this. It was not difficult to read those epistles. They were read in their day, and since then, have been read by untold millions as recorded on the pages of Holy Writ. Oh how many suffered under cruel Nero. Their enemies testimony appears on the historic page that they suffered and died heroically on account of their faith; that they did not regard worldly professions, but trusted one another; and did not even hold their lives dear unto themselves, because they say that Master of theirs who was crucified had told them that they should one day enjoy *immortal life*.

The thought of one day enjoying immortal life as held out in the hope of the gospel, is soul inspiring. The hope leads to noble deeds and sacrifices, if it once take hold on the *heart*. A mere head theology will do no one any good.

As we near the culmination of the ages I have an intense longing to see a sharp distinction drawn between those who profess *this* faith, and those who profess pagan philosophy inspired by Serpentine theology.

There must be a distinction between the two, we cannot consistently exchange fraternal greetings with them, without loosing ground. There is no particle of affinity existing between the Blessed Hope, and the Serpentine theology revived by Plato, and universally held by so-called evangelical churches located on the "broad-way" which leads to destruction.

No hope holds out such an incentive to holy living, like the Blessed Hope. The promises are glorious and are of such a nature that when properly understood captures the heart, and inevitably leads to a life of purity. Paul had a lively appreciation of its value. when he said: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward."

And when it does once firmly lay hold on the affections, it is there to stay. Paul says: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to seperate us from the love of God, which is in Christ Jesus our Lord." It can't be done.

None of these ever fraternize with churches built upon the Serpentine theology. And they would also disdain to disgrace their faith by an unholy life. This life is not simply a moral existence, apart from the inspiring energy, the blessed hope, but it is born of it. Says Young:

"Talk they of morals?
The grand morality, thou bleeding Lamb,
Is love to thee."

Yes, "is love to thee." The natural tendency of the Blessed Hope, which purifies the heart, is to give a grander incentive, to live right, and a broader, higher, and loftier conception of what "love to thee means. A false hope can never do this. True, a person who believes in delusive promises, may for a time rejoice in them, but sad disappointment awaits all such. We should fell sorry for them, and endeavor to show them something that will *never* disappoint.

The promises and covenants sworn to by the great Jehovah, will *never* disappoint. They are as immutable and sure as the existence of him who swore by himself, because there was no higher authority by which he could swear that he would bring to fruition everything that the covenants of promise

A realizing sense of *this*, is so comforting, even *now* it makes believers cheerful, happy, sunny and joyous. There is a real, calm, deep and settled gladness of heart in it.

This can never come, unless we are first rooted and grounded in the faith, and be not moved away from the hope of the gospel.

This hope allied with a life in harmony with it, extracts the sting from the conscience, and is the only remedy for the sting of death. The bereaved believer draws comfort from the "life and immortality brought to light through the gospel."

The delusions of the Serpentine religion so universally believed in, can give no such hope, Oh, why trust its delusions?

Embrace the Blessed Hope, and then you may be given "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

Then we may have a "merry heart," and Solomon says, this "doeth good like a medicine." All such may "eat their meet with gladness and singleness of heart, praising God, and having favor with all the people."

These things are so joyous and blessed, let us ever be faithful, and draw a sharp distinction between the true and the false. Let our aim in life be,

"To walk as children of the day,
To mark the precepts' holy light,
To wage the warfare, watch and pray,
Show who are pleasing in his sight."

W. H. WILSON.

Oh, think of it! You are Christ's ambassador, appointed to deliver the message of God to souls who must know the eternal truth or perish. You whose knowledge is necessarily so limited; you who are so full of imperfections, so liable to mistake with even your best intentions you stand between God and your fellowmen, and your words must stand the test of God's judgment! None but God can make you sufficient for these things. Study and pray without ceasing that you may be able to declare "all the counsel of God," as the Lord will help you, nothing more and nothing less.—*Evangelical Messenger.*

The Restitution.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with [illegible] of kings, and the universal [illegible] with him in the possession of the sentence of the redeeming of the [illegible] by real resurrection of the dead; the [illegible] of thanksgiving, and the final [illegible] of the wicked; eternal life only through Christ and many other kindred truths. Also a clear bill of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential to final salvation.

"Dont."

Dont think more highly of self than you ought to think.

Dont envy one another.

Dont speak evil one of another.

Dont think of self with a capital I. But whatever you do, let all be done for Gods glory

Dont condemn every brother that does not agree with you on points of Scripture. You have doubtless changed your mind, and may do so again. Dont advertise your brother to the church and the world if he differs with you, if he is wrong in his position you might win him back to the right way, if you would use a little love balm instead of a good stick.

Don't preach peace and stir up strife.

Dont leave the ranks of Jesus to join in the pleasures of satin, not even a moment.

Dont wear a smile to church and a frown at home.

Dont always be finding fault, remember the Israelites were overthrown in the wilderness. For fault finding.

Dont forget the prayer-meetings. The Scriptures says, "meet often one with another and pray one for another." If we do this the blessing will be ours.

L. C.

LOVE.

Love from a Bible standpoint is not so outstretched that it takes in the vilest wretch without conditions. If God had the kind of love some of the leading divines claim Adam and total him he could get into the kingdom through the 12th gate. As there was a gate appropriated for every man according to his works, but God had better reasoning than this, he required obedience. 1 John ii. 5. "But whoso keepeth his Word, in him verily is the love of God made perfect. God so loved the world that he sent his own Son to die that we through him might have eternal life." Do we get eternal life simply because Christ died? No. Christ came in the form of flesh to show that sin could be overcome in the flesh therefore, he had to die, but he was our pattern. We only get eternal life through or by obedience. To love God is to love his Word or do his Word. If we do everything for the truth's sake, no respect of persons, we know we are approved of him. We love Christ for his noble character, he will love us for the same. If we leave self out and do everything in the name of Christ we may rest assured we are exercising the perfect love of God. Your Sister.

MRS. CORA HARLAN.

The saintly Samuel Rutherford found that "Christ's sweet presence casteth out the bitterness of sorrow and suffering." "I have but small experience of suffering for him; but let my Judge and Witness in heaven lay my soul in the balance of justice if I find not a young heaven, a little paradise of glorious comforts and soul-delighting kisses of Christ here beneath the moon, in suffering for him and his truth; and that the glory, joy and peace, and fire of love, which I thought had been kept until supper time, when we get leisure to feast our fill upon Christ, I have felt in glorious beginnings in my bonds for this princely Lord Jesus."

"No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. Never load yourselves so. If you find yourselves so loaded, at least remember this: It is your own doing, not God's. He begs you to leave the future to him, and mind only the present."

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. FOLLIS, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 9, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"MARTIN LUTHER foresaw the approaching rationalism and pseudo—spiritualism, doubtless, when he remarked, "Christ did not say of his spirit, but of his WORDS THEY are spirit and life."

BROTHER Fred Austin of Dutton, Mich., has accepted a call from the Church at Rensselaer, Ind., and will begin his year's work some time during the present month. Our prayer is that he may be successful in his new field, and that the Church at Rensselaer may be benefitted and encouraged by his being with them.

"ALL down through the ages the friends of God have been few and contemptible. Nowhere in all the Scriptures can we find a majority on the side of truth." If Lot had been influenced by numbers he would have perished in the flames, and Noah before him would have been drowned. Abraham and his family stood firm against a world of idolaters. Moses despised the wealth and splendor of the kingdom of Egypt out of "respect unto the recompense of reward; which reward is for the contemptible few that find it."

A Miss MCCULLS of New York City fell from a hammock and was taken up unconscious and paralized from head to foot—her neck was broken and splintered at the fifth vertebrae; but no operation was performed—the shattered vertebrae which pressed upon the spinal column was removed in bits—consciousness returned after the neck was bandaged, as also did the power of motion and sense of feeling. Dr. W. O. Plympton performed the operation in the presence of Drs. Dana and Kelly. Of what use is an immortal soul if it becomes unconscious when one's

THE following lines have just come to us from over the ocean, and we want our readers to take them as a reminder of what they are; it may help them to keep down the ambitious flesh:

"For what is man? As nothing worth,
Whose destiny is earth to earth,
As from a bucket falls the drop
Unnoticed, or as boughs we lop,
As fat of lambs before the fire,
As thistles trampled in the mire,
As dust from off the balance blown,
His place no more for ever known,
As ashes trodden under foot,
As trees twice dead in branch and root,
However wise, however great,
But vanity his best estate:
Outside the covenant God has made
He's like a flower that blooms to fade."

Cory says an ambitious man is apt to overdo the thing in whatever he undertakes. Once in awhile you see a man or woman who is down where they can be of service to God, but the majority are at work on the tower of Babel. More ambition than ability keeps half of the servants waiting for something to turn up grand enough for them to take hold of. Had they the simplicity which is in Christ they would go to work at the thousand things at their feet they are able to do. Ambition like steam is good, but it must have the drivewheel of ability, to be of real service. Escaping steam makes a terrific noise; and so does unrestrained ambition.

A DESPATCH from Wichita, Kansas, Sept. 16th said Squire Huzen of Jamesburg, that county, rode around among the parishioners of the Baptist Church, wildly exclaiming, "Our preacher has sold out to the flesh and the devil;" and it went on to say that the Rev. Mr. Wilkins, the pastor mentioned, has been holding a hot revival meeting lately, and among other conversions were five members of the baseball nine. Yesterday was the day set for the general baptizing of the converts, but the baseball team had to play the Colwich nine at the very hour the baptizing was taking place. When the Squire heard the baptizing had been postponed for a baseball game he became furious, and rode into town shouting as above at the top of his voice; and nothing but the discharge of the Rev. Wilkins will satisfy him.

A Ministerial Suicide.

The Rev. James Woodyard, pastor of the Baptist Church at Rochester, near Elyria, Ohio committed suicide on Saturday evening the 14th of September, by taking a big dose of aconite. He attended the young people's meeting in the evening, and after that drove to New London and procured the poison, went home and wrote three letters, in one he gave his mother's address and gave instructions about the funeral, etc., and in the letter addressed to his mother gave as the cause of his act, that he had received a call up higher. It was filled with endearing terms, and he was anxious she should not feel that he could have done more good by staying on the earth. The solution of the mystery is believed to be in a letter he was seen reading on the street and in the shelter sheds belonging to the church.

The 27 year old pastor was a baptized pagan. If he had *believed* the *first principles* of the oracles of God he professed to teach, instead of heathen philosophy there are several things he would have known; and among these, he would have known that he would go *down* lower instead of *up higher*; and another, that no murderer hath eternal life abiding in him, so that if he went "*up higher*" there would soon be a funeral up there. Just imagine such an one feeding a flock! Think a spiritual guide so cowardly that he could not face a trial? This is evidence enough that he was without God, or else he would have sought his help. Yes; think of it; a man who makes God a liar by disbelieving him, pretends that that disbelieved God had called him to the heaven that not even the Friend of God had ascended to. Think of this man as one of the world-converting agents, and then you will not wonder they put the millennium a long way off. Yes; this was a baptized pagan. He was a *true* disciple of Plato, and of Socrates in one respect, but a disgrace to them in another—Socrates only took the deadly cup when he was obliged to. Think of him committing murder, and "*enduring*" the foretaste of such a man as that being wanted in the throne of God, to *do good*—expects to do more good up there than he did down here. Wonder if he calculated to get up a "*hot recital*" there? Poor, naked and blind wretch,—the example he set his flock may be summed up in five words:—"Go thou and do likewise." Think God, traffic in souls will soon be stopped. Amen.

The Narrow Way of Life; Random Thoughts.

Enter not into the path of the wicked; go not in the way of evil doers; avoid the very appearance of evil. A course of sin being once entered upon, it has a hardening effect which makes it very difficult to break off; yes hardening sets in because of the *deceitfulness of sin*. Oh, how deceitful sin is. It represents covetousness as laying up a little for the children, and pride as dignity, and revenge as a becoming spirit for a man, if he wants to be a man at all; and it twines in religion as prudence, and conformity to the world as winning others; that is the way sin hardens. It becomes every one who has named the name of Christ not to be ignorant of Satan's devices,—indeed there is no need of ignorance,—God, in his Word tears off his disguises, and shows us that his aim is only to ensnare, and enslave, and rob, and degrade, and wound, and destroy. Oh, brethren and sisters, heed the injunction of Eph. iv. 27, "Neither give place to the devil;" he transforms himself into an angel of light, but all his desires are bad. The more you give way, the more advantage he has over you. It is a hundred times more easy to *keep* him out, than to get him out *after he is in*—so much harder is expulsion than exclusion. He must not be treated with but rejected. O, guard against beginnings—they increase unto *more* ungodliness. Evil communications corrupt good manners.

Never in the struggles of the faithful, was the injunction of the Spirit in Eph. vi. 10, 11 more timely, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on

THE WHOLE ARMOR OF GOD,

that ye may be able to stand against the wiles of the devil." The lust of the eye and the pride of life blind people to these wiles. But the bird need not be afraid of *the fowler if he keeps away* from the snare and the gun. The angler does not wade into the water and seize the fish with his hand. He does not even see his prey; but he reaches it, and secures it by a baited hook at the end of his line and rod; yet he catches the fish, and would do the same if his instrument were a mile long.

Especially are the young liable to be caught by the *wiles* of the devil. They do not become prodigals all *at once*. When a person walks out in the morning nicely cleaned up, he is careful where he steps, and the first soil he contracts is offensive to him, the second affects him less, and the third and fourth less still, for he thinks it doesn't matter now, and so dashes on heedlessly; so, too, the first compliance with temptation

SMITES HIS CONSCIENCE

hard, but this by degrees is overcome by repetition. One sin naturally leads to another, and often renders another necessary either by way of finish, or in order to concealment. David to hide his adultery, committed murder; and then falsely and wickedly ascribed this to God's providence by saying the sword smite to all alike!" He knew he was lying when he said that, and yet he said it because this was not the first nor second sin of the series.

The Word says the devil will flee from those who resist him. God cannot be mistaken; nor is he capable of deceiving us; and therefore it will be time enough to discredit this statement after it has been thoroughly tested and found to fail. Hope grows out of faith, and is the mainspring of action; and so, when the apostle bids us to resist sin steadfastly in the faith, we see faith is the only solid ground on which we can successfully contend. There can be no fighting on a quagmire. Faith clothes us with the whole armor of God, and,

CONQUERS US WITH GOD,

through the Christ, the captain of our salvation without whom we can do nothing, but through whose strengthening of us we can do all things.

Abounding iniquity is having more or less effect upon all—sin is decked out in such rich colors and in such endless devices that the flesh is pleased with; and hence the *tone* of resistance must show that we are in earnest. A heartless, undecided refusal, invites renewed application, because it leaves the impression that there *is* a latent longing for the forbidden thing. Oh, let us be out and out for God and Christ, so that our colors may be seen and recognized, show to all that we have been with Jesus and learned of him. It is a great piece of folly to think that simple assent to the truth of God will avail anything when the reckoning time comes. A righteous character must be developed in obedience to the truth, or else it were better that we never knew it. If these lines meet the eye of any who only have a name to live,—we entreat them to revive the things that remain before the Master appears for those who are his, and shuts the door.

Forever.

A little girl, whom, we knew, came in her night clothes very early to her mother one morning, saying:—

Which is worse, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she could not tell which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded that it is worse to lie than to steal. If you steal a thing, you can take it back, 'less you've eaten it; and if you've eaten it, you can pay for it. But"—and there was a look of awe in the little face—"a lie is forever."—*Sel.*

A pure heart at the end of life, and a lowly mission well accomplished, are better than to have a stained soul and a wrecked destiny.

The feet of Truth are slow, but they never slip.

OUR CHILDREN.

[Selected by Lydia Chaplin.]

Childhood, Home and Mother.

Oh! how often the old home-steal
Comes before my vision clear,
As I ponder o'er it memories
Till my heart rises with a tear.
When I think of childhood pleasures
When in innocence I came
To my mother's knee and whispered,
"allowed he thy name."
Matt. xi. 9-19.

Oh! that mother's hand I remember,
As it laid up a my head,
When at evening I so I'm kneeling
Just before I went to bed.
As she taught me to say simply
"Now I lay me down to sleep."
Ah! that prayer I'll never forget it,
"Pray the Lord my soul to keep."
Prov. xvii. 6.

But the time i coming, mother,
When we'll meet each other again.
For the prayer which that child did offer
For thy child, were not in vain.
For our Savior said in plainly,
What we ask in his dear name
Will receive a hearty welcome,
In the palace of the King.
1 Jn. xvi. 23.

And the loved ones, some are sleeping
In the quiet graveyard there,
And we soon shall all together
Meet our Savior in the air.
For he'll surely come and wake them
From the silence of the grave,
Change us all into his likeness.
'Tis the promise that he gave.
1 Thess. iv. 15-17.

Oh! that resurrection morning
When the "dead in Christ shall rise,"
When the trump of God shall wake them
With their bodies glorified
We will then shout, hallelujah!
to the Lamb that once was slain.
And we then will reign with Jesus.
Hallelujah! once again.
1 Cor. xv. 51-54; Rev. xx. 5, 6; 1 Cor. xv. 22-28.

What about thee, poor lost sinner.
In the resurrection morn.
When the wicked dead shall gather.
And behold the "great white throne."
For thy resurrection, sinner.
Is a thousand years to come.
Will thou not now turn to Jesus.
Ere that awful day shall dawn.
Acts xxiv. 15; Rev. xx. 5.

The reader is earnestly requested to read thoughtfully the Scripture references.

The Story of Israel Beyond the Sea.—No. 35.

THE SANCTIFICATION OF ISRAEL

We are studying the six. Chap. of Exodus; Moses, has been up the mount, and has come down with a grand and precious message, to the people of Israel. It is a great thing, to be brought near to God, to be chosen of him to do his work, to be set on high above all nations of the earth, to have him for a Teacher and Law-giver, and to have the constant guardianship of his eye; be ever kept in safety by his strong hands.

And that promise made at Sinai, will be kept to eternity. It *seems* to be conditional, it is conditional, the terms are, "*If ye will obey my voice* indeed, and *keep my covenant, then* shall ye be," etc. but we learn elsewhere, that God will never give his people up, that the promise, made to Abraham, to bless all other nations through them, applies to them as a nation. "The two families *which the Lord hath chosen, hath he cast them off?* * * * that they should no more be a nation before them?" "Thus saith the the Lord, if my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth. Then, will I cast away the seed of Jacob, and David my servant. So that I will not take any of his seed to be rulers *over the seed of Abraham, Isaac and Jacob, for I will cause their captivity to return and have mercy upon them.*" Jer. 33: 20-26, 31:37 "I will put my law in their inward parts and write it in their hearts and will be their God and they shall be my people, * * * I will forgive their iniquity and I will remember their sin no more." Jer. 31: 33, 34, 35.—Jer. 31: 10, 11, 12. God has loved them with an everlasting love, and the time is to come when Jesus is to "reign over the house of Jacob forever." When their city is to be built, no more to be thrown down, where none are to make them afraid, and they are to sorrow no more at all." The people promised that they would do all that the Lord had said, but we shall find them disobedient a great many times as we go on.

It will take hundreds and hundreds of years to school them, so they will be fit for the eternal inheritance of Canaan, and of the earth under the rulership of Jesus and of the saved ones. They will forsake the Lord, and be very wicked. He will punish them and cast them off, and they will be captured by their enemies, and carried into far lands. But God will never forget them, and will find a way to teach them of himself and to bring them back to their own beautiful Canaan again.

The time will come when they will obey him, and will keep his covenant. The condition will be fulfilled and they will be to him a peculiar treasurer above all nations of the earth.

You wonder how Moses could climb such a steep mountain? Have travelers ever climbed it? Mr. Randall did. The path is very steep. You have to go in a diagonal direction. Up a little way, there is a sweet spring of water, where you can rest. Then the path winds along the bed of a narrow ravine and you must pick your way over great bowlders, and toil up stone-stair ways. The Catholics have built chapels on the mountain sides, and have made gateways in the ravines.

There is an acre or two of ground beyond these chapels. It is a kind of dell, and is planted with fruit and cypress trees and vegetables. Up farther is another building and a small cave. In this cave it is thought Elijah once lodged. 1 Kings six. 9.

It takes two hours and a half to climb to the summit, 7,054 feet above the sea. Thirty or forty paces will measure the narrow space across it.

The whole mountain is formed of granite, red at the base and gray at the top.

You passed a cleft in the rock, not very far below: you will think of that cleft when we come to a lesson farther on.

We have a harder task before us now, we must go down to where the mountain divides, and climb up to one of the higher summits of Horeb.

There are frightful precipices, and the sharp rocks will cut into your hands. In some places you will be obliged to cling up on your hands and knees. But you will see a sublime sight when you have reached the top. The green valley of El Raha, the low range of the Sena and Furcia hill, and the broad, wady Es Sheik will all be in view. You will understand how the Israelites were placed, when the Lord came down in the thick cloud in their sight upon Mt. Sinai and will feel as you have never felt before, how great is the glory and majesty of God.

The Lord appeared to Moses in a thick cloud, so that the people might hear His voice and yet he himself be hidden from their sight for no one might look upon his face and live. John the Revelator, when he saw the glorified Jesus, fell to the ground like a dead man, Rev. 1, 17.

There must be the audible voice and the visible tokens of the presence of the Lord, that the people may believe Moses forever. Will they? They surely will for they still cling to the dear books that he wrote on that wilderness journey and are delighted as each new discovery is made, proving them to *be* true.

Do you understand the word "sanctify?" Read the 11th chap. of Leviticus. You will see that the children of Israel were not to touch the carcass of any unclean, beast, bird, fish or reptile, if they did, they too were counted unclean. They must wash their clothes and must not until evening touch any clean thing.

To "sanctify" is to set apart, "to make clean," for God's service. When anything is given to God, it ought to be pure and clean outside and inside, pure hearts, pure clothes, pure bodies must his people bring to him.

You think it strange that dead animals could defile his people so they could not approach him, yet you feel dirty if obliged to touch a dead carcass. There is a sense of foulness and of poison when you come near a decaying reptile or beast. The germs of death, are lurking in them. They are types of all unclean and unholy things. If we kill such things ourselves, we do not think them fit for food. If eaten, they would defile us, their flesh would not make good, pure blood. God made all animals, and he knows their nature. He does not want us to be like the wild, savage beasts and birds. So he counts us defiled if we touch their dead flesh. His people must have this defilement washed away.

They must be ready the third day, for the Lord to come down in the cloud on Mt Sinai.

You remember how abruptly the mountain rises, and how you can stand at its base and put your hands against its sides? That is the reason that the Lord said "there must be bounds set for the people round about." He knows how curious men are, and how they delight to gaze upon strange and wonderful things. The Israelites must be kept back, they may trample one another to death in their haste to get to the mount. And they must be taught to reverence holy things, by a rigid and fearful law. This is the law.—"Take heed to yourselves that ye go not up into the mount or touch the border of it. Whosoever toucheth the mount, shall surely be put to death. There shall not one hand touch it, but he shall surely be stoned or shot through; whether it be beast or man, it shall not live; when the trumpet soundeth long, they shall come up to the mount.

There must have been some kind of fence made around it, or animals could not have been kept away. Mr. Randall, says he did find a long, low alluvial mound, at a little distance from the perpendicular cliff and running along for a great distance nearly parallel to it, as if left there to remind the visitor that a boundary was once built here by the direction of the Almighty."

"And it came to pass on the third day in the morning that there were thunders and lightnings and a thick cloud upon the mount. And the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp, *to meet with God.* And they stood at the nether part of the mount. And Mt. Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount, quaked greatly." What an awful [illegible] think to read it, that Mt. Sinai, had broken out in volcanic eruption, but it is not a volcano and there is nothing to shew them that it ever has been. There are no craters, no ashes no beds of lava. That "devouring fire upon the mount," the smoke, the cloud, was all miraculous.

Why was Moses commanded to charge the people the second time, that "they must not break through unto the Lord to gaze?" To impress them still more, with a sense of his majesty and greatness. Even the priests must not come near, but this time Aaron could ascend the mount, with Moses.

Our next lesson will be the 20th chapter. Commit the commandments to memory.

AUNTIE WINCE.

Selected.

The Fearful and Faint-Hearted.

Every leader of men has been troubled with people of this sort. Military officers have been annoyed and hindered a vast deal by such soldiers. Pastors too, have been sorely tried by members thus affected and afflicted. This was one serious difficulty with not a few of the Israelites. Read what Moses said: The officers shall speak further unto the people, and they shall say, 'What man is there that is fearful and faint-hearted! Let him go and return unto his house, lest his brethren's heart faint, as well as his heart.'" Fearful-heartedness and faint-heartedness are contagious. Let one, who is supposed to be courageous, exhibit fearfulness, and those closely associated with him, who are naturally somewhat timid, will be quite likely to soon express a good deal of fearfulness. And the fearful are quite sure to be faint-hearted. The two invariably go together. And how unreliable such ones are! If they seem courageous to-day, they may be fearful to-morrow. In fact, they may be fairly courageous one hour and very fearful the next. Such ones cannot be at all depended upon in trying emergencies. When stout, unwavering courage is most needed, then they are too fearful to be of any help. Indeed, they are a positive and damaging hindrance. The fearful Christian is a very weak Christian. His faith is regulated by signs and circumstances. That is a very weak faith. Such ones never build up strong churches. They also drag down rather than build up. And what a bad influence they have on some of their brethren and sisters!

Restlessness.

It is a noticeable fact that a spirit of restlessness seems to characterize the present age. People are hurrying "to and fro" all over the world. The steam-cars and steam-boats are daily crowded with human beings, and change and novelty seem the object of life. Those who have not the means to travel are uneasy, and are constantly changing their places of abode. Riches do not satisfy, fame does not quench the heart-longings, and power does not give peace. This, perhaps has ever been so; but now more than ever all nations are looking for some great event, and the hearts of the people are growing faint. Well may the world "be restless, like the waves of the sea," for a change is soon to take place. Vague, shadowy omens of coming woe, like dark clouds, hang over the people. Man seems to lose confidence in *man*, and business stagnates. The crust of the earth heaves with earthquakes, volcanoes and tornadoes.

All this is but the tremblings of earth over its final doom—one of the signs that foretell its dissolution. Not many years can come and go before an awful blackness will cover the earth, and a terrible despair settle upon the ungodly. The restlessness of the children of men will soon reach its climax, and the gathering storm burst in all its fury. The sad lamentation, "too late! too late!" will re-echo from pole to pole, and heaven's gates will forever close to the unrighteous.

O restless heart of man! cease thy strivings for worldly honor; reach up and grasp the golden cord of mercy, which for a little season hangs over the human race, and thus secure eternal rest.—*Review and Herald.*

Speak in Season.

There are many kind words that we mean to say sometime, but which are likely to remain for ever unsaid. There are many things we plan to do, and are never likely to do them, And some of these words may well be left undone. But there are things which we may do and do promptly. If we have faults to confess, forgiveness to ask, apologies to make, or faults to amend, the sooner we do it the better.

Life is fleeting, the days are passing away, and in a little while others will have gone beyond the reach of our praise or blame; and we too may have passed beyond all mortal scenes of honor or of shame. If we have anything to do which ought to be done let us do it quickly. We shall feel all the better when our work is done; and the time that remains to us can be better improved when certain needful things are done with and off our minds.

How many times there comes to us the news that some one whom we have known has passed beyond our reach; and sometimes we regret that things we intended to do or to say are left undone till it is too late to do them. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, device or knowledge in the grave whither thou goest."

"Why do we wait, and coldly stint our praises,
And leave our reverent homage unexpressed,
Till brave hearts lie beneath a roof of daisies,
Then heap with flowers each hallowed place of rest?

"For every year the veteran ranks are broken,
And every year new graves await our flowers,
Ah! why not give to living hearts some token
Of half the love and pride that throb through ours?

"Bring blooms to crown the dead, But in your giving.
Forget not hearts that still can strive and achel
Oh! give your richest garlands to the living,
Who suffered all in youth for honor's sake."

POETRY.

The Cost of Joy.

The cost of joy is joy; for in the sea
A brook no longer may an iller lie;
The swan lifts her ships and bears them on;
Our sweet old hillside frontalour is gone.
The cost of joy is joy; June brings the rose;
But shed in tears the violet springtime grows;
The rose of passion withers hot, red breath
Is love's first silent messenger to death.
The cost of joy is joy; suns fright the moon;
The rainbow hope dissolves in truth's high noon;
Joy's cost we pay in heart and brain,
In mortal life, the sum of earthly gain.

Martha Gilbert Dickinson.

Selected.

Conversations on Important Bible Topics. No. 12.

BY JOHN WILSON.

"Light is sown for the righteous, and gladness for the upright in heart."

LIGHT SOWN.

My Dear Mary,

I received your letter yesterday and now that I have a spare hour I sit down to write. It seems you are not satisfied with the portion of doctrines I have already presented to your consideration, but want more—the whole. In other words, you are like the child listening to the tale—"and what next?" I commend this spirit to you. You do well to wish to know all the scheme of salvation, that you may ponder its bearings; and not like some persons turn away your ear at the first mention of a new truth. Your last two letters have pleased me much from their tone of candour. I will therefore give you my reasons for being immersed, and leaving the old connection. This, however, I think I can best do by giving you a sketch of the events of that day.

You know Brookdale. It is one of those lovely spots where every line of the picture proclaims that God made the earth as the scene of man's dwelling and reward. In this place surrounded by both his *celestial and terrestrial handiwork* I, Edith, and five others met to do our Father's will. And all his works smiled on us. How vividly the scene is engraven on my mind! Through the bottom of the valley meandered the clear sparkling rivulet, whose waters here danced along over the obtruding pebbles, there raced down a gentle fall, and anon flowed silently and deeply through a secluded dell. This latter was the locale of our gathering. In the foreground across the stream was the grove with its green-capped oaks and silver-coated ash trees, the height being crowned by the dark branching fir. Over the stream drooped the willow as though wishful to share our bath. Under and behind our tent spread earth's verdant carpet, woven with the daisy, the butter-cup, and the forget-me-not; whilst the hare-bell rang insensible chimes, and the primrose joined with the sweet-scented violet to breathe a perfumed welcome. In their sylvan haunts caroled the finches, whilst the thrush responded with his mellow notes, and cuckoo gave the chorus in *brasso*; so that one united hymn of praise was sent forth by all the feathered songsters to the author of nature. Above was the silent sunlight, gilding the whole landscape with an effulgence to be surpassed only by resurrection glory. (Isaiah xxiv. 23.) Those who had the key could read in it a fitting token of "the inheritance of the saints in light." Outspread over all was the fair blue sky, in which, when a fleecy cloud passed, it told in the same language, that if the few trials were inevitable, yet they were but for a moment, holding comparison with the "exceeding profundity of glory" in no greater degree than those little vapory gatherings did to the illimitable depths of the expanse in which they seemed to float. When the gaze turned upward, it could not else than direct the thought to travel onward to him who made all things, constraining one to reflect on the Psalmist's comparison—

"When I consider the heavens, the work of thy fingers;
The moon and the stars, which thou hast ordained:
What is man, that thou art mindful of him?
And the Son of Man, that thou visitest him?"

As Alfred would say, "If the heavens are so great, how great then is man.'

In this place we seven were assembled, ready to "fulfil all righteousness." We were supported by the members of the church; beside whom were a large company who had been attracted to witness the scene. The other five about to 'die to sin,' were an aged man, a mother and her daughter, a youth, and a Jew in the prime of manhood. You would not know them, were I to mention their names. Mr. M——, the brother appointed to administer the ordinance, set forth the purport of the rite. I could like to give you all the speech but it would take to much time; I can only give you these conclusions. 'The rite of immersion is the

Form of induction into the Church, or Bride of Christ, and thus is
Marriage to Christ,
Adoption into the Family of Abraham;
giving the consequent blessings of
Resurrection,
Eternal life, and
Rule on earth with Christ;
preceded as means to attain this end by
Washing away, or remission, of sins,
Death to sin, and uprising to holiness;
and also standing as
The marking-line between the children of men and the children of God,
Our oath of allegiance,
Our signature of the Abrahamic covenant, etc., etc.

If these do not prove the saving importance of the ordinance, I must say that reason seems almost useless to man, (Mark xvi. 16, 1 Pet. iii. 21.)'

We then proceeded to the observance of the rite, and were all immersed into Christ, invoking the name of the Lord.

Oh, my dear Mary, the sensations I then felt are impossible to describe! The feeling of deep solemnity as I passed into the water-grave—the hush of thought which accompanied my symbolic burial—and the intense joy of a satisfied conscience with which I rose to newness of life—as well as the sense of great responsibility attaching to the high calling in Christ: all these you must experience before you can realize the conception of them. I could only pray for help from on high when I remembered such sayings as these—'Let your conversation be such as becometh the gospel of Christ;' 'Thou shalt *be perfect* with the Lord thy God,' 'Be ye holy, for I am holy;' 'Be sincere and without offence till the day of Christ.' Blessed be his name that I have thus far been enabled to keep my garments clean; and in the same strength I can say,

"I will meditate in thy precepts,
And have respect to thy ways:
I will delight myself in thy statutes;
I will not forget thy Word."

Shall I stop here? "No don't," I think I hear you say; "if you have any thing else to tell me, go on." And I can also imagine dear Mary, that you would think my account incomplete without my reporting our way of worship. Well, then, I will tell you what passed that morning, which will give you a pretty good idea of it.

From the river side we went to the upper room where the few believers meet. I sat down to break bread with them for the first time. I have partaken of the sacrament several times at Mr. Phelan's church, but this seemed so very different as to suggest altogether another ordinance. Mr. C—— (whom you know,) was the presiding Elder on that day, and upon our entrance he rose to give forth a hymn; after the singing of which he returned thanks for the mercies of the past week, and supplicated blessing upon the season of communion. Then a portion of Scripture (Epis. Titus) was read, after which Mr. M——, the companion Elder, gave thanks for the bread, and also the same for the wine. (We use both these unfermented, alike on account of the proper symbolism, and because we abhor the drunkard's cup at the Lord's table.) Between these he explained the intention of this Christian Passover, which, however, I cannot repeat in this letter. Praise again having been given by chanting a psalm, various brethren made prayer and supplication on account of Israel, the church, the brethren, and the rulers and the people of the land. Unless you had witnessed you cannot conceive the beauty of our primitive service, —so simple, so comprehensive. I never found half the good in the "sacraments," love-feasts," "fellowshipmeetings," "revivals," etc., which I have attended among the 'evangelicals,' as they misname themselves. After these Mr. C—— rose and gave us what you would call 'a charge.' I shall long remember it, and I pray that you may be privileged to receive a similar one. I cannot pretend to write you more than the outline of it now, which must content you. I give it as nearly as possible in his own words. Alfred wrote it out for me from his short hand notes.

"My dear Brethren. I am very happy to see you all this morning around this board. By the joys you now have I beseech you 'never to forget the assembling of yourselves together, as the manner of some is.' Resolve to let nothing you can control hinder you, for we have the more need to 'take sweet counsel together' as we see the day approaching.' My brothers, my sisters, you have this day 'put off the body of the sins of the flesh by the circumcision of Christ, being buried with him in waters of immersion, wherein ye are risen with him, through the FAITH, by the working of God, who hath raised him from the dead.' In so doing you resigned all property in yourselves, and now you are no longer your own. 'You are bought with a price;' and you have this day signed and sealed the conveyance thereof. See then 'that you walk worthy of the calling wherewith *you* are called, with all lowliness and meekness; with long-suffering, forbearing one another in love; endeavouring to keep the oneness of the spirit in the bond of peace; their being one body and one spirit, even as ye are called in one hope of your calling' and have one Lord, one faith, one immersion, one God and Father.' You have signed the bond which Messiah dedicated with his blood; if you violate it you wound your Lord afresh. But dear ones, 'I hope better things of you,' believing that you are watching for the coming of 'the day of the Lord, as a thief in the night.' 'Seeing these things are nigh,.... what manner of persons ought ye to be? In all holy conversation and godliness looking for and hastening the coming of the day of God.' And such observant walk I have confidence you will perform. Remember, beloved, you have taken upon you the name of him who was 'the express image and brightness of the glory of God,' and at his second advent will appear as the great Lord and Master. See then that you dim not the lustre of his glory, but reflect in your dispositions and lives the beauty of our Exemplar's character. Be ye moons to his solar light, radiating his effulgence forth, that men may bless you for the light you shed upon the night of darkness: and in so doing you will glorify your Father. Your election of God in Christ ranks you as his sons, entitling you to divine or morning star exaltation. And as such you must bring no discredit on the family name. (Eph. ii. 10, iii. 14, 15, These references are put in by Alfred.) Remember that we are the future aristocracy of the world, therefore let us have the true patrician pride. And to this end 'I pray that Christ may dwell in your hearts by faith, that you, being rooted and grounded in love, may be able to hold in mind,..... what is the breath, and length, and depth, and height, and to experience the love of Christ which passeth knowledge, that you may be filled with all the fullness of God.' 'As you have received Messiah, the Savior, the Lord, walk in him: rooted and built up in him, and fixed in the faith.'

There remains another incentive to a perfect life and consistent walk before God. This is the kingship. The Father in his abundant mercy has given us eternal life, through Jesus Christ our Lord, but in his wisdom, and justice, He has founded our rank in this kingdom upon our own works. The number of cities under our rule, the star-gems in our crowns, are to be regulated by the ripeness of our fruit-deeds. And thus we 'work out our own salvation;' let us all do it 'with fear and trembling,' as 'fellow-workers to the Kingdom of God.' The Christian life is a training college wherein we receive our tuition in the science of government, the book and the object being first self: if we can govern our own passions and thoughts we shall be able to govern others, (Jas. iii. 2, Prov. xvi. 32,) This day you have entered the lists as candidates for a prize: it will require strong efforts, every nerve and muscle must be brought into play to reach the standard or 'mark' according to which the prizes will be adjudged at the examination day. Like Paul, 'I press toward the standard for the prize of the high calling of God in Christ Jesus,' and I must have you to join me in the strong endeavour. How glowing the thought that we, by labors abundant, by victories over our sinful desires, by deeds of mercy and self-denial, may earn the reward (Matt. vi. 1, 3. 4,) and the encomium, 'it is well done, good and faithful servant, enter thou into the joy of thy Lord.' Therefore, my brethren, 'whatsoever ye do, do it heartily, as to the Lord, and not to men.' You who have a service to perform, do it in singleness of heart. Do that which is right, reckoning not as to profit to yourselves, and rest assured you will be no losers. If your service bring increased wealth to your employers, and they refuse to let you benefit thereby, still labor, for that wealth will eventually be yours, (1 Tim. vi. 17-19.) 'Whatsoever good thing any man doeth, the same shall he receive of the Lord.' And you who are in business, pursue the right for the same reasons, for such is your Lord's pleasure.

In your scholastic capacity, your hope demands from you self-culture; acquire every truescience and art which your means and time, well economised, will permit. The wise king advises you to seek wisdom as hidden treasures of silver, &c., and promises that if you so apply yourselves, you

'Shall understand the fear of the Lord,
And find the knowledge of God.
For the Lord giveth wisdom....
He layeth up sound wisdom for the righteous'

This is that you may be fitted for your stations, for

'Then shall you understand righteousness, and judgment, and equity:
Yea, every good path.'

This acquisition of knowledge is doubly your duty, for in addition to preparation for the future you need it in your witnessing. An ignorant Christian is an anomaly unrecognized by the Scriptures. Ye must 'be wise as serpents, and harmless as doves.' See then that you acquit yourselves well in your collegiate course, that you walk perfect before men, and acquire sound wisdom. 'Follow after *righteousness*, godliness, faith, love, patience and meekness.' In your office of light-bearers and sounders of truth, see that you 'refuse profane and old wives' fables,' 'avoiding vain babblings and oppositions of science falsely so called; but be mighty in the Scriptures, 'contending earnestly for the faith once delivered to the saints.' 'Let the word of the Anointed dwell in you richly in all wisdom.'

Because the truth is committed to your care, you can have no fellowship with the unfruitful works of darkness. In this day we have to contend with a work of the devil which was not so rampant in the Apostolic times. I mean a nation-drunkenness fostered by a legalized traffic. It becomes our duty therefore to oppose this, firstly, by your own personal abstinence from all alcoholic liquors, and also by doing what you can in co-operation with those who are waring against this giant evil. In this and all other work for God and man, let your conversation be such as becometh the gospel of Christ;' cultivating all the graces of the holy brotherhood. Allow me to give each of you a copy of, these 'precepts for a holy life' in this printed form that you may put them in your pocket-books, etc., to be truly a *vade-mecum*. 'Whatsoever things are true, whatsoever things honest, whatsoever things just, whatsoever things pure, whatsoever things lovely, whatsoever things of good report, if any virtue, and if any praise think on these things.' (2 Pet. i. 5, 7, 10, 11.)

In this list of Christian duties one principle is the agent, love. I may be wrong, but it is a fond idea of mine, that according to the love possessed will be the beauty of the glorified body. I cannot but believe that the passions are material fluids; and we know that love, by influencing the features and the body, imparts a softness, a grace, which is sought in vain in the loveless. Therefore 'love one another with a pure heart fervently.' (1 Cor. xiii.) The more love we have and show the nearer do we approach to be like him. He who loveth not knoweth not God. for God is love.' 'We know that we love the children of God. when we love God, and keep his commandments.' 'Whoso is born of God *sinneth* not.' 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' In this conviction let us all be found 'looking for that blessed hope and the glorious appearing of the great God our Savior Jesus Christ.'

'Blessed are the poor in spirit:
Because the Kingdom of the heavens is their's,
Blessed—the meek:
Because they shall inherit the earth.
Blessed—the pure in heart:
Because they shall see God.'

In the hope then of inheriting the earth, and possessing the kingdom of the heavens, let us all study the science of Christian life. Let us also watch for the coming of our Lord 'in power and great glory.' See that you all be clad with the panoply of godly warfare, 'the whole armor of light' 'your loins girt with truth,' bracing your energies to the struggle 'having on the breastplate of righteousness' to guard your affections, 'your feet being shod with the preparation of the gospel of peace; above all, taking the shield of the faith, wherewith you will be able to ward off the fiery darts of the wicked,' never omitting 'the helmet of the hope of salvation' to protect your intellects, and wield powerfully 'the sword of the spirit.' So equipped, you can advantageously fight 'the good fight of faith, and lay hold on eternal life.' 'Let us not be weary in well-doing; for in due season we shall reap (and what a glorious harvest!) if we faint not.'"

Well, really, here I have gone on leaf after leaf, and intended only giving you a sketch of the "change." You will have smiled at my brevity, I dare say, but as you will perceive I have become so interested in it as to forget all considerations of length. Well, what I have written, I have written,' so you shall have it as it is. But I must curtail the rest, and so can only tell you that after M—— had sat down, our Jewish brother spoke for a short time. He pressed upon our attention the position which Israel holds to "the Covenants of Promise," founding his remarks upon our Lord's saying, "*Salvation* is of the Jews:" and pleading for our increased endeavours to disseminate the truth amongst them. Another hymn and prayer concluded our service for that morning. I must not, however, forget to mention that each of the brethren contributes weekly, as the Lord hath blessed his store, which, after payment of expenses, is dispensed to the poor. This is the sample of our meetings.

And now dear schoolmate, that I have complied with your wishes, and you have received in previous letters, the setting forth of the faith, and the practice of the *righteousness* of God, what will you do? You have the whole plan so far as my weak powers of telling it can show you: and now I expect to hear of some decision being come to by you. I will not think that I have written in vain, though others might have done it better. I know that you may have household affections to debar you, but you know the conditions of discipleship, (Luke xiv. 26, 27.) My dear friend, avoid anything which would make you depend upon your early teachings and cause you to "reject the Word of the Lord." Remember "rebellion is as the sin of witchcraft, and stubbornness is iniquity and idolatry," This is only a caution: "I hope better things of you; and things which concern salvation." I pray for you always, dear Mary.

Believe me, ever yours in love,
EDITH.

(*Concluded.*)

People who hope are people who help.

Self-murder is decidedly on the increase in Christian countries.

Original.

Epistle of Christ.

"Ye are manifestly declared to be the Epistle of Christ, . . . Written not with ink, but with the Spirit of the living God, not on the tables of stone, but on fleshly tables of the heart." 2 Cor. iii. 3.

Paul in writing to the Corinthian brethren, used this impressive language. Showing to them what their position in the world was. That they were manifestly declared to be the epistle of Christ, and he further says that they were known and read of by all men. Then they certainly filled a very important place. Yes, a place of trust, a place of honor. The thought that impresses itself on my mind is this, and as the Corinthian brethren, were manifestly declared to be the epistle of Christ. So the follower of Christ is today declared to be his epistle, and is just as much read as it was in the apostles' times. Hence what manner of persons ought those claiming to be the disciples of the meek and humble Savior be? What does the unbeliever read as he looks on, does he see in our lives the traits of character that our Savior manifested? When called upon to suffer for his sake, do we suffer patiently, or when persecutions arise, do we also let our passions arise and retaliate? Our Savior when reviled, reviled not again, when persecuted, he threatened not. What a serious thing it is for Christians to not be considered genuine by the world, they watch our every act and word, and if we are not living and doing right we are read by them. How often the influence we might have had, has been destroyed by our daily acts and walks in life. It is not unfrequent to hear, especially some young person, say, I do not want to join church. I see more quarreling and bickering among people claiming to be the children of God than I do among the world. It is terrible, terrible, to thus bring reproach upon the cause of our Redeemer, upon his blessed name, for he has told us to follow *his* footsteps, and when we stop by the way to jangle over some trifle, and he thus looked upon, we bring reproach upon his cause. We must lay aside every weight, and the sin that doth so easily beset us, if we expect to safely enter the haven of rest. The time is short in which to make ready. May our lamps that have nearly gone out, be filled with the precious oil of love, ere it be too late; and may we throw light, blessed light around us that others out on life's stormy sea may see the light and reach the ark of safety.

A READER.

Dear Ones in Michigan and Elsewhere:

Rejoice with us. Paul has planted, Apollos watered and God has been pleased to give the blessed increase. On Sunday Sept. 20th seven young ladies put on Christ by baptism. Let those who do not favor Sunday schools take notice, that these dear ones had all been instructed in the gospel faith in that "nursery of the church," and now the church is rejoicing even with the angels in heaven that seven more names have been registered in the "Lamb's Book of Life." Pray God the good work may go on, for others are already almost persuaded to embrace Christ. On Thursday evening our son Fred came over from Rossville, and took part with us in the services. He was on his way to Michigan to fill some of our appointments, then he goes on to Watson to attend the conference, after which he goes to Renasselaer, Ind., to take charge of the church for the coming year. May God's blessings follow his work and much good be done in his name.

May God be with the dear ones assembled in conference in Watson. Bro. Wagoner expects to be present, and will need the inspiration of your presence and your prayers.

On Monday 28rd inst. the Elder was called to preach the funeral sermon of Mr. John Shaffer, an old pioneer of Marshall County. Today, Monday, he goes to Bracken to preach the funeral sermon of Bro. Frye; and so the enemy's work goes on. We can only pray come Lord Jesus and put an end to his work, and bring in everlasting *righteousness*. May we all be prepared for his coming.

M. A. WOODWARD.

Conference Report.

Dear Brothers and Sisters:

I thought that I would write and tell you about our annual conference here at St. Paul, Nebraska. It opened Friday evening Sept. 6th and continued ten days. Besides the members here there were fifty or sixty from other parts of the State, fourteen being from Blair.

The preaching brethren present were G. M. Myers of Belle Plaine, Iowa, Bro. Almus Adams, state evangelist, Bro. J. T. Prime, assistant evangelist, Bro. Herriman of Ainsworth, Bro. Watkins, and Bro. Bartlett and Bro. Crowe of this place. Many able discourses were preached, setting forth the "glad tidings" in all their purity and beauty; and we think that all who were present felt that it was good for them to be here. Five persons embraced the truth during the conference, and were baptized into the all-saving name of Christ. Then Bro. Myers stayed three evenings longer and six more were baptized. We were also very much encouraged during our meetings by the kind letters from the brothers and sisters who would have liked to have been with us, but were unable to do so. We were sorry that they could not come, for we should have enjoyed having them with us; but if we are never permitted to meet in this life, may we all strive to so live that we may meet in the kingdom of God.

During the meetings about $67.00 paid into the evangelist fund and $15.00 into the expense fund. The officers elected for the coming year were as follows: Bro. M. D. Nowell, Pres., Bro. W. L. Crowe, Vice Pres., Rena Gordon, Sec., Bro. John Mehrens, Treas., Bro. Almus Adams, Evan., and Bro. J. T. Prime, Assist. Evan. May these officers all be faithful in the discharge of their duties, doing all that they can for the cause of the Master; and when Christ comes, may we be gathered as an unbroken band into his kingdom, is my prayer. Your sister in Christ.

RENA GORDON.

OBITUARY.

near Circleville, Ind., young Sister Bertha May Finney, Sept. 25, 1895. She was born July 13, 1873, being 22 years, 2 months and 12 days old. The dear sister was immersed by the writer nearly two years ago. She heard the gospel of the kingdom and obeyed from the heart that form of doctrine delivered, and lived a consistent Christian during her short life in the faith. She died with consumption. She leaves a father, mother, two brothers and two sisters and many relatives to mourn her loss; but we can say they sorrow not as others that have no hope, for we believe she sleeps in Jesus.

J. S. HATCH.

Low Rate Excursions to the West.

Bountiful harvests are reported from all sections of the west and northwest, and an exceptionally favorable opportunity for homeseekers and those desiring a change of location is offered by the low-rate excursions which have been arranged by the North-Western Line. Tickets for this excursions, with favorable time limits, will be sold on October 22, to points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, South Dakota, Nebraska, Colorado, Wyoming, Utah and a large number of other points. For full information apply to agents of connecting lines, or address A. H. Waggoner T. P. A., 7 Jackson place, Indianapolis, Ind.

"The kind word which you might have spoken, but did not speak; the helpful act you might have done, but did not do, these are your condemnations in the sight of God. You felt some impulse to let your better nature assert itself, but smothered it down and repressed it. There was a hungry soul waiting to see your lips open, and your hands stretched. Alas! you missed your opportunity."

Would you live eternally, reader, in a realm of health, joy and peace? Put yourself by faith in Christ—in the cleft of the Rock; then "when he who is our life shall appear, ye shall appear with him in glory."

Selected.

LIFE.

How beautiful is Life! When the first streak of dawning
Touches the sunrise hills,
And all the glint and glow of early morning
The wide east fills.

How beautiful is Life! At noontide's hour
When, glowing like the sun,
Man's widening pathway lit with wondrous power,
Is mapped and run.

How beautiful is Life! When eventide
Steals softly on,
And sunset's gates are flinging open wide
Till day is done.

How beautiful is Life! When up the night
Dissolves her starry breast,
Gleaming with other world's far distant light,
And man must rest.

Mrs. Maria B. Lindsay.

The White Stone.

"To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written which no man knoweth saving he that receiveth it" (Rev. ii. 17).

In primitive times, when traveling was rendered difficult by want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well established custom, both among the Greeks and Romans, to provide their guests with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the guest mutually inscribed their names, and then interchanged them with each other.

The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they traveled again in the same direction. While it is evident that these stones were required to be privately kept and the name written on them carefully tain the privileges instead of him for whom they were intended, how natural is the allusion to this custom, in the words: "I will give him to eat of the hidden manna;" and having done so, having recognized him as my guest, my friend, "I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it, a pledge of my friendship, sacred and inviolable, known only to himself."

The Great Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand; "I am my own master!"

"Did you ever consider what a responsible post that is?" asked the friend.

"Responsibility—is it?"

"A master must lay out the work he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, else he will fail."

"Well!"

"To be master of yourself you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over a hard lot, and if you don't master them they will master you."

"That is so," said the young man.

"Now, I could undertake no such thing," said his friend; "I should fail sure if I did. Saul wanted to be his own master and failed. Herod did. Judas did. No man is fit for it. 'One is my Master, even Christ.' I work under God's direction. When he is Master, all goes right."—*Dr. Bacon.*

Change of Address.

My address is now Guthrie, Oklahoma, instead of Rossville, Ill. Correspondents will please take notice.

L. E. Conner.

Announcement.

The Northwest Conference of of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Oct. 18th and holding over the following Sunday Oct. 20, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brother Prosser, Great, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of us have in this life, so come all that can and help to make this our annual conference as interesting as possible. Years in hope of eternal life.

Mamie Truesdell, Sec.

"There is but one way to kill an enemy," says the *Christian Witness*, "and that is by putting coals of fire upon his head; that does the business for him at once. Lie in wait for him, and when you catch him in trouble, faint from hunger, or shivering with cold, spring upon him like a good Samaritan, with your hands, eyes, tongue and heart full of good gifts. Just feed him, give him drink, warm him with clothing and words of kindness, and he is done for. You have killed an enemy and made a friend at one shot."

OHIO EXCURSION.

On Wednesday, October 16, 1895, the Vandalia Line will run its annual excursion from Lakeville, Ind. to Lima, Forest, Upper Sandusky, Bucyrus, Crestline, Mansfield; Wooster, Orrville, Massillon, Canton, Alliance, Niles, Warren, Youngstown, Akron, Millersburg and Mt. Vernon, Ohio. Tickets good returning thirty days. Special train will leave Lakeville, Ind., on the above date at 9:00 p. m. running through via Plymouth and the Pennsylvania Line. The rate from Lakeville will be $6.00 for the round trip to any of the above points, except Youngstown and Akron, $6.50. For full information regarding time of trains, etc., address Mrs. M. C. Rensberger, Agent, Lakeville, Ind., or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind., Oct. 16.

Examine every part of his doctrine and you will find nothing that does not breathe peace; and as he knew that peace could not be preserved unless those objects for which the world contends with the sword were considered vile and contemptible, he ordered us to learn of him to be meek and lowly.

Hunters rates to points in Michigan and Wisconsin, are offered by agents of the Nickel Plate Road until Nov. 15th.

As long as the devil is loose, the true soldier of the Cross will have to fight.

One fare rates to Buffalo, Oct. 14th to 16th via the Nickel Plate Road account Union Veterans Legion of the United States.

The murmuring speeches of men are like arrows shot up in defiance of heaven, which always fall down again on their own heads.—*Archbishop Bramhall.*

God often works more by the life of the illiterate, seeking the things which are his, than by ability of the learned, seeking the things that are their own.—*Anslem.*

Reduced rates to Chicago are offered by the Nickel Plate Road on the certificate plan, account National Paint, Oil, & Varnish Association Convention Oct. 8th to 12th. Ask agents for particulars.

Bourbon District Fair Excursions via Pennsylvania Lines.

Oct. 8th-11th, to Bourbon, from Fort Wayne, Valparaiso, and intermediate ticket stations on Pennsylvania Lines. Low round trip rates in effect for Bourbon District Fair; return coupons valid Oct. 12th, inclusive.

Low rates are offered to points in Michigan and Wisconsin account Hunters Excursions. Ask agents of the Nickel Plate Road for detailed information.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You defay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent [illegible].

Ask agents of the Nickel Plate Road about hunters rates to Michigan and Wisconsin. Tickets on sale until Nov. 15th.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into The Restitution for the coming year. Let us have the letters *from old and young* once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

JUST TRY IT!

THE RESTITUTION

On Trial Three Months

—FOR ONLY—

Twenty-five Cents

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published $84.00

EXPENDITURE.

Previously used $46.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

S. Roxana Wince, for the year 1895, 20.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," [illegible] one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 288 pages, 4th edition. Cloth, 25 cts, a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Cheap Excursions to the West.

Bountiful harvests are reported from all sections of the west and northwest, and an exceptionally favorable opportunity for home-seekers and those desiring a change of location is offered by the series of low-rate excursions which have been arranged by the North-Western Line. Tickets for these excursions, with favorable time limits, will be sold on August 29, Sept. 10 and 24 to points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, South Dakota, Nebraska, Colorado, Wyoming, Utah and a large number of other points. For full information apply to agents of connecting lines, or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.

Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate Line.

Shadows have no claws, but they have frightened many people to death.

Reduced rates to Cleveland are offered by the Nickel Plate Road on the certificate plan, account Carriage Builders National Association Oct. 14th to 19th.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pencils, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 80,000 Baptists, in 1860. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 8 cts., or assorted packages 9, 20 cts.

FOUR PAGE TRACTS.

9 10c; 26 for 25c; 50 for 35c; 100 for 65c. State of Man in Death.

Life and Death. A concise statement and contrast of the two uses of these terms, Scriptural, Theological and Bible use.

Can you Believe; a series of questions on the basic points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c, 50 for $1.00.

The Doctrine of Espelism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Jos. Lacier. Can be had at this office at 10c., each, 3 for 25c. or 10 for $1.

The Heir of All Things. Carrie Williams. This little book of 120 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 756 pages, price $1.50

Jesus Christ—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vaticano Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $1.00; Library binding $3.00.

Cruden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 12 cts.

Catechism of the Bible. For the use of our childre at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 5 for 60 cents; 12 for $1.00; 50 for $3.50. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 143 pages, written by William Glen Moncrieff, one of the Unrighteous." Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silus Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chiamville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore Tempe Arizona
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. C. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 88, Ex. Sun. ... 12:45pm For St. Joseph.
No. 66 " ... 7:15am "
No. 84, ex. Sun. ... 10:00pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 5, Ex. Sun. ... 8:28am For Terre Haute.
No. 15, " ... 12:50pm " "
No 97 ex. Sunday 7:07pm " Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. Hall, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 284, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 496 Wood and A ve., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Johns, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Rumsey Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 601 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame Church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and fare only 5 cents from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Koesler, or H. L. Lohman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Miss Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Remsen Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 935 Wilton ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

[illegible] and earn sin Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Pemberton school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Sarah E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Flint every four weeks. At Davidtown every four weeks. At Dalton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when there are evangelists. Hesperia, Wellston and Byron have no regular preaching. The church at Reeds Center is presided over by Bro L. U. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Wanted—Several Hundred New Subscribers for The Restitution for 1896.

Pittsburgh, Ft. Wayne & Chicago R'y

Pennsylvania Lines

Schedule of Passenger Trains—Central Time.

Westward.	9	15	29	3	7
	Ex	Ex	AM	Ex	Ex
Pittsb'gh lv.	7 20	10			
Allianee ar.	9 10				
" lv.	9 20				
Canton	10 25				
Mac. Junc.	12 38				
Wooster	1 13				
Mansfield	2 13				
Crestline	2 51				
Bucyrus	3 12	05	6 50		
Galion	3 30	1 55	7 20		
Van Wert	4 50	3 25	8 45		
Ft Wayne lv.	5 50	4 30	9 45		
Arcola	4 58	4 55			
Columbia City					
Larwill					
Pierceton					
Leesburg					
Syracuse					
Wawasee	5 41	5 42			
Silver Lake					
Milford Junc.					
Bremen					
Plymouth	6 06	6 20			
Bourbon					
Hamlet					
Berlin					
Hanna					
Wanatah	6 18	6 35			
Valparaiso	7 21	6 50			
Wheeler					
Hobart					
Liverpool					
Clarke					
Chicago ar.	9 00	8 05			
	PM	AM	PM	PM	PM

Eastward.	20	8	4	50	38	6
	AM	PM	PM	AM	PM	AM
Chicago lv.	12 30	1 00	3 30	11 15	5 00	12 01
Clarke	1 31		4 37	12 15		
Liverpool	1 45		4 51	12 30		
Hobart	1 55		5 01	12 40		
Wheeler	2 01		5 07	12 46		
Valparaiso	2 15	4 02	5 20	1 00		4 10
Wanatah	2 37		5 42	1 22		
Hanna	2 43					
Berlin	2 49					
Hamlet	2 59					
Grovertown	3 07					
Plymouth	3 36	5 40	6 20	1 55		4 50
Bremen	3 51		6 35	2 10		
Tunnel	4 00		6 44	2 19		
Bourbon	4 05		6 49	2 24		
Elkhart	4 20		7 05	2 40		
Wolcott	4 35		7 20	2 55		
Elkhart	4 45		7 30	3 05		
Millersburg	4 55		7 40	3 15		
Goshen	5 05		7 50	3 25		
Syracuse	5 15		8 00	3 35		
Leesburg	5 25		8 10	3 45		
Larwill	5 35		8 20	3 55		
Columbia City	5 43		8 28	4 03		
Arcola	5 48		8 33	4 08		
Ft Wayne ar.	6 00	6 45	8 45	4 20	6 30	5 20
" lv.	6 10	6 55	8 55	4 30	6 40	5 30
Van Wert	7 25	8 10	10 10	5 45	7 55	6 45
Lima	8 05	8 50	10 50	6 25	8 35	7 25
Bucyrus	9 40	10 25	12 25	7 60	10 10	9 00
Crestline	10 18	11 03	1 03	8 38	10 48	9 38
Mansfield	10 58	11 43	1 43	9 18	11 28	10 18
Canton	12 03	12 48	2 48	10 23	12 33	11 23
Alliance ar.	12 30	1 15	3 15	10 50	1 00	11 50
Pittsb'gh ar.	2 15	3 00	5 00	12 35	2 45	1 35
	AM	PM	PM	AM	PM	AM

TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:20pm	Local Ft
Mo'ylland				7:50am
Hanford	10:22pm	9:07am		8:50am
Hobart	10:35pm	9:20am		10:00am
Valpar'so	11:10pm	10:05am		11:00am
S Wan'ah		10:21am		11:16am
Knox	12:42am	11:00am	4:06pm	1:40pm
Argos	12:53am	11:14am	4:20pm	2:05pm
Ft Wayne	2:30am	1:00pm	6:00pm	4:25pm
Cleveland	9:35am	6:00pm	11:20pm	
Buffalo	4:55pm		5:20am	

TRAINS GOING WEST

Buffalo	12:30pm		8:35am	Local Ft
Cleveland	7:20pm	6:30am	10:45am	
Ft Wayne	1:10pm	4:10pm	4:10pm	7:00am
Argos	4:20pm	6:32pm	6:35pm	9:20am
Knox	4:43pm	6:49pm	6:50pm	9:40am
S Wan'ah		7:05pm		11:40am
Valpar'so	6:20pm	8:33pm		12:05pm
Hobart	6:30pm	8:43pm		1:50pm
Hanford	6:45pm	8:57pm		2:05pm
Ft Valand				4:40pm
Chicago	7:25pm	7:07pm	9:00am	

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S Wan'ah		10:21am	
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Ft Wayne	2:30am	1:00pm	6:00pm
Cleveland	9:35am	6:00pm	11:20pm
Buffalo	4:55pm		5:20am

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Buffalo	12:30pm	8:35am	
Cleveland	7:20pm	6:30am	10:45am
Ft Wayne	1:10pm	4:10pm	4:10pm
Argos	4:20pm	6:32pm	6:35pm
Knox	4:43pm	6:49pm	6:50pm
S Wan'ah		7:05pm	
Valpar'so	6:20pm	8:33pm	
Hobart	6:30pm	8:43pm	
Hanford	6:45pm	8:57pm	
Ft Valand			
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The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher
—FOR THE—
Christian Publishing Association

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Poetry.

The Promised Land.

TUNE "BEYOND THE SEA."

My blessed Redeemer,
My Lord and my King!
Sweet songs and rich praises
Of thee will I sing.
Upon the Mt. Zion,
Thy dear feet shall stand;
Then oh, may we gather
In that dear promised land!

CHORUS.

In that dear promised land,
In that dear promised land:
Then oh, may we gather,
In that dear promised land!

There is nothing on earth
Half so precious as thee;
Then, whom we have followed,
Whose Word made us free,
Upon the Mt. Zion,
Thy dear feet shall stand;
Then oh, may we enter
That fair promised land!

We long have expected,
And waited for thee;
Soon, soon in thy presence,
Dear Lord, may we be,
Upon the Mt. Zion
With harps in our hands,
We'll sing thee, "A new song,"
In that fair promised land!

My days they are weary
Of watching for thee:
Yet, there is joy in my pathway,
'Tis the way of the free.
Upon the Mt. Zion,
The redeemed of the Lamb,
The pure and the loved,
Triumphant shall stand.

Thy word precious promise
Lord, with thee to be,
And hear thy sweet accents,
"Peace be unto thee."
Upon the Mt. Zion,
Thy dear feet shall stand,
Then, sweetly we'll enter
The dear promised land.

E. S. BOWEN.

Original.

Sympathy, the Royal Law of Love.

Should you ask me to define Christian sympathy, I would reply, it is *love in action*. Should a brother or sister be in need of food or clothing, and we should go to them and offer *words* of sympathy, and give them *not* what they need, that is *not* sympathy but a hollow mockery. True Christian sympathy *always acts*. Jesus illustrated this by the man who fell among thieves. The Samaritan found him wounded and helpless, and his sympathy led him to dress his wounds and take him to a hotel and ordered him to be cared for and pays his expenses. Suppose the Samaritan had simply said, I am sorry for you and hope your wounds will soon be healed, and then leave him among the bushes where the robbers threw him, would you call that sympathy?

Let me carry the illustration nearer home. Suppose you hear some one say, I am sorry for our Evangelist, he is a dear good brother, he loves the truth, he is earnest and zealous in presenting it to others, but he has to endure many hardships on account of lack of support. I know his mind is harrassed because his family at home are not comfortable. It is a sorry reflection on the Christian sympathy of any person, church or conference, who would for a single day allow such an Evangelist to thus suffer for temporal necessities. At the best he has enough to contend with, and at all times needs both your material and moral sympathy.

Read the cruel persecution of Christians under Nero, and we will see to a marked degree what practical sympathy Christians had toward each other. We can have no better evidence than the testimony of their persecutors, who said it was marvelous what sympathy they had toward each other, and that they were expedition about rendering aid, and often traveling long distances to do so. They said that Master of theirs taught them that they were brethren, and should love each other. "Whether one member suffered, all the members suffered with it; or one member was honored, all the members rejoiced with it."

The great Apostle Paul said: "Bear ye one another's burdens and so fulfill the law of Christ." Are we bearing another's burden, by simply giving a word of sympathy, and then let the brother shoulder his own burden, even it breaks his back? There is something more than a passing word required in bearing or sharing a burden with another.

"Rejoice with them that do rejoice, and weep with them that weep." We are to be in heart-touch with each other, if we are not, our "rejoicing" and weeping will be simply hypocrisy. A mere passive feeling of compassion is of no more worth than the fair blossom on a tree which disappoints expectation, and never turns to fruit. Give us no such tears as fall upon the pages of a novel, or are shed over some romantic drama in the theater. Let *sympathy* and *action* go hand in hand."

We may share a burden with a brother who is weak, and is apt to yield to temptation. Share your strength with him, restore him, say, up brother, try again.

In many cases kindly sympathetic words and attentions may be what is needed, these will often take the keen edge off many sorrows. There *is so much in feeling* that our heart is in sympathetic touch with some other loving heart.

Says, Mr. Bell: "Love is the life of all religion, the parent of all godliness, the secret of all fruitfulness, and the only meetness for that age where God, who is love, will be all in all. *Love is more* to be coveted than eloquence lofty as angels' speech; than knowledge that penetrates the deepest mysteries. Oh, in your daily life, look around, and see what burdens you can bear, what pillows you can smoothe, what tears you can wipe away, what weak hearts you can bind up, into what wounds you can pour oil of consolation. Launch boldly into the ocean of love." "Rejoice with them that do rejoice, and weep with them that weep."

W. H. WILSON.

"Be Ye Separate."

We learn by reading the Scriptures of Divine Truth, that when God has had any special work for man to do, before he began that work he must be cleansed, and consecrated to that service. Even so now, every one that wants to be adopted into the family of God must be cleansed, and consecrated to the service of God. Hence we read in the first epistle of John i. 7, that the blood of Jesus Christ, (God's own Son) cleanseth us from all sin. John iv. 10, herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John ii. 2, and not for ours only but, also for the sins of the whole world. Rom. iii. 24, 25, says, being justified freed by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood. To declare his righteousness, for the remission of sins that are passed. *Ver. 26th* to declare at this time his righteousness, that he might be just—and the justice of him which believeth in Jesus. Heb. xi. 6. He that cometh to God must believe that he is a rewarder of them that diligently seek him. We have here learned that it is the blood of Jesus that cleanses us from sins that are passed. Now, we want to know when that cleansing blood is applied. Rom. vi. 3, says, know ye not that so many of us as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life .....Knowing this, that our old man is crucified with him, that the body of sin might be destroyed that henceforth we should not serve sin. Ver. 17, 18, But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you (at the time you obeyed from the heart that form of doctrine delivered you). You are then made free from sin, and become the servants of righteousness. Therefore, if any man be in Christ he is a *new* creature. What a beautiful thought in this, that though our sins be as scarlet, they shall be made white as snow, in the purifying blood of Jesus, and we come up out of the watery grave a new creature, and begin a new life. This is what sets us apart as servants of God; separates us from the world, and the command is "Be ye separate." It is useless to try to follow the world, and the Savior for he has told us, that no man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Dear pilgrims on the journey to the kingdom of God, how many of you are trying to serve Jesus, only Jesus? How many have cut loose from every worldly tie, and are working and striving with no other motive in view than sending forth the joyful news of Jesus and his kingdom? It is true that if you are thus separate from the world, you will be evil-spoken of by the world, and right here is the test that many fail to stand. The evil tempter is ever ready, yes always ready to turn those away from the narrow and narrow way that have *started*, and as one writer has truly said, he seldom comes to the child of God with some dreadful appearing sin, but with little things that are nevertheless sins. He may come to one with the plea that your vote is needed to help elect a certain very good man, can't you help? Well, you think that is only a trifle, and so cast your vote. Soon he will come again, Mr. G. we are engaged in getting up a lodge, or perhaps a G. A. R. post over here at the village, as you was a soldier and stand well among your neighbors, we would like to have you join in with us, and so of course to be popular with the world you join hands with them, and before you are aware of it you are heart and hand *serving* the mammon of unrighteousness, little by little you have drifted away until your condition is alarming. Dear reader, if you are one of these that are not serving Jesus and him alone, (Listen what he says,) "Come out from the world and be ye separate." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Then again, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it to turn from the holy commandment delivered unto them." Dear reader, the night is far spent, the glorious morn of eternity will soon dawn. The golden bells of *promise* are ringing sweetly. They echo and re-echo the glad refrain of coming joy and gladness. If you have wandered out on the wilds away from the Father's house, return, oh return. If you are called upon to suffer for Christ's sake, rejoice that ye may be partakers of his sufferings. For Christ also suffered for us leaving us an example that we should follow his steps. Humble yourselves, therefore, under the right hand of God, that he may exalt you in due time. Remembering that his servants ye are, to whom you obey.

Submitted in love.
L. C.

PSALM. 104.

105 COM. VER.

1. Alleluia. Confess ye unto the Lord and invoke his name; Declare his works among the nations.

2. Sing unto him and exalt the strain *unto him*; May ye have discoursed all his wonders.

3. Speak praise in his sacred name: May the heart of those who seek the Lord have rejoiced.

4. May ye have sought the Lord and may ye have become controled; May ye have sought his face always;

5. May ye have remembered his wonders which he hath done, his prodigies and the verdicts of his mouth.

6. Hubraam's seed are his bond-servants, sons of Jakob his elect ones.

7. He is the Lord our God; In all the earth his verdicts.

8. He hath remembered his covenant forever, a Word which he hath enjoined for a thousand generations;

9. Which he covenanted with Habraam and his oath to Isaak,

10. And he confirmed it to Jakob for a decree and to Israel for an eternal (or age-everlasting) covenant,

11. Saying, To thee will I give the land of Chanaan, a definite portion of our inheritance;

12. When they were few in number fewest and sojourners in it.

13. And went through from nation to nation and kingdom to another people.

14. He did not allow a man to wrong them and he reproved kings for their sakes;

15. Touch not my anointed ones (Christs) and do not do wickedly to my prophets.

16. And he called a famine upon the land; all the stay of bread he broke.

17. He sent before them a man; Joseph was sold for a bond-servant.

18. They humbled his feet with fetters; his soul passed through iron;

19. Until his Word came; until the oracular-Word of the Lord had purified him with fire,

20. A king sent and loosed him, a ruler of laities even let him go:

21. He established him lord of his house and ruler of all his creation;

22. As himself to chasten his rulers and to make wise his elders.

23. And Israel went into Aiguptos and Jakob sojourned in a land of Cham.

24. And he greatly increased his laity; and he gave him control over his enemies;

25. And he changed their heart to hate his laity, to do deceitfully with his bond-servants.

26. He sent out Mouses his bond-servant, Aaron whom he had chosen;

27. He placed in them the words of his signs and prodigies in a land of Cham;

28. He sent out darkness and it became dark and they embittered his words,

29. He changed their waters into blood, and slew their fish;

30. Their land produced (caused to creep forth) frogs in the inner-chambers of their kings.

31. He spake and a dog-flea pest and sand-fleas came in all their boundaries;

32. He made their rain hail; (He made) fire to flame in their land.

33. And it smote their vineyards and their fig-orchards, and shattered every tree in their boundary;

34. He spake and dying and creeping locust came, of which *there was no number*;

35. And devoured all the herbage in their land, and devoured the fruit of their land;

36. And he smote every first-born from out their land, a first-fruits of all their painful toil;

37. And he led them out with silver and gold, and there was not a weak one in their tribes:

38. Aiguptos was rejoiced with their departure, because fear of them had fallen upon them.

39. He spread a cloud for their shelter, and fire to light them by night.

40. They asked and a flight of land-sail (or reed-birds, not quail) came; and he filled them with bread of heaven:

41. He rent asunder a rock and waters flowed; Rivers went their way in places without water.

42. Because he remembered his sacred Word unto Habraam his bond-servant:

43. And he led out his laity in gladness and his elect ones with *rejoicing*.

44. And he gave to them countries of nations, and they inherited the results of the painful-toil of nations;

45. That they might watch to guard his statutes (enactments that justify) and might seek out his law.

PSALM 105 (106 COM. VER.)

1. Alleluia. Confess ye unto the Lord, because he is useful-good, because his mercy is forever.

2. Who will tell of the Lord's acts of able rule; who will make all his praises to be heard.

3. Blessed-happy are they who watch to guard a judicial-way and who do righteousness in every period.

4. Remember us, O Lord, in thy satisfaction with thy laity; visit (take an oversight of) us with thy instrumental salvation.

5. useful-goodness of thy elect-ones and be made to rejoice with the rejoicing of thy nation, that we may be praised in the midst of thine inheritance.

6. We have been sinning with our fathers, we have transgressed, we have done wrong:

7. Our fathers in Aiguptos did not understand thy wonders, and did not remember the plenitude of thy mercy, and they embittered while going up in the Red Sea.

8. And he saved them for his name's sake, that he might make known *his ability to rule*;

9. And he rebuked the Red Sea and it dried up; and he guided them in abyssmal waters as *in a* desert.

10. And he saved them out of the hand of those who hated them, and he redeemed them out of the hand of an enemy.

11. Water covered those who were afflicting them; not one of them was left.

12. And they put faith in his words and sung his praise.

13. They quickly ignored his works; they did not abide his counsel.

14. And they inordinately desired in the wilderness and made a trial of God in a place without water.

15. And he gave them their request, and sent satiety to their soul.

16. And they provoked Mouses to wrath in the camp and Aaron the Lord's saint.

17. The earth opened and swallowed Dathan and covered the synagogue of Abeiron.

18. And fire flamed out on their synagogue and a flame burned up obdurate sinners.

19. And they made a yearling-bullock (a moschos) in Choreb and worshipped the graven thing.

20. And they exchanged their *glory* with a likeness of a yearling bullock that eateth grass.

21. They ignored the God who was saving them, who had done great things in Aiguptos,

22. Wonders in a land of Cham, and fearful things at a Red Sea.

23. And he said he would have destroyed them if Mouses his elect one had not stood before him in the act of breaking them in pieces, to turn him away from the wrath of his anger, that he might not utterly destroy them.

24. And they despised a very desirable land and did not put faith in his word.

25. And they murmured in their tents; they did not hearken to the voice of the Lord.

26. And he raised his hand to cast them down in the wilderness,

27. And *to cast down their seed* among the nations, and to scatter them in the countries.

28. And they were *perfected* in the Baal fire-worship, and ate sacrifices for the dead.

29. And they provoked him with their devices, and the plague-smiting on them was multiplied.

30. And Phineas stood and made an expiation (or fit showed himself favorable) and the crushing blow was allayed.

31. And it was accounted to him for righteousness unto generation during the Animate-age.

32. And they provoked him to wrath at the water of gain saying (or talking against) and Mouses experienced evil for their sakes,

33. Because they embittered his spirit, and he gave a decision with his *lips* (instead of with his enlightened reason as he ought)

34. They did not utterly destroy the nations which the Lord told them (to do),

35. And they mingled with the nations and learned their works;

36. And served their graven images as bond-servants, and they became a stumbling block to them:

37. And they sacrificed their sons and their daughters to the demons. And they poured out innocent blood, the blood of their sons and their daughters, which they sacrificed to the graven-*images* of Chanaan; and the land was polluted with the blood of murder;

38. And defiled with their works; and they committed harlotry in their devices.

40. And the Lord became wrathful with anger at his laity and he abominated his inheritance;

41. And he gave them up into the hands of enemies, and those who hated them, lorded it over them:

42. And their enemies afflicted them, and they were humbled beneath their hands.

43. Many a time did he deliver them and they embittered *him* with their counsel, and they were humbled with their transgressions.

44. And the Lord saw while they were being afflicted, when he had harkened to their supplication,

45. And he remembered his covenant and he regretted according to the plenitude of his mercy, and gave them unto feelings of pity in the sight of all those who took them captive.

47. Mayest thou have saved us O Lord our God, and mayest thou have gathered us together from out the nations, that we may have confessed unto thy sacred name, that we may boast in thy praise.

48. The Lord of Israel be eulogized, (*blessed com* translation) *from* the animate-age and *during* the animate-age, and all the laity will say, may it have come to pass; may it have come *to pass* (Amen; Amen(*com* translation)

COMMENT.

The 104th psalm is according to its heading an alleluia of *confession* and praise on the part of God's laity with an exhortation to all the nations to do likewise in view of his many wonders and judgments rendered in the past.

It being a 4th there a special emphasis placed upon judgments rendered and being a 10 x 10 it is a consummation of consummations also in their regard. Observe the exhortation of the 5th verse to *remember* "the wonders and prodigies wrought" and the verdict of his mouth, as executed on Egypt.

Also the emphasis placed upon God's verdicts *in* all the earth, in the 7th verse.

In contrast with this display of *judgment* in what issued of his covenant of mercy in the 8th verse, and how this covenant is regarded by the Lord in the warning of the 15th verse.

Observe what is said of Joseph the representative of the Christ in the 21st verse especially the last clause "and ruler of all his (Pharoah's) *creation*" even as God has made the Christ the ruler of all *his creation*: and the definition of this rulership under God as taught in the 22nd verse.

Then in the 26th and 27th verses what is said of Mouses and Aaron as forerunners of the Christ in the mediatorial offices of *leader* and *chief-priest*, and how his word in them *qualified* them to speak and do as no man could speak and do just as it did the Christ of whom they were antetypes; and how the object of all this is summed up in the 44th and 45th verses.

The 105th psalm is also in Alleluia, but in the minor-key of humility as well as confession. God's *utility* as a Lord and why he is *good* emphasized.

The blessed-happiness resulting from a persistent seeking after righteousness and the judicial way of doing things brought out in the 3rd verse.

The significance of the minor strain well illustrated in the 5th verse, the *deferred* hope though a sure hope of being ultimately "praised in the midst of thine inheritance," and that too though "we have been sinning with our done wrong." Observe the gospel ring out in the 8th verse—appropriately too to its number "and he saved them for his *name's sake* etc."

From the 8th on to the end of the psalm all the familiar types and *analogies* reviewed and brought out in the way of judgment and mercy.

Again observe the antetypical mediatorship of Mouses in the 28rd verse and the resultant failures to keep it with all the forbearance and mercy attending these failures and the final remembrance of the covenant with Habraam which antedates the covenant of law and is the harbinger of the new and greater covenant of mercy with Christ as the mediator of it, and the closing prayer of the 47th and 48th verses which proves to be a prophecy of its coming fulfillment and under the provisions of which we as Christians now are awaiting another fulfillment, the realization of which hope will be the grand climax of God's glory and humanity's good.

CHAS. GARDNER.

Mr. Spurgeon says: "If I were asked what in a Christian minister is the most essential quality for securing success in winning souls to Christ, I should reply, 'Earnestness.' If I were asked a second or a third time I should not vary the answer. Personal observation drives me to the conclusion that, as a rule, real success is proportionate to the preacher's earnestness. Both great men and little women succeed if they are thoroughly alive unto God, and fail if they are not. I delight in McCheyne's remark, 'It is not so much great talents that God blesses, as great likeness to Christ.'"

"Glory to God in the highest, on earth peace and good will toward men." How different that is from *some* who profess to preach the gospel and at the same time go forward with the Bible in their pockets to slay their fellowmen! How different! O, how different this is from my feelings at this time.—*Jesse Moon.*

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, OCTOBER 16, 1895. NO. 39.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the possession of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ are among other kindred truths. Also steadfastness of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JOLLIF, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 16, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS' MEETING.

Notice is hereby given that the Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Chapel Hall, Plymouth, Ind., at 1:30 p. m. Saturday, Nov. 16, 1895, for the purpose of choosing a Board of Directors for the year, and the transaction of such other business as may come before the Association.

ROBERT RALSTON, Pres.
A. R. USELTON, Secy.

IT is written that a crown of glory will be given to the righteous when *Christ shall* appear. 1 Peter v. 4.

IT lightens a duty to resolve to perform it cheerfully. Faith is the root of all good work. A root that produces nothing is dead.

"BELIEVE not every spirit, but try the spirits whether they be of God, for many false prophets (or teachers) have gone out into the world." John.

IT is written that immortality is a prize to be sought for. Rom. ii. 7. Popular teachers say that man already *is* immortal, and that he has only to seek for eternal *happiness*.

"EVERY word of God is pure." Prov. xxx. 5. "Search the Scriptures." John v. 39. "If any man speak let him speak as the oracles of God." 1 Peter iv. 11. "In doctrine showing uncorruptness." Titus ii. 7.

THE *Libre Parole*, of Paris, publishes a report of an interview with M. Turpin, the inventor of the explosive *melinite*, in which he is represented as asserting that the porte has asked him to apply his new *discovery in fortifying*, the get to work," M. Turpin says, "the straits will be impassable to the united fleets of the world. But French experts totally discredit M. Turpin's alleged engines of destruction.

FROM the *Idenette* we learn at a settlement known as Bene Israelites located near Cochin, the Jews assert that shortly after the destruction of the second temple at Jerusalem, they emigrated to this country near the city of Colungalaon, which is known by the Portuguese as Cromponore, situated about fourteen miles from Cochin. They were cordially received by the aboriginal chiefs and Indian kings—acquired great prominence and were accorded many privileges and concessions. They have now three copper plates with the ancient inscriptions detailing the conditions of the privileges accorded them. On account of the persecution of the Jesuits they emigrated to the neighborhood of Cochin. The number in that vicinity at the present time is about 1800 and comprises white, black and brown Jews. In 1809, Dr. Buchanan discovered among them an unfinished pentateuch in Hebrew besides a 150-year old translation in Hebrew of the New Testament.

EX-CONGRESSMAN George Tillman, of South Carolina, in expressing his views, says, "Our people are desperate. We are approaching a war between the rich and the poor, and I look for lots of trouble coming between now and 1900. The millionaires have oppressed the masses until the latter are like a squeezed lemon. They are unable to educate their children, to travel and improve their minds, or to read books, papers and magazines. They merely make a living, a scant one at that. They have grown desperate. The millionaires buy up half the masses and arm their hands with which to intimidate the other half, and thus keep them all in subjection. The time is coming when these people will rise in conflict. I look for it during the next presidential election or the one after that. All the writers on our government unite in declaring that if this government ever goes to pieces, it will be at the period of a presidential election in a conflict over the spoils of office and the administration of taxation. So firmly do I believe that this revolution is coming that I am already preparing for it. I have three sons, and toward that end I am giving them a military education so that when the threat cutting time comes they will not be high privates in the ranks."

A FEW days ago Mr. Chas. Campbell, 478 Jackson street, Chicago, was walking on the lake front with a spaniel dog when suddenly there was a splash in the water followed by a wild shriek of alarm, and then a little boy's hat was seen bobbing about in the waves. The dog saw what had happened, and without stopping to thing whether or not his life was insured plunged in and swam out near where the hat was floating. Presently the boy came up spluttering and half drowned. The dog seized him by his coat and held the child's head above the water, the boy meantime struggling violently, but Jack held on till help from the pier came and took the little fellow. And yet it is claimed that matter cannot think!! A stone and a stick are matter, and sure enough they cannot think. But matter organized as a dog can think, theology to the contrary notwithstanding. While visiting in a rural district recently we watched a dog as he herded Colonel's part of whose duty it was to keep little pigs out of the lawn. Time after time we saw him drive a bunch of little pigs up to a whole in the fence, and wait for one after another to get through, and invariably stopped at *the last one*, when it entered the whole, and there were none to be scattered by it. "Colonel" *understands* English pretty well, although he cannot *speak* it. Now what becomes of the doctrines that matter cannot think, that only immaterial and immortal souls can think? Have thinking dogs immortal souls?

AN earnest brother writes: "I am deeply impressed with the thought that the angelic reapers are about to go forth to gather in mind is centered night and day for the household at large, whom I fear are not alive to the fact. You know as well as I that none will be gathered except those whose *daily life* has been made conformable to the requirements of the ancient faith of the Gospel. They must have white robes, unspotted from the world. I feel so anxious for the dear household, so many of whom do not seem to fully appreciate this. Oh dear brother throw the whole ardor of your being into a mighty endeavor to show them the danger they are in and the risk they run. Cry aloud and spare not. "Behold the Bridegroom cometh," and it is only the Bride that hath made herself ready that he will receive. Oh what wailing and anguish there will be among the rest." It is gratifying to find those in these days of delusion who with zeal for God's glory the safety of those who have the name of Christ, and realize that headwork is useless without heart-work will avail nothing at that day. We can only say to our brother's injunction that as far as in us lies we intend to spend what of time and strength may be vouchsafed to us in the direction indicated, trusting the good God and Father to add his blessing.

FELLOW laborers, our work is not done when we have gained the submission of men to the Gospel of Christ. We are more and more convinced that we should give more attention to the Spirit which *prompts* submission, and which should in the future characterize and rule the believer. Numbers are not more important than the *quality* of the material. Numbers without depth of heart, or true love for the *things* of the *Spirit are of* little value. They will not abide temptation nor persecution. This is the class of believers that cause many divisions. The true spirit of Christ being wanting will always choose the easiest side because it gratifies the flesh. He who obeys because he loves will serve where duty leads him. It is with the heart man *believes unto righteousness*. Mechanical believers do not bear the fruits of the Spirit. This is eternal life to know the only true God and Jesus Christ whom he has sent. But knowing God means more than knowing *about* God. The chief priests and Pharisees knew *about* God, but this was of no advantage to them; nay, it condemned them. There is a knowledge of God that surpasses that of the head—it is realization. We know God and Christ when we have drunk of this spirit—when we have buried our old selves and risen up to do the commands of our Lord. When the old man has not been buried things may go smoothly when all is pleasant, but look out when unpleasantnesses have to be dealt with. That is the time flesh asserts itself. Labor is lost except the Lord build the house. Intellectual assent will not fit a person for the temple God is erecting for his dwelling. Let us be careful how we build. Wood, hay and stubble will not stand fire. If our work is burnt up we receive no reward for it.

Lively Stones.

Believer, did you ever think of it? It is those who have but little vanity who fall a prey to prevalent diseases. Those in a vigorous state of physical health seldom succumb to the various epidemics that sweep over cities and villages. The outflow of living health prevents contamination. Here is a lesson for you and all who have named the name of Christ. He who feeds regularly and bountifully upon the bread of life, and constantly breathes a spiritual atmosphere, will be a stalwart Christian, and will never be tainted by the pollution and sin that he comes in contact with.

Uncorruptness of Doctrine.

Among the instructions given by Paul to Titus, his son after the common faith, are those: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Nothing that Titus could *say* would have an influence for good if his conduct were not in harmony with it. He must himself be a pattern of good works to *Christians* in doctrine, as a "pattern of serious deportment. Years of close observation have proven to us that corruption of Bible doctrine first manifests itself by asserting things which cannot be stated in Bible language. If Paul, so richly endowed with spiritual gifts did not presume to express the things revealed to him by the spirit of God, in words of his own, or "words which man's wisdom teacheth, but which the Holy Spirit teacheth," ought we not to *demand* of all who assume to have *new light*, or points of truth in advance of the brotherhood generally, that they speak the same in the Spirit's Words? If they cannot do this we hold it to be conclusive evidence that the new light so-called has been evolved from thier own brain or from that of some other mortal. The persistence with which such ideas are urged upon the attention of others, even to the exclusion of vital truth, savors of the policy of a vender of a proprietary medicine. It is time our brethren should "hold up" all such by demanding of them a statement of their views in words which the Holy Spirit teacheth. We are persuaded that this would unseat all the hobby riders.

If men have to reason out and infer a doctrine, and then teach it as the truth of God, they sin grievously against God, against their fellows and against themselves. It is preposterous in the extreme to imagine that they can supplement God's statements with reason and inference and then exact our faith in them. The best and ablest of men reason from false premises sometimes, and therefore their conclusions at such times cannot be true. We find men everywhere so *absorbed* in matters of this kind that they have no time for weightier matters; and as if they had been selected by God—raised up for the purpose of disseminating some after-thought of God Almighty. It is a delusion! God's Word needs no supplementing. The Scriptures of the Old and New Testament are as able to make *us* wise unto salvation now as *were* the Scriptures Timothy was conversant with in apostolic times. When Jesus said, "Occupy till I come," he had laid out the work with which they were to be occupied, and speculation and inference formed no part of it. He said, "I am the light of the world: he that *followeth* me shall not walk in darkness, but shall have the light *of life*." John viii. 12.

From these words of the Master we learn exactly what we must do in order that we may have the light of life,—we must FOLLOW him. If we get *ahead* of him we walk in darkness, because then any light that may have been received from him becomes darkness. If we go *beyond* him we are no better off than if we had never reached him. If we make articles of faith out of our own researches we are certainly not *following* him. We follow ourselves, we lead and direct ourselves. To prove that this is all wrong is found in scores of divided and disbanded congregations. This self-exalting, self-over-bearing lawless contention, and is fatally throughout. We can conceive of no more heinous sin than that of dividing the Body of Christ to gratify personal ambition. It is far easier to keep out manufactories of faith, than to get rid of them if once they get in. The devil tallies in with what is opposed to the spirit of truth. We hope our reader will try the effect of the suggestion to demand the statement of any questionable teaching in the Words of the Spirit.

It cannot be denied that we are living in perilous times. Iniquity abounds, and the love of many is waxing cold. Snares are everywhere set for the feet of those who do not live in harmony with their environment. They must be on the watch. They must be fortified with the Word of God and with prayer. They must warm their hearts in the heavens of the light of the good time coming. Live to God's praise now and then in a little while God will be all in all in them.

Words of Comfort.

Rolla Button, the oldest son of our Brother and Sister Lucien and Emma Button died at La Cross, Wisconsin, on September 28th, aged nearly 20 years of rapid consumption.

Rolla was living with his parents at Austin, Ill., and not feeling well, his uncle Charles Button invited him to visit him at La Cross, Wisconsin, thinking the change might benefit him. For a time he did seem to be benefitted, but the fell destroyer had fastened itself upon him, and it became apparent that he could not last long, and so his Uncle Charles telegraphed for his parents to come, but he passed away a few days after their arrival.

Lucien and Charles are both sons of Asa W. Button, who in life was a heroic defender of the ancient faith of the gospel, as revealed in the covenants of promise. (Eph. ii.) He was formerly a Baptist clergyman, and I heard him remark that for twenty-one years he had preached heathen fables, supposing he was preaching God's truth. (He was shown the way of life by Brother Richard Appleyard, another valient defender of the "some faith," who now sleeps in Jesus, leaving a blessed record behind him.)

Brother Button was killed by the St. Paul R. R. a few years ago. After the funeral service, Charles and his loving wife were buried in baptism, having believed the *only* saving faith—the gospel of the Kingdom.

Rolla was buried at West Northfield, the former home of his grandfather Asa.

Services were conducted by the writer.

The following is a brief summary of the words spoken:

Beloved brethren and friends: we are once more assembled before the *door* of the sepulchre, and with it comes life's lesson, which on account of its frequent occurrence, is often unheeded. We are frequently entreated on like occasions to prepare to die, but the fact is it needs no preparation to die, therefore I would say to you *prepare to live*. Alas! too few make *this* preparation I beseech of you in the name of Jesus my Lord not to neglect it. If any of you have come to a knowledge of the saving faith of the gospel of the kingdom, I beg of you to yield obedience at once. Those who have thus obeyed, let me lovingly exhort you to live a holy life of faith. None of us know how soon we may be called hence. Death has all seasons for its own. "Leaves have their time to fall and wither at the north winds blast," but death, O cruel death, has *all* seasons for its own. The babe is snatched from the loving arms of its mother, stalwart youth like the one before us is laid low, likewise the aged whose heads are whitened by the frosts of many winters. Therefore the need of being constantly prepared to live.

Let me call attention to the grand old patriarch Job. He suffered the loss of all things, even as his loving children were laid below the sod of the valley, yet he could bless God. He had an abiding faith in God's power to raise the dead. Listen: "O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint a set time and remember me! If a man die shall he live again? all the days of my appointed time will I wait until my change come. Thou shalt call and I will answer thee."

The anticipation of the coming glorious "change" cheered his heart, and he desired that others may cherish it also, hence he exclaimed: "Oh that my words were now written! Oh that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! Yes, he desired that they may be engraven in the solid rock, that time may not efface them. What words were these? I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Are *you* conscious of the fact that *your* "Redeemer liveth," and that *you* will meet him when "he shall stand at the latter day upon the earth?" If not, let me entreat you in the name of Jesus to make the necessary preparation, and do not delay for already the eastern horizon is luminous with omens of the ear of coming glory.

[illegible] its effect. It leads to self-sacrifice for others good. It seeks to relieve suffering wherever found. It loves to pour the healing balm of consolation into hearts burdened with affliction. Kind words distill from lips so possessed like dew drops from heaven inspired by holy piety and love which leave their impress upon the heart. Linked with faith and hope it forms a cord of three-fold strength, and this binds the believer to the Infinite One, and the reflex influence brings a holy calm which in solemn stillness lifts up the heart in adoration to him who is love. It makes the heart tender, it feels for others woes. It brings sunshine to the afflicted. I tell you

"It is a flower that cannot fade,
A fire that never dies;
A light that cannot cast a shade,
A life that never flies."

The Sun of righteousness is about to emerge from behind the cloud. Yes, light is dawning as an omen of a better day.

"The aurora of knowledge is seen in the clouds
With prophecies cheering and grand."

Dear hearers, are you ready? If not, Oh make haste, delay not, I beseech you.

"O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee."

And now, as we commit Rolla to his last resting place, we do so, trusting in a just and loving Father, who doeth all things well, and pray God to bless those who mourn, and that all may prepare to live. Farewell,

W. H. WILSON.

Some one has said that there is nothing at all in life except what we put there. The power is given us by our Creator to make life a failure or success. Dare we treat lightly such liberty? It is not the place we are set to fill but the way in which we fill it that marks our worth. So many neglect the minor duties in business and home life, while they meet great demands with energy. "He that is faithful *in that which is least is faithful* also in much"—*Sel.*

Original.

An Admonition.

When our Savior was on earth he commanded that we love one another, and that we should love our neighbor as ourselves. We go among the so-called Christian people to-day, and there isn't one out of a hundred who doesn't have some evil to say of their neighbor. Some one is not living to suit them. If we could only remember that God is ruling the world, and trusting all to him, and watch our lives to see if our every day walk is that of a Christian, we would be so much happier and raise our children to have a closer walk with God.

There are one-third of the preachers to-day that are preaching against other denominations, instead of preaching the gospel that will save souls. If that the Christians would all be preachers in these latter days! If all Christian would take on the whole armor of God there wouldn't be room for men that are only injuring the cause by their unworthy efforts to be a "popular preacher," and down some one else. O you who are Christians, be strong, be brave, be pure! Stand firm and live cheerfully, loving all men if possible, with the Christ-like love, and stretching out your hand to the fallen one, point out the way of truth, let them see by your every day walk in life that you love God, and want them to love him too.

Sister, do you know that your true womanly sympathy can do more to bring a wayward soul to the Savior than sermons could? Brother did you ever think what a power for good your manly voice might have over a soul-sick sinner, if softened with the love of Christ. When you have that life in yours, you can speak tender words that may sink deep into a poor heart, and be the means of bringing him to Christ. That through believing he too might be saved. We don't all have to be ministers, but we ought all to be Christians, and the true Christians will always be doing good. The Bible don't tell us to depart from evil and do nothing, but to "depart from evil and do good." Let's ever be watching, working and praying that God may make us useful in his cause, and that we may be ready when Jesus comes. Your Sister,

MRS. G. W. DERRYBERRY.

The Sabbath in Revelation.

We have been asked to harmonize our views on the sabbath with some Scriptures found in the Book of Revelation. Which I will try to do, for if I have a theology that can not be harmonized with God's Word I will drop it as I would a red hot iron.

First the question is asked if the sabbath law is done away with, how can you harmonize Rev. xiv. 12 with your views. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Now, let us see if we can find who is referred to here that kept the commandments of God and the faith of Jesus, for it is plain that some have kept them. Let us begin at the first verse of the chapter, and read "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their forehead." Here are the company spoken of in the text. Read on to the 4th verse, the last clause says, "These were redeemed from among men, being the first fruits unto God and to the Lamb."

Now, go with me to Rev. vii. beginning with the 4th verse. "And I heard the number of them which were sealed: and there were sealed a hundred and forty and four thousand of all the tribes of the children of Israel." Now, read on and you will see in the next few verses below that these are all Israelites. Those taken out or redeemed from among men before the gospel was preached to the Gentiles, and so they did keep the commandments for the law was in force down to the cross. For Paul says the law was our school master to bring us to Christ, but after faith is come we are no longer under the school master. Gal. iii. 24, 25. And so we see that the hundred and forty and four thousand were taken from the twelve tribes of the children of Israel, so that the passage is in perfect harmony with the view that the view that the law ended at the cross. I will now ask them to harmonize their views with the passage they claim to be the hundred and forty and four thousand, I want to know how they can be said to be taken out of the twelve tribes of the children of Israel. If they can't show this, then their theory falls to the ground.

Again they ask me to harmonize my views with Rev. xxii. 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates of the city." There says one, that means us if we expect to enter the city and have access to that tree of life we must keep the commandments. I say yes. But what commandments? Let us look at the preceding verses, 12 and 13. "And, behold I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." This is Jesus that sends this grand news to us by his angel, and then the angel says, "Blessed are they that do his commandments." So we can all see that it is Christ's commandments we are to keep. As he says in John xv. 10, "If ye keep my commandments, ye shall abide in his love; even as I have kept my Father's commandments, and abide in my love." A plain distinction between and his his Father's commandments.

H. P. CONRAD.

OBITUARY.

Jacob Frye died at Mak in Huntington Co., Indiana, Sept. 28th, 1895, aged 64 years, 11 months and 10 days. Bro. Frye was born in Canal Dover, Tuscarawas Co., O., Oct. 19th, 1830. He has been a faithful adherent to the faith for twenty-five years. Elder B. W. Woodward preached the funeral sermon from 1 Thess. iv. 13. He leaves one son and three daughters, and a wife, with other relatives and friends to mourn his loss.

B. W. WOODWARD.

Ft. Wayne Centennial Excursion Rates and Special Trains via Pennsylvania Lines.

Excursion tickets to Ft. Wayne for the Centennial Celebration will be sold by the Pennsylvania Company Oct. 15th, 16th, 17th, and 18th from ticket stations on the "Fort Wayne Route" between Crestline and Chicago. In addition to the regular train service, a Special Train will leave Plymouth, at 8 A. M. central time on the above dates for Ft. Wayne; returning leave Ft. Wayne 9:50 P. M. for Plymouth and intermediate ticket stations. Excursion tickets will be good returning until Oct. 19th, inclusive.

"He who never connects God with his daily life knows nothing of the spiritual meaning and uses of life—nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comforts which the Father's love can minister; of the blessed rest to be utilized in his forgiving love, his tender fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and a strength."

"No amount of singing and praying, of church-going and profession is sufficient to maintain a Christian character in a man who is not honest in his dealings, or truthful in his relation with men. The moral character is just as essential as a spiritual experience. If his faith does not dominate his life, influence his conduct, and shape his character it is not a saving faith."

Reduced Rates to the West.

Northwest and Southwest via the Nickel Plate Road Oct. 21st and 22nd. Ask agents.

Hard work is hard only to those who do not put heart in it.

Home Seekers' Excursion.

Via the Nickel Plate Road Oct. 21st and 22nd. Inquire of agents for further particulars.

How ready most people are to sell their *souls* for spot cash.

POETRY.

Weak Things of God.

Was but a little wayside flower
That pleased the hurrying traveler's eye,
It showed to cheer one lonely hour,
And in his weary hand to die.

Was but a little wayside rill,
Among the stones and sands that sprung;
And dropped down and took its fill.
Then with fresh wing upsoared and sang.

Was but a little gift of bread,
Accepted as a Tropical cure;
A weary child it comforted,
And answered a believer's prayer.

Was but a little, passing word
Unexpectedly were moved to speak;
A wakened spirit overheard,
And straight was stirred the truth to seek.

Was but a little, simple song
That unknown had leave to sing;
Yet answered and none too strong,
Since still it soothed a tender sting.

Was but a little thing of hope and faith it flew,
Yet new quick echoes caught the ear
Of watcher listening in the dew
For coming of their heavenly cheer.

Was but a rill, and work, and song, and gift
All weak things but weak things of God?
Yet they bear his message swift
And speak life-throbs with soul or sod.

What things—but who shall name the small?
And who declare what great must be?
All, in God's eyes, each and all
Are but to his infinity.

Selected.

Our Reign with Jesus on the Earth; or, the Saints Possessing the Kingdom.

Of all the thrones and royal lines of earth, the house and kingdom and seed of David alone shall endure forever.

Aye, more. Its greatest glory is to come; when Christ as the seed, the natural seed of David, as a man, as the fruit of the body of David, the fruit of his loins according to the flesh—*for these*, in their Scriptural order, are some of the Scriptural designations of Christ as the Son of David, as employed in connection with our present theme—shall celebrate, and in his own personal reign, vindicate, upon the throne of his father David, the accomplished triumphs and accomplished wonders of redeeming grace, and, casting down Antichrist, set up, in turn, the tabernacles of his own palace between the seas in the glorious holy mountain.

The following are, in part, the sublime terms, original and supplementary, of this royal covenant:

"Thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.

"I have found David my servant; with my holy oil have I anointed him. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven.

"David shall *never* want *a man* to sit upon the throne of the house of Israel.

"The Lord hath sworn in truth unto David; he will not turn from it; *Of the fruit of thy body* will I set upon thy throne.

"Therefore David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ *to sit on his throne*;

"He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption."

But the record of this royal covenant would be incomplete, and its proper fulfilment would be incomplete, and the predicted glory of the throne of David would be incomplete, if we were to omit in reciting, the following lofty but condescending proclamation of the great Davidic King Himself:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

"And he that overcometh and keepeth my works unto the end, to him will I give power over the nations; even as I have received of my Father; and I will give him the morning star;

"I am the root and offspring of David, the bright and morning star."

Now, therefore—not to take note of any of the twenty-two kings of the house and seed of David, who successively sat upon the throne of David, until it was finally overturned, or of the divine sentence which overturned it, and which overturns, and overturns and overturns it still, and which will continue to overturn, and overturn and overturn it until the times of the Gentiles shall be fulfilled, and He shall come whose right alone the diadem and the crown, the throne and the sceptre of David are—

Now, therefore, we say—not to take note of these things *if the record be*, that the house, the kingdom, the throne, and the seed of David shall endure forever, and that David shall never want a man as the fruit of his loins according to the flesh, to sit on his throne, which is the throne of the house of Israel:

And if the record be, that the angel Gabriel announced to the Virgin Mary, herself the natural seed of David, that she should conceive in her womb, and bring forth a Son—all of which can be predicted of the flesh alone and should call His name Jesus: that he should be called the Son of the Highest: that the Lord God should give unto him the throne of his father David, and that he should reign over the house of Jacob forever:

And if the record be, that the Virgin Mary did conceive in her womb, and did bring forth *a son*, and did call his name Jesus—only that the unbelieving and judicially blinded nation to whom he came, and whose rightful king, of the house and lineage of David, he was, would not so acknowledge and receive him, but took him, and with wicked hands crucified and slew him;

And if the record be, that on the third day after his death and burial, he rose from the dead untouched and therefore unchanged, as concerning the flesh, by the corruption of the grave;

And if the record be, that he rose from the grave, untouched and unchanged by its corruption, for the express purpose that he might still fulfil, as the fruit of the loins of David according to flesh, notwithstanding the cruel and successful and permitted wrath of his enemies, what remained to be fulfilled of the prediction of the angel Gabriel, namely, that the Lord God should give unto him the throne of His father David, and that he should reign over the house of Jacob forever:

And if the record be, having thus risen from the dead, that he thereafterward, for the space of forty days, showed himself in the flesh unto his disciples, his friends and his brethren, even as before his death, eating, drinking, sitting, and walking with them, and discoursing with them of the things pertaining to the Kingdom of God and to the throne of His father David;

And if the record be, that, at the end of the forty days, without having taken his seat, according to the announcement of the angel Gabriel, on the throne of his father David, and at the very moment when the disciples without any expression of disapprobation on his part, were asking him if he would at this time restore the kingdom to Israel, he was taken up into heaven, and a cloud received him out of their sight;

And if the record be, Jesus being thus taken up into heaven, that two angels immediately appeared to the disciples, as with straining eyes they watched his retreating human form, with this consoling assurance, "Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus*, which is taken up from you into heaven, shall so come *in like manner* as ye have seen him go into heaven;"

And if the record be, that this same Jesus hath not yet so come again in like manner as he ascended into heaven; and if, therefore, he must so come again hereafter, if at all;

And if the record be, that many spirits are entered into the world, who confess not that Jesus Christ *is to come* (*erchomenon*) in the flesh; and that the same are deceivers and antichrists;

And if the *record* be, that Christ, when he thus ascended into heaven, sat down at the right hand of God, and that he has remained seated there, not indefinitely, or for ever, but until only, and until the appointed time shall arrive when God shall make his enemies his *footstool*, even as God hath said, "Sit thou at my right hand (not until I make thine enemies thy friends, but) until I make thine enemies thy footstool;" or, in other terms, if the record be, that the heavens must receive him "until," and therefore until only, "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;"

And if the record be, that Christ still addresses us, not from the throne of His father David, which still, according to the sentence, is overturned, but from the throne of His Father in heaven, as the root and offspring of David, without any more qualification as to his being the root and offspring of David in the sense of being his natural seed, the natural fruit of his loins according to the flesh, than ever before, then when, for instance, he was accustomed so to address his disciples on earth;

And if the record be, that Christ, when he thus addresses us from the throne of His Father in heaven, plainly declares that he will return to the earth, and that, when he returns, he will build again the ruins thereof, and will set it up, and crown it with a lustre so far surpassing the lustre of the days of old and of former years, that its ancient glory shall not be remembered, or even come into mind;

And if the record be, that Christ, when thus he shall return, will come with "*all His saints*," to be *glorified in them*, and to be *admired in all them* that believe in that day, since they are members of his flesh, and of his bones;

And if the record be, that, because Christ lives, we shall live also; that, because Christ rose from the dead, our flesh shall also rest in hope, and awake in triumph from the grave, "every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming;

And if the record be that we shall be satisfied, when we awake, with his likeness, as resting upon us, will be that we shall be fashioned like unto his glorious body;

And if the record be, that the saints of the most high places, of all the ages to the whole unbroken company of whom the pious Job formed no exception—know that their Redeemer liveth, and that he shall stand at the latter day upon the earth; and that, though after their skin worms destroy their bodies, yet in their flesh they shall see God; whom they shall see for themselves, and not another, though their reins be consumed within them;

And if the record be, not only that the saints of the most high places, of all the ages, shall in their flesh see God, but that they shall live and reign on the earth as priests of God and of Christ for a thousand years, even as they are represented as singing in heaven in their new song—"For thou wast slain, and hast redeemed us unto God by thy blood, out every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign *on the earth*;"

And if the record be, not only that the saints of the most high places, of all the ages, shall reign upon the earth, but that they shall "judge the world," and "judge the angels," and "have power over the nations," even as Christ hath received of his Father.

And if the record be, although in our sinful flesh there dwelleth no good thing, and although our sinful flesh and blood cannot inherit the Kingdom of God, or everlasting life, yet that in our resurrection bodies, our risen flesh, we shall "inherit all things;"

And if the record be, that, if we suffer with Christ, we shall also reign with him;

And if the record be, when Christ shall come with the clouds of heaven, that there shall be given unto him dominion, that all people, nations, and languages shall serve him; and that the kingdom and dominion, and the greatness of the kingdom under the whole heaven—that is, upon the whole earth—shall be given to the people of the saints of the most high places; and that they shall take the kingdom forever, even for ever and ever;

Then, if all these things be so, we claim that the Davidic covenant, as it gradually unfolds and even more clearly reveals itself to us in the sacred pages, places Christ, in that better dispensation which is to come, AS THE FRUIT OF THE LOINS OF DAVID, ACCORDING TO THE FLESH, upon the throne of His father David, between the seas in the glorious holy mountain; and that it places the saints of the most high places, of all the ages, at his side, not as *subjects* of his personal kingdom and reign upon the earth, for the saints are nowhere spoken of as *subjects* of his kingdom on the earth, but as members of it, members in the first and highest degree, the members of his body, of his flesh, and of his bones, his queen-consort, his bride, the Lamb's wife, He with garments that smell of myrrh, and aloes, and cassia out of the ivory palaces, she with clothing of wrought gold, and raiment of needlework, all glorious within, in meekness inheriting the earth, and sharing the equal honors and equal joys, the equal glory and equal dominion of his throne—whatever new elements and conditions of life may enter into our resurrection bodies, our risen flesh in our reign upon the earth, to purify and exalt, to transfigure and glorify it.

"It doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is;

And every man that this hope in him, purifieth himself, even as he is pure."

"Wherefore, 'Blessed are the pure in heart; for they shall see God.'"—*Joseph A. Lord, A. M., in Our Rest.*

OUR CHILDREN.

Grandmother's Sermon.

The supper is over, the hearth is swept,
And the wood fire's ruglow
The children cluster to hear a tale
Of that time so long ago.

When grandmamma's hair was golden brown,
And the warm blood came and went
Over the face that could scarce have been sweeter then
Than now in its rich content.

The face is wrinkled and careworn now,
And the golden hair is gray;
But the light that shone in the young girl's eyes
Never has gone away.

And her needles catch the fire's light
And in and out they go,
With the clicking music that grandma loves,
Shaping the stocking toe.

And the waiting children love it, too,
For they know the stocking song
Brings many a tale to grandma's mind
Which they shall hear ere long.

But it brings no story of olden time
To grandma's heart to-night;
Only a refrain, quaint and short,
Is sung by the needles bright

"Life is stocking," grandma said,
"And yours is just begun;
But I am knitting the toe of mine,
And my work is almost done.

With merry hearts we begin to knit,
And the ribbing is almost play:
Some are gay colored, and some are white,
And some are ashen gray.

But need are made of many a hue,
With many a stitch set wrong,
And many a row to be sadly ripped
Ere the whole is fair and strong

There are long, plain spaces without a break,
That in youth are hard to bear
And many a weary tear is dropped
As we fashion the heel with care.

But the saddest, happiest time is that
We count, and yet would claim,
When our heavenly Father breaks the thread
And says that work is done."

The children come to say good-night,
With tears in their bright young eyes,
While in grandma's lap, with broken thread,
The finished stocking lies.

The Story of Israel Beyond the Sea.—No. 38.

THE SOJOURN AT SINAI.

There is a brief preface to our lesson. It is worded thus—"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

Have you ever read "Uncle Tom's Cabin?" or any other books picturing the life of a slave? If you have, you can understand what a great thing it was to save a whole nation from cruel task-masters, like Legree, or, like Mehemet Ali of whom I have told you before. The mother of the prophet Samuel said, "He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill, to set them among princes and to make them inherit the throne of glory, for the pillars of the earth are the Lord's and he hath set the world upon them." 1 Sam. ii. 8. That is just what he did for our ancestors,—the Israelites—he took them from the dust, that from them might come the Christ, and they with him, be the princes of the Saviors of the world. It is a love that we can never fathom; it is a love that we can never exalt too high. You cannot help loving such a good being as this, can you, dear children? Little did the proud Pharaohs think that this despised nation, would in the far off future, be the head nation of the world, possessing all its strongholds: or, that they would ever be in a position to break the bands of other oppressed and persecuted nations, as they have and will.

You can see if you read, what the English-speaking people are doing. Get your maps of India,—in the northwestern angle of the Indian Empire lies the state of Kashmir. The people are Mussulmans. For years they have been trampled on by the Hindus, their villages were in ruins, the canals that watered their lands were broken, the poor farmers driven off. A settlement officer was sent to Kashmir by the English government. His name was Lawrence. In six years he had won the confidence of the people, had trained the natives to help him, and had turned the oppressing Hindu officers into friends. The peasants now own their farms, the towns are built up, the taxes are small, the cruel oppression is at an end. And under God it will be the voice of the English-speaking people that will save the *poor* Armenian from the Turk.

It is Israel's destiny "to loose the bands of wickedness, to undo the bands of the yoke and to let the oppressed go free," and that they "break every yoke." R. V. Isa. lviii. 6, 7. I only stop to tell you this, so that by contrasting the state of Israel in Egypt, with that of the people of England and of our own dear country, you can better understand what the love of God has done.

How much that little prefers means! If the Lord were the God of Israel, they were his children, and were called upon, as we are after our baptism,—"to present their bodies a living sacrifice to God." A living sacrifice is a sacrifice of the whole life. They must carry their whole bodies to God's altar and lay them upon it. You cannot understand this? Then you can never become Christians. It means that we must be, not only willing, but glad to do the things that God has told us to do. We must give up or sacrifice what we would like to do, that we may mind God. Wicked people may strike us, and we may want to strike back; they may hate us and do us wrong, and we may want to hate them and to take revenge on them, but we are forbidden to do any of these things,—we must let bad people keep on striking, as they used to strike the dear Savior, the apostles and martyrs, but we must not strike them; we must love them who hate us, and do good to them who break down our fences and take our property from us. To meekly bear the wrong and be kind and helpful to the wrong doer, is the only way to show what the love of God is like. When the heart is brought to feel pity and grief for poor sinners, who are taking the road to death, and we use our voices, our hands, our feet, our money, to bring them to God,—no matter how they have treated us—it is doing what God requires us to, it is making a living sacrifice to him, of a loving, obedient heart—a holy, blameless life. Do this, and you will be blessed in time and in eternity. The people have come near and are standing by the boundary line, under the mountain, while it "burns with fire unto the midst of heaven, with darkness, clouds and thick darkness." They have met with God. There has never been such a meeting before. He speaks to them from this awful pulpit, that they may never forget what they have seen, nor the words that they have heard, but may learn to fear him all the days that that they shall live upon the earth, and may teach their children and their children's children. No other nation has God so near, that they may call upon him for all things, nor has any other people such a righteous law, as he is about to give them. He wants them "to keep his words and do them," that they may *be* a wise and understanding people *in the sight* of other nations that shall hear of his statutes, for "righteousness exalts a nation but sin is a reproach to any people." You must read the 4th chapter of Deuteronomy.

But here are the commandments, have you learned them all? Part of them teach our duty to God, and part our duty to man. There are ten in all. The first is "Thou shalt have no other Gods before me."

Abraham was called out from his own people, because they worshiped idols. He was the friend and lover of God from his early childhood. That is why God chose him to be the father of a race, who were to show forth the Creator's praises upon earth, and who were to worship and obey him only.

Idol-worship seems to have begun with Nimrod, the great hunter. His name means, "rebel." He was a rebel against God. He went over to the side of Satan, and made himself the great high-priest of a false religion. He taught people that he was a god and could not die, and that they must worship him, as they worshiped and obeyed the unseen gods. After his death he was still worshiped. He is thought to have been the great Baal, or sun-god of Babylon. The worship that he taught spread over all the countries of the East. It went to Canaan, and Egypt, and Pergamos and Rome. People who worship idols are not good people. They commit every abominable sin and imagine that their priests can forgive them, if they but confess to him what they have done. They can lie and steal, and commit murder, and do no wrong. They never feel sorry, they never care to give up their sins. They expect to be saved by minding their gods. Isn't it dreadful?

The great Creator has given us a religion very different from this. He has revealed himself to us as a pure and holy God, and he wants us to be like him. He loves holiness, and this love "is the most glorious of the divine attributes." He has given us commandments that will make us holy beings. He has taught us that "it is the tendency of every act to become a character, the law of habit as it is called." By acting as he tells us to act, we grow strong to keep on in the way of right. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." "Evil men and seducers wax worse and worse." We form the holy characters that God loves, by looking at him as a holy Being, and by repenting acts of obedience, until what was "hard at first becomes an easy, pleasant, and permanent thing."

God shows us how to like him, by telling us how to become so. He shows us what sin is, and makes us understand that it will destroy us:—that, the wages of sin *is* death, and not life. We love people who are like God. We want all our friends to be such people. They are kind, they speak kind words, they do kind acts, they make us happy. We hear and read of wicked gamblers and drunkards, and thieves and murderers, we do not want our friends to be like these. So what we want our friends to be we must *be*.

To have no other God before the God of the Bible, is to take no other course, than that which he has commanded you to take. If you mind your own evil, or self, you sin, and Satan is your God. You must know all this to understand what it means when God says, "Thou shalt have no other gods before me." To obey God is a part of his worship, we cannot "worship him in spirit and in truth" unless we do obey him.

AUNTIE WINCE.

A person may harden himself against any poison by using it habitually, until he can take a large amount of it; but it harms the constitution, deteriorates the health, and finally kills the man. The less we have to do with any of these stimulants, the better for us. —*The Safeguard.*

Selected.

The Education of Moses.

We are told in the Bible "that Moses was learned in all the wisdom of the Egyptians." In common parlance, he had received a university education, and, thanks to the unwearied labors of modern explorers, we are able to get a tolerably good idea of the schools at which he obtained it.

Among the splendid architectural remains at Thebes are those of the temple of Kourneh, or, as it was called, "The house of Seti," where, in all probability, Moses was sent to be educated. In this building and in others surrounding and connected with it, forming a group of colleges, the youth of Upper Egypt were trained in literature, art, and science. Within the walls of this institution, founded by the great-grandfather of "Pharaoh's daughter," and under the especial patronage of her grandfather and father, the latter having been educated there, the Hebrew boy whom she had adopted, there is little doubt, attained the intellectual development requisite to the great work for which he was chosen of God.

It is interesting to note the studies which might be pursued at this ancient seat of learning. There were schools of theology, laws, and medicine; of architecture, engineering, astronomy, and music. After a pupil had laid a solid foundation in the elementary studies, including probably some knowledge of mathematics and the art of literary composition, he was required to prove it by passing an examination, and if successful in this he was admitted to a higher department, where he had a choice of instructors in any special course he might select. A graduate of this university was a man of no mean attainment, though compared with our standards he would have fallen short in some respects, but when we consider that in no other country of the world at that time could such an education have been obtained, we understand how great were the advantages which Moses enjoyed. Under the instruction afforded here, and with free access to the valuable libraries of which there were a number in Egypt, the one at Thebes containing some twenty thousand volumes, he must have gained an intimate acquaintance with the best literature which that ancient civilization could produce. Here were history, poetry, and so much of science as was then known. Thus his mind was disciplined by his severer studies, and his taste formed by the lighter ones, as well as by familiarity with the specimens of art surrounding him on every hand.

In another direction his position was an advantage. Brought up at the court of Rameses II., and having always before him the example of that great warrior and able monarch, he doubtless gained knowledge which was of use to him when called to be leader of his people.

His education having progressed so far, and there being nothing more that man could teach, it was necessary that he should complete it under God's own tuition; hence the forty years in Midian.—*Christian Advocate.*

A Single Sin.

A single sin lost Eden, a single sin may lose a soul. "Achan's sin, the theft of two hundred and fifty shekels of silver and a Babylonish garment, brought disaster to the camp of Israel, and the people stoned the spoilsman. 'Sin when it is finished, bringeth forth death.' One Achan can demoralize a host. One tale-bearer can rend a church, distract a community, and, like a maddened scorpion, sting itself to death with its own poisonous fangs. The slanderer is like the eagle that filched flesh from the altar, but carried with it a live coal that consumed its nest and cremated its fledgelings. The wages of sin are always retributive. If you would not be overgrown with thistles scatter no noxious seeds." Fly to Christ who can forgive the sins that are past, and flee from all sin in the days to come, as you would flee from pestilence and death and destruction.

"The closer we are to the world's need, the farther are we from its contagion."

...PPEARANCE.

Lost and Found.

A roof so tight, and a fire so bright,
In the time of the rain and frost;
And a nice soft bed for his weary head—
Ah! these are what he had lost!

Neighbors and friends, to make him amends
When his sky with clouds was crossed,
And the honor and trust of the good and the just—
Ah! these are what he had lost!

A wife whose love chose rubies above,
When his heart was torn and bruised;
And children whose ways evoked his praise—
Ah! these are what he has lost!

A purse without gold, a heart that is cold
And a lot that has like wormwood;
The signs of disgrace on his own once fair face
Ah! these are what he has found!

A mind that is wrecked by its own neglect,
And a will evil habit has bound!
And a tongue free to speak what it ought not to speak
And a conscience that is weak
Ah! these are what he has found!

Some ragged clothes, and a great deal more,
And the right to be called a cad,
A big brown jug, and a prettier mug
Ah! these are all he has got!

—*Alice Cary.*

The Saloon Curse.

The very first glimpse a stranger gets of a Western or an Eastern city as he alights from the train and emerges from the depot is a long line of saloons, stretching block after block. The first odor he inhales is the fetid breath that issues from the gaping maw of this destroying monster, the saloon. Young and old, rich and poor, are drawn into this voracious throat, and night and day the open mouth gapes for more victims. Here is the leak that tells where the money of American laborers goes, the countless millions which are spent by the working men of our land for drink.

If the money spent by wage earners for liquor were kept for home building, enough would be saved in a few years to put a roof over the heads of every working man's family between Maine and California. The saloon is the cause of more strikes than are capitalists. The saloon keeper is a worse tyrant over laborers in this land than any other man can ever be. All the combines that can be formed cannot rob the wage earner as heartlessly and systematically as the rumseller does. We want a strike against the great American dictator—the saloon. Such a strike would result in unparalleled prosperity to the industries and the working classes of the land—if it were wide-spread and continuous.

The wisest, keenest, most able statesmen of today have recognized the dominance of the saloon in American politics as a fact that makes the saloon an enemy not only of the home, but of the nation. In New York city, 700 out of 1000 primaries and nominating conventions are held in saloons, or next door to a saloon. When one reflects that the vote of New York has decided a national election and that it is recognized as the pivotal point in national contests, he may well stop to ask, what will become of a nation that allows the worst elements of society—the thief, the gambler, the anarchist with the red flag, the rumseller, to dictate the elections, to dominate its politics, to select its rulers from their throne in the saloon? In New York there are, all told, not more than 1000 public and private schools, orphanages, asylums and churches; but there are 10,000 saloons. There, and everywhere, the saloon is the crying evil of the day, the standing menace to our civilization, the school that educates in vice and crime; and because of its power in the administration of every city, our municipal politics, almost everywhere, has become a stench in the nostrils of civilization.—*Central Christian Advocate.*

Abusing God's Creatures.

God has given men dominion over all the beasts of the field, but he does not intend that they should be tyrants nor more brutal than the beasts that they rule. He desires that they shall rule kindly and nobly, as his representatives in the earth.

We may reasonably suppose that man is the highest being of whom beasts have any knowledge, and beasts when kindly treated look up to their masters with a reverence that is akin to worship. Indeed there are many of the animals who are much more loyal to their masters than their masters are to the loving God who made them. And yet how often are their masters cruel to their creatures and careless of their needs.

Many a faithful horse stands shivering in the cold, while his heartless owner is drinking himself drunk in the dram shop. Many a horse is driven until heated and exhausted, and then left to bear the chill of the evening air while its owner settles himself comfortably before the fire. Many a horse has taken its death-cold, or has become lame and practically worthless by the neglect of a cruel or thoughtless owner.

Beasts learn the ways of their masters whether good or evil. A sensible woman who desired to get a kitten was anxious to secure one which had been brought up in a Christian family. Ill-natured mothers teach boys to be ugly and contrary, and when such boys are really converted to God, their cats and dogs and horses and cows are likely to fit; if not as soon as any one.

It is a beautiful sight to see a noble, kindly, fatherly man, surrounded by beasts, and birds, and even fishes, all of which know his voice, respond to his invitations, and obey his commands. So long as man obeyed God all the beasts were subject to man, but when man rebelled against his Maker, then all authority was gone, and anarchy and confusion followed. When men return to God they can learn how to control his creatures, but Christian people behave as they ought to in the presence of the creatures whom God has given them to rule, and if they are thus "faithful over a few things," in the world to come they may be made "rulers over many things."—*The Safeguard.*

Ask agents of the Nickel Plate Road for information about the Homeseeker's Excursion to the West, Northwest and Southwest, Oct. 21st and 22nd.

Golden opportunities do not travel by a time-table.

Change of Address.

My address is now Guthrie, Oklahoma, instead of Rossville, Ill. Correspondents will please take notice.

L. E. Conner.

Announcement.

The Northwest Conference of the Church of God will be held at the Lake Shore school house, six miles north of Vancouver, Wash., beginning Friday evening Oct. 18th and holding over the following Sunday Oct. 20, 1895. All brethren and sisters from a distance are cordially invited to come. If any one wishes to come who has no means of conveyance, come to Vancouver and inquire for N. Secrest feed store which is on Main Street. Teams will meet you there to convey you to Lake Shore where the brethren will welcome all who may come. Preaching by Brothers Prosser, Grant, Skeels and others. We hope to have another good meeting. It is the best enjoyment many of have in this life, so come all that can and help to make this our annual conference as interesting as possible. Yours in hope of eternal life.

Mamie Trusdell, Sec.

OHIO EXCURSION.

On Wednesday, October 16, 1895, the Vandalia Line will run its annual excursion from Lakeville, Ind. to Lima, Forest, Upper Sandusky, Bucyrus, Crestline, Mansfield, Wooster, Orrville, Massillon, Canton, Alliance, Niles, Warren, Youngstown, Akron, Millersburg and Mt. Vernon, Ohio. Tickets good returning thirty days. Special train will leave Lakeville, Ind., on the above date at 9:30 p. m. running through via Plymouth and the Pennsylvania Line. The rate from Lakeville will be $6.00 for the round trip to any of the above points except Youngstown. Rate to Youngstown and return $9.00. For full information regarding time of trains, etc., address Mrs. M. C. Rensberger, Agent, Lakeville, Ind., or C. M. Wheeler, Traveling Passenger Agent, Terre Haute, Ind., Oct. 16.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

Reduced rates to Chicago are offered by the Nickel Plate Road on the certificate plan, account National Paint, Oil, & Varnish Association Convention Oct. 8th to 12th. Ask agents for particulars.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill; some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into The Restitution for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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EXPENDITURE.

Previously used $40.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $251.78

S. Roxana Wince, for the year 1895, 20.00

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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:14pm	For St. Joseph.
No. 54 "	7:35am	"
No. 56, ex. Sun.	10:06pm	for South Bend

GOING SOUTH FROM PLYMOUTH

No. 51, Ex. Sun.	8:25am	For Terre Haute.
No. 53, "	12:50pm	" "
No 57 ex. Sunday	7:27pm	" Logansport

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 626 Wood and A e, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Joslin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St and Ridge Avenue, Philadelphia. C. C. Rumrey Pastor. Services each Sunday at 6:45 a. m. and 7:30 p. m. Visiting brethren always welcome. Pastor resides at 1012 Huntingdon Street.

The Christian Church has changed the place of meeting. They now occupy the Fairfield Hall, located on the corner of Madison street and Cicero Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold services in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, the Sunday school every Sunday, and social meeting every Thursday evening.

The Church of God, Plymouth, Ind., meet in Hall for lease corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evenings. W. D. Thompson, Elder.

Church of God at Nelson, Ohio, meet every first day of the week at 10 o'clock for Sabbath School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hyde Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in the new place of worship. Wednesday Sunday School every Sunday, and communion once a month as we have no regular preaching. Jacob Welton Elder; Sarah S Book Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 10 o'clock; Services at 11 a. m., followed by service at 8 p. m. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'Clock. Brethren known to this church, coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; take care come very close to school house, and fancy bridge from Seattle.

The brethren of the Church of God at Black Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Rentier, or D. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Rhoda Mills, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Rye Cove, N. Y., holds every Sunday at 10:30 a. m. in Rescue Hall, on Wilson Valley Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 10:00 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fredericksburg, Calhoun co. Ia. by Elder Wakefield, Pastor.

Services held at the Church of God near School: Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Polk every four weeks. At Central Grove every fourth Sunday. All Bretheren meet up on each Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are traveling. Hesperia, Bellside, Watson and Byron have no regular preaching. The church at Baldwin Center is presided over by Bro L. C. Chase.

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Westward. No. 19 | No. 3 | No. 31 | No. 5 | No. 7

Fort Wayne	2 10	6 00	AM	11 10	PM
Arcola		6 35		11 45	
Stockbridge		6 45		11 55	
Wyatt		6 50		12 00	
Mansfield		7 00		12 10	
Crestline	ar	7 25		12 35	
	lv	7 40		12 50	
Bucyrus		8 15		1 25	
Galion		8 35		1 45	
Van Wert		5 31		10 17	3 37
Ft Wayne		7 15		11 55	5 15
Arcola		7 40		12 20	5 40
Stockbridge		7 50		12 30	5 50
Wyatt		8 00		12 40	6 00
Mansfield		8 10		12 50	6 10
Crestline	ar	8 35		1 15	6 35
	lv	8 50		1 30	6 50
Galion		9 05		1 45	7 05
Bucyrus		9 25		2 05	7 25
Forest		9 45		2 25	7 45
Lima		10 30		3 10	8 30
Kenton		10 50		3 30	8 50
Upper Sandusky		11 10		3 50	9 10
Carey		11 30		4 10	9 30
Fostoria		11 50		4 30	9 50
Findlay		12 10	PM	4 50	10 10
Arlington		12 25		5 05	10 25
Deshler		12 40		5 20	10 40
Continental		12 55		5 35	10 55
Leipsic		1 10		5 50	11 10
Kalida		1 25		6 05	11 25
Ottawa		1 40		6 20	11 40
Delphos		1 55		6 35	11 55
Spencerville		2 10		6 50	12 10
Elida		2 20		7 00	12 20
Ft Wayne	ar	3 00		7 40	1 00

Eastward.	No. 4	No. 6	No. 8	No. 20
Chicago	lv 4 30 PM	10 00 PM	12 01 AM	7 45 AM
Ft Wayne	ar 8 20	1 45 AM	3 45	11 30
	lv 8 30	2 00	4 00	11 40
Arcola	8 45	2 15	4 15	11 55
Stockbridge	8 55	2 25	4 25	12 05 PM
Wyatt	9 00	2 30	4 30	12 10
Mansfield	9 10	2 40	4 40	12 20
Crestline	ar 9 35	3 05	5 05	12 45
	lv 9 50	3 20	5 20	1 00
Galion	10 05	3 35	5 35	1 15
Bucyrus	10 25	3 55	5 55	1 35
Forest	10 45	4 15	6 15	1 55
Lima	11 30	5 00	7 00	2 40
Kenton	11 50	5 20	7 20	3 00
Upper Sandusky	12 10 PM	5 40	7 40	3 20
Carey	12 30	6 00	8 00	3 40
Fostoria	12 50	6 20	8 20	4 00
Findlay	1 10	6 40	8 40	4 20
Arlington	1 25	6 55	8 55	4 35
Deshler	1 40	7 10	9 10	4 50
Continental	1 55	7 25	9 25	5 05
Leipsic	2 10	7 40	9 40	5 20
Kalida	2 25	7 55	9 55	5 35
Ottawa	2 40	8 10	10 10	5 50
Delphos	2 55	8 25	10 25	6 05
Spencerville	3 10	8 40	10 40	6 20
Elida	3 20	8 50	10 50	6 30
Ft Wayne	ar 4 00	9 30	11 30	7 10
	lv 4 10	9 40	11 40	7 20
Arcola	4 25	9 55	11 55	7 35
Stockbridge	4 35	10 05	12 05 AM	7 45
Wyatt	4 40	10 10	12 10	7 50
Mansfield	4 50	10 20	12 20	8 00
Crestline	ar 5 15	10 45	12 45	8 25
	lv 5 30	11 00	1 00	8 40
Galion	5 45	11 15	1 15	8 55
Bucyrus	6 05	11 35	1 35	9 15
Forest	6 25	11 55	1 55	9 35
Lima	7 10	12 40 PM	2 40	10 20
Kenton	7 30	1 00	3 00	10 40
Upper Sandusky	7 50	1 20	3 20	11 00
Carey	8 10	1 40	3 40	11 20
Fostoria	8 30	2 00	4 00	11 40
Findlay	8 50	2 20	4 20	12 00 AM
Arlington	9 05	2 35	4 35	12 15
Deshler	9 20	2 50	4 50	12 30
Continental	9 35	3 05	5 05	12 45
Leipsic	9 50	3 20	5 20	1 00
Kalida	10 05	3 35	5 35	1 15
Ottawa	10 20	3 50	5 50	1 30
Delphos	10 35	4 05	6 05	1 45
Spencerville	10 50	4 20	6 20	2 00
Elida	11 00	4 30	6 30	2 10
Ft Wayne	ar 11 40	5 10	7 10	2 50

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Chicago	7:30pm	8:05am	1:30pm	Local Pt
St Cleveland				7:00am
Hazelwood	10:45pm	9:20am		10:00am
Hobart	10:55pm	9:42am		10:12am
Valparaiso	11:16pm	10:05am		11:00am
Kasson		10:20am		11:15am
Knox	12:15am	11:04am	4:30pm	12:05pm
Argos	12:35am	11:24am	4:50pm	9:55am
Plymouth	2:05am	12:50pm	6:20pm	4:20pm
Bryan Col	2:55am	1:30pm	7:00pm	
Buffalo	4:25pm		5:00am	

TRAINS GOING WEST

Buffalo	12:30 m		3:45am	Local Pt
Bryan Col	7:25pm	6:30am	10:55am	
Plymouth	8:05pm	7:15am	11:30am	7:00am
Argos	8:30pm	7:40am	11:55am	7:05pm
Knox	4:05pm	8:00am	6:30pm	4:00pm
Kasson		8:15am		11:10pm
Valparaiso	5:30am	1:25pm		12:15am
Hobart	5:50am	5:10pm		1:20am
Hazelwood	6:01am	5:20pm		2:40am
St Cleveland				6:40am
Chicago	7:05am	6:00pm	9:00am	

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VOL. XLIV. PLYMOUTH, INDIANA, OCTOBER 23, 1895. NO. 40.

Poetry.

Two Ways.

My husband, once upon a time,
Heard a preacher in a town;
Who told the people he would tell
Them all, what must be done.

He said: "You pray, and pray, and pray,
Till in your heart you feel,
That God has pardoned all your sin:
From sin you'll, then be clean."

But, now, if he had known the truth,
As taught by Holy Spirit,
He would have told them the Good News,
And how they should obey it:

That they the Gospel must believe;
And then repent of sin.
And be baptized in Jesus' name.
If they'd forgiveness win.

E. R. BOYER.

Original.

The Church vs. the Lodge.

A young man enters the city with health, strength, good morals and willing to work; he has courage and ambition, or, without money, friends and employment he would not venture. Of such is the hope of our beloved Fatherland.

From early training and with the tears of his mother and her prayers fresh in his memory or through sheer loneliness, he enters a church and departs unnoticed or after receiving the stereotyped handshake and notices. That is all. He has no money, influence or social status; a forlorn and friendless waif, utterly alone in the dismal solitude of a great city,—Mother, it may be your own lost Johnnie. Green as he may be, instinct tells him no one there has any interest in him or his future welfare. No effort is made to assist him, there is an utter lack of sympathy that chills all his energies and causes him to despair; he might die uncared for and unnoticed; that church might never hear of him again, until the coroner appeared and he rests at last in his pauper grave, and the out-of-office paper, with an axe to grind, gives him a brief notice with comments and is promptly abused by its rival as a "calamity howler," a "mischievous mugwump" and "calumniator of our best-citizens" and then the great car of Juggernaut rolls grimly on.

Poor mother! poor Johnnie!!!

The young man soon discovers that there is a great gulf fixed between the Christian on parade and the Christian in office hours. Dr. Jekyl and Mr. Hyde, and the saloon keeper with an eye to future business is more likely to assist him in finding work than Dr. Jekyl.

He quickly hears that the easiest mode to get what he needs is though the lodge. It welcomes him with open arms, nay more (through its agents) it seeks him while yet afar off, and runs and falls upon his neck and cherishes him.

It introduces him to a wide circle of acquaintances, workers who are able and willing to assist him; at each meeting it enquires if any brother is sick, out of work or needs help, if so it supplies what is needed of, if he dies, buries him decently and passes resolutions of respect and sympathy and furnishes, if required, help to the widow and orphan.

The church, with its policy of masterly inactivity, does nothing, but hopes he is saved, and passes by on the other side, on its way to a cinch party, when he is down and helpless.

The result he cleaves to the lodge and nourishes a feeling of bitterness against the church, that time intensifies. As he thrives, has a family, and acquires means and influence, the lodge receives its reward. His children hear of father's early struggles and how he loves the church for its selfish indifference; and as the old cock crows the young ones learn.

The influence of the lodge is anti-Christian, for few of their numbers affiliate with the church; and these few like Apah, kiss but don't cleave to it. The young man surrounded by averse influences and previously embittered by past experience, loses his faith, which is often succeeded by dissatisfaction with society in general, religious, social and political, and quite possibly, (where the tendency is downward) this ripens into localistic or anarchistic views.

The good fellowship of the lodge, and the companionships there formed, have often a drift towards saloon and often worse places.

The time to win to our side and gain the respect of the young man is at the out-set of his career when he needs help and friends, and bread then cast on the waters will be found after not many days, and we receive a thousand-fold in this age and in the world to come life everlasting.

Such young men (often through our apathy or neglect doomed to destruction) are the very class needed to build and sustain our churches, and their offspring should throng our Sunday School. As it is the very infant we train therein and look to for future support, turn and leave us, under similar conditions, when they enter the world. Surely our sins will find us out.

The children of this world are wiser in their generation than the children of light—they at least will risk a sprat to catch a whale. We, on the contrary forsake the simplest rules of common sense, setting aside all consideration of the Christian aspect of the question. Our motto is "A dollar in hand is worth a thousand in the near future," and "prove nothing, hold fast what you have got."

The result is, saving a few earnest souls, our churches consist of women, elderly men, with a sprinkling of their employees, or young men who join the church as an entry to good society. The millions who will fight our nation's battles and who in the future will sway the policy of this country are conspicuously absent, and are opposed to Christianity, or simply totally indifferent.

Men undoubtedly compare the church unfavorably with the lodge, and justly so form their standpoint. Some confound Churchianity with Christianity, but all condemn the system that teaches one thing and does another. The system that believes it is more blessed to receive than to give, that fouls its own nest, and lowers its own dignity and desecrates the House of God by making it a den of thieves to induce the public to part with its money, and strives to build a church of God on dollars wheedled from the pockets of those they censure as foes of Christ and destined to eternal damnation. Oh! the shame of it. Tis true, tis pity, pity tis, tis true.

One of two things are foreshadowed, either the churches must stiffen their rules, weed the flock, and devise means as liberal and wise as the lodges to care for the bodies as well as the souls of the young men or their spiritual members will leave. God will desert them and they will drift on the rocks. Our Christian young women must for the most part marry worldly young men and we lose them and their children both, in most cases.

The membership will in the future consist of the old, trembling for misspent lives, and seeking under a false Christianity to evade the penalty, or of those who join the church as a respectable club that imposes few restraints, and preaches a doctrine that goes on tip-toe over the tender spots and cries: Peace, peace, when there is no peace, saith the Lord, for the wicked.

H. T. BAKER.

PSALM. 106.
107 COM. VER.

1. Alleluia. Confess unto the Lord, that he is useful-good, that his mercy is forever.

2. May those who have been redeemed by the Lord have said it, those who have been redeemed out of the hand of an enemy,

3. And gathered together out of the countries, from the East and West and North and South (lit. a sea).

4. They have gone astray in the wilderness, in a land without water; a way to a city of habitation they had not found;

5. Hungering and thirsting their soul in them had left off;

6. And they cried unto the Lord in their tribulation, and he delivered them out of their necessities,

7. And guided them into an upright way that they might go their way to a city of habitation.

8. May they have confessed unto the Lord his mercies and his wonders unto the sons of men;

9. That he full-fed an empty and filled with good things a hungry soul;

10. Those who were sitting in darkness and a shadow of death forsooth, those bound in poverty and iron.

11. How that they embittered the oracles of God and provoked the counsel of the Most High;

12. And how their heart became humbled in toil and how they became weak and there was no responsive-helper.

13. And how they cried unto the Lord and he saved them out of their necessities,

14. And led them out of darkness and a shadow of death and rent asunder their bonds.

15. May they have confessed unto the Lord his mercies and his wonders unto the sons of men.

16. How he shattered copper gates and broke iron bars:

17. How he intervened to deliver them from the way of their transgression; For they had been humbled because of their transgressions.

18. How their soul abominated all food and they drew nigh unto the gates of death,

19. And they cried unto the Lord their tribulation and he saved them out of their necessities;

20. How he sent his Word and healed them and delivered them out of their acts of corruption.

21. May they have confessed unto the Lord his mercies and his wonders unto the sons of men;

22. And may they have sacrificed unto him a sacrifice of praise and declared his doings with gladness.

23. Those who go down to the sea in ships, who engage in employment on many waters.

24. They have seen the doings of the Lord and his wonders in the deep.

25. How he spake and the breath of a cyclone stood, and the waves thereof were lifted up;

26. They go up unto the heavens and they go down unto the abysses; Their soul succumbed in trouble;

27. They were disturbed, they were shaken like a drunken person; and all their wisdom was overwhelmed;

28. And they cried unto the Lord in their tribulation, and he led them out of their straits.

29. And he directed the cyclone and it stood for a zephyr: and the waves thereof became silent; and they were rejoiced because they were in quietude: and he guided them unto a harbor of their desire.

31. May they have confessed unto the Lord his mercies and his wonders unto the sons of men,

32. May they have exalted him a church of royal-people, and on a judicial-seat of the elders may they have praised him.

33. He hath made rivers a desert and water-courses thirst;

34. A fruitful land a salt-place by reason of the evil-doing of the dwellers therein;

35. He hath made deserts harbors of waters and a land without water water-courses.

36. And he hath caused the hungry to dwell there, and hath gathered together cities of habitation;

37. And they have sowed fields and planted vineyards and produced the fruit of a generic-product.

38. And he hath blessed them and they have become exceedingly multiplied and he hath made their domestic-animals not a few.

39. And they became diminished and afflicted with the tribulation of calamities and woe;

40. Contempt was poured out upon their rulers and it led them astray in a trackless-place and in a way that was no way.

41. And he responded to help the needy one out of poverty, and he disposed families like sheep as it were.

42. Upright ones will see and will have rejoiced, and all transgression will stop its mouth.

43. Who is wise and will watch to guard these things and understand the mercies of the Lord?

PSALM 107 (108 COM. VER.)

1. David's ode for a psalm.

2. My heart is ready, O God, my heart is ready; I shall sing and exalt the strain in my glory.

3. Awake, O psaltry and cithara: I shall have been awakened in the dawning.

4. I shall confess unto thee in laities, O Lord, I shall exalt the strain unto thee in nations:

5. Because great above the heavens is thy mercy and unto the clouds thy truth.

6. Be thou exalted, O God, above the heavens and over all the earth thy glory.

7. O that thy beloved ones may have been delivered: Save with thy right-hand and hearken unto me.

8. God hath said in his saint: I shall have been exalted, and I shall apportion Sikima and the valley of the tents I shall apportion by measurement:

9. Mine is Galaad and mine is Manasse and Ephaim an intervening-help for my Head; Joudas is my King;

10. Moab is a lover of my hope; over Idoumaia I shall cast my sandal: other tribes have become subject to me.

11. Who will lead me unto a city of circumference; or who will guide me as far as Idoumaia?

12. Will not thou, the God who hath saved us? And will not God come out in our hosts?

13. Give unto us responsive-help from tribulation: And vain is man's salvation.

14. In God shall we make a host; (dunamis, the word here) and he will make nought of our enemies.

PSALM 108 (109 COM. VER.)

1. Unto the end; David's psalm. O God do not silently disregard my praise;

2. Because an obdurate-sinner's mouth and a deceitful man's mouth hath been opened against me: They have talked against me with a deceitful tongue:

3. And with words of hatred have they encompassed me, and they have warred against me without cause.

4. In return for my loving them have they been slandering me, and I have been offering votive-prayer;

5. And they have devised evil against me in return for good, and hatred in return for my love.

6. Mayest thou have established an obdurate-sinner over him and may a false-accuser (a diabolos, "dovil" Com. Ver.) have stood at his right.

7. When he is being judged may he have gone out condemned (by civil-process) and may his votive-prayer have become sin.

8. May his days have become few, and may another have taken his bishopric: (his overseership).

9. May his sons have become orphans and his wife a widow:

10. May his sons have been moved and transported as captives, and may they have solicited; may they have been cast out of their own house-sites.

11. May a creditor have sought out everything that belongs to him and may aliens have plundered the results of his painful toil:

12. May there be no intervening-helper for him, nor may there come to be any one to pity his orphans,

13. May his offspring come to be in utter-destruction, in one generation may his name have been wiped out:

14. May the sin of his fathers have been remembered in the sight of the Lord, and the sin of his mother not have been wiped out;

15. May they have come to be constantly before the Lord; and may the remembrance of them have been utterly-destroyed from out the earth.

16. Because he did not remember to do mercy, and persecuted a needy man and a beggar and one who so felt compunction in his heart as to want to die.

17. And he loved a curse and it will come to him: and he did not desire a blessing, and it will have been removed far from him;

18. And he put on a curse like an outer-garment as it were, and it will enter into his vitals like water as it were; and like olive-oil in his bones as it were will it be.

19. May it have become like an outer-garment for him, which one throws about himself; and like a girdle as it were with which one girdeth himself constantly.

20. This is the doing from the Lord for those who are culminating me and who are talking wicked things against my soul,

21. And do thou O Lord, O Lord, do with me for thy name's sake, because useful-good is thy mercy: Mayest thou have delivered me,

22. Because a beggar and a needy one am I, and my heart hath been disturbed within me;

23. Like a shadow as it were when it inclineth away have I in turn been taken away; I have been shaken out like a flight of locusts (he means by the wind).

24. My knees have become weak with fasting, and my flesh hath been alienated for the sake of olive-oil.

25. And I have become a reproach to them; They have wagged their heads.

26. Become my responsive-helper, O Lord my God, and save me according to thy mercy:

27. And may they have comprehended that it is thy hand, and that thou, O Lord, hast done it. (lit. caused it).

28. They will curse, and then wilt bless; May those who have arisen against me have been put to shame; but thy bond-servants have been made to rejoice.

29. May those who are calumniating me have clothed themselves with confusion for an under-garment and with their shame as with a double-cloak for an outer-garment.

30. I shall confess unto the Lord exceedingly with my mouth, and in the midst of many shall I praise him.

31. Because he hath stood by at the right-hand of a needy one, to save (me) from those who persecute my soul.

COMMENT.

The 106th psalm is an alleluia and a triumphant confession of deliverance from tribulation, poverty and death even, on the part of God's laity through their representative head, the prophet here, who is speaking in the spirit of Christ. It is therefore Messianic in its fullest significance, though appropriate as a commemoration of the trials of God's laity in the wilderness of sin. But the confession covers experiences upon the sea as well as upon the land and the exhortation is to all who have had similar trials and tribulations, as brought out in the closing 43rd verse beginning "who is wise," etc. The psalm is a double-major when considered harmonically.

The 107th psalm we would expect to teach completion in some way (not perfection) if true to its number; and we find this thought straightway in the 2nd verse and made emphatic by repetition, "My heart is ready, O Lord, my heart is ready," and moreover this is the first complete-work done always in the regenerate state. "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Observe the correlative confession here in the 4th verse, "I shall confess," etc. The I here of course in its Messianic import and last analysis is "our Head," the Christ and the psalmist is speaking in his spirit throughout the psalm or "ode" as it is here denominated. And why "an ode?" Because it is to be appropriate some day in the mouth of all God's laity. See how this is brought out in the last half of the psalm beginning with the 7th verse. Observe also that the "ode" closes with a 14th verse true to its numerical import.

The 108th psalm we find to be an emphatic amplification as we would naturally expect of the 8th and in a very marked degree Messianic. In fact portions of it have been interpreted for us in the Gospels. So we need have no doubt about the fact. If it depicts David's experience of tribulation and suffering under persecution, much more does it depict that of the "Son of David." Applied to Joudas portions of this psalm have been in their retributive denunciations, we must go still further and bring under the same denunciations all those who "crucify the Lord afresh" in their betrayal of him under the covenant.

Observe what is said of the beggar and the needy one "all along through this psalm, because it makes Christ the typical beggar and needy one, and teaches us just what we all have to become to be acceptable unto God, namely "beggars for the spirit" because we need it and feel our need to this extent. The 20th and 30th verses are really Christ's prayer for his enemies, though accounted worthy of the curse they have loved and clothed themselves with; and expresses the mercy of "grace" versus the curse of the "law." Observe how the statement in 27th verse harmonizes with Paul's and Peter's interpretation of God's agency in this matter.

CHAS. GARDNER.

Selected.

The Buried City.

On the eastern bank of the river Tigris, nearly opposite the town of Mosul, there once stood a great and important city, the capital of Assyria, one of the oldest and grandest empires of antiquity. This "exceeding great city of three days journey," was probably founded by Nimrod (Gen. x. 11), and contained a vast population. Diodorus Siculus asserts(ii, 3,) that it was sixty miles in circumference, surrouded by walls one hundred feet high, and broad enough for three chariots to drive abreast them; and was defended by fifteen hundred towers of two hundred feet in height. We cannot verify all these statements, but according to Strabo (xvi. 7-37), Nineveh was larger than Babylon in circuit, and it must have been a "great city."

But for centuries the very site of this city was unknown. When four hundred years before Christ, Xenophon, leading the retreat of the ten thousand Greeks, encamped his army on the site of ancient Nineveh, no one could tell him that any such city had existed there; though they spoke of a city called Larissa. Indeed skeptics have claimed that there was no such city as the Nineveh described by the Hebrew prophets; and yet the account of both profane and sacred historians is clear, that there was such a city as Nineveh, that it was great, wealthy and powerful; and that it was long ago overthrown and destroyed.

In 1843 M. Botta, the French consul at Mosul, made certain discoveries in the great heaps opposite that city, and about 1845, Austen Henry Layard entered upon a systematic investigation of these ruins. Excavating the great mounds and heaps scattered over a wide territory, he found palaces, tombs, inscriptions, images, idols and statues, buried beneath the soil, yet so preserved that the plans of the buildings could be traced, the foundations determined, the sculptures examined, and in some cases the structures themselves substantially restored upon paper, in the style of the original architecture. There were halls, palaces, columns tesselated pavements, gods of stone, and on every hand were sculptured on the marble slabs used in the construction of these ancient palaces, the memorials of war, strife, hunting, amusements, records of victory, cruelty, fury and destruction. In some instances events were depicted which were described by the Hebrew prophets as occuring in the days of Assyria's glory, such as the seiges of Lachish and Samaria; and the names of kings and people mentioned in the Bible were found among these ancient ruins. Among other things were discovered tablets of clay containing inscriptions in arrow-headed letters, which have since been deciphered, and so the lost literature of past ages has been brought back to our gaze.

The prophecies of Nahum and others concerning Nineveh are fulfilled. The city is desolate, it is "empty, void and waste." The streets where Jonah uttered his warning cry, are buried in the ruins of the fallen city; but a mound is still standing which bears the name *Neby Yunas*, or the tomb of the prophet Jonas, which is regarded as so sacred that no one has been allowed to explore it.

The Assyrian architecture was exceedingly beautiful, but its inscriptions tell the story of cruelty, brutality, and sin; and the prophet said, "Woe to the bloody city." Beneath that woe Nineveh has gone down to dust, but God's Israel lives, and his people yet rejoice in that word which abideth faithful, even though heaven and earth shall pass away.—*Common People.*

The word "cannot" in its contracted form is a prominent word. Can't is used by the minister, doctor, lawyer, politician, scientist, teacher, and in fact all classes. Even editors can't. We have can't in every branch of business, in society, in politics and religion. Men and women use it without fully considering. Can't has kept many a man poor, stopped the progress of some good enterprise, and destroyed the usefulness of many a well-begun course in the Christian life. Churches, publishing houses and conferences have been cursed with it.

"Nothing so expands and deepens our nature as true love of any kind. But love to God has a special power of its own for making the heart bigger, deeper for him to come in and inhabit it, and fill it out of his fullness. The entire moral being is ever growing larger through the sanctifying influence of Divine love."

"Use your gentlest voice at home."

...stitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

J. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, OCT. 28, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS' MEETING.

Notice is hereby given that the Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Chapel Hall, Plymouth, Ind., at 1:30 p. m. Saturday, Nov. 16, 1895, for the purpose of chosing a Board of Directors for the year, and the transaction of such other business as may come before the Association.

ROBERT RAITZBACK, Pres.

A. R. UNDERWOOD, Secy.

As there are five Wednesdays in this month our next issue will bear date, Nov. 6.

We believe it is true, *must* be true, that the man who always does his best, can always do better the next time.

PRIDE is said to be the companion of unbelief. Pride makes men obstinate: they will not *see*; they will not *bow* to God's sovereignty.

THE *practical* line of subjects selected by the young people of the church in Cleveland, for discussion at their own meetings indicates that they are alive to the snares set for their feet in these evil days, and are bound to be overcomers.

"THE man who carries a lantern in a dark night can have friends all around him, walking safely by the help of its rays, and he is not defrauded in the least. So he, too, who has the God-given hope of life and eternal glory can help on many others in this dark world not only without loss, but with most precious gain."

THE Bishop of Exeter says: "I believe the literal sense of the Old Testament prophesies has been too much neglected by the churches, and is far too much neglected at the present day; and that under the mistaken system of spiritualizing and accommodating Bible language, Christians have too often completely missed its meaning. Luke xxiv. 25, 26.

"IF you wished to look at a portrait of Raphael's, what would you think to see only the forehead uncovered, and then only the eyes, and *son on*, until all the features had been separately seen? Could you gain a true idea of the picture as a whole? Yet this is the way men look at the picture of Christ in the gospels, reading a few verses here and there, and never considering the life in its entirety and harmony."

THERE is a heap of truth in the remark that men will confess sins in general, but those sins which bow him down with shame, and which he would not have his neighbor know for his right hand, are passed over in his prayers. Men are willing to be thought sinful in *disposition*, while in acts they praise themselves. They confess their sinfulness and defend their conduct; make out to be wrong in general but right in particular!

THE word God occurs 32 times in the first chapter of Genesis. The original word is Elohim, and should have been translated Gods, or Mighty Ones. Trinitarians sometimes bring this word forward as proof of their doctrine, whereas, "Elohim" would imply *more than three persons*. If they would consider other portions of the inspired Scriptures, it would be made plain, that these powerful servants of the Lord Jehovah are very numerous "Who maketh his angels spirits, and his ministers a flame of fire, Ps. 104:4-9. Note also that this psalm will bear reference to the creation Gods. Where is *there a* passage of Holy Writ which *distinctly* and *positively* teaches the absurd dogma of One God, yet three equal persons?" W. H. H. in *Glad Tidings*.

READER, if you desire to become recipients of God's blessing, the first and indespensable requisite is the knowledge of the Gospel of the Kingdom. The Divine Gift is limited to this class. "Blessed is the people that *know* the joyful sound; they shall walk O Lord, in the light of thy countenance. In thy name shall they rejoice all the day; and in thy righteousness *shall they* be exalted. Ps. lxxxix 15. Knowledge must produce intelligent belief, for without this it is impossible to please God.

THE Church in Plymouth have been having an unusually interesting meeting the past week. Brother and Sister Woodward have been with us to help, and the members of the Church have set to work with a will and determination which it has already been fruitful. The young people seem especially in earnest, and five of these have made a start for the kingdom. May God keep them by his own loving care, and may they have an abundant entrance into the everlasting home prepared for the overcomers. The meeting will continue this week.

THE agents of the society for the prevention of cruelty to children, have recently unearthed a school where the art of stealing was taught in New York City. Seven arrests have been made, six of the prisoners being children of tender years. Agents arrested three children in a dry goods store, where they were reaping a rich harvest under the very eyes of the detectives. Kate Fitzgerald and another woman named Madge Kennedy, the teachers in this infamous institution in the neighborhood of Fourteenth street and Third Avenue are under arrest.

IN a note by F. G. H. he says of the Spirit of God: "We read of free spirit" in Ps. li. 12, and of Holy Spirit. Holy Spirit is sometimes translated Holy Ghost, which is misleading. There are no such absurdities as Ghosts. The Spirit of God may be described as his aura, which pervades all substances and space; so that he is in touch with everything, and by means of it can act upon anything or everything. See 139th Ps. This is the basis of all life and is declared as being *free*. By it all things exist. But when this free Spirit is *directly* used by God to accomplish his will or to make it known, it is called Holy Spirit."

A PARAGRAPH from Bro. C. Smith, asks, "What is the zeal for the truth? Is it public speaking and gesticulating on a platform? Is it manifested by a peculiar tone of voice, or by the upturned eye, or looking solemn? Is it in writing about and publishing books, and distributing tracts, or is it the increase of faith through the increase of knowledge of God? The truth does not progress in, or by the excitement of human feelings. Its progress is like that of leaven, working slowly but surely, all unseen to the natural eye. The still small voice of the Eternal sows the seed, and, where the ground is good it grows and bears fruit. It is not by our might and power as the natural mind thinks, but by the Spirit of the living God. The zeal of excitement so pleasing to some brethren, is not the zeal that can patiently endure. The true zeal of God is generated by drinking at the fountain of the water of life which he has so abundantly supplied, and every thirsty soul, who has drunk deep of that fountain will be possessed of unfailing zeal. What is often called zeal is but the ebullition of the natural mind, and readily mingles in worldly schemes."

THE midnight cry has been raised by a great number of people and amongst many different sects. Yes; many who really do not know for what purpose he is coming are crying. "Behold the Bridegroom cometh, go ye out to meet him." No one can study prophetic subjects and note passing events without concluding that the end of the age is *near, very* near. "It behooves us, then to trim our lamps and provide ourselves with oil, that is, the spirit of Christ, before the Bridegroom comes. Only those possessed of that spirit will be permitted to go in to the marriage feast. It is an appalling thought tha. some even of those who from week to week break bread in commemoration of the body that was broken in our behalf may do it to their condemnation. The conduct of some in almost every community is a trial, a grief, a burden to others. Everywhere there seem to be some who imagine that because they have a correct belief of the gospel, and have been immersed, that they are Abraham's seed, and heirs according to the promise. But true religion consists of something more than theory and outward forms and observances. Bitter disappointment awaits all who fail to recognize this fact. To their's may the door will be closed upon them. We earnestly entreat all to examine themselves whether they be in the faith, not in theory only, but in the faith practically.

Foreign Items of Interest.

Late dispatches from Shanghai say that the Admiral Buller, commanding the British fleet, will return to Foo Chou on board the dispatch boat Alacrity, the Viceroy having assumed an attitude of defiance.

A Constantinople dispatch to the Kreuz Zeitung says that the Armenian affair is gradually becoming the starting point of a struggle between Great Britain and Russia for paramount influence in the Bosphorous. It looks as if Said Pasha may be recalled to his old position of Grand Vizier. Russian diplomacy is now trying to secure the removal of Grand Vizier Kiamil Pasha, to which end Russia will even support Turkey against Great Britain. Unless we have been entirely wide of the mark *something or other will bring on* a mighty conflict between these Great Powers, and we are watching and wondering whether the match will be applied through the Japanese and Chinese complications or through the defiant attitude of England in Armenian affairs.

Singularly enough at this unsettled state of affairs the New York *Tribune* publishes a letter to the effect that the startling reactionary address of the young Czar last spring, in which he said, "The Russian throne is based upon the principle of autocracy," and in which he announced "the intention of maintaining this principle unimpaired, as a heritage of his ancestors," was drawn up by Dournovo, the Minister of the Interior, and that it was very reluctantly delivered by the Czar, in deference to the entreaties of his mother, a very pronounced reactionist, and at the urgent demand of his ministers, enforced by their threats of resignation. It is now said that he is about to break away from the influence by removing Dournovo from the office of the Interior and has requested Pabidonotzoff Procurator of the Holy Synod of the Orthodox State Church, to confine himself to his duties in connection with the State church, and to abstain *from interfering* with other religious *sects*, and with the administration of the government generally. Dournovo is said to be the enemy of constitutional government, and of anything like popular freedom. His successor, Sipgayine was formerly governer general of Courtland, and was distinguished for his gentle and considerate treatment of the people. He is a man of liberal and progressive views, and his appointment is regarded as a *pledge* of the new Czar's inclinations toward a more liberal policy. Prophetic students will watch this movement closely to note its effect upon the immediate situation of the people beloved for the Father's sake.

A dispatch from Paris says the *Gaulois* asserts Prince Lobanoff Rostovsky, the Russian minister of foreign affairs has signed another convention between Russia and France, pledging Russia to interfere forcibly against other powers than those composing the Dreibund, in the event of their attacking France. This practically binds Russia to assist France against any attacking power whatever. They are preparing for an emergency.

Later information from Constantinople says the Sultan has finally concluded to swallow the bitter dose prescribed for him by Great Britain, France and Russia. The scheme is almost identical with the proposals of last May. The governors and vice governors of Van, Erzeroum, Livus, Bith's Khurtut and Frebizand are to be Christian or Mussulmen according to the wish of the population, but either the governor or the vice governor is to be a Christian, and the appointments are to be confirmed by the powers. Local officials are to collect the taxes and enough money is to be retained to pay the expenses of the local administration. The judicial system is to be completely changed, torture abolished, prisons under serveillance the police composed of both Christians and Turks, "ave against compulsary conversions to Islamism will be strictly enforced. The high commissioner charged with the execution of this scheme of reform is to be a Christian. It looks as if there was not much more of the sick man to be expounded.

The Christians at Ismid are apprehensive of a Turkish outbreak. The situation is critical, and a Russian warship has just arrived there.

That the Minister Denly and the British Minister have secured the execution of seventeen of the rioting criminals, is the latest news from China.

OUR CHILDREN.

Lambs of the Flock.

Little ones who love the Savior,
Jesus knows your every thought;
Go to him in every trouble,
Who your precious souls has bought:
Tell, oh, tell him every grief,
He can give your heart relief.

And when tempted, if ink of Jesus
Loving, tender, gentle, mild;
Go to him in your temptation,
He was once a little child.
Jesus is your nearest friend,
And he will be to the end.

When some bitter disappointment
Almost breaks your little heart,
And your best friends seem unkindly,
And the wedding tears will start,
Tell the Lord; he'll help you bear
Every sorrow, every care.

Little Lambs, the Saviour calls you:
He the gentle Shepherd is,
Do you know how much he loves you,
And the joy of being his?
Oh! then, seek his will to do
Who has done so much for you.

Learn while yet your faith is simple,
All in Jesus to confide;
Learn on him in joy or trouble,
He your feet will surely guide.
Soon he'll give your heart to leave,
Longs to show you all his love.

The Story of Israel Beyond the Sea.—No. 37.

THE SOJOURN AT SINAI.

We come now to the second commandment.

2. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them nor serve them, for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me. And showing mercy unto thousands of them that love me, and keep my commandments."

Do you remember the great Congress of Religions, held at Chicago during the World's Fair? Men talked in that Congress who were makers and worshipers of graven images. And I heard professed Christian people say "it was a good thing,"—that "it would break down our prejudices against other religions, and would show us that even the Buddhist, the Brahmin, the Catholic, have much of truth!" What if they have, dear children? Does that make them worshipers of the true and living God? Does that make it no sin to break the first and second commandments of the Decalogue, and in breaking these, to break all the rest? Is "the light of Asia" like the light of Sinai? I cannot stop to tell you about Vishnu and Siva and Brahm, and the Catholic dolls, crucifixes and pictures, it would take too long; but if I had you hear, I would show you some wood cuts representing them, and would give you a description of some of their temples and churches. If you could get a book telling about "The Vestal Girls in France and Spain," you could read of the idols of the Catholics.

But we must go on. Can you understand why the Lord is a jealous God? Is his jealousy like that of men? *No*, for they are jealous when our love and esteem for others is perfectly innocent; he is jealous of our love for other gods, because it is sinful in us to love them. He knows if we serve them we shall be led into every imaginable sin; that we will wrong others, be miserable ourselves, and perish at last. He wants us to love him because he knows that it is for our good, and that we can never be saved unless we do.

Paul was "jealous for others with a godly jealousy." He wanted to keep them from sin. They who make graven images and bow down to them and serve them, hate God. Then those great Brahmins and Bhuddists and Catholics who spoke at Chicago hate him. We hate God when we disobey him. The will or mind has not been brought into subjection to his law. I wonder if I can make you understand how God visits the iniquity of the fathers upon the children? It will be a little hard to do, but I will try. God does not punish the children for the father's sins, that is *not* the way the penalty for iniquity is visited upon them. We must each one answer for our own sins. "The soul that sinneth it shall die * * * the wickedness of the wicked shall be upon him." Ezek. xviii. 20. But if the child having the father's example and teaching before him, went and committed the same sins, what then? Would he not be punished with death? If *one of your fathers* should commit murder, his child would not be hung in his place; but if the child seeing his father do such a deed, went and killed somebody himself, would he not be punished in the same way? God meant that if his people went off into idolatry their children would become idolatrous, wicked and debased, and would perish. And there is also another way whereby wicked, idolatrous people would degrade their children. God made a law which we call the law of heredity, and in making it he surely meant that we should obey it. We are guilty before him if we neglect it, and the consequences of our disobedience will fall upon our posterity. Ishmael and all his race are like the insolent Hagar, *Isaac and his descendants*, like the God-fearing Abraham.

You get your features, your forms, your dispositions, your intellectual and moral faculties from your fathers and mothers, in accordance with this law. It makes one pretty, another deformed, one talented, another an idiot. It makes one a mechanic, and another an orator; one a missionary, and another a demon. Disobedience to this law caused the iniquity of the fathers to be visited upon the children in even a more terrible form than that brought upon them by teaching and example. We will look at the religion of the heathen, and see what kind of people it makes, and then you can guess what kind of children such people would have. It compels men and women to do deeds of wrong. "Even their sons and their daughters have they burnt in the fire unto their gods." Deut. xii. 30, 31. The dearest thing in the family must be sacrificed to the idol, this was usually the first-born child, but no child was safe if the priest of the pretended god required its life. Thousands of other victims were often offered at the dedication of a single temple. The Druids put their prisoners of war, and often many innocent persons, into a great wicker-work figure of a man and burned them as a sacrifice to their god. The blood-tree of the Northmen was only put away when the gospel of Jesus taught them better. Sins that we dare not name are a part of the religion of idolators.

Those who embrace such a faith cannot remain pure and clean, because their faith is impure and unclean. They have an impure god to look at, unholy laws to obey. Their hearts become hard and cruel, their minds full of superstitious fears. They are sensual, bloody men. Just such dispositions as they have cultivated, they give to their children. Isn't it an awful thing? And more than this—the children inherit weak and diseased bodies from the parents, for a course of sin is sure to fill the body with disease. We cannot be wicked, and be strong and healthful. God promised to keep sickness from his people if they minded him, but not, if they went after other gods. We cannot live wicked lives without imperiling the happiness and well-being of others. The families of Jereboam, of Baasha and of Ahab, were cut off because of idolatry. The fathers sinned, and the children walked in their steps. You, my dear young friends who will sometime make choice of a companion for life, should think seriously of this matter. It is not a light thing to disobey God. You forfeit your own happiness if you do, and imperil the lives and eternal well-being of all your posterity. Do not mate with an unbeliever. Do not choose a Canaanite, "Thou shalt not" is what God says in either case. Marry an unbeliever, and your lives will be filled with regret and your descendants will be your sorrow, be idol-worshippers, and haters of God. God shows mercy to them that love him and keep his commandments.

AUNTIE WINCE.

Original.

The Promises.

Are there *two sets of promises* in the Bible, one For Judah and one for Israel?

I think this rather an important thing to find out, because there are *two* there may be more, and the promises to Abraham may not be the Gospel after all. "Keeping in mind" what the writer in 20th Feb. paper says, let us search the holy oracles and see if we find the language used there, *carries* the idea there advanced. How do the writers about the people called the House of Israel generally speak of them? I believe that they generally speak of them as one, or of *either* by the same names. Cyrus, who only says what he has learned from the Jews, makes proclamation to the people to go up to Jerusalem, which is in Judah, and build the house of the Lord, God of Israel in Jerusalem. Now Jerusalem *is* in the tribe of Benjamin, who was one of the children of Israel, and it shows how it was regarded then. I find in Jeremiah, 2nd chapter, the same kind of language made use of. Sometimes the people are called Israel, verse 26th, "As a thief is ashamed when he is found, so is the house of Israel ashamed; they their kings, their princes, their priests and their prophets, verse 28th. But where are thy gods that thou hast made? Let them arise if they can save thee in time of thy trouble for according to the number of thy cities are thy gods, Oh Judah." This is all one sentence from 26th to 34th, and the 31st verse calls them Israel also. In the 4th chapter the same language is used, verses 1 to 15 I might cite passage after passage showing that there is no destruction again. Read the 3rd of Micah.

Micah is of Judah and he speaks concerning Samarie and Jerusalem (1:1). He says the high places of Judah are Jerusalem.

Now the promises of the kingdom are in chapter 4th which we certainly rely upon as the gospel of the kingdom, and the offers of mercy and the promises in Micah all apply equally to Samaria and Judah.

This ought to be enough to satisfy any one who wishes to be satisfied. But let us go to the New Testament.

Jesus although born in Bethlehem, in Judah, lived in Nazareth, in Galilee, and the prophet Isaiah speaks of the Great Light that should shine in the land of Zebulon and Naphtali, which is declared to apply to the Saviors preaching in Galilee. Jesus says himself that he is only sent to the lost sheep of the house of Israel, but he was certainly sent to Judah and Jerusalem.

To show what a common expression it was at that time to speak of the Jews as all the people of Israel, or the opposite, I will cite Paul's words: "I am a man which am a Jew," "Are they Israelites, so am I," and again he says he is a Hebrew of Hebrews, of the tribe of Benjamin.

I cannot close without saying something about a former article in your paper, headed, "Who are you?"

Several very questionable statements are made in that article. The ten tribes are said to "have escaped in the days of Darius, the Mede, to the north of the Black Sea, and left monuments there and married wives there after the name of the tribe of *Dan*, and that they settled the north of Europe and Denmark, Saxony and England, and that proves England is Israel. That these kingdoms and countries have always been protestant and never under the Latin Kingdom or its authority.

This is a sweeping assertion which any one will find hard to prove to the satisfaction of people who demand proof of such assertions before believing.

The Latin Kingdom has had dominion over most of these kingdoms before there were any protestants who only made their protest in 1520, more than 2,000 years after Darius the Mede.

The great historians do not mention things that he asserts as facts. It is not proved that Zedekiah's daughter was left in Palestine or went to Egypt with Jeremiah, or that Jeremiah ever went to Ireland.

It is easy to assert, but hard to prove such assertions. LeNormant the distinguished French historian thinks that at the dispersion in the days of Noah that the descendents of Japhet settled most of north Europe, that Ham's desendents settled Canaan, South Asia, Egypt and North Africa. I have not space to notice all this.

I must remark however that the names of those rivers were different from what they are now, in the time of the Roman Empire

He asserts that the Milesian line of kings founded Troy. Now no one can tell the history of Troy, much less who founded it.

I recommend him to study history and not believe *in* Myth's.

The book of Mormon, written by Solomon Spaulding was founded on a made up history and has led away thousands from ever believing the truth.

Z. SWIST.

The End Approaching.

We surely are nearing the consummation of the age in which we live. Gentile domination is certainly nearing the last and final act of man-rule. I certainly think that the seven-headed beast of Revelation is almost in sight, if not quite, even now the few are whispering about re-nationality. Our United States have almost abandoned the Monroe doctrine, and have become a controlling power in the world—the seventh head it seems to me. The remaining acts in the picture of last times as given in the grand drama of Revelation can soon be enacted in these times of swiftly occurring events. The Jews who hold the money purses of the world can soon organize an independent government and receive him who comes in his own name, who will turn against them in the end. But deliverance comes to them from an unexpected quarter. See Zech. xiv. The ten kings who give their power to the beast can soon be developed. The apostate church and her daughters are even now holding love feasts together, and as to herself she is now seeking and is getting control of the beast. Dear ones, we are nearing a critical time, a time that will try the souls of men and women. Are we ready for the test? See Rev. xiii, 7, etc. The persecution of the dark ages will be re-enacted, but thank God it will be short-lived. In view of these it behooves us to cut loose from the world that is destined to pass away, and to lay hold upon the hope set before us in the Glad Tidings. For beyond this dark picture of sorrow, trouble and death lies the land of peace and rest. The kingdom of God, the saints' sweet home, the imperishable life will be the heritage of the saints. Over there the overcomers shall take the kingdom and possess it forever more. The kingdoms of this world shall become our Lord's and his Christ. What a home this redeemed earth will be when free. For this I wait.

H. MURRHY.

"When no man stood with him, Paul's faith did not fail. He was assured that his Lord was with him, and that was enough."

Love never speaks in a foreign language.

No amount of cultivation can make a thistle bear fruit.

POETRY.

"Not as the World Giveth."

Not as the world gives, givest Thou, indeed.
Blessed Lord of peace! Pleasures that end in sighs—
Cars of dull sorrow—bitter agonies—
A hollow love that fails us in our needs—
Wrong judgments—mockery when our hearts bleed.
These are the presents which the world supplies
Out of its poisonous vines and treasuries
Into our vessellage and slavish heed.
O Lord of love and life, and inner joy,
The gifts are different, sure; a gentle sky
That makes the heart more light-some every day,
A faithfulness no wrongs of ours destroy,
A thousand pleasures, innocent and coy,
Forgiveness when we err, and guidance when we stray.

Chauncey Hare Townshend.

Selected.

Precepts for a Holy Life.

DUTIES TOWARD GOD.

1.—PRAYER.

The Injunction.—"Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. "Pray without ceasing." 1 Thess. v. 17. "Continuing instant in prayer." Rom. xii. 12. "Praying always, with all prayer and supplication *in the Spirit*, and watching thereto with all perseverance." Eph. vi. 18. "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God." Phi. iv. 6.

The promise.—"Ask, and it shall be given you." Matt. vii. 7. "Whatsoever ye shall ask in my name, that will I do." John xiv. 13. "Ye ask and receive not, because ye ask amiss." James iv. 3.

2.—THANKSGIVING.

"In *everything* give thanks." 1 Thess. v. 18. "In the faith abounding with thanksgiving." Col. ii. 7. "Be ye thankful." Col. iii. 15. "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12.

3.—JOYFULNESS.

"Rejoice *evermore*." 1 Thess. v. 16. "Rejoicing *in hope*." Rom. xii. 12. "Rejoice *in the Lord*." Phil. iii. 1. "Singing and making *melody in your hearts* to the Lord." Eph. v. 19. Rejoice and be exceeding glad, for great is your reward in heaven." Matt. v. 12.

4.—HEARTINESS.

"And whatsoever ye do, do heartily, as to the Lord, and not to men." Col. iii. 23.

5.—FERVENCY.

"Be fervent in Spirit." Rom. xii. 11. "Quench not the Spirit." Eph. iv. 30.

6.—PERSEVERANCE.

"*Hold fast* that which is good." 1 Thess. v. 21. "Let us not be weary in well-doing." Gal. vi. 9. "In nothing terried by your adversaries." Phil. i. 28. "Stand fast in the Lord." Phil. iv. 1. "Let us hold fast the profession of our faith without wavering; (for he is faithful who promised.)" Heb. x. 23. "They who trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever." Psa. cxxv. 1.

7.—HOLINESS.

"Be holy, for I am holy." 1 Pet. i. 16. "Abstain from all appearance of evil." 1 Thess. v. 22. "Abhor that which is evil." Rom. xii. 9. "Keep yourselves from idols." 1 John v. 21. Covetousness is idolatry." Col. iii. 5.

8.—RIGHTEOUSNESS.

"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He who walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He who backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them who fear the Lord. He who sweareth to his own hurt, and changeth not. He who putteth not out his money to usury, nor taketh reward against the innocent. He who doeth these things shall never be moved." Psa. xv. 1-5. [Commit to memory the Lord's sermon on the Mount which is the embodiment both of his Gospel and Law.]

9.—WISDOM.

"Let the Word of Christ *dwell in you* richly, in all wisdom teaching and admonishing." Col. iii. 16. "Be ye *doers* of the Word, and not hearers only." James i. 22. "Holding forth the Word of Life." Phil. ii. 16. "Despise not prophesyings." 1 Thess. v. 20. "Beware lest any man spoil you through love of vain wisdom and deceit, after the traditions of men, and not of God." Col. ii. 8. "Be not carried about with divers and strange doctrines." Heb. xiii. 9. "Receive with meekness the engrafted Word, which is able to save your souls." James i. 21.

DUTIES TOWARD MEN AND BRETHREN.

The Inducement.—"There are given to us exceeding great and precious promises; that *by these* ye might be partakers of the *Divine Nature*. 2 Pet. i. 4.

1.—BE GENEROUS.

The Duty.—Distributing to the necessity of the saints." Rom. xii. 13. "Bear ye one another's burdens, and so fulfil the law of Christ." Gal. vi. 2. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." 1 John iii. 17, 18. "Do good and lend, hoping for nothing again." Luke vi. 35. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again." Prov. xix. 17. "Deal thy bread to the hungry, and bring the poor that are cast out to thy house, when thou seest the naked, cover him." Isa. lviii. 7. "Let no man seek his own, but each another's weal." 1 Cor. x. 24.

The Reward.—"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." Isa. lviii. 8.

2.—BE HELPFUL.

The Duty.—"Support the weak, comfort the feeble-minded." 1 Thess. v. 14. "Be kindly affectioned one to another with brotherly love." Rom. xii. 10. "Do good to all—especially to them of the household of faith." Gal. vi. 10. "Lift up the hands which hang down, and strengthen the feeble knees." Heb. xii. 12.

The Reward.—"And the fruit of righteousness is sown in peace of them that make peace." James iii. 18.

3.—BE CONSIDERATE.

The Duty.—"When the disorderly." 1 Thess. v. 14. "If a man be overtaken in a fault, *restore* such in the spirit of meekness." Gal. vi. 1. "Teaching and admonishing one another." Col. iii. 16. "Let us consider one another, to provoke to love and good works." Heb. x. 24. "Be *gentle*, showing all meekness to all." Titus iii. 2.

The Reward.—Whatsoever good thing ye do, the *same* shall ye receive of the Lord. Eph. vi. 8.

4.—BE PATIENT.

The Duty.—"Be patient in tribulation." Rom. iii. 12. "Be patient towards all, see that none return evil for evil." 1 Thess. v. 14, 15. "*Forbearing* one another in love." Eph. iv. 2. "Let us run with patience the race that is set before us." Heb. xii. 1.

The Reward.—"To them who by patient continuance in well doing seek for glory, honor, and immortality, God will render eternal life." Rom. ii. 7. "If we suffer we shall also reign with Christ." 2 Tim. ii. 12.

5. BE PEACEABLE.

The Duty.—"*Follow peace* with all men." Heb. xii. 14. "*Study* to be quiet." 1 Thess. iv. 11. "Live in peace." 2 Cor. xiii. 11. "Be not angry, lest ye sin; let not the sun go down upon your wrath." Eph. iv. 26. "Do all things without murmurings and disputings." Phil. ii. 14. "Let the peace of God rule in your hearts." Col. iii. 15.

The Blessing.—"The God of peace sanctify you wholly." 1 Thess. v. 23. "Peace I leave with you, my peace give I to you." John xiv. 7.

6. BE HUMBLE.

The Duty.—"Be not wise in your own conceits. Mind not high things, but condescend to men of low estate." Rom. xii. 16. "In honor prefer one another." Rom. xii. 10. "Let us not be desirous of vain glory." Gal. v. 26.

The Blessing.—"Blessed are the poor in spirit, for their's is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth." Matt. v. 3, 5.

7.—BE OBEDIENT.

The Duty.—"All of you be subject one to another." 1 Peter v. 5. "Be subject to principalities and powers, obey magistrates." Titus iii. 1. "Submit yourselves to every ordinance of man for your Lord's sake; whether to the King, or to governors, etc., Fear God; honor the king." 1 Pet. ii. 13, 17.

The Blessing.—"That we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. ii. 2.

8. BE PURE.

The Duty.—"Let no corrupt communication proceed out of your mouth." Eph. iv. 29. "Evil communications corrupt virtuous habits." 1 Cor. xv. 33. "Let your conversation be as becometh the gospel of Christ." Phil. i. 27. "Abstain from fleshly lusts which war against the soul." 1 Peter ii. 11.

The Blessing.—"Blessed are the pure in heart for they shall see God." Matt. v. 8.

9.—BE SYMPATHETIC.

"Rejoice with them who rejoice, and weep with those who weep." Rom. xii. 15. "Be pitiful." 1 Pet. iii. 8. "As the elect of God, put on bowels of mercies, kindness." Col. iii. 12. Remember them who are in bonds, as bound with them; and them who suffer adversity, as being yourselves also in the body." Heb. xiii. 3.

The Blessing.—"Blessed are the merciful, for they shall obtain mercy." Matt. v. 7.

10.—BE COURTEOUS.

"Be courteous." 1 Peter iii. 8. "Greet one another with a holy kiss." 1 Cor. xvi. 20. "Salute all them who have the rule over you." Heb. xiii. 24.

"That ye may stand perfect and complete in all the will of God." Col. iv. 12.

11.—BE HOSPITABLE.

"Use hospitality one to another without grudging." 1 Peter iv. 9. "Given to hospitality." Rom. xii. 13. "Be not forgetful to entertain strangers, for thereby some have *entertained* angels unawares." Heb. xiii. 2.

"My God shall supply all your need, according to his riches in glory, through Christ Jesus." Phil. iv. 19.

12.—BE HONEST.

"Provide things honest in the sight of all men." Rom. xii. 17. "Let him that *stole* steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." Eph. v. 28. "Do your own business, and work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. iv. 11, 12. "If any man will not work neither let him eat." 2 Thess. iii. 10.

"Trust in the Lord and do good, and truly thou shalt be fed." Psa. xxxvii. 3.

13.—BE TRUTHFUL.

"Lie not one to another." Col. iii. 9. "Speak every man truth with his neighbor." Eph. iv. 25. "Having your loins girt about with truth." Eph. vi. 14.

"The lip of truth shall be established for ever." Prov. xii. 19.

14.—BE ABSTINENT.

"Destroy not with thy meat him for whom Christ died. It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth." Rom. xiv. 21. "Be not drunk with wine, wherein is excess." Eph. v. 18. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. xx. 1.

"Your body is the temple of the Holy Spirit in you, and ye are not your own." 1 Cor. vi. 19.

15.—BE LOVING.

"Put on charity, which is the bond of perfection." Col. iii. 14. "A new commandment I give to you, that ye love one another." John xiii. 34. "Let love be without dissimulation." Rom. xii. 9. "Walk in love." Eph. v. 2. "Let brotherly love continue." Heb. xiii. 1. "Love one another with a pure heart fervently." 1 Peter i. 22. "Have fervent love among yourselves, for love will cover the multitude of sins." 1 Peter iv. 8.

"He who dwelleth in love dwelleth in God, and God in him." 1 John iv. 16.

16.—BE FORGIVING.

"Avenge not yourselves. Overcome evil with good. Bless them who persecute you. Bless and curse not. Return no man evil for evil." Rom. xii. 19, 21, 14, 17. "Not rendering evil for evil, nor railing for railing, but contrariwise blessing." 1 Peter iii. 9. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. vi. 15.

"The wisdom which is *from* above is first pure, then peaceable, gentle, and *easy to be intreated*, full of mercy and good fruits, without partiality, and without hypocrisy." Jas. iii. 18.

17.—BE UNITED.

"Be of *one* mind." 2 Cor. xiii. 11. "Be of the *same mind* one to another." Rom. xii. 16. "Endeavoring to keep the oneness of the Spirit in the bonds of peace." Eph. iv. 3. "Submitting yourselves one to another." v. 21. "Not forsaking the assembling of yourselves together." Heb. x. 25.

"Neither pray I for these alone, but for them also which shall believe on me through their Word; that they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be *one in us*; that the world may believe that Thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one*, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as thou hast loved me."

18.—BE CONFIDENT.

"Prove all things." 1 Thess. v. 21. "Let every man prove his own work." Gal. vi. 14.

"Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do these things that are pleasing in his sight." 1 John iii. 19, 22.

19.—BE WATCHFUL.

"Walk circumspectly, redeeming the time." Eph. v. 15, 16. "Be sober, be vigilant." 1 Peter v. 8. "Be watchful." Rev. iii. 2. "Watch therefore: for ye know not what hour your Lord doth come. Matt. xxiv. 42.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

20.—BE PRAYERFUL.

"Be sober and watch to prayer." 1 Pet. iv. 7. "Pray for one another." Jas. v. 16. "Praying always with all prayer and supplication *in* the spirit, and watching thereto with all perseverance, and supplication for all saints." Eph. vi. 18.

"The prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. The effectual fervent prayer of a righteous man availeth much." Jas. v. 15, 16.—*John Wilson.*

The Future Metropolis of the World.

"According to the word that Isaiah the son of Amoz saw," not concerning the church, but concerning Judah and Jerusalem, "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law and the Word of the Lord from Jerusalem" (Isa. ii. 1-3). "And the Lord shall be King over all the earth" (Zech. xiv. 9). This world shall then have embraced its rightful Soverign, and the hearts of its great nations shall beat in unison with heaven.

Nor need you be surprised, dear reader, when, in the light of prophecy, I declare the conviction that Jerusalem is yet to become the metropolis of the world, just as it was the metropolis of Judea in the days of Solomon. All the nations of this world are yet to come under one universal government—the Kingdom of Christ and his glorified saints. "God hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord" (Phil. ii. 10). "Now we see not yet all things put under him" (Heb. ii. 8). But he must reign until he hath put all his enemies under his feet" (1 Cor. xv. 25). "The Gentiles must be given him as his inheritance, and the uttermost parts of the earth for his possession" (Psa. ii. 8). He has declared himself to be appointed "King of the Jews, and Prince of the Kings of the earth" (Matt. xxvii. 11; Rev. i. 5). "The kingdoms of the world are to become the Kingdoms of our Lord and of his Christ; and he shall reign forever and ever" (Rev. xi. 15). And the center and seat of this great Kingdom is Jerusalem. "The Lord of Hosts shall reign" (where?) "in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. xxiv. 23). "The Lord shall roar" (from whence?) "out of Zion, and utter his voice from Jerusalem, and the heavens and earth shall shake, but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy" (Joel iii. 16, 17). Nay, as there is to be a literal reign of the Son of Man on earth, where is it most likely that his imperial seat will be? To what locality does the mind most naturally turn? The holy associations, and the very geographical position of Palestine mark it out with signal felicity as the place where the Son of Mary shall hold his sublime court. As remarked by one who has looked carefully at the matter, "Palestine is so remarkably situated, that it forms the bridge between two continents, and a gateway to a third. Were the population and wealth of Europe, Asia and Africa, condensed into single points, Palestine would be the center of their common gravity. And with the amazing facilities of modern intercourse, and the prodigious extent of modern traffic, is it not easy to estimate the commercial grandeur to which such a kingdom may attain, planted as it were, on the very apex of the old world, with its three continents spreading out beneath its feet, and with the Red Sea on one side to bring it all the golden treasures and spicy harvests of the east, and the Mediterranean floating in on the other side, all the skill and enterprise and knowledge in the west. For the sake of higher ends it seems the purpose of God to make the Holy Land a mart of nations, and by bringing 'the forces (wealth) of the Gentiles to Jerusalem,' to send the blessing of Abraham over all the earth."

It is also well known, that ever since the Jews first entered Canaan, it has been the battle ground of nations. To this hour it is mixed up with the mightiest disputes that disturb the world. The Assyrian, the Egyptian and the Roman of old, the Arab, the Turk, the Greek, the Papist and Rabbi of our times, all have claimed it as if the earth contained not another prize like it. The Russian war, which converted the Crimea into a Golgotha, and made the world tremble, had its beginning in Jerusalem, in disputes and altercations about its shrines and holy places. And the history of the world is filled with illustrations of the desirableness that has ever adhered to that "goodly land," and of the interests involved in its occupation. Ages have rolled around it as the spot of decision on which the question of supremacy is suspended. And Divine prophecy, sounding through the long galleries of centuries, proclaims the fact that all the nations shall yet be governed from that point.

Men may think I dream, but I must take God's Word as meaning what it says. The day is coming when the world shall join in that glad song of David, "Beautiful for situation, the joy of the whole earth is Mount Zion, the city of the great King!" That wonderful people, the scattered relics of a mighty nation shall come back to their ancient home. From the north and the south, from the east and the west, they shall come with singing unto Zion. "And they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; and they shall no more be pulled out of their land which I have given them, saith the Lord" (Amos ix. 14, 15).—*J. A. Seiss, in Our Rest.*

Will He Come to the Feast?

"What think ye, that he will not come to the feast?" was the question on many lips when the assembling hosts gathered to worship the Lord in Jerusalem. At their previous passovers there had been One whose presence had brightened and enlivened all the scene; One at whose word the sick were healed, the blind received their sight, the lame leaped, the dumb sang, the palsied were restored, and the lepers cleansed. But his presence greatly interfered with the established order of things. He drove out the buyers and sellers from the temple. He upset the tables of the money-changers. He asked the wise men questions they could not answer, and exposed hypocrites in a most uncomfortable manner, and thus made things decidedly unpleasant.

Hence his presence was embarrassing to many. There were vested interests at stake; there were prominent ecclesiastics who must be considered; there were Herodians, priests, politicians, time-servers, Scribes, Pharisees, lawyers, and hypocrites, and their tastes and wishes had to be consulted; and he who was the life and center of the trusting and believing souls, was not as welcome to the feast as in days gone by. Men who followed him were cast out of the synagogue; men who favored him were suspected; men who defended him were scorned, and there was a question whether he would come to the feast or not. The Savior came. He comes to many a place where he is unbidden, and sometimes where he is unwelcome.

There are many assemblies in our own days to which people are coming from far and near, where the question might well be raised, Will he come to the feast? There are conventions where the world comes in, where worldly policy takes the place of honesty and sincerity; where shrewd and unscrupulous leaders manage to control affairs; where wealth gives prominence, and money rules the day; where men full of faith and the Holy Ghost are not in great demand; where the feast is sometimes unblest by the presence of the Lord; and where the spiritual life is low and feeble, while worldliness is rampant and aggressive. Of such places, where men gather that they may eat and drink and feast and visit and flatter and contrive, the question might well be asked, "What think ye, that he will not come to the feast?"

We remember a report of one professedly religious gathering, where nothing was said or to say of sinners being convicted, or of souls being saved; but where it was said that eighteen hundred meals of victuals were eaten; as if eating and drinking were more important or more prevalent than fasting and prayer, and faithfulness to God. To such gatherings men may be attracted by various motives. Worldly interests, social pleasures, eloquent talk, sectarian enthusiasm, and free feeds of loaves and fishes may draw them thither; and when these motives do not attract, when the sectarian enthusiasm dies, or the free table ceases to be spread, then they are conspicuously absent. When there is a call for sacrifice and devotion and labor, they are not to be found.

But what do all these gatherings and feastings avail if the Master of assemblies is not present? If he comes, his presence makes up for all deficiencies. Thus in dens and caves of the earth, on lonely hillsides where men have worshiped God in poverty, in distress, and in peril of their lives; or in lowly homes where only Christ was present as a guest; in places where the despised, the slandered, the outcast, and the persecuted have found refuge from the scorn of foes, even there the Master has deigned to meet with "two or three," and make their homes and hiding-places bright with the presence of the eternal King.

Thanks be to God, in this dispensation we are not dependent upon public feasts or great assemblies for the blessing and presence of the Lord. We need neither to go to Jerusalem nor to Samaria, to camp-meeting nor to convention, to worship the Father; but where two or three are gathered together in Christ's name, in lowliness, in humility, in poverty, in reproach, even there, the people of God may enjoy the presence of their Savior, and the children of Zion may be joyful in their King. And though instead of luxuries there may be crusts, and instead of gathering throngs of the rich, the influential, the great, the hilarious, there may be but a "little flock" of "the poor in spirit" and "the pure in heart," yet to that "little flock" it is the Father's good pleasure to give you the kingdom. And the dwellers in the lowliest cot may have even here consolation for which the denizens of marble halls may sigh in vain, and the humblest disciple of the Lord may know and enjoy what "kings and prophets waited for, and sought but never found."

The Christian.

Conference Report.

The quarterly conference of the Church of God in Michigan, convened as per announcement at Watson, Allegan County, Michigan, Oct 4, 1895. There was a large number present, the brethren coming from the north, south, east and west. Brother J. F. Wagoner, of Rochester, Ind., was with us and did the speaking throughout the conference. All the social meetings were good and a great deal of interest was shown by all the brothers and sisters that their faith was still strong in the Lord.

The business meeting was called to order Saturday at 2:30 p. m. by the president Brother Austin. After a little business Brother F. L. Austin arose and said as he was to be in Rensselaer, Ind for the coming year it would be necessary for him to resign. Brother H. H. Hammond, of Dutton, Michigan, was elected to fill his place for the rest of the year.

All who listened to Brother Wagoner's beautiful words of truth could not help being convinced. Sunday *morning* at the invitation of Brother Wagoner two become obedient to the gospel, the ordinance was attended to Sunday afternoon.

The Lord's Supper was administered after the Sunday morning service.

The meetings were all good but the one, Sunday morning and Sunday evening were especially so and will long be rembered by all present.

The lesson Sunday evening was from 2 Cor. viii. Mark iv. 20, the gradual development of the plan of salvation.

The meetings came to a close with singing those beautiful words: "God be with you till we meet again."

May God keep us all pure until he shall come, is my prayer.

EMMA JACKMAN, Sec'y.

Conference Notice.

The First Quarterly Conference of the Church of God in Indiana, will meet at Plymouth, Ind., Nov. 15, 1895, and continue over the following Sunday.

A hearty invitation is extended to all of like precious faith.

Come with hearts filled with love and all differences laid aside. Let the one great aim be to cheer and encourage each other on the way and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. Come and let us do our duty and God will take care of the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

Bread is a good thing, but Jesus would have us learn that man must not live by bread alone. It is a means, not an end; it is not the principal thing. We need to know how to make it without setting our hearts on it. Bread is for to-day only, we are but worms; if we work for to-morrow, we are but bees; not until we work for eternity do we work as men.—*Bible Reader.*

How independent of outward circumstances the Holy Ghost can make the Christian! How firm, how happy, how calm, how peaceful we may be.

Every step we take with God makes our Bible bigger.

...MPERANCE.

The Bondage of Drink.

You think I love it? If this nerveless hand
Could gain immortal strength this very hour,
I'd sweep the hellish, traffic from the land
And crush its blighting, maddening, night-mare power.
Yes now, with all my latest, dying breath,
I'll curse the thing that drags me down to death.

Love it? I loathe it! Yet I drink and drink,
And hate my bondage with a deathly hate.
And hate myself as through the town I slink.
The pledge? No, no! 'Tis far too late!
No pledge! I've tried it twice—a waste of breath!
Too late! There's no release for me but death.

It's bad enough to drink, but not to drink
Doth such a train of ghastly horrors make
As in one hour would leave me mad I think.
Ah, keep away, ye fiends, for pity's sake!
The very thought of them affects my brain.
My end will be when they shall come again.

Lose rum? I'd have to hold my head up high
And breathe God's air a free and fearless man.
And look with unbent eyes on earth and sky.
With steady nerve to do and bear to plan:
I'd have to grapple trials as they come
In manly fashion, brave and strong. Lose rum?

If only I could come into some land
Where no drink is, God knows how will firmly
I'd fight these dreadful torments of the damned
That clutch the soul of him who would be free.
But mad—but up the grizzly shapes of woe
To fall again as twice before? No, no!

Ah, if I might have known how it would be
In those old college days so wild and gay
When first I drank in youthful revelry!
How easy then to put the cup away!
A mother's hope and joy I was till then:
Now see me trembling in! These eyes again!

Back, fiery eyes, to hell, where ye belong!
I'll drink ye down—what, blood! Drink blood!
Help! Help! They come, a hideous, devilish throng!
Back, get ye back! They'll tear me in the flood!
Long, crooked hands are clawing in my hair!
Is this the end? Ha, ha! Too late for prayer!

Frank Patton.

Narcotic Poisons.

The narcotic poison that causes more poverty, crime, disease and death than any other is alcohol. Poverty and crime, with their attendant conditions, naturally tend to shorten life. Not only does alcohol produce this effect indirectly: it produces it directly. The latest and highest medical science teaches that alcohol, the intoxicating element, "is a virulent poison, and that it predisposes to disease, aggravates it when it comes, and so reduces the vitality and sensibility of the system, and it does not respond so readily to remedies." From the statistics gathered by life insurance companies and otherwise, it is proven beyond question that the use of alcoholic beverages has a very marked effect in shortening human life.

Another narcotic poison that shortens human life is tobacco. this weed contains two distinct, deadly poisons, an oil and an alkaloid. Both of these, we are told, in concentration are speedily fatal in small doses. It is specially a heart poison, weakening the muscles and paralyzing the nerves of that important organ. A school of physicians has published the declaration "that careful investigation has led them to the conclusion that not less than twenty thousand persons die in the United States annually from the effects of the use of tobacco; and that the common indulgence of its use reduces the average life of its victims as much as ten years."

Opium has come into very extensive use, first as a medicine, afterward as a self-administered sedative. The indulgence in this drug is done so secretly that few know the extent to which this vice prevails. An inquiry of a reputable physician or druggist will bring a shocking revelation. The startling proportions to which this evil has grown may be traced to the general custom of dosing infants with preparations of opium in the form of paragoric and soothing syrups. Fond mothers, ignorant of the terrible influence of this drug, implant a taste for it in their beloved offspring. May the time be hastened when this ignorance shall disappear.—*Evangelical Messenger.*

"Tobacco is not Injurious."

This is the testimony of a multitude who are using it, and who say it does them good. The following incident from O. S. Fowler, in "Life, its Factors, Science and Culture," may be of interest to such persons.

A few years ago a call was issued from London, England, to the scientists of the world to assemble for the discussion of whatever scientific subjects might be presented, every statement to undergo most rigid scrutiny. One member said; "Tobacco is not injurious. I have chewed it for fifty years, and my father sixty years, without perceptible damage. All this hue and cry about it is nonsense." The actuary answered, "Step forward, sir, and let us canvass this matter thoroughly. How much do you chew?" "I chew regularly three quids per day, of about this size," cutting them from his plug. One was given to a Russian, and another to a French chemist, with, "Please return their extracts."

Then the actuary said, "Will any young man unaccustomed to the use of tobacco, chew this third quid before the audience? Here are twenty dollars to any one who will." A young man stepped forward. The audience was requested to scan his looks, cheeks, eyes, and general appearance, before he took it, and closely watch its effects. He soon became pale from sickness, then vomited, and anon fainted before the assembly. The extract from one quid was given to a powerful tomcat. He flew wildly around, and then and there died. The other extract was put upon the tongue of a premium dog, which uttered a yelp, leaped frantically, lay down and expired. These facts transpired before the world. They are recorded in the most scientific repository of this century or any other, in a volume which cost twenty dollars a copy. They cannot be controverted. Every consumer of tobacco in either form, is a practical witness that these are its precise effects, by his own initiation to its use.—*The Safeguard.*

The Stimulant Habit.

"Our war against alcohol and other stimulants," says a health journal, "is not based upon the specific influences of alcohol, tobacco, tea, coffee, or opium, but upon the fact that these substances are all artificial stimulants, that is, by their use the body is harmed, and the vital power is weakened by the consumption of energy which is not in any way reinforced by the substance employed. There are many other substances besides those name above which possess this same property, such as hashish, Siberian fungus, strychnia, and arsenic. Dr. Norman Kerr, in a recent article, records cases which have come under his own observation, in which persons have taken from ten to fifteen grains of arsenic, and claimed to have been improved by it. According to Dr. Kerr, ladies swallow arsenic to improve their personal appearance, and also use it externally for the complexion. Gentlemen are also addicted to this practice, and both sexes take doses of arsenic as a fillip and a general tonic. Nor is the habit confined to the wealthy. On one occasion, while crossing a ferry, Dr. Kerr saw a boatsman rest on his oars and take a drink out of a pocket-flask. The beverage was a preparation of arsenic, and the dose was enough to kill any four average Englishmen."

The Beer Curse.

"In appearance," says the *Scientific American*, "the beer-drinker may be the picture of health, but in reality he is most incapable of resisting diseases. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually a stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual sluggish, selfish, varied only with paroxysms of anger that are senseless and brutal."

One to Begin, Two to Make Ready, Four to Go.

This is the way one little girl puts her idea of striving to live right:

"I'm wishing—that's one to begin;
I'm learning—that's two to show;
I'm trying—that's three to make ready;
I'm doing—that's four to go."

And then we suppose she jumps right into the middle of some good action.

Here is a whole sermon on temperance in a few words: "Temperance puts coal on the fire, meal in the barrel, money in the purse, credit in the country, contentment in the home, clothes on the children, vigor in the body, and intelligence in the mind."

Change of Address.

My address is now Guthrie, Oklahoma, instead of Rossville, Ill. Correspondents will please take notice.

L. E. Conner.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into The Restitution for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$46.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs Eva L. Underwood, Plymouth, Ind.

Previously published,	$261.78
S. Roxana Wines, for the year 1895,	20.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 283 pages, 4th edition. Cloth, 85 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

Agents of the Nickel Plate Road are in possession of information which will enable them to quote special excursion rates to points in the North-west, West, South-west, and South for tickets sold during Sept. and Oct. Further information may be secured by applying to local agents of that popular low-rate line.

We never worry except when we forget that God is good.

A good day does not always begin with a bright morning.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by 20,000 Baptists, in 1666. 3. Immortality. 4. The Kingdom of God. 5. Mixture of Mans and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 6, 20 cts.

FOUR PAGE TRACTS.

6 10c; 25 for 15c; 50 for 25c; 100 for 40c.

State of Man in Death.

Life and Death. A concise statement and contrast of the two uses of there terms, in ext. & Theological and Bible use.

Can you Believe; a series of questions on the basic points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1859, by Jos. Lucier. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Hair of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from The Restitution office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary, A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 776 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. L. Thomas. 160 pages, price 40 cts. or four for $1. postpaid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with Illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Craden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Craden's Concordance: bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 115 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Cassie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 102 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.80; 50 for $3.60. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper-covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Streleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore Tempe Arizona
B. F. Boyer, Seven Fountains, Va.
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J. R. Fisk, Caldwell, Kan.
M L Adams, Linden, Okla.
Ben. F. Glenn, Nelson, Neb.
T. J. Whitesitt, Sac City, Ia.
W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 23, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:10pm	For St. Joseph.
No. 56	2:35pm	"
No. 54, ex. Sun.	10:05pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	6:25am	For Terre Haute,
No. 53, "	12:50pm	" "
No. 57 ex. Sunday	7:17pm	" Logansport

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 800 Wood and A. e., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sister Mrs. O. N. Jobbin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome Pastors residence 501 Huntingdon Street

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall on the ist corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Sellers Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 10 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Ruffe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipte, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaux Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 518 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting or Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria M. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hedin and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Costa Grove every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rabbit Center is presided over by Bro I. C. Chase.

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		AM	PM	AM	PM	PM
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Canton	lv	10 55				
Mans'field	"	11 55				
Crestline	"	12 55		10 20		
Bucyrus	"	1 15	2 05	6 45	PM	
Galion	"	1 30	2 20	7 00		
Van Wert	"	2 50	3 40	8 25	3	37
Ft Wayne	lv	3 55	4 45	9 30	4	40
Arcola	"					
Columbia City	"	4 51	5 45	10 25	5	15
Larwill	"					
Pierceton	"					
East Lake	"					
Warsaw	"	5 31	6 42	11 05	6	10
Van Buren	"					
Bourbon	"					
Tunnel	"					
Plymouth	"	6 06	7 20	11 40	6	55
Grovertown	"					
Hamlet	"					
Davis	"					
Union	"					
Wanatah	"	6 48	8 12	12 20	7	40
Valparaiso	"	7 1	8 30	12 40	7	55
Wheeler	"					
Hobart	"					
Liverpool	"					
Clarke	"					
Chicago	ar.	9 00	10 00	2 55	9	55
		PM	AM	AM	PM	PM

Eastward.		1	5	3	9	7
		AM	PM	PM	AM	PM
Chicago	lv	7 30	3 00	11 30	10 15	6 25
Clarke	"	8 35		12 30	11 15	7 25
Liverpool	"	8 55		12 50	11 35	7 45
Hobart	"	8 59		12 55	11 40	7 50
Wheeler	"	9 05		1 00	11 45	7 55
Valparaiso	"	9 15	4 22	1 10	11 55	8 05
Wanatah	"	9 23		1 20	PM	8 15
Union	"	9 30				
Davis	"	9 34				
Hamlet	"	10 09				
Grovertown	"	10 17				
Plymouth	"	10 28	5 45	2 38		8 55
Tunnel	"	10 33				
Bourbon	"	11 05		3 27		9 30
Van Buren	"	11 12				9 37
Warsaw	"	11 30	6 26	3 53		9 55
Eagle Valley	"	11 37				
Pierceton	"	11 50	6 42	4 12		10 10
Larwill	"	11 55				10 15
Columbia City	"	12 07	7 02	4 40		10 30
Arcola	"					
Ft Wayne	lv	1 10	7 40	5 25	PM	11 10
Van Wert	"	2 35	9 10	6 55	1	12 40
Elida	"	2 50	9 25	7 10	1	12 55
Bucyrus	"	3 55	10 30	8 15	2	1 55
Crestline	ar	4 15	10 50	8 35	2	2 15
Mansfield	"	4 42	11 20	9 05	3	2 45
Wooster	"	5 22	12 05	9 45	3	3 25
Mossillon	"	5 40	12 25	10 05	4	3 45
Canton	"	6 26	1 10	10 50	4	4 30
Alliance	ar	6 50	1 35	11 15	5	4 55
Pittsb'gh, Pa.	"	8 50	3 50	1 10	7	6 55
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Valpar'o	11:16pm	10:05am		11:00am
S. Wan'th		10:34am		11:34am
Knox	12:12am	11:00am	4:04pm	1:48pm
Argos	12:35am	11:24am	4:27pm	2:04pm
Ft. Wayne	2:35am	1:30pm	6:30pm	4:25pm
Cleveland	8:15am	9:00pm	12:20am	
Buffalo	4:35pm		5:00am	

TRAINS GOING WEST

Buffalo	12:10pm		5:35am	Local Pl'm
Cleveland	7:30pm	8:00am	10:35am	2:00pm
Fort Wayne	2:05am	1:25pm	4:30pm	5:00pm
Argos	4:07am	3:29pm	6:34pm	9:05pm
Knox	4:35am	4:01pm	6:58pm	7:40pm
S. Wan'th		4:56pm		11:35pm
Valpar'o	5:30am	4:59pm		12:15am
Hobart	5:50am	5:17pm		1:20am
Ham'ond	6:21am	6:10pm		2:15am
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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, NOVEMBER 6, 1895. NO. 41.

Poetry.

The Buried Flowers.

In the course of his wanderings among the pyramids of Egypt, Lord Lindsay, the celebrated English traveler, accidently came across a mummy, the inscription upon which proved to be at least two thousand years old. In examining the mummy after it had been carefully unwrapped, he found in one of its hands a small, round root. Wondering how long vegetable life could last, he took the little bulb from that closed hand and planted it in sunny soil, allowed the dew and rain of heaven to descend upon it, and in the course of time, a few weeks, to his astonishment and joy, that root bore forth and bloomed into a beautiful flower.

Two thousand years ago a flower,
Prized highly, in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Savior came to earth,
That seed had lived and bored and died,
And been in that far off time,
Its flower had spread its perfume wide.

Ages rose and fell, years came and went,
The dead hand kept its treasure well:
Nations were born and turned to dust,
While life was hidden in that shell.

The shriveled hand is robbed at last,
The seed is buried in the earth;
Wise, but the life long-hidden there
Into a glorious flower bursts forth.

Just such a plant as that which grew
From such a seed when buried low,
Just such a flower in Egypt bloomed,
Two thousand years ago.

And will not He who watched the seed,
And kept the life within the shell,
Watch over their buried dust as well?

And will he not from 'neath the sod
Cause something glorious to arise?
And though it sleep two thousand years,
Yet all that buried dust shall rise.

Just such a face as greets you now
Just such a form as here we bear,
Only more glorious far, will rise
To meet the Savior in the air.

Then will I lay me down in peace
When called to leave this vale of tears,
For 'tis my flesh shall I see God,"
Even though I sleep two thousand years.

Original.

The Crowning Day.

Those who are to be rewarded with the highest vocation, *i. e.*, To reign with Christ, will receive their crowns at his coming (not before). It is when the Chief Shepherd shall appear ye shall receive a crown of glory that shall never fade. Those who have patiently sought for the glory shall then receive it with honor and incorruptibility. Hear the testimony of a dying saint, "I have kept the faith, from this time forth there is laid up for me (held in reserve) a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day (the day of his appearing), and not alone to me but also unto all them that love his appearing." All who have turned from idols to serve the true or living God and to wait for his Son from heaven, shall receive their reward at the same time when he who is our life comes then (and not before) they shall appear (be manifested) in glory, even that glory they have so patiently labored for in this present evil world.

If the foregoing be facts and Scripture how comes it that, not withstanding these plain declarations of apostolic teachings, we constantly hear from the lips of men, teachers and editors, D. D's, who love to be called learned, as well as generally from those called unlearned, when speaking of a deceased person, he has received his reward, he has received his crown of glory, he is reigning with Christ in heaven, etc? Do they not know that Christ has not been yet crowned, and that he is not reigning in heaven? and that he will never reign there, but when he is crowned and reigns it will be on earth, on the throne of his Father David, which was an earthly throne, in Jerusalem, the city of the great King, even Jesus? If any saints are reigning in heaven and are crowned, over whom are they reigning, who are their subjects? not God, nor the angels, and certainly not over one another. No Christian has yet received his crown, nor will they until the Chief Shepherd shall appear as saith Holy Scripture. "Then all who are expecting and looking for the coming of the Just One shall be crowned together with him, and when he takes his crown, as joint-heirs, we who are waiting and praying for the coming and kingdom of Christ, and for the peace of Jerusalem, the consolation of Israel, will receive our thrones, and reign with him on the earth and nowhere else.

There are many professors of religion, self-styled Christians, who are expecting to go to heaven when they die, these will receive no crown in that day. Indeed they are not expecting it then, neither are they looking for God's Son from heaven. But their hired shepherds have fed them so long on the delusive doctrine of immortal-soulism, natural immortality, that they have become blind to the Word of God, and cannot understand the things about the kingdom of God. Many, no doubt, will say to Jesus in that day, Lord have we not done many things in thy name? But he will say to such, depart from me, I never approved of you. It is implied that some Christians even, will be ashamed in the presence of Christ at his coming. John the beloved says, "And now, little children, abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming. The crown of life will only be given to the well doers, the faithful ones, the saints, to whom Christ can say, "Well done, enter thou into the joys of thy Lord, such will constitute the ruling element, the Bride of Christ, in the age to come. As we have seen only those will receive crowns, who have longed for and are expecting the coming and kingdom of Christ. This is the crucial test, a minister, a hired shepherd, said in a public discourse in my hearing, that he supposed that Christ would come again, perhaps in a thousand years hence. That he did not want to be alive when he comes for it would be an awful time. I thought when I heard him use the phrase "an awful time," that it would be a fearful time to those that are unprepared, to those who have spent all their energies in the delusive idea of preparing for death, who have made no preparation to live to meet Christ at his coming in peace.

The true followers of Christ are praying for his coming today, and are with glad hearts hastening unto the coming of the Lord. Many of them are spreading the glad news of the coming and kingdom of the Christ, endeavoring to turn erring mortals from darkness to light, and from the power of Satan unto God. Trying to persuade men and women to seek life, and incorruptibility and a place in God's kingdom. The coming of Christ and his reign on earth was the faith of primitive Christianity, which a few representatives will prove. See Titus ii. 13; Heb. ix. 28; James v. 7, 8; 1 Thess. i. 10; 2 Thess. i. 10. He is coming and in the "language of Spurgeon, I can say I don't know the time, but if he were to come today I would be glad to see him."

The saints of the Most High will be rewarded for their toil in the vineyard of the Lord on the earth, and nowhere else. If it had been the purpose of Deity to save any of Adam's race with which to people any of the other planets than this, it would be revealed in his revelation as given to the children of Adam in the Holy Scriptures. Since the blessed Volume teaches that the righteous shall inherit the land and dwell therein forever, the upright shall dwell in the land and the perfect shall remain in it, we have no right to assert that they will go to heaven or any other place, for it is plainly revealed that all who are saved through the provisions of the covenant of redemption will ultimately inhabit this earth and abide therein forever. The justified ones are promised no inheritance or home anywhere else in the universe, whatever heavenly orb they may be permitted to visit in their glorified, immortalized state. The Scriptures are clear and explicit on this point, and should forever settle this question in the minds of every honest-thinking person, that the covenant of redemption was no scheme by the opperation of which the inhabitants of the earth were to be fitted and prepared to inhabit some other planet or sphere; and that this once the most desirable of all, is to be abandoned at last to desolating fires and everlasting ruin as we constantly hear proclaimed from all the popular pulpits of the land, and sung from all popular song books. No, earth was not created to be annihilated, but to be inhabited. In that blessed Book, the Bible, I can clearly read my title to an heirship of this entire earth, and that when Christ the Nobleman returns to take possession of it, and builds up the tabernacle of David his father and his throne to all generations, when he shall have restored again the kingdom of Israel. I am persuaded that I shall set down with him in his throne, inherit its wealth, its honors, its glory, its government with him, and when he shall have redeemed it and made every foot of it more than a garden of Eden for his own particular abode, and the eternal home of his Bride, I shall enjoy it with him forever. Why should I sigh for a home in some strange, far-off world less fair than this, whose soil the foot of my Redeemer has never trod, and his precious soul-cleansing blood has never consecrated? Why should I desire a home in some sphere upon whose purified soil will never descend from God out of heaven the city, whose foundations are of jewels, whose streets are of gold, paved, its gates of solid pearls, its temple,—the Lord God Almighty and the Lamb are its Temple? Glorious city, through the midst of it. The River of Life will ever flow on, either side of which the tree of life will ever grow and offer its healing leaves to the nations of the saved. Why seek some unredeemed orb, on whose soil the glorious throne of God and the Lamb, will not be located; whose dwellers will not see the face of him who wore the thorns for them, and wear his name in their foreheads?

The scene of all this indescribable glory is to be upon this, our own earth, when it shall come forth renovated and purified by the fires of the last day. A new, resplendent, heavenly world, a prepared place for the everlasting home of the redeemed ones of Adam's race, the home of Christ and his Bride forever more, and the nations of them that are saved, shall walk in the light of the glorious city, the New Jerusalem. The Bible is a history of ruin and redemption. Its first chapters open with earth uncursed, an Eden fair. Then follows disobedience, the curse, sin and death. Then the gradual revealing of a plan of redemption for man and the earth from the effects of the curse of the broken law. The last chapter closes with earth resplendent with beauty, fully peopled with the redeemed of Adam's race, the special abode of the glorified Redeemer.

We have seen that coronation day is when he the great Shepherd of the sheep has come. It is then that the waiting ones receive their crown. Then a King shall reign in righteousness and princes rule in judgment. That will be a glorious day, indeed, when Christ in the presence of the angels—ten thousand and thousands of thousands with all the peerage of the heavens, the high principalities and dominions and powers, and in the presence of all the redeemed by his blood out of all nations and before the eyes of the kings of the earth will be crowned King of all kings and Lord of lords. When the crown of universal empire will be set upon that brow, that was once in mockery pierced by a crown of thorns, when the scepter of all dominions will be triumphantly placed in his hands that were nailed to the cross. When will the tall archangel in profoundest and most joyful adoration with multitudes of the heavenly hosts and millions of his saints, and all the kings and princes, and the mighty of earth. For that day I am waiting.

H. MURPHEY.

Moses on the Mountain. Matt. xvii. 3.

The context to the account of the transfiguration given by Matthew, Mark and Luke proves that the subject of our Lord's teaching on this occasion, was the coming of the Son of Man in his kingdom, and that some there present should not taste of death until they should see him in his kingdom. The scene on the mountain was given for a purpose, and in fulfillment of Christ's promise. That it was a good lesson and made a lasting impression on those that saw it is learned by what Peter says in his 2nd Epistle i. 16–17 and 18, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, "This is my beloved Son in whom I am well pleased, and this voice which came from heaven we heard when we were with him in the holy Mount." Having learned the object of the vision, for such it was, as we learn from Christ's charge to them, to tell the vision to no man till the Son of Man be risen again from the dead. Let us see if we can understand what it contained in the vision, for it is a view of Christ in his kingdom.

We see Christ as King, his face shining as the sun, and his raiment white as the light. We see Elias to represent the saints who will be alive when the Master returns and will be translated without seeing death. We see Moses a representative of the dead saints who will be raised when the Lord returns from the far country. We see Peter, James and John to represent the subjects of the kingdom, men in the flesh. How then shall we understand the appearance of Moses on the mountain? The same way that we understand the appearance of the woman in Rev. xii., clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars. The dragon and the leopard beast were symbols of things to come, they had no actual existence, neither had Moses on the mountain, but his appearance in vision taught the lesson to the disciples and answered the Master's purpose just the same.

The whole teaching of the Scripture forbids us to say that Moses was on the mountain, except in the way indicated. The Master himself says in John vi. 49. (Your fathers did eat manna in the wilderness and are dead.) Moses being one of the fathers that did eat the manna, surely he is dead. Some have claimed that Moses was raised the third day after buried as a type of Christ, but this view is out of joint with what is taught by Paul in Col. i. 18, where it is said that he, Christ, is the first-born from the dead; that in all things he might have the pre-eminence.

In Acts x. 12, we have an instance similar to the one we are considering. Peter was shown wild beasts, and creeping things, and fowls of the air, to teach him God's purpose in relation to the Gentiles. No one believes that there was a literal sheet and real animals in it. Rev. xiv. 1, is a case similar to the scene on the mountain. Both are visions to be fulfilled in the future, Christ is there, so are the 144 thousand, and in v. 3 they sing a song before the four living creatures, and the elders. In chap. iv. 4, the elders are said to have crowns of gold on their head, and in chap. v. they sing a song that reveals their identity as the redeemed ones. Paul has not yet received his crown nor stood on the Mount Zion, nor heard the song of the 144,000.

U. F.

An Inquiry.

What is truth? This question should be earnestly propounded by every Christian, but the mass seem content with the inquiry what is popular? We should be willing to follow the truth irrespective of popular theology, let the truth be what it may or where it may. Tradition should not deter us from a scrutinizing search of this rare article in this age of fables. The Savior in addressing the Father gives this general answer, "Thy Word is truth." Then let us appeal to that Word, holding ourselves in readiness to submit to its unequivocal testimony, however adverse to our pre-conceived sentiments. It is lamentably true that anything that will tickle the ear by those unacquainted with the plain teachings of Christ and his apostles is readily believed rather than truth. For instance we hear proclaimed from the pulpit that man has an immortal soul that never dies, that as soon as the body dies the soul goes to heaven or hell to await the great judgment day when this mortal body will be resurrected and the soul brought back from heaven or hell, and soul and body re-united. Now I must ask these modern theologians where they get such doctrine. What does the Bible say in regard to immortality? It is declared in Gen. ii. 7, that God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul, not an immortal soul: for,

"It was dust and breath the nature whole
That made a human living soul."

But again what does the Savior say in regard to such teaching?

Does he say that we must give an account at death, or at the judgment? Answer. Jesus never told us that we must give account at death, but at the judgment. Matt. xii. 36. And now I will write a few quotations for the many readers of THE RESTITUTION which they can look up for their own interest, in regard to the truth as it is in Christ Jesus.

1st. When are the saints recompensed, at death or at the resurrection? Ans. "They shall be recompensed at the resurrection." Rev. xi. 18; Luke xiv. 14; Matt. xvi. 27; Rev. xxii. 12.

2nd. Are saints to be recompensed in heaven or on earth? Ans. "Behold the righteous shall be recompensed in the earth." Prov. xi. 31; Matt. v. 5; Rev. v. 10; Psa. xxxi. 11; Dan. vii. 21.

3rd. Are the dead conscious or unconscious? Ans. "The dead know not anything." Eccl. vii. 5; Psa. cxlvi. 4; Isa. xxxviii. 18.

4th. Are departed saints now celebrating the praises of the Lord? Ans. "The dead praise not the Lord." Psa. xv. 17; Psalm vi. 5; Eccl. ix. 5.

5th. Are the patriarchs in heaven? Ans. "David is not ascended into the heavens." Acts ii. 34; John iii. 13.

6th. Have the prophets received their reward, or does it await them at the judgment? Ans. "The time of the dead that they should be judged and that thou shouldst give reward unto thy servants the prophets." Rev. xi. 18; Psa. xi. 15.

7th. Have the apostles gone to heaven? Ans. "As I said unto the Jews, whither I go ye cannot come so now I say to you." John xiii. 33; 1 Tim. vi. 14.

8th. Are saints crowned at death or at Christ's coming? Ans. When the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away." 1 Peter v. 4; 2 Tim. iv. 8.

9th. Did Job expect to see his Redeemer at death, or at the latter day in heaven or upon the earth? Answer. "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth and though after my skin worms destroy this body, yet in my flesh I shall see God." Job. xix. 25, 26; 1 Thess. iv. 16. What a grand assurance that Christ who is our life, will come back again to remove the curse that now rests upon the earth and fit it up anew for his true believers, who are asleep in Jesus, as well as all those who shall die in the faith of the gospel, or who shall be living upon the earth at his second advent.

10th. Did David expect to be satisfied at death or at the resurrection? Ans. "I shall be satisfied when I awake with thy likeness." Psa. xi. 15; Phil. iii. 20, 21.

11th. Will the saints shine in the kingdom at death or at the resurrection? Answer. "Many of them that sleep in the dust of the earth shall awake." Dan. xii. 23.

12th. Did Christ promise to receive his saints unto himself at death or at his coming? Ans. "I will come again and receive you unto myself." John xiv. 3.

13th. Did the apostles groan for a disembodied state or for the redemption of the body? Ans. "We ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body." Rom. viii. 23; 2 Cor. v. 4.

14th. Were the ancient worthies rewarded at death? Ans. "These all died in faith not having received the promises." Heb. xi. 13, 39, 40.

15. When will the saints receive eternal life? Ans. "In the world to come eternal life." Mark x. 30; Luke xviii. 30.

16th. Will the soul come from heaven or the grave at the resurrection? Ans. "God will redeem my soul from the power of the grave." Psa. xlix. 15; lxxxiv. 48.

17th. Does the soul die? Ans. "He spared not their soul from death?" Psa. lxxxix. 48; xlix. 15. David says none can keep alive his own soul. Jesus never told us that we must give an account at death, but they shall give an account in the day of judgment. Matt. xii. 36. Paul very plainly shows the fallacy of such doctrine when he says, "The King of kings, the Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, neither hath seen nor can see." 1 Tim. vi. 15, 16. Now this brings to mind that wonderful prophecy in Jeremiah xxxi., which was fulfilled by Herod in Matt. ii. 16, 18, in regard to his attempt to put Christ to death. Let us refer to this prophecy, "Thus saith the Lord, a voice was heard in Ramah lamentation and bitter weeping, Rachel weeping for her children refused to be comforted for her children because they were not. Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears for thy work shall be rewarded saith the Lord and they shall come again from the land of the enemy. In the first place this has reference to children dying as revealed in Matthew's gospel, and in addition to this Rachel, who represented all the mothers in Israel that had at their children, shall look forward to the resurrection for the consummation of their hope when their children would be brought again from the land of the enemy, not from heaven. Where is this land? It is where the grave is. Where is the grave? It is in the earth. Whose land is this? It is the enemy's. Who is the enemy? It is him that had the power of death that is the devil' Heb. ii. 14. You may be astonished at this conclusion, but you must bear in mind that we started out in search of a very rare article—truth, and if the Bible contains as then we are safe.

But again, Christ says, "Behold I make all things new, I create a new heaven and a new earth wherein dwelleth righteousness," and in regard to that beautiful city which Christ has gone away to prepare for his saints, John the revelator in his vision says, he saw "the holy city, New Jerusalem, coming down from God out of heaven prepared as a bride adorned for her husband." Where was that city coming down to? Ans. The new earth and will be the capital of Christ's kingdom.

MRS. H. A. OBEY.

The Kingdom of God.

This is a subject on which there are a great many different ideas, and a subject in which we all should be greatly interested, for without the kingdom there is no promise of a reward. Christ came into the world for various purposes. Not only to save sinners, as we are taught by many, but to fulfill the old law, and to make a new law, and to choose out a people for his name, and through the obedience of this new law we may be of this number that he will take out for his name, to be made kings and priests, to reign and rule with him. There is no promise to any until he comes? When he comes the promise is to those that have lived up to the new law, and have washed their robes and made them white in the blood of the Lamb. How could any have washed their robes in the Blood of the Lamb before it was spilt? There will none be made immortal but those written in the Lamb's Book of life. How could any be written in the Lamb's Book of life before the Lamb's Book existed? So those who make up this number will be of this Christian age or of the new law, these will be taken out at the coming of Christ, which is the first resurrection and the setting up of the kingdom, Christ's kingdom. Those with Christ shall reign a thousand years, to subdue all authority and powers that now be, and Christ will rule will justice and equity. When he has accomplished this work of subduing, and all things are ready, then the second resurrection will take place and the Book of life is used. The Lamb's Book of life having been used at the first resurrection, or the commencement of Christ's kingdom and reign. Those in the Book of life will be those who will live on the new earth, will be as Adam was before he sinned, good and very good. When these things take place, and the wicked are destroyed, and all things made ready, then the kingdom will be delivered up to the Father that he may become all in all. Then it will be the kingdom of God, a joint reign, God and Christ in the eternal age for ever even forever and ever. I have given no reference, any Bible reader can readily find all. The twelve hundred and ninety days of Daniel are very near at an end, then will begin the thirteen hundred and thirty-five days taking in the millennial reign. The little season, and the ending of the days. Beyond, there is no night. Daniel was promised he should stand in his lot at the end of the days. Our prayer is for "Thy kingdom to come, Thy will be done on earth as it is done in heaven." If the kingdom was set up on the day of Pentecost, and the will of the Father has been done on earth since that time, heaven surely is a corrupt place. We have no anxiety to go there; no, we would rather wait and live with Christ on the earth. Yours waiting for the kingdom.

J. S. BUTCHER.

Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, NOV. 6, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS' MEETING.

Notice is hereby given that the Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Chapel Hall, Plymouth, Ind., at 1:30 p. m. Saturday, Nov. 16, 1895, for the purpose of electing a Board of Directors for the year, and the transaction on such other business as may come before the Association.

ROBERT RALLSBACK, Pres.
A. R. CYPHERSON, Secy.

ANY one who can give us information as to the whereabouts of E. M. Snoek, late of Burgin, Ky. please write to this office.

IF the person who sent us a money order from Wheeling, W. Va. will tell what to do with the money, we will gladly attend to business. As it is we can do nothing. Also a like case is at hand from Crown Point, Ind. No word with the order. Who knows any thing of these?

ONE brother who appreciates our paper has sent us the names of 58 persons to whom he wishes the paper sent. He proposes in this way to do a little missionary work. The paper going to those homes each week cannot fail to have a good result, and the example of our brother is worth following. He pays the cash to have the papers sent.

"As flowers never put on their best clothes on Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian life, free from stain, ever give forth the fragrance of the love of God."

"A noble person compares and estimates himself by an idea which is higher than himself, and a mean man by one which is lower than himself. The one produces aspiration; the other ambition. Ambition is the way in which a vulgar man aspires."

SOME one has said, "Wherever I find truth I will appropriate it for it is an estray from God's Word, and belongs to me and to all. Eminent men and parties and sects claim truth as theirs, because they *have most fully* expounded them; but men never make truths. They only recognize the value of this currency of God."

"WHENCE have sprung the dirges of sorrow that have rolled over the earth all down through the ages? They sprang from sin. Sin is sorrow in the seed; when it is finished, it bringeth forth death. Death is the sum of all evil. What home on earth has not been darkened by its shadow? What heart has not been wrung by the icy hand of death? The dead vastly outnumber the living, and presently all the living will be with the dead. Only the spirit of God can lift the curtain of the future and reveal a bright tomorrow,—a morning without clouds. The spirit in Paul and the rest of the apostles assure us that the saintly dead sleep in Jesus. Listen. "I would not have you ignorant brethren, concerning them which are asleep, that ye sorrow not even as others who have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him (Jesus). For this we say *unto you by the* Word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the lord in the air and so shall we ever be with the Lord. Wherefore, comfort one another with these words." By God's help we will do that. They have quieted many a throbbing heart and chased away many a hot tear.

If any one can tell us the present address of L. Fogelsang, late of Esmond, South Dakota, we will be very glad.

WE came across this noble sentiment the other day: "From the beginning I educated my self to speak along the line of truth and in the current of my moral convictions; and though in later days it has carried me through places where there were some batterings and bruisings, yet I have been supremely grateful that I was led to adopt this course. I would rather speak the truth to two men than blandish a country and lying to a million. To it, to me, there is nothing greater than what it is to speak with God behind you, to speak so as to be only the arrow in the bow which the Almighty draws."

The Kingdom of God.

Still they lead blindly. One of the city papers during the week contained nearly a column notice of a sermon on "The Kingdom of God," and gave a number of choice passages, a specimen which we herewith subjoin: "How many persons are to-day looking not within their selves, or about them, awaiting God's kingdom? You may wait, brother and sister, until you pass from this sphere of existence, and if you have not found God's kingdom within yourself before that time, you will not find it in the hereafter. It is not a special locality, it is a condition, a living, walking reality within yourself. It is a realization of the fact that you were created in the image of God; that you were endowed with all the qualifications necessary to understand his every law, his every wish; that you can and should be in perfect harmony, perfect rapport with him. You have been living simply an earthly, material life, like any animal. You have expected to *some time* find the kingdom of God, forgetting entirely that Jesus told you that if you find it not within yourself, you will never find it, and are lost."

If this be not teaching lies in the name of the Lord, we do not know what it is! We do not to just such men God spoke by the prophet Isaiah: "Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say who seeth us? And who knoweth us? Surely your turning of the things *upside down* shall be esteemed as the potter's clay." Isa. xxix. 15, 16. It is most distressing to see men fed with such chaff in place of wheat, and to see the feeders take the wheat that lies on top and turn it under out of sight—yes, the spirit expresses it; they turn things upside down. Think of the fact that the good news of the kingdom of God is his saving power, and then listen to what this blind leader says the kingdom of God is, and it ought to make you pray as never before, "Thy kingdom come." Oh, no; there is not the slightest hope that the veil will be lifted till Jesus in power and majesty appears. Absolutely the religious world generally have no faith in what God says. The faith they *claim* to have is *not* faith, it is only a blind confidence that is in no way related to the truth that sanctifies. Our experience is that as the months go by it becomes harder and harder to reach people with God's saving truth. And it becomes the bounden duty of those who labor in the vineyard to build up and encourage those who *have* fled for refuge for fear the cares of this life choke the word.

Severe Earthquake.

On Thursday, Oct 31, soon after five o'clock in the morning, persons in this vicinity were awakened by the very distinct agitation of the earth's surface. We append part of an editorial from the Chicago *Tribune* of Friday, regarding its extent and probable cause.

"The earthquake of yesterday morning was one of wide extent and severity for the United States. The area affected included Alabama and New Orleans on the South, Kansas City and Topeka in the Southwest, Western Iowa, Southern Wisconsin, Southern Michigan and West Virginia. It was felt with especial severity in Illinois, Indiana and Ohio, awakening many thousands of people from their sleep, wrecking some buildings, breaking glass and crockery, and in other places causing stovepipes and tinware to drop from their fastenings, but not involving any loss of human life so far as reported at this writing. The statements of time and direction of vibration are not sufficiently close to indicate precisely the point of greatest disturbance, but it would seem to have been some distance south from Chicago. The central area may be well up towards the middle of the eastern boundary of our state, or even far beyond that. In fact, the greater intensity experienced in Gedeon, in Mahomet, also indicate a center of sinking to be far from the northern boundary of the state, though the reported direction of the lines of vibration further north does not bear out the conclusion.

Volcanic action is a frequent cause of earthquakes in some parts of the world, but hardly can be looked for as the excitant in this case. We are obliged to suppose that the disturbance was due to an extensive slipping of rock strata at a considerable distance below the surface. The character of the movement was something like what would be due to the subsidence of supports in a coal mine away from a water course, but probably the seat of the trouble was much deeper than indicated by the comparison. It might be caused by a sinking of a large tract that has been robbed of its underlying coal, but even that explanation may not be sufficient to account for it, as the central point of disturbance for large earthquakes has been found to range from five to as much as thirty miles below the surface. But undoubtedly the phenomenon was the result of a sinking of land to a lower level by unrestrained pressure towards the earth's interior, and it is probable we yet shall hear of some such subsidence having taken place, perhaps accompanied by an upheaval elsewhere, the double movement being caused by a lateral shrinking of the earth's interior.

What is it to Believe in Jesus Christ?

Some time since we were invited to speak to a little company in a private house. One of the number seemed to be favorably impressed with the truths advanced, but when we urged repentance toward God and baptism into the name of Jesus for the remission of past sins, the reply was, "Oh, but I am a Christian already." To us it is one of the most painful incidents of religious life and labor to meet with people of this type, who plant themselves so firmly in their feeling and impressions, that God's terms of adoption will not be considered for a moment. But, although this be not a promising field to cultivate we have resolved by the help of God to try and show the fallacy of claiming to be a Christian by believing merely in the *historic* Christ. Of course no one can be saved *without* believing that the person called Jesus lived and taught, and wrought signs and wonders, and suffered and died, and rose and revived and *ascended to heaven*. This is PART of the gospel to be believed. But if this be *all*,

WHAT BENEFIT

can accrue to *us* from believing those historic facts? *This* part of the gospel discloses neither promise nor prospect to the believer of it. It is absolutely true, but standing *alone*, it is like a thousand other truthful historic statements in the Book of God, powerless to save. In order to secure the benefit intended by means of these facts, we need to know *why* Jesus lived and taught and suffered. At *least* we must know that he died that we might have life, and that there was

NO REMISSION OF SINS

without the shedding of blood, and that life after death through his death and resurrection was necessary to enable us to inherit the kingdom of God on earth. It is absolutely necessary, too, to know the precise conditions on which God offers to confer these inestimable blessings. 1. Faith in the things promised. 2. Repentance toward God. 3. Baptism into Christ for the remission of past sins, and this followed by a godly life till Jesus comes, or life's journey is ended. If a person claims an undying existence *independent* of Christ's death, he does not believe in Jesus. And if he believes that at death he goes to heaven

BEYOND THE SKIES

he does not believe in Jesus Christ, because he taught that those who were worthy of the life he brought to light would hear his voice and come forth out of their *graves* to possess it and enjoy it. And he who believes that he is pardoned of all past sin without obedience to the command of the Spirit to be baptized for that purpose, is not a believer in Jesus Christ. We think any intelligent and honest person must admit that he does

NOT BELIEVE IN JESUS

if he disobey his commands, or objects to the kingdom that he offers, or denies that he needs Elect from *him* in order to live forever, or refuses to comply with his conditions of forgiveness. We think he *must* admit that he either believes *more in himself* or *some other mortal*, who formulated his rule of faith and practice for him, than he does in Jesus, who said, "This gospel of the Kingdom shall be preached in all the world,.... and he that believeth and is baptized

SHALL BE SAVED;"

and "I am come that they might have life" and "because I live, ye shall live also."

But here it may be said that the Philippian jailer was told by Paul and Silas that if he believed on the Lord Jesus Christ, he should be saved," and that ought to be enough to save any body. We think so too; but now as to

WHAT IT IS

to believe on the Lord Jesus Christ. In the first place we remark that this object of faith held up to the jailer had but one proper name. It was named JESUS by Gabriel, before his birth; in Luke i. 31; and he was so named because "he shall save his people from their sins" see Matt. i. 21, and the wages of sin being death, he of necessity must become the resurrection and the life, as well as furnish the blood through which forgiveness was possible. It is in this name of Jesus alone that remission of sins is obtainable. We can obtain that name in the manner prescribed by Christ

"BAPTIZING THEM

into the name. How could objector be so unreasonable as to claim Jesus as his Savior if he set Jesus' *terms* of salvation aside and select others? He selects as his Savior he whose *terms* he adopts. If they are his own, he simply tries to save himself. But we will now consider briefly, the official

TITLE OF JESUS

—Christ,—meaning Anointed. We read in Acts iv. 27 and x. 38; that God anointed [Christ] Jesus of Nazareth with Holy Spirit and with power. We read the account of his baptism by John in the 3rd of Matthew, and it said that the heavens were open unto him and he saw the spirit of God descending upon him like a dove and lighting upon him. In Heb. i. 9; Psa. xlv. 7, is quoted and applied to Jesus, "Thou lovest righteousness, and hatest iniquity, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." And we know from the language of Gabriel to Mary that besides being anointed to

PREACH THE GOSPEL

to the poor, heal the broken-hearted, preach deliverance to the captive, recovering of sight to the blind, etc., at his first advent, we *know* that he was anointed to sit upon the throne of his father David, and reign over the house of Jacob forever;" and from the 14th of Zechariah we *know* that he is also to be King over all the earth; and from his own lips we learn in the 25th of Matthew that he will certainly come from heaven and assume his royal prerogative, and invite all the

BLESSED OF THE FATHER

to share his power, authority and glory with him, by saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And when the apostles went forth in obedience to Jesus' command to preach the gospel of the kingdom, we *know* that it was no more or less than a *call* to the people,—that is an *invitation*—from God unto his kingdom and glory. We say we *know* this, because in writing to the church at Thessalonica the apostle enjoins them to "walk worthy of God *who hath called them unto his* KINGDOM AND GLORY."

In all the Book of God there is a call to *nothing* that *this* does not include. No invitation to realms of glory above the sky, but as Dan. vii. 27 states it, the dominion and greatness of the kingdom *under* the whole heavens; or as Jesus says, "Blessed are the meek, for they shall inherit the earth;" this squarely settles the *locality* of the kingdom God invites people to. People who accept an invitation to heaven, set aside God's invitation, and accept man's in preference to it; and they have *no* right to sell it

GOD'S HELP TO GET THERE.

God does not *want* them there, or else he would have invited them there. Heaven is *already* peopled as it hath pleased him. The gospel as a whole is God's effort to people *this* rebellious planet earth with holy and incorruptible beings equal to the angels in heaven, and who will do his will as perfectly *here* as they do *there*. For that purpose, he who is Anointed—that is *Christ*, Jesus of Nazareth, God's glorious Son, taught us to pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." If that kingdom never comes he has been

MADE CHRIST FOR NOTHING,

and the great God has the first time failed to carry out his revealed purpose. But he *cannot* fail. He has sworn by his own existence that he will not repent, that is, turn aside from his plan to fill the earth with his glory, so Jesus has *not* been anointed to his high office in vain. His resurrection from the dead is Jehovah's pledge that he will rule the world in righteousness by that man whom he hath ordained. See Acts xvii. 31. Just as surely as the *Bible is the* Word of God so surely will Christ's mission be utterly useless for salvation purposes unless he comes again and brings salvation—life he procured by his death and resurrection, and bestows upon them the kingdom long promised. And here again we repeat, Christ is *not* the

SURNAME OF JESUS.

It is his official title; and how in the name of truth, or reason or commonsense can people say that they believe in *Christ* when they reject the kingdom he has been anointed to be King of? How can people claim to believe in Christ when they disbelieve what he *says*, disregard the gospel of the kingdom he offers to share with them? Just one more loving appeal and we have done. There are those who really love Jesus for what they SUPPOSE HE HAS DONE FOR THEM. In all kindness we say to them he has *not done* what they *suppose*; and hence their love is thrown away upon him. For him to reciprocate their love they must love him for what he HAS DONE! He shed his blood to ratify or make effective the life-giving covenant made with Abraham and that we might obtain forgiveness of sins, and so be entitled to a resurrection out from among the dead, and obtain an inheritance among all the *sanctified ones*—*share* the blessing of Abraham, (see Gal. iii. 14) who became *heir of the world*, (not heaven) through faith, Rom. iv. 13. And it is through belief of those exceeding great and precious promises relating to life and land and glory that Divine nature is to be attained, see 2 Peter i. 4. Only when their faith and hope grow out of what is promised are they possessed of a good hope through grace. We plead with them to remember that Jesus only appears unto salvation to them that *look* for him, Heb. ix. 8; and also not to forget that Jesus is coming here to be glorified in his saints. They do not go to him, see 2 Thess. i. 10. He is coming soon, and if they would reign with him when he comes, they must secure the great salvation *now*.

Foreign News Items.

Trouble has arisen between Great Britain and France over the Burmese-Chinese frontier—Great Britain denies the right of China to cede this territory, which is part of the buffer state between the French and British possessions in that part of the world. If France declines to give up the territory in question, British troops will occupy that portion of it which is claimed to be part of Burmah, which is to all intents and purposes British territory.

A serious loss of life, crops and property has been caused by floods of rain in Italy; many railways are inundated and traffic stopped.

The Spanish government announces that the province Santa Clara will be pacified and under law and order in a few days. Serious conflicts have taken place at Barcelona, Spain, between the Liberal and Catholic elements, on account of the supression of a book declared to be heretical.

A despatch from Odessa, Russia, says that an enormous quantity of ammunition has arrived in the Caucasus for the use of the Russian army there. The despatch adds that several regiments have just taken their quarters near the Turkish frontier.

A despatch from the war office in Paris stating that Antananarivo, the capital of Madagascar was taken by the French on the 30th of September.

A despatch from Constantinople says that the Sultan is in imminent danger of assassination. The Mussulman reform party are anxious to get rid of him; and he has thrown himself upon the great powers for protection in case of trouble through yielding to them on Armenian affairs.

From London, Oct. 17th, we learn that the new battleship Victorious was launched from the Chatham dockyard of that date. It is 350 feet long, 75 feet beam. She will carry 4-47 ton guns, 12 6 inch and 16-12 pounders.

Capt. J. W. Gambrier, of the British Navy, in an article in the *Fortnightly Review*, after looking at the political and social condition of things in the world, predicts that in the coming struggle between the destructive agencies of European society,—anarchism, socialism, nihilism, etc., the great powers will be compelled to call the Papacy into alliance with them as the only conservative force which is equally strong among all their population, and which can strengthen their hands by securing for them the faithful support of the Catholic masses.

The *London Standard* announces that a Pan Anglican will convene in Lambeth Palace, the arch-episcopal residence, in 1897. It is 30 years since the last conference. The *Standard* says the conference will be vested with peculiar interest in view of the overtures made by the Pope on questions that have not stirred the public since the revolution of 1688. The Archbishop says it is of the highest importance that the church of England should demonstrate that it is entitled to negotiate with Rome on a footing of perfect equality. Well, well; is it ready to go back to its mother, or negotiate to that end on such easy terms! Every way *equal* to Rome. We are sorry if it *is* every way equal to Rome.

Announcement.

The Church of God at Eagle Creek, Stark Co., will be dedicated the 2nd Sunday in November. Services will begin on Saturday evening before. Brother Wagoner is expected to preach the dedication sermon, and we extend an invitation to the officers of our conference and all lovers of truth to be present. Those coming on the Nickel Plate and Three I. R. R. will be met at Knox on Saturday and conveyed to the church. Yours in hope of the soon coming of Christ.

ELDER T. W. SMITH.

Dear Restitution:

In sending in my report of the annual conference here at St. Paul, Neb., I gave the amount that was paid into the evangelist fund, but neglected to give the amount subscribed. The amount paid in was $37.50. The amount subscribed was $227. Hoping that you will publish this for the encouragement of other lovers of truth, I remain.

Yours in the blessed hope.

RENA GORDON.

The Reign of Peace.

When Jesus comes with his saints he will inaugurate a reign of peace that will include all the nations of the earth.

The prophet Isaiah speaking many hundred years ago, told of a time when peace should be universal in the world. He said they "shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift sword against nation, neither shall they learn war any more". Certain it is that this prophecy has not yet been fulfilled. There is nothing in the outlook of nations at the present time that indicates that it ever will be fulfilled. But when we examine our Bibles a little further on we find another prophecy which must be fulfilled before the prophecy quoted above can be.

Isaiah says "nations shall not learn war any more." When that prophecy is fulfilled, war on this earth will forever be at an end. Who can comprehend how much that signifies. The prophet does not say there will not be any nations to make war with each other, but nations shall not learn war any more. Showing that there will be nations but they will be at peace.

Can nations be at peace if the people that constitute those nations are wrangling and disputing, arguing and contending with each other? No. The prophet evidently saw a time of universal peace and happiness. The people of all the world living in harmony and unison, each regarding the rights of others under the most absolute rule of right, yet without the necessity of competition.

But let us examine the second prophecy and see how it fits the present arrangement of things now existing in the world. Listen to Joel while he "portrays a scene which he saw take place on the earth." Proclaim this among the Gentiles. Prepare war, wake up the mighty men, let all the men of war draw near, let them come up."

"Beat your plowshares into swords and your pruninghooks into spears." How does this fit the present statutes of things in the world. Are the nations arming, are they getting ready for war? All of the great nations except China, are and have been for the last several years, making greater preparation for war than they ever made before. Even the United states is engaged in this preparation. Our Navy is many times as more powerful today, than it has ever been before and we are still building war ships.

The great war when it comes will be fought on the continent of Europe and on the high seas. This country will not therefore need a land force.

The war spirit of the world is stronger to-day than it has ever been before.

Let us go back to Joel's prophecy again and examine it. First the "proclamation" is made to the Gentiles. Please note that the Jews have no part to this preparation for this great war. After all the great military chieftains of the world are called to the front, they are given strict and positive orders, what they are required to do, viz. "Beat your plowshares into swords, and your pruning-hooks into spears."

Is it not true that this command is being literally obeyed to-day by all the great European nations.

How many men are kept in the army in time of peace, who should be at home using their plows and pruning-hooks to raise food for their families instead of practising with swords and spears learning the art of how to kill each other.

Before we can have that peace and good will on the earth spoken of by the prophet Isaiah, *the war spirit must be broken*. Will it ever be broken, if so what means will our Heavenly Father use to accomplish it?

R. S. DWIGGINS.

Excursion to Terre Haute, Ind.,

On account of the Young Men's Christian Association of Indiana, the Vandalia Line will sell tickets to Terre Haute at one fare for the round trip, good going Nov. 7th to Nov. 9th inclusive and returning up to and including Nov. 11th.

T. A. DOWNS, Ag't.

There are two reasons why some people don't mind their own business. One is that they haven't any mind; the other is, they haven't any business.

POETRY.

A Noble Life.

What is a noble life? Let some men show
[illegible]
[illegible] wealth till life is but a dream
[illegible] Mida-like their touch behold
[illegible] eating over-gross earthy things to gold!
[illegible] which grows clever as their hoards grow more,
[illegible] only with their breath their labors [illegible]
[illegible] Their fellow-men some spleen did raise
[illegible] and treasure hoped, but spurned
[illegible] memories shall be composed in [illegible]
[illegible] waxed rich, but died and [illegible]

[illegible] is a noble life? Let some men tell
[illegible] Come in many a battle-hail:
[illegible] hidden empires, scattered with a [illegible]
[illegible] gospel banner on his throne;
[illegible] those that believe and mend it as their [illegible]
[illegible] heads with rays of precious [illegible]
[illegible] with their brother's blood they stain the ground!

[illegible] die; and after many days
[illegible] marble speak their only praise!

What is a noble life? Some men grow pale
[illegible] quest, till their strained nerves fail
[illegible] struggle with strange lore, and comprehension
Mark well of wisdom in their wearied brain:
[illegible] age with treasures of the mind
[illegible] hidden meaning of all things they find,
[illegible] seek to find, and as they deeper go,
[illegible] still a jealous guard on all they know,
[illegible] with weight of knowledge in the race,
[illegible] whither like the dead, and leave no trace!

Wisdom and wealth and fame are glorious things,
And each may grace a life to which it brings
[illegible] true aims to be desired and garnered well
No life is noble with a good of self!
Where on earth a noble life would live
That toil to aid, and gather still to give;
Succour the weakling, smooth the rugged ways,
And with wise bounty sweeten all the days
He hath with manna to supply
He hath with manna to supply
He hath with manna to supply

"Are You Going Alone?"

Little David had been silently sitting by his dying brother, when, suddenly rising up, the child bent eagerly towards him, and said, as though giving utterance to a distressing thought, "But are you going alone, brother?"

"Going where, my little man?" asked Frank, in astonishment, and in some fear that his kind friends were planning to take him from home, in the vain hope of improving his health. I don't know," replied the child; "that's what I want to know. I heard the neighbors say you were going very fast, and when I asked about it, they said, 'Never you mind, little Davie, he's going where he can't take anybody with him!" Here poor David broke down, and the only words intelligible between his sobs were a repetition of the question, "Are you going alone?"

After his tears had subsided and he could listen quietly, Frank said, "The neighbors are right, Davie; I can't take you along with me; but don't you fear, I am not going alone." Little David's face brightened at this, and he said confidently, "I knew you wouldn't, 'cause who'd light your little lamp in the night?" Frank smiled and said, "Ah," Davie, "that's lighted already! 'twould be over late to light it now, though not too late, blessed be God!"

"But who's going with you, Frank, if none of us is?" asked Davie, after a short pause.

"A friend, Davie; and when I've told you three things about him, I think you will be able to guess his name." "All right!" nodded David, pleased to have anything to guess. "He is a true friend; he is a strong friend; he is a loving friend; he is——" David darted a look of inquiry at his brother, and then perceiving a certain beaming expression in his eyes, which always came when he spoke of his Savior, he said, quickly, "I guess already; you mean Jesus!"

Yes, Frank did mean Jesus, whom he had sought and found as a Savior in days of health and strength: and now that he was lying on a deathbed, expecting soon to take that long journey "from which no traveler returns," he found the value and happiness of having such a friend to trust to and in. Frank had so often proved this friend to be a true, strong, and loving one, that now, in the prospect of death, he could take the 23rd Psalm and make it the very language of his own soul as he looked up to the Lord Jesus Christ, and said, full of holy joy, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff comfort me."

Reader this is not idle tale. It is the true story of one who has to-day—the day on which I write, been laid in the grave; one whose voice of Christian peace and joy, "I am not going alone, for Jesus is with me!" still brings consolation to his weeping family, as I trust it may to you, if you are fearful of the unknown future with its certain ending.—*Worlds Crisis.*

Life's Little Days.

One secret of sweet and happy Christian life is in learning to live by the day. We think of life as a whole, running on for years, and it seems too great for us. We cannot carry this load until we are threescore and ten. We cannot fight this battle continually for half a century. But really there are no long stretches. Life does not come to us in life-times; it comes only a day at a time. Even to-morrow is never ours till it becomes to-day, and we have nothing whatever to do with it, but to pass down to it a fair and good inheritance in to-day's work well done and to-day's life well lived.

It is a blessed secret this of living by the day. Any one can carry his burden, however heavy, till night-fall. Any one can do his work, however hard, for one day. Any one can live sweetly, quietly, patiently, lovingly, and purely till the sun goesdown. And this is all that life ever really means to us,—just one little day.

"Do to-day's duty, fight to-day's temptation, and do not weaken and distract yourself by lookig forward to things that you cannot see, and could not understand if you saw them." Give us nights to shut down the curtain of darkness on our little days. We cannot see beyond, and we ought not to try to see beyond. Such horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*Northwestern Advocate.*

Give Attendance to Reading.

One part of Christian worship is the public reading of the Word of God. And it is of great importance that people know how to read distinctly, clearly, audibly, and giving the sense properly.

To do this, persons must understand the meaning of the words read, and be so self-controlled that they can properly express the thoughts which they comprehend. There are those whose reading is affected and disgusting; others do not understand what they are reading, and hence cannot make others understand it.

There are others whose reading instructs, interests, melts, and thrills those who hear. Sometimes a passage is so read that it seems like a new revelation; or a hymn is so read that it cannot be forgotten.

Sometimes great good can be done by meeting for reading. A good reader can extend the influence of good books or tracts; and persons who cannot or will not themselves read, will listen intently to words which are well written and well read.

Many who cannot write or speak well can read, and "a reading meeting" may be made very useful to the hearers. What reader will undertake such a work?

Lost Lives.

Lost lives? which are they? Lives spent on self, wasted in pleasure, frittered on vanities, lived for time? Ambition may be gratified, aims achieved, honors won: but when earth is left behind what remains for such? Their grace and triumph will have vanished, self-consumed. Lost lives! As the words re-echo I see the saints of God, who from of old, declaring plainly that they wok a country have cheerfully gone forth on pilgrimage "not knowing whither they went." Abraham is among them. Paul is among them, and the heroes of our century of missions—Livingstone is there, Krapf is there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmore, tramping with bleeding feet frozen Mongolian uplands; Grahame Bronke, dying alone on the Upper Niger; John McKitterick, sleeping in the first white man's grave in distant Lololand—they are all there, all part of the eternal. And Jesus' life is there.

How to be "Nobody."

Loiter around your home all day Sunday in your soiled and patched apparel, when you should be clad in your cleanest linen and finest suit, occupying a seat in some gospel church.

When you return from your daily labor, eat your supper, and go up to the corner saloon, sit there upon the beer barrels, smoke tobacco and drink liquor.

Spend your leisure time in the barber shops, playing dominoes, checkers and cards, to kill the precious time God has given for nobler ends.

Withdraw from the society that is intelligent, moral, and refined, and let your company be the non-church-goers, the for-beer-senders, and the dime-novel-readers.

Be unambitious to reach elevated stations, listless in what you are engaged, given to idleness, and satisfied with your mental and moral growth.

Jews in Smyrna.

A remarkable Jewish movement is reported from Smyrna. A Russian Jew named Abraham was converted in the hospital at Smyrna, and began preaching to the Russian Jews, who formed themselves into a Jewish Christian Society. Already about two hundred have joined the movement, and it has become sufficiently important to attract to itself vigorous persecution.

Lost Money.

Almost every week we hear of men who have lost money. They have been robbed by employees, swindled by sharpers, betrayed by those they have trusted; money which they have supposed was safe has been squandered and lost; wills have been made, altered and broken, and in scores of ways their hard earnings and prudent savings have been lost, and have gone into the hands of servants of the devil.

It is better to do good with money while you have it; those who do this, can be sure that the money has gone where they wished it to go, and that the Lord will repay in his own good time that which has been lent to him.

Conference Notice.

The First Quarterly Conference of the Church of God in Indiana, will meet at Plymouth, Ind., Nov. 15, 1895, and continue over the following Sunday.

A hearty invitation is extended to all of like precious faith.

Come with hearts filled with love and all differences laid aside. Let the one great aim be to cheer and encourage each other on the way and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. Come and let us do our duty and God will take care of the rest.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$40.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$261.78
S. Roxana Wince, for the year 1895,	20.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 348 pages, 6th edition. Cloth, 35 cts.a copy; leather gilt $1 00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 apges, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 15 cts. per dozen, 70 cts. per hundred.

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JUST TRY IT!

THE RESTITUTION

On Trial Three Months

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Twenty-five Cents

They that wait upon the Lord shall renew their strength. The eagle soars so directly upward that poets have fancied it was aiming at the sun; so does the soul that waits on Christ.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 20,000 Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages 6, 50 cts.

FOUR PAGE TRACTS.

6 10c; 10 for 15c; 50 for 25c; 100 for 50c.

State of Manis Death.

Life and Death. A concise statement of I contrast of the two uses of there terms, to wit, e Theological and Bible use.

Can you Believe; a series of questions on the main points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chas. Stanley. The above is the title of a 16-page tract. Price 5c. each, 12 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 10c.

Christ's Kingdom—Where is it? What is it? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1894, by Jos. Lacier. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Heir of All Things. Carne Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, Biography, Geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 770 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief hermeneutic sketch of the Jews—being two lectures delivered by Dr. L. G. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $4.00; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 176 pages, cloth bound, for 13 cts.

Catechism of the Bible. For the use of our childre at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 192 pages neatly printed and bound, and will be sent to any address, postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.50; 50 for $5.00, Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, And of undoubted ability. This book is paper-covers, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner's Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore Tempe Arizona
B. F. Boyer, Seven Fountains, Va.
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B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
S. C. Oliver, Attica, Kan.
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M. L. Adams, Linden, Okla.
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W. D. Townsend, Salem, O.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, 112 S. Lawrence Ave., Wichita, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Independence, Ia.
H. T. Baker, Cedar Rapids, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 85, Ex. Sun.	12:45pm	For St. Joseph.
No. 53	7:45am	"
No. 54, ex. Sun.	10:05pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:35am	For Terre Haute.
No. 84, "	12:30pm	" "
No 57 ex. Sunday	7:25pm	" Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address F. R. HALE, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church o the Blessed Hope, 836 Wood 52d & A e, Cleveland, Ohio, every Sunday at 10:30 a. m. and 2:30 p. m. Brethren from a distance and ll lovers of truth are cordially invited. Seats free. O. M. Jobin, Evangelist

The Church of God meet for worsh and searching the Scriptures every Sunda at 7 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1845 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visitors brethren always welcome. Pastors residence 901 Hemlock St. Street.

The Chicago Church has changed its place of meeting. The new one is the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. O. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at two o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mitchell's Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and every 5 minutes from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Recster, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, office in the southwest front (Portland) each month. 1st Sunday, sermon by Bro. W. W. Jessup, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewster Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 A. M., in K. of P. Hall, 938 Wilson ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesell, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Flicker every four weeks. At Constance every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hezekiah Walker son of Elder Sion Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

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	9	19	29	3	7
Westward.	PM	PM	AM	PM	PM
Chicago lv.	7 00	8 05		1 10	
Alliance "	9 55	10 55		4 00	
Canton "	10 50	11 50		4 55	
Massillon "	11 04	12 04		5 09	
Wooster "	11 31	12 31		5 36	
Mansfield "	12 03	1 06		6 08	
Crestline ar	12 40	1 40		6 45	
Crestline lv	12 50	1 50	4 20	6 55	11 45
Bucyrus "	1 12	2 09	4 45	7 14	12 07 AM
Galion "	1 30	2 25	5 03	7 30	12 25
Van Wert "	2 23	3 20	5 57	8 25	1 20
Fostoria "	3 00	3 55	6 30	9 00	1 55
Fremont "	3 30	4 25	7 00	9 30	2 25
Clyde "	3 58	4 53	7 28	9 58	2 53
Norwalk "	4 28	5 23	7 58	10 28	3 23
Shiloh "	4 58	5 53	8 28	10 58	3 53
Bellevue "	5 20	6 15	8 50	11 20	4 15
Clyde "	5 31	6 22	8 58	11 28	4 23
Elmore "	5 48	6 39	9 15	11 45	4 40
Genoa "	5 58	6 49	9 25	11 55	4 50
Oak Harbor "	6 08	6 59	9 35	12 05	5 00
Elmore "	6 18	7 09	9 45	12 15	5 10
Millbury "	6 28	7 19	9 55	12 25	5 20
Walbridge "	6 33	7 24	10 00	12 30	5 25
Toledo ar	6 45	7 35	10 10	12 40	5 35
Toledo lv	6 50	7 40	10 15	12 45	5 40
Swanton "	7 25	8 15	10 50	1 20	6 15
Delta "	7 35	8 25	11 00	1 30	6 25
Archbold "	7 45	8 35	11 10	1 40	6 35
Stryker "	7 55	8 45	11 20	1 50	6 45
Edon "	8 05	8 55	11 30	2 00	6 55
Pioneer "	8 15	9 05	11 40	2 10	7 05
Montpelier "	8 25	9 15	11 50	2 20	7 15
Bryan "	8 40	9 30	12 05	2 35	7 30
Edgerton "	8 50	9 40	12 15	2 45	7 40
Hicksville "	9 00	9 50	12 25	2 55	7 50
Pioneer "	9 10	10 00	12 35	3 05	8 00
Montpelier "	9 20	10 10	12 45	3 15	8 10
Bryan "	9 35	10 25	1 00	3 30	8 25
Edgerton "	9 45	10 35	1 10	3 40	8 35
Hicksville "	9 55	10 45	1 20	3 50	8 45
Butler "	10 15	11 05	1 40	4 10	9 05
Auburndale "	10 25	11 15	1 50	4 20	9 15
Arcola "	10 35	11 25	2 00	4 30	9 25
Ft Wayne ar	10 55	11 45	2 20	4 50	9 45
Ft Wayne lv	11 10	12 00	2 40	5 10	10 00
Van Wert "	12 05	12 55	3 35	6 05	10 55
Delphos "	12 25	1 15	3 55	6 25	11 15
Kenton "	1 05	1 55	4 35	7 05	11 55
Upper Sandusky "	1 35	2 25	5 05	7 35	12 25 PM
Carey "	1 55	2 45	5 25	7 55	12 45
Fostoria "	2 25	3 15	5 55	8 25	1 15
Findlay "	2 40	3 30	6 10	8 40	1 30
Arlington "	2 55	3 45	6 25	8 55	1 45
Kenton "	3 15	4 05	6 45	9 15	2 05
Dola "	3 30	4 20	7 00	9 30	2 20
Lima "	3 50	4 40	7 20	9 50	2 40
Delphos "	4 10	5 00	7 40	10 10	3 00
Van Wert "	4 55	5 45	8 25	10 55	3 45
Convoy "	5 15	6 05	8 45	11 15	4 05
Paulding "	5 25	6 15	8 55	11 25	4 15
Antwerp "	5 40	6 30	9 10	11 40	4 30
Ft Wayne ar	6 00	6 50	9 30	12 00	4 50

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Eastward.	AM	AM	PM	AM	PM	AM
Chicago lv.	9 15	2 50	12 15	12 55	8 30	12 40
Garrett "			12 55	1 35	9 10	1 20
Liverpool "			1 10	1 50	9 25	1 35
Hobart "			1 30	2 10	9 45	1 55
Wolcott "			1 45	2 25	10 00	2 10
Valparaiso "		3	2 00	2 40	10 15	2 25
Wanatah "			2 20	3 00	10 35	2 45
Hanna "						
Kingsbury "			2 40	3 20	10 55	3 05
Hesperia "			2 55	3 35	11 10	3 20
Pinola "			3 10	3 50	11 25	3 35
Walkerton "			3 25	4 05	11 40	3 50
Bass Lake "			3 40	4 20	11 55	4 05
North Liberty "			3 55	4 35	12 10	4 20
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Goshen "			5 30	6 10	1 45	5 55
Millersburg "			5 45	6 25	2 00	6 10
Benton "			6 00	6 40	2 15	6 25
Wakarusa "			6 15	6 55	2 30	6 40
Bristol "			6 30	7 10	2 45	6 55
Middlebury "			6 45	7 25	3 00	7 10
Shipshewana "			7 00	7 40	3 15	7 25
Howe "			7 15	7 55	3 30	7 40
Lagrange "			7 30	8 10	3 45	7 55
Wolcottville "			7 45	8 25	4 00	8 10
Kendallville "			8 00	8 40	4 15	8 25
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Cromwell "			8 30	9 10	4 45	8 55
Avilla "			8 45	9 25	5 00	9 10
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Auburn "			12 50	1 30	9 05	1 15
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Butler "			11 20	12 00	7 35	11 45
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Waterloo "			1 35	2 15	9 50	2 00
Auburn "			1 50	2 30	10 05	2 15
Garrett "			2 05	2 45	10 20

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, NOVEMBER 13, 1895. NO. 42.

Poetry.

An Old Song.

[illegible] as you turn the yellow page,
[illegible] old song you sing,
[illegible] her look, it could ever age
[illegible] so simple merely
[illegible] old-fashioned thing.

[illegible] page was fair to view,
[illegible] old type was fresh and new,
[illegible] strain was our delight,
When hearts are gathered, night by night,
And those in the music of our day
Are soulless jog to sing and play,
In [illegible] youth, long, long ago.
A [illegible] group, we loved to meet,
When hope was high, and life was sweet;
When no shadow dared its sudden light
[illegible] veiled, in a rainbow bright,
[illegible] unwrinkled brow.

Two lips are mute that sang those words;
Two hands are still that struck those chords;
The loving heart is cold,
For all but the circle, one by one,
Has found companion there has gone;
While others stay to find how true
Their life has closed and flowed too,
And all of us are old.
To-day alone when music thrills,
The power of thought profound that fills
The soul, "Tis not all art!
The old familiar tones we hear
Descend upon the listening ear;
They vibrate in the heart.

And now you know the reason, dear,
Why I have kept and treasured here
This song of bygone years.
You laugh at the old-fashioned strain:
It brings my childhood back again,
And fills my eyes with tears.

From Old and New for August.

Original.

PSALM. 109.

110 COM. VER.

1. David's psalm. The Lord hath said unto my Lord, sit thou at my right-hand until I shall have made thine enemies a foot-stool for thy feet.

2. A sceptre of ability will the Lord send forth unto thee from out of Sion. Rule as Lord in the midst of thine enemies.

3. With them is the authority in a day of thine ability in the shining splendours of thy saints. From a womb before Heosphoros I begot thee.

4. The Lord hath sworn and will not change his purpose. Thou art a priest for the animate-age after the order of Melchisedek.

5. The Lord at thy right-hand crushed kings in a day of his wrath.

6. He will judge among the nations; He hath multiplied mutilated carcuses: He will break heads of many upon the earth;

7. From out a spring-torrent on a way will he drink; Therefore will he exalt a head.

PSALM 110 (111 COM. VER.)

1. Alleluia. I shall confess myself thine with all my heart, in a council of upright ones and in a synagogue.

2. Great are the works of the Lord, works that have been sought out (or found) in all his purposes.

3. Confession and majesty are his works and his righteousness abideth unto the animate-age.

4. He hath caused his wonders to be remembered; merciful and pitiful is the Lord:

5. Sustenance hath he given to those who fear him; his covenant will he have remembered forever.

6. The strength of his works hath he declared to his laity in having given to them an inheritance of nations.

7. Works of his hands are truth and judging; Reliable are all his commandments.

8. Staid up unto the animate-age instituted in truth and uprightness.

9. A way of redemption hath he sent unto his laity; He hath enjoined his covenant forever (or for the animate-age): Sacred and to be feared his name.

10. A beginning of wisdom is the fear of the Lord and good understanding is there for all who do it. His praise abideth unto the animate-age of the animate-age.

PSALM 111 (112 COM. VER.)

1. An Alleluia. Blessed-happy the man who feareth the Lord: In his commandments will he purpose exceedingly.

2. Enabled on the earth will his seed be; a generation of upright ones will have been blessed.

3. Glory and riches will these be in his house, and his righteousness abideth unto the animate-age.

3. He hath sent forth light in darkness for the upright, merciful and p'tiful and just is he.

5. A useful-good man, the one who pitieth and loaneth (the idea of use in this word for *lend*) will as a steward dispense his words in a judicial-way.

6. Because a justified man will not have been moved forever (or unto the animate-age); in eternal remembrance will he be.

7. He will not have been afraid of a wicked report; his heart is ready to hope in the Lord;

8. He hath scattered; he hath given to the needy; his righteousness abideth unto the animate-age of the animate-age; His horn will have been exalted in glory.

10. An elaborate-sinner will see and will have become wrathful; He will gnash his teeth and melt away; an elaborate-sinner's inordinate-desire will perish.

PSALM 112 (113 COM. VER.)

1. An Alleluia. Praise the Lord ye children: praise the name of the Lord.

2. May the name of the Lord have been eulogized from now on and during the animate-age:

3. From the rising of the sun unto the going-down thereof should the name of the Lord be praised.

4. High above all the nations is the Lord; above the heavens his glory.

5. Who is as the Lord our God; He who dwelleth among high ones.

6. And who looketh at the lowly things in the heavens and on the earth?

7. He who riseth up a beggar from earth, and exalteth a needy one from a dung-hill,

8. That he may seat him in the midst of rulers, in the midst of rulers of his laity;

9. He who causeth a barren one to dwell in a household as a mother rejoicing over children.

PSALM 113 (114, 115, COM. VER.)

1. An Alleluia. In Israel's exodus out of Aigyptos, Jakob's household from out a barbarous laity,

2. Joudaia became his sanctuary, Israel his official-power.

3. The sea saw it and fled away; The Jordanes was turned backward.

4. The mountains skipped like rams as it were, and the little hills like lambs of sheep.

5. What is it to thee, O sea, that thou didst flee? And thou, O Jordanes, that thou wast turned backwards?

6. O mountains, that ye did skip like rams as it were, and ye hills like lambs of sheep?

7. From before the face of the Lord was the earth moved, from before the face of the God of Jakob.

8. When he turned the rock into marshy-places of water, and the precipitous rock into fountains of water.

9. { PSALM 115, COM. VER. } Not { numbering 1 to 18 ver. } for us, O Lord, not for us, but rather for thy name's sake mayest thou have given glory unto thy mercy and thy truth.

10. Never may the nations have said, where is their God?

11. Our God forsooth is in the heavens and in the earth; All that he hath purposed he hath done.

12. The idols of the nations are silver and gold, works of men's hands:

13. A mouth have they and they will not talk; eyes have they and they will not see:

14. Ears have they and they will not hear; nostrils have they and they will not have smelled:

15. Hands have they and will not handle; feet have they and they will not walk; They will not make a sound with their throat.

16. Like to them may they have become who make them, and all those who trust in them.

17. The house of Israel hath hoped in the Lord: their responsive helper and protector is he.

18. The house of Aaron hath hoped in the Lord: their responsive-helper and protector is he.

19. Those who fear the Lord have hoped in the Lord, their responsive-helper and protector is he.

20. The Lord hath remembered us and blessed us: He hath blessed the house of Israel: He hath blessed the house of Aaron:

21. He hath blessed those who fear the Lord, the small with the great.

22. May the Lord have again (blessed) you, you and your sons;

23. We are they who eulogize the Lord who created the heavens and the earth.

24. The heavens of the heavens are the Lord's; but he hath given the earth unto the sons of men.

25. The dead will not praise thee, O Lord, nor all those who go down into hades (the grave);

26. But we who are alive will commend the Lord, from now on and during the animate-age.

PSALM 114 { 116, COM. VER. Heb } { 1 verse of the next ps }

1. An Alleluia. I have loved, because the Lord will hearken unto the voice of my supplication;

2. Because he hath inclined his ear unto me, and in my days shall I invoke him.

3. Woes of death encompassed me, dangers of hades found me, tribulation and woe I found;

4. And I invoked the name of the Lord, with, O Lord, mayest thou have delivered my soul.

5. Merciful is the Lord and just, and our God will be merciful.

6. One who watcheth to guard the chil[illegible] is the Lord; I became humble and he saved me.

7. Return O my soul unto thy rest, because the Lord hath been thy benefactor.

8. Because he hath delivered my soul from death, mine eyes from tears, and my feet from destruction.

9. I shall be content in the sight of the Lord in a land of the living.

CHAS. GARDNER.

[Pressure of other matter compells us to divide here.—Ed]

Saved by Law or Gossip, —Which?

Dear brothers and sisters, I can imagine I can see you open your eyes with astonishment and look the second time when they first fall on the heading of my article. But let me tell you how I happened to take it. My little boy was reading the other day in THE RESTITUTION. And this is the way he read, Saved by Law or Gossip—which.

At first I was inclined to laugh at him for reading that way. But the more I thought of it the less I felt like laughing.

Bro. Joblin's article is good, I have been very much edified by reading it. I truly believe if I had been a Seventh day Adventist, I should have concluded after reading his article to change belief and become converted to the gospel of Christ.

But to come back to my heading, saved by law or gossip, which. As to the law I am not going to consider that today at all.

What is the meaning of the word gossip. If I am allowed to give Webster, I will say one definition is, *to tell idle tales*. Now what is a larger share of the preaching and teaching of to-day but the telling of idle tales. I would not say the people are not honest in their teaching, because I know many are, but I fear they have read the Bible with their father's specs upon their head, and sees the thing just as their father said.

Now if they are not preaching and teaching gospel what is it. I believe there is one gospel, one faith, one Christ, and one baptism.

Some preach that it matters not what you believe if you are honest in it and try to do right, that you will be saved.

Cornelius of old was a devout man, and one that feared God, who gave much alms to the poor. And prayed to God always. Yet God saw fit to send Peter to tell him words whereby he might be saved.

Again, we often hear, and from the pulpit too that baptism is not a saving ordinance, it is only a sign of consecration required by the church, (and some churches do not require it). If that is all, why then did our Savior say: He that believeth and is baptized shall be saved. They will tell you that there are three modes of baptism. If so why did Jesus not tell us. But instead he showed us by example one way *being baptized himself*. John the Baptist was baptizing in the Jordan (not out of a bowl). The record says that Jesus came to be baptized of him. Jesus overruled all his scruples, and said, suffer it to be now, for thus it becometh us to fulfill all righteousness. And Jesus when he was baptized went up straightway out of the water, etc.

We often hear, yes it is taught in most of our school books, that the soul is immortal and can never die. If so where can it be found in the Bible. I remember hunting all one winter for it long, long ago. When I found it was not there then I thought it must be infered. But I can say for a truth now that it is not infered either. But this is what it does say, that God in his judgment will render to every man according to his work or deeds.

To them by patient continuance in well doing seek for glory and honor and immortality, eternal life. I understand by this that those that seek for glory, honor, and immortality, that the reward is eternal life, and if they get it they will become immortal and be like Christ. As has often been said if we are in possession of a thing why would we seek for it. But they will confront you with this that the reward spoken of is a home in heaven, and will give whole sermons, telling you how this one, or that one has been called away by death, forgetting that death is an enemy. No enemy will place us in the presence of Jesus and all his holy angels. But on the contrary death will place us in the grave where we shall have to stay until the Life Giver opens the graves and says "Come Forth."

Now all this looks to me like idle tales, therefore must be gossip. They are tales handed down from generation to generation. They are fables and commandments of men, given for doctrine like the teachings of the Jews of old. We all know what has been preached and what is being preached today for gospel, and truly we can hardly find any gospel in it. So if it is not gospel it must be gossip, as I said, for gossip in telling idle tales.

Let us dear brothers and sisters, read our Bible, and try to understand what it says, and not trust others to fix it up for us.

"So many people in these latter days,
Have read the Bible in so many ways,
That few can tell which system is the best.
For every party contradicts the rest;
But read it prayerfully and you will see
Although men contradict, God's word agrees.
For what the early prophets wrote,
We find that Christ and his apostles spoke.
So trust no creed that troubles to recall
What has been penned and verified by all."

ALMIRA BROOKS.

OUR CHILDREN.

Kissed His Mother.

She sat in the porch in the sunshine
As I went down the street
A woman whose hair was silver,
But whose face was blossom sweet.
Making me think of a garden,
When, in spite of the frost and snow
Of bleak November weather,
Late, fragrant lilies blow.

I heard a foot-step behind me,
And the sound of a merry laugh,
And I knew the heart it came from
Would be like a comforting staff
In the time and the hour of trouble,
Hopeful and brave and strong.
One of the hearts to lean on
When we think all things are wrong.

I turned at the click of the gate-latch,
And met his manly look;
A face like his gives me pleasure,
Like the page of a pleasant book.
It told a steadfast purpose,
Of a brave and daring will;
A face with promise in it,
That, God grant, the years fulfill.

He went up the pathway singing;
I saw the woman's eyes
Grow bright with a wordless welcome,
As sunshine warms the skies.
"Back again, sweetheart mother,"
He cried and bent to kiss
The loving face uplifted
For what some mothers miss.

That boy will do to depend on;
I hold that this is true—
From lads in love with their mothers
Our bravest heroes grew.
Earth's grandest hearts have been loving hearts,
Since time and earth began;
And the boy who kisses his mother
Is every inch a man.

The Story of Israel Beyond the Sea.—No. 38.

THE SOJOURN AT SINAI.

We come now to the third commandment.

2. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

You all understand this, you know that we break this command when we speak of the dear Heavenly Father in a light and irreverent way, we must never use it when there is no need of doing it, even in our most solemn speech, or prayers, we must not make it a by-word to cry out by, when in anger, pain or surprise. We must not take oath by it on any occasion or under any circumstances. "Swear not at all," must be the law of the Christians. To swear by animate or inanemate things, is to swear by him who made them, we must reverence that holy, holy, name.

4. Remember the Sabbath day to keep it holy.

This command was given to Israel, because they had been in bondage in Egypt, and had been brought out by the mighty hand and outstretched arm of their God, Deut. v. 12, 16. Some think that this was the statue, that was given to them at Marah. Ex. xv. 25.

God promised, that if they kept the Sabbath it should be well with them, if not, evil would come upon them.

You will find by and by how Jeroboam, the servant of Solomon, was made king of the ten tribes of Israel, and how he led them into idolatry, and how idolatry led to Sabbath-breaking, and to their being carried away by their enemies, into Assyria, to Halah and Habor by the river Gozan, and to the cities of the Medes. They divorced themselves from God and from his laws, by their idolatry, and he gave them a bill of divorcement and put them away, just as a wicked wife is put away by her husband. Je. iii. 8. The sweet, restful Sabbath was taken from them, and all the blessed things that were made for their health and peace.

They were far from God, "alienated from his covenant by wicked works, without God and without hope in the world," from before Christ 721, when Jesus came and was "sent to the lost sheep of the house of Israel." They were redeemed by his death from the curse of the law, and were given a new covenant and a new day of rest. That is how it comes that we keep the first day of the week instead of the seventh day.

It was given to us to keep in memory of our Lord's resurrection. The house of Judah, or the Jews, seem never to have been divorced from the old covenent. No bill of divorce was given to them. They still hold fast to the Sabbath and to the law of Moses.

God has a reason for his action in both cases. The one house was to cling to the Old Testament, as a witness to the truth of that, "Ye are my witness, saith the Lord of Hosts."

5. "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee."

Paul calls this the first commandment with promise. God promises to give long life to children who honor their parents. Eph. vi. 1, 2, 3. You honor your parents by obeying them. Disobedience to father or mother, God says is worthy of death. Rom. i. 30, 32. The death spoken of is the second death, no obedient, faithful child can be an anarchist, no lawless breaker up of society and of government, can come from a family where the God-appointed heads have due and respectful honor. Eternal life can come only to an obedient child. If you would have the life to come, learn to obey.

6. "Thou shalt not kill." "He that hateth his brother is a murderer." We must keep all angry, revengful thoughts out of our hearts, it is these that tend to murder.

7. "Thou shalt not commit adultery."

Be pure and chaste in mind and character, let not the shadow of an impure thought, sully the tender pages of your hearts.

8. *Thou shalt not steal.*

We do not like to have others take our things from us without paying for them, we feel wronged if they do it, we work hard to get what we have, and God meant that we should enjoy the fruits of our labor. It is not doing as we would like to be done by if we take without leave, or without pay, that which another has earned.

My mother taught me not to take even as small a thing as a pin without asking the owner if I might have it. It is stealing if we take apples at a grocery-store, just as much as it would be, if we went to a money-drawer and helped ourselves to the money. We get on the wrong side of the fence and break God's command when we go into a neighbors woods and take his nuts and berries without leave.

It is not fun, but sin, when chicken-roosts and melon-patches are robbed. It is trampling on the rights of your neighbors, it is taking that which is not yours. Do not touch the smallest thing without leave, keep your inner self unsullied. Only faithful boys make faithful men, and only faithful men can be trusted here and hereafter.

9. "Thou shalt not bear false witness against thy neighbor."

Would you like to have one of your young companions tell a false story about you? If some misdeed had been done, in which you had taken no part, would you like it, if the ringleader, for fear of being blamed and punished himself, should lay the blame upon you, and you get the punishment due to him? Then in all cases tell the exact truth. If you do wrong, confess your guilt and bear the consequences bravely.

10. Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbors wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet that which does not belong to us, is the desire to get it wrongfully, if we cannot gain possession of it in any other way. Ahab, coveted Naboth's vineyard and it led to murder, we must not want things that we cannot get in a lawful manner. If a man does not care to sell his house, we must not have such a desire for it that we will take it from him by wrong means, we would not like to give up a cherished home ourselves, and we must do here as we would like others to do by us. To covet the property of others, leads us into a great many other sins, let us obey God, and be content with what we have.

We have now finished our study of the ten commandments, much more could be said about them, but we cannot tarry now, we had not thought of stopping as long as we have. But how could we tell you what God meant his people to be if we did not explain his laws as we went along?

Do you remember the bitter waters of Marah? Were they not like the bondage of Israel in Egypt? Then, if the Sabbath was the ordinance given them there, was it not given to teach them that though their bondage had been hard, and full of bitterness like these waters, that rest, peaceful rest had come now?—rest and guidance under the wings of the great and good shepherd?

How many of the ten commandments can you find carried over to the New Testament? Have any of them been changed or left out? We will see who can answer, for God has taken this people out of Egypt to make of them a nation, loftier in character, than any other nation, and all laws necessary to bring this end about will be given to them in whatever age of the world they may live.

He will not have them become a nation of idol-worshipers, liars, thieves, drunkards, adulterers and murderers, so he forbids all these sins and commands as the first step toward keeping his commandments, that they remember that he is the Lord their God, and that to him only belongs their allegiance.

When God had spoken these words, and all the terrors that surrounded him had been seen and heard, the people stood afar off, and begged that God might not speak any more to them lest they die.

So the manner of his worship was explained to Moses, and Moses told it to the people. An altar of earth must be built to him and burnt offerings and peace offerings offered therein, and in whatever place he recorded his name, there he would come to them and bless them.

AUNTIE WINN.

One of the sweetest passages in the Bible is this one, "Underneath are the everlasting arms." It is not often preached from, because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allow to become weary. Sick-room experience confirms the impression when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt but not seen. The invisible, secret support comes to the soul in its hours of weakness or trouble; for God knoweth our feebleness—he remembers that we are but dust.—*Dr. T. L. Cuyler.*

The Restitution.

THE RESTITUTION OF ALL THINGS which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a scriptural belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a godly life as essential for final salvation.

...e Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JOELIN, Corresponding Editor.

PLYMOUTH, INDIANA, NOV. 18, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

STOCKHOLDERS' MEETING.

Notice is hereby given that the Annual Meeting of the Stockholders of the Christian Publishing Association will be held at Chapel Hall, Plymouth, Ind., at 1:30 p. m. Saturday, Nov. 16, 1895, for the purpose of chosing a Board of Directors for the year, and the transaction on such other business as may come before the Association.

ROBERT RATHBURN, Pres.
A. R. UNDERWOOD, Secy.

"SET your standard of character and conduct high, then work up to it."

HE who lives for himself alone, lives for one of the meanest men in existence.

"WITH love, the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors, but without love it is a bleak desert covered with ashes."

"SOME persons take reproof good humoredly enough unless you unfortunately hit a sore place. Then they wince and writhe, and start up as if they would like to floor you for your impertinence, or wish you good morning."

IT was Carlyle who said, "It is a high, solemn almost an awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!"

REV. Myron Reed of Populist tendencies recently said at a campaign meeting, that two hundred men should be armed on election day to watch the polls, and any one detected voting fraudulently, should be shot down on the spot, and closed with the remark: "That's the kind of a saint I am."

JERUSALEM is becoming quite modernized. There are now eight printing offices, five of which are in connection with monastic establishments. The three general printing offices are those of local Hebrew newspapers, respectively called the "*Hoar*," (Light), "*Hacharazeleth*" (the Flower) and "*Jerusholjim*."

BROTHER and Sister Woodward returned to Plymouth last Saturday and began meeting in the evening and will continue through the week. The conference will begin on Friday, and it is hoped that all that possibly can, will attend. The interest is better than ever before and we have every reason to believe that much good may be done for the Master. Pray for us.

"THERE is no condition in the world so mean and despicable but yields us opportunity of doing good. There is neither old nor young, man nor woman, rich nor poor, high nor low, learned nor unlearned, but in their spheres, by a good husbandry of those talents God has given them they may be very useful to others, and prove instruments of much good in their generation."

PERSIAN Proverbs say:—"A man passes for a sage when he seeks wisdom; but he who thinks he has found it is a fool." "An ass which bears its burden is of more value than a lion which devours men." "Patience is a tree whose roots are bitter, but whose fruit is very sweet." "Ten poor men can sleep tranquilly on a mat; but two kings cannot live at peace in a quarter of the world."

ACCORDING to a recent statement of Prof. Sayce, it is now determined beyond a doubt that there was such a person as the Queen of Sheba, and there was such a district from which she hailed; and that her journey to see Solomon was one of the most natural things to be expected. The spade did it, although we have been told over and over again that there was no such person, and no such place, etc. Wonderful thing that spade. And it has come to pass that the testimony of a piece of old crockery is worth a dozen statements from the Bible. Uh, me says the *Standard*.

SIN is our nakedness and shame, and it must be covered by putting on the robe of righteousness.—Christ, in baptism. Ye must be buried with him in baptism,—being dead in your sins and thus being born of water a new creature, must live unto God through Christ. Col. ii. 12; John iii. 5. This is the only way by which we can enter Christ, and it is only through him that we can obtain the blessing of Abraham, because it has to come on the Gentiles through Jesus Christ, that we (who have been baptized into his name) might receive the promise of the Spirit through faith. Gal. iii. 14.

IT is said that in the forests of Tartary and South America where the wild horse is gregarious, there are herds of five or six hundred, which, being ill prepared for fighting, or indeed, for any sort of resistance, and knowing that their safety is in flight, when they sleep appoint one in rotation who acts as sentinel while the rest are asleep. If a man approaches, the sentinel walks toward him, as if to reconnoiter and see whether he may be deterred from coming near; if the man continues on he neighs aloud and in a peculiar tone, which rouses the herd and all gallop away, the sentinel bringing up the rear. Nothing can be more judicial or rational than this arrangement, simple as it is.

The Drift of Things Religious.

An important telegram from Young-town, Ohio on Nov. 3rd said, "The women of St. John's Episcopal Church, the wealthiest congregation in the city, are making arrangements to present a minstrel entertainment during December, at the residence of Judge and Mrs. Arrel, the proceeds to be used in augmenting the building fund of the church. The programme will include a genuine minstrel performance, with plantation songs and negro melodies of the time before the war, and it is predicted will be an artistic and financial success." We have no doubt of it; and besides the artistic and financial features it is a clear fulfillment of the prophecy of Paul 2 Tim. iii. 4 that in the last days perilous times shall come, and one of their characteristics is the love of pleasure more than the love of God. Mark, it is the wealthiest congregation in the city, but the love of God will not induce them to part with their wealth: but if there be a prospect of fun and frolic money flows freely. The next verse still further helps us to realize that we are living in the last days, because the having a form of godliness without its power or influence was to be another characteristic of the last days. It becomes those who understand from the prophetic Word that we are rushing on to the point where two dispensations meet, to set themselves like steel against this sensual tendency or else they will presently wake up to the fact that a deadly enemy to vital godliness has gained an entrance to the fold. The Spirit's injunction uttered by Paul, "*From such turn away*," was written for us. Let us heed it; and if we raise a breeze it proves that the flesh has already begun to assert itself, and decisive measures must be adopted at once.

Foreign News Items.

Startling despatches have been coming from the East concerning a recent treaty between Russia and China by which the former has obtained wonderful commercial advantages and England is said to be not a little stirred about it. It is also said that there is a strange and growing feeling in Japan in favor of Russia, it being felt that an alliance with that power will alone bring prosperity. A despatch from Philadelphia says that the operations of the Transcontinental Railroad, now in course of construction from the Black Sea to Vladivostock had placed a large order there for locomotives for service on that road. The British whaleback steamship Turret Bell had been chartered to load the first cargo there in December.

Late advices from Constantinople say that another terrible massacre of Christians has taken place in Armenia, and later reports from Erzingjan reports several hundred killed in the recent disturbance there. The Turkish version of it says fifty were killed.

The London *Times*, commenting upon the recently concluded Russo-China treaty whereby Russia obtains the right to anchor her fleet at Port Arthur and to construct and work railways from Nertchinsk and Tsitsihar to Vladivostock, and from Tsitsihar to Port Arthur, together with other commercial advantages to which the most favored nation clause is not applicable, is something the great power cannot look upon with indifference. And adds "such a destruction of the balance of power is almost unparalleled in audacity." We are living when we may expect audacious things to be done by that power of destiny, we think.

The St. James *Gazette* says: Even war with Russia would be less than to allow her, without a blow, to get such a grip upon China. She could throttle all the other powers and choke off their commerce. Unless Russia and China give the necessary assurances, it is a case for an ultimatum, and perhaps

THE MOST SERIOUS

step our diplomacy has had since the Crimean war."

The impression is general in the official world, and it is reechoed by the press, that neither America nor Germany can allow the Pacific to become a "Franco-Russian lake," as the *Globe* puts it, and it is generally thought that the diplomats would be sufficiently strong to combine to resist Russian aggression.

The Pall Mall *Gazette* sums up the startling news from the far East with the statement that "Russia has annexed China," and in the course of a long article on the subject, adds: "If this treaty is to stand, roll up the map of Asia." In conclusion the Pall Mall *Gazette* urges the occupation of Port Hamilton by the British and the immediate strengthening of the British fleet in Chinese waters "lest Japan lose her fleet at the first blow."

"Oh, I Have been Baptized."

Twice, recently, we have been met with this assertion after urging the obedience of faith upon those who we were persuaded believed in outline the great Truths we proclaim as gospel. Singularly both of them said they had been baptized into the Disciple, or Christian Church." For *their* benefit, and that of those in a like condition, we propose to reason the matter with them from a Bible standpoint.

We admit they have been baptized; and we admit there is only *one* Scriptural *mode* of baptism,—immersion in water, and that they have complied with that mode: and we take it for granted that they were baptized because they understood it to be a divine command,—and furthermore that they honestly and truthfully state the case when they say they were baptized into what is called the Disciple, or Christian Church, and that the object in view was the remission of their past sins. They may think, perhaps, after all these admissions that nothing remains but for us to recognize them as parts of the Body of Christ.

But now to the law in the case, and the testimony. Jesus said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Now, as Jesus and his apostles are recognized as authority for the *command* to be baptized for the remission of sins, they certainly should be recognized as authority for the *conditions* imposed. These are faith and repentance; a person is not a fit subject for baptism unless he believes, because Jesus says, "he that believeth and is baptized shall be saved;" and Peter, addressing those who *already believed*, says in Acts ii. 38, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins."

Being authority for the *conditions of faith and repentance* in order to remission of sins, Jesus and the apostles must certainly be also authority for the object of faith, or the *things to be* believed. It is not left for men and women to select something that pleases them, to believe, and conclude that *that* will make *them* fit subjects for baptism, and secure to them remission of sins, and all the rights and immunities of God's children. It was the gospel Jesus commissioned his disciples to *preach*, that must be believed before baptism is valid. It is he who believes the *gospel* and is baptized that shall be saved. If it be asked what gospel, we answer there is but one gospel, variously styled the "Gospel of the Grace of God;" "the gospel of Christ;" "the gospel of the kingdom," etc., and if it be further asked what the gospel of Christ is, we answer the gospel Christ preached: "The gospel of the kingdom." see Matt. iv. 23: Mark i. 14: and Matt. xxiv. 14 where Jesus says, "This gospel of the kingdom shall be preached in all the world for a witness," etc. Now, the importance of believing this very gospel of Christ is evident from the language of Paul in the 18th verse of the first chapter of Romans, where it is distinctly said that "the gospel of Christ is the power of God unto salvation," —to whom?—"Every one that believeth." this means that no others will be saved, we know, by the words of Jesus; "He that believeth not shall be condemned."

The question now is, at the time of baptism what did these friends believe? Did they believe the good news concerning the kingdom which they *now* believe the God of heaven shall set up on the earth, the throne of which shall be occupied by the exalted and glorified Jesus, and the foundation promises of which were made to the fathers of the Hebrew nation, and which is to be the grand instrument in reclaiming the rebel planet earth, and filling it with the glory of God? If this was what was believed, we suppose they intended or expected by baptism to secure an interest in that kingdom, so as to be welcomed to it, and enstalled in office by the King of kings when he comes in his glory, and seats himself upon the throne, and says, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

But the fact of being baptized into the Disciple or Christian Church seems to say that they were of the same faith as that Body; which knows nothing about God's promised kingdom to be set up in the last days, but supposes that the church is the kingdom of God on earth, but their everlasting home is away off beyond the skies somewhere.

As our friends have discovered the baselessness of that faith and hope, they should now see, that their confidence being misplaced, their baptism was in *obedience* to that misplaced confidence or faith, *instead* of obedience to faith in the gospel of the kingdom. And, as they believed *in*, and hoped *for*, what God has never promised, they were baptized *without* the essential condition named by Christ, viz., faith in the gospel. And having now corrected their faith, correct obedience is now in order, providing they believe with the heart, and not merely intellectually.

The great mistake of our friends, and many more we fear, is, that they pay too little attention to the *pre-requisites* for baptism and rely too much upon the act itself. Immersion in water has no virtue for salvation purposes apart from heart belief of the gospel. Immersion in water with merely a correct intellectual faith in the gospel is many times worse than useless. It fatally deludes. It is with the heart [mind, affection] man believes unto righteousness. In other words, man's sins are not remitted, he is not considered righteous in the sight of God when baptized with only an intellectual faith. We must obey from the heart that form of doctrine delivered unto us.

Again, in being baptized into the Disciple Church our friends became members of a Body that believes men are by nature immortal. And we hold that it is impossible for such to understand the import of baptism. How can such understand what it is to die with Christ, figuratively, and be raised up out of the grave of water in the likeness of his resurrection? Paul in the 6th of Romans says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." But the Disciple doctrine of immortal souls and heaven-going at death being true, what care they about the resurrection? At the most it would only mean to them the resurrection of an old tenement or prison house that they would have no use for, after being freed from it long ago.

Finally, Paul in the 3rd of Gal. says, "For as many of you as have been *baptized into Christ*, *have put on Christ*." This is far different from baptism into the Disciple Church. Christ means Anointed, and to be baptized in the one anointed to be King of God's kingdom is to have embraced the faith of the king so he is heir to, and to become His, the result of this being that the baptized one becomes one of Abram's seed [faithwise, of course], and [and *what?*] heirs according to the promise," [to Abraham]. Thus and only thus the obedient believer obtains a title clear to a mansion in the Father's House. Our prayer is that our friends may lose no time in securing an inheritance among all the sanctified ones, by obtaining the sin-covering name of Jesus, by obedience to the truth as it is in him.

Original.

The Christian's Hope.

First, let us see what is meant by the expression: "The Christian's Hope." Now hope is made up of expectation and desire. When either of these is absent, hope can not exist. Therefore a Christian's hope is that which a Christian desires and expects. What then is the Christian's hope?

What answer would the majority of those, who pretend to believe the Bible, give if they were asked what they hoped to receive, or, what benefits they hoped to derive in return for following Christ? Would they not say that they hoped when they died, to be taken to heaven and there sing forever around the throne of God?

I believe that this is the substance of the answer which nine persons out of every ten would give; but according to the Word of God can they have this hope? We know that no matter how much we may desire to go to heaven, if God has not promised us to go, or has not invited us there, we may, never expect to go. Hence, we can not have that hope.

Let us therefore see what the Bible says in reference to this. In Acts the 13th chapter, and the 22nd verse, we find God's testimony to David. He says, "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will.

In Acts ii. 29, we read that David is both dead and burried. Well has David gone to heaven? If he has, we, too, may expect to if we live according to the will of God; but if he has not, we can never expect to. In the 34th and 35th verses of the same chapter, we read, "For David is not ascended into the heavens, but he saith himself, the Lord said unto my Lord sit thou on my right hand until I make thy foes thy footstool."

Next let us turn to the third chapter of John and the thirteenth verse. Here we read, "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

Again we notice that while Christ was talking to his disciples before his crucifixion, he spoke the words recorded in John vii. 33 and 34. "Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me and where I am, thither ye cannot come."

From these passages we find that David has not gone to heaven, that no man has gone there, and that Christ told his apostles that they could not go there, and now in Prov. x. 30, we read, "The righteous shall never be removed; but the wicked shall not inhabit the earth."

Notwithstanding all this, the majority of those, who claim to be following Christ, are working and trying to go where Christ has never promised them to go, and where he has positively told them that they could not go. What good can such a hope as this be to any one? a hope that is right contrary to the teachings of the Bible. What then should be the Christian's hope, or is it necessary that we should have a definite hope?

In Eph. iv. 4, we find these words. "There is one body and one spirit, even as ye are called in one hope of your calling." This shows that Paul recognized but one hope. Let us now endeavor to find out whether he thought it necessary to have this one hope or no. In Rom. v. 3, and 4, we read, "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience: and patience experience: and experience hope. Does not this of itself show that Paul thought it necessary to have this one hope? Would he suffer and glory in tribulation for something which he did not need, or which would be of no benefit to him?

Again in Rom. xv. 4, we read, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

Why does Paul think it so necessary to have this one hope? He tells us in the 24th verse of the 8th chapter of this same book, where he says, "For we are saved by hope."

What is this hope that would save Paul, and how may it be obtained?

In Eph. ii. 11, and 12, we read, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Then to be aliens from the commonwealth of Israel, and strangers from the covenants of promise, is to be without hope and without God in the world. To have hope then, which is just the opposite, one would have to be worthy of a share in the commonwealth of Israel, and acquainted with the covenants of promise.

In other words they must have the faith of the gospel, which will create this one hope.

To prove this, let us turn to Gal. v. 5. Here we read, "For we through the spirit wait for the hope of righteousness by faith.

Again in Col. i. 3, to 5, we find these words, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."

In Col. i. 21 to 24, we read, "And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unreproveable in his sight. If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

There we see that it is only by a belief in the gospel that we can have a saving hope.

Let us therefore study the Word of God that we may be ready always, as Peter says, to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear. (1. Peter iii. 15.)

The Christian's hope is a very broad one. The realization of it depends upon a resurrection from the dead to eternal life.

In Prov. xiv. 32, we find the words, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." Yes, he has hope that he shall rise again at the appearance of the "Life Giver."

In Job. xiv. 14, and 15, Job says, "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands."

Yes, Job was going down to the grave as he says in Job. xvii. 13, "If I wait, the grave is mine house, I have made my bed in the darkness." But when Christ calls, he will answer, and will come forth; and as he said in Job xix. 26, in his flesh, he shall see God.

Are we sure that Paul's hope is in the resurrection? To prove that it is, we have only to turn to Acts xxiv. 14, and 15. Paul here says, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my father, believing all things that are written in the law and the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

Here we see what Paul's hope was, and what ours should be. In Acts xxvi. 6, Paul says, "And now I stand and am judged for the hope of the promise made of God unto our fathers.

I suppose some one would say, "why I thought that you had just been saying that there was but one hope and that was in the resurrection, and the resurrection is not mentioned here at all."

So there is but one hope. This is only another expression for the same thing. Can we prove this?

Let us just read this verse and then the two following. And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?

Here again we see that Paul's hope is in the resurrection. This hope is called also the "Hope of Israel."

What further assurance have we that the righteous dead will be raised to eternal life? In 1 Peter i. 3, and 4, we read, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Again in 1 Thes. iv. 13, and 14, we find these words, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

We have now found what the Christian's hope is; we must next find out where it is.

In Psalm 146, 5, we read, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."

Again in those verses that we read a short time ago, Col. i. 3, to 5, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus and of the love which ye have to to all the saints. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel."

"Why", says some one, "I thought that your hope was not in heaven." O, yes, it is, but it is not going to stay there. It will come to us when Christ comes.

In Titus ii. 11, to 15, we read, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; *looking for that blessed hope*, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Now my dear friends, when we see this hope so clearly set forth in the Scriptures, why cannot everyone accept it?

Let us believe the one gospel message, and thus have the one faith, which creates the one hope, and then let us purify ourselves that when Christ comes, we may be like him and see him as he is, for we know that if we are partakers of the sufferings, so shall we be also of the consolation. 2 Cor. i. 17.

If we have this hope, it will be as an anchor to the soul, both sure and steadfast. Therefore we desire that every one of you do show the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

Your sister in the Blessed Hope.

RENA M. GORDON.

POETRY.

Watching, Walking, Working.

Are you watching for the Master
Day by day?
A fresh golden morn is breaking,
Does the thought your spirit cheer
Maybe ere the day is over
He'll appear?

Are you walking with the Master
Day by day?
Simply walking on with Jesus,
Pressing on for one step more;
Undismayed that he veils the future
Yet in store?

Are you working for the Master
Day by day?
Are you gathering in some lost ones,
Following in the Savior's track,
Like the keeper of the vineyard
Cometh back?

Be a watching, waiting, working,
Day by day,
In the little time that's left you,
Even though the way be dark,
Press still onward, upward, heavenward,
Toward the mark.

Maud Russell.

Original.

How Sabbatarians Reason.

An objector inquires: "If Israel's sabbaths were to continue how could the Holy Spirit through Paul say, let no man therefore judge you in meat or in drink, or in respect of a feast day, or of a new moon, or a sabbath day?"

Mr. Sabbatarian replies: "I answer. The weekly sabbath is not Israel's sabbath, but Jehovah's sabbath. 'The seventh day is the sabbath of Jehovah, thy God.' Ex. xx. 10. 'Verily my sabbaths ye shall keep; six days shall work be done, but the seventh is the sabbath of rest, holy unto the Lord.' 'And mindest known unto them thy holy sabbath.' Neh. ix. 14. There were yearly sabbaths which belonged to that people and to that dispensation. Paul had reference to them. They were connected with the feast days, and were contained in the "handwriting" which, in a figure, was to be nailed to the cross, and taken out from the 'midst.' 'Let no one, therefore, says the apostle, 'rule you in drink, or in respect of a festival, or of a new moon, or of sabbaths.' I quote from the Emphatic Diaglott. 'Sabbaths,' plural in the Greek, plural in the rendering into English in the Diaglott. It was because the handwriting of ordinances was taken out of the 'midst' between Israel and the Gentiles by the sacrifice of Christ, that Paul said, 'Therefore let no man rule you in food and drink, and in respect of feast days and new moons, and sabbaths.' The sabbaths referred to were the holy convocation days connected with the yearly feasts enjoined upon Israel."

Mr. Sabbatarian in answering the above question seems to think it necessary to draw a distinction between the *weekly* sabbath, and the *yearly* sabbaths God commanded Israel to keep. He affirms that "the weekly sabbath is not *Israel's* sabbath, but *Jehovah's* sabbath." In proof he quotes Ex. xx. 10: "The seventh day is the sabbath of *Jehovah* thy God."

His next citation from Scripture is the following: "Verily MY SABBATHS ye shall keep."

Mr. Sabbatarian's last quotation is adverse to the point he wished to make. "*My*" is a personal pronoun in the possessive case, relating to Jehovah, and possesses sabbaths,—in the plural number. Hence Jehovah claims both the *yearly* and *weekly* sabbaths as HIS sabbaths. Try again.

In answer to the inquiry at the head of this article, he says: "There were yearly sabbaths which belonged to *that people* and to *that dispensation*. Paul had reference to them." True, that is what we claim for the *weekly* also. They were *all* given "to that people and that dispensation."

One of the reasons God gave Israel why they should observe the sabbath was that he had delivered them *from* the bondage of Egypt; "therefore [for this reason] the Lord thy God commanded *thee* to keep the sabbath."

We have seen that Mr. Sabbatarian claims that the word "sabbaths," in the plural, relates to the *yearly* sabbaths; and belongs "to *that* people, and *that* dispensation. Now notice the consistency of his reasoning. He quotes the following Scripture: "Speak thou also unto the children of Israel, saying, My sabbaths ye shall keep, for it is a sign between me and you throughout your generations, that *ye may know* that I am Jehovah that doth sanctify you." Ex. xxxi. 13. His quotation relates to "*sabbaths*" in the plural, and he comments upon it as follows: "The generations of Israel have not ceased: therefore the sign should *be* on them still. Our friends claim to be adopted into Israel, but they reject the *sign*, and call it a yoke of *bondage*. How, then, do they know that Jehovah, the God of Israel, doth sanctify them. Separated from the heathen world and doing as the heathen does, rejecting Jehovah's sabbath, working upon it, polluting it!"

He has already told us that these *plural sabbaths* "belonged to *that* people (Israel) and to *that* (Mosaic) dispensation." Now, he says: "The generations of Israel have not ceased; therefore the *sign* should be on them *still*." Why should it "*be on them still*," seeing "*that* dispensation," has passed away, to which it "*belonged*?" He says, speaking of his opponents: "they reject the sign, (My sabbaths—plural) and call it a yoke of bondage." Why should we not "reject the sign," seeing we do not belong "to *that* people and *that* dispensation," to which *you say* they belonged?

We have seen that Jehovah claims *all* sabbaths as his—"Verily *my sabbaths* ye shall keep;" the phrase "*my* sabbaths, includes *all* sabbaths. Jehovah *never* makes the distinction Mr. Sabbatarian does, he has no authority to say the *weekly* sabbath *only* is Jehovah's sabbath. It is a human assertion to bolster up a false doctrine. In his answer at the head of this article he quotes: "Verily my sabbaths ye shall keep; six days shall work be done, but the seventh is the sabbath of rest." Here he calls the sabbaths in the plural, *his* sabbaths, and without making a break in the sentence, says: "Six days shall work be done," etc., thus including the weekly in the phrase, "My sabbaths ye shall keep."

How long were these sabbaths to continue? We read: "The law was our schoolmaster to bring us unto Christ * * * but after that faith was *come*, we are no longer under a schoolmaster." Gal. iii. 24, 25.

God long ago by his prophet Hosea declared these sabbaths should all "*cease*." Listen: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts." This not only coveres all the feast days, new moons, etc., which Mr. Sabbatarian said: "belonged to *that people* and to *that dispensation*," but Jehovah adds to these: "AND HER SABBATHS." What is the matter? Can't you believe Jehovah when he adds to the "new moon" etc., "*his sabbaths?*" You can't change his unerring decree, his word has gone forth; "*I will cause*" "his feast-days, her new moons, *and her sabbaths*." "To CEASE." And yet, Mr. Sabbatarian goes about teaching people to observe that which Jehovah said "I will also cause" "*to cease*." Is it not a shame men can't take Jehovah at his Word? He has fulfilled his decree, for in the New Testament there appears *no command* to keep the sabbath, and *no disapproval* for breaking it, while the Old Testament abounds with both. But has now passed away because the "schoolmaster" don't rule any more. Sabbatarians attach salvation to keeping just exactly the right time as the sabbath, it wont do to start either a few hours too soon, or a few hours too late, but *must be exact*. The above question is now agitating seventh day sabbath keepers to a large extent. To them it is a vital question. The seventh day sabbath they think accomplishes for *them*, just what the gospel does for *us*. A disputant as to the time the sabbath day commences says: "I believe it is essential for my salvation that I should keep the seventh-day sabbath," and believing this it is essential to him to know what time the seventh day commences. It is now a matter of dispute among themselves. They are in a pretty muddle over it, and it must *be serious*, seeing they expect to get salvation in keeping it, and the *time* to them is so *obscure* that they have to indulge in quite heated discussions about it in their paper among themselves.

One writer says the "day line," from which to reckon the sabbath must *be found in Eden*. He says: "What we do know is that the Eden Moses wrote about is now called Armenia, and eastwards of Armenia is Lake Van; therefore, we may, without any supposition, reckon the day line, or the commencement of the day from the latitude of 43 east of Greenwich. * * * The inspired day line must belong to that place, and that sabbath which was made for man." Another writer says, in the same paper: "My study has confirmed me in the opinion that the only *natural* day-line must be between Japan and California, and that there is no such thing, nor can there be, as an inspired day-line at any fixed locality on the earth."

Here one Sabbatarian thinks Eden is the only place to get the "day-line," and another thinks the only natural day-line must be between Japan and California," and as they attach salvation to observing the *true* seventh day, it *must be a* matter of much concern to them. There is one thing certain, if God had made it obligatory upon Gentiles to observe the seventh day in order to salvation, he never would have left it in a dark enigma to be guessed at and disputed over as sabbatarians are doing. But it being simply a *local* matter given for the government of Israel, while under the Mosaic law, Gentiles of our day have no business with it, and there is no wonder they get puzzled over it, and don't know *when* to *start* to keep the sabbath. They had better find out themselves *when* the sabbath *begins* and *ends*, before they condemn others for not keeping a day, they are quarreling about among themselves, as to when it *begins* and *ends*. But it would be better still to believe Jehovah's Word: "I will also cause all her mirth to cease, her feast days, her new moons, and *her sabbaths*, and all her solemn feasts."

W. H. WILSON.

Why Not.

Behold thou shalt bring forth a Son and shall call his name Jesus. He shall be great and shall be called the Son of the Highest. If you believe the above statement to be the Word of God, and believe it was literally fulfilled just as the angel had said, why not believe, the Lord will as truly fulfill his promise when he says: "And the Lord shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

Why not believe when it harmonises so beautifully with Ps. lxxxix 3, 27, 38. Once have I swore by my holiness that I will not lie unto David, his seed shall endure forever and his throne as the sun before me.

Why not believe Christ will sit on David's throne when the pages of Holy Writ are laden with the blessed tidings. The oath of the Great Living God confirms it, angels, prophets and apostles all testify to the same thing, Jesus himself saying: "to this end was I born and for this cause came I into the world, St. John xviii. 37. If you believe St. John xiv. 2, which says: "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. Go on why stop there! Why not believe the next verse which says: And if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.

It harmonises perfectly with Christ's teaching according to St. Mark, xiii. 26, 27: And then shall they see the Son of Man coming in the clouds with great power and glory. Angels also testify to the glorious event. Acts i. 11. This same Jesus shall so come in like manner as ye have seen him go into heaven.

If you believe 1 Peter, i. 4, which tells of an incorruptible inheritance reserved in heaven for you, why not believe Rev. xxi. 2, it harmonises perfectly with Peter's statement, saying: And I, John saw the holy city, the new Jerusalem coming down from God out of heaven, prepared as a bride, adorned for her husband. Peter says an inheritance undefiled. John calls it the holy city, why believe one and doubt the other.

If you believe Mat. vii. 12, where Christ comforting his persecuted followers, said: rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets which were before you. Paul speaking of these faithful old prophets, says, these all died in faith having not received the promises, and the faithful myriads of whom it is said the world was not worthy, Paul says these all having received a good report through faith, received not the promise.

God having provided some better thing for us that they without us should not be made perfect. Heb. ii. The above Scriptures plainly show that the prophets have not yet received the reward or the promises, and Peter says plainly, David is not ascended into the heavens. Therefore has not yet received his reward. Christ told Nicodemus no man hath ascended up to heaven except he that came down from heaven even the Son of Man which is in heaven. If you believe when the Savior says great is your reward in heaven, why not believe when he promises to bring the reward. Rev. xxii. 12. Behold I come quickly and my reward is with me to give to every man according as his work shall be. Mathew xvi. 27, also tells us, He shall reward every man at his coming. Why believe, we will go to our reward when the very idea is entirely foreign to the teachings of the prophets and apostles.

Why expect our reward at death when the Savior and apostles all represent death as a sleep. And the reward to be given at the resurrection from the dead. This is why, because there are blind leaders in the land who do pervert the gospel, teaching for doctrine the commandments of men, who teach there is no death, the same doctrine taught by the very popular leader of whom you may read. Gen. iii. 4. Those blind leaders set aside all Scripture as unimportant, which they can not by their treacherous twister called theology in some way harmonious with Gen. iii. 0, when the serpent told Eve, ye shal' not surely die.

If there is no death why should there be a resurrection from the dead.

SADIE SKEELS.

Immortality not Inherent.

Is it not presumptious in the creature man, to attribute to himself that, that is declared to be an attribute of the Creator only. The King of kings and Lord of lords the only one, possessing immortality, deathlessness? It seems so to me, and yet we see men of corrupt minds assuming to possess an incorruptible nature or soul as they call it. There are men that claim infallibility, that they can not make mistakes, some organizations called churches that fear to admit that they might be mistaken in some things.

Immortality as we have seen according to the highest authority, is a characteristic of Deity. The invisible God, the incorruptible Jehovah. The divine nature, of which we erring mortals can know nothing save as it has been revealed to us by the divine mind. He the inhabitor of eternity. The living and true God hath seen fit to make known his will and purposes to us mortal children of Adam, of earth. His purposes concerning man and earth, having anciently spoken in many parts, and in many ways to the fathers by the prophets. In the last of these days spoke to us by a Son, the *appointed heir of all things*, who is the express image of the invisible God. Both as to form and personality the first born of every creature. *Immortality means deathlessness not subject* to death or decay, continued existance. Eternal Life Jesus the heir of all things, (the things promised) who was put to death for our offences and raised (first born from the dead) again for our justification, now possesses *eternal life*. Hear him, I am he that was dead (put to death) and behold I am alive for ever more, (having been raised and have the keys of death and hades, and those of us mortals who have complied with the requirements of the gospel as proclaimed by Jesus and his authorized ambassadors and have become joint heirs thereby, *suffering* with him we shall also be glorified together with him when he comes in his glory, when the Chief Shepherd shall appear ye shall receive the promised crown of life, then the divine incorruptible nature shall be yours.

As Jesus our high priest had a mission to perform, a work to do, a work of mercy and endurance, was obedient unto death, even an ignominious death of the cross, and was buried, yet His Father the incorruptible God raises his well beloved the third day ere he saw corruption to an incorruptible life, and glory. To each of the heirs to the future habitable joint heirs with him, he has given a mission to perform, a work to do. God has not promised to bestow indiscriminately upon mortals the divine nature, but upon such only as shall have developed characters in harmony with the divine mind, worthy of the incorruptible nature. Eternal life will be given to those who by perseverance in good works have sought for glory, honor and *incorruptibility*.

To those who comply with the requirements of the gospel, great and precious promises pertain. They shall partake of the divine nature. Eternal life they will receive. The life indeed even mortal life will then be sweeter and more real, for then the angel will have come down from heaven, having the key of the abyss and a chain in his hand and will take hold of the dragon, the enemy and adversary, and will bind him a thousand years, and will cast him into the abyss, and shut him up, and put a seal over him so that he *shall* deceive the nations no more for the thousand years. The saints will have then received judgement authority to judge and shall judge the world. In that day the Lord shall be King of the whole earth. The redeemed will sing, we shall reign on the earth. When the earth redeemed shall be Messiah's Kingdom, when he returns in bliss to reign.

H. MURPHY.

Exhortation.

Dear Resilution:

This is written for the Church of God at Blair and St. Paul, Nebraska, to those who have obtained like precious faith with me through the righteousness of God and of Jesus Christ our Lord. Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us things that pertain, unto life and godliness through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might become partakers of the divine nature. Dear brethren and sisters, I address you in the same words that the apostle addressed his brethren in his day, believing you and I may say knowing that you all have the same faith and hope that they had, the one faith in times of old delivered to the saints which another apostle tells us we should earnestly contend for. First you will notice that our obtaining unto the divine nature, or obtaining to the exceeding great and precious promises as our election or our entrance into the everlasting kingdom is made to depend on our part in multiplying, as well as in addition, grace and peace be multiplied unto you through the knowledge of God. The apostle closes the chapter by telling his brethren to grow in grace and in the knowledge of the truth. No growth, then no grace or favor. What are we to feed on then that we may grow and thereby secure this favor? The same apostle answers this question by saying, "As new born babes desire the sincere milk of the Word, that ye may grow thereby, and the blessed Savior says that man shall not live by bread alone but by every word that proceedeth out of the mouth of the Lord. Says Paul, the life I now live I live by faith. Again he says, "The just shall live by faith.

Dear brethren and sisters, we feed safely on this bread—the Word of faith which is graciously given so that we grow up strong men and women in the Lord and in the power of his might. Dearly beloved in the Lord, have you ever fully realized that a life of faith is as dependent on the Word of faith as our physical life or mortal life is dependent on the food we eat to sustain it. Would we marvel or think it strange for our strength to fail us when we would neglect to feed ourselves on that that was needful for the body? Then may we not reasonably conclude, that if we fail to feed our minds on the Bread of Life which is the Word of God, which liveth and abideth forever, which is the course and source of our spiritual life, that we will instead of growing strong become weak, sicken and die as a worthless branch severed from the living vine. No source of life. May we "not safely say with the apostle Paul, "for this cause many are weak and sickly *among* you and many sleep." But we are persuaded better things of you and things *that* accompany salvation. For I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joys for your fellowship in the gospel from the first day until now. Being confident of this thing that he which hath began a good work in you will perform it until the day of Jesus Christ, and this I pray that your love may abound yet more and more in knowledge that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Jesus Christ. Finally brethren, fight the good fight of faith that ye may lay hold on eternal life. Fight manfully onward, the kingdom is coming. I want to meet you all in our Father's kingdom, in our Father's house, where all will be immortal. When weeping will be a thing of the past, when joy will have come in the morning and where we will never sin again and say good by.

J. T. PRIME.

The Thief on the Cross.

"Remember me when thou comest in thy Kingdom "Luke xxiii. 42.

The request of the thief was not to go to Heaven at death, but for remembrance by the Lord when he came in his Kingdom; showing a knowledge of the teachings of Christ and a belief that notwithstanding he would die, that at some time in the future by resurrection he would return and set up his kingdom and that would be the time of reward. All of which tends to show that the thief in the awful presence of death for all three, had a firm belief in Christ and his claims and *knew what* he believed. His faith therefore, at a time when even the very apostles had lost all hope, was remarkable, and may well account for Christ's pardon and promise.

The common version translates Seemeron "To-day" but Wilson's Diaglott translates the same word "this day," and there is no reason why this translation is not at least as correct, and justifiable as the other, and if so, "this day" (Seemeron) may refer to the day of Christs return in his kingdom as this "Verily I say unto thee, this day (when I return to establish my kingdom) shalt thou be with me in Paradise.

H. T. BAKER.

Announcement.

The first quarterly conference of the Church of God in Neb. will be held at the church in South Frontier County, commencing, the Lord willing, on Thursday Dec. 5, and holding over Sunday. It is earnestly desired that all, who are interested in the cause of truth, be present at this conference if they can possibly do so, and help to make the meeting a pleasant and a profitable one.

The signs of the times all indicate that this age is drawing very near its close, and that Christ will soon come to reward every man according to his works. Let us therefore "be up and doing, while it is called to-day, for the night cometh when no man can work." Then when Jesus comes, may we all have an abundant entrance into his glorious kingdom, is our earnest prayer. Your sister in Christ.

RENA M. GORDON, Sec'y.

Winter Resort Excursions.—California and the West, Florida and the South.

Low rate tickets now on sale via Pennsylvania Lines. Variable routes and ample return limit. For details apply to nearest ticket agent of the Pennsylvania Lines. The person to see at Plymouth, is Ticket Agent J. E. Hanes.

OBITUARY.

Died Oct. 31, 1895, of dropsy, at her home in Scircleville, Ind., Sister Emma Webber. She was born Aug. 11, 1861, being 34 years, 2 months, and 20 days old. In 1884 she was immersed into the all saving name of Christ by Bro. J. M. Stephenson.

During the most of her religous life she had been a great sufferer, and at no time could she say that she was well, but she bore her afflictions patiently especially during her last sickness when she suffered so much. My father spoke words of comfort to the bereaved ones giving abundance of proof of the soon coming of our Lord to reward the living and the dead.

She leaves a husband, three daughters an aged tottering mother, two brothers, and one sister to mourn; but it will not be without hope for they are all of the one faith and to that class precious promisees are given of meeting their loved ones again.

She was taken to the cemetery, where we looked for the last time upon the cold pallid face, then tenderly laid beside her three sleeping babes, one of whom was laid away in its sweetness and purity, only a few short months ago.

A large concourse of people gathered to pay their last respects to our sister, showing the high esteem in which, she and her family were held. We hope to meet her in the resurrection morning, when she will come forth clad in immortality, the pallid face we saw yesterday will be changed to the fresh glow of health. Let us pray for the bereaved family that they may be protected by God's loving kindness and remember the dear mother who is resting from her labors and her sufferings.

Sweetly the form may be sleeping
Under the cypress shade;
But though we be, fondly will we
Cherish the name of the dead.

They are going down the valley
The deep dark valley,
Will see their faces evermore
Till we pass down the valley,
The dark death valley,
And meet them on the other shore.

AZOBAH M. HATCH-SURDGES.

Died, at Ithaca, N. Y. Oct. 24, 1895, Thomas Wright aged 59 years. After months of suffering, he passed peacefully into that sleep from which he will awake with the perfect day. Mr. Wright will be remembered by many of the RESTITUTION readers, as in years gone by he was present at many conferences which he so much loved to attend. He was born near Birmingham, England, in 1836, and came with his father to this country, when about eighteen years of age. In 1859, he was married to Miss Adeline Perry in Buffalo, N. Y. Five children were born to them, two sons and three daughters, all living. For the last eighteen years Mr. Wright resided in Minneapolis, Minn., but had been living at Ithaca, a year or so before his death. He was laid to rest in the cemetry at Ithaca. He was a most kind father, and had an abiding faith in the covenants and promises of God. His life, was quiet from the busy world, and was obscure but it was full of good words and works, and he leaves behind him lasting examples of the Christian faith, and memories of eternal sweetness.

"....and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain."

".....and there shall be no night there, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever."

G. F. WRIGHT.

Died of gastritis Nov. 1, 1895, Lawrence Howard Garton, only son of Edwin and Mary Etta Garton, aged 2 years and 8 months. This makes six children Bro. and Sister Garton have lost by death. The little fellow was a precocious child, and a favorite with every one. His funeral was largely attended. Text Jer. xxxi. 15, 16, 17.

CHAS. W. RUSSELL.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1896.

Letter Drawer.

Dear Restitution:

I recently visited Oneita, Washington, and vicinity, spending a few pleasant, and we hope profitable days with Bro. J. A. Smalley and family, talking with them of the "One Hope" which is so dear to us all. On Sunday we held meeting at the school-house. On Sept. 2nd, Miss Sarah Smalley and Mrs. E. Upton made the good confession, and were baptized by the writer. May God bless them in their Christian life, and guide them in all truth. Brethren, these are days of gloom to the world, but to the watching ones we find much to cause us to rejoice. The times in which we live are very suggestive of coming events, and we cannot help feeling that our "Redemption draweth nigh." Let us look forward to the happy meeting of the faithful ones on the resurrection morning and press on with renewed energy toward the "mark of the prize of the high calling in Christ Jesus."

Yours for Christ.
EDWIN E. GIGAL.

Editor Restitution:

I feel it a duty to express my sincere gratitude for the receipt of THE RESTITUTION these many months, and I wish to return my thanks to those dear friends who in Christian love have thought of the needy ones. By faith I hear my Lord say "Inasmuch as ye have done it to these my little ones ye have done it unto me—they have their reward." THE RESTITUTION is our comfort in times of trouble, it is the only paper we get, and indeed we wish for no other. It is to us a weekly feast of fat things upon the feast of fat things; full of marrow, of wines on the lees well refined. We are not able to get away from our cottage home through infirmities of the flesh, so we can fully appreciate the good news as it comes to us week by week. I assure you many a prayer has gone up to our heavenly Father in our cottage home for the kindly message of love and instruction given to us in the dear old paper, from the pen of our good, old Auntie Wince, viz., The Story of Israel in Egypt—so faithful, so true—equally good for the man and woman of seventy years as for the children of her class. It makes us long for the time when we shall see the old patriarchs and prophets once again patrolling the very same old lands, only made more beautiful by the presence of our blessed Lord, who will guide us into the green pastures and lead us once again beside the still waters, freed from all the fatigue and weariness of human nature.

Our good Bro. Wilson is helping us greatly in defending the gospel of our God, may he never grow weary in well doing. And then there is brother John Wilson treading down the old orthodox story, and is giving us the important topics on the true Bible basis. We are glad to have the old story in its true light set before us. Edith is doing well, but Alfred far better. The dialogue will help many not only to hear the right, but also to read right even in the light of the holy and sanctified Spirit in a word we thank God for light and pray it may be disseminated freely, and as freely received. Your brother in Christ.

S. FREELAND.

Dear Restitution:

Dear brethren of like precious faith, after reading the many letters in our beloved paper, which is a great pleasure to hear them express themselves as still in the vineyard. Also reading the contributions of those whom I am personally acquainted with, being deprived of speaking to them face to face. I am still battling for the cause, but not without opposition. Myself and wife have just returned home from Ft. Smith, Arkansas. We went with team four hundred miles from where we reside, and were gone over one month. I expect to return to Franklin and Washington Counties in the near future and speak for them, if it is God's will. I was called on but a short time since to speak words of comfort upon the death of a son of a German Baptist (Dunkard), which surprised me. Quite a large audience was present and good attention. Text John xi. 11-35. A short time after I was visiting my son and fell in with Sister Clum, a Dunkard soul-sleeper. We were conversing on Bible subjects. I asked her relative to Matt. i. 18, 19 and 20. That Mary conceived of the Holy Ghost, and if according to Matt. xxviii. 19, there are three in the Godhead, namely, Father and Son and Holy Ghost, whose Son was the Christ. Luke i. 35 confirms the same, from my understanding. She claimed she had never noticed those passages before. She requested me to write to our paper, of which she is a regular reader, and she would write to the *Examiner*, which is the Dunkard light bearer, if I forget not. Now brethren, let us hear from all of you. In unity we do see light. If the Matt. formula is right we desire to know it. With love to all.

J. R. FISK.

To the Royal Household of Faith scattered abroad:

I am still interested in the things concerning the Kingdom, and striving to make my calling sure, hoping to overcome all that would render me unworthy of gaining the kingdom. It has been a fight with me for 40 years, and is still a warfare, but I hope I may be able to overcome in the end. I should like to see a piece from all of my old brothers in the paper.

J. W. BOOTH.

Editor Restitution:

Allow me to say a few words through the columns of THE RESTITUTION to the brethren of Southern California, as I believe it to be the best medium through which to reach those interested in the cause of the gospel, and kindly ask you to insert this hoping it may prompt some to action that are willing to sacrifice a little of their time and talent in view of calling together the scattered few in some central place, to the end that we might provide ways and means to have a proclaimer of the Truth come to our assistance on this coast. I believe this is a good field for the work and we need the co-operation of all the brethren, and hope to see all encourage us in whatever way they can. The dark threatening cloud that hangs over the nations is a warning for us to be up and doing, and to speak to others of the things that will surely come to pass. Let us work while it is called day, for the time will come when man's work will cease.

I am located at Pomona, California, and will gladly reply to all correspondence of the brethren of this and other states, and will spare no pains to perfect arrangements to have a meeting at the most convenient place. A few of us have thought of a plan, yet we desire the suggestions of others and solicit your correspondence. We ask the brethren to remember us in their prayers that we might be successful in this work. Yours in hope of the kingdom.

W. O. STEFFA.

All things earthly have an end. Moments end, hours end; days end, centuries end, this age shall end; and the end is come, no wealth, no power, no wisdom, can bring back that which is gone. There will be a last sabbath, a last sermon, a last exhortation, a last entreaty, a last *invitation*, a last *warning*, a last appeal. There will be a last struggle with conscience, and a last decision, a last refusal to hear the gracious call of God. There will be a last rejection of offered mercy, a last neglect of the great salvation, a last despising of the riches of God's goodness, a last resisting of the Holy Ghost, a last trampling under foot of the Son of God, a last smile to veil the anguish of a hardened heart, a last saying, "Go thy way for this time."

Excursion to Terre Haute, Ind.,

On account of the Young Men's Christian Association of Indiana, the Vandalia Line will sell tickets to Terre Haute at one fare for the round trip, good going Nov. 7th to Nov. 9th inclusive and returning up to and including Nov. 11th.

T. A. DOWNS, Ag't.

"Creation is like a sick man racked with pain and crying out for relief. Blight, decay, death, storms, earthquakes, lightnings, are all the groans of creation. This is the day of creation's bondage; the day of liberty is coming." *Bonar.*

Conference Notice.

The First Quarterly Conference of the Church of God in Indiana, will meet at Plymouth, Ind., Nov. 15, 1895, and continue over the following Sunday.

A hearty invitation is extended to all of like precious faith.

Come with hearts filled with love and all differences laid aside. Let the one great aim be to cheer and encourage each other on the way and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. Come and let us do our duty and God will take care of the rest.

J. F. WOODS, Pres.
A. C. BOGGESS, Sec.

Excursions South.

Three forms of excursion tickets to Atlanta account the Cotton States Exposition are for sale via Pennsylvania lines. One ticket is good returning twenty days from date of sale, another is good for return trip until January 7th, 1896, and a third good returning ten days. Twenty day tickets and those good to return until Jan. 7th may be obtained any time during the Exposition. The ten days' tickets will be sold only on Oct. 29th, Nov. 5th, 15th, and 25th, and Dec. 5th and 16th, at special low rates. The fare is exceptionally cheap. For details apply to nearest ticket agent of Pennsylvania Lines.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You defy paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill; some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1895. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication is made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$81.00
EXPENDITURE.	
Previously used	$16.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$261.78
S. Roxana Wince, for the year 1895,	20.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by Wiley Jones, Manchester, Va.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of Scraps and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$309.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 265 pages, 4th edition. Cloth, 25 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the Twelve meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their use in the Holy Scriptures." A free of 8 pages, 1 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 16 cts. per dozen. 75 cts. per hundred.

Written and for sale by Wiley Jones, Manchester, Va.

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents.

License gives the saloon-keeper a mortgage over every cradle in the town.

The man who does God's will will soon find out that he has God's help. *Ram's Horn.*

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Pearls, suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by 24,000 Baptists, in 1860. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10. Baptism. Ten copies 5 cts., or assorted packages 6, 40 cts.

FOUR PAGE TRACTS.

A series of [illegible] 100 for 50c.

Sinner's Hope. [illegible]

Life and Death. A concise statement of the contrast of the two ways of theft in time, by with Theological and Bible use.

Can you Believe; a series of questions on the most vitals of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? (Two tracts). The above in the form of a leaflet tract. Price [illegible] 15 for 25, 30 for 50c.

The Doctrine of Baptism as taught in the Holy Scriptures, from the most learned theologians, critics, historians, lexicographers and ecclesiastical historians. 32 pages, price 5c.

Christ's Kingdom—What is it? What is it? The above is the title of a discourse delivered at Berwick, [illegible] 20, 1895, by Wm. Cain. Can be had at this office at 5c. each, 7 for 25c, or 15 for $1.

The Heir of All Things. Canon Williamson's [illegible] on the above-named above-named subject, is now ready, and may be had from The Restitution office, or of the authors—Rev. Cyrus Williamson, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with seven full-page engravings, numerous smaller illustrations, including maps of the Holy Lands in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth, 768 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nativity and Character, in the light of the covenants (including a full length magnetic sketch of the Jews—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, post-paid. Send to this office.

The Emphatic Diaglott, B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of eminent critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $5.00; Library binding $6.00.

Cruden's Concordance Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 128 pages, cloth bound, for 15 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Ida de Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents; single copy 3 for 50 cents; 6 for $1.00; 30 for $4.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an [illegible] of the new book of 148 pages, written by William Glen Moncrieff, a writer well known to our readers, and of undoubted ability. This book is paper cover, and sells for 12 cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sireleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
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J. J. Cady, Holbrook, Neb.
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C. S. Allen, 142 S. Lawrence Ave., Wichita, Kan.
D. M. Hadler, Muscatine, Ia.
J. M. Primmer, Jessup, Ia.
B. T. Baker, Decorah, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 42, Ex. Sun.	12:14pm	For St. Joseph.
No. 68 "	7:34am	"
No. 54, ex. Sun.	10:30pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun.	8:45am	For Terre Haute.
No. 33, "	12:40pm	" "
No. 57 ex. Sunday	7:25pm	" Logansport

For complete Time Card, giving all trains, stations, and for full information as to rates through cars, etc., address T. A. Downs, Ag't, Plymouth, Indiana, or

B. A. [illegible], Gen. Pass. Ag't, St. Louis, Mo.

Address of Treasurer of Indiana Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 565 Wood and Avenue, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. M. Jobin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1365 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Cross St. and Boone Avenue, Philadelphia. C. C. Romig Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Strangers always welcome. Parties wishing to visit Headquarters, 1509 Cross Street.

The church at Peach Run has changed the place of meeting. They now occupy the Van Buren Hall, located at the corner of Madison street and Adams Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

Church of God at Avoca, Ind., hold meetings on the third Lord's Day in each month, at the house of Brother Joseph Wright, in the south part of Steuben county, and on all succeeding days. Tuesday evenings.

Church of God, Plymouth, Ind., meet in Hall on the corner of Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Ashland, Ohio, meet every first Lord's day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any believers passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hall. Address in on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meet in the new Farmer's Union Warehouse Sunday school every Sunday, and communion once a month, at which we have regular preaching. James Weston, Elder; Sarah Smith, Clerk.

At Ainsworth, Neb., Sunday school every Sunday at E. Cheney's house at 10 a. m., followed by preaching at 11 a. m. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visiting address Brother George Knife, Keefer, or B. L. Jackson, West Mifflin, Ohio.

The Church of God at Hammond, La., meet every Saturday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meeting held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, services by Bro. W. W. Jospeh, 2nd Sunday, services by Bro. Edwin Gray, 3rd Sunday, services by Bro. W. G. Merrill, 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church of Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rescue Hall, 80 Willoughby Avenue, near Broadway.

The church of God meets every Sunday at 10:30 a. m. in K. of P. Hall, 956 Wilson ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Assembling on Park Hill church in Gladbrook, Iowa, every Sabbath morning and evening. Travelers or others will find a welcome. Sunday school 11:00 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Voorhees school house, Calhoun co. Ia. by Elder Whitcomb, Pastor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendo, Secy.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Hosier and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The church of God at Brady and Prairie Grove have preaching every four weeks, Sunday afternoon at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Center Grove [illegible] every Lord's day. At Hutton meeting on every Sunday. These churches have regular pastors, Brother or Sister Woodward except when they are enough living. Respects, Hollister, Watson and Upton have no regular preaching. The church at Hoskin Center is presided over by Bro. L. F. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in other of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

WANTED—Several Hundred New Subscribers for THE RESTITUTION for 1895.

Pittsburgh, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.						
	10	16	20	8	2	
	AM	PM	PM	AM	PM	
Pittsburgh	7 00		3 00		10 00	
Allentown	8 00				11 00	
Canton	10				1 10	
Mansfield	11				2	
Crestline	11 40	6	46	20	2 40	
Galion	12	6	55		3	
Upper Sandusky	12 20	7	15		3 20	
Van Wert	1	7	37		4	
Fort Wayne	1 45	8	15		4 45	
Arcola	1 59	8	29		4 59	
Auburn		8	35		5	
Kendallville		8	42		5	
Wolcottville		8	47		5	
Lagrange		8	55		5	
Topeka		9	3		5	
Wild Lake		9	8		5	
Millersburg	6 31	9	41		6	
Elkhart		9	55		6	
Bristol		10	3		6	
Plymouth	6 05	10	12		6	
Hamilton		10	20		6	
Bassett		10	25		6	
Burr Oak		10	31		6	
Wanatah		10	37		6	
Hanna		10	43		6	
Wilson Tank	6 18	10	47		6	
La Porte	7 21	10	57		7	
Wanatah		11	37		7	
Wheeler		11	43		7	
Valparaiso		11	54		7	
Chicago	ar. 9 00	P M	1	05	9	
	lv. A M	P M	P M		A M	

Eastward.						
	20	8	1	30	18	6
	AM	PM	PM	AM	PM	AM
Chicago	lv. 3 00	12	10	5	35	6
Clarke		12	17	5	42	6
Hobart		12	25	5	50	6
Wheeler		12	31	5	56	6
Valparaiso	3 43	12	40	6	5	6
Wanatah		12	50	6	15	6
Hanna		12	56	6	21	6
Wilson Tank		1	00	6	25	6
Bassett		1	05	6	30	6
Burr Oak		1	11	6	36	6
Hamilton		1	17	6	42	6
Plymouth	4 45	1	25	6	50	6
Bristol		1	32	6	57	6
Elkhart		1	37	7	2	6
Millersburg		1	45	7	10	6
Wild Lake		1	50	7	15	6
Wolcottville		1	55	7	20	6
Lagrange		2	00	7	25	6
Kendallville		2	10	7	35	6
Auburn		2	17	7	42	6
Arcola		2	30	7	55	6
Fort Wayne	5 40	2	40	8	5	6
Van Wert	6 40	3	40	9	5	7
Lima		4	15	9	40	7
Bluffton		4	30	9	55	7
Upper Sandusky	7 02	4	49	10	17	7
Arcola				10	27	
Galion				10	45	
Crestline				10	55	
Mansfield				11	30	
Canton				12	10	
Allentown				1	10	
Pittsburgh	ar. 10	5	20	3	40	12
		AM	PM	PM		PM

JOSEPH WOOD, Gen'l Manager. E. A. FORD, General Passenger Agent.

GEN'L OFFICES: PITTSBURGH, PENN'A.

For time cards, rates and tickets, through tickets and sleeping cars, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANES, Agent,
Plymouth, Ind.

Local Time Table.

Avoid Trains between Peoria and Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 33, Passenger, Leaves		12:05pm
No. 22, "	"	10:10pm

GOING SOUTH.

No. 23, Passenger, Leaves		12:15am
No. 39, "	"	11:10pm
No. 151, Local,	"	11:30pm

†Daily except Sunday. Daily.

Daily to all connections at Bloomington and Peoria for points west, southwest and west to west.

Direct connections at Lima, Peoria, Fremont or Sandusky for all points east.

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For Tickets, Rates and General Information call on C. H. HUGHES, Ticket Agent, L. E. & W. Ry., Plymouth, Ind., or address

CHAS. S. DALY, Gen. Pass. Agt. Indianapolis, Ind.

NICKEL PLATE.

The New York, Chicago & St. Louis R. R.

Chicago Depot cor. 12 and Clark sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Broadway near cross st. and trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago lv	9:30pm	8:05am	1:30pm	Local†	
St Joseph				7:20am	
Hamond	10:39pm	9:07am		8:28am	
Hobart	10:50pm	9:18am		10:47am	
Valparaiso	11:46pm	10:06am		11:37am	
South Wanatah		10:25am		11:55am	
Knox	12:10am	11:00am	4:04pm	1:42pm	
Argos	12:38am	11:40am	4:46pm	2:35pm	
Walkerton	1:00am	12:00m	5:06pm	4:05pm	
Glen Ed'n	9:52am	9:00pm	11:50pm		
Buffalo	4:50pm		5:00am		

TRAINS GOING WEST

Buffalo lv	12:40pm		5:55am	Local†
Glen Ed'n	5:30pm	6:00am	10:45am	
Walkerton	7:30pm	1:15pm	4:10pm	7:00am
Argos	8:06pm	2:02pm	5:32pm	8:05pm
Knox	8:38pm	2:40pm	6:08pm	8:40pm
South Wanatah		2:59pm		12:00pm
Valparaiso	9:58pm	4:35pm		12:45pm
Hobart	10:37pm	5:17pm		1:36pm
Hammond	10:51pm	5:30pm		2:45pm
St Joseph				4:40pm
Chicago	12:05am	7:00pm	9:00am	

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T. A. DOWNS, Ag't.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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The Restitution.

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Poetry.

Be Kind to One Another.

Be kind to one another, tis only a little while,
The moments hurry by, and of the hours beguile,
We will not cause the pain, in other hearts to ache
But rather leave the sunshine a brighter faith to make.

Be kind to one another, let it be our daily prayer,
To cheer the sad and weary, we find them everywhere,
They grope in darkness now, no light upon the way,
But words of truth and love, will banish sin away.

Be kind to one another, let not one grievous word,
Stir up the bursts of anger, or rouse the sad discord
The flowery paths of peace, are on the sunny side
For tis in darkening shadows, that dangers doubtide.

Be kind to one another, the Saviour when below,
He sought to give the light, that loving words bestow,
The emblems of the pure, were beaming on his brow
He now looks down upon us, his words are with us now.

Be kind to one another, there is magic in the sound
To soothe the little sorrows, which every where abound,
It comes as comes the brightness, when from the morning sun
We group the beaming lustres, that linger as they come.

Be kind to one another, for deep within the heart,
There lie the tender echoes, tears will unbidden start,
For with the chains of love, the pearls we gather here,
Are subjects for the kingdom, the time is very near.

Original.

Bible Chronology vs Human Chronology.

In the RESTITUTION of May 1st, I notice an article entitled "Israel in Egypt—How long?," signed "B. W." The writer appears to have come into contact with a chronological puzzle, not a new one, but one that has troubled many a student in the past. As I gave the subject some thought previous to this, I will gladly offer the result of my investigations as far as I have gone, which may, at least, prove helpful to those who desire to continue the investigation still further. I do not claim to have reached the end, by any means, as there are many points I desire light upon in this same line myself.

A summary of "B. W.'s" article is as follows:

1. Jacob and his family moved into Egypt 215 years after Abraham entered Canaan.

2. Jacob at this time was 130 years old, and Joseph was about 40 years (39 really).

3. Joseph lived about 70 years after this, during which period Israel prospered and multiplied, which added to the 215 years, makes 285 years from the time Abraham entered Canaan.

4. Israel was to be afflicted, 400 years by the Egyptians (Gen. xv. 13, Acts vii. 6, 7). As the affliction did not begin until "another king arose who knew not Joseph," and as this was after Joseph's death, and he died 285 years after Abraham left Canaan, therefore if the affliction was to cover a period of 400 years, this, added to the 285 years, would make a period of 685 years from the time Abraham entered Canaan to the time of the Exodus from Egypt.

5. From the "promise" made to Abraham to the Exodus 430 years were to transpire. In proof of this we are referred to Exod. xii. 40, 41; Gal. iii. 17, and Gen. xii, 40, 41.

6. Our Bible chronology gives 144 years from the death of Joseph to the Exodus, which is 256 years short of the 400 required years of affliction in Egypt.

If all the foregoing be true there certainly are some hard nuts to crack. Let us carefully groover the ground, and find, if possible where the discrepancy lies.

No's. 1, 2, and 3, are correctly stated, and we will pass them.

No. 4, needs a little revision. Genesis xv. 13, regular version reads: "Thy seed shall be a stranger in a land that is not theirs: and shall serve them; and they shall afflict them 400 years." At first, on reading this we might conclude that the 400 years covered a period of affliction; but really it covers the period of service, and affliction. The Septuagint reading of this text I think gives a clearer idea if this, which is as follows:

"Thy seed shall be a sojourner in a land not their own, and they shall *enslave* them, and *afflict* them and *humble* them 400 years.

Dr. Taffels literal word for word translation reads as follows:

"Knowing thou shalt know that a stranger shall be thy seed in a land not (being) to them, and they (then) shall *serve* them and they (then) *humble* them 400 years."

Stephen's reference to this in Acts vii. 6, is as follows:

"And God spoke thus, that his seed should be a stranger in a foreign land, and that they will enslave and oppress it 400 years."—*Diaglott.*

A careful reading of these quotations cannot fail to convey to the reader's mind this thought, that the 400 year period covered a season of service, affliction, and oppression. It was not 400 years of oppression, but began with service or enslavement, which grew into affliction, and culminated in oppression such as we read of just before their final deliverance. It was *progressive*; and this is in accordance with what we might expect, as it is not reasonable to suppose that this people would submit to a sudden imposition of violent tyrannical bondage, but we can understand how this outcome might be reached gradually, progressively, as described, by 1st, enslavement, 2nd, affliction and 3rd oppression.

Now a word as to the time when this 400 year period began. As the whole term of Israel's "sojourn" was 430 years, and as it must have ended when the "sojourn" was completed, and the Exodus took place, it is manifest that as 400 years in 30 years less than 430 years, the 400 year period must have begun 30 years after Israel entered into Egypt. But this was while Joseph still lived; he being 70 years of age at that time. Can we conceive of any form of enslavement being imposed on Israel while Joseph lived? Looking at the original word used for enslavement, I find that it occurs in numerous places, which may serve to enlighten us as to its meaning. In Rom. ix. 12, it occurs where we are told that "the superior shall be subject to the lesser." And Jno. viii. 33, the Jews resented the imputation of Jesus that they were in bondage, saying: "We are Abraham's offspring, and have never been in slavery to anyone." The Greek word *douloo*, signifies to reduce to servitude, enslave; passive, to be under restraint to become devoted to the service of, etc.

We can readily see that the enslavement or servitude of Israel in its incipient or beginning stages may have been of a mild character, not objectionable to them, but which, under a change of administration, might have been made more burdensome, as they certainly were under obligations to the Egyptians at the outset, living as they did, on their land, and being fed from the public storehouse. Fourteen years after the 400 year period began, a change of rulers took place. Amenhotep II. succeeding Thothmes III. He reigned but seven years, and was succeeded by Thothmes IV. who reigned eight years, and then Amenhotep III, came to the throne. It was during his reign that Joseph died, so that we see that serious changes took place during the latter years of Joseph's life, changes which might gradually bring on a more rigid servitude of Israel, finally working up to a period of "affliction." If anyone can suggest a more reasonable solution, in the absence of positive Biblical or historical testimony, we shall be glad to receive it.

As to the time question however, we can see that would vary somewhat from the 635 years figured up by "B. W." It would be as follows:

From the call of Abraham to entering Egypt by Israel 215 yrs.

From the entering of Egypt to beginning of the 400 year period 30 yrs.

The period allotted for servitude, affliction and oppression 400 yrs. Total 645 years.

Now let us look at No. 5. "B. W." says "from the promise to the Exodus 430 years." The Bible does not read that way. It says "Now the sojourning of the children of Israel, who dwelt in Egypt was 430 years." "And it came to pass at the end of the 430 yrs. even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." Exod. xii. 40, 41.

In Exodus 1, the names of the children of Israel are given "which came into Egypt. In Gen. xlvi. 6, 7, we read how they came "into Egypt, Jacob, and all his seed with him: His sons, and his son's sons with him, his daughters, and his son's daughters, and all his seed brought he with him into Egypt." Then follow the individual names of all who went into Egypt, even all the "children of Israel." Who was Israel?

"And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel" Gen. xxxv. 10.

We have seen that it was Jacob's own children, the children of Israel, those who lived with him in Canaan, and journeyed with him to Egypt, who came into Egypt. And "*they* were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land (of Egypt) was filled with them." Exod. i. 7.

The reason why we refer thus particularly to the children of Israel is, because some expositors, in their anxiety to patch up chronology, reach back to Abraham, and bring in Abraham, Isaac and Jacob (Israel) himself as belonging to the "children of Israel" who sojourned in Egypt. They do this in order to gain a period of 215 years from the call of Abraham to the time when Israel entered Egypt, which they say covers half of the 430 year period of the sojourning of the children of Israel." Just think of the dilema into which they are forced when they bring old father Abraham, the grandfather of "Israel" and great grandfather of the *children* of Israel, and say that the sojourning of the children of Israel begins with him, thus making him fill the position of a child of Israel, a child of his grandson! Is not this stretching a point rather too far? How there could be *children* of Israel actually sojourning in Egypt or anywhere else over a hundred years before Israel had children born to him is a mystery. And when men are compelled to take Israel's father and grandfather and call them his children, in order to maintain a theory it is time the theory was dropped, and the simple account of the Bible accepted.

The *children* of Israel went into Egypt when Israel was 130 years old. They sojourned "there an exact period of 430 years to a day, for on the expiration of the last day of the 430 years they went out of Egypt *en masse*.

But, say some, if you stick to the account in Genesis as closely as that, you will contradict the plain statement of Paul in Gal. iii. 17, where he says: "the covenant that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect."

Here is a plain case, they say, where the period of 430 years, covers the time between the covenant made with Abraham and the giving of the law on Sinai. Therefore if you allow 215 years from the covenant to the time Israel entered Egypt, and 430 years from the sojourn in Egypt, you have a period of 645 years which is 215 years more than the apostle allows.

This we know has been the great bugbear that has compelled expositors to try and harmonize the "sojourn" in Genesis, with Paul's declaration, and in doing it they have been driven to the dreadful straits referred to, where a grandfather is made to be a child of his grandson, so as to have the sojourning period begin in good season in order to end at the proper time. Is there not some more reasonable harmony than this? Let us see.

"B. W." says; "from the *promise* to the Exodus, 430 years." So have many others said, but is this so? Does the Scripture read so? The apostle says "the covenant that was *confirmed* before of God, the law, which was 430 years after cannot disannul." After what? The "making" of the covenant, or the "*confirming*" of it? Clearly the latter. When, and to whom was this Abrahamic covenant confirmed? See 1 Chron. xvi. 16, 17.

"The covenant which he made with Abraham, and of his oath unto Isaac, and hath *confirmed* the same to Jacob for a law, and to Israel for an everlasting covenant." The same words are repeated in Psa. 105, 9, 10.

What was the covenant God made with Abraham when he called him out of the land of the Chaldees? He said "I will make of thee a great nation," etc. Gen. xii. 1. What was the *confirmation* of this covenant to Jacob? "And God spake unto Israel in the visions of the night and said, Jacob, Jacob. And he said. Here am I. And he said, I am God, the God of thy father, fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt; and I will also surely bring thee up again.

Here we see the covenant which God made with Abraham, "confirmed" unto Jacob. When was it confirmed? At the time Jacob and his seed were on their way to enter Egypt, which, as Paul says in Galations, was 430 years previous to the giving of the law. So that when we pay closer attention to the wording of Paul's statement, there is no conflict whatever with the facts as recorded in Genesis. Paul says the law was 430 years after the covenant was "*confirmed*" (to Jacob) and we find that exactly 430 years after God confirmed the covenant to Jacob as recorded in Gen. xlvi. 2, 4, the law was actually given at Sinai. Israel then "sojourned" in a strange land, the land of Egypt 430 years, (not 215 years as many claim), and 400 years of this covers the period of progressive enslavement, ending in the most cruel and burdensome oppression.

So that we see it is a grievous error to say from the "*promise*" made to Abraham to the Exodus, 430 years. It was 645 years; and from the "*confirming*" to Jacob of the promise made to Abraham was 430 years. It makes no difference as to the facts and the truth, what length of time our Bible chronology indicated on the top column of Bibles. That is not inspired, but *the text is.* Let us stick to the text and follow its leadings no matter how many human chronologies topple over.

If any one has studied this subject more deeply, and is prepared to present a more satisfactory solution of the intricate questions presented by "B. W." than that given above, no one will pursue it with greater interest than,

STUDENT.

The Fatherhood of God.

The word fatherhood suggests the relationship of children. Gal. iii. 26-29, gives information as to who are recognized as God's children, "Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ, did put on Christ. And *if* ye be Christ's then are ye Abraham's seed, heirs according to the promise."

The phrase: "Through faith in Christ Jesus," is laden with precious thought, and is imperfectly comprehended by the professed world. Many say they have "faith in Christ Jesus," and at the same time (ignorantly) discredit his Word. Can a person be said to have faith in another, and at the same time have little or no knowledge concerning him or the message he heralds? People are frequently told to believe or have "faith in Christ Jesus," that they may be saved; and under the pressure of religious enthusiasm he says he believes in "Christ Jesus," although he is a perfect *stranger* to him, and has *no* knowledge of the message of life he has given — that they are believing and living. Is it sensible that a person can believe a message they *never heard of?* Many of these poor people have an idea if they only make this ignorant confession he will save them from the flames of hell-fire. Both instructor and pupil are both ignorant of the *nature* of the salvation, and the *danger* he saves from. To me it is a painful sight to thus see honest seekers cruelly deceived. What would you think of a person confessing that he is a Roman Catholic, and yet be ignorant of the claims and pretensions of the pope and his subordinate priesthood? and yet persons ignorant of "Jesus Christ," and his message of life, claim to be children of God, and believers in him they *know not.*

Our text says: "Ye are all the children of God through faith in Christ Jesus." I claim that a person *must* have some evidence concerning his claims before they can exercise "faith" in him. And if he does this, he must *first* have knowledge as to *what* his claims are. The apostle says: "Faith is the evidence of things not seen." Before *faith* can exist, knowledge concerning "things not seen," must *first* exist, and then "*evidence*" concerning those "things" gives a confidence *in them.*

Having *this* faith, the next step noticed in our text is: "As many of you as were baptized into Christ did put on Christ." The result of having *this* faith, and being *baptized* into Christ, is: "If ye be Christ's then are ye Abraham's seed, heirs according to the promise." At *this* point the relationship of children *begins*, and the *Fatherhood* of God commences. It is perfectly useless for any one to imagine that they are children of God before complying with the above God-given way of coming into that relationship. *Then* we may rightfully address God as "our Father which art in heaven."

The apostle further adds: "And because ye *are* sons, God sent forth the Spirit of his Son into our hearts, crying, Abba Father. So that thou art no longer a bondservant, but a son; and *if* a son, then an heir through God." Before we become an "heir" we *must* be a "*son.*"

This same thought of heirship is found in Rom. viii. 14-20: "As many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ."

The above quotations show us what it means to become "sons of God through faith in Christ Jesus," and the blessed results following that relationship.

Having come into the relationship of sons and daughters, the next thing to expect is discipline. Every child in *this* family must pass through a rigorous training. Peter says: "Now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it be proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ: whom not having seen ye love."

The object of the discipline is to try the *faith* of those professing to be children of God, and by this means the illegitimate children will be sifted out. They are tried by various ways. Many love popularity and the association of those whom the world esteem great. God requires *his* children to travel a "narrow way," and keep the company of a few humble and unpopular travelers. Many will not endure *this* trial, but will soon switch off and unite with some popular church located on the "broadway."

The true child of God must not be depressed when trial comes, but endure it in a courageous manner. James says: "Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the *proof of your faith* worketh patience. And let patience have her perfect work, that ye may be perfect and entire, lacking in nothing."

All who have strength to endure, will find the result blessed. It pays to have true Christian grit. James says: "Blessed is the man that *endureth* temptation: for when he hath been approved, he shall receive the *crown of life*, which the Lord promised to them that love him."

Why does it pay? Because the "crown of life" awaits the one who endures. Is that worth the cost? Peter says: "The proof of your faith being *much more* precious than *gold* that perisheth though it be proved by fire."

If we should judge by the actions of people, we must conclude that they consider gold the most desirable thing to acquire. But the true fact is the "proof of your faith," is much "more precious than gold that perisheth." In what does its excellency consist? Gold "perisheth," and its possessor will perish also unless by "the proof of your faith," he is entitled to the "crown of life," and that will tide a person through the endless years of eternity, dwelling in perfect bliss.

We read in Heb. xii.: "My son, regard not lightly the chastening of the Lord, nor faint when thou art reproved of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son *is* there whom his father chasteneth not? But if ye are without chastening, whereof all have been made partakers, then are ye bastards, and not sons."

Whom does the Lord chasten? "*Every son whom he receiveth,*" and adds, that if we are "without chastening," then we are *not sons.* We must also remember, that if we *murmur* at "the chastening of the Lord," we are not enduring the proof of faith.

We also read in Rev. iii. 19: "As many as I love, I reprove and chasten: be zealous therefore, and repent." This covers every one upon whom God has placed his affection. When in affliction many seem to feel that God has withdrawn from them, when the reverse may be the case. As many as I love I reprove and chasten." See Heb. xii. 11: "All chastening seemeth for the present to be *not* joyous, but grievous: yet afterward it yieldeth *peaceable fruit* unto them that have been exercised thereby even the fruit of righteousness." Let us not "murmur at the chastening hand of God. Our Father does not take delight in chastening his children, it is because he loves them, and that through that means they may yield "peaceable fruit," "even the fruit of righteousness." He also teaches the same lesson when he speaks of the fruitful vine being pruned that it may bring forth more fruit.

He has also promised to help those who trust in him. Has he not distinctly promised that no temptation shall come upon us only such as we are able to bear, and that with the temptation he will provide means of escape?

It pays to *endure* whatever chastisement the Father may in his wisdom see would be for our good. He is interested in his children, and wont unnecessarily afflict, and will help when the burden becomes too heavy for our strength.

The blessings God has in store for his children, together with positions of honor and trust, require this previous discipline to enable them to enjoy the blessings, and perform the duties required at their hands. It is only for a little while, and then the trials will all be over, and having come off conquerors we will enter eternal rest, and be forever free from whatever will cause sorrow and pain. Be of good cheer, press forward with courage, he will never leave thee nor forsake thee. Faint not then, when under the chastening hand of God. Remember, he loves you, if he didn't, he would not have interest enough in you to correct you, that you go not astray.

"Since a Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know his love in full completeness,
Feel the measure of thy weakness;
If he wound thy spirit sore,
Trust him more."

W. H. WILSON.

Standing on the top of the Cheviot Hills, a little son's hand enclosed in his, a father taught the measure of the measureless love of God. Pointing northward over Scotland, then southward over England, then eastward over the limitless hill and dale, and sweeping his hand and eye over the whole circling horizon, he said: Johnny, my boy, God's love is as big as all that!" "Why, father," the boy cheerily replied, with sparkling eyes, "then we must be in the very middle of it."

Jesus has taught us to use the Bible in self-defense. The Captain of our salvation girded himself with the sword of the Spirit. You will be mortally wounded if you are not able to parry the strokes of the enemy. Search out the meaning of God's word, and use what you know. There was great vehemence in the words of Jesus. He was not content to parry the stroke, but cut with the edge of the blade. And the wounds he made have not healed to this day.—*Thomas Champness.*

A work done with willing hands and Christian intention is never irksome.

...ERIAL STAFF:

Secretary of the C. P. Association.

E. EGGLESTON, Corresponding Editor.

PLYMOUTH, INDIANA, NOV. 20, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

We publish evidence in this number that some of the best thinkers and ripest scholars begin to see men as trees walking, so to speak, and are learning that God's revelation actually *reveals* something of his purpose in redemption. •

THE *New Age* says it is hard to understand how the Bible can ever be so misunderstood as to be regarded as the bulwark of tyranny and priestcraft. Those who make such a mistake must be, we suspect, in the position of the old disciple of Voltaire who, after a lifetime spent in inveighing against Christianity, was at last found studying the New Testament, and exclaiming, "Why this is a capital book, after all, when one comes to read it!" The Bible looked at aright, is the most living book, the most intensely modern book, the book not alone for today, and the present, but for tomorrow also." •

CANNON Elliott, D. D. says: "It would carry us far beyond our limits to inquire into the manner in which the promise given to Abraham personally, as well as to his seed after him (Gen. xiii. 15) is yet destined to receive its accomplishment. It is manifest, however, on the very surface of Scripture that the promise of God to Abraham, and for the fulfillment of which we are expressly assured that Abraham looked, (Heb. xi. 10,) was not fulfilled during his early history (Acts vii. 5.1, 19,) inasmuch, then, as promises were given to them, as such, which have not yet received their fulfillment, it follows of necessity, that the promises which they saw afar off and embraced, shall be fulfilled in their experience; that they shall inherit, as Abraham, Isaac, and Jacob, that is, in their reanimated bodies, the country, which on earth they sought, but did not receive." •

The Bishop of Exeter.

From "Some words of comfort by the Bishop of Exeter we quote some remarkable utterances for, as we read them we thought what would we not give for the privilege of showing him the glorious gospel of the Kingdom, and life eternal as God's great gift? It is painful to see men nauseated with the traditions of men, while still unable to get hold of the key of truth. Oh, with humble gratitude we magnify the name of the Lord for the rays of divine light that illumine our pathway. The utterances referred to are as follows:

"As I pondered the *simple*, severe statement of Scripture, I learned more and more of the error and guilt of those who, in all ages, *have overlaid* the word of the living God with human tradition, and have piled up countless materialistic and mental and moral horrors, not only as existing in hell, but as *multiplying themselves* there without end; and this, under the government of the Allwise, Alljust, the Almighty, whose name is love; horrors of which His holy Word says nothing but which its statements so far as they unveil the mysteries of the ages to come, absolutely and forever condemn and exclude..... It has been too much the custom of popular theology to speak of the saints immediately after death being admitted to the full unclouded glories of heaven. How is the thought repeated in countless hymns and sermons?

"One gentle sigh his fetters break,
We scarce can say he's gone;
Before the willing spirit takes
Her mansion near the throne.

And yet this entrance into the inheritance of the everlasting kingdom is reserved for those who stand accepted before the Son of Man in the day of His appearing." •

Anniversary Services.

Anniversary services were held by the church of the Blessed Hope, in Cleveland, Sunday, Nov. 10th. The interest in the occasion was shown by the attendance of about all who could attend. The exercises at the opening of the house for the worship of God and the proclamation of the truth seven years ago, were as nearly repeated as was practicable. The subject in the morning being "The God whom we serve," and in the evening "That Blessed Hope." After the morning discourse we gathered around the board laden with the emblems of the broken body and shed blood of our Lord, and then thirty-four stirring addresses were delivered by brethren and sisters, the majority of whom had been born of water, and begotten by the word of truth since the opening of the house. Truely we sat together in heavenly places those days, and had

(A SWEET FORETASTE)

of the joy that awaits us at the general assembly if faithful. Although we have strictly adhered to the *one faith and hope* of the gospel, together with the divine *conditions* exacted, it has been our exceeding joy to have received 97 by baptism since Nov. 1888, and others *by* letter; and we expect to witness the obedience of faith again on the 17th inst.; and so we thank God and take courage, because now and then one or two can be reached with the life-giving message. And we are *more* encouraged because our young people realize how many snares are set for their feet in a city of more than three hundred and thirty thousand inhabitants, and brace themselves up for the conflict by more frequent meetings for prayer, praise, exhortation and searching the Scriptures. And, as passing events speak to us of coming events of tremendous importance it is joyful to notice spiritual quickening in old and young, and an earnest aim to stand approved at that day. In the name of the household we extend Christian greetings to all of like precious faith and hope, praying that in the near future it may be our privilege to meet them in the goodly land, where we shall unite with the Psalmist and them in speaking of the glory of God's Kingdom, and talking of his power and uttering the memory of his goodness, and singing of his righteousness, and making known to the sons of men his mighty acts, and the glorious majesty of his Kingdom, see Psalm 145. Amen, and Amen. •

Foreign News Items.

The Vienna correspondent of the London *Times* says there is a strong impression that Prince Lobanoff, Russian foreign minister, has obtained some sort of pledge of Germany's absolute neutrality on various Eastern questions.

The recent speech of Lord Salisbury has had a quieting effect,—the money and stock market showed signs of improvement immediately.

William Redmon in a speech in Dublin last week threatened that if Ireland did not receive a measure of autonomy in the near future, Irishmen would certainly endeavor to realize the old saying that "England's danger is Ireland's opportunity."

The French cabinet resigned a few days ago and M. Bourgeoise, a Republican Radical has formed a new one.

Horrid tales of Armenian massacres continue to pour in, in spite of the efforts of the authorities to suppress them. It is stated upon apparently good authority that whole districts Erzeroum and Sivas. The Kurds have wiped out village after village. Shakin Pasha, who was appointed to carry out the scheme of reform decided upon, is unable, supported by Turkish troops, to stop the wholesale massacre of Armenians in the streets. •

A despatch by the Associated *Press*, dated Constantinople Nov. 12 says that the Sultan is in a bad box, he is hampered by want of means to carry out the reforms agreed upon, his troops are disaffected for want of pay and being poorly fed,—and then he is in mortal fear of assassination by the religious fanaticism of the people who cannot endure his agreement to carry out the measures demanded by the six powers.

Then, again, advices received here today announce fresh disturbances at Marash, Bitlis, and Sivas, with their attendant massacres.

It is also announced that a battalion of Turkish troops, which was in garrison at Zeitoun, and which recently distinguished itself by surrounding and shooting down a number of Armenian insurgents, was later besieged in its barracks by the Armenians, to whom the soldiers eventually capitulated with arms and ammunition, bag and baggage. It is added that the Armenians now occupy the quarters at Zeitoun previously occupied by the Turkish soldiery.

The Armenians, it is further stated, have also garrisoned all the important positions in and about Zeitoun, and are gathering ammunition and provisions, throwing up other fortifications and in every way preparing to hold the place. Zeitoun is on the route from Arabgheer to Aleppo and is an important iron-mining center.

Considerable anxiety is felt in American circles here on account of the absence of news from the districts where the American Missionaries are stationed, and the United States Ambassador, Mr. Alexander W. Terrell, has telegraphed to Commissioner Barnham, at Harput, asking him if the American mission is safe. According to advices today from Hadjin several villages in that vicinity have been attacked by rioters, who massacred the inhabitants and plundered their property. •

"The Soul and the Life."

Our brother, Dr. J. T. Smith, of Collinwood, Ohio, must have either found an open door, or opened one, for we find an article under the above caption in the "*Medical Brief*," and which we see has struck a responsive chord in other professional men. The article in question is as follows:

"I am aware that the "*Brief*" is a medical journal, however, if in the discussion of questions physiological, opinions and questions, theological should come in incidentally, they may perhaps be allowed.

I therefore venture to reply briefly to an article in August "*Brief*," p. 341, by J. R. Taylor, M. D., commenting on a question raised by L. G. Deane, M. D. in April "*Brief*."

The brain is the organ in which thought is evolved. Without a living, active brain there can be no thinking. If by compression, or other, cerebral activity is suspended, unconsciousness results and thinking ceases. At least, such is the conclusion to which any rational mind must come, from a study of the phenomena presented and apparent during the life of the human organism. Now, is there an entity in man that survives the dissolution of the organism, that is conscious and can think independently of the brain? Dr. Taylor seems to think there is, and raises the question: "If the breath is simply the soul, "what becomes of thought, reason, judgment? Are not these all results of cerebral activity? Why can one man think, reason, judge better than another? Because he has a better brain. Note the difference in the capacity to reason, between an idiot and Dr. Taylor for instance. Is it not due to the fact that the latter has the better brain?"

I know there is an existing belief that there is an entity in man, usually called the soul, that survives the death of the body, and is conscious, can think, etc., after its dissolution. Now, from what source comes this belief? Surely as above indicated it cannot come from a study of man's organism. Whence, then? Has it been revealed to us by the Creator in His Word? No! He tells us pointedly, "The dead know not anything," and he bases man's hope of a future life altogether on a *resurrection* from the dead. I am of the opinion, therefore, that the teachings of the Bible do not conflict with physiological laws, as we observe them.

Dr. Taylor refers to the account of man's creation as given in the first chapters of Genesis, in proof that man has a soul, but the narrative as read in the original, makes no difference between man and the lower animals. The word rendered soul occurs several times before, in the account of the creation of the lower orders, and is there translated life, or living creature.

In the passage, "Then shall the dust return to the earth, as it was, and the spirit shall return unto God who gave it," the original word for "*spirit*" is "*ruach*" and is rendered *breath* in Genesis vii. 22, as follows: "All in whose nostrils was the *breath* of life," (margin, the breath of the spirit of life,) also in Gen. vii. 15, ruach is rendered breath in the sentence. "All flesh wherein is the *breath* of life." The word rendered breath in the account of man's creation is *neshamah*, and is defined by the authorities to mean precisely the same as *ruach*, viz. "Breath," "Spirit" "wind;" so that one passage tells how man came into existence, and the other how he goes out, and the latter is the reversal of the former.

And formed man out of the dust of the ground; made an organism out of the inorganic; put into his nostrils the breath or spirit of lives (it is plural) and he became a living man. (It takes the two conditions, the organism and the atmosphere, *to make* a living being.) Man dies: the organism dissolves, returns to the inorganic, and the spirit or breath to the grand reservoir of breath, the atmosphere, by which God supports all animal life."—*J. T. Smith.* •

Christian Perfection—Is it Practicable?

Having been requested to publish our sermon before the recent conference at Argos, Indiana, on "Christian Perfection," we have concluded instead, to present the salient points of it in a series of articles.

The great question on this, as on every other question relating to man's character and destiny, should be, What saith the Scriptures, and hence to these we turn without preface. In 1 Chron. xvi. 29, we read, "Worship the Lord in the beauty of holiness." In Heb. xii. 14 we read, "Follow peace with all men, and holiness, without which no man shall see the Lord." In Rom. xii. 1, Paul beseeches us to present our bodies a living sacrifice, holy, acceptable unto God—our reasonable service." In 1 Cor. [illegible] we may more

THE TEMPLE OF GOD,

him shall God destroy, for the temple of God is holy, which temple ye are." In Eph. i. 4 it says, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love." In Col. iii. 12 the apostle writes:—"Put on, therefore, as the elect of God, holy, and beloved bowels of mercies, kindness, humbleness of mind, meekness, longsuffering," etc. And to the Thessalonians he directs that his epistle be read to all the holy brethren; and to Timothy he speaks of holding up holy hands; and of being called with a holy calling; and he directs Titus that a bishop must be holy; and to the Hebrews he writes of the holy brethren; and Peter enjoins us to be holy in all conversation and godliness; and speaks of holy women, and of holy men speaking as they were moved by

THE HOLY SPIRIT.

And in Matt. v. 48, Jesus says, "Be ye therefore perfect, even as your Father in heaven is perfect." In 1 Cor. ii. 6 it says, "Howbeit, we speak wisdom among them that are perfect;" and in chapter 13 and v. 9 the apostle says, "And this also we wish, even your perfection;" and in 2 Tim. iii. 16, 17 he says the Scriptures are given by inspiration of God that the man of God may be perfect, thoroughly furnished unto all good works." And in Heb. xiii. 20 we find this prayer, "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant—

MAKE YOU PERFECT

in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." The prayer of the Lord Jesus for his disciples in the 17th of John says, "Sanctify them through thy truth, thy Word is truth:" and again in verse 19 he says, "And for their sakes I sanctify myself that they also might be sanctified through the truth." In Eph. v. 25, 26 we read, that Christ "gave himself for the church that he might sanctify and cleanse it with

THE WASHING OF WATER

by the Word." And the following petition is found in 1 Thess. v. 23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In 1 Cor. i. 2 we read of those at Corinth who were sanctified in Christ Jesus;" and in the 6th chapter, of those "sanctified in the name of the Lord Jesus;" and in 1 Tim. iv. 5 of sanctification by the Word of God and of prayer," and Jude i. of those

SANCTIFIED BY GOD

the Father. These three terms in numerous passages, viz.:—Holiness, perfection and sanctification brings the Bible teaching fairly before us. Our readers are doubtless aware that the doctine of perfection has given rise to much controversy in the past between the Armenians and Calvinists,—and I suppose these parties are really in theory, no nearer together now than when the controversy commenced, although the contention has almost died out on account of the growing impression in these days with almost all religious bodies, that it matters not what is believed, *sincerity* is the important factor with them. But notwithstanding this, we frequently meet with those on each side who maintain the old traditions of their founders. Some insist that sanctification corresponds with

A HIGHER DEGREE

taken in a secret society, and having which, a person actually lives without a wrong thought or deed or word. We have in mind a person who told us on one occasion, how many days it was since he sinned in any way. Others will claim to be members of the Church and heirs of the kingdom (heaven), and yet in their prayers to God call themselves miserable sinners. Of course both cannot be true. They cannot be miserable sinners if they are heirs of heaven; and they cannot be heirs of heaven if they are miserable sinners. This condition of things induced us to try to set forth God's truth in the promises, [illegible] some expressions of gratitude from those who have listened encourages us to hope we may help other perplexed and disconsolate ones because the standard seems to be set so high that they despair of ever reaching it. •

(*To be continued.*)

OBITUARY.

Died at her home in Remington, Jasper County, Ind., Oct. 31, 1895, Mrs. Alice Cheek, wife of Mr. Croff Cheek.

Sister Cheek, whose maiden name was Deits, was born in Kingstown, Ulster County, N. Y., Aug. 15, 1853. While very young she removed with her father to Peoria, Ill., thence to Fairbury, Ill. She was married to C. Cheek, Nov. 28, 1873. From this union six children were born, four of whom, together with her husband and father are left to mourn her loss.

Sister Cheek became obedient to the Gospel of Christ, in 1878, during a series of meetings held by Bro. Houghawout, since that she has lived a most consistent Christian. Thus, instead of laying up treasures on earth, her aim was to have a reward in heaven which she could receive at the hand of her Savior at his appearing, even eternal life.

The writer addressed a large congregation of friends about that blessed hope as suggested in 1 Cor. xv. 49, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

May God's blessing rest upon the bereaved ones, and prepare them to meet the sleeping loved one on that glad resurrection morn.

F. L. ACARTH.

Cynthia Ellen, daughter of Cyrus and Maria C. Musselman was born Dec. 26, 1870, died Nov. 12, 1895. Was immersed into the all-saving name of Christ by Bro. J. L. Wince in 1888. A lingering sickness of twelve weeks was borne without a murmur of complaint. A strong effort was made to rescue the young life from the enemy but medical skill, and human sympathy were alike unavailing, and Cynthia was laid away to await the coming of the Master. O thou relentless enemy that spares neither youth nor age, we thank God thy power will soon be broken. Words of comfort spoken from 1 Cor. xv. 22.

J. F. WAGONER.

Mary Catherine Priser, daughter of Samuel and Salome Priser was, born Aug. 10, 1854, died Nov. 12, 1895, aged 41 years, 2 months and 2 days. Was united in marriage with John C. Johnson, Sept. 26, 1878. To this union there was born six children and two daughters and two sons, five of whom survive the mother. Words of comfort offered by the writer based on Rom. v. 12.

J. F. WAGONER.

Selected.

England and Russia Together.

There seems no longer any reason to doubt that at least England and Russia are agreed in their Turkish policy. Russia, of course, is acting not with England alone but as one of the six powers, but it is far more satisfactory to hear positively that these two are of one mind than merely that all the powers are agreed. If an English fleet enters the Dardanelles, a Russian fleet will enter the Bosphorus. The Italian fleet and the French fleet are both steaming eastward, and before many days there will be a concentration of naval force within a few miles of Constantinople which may impress even the stubborn intelligence of the Sultan.

What is really happening in Turkey nobody knows. Rumors abound, but the rumors of one day are contradicted by those of the next. There may be a revolution any moment. The Sultan may be murdered in his palace. The revolutionists may be put down. The new Cabinet pleases nobody, and has no policy of its own. The Armenians are massacring and being massacred. Whichever party is the stronger at a particular point exterminates the other. The Armenian [illegible] some fear of his life not from the Turks, but from his coreligionists and compatriots, admits that the Armenian revolutionary committees are provoking massacres. He looks, strangely enough, to the Porte for help.

The Porte continues to assure the powers that it will redress Armenian grievances without delay. The Turkish reserves have been called out, but whether to restore order in Armenia or to resist Europe remains a question. Turkey cannot resist Europe, but it can provoke a religious war and let loose anarchy throughout its dominions. That is what the powers dread, and that is one reason why they move with what seems to lookers-on extreme deliberation. The Sultan it may be fairly said, is capable of anything but a straightforward and sensible policy.—*Chicago Tribune.*

"A well-lighted Christian ought to fling out the steady rays of cheerfulness. An irritable temper is a sin; and a gloomy, morose, despondingtemper is a libel on a

POETRY.

This and That.

I pity the boy, or the girl who believes
Just whatever the preachers say!
For one says this, and another says that,
Which one is right, now, I pray?

Why the one who says what the Bible says
The very best Book of all,
For the Bible was written by inspired men:
Such as Moses, Luke, Peter and Paul.

Some say, "We don't need all of God's Plan,
'Tis a day of improvement—we'll look in a bit,
And take out what's best suited to man."

I saw in a sermon, not very long since,
That a wise man preached, to men,
How they should bow down, and devoutly pray;
And rise up forgiven, then.

Now this man is a "Rev.."
A real rever—end, "D. D."
And as the world counts wisdom,
Is wise enough for three!

He, once, has been to Palestine.
And down in Jordan's water;
And there, one time, he dipped a man:
Thus; proved no lack of water!

If you can not guess who this preacher is,
It will never harm you at all;
But read the Bible, and learn the truth;
The truth will save, both great and small.

This poor man's eyes are holden;
I fear he will never see;
If he could see the "Truth as it is in Jesus,"
What a preacher he would be.

He would tell the people the "Good News;"
He'd tell them to repent,
And be baptized in Jesus name,
Now, be the gospel sent.

The gospel is God's saving power;
The apostle told it all;
But now, some preachers keep it back,
Some think it looks too small!!

Some, may be sorely blinded,
By wily old traditions;
While others must withold the truth,
Lest they lose good positions.

God's gracious plan is dearer far,
Than all that man can say;
Why, should not you obey his will,
Enter the "Narrow Way?"

That way is Christ, the crucified,
And Christ, the risen Lord,
You die, to sin, be buried then,
As shown in his dear word.

Then rise to walk in a new life,
Where sown your turn and hope,
Keep close to the dear Savior's side,
Love give, and strength invoke.

And should you stumble, by the way,
The Lord will lift you up;
If you will ask your God, each day,
Through Christ your Lord, for help.

A crown awaits each faithful one;
God's promises are sure;
But if you will the crown possess,
The cross you must endure.

And now if I could gain the ear
Of every boy and girl,
I'de guide them to God's blessed Word,
His precious truths unfurl;

I'de speak his praise, and sing glad lays
Of home, and life immortal:
And never would I cease this theme
While life should last, or till Christ redeem.

MRS. E. E. BOYER.

Original.

A Plea for Tolerance.

"Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest." Joshua i. 9.

The Conference at Lanark, Ill. was well attended, business was rapidly despatched, ample funds for conference expenses were raised and a most liberal spirit displayed in providing for the evangelistic expenses. The spirit of faith, perseverance and determination to uphold the cause was remarkable and full of encouragement and hope for the future. The sisters of this conference and circuit have talent, energy and courage which, well directed, can not fail to bear fruit in the near future by the help of God—and they are ably supported by the brethren.

Probably two-thirds of the life of the writer has been spent in the honest endeavor to find the truth, since then he has made the development of the truth his life's work. He has yet much to learn and no doubt many errors to correct. If this be so (and also with others) what right have we to expect a few discourses should be followed by a general acceptation of our teachings. Christ preached far better than we, but his converts were few and the many who heard were not convinced but hanged him on a tree.

Are we *promised* a speedy return for the sowing? Not so. The edict was to cast our bread on the waters that we might find it after many days. We murmur against God because he does not work as we desire. Did he grant our desires, we should boast in our works, become high-minded, fashionable, wealthy and worldly, and fall into destruction. In the morning sow thy seed, and in the evening withhold not thy hand. Here is our duty. The *Lord* giveth the increase. If we see no increase that is not our business, but we have delivered our own souls. Some seem to think Christ is but a sleeping partner, and that we have to do all the work. Yet we are but his vessels and weapons of war.

Love is the factor to win souls. To denounce as recreants or attribute improper motives to those who do not at once accept our views is both unchristian and unbusiness like. It does not necessarily follow that those who largely know the Truth and affiliate with the sects have betrayed their Master. They may often be not fully persuaded in their minds that our diction on this point is wise or correct. "Judge not that ye be not judged." Think no evil of others too hastily. It is far better to use persuasion than denunciation, and the latter often removes out of our reach those we might influence for good.

Has God yet issued the call to his people to "come out of her?" If not, haply we may be found fighting against God. They may be there by his permission and to fulfil his purpose. Like many others the writer has conscious views as to his own duty on this point; but to act in accordance would be to him a sin. Others think differently. They may eat meats offered to idols that would cause some of us to lose eternal life. "Let him that thinketh he standeth take heed lest he fall. Give none offence, neither to the Jews nor the Gentiles, nor to the Church of God even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved." 1 Cor. x. 31, 33.

The writer is known in the gates when he sitteth among the elders of different churches as a true [illegible] Christ—believer. He came to the city a perfect stranger, purposely presenting no introductions of which he had no lack—introducing himself promptly at the church doors as a soul-sleeper or to that effect. He has never swerved either to the right nor to the left in his beliefs, nor has he failed to sound the trumpet on all proper occasions, he has not been either "caught with guile" or "brought over" and he hopes to keep doing business on the same basis till the last roll call. He has many loved friends and acquaintances in all churches, who do not concur in his views. These he would gladly influence for good and is convinced that he can best do so by retaining their confidence and respect. Those who are weak in the faith, or yet lust after worldly desires had better keep as far as possible from temptation. But the fisher of men must go where the fish congregate, and not commence by flinging stones into the water. Herein is wisdom, let him that readeth understand. Our teachers can get more intelligent hearers among Christians than in the slums; our beliefs require intelligence and a knowledge of Scripture. We have left the laying of foundations to go on to perfectin and "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. v. 13, 14; vi. 1-3.

H. T. BAKER.

The Love of God.

"Because as he is, so are we in this world." 1 John iv. 17. In this chapter the apostle has been setting fourth the great love of God to man, and man's love toward one another, and he first tells of God's love to us, and the sacrifice it cost to purchase our salvation, for we are not "our own but are bought with a price, even the blood of Christ." Can we not learn something of what that means by taking a look back to calvary for a few moments. Ah, there we behold the blessed Son of God, as he hangs suspended between heaven and earth, the cruel nails piercing hands and feet; the torn flesh quivering in every nerve, the awful suffering distorting the features of his lovely face, his head bowed in meek submission, while those that stood by, mocked, saying, "You saved others, now save yourself. If you be the Son of God come down from the cross and we will believe in you." And there, too, we see on either side, seemingly to make the scene more shameful, the thieves, and over his head we read, written in the different languages, "This is Jesus, the King of the Jews." As we look through the crowd we begin to wonder where those faithful ones are that have so lately been his daily companions, and have professed such love for him, even asserting their willingness to die for him? Ah! they have fled and left him alone. Oh, he has done so much for them. His prayers have been so fervent for them, but they have gone, and now we hear the blessed Christ breathing the prayer, "Father forgive them for they know not what they do." "Oh, love divine, all love excelling." Who but the Son of God, could in the midst of such agonizing surroundings breath that prayer? No wonder we hear him cry," My God, my God, why hast thou forsaken me?" And methinks I hear the Father say, "Son it is enough, you shall suffer no more, it is finished, now come and sit with me in my throne, until thy bride hath made herself ready, for she must be perfected as thou hast been, then, shall you return, not as a sin-offering but as King of kings, then to take the throne of thy Father David and with him rule the nations, and before thee every knee shall bow. Thy Bride shall be worthy to walk with thee in white and the heavens and earth shall resound with thy praise." This is God's love to man, how are we as he is? I answer, in our love, one toward another, for we read that we know that we have "passed from death unto life," because we love the brethren. And again, "A new commandment I give unto you that ye love one another." And again, "beloved, if God so loved us, we ought to love one another." It was God's love [illegible] Christ's love that made him a willing sacrifice. It is our love that will perfect us as the bride. "For behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." We became the sons of God by obedience, and "if we be sons, then are we heirs with Christ." O let us cultivate that love that will make us willing and obedient children. That love that will make us as "he is" in this world. "Know ye not, that he that dwelleth in love dwelleth in God," and is able to walk in that higher plane of life, and lifts us above its pride and vanities, and keeps us in sweet communion with the blessed "Spirit of Truth." We have not yet reached that perfection of Christian character that it is our priviledge to attain to; but by a diligent study of God's Word and a consecrated prayerful life our love shall be made perfect and we may have boldness in the day of judgment, because, (as for this reason) "as he is, so are we in this world."

R. A. B.

PURITY.

"What manner of persons ought ye to be in all holy conversation and godliness." 2 Pet. iii. 10.

And yet with this text before them we know of persons professing Christ, strong in their praise of him, loud and long in their prayers, constantly talking of preaching the gospel (seeking places where the pay is certain) and still using by-words, and sentences to emphasize their conversation that any refined person would be ashamed to use, even though they made no profession of religion. Peter asks the questions, "What manner of persons ought ye to be?" and immediately sets himself to answer it: "in all holy conversation." Why! Because we are all looking for and hasting unto the coming of the day of God. And did we really believe the good Master was coming tomorrow, would we not be very careful what our lips should utter. If, "Out of the abundance of the heart the mouth speaketh," we can judge somewhat the manner of persons before us. Surely any person having a desire to preach the gospel, should be free from all impure talk, all unnecessary by-words, for O how they are watched, what an influence their words, manners and actions have on all around them. Then, most disgusting thought, a man ordained to preach the gospel venturing some Sunday morning to read this for their Scripture lesson, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you, If any man defile the temple of God him shall God destroy," and at the same time have to move the quid of tobacco from one cheek to the other, and before kneeling in prayer stoop to empty his mouth of the filthy saliva which at that very moment is finding its way to the clean white shirt bosom his patient wife has taken such pains to prepare for his use, and more than likely this same mouth puffed the smoke of a cigar while walking to the house of prayer reluctantly parting with the sickly stub at the door. What a picture, what a temple to ask God to bless and sanctify (set apart) for his use. How can we preach purity of lives, cleanliness of habit to others with these filthy rags clinging to us. And these same temples are as much God's temples when belonging to any member of the Church of God as to the ministerial staff, "For we are members of his body, of his flesh, and of his bones, what a close relationship we bear to that sacred head Christ Jesus. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting the holiness in the fear of God." The blessed, pure, beautiful Church of God, what a place of honor to be in, and when from Christ's own lips we hear, "come ye blessed of my Father," we can realize the struggle here has not been in vain, but we may present ourselves before him "A glorious church, not having spot, or any such thing, but that it should be holy and without blemish." Amen.

M. A. WOODWARD.

Selected.

Will Christ Reign Over the Saints while He Mediates for Them.

The intercession of Christ cannot be a reign over those for whom he intercedes. While he prays the Father for them he cannot be governing them. In John 17th he prays, first for his disciples, and then for those who shall believe on him through their Word. Here is his mediation, his intercession through all time until he comes. Not until he comes to judge the world, after his intercession has ended, will he reign; and then not over his saints in the sense of coercion, for they then will need no governing, being like him, having the same mind, and be beyond the possibility of erring or going wrong. Christ's reign will be over the nations of the earth, the wicked—his enemies, putting "down all rule and all authority and power"—"all his enemies under his feet."

There will be a reign of Christ—a literal, personal reign. It will be what the Father has appointed him. He will then have the heathen for his inheritance, and the uttermost parts of the earth for his possession. Then will he break them with a rod of iron, and dash them in pieces like a potter's vessel. Psa. ii. 8, 9; Rev. ii. 26, 27.

The Divine Agent, the Holy Spirit, the followers of Christ now have; and this Helper comes through his intercession. He said to his disciples: "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." John xiv. 16, 17. The Holy Spirit takes the place of Jesus here. His influence in the hearts of God's people makes them what they are; and while Christ intercedes in heaven for them their salvation is assured. They are "kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter i. 5.

It is a mistake to think that Christ is King while he is our High Priest in heaven, and upon his Father's throne, instead of now having one of his own. When he comes to his throne, then it is that he will be a King. He tells us plainly when he will take his throne: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. Not until he is seated upon his own throne will he occupy the position of king, and judge the world. He must before this leave us Father's throne, and be no longer his people's intercessor, but their King forever. His work hence forth will be to fit up the earth for his kingdom. In doing this, the destruction of his enemies, those that are not his subjects, will and must take place. See Mal. iv.; Matt. xiii.; 40-42.

There is no spiritual, mystic reign of Christ to be found in the divine programme of redemption. Jesus reigned not when he was here; for the kingdom has not come, nor will it come until he comes. Then he will reign, and his saints will reign with him on earth. Rev. v. 10. This is the plain teaching of the Word, harmonious throughout; free from mysticism and a tortuous interpretation. Why it is not seen by all who love the Word of God, who can tell? It seems that an effort is now being made to reduce the literal meaning of Holy Writ to a fanciful one, calling it "the spiritual teaching of the Word." This is one of the thousand deceptions of today. We are in danger of being led away from our true position by this spiritualizing, imaginative interpretation of God's Word.

The reign of Christ, the resurrection of the dead, say many, are all here in this life, and are spiritual. "Christ comes in the conversion of every soul, and then begins his reign in that soul. The resurrection is when the soul is raised up from a spiritual death to a spiritual life." Salvation is all here and now. "This is holiness, sanctification by a second blessing. There is nothing wanting beyond these." To speak of the literal coming of Jesus, the real resurrection of the dead, and of a future judgment—these are all foreign to the subject of our salvation, with many. To speak of the life to come, apart, even, from the coming of Christ, is an annoyance. "All is here," "I am saved."

What a contrast to the faith and hope of patriarchs, prophets and all the ancient church of God—to the church of Christ through all the days of persecution and the martyr age! The hope of the true church is now laid aside for that which has no hope in it (present full salvation), and a giving up as void of the promises of God relating to the future inheritance of his saints. What will the outcome of this teaching be? Are we to have confidence in such a theory, or go by the belief and teachings of those who advocate it? Let us stand on the foundation of apostles and prophets, "Christ himself being the chief corner-stone." It will soon be seen who is standing thereon. The reign of Christ soon cometh, when he will intercede no more for his people, but have them with him in judging the world. 1 Cor. vi. 2, 3.—*I. I. Leslie in Crisis.*

Israel as a Factor in History.

Considered from the ordinary point of view, Israel was not one of the great nations of the ancient world. Compared with the Babylonians, the Assyrians, the Persians, the Greeks, and the Romans, who all aimed at the realization of what was the highest ideal of the state-craft of antiquity,—namely, the establishment of a world's empire Israel, with its few millions and its diminutive territory, is but a pygmy power.

It is owing mostly to the exceptionally central geographical location of Palestine that even the rare mention of Israel in the literatures of Assyria and Babylonia and Egypt is made. Of the Israel of the exodus period there is no distinct extra-bibical record. In addition to the inscription on the Mesha stone, the latter period of the chosen people is recognized only occasionally and incidentally in the bonsiful reports of the struggles between the Assyro-Babylonian kings of the east and the Egyptian in the west, in which contest Palestine was naturally an important debatable land. To this must yet be added the fact that Israel, unlike other nations of antiquity, never sought to impress its individuality and power upon surrounding peoples by war and conquest. Its peculiar development was conditioned, not by contact with its neighbors, but rather by isolation. The natural consciousness of the people was of a kind that did not suggest an aggressive extension of territory or influence. In other words, neither externally nor internally were the conditions that ordinarily enter into the composition of a history-producing nation present in Israel.

Yet, if the teaching of the philosophy of history is correct, that a people is entitled to the rank of a historic nation in so far as they have contributed permanent elements to the culture and civilization of the world, then Israel can claim a position in the front rank of the favored few. Its mission has been of such a unique kind that it constitutes a *sui generis* factor and force in the development of history, offering an attractive problem, not only to the theologian and Bible student, but also to the historian in general. Of all the nations of antiquity, there are practically only three that have left an abiding impress upon the destinies and fate of mankind; namely, the Greeks, the Romans, and the Israelites. Modern civilization and culture with its roots strikes down deeply into the soil of these three history-making peoples. It is in accordance with the law of the survival of the fittest that these three most gifted races of antiquity have supplied the world ever since with the highest ideas and ideals of individual and national thought and activity. The discovery, in recent decades, of the vast literary storehouses of the Euphrates and the Tigris and of the Nile, however valuable these may be, shows that in Graeco-Roman literature and in the Hebrew Scriptures we still have the best that the mind of antiquity produced, in the thought-world of the brightest peoples af the ancient world. It is not an accident that these three were the historical peoples of antiquity.

And yet of these three the smallest is the greatest. They did not all supply the same elements to later civilization, nor supply equally valuable elements. The Greeks have contributed more than all other to the intellectual and esthetical department of modern culture, and their influence is most largely felt in the methods and manners of thought, in the ideals of the art, in the systems of philosophy, in scientific research, and the world of abstract thought in general. To the Romans later generations are largely indebted for the forms of government, for the legal systems controlling states and society, property and individual rights. The social, economic, and political fabric of the modern world rests to a great extent on Roman precedents. And yet these are not the most powerful factors and agencies directing the destinies of men and nations.

More powerful than all these, and expressive of the most potent instincts implanted in the hearts of men, is the religious feeling. History has again and again shown that its influence it vastly superior to the ties of language, and even kinship and blood. And the mighty ideas and elemets which have contributed most to the development of Christian civilization, and to the present day yet continue in the world of faith and morals, in all the ramifications of individual and social life, to rule the hearts and minds of countless millions much more strongly than ever the laws of Rome or the philosophy of Greece did or will, are substantially rooted in Jewish soil. They have assumed their historic and present proportions in the newer covenant, supplementing and complementing the older.

Israel could not vie with other nations in the arts and sciences. She has left us only a meager literature, which, in variety and extent, has already been surpassed by the cuneiform inscriptions of Assyria and Babylonia; practically in none of the lines of secular thought or attainments did Israel excel its neighbors. But yet this small and seemingly insignigcant people have, under the providence of God, through the further development of the principles of the faith and morals by the teachings of Christ and his apostles, made the most lasting contribution to the make-up of the historic forces that have been guiding the destinies of mankind ever since. This constitutes to the present day the best and most permanent elements in modern life and thought, and the most aggressive agency in the spread of civilization. No honest student of history can fail to recognize in Christianity the leading agency in the thought and life of the world since its first proclamation by the Nazarene; and notwithstanding some appearances to the countrary, it, consciously or unconsciously, is recognized as such still. To have supplied the beginnings and the roots of this agency has been the historic mission of Israel. It has, in truth and in reality, been the peculiar people, not only from the stand-point [of sacred but also from the standpoint of secular history.—*Prof. Dr. G. H. Schoole.*

REPORT.

Dear Restitution:

I write to inform you of the good meetings we have been having at Lake Shore, near Vancouver, Wash., at our conference and since.

Through the providence of God, our dear old Brother R. Corbaley, of Waterville, this state was with us and did most of the preaching at the conference, and good interest was manifested throughout. Many Bible subjects were treated in an able manner. At the close of the conference, Brother Corbaley went to Scholls, Oregon, to hold a series of meetings at Lake Shore, one week, resulting in much good. At the close on Saturday the 27th, six young converts were baptized into the all-saving name. Three of Brother Jared McErwin's daughters, one of Brother James Wolf's daughters and two sons of the writer, making five of my children who have put on the Lord. All the converts were under eighteen years of age. At the close of the meetings on Sunday evening the "communion" was observed, when all did partake of the body and blood of the Lord, according to the commandment.

The meetings were truly enjoyable, and we can speak highly of the sincere work done by Brother Edwin Groat, although only a young man, yet he has taken upon himself the yoke of Christ, and is doing splendidly in showing "the way, the truth, and the life" as it is in Jesus.

Brother Skeels was also present and did some of the preaching. Quite a number were present from Scholls, Troutdale and Portland, Oregon, and some from other places, and altogether the meetings were profitable for the cause of the Master. Yours in Hope,

J. M. FIKE.

Announcement.

The first quarterly conference of the Church of God in Nab. will be held at the church in South Frontier County, commencing, the Lord willing, on Thursday Dec. 5, and holding over Sunday. It is earnestly desired that all, who are interested in the cause of truth, be present at this conference if they can possibly do so, and help to make the meeting a pleasant and a profitable one.

The signs of the times all indicate that this age is drawing very near its close, and that Christ will soon come to reward every man according to his works. Let us therefore "be up and doing, while it is called to-day, for the night cometh when no man can work." Then when Jesus comes, may we all have an abundant entrance into his glorious kingdom, is our earnest prayer. Your sister in Christ.

RENA M. GORDON, Sec'y.

Winter Resort Excursions,—California and the West, Florida and the South.

Low rate tickets now on sale via Pennsylvania Lines. Variable routes and ample return limit. For details apply to nearest ticket agent of the Pennsylvania Lines. The person to see at Plymouth, is Ticket Agent J. E. Hanes.

People who think wrongly will be sure to live that way.

Original.

PSALM. 116.

PSALM 116 { 116 COM. VER. The COM. VER makes one psalm of the 114 116. 19 verses }

1. An Allelouia. I had had faith; Therefore have I talked; And I became exceedingly humbled.

2. And I said in my distraught condition, Every man is a liar.

3. What shall I repay to the Lord for all that he hath paid me?

4. A cup of salvation will I take, and the name of the Lord will I invoke:

5. My vows unto the Lord will I pay in the sight of all his laity.

6. Honorable in the sight of the Lord in the death of his holy ones.

7. O Lord I am thy bond-servant, I am thy bond-servant and a son of thy hand-maid (or house-maid). Thou hast rent asunder my bonds.

8. Unto thee will I sacrifice a sacrifice of praise, and in the name of the Lord will I invoke.

9. My vows will I pay unto the Lord in the sight of all his laity.

10. In the courts of the Lord; In the midst of thy Hierousalem.

PSALM 116 (117 COM. VER.)

1. An Allelouia. Praise ye the Lord all ye nations; May ye have praised him all ye laities:

2. Because his mercy hath asserted control over us, and the truth of the Lord abideth forever.

PSALM 117 (118 COM. VER.)

1. An Allelouia. Confess ye unto the Lord that he is good, (agathos not chrestos here, the latter remembor has the idea of utility in it) that his mercy is forever.

2. May the house of Israel especially have said that he is good that his mercy is forever.

3. May the house of Aaron moreover have said that he is good that his mercy is forever.

4. May all those indeed who fear the Lord have said that he is good that his mercy is forever.

5. From out tribulation I invoked the Lord and he heard me in a wide place.

6. The Lord is my responsive-helper and I shall not have feared aught that man will do unto me.

7. The Lord is my responsive-helper and I shall look upon my enemies.

8. It is a good thing to have trusted in the Lord rather than to have trusted in a man.

9. It is a good thing to hope in the Lord rather than to hope in rulers.

10. All the nations compassed me about and I warded them off in the name of the Lord.

11. They compassed me about and in the name of the Lord I warded them off.

12. They compassed me about like bees as it were around a honey-comb and they flamed out like fire among acanthus plants, and in the name of the Lord I washed them off.

13. Thrust away I turned to fall and the Lord intervened in my behalf.

14. My strength and my hymnal song is the Lord and he hath become my salvation.

15. A voice of gladness and salvation is there in tabernacles of justified ones; The Lord's right-hand hath caused ability.

16. The Lord's right-hand hath exalted me; The Lord's right-hand hath caused ability.

17. I shall not die, but live and I shall discourse the works of the Lord.

18. The Lord hath chastened me and not delivered me up to death.

19. May ye have opened unto me gates of righteousness; and when I have entered in thereby I shall confess unto the Lord.

20. This is the gateway of the Lord; Justified ones will enter in thereby.

21. I shall confess unto thee that thou didst hear me and becamo my salvation.

22. A stone that the builders rejected, this hath become a head of a corner.

23. From the Lord did this come to pass, and it is wondrous in our eyes.

24. This is the day which the Lord hath created (or caused); Let us be glad and rejoice in it.

25. O Lord save indeed; O Lord prosper forsooth.

26. Blessed is the one who cometh in the name of the Lord; We have commended (blessed) you from out the Lord's house.

27. The Lord God hath appeared unto us. Gather together a festival with shading (boughs) even unto the horns of the altar.

28. My God art thou, and I shall confess unto thee; My God art thou and I shall exalt thee, I shall confess unto thee, that thou didst hear me and become my salvation.

29. Confess ye unto the Lord that he is good (agathos not chrestos) that his mercy is forever.

COMMENT.

The 116th psalm true to its number is a consumation of consummations; and its messianic import has been generally recognized because of Christ's own endorsement and comment upon it. The translations from the Hebrew all give evidence of Rabinnical tinkering. Read and compare. The psalms is nothing if not Messianic and in this light it is a calevin illumination of another world and another kingdom. Observe the 10 x 10 conjunctive significance also.

The 116th psalm is an allelouia of confession and prise appropriate only in the mouth of Christ and the redeemed and as a conjunction of conjunctions looks forward to the time when the redeemed will have realized and are no longer living in faith and hope. Then it will be evident why in the mercy and beneficence of God, "These all though attested through their faith did not realize the promise."

The 117th psalm, also an Allelouia, reminds us of the first psalm in the way it begins, and numerically it should so remind us, as it correlates with it and amplifies the same general thought and teaching. The character and "ennblement" of "the man" here spoken of finds its exact fulfilment in one man only and that the Christ of God. Read the whole psalm in this light and see for yourselves.

The 112th psalm, also an allelouia and appropriate praise put into the mouth of God's "children" as here stated, looks forward to the conjunctive-time when they can and will utter and sing it in the presence of the angels.

Of course it was formally sung as an allelouia in the old temple service, and was then a prophecy of the coming glory.

Observe the numerical significance of 12 as it appears in the 12 sons of Jakob, the 12 apostles as sons and heralds of the new sonship, and the 12 x 12 x 1000 equals 144000 of Israel.

The 113th psalm, also an old temple-service allelouia seems to be, true to its number, commemorative of God's first organic works of leadership under Mouses, and is highly practical in thought, if not in metre and rythm.

Think of this being chanted with an appropriate instrumental accompaniment and as a part of the praise worship of a people who were witnesses to the truth of these wonders, here recited; matters of hypostasis and not hypothesis or fable.

Observe that this is a psalm of 26 verses; but divided in the *common* and R. V. into two psalms, an unmistakeable evidence of Rabinical tinkering for some purpose and a purpose that is now coming to be understood at least by a few.

The 114th psalm, also an allelouia seems to have been subjected to the same attempt to confound the true numbering. According to its thought and import this psalm should be a 4th, as it depicts God in the character of a just as well as merciful judge and redeemer. It finds its natural conclusion with the 9th verse also whereas the perverted numbering carries it over 10 *verses more into* the 115th psalm which is a minor or 5th instead of a major or fourth.

It is an allelouia of faith and hope not of triumphant realization. See how it opens. "I have had faith; therefore I talked; and I became exceedingly humbled."

Still more in the second verse. "And I said in my distraught condition every *man* is a liar." Faith and hope in God alone "even though every *man prove* a liar" just as Paul puts it in Romans. This is the true major harmonic of faith and hope and it is the condition of mind and heart where every heroic Christian has to come sooner or later. There is only one minor chord that is higher and fuller of the divine melody, and that is "Though he slay me etc."

The idea of running these two psalms together as one namely the 114th and the 115th is as absurd as it would be to combine any major and minor strains in music without a proper transition in some way.

The 116th psalm also an allelouia is an eighth in its harmonic signification and post-resurrectional in its fulfilment as the reading of it makes evident at a glance.

"All ye nations" and "all ye laities" are addressed and exhorted.

"Because his mercy hath asserted control over us." It is allelouia of the redeemed who have realized and are in glory and at a time when "nations will be converted in a day."

The 117th psalm as an allelouia emphasizes as its number would indicate the completeness of God's goodness (utility) and mercy and the complete propriety of the confession of it on the part of all those who have experienced it, beginning with "the house of Israel" and ending with "all those who fear the Lord." From the 5th verse on the confession becomes individual and specific as well as strongly Messianic in fact. There are 20 verses, the last bring a repetition of the *first*, teaching us that the summing up of God adds nothing to his Oneness, and also teaching us that the true salvation of the 7 to the 8 is as completeness is to fullness, an idea which Paul dwells upon a great deal, the completeness of the law to do just what God designed it to do but its inefficency to give life, and in contrast with this "to be filled with the fullness of God" by becoming partakers of his divine life.

CHAS. GARDINER.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, typesetting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Excursions South.

Three forms of excursion tickets to Atlanta account the Cotton States Exposition are for sale via Pennsylvania lines. One ticket is good returning twenty days from date of sale, another is good for return trip until January 7th, 1896, and a third good returning ten days. Twenty day tickets and those good to return until Jan. 7th may be obtained any time during the Exposition. The ten days' tickets will be sold only on Oct. 26th, Nov. 5th, 15th, and 25th, and Dec. 5th and 15th, at special low rates. The fare is exceptionally cheap. For details apply to nearest ticket agent of Pennsylvania Lines.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a *stated* amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$261.78
S. Roxana Wince, for the year 1895,	20.00

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Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

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The Rule of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress MRS. Carrie Williams, San Diego, Cal., for 25 cts. or less to those not able to buy.

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P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun. ... 12:15pm For St. Joseph.
No. 58 " ... 7:15am "
No. 54, ex. Sun. ... 10:05pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. ... 5:35am For Terre Haute.
No. 53, " ... 12:50pm " "
No. 57 ex. Sunday ... 7:27pm " Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 688 Wood and A. e., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joslin, Evangelist

The Church of God meet for worsh and searching the Scriptures every Sunda at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1846 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 901 Huntingdon. Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at 3 o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God. Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 11 a. m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Nebr., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by interlinear letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Kaufe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. B. Wilson, Elder; Elmer Sipple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Skeele. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Stewart Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 958 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Iowa, every Sunday morning and evening. Visiting brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria B. Trundell, Secty.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria B. Trundell and Eld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Destrehan every four weeks. At Burton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Wyandotte and Byron have no regular preaching. The church at Raisin Center is presided over by Bro Levi Chase.

IMPORTANT NOTICES.

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Alliance ar.	9 50					
Orrton lv.	10 26					
Massillon...	10 38					
Wooster ...	11 15					
Mansfield ...	11 51					
Crestline ar.	12 19					
Bucyrus.. lv.	12 29					
Lima ...	2 05					
Van Wert ...	2 52					
Ft Wayne ...	3 50					
Arcola ...						
Columbia's'y	4 09					
Lorelli ...						
Riverton ...						
Engl. Lake ...						
Warsaw ...	5 31					
Etna Green ...						
Bourbon ...						
Dreasd ...						
Plymouth ...	6 06					
Grovertown ...						
Hamlet ...						
Hewila ...						
Hanna ...						
Wanatah ...	6 31					
Valparaiso ...	7 21					
Wheeler ...						
Hobart ...						
Liverpool ...						
Clarke ...						
Chicago ... ar.	9 00					
	PM	AM				

Eastward.	20	8	4	60	66	6	
	AM	PM	PM	AM	PM	AM	
Chicago lv	7 30	3 00	9 30	11 30	5 00	7 45	
Clarke ...	9 33		12 57	1 43			
Liverpool ...							
Hobart ...	9 51		1 15				
Wheeler ...	10 03		1 27				
Valparaiso ...	10 17	4 32	1 41	3 41	6 11		
Wanatah ...	10 33		2 01				
Hanna ...	10 39						
Hewila ...	10 45						
Hamlet ...	10 59						
Grovertown ...	11 07						
Plymouth ...	11 27	5 45	2 50				
Inwood ...	11 35						
Bourbon ...	11 49		3 27				
Etna Green ...	11 57						
Warsaw ...	12 22	6 36	3 53				
Eagle Lake ...	12 39						
Riverton ...	12 53		4 12				
Lorelli ...	12 59						
Columbia's'y	1 13		4 32	4 40			
Arcola ...	1 18						
Ft Wayne ...	2 10		5 40	5 40			
Van Wert ...	3 05		6 40				
Lima ...	3 50		7 25				
Bucyrus ...	4 40		8 15				
Crestline ar.	5 00		8 35				
" lv.	5 10		8 45				
Mansfield ...	5 46		9 21				
Wooster ...	6 22		9 57				
Massillon ...	6 57		10 32				
Orrton ...	7 09		10 44				
Alliance ... ar.	7 30		11 05				
Pittsb'g'h ar.	10 00		1 40				
	AM		PM				

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Hobart	10:35pm	9:19am		10:30am
Valparaiso	11:16pm	10:05am		11:00am
Kasb'b		10:25am		11:35am
Knox	12:18am	11:00am	4:05pm	1:05pm
Argos	12:35am	11:16am	4:30pm	1:35pm
Ft Wayne	2:55am	1:30pm	6:30pm	4:35pm
Cleveland	9:35am	9:00pm	11:30pm	
Buffalo	4:35pm		5:30am	

TRAINS GOING WEST

Buffalo lv	12:30pm		5:35am	Local F
Cleveland	7:20pm	8:00am	10:35am	
Ft Wayne	2:05am	1:15pm	6:10pm	7:00am
Argos	4:50am	3:50pm	8:30pm	9:30am
Knox	4:58am	4:01pm	8:39pm	9:40pm
Kasb'b		4:26pm		11:46pm
Valpar'so	5:36am	4:55pm		12:34am
Hobart	6:20am	5:37pm		1:20am
Hammond	6:31am	5:49pm		8:42am
Mayfield				8:50am
Chicago	7:25am	7:07pm	9:00am	

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T. A. DOWNS, Ag't.

The Restitution.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, NOVEMBER 27, 1895. NO. 44.

Poetry.

"I Shall be Satisfied."

Thus mused the voyager on life's stormy tide:
"When I awake in thy likeness I shall be satisfied."
Thou hast promised to man an immortal state.
If he for Christ's coming will patiently wait.
He who comes to fulfill the promises of old,
And to gather the sheep in his Father's fold.

May we then, dear Father, flee from all sin,
And diligently labor that crown to win,
Which in this life we are seeking to earn,
And receive the blest boon at our Savior's return.

"I go to my Father," were his words of cheer;
"But again I will come"—and the time is near.
Soon we may view him in marvelous light,
Clothed in all power and garments of white,
"Behold, I come quickly and bring a reward
To give every saint who has kept my word."

Dear brother and sister, faint not, he will come,
Our weary, sad hearts will soon be at home
In the Kingdom of God, with Christ as our King.
And there with the blest to his glory will sing;
There all the joys of a new life we'll partake,
Yes, "I'll be satisfied to in thy likeness awake."

J. EDGAR HATCH.

Original.

Prophecy.

In my last letter I called attention to a prophecy which clearly foretells a time when the Gentiles will be engaged in terrible wars.

What is the prize for which they will strive?

It will be for the possession of that part of the earth whereon the feet of man first trod.

There is one little spot in the world, on which more important events have taken place, than in all the world besides. Man was created there. It was there that he was informed that everything that God had made was his, with one little exception. All the little fish in the sea, all the birds in the air, all the animals on the mountains, on the plains and in the valleys, all the herbs of the field bearing seed, and all the fruits of the trees except one single tree, were generously given by a generous God to his two children. It was there that a merciful Father gave his promise to mother Eve. It was there that the promises were made to Abraham, to Isaac and to Jacob. It is the country inhabited by the children of Israel. Solomon built the temple there. John the Baptist preached there. Jesus was born there. The Savior spent all of the three years and half of his ministry in that country. He was crucified there, resurrected there, and ascended to the right hand of the Father from there. That country was the home of all the apostles and nearly all the prophets. Truly it has been the favored country, but it has been trodden down by the Gentiles for more than eighteen hundred years. The time is coming when it will again be the favored country and the laws which will rule the world, will go out from there.

In the 38th chapter of Ezekiel's prophecy we find the following: "The word of the Lord came unto me saying (please remember that Ezekiel is simply repeating the words of the Lord) "Son of Man" this is the title the Lord gives to Ezekiel, "set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him." The first thing to note is that the prophecy is against Gog. We must therefore first ascertain who Gog is. Before proceeding I will call attention to the fact that no part of this prophecy has ever been fulfilled. Its fulfillment is still in the future, but that it will be literally fulfilled there is no doubt whatever.

We learn from ancient history that Gog was the title of a class of Monarchs, the same as the Pharaohs of Egypt and the Caesars of Rome. We are told by the prophet that Gog is the chief prince of the countries of Meshech, and Tubal. In Lesser's translation it reads "chief prince of Rosh, Meseeh and Tubal." We learn from history that the countries of Meshech and Tubal are now embraced within the territory of the Russian Empire. The word "Rosh" used by Lesser is the same name as Russians have today.

From the foregoing we learn that Gog, against whom the prophecy was uttered, is none other than the Czar of Russia, and as he is the representative of the government of which he is the head, the prophecy is against the government of Russia.

Having learned to whom the prophecy refers, we will go on with the examination of it.

"Thus saith the Lord God, behold I am against thee O Gog, and I will turn thee back and put hooks into thy jaws, and I will bring thee forth and all thine army, horses and horsemen all of them clothed with all sorts of armor, even a great company with bucklers and shields. Persia, Ethiopia and Lybia with them." "Gomer and all his bands. The house of Togarmah of the north quarters and all his bands and many people with thee." The foregoing countries are to furnish the armies which are to be led by Gog, or more properly speaking, the Czar of Russia. We will now locate the countries named:

Magog lies north of the Black Sea.

Rosh lies south of the Gulf of Finland.

Meshech is north of the Caspian Sea.

Tubal lies between the Black Sea and the Caspian Sea.

Persia is located south of the Caspian Sea.

Ethiopia lies south of Egypt It is called by the Hebrews, Cush.

Lybia is located in the northern part of Africa. It embraces all lying west of Egypt bordering on the Mediterranean Sea. It is sometimes called Put.

Gomer. There was a small country called Gomer, the territory of which is now embraced within the territory of the Russian Empire. I do not think that that is the country referred to by the prophet, on the contrary I am of opinion that the country referred to is none other than the German Empire. I know it is the almost universal opinion of politicians and statesmen that France and Russia will be allied in the great struggle, which is now impending. One thing is certain, France and Germany will be on opposite sides in the contest. I know full well that it is said treaties of offence and defence have very lately been entered into between the countries of Russia and France. These two countries have certainly been hobnobing with each other within the last year. Notwithstanding all this, I think Germany is Gomer and will be allied with Russia in this the last great war to be fought in this world.

The house of Togarmer is Tartara.

The prophet after naming the foregoing countries winds up by saying "and many people with thee." This is very broad and includes all other nations who will join Russia. What nations these are the prophet does not inform us, but Russia can probably rely on the assistance of the Balkan States-Servia, Roumania, and Bulgaria.

After the prophet informs Gog, the Czar of Russia, what countries he can rely on for assistance he gives him the following command, viz: "Be thou prepared, and prepare for thyself thou, and all thy company that are assembled unto thee, be thou a guard unto them! Here is a command to the Czar that he shall not only get his own country on a war footing but that he shall see to it that all the countries which are to assist him, shall also prepare for war. In other words the Emperor of all the Russias is commanded to so manage and so conduct himself that all the nations who shall be allied with him shall do as the prophet Joel said they would viz: "Prepare war, wake up the mighty men, let all the men of war draw near, let them come up."

"Beat your plowshares into swords and your pruninghooks into spears." How literally the Czar has complied with the command we know only to well. Who shall say that Joel's prophecy is not being literally fulfilled today?

R. S. DWIGGINS.

Report of Travels.

On Wednesday morning, October 16, 1895, I left my home in Waterville, Washington, for the purpose of attending the N. W. Conference of the Church of God, for the States of Oregon and Washington, to begin on the 18th of October, at Lake Shore near Vancouver, Wash.

I went by stage to Wenatchee. The next morning I took passage on the Great Northern to Seattle. The Northern Pacific train for Portland, Oregon, had left Seattle one hour and a half before our arrival. After a short stay in Seattle I boarded a steamer for Tacoma. The ride on Puget Sound was indeed a delightful one. The next day at 2 p. m. I left Tacoma on the N. P. overland for Portland, Oregon, arriving there at 8:20 p. m. The next morning I went to Vancouver. From there Bro. Fike furnished conveyance for me to the conference. I reached there at about 10:30 a. m. and found a goodly number of brethren and sisters engaged in a social meeting. I went in the house with a few others thinking I would take a back seat, but had scarcely passed through the door when W. L. Skeels announced, "Bro. Corbaley has come." This announcement caused confusion in the social meeting for a few minutes. I had written to the conference that I had no expectation of being able to attend, therefore, the surprise was greater. I never met a more hearty welcome, or more kindly greetings at any conference I ever attended than at this one. I was carried back in memory to some of the conferences I attended many years ago in Indiana. While these brethren and sisters were not the ones I had met with in the long time ago; yet they were of the same faith and hope; with this difference, that they are now nearer the consummation of their hopes. And this fact stimulates and encourages in a good degree to not only look after the welfare of the brethren and sisters, to keep their lamps trimmed and burning, but to use every means in their power to enlist others to join their company. During the conference I did not hear a discordant note. There were no hobbies introduced; and it is to be hoped that hereafter such things may be kept out of all our meetings. Where introduced they bring disastrous results.

On Sunday night at the close of the conference two young men, sons of Bro. Fike of Vancouver, came forward for baptism. It was decided to continue the meetings for three evenings. On Monday evening four young ladies presented themselves for baptism. They and the two young men were immersed in Lake Creek on the following Sunday by Bro. E. E. Groat in the presence of a large company. The meetings at Lake Shore closed on Wednesday night, many seemed reluctant that they could not be continued longer. I confess to a feeling of sadness in my closing address when beholding familiar faces before me, when the thoughts come: 'Will we ever meet again in this world, and am I closing my work here?"

I have passed my 75th birthday anniversary, and I am truly thankful to God for the health and strength which I have. I have a grateful remembrance of the members of the conference not only for the zeal for the cause, but for their kindness to me in every way including the material aid thus enabling me to preach beyond them. May God reward them all.

From the Lake Shore, I went on Thursday the 24th of October to Scholls Ferry, Oregon. I commenced meeting Friday night and closed on the next Monday night. The meetings were well attended and good attention given to the things spoken. The Church has built a very comfortable house to worship in, and I learn there is no debt hanging over it. The preaching brethren who live in this vicinity divide their labors at Scholls, Lake Shore and some other places. These two localities are very well supplied with speakers who are doing a good work. The names are W. A. Prosser, W. L. Skeels, W. W. Juquith and E. E. Groat. At this place I found the same kindly greetings from brethren, sisters and friends as at Lake Shore. This was the first time I had been at their conference for four years. In that time many changes have taken place. Some have removed elsewhere, and some have been captured by the enemy death, and will be held as captives until the coming of the great Life-Giver, when all who are worthy will be the recipients of immortality and eternal life. If we meet no more in this world may we meet in the first resurrection.

In this report I should have given more of the details of the meetings but for the reason that I suppose the secretary will make full report. In all I preached eleven discourses. I reached home safely on the 31st of Oct., having traveled about 800 miles during the trip.

The Church of God at Waterville, Washington, numbers thirty with a prospect that others may be added soon. We are watching the signs of the second coming of Christ. One of the prominent ones is the action and position of Turkey. Ere long that power will make its last stand in the glorious holy mountain, where he shall come to his end and none shall help him. And at that time Michael shall stand up. Brethren, watch. The time is at hand. In hope.

RICHARD CORBALEY.

Letter Drawer.

Dear Restitution:

I see my time has expired. I will renew as I feel that I could not do without it. The Church at Blair, Nebraska, is still prospering. We have our Bible readings every Sunday and all feel glad to be serving our blessed Redeemer. I feel more than ever this pleasant morning that I need a Savior and ask an interest in the prayers of God's people that I may be faithful and merit a place at the feet of my Lord, as one of the least in the kingdom, and I do not feel worthy to stand any higher. Yours in hope.

MRS. LIZZIE JOHNSON.

Dear Restitution:

I cannot think of doing without my much loved paper, as it is all the preaching we have, and I hear from the dear brethren and sisters scattered abroad, and especially those I am acquainted with and love, and never expect to meet again in the flesh, but hope to be prepared to meet them in the kingdom where parting and suffering will be no more. I am 77 years old and do not expect to stay here much longer. I crave the prayers of the dear ones of the household of faith, that I may hold out faithful to meet our dear Savior in peace.

POLLY M. SPENCER.

Dear Restitution:

Enclosed you will find a post office order for $1.50, my subscription for another year. As I see my time is out this month I will send now, as I do not like to miss a paper. It is joyful to read the letters from different places, to hear of the good meetings being held and to know that some are led to accept Christ and strive to enter into the kingdom, and we pray that kingdom may soon come, when sorrow shall be no more. Yet it is sad to think there are so many yet who take no interest whatever in the future or what it may bring; but let us still trust and pray that we may be found faithful.

E. M. B.

Dear Restitution:

Enclosed you will find $1.50 to be applied to my subscription for THE RESTITUTION. I cannot get along without it, as it cheers me on my journey through life, especially since my husband, J. P. Jaeger, has fallen asleep. He died April 6th, 1895. He will be remembered by many of the readers of THE RESTITUTION. He was 76 years, 3 months and 19 days. He leaves a wife, 7 sons and one daughter. Pray for us that we may be faithful and enter into the kingdom of God, where sickness, pain and death will cease. Yours in hope.

MRS. J. P. JAEGER.

Dear Restitution:

My time having expired it is with much pleasure that I again renew, seeing our loving paper blows the gospel trumpet so clearly, I could not think of living without it, for often when I am reading the articles written by the brothers and sisters it seems to carry me forward to that happy time when we shall see and know each other even as we are known. I was very much pleased to find in some of our last papers that the spirit of some of our brethren is to send out the voice of warning still more faithfully than ever, to be prepared for the coming of the Bridegroom, and may God help us all to live before our fellowmen as those who must give an account so that when our blessed Master shall come we shall hear him say, well done. From your Brother in Christ.

JOHN HARIS.

Editor Restitution:

To the isolated brethren and sisters of the one faith, just a few lines from the Church of the Blessed Hope in Cleveland, Sunday Nov. 10th being the seventh anniversary of the church, the opening address of the church was repeated, which was one of those soul-stirring addresses such as it seems only our dear Bro. Joblin can deliver, and the church being well filled with the brethren and sisters much testimony was offered by both old and young, and how I thought of those to whom this is addressed. While we were listening as it were to the cream of God's truth, there were hundreds of our brethren and sisters that were deprived of such a privilege and the thought also came to me that if we could have such meetings now, what will it be when we meet our blessed Lord in his kingdom with the saints of all ages. Yours watching and waiting for the soon coming King.

BRO. C. WHALE.

Dear Brothers and Sisters:

What a privilege to call this great Being our Father, begotten of the Father, waiting for the spirit birth at the resurrection of the just, the church of the first-born then being called forth to enjoy the presence of the Lord forever, he who has bought us, and at the time of his coming into possession of the promises made of the Father, will redeem us from the power of the enemy. Oh glorious thought for poor mortals, who are tried on every hand, when that mortgage (so to speak) which Satan holds against the human family is lifted, we shall be free indeed. I wish to testify that I am trying by the mercy of God to let my light shine, and lead others to the truth, yet how many turn a deaf ear. Yet I rejoice in God's promises, though persecuted. Jesus bids us rejoice and be exceeding glad, for great is your reward in heaven. He says, "Ye are the salt of the earth, also the light of the world." We must also suffer with him if we should reign with him. "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye are reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." 1 Peter iv. 13, 14. These when our enemies have looked at, and called foolishness. I rejoice to be called nothing by the world. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. ii. 20.

Though scattered far and wide over the world, we should take courage and occupy till the King comes from the far country, having received for himself a kingdom and returned, we shall then be gathered home.

ELIZA A. RARE.

Editor Restitution:

Through the brotherly kindness of G. Soar of Nottingham, England, we have for some years enjoyed the visits of the THE RESTITUTION. It goes without saying, that we appreciate highly both the gift and the giver, and we doubt not but the latter will receive a rich reward. We thoroughly enjoy the tone of the paper, it is like pleasant music to us. There is a breezy sense of breadth and liberty about it that is peculiarly refreshing to us, who have been emancipated from that cold narrow feeling that cannot conceive of brotherhood only in the sense of an impossible uniformity in all our ideas on every subject.

Though we may be looked upon by some as eccentric, almost to the verge of apostasy, yet it is a very sweet comfort to us to know that there are brethren who will not, nay cannot refrain from holding out to us the right hand of fellowship. We are keenly alive to the noble and Christ-like nature of the Christian virtue of forbearance. How infinitely superior to that bad, old spirit of the past that has so often prompted the brethren to slam the door in the face of a brother, just because his ideas differed from theirs on one or more subjects. Look for a moment at the contrast in the results. In the former case the society of the brother is lost to the church, and he himself often falls away altogether through sheer loneliness. Now look at the forbearing method, our brother remains among us, he can be approached, reasoned with. Our elders and wise men can bring to bear upon him their stores of wisdom and knowledge. The Scriptures can be looked into once and again upon this point, then upon that, and then upon that other, all of which may be found to be beneficial all round. Nay it is just possible that some of our wise men themselves may find that there are some rays of light still left in the old Book that they themselves were not aware of. And given the presence of the absolutely indispensible, the childlike peaceable spirit, who knows what further bright gems may be dug out of our deep mine, the Bible. Any way what a delightful, a useful business to be engaged upon, in going over once and again the precious promises, the plain doctrines, the clear duties of our position, pausing once and again to ask ourselves the query, Have we cast off all human traditions? Do we realize the Truth to be a grand, harmonious whole? Have we seen all contradictions disappear? Is there not one grand, old, fundamental truth still waiting, oh, so patiently to be re-discovered, to be brought to the light of day, so that it may bless mankind before Messiah comes?

Oh my brethren look again, think again, begin where? Why, at the beginning to be sure. What does the word Scripture mean? Well, in the days of Christ it always meant Moses, the Psalms and the prophets. What book was it that John the Baptist, Christ and the apostles always preached out of? Why the Old Testament of course. Now, all ye of childlike, peaceable spirits, let us all sit down and begin at the beginning. Let us carefully note down all that is written about Messiah. I mean of course on the subject who he is. If we can only get to know who he is, we shall have made a creditable commencement. We can then proceed to get to know a great deal more about him that will be of great value to us. Till we have settled that question, there exists great confusion. Do not be afraid, the heavens will not fall because we have started investigating. Please find and note down every text which speaks of his beginning. Then ask yourselves what the Jewish nation, from Abraham down till now, have always believed about him, if after that the precious light does not begin to dawn upon our minds, then our case is sad indeed.

Dear Brother, will you kindly send the missing numbers of THE RESTITUTION? The first number missed contains Gardner's translation of Psalms 77, 78, 79 and 80. Next number contains 96, 97, 98, 99 and 100. You see I am very anxious to get the book complete, the translations are simply splendid. Yours in the bright hope of a speedy coming of our Lord Jesus Christ.

S. TURNEY.

Strangely do some people talk of getting over a great sorrow—overleaping it, passing it by, thrusting it into oblivion. Not so. No one ever does that—at least no nature which can be touched by the feeling of grief at all. The only way is to press through the ocean of affliction solemnly, slowly, with humility and faith, as the Israelites passed through the sea. Then its very waves of misery will divide, and become to us a wall on the right side and on the left, until the gulf narrows and narrows before our eyes, and we land safe on the opposite shore.

A baby sin has no more right to live than one that is old enough to vote.

Infidelity never wrote a line that was comforting on a death bed.

The Restitution.

The Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints associated here with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immediate destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as a pre-requisite to the forgiveness of sins, and a subjective acceptance of final salvation.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, Nov. 27, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

IT has been said that prayer is a Golden Key, which should open the morning and lock up the evening."

MASSILLAN declares that in the primitive days of Christianity "it would have been deemed a kind of apostasy not to sigh for the return of the Lord."

MATTHEW the commentator says, "One looking at Christ's coming as *at a distance* is the cause of all those irregularities which render the thought of it terrible to us."

"HE who lives for himself does not comprehend the possibilities slipping from him. Selfishness is the great obstacle to human progress as well as individual happiness."

PAUL says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Amen. Even so come Lord Jesus.

THERE is nothing that the flesh so instinctively revolts against as obedience. Why the flesh will do anything, almost, and believe anything *not required*, but the thing commanded for the obedience of faith, is just the thing most people will not do; the flesh controls them.

AN erroneous faith is no more justifying than no faith. Men are justified by belief *of* and obedience *to* the true gospel, not a false one, or by the act of immersion; but it is *in* this act of obedience that they are justified by faith in the gospel. Grand in its simplicity is the gospel of Christ.

THE hearts of the brethren and sisters in Cleveland, were gladdened [illegible] faith of one more joyful truster in God on Sunday last. Sister Sadie Kirkly, formerly an Episcopalian, is hereby introduced to the Household of faith. May God bless her and make her a blessing to others, we pray.

IS a man dead to the world who for weeks and months and years spends fifteen to eighteen hours a day in business or pleasure, and not an hour in a week in attendance upon the appointed means of grace, or meditation upon the Word of God? If not, we see no alternative but that he is dead to God and to his people?

AND how is this for Calvin,—and what do Presbyterians think of their founder? Said he, "In plucking up the faith of Christ's coming, Satan aims directly at the throat of the Church. For what end did Christ die and rise again, but that along with himself he might some day redeem us from death, and gather us into eternal life. *This is quoted and credited to Calvin by Dr. Gordon in his "Ecce Venit."*

LUTHARDT SAYS, "This Word he has in fact spoken,—'Hereafter ye shall see the Son of Man coming in the clouds of heaven," but it is Word of which there is no other example. Even the mad pride of Roman Emperors who demanded religious homage for their statues have never gone so far as to conceive such an unheard-of thought; and here it is the lowliest among men who speaks. The Word must be truth; for there is here no mean term between truth and madness."

Foreign News Items.

The London *Standard's* Constantinople correspondent on the 14th inst., said that of the report the French and American missionaries have been injured he confirmed, there is every reason to believe that France and the United States will no longer confine themselves to remonstrances. The Sultan and his entourage have been for two days in a state of panic. The condition of things in the palace is indescribable. Everybody believes the end is near, but nobody ventures to prophesy how it will be effected.

Another despatch of the same date says the massacres and pillage throughout Asia Minor absorb the attention of everybody to the exclusion of other matters. The Sultan is fearful that the powers may forcibly intervene.

Later news is to the effect that Russia is unwilling just now to do anything that may dismember the Empire. Russia sees that the other powers are alert to secure their share when the Turkey is carved, and would rather let things drift awhile till under some pretence or other it can seize what it pleases.

A despatch from London on the 18th says the cablegram from Constantinople says, "Massacres are proceeding almost everywhere in Asia Minor. Over 100,000 persons are dying from starvation in Armenia. For God's sake urge the government to put a stop to the most awful event of modern times. The Porte is powerless, as the telegraph lines are controlled by the palace officials who have invited these massacres. It is estimated that 20,000 persons have been killed since the Sultan accepted the scheme of reform.

The almost frantic Sultan has written a letter to Lord Salisbury asking him to make a speech to counteract the one recently made at the Lord Mayor's banquet, and giving his word and honor to carry out the reform agreed upon.

The Question Drawer.

Mr. G. writes as follows: "My dear sir, the more I think of baptism, the more I am inclined to the opinion that it is not a condition of salvation."

Happily this is *not* a matter of opinion, and cannot be settled in that way. It is a matter of testimony that demands our faith. You then say you "Think baptism is no more a condition of salvation than any other divine injunction, and, if literal and exact obedience to all injunctions is required, why is it more the difference between this command and all others:—

It is the *first* act of obedience after faith and repentance, and initiates a person into Christ. Rom. vi. 3; Gal. iii. 27. Secondly, sin of the past is remitted when in this act the sin-covering name of Jesus is obtained. And the proof that that is *when* and *where* and *how* men get rid of their sin is furnished by the case of Paul, recorded in the 2nd of Acts. He was told to "arise and be baptized, and

WASH AWAY HIS SINS,

calling on the name of the Lord." So that that eminent apostle was subjected to the same conditions as were the thousands at Pentecost, and proves what baptism is for, wherever we read of it. It is to free them from sin and make them candidates for eternal life in the kingdom, by adoption. You will see, we trust, that that makes baptism a pre-eminent condition of salvation, and that it is a mistake to place it on a par with a host of other divine injunctions. All the divine injunctions to regulate the children of God are not addressed to sinners, but to those whose sin have been remitted, and have been adopted as children and as such are heirs of God. All these *other* injunctions are given to those *heirs*, to regulate their lives so that they may be fit recipients of the inheritance.

What you say respecting law and grace shows that you have the mistaken idea that man is supposed to earn his pardon by baptism. This is *very* wide of the truth. "By grace are ye saved, through faith." "He that believeth the gospel and is baptized shall be saved, is a part of the gospel. And we are persuaded that a person who from the heart believes that statement from our Lord will make haste to comply with the conditions.

It is another mistake to suppose, as you do, that Jehovah has changed his plans or purpose if what we teach be true. It was his plan to reveal his purpose by installments, and to require faith in it as fast as revealed. Abraham had to believe more than Adam and Noah; and David more than those worthies. But there were things revealed to the Apostles that prophets and patriarchs and even angels desired to look into but could not. Of course we do not mean to say that there is not a new and living way whereby men can be saved, but it was so pre-arranged, not instituted because of a partial failure of previous arrangements, but let them on, or educated them up to all the truth as it is in Jesus, a wholly spiritual system of means.

The case of the thief cited by you is no criterion for us. The new and living way baptism into the name for the remission of sin could not be preached till after the death and rechving of Christ, see Luke xxiv. 46, 47.

Christian Perfection, No. 2.

Having given the testimony that no man shall see the Lord without holiness it becomes important to know what holiness is. "It is primarily a separation. It is applied to persons, places, and things in the Scriptures, and is used in reference to whatever is set apart dedicated, or devoted to the service of God, whatever is sacred, pure, clean. It means an entire consecration, a complete surrendered the will to God and his service; a separation from that which is not pleasing to God."

And now as to the word "perfect." At first it is a most startling injunction which our Lord gives in the 5th of Matthew:

BE YE PERFECT

even as your Father in Heaven is perfect." We hope no one who reads these lines will think Jesus is capable of commanding what is impossible to do; although it may *seem* to be so. Webster defines perfection to mean "All that is requisite to its nature and kind, as a perfect statue, a perfect likeness, a perfect system, complete in moral excellence." And the real question it seems to us, is, can man be as perfect in his place as a *man*, as is the pedestal or the picture? As a rule we think people imagine

MAN IN GOD'S PLACE

as perfect in God's place instead of his own. We regard this as a great mistake, as will appear by examining [illegible] We read of the 6th chapter of Genesis that Noah was a just man and perfect. In the first chapter of Job we read that he "was perfect and upright, and one that feared God and eschewed evil," and in the 17th of Genesis that the Lord said to Abraham, "I am the Almighty God: walk before me and be thou perfect. Surely, on reflection no one would think that Noah and Job were

AS PERFECT AS GOD

or that Jehovah required Abraham to be as perfect as himself. Positively perfection is a Bible doctrine: There is no way to avoid this conclusion. But it remains to be seen of what this perfection consists. After a most careful investigation of the subject we are persuaded that Bible perfection *does not consist of any thing we can do*, any thoughts we can *think*, *or any words we may utter*. If asked why we think thus, we answer, because of our imperfect knowledge. Our ignorance makes it impossible to avoid mistakes, of *necessity* imperfection marks our conduct. This applies also to our thoughts and words. We often say things we regret soon after, although we said the best we could think of, or knew of at the time, but discover our mistake later. We think it safe to say that no one in this world

IS ABSOLUTELY PERFECT.

Absolute perfection belongs to God and the Captain of our salvation only as yet. They make no mistakes. But the question now confronting us, is, In what does Christian perfection consist, if in nothing we do, or think, or say? We reply, in the heart, the mind, in the will, in the choice, the motive. In 1 Kin., 8 and 14th chapter we read that Asa's *heart* was perfect with the Lord all his days; and yet he sinned. Yes; man with

A PERFECT HEART, SINNED.

We have been able to discover only one sinless Son of Man. Any inherited a warped twisted, bruised mental and moral organism from his father, and was begotten of the will of the flesh. But God was the Father of the Sinless One. And so, although made like unto his brethren in all things, and was tempted and tried in all points like as we are, he made a sinless record; and we read that it was his sinless record that led to his exaltation above his brethren. It says *to* him and *of* him. "Thou hast loved righteousness and hatest iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows;" all of them. Clearly then, although Asa's *heart* was perfect with the Lord all his days he was not sinless. The case of Hezekiah is also in point. He was able to say to Jehovah, "I have walked before thee in truth, and with

A PERFECT HEART."

And the lesson that stands out in raised and golden letter, for us, is this: The "moral quality of all our actions is in the will! This comforts our poor heart, and we doubt not it has been a soothing balm to many another. Plainly it is revealed to us that we do not sin until the heart or mind consents to do what we know to be wrong. The Book of God enjoins *growth* in divine knowledge, but we are nowhere taught to be *perfect* in knowledge, or wisdom. In the 2nd of Chron. xvi. 9, we read, "For the eyes of the Lord run to and fro throughout the whole earth to show himself *strong* in the behalf of those

WHOSE HEART IS PERFECT

toward him." What a wonderful, what a comforting declaration! What a precious gem of truth this is! We seem to see by the eye of faith his all-powerful arms stretched out to support those who have a mighty struggle with the law in their members that wars against the law of their mind, and sometimes gets the better of them, and like Paul cry out, Oh, wretched man that I am, who shall deliver me from this body of death: And we trust they will like Paul be able to say,

"I THANK GOD,

through Jesus Christ our Lord." I shall be delivered by and by! In further support of our position we appeal to the words of Jesus in Matt. v. 8, "Blessed are the pure in heart, for they shall see God." We see no difference between a pure heart and a perfect heart: and we for not saying, "The pure shall see God" that would have shut us out, as it would have shut Paul out; for when he wanted to do good, evil was present with him, and the law of sin in his members captured him, although he really delighted in the law of God in the law of his mind, will or purpose. Thank God, it is *the pure in heart* that shall see God."

Original.

"Be ye Kindly Affectionate One Towards Another."

This Scripture was exemplified by my friends last holidays. I am so far from all of my friends and kindred that none of them can visit me or give me the many little attentions prompted by affection and Christian fellowship. But I have been remembered so kindly this last year that it has done much towards reconciling me to my helpless and isolated condition. I received from a sister in my former home a years subscription to the *Restitution* and my home paper. The former gives me all the preaching that I hear; and the latter is as good as a letter to me each week. A sister in Plymouth, an old friend sent me a years subscription to a very desirable magazine. While a sister in Chicago, a stranger (except through the faith,) sent me a beautiful illustrated book of "Flowers and Song," a sister in Philadelphia and one in New York, each sent me booklets (also illustrated) of sacred poetry.

These gifts coming to me from the household of faith, touched me more than I can tell you. And I wish the donors could know how much pleasure they have given me, and how they have helped me to beguile the lonely hours of my sick room. There was the double pleasure of having them to read, when able, and the comforting pleasure of being remembered by my friends.

I think that we (the readers of the RESTITUTION ought to feel grateful to Bro. Robert Dwiggins for introducing the Christmas letters into the paper. And I think that these letters have done more to draw us together and unite us in the bands of Christian fellowship than any other one thing. And they have encouraged us in that they have shown us that there are more of us than we had thought for. In my simplicity I thought that we were dwindling away, fast dying out. That the little handful in Indiana, in Michigan and a few scattered ones in the west were all that were left of the faithful. So many of the old people were dying off, and so few young people were coming in to take their places. I thought it forcible that we would soon cease to exist as a church.

I think I felt something as the prophet Elisha did when he went to the cave Adullam in Mount Horeb, and I began to think seriously what I would do if I were left alone in a community where there were none of our people? I am not well calculated to run the Christian race alone, would I conclude that I was wrong, that I misread the Scriptures? But after a careful review of the testimonies I felt more "set in my way" than ever. There is nothing plainer to me than that the Scriptures teach that "Eternal life is the gift of God to the righteous." That God will fulfill his covenant with Abraham, "In thy seed shall all the world be blessed." That that seed which is Christ is the nobleman who has taken his journey into a far country to get for himself a kingdom. And that his return will be the consummation of our hope. But I am weary. But when the Christmas letters began to appear in the RESTITUTION and kept coming and coming from the east, the north, the south, and the great west, I realized that God is able to take care of his truth, and that "He had yet a reserve of seven thousand" "Who have not bowed the knee to Baal." I also learned indirectly from the letters that I am not so isolated as I have thought. Brother and sister Upton live within two miles of this home. Sister U. and Miss Elton (daughter of Brother Elton, of Collinwood, called on me last June. Their visit was short but very pleasant, and Mrs. Elton showed a motherly interest in me by instructing her daughter [illegible] and a good place for sick people. Mrs. U. has visited me since and brought me flowers and fruits, and we have had some pleasant visits together. But I am wearying myself and must bring my letter to a close. Like all of my letters now it has been written at intervals, days when I am feeling the best; some days not more than a half dozen lines. There is something about human nature that makes us cling to the association of other days. We shrink from the thought of dropping out of the places we once occupied in the lives and interests of other people. I am not able to write personal letters to all of my friends much as I would love to do so, but can reach all who are readers of the RESTITUTION in this way, and will be glad to hear from any of you who feel disposed to write me.

The winter and spring months are so hard on me that it takes me all summer to get ready to recuperate. It seemed at one time that I would never again recover the use of my arms enough to be able to write, and I feel very thankful that I am permitted even a limited use of the pen. I began to improve about the first of September just as I did last year at this time; but I am much more comfortable than I was through the spring and summer. And that is a great deal to be thankful for. The coming of the Savior means a great deal more to me than it can possibly be to you who are living among your friends and associates. When I came here I left all my kindred and the associations of thirty years to come and spend my last days among strangers. The prospect before me now is not a cheerful one. The tendency of inflamation of the spinal chord is to paralysis. It may come soon, in my case or it may be that I shall suffer for years. No one can tell how or how soon it may terminate. I do not worry over this, in fact I seldom allow my mind to dwell on it, knowing that it will do no good and only make it worse for me if I give way to forebodings. I trust that I will be given grace for whatever comes upon me. If I am never able to write again think of me as looking and longing for that blessed hope even the coming of our Lord and Savior Jesus Christ, Yours in love.

MOLLIE W. BABCOCK.

Conference Report.

As was previously announced the Church of God in Indiana met at Plymouth, Ind. Nov. 16, 1895, and continued over the following Sunday. The meeting should have began on Friday; but owing to the absence of the president and vice-president it was postponed until Saturday. Brother Wagoner and Wince being called away to attend a funeral.

On Saturday afternoon after the stockholder's meeting the conference was called. Brother Wince presiding. The minutes of the previous meeting were read and accepted.

The treasurer reported no receipts or disbursements since last report. Amount in treasury $101.52

Brother Woodward stated he had received letters from a Bro. Cruckmore, near Noblesville, urging them to come and preach. The matter was referred to the conference when on motion the evangelical committee was recommended to have them go and use their judgment as to what they should be paid out of the evangelical fund which they decided would be $1.50 each per day allowing that the church at Noblesville would meet their expenses.

There being nothing further before the conference it adjourned to meet next June.

The ministers present were Bro. and Sister Woodward, Bro. Wagoner, Wince, Railsback and Smith. The meetings were fairly well attended throughout by brethen and sisters in the vicinity and several from abroad. For want of more room the meeting was transferred to the Opera Hall Saturday night Sunday and Sunday night. Sunday afternoon a ministerial charge was conferred upon Bro. C. W. Smith. The preaching was excellent throughout, and the best of attention although there were no musitions during the conference. Brother and Sister Woodward had been holding a series of meetings of about three weeks before the conference and continuing a few evenings after during which time there were 24 additions to our little band fourteen receiving baptism and ten joined who had previously been baptized. May the Heavenly Father bless and care for each one and may they ever prove faithful.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

Report of Stockholder's Meeting.

According to published call the stockholders of the Christian Publishing Association met at Chapel Hall on Nov. 16, 1895. Robert Railsback, President of the Board of Directors called the meeting to order, and on motion J. L. Wince was chosen Chairman, and A. C. Roberts Secretary. On call of the stock it was found that a majority was represented, and the minutes of the last annual meeting, with report of committee appointed, together with action of the Board for the past year, were read, and on motion approved. The election of a Board of Directors being next in order a ballot was taken and the old Board, consisting of Robert Railsback, Wm. Railsback, W. D. Thompson, J. H. Willey and A. R. Underwood was elected for another year.

A letter was read from J. H. Willey, he being in Vermont and not able to attend.

No other business being brought up the meeting adjourned to the call of the President of the Board.

A. C. ROBERTS, Sec.

Fare-Thee-Well.

A word of blessing as we take leave of the dear, faithful workers at Plymouth and Argos, to try in, to us, unknown fields of labor. Tears which speak of loving thoughts, course down the cheek as each in turn give us the hand of parting. Fare-thee-well, and truly we could leave no other wish with the earnest workers here. To fare well one must do well, and to do well will bring its reward. One young brother, formerly a Catholic, has had such a struggle with his old time friend tobacco, but by the grace of God has come off victorious. Another young brother said to us the day before left, "I stopped smoking last night for good." Thank God, that is the kind of well-doing that is pleasing to him who wants a pure Church, ready for his coming, but O these are hard battles to fight, breaking away from old habits that have such strong hold upon us. We are never quite satisfied though until we leave all the filthy habits, all the works of Satan, then we can enjoy and comprehend better the full love of God, whose power is able to cleanse us from all unrighteousness.

This series of meetings has been among the best of our lives and there was a reason for it. The brethren were already at work, it did not take a week to get the Church converted first before pleading with the unconverted. The believers here are a band of workers, they do *not* believe in getting an interest for conference occasions, then never working at it until the next conference, but always keep their prayer meetings and Sunday schools booming the year around. No wonder the interest began with the first meeting, and grew more intense until twenty-four had been added to their number. There is a good prospect there for a new church building which they need badly, the little cozy hall not being large enough for their use. All that is needed to accomplish the work is a strong united effort, laying aside all selfishness in the matter, being determined to work. A swarm of bees do much the best when well hived, so a congregation will thrive much better if they have a good home of their own to worship in.

Our prayer is that each may work for the best good of the cause of truth. Then we are sure all will fare well. Yours, in Christian love.

R. W. & M. A. WOODWARD.

Dear Ole Restitution:

Thou hast long been my friend and counsellor, my comforter and guide. How I should love to accompany thee in thy weekly visits to thy many friends and patrons. How many there are who await thy coming with fond anticipations. Thou art a bearer of good news. Messages of love, messages of hope, messages of good cheer, messages of great joy, are wrapped in thy snow white wings. Thou art a harbinger of peace and joy to all whose lives are what thou dost recommend them to be. There is no peace like the peace that thou wouldst lead thy faithful followers into. A peace that flows on forever like a mighty river, never tiring and never ceasing.

Mayest thou be both meat and drink to the old and the young, to the babes and the veterans in the Lord's army.

R. S. DWIGGINS.

Dear Restitution:

I have been an earnest reader of your columns for many years, but in all that time I have never written for you. I write now, not to find fault but to suggest some things that may be a benefit to the paper. It seems too bad that so much good matter is not going into the hands and hearts of more people, the time to work is so short. We hear much this time of the year about making "Christmas Presents," and why not do something for "THE RESTITUTION," by sending subscriptions for yourself and friends? If each subscriber will only try to get one new one, if you can't get them to pay for it, pay for it yourself. Won't each one of us try for *one* any way, and as many more as we *can get*? Brother Dwiggins did a grand thing when he suggested the "Love Feast" letters, and now let us make it a "Love Feast" indeed. We hope that our editor will be as good to us this year as he has been here-to-fore, and that every subscriber will have a *short* testimony for the Lord. Brethren we love him. Let us speak for him through our paper, that others may know where we stand. Send the paper to others and let them know of the goodness of God. If we should have a special "Love Feast" edition why not send in for extra numbers now? We will want them sure. Don't forget the "Love Feast" and don't forget the new subscriber. Yours working for the Master.

D. GARST.

"There are few defects in our nature so glaring as not to be veiled from observation by politeness and good-breeding."—*Standard.*

POETRY.

Joy and Pain.

If there were never any storm or rain,
Fair days would cease to be so rare and sweet.
It is when fainting on the dusty street
We mind us of the woods. Ah, then we fain
Would rest among the shadows once again!
We long for winter. When the wild storms beat
Upon our hearth we pine for summer's heat.
There is no joy without some loss or pain.
For how life is we find it is the art
Of living well. Ah, let us not forget.
The sad life be dark today, there may be yet
Where'er manna comes, much joy for each glad heart!
Perhaps God sends us trouble as a test,
To see if it will prove us at our best.

Original.

PSALM. 118.

119 CON. VER.

1. An Alleluia. Blessed-happy are those who are blameless in way who go their way in a law of the Lord.

2. Blessed-happy are they who search out his testimonies; With all their heart will they seek him out.

3. For they have not gone their way in his ways who are engaged in the transgression.

4. Thou hast commanded that one watch exceedingly to guard thy commandments.

5. Would that my ways might be restored to uprightness to the extent of having watched to guard thy statutes (enactments that justify)

6. Then should I not be put to shame, when I look at thy commandments.

7. I shall confess unto thee with uprightness of heart, when I have learned the verdicts of the righteousness.

8. Thy statutes will I watch to guard lest thou forsake me exceedingly.

9. In what way shall a young man restore his way to uprightness? In having watched to guard thy words.

10. With all my heart have I sought thee out; Do not thrust me away from thy commandments.

11. In my heart have I hid thy oracular words; Would that I may not sin against thee.

12. Blessed art thou, O Lord; teach me thy statutes.

13. With my lips have I declared all the verdicts of thy mouth.

14. In the way of thy testimonies have I delighted as in all riches.

15. In thy commandments will I reflect and contemplate thy ways.

16. In thy statutes will I meditate; I will not ignore thy words.

17. Repay thy bond-servant. I shall live and watch to guard thy words.

18. Uncover mine eyes and I shall contemplate wondrous things out of thy law.

19. A sojourner on the earth am I; Do not hide thy commandments from me.

20. My soul hath longed in its desire for thy judicial renderings in every period.

21. Thou hast rebuked the haughty; accursed are they who turn away from thy commandments.

22. Take away reproach and contempt from me, because thy testimonies have I sought out.

23. Yea indeed rulers have sat and were talking against me, but I was reflecting on thy statutes.

24. Yea forsooth thy testimonies are my meditation and my joint counsels thy statutes.

25. My soul hath cleaved to the foundation; make me to live according to thy word.

26. My ways have I declared and thou didst hearken unto me; teach me thy statutes.

27. Make me to know the way of thy statutes and I shall reflect on thy wonders.

28. My soul slumbered because of discouragement; assure me with thy words.

29. Stand away from me the way of iniquity and with thy law have mercy on me.

30. I have been pleased with the way of truth and thy verdicts have I not ignored.

31. I have cleaved to thy testimonies; do not put me to shame, O Lord.

32. The way of thy commandments have I run, whenever thou hast enlarged my heart.

33. Legally instruct me, O Lord in the way of thy statutes, and I will seek it out constantly

34. Make me to understand and I will search out thy law, and I will watch to guard it with all my heart.

35. Guide in the path of thy commandments, because I have desired it.

36. Incline my heart unto thy testimonies and not unto selfishness.

37. Turn away mine eyes from seeing inutility; in thy way make me to live.

38. Establish for thy bond-servant thy oracular-word unto fear of thee.

39. Take away my reproach which I have surmised, because thy verdicts are good (useful-good)

40. Lo, I have longed for thy commandments; In thy righteousness make me to live.

41. And may thy mercy have come upon me, thy instrumental-salvation according to thy word.

42. And I shall have answered a word to those who reproach me, because I have hoped in thy words.

43. And do not take away from out my mouth the word of truth, this especially, because I have hoped in thy verdicts.

44. And I will watch to guard thy law constantly unto the animate-age, and unto the animate-age of the animate-age.

45. And I have gone my way in a wide place, because I have sought out the commandments.

46. And I have talked with thy testimonies in the sight of kings and I have not been put to shame.

47. And I have meditated in thy commandments which I have loved exceedingly.

48. And I have lifted up my hands unto the commandments which I have loved, and I have reflected in thy statutes.

49. Remember thy words to thy bond-servant in which thou hast caused me to hope.

50. It hath comforted me in my humiliation, because thy oracular-word hath made me to live.

51. Haughty ones have been evading exceedingly; but I have not inclined away from thy law.

52. I have recalled to mind thy verdicts since an animate-age, O Lord, and have been comforted.

53. Faintheartedness got control of me by reason of obdurate-sinners who were forsaking thy law.

54. Thy statutes were my song in the place of my sojourning.

55. I remembered thy name, O Lord; in the night; and watched to guard thy law.

56. It occured to me because I had sought thy statutes.

57. My portion art thou O Lord, I have said that I would watch to guard thy law.

58. I have besought thy face with all my heart; have mercy on me according to thy oracular-word.

59. I discoursed of thy ways, and turned my feet unto the testimonies.

60. I made myself ready and was not frightened in watching to guard the commandments.

61. They plaited the cords of obdurate-sinners about me, and I did not ignore thy law.

62. In the middle of the night I awoke to confess unto thee for the verdict of thy righteousness.

63. I am a participant with all those who fear thee and who are watching, to guard thy commandments.

64. The earth is full of thy mercy O Lord, teach me thy statutes.

65. Thou hast done that which is useful-good with thy bond-servant, O Lord according to thy word.

66. Useful-goodness and chastising and comprehension do thou teach me, because I have put faith in thy commandments.

67. Before I became humbled I erred discordantly; therefore have I watched to guard thy oracular-word.

68. Useful-good art thou, O Lord, and in thy useful-goodness do thou teach me thy statutes.

69. The iniquity of the haughty hath been multiplied against me, but I with all my heart will search out thy commandments.

70. Their heart hath become curdled like milk; but I have meditated on thy law.

71. It is a good thing for me that thou didst humble me, that I might learn thy statutes.

72. The law of thy mouth is better for me than thousands of gold and silver.

73. Thy hands made me and moubled me; make me to understand and I shall have learned thy commandments.

74. Those who fear thee will see me and will have rejoiced because I have hoped in thy words.

75. I have comprehended, O Lord, that thy verdicts (judicial-renderings) are righteousness, and with truth hast thou humbled me.

76. May thy mercy forsooth have come to pass to comfort me according to thy oracular-word to thy bond-servant.

77. May thy feelings of pity have come to me and I shall live, because thy law is my meditation.

78. May haughty ones have been put to shame, because they have transgressed against me unjustly; but I will reflect in thy commandments.

79. May those who fear thee and comprehend thy testimonies have turned unto me.

80. May my heart have become blameless in thy statutes (enactments that justify) that I may not have been put to shame.

81. My soul hath been fainting for thy instrumental-salvation; In thy words have I hoped.

82. Mine eyes have failed for thy oracular-word, while they say, when wilt thou comfort me.

83. Though I have become like a swine-skin with hour-frost; thy statutes have I not ignored.

84. How many are the days of thy bond-servant? When will thou assert judgment for me from those who persecute me?

85. Evaders of law have discoursed subtile talk to me, but not as doth thy law O Lord.

86. All thy commandments are truth; they have unjustly persecuted me; be my responsive-helper.

87. Within a little were they of bringing me to an end on the earth; but I did not forsake thy commandments.

88. According to thy mercy cause me to live, and I will watch to guard the testimonies of thy mouth.

89. Forever, O Lord thy word abideth in the heavens.

90. Unto generation and generation thy truth; thou hast founded the earth and it abideth.

91. By thy direction day abideth, because all things are thy bond-servants.

92. If thy law be not my meditation then may I have perished in my humiliation.

93. Never will I ignore thy statutes, because in them thou hast caused me to live.

94. Thine am I, save me, because I have sought out thy statutes.

95. Obdurate-sinners have waited for me to destroy me; thy testimonies have I understood.

96. Of every component-scheme have I seen an end; very broad is thy commandment.

97. Since I have loved thy law, O Lord, all the day long is it my meditation.

98. Thou hast made me wiser than my enemies as to thy commandment, because mine is it forever.

99. I have understood more than all my teachers, because thy testimonies are my meditation.

100. More than elders have I understood because I have sought out thy commandments.

101. From every wicked way have I kept my feet, that I might watch to guard thy words.

102. From thy judicial-renderings I have not inclined away because thou hast instructed me in law.

103. As sweet-things to my throat are thy oracular-words, more than honey to my mouth.

CHAS. GARDNER.

[For want of space this article has to be divided here.—ED.]

OUR CHILDREN.

Work for Little Followers.

There's always work in plenty for little hands to do,
Something waiting every day that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort for the blessed Savior's sake.

There's room for children's service in this world of ours;
We must them as we need the birds and need the summer flowers;
And their help at tuck and toiling, the church of God may claim,
And gather little followers in Jesus' holy name.

There are words for little lips, sweetest words of hope and cheer;
They will have the spell of music for many a tired ear.
Don't you wish your gentle words might lead some souls to look above,
Finding rest and peace and guidance in the dear Redeemer's love?

There are orders meant for you, swift and jubilant they ring,
Oh the bliss of being trusted on the errands of the King!
Fearless march in royal service; and no evil can befall
Those who do the gracious bidding, hasting at the Master's call.

There are songs which children only are glad enough to sing—
Songs that are full of sunshine as the sunniest hour of spring.
Won't you sing them till our sorrows seem the easier to bear,
As we feel how safe we're sheltered in our blessed Savior's care?

Yes, there's always work in plenty for the little ones to do,
Something waiting every day that none may try but you;
Little burdens you may lift, happy steps that you may take,
Heavy hearts that you may comfort doing it for Jesus' sake.

Margaret E. Sangster.

The Story of Israel Beyond the Sea,—No. 39.

THE SOJOURN AT SINAI.

You have had time enough now to look over the three chapters I gave you;—have you found anything in them that you do not understand? I suppose you have. The laws of any state would have some sections that would be hard for you to see into. We cannot take up the lesson verse by verse, but will try to explain some of the more puzzling portions. You know that the law begins with the 20th chapter, in the ten words or commandments that were spoken by God himself, and were then written on tables of stone.

These words are called "the moral law," everybody is under obligation to obey it. It is God, and not the State of Indiana, that asks our obedience. But the state law of Israel was built on the moral law: Every statute in it had some connection with one of the ten commandments. And many of our laws are the same as the laws of Israel, patterned after the same loving code of right. They all ought to be. No law is just or good that is not framed after the moral law. The laws of the world will be built on it by and by, and all from the least to the greatest will obey.

We have then,—the moral law and the state law of Israel. But the people of Israel must know how to worship God. This will give us another division of the law, called the law of worship, or the ceremonial law. You will find the moral law repeated in Deut. fifth chapter;—some of the statutes of the state law in Leviticus, Numbers and Deuteronomy; and the ceremonial law lengthened out in Leviticus, and added to Deut. (Deut. xxix. 1).

Mr. James G. Murray in his Commentary on Exodus divides the statutes of the state law in this way:

1. Of servants, xxi. 1-11, 5th commandment.
2. Of personal safety, xxi. 12-32, 6th commandment.
3. Of property, xxi. 33; xxii. 14, 8th commandment.
4. Of conjugal fidelity, xxii. 16, 7th commandment.
5. Of truthfulness, xxiii. 1-9, 9th commandment.
6. Of set times, xxiii. 10-19, 4th commandment.
7. Of piety, xxiii. 20-33, 10th commandment.

These divisions may help you somewhat in seeing how the state laws are connected with the commandments.

The moral law and the state law must be connected to make a righteous government. Where God is the Law-Giver, morality, religion, and law, go hand in hand. Religion builds the state, and the state upholds religion. There is no persecution; no trampling on the rights of conscience, for all believe in the same way, all worship him alike.

You would not think in your first careless reading of the lesson, that the law of service was linked to the fifth commandment, would you? Yet it is so. The master must treat his servant as a father treats his child. He must not make him serve with vigor as the Egyptians made the Israelites to serve. And the servant must obey the master as the child obeys the father. This made the relation of the two a beautiful and a pleasant one. The word servant means a laborer, though sometimes applied to a slave. But I cannot believe there was anything like absolute slavery among God's people; certainly not such slavery as that in which the negroes of the South were held. It is more like a temporary hiring, and an adoption. Men bought other men, but not as they bought cattle: they did not own them as they owned cattle, to do with them as they pleased. They must respect their rights, must treat them kindly, and must not sell them to other men. In the case of the Israelite servant they seem only to have owned his time, just as we own the time of our hired men. No Israelite could make a slave of another Israelite. Lev. xxv. 39-55. The law was,—"If thy brother that dwelleth by thee be waxen poor, and he sold unto thee, thou shalt not compel him to serve as a bond-servant. But as a hired servant, and as a sojourner shall he be with thee, and shall serve thee unto the year of Jubilee. And then shall he depart from thee both he and his children with him, and shall return unto his own family and unto the possession of his fathers shall he return. For they are my servants, which I brought forth out of the land of Egypt, they shall not be sold as bondsmen."

If an Israelite got in debt so that he had to mortgage his farm, and found himself unable to provide for his family and redeem it, what could he do? What would one of your fathers do in such a case? Go and hire out to some rich man if he could. And that is just what the Israelite did. He went and sold himself for six years to some one who would maintain him and his family, and perhaps give him enough beside to buy back his home. It may have been to the very man who owned the mortgage. We cannot tell. If so, he would work out his indebtedness, and go free at the beginning of the seventh year. Selling himself would be selling his time. The time of the hired man belongs to the one who hires him. He is not free to work for himself, nor for any one else, until his time expires.

If he was married when his service began, his wife and children went out with him, but if his master had given him his wife he left her and his children behind, though the marriage bond, no doubt, remain unbroken. Does this seem hard? It looks a little so at first. But women-servants were not free to go out in the seventh year as men-servants, except in cases where they sold their own time, or in other words, hired out for themselves. Deut. xv. 12, 13.

Some find a solution of this question (Ex. xxi. 4) in a text in Lev. xxv. 44: "Both thy bondmen and thy bond maids which thou shalt have, shall be of the heathen that are round about you, of them shall ye buy bondmen and bondmaids." The woman that was left behind with her master, was, they think, not an Israelite, but a slave bought from another nation. She would be obliged to stay and serve her master, and she and her children would at his death, become the inheritance of his sons,—they were to be bondmen forever. Lev. xxv. 46.

But the husband need not leave his wife. He might go to the judges and say, "I love my master, I love my wife, I love my children, I will not go out free," and having his ear bored through with an awl, might remain a servant with her. Did this ceremony make him a slave all his life-time? The Hon. Lew Wallace thinks it did, but Josephus and the Jewish Rabbis, say he was only held until the next Jubilee came round. Our text in Lev. xxv. 41, may refer to such a case. It would be the authority of Josephus and the Rabbis, for their opinion of the matter. The man who went free at the Jubilee period took his family out with him. The word "forever" does not always refer to a great length of time, we use it in its limited sense when we say, "what made you stay forever?" At any rate the man who staid in service with his wife, did so of his own free will.

And the condition of servants who were brought from the heathen was greatly bettered. To win purity of character, and the freedom of a child of God in servitude, was better a thousand times, than to remain in their own families and be defiled by the wicked practices of idol-worshipers. For see, he that was bought with money of any stranger, was circumcised the same as if he were an Israelite and by that right was adopted into the nation. Gen. xvii. 12. He could eat of the Passover. Ex. xii. 44, and could rejoice before the Lord in the feasts of his people. A stranger who was a hired servant, could not do this. It looks as if the servant who was bought, was thought of very much as a child. And children were often bought and adopted. You remember Eliezur, Abraham's servant. Abraham said of him, "Lo, one born in mine house is mine heir." He meant that if no son were given him, Eliezur would be to him in the place of a son and would inherit his property and the unfathomable blessings of the promise. But what if an Israelite got in debt and was sold to a stranger? He could be redeemed by his friends before his time was out, must be treated as a yearly hired servant, and if not redeemed, could go out free with his family, when the jubilee came. Lev. xxvi. 47-55. So, whatever the blaspheming Ingersoll may say about it, there was no such thing among the Israelites as the slavery he has pictured. The Israelite sometimes sold his young daughter to be a servant, but it was with the promise that she should become the honored wife of the man who bought her or the wife of his son, providing she pleased him and her consent could be gained. The money paid, was looked upon as dowry money. If the man was not pleased with the girl, the money was paid back, and she was free. If none of his promises were kept, he lost the money and the girl went home.

Parties would become well acquainted under such an arrangement. The temper and the mental and moral qualities of each, would be revealed to the other. There could be no deception. Our young girls often go out to service and remain in the same family for years. They even marry their employers, or their employer's sons, and nothing is thought of it. The difference is, that the money is paid directly to the maiden, and not to the father, and no promise is given in the beginning of her service as to marriage.

A servant might be corrected just as a child. Ex. xxi. 20. But if a cruel master struck his servant in such a way as to cause his death, his punishment was sure, save in the case where the smitten slave lingered on for several days, when it would appear of course that the blow was harder than the man intended it to be. The loss of an eye or a tooth through the master's fault freed the slave. Ex. xxi. 26, 27. If a thief had nothing to pay for the goods he had stolen, he could be "sold for his theft." Ex. xxii. 1-4. No one might steal another man and sell him for a slave. The law looked upon such a thing just as it did upon murder, and put the man-stealer to death. We have had a long lesson, we must stop.

AUNTIE WINCH.

Letter to Indiana Conference.

To all who may be permitted to attend the Quarterly Conference, and the meeting of the stockholders of the Christian Publishing Association, at Chapel Hall, Plymouth, Indiana, Nov. 15 to 17th, I send greeting. I had hoped to meet with you; but in person I may not, yet in spirit I shall be present, and shall think of you each day, and shall pray that grace from God our heavenly Father may be abundantly bestowed upon you in your meeting together, that in his name much good may be done.

Another year is past. It may not be recalled. Its work whether done or only partially done is finished. The record has been made, and the book is closed. It shall not be re-opened until he the Christ shall come and break the seal. The year has been to some perchance a happy year. A year in which respondent love has filled some hearts and made them glad. It shall be well for such as have been blessed, if in their hearts the love of God is still enthroned. To others, and to such I speak in deepest sympathy. The year has been a year in which has come the saddest trials of life. From me my dearly beloved companion, my strong support in Christ, she who loved the truth so well, and cheered me by her faith is gone, and in my weakness I miss her gentle words of hope and faith and love. Pray for me, that I faint not, that my weakness may be made strong in Christ, and that I may be able to overcome that with all the faithful ones I may have part in the glory that shall be revealed at his coming.

I pray that you may have come together in the spirit of the notice given by our President and Secretary. That your hearts may be filled with love, and all difference be laid aside. That the great aim may be to cheer and encourage each other, that each may go from the meeting the better prepared to overcome the trials and temptations of life. For trials and temptations will surely come, and when the record is opened, how shall it read, shall we be justified? Dear ones, remember this, that trials are not always clothed in sadness to test our faith. I would they were, for then we might nerve our strength and die (if need be) to overcome. But when he comes as he came to Christ, and shows us worldly gain and worldly joy, it is then we most need his Word to guide and his grace to give us strength. May God help each to overcome that we may be clothed in white raiment, and that our names may be found without blot in the book of life. Your brother in hope of eternal life.

J. H. WILLEY.

A Time of Refreshing.

"Repent ye therefore, and be converted, that your sins may be blotted out when the time of refreshing shall come from the presence of the Lord." Act iii. 19.

Dear brothers and sisters of like precious faith, scattered to the four winds, we the Church of God at Plymouth, desire and are rejoiced to tell you of what a great refreshing time we have had in the last few weeks, through the earnest and faithful work of our much beloved Brother and Sister Woodward.

They are truly workman that needeth not to be ashamed, rightly dividing the word of truth.

Their mode of work is worthy of the greatest praise; they not only work through there own great talents, and sincere desire, but have a very pleasant way of persuading all of the members to work with them, and help them in the good cause. They must truly believe in the old proverb "In union there is strength" and their mode of work is such that we think it commendable to and all who may need their services. They commenced their labor with great earnestness closing with the same spirit. The interest increasing so that towards the close of our meetings, our hall was not large enough, so we rented the Opera House to better accommodate the crowds we were having, the Opera House being none to large to seat them all. As fruits of their labor twenty-four names were added to our church book out, of which fourteen put on Christ by Baptism, and rose to walk in the new and better life. May our Heavenly Father keep them all in the strait and narrow way, until they reach the Kingdom of God is my prayer. Amen. Written by request.

H. F. CONDILL.

"Neither human applause nor human censure is to be taken as a test of the truth: but either should set us upon testing ourselves."—*Bishop Whately.*

"Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates, not by the position we are in, but by the way in which we fill it."—*T. Edwards.*

Selected.

The Fountain of Love.

"Christ may be honored by what you give him, but he must be honored by what he gives you. There may be a question whether what you bring will be good, but there can be no question about the goodness of what you shall receive if you will come. "I want to love him," says one. Never mind about that, just try and feel how he loves you. "But I want to consecrate myself to him," says another. Quite right, my friend; but just now try and think how he consecrated himself to you. "Oh, but I desire never to sin any more." Quite right again, my friend; but now think how he took your sin in his own body on the tree. "I wish I had an alabaster box that I might break it upon his head and pour out the perfume." Yes, that is all very well; but just now remember if you have not got any ointment, he has. If you have none to bring, there is plenty that he will bring you. Oh it is so sweet to think that he bids thee come! It is not a bribe to gain your services; he is too rich to need the strongest and best of us. He asks us to take everything from him. And the greatest thing we can do for God is to be empty that his fulness may flow into us. I want to sit and try and think of nothing that I can offer my Master, but open my soul and take in what he wants to give me. There are times when you are dealing out your goods, but there must also be a bringing in. Now open wide the door and let all the goods come in—let all the grace come into your soul. "I feel I cannot enjoy anything tonight because I have been so hard at work," says one, "and I have so much care and such a heavy load." You are the very person that he talks to. Come now and receive, and glorify him by receiving. I do not know how we can glorify him better, for what is the whole world but a receiver? O sun thou art a great light, but not till God doth make thee shine. O moon, thou art gladdening the evening to night with thine, but still with borrowed light. O fields, ye yield your harvests, but the great Husbandman creates your grain. O earth, thou art full, but only full of the goodness of the Lord! Everything praises God because it receives all from him. So let me lie still to night beneath the showers of his love. Now let my heavy-laden soul stay herself and rest in Christ, and gladden him by being glad herself. God grant it. Amen.—*C. H. Spurgeon.*

Quiet Workers.

Quietness in a man or woman is a mark of strength. Many persons suppose that noise indicates strength. They think a man is a great preacher just in proportion to the loudness of his voice. Eloquence is noise. Boanerges has great spiritual power. The noisy man is the strong one. People who make the most bluster and show are the greatest workers. But a closer observation soon shows us that this is an untrue measurement. Noise is not eloquence. Loudness is not power. The great preacher is the one who most deeply and widely impresses other lives, turns them from sin to holiness, and makes them blessings in the world. Noise is impertinent in Christ's work, and detracts from the preacher's power. In all departments of life it is the quiet forces that effect most. The sunbeams fall all day long, silently, unheard by human ear; yet there is in them wondrous energy, and a great power for blessing and good. Gravitation is a silent force, with no rattle of machinery, no noise of engines, no clanking of chains; and yet it holds all the stars and worlds in their orbits, and swings them through space with unvarying precision. The dew falls silently at night when men sleep; and yet it touches every plant and leaf and flower with new life and beauty. It is in the lightning, not in the thunder-peal, that the electric energy resides. Thus even in nature, strength lies in quietness, and the mightiest energies work noiselessly. The same is true also in moral and spiritual things. It is in the calm, quiet life that the truest strength is found.—*From "The Every-Day of Life," by J. R. Miller, D. D.*

Prayer—a Privilege or a Duty.

It has always appeared to me almost ridiculous to hear Christians speak of prayer as a duty. It is one of the greatest of earthly privileges. What should we think of a child's coming to its parent for its dinner, not because it was hungry, but as a duty? How would it strike us to hear a beggar speak of the duty of asking alms of us? It is an infinite privilege to be allowed to come to God, and ask for the supply of all our wants. But to pray because we must rather than because we may, seems unnatural. To ask for what we want, and because we want it, and because God has encouraged us to ask, and has promised to answer our request, is natural and reasonable. But to pray as a duty and as if we were obliging God by our prayer, is quite ridiculous.—*Charles G. Finney.*

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingley, is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Great Reduction in Time to California.

Once more the North-Western Line has reduced the time of its trans-continental trains, and the journey from Chicago to California via this popular route is now made in the marvelously short time of three days. Palace Drawing-Room Sleeping cars leave Chicago daily, and run through to San Francisco and Los Angeles without change, and all meals en route are served in Dining cars. Daily Tourist Sleeping car service is also maintained by this line between Chicago and San Francisco and Los Angeles, completely equipped berths in upholstered Tourist Sleepers being furnished at a cost of only $6.00 each from Chicago to the Pacific Coast. Through trains leave Chicago for California at 6:00 p. m. and 10:15 p. m. daily, after arrival of trains of connecting lines from the East and South. For detailed information concerning rates, routes, etc., apply to agents of connecting lines or address A. H. Waggoner, T. P. A., 7 Jackson place, Indianapolis, Ind.—Jan. 1.

Facts Conclusive.

We expect your patronage because the Nickel Plate Road operates conveniently scheduled trains equipped with unexcelled dining cars and luxurious sleepers between Chicago, Cleveland, Erie, New York and Boston. Lowest rates.—Jan. 1.

Every little duty performed counts, no matter how small an item it is. A little boy in England had but a *half-penny to put* into the missionary collection, but fearing it was too small an amount to be counted at first thought he would not give it. He finally deposited it, however, and was surprised when the sum collected was announced, to hear that "the collection today amounts to ten pounds and one half-penny."

Now is the time to make your plans for your winter California Trip. Ask agents on the Nickel Plate Road about low rates and connections with the fast California trains out of Chicago.—Jan. 1.

You can tear the rosebud open before the time when it would naturally open, but *you destroy* the beauty of the rose. So we spoil many a *gift* or blessing which God is preparing for us, by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to his plan that we mar the web.

Nickel Plate Road, Low Rates, and Perfect Service are all synonyms. A Through Sleeping Car Service between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York and Boston.—Jan. 1.

Announcement.

The first quarterly conference of the Church of God in Neb. will be held at the church in South Frontier County, commencing, the Lord willing, on Thursday Dec. 5, and holding over Sunday. It is earnestly desired that all, who are interested in the cause of truth, be present at this conference if they can possibly do so, and help to make the meeting a pleasant and a profitable one.

The signs of the times all indicate that this age is drawing very near its close, and that Christ will soon come to reward every man according to his works. Let us therefore "be up and doing, while it is called to-day, for the night cometh when no man can work." Then when Jesus comes, may we all have an abundant entrance into his glorious kingdom, is our earnest prayer. Your sister in Christ.

RENA M. GORDON, Sec'y.

Winter Resort Excursions.—California and the West, Florida and the South.

Low rate tickets now on sale via Pennsylvania Lines. Variable routes and ample return limit. For details apply to nearest ticket agent of the Pennsylvania Lines. The person to see at Plymouth, is Ticket Agent J. E. Hanes.

To Our Patrons.

We ask you each to renew your subscription for 1895. Besides your names, we want several hundred new ones added to our list. This can be done if you help. Without your assistance we cannot hope to see this accomplished. As we are situated at present, we cannot offer big premiums for new subscribers. We will, however, on request, send to the person sending us his own renewal and a new name for one year, one-half pound of assorted tracts, post paid. For two new subscribers we will send one pound of tracts. Our poor folks—those not able to pay for their paper—will receive it free on application by them. We trust to the generosity of those who love the cause and have some means at their disposal, to assist in this work. It is the Lord's cause, and he is sure to reward. In the reckoning day we shall have due credit for each good act.

Attention, Please.

We want the attention for a few moments of the friends who are owing us for this paper. You have promised to pay. We depend on the fulfilment of your promise to get means to pay for paper, type-setting and press work. You delay paying us. We are *compelled* to pay our obligations. This is written for the purpose of inducing you to look at the question from *our* side of the fence. How do you like the view from our side? What would you think if our positions were reversed?

Excursions South.

Three forms of excursion tickets to Atlanta account the Cotton States Exposition are for sale via Pennsylvania lines. One ticket is good returning twenty days from date of sale, another is good for return trip until January 7th, 1896, and a third good returning ten days. Twenty day tickets and those good to return until Jan. 7th may be obtained any time during the Exposition. The ten days' tickets will be sold only on Oct. 28th, Nov. 5th, 15th, and 25th, and Dec. 5th and 16th, at special low rates. The fare is exceptionally cheap. For details apply to nearest ticket agent of Pennsylvania Lines.

The Nickel Plate Road operates a perfect passenger service composed of first and second class day coaches attended by colored porters. Excellent Dining Cars and Through Sleeping Cars to Chicago, Cleveland, Buffalo, New York and Boston. Rates always the lowest.—Jan. 1.

Keep the Bible open and the door of the poorhouse will stay shut.

The sermons of Christ were always to *sinners in the church.*

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00
EXPENDITURE.	
Previously used	$16.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$251.78
S. Roxana Wince, for the year 1896,	20.00

WHO ARE LED BY THE SPIRIT?

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PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published $309.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

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The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 44 pages, price 20c.

Christ's Kingdom—Where is It? What is It? The above is the title of a discourse delivered at Berwick, Pa., July 15th, 1894, by Jno. Lester. Can be had at this office at 10c., each, 3 for 25c. or it for $1.

The Hell of All Things. Carrie Williams. This little book of 140 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land in the time of David, the time of Christ, and general maps of the countries mentioned in the Bible. Bound in cloth. 776 pages, price $1.50

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Cruden's Concordance—Unabridged. This work is two well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance; bound in cloth, price $1.50.

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Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 105 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents, 16 for $1.00; 50 for $3.00. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25cts. each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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D. M. Budler, Muscatine, Ia.

J. M. Primmer, Jessup, Ia.

H. T. Baker, Decorah, Iowa.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun. ..... 12:14pm For St. Joseph.
No. 56 " 7:31am "
No. 54, ex. Sun. ..... 10:06pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun. ..... 5:37am For Terre Haute.
No. 53, " ..... 12:50pm " "
No 57 ex. Sunday 7:17pm " Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen'l Pass. Agt.,
St. Louis, Mo.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 384, Grand Rapids, Mich.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 623 Wood and Sts., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:45 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Johlin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock p. m. All interested in Bible study are cordially invited to meet with us at 1245 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10:45 a. m. and 7:45 p. m. Visiting brethren always welcome. Pastory residence 2041 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Avoca, Ind., hold meetings in their house on Michigan street, as follows: Preaching every 1st Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

A church of God, Plymouth, Ind., meet in Hall on the east corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

A church of God at Salem, Ohio, meet every first day of the week at ten o'clock for Sunday School and at 11 o'clock for devotional services. Any in their passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Kelly Hall. Andover is on the direct line of the C. M. & St. P. Railway, between Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in the new Center church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of the Blessed Hope," of West Seattle, Wash. This church regularly meets for public worship service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Co., Ill., meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayer and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Ecreler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Daily Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland; each month. 1st Sunday, sermon by Bro. W. W. Joaquin, 2nd Sunday, sermon by Bro. Edwin Grout, 3rd Sunday, sermon by Bro. W. L. Steele, 4th Sunday, Social meeting. Each appointment at 11, a. m.

The church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Gowanus Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in E. of F. Hall, 914 Wilson Ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church to Gentiles, every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 12:30 p. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. In. by Elder Wilkerson, Pastor.

Services held at the church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a dis. are, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the last of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Haines and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Monday at noon at Prairie Grove every Sunday, Preaching at Fish every four weeks. At Coats Grove every four weeks At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia McBride. Watson and Byron have no regular preaching. The church at Main Center is presided over by Bro L. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through. No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

The devil is still buying souls very cheap for the promise of spot cash.

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Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	8	16	30	3	7
	AM	PM	AM	PM	PM
Pittsburgh lv.	7 40	1 00		4 10	
Alliance, ar.	9 51	3 10		6 20	
Canton	10 26	3 45		6 55	
Massillon	10 53	4 12		7 22	
Wooster	11 31	4 50		8 00	
Mansfield	12 51	6 10		9 20	
Crestline	1 51	7 10	3 50	10 20	
Bucyrus	2 08	7 26	4 06	10 37	
Leipsic	2 38	7 55	4 35	11 07	
Van Wert	3 31	8 49	5 27	12 01	
Ft Wayne	4 55	10 15	6 50	1 25	
Ft Wayne lv.	4 30	3 55	11 40	7 00	10 30
Arcola			11 54	7 14	
Columbia City	4 58	4 43	12 41	7 45	
Laurel			12 54	7 58	
Deer Park			1 04	8 08	
Excel Lake			1 24	8 28	
Warsaw	5 21	5 06	1 46	8 50	
Ellet Haven			1 56	9 00	
Bourbon			2 11	9 15	
Bremen			2 23	9 27	
Plymouth	6 05	5 50	2 35	9 39	12 17
Greenwood			2 49	9 53	
Rumley			2 57	10 01	
Davis			3 03	10 07	
Hanna			3 08	10 12	12 47
West Oak	6 18	6 17	3 20	10 24	
Valparaiso	6 21	6 57	3 30	10 36	1 20
Wheeler			3 37	10 43	
Hobart			3 43	10 50	
Liverpool			3 48	10 55	
Clarke			3 53	11 00	
Chicago	ar.	9 00	8 00	3 55	3 55	6	3	7
		AM	AM	PM	PM	PM	AM	PM

Eastward.	10	4	2	30	35	6	1
	AM	PM	PM	AM	PM	AM	PM
Chicago	lv.	3 00		11 30	3 55	2 20	
Clarke		3 33		12 07			
Liverpool		3 42		12 16			
Hobart		3 51		12 25			
Wheeler		3 57		12 31			
Valparaiso		4 02	4 22	12 35			
Wentworth		4 13		12 46			
Hanna		4 18		12 51			
Davis		4 23		12 56			
Hamlet		4 30		1 03			
Greenwood		4 37		1 10			
Plymouth		4 50	5 42	1 25			
Bass Lake		5 01		1 36			
Bourbon		5 11		1 46			
Bremen		5 15		1 50			
Warsaw		5 36	6 26	2 13			
Excel Lake		5 48		2 25			
Deer Park		5 53		2 30			
Syracuse		6 05		2 42			
Leesburg		6 15		2 52			
Arcola		6 23		3 00			
Ft Wayne	ar.	6 40	7 10	3 22			
Ft Wayne	lv.	7 15	7 40	3 55			
Van Wert		8 09	8 34	4 49			
Leipsic		8 41	9 06	5 21			
Bucyrus		9 10	9 35	5 50			
Crestline	ar.	9 26	9 50	6 05			
Crestline	lv.	9 40	10 00	6 20			
Mansfield		10 40	11 00	7 20			
Wooster		11 59	12 19	8 39			
Massillon		12 36	12 56	9 16			
Canton		1 03	1 23	9 43			
Alliance, ar.		1 40	1 59	10 20			
Pittsburgh		4 30	4 45	12 55			
		AM	AM	PM			

Joseph Wood, Gen'l Manager. E. A. Ford, Gen'l Pass. Agent.

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J. R. HANES, Agent, Plymouth, Ind.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves..... 11:03pm
No. 22, " " 10:07pm

GOING SOUTH.

No. 23, Passenger, Leaves..... 10:42am
No. 21, " " 10:02pm
No. 151, Local, " 11:05pm

Daily except Sunday. Daily.

Union Depot connections at Bloomington and Peoria for points west, southwest and far beyond.

Direct connections at Lima, Fostoria, Fremont or Sandusky for all points east.

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TRAINS GOING EAST

Chicago	9:00pm	8:05am	1:30pm	Local 11
St Pleasant				1:00pm
Hammond	10:07pm	9:07am		2:00pm
Hobart	10:25pm	9:24am		10:25am
Valparaiso	11:10pm	10:07am		11:05am
Wentworth		10:19am		11:45am
Knox	12:12am	11:20am	4:05pm	1:45pm
Argos	12:33am	11:44am	4:26pm	2:04pm
Ft Wayne	2:30am	1:30pm	6:20pm	4:03pm
Ft Wayne	2:35am	1:40pm	6:30pm	
Celina	4:25am	3:30pm		
Columbus	7:30am	6:40pm		
Newark	8:45am	8:00pm		
Zanesville	9:40am	8:55pm		
Wheeling	12:15pm	11:30pm		
Baltimore	4:55pm	4:10am		
Washington	6:30pm	5:45am		
Philadelphia	9:40pm	9:00am		
New York	12:40am	12:00m		
Buffalo	5:05am	4:25pm		

TRAINS GOING WEST

Buffalo	12:01pm		8:45am	Local
Cleveland	2:45pm	6:00am	10:15am	
Ft Wayne	9:05am	1:15pm	4:10am	7:05am
Argos	9:50am	2:02pm	5:02pm	7:50pm
Knox	10:43am	2:51pm	6:00pm	8:40pm
Walkerton				9:15pm
Valparaiso	5:30am	4:55pm		10:15pm
Hobart	6:20am	5:35pm		1:20am
Hammond	6:37am	6:10pm		2:45am
St Pleasant				4:00am
Chicago	7:30am	7:00pm	9:00am	

Trains leaving Chicago at 8:00 a.m., Cleveland at 6:30 a.m. and local freights do not run Sunday. Other trains are daily. Trains are equipped with Palace Buffet sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. BONNER, Gen. Pass. Agt. Cleveland, O.

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Excursion to Atlanta, Ga.

Excursion tickets to the Cotton States and International Exposition, Atlanta, Ga., will be on sale at the Vandalia until Dec. 31, 1895. For further information call on or address the undersigned.

T. A. Downs, Ag't.

The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher
—FOR THE—
Christian Publishing Association

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, DECEMBER 4, 1895 NO. 45.

Poetry.

The Blessed Hope.

...ance. "We're Marching to Zion."
...ow blessed is the promise made,
In the dear Book divine:
...lower our hearts, lift up our souls,
And keep us to the line.

CHORUS.

We are marching to Zion,
Beautiful, beautiful Zion;
We're marching homeward to Zion,
The beautiful city of God.

Behold, now are we God's sons,
And when Christ will appear,
...r eyes shall see him as he is:
For we, like him shall be:

A sweet incentive this
This hope to realize
To those, the called out for his Name
To purify their lives.

E. R. BOYER.

Original.

Prophecy.

Our Heavenly Father has said that he was against Gog, still he is controling and will continue to control his actions. God rules in the affairs of men.

"After many days thou shalt be visited, in the latter years thou shalt come into the land that is brought back from the sword." Lesser in his translation renders it "the land that is *being* brought back from the sword." If we had to wait until Palestine was fully restored from its desolate condition, it would seem that the fulfillment of the prophecy under consideration was a long ways in the future. But Lesser removes this difficulty by informing us that the fulfillment will come during the time "the land is *being* brought back from the sword."

What land is referred to into which the Russian government is to come "in the latter years?" Let the prophet answer. He says "and is gathered out of many people against the mountains of Israel which have been always waste, but it (Israel) is brought forth out of the nations, and they (Israel) shall dwell safely all of them." All know where the mountains of Israel are. The great temple was built there.

In the picture here drawn by the prophet, we see the children of Israel returning from all nations into which they have been scattered to their own country, to the mountains of Israel. This takes place "in the latter years."

Again we look upon the picture and we see this country, which has been long desolated and trodden down by the Gentiles, being restored. "It is being brought back from the sword." It was made desolate by the sword of Titus in the year A. D. 70. It is now being restored from that desolation which was continued for eighteen hundred and twenty-five years. Let us go to Palestine and see the condition of things there. It is only a very few years since the inhabitants of Jerusalem consisted almost entirely of Turks. There was a law on the statutes of Turkey making it a criminal offense for a Jew to go into any part of Palestine. A few years ago through the efforts, first of the English government, and later of our government, the operation of that law was suspended and the Jews were permitted to return into their own country. Still later this country and England succeeded in having that law repealed. And what is the result? On the day of Pentecost there were dwelling at Jerusalem Jews out of every nation under heaven." "Modern Jerusalem can excell the ancient city in this respect. To that gathering of scattered Jews could now be added representatives of countries then unknown.

We proceed with our investigation of the restoration of Palestine and we see the hills and the valleys, the mountains and the plains, that were flowing with milk and honey at the time Moses sent out the spies to examine that country, but which have been barren and desolate for more than eighteen hundred years, now beginning to bloom and blossom. The Lord is again sending his rains and his snows upon that country and the land that has been barren and stripped of vegetation for so many long years, is now covered with green grass and beautiful flowers. The trees that have been unfruitful are again bearing most lucious fruit. Our Heavenly Father is smiling on that county on which he has looked with displeasure for so long a time, and his smiles always bring happiness and great joy.

The Jews are now living in Palestine in apparent safety, but the prophet, speaking of Gog, says "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." The armies of Russia and and all others who shall fight under the lead of the Czar, shall be so great that they will "come like a storm" and cover the land "like a cloud."

"Thus saith the Lord God, It shall come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought." The evil thought which the Czar shall think is as follows, viz: "and thou shalt say I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely all of them dwelling without walls and having neither bars nor gates."

It must be borne in mind that Joel's prophecy, which we quoted in a former article, was not a command to the Jews to prepare for war by beating their plowshares into swords and their pruninghooks into spears, but the command was expressly given to the Gentiles. The great and terrible wars, which are yet to be fought in the world before we shall have universal peace, foretold in the holy Scriptures, will be fought by Gentiles. The great troubles of the Jews are almost ended. They have suffered long and terribly for their rejection of the Son of Man but the smiling face of a loving Father is almost visible in the dim distance. Ere long with outstretched arms and glad voices, we will hear them say "this is our Lord, we have waited for him." Blessed anticipation. "Come Lord Jesus and come quickly."

The Jews which will be residing in Palestine at the time of the invasion of that country by the armies led by the Czar will not be prepared to meet and resist an invading army but the Lord takes care of his own, as we will see later on.

The invasion is for this purpose "to take a spoil and to take a prey to turn thy hand that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. It is not upon the border.

While the Jews will be wholly unprepared to resist the invading armies led by the Czar, there are several Gentile nations, mentioned by the prophet, which will resist the advance of the armies of Gog with all the power they possess. The nations of "Sheba and Dedan, and the merchants of Tarshish with all the young lions thereof, shall say "art thou come to take a spoil."

Before Russia goes very far on her road to conquest, other nations will desire to know her intentions.

Sheba is in the southwest part of Arabia. It is now called Aden, and belongs to the British government. England has a fort there, which guards the entrance into the strait of Babel-Mandeb, which is the entrance to the Red Sea.

Dedan is in the southeast part of Arabia, at the entrance of the Persian gulf.

England is Tarshish.

The merchants of Tarshish is the East India Company. The English government chartered this company years ago and gave them authority to trade in India. This company under the assistance and guidance of the British government became so powerful in India, that it practically brought that nation under subjection to it, whereupon England stepped in and took possession of the country and reduced it to subjection to itself. The queen of England became the Empress of India, which office she still holds. She is as much Empress of India as she is Queen of England.

England is the lion country. The *young lions* are her dependencies. India is the one referred to by the prophet. India has a population of nearly or quite two hundred million people. Her men, when well officered and well armed, are good soldiers. England can draw an immense army from India, with which to fight Russia when she attempts the conquest of the Turkish empire including Palestine and Asia Minor.

The nations of France and Egypt and perhaps Italy will join England in the great contest. Should this nation become involved in the struggle it will join its forces with England. I am aware that I here cross the track of politicians and statesmen, who claim that in any contest between Russia and England our sympathies will be with the former. It is true that we have been friendly with Russia for a very long time. It is also true that we have had many little tilts, diplomatic and otherwise, with the mother country, but notwithstanding all this we will favor England as against Russia in this last great contest. Austria would naturally sympathize with Russia. What part she may take I am unable to predict. She certainly will be engaged on one side or the other.

The possession of the Turkish Empire, which includes Palestine, will be the prize for which the war will be waged.

Turkey will remain friendly with England and her armies will be added to the forces fighting under the lead of England.

R. S. DWIGGINS.

Practical Prophecy.

One day, while intently studying Rev. xii., an interpretation of that wonderful prophecy instantly flashed across my mind, which has been a glorious blessing to me ever since. Attached to it is a striking *practical* lesson, which has been exceedingly helpful to me in enabling me to overcome temptations. Since learning that lesson, I have set myself with a *firm determination to become an overcomer* in the name of the Lord. I will now give the exposition to you, and hope you will lay aside preconceived interpretations and take your Bible in hand, and test it *thoroughly*. It is in relation to the birth of the "Man-child," of Rev. xii.

Verses 1 and 2, brings to view, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered."

Every class of interpreters of any note agree that this glorious "woman," represents the Church. Assuming this to be true, she becomes the mother of the "Man-child?" Now, the question is, who is the "Man-child?" Verse 5, shows the work he is to accomplish. "And she brought forth a man-child, who was to rule all nations with a rod of *iron*: and her child was caught up unto God, and to his throne."

He is then destined to "*rule all nations*," and is also to be "caught up unto God and his throne." Is not the Lord Jesus destined "to rule all nations?" was he not "caught up unto God and his throne?" I answer, yes. But does *this* Scripture primarily refer to him? I answer, *No*, for the following reasons:

1. This is a prophecy given by the Lord himself. He certainly would not prophesy concerning his own *birth* and *ascension* AFTER they had become facts, and certainly he could not *before* he was born.

2. The TIME of the birth of the "Man-child," makes it impossible for it to refer to Jesus. This "child" is born under the *seventh trump*, which is *yet* to sound. See xi. 15; the *birth* is one of the events which take place under *this* last trump (xii. 5) which is about to sound. Every interpretation which places the birth in the *past* takes it away from the *time* named by *Inspiration*, and surely no Bible believer would do that.

3. The "woman," (the church) is the mother of the "Man-child." The church did not give birth to Jesus.

WHO DOES IT REFER TO?

We must determine that from the phrase: "who is to rule all the nations with a rod of iron: and her child was caught up unto God and unto his throne." (xii. 5.) Who beside Jesus is to "rule all the nations with a rod of iron," and to be "caught up unto God, and unto his throne?" This same prophecy informs us, "He that overcometh and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of *iron*; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches."

See also Rev. iii. 21, 22: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

"He that *overcometh* and *keepeth my works unto the end*," is the party which has the promise of ruling the nations with "a rod of iron," and being "*caught up*" to meet the Lord. They being the ONLY parties to which the *promise* is applicable, *must* of course *be* the "Man-child," which is brought to view, made manifest, brought forth, or born under the *seventh trump*. xi. 15; xii. 5.

Those composing the "woman" (xii. 1) or the church, are not *all* "overcomers," it being only a few in the church that she gives birth to as the "Man-child." See Rev. xii. 11. Remember this is under the seventh trump.

"The "Man-child" is "*caught up*." Now, what becomes of the "woman" out of which the "Man-child came? The woman doubtless has held to the faith, but has neglected the matter of being *overcomers*. See Rev. xii. 18. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." The "dragon" is only permitted to go so far in his persecution of the "woman," and then God interferes. See verse 14: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." God takes care of her in his prepared place "for a time and times, and a half a time"—three and a half literal years (it is not possible to get 1260 literal years within the short space allotted to the last, or seventh trump, in which this "time, times, and a half a time is included.) The "dragon" being defeated in his purpose, "was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Ver. 17. "The remnant of her seed," will probably be the tribulation saints.

WHO IS THE DRAGON

which persecuted the woman? We need have no question about that, the Bible tells us definitely. See Rev. xii. 9: "And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Then the dragon is none other than "that old serpent, called the devil and Satan." We are sometime told that the dragon is Pagan Rome. This casting out of the dragon is an event under the seventh trump, (xi. 15) and Pagan Rome does not now exist to be cast out. The same dragon power is also mentioned in Rev. xx. 1: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years." Who expects Pagan Rome to be shut up in the abyss for a thousand years, and then let loose to deceive the nations, when that power don't exist?

We have seen from this short exposition, that the "Man-child," (overcomers) are "caught up," while the woman is nourished" in "the wilderness." Not a single soul can ever form a part of that Man-child, *except overcomers*, and there is a wise reason for it. This Man-child is to "rule all the nations with a rod of iron," and no one can be either *fit* or *capable* of "ruling all nations," unless they can first rule or govern themselves. He that ruleth over *men must be just*, ruling in the fear of the Lord. The Man-child is a *new man* made up of both Jews and Gentiles, he purposed "to make in himself of twain one *new man*, so making peace." Eph. ii 15. The new man is a pure and holy man, has overcome himself, conquered himself, and hence is fit to be invested with royalty, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." We have already seen that the *Man-child* and *not* the woman, which gave birth to the child, is to be invested with royalty, ("rule all nations with a rod of iron" Rev. xii. 5.) He is "caught up unto God and unto his throne," and returns with the "Nobleman," having received the kingdom. The woman *is not* "caught up," but is cared for in "the wilderness," for three and a half years. Rev. xii. 6, 14. "He that overcometh, and keepeth my works *unto the end*,—I will give him authority over the *nations*: and he (the Man-child) shall rule them with a rod of iron." Rev. ii. 26, 27; xii. 5. Being an *overcomer*, he is entitled to be "caught up," or taken away from the time of *trouble*. See Rev. iii. 10: "Because thou keepest the Word of my endurance, I will also keep thee from the hour of temptation, which is about to come upon *the whole world*, to try those who dwell upon the earth." The woman will still "dwell upon the earth," being in "the wilderness," (Rev. xii. 14,) and will suffer persecution in some measure. Rev. xii. 13. Inspiration draws a marked distinction between "the woman," and the "Man-child" she gives birth to.

Now, the important question with us all, is, which company do you wish to be allied with? Do you want to be "caught up" with the "Man-child," away from "the hour of temptation, which is about to come upon the whole world," do you want to be invested with royalty, and "rule all the nations with a rod of iron?" or do you wish to remain with the "woman," be persecuted by the dragon, and be finally cared for during three and a half years in "the wilderness?" When *this* distinction between the "*Man-child*" and the "*woman*" is dawned upon my mind, it stirred me to the very depth, and I more than ever resolved by the help of God, to overcome every obstacle which may cross my pathway. "Watch ye therefore, and *pray* always, that ye may be accounted *worthy* to *escape* all these things that shall come to pass, and to *stand before the Son of Man*." Luke xxi. 26; "The "Man-child" being overcomers are "accounted worthy" of being "caught up," "to stand before the Son of Man," and "to escape all these things," but the "woman" does *not* escape *all* these things," but is finally delivered, and God protects her in "the wilderness." He shall send forth his angels, and shall gather together his elect," some to "stand before the Son of Man," and some to a safe retreat in "the wilderness." That there will be these *two places* provided as harbors of safety, none can doubt, when Rev. xii. is honestly considered. And that these events are limited to the seventh or last trump which will end human misrule, is clearly indicated in Rev. xi. and xii. And also that they will occupy the retreat, just three and a half years, is shown in Rev. xii. 5, 14. The usual interpretation of 1260 years would carry it far beyond the confines of the trumpet. If one trumpet could last 1260 years the other six could also, and that would give us 9,280 years, which would carry us back before creation. This would neither be natural or sensible, but taken *literally*, as it reads, it makes both harmony and *sense*.

Beloved in the Lord, what are you striving for: Do you want to "stand before the Son of Man" with the *royal* ones, (the Man-child,) "who is to rule all the nations with a rod of iron," (Rev. xii. 5; ii. 26, 27,) or gathered with the woman in "the wilderness," (Rev. xii. 6, 14,) which would you prefer? The matter rests with each one individually. Only *overcomers* can "stand before the Son of man." It is no use to try and reason these things away, and hence neglect our opportunity in the exceedingly limited time which now remains. Beloved, let us take heed to the lesson, and strive mightily.

W. H. WILSON.

Tobacco Again.

The Christian tobacco user if there is such a paradox, knows intuitively that the habit is *sinful*. Suppose he was a Sunday School teacher, and addicted to the habit, could he use the word indiscriminately *before* the pupils in his class?

Or could he with seeming indifference appease the unnatural appetite before the gentler sex?

No, because it would be a sin in either case.

Men of learning in medical and scientific circles testify that the perverted use of tobacco is a "serious physiogical evil" and that "every mature smoker, chewer and snuff-taker, influences dozens of youths to follow their pernicious example, and those who indulge in the habit, know that it wastes money, strength and life, and tramples on the laws of nature which are the laws of God. Hence it is a *sin*."

Can anyone who has sworn allegiance to the Great King be found in the ranks of those who "influence dozens of youths to follow their pernicious example." Let us trust they are very few. "They that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. That you may be blameless and harmless the children of God without blemish in the midst of a crooked and perverse generation, among whom you are seen as lights in the world." (R. V.)

The pipe, quid, cigar and glass, are adjuncts of the tavern and saloon. Frequenters of such places are generally addicted to smoking, spitting and chewing tobacco, interlarded with course jokes, brutal jests, and profane swearing. Notice the three S's are in close proximity to each other. That is, smoking, spitting, swearing. "The corrupt tree bringeth forth evil fruit." "Think of Christians fraternizing with such company. Can they do so and heed the words of Paul? "Abstain from every form of evil." Or the words of the absent Master, "Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."

The absence of smoke demonstrates the brightness and purity of artificial light. There is no light or purity that comes from the fumes of tobacco, but effluvia in the clothes and in the breath, which anyone having the natural use of their olfactory nerves can scent the malodorous tobacco user afar off. Thus it is a sin against cleanliness and economy, utterly filthy, degrading, wasteful, abominable and unnatural.

It is said the British soldiers are not allowed the use of tobacco on parade, or when off duty on the [illegible] would be a serious breach of military discipline.

Shall soldiers of the armies of the world put to shame the soldiers of King Jesus whom Paul urged to endure. "Suffer hardships with me, as a good soldier of Christ Jesus."?

Subjoined is a note of warning given at a Friends conference held in north eastern Ohio, and ought to be of universal application.

"We hope that the number of our members who are in the habitual use of tobacco is not large; but we desire to caution all against being drawn into it, and if any of our members are engaged in raising tobacco or in selling it to the public, we would suggest for their serious consideration, whether they can continue to do so and preserve their consciences void of offence in the sight of God. Finally friends believing as we do that we are called with a "high and holy calling" and that we should present ourselves spotless in the sight of our Heavenly Father and in the eyes of men, let us be individually concentrated to do our whole duty in this matter, keeping in mind the admonition, "Depart ye, depart ye, go ye out from thence, touch no unclean thing, go ye out of the midst of her, be ye clean that bear the vessels of the Lord."

The perverted use of tobacco is neither pure, lovely, or of good report. It cannot be used as human food. It induces thirst, it will not beautify or improve the person but rather the reverse. Therefore unto all who are victimes of the habit amongst the brethren and sisters and readers of the RESTITUTION we would earnestly implore you to act at once and forever, fight the habit unrelentingly. Remember should the battle be stubborn and prolonged, victory when gained will be more highly prized. Surely you will do nothing unworthy King Jesus and his cause. But in all things showing thyself a pattern of good works, rejoicing in the knowledge "We have done that which is was our duty to do."

J. M. G.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOSLIN, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 4, 1895.

The address of any correspondent of this paper will be sent to any one wishing it, on application.

WE devote quite an amount of space to foreign news, in this paper, as some critical things are now happening at Constantinople and other places, and a crisis may be expected in the political situation soon.

Our Christmas Number.

In another column is a short article from Bro. Dwiggins. Read it and send in your testimonies as he suggests, in a few words that all may have part in this meeting. Do you think that the Lord is coming a second time? Do you think he is coming literally to this earth again? Do you think the signs of the times indicate that he is soon to come, or do you think his coming is yet far in the future? Are the cares and burdens of this world so heavy that you desire his soon coming to change the present order of things, with all the dire sickness, pain and death attendant upon mortality, to the glories of immortality, when all the troubles of this life, with its heartaches and countless ills, will be changed to joy and singing? Do you pray "Thy kingdom come," and come quickly? If you have any desire, any hope, any foundation for your hope, express it in a few words as Bro. Dwiggins suggests, and we will have a testimony meeting through THE RESTITUTION that will do us each good, and rejoice the angels in heaven. All, each one, are invited, urged, commanded out to take part in this exercise. Will you speak out for the Master?

Foreign News Items.

Boston, November 25. The following letter has been received in Boston from a reliable correspondent in Constantinople: "The Turks have induced some of the subsidized European papers to speak of [illegible] breaks, etc., but the ambassadors have full reports, which they ought to publish, that refute this and show conclusively that the Sultan within is a day or two after he signed the reform scheme ordered the Armenians to be massacred in order that there should be no question of an Armenian majority in any of the provinces. The people sought the spoils obtainable, and so did not execute the Sultan's wish to the fullest. But the loss of life has been awful. Moreover, there seems to be no way of preventing more of the same sort.

It is the most awful crime of the century, because it is so persistently falsified by its authors. Everywhere the story is the same. A deliberate preparation, and then a story sent to Europe that the Armenians attacked the inoffensive Turks, and were poniarded to order after a few [illegible] killed.

"Worse times are in store for us. Europe is divided in counsel, and the Turks, finding that nothing is done for this crime, will go on to extremities. The highest Moslem court has declared that the Sultan cannot lawfully be restrained in the exercise of his will, since he is the representative of God for the whole earth.

"From 15,000 to 20,000 people have been slaughtered during the last month, and in consequence no less than 100,000 persons heretofore dependent on them for their daily food are now in want. The coming winter will witness a vast amount of suffering. It is not alone at Sassoun, but all over the land, where these occurrences have taken place."

Berlin, Nov. 25.—The Tageblatt asserts that Germany, Russia and France have concluded an alliance committing them to common action upon all questions concerning Turkey.

News from Constantinople on the 29th says the Sultan has at last backed down and acceded to the demand of the power and allows extra gunboats to pass through the Dardanelles as additional protection for foreigners.

Armenian estimates of losses are 40,000 killed, and property to the amount of $50,000,000 destroyed. And it is said that starvation will soon slave 100,000 more in the face, in spite of all benevolent endeavor on foot.

A portion of the British Mediterranean fleet at Constantinople are leaving for Smyrna where the powers are mustering their fighting ships. The warships of Great Britain and [illegible] have ships, [illegible] and smaller boats.

France has a fleet at Smyrna [illegible]

Italy has three or four battleships [illegible] and four small craft in the waters of Smyrna.

Russia has two cruisers on the way to Smyrna, in addition to a powerful fleet now lying in the Western portion of the Black Sea.

The United States will be represented at Smyrna by two cruisers, and Germany has one small gunboat. It is rumored that [illegible] will also send [illegible] warships.

Various [illegible] have landed [illegible] detachments, and have still [illegible] gunboats.

Of course this is not a question of naval demonstration, it is simply the consideration of foreign fleets at a point agreed upon apparently, between the powers.

Christian Perfection No. 3.

The next important question confronting us is: How can our hearts be purified? How can they be perfected. We understand that when it says, "Be ye perfect, even as your Father which is in heaven is perfect," that we are expected to become perfect as God is. It is out of the question that we can be, or are expected to equal the perfection of the Holy One of Israel. But it has been truthfully said that a child may be perfect, but not a man. What constitutes child perfection is as perfect as the same [illegible] of the earth in our midst. And thus the gold in a one dollar piece is as perfect as that in a twenty dollar piece, [illegible] in a mass; and so although we oppose the *doctrine* of perfection, we still hold that perfection is a

RIGHT DOCTRINE.

It has been objected that this doctrine of perfection is opposed to growth in God's favor. We think think otherwise. If one's heart is right we think there is no limit to the development of Christian character. The physically perfect child grows up: it becomes a man, and we hold that the same law pervades the spiritual realm. Of course there can be no growth in God's favor if the perfection required of us consists in words, or thoughts or deeds. The topmost round of the ladder being reached no one could climb higher. Unless we are greatly mistaken, the heart of one just begotten by

THE WORD OF TRUTH

is as *perfect* as the oldest saint on earth, but he may not be as strong. If a person be in Christ Jesus he is a new creature; he is justified by faith, he is as honest and truthful and virtuous as he ever will be, but he can become more deeply rooted and established, grow less and less liable to be moved from the hope by his calling. A person who from the heart obeys the truth is as sinless in the sight of God as if he had never sinned. He is *perfect*, as when a heart is perfect, he cannot be more than perfect, but he may pile up perfect additions indefinitely.

As to *how* hearts are purified, Paul in 1 Cor. iii. 16, 17, says, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any one defile (destroy-Diaglott) the temple of God, God will destroy him; for the temple of God is holy, which temple you are. Impurity in the holy destroys it as the residence of the spirit, seems to be the idea. But if the spirit reside in a person, it is just as holy as when in an angel. When men become holy temples it is because of the indwelling of

THE SPIRIT OF GOD;

and that dwelling place must be reckoned holy by God, Eph. v. 18, while the Turkish Ministers are [illegible] apparently in favor of granting [illegible] the Germans [illegible] chamberlain [illegible] are opposed to it as [illegible] lower the [illegible]

Meantime [illegible] growing [illegible] threatened [illegible] guard ship [illegible] warlike [illegible] standing [illegible] Sir [illegible] and the [illegible] coming. [illegible] Mediterranean [illegible] the Black [illegible] squadron [illegible] 1,000 [illegible] and four [illegible] guns, [illegible] [illegible] [illegible]

POETRY.

The Alphabet in Verse with Scripture Texts.

A is an actor on the world's vast stage,
A children should play well their part,
Ere they have ended the journey of life.
Be found with clean hands and clean heart.
Psa. xxiv. 4; Prov. x. 10.

B is the Book that man can accept
Which tells the way,
The straight and narrow road to find Heaven,
And how it may be won.
Psa. cxix. 105.

C is the covenant sealed by the Lord,
Which no man can break nor alter,
Even all men shall know the Christ
Of whom it is said he shall not fail nor be discouraged.
Isa. xlii. 4.

D is for David the Psalmist King,
Who sang of the Lord in the days of old,
And in the glorious Book we today,
Find many a song he has told.
Psa. cxxxvii. 3, 4.

E is for Enoch who walked with God,
And was not found for God took him,
Who pleased the Lord and was translated to Heaven,
Ere the whole world by the flood was swept away.
Gen. v. 24.

F is for all who shall be accounted worthy
To escape the things coming on this world,
And stand before the Son of man.
Luke xxi. 36.

G is for the record God gives us in his Word,
That we may know of his glorious plan,
And how we may be saved from sin and death,
And have eternal life.
1 John v. 5.

H is for Heir, the Lord will bestow
Upon all who hold fast to the end,
A heritage of glory is given to such,
Even to be clad with his angel's apparel.
2 Tim. iv. 8.

I is for Isaac who will find
A bride, and be Heir apparent,
It will not to impoverish the richest mind,
And lead to destruction and woe.
Prov. xxii. 24, 25.

J stands for justice a heaven-born name,
A profusion of blessings to man;
And for men aspire to attain with our Lord,
To its highest and holiest plan.
Psa. xxxiv. 14.

K is a kingdom set up by the Lord,
Wherein all the saints are to dwell,
To reign with the Lord as priests of our God,
And joint-heirs to his glory as well.
Rev. xxii. 12.

L is the love that then will be known,
So perfect as joyous and free,
When death with its terrors forever is overthrown,
Love will reign through eternity.
John xv. 13; Gal. v. 22; 1 John iv. 8.

M is the meek so saintly and fair,
Redeemed by our Lord from all sin,
To inherit the earth and its glory to share
For ever and ever. Amen.
Matt. v. 5; Psa. xxxvii. 11.

N stands for none but those that are clean,
Can enter the land bright and fair,
You must bear the cross daily and follow your Lord,
If you wish with the saints to compare.
Isa. xxxv. 8; Matt. xvi. 24; Luke ix. 23.

O stands for one—weary pilgrim take courage,
There is one road to glory one road to win;
One saving faith in the Lord that redeems you,
One Holy Spirit to keep you from sin.
Eph. v. 5, 30.

P is the page those dark ages of old,
History shrinks at its terrible story,
When the Bible was chained and paganism reigned,
Usurping the throne of God's glory.
2 Thes. ii. 4.

Q is a question unanswered as yet,
By the various opinions of men
If Rome is the mother of evil or not,
Or shall Babylon be builded again?
Rev. xvii. 5, read the whole chapter.

R is revelation of the plan of salvation,
To believe in God's Son as the Savior of man,
Baptized by immersion is a sign of conversion,
And obedience to Jesus will prove the safe plan.
Acts ii. 38.

S stands for sound and soon we shall hear,
The grand sound of the tramp of our God,
For the Christ in the heavens will surely appear,
To settle disputes by his Word.
Thess. iv. 16.

T is the truth the blessed word truth,
Oh, sinner believe Bible story.
Then you with the saints shall sit on his throne,
And share with the Lord in his glory.
Psa. c. 5; Prov. xxiii. 23; John i. 37, 38.

U is upharsin—a kingdom divided,
Means, all kingdoms are numbered by God,
Tekiel is weighed and still is found wanting.
.... Peres, divided and scattered abroad.
Dan. v. 25-28.

V is vain glory of the kings and their kingdoms,
For all must, alas, be crumbled to dust.
But a stone that shall be cut from the mountains,
Shall form the last kingdom eternal and just.
Dan. vii. 9.

W is wisdom which firmly will stand,
While the skill of Omnipotence reigns,
I dwelt with the Lord on the hills to aught forth,
And controlled all his vast domains.
Prov. viii. 12.

X [illegible]
who [illegible]
Luke 21

[illegible]
Which [illegible]
Psalm

[illegible]
[illegible]

Y [illegible]
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Rom. 12.

[illegible]
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Psa. cxxi. 1.

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Psa. xxxiv. 1.

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Zech. ii. 8.

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Prov. xiv. 8.

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Prov. xiv. 8.

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Rev. xxii. 14.

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Rom. 12.

[illegible]
[illegible]
[illegible]
[illegible]
Psa. cxxxvi. 1

Selected.

What Think Ye of Christ?

Pharisees! with what have ye to reproach Jesus?

'He eateth with publicans and sinners.' Mark ii. 16.

And you, Caiaphas, what say you of him?

'He is guilty; he is a blasphemer, because he said: "Hereafter shall ye see the Son of Man sitting on the right hand of power and coming in the clouds of heaven."' Matt. xxvi. 64, 65.

Pilate, what is your opinion?

'I find no fault in this man.' Luke xxiii. 4.

And you, Judas, who betrayed your Master for silver; have you some heart-pricking to bear against him?

'I have sinned in that I have betrayed the innocent blood.' Matt. xxvii. 4.

And you, centurion, who also led him to the cross; have you to say against him?

'Truly, this was the Son of God.' Matt. xxvii. 54.

And you, deceiver?

'He is the Son of God.' Matt. viii. 29; Mark iii. 11.

John the Baptist, what then say you of Christ?

'Behold the Lamb of God.' John i. 29.

And you, Judas?

'He is the bright and morning star.' Rev. xxii. 16.

Peter, what say you of our Master?

'Thou art the Christ, the Son of the living God.' Matt. xvi. 16.

And you, Thomas?

'My Lord and my God.' John xx. 28.

Paul, you have persecuted him; what testify you of him?

'I count all things but loss for the excellency of the Knowledge of Christ Jesus my Lord.' Phil. iii. 8.

Angels of heaven, what think ye of Jesus?

'Unto you is born a Savior, which is Christ the Lord.' Luke ii. 11.

And then, Father in heaven, who knowest all things?

'This is my beloved Son, in whom I am well pleased.' Matt. iii. 17.

Beloved reader, what think you of Christ? *Bib. Standard.*

Found Something to Worship.

A Buddhist priest, who had given up his bishopric two years previously, received from a missionary a copy of the Gospels. A meeting was being held at Tamba, in a hotel, and he was in bed in an adjoining room. He pushed back the sliding door and sat up in bed to listen to the sermon. At its close he asked for and received one of the gospels. He told me afterwards, when giving me the idol (hotoke) he had formerly worshiped, that he had long felt that it was wrong for him to teach the people to worship idols, and he had at length given up his office and work on that account. He told also of the sadness that filled his soul as for the last time, according to his promise to himself, he bowed to worship the little idol which he had worshiped all his life, and which was given him by loving parents when he left home to prepare for the Buddhist priesthood.

"For two years," he added, "I had nothing to worship. I had given up the only object of worship I knew, and there was no other one before whom I could bow. During these two years no one can tell what a lonesome heart I had. But when I got the copy of the gospels, and began to read of the Savior, the aching void in my heart was filled. I now have a rent God to worship." After hunting around through the country he found a pair of boots in which to present himself in the house of a missionary. He walked up to Osaka, a distance of ninety miles, in order to apply to us for baptism, which in time was duly administered.—*Missionary Guardian.*

The Oldest Book in the World.

A leading German journal calls attention to the fact that probably the oldest book in the world is the Papyrus Prisse, one of the treasured possessions of the great National Library in Paris. This document was found by Prisse in a tomb in Thebes, which contained also a summary of the first Theban dynasty. This circumstance alone shows that the book certainly dates back twenty-five centuries before Christ, and an examination shows that it really belongs to a much earlier age, namely the time of King Assa. The title reads: "Instruction of the Perfect Pitchellope, who lived in the time of Assa, the King of the North and the South." Contrary to [illegible] was a favorite [illegible] and the conclusion of it is evidence of its [illegible] In the back part is a large [illegible] giving the direction of the King's [illegible] from the Babylonian Province to the west of Gentile-land. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Great Reduction in Time to California.

Once more the North-Western Line has reduced the time of its transcontinental trains, and the journey from Chicago to California via this popular route is now made in the marvelously short time of three days. Palace Drawing-Room Sleeping cars leave Chicago daily, and run through to San Francisco and Los Angeles without change, and all meals en route are served in Dining cars. Daily Tourist Sleeping car service is also maintained Daily (Excursion) between Chicago and San Francisco and Los Angeles, completely equipped berths in upholstered Tourist Sleepers being furnished at a cost of only $5.00 each from Chicago to the Pacific Coast. Through trains leave Chicago for Colorado at 6:30 p. m. and 10:45 p. m. daily. For arrival of trains of connecting lines from the East and South, for detailed information, etc., apply to agents of connecting lines, or address W. H. Wenger, T. P. A., 7 Jackson Place, Indianapolis, Ind. Jan. 1.

Find Conductor.

We expect from patronage because the Nickel Plate Road operates conveniently scheduled trains equipped with unexcelled dining cars and luxurious sleepers between Chicago, Cleveland, Erie, New York and Boston. Lowest rates. Jan. 1.

"When the million applaud you, seriously ask yourself what harm you have done; when they censure you, what good." *Colton.*

Now is the time to make your plans for your winter California Trip. Ask agents on the Nickel Plate Road about low rates and connections with the fast California trains out of Chicago. Jan. 1.

Nickel Plate Road. Low Rates, and Perfect Service are all synonyms. A Through Sleeping Car Service between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York and Boston. Jan. 1.

NOTICE.

Union Revised. A Book Before the Public. Subject, by E. G. Gaylord, is the title of a pamphlet of 88 pages containing lists of Scripture grouped under different headings, making it very handy work in studying the Bible. Several editions have been sold, and the conditions of its [illegible] evidence of a want. In the back part is a large [illegible] showing the direction of the Kingdom and one from the Babylonian Province to the west of Gentile-land. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Announcement.

The first quarterly conference of the Church of God in Nora will be held at the church in South Frontier County, commencing the Lord willing, on Thursday Dec. 5, and holding over Sunday. It is earnestly desired that all who are interested in the cause of truth, be present at this conference if they can possibly do so, and help to make the meeting a pleasant and a profitable one.

The [illegible] of the two divisions of the [illegible] Christ will soon come to reward every man [illegible] Let us [illegible] which [illegible] for the night cometh, when no man can work." [illegible] that we all be counted worthy to enter into the glorious kingdom of our [illegible] Jesus Christ, to whom be glory forever and ever. Amen.

[illegible]

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[illegible]

The Restitution.

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THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, DECEMBER 11, 1895 NO. 46.

Poetry.

"My Peace I Leave With You."

There is a silence mightier than death.
There is a peace far deeper than the sea.
I've heard that God hath touched doth know them both.
With a swift sight, born of divinity.

Within of that, whereof earth's dreams are framed,
The gossamer of thought on fancy's loom;
Yea! more enduring than the Pyramids.
Than pillared temple or fancy's sculptured tomb.

God made it not in the eternal stars.
He breathed it not into the windhissed rose;
He sang it not unto the restless waves,
Nor whispered it unto the wind that blows.

"My peace I leave with you," that blessed word.
Comes to the trusting loving heart alone.
Then God's sure mercies make the spirit new.
And gives a heart of flesh for heart of stone.

Original.

The Law and the Prophets — A Query.

A good brother wants to know how we can reconcile Matt. v. 17, 18, with the idea that the law was annulled at the cross. Knowing full well that many good, honest souls are and have been sorely puzzled over this question we will undertake the task. The query seems to question the law being annulled at the cross. So let us settle that proposition first if we can. Paul in his letter to the church at Ephesus most positively teaches that Christ has broken down the middle wall of partition between Jew and Gentile. Having abolished, or annulled in his flesh the enmity even the law of commandments in ordinances, for to make in himself twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. Then in his letter to the Collossians he teaches the same idea, that the law was annulled at the cross, "blotting out the handwriting of ordinances that was against us, which was contrary to us and took it out of the way, nailing it to the cross." Yes, that is Bible. That law was annulled at the cross, but does that affect the Sabbath? Lets see. "Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." This is a sweeping conclusion from the promise that the law was annulled at the cross, sweeping away the law distinctions in meat, drink, holy days, new moons, and Sabbath days, making no exceptions whatever. Will we dare make any, and thus bump our heads against an inspired apostle? "Well," says the objector, "there was a law annulled at the cross sure, but that was the law of ordinances, and that lets the sabbath out, as it was no ordinance." Are you sure that you are right, or did some one tell you? Now what is an ordinance? Webster answers, "rule established by law; law, rite." Now, was not Sabbath observance established by law? Most assuredly it was. Then it was an ordinance, and there is no way to evade this conclusion.

And more, this new moon festival which is classed as an ordinance with the Sabbath here, and in many other places, was a law of the God of Jacob, so that an ordinance is the law of God and the law of God is an ordinance, and the law of God is much broader than some men's ideas. Proof of our premise. "Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob." P. S. lxxxi. 2, 4. Now if there be a lingering doubt about the Sabbath being an ordinance, listen to the following testimony, and doubt no more. "And the statutes, and the ordinances, and the law, and the commandment, which he (God) wrote for you, ye shall observe to do forevermore, and ye shall not fear other gods." 2 Kings xvii. 37. Now what did God write? The ten commands. Did he write the Sabbath? Yes. Did he write any more? No. Then to reconcile with the foregoing testimony, the ten precepts, or some of them at least, must necessarily be ordinances. And that is the law that Paul says was nailed to the cross, what do you say my brother? Once more, the earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. xxiv. 5. Now what has been changed? Sabbath writers say, it was the Sabbath that was changed. Then the Sabbath was an ordinance, and the ordinance that was changed was the Sabbath. Now my good brother and fellow worker for the Kingdom of God soon to come, I honestly believe that I have made it plain, that the law was annulled at the cross, and that it included the Sabbath day. What do you think. How readest thou? Do not I pray you, run off on a tangent as many do, and say, "then, there is no law, you can kill and steal and do as you please," which charge rubs the last precept named very close indeed, and is a twin sister to the cry and hue our other neighbors raise when we prove by the Bible they have no immortal souls.

But says the objector, was the Sabbath against us? Yes, as much so, as scores of others that was written in the book of the law. Yes, and more so, than many of them, more difficult to keep. And this is confirmed by the constant appeals to the brethren now-a-days for a more strict and proper observance of the Sabbath. Now Query. Would a law that contained a remedy for sin, be more against us, than a law that we were liable to violate every day and thus sin unto eternal death? Having settled one side of the difficulty, let us come to the other side, and look at Matt. v. 17, feeling very sure there is no conflict between Paul and his Master. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." We ask, what does the Master mean, and how much is included in the "Law and the Prophets?" If you say ten precepts and ten prophets, then we ask you for the proof. But on the other hand, when you find the proof is not at hand, as you must find, and conclude to answer correctly, by saying "all the Law and all the Prophets," as they were all on deck, and binding at that time, then we say Amen. "The law and the prophets" were all written in the Book of the law, and the Master refers to, and quotes from that Book of Law indiscriminately, showing no more favor to the ten precepts than to others, and there is not an intimation in all that grave and lofty discourse of our Blessed Master, that his eye was fixed on the the ten commands, more than others. He quotes and comments on a few simple precepts of the law as a whole, making no difference between laws, and his audience knew no difference. Shall we now follow his example, or shall we depart by adding on some of our home-made adjectives, such as "moral law" "The ceremonial law" and thus bump our heads against the great Teacher the Son of God, who was greater than Moses, and taught as one having authority and not as the scribes. Why bless your souls my good brother, and may God bless you with an understanding heart above all else, our neighbors can prove they have immortal souls, on the same principle and by the same rules of adding on their adjective immortal, to the word soul, and they have it, and thousands believe it. We say that they pervert and add to Gods word. Will we do the same to make our case?

But we want to know what the Master means by the "Law and the Prophets," that he came not to destroy but to fulfill?" Well now go with me, and let us compare this with the same expression often found in the Masters teaching and also that of his apostles, which by the way is conceded to be the best and safest rule of interpretation known to man. In this grand and lofty pulpit sermon, the Master makes use of this same expression again; "The Law and the Prophets. "Let us compare the Master with the Master, or this with the other, and try and get the Masters idea of the "Law and the Prophets." Therefore all things whatever ye would that men should do to you, do ye even so to them for this is the law and the Prophets." Ch. vii. 12. Now if we say that this golden rule is only found in the commandments, we deceive ourselves, and prove to others that we are creed-bound, and have read the "Law" to little purpose, as it is far more explicitly taught outside the ten, than in it. Or does the Master refer to the other "Law and Prophets," without a word of explanation? Judge ye. Take another example, "for all the prophets and the law prophesied until John." Ch. xi. 13. Now did the Master mean to say that the ten commandments and the prophets instructed until John? Then what? And why should the prophets be connected with the ten commandments more than with others, can you tell? And did the other law run out before John came? If not where is the propriety in the statement that the 'Law' (the ten precepts) instructed until John? When the Master was interrogated by the sharp tempting lawyer, as to which is the great commandment in the law he finds it not in the ten commandments, but in the law on the outside of them. And if the lawyer referred to the ten commandment law, then the Master did not understand him, and did not answer his question at all. I wonder why the Master did not scan the decalogue, and point out the Sabbath, and tell the tempting gentleman this is the "great command in the Law" as it is the seal of the living and true God, "and if you don't keep it, you will go to the bad place sure." But supposing the Master did understand the tempter, and did answer him correctly, then down goes your Sabbath theory flat to the ground, as the Master finds two of the greatest commandments "in the Law," outside of the law, if the ten commandments be *the law*. But if you say these "two precepts contain the principles of love found in the ten precepts," then I ask you if the love principle is found in the ten more than others which expressly enjoins it?

But you will take notice that the cunning gentleman does not ask, which is the great principle in the law, in fact he was of a class that were not very scrupulous about principle. And if this had been his idea, then the Master would most surely have read his mind and would have answered him in brief, instead of quoting two of the greatest precepts in the law, the whole system of law, and on which is based all the law and the prophets." Now does "all the law," mean all the law, all the commandments, or only ten of them? And does all the prophets as found in the preceding testimony mean all the prophets, or only ten of them? But this is surely enough to convince the candid intelligent thinker that the Master's idea of the "law and the propets," is much broader, wider and deeper than the ten commandments. One point to finish the argument, and directly answer the question how "Christ came not to destroy the law and the prophets?" In the beginning of his ministry he in his prudence tells the people not to think that he had come to destroy the "law and the prophets," but to fulfill them. You will remember that the Jews were married to Moses, the law and the prophets, and Jesus knew this. And as a precaution he informs them at the outset, that he had not come to tear down, destroy or subvert the "law and the prophets" this was not his mission but he came to fulfill them. And knowing what a superstitious reverence they cherished for the "law and the prophets," he to quiet their fears tells them that till heaven and earth pass, one jot or little of the law shall not pass until be fulfilled, or as Luke has it: "And it is easier for heaven and earth to pass away, than for one point of the law to fail," fail to be fulfilled or filled full and established as a prophecy is when fulfilled. And all these strong expressions are only designed to show the stability or firmness, and not the durability of the law, the same as "Heaven and earth shall pass away, but my words shall not pass away." Like a similiar expression to illustrate, "Think not that I am come to send peace on earth; I am not to send peace but a sword." The real design and object and outcome of his coming is peace, as was heralded at his birth, "Glory to God in the highest, and on earth peace, good will toward men." While the direct result or effect of his coming was a sword or variance. Now my good brother my task is done, and we command it to you for your candid and intelligent consideration. Kindly your brother in defense of the gospel.

T. E. ADAMS.

An Unanswered Letter.

Editor Restitution:

Over two years ago I attended the funeral of the pastor of one of the Baptist churches of our National Capital—Washington, D. C. Several of the prominent Baptist ministers of the city were present and made remarks. Among them was one, (now deceased) having a national reputation as a statesman, soldier and minister, some of whose remarks were of such a character as to attract my particular attention, and I wrote him the following letter, which explains itself, but to which I never received a reply:

Dear Brother:

At the funeral of ——, the much-beloved brother of the —— Baptist Church, I listened with pleasure to many of the remarks that were made by yourself and others; but it is in reference to some of your own remarks that I wish to make a few inquiries, not in the spirit of controversy, but of inquiry after Bible truth, for I am a lover of that Book, and a firm believer in its divine origin. My father was a Baptist minister, and I was brought up among the Baptists, but for some years I have belonged to no church, but have become a kind of a religious outcast on account of my so-called peculiar views, and I often long to converse with some intelligent person upon these subjects; but I find very few who manifest any interest in them. Indeed, many of the members with whom I attempt to talk on these matters treat me much the same as the Jews treated Paul, as related in Acts xxii. and xxiii.

Now, what I want to ask of you is, a Bible explanation of some of the positions taken and implied in some of your remarks above referred to. You first told us that our good brother —— had gone to God, and that now he knows what it is to stand in his glorious presence; and a little further along you pointed us to the hope of the resurrection. Now, will you be kind enough to give me Scriptural explanation of the theory that we are possessed of an immortal soul which goes to heaven, or the presence of God at the death of the body, and yet at some future time the body is to be raised from the dead and the immortal soul again united with it? What is to be gained by such a process?

As I see it, there is not one text in the Bible which says anything about our having an "immortal soul" or "never-dying spirit;" or that makes any promise of a future life without a resurrection through our Lord Jesus Christ; or that makes any promise that we shall ever dwell anywhere else than on this earth. Pardon the apparent harshness of the expression, but it does seem to me that every time we claim the possession of an "immortal soul" we rob Christ of the honor of being the Life-Giver, and confirm the lie that the devil told Eve in the garden of Eden—"Ye shall not surely die; * * * ye shall be as gods knowing good and evil." Gen. iii. 4, 5. But God's Word says: "The soul that sinneth it shall die." Ezek. xviii. 4. "The dead know not anything." Eccl. ix. 5, and Psa. cxlvi. 4. These are positive, unequivocal declarations, and any inferences drawn from parables or apparently obscure passages, to try to show the existence of an "immortal soul," come in direct contravention with them and many others, and make the Bible contradict itself.

If I am wrong in my conclusions, please point me to the Scripture texts which will set me right.

In hope of the *soon* coming of Jesus, our Prophet, Priest and coming King, I am yours for the Truth.

Selected.

The Ghetto.

Mr. I. Zangwill, the novelist, last evening gave the first of the regular course of the Edinburg Philosophical Institution lectures in Queen Street Hall. His subject was "The Ghetto: Stories of the old Jewish Quarters." Mr. Zangwill said the name "ghetto" applied to the old Jewish quarter at Rome in which the Jews were locked and barred from sunset to sunrise. Although the Jews were no longer barred or locked in anywhere, yet the habit of centuries could not be shaken off. Mark Twain told somewhere about a prisoner who was in a cell for thirty years. One day he had a bright idea; he opened the door of his dungeon and went out. He might have done that any time during those thirty years, but the idea never occurred to him. The reverse was the case with the Jews. The door had been opened for them, but they did not as yet go out. In London, New York, Amsterdam, Chicago, Paris, Vienna and Morocco there were still many colonies, which, although voluntary, had yet so many curious and distinctive features, and were so much like the old ghettos, that he ventured to call them ghettos also. In justice to the Christians who shut the Jews in, it must be admitted that the Jews always kept together; and the hatred of the Jew throughout Europe was yet sufficiently strong for it to be realised what it must have been in the dark ages. They could not wonder if Jews living with the sword of Damocles hanging over their heads kept together for protection; and moreover, their religion made them unable to eat and drink with Christians. When church and state were one, the Jews, who were not of the church, could not be of the state. It was not till the 14th century that the Jews began to be shut in, but long before that period they were found in self-made ghettos. England, indeed, never shut her Jews in; she shut them out. There were two peculiar conceptions as to the explanation of the theory that we are possessed of an immortal soul which goes to heaven, or the presence of God at the death of the body, and yet at some future time the body is to be raised from the dead and the immortal soul again united with it? What is to be gained by such a process?

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At the funeral of ——, the much-beloved brother of the —— Baptist Church, I listened with pleasure to many of the remarks that were made by yourself and others; but it is in reference to some of your own remarks that I wish to make a few inquiries, not in the spirit of controversy, but of inquiry after Bible truth, for I am a lover of that Book, and a firm believer in its divine origin. My father was a Baptist minister, and I was brought up among the Baptists, but for some years I have belonged to no church, but have become a kind of a religious outcast on account of my so-called peculiar views, and I often long to converse with some intelligent person upon these subjects; but I find very few who manifest any interest in them. Indeed, many of the members with whom I attempt to talk on these matters treat me much the same as the Jews treated Paul, as related in Acts xxii. and xxiii.

Now, what I want to ask of you is, a Bible explanation of some of the positions taken and implied in some of your remarks above referred to. You first told us that our good brother —— had gone to God, and that now he knows what it is to stand in his glorious presence; and a little further along you pointed us to the hope of the resurrection. Now, will you be kind enough to give me Scriptural explanation of the theory that we are possessed of an immortal soul which goes to heaven, or the presence of God at the death of the body, and yet at some future time the body is to be raised from the dead and the immortal soul again united with it? What is to be gained by such a process?

As I see it, there is not one text in the Bible which says anything about our having an "immortal soul" or "never-dying spirit;" or that makes any promise of a future life without a resurrection through our Lord Jesus Christ; or that makes any promise that we shall ever dwell anywhere else than on this earth. Pardon the apparent harshness of the expression, but it does seem to me that every time we claim the possession of an "immortal soul" we rob Christ of the honor of being the Life-Giver, and confirm the lie that the devil told Eve in the garden of Eden—"Ye shall not surely die; * * * ye shall be as gods knowing good and evil." Gen. iii. 4, 5. But God's Word says: "The soul that sinneth it shall die." Ezek. xviii. 4. "The dead know not anything." Eccl. ix. 5, and Psa. cxlvi. 4. These are positive, unequivocal declarations, and any inferences drawn from parables or apparently obscure passages, to try to show the existence of an "immortal soul," come in direct contravention with them and many others, and make the Bible contradict itself.

If I am wrong in my conclusions, please point me to the Scripture texts which will set me right.

In hope of the *soon* coming of Jesus, our Prophet, Priest and coming King, I am yours for the Truth.

The Restitution.

The Resurrection advocates the full "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and any other kind of death. Also an early belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

own strength can keep his imagination from wandering off in forbidden paths? These are the tests of morality God uses on men. It is only when a man gets a clean heart that he can think clean thoughts. The outward garment of morality is but filthy rags. "As a man thinketh in his heart so is he." —*Young Men's Era.*

Destiny.

Men understand but little of that, which really constitutes the eternal destiny of the soul. And perhaps it is well, that they should not. Life is at best, but a series of broken chords of which the soul has not yet found the harmonies, and the shores of the sea of life are strewn with the wrecks of hopes, with the fragments of plans, that were never realized, of dreams that were never fulfilled. But behind and beyond all the apparent chaos, there is nevertheless an eternal destiny, which is, and must needs be, in the hands of the eternal God. This we do not see and cannot see, for the vision of man is limited.

There is an even, monotonous sameness about all lives, that seems to be relieved only here and there by an incident that is of such a nature as to warrant the promises of real advancement. Only now and then in life is there an event which is of real spiritual import. I stood in the office of a friend recently and he called my attention to a curtain hanging in the doorway. The curtain consisted of long threads of beads, and as they hung silent and undisturbed by the hand, they presented to the eye a singularly beautiful pattern. But as I lifted one single strand, there was simply a series of beads of the same shade, with here a red one, there a blue one and beyond a green one, strewn in apparently haphazard. And I thought, as I gazed on the single strand, how difficult it would be, nay, how impossible it would be for any one to guess at the pattern of the whole curtain, by simply looking at the single scattered beads on the one strand. And so it is with the curtain that is hung between life and life. Pick out one single life, and you have only a series of similar events, with here and there one that seems to differ from the general tenor of life in its import. But drop that life back into the grand pattern, which the Divine Weaver is weaving of the lives of all his children and it will become one thread in the harmony and beauty of the whole.

Lay Hold on God.

How are you prayers? Do they mean anything? Do they reach anything? Do they bring anything? The effectual fervent prayer of a righteous man availeth much. Do your prayers avail? Does God hear when you cry to him? Does he answer and give help? Do you hear him when he speaks to you? Have you learned the art and secret of prevailing prayer? Do you know what it is to talk with God, as Abraham did when on his face before him? Do you know what it is to bow as Elijah did, on Carmel, while his servant looked towards the Mediterranean to watch the rising cloud? Do you get alone with God? Can you agree with two or three? Is your religious life dependent upon crowds, on throngs, on great assemblies, or do you get hold of God's promises alone, and know that he hears you? One praying man, who has communion with God and grasps the Everlasting Arm, is worth more than five hundred divines who say prayers but get no answers.

Learn to lay hold on God. Learn to hold fast, to pray and wait.... Let faith take hold upon God's promises, and let doubts and uncertainties vanish while you pour out your heart unto him. Get hold, and hold fast, and he that heareth prayer will come to your relief in the day of trouble.

Christianity Versus Morality.

Among a certain class of well-meaning people who are decidedly opposed to an out-and-out Christianity, refuge is sought in what they term morality. Now morality is a somewhat elastic word and may mean very much or very little at the will of the person who uses it. The original and dictionary definition is conformity to the moral law, as expressed in the ten commandments. The man who keeps the ten commandments is indeed a moral man. But as a rule, the people who boast of their morality do not take the decalogue as their standard. Their creed, if they have any, is based on something so shadowy that they themselves cannot discover what it is, and to define it would be impossible.

In truth, a good deal of the talk heard about morality as a substitute for Christianity is cant. Outside of the religion of Jesus Christ there is no such thing as morality in the proper sense of the word. Before any man can keep the commandments of God he must have the life of God in him. Where there is life there is growth. Who ever saw apples grow on a dead tree? And isn't it the most natural thing in the world to expect fruit from a living healthy tree? The morality we take exception to is like the apples and oranges hung on a Christmas tree in the parlor to please the children; it is put on, and is foreign to the character of the person who wears it. Real morality is the fruit springing from the life of Christ in the soul.

Outward conformity to an ethical standard is not morality. The laws of God take hold of the will, the conscience, the imagination. The law of the land takes no cognizance of an unlawful thought, except as it is expressed in an unlawful act. The law of God claims man's obedience in thought as well as word and deed. Where is the man who can comply with such a requirement? Where is the man who for a single day can control his thoughts to the pure and the true and the beautiful? Who in his

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. JERRY, Corresponding Editor.
PLYMOUTH, INDIANA, DEC. 11, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at *the present* time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION *for 1896*. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them *every week* for only *three* cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that *those* who *have* a few dollars or cents to spare will aid in this work. Some places where *crops were short call now for aid.* You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is *too* great for us. Make a final effort and *square* your accounts. We have a right to insist on this being done. Your promise, your word, your *obligation* is involved. You must make such good.

READ Bro. Dwiggins' letter about the "Christmas Number." Let every one send in a short letter for this issue. If it is necessary to accomodate all we will print an "extra" that all way have a word for Jesus. Write not to exceed the length of the "Lord's Prayer," and let us have a grand "social meeting" where every one can speak a few words.

THE papers inform us that one of the leading doctors of divinity in Cleveland preached a sermon on the "Choices of this life," and chose for his text, "Multitudes, multitudes in the valley of *decision*" having no more connection with his subject than those words, which say of Judas, that he went and hanged himself. He squarely asserted that the text refers to the present, not the future.

The Question Drawer.

Before us lies a request "to show how Daniel xi. 36-40 applies to the Papacy." This is a task we cannot perform; and we humbly submit that it would be a serious task to many other prophetic students. In all the efforts to do this we have seen, things seem to be lumped off, and glossed over, and much taken for granted. We have no theory of *our own* to be proven up by the Scriptures, and it is with diffidence we are obliged to dissent from the views of others whose superior ability may entitle them to consideration. And for the present we will only point out some things that *seem* out of harmony with the generally received opinion:

1st. The 36th verse introduces us to a power represented by a king.

2nd. That important personage appears to be a military despot, and in no sense ecclesiastical.

3rd. He is *not* raised into his powerful position by means of a successful military career, or by means of statecraft, but exalts and magnifies *himself* above every other power or ruler,—has the audacity to elect himself sole representative of the Almighty on earth.

4th. That he is to prosper until the indignation of God against the Jewish people be accomplished and the Great Dispersion end.

5. That he shall neither regard the *elohim* of his fathers nor the desire of women, but exalt himself above all.

6th. That in his estate he shall honor the God of forces. This Eloah or Military chieftain shall honor other chieftains with gold and silver, and precious stones and pleasant things.

7th. That he shall divide the land for gain.

8th. That at the time of the end the king of the South shall push at him, and the king of the North shall come against him like a whirlwind with chariots, horsemen, and many ships, and he shall enter into the countries and shall overthrow and pass over; and shall enter the glorious land, and take possession of Egypt, and shall plant the tabernacles of his palace between the seas and the glorious holy Mountain, and yet come to his end and none shall help *him*;" that is, the king of the North who comes against the wilful king, shall come to his end,—his *final end*.

If there be facts of history which warrant us in deciding that verses 36-40 of Dan. xi. refer to the Papal system we confess we do not know what they are. In our *opinion* the key to the subject is furnished in verses 40-45.

The Gospel of the Kingdom.

Mr. J. H Painter of "The *Christian Oracle*, Chicago, takes exception to our recent article on "The Gospel of the Kingdom." He says we are ignorant of the difference between the Gospel of the Kingdom, which John the Baptist, Jesus and his disciples preached before the crucifixion, and the Gospel of Christ, which *nobody* preached until the day of Pentecost and afterwards."

2nd. That in our view, the phrase "The Gospel of the Kingdom in our *period of time*, is identical in meaning with *the Gospel* of Christ in a later period. And says "such ignorance is inexcusable in view of the fact that during the preaching of the Gospel of the Kingdom," the disciples were forbidden to preach that Jesus was Christ. Matt. xvi. 20; xvii. 9. Now, whoever keeps *that* truth back *doesn't* preach the Gospel of Christ, and hence the difference between the two.

3rd. That the Gospel which saves, Rom. i. 16, which we quoted, contains certain facts, namely, the death, burial, resurrection, ascension to heaven in presence of witnesses, (Acts i. 11,) coronation as Lord *and Christ*, (Acts ii. 36; 1 Cor. xvi. 1 4. These were not preached by any one before Pentecost. But they were preached then and afterward constantly, and by *some* of the same preachers who no longer preached "the Kingdom of heaven is at hand;" because they were under a new commission. Matt. xxviii. 16; Mark xvi. 15, 16; Luke xxiv. 45, 47 and had *a new message* called the "Gospel of Christ" to preach. Eph. iii. 5, 7, and adds,

4th. That "The restitution is destitution renamed." The last remark is exceedingly stupid, namely, that "*belief of what God covenants to give*, is reckoned to man for righteousness." Does this mean *that* the *thousands* of unregenerated people, some of them as tough as the toughest, who "believe what God covenants to give" are righteous men? If it doesn't mean that, what does it mean? Its language is about as clear as black mud, and its ideas ditto."

In regard to our article, respecting the action of a church in Cleveland in receiving members without baptism, the *gentleman* says he paid his respects to that church for its *cowardice* in the *oracle*, not long since."

Is that all it is? *Cowardice*?! Only *cowardice*!!!

The above seems to furnish an opportunity for articles under the above caption, and we decide to improve it to the best of our ability. For the benefit of those who are anxious to do missionary work by means of THE RESTITUTION, as has been intimated, we announce some points we propose to prove, so that extras may be ordered in advance if the bill of farce suit.

I. That but *one* Gospel was ever announced by God to man.

II. That since the promise of a Savior in Paradise to the present *time* that gospel has *been* in force, and that the idea that the gospel age commenced after the resurrection is a great delusion.

III. That the principle of faith and obedience have been coexistent with the gospel.

IV. That no Kingdom of God was set up at Pentecost.

V. That no church of God or Christ was established at Pentecost.

VI. That *only* one Kingdom of God is ever promised, as referred to in the Scriptures.

VII. That the Kingdom of God *was*, and *is to be again*, the Kingdom of Israel.

VIII. That the church is not the Kingdom, nor the Kingdom the church.

IX. That God has now no Kingdom on earth.

X. That if God be true it was *impossible* to set up the Kingdom of God at Pentecost, because he has decreed that it shall be set up at another time.

XI. That the same Kingdom of God was preached *after* Pentecost, that Jesus and his apostles preached *before* Pentecost, but with *other* conditions attached.

XII. The other popular and stereotyped objection answered. The Lord willing the first article will appear next week.

Bishop Foster's Baseless Assertions.

At the Methodist conference recently held in Racine, Wisconsin, the venerable bishop made many assertions so diametrically opposed to revealed truth, that it at first seems strange that he was not ashamed to make them to people with the Bible in their hands; but when we remember how long and thoroughly his people have been taught the gospel - nullifying dogmas of immortal souls and heaven-going we see he knows right well that his assertions will have more weight than anything they can read out of the Book, and so he says authoritatively:—"That no angel has seen God." How does he know? Does not Jesus say that those who attain to resurrection life, are equal to the angels? (Luke xx. 36) and children of God? He certainly does. Matt. v. 8. Will the venerable bishop venture to say that it is not the pure in heart who attain to resurrection life and equal to the angels? If not, his theology is sadly out of joint, when the pure in heart *become* equal to the angels see God.

But the key to the above assertion is furnished by the following: "We never saw a man."....The form is not our personality any more than the house we build. God built a house to put us in." Did he never read that, "The Lord God *formed man* out of the dust of the ground? Did he never read that God addressed what was formed of the dust of the ground as the personality, by saying, "Because *thou* has hearkened unto the voice of *thy* wife, and has eaten of the tree of which I commanded *thee*, saying, *Thou* shalt not eat of it, cursed is the ground for *thy* sake, in sorrow shalt *thou* eat of it all the days of *thy* life,...In the sweat of *thy* face shalt *thou* eat bread till *thou* return unto the ground; for out of it wast *thou* taken, for dust *thou* art, and unto dust shalt *thou* return." Here are no less than thirteen pronouns applied to Adam's *house* that was formed of dust,—if the venerable bishop is correct. And seeing it was the house of Adam that hearkened to the house of his wife and the house that ate of the fruit of the prohibited tree, and the house for whose sake the ground was cursed, and the house that was to eat of the fruit of the ground in sorrow all the days of its life, and the house that was to eat bread by the sweat of his face, and the house that was punished by being turned back to the dust that he was made from, on that hypothesis, either the house *was guilty or else it was unjustly punished*. We challenge the venerable bishop to show the least reference to the *real* man, on his hypothesis, in the whole transaction; and ask him, in the light of our findings in the third of Genesis so far, whether or no it is the conversions of

MEN'S HOUSES

that he is laboring for, or for men *themselves*? If the latter, we demand to know *when* and *where*, and under what circumstances, *real* men became in *need* of salvation? Where did they come from, anyway, and where are they bound and what have they done that they need conversion? Paul says, "By one man sin entered into the world, and death by sin," showing exactly where it came from, and what its penalty, and how executed, the truth of God lying right on the surface and no reference made to the theological man.

Again he says: "We talk of passing over the river of death, it is but the man leaving the body, the man lives, the body returns to dust;" most contradictory this, with the above claims. Again he says heaven *is* a place of perfect happiness because its inhabitants are allowed to grow from glory to glory: Proof sir, if you please. *Again* he says: God did not make us for this world, only for a little while, proof for this is also wanting.

Speaking of the greetings extended to the conference he said "It was very gratifying, and all that was necessary now was to have a representative of the Pope extend greeting." "It would give me great pleasure," said Bishop Foster, "and the time is not far distant when we can grasp one another's hands, and look one another in the face and be brothers together, fighting the common enemy." Well, well; what next?

Christian Perfection. No. 4.

The third term, *Sanctification*, now demands attention. We find little or no difference between its meaning and that of holiness. Said Jesus in prayer for his disciples, "Sanctify them through thy Truth; Thy Word is Truth. The import of this is,—set them apart for thy self, thy service; the instrumentality being God's truth, and not some direct application of spirit power that should raise them to a higher plain of religious life in answer to prayer. It is *not* like taking a higher degree in Masonry, or some other secret order. It does *not* so transform the temperament and disposition as that it is impossible to sin. That would practically end one's probation, and relieve the subject of further effort, so that he would no longer have to work out his salvation with fear and trembling. It would be worked out for him. This is not the way of the Lord. Sanctify them through thy truth,—

THY WORD IS TRUTH,"

said Jesus. These words open up the divine process for purifying better than anything we could imagine. The truth of God relates to what God offers to do for man without money or price, as an equivalent, but on condition of faith and obedience. The *promises* are exceeding great and precious, and if there be the least germ of obedience in a person they are calculated to fan it to a flame. The love of God disclosed in these promises begets love in return and causes one to strive earnestly to learn what the will of God is, with a view to obedience,—and hearts are purified by obeying the truth. The words, "Sanctify them through thy truth,—thy *Word* is truth," is only another way of saying the gospel is the power of God unto salvation to every one that believeth;" it is the pure in heart who see God, and this is how

HEARTS BECOME PURE.

The promises of life and glory in the *kingdom* of God, and of pardon and peace and sonship in the name of Jesus Anointed, causes the believers to come out of the world, and separate themselves from sinners, and unite themselves with those who are under discipline for the noble destiny of kings and priests to God. Once more, then, we see that God treats man as a reasonable and accountable creature, *offers inducements* for him to lead a holy life which he is capable of appreciating. When the offered blessings lead men to turn from all their follies and idols to serve the living and true God they are sanctified by the truth,—set apart from the world and

SIN AND SINNERS.

The blessing offered can be secured in no other way. We have in mind a person who said he was sanctified, and explained that he was justified *before*, but being sanctified, the last remains of sin have been removed. We frequently see offers by merchants to do business on the installment plan. But can you think of God and Christ doing business in that way? We hold that a man is either a saint or a sinner; he cannot be both at once. If he is

PARDONED, OR JUSTIFIED

that is, considered righteous before God, he is *not* at the same time unrighteous. Let us test this complete-salvation doctrine, as some call it. In 1 John i. 9, in writing of those who had been forgiven, the apostle says, "If *we* confess our sins he is faithful and just to forgive our sins, and to cleanse us from *all* unrighteousness. This shows what a great mistake people labor under when they think by prayer and faith they can pass the danger point and be no longer liable to sin. Pray what does the Lord mean when he says, "Be thou faithful unto death and I will

GIVE THEE A CROWN

of life? What does he mean when he speaks from heaven to say to us, hold fast till I come; and he that overcometh and keepeth my works unto the end, to him will I give power over the nations?" Would he tell us to hold fast if it were impossible to let go? And would he make the doing of his works unto the end a condition of receiving power over the nations if they were not liable to quit at any time? And when the blood of Jesus cleanses from *all* sin, how much is there left to be cleansed at a

SECOND INSTALLMENT

of the process? And how much unrighteousness is there left when one is cleansed from *all* unrighteousness? If on confession God is faithful and just to forgive, then did the advocates of the theory we oppose neglect to confess a part of their sins? Is this how it happens that another installment of pardon is needed? The idea that God will wink at such mental reservations, take a half or a three-quarter heart and forgive as far as confessed, is simply ridiculous. Let us look at the words of the Spirit in the 6th of Romans: "But being now made free from sin, and become

SERVANTS OF GOD

ye have your fruit unto holiness—sanctification,—Diaglott—and the end everlasting life." Free from sin, mark you and the fruit of this freedom is *sanctification*,—separation from sin and sinners, dedication to God. Instead, *then*, of sanctification being a second installment of pardon, it is the status of one justified by faith, expressed in a Word.

The trouble with the great contending parties to this controversy was, that neither of them knew what God's law of pardon was: or, if they did, they wilfully rejected it, or utterly neglected it. We never heard an orthodox teacher tell what

GOD'S LAW OF PARDON

is. They fix a law of pardon for themselves, and hence it is no wonder they feel guilty after pardon by their own ritual. The great commission shows what gospel will save when believed and condemn when not believed. It is extremely difficult to find one who has decided what the gospel of the kingdom is, and equally hard to find one who takes no liberty with God's law of pardon. Faith in anything almost, is *said* to save, providing

SINCERITY BE A FACTOR,

(except the gospel of the kingdom —that is ignored.) Instead of baptism *prayer* for pardon is taught, —and as to repentance, sorrow for sin *takes its place*, instead of leading up to it. Under these circumstances it is no wonder that under religious excitement people think they are pardoned, but presently have their doubts about it; their conversion is only partial, and hence, when another excitement takes place the deluded souls are told to try for *entire sanctification* a thorough house cleaning this time, that the last remaining sin may be eradicated,—oh but this is a most stupendous religious fraud. These sanctified ones will tell us that they have a hope of heaven. Ask for Bible proof of this and they are dumbfounded. This makes our heart ache to tell them the glad tidings of the kingdom of God and the *three conditions* of pardon without which it is not obtainable.

We will conclude with a few more words to the *little* Flock who travel up hill all the time,—row up stream against wind and tide all the time,—go in the face of popular opinion all the time,—and who all the time condemn the world around them by living entirely different lives, and who suffer reproach for Christ whenever they give expression to their blessed hope in the society of religionists. We want to say the parting word to you. It would be

NO EASY TASK

to keep the body down if you had nothing else to do, but *your* whole environment is against you, and as the whole world sides with your flesh and prompts it to assert itself, you are sometimes caught napping. You speak unadvisedly and act unwisely, and for the moment like Paul are brought into captivity to the law of sin in your members, and for the moment the

FLESH HAS ITS WAY:

this goes to show what the fight of faith is, and that we have to fight the flesh,—keep the body under. When in an unguarded moment you do what you ought not, it grieves you; you ask and obtain forgiveness, but before you hardly realize what has happened, it happens again and again, and you are almost discouraged, but there is the throne of grace still, and you brace up for the conflict again,—but before long you have to cry out like Paul, O, wretched man! We wish to say to you here, that when we saw that *this very throne of grace* for the children of God to obtain a free pardon for their lapses, was proof that the perfection required does not consist in deeds or words or thoughts, it was like a revelation to us. If *that* were

THE STANDARD OF PERFECTION

to be applied to us, oh, who could stand? It would shut us all out of the kindgom, brethren and sisters. Thank God it is not; man looketh at the outward appearance,—God looketh at the heart. 1 Sam. xvi. 7. With the heart man believeth unto righteousness. No one can become *righteous* by an intellectual faith. The heart must be in it. "If thou believest with thy heart," was the way Philip put it to the Eunuch. Beloved, Jehovah has

NOT CHANGED A PARTICLE

since he said by Jeremiah some 2500 years ago, "Ye shall seek me, and find me, when ye search for me with all your heart. In 1 Tim. i. 5 we are told that the end of the commandment is love from a pure heart and a good conscience and an undissembled faith. This does not loosen the bonds of faith, and give us liberty to believe what we like. So long as hearts are pure, they are purified by obeying the truth. It is to those whose hearts are *thus purified* that the

HEART TEST IS APPLIED.

When through inadvertance or thoughtlessness, or temptation, they transgress, they, as children, are pitied as such, by the Father, because he knows their frames and remembers they are dust. What an exalted privilege to be children of such a Father! We can afford to struggle on! We can afford to hope to the end for the favor to be brought unto us at the revelation of Jesus Christ. Happy Day, soon may it come. If our hearts are *right*, and desire above all else to please God, although we make misteps sometimes, we shall see the dear Lord who died for us, and one look of recognition from him will repay us for all we may have suffered for him. May it be ours to

HEAR HIS SWEET VOICE

say "well done," and then with all the ransomed hosts of God unite in singing of blessings and honor and glory and power to him who sitteth upon the throne and to the Lamb forever. But to attain to this we must be faithful. We must so live as to have *now* a foretaste of the joy that awaits us. If at any time we are wanting this, there must be something seriously the matter. We must have been defiling with the world,—must have divided our affection,—must have neglected prayer,—must have left the watchtower,—must have taken the eye off the prize,—must have forgotten

THE PRECIOUS PROMISES,—

must have been frittering away precious moments allotted for preparation,—must have neglected the means of grace and gone backward if at any time the blessedness of those whom God accounts righteous is not experienced. What a predicament to be in! What, if under such conditions the cry be made, "Behold the Bridegroom cometh," the loins not girt, the lamp gone out! Oh, let us not dream on the edge of a tremendous precipice; let us not walk in jeopardy every hour when absolute certainty and safety, and assurance and blessedness is our privilege now, and an eternal weight of glory by and by.

The Christmas Number.

To make the Christmas number more effective we must get it into the hands of the people who will read it and profit by it. It is not enough that the regular readers of THE RESTITUTION see it. Let us make a great effort to bring the truth to the people. I suggest that we each take five extra copies of the paper and send them to our friends, with a request that they read them and pass them to their friends, and in that way many may read and be benefitted. I know full well, that we all want to make one effort to convert our unconverted friends. We want to convince them that "Jesus is coming again." The papers only cost five cents each. Five will only cost twenty five cents. Let us each one invest twenty five cents in the medicine that will help to change our friends from mortality to immortality. That will bring them from darkness into light. From worshiping satan to worshiping God. That will make them new creatures in Christ Jesus. May God help us to so work, in the few days that are left, that we may accomplish some good in his name, and bring some helpless one into the fold, is my prayer.

R. S. DWIGGINS.

Not Worth a Straw.

Perhaps a straw is not so worthless as you think. Let us see. Straws are the stems of wheat, rye, oats, and barley. In order to wave to and fro in the wind, and yet bear up the heads of grain, they must be both light and strong. Let us see how lightness is secured.

They are made hollow, you see, like quills; and yet not hollow through the whole length, for every now and then we find a knob or joint, which helps to brace up the sides and make them strong. The straw, outside, is hard, and looks shiny, as if it had been polished. It is polished; and that keeps the weather and insects from damaging it, besides adding to its strength. Polish! but where does it get polish? God gave these plants the power of drawing up through their roots this gummy sort of varnish from the earth. It is flint. There is nothing like it on the stem of the sweet pea or the currant bush, because they do not need it. But does it not show God's wisdom and knowledge in giving this power to one plant where it is needed, and withholding it from others where it is not needed?

So you see that even a straw can show the wonderful power of our Creator God, and speak his praise.

"Hasty conclusions are the mark of a fool; a wise man doubteth—a fool rageth, and is confident; the novice saith, I am sure it is so; the learned answers, peradventure it may be so, but I prithee inquire. Some men are drunk with fancy, and mad with opinion. It is a little learning, and but a little, which makes men conclude hastily. Experience and humility teach modesty and fear."

There is but one lake on the surface of the globe from which there is no outlet, and that is the Dead Sea, which receives much but gives nothing. Such a lake is a perfect illustration of a church all whose efforts terminate upon itself. Around it there will be desolation, and in it there will be no life.—*Wm. M. Taylor, D. D.*

OUR CHILDREN.

My Mother's Spinning Wheel.

How often, in my waking dreams,
Up the old garret steps I climb,
Where struggling beams of light reveal
A relic of the olden time,
A relic of the olden time,
Which dust and cobwebs half conceal,
As useless lumber stowed away—
My mother's little spinning wheel.

In the old garret now it stands,
Its busy hum is heard no more;
Broken and tangled are its bands,
The distaff on the dusty floor;
For long ago were laid away,
In the cold chambers of the dead,
The feet that turned the busy wheel
The hands that deftly drew the thread!

Day after day, with patient toil,
At the same wheel she sat and spun,
And drew the thread with even hand,
Until the woof and warp were done,
And sometimes in my passive needs,
The tears adown my cheeks would steal,
At the soft music of her voice,
Blent with the whirring of the wheel.

How often, in my childhood hours,
I listened to those soothing lays!
And sinless sounds of harp and lute,
Seemed half so sweet in after days.
My mother! oh, that sacred name
What memories fer my spirit steal!
Methinks I see her, as of yore,
Sitting and singing at her wheel.

As I am of yore I see her now—
The wheel, the distaff and the chair;
The sunbeams playing round her head,
And nestling in her silver hair;
Oh, vain illusion! Well I know
The sands have from her hour glass run;
The weary wheels of life have stopped,
And all her work on earth is done!

The soothing whir of that old wheel
No more shall o'er my spirit come;
Perhaps my feet no more will cross
The threshold of my early home;
Yet oft my pensive thoughts will turn
From present scenes away, and steal
Up the old garret stairs, where stands
My mother's little spinning wheel.

The pleasing dreams of other years,
Have like the mists of morning flown—
My form is bowed with toil and care,
And I have old and weary grown,
And toward the grave, from day to day,
My steps decline, and just before
Runs the dark river that divides
Our land from that mysterious shore.

My feet are wounded by the thorns
That are in my pathway rough strewn;
And oh, how many a tear dimmed page
Is from the book of memory torn!
But not while life and reason last,
Can I forget, or cease to feel
Emotions that my bosom swell,
At sight of this old spinning wheel.

The Story of Israel Beyond the Sea.—No. 40.

THE SOJOURN AT SINAI.

Before we begin another lesson I want all my little folks to read Jer. xxxiv. 9-22. It tells what happened to some of God's people because they did not let their servants remain free after they had set them free at the proper time. Something bad is sure to happen to those who do not mind God. Punishment always comes we cannot get away from his hand.

Have you got it into your heads why none of the people of Israel were to be held in life-long slavery? Because God had brought them out of the cruel house of bondage, and he would not have them made slaves of again. Liberty did not begin in England at the meeting of the barons in the beautiful meadow of Runnymede. It only waked up from a long sleep. It had been born centuries before when that great host of escaped slaves sang their battle-song of freedom on the farther side of the Red Sea. Liberty would never have come to us if God had not given it to Israelite fathers. He could not give this Law-Book to a race of slaves. Slaves could not be formed into a state, and have God for their king. They could not be taught his worship, nor could they practice it in a country where it was the law of the land, that Isis and Astarte, and many other gods must be worshiped. It was a part of the business of the Egyptian kings to see that the imaginary beings, they called gods, were duly reverenced. So God brought the Israelites out and made them free. He took them for his servants, and set them to doing his work. He put them in school at Sinai, that they might become the teachers of the nations. That is to be their work always.

But it is time now to begin our next lesson. You are small students to be studying law, but never mind, you may be called upon to be lawyers and judges by and by, and the blessed Statute-Book that you have in your hands may be appealed to, to settle matters of dispute between man and man. It is the highest authority of any law-book in the world.

PERSONAL SAFETY.

That is what our lesson is about. Wasn't God good to take care that we should free, and after we were free, to take care that nobody should harm us? I think he was. Freedom is a priceless boon.

"How should we thank for boon so high?
How keep above the things that die,
Our holy gift of liberty?"

But without life, what would freedom be? We have the right to live. Life is the most precious of all our possessions. Not one of you wants to die. Every day you find new sweetness in life, and new things to learn, you want to go on; you want to learn other things; you want to reach the happiness beyond you; you want to climb higher and get nearer to God. You want to fight "the good fight of faith," and "come off more than conquerors." And God wants all this to be. He wants you to have the full measure of life, so that you may win the life that is to come. He has hedged you about with statutes that relate to your *personal safety*, that you may not be harmed in life or in limb. These statutes are all connected with the commandment, "Thou shalt not kill." There are two kinds of killing described,—intentional and accidental. If a man intends to kill another man when he strikes him, his own life must pay the forfeit. —"he shall surely be put to death." Is not this right? It is an awful thing to take a human life. We must all be judged by the words we say, and by the deeds we do. But if a man is murdered before he has repented, and his wrong words and deeds have been covered by the name of Jesus, is not his opportunity gone? The murderer has robbed him of it. The stolen years might have made him a child of God and a Savior of other men. Money will not pay for life. Num. xxxv. 31. (Read the chapter, and also Deut. six. in connection with Ex. xxi. 12-33). The thief must give up his own years to pay for the years he has caused another to lose. But all men who kill others are not murderers. If a heavy tool slips out of a carpenter's hand and falls from a high building on some man below, and kills him, the carpenter cannot be put to death, he did not intend to kill. Yet God looks upon even accidental killing as a dreadful thing, and to make the Israelites careful of other people's lives, and at the same time to shield the unintentional man-slayer from some person called "the avenger," he made it a law that cities of refuge must be set apart where they could flee. There were six of these cities appointed after they reached the Land of Canaan. It is said that guide-posts were set up along all the roads leading to them, with the words Refuge! Refuge! written thereon so that no one who was obliged to flee, might miss the way. If a real murderer fled to these cities, he had to be given up and put to death. Those who did not mean to kill (Num. xxxv. 22, 23) were tried before the people, and were sent back. They must remain in banishment until the high priest died. If they went out of the city of Refuge before the time was up "the avenger" might put them to death. The cities all belonged to the Levites, and as the Levites belonged to God, the cities of course, belonged to him, and whoever fled there, if not guilty of murder was under his protection. You will be curious to know who "the avenger" was. He was God's sheriff. It was his place to get on the track of a murderer as quickly as possible, and to follow him even into other countries, and for months and years until he was slain Gen. xii. 6 says, "at the hand of every man's brother will I require the life of man." So this sheriff, or officer was the brother of the murdered man. The lawless Moslems and Metawelies and Arabs of Palestine have their "blood-avengers" down to the present day. But if "the avenger" cannot find the man who has killed his brother, he kills some one belonging to the murderer's family, and if he cannot find any of the man's relatives, he kills some member of his tribe, or of another tribe in alliance with that of the murderer. He hacks his poor victim all to pieces, no matter if he is innocent.

Sometimes these people pay money to ransom the murderer. That is not right. God said 'Ye shall take no satisfaction for the life of a murderer which is guilty of death, but he shall surely be put to death." And no innocent person was to suffer in place of the guilty. These people make the law relating to the putting of a murderer to death, one of relation and revenge. God did not mean that any such feelings should creep into the hearts of his people. There was no thought of "tit for tat" in his mind, no more than there is in the minds of our judges and sheriffs when wicked men, in obedience to the laws of the state, are caught, put in prison, tried and hung. Our officers do what the state tells them to do, because it is their duty, and not for revenge. And it was the same with God's sheriffs. Witnesses must first testify that the man had committed the awful deed; then if found guilty he was slain. Num. xxxv. 30.

"Avenger" means "to louse," to set free (from blood); and "avenge" "to give ease," "safely." These definitions will help us to understand what is meant by the words —"The land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it." If all the thieves, robbers, and murderers in a country were let go without punishment, what kind of a country would it soon become? A very wicked one, I should think. "Blood"—(or the constant shedding of blood) defileth a land." And to keep the whole nation from being "defiled," or in other words being made hard and cruel, God chooses to put murderers out of the way. He "looses" us from the fear of them, makes us feel at ease and in safety. God made one image of himself, and that was man. To strike at that image is to strike at God. Whoever does this must forfeit his own life. Gen. ix. 6.

AUNTIE WINGE.

Original.

PSALM 119.

120 COM. VER.

1. An ode of the steps upward. Unto the Lord, when I was being afflicted, I cried, and he heard me.
2. O Lord, deliver my soul from unjust lips and a deceitful tongue.
3. What may have been given by thee and what may have been imposed by thee for a deceitful tongue?
4. The arrows of the Able One sharpened with the diamonds that desolate.
5. Alas that my sojourning hath been prolonged, that I pitched my tent in the midst of the tents of Kedar.
6. Many (years) hath my soul sojourned in the midst of those who hate peace.
7. I was peaceable; whenever I talked to them, they worried with me without cause.

PSALM 120 (121 COM. VER.)

1. An ode of steps upward. I have lifted up mine eyes unto the mountains, whence my responsive-help will come.
2. My responsive-help is from the Lord who made the heavens and the earth.
3. Mayest thou not have allowed thy foot to slip, and may the One who watcheth to guard thee not have slumbered.
4. Lo the One who watcheth to guard Israel will not slumber nor sleep.
5. The Lord will watch to guard thee, the Lord is a shelter at thy right-hand.
6. By day the sun will not scorch thee nor the moon by night.
7. The Lord will watch to guard thee from all evil; he will watch to guard thy soul.
8. The Lord will watch to guard thy way in and thy way out from now on and during the animate-age.

PSALM 121 (122 COM. VER.)

1. An ode of the steps upward. I rejoiced when they said unto me let us go our way unto the house of the Lord.
2. Our feet stood in thy courts, O Hierousalem,
3. Hierousalem that is being built as a city whose participation is for the same thing.
4. For there have the tribes gone up; tribes of the Lord, Israel's instrumental testimony, that they might confess unto the name of the Lord.
5. Because these thrones have been set for judging; thrones over David's house.
6. May ye have asked Hierousalem forsooth for the things that pertain to peace, and revenue is there for those who love thee.
7. May peace indeed have come to pass in thy ability and revenue in thy battlements.
8. For my brethren and my neighbors' sake forsooth was I talking peace concerning thee.
9. For the sake of the house of the Lord our God have I sought out good things for thee.

PSALM 122 (123 COM. VER.)

1. An ode of the steps upward. Unto thee have I lifted up mine eyes, Unto the One who dwellest in the heavens:
2. Lo, as the eyes of bond-servants are unto the hands of their lords, as the eyes of a housemaid are unto the hands of her lady, even so are our eyes unto the Lord our God, until he shall have pitied us.
3. Have mercy on us, O Lord, have mercy on us, because we have been filled with contemp for a long time.
4. Our soul hath been more than filled. The reproach of those who prosper and the contempt of the arrogant is it.

PSALM 123 (124 COM. VER.)

1. An ode of the steps upward. If the Lord had not been in us, may Israel have said, indeed.
2. If the Lord had not been in us, when men arose against us.
3. They would have drunk us down alive, when their anger became wrath against us.
4. Surely the water would have overwhelmed us; Our soul went through a flood.
5. Surely our soul went through the irresistable water.
6. The Lord be praised who did not give us up as prey to their teeth.
7. Our soul was delivered like a bird as it were out of the snare of the hunters. The snare was broken, and we were delivered.
8. Our responsive-help is in the name of the Lord who created the heavens and the earth.

PSALM 124 (125 COM. VER.)

1. An ode of the steps upward. Those who trust in the Lord are as Mount Zion. The one who inhabiteth Hierousalem will not have been moved forever.
2. Mountains are round about her, and the Lord round about his laity from now on and during the animate-age.
3. Because the Lord will not allow the sceptre of the obdurate-sinners to be over the allotment of the justified; O that the justified may not stretch forth their hands in acts of transgression.
4. Be good, O Lord, unto the good and the upright in heart.
5. The Lord will lead away with those who are engaged in the transgression them who incline out into the devious ways. Peace be upon Israel.

PSALM 125 (126 COM. VER.)

1. An ode of the steps upward. When the Lord hath returned the captivity of Sion we shall become like those who have been comforted as it were.
2. When will our mouth be filled with joy and our tongue with gladness: Then will they say among the nations, The Lord hath magnified doing with them.
3. The Lord hath magnified doing with us; we have become joyful.
4. Return our captivity, O Lord, like spring freshets in the South as it were.
5. Those who now in tears will reap in gladness.
6. They go their way and lament as they cast their seed; but they will come with gladness carrying their sheaves (lit. handfuls).

PSALM 126 (127 COM. VER.)

1. An ode of the steps upward. If the Lord do not build a house, in vain have the builders toiled; if the Lord do not watch to guard a city in vain hath the watchman kept awake.
2. In vain is it for you to arise with the dawn. Awake after ye lie down to sleep, ye who are eating bread of woe, when he shall have given his beloved ones sleep.
3. Lo the inheritance of the Lord is sons, the wages of the fruit of the womb.
4. Even like arrows as it were in the hand of an able one are the sons of those who have been shaken out.
5. Blessed-happy he who shall fulfill his longing-desire with them: They will not have been put to shame, when they talk with their enemies in gateways.

PSALM 127 (128 COM. VER.)

1. An ode of the steps upward. Blessed-happy are all those who fear the Lord, who go their way in his ways.
2. Blessed-happy art thou and it will be well with thee; Thou will eat the results of thy toil for thy fruits.
3. Thy wife will be a vine as it were that flourisheth on the sides of thy house: thy sons like slips of olive-trees around thy table.
4. Lo, in this way will a man who feareth the Lord have been blessed.
5. May the Lord have blessed thee from out Sion, and mayest thou have seen the good things of Hierousalem all the days of thy life;
6. And mayest thou have seen sons of thy sons. Peace be upon Israel.

PSALM 128 (129 COM. VER.)

1. An ode of the steps upward. Many a time have they warred against me from my youth up, may Israel have said forsooth:
2. Many a time have they warred against me from my youth up; yea and did they not prevail against me.
3. Obdurate-sinners were cunningly devising things for my back; they prolonged their transgression:
4. A just Lord broke the necks of obdurate-sinners.
5. May all those who hate Sion have been put to shame and turned backward.
6. May they have become like grass as it were upon the house-tops, that hath withered before it hath been plucked up.
7. With which the reaper hath not filled his hand, and the gleaner of handfuls his bosom:
8. And to whom the passers by have not said, The Lord's blessing be upon you; We have blessed you in the name of the Lord.

PSALM 129 (130 COM. VER.)

1. An ode of the steps upward. From out the depths have I cried unto thee, O Lord.
2. O Lord, mayest thou have hearkened unto my voice; May thine ears have become attentive unto the voice of my supplication.
3. If thou, O Lord, shouldst watch to keep in mind transgressions. Who, O Lord, would withstand?
4. Because with thee is it to be favorable, for thy name's sake;
5. I have waited for thee, O Lord; my soul hath waited for thy Word.
6. My soul hath hoped in the Lord from morning-watch until night; May Israel have hoped in the Lord.
7. Because the mercy is with the Lord and plenteous with him is redemption;
8. And he will redeem Israel from all his transgressions.

CHAS. GARDNER.

(To be continued.)

Foreign News Items.

The London *Times*, Nov. 30th, publishes a dispatch from Julfa, dated Nov. 28, saying that the Armenian villages between Persia and Van, probably to the number of 40, have been destroyed by the Hamidieh calvary. All reports say that the number of persons killed was very large.

London, Nov. 28.—A dispatch to the *Daily News* from Beyrout, dated November 17, confirms the reports of the grave state of affairs existing in Syria and Palestine, and the repeated danger in which the American mission has been placed by the riotous demonstrations of the Mussulmans. The dispatch adds that the whole of Syria and Palestine are flooded with Turkish soldiers, and states that in the country between Jaffa and Jerusalem there are 60,000 troops, all raised within the last twenty days.

The *Daily News* correspondent adds: "The troops arriving here bear the significant green flag of the prophet instead of the Turkish flag. Jerusalem is crowded with the soldiers, and troops are being stationed in the Tower of David, Pilate's Palace, and in the wilderness, outside of the Damascus gate. The ostensible purpose of the troops is to subdue the Druses."

New York, Dec. 1.—A dispatch to the *Herald* from Vienna says: The crisis is again getting serious. The old Turkey party threatens to bring about a revolution if the Sultan gives way. Russian and anti-English influence at the Yildix Kiosk are increasing. The Sultan has given the title of pasha to Hassan Usnif, and has also accorded decorations to a number of Russian notabilities.

The antagonism between the Grand Vizier and Sir Philip Currie is increasing, while Germany is profiting by her good relations with the powers to play the part of the "honest broker."

Constantinople, Dec. 2, via Sofia, Bulgaria, Dec. 3.—It is reported here this afternoon that after the meeting of the Ambassadors, Sir Philip Currie, the British Ambassador, notified the Turkish Government that if the firmans asked for were not granted by Saturday next, a British gunboat would be sent through the Straits of Dardanelles, without the Sultan's permission, to act as an extra guardship in the Bosphorus, for the protection of the British embassy.

New York, Dec. 3.—A special cable dispatch to the *Herald* from Vienna says: The Sultan has made a direct appeal to the Ambassadors of the several powers to withdraw the request for firmans to allow extra guardships to pass through the Dardanelles. The request has met with refusal in every in every case. M. De Nelidoff, the Russian Ambassador, has advised the Sultan to grant a firman at once if he does not want to disturb the concert of the powers. M. De Nelidoff pointed out that its existence is the only guarantee against the encroachments of England.

His Majesty is quite unable to make a decision. In the last 24 hours he has had several long conferences with Said Pasha. For three nights the Sultan has been unable to sleep.

OBITUARY.

Died at West Plum River, Jo Daviess Co., Ill., Nov. 20, 1895, Laura House, age 83 years, 8 months. Sister House has been in poor health for some time. She has made her home with her daughter, Sister Harriett Eaton since her husband's death which occurred twelve years ago last September. She will be greatly missed in her community, having lived there fifty years and was never weary in well doing. She was the mother of twelve children, many of whom are now dead. Words of comfort were spoken by the writer to a large and attentive congregation, on the subject of the resurrection and the blessings to follow.

M. M. MITCHELL.

Holiday Excursions via Pennsylvania Lines.

On December 24th, 25th and 31st, 1895, and January 1, 1896, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return until January 2d, 1896. For details please apply to nearest Pennsylvania Line ticket agent.

Nickel Plate Road and Low rates are synonyms.—Jan. 1.

"There are depths in the ocean, I am told which no tempest ever stirs; and there are heights in the blue sky above to which no cloud ever ascends, and where no tempest ever rages, where all is perpetual sunshine, and naught exists to disturb the deep serene. Each of these is an emblem of the soul which Jesus visits, to whom he speaks peace, whose fear he dispels, and whose hump of hope he trims."

The Nickel Plate Road is the shortest line between Chicago and Buffalo.—Jan. 1.

"As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time."

The Nickel Plate Road operates a Dining and Sleeping Car service. —Jan. 1.

The Nickel Plate Road has through Sleeping Cars to Chicago, Buffalo, New York, and Boston.—Jan. 1.

When God calls to duty, no matter how unexpected the call, prompt response is due. His call is his pledge of assistance.

The Nickel Plate Road maintains a perfect passenger service with sleepers and diners.—Jan. 1.

The Christmas Number.

Have we the ardor of the Patriarch Job. Are we as anxious to have our testimony for Jesus printed that the world may read and profit thereby, as he was? He had a message which he wanted to go ringing down the ages. "Oh that my words were now written, oh that they were printed in a book." "I know that my Redeemer liveth." "He shall stand at the latter day upon the earth." "And though worms may destroy this body yet in my flesh I shall see God." His testimony is, I have a living Redeemer, *glorious news*, he will stand on the earth in the latter day, he will resurrect the dead. Was there ever a more important message? Is it any wonder Job wanted it printed in a book so that not only the people then living might read it, but that unborn millions might hear and be glad.

Have we a testimony for the Lord which we would like to have printed and handed down to posterity. Bro. Underwood has expressed a willingness to print them. Do we realize what a great opportunity it is? On Christmas morning bells will be rung all around the world, proclaiming the faith of the people in the first advent of the Redeemer of the world. On that day families and friends will gather together and rejoice and be glad because a babe was born in Bethlehem, nearly nineteen hundred years ago. This is well as it should be. But how much more important is the fact that that same Savior is soon coming back to earth to resurrect the sleeping saints, change the living, bind Satan, inaugurate a reign of peace and bless the world. Dearly beloved, do we want to testify to this the greatest hope of the human family? Thousands upon thousands will read these testimonies. Peter on the day of Pentecost had a great audience to whom he preached Christ with great effect, but he did not have as large an audience as you will have who preach Jesus and his second coming, by your testimonies which will be published in THE RESTITUTION. Thousands of THE RESTITUTIONS containing these letters will be laid away and preserved so that many will read *them in the ages to come*. I have no doubt that many, of these papers will be read in the millennium age. Don't you think you will carry over the best things from this age into that, and talk about them? I do.

But what of the good results to follow immediately. We ought to have, and I truly believe we will have, not less than a thousand testimonies. Do you think that an honest candid person could carefully read all these testimonies and still not be convinced of the second advent of the Savior and also be convinced that his advent is very near, even at the door. In the mouths of two or three witnesses shall the truth be established. If we get a thousand witnesses, who is there that could withstand their testimony?

All have heard the firing of a gun and know what the report is like. How many have heard the firing of a thousand guns at once. He who has heard the roar of musketry where a thousand or more muskets were discharged at the same time, will never forget it. We have had single firing all along the line, for lo, these many years, now let us send out a Christmas message from a thousand witnesses that shall ring from one end of this broad land to the other, with no uncertain sound.

Dear brethren and sisters, will each one of you add your voice so that the voices combined shall be like the great sound of a trumpet announcing the soon coming of the Master. Let us write and rewrite what we have to say, until we make our words express the love with which our hearts are overflowing, then transcribe it and mail it to THE RESTITUTION.

R. S. DWIGGINS.

"Let the heavenly Jerusalem come into your mind when your heart fails and your hope flags. This life is but the vestibule to the eternal temple. And every abyss and largest and utmost hope shall be brimmed with fulfillment there. Sang the ancient Psalmist: 'But I will hope continually.' Amid even the blackest night make that your song."

Selected.

Francis Schlatter.

We have a great many faith healers and miracle healers, but very few like this Alsatian shoemaker, Francis Schlatter, who has so suddenly disappeared from Denver. He is a Roman Catholic, but his work has no relation to any Church or priest. He takes no money and he leaves the source of his wonderful popular [illegible] numerous cures with only the clothes he wore when he came. It is absolutely unselfish, absolutely sincere, and he depends only upon direction of the Father, who [illegible] believes is given to him. We [illegible] never said in this country [illegible] scenes that of weeks past on [illegible] ver, when streets have been [illegible] by the thousands who have come from distant places to have his healing hand laid upon them or to have handkerchiefs blessed to be carried to the sick. He has [illegible] theory of his power beyond the [illegible] Father. He requires nothing but faith; and it is an evidence of the great aptitude for faith of [illegible] use or credulity, of the Western [illegible] see that the most [illegible] him. However explained and [illegible] suppose it is like other faith cures, chiefly operative in nervous [illegible] cases. There is no doubt that [illegible] have been healed, while many have been disappointed.

It is evident that Schlatter has patterned his methods on those of our Lord. His pictures show that he affects the hair and beard which painters have given to Christ. His method of healing, his reference to his "Father," his retirement to the mountains, his fasting for forty days, are all imitations of the gospel story. These things are easily imitated, for they are quite superficial. He seems not to be himself sure that he is not another Christ. We do not doubt that he is sincere, and that much knowledge on the story of our Lord has developed his faith in his own power.

But when we look beyond the mere superficial imitation and the thaumaturgy, how great is the contrast. Today it is not his miracles of healing, but his wonderful teaching which gives us the true Christ. He spake as never man spoke. He was the greatest religious reformer the world has ever seen. Their a moral purpose and a character about his words such as all the Greek or Hindu moral and religious teachers never even approximated. We may dispense with all the miracles, and there yet remains the divine Teacher, who brought us near to God, revealed God to our knowledge and sympathy, and who drew aside forever the veil of formality which covered religion, and showed us the heart of it nowhere but in the heart of man. Read the parables, the Sermon on the Mount; read all the gospels, and we find there the instructions in righteousness, the directions for the kingdom of God, the keenest disclosures of sin and salvation, and only occasionally and subordinately the healings of the sick.

Now notice—it we may descend so far—what is the contrast in the case of this Francis Schlatter. This man is not original, but a mere imitator. He copies not the essential and peculiar, but the superficial. He parts his hair in the middle, fasts, lays his hands on men, tells them to believe—this with the utmost sincerity and simplicity; and this is all. There is no teaching, no spiritual help, nothing but imposition of hands on the sick. The sick are, perhaps, healed, but to the poor there is no gospel preached; while it is the good news from God to man that is the mission of Christ. The sick he cured are all dead now; but the Word he spake, that is eternal life for us as it was in the days of his flesh.

So we speak with respect of Francis Schlatter believing him to be an honest faith healer, on the borderland of sanity, free from selfish and ecclesiastical purpose, who tries the superficial and thaumaturgic imitation of our Lord, but whom it would be both profane and ridiculous to speak of as another Christ. For that we will wait till he brings some message, or at least, if miracles are to be proof, till he rises from the dead. —*Independent.*

When God gives no message, it is safe to hold one's peace.

Use and Abuse Worldly Things.

As long as we are in the world we shall have to do with worldly things. Nor does the Word of God prohibit any lawful use of worldly good or pursuit of worldly business. It is not the use but the abuse of the world which is forbidden. The divine rule is not to shun [illegible] but all [illegible] to the glory of God. [illegible] worldly business [illegible] that but the blue sky of heaven. But every one who has had his experience has been disappointed. For when he has attained the [illegible] other [illegible] found that it [illegible] the Lord.

There may [illegible] Christian [illegible] that [illegible] is found by [illegible] Word. [illegible] the case. Society is [illegible] by [illegible] not [illegible] [illegible] the [illegible] [illegible] [illegible]

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, DECEMBER 18, 1895 NO. 47.

Poetry.

A Prayer for Rest.

I hear the hills the wind is sharp and cold,
The west young grasses wither on the wold,
And we, O Lord, have wandered from thy fold,
But evening brings us home.

Among the mists we stumble, and the rocks,
When the brown lichens whiten and the fox
Watches the straggler from the scattered flocks,
But evening brings us home.

The sharp thorns prick us, and our tender feet
Are cut and bleeding, and the lambs repeat
This pitiful complaint: Oh, rest is sweet
When evening brings us home!

The darkness gathers. Through the gloom no star
Rises to guide us. We have wandered far.
Without thy lamp we know not where we are.
At evening bring us home.

We have been wounded by the hunter's darts,
Our eyes are very heavy, and our hearts
Search for thy coming. When the light departs
At evening, bring us home.

The clouds are round us, and the snow drifts thicken.
O thou dear Shepherd, leave us not to sicken.
In the wide night our lonely footsteps quicken.
At evening bring us home.

Original.

Prophecy.

Ever since the days of Peter the Great, it has been the ambition of the Russian government to get possession of Constantinople, which would give it control of the Bosporus and would very soon enable her to get control of the commerce of the Mediterranean Sea with all that that means. She would in time get control of the East India trade which England now has.

The first great move which Russia made toward accomplishing her purpose, was the dismemberment of Poland.

The second was the Crimean war, which was terminated in 1856. This was a war for the subjugation of the whole of the Turkish Empire. There was no sufficient cause for this war. It was simply inaugurated by Russia for the purpose of overthrowing the Turkish Empire and appropriating to itself the territory embraced within that Empire. It was a war of conquest. After the war had proceeded far enough, so that it became apparent that the Turkish government could not successfully contend against the armies of Russia, England to prevent the Turkish government from being overthrown by Russia, resolved to assist Turkey, and having persuaded the government of France to assist her, in the undertaking, the two countries sailed their war ships into the Crimean Sea, and at once attacked the Russian forces. The war from that time became known as the "Crimean war." After a bloody conflict the Russians were defeated and compelled to retire to their own country.

The next great effort was the late Turko-Russian war. In this war Turkey was allowed to contend with the Russian Bear, single handed and alone. Russia was greatly her superior on the battle field and within a comparatively short time, drove the army of Turkey back until the Russian army was within fifteen miles of the city of Constantinople, and could have marched her army into that city within a few hours and taken possession of it in spite of all the nations of the world. "The dream of Russia is is about to be realized." So said statesmen and diplomats and so thought Russia. "England has sinned away her day of grace, and Russia will get possession of Constantinople in spite of fate". So spoke wiseacres and newspapers of the world. But it was not to be. Man proposes but God disposes.

Lord Beaconsfield, who was at that time premier of the English government, (he was a Jew, England was, and is, and is to be, the defender of the Jews.)

After the Russian army was near Constantinople, as said before, and while it was laying there with *no* apparent reason why it should not march into that city and take possession of it, Lord Beaconsfield as Premier of England, visited the city of Berlin and induced the German government to call a conference of nations to take action relative to the invasion of Turkey by Russia. The conference was called, and what is known as the "Berlin Conference" was held, which decided that there was no sufficient reason for the invasion of Tukey by Russia. The conference therefore decreed that Russia should withdraw her armies and retire from Turkey, leaving Turkey in the same condition she was in before the commencement of the war. This decree was enforced and Russia was compelled to give up all she had gained by the war. Thus England by a stroke of diplomacy accomplished what she probably could have done by the sword. The time had not then come for the great prophetic contest. When it does come, although England and those who will follow her lead, will have an immense army and a mighty navy she will be defeated. Thus far England has been victorious over Russia in every contest, but the time is coming when she will not be victorious.

After Lord Beaconsfield had succeeded in having the Berlin Conference called, but before it was held, he visited the Turkish government, in the interest of Great Britian, and entered into a secret treaty with the Turkish government whereby Turkey ceded to England the island of Cyprus. This was done *in* consideration of England, through the intervention of the Berlin Conference forcing Russia to withdraw her armies from Turkish territory. The Island of Cyprus is the largest island in the Mediterranean Sea, and is of great value to England, as it can be used in time of war, as a depot for military supplies.

The next move on the chessboard was made by England in 1882, with a view of getting control of Egypt. It is fresh in all our minds, that England in 1882, bombarded the city of Alexandria, in Egypt, because she said she wanted to land her soldiers for the purpose of putting down an insurrection that then existed in the Egyptian government. The bombardment was kept up until the authorities were compelled to permit the English troops to be landed, which was done and they were marched against the insurrectionists who were compelled to surrender and lay down their arms. But England did not withdraw and leave the Egyptian government in statusquo, but remained in practical control of that government and she is still in control of it.

About this time England, first by force, and later by purchasing a majority of the stock, secured the control of the Suez Ship Canal.

It must be borne in mind that England and Russia, are and have been from the first, the great leaders, one arrayed against the other, in the great contest for the possession of the Bosphorus and all that includes. Russia has one ambition, that is to overthrow the Turkish Empire and add the territory embraced within its boundaries, to the immense possession already belonging to the Bear of the North. When Napoleon was languishing on the Island of St. Helena, in 1815, he said to Governor Hudson, "In the natural course of events, Turkey must fall to Russia. The greatest part of her people are Greeks, who, you may say, are Russians. The powers it will injureare England, France, Austria and Prussia. As to Austria it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering upon the Austrian dominions reaching near Constantinople. The only hypothesis that France and England may be allied with sincerity will be in order to prevent this. But even this will not avail. France, England and Prussia united, cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows then what may happen. She quarrels with you and marches off an army to India of seventy thousand good soldiers and one hundred thousand Cossacks, which to her is nothing, and England looses India. All this I forsaw. I wanted to establish a barrier against those barbarians, by re-establishing the kingdom of Poland, but you imbeciles of ministers would not consent. A hundred years hence I shall be praised, they will say I was right."

What *is* the present military resources of the different great European nations which will take part in this last great war? There are six of the European powers which are usually classed as great, viz: Great Britian, Germany, Russia, France, Italy and Austria-Hungary. Great Britian, notwithstanding the fact that her possessions reach around the globe is not a great power on land, but she is a great naval power. Her land forces on a peace footing is 300,000 excluding her native Indian troops. In case of war England could put a land force into the field of at least a million men. By calling on all her dependencies—"Young Isons"—she could muster out a larger force than that. She has more money than all other European powers put together and with the free use of it she could put a Navy into the conflict that would excell the navies of all the other European nations combined. France could put half a million men in the field in a weeks time. In an emergency she could put nearly four million men into the field. Italy in time of war could muster an effective army of about one million men.

By proclaiming a holy war Turkey could call into action at least five hundred thousand good and effective troops.

The Czar has the largest standing army there is in Europe. On a peace footing his army is 1,250,000 men. The war footing of his empire *in* Europe, not to mention his Asiatic provinces, is estimated at 4,000,000. The reserve which could be called out in case of an emergency, would increase the number to at least 5,000,000. This does not take into account the Asiatic provinces which give military service in lieu of taxes. This branch of the Russian army numbers 250,000 fighting men making the grand total 5,250,000 effective troops, which Russia can send to the front to fight her battles.

The grand-father of the present Emperor of Germany founded the magnificent German army, unquestionably the finest, though not the largest in Europe. Probably 5,000,000 Germans could be mustered in case of an emergency, every man of whom had seen at least one years service.

Austro-Hungary could put an effective army of not less than 2,100,000 men in the field.

Spain could muster at least 250,000 men.

Portugal, Holland, Switzerland, Belgium, Denmark, Sweden and Norway could combined muster 75,000 men.

By recapitation we find the total land forces which the foregoing nations could put in the field to be as follows: England 1,000,000 men, Germany 5,000,000, France 4,000,000, Russia 5,250,000, Italy 1,000,000, Austro-Hungary 2,100,000, Turkey 500,000, Spain 250,000, Portugal and the other six small nations, 75,000. This makes a grand total of 19,175,000 effective soldiers. I have taken no account of the naval forces which these countries would bring into the conflict.

No argument is needed to show that this last great war is to be the most terrible that the world has ever known. We cannot conceive of the magnitute of these armies. A very large portion of these armies are now equipped and ready for duty.

Truly the outlook for the world is dark, but there is a silver lining to this cloud.

R. S. DWIGGINS.

Will You Obey?

A correspondent writes to me with regard to some Baptist people who have gained light on the doctrines of the kingdom and life through Christ, and consequently do not feel at home in their *own* Church, but wish to unite with the Church of God, *without* obeying the gospel; they regard the baptism received while professing a pagan faith as being valid.

If a person espouses a pagan faith (miss-named Christian) such an one *is* a pagan, and if baptized on the profession of such a faith, they are simply baptized pagans. A belief in Christ who engages to carry out the promises of a pagan faith, is not the Christ of the Bible. Him they *never knew*.

If a person should profess the Roman Catholic faith, he *is* a Catholic, and *not* a Unitarian, he could not be a Unitarian unless he makes a profession of the Unitarian faith, and unites with that society according to the requirements of that faith. No one would expect to be a Catholic and a Unitarian at the *same* time. If a person professes the Methodist faith, and conforms to the requirements of Methodism, he *is* a Methodist, and *not* a Mormon, he could not be both at the *same* time. If a person professes a pagan faith (immaterial immortal souls promised a sky-kingdom at death) he could not believe the Bible gospel faith (glad tidings concerning the coming Messianic reign on the throne of David, and life eternal through Christ) at the *same* time. A *pagan faith* cannot be substituted for a *Bible faith*, any more than a *Catholic* faith can be substituted for a *Unitarian* faith, although there is more similarity between the Unitarian faith and that of the Catholic, than there is between the *Bible* and the *pagan* faiths.

Christ said to his disciples: "Go ye into all the world, and preach *the* gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

I would say to my correspondent, tell your Baptist friends, that Jesus says: "He that believeth (*the* gospel) and is baptized shall be saved," and not he who believes a *pagan* gospel and is baptized. He never will permit such a gospel to be substituted for "*the* gospel" he preached and commanded men to first *believe*, and then be *baptized*, if they would be saved. It is a piece of presumption to suppose he will accept of such an innovation. Those who persist in doing so, risk eternal life on a baseless presumption. Let me quote to you Gal. i. 6-10, as a positive Scripture evidence that the substitution of some *other* gospel for "*the* gospel" will never be permitted from either men or angels.

"There are some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, should preach unto you any gospel other than that we preached unto you, let him be anathema. As we have said before, so say I now again. If any man preach unto you any gospel other than that which ye received, let him be anathema." There is not the *least* similarity between the gospel which promises a sky-kingdom for immortal souls, and the gospel preached by Jesus and his disciples. That heathen gospel is more than a perversion, that is *another* gospel *entirely*, which is borrowed from the pagans. You say *this* was the gospel your friends *believed*, when *baptized*, hence they stand in position of baptized believers of a *false faith*, which is branded with "*anathema*," and they will always stand in that relation, no matter what light they *may have now*, unless they go forward and be baptized on the confession of their faith in the things concerning the kingdom of God, and the name of Jesus Christ."

It is a piece of dangerous presumption for any one to be guilty of setting aside God's heaven-given message of life,—the faith once delivered unto the saints, for which we are exhorted to contend earnestly for. Why this earnest contention for *that* faith? Because it is the way of life everlasting, and there being only *one* way, it is reasonable that we should be zealous in our efforts to maintain it in its purity, for the benefit of our fellows. It is passing strange to me how any one can persuade themselves that a baptism received while professing a *false faith*, will accomplish for them the *same* result as baptism received after coming to a knowledge of the *gospel* faith. *There are* so many who have discarded the pagan faith, and yet maintain with great warmth, that the baptism received while professing *that heathen faith* is valid. The fact is, however, like faith like baptism.

I would earnestly exhort these friends to cease deluding themselves. Time is too short to take risks with such momentous results at stake. There is nothing in the whole range of human experience so great and important as to secure a place in God's kingdom. Many of these persons in purchasing real estate leave *no* stone unturned in order to secure a clear title to their land, every cloud must be removed; yet seem content to leave a cloud upon their title to the kingdom. It is very inconsistent.

An unreserved and unquestioned obedience is the basic principle upon which God founds acceptance by him as his children. A half way obedience is counted as rebellion with him. This is illustrated in the case of Saul, whom God commanded: "*Now* go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." He went and smote the Amalekites, but took Agag, the king alive, along with the best of the sheep and of the oxen, and of the fatlings, and lambs. This half-way obedience displeased God, and he sent Samuel to tell him he should take his kingdom from him for this disobedience. When Saul and Samuel met, Saul said: "Blessed be thou of the Lord: *I have performed* the commandment of the Lord. Samuel said, what meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" He explained that the people saved them to offer in sacrifice to the Lord. Samuel replied: "To *obey* is better than sacrifice, and to hearken than the fat of rams. For *rebellion* is as the sin of *witchcraft*, and *stubbornness* is as *iniquity* and *idolatry*."

God is the *same* today. He commands *obedience* to *the* gospel, as a condition for the pardon of sin and salvation. To obey a *false* gospel and trust that God will count it as an obedience to the *true* gospel; and to stand before the people and like Saul say: "I have performed the commandment of the Lord," when you know you have not, for the reason you had no conception of the gospel of the kingdom at that time, cannot be acceptable to him. All who refuse obedience *after* learning it God would say to you: "Rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry."

He has told us just what he will do to those who stubbornly refuse to obey *the* gospel. Listen: "The Lord Jesus shall be revealed from heaven in flaming fire taking vengeance on them that know not God, and *obey not* the *gospel* of our Lord Jesus Christ." 2 Thess. i. 8.

I trust that all who have learned the *true* gospel will earnestly and lovingly obey it *from the heart*. A loving heart obedience is just as requisite as a correct knowledge. If love be absent, a faith strong enough to remove mountains will be of no avail. Let the *love* and *peace* of God *rule* and *control* every action of life.

W. H. WILSON.

Restitution.

"The grand and glorious doctrine of the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began" is the grand and final combination and realization of the blessed hope; when God's purposes now rolled up in the bud, will open out and fill the world with blessings most fragrant. Prophets of old were permitted by the eye of faith to look down through the dark misty ages of *time, and see the good* time coming, the times of restitution. Jesus and his apostles were also filled with delight in anticipation of that glorious era soon to dawn upon this sin cursed earth of ours. While many others that have learned of them, have also been enthused with the same spirit, and permitted to drink at the same heavenly fountain, enrapt in this grand vision of soon coming glory, have viewed the landscape and drawn many pen pictures for our father's children to feast upon and rejoice in hope of the glory of God. And yet, notwithstanding the scene is most glorious to behold, there *is* danger in our minds being wrought upon so freely that our imagination oversteps the bounds of reason and revelation, and we are thus led to the conclusion that restitution will fix it all up in great style for us and our friends regardless of Gods promises and our actions. And although the times of restitution be grand and lovely to contemplate, yet there is a practical side to it that might be very profitable for us to study well, and learn to practice in this life, that we may be counted worthy to share in the glorious restitution age. We must be so transformed and renewed in both soul, body and spirit in this life that our lives are in harmony with God's will to that extent, that, we live honestly and uprightly before God and man. And that we do unto others as we would be done by. If we have wronged any one in word or deed, we must make restitution if it be possible. We must live and practice restitution here, and make it a prominent part of our religion, and our very being, or we shall be unfit for a position hereafter in the world to come. Yea, we must *not* harbour envy that monster mischief-maker, that is worse than wrath and more outrageous than anger," but slay him as a mad dog. Think you, that we can live and act, and talk as sinful flesh would dictate, and go dragging along through this world a disgrace to the cause we profess, and to society, by wronging our brothers or our neighbor out of his just dues in word or deed, under the flimsy excuse "I can't do otherwise," and then imagine that God will do for us what he required us to do, make us honest and honorable, and clean ever whit and give us an exalted position in the restitution age. I tell ye nay, nay, but except ye repent ye shall all perish likewise.

T. E. ADAMS.

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

Selected.

Onia, Sacred Stone of the Oneidas.

The Oneida Historical Society of Philadelphia has been making efforts to secure as the corner-stone of its new building now in course of erection in that city the sacred stone of the Oneidas. These endeavors bring to public attention a curious feature of the Indian history.

The Oneidas were one of the confederation of the Five Nations. Their great claim to distinction beyond all other tribes was the great bowlder—the sacred stone. This was the fetich of the tribe; they looked on it with the utmost veneration, and esteemed it as possessing divine and magical virtues. So great was their reverence that they could not endure any separation from it, and in consequence wherever they went they moved with them their famous rock, as the most important as well as the most cumbersome article of their impediments. The stone served them as a sacrificial altar, and before and about it the great rites of their religion were performed. The ceremonial feasts which were held in commemoration of their dead were eaten on the open place that surrounded the holy stone, and the sachems kindled the illuminating flames beside it when they gathered about the council of fire to discuss the weighty matters of Indian policy and action. Its inspiration was sought as well for the fierce frenzies of the war dances, when the braves sought to rival in the furies of physical contortions in the fervor of their wild passions.

The other tribes referred to the Oneidas as the people of the stone and the stone itself was called onia, or oinota, the real significance of which is *the man born of a stone.*

After the Oneidas joined the confederation of the Five Nations, the stone stood on the crest of a foothill on the borders of the Oneida Creek Valley. There it remained for many moons, the sole remnant of the Oneidas, for its devotees had gone to hunting grounds where they could not bear with them their beloved rock.

Make a Business of it.

'What church do you attend?' was asked of a bright, attractive young fellow, doing business in one of our large cities. 'Oh, I just run round,' he answered gaily. 'I don't understand the difference between the churches; in fact, there is a great deal in the Bible itself that I do not understand, and, until I do, of course I can't join any church.' 'How many hours a day do you spend studying this matter?' asked his questioner. 'Hours?' he he repeated in surprise. 'Well, then minutes!' The young man was dumb. 'Ah,' said his companion, with patient sadness, 'not one! If you thought a knowledge of geology necessary to your success in life—or astronomy, or shorthand, you would not think of spending less than one hour of a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning!'—*Monthly Messenger, Newark, N. J.*

The Restitution.

EDITORIAL STAFF:
Members of the C. P. Association.
E. JONES, Corresponding Editor.
PLYMOUTH, INDIANA, DEC. 18, 1895.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE WANT YOU TO

Sit right down now and write a short letter for our "Christmas Number." The letters are coming in fast, but we urge all to send. Don't write long—but as Brother Duggins suggests, short and to the point. Don't wait till tomorrow, but hurry your's in right now.

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, bring your ourselves. You need it yourself, and your friend or neighbor should have it. We *must all* be missionaries now more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the *Lord's poor on their application*, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

ON the last day of Mr. Joseph Jefferson, the comedian's engagement in Cleveland recently, he received a letter from Ithaca, New York, where he is to play shortly. The letter was from a minister of that city, inviting him to speak from his pulpit on the Sunday following his engagement. The comedian had a better sense of propriety than the minister, and politely declined the invitation. •

READER, are you one who has taken upon you the sin-covering name of Jesus? If so, ye are not your own. Your time, talent, intellect, means, all belong to God and Christ. Did you ever seriously ponder over the question, "Am I robbing God, in any way?" Israel as a nation robbed God (Mal. iii. 8, 9,) and he told them they were cursed for it; but he enjoins them to return to him, and he will return to them, tells them to come back to the observance of his ordinances, and bring their tithes into the storehouse and prove him now herewith, if he will not open the windows of heaven and pour out a blessing that there shall not be room to receive it. Reader, he also says. "I change not." Will you prove him? •

THE Christian Endeavor Society of Cleveland, set apart Thanksgiving day to pray to God to convert the infidel Robert G. Ingersoll. Many comments were made concerning the undertaking, by different ministers of the churches, but the one that struck us was by D. O. Mears, of Calvary Presbyterian Church of Cleveland. He says: "My opinion is that God can't convert the devil unless there is a change in the devil. The supposition that God can do what he pleases irrespective of human choice is unscriptural. If God is to save men by force regardless of their choice and will, he simply treats them as though they were insane. The prayer for Mr. Ingersoll can never save him until he puts himself in a new attitude before God. If God can save Mr. Ingersoll by force and does not save him, God is responsible for sin."

BIBLE readers must have noticed the striking manner in which the Christians hope is associated with the resurrection of the dead. And yet in popular thought the resurrection is rendered quite a secondary consideration by the idea that man is an immortal spirit, who at death leaves the body behind, and goes to his reward in heaven, or to punishment in hell. According to the Scriptures, man, though possessing *body*, (the physical frame), *soul*, (animal life) and spirit, (intelligence) is altogether mortal. "Shall *mortal* man be more just than God? is the question (chap. iv. 17) "Cease ye from man whose breath is in his nostrils," Isa. ii. 22. When a man dies, he is (apart from God's purpose to raise up some from the dead) done with, and returns again to the dust from whence he came. "The dead," says Solomon, "know not anything." Eccl. ix. 5. They are asleep. This is the doctrine of both the Old and the New Testament. It is promised in Daniel that "many that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. This is a change from mortality to immortality. See also, 1 Thess. iv. 15; 1 Cor. xv. 51. •

Laborers in Words and Doctrine.

Those who undertake to feed the flock of God, may take a practical hint from those nurses who first put food for infants into their into their own mouths, and prepare it for their charge. They should first receive and assimilate the word of the spirit, and then it comes warm from a warm heart and is likely to do good. What burning words we find for co-workers for God in 2 Cor. vi. 3, 10. "Giving no offence in any thing, that the service be not blamed: but in all things approving ourselves as the servants of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Spirit, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left; by honor and dishonor, by evil report, and good report, as deceivers and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened and not killed; as sorrowful, yet always rejoicing, as poor, yet making rich, as having nothing, and yet possessing all things." Well might we say, who is sufficient for these things? from one point of view; but from another "We can do all things through Christ which strengthens us." •

Foreign News Items.

London, Dec. 2.—The Central News correspondent in Vienna says that a report is in circulation there that a projectile was thrown at the Czar in St. Petersburg today. The missile grazed His Majesty's cloak and fell harmlessly to the ground. No one was injured.

The report says that 14 arrests have been made in connection with the affair. Confirmation of the statement is lacking.

London, Dec. 7.—The *Chronicle* publishes a dispatch from Paris, stating that a dispatch received in that city from Constantinople states that sailors from the guardships Cockatrice and Imogene have been landed to protect the British Embassy.

A dispatch to the *Central News* says that the Sultan has decided to consent to each of the powers having a second guardship at Constantinople.

THREE PROTESTANT MARTYRS.

Constantinople, Dec. 7.—Advices have been received from Harpoot by the representative of the United Press showing that three Protestant pastors, Rev. Mr. Tonzarian, at Ichmach; Rev. Mr. Kriker, at Kossi, and Rev. Mr. Absesian and wife, at Hesenik, have been murdered for refusing to abjure their faith and embrace Islamism.

The fact that Said Pasha has sought refuge at the British Embassy, has caused a great sensation in all circles, and is a general topic of conversation. It is impossible to forsee the outcome, but the fact of a native statesman of the highest rank, seeking an asylum in a foreign Embassy is recognized everywhere as indicating an extremely critical situation, which, it is believed, may become a turning point in Turkey's history.

Vienna, Dec. 10.—It is announced here upon semi-official authority from Constantinople that the Sultan signed the firman for the admission through the Dardanelles of the additional guardships demanded by the powers.

London, Dec. 11.—A dispatch addressed to the Associated Press and signed by a number of Armenians of Constantinople has been received here. It says:

"Armenia is at her last gasp. The work of extermination continues. The number of people massacred reaches 100,000, and a half million of survivors have taken refuge in the forests and mountains, where they are feeding on herbs and roots. Hunger and cold has begun to make great ravages against them. In the name of humanity and Christianity, save us."

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." Chicago.—No. 1.

In fulfillment of our promise in last week's RESTITUTION, we now commence our reply to "*The Christian Oracle*," which, by the way, we regard as a misnomer, "The Living Oracles" being the Christian Oracles, they ante-date that of Chicago. The proposition heading our list is:—That never but *one* gospel has been offered to man. To say otherwise would be to represent God as an experimenter in matters relating to the salvation of man, first trying one scheme and then another, and another and discarding them as they were found wanting. We say to the "*Oracle*," we serve no such God as that, but he who sees the end from the beginning, and knows what he wants, and makes what he wants, and as he wants it; and never fails to accomplish his purpose.

2. To have more than *one* gospel would mean that several different salvations were provided for the family of man, because faith in the thing promised is *always* exacted of man before he becomes an heir of it.

3. The first gospel to man after sinning was the promise that the woman's seed should bruise the serpent's head; and presuming that the "*Oracle*" will not deny that this was the remote promise of a Savior, and that nothing from that time to this has superceded that promise, and that the woman's seed referred was he whom the apostolic word says was made of a woman—Jesus,—if the "*Oracle*" deny none of *three* things, he must be ready to admit that the *first* promise contained the germ of all *subsequent* promises, so that when we read that Enoch the seventh from Adam prophesied of these things, saying, "Behold the Lord cometh with ten thousands of his saints to execute judgment upon all and to convince all that are ungodly," etc., we see that his faith had taken hold of promises [although not recorded] that formed the basis of *apostolic* hope, and in exact accord with Jesus' words when he takes his seat upon the throne of his glory on earth and invites all the faithful to share his power and glory with him, see Matt. xxv. 34, showing conclusively that the scheme devised at first is never to give place to another, but shall surely and fully accomplish the divine purpose.

4. The beginning and the end being the same scheme of redemption, of necessity, the intermediate links of God's revealed purpose will be of the same scheme. Hence, when we find Jehovah testing a man preparatory to his selection as the father of the race through whom all the families of the earth should be *blessed*, God had neither forgotten the promise of the woman's seed, nor changed his purpose in regard to it, but was taking a step toward the fulfillment of that first promise. And when God promised the land of Canaan to Abraham and that seed of his who is to bless all the families of the earth; see Gal. iii. 16, it was *another* step toward the fulfillment of the original promise of the *woman's seed*, and *not* the introduction of a new scheme of redemption. And when God swore to David that a Son of *his* should occupy his throne forever, in the land covenanted to Abraham and this *one seed*, it was not a new scheme, but *a further development* of the original purpose embodied in the promises of the woman's seed, and Abraham's seed, and shows what the land was promised for, viz., to be the territory proper of an everlasting Kingdom of God under a Son of David, who would be also a Son of God.

5. We are positively told in Gal. iii. 8, that the promise of God to Abraham was *gospel to* that patriarch.

6. We are positively told in Romans iv. 13 that the belief of that gospel promise constituted Abraham heir of the world.

7. We are positively told in Gal. iii. 13, 14, that Christ was made a curse for us, that the blessing of Abraham might come on the Gentiles, through faith.

8. We are positively told in Gal. iii. 29, that "if we are Christ's, we are Abraham's seed, (faithwise, of course,) and heirs according to the promise," which constituted Abraham heir of the world.

In these four passages we have infallible proof that what was gospel to Abraham is gospel to us. And, as the belief of that gospel made Abraham heir of the world, the belief of that gospel by us will make *us* heirs of the world too, inasmuch as the death of Christ secured the blessing of Abraham for all believing Gentiles as above proven. This great truth lies right on the surface of both Old and New Testaments. Daniel vii. 18, 27, furnishes divine evidence that the destiny of God's saints is to possess the Kingdom of God "*under the whole heaven*," not above somewhere,—and as they are to possess it for ever, even for ever and ever, it would be rather difficult for our *critical* editor to prove that they will be for ever in two different places. The Kingdom is to be world-wide and everlasting; so that eternal life is wrapped up in the promise to Abraham that he should possess the earth, through faith.

With the earnest desire to show our critic a more excellent way than that formulated for him by Alexander Campbell, Walter Scott and others, we call his attention to the fact stated in Ephesians iv. 4, that there is only *one* hope of our calling. In the nature of things we must hope *for* what we believe *in*. And, as Paul says there is but one hope, it is safe to conclude that he possessed that one hope. What else could have induced him to suffer, as he did, the loss of all things usually held dear? Happily he tells us in Acts xxvi. 6, *what* hope he suffered for. Said he, as he stood before Agrippa, "And now I stand, and am judged [on trial] for the hope of the promise made of God unto our Father." This is divine evidence that he believed the same gospel that Abraham, Isaac and Jacob did, and of necessity cherished the same *hope* that they did. 2ndly, it is divine evidence that what was promised to the Father had never yet been fulfilled. 3rdly. That the coming of Christ and all his offices and work did not supercede the promise to *them*, but was only, as it were, a codicil to the original will,—the institution of *a new and living way of attaining to the long promised blessing*; it was no *new* gospel, but *an addition* to the old gospel. We confidently affirm that this is God's truth in the premises, because Paul believed in, hoped *for* what Abraham believed in and hoped for, after the death, resurrection and ascension of Christ.

9th. We are positively told in Rom. iv. 16, that the promise that Abraham should be heir of the world is sure to all who believe what Abraham did. This is commonsense, as well as Bible; for, if Abraham is *father* of the faithful, his children will as surely have the faith *of their father*, as do natural children the skin of their parents. How could Abraham beget a child (faith-wise) to a hope of heaven above the skies, when he himself hoped for an after inheritance of the land he then lived in as a stranger, when it should be an heavenly country? See Heb. ii. 8.

If our critical editor has a hope of heaven above the skies, that will be called evidence that he *believes* in heaven, and *thinks* he has *reason* to hope for it, but his church used to take people to task for *saying* they believed, when they had no evidence; and put down all such as opinions. Will he kindly cite us to the chapter and verse where we can find the gospel of heaven above that his hope sprang out of? If not, we will be obliged to call it an opinion, merely; and maintain that he neither believes the gospel preached *before* or *after* Pentecost. •

(To be Continued.)

The Christmas Number.

To make the Christmas number more effective, we must get it into the hands of the people who will read it and profit by it. It is not enough that the regular readers of THE RESTITUTION see it. Let us make a great effort to bring the truth to the people. I suggest that we each take five extra copies of the paper and send them to our friends, with a request that they read them and pass them to their friends, and in that way many may read and be benefitted. I know full well, that we all want to make one effort to convert our unconverted friends. We want to convince them that "Jesus is coming again." The papers only cost five cents each. Five will only cost twenty five cents. Let us each one invest twenty five cents in the medicine that will help to change our friends from mortality to immortality. That will bring them from darkness into light. From worshiping satan to worshiping God. That will make them new creatures in Christ Jesus. May God help us to so work, in the few days that are left, that we may accomplish some good in his name, and bring some helpless one into the fold, is my prayer.

R. S. DUGGINS.

REPORT.

Editor Restitution:

Bro. Henry T. Baker preached a second sermon at Decorah, Iowa, on Tuesday last in the Baptist Church, by request. The room was full; and for half an hour the congregation, composed of people of various denominations, listened attentively while he faithfully opened up the Scriptures on "The Kingdom of God—What? When? and for whom?"

Bible truth on this and kindred doctrines has not been preached here for many a year, though it is believed that the minds of not a few of the reading and thinking portion have been somewhat prepared by the distribution of Scriptural literature. It is, however, difficult to induce people with long-standing denominational attachments to sever them and stand forth as witnesses to the truth. Let us sow the seed and pray to God to "give the increase."

W. T. B.

Avail yourself of the opportunity to visit your friends while Holiday Rates are in effect between all stations between Buffalo and Chicago on the line of the Nickel Plate Road. Tickets on sale Dec. 24th, 25th and 31st, 1895, and Jan. 1st, 1896.

God's goodness should never be forgotten. In dark hours, and under strong temptation, remembrance of it will be a source of strength.

Santa Claus,

Has induced the Nickel Plate Road to sell excursion tickets at low rates to all points on the line between Buffalo and Chicago, Dec. 24th, 25th and 31st, 1895, and Jan. 1st, 1896.

Selected.

A Song.

Through broken reeds murmurs the evening breeze,
Unfinished songs the wind sings in the trees,
The forest dreams a tuneless melody,
The brooklet sprites in wordless harmony,
And broken chords of unsung music fly,
Over mead and heather, mountain, sea and sky.

But over all, framed the scattered notes
The perfect anthem of Creation floats;
Each fragment and each broken cloud part,
Of that sweet song at nature's cradle conned,
That comes a dream, unto the ear attuned.

So over all the world of hopes and fears,
Half-uttered sighs, and dreams of unshed tears,
Of broken hearts that sing their songs of pain,
Of silent sorrow's rhythmless refrain,
Of vain regrets, of hopes all unfulfilled,
And deathless lives in death's swift chill stilled,

There floats a dream of endless melody,
The angel-evidence of eternity.
For murmurs and rejoicings are but parts
Of God's great anthem played on human hearts;
Each heart a note of joy or pain,
God is the song and man is its refrain.

A Thought of the Past.

Right in the heart of the city,
Where the rush and the noise never cease,
Lies the old graveyard in silence
God's acre, a token of peace.

Its moss-grown headstones are telling
Their stories of long ago;
Of hearts that are silent forever,
And how all things perish below.

And I stop as I read and ponder,
'Mid the noise and bustle and hum,
On the days that have gone by forever,
On the days that are now and that come;

And of how, mid the rush and the turmoil
Of the weary, the labor-fraught way,
Lie the thoughts of forgotten sorrows
That have died "ere yesterday."

Which God in his mercy has buried.
When all of the battles were fought,
And we write upon memory's headstones,
The lessons of hope which they taught.

"Thank God for His merciful kindness,"
My heart in its gratitude said,
"'Mid the cares and the thoughts of to-morrow,
For the thoughts of the past that are dead."

[Selected by Lydia Chaplin.]

Now is the Time to Make Others Happy.

One little rosebud will do more to cheer the living than a car load of flowers can do for the dead.

One smile upon a living face is better than a hundred tears over it after death.

One kind word will bring a flush of joy to a living face, but a thousand cannot change the pallor of a dead one.

One little word of praise to the living will do him more good than a eulogistic sermon after death.

Many sought the dead Jesus with sweet spices, but only one anointed the living Christ with precious ointment.

Many wept at the feet of a crucified Savior, but only one bathed his feet with tears while living.

Loads of flowers follow the dead to the grave which should have strewn their pathway in life.

"Little deeds of kindness,
Little words of love
Make this world an Eden
Like the heaven above."

Mother are you ever vexed at the prints of little greasy fingers on the newly washed window pane?

"If we knew the baby fingers,
Pressed against the window pane,
Would be cold and still to-morrow,
Never trouble us again.

Would the bright eyes of our darling
Catch the frown upon the brow,
Would the prints of rosy fingers
Vex us then as they do now!

Ah! these little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track.

How these little hands remind us
As in snowy grave they lie,
Not to scatter thorns, but roses,
For our reaping by and by."

Oh! beloved reader, can we put the above sentiment into daily practice?

Shall our lives be filled with smiles instead of frowns, with roses instead of thorns?

Shall we sow the precious wheat of kindness and reap immortal sheaves, or shall we sow tares of evil words and reap thistles of rumor?

Have you anything good to say of me? say it today. Have you a smile for me? give it today. Have you a hearty hand grasp for me? let me feel it before my hand is cold in death. Have you a tear of sympathy to mingle with mine? let it fall today.

Would you brush away the sweat from the weary toiler's brow? then brush it away while it is warm with life and wait not until it stands out in cold drops upon the lifeless brow. Have you a rose of sweet perfume for me? pin it on my coat instead of my shroud. Would you place within my casket beneath my senseless head a downy pillow? place it beneath my tired throbbing head today. Would you make a smooth path over which to bear the lifeless form of your father, mother, sister, brother, husband, wife, child or friend to the cold and silent grave? then make it smooth for their weary feet today. Would you be gentle and kind to a dead enemy? be kind and gentle to him today. Would you speak harshly of him? Would you give him a blow? Would you seek to injure his character when he was in the cold embrace of death? Then do it not today. Be kind to friends and foes. Shed rays of sunshine and joy wherever you go.

"There are lonely hearts to cherish,
While the days are going by.
There are weary souls who perish,
While the days are going by."

Egyptian Relics.

The *Ironmonger*, of London, says: 'One of the most interesting features of the annual *conversazione* of the Birmingham and Midland Institute was the almost unique collection of ancient Egyptian relics owned by Mr. Petrie, the eminent Egyptologist. The collection comprise articles of domestic use, and ranged, in point of age, from 150 to 4,000 years B. C. Two toys—a tip-cat and a peg-top—each 5,000 years old, were in shape and style just like those of present-day use. A bronze water-tap, 2,000 years old, was well made, and as perfect in design as any modern plumber could make it. A copper fish-hook, 5,000 years old, was a pattern still made in Redditch; and a fragment of a copper saw, 6,000 years old, was described as the oldest piece of wrought metal work in the world. A steelyard, with hooks like those in present day use, was 4,000 years old. "There is nothing new under the sun," said Solomon, and the test is as true today as when it was uttered by the good king in the childhood of the world. "beneath the solemn Syrian cedars."

Was it You?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in her manner and mode of living. Was it you?

There was somebody who harshly criticised the actions of somebody else. Was it you?

There was somebody who found nothing but fault in the belongings of her friend. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who, day in and day out, never did anything to make anybody else happy. Was it you?

I hope you can answer 'No' to every one of these questions; but if you cannot, and are forced to drop your head because you know you are guilty, then resolve that the next time the accusation is made, and the question asked, you can say with truth: 'It was not I.'

May the constraining memories of the Cross of Christ, and that great love wherewith he loved us, be so in us that we may pass that love on to those who are perishing. "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor," and we hear his voice tonight ringing down through ages of selfishness and luxury and neglected duty, solemnly declaring that the measure of our love for our brethren must be nothing less than the measure of his own.—*Mrs. Isabella Bishop.*

POETRY.

I Shall not Pass Again this Way.

The bread that bringeth strength I want to give.
The water pure that bids the thirsty live;
I want to help the fainting day by day:
"I'm sure I shall not pass again this way."

I want to give the oil of joy for tears,
The faith to conquer crowding doubts and fears;
Heal, for ashes, many I give always—
"I'm sure I shall not pass again this way."

I want to give good measure running over,
And into angry hearts I want to pour
The answer soft that turneth wrath away
"I'm sure I shall not pass again this way."

I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day
"I'm sure I shall not pass again this way."

Distant Things.

How white is the sail in the Faraway
And dirty the sail at the dock;

thy throne during the animate-age.

13. Because the Lord hath chosen out Sion; he hath preferred it for his own dwelling-place.

14. It is my final-rest (katapausis) unto an animate-age. Here will I dwell, because I have preferred it.

15. Blessing will I bless the booty thereof; the beggars thereof will I full-feed with bread;

16. The priests thereof will I clothe with an undergarment of salvation, and the holy ones thereof will be glad with gladness.

17. There will I make the horn of David to spring out and up; there have I made ready a lamp for mine Anointed (Christ).

18. His enemies will I clothe with shame for an under-garment. Upon him will my sanctification flower out.

PSALM 132 (133 COM. VER.)

1. An ode of the steps upward. Lo, forsooth what is good or delightful other than for brethren to dwell together?

2. Like myhrr upon the head, that goeth down upon the beard, the beard of Aaron, that goeth down upon the hem of his under-

the glory for all our victories over sin and sinners—the ultimate discomfiture of all our enemies also.

The eleventh is "the cry from out the depths" of trial and tribulation and the accompanying appropriate prayer.

The twelfth emphasizes the importance of constant "humility" and dependence on the Lord.

The thirteenth is an "in memoriam" of David and his vows of good purpose, as the representative of "David's greater Son," with a prayer of reminder to the Lord to fulfill his promises to David.

The fourteenth emphasizes "the unity of brethren" and its importance as a factor in the divine plan and purpose.

The fifteenth is an exhortation to all "the bond-servants" (all Christians) of the Lord "to lift up their hands unto" and "to commend" (not "bless") the Lord. The old formula was "Give God the glory."

Of course this divine double-octave scale can be recombined in as many character-tunes as the divine spiritual genius may inspire and natural harmony does but analogously illustrate it. However varied though and whatever "the

about, and all that the prophets have written are founded on *love*, love of God and love to man.

The Jews in the time of our Savior had many of them come to think it was right to avenge themselves.

They quoted the words "an eye for an eye, a tooth for a tooth," just as if each man had the right to pay back any injury that another man might do to him.

But God never gave us any such right, for see here what he says. "Thou shalt not hate thy brother in thine heart," *neither shalt thou avenge nor bear any grudge* against the children of thy people, but thou shalt love thy neighbor as thyself." Lev. xix. 17, 18. "Be reconciled to thy brother and then come and offer thy gift." Matt. v. 23, 24. If a brother has any just cause for grievance against us, God will not accept our gifts nor our prayers, until all is made right.

The law, is the same in both the Old and the New Testaments, about hating other people in our hearts. It is God's eye, searching us through and through. God knows that the mean acts we do, are the result of the thoughts we

he who bade us reverence them. We cannot worship God and be accepted of him, if we revile our parents.

If two men get to quarreling, and one hurts the other with a stone or with his fist, what then? The man that hurt the other man must pay for the loss of his time and must see that he is made well, 18, and 19, verses.

If the wife of a man who is quarreling with another, gets hurt, the other man must pay what the woman's husband and the judges lay upon him, if she dies, life must pay for life.

God has taken care that we be safe from the attacks of murderous men, he takes just as good care that we be protected from the attacks of vicious animals.

If an ox killed a man when the owner did not know it was dangerous, nothing could be done with him, but the ox was killed and its flesh was thrown away. But if the owner had been told that it was pushing with its horns, and did not keep it up, and it killed some man, or woman, or child, then both the ox and the man could be put to death.

But in this case the man might

Matt. xxiv. 6, And again: "When ye shall hear of wars and commotions be not terrified." Luke, xxi. and 9.

No, dear ones, we have no cause of fear. The world belongs to the Christ, and his faithful followers.

It is now in the hands of wicked men and they fight with jealous *greed* for its possession, but they can possess it only until he whose right it is shall come. Oh how careful we should be in these perilous times, that the spirit of the world, enter not into our hearts, and crowd the love of Christ out. These are the beginning of the things that should cause us to look up, and to lift up our heads, for our redemption draweth nigh.

"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.

J. H. WILLEY.

EASTERN QUESTION.

Advices from Beyrout to a London paper says that Syria and Palestine are overrun with Turkish troops, and that these troops bear the green flag of their great prophet, Mohammed, instead of the Turkish flag.

The green flag of the prophet

OBITUARY.

Died, at her home in Clarno, Wis., Sister Stahl who was born February, 7, 1823, and died Oct. 2, 1895, Aged 72 years, 7 months, and 25 days. Funeral services at the Evangelical church at Clarno. She leaves a husband and two children to mourn her loss. But we sorrow not as those who have no hope, for if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. She was a firm believer in in the gospel of the kingdom.

PETER STAHL.

Death has again entered our family circle, and robbed us of our dear sister, Mary Augusta, wife of our beloved brother A. D. Eshelman, on Nov. 23, 1895, in West Seattle, Wash. Her death came to us very unexpectedly, although we knew she was threatened with diabetis, which is a serious and oftentimes fatal disease, yet she was feeling so much better, and as her physician greatly encouraged her, we had no reason to think there was cause for immediate alarm. She went to Seattle to visit a friend just two days before, and as the pleasant weather

Selected.

The Lotus.

There is a tree within the lands that lie
Beneath the arch of Oriental sky,
Whose honeyed fruit will lull the captive sense
Into a charmed and deadly indolence,
Till all the toiling world will seem as naught
That is not compassed in the dreamer's thought.

A lotus-tree there is in life, whereof
The fruit is sweet and infinite sickness.
Pluck not, nor taste! lest of the Virtues three
Thou shouldst forget the greatest—Charity.

Clinton Scollard.

Turkey.

The St. Louis *Christian Advocate* says: "Turkey has not advanced one step since the time when Mahomet II. stormed the walls of Constantinople and entered the city through the breach. The same absolutism prevails in the capital of the Turkish Empire today as prevailed in Bagdad in the time of the caliphs. Sultan Abdulazez is as absolute as Haroun-Al-Raschid. He lops off heads at his pleasure, and with scarcely even the formality of a trial, sends men by the dozen to their death. It is strange that such a state of things can prevail in any part of Europe, but that it does is uncontroverted, nor will matters improve until the name of Turkey and the Ottoman Empire has been blotted from the map.

"The Turkish Empire of to-day is the modern counterpart of the Persian Empire of ancient times. A distinguished historian said of Persia that it was a blotch, a sore, an ulcer on creation's face, and it is a singular fact, that of all the nations conquered by the ancient Persians, not one has ever raised its head. With the Turkish Empire it has been different, for whether the march of civilization has stimulated even the lower classes within the Turkish dominions, or whether the people of modern times are of a different caste from those of ancient, it is certain that from one end to the other of the dominions of the Sultan all is restlessness and impatience of the palace control. The Sultan of Turkey governs a territory half as large as the United States, and sees less of it than the humblest donkey boy on the streets of Constantinople. The present Sultan has never left the boundaries of the palace grounds since he ascended the throne, and knows absolutely nothing of the condition of his people. A life so morbid would naturally engender suspicion, and the possession of absolute power would readily lead to its most savage execution, Turkey is a relic of by-gone ages, the Sultan is a reminder of the days when kings owned the earth. The very name of this ill-omened State ought to be expunged, and the sooner the territory composing it is divided up among surrounding nations, the better it will be for the happiness of the populations now under the Turkish yoke."

Cigar Butt Grubbers.

Do you care to know how they are made? I think I can enlighten you. An Italian boy only eight years old was brought before a justice in New York City as a vagrant, or in other words, young tramp. But with what did the officer charge him? Only with picking up cigar stumps from the streets and gutters. To prove this he showed a basketful of stumps, water-soaked and covered with mud.

"What do you do with these?" asked his honor.

"I sell them to a man for ten cents a pound to be used in making cigarettes."

In our large cities there are a great many "cigar butt grubbers," as they are called, boys and girls who scour the streets in search of half-burned cigars and stumps, which are then dried and sold to be used in making cigarettes.

These cigarettes have been analyzed, and physicians and chemists were surprised to find how much opium is put into them. A tobacconist himself says, "The extent to which drugs are used in cigarettes is appalling." "Havanna flavoring for this same purpose, is sold everywhere by the thousand barrels. This flavoring is made from the tonka bean, which contains a deadly poison. The wrappers, warranted to be rice paper, are sometimes made of common paper, and sometimes of filthy scrapings of rag-pickers, bleached white with arsenic.

A boy of thirteen came under the spell of cigarettes. He grew stupid and subject to nervous twichings, until finally he was obliged to give up his studies. When asked why he didn't throw away his miserable cigarettes, the poor boy replied with tears that he had often tried to do so, but could not.

Another boy of eleven was made crazy by cigarette smoking, and was taken to an insane asylum in Orange County, N. Y. He was regarded as a dangerous maniac, exhibiting some of the symptoms peculiar to hydrophobia.

The white spots on the tongue and inside the cheeks, called smoker's patches, are thought by Sir Morrell Mackenzie to be more common with users of cigarettes than with other smokers.—*Sunday School Visitor.*

Be Cheery.

Why should a person make himself a nuisance? What is there in grimness, and sourness, and unsociability? Few people care to to listen to whining and complaint. On the whole, the world uses us as well as we deserve. It is very hard for the defeated to admit this, but it is a fact nevertheless, and, if only admitted, one of the chief reasons for defeat is removed. A cheerful philosophy is an important element of success. He who is perpetually suspecting others of ill-treating him and keeping him down is not a welcome companion. Suspicion is usually folly, as well as injustice and unhappiness. Moreover, gladness is one of the great rules of health. To be well, be glad. To be content, be jolly. It is easy for the average man to hate or at least avoid, the unhappy. Nobody wants a death's head at his table. Nobody considers himself regaled when forced to listen to other people's wrongs and slights, most of them either imaginary or exaggerated by oversensitive conceit. Every man is of less importance to the world around him than he likes to think. But he can easily test it by asking how much he himself dwells upon the conditions of others. By as much as their grievances do not particularly concern him, by so much his own are matters of supreme indifference to them. So let him be pleasant, bury his sorrows, pocket his affronts, make himself agreeable, trust in Providence and thankfully take what comes. *Zion's Herald.*

Clergy Rate will Remain the Same.

The question of a change in railroad fare charged clergymen has been settled by the managing officers of railways in territory covered by the Central Traffic Association agreeing to continue to allow a rate of one and one-half cents per mile. For the coming year regularly accredited clergyman, who may be entitled to the same under the rules can, therefore, procure reduced rate tickets over the Pennsylvania Lines West of Pittsburgh, same as during 1895. Plymouth, Ind., J. E. Hanes Agent.

The Nickel Plate Road maintains a perfect passenger service with sleepers and diners.—Jan. 1.

Holiday Excursions via Pennsylvania Lines.

On December 24th, 25th and 31st, 1895, and January 1, 1896, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return until January 2d, 1896. For details please apply to nearest Pennsylvania line ticket agent.

The Nickel Plate Road is the shortest line between Chicago and Buffalo.—Jan. 1.

"He that swells in prosperity will shrink in adversity."

The Nickel Plate Road operates a Dining and Sleeping Car service.—Jan. 1.

Hope in the promises of God is an anchor to the soul.

The Nickel Plate Road has through Sleeping Cars to Chicago, Buffalo, New York, and Boston.—Jan. 1.

Great Reduction in Time to California.

Once more the North-Western Line has reduced the time of its trans-continental trains, and the journey from Chicago to California via this popular route is now made in the marvelously short time of three days. Palace Drawing-Room Sleeping cars leave Chicago daily, and run through to San Francisco and Los Angeles without change, and all meals en route are served in Dining cars. Daily Tourist Sleeping car service is also maintained by this line between Chicago and San Francisco and Los Angeles, completely equipped berths in upholstered Tourist Sleepers being furnished at a cost of only $6.00 each from Chicago to the Pacific Coast. Through trains leave Chicago for California at 6.00 p. m. and 10.30 p. m. daily after arrival of trains of connecting lines from the East and South. For detailed information concerning rates, routes, etc., apply to agents of connecting lines or address A. H. Waggoner, T. P. A., 7 Jackson place, Indianapolis, Ind.—Jan. 1.

Nickel Plate Road, Low Rates, and Perfect Service are all synonyms. A Through Sleeping Car Service between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York and Boston.—Jan. 1.

Holiday Excursions via Vandalia Line.

For the Holidays the Vandalia Line will sell excursion tickets at reduced rates from all stations to local points on the Vandalia Line, and also to points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen. Passenger Agent, St. Louis, Mo.

NOTICE.

Index Rerum: A Ready Reference on Biblical Subjects, by R. C. Bingle is the title of a pamphlet of 68 pages containing texts of Scripture grouped under different headings, making it a very handy work in studying the Bible. Several editions have been sold, and the continued calls for it is evidence of its worth. In the back part is a large chart folded showing the duration of the kingdoms of men from the Babylonian Dynasty to the end of Gentile times. Price 15 cents, at this office. It is worth five times the price. Send for one or more.

Winter Resort Excursions,—California and the West, Florida and the South.

Low rate tickets now on sale via Pennsylvania Lines. Variable routes and ample return limit. For details apply to nearest ticket agent of the Pennsylvania Lines. The person to see at Plymouth, is Ticket Agent J. E. Hanes.

Facts Conclusive.

We expect your patronage because the Nickel Plate Road operates conveniently scheduled trains equipped with unexcelled dining cars and luxurious sleepers between Chicago, Cleveland, Erie, New York and Boston. Lowest rates.—Jan. 1.

Excursions South.

Three forms of excursion tickets to Atlanta account the Cotton States Exposition are for sale via Pennsylvania lines. One ticket is good returning twenty days from date of sale, another is good for return trip until January 7th, 1896, and a third good returning ten days. Twenty day tickets and those good to return until Jan. 7th may be obtained any time during the Exposition. The ten days' tickets will be sold only on Oct. 26th, Nov. 5th, 15th, and 25th, and Dec. 5th and 15th, at special low rates. The fare is exceptionally cheap. For details apply to nearest ticket agent of Pennsylvania Lines.

The Nickel Plate Road operates a perfect passenger service composed of first and second class day coaches attended by colored porters. Excellent Dining Cars and Through Sleeping Cars to Chicago, Cleveland, Buffalo, New York and Boston. Rates always the lowest.—Jan. 1.

Now is the time to make your plans for your winter California Trip. Ask agents on the Nickel Plate Road about low rates and connections with the fast California trains out of Chicago.—Jan. 1.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund is created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$84.00

EXPENDITURE.

Previously used	$40.70

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$281.78
Mrs. M. L. Cherry	3.00

WHO ARE LED BY THE SPIRIT?

This is the title of a new 4-page tract that contains just the arguments needed in mission-work in every community. Price 25 cts per hundred. Written and for sale by, Wiley Jones, Manchester, Va.

PRESENTS FOR FRIENDS.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. not to this office.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	$300.27

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

AIDS TO BIBLE STUDY AND MISSION WORK.

"The Gospel of the Kingdom, Advocated in a series of Ten Discourses." A volume of 253 pages, 4th edition. Cloth, 75 cts. a copy; leather gilt $1.00.

"Twelve Words, or, the True meanings of hell, soul, spirit, ghost, paradise, incorruptible, incorruption, immortal, immortality, forever, everlasting, eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy.

"The Gospel of the Kingdom." An 8 page, double column tract, 10 cts. per dozen, 75 cts. per hundred.

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JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents

California passengers should ask agents of the Nickel Plate Road for rates and connections before purchasing tickets elsewhere.—Jan. 1.

BOOKS.

FOR SALE AT THIS OFFICE.

Bible Readers. Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ, by Seventh Baptists, in 1660. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion? 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages = 50 cts.

FOUR PAGE TRACTS.

4 for 5c; 20 for 20c; 50 for 25c; 100 for 40c.

State of Man in Death.

Life and Death. A concise statement and consideration of the two ages of these terms, to wit, a Theological and Bible one.

Can you Believe a series of questions on the same points of our doctrine.

What was the Sabbath? and What is the First Day of the Week, or Lord's Day? Chase, 5 anley. The above is the title of a 3-page tract. Price 5c each; 15 for 50c, 30 for $1.00.

The Doctrine of Baptism as taught in the Holy Scriptures, together with a collection of evidence upon the subject, from the most learned theologians, critics, lexicographers and ecclesiastical historians. 64 pages, price 20c.

Christ's Kingdom—Where Is It? What Is It? The above is the title of a discourse delivered at Rock Creek Pa., July 28, 1878, by Jos. Lash. Can be had at this office at 10c., each, 3 for 25c. or 15 for $1.

The Heir of All Things. Carrie Williams. This little book of 30 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to buy.

Dr. Smith's Bible Dictionary. A Dictionary of the Bible comprising its antiquities, biography, geography and natural history, with sixteen full-page engravings, numerous smaller illustrations, besides maps of the Holy Land at the time of Moses, the time of Christ, and 40 other maps of the countries mentioned in the Bible. Bound in cloth, 768 pages, price $1.50

JESUS CHRIST—His Paternity, Genealogy, Nature and Character, in the light of the covenants; including a brief Germinological sketch of the Jewes—being two lectures delivered by Dr. L. C. Thomas. 160 pages, price 30 cts. or four for $1, postpaid. Send to this office.

The Emphatic Diaglott. B. Wilson. Contains the original Greek text of the New Testament, with an interlineary word-for-word English translation, based on the readings of celebrated critics, and on the various readings of the Vatican Manuscripts, together with illustrative and explanatory foot notes, and a copious selection of references. New improved edition on large paper. Cloth $3.50; Library binding $5.00.

Cruden's Concordance—Unabridged. This work is too well known to need commendation—every Bible student knows the value of Alexander Cruden's Concordance: bound in cloth, price $1.50.

Key Words, or the Englishman's Hebrew and Greek Concordance to certain words which throw important light on great doctrines; a reference manual. By Wiley Jones. 175 pages, cloth bound, for 13 cts.

Catechism of the Bible. For the use of our children at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 3 for 60 cents; 12 for $1.50; 50 for $5.00. Five to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 15cts each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
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Miss Mollie Babcock W. R. C. Home, Madison, O.
J. Conaway, Ballard, Wash.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH

No. 62, Ex. Sun.	12:14pm	For St. Joseph.
No. 58	7:31am	"
No. 64, ex. Sun.	9:05pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 61, Ex. Sun.	4:32am	For Terre Haute.
No. 55,	10:50pm	" "
No 57 ex. Sunday	7:27pm	" Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen'l. Pass. Agt.,
St. Louis, Mo.

Nickel Plate Road and Low rates are synonyms.—Jan. 1.

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 638 Woodland Ave., Cleveland Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and strangers are cordially invited. Seats free. G. M. Jobin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1548 Logan Avenue, San Diego, California.

Church of The Blessed Hope. Green St. and Rising Avenue, Philadelphia. C. C. Kinsey Pastor. Services each Sunday at 9:15 a. m. and 2:30 p. m. All are heartily welcome. Pastor resides at 901 Huntington Street.

The Seventh Church has changed its place of meeting. They occupy the Knights Hall, 50 1/2 on the corner of Maple, Walnut and Chilton A. Chase. They meet at 2:30 o'clock p. m. every Sunday. Visiting brethren at welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, Sabbath Preaching by J. F. Wagoner, every first Sunday in the month. The Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Baptist church corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Tuesday evening. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Hills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty m. iles east thereof.

The Church of God in Frontier Co., Nebr., meets in the Cedar Grove Church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preacher. Jason Welton Elder: Sarah S Heck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at 10. Cheney's house at 10:30 a. m. followed by services at 11 a. m. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visiting eldest brother George Knife, Kneller, or E. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 3:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jacobs. 2nd Sunday, sermon by Bro. Edwin Grost, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rennar Hall, on Willoughby Avenue, near Broadway.

The church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 918 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Travelling brethren will find a welcome. Sunday school 11:00 a. m. A. J. Eychaner.

Meeting at Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitcraft, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mark E. Treadell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at S. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Maston and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. All Restitutionists every four weeks. Union meeting on every Sunday. These churches have regular preaching by Brother and Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rabbit Creek is presided over by Bro L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

Pennsylvania Lines.

Pittsburgh, Ft. Wayne & Chicago Rr.

Schedule of Passenger Trains, Sept. 29, 1895.

Westward.	No 1	No 3	No 5	No 7
Pittsburgh	1 00 pm	3 30 pm	8 00 pm	1 30 am
Allegheny	1 05	3 35	8 05	1 35
Crafton	1 09	3 39	8 09	1 39
Ingram	1 13	3 43	8 13	1 43
West Bridgewater	1 16	3 46	8 16	1 46
Sewickley	1 20	3 50	8 20	1 50
Economy	1 25	3 55	8 25	1 55
Rochester	1 29	3 59	8 29	1 59
Freedom	1 34	4 04	8 34	2 04
Beaver	1 39	4 09	8 39	2 09
New Brighton	1 45	4 15	8 45	2 15
Rochester Junction	1 49	4 19	8 49	2 19
Fallston	1 53	4 23	8 53	2 23
Homewood	1 57	4 27	8 57	2 27
Darlington	2 02	4 32	9 02	2 32
Enon	2 06	4 36	9 06	2 36
Wampum	2 10	4 40	9 10	2 40
Edinburg	2 15	4 45	9 15	2 45
New Castle Junction	2 20	4 50	9 20	2 50
New Castle	2 30	5 00	9 30	3 00
Mahoningtown	2 35	5 05	9 35	3 05
Newton	2 39	5 09	9 39	3 09
Bessemer	2 43	5 13	9 43	3 13
Wurtemburg	2 47	5 17	9 47	3 17
Hillsville	2 52	5 22	9 52	3 22
Pulaski	2 56	5 26	9 56	3 26
Greenville	3 00	5 30	10 00	3 30
Sharpsville	3 05	5 35	10 05	3 35
Sharon	3 10	5 40	10 10	3 40
Farrell	3 15	5 45	10 15	3 45
Wheatland	3 19	5 49	10 19	3 49
Sharpsburg	3 23	5 53	10 23	3 53
Etna	3 27	5 57	10 27	3 57
Millvale	3 31	6 01	10 31	4 01
Allegheny	3 35	6 05	10 35	4 05
Pittsburgh	3 45	6 15	10 45	4 15
	P M	P M	P M	A M

Eastward.	No 2	No 4	No 6	No 8
Chicago	10 00 am	10 00 pm	10 00 am	10 00 pm
Crestline	2 55	3 06	2 55	3 06
Galion	3 30	3 41	3 30	3 41
Bucyrus	3 39	3 50	3 39	3 50
Leesville	3 53	4 04	3 53	4 04
Crestline	4 05	4 16	4 05	4 16
Galion	4 30	4 41	4 30	4 41
Upper Sandusky	4 58	5 09	4 58	5 09
Carey	5 13	5 24	5 13	5 24
Fostoria	5 31	5 42	5 31	5 42
Findlay	5 45	5 56	5 45	5 56
Mt Blanchard	6 06	6 17	6 06	6 17
Arlington	6 13	6 24	6 13	6 24
Forest	6 22	6 33	6 22	6 33
Leipsic	6 32	6 43	6 32	6 43
Ottawa	6 45	6 56	6 45	6 56
Kalida	6 55	7 06	6 55	7 06
Pandora	7 00	7 11	7 00	7 11
Leipsic Junction	7 10	7 21	7 10	7 21
Van Wert	7 30	7 41	7 30	7 41
Convoy	7 45	7 56	7 45	7 56
Antwerp	7 55	8 06	7 55	8 06
Paulding	8 05	8 16	8 05	8 16
Junction	8 15	8 26	8 15	8 26
Fort Wayne	8 45	8 55	8 45	8 55
	A M	P M	A M	P M

JOSEPH WOOD, Gen'l Manager. E. A. FORD, Gen'l Pass'r Agt.

GEN'L OFFICES, PITTSBURGH, PENN'A.

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANES, Agent,
Plymouth, Ind.

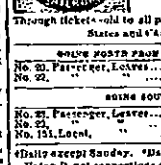

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 22, Passenger, Leaves		6:05a m
No. 22, "	"	12:40p m

GOING SOUTH.

No. 21, Passenger, Leaves		10:45a m
No. 23, "	"	3:10p m
No. 151, Local,	"	11:40p m

Daily except Sunday. Daily.

Union Depot connections at Washington and Peoria for points west, southwest and northwest.

Direct connections at Lima, Pemberton, Fremont or Sandusky for all points east.

Immediate connections at Tipton with trains to and from Peoria, I. & M. Div. for all points north, east and west.

For Tickets, Rates and General Information call on C. R. HUGHES, Ticket Agent, L. E. & W. Ry., Plymouth, Ind., or address

CHAS. F. DALY,
Gen'l Pass. Agt.
Indianapolis, Ind.

NICKEL PLATE.

The New York, Chicago & St. Louis R. R.

Chicago Depot cor. 12th and Clark sts.

Buffalo Depot with Erie Ry.

Cleveland Depot, Broadway near Cross st. and trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:30pm	Local P
St Joseph				2:00p m
Hamond	10:23pm	9:07am		3:02p m
Hobart	10:51pm	9:44am		10:10p m
Valpar'o	11:15pm	10:07am		11:00p m
S Ann'n		10:21am		11:15p m
Knox	12:10am	11:00am	6:01pm	1:22a m
Argos	12:35am	11:42am		2:15a m
Ft Wayne	3:25am	2:50pm	6:25pm	4:25p m
Chey L'd	10:30 "	9:05pm	11:41pm	
Dudale	4:25pm		3:05am	

TRAINS GOING WEST

Buffalo	12:00pm		5:35am	Local P
Cleveland	7:15pm	6:00am	10:15am	7:00a m
Ft Wayne	2:00 "	1:15pm	4:50p m	2:00p m
Argos	4:10am	3:22pm		5:00p m
Knox	4:50am	4:01pm	6:26pm	10:10p m
S Ann'n		4:47pm		11:25p m
Valpar'o	5:04am	4:55pm		12:17a m
Hobart	5:30 am	5:17pm		1:20a m
Hammond	6:34am	5:49pm		3:15a m
St Yelfield				4:10a m
Chicago	7:40am	7:00pm	9:00am	

Trains leaving Chicago at 8.05 a.m., Cleveland at 6:40 a.m. and local freights do not run Sunday. Other trains are daily. Trains are equipped with Palace Buffet sleeping cars. No charge for sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. HORNER, Gen. Pass. Agt.
Cleveland, O.

Do you want them?

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T. A. Downs, Ag'l.

The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLIV. PLYMOUTH, INDIANA, DECEMBER 25, 1895. NO. 48.

Poetry.

What 'tthe Night?

[illegible] called from his watch on Mount S[illegible]:
To the sentry on derision's height,
His accents of mockery filling the air:
"He watchman! what, what of the night?"

The watchers of Israel scarce look reply.
[illegible] saw th' Shekinah's bright light,
And the cloud of Jehovah rising on high,
[illegible] through the night.

"Do we not see both sun and moon to march the night?"
Hark, on the [illegible] hills, air,
[illegible] through [illegible]
[illegible] you, the myriad of the star?"

We will be on our watch-tower who stand on the height
Of prophesy: "Watchman, what of the night?
Angel of the passing away of the night?
Do the signs of His coming is night?"

"The night is [illegible] thousand years
Of night;"
The watchmen respond to our cries—
Shall the morn bring to us our life from on high?
Or night leave upon us its pall?

R. B. PRINCE.

Geneva, Ill., July 24, 1895.

Our Christmas Social Meeting.

Brother Dwiggins is the leader really of this meeting, but after once opening the service there has been such a hearty response by the brothers and sisters, old and young, that no prompting has been needed. While we write this 227 have taken part, and in grateful remembrance of the dear ones gone before, yet whose works do follow them, we have given place to poems from Brothers Choplin and Peirce, and, also reprinted some from Brothers Reed and Eychaner. These with the others written specially for this issue, we have endeavored to scatter throughout the paper, so as to break what might otherwise be monotonous, as songs do in other meetings. We thank you all for the kind interest taken in this "social," and we now invite you to write again, as often as you can, and we will thus have a love feast throughout the year. We have tried to do our part in this, and will still strive to struggle on yet a little while, for we too believe the time of the coming of the Lord draweth nigh. May we each prove faithful till death or till the Lord comes, and be ready for either event, earnestly desiring the latter.

Dear Restitution:

The measure of prophecy is full. The time is at hand. Jesus is coming. He is marshalling his angels preparatory to taking up his abode on the earth and establishing his kingdom in Jerusalem. The Lord hasten the day.

R. S. DWIGGINS.

Editor Restitution:

We are pleased with the thought of hearing from the loved ones of like precious faith. We must all work and live as the Scriptures direct us, and then we have a promise of a crown of life when our Savior comes to reign. Let us do all we can to spread the truth, and work for our paper, (THE RESTITUTION.) We believe our Savior is soon coming to set up his Kingdom on Mount Zion, on the earth. O let us all be ready to meet him when he comes. Pray for us that we may meet you all in that glorious Kingdom.

ROBERT & JANE RAILSBACK.

Dear Restitution:

I am one among those who are looking forth to the glorious era, when the kingdom of men will become the kingdom of our Lord and his Christ. Brethren, let us patiently wait and watch for our King. To them that look for him will he appear without sin unto salvation.

JOHN MICHAELS.

To the One Faith in Christ:

I have been a member of the Church of God for 20 years. I and my companion were baptized by Bro. Hatch, and ever since that time have seen no cause why we should turn to the right or left. But we shall expect to follow that straight and narrow way that leads to life, where we will meet in the Kingdom of God. I believe the time is almost here for the return of the Nobleman from the far country, Luke xix. 12. May the Lord soon come is my prayer.

Yours in hope,

S. T. HUCK.

Brothers and Sisters:

I am looking for the coming of the Lord and the Kingdom as propheciedby the prophets, Christ, and the apostles. I think the time is very near, for we see the nations gathering together to battle as predicted in Zech. xiv. 2, etc. Let us be on our watch so that day may not come on us as a thief in the night, but that we may be ready to meet him and hear the welcome: "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

A. DREW.

Editor Restitution:

Perhaps I may never have another or better time to speak to the people of my abiding faith in the promise of God, and of the return of his Son from heaven. I want to always have my "loins girt about with truth, and my lamps trimmed and burning," and be like those that are waiting for his return. I believe in God's word, not tradition. "He will stand in the latter days upon the earth!"

JAS. P. DAY.

Dear Restitution:

It is with pleasure that I can testify to the return of our Dear Lord and Savior who will come in the clouds of heaven to wake the sleeping dead and change the living and reign in righteousness. What a glorious time it will be when King Jesus reigns in mercy, all wrongs will be made right. His name shall endure forever his name shall be continued as long as the sun; and men shall be blessed in him, all nations shall call him blessed.

Yours in Hope,

MRS. A. OGAN.

Dear Restitution:

In reply to Bro. Dwiggin's request, I would say I strongly and firmly believe in the second and soon coming of Christ. My daily prayer is, "Come Lord Jesus and come quickly.

Your Sister in Hope.

MRS. J. P. JAEGER.

Dear Restitution:

I believe in the soon coming of our Lord and Savior. I pray the Lord to come, that his will may be done. I believe we are living in the latter days, when we should have on the wedding garment, looking and waiting for his second coming.

I am your Sister in Christ.

MARY E. COOPER.

Dear Brothers and Sisters:

I am ready, waiting and watching for the second coming of Christ. I hope he will soon come, and I truly believe he will come and take away all my troubles and trials. I want you all to remember me in your prayers.

Yours with Love,

MARY E. SMITH.

Dear Brothers and Sisters in Christ:

I feel like I want to say something. I have a true, good hope of the second coming of Christ. I am 45 years old and nothing to do, only to wait and watch for the coming of the Lord. I want you all to pray for me.

Yours with Love,

NANCY J. GRAHAM.

Dear Restitution:

In compliance with Bro. R. S. Dwiggins' request for short letters from the household of faith, I for one can cheefully comply. I can truthfully say that my faith in Christ's second coming is strong and that that event is near at hand. My earnest prayer is that each member may be found ready and waiting.

Yours in Faith,

GEORGE & LOUISE BRADLEY.

Dear Restitution:

I believe the time is near at hand of the coming of our Lord and Savior Jesus Christ. I believe the time is short, of the soon coming of our Lord and Savior, and those that are sleeping in Christ shall awake and sing that glorious song: "O death where is thy sting, O grave where is thy victory. I am you Brother in Christ.

W. A. COOPER.

Christmas Greeting to the loved ones far and near:

Another year has gone, taking one year more from the time when the gladsome words rang out over the Galilean hills "Unto us is born this day a Savior." The signs are more ominous every day that warn us of his return, and it inspires our heart to work on. And I can say the way never looked so bright as now after a service of fifty years.

B. W. WOODWARD.

Editor Restitution:

My good husband and myself are anxiously watching the signs of the times, and looking, and hoping for the coming of our King. Surely the night is fast passing and soon the morning must come. Having been recently raised up from a long illness, which threatened to prove fatal, my heart has been filled with thanksgiving, and my prayer is, that my life may be filled with usefulness. Sincerely in earnest for every good word and work.

ELIZABETH A. REED.

Brothers and Sisters:

My life has been one of many tears, but I have reasons to be grateful today for the assurance of the soon coming of our dear Savior to take to himself his great power and reign. Then justice and equity will be dealt out to all. Even so come Lord Jesus.

In hope.

MRS. SARAH HILL.

Dear Brothers and Sisters:

I wish to add my testimony on the Lord's side. The surroundings seem to me point to the soon coming of our dear Lord. Pray for me that I may grow in grace and knowledge of the truth.

WM. HILL.

Dear Restitution:

I too want to say a few words in our Christmas Number of THE RESTITUTION. Long years ago I resolved that I never would pass through a social meeting without taking some part in it, and as this is something similar to a social meeting, let us all come to the love feast with some word of encouragement. I want to say to the scattered ones that I can see the gleams of the golden morning so plain in the signs of the times, that I can lift up my head and rejoice, believing that our redemption draweth nigh. I am looking, longing and hoping for the coming of him who has the keys of death and hell, that he may unlock the cold and silent tomb and set all the prisoners free that are under the power of the enemy. Here is where the blessed hope centers.

Your Brother in Christ.

H. F. CORNELL.

Ones of like faith:

We are still looking for the blessed hope and glorious appearing of our Lord and Savior.

RUTH & W. C. NOWLIN.

Dear Brothers and Sisters:

I am thankful for the opportunity of saying to you through THE RESTITUTION, that I am looking and waiting for the Master to come and give eternal life to them that shall be accounted worthy of it

MRS. JANE SATTERLEE.

Brethren and Sisters:

We rejoice that we are permitted to express our hope of a soon coming Savior to set up his kingdom on earth and reign forever. War will be over; sickness, sorrow and death will be abolished. What a time of rejoicing! We are striving to make our peace, calling and election sure. Pray for us.

Your Brother and Sister in Christ.

ALEX & AZUBAH SCROGGS.

Dear Restitution:

Greetings of love, gifts of thought, of wills, of brave lives. Who have them to bestow, young men, young women, where are you? The Master is calling for more workers. Never since we began the work of the ministry has there been such calls for helpers, not money catchers, with only the idea of getting a living without manual labor; but men and women of brave heart, who can stand criticism, can endure cold or heat, rain, snow or mud, who can and will keep an appointment when made, who are prayerfully earnest Christians, with clean mouths, free from slang, impure stories, tobacco, or any vile thing, with this one thought always before them, I am the Master's steward, doing the vineyard work, preparing lives for the glorious kingdom, by the help of the Lord, leading my fellows into a sweeter, purer, more hallowed life. Such helpers the Lord wants today. Where are the ones who will offer these gifts to the Most High and await with patience to hear him say, "Thou hast been faithful, enter into the glory of the Lord."

Yours ready, with a heart warm with love to the cause of truth.

M. A. WOODWORTH.

Loved Ones:

I am looking and praying for the second coming of our Lord to take his father David's throne and reign over the house of Jacob for ever, and the increase of his government and peace to have no end. I have believed this precious doctrine for over forty years. May all the loved ones of this precious doctrine be ready at his appearing, is my prayer.

L. P. CLARK.

Dear Brethren of the Precious Faith:

As I am a firm believer in the second coming of Christ I would say be of good cheer. You know we are admonished to watch. We can see the signs of the times fulfilled every day. Listen to the war cry in the East. Is not that a fulfilment of Scripture? Let us take heed and watch.

S. E. CLARK.

Dear Restitution:

I am so glad that we have such a grand opportunity to come to this great love feast, that we may hear from so many of like precious faith. I am looking and longing for the glorious appearing of the King of all the earth, that will rule in righteousness, is my prayer.

EMMA EYER.

To the dear Brothers and Sisters:

I do believe that the Lord is soon coming to establish his kingdom on the earth, and to call his ransomed people home. O may we all have our lamps trimmed and burning and when the cry is heard, "Behold the Bridegroom cometh," that we may be able to meet him with joy and not with grief.

Yours in hope.

SARAH ARMITAGE.

I Will See You Again!

"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 22.

The church in tears of widowhood
Is by the Lord's return;
Jesus, [illegible] here, bereft of good,
The world's contempt and spurn.
With perfect sickening on each hand,
With breaking heart and head,
She treads the desert's scorching sand,
By clouds and pillar led.

'Tis heavenly bread sustains that host
Along the desert, wild way;
Waters from heavenly fount that dart
Her craving thirst allay;
And though her tears bedew the sod
O'er sons and daughters spread,
Unfaltering faith her she, that God
Will raise them from the dead.

Lord Jesus, take the chosen church
To thee in wedded plight;
From death and life, in closest search,
Bring her fair form to light;
Wan crown of glory on her brow,
And regal bridal vest,
Displace the robes that clothe her now,
And take her to thy rest.

S. A. CHAPLIN.

Plymouth Ind., Jan. 8, 1875.

To the dear Brothers and Sisters:

I am alone here in the faith, and meet with opposition on every hand, but I have my Bible and THE RESTITUTION, and I draw courage and consolation from them. When I read of the trials and persecutions of others I feel to thank God that we are so favored. May God help us to contend earnestly for the faith once delivered to the saints. I am looking for the Lord to come and that soon, and I am trying to be ready to meet him in peace. Even so come Lord Jesus.

A. B. GRIFFITH.

Editor Restitution:

We will also join in with the brethren and sisters scattered wishing all a merry Christmas and a happy New Year, looking and waiting for that glorious appearing of our Lord and Savior Jesus Christ, who shall come the second time without sin unto salvation, to reward his servants with joy everlasting in his glorious and blessed kingdom.

Yours in faith, hope and love.

JOHN W. SISSLE.

Dear Restitution:

I thought I would write a few lines to the letter drawer. I have been so feeble with this trouble in my chest. I have come to be weak and hardly able to walk. I am thankful to the good Lord I am not confined to my bed. Now, brethren and sisters, I must thank you for your kindness in sending your unworthy brother THE RESTITUTION for so long. It is my only preacher outside of the Bible. The Lord will reward the good. Now, my dear ones in Christ Jesus, let us hold fast the promises of our Lord to the end that he that believeth that Jesus Christ came in the flesh is born of God, and he that believeth that Jesus is the Son of God, hath the Father and the Son. Let us have faith in the Master as our only hope of eternal life when he comes to make up his jewels. I need your prayers in my meekness, my thoughts go out for all the one faith every day, that the Master will keep all of you faithful till he comes. May we have new hearts filled with meekness and love to God and man, may our every day life show to the world that we have learnt of Christ that we are in him, the hope of glory. Let us not loiter by the way, but take refuge in the Word of him who spake as never man spake.

This is from your brother looking and expecting the soon coming of the Master.

JOHN DOMENY.

Dear Restitution:

Myself and family enjoy the paper very much. And we can truly say, We believe in the second coming of our Lord Jesus Christ. We are ready, waiting and watching.

Yours for the truth.

MRS. B. COLEMAN.

Dear Restitution:

I have been a reader of THE RESTITUTION for over thirty years. I have seen no other religious paper that kept so close to Bible doctrine. It does one good to read the letters from so many of like precious faith. My desire is, that the Lord may soon come and take his waiting ones from all the cares and sorrows of this life.

Yours in love of truth.

C. E. PERRIN.

Editor Restitution:

A poor frail creature is anxiously waiting the quickening footsteps of our coming King. Just behind the Turko-national tumult Nebuchadnezzar's image toes seem almost visible. The eleventh horn will quickly follow. Then will be "raised up thy sons, O Zion against thy sons O Greece." Much awaits the action of the saints. When the ten virgins go forth; five are left out and the door is shut.

J. M. FYFE.

To the Brethren and Sisters of the faith of the gospel:

Let us watch and be sober for the night is far spent and the day is at hand. Truly the falling away is in the past and present, and the son of perdition not far in the future. The Master says, Behold I come quickly, hold that fast that thou hast that no man take thy crown.

Yours waiting for Jesus.

J. ARMITAGE.

To the Household of Faith:

What a privilege it is to tell each other through the precious columns of our paper, that we are looking for our dear Lord to come again, and that we believe he is even at the door. We want to be patiently waiting for him, and we can say tonight, "Come Lord Jesus and come quickly;" and our prayer is that when the Chief Shepherd shall appear we may all receive a crown of life. Pray for us.

Your Brother and Sister
in Christ.

P. J. ALLARD.

To the Household of Faith:

"I am looking for Jesus.
My Savior and King,
To change this frail body,
And teach me to sing."

Because mortality will then be swallowed up of eternal life. The obedient of all ages will be there. Those we have learned to love. Those slumbering eyes will then awake. Those now resting inactive, will walk and those silent tongues will sing praises to Jesus our King. Then he will gird himself and serve us at his own table with blessings provided. Those worthy to sit at that table will be crowned with immortality and never die any more, no pain, no sickness, no sorrow. The inhabitants will never say, "I am sick." Who in all this wide domain would not join in prayer like the one he taught his disciples, "Thy kingdom come?"

ISAAC S. MILLER.

Dear Restitution:

I gladly accept Bro. R. S. D's invitation to his Christmas reunion, though unworthy must add my testimony. I sincerely believe in all things concerning the kingdom of God, and the name of Jesus Christ. Therefore I believe in his real personal coming again to this earth very soon, that he will stand upon this earth in the latter day, will resurrect the sleeping saints, change the living saints, inaugurate a reign of peace, and bless the world.

Yours in hope of his soon coming and kingdom.

O. B. CADY.

I believe in the second coming of Jesus the Christ and will watch until he comes.

D. DRAKE.

The Restitution.

THE Resurrection and reuniting the [illegible] "sum of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the personal [illegible] mont of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government [illegible] of the nations; the restoration of Israel; the [illegible] eral resurrection of the dead; the [illegible] tion of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a early belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins pre-requisites of the forgiveness of sins, and a holy life necessary for final salvation.

Dear Restitution:

From the testimony of the prophets, Christ, and his apostles I firmly believe that the Lord Jesus Christ himself will soon come to this earth again, to give eternal life to all of God's people and to rule the world in righteousness. O may we all be ready to meet him in peace.

Yours in hope.

DAVID RAILSBACK.

Dear Restitution:

By the time this reaches you, another year will have been swallowed up in the past; and from both the "signs of the times" and the "sure Word of prophecy" the year following will usher in events far exceeding in interest any of its predecessors since the birth of him whose return we now so anxiously await, and whom we hope soon to see! Will he come in '96? We confidently look for that grand event ere the end of '97. Trusting that we may all be prepared to meet him in the assurance of talents well improved."

Yours faithfully.

R. D. LOGAN.

Dear Restitution:

"At the sunset in the mountains
Is most beauteous to behold,
And sometimes forms a mirage
Like a wondrous sea of gold.
And I think while gazing on it,
Of the glorious mount of old,
Where the blest disciples saw Christ
Transfigured shining bright.
His face was like the sun-bire,
And his garments shown like light.
All this glory was a vision
Of Christ's kingdom yet to be,
In which if we are worthy
There is a place for you and me.
Then let us try to form Christ's image,
In this dreary world of sin,
That when he comes in glory,
We will be sure to enter in.
Even now amid life's trials
I shall be satisfied when I awake
In the likeness of the King."

FRANCES TRAVIS DWIGGINS.

To the Brethren and Sisters scattered abroad, Christmas Greeting to all:

Christmas time, the birthday of Jesus, will soon be here once more, which will be celebrated all o'er the land by feasting and giving gifts. But while we are thus celebrating his birth, let us not forget that in just a short time the Lord himself will return to the earth again, and then those who are worthy will receive a greater and more lasting gift, than any that our mortal friends could bestow upon us on this Christmas day. This gift will be eternal life. For he is coming to reward every man according as his work shall be. Let us then be up and doing good, that we may also receive eternal life. The signs show his coming near. The time is far spent and the hour draweth nigh when our Lord doth appear. Are you ready? Do not spend your time longer in the affairs of this world, but prepare to meet your Lord in peace. I want to be an overcomer that I may inherit all things. My only hope is in the resurrection. I want to so live that I may be in the first resurrection, over which the second death hath no power. My prayer is, Come Lord Jesus, and come quickly.

Yours in hope.

DELLA J. MILLER.

To all of like Precious Faith:

I am willing, yea more than willing to testify to the great hope that is sure and steadfast, and reaches to that within the vail. I believe that Jesus is soon coming to take to himself his great power and reign, resurrect his children of all ages, clothe them with immortality, and give them eternal life. Come Lord Jesus, and come quickly. Let us so live that we can say with Paul "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

ELIZA WEST,

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
H. DOLLE, Corresponding Editor.

PLYMOUTH, INDIANA, DEC. 25, 1895.

☞ The address of any correspondent of this paper will be sent to any one wishing it, on application.

Awake--He Cometh!

[This is the last poem written by Brother Chaplin, and was composed and written sometime in January, 1892. The exact date is not known.]

Awake thee, O Watchman, arouse from thy sadness.
The Savior is coming. His advent is nigh;
Then herald the news with transports of gladness
And tell the despondent no longer to sigh.
The night has been long, and through blackness like midnight
The path of the saints has been shrouded in gloom;
But now its last watches are wearing to want sunlight
Of that day that 'lumines the depths of the tomb.

Awaken, O virgins, with oil your lamps filling,
Light up the dark midnight, for soon you will hear
The cry, "Lo, the Bridegroom," when if watching, and willing
To cease from sweet slumbers till he shall appear,
To the wedding Hall welcome and maidens of light;
Then the long hours of waiting shall ever be past;
Theme forward is rapture and endless delight
With the Savior forever and ever at last.

O, Church of the firstborn, the glory light streaming
Adown the blue azure will soon greet your eyes;
'Tis the King in his beauty, with jewelled crowns gleaming
To circle your temples in God's Paradise.
When you walk with your Lord who from death did deliver,
'Neath the shade of the life-tree in bowers of the blest,
Along the green banks of life's crystal river.
And be in God's Eden forever at rest.

S. A. CHAPLIN.

The Two Advents.

Those who are addicted to the pernicious habit of spiritualizing everything in Scripture which pertains to the second advent of the Messiah, will do well to examine [illegible] find that the predictions of Scripture concerning the first advent of the Christ, do not foretell more literal facts, were not uttered in plainer language, nor fulfilled in a more visible and personal manner, than will be those glorious prophecies, which speak of his second appearing and kingdom.

His glorious incorruptible body will not prevent his second appearance being as literal, visible, and personal as his first. His humiliation on Mount Calvary, was not a greater fact, than will be the transcendent glory of his exaltation on the holy hill of Zion. As certain as he preached the gospel of the kingdom when he was upon earth, so assuredly will he come again to establish the kingdom whereof he then proclaimed the good news.

The second appearance of the Son of God is not merely a speculative theory, or an inferential doctrine to be believed or rejected as fancy or curiosity may incline us, but it is a sure and certain hope, based upon the immutable promise of God; a promise the fulfillment of which all who believe the gospel look forward to with joy. Those who deny this glorious doctrine have yet to learn what the gospel is; for a belief of the gospel is perfectly incompatible with the denial of, or even indifference to the second coming of Christ and the establishment of his kingdom and reign upon the earth. Those who believe the Lord Jesus comes at every man's death, have yet to learn the great object of his coming; which is not to escort the souls of the dying to glory, one by one, as they throw off their "mortal coil," as is generally inferred from Matt. xxiv. 44, but it is to raise those from the dead, and transform those living who shall be counted worthy of joint-heirship with him in his glorious reign over the earth. Then will be salvation first to those who have believed and obeyed his gospel, who are the blessed partakers of the first resurrection; and secondly, to his oppressed people, the Jews, whom he will deliver from all their enemies and re-instate in their own land; thirdly, to the world at large who shall share in the blessed results of his peaceful and righteous reign; fourthly and lastly, to the globe itself, which shall be purified and refined, re-created in more than pristine glory; a fit habitation for the throne of God and the Lamb, a sweet haven of rest and joy for the redeemed to all eternity.

Be Faithful.

For God and truth against tradition a little longer, dear ones, and then the dead in Christ will rise and you if living will together with them be caught up to meet the Lord in the air. Oh! What a meeting! Jesus and his redeemed ones. Jesus and his Bride, Jesus in all the glory of the Father,—Jesus the fairest among ten thousand, Jesus and his saints arrayed in the garments of righteousness as the Bride of the Lamb without spot or wrinkle, or any such thing. —Jesus will then see the travail of his soul and be satisfied, and the harpers will sing, "let us be glad and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." Oh, that will be an unending union forever with the Lord. But we must be ready or we shall not get in. We are persuaded that time is short. The day of the Lord hasteth greatly. Let us beware lest a carnal security lull us to sleep, and the Lord come when we are not looking for him. Let us cherish this blessed hope more and more, and keep up our heavenly conversation, be more dead to the world, more alive to God. It is something real we are looking for,—a crown of life and glory,—a kingdom of light and love, a world of joy and blessedness. Let us press on toward the mark of the prize, every one,—that as a complete family we may be found spotless, and sing unto him who loved us, and washed us in his own blood.

Brothers and Sisters:

The Lord is coming soon. This is the blessed hope, and will be voiced and emphasized in all the letters of our love-feast. For forty years I have cherished this soul-inspiring hope, and for nearly this length of time have publicly proclaimed it; and though it is still de[illegible] will, if spared to preach longer, deem no sermon complete that makes no reference to it. To talk of his coming is so natural and childlike. It means every thing to the heart, filled with love, for it brings with it God's abounding love to us, and shows to us the riches of his grace and glory.

JOHN L. WINGE.

Dear Restitution:

How we love thee. We have known thee from thy birth. We have not been a subscriber for many years, but through the kindness of our heavenly Father and good brethren there has never been a weekly issue that we know of but has by many ways found our home, to cheer us in our sad afflictions. Isolated as we are, so far from the brethren so many years. We think heartily with Bro. Dwiggins on the prophecy as to Russia, Turkey and the Holy Land. We have seen these troubles many years coming. Bro. W. H. Wilson's explanation on Rev. xii. 11, expresses a view that we have had for many years as to the man-child and the woman in the wilderness. We have been trying to chasten our vile bodies against the lust and ways of this evil world, to conform to the will of God that we might overcome all things, believing that Jesus will come the second time to this earth; again literally and personally, and will change our vile bodies and fashion them like unto his glorious body, when we throw off the shackels of mortality and put on the white robes of immortality and accompany him to the throne of God, where we can escape all these things that are coming on the earth, and not be ashamed to stand before the Son of Man, where we can put on the white robe and enter the guest's chamber to the marriage supper of the Lamb, where we will witness the archangels transmit the kingdom and dominion of earth to King Jesus and his royal Bride, and have the honor to descend with him to the literal earth again, and have access to the literal throne of David where he will divide the emoluments of the kingdom with his royal staff, who will have the high official authority to rule the nations with power and authority, represented as a rod of iron. His coming is at hand, the morning of redemption has dawned, the hour of tribulation to the world is at hand. We do not know just what we will be, but we know we will be like him, for we will see him as he is, and with this hope we will be pure as he is pure. Let us have patience, keep watching, waiting and longing, for he that is to come will come and will not tarry. Finally brethren, farewell, be perfect, be of good comfort, be of one mind, live in peace, and God of love and peace shall be with you. Your brother and sister in the hope of eternal life through Christ and the everlasting covenant.

HENRY & SARAH MEAGLEY.

Editor Restitution:

By your permission I will give my mite of testimony for my Lord and Master. I believe that his first advent fulfilled predictions uttered hundreds of years before his birth, his proof positive that those referring to his second advent will have their literal fulfillment in the near future, and till he does come the many ills and pains to which we are heirs, will never be abated, and my prayers is "Come Lord Jesus, and come quickly." May we all be ready to meet him.

JOHN SANFORD.

Brothers and Sisters:

I for one can say that I believe that our Blessed Savior is soon coming to gather his children home. I can say that I am one of his chosen ones, trying to be ready to meet him and all the dear ones of the one faith. I ask an interest in your prayers. I hope to meet you all in the kingdom.

AMANDA BEEGLE.

Dear Restitution:

We are of the number that are looking for the glorious appearing of our Lord and Savior Jesus Christ, the Mighty God and Prince of Peace. "And of His Kingdom and reign there shall be no end." We send our greeting to the dear ones who are waiting for their Lord.

BERTHA MURPHIS.

Jesus says "watch and pray." I am watching the eastern question. I do not think there will be any war this winter, as snow is coming to hinder the marching of troops. I hope next summer if it is the Lords time, that war will break out Europe, and bring in the ten kingdoms, and then the anti-christ to be revealed to make the seven years covenant with the Jews, and the resurrection and translation of the saints into the air for the seven years. Yes, Jesus will come as a thief in the night to take his jewels while the world is asleep. How glorious to his saints to hear the voice of the Archangel and the trumpet of God and feel ourselves immortalized in a moment and ascending in the air to meet our Saviour. I often think how grand and glorious, and yet how solemn for poor mortals to be so honored.

SHADRACH WHITE.

Dear Restitution:

Through your columns I will send in my mite, as I love so well to read the letters from the dear brethren and sisters of like precious faith. I thought perhaps there might be some that would like to hear from us. We are sorry to say that our hearts have been much troubled, as four of our little band have left us, and joined the ranks of the Seven Day Advents. There are only eight of us left, but we are as strong as ever in the blessed hope, and meet every first day for our Bible reading, and to partake of the Emblems. We have lived in hopes that we should be able to have a laborer in this part, but as times are hard and prices low, we shall have to be content. Some are looking for better times. We also are expecting good times, but not until we have a righteous government, until Christ shall come and set up his kingdom, when the law shall go forth from Zion, and the Word of the Lord from Jerusalem, when righteousness shall cover the earth as the waters cover the face of the mighty deep. Oh, that there were more laborers to go forth and proclaim the glad tidings of the soon coming kingdom that more might be persuaded to obey the gospel and rejoice in the blessed hope of one day having a home where the trials of this life will not come. The signs of the times indicate that Christ will soon come, and oh, brethren and sisters, can we say we are prepared to meet him, have we on the robe of righteousness, are our lamps trimmed and burning, can we go out to meet him with joy and gladness? There are but few of the one faith that we have ever had the privilege of meeting in this life, yet my desire and prayer to God is, that each one of us who have named the name of Christ, may so live that we may meet in the kingdom where there will be no parting, neither sorrows nor crying.

"For God's own Israel shall [illegible]
From its every place,
And death itself [illegible]
And death itself [illegible]."

MRS. M. A. CALDER.

My dear Christian Friends:

I am glad to acquiesce to the proposition of our dear Brother Dwiggins to testify for Christ—believing as I do that the dear Lord will soon return to this earth to reign as King when the times of the Gentiles are fulfilled and a reference of the various quotations of Scripture will probably show to the Bible student that the prophets testify to the fact that the Lord will sit on the throne of David, and sway the scepter of Judah for a thousand years. Both the Old and New Testament writers, warns the Christians to be waiting and watching for our Lord's return, when he shall come with his holy angels, and summon the whole earth to be subject to his diplomacy from the river to the ends of the earth. Our Lord's return will not be as many are teaching to deluge the earth with fire and consume the wicked in the terrible conflageration, but his coming will be at the end of the age, that is when the times of the Gentiles are fully accomplished. Then shall the righteous who are living be changed and the righteous dead be resurrected and together be initiated into his Kingdom to participate in everlasting life and the unrighteous who are living will not be allowed this gracious privilege, they will be cast off from his loving presence and death will reign among them until the thousand years of Christ's reign be ended, then the wicked dead will be resurrected and they, that is the quick and the dead will be brought to judgment and their sentence is death. Rev. xx. 13, 14, 15, verses. Your Brother watching and waiting for our Lord.

SAMUEL FREELAND.

Dear Restitution:

The only hope I have is in the visible and personal coming of our Lord and Savior Jesus Christ. Proof, Dan. vii. 13, 14; Matt. xxiv. 30; Mark xiii. 26, 27; Luke xxi. 27; John xiv. 3; 1 Thess. i. 10; iv. 16, 17; Rev. i. 7. I believe that no one has received the promised blessings, nor will until he comes again.

GEO. M. TOWNSEND.

Dear Household of faith:

I am watching and waiting with longing heart for my dear Savior to come. May we all be ready to meet him with joy, is the prayer of your Sister in the faith.

SARAH L. LASITO.

Dear Brothers and Sisters:

My faith is based upon the promises God made to Abraham, Isaac and Jacob. I believe the time is near, and very near at hand, when actual possession will take the place of the promises. By the help of God I am determined to be one of the overcomers. Yes, I can pray, "Come Lord Jesus, come quickly." Brothers and sisters pray for me.

P. J. GRAHAM.

Brothers and Sisters:

Blessed thought, Jesus is coming to earth again to set death's captives free, and crown with a glorious immortality the faithful of all ages. "Judgment and justice are the habitation of thy throne; mercy and truth shall go before thy face. Blessed is the people that know the joyful sound. They shall walk, O Lord, in the light of thy countenance." Let us be prepared for and waiting, and watching for this coming. Rejoicing in hope.

EDWIN GROAT.

All Things New.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi. 4.

The curse of thorn and plague of pain.
Emblems of death, the bier and hearse,
Possessions long more o'er the plain.
And yet the promised [illegible]
[illegible]
From land and sea the [illegible] wail,
Tidings of death, [illegible]
Sorrow lingers o'er hill and vale.
And yet the promised [illegible]
[illegible]
The desert wild, the ice bound shore,
War, famine, [illegible]
[illegible]
For the have promised no more
death.
[illegible]
[illegible]
Have fought and died, and [illegible]
grave.
And yet the promised [illegible]
[illegible]
And the wife of [illegible]
Whose absent presence [illegible]
Finds [illegible]
[illegible]

H. V. F. Ed.

Dear Brothers and Sisters of the household of faith:

I rejoice in the blessed privilege that our Editor has given us to testify to our faith in the soon coming kingdom of our Lord and Savior Jesus Christ. In looking over the prophecies and comparing them with the times we are living in, who can doubt of his soon return to earth, to sit upon his father David's throne as shown to the Virgin Mary by the angel of the Lord. We are all aware that his birth and death was here on this earth as shown to Mary, and his second coming will be just as literal. This the Bible student cannot fail to see by comparing Scripture with Scripture all through, and with the closing message in Revelations we hear those welcome words, "He which testifieth of these things, saith, Surely I come quickly." Oh, church of the living God, how stands our account? Can we all say, "Even so come Lord Jesus?"

Your Sister.

M. ELIZABETH KNOWLES.

Editor Restitution:

My hope in the soon coming of Christ was never brighter. The signs are unmistakable. "The mighty men of war are waking up." My very being is thrilled with joy, because my redemption draweth nigh." O, that glorious reign of peace. May we put forth every effort to be ready to exclaim, "Lo, this is our God, we have waited for him."

NANCY BARBER.

To the dear Brothers and Sisters of the Faith once delivered to the Saints:

We can say yes, thanks be to God and the Lord Jesus. We are looking for him the second time and for the hope that is within us. Please all look these texts up: Zech. xiv. 4; xiii. 6; Acts iii. 20, 21; xv. 16; i. 11; John xiv. 2, 3; Rev. xxii. 20. Surely I come quickly. Amen. Even so come Lord Jesus, when you get your Bride, and may we be of that family. Yours striving and trusting,

JONATHAN & LIZZIE ANTHONY.

Brothers and Sisters in the Lord:

I thought as there was a chance, I would give in my testimony for the Lord. I firmly believe he is soon coming, and as literal as he went away. I believe the signs are most all fulfilled, and I feel to say, "Come Lord Jesus, and come quickly." Pray for me brothers and sisters that I may meet you all in the kingdom. Your Sister in Christ.

MRS. H. R. CARTER.

Brethren and Sisters:

Our Savior himself has given a direct promise of coming again, in John xiv. 3. I believe it and join with the beloved apostle in his heartfelt exclamation and prayer, "Even so! come Lord Jesus!"

JENNIE COX.

Ones of like faith:

Peter says the "Lord shall send Jesus Christ." Acts iii. 20. I desire his soon coming.

ELIZA M. COX.

Brethren and Sisters:

I believe Jesus will come literally to earth again. Act i. 11. My prayer is that we may be preserved blameless unto the coming of our Lord Jesus Christ.

ALICE QUINN.

Editor Restitution:

Wife and myself stand up in this great meeting gladly acknowledging our firm belief in the soon coming of King Jesus of Nazareth, to take his kingdom and rule all nations in righteousness. The overcomers to be associated with him in incorruptible bodies. We wish to see the age of peace, happiness and glory inaugurated.

JAS. L. & SARAH A. MUNGER.

Editor Restitution:

I am still permitted to read the good old RESTITUTION. It is a comfort in my declining age. I am sixty-five, and A. J. Herron, my wife is fifty-nine years old. We have eight children living, two dead. All of them are in the one faith. We are getting somewhat feeble. We are all alone here. We have two so-called churches, the Methodist south, and the 1st Baptist second-hand with. Still now and then get in a good shot in their midst. We are very poor in this world's goods but rich in faith, and heirs of the kingdom which he has promised to them that love his second appearing and kingdom. My dear brothers and sisters, I am so glad to read your encouraging letters. I still desire your sincere prayer in our behalf, that we might all meet at the great resurrection morn. Dear loved ones scattered all over the land, be good to the poor, to the destitute of our land. Our time is short. He is coming soon. Let everyone add to our precious faith as the apostle Peter says, add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, if we do these things an entrance shall be ministered unto you into the everlasting kingdom. Yours truly.

C. W. HERRON.

Editor Restitution:

Although I have been a constant reader of THE RESTITUTION for twenty-five or thirty years, and a firm believer in that principle and plan of salvation offered to rebellious man, therein advocated, I may not be recognized as a member of the one Body, for the simple reason that I am not a member of any church although I have been baptized into the all-saving name of Jesus. Nevertheless all my faith, hope and future prospects are centered upon the second coming of our blessed Lord to reward the righteous.

J. A. HORSE.

Editor Restitution:

I will testify of my faith of our Lord and Master. Yes, I believe in the second advent of the Lord Jesus Christ. I am ready waiting, watching and praying for his coming. Your Sister in hope.

MRS. S. E. W.

Editor Restitution:

I bless God that I can testify to the fact that there is one family in Western North Carolina, numbering ten, father, mother and eight children who believe the things concerning the kingdom of God and the name of Jesus Christ, and have been immersed into this faith and name, and are now hoping expecting, and looking for the literal, personal and speedy coming of our blessed Lord the second time, without sin unto salvation to raise the dead, to judge the world, and give reward. Yours in the hope.

J. M. LYDA.

Christmas Greeting to the dear Household of the Faith:

Are we not all pleased with Bro. Dwiggins' kindly suggestions, giving space for each of us to express our faith in the second coming of our Dear Lord. As we are witnessing some of the many signs he has given us that were to proceed his coming. There is no reason for doubt of the fulfillment of what may yet come to pass and his coming. I do most heartily believe now is the time for uplifted eyes, our redemption draweth nigh. I hope ere long to meet with the redeemed of all ages, yes,

"I want to remember, don't you when he reigns?
I want to cross over on Eden's fair plains.
I want to be gathered on Canaan's bright land,
Yes, over the river, where the ransomed shall stand."

O the glad reunion of both living and dead. Soon may it be. May we each prove worthy. Amen.

ANGIE STEVENS.

Editor Restitution:

We believe that Christ will soon return to the earth to finish the work of redemption. We believe the gospel, the power of God unto salvation, have become members of the "one body," by obedience, baptism and striving to be overcomers, which constitutes the readiness, and are waiting and watching for his coming. Hoping to be found worthy of the promised reward, eternal life.

MR. & MRS. CHESTER WOODWORTH.

Editor Restitution:

You can say in the letter meeting in THE RESTITUTION to the dear brotherhood in general that I and my life companion, Mary Ann Woldmer, both believe surely in the second and glorious personal coming of our Lord Jesus Christ to this earth again, and we are looking for the event to be not far off. Even so come lord Jesus. Amen.

P. H. & M. A. WOLDMER.

Editor Restitution:

As per request of Bro. Dwiggins, for all to contribute their mites to our grand Christmas Feast. I can truly say that I believe in the second advent of the Lord Jesus Christ. I am ready, waiting and watching for his coming. Your Sister in Christ.

MARTHA HAUSE.

Brethren in Christ, Greeting:

It has been thirteen years since I first heard the "gospel of the Kingdom" preached. Since that I have been studying the Bible and well watching the signs of the times. Also been trying to overcome the trials and temptations of the world, so as to be ready to meet our Savior at his coming. He is soon coming. Pray for me and mine that we may be ready.

NANNIE OSBORN.

Household of Faith Greeting:

We believe that Christ will soon appear. The midnight cry is even now sounding. Amen. Come quickly is our prayer.

J. R. & L. J. BROWN.

Brethren in the Lord:

It is about 50 years since I became interested in the subject of Christianity, and truly I can say, "Now is my salvation nearer then when I believed." I am still looking for that blessed hope when the redeemed will come to Zion with songs and everlasting joy upon their heads, and sorrow and mourning shall flee away. In view of that glorious time, may we not neglect to watch and pray. Yours in hope.

P. H. BOCK.

Editor Restitution:

As I see the readers of THE RESTITUTION were requested to say a word for themselves, so I thought I would say, I believe in the soon coming Kingdom. I believe Jesus' coming is near at hand, I am waiting and watching daily for his appearing and his Kingdom. Your Sister.

MRS. SARAH BOWMAN.

Editor Restitution:

My hope is in the second advent of our Lord and Savior, who said if I go I will come again. May the time soon come when the dead in Christ and all the worthy living will meet the Lord in the air. This proves he is coming to the earth, for if we went to heaven it would be him coming to meet us.

EMMA FOOTE.

Editor Restitution:

The time has come once more in which we celebrate Christ's birth. As Christ was a present to us, so we should remember each other with gifts of love. Our much prized Sunday school in Chicago is going to celebrate Christ's birth in this way. We are going to have a Christmas tree entertainment. There are seven pupils in my class. Sister Whitehead is our teacher and we all love her very much. She is one of God's willing workers. She has brought several out into obedience of the gospel, and I am one of them. Brother Elmer is our superintendent. Let us watch and be ready for the soon appearing of our Lord. I belong to the Church of the Blessed Hope in Chicago. Two men recently put on Christ in baptism.

Yours in the Faith.

JESSIE M. WILSON.

[illegible] a song begun.
Sung by angels in the heavens: "Peace on earth good will to men."
Message now of joyful tidings came through angels' word,
"To all men is born a Savior, to the world a King and Lord."

Softly falls the morning sunlight on the distant mountain peaks,
And a Christmas morning twilight to the valleys creeps.
Yet a beauteous Christmas morning! Wake, O earth! and join the strain!
Let Judea's hills and valleys ever echo the refrain!
Let the world join in the anthem that the angels sang that night,
"All earth's darkness shall be scattered by the glorious gospel's light,
And the earth be robed in beauty and our Eden bloom again.
And God's will, as done in heaven, shall be done on earth by men.

A. J. Eychaner.

Editor Restitution:

Christmas greeting to all the household of faith. I think the Lord is soon coming to reign on the earth. That now is the time for his people to rejoice for their redemption draweth nigh. Who are his people? All "those who love his appearing." Watch therefore, for in such an hour as ye think not your Lord doth come.

B. F. Seeels.

Household of Faith Greeting:

I believe in the second coming of the Lord Jesus Christ, for he has said, I will come again and receive you unto myself. I am waiting and watching for his coming.

In hope,

Nannie Titchenal.

Brethren and Sisters:

As it is near Christmas, and I like to hear from the dear ones that are scattered abroad over the land, and read of their hopes of the soon coming kingdom, I feel as though I must say a word for my Lord and Savior Jesus Christ, who will soon appear to gather his dear ones home. Our dear Savior has said, "Behold I come quickly: and my reward is with me, to give every man according as his work shall be." What a glorious promise to those that love and serve him.

Your sister in the one faith.

Alice Stedman.

Editor Restitution:

Yes, we believe in God: we believe also in his only begotten Son Jesus, who said, "if I go and prepare a place for you I will come again." Yes, we believe he is coming soon to this earth to restore all things spoken by the mouth of all his holy prophets. Amen.

Yours in hope.

D. & J. A. Shaw.

Editor Restitution:

Let us look to our faith, and be careful to maintain good works, for the signs indicate the King at the door, the kingdom of God nigh at hand. Are we watching? Are we waiting? The Church waited ten years ago, fifty years ago, a thousand years ago, the apostles waited, we wait and pray "Thy kingdom."

Even so come.

Walker Perrine.

Household of the Faith:

We are looking for the heavenly King that will come in the cloud from heaven, and who will bestow upon them that earnestly look for him, that which they hope for, "Immortality." Then shall be brought to pass the saying that is written, death is swallowed up in victory.

"O death, where is thy sting?
O grave, where is thy victory?"

Amen.

Walter, Frances & Mabel Carpenter.

Brethren in Christ, Greeting:

We are thankful for the privilege offered us by The Restitution. We have hope in the soon coming King to reign over all the earth. That his coming will be literal and visible. For he went away literaly, visibly, and he will so come in like manner as he went away. We believe the time is near, that he will reign on the throne of his father David. We believe in the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. We desire and pray, thy kingdom come, and come quickly.

Yours in the Faith,

J. F. & C. B. Carpenter.

Your Sister in Christ.

Mollie Lunsar.

To the dear Brethren and Sisters of the Faith once delivered to the Saints:

We are commanded to be always ready and watching for our Lord's return, Matt. xxiv. 42, 43, 44, Mark. xiii. 26, to end of chapter. For signs of his coming read Matt. xxiv. 5, 6, 7, Luke xxi. 25, 26, 27, 28. "Sing and rejoice, O Daughter of Zion. for Lo I come, and I will dwell in the midst of thee, saith the Lord." Zechariah ii. 10, 11, 12.

Viola Skeels.

Editor Restitution:

I extend a Christmas greeting to all. I enjoy reading the letters of the brothers and sisters of the blessed truth. Brother and Sister Woodward have been holding meeting here at the Pleasant View Church in Warren county for a few weeks, and met with grand success, the meeting closed last Monday evening. Brothers and sisters I ask an interest in your prayers that I may ever be found working in the Lord's vineyard.

Your Sister in hope of eternal life.

Mabuz Barnes.

Dear Restitution:

By your kind permission I will offer a few lines through the columns of The Restitution. It cheers me up to read the many letters, from the believers of the one faith. Brother and Sister Woodward have been here holding a series of meetings here at Pleasant View Church, Warren County, Ind. During which time there were thirty additions to our number, twenty-two receiving baptism, and eight joined, who had previously been baptized. Oh! let us build upon that most holy faith and keep ourselves in the love of God. I extend a kind Christmas greeting to all my friends of the precious faith.

Your Sister in Hope.

Mrs. Nettie Evans.

[illegible] faith, to send in our testimonies in regard to the coming of the Lord. I for one truly believe he is coming, and that very soon to reward all his believing children. Oh what a glorious time that will be when we all get home in the kingdom of God. How glad we are to meet our dear brothers and sisters at our conferences, that is only a foretast of our meeting with our Elder Brother Christ in the kingdom of God. In view of all this, what manner of Christians ought we to be, we ought to count this world all loss if we win Christ, Paul counted it so. So let us be up and a doing while it is called day for the night is coming when our work must be done. Oh let all of us try and do more for the Master this coming year then we have done before, for the time is very short. Oh let us all trim our lamps and have them burning and oil in our vessels, for the call will soon be heard. Oh may he soon come is my prayer.

Your Sister in Christ.

E.S. Gans.

Dear Restitution:

Is it really true that the Lord is coming very soon? Do I desire and love his appearing? Will I stand or fall? Will I be taken or left? Will I rejoice or lament? These are solemn questions to me, and to you all. I certainly desire the reward that he brings. I rejoice in the work of restitution as outlined by his chosen heralds, and beautifully illustrated in parables of his kingdom and glory. My confidence is strong in his ability to cope with the power of darkness, and he will perform all that is assigned him to do even the subduing of all things unto himself. I dare not in view of my unworthiness aspire to high honors in his kingdom: they will be given to those who have suffered with him. I shall be satisfied if I awake in his likeness to die no more, and share in the remnants that fall from his table. Pray in my behalf that I may be with you in the kingdom.

Alfred R. Wilcox.

think it must be a year or more. I have been greatly instructed and benefitted by its teaching of the gospel of the kingdom, and believe in the soon coming Savior. I never heard oral preaching by members of the Church of God, there are none living here, and the orthodox churches know nothing of the gospel or kingdom of God. I am trying to get ready to greet the King when he comes, and long for his coming. My prayer is for strength to overcome and for all his children who are striving.

Yours in the faith.

G. Dart.

Dear Restitution:

I have for several years been looking for the coming of our blessed Lord. My faith grows stronger day by day. I have learned from reading James v. 7, 8, to be patient, therefore, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Dear friends, pray for me that I may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. Let us be faithful to the end.

Yours in love of the truth.

W. F. Carpenter.

Dear Restitution:

I will try to add my mite to the Christmas greeting. A little more than two years ago I was baptized into the All-Saving name of Jesus. I am now nearly seventy-one years old, but never heard the gospel preached in its purity until two years ago, but it was like a ray of light from heaven. I feel very thankful that the dear heavenly Father permitted me to know the truth, and I mean with God's help to have my lamp trimmed and burning when the Bridegroom comes.

Yours in love of the truth.

Mrs. M. J. Starkweather.

calling of God in Christ Jesus, knowing that all things work together for good to them that love God and are called according to his purpose, and finally have an abundant admittance into the everlasting kingdom, is the prayer of your Brother in Christ.

P. B. Stoffer.

Editor Restitution:

To the brethren and sisters and other readers of The Restitution, I am one that is a firm believer of the precious truths, the second coming of Jesus. I have the privilege of attending Sunday school and church where the Scriptures are read and investigated from time to time. The more I study the Bible the stronger I believe that Jesus is coming. May the time soon come. O let us hold out faithful and be found ready for the time draws near, is my prayer.

Sarah Norris.

Dear Brethren and Sisters:

I do love to read the letters from the sisters and brothers so much that I thought I would send in my mite as Bro. Dwiggins suggested for the Christmas number. Yes, we are looking for the soon coming of our Lord, and Savior, and King, to set up his kingdom here on this earth, and our hope and prayer is, that we will be ready to meet him in the clouds with the loved ones when he calls. For this we wait.

Amanda & George Hazard.

To the Brethren and Sisters in Christ Jesus, scattered abroad, Greeting:

Dear brothers and sisters I want to tell you through The Restitution that I am rejoicing in hope. In Prov. x. 21, it says "the lips of the righteous feed many." Verse 30. "The righteous shall never be removed, but the wicked shall not inhabit the earth." I am trying to live so as to have an entrance in the kingdom when it is set up on this earth after sin is removed, that we may all meet where parting is no more.

E. S. Gibson.

your letters and the sisters' also, soon from time to time in The Restitution. I love those devoted to the truth, but do not claim very great perfection for myself. I have been in the faith for nearly a quarter of a century, and can say that my belief in the soon coming of our Lord is as strong as ever. I believe I can almost discern the coming dawn of that day, I hope that it will be soon, for the enemy is a terror to us all, and he will conquer unless the coming of Jesus prevents. May we all stand firmly and falter not is my greatest desire.

Yours in the Faith,

L. W. Norris.

Editor Restitution:

Dear brothers and sisters I will write you a few lines as Brother Dwiggins has requested. We have been having good meetings by Brother and Sister Woodward. We hope to hear from all in the Abrahamic faith. We are trying to live so as to be worthy to meet the Savior when he comes.

Mr. & Mrs. W. H. Thompson.

Christmas Greeting:

Dear ones of the household of God. I can say that I am not ashamed of the gospel of Christ, and that I am rejoicing in his glorious promises. I believe he is coming literally to this earth. I think the signs indicate that he is soon coming to set up his kingdom, and I hope to meet all the brethren and sisters there. I am striving to be an overcomer that I may have a right to the tree of life and enter in through the gates into the city. My praise is, come Lord Jesus and come quickly.

Your Sister in Christ,

M. A. Calder.

Dear Restitution:

I have started out to be a Christian. I am not sorry of it. Brothers and Sisters pray for me that I may be ready when the Master comes.

Your Brother in Christ,

Charles Conner.

Poetry.

[Written for Christmas Number.]

Christ Is Coming.

Bells are ringing, glad hearts singing.
Music fills the enchanted air.
Golden lamps the message bringing.
Hail the Bridegroom from afar.

Christmas carols gayly pealing,
Borne upon the midnight clear,
Rouse the sluggards from their sleeping,
For his advent draweth near.

Sound the anthem! Christ is coming!
Earth responds with glad acclaim.
Blissful meeting, heavenly greeting,
Choirs angelic join the strain.

Speed the tidings, Christ is coming.
O'er the golden hills ps gleaming,
Holy morning, welcome dawning,
In the East his Star is beaming.

Open wide the hidden portal,
Soon the sleeping saints will rise,
Clothed with youth and bloom immortal,
Fly to meet him in the skies.

Christ is coming, glorious morning
For the sad and sore oppressed,
Sweet the Master's voice is calling,
Lo, I bring you peace and rest.

Sound the trumpet, chant the welcome,
Christ the Lord will come again.
Blessed Savior, oh come quickly,
Over all the earth to reign.

PHEBE C. THOMPSON.

[Written for the Christmas Number.]

Say, Little Ones?

How many birthdays count you now,
Say, little ones, so fair and bright,
Since long ago on Bethlehem's plains,
The Lord's great glory lit the night?

How many years since in the field
The Shepherds heard the news of joy,
Put on and on rolls round the globe,
To gladden every girl and boy?

So many Christmases have gone
Since angel lips the tidings told,
You scarce can think it can be true,
That Christ, our Savior's half so old.

Yet, almost nineteen hundred years,
The clocks of men have ticked away,
Since earth first saw a Christmas morn,
And Jesus in the manger lay!

And though so ag'd, he still is young,
With all these birthdays o'er his head;
None groweth old who come like him,
In life immortal from the dead.

And you, dear ones, who count your years,
On finger tips and pearly thumb,
What think you of a life like this,
That never to an end shall come?

Just such a life you too may have,
Where Christmas morns will come and go,
And praises leap from every tongue,
To hear that never pain may know.

S. ROSANA WINES.

Dear Restitution:

As many of our brothers and sisters are giving in their testimony (in THE RESTITUTION) of their beliefs and hopes, I feel like adding mine. Forty-nine years ago last July I heard the first sermon on the second coming of Christ by Brother Ephraim Miller, of Michigan, and from that time until the present, I have been a firm believer in the literal return of the Master and the establishment of his kingdom upon the earth, and for a little over forty-six years I have been trying to live a Christian life, hoping to have an abundant entrance into his everlasting kingdom, and receive the reward promised to the overcomers. May we all prove faithful and see that no man take our crown.

W. D. THOMSON.

Dear Pilgrims:

I have been waiting, watching, looking for the second appearing of Christ for the past sixty years, and testifying in public and private to this glorious truth, which is just about to burst upon the world in all its majestic grandeur. Although now in my 87th year, I hope to live to be among the number that will be caught up to meet him in the air and never die, as Christ said at the grave of Lazarus, "he that liveth and believeth in me shall never die."

LEONARD ADAMS.

Brothers and Sisters:

I can say that I contend in the faith of the Lord Jesus Christ my Savior. I love him with all my heart. He is ever my guide and strength. It is ever my strife to continue in his love, that at last I may be rewarded with a crown of glory that fadeth not away, but leads to life everlasting. Let us all so live so as to meet at the resurrection morn, when Jesus comes, blameless and without fault, and each one receive their reward according to their works, is my prayer. Pray for me.

Yours in the faith

J. C. DANIELS.

Dear Restitution:

I rejoice in believing that Jesus is coming to earth again, to restore all things to their Eden state. In thought of all this I am trying to live faithfully to prove myself worthy of eternal life. My prayer is, Come Lord Jesus and come quickly.

LIZZIE DICKSON.

Dear Restitution:

Accept our Christmas tribute to THE RESTITUTION. We believe in the second coming of our Lord and Savior, and that it is not far distant. We are watching and waiting; watching the signs of the times, and waiting his soon appearing.

Yours in the Blessed Hope.

D. T. & C. SEELY.

Dear Restitution:

I feel it my duty to write a few lines to let you know that I am looking for the coming of the Lord. I believe his coming is near at hand. Did not two angels in shining garments, say to the men of Galilee, "Why stand ye gazing up into heaven, this same Jesus shall so come in like manner as you see him go away into heaven." So praise the Lord, I am watching and waiting for the coming of the Lord. Pray for me.

Your Sister in Christ.

MARTHA J. GRIM.

Editor Restitution:

You will find enclosed an order of one dollar and fifty cents for the renewal of THE RESTITUTION for 1896, as we can not think of doing without it, as it brings us good news. I will say to the brothers and sisters that I have changed my place of residence for a while to my daughter's and son-in-law, T. C. and Lottie M. Bellows near Newell, Iowa. They belong to the faith, and it cheers us on our way to hear from the scattered ones of the same faith. It is comforting to read the good pieces of brothers and sisters. It cheers us to look forward to the good time coming, where we will all meet in the kingdom of our dear Savior, if we are overcomers. Brother and Sister Bellows join in love to all the dear ones of the precious faith. We crave the prayers of all dear saints in Christ, waiting for his coming.

POLLY M. SPENCER.

Dear Restitution:

I am looking for that grand and glorious appearing of our Lord and Savior Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.

Yours in hope of eternal life.

KATIE BLACK.

Editor Restitution:

I send greeting, brothers and sisters in Christ. I too am looking for the coming of the Lord Jesus Christ. The signs of the times, the moving of the nations, the return of the Israelites to the land of their fathers, and to Jerusalem and Zion, the holy Mount of God, and such a host of justified ones looking for the speedy coming of the Lord, is a trumpet certainly of no uncertain sound. So I am watching and waiting and looking for the coming of the Lord, and am trying to bring my body into subjection to the divine will of God. Let us be ready, all joining in unison, Come Lord Jesus, come quickly. Amen.

S. V. GRIM.

To the dear Brothers and Sisters:

Jesus said unto her, I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die. Believest thou this? By these verses the blessed Master has taught us that notwithstanding we may go under the power of death, yet he will raise us up to enjoy immortal life, that he has promised. My hope is centered in this. Yours in hope.

MRS. MILO MCCARTER.

To the Household of Faith:

The world socially and morally is in the condition the Savior said it would be when he would come to reckon with his servants. Yes, the world's greatest event is the coming of Jesus of Nazareth. Amen.

J. P. & E. L. BITNER.

My dear Christian Friends:

It has been suggested by Bro. Underwood that we have a Christmas love feast in the paper. This is a step well taken. We have just had one of the best love feasts that we have ever had. Brother and Sister Woodward has been with us for some time, they found us in a discouraged position, but all have taken on a new life and gone to work with a renewed zeal for the cause of our Redeemer. 29 additions is encouraging to us.

WM. F. EVANS.

Dear Brothers and Sisters:

I think it my duty to write a few lines. Reading in THE RESTITUTION I saw where the Brother wanted all to write a few lines, who were looking for the Lord to come. I am one who is looking for the coming of the Lord, although I have trials and temptations. The year of 95 will soon be gone and a new year is coming. Some of our intelligent writers are publishing that the Lord is coming in the year of '96. If this be so, how careful we should be. So let us bring our bodies into subjection to the will of God. I want to be one of his children when he comes to make up his jewels. I ask you all to remember me in your prayers.

Your Sister,

MAUD GRIM.

Dear Restitution:

In response to the call for a Christmas testimony meeting in the RESTITUTION. I wish to speak for the Lord and his goodness to me. The words of David express the dealings of the Lord with me and my feelings toward him, precisely. "Bless the Lord O my soul and all that is within me bless his holy name. Bless the Lord O my soul, and forget not all his benefits: who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercy." O I do bless the Lord that he has led me to a "closer walk with Christ," and to an abiding presence with him has led me to a place where his strength makes me an overcomer in deed and in truth, has taught me that "With every temptation there shall be made a way in institutions before God, even our Father at the coming of our Lord Jesus Christ with all his saints."

Yours for the coming King.

EMILY E. BARNUM.

Dear Restitution:

I believe in God the Father, in his power, wisdom, justice and mercy. I believe in Christ the Son; that he hath done the will of the Father, that he suffered and died, and that he rose from the dead. I believe that he will return again in this generation, to restore all things, and bring unto the faithful the gift of God, which is eternal life.

L. C. HANNING.

To the One Faith in Christ:

I am as yet a mere babe in Christ, but the way is bright. I am looking for his appearance, and praying that I may be an overcomer and enter the kingdom. I believe he will come in bodily form.

Yours waiting for the kingdom.

LILLIE HUNT.

To the Household of Faith:

I wish to praise God for his great mercy to me in healing me of spirit, soul and body; for when I was sore afflicted in my great pain, I called unto him to heal me in the name of his dearly beloved Son Jesus Christ, and at once my pain was allayed and I began to improve. Some will say the sick were healed in the time of Christ but they are not healed now, but if Christ healed the sick when he was here he will now for in Hebrew xiii. 8, it says, "Jesus Christ, the same yesterday and today, and forever, and also in James v. 14, 16, is a promise to heal the sick. I was as the foolish virgins waiting for my Lord without any oil in my lamp but I was made to see my mistake and I thank God I now stand waiting with my lamp filled so that when my Lord comes I will be ready to light my lamp and enter with him into the kingdom of God unto everlasting life before the gates are closed.

Yours in hope.

CLARENCE E. CORBALEY.

Dear Brethren of the Precious Faith:

We whose names are signed below, attending at Chapel Hall, Plymouth, wish to be heard in this Christmas paper, and in this way testify that our faith in the promises of God is still strong, our hope being that the Lord Jesus, our Savior will soon come and wake the sleeping dead and change the living, making all immortal and happy, turning tears of mourning to smiles and songs of thanksgiving. We believe the troubled condition of the world but portends the hastening of the end of this dispensation and the inauguration of the new and better day. Our prayer is for the soon coming of the King.

Yours in faith, hope and love.

Julia A Harsch
Evelyn K Harsch
Esther E Huff
Ettie Hoffman
Ellen Scheurer
Lotta Harris
Merle Logan
Sarah Logan
Sylvester Logan
Eliza B Dickson
Wani Logan
Grace Smith
Rebecca Alleman
Idona Cordill
Hattie Scheurer
Mary E Burch
Mary E Kaufman
Mary Watkins
Mrs Josiah Hoffman
Mrs M E Huff
Mrs E Price
Forrest A Pontious
Vinnie Hoffman
Susie Kaufman
Rose Kaufman
Nettie Kaufman
E K Barnhill
Stella Barnhill
Mrs Matilda Maxey
Hellen Henry
A C Roberts
Mrs A C Roberts
J F Petcher
Mrs Ida Petcher
Loyal Burch
Mary Roberts
Henry Watkins
Mrs Henry Watkins
H W Barnhill
G S Beagle
Herbert Barnhill
[illegible]

Editor Restitution:

We are looking for the personal second coming of the Lord Jesus Christ, to give immortality and eternal life to all his saints who will subsequently reign with Christ in his kingdom over all nations for one thousand years. All kings shall bow down before him, yea, all nations shall serve him. May that time soon come.

RICHARD & JANE CORBALEY.

Editor Restitution:

I wish to add my testimony with those of like precious faith. I want our Savior to come quickly and establish his kingdom, and my prayer is, that I shall have part in the first resurrection and reign with him in the future age.

Your Sister in the faith.

MRS. JNO. ROBINSON.

Editor Restitution:

I believe in the second advent of the Lord Jesus Christ. I am ready waiting and watching for his coming.

WM. BURGESS.

Editor Restitution:

The Scriptures teach us the Savior will come. I believe he will come. I am ready and watching, and praying "thy kingdom come."

ELIZA BURGESS.

Dear Brothers and Sisters:

I will try to write a few lines in THE RESTITUTION. I saw where the brother wanted all to write a few lines who were looking for the Lord to come. I am one who is watching for his second coming although sometimes I feel discouraged and have many trials and temptations, but through the grace of God helping me, I want to be one of his children when he comes to make up his jewels. I ask you all to remember me in your prayers.

Your Sister in the hope of eternal life.

NANCY HENDERSHOT.

Dear Restitution:

I too am watching for the Master's return. May we be ready to meet him is my prayer.

ORRIE BROOKS.

Dear Restitution:

Amid the festive Christmas time, we are glad of this opportunity to express ourselves as believers in the second coming of our Lord and Savior Jesus Christ. The whole Christian world believe that he came the first time, but how few believe in his second coming. Who can doubt the words of Jesus himself: "If I go away I will come again."

Yours for the truth.

EZRA C. & EMMA RAILSBACK.

To the Brothers and Sisters of the faith of the gospel:

I wish to tell you in this grand social meeting how I do rejoice day after day, that the time seems so near when we shall see Jesus coming in the the clouds, and hear the angel say, Behold the bridegroom cometh. What a rejoicing time that will be for the church (the bride) who hath made herself ready, yea the called out ones, to this end remember me in your prayers. Dear pilgrim, gird thy bridal robes around thee, morning dawns, arise, arise.

ELIZA A RAHE.

Christmas Greeting to the loved ones far and near:

I want to do all I can for my Master. I realize the time to work is short. Let us work watch and pray that we enter not into temptation, but walk in that straight and narrow path. What a comfort is derived from living the life of the faithful. I am looking for that blessed hope and glorious appearing of our Lord and Savior.

Yours in hope of his soon coming and kingdom.

MRS. L. M. CORBALEY.

Dear Restitution:

Brothers and sisters as we are requested to write a few lines for the Christmas love feast, I thought I would send in my mite as I know it will be a glorious feast as it is the anniversary of our dear Savior's birth. I can say for one, that I am still strong in the faith, and I am looking for the soon coming King, Christ Jesus, to establish his kingdom on this earth, to raise the righteous dead and change the living saints from mortality to immortality. I put on Christ by baptism by our dear Bro. John Foore, God bless him, he showed me the way or I would be groping in the dark yet. Thank God I have found the truth and will stand by it.

Your Sister in Hope of eternal life.

MARY A. VERMILLION.

Dear Restitution:

Dear brothers and sisters of the one faith: Seventeen years ago I turned from all follies and idols to serve the living and true God, and to wait for his Son from heaven, and was baptized by Bro. J. M. Stephenson. I am trying to live that when the Son of God comes in glory and takes the throne of David, and his kingdom fills the whole earth, that I will be there in that bright paradise restored, the blissful kingdom of the Lord. Dear brothers and sisters I ask the prayers of one and all.

You Brother in hope of the soon coming Lord.

W. T. WAGGONER.

Dear Restitution:

I am truly glad to meet among you in my mind and say a few words in favor of my hope. I am no hand to take any chances in any speculation, and take no chances in a firm belief of our Savior's soon coming and kingdom, for it gives more real comfort in time of trouble than all earthly treasures combined could give. So we should be sure that whatever is said against us as Christians is falsely said. Then we can rejoice and be exceedingly glad, for great is our reward in heaven that Christ will bring with him.

Your Brother in Christ,

G. W. CALDER.

Dear Brothers and Sisters:

Through the influence of Brother and Sister Woodward I became a follower of Christ. I hope and pray they may still work for their Master, and when their toils of this life is o'er they will receive a crown in the never ending kingdom. Pray for me that I may hold out faithful.

WM. PITZEL.

Brethren and Sisters:

Jesus is coming again. "I will come again and receive you unto myself." Oh let us have faith in his glorious promise and make ourselves ready that he will accept us when he comes. Oh may I be one of that number when this earth, robed in her beauty, will soon be our eternal home, is my prayer.

MRS. NINA PONTIOUS.

To the dear Brothers and Sisters:

Answers to Bro. Dwiggins' questions: Answer, I do. Second question, Answer, I do believe he is coming literally to this earth. Third question, Answer, I do think he is soon to come. I want to be an overcomer.

Yours in Faith,

T. A. KEMMIS.

Dear Restitution:

Seeing Brother Dwiggins' piece in the paper we thought we would send in our testimony for the Christmas number. We believe that the Lord's second coming is near at hand and desire to be among the worthy ones that go to meet him when he appears, and Oh, how often the prayer comes to mind, Come Lord Jesus, come quickly.

Yours in Faith, and Hope, and his soon coming.

W. & E. CALDER.

Dear Restitution:

I am a firm believer in the soon coming of the Lord to set up his kingdom and reign on the earth, and according to the signs of the times believe the time of his coming is very near and even at the door. I feel the care and burdens of this life so heavy that I pray daily thy kingdom come, and come quickly. I am trying to the best of my knowledge and ability to become an overcomer that I may be accepted of him at his coming.

In Love,

G. T. WILSIE.

Dear Restitution:

I saw a request for all to write something for the paper. We have been having a glorious meeting. Brother and Sister Woodward have been with us and renewed our

Your Sister in Christ,

ELIZA EVANS.

Loved Ones:

We believe that the Bible teaches the second coming of our Lord, and that the signs indicate the time to be near at hand. We are striving to live in readiness.

EMILY M. & HELEN FYFE.

Editor Restitution:

Our Leader (the Son of God) taught his followers to pray thy kingdom come, thy will be done, on earth as it is in heaven. This is my daily prayer, and although time is not to the Father as it is to the mortal man, long and weary, yet we pray that we may be filled with the spirit and have grace to sustain us unto the end, that whether we be asleep or awake, we may be found of him in peace, when he returns to gather all that are his, and establish the reign of righteousness foretold by all of the holy prophets since the world began.

Yours in Hope,

R. V. TOWNSEND.

Editor Restitution:

"Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled neither let it be afraid." John xiv. 27.

"When Christ who is our life shall appear then shall we also appear with him in glory." Col. iii. 4. What glorious promises the Lord has given us in his word. Surely we ought to be anxious, glad, to walk "even as he walked," that we may be waiting to receive him at his coming.

LOTTIE BARNUM.

To Be Continued.

It will be necessary to continue the letters next week. We are sorry some delayed till it was impossible to set all up and still get the paper out on time. We thank you for making this Christmas paper a success.—ED.

Pittsburg, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Passmen Riverside Cars on No. 15, Pullman Sleeping Cars on 6, 8 and 9.

Daily. Daily except Sunday. Daily except Saturday.

Westward.	8	12	10	2	4
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00	4 00		1	
Alliance, ar.	9 25	6 25			
Canton, lv.	10 36	7 36			
Massillon	10 58	7 58			
Wooster	11 31	8 31			
Mansfield	12 25	9 11			
Crestline, ar.	1 25	10 05	6 40		
Bucyrus, lv.	1 42	10 22	6 58		
Lima	2 37	11 06	7 53		
Van Wert	3 11	11 39	8 27		
Ft Wayne	4 30	12 55	9 47	10	
Arcola					
Columbia City	4 53	1 09			
Larwill					
Pierceton					
Eagle Lake					
Warsaw	5 21	1 42			
Etna Green					
Bourbon					
Inwood					
Plymouth	5 55	2 20			
Grovertown					
Hamlet					
Davis					
Hanna					
Wanatah					
Valparaiso	6 55	3 20			
Wheeler					
Hobart					
Liverpool					
Clarke					
Chicago, ar.	8 00	4 30			
	PM	PM			

Eastward.	3	11	5	7	9
	PM	PM	PM	PM	PM
Chicago, lv.	12	4	4	4	4
Clarke					
Liverpool					
Hobart					
Wheeler					
Valparaiso	4 22				
Wanatah					
Hanna					
Davis					
Hamlet					
Grovertown					
Plymouth	5 45	2 08			
Inwood					
Bourbon					
Etna Green					
Warsaw	6 28	2 53			
Eagle Lake					
Pierceton					
Larwill					
Columbia City	7 02	3 42			
Arcola					
Ft Wayne	7 30	4 10	5	5	5
Van Wert	8 49	5 30	6 25	6 25	6 25
Lima	9 23	6 04	7 00	7 00	7 00
Bucyrus	10 17	6 58	7 54	7 54	7 54
Crestline, ar.	10 35	7 15	8 12	8 12	8 12
Mansfield	11 29	8 08	9 06	9 06	9 06
Wooster					
Massillon					
Canton	12 32	9 11	10 09	10 09	10 09
Alliance, ar.	12 58	9 36	10 34	10 34	10 34
Pittsb'gh, ar.	2 10	10 50	12 05	12 05	12 05
	AM	AM	PM		

JOSEPH WOOD, General Manager. E. A. FORD, General Passenger Agent.

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

J. E. HANES, Agent, Plymouth, Ind.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves..... ..7:25am
No. 22, " " 10 47pm

GOING SOUTH.

No. 21, Passenger, Leaves..... ..7:45am
No. 23, " " 10:40pm
No. 151, Local, " 12:30pm

*Daily except Sunday. †Daily.

Union Depot connections at Bloomington and Peoria for points west, southwest and

GEO. K. HALL, Gen'l Pass. Agt. Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun..... ..12:14pm For St. Joseph.
No. 58 " 7:34am " "
No. 54, ex. Sun. ..... 10:09pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun..... 5:22am For Terre Haute.
No. 33, " .....12:50pm " "
No 97 ex. Sunday 7:27pm " Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. DOWNS, Agt., Plymouth, Indiana, or

E. A. FORD, Gen'l Pass. Agt., St. Louis, Mo.

NICKEL PLATE

The Niagara Chicago & St. Louis R.R.

Chicago Depot cor. 12 and Clark sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Broadway near Cross st. and trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago	9:20pm	9:05am	1:30pm	Local Fr
Skyfield				7:30am
Hamlond	10:03pm	9:07am		8:25am
Hobart	10:33pm	9:42am		10:10am
Valpar'so	11:16pm	10:07am		11:00am
S W Jct'n		10:24am		11:40am
Knox	12:12am	11:00am	4:02pm	7:30pm
Akron	2:35am	11:48am		9:35am
Orrville	3:06am	12:07pm	6:25pm	4:20pm
Clev'l'd	10:30am	2:00pm	10:40pm	
Buffalo	4:30pm		5:00am	

TRAINS GOING WEST

Buffalo	12:05pm		8:35am	Local F
Cle'l'd	7:10pm	6:00am	10:20am	
P'W'ne	4:05am	1:10pm	4:10pm	7:00am
Akron	6:10am	2:25pm		9:00pm
Knox	8:00am	4:01pm	6:20pm	10:15am
S W Jct'n		4:25pm		11:45pm
Valpar'o	8:42am	4:38pm		12:04am
Hobart	9:07am	5:17pm		1:50pm
Hamm'nd	9:34am	5:45pm		2:45pm
Skyfield				4:00pm
Chicago	7:40am	7:00pm	9:00am	

Trains leaving Chicago at 1:30 a.m., Cleveland at 8:00 a.m. and local freights * not run Sunday. Other trains are daily. Trains [illegible] equipped with Palace Buffet Sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. HORNER, Gen. Pass. Agt. Cleveland, O.

JUST TRY IT!

THE RESTITUTION

On Trial Three Months

—FOR ONLY—

Twenty-five Cents

POETRY.

[Written for Christmas Number.]

All Hail the Day.

All hail the day! Auspicious morn!
In Bethlehem a child is born.
In glad fulfillment of the word,—
The great deliverer, Christ the Lord.
To shepherds who their vigils kept,
While other ears in silence slept,
Came the first note of seraph's song,
A melody we would prolong.

"Fear not," the angel said, "I bring
Good news." Join every heart and sing
Immortal lips, take up the strain,
"Glory to God—good will to men!"
If angels sing, should man be still?
Should not his heart with rapture thrill,
And for the gift of grace and love,
His thanks be raised to God above?

If beings of a heavenly state
Pour forth their songs to celebrate
The lowly birth of Mary's Son,
'Tis meet that man, by sin undone,
Should bring a gift, an offering,
To lay before the infant King,
We celebrate the Savior's birth,
In token of his heavenly worth;

With song today and heart-felt praise
We gather strength for other days,
We hold in mind the birth and death,
Jerusalem and Nazareth,
And every consecrated spot,
By word or deed; is not forgot.
Remember the Gethsemane,
The Judgment Hall and Calvary.

And the short interval of gloom
That settled o'er his guarded tomb.
To these glad words we come again—
"Glory to God, good will to men!"
The advent's near—let this be sung.
By every joyous human tongue.
He comes! this time in royal dress,
With loving hand and heart to bless.

JOHN L. WISE.

Christmas.

Softly fell the touch of twilight on Judea's silent hills,
Softly crept the peace of moonlight o'er Judea's trembling ills,
Gentle dews distilled their sweetness on the heritage and the flowers,
And the winds made low, sweet music in Euphratah's olive bowers.
Slowly o'er the hills and valleys, from the mountains to the sea,
Night had hung, her somber mantle round the sleepers, bond and free,
And as shades of night grew deeper from the twilight purple hue,
One by one the stars grew brighter in the pearly concave blue.

Shepherds watched their flocks that evening on the verdant plains afar,
When lo! o'er Bethlehem's vales appeared a bright and wondrous star,
Softly beaming, [illegible]

Brothers and Sisters:

I wish to add my testimony with the rest. My faith is strong in the dear Lord's coming. Pray for me that I may prove faithful.

MRS. N. A. TURNER.

Editor Restitution:

I too would like to add my testimony with others of the "little flock," for our Christmas greetings to one another. The "Blessed Hope" is dear to me, and I truly rejoice as I think the prayers of the faithful ones for eighteen hundred years is about to be answered. Yes Lord, "Let thy kingdom come, thy will be done on earth as it is in heaven." Oh! may each one stand steadfast in the truth, is the prayer of your Sister.

C. E. GEORGE.

Brothers and Sisters:

The Lord is at hand. O! how many souls will be lost that might have been saved. If we want a crown, we must work for it. Satan is in earnest; God is in earnest; and shall not Christians be in earnest? My parents, brothers, and sisters are looking for Jesus. We all have only a little while to work; let us do our share of the work, and receive our reward."

Yours in hope of eternal life.

DOVE BROOKOVER.

Dear Restitution:

I believe the Scriptures mean what they say. Therefore, I believe Christ is coming literally to the earth again according to the words of the angel. Yes, the signs of the times all indicate his coming is very near. Yes, the sickness and troubles of this life are so many that I desire his speedy coming and the establishment of his kingdom. I believe THE RESTITUTION is preaching the same gospel that Christ and the apostles did, and which he told his disciples to preach, "and he that believeth and is baptized shall be saved." I dare not say that I am ready for the coming of our dear Savior, I feel I am too sinful and unworthy to stand in his presence. Dear brothers and sisters, you that feel you are ready and waiting, O pray for me that I too may be able to pray from the heart, "Thy kingdom

Brothers and Sisters in the Lord:

We are waiting our Lord's return to take the throne of David, established that everlasting kingdom which will be a reign of peace under the whole heaven. Luke i. 32, 33, Dan. vii. 27. The multitudes sleeping in the dust are waiting his return to call them to everlasting life 1 Thess iv. 16. We are waiting his return to destroy death, and him who has the power of death which is the devil. Even so come Lord Jesus, our every hope centers in thy return.

SADIE SKEELS.

Editor Restitution:

As we are nearing the Christmas time it is with pleasure I submit a few thoughts to our much beloved paper. God says come let us reason together and express in childlike simplicity our hope. Surely there is a bright future for all of God's weary waiting ones. As we see the fig tree put forth its buds we are reminded that summer is nigh. Let us look up and rejoice for our redemption draweth nigh. The summer of eternal youth and beauty will be ours if we hold our confidence steadfast unto the end. Let us not be weary in well doing, for in due time we shall reap if we faint not. And when the chief Shepherd shall appear we shall receive a crown of life that fadeth not away.

ANGELINE LENT.

Dear Household of faith:

We feel that a great responsibility is resting on us, for soon the door of the ark will be closed, and Oh! how many who are refusing to enter, will pray for the mountains to fall on them. The Lord is coming. What does this mean? Alas! to many, it means eternal death or destruction. But to a faithful few, it means everlasting life and happiness.

Your Sister waiting for the kingdom.

LAURA M. SKEELS.

Dear Restitution.

Dear Brothers and Sisters in Christ. I will say I am ready for our King's coming for that glorious dawning. I am all alone as [illegible]

Brothers and Sisters Greeting:

I too, would say that I believe in the soon coming of Christ, and that I may be ready to meet him when he comes, and be accounted worthy of a crown of life is the earnest prayer of your sister.

MRS. H. L. COFFIN.

Editor Restitution:

Our Lord's return is drawing near. The signs in the east are unmistakable, the eagles are gathering around the carcass. Then let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another so much the more as ye see the day approaching.

Your Brother in Christ,

LEE SUTHERLAND.

Dear Restitution:

I see that my time is about out, and as I do not want to miss a paper I haste to renew. I send $5.00 the balance over my renewal you will please to use in sending the RESTITUTION to some that are poorer than I am. We are taught that he that giveth to the poor lendeth to the Lord. And I have been striving to so order my life that when our dear Redeemer comes I may receive a crown that fadeth not away. I want if possible to be an overcomer. I think there is a grand deal of force in Bro. Wilson's article on the overcomers. I have been thinking that the parable of the ten virgins will fit in there, the wise are the overcomers.

Your Brother waiting for the Master.

J. B. LENT.

Dear Ones in Christ:

I am looking for the soon coming of our King. It seems that the way is clear, still there are some who will want a hiding place. May they realize their danger and become obedient at once, there is no time to be lost. Then their love is made perfect that they may have boldness in the day of judgment.

Your Sister awaiting our Master's return.

EMMA SUTHERLAND.

Dear Old Restitution:

[illegible]

Editor Restitution:

Dear brothers and sisters I will send you all a kind Christmas greeting. May we all walk in the straight and narrow way that leadeth unto life.

Yours in the love of the truth,

CYRUS EVANS.

Editor Restitution:

My husband desires me to say something for the Christmas number of THE RESTITUTION. My faith is identified with his, and my hope is the "Blessed hope of the glorious appearing of my Savior" to judge the world in righteousness, and I believe the time of his appearing is not far away. I am trying to be ready to meet him. Pray for me that I may be able to enter into the marriage feast when he comes.

CALLIE WINCE.

Dear Restitution:

As the money is due on my subscription I will renew and send twenty-five cents for extra papers. Will also add my testimony of the faith in the very near coming of the Lord, the Anointed King of all the earth; but feel unworthy of the exceeding great honor of reigning with him. Still I am trying to overcome my evil passions. I am sure we have most precious promises to make us zealous to overcome the snares of the present evil world. May we all be overcomers, is my prayer.

MRS. A. P. WINGER.

Dear Restitution:

Brothers and Sisters of the Abrahamic faith, I for one will say that I am still watching and waiting for the soon coming of our Lord and Savior Jesus Christ. I believe that he will come again in due season and without sin unto salvation, and that he will come with power and great glory; that he will come to be King of kings, and Lord of lords. Pray for me that I may ever be found walking in the straight and narrow way that leads to life everlasting.

Your Brother in hope of the soon coming of our Lord and Savior. Amen. So come Lord Jesus.

J. M. THOM.

Editor Restitution:

It is with pleasure that we avail ourselves of the privilege so kindly extended to all to write a few lines expressive of our faith and hope in the soon coming of our blessed Lord. Yes, we believe he is coming again, and that very soon, to raise the dead and change the living and establish an everlasting kingdom on the earth. The signs of the times indicate that it is near, even at the door. Seeing we look for such things, may our heavenly Father help us to so live that when the Master comes he will find us ready so that we may stand before him approved, and not be ashamed. In view of the present state of things our daily prayer is, come Lord Jesus and come quickly.

Your Brother and Sister in hope.

A. & S. M. SEITZ.

Brethren in the Lord:

The thought came to my mind as I commenced to write, What a grand gathering it would be if all the readers of THE RESTITUTION could meet face to face, and talk of the blessed hope and the glory of the coming Kingdom. But greater still will it be when the Lord comes, and we shall all join in singing the glad song of redeeming love. Thou art worthy to take the book and to open the seal thereof, for thou wast slain and hast redeemed us to God by thy blood out of every nation and kindred and tongue, and hast made us unto our God kings and priests, and we shall reign on the earth. Yes, we believe that the same Jesus that was taken up into heaven will soon be here. He comes to those who are looking for him, and he brings his reward with him. Are each one of our lamps trimmed and burning? Is there plenty of oil in our vessels? If so, blessed state.

MR. & MRS. A. BALCH.

Editor Restitution:

I desire to add my testimony with those of like precious faith. Oh! how I long for the fulfillment of the prophecies relating to the coming of Jesus and the establishment of his kingdom. May we deny ourselves of all ungodliness and worldly lust, and keep our lamps well trimmed and burning, and oil in our vessels, forgetting those things which are behind and

To the scattered ones:

I look for Jesus to come at my time. I long to see and be accepted of him, that I may rest from all earthly cares. My faith is strong. Little by little I overcome. I always find God's grace sufficient for me. The way is so bright. I love Jesus and his appearing. He will come in bodily shape, (be flesh and bone, will eat, drink and talk with the saints in the kingdom.) By God's grace I shall enter.

Your Sister firm in the blessed hope.

MARY A. KING.

Dear Brothers and Sisters of the household of faith:

My hope is in the coming of our King Jesus to reign on the earth, and the resurrection from the dead to life everlasting with Christ our Lord. To me he is very precious, yea altogether lovely, the Chiefest among ten thousand. May we ever by thought or deed bring reproach upon that sacred name is my prayer.

MARY WOLFE.

Dear Brothers and Sisters:

I am a stranger to most of you, but I am waiting and praying for the coming of the Lord, for he says I am the root and offspring of David, the bright and morning star, and I come quickly.

Your Sister in Christ.

LIZZA SMITH.

Editor Restitution:

When Jesus was talking to his disciples of his second coming, He said unto them, "what I say unto you, I say unto you all, watch." It was he who also said, "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself that where I am you may be also." The signs of the times indicate that the time is very near when the promise will be fulfilled, and I am watching and watching for the bright and morning star, the root and the offspring of David to come and sit on David's throne and reign before his ancients gloriously. May we all be overcomers is my earnest prayer, that we may reign with him.

O. M. MITCHELL.

Dear Brothers and Sisters of the household of faith:

POETRY.

[For the Christmas Number.]

"Jesus Will Come."

Oh blessed the thought, When Jesus will come
To reign on the earth from the heavenly dome.
The saints will be there in glorious array
And dwell with him through eternal day.

The kingdom so holy and gifted with love,
Sent from the father who reigneth above.
The street paved in gold so radiant above,
Shining on all with celestial light.

The placid waves of the pearly river,
Will flow gently on forever and ever.
The glorified saints will tread its bright shore,
And sing the glad tidings forever more.

"The tree of life" with branches rich and raw,
Reflecting on the waves of the waters so fair.
Sweet rest may be beneath its cooling shade,
The leaves of its grandeur never will fade.

It heals—are the healing of Christ alone,
Raising them in purity, bright as the morning star.
Guiding them home to the haven of rest,
To dwell in peace on Jesus' breast.

Jesus will come, descending from the skies,
Bidding those that love him from their graves arise,
Saying unto them, "I'll go with thee,"
To the realms of the Kingdom, there I'll reign with me.

Friends will be there and join in my meet,
And now at the throne at Jesus' feet
Partake of the joy awaiting them there
Be free from all sorrow, sin and care.

HATTIE J. FANN.

Dear Restitution:

To all who have attained a knowledge of the glorious gospel of the kingdom, and obeyed it from the heart, by being baptized into Christ, and to this adds a holy walk in life, the coming of Jesus means everything. Its blessings are inexpressibly grand, they are so rich, that it is difficult for the human mind to either grasp their scope, or express them as we would wish to others. To all such it means life from the dead, a life in which there are no heart-aches, the pangs of sorrow will find no place in such a bosom, tear-stained faces will be relegated to the past. We will no more follow the solemn peal of the funeral bell, in the mournful march to the city of the dead, Jesus will deal a death-blow to the relentless tyrant. Praise God for victory! At that time the helpless cripple will leap for joy. Blind eyes will feast on the earth made new, and beautiful as only God can do it. The tongue of the dumb will shout for joy, and sing God's praises. The ear of the dumb will feast on the melodies of the songs of the redeemed ones. The hungry will know no want, one shall not plant and another eat. Bless God for his goodness! The inhabitant of that blessed clime shall no more say "I am sick." Strife, fraud, and deceit will exist no more, because we will then love each other; brethren and sisters in the Lord should do so *now*. Soldiers will no more meet in dreadful conflict on the battlefield, peace and harmony shall then flow as a river. Injustice and misrule will also cease, because our Jesus shall reign in righteousness. All vexatious things incident to *this* life will be experienced no more, they will be looked upon as former things that used to be.

Reader, don't you want to be there? *Believe* and *obey* and God will bless you *even now*. Yours in hope.

W. H. WILSON.

Dear Restitution:

We love to read it because it tells us plain gospel truths, and gives us good instruction that we may be profitted by. We have no preacher, but we meet on Sundays and have Bible readings so that we and our children may get the knowledge of the truth as it is in Christ Jesus. We, *too*, desire to be overcomers, so that when our Lord and King comes that we may have a right to the tree of life. We believe the signs of the times indicate that the end of the age is near at hand, for it seems that these are the times spoken of. So let us ever watch to be ready when Jesus comes. Remember us in your prayer. Yours in faith.

JOHN & BOOKER CARPENTER.

Dear Restitutions:

I can truly say to the brothers and sisters that I believe that Jesus is soon coming, who is the Author and Finisher of our faith. My prayer is that we may be ready to meet him.

AGNES DILWORTH.

Dear Restitution:

I am about through my catechism, and I am going through it again. We have Sunday school at our houses every Sunday. I am ten years old. I like to go to Sunday school. I have one sister and four brothers.

FLOYD CARPENTER.

Dear Restitution:

We can not get along without the dear RESTITUTION. It is all the preaching we have here, isolated from any church organization of the one faith. But we still are trusting in the Lord. He is our guide and helper. We hope and pray we will be among the overcomers when Jesus comes. Yours waiting for the Master.

REBECCA & ANNA BALDWIN.

Dear Restitution:

I thought as I saw so many letters of the dear brothers and sisters in THE RESTITUTION there are certainly a few of us in the *one* faith. Thank the Lord for that, it cheers me on. I am living and hoping that my dear Savior will soon come to this earth and redeem what was lost through the first man Adam. I am quite alone here in the one faith, but am hoping to have an abundant entrance into Christ's kingdom, with all of the worthy ones, is my prayer. Pray for me that I may be accounted worthy to enter in and be saved at the straight gate.

J. SIPES.

Dear Restitution:

In reply to Bro. Dwiggins request, I esteem it one of the greatest privileges to stand as a witness for my blessed Lord, for the loving kindness has been bestowed on me the last fifty-seven years, and the blessed hope planted in my heart. This is my hope and joy and crown of rejoicing, knowing, that the time is not far distant when my blessed Lord will come according to his blessed promise to whom he will appear to them that look for him. Oh, dear brothers and sisters, let us ever be waiting and watching and longing and praying for the coming of the Lord, that each of us may say, Lo, this is our God, we have waited for him and he will save us, so that each of us can safely say,

"There is my home, my portion fair,
My treasure and my heart are there,
And my eternal all."

J. CAUSDALE.

Brother Underwood:

And to all brothers and sisters of the one faith, just a word or two for our Christmas number of THE RESTITUTION. Our beloved Master (Jesus) after foretelling the events that would happen previous to his second coming, spake to the disciples a parable. "Behold the fig tree; and all the trees; When they now shoot forth, ye see and know of your ownselves that summer is nigh at hand. So likewise when ye see these things come to pass the things he had been speaking of, know ye that the kingdom of God is nigh at hand."

We are without doubt living in the very times foretold by our beloved Savior; living in times which prophets and disciples looked forward to with joyful anticipation. Why? Because in the words of Jesus, "When these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." Knowing this, and seeing the events unfolding every day, we once again, proclaim the apocalyptic welcome—"Come Lord Jesus, and come quickly." And now brothers and sisters in the Lord, when we know the night is far spent and the day is at hand, should we not give all diligence to make our calling and election sure, ever watching unto prayer that we be not caught napping, but have our lamps trimmed and burning, so that at whatever watch he comes, we will hear his call and go forth with joy to meet him.

That we may be so watching and found worthy of our dear Redeemer when he comes for his own, is the prayer of your brother and sister of the household of faith in Cleveland, O.

D. E. & MINNIE RUSSELL.

Dear Restitution:

I am nearly seventy years old and my wife is seventy-two. We are looking for Christ to come soon, and take to himself his Bride and rule this world in righteousness literally. Our prayer is come and come quickly and put down sin.

MR. & MRS. G. Y. BRYANT.

Dear Restitution:

My daily prayer is, "Thy kingdom come." Matt. vi. 10. I am watching for the *signs* of, (Matt. xxiv. 29-30) and the soon coming of our Lord Jesus Christ to raise the sleeping saints, and change the living ones, and give us eternal life as the possession of the divine nature, and a place in his kingdom. Come Lord Jesus and come quickly.

FRANK FOWLER.

Dear Restitution:

To, the Abrahamic family, the children of God by faith in the Anointed Jesus our Lord, I send greeting. Being assured of this one thing, that this mortal shall soon, very soon put on immortality, soon we shall see him who is the light of the world, Jesus our Savior. This assurance makes me strong in the faith, and fills my heart with praises to the living and true God. May our God grant unto us freely of his spirit, that we may all rejoice. Pray for me. In hope.

H. MURPHY.

Dear Brethren and Sisters of the Household of Faith:

I wish my testimony to appear in the Christmas Number and can truly say that I believe the events transpiring indicate the speedy fulfillment of "all things spoken by the mouth of all his holy prophets since the world began;" the close of Gentile times and the dawning of a new era, which shall be ushered in by the personal appearing of our Lord Jesus, the Christ; it is my earnest desire to so live that I may be accounted worthy to be numbered among the glorified ones who shall enter with him into the gates of the city, and possess the kingdom forever and ever. Your Sister in Christ.

MRS. M. E. LAMB.

Dear Restitution:

As I have become a follower of Christ, and on the 22nd of September I with one of my friends was baptized by Elder Moyer of Clarksville, Iowa. Although being a believer for about three years I never obeyed until then. But now I feel more determined than ever in my life, to always be a faithful follower of Christ, and that my daily walks may show to my friends I mean to serve my Lord and Master. Though like all Christians who are journeying toward the Holy City, I have met with some discouragements, but the light of his love seems to shine more brightly when the clouds have cleared away. Now, I wish to thank the correspondents of THE RESTITUTION for the words of encouragement to the young converts. Ever your Sister in Christ.

MILLIE STUFFLEBEAM.

To the Brethren and Sisters in Christ Jesus, scattered abroad, Greeting:

To them of like precious faith, looking for a city whose maker and builder is God, let me assure you dear faithful ones that my faith and hope is firm in the God and Rock of my salvation. There is no need of discouragement. The rays of light and hope and glory, begin to shine over the eastern hilltops. Cheer up weary ones, soon our King will come in all his glory and beauty to rescue his humble, faithful children, and crown them with glory and honor unfading. To you who have been redeemed from your vain conversation with the precious blood of Christ, as of a lamb without blemish and without spot. Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. Establish your hearts for the coming of the Lord draweth nigh. Look up, and lift up your heads, for your redemption draweth nigh. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another with an holy kiss.

T. E. ADAMS.

Editor Restitution:

In reply to Bro. Dwiggins request I can say, I believe in the second advent of the Lord Jesus Christ. I think the signs of the times indicate the nearness of his coming. Come Lord Jesus and come quickly and relieve us of the cares and burdens of this world.

JESSE WHITE.

Editor Restitution:

I believe the slaughtering and killing of Christians by the great Turkish Power, and the uprising of the nations all points to the soon coming King, who will set up a kingdom that will destroy all the kingdoms of the earth. Oh, let us all pray for the soon coming King, that he put a stop to cruelties and carnages of war, that we may have our King, our Lord, to rule the whole earth.

MRS. KATY BEES.

Editor Restitution:

I fully believe in the second coming of Christ. Without his coming again every thing in the Bible is blank, useless, vain, misleading. But Christ will come again to this earth, set up the throne of his father David and set thereon and rule the nations with a rod of iron, and the church will be his assistants in blessing all the families of the earth. Can we think or ask a greater reward? My prayer is, "Come Lord Jesus, come quickly." Yours in the one hope.

S. D. SPEAR.

Dear Restitution:

Christ is coming, personally coming to reign as our King, as the Prince of Peace, coming to give life to the sleeping saints, to change the living saints from mortal to the immortal state. This is is our hope, and our desire, and our expectation. We believe that the time is at hand, as expressed by the poet:

"We have passed the roads of Babylon,
and the Medo-Persian heights,
We have left the realms of Grecia far behind,
We've been sailing down the Roman shore, these eighteen hundred years,
And the chart declares the port we soon shall find

Yes, the King in his beauty will come. In hope.

W. L. & LINDA M. WINSLOW.

Dear Restitution:

I believe that we are now in the harvest of the gospel age, and that the day of the Lord is at hand, also the thief-like stage of his coming to gather his over-comeing saints. When, "one shall be taken and another left." To me the following are important signs, First, the gospel of the Kingdom is published and preached among all nations, Matt. xxiv. 14, Second, the gospel net is now full of every kind, Matt. xiii. 47-50. Third, the tares are now bound in their bundles for the burning, Matt. xiii. 24-43, which are the secret societies, whose root is selfishness, being bound by their oaths and their selfish interests, and they are doing their separating work.

HIRAM SHOEMAKER.

Dear Restitution:

I send you post office order for $1.50 for which please give me credit. I, too, like many others would feel lonely without THE RESTITUTION. Have often wondered if there were very many in our state who welcome its weekly visits. Have seen so very few names with whom I am personally acquainted. If we can only gain a home in the coming kingdom of God, we may sometime become acquainted with those who write for and take our paper.

We are now living in a thriving little village on the railroad which passes from Battle Creek, Michigan, to Goshen, Indiana. I know of no one in the town who believes the good news concerning Christ and his kingdom. But I read a chapter each day in the presence of my children, hoping that they may sometime believe the glorious gospel and prepare to meet the Bridegroom when he comes. I regard the Word of God as a lamp to our feet, and a light to our path. The same promises that cheer and encourage you, dear brethren and sisters, are precious to me. My prayer is "Let the whole earth be filled with thy glory." Yours waiting for the King.

AURORA C. HARTMAN.

Dear Brothers and Sisters in Christ:

I am trusting in Christ, and his promises to help me live right. I am trying earnestly to be an overcomer, that I may enjoy the promises that await the faithful ones. I ask an interest in your prayers, that I may be numbered with the blest when Jesus comes.

MRS. E. MCLENITHAN.

Dear Brothers and Sisters:

I do believe in the literal, visable, and personal coming of our Lord Jesus Christ, to reign on his throne which will be as literal as the throne once occupied by David and Solomon. And from the unrest of nations I believe his coming is near at hand. Even so, come Lord Jesus, O, do come soon, is my prayer.

D. F. BOWLES.

Dear Restitution:

Most gladly do I give my testimony that I am looking for the soon coming of my blessed Savior, the Lord Jesus Christ, and am striving to overcome in order that I may be accounted worthy to enter into that rest which remains to the people of God. Your brother, patiently waiting.

J. EMMAH HATCH.

Dear Restitution:

I pen the following for the Christmas number of your paper. I do believe in the personal coming of God's dear Son, the first begotten out from among the dead, he is to be governor over the nations to sway the scepter of his righteousness from the rivers even unto the end of the earth, the signs proclaim him near. Yours in hope.

J. D. SIMONS.

Dear Restitution:

I see that my subscription has run out some time ago. Please find enclosed $1.50 for another year. I enjoy the paper very much and bid it God speed. There are none of like faith in these parts and I would be very lonely if it was not for the papers and books to read. Yours waiting for the coming of the King.

MRS. M. D. MORROW.

Dear Restitution;

We will be glad to write a few lines for the Christmas paper. We are still trusting in the Lord and watching and waiting for his literal coming. Dear brothers and sisters, let us not be discouraged in the good work for the Master, that when he comes we may be permitted to live with him in his kingdom. Yours in hope of eternal life. Pray for us that we may be found worthy.

MR. & MRS. WM. BRYANT.

Dear Restitution:

Yes, I firmly believe the second coming of the Lord Jesus Christ is near. The object of his coming is to raise the dead and change the living saints to be rulers with him in the ages to come. "He that overcometh and keepeth my works to the end to him will I give power over the nations." Rev. ii. 26. (After the last great battle of Armageddon. Rev. xvi. 16.) Let us be overcomers is my prayer.

A. NICHOLS.

Dear Restitution:

Yes, I believe our dear Lord is coming soon. I am ready and long for the time, can do nothing, but wait. Please dear brother, to send me THE RESTITUTION, for that and my Bible are all there is for me. I can see to read for which I thank God and try to wait patiently for the Lord. I am in my 75th year and can hear hardly anything. My health is very poor and I do not think that I shall want the paper long.

MRS. MOLLIE RATHBUN.

Dear Restitution:

Enclosed you will find $1.50 for the paper another year. I watch its coming each week, and read its contents with pleasure. We now have a few Brethren near us of the like precious faith who we meet with quite often. What comfort it is to talk over the grand and exceeding precious promises by which we can become partakers of the divine nature and to read to each other of the soon coming of our Lord. Oh, dear brothers and sisters what will it be when we all meet with our Dear Redeemer never to part any more?

JENNETTA TILLMAN.

Dear Restitution:

I want to thank you and Bro. Dwiggins for the priviledge of expressing my belief in the return of the great King to remove the curse, which is my daily prayer. So come Lord Jesus.

D. J. WOODWARD.

Dear Restitution:

I am looking for the Lord from heaven. His coming means very much to me. I am living among a class of world-wise Christians who know nothing about or care nothing for the coming of our blessed Christ, but my heart exclaims, "Come Lord Jesus, come quickly."

MARY ALLMAN.

Editor Restitution:

As Bro. Dwiggins has suggested all to send their testimony, I wish to take part in that meeting. I believe with all my heart that the Lord is coming again, literally to this earth and all signs indicate his *soon* coming. My daily prayer is "Come Lord Jesus, come quickly." Your Sister in the one faith.

MRS. C. C. RANDOLPH.

To the dear ones looking for Jesus:

What would I say to you if I could never speak to you again this side of the coming of the Savior? Be ready! You have this hope in you, purify yourselves even as he is pure. Single acts may decide your destiny. "The Kingdom of God is nigh at hand." We are certain of this. We see the things hoped for, becoming substance. Live so that others may want to be like you.

S. ROXANA WINCE.

To the dear Brothers and Sisters:

I would like to join your number, I am nearly seventy two, but I have a living hope that anchors within the veil. With these eyes, I hope soon to behold the King in his beauty. We shall soon see him as he is. O how I long to be there! and join in the glad anthems of the redeemed. While we wait and watch, let us pray, "Come Lord Jesus, come quicky. Amen." Your Sister in hope of an endless life.

NAOMI BLACK.

Dear Brethren of the Precious Faith:

We are reminded today of our Lords first advent and are looking for his second coming, because the prophets preached it, the angels declared it, the apostles preached it, the church in all ages has longed for it. He himself said he would come again and our own prayer is, "even so come Lord Jesus and come quickly." Amen. Let us be faithful a little while and he will come.

MR. & MRS. J. MERIDEW.

To the dear Brothers and Sisters:

I am happy this morning to join your number in our Christmas love feast. I am raised to a rapture when I realize that we are almost home. Soon we shall meet in our Fathers house. Soon Jerusalem will be forever free, and Gentile times fulfilled. O then what next? Israel's King, our own dear Jesus will come. Luke xxi. 24. His word can not fail. Let us look up and pray in concert. "Come Lord Jesus, come quickly, Amen." Your Sister in hope.

SALLIE BLACK.

Dear Restitution:

I will herewith send you an order of five dollars to pay for another years subscription for THE RESTITUTION, my own and two others, and the balance to the poor fund as I would not like to do without the paper, and suppose others are like me. We have not much true gospel preaching here. They have all kind of views on gospel faith, but it seems to me we are in the times that the apostle tells of, that they won't endure sound doctrine, but are doing according to their own notions. I do not see much Christianity in those church fairs and festivals to raise money to decorate their church houses to make a show and invite the world and all to come and have a good time for it for a good cause. It seems to me that if they had the Lord's cause at heart they would not go tagging to the world. I have not so learned the Lord Jesus Christ. But to keep his commandments and looking for his coming again to judge the world in righteousness. I remain yours affectionately.

JESSE H. BEAM.

Dear Brothers and Sisters:

I believe that Christ will soon come and set up his Kingdom, and I want to be ready to meet him when he comes. My prayer is, "Come Lord Jesus, come quickly." I ask the prayers of the church.

HANNAH GRAHAM.

Dear Brothers and Sisters:

I believe that Christ's second advent is near at hand even at the door, my daily prayer is "Thy kingdom come, thy will be done on earth as it is in heaven." Yours in hope of eternal life.

MRS. W. H. HARTT.

Editor Restitution:

I am a firm believer in the second advent of the Lord Jesus Christ to earth. May we live so that we can say in that day, "Lo this is our God we have waited for him, he has come to save us." Your Brother in Christ.

D. ALGUIRE.

Editor Restitution:

I for one am looking for our Blessed Lord and Master to come to this earth again to raise the sleeping saints and change the living ones. The signs tell us the time is nigh at hand. "Come Lord Jesus, and come quickly" is my prayer.

JANE MASCHO.

Dear Restitution:

I am now with the brethren and and friends at Hammond, La., conducting a meeting in the Congregational church, and am thankful for another opportunity of joining the Christmas feast. Also for Bro. W. H. W's exposition and exhortation on Gen. xii. for Dec. 4th.

O, to be an overcomer;
Let us try, try again."

Yes we verily believe that His second coming is near, even at the doors. See Mark, xiii. 29. And that now *is* the accepted time to prepare for that grand event. Yours in hope of life, when Jesus comes. Amen.

R. A. HUMPHREYS.

Dear Ones in Christ:

Can we in any other way remember our Savior better, than by testifying before the world our faith in his soon coming kingdom? How eagerly I am watching the signs that tell of the near approach of our Savior who was born so many years ago. When the angels sang, "Glory to God in the highest," and now we can lift up our heads and rejoice for he is soon coming the second time in glory, and to establish the kingdom which shall never be destroyed, but stand forever. Blessed thought, may we soon meet in that kingdom. Christmas greeting to each brother and sister in Christ.

ELLA T. KNOWLES.

Dear Restitution:

My brethren of the twelve tribes of spiritual Israel scattered abroad greeting. "Ye are the body of Christ and members in particular." "Looking for that blessed hope and with me loving the glorious appearing of the great God and our Savior Jesus Christ." "Behold how good and how pleasant it is for brethren to dwell together in unity." In unity discerning the Lord's body—that is to be composed of "pure in heart"—those who overcome and are gathered from the four corners of the earth, at the appearing of our Lord. I love you dear brethren because we are all members one of another. Your sister of like faith and hope.

MATILDA WOODBURY.

Dear Brothers and Sisters:

I hasten to add my mite to the letter drawer for Christmas, for as I am isolated from the household, their letters of admonition and cheer, as well as the instructive and encouraging discourses from the preaching brethren strengthen and help me without measure. I will now answer a few questions proposed in the editorial. Do you think the Lord is literally coming to this earth again? I do. Do you think the signs of the times indicate his soon coming? I do. Are the cares and burdens of this world so heavy that you desire his coming? They are. Do you pray, "Thy kingdom come, thy will be done on earth as it is in heaven," or "Come Lord Jesus"? O for more love and works. Yours in hope.

E. J. RICHARDS.

Thus (a thousand years)
At the time of restitution
Jesus Christ will come again,
To reward his saints and servants,
And with them forever reign.

Chorus.

Yes he is coming, Christ is coming,
To receive his throne and reign,
And the saints shall be rewarded,
When the Christ does come again.

Yes we'll see the Savior coming
Back to this same earth again,
And the saints who are now sleeping,
He'll awake with him to reign.

Chorus.

On Mount Zion in fair Canaan,
He shall rule from Zion to Zion,
And the saints with him be reigning,
They shall rule the world alone.

Chorus.

On David's throne, Oh yes, in Zion,
We shall reign as Kings and priest,
With Judah's King, the mighty Lion,
We shall rule the world in peace.

Chorus.

J. P. GLENN.

Dear Restitution:

"Be thou faithful unto death and I will give thee a crown of life. He that heareth these words of mine and doeth them, etc."

Dear brethren, we are so scattered we cannot see each other, so it is a good thing to meet in the columns of our paper and renew old friendships, some of them over forty years past. When we entered into covenant relation with Christ we agreed to consecrate our time, talents, and means as his agents to represent them in our life work. We believe in his personal coming and are looking for him. Great events are just ahead of us. The warning comes from different sources to keep an eye on 90. And now a suggestion: suppose he should come and send out his angels to gather in the saved ones. Suppose one of those should call on either of us, and propound these questions: what have you been doing with your time and means the past year? Perhaps your reply would be, I have taken our paper, attended meetings when all was pleasant and we had an interesting speaker. Is that all? Suppose you should have lost a cow or a horse, or your wagon or machine had broken down, could you have managed to replace them? Your answer would be, I suppose I could. If your neighbor had some new machine or improvement, or a bridge or a new road was needed, could you have spared time to have gone and seen them? Why, yes certainly. Well now, have you given to those same ones with a warm, loving heart, with papers, tracts and urging them to our meetings. When you hired that poor man or woman to help along with your work, did you pay them in chips and whet-stones, and make them feel under obligations to you for even that, or did you pay them liberally in something real and have them going away feeling that you really was a Christian. Have you treated your family like slaves, or so let your light shine as to make your home a bright and happy one? Have you really been working for Christ as his agent, or for your ownself? Did you really give up all, or like Ananias and Sapphira keep back most, or have you like the foolish virgins let your lights go out? I am looking for the faithful doers, those and those only are such as my Master sent me for. Dear brethren, in view of the above Scriptures and the signs of the times, let us make this Christmas one of a re-consecration of all to the cause we profess so much interest in. As a membership our numbers are quite large, many are poor but many are in moderate circumstances; some have incomes much more over their expenses, adding to their means each year, giving only enough to keep up appearances. This is all wrong, we have ample means, the list of our paper should be doubled. The shelves unloaded of the tracts and books, and sent on their mission. Our evangelists should be doubled in number, and they not kept on starvation pay. Let us not talk so much about being prepared to die, but rather to wake up and be prepared to live, and the Lord will take care of the living. Let us make this Christmas a beginning of a new life, resolve to be his faithful doers and then if our Lord should come we may be among the saved.

Kindly submitted.

D. S. MARROW.

Dear Restitution:

I believe that the Lord will soon come to gather his people, and give them eternal life and a home in the kingdom of God which will be set up at his coming. Let us be ready to meet him in peace.

H. M. RAILSBACK.

Brethren in the Lord:

The "letter drawer" is the best part of THE RESTITUTION for me. My prayer is that God may so order the lives of the contributors to the Christmas Number, that in his soon-coming kingdom we may meet not only each other, but the Savior and all the loved ones he will bring from the enemy's land.

G. M. ALEXANDER.

Dear Restitution:

Jesus is coming. These glad tidings fill our hearts with joy and gladness.

ARTHUR G. SCHUMAN.

Dear Brothers and Sisters:

I am looking for the soon coming of our glorious King. The throubles in Armenia point unmistakably to that glorious event. I see in the pillage and slaughter of the Armenian Christians, a fulfillment of Rev. xviii. 6, they are nearly all Greek or Roman Catholic Christians. I am also looking to see an account of Zech. xiv. 2, fulfilled in Jerusalem. There is an undesirable element in Jerusalem, and the Turk has proved himself capable of cleaning it out. This will create jealousies and rivalry. Then what? "Multitudes, multitudes in the valley of decision."

DANIEL HOWARD.

Dear Restitution:

I believe that the Lord Jesus Christ will soon come back to this earth again, to raise the righteous dead and change the righteous living, and give them a home in the kingdom of God, and rule the world in righteousness. Let us all be ready.

LOURINDA RAILSBACK.

Editor Restitution:

Once more we approach that season of the year when we each one like to think of giving and receiving gifts. Many a friend will sacrifice a little in order to remember another in the way of a token.

But while we are thus wrapping one more chord about friendship to bind it even stronger, do we remember the circumstances surrounding those events nearly nineteen centuries ago for which this day of the year is commemorated? That then there came into the world not an ordinary being, but one who endured *many* sacrifices that he might present you and I with that *great* gift, Eternal Life.

And while we would all feel injured to have a friend refuse the token we have labored to procure for them, yet we seem to take little thought of what we are doing when we refuse to accept the gift offered by our Father and his Son.

Yes, many do pretend to accept the offer who actually, as it were, merely reach out their hand and receive the offer and as soon as the giver's back is turned lay the present one side where it will never be of any use to them.

Brethren, sisters, and friends let us be sure that we accept the offer, and cherish it up in good and honest hearts.

F. L. AUSTIN.

Dear Brothers and Sisters of the household of faith:

It is with heartfelt thanks to God that I am permitted to join in this love feast. Five years ago I heard the glorious gospel of the kingdom. My husband and I obeyed and accepted the true gospel of Christ and ever since, have been striving to walk in the straight and narrow way, looking forward to that great reward if faithful until the end.

Yours Respectfully.

MRS. E. S. GIBSON.

Dear Restitution:

Wishing to have part in the Christmas love feast, will say that I love the Lord because he first loved me, and I am striving to walk daily in the way he would have me go, and I can say like the Seer of Patmos, come Lord Jesus and come quickly, set death's captives free and bring the long promised jubilee. Yours waiting for the Master to give reward unto his servants.

CARROL E. HATCH.

Editor Restitution:

Soon we shall celebrate a new and better day of Christ's coming, a day that will bring no suffering but everlasting joy, good will and peace to all, to all men.

Your Sister loving in his name,

MARY E. SCHUMAN.

Editor Restitution:

There is nothing so much appreciated by me as articles on the soon coming of Jesus. Yes the one we love supremely is soon coming to take unto Himself His Bride and with her restore all things as foretold by the holy prophets, we shall then meet and see all saints of all ages. Dear reader are you ready to take your place as a king and priest in this grand reunion and inauguration of earth's rightful King.

J. Z. SCHUMAN.

Editor Restitution:

I do firmly believe that Christ will come the second time without sin unto salvation, and when he does come, He and His Bride will fulfill the promises made to Abraham to bless all the earth. "Come Lord Jesus and come quickly" is the prayer of an unworthy Sister.

MARY E. HOWARD.

Dear Restitution:

In accordance with the request of Bro. Dwiggins, and as I am looking for the realization of the blessed hope and the glorious appearing of the Great God and Savior Jesus Christ, who gave himself for us. For as Paul says, be always ready to give a reason for the hope that is within you. And when the dividing heaven shall reveal Jesus that I may say with all the saints, "Lo this is our Lord, we have waited for him," is my prayer.

Yours in hope of Eternal life.

JAS. SANFORD.

Editor Restitution:

I am waiting and looking for the glorious appearing of our Lord. I want to so live that I will not be one to whom he will say, depart from me for I have no pleasure in you, but that I may be welcomed with the precious words, "Come unto me ye blessed of my Father, inherit the Kingdom prepared for thee from the foundation of the world.

ADDIE WALKER.

Dear Restitution:

I am one among those that are looking for that blessed hope, (the establishment of the Kingdom) and the glorious appearing of our dear Savior. For it is then that the righteous shall inherit the land and dwell therein forever. Oh let us all strive to be overcomers, that we may receive the many precious promises made to none others except them.

BETTIE LAWRENCE.

Brothers and Sisters Greeting:

When the Son of Man shall come in his glory, and all his angels with him, I want to be there and behold his glory. When he decends with a shout, and the trumpet of God to raise the dead and change the living from mortal to immortality. I want to experience the change, for when he comes we shall be like him, for we shall see him as he is. The Alpha and Omega, the first and the last, and behold I come quickly, even so come Lord Jesus.

WALTER BALES.

To the scattered ones:

Husband and Neice Mrs. B. A. Snyder, who unites with me in praising God for his kindness and mercy in opening up a way that we might have eternal life in his soon coming Kingdom, teaching us that denying ungodliness and worldy lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ. Love to all.

A. J. WINCHESTER.

Dear Restitution:

Do I believe that Christ will come? Why certainly I do, for Jesus says in Matthew, xxiv. 30, speaking to his apostles, "And then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory."

R. M. FYFE.

To the Brethren and Sisters in Christ Jesus, scattered abroad, Greeting:

Let us all be faithful to the work before us during the coming year, and cultivate a more liberal spirit where we differ. Help the weak and be true to the cause we all so dearly love. Let the fear of God be over us, and the love of Christ constrain us in every work.

A. J. & ANNA K. EYCHANER.

Dear Brothers and Sisters:

As I have never written to the RESTITUTION, which I love to read so well, I will try and write a few lines. I can say for one that I am trying to live as near right as I can. I would like to be one of the number that he will say to, Well done thou good and faithful servant, enter into the joys of thy Lord.

Yours in Hope.

FANNIE NORBURY.

Dear Restitution:

Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion. For there the Lord commanded the blessing even life forever more.

F. & E. MCMILLIN.

Dear Ones in Christ:

I feel it a great privilege to add my testimony for Christ in this Christmas number of THE RESTITUTION. I believe that the same Jesus taken up bodily into heaven will soon come back to establish that heavenly kingdom upon the earth so long ago fortold by God's holy prophets. I believe that he will at that time raise the righteous dead, change the living and they with Christ their head will bless all nations and families of the earth, and so verify the promise made unto Abraham. Even so come Lord Jesus.

You Sister in Hope of eternal life.

S. V. REGAL.

Dear Restitution:

Brothers and Sisters I believe the record of the birth, life, crucifixion, burial and resurrection of Jesus, the Christ of God. And I am looking for his second coming to finish his work he began over eighteen centuries ago in raising the righteous dead, and setting up his kingdom on the earth, and rule the world in righteousness.

D. C. SATTERLE.

Dear Brothers and Sisters of the Household of Faith:

My self and five children, four who have just yielded obedience, are now watching and waiting for our soon-coming King, we believe he is nigh even at the door.

Your Sister in Christ.

ARLOA SIPLE.

Editor Restitution:

Bro. R. A. Humphreys has been here at Hammond holding meetings for over a week, and though the attendance was small, his kind, earnest, yet firm way of presenting the truth, had its effect, and two of my brothers and two sisters yielded obedience to the gospel, may they prove faithful and be ready when Jesus comes, which we believe is not far distant.

ALBERT SIPLE.

Dear Restitution:

Dear Brothers and Sisters we are once more called on to send in our Christmas greeting to our loved paper, for one another, now let us each send a few lines, it may be the means of strengthening some brother, and giving him encouragement to hold on to the faith. Let us fight the good fight of faith, that we may lay hold on eternal life.

Your brother, waiting for the coming King.

J. W. BOOTH.

Editor Restitution:

Good news dear ones, our King is coming to establish everlasting righteousness and to break in pieces the oppressor, the grandest news that mortals ever heard. Are we all ready and longing for his return? if so we will help to bless the nations when he comes.

Yours hoping to see the King in his beauty.

NANNIE HOOGS.

Editor Restitution:

We the members of the Church of God of Moorefield, Nebraska, believing that the signs of the times indicate the soon coming of our Lord, that we are looking, watching and praying for his coming and his kingdom. Believing that the same Jesus that was taken up into heaven, shall so come in like manner as he was taken up into heaven, and that he shall change these vile bodies to immortality.

Your Brothers and Sisters in hope.

M D Newell
Mrs Sue Newell
Mrs M H Ealy
Mrs C M Grimm
P J Schultz
A F Schultz
E A Morgan
M E Morgan
R A Shaw
Mrs R A Shaw
Jennie Brown
W T Brown
C T Stedman
L M Stedman
S J Stedman
L J Stedman
M A Stedman
E Stedman
H M Shaffer
Mrs J P Johnson
W S Grimm
Bessie Newell
Clara Morgan
C E Shaffer

Editor Restitution:

I can say for my husband and myself that we are waiting for the coming of our Lord. May God speed the day is our prayer.

ELLA & JAMES HOWARD.

Dear Restitution:

I thought I would like to be one of those who will write for the Christmas number. I believe in the soon coming of the Lord. Jesus says, "Behold I come quickly." Let us all live so that we may be accepted of him when he comes.

Your Sister in Christ.

MYRTA RAILSBACK.

Christmas Greeting:

Dear ones in Christ, we too want to say that we are of the pilgrim band, waiting for the King in his beauty. What a gathering it will be when we meet at his throne. Let us be faithful, only a few more trials and temptations to overcome, then the crown is won, "For behold I come quickly and my reward is with me." Let us be glad and rejoice, and give honor to him for the marriage of the lamb is come, and the wife hath made herself ready.

Love and merry Christmas to all.

HUGH & BANNIE BARNHILL.

My dear Christian Friends:

I believe in the soon coming of our Lord and Savior Jesus Christ. We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that has this hope in him, purifieth himself, even as he is pure. 1 John iii. 2, 3. Let us all be faithful to the end.

MARY J. HATCH.

Christmas:

The birthday of our Savior, the babe at Bethlehem, who is now in Heaven, interceding for us. We have the promise that he will come again, and I believe the signs portend his coming near at hand.

MRS. G. L. GILBERT.

Editor Restitution:

Reading the suggestion of Bro. Dwiggins which I think a good one, I will express a few words in regard to my hope. Yes I am waiting and watching for our Lord and Savior, and I think the time is not far off when we shall see him in his glory. Oh, for more faith, more love, and more light, that we may see our way more clear. Yes I think the time will soon come that we shall see him as he is. Such is my hope and desire.

MRS. D. I. TITCHENAL.

Editor Restitution:

Shall I say that my Lord delayeth his coming? No. O! no, when we see so many of the signs fulfilling in our day, wars, famine, pestilence, earthquakes. Men's hearts failing them for fear. We know that we are nearer than when we first believed. We will pray as our Lord taught us to pray. "Thy Kingdom come, etc. As Christ must come first we pray, come Lord Jesus, come quickly. Amen.

OLLIE E. BRADLY.

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

JUST TRY IT!

THE RESTITUTION

ON TRIAL THREE MONTHS

—FOR ONLY—

Twenty-five Cents

Now is the time to make your plans for your winter California Trip. Ask agents on the Nickel Plate Road about low rates and connections with the fast California trains out of Chicago.—Jan. 1.

Excursion Rates, Atlanta Exposition.

Round trip tickets to Atlanta, Ga., account the Exposition are now on sale via Pennsylvania Lines at reduced rates. Persons contemplating a trip to the South during the coming fall and winter will find it profitable to apply to Ticket Agents of the Pennsylvania Lines for details. The person to see at Plymouth, Ind., is Ticket Agent J. E. Hanes.

The Nickel Plate Road is the shortest line between Chicago and Buffalo.—Jan. 1.

Nickel Plate Road and Low rates are synonyms.—Jan. 1.

Excursion to Atlanta, Ga.

Excursion tickets to the Cotton States and International Exposition, Atlanta, Ga., will be on sale at the Vandalia until Dec. 31, 1895. For further information call on or address the undersigned.

T. A. DOWNS, Ag't.

Nickel Plate Road, Low Rates, and Perfect Service are all synonyms. A Through Sleeping Car Service between Chicago, Ft. Wayne, Cleveland, Erie, Buffalo, New York and Boston.—Jan. 1.

Santa Claus.

Has induced the Nickel Plate Road to sell excursion tickets at low rates to all points on the line between Buffalo and Chicago, Dec. 24th, 25th and 31st, 1895, and Jan. 1st, 1896.

Facts Conclusive.

We expect your patronage because the Nickel Plate Road operates conveniently scheduled trains equipped with unexcelled dining cars and luxurious sleepers between Chicago, Cleveland, Erie, New York and Boston. Lowest rates.—Jan. 1.

Holiday Excursions via Pennsylvania Lines.

On December 24th, 25th and 31st, 1895, and January 1, 1896, excursion tickets will be sold from ticket stations on the Pennsylvania Lines West of Pittsburgh to points on those lines, valid to return until January 2d, 1896. For details please apply to nearest Pennsylvania Line ticket agent.

Avail yourself of the opportunity to visit your friends while Holiday Rates are in effect between all stations between Buffalo and Chicago on the line of the Nickel Plate Road. Tickets on sale Dec. 24th, 25th and 31st, 1895, and Jan. 1st, 1896.

Winter Resort Excursions,—California and the West, Florida and the South.

Low rate tickets now on sale via Pennsylvania Lines. Variable routes and ample return limit. For details apply to nearest ticket agent of the Pennsylvania Lines. The person to see at Plymouth, is Ticket Agent J. E. Hanes.

California passengers should ask agents of the Nickel Plate Road for rates and connections before purchasing tickets elsewhere.—Jan. 1.

The Nickel Plate Road operates a Dining and Sleeping Car service.—Jan. 1.

Holiday Excursions via Vandalia Line.

For the Holidays the Vandalia Line will sell excursion tickets at reduced rates from all stations, to local points on the Vandalia Line, and also to points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen. Passenger Agent, St. Louis, Mo.

The Nickel Plate Road has through Sleeping Cars to Chicago, Buffalo, New York, and Boston.—Jan. 1.

Clergy Rate will Remain the Same

The question of a change in railroad fare charged clergymen has been settled by the managing officers of railways in territory covered by the Central Traffic Association agreeing to continue to allow a rate of one and one-half cents per mile. For the coming year regularly accredited clergyman, who may be entitled to the same under the rules can, therefore, procure reduced rate tickets over the Pennsylvania Lines West of Pittsburgh, same as during 1895. Plymouth, Ind., J. E. Hanes Agent.

The Nickel Plate Road maintains a perfect passenger service with sleepers and diners.—Jan. 1.

Great Reduction in Time to California.

Once more the North-Western Line has reduced the time of its trans-continental trains, and the journey from Chicago to California via this popular route is now made in the marvelously short time of three days. Palace Drawing-Room Sleeping cars leave Chicago daily, and run through to San Francisco and Los Angeles without change, and all meals en route are served in Dining cars. Daily Tourist Sleeping car service is also maintained by this line between Chicago and San Francisco and Los Angeles, completely equipped berths in upholstered Tourist Sleepers being furnished at a cost of only $6.00 each from Chicago to the Pacific Coast. Through trains leave Chicago for California at 6:00 p. m. and 10:30 p. m. daily, after arrival of trains of connecting lines from the East and South. For detailed information concerning rates, routes, etc., apply to agents of connecting lines or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—Jan. 1.

The Nickel Plate Road operates a perfect passenger service composed of first and second class day coaches attended by colored porters. Excellent Dining Cars and Through Sleeping Cars to Chicago, Cleveland, Buffalo, New York and Boston. Rates always the lowest.—Jan. 1.

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The Restitution.

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The Restitution.

Jennie McDaniel Box 488

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, JANUARY 1, 1896 NO. 1.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life freely through Christ as many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

OUR CHRISTMAS LOVE FEAST.

We continue this "testimony meeting" that all may have opportunity to speak. Utterly impossible to give all at once.

Dear Restitution:

"Peace on earth, good will to men."
Sang the angels long ago.
Still we echo the refrain,
For we all do wish it so.
I believe Christ soon will come,
And this peace will usher in.
But [illegible] we all must go.
If we would be free from sin.
And be watching all the time.
At the midnight morning prime.
At the cockcrow evening tide,
Watching for the Crucified.

ALMIRA BROOKS.

Loved Ones:

O may our feet keep in the way.
That leadeth unto God! Rev. xxii.14.
And then when Christ, our life appears,
Col. iii. 4.
Our mortal frames will then be changed,
To blest immortal ones. 1 Cor. xv.53; Phil. iii. 21.
He promises to quickly come.
And bring with him reward. Rev. xxii. 12.
A work there will be to be done.
By those who keep his Word. Isa. xl. 9, 10; Isa. lxii.
Then come, my Lord; O, quickly come!
And call thy waiting servants home.

MRS. E. R. BOYER.

Ones of like faith:

We believe that our blessed Savior will very soon come, and establish his kingdom, and rule in justice and righteousness on the earth. Oh may we be prepared to meet him, and share in the glories which will then be revealed.

Is the desire of

MR. & MRS. J. E. LENT.

Brothers and Sisters:

I am 82 years old, yet I will add my testimony with that of many others. My husband is 83 years of age, and we are looking and longing for the blessed Redeemer to come and change our vile bodies into the likeness of his glorious body. Signs portend that he will soon come and not tarry. Let us be ready to go forth and meet the Bridegroom.

Your Sister in the hope of eternal life.

ELIZA H. ESTON.

Dear Brothers and Sisters in Christ:

What of the night? Are you ready to hear the blessed call, that the Bridegroom cometh? Would the sound your souls appall? the things that are transpiring around us, declare his coming near. The admonition to those that are watching for his coming, is to lift up their heads, and rejoice for redemption draweth nigh. Are we prepared for the change that awaits the faithful child of God? If you think you are not, get ready. The night is far spent.

ARTHUR J. CHAPLIN.

Dear Restitution:

In response to the call for a "Christmas Love Feast" Number concerning our faith in the near coming of the dear Savior, I will say, I believe with all my heart that it is near at hand. I long for him to come, for then, "Shall we be like him; for we shall see him as he is." "And every man that hath this hope in him purifieth himself, even as he is pure." This is now our work, and how carefully should we live, crucifying the flesh with its affections and lusts, and bringing every thought into subjection to Christ. That we each may be purified by a willing and loving service, and be found of him without spotless and blameless, is my prayer.

MRS. A. S. MILLER.

To the Household of faith:

The morning of joy and gladness is nearing. Jesus is soon coming. The signs of his advent are falling thick and fast around us. Joyful anticipation. Do we fully realize that ere long we shall see Jesus? Are we eagerly looking forward to the time of his coming are questions each should ask themselves. If we are remember the many who are not ready, and let us warn them, and strive to get them to accept the offers of mercy, ere it be too late. Dear brethren and sisters, be faithful, and you will receive the crown of life.

LYDIA CHAPLIN.

Editor Restitution:

Please find enclosed $1.50 for THE RESTITUTION for 1896. I wish I might send it to some of my dear friends, but cannot at this time owing to hard times, but would not know how to do without it myself. I know of no one of the one faith here, so I am all alone, but am asking for the return of the dear Lord Jesus. I do enjoy the dear brothers and sisters letters, and read them with much interest.

Very truly in hope of the soon coming kingdom.

MARY S. WRIGHT.

Editor Restitution:

Words cannot express the gratitude which I owe you for sending me THE RESTITUTION these many years. Your aged Sister is poor as to this world's goods but rich in faith, and she is choosing loving favor rather than silver and gold. My desire is that all who are looking for the Master's return will have their lamps trimmed and be ready to go in with him to the marriage feast. Again I repeat, may we all be ready, for his coming is near.

Yours with love.

JULIA A. ABDE.

Editor Restitution:

I am a little girl, but I am trying to be good, and meet my dear Savior when he comes. Wishing you all a merry Christmas.

Your little friend.

FLORENCE PARKHURST.

Editor Restitution:

Enclosed please find post office order for $2.00 for another year's subscription. I truly believe in the second advent of the Lord. I am waiting and watching for his coming. Pray for me, that I may have on the wedding garment.

MRS. CLARA PHILLIPS.

To the Household of Faith:

I am a believer in the second coming of our Savior to set up his kingdom on this earth and rule with righteousness. O may the glorious time hasten on, is my daily prayer. When the curse will be removed, sickness and sorrow will have an end, and all will be joy and peace if we live faithfully. Lord help us to be faithful and be prepared to meet our Savior in peace.

MRS. EDWIN GARTON.

Editor Restitution:

I will send in my testimony for the Christmas number, which is a privilege we all should make use of. I am glad that I know that my Redeemer liveth. I am trying to live so that I may be ready at any time to say, Come Lord Jesus and come quickly.

Your Sister in Christ in hope of eternal life.

VERONICA A. STRAIGHT.

Dear Brothers and Sisters:

Dear ones of like precious faith, I greet you all with a Christian greeting, wishing you a merry Christmas and a happy New Year, a year in which we may all grow in grace and in the knowledge of the truth. May the bond of love and fellowship bind us close together, so when our King comes we will be of the one faith and ready to welcome him.

Yours looking for the King.

EDWARD T. STRAIGHT.

Editor Restitution:

Yes, Jesus is soon coming. He said just before he went away, I will come again. Peter says, "Heaven must receive him until the times of restitution. Then God will send him. Jesus says, behold I come quickly and my reward is with me to give every man according as his work shall be. Paul says that there is a crown of righteousness laid up for him, and not for him only but for all that love his appearing. The prophet says he was anointed to preach the gospel to the poor, to bind up the broken hearted, to proclaim liberty to the captives the opening of the prison to them that are bound. Jesus says, I am he that liveth and was dead, and behold I am alive for ever more, and have the keys of hell and of death. He is coming to open the prison house of death and set the captive free. Can it be possible that the dead shall live again? Yes, Jesus is coming, and he has the keys of death. Then thy (God's) dead men shall live with my dead body. Shall they arise? awake and sing, ye that dwell in dust, for the earth shall cast out her dead. What glorious news, can it be thus? Yes, God has promised it, and he cannot lie. Who could help but long for Jesus to come, when the dead in Christ, those that are waiting and longing for him to come shall be made immortal, and the living changed, and made free from death, pain, sickness and sorrow. Who will be ready to stand before him there to meet Abraham, Isaac and Jacob, the good and pure of all ages. Yes, Yes, Jesus is coming to remove the curse and fill the earth with knowledge and glory of God as the waters cover the sea.

Come Lord Jesus and come quickly. I am waiting and longing for thee.

S. C. OLIVER.

Brothers and Sisters:

Many years ago we were shown our sinful condition, and sought the Lord and we found pardon. Five or six years ago we were brought into the secret place where we found we could give ourselves body and soul and spirit into his keeping. He has wonderfully healed us and given us such health as no arm of flesh could, and anointed our eyes with his salve, and made us to see many wonderful things out of his precious Word, viz., the high calling of God in Christ Jesus. We found we were not immortal and now we have a living hope of becoming so and we are striving to be overcomers that we may be able to sit with Christ on his throne. We like THE RESTITUTION and have tried hard to get our friends to read it, but it is too strong meat for most of them.

With love to all of like precious faith, earnestly contend for the faith once delivered to the saints.

Yours in the blessed hope.

IRA D. & SADIE LAMPHEAR.

To the Brethren and Sisters of the faith of the gospel:

Christian greeting to all of like precious faith. What a precious privilege it is to be one in this grand social meeting, speaking words of comfort to each other and telling of our one common faith and hope, this hope is what helps us to live such lives that we may be worthy of being possessors of God's glorious promises which we expect to receive at the appearing of our Dear Redeemer, and may it be that we will all so live that we may see him as he is and be made like unto his glorious body and enjoy the blessings that his coming will bring to those whom he will choose for his own. May that time speedily come. I can heartily say with the Revelator come Lord Jesus come quickly.

SARAH BUTCHER.

Editor Restitution:

I answer to Bro. R. S. Dwiggins' questions concerning the second coming of Christ. We would answer in the affirmative. We are patiently waiting, and hope it may soon come to pass. May we all prove faithful and be ready to meet meet him with joy.

MR. & MRS. L. VON ESCHEN.

Dear Restitution:

My brother is waiting, I will write to-day too. We went into the Church at the same time. There are between seventy-five and one hundred members here. Brother Hatch preaches her every second Sunday and Bro. Wagoner the fourth Sunday. We have social meeting every 1st and 3rd Sunday.

Yours in Hope,

GEO. F. FINNEY.

Christmas Greeting to the loved ones far and near:

You will please find enclosed money order for your valuable paper another year, which records so much Bible truth. As the time is drawing nearer my faith and hope is growing stronger in our soon coming Savior.

Yours in hope to be crowned with immortality at the resurrection of the just.

M. E. DAWSON.

Dear Restitution:

As there are so many dear brothers and sisters writing for the Christmas number. I thought I would like to be one of that number. I have been in the church something over one year, and find by reading the Bible that there is a work to do. As James says, faith without works is dead. So let us use both faith and works and we will be sure of that great reward, (eternal life) which we will get when Christ comes.

Yours in Christ,

ALBERT FINNEY.

Dear Brethren of the Precious Faith:

I feel like adding my testimony to the list that are being prepared for the Christmas number, for I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth. I believe the signs of the times indicate the nearness of the time when we shall see our King in his beauty. Oh, then let us have on the whole Christian armor and be ready with our lamps trimmed and burning so that when he comes we may be in readiness to go out to meet him, when we can all exclaim with joyful hearts. "Lo this is our God, we have waited for him and he will save us."

Your Sister in Christ,

JULIA M. KEENEY.

Dear Restitution:

I feel it my duty to add my testimony to the Christmas number. I have been in the faith for nearly a year, and am very thankful that I have taken a stand for Christ. I only wish that the many friends could see the light and accept of it. But we must be patient and wait for the apostle says, "All things work together for good for those who love God." We have much to fight against if we are true Christians. Oh may we overcome the many trials and temptations of this life so far that we may be worthy to stand in his presence. Let us put on the whole armor of God and be able to say as Paul did, "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day, and not to me only but unto all them also that love his appearing."

Your Sister waiting for the King.

EDNA E. KEENEY.

Dear Restitution:

My hope is in Jesus, I am looking for his second coming when he gather his children home and hear him say, "Well done good and faithful servant enter thou into the joys of thy Lord." Wishing you all a "Merry Xmas." I remain,

Your Sister for Jesus,

GRACIE M. PARKHURST.

Dear Restitution:

I am looking for Christ to come the second time to this earth, to awake the righteous dead, change his living ones to immortality. How our hearts will rejoice when we hear the joyful sound, behold the Bridegroom cometh. I will try to be ready to meet my dear Savior, and with the ransomed ones to dwell with him in his kingdom forever more. A Christmas greeting to all.

Your Sister in Christ,

MRS. O. L. PARKHURST.

Dear Restitution:

I am a little girl but I know that Jesus loves me. I want to love him and be a good girl, so I can live with Jesus when he comes.

Merry Christmas to all. Your little friend for Jesus.

OLA PARKHURST.

Editor Restitution:

Heb. xiii. 5, last part, "I will never leave or forsake thee." Oh dear reader have you ever stopped to think what that means, it means all to those that love God, to know that we have a Friend and that our Maker will stick closer than a brother. Prov. xviii. 24. So let us lift up holy hands to God, knowing that we have one that that loves us, and the best part is, that he is going to send his only Son, Christ Jesus to earth soon to claim his own. Let us be ready. May God bless all who trust in his name. Christmas greeting to all.

Yours in Faith,

ADELBERT H. PARKHURST.

Dear Restitution:

Dear brothers and sisters. Yes I believe in the second advent of Christ. I am trying to be ready, waiting and watching for his coming.

Yours in the Blessed Hope.

SAMMY LAWRENCE.

Dear Restitution:

Yes I believe in the second advent of the Lord Jesus Christ. I am ready, waiting and watching for his coming.

Your Sister in Christ,

S. V. LAWRENCE.

Brothers and Sisters:

I believe in the second advent of the Lord Jesus Christ. I am praying thy kingdom come. I am ready waiting and watching for his coming.

Your Brother in Christ.

S. B. LAWRENCE.

Dear Pilgrims:

We believe in the second personal appearing of Jesus. We believe he is coming soon, and are prepared to meet him and have on the wedding garment.

CHRIS ARNOLD.

Dear Restitution:

Enclosed please find one dollar for RESTITUTION for 8 months and 25 cents for 5 numbers of the Christmas number. I have taken the paper for quite a number of years, and the more I read it the better I like it. I have been looking for the return of the Nobleman fifty-three years, and never felt stronger in the faith than I do at present. I love all the dear brethren and sisters of like precious faith. It cheers my heart to read their testimonies in THE RESTITUTION.

Yours looking for the coming One.

D. F. KENDALL.

To the dear Brothers and Sisters:

In accordance with Bro. Dwiggins' request, I would like to offer my firm conviction as regards my faith in the personal return of the Christ, in short as is foretold by apostles and prophets. Moreover I believe his appearing is not very far, hence as appears by the general move of all nations. I shall submit a few testimonials as a reason why I believe as I do. If too lengthy you may trim it to your liking.

My hope is in the personal coming of Christ, for without it according to God's plan there is no life promised, for he must return to raise the dead according to 1st Thess. iv. 15, 17, verses. Again I desire his return, hoping he may soon come that we may with what our beloved Brother Paul looked for receive at his appearing. 2nd Tim. iv. 7, 8, verses.

Your Brother, in the one hope of his soon return to liberate us from bondage of sin and death that we may be translated into the glorious liberty of the sons of God.

W. D. ROOT.

Dear Restitution:

The apostle Paul in 1 Thess. iv. 13, "I would not have you ignorant brethren concerning them which are asleep, that you sorrow not even as others which have no hope." And in the 16th verse he tells us why, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall arise first, etc." Thus we see that the second coming of the Lord is an actual necessity, for without it we have no hope of ever again seeing those dear friends of ours that have fallen under the power of death. How cheering the assurance. Although weeping may endure for the night, joy cometh in the morning. Oh glorious morn, when the Son of righteousness shall arise with healing in his wings, and drive away the long dark night of sin and sorrow, and usher in the glad morn of joy and everlasting rest. How grand the thought, that when the King shall come in his beauty, attended by all the holy angels, and shall take to himself his great power and reign, that if faithful we shall share in his reign and glory. What an exalted privilege that will be. Oh, what a good Father we have to provide such things for his children, and what good children we ought to be, that we may be accounted worthy to enter into that rest that remains to the people of God. For Jesus has said behold I come quickly, and my reward is with me to give every man according as his works shall be. May we all so live that by and by we may meet where there will be no more sorrow, pain nor death.

Your Brother waiting for a realisation of that blessed hope.

R. C. RAHLBACK.

Dear Restitution:

As the time has arrived for the Christmas Love Feast I will cast in my mite. Perhaps some of the brethren in Indiana would like to know my whereabouts, and that I am still firm in the faith of the soon coming Savior, the Lord Jesus Christ, to establish his kingdom upon the earth. The signs indicate his coming nigh at hand. Brethren, are we ready to meet him; is the question that should interest us all.

Yours in hope of eternal life when Jesus comes.

N. H. HORNADAY.

Dear Restitution:

Yes, I believe that our Savior is soon coming. I am waiting and watching for his coming. I am a boy only fifteen years old, but I have made a start for the kingdom. I want to keep in the straight and narrow way that leads to the kingdom.

LOUIE LAWRENCE.

Dear Brothers and Sisters:

I must say that I am waiting and watching and am ready for the coming of the Lord and Savior.

Your Sister,

NANCY MARRS.

Dear Brothers and Sisters:

We believe that Christ will soon return to earth to waken those who are asleep in him, and to change the living saints from mortality to immortality. He will then take the throne of David, which is upon Mt. Zion in Jerusalem, and with the saints as joint rulers with him will commence the work of subjugating the nations. May we one and all be ready and waiting when he comes, that we may be worthy of an entrance into that glorious kingdom, is our prayer.

Your Sisters,

Lou Sullivan
Emma Gordon
Rena M Gordon
Cora B Gordon
Eva A Gordon
Flora A DeCamp

My dear Christian Friends:

Dear brothers and sisters of the one faith. I wish to give my testimony to my hope in Christ. It has been some two years since I joined myself with the church of God, and am glad and happy to be classed with the soul-sleepers as the world calls it, but the more I read and hear it the more beautiful and satisfying this faith is, and I have no desire to change though we may have trials and temptations and often feel as though we were not worthy to name the name of of Christ, yet we will not despair or give up our hope, so dear brothers and sisters pray for me that I may be one of the overcomers and may be worthy to enter in to his rest.

Your Sister in hope of eternal life.

MRS. LIZZIE JOHNSON.

Dear Restitution:

I had thought I would not write for the Christmas number, but leave the space for the many others who would use it perhaps to a better advantage in expressing their hope. When I contemplate, however, that a part of our duty lies in keeping our light from being hid under a bushel, I am constrained to embrace this opportunity. I want to say to those of like faith that my eye is still "fixed on the prize." Although discouragements, trials, and privations of this life are many, I am yet in the race, and engaged in the Christian warfare against sin and iniquity. How little true Christianity there is in the world today. In the so-called orthodox world if a man will bow to their creeds, possess a little piety, and will help keep up the preacher's salary, he will pass for a Christian, and I am sorry to say that in some localities our people are drifting into the same channel. I endorse the views of Bros Joblin, Wilson, T. E. Adams and others on the practical side of the question. We take the position that vain-conversation, jesting, tobacco, politics, secret orders, and all the worldly pleasures are absolutely wrong, and out of harmony with God's Word. But one brother says, "O you folks try to be too good," another says, "These things are all right, just so you don't have them upper-most in your minds." Did they ever find such expressions in the writings of Paul or any other inspired man. To follow these inspired and holy men in all things will be life to us—eternal life, to neglect them is death, and banishment from his presence. Can we be too careful in our everyday life and actions? If we fail to gain the great prize it will be most likely because we have not lived up to our profession. We are told to write short letters, so I must close hoping I shall ever follow Paul and keep under my body, and bring it into subjection least I become a cast-away.

J. J. CADY.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 1, 1896.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

ALL who have sent for Index Rerums and have not been supplied will have attention as soon as we can get another lot from the publisher.

RENEWALS are coming in fairly well, for which we are very thankful. It is necessary, however, that many more take hold, and do their duty in this respect. We want all old subscribers to renew and get new names also. Do not forget the poor—those who are in distress, old and infirm ones, who want the paper and cannot send pay for it. If you can spare enough for one such, or only a few cents to help, send it on, and the satisfaction of making a heart glad will be yours now and the Father will reward hereafter as each deserves.

MAN can no more change his nature than the Ethiopian can change his skin, or the leopard his spots; but he can change his character by taking heed to his ways according to God's word. God will change his nature at the resurrection. •

THE Church of God in Cleveland sends another joyful greeting to the church scattered abroad. The good God has again given the increase. Bro. Willard Hickox, formerly a Methodist, has received with cordial faith the good tidings of the gospel; and he put on the all-saving name of the Lord Jesus Christ, by baptism, on Sunday Dec. 15th, and now rejoices in hope of the glory of God. This, together with the fact that a number of others are enquiring the way to Zion with their faces thitherward is quickening the zeal and warming the hearts of the whole brotherhood; they thank God and take courage. •

THE Rev. Henry Drury, once chaplain of the British House of Commons, preached a sermon some time ago, and surprised everybody by his text which was worded as follows: "We may, we must, we will." "We may" was taken from Gen. iii. 2; "We must," from Acts xiv. 22, and "We will" from Joshua xxiv. 21. From the words combined, the preacher proceeded to argue that we *may*, we *must*, we *will* evangelize the world. The foundation of this discourse is a good specimen of the manner in which the doctrines and commandments of men are attempted to be proved by evidence drawn from the Bible. The theory is first formed, and then the Bible is dissected and perverted to sustain the error taught, and the people believe and love to have it so. Oh, let us more and more shun such pernicious examples and predicate our faith upon nothing but the plain word of the Lord. •

The New Year Has Dawned.

Another year with all its privileges, its mercies, and its opportunities for doing good, together with all its sins of commission and omission are all in the past. How rapidly the wheels of time carry us forward. It seems but a few weeks since 1895 dawned upon us, and now its last sands have run out and we have entered upon 1896.

The record of the past cannot be changed. If the closet, the Bible, the assemblies of the saints, the home of the afflicted, and fatherless, and widows cried out, at the close of the year 1895, "You have neglected me?" If we have not been actuated by, or put on as the elect of God bowels of mercies, gentleness, meekness, humbleness of mind, with long-suffering. If we have not loved God with all our heart and mind and strength. it is both sad and serious. The throne, the family throne of favor is our only resource. We have an advocate with the Father, even Jesus Christ the righteous; thank God.

We have been permitted to enter a year that is sure to bring us new trials, because this is our time of suffering and trial. Every step will be an untrodden step to us. We know nothing of the *shape* our trials will take, but trials we will surely have. The question is, will our faith hold fast in storm and tempest? Yes; if we are safely anchored; but we must have faith enough to trust God in the dark. He knows all about us; knows all our crosses and losses, our privations and disappointments, and counts all the fiery darts that are hurled against us. We shall need special favors for special trials, but thank God there is not only a plenty for us,—we are welcome to it. Nay, more; we are even called to come *boldly* to the throne of grace.

But while the year 1896 will *bring* new *trials*, it will also bring new mercies. The good Lord has laid up for us new mercies that he never yet laid out upon us. Every new mercy lays us under new obligations. If he gives us health, let us employ it for him. If he give us talents let us write upon every one of them holiness unto the Lord.

The new year will furnish opportunities for new victories. We have promises not quite subdued, habits not quite overcome. We have not so completely overcome the world that we can always despise its sneers and live above its frowns. UP THEN! Let us put on the whole armor of God and go on from conquering unto conquer. God knows all about us;—all our talents and opportunities, and all the professions we have made, and we must remember that we cannot squeeze into the kingdom with a crowd. Every one of us will be held to a personal account, every one will be rewarded according to his works, and we are rushing on toward the reckoning time.

It is our fervent prayer that all our readers who have named the name of Christ, may so live while life lasts as that they may stand approved when the Lord numbers up his jewels. And we can assure them that the year just entered upon will be a happy one for them in spite of the severest trials if they observe the commandments of Jesus. And as this first number of THE RESTITUTION for 1896 goes out we want to give expression to our supreme desire. It is that before another year shall dawn we may see Jesus and be made like him. •

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 2.

Agreeable to our programme we now discuss the second proposition, viz:—

"That since the promise of a Savior to the first pair in Paradise to the present time the same gospel has been in force; and that the idea that the gospel age commenced with the coming or the resurrection of Christ is a delusion."

Since writing the above proposition I have read the debate between Mr. Thos. Williams and a *protege* of the "*Oracle*," Mr. Clark Braden, in which the latter said in his fourteenth speech. "The language to Eve in the Garden of Eden, The Seed of the Woman shall bruise the serpent's head, that was four thousand years before Christ came. A long time it seems to me. Why, he ought to have smashed his head right then. It was not done *that is all*." A most presumptuous and irreverent remark surely.

From this it is doubtful whether he thinks there was any gospel promise at all in that promise. Be that as it may, *we* maintain that it was the first chapter of redemption's story. It was *another* appeal to man's faith in God and obedience to him. As life was the inducement to faith and obedience in the first instance, so in this. As death was the result from faithlessness and disobedience in the first instance,—so in the second. But, as faith in the promised bruiser did not enable one to *evade* death for the first infraction of God's law, clearly it secured redemption *from* death after the penalty had been paid. And we ask if the assurance of life after death to a death-doomed man was not glad tidings indeed?

This is beautifully illustrated by Heb. xi. 4, where we read that Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." No reasonable and intelligent person will think that the *excellence* of the sacrifice of each depended upon their individual judgment as to the fitness of things. The fact that the Lord had respect unto Abel and his offering, but unto Cain and to his offering he had *not* respect is conclusive evidence that there was something back of this. Then, as now, it was with the heart man believed unto righteousness,—in other words: Justified by faith. Abel attained to this righteous standing before God, Cain did not; Abel complied with God's conditions of pardon, Cain did not. Abel believed from the heart something God promised on condition of faith and obedience. Cain did not.

We have infallible evidence in all this that both Cain and Abel were under the law of faith and obedience; that the principle of justification by faith was in force; that Abel took God at his word, and complied with the conditions exacted of him; that Cain did not, but chose *his own* way of serving God, and became the father of all who say it matters not what we believe, if we are only sincere.

Abel offered the firstlings of his flock, and of the fat, showing that he had slain his offerings as if by an intelligent faith which worked by love. He doubtless knew more of the promised Bruiser of the Serpent than the record shows us. It was through *faith* he offered this acceptable sacrifice;—faith in what? Is it not plain that his offering testified to his faith in the Lamb of God to be slain? If any one questions this let him show us what else had been promised for faith to lay hold of.

If God had not appointed the means employed by Abel, what constituted its excellence? The *intrinsic* value of Cain's offering might have been equal to Abel's, but confession of sin was not there,—and faith was wanting.

This action of Cain's set aside the divine principle of justification by faith and salvation by God's favor, and shows the determination to *purchase at his own price* whatever he may need at the hand of God, and so be not under obligation to him. The result proves that then, as now, without faith it is impossible to please God. The *way* of Cain, Jude xi., was to set aside God's terms and adopt his own.

Then we are told of Enoch that he so pleased God that he was translated, and by the reference to his prophecy by the Apostle Jude v. 14, we see distinctly that his faith reached forward to the coming one promised, together with the kingdom of God on earth in possession of his saints. It was faith in all this that pleased God.

Following this is an account of Noah's faith, and Abraham's faith and his justification thereby, and Sara's and Isaac's, and Jacob's, and Moses' and a great cloud of witnesses who proved their faith by wonderful works, and patient endurance of intense suffering.

Then comes the Apostolic announcement in Rom. x. 7 that faith cometh by hearing the Word of God,—and in Rom. iv. 21, 22 that Abraham was fully persuaded that God was able to perform what he had promised and therefore it was imputed to him for righteousness; and to this is added the fact that this is written for *our* sakes as well as Abraham's,—to whom it shall *also* be imputed if we believe on him that raised up our Lord Jesus from the dead; and continues by saying, Therefore being justified [or the same principle as was Abraham] *we* have peace with God through our Lord Jesus Christ."

Thus we see that justification by faith in what is promised, has always been the justifying principle with God,—and the fact that those who are of faith are blessed *with* faithful Abraham (Gal. iii. 9) shows that God only regards those as having faith, who believe what Abraham did.

It positively says Gal. iii. 29 that "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise [to Abraham] not, to some new promises. All who are of faith become heirs to the promise," [to Abraham], and to show that there is no mistake about this it is proven by the fact stated Gal. iii. 13, 14 that Christ was made a curse for us that the blessing of Abraham might come upon the Gentiles"—shared by Gentiles, *through Jesus Christ*. But *how*, through Jesus Christ?

1st. Christ is the Seed of Abraham, and full partner with his Father in the promise; see Gal. iii. 16; and by a legal and constitutional union with Abraham's seed, the Christ, Gentiles become joint heirs with *him*, and by virtue of that relation they, too, become seed of Abraham, *faithwise*, that patriarch being the father of all them that believe.

2nd. By the blood of Jesus Christ the everlasting covenant made with Abraham was confirmed, or ratified, or brought into force. It had no power to bestow life on Abraham or any other faithful one till the blood of the sinless one was offered for this purpose. It was *typically* confirmed to Abraham by the blood of animals, but it required a better sacrifice than that, to give life-imparting power to the covenant, even the precious blood of Christ.

3rd. The power of the life-imparting power of that covenant was *first* demonstrated by the resurrection of Jesus himself. Listen to the Spirit's words in Heb. xiii. 20, "Now the God of peace, that brought again from the dead our Lord Jesus that Great Shepherd of the sheep, *through the blood* of the everlasting covenant, make you perfect in every good work to do his will. The *order* of the resurrection is, Christ the *first fruits*, afterwards they that are Christ's at his coming, I Cor. xv. 23. Christ the first fruits, was brought again from the dead through the blood of the everlasting covenant made with Abraham, confirmed to Isaac, Jacob and David; and this is INFALLIBLE EVIDENCE that they who are his, the full harvest of redeemed ones, will be raised through the same blood of the same everlasting covenant. "This cup is the new covenant in my blood," said Jesus. Blessed Jesus. This shows HOW Abraham's blessing comes upon the Gentiles through faith, and exhibits the hopeless and godless condition of those who are strangers from the covenants of promise. See Eph. ii. 12. The second and third propositions so intertwine that they could not be separated, so that our next will be the fourth, showing that no kingdom whatever was set up at Pentecost. •

(*To be continued.*)

Unpopular Britain.

"Although Great Britain has been acting to some degree in concert with France, Russia and Germany with reference to the Eastern Question, is about the only matter in which she is not in a striking position of isolation. The London *Spectator* has an article under the significant heading:—"Is it the Beginning of the End?" treating of the causes why at the present time England is the most unpopular member of the family of nations. "With the French," the writer says "Our unpopularity as a nation, almost passes into actual hatred; while Germany, though she agrees with us in many things, and has many points of sympathy, finds us, all over the world a source of dislike and irritation. By Russia we are still more openly regarded as the disagreeable power whose function is to be stolidly and stubbornly tiresome and unamiable. To Italy alone of the powers we present a pleasant face; but she, while she disavows the feeling for herself, has to admit that her experience is contrary to the rest of mankind, and that, therefore, in the true sense of the word, we are unpopular." The writer amplifies and illustrates his text all round, and concludes by urging that the unpopularity of which he speaks, makes England's duty plain: "We must go on, at all cost, strengthening our navy."

We think the *Spectator* has hit the nail on the head—that the distrust of England in Turkish affairs so manifest of late, is evidently the beginning of the utter isolation of that power at the end of Gentile times. If we have not been entirely mistaken, in these many years, England is chosen of God to antagonize Israel's oppressors in the latter days; that being so, we may be sure that the powers will be marshalled into position to enable her to act her part. As we approach the crisis we see more and more that intermarriage between the royal families of Europe, no longer cuts any figure at all. Although both the royal families of Russia and Germany are intimately connected with that of England, it weighs nothing in the national scales, now that the powers are rushing on to their destiny. Austria and Russia are certainly holding in with the Northern giant, and as Republican France is already in close alliance with that despotic power, it would seem that little remains to be done before it is the recognized leader of all the great powers except England. And the political writers seem to anticipate what is coming and urge preparations for it. •

To the dear Brothers and Sisters:

Let the humble followers of the Master spend the few days left in an unusual effort to teach the truths of the gospel, and thus lead some poor one out of the darkness into the light which brings with it life and immortality. The world is full of error and false teaching, God alone can eradicate it. Truly the world is groping in midnight darkness, with only here and there a glimmering light, which sometimes burns brightly and again very dimly. Sometimes flickering and almost going out, then being rekindled again, giving a light so dim and uncertain that no one can safely follow it.

The readers of THE RESTITUTION know full well who the light-bearers are. "Ye are the light of the world." What is the light for? Is it simply to enable the world to look upon the "city that is set on a hill which cannot be hid," that they may enjoy the beauties of that city, or is it to enable those who are in darkness to flee to that city and thus participate in the blessings vouched safe to all who become members of that body which constitute the city?

May God help us to spend all our energies, all our time, all our strength, and our money in leading those who are in darkness into light. THE RESTITUTION is a good missionary, light-bearer and preacher. If we can't go let us send it.

R. S. DWIGGINS.

Selected.

Foreign News Items.

Constantinople, Dec. 28.—Additional advices from Zeitoun have been made public here. It appears that the Turkish troops only bombarded the barracks at that place, these buildings being occupied by the Armenians. The explosion of the shells set fire to the barracks and obliged the combatants to take refuge in flight. The town of Zeitoun is said to contain many thousands of Armenians, who are at the mercy of the troops.

The dragomans of the embassies of the powers have again made representations to the Porte in the efforts being made to save the lives of the Armenians of Zeitoun, and they have been informed that the Turkish commanders have orders, which have been repeated to them, not to molest the non-combatants, women or children, of Zeitoun.

Nothing is known here of the fate of the crowds of Armenians who were reported to have been caught in the pass outside of Zeitoun.

The departure of the Russian Black Sea squadron from Sebastopol on Dec. 15, for an unknown destination is much commented upon here, and has caused some lively speculation.

Advices received here from Trebizond say that thirty-five Armenians have been tried by court-martial there for taking part in the troubles which broke out in that city in October last, and six of them have been condemned to death. The others of the accused have been exiled, and fifteen of the prisoners have been sentenced to terms of penal servitude varying from five years to imprisonment for life. The condemned men include a priest, a lawyer, two merchants, a professor, a carpenter, and others of all classes, including a protestant professor.

London, Dec. 28.—A Vienna dispatch to the Daily *News*, reports that a Constantinople telegram received there says a rumor is current that the Americans refuse to recognize the principle upon which foreign warships are excluded from the privilege of passing through the Dardanelles.

The Constantinople dispatch to the *Chronicle* says: "It is rumored that the Rothschilds have agreed to advance to Turkey £2,000,000 sterling against a new tax of two piastres per case on petroleum."

Paris, Dec. 28.—A dispatch received here from St. Petersburg says that the Russian Minister of Foreign Affairs, Prince Lobanoff-Rostovsky, discussing the situation in Armenia, is reported to have said:

"If invited by all the powers or by at least three of them, of which Great Britain must be one, Russia would be able to pacifically administer the disturbed provinces of Anatolia; but the Czar must be assured of the support of Europe."

Boston, Mass., Dec. 28.—A correspondent writing from Constantinople concerning the recent Turkish atrocities in Asia Minor says that at Arabkir 2,000 Christians were killed and wounded, and that out of some 2,000 houses of Christians fully three-quarters were burned.

"Into the remaining houses," the writer states, "are huddled several thousand survivors, who are living on the refuse grain rescued from their burned houses. The scenes of the worst periods of Saracenic invasion in the seventh century have been repeated over and over. Thousands of Armenian Christians have been forced to accept Mohammedanism at the point of the sword. Christian women without number have been carried off to the harems of Kurds and Turks.

"The apathy of Europe and America, so far as the governments are concerned, is almost as surprising as the cruelty of the Turks. There is still talk of committing reforms to these murderous Turks. They will take care, unless Europe intervenes, to see that there shall be no Armenians left to participate in reforms."

The Loving God.

God loves men: loves them intensely; loves them with a love that finds no parallel on earth. The strongest earthly love is weakness itself compared with the love God bears to man. But real love does not waste itself in empty professions. Real love prompts to loving, kind, beneficent actions. The love of a father prompts him to feed and clothe and shelter his child: the love of a mother prompts her tenderly to watch over and care for her beloved offspring: the love of a child prompts him to care for his parents in the time of their weakness and old age: the love of a friend prompts him to deeds of friendship. Therefore a man is justified in saying "If God loves me, what has he done for me? To what loving deeds has his love prompted him?" Oh that I had the tongue of an eloquent man to speak of God's deeds of love! Oh that I had the pen of a ready writer to indite the wonders of that love! I might begin and speak of the love of God in our creation, in raising us up from sickness, in prolonging our lives, in giving us health and strength and so many comforts, in day by day showering so many blessings upon us. But it is of God's redeeming love that I would speak—of that love that prompted him to send his own dear Son into the world, to suffer, to bleed, to die an accursed death on the cross as an expiation for our sin, that we poor sinning men who, if left to ourselves, must eventually die for ever and become as though we had never been, might have the opportunity of gaining immortality, an eternal life of transcending joy. "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." What injustice would there have been if, when the first man sinned, God had suffered the death penalty at once to overtake him, and had thus put an end to man altogether? None whatever. But God suffered him to live, to beget children, and permitted all the world to be peopled, that he might work out the glorious purposes of his redemption. And, remember, the redeeming work of God was a work that cost him immense sacrifice. He is a God of omnipotence; all the forces of nature obey his behest. He maketh worlds by the mere operation of his will; but not thus could he accomplish the work of redemption. He could not say, "Redeeming work, be done;" and forthwith it should be accomplished. No, no, no! if he would redeem man it could only be by the sacrifice of his own beloved Son. If this work was to be done, the heart of God himself must be wrung, if I may so speak, by yielding up his own Son to die for rebellious man. And did he shrink from this? Let Gethsemane's garden and Calvary's cross give answer. No, even from this did he not shrink. "He spared not his own Son, but delivered him up for us all." Oh, strange, mysterious sacrifice! Oh God! we are amazed when we contemplate thy wondrous, thy disinterested love to us poor guilty denizens of earth. But this undeserved love of thine must have resulted in one thing—it must have begotten a reciprocal love in those upon whom it was lavished. Surely every inhabitant of earth loves thee sincerely, in return for thy great love to him, renders thee the service of his life, and accepts with a bounding heart the priceless blessing this love of thine was manifested to procure him—immortality, eternal life, and eternal happiness. Oh, would to God that it were so! But no, wonder of wonders! the God of heaven, Jehovah himself, holds out to man that gift of gifts, an eternal life of joy,—a gift, with reverence I say it, steeped in the blood of his own dear Son, bought by the agonies of Calvary, the precious fruit of Christ's awful travail, —and begs them to accept it; but many men, I fear the majority of men, instead of, with overflowing gratitude, taking and clasping to their hearts the proffered blessing, spurn it, will have none of it.

Friend, let me in a few words put the issues of all this before you. God, by the sacrifice of his own Son, has opened a way to a happy, a glorious immortality. He asks you to be reconciled to him through Christ, his Son, our Savior; to be his child; and to his children he guarantees, by the resurrection of Christ, a resurrection to immortality and joy. But what will become of those who refuse to be the children of God? who reject the salvation of Christ? Why, if they will not have life forever, they must have death forever. There's no alternative. They must be destroyed in hell.

I pray you ponder these things.

Which Boat are You in?

It is said that years ago there two were large boats to cross a large water, at a certain hour, one was to carry good folks over to a camp-meeting, the other to carry bad folks over to a sporting and gambling convention. There were two passengers that made a mistake and got in the wrong boat. The man bound for the camp-meeting got in the boat that was filled with sports. He soon saw his mistake, and plead piteously to be taken back and let out, but no, was the answer, no turning back, he had to stand the racket, nonsense and vulgarity, which was just awful. The sport got in the camp-meeting boat, where the passengers were singing and praying which soon set him to pleading manfully to be be carried back and let out of such a place. But no, no turning back, you will have to endure it. My brother, my sister, which boat are you in? Look and see before it is too late.

T. E. A.

"It is not in our open, exposed deeds that we need the still voice of the silent monitor, but in the small, secret, every-day acts of life, that conscience should prompt us to beware of the hidden shoals of what we deem two common to be dangerous."

There is many a wounded heart without a contrite spirit. The ice may be broken into a thousand pieces—it is ice still; but expose it in the beams of the Sun of Righteousness, and then it will melt.—*Middleton.*

"Human sympathy tends to diminish the sharpness of human griefs; and, therefore, so long as sorrow is a condition of human life, it will be obligatory upon the disciples of Christ to 'weep with them that weep.'"

"Melancholy sees the 'latter end' of things—things as they will be, and not as they are. It looks upon a beautiful face, and sees but a grinning skull."

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them all, shall have mercy." Prov. xxviii. 13.

POETRY.

New Years Day.

The first of the days of another new year
Has thrown on the world its light;
Has tipped all the mountains and filled up the vales.
And made the creation look bright.

Or whether it snows, or whether it rains,
Or whistles the wind in the street,
Or whether the icicles hang in the air.
This morn we gladly will greet.

And we think, yes, thank, the great Giver of days,
Creator of time and man.
That a new year of grace is granted the world,
And widen'd as yet our span.

Now launch we away in the space all unknown
Its duties and trials to brave;
But God is our help and our company too,
And God is mighty to save.

O, in the blest morning that shortly will dawn.
New light of an endless year,
We pray that immortal and crowned, we may each
In the kingdom of God appear.

Original.

Prophecy.

In former articles we have shown what countries would be engaged in this last great war. We have also shown on which side each would probably be arrayed. We have shown that Gog (the Czar of Russia) with all other nations who follow his lead, would seek the conquest of Palestine ("the mountains of Israel"). That Turkish (England), with all the nations who follow her lead, will resist the efforts of the Czar to take possession of Palestine. Russia cannot make a conquest of Palestine without overthrowing the government of Turkey, so that a conquest of "the mountains of Israel" means a conquest of the entire Turkish Empire. I have shown the number of troops of each country, which will likely be engaged, can put into the field.

We now have the several countries with their mighty armies equipped, drawn up on either side, ready for the fray. It is no fancy sketch which I have drawn. I have simply tried to elaborate the picture drawn by the prophet so as to make it a little more distinct.

The prophet says to Gog, "Be thou prepared and prepare for thyself thou and all thy company." Ezek. xxxviii. 7. Has the Czar of Russia obeyed this command? Is the Russian government prepared for war? Are those countries which are to be the allies of Russia, "all thy company" prepared. What more any of these nations could do to get ready for war is hard to conceive. They have certainly beaten their plowshares into swords, and their pruning hooks into spears.

Has the Czar used any other means to cause the European nations to prepare for war, as he was directed to do by the prophet? He has kept a large standing arm, ever ready to march to the battlefield, should an opportunity present and thus he has compelled the other nations to be prepared to meet him. He is the Northern Bear who is never at peace, always showing his teeth and ever ready for a fight. To be convinced of this read the history of this blood-thirsty nation for the last two hundred years, including the reign of Peter the Great, and then read the prophecy under consideration.

We will now return to the prophecy. "Therefore son of man prophesy and say unto Gog (Czar of Russia) thus saith the Lord God, In that day when my people of Israel dwelleth safely shalt thou not know it?" Ezek. xxxviii. 14. In all the calculations of the commander-in-chief of a great army, only the forces of the opposing army, are taken into account. So in this case, when the time comes, and it is not very far in the future, the Czar will arrange his plans to meet and overthrow the armies which shall oppose him in his conquest of "the mountains of Israel." In that he will be successful. His armies will defeat the armies which will be arrayed against him. But his armies will be overthrown and utterly destroyed nevertheless. "My people Israel dwelleth safely, shalt thou not know it?" No the Czar will not know that God is behind his people defending and caring for them.

"Thou shalt come from thy place out of the north parts, thou and many people with thee all of them riding on horses, a great company and a mighty army." Ezek. xxxviii. 15. It was not necessary that I should have made an argument to prove that the Czar (Gog) would have a mighty army. We learn from the prophet: "And thou shalt come up against my people Israel as a cloud to cover the land." (This is the second time the prophet has described the army of Gog "as a cloud to cover the land.") "It shall be in the latter days, and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, (Czar of Russia) before their eyes."

The Lord has three objects in destroying the armies of the Czar. 1st. He desires to break the war spirit of the world. 2nd, To protect his people Israel. 3rd, To convince the nations of the world ("heathen") that he is ruler of this world, as well as of the universe, that he has power to overthrow the greatest army ever mustered, and that when it is necessary he will destroy an army composed of several million troops for the purpose of protecting a few of his chosen people.

When the time comes, and I do not think it is far in the future, Russia will attack Turkey, England will come to the assistance of the Turk, the war will be continued until all the nations named by the prophet, but which I have named, will be engaged, either on one side or the other. It is certain to be a general European war. Nations have been expecting it. It has been delayed from time to time, because the time had not yet come, but it will not be delayed much longer.

The great contest will continue until the Czar (Gog) shall fight his way through to the city of Jerusalem, where the last great battle will be fought for the possession of that city. It will be a battle the like of which the world has never seen.

"For I will gather all nations against Jerusalem to battle, and the city shall be taken, and the houses rifled, and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zech. xiv. 2. This is the result of the great battle, the last that will ever be fought.

I can imagine the head-lines in the morning papers will be something like the following:

Jerusalem has fallen.
Russia is victorious.
The Jews are made prisoners.
England is defeated.
The ancient city is sacked.
Russia is now mistress of the world.

The ink on these newspapers will scarcely be dry before the news will be flashed around the world that the great and victorious army of the Czar has been miraculously destroyed.

"Then shall the Lord go forth and fight against those nations." Zech. xiv. 3. The manner in which the Lord will fight is as follows: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. (Only those who fought against Jerusalem will be destroyed.) Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths. And it shall come to pass in that day, that a great tumult from the Lord shall be among them, and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." Zech. xiv. 12, 13.

From the foregoing prophecy it will be seen that God will smite Gog's victorious army with a terrible plague. The horses and other animals in the army, are also to be smitten with the same plague. "And so shall the plague of the horse, of the mule, of the camel and of the ass." Zech. xiv. 15.

When all the men and all the animals become blind and dumb, they will be in good condition to become panic stricken. The Lord brings about a panic in the following manner: "And I will call for a sword against him throughout all my mountains saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence (the plague referred to by Zechariah,) and with blood and I will rain upon him an overflowing rain, and great hailstones, fire, and brimstone." It will be observed that the pronoun him is very frequently used in the prophecy just quoted. It refers to Gog.

Was there ever an army so stricken,—the men and animals, all blind and dumb in the midst of a terrible hail, rain and thunder storm, is it any wonder they become panic stricken and that "every man's hand is turned against his neighbor and every man's sword is against his brother" and so they destroy each other.

"Thou shalt fall upon the mountains of Israel, (remember the prophecy is against Gog and the pronoun thou refers to him,) thou and all my bands, and the people that is with thee: this takes them all in). Thou shalt fall upon the open field."

Thus ends the armies who follow the lead of Gog. The war spirit of the world is thus broken on the "mountains of Israel."

The picture is a dark one, but there is a silver lining to the cloud. The next thing in the chronology of the world is the second advent of the Savior. "And his feet shall stand in that day upon the Mount of Olives." Peace comes with him. "They shall beat their swords into plowshares and their spears into pruning-hooks and nation shall not lift up sword against nation, neither shall they learn war any more." Glorious prospect. "Come Lord Jesus, and come quickly."

H. S. Dwinnell.

What a Pity.

Some fifteen years ago or less, Bro. Kimsey, of Kansas, and Mr. Tatum, of this place, held a discussion at Wheatland, continuing four days. At the conclusion of the debate it was announced by the Universalist pastor that Mr. Manford, of Chicago, would be at Wheatland, six weeks from that date, and the disputants were invited to be present, which they both promised that they would.

The six weeks rolled round, Bro. Kimsey came from his home in Kansas, and was on time. Heard Mr. Manford preach. He (Mr. M.) labored hard to prove that the second coming of Christ was past, that the soul was immortal. That all men would finally be saved. At the conclusion of his service Bro. Kimsey arose and asked him (Mr. M.) if he would defend the doctrine he preached. Mr. M. said he would, and for Bro. Kimsey to arrange his propositions, which Bro. Kimsey immediately proceeded to do. Arranging them thus: Is Christ's second coming past? Does the Bible teach the immortality of the soul? Will the entire human race be saved, irrespective of character?

Mr. Manford declined to discuss the soul question, saying that no man could prove the immortality of the soul by the Bible, for the Bible did not teach it. When asked why he preached it, he answered because everybody believed it. It is tradition. Said he would discuss the other propositions. But afterwards he declined them also. The people of the town made up fifty dollars and offered it to him if he would remain and discuss the proposition that all men would finally be made holy and happy, but he refused.

Now, the reason I headed this article as I have, is this, if Bro. M. had consulted one Joseph Smith, he (Bro. M.) would have known that the soul is immortal, and cannot die, because he says so. Is it not written in the Book of Mormon? If Bro. M. had been acquainted with Josephism and in the latter day work, he would not have needed to have refused to discuss with Bro. Kimsey because forsooth Bro. K.'s hands were too rough. A man endowed with inspiration and wonder-working however, need not fear rough hands. Submitted for what it is worth.

Henderson Murphy.

Men will not take knowledge of us that we have been with Jesus, unless they see that deepening Christ-look in our faces. And no veil will be thick enough to hide the shining of our face from the people, if we have indeed been on the mountain with our glorious Lord.

Live for the Lord today, and look for his coming tomorrow.—*Dr. Andrew Bonar.*

OUR CHILDREN.

Be Careful What You Say.

In speaking of a person's fault,
Pray don't forget your own;
Remember, those with homes of glass
Should seldom throw a stone;
If we have nothing else to do
But talk of those that sin,
'Tis better we commence at home.
And from that point begin.

And we have no right to judge a man
Until he's fairly tried.
Should we not like his company,
We know the world is wide;
Some may have faults and who has not?
The old as well as young
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well;
To try my own defects to cure
Before all others tell;
And though I sometimes hope to be
No more than some I know,
My own short comings bid me let
The faults of others go.

Then let us when we commence
To slander friend or foe,
Think of the harm one word would do,
To those we little know;
Remember, sin we sometimes, like
Our chickens, "roost at home;"
Don't speak of others' faults until
We have none of our own.

The Story of Israel Beyond the Sea,—No. 42.

THE SOJOURN AT SINAI.

Who gave man the right to own property? It was God. God made this beautiful world, and everything in it belongs to him. All its forests, and rivers, and lakes, and oceans, its rich farming lands and green meadows; its flocks and herds; its orchards of varied fruits; its vine-clad hills, its mines of gold and silver and iron and tin; its wealth of grain, its coal gas and oil; its clay for brick, its sand for cement, its massive stones for pier and building, its flowers, its birds; the fish of the sea, the wild beasts of the jungle, the cocoon of the silk-worm, the wool of the sheep; the ball of the cotton, the fiber of the hemp and of the flax, all are his.

But away back in the beginning God gave to Adam, a formal grant of all the sweet and useful trees of the garden, the seeds of herbs, (or plants) and the fruits of trees, were to be his meat. Gen. i. 29,—ii. 8, 9, 15, 16.

So man's first ownership of property was the ownership of food-bearing plants and trees.

This grant of food-supplies implies some ownership of land. Adam was to dress and to keep the garden. Cain was a tiller of the ground. Noah became a farmer and grape raiser. Other men kept flocks of sheep and of cattle. They must have had farms and pasture lands.

THE RIGHTS OF PROPERTY.

God guards our liberty and our lives with jealous care, but of what use is liberty of life if we can have no homes and no food? What comfort could we take without clothing, without our dear useful animals, our pet birds, our beloved books, our furniture, our tools, our fruitful fields?

If God had made no laws to keep others from taking these things from us, what lives of fear we should live! But he has made such laws, he has guarded the rights of property just the same as the rights of freedom and of life.

He as even made laws to guard the lives of animals. No one has the right to dig deep holes and leave them uncovered for other people's cattle to fall into. And if a man lets cross oxen run loose and they kill other peoples oxen he must pay for all that are killed. We begin another chapter now—the xxii. of Ex. The property laws end at the 16th verse of the chapter. What commandments are they founded on? the eighth? Yes you are right, they are all linked with the words, "Thou shalt not steal."

The Israelites were shepherds. A great part of their wealth consisted in flocks and herds. So cattle and sheep-theives were greatly feared, for this reason. God made several statutes to protect their folds. Under these it was dear stealing for the man who took an ox, or a sheep. If either had been killed or sold he must restore five oxen for an ox and four sheep for a sheep. This was making him pay for the animals and for all the cost and trouble that the owner had been put to. If he was caught while the sheep or oxen were still in his possession, he had to pay double. If he owned neither oxen nor sheep nor asses, the town officers sold him to the man he had stolen the things from, and he had to work until all cost was paid. If these thieves were found breaking into fields or buildings after night, and were smitten and killed, the man who struck them could not be harmed. These cattle thieves are dangerous fellows. They would as soon kill a man as not, if they cannot get his property without. Mr. Thompson who wrote a book about the Holy Land, said, "he had known more than one case, where the Shepherd had to lay down his life in defending his flock." One poor fellow was hacked all to pieces, near Tiberias by Bedouin robbers, and died among his sheep. The sheep-folds are low, flat buildings, with long yards extending out in front of them. These yards are enclosed by wide, high walls, covered on top with a thick layer of thorn brush. The sharp thorns keep thieves, and wolves, and panthers and leopards from climbing over.

But panthers and leopards sometimes do leap clear over the walls, and then the shepherd has a hard fight. Jesus talks of robbers who climb into the fold to kill and destroy the sheep. So robbers must sometimes have got in in that way.

What do you suppose Jesus meant? I think he must have referred to the wicked pagans, who came into the church, bringing all their idol-worshipping doctrines with them. They certainly did not come in by the door of faith in Jesus. And when they were in they put the real disciples—the true sheep of Jesus—to death.

Was it right to smite a thief and kill him after the sun was up? No, it was counted murder, he could be seen then and followed and caught.

We come now to a law that relates to pastures and vinyards. God counts it stealing if we turn our cattle into other people's fields. We must pay back the very best of our own pasture if we have done such a wicked thing.

If we put out fire and it destroys other peoples grain, it is right according to God's law that we pay for the mischief done. I think that this law is valid among men. It was very neccessary that the Israelites should have such a law, for in the land they were going to a kind of thorn groves called *beltan*. Its branches are closely woven or folded together. Nahum i. 10. You cannot tear them apart. These thorns are all around the wheat-fields. They get very dry by harvest time, and dry tall grass fills all the spans among them. Think with what dreadful fury fire would sweep over such a place. It would fly like it does in our western prairies, and and on the Kankakee marshes. No one could put it out. It would burn up the dead-ripe wheat of many farms and leave the people without food.

The Arabs, who live in the valley of the Jordan, always put to death any person who even accidentally sets the grass on fire.

The Philistines must have had some such law in Samson's time. Hunt up his story and read it. He tied fire-bands between the tails of a lot of jackals and let them go into a lot of grain-fields of the Philistines. They could not catch him to put him to death for setting their fields on fire. So they burnt up his Timnath wife and her father instead.

Men sometimes go on a journey and get other men to take care of their money and household stuff for them. What if the things are stolen?

God's law says if the thief is found he must pay back twice the worth of the stolen things.

If the thief is not found and the neighbor can make oath that he has not touched them he is let off. If animals, or clothes, or other things are lost and the owner thinks he has found them with a neighbor and claims them, and the neighbor says they are not his, both men must go before the judge and the one that is in the wrong must pay double. One cannot be sure that an ox or a sheep is really his, or even a large shawl. Animals and garments often look very much alike. But we cannot go over all these property laws, it would take to long. You will understand the others if you read them. They are all good laws. They teach us to be careful of everything that does not belong to us; that, if borrowed things are hurt, or die, we must make them good.

Mr. Murray places the miscellaneous laws in the rest of the chapter under the head of—

LAWS OF CONJUGAL FIDELITY.

He thinks the relation between God and his people, is something like that between a husband and his wife. God had taken the Israelites to himself to be his people. There was a solemn agreement between them, just as there is between married couples. If the Israelites broke the agreement and went off and worshipped idols, it was like a bad woman who gives up her husband to go and live with another man.

People who worship idols are not a pure people. Their doctrines make them unchaste. So God calls people who forsake the pure faith he has given them, for such an unclean faith as this by the same names that we apply to unfaithful men and women.

Happy marriage under the blessings of a sanctifying religion is what God designed for his chosen nation. No one could deprive a maiden of the right to wifehood.

Auntie Wince.

Report of Labor.

Leaving Plymouth Nov. 21st, we board cars for Noblesville where, when alighting at depot we look for a familiar face, and before seeing it we hear a voice, earnest and full of satisfaction, saying, there they are, Brother and Sister Woodward, and we discover ourselves in the arms of Sister Crickmore, by her side her faithful husband, and Bro. and Sister Bennett. After enjoying a good dinner at Bro. Bennett's we drive out to Olio, six miles distant, where Bro's Hook, Hatch, Wagoner and Conner have each worked and sowed the seeds of truth, which a few faithful souls are striving to maintain against bitter opposition and prejudice all the time. The clouds that had withheld their tears so long began to weep in a slow solemn way, warning us of the size of our congregation, for three days the earth drank greedily the rain which fell, and we all plodded through rain and mud to the "Little Church." Congregations increasing slowly until Thanksgiving, when we had a glorious morning feast at church before partaking of the later feast at Bro. Crickmore's of baked goose, chicken and many other dainties, which we find abound as common daily treats in Indiana. We stayed with these brethren eight days, receiving $6.00 which paid our car fare from Plymouth to Noblesville, with a margin of twenty cents. These brethren need preaching and we have promised to go back in the spring or early summer if possible. Much prejudice was removed, and an opening made for doing good during the few meetings held, but the roads were very bad and urgent calls kept coming from other places, so on Friday Nov. 30th, we started for Warren County. I had written Bro. Evans we would start at 8 o'clock A. M., but neglected to state which A. M. of the week it would be, but as good luck would have it he guessed the right day, and came to West Lebanon after us. It had rained all day, and did not stop for three or four days, and neither did the meetings. We began on Saturday evening and continued 10 days, immersing 28, and taking 29 into the church. A happier company of people were never seen than came from Alvon one day after witnessing the baptism of 11 dear ones, among them Bro.s Harry Evans, J. Crumpton and T. Moyer, men whose wives had been earnestly praying for them for years, now stood with their names so clearly written upon the Lamb's Book of life. Old and young are now banded together in sweet ties of Christian union, earnestly contending for the blessed Bible theme of the soon coming King and kindred truth, and we are glad to know several new names were added to the list for our paper, The Restitution which will be a good teacher for them on all Bible subjects. Today we are sitting in the Monon depot awaiting a train for Rensselaer, where we go to meet "our Fred" and the dear ones of the "Church of God" at that place, back to Plymouth next Sunday, then we bid the brethren here good bye for a time at least, while we work in Michigan. We go first to Fairfield in the southeast of the State where Bro. Chase desires work done. May God bless the effort there, is our prayer.

Yours in Christ.
H. W. & M. A. Woodward.

Dear Restitution:

Bro. D. M. Hudler preached at Plum River, Ill., Dec. 12th and 13th to good congregations, on Sunday and Sunday night at the Union Church. On Monday morning a goodly number met at the house of the writer and went to the water, where an intelligent brother was buried with Christ in baptism, and rose to walk in newness of life. We rejoice to see there still are a few that are willing to accept the truth, for we believe that we are nearing the coming of our Lord and Savior Jesus Christ. Let us be ready to meet him.

Simon P. Renner.

Dear Restitution:

I desire to say to the brethren and sisters that notwithstanding the opposition by the orthodox churches, the Church of God at Waterville, Wash. is gaining in numbers. Next Sunday there are to be three or four baptized. We have been holding basket meetings at the town of Douglas City in this County on Sundays for some time past. We expect others to come into obedience soon. I expect to hold a series of meetings at Wenatchee and at "Mission" in Kittitas County, Wash. These places are 28 and 40 miles from Waterville. Will write again soon.

R. Corbaley.

OBITUARY.

Sarah Hart was born June 29, 1807, in Fairfield Co., Ohio. Died Dec. 13th, 1895, aged 88 years, 5 months and 16 days. Came to Indiana, April, 1852. About 1865 became obedient to the faith of the gospel, and accepted the Scriptural truth of life only through Jesus Christ. This blessed hope cheered her declining years, and as death approached, her faith grew stronger, and she died in the firm belief of a resurrection to eternal life and an everlasting home in God's coming kingdom to be set up at the second coming of Jesus Christ.

An unusually large audience assembled in the Disciple Church at Macy, Ind., on Sunday, Dec. 15th, where a discourse on the "ancient faith" was delivered by the writer. Foundation, "For since by man came death, by man came also the resurrection of the dead." The Bible answer to the vexed questions, "What is death?" and "Why was it permitted to enter this once beautiful world?" Showing that the truth is always found between extreme views. Showed how these questions had developed two great parties, both of which ignore the resurrection, "Death ends all," denying it and the other, "There is no death," having no use for it, resurrection the middle ground, the truth.

J. F. Waggoner.

When Christians reach a certain stage of improvement they are tempted to build churches, locate and furnish them to suit their refined tastes, the interests and the needs of those who are degraded. In doing so there is great danger that the churches will drift, away from the people, and become separated from them by a wide chasm. Prosperous Christians should sacrifice their preferences for the sake of the lost. It is vain to sit down in our luxurious churches and say: "The masses are welcome." Jesus came to the people; he did not wait for the people to come to him. Let it not be considered irksome to abandon our luxury for the improvement, elevation and salvation of the lost; it is only by so doing that we can imitate our Lord.—*Christian Advocate.*

The Bible teaches that there is no future life without a resurrection of dead ones. Science teaches that immaterial existence is non-existence; it does not recognize conscious existence independent of the body.

"The first lesson for childhood should be that of earning its pleasures. To get whatever it craves as soon as it asks for it is the worst training a child can have."

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

Poetry.

WHEN.

When shall these blind eyes see,
In mansion fair?
When shall we walk eternally,
Together there?

When shall we be at rest,
In his own time?
With those we love the best,
In that sweet clime?

Oh Lord, thy kingdom haste,
Destroy thy foes;
Till all earth's places waste,
Bloom like the rose.

From east unto the west,
Thy dominion be,
Till all shall own thee blest,
From sea to sea.

Forget us not, we pray,
Who love thy see:
Whose feet oft stray where they
Should never go.

Yet glad come back to thee,
The All-wise One;
To whom we bend the knee,
At set of sun.

MARY H. BEHAL.

Selected.

Mr. C. G. Montefiore on Hellenistic Judaism.

Mr. Claude G. Montefiore lectures last night to the members of the Glasgow Jewish Literary and Social Society in the Waterloo Rooms. Ex-Bailie Simons, who presided, said the name Mr. Montefiore bore had always been held in high estimation, had always been in high repute, and he was sure that so long as it was born by such as the lecturer, its fame would never suffer any diminution. Those present were particularly proud, not only as members of the ancient faith, but as citizens of Glasgow, to welcome Mr. Montefiore on the occasion of his visit as president of the Theological Society of a Christian University.

Mr. Montefiore, who was warmly received, had as the subject of his lecture, "Some Reflections on Hellenistic Judaism," by which he explained he meant that Judaism which was touched and influenced by the Hellenism of the time of Alexander the Great, and his immediate successors in his empire. Mr. Montefiore having briefly outlined the career of Alexander and and his conquests, referred to the great dispersion of the Jews. The most important settlement was Egypt, and particularly in Alexandria. For some two hundred years after the founder's death there was no city with grander public buildings or with greater and more elaborate luxury. The consequence was that there was a high civilization and a great deal of vice. There was the best and the worst of the world collected within the walls, and a dozen races or more contributed to its population. To the wealth and splendor the Jews contributed their share. Their synagogue the Talmud described as one of the wonders of the world. What would astonish most, however, was not the magnificence, but the fact that the worship was conducted in Greek. Little or no Hebrew was spoken, but the word Jew was there, as he argued it was now, used to describe not a people of a particular race, but a people of a particular religion; but the race element was of little importance for his purpose. The two determining factors in every man were his nationality and his religion. He was influenced in a thousand ways by being an Englishman, and by being in religion a Jew; but whether his blood was Aryan or Semitic did not affect him at all. It was difficult to say what an Alexandrian Jew was. In Egypt there was a mixture of races, but no real national life, and consequently it would have been difficult to get a nationality even had the Jews desired it. The only real corporate life was a kind of civic life. Nevertheless, the Hellenistic Jews, from the very fact that they spoke Greek, were gradually drawn, to some extent, away from their co-religionists in Judea, where there still existed a Jewish State, with Jerusalem as it metropolis. In the words of the great philosopher Philo, "they regard Jerusalem as their mother city, but the various countries in which their fathers, grandfathers, and ancestors dwelt they regard as their fatherland, for in that they were born and bred." That, Mr. Montefiore remarked, was the attitude of the modern Jew.

If the Alexandrian Jews spoke Greek, they would soon come to write Greek, and consequently those students of the Pentateuch and of the prophets and of the Psalms became also students of a very different class of literature, and yet a very great literature—that of the Greek philosophers—Aristotle, Plato, and the Stoics. That combination had an influence of momentous importance to the history of human civilization What were the religious excellencies—what good religious thing had Greece to offer the Jews? If the mixture of Greek and Jew were bad, it would not be specially interesting to them. Mr. Montefiore pointed out the parallel instance of development of Greeks and Hebrews, that both from regarding all who were not of themselves as barbarians, came to recognize that there was a united human race, that a spiritual bond linked all races. Alexander the Great wanted to proselytise. Under the same influence Hellenistic Jews, without loosing their passionate devotion to Judaism and hatred of idolatry, became filled with an almost equally passionate desire to diffuse beyond the borders of their own race the knowledge of the One and only God, and that pure morality which they possessed. They were inspired with an intensely missionary spirit and the Proselytes to Judaism during the two hundred years before and the 200 years after Christ were numerous. There was one way in which Greek thought affected the Jews, as he believed, for their good. Before the time of Alexander there had been few Jewish philosophers. Judaism had to be expressed in a philosophical way before it could appeal to philosophic minds. The same remains true today. Judaism received at its first philosophic presentation by that coalescence and fusion with Greek wisdom. The Jewish conception of God was also affected. The Jews and the Greek philosophers had alike reached monotheism, although on totally different lines. The Jewish way of looking at God, then, was very personal. He was too national for present-day ideas, for God could not be regarded as a respecter of persons or races. Consequently it was a good thing that God should be tempered with the God of Plato and the Stoics, who was impersonal and philosophic. One reason why they could fuse the Greek and the Jewish conceptions of God was that there were points common to both. Another influence of the Greek on the Jewish religion was in emphasising the opposition of the body and the soul. With some of the Greeks religion, which ought to be a worship of the soul became an inverted worship of the body; but with Plato, to whom the Jews of Alexandria owed a great debt, the opposition was perfectly pure and did not lead to foolish and unspiritual asceticism. The Greek philosophy, too, affected the doctrine of a life hereafter. The Jews had formerly believed that it would take the form of the resurrection of the dead—a bodily existence. Under the Greek influence they came to their present day conception of the immortality of the soul. The idealism of the Hebrew was mainly religious, whereas the Greek idealism was mainly ethical; therefore the latter became an important supplement of the first. It seemed to him that the two could be combined, and each give its help to the other. In fact, they were combined in Hellenistic Judaism. The deeper moral of the Book of Job and the deeper moral of Plato were strangely near each other, and he could not help thinking, although it was a fanciful thought, that the anguish of Job might have been lessened, and the disciples of Plato might have been increased, if either had known and realized the wisdom of the other. The student might with advantage consider how far these excellences, passing over into the side waters of Hellenistic Judaism from the Greek and from Hellenistic Judaism into the main stream of Rabbinical and Mediæval Judaism, were now included in every modern presentation of their common faith. To the lecturer it seemed that to Greek philosophy and to the Hebrew Bible they owed those great truths and maxims by which Scottish and English Jews of the nineteenth century could still work and live.

Mr. E. P. Phillips, minister of the Hebrew congregation in Glasgow, moved a vote of thanks to the lecturer, to whom he referred as one of the brightest ornaments of their faith. The compliment was heartily paid, and the proceedings then terminated.—*The Scotsman.*

As we pass along the valley of time, in the range of truth, two great peaks rise up before the vision. One of them, the first coming of Christ, lies behind us; the other, the second coming of Christ, looms up in the near future. As one has said: "The second coming of Christ is the great event of the future. From it the flaming beacons of prophecy on every hilltop of the ages have caught their fire. Toward it all the movements of history point the way. In it all the radiating lines of prophecy meet. It is that glorious hope, that morning star of the endless day, which shines clear and serene above and beyond all the darkness and storms of time. The hope of the church is not fulfilled, the salvation of saints is not complete, and victory of redemption is not finished and cannot be until Jesus comes a second time.

After a careful count, 345 verses in the Old Testament are found to teach directly the second coming of our Lord, besides a vast number of allusions thereto. In the New Testament there are 385 verses which distinctly set forth the truth of his return, or more than one verse in every twenty-three. But, plainly and abundantly as it is proclaimed, it is hid from the eyes of the most of his preachers and people.—*J. H. Brookes, in the Bible Standard.*

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Running the Streets.

With all the earnestness we can command we would say to every mother, If you wish to train up your children to be virtuous, truthful and good members of society, do all you can to prevent them from running about the streets and lanes. The great school of vice is the street. It is there the boys learn bad language and vicious ways. For one good lesson learned at the fireside he gets a dozen bad ones in the street. It is there the seeds of falsehood, gambling, lying and theft are scattered broadcast. Mothers, as you love yourselves and those who belong to you, train your children to cling to the home. Live home yourself, and do all you can to sink the roots of it in your child's heart. Never was there a greater error than to let children run wild in the streets night after night, and then suppose you can break them in bye-and-bye. No man expects to break a colt in by that method. No wise gardener allows weeds to grow in his garden for any length of time, saying he can eradicate them after. Nor is it wise for mothers to let their children run wild and then expect to train them up in the best way. Such a mistake makes a harvest of spendthrifts, gamblers, thieves and drunkards. Mothers, do all you can to lead your children to seek their greatest happiness in your home, and never allow them to get into the habit of running the streets.—*J. W. Kirton.*

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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The Heir of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the Authoress Mrs. Carrie Williams, San Diego, Cal., for 25 cts. or free to those not able to pay.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12cts each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 261, Rochester, Ind.
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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$281.78
Mrs. M. L. Cherry	3.00

LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 688 Wood and Avenue, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Johnson, Evangelist

The Church of God meet for worship and teaching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 2765 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Rhoe Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 801 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

A church of God, Plymouth, Ind., meet in Hall on Pleasant corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Wednesday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mill's Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Sollock Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

The Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry boats from Seattle.

The brethren of the Church of God at Brock Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Keifer, or E. L. Lehmeo, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sigle, Secretary.

Meetings held at Unity Church, Schools Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grant. 3rd Sunday, sermon by Bro. W. L. Steele. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Reamer Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 234 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 1:30 p. m.
A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitcraft, Pastor.

Services held at the Church of God near Schools Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trescott, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at A. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Custer every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Salem Center is presided over by Bro G. C. Chase.

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Massillon "	11 37		11 15		
Wooster "	12 18		11 56		
Mansfield "	1 23		1 01		
Crestline ar.	2 05	11 40	1 50		
Crestline lv.	2 10	11 45	2 00		
Dixie Tee "	2 17	12 09	2 07		
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Van Wert "	4 23	2 21	3 57		
Payne "	4 43	2 41	4 17		
Ft Wayne "	5 25	3 25	5 00		
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Wayne "	5 31	4 42	6 43		
Ellsworth "			6 49		
Ross Street "			6 53		
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Syracuse "			7 15		
Plymouth "	6 05	5 20	7 20		
Cloverdown "			7 35		
Hamlet "			7 40		
Davis "			7 50		
Hanna "			8 00		
Wanatah "			8 10		
Valparaiso "			8 34		
Wheeler "			8 39		
Hobart "			8 45		
Liverpool "			8 50		
Burke "			8 55		
Chicago ar.	9 00	8 00	9 55		
	PM	AM	PM	PM	

Eastward.	20	2	4	6	8	34
	AM	PM	PM	AM	PM	
Chicago lv.	7 30	3 00	12 30	12 30	4 30	
Burke "						
Liverpool "						
Wheeler "						
Valparaiso "	9 15	4 32	1 50	4 00		
Wanatah "	9 30		2 05			
Hanna "						
Davis "						
Hamlet "	10 00		2 25			
Cloverdown "	10 10					
Plymouth "	10 20		2 45	2 50		
Bourbon "	10 45					
Donelson "	10 50		3 20			
Plain Grove "	11 05					
Warsaw "	11 20	5 26	3 50			
North Lake "	11 40					
Wayne "	11 47		4 12			
Ellsworth "	11 53					
Epworth "	11 57					
Columbia City "	12 05	5 55	4 40			
Arcola "	12 13					
Ft Wayne "	12 30		5 20			
Van Wert "	1 18		6 46			
Payne "	1 38		7 05			
Dixie Tee "	1 44		7 11			
Crestline ar.	2 25	6 40	8 00			
Crestline lv.	2 30	6 45	8 05			
Mansfield "	3 11	7 26	8 46			
Wooster "	3 48	8 02	9 22			
Massillon "	4 32	8 46	10 06			
Canton "	5 19	9 33	10 53			
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Pittsburgh ar.	7 55	12 05	1 30			
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Ft Wayne				7:00am
Hammond	10:23pm	9:07am		8:35am
Hobart	10:38pm	9:44am		10:10am
Valpar'so	11:16pm	10:27am		11:00am
Kewanna		11:24am		11:45am
Knox	12:18am	11:30am	4:20pm	7:30pm
Argos	12:33am	11:41am		9:55pm
Ft Wayne	2:20am	1:20pm	6:25pm	4:30pm
Cleveland	10:00am	9:00pm	11:45pm	
Buffalo	4:55pm		6:00am	

TRAINS GOING WEST

Buffalo	12:20pm		6:35am	Local Ft Wayne
Cleveland	7:10pm	8:00am	10:35am	
Ft Wayne	2:05am	2:15pm	4:10pm	7:30am
Argos	4:10am	4:20pm		9:36pm
Knox	4:50am	4:30pm	6:25pm	10:10pm
Kewanna		4:36pm		11:00pm
Valpar'so	5:50am	5:50pm		12:14am
Hobart	6:9 am	6:17pm		1:50pm
Hammond	6:34am	6:40pm		2:15pm
Stryfield				4:40pm
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THE RE

The Restitution of All Things which God hat

VOLUME XLV. Read PLYMOU

The Restitution.

ISSUED WEEKLY BY

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Poetry.

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Weary! Who should be weary? Not he who has
life to live;
He to whom aught *is* given, may still have more
thing to give;
And man is made for the battle, and the sword is
girt on the thigh.
And the purpose of God is thwarted if we only
linger and sigh.
Ay, and we all have been wounded, some more
and others less,
And the sorrows our hearts have suffered have
taught us tenderness.

Scatter the seed in the morning, and at eve stay
not thy hand,
Morning and noon and even, there will still be
open land!
It may be but a cup of water, but a gently spoken
word,
Above the gift framed, the faintest accent heard;
And the good we do to another comes back to us
ever again,
As the moisture raised from the ocean returns in
the gentle rain.

For blessing works in a circle, and the water that
circle goes,
As it wheels round the throne of God, ever in
strength it grows;
And his is the counsel of heaven to be spent in
the purchase of love;
Till all the realm of the earth below, is as pure
as the realms above.
Then weary not in the struggle; God reigns at
for the best,
And at last the wings in the circle shall bear the
soul to its rest.

Communicated.

HESAIAS.--[Isaiah C. V.]--Chapter 12.

1. And thou wilt say in that day, I commend thee O Lord, because thou wast wrathful with me and didst turn away thine anger from me and show me mercy.

2. Lo my God, my Savior, I will trust in him and I shall not have feared; because my glory and my praise is the Lord, and he hath become unto salvation.

3 And may ye have drawn water with rejoicing out of the fountains of the instrumental-salvation.

4. And thou wilt say in that day Hymn the Lord; call upon his name; declare his glorious acts unto the nations? Remember that his name hath become exalted.

5. May ye have hymned the name of the Lord, because he hath done high things; May ye have declared them in all the earth.

6. Be glad and rejoice ye who dwell in Sioon, because the Saint of Israel hath been exalted in her midst.

CHAPTER 13.

1. A vision which Hesaias son of Amoos saw in relation to Babuloon.

2 Upon a mountain of a plain lift up a sign; may ye have raised your voice unto them; Help with your hand; disclose ye rulers.

3. I myself am arraying for battle, and I myself am leading them; Giants they come to fulfill my anger, rejoicing together and insolent with pride.

4. A voice of many nations upon the mountains, like that of many nations, a voice of kings and nations that have been gathered together. The Lord of Sabaoth hath enjoined on a nation armed for war.

5. To come from out a land afar off; from a limit of the foundation of the canopy, the Lord and his armed warriors to destroy all the inhabited.

6. Ololu. For a day of the Lord is nigh, and a crushing blow from the Lord will come.

7. Therefore every hand will have become relaxed and every human soul will become cowardly.

8. The elders will have become disturbed and pange will lay hold of them as of a woman who is bringing forth; and they will take counsel with one another and will be astounded and change their countenance like a flame of fire.

9. For lo, a day of the Lord is coming insatiate in anger and wrath to desolate the inhabited, and to destroy the obdurate sinners off from it.

10. Yea, the stars of the heavens and Orioon and all the cosmos of the heavens will not give their light; and it will have continued dark when the sun riseth, and the moon will not give her light.

11. And I am commanding dire things for all the inhabited, and the irreverent their sins. And I shall destroy the haughty pride of the transgressors; and the haughty pride of the contemptuous I shall.

12. And those who are left will be in honor more than the unmelted gold, and a man will be more in honor than the stone in Souphir.

13. For the heavens will have become angry and the earth will have been shaken from off its foundations because of the anger of the wrath of the Lord of Sabaoth, in that day when his anger shall come upon it.

14. And those left will be like a little gazelle that fleeth and like a lost sheep, and there will be no one to gather togeth : so that a man may have returned unto his own holy, and man will be pursued into his own province.

15. Yea whosoever shall be taken will have been dismembered and whosoever shall have been gathered together will fall with a sword.

16. And their offspring will they rend in their sight and their houses will they plunder, and their wives will they have possession of.

17. Lo, I am stirring up against you the Medes who take no account of silver and who have no use for gold;

18. The weapons of young men will they break and your offspring will they show no mercy to, nor will their eyes be sparing of your offspring.

19. And Babuloon called renowned by reason of a king of Chaldeians will be as God overthrew Sodoma and Gomorra.

20. It will not have been dwelt in for the age-everlasting time, nor shall they enter into it for many generations, nor shall Arabians pass through it, nor shall shepherds lie down to rest in it.

21. And wild-beasts will lie down to rest there; and the houses will have been filled with an echo, and siren owls will rest there; and demons will rest there.

22. And thillers-apes will take up their abode there, and hedgehogs will build their nests in their houses.

CHAPTER 14.

1. It cometh swiftly and doth not tarry. And the Lord will show mercy to Jacoob and will again choose out Israel, and they will rest (houses) upon their land, and the bordering inhabitant will have been added unto them, and will have been added unto the house of Jakoob.

2. And nations will take them and lead them into their place, and they will inherit and will have been multiplied upon the land for bond-men and bond-maids; and those who led them away captives will be captives, and those who lorded it over them will have been lorded over.

3. And it will be in that day that the Lord will give thee rest from the woe and the anger of thy harsh bond-service in which thou hast served them.

4 And thou wilt take up this throne over the king of Babuloon. How hath the demander gone to rest and the one who hasted gone to rest?

5. The Lord broke the yoke of the obdurate-sinners, the yoke of the rulers:

6. When he smote a nation with anger with an unappeasable blow, smiting a nation with a blow of anger that did not spare, he rested with assurance.

7. All the earth shouted with rejoicing.

8. And the trees of the Libanos have rejoiced over thee and the cedar of the Libanos. Since thou didst lie down to sleep, the one who was cutting you down hath not gone up.

9. Hades down below was embittered when it met thee: all the great ones who had ruled the earth, who had stirred up all the kings of the earth from out their thrones, waked up simultaneously.

10. They will all have answered and will say unto thee; And thou, hast thou been taken even as were we also? And hast thou been accounted with us?

11. Hath thy glory come down unto hades, thy much rejoicing? Beneath thee will they strew putrefaction, and thy bed be worm?

12. How hath the Morning bringer fallen the One who causeth the morning to arise? the One who sendeth forth unto all the nations, how hath he been crushed to earth!

13. And thou didst say in thy thought, I shall ascend into the heavens; above the stars of the heavens shall I sit down upon a high mountain above the high mountains at the North;

14. I shall ascend above the foundations of the earth

16. When they have seen thee they will wonder at thee and will say; This the man who embittereth the earth, who shaketh kings,

17. Who hath made all the inhabited a waste-place and who hath torn down the cities thereof: who didst not loose those led away captive?

18. All the kings of the nations have lain down to sleep in honor, each man in his own house.

19. But thou wilt be cast away on the mountains like a corpse abominated, in the midst of many dead pierced through with swords that go down into hades; Like an outergarment defiled with blood that may not be cleansed.

20. Even so thou shalt not be cleansed, for the animate-age-time, thou wicked seed.

21. Make ready thy offspring to be sealed with the slay of their father, that they may not arise and inherit the earth and fill the earth with wars

22. And I will arise against them, saith the Lord of Sabaoth and destroy their name and remnant and seed Thus saith the Lord.

23. And I will make Babuloon a waste so that hedge-hogs will dwell in it, and it will be for naught; and I will make it a mud-pit in the way of foes.

24. Thus saith the Lord of Sabaoth, in the way I have said even so will it be, and in the way I have counseled even so will it abide.

25. To destroy the Assurians upon my earth and upon my mountains: and they will be a thing downtrodden and their yoke will have been taken away from them and their renown will have been taken from off their shoulders.

26. This is the counsel which the Lord hath counseled in respect to all the inhabited and this the uplifted hand over all the nations.

27 What the sacred God forsooth hath counseled who will annul? And his uplifted hand who will turn away?

28. In the year that Achaz the king died this oracular word occurred.

29. May ye not have rejoiced all ye other tribes, though the yoke of the one who smiteth you hath been broken. For from the serpent's seed progeny of asps will come forth, and their progeny will come forth flying serpents.

30. And through him beggars will have been fed, and poor men will find rest in peace; but with famine will he take away thy seed and thy remnant will be destroy.

31. Ololu ye gates of cities; May fortified cities have cried out, all ye other tribes that are coming from the North—a smoke and it is not to be.

32 And what answer will kings of nations have made? Because the Lord hath founded Sioon, and through him will the lowly of the laity have been saved.

COMMENT.

Observe the emphasis in the 3d verse of the 12th chapter on the instrumental salvation in contrast with salvation in the abstract in the 2nd verse. Again observe that the hymnal praise culminating in the 6th verse prophesied for "this day" identifies this "instrumental-salvation" as "the Saint of Israel who hath become exalted in the midst of Sioon."

Chapter 13th opens with "a vision which Hesaias son of Amoos (the same Hesaias so far that we started with isn't he?) saw in relation to Babuloon." The thoughtful reader will perceive no doubt that not only this prophecy in relation to "Babuloon" but many more are farther-reaching in their import than merely the old Babylonian Empire. For instance in the apocryptic vision of John the Babuloon he sees is the whole anti-Christian world of intelligence. This pregnant meaning and purpose is in the signification of the Word itself namely "Howling confusion" as opposed to the divine harmony of God's creation and which divine harmony restored in the great and last object of redemption. As old Babuloon in its imperial greatness as an universal kingdom of its day was overthrown and supplanted by something better, so will "the fashion of this whole world" of one day pass away in another mighty convulsion, when "the kingdom of the cosmos of God and his Christ" is ushered in. Therefore keep this thought in mind as you read this and succeeding prophecies that relate to old Babuloon and the kindred nations of that day. Remember that the imagery is not as you have been told merely Eastern hyperbole and exageration. The prophecy was literally fulfilled so far as "old Babuloon" was concerned, and we can confidently look forward still to the greater fulfillment as concerns this modern Babuloon of idolatry and apostasy.

With the overthrow of Babuloon and the picture of its desolation with which the 13th chapter closes, the 14th opens with the renewed promise of mercy to Jakoob and choice of Israel as the divine instrumentality to ameliorate even the judgments upon the nations of "Old Babuloon." Then comes "the threne" or funeral elegy over Babuloon, wonderfully poetic in its imagery and instructive in its subject matter. How "the one who hasted" reminds of "the one who hasteth to be rich" of the later teaching of Christ himself.

Notice the breadth of the statement in the 26th verse and its far-reaching import still unfulfilled. Also the pertinent inquiry of the 27th verse, and the additional significant prophecy and warning in the 29th verse.

The hope of the world "the hope of Israel" as brought out in the concluding 32nd verse. This is "the strong food" not "milk of the word."

CHAS. GARDNER.

EXPOSITORY.

With the editors permission I desire to submit a few thoughts on I Pet. iii. 18-20. It is always wise and safe to keep close to the wording of any given passage or text in the Scriptures, also to notice the context going before and also what follow after. 2nd, The common English scholar must of necessity exercise his reason as his judgment as to doctrine taught in a given text. This he must do in the light of all the testimony bearing upon the subject. It will not do to neglect the exercise of sound and enlightened judgment for the reason that where a man is [illegible] master of the original language nothing else is left him but the exercise of sound common sense and reason. Few only are competent to deal with textual criticisms and are not therefore able to open out the teaching of a text that is more or less obscured by the translators. Nevertheless he can feel reasonably safe and satisfied by comparing Scripture with Scripture—in the mean time being settled in the conviction that the inspired writers were competent to express their thoughts clearly.

3rd. The text reads, "For Christ also hath once suffered for our sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quick-

were scattered so that they could not get together, and sometimes in prison. So that as often as they could get together they took it on the first day, Acts xx. 7, 1st Cor. xvi 2. Some claim that the passages have no reference to the communion by the quotations will tell for themselves. I take notice that since we started taking it as we did at the first that some of us are sick and weakly, the same spirit is not there, and as Bro. G. Moyer said when we attended our annual conference at Cambridge two years ago, "that one meal was not sufficient to support the spiritual, and for want we are almost asleep. We have lost our first love. There was a specified time to eat the Passover, there was a set in time to circumcise so, and it is rather strange if there is not a time for communion. I mean a time when the brethren will all be in harmony on, and I think it is the first day of the week, (if not what day is it) is it the only Bible time? I don't see either type nor shadow for taking it at baptism, only the shadow of man that instituted the system. If we do it in remembrance of him who suffered and died for us, I think once a year to have communion is far from the mark. This is something that ought to be an established system and not one taking it once a week, another taking it once a month, another once a year, and last taking it only at baptism, we ought all speak the same thing. I think an article from Bro. Moyer or Wilson or both of them would do good in establishing unity which ought to be. Its you suppose when we get into the kingdom that some will be one way and another the other way. Nay verily, and if we can't be a unit here we will not be there, so brethren let us try and get to unity which is the bond of perfection.

Your Brother in hope

J. W. GAMBLE.

TWO THOUGHTS.

In RESTITUTION of March 25, I read an interesting article with regard to "The New Jerusalem," after reading the following thoughts occurred to me, with regard to the "*height*" of the city.

First. We read: "The length, and the breadth, and the height of it are *equal*."

Webster gives one of the definitions of the word equal, as "*uniform*;" now to be uniform, the structure must be proportionate.

The definition of proportion, is: "Comparative relation of one thing to another; *equal* or just share." And the meaning of "*uniform*" is: "consistent with itself."

Hence for the structure of the city to be equal "*does not* require the "height" to be the *same* as the length and breadth, but must be "*uniform*," in harmony, not out of proportion, but "consistent with itself," an "equal or just share."

Second. "And the city lieth *four*-square." If the "height" is to be just as large as the width and breath, it would be a cube. In a perfect cube, we find *six* equal squares. The Bible says: "And the city lieth *four* square." What do you think?

W. H. WILSON.

ANNOUNCEMENT.

Bro. Underwood:

Please say through [illegible] RESTITUTION, that there will be a meeting held at the Crescent School house, in southeast corner of Sumner County, Kan., near Bro. Randolphs and Bro. Vickerys. This meeting is to commence Friday before the first Sunday in May and hold over Sunday. We have secured the services of Bro. I. E. Conner, and we anticipate a good meeting. And we can have a good meeting if we will. Brethren, do you wish to enjoy one more love feast? If so, you will make an effort to be with us then in the spirit of Christ. This may be the last meeting many of us will ever be permitted to attend. May God's love o'ershadow us with and by his Word. Come with a prayer, with a song, with an exhortation, that Bro. Conner, with all who may attend will be able to feel that they have fallen in among brethren, sought of God, and thus all be made to rejoice together in hope of a glorious future.

I. S. MILLER.

To the Brethren and Sisters of like faith:

As we did not get to write in time for the love feast, please give us a place yet to testify. Dear brothers and sisters we have Jesus Christ formed within us the hope of glory, the hope of the soon coming King to set up his kingdom on the earth. We can say for one that I am looking for his coming, and the thought of his coming makes my heart rejoice for he has promised to change our vile bodies and fashion like unto his glorious body, then there will be no sickness, no sorrow, no pain. Dear ones my hope is in the *resurrection*, then I will meet my loved ones sleeping in the dust and though I walk through the valley of the shadow of death, I will fear no evil for thou art with me, thy rod and thy staff do comfort me.

My hope is built on nothing less,
Than Jesus Christ and righteousness.

Your Sister in Christ,

EMMA BRANT.

I Do Not Wish to go to Heaven, and Why.

1. Because I would be so very lonesome, being an entire stranger and in a strange land with not one to it my person I ever met since.

2. Because Father don't want me there he has no use for me there, or he would have said so in his Word.

3. Because being a mortal man of the earth earthy, I would be out of my natural element, as much so as a fish out of water.

4. Because Jesus my advocate is there pleading my cause, and I cannot go.

5. Because he told me to occupy until he would come.

6. Because I cannot go there unless Jesus is invited to go, and I cannot do it, and waiting good was pleading.

7. Because Jesus is the type now remain without until the return of their Lord, baptized, and then receive a blessing. Just so must we remain and wait without until he returns to bless his waiting ones.

8. Because Jesus has said: Behold I come quickly, and my reward is with me to give it to every man according as his work shall be.

9. Because I have no possible way of going to heaven while living, if I deserved it ever so much, and as the dead praise not the Lord, and know not anything, I could not go with dead, or the dead is not dead.

10. Because Jesus told his disciples, that if he were away, he would come again, and receive them unto himself. While Paul chases in by saying: When Christ who is our life shall appear, then shall we appear with him in glory.

11. Because Paul positively states that if there be no resurrection of the dead, then is Christ not risen, and ye are yet in your sins, and those who fell asleep in Christ are perished. Our hope is a hope that hangs on the resurrection.

12. Because the man clothed in linen said to Daniel, Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13. Because Jesus or his apostles never promised any one a home in heaven, and because they never concluded a prayer or a benediction with the common opinion phrase,—"and in heaven ever more." Never, no never.

T. E. A.

Selections.

The Immortality of the Soul.

I think there has been no book written on the immortality of the soul which I have not read. I have perused them, bought them at great prices, studied them with great earnestness, seeking to construct a satisfactory theory to my own mind, seeking to master that great argument. I have spent thirty years at it, hoping some day that possibly, by diligent study and prayerful earnestness, I might be able to convey the argument, to present it with more force, and to make its impression stronger upon the mind and the heart of the world. But when death came to my home and struck down my darlings; when I went and looked into their graves, I saw nothing but utter darkness; I looked up into heaven with a longer I cannot describe, with an anguish I cannot express; I went out on a dark night into the deep woods, and looked up into the great vault above, and beat upon my breast, and cried to my Father, and to the Spirits which inhabit those distant and unseen realms, and prayed until my heart was crushed and broken; until my tongue almost clave to the roof of my mouth; and in speechless silence, with my face upon the earth, to see if I could not hear them, but I found that it was dark and silent; not a ray, not a voice.

I went and sat down by the philosophers whom I before imagined had edified me, but now I found they gave me nothing but husks. I read their arguments, which had once cheered me, but now they broke my heart. They had nothing in them, not even enough for me to hang a conjecture upon. I was desolate with an utter desolation. I sat down and wrung my hands in an agony I could not describe. Nor did I ever find relief until I heard a voice coming through the gloom, and out of the darkness and silence, with more than heavenly music and sweetness in it, and it said: "I am Jesus, the resurrection and the life; thy dead shall live again;" and upon that single idea, that single thought, I found that I could rest my hope and my faith, and upon none other. He has brought life and immortality to light; he has revealed that great doctrine; he has established the truth which the world sighed and longed and wept and prayed for, but which ever eluded mankind till he came down out of heaven, and told the story of the Fatherhood of God, and the immortality of his human children. "Glory be to the Father, and to the Son, and the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end." Amen and amen!—*World's Crisis.*

A False Hope.

To look for a world's complete conquest during this present evil age is to delude ourselves with a false hope, unaltered with prophetic promise, and unsanctioned by historic facts. After nearly twenty centuries "the offence of the cross" has not ceased. Evil still rules this world and Satan is still its god. Yet from all quarters the third is seen being outgathered. Now, in the face of man is still in red. He is not into temple of God the "living stones" are being hewn from the vast masses of bad rock locked in the quarries.

The Church waits for her full salvation, the world for its true transformation, the whole creation for its final redemption, until he comes who maketh "all things new."..... And when that final age shall open, which is the apex of the time we ride, whose eternal noon knows no shadow of sin or death, then the kingdom will have come in splendor, consummate, infinite, eternal. On a new earth, arched by a new heaven, God's name shall be hallowed and God's will shall be done by a redeemed race of humanity, as now before his throne the intelligences of cherubs and the affection of seraphs blend in ceaseless adoration and ecstatic obedience.

Rev. A. T. Pierson, D. D.

Be Not Be A Lazy Christian.

Be busy in your worldly matters, if you will; you will soon find there is one that won't be lazy in your Christian work. Let it be done promptly. Keep up to time with it. It must not lag behind. Don't be late in the house of God. Be not come in five minutes after the service begins to disturb pastor and the worship. Don't be late at the prayer-meeting. You lose much by it. It is the disadvantage of others also. Don't neglect the evening service because you are weary, or it is too warm. Don't let your class believe you are a lazy loggard, because they are there and you are not. Be on hand, be up to time, be energetic, as one determined by the grace of God to succeed, and you will know no failure. The sluggard is the man who says: "Yet a little sleep, a little slumber, a little folding of the hands to sleep."—*Christian Instructor.*

The very certainty of prophecy should induce to its faithful study. "Hath he said, and shall he not do it?" "These are true sayings of God," declared the angel who opened the prophetic vision to John upon Patmos. The more fully we become penetrated with the conviction of the certainty of prophecy, the higher will be our elevation and enrichment. Nothing is so stimulating to the devout mind as to mark the footprints of God along the highways of the centuries and the distant uplands of coming ages.

What a comfort it is in a changing world to rest the Word of him who says: "I, the Lord, change not." Years may come and go, kingdoms may rise and fall, dynasties may exalt themselves and be humbled into dust and ashes, wealth may despair, applause may change to reproach, friendship's fire may grow dim, yet the Lord changeth not—ever faithful, ever watchful, ever loving, ever long-suffering, tender, gracious, compassionate, almighty.—*Ex.*

What a fine blessing is pronounced in the expression, "Blessed are the dead which die in the Lord, even so saith the Spirit, for they rest from their labors." Farewell sin, farewell sorrow, farewell distress; all hail, death, for it brings joy everlasting.

In the very thickest of the battle the Christian is ready to cry, "None but Christ!" And when the battle is won, he is ready to sing, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

One spark of true virtue and grace in the heart, one soft whisper of a good conscience, one glimpse of the light of God's countenance, is of more value than all the pleasures of the world.

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Poetry.

The Call to Service

Go deep in the mine, and dig down for the riches
That God, in his wisdom, has buried so deep;
Go out on the white fields and gather the harvest,
For gleaners have gleaned all the reapers have reaped.

Go down to the ocean where billows are flying,
And answer the wrecked cries that float to the shore;
Go dare the mad tide and swim to the rescue
Of those who may sink there to rise never more.

Go climb the rough mountain, shun false retrospection;
Of all the vast multitude calling for bread;
Go buckle your armor and join the great army,
If not as a leader, then strong to be led.

Onward, through the ranks of the multitude, creeping,
Resistless as tides thunder onward your brave hosts,
And lift up the fainthearted, the fainting, the fallen;
Go hallow the pillow of dying and dead.

There's work for all workers, and no time to idle,
For time with him who will ever pass away;
And the hope of the faithful will send his own sunbeam
To cheer up the toiler while he answers the call.

Original.

An Exhortation.

"So likewise ye, when ye shall see all these things, know that it is near even at the doors." Matt. xxiv. 33.

This was the answer in part to a question asked by his disciples: "Tell us when shall these things be? and what shall be the sign of thy coming, and the end of the world?"

But the question may be asked: How can we know that these things will ever be? By searching the scriptures we can know. It is evident from the tenor of the disciples' inquiry that they knew of Christ's second coming before they asked for a sign, for they could not inquire into precisely that of which they had no knowledge. God in mercy let them have the sign of his coming and the end of the world.

Dan. xii. 1-3; Matt. xxiv. 29; Luke xxi. 25, and on, mention as near unto those things known to the world, as know he is coming again, if he was not coming again, he would not have given these warnings; God did not leave not-believers without a warning of the coming flood, and because they rejected his mercy, they knew not until the flood came and took them all away. Gen. xix. 24; Luke xvii. 28, 29.

Neither did he leave Sodom and Gomorrah without warning, and they were destroyed with fire from the Lord out of heaven, they were left with out excuse; for they made no preparation to avoid the impending destruction and how God has given the world another fearful warning in the earthquake—and in the sun, moon, and stars, foretelling the second advent of Christ, and the end of the world. These signs are of infinite importance and should not be treated with indifference for they were given to point saint and sinner to Jesus and to his glorious coming in the clouds of heaven, those who refuse to hear him or his warnings are asleep to the signs God has given them in his Word. It is no time now for the Church of God to sleep.

Paul admonishes us that knowing the time, that it is high time to awake out of sleep for now is our salvation nearer than when we first believed. The night, the long night of weeping is far spent, the day which is evidently the day of deliverance to the people of God is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Surely it is high time to put on the whole armor of God.

More than eighteen hundred years ago Peter said, "there shall come in the last days scoffers walking after their own lust and saying where is the promise of his coming?" 2 Pet. iii. 3). This is another sign of Christ's coming, and when ever this question is asked in a scoffing manner, it is a fulfillment of Peter's prophecy. All such sayings go to prove that we are living in the last days and the scoffers are willfully ignorant for they do not want to know or hear these things. Jesus says: the gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. Matt. xxiv. 14.

Have they not heard? Yea verily, they have heard the sounds of the last warning message which is now going forth earnestly and rapidly to every kindred tongue, and people, and now the preaching of the gospel of the kingdom is a witness unto all nations and unto the isle of the sea, that the great day of the Lord is near and hasteth greatly even the voice of the day of the Lord. In reply to the question of his disciples our Savior described the signs in the earth, sun, moon, and stars in such a manner that it might be understood from the time of its occurance that his coming was in the near future, and in relation to the fulfillment of these prophecies.

The Son of Man, through his servent John, thus reveals the first of three signs that were to precede his coming. There was a great earthquake and the sun became black as sackcloth of hair and the moon became as blood.

The great earthquake of Nov. 1, 1755, known as the earthquake of Lisbon was we think, the fulfillment of this prophecy, and was the first sign of the second coming of Christ. It pervaded the greater portion of Europe, Africa and America "the greater part of Algiers was destroyed. Houses were thrown down and multitudes were buried beneath its ruins. Thousands of persons lost their lives on that fatal day, the terror of the people knew no bounds, it was beyond description, no body wept, it was beyond tears, they ran hither and thither desirious with horror and astonishment, beating their faces, crying, the world is at an end, mothers forgot their children and ran about loaded with crucifix in hands. Unfortunately many ran to churches for protection, but in vain was the sacrament exposed and poor creatures embraced the altars. Images, priest and people were buried in that fearful vortex of ruin. The earthquake happened on a holy day when the churches were full of people, very few escaped. It is said that the movement was undulatory, and that it took it at the rate of 20 miles a minute. A great wave swept over the coast of Spain, and it is said to have been 60 feet in height at Cadiz, at Tangier, in Africa it rose and fell eighteen times on the coast. At Fundchal in Madeira, it rose to the height fifteen feet above the high water mark. Although the tide which ebbs and flows three seven feet was then at half ebb. Besides entering the city and committing great havoc, it overflowed other sea-ports in the Island.

At 11 o'clock a sound of thunder was heard under the ground, and immediately after a violent shock threw down the greater part of the city. In the course of about six minutes sixty thousand persons perished. The sea first retired and laid the bars dry, it then rolled in rising fifty feet above its ordinary level. The mountains Arabida, Estrella, Tinto, Morevan and Cintra, being some of the largest in Portugal were instantaneously shaken as it were from their very foundations, and some of them opened at their summits which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames issued from the mountains which are supposed to have been electric.

The most extraordinary circumstance which occured at Lisbon was the subsidence of the new quay built entirely of marble at an immense expense. A great concourse of people had collected there for safety as a spot where they might be beyond the reach of falling ruins, but suddenly the quay sank out of sight with all the people, and none of the dead bodies ever floated to the surface. A great number of boats and small vessels in the bason near it were swallowed up as in a whirlpool. No fragment of these wrecks ever rose again to the surface, and the water in the place where the quay had stood is stated in many accounts to be unfathomable but Whitehurst says he never found it to be one hundred fathoms and one hundred feet deep. A sea-port called St. Ubes about 30 miles south of Lisbon was engulfed at Algiers and Fez in Africa. The aggregation of the earth was equally violent, and at the distance of eight leagues twenty-four miles from Morocco, a village with the inhabitants to the number of about eight or ten thousand persons together with their cattle were swallowed up soon after the earth closed again.

The great earthquake of Nov. 1, 1755, was a warning to the world that there is a far greater one coming, and the indications are that it is not a little in the future. The wonderful manifestations of the power of God is seen in the earthquake and in the signs of the sun, moon and stars, point us to the great God of heaven whose voice then shook the mount in the days of Moses, shook the earth.

But now he has promised saying, Yet once more I shake not the earth only, but also the heaven, and I shall shake the nations—and then shall the end come. Christ presents to us by which the world can know that his coming is near. He says there shall be signs in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea roaring and men's hearts failing them for fear looking after the things that shall come upon the earth immediately after the tribulation in those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and then shall appear the sign of the Son of Man coming with power and great glory, and he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds from one end of heaven to the other.

On the 19th of may 1780 twenty-five years after the great earthquake, appeared the next sign mentioned, by Rev. vi. 12 They were manifested in the darkening of the sun and the moon, and Jesus plainly pointed out the time of their fulfillment. He says immmediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light. The tribulations of those days was caused by the fearful persecutions against the Christians, they were continued down to eighteenth century. The Reformation under Luther, this put a stop to the tribulations of those days. Then on May 19, 1780, was the prophecy fulfilled, which says the sun shall be darkened and the moon shall not give her light. Thus we see the prophecy was not fulfilled just as Christ had predicted more than 1850 years before. This one fact alone is sufficient to confirm our faith in prophecy, and to show that Christ's coming is near at hand and for our encouragement Jesus says: "When these things begin to come to pass then look up, lift up your heads for your redemption draweth nigh."

The sun shall be turned into darkness. In the month of May, 1780 there was a terrific dark day in New England, when all faces seemed to gather blackness, and the people filled with fear. There was a great distress in the village where Edward Lee lived, men's hearts failing them for fear that the judgment day was at hand, and the neighbors all flocked around the holy man who spent the gloomy hours in earnest prayer for the distressed multitude. The cocks crew as at day break and every thing bore the appearance and gloom of night. The alarm produced by this unusual aspect of the heavens was very great. Candles were lighted in many houses, the birds were silent and disappeared, the fowls retired to roost. It was the general opinion that the day of judgment was at hand.

Dr. Adams says it was midnight darkness at noon day, thousands of people who could not account for it from natural causes were greatly terrified, and indeed it cast a universal gloom on the earth. The frogs and night-hawks began their notes. Herschel, the astronomer, says the dark day in North America was one of those wonderful phenomena of nature which will always be read with interest, but which philosophy is at a loss to explain.

Mr. Tenny of Exter, N. H., an observer of the darkness of the following evening of May 19, 1780, says I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness it could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible as black velvet.

Dr. Adams says the darkness was as uncommon in the night as it was in the day, as the moon had failed the day before.

Mole Hoffman says my father and mother sat up that night during the latter part of which they said the darkness disappeared, and then the sky resumed as usual, but the moon which was in its full had the appearance of blood.

There shall be signs in the stars, and the stars shall fall from heaven. The third sign in the heavens revealed by Jesus to his disciples was the falling of the stars. This prediction has been literally fulfilled, and the next in order is to see in what manner it was fulfilled. The first display of falling stars worthy of notice previous to the great display of 1833, occurred in 1799. But the grand display of 1833 is said to be the most universal and wonderful which has ever been recorded. From the middle of the Atlantic on the east to the Pacific on the west, and from the north coast of South America to the undefined region among the British possessions on the north the exhibition was visible and everywhere presenting the same appearance.

In the year 1866 another remarkable occurrence of this kind took place this time in the East, nearly as magnificent in some places as that of 1833, and visible as far as ascertained throughout Europe.

Nov 27, 1872, there was still another magnificent display of falling stars in Europe, Asia and Africa.

There are many witnesses yet living who can testify to the stars in 1833. It was a most wonderful and terrific scene, and as terribly grand as terrifying. It certainly was the greatest display of celestial fireworks ever seen, for it was a special sign, a sign of the glorious coming of the Son of Man and his angels in the clouds of heaven.

St. John when in vision saw that the stars of heaven fell unto the earth even as a fig tree casteth her untimely figs when she is shaken by a mighty wind—this was a scene of infinite magnitude and the prophet saw it as it appeared to those who were to see it nearly eighteen hundred years later.

Now learn a parable of the fig tree. When his branches are yet tender and putteth forth leaves ye know that summer is nigh. So likewise when you shall see all these things, know ye that he is near, even at the door. Ah, see my friends, all will readily admit when they see the putting forth of buds and leaves that spring is nigh. Then when you see all these things, can you not know he is near, just as certainly as ye know summer is nigh? What were all these things to be seen after the tribulations of those days? The darkening of the sun and the moon and the falling of the stars from heaven. When ye see all these things what are ye to know that is near, even at the door. These signs were given to those who walk in the light of the prophecies, as a basis of faith in the second coming of Christ. To give the last warning message to the world before the falling stars the parable of the fig tree could not be applied, but now it applies with great force. Therefore we know Christ's coming is near, just as certainly as we know that summer is nigh when we see the trees put forth her buds and leaves.

"Verily, I say unto you this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my Word shall not pass away." What generation of people is this that shall not pass till all these things be fulfilled? It is the last one, the one that Christ commanded to learn the parable of the fig tree, and that is the one to which he said, when you shall see these things know he is near, even at the door. The signs in the sun and in the moon and in the stars have been seen, and the fact that they have been seen is evidence they have been fulfilled. But there are other things mentioned in connection with these signs which are still unfulfilled that will soon be fulfilled.

The Lord shall roar out of Zion and utter his voice from Jerusalem and the powers of heaven shall be shaken and then shall appear the sign of the Son of man in heaven and then all the tribes of earth mourn. They shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of trumpets, and they shall gather together his elect from the four winds of heaven from one end to the other. Thus shall the end come, for thus shall all things be fulfilled. This generation shall pass away, heaven and earth shall pass away and shall the earth be desolated, deprived of inhabitants, the sins of the Lord shall be from one end of the earth even unto the other end of earth; they shall not be lamented, neither gathered nor buried.

The way marks and signs which Christ pointed out to his disciples as recorded in Matt. xxiv., apply from the time they were given to the day of his second coming, and all these things have been fulfilled as the years have passed away, and thus will they continue until the last sign of the Son of Man in heaven. We are exhorted to watch, watch for our Lord's return from heaven. Christ says, What I say unto you I say unto all watch. The two angels who remained to comfort the disciples after Christ's ascension exclaimed, Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven, and this same Jesus whose ascension was visible, literal and personal shall appear the second time without sin unto salvation.

Paul says, We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed, for this incorruptible must put on incorruption, and this mortal must put on immortality. Then these bodies shall be changed from their earthly nature, and they shall be made incorruptible, immortal. The great day of the Lord will be a glorious time for some and a fearful time for others, for in that day there will be a final separation of the righteous and the wicked and all ends of the earth shall see of the salvation of our God. This is the time of his preparation, and it is of short duration. But as the days of Noah were, so shall the coming of the Son of man be, for in the days that were before the flood, they were eating and drinking, marrying and giving in marriage on it the day that Noe entered into the ark and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be. The world that was then being overflowed with water perished, but the heavens and earth which now by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, but the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up, seeing then that all these shall be dissolved, what manner of person ought ye to be in all holy conversation and godliness looking for and hastening unto the coming of the day of God, wherein the heavens being on fire with fervent heat 2 Peter iii. 6, 7, 10, 12.

How thankful we should be for these solemn warnings and that we are not left without hope and without God in the world. The Lord is not slack concerning his promises as some men count slackness, but long-suffering to usward, not willing that any should perish, but all should come to repentance. He is the Propitiation for our sins, and not for our sins only but for the whole world, and all the world might be thus reconciled to God if they would turn to him and accept him as their Savior, for he can save them to the uttermost that come unto God by him, but he cannot save any one in their sins. He calls upon all to turn to him that they may escape the impending judgment that is coming upon the ends of earth. I have no pleasure in the death of him that dieth, saith the Lord, wherefore turn yourselves and live.

And now may all who are interested in these things of God consider these prophecies and see for themselves that they are so. We are yet in the choosing time, we may have eternal life or eternal death. But a little later on there will be no hope, no probation. Alas for the day, for the day of the Lord is at hand as a destruction from the Almighty shall it come, and who shall be able to stand? Those who are watching and waiting to see the Son of Man coming in the clouds of heaven, are found keeping the commandments of God and the faith of Jesus Christ.

FRANK BARTON.

Gone to Rest.

Peter Mompiar was born in Belgium, Sept. 27, 1832. When he arrived at manhood he left his native land and went to France where he remained five years, and then emigrated to the United States. He was brought up in the Roman Catholic faith, and never saw a Bible until after he came to this country. After an intelligent belief of the gospel, namely the things concerning the kingdom of God and the name of Jesus Christ, he was baptized into the all saving name of Jesus, July 12, 1863. When asked why he had made such a change his reply was: "I followed the light that I had until I saw a brighter one." He was united in marriage to Miss D. F. Wood, of Staten Island, April 4, 1863. There were six children born to them, three sons and three daughters. A widow and five children survive him. He died at Glenview, (formerly known as Northfield) March 8, 1895, aged 63 years, 5 months and 18 days.

The following is in brief the remarks made by the writer, at the funeral, held in the Methodist Church, based on Rom v. 23: "The gift of God is eternal life, through Jesus Christ our Lord."

We can better appreciate the value of this gift, when we are brought face to face with the fearful foe of all mankind, as we are today. One by one they fall both on our right hand and on our left, and we may well enquire: What is to be the end of all this? What is the remedy? The remedy is, "the gift of God is eternal life through Jesus Christ, our Lord." The fact of its being a "gift," excludes the popular thought that it is the natural inheritance, but the facts are *death* and not *life* is the natural inheritance of all. The wealth of the rich cannot bribe him, to stay his onward march. The skill of the scientist and medical practitioner, cannot say to it no farther shalt thou go. The king upon his throne by royal edict cannot stay its onward march, but the sceptre falls from his hand, and like the common beggar returns to dust. It respects not the locks bleached by the frosts of many winters, nor the tenderness of youth, all haste to the one common rendezvous. Today we may be on the mountain-top, basking in the golden sunlight of prosperity, but alas! to-morrow may find us in the dark valley. Today the young may feel strong, stalwart and defiant, but tomorrow death may command his proud heart to stand still.

Death mocks at the wisdom of the wise, destroys the strong, disfigures beauty, disarranges nicely prepared plans, desolates home, snaps the tender heart-string, blights hope, and severs the dearest and tenderest ties of life. Should the Lord delay his coming but a few years, every person in this house must sip the bitter cup.

O, perishing children of earth! flee from this ever-present scene of death and decay! Seek, O seek, the fount of eternal youth! Drink of its life-giving waters and be healed, and then in the sweet by and by you can bid defiance to the king of terrors.

Do you ask where is it to be found? I refer to the language of my text: "The gift of God is eternal life through Jesus Christ our Lord." Eternal life is an unending existence which we may receive through Jesus. No one can have this precious gift, unless it is sought for according to God's own plan.

What is there in the whole range of human experience that can compare in value to this precious gift of God's love? It will be an endless life divorced from sorrow, but eternally filled with blessings which only the lavished hand of a loving Father can bestow. The power of human language fails to convey to the human mind the value of this precious gift.

Listen once more to the voice of inspiration: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was God's love which prompted this gift. And in John x. 27, 28, he says: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." No, praise God, they are safe there. "Let him that is athirst come, and whosoever will, let him take of the water of life freely." If you have drank at that fountain, then cry out to your fellows, Come, O come and drink. No trust can monopolize this fountain. Its waters are free to all, the poor as well as the rich may drink. God has written over the gateway to the fountain: "Whosoever will let him take the water of life freely."

Oh precious boon. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Would you live when these things are passed away? then appropriate the gift of God's love.

"Whosoever beareth, shout, shout the sound!
Send the blessed tidings all the world around!
Spread the joyful news wherever man is found,
Whosoever will may come."

O, why not come and let the fervent love of Jesus warm your hearts and pulsate through your veins, and thus banish the chilly damp of death. O, yearing the gospel bell, beloved, let its joyous peals sound merrily through every land, until its sweet music shall thrill every heart. Peals of promise, joy and hope, ring so clear and sweet upon the air, from the blessed gospel chimes.

"Lift the head, O weary pilgrim,
Let the heart exultant spring
As you gladly journey onward
To the palace of the King;
On the steadfast flaming beacon,
Of his truth still keep your eye,
And you soon shall share his glory,
For he's coming by and by."

W. H. WILSON.

GREETINGS.

To those of like precious faith "greetings in our Lord and Master. Grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his much mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible and undefiled and that fadeth not away reserved in heaven for us." Beloved or the true Church, heirs of such glorious promises that are in store for you, press toward the mark of the prize of the high calling not with faltering steps, but firmly climb to Nebo's lofty height and by faith, view with Moses those vernal plains, so beautiful, so vast, reaching even unto where the rippling waves of the atmosphere sea are dashed upon its golden sands by the soft zephyrs of that sunny clime.

Child of God be thou not weary even though thy pathway be dark and lonely, while many storm clouds and tempests rise—press on. The harvest is glorious and you shall soon reap. Cheer thee up, the day is nearing when Christ will send his angelic messengers to gather his elect. The summer is drawing near which speaks of the nearing redemption of the faithful watchers. Are you ready? Let your lives be one continued sacrifice for your Master and those you love; looking to Jesus whose mission on earth was complete, though mingled with bitter tears and pierced with many a sorrow, leaving us an example and says, "Come follow me." Are you? Is there a sorrowing heart perhaps whose life's burden is almost unbearable, sit king neath sorrow's wave, who no doubt is looking to you for a helping hand before their brows are pale in death, then why delay? Perhaps one who loves you best silently waits to hear you say: "Come with me from the world's deceitful lorements, the Master needeth thee. Come let us offer one continual sacrifice and gain eternal life and an inheritance in the kingdom thereby proving our love to Jesus and lifting a destructive sorrow from one who would willingly lay his life at your feet. The path of suffering is the path our Savior trod, and sorrow's cup he drained to the dregs. "Yea all that will live godly in Christ Jesus shall suffer persecution." Yea, oftimes from those who claim to be of the household of faith, who have drifted with the tide of sectarianism, separating themselves from you because your knowledge of the Scriptures do not meet their approbation in every point, thereby making themselves a judger of you, but the Master says, "Judge not." "Who art thou that judgest another man's servant? to his master he standeth or falleth, yea he shall be holden up: for God is able to make him stand." Be faithful, God is true, the kingdom is only promised to the little flock and not to the multitude. Paul says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils." Yes, some of those who have been enlightened and received the true Word shall depart from the faith, giving heed to seducing spirits. Yes, some no doubt will be prompted by their own selfish motives or influenced by others to close their ears to the myth. Think of the many ways in which we can err.

Time and one is to stay away and not to show a willing spirit to investigate and search for the truth. "He that turneth away his ear from hearing the law (or gospel) even his prayers shall be abomination." A few of the brethren enjoyed the privilege of listening to eight instructive lessons the past week in which the goodness and mercy of God was the theme of each. Only a very few attended, but we can not expect those of the world to feed when little prejudice keep the brethren so far away. But this spirit seems to exist, and may God pity such for the coming Master draweth nigh. Noah was a preacher of righteousness and labored long and only eight souls were saved from that destructive deluge and so it will be at the close of this gospel age only a very few "and they without fault," will enter the ark and safely pass over the fiery flood. Purge out therefore the leaven of the Pharisees and strive for the high calling and share in the reign of being Jesus is bearing the nations.

A. J. DAVIS.

"The Soul Destroyed in Hell."

Editor Restitution:

In RESTITUTION of a late date Bro. in Bro. Wilson's article, "The Soul Destroyed in Hell," a partial answer to my question about the soul as an entity. An objector may admit that "body and soul" in Matt. x. 28, and in Isaiah x. 18, mean "substance for substance-form, as substance is the gateway to the fountain: "Whosoever will let him take the water of life freely."

Oh precious boon. "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Would you live when these things are passed away? then appropriate the gift of God's love.

"Whosoever beareth, shout, shout the sound!
Send the blessed tidings all the world around!
Spread the joyful news wherever man is found,
Whosoever will may come."

O, why not come and let the fervent love of Jesus warm your hearts and pulsate through your veins, and thus banish the chilly damp of death. O, yearing the gospel bell, beloved, let its joyous peals sound merrily through every land, until its sweet music shall thrill every heart. Peals of promise, joy and hope, ring so clear and sweet upon the air, from the blessed gospel chimes.

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Shall We Have It?

Have what? Shall we have Bro. Jobling's late article on the kingdom question in tract form to scatter right and left? We are sadly in need of more living heralds to carry the life-message to perishing mortals, and to herald the approach of our coming King. The times and signs are truly ominous. All who have held on the "Life-Line "should now exercise themselves as never before in throwing it out as the only means of safety to a lost world that is fast sinking down. Soon it will be too late. Immortalsoulists can not do this work, as they have no such time, their time is for immaterial souls that need no saving, and of which the Bible knows nothing about. They may sing it, and grow enthusiastically over it, but the "life-line" in Christ, they are strangers too. By corresponding with Bro. Jobling, I learn that he will publish those articles in tract, if the brethren so desire, and will order about forty dollars worth, at one dollar per hundred, and postage. Now brethren, as we claim that a person must hear the Word of the kingdom and understand it before, and in order to adoption, let us be consistent, and do our duty by laying to a helping hand, and thus cast the bread of life upon the waters, that we may find it after many days. I suggest that we have the tract containing the Word of the kingdom of God, to throw out as the "life line." Count me in for two dollars worth or more if necessary. Now brethren speak out at once, and let us know what you will do about it. Who next?

T. E. ADAMS.

The most glorious news ever proclaimed is that Christ died and rose again to save us.

LIST OF CHURCHES.

Services will be held at the [illegible] Blessed Hope, 628 Woodland Avenue, Cleveland, Ohio, every Sunday at [illegible] Brethren from a distance and [illegible] are cordially invited. Seats free. C. K. Jobilo, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1 45 Logan Avenue, San Diego California.

Church of the Blessed Hope, corner 8th and Ridge Avenue, Philadelphia. C. C. Kinsey Pastor. Services each Sunday at 0.15 a. m. and 2.30 p. m. Visiting Brethren always welcome Pastors residence 501 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Vincennes Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m. every sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on 36th gas street, as follows: preached by J. F. Wagoner, every 1st Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meets in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The brethren of the Church of God in Freedom, Neb., meet every Sunday at the frame Church, to study God's Word. Union Sunday School every Sunday, and social meetings every two weeks. We have no regular preaching. Jason Wetzel Secretary. Henry Beck Sup't.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house 1:30 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kahle, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. L. A. Shaw, Elder.

Meetings held at Canby church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1 Sunday, sermon by Bro. W. W. Jaquith 2nd Sunday, sermon by Bro. Edwin Grant, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 9-5 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Free hing at Park Hill church in Gladstone, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Powerscreek house, Calhoun co., Ia. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 9:30 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Mark E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Culp's residence, and quarterly Conference the first of each quarter at the Paterson school house in Forrest Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Culp, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday, Preaching at Brady every two weeks. At Brady on every 2d and 4th weeks. Prayer meeting on every Sunday. These churches have regular preaching by Brethren every two weeks, by second as they are evangelists, Hoopes, McBride, Watson and Hyatt who each equally preaching. The church at Dublin Center is presided over by Bro Lee Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

Selections.

Where is Hell?

Editor Everybody's Column:

SIR.—In you issue of Saturday 18th top of column, fourth page, you have a question, "Where is Hell?" As there appears some difficulty amongst the wise men to locate this particular place or locality will you allow space in your valuable paper for the Word of God to locate it beyond question or don't.

1st Cor. i xxv. 9. The foolishness of God is wiser than men. Not many wise, mighty or noble are called. He takes the foolish things to confound the wise; why? That no flesh should glory in his presence.

1st Cor i 25, 19. He taketh the wise in their own craftiness The wise men fail to locate hell.

Jer. xxiii. 16, 21. They speak a vision out of their own heart, and not out of the mouth of the Lord. The 28th verse: The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is chaff to the wheat.

If anyone will take an Oxford Teacher's Bible and turn to Psalm lv. 15 reads hell margin or the grave; also Psalm lxxxvi. 13: Isa xiv 9: Jobah ii 2. Rev. xx 13. death and hell —margin, or the grave delivered up the dead. For fear this may be tried let us reverse the order. Psalm xlix 15. grave margin or hell. 1st Cor. xv. 55. To any candid mind this shows plainly with the rest of the word that hell and the grave are the same thing. God's Word is plain for plain men to read. How can God be love and attribute to him the doctrine of eternal torture.

Jesus Christ preached about the kingdom. Mark i. 14, to be established upon this earth—Acts xv. 14: God is now calling out a people for the purpose of reigning with him as kings and priests or teachers

Rev. v. 10: Rev. xx. 6. After this he will return and build the tabernacle of David; Acts xv. 16. Why? Seventeenth verse that the residue of men might seek the Lord. This is the gospel Christ and the apostles preached: Mark i. 14; Matt. xxiv. 14. The kingdom, read Acts iii. 19, 21. To this end hell or the grave must give up the dead.

Job xiv. 14. If a man die shall he live again?

Isa. xxvi. 19. Thy dead men shall live together with my dead body shall arise, awake and sing, ye that well in the dust, for thy dew is as the dew of herbs and the earth shall cast out the dead.

Turn to Ezekial, 37th chapter and read about the valley of dry bones which show how the resurrection will be accomplished—where is this great valley, all the grave yards in this great valley.

God is going to cause all to come up out of their graves, then will be said. Jer. xvi. 19: Surely our fathers have inherited lies wherein there is no profit.

Theology and man's doctrines are being taught. Matt. xv. 8, 9: In vain do they worship me, teaching for doctrines the commandments of men, as Paul said, Gal. i. 6, 7: I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is another, but there be some that trouble you and would pervert the gospel of Christ.

As God's word teaches, when we die all go to hell, grave, and at God's appointed time all will be cast out.

First Cor. xv 22: As in Adam all die, so in Christ shall all be made alive; 21st verse, since by man came death, by man came also the resurrection from the dead.

Take your Bibles and test all preaching by this rule. Psalm 119. 130: The entrance of thy word giveth light.

Isa viii. 20: To the law and to the testimony if they speak not according to this word, it is because there is no light in hem.

Respectfully,—*Fred Grierer. Niagara Falls Colorado.*

A Scotch Lad's Faith

I like the positive faith of that sailor boy that Captain Judkins, of the steamship "Scotia," picked up in a hurricane. "Go aloft!" said Captain Judkins to his mate, "and look out for wrecks" Before the mate had gone far up the rattlines, he shouted, "A wreck! a wreck!"

"Where away?" said Captain Judkins.

"Off the port bow," was the answer.

Life-boats were lowered, and forty men volunteered to put out across the angry sea for the wreck. They came back with a dozen shipwrecked men, and among them a boy of twelve years.

"Who are you?" said Captain Judkins.

The answer was, 'I am a Scotch boy, My father and mother are dead, and I am on my way to America."

"What have you here!" said Captain Judkins, as he opened the boy's jacket and took hold of a rope around the boy's body.

"It is a rope," said the boy.

"But what is that tied by this rope under your arm?"

"That, sir, is my mother's Bible. She told me never to loose that."

"Could you not have saved something else?"

"Not and save that."

"Did you expect to go down?"

"Yes, sir; but I meant to take my mother's Bible down with me."

"Bravo!" said Captain Judkins, "I will take care of you."

In The Time of Need.

Yes, you may die without your Bible in the heyday of prosperity; when the sun shines, and the birds sing, and not a breath ruffles the surface of your summer sea. You may then, possibly, afford to rest satisfied with human poetical views, or the chill of skeptical creed to record the sacred oracles as the effete record of a bygone economy—antiquated sophistries—some writings of Palestine peasants and fishermen, which the superstition of an after age has palmed upon a too credulous world. But wait till the sky is clouded, and the wind moans, and the hurricane of trial is let loose, and where are your current theses described pages then? No poetry, no philosophy, can hush the sorrows and satisfy the yearnings of the crushed and broken spirit, as that Book of books has done. When no other panacea is of any avail, it has put courage into fainting hearts, and peace into the troubled hearts. Word is plain for plain men to read. How can God be love and attribute Every other world oracle is a Delphic one. It is either dumb or its utterances are perplexing, dubious, misleading. But "Thy testimonies are very sure." "The Word of the Lord is tried." "This is my comfort in my affliction: for thy Word has quickened me!"

Items of Interest.

It is reported that two Jews have purchased Babylon.

A Babylonian tablet in the British Museum which has just been deciphered has an account of the death of King Sennacherib almost identical with that in the Bible (2 Kings xix. 35).

A gentleman once told the Rev. John Wilkinson that he was about to write a book disproving the future return of Israel to Palestine. 'Make haste,' replied Mr Wilkinson, 'or the Jews will be back before you have passed the proof sheets.'

It will be possible ere long for the European tourist to go to Damascus—the oldest city in the world—all the way by rail; and when the projected railroad to Jerusalem from that city is completed, to reach the Holy City without the perilous sea voyage and treacherous landing at Jaffa.

The British Museum is said to contain 1,500,000 books. No complete catalogue has ever been made. Fifteen years ago such a catalogue was begun and is now nearly finished. Twenty-three volumes are filled by the titles which begin with the letter 'A,' and thirty-five with those of 'B.' The entire catalogue will number six hundred volumes.

A remarkable Jewish movement is reported from Smyrna. A Russian Jew named Abraham was converted in the hospital at Smyrna, and began preaching to the Russian Jews, who formed themselves into a Jewish Christian Society. Already about two hundred have joined the movement, and it has become sufficiently important to attract to itself vigorous persecution.

Luther's birthplace is going to ruins. Eisleben, the Thuringian town which was the birthplace of the Reformer, is gradually fading from view. One by one the streets are being abandoned, and the houses crack and fall into ruins, owing to the subterranean disturbances brought on by the big hollow spaces made in salt-mining for many centuries. The other day nine houses tumbled in.

A German chemist has made the discovery of a new compound body, said to possess the peculiar quality of solidifying, under the action of heat, and to again revert to the liquid state at a temperature below 32 degrees Fahr. To this substance the name of 'crossine' has been given. It is supposed that up to the present time no body possesses this remarkable property of liquefying when cold and solidifying when hot.

For St Paul and Minneapolis.

The "North Western Limited," sumptuously equipped with buffet, smoking and library cars, regular and compartment sleeping cars, leaves Chicago via the Forth-Western Line (Chicago & North-Western R'y) at 6:30 p. m. daily, and arrives at destination early the following morning. All principal ticket agents sell tickets via this popular route. April 4.

Redemption not Exemption

The plan which God has devised for the salvation of men is a plan of redemption. Redemption means according to Webster: "The act of procuring the deliverance of persons or things from the possession and power of captors by the payment of an equivalent; deliverance from bondage, distress or from liability to any evil or forfeiture, either by money, labor, or other means.

It is plain that God would never have formed a redemptive scheme unless the necessity for such redemption existed. He would not have provided a price for the release of captives unless some one had been captured. Unless humanity were already in a condition of bondage and distress, already liable to forfeiture of life, no plan of redemption was necessary; but that such a plan of redemption has been devised proves that the necessity for it existed before the provision was made.

Redemption, when applied to the human race, signifies a release from an already existing condition, and is not, therefore, a means of avoiding something which has not yet been incurred. To illustrate: When Adam and Eve were placed in Eden on trial for their lives, before they had partaken of the forbidden fruit, there was no need for them to be redeemed. They had not yet been "sold under sin," and had not incurred the penalty of death; but when, having disobeyed and having received the sentence, "dust thou art, and unto dust shalt thou return," then was the necessity apparent that some way of release must be devised, else man was lost forever. The way of release from sin and death is called redemption.

Redemption is not exemption—please remember this—it is release, deliverance; and the very term itself implies that the persons to be redeemed must already be in bondage and under the power of that from which they are to be redeemed.

From what is man to be redeemed? Listen: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii 14. "But God will redeem my soul from the power of the grave; for he shall receive me." Psa. xlix. 15. "Who gave himself for us, that he might redeem us from all iniquity." Titus ii. 14. "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii 13. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 21. "Forasmuch then as children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver [from death] them who through fear of death were all their lifetime subject to bondage."

That from which man is to be redeemed—released, delivered—is "iniquity," "the curse of the law," "the bondage of corruption," "death" and the "grave;" to these he has already been made captive, for all these must exist before there is need for redemption.

Christ died the cruel death of the cross, not to exempt mankind from a "second death"—there's not a word of it in the whole Bible—but to release him from one that already had been incurred; and when this fact is fully understood there will be no more questionings as to "why the purchased sinners die." The purpose of God is not to keep persons from dying, but to release them from death; he is not a preventive of death, but a savior out of it. He came to save (give life to) that which was lost. The race were a lost race before the provision of Christ as a Life-Giver was made. He opened the door of the grave to such as would follow him. "I am the good Shepherd," said he; "the good Shepherd giveth life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish." The followers of Christ will never perish because they follow him out of the perishing condition and receive life. All who refuse to be found of Christ must forever remain lost: if they never avail themselves of the way out of death they must forever remain dead. Those who refuse to follow Christ here refuse to follow him out of the grave; for he is the "way" out of death—"the resurrection and the life."

Redemption is resurrection. This is abundantly proven by Paul's first epistle to the Corinthians: which epistle, in its entirety, is an amplification of ver. 20 in chap. 1. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." The apostle follows first with a dissertation on Christ as wisdom, in contradistinction to the wisdom of the world; and then as righteousness and sanctification; ending with redemption, of which he gives a clear exposition in chap. xv. Here he proclaims the good tidings of deliverance, through Christ, the second Adam, from death and corruption which came by Adam the first; how as "by man came death, by man came also the resurrection of the dead." For as all who are in Adam die, even so all who are in Christ shall be made alive. Adam was the way into death; Christ is the way out of it. The victory over death will be through Jesus Christ; for all who rise will "awake and sing." "O death, where is thy victory?.... Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Why are not pardoned sinners kept from dying? First, because, as has previously been stated, it is no part of the plan of God to do so; and second, man's redemption is appointed for a specified day which is not yet reached. The captives under the power of death are not to be released one by one, but in a body; they are sealed unto the "day of redemption" by the Holy Spirit of promise. The price has been paid and the work of sealing is going on; and lo! until this is finished will the whole work of redemption be completed by the grand act of releasing captives. The climax of redemption is not yet reached, but all who have died possessed of the Spirit of God are sleeping with the mark of God upon them, and even while dead, because they are accepted and sealed of God, are said to "live unto him," for the reason that he purposes to raise them up again from the grave. An unrepentant sinner is reckoned dead while yet alive, because of the condemnation he is under on account of sin; and the dead saint is reckoned alive while dead, because of the promise of life which is assured by the pledge of the Holy Spirit given unto him.—*Herald of Life.*

A Characteristic of Our Times.

As one of the accumulating signs of the end of the age, the condition of *unrest* among the people is very marked. The introduction of modern facilities of communication in this century, such as the telegraph and the telephone, the steamship and railroad, have been associated with an inspiring spirit of hurry and hustle. People have been apparently, as if in an hour, moving out of the slow, prosy ways of the past into the realities and activities of a new state. Everybody is in a hurry. The days are not long enough, and to appearances the working days are not. Not only in business, but in pleasure, their pursuit must be with a rush. Sabbaths and all. The cheapness of railway travel has led to huge excursions, and they have developed a spirit of restlessness. The exodus of tourists to our shore and the westward tide of our own people show that this unrest is a state of society.

Questions of the time, which press for a settlement affecting the well-being of very citizen, not only in our own land but in all civilized countries, have been agitating the people. Among them we may note the labor, tariff and temperance questions. The religious world has not been free from this unrest.

New departures, new theologues, have been on-rolling many in our day. It seems as if the evil one, knowing his time is short, is hurrying his agents to their work. Liberalism, materialism, and spiritualism are rampant, and their advocates increasingly active and zealous in scattering their pernicious errors.

Is not this condition of things—this accelerated speed, and the spirit impelling and encouraging it, a sure index that things are nearing the climax? As when we near the bottom of the hill, speed and momentum increases, is it not equally true as we near the foot of the hill of time?

Should not the Christian learn a telling lesson from this mark of our day? Should he not hasten in his work, make use of all the improved facilities, be increasingly active and earnest in winning souls for Christ, and in publishing the gospel of the kingdom.—*Selected.*

Co-Workers With God.

We ought to think much on the honor of being co-workers with God. The builder of a magnificent, and costly structure, builds for a century; but the co-worker with God builds for eternity.

The financier labors for wealth, and may possibly be allowed to enjoy it for half a lifetime, but the co-worker with God labors for the wealth which is imperishable, and will enjoy his riches through the innumerable ages of eternity.

The artist paints with fading colors upon decaying canvas for a generation or two; but the co-worker with God paints upon the undying canvas of the soul for eternity.

The sculptor with laborious efforts cuts a statue from marble, and in course of time it crumbles; but the laborious Christian worker, by winning one soul for Christ, carves an image from the undecaying marble of a human heart that shall live forever.

A hundred thousand men were once employed in Egypt in constructing a pyramidal tomb for a dead king; but there are millions of Christians now engaged in the far nobler work of constructing living temples for a living God from human souls.—*Lyman H. Bag. D. D.*

OBITUARY.

At 1:30 Tuesday morning, Feb. 25, 1896, Grandpa Southwick quietly breathed his last, and his lamp of life was out. The immediate cause of his death was old age, although he had been laboring under a heavy cold for some little time. The end came peacefully and quietly, without a struggle or an appearance of pain.

Milton Southwick was born in Bridgeport, Vermont, on the 15th day of June, 1800. At the age of 21 he was married to Harriet Chamberlain, of Montpelier. Soon after their marriage they moved to the town of Moers, N. Y., built a sawmill and engaged in the lumber business. Subsequently he moved to the town of Oakland, Wis., where he and the eldest son purchased a farm, and more subsequently another in the town of Summer, where they continued farming until the year 1865, when his wife died from over-exerting herself to quench the flames which consumed the home. Her age at death was 62 years. To them were born ten children, eight of whom are still living, one having died in the late war, the other eight years since. With these children Mr. Southwick has spent his declining years. Both he and his wife died as they lived, in full faith of the soon coming of the Lord to raise them from the dead and give them a crown of immortality.

The funeral services will be held at the Christian church this (Wednesday) afternoon at 3:30 o'clock, Rev. Bersell, of Minneapolis, officiating.—*Lake Mills, Ia., Graphic.*

Prayer is very profitable. At night it is our covering. In the daytime it is our armor. Prayer is the key to unlock the day and the bolt to shut in the night. Prayer sanctifies all our actions.—*Christian Work.*

Letter Drawer.

Dear Restitution:

"The kingdom of God is like unto leaven that a woman hid in three measures of meal until the whole became leavened." The leaven represents the work of God. The meal the human family, the number of measures is of no consequence, but the meal itself is composed of many particles in one measure. When the gospel is presented to us the leaven is brought in contact with us if we receive the same, the leaven is hid in our hearts, and if the proper temperature is preserved it expands and fills our whole mind. If we allow our minds to become cold the leaven perishes, and our being instead of becoming filled with light, and hope, and spiritual radiance, and capable of leavening our associates with the knowledge of God's great and precious promises, the consequence is, we become like leaf bread, sour, and not absolutely unfit for nourishment, but loathsome to the eye, and disgusting to persons with healthy mental appetites. Whereas on the contrary we should be like the glorious shew-bread placed upon Jehovah's table, fit even for priests to regale themselves with. In my observations, I find that leaven requires to be renewed from time to time, or strengthened by the addition of bitter herbs. So we find that we who are leavened with God's pure and unadulterated word, require strengthening, by his grace or spirit and the addition of bitter herbs. When the Israelites were ready to depart from Egypt, they were required to eat the passover in commemoration of their escape from the Death Angel and their hard bondage to Pharaoh. They were to eat the lamb with bitter herbs, which is a type foreshadowing the Lamb that taketh away the sins of the world. Now we who are partakers of the body and blood of Christ, we also eat our passover or sacrament with bitter herbs of sorrow and affliction. Does some bitter herbs strengthening the leaven of our hopes. When God in his providence, plunges us in poverty, we eat bitter herbs of distress; when sick or persecuted, the herbs of affliction. If we are betrayed by friend or brother upon whom we have lavished our affections we taste the bitterness of misplaced confidence, but the bitterest of all, is when brethren of like precious faith, fall out and serve to contend over minor points of doctrine or belief, such questions as fair chance or future probation. Surely brethren the future state of the wicked cannot affect our welfare if we live worthily, for we are assured that God is righteous in all his judgements. Neither such questions as baptism to the Gentiles for adoption and to Jews, remission of sins. Likewise whether women shall be allowed to speak in church or men wear long hair. Brethren for God's sake let us leave off such vexed and unprofitable questions, and seek after the weightier matters of the law even judgment and mercy. If we continue to judge one another in such heartless fashion, we are no longer doers of the law, but judges, for wherein pictures of the law we condemn ourselves, for we must judge do the same thing. Thou therefore which preachest another teachest thou not thyself. Thou who preachest a man shall not steal dost thou steal? Thou who makest thy boast of the liberty we have in Christ, by taking liberties with the law of Christ dishonorest God. For if any man have not the spirit of Christ he is none of his. For the name of God is blasphemed among the Gentiles through you (that through our actions, and envying, and strife.) If any among you seem religious and bridleth not his tongue (that is, guides not his tongue as it were with bridle, to speak right things) but deceiveth his own heart, this man's religion is vain. Brethren let us read the whole of James' Epistle, and take a good look at ourselves in God's looking-glass and see what manner of men we be."

Oh! that he would, the gift'e gie us
To see ourselves as others see us.

Brethren the time is too short for us to waste even a moment in foolish speculations, or envy or hatred. Let us try to love one another as become children of God, for this was our Master's command, to love each other even as he loved us, and how did he love us? Greater love than this hath no man that he will lay down his life for his friend.

JULIUS R. BROWN.

Dear Brothers and Sisters:

Our hearts respond to the one united prayer that has gone out through THE RESTITUTION of late. "Come Lord Jesus, and come quickly." When we send our urgent request for a friend to visit us, how careful we are that everything is in perfect readiness for the arrival of the guest. Dear ones the Royal Guest, our King is coming soon. He has sent us this message "Be ready, and watch." Are we ready? If so, let us not be idle watchers. Though our Lord may tarry, the Husbandman is waiting for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter reign. Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Jesus said: "Go work today in my vineyard." Labor, not rest, is the upbuilding element of this life. Did he not say, "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth, receiveth wages, and gathereth fruit unto life eternal, that both he that saweth and he that reapeth may rejoice together. There remaineth a rest to the people of God, but it is after the work is done. We are laboring to enter the promised rest, that we may receive the welcome greeting from our Savior. "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours in hope of eternal life.

MR. & MRS. L. A. BOICE.

Dear Restitution:

We believe in the second personal coming of the Son of God from heaven, to reward his people and to establish the kingdom of God upon the earth, and to rule the nations for the period of a thousand years. Also that the distress of nations with perplexity, their great preparation for war, the Turkish power coming forth with great fury to destroy and utterly to make away many. The teaching of the popular churches and other signs of the times indicate that event is at hand even at the door. Let us watch and be ready for the Bridegroom will come in his season.

Your Brother and Sister in hope of eternal life.

A. L. & ANNA COBBLEY.

Editor Restitution:

After reading the many letters of the brothers and sisters I thought I would let you know I was one of the same faith. I believe that our dear Lord will return to his dear children, and I want to be among the righteous ones when he comes to gather his jewels together. Our heavenly Father promised to return back to his righteous ones and sure, sure we must wait and watch for his coming.

On the other side of Jordan
In the sweet fields of Eden,
Where the tree of life is blooming
There is rest for me

Pray for me dear brothers and sisters that I may hold out faithful to the end.

MRS. EMMA MCCLURE.

Dear Restitution:

Enclosed find renewal. Am isolated here, none of the one faith nearer than 30 miles, and Christianity of any kind a scarce. So the Bible and RESTITUTION are the only friends of the one faith I have. When worldly troubles surround one, and the way seems so dark, what a blessing it is to know that God in his mercy to mankind has prepared us plain a path to eternal life, and what a surprise, so few are willing to walk in it. The signs of the times point to the soon appearing of Christ on the earth, and when he comes what will he find? He will find the earth peopled with a vast multitude and they divided in two classes, viz: The seed of Abraham and the nations, and if we are alive when he comes we must belong to one of these classes, it matters no differ see what reason or theory; or how great some faith is in it, if not of the seed of Abraham he belongs to the nations and will be only subject in God's kingdom. I am striving to so live, that the blessed Redeemer will say of me, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world. May God's blessing rest on each and every one, of the household of faith. And the time soon come when we drop the cross and take up the crown.

Yours waiting for the coming King.

E. W. KNAPP.

Dear Restitution:

As I see so many letters in our dear paper of the one faith I can't do without the paper. I want a share in the kingdom. I am a firm believer in the second coming of Christ, I am trying to so live that when the King comes in all his beauty, I may say, Lo this is our God, come Lord Jesus and come soon is my prayer.

J. W. SIMPSON.

—The solid through trains of the Nickel Plate Road, equipped with all modern appliances for safety, speed, and comfort, are a prominent feature of that popular line. Their Fast Eastern Express leaving Chicago at 1:30 p. m. daily, runs through solid to New York City, arriving at that point at 6:30 p. m. the next evening. Experience is the best teacher. After you experience a trip on this train, we are confident of your future patronage.

God's presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when nightfall comes, and his companionship will be sufficient for directions on the road, and for solace and safety in the evening camp.

—Numerous favorable comments on the passenger service of the Nickel Plate Road have come to our notice. Their Fast Western Express leaving New York City at 6:00 p. m., Boston 3:50 p. m., Buffalo 2:45 a. m., Erie 8:01 a. m., Cleveland 10:55 a. m., Ft. Wayne 4:10 p. m. arrives at Chicago at 9:30 p. m., affording fast time and splendid connections for all points west. Rates always the lowest.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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Silas Heno, Dudley, Worcestershire, England,
J. S. Hatch, Sistersville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
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patronize the Nickel Plate Road on your next trip to New York City or Boston? They operate solid through trains elegantly equipped with palace sleepers, first day coaches attended by uniformed colored porters whose duties require them to look out for the comfort of passengers. Magnificent dining cars. The popular low rate short line.

Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Pullman Sleeping Cars on No. 15. Parlor Cars on No. 4, 6 and 8. Dining Cars on Nos. 15, 20, 12, 22.

	8	18	38	2	4
Westward.	AM	PM	AM	PM	PM
Pittsb'gh lv.	7 10	1 00		7 10	
Alliance ar.	8 50	2 35		8 50	
Canton "	10 25	4 10		10 25	
Massillon. "	10 33	4 18		10 33	
Crooksv "	11 18	5 03		11 18	
Coshocton "	11 57	5 42		11 57	
Dresden "	12 20	6 05		12 20	
Newark "	1 17	7 01	4 05	1 17	7 45
Buckeye "	1 37	7 21	4 25	1 37	8 05
Delaware "	2 03	7 47	4 51	2 03	8 31
Galion "	2 30	8 14	5 18	2 30	8 58
Crestline "	2 55	8 39	5 43	2 55	9 23
Forest "	3 16	8 59	6 03	3 16	9 43
Lima "	4 05	9 48	6 52	4 05	10 32
Van Wert "	4 37	10 21	7 24	4 37	11 04
Ft Wayne lv	5 35	11 20	8 20	5 35	12 02
	AM	PM	AM	PM	AM
Arcola "	5 55	11 40	8 40	5 55	12 22
Columbia City "	6 15	12 00	9 00	6 15	12 42
Larwill "	6 30	12 15	9 15	6 30	12 57
Pierceton "	6 40	12 25	9 25	6 40	1 07
Leesburg "	6 50	12 35	9 35	6 50	1 17
Warsaw "	7 00	12 45	9 45	7 00	1 27
Etna Green "	7 15	1 00	9 59	7 15	1 41
Bourbon "	7 25	1 10	10 09	7 25	1 51
Inwood "	7 35	1 20	10 19	7 35	2 01
Plymouth "	8 05	1 50	10 49	8 05	2 31
Grovertown "	8 21	2 06	11 05	8 21	2 47
Hamlet "	8 31	2 16	11 15	8 31	2 57
Davis "	8 45	2 30	11 29	8 45	3 11
Hanna "	9 05	2 50	11 49	9 05	3 31
Wanatah "	9 55	3 12	12 05	9 55	AM
Valparaiso "	10 25	3 42	12 35	10 25	4 30
Wheeler "	10 33	3 50	12 43	10 33	4 38
Hobart "	10 38	3 55	12 48	10 38	4 43
Crisp "	10 43	4 00	12 53	10 43	4 48
Gibson "	10 48	4 05	12 58	10 48	4 53
Chicago ar.	11 00	4 15	1 10	11 00	5 05
	PM	AM	PM	PM	PM

	401	3	5	7	39
Eastward.	AM	PM	AM	AM	PM
Chicago lv	12 30	4 00	12 45	11 30	11 45
Clarke "	12 39		12 54		11 54
Liverpool, "	12 51		1 06		12 06
Hobart "	1 01		1 16		12 16
Wheeler "	1 09		1 24		12 24
Valparaiso "	1 15	4 32	1 30	4 01	12 30
Wanatah "	1 25		1 40		12 40
Hanna "	1 39		1 54		12 54
Davis "	1 53		2 08		1 08
Hamlet "	2 03		2 18		1 18
Grovertown "	2 17		2 32		1 32
Plymouth "	2 45	5 02	2 58	5 00	1 58
Inwood "	2 55		3 08		2 08
Bourbon "	3 05		3 18		2 18
Etna Green "	3 19		3 32		2 32
Warsaw "	3 30	5 26	3 43		2 43
Eagle Lake "	3 41		3 54		2 54
Pierceton "	3 51		4 04		3 04
Larwill "	4 02		4 15		3 15
Columbia City "	4 17	5 53	4 30	5 30	3 30
Arcola "	4 32		4 45		3 45
Ft Wayne lv	4 55	6 20	5 05	6 00	4 05
Van Wert "	5 53		6 03		5 03
Lima "	6 26		6 36		5 36
Forest "	6 45		6 55		5 55
Crestline "	7 10		7 20		6 20
Galion "	7 35		7 45		6 45
Delaware "	8 01		8 11		7 11
Buckeye "	8 27		8 37		7 37
Newark "	8 45	7 35	8 55	7 35	7 55
Dresden "	9 10		9 20		8 20
Coshocton "	9 33		9 43		8 43
Crooksv "	10 12		10 22		9 22
Massillon. "	10 57		11 07		9 57
Canton "	11 05		11 15		10 05
Alliance ar.	12 40		12 50		11 40
Pittsb'gh ar.	2 25		2 35		1 25
	PM	AM	PM	PM	AM

JOSEPH WOOD, General Manager.
E. A. FORD, General Passenger Agt.
For Time Cards, rates of fare, through tickets, Sleeping car tickets, and further information regarding the business of routes, apply to any agent of the Company.

Lake Shore & Michigan Southern Ry.

Chicago depot, corner Clark and Twelfth streets. Ride Cheapest with Erie ticket. Cleveland depot, Broadway near Cross street, and Union depot at Euclid avenue and Pearl sts.

Depart for west	Time Correct	Depart East
No. 5, N. 3	Nov. 24, 1895.	No. 2, No. 4
A. M.		P. M.
8 30	Lv. Buffalo Ar.	5 30
9 55	Cleveland	10 05
12 30	Bellevue	1 25
1 45	Fostoria	3 10
2 25	New Haven	3 50
3 10	Fort Wayne	4 35
5 45	South Whitley	7 05
6 12	Claypool	7 32
	Mentone	11 40
6 32	Akron	12 35
7 20	Kent	1 25
	Wakeman	1 55
8 30	Valparaiso	3 05
9 30	Elkhart	4 05
9 50	Hammond	4 25
10 40	Ar Chicago Lv	5 15
P. M.		P. M.

Read Downward. Read Upward

All the above trains run daily except Newark and Kent, which run daily except Sunday. Local Express going west leaves Kent at 9:50 p. m., going east at 7:25 a. m. to Akron, daily, except Sunday. Trains are equipped with Palace Buffalo Sleeping cars. No change of sleepers in New York, Boston or Chicago. Baggage checked to destination. For rates or other information call on or address

D. P. HORNE, Gen'l Pass. Agt.
A. W. JOHNSON, Gen'l Supt. Cleveland, O.

VANDALIA LINE
TIME TABLE.

In Effect September 29, 1895.

Trains leave Plymouth, Indiana, as follows:

FOR THE NORTH.

No. 52 Mail, Ex. Sun	12:16 p m
No. 54 [illegible] to Accommodation, Ex. Sun	7:34 a m
" 51 Mail and Express	10:05 p m

FOR THE SOUTH.

No. 51 Mail and Express, Ex. Sun	5 25 a m
" 53 Mail and Express, Ex. Sun	12:50 p m
" 57 Logansport Accomdtn, Ex. Sun	7:27 p m

For complete Time Card, giving all trains and stations, and for full information as to rates through cars, etc., address

T. A. DOWNS, Agent, Plymouth, Ind.
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LOW RATE.

The Popular Route, 365 Days, St. Louis R.R.

Chicago depot, corner Clark and Twelfth streets. Ride Cheapest with Erie ticket. Cleveland depot, Broadway near Cross street, and Union depot at Euclid avenue and Pearl sts.

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9 50	Hammond	4 25
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P. M.		P. M.

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, JANUARY 8, 1896 NO. 2.

Oregon State Library
Oregon, U.S.A.

CUR CHRISTMAS LOVE FEAST.

We continue this "testimony meeting" that all may have opportunity to speak.

[Written for Christmas Number.]

Star of the East.

Tune.—"Bethlehem."

Blessed Redeemer, our Lord and our Master,
Thou who wast slain, that we may live again;
Precious and wise, are thy counsels and warnings.
Gracious and true, are thy lessons of love.
Through thy truth sanctify, through thy truth cleanse us.
That we new creatures, may be Lord in thee.
O may we worship our Lord and our Master!
O may we praise him, exalted above!

Great is the Light that our Father hath hath sent us;
Great are the truths that his word does proclaim;
Precepts and signs, both, should be our instructors,
Deeds of rich love, though they caused hate of foes.
Star of the East, still in radiance shining,
Brightest and best of the Son's of God's love!
O may we worship, our Lord and our Master!
O may we praise our exalted above!

While in this world we will find persecution;
If, by our Savior, we're made free from sin,
If we have come, both by blood and by water,
If we are washed, and are thus all made clean,
In his sweet service may we ever glory;
In it is life, joy and peace, from above.
Come let us worship our Lord and our Master,
Come, let us sing of his redeeming love.

Yes, in this life we will have tribulation;
But will not fear, for the Savior he said
"I'll go away, but I'll come to receive you;
That where I am there you may also be.
Unto the Father we'll then give the glory,
Through Christ our Savior, his well beloved Son,"
Star of the East still in radiance shining.
Beaming through darkness, and giving us aid.

MRS. E. R. BOYER.

To the scattered ones:

While reading the testimonies in "our social meeting" I see many names that take me back to meetings of long ago, where many of our loved ones that are now sleeping were, there always ready to speak of their hope. We are sad now because their place in the church is vacant, but rejoicing in anticipation of the blessed meeting when Jesus comes to take all his faithful children home. May we all be there.

JULIA T. HARSCH.

To the Household of Faith:

We believe Jesus will soon come the second time and reward his servants and restore the throne of David, and reign over the house of Jacob forever. Brethren let our loins be girded about, and our lights burning, "That when he cometh and knocketh we may open unto him immediately. May he soon come is our prayer.

WILLIAM & AGNES DARBY.

Dear Restitution:

I wish to add my testimony with the rest of the dear ones. I am earnestly looking and praying for the soon coming of our Blessed Redeemer. O, with what joy will the faithful ones witness that coming, for who has not some loved one sleeping, waiting for that grand and glorious appearing of our Savior. May we all be among the ransomed is my prayer.

Your Sister in Christ,

GRACIE LAWRENCE.

Editor Restitution:

My hope and faith in the soon return of the great King is strong.

Love to all of like faith,

WM. GOIN.

Dear Restitution:

Dear brothers and sisters I believe that the coming of the Lord is near, even at the door. The question is, are we ready. I can say I am trying to be ready. Let us be up and working for the night is coming when man works is more.

Yours in the hope set before us.

FRED EDDY, JR.

Christmas Greeting to the loved ones far and near:

Dear brothers and sisters I am looking for the soon coming of our Lord, whose mission will be to raise the sleeping saints and change the living and rule the nations with justice and equity removes the curse from the earth and fit it with the knowledge and glory of the Lord.

JOHN TEAGUE.

Dear Restitution:

A Merry Christmas to all those of like faith. I esteem it a great pleasure to give in my testimony. I can truly say from the heart, come Lord Jesus and come quickly. It is my greatest delight to read about his soon coming, then all my troubles and trials in this mortal life will be ended, that is, if I am found worthy, if not, whata horrid thought. But I pray the Lord to keep me and direct my steps aright unto his heavenly kingdom that I may meet all the loved ones that sleep, and those that are awake at the last trump. May all that have taken the name of Jesus, and be ready when our Lord comes. Come Lord Jesus and come quickly is the prayer of your Sister waiting and watching.

MRS. W. I. BEEBE.

Editor Restitution:

I want to say to the brothers and sisters of the one faith, yes I believe in the second coming of Christ, I am looking and watching for his coming. I bless and praise the dear Lord for opening my eyes to see the truth, and so unworthy, bless and praise him all ye his saints for this great salvation.

Very truly in hope of the soon coming kingdom.

MRS. H. S. DRESSER.

Dear Restitution:

I am waiting and watching for the coming of our blessed Redeemer. Oh with what joy we will hail his appearing. Let us hoist our banner higher and march onward to victory. May we be brave soldiers of Christ and be found at the post of duty when he comes.

Yours in Faith,

FLOYD LAWRENCE.

Dear Restitution:

It is with pleasure that we greet you in the Lord, brothers and sisters of the one faith. As this year is advancing to a close and I look back over it, how appropriate are those words of the psalmist, "O praise the Lord for he is good, for his mercy endureth forever!" This year has been indeed one in which blessings have been strewn along the pathway of life with his benediction. Yes, indeed, the blessing of God maketh rich and addeth no sorrow. Does the close of this year, brethren, find us no more like the Blessed Christ then when we entered upon it? Are the principles of his truth our daily life? Have we made any advancement toward that glorious likeness or does the world with its pleasures and gain have as much hold upon us as when we entered upon the year? Can we say with the psalmist: "Search me and know me and see if there be any wicked way in me." I am very pleased to see the spirit of those who communicate through the RESTITUTION the word of truth that their aim as well as that of their readers is to grow more and more like him. Yes, indeed, let us hold forth the word of life especially in these days when there is so much deception that some may be led to him who is the Light of the world, and when he shall appear who may be found of him in peace without spot or wrinkle. Dear brethren, may we all look to him, who for the joy that was set before him endured the the cross and despised the shame. That when he who is our life, shall appear, we may appear with them in glory.

Yours in the Blessed Hope.

MARTIN I. ABLAKEEN.

Dear Household of faith:

I am look for the soon coming of the King and kingdom. The outlook is quite promising at the present time. Let us strive to be ready to hail that joyful event. The wars and rumors of war, the crimes and misery of the present day is what we must have in the end of this age according to the word of God.

JACKSON WALKER.

Dear Restitution:

I am a firm believer in the coming of our Blessed Lord and Savior Jesus Christ. Love to all the household of the one faith.

MRS. H. C. DEWEY.

Dear Restitution:

We cannot do without the paper as it is our only preaching. We are looking for the soon coming of Christ. There are only a few names of us here. We had a few meetings this summer, Father Garton was here and preached for us.

Your Sister in Christ,

MRS. OSCAR A. GARTON.

Dear Restitution:

Dear brothers and sisters the time has come for our love feast. I feel very thankful to be able to say since Bro. Poor began to preach and to teach the gospel of the kingdom of God in Southern Kansas, twenty-three years ago, that I have been trying to fight the good fight of faith, and I want to say that in many a hard struggle the Dear RESTITUTION has come to my aid for which I am thankful to our Heavenly Father for the wonderful light it throws on the holy word. I greatly desire to be counted worthy to have part with you in that glorious meeting in the air at his coming and join with you in singing the new song of redemption, when he shall sit on the throne of his Father David, and reign on Mount Zion and Jerusalem. Having hope in God through our Lord Jesus Christ. Let us all resolve, "as for me I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness."

In hope,

JOHN W. HULL.

Dear Restitution:

I too believe in the soon coming of our Lord Jesus Christ. I am trying to live so as to meet him with joy.

MRS. F. H. PRENTICE.

Editor Restitution:

As this seems to be the time for revivals and big meetings every where, we will have a little revival through the columns of THE RESTITUTION. We will not expect to get as many converts as most of the churches do, but I know we will hear more truth than in some of the long flowery sermons. But the time has come when people love fables rather than truth. The great and grand truth of Christ's second coming and the nearness of it should be proclaimed to the people by every Christian. Christ's second coming is spoken of in over three hundred verses in the new testament, yet how little we hear it spoken of, except as we read it in the Bible, or hear it from those of the one faith or believers in the gospel of the kingdom.

Your Sister in Christ,

MARY KNOWLES.

Dear Brothers and Sisters:

In reading over the columns of the Christmas number, I was made to rejoice to see so many acknowledge the coming of our dear Lord and Savior, who is to be King over the whole earth, and rule righteously with power and great glory. Then every knee must bow to him and every tongue confess, that he is Lord of the whole earth. Oh! heavenly Father help us to lay aside every besetting sin or that which doth offend. Dear followers of Christ I ask an interest in your prayers, hoping to be clothed with immortal life when he comes to set up his kingdom which I believe to be near at hand.

Oh! glorious hour when Christ shall reign,
And make the world his wide domain.

MRS. E. V. BAKER.

Dear Brethren of the Precious Faith:

The second advent is close at hand, the Bridegroom will not tarry long. Have we on the breastplate of righteousness and will we be found worthy of a crown of glory so we can hear our blessed Master say, "Well done good and faithful servant?" The little church at Salem has been visited repeatedly by the grim monster death; but there is still a remnant left who join in saying, "Blessed be the Lord who will wipe away all tears." Come Lord Jesus and come quickly is my prayer. The day of the Lord is close at hand, when Christ with his Bride on Mount Zion will stand. We each and all long for that day when Christ shall take all sin away.

Yours in Hope,

MARY I. BARBER.

Dear Restitution:

As we renew our subscription we will say we are still journeying on toward the kingdom which is to be under the whole heavens. For we know our Redeemer lives and ere long will be revealed in the clouds of Heaven. Let us therefore give all diligence to make our calling and election sure, that when our Savior appears we may all be ready for that event, is the prayer of an old Sister waiting for the soon coming of the king.

MRS. S. F. ANDERSON.

Brothers and Sisters:

I perhaps am too late for the love feast, yet would like to say a few words though weakest of them all. We received our beloved paper this evening, and it was a love feast indeed, to read the many testimonies of dear ones scattered in distant lands, many of whom their kind council and words of encouragement helped to guide my youthful feet in the path that leads to eternal life, (among whom is Brother and Sister Corbaley) although I never expect to see them until the King shall come in righteousness, then if faithful we shall know as we are known. My husband desires me to say that he too is looking for the Master. Yes he is coming for Paul says, "The Lord himself shall decend from heaven with a shout, with the voice of the arch-angel and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16, 17, 18, verses. O dear ones let us strive to be among the overcomers that we may enter through the gates into the city of our God.

Your Sister for Jesus,

LOUISA D. HEAD.

To the dear Brothers and Sisters of the Faith once delivered to the Saints:

"Behold I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek shall suddenly come to his temple, even the messenger of his covenant, whom ye delight to behold, he shall come saith the Lord of hosts. But who may abide the day of his coming, and who shall stand when he appeareth for he is like a refiners fire and a fuller's soap." We all want to "be able to stand" when our Lord shall appear. Each day has its trials but if we follow the pattern of the meak and lowly Nazarene we may be overcomers. May God give us grace and strength for each day. May all the dear ones be more than conquerers. We that ruleth his spirit is greater than he that taketh a city.

WELTHA & GEO. W. MERWIN.

Editor Restitution:

We are thankful for the privilege of joining the love feast, in anticipation of his soon coming. I was past sixty before I embraced that blessed hope of Tit. ii. 13, 3, 7. And now my prayer is "come Lord Jesus." O that all who are dear to me would embrace it and thus hasten his coming, Amen.

MATILDA J. MERRIT.

Dear Restitution:

According to our chart we are nearing our final station. 2 Tim. iv. 1-8. And our chief desire is to be ready when he comes to receive that welcome plaudit. "Well done," etc. This is of more account than any earthly store. Pray for us.

Yours in Christ,

R. C. HUMPHREYS.

Dear Restitution:

In connection with wife and mother, will say that we closed an eight day meeting on the 15th inst, with the best of results. Sister Siple, of Hammond was rejoiced to see four of her household embrace "the faith," and others are deeply interested. And now brethren let's strive to be an "overcomer." As Bro. W. H. Wilson suggests. Amen!

R. A. HUMPHREYS.

Editor Restitution:

I will add an encouraging word to the dear brethren who conducts and write for the paper. I love and prize its weekly visits as ever, and would make considerable of a sacrifice rather than be deprived of its encouraging and strengthening influence, especially in the department of letters from the brethren and sisters in the faith, whom I have never seen, but hope to meet in the soon coming kingdom of our Lord.

Yours Fraternaly,

J. M. OLMSTEAD.

Brethren and Sisters:

Surely we of the truth, may see the handwriting on the wall. It brings to our mind the word in Luke xxi. 28. "When ye see these things come to pass, then lift up your heads (and why pray)? Because your Redemption draweth nigh." As we read of the troublous times in the east, inhuman persecutions in Palestine, the utter failure of man's government to adjust them, the nations all ready for the final conflict and signs in plenty all around us, false Christs, false prophets, an apostate church, pestilence and destitution in the midst of plenty, men's hearts failing them for fear of things coming, jealousies and rivalry oppressions and lack of confidence among all classes, truly our cry is "Come Lord Jesus and come quicky." I thank our heavenly Father through Jesus our Redeemer for his eternal truth. We have a sure hope that Christ will come. We are not left desolate. We know in whom we have believed, 2 Tim. i. 12. "For he that shall come will come and will not tarry." Heb. x. 27. Our sure hope is in him who hath loved us and gave himself for us, and with the confidence of Job. xix. 25-29. "I know that my Redeemer liveth and shall stand at the latter day upon the earth, whom I shall see for my self, and mine eyes shall behold and not another." Job says, "all the days of my appointed time will I wait till my change come." Job xiv. 14.

Love and greeting and congratulation to every brother and sister and waiting one of the household of the faith. Let us hold fast the beginning of our confidence. Jesus is coming. We must be of the number which shall not see death, be changed in the twikling of an eye, made immortal like our living Head. Blessed and happy consumation, blessed is he or she that hath part in the first resurrection, he that endureth to the end the same shall be saved. See Matt. xxiv. 3-13. See 2nd Tim. 3rd chapter. Our hope and trust is in him who cannot lie. "For if ye are Christ then are ye Abraham's seed, and what? Heirs to the promises." May he soon come is our prayer.

CHAS. & LOUISA MOORE.

Ones of like faith:

Brother and Sister Woodward came to Indiana the sixth day of December, from grand Rapids, Michigan, and preached at the Pleasant View Church near West Lebanon. They took in thirty new members. They did a great deal of good.

Yours in hope to be crowned with immortality at the resurrection of the just. I am eight years old.

ADA EVANS.

Dear Restitution,

I thank God for the privilege to speak of my hope. It has been eleven years since I became obedient. My hope has been of great help in all of the ups and downs in life. I believe in the soon coming of my Savior and King to this earth, and the saints will be rewarded at the revelation of Jesus Christ. The righteous will inherit the earth and dwell there forever. Come Lord Jesus and come quickly is the prayer of your sister.

MRS. M. F. COOK.

Editor Restitution:

I am looking for the soon coming of our Savior. He said, If I go away, I will come again. That he finds us watching is my desire and prayer.

RAPHAEL SKEELS.

Editor Restitution:

I am a litte girl fourteen years of age. I have just started recently to try to be a good Christian girl and do all the good that I can now for I won't have long to work, my whole soul is in the work. When our Savior comes back to this earth how glad we will be; but O! the poor sinners who do not claim the Lord they shall cry for the rocks and mountains to hide them, but no they can not hide from our Almighty Savior.

NETTA ARNSPIGER.

Dear Restitution:

Thanks to Bro. Dwiggins for proposing the love feast again; and Bro. Underwood is very kind in letting the brethren and sisters occupy so much of the paper. I want to be in the love feast this time, it may be the last opportunity. I think the time is drawing near when the Nobleman will return to set up his kingdom. My heart responds, come Lord Jesus and come quickly, amen. Without his coming again, there is no future life. He said while here, "I am come that ye might have life, and have it more abundantly." Those word are full of meaning. He has said also "As I live ye shall live also." Blessed words of the Savior although I sleep in death before he comes he has the keys of death and hades, and his words will never fail of having a complete fulfillment. I have all faith in his Word. I feel my weakness and trust him who has promised to be my help and strength in every time of need. I am so glad that I was spared to learn the way, the truth, and the life, the great plan of salvation, that has been so plainly revealed in God's Word to all who are teachable. I love so well to read the letters of so many of the dear ones of the household of faith. We may all speak the same things. May we contend earnestly for the faith and be ready at all times to give a reason of our hope. I pray that my heavenly Father may bless all connected with the dear paper, and all the readers, especially the young of the fold, may they study God's Word much and pray much, and not love the world or the things of the world, for if we love the world, the love of the Father is not in us. May we all be kept faithful that when the Master comes we may hear the, "Well done, enter thou into the joys of thy Lord." I would love to write often, but I am so afflicted with my head it prevents me from writing much to any one. I fear I have made my letter too lengthy.

Your Sister in the faith and hope of the gospel, waiting for his Son from heaven. Soon may that blessed day come.

ELIZA CARSKADEN.

Editor Restitution:

Being absent from home we did not get our testimony in in time for the Christmas number. It came to us last night as a love feast indeed. We are glad all can speak the same things, and hope that more and more as we learn the higher truths, we may make our lives accord, for surely as we are a marked people in our faith, we ought to be in our lives, for the promise is to him that overcometh. God grant that as we grow in knowledge we may grow in grace, and above all things let us have fervent charity among ourselves.

H. D. & LIZZIE PALMER.

Dear Restitution:

Brother and Sister Woodward have been with us for two weeks, and we had a nice meeting and several started for the kingdom.

May God keep them by his own loving care.

JOSIE PENCE.

To the One Faith in Christ:

I rejoice in an undoubting faith in the many promises of Christ's coming again to establish the restitution age. Acts iii. 19; John xiv. 3. "I will come again and receive you unto myself; that where I am ye may be also." Matt. xxiv. 27. "For as the lightning cometh out of the East and shineth unto the West, so shall also the coming of the Son of Man be." Matt. xxiv. 30. "They shall see the Son of Man coming in the clouds of heaven with power and great glory."

Yours watching and waiting.

MRS. J. F. COOPER.

Dear Restitution:

I thank God that I am permitted to testify for Christ. I believe in him and trust his holy name. I am a firm believer in the coming kingdom. I pray that I may do something for the Master while we wait for his coming; and that I may be found with my loins girded and lamp trimmed when the Bridegroom cometh. To God, through the name of the Lord Jesus, be all praise. Amen.

H. E. PADDOCK.

Editor Restitution:

We have not had any minister to preach for us since Bro. Conner went away, until Bro. and Sister Woodward came to visit us, and it was so unexpected to the people to have them come and preach, that we can scarcely get done rejoicing over the good meeting. We are so thankful for the good it did for all. May God keep us all pure until he shall come, is my prayer.

AMANDA PENCE.

Oregon State Library
Oregon, U.S.A.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 8, 1896.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE WANT YOU TO

Take notice that our mail list will be revised Feb. 1, 1896, and we want your renewal before that time. If you cannot send for the whole year, send part, and not be delinquent. If you must have time beyond that time, write and let us know your intention. It must be evident to you each that we should hear from every one in order to know where we stand. We shall endeavor to make THE RESTITUTION worth $1.50 during the year. Though *everything* may not be *exactly* as you wish and think, yet you cannot afford to be without the information you will get in the old RESTITUTION for the price asked for it. Let each one heed this call.

The Gospel of the Kingdom. -A Reply to "The Christian Oracle." No. 3.

The *Oracle* says we are "ignorant of the difference between the gospel of the kingdom which John, Jesus and the disciples preached before the crucifixion, and the gospel of Christ which *nobody* preached until the day of Pentecost and afterwards."

We think we showed conclusively that only one gospel was offered to man. But we are willing to take more pains with the *Oracle* man and, if possible, lead him into the truth as it is in Jesus. As this can only be done by leading him *out of* the theories of Mr. Campbell, we seriously ask him, if, in his judgment the gospel of the kingdom preached by John, Jesus and the disciples was set aside because it proved inadequate to save people? If not, why does he think it had to give place to another?

If it *was* able to save, must it not have been the kingdom Jesus said it was the Father's good pleasure to give to the Little Flock? Must it not have been the kingdom of which James says, "Hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he hath PROMISED TO THEM THAT LOVE HIM? Must it not have been the kingdom the throne of which Jesus says he will sit upon when he comes back to earth, (Matt. xxv. 31-34) and to which he will welcome the saints by saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? Unless the *Oracle* man can show promises of *the* kingdom to be inherited, *this was* the kingdom John, Jesus and the disciples preached of. And if men's faith in THAT kingdom was invited, and if men were invited to repent and be baptized for the remission of sin, *before* the crucifixion, in view of the coming of THAT kingdom, which in God's purpose has been prepared for those who love him from the foundation of the world, will they not surely *inherit* it, if they complied with the conditions exacted of them?

If those who believed the gospel of THAT kingdom will inherit the kingdom prepared *for* them and promised *to* them, what will those inherit, who, as alledged, believed a gospel *nobody* preached until the day of Pentecost? As believers before Pentecost had to believe in just what they were to inherit, do not believers *after* Pentecost also have to believe in what they are to inherit? Or, does the *Oracle* man suppose they believe *in* and hope *for* one thing, and inherit another?

Does not the *Oracle* man and his co-workers teach, that the kingdom preached before the crucifixion came at Pentecost? If so, the only difference we see, *is*, that in one case, it was *to come*, and in the other that it *had come*, but it was the *same kingdom*. So that from their *own premises* we prove that a gospel of Christ *after* crucifixion did not take the place of the gospel of the kingdom preached *before* crucifixion.

The inevitable conclusion from the above, is, that the words "Gospel of Christ" mean the gospel Christ preached, and of which he, as the One Anointed—Christed—to be the King of the kingdom he announced, was the central figure.

If further proof of this be called for, it is furnished by the words of Jesus uttered BEFORE CRUCIFIXION, and recorded in Matt. xxiv. 14, "*This Gospel* of the kingdom [which I am preaching, and you are preaching] "THIS gospel of the kingdom shall be preached in all the world for a witness." The *Oracle* man cannot claim that what Jesus calls "*this gospel of the kingdom*," was preached in all the world before the crucifixion. Jesus meant for them to do it *after* the crucifixion, we know. They could not do it in 30 days,—indeed he did not allow them to begin preaching in his absence, until he had sent them their preaching out-fit. And several years elapsed before the *first* Gentile was invited to God's kingdom and glory, by Peter. And only a miracle seemed adequate to teach him that Jesus meant what he said. "Go ye into all the world and preach the gospel to every creature,—he that believeth, and is baptized shall be saved." This was the gospel of the kingdom Jesus said *should* be preached in all the world. The same gospel of the kingdom was preached *before* and *after* crucifixion and Pentecost.

The intelligent and honest of heart, we believe will see that the "gospel of Christ" was not another gospel, but one of numerous designations of the same gospel, -such as the "gospel of God," "gospel of the grace of God," "gospel of salvation and gospel of peace." And when Paul speaks of "our gospel," he refers to the gospel which he and his co-laborers proclaimed: and when he speaks of "My gospel," it is explained in Gal. ii. 2 as "the gospel I preached."

We are told of a difference between the gospel of the kingdom *before* crucifixion, and the gospel of Christ after Pentecost. Oh, what the exigencies of a human theory will cause men to say! How it does blind them! Did the writer never read Mark i. 1, "*The beginning of the gospel of Jesus Christ the Son of God.*" We have the impression that this was before the crucifixion.

(*To be continued.*)

The Only True Faith.

"The only true faith is in God the Father, Almighty Maker of heaven and earth, and in Jesus Christ his only Son, the Lord (of all true Christians), who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hades (the grave); the third day he rose again from the dead, and ascended into heaven, (Acts i. 10, 11), and sitteth on the right hand of God the Father Almighty. From thence he shall *come* to judge the living and the dead." Do you believe in the Holy Spirit? (the wonderful and terrible power of God by which he fulfills his purpose). The holy and universal assembly (church) of true believers? The communion (fellowship) of faithful saints, and their partaking of the symbols of the body and blood of Jesus, every first day of the week (Sunday)? The forgiveness of sins? The resurrection of the body, and the life everlasting, on *this* earth, after the Resurrection, and the Lord Jesus the Messiah? Rev. x. 10.

The foregoing is almost word for word the same as the Apostles' Creed, which was the belief of the Church of Christ in the year 120. Why then believe in the Nicene and Athenasian creeds? Considering that they were inventions of the Romish Church, which had become paganized, and therefore antagonistic to the Holy Scriptures. Besides this they contradict the Apostles' creed, and were not introduced into the Christian system until a long time after. Let us, then, accept the faith of those who were anti-pagan, and not the belief of Rome, which makes their preaching of none effect by a mixture of heathenism and tradition. The true faith is a belief in *one personal God*, (Isa. xlv. 5, 6;) I Tim. ii. 5; the things concerning the future kingdom of God on earth (Ez. i. 32, 33), and also those things pertaining to the Lord Jesus Christ. Luke xxii. 28, 29, 30; Gal. vi. 8. If you humbly walk under God's directions all the days of your life and submit to baptism for the remission of sins, (Acts ii. 41, 48) having faith in the blood of Jesus you will gain immortality at the return of Jesus, who will then reign on the earth, which he transforms into the Paradise of God, (Rev. xi. 15, 17; Acts iii. 20, 21; I Cor. xv. 21, 22, 23, 52, 53, 54."

WE had the pleasure of assisting another trusting soul to take upon him the saving name the last Sunday of the old year, after having tested the baseless systems of religion all around. Bro. Alexander Russell is herewith introduced to the church scattered abroad. May he sacredly guard the name he has taken.

Original.

Sundry Thoughts.

For the past few months all eyes have been turned towards the suffering Armenians. It is estimated that 100,000 have been slaughtered, including men, women, and children. It is impossible to estimate the untold misery and woe that must follow such a fearful destruction of human life and property as has attended these Turkish massacres. The *great* powers of Europe look on protesting it is true, but otherwise scarcely lifting a finger to stop the cruel slaughter of a defenseless people, and yet one can hardly doubt that if prompt and earnest efforts were made this bloody work could be ended in a very short time.

The European powers are apparently acting in concert, but at the same time maneuvering for whatever advantages events may evolve. The Turk got a foot-hold in Europe by war and conquest about the middle of the 15th century, and seated himself upon the throne and in the capitol of the great Constantine. The perplexing question now is how to get him out of Europe.

The Ottoman power is not so strong that it cannot be driven out, for it is no longer what it was in the days of the crusades when all Europe combined to wrest the holy land, and Jerusalem from the infidels, for at that time all Europe could only resist or check its westward progress temporarily, but now in its old age and degenerate weakness, it takes all Europe to hold the Turk up, and keep him politically alive. Temporarily the great powers may succeed possibly until they can agree upon a division of spoils.

Concert of action upon the part of the great powers, and a peaceable solution of the Turks stay in Europe is in my judgment probable. The combinations appear to be such that no great struggle will at present result from the Turk's demise. When the hour arrives that delay and postponement can no longer meet the exegencies of the case, then a call for a European conference will be in order, and the future of the Sultan and his dominions will be peacably fixed and settled by the great powers.

It is not impossible that events underneath the surface are moving in that direction at the present moment. It is difficult to forecast the turn events may take, for as yet nothing has been done to practically better the condition of the Armenians. Armenia is now the disturbing element, the source of irritation, and until that irritation is removed, no settlement can come. The Bible student however, must look at the situation from the stand-point of the prophets. The time has come when Jehovah will favor Zion, Jerusalem and her people. The Turk is today in possession of the Holy Land, and exercises lordship in Jerusalem. As a civil power it is too feeble to protect either life or property in any of its provinces, and yet it is strong to be held in check, or controlled by an unarmed and scattered community of people, dwelling in its dominions. Jewish colinization cannot progress rapidly in Palestine while the present condition continues. Some kind of a change must soon take place that will be a guarantee of security to life, otherwise the fate of the Armenians will threaten the Jewish colonies of Palestine with death and destruction. When the great powers determine the future of Armenia, it seems to me probable that the future government of Syria and Palestine will also be definitely settled. The course of events in the Sultan's dominions will from this time onward hardly be otherwise than disturbing, until some provision is made to establish order and safety from human life and property. Whatever therefore is done for the security of Armenia, will only open the way to do the same for all Syria.

It is by no means certain that the Turk's government in the city of Constantinople will speedily collapse, or be forcibly removed. It is true that the course of events point in that direction, as seen by the outside world. At the same time however, it must be borne in mind that in the providence of God the unexpected occurs. Israel's God knows what is necessary to work out the pre-determined end. Russia covets doubtless the Ottoman's capitol city, but it is not certain that she will take possession thereof in the immediate future. It may for ought we know, be necessary to keep the Turk in Europe for a time, as constituting an open door whereby Jewish exiles may enter peaceably the land of their fathers. When Russia and England go forth to battle for the empire of the East, the Holy land will have reached a high degree of agricultural prosperity. Ezk. 38 chapter as well as large accumulation of cattle and goods, silver and gold; a condition of things that may be speedily accomplished when once the tide fully turns in that direction, to which even the weakness of the Turk may providentially contribute.

G. MOYER.

"Law and Gospel."

Editor Restitution:

I would like to answer through THE RESTITUTION, a letter written by Alonzo Carter, criticising my article in RESTITUTION of May 15, 1895, headed "Law and Gospel." Mr. Carter says, I seem to carry the idea that Christ was a lawgiver. Let us see. Paul said we were under "Law to Christ.' I Cor. ix. 21, fulfill the "law of Christ." Gal. vi. 2. And the tales shall wait for "his law." Isa. xlii. 1-4. But Mr. Carter in his blind zeal for the Seventh Day "Sabbath," seems to think Christ has no "law," simply because he never taught the sabbath binding with the gospel.

No, Christ never taught like "Modern Sabbatarians" teach. Christ said, "Ye will not come unto me, that ye might have life." John v. 40. The same is true yet. Mr. Carter next says, "Now I should be pleased to have one text that Christ enacted one single law in and of himself." That is a strange question for any one acquainted with the Bible to ask. Christ said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments." John xv. 10. Christ said if we keep "his" commandments. Now if you will turn to Deut. xviii. 17, 18, you will see the Father said, I will raise them up a prophet from among their brethren, like unto thee, (Moses) and will put my words in his mouth; (when raised up) and he "shall speak unto them all that I shall command him. This teaches positively that God would put his words in "his" (Christ's) mouth, after Christ was raised up, and that this prophet, (which was Christ,) shall speak unto them all that I (God) shall command him, (not that Christ should speak, and teach what God had taught the people through and by Moses,) which agrees with Heb. i. 1, 2, which agrees with Christ's own language in John xiv. 10. "Believest thou not that I am in the Father, and the Father in me?" The "words that I "speak" unto you I speak not of myself; but the Father that dwelleth in me," he doeth the works. To wit, that God was in Christ, reconciling the world unto himself. 2 Cor. v. 19, 20; also John v. 19. The Son can do nothing of himself, but what he "seeth" the Father do: for what things soever he doeth these also doeth the "Son likewise." Then the Son could say, Now ye are clean through the "Word," which "I have spoken" unto you. Jno. xv. 3. Then Mr. Carter goes on to say, the ordinance of baptism, the Lord's Supper, the Shedding of Blood, etc., I find in the old Jewish law as you are pleased to call it. I would ask Mr. Carter for one text showing they were while under the law God gave the people through Moses, or any other lawgiver before Christ, commanded to be baptized in the name of Jesus Christ for the remission of sins. Acts ii. 38, or be buried with Christ in baptism. Rom. vi. 5. But I fear Mr. Carter was meant in Gal. v. 4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. The "Lord's Supper," in the old Jewish law. It is strange how people will persist in trying to get back under the old law, and not "get" there either. My friend says he finds the ordinance of baptism, the Lord's Supper in the old Jewish law. He doesn't say where. I suppose he means in Ex. xii. 2-17, where they were to take a lamb without blemish, from the sheep or goats, roast with fire; his head with his legs. v. 9, "Ye shall eat it in haste; it is the Lord's passover. This was to commemorate their deliverance from Egypt. Has my friend been in Egyptian bondage and if it is now, as then, why not get the lamb, and eat it with bitter herbs? "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood: this do ye in remembrance of me." See I Cor. xi. 2-26; Matt. xxvi. 26-29; Luke xxii. 15-20. A different institution, and commemoration altogether. This cup is the "New Testament;" not the ten commandments, as some would like to have everything mean. My critic says, Christ was not a lawgiver, but a pattern and guide to lead us into all truth. (Gives us no proof). Christ said, "Howbeit when he the Spirit of truth, is come, he will guide you into all truth." John xvi. 13. My critic said Christ was a guide to lead us into all truth, and if Christ was to lead us into all truth, where did he lead us to keep the sabbath, seeing he said he was the way, the truth, and the life. "No man cometh unto the Father but by me." John xiv. 6. "If ye love me, keep my commandments." v. 15. Seeing we are to be judged by his Word. John xii. 48, "I am the Door: by me if any man enter in, he shall be saved." John x. 9. Will Mr. Carter come in by the Door, or does he prefer the ten commandments of Ex. 20? "He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John x. 1. My friend will do well to come in by the "Door." He further says, God is an unchangeable being and has promised to save man by obedience to his law. I ask for the proof. Paul said, and he is better authority than my critic, that the "gospel of Christ is the power of God unto salvation to every one that believeth." Rom. i. 16. Christ said, "Preach the gospel to every creature, he that believeth and is baptized shall be saved." Mark xvi. 15, 16. Seems Mr. Carter's assertions are not in harmony with Christ and Paul. My critic says: All this controversy is only for the purpose of destroying God's Holy Sabbath. That is another wrong assertion. If Christ is the "Door," and he never commanded the sabbath's observance, how are you going to get in by the Door, and teach what the Door never taught, or gave any one authority to teach such doctrine? Teaching them to observe all things whatsoever "I have commanded you." Matt. xxviii. 18-20. What authority has any man to teach what Christ never taught? Then my critic says, Did Christ say keep the commandments? If he did that is good enough for me. Yes, Christ said keep the commandments, but he failed to say keep the ten commandments. One of them was, "Thou shalt love thy neighbor as thyself." Another one was, "Go and sell that thou hast, and give to the poor." Matt. xix. 19-21. Neither one of these in the ten words of Ex. xx. Why not be content with what Christ commanded?

Once again he says, Now I am here to say, that God's law, the ten commandments, is binding on all Christians. I expect eternal life for my obedience to God's holy law. I suppose he means the ten words of Ex. xx., when he says "God's holy law," or he may mean the "Book of the law," which is called "God's law. See Josh. xxiv. 26; Neh. viii. 1, 8, 18; x. 29. To walk in God's law, which was given by Moses the servant of God. He read in the "Book of the law of God." I challenge critic to show where the ten commandments is called "God's law," separate from the book of the law. "And being made perfect, he became the Author of eternal salvation unto all them that obey him." Heb. v. 9. If righteousness come by the law, then Christ is dead in vain." Gal. ii. 21. For if there had been a law given which could have given life, verily righteousness should have been by the law. Gal. iii. 21. But their minds have been blinded; for until "this day" remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto "this day," when Moses is read, the vail is upon their heart. 2 Cor. iii. 14, 15, 16.

Our Sabbatarian friends' way of reasoning is not good. They ask, where has the sabbath or ten commandments been repealed? 1st they just simply stand repealed, by Christ not teaching them to be observed. 2nd, They stand repealed by the teaching of Paul. Rom. xiv 5; Gal. iv. 10, 11; Col. ii. 16. 3rd, they stand repealed by Christ and the Apostles never teaching their observance. See instructions from Christ. Matt. xxviii. 20. I might ask where is Ex. xx. 24; Ex. xxxv. 3, 4-7, repealed?

I stand for the defence of the gospel of Christ.

M. L. ADAMS.

The Call of Abraham.

"Now the Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. * * * So Abram departed, as the Lord had spoken unto him."—Gen. xii, 1, 4.

Did Abram obey the call of God, or did he say, "I think, Lord, you had better let me stay here with my idolatrous fathers, for if I remain with them and worship with them, although I do not believe as they do, I can in this way do more good and perhaps be the means of converting them." No, he obeyed the call of the Lord and "came out," and Paul and James say "Abraham believed God and it was accounted to him for righteousness"—Gal. iii. 6, Jas. ii. 23.

If it was of so much importance that Abraham should "come out" and separate himself from idolatrous kin and country, we of this day who hold the faith of Abraham and believe in the promises of God made to him should also "come out" and "be separate," and not expect to convert they who pervert the word of God by mixing with them and seemingly conforming to their false ideas.

Lot received a call from the Lord to "come out" of Sodom, saying: "Arise, take thy wife and thy two daughters," and he obeyed, though he was compelled to leave his daughters and sons-in-law and his home behind, and sunder all the ties that bound him to that home he loved. He was not even allowed to look back. His wife disobeyed the divine command and cast a glance behind her, and for this disobedience became a pillar of salt. Jesus taught the importance or coming out and remaining aloof from all that is not of God, and he says: "Remember Lot's wife."

Let us now turn our attention to the calling out of the disciples by Jesus: "And Jesus saith unto them (Peter and Andrew) follow me and I will make you fishers of men. And they straightway left their nets and followed him"—Matt. iv. 19, 20. He also called out James and John (Verses 21, 22,) and they left their father and their ships and occupation and followed Jesus. His disciples forsook all and followed him, and all who have come out and believe on Jesus and have linked their destinies with him must forsake all and follow him.

Paul was called out by the Savior (Acts ix. 3, 9.) and he went not back again, but from the day of his conversion remained a zealous worker in the cause of Christ, enduring many things, and at last gave up his life for the truth's sake. His words, left on record for our guidance, are these: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God. * * * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. vi. 14, 17.

They who pervert the word of God are "unbelievers," and we cannot, as true "yoke-fellows" and "fellow-laborers" in Christ, be yoked together with unbelievers. They who pervert his word are "unrighteous" and walk in darkness," and are in "concord with Belial," and are "infidels," because they deny and pervert God's holy word, and are worshipers of idols, and God's command, spoken through the mouth of his servant Paul, is: "Come out from among them, and be ye separte, * * * and I will receive you."

Paul again says (Gal. v. 1,): "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." There must be no going back and entangling ourselves again with the yoke of bondage after the glorious light of truth has entered our souls. "Ye shall know the truth and the truth shall make you free."

If Paul had not rebuked Elymas for seeking to turn away the deputy from the faith. (Acts xiii. 6, 12,) but allowed the sorcerer to use his arts against the truth, the deputy would never have believed (Verse 12). But Paul would have no fellowship with any save those who spoke the truth, and his terrible rebuke to the sorcerer by smiting him with blindness for a season, showed that he would not permit for a moment anything which was contrary to the truth which is in Christ Jesus, and the deputy was saved. Paul withstood Peter to his face, because he was to be blamed for causing a dissimulation among the brethren. Gal. ii. 11.

Christ, in his prayer for his disciples, (John xvii. 9,) prayed: "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine." He prayed "not for the world," but for his disciples who had been "taken out" and "separated" from the world.

From all the forgoing we can clearly see that there was no compromise on the part of any who held the truth sacred, and the pointed rebuke of the SAVIOR to the Jews is another proof of the uncompromising spirit of the word of God, which is written for our learning. John viii. 44: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in truth, because there is no truth in him. * * * For he is a liar, and the father of it." The devil is the father of the lie, "Thou shalt not surely die," and we can have no fellowship with any church or sect which teaches his lie (soul-immortalism) and other perversions of God's holy word.

"If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaken of his evil deeds."—2. John 10, 11. "Whoso transgresseth and abideth not in the doctrine of Christ hath not God."—Verse 9. Showing that they who abide in the doctrine of Christ cannot have fellowship with or bid God speed, any who have not the doctrine of Christ, but some other doctrine.

Paul says: "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed"—Gal. i. 8, 9.

"Come out of her (Babylon), my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven."—Rev. xviii. 4, 5. Christ's people are commanded to come out of Babylon, the babel of religions of today, and be not partakers of her evil deeds. We cannot serve God and remain with them. With the disciples of Christ there can be no "compromise."

Submitted in love,

J. E. HATCH.

Poetry.

A Song of Love.

Love on, love on, ye favored sons of clay:
Freely ye have received, then freely give;
The flowers of love, the more ye give away,
The more, the fairer in your hearts will live;
Love on, love on.

Love unto death; profoundly, gladly pour
Your fragrant treasure from its living urn:
Taking no thought lest ye should waste your store;
Asking no question, asking no return;
Love on, love on.

—Augusta Moore.

Original.

PSALM. 134.

(135 COM. VER.)

1. An allelouia. Praise the name of the Lord: Praise the Lord, ye bond-servants,

2. Ye who stand in the house of the Lord, in the courts of the house of our God.

3. Praise ye the Lord because a good Lord is he: Exalt the strain unto his name, because it is a good thing.

4. Because the Lord chose out Jakob for himself, Israel for his own surplus.

5. Because I have comprehended that the Lord is great, even our Lord as compared with all the gods (the disposers).

6. All that the Lord hath willed hath he done (lit. caused) in the heavens and in the earth, in the seas and in all the abysses.

7. Leading up clouds from the earth's farthest limit he hath caused lightnings for rain, leading out winds from his store-houses.

8. And he smote the first-born ones of Aiguptos from man unto domestic animal.

9. He sent forth signs and prodigies in the midst of thee, O Aiguptos, unto Pharos and unto all his bond-servants.

10. And he smote many nations and slew controlling kings,

11. Seeon king of the Amorraites and Oog king of Basan and all the kings of Chanaan,

12. And gave their land as an inheritance, an inheritance for his laity Israel.

13. O Lord thy name is forever and the remembrance of thee unto generation and generation.

14. Because the Lord will judge his laity and will have furnished advocacy to his bond-servants.

15. The idols of the nations are silver and gold, works of men's hands,

16. A mouth have they and they will not talk, eyes have they and they will not see,

17. Ears have they and they will not have heard; for neither is there breath in their mouth.

18. May those who make them and all those who trust in them have become like them,

19. O ye house of Israel commend the Lord; ye house of Aaroon commend the Lord;

20. Ye house of Levi commend the Lord; ye who fear the Lord commend the Lord.

21. The Lord in Sion be commended, he who dwelleth in Hierousalem.

PSALM 135 (136 COM. VER.)

1. An allelouia. Confess unto the Lord that he is good, that his mercy is forever;

2. Confess unto the God of the gods that his mercy is forever;

3. Confess unto the Lord of the lords that his mercy is forever;

4. Unto him who alone hath caused great wonders, that his mercy is forever.

5. To him who created the heavens in understanding, that his mercy is forever:

6. To him who stayed up the earth upon the waters, that his mercy is forever;

7. To him who alone created great lights, that his mercy is forever;

8. The sun for qualification of the day, that his mercy is forever;

9. The moon and the stars for qualification of the night, that his mercy is forever;

10. Unto him who smote Aiguptos along with their first-born, that his mercy is forever;

11. And who led Israel out of their midst, that his mercy is forever;

12. With a controlling hand and an uplifted arm, that his mercy is forever;

13. Who went down through the Red Sea in between separated portions, that his mercy is forever;

14. And led Israel through the midst thereof, that his mercy is forever;

15. And shook out Pharao and his host into the Red Sea, that his mercy is forever;

16. Who led through his laity in the wilderness, that his mercy is forever;

17. Who smote great kings, that his mercy is forever;

18. And slew controlling kings, that his mercy is forever:

19. Seeon king of the Amorraites that his mercy is forever;

20. And Oog king of Basan, that his mercy is forever;

21. And gave their land as an inheritance, that his mercy is forever;

22. An inheritance unto Israel his bond-servant, that his mercy is forever;

23. Because in our humiliation the Lord remembered us, that his mercy is forever;

24. And redeemed us from our enemies, that his mercy is forever;

25. Who giveth sustenance to all flesh, that his mercy is forever;

26. Confess ye unto the God of the heavens, that his mercy is forever.

PSALM 136 (137 COM. VER.)

1. To David; Hieremias' (psalm). By the rivers of Babuloon there we sat down, and lamented when we remembered Sioon.

2. Upon the willows in the midst thereof we hung our instruments,

3. Because there they had asked us, those who led us away captive, for words of odes, and those who had led us away (had said) Sing unto us a hymn from among the odes of Sioon.

4. How shall we sing the Lord's ode in an alien land?

5. If I ignore thee, O Hierousalem, may my right hand have been ignored;

6. May my tongue have cleaved to my larynx if I do not remember thee, if I do not account Hierousalem chief joy (lit. if I do not array Hierousalem as it were in command of my joy).

7. Remember, O Lord, the sons of Edoom in the day of Hierousalem, those who say, leave her desolate leave her desolate even to her foundations.

8. O thou daughter of Babuloon thou wretched one, blessed-happy he who shall repay thee with the payment with which thou hast paid us.

9. Blessed-happy he who shall seize thee and dash thy children against the rock.

PSALM 137 (138 COM. VER.)

1. A psalm to David, by Aygaios and Zacharias. I shall confess unto thee with all my heart, and in the presence of angels shall I exalt the strain unto thee, because thou hast heard all the oracular words of my mouth.

2. I shall worship at thy inner-sanctuary, and I shall confess unto thy name for all thy mercy and thy truth, because thou hast magnified in respect to all thy sacred name.

3. In the day when I shall invoke thee, mayest thou have quickly hearkened to me; Thou wilt provide me with thy ability in my soul.

4. May all the kings of the earth have confessed unto thee, O Lord, because they have hearkened to all the oracular-words of thy mouth;

5. And may they have sung with the odes of the Lord, that the glory of the Lord is great,

6. That he is an exalted Lord, and looketh upon the lowly things and recognizeth the exalted things from afar.

7. If I shall have gone my way in tribulation, thou wilt make me to live; against the wrath of mine enemies thou has stretched out thy hands, and thy right hand hath saved me,

8. O Lord, thou wilt repay for me; O Lord, thy mercy is forever; the works of thy hands do not disregard.

PSALM 138 (139 COM. VER.)

1. Unto the end; David's psalm. O Lord, thou hast proved me and known me.

2. Thou hast known my down-sitting and my up-rising; thou hast understood my thoughts afar off.

3. My path and my line limit hast thou traced out, and all my ways hast thou foreseen,

4. That there is no unjust word on my tongue; Lo, O Lord, thou knowest all,

5. The last things and the ancient things; Thou didst mould me and didst place thy hand upon me.

7. Thy comprehension hath been wondered at by me; It hath shown controlling-power; No, I am unable for it,

7. Where shall I have gone my way from thy spirit? And from thy face where shall I have fled?

8. If I shall have gone into the heavens thou art there; If I shall have gone down into Hades, thou art present;

9. If I shall have taken my wings at dawn and shall have pitched my tent down in the farthest parts of the sea,

10. Yea, indeed, there thy hand will guide me and thy right hand sustain me.

11. And I said, surely darkness will hide me, and night in my delight was an illumination:

12. Because darkness will not have been rendered dark from thee, and night will have been illuminated like day as it were; as the darkness thereof, even so also is the light thereof.

13. Because thou hast possessed my inmost thoughts, O Lord; Thou hast intervened for me from my mother's womb.

14. I shall confess unto thee that thou hast been regarded fearfully with wonder; wondrous are thy works and my soul knoweth it right well.

15. My bony structure was not hid from thee, which thou didst create in secret, and my being in the lowest forms of the earth.

16. My unwrought (condition) thine eyes did see, and upon thy book will all men have been written; days will they have been moulded and no one in them.

17. And thy friends have been exceedingly honored by me, O God, their authorities have received exceeding control.

18. Should I number them out they will have been multiplied even more than the sands of the sea; I have awakened and still thou art with me.

19. If thou art going to slay obdurate-sinners, men of blood, incline ye away from me.

20. Because thou wilt say in thy thought, they will take thy cities in vain,

21. Have I not hated those who hate thee, O Lord, and have I not consumed away on account of thine enemies?

22. With a complete hatred have I hated them; They have been accounted enemies by me.

23. Prove me, O God, and know my heart: Try me and know my paths;

24. And see if there be any way of transgression in me, and guide me in an everlasting way.

COMMENT.

The 134th psalm is not only an allelouia of praise; but a causal rationale for faith "Praise the Lord because" is the constant first premise, and the reasons given are fundamentally good reasons and appeal to the highest enlightened intelligence of humanity, to the sense of moral obligation resting upon the creature in his true relation to his Creator. God's praise and commendation is the creature's first duty and should be his intelligent delight. Moreover if the creature is not doing this he is not squaring himself with his highest duty and obligation for this life and the life to come. This is the numerical signification of this psalm in its simplest import as a fourth or as a major.

The 135th psalm, also an allelouia but an allelouia of confession, is appropriately a minor, a confession of "mercy" experienced notwithstanding sin, transgression and failure to rise to this higher sense of duty and obligation. The confession illustrated with signal instances, of the divine merciful intervention. It no doubt was used as a responsive chant, the leader chanting the recitative and the choir appropriately responding with the refrain "That his mercy is forever," to which the final response of the congregation would be an "amen."

The 136th psalm is dedicated "to David" by the Author Hieremias (Jeremiah) and is a double-major of faith and assurance in captivity and the direst tribulation. The emphasis is on "an ode" which is destroyed in the C. V. and R. V. by translating the word meaning "an ode" "a song." We make the same distinction in English. An ode is a song; but a song is not necessarily an ode. Their enemies were taunting them, in their humiliation with this request, that they should sing them "words of odes." For these odes as we have seen are songs of triumphant victory over all their enemies under the glorious leadership of their God Javah and national peans of patriotic rejoicing. "How shall we sing the Lord's ode in an alien land?" An appropriate answer to this taunting request. Then follows the triumphant protest of faith and assured hope.

The sixth verse is especially instructive, as it is the only place in the whole range of the Greek Scriptures where the idiomatic phrase "ε αρχη" has been correctly rendered by the translators or the revisers thus far in this nineteenth century of scholarship and intelligence. This phrase constitutes the first two words of the Bible so-called and the first two words of John's gospel, and in both instances is improperly rendered "in the beginning." This phrase simply makes the creation God's authoritive creation and his Word the authoritative Word. "If I do not make Hierousalem my chief joy" is a smooth translation of one idiom into another idiom that fairly expresses the same thought in each case; but it is very far from being a literal rendering. I have parenthetically given a more literal one to illustrate the matter to the inquiring reader. "In authority" would be absolutely literal.

The 137th psalm is also a confessional and dedicated to David. In each case no doubt the double significance of David and "David's Greater Son" is a part of the spiritual import.

While the confession is strictly unto God, the place in the psalmist's view is "the tabernacle of David" the particular spot on earth where God had placed and sanctified his name in the sight of men. This accounts for the expression "in the presence of angels."

Then "I shall worship at thy inner-sanctuary" is the full assurance of hope. Bear in mind that Aggaios and Zacharias were prophets of "the captivity" and that this psalm no doubt was written while they and their were people in captivity, and looks forward to the ultimate triumph of the Redeemer from all captivity. See the import of the 4th verse "May all the kings of the earth," etc., and again the fifth verse "And may they have sung with the odes of the Lord" etc. Its numerical significance is completion.

The 138th psalm with that familiar heading "Unto the end" is identified as one of David's psalms and has been made specially familiar to Christians of all denominations as rendered in the Com. Ver. Being an "eighth" it is a full harmonic and correlates with the 8th psalm in its spiritual import. Of course it is specially Messianic in illustrating the intimate and wonderful relation existing between the Divine and the human, the Creator and the creature, the infinite attributes of the former and the infinite limitations of the latter in this mundane sphere; but the infinite possibilities of the human under conformity to the divine will more than hinted at.

There is no pantheism in this psalm. The relations here, spoken of are all personal. It is "I" and "thou" and "they" constantly. I shall confess unto thee. "All men will have been written, etc."

I think there has been a grave misapprehension of the 15th verse as rendered in the C. V. This verse has been laid hold of as a proof-text to prove the pre-existence of mankind even before their generic creation, while it is evident I think that the pre-existence taught is only in the plan and purpose of God and not an actual pre-existence meant. What God can do with us in the present and the future as well as what he has done with us in the past, the whole ground covered in this psalm and the how of the present and the future wonderfully brought out in the 23d verse, which sings with the full octave chord of the gospel salvation.

CHAS. GARDNER.

"Two things characterize the model prayer meeting committee. It should meet weekly and pray daily."

Are You Friends of the Mammon of Unrighteousness.

Brother W. H. Wilson: Will you be kind enough to give through THE RESTITUTION, an explanation of the above subject as it is found in Luke xvi. 9, and you will confer a favor on an anxious inquirer to know what the Savior intended to be taught in the lesson.

Truly your Brother in Christ.
JARED BENJAMINE.

The above text reads as follows, in the common verson: "And I say unto you, make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations."

The context which leads up to this is the story of the unfaithful steward.

It was reported to his employer that the steward was transacting his business in a questionable manner. He called the steward, and questioned him about the matter, and told him he wanted him to draw up a statement as to how the business stood, and that he should have no further use for his services, and that he may consider himself discharged.

The steward says to himself, now I am in a bad fix, I am not strong enough to dig, and I am too proud to beg. Now I have hit it says he, before I draw a balance sheet I will call a meeting of the debtors, and cut down their bills, so that when I am discharged they will fix the matter all right with me. So he says to Mr. Rosenthall, how much do you owe? Well, says he, I owe "hundred baths of oil." Now, I tell you what to do, change the hundred to fifty, and whoever succeeds me cannot collect more than the face of the bill, and of course you will see me fixed right when I am out of a job.

Then the advice comes to the "children of light," "make to yourselves friends of the mammon of unrighteousness; that *when ye fail*, they (the mammon of unrighteousness) may receive you into everlasting habitations."

The phrase, "the mammon of unrighteousness," is personified, when read in connection with the plural pronoun *"they."* The way the matter stands in the Common Version, it would seem that the Savior advised the "children of light" to cultivate friendship with unrighteous men, who possess wealth, that they may receive you etc. *"when ye fail."*

The fact is, the Savior always taught the *reverse* of this, the above text don't teach it either. The fault lies in the translation. Most of the original manuscripts from which our translations are made don't bear the rendering given by the King's translation.

I will give three translations which agree with each other, but all are adverse to the Common Version.

"And I say unto you, make for yourselves friends *with* the deceitful *wealth*, that when *it* fails, they may receive you into aionian mansions."—*Diaglott.*

"Make to yourselves friends *by means* of the mammon of unrighteousness; that, when *it* shall fail, they may receive you into the eternal tabernacles."—*Revised Version.*

"Therefore I say unto you, *with* the deceitful riches *procure* to yourselves friends, who, after your discharge may receive you into the *eternal* mansions."—*Campbell.*

There is a great deal of difference between making friends "by means of" or "*with*" the use of deceitful wealth and making friends *of* unrighteous mammon.

With these translations before us, the teaching is clear, beautiful, and harmonious.

Those whom the Savior has *purchased* with his precious blood *belong* to him, together with their wealth, time and talents. The thought is that those of his *purchased* servants who possess wealth are required to so *use* their "deceitful wealth," or "deceitful riches," that "*by means of*," or "*with*" the "deceitful wealth," you may "*procure* to yourselves friends," "*make* for yourselves friends," who has the power "when *it* fails," "when it shall fail," (not "when *ye fail*," C. V.) to carry you beyond the use of wealth, "into *aionian* mansions," "*eternal* tabernacles," or "*eternal* mansions."

The "*friends*" we are to "make" by a proper use of "deceitful riches," are "friends" that *have the power to* "receive you into the *eternal* mansions." Men who possess "*unrighteous* mammon," or *unrighteous* wealth, have *no* power to admit any one into "*eternal* mansions."

The lesson the Savior intended to teach is: "The children of *this world* (or age) are more prudent in conducting *their* affairs than the *children of light*. Therefore I say unto you, *with* the deceitful riches *procure* to yourselves friends, who, after your discharge, may receive you into the eternal mansions."—*Campbell.*

He brings to view two classes—"the children of this world," and "the children of light." the former are shrewd or cunning "in conducting *their* affairs," when they see that the "deceitful riches" is about to slip from them, they will attempt in some way to "feather their nest," like the unfaithful steward, who symbolizes "the children of *this* world." He desires "the children of light," to take a lesson from *this*, and be equally wise in *godly* matters. If he possesses "deceitful riches," not to "*trust* in *uncertain* riches," but by *its use*, procure friends, who are able, "when *it* shall fail," to receive you into the eternal mansions." "Ye are *my friends* if ye do whatsoever I command you." He is a friend that sticks closer than a brother.

This lesson may be illustrated by the rich young man who came to Jesus and wished to know what to do to inherit eternal life. He had been a proper young man, and kept the commandments from his youth up. What lack I yet? Just *one thing* thou lackest. Sell what thou hast and relieve the poor and come and follow me, and you shall have treasure in "the *eternal* mansions." He went away sorrowful, was never heard of again, he preferred to hang on to the "deceitful riches," he could not pay the price—"make for yourselves friends *with* (or by means of) the deceitful wealth, that when *it fails*, (it is no value when death claims its possessor) they may receive you into aionian mansions."

Says Jesus: Amass not for yourselves treasure upon the earth, where moths or rust may consume it, or theives breaking in may steal it. But provide for yourselves treasure in heaven, where are neither moths nor rust to consume it, nor theives to break in and steal it." "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." These shall inherit "the eternal mansions," with all its attendant blessings, which those who have trusted in "unrighteous mammon," "when *it* fails" them, can never experience.

Dear reader, if you possess "deceitful riches," don't *trust* in it, but *use* it faithfully, as the *Lord's* steward, and "*with* the deceitful riches procure to yourselves friends who after your discharge (from your stewardship, at death) may receive you into the eternal mansions," when the Lord comes with his reward.

If you are poor, you still have *time* and *talents* committed to your trust, and the Nobleman will require an account of *your* stewardship when he returns to reckon with his servants. There is not a single child of God but what has a trust committed to his or her use, and will be held accountable for its use.

May God bless you all and help you to be faithful stewards.

W. H. WILSON.

Impressions and Reflections at the End of '95.

My interest was such that I could hardly wait for the Christmas number of THE RESTITUTION to come with its cloud of witnesses and refresh my poor lonely heart. I drove three miles twice to get it, while the world and others with less interest—who know us not, because they know him not, stood and gazed in amazement at our action. And when I saw and heard the unanimous testimony of "so great a cloud of witnesses," my strength almost went for me, and in wonder and ecstasy I listened to their thrilling testimonies and said, God bless this brother and keep him from falling. "And may our God bless and sustain this sister until Jesus comes." God bless thy dear children that have come up so nobly to the help of thy Lord, and said by word and action that they are on the Lord's side." This is only a foretaste of those things which God hath in store for those that love him. Then I was led to inquire, will I meet all these brothers and sisters, in Fathers house, and know them there? And where is brother and sister.—I do not see or hear them, and why are they not here?

Could they not come to the "Love feast" as well as not? Ah, my Lord, thou knowest all things, and thou knowest them that are thine. Remember brethren, while Jesus tarries, there is mercy, you may choose and prepare, but soon, yes very soon the King in his beauty will come for his jewels, and then he will choose the worthy ones, and refuse those who refuse offered mercy now. Soon this world with all its vain allurements, will fail to satisfy. Soon the great judgment day will come, then one shall be taken and another left. And if we fail to choose life now, fail to bend our wills and ways. Jesus will have other work to do, and we will be left behind. We are now about home.

Ring out, ring out, old year
Our kingdom home is very near,
Weeping endures the night of warning
But joy cometh in the morning.

T. E. A.

OBITUARY.

Died at her home in Woltenborough, N. H. Mrs. Mary J. McDonald, very suddenly of heart failure, Dec. 26, 1895, in the 66th year of her age. She was a daughter of Jedediah Witham, (for some years deceased) and a beloved sister of the writer. Her father being a firm believer in the doctrines advocated by your paper, having always been a subscriber since the first issue under the name of "Millennial Harbinger," thus giving our sister an early opportunity of searching and seeking for the gospel preached to Abraham, yes, the gospel of our salvation, and thus continued through life, firm and unshaken. Nothing could change her belief, even as it is in Jesus. Amidst falling tears we are hoping for her a glorious resurrection beyond the grave where sin and sorrow shall never invade.

J. WITHAM.

And still the ranks keep filling up. Another has fallen a victim to that fatal disease, cancer. Our beloved sister in Christ, Martha Chase, in the 47th year of her age fell asleep Nov. 29, 1895. Martha Pallette was married to Samuel Chase Nov. 20, 1873. Three daughters were born to them who are now left alone, for Bro. Chase died suddenly several years ago. We were telegraphed to preach the funeral sermon at Martin, Mich., where Sister Chase lived, but did not receive it in time and a Methodist minister was employed at the last moment. Sister Chase died as she had lived, in full hope of eternal life at Christ's coming.

M. A. WOODWARD.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Mrs. S. F. Anderson	.50
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POETRY.

The Covenant Meeting.

They rose in the "covenant meeting,"
And told of their hopes and fears;
Of the friends they longed to meet again
Beyond this vale of tears.
And they spoke of "godly parents,"
Of a "saintly mother's prayer;"
And hoped in the covenant blessings
Their souls would have a share.

But one who sat in the shadow,
'Neath a heritage of shame,
Caught a glimpse of sweeter truth that day,
As writ by a pen flame.
And arose in the covenant meeting
And said: "I praise His name.
That He came, not to call the righteous,
But sinners to reclaim:

"That he gave his life a ransom,
For sinners vile as me;
To break the chains of sense and sin,
And set the captive free.
And I by trusting his gracious Word,
And walking the path he trod,
May find a peace the world cannot give
And become a son of God."

"'Tis good to have godly parents,
And a 'covenant of grace;'
But I, who have neither, still can be
The head of a godly race.
And so, I renounce the World
And all his works' today."
And the leader said with a husky voice:
"My brethren, let us pray."

—Albina Murilla Letts.

Selected.

The Old Year Abroad.

The old year abroad has been characterized by stirring events of political and military importance. In Great Britain the government has changed hands and the Tories are in power again. June 23rd Lord Rosebery resigned the Premiership and the Marquis of Salisbury was summoned to form a new ministry, which he accomplished, calling to his side as his leading Lieutenants the Duke of Devonshire, Balfour, Chamberlain, Hicks-Beach, Goschen, and the Marquis of Lansdowne. Parliament was dissolved July 8, and in the ensuing election the Tories were triumphant, the government total being 411; total opposition, 259; government majority, 152; and Conservative majority over all, 12. Mr. Gladstone retired to private life July 3, and has since that time devoted himself to occasional literary work. The two events of leading importance connected with the new government are the disappearance of Irish home rule issue, which the Irish party leaders have sold out for a mess of pottage in the shape of a Catholic University in Ireland and some minor school concessions, and the radical position taken by the Marquis of Salisbury in refusing to arbitrate the boundary dispute with Venezuela at the request of the United States. The dispute still remains unsettled, but as the Tories have shown a disposition to recede from their original menacing and insulting position towards this country there is hope that a satisfactory settlement will yet be reached.

The record of France during the year is mainly confined to Cabinet changes. Jan. 14 the Dupuy Cabinet resigned upon a question of the superiority of the Chamber of Deputies to the courts. In the meantime, Jan. 17, M. Felix Faure, who had been Minister of Marine in the Dupuy Cabinet, was elected President of the Republic, following the resignation of M. Casimir Perier, President ad interim and the successor of M. Carnot, who was killed by an Anarchist assassin. M. Ribot formed a new ministry under the new President Jan. 27, but resigned in October, the government having been defeated on a question of investigating railroad scandals, and M. Bourgeois succeeded in forming another ministry, which is still in power. In Germany the young Emperor has had the Reichstag on his hands. It repealed the anti-Jesuit bill, refused to congratulate Bismarck on his birthday, and rejected both the anti-revolutionary and tobacco tax bills. At present the Emperor is engaged in an earnest struggle with the Socialists, who have gained much strength during the year. The young Emperor, however, has had his play spells and has gratified his love of the spectacular at the opening of the Baltic and the North Sea Canal, as well as at the numerous celebrations of the victories of his grandfather in the Franco-German war. Italy and Austria have had a quiet year, except that the former in the closing days of the year has met with a serious reverse in Abyssinia which will require fresh additions to its financial burdens. Spain is still engaged in the effort to put down the Cuban revolution, which is referred to elsewhere in this article. All has been serene in the Netherlands, Switzerland, and Portugal. In Scandinavia the old quarrel between Sweden and Norway still remains unsettled.

In Russia the Czar early in the year made the public announcement that he would uphold the autocratic policy, which has been followed by a revival of Nihilist agitation. The conspirators have made one or two attempts to take his life, but undeterred by conspiracies he is still seeking the aggrandizement of Russia by pushing his trans-Siberian railroad, gaining fresh influence over Japan and China, and holding England off from any interference with Turkey. In *The Tribune* of Jan. 1, 1895, it was written: "In Turkey the event of overshadowing importance is the Kurdish massacres in Armenia, for which the powers are preparing to call the Sublime Porte to account." These massacres have continued at intervals all through 1895 and they are still in progress, and yet the great powers have failed to stop them, owing to the jealousies of England and Russia over the balance of power. While they hesitate to act, 100 000 Armenians have been slaughtered by the unspeakable Turks and the civilized world has been shocked. The first demand of the powers for reforms in the Sultan's Armenian policy was made June 4, but the policy still remains unchanged. Bulgaria has been in an uproar since the assassination of Stambuloff in July, and numerous plots have been discovered to secure the abdication of Prince Ferdinand, with Russia standing in the background.

The war between China and Japan, which broke out in June, 1894, as the outcome of a dispute between the two powers as to the rights of suzerainty in Corea was continued through the month of January last, the Japanese winning victory after victory in such rapid order that the Chinese were compelled to sue for peace After long negotiations a treaty of peace was made and ratified in May, by the terms of which Japan secured Formosa and the Pescadore Islands, the autonomy of Coren, the opening of Chinese ports and rivers to commerce and industry, and an indemnity of $100,000,000, which has been guaranteed by Russia.

In Africa the French have invaded Madagascar during the year, overcome the Hovas, and established a protectorate over the island. The Italians have been engaged in a war with Abyssinia, and of late have met with severe reverses. As the year closes, a speck of war has been developed in the Transvaal, where the foreigners, especially the English, are rising against the Boers to secure equal political rights. As rich diamond and gold fields exist in the Transvaal, it would not be surprising if the trouble grew out of another attempted English grab.

Central America has been unusually quiet for that center of disturbance. Nicaragua has settled the claims made against her by England, and Guatemala avoided war with Mexico by timely concessions. A treaty of union has been made between Honduras, Nicaragua, and Salvador, which may yet lead to a general union of the American republics. The trouble with Venezuela has already been referred to. Brazil has had some slight contentions with France and England, which may be settled by arbitration. The other South American republics have had their fair share of revolutions, but they have been speedily quelled as a rule, and the military adventurers in power have kept their control. The great uprising in Cuba against Spanish oppression began in February last, and for nearly a year, with comparatively no outside help, unrecognized by this country, as they should have been long ago, the Cuban patriots have more than held their own. They have compelled Spain to send an army there of 100,000 men. They have overrun province after province until they now dominate three-fourths of the island and are now at the very doors of Matanzas and Havana. They have established a provisional government. They have earned recognition of belligerent rights. When will they have it?—*Chicago Tribune.*

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

The Bible allows no slovenliness in business. Christianity encourages invention, promotes refinement, suggests method, insists upon order, promptness, regularity, good humor, good manners and good living. The resources of the earth are abundant for all. If manual labor were made a part of education—an essential in every school and college curriculum—the world would be brighter and cheerier for the change. It is because labor has been dumped out as toil for a livelihood—underpaid, overtaxed, unfashioned, that so many toilers are worn and weary, and forced to be illiterate and melancholy; whereas, if their work and position were properly rewarded, they would be strong, intellectual, religious and happy and contented with their lot.

A wonderful goblet.—Rev. Dr. Guthrie delighted to relate a story of a wonderful goblet which the genius of the heathen fashioned, teaching a moral which many a death-bed has fearfully illustrated: "Having made the model of a serpent, he fixed it in the bottom of the cup; and there, with eyes gleaming in its head, and fangs raised to strike, it lay, coiled for the spring, beneath the ruby wine. The cup is raised, the draught is quaffed, the dregs are reached, and now that dreadful head rises up, too late to warn. And so, when pleasure's cup is nearly emptied, and the sinner with unwilling lips is draining its bitter dregs shall rise the ghastly terrors of remorse, and death, and judgement on his despairing soul. A serpent lurks at the bottom of guilt's sweetest pleasure."—*Christian Herald.*

Any man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness. The things of earth may satisfy for the hours of prosperity; but only the peace of God can give gladness in the darkness of adversity. God gives joy in sorrow; and when sad one sings through his tears, then the Lord comes out to him with new and more tender assurances, so that by his very hymn he is made more gladsome. That which is born of trust rises into rapture.—*William M. Taylor, D. D.*

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

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If nature teach bees, not only to gather honey out of sweet flowers, but out of the bitter, shall not grace teach us to draw, even out of the bitterest condition, something to better our souls?—*Samuel Purchas, A. M.*

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 606 Wood and Auditorium, Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Johns, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunda at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1645 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramey Pastor. Services each Sunday at 10.30 a. m. and 7.30 p. m. Visiting brethren always welcome Pastors residence 301 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month. Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 11 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Welton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by letter of introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 3:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Silas Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month, 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Groat, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reuwer Hall, on Willoughby Avenue near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 238 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting or Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitcomb, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria M. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Center Grove every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Beulah Center is presided over by Bro L. C. Chase.

IMPORTANT NOTICES.

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Westward.	9	15	29	3	7
	AM	PM	AM	PM	PM
Pittsburgh, lv.	7 00			1 30	
Allianc'e, arr	9 40			4 15	
Orrton, lv.	9 55			4 30	
Massillon, "	10 35			5 10	
Wooster, "	11 18			5 53	
Mansfield, "	11 58			6 33	
Crestline, arr.	12 40			7 15	
Bucyrus, lv.	12 55		6 42	7 30	
Lima, "	2 45		9 03	9 30	
Van Wert, "	3 23		10 17	87	
			25		
Ft Wayne	4 30		11 30	11	
Arcola, "				7 26	
Columbia'y, "	4 53	4 05		7 49	
Leavitt, "				7 52	
Pierceton, "				8 05	
Eagle Lake, "				8 14	
Warsaw, "	5 31	4 42		8 30	
Etna Green, "				8 36	
Burton, "				8 43	
Inwood, "				8 48	
Plymouth, "	6 05	5 20		9 05	
Grovertown, "				9 20	
Hamlet, "				9 28	
Davis, "				9 31	
Hanna, "				9 35	
Wanatah, "	6 58	6 12		10 03	
Valparaiso, "	7 21	6 36		10 25	8 34
Wheeler, "				10 33	
Hobart, "				10 39	
Liverpool, "				10 48	
Clarke, "				10 53	
Chicago, arr.	8 00	8 07	4 55	11 15	9 55
	AM	AM	PM	PM	PM

Eastward.	30	8	4	6	30	38
	AM	PM	PM	AM	AM	PM
Chicago, lv.	9 20	4 00	10 10	2 45	11 30	10 45
Clarke, "	10 13		12 57		12 30	11 30
Liverpool, "	10 18		1 02		12 35	11 35
Hobart, "	10 24		1 08		12 41	11 41
Wheeler, "	10 31		1 13		12 47	11 47
Valparaiso, "	10 39	4 47	1 21	4 01	12 55	11 55
Wanatah, "	10 57		1 39		1 13	12 13
Hanna, "	11 03		1 45		1 19	12 19
Hamlet, "	11 09		2 31			
Grovertown, "	11 17					
Plymouth, "	11 32	5 45	2 46	5 05		
Inwood, "	11 52			5 15		
Bourbon, "	11 57		3 27	5 18		
Etna Green, "	12 11			5 33		
Warsaw, "	12 20	6 25	3 55	5 38		
Eagle Lake, "	12 36			5 44		
Pierceton, "	12 49		4 12	6 00		
Leavitt, "	12 57			6 08		
Columbia City, "	13 15	6 58	4 40	6 15		
Arcola, "	13 20			6 20		
Ft Wayne	13 30	7 10	5 00	6 30		
Van Wert, "	14 37	8 22	6 23	7 35		
Lima, "	15 11	8 55	7 00	8 10		
Bellefontaine, "	15 55	9 39	7 44	8 54		
Crestline, arr.	16 40	10 23	8 28	9 38		
Mansfield, lv.	16 50	10 33	8 38	9 48		
Wooster, "	17 31	11 14	9 19	10 29		
Massillon, "	18 13	11 56	10 01	11 11		
Orrton, "	18 53	12 36	10 41	11 51		
Alliance, arr.	19 08	12 51	10 56	12 06		
Pittsb'g, "	21 00	2 45	12 50	2 00		
	PM	AM	PM	AM	AM	PM

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In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 55, Ex. Sun.	12:15pm For St. Joseph.
No. 53 "	7:34am " "
No. 54, ex. Sun.	10:30pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:35am For Terre Haute.
No. 53, "	12:50pm " "
No 57 ex. Sunday	7:17pm " Logansport

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Chicago	9:30pm	8:05am	1:30pm	Local F
Cleveland				7:00p m
Hammond	10:39pm	9:07am		8:05a m
Hobart	10:55pm	9:23am		10:10a m
Valpar'o	11:15pm	10:07am		11:00a m
Wanat'h		10:24a m		11:25a m
Knox	12:15a m	11:20a m	6:40pm	7:32a m
Argos	12:35a m	11:42a m		8:15a m
Peru	2:05a m	1:20p m	8:05pm	4:30p m
Cleveland	10:20a m	9:00pm	11:15pm	
Buffalo	4:30p m		3:00a m	

TRAINS GOING WEST

Buffalo	12:20pm		1:35a m	Local F
Cleveland	7:15pm	5:00a m	10:54a m	
Peru	2:50a m	1:10p m	4:10p m	7:00a m
Argos	4:10a m	4:00p m		8:30p m
Knox	4:30a m	4:47p m	8:30p m	10:15p m
Wanat'h		5:05p m		11:05p m
Valpar'o	5:00a m	5:30p m		12:15a m
Hobart	5:27a m	6:17p m		1:00p m
Hammond	5:44a m	6:40p m		1:45p m
Hyrtaba				4:30p m
Chicago	7:40a m	7:50p m	9:00a m	

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, JANUARY 15, 1896. NO. 3.

The Restitution.

THE RESTITUTIONAL advocates the full "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins preequisite to the forgiveness of sins, and a holy life as essential for final salvation.

OUR CHRISTMAS LOVE FEAST.

We continue this "testimony meeting" that all may have opportunity to speak.

DEAR RESTITUTION:—Thou ship of joy,
Rich laden with the glad refrain,
From ports impelled by faith's alloy
With love, while hope and truth remain.
Thrice lading with a message rare,
From north and south, from east and west,
The Lord is coming, and in mid-air
He'll soon appear, to bring sweet rest
To waiting ones, who long and hope
For that blest day, when sins darkest
Shall end, and all will that invoke.

Oh mystic tie! that binds our hearts
To one grand theme, one gospel hope,
That life, and joy, and peace impart.
No one in darkness left to grope.
All learning the same song to sing,
All following on to learn the truth
And all their former errors bring,
And change them for eternal truth.
God's Book, alone our guide and chart
Our councilor and friend,
To lead each humble trusting heart
Gladly all former theories rend.
We take our Father at his word, for
A funeral wail is in the air,
The year is dying, sure but slow,
Step by step with silvered hair
He to eternity must go.
While the New Year comes with glad refrain
Full of hope for the coming days,
Shall we give them joy, or give them pain,
Shall we live to give, or live to gain.
It may be the last the Master will give,
To finish the work of those who live
This side of his coming back
To bring reward; to those who lack,
Shame and sorrow, and those who abound,
A mantle of life to throw around
And cover them close from the raging storm
Of judgments fierce; until his royal form
Shall peace inspire, all sin remove,
And the whole earth fill with heavenly love.

"Be patient brethren, stablish your hearts for the coming of the Lord draweth nigh."

LIDDIE PALMER.

Dear Brothers and Sisters:

I am looking and waiting for the coming of our King, the Lord Jesus the Christ. O may he soon come and reign in righteousness on the earth.

C. P. ALGIRE.

Dear Restitution:

I too am glad to testify as to the coming of our Lord and Savior Jesus Christ. Oh, may we all hold out faithful so that we may meet our loved ones, is my prayer.

JENNIE THOMPSON.

Dear Restitution:

I was greatly benefitted by the meetings held in our little church, by Brother and Sister Woodward. May they continue their good work with as much success as they met with in our midst.

ALBERT R. PENCE.

Editor Restitution:

Well brothers and sisters as we are to have a love feast I thought I would add my voice with the rest. I have faith in Christ the only name by which we can be saved, that he died for our sins and rose the third day according to the Scripture. I expect his return back to this earth soon to gather his saints. Let us look around and see if we are ready, and ask ourselves if we are sure we are ready. We don't want to say I believe I will be saved, we want to be sure. We expect to hear the welcome call, come ye blest of my Father, inherit the Kingdom prepared for you. Submitted in Christian love.

MRS. HARRIET ADAMS.

Brethren and Sisters:

As Bro. Dwiggins requested some one to write for THE RESTITUTION in the Christmas number, I thought perhaps a few words would encourage some one in this great and grand cause of the soon coming of our beloved Master. I feel as though I were weak in the cause but am trying to live right and when he comes I may be gathered among his faithful ones.

Yours in Hope,

DESSIE MCDONALD.

Dear Restitution:

I feel as though I ought to say a word for my dear Master. I believe in the second coming of Christ and think that he is coming soon. Pray for me that I may be faithful until he comes.

Your Sister in the faith and hope of the gospel, waiting for his Son from heaven. Soon may that blessed day come.

GERTRUDE EYRE.

Dear Restitution:

Lord who shall abide in thy tabernacle, who shall dwell in the new earth. Who shall attain to immortality. Answer, He that has heard the word of the kingdom and understood it and with a good and honest heart bareth much fruit. Now the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith. Dear ones in the faith, can we say from every day experience that we have the fruit of the spirit, if so we can hope to meet each other in the sweet bye and bye. Oh meet me there, meet me there in that world so bright and fair. Soon may it come. Amen.

J. T. PRIME.

To the dear Brothers and Sisters of the Faith once delivered to the Saints:

Yes this "same Jesus is coming." What a rebuke to the skeptics, question "where is the promise of his coming?" Over 200 sermons answering the question direct. Were the Bible destroyed, this truth would live in thousands of hearts. "Some sweet day" while we sing "Jesus soon is coming" waiting ones will shout "Lo this is our God we have waited for him." Having this hope let us purify ourselves even as he is pure.

J. F., R. J. & CORA WAGONER.

Dear Household of faith:

I want a share in this Christmas number. I am a firm believer in the second coming of Christ. I am trying to so live; that when the King comes in all of his beauty I may be able to say: "Lo this is our God, whom we have waited for."

Your Sister in Christ,

MRS. JENNIE MCDONALD.

Dear Brethren of the Precious Faith:

I am glad to say that I am watching for the second coming of our Savior, and hope the time will not be long until we can all sing glory to God in the highest, peace on earth, good will to men.

We know the kingdom is drawing near,
All things proclaim it nigh,
We watch to see the sign appear,
With glory in the sky.

We long to see thy saints awake,
A pure and spotless throng;
And that bright morn of glory break,
And join the choral song.

Your Sister in Christ,

EMMA HART.

Dear Restitution:

"For the favor of God that bringeth salvation, hath appeared unto all men, teaching us that denying ungodliness and wordly lusts, we should live soberly, righteously and godly, in this present age; looking for that blessed hope and glorious appearing of Christ. Titus i. 2-11. It would take much space to even quote the inspired testimony that shows the blessedness of this hope. It is the one hope of the Christian calling. Jesus saith unto Martha, "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Then Peter said, "we have left all and followed thee." Jesus said, that there is no man that hath left all for the sake of the kingdom of God, who shall not receive manifold more in this time, and in the age to come, life everlasting." As recorded by Mathew. Jesus said "verily I say unto you; that ye who have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye shall also sit upon twelve thrones judging the twelve tribes of Israel." "And every one that forsakes all for his name's sake shall inherit everlasting life." Again, he said, whosoever shall save his life shall lose, it but whosoever shall lose his life for my sake the same shall save it. For what shall it profit a man, if he shall gain the whole world and lose his own life." Whosoever therefore shall be ashamed of me in this sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Mark. xiii. 35. "Jesus will appear the second time without sin unto salvation." "Now this I say brethren, that flesh and blood cannot inherit the kingdom of God." "We shall not all sleep, but all be changed in a moment and this corruption put on incorruption."

E. HOYT.

Editor Restitution:

Another year has almost gone with all our good and evil deeds recorded. As I pen these lines I think how little I have done toward the spreading of the good news of the kingdom, and of the near coming of our dearly beloved and glorious King. I feel that the year has been nearly wasted, but how I rejoice to see the signs so fast fulfilling that proclaim the return of our absent Lord. May we all be found faithfully doing our work for the Master when he comes that he may find us worthy.

Yours in hope of the soon coming King.

EMMA F. SMITH.

Dear Restitution:

Brothers and sisters of the one faith, one Lord, and one baptism.—Like a scattered family we are permitted to meet again through the letter drawer in a grand reunion as witnesses for our absent Lord and with words of good cheer and encouragement to comfort and strengthen each other in the pilgrimage of the prize of our high calling. Think of it for a moment. A poor mortal under the sentence of death to be called to the exalted position to be a joint heir with the Lord Jesus Christ in the kingdom of God when he comes and sets up this kingdom. He has promised to receive us and bestow on us this honor. Blessed be his name. He suffered and died for us, that he might redeem us from sin and death. We have his word for it, we have the prophesies for it. We have the promise of our heavenly Father for it, that he will come again personally and visibly and in great power, and he has plainly given us the signs of his coming, and surely it will not be long now before we see him. Yes our eyes shall behold the King in his beauty. Oh yes, when he comes he will settle all the unhappy, discordant state of things. Finance will no longer trouble; capital and labor differences will all be adjusted and the black threatening war clouds whose thunders are shaking the nations and whose lightnings are visible from every quarter of the globe, all these things shall then give place to the righteous reign of Christ and his saints. Jesus is coming, and Oh what a gathering will be of the dead and of the then living saints, for together shall they be caught up to meet the Lord in the air. Oh what rejoicing when we shall sit down with father Abraham, Isaac, Jacob and all the ancient worthies together with our loved ones in the kingdom. Our shouts and rejoicings will never end. Oh that we may be found worthy of redemption, immortalization, eternal life. Lord help us that we may be obedient and faithful. We want to see Jesus. We are watching for his coming. We would be glad to meet each and all of you and together rejoice in this blessed hope. Though hard pressed in many ways of late our failure and seeming disadvantages do not discourage us. We feel that it is all right and we lean the harder on Jesus. Yes these adversities strengthen our hope and our faith brightens under them, for we feel that the everlasting arms are under us.

Very truly in hope of the soon coming kingdom.

B. Y. & M. A. FORTWELL.

Editor Restitution:

My paper has come very prompt all the year. I like the paper. Wish I could send you some new names. I am quite an old lady, not able to get about much. I am glad to lend my papers to any one that will read them, so few care to read them. The truth is very unpopular. Well the Master says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom." The gospel is the way of God unto salvation to every one that believeth. It does seem strange that more do not accept the truth. There is so much reading broad cast.

Yours in hope of eternal life through Jesus Christ, the life giver.

MARY ANN BARNES.

Dear Restitution:

I certainly believe that we are living in the momentous times of the closing of this age, and the signs of the times indicate that Christ's second coming is very near at hand. Let us not be found sleeping. Sound the glad tidings to those who are yet out of the ark of safety. Teach them the way before it is too late. Many are not willingly ignorant. Christ is soon coming—and the present age will soon be merged into the beauties and joys of his kingdom. May it soon come.

HATTIE E. RUSSEL.

Dear Restitution:

As we have been away from home for some two months, we haven't kept in reading of the dear old RESTITUTION, but seeing the last numbers we are delighted to see so many encouraging letters from the dear ones scattered abroad, but we only can say we are growing stronger every day in the glorious truths as delivered by the prophets, Christ and Apostles, and we are looking for Christ's return very soon. We think the signs show it very near. May we all be ready is our prayer.

WM. MILLS.

Dear Brothers and Sisters of the Household of Faith:

I, too, want to add my testimony in belief of the soon coming of Christ to raise the sleeping saints, and change the living to immortality. For just as sure as Christ was ever on earth, just so sure he is coming. Acts i. 11. But I don't believe Christ was born on the 25th of December, for he was born at a time when they all must go to be taxed. And the shepherds were abiding in the field, keeping watch over their flock by night, which would not be likely in the winter time. Speaking of the destruction of Jerusalem, Christ said, but pray ye that your flight be not in winter, on account of bad, cold weather, most surely. The Master's disciples put the question to him to know the sign of his "coming" and the "end of the world." Matt. xxiv. 3, and he tells them what should come to pass before his coming. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the "end come." v. 14. Finally brethren and sisters, stand firm in the gospel of Jesus Christ, which is the power of God unto salvation. Rom. i. 16.

It seems the nations are getting very angry, and men are certainly proving themselves incapable of running governments much longer, and it seems that the time for Rev. xi. 15, to be fulfilled. Hoping I may meet you all in the kingdom when Christ comes. Matt. xxv. 31-34.

M. L. ADAMS.

Editor Restitution:

We will try and send in our mite to the dear old paper, which we love to read so much. We truly believe the time will soon come when the saints will be gathered together to sing of our blessed Redeemer. Oh, may the Lord hasten his return, for we have many promises assuring us that he will come in like manner as he went away. Now, let us live and work more earnestly and honestly in the coming year than in the past.

Come Lord Jesus and come quickly.

JAMES & IDA HOWARD.

Dear Restitution:

I will be eighty years old my next birthday, and today as I was reading the letters of the brothers and sisters to THE RESTITUTION it carried me back to the days when the Millerite doctrine was preached so strongly, if they couldn't think how vividly the coming of Christ is portrayed in the Scriptures. From that time I have been looking forward to the glorious time of his coming. What a disappointment it would be to have him say, "Depart I never knew you." But I fear it not as long as "the eyes of the Lord are over the righteous, and his ears are open unto their prayers.

Farewell,

MRS. H. L. VICKERY.

Brothers and Sisters:

As I sat reading the many letters of the many brethren and sisters of the one faith, I am also prompted to write as to the soon coming of our King that is to be King of kings, and unto his kingdom there shall be no end. Dear brothers and sisters, if we can believe the testimony of those men in shining apparel as to his literal ascension, can we not also believe them as to his coming again in like manner. Its the same that say he want that say he will come again, if we can believe that he came first as a Lamb, Jno. i. 29, can we not also believe that he will also come the second time as a Lion. Rev. v. 5. If we can believe he came the first time made of the seed of David, Rom. i. 3, can we not also believe that he shall come again to receive and reign on the throne of his father David. Luke i. 32; Isa. ix. 7. If we can believe Paul as to his first coming to put away sin, Heb. ix. 26, can we not believe Paul as to his second coming without sin unto salvation? Heb. viii. 28. Many are they that believe in the first advent, but few are they that believe in the second. Does not the same Book that teaches the first also teach the second? If the first is true, is not also the second? We have not the privilege as do many. We are isolated and alone in the faith.

Looking for the soon coming King. Yours in love.

E. A. SINGER.

Happy New Year:

Especially to those throughout the land who have lately started out on the Lord's side. May this year be more to them than any past year of their lives. May they be so filled with the light and love of Christ that discouragements may find no places in their hearts. Many of you are blessed with Christian influences in your homes and surroundings. The young Christian has a hard row to hoe who receives little if any sympathy at home. There are many such. They live in an irreligious atmosphere. The Church is heavily discounted. Preachers are ridiculed. Christians are criticised. No cheering words of encouragement are ever spoken. The voice of prayer is never heard. While the very attitude of such a home may some times serve to stimulate, yet to most young persons it will prove a serious damper to zeal and activity. Dear young hearts, may you be steadfast and true. You may find stones in your pathway, your friends may sometimes turn against you; and more, sometimes those whom you love and would suppose to be much interested in you, but your Lord and Master will not; and turn not from them. Christ says: "Father forgive them they know not what they do." Pray for them, love them, speak kindly to them. Cultivate cheerfulness in your heart, and willing toil for One that suffered so much and died that he might save us. So long as we follow godly example and teaching we will do well, but when we lean wholly unto our own understanding there is great danger of disaster. The steady, solid, every-day workers are pleasing in the sight of the Lord. Steady pulling takes the load to the top of the hill, and may God bless those who have started with their load, give them strength and joy. My husband and I are striving to do the Lord's work. We feel our unworthiness, but it is our most earnest desire to so live, that when the faithful ones are gathered together, we may not be left out; but may then join our mothers near and dear, and all others gone before. We ask an interest in your prayers.

MRS. A. C. ROBERTS.

Brothers and Sisters:

I feel thankful to our kind Father for the good things that are given to us every week in our dear paper, and thankful to the dear ones who have labored and given of their means to make it what it is, and sorry I have not done more to help. I am glad we are to have another love feast. I hope it will be one indeed. Surely our hearts ought to be running over with grateful love to God for all he has done in the past, is doing now, and is going to do in time to come, for us whom he has called and chosen in Christ, and for all the world beside. I want to try to tell you a few things I have been thinking about. Love first to God and then to man. Love, "the bond of perfectness," Jesus said if ye love me ye will keep my commandments. Love one another. By this shall all men know ye are my disciples because ye have love one toward another. Love your enemies, and if them, surely we may love every one. Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets. This is all very well to talk and sing about, but, dear ones, what we need is to put it into practice. I am convinced that active, Christ-like love is the main thing wanting in the Church of God today. In fact, it seems to me that when we love perfectly we will be almost perfect. Let us study 1 Cor. xiii., and then examine our hearts carefully and prayerfully. Let us test our love by the standard given there and all through the Word and if we find we are wanting let us cry to God who is able and willing to give good gifts to his children and he will help us. Let us cruelly self. Of course we will suffer because we will receive hatred for our love. We shall be accounted as fools and despised, but let us look to him. He hid not his face from shame and spitting. Let us when we are smitten on the one cheek turn the other also, and sometimes (I say this for encouragement) they will be ashamed to strike the second time. Love will win. It will melt the hardest heart. When those we love turn away, and treat us coldly or worse in return let us never mind. Just keep a warm place for them in our hearts and they will be sure to come back. I know this is true, I have tried it. Let us forgive seventy times seven if need be. Just think what God has done for us, and how long-suffering he is. The reason, I think, why the world is not melted by the love of God is they don't believe in it. When he is ready he will cause them to see it but now he hides a little longer. Arise, shine, for thy light is come, will be said if it has not already been said to the church, and when she does shine all nations will see the light and love of God. Why may it not be now. The world is starving, dying for love. Oh, let us stir ourselves up and cry to God that he will empty, cleanse and fill us with his own precious fulness till there shall be no room in us for any thing selfish or evil. Dear ones come. We know the feast must be almost ready. Let us purge ourselves and put on our beautiful garments and watch. Oh, let us watch while we work and wait for the enemy is so subtle, so deceitful, and while we watch let us pray for ourselves and for one another and for our enemies and love them, and love one another with pure hearts fervently. Let us pray more faithfully, or with more faith for this lost world for whom Jesus died. Jesus said what things soever ye desire when ye pray believe that ye receive them, and ye shall have them. Surely it is not presumptuous to pray with earnest desire and even with faith for anything we have been taught to pray for. The dying prayers of Jesus and of the apostle Stephen are shining examples of how we should pray for our enemies. Father forgive them, they know not what they do. Lord lay not this sin to their charge. Those prayers were the fruit of love for the lost. Does any one think they will be unanswered. Let us not be the accusers of the wicked but rather their advocates. Let us plead for them and make excuses for them as we do for our precious selves. It may be God loves them, and if he does it must be enough for him to bear their conduct without our continually reminding him of it. Oh, if we had them in our hearts as God must have had them in his when he gave his own Son to die for them, how could we bear to see them go down to endless night? Would we not as though they were our own children, like Rachel cry out and refuse to be comforted because they are not, and does God chide her for weeping. No, but comforts her with the promise that they shall come again from the land of the enemy. Let us agonize with Jesus for the lost. He says I came not to call the righteous, but sinners to repentance and to seek and save the lost. He shall see of the travail of his soul and be satisfied, and we may be able if we have suffered with him to rejoice with him in that hour. God spared Ninevah and I believe if the world would repent he would spare it and save it from the coming judgments, but if he did it looks sometimes as though there would be many Jonahs to be vexed with God for repenting him of the evil and allowing their predictions to fall of fulfillment. But I did not intend to write this way when I commenced this letter. I fear it is too long to find a place now. I have often wished I could induce all the faithful to join their prayers with those who are pleading with God for his heritage, that he will not leave it forever in the hands of the enemy, but deliver with a mighty hand, a stretched-out arm as in days of old. To all who are pleading thus I would say, hold on, have faith and the mountains of difficulty will be removed. Perhaps not in our way, but in the Lord's which is better. Hoping and praying and loving and desiring an interest in your prayers I remain your affectionate sister in Christ.

ALICE ADAMS.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
E. JORLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 15, 1896.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

WE WANT YOU TO

Take notice that our mail list will be revised Feb. 1, 1896, and we want your renewal before that time. If you cannot send for the whole year, send part, and not be delinquent. If you must have time beyond that time, write and let us know your intention. It must be evident to you each that we should hear from every one in order to know where we stand. We shall endeavor to make THE RESTITUTION worth $1.50 during the year. Though everything may not be *exactly* as you wish and think, yet you cannot afford to be without the information you will get in the old RESTITUTION for the price asked for it. Let each one heed this call.

THE extra supply of the "Christmas Number" is exhausted. Do not send any more orders.

"THE gospel invites men and women to become landholders and gives them an inalienable right to the soil, and by obedience thereto will qualify them to possess it for ever in the age to come." •

THE true believer goes with an unprejudiced mind, truly, humble, honestly, desirous of knowing what is true. No matter who lives or dies, who go up or goes down, what is truth must be and ever is, the supreme inquiry of honest and teachable spirits." •

"THE Humor of the Bible" was the subject of a lecture delivered from one of the city pulpits on Sunday Jan. 5. The speaker said, according to the morning paper report. "That the Bible had a humorous as well as a serious and sacred side. It may not be humorous from a modernized American standpoint, but from a Jewish stand point. "Among the things pointed out as bits of Jewish humor were the story of Adam and Eve, the story of Jonah and the whale, and the story of Samson. The story of Samson was compared with "Jack of the bean stock," and "Hop O my thumb," and it was said "he had his prototype in the giants mentioned in those tales." Thak God the day is not far distant when then wolves in sheep's clothing,—these gospel nullifiers, —these blind leaders,—these enemies of God, and truth, and righteousness and faith and obedience, will, as long ago predicted, lick the dust. Ps. lxxii. 9. •

DURING the past month a shipment of oranges was received in Chicago from Joppa, Palestine. They were sound and said to be very fine, and brought a high price. "Westward Ho! the star of the empire goes," says a cotemporary, has been the cry for many years; but the star of the empire will soon sparkle in the eastern sky, and then the universal cry will be Eastward Ho! This will be when the Jews, their land and affairs will be very different from what they now are. Then the memory of the babe in Bethlehem will be dimmed by the appearance of the glorious King in Salem, whose mercy, justice and peace shall command the the respect and love of the world and awaken a real and pure pairiotism in every heart. "Pray for the peace of Jerusalem, they *shall* prosper that love thee. Peace be within thy walls and prosperity within thy palaces." Oh why should we not thus pray, since the realization of those beautiful words will be a glorious land and a happy people, where now the loving mother and tender babe are dashed to death by [illegible] fools." •

A letter from Jerusalem to the "*Advocate*" dated Nov. 22, 1895, says the Druses are in rebellion in Syria, and are killing the Moslems every day; the Pasha has requested all English and American to remain in their houses until the soldiers are gone. The poor Jews are in much trouble, as all business is at a stand still, and many may starve with the coming winter,—the whole empire (Lur Rish) is in a state of anarchy. We are in perilous times, and no one can learn the truth of the situation." We are waiting and watching with much interest to see what the next move upon the political chess-board will be. As time goes on it becomes more and more apparent that there is no harmony between the great powers, and their suspicions of each other make it extremely dangerous for any one power to take independent action, and so the butcheries go on. But there is one thing certain. England is rapidly becoming, from one cause and another, the isolated nation we have long expected her to be in the last days. It is easily seen that Russia and France would glory in seeing England's attention drawn off to south Africa or South America or any other place so that they could settle the Eastern Question to suit themselves. •

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 4.

In resuming our reply we first refer to the *proof* offered that our ignorance of the difference between the gospel before and after Pentecost is *inexcusable*, because that *before* Pentecost, the disciples were forbidden to preach that Jesus was Christ, Matt. xvi. 20, 17, 9, and therefore, "whoever keeps that truth back *does not* reach the gospel of Christ.

We assure the *Oracle* man we have no *desire* to suppress *that* fact or any other fact—want *all* the facts brought out, and especially the facts

1. That Jesus *was* Christ, before the crucifixtion although the disciples were forbidden to *preach* that he was. Proof, John iv. 25, 26. "The woman saith unto him, I know that Messias cometh, which is called Christ, when he is come, he will tell us all things." "Jesus saith unto her, I that speak unto thee am he;" and

2. That he was spoken of *as the Christ*, by the people, as is proven by John vii. 27, 27. "Do the rulers know indeed, that this is the very Christ? that is, seeing they allow him to speak boldly without molestation, and

3. That the ruling Jews *knew* that he was considered to be the Christ. Proof, John ix. 22. "For the Jews had agreed already, that if any man did *confess* that he was Christ, he should be put out of the synagogue;" and

4. That he clearly proclaimed himself as the Christ at the very outset of his public ministry by quoting Isaiah lxi. 1, in the synagogue at Nazareth, and declaring he was the person the prophet spake of; and

5. That the angel of the Lord announced to the shepherds the birth of a Savior, which is Christ the Lord; and

6. That it was revealed to the just and devout Simeon by the holy spirit that he should not see death before he had seen the Lord's Christ." and he saw him and was ready to die; Luke ii. 26, 30; and the same is recorded of Anna the prophet ; and

7. That one of John's disciples said to his brother Simon Peter soon after Jesus' baptism, "We have found the Messias, which is, being interpreted, the Christ," and the day following Nathaniel said "Thou art the Son of God, thou art the King of Israel." John i. 45, 48, and

8. That wise men from the east enquired "Where is he that is born King of the Jews?" Matt. ii. 2. The fact that he was to be King of the Jews as was announced by Gabriel to Mary before his birth, is proof that "*King of Israel*" in Nathaniel's confession is synonymous with the phrase "*King of the Jews*," and not as asserted by the *Oracle* people that he is now reigning over spiritual Israel; and

9. That Jesus himself confessed before Pilate that he was born to be a King, and it requires but little intelligence to discern that it was because he was a King *de jure* that he was annointed to that office, and that made him a Christ; and

10. That he was not *born* a Christ, although born *to be* a King. *Jesus* was born, and sometime after he was born God annointed him with the Holy Spirit and with power, and

11. That after anointing he was the Christ, and being the Christ and having the power, he went about doing good, and healing all that were oppressed of the devil, —for God was with him." Acts. x. 38; and 42th., That this anointing with Holy Spirit and power took place at his baptism, Luke iii. 21, 22, Mark i. 10. Matt iii. 16; proving that Jesus became *the Christ* at that time; and

13. That after his temptation, which immediately followed his baptism, he returned in the power of the spirit to Galilee, where at Cana he attended a marriage feast, and the hitherto 30 year old and comparatively private unknown man performed his first miracle, and his disciples believed on him.

The *Oracle* man accuses us of keeping back the one truth, that Jesus forbade his disciples to preach that he was the Christ. Most abundantly have we proven that he *was* the Christ although they were not allowed to preach it. And we ask him if those who keep back the above 13 truths preach the gospel of Christ?

And we want to know what his assertion of the coronation in heaven stands upon when all through his public ministry he was by his own assertion the Christ, and was doing the work which he had been anointed to do at his first advent.

Is it not about time he laid aside Alexander Campbell's "coronation sermon" and studied out the truth as it is in Jesus for himself?

If he would do that he would hardly make such an egregious blunder as to talk about Jesus being owned as Christ. Will he allow us to inform him that Messiah in Hebrew and Christos in Greek, is expressed in English by the word *Anointed*. And that his anointing made him heir apparent to a crown. Evidently there is a kink in his theory or else he would never have an *heir* to a throne crowned as an heir. What would he think if he heard that the Prince Wales had been crowned as an heir? If he were crowned would he not be a king? rather than an heir?

This matter is easily seen through. There is no Scripture which says Jesus has been coronated,—no Scripture except a *home-made* article, which says he is now a king, and so the word *Christ* is made to answer the purpose of the word *king* to suit his theory.

But if he is determined to make the official title "*Christ*" stand in place of *King*, why then, on his own hypothesis, *his Kingdom was set up at his baptism*, and he is at sea without rudder or chart to steer by.

We would remind him that the throne of his father David was promised him. Luke. i. 30, 32. But his own word for it, he is not seated upon *it*, but upon *God* his Father's throne. Rev iii. 12. His *own* throne, he is still an *heir* to, and all true believers are *joint heirs* with him. Rom. viii. 17.

The throne he calls "*my throne*" is the throne he offers over-comers, —not his Father's. And the *Oracle* man can see in Matt. xxv. 34, *where* it will be, and *when* he will invite them to be *joint-possessors* of what they are *joint-heirs* to. And if he will bear in mind that God his Father has appointed him HEIR OF ALL THINGS, Heb. i. 2, and that he is expecting or waiting for his enemies in the dominion promised him to be made his footstool, it will help him if he is not past help. •

(To be Continued.)

Selected.

Threatened War Between Old Friends.

Should war break out between Great Britain and Germany over the seemingly insignificant issue of the rights of Uitlanders in the Transvaal Republic it would be deplorable from one point of view at least. It would be a war between two nations who have been friends almost from time immemorial. From the days of Martin Luther and Henry VIII. until now whenever England and Germany have been at war at the same time they have been allies. At no time have their troops been arrayed with arms in their hands against each other. They are substantially of the same blood. The Anglo-Saxons of England and Scotland, in the Lowlands of the latter, are cousins by blood. They emigrated into Great Britain out of Holland and Holstein and the low countries about the mouth of the Elbe, some from Northern Belgium and around Bremen, Hamburg, and Lubeck, and some from Denmark. They crossed the North Sea and, collecting in England, drove back the native Kelts into Wales and the Highlands of Scotland. They occupied four-fifths of the east side of the island. They are just as German in blood as the Germans. They are both Teutons—a hard, stout, grasping, fighting race and greedy for land ownership. Were the Germans in as good position and insular by location they would grab land as eagerly as the English. To the extent of their restricted ability they have already done so. They have recently divided islands in the South Seas and millions of square miles of territory in Africa. They have reached out for territory wherever they could grasp it and they have grabbed according to their restricted ability. Should these two great nations be drawn into a war it would be for the first time since the days of Luther. It would not be a delectable spectacle in these days of alleged progress, peace and Christianity. If such a war should come and the other powers should keep their hands off Germany would be the heaviest sufferer. If, on the other hand, the young Emperor of Germany has Russia and France behind him no one can foretell the result of a struggle which might necessitate changes in the maps of Europe, Asia and Africa.—*Tribune.*

A Moslem Prayer.

At the Mosque of Azhar in Cario there is a missionary university where between six and eight thousand Mohammedan students are assembled for the purpose of receiving the necessary training preliminary to teaching the Moslem faith in Asia and Africa. As a part of their training these students offer the following prayer each evening:

"O Lord of all creatures! O Allah! destroy the infidels and the polytheists, thine enemies, the enemies of thy religion. O Allah! make their children orphans and defile their bodies. Cause their feet to slip, give them and their families, their household and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures."

This savage invocation, which is in such marked contrast to the spirit of universal brotherhood which characterizes the Christian prayer, suggests two considerations. First, that the basis of the Moslem faith is the same now as when Mohammed spread abroad his doctrines with fire and sword, and that hatred of all unbelievers is its principal and inflexible attribute; and, second, that the horrible massacres in Armenia are inspired by the savage spirit which dominates this prayer. Considering the bloody doctrines imbued by these thousands of students and emphasized by daily invocations to Allah, it is not remarkable that the brutish and half-savage followers of these Moslem priests carry out their instructions to the very letter, destroy the so-called "infidels and polytheists," make their children orphans, and strip them of their possessions as booty for their Moslem masters.—*Tribune.*

Pictures taken through Flesh.

Scientists are greatly interested in the reports of the experiments at Wurzburg, repeated at Buda-Peath, by which a positive picture is obtained by the agency of Crooke's tube through barriers of wood, cloth, and flesh, and whole rows of books, bones, and metals alone remain opaque. But even of the latter aluminum is now discovered to form an exception.

Prof. Thompson calls it a registration of shadows rather than a photograph, and it is curious that it can only be done without a lens. Photographers see no point in it for them, but its use in obtaining the minutiæ of a skeleton through any amount of flesh and muscle promises to effect a revolution in surgery and medicine.

Original.

Infidelity in the Pulpit.

It is no uncommon thing these days for infidelity to masquerade under a clerical garb, and to force itself upon our attention from the pulpit.

The Rochester, N. Y. clergyman who a few Sundays ago "gave expression to some pointed remarks" on the history of man's creation and fall, is not a rare exception in the business of aiding the devil in falsifying God's word. What he says may be taken as a sample to show the length to which the higher criticism has pushed its destructive method of interpretation. The Rochester preacher shocks the ears of his audience by saying: "The story of Eden, if interpreted literally, is not only utterly useless, but it becomes supremely ridiculous, morally involved, unchristian and unjust." Here is a statement, though aimed at the historical reality of Moses' account of the temptation and fall of the first pair, involves the whole question of Bible history from beginning to end; the statement followed out to its logical conclusion would land the Rev. gentleman high and dry on the barren and blasted shore of avowed infidelity. He belongs to a class of ministers that do not wish to be considered infidel. These men pose as preachers of the gospel(?) and profess to have at heart a burning desire for the salvation of men. By education and ordination, and church ritual they are set apart to a holy office, to handle sacred themes, and do sacred things. All this will not save them from the charge of handling the Word of God deceitfully(2 Cor. iv. 2.) of preaching or teaching for doctrines the commandments of men; (Matt. xv. 9.) of corrupting the word of God; (2 Cor. ii. 17.) of speaking lies in hypocrisy; (1 Tim. iv. 2.) and of preaching another, or a perverted gospel. Gal. i. 7.

Speaking of the literal interpretation he further says: "No wonder it (the Edenic narrative) has been made a fit subject for burlesque."

Out and out infidels find a great deal in the Old Book to burlesque; and about which to make a display of their wit, and get paid for it at the rate of $500 a night—more or less. These infidels in holy vestments may not get so much for turning facts into fiction but are, undoubtedly fairly well paid; which means there is infidelity in the pew as well as in the pulpit. The Ingersols find plenty of company with respectability and broadcloth, and high sounding titles. Infidels may not think these clerical apologists as honest as themselves, but what is lacking in this respect is more than made up by the popularity gained over to the heretofore unpopular side.

"*Dealing hanging on the bite of an apple.*" Apologists and infidels are very apt to say apple instead of "The tree of the knowledge of good and evil." The destiny involved in eating the forbidden fruit was not eternal torture but consignment to dust from whence man was taken. In wisdom and mercy he was barred from the tree of life. Immortality was not an attribute of his being denied access to the only source of perpetuating life beyond the period to which his stock of vitality would carry him he must in consequence die. It was no part of God's original purpose to immortalize sin. Sin is only incidental and temporary. God's ulterior purpose is to have none of it in the wide universe, but righteousness has the divine promise in its favor of endless years. In the very act of sentencing Adam and Eve, God spake a word of hope and restoration through, "the seed of the woman." And while every one of the children of the primal pair down to the present generation has been involved in the consequences of the Edenic transgression no tree of life having been provided for them, this does not fix unconditionally, their final destiny. The offer of eternal life and happiness to the human race through God's anointed Son is a part of the beneficent scheme of redemption. This fact, out-weighs, infidelity, an evil condition, an inheritance brain of weakness and sorrow, and ending in death. All this, dreadful as it appears, viewed from a merely human stand point, is temporary, and imposed in mercy and wisdom. Whatever portion of mankind shall finally and irrecoverably be lost, the fact of the failure must be ascribed to man's abuse of his freedom in making the choice between good and evil. To ancient Israel God said "I have set before you life and death, blessing and cursing; therefore choose life." Deut. xxx. 19. In this passage man's freedom and power of choice are clearly set forth; and while the primary application is to Israel as a nation and in view of temporal life and good, blessing and prosperity, the same principle holds true in the matter of individual salvation. It is plain to every one not blinded by Calvinism, that it is in recognition of man's freedom of will that the gospel is addressed to him, and that he is held responsible for its acceptance or rejection.

"*Knowledge forbidden to God's children.*" This conclusion from the premises in question, is silly, to say the least and places this Rochester preacher before us as a fit subject to ridicule and burlesque. The prohibition of the one tree with its peculiar properties was not on the ground that the eating of its fruit would impart general knowledge and intelligence, and that God wished to keep Adam and Eve in childish ignorance, but on the ground that eating the fruit of this tree would lead to or cause them to come to a conscious distinction of good and evil. "The good" says Delitzsch "is obedience with its good; the bad is disobedience with all its evil consequences." The moral contrast may be the main thing and physical evil grows or flows out of the moral evil. Taking this view of the case the knowledge gained by this act of disobedience was at a fearful cost. To know good and evil in contrast was the painful experience in the lives of our primal ancestors, and the bitter inheritance of their descendants down to the present day. We deem all forms of sin today then why as some theologians do, regard Adams transgression as very useful, and under the heading of "*The Blessing of evil*" write long dissertations to show what a blessed thing sin is in general and Adam's sin in particular. Hilarius said, "Not to know good and evil, is the sign of infantile childishness or senile obtuseness; the conscious free choice of one or the other indicates the most mature period of life."

If this is so, the worst sinners are the most mature; a kind of maturity or manhood none of us would wish to attain to. "The Gnostic Ophites held that only through the eating of this tree was man enabled to attain to his conscious free developement, "An Hegel"—That sin is a necessary transition-point to good." The fact that our Savior, who knew no sin, reached the highest point of moral excellence and goodness, utterly refutes these human opinions.

In this overt act of disobedience Adam exercised his freedom of will just as his descendants do today in the commission of all the sins and crimes in the long list of human transgressions. He was not impelled thereto by some overpowering force against which it was useless to offer resistance. It was on the ground of his power of choice that man was sentenced. The probation tree was hedged about by a divine prohibition, and a warning given in love by the highest authority in the universe. The motive to loyalty was amply sufficient. Here is where and when sin entered our world—and death by sin. Those who deny the historical value of Moses' account of man's fall have a very perplexing problem on hand.

JOHN L. WINCE.

"Dwell Together in Unity."

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down the beard, * * * for the Lord commanded the blessing, even life for evermore." I have read all the letters in our dear paper as far as is published, and I can see all the dear ones, talk the same way, all have been to the same school, learning from the same Book, and that is God's Book the dear Bible. Years ago when I was a member of one of the popular churches, we were called upon to tell our prospects of going to Heaven, and if we could say our prospects for heaven and immortal glory, was bright, then we were encouraged to go on in the service of the Lord, and we soon would all land safe in heaven, but now all of the dear ones that write in our paper talk of the coming of the dear Lord, to reward them in the earth made new. Oh what a difference there is between truth and error. Many of those dear ones that have written are young in the cause, and yet they talk Bible. Thank God we have a faith that is founded on "thus saith the Lord." We have all the same like precious faith. We are looking for that blessed hope, that Paul talks of, the appearing of the glory of God and our Lord Jesus Christ, coming to change our vile bodies and fashion them like unto his glorious body. That was Paul's, Peter's, Jame's, and all the faithful ones faith then, it is the Christian faith now, it is the faith once delivered to the saints, it will be the faith till Jesus comes, it is the old paths that Jeremiah spoke of, it is the way. Oh let us all walk therein. The dear Lord will soon come, let us all be ready.

J. S. HATCH.

REPORT.

Dear Restitution:

If you will be so kind as to allow me space in your columns, I will write a few lines as to what we are doing out here in South Frontier County, Nebraska. Our Evangelist Eddie A. Adams began a series of meetings at the Rathbun school house on Friday evening Dec. 13th, and held over three Sundays. Preaching nineteen discourse, which were ably handled. Surely he is a workman who needeth not to be ashamed, rightly dividing the Word of truth, and showing the beauties of the coming time in all its simplicity. We held some Bible readings through the day from house to house which created a good interest in the work. Although we had some opposition to the truth, yet we had good interest and good attendance throughout the meeting. There were five persons made the good confession on the side of truth, and put on Christ by baptism, who also arose to walk in newness of life in the narrow way to the kingdom. We trust they each may prove worthy of an abundant entrance therein. There were others almost persuaded who we would yet like to see step out on the Lord's side. The entire meeting was one of interest and good feeling, and harmony among the brethren and sisters. All feel encouraged to press on toward the mark for the prize of the high calling in Christ Jesus. Therefore, brothers and sisters, as we see the beauties and glory before us let us not be weary in well doing, for we shall reap if we faint not. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Dearly beloved, I beseech you as strangers and pilgrims abstain from fleshly lusts which war against the soul, having your conversation honest among the Gentiles that whereas they speak against you as evil-doers, that they may by your good works, which they shall behold, glorify God in the day of visitation, when the Lord Jesus shall be revealed from heaven with his mighty angels. May we all be able to stand in that day and realize things which we now hope for.

Yours in hope of the soon coming King.

MRS. W. A. MOORE.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	22.70
Mrs. Wm. Hadricke	1.50
Mrs. R. H. Cobbs	3.50
J. H. Koontz	1.50
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Poetry.

Deeds, Not Words.

"Why call ye me Lord, Lord, and do not the thing I say?"

Not forever on thy knees
Would Jehovah have thee found;
There are burdens thou must ease,
There are griefs Jehovah sees;
Look around.

Work is prayer if done for God,
Prayer which God delighted hears;
See beside you upturned sod;
One bowed 'neath affliction's rod:
Dry her tears.

Not long prayers, but earnest zeal
That is what is wanted more.
Put the shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high sounding words of praise
Does God want 'neath stone grand dome;
But that you the fallen raise,
Bring the poor from life's highways
To thy home.

Worship God by doing good.
Works, not words, kind acts and deeds;
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

Deeds are powerful, words are weak,
Battering at high Heaven's door;
Let thy love by actions speak;
Wipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And to brighten eyes now dim
Kind deeds show to one another
God accepts as done, my brother,
Unto Him.

Original.

PSALM. 139.

(140 COM. VER.)

1. Unto the end; David's psalm.

2. Deliver me, O Lord, from a wicked man; from an unjust man rescue me;

3. Men who have reasoned unjust things in my heart, who all day long have been devising wars;

4. They have whitted their tongue like a serpent's as it were; a poison of asps is beneath their lips. Interlude.

5. Watch to guard me, O Lord, from the hand of an obdurate-sinner, from unjust men deliver me, who have thought to trip my steps.

6. Haughty ones have hidden a snare for me, and stretched out lines as snares for my feet; have placed things as a stumbling-block to hold my path.

7. I have said unto the Lord, my God art thou; Regard, O Lord, the voice of my supplication;

8. O Lord, O Lord, thou ability of my salvation overshadow my head in a day of wars.

9. Deliver me not up to an obdurate-sinner, O Lord by reason of my inordinate desire; They have reasoned against me; Forsake me not, lest perchance they become uplifted. Interlude.

10. Thou Head of their environment, the toil of their lips will cover them.

11. Coals of fire will fall upon them on the earth, and thou wilt cast them down in wretchedness, they will not withstand.

12. A chattering man will not have been restored to uprightness upon the earth; calamities will hunt an unjust man unto destruction.

13. I know that the Lord will judge the beggar and enact the right of the needy ones;

14. Moreover justified ones will confess unto thy name; the upright will dwell along with thy face.

PSALM 140 (141 COM. VER.)

1. David's psalm. O Lord I have cried unto thee; Mayest thou have heard me; attend unto the voice of my supplication, when I have cried unto thee.

2. May my votive-prayer have been accounted upright like an incense offering as it were in thy sight, the uplifting of my hands an evening sacrifice.

3. Place a guard over my mouth, O Lord, and a door of environment about my lips.

4. Do not allow my heart to incline out unto wicked words, to make pretenses in acts of sin, along with men engaged in the transgression, and I shall not be leagured with their elect ones.

5. A justified one will chasten me and reprove me in mercy and let not the olive-oil of an obdurate-sinner anoint my head; Because still even my votive-prayer is in the midst of things satisfactory to them,

6. Their controlling ones have been submerged nigh to a rock; They will listen to my oracular words because they have become disabled.

7. As though the earth's thickness had been rent asunder upon the earth, have our bones been scattered beside hades.

8. Because unto thee, O Lord, O Lord, are my eyes; In thee have I hoped; do not in return take away my soul.

9. Watch to guard me from the snare which they have set for me and from the stumbling-blocks of those who are engaged in the transgression.

10. Obdurate-sinners will fall into their own net; By myself alone am I until I shall have passed by.

PSALM 141 (142 COM. VER.)

1. David's votive-prayer for understanding when he was in the cave.

3. With my voice have I cried unto the Lord; with my voice have I beseought the Lord.

3. I will pour out my behest before him; my tribulation will I declare in his sight.

4. When my spirit is departing from me, even thou knowest my paths; In this way in which I was going have they hid a snare for me.

5. I was contemplating and looking to the right-hand, because there was no one who recognized me; Flight was lost to me; and there is no one who seeketh out my soul.

6. Unto thee, O Lord, have I cried, and said, Thou art my hope, my portion in a land of the living.

7. Give heed unto my prayer, because I have been humbled exceedingly; Deliver me from those who are pursuing after me, because they have received controlling-power above me.

8. Lead my soul out of a prison, that I may confess unto thy name, O Lord: Justified ones will wait for me until thou shalt have requited me.

PSALM 142 (143 COM. VER.)

1. David's psalm, when his son was pursuing after him. O Lord, hear my votive-prayer; Mark my supplication in thy truth; hearken unto it in thy righteousness.

2. And mayest thou not have entered into judicial-trial with thy bond-servant, because no one living will have been justified in thy sight:

3. Because the enemy hath pursued after my soul; He hath humbled my life to the earth; He hath seated me in dark places, like the dead of an age as it were,

4. And my spirit hath become discouraged in respect to me; in me my heart hath become terrified.

5. I have called to mind days of a beginning, and I have meditated in works of thy hands; my soul is as it were an earth thirsting for thee. Interlude.

7. Mayest thou have heard me speedily. My spirit hath failed: Do not turn away thy face from me, and I shall have become like to those who go down into a pit.

8. Cause thy mercy to be heard by me in the morning, because in thee have I hoped: Make me to know the way in which I shall go, O Lord, because unto thee have I lifted up my soul.

9. Deliver me from my enemies, O Lord, because unto thee have I fled for refuge.

10. Teach me to do thy will, because thou art my God; Thy good spirit will guide me in the way that is upright.

11. For thy name's sake will thou make me to live, O Lord; In thy righteousness will thou lead my soul out of tribulation.

12. And in thy mercy wilt thou destroy my enemies, and bring loss to all those who are troubling my soul, because I am thy bond-servant.

PSALM 143 (144 COM. VER.)

1. David's psalm in relation to Goliad. The Lord my God be commended, who teacheth my hands to war, my fingers to do battle.

2. My mercy and my refuge art thou, my intervening-helper and my deliverer, my protector; and in thee have I hoped, thou who dost array my laity subject to me.

3. O Lord, what is man that thou hast recognized him, or a son of man that thou dost account him?

4. Man hath been likened to inutility; his days pass by like a shadow as it were.

5. O Lord, incline thy heavens and come down; Touch the mountains and they will have smoked.

6. Lighten and thou wilt scatter them; send forth thy bolts and thou wilt confound them:

7. Send forth thy hand from on high and take me out and deliver me from many waters; from the hand of alien sons;

8. Whose mouth hath talked inutility and whose right hand is a right hand of iniquity.

9. O God, I shall sing a new ode, with ten-stringed psaltry shall I exalt the strain unto thee,

10. Unto him who giveth the salvation to the kings; Unto him who redeemeth David his bond-servant from a wicked sword.

11. Mayest thou have delivered me and taken me out of the hands of alien sons, whose mouth hath talked inutility and whose right-hand is a right-hand of iniquity;

12. Whose sons are as it were newly-planted shoots becoming established in their youth, whose daughters have grown beautiful, adorned like an image of an inner-sanctuary; (or a temple niche).

13. Their inner-chambers filled with things emptied from this place into that; Their sheep with much progeny multiplied in their ways out;

14. Their cattle fat; There is no breaking down of hedge nor way through or out, nor clamor in their farm-yards.

15. They have accounted blessed-happy the laity whose things these are; Blessed-happy the laity whose Lord is his God.

PSALM 144 (145 COM. VER.)

1. David's praise. I shall exalt thee, O my God, my King; and I shall commend thy name for the animate-age and for the animate-age of the animate-age.

2. Day by day each day shall I commend thee, and praise thy name for the animate-age and for the animate-age of the animate-age.

3. Great is the Lord and greatly to be praised, and of his majesty there is no end.

4. Generation and generation will praise thy works, and thy ability will they declare.

5. And of the majesty of the glory of thy sanctity will they talk, and of thy wonders will they discourse.

6. And of the ability of thy fearful acts will they speak and of thy majesty will they discourse,

7. The remembrance of the plenitude of thy useful-goodness will they search out, and in thy righteousness will they be glad.

8. The pitiful and merciful Lord art thou, forbearing and full of mercy.

9. A useful-good Lord is he for all those who wait for him, and his feelings of pity are over all his works.

10. May all thy works have been confessed unto thee, O Lord, and may thy holy ones have commanded thee.

11. Of the glory of thy kingdom will they speak and of thy ability to rule will they talk,

12. To make known unto the sons of men thy ability to rule, and the glory of the majesty of thy kingdom.

13. Thy kingdom is a kingdom of all the animate-ages and thy sole sway unto every generation and generation.

14. Faithful is the Lord in all his words and holy in all his works: The Lord stayeth up all those who are falling down, and he restoreth to uprightness all those who have been cast down,

15. The eyes of all hope in thee, and thou art the One who giveth their sustenance in due-season.

16. Thou openest thy hands and every living creature dost thou fill with satisfaction.

17. Just is the Lord in all his ways and holy in all his works.

18. The Lord is nigh unto all those who invoke him in truth.

19. The will of those who fear him will he do (lit. cause) and to their entreaty will he hearken and save them.

20. The Lord watcheth to guard all those who love him and all the obdurate-sinners will he destroy.

21. My mouth will speak the Lord's praise, and may all flesh commend his sacred name for the animate-age and the animate-age of the animate-age.

PSALM 145 (146 COM. VER.)

1. An alleluia of Aggaios and Zacharias. Praise the Lord, O my soul!

2. I will praise the Lord in my life-time; I will exalt the strain while I exist.

3. May ye not have trusted in rulers and sons of men in whom there is no salvation.

4. His breath (or spirit,) will go out and he will return to his earth on the day when all their thoughts perish.

5. Blessed-happy he whose responsive-helper is the God of Jacob, whose hope is in the Lord his God,

6. The God who created the heavens and the earth, the sea and all the things in them; Who watcheth to guard truth forever;

7. Who judgeth for those who are being unjustly treated; who giveth sustenance to the hungry. The Lord looseth those who have been bound hand and foot.

8. The Lord maketh blind one wise: The Lord restoreth to uprightness those who have been cast down. The Lord loveth justified ones;

9. The Lord watcheth to guard the proselytes; orphan and widow will he take up; and a way for obdurate sinners will he cause to disappear.

10. The Lord will rule as King forever, thy God, O Sion, unto generation and generation.

COMMENT.

The 139th psalm, being a 9 significant in a general way something consummated or fulfilled, and the most casual reading of the psalm will verify this. The opening prayer of the psalmist is to be delivered from the consummate wickedness of man; from man's injustice and the snares, pitfalls, stumbling-blocks and hindrances to a life of righteousness. It is the despairing cry of the merely human to contend single-handed with the wiles of the adversary, ending with t. · plea of the 8th and 9th verses followed by the "interlude." Then beginning with the tenth verse begins "the full assurance of faith" running through the 11th, 12th, 13th and 14th verses to the close of the psalm, a consummate expression of "the hope of Israel." When analyzed the numerical import of every verse is as true when they are considered as factors as is the whole psalm when considered as an integer; but there is not time nor space to go into this now.

The 140th psalm according to its number is conjunctive being a 10 and significant of judgment as it is also a 4. The 5th verse gives us the psalmist's idea of how the judgment will be "tempered with mercy" though, as it will be the judgment of "the justified one" or the one who has experienced judgment and learned mercy in his own experience, and not the judment of "the obdurate-sinner," whose mercy even is cruelty. We have a picture in the psalm of this transition from the rule and the oppression of the wicked over into the rule and righteous sway of the justified—of course a picture drawn "in faith." The 10th and last verse depicts the solitary condition of the walk by or in faith until the "realization" of the saints according to God's covenant promises and "the sure mercies of David."

The 141st psalm is the 1st step in faith for the saint to take who has realized the signification of the pictured vision of the preceding psalm namely—"the votive-prayer unto the Lord" for understanding, the understanding requisite to meet all the exigencies that arise from day to day in this walk by faith. The 8th verse fully brings out the Messianic import of the psalm as you would naturally expect from the number. "Will wait for me" can point to only one person. Can it in any true Christian theology?

The 142nd psalm is the true 2nd step namely, the plea for *mercy*, which the extent of the humiliation and failure of all human effort brings the supplinnt saint unto; David's experience, remember is a typical experience, and we learn in the 4th verse that there is even a spiritual discouragement. We all of us reach the point and depth of humiliation where we no longer want judgment, but mercy. Then we can say, as in the 10th verse, "Teach me to do thy will"—"Thy good spirit will guide me in the way that is upright." And if there is any destruction of enemies

the herding with the ... ship of Aggaios (Haggai Co... Ver.) and Zacharias—and is ... special value in what it unequiv... cally teaches of the intermedia... state and of the issues of life as w... as of who and what the God of Isra... is in his character of Creator a... Potentate. The *minor* key an ... proprinte key too when you rec... to mind the fact that these prope... were sharing the captivity of the... people.

CHAS. GARDNER.

Who are Led by the Spirit

"For as many as are led by the Spirit of God, they are the sons of God.... And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together." Rom. viii. 14, 17.

This leading is essential to s... vation, for the *heirship* depends ... being children of God, and bei... his children or sons depends ... being led by the Spirit. The ... traordinary leadings of the Spi... were by immediate inspiratio... making men prophets and apostl... and were frequently evidenced ... miracles. But the *ordinary* le... ings are such as *now* occur in t... enlightenment and conversion ... men. On this great and import... subject, observe

1. This leading *is done by* ... instrumentality of the Word ... God; written by holy men of ... "as they were moved by the H... Spirit." 2 Pet. i. 21. If to hear ... written Word of Moses and ... prophets is the same as to "h... *them*," surely to be led by the w... ten Word of the Spirit is the sa... as to be led by the Spirit. Lu. ... 29. In converting and leadi... men the Spirit of God is ever p... sent with his written Word—... Holy Scripture. "Where the w... of a king is, there is power." Ec... viii. 4.

The Spirit in the written Word,
Supplies us with a sure record,
To guide our erring steps aright,
And lead from darkness into light.

When a lawyer inquired, "M... ter, what shall I do to inh... eternal life?" the Master did ... answer, "What say thy feelin... and thy inward light?" but, "W... is *written* in the law? how *rea*... thou?" And when the law... quoted the summary of duty fr... Deut. vi. 5, the Master add... "*This* do, and thou shalt live." ... x. 25-28. Since then the N... Testament Scriptures have b... added to the Old; enabling us w... still clearer light to *read* what ... must do to inherit eternal life. ... proving to Sadducees a coming ... urrection, our Lord said, "Have ... not *read* that which was spo... unto *you* by God, saying, I am ... God of Abraham, and the God ... Isaac, and the God of Jaco... This quotation from Ex. iii. 6, ... was written about 1500 years ... fore those *Sadducees* were *b*... and it shows the delightful t... that GOD speaks in the Bible, ... speaks "*to you*." How greatly

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

"Be ye therefore ready also; for the Son of Man cometh at an hour when ye think not." Luke xii. 40.

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The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The Church of God in Frontier Co., Neb., meets in the new frame Church. We have Union Sunday School every Sunday, and communion once a month as we have no regular preaching. Jason Walton Elder; Sarah Selleck Clerk.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Keefe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 4:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Elmira Groat. 3rd Sunday, sermon by Bro. W. L. Steele. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rennwe Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 854 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trandell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Custer Grove every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, Mc Bride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. G. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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Westward.	9	15	29	5	7	—
	AM	PM	AM	PM	PM	
Pittsburgh, lv	7 00	4 00		7 10		
Allegheny, arr	9 10	6 00		9 10		
Carlton, "	10 22	7 00		10 22		
Massillon, "	10 53	7 31		10 53		
Wooster, "	11 30	8 00		11 30		
Mansfield, "	12 15	8 40		12 15		
Crestline, "	1 05	9 25		1 05		
Fort Wayne, arr	3 50	11 40	6 20	3 55	3 45	
Ft. Wayne, lv	4 00	11 50	6 30	4 00	PM	
Van Wert, "	5 14	1 15	7 50	5 20	1	
Delphos, "	5 37	1 37	8 13	5 43	1	
Lima, "	6 05	2 05	8 40	6 10	2	
Kenton, "	6 55	2 55	9 30	7 00	2	
Upper Sandusky, "	7 25	3 25	10 00	7 30	3	
Arcola, "				7 55		
Columbia City, "	4 59	4 05		7 42		
Larwill, "				7 51		
Pierceton, "				8 05		
Eagle Lake, "				8 14		
Warsaw, "	5 31	4 42		8 24		
Etna Green, "				8 32		
Bourbon, "				8 42		
Hibbard, "				8 50		
Plymouth, "	5 53	5 20		9 06		
Grovertown, "				9 21		
Hamlet, "				9 31		
Bass, "				9 41		
Union, "				9 49		49
Wanatah, "				9 59		58
Valparaiso, "	6 39	6 12	7 51	10 09		8 08
Wheeler, "	7 11	6 39	8 19	10 37	8 34	7 20
Hobart, "				10 53		7 32
Liverpool, "				11 03		7 43
Clarke, "				11 09		8 00
Chicago, arr.	9 00	8 07	9 55	12 15	9 55	9 40
	PM	AM	PM	PM	PM	AM

Eastward.	30	8	4	6	20	24	—
	AM	PM	PM	AM	AM	PM	
Chicago, lv	7 30	2 00	11 30	2 45	11 30	4 40	
Clarke, "	8 39		12 35		12 39	5 48	
Liverpool, "	8 45		11 19			5 54	
Hobart, "	8 51		1 16			6 01	
Wheeler, "	9 01		1 23		12 49	6 10	
Valparaiso, "	9 20	4 32	1 40	4 08	1 50	7 10	
Wanatah, "	9 34		2 03		PM	7 23	
Union, "	9 46					7 35	
Bass, "	9 56					7 45	
Hamlet, "	10 02		2 31			7 51	
Grovertown, "	10 10					7 59	
Plymouth, "	10 25	5 45	2 53	6 03		8 15	
Inwood, "	10 34			6 10		8 24	
Bourbon, "	10 41		3 27	6 25		8 31	
Etna Green, "	11 12			6 55		9 02	
Warsaw, "	11 30	6 26	3 53	7 13		9 20	
Eagle Lake, "	11 40			7 23		9 30	
Pierceton, "	11 51		4 12	7 35		9 41	
Larwill, "	11 58			7 42		9 48	
Columbia City, "	12 13	6 56	4 40	8 00		10 03	
Arcola, "	12 21			8 06		10 11	
Ft Wayne, ar	12 55	7 35	5 23	8 40		10 45	
Ft. Wayne, lv	1 15	8 00	5 40	9 00		11 00	
Van Wert, "	2 30	9 15	6 56	10 15		12 15	
Lima, "	2 58	9 43	7 24	10 43		12 43	
Kenton, "	3 46	10 31	8 12	11 31		1 31	
Upper Sandusky, ar	4 20	11 05	8 50	12 05		2 05	
Mansfield, lv	4 40	11 25	9 10	12 25		2 25	
Crestline, "	5 30	12 15	10 00	1 15		3 15	
Massillon, "	6 08	12 53	10 38	1 53		3 53	
Canton, "	6 30	1 20	11 00	2 20		4 15	
Alliance, "	6 40	1 30	11 10	2 30		4 25	
Pittsb'gh, ar	8 15	3 05	12 45	4 05		5 50	
	AM	AM	PM	PM		PM	

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No. 82, " " 10 47pm

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No. 23, " " 6 40pm
No. 151, Local, " 11 05pm

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No. 59, Ex. Sun.... 12:40pm For St. Joseph.
No. 25 " 7:34am " "
No. 54, ex. Sun. ..... 10:05pm for South Bend

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No. 51, Ex. Sun..... 8:23am For Terre Haute.
No. 53, " ..... 12:20pm " "
No 57 ex. Sunday 7:27pm " Logansport

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Chicago	9:30pm	8:05am	1:30pm	Local Ft
Hayfield				7:00am
Hammond	10:22pm	9:07am		8:05am
Hobart	10:35pm	9:48am		10:10am
Valparaiso	11:16pm	10:37am		11:00am
Bellefontaine		12:51pm		1:25pm
Knox		1:15pm	4:01pm	7:25pm
Argos		1:41pm		8:35pm
Ft Wayne		3:05pm	6:05pm	4:30pm
Cleveland		7:10pm	9:00pm	
Buffalo		11:45pm		

TRAINS GOING WEST

Buffalo	12:05pm		6:35am	Local F
Cleveland	7:15pm	5:00am	10:35am	
Ft Wayne	10:05pm	1:15pm	4:10pm	7:00am
Argos	11:10pm	2:30pm		9:00pm
Knox	11:50pm	3:01pm	8:05pm	10:10am
Bellefontaine		4:19pm		11:45pm
Valparaiso	2:40am	6:48pm		12:45am
Monart	3:37am	5:17pm		1:20pm
Hammond	4:24am	5:59pm		4:05pm
Hayfield				4:40pm
Chicago	7:40am	7:00pm	9:00am	

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The Restitution.

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The Restitution.

Jennie McDonald
Box 183

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, JANUARY 22, 1896. NO. 4.

The Restitution.

"The Restitution and restore the final" restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked (eternal life only through Christ) and many other kindred truths. Also the early belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

OUR CHRISTMAS LOVE FEAST.

We continue this "testimony meeting" that all may have opportunity to speak.

His Christmas Gift.

To Miss Mary Babcock, National W. R. C. Home, Madison, Ohio.

Let this thy song
Of rapture be,
"His Christmas gift,
Has come to me!"

"His gift has come
No more I need,
For this is health
And wealth indeed!
For this is health,
And wealth indeed!"

"The gift God gave
On Christmas morn,
When Jesus as
Babe was born!"

"When angels sang,
Yes! angels sang!
And wise men came,
And wise men came,
To offer gifts
To His dear name!"

Yes! He is thine!
And thou can't bring,
Though sick,
And suffering,

All thy pains
To his dear feet:
All thy cares,
And find them sweet
All thy cares,
And find them sweet.

All thy griefs
To His dear ears,
All thy griefs
To his dear ears!
Tell him all,
Thy sighs and tears!

S. ROXANA WINCE.

Household of Faith Greeting:

We believe in the second coming of our Savior to set up his kingdom on the earth and rule with righteousness. O may the glorious time hasten on, is my daily prayer. We are trying to live so that we may be ready at any time to say. Come Lord Jesus,] come quickly.

Very truly in hope of the soon coming kingdom.

MR. & MRS. F. EDDY.

Dear Restitution:

Our hope depends on the promise made to the fathers. "A resurrection to eternal life at the Lords coming'." Dear friends, one and all, let us be up and doing, and be ready when the Lord comes, that we may inherit life eternal. We are isolated from those of like precious faith, yet we do not feel so lonely, as the good RESTITUTION comes to us once each week, then we have the Bible, too, besides we are busy telling the glad tidings of the gospel to all those that will listen. Good bye until another Christmas or until Christ comes.

ELLIOTT & MARY E. FARLEY.

To the Household of Faith:

It is my good pleasure to say to you that it is my determination to press on for the high calling in Christ Jesus. Let us be ready when the Bridegroom comes. O the morning of joy and blessedness is nearing when the curse will be removed. Sickness, sorrow, pain and death will have an end.

Yours in Hope,

GEO. W. HAYNES.

Dear Restitution:

A love feast, indeed as we read the letters from the brothers and sisters scattered abroad. It gives us courage and awakens new interests. We love to dwell upon the thought expressed in all the letters, that Jesus is coming again, he has promised to come and bring the reward to all that love his appearing. We are striving to overcome and be ready to meet him in the kingdom. God's word is sure and we firmly believe that the kingdoms of this world will soon become the kingdom of our Lord and Christ.

Submitted in love.

W. O. & ALMA STEFFA.

Dear Restitution:

I like Bro. Dwiggins' suggestion and will testify that I believe in the literal coming of Christ the Lord to this earth, and of the literal resurrection of the righteous to an eternal life, and that the immortalized saints will reign with him in his kingdom on this earth.

C. W. WILLEY.

To the dear Brothers and Sisters of the Faith once delivered to the Saints:

This is a grand Christmas greeting to all the loved ones scattered throughout the land. I to am looking and waiting for the return of the nobleman that went to the far country, soon may he return, and say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Our recollections are often called back to where and how we got our first lessons in the school of Christ. I feel very thankful to my heavenly Father and our dear old Bro. R. Corbaley as an instrument in his hands, that my poor blind eyes were made to see and my understanding was enlightened and I was made to see and understand the beauty and grandeur there was in the gospel of the kingdom of God. These memories are very dear to me, and I would like to see my dear old Bro. Corbaley once more. But my prayer is that we all may meet in the kingdom. While we wait let us all watch, and be ready to go out to meet him. In the Lord a happy New Year to all.

J. L. BARNES.

Brothers and Sisters:

After reading so many testimonies I feel as though I must write a little too, perhaps the editor will permit it if it is late. I believe my Redeemer will soon come and call us to meet him. Oh won't that be glorious to meet him who has done so much for me. What a glorious thought to meet all that die in the Lord, never to part any more when death and all its doings have an end. Oh, who will be there? I have many trials to endure that but few know any thing about, but my Savior knows it all and I trust he will give me strength to overcome every thing that comes in the way. Pray for me that I may hold out faithful to the end and gain a crown that will never fade life eternal. Well I will have to tell you as before I cannot pay for the paper, I feel as though we could not do without it but we can not pay for it now but will as soon as we can. We do sincerely thank the Brother that paid for it last year, it is all the preaching we have.

Your Sister in Christ,

MRS. D. F. MILLER.

Editor Restitution:

We see our subscription has run out, will send $1.50 to renew another year. We have no preaching here and we can't do without the dear paper. It tells us of the the soon coming of our blessed Redeemer. O that we may have our lamps trimmed and burning when he comes and go out to meet him. What a glorious time it will be to meet our dear brothers and sisters there.

Yours in the faith,

VIRGIL & FANNY TILLMAN.

Dear Restitution:

I am ready for Christ to come and I am waiting. I am a little boy. I am eleven years old. Mamma belongs to the church.

Your friend in Christ.

EVERT LUNAU.

Dear Restitution:

I am watching and waiting for Christ when he shall come to reign on this earth. I am a little girl 13 years old. I believe in the resurrection of Christ.

You friend in Christ.

MINNIE LUNAU.

Dear Household of faith:

I too want to send in my mite. I too am a strong believer in the soon coming Lord and in this hope I love, how much comfort it brings to the weary. Oh dear ones that that are all alone and have no one to talk to how I long to meet with you.

Pray for me, ever yours,

E. COLLETT.

Brothers and Sisters:

I have never written, but my heart has often been made to rejoice by reading the dear letters in THE RESTITUTION. Surely we need all the encouragement we can get in the days of peril. We are certainly living in the time when men's hearts fail them, looking after the things coming upon the earth.

My prayer is that we will soon meet in the kingdom of God.

SARAH J. GARTON.

To the dear Brothers and Sisters:

I am glad that I am permitted to join the love feast, and testify that I am looking and longing for the coming King, and trust in the glorious promises made to the overcomers.

Your Sister in the blest hope.

INEZ GARTON.

Ones of like faith:

As the request has come out in THE RESTITUTION that each one write a few words we will send this. We are watching and striving to be found faithful when our Lord shall come to gather his loved ones. Blessed thought that we shall be like him at that time, for we shall see him as he is. Dear ones, let us work the more diligently as we see the day approaching.

In hope of the kingdom we are

L. C. & CARRIE ANTHON.

Dear Brothers and Sisters:

In answer to Bro. Dwiggins' request, I am glad to give in my testimony. Yes, I believe in the second advent of the Lord Jesus Christ. My greatest desire is to be ready when he who is our life shall appear, we can appear with him in glory. My prayer is, "Thy kingdom come. Thy will be done on earth as it is done in heaven."

Yours in hope.

MRS. N. G. CALKINS.

Editor Restitution:

We need the light and encouragement from the brothers and sisters abroad while meeting with opposition from the churches. Surely the signs of the times tell us the coming of our dear Lord and Master is near, and I am trying by the grace of God our Father, to so live that I may be found worthy of an abundant entrance into his glorious kingdom, and my prayer is, Come Lord Jesus.

Your Sister in hope.

MRS. F. W. CHAPIN.

Dear Restitution:

We have been reading the many testimonies of the brethren and sisters, and feel that it is our duty to write a few words. We can say that we are watching and waiting for the return of our Savior the King, when he shall rule in righteousness and truth. We believe that time will soon be here, when he will reward every man according as work shall be.

Your Brother and Sister.

ARTHUR & LUCY ZESCH.

Editor Restitution:

Dear brothers and sisters of the true faith of the one gospel of our Lord and Savior Jesus Christ, scattered abroad, but not lost, I greet you all in the name of the Anointed. After belonging to the faith for over twenty years, I just begin to realize how proud I am, as one of the members to this royal band, that shall if found worthy help to wield the scepter that shall rule the nations in the near future. All the pride and pomp and power of any earthly potentate vanishes to mist, with comparing it to one moment's privilege in the glorious kingdom that shall be established on David's throne, a royal priesthood with King Jesus as the leader, the redeemed host taken from the dross all along the gospel dispensation. He that hath the Son circulates the best blood of earth throughout their veins, and performs their duty toward God and man with a lighter heart and better results than the highest official of earth. The greatest transaction that any mortal can execute in this life is to get possession of the title of the gospel deposite for eternal life with assets paid to date. Dear brothers and sisters, are we ready for judgment? This is the question that comes to my mind very often. Oh solemn thought, if we think that we have done our duty, and then should come short, what a failure this life would be to those that have not formed a character worthy to be admitted among that heavenly concourse. We cannot grasp the blessed privileges that the Alwise has in store for those that make that calling and election sure, Eternity. Poor mortals, cannot realize the gift (cycles of ages) in addition to it all the sands of the sea shore multiplied by the stars of heaven, all of the plants of the universe reduced to particles not larger than a mustard seed, one particle representing the above innumerable sum every million years. Immortality, eternity sweeps it by as easy as one moment. What a comforting thought it is to cast our minds in the future, and to think of meeting our dear dead ones that are slumbering in their quiet graves waiting for that great resurrection morn, when sickness, death, sorrow and all troubles shall end, and all things will be made new. Dear one of the faith, this is the time I am waiting for, and I hope to, by the grace of God, anchor my frail bark on that bright evergreen shore.

Yours in the faith.

J. C. VENABLE.

To the Household of Faith:

Although I am a stranger to the most of you, I love to read the letters telling of your faith in the coming of Christ to reign on David's throne. Of the increase of his government and peace there shall be no end, to order it and to establish it with judgment and justice from henceforth, even forever. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. What a glorious time that will be. Let us all strive more earnestly to make our calling and election sure. It seems to me his coming is nigh, even at the door.

SARAH L. GRIGGS.

Dear Restitution:

As Bro. Dwiggins proposed that all should write something for the paper, I will just say to the brethren and sisters that I am alive and in tolerable good health. Thank God for his many blessings. I am eighty years old and nearly blind. My faith in the promises of God is unshaken, for I truly believe that God will perform all his promises to the very letter, which he has foretold by all his holy prophets since the world began. We are all interested in the promises made to Abraham, or ought to be, for the promise to Abraham and his seed that they are the heirs of the world, and that seed is Christ's, and we must be Christ's to become heirs of the same promise, and Christ was promised a kingdom, and if we are Christ's then we are heirs of a kingdom which each will possess when the Lord comes to raise the dead and change the living, and give us eternal life, change these bodies and to fashion them like his own glorious body. Is this not enough to induce us to press on toward the mark of the prize of the high calling in Christ Jesus our Lord and to be an overcomer? I hope we will all meet in the kingdom of God.

Your Brother waiting till the Lord comes.

A. T. PURCELL.

Dear Restitution:

We are still looking for Christ to come and establish his kingdom, for we see from all indications that his personal coming to reign on earth is near at hand. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. So we join the family of the one faith and say, "Even so come Lord Jesus and come quickly." Amen.

MR. & MRS. W. A. MOORE.

Dear Restitution:

I have read your columns and believed the doctrines set forth in them for this seven or eight years, but never appeared in print before. Being baptized into Christ, having the same faith in the promises made to Abraham, we become the children of Abraham. Gal. iii. 7. And Christ being the seed of Abraham, we by putting on Christ are the seed also, and heirs according to the promises. Gal. iii. 20.

Yours waiting for coming of our Lord.

J. HARRIS.

Dear Restitution:

How much we enjoy reading the letter drawer. It gladdens our hearts to hear from those of like precious faith, and when we realize what the signs of the times are teaching the children of God, we feel thankful for the blessed hope set before us in the gospel of the kingdom. We pray for the peace of Jerusalem and the people of God, and the soon coming of his Son to redeem his people. May we all be found worthy of a place in his kingdom, is the prayer of your Brother in Christ.

FRANK GREEN.

Brothers and Sisters:

Though young in the cause of the blessed Master, I do feel an interest in the "Love Feast" that has come out in the Christmas Number of THE RESTITUTION. Hoping it may prove of interest to the many that may read it, I add my little testimony. Last October during a series of meetings held here by Brother and Sister Woodward, I with six others obeyed and was baptized and arose to walk in newness of life. My short experience has taught me it is no vain thing to serve the Lord. I ask an interest in all the prayers of the dear brothers and sisters, that I may not grow weary but may prove faithful, knowing that the promises are to the overcomers.

Your Sister in hope of the soon coming kingdom.

CONETTA GIBSON.

Dear Restitution:

I am thankful we are given the pleasure of testifying for Christ through the paper. I love to read the letters from the brothers and sisters, how it gladens our hearts to see so many of the one faith and one hope. I can say for one that I am trying to walk in the strait and narrow path that leads to life everlasting, looking for our Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself. Oh, dear ones let us not be weary in well doing, for in due season we shall reap if we faint not. I want to be amongst the number that shall hear these words, "Well done, thou good and faithful servant, enter thou into the joys of the Lord."

Your Sister in Christ.

MRS. F. GREEN.

Dear Brothers and Sisters of the Household of Faith:

The coming of Christ in his kingdom is close at hand, when he will raise the dead and change the living, and give them power as kings to reign with him on the earth. Oh glorious day, oh glorious hope, may it soon come.

Fraternally yours,

H. B. FOWLER.

Editor Restitution:

Dear brothers and sisters scattered abroad, and of like precious faith with us, grace and peace be multiplied. The disciples asked God, "Wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. Also x. 2, men in white apparel. vs. 11. This same Jesus shall so come in like manner as ye have seen him go up into heaven. 1 Thess. iv. 16. For the Lord himself shall descend from heaven. Yes, Bro. Dwiggins your Bible class is too short to learn any thing. I am still preaching, the gospel being the only power of God that saves, and may God bless you all, is my prayer. Amen.

JOHN FOORE.

Dear Restitution:

Dear Lord, how I do long for thy coming. It will indeed be a day of joy when we can see thy glory, and say, this is my Lord, we have waited for him and he will save us, where we can sing that unknown song, is my prayer.

S. SHERLAND.

Editor Restitution:

Please find enclosed money to pay for the paper another year. I, too, am watching for signs of the soon coming of the blessed Master. May he not delay, for we sadly need a better ruler.

A Sister in the true faith.

AMY MOON.

Editor Restitution:

Many thanks for those extra copies you sent. I got them New Year's day, so they came as a blessing. Oh yes, I believe that Christ is soon coming. I teach my children the same. Every thing proclaims him near, and soon we shall behold our King in his beauty.

Your Sister in Christ.

MOLLIE LUNAU.

Editor Restitution:

Enclosed find renewal for RESTITUTION for 1896, together with many good wishes for its usefulness and prosperity. I praise God for the good news it often brings of the success of the Word. May it run and be glorified.

Yours in the blessed hope.

J. L. SCHENCK.

Dear Brothers and Sisters of the one faith:

We whose names are signed below do join in the love feast by sending our names, and please let us know through THE RESTITUTION if there are any of like faith in Detroit, Mich., as we would be glad to meet with some. Our time is not quite out for THE RESTITUTION, but will renew soon.

MRS. L. DASHWOOD.
MRS. JOHN MILLER.
SARAH DASHWOOD.

[No others in Detroit that we have address of.—ED.]

Dear Brothers and Sisters:

I have been reading the Christmas greetings from the different ones. Some of the brethren and sisters I have known in times past, and some of them I know by their writing in THE RESTITUTION. Years ago I heard Bro. Stephenson and Reed preach, and have wished many times I could hear them again. In 1843, when there was so much excitement about the Lord's coming, I remember it well, I was but five years old. We sang and prayed all day, and I have never given up looking for that same Jesus that was taken up into heaven and will return in the same form. Sometimes it seems that my faith is at a low ebb, but there has always been that expectation that the King was coming again soon. And I fully believe the time has come that it speaks of in Luke xxi. 28. My prayer is, that I may do my duty as it is required of me, that I may have an abundant entrance into the kingdom that is to be established here on this earth.

L. W. CUMMINS.

Editor Restitution:

I will now write and let you know that it will be impossible for me to pay for the paper. When I signed for it in May we had fair prospects of a good crop, but the drouth destroyed it again, it has for three years. I should have written sooner to you, but thought may be I could raise the money to pay for it, but as we have every thing to buy for the family and stock, I just am not able to take THE RESTITUTION although I long so much to get it every week. I read it and then give it to my neighbor to read. No matter how bad one feels the good old paper will cheer us up and make us feel as though there is something better to think of than that we have lost or what we cannot have. So if some good sister or brother will send me the paper for awhile I shall be very thankful, and if it is possible will pay for what time I have taken it. The bereaved brothers and sisters have my sympathy in the loss of their loved ones.

Your Sister in the hope of the soon coming kingdom.

MRS. V. E. S.

[This is but a sample of the letters we get. Many are just so situated, and must be furnished the paper by those who can spare a little from their store. Do not forget the poor ones.—ED.]

Dear Restitution:

I desire to say to the brethren and sisters that the church of God at Marathon are having some good meetings. Bro. Russel preaches three times on Sundays, at 10:30 a. m. and 7:30 p. m. at Griffiths hall, at Marathon. At the school house 4 miles south at 2 p. m. We have prayer meetings every Thursday evening. Owing to the opposition by the orthodox churches the attendance is not very large but some are becoming interested and I think some will soon obey the gospel. We rejoice to see there still are a few that are willing to listen to the truth, for we believe we are nearing the coming of our Lord and Savior Jesus Christ. Let us be ready to meet him having on the wedding garment and oil in all our vessels, then we can lift up our heads and rejoice saying, lo, this is our Lord we have waited for him, we will be glad and rejoice in his salvation for he will save us.

MRS. EDWIN GARTON.

Dear Brethren of the Precious Faith:

As I have never given in my testimony for the one faith to the social love feast, I will now on this 63rd anniversary of my birth, the 4th of January, 1896, try to add my mite. I know that we have reason to "Lift up our heads and rejoice inasmuch as the signs of the times point to the drawing near of our redemption. Although heart broken, and cast down with the troubles of this life, yet are we rich in the blessed hope of a resurrection from death to life eternal, if we are faithful. Circumstances have combined to place us, my husband and I, once more among strangers, but our welcome visitor THE RESTITUTION, has not failed to reach us and thus have we once more met a few of the loved ones whose faces we have heretofore known, and we enjoy the good things written by so many excellent teachers.

Your Sister in the one faith.

LUCY A MCCREHENEY.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, JAN. 22, 1896.

Please Renew, Our List will be Revised on Feb. 1, 1896.

Help Lord.

"Help us to build each other up, Jude 20.
Help us ourselves to prove, 2 Cor. xiii. 5.
Increase our faith, confirm our hope, Luke xvii. 5.
And perfect us in love, 1 John iv. 17, 18, 19.

Words cannot tell what sweet relief
In prayer for every want we find, 2 Thess. v. 17;
What strength for warfare, balm for grief
What peace of mind. Rom viii. 6;

Take courage, then, ask and believe,
Expecting mercy from the Lord;
The promise runs "Ask and receive" Matt. xxi. 22.
And Christ is faithful to his word. 2 Thess. iii. 3."

THIS month has five Wednesdays. Next issue of THE RESTITUTION will be on February 5, 1896.

PASSIONS are like floods and streams: the shallow murmur, but the deep are dumb.

EVERY man in the apostle's days was able to produce three witnesses to his Christianity—the water, the spirit and the blood. He was able to show that the doctrine concerning them all concentrated in him. The witness of the water in baptism, that of the spirit is belief of what the spirit taught, and that of the blood, an understanding of the doctrines pertaining to Christ's crucifixion when he poured out his blood on account of sin."

WE take great pleasure in being able to say that two more young people have decided for Christ, and were on Sunday Jan., 19, buried with him in baptism. Leona and Earnest Logan, daughter and son of Brother Gideon Logan are now among those who are striving for the kingdom. The Church at Plymouth welcome them, and though they live some distance from here, and cannot meet often with us, we hope to be with them in spirit. May God bless them and keep them "even unto the end."

BROTHER L. H. Chase used to say "The glorious gospel needs no vamping; it needs no extra spirit to back it up to the heart to make it effectual; for it is the power of God unto salvation to every one that believes it." The old sword of the spirit works effectually; it conquers the enemy; it sweeps away the fog of modern mysticism; it reveals God in his true character; it reveals light in God's light; it rescues our feet from the horrible pit of sectarian nonsense and mysticism, and plants them on Christ the sure Rock that the gates of hell (hades) could not prevail against."

The above is as true now as it was when that graduate of "Bush College" said it. Now is the time to preach the saving power of God, —and there is time to preach nothing else. The Lord is at hand, and those who waste their time and talents on fads will have to give an account. Not long since we came in contact with a company who knew all about the affairs of the next age (or thought they did) and were *exceeding* zealous to mistrust others, but entirely ignorant of what people must do to be saved *now*. When we spoke to them about the gospel of the kingdom of God, they did not know what the Kingdom of God was, and of course had neither believed it nor obeyed it,—but had been baptised, and they were satisfied with that, as if there were nothing particular to be believed in order to be saved themselves. The gospel is God's saving power.

Don't be Anxious About the Future.

1. Because all the future is in God's hands. An infinitely wise and good being is Sovereign over all its events.

2. Because you have no right to put into one day what belongs to another. The future will have its own cares and anxieties—plenty of them, likely—and they will come along in due time; but they have no business among the cares and anxieties of the present time. You must not put them there.

3. Because it is ill-treatment of the best advice. Just read the following advice, and remember who gave it. "Wherefore, take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

4. Because it implies want of confidence in God. Has he not always dealt well with you? Could you have taken as good care of yourself as he has taken of you? Surely if you can *reflect* on goodness you can anticipate goodness? Has not God laid a noble basis for confidence in all his faithfulness?

5. Because it will needlessly augment present trouble. Are you so well out of trouble now that you need some by the way of variety? Or would you like more than you have now? Do you wish a new stroke of the lash on a place already sore? If so, go into fidgets about the future, and you will be accommodated. But all this is a superfluous addition to present troubles. It makes all present burdens heavier, while Christ and reason and experience bid you do such thing.

6. Anxiety about the future can do you no possible good. It cannot better fit you to meet it; but contrariwise. It will not change anything appointed to overtake you.

Therefore all there voices in your ears proclaim to you, that it is very poor business to tease and trouble yourself about the future. Do your duty, and trust in God—then come what may, all will be well."

Christians Without Baptism.

The Rev. Harris R. Cooley of the Christian or Disciple Church on Cedar Avenue, Cleveland, defended his course in admitting members without baptism last Sunday; the burden of his contention being that no one who came to Christ was ever cast away. In the course of his remarks he said "Voting to shut men out of the church! Think of it! Why I would as soon cut off my right arm as do that. He must set a big price on that arm." Later an official meeting was called when out of 92 votes 59 expressed confidence in the pastor. In the resolution passed to that effect the officials admitted that it seemed at first like a departure from the old way; but that sermons of their pastor upon the new thought had removed the mists from their minds so they can now admit those who wish to help them build up the kingdom of our Lord Jesus Christ without the outward form of baptism."

Just a word or two here,—the pastor must have been rather misty himself when we talked about people coming to Christ never being turned away if he thought people who refused to obey one of his conditions of pardon, came to him. It looks to us very much as if such people made Christ come to their terms,—or thought they did. We suppose they think they can make it up to the Lord some other way, such as helping to build up his kingdom for him. Another point is, that this once Bible searching people are now led, as they say in their resolution, by the wise conscientious, and Christ-like teaching of their beloved pastor; oblivious of the fact that Christ said "If ye continue in my word, then are ye my disciples indeed." Rev. Cooley evidently thinks he is not working under the great commission,—in this he is right. Under that instrument he would exact faith in the gospel of the kingdom of God before baptism, and would never call men faithful Christains who had never put on Christ by baptism, and after baptism would teach the observance of all Jesus has commanded.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 5.

Having disproved the idea of two different gospels,—one *before* the crucifixion and the other *after*, —we now examine the next sentence in the *Oracle* article. It says: "The gospel which saves, Rom. i 16, quoted by THE RESTITUTION, contains certain facts, namely, the death, burial, resurrection, ascension to heaven in presence of witnesses, (Acts i. 11) (?) coronation as Lord *and Christ*, Acts ii. 36; 1 Cor. xv. 1-4. These were not preached by anybody before Pentecost. But they were preached then and afterward constantly, and by some of the preachers who no longer preached "the kingdom of heaven is at hand," because they were under a new commission, Matt. xxviii. 19; Mark xvi. 15, 16; Lu. xxiv. 46-47, and had a *new* message called "the Gospel of Christ to preach," Eph. iii. 5-7.

True, the gospel which saves *does* contain certain facts, namely the death, burial, resurrection and ascension to heaven in presence of witnesses. This statement suits us very well. The greater contains the less. The *gospel* contains the facts,—the facts do not contain all the gospel,—although as the engrafted Word they now form part of the gospel which Christ preached before his crucifixion.

We are determined to make the *Oracle* man see the truth if possible, so we repeat: Matt. iv. 17 says "Jesus began to preach, and to say, repent, for the kingdom of heaven is at hand;" and at the 23rd verse we read,—"And Jesus went about all Galilee teaching in their synagogues, and preaching the gospel of the kingdom." Are we taught in one chapter that Jesus taught two different gospels in one province, only a few days apart? Mark shall decide this question in his first chapter, where he describes the same preaching tour. Acts v. 14 he says, "Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God." But Mark will you please tell us something he *said* in preaching the gospel of the kingdom of God? Why yes; of course he will; it is in the same sentence, only separated by a comma, as follows, "And saying, the time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel;"—that is, the glad tidings just mentioned.

In the above, we have proof that Jesus preached only *one* gospel,—so the kingdom of heaven at hand in Matt. iv. 7 is the same as the gospel of the kingdom in the 23rd verse.

Will any reasonable and honest person say that when Mark reports Jesus as saying in chapter 14, v. 9, before his crucifixion, "Verily I say unto you, wheresoever THIS gospel shall be preached throughout the whole world this also that she [the woman who had anointed his head] hath done shall be spoken of for a memorial of her,"—will any dare to say that *this* was another gospel than that of the first chapter?

If that claim be made we again turn to Matt. xxiv. 14 where the gospel to be preached in all the world is plainly defined by the Lord himself. He says:—"And THIS GOSPEL OF THE KINGDOM shall be preached in all the world. And if he be told the truth the gospel of the kingdom *was* preached in all the world after Pentecost, —the *Oracle* man to the contrary notwithstanding. This is a veritable Gibraltar that has never been taken. Let him bring on his heaviest artillery. This is JESUS contradicting the *Oracle* man; we want him to know who he is firing at.

Our readers will now see that the *Oracle* man does not speak the truth as it is in Jesus, but as it *appeared* to Alexander Campbell, and that constitutes Campbell the founder of his church. We do not impugn his motives or make any harsh or low charges against him. He simply does not know what he is doing, and so we say, Father, forgive him. The apostles *did* preach the gospel of the kingdom after Pentecost if Christ told the truth, and if the apostles obeyed his command. Instead of a new commission, then,—in the light of the words "This gospel of the kingdom shall be preached in all the world," from the same Jesus who gave the great commission, we have divine authority to read Mark xvi. 15, 16 thus:—"Go ye into all the world and preach the gospel of the kingdom to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be condemned." It is Jesus who gives the commission to preach the gospel to every creature, and it is Jesus who tells us *what* gospel is to be preached to every creature.

We now call the attention of the *Oracle* man to a fact that was not mentioned by him. It is a fact that between thirty and forty years after Pentecost Peter declared that there had been given unto us exceeding great and precious promises that by *these* [promises] ye might be partakers of divine nature." Will he assert that a new dispensation has dawned since, say A. D. 66? We think not; we take it for granted he will not, and therefore ask, if there are any *promises* in the *facts* concerning the death, burial, resurrection and ascension of Jesus?

We want to know if *facts* do not refer to what is already *accomplished* on our behalf, and in no sense subject matter of promise? Very well, then, the death, burial, resurrection and ascension of Christ *alone*, will not make us partakers of Divine nature: these *facts* stand related to certain exceeding great and precious promises; and provide the means for us to accept or employ in order to *realize* those promises. Divine nature of existence is one of those promises, and God's kingdom and glory to which he calls us is another, of those *exceeding* great and precious promises.

We now call attention to another important Scripture bearing on this question. In Rom. xv. 8 we are informed that Jesus Christ was a minister of the circumcision for the truth of God." What for? "To confirm the promises made unto the fathers." And when we read in Gal. iii. 8 that the promises of God to Abraham were *gospel* to him, and that Christ came as a servant to the Jews; to confirm those promises, we see that instead of being *set aside* or *superceded* by certain facts, we see the blessed Jesus, coming midway between the making of those promises and their fulfillment, announcing that God has neither changed his mind nor altered his purpose, but was determined to fulfill his promises. They had been confirmed before *typically* with the blood of beasts, —but a better sacrifice than this was necessary, and so he shed his precious blood for that purpose, and hence his own words, "this is my blood of the new covenant." And Heb. i. 20 being God's truth, Jesus was brought again from the dead through that blood confirmed covenant.

If Jesus the Head was brought again from the dead through the blood of that covenant, must not all the members of his body be also brought again from the dead by it? If so, then surely the promises are now in full force, and not only ensure life from the dead, but the kingdom of God under the whole heaven (Dan. vii. 18, 27) in which to *enjoy* that future life.

We suppose it will not be questioned that he who believes whatever is styled gospel, and repents, and then obeys in baptism becomes Christ's; but what comes of this? Does he by and by shuffle off his mortal coil and hie off to glory in heaven? Why no; Paul does not fix it *that* way, but *this* way, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." This shows us what Jesus confirmed the promises for.

Does the *Oracle* man claim to be an heir of God, and a joint-heir with Christ? Does he hope *for* what he is heir to? If so, *why* does he hope for something? Has God promised him something? Is the promise of it found in the facts he enumerates? If not, where is it? In Heb. vi. 18 we are told of a hope *set before us*, and which the apostle and his brethren had laid hold of. Has he laid hold of it? If so he can explain *How* the hope is set before us? Does not v. 17 show that it is set before us in an oath-confirmed promise? And are not the believers of it then called heirs of promise? If he is a joint-heir with Christ, is not Christ an heir instead of a possessor?

If the *Oracle* man is an heir will he ever be anything *else*, we want to know? Will he ever *receive* what he is heir to? If so, how does he know it, if the *facts* do not say so, and, as he says, it is "*exceedingly stupid*" to say that belief of what God covenants to give, is reckoned to man for righteousness? Was not Abraham justified or reckoned righteous by believing the promise of future blessing? How does he *prove* his *claim* if God has not promised what he hopes for? Has he merely taken a notion to something he would like? If so, where is his Bible reason for his hope?

If like Paul in Acts xxvi. 6, 7 he hopes for the promise made of God unto the fathers of the Hebrew nation," he owes it to himself, to God and to us, to retract the above assertion. He certainly cannot hope for what he does not believe in; and certainly cannot believe without evidence. In our next we propose to prove the *Oracle* man does not believe the *facts* he calls the gospel which saves, and that we do.

(*To be continued.*)

OUR CHILDREN.

The Story of Israel Beyond the Sea.—No. 44.

THE SOJOURN AT SINAI.

LAWS OF CONJUGAL FIDELITY CONCLUDED, Ex. xxii. 21.

Our lesson on witchcraft, took all the time of our last meeting. Yet we were not tired. We did not feel as if we had learned half as much as we wanted to about it.

We should like to read about Simon, the Sorcerer, and Elymas, and the witch-books that were burnt at Ephesus, and the damsel that made so much money for her masters at Philippi, of the wizards of Syria, and the bird-seers of Rome, but we must go on to our next lesson. I do not think though that any of us after this, will ever have our fortunes told, even in tea grounds. It is not best. It makes us superstitious. We soon come to think that there is some truth in this, and in all the varied ways of fortune telling.

Our lesson begins at Ex. xxii. 21. It says, "Thou shalt neither vex a stranger nor oppress him: for ye were strangers in the land of Egypt." Can you see why this statute, and the nine other statutes of the chapter, counting from the fifteenth verse, are classed by Mr. Murphy under the head of laws relating to married people? I could not at first, for there is but little in them to make one think of such a thing. But as I have explained to you before about idol-worship, —how it made the Israelites like a bad wife, who forsakes her husband, so it is about these. They have agreed to keep them just as the wife agrees to keep the laws that bind her to the companion of her life. If they break them, they break the relation between themselves and God.

They must not ill-treat the stranger who comes to live among them. He must be welcomed and naturalized, and share with them in the blessings of keeping the ordinances and the day of rest. They must not forget they have been strangers under the cruel Pharaohs.

The woman that has lost her husband, and the child that has no father, must not be made sad nor oppressed. God has put himself in the place of the lost one, to protect and sustain the widow and her lonely brood. Can you think how he does it? He preserves the corners of the fields, the forgotten sheaves, the scattered heads of wheat and barley and part of the grapes and olive-berries for them. Deut. xxiv. 19, 20, 21, 22; Lev. xix. 9, 10, and for the stranger and the poor. He made it a law, that something must be left of everything that was raised, so that the needy ones might have food.

"He doth execute the judgment of the fatherless and the widow, and loveth the stranger in giving him food and raiment." Deut. x. 18; Psa. lxviii. 5. If they are afflicted and cry to the Lord, he will surely hear their cry and will bring "the sword of war," upon their oppressors.

How good he is. What a loving God! He thinks about every body. He forgets no one. Even the little child is not left out. The helpless ones are near to his heart. He guards, protects and cares for all. None that trust in him need feel forsaken, nor cast down, nor desolate, for he delivereth the righteous out of all his troubles.

It is love, love, love all the way. 25 verse. Here is another law,—God's people are not to take anything for the use of money or food loaned to the poor. It is wrong. 26 v. What is a pledge? We say when you promise your little schoolmates to give them something, that "you have pledged your word." What do we mean? That a pledge is a promise. When the poor Israelite gives up his cloak to the creditor, it is a promise, that the loaned money and food will be paid back. But the cloak, large shawl or plaid worn by Eastern people in the day time, becomes a bed-quilt at night. It must be taken home at sunset. The poor man cannot spare it through the chilly hours of darkness. He sleeps in his clothes, and has nothing to throw over him but his cloak. You see how much the dear Father above thought about the comfort of his children.

We come now to the eighth of these laws. The loving God has set good, kind men over the Israelites to watch and punish those who trouble the poor, or who break any of his statutes. They are the judges (see margin) and the rulers of the nation. No one must revile, nor curse them. It is the same as blaspheming the great God who has given them their authority. No one who loves God will do it. The loving God is only too glad to keep his laws.

What do the little ones think of the 29th and 30th verses? They talk of a time when the fruits are ripe when the sweet "tears" of the grapes can be pressed out, and when there is many a beautiful, first-born son in the ranks of Israel, and little bleating, first-born lambs and calves. That must be when the people reach the land of Canaan. But what would you do with the first flowers from your garden beds? With the first peaches that grew mellow on trees that were your very own? With the first crimson berries from the autumn woods? "Save them for papa and mamma! Save them for papa and mamma!—because we love them best!" is the exclamation of many a dear child. And so you would. You would run as quick as your little feet could carry you, and put the treasures in their hands. That is just the way God wanted his people to feel and do. They must make haste to take the first of everything, as a gift of love to him. How happy they would be to do it, if they loved the kind friend, who had done so much to bless them. And yet, people hate to give to God! But we must leave this lovely subject now, and look at the last statute in the chapter. It is about what his people shall not eat. Animals that had been killed by cruel beasts of prey, were not fit for the tables of men; they must be thrown to the dogs. Cattle and sheep and goats that are full of fear and rage when they die, have the juices of their flesh turned to poison. The blood is all left in their veins. God wanted his people to eat good food, so that they might have clean, pure blood, and be more healthy than other people. Men and women who have perfect health have the power to think and act as people cannot think and act who are sick.

AUNTIE WINGE.

OBITUARY.

Died Jan. 7th, 1896, Sister Elvira Fisher at Levy, Polk County, Iowa, aged 83 years, 8 months and some days. It has been about seven years since Sister Smith became converted to the gospel of the kingdom through the preaching of Bro. Jessie Smith and was obedient to the call. Some six years since Visa (as we called her) had an attack of erysipelas and la grippe from the effects of which she lost her eye-sight, since which time she has been a great sufferer, yet through it all she remained true to Jesus and was firm in the faith of a resurrection at the coming of the Lord Jesus. She leaves a husband and three young children to mourn, besides many dear friends and relatives. We laid her to rest in the Avon cemetery till Jesus will awaken her in that glorious morn. Words of comfort and instruction were spoken by the writer from John xiv. 14, also Job xix. 23-27. And my prayer is, that I may not be called on on many such occasions till the Lord comes and takes his waiting ones home.

Yours for the true faith.

J. ANTHONY.

We regret to announce that Grandma Seright has passed from this world of cares and is now sleeping in the narrow channels of death. The dissolution occurred Sunday morning Jan. the 5th at 7 o'clock at the residence of her younger son. A. F. Seright in the presence of her three sons, three daughters and grandchildren. She seemed to feel confident that she was prepared to die, and when the grim messenger of death came she gently yielded to the unexorable decree with a sweet and pleasant smile on her lips and her face radiant with the hope of immortality at the second coming of our Lord and Savior Jesus Christ in whom she devoutly believed and trusted.

Funeral services were held Tuesday morning at 11 o'clock at her late residence, conducted by Elder J. C. Kimsey, after which the remains were laid to rest in Eureka cemetery until the great judgment day when the grave shall give up its dead. The funeral procession was one of the largest that ever entered the portals of that silent city.

She was an old, old settler of Pobasi township, highly respected for her motherly admonition, love and kindness, known to almost every one, and the friends and neighbors attended in immense numbers to attest their love and devotion to a venerable mother's sacred remains.

Mrs. Lucretia Seright was born in Harrison County, Kentucky, in 1811, where she spent the early days of her childhood. She moved with her parents to Indiana about the year of 1831. They built a home in the forest—endured all the hardships, vicissitudes of a frontier life, Indian savages, exposure and disease peculiar to the State in those days. She and her husband came to Kansas in 1858 before the State was admitted into the union, and settled on the farm where she passed away. About that time the border warfare was raging, and they being opposed to the extension of slavery in the (then) territory were often despoiled and robbed of their goods and chattles by marauding bands of pro-slavery men, cut-throats, robbers and murderers. During that time, or shortly thereafter a company of these bandits, who were in search of plunder and blood, stopped at their humble cabin, which is still standing, and asked for water to drink. It was freely given to them by a decrepit, harmless, old gentlemen. When leaving the cabin, one of these heartless fire-eating, depraved, villainous fiends, whirled around in his saddle and drawing a revolver, shot the old patriarch and killed him in the presence of his family! Cruel, cowardly inhuman wretch.

Deceased has had her full measure of trouble incident to frontier-life, but she bore it with patience and Christian fortitude. Grandma Seright was a consistent member of the Church of God and died in that faith. She leaves three sons, J. M., G. W. and A. F. Seright and four daughters, Mrs. Poff, Mrs. Samples, Mrs. Foured and Mrs. Heron, and many grandchildren as a rich heritage to her country. A good, old mother in Israel is gone, but her kind words and actions are treasured in grateful hearts as a memento to a true, pure and loving mother.

MRS. J. O. ADAMS.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	39·70
L. H. Lincoln	.50
Mrs. D. M. Arnot	.50
Stephen Hogarth	1.00
Mrs. D. Hogarth	.50

Even when most dissatisfied with God's allotments, the truest wisdom is to present ourselves before him. To get away from God is to get into deeper trouble. To draw near is to be lifted up.

"Blessed are those servants whom the Lord when he cometh shall find watching." Luke xii. 37.

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THE RESTITUTION

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Poetry.

One Day.

Give me joy, give me joy, O my friends;
For once in my life has a day
Passed over my head, and out of my sight,
And my soul has naught to usay—
No querulous word to the fair little child
Who drew me from study to play:
No murmuring word to the beautiful wife,
The angel who walks by my way;
No snappish reply to the hundred and one
Who question me gravely and gay.
No angry retorts to those who misjudge
And desire not a nay, but a yea:
No word to the beggar I fain would take back,
No word to the tenant at bay;
No word, though I know I remember them all,
Which I would, if I could, e'er unsay,
Give me joy, give me joy, O my friends,
For the patience that lasted all day!

—Caroline A. Soule.

Original.

PSALM. 146.

(147 COM. VER.)

1. An alleluia. Aggaios' and Zacharias' psalm. Praise ye the Lord, because a psalm is a good thing. May praise have been pleasing unto our God.

2. The Lord who buildeth Hierousalem will also gather together the dispersions of Israel:

3. He who healeth the broken-hearted and bindeth up the broken parts;

4. Who numbereth multitudes of stars and calleth them all by name.

5. Great is our Lord and great his strength, and of his understanding there is no number.

6. The Lord who taketh up the meek and humbleth the haughty to the earth.

7. Lift up unto the Lord with confession; exalt the strain unto our God with cithera;

8. To him who mantleth the heavens with clouds, who maketh ready rain for the earth; who causeth grass to spring up on the mountains and verdure for the bond-service of men;

9. And who giveth to the domestic-animals their sustenance and to the young ravens who invoke him.

10. Not with the ability of the horse will he purpose nor with the shins of the hero (man) is he satisfied.

11. The Lord is satisfied with those who fear him and with all those who hope in his mercy.

PSALM 147 (148 COM. VER.)

1. An alleluia, Aggaios' and Zacharias' (psalm). Praise the Lord, O Hierousalem, praise thy God, O Sion,

2. Because he hath strengthened the bars of thy gateways, he hath blessed thy sons in thee.

3. He who hath disposed thy boundaries to be peace and who filleth thee with fatness of wheat.

4. Who sendeth forth his instrumental-word (oracular word) until his word (general term) shall run swiftly.

5. (The word) of him who giveth snow like wool as it were, who streweth mist like ashes as it were:

6. Who casteth his ice like morsels as it were; Who will stand before the face of his cold?

7. He will send forth his Word (general term) and melt them; his breath (spirit) will breathe (or his wind will blow) and they will flow as waters.

8. He who announceth his Word (general term) to Jakob, his statutes and verdicts to Israel;

9. He hath not done in this wise to every nation and his verdicts (judicial renderings) he hath not revealed to them.

PSALM 148

1. An alleluia, Aggaios' and Zacharias' (psalm). Praise ye the Lord from out the heavens; praise him in the highest places;

2. Praise him all ye his angels; praise him all ye his hosts; (lit. abilities).

3. Praise him sun and moon; praise him all ye stars and the light;

4. Praise him ye heavens of the heavens, and the water that is above the heavens.

5. May they have praised the name of the Lord; because he spake and they came to pass; he commanded and they were created (the word for the generic not the causal creation here).

6. He stood them for the animate-age and the animate-age of the animate-age; He set a decree and it will not pass by.

7. Praise ye the Lord from out the earth ye dragons and all abysses;

8. Fire, hail, snow, ice, the cyclone's breath, that do his word:

9. Ye mountains and all ye hills, ye fruit-bearing trees and all ye cedars;

10. Ye wild-beasts and all ye domestic-animals; ye creeping things and winged things that fly;

11. Ye kings of the earth and all ye laities, ye rulers and all ye judges of the earth;

12. Ye young men and virgins, ye elder men with younger;

13. May they have praised the name of the Lord, because his name alone hath been exalted, the confession of him is upon earth and heaven:

14. And he will exalt the horn of his laity. A hymn for all his holy ones, the sons of Israel, a laity that draweth nigh unto him.

PSALM 149.

1. An allelouia. May ye have sung unto the Lord a new song, his praise in a church of holy ones.

2. May Israel have rejoiced in the One who created him and many sons of Sion have been made glad in their King.

3. May they have praised his name in choral song; with tympanum and psaltry may they have exalted the strain unto him.

4. Because the Lord is satisfied with his laity and he will exalt the meek in salvation.

5. Holy ones will boast in glory, and will be glad on their couches,

6. With the exaltations of God in their throat and two-edged swords in their hands,

7. To execute requital on the nations reproofs on the laities,

8. To bind their kings with fetters their ennobled hand and foot with iron,

9. To execute on them a verdict that hath been enwritten. This glory is for all holy ones.

PSALM 150.

1. An allelouia. Praise God in sacred places,—Praise him in a firmament of his host (ability).

2. Praise him for his able acts of rule; praise him according to the fullness of his majesty:

3. Praise him with trumpet's echo, praise him with psaltry and cithera,

4. Praise him with tympanum and choral song; praise him with stringed and wind instrument;

5. Praise him with cymbals of pleasing sound; Praise him with cymbals of alala.

6. May every breath have praised the Lord.

This psalm in David's own handwriting and outside the number: when he fought Goliad single-handed.

I was small among my brethren, and a younger in the house of my father; my hands had made a wind-instrument and my fingers had put together a psaltry; and who will tell my lord? The Lord himself he hearkeneth; He sent his angel and took me out from among the sheep of my father, and anointed me with the olive-oil of his anointing.

My brothers are noble and great and the Lord was not satisfied with them.

I went out to meet the alien (the other-tribe man) and he cursed me in the names of his idols; but I snatched away his sword and cut off his head, and took away reproach from among the sons of Israel.

COMMENT.

The 146th psalm is a double major harmonic—an allelouia of praise put in the mouth of all "those who fear his name and hope in his mercy." The name moreover is the name of Him "who created the heavens and the earth." "Israel's God," "The God of our fathers." The One who hath said "my glory will I not give to another." The One whom Jesous worshiped and taught us to address as "Our Father who art in heaven."

This psalm therefore being in the spirit of Christ is Messianic and "to the glory of God the Father."

The 147th, also an allelouia of praise emphasizes as its number would indicate completeness of some sort. This completeness we find to be completeness of power as exemplied in his creative word and works as well as completeness of oracular delivery and revelation. This summed up appropriately in 9th verse, "He hath not done in this wise to every nation and his verdicts he hath not revealed to them." We are to infer therefore that the divine record is complete.

Those who tampered with the original numbering of these psalms probably did not see the absurdity of making a 8th and a 7th into one. No more absurd however would it be for a musician to join a 8th and a 7th in the musical scale and call it a chord.

The 148th psalm also an allelouia of praise is a full octave in number and in thought as well. For it is the full chorus of creation animate and inanimate, of the heavens and the earth put into the mouth of his holy ones. These can be no others than "the Royal Priesthood" and the vision therefore looks forward to the realization of "the hope of Israel" and promised redemption through the resurrection—the rule of Christ and his saints asserted here on the earth. "A hymn for all his holy ones."

It echoes the final edict that has gone forth. "Praise him ye kings of the earth and all ye laities, ye rulers and all ye judges of the earth." The King and the kingdom have both come evidently have they not? And to the earth too, not to some limbo of a theological imagination.

The 149th psalm, also an allelouia of praise is, as its number would imply a song of songs, a song of his praise in a church of holy ones, not merely sanctified ones here and now—the sanctification has been consummated and is full, and when full is holiness. Satisfaction has come at last as we learn appropriately in the 4th verse. For it is a legal satisfaction, "Because the Lord is satisfied with his laity." The vision looks forward to the subjugation and requital through, the hands of his "holy ones," a subjugation of and requital on all the obdurate of the earth—the execution of "a verdict that hath been enwritten." Where do you suppose "enwritten?" In the Scriptures. Where else? This is a part of "the glory" that Christ prayed for, when he said "And now O Father, glorify me with the glory, etc."

The 150th psalm and last by number is also an allelouia of praise and as its number would indicate conjunctive in its thought. For it is the conjunction of the heavenly spiritual laws and agencies with the earthly and natural laws and agencies, as asserted in the 6th verse "may every breath have praised him—the spiritual as well as the natural breath of life and all that this implies as given us in revelation.

The closing psalm with the heading "outside the number" though "in David's own handwriting" emphasizes of course the importance of the numbering; but carries also with it a spiritual lesson of its own aside from its interest as a historical and biographical record. Why was it omitted from all the versions in the English translation?

CHAS. GARDNER.

Trusts and Mistrusts.

At the present time we have in our midst a countless number of trusts, both commercial and religious. Commercial trusts are selfish and fearfully iniquitous, formed for the purpose of enriching themselves at the expense of the consumer, and crushing to earth any tradesman, or manufacturer, who refuses to enter their unholy combination.

The religious world has also its monster trusts, who, in time past committed to the sword, prison and flame, those who steadfastly refused to enter their combine. A practice still in vogue in the Mohammedan trust.

Their various religious trusts all offer its stockholders a sure passport for their immaterial neverdying souls to mansions in the skies.

The said mansions are said to be located somewhere in the etherial regions beyond the bounds of time and space. The said soul is to emerge from the body at its dissolution, and unfold a pair of immaterial wings and cleave the skies until it reaches the above mansions promised to these stockholders.

Oh what a serious mistake those people make, who contribute of their hard earnings, waste precious time, and give it their intellectual and moral support, without first investigating upon what ground these promises are based.

Agents for these companies in order to give the people confidence in the things their trusts promised, tell them that God who cannot lie, made the promises and recorded them in his Holy Book, we call the Bible, and they have accepted their statement as being true without investigation, and as a consequence have been fearfully deceived, God never having made such promises, and no such record is found in the Bible.

Solely as an initiatory ceremony into their several associations, some immerse them in water, some pour, and others sprinkle it upon their heads. They call these three different actions by the one word baptism, although the word baptise is from the word *bapto*; pour, *cheo*; and sprinkle from *raino*; three different actions taken from three different words.

There are precious promises recorded in God's Word, but they are very different from what these trusts promise its stockholdes. God confirmed with an oath promises to an inheritance in the land of Canaan, he also made oath unto King David, that his (Gods) only begotten Son should reign as perpetual monarch upon his restored throne, over Israel, and extend his dominion to earth's remotest bound. And also that he would put down all misrule, and bless the nations in a manner they little expect. And that those people who believe his promises, and live as he directs, he will bestow upon them life eternal at the awakening to life of the holy dead, they having previously believed his message of life, become united to his Son, and by this means become joint heirs with him by being immersed for the remission of sins, a very thing from an iniatory ceremony into an association.

Many previous members of these trusts have discovered their promises were fictitious and utterly without foundation, and have forsaken these combines, yet steadfastly *refuse* to become united to his Son, after believing *God's promises*, insisting that the initiatory ceremony they submitted to when they united with one of these association holding false and baseless promises, will be counted in place of an obedience required *after* believing *God's* sure promises. In doing this they take a hazardous risk, especially after God has pronounced anathams upon these who promulgate *false promises* in place of his unfailing promises. Is it reasonable to expect God will accept obedience required by these baseless heathen dogmas as being the *same* as obedience to his *own holy will*! It is all a delusion which they will find to their sorrow if they persist in it. It will be of no use to call "Lord, Lord, open to us," at *that* time, for the only response they will hear will be, "I know you not."

He will accept none, except those who unreservedly surrender *their will to his*, and say: "*Thy will be done.*" His will is plainly recorded in the Bible, and none need mistake it, if they will only deal honestly with the Scriptures and cease to pervert it, that you may make it conform to *your* will, like a preacher I recently heard quote Mark xvi. 15, as follows: "Go ye into all the world, and preach the gospel to every creature he that believeth (and is baptized *he omitted*) shall be saved but he that believeth not shall be condemned." It occured to me that a person will lay themselves liable to *sure* condemnation just as quick by a wilful dishonest use of God's Word, as by a *disbelief* of it. Take for instance the above quotation, which is in brief a clear statement made by Christ, as to what man must do, in order to be saved. When a person who claims to be a minister of the gospel, makes the above quotation before a congregation, and deliberately omits from the quotation, the above words, "*and is baptized.*" (one of the conditions named by Christ, that must be observed by all who wish to be saved,) he is wresting the Scriptures to his own destruction, and such a one richley merits such a punishment. It is a serious matter to lead people away from Christ's own way of salvation. It is a sure thing that men who claim to be ministers, are not ignorant with regard to the above clause being in Christ's commission, and when omitted, is by a wicked design.

When this kind of work is done by so-called spiritual instructors of the people, is it not time the people started some mistrust associations, and examine the Word for themselves and put little trust in guides who corrupt God's Word *by design*.

Another minister I was acquainted with took a text for a sermon from Rev. v. 9: "For thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation; and hast made us unto our God, kings and priests," (and omitted "and we shall reign on the earth,") an preached the blood washed and reigning as "kings and priests" in heaven. The omission of the words, "and we shall reign on the earth," could not be otherwise than by *design*, and to preach them reigning elsewhere than where the last part of the sentence he omitted from his text names, could not be anything else than *knowingly* changing the place for their reign, his own eyes had read in his text.

Is it not time to start mistrusts, and test these preachers by the Word.

I know other preachers who confess that personally they believe the Scriptures teach life eternal only through Christ, and yet keep their congregations in ignorance about it saying the people are not ready for it yet. So we see but little confidence can be put in these spiritual guides.

There is one thing we can trust implicitly, and that is God's Holy Word. Search it studiously, and continuously, and marvelous light will dawn upon your mind day by day, and the more you study it, the more light you will receive, and less trust you will place in popular so-called spiritual guides.

"Unshaken as the sacred hill.
And firm as mountains stand;
Firm as a rock the soul shall rest,
That trusts the Almighty hand
Not walls nor hills could guard so well
Fair Salem's happy ground,
As those eternal arms I love.
That every saint surround."

W. H. WILSON.

Selected.

Power of Their Navies.

In view of a possible conflict between England and Germany, one in which other nations might become involved, and which, if waged, would be largely a naval war, the following facts and figures, showing the relative naval strength of the European powers and their respective preparations for such a war, have been compiled by the *Tribune*.

They have been taken from the latest and best authorities and are in every way up to date.

The idea on which the British navy is conducted is it must always show an equality of strength with if not superiority to, the combined navies of any two foreign powers. The two nations which the British Naval Office has generally made comparisons are France and Russia, as not only being fairly representative of the European powers, but the ones England would most likely have to fight where it to be embroiled in war.

Incidental to this fundamental idea is the further one that England must always maintain in the Mediterranean a naval force stronger than that of any other nation, but as France has of late years concentrated much of its fleet in these waters this last policy in great measure has been abandoned. Its channel fleet, which is its home guard, it has, however, always kept up to its full strength, and it is in the channel most of the fighting would have to be done were England and Germany to get to loggerheads over the present Transvaal difficulty.

Under present circumstances the old comparisons the English were wont to make in estimating their naval strength will have to be thrown aside and new ones used. These should include a comparison of the relative strength of England and Germany and Russia allied and of England and Germany, Russia, and and France allied. A still further comparison can be made of England and Italy allied and Germany, Russia, and France allied. The possibilities of such a general war are too remote, however, to make this last comparison anything more than interesting from a statistical point of view.

The following tables gives the comparisons indicated:

GREAT BRITAIN.	
Armored vessels	89
Unarmored "	205
Total	294
GERMANY.	
Armored vessels	32
Unarmored "	39
Total	71
RUSSIA.	
Armored vessels	35
Unarmored "	31
Total	66
FRANCE.	
Armored vessels	59
Unarmored "	89
Total	148
ITALY.	
Armored vessels	23
Unarmored "	49
Total	72
RUSSIA AND GERMANY	
Armored vessels	67
Unarmored "	70
Total	137
GERMANY, RUSSIA AND FRANCE.	
Armored vessels	126
Unarmored "	159
Total	285
ENGLAND AND ITALY.	
Armored vessels	102
Unarmored "	248
Total	350

In using the foregoing table to estimate the relative strength of the various navies, the tonnage and armament should be taken into consideration. None of the powers except Italy has any battleships to match the English ones of the first class, and most of the ships of this description they possess rank with the English ones of the third class.

In the English navy the first class battleships, like the Revenge, the Empress of India, the Royal Oak, and Royal Sovereign cary 67-ton guns, ten 6-inch guns, and others in proportion, and are over 1,100 tons measurement. The Brandenburg, the heaviest ship Germany has, is 12,500 tons measurement, and its heaviest guns are six 28-inch ones. In the Russian navy the Catherine II., of 10,180 tons, is the most powerful boat. It carries six 56-inch guns and seven 6-inch ones. France's most formidable battleship are the St Louis, Massenna, Neptune, Gaulois, and Hoche. The Hoche, the heaviest armed, carries two 52-ton guns, and the others the same armament. They are all a little over 10,500 tons measurement. The Indomptable and Requin; however, comparatively small boats, being each of 7,000 tons, each cary two 75-ton guns.

Italy has the heaviest armed battleships of any of the powers. The Andrea Doria, of 11,000 tons, carries in addition to other cannon, four 105-ton guns; the Dondolo and Duilio, of 11,208 and 11,138 tons respectively, each carries four 100-ton guns, as do the Italia, of 14,387 tons, and the Lepanto, of 14,400 tons, while the Ruzzeriero di Lania and Francisco Morosini, of 11,000 tons, each have four 105-ton guns.

England's coast defense ships are armed with guns ranging from eighteen to twenty-five tons and and its first-class cruisers carry batteries of from nine ton to twenty-four ton guns. Germany's coast defense ships carry guns ranging from nineteen tons to thirty-four tons and its cruisers three and one-half tons to nine tons. France's cruisers are also lighter armed, as are Russia's, but the Italian cruisers carry as high as twenty-five-inch guns.

Comparing these tables with the explanation of the armaments it will be seen England excels Germany in naval strength about four to one; Germany and Russia allied nearly two to one, and its strength compared with the combined navies of Germany, Russia, and France is about that of ninety to 100. The allied of England and Italy, however counting ships and weights of guns both, would exceed those of Germany, France, and Russia, by about 15 per cent. France is England's most formidable European rival on the seas, Italy ranks third, Russia fourth, and Germany fifth.

England has now ten ships building, aggregating 140,450 tons, as opposed to eighteen ships being built by France and Russia, with an aggregate tonnage of 187,202 tons. Emperor William of Germany was unable to persuade the Reichstag of 1895 to vote him the money for naval construction he asked and the only important ship Germany is now building is a battleship of the first class to replace the Prussen.

In one respect, however, the other European powers have an advantage over England in being able to mass almost all of their ships should a war break out, while England's diversified interests in all quarters of the globe would keep a good part of its navy away from the main scene of conflict. Still it has a tremendous fleet of unarmored and third-class vessels which could be used for this far distant police work and the best part of its navy would be available for home and active fighting.

At this time England has near at home the following navy:

CHANNEL FLEET.	
Battleships	4
Cruisers	3
Torpedo boats	2
Total	9
COAST GUARD FLEET.	
Battleships	10
Cruisers	6
Torpedo boats	5
Total	21
MEDITERRANEAN FLEET.	
Battleships	10
Cruisers	8
Torpedo boat	5
Torpedo ram	1
Total	24

The remainder of its navy is scattered all over the seas of the world; but thirteen cruisers and one battleship are in American waters and quickly available.

The full strength of the German navy is practically all in European waters. Russia has two battleships, one armored cruiser, three coast defense ships, and two gun boats in the Baltic, and four battleships and one cruiser in the Black Sea. The rest of its navy is out of commission.

France, however, has seven battleships, six cruisers, and three torpedo boats in European waters.

Italy's navy is practically all at home and available, although about one-half of its vessels are out of commission.

In the way of coaling stations, dock-yards, and naval depots England is well supplied. It has coaling stations every ten or fifteen miles of its coast, all the way from Penzance around to the Shetland Islands.

At Queenstown, Ireland, there is a dock-yard: another and larger one at Keyhorn in Plymouth Bay; a depot at Portland, a dockyard at Portsmouth, and another one at Chatham. At all these dock-yards there are naval depots and coal yards, and a special supply of coal is kept at Gibraltar and Malta.

Germany has a number of coaling stations in the North Sea, but they would not prove especially valuable if England, as it probably would, should dominate this territory. It has a dock-yard and naval station at Wilhelmshaven, and another at Kiel in the Baltic.

Russia has its single naval station and dock-yard at Cronstadt in the Baltic, with coaling stations along this and the Arctic Sea.

France has a naval depot at Dunkirk, one at Tancarville, and a dock-yard and depot at Cherbourg, dock-yard and depot at Brest, dock-yard and depot at Toulon. It has small coaling stations all along both of its coasts. Italy's dock-yards and naval stations are at Toronto and Brindisi, and there is a naval arsenal at Venice.

In South Africa, should a possible naval war be waged there, England has a large coaling station at Simon's Town, near Cape Town, as well as a dock-yard and a coaling station at Zanzibar. France has a coaling station near Mozambique and five in Madagscar. Neither Germany nor Russia has any. There are, however, private coaling stations used by steamship lines at Massedes, a Portuguese settlement on the west coast, and Mossel Bay, Port Elizabeth, East London, and Durban, English settlements on the east coast; and on the same coast, Delagoa Bay, which is a mixture of all nations; Johanna, a Boer settlement, and Helliville and Majunga, under the control of France.

A naval war between England and Germany or England and Germany and Russia allied, would doubtless be fought in the North and Baltic Seas, where England has had so many naval battles in other centuries. It would be its endeavor, of course, to keep the enemy's ships shut up in these seas and in this it might easily succeed, not even permitting any of them to get out of the Baltic. Were France in the fight, however, England would have its Southern coast line to defend, and then the struggle would take another complexion. In this contingency Italy's help would be valuable to England, for, with its own coasts to defend, France would not have so much time or so many ships to harass its insular neighbor. On the other hand, England would have to supply Italy with troops to prevent a trans-Alpine invasion by way of France, and the war would be a merry one.—*Tribune, Jan. 13, 1896.*

POETRY.

The Reward.

"Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him." Isa. lxii. 11.

Unto each saint who loves the Lord,
Who to the end obeys his Word,
He will, with blessings rich and rare,
Reward him, in a home most fair.

God's kingdom is that blessed home,
Which, by the Spirit is made known:
More bright than gold, e'en though refined;
More precious, too, than rubies fair.

Then on Mt. Zion they shall stand,
A heavenly host—a royal band;
Their King, all glory to behold,
His wondrous work will then unfold!

E. K. Boyer.

Original.

Paul's Farewell Address.

2 Cor. xiii. 11.

"Finally brethren farewell." After the apostle had written a good long letter to the brethren at Corinth, which by the way was his second letter unto them, in which he labors faithfully to instruct, reprove, rebuke and exhort them unto a better and higher mode of living, he finally concludes his last loving letter to them by saying, "finally, brethren farewell." Although he had much learning, and was a skilled logician, yet he had a tender heart, and his strong emotional feelings were stirred when he comes to bid his brethren adieu. This was a sense natural, as he was filled with the good spirit of his Master, who laid down his life for his brethren. Paul had labored long and hard in setting forth the way of life and salvation. Yea, he had endured many hardships, and bore in his body the marks of his blessed Master. And Oh, how careful he was to feed, and instruct, and look after the welfare of his brethren in Christ, and to warn them of danger without and within. Yea, his hope and joy, and his crown of rejoicing was his brethren in the presence of our Lord Jesus Christ at his coming. God bless and save the old apostle. Then after he bids his brethren an affectionate farewell, he bids them, be perfect. His brethren, like us, were poor frail erring mortals, and were in need of much exhortation and encouragement, that they be not lazy Christians, or drones, or a set of do-nothings. But that they awake as it were out of sleep, and arise from the dead, and receive more light and life from Christ our living head, and this go on to perfection, and be more God-like. Be of good comfort, be of one mind. Although the brethren at Corinth had many hardships and many trials, many unruly and headstrong brethren who were bent on having their own way right or wrong. Yet Paul would advise them to be of good comfort, and to be of one mind. Oh, what a source of comfort it would be if the brethren would all strive harder to be of one mind, all possess and cultivate the mind of our blessed Master, then all wrangling and all strife would cease. There is no more sense in brethren wrangling and backbiting one another than there is in family quarrels, all such things are a shame and disgrace to the community, and such things would not be, if there was more unfeigned love, and less envy and hatred. Live in peace, and the God of love and peace shall be with you. Now all these duties enjoined by the apostle, are the dictations of the holy spirit, the will of God, and to ignore them, is proof that we are not led by the spirit, and God is not with us. Brethren in Christ, can we not restrain and subdue our own wills a little more, and live in peace as brethren, and not as enemies. "Follow peace and the things which make for peace, with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Farewell.

T. E. A.

The Word of God.

What is it, and where is it? These questions occurred to me, after hearing of a remark made by a minister, who claims to have been called by God, as was Aaron. Called to proclaim the everlasting gospel. He is reported to have said, "that the book called the Holy Bible, was a dead letter, and and consequently was powerless, of this he himself was a witness. In order to support his testimony in the matter he introduced Col. Bob Ingersoll as witness. No. 2. Now if he had come to me I could have pointed him to another minister, who, like himself claims to have been called, as was Aaron, who also testifies that the Book is a dead letter, and this witness is just as reliable as Bob Ingersoll, or the gentleman that made the statement.

Now brother Publisher, what shall I do? Shall I repudiate the testimony of these three living witnesses. Mr. Sawley, Mr. Ingersoll, and Mr. Tatum? Would it be safe for me, an unlearned and unlettered mortal, to repudiate the testimony of these three learned witnesses, who have been called as was Aaron, for in rejecting their testimony I say to the world that their testimony is false, and that they have not been called of God as was any body.

This is just what I will do, prove them false apostles. Rev ii. 2, and 2nd Cor. ii 13, 14. Because I have tried them by the standard, the Bible, and have found them immersed in error, and tradition. They teach that the soul of man is immortal and cannot die. The Book teaches the opposite. The soul that sinneth it shall die. Eze. xviii. 4, 20. James v. 20. That the dead are conscious, and very active. The Book teaches that the dead know not any thing. Ecc. ix. 5, 10. Psa. 115. 17. That the church and the kingdom are synonymous terms. But the Book does not say that the church was set up by John, on the day of Pentecost. That it was reorganized by Joe Smith. The Book says nothing about these pet theories. Hence I repudiate the testimony of these gentlemen, and pronounce them false apostles, and believe them to be deceitful workers, are transforming themselves into apostles of Christ.

The word of the Master is not dead as these gentlemen testify, but on the contrary it is declared to be living, and energetic and more cutting than any two edged sword. Cutting through even to a separation of life, and breath, and of joints, and marrow, able to judge the thoughts and intentions of the heart, and no creature is concealed from the sight of him who gave the word as described in Heb. iv. 12. Which word alone is found in the Book, hence in discarding the Book they discard the only means of becoming wise unto salvation, the foot lamp discarded and they walk in darkness, no guide to their path, without any hope of being converted, seeing the perfect law which converteth is discarded, is counted dead, it being a part of the Book. It seems to me to be folly for the Christian Endeavor Society to pray for the conversion of any of the gentlemen named in this article seeing they have trampled upon God's way of converting, have repudiated the means of becoming wise unto salvation. But more of this later on. The Lord willing, I will write more upon the Word of God as recorded in the Book I love.

Henderson Murphy.

"HONORING THE SON."

I have just published an eight-page tract with the above title. Elegantly printed, clear type, good paper, 25 cents per dozen. Please send orders to Wiley Jones, Manchester, Va.

No one ever thought of introducing so expensive a feature as lithographic color work in the days when the leading magazines sold for $4.00 a year and 35 cents a copy. But times change and the magazines change with them. It has remained for *The Cosmopolitan*, sold at one dollar a year, to put an extensive lithographic plant capable of printing 320,000 pages per day (one color). The January issue presents as a frontispiece a water-color drawing by Eric Pape, illustrating the last story by Robert Louis Stevenson, which has probably never been excelled even in the pages of the finest dollar French periodicals. The cover of *The Cosmopolitan* is also changed, a drawing of page length by the famous Paris artist Rossi, in lithographic colors on white paper takes the place of the manilla back with its red stripe. Hereafter the cover is to be a fresh surprise each month.

John xiv. 12.

Brother T. E. Adams writes to me, "Please give an explanation of Jno. xiv. 12, in Restitution.... What are the greater works?"

It must be understood in the first place that the *miracles* which Christ had already done were the "works," and that the "*greater* works" were those to be done by believers, through the power of Christ.

Many commentators have thought that the greater works were "the conversion of thousands in a day" under the ministry of the Apostles.

But the promise seems *general—forever one* "that believeth." The miracles which enabled the Apostles and some others under their ministry to do, were but a *taste*—a foretaste—of "the powers of the age to come." See Heb. vi. 5 where Revised Version reads, "age to come," instead of world to come.

Hence, I think the "greater works" are those which the Lord will enable *all* true believers to do in their immortal state, after the resurrection of the just. Being "raised in *power*" they will be "equal to the angels," and cannot die any more. 1 Cor. xv. 43; Luke xx. 36. Our Savior's going to the Father was a preliminary needful to this consummation.

Wiley Jones.

Please write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into The Restitution for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to The Restitution office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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Written and for sale by Wiley Jones, Manchester, Va.

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We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without The Restitution for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send The Restitution to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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Services will be held at the Church of the Blessed Hope, 426 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. C. M. Perkins, Evangelist.

The Church of God meet for worship and searching the Scriptures every Sunday at 3 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1548 Logan Avenue, San Diego, California.

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The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preachi ng by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

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Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. its east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the Jenne Church, to study God's Word. Union Sunday School every Sunday, and social meeting every two weeks. We have no regular preacher. Jason Weldon Rider; Sarah S. Beck Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 10:00 a. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by letter or testimony letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday School. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Leonard, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 9:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland; each month. 1st Sunday, sermon by Bro. W. W. Jequith. 2nd Sunday, sermon by Bro. Edwin Groat. 3rd Sunday, sermon by Bro. W. A. Steele. 4th Sunday, Social meeting. Each appointment at 11 A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 A. M. in Rennar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 258 Wilson Ave, near Euclid, Cleveland, Ohio, where all of the precious faith are welcome.

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Meeting of Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria M. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haslan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Centerview every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Wooden and except when they are evangelizing. Hesperia, McBride, Watson and Dyson have no regular preacher. The Church at Rabbit Center is presided over by Bro L. C. Chase.

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Canton, "	10 56				
Massillon, "	10 56				
Wooster, "	11 13				
Mansfield, "	12 02				
Crestline, "	12 51	11 40	6 20	3 25	7 45
Bucyrus, "	1 12	12 09	6 45	3 50	8 13
Leiest, "	1 30	1 25	7 05		
Van Wert, "	2 31	2 25	8 10		
Ft Wayne, "	3 30	3 31	9 17	5 10	10
Arcola, "			11 15	7 02	
Columbia City, "	4 58	4 47	12 15	7 42	
Larwill, "			12 38	7 58	
Pierceton, "			12 50	8 10	
North Lake, "			1 05	8 25	
Wawaka, "	5 31	5 42	1 30	8 50	
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Bourbon, "			2 00	9 20	
Inwood, "			2 15	9 35	
Plymouth, "	6 05	6 10	2 40	9 55	
Bremen, "			3 00	10 15	
Hamlet, "			3 11	10 26	
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Wheeler, "			4 20	11 35	
Hobart, "			4 30	11 45	
Crown Point, "			4 45	12 00	
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Chicago, ar.	9 00	8 40	5 30	12 45	9 55
	PM	AM	AM	PM	

	20	8	4	6	30	3
Eastward.	AM	PM	PM	AM	AM	PM
Chicago, lv.	12 55	3 00	9 15	12 45	7 05	3 45
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Hobart, "	1 45		10 10		8 00	4 45
Wheeler, "	2 01		10 26		8 16	5 01
Valparaiso, "	2 15	4 31	10 40	4 40	8 30	5 15
Wanatah, "	2 43		11 08		8 58	5 43
Hamlet, "	3 13		2 00		9 28	6 13
Hamlet, "	3 27					
Bruce, "	3 42					
Inwood, "	3 51		2 35			
Plymouth, "	4 05	5 45	2 50	5 00		
Bourbon, "	4 30		3 15	5 19		
Silver Lake, "	4 45		3 27	5 32		
Wawaka, "	4 57			5 45		
North Lake, "	5 12		3 55	6 00		
Pierceton, "	5 27		4 10	6 15		
Larwill, "	5 34			6 22		
Columbia City, "	5 50	6 25	4 30	6 38		
Arcola, "	6 05		4 45	6 53		
Ft Wayne, "	6 30	6 55	5 10	7 20		
Van Wert, "	7 28		6 05	8 15		
Leiest, "	8 13		6 50	8 58		
Bucyrus, "	8 31		7 08	9 16		
Crestline, ar.	8 56	8 10	7 30	9 40		
Mansfield, "	9 40		8 10	10 20		
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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 32, Ex. Sun.	12:14pm	For St. Joseph.
No. 38, "	7:51am	"
No. 54, ex. Sun.	10:38pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:38am	For Terre Haute.
No. 53, "	12:26pm	" "
No 57 ex. Sunday	7:42pm	" Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Dowse, Agt., Plymouth, Indiana, or

E. A. Ford, Gen'l Pass. Agt., St. Louis, Mo.

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Chicago Depot cor. 12 and Clark sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Broadway near Cross st. Local trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago	9:00am	8:00am	1.45pm	Local Pl
St. Ft'ld				2:20pm
Harmond	10:39pm	9:07am		3:00am
Hobart	10:58pm	9.47am		10:10am
Valpar'so	11:36pm	10:37am		11:00am
Kan'kee		10:51am		11:46am
Knox	12:12am	11:00am	4:20pm	1:24pm
Argos	12:53am	11:24am		2:14pm
Ft Wayne	2:05am	2:40pm	6:25pm	4:20pm
Cleveland	10:00am	9:30pm	11:41pm	
Buffalo	4:45pm		5:30am	

TRAINS GOING WEST

Buffalo	12:05pm		8:35am	Local P
Cleveland	7:15pm	6:00am	10:35am	2:00pm
Ft Wayne	4:45am	1:15pm	4:30pm	7:00am
Argos	4:10am	3:39pm		8:00pm
Knox	4:50am	4:20pm	6:25pm	10:10am
Kan'kee		4:05pm		11:45pm
Valpar'so	5:51am	4:39pm		12:47am
Hobart	6:27am	5:17pm		1:50pm
Harmond	6:46am	5:36pm		2:15pm
St. Ylsland				4:40pm
Chicago	7:40am	7:00pm	9:30am	

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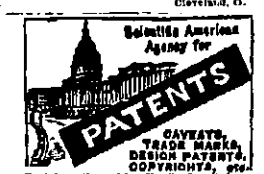

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, FEBRUARY 5, 1896. NO. 5.

Poetry.

Waiting.

Throughout the silent darkness of the night,
When faith is dim, and swift uncertainty
Falls on the spirit's sin-beclouded sight:
I wait, Oh Lord; wait patiently for thee.

And when the glories of the new-day dawn,
Sweet from the heart out o'er life's boundless sea
To sink again when sunset's crimsons play,
I wait, Oh Lord; wait patiently for thee.

Teach me to wait, in patience hold my soul,
Until swift death reveal thy face to me;
Until beyond the portal's of earth's goal,
I wait, Oh Lord; wait patiently for thee.

Original.

Spirits in Prison.

A Sister writes, asking an exposition of 1 Pet. iii. 18-21. I will give the quotation as translated from the *original Greek*, by Doctors George Campbell, James Macknight, and Philip Doddridge, that we may get nearer the fountain head, and the *real teaching* of the Spirit of God, as revealed through the holy men of old.

"For even Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing, in which few, that is, [illegible] were effectually saved through water."

Now, the usual teaching given us from this passage is, that the word prison means hell, and the spirits in it, are the immaterial, immortal spirits of those who perished in the flood, who are in this prison suffering the torments of hell fire. And that Christ went and preached to these spirits in prison.

As yet I have seen no philosophy that could demonstrate how *literal* fire can prey upon, and burn that which is *immaterial*, or not material; and furthermore how any thing can be literally burned, and yet not be consumed?

We are also taught that when once these spirits enter this prison, it is a *finality*, and repentance can no longer avail in their behalf. Such being the case, I never could see the sense in preaching to an audience that is *beyond redemption*.

But the question is, what does this passage really teach? It will be necessary in the first place to ascertain the meaning of the word "*spirit*," seeing the apostasy has created a almost universal impression, that it is a deathless inner man which escapes from the body at death.

The word spirit in either the English, Greek, or Hebrew languages is a word that is largely generic in its application, and has various applications but among them all it is never once used as taught by the apostasy. I quote the definitions from "Twelve Words."

The study of this word requires us to consider three Hebrew words, *ob*, *neshamah*, and *ruach;* and two Greek words, *phantasm a*, and *pneuma*.

The first of these (*ob*) occurring 16 times, is the only word rendered "familiar spirit," and in the singular and plural, is so rendered 15 times. It is usually translated in the Septuagint, by a term which signifies a ventriloquist; "and rightly," says Gesenius' Lexicon, "Since among the ancients this power of ventriloquism was often misused for purposes of magic. In Job xxxii. 19, the plural of *ob* is rendered "bottles,' probably because the ventriloquists in throwing their voice would so inflate their bodies as to resemble tightly filled bottles, which, in those days, were made of skins. This *ob* seems to have been the same kind of witchcraft called among the Greeks *pneuma pythonos*," a spirit of divination."

"It was a common idiom among the Jews to put *spirit* before any quality ascribed to a person, whether it be good or bad, mental or corporeal. Thus the spirit of fear, the spirit of meekness, the spirit of slumber, the spirit of jealousy, etc.

Neshamah occurs 24 times, and is rendered "breath" 12 times; "blast" 3 times; spirit twice; souls once (Isa. lvii. 16); "inspiration" once; and in the remaining five places it denotes concretely a thing that breatheth" or "hath breath," as Deut. xx. 16, 17, (and refers to *mortal men* that can be *slain*).

Ruach occurs about 386 times, and is rendered "spirit" about 235 times; wind 95 times; "breath" 28 times; mind 8 times; "blast" 4 times; "air," "anger," "courage," once each; and the balance in ten different different ways.

Phantasma is rendered "apparition," in R. V., and occurs only twice.

Pneuma occurring about 404 times, is rendered "spirit" about 275 times. *Ruach* and *pneuma* are employed to denote wind, air, breath, temper, disposition, affections, feelings, inclinations, and mortal men, as in 1 John iv. 1; 1 Pet. iii. 19; the last one, is the text under consideration. We find among the multitude of ways "spirit" is rendered, that it never once refers to dis-embodied immortal ghosts, but it does refer both to *mortal men*, and *beasts*.

Now, then, we are prepared to come directly to the exposition of the text 1 Pet. iii. 18-21.

The Diaglott reads: "Being put to death in the flesh, but made alive by the Spirit; by which also he preached to the spirits in prison." This harmonizes with the rendering given at the head of the article.

Who was it that preached to the spirits in prison? We are told that it was Christ, but the text don't say so. The nearest antecedent in the text, is "the spirit." "Christ" was the subject acted upon, and "made alive by the spirit," and "by which" "Spirit" "*also*" (he) God "preached to the spirits in prison."

It was God who made "him alive by the Spirit," and the phrase, "*by which also*," refers back to the *same power* which made Christ "alive by the Spirit." Hence, we have it, God made Jesus alive by the Spirit, and by the *same* spirit, God preached to the spirits in prison.

Peter says, "Holy men of God spake as they were moved by the Holy Spirit." Noah was the man whom God by means of the Holy Spirit "preached to the spirits in prison," and not Christ.

Notice, also, that there is a great deal of difference between preaching to spirits (or persons) that are already *in* prison, and preaching to them *before* they entered prison.

He is speaking here of an event that had already taken place, was in the past tense, "*preached* to the spirits (or persons) in prison," he did not *enter* the prison to preach to these spirits, or persons, but was simply relating the fact, that these spirits that were *then in prison*, had been preached to *previously*.

When did the preaching take place? "When the patience of God once waited in the days of Noah, while an ark was preparing." Christ was not born at *this* time, and consequently could not do any preaching to them. But God "made (Jesus) alive by the Spirit. By which (spirit) also he made proclamation to the spirits in prison, who were formerly disobedient *when* the patience of God once waited in the days of Noah," through whom, God by this Spirit preached to them.

The word "*spirits*" in this text, is the same as in 1 John iv. 1: "Beloved, believe not every spirit (person) but try the spirits (persons) whether they are of God: for many false prophets are gone out into the world." These "false prophets," are the spirits or persons we are to "try." The word "spirit" occurs also in verses 2 and 3, and relates to *mortal* people. In verse 6, we have the word "spirit," in a different sense. In James ii. 26, in a different sense still. "For as the body without the spirit is dead, so faith without works is dead also." See the margin and you will see that the meaning of *this* word "spirit," in the Greek, is "*breath*."

What are we to understand by the word "prison." A prison is a place where captives are confined. The Bible uses these words with reference to death and the grave. See Isa. lxi. 1: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, (prisoners) and the opening of the prison (grave) to them that are bound."

Isa. xlii. 7: "To bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

Job iii. 17, 18: "There the wicked cease from troubling; and there the weary are at rest. There the *prisoners* rest together."

There is no foundation in the passage under consideration for the common belief that Jesus entered hell-fire to preach to the supposed wicked immaterial, immortal spirits of those who are supposed to have entered this pit of fire when drowned at the flood. It would be folly to preach to those who are *past redemption*. Jesus was never guilty of such nonsense.

The facts are that God *did* preach to these people *by his spirit, through Noah*, at the time the ark was building, and that is all there is in it, except the impressive lesson to us, that in the day when the Son of God shall be revealed, the condition of things will be similar, and that the people will pay about as little attention to God's *true* message of life, as they did then. Nevertheless, it is our duty to faithfully proclaim the message, and not be discouraged, even if we do not have any better success than Noah did.

W. H. WILSON.

"Let Your Women Keep Silence."

[Written by Request.]

Again the question comes up, "Has woman any right to speak in the public congregation?"

I shall take the position, that she has the same right to let her voice be heard now, that Miriam had to lead and to sing; Deborah, to rule, Hannah to pray, and Huldah, to prophesy, in the assemblies of Israel in olden times. Music "was consecrated to its highest service in the worship of Jehovah," and "damsels, playing with timbrels" were in the choir of the temple, when psalms of thanksgiving and praise were sung.

Anna, the prophetess, spoken of by Luke, spake of Jesus to all them that looked for redemption in Jerusalem. Phoebe was a servant of the church at Cenchrea, Priscilla and Aquila, were Paul's helpers in Christ Jesus, they expounded the way of God to Apollos. Tryphena and Tryphosa and Persis labored much in the Lord, and Paul had other women-helpers, who labored with him. Acts xviii. 2, 18, 26; 2 Tim. iv, 19; Rom. xvi. 1, 2, 3, 4, 12; Phil. iv. 3. The Greek word for "labored" in Phil. iv. 3, is "sunathleo" and means "to strive along with any one." In Roman's xvi. 12, it is "Kopiao,"—"to labor," "to be wearied out."

It is the same word that is used by Paul when he says, "I labored more abundantly than they all," "not run in vain, neither labored in vain," "we both labor, and suffer reproach," etc.

A "helper" is "sunergos" "a fellow," or "joint worker." Phoebe was a "diakonis" or "minister." Her business was manifold, but whether a speaker or not, we cannot tell. The other cases carry weight. They are cases of one who spake of Jesus, in public, of others, who strove along with Paul, in the same kind of labor that he was laboring in, and who were his followers or joint workers. Priscilla traveled with Aquila and Paul, to Syria, and back to Ephesus, where she helped to instruct Apollos. In this case, *she* was suffered to teach, whether other women were or not.

The apostles, after the ascension of Jesus, continued in prayer and supplication *with the women*, and *Mary the Mother of Jesus*. Acts i. 14. Some of the Galileans, who spoke to the multitude on the day of Pentecost, must have been women, for Peter says: "This is that which was spoken of by the prophet Joel. And it shall come to pass in the last days, saith God, I will pour out my spirit upon *all flesh*, and your sons, *and your daughters shall prophesy* * * * And on my servants and *on my hand-maidens, I will pour out in those days of my Spirit* and *they shall prophesy*."

The cloven fiery tongues, *sat upon each of them*, and they were *all* filled with the Holy Spirit and began to speak with tongues (or in other languages) as the Spirit gave them utterance. Acts. ii. 17, 18. The four virgin daughters of Philip, the evangelist, prophesied, Acts, xxi. 8, 9.

If these women might speak in tongues in public, and prophesy in public, why might not those of Corinth and of Ephesus? They certainly might, for Paul in the eleventh chapter of 1st Corinthians says, "But every woman that *prayeth* or *prophesieth* with her head uncovered, dishonoreth her head." Women of the east are closely veiled when they go abroad, the eyes are the only part of the face that can be seen. It was the custom of the country in Paul's day that women be veiled. It was not thought a comely or proper thing for women to pray unto God without this customary veil. But if any man was contentious about not adhering to the custom it could be given up.

Yet the passage proves that *women did pray* and *prophesy*, with Paul's knowledge and consent, and that too, in the public gatherings, else would there be no sense in saying they dishonored their heads if they were not covered. "There is neither male nor female but ye are *all one in Christ Jesus*." says Paul in Gal.

How then are we to interpret the 14 chapter of 1st Corinthians, and 1 Tim. ii. 12, 13?

We have found that women may speak in tongues and may prophesy, or speak "unto men to edification and exhortation and comfort."

About what then, are they to keep silence? Upon what subject are they not permitted to speak? Of what must they learn of their husbands at home, that it was shameful to ask about in the church? I answer frankly that I do not know. But I do know that Paul would not contradict himself. He would not make regulations about women praying and prophesying in the church, and then, turn right around and say they must "not pray nor prophesy, but keep silence in the churches. Mosheim in his "History of Christianity" says, "In Rom. xvi. 12; the apostle describes Tryphena and Tryphosa, as laboring in the Lord; and Persis, another woman as having labored much in the Lord, or which is the same thing, for the sake of, or in the cause of the Lord [illegible] gives obedience."

CHARITY.

"Though I speak with the tongues of men and angels and have not charity I am become as sounding brass or a tinkling cymbal." 1 Cor. xiii. 1.

Dear reader, did you ever seriously think how utterly useless and insignificant that person was in the sight of God, who lacks charity? The beloved Apostle Paul compares them to sounding brass or tinkling cymbal. Why is charity such a priceless treasure? Listen. Paul will tell you, "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself; is not puffed up. Doth not behave itself unseemly. Seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth. Beareth all things, believeth all things, endureth all things." Let us go back now to what Paul first says that charity does for the individual in possession of it, "They are long-suffering and kind." How often is seen the lack of this first principle. How few there be that are long-suffering and kind. We more often are the opposite, but Paul would have us know that one of the great needs we have is mercy, mercy toward our brethren. So let us be very careful not to judge hastily, but to entreat with kindness and patience. "Blessed are the merciful, for they shall obtain mercy." "He shall have judgment without mercy, that hath showed no mercy." They are not envious, of all things to be dreaded it is envy. It is a root of bitterness that has caused countless sorrows. Charity cleanseth the heart from this dread fear. "They are not puffed up." It is not an unusual thing in these days to see people puffed up. People that think they are just a little better than nearly any one else, and delight in the uppermost seats in the synagogues. But charity vaunteth not herself, is not puffed up, doth not behave itself unseemly, seeketh not her own. If charity rules the heart, each will esteem others better than themselves and will by love serve one another. "They are not easily provoked. Oh, what a blessed thing it would be if we were all free from this fault. How many are provoked on the slightest pretext, and often say harsh, cruel things. Truly the "Tongue is a fire, a world of iniquity." But the "Fruit of righteousness is sown in peace." And where charity aboundeth, peace will also abound. "They will think no evil." It is a fact—that a great deal of trouble that arises finds its origin in evil thoughts. Some one imagines that another has done something wrong, they think so, and they tell their thoughts to some one else, and likely, that individual reports the matter as a truth, with more additions, and so the trouble begins. Let us, if we have not done so, at once, put evil thoughts far from us. Charity thinketh no evil. They will not rejoice in iniquity. Will not find pleasure in relating a story, that is vile, or using uncouth language. No wonder Paul says that charity never faileth, and he that lacks it is like sounding brass or a tinkling cymbal. Dear reader, as I write these lines, I wonder how many of us have charity. Without it Paul said he was nothing, or his work would profit him nothing. He might do every thing he could do outwardly, even to giving his life, yet if he had not charity it would be of no profit to him. Love must prompt our every action in the service of God, to be acceptable in his sight, and if that love abideth in our hearts it will burn out all dross. Then we can do just as the beloved apostle has said. But until then let us be sure that love is not perfected in our [illegible] hearts, and let us see to it that [illegible] get a supply of this oil before [illegible] too late.

R[illegible]

Warm prayers cannot come from cold hearts.

"Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." Psa. xxxii. 11.

The Ripening Harvest.

The harvest is fast ripening for the sickle of judgment, both nationally and individualy. There are two crops to be gathered, first the earthly, then the heavenly. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God." Rev. xiv. 19. "The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend and that do iniquity and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth" Matt. xiii. 41. All earthly governments must give way and become like the chaff of the summer's threshing floor, "And the wind carried them away that no place was found for them." "And the stone that smote the image become a great mountain and filled the whole earth." Thank God there is coming a mighty change to this poor groaning earth. Man, an enemy to his God and his fellowman as well as to himself will be friendly to all. Tyrany, oppression, and misrule is the order of today. Human greed to a great extent rules the world nationally and individually today, the few hold nearly the entire wealth of the world while the untold millions are asking out a miserable existence in poverty, hunger, and want, but thank God, there is a time coming when the "poor of the people shall be regarded and the children of the needy, and the oppressors be broken to pieces" "and the time came that the saints possessed the kingdom." A host of murdered prophets and untold millions of martyrs looked forward as the remnant of the church are looking today to this grand gathering, out from the heartless past, out from tho martyrs graves, out from the briny deep, out from the fiery furnace of affliction, out of all the sorrow, crying and tears, and broken hearts, God will redeem a mighty host to himself, that he will claim as his own, for they have been faithful and true, their robes are washed white and clear in the blood of the lamb, they have come up through great tribulation. What a noble company of overcomers to begin the new creation. O how clean, how pure, standing without fault before the throne of God. Dear reader will you and I be ons of those gathered at that harvest as the jeweled ones.

Yours working for eternal life.

B. W. WOODWARD.

Life is a building. It rises slowly, day by day, through the years. Every new lesson we learn lays a block on the edifice which is *rising* silently within us. Every new experience, every touch of another life on ours, every influence that impresses us, every book we read, every conversation we have, every act of our commonest days, adds something to the invisible building.—*J. R. Miller, D. D.*

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a change you cannot notice, a sorrow you cannot disclose—turn it into prayer and send it up to God. Disclosures you may not make to man you may make to the Lord. Men may be too little for your great matters, God is not too great for your small ones. Only give yourself to prayer —whatever [illegible] that call[illegible]

Please Renew, Or write and say how soon you can remit.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"THE example of good men is a visible philosophy."

"THE counsel thou wouldst give to another first keep thyself."

"POVERTY is the burden of one, wealth the burden of another."

"To have high thoughts of self is to have low thoughts of God."

"You must not expect the wind at your back in the voyage of life."

"FROGS cease from croaking when the light shines on them."

"THE world *thinks* little of God's people, but it *expects* much of them."

"HE who comes up to his own idea must have an exceedingly low standard."

IT is worthy of note that the wicked line of Cain became extinct at the deluge, while the line of Seth was continued down to Christ.

"ROUSSEAU, a noted infidel, observed that the supposition of the four gospels, in which the character of Jesus is delineated—being a forgery, is more incredible than what they relate. Men forge the character of Jesus! They may with equal plausibility be suspected of forging the universe."

"IF Christ did not rise, we have not only to explain how the belief in his resurrection came to be received without any previous hope which could lead to its reception, but also how it came to be received with that intensity of conviction which could invest the life and person of Jesus with attributes never before assigned to any one, and that by Jews who had been reared in the strictest monotheism."

DR. BAYLEY in the "*Morning Light*" says the resurrection of the body has no foundation in Scripture." The Scriptural doctrine says he, "was that man never died. This grand truth is implanted in our nature. Talk to children about heaven and the angels and they will listen for hours." Just so Mr. Bayley; children will listen with remarkable interest to any thing in the shape of a fable; see 2 Tim. iv. 4. Your grand truth, however, is unfortunately, only the grand murderous lie of the serpent. Gen. iii. 4.

BRETHREN and Sisters, in Eph. i. 17-23 we have the subject matter of Paul's prayers for the church at Ephesus. And among many other rich blessings he desires them to know what is the exceeding greatness of God's power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heaven, far above every authority and government and power and Lordship and *every* name being named, not only in this, but also in the future age, and subjected all things under his feet, and constituted him a Head over all things for the congregation which is his body—the full development of him who is filling all things with all." What a sublime thought it is that God's power will be exerted toward us and raise and exalt us as he did the Anointed One,—as stated plainly in 1 Cor. vi. 14 "And God hath both raised up the Lord, and will also raise us up, by his own [illegible] for sin- [illegible] that

Gospel of the Kingdom.

A Reply to "The [illegible]stian Oracle." No. 6.

[illegible] what is *supposed* to be the gospel of Christ, and which is further *supposed* to have superceded the gospel of the kingdom preached before the crucifixion, in the 15th chapter of first Corinthians. The gross error that there is no resurrection of the dead had crept into the church at Corinth, and *this part* of the Apostolic letter was written to *correct* that error. And when he says he declares, unto them the gospel which he preached unto them, it did not mean that the *whole gospel*, was summed up in the facts relating to the *death*, *burial*, resurrection and ascension of Jesus, but that these were among the *first* things preached to them, and that they *then accepted* the facts which they had *now* rejected.

Jesus commanded the apostles to preach the gospel of the kingdom in all the world, and that included Corinth. And the apostle Paul called the Thessalonian brethren to God's kingdom and glory, see chap. 2. v. 12. And he expounded, testified and preached the kingdom of God at Rome for two whole years, see Acts xxviii. 23, 31. In the 8th of Acts we are informed that Philip went down to the city of Samaria and preached Christ unto them;" and at the 12th verse, it says, "But when they believed Philip preaching the things concerning the kingdom of God, and," —something more—"the name of Jesus Christ they were baptized both men and women."

This is infallible testimony that there *is* a great deal more to the gospel of Christ than the *facts* mentioned. Evidently the Corinthians were not astray on the things of the kingdom and the name of Jesus Christ, and needed no correction on those points, hence no reference is here made to it.

We suppose the *Oracle* man will not deny that it was just as necessary for the Corinthians to obtain the name of Jesus as it was for the three thousand Jews on the day of Pentecost, because equally necessary for them to obtain remission of sins. We presume also, that he will *hardly* say that it was not as necessary for the Corinthians to believe the things concerning the kingdom of God as it was for the Samaritans, although it cuts his theory in two. But if he should *say* that the things concerning the kingdom of God preached to the Samaritans related to, and announced, that the kingdom *had* come, and was set up on the day of Pentecost, it would be *only his say-so*, because Jesus in Matt. xxiv. 14 positively says that it was the gospel they were preaching *before* Pentecost, that was to be preached in all the world *after* Pentecost; and that settles it. He said, "This gospel of the kingdom shall be preached in all the world."

That *that* gospel which Jesus said *should* be preached in all the world, *was* so preached, we have absolute proof in Col. i. 23. It says, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made minister."

The gospel that had been preached to every creature, *must* have been the gospel of the kingdom which Jesus said *should* be preached;—the gospel *he* himself preached, because the belief of it begat a hope in the believer. If the kingdom *had* come, how could they *hope* for it *to* come? They certainly hope for the kingdom *to* come. It was future. It had *not* been set up.

It was because the kingdom was *future* that they needed a resurrection from the dead to inherit it. And it was the resurrection of Christ, that begat in them a hope of resurrection *for themselves*, see 1 Pet. i. 3 for positive proof. Why was Paul so anxious to correct this error of some in the church at Corinth? Answer. James ii. 5 says, "Hearken, my beloved brethen, Hath not God chosen the poor of this world, rich in faith and," and, what? *Possessors* of the kingdom [illegible]ich he set up on the day of [illegible]cost? Is that the way it reads? [illegible]ndeed no, but; HEIRS of the [illegible]gdom which he hath promised to them that love him"

Where did God promise a kingdom to those that love [illegible] [illegible]bly in Daniel vii. 18, 27. The *saints* of the Most High are those that love him. They are to "possess the kingdom forever, even forever and ever."

Where is the promised kingdom to be located? Dan. vii. 27 answers, "that the kingdom and dominion and the greatness of the kingdom *under* the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him.

WHEN shall the saints—those that love God—come into *possession* of that *promised* kingdom? The answer is given by Jesus in Matt. xxv. 31-34 "when the Son of Man comes in his glory, and all the holy angels with him.....Then shall the King say unto them on his right hand, Come, ye blessed of my Father" [because they loved him] "inherit the kingdom prepared for you from the foundation of the world."

So we have found the kingdom James says was promised to them that love God,—the kingdom which those who love God are heirs to, and the kingdom the Collosians hoped for, and the kingdom Paul says God had called the Thessalonians to,—and the kingdom Jesus said it was the Father's good pleasure to give the Little Flock, and the precise time *when* he will give it to them.

The *Oracle* man would have us believe that *nobody* preached the coming of that promised kingdom after Pentecost. If he does not this is to be entertained for a moment, let him explain how people could have believed it and hoped for it in all the world if it was not preached?

The "*facts*" do not contain the gospel of the kingdom; the gospel of the kingdom contains the facts, —the facts do not teach of themselves, the baptism of repentance for the remission of sins and obtaining the name of Christ, nor the gospel of the kingdom. And therefore the three-fact gospel is a mutilated gospel, and of itself useless.

What is the use of a sacrifice for sin and a resurrection from the dead if no kingdom has been promised of God where the blessed can enjoy blessedness. Where does the *Oracle* man expect to go to, seeing he says it is exceedingly stupid of us to say that "belief of what God covenants to give is reckoned to us for righteousness?" Does he expect to go wherever he *pleases*?

And by the way this suggests the inquiry if it is *necessary* to believe the *facts*? If so, *why*? Can any benefit be derived from them if they are not believed? If not, then do they not contain promises of resurrection life to the believer? If so, all to pieces goes another of his assumptions. If he is ever justified,—by *faith*—he must be justified,—justified by faith in what God promises to give, and, of course, what he has *already* given and done, as well.

The 15th of 1 Cor. says the Anointed One died for our sins, according to the Scriptures. That the Anointed One was buried, and that the Anointed One rose again the third day according to the Scriptures, Isa. liii. 5-10; Acts ii. 25-31; Psa. xvi. 8-11. And the Anointed One was seen of Cephus, then of the twelve and 500 others at one time. We believe this out and out; we believe it with all our heart. But the *Oracle* man, poor soul, does *not* believe what he thinks is the veritable gospel that *saves*,—the facts. According to him the person who died had to rise, ascend to heaven to be *crowned* as Christ(?) In direct opposition to much testimony above that the Anointed One died and rose again. Can he tell us what virtue there would be in his death if he had not been anointed?

In our next we propose to show that no kingdom of God was set up at Pentecost.

(To be continued.)

Original.

"Follow Me."

"If I will that he tarry till I come, what is that to thee? follow thou me." John xxi. 22.

The power that enabled the prophets to foretell future events, enabled them also to forgive future [illegible] [illegible]d for the purpose of [illegible]used them [illegible] [illegible] and heard the declaration that the whole earth is filled with his glory. vi. 1-4. This will be fulfilled in the appointed times. The three disciples on the mount saw the Son of Man coming into his kingdom. Matt. xvi; xvii 1-14. They beheld the majesty and glory in which he will come. Now Jesus did not say that John would not die. "But if I will that ye tarry till I come, what is that to thee?" Now that disciple whom Jesus loved, wrote the book the title of which is, "Revelation of Jesus Christ." In this book he bares record of the Word of God whatever things he saw. Here we have a record of the manner of his coming. i. 7. In the Book we have also a record of the events that immediately precede his coming, that John might witness his coming and the events that precede his coming. He was in spirit in the Lord's day. He was borne away in spirit into this noted day, as he was borne away into the wilderness. xvii. 1-4. As he was borne away in spirit to a great and high mountain. xxi. 3 and 10. Now as he was in spirit in the Lord's day and heard and saw and wrote from this standpoint, he that reads to understand must read from this standpoint. The book must not only be studied from this standpoint, but it must be considered also in the light of the covenants of promise, and the types of the old covenant and all other types. He we find golden lampstands, golden crowns, golden bowls, a golden altar and a golden censer. Here we find the plagues, the wilderness and the woman—the church in the wilderness—here we find the Asia, the great River Euphrates and Babel the great. Now the book of the vision was written in sections or parts, and written mainly by Daniel and John. From Daniel's standpoint it was an unfinished book. Words were sealed up. From Rev. x. 4, we learn how words were sealed up. They were not written. The finishing words of the vision were withheld from Daniel and revealed by God the Father to Jesus Christ, and written by John till the book was finished, and as the words were sealed up until the time of the end, John to finish the book must needs write from this standpoint. It will be seen that the portion written by John in a special sense concerns the servants of Jesus Christ, and that said servants are to be found in the churches of the vision, for the book is addressed to them. i. 4-11; xxii. 16. The case stands like this, the time comes when the end is at hand, and a special work is to be done. Hence a special message to the workers. It was not necessary for servants of past generations to understand these things, for they could take no part in this closing work. The harvest could not be kept, the testimony could not be finished and the trumpets could not be sounded until these things were due, and now he that reads to understand, must dismiss tradition, superstition and false interpretations, and hear what the Spirit saith unto the churches.

J. C. KIMBEY.

A New Discovery.

The lately discovered manuscript of the gospels—written in Syriac—is causing some discussion among scholars. It was discovered in the library of the convent of St. Catharine on Mt. Sinai. The very place where God gave the commandments to Moses—ages before. This convent is a very old one. It was built by the Emperor Justinian nearly one thousand four hundred years ago. It was in this same library that Lischendorf discovered the oldest Greek uncial of the New Testament in A. D. 1842. In 1892 two cultured ladies from Cambridge visited the sacred spot, called there largely by the hallowed associations surrounding it, and partly cherishing a hope that they might be so fortunate as to add to the wealth of Scripture lore already in the possession of scholars—by new discoveries. In this last desire, as the sequel proves they were wonderfully successful. One day in their search they came upon an old Syriac Palimpsest of three hundred and fifty-eight pages. It was so old that its leaves were glued together by time, and the least [illegible] to crumble. The question naturally arrives here in the minds of our readers—as to what a palimpsest is? It is an old manuscript that has been partially erased by scraping or rubbing with a pumice stone, and then used a second time. This is accounted for the fact that writing material was scarce in those days. The second writing in this case bore the date A. D. 778—and was a biographical sketch of female saints. Many of the words of the older writing were totally erased. But the ladies were able to trace out the words—"*da Mathe*," "*da Marcus*" "*da Luca*," *etc.* They photographed the entire manuscript and returned to England. The learned men of the English University were so excited over the find, that several of them returned to the convent with the two ladies. Upon the application of hydrosulphate of ammonia, the letters of the original manuscript were sufficiently restored to enable the experts to copy the entire work in forty days.

Now as to the results thus far reached. This manuscript is variously dated from 350 to 500. The hand writing nearly agrees with another Syriac manuscript in the British Museum, written A. D. 411. All scholars agree that it was not written later than the fifth century. The manuscript cannot in any sense be called a rival of our Greek Gospels for no scholar doubts but that our gospels were written originally in Greek, with the possible exception of Matthew. There are some very curious things found in this manuscript. I will quote a part of one text here. John iii. 6: last sentence, "That which is born of the Spirit is Spirit—because God is a living Spirit."

One other thing is causing some comment, especially among those who would make the Savior naught but a sinful man, and that is the statement in the manuscript concerning the paternity of Jesus. The manuscript says—Matt. i. 16: "Joseph (*to whom was betrothed the Virgin Mary*) begat Jesus who is called Christ, and Joseph took his wife, and she bore him a son." Joseph is here distinctly called the father of Jesus—and forthwith some will have it, that the story of the miraculous conception of Christ is a myth. Let us read a little farther, Matt. i. 18-20, "And the birth of Christ was on this wise; when Mary his mother was espoused to Joseph. *When they had not come near one to another*—she was found with child of the Holy Ghost. Then Joseph her husband, because he was just, did not wish to expose Mary, and was minded quietly to repudiate her, but while he thought of these things the angel of the Lord appeared unto him." Here we have a direct affirmation of the miraculous birth of Christ, and that two in the same chapter contains the statement that Joseph begat Jesus. Now the question is—which is the interpolation. Here the text critics are alone competent to speak—and they have spoken in no uncertain tones, and their decision is against the first statement. And so the mouths of the gainsayers are stopped. Such Mr. Editor is in brief a statement of a competent authority. I might have written much more, but will have to put it off until another time. But I will give you an article later if this finds admission into your columns.

CHAS. W. RUSSELL.

Conference Report.

Editor Restitution:

The first Quarterly Conference of the Church of God in Nebraska was held in South Frontier Co., beginning Dec. 5th, as previously published, Elders Adams and Prime doing the preaching. We had a splendid meeting throughout with good attendance and good attention. Quite a few were in attendance both from Furnas County and North Frontier. The business meeting was held Dec. 6th. The following are the minutes of the same. Meeting called to order by President. After singing Elder J. T. Prime offered prayer. In the absence of Secretary C. T. Story was chosen secretary pro. tem. Evangelist having been sick during the last quarter, had no report of labors to make. Assistant Evangelist's report as follows: number of discourses preached thirteen; number baptized five; number of days labor 17. New business: Moved we allow Bro. Adams half pay for last month. Carried. A report of North Frontier County Church by S. J. Steadman was read, [illegible] a letter from Sister Etta Johns of Blair. In the absence of the secretary of the Church in South Frontier Bro. Jason Welton gave report of same. Bro. Newell also gave a short additional report to North Frontier. All were in good order and holding fast the words spoken. It was moved and carried that we hold the next quarterly conference at Moorefield. Moved and carried we adjourn. By request of President the minutes of meeting were withheld until secretary and treasurer could send in their report. As yet we have no report from secretary. The following is the report of the treasurer to Dec. 1, 1895. Amount received as follows: Sept. 10th, $68.40; Nov. 27th, $0.41; Sept. 10th, expense fund $15.10; total $89.91. Paid out Sept. 10th evangelist $5.00; Oct. 20th, $60.00; Sept. 10th, expense fund Elder Myers $15.10; Sept. 18th evangelist $1.90; total $82.00; amount on hand $4.01. Will say in conclusion we had as good a meeting as we ever attended. How good it seems to see brethren dwell together in unity. May we ever so live is my prayer. Yours in hope.

C. T. STORY, Sec'y, Pro. Tem.

OBITUARY.

J. A. Griffith was born in Wells County, Ind., May 27, 1838; died Jan. 10, 1896. In 1876 Brother Griffith, wife and daughter became obedient to the faith through the ministry of Bro. Halstead. Since then his membership has been with the church at Roll, Indiana. His earnest devotion to the cause of his Master had endeared him to the brotherhood. Being of good report to them without. A large audience assembled at the house of worship and listened while the writer showed how Christ solved the problem of future life through a resurrection to eternal life. The church has lost an earnest worker, and the community a worthy citizen. The wife and daughter sorrow, but not as those who have no hope. Now, we are filling out the record and may a loving Father help us to fill the pages with good deeds.

J. F. WAGONER.

Mariah C. Musselmen, daughter of Joseph and Elizabeth Clemmer, was born Feb. 10th, 1843; died Jan. 18th, 1896. Age 52 years, 11 mo. and 2 days. Was united in marriage to Cyrus Musselman Oct. 1, 1863. To this union four children were born, three of whom survive. Sister Musselman became obedient to the faith in 1875, accepting the law of pardon, faith and obedience, the divine process wrought through that beautiful symbol of a resurrection to eternal life, baptism into the Anointed Name, which relation she sustained until her death. The death of Sister Musselman was due in a great measure to intense grief through the loss by death of a loved daughter. This with the silent working of that dread enemy typhoid, was too much for the sensitive and sympathetic nature, and death came quietly to her relief. In her delirium tender inquiries were made about Synthia whom her fancy painted as being restored to life. Let us hope that this was a view of that glorious resurrection to eternal life seen through the dimness of mental and physical suffering. Blessed thought! May this fancy become a glorious, living reality. Jesus will come, the righteous dead will be raised incorruptible, not to become a prey to grief, not a victim for typhoid to slowly consume, but to glow for ever with the vigor of immortality. Words of comfort were suggested by Bro. Musselman's tearful question, "Bro. Wagoner can you show me a picture to help me bear my deep grief?" Yes, inspiration has painted it. Rev. xxi. It is the silver lining of a dark cloud that covers human history.

J. F. WAGONER.

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God their Father.—*Phillips Brooks.*

PORTRAITS.

To the many friends of Brother and Sister Woodward we are pleased to announce that we have arranged with Tuttle & Petcher, Artists, to make for us pictures of these two earnest workers. We will have them in two sizes. Cabinet size is familiar to every one, post paid to any address for 50 cents. The larger size about 5x8 inches are $1.00 a pair. These pictures are fine, mounted on the best cards, and every body who has seen them say they are excellent likenesses—the best Brother and Sister Woodward ever had taken. Friends who are personally acquainted will all want them, and many who know this couple by report will want to get acquainted in this way. Send to this office and we will mail them to you.

Dear ones in the Faith:

Some one will want to know where we are, and what we are doing. We are at a town called Fairfield, in Lenawee County, Mich. Mr. Grandy an influential man in the town owns the church building which was once occupied and owned by the "Christian" denominations. It is a good, large, comfortable building. Last evening Sunday 20th, it was packed full, and many had to leave who could not get a seat. The interest is intense and people are studying the Bible and asking questions, as never before. The question has been asked several times, "Why do not our preachers tell us these things?" This is virgin soil, the gospel never finding its way here before. Our prayer is that God's promises to the children of men may find lodgement in the minds of the people, and they be found inquiring the way to be saved.

M. A. WOODWARD.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by [illegible] known to us as trustworthy.

Previously published	42.10
Job Banes	2.50
Mrs. F. E. Bowles	.50
Mrs. J. Skinner	.50
C. E. Hatch	3.50
Mary M. French	.50
Sarah Hadden	3.00
Arlos Siple	3.00
Alice Kerr	.50
Mrs. F. H. Prentice	.50
Mary A. Patchell	.50

THE SPECIAL EVANGELIST FUND.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$284.78
Mrs. C. W. Russell,	4.00
Mrs. A. M. Siple	5.00

Cripple Creek, Colorado,

Is now attracting attention in all parts of the world, on account of the marvelous discoveries of gold which have been made in that vicinity. The North-Western Line, with its unrivaled equipment of solid vestibuled trains of palace sleeping cars, dining cars, and free reclining chairs, daily between Chicago and Colorado, offers the best of facilities for reaching Cripple Creek. For tickets and full information apply to ticket agents, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western Railway, Chicago, Ill.—Feb. 19.

"'All things are yours.' Verily, it is no small property into possession of which thou hast come, O Christian! The manifold treasures make them serviceable to you; then use them also for your salvation. All are yours; try all, learn from them all, make use of all, and let their manifold gifts and the fruits of their labors help you to the good fight of faith."

POETRY.

Consolation.

There is a land where beauty can not fade,
Nor sorrow dim the eye;
Where true love shall not droop, nor be dismayed,
And none shall ever die!
Where is that land? Oh, where?
For I would hasten there;
Tell me—I fain would go,
For I am weary with a heavy woe!
The beautiful have left me all alone;
The true, the tender, from my path have gone!
Oh! guide me with thy hand,
If thou dost know that land.
For I am burdened with oppressive care,
And I am weak and fearful with despair.
Where is it? Tell me where!

Friend, thou must trust in him who trod before
The desolate paths of life:
Must bear in meekness, as he meekly bore,
Sorrow and pain, and strife!
Think how the Son of God
These thorny paths has trod;
Think how he longed to go,
Yet tarried for thee, the appointed hour;
Think of his weariness in places dim,
Where no man comforted or cared for him!
Think of the blood-like sweat,
With which his brow was wet;
Yet how he prayed, unaided and alone,
In that great agony: "Thy will be done!"
Friend do not thou despair;
Christ from the heaven of heavens, will hear thy prayer.

Original.

Intolerance.

"One thing I know, that, whereas I was blind, now I see.—They answered Him and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out." John ix.

A Baptist pastor asked the writer why certain life believers teaching in his Sunday school would not unite with his church, especially as his denomination had no man-made creed and permitted all teaching based on Scripture. The writer accepted an invitation to preach in their pulpit, received this statement in good faith. Two discourses were delivered on different occasions to full houses, mostly from other churches, (the regular attendance being small) and many expressions of appreciation were tendered.

The sermons mainly consisted of viva voce quotations from Scripture, personal views being purposely suppressed. In a week or so, the minister, (perhaps under pressure from his denominational superiors) concluded that "such" "*Anti-Baptistic views*" would break up his congregation, as all good Baptists go directly to Heaven at death, and are expected to believe that the Kingdom of Heaven is *in* them (just as it was *in the wicked Pharisees* to whom Christ addressed the words, and who crucified him.)

The moral seems to be that, (after all assurances to the contrary,) there *are* "*Baptistic Views*" but that they shun the light of Scripture, and no presentation of conflicting Scripture is tolerated. Our pastor in fact, like the Gideonites of old, "does work willily" when "making a league" with his victims, and apes tolerance even to extent of (professedly) permitting free thought and "*Scriptural Views*:" but once ensnared, "*Baptistic Views*" replace these "*Scriptural views*" and the silly butterfly is blindfolded, gagged, and bound hand and foot, perhaps in preparation for the "outer darkness" reserved for those without a wedding garment, when the King comes. Math. xxii. 13.

With the spirit of emulation forbidden by the Word of God (Gal. v. 20.) this church has incurred a heavy debt in building its meeting house, the members are poor, there is a mortgage to pay, and the "borrower being servant to the lender," there is no freedom or escape but in secession.

The second sermon was on the kingdom and it was made clear that Scripture upholds the views held by the late Dr. J. A. Gordon, a noted Baptist authority, who, with other prominent Baptist preachers, reject "Baptistic Views," as here set forth, as unscriptural.

No reply was attempted from the pulpit, but the pastor (perhaps ignorantly) made the astounding assertion that the late Dr. Gordon suppressed his views. *If this be true* he was guilty before God and man of believing one thing and teaching another that he knew to be false, which is incredibly shameful, *whether it be true* the public who have Dr. Gordon's writings can judge for themselves.

Here is a "church of the five foolish virgins," who have no oil in their lamps, may not use what little they have or are not permitmitted to go and buy from them that sell. Its policy is, not to make growing and inteligent Christians, but subservient church members, who hold their peace and help to pay off the mortgage and build up a large and fashionable congregation. No desire is encouraged to *search* the Scriptures, or *preach* the Scriptures, and as a result they do not *know* and so can not *believe* the Scriptures. The desire *is* to suppress anquiry or free thought, to *say as little as possible and nothing* that can offend sensitive sinners or wealthy worldlings, or endanger that spurious "cherubic harmony" that can only exist where spiritual growth and individuality are stifled in conception.

In such churches the sermons are mumby-pamby written essays, the prayer-meetings (chilled at the outset by tedious and rapid addresses from the pastor (degenerate into parrot like assertions of salvation without point, based (not on faith, founded on intelligent belief, but) on a "Baptism of the Spirit" neither understood nor explainable, the blind unbelief which is sure to err. No wonder outsiders are employed to teach their Sunday Schools. The marvel is they have schools at all.

Such churches are following the downward path of the "Christian Church" at Cleveland, Ohio, which has inaugurated a "new movement" and receives into fellowship unbaptized persons. Probably on this "liberal" basis the "Union Church," of Anti-Christ will be founded, where salvation will be (*promised*) freeand saint and sinners alike will be "cordially invited" to step in "pay their money and take their choice" of belief.

There are immersed "professors" in the sprinkling churches in this same town; but these decline to renounce the present membership, saying, they can pursue the silent policy where they are, that they saved, for the spirit tells them so; they don't want to enquire, they cant understand the Scriptures any more than their pastors; and they havn't time to search for themselves, I don't want to, any way; that studying the Scriptures disturbs the conscience and leads to discussion and unpleasantness; that their members and ministers are too apt to quarrel among themselves as it is, they want to be left alone; and that disturbers, like Christ should "depart out of their coasts," it does not signify what they believe, they are doing the best they know how, and somehow it will all come right, and that God is good, and winks at card playing, dancing and worldliness generally, because in his infinite wisdom and goodness he has provided a law of salvation he knows we can neither understand nor obey.

What is the mark of the beast? Dense darkness, gross ignorannce, and violent opposition to the truth and enlightment. These "Shepherds who cannot understand" (Is lvi. 11,) shut up the Kingdom of Heaven against men; for they neither go in themselves nor suffer them that are entering togo in. As for the sheep, they act like sheep. When the wolves in sheep's clothing fight the Lord's watch-dogs they make no effort to save themselves. If the wolves win, they fall an easy prey; if the dogs win they scatter on the mountains and are devoured one by one.

It never seems to occur to the sheep, except in individual cases, that the contest to them means life eternal or death, and if the many *who strive* (Luke xiii. 24,) shall fail to enter in, that the silly or indifferent sheep, who do *not strive*, will surely be sufferers.

Friends! Your own personal church may possibly be less intolerant than others (all are not alike) atany time there may be a change, or you may have to move.

Suppose the new minister, or church, objects to your "Anti-Baptistic" or "Anti Methodistic" views and bring pressure to bear!!! —"The *simple* believeth every word but the *prudent man* looketh well to his going." Prov. xiv. 15. "Be ye therefore wise as serpents, and harmless as doves; but beware of men." Mark x. 16.

HENRY T. BAKER.

Prepare for Death—Prepare for Life.

Today, and as far back, and farther, as any who read this can remember, the ministers of the denominations have been sincerely and earnestly exhorting their flocks to "prepare for death." They sincerely exhort to prepare for death because they sincerely believe (most of them) that death is the gate to immediate endless joy; but they who understand the gospel and God's plan of salvation for fallen man, and "seek for glory, and honor, and immortality, everlasting life," and expect to put it on at the resurrection, are "preparing to live" and not to die.

There are two deaths, the first and second. Adam, by his disobedience, has already prepared mankind for the first death: "Wherefore, as by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned"—Rom. v. 12. And all shall die this death except they that are alive at Christ's coming. The first death none are exempt from, except those that are alive at the Savior's coming; but the second death we can escape if we be "overcomers" "He that overcometh shall not be hurt of the second death." Rev. ii. 11. It is the second death, then, that we must strive to escape from, and not prepare for, but prepare to live. We will give a few references, as to how to "prepare for death," and "prepare for life."

PREPARE FOR DEATH.

"Being filled with all unrighteousness, fornication, wickedness, covetuess, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, despiteful, proud boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who, knowing the judgment of God, that they which commit such things are worthy of death."—Rom. i. 29, 32. These are some of the many steps to be taken to prepare man to be "worthy of death," and James i. 13-15, reads. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Rom. vi. 20, 21, 13: "For when ye were the servants of sin ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death, for the wages of sin is death." The "end of those things is death" the second death. The first death comes to all as a heritage from Adam, though we may hasten it greatly and shorten our lives by disobedience of natural law, which is God's law also, and should be kept as sacred as his written law; but the second death is the death which we must prepare to escape if we would live always. The forgoing quotations point out the way of preparation for the second death, and we refer the reader to many more, not wishing to occupy valuable space in quoting them in full Rom. xii. 2; 1 Cor. iii. 10, 17; read Gal. v. 19,-21; vi. 7. 8. Eph. v. 3-5, 11, 12.

PREPARE FOR LIFE.

"To them who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life"—Rom. ii. 7. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." Rom. vi. 22, 23.

"That ye put off, concerning the former conversation, the 'old man,' which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and that ye put on the 'new man,' which after God is created in righteousness and true holiness; wherefore, putting away lying, speak every man truth with his neighbor."—Eph. iv, 22,-25.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. But now ye also put off all these; [illegible] filthy communication, [illegible] mouth, and have put on the 'new man,' which is renewed in knowledge after the image of him that created him."—Col. iii. 5, 8, 10.

Peter (i. 5-8,) enumerates many things which should be followed after in order to "prepare for life." "If ye do these things ye shall never fail," he says, "for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." Verses 10, 11. See also Rev. ii. 7, 11, 17, 26-28; iii. 5 12, 21; xxi. 7; xxii. 14.

"If the wicked restore the pledge, give again that he hath robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live."—Ezek. xxiii, 15, 16.

The two ways are open to us—life and death. Which will we choose? "Blessed and holy is he that hath a part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. xx. 6. If we are accounted worthy of having a part in the first resurrection, we will escape the second death; and, think of it, be worthy to reign with Christ in that blessed restitution age. "Straight is the gate and narrow the way that leadeth unto life," and "broad is the way that leadeth unto death." Few walk in the "narrow way," but many travel the "broad road." The narrow way travelers are the righteous, the separated, the overcoming ones, and in their straight walks and godly lives they receive a "recompense now in this life and in the world to come eternal life," if they continue faithful; but the broad road, so easy to walk in, leadeth unto death, and they that walk in it are worldly and their pleasures are shallow and fleeting and soon come to an end.

Reader, which will you choose? Which road will you travel? The night is far spent, the day is at hand. The beloved Savior calls to you today. He is soon coming after his waiting bride, and then the door will be shut. Come into the fold ere it is too late. The signs of the times tell us his advent is near. Put on his sin-covering name and "prepare to live."

Yours in hope,
J. S. HATCH.

A Protest.

Dear Restitution:

In behalf of what I think to be my duty towards my Savior, and as THE RESTITUTION is the only medium through which we (who have had the all-saving name named upon us, have of expressing our unshaken faith in the testimony which God (who cannot lie) Jesus, Peter, John and others who spake as they were directed by the Holy Spirit, and testified to the fact that Jesus is the Son of God, and today in the 19th century, and in the enlightened State of Iowa, we find men and brothers in Christ carried away with the apostate Anti-Christian doctrine which is now being promulgated by those who are trying to teach us to believe that recent developments have brought to light certain gospels which teach the dogma that Jesus is only the son of Joseph, and yet those [illegible] scripture proof [illegible] and prepare yourselves and establish your hearts and stand firm against this last effort of Satan's to crowd Jesus out of God's plan of redemption. The first lie of Satan's is doing its work, and we who are blessed with the true gospel know too well how many of our hearts have bled to see those of our dear friends going down to the silent grave deluded with the old, old lie, "Thou shalt not die." Now brothers and sisters, this last device of Satan is his master stroke, and if he can work this in the Church of God, and [illegible] to count the atoning blood of Jesus as nothing more than any other martyr then it is his blood does not cleanse us from sin, and we count the precious blood of Jesus an unholy thing, and we all know what the consequence will be. I do hope all our Church who will not be deceived by this last cunning device of the evil one, will enter their earnest protest at once, as I am certain the advocacy of Josephism will result in a breach in the Church of God. If Jesus is not the Son of God then I am not an adopted child of God from the fact I was not baptized into the name of Father, Son and Holy Spirit. If Jesus is not the Son of God the Jews are exonerated from the charge of killing the Son of God, and it follows they (the Jews) knew just what they were doing. If he was not the Son of God then the Jews ought to have killed him, as he was nothing but an imposter. If he was not the Son of God, then the Jews may be right in looking for the Christ yet to come.

Dear RESTITUTION, I sound this warning in behalf of the few of the one faith here in Polk County, Iowa.

The reason which calls for the above is from the fact of the appearance of a letter in a certain paper published in Iowa, giving an account of the discovery of the four gospels of Matthew, Mark, Luke and John. And it occurred to my mind that the find was so much like the Joseph Smith find, which deluded so many credulous people. Now, as THE RESTITUTION is the only medium through which I can file my disapprobation to any curtailment of the merits of God's only begotten Son, I hope you will give this a place in your paper, as I know you to be true to Jesus, our coming King. When I think only a few days since we or, the sectarian preachers and Father Nugent held what they termed a ministerial association, and for what? For the establishing of the fatherhood of God and the brotherhood of man, and thus deprive Jesus and his atoning blood of any part in the redemption plan. No immersion, no contact with the blood that cleanses from sin. Yes, the only name given that will ever save.

Yours for the right.
J. ANTHONY.

Answer to Questions.

Dear Brother, by your permission I will answer the letters of the many brethren concerning this territory. Tempe, Arizona, is my Post Office address. I was in this place all through last March and I only saw one cloudy day, and the wind did not blow hard enough to blow a straw hut off a man's head. On April 3rd I left here and went back to Kansas, stayed there until the latter part of August. I again came to Arizona, and today is the 19th day of Dec. 1896, which makes me nearly 5 months here and in all this time it seemed to me like May days in Texas except no windstorm. The many questions asked by the brethren and no stamps sent would nearly take all that a man could get for preaching especially if he would preach the truth. So by your permission I will give a brief history of the territory.

1. Is the country healthy? Yes, there is no healthier county in the world for old chronic trouble such as weak lungs, catarrh, rheumatism, consumption, and all other complaints.

2. How is it for fruit? The second to any in the United States for all kinds of fruit that it has been tried with. Apples and cherries have not been tried but little, had some good apples and cherries this year. All kinds of small fruit grows. Garden good the year [illegible] lots of fine garden truck growing now. Wheat the finest in the world, a good yield every year. They can raise any [illegible] here that they can raise [illegible] country.

3. How about schools [illegible] system is good. We pay [illegible] teacher $70 a month for teaching and an 8 month school at that, for a country school teachers get from $50 to $125 per month. We have a large Normal School building at Tempe, when completed will cost $50,000.

4. Does it rain any there? Yes, we had inside of three months three good rains. But we don't depend on rain for our crops. We irrigate which is lots better and more sure.

5. What is the country most adapted to? Well, alfalfa clover seems to be a natural growth there.

6. How does stock do there? Well it is just a natural stock raising country. Cattle, horses, and hogs, and they all keep in spendid good order right out on the clover without any grain, both winter and summer.

7. How do bees do there? Good, a man that can handle bees can come here and go into the bee business, and inside of three years can be well off. Honey is just as good as it can be, a man can eat all he wants and it dont hurt him.

8. How about fowls, ducks, geese, turkeys and chicks? The best place in the world to raise them, and eggs ready sale at a good price.

9. How is the water? Well at first I did not like it but now I can drink a quart at a time and it wont hurt a man at all.

10. What is the price of land? From $20 to $150. The average grove land is high, it ranges from $20, $30, $40, $60, $75 to $150.

11. Can a poor man make a living there? Wages is $1.00 a day at this time of the year. A man need not to have much capitol here to make a living if you can get 20 cts. per pound for butter and 25 cts. for eggs per dozen, and $3 to $5 per dozen for chickens, 8 to 10 cts. per pound for turkeys.

12. How is society? About as good as any new place, very good in our vicinity.

13. Have you any church there? Yes, we have a membership of 19 members right here at Tempe, or rather at the school house on my ranch.

14. Do you preach any yet? I preach twice a month and some time more than that in two different places and we aim to have Bible class every Sunday and the prospect is good for more additions we have a very good attendance and are trying to live our religion so that people can know that we have religion or rather do religion.

15. Would you advise any body to move there? No, I would not on my say so, but if I was where you are, and knew just as much about the climate as I know now I would surely come to Arizona, and now in conclusion any man with a weak constitution or lungs better not wait long but come immediately, health is better than wealth. Now if any one wants to know more if they will send me stamps for return mail I will answer all communications or questions. This is not paradise at all, but it seems to me that it is the most delightful climate that I ever lived in. The best of pasture for stock the whole year around. No winter to stop alfalfa from growing, always green just as the garden of Eden will be.

As ever I remain yours in hops of eternal life when Jesus comes,
JOHN FOORE.

"To Die is Gain."

"For me to live is Christ—to die is gain." Phil. i. 21.

As Sister Dow has called for an explanation on the above named text. I thought by your permission I would venture a few thoughts. The first sentence is, "for me to live is Christ." We wish to remark first, that there are two sides to even this question, that Paul was under a great fire and doubt that, while he preached to others that he himself would be a castaway. 1 Cor. ix. 27. That it is an every day struggle to conquer the old man with his deeds. Rom. [illegible] Eph. iv. 22; Col. iii. 2. "Be [illegible] ed by the inner man [illegible] which is Christ, in us, [illegible] glory." Col. i. 27. "Grow [illegible] and love in knowledge [illegible] Jude [illegible] something that [illegible] he says "to live is Christ." Do we understand what is meant by the word Christ? You will please notice nearly all through the New Testament that it is used as the surname of our Savior which is a grand mistake. The word Christ ought not to be used in the Bible for that purpose at all, nothing could be farther from the truth. The word Christ is not a properly translated word for it is teken from the Greek word (Christos), which means *the anointed one*, and should always be used that way, then we would fully understand it if we knew what that meant, and to have a full understanding of it, we must understand from a Jewish standpoint. We ask who were anointed under the Jewish law? None but priests and kings. Then we can see what our Savior was anointed for, to be priest and King. And who saw him thus anointed? and when was it done? At the time he was immersed, when he came up out of the water the apostles and those that were standing around saw the heavens open, and the spirit of God descending like a dove and lighting upon him, and lo, a voice from heaven saying, "this is my beloved Son *in* whom I am well pleased." Matt. iii. 16, 17. Peter says that he also was a witness of this affair. See 2 Pet. i. 16, 17. The cause of this saying of the Apostle Paul is brought about by his being in bonds, and that on account of his bonds some were preaching about the anointed one with envy, strife and contention supposing to add afflictions to his bonds and some of free will, but now understanding that Paul was at this time in bonds for preaching the gospel of the kingdom, and suffering so much that way and yet that not being enough, others were preaching for contention and envy and strife to add yet more afflictions to his bond. No wonder he could say, for me to live is for the anointed One, and to die gain, and he says in every way whether in pretense or in truth the anointed One is preached, "I therein do rejoice," and he says, "Yea, and I will rejoice." v. 18, and then branches out and says I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus the anointed One, and then adds in the 20th verse, "According to my earnest expectation and my hope that in nothing I shall be ashamed, but that with all boldness as always, so now also the anointed One shall be magnified in my body whether it be by life, or by death." We notice that the great aim of the Apostle was that the anointed One, should be magnified in his body at whatever cost whether by life, or death, and then breaks out in ideas as gathered in our text as follows, for me to live is for the anointed One, and to die gain, that throughout all his suffering for him to live would be for the anointed One, but to die would be gain, that he would cease to suffer any more. Hence, gain to him, but he says still further on, but if I live in the flesh this is the fruit of my labor. What is the fruit of his labor? To magnify the anointed One through his body, that is, to preach and make more converts, but which to choose he wot not. Choose what? Why, between life and death, and that with regard to it he was in a straight betwixt two, did not know which one to choose, but a third idea he did know, which was to depart and be with Christ, which was far better than life or death, for he was working for the future state of existence any how, for the crown that lies at the end of the race, for when he knew that his course was about run he says. "For I am now ready to be offered, the time of my departure is at hand. I have fought a good fight. I have finished my course. I have kept the faith, [illegible]

...discouragements, trials, temptations, sorrow and death; but the ... a year at hand when all such ... will be known no more. Oh, ... brother and sister which ... the name of Christ, ... the whole armor of God. ... and as we have started in on another year, let us all try and live so if it be our lot to fall asleep we can be laid to rest with full assurance of coming forth from the grave at the sound of the last trump, for the trumpet shall sound and the dead in Christ shall rise. This is my hope if I prove faithful. May we all strive to enter the kingdom without the loss of one, is my prayer.

Yours in hope.

MRS. ALMUS ARAMS.

Dear ones of like precious faith:

It has not been long since we wrote for the letter drawer, but we will write again for we have good news to communicate. We always rejoice when to our little band is added to the ranks of the faithful followers of Jesus. This time it is Mrs. Dora White, daughter of Bro. and Sister Bristow. On Thursday Jan. 2nd, father led her into the cold, cure water and there immersed her in its clear depths, from which she was raised, we trust, to walk in a new life and be among the number who will meet their Savior with joy and not with grief. We hope others will soon follow her example before it is too late, for the time to work is short, as signs indicate. May we all prove faithful and meet our Savior, is the prayer of your Sister

AMORAH M. HATCH SCHOOLS.

Dear Restitution:

Enclosed you will find a postoffice order for $1.50 my subscription for THE RESTITUTION for one year. About eight years ago I became a member of the church of God at Lake Shore, Wash., but I have been the most of that time isolated from the brethren, but thanks be to God which giveth us the victory through our Lord Jesus Christ, I have not been isolated from him. Wherefore brethren, seeing we are also compassed about with so great a cloud of witnesses let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, for the race is not far. By the signs of the times we can almost see the portals of the Kingdom of God. The Turkish power or thesick man will come to his end and none will help him. Men's hearts are failing them for fear for looking after those things which are coming on the earth. Therefore brethren let us lift up our heads for our redemption draweth nigh. Oh what a comfort it is to the writer to know the promises to the church are soon to be realized. When the the blood-washed throng will look back and say. "Oh! death where is thy sting? Oh, grave where is thy victory? To be one of the over comers is the hope of your brother.

JOHN E. MCIRVIN.

Brethren and Sisters:

After reading over the united testimony of so many, and of some that we personally know, we are somewhat stirred to renewed energy to add a few words along this line. I will not let it pass without adding our testimony also. We believe in the second personal coming of our Lord and Savior Jesus the Anointed Messiah, because first as a thief to take away his saints. Then after that to come with all his saints in great power and glory, and as the crown jewels of that bright world to come to restore, bless and beautify this earth of ours. Then in view of this we repeat I long to see my Savior and grasp him by the hand, and look him in the eye, and swing my arms around his neck to hug and kiss him just where he was betrayed and cover the foul stain that was implanted there, and join his blood washed throng in rolling back the tide of sin, and unfurling the glory of God throughout the endless years of eternity as onward they roll.

J. A. MOYER.

Dear Restitution:

I have entered into a new ... with the blessing of God resting ... me, I am truly grateful ... the many blessing bestowed upon me in the past fifty-seven years ... Christ's promises ... desire is to love him more and serve him better. I feel that I have been edified while reading the many testimonies of the one faith, so I can see that I am not the only one that is depised for the truth's sake. What saith the Word. Hold that fast which thou hast, that no man take thy crown. Rev. iii. 11. I have tried to prevail on people that God's Word is truth, but they will believe the devil's lie he told the woman in Eden. I have given the paper to the Baptists, good people, they say it hurts the church. I wish I could have at the head of the paper. "The Baptist Christian Times," then they would read it. I read it all every week as it is all the good news I have outside of the Bible, and it seems to me I cannot do without the welcome visitor what little time is allotted to me as my time is short at the longest. I have entered my 70th year, so my days are few and painful, but amidst all I can say. Come dear Lord, come quickly.

JOHN CAUSDALE.

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Dear Restitution:

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We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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J. F. Wagoner, Box 251, Rochester, Ind.
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The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at ten o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty to ten east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame church, to study their Word. Union Sunday School every Sunday, and social meeting every two weeks. We have no regular preaching. Jason Welton Elder; Sarah S. Heck Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Rolfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Siple, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Groat, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn N. Y., meets every Sunday at 10:30 A. M. in Scenar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 58 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 9:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Martin H. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria H. Trendell, Sec'y. A. F. Harlan and Eld. A. Adams, Elders. J. J. Cady, Secretary.

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	9	19	39	3	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00				
Allianee, ar.	9 20				
Canton, "	10 35				
Massillon, "	10 53				
Wooster, "	11 18				
Mansfield, "	12				
Crestline, ar.	1				
Bucyrus, lv.	1				
Galion, "	1				
Van Wert, "	3				
Ft Wayne, lv.	4 30				
Arcola, "					
Columbia City, "	4 59				
Larwill, "					
Pierceton, "					
Eagle Lake, "					
Winona, "	5 31				
Etna Green, "					
Bourbon, "					
Inwood, "					
Plymouth, "	6 08				
Grovetown, "					
Hamlet, "					
Ivanhoe, "					
Hanna, "					
Wyanet, "					
Valparaiso, "					
Wheeler, "					
Hobart, "					
Liverpool, "					
Clarke, "					
Chicago, ar.	1 00				
	PM				

	20	8	4	6	50	38
Eastward.	AM	PM	PM	AM	PM	PM
Chicago, lv.	12 30					
Clarke, "						
Liverpool, "						
Hobart, "						
Wheeler, "						
Valparaiso, "						
Wanatah, "						
Hanna, "						
Travis, "						
Hamlet, "						
Grovetown, "						
Plymouth, "						
Inwood, "						
Bourbon, "						
Etna Green, "						
Winona, "						
Eagle Lake, "						
Pierceton, "						
Larwill, "						
Columbia City, "						
Arcola, "						
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Van Wert, "						
Lima, "						
Bluffton, "						
Crestline, ar.						
Mansfield, lv.						
Wooster, "						
Massillon, "						
Canton, "						
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In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 82, Ex. Sun.	12:14pm	For St. Joseph.
No. 56 "	7:34am	"
No. 54, ex. Sun.	10:20pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	5:23am	For Terre Haute.
No. 53, "	12:50pm	" "
No 57 ex. Sunday	7:37pm	" Logansport

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Chicago	1:30pm	8:05am	1:30pm	Local F
Ft Wayne	5:55pm	12:15am		7:00am
Pittsburgh	2:50am	4:10pm		4:10pm
Argos	4:10pm	6:20pm		3:36pm
Knox	4:50pm	6:47pm	6:30pm	10:10am
N Castle		7:07pm		11:00am
Valpar'o	5:40am	7:55pm		12:55pm
Hobart	6:01am	8:17pm		1:20pm
Hammond	6:24am	8:40pm		1:45pm
Garfield				4:00pm
Chicago	7:40am	7:40pm	9:00am	

TRAINS GOING WEST

Buffalo	12:30pm		8:45am	Local F
Cleveland	2:15pm	8:20am	10:15am	
Pittsburgh	2:50am	1:15pm	4:10pm	7:00am
Argos	4:10am	6:20pm		3:36pm
Knox	4:50am	6:47pm	6:30pm	10:10am
N Castle		7:07pm		11:00pm
Valpar'o	5:40am	7:55pm		12:55am
Hobart	6:01am	8:17pm		1:20pm
Hammond	6:24am	8:40pm		1:45pm
Garfield				4:00pm
Chicago	7:40am	7:40pm	9:00am	

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The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 12, 1896.

Please Renew, Or write and say how soon you can remit.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

HERE are three wishes of Paul, all about Christ. To be *found in him*; to be *with* him; and that he might *magnify* him.

"ANCIENTLY, among the heathen, professors of Christianity were called, not Christiani, but Chrestiani, from *chrestus*, a word signifying sweetness and benignity of disposition;" so says Tertullian.

"THE man, who, possessing the truth, holds his tongue in deference to other people's feelings, gives evidence that he is not in earnest, but that, as a mere formalist, he has a creed as worldly people have their creeds; and, like them, is not going to let his creed interfere with his business or spoil his neighborliness."

"No more, no less. Moses strictly charged the people, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it:" Deut. iv. 2. xii, 32. And almost the last utterance of Holy Scripture is like a solemn admonition neither to add unto nor to take away from the words which God has revealed."

STILL they can learn war. A Prussian engineer named Paul Brand, has invented a new military rifle which is worked by compressed air. Its magazine contains a great number of bullets, and the projectiles have a perforating force 145 per cent higher than those of [illegible] Mauser rifle. A [illegible] commission is now studying the weapon.

"THE charity of science is directly opposite to the charity of the Bible. Science says, "The supreme law of nature is the survival of the fittest, and that law, applied to human morals, means the remorseless crushing down of the unfit. The strong and gifted shall inherit the earth, and the weak and simple go to the wall. Blessed are the merciless, for they shall obtain useful knowledge. Blessed are the self-asserting, for theirs is the kingdom of this world, and there is no world after it! The Bible says the strong ought to bear the infirmity of the weak. Blessed are the merciful, the tender-hearted, humble-minded."

THE *Commonwealth* says:—"Dead faith is the curse of Christiandom. Why, we heard the other day of a London preacher who was so trouble with the mass of dead faith he had on his hand that he was moved to adopt a rather novel expedient. Numbers of hearers were present, who he felt assured would not pretend that they were saved "and yet" said he, you not only do believe the gospel but you do not remember the time when you did not believe it! He then said he would with their permission, put the matter to the test. As many of you as do *not* believe the gospel, please hold up the right hand! Not a man in a decidedly promiscuous congregation of several hundred hearers, held up his hand."

KNOWLEDGE is still increasing. About four weeks ago it was reported that Prof. Routgen, of Wurzburg University, in Austria, had made a marvelous discovery in photography. It was said that the professor had invented a process by which he could take photographs of substances concealed within organic bodies. For instance, that he had photographed metal weights which were shut up in a wooden vat, and bones through the living flesh. This statement seemed incredible, but later developments seem to warrant its acceptance as truth. Mr. Thos. A. Edison says the thing is quite possible. And a despatch from London asserts that the experiment has been successfully tried there. The New York *Journal* the other day furnished an object lesson on the effects of this discovery. It gave a picture of a dignified and handsome young couple sitting together, and beside it a much larger picture of the same couple in the same attitude, only in this second picture no part of the man was visible except the skeleton. And the New York *Witness* remarking on the above, says, "It looks as if God was preparing the world for a glorious metamorphosis, by the wonderful changes brought about in man's relations to nature during the present century."

SUNDAY, January the 19th was another joyful day with the church of the living God in Cleveland. Another has forsaken her old religious associations in the Episcopal church, and all things else, for the Christ, whose saving name she has taken, and now rejoices in hope of the glory of God does Sister Toghill. May she prove faithful to the end, and receive an abundant entrance into the everlasting kingdom of God, we pray. Every fresh evidence that the gospel is still the power of God unto salvation to every one that believes it, rejoices our hearts greatly and encourages us to scatter the seed, and it makes waiting pleasant when we are reminded that the long-suffering of the Lord is salvation to a few. Others are under instruction and we hope to gather more fruit soon. Thank God.

The Gospel of the Kingdom,—A Reply to "The Christian Oracle."
No. 7.

Agreeable to promise we proceed to show that *no* kingdom of God or church was set up on the day of Pentecost. At the outset we are disposed to let the *Oracle* man have his way about it, and see how it comes out.

He begins away back in the 2nd of Daniel where it says the God of heaven shall set up a kingdom that shall never be destroyed. Then he leaps forward to the day of Pentecost and points to the events of that day as the fulfillment of the prediction in Daniel. We hold that the gentleman is certainly mistaken, because,

I. A far greater light than he, Talbot Fanning, says on pages 94 and 95, of his "True Method of Searching the Scriptures," that the kingdom set up at Pentecost was "SET UP AGAIN some seven years afterward at the house of Cornelius. Any one can see at a glance that this does not answer the description given of the Kingdom of God predicted. Only ONE kingdom was predicted, and when once set up it would stand for ever, because so determined, and because *properly* set up with that purpose in view. Plainly the gentleman is not talking about the predicted kingdom of God.

II. Because a greater light than Talbot Fanning, even Alexander Campbell, assures us that the church or kingdom set up at Pentecost died clean out, somewhere in the 3rd century, so that not a soul was left to proclaim the gospel that called out the thousands which constituted the Pentecost Kingdom. About the year 1823 or 1827, he claimed to have been the divine agent that set it up *again*; the 3rd time it was set up. And, from present appearances, it may soon need to be set up again, such being the declension from their first principles all along the line. At the beginning they were ostracised because they thought that there was no remission of sins without baptism but now they fellowship others without reference to baptism.

III. Because one B. W. Stone claimed the honor of setting up the kingdom of God the last time, but Mr. Campbell *denied* his claim, saying, "We cannot think that the cause which we plead was pleaded either by him or any one else twenty years ago." And in *Millennial Harbinger* Vol. 5, p. 105 he says the proselytes of the orthodoxy when *made*, are two-fold more the children of hell.

IV. Because the interpretation of the image, of the dream, Dan. ii. makes it *impossible* for the kingdom of God to have been set up at Pentecost. The way of the *Oracle* man and his co-laborers is, to speak of just FOUR parts of the image, head, breast and arms, belly and thighs, and legs, representing Babylon, Medo-Persia, Grecia and Rome, and without stopping to take breath, skip over three verses and quote the 44th, "And in the days *of these* kings shall the God of heaven set up a kingdom which shall never be destroyed, making it appear (fraudulently) as if the words "these kings," refer to the kings of these four successive powers. This is using the Word of God deceitfully.

V. Because verses 41, 42, and 43 give a description of a FIFTH portion or division of the image *before* any reference is made to the kingdom which the God of heaven shall set up? If so, by what authority are they ignored? By what authority, save Alexander Campbell and his Millennial scheme, do they introduce the kingdom of God without reference to the feet and toes? Is it because the 34th verse says the stone is to smite the image upon his feet, and knowing that the image had no feet for several hundred years after Pentecost, tries to throw dust into the eyes of the average reader?

Why not tell their readers the plain truth of God as they find it, viz., that it says "the kingdom (the 4th) shall be *divided*, before anything is said about God's kingdom being set up. Do they think the prophet got confused along here, and so misarranged the order of events, and that it devolves upon *them* to straighten him out? Do they not know that when a kingdom is divided there are two or three or five or ten kingdoms, as the case may be, where there was but *one* before? We think they would come to this conclusion if they would take off the Campbell spectacles, and put on the Daniel and common-sense spectacles.

They would see, too, that as there was only ONE kingdom to be *divided*, three having at that time disappeared, there would be only ONE king before the division, and that Daniel was not ignorant enough to say "these kings" respecting *one* King.

If Daniel said the God of heaven would set up a kingdom before Rome was divided, he spake lies in the name of the Lord, we know by applying the divine test for such cases. The thing did not come to pass. Deut. xviii. 20–22.

VI. The kingdom alledged to have been set up did *not* break in pieces and consume *any* other kingdoms whatever, whereas God's kingdom is to break in pieces and consume "*all these kingdoms.*" How could it break in pieces and consume Babylon, and Medo-Persia and Grecia, seeing they had already been broken to pieces and and consumed? By their own highest authority we prove that the kingdom alledged to have been set *up*, went *down* in the 3rd century; and had no existence till set up again in or about the year 1820, or 1827, if we mistake not, by Mr. Campbell. Mr. Campbell set up his *own* kingdom, if any.

VII. Because in Daniel, vii. the same history in romance is outlined by *other* symbols, viz. four beasts. The fourth beast is the fourth kingdom; and the ten horns are ten kings that should arise out of the beast, then *another* little horn arises and plucks up three of the ten, and speak great things against the Most High, and he wears out the saints until his dominion is taken away—all this before any references to God's kingdom in the explanation. This proves that our positions taken in regard to the image are correct, and proves that the *Oracle* man and his people do not know what the kingdom of God is. It is *after* the dominion of the persecuting power has been taken away that the spirit makes the first reference to God's kingdom. The dominion of that power *has* been taken away and the kingdom of God is now impending. The next great event after the taking away of that dominion is, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him"—God Thy will the prayer, thy kingdom come, thy will be done on earth as it is in heaven, have been answered. What a consummation to wait for! What a prize awaits the victors! It is a far more, exceeding, and an eternal weight of glory. Then the little flock inherits the kingdom, the weary find rest, the faint refreshment, tears be dried, pains cease, sorrows banished, and death destroyed. Would to God we could beget, with the word of truth,—the hope of all this blessing, in those who vainly worship without truths.

VIII. Because, as Daniel v. 28, proves that the Medes and Persians were represented by the breast and arms of silver, and succeeded Babylon, and as Daniel viii. 21 proves that Greece was the kingdom represented by the belly and thighs of brass, and succeeded that of the Medes and Persians, (which history shows was the redemption of Sapiticaan in the year before Christ, 328; and as verse 22, shows Greece ovided up between four of Alexander's generals which in the nature of things weakened it and paved the way for the fourth kingdom, Rome, the nation of fierce countenance v. 23; and inasmuch as Deut. xxviii, 49, 50, mentions this nation of fierce countenance as the destroyer of Jerusalem, we submit that the sequence of events is just what we would expect from the prophets explanation. And we pity the theorist who is obliged to ignore the division of the kingdom given, and assert the setting up of the kingom of God before there are any feet to smite as any kings to destroy.

Just imagine the kingdom of God being set up, and then *allowing* the establishment of ten rivals, to give an opportunity to destroy them!!! The thing is most preposterous.

Preaching of the gospel has annihilated no one of the kingdom of men, and *never* will! Christ in the day of his wrath has to strike through kings, and wound the heads as rulers over great countries. The day of his wrath has not come yet, and hence the stone which the builders rejected has not yet smitten the feet. Unless we are greatly mistaken, the preparations for war of late, on an unparalleled scale, are in preparation for, and discloses the method *by which* the smiting will be done.

In our next we propose to show that the Christian kingdom of men smote the kingdom of God, instead of the kingdom of God smiting the kingdom of men—that is if on the *Oracle* man's hypothesis the church be the kingdom.

(To be continued.)

Report of Labor.

I went to Eagle Creek, Stark Co., Dec. 6th, and held meeting till the 18th. While I was there Bro. Fish came and helped me. I preached eleven discourses and got three converts. I closed the meeting to go to Horner School to hold meeting there through vacation. Held meeting one week, then closed as school was to commence. The meetings were good all week, and some said they saw the Bible different from what they had ever seen it before. None came out at this meeting to obey the gospel. I think that there can be some good done there as many seem to be earnestly seeking for the truth. I went back to Eagle Creek and commenced meeting there Jan. 9th and closed the 26th, and fourteen put on Christ by baptism, and six united with the church that had been baptized. The meeting was well attended and the Lord was with us and that to bless, for many were made to rejoice and joy ran from heart to heart. The Word of God is sharper than a two-edged sword. On Sunday the 26th the house would not hold all that came, and Sunday night the same. The meeting closed with good interest and they wanted me to hold longer, but I thought it best to close and go home as my baby had fallen on the stove and burned himself badly, but is getting along nicely. My wife has been sick and did not let me know for fear it would spoil the interest of my meeting. I will stay at home the rest of this week. I have calls at three other places asking me to come and hold meeting for them, just as soon as I can. I have received in money and provision $12.40 My car fare has been one dollar and thirty-five cents.

Yours looking for the soon coming of Jesus.

O. W. SMITH.

Original.

The "Morning Star."

When I had finished reading all the letters in the Christmas Number of THE RESTITUTION, I thought surely part of the promise of Rev. ii. 26-28 is fulfilled. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:.....And I will give him the Morning Star." Does not the giving of the Morning Star imply that the dark night of error and ignorance is nearly past, to all that have given heed to the sure Word of prophecy. 2 Pet. i. 19. And that the Day Star, that harbinger of the coming millenial day has arisen in the hearts of a goodly number of his overcoming children, giving assurance that the glorious Sun of Righteousness whose appearing in all his glory is only hidden from our view by a very small portion of that which is earthly, and as the light of the Morning Star is but the reflected light of the sun, so all the light we have is from our blessed Lord, the Sun of Righteousness, and O the light, and the joy of heart which his indwelling presence gives, how far it surpasses the joy of the Wise Men of the East at his birth, to us it is the grapes of Eshcol, a foretaste of the fruits of the goodly land, for Isa. xliv. 4, assures that "men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him," and our Savior has assured us that he is the "Bright and Morning Star," (Rev. xxii. 16) and in the sunlight of that day all hidden things shall be revealed.

H. SHOEMAKER.

The Lord's Coming.

There is no other doctrine more plainly taught in the Holy Scriptures than the coming of the Lord in power and great glory. The prophetic Scriptures, with the sharpness of an eagle's eye pry into the remote future and tell us of their visions of glory, and of a place on earth emanating from the God of love, where will it be done on earth as it is now done in heaven. They tell us of how the knowledge of the Lord shall fill the whole earth, when man shall learn war no more and be at peace with his brother man, and with his Father, God, when oppression and injustice shall cease and nothing can hurt man any more.

The poetic Scriptures are full of song and sweet expressions of earth's golden age when a King shall rule the world (of mankind) in righteousness. "In his day shall the righteous flourish, and abundance of peace so long as the moon endureth," of how "all kings shall fall down before him" and "all nations shall serve him. He shall deliver the needy when he crieth, the poor also, and him that hath no helper. His name shall endure forever, and man shall be blessed in Him. All nations shall call him blessed. His throne (the throne of his father David. Luke i. 32,) shall be as the days of heaven and his sceptre, a sceptre of righteousness forever.

The Historical Scriptures point us in types to the victories that must be won while passing through the wilderness of sin and oppression to the promised land of peace and rest in the glorious world to come. They testify to the dark ages of earth during which sin and the king of terror, death, reigned supreme. That after the last great conflict with sin and satan, who hath the power of death will be destroyed by the Prince of Peace. The long ages of war, oppression, and injustice, will now make room for the grand ages of eternity, these will be ages of peace and never ending happiness during which the blessings of the Lord will come down like showers. Death will be no more, all tears will be wiped from off all faces, while the earth will yield her increase and man will rejoice with songs of praise. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ (anointed) and he shall reign forever and ever." Rev. ii. 15.

Dear reader we are upon the threshhold of eternity. The signs of his coming are multiplying. The morning is dawning, it is no more time for sleeping but to watch and pray. These are the early morning hours of "the world to come." Satan knows it and he will yet use all his energies to deceive the people of God. Therefore be on your guard, put on the whole armor of God

"And trust not the sweetest frame
But only build on Jesus' name."

"The end of all things is at hand," let us rejoice and lift up our heads for our salvation draweth near." The Lord—the hope of the world—is coming and will not tarry, are you ready to meet him as a member of His Body? Ask the Lord for strength. He will help you in the early morning to withstand the fiery darts of satan and his host of deceivers.

J. Z. SCHUMAN.

OBITUARY.

Died on the 14th of Dec., 1895, little Ethel J. daughter of James H. and Annie Trotter; age five years, five months and fifteen days, of typhoid pneumonia. Little Ethel was sick eighteen days. She wanted to get well. She was so good and kind, she never made any trouble. She wanted her younger sister to be good too. She was with one of us all the time, if we were in the garden or any where near the house. It is hard to give up one so good. We have to submit to the grim monster death. We will have funeral sermon preached in the future. There is no consolation in what the orthodox preachers say.

JAMES H. & ANNIE TROTTER.

From a copy of the Milwaukee, Wis., *Sentinel* sent us, we learn that our old time friend and brother, Robert Harper of that city died Jan. 20, 1896. Bro. Harper was born Sept. 10, 1819, in Kilmarnock, Ayrshire, Scotland, the birthplace of Robert Burns. He came to this country in 1845, settling in Milwaukee in 1847, and in 1849 with his brothers established the firm of Harper Brothers, in the paint business. This business has been conducted by him since then, though the firm name was changed later to Robert Harper & Sons. Brother Harper was not so well known by the younger members of our churches, but many of the older ones will remember him. He has been in poor health for several years, and gradually became weaker, till death came. He was a firm believer in the gospel of the kingdom, and was one of the old able defenders of the faith. One by one the old warriors pass away. May we each prove worthy of meeting him when the Master comes to call his own.

A. R. U.

Announcement.

The second quarterly conference of the Church of God in Nebraska, will be held at the school house in District 30, five miles south-east of Moorefield, and will begin on Friday March, 5, 1896, and hold over Sunday. All who can possibly attend this meeting are cordialy invited to do so. We need your presence and your help in order to make the meeting a success. Be ready and willing to work for your Master, and come prepared to enjoy a blessed meeting in his name.

Yours in hope of Eternal Life,
RENA M. GORDON, Sec'y.

Reduced Rates to Hot Springs, Ark.

The Vandalia Line has on sale excursion tickets, good ninety days, to the Famous Hot Springs of Arkansas, at very low rates. Hot Springs is the only health resort owned, indorsed and conducted by the United States Government. Climate like that of Italy. This is the best season to go. Over 300 hotels and boarding houses at rates to suit all visitors. The hot waters have for fifty years been found unexcelled for the cure of rheumatism, blood and skin diseases, female complaints, troubles of the stomach, liver and kidneys, insomnia, nervous prostration, etc. For illustrated pamplets and full information call on the nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo., Mar. 1.

California in four days via the Nickel Plate Road. Our Express trains connect with through lines at Chicago. Lowest rates.—Mar. 1.

We find life's greatest battle-field in our own heart.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	57.10
W. G. Rothe	3.50
Mrs. Lannie Lovelace	.50
W. W. Lincoln	1.50

NOTICE.

To those who have ordered Index-Rerums and have not received them, we say, be patient. We will send as soon as we can get a supply from the Author. This is the best we can do. We will not delay sending when we get them.

Cripple Creek, Colorado,

is now attracting attention in all parts of the world, on account of the marvelous discoveries of gold which have been made in that vicinity. The North-Western Line, with its unrivaled equipment of solid vestibuled trains of palace sleeping cars, dining cars, and free reclining chairs, daily between Chicago and Colorado, offers the best of facilities for reaching Cripple Creek. For tickets and full information apply to ticket agents, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western Railway, Chicago, Ill.—Feb. 10.

Smooth roadway, quick time, perfect passenger service, uniformed train porters for the convenience of first and second class patrons. Through sleeping cars between Chicago, Buffalo, New York, and Boston. Unexcelled dining car service. No change of cars for any class of passengers between Chicago and New York City via the Nickel Plate Road.—Mar. 1.

We must let go of error before we take fast hold on truth.

Address any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent, Cleveland, O., for lowest rates to California. Our Express trains connect at Chicago with through lines reaching California points in three days.—Mar. 1.

Prayer is the magnate that draws spiritual blessings.

Low rates anywhere via the Nickel Plate Road any time.—Mar. 1.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for February is exceptionally bright. Sarah Bernhardt is closely analized by Dr. Beall from a personal examination. She is a fine example of the "nervous" temperament, and a subject that will interest all students. Three photo-engravings are given. Prof. C. T. Parks discusses character in thumbs and fingers in a thoroughly practical manner. Sixteen engravings accompany the article showing nearly every type of development having relation to mental qualities. Prof. J. W. Shull writes learnedly on "Conditions of Happy Marriage." His ideas are illustrated in fine portraits of Mr. and Mrs. Kendal, Miss Ellen Terry, and Sir Henry Irving. Occultists will be interested to read a phrenograph, by the editor, of the celebrated psychist, Mrs. E. L. Dearborn, of Brooklyn. "Practical Psychology," by H. S. Drayton, is consistent with the title. It is pointed and instructive. Prof. Nelson Sizer describes a number of bright children. In the Science of Health Department, "Hip Disease," "Effects of Alcohol," etc., are well considered. In the editorial columns phrenology is defended against popular misrepresentation. Friends of the science are invited to a national convention in New York to celebrate the centenary of Dr. Gall's first lectures. It is expected that this will be a gala year for phrenologists everywhere. It is also announced that the editor of THE JOURNAL, Dr. Edgar C. Beall, and Col. N. W. Fitz-Gerald, late of West Virginia, have purchased the controlling stock of the Fowler & Wells Co., and propose to create a national revival of interest in phrenology. The subscription price of THE JOURNAL has been reduced to $1.00 per year, and special improvements are promised. New York: Fowler & Wells Co., 27 East Twenty-first street.

POETRY.

Are You? Have You? Will You?

Are you happy Are you trusting,
Are you washed and cleansed and bright,
Have you given all to Jesus,
Are you leaning on his might?
Is. i. 18; Mark xii. 44; Col. i. 11.

Have you brought your gait to Jesus,
All your sins, your acts, your deeds,
Are you buried now forever,
He supplying all your needs?
Col. xi. 13. 14; Phil. iv. 19.

Is that will of your surrendered,
Are you plastic in his hand,
Will you go where e'er he leads you,
Whether it be sea or land?
Rom. ix. 21; Ps. xxxii. 8.

Is your heart contrite and broken,
Given to him who says in love,
A new heart I'll put within you,
Then will fill it from above?
Ps li. 17; Ez. xxxvi. 26. 27.

Have you given your mind to Jesus,
Will you let him think for you,
Let your brain be just a channel
For his thoughts so pure and true.
2 Cor. iii. 5; 1 Cor. ii; 16.

Have you given your voice to Jesus,
Will you always sing his praise,
Will your words, and looks, and actions,
Speak for him through all the days?
1 Cor. x. 31; Ps. xxxiv. 1.

Are your talents all for Jesus,
It is now the one great theme
How you can for him do all things,
He in all, and he supreme?
Col. iii. 71; Eph. i. 22. 23.

Have you given your gold to Jesus,
Have you given your silver too?
O it is so very listless
Think of what he's done for you!
Josh. vi. 19; 2 Cor. viii. 9.

Do you see you need his wisdom
Do you want to have his love,
Flowing through you to his creatures,
Not from self, but from above?
Col. ii. 9; Jno. xvii. 26.

Does his peace take full possession
Of your heart, your mind, your soul,
Peace that passeth understanding,
Peace of God, who makes you whole,
Jno. xiv. 27; Phil. iv. 7.

Is his joy in you exultant,
Will you let it overflow,
Let it bubble o'er to others,
Make life bright where e'er you go?
Jno. xv. 11; Ps. xvi. 11; Acts ii. 28.

Will you give to him all questions,
All you cannot know and see,
Will you wait, and watch, and listen,
Just a little child to be?
2 Cor. v. 7, Luke xviii. 17.

Just to be an empty vessel
For the Master's use made meet,
Just to show the world you're nothing!
But in him you are complete?
2 Tim. ii. 21; Col. ii. 10.

Just to hide away in Jesus,
Just to sink right out of view,
Just to be a little nothing!
Just to let him dwell in you?
Rom. vi. 4; Gal. ii. 20.

Poor—yet in him having all things,
Rich indeed! A princely son!
And the secret of it all, is—
Not my will, but thine be done.
Jas. ii. 5; 2 Cor. vi. 10.

E. M. Mason.

Original.

The Resurrection.

ESSAY READ AT VANCOUVER, WASH., DEC. 22, 1895.

This subject is one of most profound interest to all Bible readers, who believe that man is by nature entirely mortal, subject to death, and not that the soul or spirit of man is a separate conscious entity, which leaves the body at death, to forever live in bliss supreme, or in eternal torment.

We read in Genesis, ii. that God having created man in his image, placed him in a garden, where was the "tree of life," as was also "every tree that is pleasant to the sight and good for food, "and gave him a command, by obeying which he was to live. But he disobeyed and was therefore driven from the garden to prevent his eating of the "tree of life" and living forever in sin.

In pronouncing the sentence upon the man, (Adam) no exception was pointed out to him of a conscious soul or spirit, which should take its departure from his "earthly casket" at death. But the Lord addressed these words direct to Adam —"dust *thou* art and unto dust shalt *thou* return." We being descendants from Adam, must necessarily be under the same condemnation. Therefore, all who have fallen asleep in Jesus have as yet, not entered into their reward.

It is a very plain fact, taught us by inspiration, that there will be a *literal* resurrection from the dead, and we see that the work of death has been *literal*. Concerning this subject, we have very clear testimony that the Old Testament saints believed in a future release from death.

Abraham, when called upon to offer up his son Isaac, did as he was commanded, "accounting that God was able to raise *him* up, even from the dead." Heb. xi. 19.

Job, in asking the question, "If a man die shall he live again?" saw, as will be seen in his answer, a future life, not in death, but beyond the grave. He says, 14th chapter and 14th verse, "All the days of my appointed time will I wait till my change come." And in the 17th chapter and 13th verse, he says: "If I wait the *grave* is mine house."

Isaiah says, xxvi: 19. "Thy dead men shall live, together with my dead body shall they arise."

David asserts in the 17th Psalm and 15th verse: "I shall be satisfied when I *awake* with thy likeness."

Daniel affirmed, xii; 2, "Many of them that sleep in the dust of the earth shall awake."

In Ezekiel xxxvii: 12–14, we read: "Thus saith the Lord God: Behold O my people, I will open your *graves*, and cause them to *come up out of* your *graves*, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your *graves*, O my people, and brought you *up out of* your *graves*, and shall put my spirit in you, and ye shall live."

A *literal* resurrection is here made plain: The "dead men" shall live; the "dead body shall arise; many of those that "sleep in the dust" are to awake;" the Lord,s "people" are to "come up out" of their graves.

This subject is also made clear by the New Testament Scriptures. We must of necessity believe that Jesus Christ is the all-atoning power, and that he made the atonement on the cross, as a propitiation for the sins of the whole world 1 John 2 and iv. 10.

The resurrection of Christ is not a matter of conjecture; but a positive fact, for proof of which he refers to over five hundred witnesses at once, as recorded in the 15th chapter of 1st Corinthians.

As we believe that Jesus died and rose again, the first fruits of the saints who have fallen asleep, so we believe that all the righteous dead will be bring with him when he comes "to execute judgment on all," and to bring in the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

In John vi. 40, Jesus states: "This is the will of Him that sent me that every one that seeth the Son and believeth on Him may have everlasting life, and I will raise him up at the last day."

Paul questions, "Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 8.

Death is not the time at which the resurrection is due, but at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 52 and 53.

This will occur at the coming of the Lord, for "The Lord himself shall descend from heaven with a shout, with the voice of an archangel and with the tramp of God; and the dead in Christ shall rise first." 1st Thes. iv. 16.

"In death there is no remembrance of Thee." Isa vi; 5.

The resurrection is indispensably necessary to future life.

We believe the promise of an "eternal inheritance," made unto the Fathers, Abraham, Isaac, and Jacob, as recorded in the Blessed Book, and we also believe that a resurrection of God's chosen people, together with the fathers, is necessary in order for these promises to be fulfilled. "And he gave him none inheritance in it, no, not so much as to set his foot on," Acts, vii. 5. "And these all having obtained a good report through faith received not the promise. God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 39, 40.

The Savior has said, Luke xiv. 14. "Thou shalt be recompensed at the resurrection of the just."

Paul, through all his conflicts and struggles, expected to reap no reward, "if the dead rise not." 1st Cor. xv. 32. He was willing to endure all "sufferings" in hope of the resurrection of the dead." Phil. iii. 11.

The resurrection is the time when the reward, "eternal life," will be bestowed upon the righteous dead. It is 'the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great. Rev. xi. 18. "He that believeth in me, though he were dead, yet shall he live." John xi. 25.

Though many righteous have entered the realm of death, the resurrection will bring to them eternal life, and they can then joyfully shout their victory won. "O death where is thy sting? O grave where is thy victory?"

In hope of the soon coming of our Lord and Savior, Jesus Christ.

Mabel E. Fike.

DEBATE.

Dear Bro. Underwood:

I have been away from home six weeks holding meetings and engaging in defence of the Bible. While away I held a discussion in Vancouver with the "Champion of Liberalism," Mr. C. B. Reynolds formerly of the Seventh Day Adventists, but now a ranting, blasphemous atheist. Our question was, "Is there a Supreme Being, and has he made a revelation of his will through the Bible?"

We held the discussion in the Christian (Campbellite) church, beginning Jan. 7th. The second evening we had to remove to the spacious theater building, continued 5 evenings. The attendance in all became a multitude of attentive listeners, estimated from seven hundred to a thousand. Our brethren think that good was done. We learned that numbers were saved from infidelity. The clippings I send you from the Vancouver *Press* will explain the present situation. You may receive a report of my arguments farther on.

The city of Vancouver, Washington is a place of about four thousand inhabitants, situated a few miles from Portland, Oregon. Several hundred U. S. Soldiers are stationed at the beautiful garrison of this place. The people of city and garrison seem to be about equally divided between Catholics, Protestants and infidels. We have about fifty brethren in and near the town, including an earnest and intelligent young brother in the army.

C. B. Reynolds was placed forward as a second only to Ingersoll as a lecturer and disputant. Greater excitement attended the contest than I ever before saw in either religious or political controversy. Prolonged and loud applause followed the points made by each disputant throughout. Mr. Reynold's courtesy to me personally was as good if not better than that of any opponent that I ever met, but his irreverance for and blasphemy of the Supreme Being went beyond any thing I thought possible. It is my opinion if controversies must be held we should confine the work to fighting infidelity rather than engaging in debate with professed believers of the Bible.

Affectionately,

W. L. Skeels.

Clipping mentioned above is as follows:—"The debate between Rev. W. L. Skeels, of Scholls' Ferry, Oregon, and Mr. C. B. Reynolds, of Seattle, is attracting the greatest attention in this city. Rev. Skeels takes the affirmative on the proposition, "Is there a Supreme Being, and has he made a revelation of his will through the Bible?" Mr. Reynolds supports the negative. Mr. Skeels is a representative of the Church of God, and his opponent is a leader of the Secular Union. The debate opened at the Christian Church on Tuesday evening, and the building was taxed to its fullest capacity to accomodate the audience. This lead to a change of base, and the debate was held at the Standard Theater last evening, where it will continue for three nights, closing on Saturday. No admission fee is charged. but collections are taken up to defray the expenses. Messrs. James A. Smith, J. M. Pike and H. C. Leiser are the moderators, and Mr. Smith presides as chairman. The debate is being conducted in the most courteous and gentlemanly manner, and all who have attended speak words of praise for both contestants, who are really very able and earnest men along their respective lines of argument. The debate will naturally increase in interest as it nears its close."

The following was published in a paper of the place:—"Vancouver, Wash., Jan. 14th, 1896. To the public in general, and Mr. Reynolds in particular:

On the last evening of our discussion, (last Saturday evening,) I challenged Mr. Reynolds to renew our contest. After the meeting adjourned, he and his friends claimed that it would be necessary to charge admission fee in order to meet expenses.

I have an abhorrence of making money out of defending the Bible. But in order that it may not be in that light, I make the following proposition:

We shall have the following questions:

1st. "Is there a Supreme Being and has he made a revelation of his will through the Bible?"

2nd. Are the forces of nature the only God, and science the only revelation?

We will debate ten or twelve evenings. I will affirm the first and Mr. Reynolds the second question on alternate evenings. The discussion shall be held at Portland. The committee may charge a small admission fee, providing it shall be disposed of in the following way:

1st. For advertising and hall rent.

2nd. For a good shorthand reporter.

3rd. The disputants may receive a compensation of two dollars a day while the meetings are in progress, to meet their expenses.

4th. Any surplus must be used toward publishing the discussion book form.

Most respectfully submitted."

W. L. Skeels.

To Brother Kimsay.

I have been a diligent reader of Bro. Dwiggins' prophetical expositions, and have just read your letter of inquiry to Bro. Dwiggins in The Restitution of Jan. 15th. I hope [illegible] not think me presumptuous [illegible] seem to forestall him by this writing. See Job, xxxii. 6, 7, 8. Therefore hearken to me, I will also show my opinion. The prophecy of Ezekiel 38, 39 and Zechariah xii. to my mind are one and the same. The fulfillment of which usher in the millenial age. The Euphrates of Rev. represents the Turkish Dominions. The four angels of Rev. 7th are Russia and France (they being one by the dual alliance) Germany, Austria, and Italy the triple allience, are one, England one, Turkey one. These control the winds of war. They are the ones who can hurt the earth with their land forces and the sea by their navies. These are bound in the great river Euphrates, bound by agreement made to preserve the power of the Sultan. To preserve the peace of Europe, Rev. ix. 14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. I think the loosing process is taking place now. In order to stop the massacre of Christians (and the Jews which will follow after the Christians are disposed of) it will become a vital necessity for the powers to dethrone the Sultan and assume control by protectorate, or by diversion of his dominions. The English press are already favoring to give Russia a protectorate over Armenia. England in return will expect a protectorate (which means annexation, for the English Lion never uncloses his jaws when there is a juicy morsal between them) over the southern provinces of Turkey including Palestine. I believe that in the division of this great spoil, the powers will come to war. Which will last according to Rev. ix. 15, a year, a month, a day and an hour. (literal time) and result in slaying the third part the forces engaged. *Result* Russia (Gog) gets Turkey in Europe and a slice across the Black Sea and Marmora. England will get the *Lion's* share, viz Palestine and all the land surrounding the Suez canal. The rest will be parcelled betwixt Germany, France, Austria, etc. Now we see the Jews returning from all nation's whither they have been scattered and then will they dwell safely under British rule, (which is not the case at present, neither is there a spoil there at present to tempt the Gog, to fulfill Ezekiel.) But when there is a sufficient guarantee for life and prosperity (under British rule) then shall come to pass the saying, an nation shall be born in day, for the Jews are anxious to return, and when they go with their immense portable wealth, (gold, stocks, bonds, and merchandise, it will create a boom such as we have never witnessed,) for they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses and in chariots, and in litters, and upon mules, and upon swift beasts, (by railroad and steamships) to my holy mountain "Is. lxvi, 20." Then the Jews will assume a national capacity with its attendant, a military organization. Then will be the time that Gog (Russia) will think an evil thought and say etc. Ez. xxxviii. 10, 11, 12. Then England (Tarshish) Sheba and Dedan (British India) and all the young lions thereof (that is all her colonies) will say art thou come to take a spoil and a prey? Now Russia (Gog) confederates the principle tribes of Europe to conquer the holy land, he will come like a storm (resistless in power) Then will God's jealousy and wrath be manifested and he will plead against him with pestilence and blood, and rain upon them an overflowing rain and great hail storms, "fire and brimstone" (modern bomshells and gun powder) Ez. xxxviii. 27, and the Lord will save the tents of Judah first "Zech. xii. 7, 8, 9," and I will turn thee back and leave but the sixth part of thee "Ez. xxxix. 2." Now comes the advent of the Savior and reign for one thousand years during which time satan is bound. After that he (satan) is loosed for a little season, and by that time the sixth part of Gog that was left after the battle which Ezekiel foretold, will have grown into a powerful army, and Gog (Russia under Satan's) generalship will gather all nations of both hemispheres together to that great battle of Armageddon Rev. xvi. 16, which will be the last battle on this earth.

Summary. There are to be three great battle's. Yes, the first is close at hand which is the one spoken of in Revelation which is the loosing of the four angels that are bound. This must take place first, because the Jews are not living there in safety at present, and have no military organization, consequently no tents, and it is positively declared that he will save the tents of Judah first. Therefore Judah must have tents before they can be saved (that is the tents) and there is no wealth or spoil to tempt the great Northern Bear. The last paragraph of Zech. xii. 1, should be read first, this shows the Jews restored, menaced with the approaching host of Gog, now the veil is taken from their faces and they will acknowledge that they slew their *Messiah* and will look for him whom they pierced, and will go into mourning as recorded in Zech. xii. 12, 13, 14. and the result of this mourning will be the return of the Christ whom they crucified, and to their extreme joy, he will go forth as in the day of battle and fight for them and save them. Brethren watch the political movement, for the world is a chess-board and God is the player, watch his movements and you will not be ignorant that that day should find you sleeping. Blessed is he that watcheth and keepeth his garments.

Submitted in love,

J. R. Brown.

Letter Drawer.

Brothers and Sisters:

What a glorious love feast awaits the faithful followers of the Lord Jesus Christ. Let us lift up our heads, for our redemption draweth nigh. I am rejoicing in hope of eternal life in the kingdom of God, and anxiously waiting the return of the King who is to reign on the throne of his father David in Jerusalem, whose mercy, justice and peace shall command the respect and love of the world. "He that overcometh shall sit with me in my throne, even as I have overcome the world, and am set down with my Father in his throne." What a blessed promise, is it not worth laboring for? Let us look forward to the marks of the prize of the high calling in Christ Jesus. Give me your prayers that I may be classed with the overcomers.

Your Sister in the blessed hope of our soon coming King.

Mrs. P. A. Neff.

To the Household of Faith:

I am glad to have an opportunity to confess our Lord, for if we are ashamed to confess him before men, he will not confess us before his father and the holy angels. I am trying to serve the Lord with meekness and fear, laying aside pride and vanity. I think that the testimonies of the scattered flock helps to strengthen our faith. Now dear brethren and sisters, I ask you to remember me in your prayers, and let us watch for our absent Lord will soon return.

Mary J. Craton.

Dear Brethren in Christ:

We love to read the letters of testimony of your faith as published in The Restitution. And that you may know of our love for God and his truth we also write a few words for publication. In our zeal to let the light shine which God has given us, we have become pilgrims and strangers on the earth in fact, and now have no permanent abiding place, but we are living in a small house or car built on a wagon, and move from town to town, and preach on the streets, and sometimes in schoolhouses and churches. And as we believe that the coming of the Lord is very near, we devote much of our time in warning the people of the judgments of God which are soon coming on a guilty world. As God's prophets warned Israel before he punished them. We are now Jan. 20th, '96 in Oswego, Kan. If any in S. E. Kansas, or S. W. Mo. want us to call their way let them write us and direct to Carthage, Jasper Co., Mo., and we will order our mail from there to wherever we may be. As Paul said we become chargeable to no man, we go trusting in God, and sell books and labor with our own hands and thank God he supplies our daily wants, and having food and raiment we are therewith content. "Thy mercy, O Lord, endureth forever." Psa. cxxxviii. 8.

J. B. Craton.

Editor Restitution:

What our Sister Mrs. V. E. S. says in The Restitution of Jan. 22nd is the same case with us. We did not get any corn this year, drouth cut it off so that we did not harvest five bushels per acre. We would have had enough to pay for the paper but typhoid fever got in our family the second of October; first a boy sixteen years old; then our little girl who would have been six years old next April died; then Annie who will be eleven years old in March next. Annie has been sick seven weeks and the end is not yet. We have to set up with our children yet. The lamp has not been out since the first one was taken sick. Our resource of revenue was not large in the first; now after nearly four months we have no money left. Our taxes and interest are $86 00, which have to run until next fall, if we cannot sell our land and pay up before that time. We will have to let The Restitution go, we will miss it. It is so well freighted with good things concerning the coming and kingdom of Christ and his saints. When we get the paper I look through it for the news from Jerusalem and the East. I put confidence in what our brethren write touching the prophecies concerning the Jews and Palestine. You will use your own pleasure about sending us The Restitution. We cannot send any money now.

Yours in hope of the coming and kingdom of Christ and his saints.

James H. & Annie Trotter.

Dear Restitution:

I, a son of Mrs. Mary A. Herriman (wife of J. L. Herriman, of Ainsworth, Neb.,) am a strong believer in The Restitution, a paper wich is full of the Word which has been preached during the past ages and which shall be declared as long as this world (age) shall last by God's children. Dear brethren are we sowing seed that that will bloom and yield a harvest in eternal bliss, or are we dormant as the stones, merely staying, not working for the Master who gave his holy undefiled life upon Calvery Cross, that sinful humanity could be redeemed from the curse brought upon him by his own disobedience, a violation of God's sacred law, so just, that no error could be found, giving man in his God-like image, power and dominion over this whole universe, to use and inherit throughout countless ages. Had he not violated so sacred a law, by partaking of the forbidden fruit, and since he has disobeyed that glorious realm has through God been removed from him so that his God-like nature (holy) is no more nor will it be restored until God has overthrown Babylon and given Christ (the Mediator of man) the throne of his Father David which throne has been declared by the holy angels and prophets of old. Dear brethren of the one faith who have had your souls purchased by Christs blood (shed on Calvery's cross) and baptised in the name of Christ (the legitimate head of the church) and are working and praying for the establishment o his kingdom, when this world will shine with glory as the noonday sun, can you say with me, how long gracious Lord, Oh how long must suffering humanity endure the trials and tribulations of this sinful world (age).

James B. Herriman.

Editor Restitution:

And all the brothers and sisters of like faith. As I saw so many good letters from the brothers and sisters in The Restitution, I thought a word or two from me would be of interest, especially those of Argos and vicinity. We have been in the sunny south over a month and are delighted with the climate and beautiful scenery. St. Petersburg, Florida, is a pretty town, situated on Tampa Bay. It is a great health and pleasure resort. Many people from all over the world visit this place during the winter season, which is like summer season to us.

We found Bro. Hugh Raitsback's family pleasantly located just outside the corporation, and very glad to see us. They are still faithful believers while not having the great privilege of attending church of their own faith, they read the good sermons that appear weekly in The Restitution. On Christmas morning we took the boat for Manatee to visit Bro Geiselman and family. He lives thirty miles south of here on the Manatee river in a very fine country. He met us on the wharf and how glad we felt to grasp his hand once more and hear his welcome voice. We visited with them over a week and never spent a more pleasant time then we did with them. We found them all in excellent health and him to be as earnest a worker in the faith as ever. I will close for perhaps I have already written too long an article. It is my earnest desire to so live that I may be accounted worthy to be numbered among the glorified ones who shall enter the gates of the celestial city and possess a crown of glory.

Your Sister in Christ,

Hattie Vorein.

QUESTION.

Dear Restitution:

As far as I know it is generally believed that the Church is the Bride, and the Lord is the Groom. If this is correct, will some one tell us who are the friends of the Bride-Groom?

Yours truly,

A. G. Lombard.

Low rates to New Orleans and Mobile, Feb. 13th to 16th via the Nickel Plate Road, account the Mardi Gras Festivities.—Feb. 13.

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Selected.

"Preach the Word."

What a solemn charge Paul gives here, and it is a very important one. How little of The Word do we hear in all the preaching! We read in Neh. viii. 8: "So they read in the Book of the Law of God distinctly, and gave the sense, and caused them to understand the reading."

Do you wonder that Paul now comes forward with this charge to Timothy and others, and that the Prophet says: "Ye that make mention of the Lord keep not silence." Isa. lxii. 6.

Paul makes it still stronger to us all, (2 Tim. iv. 1-4):

"I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2. Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

3. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4. And they shall turn away their ears from the truth, and shall be turned unto fables."

Our Savior says: "The words I speak unto you, they are spirit and life." Jno. vi. 63. "The entrance of thy words giveth light; it giveth understanding unto the simple." Psa. cxix. 130. How important it is then we should have The Word. Coming into a dark room without a light we can see nothing, so without The Word we have no light.

"If they speak not according to this Word, it is because they have no light in them." Isa. viii. 20.

"He that hath my Word let him speak my Word faithfully, what is the chaff without the wheat" Jer. xxiii. 28.

When we go to men for doctrine we are led astray. Our Savior says: "My words, they are spirit." We should then follow his words. He says:

"In vain do they worship me, teaching for doctrines the commandments of men." Matt. xv. 1-9.

We are not to handle the Word deceitfully, but by manifestations of the truth commend ourselves to every man's conscience in the sight of God. 2 Cor. iv. 2.

We hear quite frequently about speculative truth, or only your idea 2 Pet. i. 20: "No prophecy of the Scripture is of any private interpretation." The Bible was written plain, for plain men to read. Unto you it is given to know the mystery of the kingdom of God, unto them without in parables, etc. Mark iv. 11. The spirit is to teach and bring all things into remembrance, and the spirit is given to us at baptism. Acts ii. 38, 39: "To all that are afar off, is this given," which means you and I, if we comply.

We are told sometimes we are to be guided by the New Testament only—the Old is given as a record or a history. "Be ye mindful always of his covenant; the Word which he commanded to a thousand generations" (2 Chron. xvi. 15), repeated again in the Psalms. "But if ye believe not his (Moses) writings, how shall ye believe my words." John v. 47. Paul taught in like manner, (Acts xxviii. 23); and to believe this he says they called it heresy. Acts xxiv. 14.

We are commanded by Jesus to search the Scriptures. John v. 39; "He that is of God heareth God's words." John viii. 47; "Thy Word is truth." John xvii. 17; "Lay aside everything, as new born babes desire the sincere milk of the Word." Why? "That ye may grow thereby." 1 Peter ii. 2. Read James i. 21-25. In Deut. viii. 3, and repeated by Jesus." Matt. iv. 4. "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Read Deut. xviii. 17-21, with 1 John iv. 1-3.

Wherein that a young man cleanse his way? By taking heed thereto according to thy Word. Psa. cxix. 9.

Quicken thou me according to thy Word. Psa. cxix. 25.

The Word is perfect, sure, right, pure, clean, true. Moreover, by them is thy servant warned; and in keeping of them there is great reward. Psa. six. 7-11.

Jesus explains how it is received. Mark iv. 14-20. Those that are taught in The Word should speak without fear. Gal. vi. 6; Phil. i. 14. If I speak to please men I should not be the servant of Christ. Gal. i. 10; 1 Thess. ii. 13. What is the condition of them that fail to draw on the Word, unskillful, etc. Heb. v. 11-14.

God's Word in all its fullness shall come to pass, and we do well to take heed. 2. Pet. i. 19. So let us put on the whole armor. Take the helmet of salvation, the sword of the Spirit, which is the Word of God. Eph. vi. 14-17; Heb. iv. 12.

Now what is the Word of God? It is likened to

Seed. Luke viii. 11.
A sword. Eph. vi. 17.
A fire and a hammer. Jer. xxiii. 29.

The character of it?
Powerful. Heb. iv. 12.
Pure. Prov. xxx. 5.
Unalterable. Isa. xl. 8.

What are we to do with it?
Desire it. 1 Pet. ii. 2.
Receive it. Jas. i. 21.
Keep it. John xvii. 6.
Hold it fast. Tit. i. 9.
Preach it. 2 Tim. iv. 2.
Remember it. Luke xxiv. 8.
Be doers of it. Jas. i. 22.

What is the effect of the Word?
We are
Quickened. Psa. cxix. 25.
Born again. 1 Pet. i. 23.
Cleansed. Psa. cxix. 9.
Sanctified. John xvii. 17.
Strengthened. Psa. cxix. 28.
And we
Overcome by it. Rev. xii. 11.

"I commend you to God and the Word of his grace, which is able to build you up, and to give you an inheritance among all which are sanctified." Acts xx. 32.

"If you continue in my Word, then are ye my disciples indeed; and ye shall know the Truth and the Truth shall make you free." John viii. 31, 32.

—Fred Greiner, in The Lookout.

Use of the Tongue.

WE SHOULD NOT USE OUR TONGUES,

1. To rail or brawl against any one.
2. To speak evil of others in their absence.
3. To exaggerate in any of our statements.
4. To speak harshly to the poor or to the inferior.
5. To swear, lie, or indulge in impure language.
6. To make random or improper assertions.
7. To speak rashly and violently on any subject.
8. To deceive people by circulating false reports.
9. To offer up lip service to the Lord.
10. To take the name of God in vain.

WE SHOULD USE OUR TONGUES,

1. To convey useful information to mankind.
2. To speak kindly of every one.
3. To be truthful and simple in our statements.
4. To comfort and console the afflicted.
5. To cheer the timid and fearful.
6. To defend the innocent and the oppressed.
7. To reprove and admonish the wicked.
8. To congratulate the success of the virtuous.
9. To confess our faults one to another.
10. To pray and speak the praise of God.

Keep a List.

1. Keep a list of your friends, and let God be the first on the list, however long it may be.
2. Keep a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.
3. Keep a list of your mercies; and let pardon and life stand at the head.
4. Keep a list of your joys; and let the joy unspeakable and full of glory be the first.
5. Keep a list of your hopes; and let the hope of glory be the foremost.
6. Keep a list of your sorrows; and let sorrow for sin be the first.
7. Keep a list of your enemies; and put down the "old man" and the "old serpent" first, and pray for all the rest.
8. Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

PORTRAITS.

To the many friends of Brother and Sister Woodward we are pleased to announce that we have arranged with Tuttle & Patcher, Artists, to make for us pictures of these two earnest workers. We will have them in two sizes. Cabinet size is familiar to every one, post paid to any address for 50 cents. The larger size about 5x8 inches are $1.00 a pair. These pictures are fine, mounted on the best cards, and every body who has seen them say they are excellent likenesses the best Brother and Sister Woodward ever had taken. Friends who are personally acquainted will all want them, and many who know this couple by report will want to get acquainted in this way. Send to this office and we will mail them to you.

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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

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To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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The Chicago Church has changed its place of meeting. They now occupy the Vanhorn Hall, located on the corner of Madison and California Streets, Ashland Avenue. They meet at other hours as follows: every Sunday Visiting brethren are welcome.

The Church of God at Angola, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every 2nd Sunday in the month, Sun Sunday school every Sunday, and prayer meeting every Thursday evening.

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Church of Christ Salem, Ohio, meet every 3rd day of the week at Decker & Gardner's Sunday School at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of Christ Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen. Only a few east thereof.

The brethren of the Church of God in Indiana, Ills., meet every Sunday at the Evans church, to study God's Word. Come Sunday 86 and every Sunday, and Send in your prayer requests. We have no preacher. Jesus Christ is our Leader. Isaac S. Beck Secy.

At Ainsworth, Neb. Sunday services every Sunday at Mr. Feney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and expressions are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kolls, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder: Silas Sipie, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland, each month. 1st Sunday, sermon by Bro. W. W. Ingalls. 2nd Sunday, sermon by Bro. Edwin Grout. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Hanover Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K's of P. Hall, 624 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church every Sunday, 11, every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house Calhoun co. Ia. by Elder Whitsell. Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria B. Treadell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fish every four weeks. At Commerce every four weeks. At Dunn meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. C. Chase.

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Schedule of Passenger Trains—Central Time.

Eastward.	19	18	39	35	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 45				
Allegheny, "	8 00				
Canton, "	10 28				
Massillon, "	10 38				
Wooster, "	11 10				
Mansfield, "	12 13				
Crestline, "	1 10	10 16	6 05		1 40
Bucyrus, "	1 37	10 43	6 35		2 08
Galion, "	1 53	11 00	6 50		2 25
Van Wert, "	3 21	12 30	8 17	7 37	3 52
Ft Wayne, "	4 40	1 45	9 35	8 55	5 10
Arcola, "					
Auburn, "	4 59	2 04	9 54	9 14	5 29
Leavitt, "					
Avilla, "					
Ft. of Lake, "					
Wilcox, "	5 33	2 42			
Elkhart, "					
Burlington, "					
Bristol, "					
Ft Lapelle, "	6 05	3 15			
Lawrenceburg, "					
Hamilton, "					
Wabash, "					
Converse, "					
Peru, "					
Kokomo, "	6 53	4 03			
Westfield, "	7 21	4 31	10 40	9 34	7 15
Noblesville, "			11 00		7 35
Tipton, "			11 30		8 05
Elwood, "			11 45		8 20
Alexandria, "			11 55		8 30
Anderson, "			12 05		8 40
Chesterfield, "			12 15		8 50
Muncie, "			12 30		9 05
Hartford City, "			12 45		9 20
Montpelier, "			1 00		9 35
Bluffton, "			1 15		9 50
Decatur, "			1 30		10 05
Geneva, "			1 45		10 20
Portland, "			2 00		10 35
Winchester, "			2 15		10 50
Ridgeville, "			2 30		11 05
Muncie, "			2 45		11 20
Selma, "			3 00		11 35
Chicago, "	9 00	6 05	5 15	12 55	9 55
	PM	AM	AM	PM	AM

Eastward.	30	8	6	50	38
	AM	PM	PM	PM	PM
Chicago, lv.	3 00	11 35	2 45	10 35	3 05
Cedar Lake, "			3 27		12 04
Lake Grand, "			3 37		12 14
Hebron, "			3 50		12 27
Wheeler, "			4 00		12 37
Valparaiso, "		4 32	4 25	1 05	1 03
Wanamaker, "			4 35		1 13
Kouts, "			4 50		1 28
Hanna, "			5 00		1 38
Kniman, "			5 10		1 48
Medaryville, "			5 25		2 03
Monon, "			5 45		2 23
Lee, "			5 55		2 33
Francesville, "			6 05		2 43
Brookston, "			6 20		2 58
Reynolds, "			6 30		3 08
Monticello, "			6 40		3 18
Idaville, "			6 50		3 28
Wolcott, "			7 00		3 38
Rensselaer, "			7 10		3 48
Remington, "			7 25		4 03
Fair Oaks, "			7 35		4 13
Wheatfield, "			7 45		4 23
Kersey, "			7 55		4 33
Dunnell, "		5 45	8 05	2 45	5 00
Berea, "			8 15		5 10
Morrison, "			8 25		5 20
Carpenter, "			8 35		5 30
Kankakee, "		6 35	8 45	3 35	5 50
Momence, "			8 55		6 00
Kinsey, "			9 05		6 10
Grant, "			9 15		6 20
Wilmington, "		6 55	9 25	4 00	6 30
Verona, "			9 35		6 40
Braidwood, "			9 45		6 50
Godley, "			9 55		7 00
Joliet, "		7 35	10 05	4 40	7 10
Ft Wayne, "	11 15	6 15	4 40	6 05	9 40
Van Wert, "	1 10	7 45	6 35	7 10	11 10
Delphos, "	1 30	8 05	6 55	7 30	11 30
Spencerville, "	1 43	8 18	7 08	7 43	11 43
Elida, "	1 53	8 28	7 18	7 53	11 53
Ft Wayne, "	2 30	9 05	7 55	8 30	12 30
Crestline, "	5 50	11 45	12 10	10 35	
Galion, "	6 10	12 05	12 30	10 55	
Bucyrus, "	6 25	12 20	12 45	11 10	
Leesville, "	6 40	12 35	1 00	11 25	
Orrville, "	7 05	1 00	1 25	11 50	
Wooster, "	7 20	1 15	1 40	12 05	
Canton, "	8 00	1 55	2 20	12 45	
Alliance, "	8 30	2 25	2 50	1 15	
Pittsb'gh, ar.	11 10	5 00	5 30	3 55	
	PM	PM	PM	AM	

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In effect Sept. 28, 1895.

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No. 38 "	7:31am	" "
No. 34, ex. Sun.	10:05pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 33, Ex. Sun.	3:21am	For Terre Haute.
No. 35, "	12:30pm	" "
No 37 ex. Sunday	7:42pm	" Logansport

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TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:30pm	Local Freight
St. Ylelind				7:00am
Hammond	10:27pm	9:07am		8:00am
Hobart	10:45pm	9:45am		10:10am
Valparaiso	11:16pm	10:27am		11:00am
Knox		11:30am	4:01pm	12:55pm
Argos	12:33am	11:47am		2:55pm
Ft Wayne	3:05am	2:40pm	6:55pm	4:50pm
Cleveland	10:36am	9:00pm	11:16pm	
Buffalo	4:30pm		6:00am	

TRAINS GOING WEST

Buffalo	12:45pm		5:35am	Local Freight
Cleveland	7:15pm	6:00am	10:50am	
Ft Wayne	12:04am	1:15pm	4:10pm	7:00am
Argos	4:10am	3:22pm		8:20pm
Knox	4:30am	4:01pm	6:29pm	10:10am
Walkerton		4:50pm		11:45pm
Valparaiso	5:40am	5:45pm		12:40am
Kouts	6:31am	6:15pm		1:30pm
Harwood	6:51am	6:40pm		2:45pm
St. Ylelind				4:40pm
Chicago	7:40am	7:05pm	9:00am	

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The Restitution.

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Jesus Christ our Savior.

Jesus will come in his glory and power,
Each saint to reward in that triumphant hour.
Sound the glad tidings from far and from near,
Under the whole heavens, then, no one will fear—
So sound the glad tidings afar.

Christ is our refuge, our strength and our shield,
His royal order on earth he will wield;
Reject not the offer of life he now gives—
In him we have life, in him each soul lives.
Seize now the hand held so lovingly forth;
To him who believes 'tis a pearl of great worth.

Other than his there is no saving name,
Unto his presence come the halt and the lame,
Righteous and sinner have heard of his fame.

Saved by his precious blood from all sin,
All unto rest may then enter in,
Vision of glory—we'll be freed from all pain
In the day when our Savior in justice shall reign
On mount Zion, clothed with all power and might,
Robed in our garments all shining and bright.

J. EDGAR BATEN.

Original.

Sum and Substance of the Word of God.

"In vain they worship God, teaching for doctrine the commandments of men." Matt. xv. 8, 9.

To illustrate I ask the questions: Is it necessary and essential to salvation, that we should believe all the Scriptures say, and teach? Do you believe the Scriptures to be the Word of God? If the Scriptures are the Word of God, Christ says man shall live by every word that proceedeth out of the mouth of God. Matt. iv. 4; Luke iv. 4.

Christ says, we "must observe all things whatsoever he has commanded us." Matt. xxviii. 19, 20. Therefore, it is right, and necessary for us to believe all; and not cast any to the dogs; it is necessary for us to believe all, because it is impossible to please God without faith; and put on the breastplate of faith and charity. Without faith and charity, we can do nothing. 1 Cor. xiii.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. xi.; James ii.

"Charity is the bond of perfectness." Col. iii. 14. "Charity is the end of the commandment, out of a pure heart, and of a good conscience, and of faith unfeigned, and sincere." 1 Tim. i. 5, 6, 7. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Charity doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the Truth; charity beareth all things, believeth all things, endureth all things." 1 Cor. xiii. 4-8. "Above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter iv. 8.

"Faith without works is dead. As the body without the spirit is dead; so faith without works is dead also." Heb. xi. 6; James ii. 20, 26. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." 1 Cor. xiii. 1, 2. "So faith without works is dead." "The devils believe, and tremble." Will their faith save them?

"Now abideth faith, hope, charity, these three, but the greatest is charity." 1 Cor. xiii. 13.

Our Master says, "As you would that others do unto you, do ye even so to them, for this is the all children. But in Isaac shall law of the prophets." (This is true thy seed be called." Rom. ix. 6, 7, charity.) He also says, "Enter in 8; Heb. xi. 18.

at the strait gate, for wide is the Therefore, it is right and necesgate, and broad is the way that sary that we should believe all the leadeth to destruction, and many Scriptures say:—"And put on the there be which go in thereat: Be- whole armor of God; that we may cause, strait is the gate, and nar- be able to stand against the wiles row is the way that leadeth to life, of the devil." Eph. vi. 11, 12-16. and few there be that find it." Matt. vii. 12, 13, 14.

Christ commanded the apostles after he arose from the dead, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." Mark xvi. 15, 16. "The devils believe and tremble." Will they be saved on faith alone? "As the body without the spirit is dead, so faith without works is dead." "Go ye therefore and teach all nations, teaching them to observe all things whatsoever I have commanded you." Matt. xxviii. 19, 20.

"Strive to enter in at the strait gate: for many I say unto you, will seek to enter in and not be able. When once the Master of the house is risen up, and hath shut the door, etc." Luke xiii. 24-30.

Paul says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all believe, and speak the same thing, (he does not say things, but thing) and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. i. 10, 13. "Till we all come in the unity of of the true faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that ye henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. iv. 13, 14.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me, ye workers of iniquity." Matt. vii. 21-23.

"He that climbeth over some other way, and not through the strait gate, into the sheepfold, is a thief and robber. But the sheep did not hear them." John vi.

"Many are called but few are chosen." Our faith cannot be right, and according to Scripture, until it agrees and harmonizes with all the Scriptures say and teach; or rather, Scripture agrees with what we believe.

To believe all the Scriptures say, and teach, is a pearl of great price: it will not go side by side with worthless pearls. Therefore, we had better get rid of our worthless pearls, and buy the Pearl of great price. The sum and substance of the teaching of the old and new will of God. Death reigned from Adam to Moses. Romans v. 14, 21. Moses gave the law. John i. 17; Acts iii. 22, 23.

The law and the prophets were until John, (and Christ) since that time the kingdom of heaven (or kingdom of God) is preached, and all men press into it; that is, people of all nations, tongues and kindred. The kingdom of God, (or kingdom of heaven) is offered to all men of all nations, tongues and kindreds of people: no respect of persons with God. Luke xvi. 16; Rom. ii. 11; Eph. vi. 9; Mark xvi. 15, 16.

The kingdom of heaven (or the kingdom of Israel) suffereth violence, and is taken by the violent by force. Matt. xi. 12, 13; Luke xvi. 12.

The kingdom of heaven (or the kingdom of Israel, or David's kingdom) will be trodden under foot until the fulness of the times of the Gentiles be come in, and the time for the restitution of all things, (as they would have been, if Adam had not transgressed and disobeyed God. Rom. xi. 25, 27; Acts iii. 21, 22, 23; Luke xxi. 24. When the fulness of the times of the Gentiles be come; and the time for the restitution of all things: then will Christ come and restore again the kingdom of David, or kingdom of Israel; Israel, who are the saved and all God's elect. Who will inherit all things. Eph. i. 9-12; Rev. xxi. 7. Then Christ, and Israel, or God's people who are saved, will reign in life and righteousness forever. For the Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob (or Israel) forever, of his kingdom there shall be no end, it shall stand forever. It shall break in pieces and consume all other kingdoms." Rev. ii. 26, 27; Luke i. 32, 33; Daniel ii. 35, 44.

With regard to all literal Israel being saved, we must remember and believe as God says, and not make his Word contradict. God says, "they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, FEBRUARY 19, 1896. NO. 7.

the just are raised first, perfect and immortal, and cannot die any more. If they were raised mortal, they would be subject to die again. But Christ the first fruits from the dead, and our forerunner, says, 24 35, 36.

"And Jesus answering said unto them, the children of this world marry: (now,) but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." Now if they are equal to the angels, and are the children of God, and cannot die any more: are they not immortal? Some one may say, Adam was the Son of God, and he died. Yes, Adam was mortal, and God told Adam if he disobeyed him he should die. Adam disobeyed God, and did die, and is dead now, and will remain dead. God tells us the very same he told Adam. But we don't believe him any more than Adam believed. If we don't obey we must expect to fare like Adam. Adam disobeyed in one single point, we disobey in many. Now what is to become of us? If we strive to enter in at the strait gate, Christ will intercede for us, and we will be safe. God tells the just, "It is appointed to man to die once: and after that they cannot die any more."

He tells them "He will raise them incorruptible at the first resurrection. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on immortality, then shall be brought to pass the saying, that is written, death is swallowed up in victory." 1 Cor. xv. 53, 54. "God is not a God of the dead, but of the living." Luke xx. 37, 38; Acts vii. 32.

Christ told the Pharisees he would be perfected the third day. He said "go tell that fox, behold I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected, or immortal; Herod can't kill me then." Lu. xiii. 32.

Paul says, "Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame. But some man will say, how are the dead raised up; and with what body do they come? Thou fool, that seed that thou sowest is not made alive except it die." 1 Cor. xv. 30. "Except a grain of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John xii. 24.

"That grain which thou sowest, thou sowest not that same body (or grain) that shall be, but it will bear grain, it may chance of wheat or some other grain; but God giveth it a body as it pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonor, it is raised in glory: It is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body." You see it is raised changed every time; from mortal to incorruptible, spiritual, and with power, to live, etc., but the very same body that lived and sowed during the mortal life. 1 Cor. xv. 34-37, 42-44. Now, to illustrate. Suppose you buy a new kind of wheat and sow it, and it comes in appearance, like wheat you bought and sowed; would you not say it is the same wheat? If some one was to say to you, that is not the same wheat you bought, you would be very apt to say, I know better, it is the very same. Yet it is not identically the same grain; but fruit of the same brought to perfection. Just so about the body you sow, it dies to bring fruit to perfection. Eph. v. 27; Luke xiv. 14. "If the spirit of him that raised up Jesus from the dead dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his spirit that dwelleth in you, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 17, 21; Titus ii. 14.

Now, as Paul has shown that the just are raised immortal and incorruptible, he also tells that the just who are living when Christ comes, are changed. He says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, (both living and dead in Christ) in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51, 52, 53. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. iv. 13-18; 2 Thess. ii. 1-17; John v. 24, 25; John v. 28, 29. "He that hath an ear let him hear, etc." Eph. v. 14. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Rev. xx. 5, 6. The second resurrection the opposite.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter iii. 15.

WM. B. PARRISH.

Selected.

The Blessing, the Baptism, the Prayer.

These three dispensational forms of truth are of paramount importance. "Their entrance gives us light." They are grouped together now for the mutual support they furnish to faith in "the common salvation."

1. "On this wise ye shall bless. The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace!"

"Aaron and his Sons (high priests) shall put my name upon the children of Israel, and I will bless them." Num. vi. 23-27. Yet in the record of 1500 years, this "form of sound words" finds no formal repetition! However the doctrine, the need and the loving kindness of this blessing, remained in all its integrity and strength.

2. The baptismal form of words belongs to us till the end of our gospel age. The mystery to the Jews, couched in their high priest's blessing, may be disclosed in this gospel ordinance. Israel saw "the shadow of good things to come," Heb. viii. to x., but in Christ we have (and are to have) the "more enduring substance." Hence the commission, "Go ye, teach, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, etc." Matt. xxviii. 19-20.

Note. This range of truth, "Father, Son and Holy Ghost," shines out in its incomparable splendor to irradiate the apostolic baptismal scenes with its divine authority! The doctrine is therefore analogous. This verbal doctrinal and associated truth of "the commission" gleams through Acts ii., viii. ix., x., xi., etc.

Note also that the objection to "the commission" seems to lie in some latent disregard to "the Holy Ghost," however covert and varied this may be. Please read Acts xix. 2-6. The record of John's baptism is attended with a three-fold mention of "the Holy Ghost!"

Please ask yourself (your objection) why the old Roman word "Spirit—Holy Spirit," be more divine than our own emphatic Saxon-English? Can reason see even a straw here for faith to stumble over? It was a favor from God that "every man in (his) own tongue" could hear the gospel. Acts ii. If so then it must be so now, except to prejudice, self-will and unbelief.

3. The Lord Jesus prayed! The disciples saw in his prayer their need and asked for instruction. He gave them, doubtless, the sum of his own prayer. Matt. vi. 9-13; Lu. xi. 1-4. This prayer comprehends "our age and the one which is to come," with the kingdom, the inheritance of the saints, and its glory!

Why quote this? I answer to arrest attention; to show the analogy between its doctrine and the blessing, the baptism and the prayer, neither of which appears again in their full "form of sound words." 2 Tim. i. 13. Yet they belong to "the book." Like syllables in a sentence they are essential to its entire make up. They are indispensible. The doctrine, their spirit, their sum of "good will to men," is maintained to the outcome of all at the end—the consummation.

The three-fold form of blessing may find confirmation in *Isa. xlviii. 16.* "The Lord God and his Spirit hath sent me,"—in the baptismal formula, "Into the name of the Father, and of the Son, and of the Holy Ghost:" in the benediction, "the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Ghost;" and to crown this testimony with a text on the level of sanctified humanity, "The God of peace, sanctify you wholly, spirit and body, blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23.

The "faith that comes by hearing the Word" takes this in without dictating changes. Its form, its matter and measure are divine.

The Word of God has all authority. A repetition would add nothing. True, the apostles do not repeat the three-fold name in the commission, but they maintain the doctrine of "Father, Son and Holy Ghost." Acts ii. 23-36. "This Jesus hath God raised up, and being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." "They that gladly received his Word were then baptized."

The condensed record of apostolic practice in baptizing has no determinate "form of words." In two successive cases the words are the same. In other two cases no name is used. The facts of teaching and baptizing believers is recorded. Acts xvi. 30-34; xviii. 8. "The Corinthians hearing, believed and were baptized."

We speak of Christian baptism in this same condensed way, with no thought of disparaging "the baptism of John," or Jesus, or that of the apostles. The phrase "Christian baptism" is as definite as it is comprehensive, and throws our minds back to the Bible for details. Thus they "came together to break bread," Acts xx. 7; 1 Cor. xvi. 2, as this breaking of bread embraced the entire Lord's Supper service, of course. So as to baptism. Why stumble in such light!

The commission alone bears the form of authority, solemnity and completeness, for "the work of the ministry and the edifying of the body of Christ, till we all come into the unity of the faith, unto the measure of the stature of the fullness of Christ." Eph. iv. 11-13; 1 Cor. xii. 12, 13. ("The" emphasizes both texts.)

This is to mid those who will have no prayer except in the closet, no baptism except in the one name, Jesus, and no worship except where all are head, by turns, to a few. Such will, on that line, prune away the personal and divine Sonship of Jesus; and others will not allow "the Father of the whole family in earth and heaven" a place or name in the adoption of his children into his own household. But let this suffice to hold our faith to "the Word." Diversity in terms is not denial but confirmation. In the fear of God and love to all.—*J. B. Cook.*

[The above article was published in this paper April 10, 1886, and is now reprinted at request of Bro. R. A. Humphreys.—ED.]

Russia's Great Railway Line.

Seattle, Wash., Jan. 9.—Dr. W. L. Hoenock, chief engineer of the Irkutsk and Vladivostock division of Russia's great railroad, says that feeders will be built from the main line—one, on an understanding with the Persian Government, to Herat, another into Afghanistan over the Thibet Mountains, a third into Beloochistan and Afghanistan and Persia. This will take the Russian road into the center of the Asiatic powers and right to the doors of India.

The Russian Government is building several merchantmen to ply between Vladivostock and Alaska. We are now building three at Vladivostock and three more are to be built at Cronstadt. All will be finished within a year or so. It is not decided which port we will go to. Perhaps one will be made, for the United States will build a railroad to some point in North Alaska, and wherever it makes its terminus that we shall make our port.

This is a part of the grand strategetic plan and is being carried out through an understanding between the two countries. The United States will build a line north to Sitka, cross the Bering Sea Islands as far as practicable, and from that point make connection with the ships Russia is building, making the journey from Alaska to Vladivostock in twenty-four hours.

Sincerity Not Enough.

At a meeting in Glasgow, Scotland, the Rev. Mr. Glendinning remarked: "A young man said to me, 'If a man is sincere it is enough.' 'Is it?' Yes; if a man is in earnest it is quite sufficient.' 'Is it?' 'Then if a man was sitting in a burning house from which there was only one way to escape, would he save his life *if he did not take the right way to do so?* no matter how earnest he might be to get out?' 'Oh, well, no! but you see it is different.' 'It is absurd to say so; you are in danger, from which there is *only one way of safety*, and you refuse to take it. No man is in earnest who refuses to go in the right way when it is pointed out to him. Many are like this man; they ease their conscience with the false plea, "I am in earnest, and I do the best I can."'

The one thing which makes the name of Jesus unspeakably precious is the fact that though perfectly divine he was yet perfectly human; that he really did stoop to take upon himself our nature; that he took it with all its limitations, and that having once accepted these limitations, he was subject unto them to death, refusing to make use of his divine power to lessen his sorrows or sufferings, or even to save his own life. Such a life is not an ideal to be admired so much as it is a practical model to live by. This is the key to the gospels as Christ himself is the key to the Old Testament.

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, FEB. 19, 1890.

Please Renew, Or write and say how soon you can remit.

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"THE truth must permeate and purify the whole man, and fire the heart as well as enlighten the head." *

THE latest news from England to date is to the effect that that country has decided to spend forty million dollars for more war vessels. *

WE were much pleased this week to have Bro. L. C. Chase of Michigan with us for a short time, too short, but we made the most of it and will be pleased to see him again.

"BROTHER and Sister, it takes courage to act the part of the high calling. We are always in danger of playing the coward, and bowing to the weight of respectability, and the greatness of numbers." *

"To be baptized into the name of Jesus Christ is the same as to be baptized into the name of the Father, Son and Spirit, because Jesus was the manifestation of God in flesh, by means of the spirit." *

"READER, meditation upon the Word will develop faith; and the more an honest-hearted man understands of the Word, the more enlarged and stronger will his faith become; and the more valiant will he be for the truth, and the more efficient for the work before him." *

"THE disposition to serve ourselves is intuitive to the natural or animal man, and is one of the primitive instincts intended for our self-preservation. If regulated by divine law is has its place, and is good in its place; but if it is allowed to become the lord of our life, we get into an evil bondage from which we cannot deliver ourselves, and it will certainly alienate us from the regard of Christ." *

ERRATA. In article "Gospel of the Kingdom—A Reply" No. 7. 2nd col. part VII 2nd line, for "history in romance," read "history in advance."

In 3rd Col. part VIII last two lines, for "any feet to smite *us* any kings to destroy," read "Any feet to smite *or* any kings to destroy."

In 3rd Col. 2nd paragraph from the end, 6th line, for "wound the heads *as* rulers, read, "wound the heads *or* rulers." *

"THE truth concerning Christ is simple and perfectly glorious. He is offered to men for justification unto eternal life, on condition of faith in the good things which God has said about him, that he was the Son of God, to take away sin, that he was raised from the dead to immortality, and became the great High Priest over his own house; that he will return to set his house in order, set upon the throne of his glory long promised, to be King over all the earth, and to give his people honor, glory, and immortality in the kingdom he will establish." *

TALMADGE is continually talking religious nonsense, and worse. One of his latest baseless assertions is that to kill a Christian is glory; another: "The worst thing that can happen a child of God is heaven." And still another, "I tell you plainly, that one minute after a man has become a child of God, he is as safe as though he had been ten thousand years in heaven. He may slip, he may slide, he may stumble, but he cannot be destroyed. Kept by the power of God through faith, unto complete salvation. Everlastingly safe." [Plain enough, 'tis true, but but as false as plain. Happily the last part of the sentence contradicts the first part. This may protect the careful reader. It says, "Kept by the prayer of God, through faith. What if the man's faith *fails*? Is he as safe *then*, as if he had been in heaven ten thousand years? The foolish notion that God must give the man faith to believe with, is about the same as asking God to *believe for him*. The words of Jesus to Simon in Luke xx. 32. "I have prayed for thee, that thy faith fail not," spoils the Talmadge utterance.] Another groundless assertion in the same sermon, was; "The body is only the old slippers that he throws aside just before putting on the sandals of light." His soul, you cannot hurt it. No devils can capture it."

If this is not an endorsement of the serpent's assertion, "Thou shalt not surely die, what is it? And when we think of the tremendous consequences of believing that first lie, it makes us shudder to hear it is continually taught as God's truth, instead of the serpent's lie. *They*, as others of old, speak lies in the name of the Lord, and they will never see life, because they make God a liar by not believing God's record of his Son (1 John v. 10, 12.) "He that hath the Son hath life."

Discrimination.

One of our Cleveland dailies on Monday the 1st inst. published an article under the above caption. It said: "On being asked to take $50,000 to the relief of the Armenians, the Rev. Talmage declined because the man who would start up through the mountains of Armenia with $50,000 and no government protection would be guilty of monumental foolhardiness!

Miss Clara Barton, however having the courage to try it, Talmage gave her his blessing as a send off, in which he prayed:

May the ships that carry her across the Atlantic and Mediterranean seas be guided safely by him who trod into sapphire pavement beforme Galilee! The Turkish government is bound to protect her, and the chariots of God are 20,000, and their charioteers are angels of deliverance, and they would all ride down at once to roll over and trample under the hoofs of their white horses any of her assailants! "Why the 20,000 chariots of God and the angels of deliverance would not all ride down at once and roll over and trample under their hoofs the assailants of Talmadge on such and errand, as well as the assailants of Talmadge on such an errand, as well as the assailants of Miss Barton, he does not explain. Being in Washington he might refer the question to one of the blind chaplains of congress, who are more intimate in the counsels of the Almigthy than even Talmadge is."

"The Old Man" and "The New Man."

Some one has said that the "Old man's wisdom of God can rise no higher in conceptions of God than the Zenith of its own halo. He thinks as he feels, and his feelings are blind. Being a creature of earth and sense and sin, his conceptions of God are earthy, sensual and devilish, and proclaim him to be an incomprehensible existence without body or parts. While the new man's wisdom is made by the teaching of God.—not by direct spirit-affiliation, but by the direct operation of heavenly ideas of God upon his brain-flesh. These ideas are the living spirit,—the divine agent in conversion, which, when understood and believed, inscribe upon the tablet of the intellect and affections the law of the spirit of the life in the Anointed Jesus, which spirit he says, makes alive; and the words which I discourse to you is spirit and life. That is, spirit *is* the words, and life *is* the words discussed. The spirit or power of the words *is in the ideas* they represent, and these ideas generate intellectual and moral, that is, spiritual life; which life having been fully developed in a character approved of him from whom the ideas emanate or originate, is permanently manifested in the crown of life, the reward of righteousness, which is received by the resurrected.

The germ of the new man is the ideas of God, and aggregated in what Peter terms the knowledge of God and of Jesus our Lord. The new man of the spirit is the mental likeness of God in Christ daguerreotyped, so to speak on the fleshly table or sensorium by the Holy Scriptures, which are able to make wise unto salvation, through faith which is in the Anointed.

These only thus enlightened are taught by God and know him. None else are made alive by the spirit: and none others know God; for he and all the deep things of God are spiritually discerned." *

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 8.

The theory we oppose teaches that the kingdom of God predicted in Dan. ii. 44, that was to break in pieces and consume "all these kingdoms" and stand forever, was set up at the first of Pentecost after the crucifixion. It has been shown already, that although more than (800 hundred years have passed since that Day of Pentecost, no kingdom of men has been broken in pieces and consumed by what is *called* the kingdom of God, viz., the Church.

Granting (for a *moment*) that the church *is* the kingdom, then we claim that Rome smote the kingdom of God, and the kingdom of God did *not* smite Rome. And,

I. The prediction of Jesus in Matt. x. 16-19 precludes the idea of the kingdom of God long predicted, being set up in the life time of the apostles. He forewarns them that they would have to *suffer, not* reign. Said he, "They will deliver you up to the councils and they will scourge you, in their synagogues, —and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles....And ye shall be *hated of all men*, for my name's sake, but he that *endureth*, ENDURETH, ENDURETH unto the end, SHALL BE SAVED.

Their *sufferings* would last till the end of probationary life. Then what? We find what next in Rev. ii. 25-27, "But that which ye have already, hold fast till I come,—and he that *overcometh* and keepeth my works unto the *end*, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father." Here, some 60 years after Pentecost the members of the church were told to *hold fast* till he came, and then the tables would be turned,—the smiting predicted in Dan. ii. 44 would be in order, and the smiters are pointed out to us.

II. The history of the Church abundantly verifies our Lord's prediction. Who imprisoned the beloved John on the Isle of Patmos for the Word of God and for the testimony of Jesus? It was Rome!

Who 40 years after Pentecost destroyed Jerusalem, the city of the Great King? Matt. v. 35. It was Rome that did the smiting; it was the Church that was smitten.

Coming down the stream of time two hundred years, we ask, who threw Justin Martyr into prison for the crime of being a Christian? It was Rome! And it was Rome that put Cyprian to death for the same cause in A. D. 248. Read the history of Rome under Nero and other monsters of cruelty who occupied its throne and smote the brethren of Jesus, and it will be soon discovered that *all* the smiting was done by Rome. And that the Church does not *begin* to fill Daniel's bill. It has done *nothing* that the prophet said the kingdom of God should do.

III. The most destructive work of Rome against the Church was of a very different character. Judaism to some extent crept into the Church in apostolic times,—and this adulterated Christianity was soon mixed with something worse. "Paganism was infused into susceptible minds in all the countries it subdued; and the already adulterated Christianity became further adulterated with it. The mixture of Judaism, Christianity and paganism was palatable to the masses, —popular—and became the religion of the state; and Constantine commenced to make converts by the sword, in a hurry. Rome did this, and more too. It set over this Christianity, as it was called, one that usurped the place of the Eternal One; whose system is called "The Mother of harlots, and abominations," by the Spirit's own Word. This epithet exposes to view an *incurably* corrupt system, in which not a trace of Christianity can be found,—yes; *incurably* corrupt, so that its *doom* is fixed; it is to be *consumed*, is the apostacy so designated, by the Lord Jesus with the breath of his mouth, and annihilated by the appearing of his presence. See 2 Thess. ii. 3-12.

It is astounding to think that we should be writing about the apostasy from the faith which Paul predicted should take place before the day of the Lord's coming and kingdom. (2 Tim. iv. 1(and Mr. Campbell and his followers writing of the *same* apostacy from the faith as One dying out of the kingdom predicted in Dan. ii. 44, which was never to be destroyed, never left to other people [i. e. change hands] but break in pieces and consume all these kingdoms and stand forever, after ONCE set up. Yes; it is astounding, that men should have the hardihood to claim that the congregation of God called out the world to be *Heirs* of the kingdom of God was ITSELF the kingdom;—to have the *effrontry* to say, that the company called out for God's name, which became so utterly apostate that not a soul was left to proclaim the truth, was the veritable kingdom of David, the government of which was to rest upon the shoulders of the child born and the son given and which he should *order*, and *establish* with *judgment*, and justice forever, and which the zeal of the Lord of Hosts will surely perform. An everlasting kingdom comes to an *end*, and has to be started *again*; —could we have stronger proof that those who thus argue have been sipping the cup which has befuddled the religious world, and who because they received not the love of truth, are under a strong delusion and believe a falsehood? 2 Thess. ii. 10, 11.

But enough in this direction having been said, we trust, to induce the honest hearted to search the Scriptures to see if these things be so,—we conclude this article by introducing another claimant of the honor of having again set up the kingdom of God, between sixty and seventy years ago. In The *Protestant Unionist*, of Feb. 23, 1848, was published Mr. Walter Scott's declaration concerning the re-establishment of the kingdom of God. He says, "Our Reformation is the practical application of a great religious truth to its original, evangelical and ecclesiastical purposes. This truth it was *not* Mr. Campbell's fortune, either first to introduce to practice, or to control after it *was* introduced. It was subject to society *without him*. But although it did not fall to the lot of Mr. Campbell to propound the great truths of our religion to society, for its proper purposes, and thereby *rectify* all the first principles of the kingdom of God; although it was not given to him to restore the original advocacy of the gospel....and cut out from among the innumerable sectaries with which Christendom swarms, a new people, a new knowledge, and new manners and customs, and place them on the exclusive and infallible basis of the Messiahship alone, saved, justified and sanctified,—although he was not called in *our* Reformation by Divine Providence to act the part of Peter, and encounter the shame and insult and difficulties associated with the almost superhuman, protracted and personal effort for years, necessary to RE-ESTABLISH THE KINGDOM OF GOD, as at the beginning,—yet he has doubtless, by divine Providence been invited to the performance of a certainly no less distinguished work—the work of Paul....and by his admirable powers and grand superintendency of mind, give consistence amplitude and sublimity to the people that had been born ....He adds, however, "Any history of the Reformation not embracing the work of Peter will be like the Acts of the Apostles with the Acts of Peter left out by request."

Mr Scott felt that the sole honor of re-establishing the kingdom belonged to him, but that he was being eclipsed by the brilliant talents of Mr. Campbell, and was in danger of losing his place in ecclesiastical history. We have found three claimants: Mr. Stone, Mr. Scott, and Mr. Campbell. If judge us in such holy days, it has only been set up at *once* during the 19th century, than for certain some of these claims are false. If Mr. Stone set up or re-established the kingdom then neither Mr. Campbell nor Mr. Scott did. If Mr. Scott did, neither Mr. Campbell nor Mr. Stone did; if Mr. Campbell did, neither Mr. Stone nor Mr. Scott did. Of course *we* hold that *neither* did, but from *their* stand-point, may we be allowed to suggest an amicable settlement that would do full justice to each claimant? It seems that the figure-heads in that movement have considerable authority to fix things to suit. For instance, as Mr. Talbot Fanning had authority to say that the kingdom of God which was set up at Pentecost was set up *again* some seven years later, at the house of Cornelius; why does he not arrange this matter on the same principle. Mr. Stone may have set it up, and it tumbled down again, and Mr. Scott may have set it up again. Again it may have come down and Mr. Campbell has re-established it. No stretch of Mr. Talbot's original authority would be required to arrange it thus, and then the coveted place in the history of apostate Christendom would be secured to each of these gentlemen. *

(To be continued.)

Original.

Should Gentiles Keep the Seventh Day?

"At that time Jesus went on the Sabbath day through the corn, and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do on the Sabbath day. But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him; how he entered into the house of God, and did eat the show-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? "Matt. xii. 1, 2, 3, 4. For we read in the book of Numbers that they offered burnt offerings every Sabbath day, although the nation of Israel were strictly commanded to do no work on the Sabbath day. They also on the Sabbath day circumcised a man, and then they condemned Christ for healing on the Sabbath day; but he tells them not to judge according to the appearances but to judge righteous judgment. John vii. 24. He also says, "In this place is one greater than the temple for the Son of Man is Lord even of the Sabbath day. But if ye had known what this meaneth, I will have mercy, and (will) not sacrifice, ye would not have condemned the guiltless. Matt. 7-8. But our Advent brethren say, "This is not the issue between us. We know the Lord taught men to do good on the Sabbath day, but we also know that he further established the keeping of the seventh or Sabbath day by keeping it himself as did also his disciples." This in part is very true, for how could Christ fulfill the law, had he not done this. For he was born under the law, and became to his followers the end of the law. Therefore, Paul the apostle to this the Galatian brethren says: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal x. 11. To those at Rome he says, "one man esteemeth one day above another another esteemeth all days alike. Let every man be fully persuaded in his own mind. Romans." xiv. 5. To the brethren at Colossia he writes. "Let no man judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath-days, which are a shadow of things to come, but the body is of Christ." Col. ii. 16, 7. The shadow is not the real substance, but Christ. Therefore to all that receive him, he is become the end of the law, blotting out the handwriting of ordinances which was contrary to us, and took it out of the way, nailing it to the cross." Therefore we should be careful that we give none any room to drinks, Sabbath-days or any thing that are simply shadows of the real substance, because by doing this we may hinder many who would enter the kingdom. Now that we can not find in the teachings of our Savior any particular day that he commanded his apostles to meet for worship, we therefore conclude that they chose the first day of the week. Our reason for believing this to be the day, is because we read in the Acts of the Apostles xx. 7, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." Their object in coming together to break bread, was for what purpose? For the purpose of showing forth the death of our Lord and Redeemer, as recorded in 1 Col. x. 16., which reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Also in the eleventh chapter, 23, 24, 25, 26. "For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he broke it and said, Take, eat, this is my body, which is broken for you, this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood, this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" To break bread and for prayer is the purpose for which they met, and this they did upon the first day of the week, and as we find more proof in the Word for so doing we feel safe in meeting for the same purpose upon the same day, feeling assured that God will be well pleased with those who meet upon the first day of the week, to worship him in spirit and in truth. Amen, Amen.

R. V. TOWNSEND.

Selected.

Natural and Spiritual.

"There is a natural body and there is a spiritual body." 1 Cor., xv. 44.

Paul in this fifteenth chapter of first Corinthians appears to be dealing with a new thought. The religious people of his day evidently never heard any one dilate on this theme before they heard Paul. "And when they heard of the resurrection of the dead some mocked and others said we will hear thee again of this matter."—Acts xvii. 32. "He seemed to be a setter forth of strange Gods, because he preached unto them Jesus and the resurrection."—Acts. xvi, 18. The resurrection and Jesus was Paul's chief topic. Doubtless he could have preached on other new subjects, including the new woman; but—well, he was not put up that way.

In the fourteenth verse of this same chapter he says: "And if Christ be not raised, ye are yet in your sins." Eighteenth verse: "Then they also which are fallen asleep in Christ are perished."

Paul could not have studied the Presbyterian catechism, for that little book informs us that the souls of *believers* do not have to wait for resurrection. *They pass immediately at death into glory.* The great majority of believers *now* believe that Christians have very little to do with Paul's theory of resurrection. The old "mortal coil," or "tenement of clay" was never much use any way. The catechism says "at death our souls are made perfectly happy and do pass into glory," etc. Evidently the Christians of the present time side with the catechism rather than with Paul, because one rarely ever hears anything from the pulpit on Paul's ideal of resurrection. The up-to-date preacher has a plan now of getting the good into heaven by sections. The verse which heads this letter says there is a natural body and there is a spiritual body. Two, not three, and to make the generally received idea clear there must be three, for *between* death and resurrection the souls of believers are described as doing various acts that would be impossible for immaterial ity to do. One of our most familiar hymns reads thus:

Then in a nobler, sweeter song,
I'll sing thy power to save,
When this poor lisping, stammering tongue
Lies silent in the grave.

The author of this poetry evidently believes there is one more body than Paul mentions. How I would like to have some of our big preachers take up this neglected Scripture topic. The great fault of our modern sermons is the have not enough Bible in them.

"They prophet that hath a dream let him tell a dream and he that hath my word let him speak my word faithfully what is the chaff to the wheat, saith the Lord. Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" (Jer., xxiii. 28.)

Yes, yes; God's Word has more potency for good than our words. D. L. Moody well illustrates the thought I wish to convey. The results attending his labors confirm the quotation from Jeremiah. If Moody has any dreamy theory about the third body he keeps it to himself, and instead he gives his hearers the Word. And the Word as spoken and quoted by him has been just what Jeremiah said of it, viz., a fire and a hammer to melt and break down all before him, not in one place, but everywhere he goes.

Preachers who are talking to empty pews Sunday after Sunday would do well to study men like Moody.

One more word about the natural and the spiritual body. Paul tells us the first is natural. Much of my time when I first set out to be a Christian was spent in trying to change my nature—be a spiritual body instead of a natural body. I have learned, however, that I cannot change my nature. Prayer will not do it; fasting will not do it; nothing that I can do will change my nature. God will answer to fervent, persistent prayer in Jesus' name, change my character, but not my nature during mortal life. I am now a natural body. The spiritual body, if faithful until death, I receive at the resurrection, not before.

Not long ago I heard a young preacher describe the Transfiguration. He said that it was a picture of what the church ought to be if all the members lived on the higher plane of Christian life. I said he was too young; in fact he was too young to be a teacher of Christian truth. I have been taught that Transfiguration was a drop picture of the resurrection life, the glorified state, when God's people will be in possession of the other body, which Paul calls the spiritual body. I will add, in conclusion, the best way to obtain the spiritual body is to be faithful in the natural body —*Isaac McCurry, Sr. in Methodist Protestant, Baltimore.*

An Old-Fashioned Fine.

One of the ways of our fathers of ye olden tyme had of dealing with an evil, much more prevalent now than then, is shown in the statement made that in the year 1632, Robert, of Massachusetts, was fined £10 for "abusing himself shamefully with drink," and sentenced to stand with "a drunkard" in great letters on a white sheet on his back "soe longe as the court thinks meete." If the courts of the present day and generation were to adopt the same mode of punishment for similar cases, what a tremendous "standing" army there would be.

The young Czarina flatly refuses to conform to certain Russian customes—smoking, for instance. She has requested her ladies-in-waiting not to approach her if there is an odor of tobacco on their clothes. All the Russian Grand Duchesses smoke like chimneys, including the Czarina's sister, the Grand Duchess Sergius. On entering a room one day where several of these ladies were enjoying cigarets her Imperial Madjesty looked reprovingly around and said: "I consider a cigaret in a woman's mouth is as bad as an oath in a man's."—*New York World.*

How many lay up riches which they never enjoy, to provide for exigences that never come; sacrificing present comfort and enjoyment in guarding against wants of a period that they may never live to see.—*Jay.*

POETRY.

He's Coming Back Again.

Our Lord the "King of Glory,"
From God's white throne above,
Is coming back to earth again,
To reign in peace, in love.

The signs are thick around us
That tell his coming near,
When kings of earth and mighty men
Will tremble, quake, and fear.

Oppression, sin, and sorrow,
From the earth will fade away,
When the "Lamb of God" the Conqueror,
Holds universal sway.

The saints of all past ages
Will be brought forth from the tomb,
The living changed, to endless life
To dwell in their Eden home.

Are you ready or this great event?
Are your garments spotless white?
Are you at your post of duty?
Are you always for the right?

Have you "left all" to follow him?
Who is the Truth the way,
Or are you walking in the ways of
And serving every [illegible]

Do you want a home in your bright
Home?
With all the saints of light?
Then come from sin, and enter in.
And serve him with all your [illegible]

J. J. Cox.

Original.

The Soul Destroyed in Hell.

"Fear not them which kill the body, but are able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Matt. x. 28.

There would not be the least particle of trouble in understanding this passage, were it not for the mysticisms of the apostacy, which have led people to believe that the soul is a distinct organized entity capable of endless existence apart from the body, and that hell is a place of endless torment for wicked immortal souls. No such teaching can be successfully sustained from the above Scripture.

With regard to the indestructibility of the soul, this passage says, God *is able to destroy the soul*, and has decreed by the Prophet Ezekiel, "the *soul* that sinneth, *it shall die*," and the above passage says he is "*able*," to "*destroy*" it.

What is the meaning of the word *soul* in *this* passage? It is from the Hebrew word *Nephesh*, this word is translated soul 471 times, *life* 150 times; also *men, person, self, body, they, breathe, appetite, lust, creature.*

With regard to *this word* in the Hebrew language, the learned scholar Parkhurst, says: "*Nephesh* (soul) as a noun, has been *supposed* to signify the *spiritual* part of man, or what is called his soul. I must for myself confess that I can find *no passage* where it has *undoubtedly this meaning.*

The word soul, in the above passage signifies "*life*." I will give a few passages where the words *soul* and *life* are used interchangeably as meaning the *same* thing. I quote from the Revised Version, and if you will refer from the text to the margin you will learn that the two words are interchangeable.

Luke xii. 19, 20: "I will say to my soul, (margin *life*) soul, (margin life) thou hast much goods laid up," etc. "Thou foolish one, this night is thy soul (margin *life*) required of thee."

Matt. x. 37, 40: "He that finds his life (margin *soul*,) shall lose it; and he that loseth his life (margin *soul*) for my sake shall find it." See Mark viii. 35-37: Whosoever would save his life (margin *soul*) shall lose it; and whosoever shall lose his life (margin *soul*) for my sake and the gospels shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? (margin *soul*). For what should a man give in exchange for his life? (Margin *soul*).

150 samples might be cited, but the above is sufficient to show that the words life and soul, are interchangeable words.

"*Nephesh* (soul) is also rendered "person," and "body." Souls (persons) came out of Jacob's loins. Gen. xlvi. 26. No *soul* in Egypt was permitted to *eat blood*. Lev. xvii. 12. Israelites were unclean after touching a dead soul, or body.

Lev. xvii. 10-15 gives reasons why souls must not eat blood. ver. 10: "I will set my face against that *soul* that *eateth blood*." ver. 11: "For the life of the flesh is *in* the *blood*: and I have given it to you upon the altar, to make an atonement for your *souls*." *Souls* are not to eat blood, because it is to be offered upon the altar to make atonement *for souls*. Ver. 15, forbids souls from eating an animal which dies of itself, or is torn by other beasts.

Isa. liii. 10, 12, speaking prophetically of Christ, says: "When thou shalt make his *soul* an offering for sin." Ver. 12: "He hath *poured* out his *soul* unto death."

The (life) of the flesh is in the blood." "I have given it to you *upon the altar to make an atonement for your "souls,"* (yourselves or lives) Christ shall "make *his soul* an offering for sin," upon the altar. Isa. liii. 10: "He hath poured out his soul (life which is in the blood. Lev. xvii. 11,) unto death." Isa. liii. 12.

Now if any one can get an immortal soul, existing as a separate entity distinct from the body, out of *all this*, they can find more than I can. The above quotations are a fair sample of some 300 instances where the word *soul* occurs in the Bible.

Our text tells us to "fear him which is able to destroy both soul and body," or the life and the body also. A similar expression to this, is found in Isa. x. 18, 19, and refers to the "soul and body" of trees: "And shall consume the glory of his forest, and of his fruitful field, both *soul* and *body*: and they shall be as when a standard-bearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them." Dr. A. Clark says *this* is a "proverbial expression," ("soul and body" which signifies that they should be "*entirely* and *altogether consumed*." If to "consume" the forest "both *soul* and *body*," means that it shall be "*entirely* and *altogether consumed*," why may it not also in Matt. x. 28?—"is able to *destroy* both soul and *body* in hell—*Gehenna*?" Why should not *this also*, be a "proverbial expression" signifying that it shall be "entirely and altogether consumed?"

I will now quote Matt. x. 28, from the *Diaglott* which is a more exact translation of the original: "Be not afraid of those who kill the body but cannot destroy the (future) life, but rather fear him who can utterly destroy both life and body in Gehenna."

The word translated hell, in this text, is from the Greek word *Gehenna*, and not *hades*, and is made up from two words, *Ge*, signifying earth, and *Himnom*, which refers to the valley of Himnom, lying southeast of Jerusalem. In this hell, Moloch was worshiped, and constant fires were kept up to burn carcasses of animals and dead bodies, and worms preyed upon that which the fire failed to consume. So it was a place where *"the fire is not quenched,"* but kept continually burning, and "*where the worm dieth not*," but both were constantly at work in this hell (Gehenna) which was located southeast of Jerusalem. This word Gehenna occurs twelve times in the New Testament, and refers to *this* spot. The brazen image Moloch was put there, and animals sacrificed upon it. Living children were thrown upon its arms, and fell into the fire, and drums were beaten to drown the shrieks and groans of those being tormented in hell-fire (Gehenna-fire). In the *fires* of Gehenna, men were able to "kill the body," but God is able to do *more* than this, God is able "to destroy both *soul* (future life) and *body*." When men have destroyed *this* life, that is *all* they can do, but God can deprive of the *future life* also.

In Luke x. 27, we have the command to love God with the "*heart*," "*soul*," "*strength*," and "*mind*," here we have four attributes of the body, that must be employed in our love to God." One of these is the "soul," we are told that the soul is *not* an *attribute*, but a distinct *entity* from the body. Then if *this* is an entity, the remaining *three* are entities *also*. Hence man must be a compound of *four* entities which can exist when the body is dissolved.

We will now consult a few more passages where the word "*soul*" occurs and any honest student of the Bible can see that immortality is *not* a present attribute of the soul.

Ezek. xviii. 4: "The soul that sinneth, *it shall die*."

Job vii. 15: "My soul chooseth strangling and death rather than life."

Josh. xi. 11: "And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe."

Psa. xxii. 29: "None can keep alive his own soul."

Psa. lxxviii. 50: God "made away to his anger, he spared not their soul from death."

Eternal life is to be attained in the future, but God has it *now*, and can give it to others, as well as destroy it.

1 Tim. vi. 16: "Who only have *immortality*."

John v. 26: "As the Father hath life in himself."

John xiv. 19: "Because I live ye shall live also."

John vi. 40: "This is the will of him that sent me, that every one which seeth the Son, and believeth *on* him, may have everlasting life; and I will raise him up at the last day."

2 Tim. i. 10: "Brought life and immortality to light through the gospel."

Rom. ii. 7: "Will render to every man according to his works: to them that by patience in well doing, seek for glory and honor and incorruption, eternal life."

God grant that we may earnestly *seek for*, and as the Scriptures say *"lay hold* on *eternal life,"* and hold it fast, and spurn the serpentine theology which teaches that man has by nature, that which Jesus promises to give upon the condition of *faith* and *obedience*.

W. H. Wilson.

"All Nations Blessed."

"And in thy seed shall all the nations of the earth be blessed." Gen. xx. 18.

This is the promise of God to Abraham. All the nations of the earth were to be blessed by the Seed, which was Christ. Now to Abraham and his seed were the promises made. "He saith not and seeds as of many; but as of one, And to thy Seed, which is Christ." Gal. iii. 16. I would ask:—Where were all nations blessed by the Seed, Christ? It was not surely during his ministry prior to his crucifixion, for we have the Master saying, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. x. 5. This is proof that the time had not yet come for "All nations" to be blessed by the Seed, Christ, but after Christ was risen from the dead we find "all nations" blessed, blessed by obedience to the gospel of Christ, the Seed. "Go ye therefore and teach all nations." Matt. xxviii. 19. This was after he rose from the dead. Teach "all nations." "Go ye into all the world, and preach the gospel to every creature." Mark xvi. 15. "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke xxiv. 47. Thus we find the grand commission to teach "all nations," after he rose from the dead, which you will find were being fulfilled on the day of Pentecost. Acts ii. 5-11; viii. 25-27; x. 34, 35; xi. 18. We will take Paul's evidence in regard to this matter. "Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel." Eph. iii. 5, 6. Thus we find in thy, Abraham's Seed, "all nations blessed." We will follow this blessing of "all nations" to its final consummation. "After this I beheld, and, lo, a great multitude, which no man could number, of "all nations," and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands. And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb (Seed)." Rev. vii. 9-14. Here we have the saved ones that have been blessed of "all nations" by the Seed, Christ, during the gospel age. All that are saved from the time Christ left the earth, till he comes again will constitute this company of Rev. vii. 9-14. And not the 144,000 of v. 4-8, which Sabbatarians claim, for themselves, and sealing them with the Sabbath. There never was a worse case of wresting Scripture. Just how they claim to be the hundred and forty-four thousand of "all the tribes" of the "children of Israel," is a mystery to me.

M. L. Adams.

Spirit Birth.

As the brothers and sisters have all been writing more or less, so I will try my hand. I have not written for a long time. My letter will be on the "Spirit Birth." "Except a man be born again he cannot see the kingdom of God." Jno. iii. 3. These words spoken by Christ to Nicodemus have been the subject of much controversy, yet, to my mind are very plain. Many claim that they are *born* again at conversion, but do the words warrant such a conclusion? Let us search the Scriptures and see. Christ further tells Nicodemus in his reply to his question, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," verse 5. This is very plain language. We are born of water at baptism, and of the Spirit at the resurrection, this is the teaching of the Scriptures. Let us proceed to the next three verses which read thus, "that which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell when it cometh and whither it goeth. So *is* every one that is born of the Spirit." Jno. iii. 6, 8. He concludes by telling him in the following forcible language, "If I have told you of earthly things and ye believe not, how shall ye believe if I tell you of heavenly things," verse 12. The birth of the Spirit must be in the future and at the resurrection. Paul in speaking of the resurrection of the dead is very explicit and uses unmistakeable language. "It is sown a natural body, it is raised a *spiritual body*. There is a natural body and there is a spiritual body, howbeit that was not first which is spiritual, but that which is natural and afterward that which is spiritual?" 1 Cor. xv, 46. That the spiritual pertains to an other life when as we "have borne the image of the earthy we shall also bare the image of the heavenly," verse 49. We are not born of God at conversion for various reasons. If we were we could not sin, we would not be accountable for sin, consequently would not be punished for sin. If born of God we would possess the divine nature for "as is the earthy such are they also that are earthy and as is the heavenly such are they also that are heavenly." 1 Cor. xv. 48. "Beloved, now are we the *sons* of God, and it doth not yet appear what he shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." 1 John iii. 2. Who can say we are now like him? If we are now like him *why* a resurrection? But the Apostle makes it still plainer, "Then this we know that whatsoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not." 1 John v. 18. We are *begotten* of God at conversion not born of God for remember we read that "whatsoever is born of God sinneth not." This same apostle says, "If we say that we have no sin we deceive ourselves and the truth is not in us. If we say we have not sinned we make him a liar and his Word is not in us." We are not overcomers at conversion, nor through life; not until death and not then unless true and faithful. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God. He that overcometh shall not be hurt of the second death and he that overcometh and keepeth my works unto the end, to him will I give a crown of life that fadeth not away." Oh, dear brethren and sisters, let us one and all be "overcomers" for the Prize is not at the beginning or the middle, but he that "endureth unto the end shall be saved in the kingdom of God."

Mrs. E. S. Gans.

In possessing Christ we possess all things that are his. His name is the key to the treasury of heaven.

OUR CHILDREN.

"Touch not the Wine"

Sparkling gaily in the golden cup,
Is the amber colored wine.
Tempting so softly the human heart,
As its colors brightly shine.
Glittering beneath its ruddy glow,
Lies a *monster so grim*.
Bringing with its poisonous breath
A world of death and sin.

And in the many happy homes,
Where reigneth love and light,
It casts upon their aching hearts
A sad and withering blight.
Breaking asunder the tender chain
Of peace, truth and love,
Causing the angels to sadly weep,
From their homes above.

Then touch not the amber wine,
Let it dazzle not your eye,
Nor gaze upon its sparkling depths,
But quickly pass it by.
Turn aside from the tempters voice
Do not listen to his call.
Solemnly vow in your inmost heart,
Forever shun King Alcohol.

Hattie J. Frost.

The Story of Israel Beyond the Sea.—No. 45.

THE SOJOURN AT SINAI.

LAWS OF VERACITY OF SET TIMES, ETC., Ex. xxiii.

Veracity means truthfulness. "Thou shalt not bear a false report." Ex. xxiii. 1. What do the little boys and girls think of such a law as that? It is a good law, you think? Of course it is. It is dreadfully wicked to tell lies about people, you know what it is to go to court, and have witnesses, and be tried. If you were grown up, and were charged with doing some dreadful thing. You would not think it right, if men were to come before the jury and tell false stories about it, would you? Their stories might be believed, and you be sent to prison, or be put to death though you had never done what you were charged with doing.

There are three different words used in our little phrase about the false report, "raise" in your Bibles —"*receive*," in the margin—and "*bear*" in Mr. Murphy's translation. So you must not make up a lie about any one; must not "receive," or listen to a lie that some one else has told, nor bear, or carry it to some one else. We call it slander to do this whether the wrong stories are told in court, or out of it. Young boys and girls have been known to grieve themselves to death because some schoolmate had told a wicked untruth about them. Our reputation is almost as dear a thing as life. To blacken it with a slanderous tongue is next to committing murder. "Put not thy hand with the wicked to be a wrongful or unrighteous witness."

1. v. When some wicked person is trying to make it appear that a poor, innocent man has stolen something, or murdered somebody, you must not say "I will go into court with you and tell the same story you are telling! I give you *my hand on that*." For no amount of money must you do it; it is bearing false witness against your neighbor. 2nd, v. You must not do anything that is wrong, because a great many people are doing the same thing, nor must you bear witness with the many "to wrong the righteous in his cause." 3rd, v. Neither is it right to tell a story for a poor man. If he has committed a crime, pity must not try to make him appear innocent. 6, v. But if the needy man's cause is a just cause, you must be on his side; nothing must be done that will make him loose his case. 7th, v. "Keep thee from a false matter, and the innocent and the righteous slay thou not, for I will not justify the wicked." You see from this verse what false testimony is to result in—that it slays people, and that God will never justify the wicked person who thus testifies. No Christian will even cast the slightest shade of suspicion upon another; much less will he hold him up before the world to be tried and pronounced guilty, when maybe never there has been a thought of wrong in his heart. It blights lives, it ruins homes, it breaks up churches, it makes life-long enemies; this raising of false reports; —be careful what you say, "life and death are in the power of the tongue."

Appearances may be against the neighbor, or a friend; things may look as if he had committed some awful crime,—shall we say he is guilty? What must love do in such a case? Do as it would like to be done by. Wait and be silent till the shadows clear away. We make many a mistake in judging others, only "because we do not understand other peoples' errands," nor see the true, pure purposes within.

A young man in Germany quarreled with a friend about a dog. Their quarrel ended in a fight. They were parted by the onlookers, and each went his way to a distant mountain with his flock of sheep, for they were shepherds. Some time during the day the young man's friend got into another quarrel. It was with a man about a faithless girl. They fought and the shepherd lad was killed. Just as the murderer was springing upon his horse to ride away, the other shepherd came up, and seeing what had been done, cried out in terror, "My God! You ride away and leave him dead, and it will be I who killed him, for this morning we fought until they had to tear us apart!" Remorse came into the bad man's heart, he stopped and helped to throw the dead body over the precipice, thinking it would never be found, and then, tried to persuade the young man to go home with his sheep. But his fear was too great. He fled to the sea and took passage for America. When here, he changed his name, and found work on a farm. He proved honest and faithful and was greatly beloved in his new home. But one day he was sent by the farmer to a distant dwelling to do an errand. The people were newcomers,—they were from the young man's old home. Just as he opened the door the woman recognized him, and cried out that, "he was the man who had killed the shepherd." The poor fellow heard the words, but paid no attention. He did his errand and returned to his employer. All through the evening he was gay and talkative, but in the morning Wilhelm was found dead—he had taken his own life! Shortly afterward a man and woman drove rapidly up, and enquiring for the workman, who had been sent to their house the day before, accused him of murder.

The body of the shepherd had been found, and it had turned out just as Wilhelm thought it would; every one supposed him to be the murderer. But nothing could be done by his accusers save to blacken his character, poor Wilhelm was beyond their reach; the false accusation had slain him.

Several years passed away, and then a letter came from over the sea, with the joyous tidings "that Wilhelm was innocent,—the wicked murderer had confessed that it was he who had killed the shepherd on the mountain. But it was too late as it has been in many a case in the past, and may be in many another in the future. And there is no person, no matter how pure and good, but who may, at some time in his life be entangled in just such a web as this, and be just as cruelly misjudged. The very thought of such a thing, makes us feel thankful to the dear Lord for making laws to protect us from "unrighteous witnesses."

All the judges and officers of the tribes of Israel were to judge justly, they were not to respect persons, they were to take no bribes. Deut. xvi. 19; Ex. xxiii. 8. Do you not see God's love in this? I can, and it makes me feel sure that when Jesus comes to reign upon the earth no wrong will be done. No wonder that David loved God's law better than thousands of gold and silver. Psa. cxix. 72.

But we are through with the six statutes that relate to veracity and will go back to the 5th and 6th verses. They teach kindness to enemies. If the animals of our foes are straying away, we must take them back,—if they have fallen down in the road, we must leave our work and help to get them up. Forgiveness and brotherly kindness must mark all our acts. 9th, v. The stranger must get his rights in court, the same as an Israelite, 10th and 11th verses.

SET TIMES.

Would it not seem strange to us if for six years farmers were to plow and sow their lands, and leave them lying idle the seventh? God saved, or reserved what grew the seventh year for the use of the poor, and for the beasts of the field. Whatever grain sprang up of itself and all the grapes and olives of the orchards were for the needy ones. For a whole year, the land and the people might rest. It was the sabbath of the land unto the Lord.

God would command an universal blessing upon his people in the sixth year; three times as much grain and fruit would be produced as in any ordinary year;—they would have enough to eat of the old store until the ninth year. Lev. xxv. 2, 3, 4, 5, 6, 20, 21, 22.

12th, v. And every seventh day all work must be laid aside. The poor oxen and asses, the servants and the strangers must have time for repose. It must be a hallowed day; a day given to God, just as the first-fruits of field and vine were given. God, who gives us *time*, has the right to say what part of it shall be set aside, for merciful and holy uses. And the loving, grateful heart will use the sweet day of rest, just as he designed it to be used. 14th, v. When the Israelites get to the land of Canaan they are to keep three great feasts every year,—*The Feast of the Passover*, or *Feast of Unleavened Bread*, in the month Abib, about which you have already been told—*The Feast of Harvest*, or *Pentecost* fifty days from the morrow after the Passover, when the first ripe grains and fruits, and the first-born lambs and calves were brought to the Lord. And The *Feast of the Ingathering* or Feast of Tabernacles—in the end of the year, when all the grains and fruits had been gathered in. None were to come empty before the Lord in the Feast of the Passover. The Lord was going to choose a place in the land of promise to put his name there, and in that place all the feasts must be kept. Deut. xii. 5, 6, 7, 11, 12, 17, 18.

Auntie Winge.

OBITUARY.

Died of membranous croup Feb. 3, 1896, Nannie, youngest child of Bro. F. M. and Sister Lydia B. Self, aged 4 years, 8 months and 27 days. Nannie was a very bright and affectionate child and loved by all who knew her. Her death came as a sore affliction to the bereft, being the third out of five children. Words of comfort were spoken at the grave by Bro. H. B. Fowler, when she was laid away to await the summons of him who hath said, of such is the kingdom of God."

Frank Fowler.

Goldie Shaw was born March 13, 1895, died Jan. 18, 1896, aged 10 months and 5 days. She had whooping cough and took cold which resulted in lung fever and bronchial trouble, which soon proved fatal. Funeral services were conducted on Sunday afternoon, at Olive Branch.

Mrs. Hannah Shaw.

Make the best of it! Surely that is what we are to do with every circumstance of life. Whether it comes to us in the guise of joy or sorrow, by God's grace we can make it over into what shall be for us the highest good, the very best thing possible.

Only those whose faces shine with the glory of some inspiration which lifts them out of themselves shall ever do abiding work in this earnest world, and themselves shine in the memory of those who come after. To press toward the mark of the high calling is the secret of all true success.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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Letter Drawer.

Dear Restitution:

I wish to add my testimony with the rest. My faith is strong and I am looking for that blessed hope and the glorious appearing of our Savior Jesus Christ.

Yours in hope of eternal life.

MRS. WM. STILL.

Editor Restitution:

Enclosed find P. O. order for the renewal of my subscription. I like the paper very much for it teaches more than any other religious paper I know of, and I should think we are living in the last days for perilous times are surely here and wars and rumors of wars and earthquakes.

Yours truly,

MRS. W. M. WILLIAMS.

Dear Restitution:

Dear brothers and sisters as I see the social meeting is still in session I thought I would add a testimony. I believe according to the signs of the times, and prophecy that the Gentiles times is near to the end. We have good meetings here. Elder R. Corbaley preaches to us nearly every Sunday.

Yours in the one faith.

J. P. MEITLEN.

Editor Restitution:

Please find enclosed renewal for THE RESTITUTION for 1896, together with many good wishes for the prosperity of your valuable paper. I believe the Lord will soon come and call us to meet him. Oh, what a glorious thought to meet all that die in the Lord, never to part any more when death and all its doings have an end. Oh, who will be there? My Savior knows, and I trust he will give me strength to overcome all.

Your Sister in Christ,

MRS. N. J. PRUITT.

Dear Brothers and Sisters:

I send my New Years greeting to all the dear ones scattered abroad. Let us give this year to the Lord, he gave his life that we might live, bless his holy name. I am looking for him soon. So come Lord Jesus, come soon and take thy throne and reign.

Yours in the faith once delivered to the saints. Your old brother and sister, one of us is eighty-one, the other seventy-eight. We have been in the faith fifty years.

JAMES & E. A. CANE.

Editor Restitution:

I noticed in my last RESTITUTION you had kindly allowed space in your valuable paper for any comments any subscribers might wish to contribute. I have been a constant reader since its first publication, and will continue until death. The print is large and I can readily read it as the good Lord has kindly allowed me my eyesight to read his holy words. I am in my 62nd year and my faith in our Lord Jesus is as firm as in my early boyhood when I first found "The Rock of Ages," the support of my declining years.

Very truly yours,

GEO. JOHNSON.

To the scattered ones:

I certainly believe,

"We are living, we are dwelling
In a grand and glorious time.
In an age on ages telling
To be living is sublime."

How it does cheer and comfort me to see so many dear ones looking for our precious Savior's return to earth to claim his Bride, and to know there are so many longing for his coming, for "unto them that look for him, he shall appear the second time without sin unto salvation." As a family, we believe he is coming very soon. Glorious expectation.

MR. AND MRS. JOSEPH M. SPRINKLE AND FAMILY.

Dear Restitution:

By hearing the X'mas depositions of the the band of like faith, it seems like a great meeting, casting the rays of its sunshine over my shadowed path. But through this vale of gloom, we can "see the gleams of the golden morning," that "is fast approaching," when this earth shall be made free from its sin and folly, and he "filled with his knowledge and glory, as waters that cover the sea." I am glad that I embraced the truth; am glad to be a sacrifice for the work of the Lord. Pray on my behalf, that I may prove brave under this veil of affliction, and that I may be worthy of a crown when the Redeemer comes in his glory to make up his jewels.

Is there joy beyond earth's sorrows?
Is there light beyond sin's gloom?
Are there hills beyond death's river?
Is there life beyond the tomb?

God says there is, it is enough.

Yours in hope of the soon coming kingdom

CAR IE GLADYS CRAIG.

Dear Restitution:

As my subscription expires in Feb. I will renew at once with order for $1.50 for 1896. I can not do without my paper, as it is all the gospel we have here. I enjoy our love feast very much, it is a treat indeed. It thrills my heart to know that we are nearing home. O what a thought. Is it possible that we poor erring mortals may attain to that glorious state? Yes we shall soon meet our loved ones again, and all the saints of old, and Jesus, the crowning glory of all.

Your Sister in hope of eternal life.

MRS. M. L. FULBRIGHT.

The duty of the preacher is not to dazzle the flocks with oratorical fireworks, but to feed them with living bread—the Word of God.

Announcement.

The second quarterly conference of the Church of God in Nebraska, will be held at the school house in District 30, five miles south-east of Moorefield, and will begin on Friday March, 5, 1896, and hold over Sunday. All who can possibly attend this meeting are cordialy invited to do so. We need your presence and your help in order to make the meeting a success. Be ready and willing to work for your Master, and come prepared to enjoy a blessed meeting in his name.

Yours in hope of Eternal Life,

RENA M. GORDON, Sec'y.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth bindings; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. [Do not send to "The Restitution," for any of these. Ed.]

Low rates anywhere via the Nickel Plate Road any time.—Mar. 1.

PORTRAITS.

To the many friends of Brother and Sister Woodward we are pleased to announce that we have arranged with Tuttle & Petcher, Artists, to make for us pictures of these two earnest workers. We will have them in two sizes. Cabinet size is familiar to every one, post paid to any address for 50 cents. The larger size about 5x8 inches are $1.00 a pair. These pictures are fine, mounted on the best cards, and every body who has seen them say they are excellent likenesses—the best Brother and Sister Woodward ever had taken. Friends who are personally acquainted will all want them, and many who know this couple by report will want to get acquainted in this way. Send to this office and we will mail them to you.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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NOTICE.

To those who have ordered Index-Reruns and have not received them, we say, be patient. We will send as soon as we can get a supply from the Author. This is the best we can do. We will not delay sending when we get them.

Address any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent, Cleveland, O., for lowest rates to California. Our Express trains connect at Chicago with through lines reaching California points in three days.—Mar. 1.

Cripple Creek, Colorado,

Is now attracting attention in all parts of the world, on account of the marvelous discoveries of gold which have been made in that vicinity. The North-Western Line, with its unrivaled equipment of solid vestibuled trains of palace sleeping cars, dining cars, and free reclining chairs, daily between Chicago and Colorado, offers the best of facilities for reaching Cripple Creek. For tickets and full information apply to ticket agents, or address W. B. Kniskern, General Passenger and Ticket Agent Chicago & North-Western Railway, Chicago, Ill.—Feb. 19.

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To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

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all of which are described and illustrated in our beautiful and entirely New Catalogue for 1896. A new feature this season is the Free delivery of Seeds at Catalogue prices to any Post Office. This "New Catalogue" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed Free!
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Bible Pearls, Suitable for wide distribution. 1. The Gospel. 2. The Coming and Kingdom of Christ. by 30,000 Baptists, in 1666. 3. Immortality. 4. The Kingdom of God. 5. Nature of Man and Thoughts for Thinkers. 6. The Two Advents. 7. What is Religion. 8. The Restitution Age. 9. Destiny of the Wicked. 10 Baptism. Ten copies 5 cts., or assorted packages 9, 90 cts.

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Christ's Kingdom—Where Is It? What Is It? The above is the title of a discourse delivered at Berwick, Pa., July 29, 1879, by Jos. Lacier. Can be had at this office at 10c., each, 3 for 25c. or 75 for $1.

The Note of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams., San Diego, Cal., for 25 cts. or free to those not able to buy.

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Catechism of the Bible. For the use of our childre at home and in the Sunday School, by Mrs. Carrie Williams. This is a brief synopsis of the leading doctrines taught in the Bible, in the form of questions and answers. This book contains 107 pages neatly printed and bound, and will be sent to any address postpaid for 25 cents single copy; 8 for 50 cents; 18 for $1.00; 50 for $2.50. Free to those not able to pay. Send to this office for them or to the Authoress at San Diego, Cal.

Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 25 cts each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
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J. J. Cady, Holbrook, Neb.
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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 108 Wood and Ave. Orreland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Foblio, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1445 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. G. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome Pastor's residence 801 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 A. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ten east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame church, to study God's Word. Union Sunday School every Sunday, and Social meetings every two weeks. We have no regular preaching Junior Welton Elder; Sarah Silcox Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m, followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be kindly welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. For Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sigle, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland; each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Goat, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 958 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 9:30 a. m. A. J. Eychaner.

Meeting or Sunday school every First Day at Fowler school house, Calhoun co. Ia., by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Treadell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bld. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Constance every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother Foster Woodward and Smith, as they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro Lee Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 384, Grand Rapids, Mich.

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Schedule at Passenger Trains—Central Time.

Westward.	9	15	19	3	7	
	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00	4 55				
Allegheny	7 20					
Canton	10 05					
Massillon	10 58					
Wooster	11 31					
Mansfield	12 25					
Crestline	1 05					
Bucyrus	1 37					
Galion	1 52					
Van Wert	3 20					
Bourbon	3 55					
Ft Wayne	4 55					
Arcola						
Columbia City	4 55					
Larwill						
Syracuse						
Warsaw	5 31					
Simm Street						
Bourbon						
Inwood						
Plymouth	6 05					
Grovertown						
Hamlet						
Davis						
Hobart						
Wanatah						
Valparaiso	7 21					
Wheeler						
Hobart						
Liverpool						
Clarke						
Chicago	9 00					
	PM					

Eastward.	10	8	4	6	60	58
	PM	PM	PM	AM	AM	PM
Chicago	12 55	3 30	4 30	8 25	11 30	4 55
Clarke	1 33			12 57		5 33
Liverpool	1 35			1 10		5 35
Hobart	1 54			1 15		5 54
Wheeler	2 04			1 25		6 04
Valparaiso	2 15	4 22		1 40		6 15
Wanatah	2 37			2 05		6 37
Hamlet	2 50			2 31		6 50
Grovertown	2 55					6 55
Plymouth	3 10	5 45		2 56		7 10
Inwood	3 14					7 14
Bourbon	3 19			3 22		7 19
Simm Street	3 25					7 25
Warsaw	3 30	5 25		3 33		7 30
Eagle Lake	3 36					7 36
Syracuse	3 42					7 42
Larwill	3 47					7 47
Columbia City	3 52	6 05		4 00		7 52
Arcola	3 57					7 57
Ft Wayne	4 15	6 25		4 20		8 15
Van Wert	5 50			5 55		9 50
Lima	6 30			6 35		10 30
Bucyrus	7 58			7 58		11 58
Crestline	8 30			8 30		12 30
Mansfield	9 03			9 03		1 03
Wooster	9 55			9 55		1 55
Massillon	10 28			10 28		2 28
Canton	11 02			11 02		3 02
Alliance	11 30			11 30		3 30
Pittsb'gh, ar.	1 15	8 50		1 15		5 00
	AM	AM		PM		PM

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, FEBRUARY 26, 1896 NO 8.

The Restitution.

THE RESTITUTION advocates the Holy Bible "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end we establish the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the total destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins; pre-requisites to the forgiveness of sins, and a holy life as essential after final salvation.

Poetry.

"Overcome."

Would you eat of that tree,
The "Tree of Life?"
Would you from pain be free,
Free from all strife?
Then "overcome."

Would you escape that doom,
The "second death?"
Would you in Eden "bloom,"
As Scripture saith?
Then "overcome."

Would you eat of that manna,
"Hidden" and sweet?
Would you cry out "Hosanna!"
And loved ones greet?
Then "overcome."

Would you receive a "white stone,"
With a "new name?"
Would you be not alone,
"Turned out" in shame?
Then "overcome."

Would you, with Christ the King,
The "nations sway?
And to his presence bring
Incense each day?
Then "overcome."

Would you the "morning star"
From him receive?
Would you come from afar,
And fame achieve?
Then "overcome."

Would you "wear raiment white,"
Spotless and pure?
Would joy and delight
In mercies sure?
Then "overcome."

Would you hear your Lord say:
"I will confess,
Nor your name blot away;
It will I bless?"
Then "overcome,"

Would you in his temple be
A "pillar" bright?
Have a name placed on thee,
"City of Light?"
Then "overcome."

Would you sit with him there,
His "throne" upon,
And with faithful ones share
In mercies won?
Then "overcome."

Would you "inherit all things"
And be his son?
Would you be "priests and kings,"
The race well run?
Then "overcome."

EDGAR HATCH.

Original.

HESAIAS.

(ISAIAH S. C. V. & R. V.)

1. Lo, forsooth the sole Lord, the Lord of Sabaoth will take away from Hierousalem and Joudaia their strong man and strong woman, their strength of bread and strength of water.

2. Their hero (or giant lit.) and strong man and man of war and diceast and prophet and philosopher and elder.

3. And ruler of fifty and admired fellow-counselor, and wise architect and understanding hearer;

4. And I will establish young men for their rulers and mockers will lord it over them.

5. And the laity will fall into ruins, man against man and man against his neighbor; the boy will struggle against the elder, the man without honor against the one in honor.

6. Because a man will lay hold of his brother or a member of his father's household, saying, Clothing hast thou; do thou become our chief-leader; and let my food be subject to thee.

7. And he will answer on that day and say; I will not be thy Chief-leader; for there is no bread nor clothing in my house: I will not be a chief-leader of this laity

8. Because Hierousalem is gone up and Joudaia hath fallen into ruins; and their tongues are in the midst of transgression, while they distrust the things that pertain to the Lord; Wherefore their glory hath been brought low.

9. And the shame of their face hath withstood them; and their sin have they declared like Sodoma as it were and manifested. Woe unto their soul, because they have counselled a wicked counsel against themselves.

10. In having said, Let us find the justified one, because he is worse than useless to us; Therefore the products of their doings will they eat.

11. Woe unto their transgressor; Bad things according to the deeds of their hands will occur to him.

12. O my laity, your collectors of taxes will glean you and those who demand will lord it over you. O my laity, those who account you blessed-happy are leading you astray and the path for your feet are they disturbing.

13. But now the Lord will restore in a judicial-way and will establish his laity in a judicial-way.

14. He, the Lord, will come in a judicial-way in the midst of the elders of his laity and in the midst of his rulers: and ye why have ye burned my vineyard with fire, and why is the plunder of the poor-man in your houses?

15. Why are ye wronging my laity and putting to shame the face of the poor.

16. Thus saith the Lord; Because the daughters of Sioon have become lifted up, and have gone their way with a high neck and with approvals of eyes and at the same time swinging their skirts in the movement of their feet, disporting with their feet likewise.

17. God will also humble the ruling daughters of Sioon; and the Lord will uncover their scheme.

18. On that day; and the Lord will take the glory of their fine underapparel, their braids and their edgings and crescents.

19. And the necklace and the cosmos for their face and the fashion of the cosmos of their glory and their anklets and their bracelets and their plaiting and finger-rings and their armlets for the right-arm, and their ear-rings.

21. And their robes with purple-borders and mingled purple.

22. And the superfluous ornaments throughout the house and the Lakonian transparencies;

23. And the fine linen things and the hyacinth and scarlet things and the fine linen interwoven with gold and scarlet, and summer-couches.

24. And fine dust will there be instead an odor of sweet-smell, and instead of a girdle thou wilt gird thyself with a rope, and instead of the golden cosmos for thy head thou wilt have boldness because of thy doings, and in the place of the skirt of mixed-purple, thou wilt gird thyself around with sack-cloth

25. And thy most beautiful son whom thou lovest will fall with the sword, and your strong men will fall with the sword and will have been humbled.

26. And the receptacles for your cosmos will mourn, and thou wilt have been left alone and raised to the ground.

CHAPTER 4.

1. And seven women will lay hold of one man and say, Our bread will we eat and our clothing will we put on; only let thy name be called upon us; Take away our reproach.

2. And in that day God will flame in counsel with glory over the land to exalt and glorify that which is left of Israel.

3. And there will be the remnant in Sioon and the residue in Hierousalem;

4. Because the Lord will wash away the filth of the sons and daughters of Sioon, and the blood will he cleanse away from out their midst with a spirit of judgment and a spirit of burning.

5. And he will come, and every place of Mount Sioon and all the places round about it will a cloud overshadow by day, and as it were of smoke and of a light of fire that burneth by night, and with all the glory will it have been sheltered.

6. And it will be in shade from scorching-heat and in shelter and in hiding from severity and shower.

CHAPTER 5.

1. I will sing forsooth unto my Beloved a song of my Beloved's vineyard. My Beloved obtained a vineyard in a fertile place, in a horn-shaped valley;

2. And I set a hedge about it and planted a vine of Soreek, and built a tower in the midst thereof, and in it dug a wine-vat in front of the press, and waited for it to produce grapes and it produced akanthai.

3. And now ye dwellers in Hierousalem and thou man of Joudas, judge ye between me and my vineyard.

4. What shall I do more for my vineyard, and I have not done it? For I waited for it to produce grapes and it produced akanthai.

5. And now I will tell you what I am going to do unto my vineyard, I am going to take away the hedge thereof, and it will be spoil, and I am going to take down the wall thereof and it will be in the way of being trodden down.

6. And I am going to let my vineyard go and it shall not be pruned nor tilled, and akanthai will come up in it as in a waste place, and I am going to give directions to the clouds not to rain on it.

7. For the vineyard of the Lord of Sabaoth is the house of Israel, the man of Jouda, a beloved newly-planted; I waited for him to do in a judicial-way and he did transgression and not righteousness but clamor.

8. Woe unto you, ye who join house to house and get field nigh to field, that ye may take something away from your neighbor: Are ye going to dwell alone upon the earth?

9. For these things have been heard in the ears of the Lord of Sabaoth. If though houses become many, great and beautiful, they will be for desolation, and there will be no dwellers in them.

10. For where ten yokes of cattle are working it will yield one kerasmon and the one who soweth sue artabai will produce three measures.

11. Woe unto those who arise in the morning and pursue after the strong-drink, who continue late; For the wine will consume them with fire.

12. For with cithara and psaltry and tympana and flutes do they drink the wine; but the works of the Lord they do not regard, and the works of his hands they do not contemplate.

13. Therefore my laity have become captive because they did not know the Lord; and have become filled with dead by reason of famine and thirst for water.

14. And Hades hath made wide his soul and opened his mouth so as not to leave off, and their nobles and their great and their rich and their scourges will go down.

15. And man will have been humbled and the man of influence will have been dishonored, and the uplifted eyes will have been brought low.

16. And the Lord of Sabaoth will have been exalted in judgment and the Sacred God will have been glorified in righteousness.

17. And the robbed will have been pastured like bulls and lambs will eat the waste places of those who have been carried away.

18. Woe unto those who drag their sins as with a long rope and their transgressions as with the leather-thong of a heifer's yoke;

19. Who say, let what he is going to do draw nigh speedily, that we may see it, and let the counsel of the Sacred One of Israel come that we may know it.

20. Woe unto those who say the bad is good and the good bad, who account the darkness light and the light darkness, who account the bitter sweet and the sweet bitter.

21. Woe unto those who understood in themselves and have exact knowledge in their own eyes;

22. Woe unto your strong ones who drink the wine and your able ones who mix the strong drink.

23. Who justify the irreverent because of bribes and take away the justification of the justified.

24. Therefore in the way that a reed will have been set on fire by coals of fire, and will have been consumed by an unrestrained flame, will their root be like dust, and their flower ascend like fine-dust; for they have not desired the law of the Lord of Sabaoth; but the o acular word (or instrumental-word) of the Sacred One of Israel have they provoked.

25. And the Lord of Sabaoth became angry with wrath at his laity and he laid his hand upon them and smote them; and the mountains had a paroxysm, and their bodies became like dung in the midst of the highway, and with all these things his anger was not turned away; but still the hand was uplifted.

26. Therefore will he raise a concerted-signal unto the nations afar off, and whistle for them from the end of the earth, and lo, speedily, nimbly are they coming.

27. They will not hunger nor will they grow weary, nor will they slumber, nor will they lie down to sleep, nor loose their girdles from off their loins, nor shall the latchets of their sandals be broken;

28. They whose arrows are swift and their bows stretched. The feet of their horses have been accounted like a hard rock, the wheels of their chariots like a cyclone.

29. They will show wrath like lions and stand by like lions' whelps. And he will lay hold and call like a wild-beast and he will cast out and there will be no one to deliver them.

30. And for their sakes will he call on that day like a voice of a billowy sea; and they will look unto the earth, and lo, stubborn darkness will there be in their loss of way.

COMMENT.

There is much in this picture drawn here of Joudaian municipal and national corruption and degeneracy that it would be well for reformers and teachers of sociology to study and reflect upon now. It is easy to see the same social and moral forces at work now toward degeneracy and one could safely predict a similar result of desolation unless these forces are arrested. History is constantly repeating itself, and much detailed history is, but prophecy fulfilled and the evidence of God's warning, disregarded written in characters of blood.

Read the 12th verse of the 3d chapter if you want to know one of the ways in which God brings retribution upon a nation or a municipality whose chief-leaders disregard and neglect their public duties to gratify their ease or selfish purposes merely; and forget that "we are all brethren:" moreover who seem to forget or at least ignore the fact that all God's ways though beneficent "are judicial-ways." Read what the 13th, 14th and 15th verses say about this in a particular case, here under consideration.

Observe that the men alone are not held responsible, but the women of influence, "the daughters of Sioon" play an important part for which they are held fearfully accountable.

From the 3rd verse of the 4th chapter the strain changes from one of coming retribution to one of consolation and hope for "the remnant," "the seed," "the new organic life" national as well as individual in and with which "all the nation of the earth are to be blessed."

Now, I for one do not imagine these phenomena depicted in the 5th and 6th verses are mere tropes and poetical illustrations of coming spiritual blessings. I think these will be corresponding physical changes as specifically stated here.

The fifth chapter opens with the very familiar parable of "the vineyard," made familiar to the Christian church by the emphasis placed upon it by "the Christ" himself who is "the Beloved" of course here referred to. Observe the far-reaching import of the parable in the light of our later revelation. "The hedge" and "wall" are of course the law and its restraints human and divine. "The watch-tower" was for the watchmen in Israel, distinctively "the prophets" as teachers as well as foretellers of coming events. The wine-vat, the organic church as the receptacle and carrier of the wine of life or the spiritual product which passes into the higher and better utility of life.

"The akanthai" the vicious growth which labor and a proper care might have kept the back vices that beset national as well as individual organic life. In short we have a clear teaching here that God purposes to and does co-operate through all the natural forces with our good endeavor and against the opposite as well as carelessness and neglect. God expects us and waits for us to act "in a judicial-way" in all the affairs of life, and if we do not do it he lets us take the consequences just as we all learn in our experience of life. Read the 11th and 12th verses, ye mere pleasure-seekers. Read the 8th ye grinders of the faces of the poor and ye selfish graspers.

Read the coming retribution and the nature of it depicted in the 13th and 14th and the balance of the chapter. Observe that the results are all brought about through natural agencies and instrumentalities—in short that God rules, whether we recognize it or not, in the counsels of men, and we are all of us consciously or unconsciously it may be, accomplishing his divine purposes in blessing or retribution here and now on the earth.

CHAS. GARDNER.

REST.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Here is an invitation of our Lord to rest, which would seem to have a double signification. Apparently a universal invitation: and yet only to the soul that realizes the burden under which it groans, the load with which it labors.

Another case of "To him that hath ears to hear, let him hear." Designed to reach the ear of the tired, sin-burdened soul, that has toiled long and patiently; endeavoring to bear his own burden, until almost ready to fall by the wayside. With what a blessed sense of relief, does the Master's voice then fall upon the ear. It is the loving Father reaching out that arm, that is mighty to save, and strong to deliver in the person of Jesus Christ.

"Come unto me and I will give you rest." To rest in Jesus: how comforting. But does this end the care, the turmoil, and the strife? To be in Christ, to abide in him, and to rest in him, is this all there is of the rest? Did the Christ himself, while here on earth, have respite from his toil and strife? Was he not foot sore and weary? To the very end was he not called upon to suffer, even unto death? By what law then do we, who have taken upon ourselves that blessed name, hope to escape? "If we suffer we shall also reign with him." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake." No signs of rest here: and did we not have the more sure Word, we might well with the poet ask,

"O, where can rest be found?"

"There remaineth therefore a rest to the people of God." The true rest is in the sweet bye and bye. Psa. cxxxii. 13, "For the Lord hath chosen Zion, he hath desired it for his habitation; this is my rest forever: here will I dwell, for I have desired it." Where the Lord's rest is, there will be the rest that remains for his people. When the great day of the Lord comes, the thousand years reign of Christ and his saints; then will come the sabbath, the antitypical rest period that remains to God's children. Now we rest secure in him by faith; then we will be among the number that will be "changed from mortality to immortality in a moment, in the twinkling of an eye; that will be caught up in the clouds to meet the Lord in the air, and so to ever be with the Lord." These are in indeed comforting words. But Jesus said, "take my yoke upon you and learn of me." The yoke is put upon the ox for labor, and he grows weary because he has no love for his work. We take the Master's yoke upon us, and the yoke is easy, and the burden light, because we love him, and we love his work. If it bring reproach and persecution, and sometimes even death; what is there to bear for Christ's sake? Did he not bear all these, and even more for us: ought we not then to take joyfully the spoiling of our goods like the Apostles and to rejoice that we are counted worthy to suffer? With what joy will one bear a burden for loved ones; and how the heart will rejoice even while laboring under the most grievous burdens. So ought it be for Christ's sake. The yoke is easy and the burden is light with the love of God and Christ in our hearts, and we rest even while we labor. But, Oh, how much of the human is in the best of us; how we shrink from anything that humiliates, or causes us to suffer for his sake. Even Jesus said, "Let this cup pass," but he adds, "nevertheless not my will, but thine be done." What a victory we would gain over self, if we could always from the heart utter this prayer.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Paul was addressing "holy brethren, partakers of the heavenly calling," how could they seem to come short of it? Why, just in the same manner that the children of Israel came short of it. The same gospel was preached to them that is preached to us, but it was not mixed with faith in them that heard it. They doubted God's Word and they were destroyed. This is given to us as an example. How important then that we lay aside every particle of unbelief and take God at his Word. Has he said, "repent and be converted that your sins be blotted out?" Has he said, "believe on the Lord Jesus Christ and thou shalt be saved?" Has he said, "arise and be baptized and wash away thy sins, calling on the name of the Lord? let us heed it as the commandment of the living God, and obey each and every injunction. Jesus said, "If ye keep my commandments ye shall abide in my love?" Has he promised that "the righteous shall inherit the land and dwell therein forever," that they shall never be removed, but be recompensed in the earth, as well as the wicked? Let us believe it with our whole heart. Don't let us cherish that spirit of unbelief that would cause us to endeavor to fix up some other plan; that he was never revealed to us as his plan. Has he through his apostles admonished us to lay hold on eternal life whereunto thou art also called; let us do so by laying hold on Christ, for he has informed us, that the life is in the Son, and that he that hath the Son hath the life. We can only lay hold on Christ by faith. It is only by a patient continuance in well doing, and seeking after glory, and honor, and immortality, that we can obtain eternal life. Let us then invite the Christ to dwell in our hearts, for he that hath the Son hath the life, and he that hath not the Son of God hath not the life. Without faith it is impossible to please God; and it comes by hearing his Word, then we have that faith and have become obedient to it. Let us add to our faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness and love. For if these things be in us and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. * * For so an entrance shall be ministered unto us abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. "Come unto me." How can the weary burdened soul come to Jesus? By humbling himself and becoming as a little child. "Except ye become as little children ye can in no case enter into the kingdom of heaven." A little child is teachable. It has no preconceived notions of its own, which it will insist on setting up instead of what the parent teaches, but in the simplicity of its mind and heart it accepts the Word of the father or mother as law, and if rightly taught it obeys it. Learn of me said Jesus. First learn his will, then do it. He himself was taught of the Father; and learned obedience by the things he suffered; and if this be true of him, how much more necessary that we should be taught of Christ, not only the things concerning the kingdom of God and the name of Jesus; but learn obedience, for God will not overlook a single act of wilful disobedience. Obedience is better than sacrifice, and to hearken than the fat of rams. Then we can look forward with joy, knowing that there remaineth a rest for us! Only let us be faithful till Jesus comes.

WALKER PERKINS.

A Few Cold Hard Facts.

It is a physiological fact, admitted by all candid thinkers, that the brain is the organ of thought, and that the mind and all intelligence emanates from, and is the result of organized matter. A well developed active brain, a good head, a clear mind, and a good thinker. This is the order and result in life, as observation and experience fully demonstrate. While in death those organs are inactive, and as a result the mind is suspended. No living organism, no intelligence, no active brain, no thought. Then to say the dead are not dead, and that man in the death state thinks, acts, and wills, is an absurd monestrosity that outrages both reason and revelation, and no salvation in it.

Bible—"The dead know not anything." Eccl. ix. 5.

Bible—"In the day of death, his thoughts perish." Ps. cxlvi. 4.

Bible—"No work, nor wisdom in the grave whither you go." Eccl ix. 10.

Bible—"In death no remembrance of the Lord." Ps. vi. 5.

Bible—"The dead praise not the Lord, but are silent." Ps. cxv. 17.

Bible—"The dead are in the grave." Jno. v. 28, 29.

Bible—"The dead in the sea and grave will be judged," hence responsible. Rev. xx. 13.

Bible—David has not gone home to heaven. Acts. ii. 34.

Bible—David's hope was in the resurrection. Ps. xvii. 15.

Bible—All judged and rewarded at the same time. Rev. xi. 18.

Bible—No resurrection, no future life, no reward. 1 Cor. xv.

T. E. A.

Great ideas move slowly.

Faith is our spiritual digestive organ.

Some Christians are like poor timepieces—unsafe to regulate our life by.

The question is not—are we living up to our light?—but, are we living up to the light God has given us?

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association.
M JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, FEB. 26, 1896.

Please Renew, Or write and say how soon you can remit.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"ISAIAH xx. 1, was the sole witness to Sargon for twenty-five hundred years, till the Assyrian monuments confirmed his statement." •

"THE very musicians who founded the sacred music were inspired, prophesying with harps. Chron. xxv: 1. much more the Psalmists themselves, for the spirit of the Lord spake by the Hebrew poet, and his word was upon his tongue, 2 Sam. xxiii; 2." •

WE urge our friends to write us some short, practical articles. We have long ones but the short ones are scarce. One thought brought out clearly and distinctly is much better remembered than several thrown together in one great heap, covered with many words.

"FARRAR says Gehenna is a corruption of the Hebrew Gi Hinnom the valley of Hinnon, outside of Jerusalem, which had been rendered infamous by Moloch worship, then defiled with corpses, and lastly saved from putrefaction and pestilence by enormous fires. It thus became a type of all that was terrible and disgusting." •

"LOVE in the truth is a high thing in every respect, high in the condition it requires for itsactivity—high in the nature of its actions, and withal delicate, enduring, refined and tough. It mounts to God, stretches to futurity, and strikes most deeply into the very foundations of beings." •

WE are pleased to say that Brother F. L. Austin has been conducting a series of meetings at Mt. Ayr, Ind., a place where there are but few who are in sympathy with our faith. Part of the expenses of this meeting are to be paid from the "Special Evangelist Fund." Although no one obeyed there was good seed sown which we hope will be the means eventually of bringing some dear ones to Christ. We hope that Brother Austin will be able to do more of this work; and that all efforts put forth by him will be abundantly blessed.

Prayer.

How much is there in this one word! Much indeed to those who love our Father in heaven, and have faith in his word. Listen to the words of the Spirit in David. "I cried unto thee and thou has healed me;" "Jehovah will hear when I call unto him." "Jehovah hath heard the voice of my weeping; Jehovah hath heard my supplication;" "the Lord will receive my prayer." Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear." "I have called upon thee O God, for thou wilt hear me." "Unto thee, O Jehovah, do I lift up my soul."

"Blessed be Jehovah for he hath heard the voice of my supplication." "The eyes of the Lord are upon the righteous and his ears are open to their cry." "The righteous cry, and the Lord heareth." "Delight thyself in the Lord and he shall give thee the desires of thine heart." "I waited patiently for the Lord and he inclined unto me and heard my cry." But observe the conditions: It is to the righteous, the humble, the trustful, the faithful, that these promises are made. The more faith we exercise in every detail of our lives, the more blessed will the path of probation be, both to ourselves and to all with whom we may come into contact. Surely this blessedness is worth striving after, and at the end will be peace and joy unspeakable. •

What is an Infidel?

The dictionary says an *infidel* in common usage, is one who denies Christianity and the truth of the Scriptures; and adds that some have endeavored to widen the sense of *infidels* so as to embrace atheism and every form of unbelief. So much for common usage; what of Bible usage?

The word *infidel* appears but twice in the common translation of the New Testament; in 2 Cor. vi. 8. The original word is *apistos*, and in four times rendered *faithless*; four times *unbelievers*; five times unbelieving; three times *believeth not*; four times *which believeth not*; once *a thing incredible*; twenty-three examples of Bible usage. And, while the common usage may be right as far as it goes, does it go far enough? Would it not be better to profit by Bible usage? Close study of these twenty-three passages will surely enable us to see what the mind of the Spirit is on this subject.

We are persuaded that every candid investigator will conclude that there are at least two classes of infidels; one pious, and the other *im*-pious. The defender of the faith once delivered to the saints must study the whole field before he plans his mode of attack, or points his heaviest artillery. He must know which of the different classes is armed with the most destructive weapons, the most poisonous darts; the deadliest foes of the religion of Jesus.

As of old one class of unbelievers or *dis*-believers says there is no God. Of course they could not be expected to believe in him, unless they can be convinced of their grand mistake. It is perfectly horrible to hear them pour forth torrents of blasphemy against the God of love; and we ache to lead them to the lamp of life which alone can scatter the darkness that has alienated them from the life of God. For some six weeks we have been fighting this grosser, so to speak, kind of infidelity, and the end is not yet. But the more we come in contact with this class, the more convincing is the proof that the great tide of this infidelity, now rolling over Bible lands came from deadly seed sown by the other class. One who has a word to say against Jesus is seldom found; but, taking for *granted* that the Bible is responsible for the abominable, and God dishonoring teaching about hell torment forever, they will have nothing to do with it.

It is true we seldom hear of hell-torment now, as we used to; but why? If true then, it is true now, and shame on them for not teaching it, if true. Spurgeon, the late great pulpit orator of London, preached it as long as he lived. This is what he is still saying in his published sermon.—"When thou diest thy *soul* will be tormented alone; that will be a hell for it; but at the day of judgment thy body will join thy soul, and then thou wilt join thy soul, and and then thou wilt have twin hells—body and soul together, each brimful of pain; thy *soul* sweating in its pores drops of blood—thy head tormented with racking pains; thine eyes starting from their sockets with sights of blood and woe; thine ears tormented with

"Sullen moans and hollow groans,
And shrieks of tortured ghosts."

Thy limbs crackling like the martyrs in the fire, and yet *unburnt*, thyself put in a vessel of hot oil, pained, yet coming out *undestroyed*; all thy veins becoming a road for the hot feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament, thy soul forever aching." etc.

We ask if it is any wonder that something like two million pages of infidel literature issues from the press every week in the city where those blasphemous utterance were made? And shall we allow such teachings to go unchallenged,—allow them to sow the seeds of infidelity right on without a protest, and add to the already enormous harvest, and devote all our time and strength and means to undoing what we allow them to do? Would it not be madness!! Would it not be highly culpable? As long as we have life and strength, we mean to "contend earnestly for the faith once delivered to the saints." This cannot be done with those who deny the existence of the very God who offers us something to believe; and adopting something like the Irishman's motto. "Wherever you see a head hit it," we intend to hit every head of that kind with the sword of the Spirit that we can reach. Tens of thousands *call themselves* Christians but what good will that do if Jesus told the truth when he said, "In vain do they worship me, teaching for doctrine the commandments of men?" •

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 9.

We now propose to show that God once had a kingdom on earth; that it was the kingdom of Israel; and that God has promised to set up a kingdom in the future, and that that, too, will be the kingdom of Israel restored.

Some 430 years after Abraham was justified by faith in the promise that in him and his Seed (the Christ, Gal. iii. 16) "all the families of the earth should be blessed;" and the promise of God, "To *thee* will I give it [the land] and to thy seed forever," (Gen. xiii. 15:) we find that in the third month after the children of Israel left Egypt under Moses the Lord called to that great prophet out of the mountain and instructed him to say to the children of Israel. "Ye have seen what I have done unto the Egyptians, and how I bore you on eagle's wings and brought you unto myself. Now, therefore, if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and an

HOLY NATION."

These are the words which thou shalt speak unto the children of Israel"—and when Moses came and called for the elders of the people and laid the matter before them, "all the people answered together, and said, all that the Lord hath spoken we will do."

The assent of the people to God's proposition being all that was required, God's kingdom of Israel was set up. Right here thousands blunder. They suppose that the people thus organized as God's nation—God's kingdom stood in the same relation to him as the church *now* does. This is a great *mistake*. The Apostle Paul informs us in the 3rd of Galatians that the covenant made to Abraham 430 years before, and by belief of which he was justified, or counted righteous, was not disannulled by this national covenant,—but that the original promise stood the same as before this national covenant was made. This is absolute proof that justification by faith was still the divine principle for justification unto eternal life,—arbitrary commands and carnal ordinances related to matters of this life, and the rewards of obedience to them were *reaped* in this life. But what was the *occasion* of this codicil to the original will of God? Paul comes to our assistance again; he says, in answer to the question, "Wherefore then serveth the law," or wherefore then the law? Says, "It was added, because of transgressions,"—how long, Paul? Ans.

"TILL THE SEED SHOULD COME

to whom the promise was made." Christ would not come for many centuries, and to fulfill God's promise that Abraham's seed should bless all the families of the earth, they must be kept apart from other people,—hence this separated *nation* to span the interval, and when the promised One came the law expired by statute of limitation;—"*till* the Seed should come," no longer. But, those in that nation who believed the promise of God to Abraham were justified by faith as was Abraham, and this in no way clashed with the national ordinances,—one looked for and secured everlasting life and possession of the inheritance beyond the grave, while the other service secured

TEMPORAL BLESSINGS

and national favors such as bountiful harvest and protection from their enemies, and long life, etc. For some 400 years God's kingdom was ruled by judges appointed by God, he being their King. At the end of that time they became dissatisfied, and wanted a man as king like other nations, and made their wishes known to Samuel the Judge. This displeased him, and he told the Lord about it. The Lord, however, told him to hearken to the people and grant their request, for said he, "They have not rejected thee, but

THEY HAVE REJECTED ME,

that I should not reign over them." But the Lord did not disband or subvert his kingdom. He *appointed* Saul as his deputy, so to speak. This will be seen when Israel was challenged by Philistia to settle their differences by single combat, and put forward Goliath as their representative. The armies of Israel are repeatedly called "the armies of the living God;" and David who accepted the challenge, said "I come to thee in the name of the Lord of Hosts the God of the armies of Israel whom thou hast defied." See 1 Sam. xvii. 26, 36, 45. Saul was set aside and David was seated as king, and after a long and prosperous reign,—being about to abdicate in favor of a Son, he informed his princes that God had selected Solomon from amongst his sons "To sit upon the throne of the

KINGDOM OF THE LORD

over Israel." 1 Chron. xxviii. 5. And chapter 29: verse 23, says, "Then Solomon sat on the throne of the Lord as king, instead of David his father, and all Israel obeyed him." This is infallible proof of our proposition, that the kingdom of Israel in the past was the kingdom of God on earth. To go back to David's reign a moment,—we remark that the 89th Psalm records the promise and oath of God that David's Seed should be

ESTABLISHED FOREVER,

and his throne built up to all generations,"—endure "for ever as the moon." And subsequent to this Jehovah assures him that he will not turn from this oath-confirmed covenant; but, that if his children keep God's covenant *their* children shall ALSO sit upon thy throne for evermore;" this was a *conditional* promise in *addition* to the previous one in the 89th Psalm, and secured in case of obedience, an unbroken *succession* of mortal sons till the everlasting heir should appear. But he was forewarned as follows in Psa. lxxxix., "If they break my statutes, and keep not my commandments, then will I visit their transgression with the rod, and their iniquity with stripes." This is precisely what happened. The kingdom soon divided. The ten tribes, or rather nine and a half, had Samaria as their capital city; the two and a half tribes retained the throne of David at Jerusalem. The nine and a half tribes have filled their

CUP OF INIQUITY

first and their throne and kingdom were utterly subverted. The kingdom of Judah eked out an existence till Tesikiah was placed on the throne, and then it was the decree from God went forth, which is recorded in the 21st chapter of Ezekiel:—"Thus saith the Lord God; remove the diadem, and take off the crown; this shall not be the same, exalt him that is low,—the king of Babylon—and abase him that is high—the king of God's kingdom, Zedekiah; I will overturn, overturn, overturn it,—and it shall be no more until he come whose right it is, and I will give it him." Coming to the first chapter of Luke we find Gabriel announcing that the Lord God would give to the Son of Mary the

THRONE OF HIS FATHER DAVID.

This identifies the rightful owner, for us, but designates *no time* for the gift. Was it to be given to him immediately after the close of his thrilling and eventful life, on ascension to heaven? Let us see: The 110th Psalm, written a thousand years before his birth shows that Jesus foresaw he would come to his own, but they would receive him not; that he would be put to death and raised again, and so invited him to a seat at his own right hand till his foes are made his footstool. What next? That time having arrived Jehovah shall send the rod of the Son out of Zion—the stronghold of David—and rule in the midst of his enemies,—and adds, as if anticipating gospel nullifiers, "Thy people shall be willing in the day of thy power;" and then, too, he will

STRIKE THROUGH KINGS

in the day of his wrath—just what Dan. ii. 44 leads us to expect.—and judge among the nations, and wound the heads—rulers—over many countries." The truth lies right on the surface, and requires no twisting or turning. And how striking the Spirit in Hosea harmonizes with the Psalm just referred to. Jesus said their house should be left unto him desolate,—and oh, how desolate it has been—"For I say unto you, ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord." When will that be? Why, as says the Spirit's words, "In

THE DAY OF THY POWER."

When will that be? Answer by the same Spirit, "When he sends the rod of his strength out of Zion. When will that be? Listen: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim; afterward—after these many days of desolation Jesus predicted—Afterward shall the children of Israel return—they *have* begun to return—and seek the Lord their God, and David their king, and shall seek the Lord and his goodness in the latter days," when Jesus predicted they would say when they see him again and say, "Blessed is he that cometh in the name of the Lord." For fear of unduing this sublime testimony, we close our article here. •

(To be continued.)

OUR CHILDREN.

The Story of Israel Beyond the Sea.—No. 46.

THE SOJOURN AT SINAI.—SET TIMES.

Can you get hold of the names of the three great yearly feasts of the Israelites? It is a hard thing for little people to do, because each feast has several names, and there are other feasts beside these. Unless we are careful we shall get them all mixed up. We will go over them again.

1st The Passover, or feast of unleavend bread.

2nd The feast of Pentecost, Feast of weeks, Feast of wheat harvest, or feast of first fruits.

3rd The feast of ingathering or feast of Tabernacles.

I think you will remember them now.

It looks in Ex xxiii. 17, and in several other places, as if only the men and their little sons, were to appear before the Lord in the Passover feast, when they get to the land of Canaan. What do you think about it? I think that the women want too, and the servants, and the little girls. The hired men who had not been adopted into the nation could stay at home and take care of things. God did not allow them to taste of the feast. If you will turn to Deut. xii. 17, 18—xv. 19, 20. You will see that when the firstlings of the flock were killed year by year, the whole family must be there.

Hannah, the mother of Samuel and Mary, the mother of Jesus, went to the Passover feast with their husbands. Mizpeh and Shiloh were the places of worship during the rule of the judges and the reign of Saul. David moved the Ark to Jerusalem. Solomon kept the passover here, (2 Chron. viii. 13.) and Hezekiah, (2 Chron. xxx. 15-27) and Josiah (2 Chron. xxxv. 1-20) and Jesus, (Luke. ii. 41-42)

Usually not less than ten persons sat down together at a table. Guest-Chambers were provided for their use. There would often be from one to two million people in Jerusalem to attend the Passover.

Do you think Jesus ate of the lamb that was slain at the time of his crucifixion? How could he? At the very time the lambs were being killed, he too must die. This was foretold at every one of these meetings of the Israelites. If the lamb died on the afternoon of the 14th day of Abib or Nisan, then must Jesus also die on the afternoon of the same day, for the death of the one, is a type, or picture of the death of the other. And Jesus did die at the ninth hour of the fourteenth day. Matt xxvii. 25.

But did not the disciples make ready the passover? Yes, they made the same preparation that all the householders of Judea were were making on that day. It was the 13th of Nisan, "the first day of, or the beginning of unleavened cakes." All through Judea, the people were collecting and putting the leaven out of their houses, making, or buying unleavened bread, getting ready the wine and other things that were needed for the feast. The Jewish day began at 6 o'clock in the evening, instead of beginning at midnight as our days do. After 6 o'clock it would be another day, or the 14th of Nisan.

And another curious thing about it, was, that all that part of the afternoon that came after twelve o'clock, was considered as belonging to the next day, in the sense of being its "eve."

It was called by the Israelites "the beginning of unleaven."

But the whole feast lasting until the one and twentieth day of the month was sometimes called the feast of the Passover, because during that time the lamb was killed and eaten. Luke xx. 1.

Then to eat the very first meal, would in some sense be ending the Passover. It is after 6 o'clock, and Jesus and his disciples have gathered in the large upper room. Peter and John have done all that could be done towards preparing for the feast, that will not come until after the death of the Master. And the evening meal is also ready. It is of unleavened cakes, some kind of "sodden," or boiled food and wine. It was at this meal, that the Israelite householders went through the ceremony of pronouncing the houses, unleavened. We find this out from a Jewish book, called the Talmud. (Mishna Pesachim i. 1. Talmud Pesachem, Fa Maimonides, iii. 6.) The householders, went through all the rooms with a lighted candle that no leaven might escape them. And even Jesus found some hidden leaven in that upper room. It was in the heart of one who had long been his companion and seeming friend.

Judas loved money better than he loved Jesus, and he was angry because Jesus rebuked him for his avarice the night they were all eating supper together at the house of Simon the leper, in Bethany on the beginning of the 10th of Nisan. It was when Mary used that costly box ointment on the head and feet of Jesus.

You remember that leaven or feast, symbolized sin, and that putting it away meant that we must leave off doing wrong things and must put away all wicked companionship? So Jesus gave Judas a morsel of bread, dipped in some kind of mixture and he went out and the supper went on!

And "As they did eat he took bread and blessed and broke it and gave to them and said, take eat; this is my body." He did the same with the cup of wine, calling it the blood of the New Testament, which is shed for many."

A new feast had taken the place of the old, one dispensation was ending, another beginning. No little firstling of the flock was on the table, and none was needed, for the real Paschal Lamb was at the feast, (already slain in the minds of the wicked priests and pharisees, and the disciples ate of him in symbol. He was henceforth to be their Passover and ours!

That this was not the supper at which the little lamb was eaten, becomes still more certain. When we read of what the disciples thought, when Jesus bade Judas do quickly that which he had to do;—they imagined that he had told Judas to go and buy those things they would have need of against the feast."—What feast is meant here, if not the Passover feast that would come on the night of the 14th, which was the beginning of the 15th of Nisan?

Jesus seems not to have tasted of the bread and wine that was used in the communion supper, but we cannot stop to explain this now. The hymn was sung and they went to the garden of Gethsemane. Here the dear Master was arrested, taken away to be tried and condemned; at nine o'clock in the morning of the 14th he was crucified, and at three in the afternoon he was dead!

"It is expedient that one die for the people, that the whole nation perish not."

The wicked rulers of the Jews were in haste but they know not why! They thought only of being ready for the solemn festival of the night, but God over-ruled all, so that their malice should bring about the death of his Son at the appointed time;—when the Israelites are thronging the temple-courts, and the Paschal Lambs are dying, (Deut. xvi. 6.) "at even at the going down of the sun."

The day of the Passover beginning at sunset is a great Sabbath of rest. It is not the weekly Sabbath, that will come on the next day; and the day after, Jesus will rise from the dead, Ex. xxiii; 19. Lev. xxiii. 10, 11, 14. On the first day after the weekly Sabbath that followed the Passover a handful or sheaf of the first ripe grain was to be waved before the Lord, barley was the first grain that ripened.

This wave-sheaf referred to the resurrection. See 1 Cor. xv, 20 23. "But now is Christ risen from the dead and become the first-fruits of them that slept." etc.

Many wise men think, that the saints who came out of their graves after the resurrection of Jesus, (Matt. xxvii, 53.) belong also to the first-fruits, and "ascended with him as a Wave-Sheaf to his Father." Professor Totten, half believes that all "who had ever died in the faith," previous to this time, arose from the tomb, with Jesus, "to live and minister."

There was another Passover called the Little Passover. It came in the next month after Nisan.

It was for those who were unclean at the first Passover, and who did not dare on this account to taste of the Paschal lamb. Every person who touched a dead body or the dead carcass of an unclean animal, was unclean. Numbers xvii. 11-22.

Seven weeks, counting from the day when the first ripe sheaf was waved before the Lord—the feast of Pentecost was to be kept. Lev. xxiii. 15, 16. And another offering of first-fruits was to be made. Deut. xxvi. 2.

AUNTIE WINCH.

QUESTION.

What had Cain believed or done that caused God to reject his offering, and why was Abel's received? Was it not that Abel believed God's Word while Cain believed Satan's lie or immortality of the soul? If I am correct, how can any man or woman be accepted who believes Satan's lie? Has God changed his mind? How fearful!

H. B.

When you get the plan of the Bible, you find that it is something more than a book of detached sentences, good maxims and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church he has redeemed.—*Hastings.*

All lines of prophecy indicate that we are near a crisis in our world's history. The precise time when it will come we know not. The golden moments of probation are fleeting, and what is done for God and his cause must be done quickly. Nothing short of an affectionate, practical confidence in Christ will deliver us from the gathering storm of divine wrath. —*Light Bearer.*

Disagreeable Sundays sift church members as honestly as the test of lapping water sifted the ten thousand troops under Gideon. Those who really want to go to God's house on a wet or wintry Sunday, confess that all the trash of skeptics, from Renan down to Ingersoll, does not inspire such misgivings for Christianity as are awakened by the spectacle of delinquent Christians in bad weather.—*Dr. T. L. Cuyler.*

Cheap Excursions to the West and Northwest.

On March 10 and April 7, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa; Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hill district. For full information apply to ticket agents of connecting lines or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—Apr. 7.

POETRY.

Saith Love.

Suppose, saith Love, I lead thee
Forth from quiet ways,
Suppose I stirred with one strange word
Thy peace-protected days,
Wouldst thou be willing still to be
A follower of me?

Suppose, saith Love, I lured thee
Across the desert sands,
And crucified, and pierced thy side,
And spiked thy helpless hands,
Wouldst thou be willing still to be
A follower of me?

Suppose, saith Love, I led thee right
Into a garden where
Grim agony would stamp on thee
Its signet of despair,
Wouldst thou be willing still to be
A follower of me?

Suppose, saith Love, I mocked thee,
Derided and denied;
Suppose for years I dealt thee tears,
And thinned thy wounded pride,
Wouldst thou be willing still to be
A follower of me?

Suppose, saith Love, I pledged thee
Bright bliss with every breath
And then bestowed the cross, the good,
The darksome door of death;
Would-t thou be willing still to be
A follower of me?

Because, saith Love, I warn thee
That thus and thus I do,
And never yet can they forget
Whose hearts I once endue,
Now art thou willing still to be
A follower of me?

Susie M. Best.

Original.

Who are to be Baptized?

Our Lord authorized first the teaching of the gospel, and then the baptism of such as believed in him as the Redeemer and accept the gospel call to become his followers. The apostles followed this rule and we have no testimony any where that they baptized others, neither unbelievers, nor infants, nor idiots. True it is recorded that several "households" were baptized, and from this it is argued that probably there were infants in some of those families, and therefore it is probable that infants were baptized though none are mentioned. But we answer, some families may contain idiots and some families number one or more unbelievers; shall we therefore conclude without further evidence that the apostles disregarded our Lord's command and baptized unbelievers? Nay, verily! It is far more reasonable to conclude that in the few cases where households are mentioned they consisted of only adult believers, or that since the custom or general usage would prevent misunderstanding it was proper enough to say household, even if there were in them children too young to be believers and who therefore would be understood as not included among those baptized.

WHO MAY IMMERSE?

No limitations are mentioned in the Scriptures as to who shall perform this ceremony of baptizing believers in water, though only the Church was ever commissioned either to teach or to baptize although knowledge on the part of the one performing the ceremony is not required it is of course desirable; but both faith and knowledge are necessary on the part of the one immersed. Sometimes the one performing the ceremony may be far inferior in every way to the one for whom it is performed, Matt. iii.-14, and he might even if necessary be a believer not of the kingdom or church class. Matt. ii. 11. Certainly all who are authorized to teach are equally authorized to baptize, and that includes every true follower of Christ,—even to the end of the age according to the general call to the ministry commission and ordination of Matt. xxviii. 19. 20 and John xvii. 14-23, and this commission evidently does not exclude from this service the females of the body of Christ. Gal. iii. 28, only that modesty, convenience, etc. indicate that they should avoid such public services, except in rare cases of necessity.

THE SIGNIFICATION OF IMMERSION.

In considering the signification of immersion the change from the Jewish to the Gospel dispensation must be recognized. The Jews by their covenant, the law, occupied a relationship toward God very different from that of the Gentiles who were without God or hope. Eph. ii. 12: For by God's arrangement they were recognized and treated under the provisions of the typical sacrifices as though they were justified from Adamic guilt and penalty, and were as a nation consecrated to God and treated as though they were to be made the Bride of Christ. The provision, too, was that when the true Lamb of God should come those truly consecrated among them, Israelites indeed, might by accepting the true Lamb and true sin Sacrifice and Atonement enter upon actual justification and carry with them their former consecration. In other words an Israelite, consecrated indeed, living at the close of the Jewish age when the real sacrifice for sins was made by our Lord, would be treated as though he had always had the reality whereas really he had up to that time only a typical justification. Therefore in the opening of the gospel age Jews were not preached to in the same manner as Gentiles. The latter were told. "Ye who were once aliens and strangers have been brought nigh, and may now have access to God and may enter into covenant relations with him." Therefore come to God by Christ, who has abolished distinctions between Jews and Gentiles, not by taking favors from the Jews, but by ushering believers, whether Jews or Gentiles into the blessings and favors of the new covenant which the law merely typified. Eph. ii. 13 19.

The Jews were told the opposite: "Ye are the children of the prophets and of the covenant which God made with our fathers... Unto you first God having raised up his own Son Jesus, sent him to bless you in turning away each of you from his iniquities: Repent and be baptized each one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit; for the promise is unto you belongs to you; and to your children." Acts iii. 25, 26; ii. 38-41. The point to be noticed is that Israelites were already consecrated and heirs according to the law covenant, and the only reason they as a nation had not been merged at once out of the Jewish typical state into the gospel realities, as the apostles and other individuals had been, was that they had not been living up to their covenant relationship. Hence they were told to repent and turn back into the true covenant relationship with God, and enjoy their privileges as children of the covenant. They had sinned in not living up to what they could of their covenant, and they were to show that they renounced their previous state of sin by immersion—washing away their transgressions in symbol, after praying in the name of Christ. Acts xxii. 16. In like manner baptism by John and by Christ's disciples when confined to the Israelites signified repentance for covenant violations and a return to covenant relationship, and was intended as a preparatory work for those who fully received John's testimony and reformed and became Israelites indeed, did receive Christ and did pass into higher favors of the gospel age. John v. 45-47; Matt. xxi. 31, 32. To these, already children of the covenant, and already heirs of the promised blessings, water baptism meant a renouncing of sins of unfaithfulness, and more, it meant their renunciation of the national sin of crucifying Christ—for the rulers representing that nation had said his blood be upon us and upon our children. Hence Peter exhorted saying, "Let all the house of Israel know that this Jesus whom you crucified, God hath made both Lord and Messiah." And when in view of this national sin which each shared they inquired, Brethren, what shall we do? Peter answered, "Reform and be baptized each one of you in the name of Jesus Christ for the forgiveness of your sins and specially for your share in this national sin of crucifying Messiah and ye shall receive the gift of the Holy Spirit." Acts ii. 36-39. To those who accepted it it meant not only a renunciation of their national error of crucifying Christ, but a stepping out from the dispensation and control of Moses into that of Christ, because, in acknowledging Jesus to be the true Messiah they were acknowledging him to be the long promised Savior, Law-giver and Teacher, greater than Moses and typified by him. But baptism could not mean repentance in either of these senses to the Gentiles who had never been under the Jewish covenant and who had no direct responsibility for the death of Christ. Here (after the elect remnant of Israel had been received and the gospel message went to the Gentiles to select out of them the number necessary to complete the body of Christ) in the epistles to the Gentile churches we hear no further exhortation to be baptized as a sign of repentance, or as a symbol of washing away of sins, and since we by nature are not Jews but are of the Gentiles whose fathers were aliens and foreigners so far as God's covenants and promises were concerned, therefore we should not apply to ourselves that idea of baptism which was applicable only to the Jews but that idea which the Apostle unfolds in Rom. vi. 3-5; Col. ii. 12. The full import of baptism the reality of which immersion in water commanded by our Lord is the symbol is clearly shown by the Apostle in the above cited passages. "Know ye not that as many of us as were baptized into Christ were *baptized into his death.*" Those who know this fully and they alone, truly appreciate the water immersion commanded, and its weighty and appropriate significance.

IMMERSED INTO CHRIST.

They who see the high calling of the gospel age to joint-heirship with Christ Jesus our Lord as members in particular of the body of Christ of which the Redeemer is Head and Lord—know that our attainment of that high honor depends upon our acceptableness as members in that body of Christ. Rom. xii. 1, 3, 17, 18. They also know that no one is "called" or invited into this body of Christ—the Church of the first-born except those who already are believers, who own Christ as their Redeemer or Justifier, and who are therefore justified freely from all things by faith in his blood. Such and not sinners are invited to become joint-sacrifices and joint-heirs with Christ. Under the law blemished of the flock were not acceptable on the Lord's altar. Typifying God's rejection during this age of all imperfect offerings our Lord was the actually spotless, unblemished, perfect Lamb of God, sacrificed for our sins, and in inviting some to join him in sacrifice and afterward in glory and honor, the Father accepts only such as are first made whiter than snow and who because of faith in and acceptance of the redemption which is in Christ Jesus are reckoned perfect and hence are acceptable to God as joint-sacrifices.

WERE IMMERSED INTO HIS DEATH.

This is given as the true significance of water immersion. The real baptism therefore is this immersion into a sacrificial death with Christ, and the water immersion, though a beautiful figure which graphically illustrates the real baptism is only its figure or symbol, but how much is meant by the expression immersed into his death? In what way was our Lord's death different from that of other men? His death was different from that of other men in that theirs is a penalty for sin while his was a sacrifice for the sins of others, to release others of Adam's family, involuntarily share Adams death—the wages of sin and we with all the Adamic family were redeemed by Christ's death and granted a right to a probation for a restoration to all the human rights and privileges which Adam lost for us. We who believe this good news accept those redeemed rights and privileges even now, and begin by faith to enjoy them believing that what Christ died to secure and has promised to give is as sure as though already possessed. We have joy and peace in believing these good tidings of great joy which shall be unto all people, and by faith we already reckon ourselves as in possession of those good tidings which at the second coming of our Lord Jesus are to be brought unto all who hate sin and love *righteousness.* Note how pointedly the same writer mentions this in the passage under consideration. "Therefore we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in a new life. Our new natures are reckoned as begun now and are to be perfected at our resurrection in the Lord's likeness, "For if we have been planted together in the likeness of his death then we shall also be sharers in the likeness of his resurrection." Rom. vi. 4, 5.

Wm. H. Denson.

Stand Fast.

Are you doing just that, dear ones, since we left you with the vow of a better life upon you? Are you standing fast? How often we think of the dear, earnest ones at Plymouth who said with such heart earnestness, "It will be hard work, Sister Woodward, to keep from doing and saying the old wicked things, but God helping me I will be a Christian. I am determined to try." God bless them and as long as you try in God's strength he will stand close by you. He may let you be tried very seriously some times to bring you out polished and purified, refined almost as by fire, but he has promised "never to forsake those who put their trust in him." How vividly they all appear before me today, at Argos, Warren County and Plymouth. I can see every face, every earnest look, and note the falling tears, some of deep contrition, others of gladdest joy, falling from eyes unused to such sweet peace, that peace that "passeth all understanding," and our voices echo the amen springing into utterance from glad hearts of wives, sisters and friends. Why should we not rejoice? These dear ones have taken upon themselves the All-saving name of Jesus. Now, if they but "stand fast" all is well. O friends, are we beautifying that name, are we adding glory to it? It is so easy to become indifferent, so easy to drift along with the world, so easy to let pride get the ascendancy in our hearts; so easy to let Satan in to abide with us instead of that better, sweeter guest, "The Lamb of God," that hath taken away our sins. Are we all "workers together with him," dear hearts, or do you sometimes let the golden moments, precious opportunities slip by. Yes, loosing a blessing, and God loosing the glory. What does it mean, "May grow up into him in all things?" Sister Wince touches the thought exactly in a recent letter to me. "It is only to commune with Jesus every day; to talk with him in his sermon on the Mount; to go around with him in all his journeys and listen to his speech that we drink in his spirit; we cannot be influenced by him unless we place ourselves in the sphere of his influence; the Bible must be the daily companion and guide of them who start in the beautiful life, else the thorns will choke out the good seed sown in their hearts, and they will be pointed at by the world as being no better than themselves. And it is not the fault of God, for his Book and the life of his dear Son, not imitated but mirrored will bring about perfecting of character. Christ's love to humanity was only the outpouring of what he himself believed. We must not only believe and obey the gospel in order to be saved, but we must be changed inside and out, and God has put the means whereby the change can be brought about in our hands. We must look at Jesus every day, looking at him one day and forgetting all about him the next and the day after will not do. We grow most like the people whom we live with. So dear ones, live with Jesus in his Word, in religious reading, in the company of his true people. Then, O loved in the Lord, we will be sure to stand fast, compassed about with his witnesses, "growing up into him." O what a growth, and by and by what a reaping of the precious fruits of the earth. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Eph. vi. 13.

M. A. Woodward.

Report of Labor.

We left Fairfield the last of January, after working for nearly four weeks in that place. We had a good meeting. We went there by request of Bro. Chase. We found every thing as he had represented. He had preached a funeral sermon, perhaps more than one, a goodly number had become more or less interested after hearing the hope of the gospel in its simplicity and purity, and with the votive eloquence which Bro. Chase presented it. Then Bro. Burt, Bro. Chase's son, taught school there, and we soon learned that father and son had many warm friends in those parts. Bro. Chase and others did nobly by way of helping with their substance to sustain the meeting. May God bless their noble effort. While no one obeyed, we promised to go back in due time and immerse some, then we hope to perfect an organization. We shall never forget the kindness received at the hands of Bro. and Sister Grandy and their amiable children. Every thing was done that was possible to make us comfortable, and help make the meeting a success. We could only say to that dear family while parting in tears, "God be with you till we meet again." We came to Vicksburg, stopped over night with Bro. Barney's people. Wife was quite sick with la grippe or its twin sister, so it was necessary for her to go home and rest and recruit, and I came on to Brady, found Bro. Harper's people the same, earnest, faithful workers as ever. Every thing already and alive and anxious for the meeting, ready to make any necessary sacrifice. We commenced our meeting the first Sunday in February, have preached eleven discourses, have had the best of interest and large congregations, and as the immediate result last Sunday morning we baptized seven dear souls into the All-saving name, one old gentleman sixty-four years old and his wife about the same age. Bro. and Sister Pain from Mendon, and Bro. Richard Worthington's family have rendered good assistance being present most of the time. We expect to remain here for a little to try and gather in a few remaining sheaves, if there be any remaining ungathered. Don't get discouraged, dear fellow workers, the gospel has not lost its power, and a few can be persuaded to take hold of the blessed hope. May the dear Lord keep us in the love of the truth, and we will finally reap if we faint not.

Yours striving for the final inheritance.

B. W. Woodward.

Editor Restitution:

At the request of Bro. W. M. Cross, of Mission, Kittitas Co., Wash, I commenced a meeting in a hall at that place. The Presbyterians having refused to let the meetings be held in their church house, and the members were warned to not go to hear me; and they obeyed orders very well—only one or two breaking over the orders. The meeting began on the evening of January 23rd. The first night there was a fair audience. The next there were more, and the numbers and interest increased to the close. The members of the Baptist Church did nobly, assisting in the singing, and their two ministers gave their influence in every way they could, publicly approving the things spoken and insisting that the people should accept what was presented as the Word of God. Several persons who were called infidels, attended and some became very much interested in the things they heard, saying that the Bible had heretofore been misrepresented to them. That they had laid it aside because they could not find what theologians taught. I learn that some are doing as did the noble Bereans: "searching the Scriptures to see if these things are so." In all I preached twelve discourses at that place. I think some are almost persuaded to become obedient. There is a good class of citizens in that vicinity. A number of persons urgently requested that I should return and give another series of discourses, and think I will in the course of two or three weeks. After closing the meeting at Mission I went to Wenatchee in the same county and gave two discourses in a hall. The attendance was large; good attention was given. I should have staid another night there only for the reason the hall was engaged to other parties. On Thursday I baptized Fred Patterson and his wife in Columbia river, in the presence of a number of the citizens of the town. I have promised to return and preach there again soon. These towns are ten miles apart and I think good results may be reached. The church at Waterville is gaining some in membership, and thus far we have not had any hobbies to contend with, and we fondly hope we may escape such things, and adhere firmly to the oracles of God. It is true we have opposition in the matter of false representations as to what we believe. But we may expect such things. We are living at an important time, when the armies of the world are being gathered and equipped for the terrible time predicted by the Prophets. It is of the utmost importance that we have on the armor of God, and be ready with our lamps trimmed and burning to meet the Bridegroom at his coming. We should not allow the opposition of our adversaries to divert our feet from the path of duty. Let the world take care of its own affairs; while we should remember that we have professedly come out of the world. Are any such still toiling with political parties, while they claim that they belong to the Household of God? Remember we cannot serve God and mammon. We cannot take Christianity on one shoulder and the world on the other. We are called upon to lay aside every weight and the sin which doth so easily beset us. We cannot reform the world, for its destiny is written. Let us learn our true position and occupy it.

In hope.

Richard Corbaley.

Letter Drawer.

Dear Restitution:

I am so glad Christ the Lord died to save us, for when the people are made alive again, them that have done good will have a crown of life.

Christ said, "I come and my reward is with me to give to every one according as his work shall be.

"Rejoice and be glad the Redeemer has come!"

If we hold fast to the life, (the true life,) we shall gain the crown.

Omar Clover.

Dear Brethren in Christ:

We too desire to hand in our testimony for the love feast. We are looking for the return of the Nobleman from a far country to take to him his kingdom raise up the tabernacle of David which is fallen down, and build the ruins thereof. Dear ones let us be overcomers that we may sit down with him in his kingdom. We have reached our three score years and ten, poor in this world's good, but rich in faith, and the language of our hearts is, come Lord Jesus and come quickly. Bless the Lord Oh my soul and all that is within me bless his holy name.

Edward & Hannah Stephens.

Dear Restitution:

You have been a welcome visitor under your different names at our home for about forty years, during those years the world has been full of sorrow, crying and disappointment, a generation and more has come and is no more. Our loved ones, many of the younger has come and gone, and the older ones have fallen. Some desired to place you in a combination that they might number you with the things of the past. Others very anxious to fill your column with the things that is not the gospel. But through it all you have gone to yours, many readers filled with the things you advocate in your north-east corner and many other Bible truths. God said he would send his Son Jesus Christ, Jesus said: "Behold I come quickly." Our desire is that all your many readers will be ready and watching for his soon coming.

Wm. & Melissa Ratlsback.

Dear Restitution:

I would like to say a few words to the brothers and sisters of the household of the faith. That it is a pleasure for us to read so many faithful and encouraging letters from the like ones of precious faith. We are living in a time of trouble, when every thing seems to be in an unsettled condition in the world, men's hearts failing them for fear and for looking for the things that are coming on the earth, but we are not in darkness that the day of the Lord should overtake us as a thief in the night. But dear brothers and sisters let us be up and doing as those who wait for their Lord, that when he comes he may find us watching with our lamps trimmed and our lights shining, that we may be ready to go in to the marriage of the lamb, and may God forbid that any of us should be found with no oil in our vessels. Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty dominion and power both now and ever, Amen.

Jesus from thy heavenly place
Thy dwelling in the sky,
Fill our church with righteousness
Our want of faith supply.
Faith our strong protection be
And godliness with all its power
Stablish our prosperity,
Till time shall be no more.

Your brother and sister in Christ waiting for the Kingdom,

H. & L. Robinson.

Editor Restitution:

As it will be two years next May since you have sent us your paper without pay, we will send $1.50 and it may be by the time this year is up we can pay the rest. Times are awful hard but they cant put their hands to the plow and work, have plenty to eat for the stock, but cannot get but little for what we have to sell. I did not get my mite in the Christmas number but can say now that I believe that Christ's second coming will soon be here and will be fulfilled as literal as his birth. My faith is the faith of Abraham. My hope is in the resurrection, living and reigning with Christ forever, and that God will fulfill all his promises that has been made by his holy prophets, and then I stop and cry out as I have heard our Brother Prime say in his sermons on the restitution age, will I be among the worthy ones that will sit down with Abraham, Isaac and Jacob. I am living, waiting, and watching for the time to come. It done me so much good to hear from so many of the household of faith, looking for the soon coming of our Savior back to this earth. My prayer is that he will hasten while there is faith, and works with it, for faith without works is dead. Sister Woodward in the Christmas number spoke my sentiments on the kind of men we should send out to preach. For fear of making my letter too long, I will close by asking an interest in all your prayers that I may hold out faithful to the end.

Your Sister in Christ,

Mrs. H. Cramer.

Editor Restitution:

Enclosed find 20 cents for which please send me one copy of "The Doctrine of Baptism," as taught in the Holy Scriptures. I have greatly enjoyed reading the many letters in The Restitution, but had not thought to write. I believe I would like to add my mite, though I fear I can say nothing that will either edify or encourage. Heretofore I have been alone in the faith at this point. Almost all the preaching I have received has come through The Restitution, but Bro. Austin has been holding a series of meetings here, and it has indeed, been a blessed season to me, for although my health would not permit me to attend all the meetings, I was very thankful that those who are dear to me were hearing the good Word, and although no one was "fully persuaded" to become obedient to the faith, yet I am very sure much good seed was sown that will yet bear good fruit. I know that some are searching the Scriptures, and that is one good evidence. I have been asked how we could reconcile the statement that "none could be saved without baptism," with Christ's promise to the thief on the cross, who they claim was never baptized. I am sorry I could not give a satisfactory answer. Will you please answer it for me? I have been, like many others I presume, longing for some great work I could do for the Master, while we probably overlook many small opportunities, forgetting that even the little things count, and I fear we are too much inclined to

"Spread our couch with ease,
And sleep through the summer day.

Forgetting that

"The soul that in sloth reposes,
Is not in the narrow way."

Dear friends, let us take a lesson from Nehemiah's plan of building. Each one using the material and doing the work nearest their own doors, and trusting God for the result. "The day is far spent, and the night is at hand, wherein no man can work."

"If we follow the chart that is given.
We need not be at a loss,
For the only way to the kingdom,
Is the Royal way of the cross."

S. J. Stulen.

POETRY.

Winners.

And is he great alone who sings
In measured word the glowing thought,
Or strikes from out the stubborn stone
The shape his soaring spirit caught?
Whose rosiest brush makes love to smile,
Or, crimsoned, scores with horrid war,
Or in the panting close with death
Has snatched the wreath he wrestled for.

No! there are those whom stars have spoke
Who heard, yet speak it not again:
On whom the angels set their seal
Who see, yet paint them not to men.
The sun has flashed a million hues;
They, knowing, have, yet do not yield.
Some victors, when the fight is done,
Lie dead, unknown, upon the field.

Charles Mackinnon.

Selected.

[Selected by I. M. Curry.]

Have Angels Wings?

The popular notion that angels have wings has received a rude blow from the conclusions of science. It is now conceded by science, and by the better class of aeronauts, that navigation of the air by means of wings is impossible, and those experimenters who are seeking to solve the problem of aerial navigation never look elsewhere for a means of propulsion. With birds wings take the place of arms. Man has arms and hands, which are far more useful than wings, but he cannot, like birds, propel himself through the air. He has overcome his misfortune, if such it can be called, to the extent of rising in a balloon, and taking a precarious sail at the mercy of the winds, but genuine navigation of the air is yet a problem to be solved, and it cannot be solved by wings. How this idea arose of the possession of wings by angels is not very clear. There is really nothing in the Bible to justify it. There are many references to wings, but they are in nearly every instance allegorical or symbolical.

The prophets made free use of the term to convey their warnings, and numerous poetical expressions in the Psalms use wing tipped, as it were. "The rustling of wings," "I take the wings of the morning," "hide me under the shadow of thy wings," "wings of a dove covered with silver, "who walketh upon the wings of the wind," are some of the beautiful expressions which have served the poets and the prose writers for more than three thousand years, but they do not justify the popular inference that angels have wings. Christ, so far as recorded, used the term but twice during his ministry on earth, and then in a purely figurative sense. From the earliest ages angels have been represented with wings, and the strangest part of it is that the wings have always been placed where they could not be of any use. They are usually put in the middle of the back, between the shoulder-blades, and to be of use for flying they would have to be accompanied with a huge bunch of muscles that would be a deformity. But, even were they supplied with such an unsightly hump, it is doubtful if the wings could be used to advantage, and certainly not for the flights they are supposed to make.

Man, we are told, is made in the likeness of God, and the angels, while higher than man, are believed to have physical resemblance to man. They are, at any rate, presumably as beautiful to look upon as man, but if they were disfigured, as they would have to be to make their wings of any use to them, they would be distinctly inferior to man in appearance. From all the accounts of angels' visits in the Bible, we know that this is not so. There is frequent mention of angels' visits by the earlier writers of the Old Testament but not a word is said of their wings, or of any difference between them and their hosts, except that the conviction of the superiority of the angels gradually dawned upon those whom they visited. It was not sudden, but gradual, and sometimes the persons thus favored were not aware that they had entertained angels until the latter had departed. Had the angels really possessed wings it would have been impossible for them to have concealed the fact from their entertainers. That they possessed some power of propulsion through the air, which is not supernatural, is as yet beyond the knowledge of mankind, goes without saying, but it was not wings. Wings for men and angels is a purely human idea, and science has demonstrated that it is essentially erratic, and that, instead of improving, it would grossly disfigure the human form.

There is a lesson in this. It is that men can foster popular fallacies in religion as in anything else, and religion is not responsible for the error, and cannot be injured by the discovery and exposure of the error. Ninety-nine men out of a hundred will accept without question the dogma that angels have wings, and yet there is not a particle of basis for it in the Scriptures, nor is there the slightest support to be found for it after the closest and most searching examination of the works of God. The latter prove that wings would be an absolute deformity, and they could not possibly be of use to their possessors. Men may learn to navigate the air, just as they have learned to navigate the waters, or talk through thousands of miles of space, but it will not be accomplished by imitating the imaginary wings of angels. It may come through the discovery of the very power employed by the angels to convey themselves through space. Though this power at present seems supernatural, it may be just as natural a force as steam or electricity. God works by natural laws. An investigation of the footsteps of the Creator on this earth shows this with the utmost clearness. The angels, of course, have some permanent abode, and this may be in a planet where some of the natural forces which are still concealed from man may be perfectly familiar to the inhabitants.—*Baltimore American.*

Announcement.

The second quarterly conference of the Church of God in Nebraska, will be held at the school house in District 30, five miles south-east of Moorefield, and will begin on Friday March 6, 1896, and hold over Sunday. All who can possibly attend this meeting are cordialy invited to do so. We need your presence and your help in order to make the meeting a success. Be ready and willing to work for your Master, and come prepared to enjoy a blessed meeting in his name.

Yours in hope of Eternal Life,
RENA M. GORDON, Sec'y.

Address any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent, Cleveland, O., for lowest rates to California. Our Express trains connect at Chicago with through lines reaching California points in three days.—Mar. 1.

What a difference it makes with some church members as to what they spend their money for. If it is to beautify their homes or for the pleasures of this life, it is used as though it were a necessity. But if the church needs a window pane, or any incidental expenses needs to be met, it is like pulling teeth for them to contribute their share. It is as much the duty of a church member to keep up his part of the church expenses and to keep the church and grounds in nice condition as it is to take care of his own home and beautify it.—*Ex.*

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CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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NOTICE.

To those who have ordered Index-Rerums and have not received them, we say, be patient. We will send as soon as we can get a supply from the Author. This is the best we can do. We will not delay sending when we get them.

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Low rates anywhere via the Nickel Plate Road any time.—Mar. 1.

The three essentials for human happiness are something to love, something to do, something to hope for.

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns such issue—have a love-feast all the year.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts each, and can be had at this office.

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Persons requesting their address published may have them inserted here.

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J. S. Hatch, Sireleville, Ind.
J. W. Niles, Edinboro, Pa.
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LIST OF CHURCHES.

Services will be held at the Church of the Blessed Hope, 186 Woodland Ave., Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Jobilis, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1249 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome Pastors residence 507 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preach'g by J. F. Wagoner, every first Sunday in the month, also a Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame church, to study God's Word. Union Sunday School every Sunday, and social meetings every two weeks. We have no regular preaching. Jason Weston Elder; Sarah S Beck Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Bessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 3:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elnss Sipla, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Orcutt. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Seaman Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 936 Wilson ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school at 10 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Forster school house, Calhoun co. Ia. by Elder Whitsell, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria R. Trendell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Sis. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fish Creek every four weeks. At Cashmere every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother Jesse Wooden, assisted by such as they are evangelizing. Hezekiah McBride, Watson and Byron have no regular preaching. The church at Ralph Center is presided over by Bro Lee Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 284, Grand Rapids, Mich.

Pittsb'g, Ft. Wayne & Chicago Ry.
Pennsylvania Lines.
Schedule of Passenger Train—Central Time.

Westward.	9	11	29	3	7
	AM	AM	PM	PM	PM
Pittsb'gh, lv.	7 05	9 55		1 15	
Allianee, ar.	8 10	10 55		2 15	
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Canton	10 35			4 45	
Massillon	10 55			5 05	
Wooster	11 18			5 28	
Mansfield	12 05			6 15	
Crestline, ar.	12 35		10 05	6 45	4 50
Bucyrus, lv.	12 50		10 20	6 55	5 05
Leipsic	1 25		10 55	7 30	5 40
Van Wert	2 10		11 40	8 15	6 25
Ft Wayne	3 35		1 05	9 40	7 50
Arcola			1 15	9 50	8 00
Columbia City	4 53		1 35	10 08	8 18
Larwill			1 45	10 18	8 28
Warsaw	5 21		2 03	10 36	8 46
Silver Lake			2 10	10 43	8 53
Bourbon			2 20	10 53	9 03
Inwood			2 30	11 03	9 13
Plymouth	6 05		2 50	11 23	9 33
Grovertown			3 00	11 33	9 43
Hamlet			3 10	11 43	9 53
Davis			3 20	11 53	10 03
Hanna			3 30	12 03	10 13
Wanatah	6 35		3 40	12 13	10 23
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Wheeler			4 15	12 48	10 58
Hobart			4 25	12 58	11 08
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Hanna	3 40					
Davis	3 58					
Hamlet	4 08			2 31		
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Plymouth	4 38	5 45		2 58	6 03	
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Canton	12 35			11 05	1 45	
Alliance, ar.	12 55			11 25	2 05	
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The Restitution.

Issued Weekly by
A. R. UNDERWOOD, Publisher
—FOR THE—
Christian Publishing Association

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Poetry.

The Missionary.

Look where the missionary's feet have trod—
Flowers in the desert bloom; and fields, for God,
Are white to harvest. Skeptics may ignore;
Yet on the conquering Word, from shore to shore,
Like flaming chariot rolls. Ask ocean's isles
And plains of bud, where ceaseless summer smiles;
Speak to far-frozen wastes, where winter's blight
Remains; they tell the love, attest the might,
Of him whose messengers across the wave
To them salvation bore, hope, freedom gave.
These are thy first-fruits. Ride, O Christ, ador.
Not death, and not the gates of hell, can bar
Thy way. Ride on till every tribe shall fall
Low at thy feet, and own thee Lord of all!

Horatius B. Woodley.

Original.

The Sons of God.

Dear Bro. Underwood:

Will you give me space to give a few thoughts on the subject of "The Sons of God?"

I was reading in *The Hope* the other day an article headed, "The Sons of God." When I first saw it I thought that I had come across something interesting, as I always feel when thinking or reading of the Sons of God, that I want a part or lot in the matter. But before I had read far I found that I wanted nothing of the kind that he was talking about. The writer spent all his eloquence trying to prove that the sons of God were angels who had lost their first estate and had been cast down to the earth, and when they saw that the daughters of men were fair to look upon, they took to themselves wives, and that their children were were great giants, etc.

Well, in all this I could not see any thing to cheer or help a person seeking after light. In the first place just the idea is absurd to think of. It is not reasonable. We all have our opinion about this and that; but how foolish it is to spend time to write an article of no consequence, then ask the editor to print it, expecting people to take time to read it, when after all it may be so, and it may not. We should be careful to not give our opinion to the world, but write on matters of faith which is far better The sons of God that I want to know about are the sons that Paul and John were talking about. We all want to become sons of God and an heir with Jesus the only begotten Son. How can we become one? Let John tell us. Speaking of Christ, he says, "He came to his own and his own received him not. But as many as received him to them gave he power to become the sons of God. (That is they had the right) even to them that believed on his name."

Paul in writing to the Corinthians says, "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what commission hath light with darkness, and what concord hath Christ with Belial, or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separated saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

We see by this, although those Corinthians were Gentiles, yet they were to have the same promise as had been given to the Jews. We can only become a son through faith in the Christ the only begotten Son and be willing to be led by him. "For as many as are led by the Spirit of God they are the sons of God." Sonship included heirship to the inheritance that God has provided for his children. "He that overcometh shall inherit all things, and I will be his God and he shall be my son" Rev. xxi. 7. We cannot be an overcomer unless we successfully resist temptation and continue steadfast until the end. John says "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." We know that we can become a son of God now at the present time, because John further says, "Beloved, now are we the sons of God," but as to our future existence and bliss, John did not fully understand himself, for he says, "it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him and see him as he is."

Paul in some of his writings says, "For now we see through a glass darkly; but then face to face. Now I know in part, but then shall I know even as I am known."

Now our knowledge of God and his great plan for the future is very limited to what it will be when we reach that time that Paul was speaking of when he said, "then shall we know." So if we cannot become Christ-like now we cannot be like him, or see him as he is, and know as we are known. There is so much to be said on this subject that we could fill pages, but as we have been admonished to write short articles I will only say may all our dear brothers and sisters so live that we shall all inherit the promise.

ALMIRA BROOKS.

"To the Law and to the Testimony."

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39.

There is a growing tendency among our modern clergy to ignore the literal interpretation of Moses and the Prophets; thinking to evade the force of the infidel's sneers and gibes by so doing. It to them would seem easier to shelter behind some undefined mystical meaning; than to use thought unlearned by our "Higher Criticism." They regard the ancient lawgiver as filling the measure of the human intelligence of his age, and give him credit of having written an ingenious allegory, suited to the capacity of that undeveloped race. Rabbi Wise of Cincinnati in replying to Ingersoll's ridicule of Bible Stories, says, "That concerns literalists only, not us." W. F. Craft says, "It is absurd for Ingersoll to interpret the poem about the sun and moon standing still by the rules of prose." These and many more such sayings serve to illustrate the departure from what has been considered a faithful record of events, and what has been sanctioned, and quoted by the sacred writers of a later period, including Jesus Christ and his inspired apostles. When once the clergy begin with the scientific pruning knife (borrowed from our wise skeptics) to cut out, and dispose of all supernatural phenomena, we expect to see such competition among the lecturers of atheism, as will give all a chance to hear at a very trifling expense. But is not truth progressive? Yes, but it never runs off from its statements of facts. It never goes back in its record; nor ignores the old survey. We may outstrip it so it may never overtake us, until a wreck shall mark the end of every one who presumes to voyage without its blessed light. Thank God, eternity is long enough to verify his Word, and perhaps a thousand years is a sufficient time to put all things in subjection to the King of kings, when once he begins to reign. It stands us in hand as defenders of the Bible, not to give away to the literal interpretation, nor the inspiration of the blessed Volume as a whole; lest we destroy the foundation of apostles and prophets, and reject the chief Corner Stone. We do well to remember, that Moses wrote of our Christ, and all the prophets gave witness of him, thus welding link by link, one continuous golden chain of truthful events from the beginning in the garden of Eden to the coming of the just One, and lengthening onward as the prophecies meet their time of fulfillment, until it shall embrace the grand purpose of God in Eden restored. Thus truth progresses according to original lines drawn by him who changes not; nor varies as a shadow. "Trust in the Lord, and he will bring it to pass."

A. B. WILEY.

"The Great Book."

In commencing the first pages of the great and good Book we glance over all the proceeding different parts and books, comprising the Old and the New Testaments, and what manifold greatness do we not find in the hidden wonders of its innumerable pages?

Ah! who is there can fathom all that here is revealed unto us. And we take them in such a form, as our own judgment and ability are in capacity of doing.

And as we continue in our daily researches, and study of the Holy Book, I think our minds in penetrating throughout will become gradually subject to a more perfect and sure understanding of the hidden truths, and we also become more versed in all the many tangible forms which at the beginning of our study of the Word did seem an utter impossibility.

And as in each glimmer of light we can faintly gleam the brighter beams of a surer word of prophecy, and which at first did seem unto us a study, has now become unto us a delight and also a necessity to administer to our well being. And who is there among us, the dear readers of THE RESTITUTION, can find a greater pleasure and pastime than in study of the "Great Book." It elevates the mind, ennobles and brings forth all the purity of the heart, we can with the eye of patience, bear on with the more troublesome course of life, and in looking through a glass darkly, to the far beyond, we can almost grasp the silent echoes of the joys unknown.

Then let us hasten and perfect ourselves with a more sure understanding of the "Great Book," that we at all times can be ready to answer the belief that is within us. In all the lives of great men, pertaining to their heroic deeds upon the earth. In all the ancient histories of Greece and Rome, and the modern sciences of the world, there is no book in all its manifold greatness can in comparison in one single instance, commingle with this God's own Book.

You will find it in the abodes of wealth, perchance, as only an ornament on the table of luxury. You will find it in the student home, its leaves soiled and worn with the stamp of perseverance on its pages, and again, you will find elsewhere on the shelf among old relics, covered with a mantle of dust, its pages unknown to those who daily gather 'round it, but every where you find it, even in the remotest heathen lands, rising as unto the morning star, or a beacon light to the poor benighted minds of the darksome race.

Every where you may feel the influence, and breathe into your hearts the great love which is even proceeding from the "Great Book."

HATTIE J. FEAR.

Cherish Good Thoughts.

Is there any thing that will help us more in the Christian race, than to cherish good thoughts? How often have I been thankful while engaged about my work, that I could lift my heart in trust and confidence to my heavenly Father; and where temptation comes say in my heart, "Lord help me to overcome." If we are thinking good thoughts will we not be more likely to gain the victory over the evil tendencies of our natures; and that "unruly member," our tongue, than we would if our minds were filled with worldly thoughts? "Where our treasure is there will our heart be also." Oh! "The peace that passeth all understanding" that comes to us when we feel that we through Christ have overcome some temptation. Let us remember that

"Each victory will help us some other to win."

In Isaiah xxvi. 3 we read, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Then let us, dear brothers and sisters, think often of the goodness, love, and mercy of God; and strive more earnestly day by day, to live nearer to the standard that Christ has given us; that we may not bring disgrace on the precious name of Christ; under whose banner we have enlisted.

Your Sister in hope of eternal life in the soon coming kingdom.

CARRIE JAQUITH.

Selected.

[Selected by Daniel Howard.]

The Jews and the Lord's Coming.

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it was written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up. That the residue of men might seek after the Lord and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts xv. 14–17.)

I believe it is hardly necessary for me to speak about or against the spiritualizing method of the Word of God. A great many good Christian people have in these days completely spiritualized the Old Testament and thereby taken all the promises which were given to God's ancient people away from them and appropriated them to themselves, to the Christian church, and left to the poor Jews only the curses, which were contained in the Old Testament. I believe most of us have got beyond this, and we all know the place which God's ancient people hold in the plans and purposes of God for the ages to come. Let me remind you first on speaking on this question of the promises which God gave to Abraham, to Isaac, and to Jacob. We find them in the book of Genesis. "In the same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." And again we read this word, "I will give unto thee and thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession and I will be their God." Again, listen to these words of promise given to Isaac, "Sojourn in this land and I will be with thee, and I will bless thee for unto thee and thy seed I will perform the oath which I swore unto Abraham thy father," and to Jacob when he saw the ladder. "And behold, the Lord stood above it and said, I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed." Thus throughout the Old Testament we find reassuring promises of God to Abraham, speaking of the wonderful restoration which shall take place after a long time of trial and captivity and tribulation.

Now, when Christ appeared precisely at the time predicted and in the manner spoken of by the prophets, His own received him not, they rejected him, and this also was spoken of by the prophets. Jesus found as his enemy the Pharisees—men full of zeal for the law and a deep national self-consciousness, united with hatred towards the Romans, and wild hopes for the establishment of a world-wide kingdom by a Messiah. They did not understand his blessed mission to suffer and die for us, they therefore rejected him.

The words we have *read*, clearly show us that it was and is the place of God, after the Jew, Jesus of Nazareth, to visit the Gentiles, and take out of them a people for his name. After this is accomplished God will return and build again the tabernacle of David, which is fallen down, and make good all the promises which he gave to Abraham and to David. This building again of the tabernacle of David means national restoration and national conversion. If we study the New Testament we find this again and again, "For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel until the fullness of the Gentiles be come in," (Rom ii. 25.) The Master said, "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." (Luke xxi. 24.) The fullness of the Gentiles does not mean that all the brethren must be converted. It means a certain number, the elect, and when that number is full, then God will turn again to his ancient people.

We believe that the times of the Gentiles are about to be fulfilled, and think we have a good reason for thinking thus in the wonderful movement which is going on among Israel. The Jews are a kind of spiritual barometer. By their movements, and by that which is going on among them, we may find out that the time is drawing near when he, our Bridegroom, will come. Now learn a parable of the fig-tree: "When the branch is yet tender and putteth forth leaves you know the summer is nigh. So, likewise ye, when ye shall see all these things, know that it is near, even at the doors." (Matt. xxiv. 32, 33.) This fig-tree is Israel. Once cursed and unfruitful, but now again putting forth leaves.

One sign of the times is, that many thousands of Jews come to the places where Christ is preached, and they listen attentively to the gospel. New York City is especially blessed in this respect. But it is world-wide. I am in correspondence with many workers among Israel in different lands and they all speak of ever-increasing numbers of Jews who come under the preaching of the gospel.

There is a movement going towards Christ. A spirit of enquiry is every where to be seen. Thousands read the New Testament in Hebrew. Christ our Messiah, willing and ready to save, is being preached by more missionaries than ever before, but above all, we also must preach Christ the coming King, the restoration of the nation which will precede his coming.

Will there be a large ingathering of Jews now? Will many join Christian churches at the present time? These questions I am often asked. Let me answer: "I say, then, Hath God cast away his people? God forbid * * * at the present time there is a remnant according to the election of grace." (Rom. xi. 1, 5.) God puts us missionaries among them, that the remnant may be laid out to the light, and thus the coming of the Lord is hastened. But what about the large masses who attend your services? We are witnessing before them for Christ. We cry out as John did, "Behold the Lamb of God which taketh away the sins of the world." The time will come when they will be in their own city, Jerusalem.

The city is surrounded by armies of the Gentiles, the Jews are in the deepest distress, when, all at once, the glorified Christ will appear! And then they will look upon him whom they have pierced—and they will no doubt then say, "It is the same Jesus who has been proclaimed in New York and Chicago, in Russia and England, it is the same Jesus of Nazareth."

Israel will be restored in unbelief. This restoration to the land of the fathers is now going on. You have heard or read of the "Chovevu Zion Society." Choeva means lovers of Zion. About four years ago, this society was formed in the east end of London. Its object is the colonization of Palestine and the cultivation of the Hebrew language. The society was formed by a dozen Jews, but it soon spread almost everywhere where Jews were found. The society is now to be found in Russia, in Poland, Germany, Austria, France, in Asia and Australia. In our very city the Chovevu Zion are very numerous. I know many of its members. They will tolerate no Hebrew Christian among them. Not long ago, one of our converts was expelled for the reason of his faith in Christ. Israel will be restored in unbelief. It seems that this society will hasten the fulfillment of the prophecies concerning the restoration of the Jews. And don't forget that the restoration is already going on. There are now about 100,000 Jews living in Palestine, twice as many as returned from the Babylonian captivity.

In our mission, "The Hope of Israel Mission," here in this city, we have preached to many thousands of Jews during the past year. A number have been brought to a saving knowledge of the Lord Jesus Christ. We have not taken them into a Gentile Christian Church. I do not believe that the Jews should be denationalized or Gentilized. I like to see them formed, after receiving Christian baptism, into a distinctive Hebrew, or Jewish Christian body. My idea is to keep Jewish converts separate, they should not take the name of any denomination, and they must not sever their connection with the nation. To denationalize the Jews is contrary to God's plans and purposes. They can also do more for their brethren, if they are not scattered in ten or fifteen different Gentile churches.

Such a Jewish Christian congregation for the sake of the brethren could continue certain ceremonies as national holidays, like Passover, or the feast of Tabernacles, and others, as far as they do not conflict with the essentials of the Christian faith. Did not Paul have this in mind when he said: "To the Jews I became as a Jew." Thus a number of our converts assembled on the Passover night in our mission house. Some of them had, according to the old law, held their Passover with their respective families; after that we came to the Lord's table in our mission, to break the bread and partake of the cup, remembering Christ, our Passover Lamb. It was a time never to be forgotten.

Some months ago, and old Jew invited me to be at his house on the first day of the feast of Tabernacles (Sucoth.) He had a small

The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

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THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a message to this one the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion into the name of Jesus Christ for the remission of sins preparatory to the forgiveness of sins, and a holy life and essential for final salvation.

but built in the yard of his house to dwell therein. In the course of conversation, I said, "Why do you allow a Gentile to come to the feast of the Tabernacles?" He pointed out to me the fourteenth chapter of the Prophet Zechariah, where it is stated that the Gentiles shall keep at the time when the Messiah is King in Jerusalem, they shall come to Jerusalem to keep the feast of the Tabernacles. This feast has a deep meaning We do not antagonize the keeping of this feast.

We preach Christ is our personal Savior for body and soul, and as our coming King, and it pleases God to set his seal of approval more and more upon our work.

In conclusion do not forget that the movement of the Jews toward Christ, and their restoration as a nation has a great meaning for us. We do not know the exact time of his coming, but according to this spiritual barometer the day when he shall come is not far away. The rapture of the saints may take place at any time. Are we ready for him when he cometh?—*A. C. Gaebelein, in Christian Alliance.*

Critical Edition of the Bible.

Baltimore, Md., Feb. 16.—[Special Correspondence.]—Prof. Paul Haupt of the Johns Hopkins University, editor-in-chief of the new critical edition of the Hebrew Bible, states that one-half the edition is in type and that several parts, including Genesis, the Psalms, Chronicles, Ezra, Nehemiah, Ezekiel, and Daniel, will appear soon. The completed work will appear, it is expected, in 1897.

The new English translation is also well under way. Four parts are in type, and three of these will appear about April. They are, like the Hebrew text, printed in colored backgrounds to show the approximate dates of the origins of the various portions, emendations, interpolations, etc. The three to appear shortly are: Isaiah, in three colors, translated by Canon T. K. Cheyne, of the University of Oxford; Judges, in six colors, translated by Prof. George F. Moore, of the Andover (Mass.) Theological Seminary; and the Psalms, the critical German prose translation of which was made by Prof. Wellhausen of the University of Gottingen, the poetical translation from this by Prof. Furness—this latter, however, appearing only in the completed work. Three other parts are in type. The English volumes will be published by the printing company in this city that does the university work, new fonts of type have been especially cast for the purpose. The paper and presswork are to be the finest obtainable, and the completed work will be imbellished with many illustrations collected by Prof. Haupt from the most authentic sources.

The three English parts already in type, besides those above named, are Leviticus, translated by Canon S. R. Driver, of the University of Oxford; Ezekiel, translated by Prof. C. H. Toy, of Harvard University; and Kings, by Prof. B. Stade of the University of Glassen, Germany.

The life and light of a nation are inseparable.

Prayer is a necessity of our humanity, and not a mere duty.

By doing the duty nearest to us we clear the pathway to the next one.

Focussed sunbeams burn, and focussed truths burn deeper than those which are diffused.

If every one would strive to be perfect as he thinks others ought to be, this would be a delightful world to live in.

A good violinist always puts his instrument in tune before playing in public, and a wise Christian gets his soul at concert pitch in the closet before praying in public.

The Restitution.

EDITORIAL STAFF:
Directors of the O. P. Association.
M. JOBLIN, Corresponding Editor.
PLYMOUTH, INDIANA, MAR. 4, 1896.

Please Renew, Or write and say how soon you can remit.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

Looking for His Appearing.

We cut the following lines from an old English paper, and thought them to too good to be lost:—

Ages ago in Eastern Lands
They watched for him.
Listening oft for his clarion wheels
As the day grew dim.
Expecting that he would come again
To Olivet.
On the strength of parting promises they
looked
And he tarried yet.

Every year across the winter snows,
With wistful eyes
Eager disciples have watched for him
Who mounted the skies;
Every year under summer suns
They have sung his praise.
And cried for him from their yearning
hearts
But he still delays.

They have died at their watch on the
lemon height
And we take their place;
We long as they longed in the olden
days,
For the sight of his face:
The sad earth wants him in her deep
woe
To give her rest.
But the years pass on and he comes not
yet.
God's time is best.

Courage, ye waiting here! we have his word.
And he will not fail;
Let us be patient, and watch and wait
Till the times prevail.
He will surely come, as he said he would:
He cannot forget.
When we see his face, this preparing
time
We shall not regret.

"THERE is a good deal of soreness in Talmage's church in Washington and among the Presbyterians there generally—at least so it is said—over his success in freezing out one of his co-pastors in order that he could have the pulpit all to himself."

Do not fail to read the article on the Eastern Question, and note the prediction of a Turkish general, based upon his knowledge of the condition of affairs, and the cunningness and duplicity of statecraft, employed to gain advantages, and the serious sickness of the Desolator.

TOLSTOI says that "not only is patriotism a bad disposition, but, he claims, it is unreasonable in principle to love in preference one's own nation above all others. He contends that patriotism is counter to the first principles of Christ's teaching and that Christianity makes patriotism superfluous and a hindrance, like a lamp in day light."

"IF men desire an immortal existence, they must become favorably related to the Lord Jesus by belief and obedience of the Gospel in the way he has appointed. For God has given to him power over all flesh that he may give eternal life to as many as the Father has given him. In Adam all die a *real* death, and the only means of *deliverance* from it, has been provided by God in Christ.

DR. Henry M. Ladd, Pastor of the Euclid Ave., Congregational Church is about to publish a book entitled "Christ's Spiritual Death." In view of the fact that spiritual death is defined in the "Theological Dictionary" as "That awful state of ignorance, insensibility and disobedience, which mankind are in by nature, and which exclude them from the favor and employment of God," we confess that we are a little curious to know what is to be said respecting Chist's spiritual death.

IT is said that there is "—No wonder there are horrors in Armenia when it is the daily duty of the Mohammedans to offer up such prayers as this against the "infidels": O Allah! make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their house-holds and their women, their children, and their relation by marriage, their brothers, and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!

"HENRY C. BOWEN, editor and proprietor of the New York *Independent*, died Feb. 24, at his home in Brooklyn.

Mr. Bowen was 82 years old last September. He had been in poor health for a long time, and during the last three weeks his condition grew steadily worse until the end came.

While in his youth he embarked in the mercantile life, but at the outbreak of the war of the rebellion the dry goods firm of which he was at the head suspended. Later on Mr. Bowen was appointed Collecter of Third Internal Revenue District of New York. He took great interest in church matters, and was one of the founders of the Broadway Tabernacle, New York, and of the Church of the Pilgrims and Plymouth Church, Brooklyn.

He was also active in the anti-slavery cause, and with a view to providing a congregational exponent of such principles established in 1848, the *Independent*. Mr. Bowen's three associates in the publication of the paper soon withdrew and since then he has been sole owner."

ON account of the action of the United States Senate in recognizing the provisonal government of Cuba as belligerants, and in calling upon President Cleveland to use his office with Spain to secure the independence of Cuba, the hatred of Spain has been fully aroused, and on Sunday March 1, a mob attacked the United States Consulate, at Barcelona, breaking the windows and shouting "Long live Spain!" and "Down with the Yankees!" The police charged upon the crowd and dispersed them, some were wounded but with no fatal results. Crowds gathered in many places and the day was characterized by many manifestations of public wrath. At Valencia the university students paraded and then gathered before the United States Consulate shouting, "Death to Uncle Sam." Viva Spain," and long live the Army." Just what action the United States will take, we do not at this time know, but news from Washington seems to be that if Spain insists on it there will be trouble, but the hope is that diplomacy will be brought into action in this case as well as has been with England, and that no serious result will follow.

WE clipped the following from the Chicago *Tribune* of Feb. 27, and give it to our readers as many of them know Sister Reed, and will be pleased to hear of the honor conferred upon her.

"The London newspapers, in giving an account of the January meeting of the Victoria Institute, say the paper of the day was furnished by Elizabeth A. Reed, A. M. of Chicago. This is the first time a woman's work had been thus honored by this distinguished body.

It first passed the Honorable Council, consisting of twenty-eight learned men, and then copies were sent throughout the world of scholars to the best specialists in that line of work, and these men returned it with their written criticisms to the Institute, and it was finally accepted, after passing through this crucible of criticism for two years.

The subject of the lecture is "The Ethics of Buddhism—Were They Derived from Semitic Sources?" The author presented many historic facts, showing it to be possible that some of the sentiments of Buddhism had been derived from the earlier writings of the Hebrews, or from some people who were familiar with these writings. In the author's absence the paper was presented by Dr. Theo. G. Pinches of the British Museum.

Mrs. Reed is known in Europe and America as the author of "Persian Literature" and "Hindu Literature." She is also the President of the Illinois Woman's Press Association and one of the editors of the magazine for the University Association."

A Prayer Before Congress:

Think of it! The chaplain of congress prayed a few days ago "*That we might be swift to resent injuries!!!* and well does the *Philadelphia city and state*, say:—"To speak with gravest seriousness, we urge that the House amend its chaplain or get rid of him. And if the congressional tone and spirit get into the prayers, we suggest that it abolish the chaplaincy. The grotesque vulgarity of a "devotional service," of this sort, to say nothing of its indecency and blasphemy, is, beyond expression, painful to genuine hearts everywhere, and is a disgrace to the nation so gratuitous and uncalled for, that it ought to be easily cured." The weekly N. Y. *Witness* commenting on the above says, "The hypocrisy of offering to God stump speeches as prayers which has so often been perpetrated by those appointed to conduct the devotional service of legislative bodies, is beyond measure wicked and injurious to the moral tone of the whole people. That is the devil's devotion,—not the doctrine of him who preached the sermon on the mount."

The Eastern Question.

Interesting news from the East comes to us through a correspondent of the *Manchester Guardian*, England, dated Constantinople Jan. 7. He says:—"This evening I had a long interview with one of the leading men in Turkey, a general officer who did good and gallant service in the last war, and who is looked up to by the party of reform in Turkey as one of its ablest supporters. His view of the future of his country was sombre in the extreme, and he did not scruple to say that he fully expected to see the Russians in Constantinople, and that, too, at the invitation of the Sultan, before the close of the year. This officer, who holds the highest rank in the army, is, and has been, in the closest possible touch with the constitutional party in Turkey, says...."But it is not in Armenia that I see the gravest danger; it is in Macedonia. There the Revolutionary party is far stronger than the Huntchak. The men are drilled, officered and organized, and they are supported by the good will of the Bulgarian nation. In the spring armed bands will cross the frontier; they will be repulsed; our commanders will retaliate on the Macedonia Villages in our territory. There will be the usual cry of Turkish Atrocities. Prince Ferdinand will be compelled to give into the voice of Public opinion, and he will support his revolutionary bands with his disciplined army, and though I am a Turkish officer who saw how well my men fought in 1877, I am reluctantly compelled to admit that we could not under present circumstances prevent the Bulgarians reaching Adrianople. We have no means of mobilizing our reserve The attempt to do this last autumn signally failed, and we did heat up the privates we have no officers to lead them. We have absolutely no cavalry in the modern acceptation of the term in the whole army. Look at the regiments here in Constantinople, badly horsed, badly armed, badly equipped, destitute of all training. Do you think we have one single commander who could maneuvor a brigade, or a dozen who could conduct a reconnoissance? Our artillery is without practice, and without drill, except in the barrack square. Not an officer has gone through artillery practice, not a man has cut a fuse, there is not a range finder in the army, and if there were there are no men who know how to use the instrument. Our infantry possesses good material but bad officers, and on entering on a campaign they would be served out with the Mauser rifle, of the mechanism of which they would be ignorant. They would be face to face with an admirably drilled and well equipped army, which has been trained to perfection in peace maneuvers, led by a Prince who believes in his future. In less than a fortnight he would be in front of Adrianople, and the Sultan, not daring to denude the capital of troops, and having Servia and Greece on the one hand and an insurrectionary Armenia on the other, would have to do what, alas, our Sultans of late years have ever done—he would have to call in foreign aid. He would not appeal to England. The Palace party is pro-Russian to a man, from the Sultan down to Raghet Bay. Nelidoff's charm of manner, and Nelidoff's roubles have done what Sir P. Currie has failed to do. Russia will be asked to intervene; a Russian army would land in our capital, ostensibly for its defence, a corps would occupy Varna and Bourgas, and moving westward, drive the Bulgarians out of Eastern Roumelia, and Ferdinand would have to fall back on his capital. But Russia once here would never leave. Our Empire would last a little longer under a sort of semi-Russian protection, but, mark my words, Abdul Hamid will be the last Sultan of Constantinople .....Know thousands, tens of thousands know that this Russian alliance (it will be announced before long) means the ruin of our country, but I see no help for it unless you English adopt a radically different course from that you have followed for so many years. You have driven Abdul Hamid into the arms of Russia, and you have caused thousands of those who believed in you to curse you..... The Macedonians will stir in the spring, and before the summer is ended you will see the Russians in Constantinople and Diarbekir—at the invitation, mind you, of the Sultan War? No, there will be no war. England is isolated; she will not fight alone. The Sultan will lose the best chance he has ever had of re-establishing his power and prestige, but M. Nelidoff and the fates are too strong for us. And I shall take an apartment in Paris, and trust that my bones may be laid at rest among the French—the people I love. Once I had faith in you, and studied your language and admired your customs, but now I can understand neither! Don't forget what I say—the Russians will be here before the year closes. If you do not believe me, ask Nelidoff. "Saying which the general strode out of the room.

That a Russo-Turkish alliance is pending I (says the correspondent) am convinced that this has been brought about by Nelidoff's diplomatic encouragement of Sir. Philip Currie's strangely worded demands. All through the Armenian negotiation our Ambassador has been put forward as the spokesman whenever anything unpleasant had to be urged, while Nelidoff has not hesitated to assure the Sultan of his perfect indifference to the question—the consequence is, the Sultan looks upon England as the champion of Christianity *versus* Islam, and has learnt to view Russia as his only ally."

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 10.

If our memory serves us correctly, our last reference was to Hosea iii. 4, 5, where the prediction is recorded that the "children of Israel should be many days without a King, prince, sacrifice, image, (standing, statute or pillar, margin) and without an ephod, and without teraphim; and that after this long period—many days—the children of Israel should return, and seek the Lord their God, and David their king; and should fear the Lord and his goodness in the latter days." Clearly those many days commenced after the destruction of the temple, where alone sacrifices could be offered. This was about the year 70 since which they have had no king, or priesthood; the days have been many truly but the last event of the series is still future. The children of Israel shall return and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the *latter days*.

In harmony with the above Scripture we find the Israelitish people set forth as dead, dead nationally, and buried, and then resurrected, in the 37th of Ezek. And while we have no hope of convincing many of the truth as it is in Jesus, seeing it would disrupt their whole religious system, and place them at a great disadvantage socially, we do think we can convince the honest of heart by the contents of this chapter, that the long promised kingdom of God will be the kingdom of Israel restored under the immortal and glorified Son of God. The whole house of Israel is represented by a valley full of bones. In themselves considered there is no life in bones. They were lifeless; see the proof of these two two points in verses 11, 8, 5. Secondly, the death was not the loss of life individually, we are certain, because the people represented by these bones, say—

"OUR BONES ARE DRIED,

and our hope is lost,"—their hope was the coming of the promised One in whose day, the power and prestige of the kingdom of David would be restored. But the destruction of their temple and city and expulsion from the land and the scattering among the nations of the earth caused them to give up all for lost. Our bones are dry and our hope is lost, and we are cut off from our parts,—that is, forcibly expelled from the land. Having come to that conclusion, Jehovah discloses his purpose toward them, thus, "Behold, Oh my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel.... And shall put my spirit in you, and ye shall live and I shall place you in your own land." Then follows the parable of

THE TWO STICKS

the two becoming one in the land of the prophet, and explained to mean that the two nations of Israelites should become one nation in the land upon the mountains of Israel, and one King shall be King to them all, and they shall not be two nations and two kingdoms any more at all." Be it noticed, also, that the Israelites are buried among the nation. Their extraction therefrom is their resurrection to renewed national existence. We submit it to the candid if these events have ever yet transpired? If not, is it not plain that the restoration *here* predicted is the same as that intimated in the 21st chapter where it is shown that the throne and dynasty of David is to be overturned until he comes whose right it is and I (Jehovah) will give it him? No unprejudiced reasonable person can fail to see that both passages refer to the same restoration. Satisfied of this we pay no attention to the *unreasonable*, but proceed to show that instead of the children of faith and

HOPE IN THE GOSPEL

constituting the subjects of the kingdom of God, in the future, the *natural seed of Abraham* are the subjects of it. Hosea says the children of Israel after many days without a king or a priest shall return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. Bearing in mind that Gabriel shows in the first of Luke, that having once received the throne of his father David, Jesus ever retains it, and reigns over the house of Jacob forever, and then turning back to the 37th of Ezek. and reading Jehovah's promise that the servant David shall be their prince for ever," we are furnished with infallible evidence that it is Jesus who is spoken of as my servant David." The popular idea about God's kingdom could not be farther from the truth.

JESUS CONFESSED

that he was born to be King of the Jews; if that be so, what power can frustrate God's purpose? Depend upon it he *will* be King of the Jews. But they have to be gathered all of the twelve tribes have to be gathered—out of the nations and organized into one nation and *one* kingdom, *not* two as before, and all is to transpire in the land upon the mountains of Israel. An everlasting covenant of peace is to be made with them, and God's Sanctuary is to be in the midst of them forevermore, and his Tabernacle shall also be with them,—and God

WILL BE THEIR GOD,

and they shall be his people. See verse 25, 27. And the folly of claiming that he has been seated upon the throne of David in Heaven since his ascension is very manifest for his subjects are neither gathered nor organized yet. And besides that, we have unmistakable evidence in Rev. xi. that he does not take to himself his great kingdom and reign till the time when the nations are angry, and God's wrath is come, and the time of the dead that they should be judged, and the time to give rewards unto God's servants the prophets, and to the saints, and them that fear God's name great and small, and the time to destroy the corruptors of the earth. And moreover Ezekiel in the closing words of his prophecy makes it clear that Jesus is to be reigning in

JERUSALEM, NOT HEAVEN

for, says he, "The name of the city from that day shall be "The Lord is there;" and in the description of the new temple to be erected there in the future. We read in the 43rd chapter and 5th-7th verses, "So the Spirit took me up and brought me into the inner court, and behold the glory of the Lord filled the house....And he said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever." etc. And in Jeremiah iii. 14, we read of the gathering, of Israel God's invitation, "Turn, O, backsliding children saith the Lord, for I am married unto you, and I will take you one from a city, and two of a family and will

BRING YOU TO ZION."

But where is Zion? Is it above the skies?....Verse 17 furnishes the answer. "At that time they shall call JERUSALEM THE THRONE of the Lord, and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Then read Is. xxiv. 23. "Then the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously:" and Jeremiah xxiii. 3. "And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be

FRUITFUL AND INCREASE,

and I will set up shepherds over them, which shall feed them and they shall fear no more, nor be dismayed, neither shall they be lacking with the Lord. Behold the days come saith the Lord that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely, and this is the name whereby he shall be called, The Lord our righteousness." Clearly this refers to the same gathering of the same people to the same land, and is to be signed over by the same King as is called

"MY SERVANT DAVID"

in Ezekiel xxxii. And when to all this divine testimony that the house of Jacob constitutes the subjects proper of the kingdom of Christ and of God on earth, it prepares us for the fact that the saints are nowhere promised that they shall be mere subjects of the kingdom of God and of Christ, but according to Daniel "they *take* the kingdom and *possess* it, and that, too, for ever, even for ever and ever;" and according to Jesus himself, "they live and reign with, him, are to be seated with him upon his throne," and have "power over the nations, and rule them with an iron sceptre, and reign on the earth, which he said the meek shall inherit.

(To be Continued.)

NEWS ITEMS.

Cape Town, South Africa, Feb. 24.—(Copyrighted, 1896, by the Press Publishing Company, New York World.)—The political association of Rustenburg, in the Transvaal, President Kruger's pet organization, has adopted resolutions substantially as follows:

"Whereas, Public opinion in England regarding Jameson's treacherous attack shows that Great Britain is the arch-enemy of the South African Republic; and

"Whereas, The English as a people are the sworn foes of the Dutch Afrikanders, as is proved by the efforts of the former to humiliate the Boers and to destroy them; therefore

"Resolved, There should be no fraternity between the Boers and the English.

"Resolved, that the Boers must prepare for continued and even more serious strife.

"Resolved, That the Transvaal Government may count upon the members of this society as being prepared to seal their words with their blood."

Toronto, Ont., Feb. 24.—A large number of the most prominent and influential clergymen in the city met today and discussed a scheme whereby Armenians may be induced to take up homes in the Canadian Northwest. It is understood the government will make a grant for this purpose and that this will be further supplemented by a subscription fund, which already amounts to a considerable sum.

Rome, Feb. 24.—A telegram has been received here from Cairo stating that Great Britain has begun negotiations with France for the evacuation of Egypt. It is added that Great Britain is inclined to make concessions. The visit of N. Cambon, the French Ambassador at Constantinople, to Cairo, is reported to be connected with the negotiations for the evacuation of Egyptian territory.

That Russia intends to establish a protectorate over Corea is no longer doubted on the continent. It is evident from every move of the Russian army and diplomacy.

The St. Petersburg *Gazette*, which is in close contact with the Ministry of Foreign Affairs, says editorially:

"Neither the United States nor England nor Germany have any right to oppose Russia's advance in Corea, as this will only promote their commercial interests. The powers ought also to see that a Russian harbor on the Corean coast, near the terminus of the trans-Siberian railroad, means invaluable advantages to the three powers."

Odessa, Feb. 22.—During the recent storms on the Black Sea seven steamers and eighteen sailing vessels foundered and a hundred lives were lost.

A startling piece of news comes from Brussels. Prince Albert, heir presumptive to the throne of Belgium, the only surviving son of the Count of Flanders, has received a threatening letter, warning him not to be present at the festive inauguration of the four large railroad systems, which will occur at Mons in a few days. The letter informs him that the Socialists have perfected a plot to murder him on that occasion.

The young Prince, who has just reached his maturity, nevertheless has announced his intention to brave the assassins and be present at the inauguration. Numerous arrests have been made, and the police are now confident that they have nipped the plot in the bud.

Mr. Holman Hunt has astonished his friends by writing a long letter on the return of the Hebrews to Palestine in fulfillment of the dream of ages. The scheme involves the purchase of the country from the Sultan on a basis of capitalized revenues, with a liberal margin. Mr. Hunt expressed confidence that if the offer were made for the widest extent of land defined by Moses the sum could easily be raised under the guarantee of leading Hebrews.

London, Feb. 24.—A Constantinople dispatch to the *Daily News* says:

"There is a persistent rumor here of a fresh massacre at Urfa

"The government objects to Miss Clara Barton, President of the American Red Cross Society, going to Zeitoun to distribute relief."

Russia is dangerously extending her power. This week saw her reassert her control of the Balkan States. The week before saw her establish her practical suzerainty over Turkey. The meager news from Corea announcing her occupation of Seoul indicates that she means to defy Japan, as well as British influence in China. The Italian reverses in Abyssinia presage the fall of Great Britain's only powerful friend.—Crispi.

France has given new and splendid assurance of her stability and strength, and may be counted upon to side with Russia, unless, indeed, Great Britain has made an alliance with the Czar.

Germany remains sullenly hostile.

Vladivostock, Feb. 23.—The newspapers announce the arrival here of the agents of an Anglo-American company with a capital of £5,000,000 ($25,000,000) to work the alluvial gold deposits of Eastern Siberia. They intend to purchase abandoned claims, hoping to extract gold by improved machinery and processes.

Men may make wealth enough to sink them into perdition, but not enough to save them in glory.

POETRY.

The Lord's Prayer.

(The following beautiful composition was found in Charleston, S. C., during the war; it was printed on very heavy yellow paper, and is quite a literary curiosity.)

Then to the mercy-seat our souls doth gather,
To do our duty unto thee—OUR FATHER,
To whom all praise, all honor, should be given.
For thou art the great God WHO ART IN HEAVEN;
Thou, by thy wisdom, rul'st the world's wide frame.
Forever, therefore, HALLOWED BE THY NAME,
Let never more delay divide us from
Thy glorious grace, but let THY KINGDOM COME;
Let thy commands opposed be by none,
But thy good pleasure and THY WILL BE DONE
And let our promptness to obey be even
The very same ON EARTH, AS IT IS IN HEAVEN.
Then for our souls, O Lord, we also pray
Thou wouldst be pleased to GIVE US THIS DAY,
The food of life, wherewith our souls are fed,
Sufficient raiment, and OUR DAILY BREAD;
With every needful thing do thou relieve us,
And of thy mercy pity AND FORGIVE US
All our misdeeds, for him whom Thou didst please
To make an offering for OUR TRESPASSES;
And forasmuch, O Lord, as we believe
That thou will pardon us AS WE FORGIVE,
Let that love teach, wherewith thou dost acquaint us,
To pardon all THOSE WHO TRESPASS AGAINST US;
And though, sometimes, thou find'st we have forgot
This love for thee, yet help, AND LEAD US NOT
Through soul or body's want to desperation,
Nor let earth's gain drive us INTO TEMPTATION,
Let not the soul of any true believer
Fall in time of trial, BUT DELIVER,
Yea, save them from the malice of the devil,
And both in life and death keep us FROM EVIL.
Thus pray we, Lord, for that of thee from whom
This may be had, for THINE IS THE KINGDOM,
This world is of thy work, its wondrous story,
To thee belongs THE POWER AND THE GLORY,
And all thy wondrous works have ended never,
But will remain forever and FOREVER.
Thus we poor creatures would confess again
And would say eternally, AMEN.

Original.

HESAIAS.

(ISAIAH 6. C. V. & R. V.)

1. And it came to pass in the year that Ozias the king died I saw the Lord seated upon a high and uplifted throne, and the house was filled with his glory.

2. And Seraphim stood round about him, each one having six wings; and with two they covered their face, with two they covered their feet and with two they flew.

3. And one cried out to another, and they said sanctified, sanctified, sanctified is the Lord of Sabaoth; all the earth is full of his glory.

4. And the upper-door was lifted up with the voice with which they cried, and the house was filled with smoke.

5. And I said woe is me, because I feel compunction that I am a mere man and have unclean lips and dwell in the midst of a laity that hath unclean lips; and have seen the King the Lord of Sabaoth with my eyes.

6. And one of the Seraphim was sent unto me and he had in his hand a coal which he had taken from off the altar.

7. And he touched my mouth and said; Lo this hath touched thy lips, and it will take away thy transgression, and it will cleanse away thy sins.

8. And I heard the voice of the Lord saying, Whom shall I send, and who will go his way unto this laity? And I said, Lo, I will, send me.

9. And he said, Go thy way and say unto this laity; With hearing will ye hear and ye shall not understand; and looking will ye look and ye shall not see.

10. For the heart of this laity hath become gross with fat and with their ears have they heard heavily and their eyes have they closed lest perchance they should see with their eyes and hear with their ears, and with their heart understand, and turn and I should heal them.

11. And I said, Until when, O Lord? And he said, Until cities shall be laid waste so that they are not dwelt in, and houses so that there are no men, and the land shall have been left forsaken.

12. And after these things God will put man far away and those who have been left behind upon the land will have been multiplied;

13. And still there is upon it the one and one-tenth; and again it will be for ravage like a terebinth and a chestnut when it falleth out of its burr.

CHAPTER VII.

1. And it came to pass in the days of Achaz the son of Jotham the son of Ozias king of Joudas, that Hrasin king of Aram and Phakee, son of Hromelios king of Israel went up against Hierousaleem to war against it and they were not able to blockade it.

2. And it was talk the house of David saying, Aram hath conspired with Ephraim, and his (Achaz) soul stood out (with fear) and the soul of his laity, in the way that a tree in a forest is shaken by wind;

3. And the Lord said unto Hesaias; Go out to meet Achaz thou and thy remaining son Jasoub at the pool that is above the way the field of the fuller.

4. And thou shalt say unto him, Be on thy guard to keep quiet and fear not, nor may thy soul have become enfeebled by reason of these two fire-brands that are smoking; For when the wrath of my anger hath come to pass I shall heal again.

5. And the son of Aram and the son of Hromelios, because they have counseled wicked counsel, (in saying)

6. We will go up into Joudain and when we have talked with them, we will turn them away unto us, and make the son of Tabaeel king thereof;

7. Thus saith the Lord of Sabaoth, This counsel shall not abide nor will it be;

8. But the head of Aram is Damaskos, and the head of Damaskos is Rasin; Moreover there are sixty and five years yet and the kingdom of Ephraim will fail of laity.

9. And the head of Ephraim is Somoroon and the head of Somoroon is a son of Hromelios, And if ye do not put faith in it neither shall ye understand.

10. And the Lord added to talk with Achaz saying

11. Ask for thyself a sign from the Lord thy God in depth or height.

12. And Achas said I will not ask nor will I test the Lord

13. And he said, may ye forsooth have hearkend ye house of David; Is it a little thing for you to sustain a contest with men, and how are you going to sustain a contest with the Lord?

14. Therefore will the Lord himself give unto you a sign. Lo the virgin will receive in womb and will bring forth a son, and thou wilt call his name Emmanouel (Mercy—abiding—in)

15. Butter and honey will he eat before he hath comprehended or preferred bad things, that he may have chosen the good;

16. Because before the child hath comprehended good or bad, he will distrust wickedness so as to choose the good; and the land about which thou art fearful before the face of the two kings will have been forsaken.

17. Moreover God will bring upon thee and thy laity and upon the house of thy father days that have not as yet come since the day when Ephraim took away from Joudas the King of the Assarions.

18. And it will be in that day that the Lord will whistle for dog-fleas, the one that will lord it over a part of the river of Aiguptos, and for the bee that is in a province of Assurians;

19. And they will all come in the ravines of the country and in the holes of the rocks and into the caves and into every rift.

20. In that day the Lord will shave with the hired razor from across the river, with the *razor* of the king of Assurions, the head and the hair of the feet and the beard will he take away.

21. And it will be in that day that a man will support a heifer of the cattle and two sheep;

22. And it will be that for the most part to drink milk; Butter and honey will every one left upon the land eat

23. And it will be in that day that every place, where there are thousand vines worth a thousand shekels, will be for waste and skauthoi.

24. With spear and arrow will they come there, because all the land will be waste and skauthoi.

25. And every mountain that hath been ploughed will (not) have been ploughed; Fear shall not come there; For it will be by reason of the waste land and skauthoi a feeding-place for sheep and a treading-place for cattle.

COMMENT.

The 6th chapter opens with another vision—a vision of the Lord seated upon a high and uplifted throne surrounded by "Seraphim," or spiritual beings of some sort about which very little has been revealed in the Scriptures. They are not "Cherubim" evidently or if the same kind of spiritual beings they have a different office. From the derivation of the word "Cherub" we might infer that their office was in some way to express *so rour* and *deprivation*; while from the derivation of the word "Seraph" we might infer that their office was to express *joy in worship*.

"The upper-door" here was the upper-door of the temple.

The importance of the message committed to the prophet is emphasized by its quotation and interpretations in the New Covenant as oracular and Messianic and just then fulfilled in the blindness of God's people and their inability to recognize the person and mission "of the Son of his love." We can see that the prophecy has been fulfilled to the letter and it should be a wonderful help to our faith. Observe the pregnant significance of "the epidekatos" or the one and one-tenth seed reserved—"the hope of Israel."

The 7th chapter speaks for itself to every thorough student of *prophecy and contains* the most important single prophecy in the whole range of the Old Covenent Scriptures as *you all* know. The Old Hebrew Rabbis saw the importance of this prophecy as a Messianic oracular word and tinkered with the Hebrew text to discredit the evidence in its relation to Jesous of Nazareth as "the Messiah" and undertook to do the same thing with the Greek text of the Septuagint; but failed for the reason that the Septuagint was "the Bible" of the early Christian church for at least two hundred years.

The King James Version reflects the apostasy of the Roman Catholic Hierarchy which through its Latin Version served as the basis for the most of the Early English translations and which had incorporated into its own Latin translation most of these Rabinical textual tinkerings.

Read the 14th, 15th and 16th verses of this chapter in the light of this comment. For they have a special oracular import explanatory of why the child Jesous grew up to manhood "without sin."

The rest of the chapter is more particularly valuable in its historical import giving as it does Israel's environments national both then and at the coming of "the Messiah," as prophesied and fulfilled, moreover confirmed by profane history of contemporaneous times.

CHAS. GARDNER.

A Practical Lesson.

I wish to call especial attention to the good lesson Brother Wilson has given us, of making friends with, or by means of the mammon or riches we possess. His exposition is a grand success, and every child of God by faith, should read it over, until they can feel and know that the Master meant them, and feel deeply concerned about present duty in this matter. So much so, that their life, their words, and their means be called into action at once, for each and every one is entrusted with talents and means more or less, and with these comes our responsibilities. Oh, that we could all feel deep down in our souls, that all the talents and means we hold and think to be ours, belongs to the Lord, and that we ourselves have been sold out under sin, and have been bought by the Lord, and that we are not our own, but are simply stewards, entrusted with the goods of him who has called us and appointed us to this trust, moreover it is required in stewards that a man be "found faithful." Then to be found faithful as a steward of God, we will not only look after our own interest, which is pure selfishness, but we will be deeply concerned in the welfare of others. The Captain of our salvation, sought not his own glory, sought not his own will and way, but the will, and way, and glory of him that sent him. Thus he overcame self and sin, and retained his Father's favor, and attained to an honorable position at his Father's right hand. Thus he sacrifices his own will and way, and and thus had God his Father for a fast friend, and when he failed on earth himself, he could confidently commit himself into his Father's hands, who received him to glory. Jesus has left us a self-sacrificing example, and tells us to use this worlds goods, as not abusing them. (am sorry to say many are doing this) but rather to God's honor and glory, and thus make fast friends of God our kind Father, and his dear Son, our Savior, then when our substance is spent, and our means all have failed, they alone will be able and willing to care for us, and receive us into an eternal habitation, when Jesus comes to gather his people home. Uncle Sam has provided homes called the Soldiers Home," for all his faithful servants whose means of support have run out. This is only a temporary home for the needy ones, while the servant of God who has by himself and his means on the Lord's altar, and fought the good fight of faith, will in the world to come receive eternal life in an eternal home. Now a few practical hints in conclusion. Jesus says in connection with the text the dear Brother has so ably explained. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another mans, who shall give you that which is your own? No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Can we say we are ready for our King and suffer our actions to contradict us? Can we say we love the Lord, when our heart is far from him? Can we say we are on the Lord's side, when in fact we are serving mammon? Will we continue to say Lord, Lord, and not do the things he commands us? Can we say we have been converted, when our life says no? Can we walk with the Lord, and lock arms with the world? Can we do a good deed and not sound a trumpet? Will we be content to work ourselves almost to death to hoard up riches, and not use them to God's glory, and secure his friendship, and that of our Blessed Master, and have an eternal home in the world to come? Can we keep the first, and great commandment, and spend the Lord's money for the poisonous weed, to consume it on our lust? Can we keep the second commandment, and not turn a hand or spend a penny to help them to that eternal mansion? Can we lavish our means on secret oath bound combinations and let our honest debts go unpaid, and not be an unfaithful and unjust steward? Can we? Kindly in behalf of the Master and his cause.

T. E. A.

Christs Kingdom.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Mat. iv: 8, 9. A very liberal offer for Satan to make to the Son of God, but it came from the wrong source for Christ to accept the proposition, but in some sense the wicked are in possession of Christ's kingdom at the present, and will be until he comes and takes the kingdom, and the time comes for the saints to possess the kingdom, which we will now prove.

"And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." Matt. viii. 11, 12. The children of the kingdom are to be cast out, this kingdom is not the church, but it shows that the wicked, will be in the kingdom when the time comes for Abraham and the saints to possess the kingdom.

"The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity. So shall it be at the end of the world, the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire there shall be wailing and gnashing of teeth." Matt. xiii. 41, 49, 50. Gathering out of his kingdom and severing the wicked from among the just, takes place at the same time. See Luke xiii. 28, 29. Now we will give more proof to sustain our position."

"And the seventh angel sounded, and there were great voices in heaven, saying, "The kingdoms of the world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and for ever." Rev. xi. 15. Yes it is out of the kingdoms of this world the wicked will be gathered out, the wicked severed from the righteous, then will be fulfilled what Daniel saw. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever even forever and ever. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 18, 27.

There will be fulfilled what God promised Abraham. "For all the land which thou seest, to thee will I give it, and to thy seed forever. Gen. xiii. 14, 16, and Paul in Gal. iii. 16, tells us Christ is the seed spoken of here. And this same Christ says, "Blessed are the meek, for they shall inherit the earth." Matt. v. 5. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. The position I have taken in regard to the wicked being now in Christ's kingdom, I never heard advocated before. So please bear with me, the truth is all I want, if those Scripture citations do not mean what they say, some one must explain.

I am waiting for the kingdom.

M. L. ADAMS.

Letter Drawer.

Dear Brethren and Sisters one and all.
I will write some now for the Christmas call;
"For all to write who love the Lord,
And believe he will come and fulfill his word."

To come and gather his people home
When he shall reign on David's throne.
When he shall reign, all wars shall cease.
And man with man shall be at peace.

The saints all robed in garments white.
Shall live in that land where there is no night.
Where the golden fruit of life's fair tree
Will on either side of the river be.

Yes brother Prime, I will meet you there.
In that beautiful land so bright and fair.
Where no sickness or death will ever come
To disturb the dwellers of that happy home.

I have loved ones sleeping I hope to meet
Where we can worship at the Savior's feet.
And thus it is my daily prayer.
To be prepared to meet you there.

MRS. DR. L. HUSTED.

Dear Restitution:

I enclose an order $1.50 for renewal of subscription. We think we cannot do without the paper. We have taken it for a number of years.

Your Sister in Christ.

ELLEN WHITE.

Brother Editor:

I notice in THE RESTITUTION of 8th inst. an article headed "The Call of Abraham" signed J. E. Hatch, which I wish to emphasize by responding with a hearty AMEN.

Yours for the truth.

W. J. OREM.

Dear Restitution:

Brothers and sisters, I can say that I am looking for the Lord Jesus to come and reign on the throne of his father David. I am growing stronger in the glorious promises every day. Bro. Elder John Foore helped me to put on Christ Oct., 1884.

Yours in the faith,

A. T. MORRIS.

Editor Restitution:

You will find enclosed $1.00 to apply on the paper. With the impure air of infidelity all around, it is hard to live perfect, and especially to have our children guided in the way they should go; but by taking the Word of God as the man of our council, being guided by his Holy Spirit, we hope to reach that heavenly kingdom with all the redeemed.

Yours waiting and watching.

F. C. & M. MYERS.

Editor Restitution:

Dear brother, as I failed to pay for my paper last year I now send you three dollars by post order. We have a little band here of about twenty that meet every Sunday for prayer and conference meeting. We also have two brethren that preach the Word of truth to us. One formerly a Baptist, but now a firm believer in all the prophets have written. Pray for us.

Your Brother waiting for the return of Christ to establish his kingdom on the earth renewed.

C. HATCH.

Dear Brothers and Sisters:

I will say I believe in the personal return of Christ to reign on the earth. I believe when he returns he will resurrect the saints, change the living that has lived worthy, and obeyed from the heart the gospel requirements. I believe the signs show his coming near at hand. We read of wars and rumors of wars, of famine, of pestilence, of distress of nations, know that the end is near even at the door. I will say so come Lord Jesus and come quickly.

Yours for the truth.

MARY M. FRENCH.

Dear Restitution:

Please find enclosed $1.50 in postal order to pay on THE RESTITUTION for 1886.

Now one word, I find in reading over the many letters of the brethren, that they have ignored the great image of Daniel and they all say that Jesus may come at any moment, when in fact the eastern limb of the image has never matured therefore the ten symbolic toes has never been in existence. Now will some one tell us how Jesus can come until the ten kings. We want nothing but truth.

Yours looking for the ten kings.

H. BURDICK.

To the Household of Faith:

I want to hear my testimony also in the love feast. I believe in the covenants of promise made to the fathers, in the restoration of the kingdom to Israel, and in our redemption through Christ as heirs to this kingdom in which he will reign personally in Jerusalem, which I believe will come in the near future. We hear of "wars and rumors of wars," and see trouble gathering on every hand, but let us not be troubled, but take courage for the battle of life. May we all prove faithful, and be overcomers of the things of this life, that we may be acceptable in that great resurrection morning.

Yours in hope.

JOSEPH WILLIAMS.

Dear Restitution:

We have taken THE RESTITUTION for over thirty years, and cannot think of doing without it, so find enclosed $1.50 for subscription. I see a great many familiar names in the letters, and would like to see one more—that of Benjamin Wilson, as I claim him as my father in the gospel having learned the truth through his writings. I was baptized by Bro. Joseph Wilson, in Illinois, and we are down here in Kansas now.

"Je- -s soon is coming.
It is in my song;
It cheers the heart.
When joys depart,
And sorrow presses strong."

Love to all the brothers and sisters.

ELIZABETH WILLIAMS.

Dear Restitution:

As so many brothers and sisters are writing for THE RESTITUTION I thought I would add my mite. THE RESTITUTION is the only preacher we have outside of the Bible. I believe in the soon coming of Christ to establish his kingdom under the whole heavens. I am trying to walk in the strait and narrow path that leads to eternal life. Let us all strive to enter in at the strait gate, because strait is the gate and narrow is the way which leadeth unto life and few there be that find it, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. I believe that the signs of the times indicate that the Lord is nigh, even at the door.

"The coming King is at the door.
Who once the cross for sinners bore.
But now the righteous ones alone,
He comes to gather home."

Yours in hope of eternal life.

JOHN DICKINSON.

Dear Restitution:

Please send me THE RESTITUTION for one year and at the end of the year I will try hard to pay you, as I am willing to pay for it but am poor and don't have means to spare, but I do want your paper, and I know a goodly number that will read it. I read them and let others read them. I think I can pay for it at the end of the year. Please send if willing to do so and oblige,

MRS. J. M.

[This Sister lives in the West where crops have failed. She is willing to try and pay. We will trust her. But if any one feels like helping her to the extent of paying for her paper, we know it will be appreciated.—ED.]

Dear ones in Christ:

I remember the time when I could meet with some of you and hear the gospel of the kingdom preached, and my heart cries out with a longing that cannot be explained, can it be that I will ever again have the privilege of enjoying the company and conversation of the children of God as a body? And it only echoes back as a thing of the past, at least for the present, but I know the salvation of the Lord is nigh them that fear him, and "Righteousness shall go before him, and shall set us in the way of his steps." Therefore, I long for the time when knowledge shall have become a virtue; and the glory of God shall fill the whole earth, while we are encompassed round about with mercy and judgment.

"O, let us all be ready for the work we have to do,—
Toiling late and early in the cause divine and true!
Reaping as instructed in the morning light;
Reaping in the harvest-field,—toiling for the right!
All things are onward moving,—let earth's jubilee begin;
The Old is swiftly passing, and the New is coming in!
It is coming! O, 'tis coming! My raptured eyes behold!
The light is on the hill-tops, the Shepherd with his Fold.

What a sight! Grand and glorious! Which we may behold by the eye of faith. Let our lives be a continual song of joy and gladness in the Holy Ghost; for we have the promise,—"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii. 21. Brothers and sisters, don't fail to send in your testimonies; I enjoy them so much, as I have no other way of conversing with you now, but I pray always that we may so live that we may all meet in the kingdom of God.

Your Sister in hope of eternal life.

CLEMENTINE OVERMAN.

Cheap Excursions to the West and Northwest.

On March 10 and April 7, 1886, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa; Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hill district. For full information apply to ticket agents of connecting lines or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—Apr. 7.

Personally Conducted Excursions to California.

Via the Chicago, Union Pacific & North-Western Line, in upholstered tourist sleeping cars, leave Chicago every Thursday via the North-Western Line. Low rates, picturesque route, quickest time and careful attention are advantages offered to those who join these excursions. Cost of berth $6.00. Ask your nearest ticket agent for full particulars or address A. H. Waggener, T. P. A., 7, Jackson place, Indianapolis, Ind.—Mar. 14.

Original.

Exhortation.

Brothers and Sisters who have also been lead to the Light:

It is a great pleasure to read even just the few words which many of the RESTITUTION letters contain. Mine isn't much, but it is a satisfaction that I may say a few helping words, although the time may grow long we never grow weary. There is no one that makes a resolution for the better, but what are made so by that one small act, for it will lead them to bright deeds and also to think and may lead some one else do the same, although we should take an example from no mortal, we all do to some extent, some more than others, and how do we know, may be some one is watching to see how we are doing. Surely mankind is not created in vain. After our misery, the first stage of our existence, setting out for eternity. Although the clouds may be black, so dark that at times our weak sight cannot see that the lining sometimes farther away is *always* made of gold.

But when such times come to each of us, if we earnestly in prayer ask for aid, we will receive it for it is said in the Word of our God, all those believing that they will receive what they ask for shall also receive, also we must be born in spirit as we were in flesh and walk wholly by God, and not by the sons of men, and not setting our hearts on anything on this earth, but on our Creator who surely is greater and more sublime than all, for he created all them, both earth and heaven. Therefore it is required of each of us that we should walk in remembrance and fear of the mighty powers of the unruly at the judgment day. Therefore each day we must overcome trials easily, and be ready for we might be called just at the moment we strayed, and for fear we might be called to our rest from work, to the sleep which knows no self-waking. Human life in this stage of existence is like a copious stream with a mighty tide called eternity, flowing into a vast ocean dividing it into two parts, one side has not been explained for its sufferings are so diversified, the other side seems to be an enumerable number of islands covered with flowers and fruits, and is not lit by the sun but by the power and strength of one who is going from one islet to another, and is in all their midst. According to the degrees and kinds of virtue in which they excell are distributed among these many islands pleasures of different kinds, suitable to the relishes and perfections of those who are settled in them. Every island a perfect paradise, accomodated to its respective inhabitants. We may see persons dressed in glorious habits with garlands upon their forsheads passing in among the evergreens, lying down by the sides of fountains, resting on beds of flowers, and could hear a confused harmony of human voices, singing birds, falling waters, and musical instruments, gladness grows in us at the discovery of so delightful a scene. There is no passage for us but through the gates of death, is life worth living, is it worth while for us to build up what we call "our bright prospects" and have them torn down? Can we afford to be faithful through all these trying ordeals? If we succeed with every thing we undertook we would never be tired. O give me trials to overcome that I may be proved in my faithfullness, besides we would become selfish and hard-hearted. We must learn to give up all ungodliness not build too big castles for ourselves, for he cometh to judge the earth with righteousness, judge the earth and people with his truth. But we will let this lesson sink deeply into our heart for human life is but the journeys of a day. We rise in the morning of youth, full of vigor, full of expectations, we set forward with hope and spirit, with gayety and diligence, and travel on a while in piety toward the mansions of rest, in a short time we remit our favor and endeaver to find some intimation of our duty, or some more easy means of obtaining the same end. By degrees we let fall the remembrance of our original intentions, we entangle ourselves in business, immerge ourselves in luxury and rove through the labyrinths of inconstancy, till the darkness of old age begin to invade us. We then may look back upon our past life with horror, sorrow, and with even deep repentance, and wish that we had never forsaken the paths of virtue. Remember thy Creator in the days of thy youth.

When is the golden time, you ask,
The golden time of love,
The time when earth is green beneath
And skies are blue above;
The time for sturdy strength,
The time for happy play;
When is the golden hour?
"I answered you," "today."
Today that from the Maker's hand
Slips on the great world-sea,
An atom in as ever ship that launched
to sail eternity.
Today that wafts to you and me
A breath of Eden's prime,
That greets us glad, and large and free
It is the golden time.
For yesterday has veiled her face
And gone us far away as
Sands that swept pyramids of
Egypts ancient clay
Forever gone her toils, her prayers, her
conflict and her pain,
No man shall look on yesterday or tryst
with her again.
Tomorrow is not ours to hold,
May never come to bless or blight us
is so with weal or ill
With gladness or ill-tress,
No man shall clasp tomorrow's hand
Or catch her on the way,
For when we reach tomorrow's land
She'll be by then, today.
You ask me for the golden time,
I bid you seize each hour
And fill it full of earnest work
While yet we have the power.
To by the golden time for joy.
Beneath the home-hold eaves.
Today the royal time for work,
For "bringing in the sheaves."

Yours walking in bright hopes,
JESSIE GOODWINE.

Editor Restitution:

Find enclosed money order for $1.50 to renew, and while I am at it let me say a few things to the household of faith; let me tell you some things I like and some things I don't like. I like THE RESTITUTION, it is a good evangelist, it can travel cheaper than a preacher, it talks on all Bible themes, and is likely to touch the theme uppermost in your mind for all Bible students are anxiously watching coming events. Bro. Joblin says lots of good things, Bro. Wilson writes with the zeal of a new convert, Bro. Wagoner and Corbaley remind us of the disciples that the dear Savior loved, Sister Wince has labored long and hard in reviewing the history of God's ones favored people, we as a people cannot afford to loose sight of these people, and Bro. Dwiggins, God bless your kind and affectionate heart, your name will become a household word, Bro. Wince never compromises his subject, Bro. Hatch hews close to the line, Bro. Baker is a deep thinker and close observer, write often, Bro. Moyer thinks twice before he speaks, Bro. Gardner holds before us continually the greatness and goodness of Jehovah, his mercy to them that love him, and the great danger of disloyalty to God. Time would fail me to tell of the many good things that is said in a year in THE RESTITUTION. I reckon Bro. T. E. Adam's work is done for if any brother is using tobacco yet, he is past reform. Bro. W. J Orem does a good deal of hard work here in the west and says nothing about it. I reckon he thinks he will be found out in time. One leading thought rewarded all of the "Love Feast" letters, to-wit: Loyalty to God, yes that will be prominent among the things that will give an abundant entrance into the everlasting kingdom. Had a good long letter from Sister Carrie Williams, of San Deigo, Cal., Her health is very poor. In closing up the letter she expresses a desire to tarry until the consummation. I said, Oh yes, how often I too have desired the same, and how many poor pilgrims desire his coming, but his will, not ours. I want all the good work done this year published in THE RESTITUTION, we need encouragement for there is dander of the weak ones, for whom Christ died, falling by the way. Now there are some things I don't like. I don't like to read of preachers telling about getting the use of some sectarian house to preach in unless they tell of being turned out after preaching two or three sermons. I don't like to hear of some sectarian preaching the funeral of a deceased brother or sister, because none of the preaching brethren could be had, for some good brother or sister could read a portion of the 15th chapter of Cor. that would express the faith and hope of the deceased. Never compromise God's truth. I don't like when an obituary is written for the writer to tell how many sectarian churches he belongs to before he found out the truth. I don't see how it is a credit to any one, for if any body lives longer than me and preaches my funeral I don't want them to tell it on me. Let us continue to say like that good old saint, "As for me and my house we will serve the Lord." Now brethren, let us move forward all along the line, supporting the weak. Encourage all you come in contact with. Journey with me to a city whose builder and maker is God. Amen.

J. P. BITNER.

PORTRAITS.

To the many friends of Brother and Sister Woodward we are pleased to announce that we have arranged with Tuttle & Petcher, Artists, to make for us pictures of these two earnest workers. We will have them in two sizes. Cabinet size is familiar to every one, post paid to any address for 50 cents. The larger size about 5x8 inches are $1.00 a pair. These pictures are fine, mounted on the best cards, and every body who has seen them say they are excellent likenesses—the best Brother and Sister Woodward ever had taken. Friends who are personally acquainted will all want them, and many who know this couple by report will want to get acquainted in this way. Send to this office and we will mail them to you.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1896, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

Previously published	$34.00

EXPENDITURE.

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Announcement.

The second quarterly conference of the Church of God in Nebraska, will be held at the school house in District 39, five miles south-east of Moorefield, and will begin on Friday March, 5, 1896, and hold over Sunday. All who can possibly attend this meeting are cordialy invited to do so. We need your presence and your help in order to make the meeting a success. Be ready and willing to work for your Master, and come prepared to enjoy a blessed meeting in his name.

Yours in hope of Eternal Life,
RENA M. GORDON, Sec'y.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding; one copy of same in cloth binding; one copy of "Twelve Words;" one of 8-page tract; and one of "Seeking and Finding," all for the low price of one dollar. This offer is made for the good of the cause of truth. Send to Wiley Jones, Manchester, Va. [Do not send to "The Restitution," for any of these.—Ed.]

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages, by Wm. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put lovesalve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

Sin acts on the conscience as cold on the flesh. At first it is keenly felt, and avoided; but after a little while it is borne with delight.

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The Hair of All Things. Carrie Williams. This little book of 160 pages on the above named subject is now ready and may be had from THE RESTITUTION office, or of the authoress Mrs. Carrie Williams, San Diego, Cal., for 35 cts. or free to those not able to buy.

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Future Probation. By Wm. G. Moncrieff. We have received an invoice of the new book of 148 pages, written by William Glen Moncrieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Moncrieff is a writer well known to our readers, and of undoubted ability. This book is paper covers, and sells for 12 cts each, and can be had at this office.

P. O. ADDRESSES.

Persons requesting their address published may have them inserted here.

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Silas Hann, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
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The Church of God meet for work and searching the Scriptures every Sunde at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 3746 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsay Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome Pastors residence 801 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday school and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. les east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame Church, to study God's Word. Union Sunday School every Sunday. And Social meetings every two weeks. We have no regular preaching. JASON WALTON Elder; SARAH SCHLECK Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 10 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kenslee, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. Wm. H. Wilson, Elder; Elias Sipla, Secretary.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grost, 3rd Sunday, sermon by Bro. W. L. Skeels, 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 956 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia. every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitesitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. m. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trisdell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at H. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher every four weeks. At Centerview every four weeks At Union meeting on every Sunday There churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro L. C. Chase.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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	PM	PM	AM	PM	PM
Pittsb'g, lv.	7 00				
Allianee, ar.	8 50				
Union, lv.	10 26				
Massillon, "	10 39				
Wooster, "	11 13				
Mansfield, "	12 12				
Crestline, "	1 05		10 35		
Bucyrus, lv.		12 05	11 45		
Lima, "	3 00	3 45	2 30		
Van Wert, "	3 57	4 22	3 17	12 37	
Ft Wayne, ar.	4 50	5 15	4 10	1 30	
			AM	AM	
Arcola, "			11 35	7 24	
Columbia, "	6 55	6 00	12 17	7 56	
Larwill, "			12 30	8 07	
Pierceton, "			12 45	8 20	
Eagle Lake, "			1 00	8 35	
Warsaw, "	5 35	6 42	1 20	8 50	
Lake Greek, "			1 30	9 00	
Fairfield, "			1 40	9 10	
Inwood, "			1 50	9 20	
Plymouth, "	6 06	7 25	2 05	9 35	
Tamerpeach, "			2 11	9 41	
Hamlet, "			2 21	9 51	
Davis, "			2 31	10 01	
Hanna, "			2 48	10 18	4 40
Wanatah, "	6 38	8 17	3 00	10 30	4 52
Valparaiso, "	7 23	8 50	3 30	10 10	5 34
Wheeler, "			3 37	10 17	5 41
Hobart, "			3 50	10 30	5 54
Lake, "			4 00	10 40	6 04
Liverpool, "			4 10	10 50	6 14
Clarke, "			4 18	10 58	6 22
Chicago, ar.	9 00	10 00	5 55	12 40	7 55
	PM	AM	PM	PM	AM

Eastward.	20	8	4	6	60	38
	AM	PM	AM	AM	AM	PM
Chicago, lv.	7 30	10 00	12 45	4 30	10 30	2 45
Clarke, "	9 35		2 57			5 25
Liverpool, "	9 45		3 10			5 35
Hobart, "	9 51		3 15			5 41
Wheeler, "	9 59		3 23			5 49
Valparaiso, "	9 15	6 37	3 39	6 01		6 05
Wanatah, "	9 35		3 50			PM
Hanna, "	9 48					
Davis, "	9 58					
Hamlet, "	10 09		4 21			
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Plymouth, "	10 33	8 45	4 36	6 52		6 56
Inwood, "	10 47					
Fairfield, "	10 57		4 47	7 03		
Lake Greek, "	11 06					
Warsaw, "	11 20	9 06	5 03	7 16		7 19
Eagle Lake, "	11 28		5 11	7 24		
Pierceton, "	11 45		5 27	7 42		
Larwill, "	11 59					
Columbia, "	12 15	9 58	5 46	8 12		8 08
Arcola, "	12 31			8 28		
Ft Wayne, lv.	1 20	7 35	6 25	8 50		8 50
Van Wert, "	1 10	8 45	5 40	7 00		
Lima, "	2 01	9 48	6 32			
Bucyrus, "	3 45	11 30	8 15			
Crestline, ar.	4 30	12 15	9 00			
Mansfield, lv.	5 40	12 20	9 01	11		
Wooster, "	6 05	1 20	9 55			
Massillon, "	6 39	2 05	10 30			
Union, "	6 53	2 20	10 44			
Alliance, ar.	7 00	2 35	10 50			
Pittsb'g, ar.	8 50	4 15	12 40			
	PM	AM	PM	PM		

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In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

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No. 55, "	7:34am "
No. 54, ex. Sun.	10:05pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 54, Ex. Sun	8:35am For Terre Haute.
No. 52, "	12:50pm " "
No 57 ex. Sunday	7:31pm " Logansport

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Chicago	9:30pm	8:05am	1:30pm	Local Ft
St. Yland				7:00am
Elkhart	10:45pm	9:37am		8:25am
Hobart	10:53pm	9:44am		10:10am
Valpar'so	11:19pm	10:07am		11:00am
S. Bend		10:25am		11:35am
Knox	12:16am	11:00am	6:01pm	2:36pm
Argos	12:33am	11:18m		2:54pm
Ft. Wayne	3:05am	2:01pm	6:26pm	4:30pm
Cleveland	10:25am	9:00pm	11:10pm	
Buffalo	4:55pm		5:30am	

TRAINS GOING WEST

Buffalo	10:20pm		5:25am	Local Ft
Cleveland	7:15pm	6:00am	10:25am	
Ft Wayne	2:04am	1:15pm	4:10pm	7:00am
Argos	4:10am	3:20pm		9:36pm
Knox	4:30am	4:00pm	6:25pm	10:10am
S. Bend		4:45pm		11:42pm
Valpar'so	5:40am	5:53pm		12:40pm
Hobart	6:05am	6:17pm		1:20pm
Hammond	6:24am	6:49pm		1:46pm
St. Yland				4:40pm
Chicago	7. 0am	7:05pm	9:00 m	

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The Restitution.

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF ALL HIS HOLY PROPHETS SINCE THE WORLD BEGAN.

VOL. XLV. PLYMOUTH, INDIANA, MARCH 11, 1896. NO. 10.

The Restitution.

THE RESTITUTION addresses itself to "all restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ and many other kindred truths. Also a clear belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins as pre-requisitions to the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

[Published by Request.]

HYMN.

They say there is a world to come
More fair and bright than this,
Where storm and night are never known
Where all have perfect bliss.
That hill and plain to either shore
Are spread with changeless green,
And never mid its lovely bower
A fading flower is seen

They say that world is beautiful
To fair for mortal eyes,
That one eternal glorious day
Is on its soft blue skies
And they are like the angels made
Who gain that peaceful shore,
They never sigh or weep again
And they can die no more.

And through the long bright summer years
Gay birds of starry wing
Are flitting through the balmy air,
And always sweetly sing.
And living streams as crystal clear,
In tuneful murmurs flow,
And trees whose leaves the nation heal;
Beside those waters grow.

And all the goodly things it bears
They say for all are free,
That every ear its beauties rear;
There none in lonely exile pine,
Or stranger weary roam;
One family they gather there
Within one happy home.

A glorious city, too, is there
It hath not ever's pale light.
Nor yet the suns bright golden ray;
Gleames o'er its shading light.
But one is there whose smile is bright;
And glory decks his brow
And willing nations gather round
In loves sweet homage bow.

But, Oh, they say that none can dwell
In that bright world to come,
But they the pure and lowly ones
Who here as pilgrims roam,
That only those who now endure
In meekness, grief, and shame,
Shall enter through the gates of pearl
The new Jerusalem.

Original.

Does Scripture Forbid Public Labor of Woman?

The Scripture teaches that, whatever is required of one individual to gain eternal life is required of every individual, that in Christ Jesus, Jew and Gentile, bond and free, male and female meet upon a common level, the Jew having no pre-eminence over the Gentile or the man over the woman. Gal. iii. 26, says, "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: For ye are all one in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." I understand this Scripture teaches that in Christ Jesus sex and nationality, are not recognized. But that "all start on equal grounds for the prize at the end of the race." Rev. v. 9, says of those that received the reward that they were "redeemed to God by the blood of Jesus out of every kindred and tongue and people and nation, and were made kings and priests unto God and should reign on the earth." The Apostle Paul said that to gain this reward he pressed forward. This I understand must be the disposition of every individual that has taken upon themselves the name of Jesus. They must labor if they obtain the reward, as the reward is only given to those who by an active obedient consecrated Christian life earn it.

The same commands must be obeyed, the same Christian duties performed by each individual whether Jew or Gentile, man or woman. Our Savior says, Ye are My servants if you do whatsoever I command you, and the command given to every servant is "Go work in my vineyard." We are also told by divine authority that the world is the vineyard, and that the work to be done in the vineyard is to teach the things concerning the kingdom, and the name of Jesus Christ. If this command is obeyed we are his servants, if it is not obeyed we are not His servants. Some would have it that this language was only addressed to the man, but the Savior has made no distinction, and we have no right to assume the authority. "Ye are My servants if ye do whatsoever I command you." Hence every individual that is obedient to the commands of the Savior are his servants. To every servant are given talents which they must use in his service or receive the reward of the unprofitable servant.

Our Savior has no more use for a slothful servant than you or I would have. Then to be his servants we must be employed in his vineyard and work for his interest. We have numbers of figures given in the Scriptures to impress the importance of activity in the service of the Master. John xv. 1, 6, says, I "(Jesus) am the vine and ye are the branches.... Every branch in me that beareth not fruit is *taken away*....and men gather them and cast them in the fire and they are burned." And again in Matt. iii. 10, "Every tree which bringeth not forth good fruit is hewn down." In Heb. iv. 9, we are told that there "remaineth a rest for the people of God, and to labor that we may enter into that rest." Yet, notwithstanding all this, there are those that contend that activity or labor is not enjoined upon woman, and that it would be a great wrong for women to labor publicly in the vineyard of the Master.

It seems that from the Scriptures that woman has always taken an active part in the service of God both public and private, and that God has ever recognized her works as well as man's. Turn to Mic. vi. 4, and see what the Lord says concerning one Miriam, a Prophetess. "I brought thee out of the land of Egypt and redeemed thee out of the house of servants. And I sent before thee, Moses, Aaron and Miriam." Do you not think Miriam occupied rather a public position when she with her two brothers led the Israelites out of Egypt, and more than that God says he sent her. Then we have the account given of Deborah, another prophetess, who judged and delivered Israel. Do you not think that she too filled quite a public position? The account given says that when she called Barak the commander-in-chief of Israel's army and told him to go and draw toward Mt. Tabor and take with him ten thousand men of the children of Naphtali and of the children of Zebulum, and that she would deliver into his hand the captain of Jabin's army with his chariots and his multitude. Barak says to her, if thou wilt go with me then I will go; but if thou wilt not go with me then I will not go. Here it seems that Barak has acknowledged her superior knowledge, and had not the courage *himself to* undertake this battle unless she goes with him which she did. Read the song of victory which Deborah and Barak sang after the Israelites were delivered. There has never seemed to be any doubt as to her right to sing this song of victory. In 2 Kings xxii. 14, we here learn of another prophetess Hulda, who dwelt at Jerusalem in the college. When a copy of the law had been found and the King Josiah was greatly concerned, because their teachers had not hearkened unto the words of the Book, and feared lest the wrath of God was greatly kindled against them, he said to the high priest Hilkiah, go and inquire of the Lord, where did they go? 2 Kings xxii. 15, says, they went unto Huldah the prophetess. Here again we find that God made known unto the king what would befall that place and the inhabitants of it through a woman. I have only referred to a few instances given in the Old Testament Scriptures of a woman who Paul sets forth as examples. (Holy woman) and does it look as if these woman's only sphere was to fill the domestic vale? Certainly not, for we have found them publicly and privately working side by side with those of the opposite sex in the same work, God honoring and blessing their efforts, and revealing unto them his will. Passing on to the New Testament Scriptures, we find as many as five women, teaching the things concerning the kingdom and the name of Jesus. And we also find the Apostle Paul commending them to the church. Phil. iv. 3 says, I intreat thee also true yoke-fellow help those women which labor with me in the gospel and also with Clement. Rom. xvi. 12, says, salute Tryphena and Tryphosa who labor in the Lord. Salute the beloved Persis which labored much in the Lord. And again, Paul says, greet Priscilla and Aquilla my helpers in Christ Jesus. First verse he commends unto the church, Phebe, who he says is a servant of the church at Cenchrea, (or Deaconess of the church), then besides these woman who Paul especially mentions as laboring in the Lord. We read in Acts xxi. 8, 9, of the four daughters of Philip the evangelist, who were prophetesses. And in Luke ii. 36 of one Anna a prophetess, who served God day and night in the temple, and who coming in when "the child Jesus was brought into the temple to do for him according to the law," gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. No one seemed to question her right in thusly addressing those in the temple. We might refer to others but this ought to be sufficient to show that woman did teach in public, that it was there privilege, and a privilege which was not questioned. Paul's definition to prophecy is this, He that prophesieth speaketh unto men to edification and exhortation and comfort. It is evident that Christian women possessed these gifts, in fact it cannot be denied. Then if one that propesieth speaketh unto men to edification, exhortation and comfort, there is or was some publicity to her work and as far as Paul forbiding them to use their talents he labored with them and gave instructions in regard to their personal appearance admonishing them to dress in modest apparal which becometh woman professing godliness with good works. The only Scripture that is ever introduced as an argument against woman speaking in public is 1 Cor. xiv. 29; 1 Tim. ii. 11, 12. But does this Scripture forbid the public labor of women, does Paul say that women shall not expound the Scriptures or confess her faith in the promises of God before the world.

Let us see if he does! Dr. Adam Clark says, it was permitted any man to ask questions, to object, altricate, attempt to refute a speaker in the synagogue. But this liberty was not allowed any woman. In 1 Cor. xiv. we find Paul calling the church in question for the manner in which they were conducting their meetings. Telling them that God was not the Author of Confusion, and that the service of God should be conducted decently and in order, then he tells them how they can avoid this tumult. That when they all come together for worship, that they should speak one at a time. But that when they came together to hear the prophets the assembly were required to judge (or listen). He limits the number of speakers to three. "Let three of the prophets speak," if any *thing* be revealed to one that sitteth by (I understand this means one of the prophets who has been given liberty to speak) the first must hold his peace. Why? because "God is not the author of confusion." Then Paul says, let the woman learn in silence for it is not permitted unto them to speak. It seems perfectly plain that in this assembly were women unlearned in the Scriptures, who had come there for the purpose of learning. They doubtless had been asking questions of the prophets, or there would have been no sense in Paul telling them to learn in silence, and that it was a shame for women to speak in the church. While Paul forbids woman asking questions of the prophets in their assemblies of worship which if it were allowed would be bound to bring about confusion. He has not forbid women laboring in the vineyard of the Lord. In the other passage in Timothy, Paul says in addition to what he said in 1 Cor. xiv. that, I suffer not a woman to teach or usurp authority over the man. This doubtless has reference to the family relations of the husband and wife, that the woman must not assume to take the place of the husband, but should recognize him as the head of the family, that Paul does not mean that woman must refrain from teaching her husband the way of life if he has not obeyed the word, and she has. We have only to read the charge Paul has given to wives who have unbelieving husbands. Ye wives be in subjection to your own husbands, that if any obey not the word that they may without the word be won by the conversation of their wives. If they were won by the conversation of their wives, their wives certainly taught them something to win them. There are other Scriptures which might be brought forward to prove that Paul has given women the freedom to pray, prophecy in fact, work wherever she was fitted to work in the Master's vineyard. But this ought to be sufficient. The time is short in which to work. Soon the Lord of the vineyard will return and call for his servants. Then each will be rewarded according to their work.

LYDIA CHAPLIN.

Selected.

Tidings From Abroad.

In a former letter we endeavored to prove from the evidence of current events in the political world, that the downfall of Mohammedanism as a ruling power is at hand. But inasmuch as Islam is a political-religious system, any inquiry which is confined to its *political* aspect would be incomplete. We therefore proceeded to investigate the *religious* condition of the Mussulman world at the present time, and we were met at the outset by the very significant fact that hundreds of thousands of the Shiah Moslems of Persia have already deserted from the ranks of Mohammed, and, in the teeth of violent persecution, have adopted the creed of a new prophet, styling himself the Bab (i. e, *gate*), who appeared in the year 1844, and whose doctrines were distinctly favorable to Christianity.

So far, therefore, as Persia is concerned, there are good grounds for expecting a great and general falling away from the faith of Islam so soon as religious liberty is proclaimed throughout the land.

Turning from Persia to India, where our queen rules over fifty millions of Mohammedans—chiefly of the Sunni sect—we quoted from a paper by the famous Moulvie, the Rev. Imad-ud-din of the Punjab, which was read at the Chicago Exhibition, in which he boldly states that the champions of Islam in India are now "*so utterly crushed and annihilated that they will not recover themselves till the day of judgment.*"

Let us now inquire if there are any circumstances to justify such a statement.

In the year 1893, a public controversy took place at Jandiala in the Punjab between a Mohammedan Mirza named Ghulam Ahmed on the one hand, and an aged convert from Islam, named Abdullah Athim, on the other. The controversy lasted fifteen days. Discomfited at every point the enraged Mirza solemnly predicted that within fifteen months (counting one month for each day of the discussion) his venerable Christian opponent would be "plunged into the deepest hell."

Not content with uttering this prediction, the Mirza invoked fearful curses upon himself, should his prediction fail!

Writing of this remarkable incident, Dr. Martyn Clark of the C. M. S. Mission in the Punjab observed: "Those who live in our enlightened home-land, can have no conception of the immense force and effect of this solemn and categorical declaration amongst the masses in this dark, superstitious and ignorant country. It sent a thrill through the whole heart of Islam in India. It is impossible to express the hold it has taken on the public mind. It is a plain clear issue; it is no longer a war of words or a drawing of distinctions. A sign from heaven is to be vouchsafed. Yes, God Himself shall decide in this controversy. It has been the theme of converse, of close attention during the past year. From Madras to Peshawar, through the length and breath of broad India, thousands upon thousands of men have been watching with thoughts intent upon the far northern city where Islam had thrown the wager of battle and where God Himself would decide.

"As I write, the days are swiftly speeding by and the crisis is now intense beyond words. A bare month is all that remains and the heavens are still as brass. The anxious thought of Mohammedan hearts is, '*Will the sign come?*' '*Will Islam be vindicated?*' In the Mirza's mosque, prayer is offered all day and far in the night with crying and tears:

O, GOD, SAVE ISLAM.'

'*It in the hour of darkness; let not Thy faith be put to shame. Let the sign be given!*'

"When once the fated 5th of September is safely passed, as please God it will be, we shall see marvelous things. Men will in hundreds upon hundreds break away from Islam. I do not say they will all, or at once, become Christians, but the grip of Islam upon them will be loosened forever. We are having good times, but better are coming. There is the sound of a mighty rain upon the dry clouds of Islam."

The fated day arrived and, needless to say, Abdullah Athim, the champion of Christianity, survived it and it is still well and flourishing in spite of his advanced age. The effect of this failure of the Mirza's prediction upon the superstitious Mohammedan mind may be better *imagined* than described.

But a still more terrible blow has been struck at Islam by the translation of the Koran into Urdu, which is the vernacular of the Moslems of India. This is the work of Dr. Imad-ud-din.

Dr. Martyn Clark writes of him: "This staunch veteran has struck many a good blow in the fight, but never such a one as this, under which Islam will reel for many a day. Its safety hitherto has been that its 'holy' Book was shrouded in unapproachable Arabic, or in cumbrous ambiguous translations. This literal and faithful translation has produced due consternation. There is panic in the enemy's camp. This letting in of a flood of light by letting the Koran tell its own story in the mother tongue of the people is a disaster which cannot be gauged. Fury mingles with the terror of the Mohammedans. Moulvie Imad-ud-din's life has been several times threatened, but this stout old warrior merely says: '*Let them kill me as soon as they will. I have done my work and no one can undo it.* I have done that which will kill Islam."

While passing through the press the translation has already been owned of God, two Moslems employed in the work, having been led thereby to abandon Islam. "*The Word of God!*" they remarked with scorn, "*Why it is not even the word of a decent man!*"

Wonderful blessing has followed these remarkable events which, in the opinion of Dr. Clark, mark an epoch in the history of Mohammedan missions in India. Several Moslems have been baptized, and numerous inquirers are seeking their way to Christ.

Besides the movements among the Moslems of Northern India, there are also indications among those in Madras of a tendency to forsake the creed of Islam, but we cannot enlarge upon this now.

We would fain linger over this intensely interesting subject, but want of space forbids our doing so. Before, however, bringing this letter to a close, a passing reference must be made to the opinion which is sometimes expressed that the ground which Islam is loosing in Europe and Asia, is being gained in Africa. On this point it will be sufficient to point to Uganda, where only a few years ago Arab influence was in the ascendant. Where is it to day?

Speaking before the C. M. S. Committee in 1890, Mr. Stanley, who has probably more right to be heard on this question than most men, is reported to have said:

"I should say that Mohammedanism is decreasing very fast. I do not think there is any possibility of Mohammedanism ever raising its head again in East Central Africa, and as for the west of Africa—well, I know enough of what is transpiring there, only I cannot tell it in public. But I can tell you this. I will guarantee there will not be a Mohammedan south of the Equator in the whole of Central Africa within five years from now.' Referring to the proposed railway to Uganda, he said: "The pressure of civilization there will drive them (the Arabs) until they meet the pressure of civilization from the North, and together I hope they will surrender."

Wherever then we cast our eyes, whether on the political or religious condition of Islam, we see the same remarkable signs of disintegration and decay, and the conclusion forces itself upon us that we are on the eve of the final breaking up of a system which for nearly thirteen centuries has been a curse to the world, and especially to the people occupying the Bible lands of the East.

Both history and current events —the witness of the past and the witness of the present—agree in their testimony. We have yet to consult the "more sure word of prophecy," which is the witness of the future. If that also bears its infallible testimony to the same effect, then we shall know that the downfall of Mohammedanism is at hand, and the last barrier to the restoration of the Jews in unbelief is about to be removed.

Surely these are solemn reflections for the children of God, warning them to be ready and to have their "loins girt and their lamps burning, and to be like men who wait for their Lord."—*Arthur S. Day, in Jewish Christian.*

Question of all Questions.

Webster gives the Greek roots from which Hades comes, which means not seen. We will quote Job, "If I wait, Sheol is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father, to the worm, thou art my mother." In craving to go down to death, he said of the place, "Where the wicked cease from troubling and there the weary be at rest." In the whole Bible we do not find one prayer to God for a home in heaven, nor one promise that "believers at their death, are made perfectly holy and their spirits do immediately pass into glory and their bodies rest in the grave till the resurrection." This assertion of my church catechism is one of the disturbing elements in the revision of our standards. Many of our most learned men holding it as a tradition of the fathers and not the Word of God. Roswell D. Hitchcock, D. D., L. L. D. has brought together in his analysis into one chapter all that he could find of Eschatology and I find not one proof of the above assertion of our catechism. Neither can I find it in the Bible after many careful readings of the entire book. What then shall we answer to those who ask where are my dead? Dear friends, "Secret things belong unto God, but that which is revealed belongs unto us and our children for the ages." I can only give the Scriptural language which is all that we have any right to do. Jacob said, "I am to be gathered unto my people; bury me with my fathers * * * and he yielded up the ghost and was gathered unto his people." "And David slept with his fathers." This is a Scriptural language and applied to all the ancients, whether saints or sinners. This is also the language of the New Testament for both those that sleep in Jesus and the wicked. I think this calling death sleep, is a pledge of the resurrection and whether they wake or sleep all nations are the Lord's.

For, "He is the Savior of all men, especially of them that believe." This special salvation of believers, is that they will put on immortality immediately when raised up. They will be sons of God and be like Christ and be partakers of the divine nature. The wicked will be saved out of death with now, but not immortal bodies, for they are still under condemnation and liable to the second death. In common version we have John v. 29, rendered, "They that have done evil shall come forth unto the resurrection of damnation." But the revised version and the Emphatic Diaglot render it resurrection of judgment. We believe the judgment will be a thousand years. The prophecies concerning it are full of rejoicing that "The Lord is our Judge; the Lord is our lawgiver." Everybody and everything are called upon to rejoice before the Lord, because he cometh to judge the earth with his truth. This judgement is a righteous rule and discipline and punishment till all are subdued unto the King. And all who will not submit will find their names are not written in the book of life, and will suffer the second death. God will have no mercy on the kingdom of Satan as it now bears rule, but will cut it off the earth, root and branch. But Christ has the key to Hades and the prison house of death and it is written, "The Lord looseth the prisoners." Many of the most devoted Christian leaders of thought, in all our churches, are beginning to read the signs of our times and realize Jesus words, "Without me *ye* can do *nothing*."

In this age only the seed which is to bless all the nations of the earth is being chosen, elected from among all nations. God's arm is not straightened by our finite ideas, that it cannot save all the nations of the earth which are promised unto him for a possession though he must first dash them to pieces as a potter's vessel. The antediluvian world was dashed to pieces and Israel and Egypt and Assyria and Medo-Persia, Babylon, Greece and Rome have all followed. They are all laid in Sheol but Jesus holds the key and he came to preach release to prisoners and he will come again to open the doors of them that are *bound*, and "He shall possess all the gates of his enemys." Is not this interpretation more in accordance with God's character, than is that which the church inherited from Rome? Does not the tender heart of Christ in you plead that the wicked may be saved even so as by fire? Search the prophets for this restoration of all things, for truly you will find them a light in the darkness of men's creeds. The search should not be made without earnest prayer for the guidance of the Holy Spirit, which alone is able to guide us into all truth.—*Mrs. M. G. Atcheson.*

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association
M. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 11, 1896.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

"THE ecclesia, in the present state is but the workshop in which the stones are being shaped and polished for the great building of God to be hereafter erected." •

"THERE are some in whom you find no taste of the *salt* as you eat them; some just barely taste of it; others are nicely seasoned. It is a great treat to get hold of such." •

BROTHER Hatch reports that while in De Soto, Mo., being called there to preach the funeral of Sister Morse, that he remained afterwards and preached several discourses and immersed seven.

"CHRIST'S List of second-death inheritors are, the fearful and the unbelieving; the abominable and murderers; whoremongers and sorcerers; idolators and all liars." Rev. xxi. •

"My times are in thy hand." Ps. xxxi. 15.

"Father, I know that all my life
Is portioned out for me;
And changes that are sure to come
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee." •

"THERE is just one thing we are permitted to seek with all our hearts at present, and that is, the kingdom of God. Of the other things Christ says, take no thought for them. Your heavenly Father knoweth that ye have need of them." •

"SOME choose to save their lives and their comforts and their reputation now, at the expense of what the truth claims at their hands. Of such it is not true that the world knoweth them not. The world knoweth them and honoreth and delighteth in them." •

"CHRIST'S Blessed men are the poor in spirit; they that mourn; the meek; they which hunger and thirst after *righteousness*; the merciful; the pure in heart; the peace-makers; the persecuted for righteousness sake; the falsely reviled ones." Matt. v. •

"THE love that springs from companionship in pleasure flies before adversity; the love that comes from business connections or social interests is destroyed by a single breath of misfortune; the love of the sexes declines with age, and does not flourish under adverse conditions." •

The widow of Alexander Campbell, founder of the Christian or Campbellite faith, is living, at the age of 94, in Bethany, W. Va. Several of her children have established themselves well in life, but the one who is perhaps best known in the Nation is Mrs. W. R. Thompson, who was long postmistress of Louisville, and is now a resident of Washington.

Assistance for Searchers.

I. *What is a Soul?*

1 Numb. xxxi. 28. "Levy a tribute unto the Lord, of the men of war, which went out to battle, one *Soul* of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*.

2. Lev. v. 2, 4. "If a *Soul touch* any unclean thing, whether it b a carcase of an unclean beast, or a carcase of an unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty, or if a *soul swear*, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these."

3. Prov. xix. 15, "Selfishness casteth into a deep sleep, and an idle *soul* shall *suffer* hunger."

4. Prov. vi. 20. "Men do not despise a thief if he steal to satisfy his *soul* when he is hungry."

5. Ps. xxx. 3. "O Lord, thou hast brought up my *soul from the grave*. Thou hast kept me alive, that I should not go down to the pit."

6. Jer. ii. 34. "In thy skirts is found the *blood* of the *souls* of the poor innocents. I have not found it by secret search, but upon all these."

7. Lam. i. 11–19 "All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the *soul*. I called for my lovers, but they deceived me. My priests and my elders gave up the ghost in the city, while they sought their meat to relieve their *souls*."

8. Job. xxxiii. 22, 28. "His *soul* draweth near unto the grave, and his life to the destroyers, he will deliver his *soul* from going into the pit, and his life shall see the light."

From this testimony it will be seen that both persons, beeves, asses and sheep are *souls*—that *souls* have blood in them, that *souls* can touch something, that *souls* can be idle, that *souls* can suffer hunger, that *souls* can be satisfied with meat, that *souls* can speak with their lips, that *souls* can swear, that *souls* can go into the grave, and that *souls* can come out of the grave. Is not this sufficient to show that the *bodily organism* of a person, an ox, ass or sheep is the soul of that person, ox, ass, or sheep! According to the Scriptures, therefore, *a soul is a natural body!*" •

(To be Continued.)

The Gospel of the Kingdom,—A Reply to "The Christian Oracle." No. 11.

The subject of the gospel *of* the kingdom of God is of the greatest possible importance. It stands in the very fore-front of New Testament teaching, and how it is possible to be a Christian in the New Testament sense without believing it, we cannot conceive;—and how any one can believe it without understanding its first principles, we are at still further loss to know. It will not be questioned that both the Old and the New Testament certainly foretells the setting up by him in the latter days of a kingdom that shall consume human governments and occupy all the territory of earth, it is a most lawful conclusion that the particulars given are intended to guide us in

IDENTIFYING THAT KINGDOM.

For instance, in our last number we quoted Jer. xxiii. 5, 8, where Jehovah promises, 1st to "Raise unto David a righteous Branch, and a King shall reign, and prosper, and execute judgment and justice in the earth," and we ask, what do the facts of history say to this? *Why*, that God *did* raise unto David a righteous Branch sure enough. And this righteous Branch confessed that he was born to be a King; but he came to his own *land* and people, but they received him not;—that is, those in authority did not, but the common people seemed at one time ready to crown him on the spot; the rulers carried their point however, and cruelly put him to death. But did they subvert

JEHOVAH'S ORIGINAL PURPOSE

to give him the throne of his father David? Why no; between the birth of the Son given, and the government being placed on his shoulders, Is. ix. 6, other transactions of tremendous importance were to transpire. The same Isaiah tells us in his 53rd chapter of his being led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. This must of necessity be before he could be a reigning and prosperous King. And we ask, was he to commence his reign immediately after his revivification and ascension? What does the heir-apparent himself say concerning this? Let us see. In discoursing at the house of Zacheus, he spake a parable to correct the idea entertained by his auditors, that the kingdom of God should immediately appear. This was, in all probability, to prevent a crisis. They were near to Jerusalem, the city of David, the city of the Great King; and having recognized him as the heir, see Luke xix. 38, they might want to make him King without delay. To correct the notion that the kingdom of God was then due, he said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return. He does *not* reign in the far off country;—

HE RETURNS TO REIGN;

but while absent his countrymen declare they *wont have him* to reign over them; but in spite of this, he returns to reign, having received the kingdom; and then, *after* his return, he rewards his servants and slays his enemies. The question is, has the nobleman returned? Has he rewarded his servants? Over what cities are they reigning if they are rewarded? Would this parable correct the prevalent idea if the kingdom were to be set up at Pentecost? Were his enemies brought before him and slain at Pentecost? Besides all this, the oft quoted 110th Psalm proves that he is seated at Jehovah's right hand until his enemies are made his footstool, and that in the

DAY OF HIS POWER,

his people shall be willing to *accept* him as their King,—and assuredly points us to the time predicted by Jeremiah when the Branch shall reign and prosper and execute judgment and justice in the earth; and when Judah shall be saved and Israel shall dwell safely, having been brought out of the north country, and from all the countries whither they have been driven, and dwell in their own land, Jer. xxiii. 6, 8, and when David is their prince for ever. Ezek. xxxvii. 25.

Clearly and unmistakably have we shown that the kingdom promised in the Old Testament is the restored kingdom of Israel under a new constitution and an everlasting, glorious and all-powerful King,—Jesus. And, as the spirit in Daniel vii. positively says that the saints shall take the kingdom which all people, nations and languages shall serve,—we know precisely what Paul refers to when he says, 2 Tim. ii. 12, "If we suffer, we shall also

REIGN WITH HIM;"

and we know of a certainty what kingdom Jesus referred to when he said, Matt. vi. 33, "But seek ye first the kingdom of God and his (God's) righteousness." There is but one kingdom of God spoken of in all the Book.

We will once more suppose for a moment, that the *Oracle* people have the truth, and that long promised kingdom was set up at the first Pentecost after the resurrection of Jesus. We want to place that claim beside a *prophecy* of Jesus. Remember the claim, that the kingdom of God was set up at Pentecost, and thou study closely Luke xxi. 20–31. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." All know that

JERUSALEM WAS DESOLATED

somewhere near 40 years after the Pentecost when the kingdom of God was said to have been set up. Read verse 21, 22, 23, then follows the statement that the inhabitants of Jerusalem shall fall by the edge of the sword; others shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Jerusalem *has* been desolated, the Jews fell by the edge of the sword, others were led away captive into all nations and Jerusalem *has* been trodden down by Gentiles; and there are signs that Gentile times are almost fulfilled,

A CRISIS IN THE AFFAIRS

of this world takes place, the nature of which we shall presently see. Verses 25, 26, and 27, give us signs by which the near approach of that crisis may be known. There are to be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heavens shall be shaken. These signs point to what we call the *crisis*, or what *results* in a crisis in the affairs of this world. It says: "And then shall they see the Son of Man coming in a cloud with power and great glory; and when these things begin to come to pass, then look up, and lift up your heads; Why? For your redemption draweth nigh." What redemption will be drawing nigh when these signs appear—this distress of nations, this heart-failing time through apprehension that some dire calamity is impending?

WHAT REDEMPTION?

Why it is the redemption which is in Christ Jesus? Rom. iii. 24. What redemption is that? It is the redemption of our body, Rom. viii. 23. It is the redemption of themselves—the purchased possession, Eph. i. 14. Redemption from the grave, Psa. xlix. 15. The redemption Job was confident of, that would enable him to see his Redeemer standing upon the earth, after being devoured by worms, Job. lxix. 25. Is it not enough to make us lift our heads to see evidence that this redemption draweth nigh? To be assured that we shall soon see Jesus and be made like *him*, our vile bodies being fashioned like unto his glorious body? But

THE BLESSED LORD,

not content to leave the matter there, speaks a parable to further illustrate and enforce the lesson. "Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your ownselves that summer is now nigh at hand; so, likewise, ye, when ye see these things come to pass, know ye that THE KINGDOM OF GOD IS AT HAND. Let us be reasonable, and we shall have no trouble to decide where the truth lies. After describing the tumultuous time to precede the destruction of Jerusalem, and the severe trials his disciples would be subjected to, and warning them to flee when they saw Jerusalem surrounded with armies, and speaking of the sword's destructive work and the captivity among all nations of those who escaped with their lives, and the down-treading of Jerusalem by the Gentiles for a set time; then follow signs which say that

REDEMPTION IS NIGH,

which should cause the faithful to lift their heads and rejoice,—and the Son of Man shall be seen coming with power and great glory? And what does all this mean? What is he coming in power and glory for? What takes place in connection with this powerful and glorious coming? We find an infallible answer to this important question in 2 Tim. iv. 1, "I charge thee," says Paul;—"I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead [when?] at his appearing and his kingdom." Here the judgment of quick and dead and his appearing and kingdom are positively connected. The word for word rendering is as follows: "And, the appearing of himself, and the kingdom of himself." The kingdom appears when he appears. This is in precise harmony with the Lord's words in Luke xxi. The signs of his coming are signs that

THE KINGDOM OF GOD

is nigh at hand. In beautiful harmony, too, with Matt. xxv. 31,—"When the Son of Man shall *come* in his glory, [*not* when he goes away] and all the holy angels with him THEN shall he sit upon the thrones of his glory"...."*Then* shall the King say unto them on his right hand, "Come ye blessed of my Father, *inherit the kingdom prepared for you* from the foundation of the world."

Let the *Oracle* people struggle with the facts in the 21st of Luke awhile and we think they will be pretty sick of the task of trying to show how the kingdom of God could have been set up 40 years before the destruction of Jerusalem,—and yet, after its down-treading all Gentile times, signs appear which tell us that the kingdom of God is *nigh at hand*. The signs thus hung out by God teach us that his kingdom is nigh at hand. Let us thank God, dear readers, for the shooting trees which tell us that redemption is nigh—the kingdom is at hand. •

(To be Continued.)

"Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. Do not dare to think that a child of God can worthily work out his career, or worthily serve God's other children, unless he does both in the love and fear of God the Father."

The solid Through trains of the Nickel Plate Road equipped with all modern appliances for safety, speed, and comfort are a prominent feature of that Popular Line. Their Fast Eastern Express leaving Chicago at 1:30 P. M. daily, runs through solid to New York City, arriving at that point at 6:30 P. M. the next evening. Experience is the best teacher. After you experience a trip on this train, we are confident of your future patronage.—Apr. 1.

OBITUARY.

Died at her home in DeSoto, Mo., on Friday morning Feb. 14, 1896. Mrs. Hattie C. Morse, wife of J. H. Morse, in the forty-second year of her life. Sr. Morse was a daughter of John Tuttle Sr. and was loved and esteemed by all who knew her. Twenty-three years ago Mr. and Mrs. Morse were married and have lived happily together. Five children were the result of the union, three of which still survive her. Funeral by the writer. On Saturday morning Feb. 15, I received a dispatch to go to DeSoto, and left immediately; reaching that place Sunday at 10 a. m. Funeral at 1:30 p. m. at the home of Bro. Morse, after which we laid her away in the cemetery to rest and await the return of the Life-Giver when we expect to meet her clad in immortality, never to suffer again.

J. S. HATCH.

Died near Scircleville, Ind., Nellie, the little daughter of Brother and Sister Wm. Plummer, Jr. She was three and a half years old and so sweet and bright, and such a pet that it seemed to almost break the hearts of the family to give her up. Only fifteen months ago the enemy death entered the same home and took a little girl just older than Nellie who was then very low with scarlet fever, but they nursed her through after several days, only to have to give her up after all. She died with brain fever after terrible suffering. Our heart-felt prayers and sympathy go out to the bereaved mother who feels that the sorrows that are laid upon her are almost more than she can bear. Father spoke words of comfort to the bereaved ones.

Your Sister,
AZORAH M. HATCH SCRIGGS.

Died Feb. 10, 1896, Bro. Addison Willey, aged 22 years, 11 months, and 7 days, at his home near Almyra, Ark County, Ark. Brother Addison was a young man loved by all who knew him. He was converted and joined the Advent Christian Church while in his 16th year, and lived a consistent Christian life. Death came swift and unheralded; Truly,

"'Tis the wink of an eye 'tis the draught of breath,
From the blossom of health, to the paleness of death."

The home has been made desolate by the removal of this beloved one, who by a complication of diseases was soon beyond the reach of all earthly skill Only the grace of God can sustain in such hours of darkness, and blessed are those whose privilege it is to experience the power of Christ in comforting his disciples, and of hearing his voice amid the dark waves of sorrow, "It is I, be not afraid." The promise, "Thy children shall come again from the land of the enemy," will we humbly believe comfort the afflicted parents. The writer addressed a large gathering at the M. E. Church near the Cofield Cemetry, where we laid him to rest till Jesus will awake him in that glorious morn.

PHILANDER NOKES.

From the *Pilot* of Rensselaer Mar. 5, 1896, we quote the following regarding our Bro. Alfred Thompson.

"Alfred Thompson was born in Stark County, Ohio, on October 17th, 1829. He was the third child of David and Eliza (McCoy) Thompson in a family of ten. Of that family four brothers are still living. When Alfred was four years old the family of seven moved into the forest of Hancock Co., Ohio. They endured the hardships of a frontier life and their only school was the family fireside. Later, short winter schools were supported by subscription. When Alfred was fifteen he commenced teaching school in winter. At the age of twenty-one he engaged as a clerk in the bank of his uncle, Thomas McCoy, in New Lisbon, Ohio.

On June 12th, 1855, he was married to Mary E. Travis, at Prairie Bird, Illinois. This marriage was a most happy one. Their spirits were congenial and they were truly help-mates to each other.

They moved at once to Rensselaer, Indiana, where their home has been ever since. They have three living children, Mrs. Florence Sears, Mrs. Ora Ross and Delos Thompson and five grand-children. Home was to Mr. Thompson the only place. He was a wise, just and devoted father and for over forty years there was mutual, filial, conjugal and paternal love in the family.

Mr. Thompson was, during all his life, a busy worker. He tried to live a practical Christian, caring *careing* for his own household, aiding his worthy neighbors and giving no just cause of offense to any one. Several months since he was stricken with what he believed was a mortal sickness. He bore up under the affliction with patience and fortitude. His mind remained clear and calm to the end. His whole family united to give him every attention and care that could be bestowed. All that human skill and effort could do, was done to prolong his life. The living current ebed slowly away and in the midst of the most friendly care by his whole family at 2 a. m., on March 3rd, 1896, at the age of sixty-six years, four months and fifteen days, he went to sleep in a sure and certain hope of the resurrection.

Mr. Thompson so lived that in the silent halls of death he was sustained and soothed by the knowledge that he had tried to follow the golden rule in fighting the battle of life.

He believed and acted at all times on the gentle principle that the soul that can be honest, nearest approaches perfection in living."

The above notice is quite complete. Another one of the old soldiers of Jesus has fallen, and we look about to ask, "Who will be the next." The funeral services were conducted by Bro. F. L. Austin Thursday afternoon.

Original.

"His Hand is Stretched out Still."

What depth of love and mercy and forgiveness is expressed by the Father toward his sinful and rebellious people in these words of the prophet Isaiah!—"For all this his anger is not turned away, but his hand is stretched out still!" Though his anger is not turned away from them because they will not obey his will, yet in the midst of their transgressions his loving hand is still held forth to them, ready to welcome them back.

God's great love for his people Israel, and for the "Gentiles also as fellow-heirs of the same body, and partakers of his promises in Christ by the gospel," is revealed in all the Scriptures, old and new, and finds expression in such beautiful language as can only be found in holy writ.

David could say with confidence in his love, "Yea, though I walk through the valley of the shadow of death, I still fear no evil, for thou art with me, thy rod and thy staff they comfort me;" he could say, "When my father and mother forsake me the Lord will take me up;" he could say, "Cast thy burden upon the Lord and he will sustain thee;" "He will regard the prayer of the destitute;" "For his mercy endureth forever;" "As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth, even forever;" "The Lord is gracious and is full of compassion, slow to anger and of great mercy;" "I love the Lord because he hath heard my voice and my supplications."

Though mercy and forgiveness is proffered to all mankind, it requires on our part that we *repent* of our sins and in deep contrition seek forgiveness in prayer through our Lord and Savior Jesus Christ, as advocate with the Father. "If we confess our sins he is faithful and just to forgive us our sins, and cleanse us from unrighteousness," are the words of John. "Come now and let us reason together, saith the Lord; Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

Surely the Father has revealed his love to man in manifold ways and has been longsuffering and kind; but there is a limit to patience and endurance, and the time will come when his wrath shall consume all rebellious people and nations, and he will destroy them and their works.

Come to him while his hand is yet stretched forth, for the time will come when the offer of salvation will be withdrawn and there will be "no more sacrifice for sins." The end of this Gentile dispensation is near and our Savior may be expected to appear in glory very soon. If you have not yet "Obeyed from the heart that form of doctrine delivered," then delay not a moment longer. If you have obeyed, but in the succeeding days have allowed the cares of this life to "choke out the word," then "draw nigh" unto him again and he will "draw nigh unto thee."

Draw nigh unto thy Creator,
Flee sin, and obey his will;
"His mercy endureth forever;"
"His hand is stretched out still."

Though "Father and mother forsake thee,"
Though friends grow cold and chill,
He is thy "shield" and thy "buckler,"
"His hand is stretched out still."

When sorrows become thy companion,
And anguish thy moments fill,
He then is thy "home of salvation,"
"His hand is stretched out still."

Do afflictions and trials beset thee?
Is life an insurmountable hill?
God is thy "rock" and thy "fortress"
"His hand is stretched out still."

Come now to thy great "Deliverer,"
Come now and obey his will;
He is thy "strength," and "high tower."
"His hand is stretched out still."

EDGAR HATCH.

"Pulpits and Pews."

Under this heading in the Sunday *Oregonian* of Feb. 23rd the following announcement appeared. "At the First Methodist Episcopal church the pioneer preacher, Dr. H. K. Hines will preach this morning at 10:30 upon the Life and Work of Jason Lee. It will be a privilege to again hear this talented divine, particularly upon a subject so intimately related to Oregon pioneer history." Now this is nothing uncommon in this day and age, as some more taken from the same paper will show, but it would be a strange thing to see a subject selected from the Bible. There are two reasons why this particular item attracted my attention: First, Some twenty-five years ago I joined the Methodist church under the preaching of Mr. Hines, Second the subject chosen. It seems he prefers to preach Jason Lee, instead of Jesus Christ Will give two more subjects taken from the same paper to be preached the same Sunday.

"Profesor Hadley of the Portland University who occupied the pulpit so acceptably last Sunday will preach at 7:30 p. m., Subject, "The next Greatest thing in the World." The next at the Cumberland Presbyterian church, preaching 10:30 and 7:30 by the pastor Rev. G. A. Blair, morning subject, "Patriotic Citizenship," evening subject "The Present Duty." I suppose it is to be patriotic citizens judging from his morning subject.

Surely the time for the blind leaders has arrived and it is no wonder that there is so little known about the gospel that was to be preached, when it is so shamefully neglected by those that should study and teach it, and their followers like them selves have be come blind and are approaching the ditch.

I am very thankful I have been able to understand the teachings of the Bible concerning Christ and his kingdom and I hope to so live that I may be able to enter in when he comes.

H. B. HATHAWAY.

When man makes idols of his mercies God withdraws them.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	65.10
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Reduced Rate Tourist Tickets to California points are now on sale by all agents of the Nickel Plate Road. Our trains make excellent connections at Chicago with through trains to the coast.—Apr. 1.

The pathway of duty leads up to the summit of success.

Poetry.

One Step at a Time.

There's a mine of comfort for you and for me
In a homely bit of truth
We were tenderly taught at the mother's knee,
In the happy days of youth.
It is, what if the road be long and steep,
And we too weak to climb;
Or, what though the darkness gather deep.
We take one step at a time.

A single step, and I again a step,
Until, by safe degrees,
The milestone's passed, we win at last
Home when the King shall please.
And the strangest thing is often this,
That the breezy, tangled spots
Which somber or fret should be thickest and sweet
With our Lord's forget-me-nots.

It matters little the pace we take,
If we journey sturdily on,
With the burden-bearer's steady gait,
Till the day's last hour is gone;
Or if, with the dancing feet of the child,
Or the halting step of age,
We keep the goal in the eye of the soul,
Through the years of our pilgrimage.

And yet, in the tramp of appointed days,
This thing must sometimes be.
That we falter and pause, and bewildered gaze;
For the road has led to the sea,
And the foeman's tread is on our track
And once on the looming coast
Where the children of Israel, looking back,
Saw Pharaoh's threatning host.

Then clear from the skies our Leader's voice,
"Go forward!" bids us dare
Whatever we meet with, with fearless feet,
And the might of trustful prayer,
So, ever advancing day by day,
In the Master's strength all time,
Even the lame shall take the prey,
Marching one step at a time.

And What of the hours when hand and foot
We are bound and laid aside;
With the fevered vein and the throbbing pain
And the world at its low ebb tide,
And what of our day of the broken heart,
When all that our eyes can see
In the vacant space where the vanished face
Of our darling used to be.

Then waiting and watching, almost spent,
Comes peace from the Lord's own hand,
In his blessed will, if we rest content,
Though we can not understand;
And we gather anew our courage and hope
For the road so rough to climb,
With trial and peril we well may cope,
One single step at a time.

Margaret E. Sangster.

Original.

Thoughts About the Man Child.

My last article on the above topic has been received with much favor, and elicited some further inquiry. While *this* article is not specially designed as an answer to those inquires, yet those asking questions may find in a measure, what they wish, by a careful reading, and comparison with God's Word. I care for no man's opinion, unless I find it solidly founded upon *that* Rock, and I ask no one to receive my conclusions, unless they find them *thus* founded.

In the unfolding of these prophetic teaching, it seems somewhat necessary to indulge in a repetition of what has been given before, carried out further in detail, by introducing other Scriptures sustaining the same thought.

In coming to correct conclurions we *must not* cite an historic event as a fulfillment of prophecy, unless that event fits the *time* as to *number* of "seal," "vial," "trumpet," etc. To illustrate, we must not quote an historic event, which in point of *time*, occured under the *third* "vial," and place it as a fulfillment of a prophecy to be fulfilled under the *sixth* "vial." When I see that done by prophetic writers and speakers, I at once lose all confidence in their exposition.

Not long since, I heard a lecturer cite Constantine, as the "Man Child" of Rev. xii. I could not accept such a conclusion, because I read in Rev. xi. 15: "And the *seventh* angel sounded," and among events to occur under *that* trumpet, I find that "the kingdom of the world is become the kingdom of our Lord," "the nations were wroth," "the time of the dead to be judged," "reward to thy servants," "destroy them that destroy the earth," and the *birth* of "a man child, who is to rule all nations with a rod of iron." Hence, any exhortation which places the *birth*" at point of time at varience with Inspiration, is manifest error.

It is all vain to cite *this* or *that* as a fulfillment of the "Man Child" of Rev. xii, because the *seventh* trumpet is *yet* to sound. Hence, *no* event named as taking place under the *seventh* has as yet become an *historic fact*. The birth of the "Man Child" is one of those events.

The mission (xii. 6,) of the Man Child is to rule all the nation with a rod of iron." Now, under the *seventh* trumpet the government of the nations will *change hands*. See Rev. xi. 15: "The kingdom of our Lord, and of his Christ: and he shall reign forever."

Here we find the dominion of the world ascribed to "*Christ*," and is to take place under *that* trumpet. Now, then, what prospect has the "Man Child" of ruling all nations? We find that Christ has promised to associate with himself, in the government of the nations, a party who has *not yet been born*, (John iii. 5-8) "*born of the Spirit*," which birth takes place under the seventh (xi. 15; xii. 5, 6,) trumpet. See also Rev. ii. 26, 27: "He that that overcometh, and keepeth, my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of a potter are broken to shivers; as *I also have received of my Father*." He says this authority I "have received of my Father," and he confers this authority to "rule all nations with a rod of iron," Rev. ii. 27, xii. 5,) upon "he that *overcometh*, and he that *keepeth my works unto the end*," and none others. He will enter upon this reign under this trumpet, his associate rulers over "all nations" *will be born*, (xii. 5,) and *after* birth, will be "caught up unto God, and unto his throne," (xii. 5; 1 Thess. iv. 15-18) and under the sixth visl he sends a special message (xvi. 15.) "Behold, I come as a thief. Blessd is he that watcheth, and keepeth his garment." The thief-like coming (1 Thess. v. 2, 3, 5;) is the *time* the Man Child is "caught up unto God, and unto his throne," and the gathering together unto the Lord, (2 Thess. iii; Luke xxi. 36; Mark xiii. 27.) This differs from the *glorious* visible coming in "*great glory*," and at the sight of *that* glory the tribes of the earth *mourn* and wail, but the Man Child will rejoice. A thief *never* comes in "*great glory*," but comes unexpected in a quiet manner. Zech xiv. 1-4, shows his coming "*with*" his "saints." There must have been a previous "gathering to him," or he could not come "*with*" his "saints."

There will possibly be three and a half years between the "Man Child" being "caught up," and the coming to reign under the seventh trumpet. This we infer from the fact that God takes care of the "woman," which gives birth to the man child in "the wilderness," a thousand two hundred and threescore days," (xii. 16, 14, 15,) and "for a time, and times, and a half a time."

The protection in the wilderness is an event which *takes place* under the *seventh* trumpet, and I submit that the common notion of 1260 years cannot be got within the space of a single trumpet (the seventh,) and hence, in *this* case, at least the year-day theory must be abandoned, because it cannot be made to harmonize with facts, common sense, or a *limited* space of time like the *seventh* trumpet. The seventh trumpet has not yet sounded, and *if* it is insisted that "1260 days," or "a time, times, and a half a time" (xii. 6, 14, 15,) must inevitably occupy 1260 literal years the realization of the "blessed hope," is yet far away. Daniel and Revelation are the two books, "which specifically use the dates, "1260 days," and "time, times and a half," and both of them apply these expressions as measuring a *less* period than 1260 years. Such being the case, what right has any one to *enlarge* them. For a case in point, see Dan. iv. 25, 32, 34: "Thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen and *seven times* shall pass over thee until thou know that the Most High ruleth in the kingdom of men."

Now, if three and a half times measures 1260 literal years, *seven* times *must* measure 2520 years, as the time Nebuchadnezzor must "eat grass as oxen," to learn the lesson "that the Most High ruleth in the kingdom of men." This, you must see could not be, hence "seven times" must measure a *less* period to make it harmonize with *sense* and *facts*.

We see that this "*seven times*" measures the time of things that should happen to Nebuchadnezzar *personally*, and the days measured by "seven times," find their *completion* in Nebuchadnezzar's *life-time*. It is so stated in Dan. iv. 34: "And at the *end of the days*, ("seven times") I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me; and I blessed the Most High, and I praised and honored him." "At the *end* of the days," (or seven times) he had learned the lesson, and could then "bless the Most High." To say *this* period measures the duration of Gentiles powers, is purely guess-work, because the text mentions *nothing else* but certain things that must happen *personally* to Nebuchadnezzar during the period of "seven times," and he saw "the *end* of the days," or the completion of the "seven times."

In Daniel, "times" means "years" and hence, "seven times," must mean seven years. See Dan. xi. 6: "And in the end of years they shall join themselves together," etc., (margin—"at the end of *times*, even *years*."

The main point in the lesson of the Man Child, is to *overcome*, and *keep* the Lord's works unto *the end*. It is *only those* who have the promise of being "caught up" to be with the Lord, when the world will be deluged with a sea of trouble, the soreness of which it has but little conception. To overcome means to obtain the mastery over weakness in us, that is adverse to, Christ's rule of righteousness. If we are defiling ourselves with tobacco, throw it away and don't try and find an excuse for its use. Let those who have a hasty temper, put it beneath their feet, stamp it out, and never let it rise again. If we are allowing the cares of *this* life to engage our *sole* attention take the Lord's advice. Seek *first* the kingdom of God, and let the other things take a *secondary* place, and so on, let us spend the balance of the time allotted to us, in endeavoring with all our might, to do everything just as our Lord would have us do.

Delays at *this* period of the world's history, will prove disastrous to our eternal interests.

There is too great an interest in store to be jeopardized by self-indulgence, or lack of interest. *Temporal* things which we strive so mightily after will so soon slip from our grasp, and if in seeking those we have failed to secure the *eternal*. Alas! what a pitible condition! Oh let us be warned before it is too late. Oh who can bear the bitter wail, too late! too late!!

W. H. Wilson.

To Brother Dwiggins.

In The Restitution of Feb. 12, Brothers Dwiggins and Brown both kindly undertook to answer my questions in regard to Gog. I will in brief state why said answers are not satisfactory, and will consider Brother Dwiggins' article first.

He thinks that Gog is a title applied to a line of monarchs like the Pharoahs of Egypt, but John uses the term as the name of a nation, the nations that are in the four quarters of the earth, Gog and Magog. Gog is the name of a nation Rev. xx., and Pharoah was a kingly title, but the name of the nation ruled was Egypt. If Gog is Russia the title of the rulers is Tzara. Why should we go outside of the prophetic map, chart or mould to find the nations that figure in the wind-up of this age and the introduction of God's kingdom? From Daniel chapter vii. we see that four great powers were to arise in succession. It is with the fourth in its last form that we have to do in the end of this age. Now is Russia the feet and the toes of the great image, or a factor therein?

I doubt if even the Monroe doctrine is elastic enough to include Russia. In Revelations we see that the powers that are to invade the land of Israel and the city of Jerusalem in the end of this age are brought to view. But, if Russia is Gog, and Gog is included in this combination of powers, then Gog would be broken with the rest, and no place found for him even one thousand years later. We do not have to go outside of the fourth kingdom to find the powers that assemble against Jerusalem when the Lord and the saints come to the city. I know it is the fashion to step out, some in one direction and some in another. Some into Russia and some into Turkey. Daniel in speaking of the fourth kingdom says, "I beheld until the beast was slain, his body destroyed and given to the burning flame, but as for the rest of the beasts their dominion was taken away but their lives were prolonged for a time (one thousand years) and a season, a little season." See Rev. xx. 3. Now the rest of the beasts would be the nations outside of the fourth kingdom, this would leave Gog outside and he would be on hand after the one thousand years. When Gog invades the land the children of Israel will be there in safety, *all of them*. Ezek. xxxviii. When all the nations invade the land or reign, a great portion of the house of Judah will be there and they will not be in safety, for the city will be taken, the houses rifled and the women ravished and Judah will have to be at the siege against Jerusalem. Zech. xii. 2. When these nations assemble Jerusalem is the bone of contention, see verse 3, in other words possession of the city is the design of the invasion. Then the Lord of Hosts will come down to fight for Mount Zion and for the hill thereof. Isa. xxxi. 4.

Brother Dwiggins says, "If Gog was a nation the pronoun, him, could not be used," but it is used, for it is applied five times to a beast. See Rev. xiii. 3, 4, 5, 7, 8. A beast is the symbol of a kingdom and a kingdom is a nation. Daniel vii. says ten horns shall arise out of the nations. Yes, Bro. Dwiggins, Gog is to lead the armies that invade the land of Israel. But when is the question at issue? As to my question the when is the point. Ezekiel says, in the latter days. This is indefinite. John fixes the time after the thousand years, he says, "Whose number is as the sand of the sea." Ezekiel says, "As a cloud to cover the land." John says, "Fire and brimestone." Ezekiel says, "Great hail-stones, fire and brimstone."

Now, as The Restitution properly calls for short articles, I will consider Brother Brown's answer in another article,—as a watcher it makes a difference as to what powers are to figure in the close of this age.

I thank Brother Dwiggins for the courteous manner of his answer.

J. C. Kimsey.

OUR CHILDREN.

Three Lessons.

There are three lessons I would write,
Three words as with a golden pen,
In tracings of eternal light
Upon the hearts of men.

Have hope! Though clouds environ round,
And gladness hides her face in scorn,
Put thou the shadow from the brow,
No night but has its morn.

Have faith! Where'er thy bark is driven,
The calm's disport the tempest's mirth
Know this, God rules the hosts of heaven,
The inhabitants of earth!

Have love! Not love alone for one,
But man as man thy brother call;
And scatter like the circling sun,
Thy charities on all.

Thus grave these words upon thy soul,
Hope, faith and love; and thou shalt find
Strength when life's surges maddest roll,
Light, when thou else wert blind.

Schiller.

The Story of Israel Beyond the Sea.—No. 47.

THE SOJOURN AT SINAI.—SET TIMES.

Fifty days after the Passover, the harvest of Palestine will be nearly over. It will be the Mount Siwan, we call it June. God tells Moses that every one who can must go to this feast of First Fruits. The people will sleep out of doors the night before they start. They will be afraid of being made unclean if they stay in their houses. In the morning they will load their camels and asses, and set off on their journey. They will take plenty of food and tents, and beautiful baskets of willow, and gold and silver, filled with the finest of the first-fruits, for offering.

The children and old people will ride. Some will carry flowers, you never saw such a sight. The roads will be full of long lines of pilgrims driving great droves of sheep and cattle for sacrifice. They will go along singing and playing on flutes. These will be their songs, —'I was glad when they said unto me, we shall go into the house of the Lord," and "Beautiful for situation, the joy of the whole earth is Mt. Zion on the sides of the north, the city of the great King"—"For this God is our God forever and ever. He will be our guide, even unto death.

When they get near the city of worship thousands of banners will be unrolled, the white-robed priests and people will come out to meet the pilgrims and all will go in singing together, while cries of "Welcome men of Nazareth!" "Welcome, men of Heshbon, will greet them as they pass. At the Temple Hill the men will take the pretty gift-baskets on their shoulders, and go up to the Court of the men. There will be more singing. Doves will be "handed to the priests for burnt offerings," the gifts of first-fruits, and other gifts will be presented with the words "I profess this day unto the Lord thy God, that I am come into the country which the Lord gave to our fathers to give us." Deut. xxvi. 3, 10. "And now I have brought the first-fruits of the land which Thou O Lord hast given me."

Then they will leave the Temple to go to the houses of relatives and friends, inviting all the strangers and widows and orphans, who have come up with them, or who are in the city to share with them in the feast.

The streets of the city will be made as fine as possible with banners and flowers and branches of trees.

There was a feast of Pentecost fifty days after the day on which Jesus rose from the dead. But the offerings were different from what they were in the olden days. Instead of men giving gifts to God, God gave gifts to men. You can read about it in the second chapter of Acts. About one hundred and twenty disciples were in one place. I should not wonder if it were that same upper-room where the twelve ate the supper with Jesus.

The Holy Spirit came upon them all. It gave them power to talk in many languages and to do other things that we could not do. There was not time to sit down and study the language of the people they would have to talk to. It would take too long. So God taught them to understand and to speak in the strange tongues of Parthea and Egypt and Rome and Britain without learning.

In the month of Tisri the feast of Tabernacles must come. It last a whole week from the fifteenth to the twenty-second of the month. The first and the last days will be Sabbaths. The people will live in little tents made of branches of olive, myrtle and fir. These little tents, or booths, will be set up on the flat roofs of the houses in the streets and in every open place in the city. This is to make them remember their tent-life on the way to Canaan.

They must now offer thanks to God for the harvest. There will be music and singing and great joy. The whole city will be lit up at night.

God will take care of the country while the people are attending the feast. No man will desire their land when they go up to appear before the Lord three times every year. Ex. xxxiv. 24.

The Feast of Tabernacles is to be the last Feast of the year. But there are other feasts that came between the Passover. The Feast of first-fruits and the Feast of Tabernacles.

On the fifteenth of the month Ab.—our August—the wood for the Temple will be taken to Jerusalem with great rejoicing. The Feast of Trumpets will be held about the time in Autumn that we call October. The Israelites called it Tisri. The first day of the month was kept as their New Years' day. In the land of Canaan when the first new moon of the year is seen trumpets will be blown all over the land. Sacrifices will be offered in Jerusalem. No work will be done. There will be prayer and fasting. And a review of the acts of the past year. The day will be like a Sabbath.

Then will come eight days of preparing for the Day of Atonement, "A time so solemn and sacred that it was known as The Day."

The people will eat nothing on that day, and all work will be left off. It will come on the tenth of the month, (the first month of the second year, and the seventh of the civil year.) Lev. xxiv. 28, 44: Num. xxix. 1, 12. The High Priest will go into the Most Holy Place "to make an Atonement for the children of Israel for all their sins once a year." Lev. xvi. 34, "that they may be clean from all their sins before the Lord." 30 v. Jesus is now the Great High Priest. He has gone into the Holiest Place of all, to make Atonement for us. We get forgiveness by coming to God through him, all through this long gospel Day of Atonement. The other day was but a type of this. But we have got through with the feasts. You will remember that the Feast of Trumpets, or New Years' Day. The Day of Atonement, and the Feast of Tabernacles, all come in the month of Tisri. We will stop now, for Bro. Underwood wants shorter lessons. Our next lesson will not be so hard. We will talk about angels, and about the men who went up with Moses and Aaron into the Mount.

Auntie Winch.

A Protest.

The Church of God at Bitter Creek in church assembled and Brother Wm. Hadicks being elected Chairman pro tem, and H. M. Williams Sec'y pro tem, drafted the following preamble and resolutions:

Whereas, a certain doctrine is being taught, that Jesus was born of two human parents, which is, in our opinion, directly against the first principles of the Bible. We hereby desire to show our disapproval of such doctrine.

Whereas, there is likewise a doctrine, teaching that baptism is for the remission of sins to the Jews, but to the Gentiles for adoption only and not for the remission of sins,

Resolved, we do not approve such teaching.

Resolved, that we send a copy of the above preamble and resolutions to The Restitution for publication.

William Hadicks, Chairman,
H. M. Williams, Sec'y. Pro Tem.

Selected.

Return Of The Christ.

Never before were so many hearts looking and praying for the re-appearing of the Christ. And though it is not given to finite tongue or pen to tell the date of his return, one is clearly warranted in looking for him daily. Himself has bidden us be on the "watch" for his coming, a fact which gives little value to theories which maintain that a memoranda of events are yet to occur, so long that ages must still intervene. So far as the program is concerned careful students feel that we are in the closing numbers; but however that may be, our Lord's distinct and positive word that we may and must be on the constant lookout for his return sweeps away all such theories as reckon it impossible to-day. When he comes we may be sure of one thing, life will be going on in its usual way. The sun will rise that morning as it has ever since the first shaft of golden rays fell on Adam and Eve. Shops will open, trains will run; the clatter of mills, the whirl of industries, the flapping of sails, the ripple of streams, the song of birds, will break on the ear as usual. Families will gather at the breakfast table, discuss the plans of the day as in the past. People will worry and fret about to-morrow, toil and rush in the whirl of life. The dawning of that day will be marked by no change to make it unlike others. But suddenly in the midst of the work and worry, praising and complaining, suffering and doing, every step will be halted, every voice hushed and every eye turned upward, by a parting of the blue curtains of the skies, the sounds of celestial voices, the sight of the King with his numberless heavenly retinue coming at last to a weary world to take to himself those who love and look for him.—*Contributor.*

Even more certain than death is the descent of Christ from heaven; for "yet a little while, and he that shall come will come and will not tarry."

Items of Interest.

Seven-eighths of the bread baked in London is made of foreign wheat.

Holland claims the distinction of first having made bombshells in the year 1495.

Æsculapius practiced surgery among the Greeks and was deified after death, B. C. 950.

A French railway company has ordered clocks to be placed on the outside of every locomotive.

If the United States had as great a relative population as Japan it would have a population of 960,000,000 people.

The 63,500 people who live in Charleston, S. C. are located over five and one-third square miles of ground.

The Japanese are extravagantly fond of children, and treat them so kindly that Japan has been called the Children's Paradise.

The wife of the Emperor Hwangti, who is worshiped by the Chinese as a goddess, is said to have begun the manufacture of silk in the Celestial Empire in 2600 B. C.

It is stated on good authority that Russia does not intend to annex Corea, but considers it a duty to guarantee the independence of that kingdom.

Out of 50,000 men who tried to enter the English army last year 16,000 were rejected, chiefly on account of bad sight, bad teeth, or flat feet.

A few years ago millions of Buffalo roamed over the Western plains, being an absolute menace to travel. Now a single specimen is worth fully $1,000.

The Japanese begin building their houses at the top. The roof is first built and elevated on a skeleton frame. Then it affords shelter to the workmen from storms.

The accession of Queen Victoria to the throne of England took place on the 20th of June, 1837; the proclamation of such event on the day following.

In spite of its ice and severe cold Labrador possesses 900 species of flowering plants, fifty-nine ferns, and over 250 species of mosses and lichens.

In ancient Rome masqueraders at the midwinter festivals were common, and the "mumming" practiced in France, Spain, and England in medieval times was probably a relic of this Roman practice.

The first Japanese newspaper appeared only twenty-five years ago. It was published monthly by a druggist as an advertising medium. Now there are over 400 journals in the realm of the Mikado.

Steel coffins for the bodies of those who die suddenly on shipboard are being carried in some of the transatlantic liners. The remains are placed in them and hermetically sealed.

Why not patronize the Nickel Plate Road on your next trip to New York City or Boston? They operate solid through trains elegantly equipped with palace sleepers, fine day coaches attended by uniformed colored porters whose duties require them to look out for the comfort of passengers. Magnificant dining Cars. The Popular Low Rate Short Line.—Apr. 1.

Things which could have never made man happy developed a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty reappear.

Numerous favorable comments on the Passenger service of the Nickel Plate Road have come to our notice. Their Fast Western Express leaving New York City at 6:00 P. M., Boston 8:00 P. M., Buffalo 5:35 A. M., Erie 8:07 A. M., Cleveland 10:53 A. M., Ft. Wayne 4:10 P. M., arrives at Chicago at 9:00 P. M., affording fast time and splendid connections for all points west. Rates always the lowest.—Apr. 1.

No wave on the great ocean of time, when once it has past us, can be recalled. All we can do is to watch the new form and motion of the next, and launch upon it to try, in the manner our best judgment may suggest, our strength and skill.—*Gladstone.*

Letter Drawer.

Dear Restitution:

Enclosed you will find express order for three dollars which pays for the paper until next June. We thank you for waiting on us so long. The explanation that W. H. Wilson gave of the unjust steward was very plain. I could never understand before what the Savior intended to teach. Now will you please explain Acts vii. 59, the last of the verse where Stephen says, "Lord Jesus receive my spirit." I would like to know what the word spirit means. I wish you success in your good work.

Respectfully yours.
JAMES G. ADAMS.

Dear Restitution:

I will cast in my mite with the rest and am glad of the love feast we are having. I think it cheers us on the way of our Christian journey, to read so many good testimonies and to know we are not alone in our hopes, our joys and sorrows, and by our words of cheer we may be the means of encouraging some one whose burden seems more than they can bear. Blessed be the name of the Lord, who has promised to redeem this sin-cursed world and gather out a people for his name. Yes, I believe he is soon coming. May we be among the faithful, and all meet to part no more.

Yours for the kingdom.
MRS. C. J. CHAFFER.

Dear Restitution:

I thought I would let the brothers and sisters know through your valuable paper about our meeting we had two weeks ago. Bro. Almus Adams came here Dec. 18, '95, and held meeting until 29. Five more put on Christ by baptism Dec. 29, and several are anxious to find the true light and are studying the plans of God. We have a nice church here with 27 standard members. We meet together every Sunday to study God's Word. Brothers and sisters, let us be up and doing while it is day, for the night will come when no man can work. The Bridegroom will come before long to claim his Bride. O let us be ready to meet him.

Your Sister waiting for the kingdom of our Lord and Savior Jesus Christ.
SARAH SELLECK.

Dear Restitution:

I feel like saying a word for the Master. I am striving to live a Christian life, and from the signs of the times the dear Savior said we should know that the time is at hand, it cannot be long till Jesus comes again to take his throne and reign. I want to be an overcomer and have my lamp trimmed and burning and ready to meet my Savior if I am living when he comes, and if I am sleeping my hope is in the resurrection from the dead. Oh, brothers and sisters of the like precious faith, let us all be faithful and stand firm in the truth, then when Jesus comes and the kingdom is set up, we may meet all our loved ones that are sleeping. I long for that time to come when I shall see the king in his beauty. Oh happy thought, to be like Jesus Let us all look up and lift up our heads, for our redemption draweth nigh, is my earnest prayer.

You Sister in hope of eternal life.
MARTHA A. HAMMOND.

Dear Restitution:

As my subscription is due please find enclosed money order to pay for the year 1896, as I would miss the dear paper so much, Oh how I would miss it if I had to do without it. I count the days between each issue. I love to read the letters from so many different ones of like precious faith, it gives me so much encouragement and tells me that I am not alone, although I am the only one in this part of the country, of the faith once delivered to the saints. I did not write for the Christmas number, but I enjoyed reading it very much, although there were but one or two that I was personally acquainted with. I hope we will have the love feast every week during the year 1896. I feel my unworthiness, but with trials and temptations my faith grows stronger in Christ every day, and my daily prayer is that the Lord will give me grace to hold out faithful till he comes. I often think of the words of Paul in Rom. Rom. v. 35, "Who shall separate us from the love of Christ? shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword?" Hoping these few lines may reach some poor, lonely heart and cheer it on to victory I will close.

Your Sister in Christ.
MRS. SUSIE DOW.

To the scattered ones:

How refreshing it is to the Mothers in Israel to read the manifold letters in our good RESTITUTION paper concerning the second advent of our beloved Lord. I to like yourselves, long for the time to come when we shall see our Redeemer coming in the clouds of heaven—when every eye shall see him and those who have pierced him, when all kindred of the earth shall wail because of him, calling upon the mountains and the rocks to fall on them to hide them from the presence of the Lamb. What a blessed contrast for us, who will hail his coming with shouts of joy, saying, "this is our Lord, to we have waited for him"—not unto us, not unto us, but unto him, be all the glory, who hath redeemed us with his precious blood. May we all be more intensely earnest as was our dear Savior when on the cross, saying, "Father forgive them for they know not what they do." Yes dear friends let us be watching and waiting for his return, that we may be counted worthy to go in with him to the marriage supper.

Come Lord and tarry not
Bring the long looked for day
Oh why these years of waiting here
These ages of delay.

Your Sister in hope.
MRS. SUE FREELAND.

Dear Restitution:

I thought I would drop you a few lines. I am sorry to say I can't send you any money. I am so I can't work. I have but one foot to walk on and my wife had a stroke of paralysis four months ago, she can't walk alone. I am thankful to you for sending me your loved paper, I am so glad to get it for it is all the gospel I hear, and my Bible is a great comfort to me in my old days. I dislike to give it up. Please send it to me if it isn't asking too much of you. I did not write in time for the love feast on account of sickness. My wife has been sick four months but is better. Through all her sickness she never forgot her Lord who is to come and set his kingdom up and take all them that put their trust in him. We learn this in the gospel of our Lord Jesus Christ. May he come soon and set up his kingdom is our prayer.

MR. & MRS. G. R. RIDLEN.

Editor Restitution:

Dear Brother of the one faith I received some numbers of your welcome paper a few days ago, and was very much gratified to receive the Christmas Number that gave so many letters, all speaking of the same thing, which will be the glorious appearing of our Savior who will come to gather his ransomed ones home to reign with him forever and ever. With this please find $1.50 for THE RESTITUTION.

DR. J. A. THURMAN.

Brothers and Sisters:

It is the Christian's privilege to have a great faith, to be strong in the Lord. The fact that God delays answering our prayers is no proof that he will not answer them, if we exercise our faith and do not stop praying too soon. The Syro-Phoenician woman came to Jesus crying, have mercy on me O Lord, thou Son of David, but he answered her not a a word, thus testing her faith. Did she stop her entreaties and go away without a blessing? No. She came again and worshipped him, saying, Lord help me. He answered it is not meet, etc. Not a harsh or contemptous reply, nor even a refusal. And she said, truth, Lord, yet the dogs eat of the crumbs, etc. Are satisfied without taking away the children's bread. She did not ask Jesus to leave Israel just to heal her daughter, but he was where he could restore her without depriving any Israelite of a blessing for her sake. Jesus answered, O woman, great is thy faith, be it unto thee even as thou will. He was glad to give as she to receive, he had been merely seemingly unwilling, that he might draw out from her the full meaning of her faith. It is the faithful overcomer who is chosen, let us remember that it is one thing to be called, but quite another thing to be chosen. Pray for me that I may be faithful and meet you in the kingdom of God.

Your Sister in Christ,
SARAH E. OVERMAN.

The more trust we put in God, and the less in ourselves, the greater our peace.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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One fare for the round trip March 9th, 10th, and 11th is the rate via the Nickel Plate Road to Columbus, Ohio, for the Republican State Convention from all points in Ohio.—Mar. 11.

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On March 10 and April 7, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa; Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hill district. For full information apply to ticket agents of connecting lines or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—Apr. 7.

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To our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

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Future Probation. By Wm. G. Monerieff. We have received an invoice of the new book of 148 pages, written by William Glen Monerieff, subject, "Future Probation: Is That Awaiting Any of the Unrighteous?" Bro. Monerieff is a writer well known to our readers, and of undoubted ability. This book is paper-covers, and sells for 12 cts. each, and can be had at this office.

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Services will be held at the Church of the Blessed Hope, 200 Wood-rd Ave. Cleveland, Ohio, every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. O. M. Joblin, Evangelist.

The Church of God meet for work and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1745 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia, C. E. Rumsey Pastor. Services each Sunday at 9.45 a. m. and 7.30 p. m. Visiting brethren always welcome Pastors residence 801 Huntingdon Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ten east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame Church, to study God's Word. Union Sunday School every Sunday, and social meeting every two weeks. We have no regular preaching. Jason Welton Elder; Sarah Selleck Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 3:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. L. Arthon Elder.

Meetings held at Unity Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grost, 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, A. M., in K. of P. Hall, 93½ Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting on Sunday at 10:00 every First Day at Rowland school house, Calhoun co. Ia. by Elder Whitsell, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Marie E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Haslam and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Elder every four weeks. At Centerton every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Hynes have no regular preaching. The church at Raisin Center is presided over by Bro T. C. Chase.

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Schedule of Passenger Trains—Central Time.

Westward.	9	15	89	3	7	
	AM	PM	AM	PM	PM	
Pittsb'gh, Pa.	7 00	12 00		4 15		
Alliance	9 10	2 05		6 00		
Canton	10 05	3 00		6 55		
Massillon	10 20	3 15		7 10		
Wooster	11 15	4 10		8 05		
Mansfield	12 05	5 00		8 55		
Crestline	12 40	5 35	10 16	9 30	1 45	
Bucyrus	12 57	5 52	10 33	9 47	2 02	
Lima	1 50	6 45	11 30		2 57	
Van Wert	2 32	7 25	12 10	10 37	3 37	
Ar.	2 45	7 35	12 20	AM	3 50	
Ft Wayne	3 30	8 15	1 00	11 20	4 30	
Arcola		8 31	1 17	11 37	4 47	
Columbia City	4 03	9 04	1 51	12 13	5 21	
Larwill		9 14	2 01	12 23	5 31	
Pierceton		9 19	2 06	12 28	5 36	
Webb Lake		9 28	2 15	12 37	5 45	
Warsaw	4 31	9 47	2 34	12 56	6 04	
Ft. Wayne			3 55	2 15	7 25	
Huntington			4 24	2 44	7 54	
Plymouth			5 04	3 24	8 34	
Bourbon			5 21	3 41	8 51	
Bremen			5 31	3 51	9 01	
Knox	6 05	1 20	6 05	4 25	9 35	
Hamlet			6 15	4 35		
Otterbein			6 23	4 43		
Brook			6 30	4 50		
Lafayette			7 15	5 35	10 20	
Monticello			8 05	6 25	11 10	
Wolcott			8 20	6 40	11 25	
Rensselaer			8 30	6 50	11 35	
Gifford			8 40	7 00	11 45	
Kniman			8 50	7 10	11 55	
Hebron			9 05	7 25	12 10	
Dyer			9 20	7 40	12 25	
Chicago	8 00	3 00	10 15	8 35	1 20	

Eastward.	2	4	6	10	38	
	AM	PM	AM	PM	AM	
Chicago	7 00	3 00	11 25	12 45	11 30	
Dyer	7 15		11 40		11 45	
Hebron	7 25		11 50		11 55	
Hobart	7 35		12 00		12 05	
Wheeler	7 47		12 12		12 17	
Valparaiso	8 05	4 22	12 30	1 01	12 35	
Wanatah	8 15		12 40		12 45	
Hanna	8 23		12 48		12 53	
Westville	8 30		12 55		1 00	
Hamlet	8 37		1 02		1 07	
Otterbein	8 47		1 12		1 17	
Plymouth	9 00	4 55	1 25	2 00	1 30	
Bremen	9 25		1 50		1 55	
Bourbon	9 35		2 00		2 05	
Knox	9 50		2 15		2 20	
Webb Lake	10 00		2 25		2 30	
Pierceton	10 09		2 34		2 39	
Larwill	10 14		2 39		2 44	
Columbia City	10 25	5 28	2 50	3 25	2 55	
Arcola	10 30		2 55		3 00	
Ft Wayne	11 00	5 55	3 25	3 55	3 30	
Van Wert	11 45	6 45	4 10	4 40	4 15	
Lima	12 30	7 30	4 55	5 25	5 00	
Bucyrus	1 23	8 23	5 48	6 18	5 53	
Crestline	1 40	8 40	6 05	6 35	6 10	
Mansfield	2 05	9 05	6 30	7 00	6 35	
Wooster	2 50	9 50	7 15	7 45	7 20	
Massillon	3 35	10 35	8 00	8 30	8 05	
Canton	3 50	10 50	8 15	8 45	8 20	
Alliance	4 45	11 45	9 10	9 40	9 15	
Pittsb'gh	7 15	2 50	11 45	12 15	11 45	
	AM	PM	PM	PM	PM	

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GOING NORTH FROM PLYMOUTH.

No. 32, Passenger, Leaves		11:05pm
No. 22,	" "	12 07pm

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No. 21, Passenger, Leaves		12:55am
No. 29,	" "	12 07pm
No. 151, Local,	" "	7:20pm

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VANDALIA TIME TABLE.
In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 63, Ex. Sun.	12:14pm	For St. Joseph.
No. 65	7:34am	"
No. 84, ex. Sun.	10:05pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:38am	For Terre Haute.
No. 83,	12:50pm	" "
No 87 ex. Sunday	7:37pm	" Logansport

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TRAINS GOING WEST

Chicago	9:30pm	8:05am	1:20pm	Local Ft
Ft Wayne				7:00am
Hammond	10:38pm	9:07am		8:05am
Hobart	10:53pm	9:44am		10:10am
Valpar'so	11:16pm	10:07am		11:00am
S Bend		10:34am		11:45am
Knox	12:16am	11:20am	4:01pm	1:30pm
Argos	12:35am	11:47a		2:54pm
Ft Wayne	3:45am	2:30pm	6:30pm	4:30pm
Cleveland	10:45am	9:30pm	11:40pm	
Buffalo	1:30pm		5:20am	

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	Le a F
Cleveland	7:10pm	8:00am	10:40am	
Ft Wayne	1:45am	1:15pm	4:10pm	7:00am
Argos	4:10am	3:50pm		9:40pm
Knox	5:40am	4:20pm	8:20pm	10:15am
S Bend		4:45pm		11:46am
Valpar'so	6:40am	4:59pm		12:15pm
Hobart	6:51am	5:17pm		1:26pm
Hammond	6:56am	5:30pm		2:40pm
Ft Wayne				4:40pm
Chicago	7. 0am	7:00pm	9:00 m	

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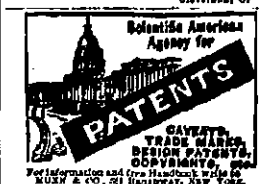

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VOL. XLV. PLYMOUTH, INDIANA, MARCH 18, 1896. NO. 11.

Poetry.

Jerusalem.

We journeyed long thro' deserts drear,
Where paths were rough and lights were dim,
But what do we with storms or fear,
We stand at last at Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
The Mount of God, Jerusalem;
The star which shown o'er Bethlehem,
Points now to thee, O Jerusalem!

O Zion, as a field flower long,
But soon to wear thy diadem,
Thy wastes shall break forth into song,
For God spoke peace to Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
In ashes long, Jerusalem;
Thy God, the God of Abraham,
Has number thee, O Jerusalem!

O race whom every fuel hath tried!
The scattered tribes of Jacob's stem,
They be the signs and hand of God,
That points thee now to Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
From forth thy walls, Jerusalem,
We hear the steady tread of them
At hand to come, O Jerusalem!

Come every wand'ring, contrite child,
Ye by the flesh the seed of Shem,
Ye branch from an olive wild,
And sup as one at Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
Upon thy heights, Jerusalem,
God builds an ark which shall condemn
This feasting world, O Jerusalem!

Ye meek, ye poor, whose names have been
On lips of talkers for a shame,
Ye shall be as his signet seen,
Beulah of God, O Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
Thou married wife, Jerusalem
His word, his peace, a living stream,
Shall flow from thee, O Jerusalem!

God's voice is heard before his troop,
Earthquake has mounted to its brim,
Now Bel low down! thou Nebo, stoop!
For God doth roar at Jerusalem.

CHORUS.

Jerusalem, Jerusalem,
Thou tower of flocks, Jerusalem!
What power of earth or hell shall strew
Thy glory's flood, O Jerusalem!

A portion of the colony from Jerusalem who have been visiting Chicago, for some time, returned last week, taking with them a number of converts amounting in all to about eighty. Just prior to leaving, they sent me the above original poem.

I expect to enter into correspondence with them, and thus obtain reliable news from the Holy Land. Much news published from that country, is not strictly true, but we know that every thing they give will be positively true. We are assured that great events are about to take place in that land. Pray for the peace of Jerusalem, God loves both her and her long-exiled children.

W. H. WILSON.

Original.

HESAIAS.

(ISAIAH 8. C. V. & R. V.)

1. And the Lord said unto me, Take for thyself a dissevered piece of a great new (parchment) and write on it with a human pen to make a foray for spoils speedily; For it is at hand.

2. And appoint faithful human witnesses for me, namely Ourias and Zacharias son of Barachias.

3. And I went unto the prophetess and she received in womb and brought forth a son. And the Lord said unto me Call his name, Spoil quickly Foray speedily;

4. Because before the boy knoweth how to say father or mother, one will take the host (ability) of Damaskos and the spoils of Samarria in the sight of the king of Assurians

5. And the Lord added to say to me still further;

6. Because this laity doth not desire the Water of Siloam that goeth its way peacefully; but doth desire to have Rasin and the Son of Hromelios as king over you:

7. Therefore lo the Lord is leading up against you the water of the river, the strong and the much, the king of the Assurians namely, and his glory: And he will come up over every ravine of yours, and he will walk about upon every wall of yours;

8. And he will take away from Joudais every man who can lift up his head or is able to consummate anything; And his camp will be so as to fill the breadth of thy country: God be with us.

9. Comprehend ye nations and diminish; May ye have heard it unto the farthest limits of the earth; Ye strong, become weak; For if ye become strong again, ye will have become weak again.

10. And whatever ye shall counsel the Lord will scatter and whatever word ye shall talk it shall not abide in you, because God is with us.

11. Thus saith the Lord with the strong hand unto those who distrust the journeying of the way of this laity; say,

12. Never say hard: For anything that this laity may have said is hard; But fear not their fear, nor be terrified.

13. Sanctify the Lord himself and he will be thy fear.

14. And if thou shalt trust in him he will be unto thee for a sanctuary and not as a stumbling-stone will ye meet him nor as the smiting of a rock. But the houses of Jakoob are in a snare and those seated in Hierousaleem are in a hollow-place.

15. Therefore many among them will be disabled and fall and be broken, and man in insecurity will draw nigh and be taken.

16. Then will those, the sealing up the law so as not to learn it, be manifest.

17. And one will say I will await the God who hath turned away his face from the house of Jakoob, and I will trust in him.

18. Lo I and the children whom God hath given me. And there will be signs and prodigies in the house of Israeel from the Lord of Sabaoth who dwelleth in Mount Sioon.

19. And if they shall have said unto you, seek the ventriloquists and those who gives sounds from the earth, those who speak empty words, who give sounds from the belly, shall not a nation seek unto his God? Why do they seek the dead concerning the living?

20. For a law hath he given for responsive-help, that they might say, it (the law)is not like this oracular-word, for which there are no votive-gifts to be given.

21. And harsh famine will come unto you, and it will be, that when ye hunger ye will sorrow and speak ill of your ruler and of your country's affairs, and they will look up to the heavens above;

22. And they will look into the earth below; and lo narrow perplexity and darkness will then be, tribulation and a narrow-place and darkness so that they shall not look; and the one in narrowness will have been perplexed until an appointed time.

CHAPTER 9.

1. Drink this first; do quickly, thou country of Zabouloon, thou land of Nephthaleim, and the rest of you along the sea-shore and across the Jordanes, thou Galilaia of the nations;

2. Ye laity that are going your way in darkness, see a great light; Ye who are dwelling in a country in a shadow of death, light will shine upon you;

3. The largest portion of the laity which thou didst lead down in thy rejoicing; and they will have rejoiced in thy sight as do those who rejoice in an early harvest, and in the way those do who divide spoils.

4. Because the yoke that lieth upon them hath been taken off, and the scepter that is over their neck: For the sceptre of those who demand hath he routed as in the day at Madiam.

5. Because every royal-robe that hath been gathered with deceit and outer-garment will they pay the price for in a *restoration*, and they will be willing to if they become burned with fire.

6. Because a child hath been *begotten* for us, a son even hath been given us, whose authority hath come to be upon his shoulder, and his name will be called, a Messenger of Great Counsel: For I will lead peace upon the rulers and health unto him.

7. Great is his authority and of his peace there is no limit upon the throne of David and his kingdom, to restore it to uprightness and to intervene for it with judgment and righteousness, from *that now* even unto the animate-age. The zeal of the Sabaooth will cause these things.

8. Death did the Lord send upon Jakoob and it came upon Israel;

9. And they will comprehend, all the laity of Ephraim and those who sit in Samarria in pride and with uplifted heart, who say,

10. Bricks have fallen, but come let us hew stones and cut sycamores and cedars and build for ourselves a tower.

11. And God will hurl down those who arise against him, against Mount Sioon, and his enemies will he scatter;

12. Suria from the East and the Greeks from the West who are devouring Israel with all their mouth. Notwithstanding all these things the anger hath not been turned away, but still the hand is uplifted.

13. And the people hath not returned until it hath been smitten and they have not sought the Lord.

14. And the Lord hath taken away from Israel head and tail, great and small in one day, Elder and those who regard their faces with wondering awe; This is the authoritative head;

15. And the prophet who teacheth transgressions; it is the tail.

16. And those who lead this laity astray will account them happy, and they are leading them astray that they may drink them down.

17. Therefore the Lord will not have rejoiced over their young men, and to their orphans and their widows he will not be merciful; because they are all transgressors and wicked, and every mouth talketh iniquities. Notwithstanding all these things the anger hath not been averted but still the hand is uplifted.

18. And the transgression will have flamed out like fire, and it will have been devoured by fire like a dry field; and it will have burned in the thickets of the forest, and all the environments of the hills will have been devoured along with them;

19. Because of the anger of the wrath of the Lord hath the whole land been consumed, and the laity will be as it were consumed by fire, Man will not show mercy to his brother;

20. But will incline out to the right-hand, because he will hunger and will devour on the left hand, and man shall not be filled though he eateth the flesh of his own arm.

21. For Manasses will devour Ephraim and Ephraim—Manasses, because together will they beseige Joudas. Notwithstanding all these things the anger hath not been averted; but still the hand is uplifted.

COMMENT.

The eighth chapter begins with specific directions to the prophet to take "a dissevered piece of a great new parchment" on which to write a connected prophecy.

Even the cutting off of the parchment a specific length appears to be significant. For when it is full the prophecy ends abruptly as we shall see; and this fact we find referred to by the later prophets as an act of mercy on the part of God and out of regard to his covenant. Otherwise no flesh would have been spared and no seed would have been left. Why the translators C. V. and R. V. did not translate the inspired name here given to the child of the prophet born at this juncture is more than I can fathom. For it is the significant introduction to and the text of the whole prophecy. "The waters of Shiloah" R. V. should be "the waters of Siloam," "Rezin" R. V. and Remoliah's son should be "Rasel" and "the son of Hromelios."

"O Immanuel" R. V. is "God be with us"—the same text and expression translated in the R. V. "For God is with us" in the 10th verse last clause. Compare the 11, 12, 13, 14, 15, 16, 17 and 18th verses with the same in the C. V. and R. V. and see if you do not get some new light. The first clause of the 18th verse is interpreted and applied for us in Hebrews and its Messianic import brought out.

Again compare the 19th verse Observe the word translated "familiar spirits" is our word for "Ventriloquists" "chirp and mutter" and "Wizards" is not in the text and much that is in the text is omitted as the reader will observe by comparing the renderings. The 20th verse in the R. V. does not approximate towards the meaning of the text. Where do they find the word "morning" and what have they done with the words "votive-gifts" and "the oracular—word?" But the differences are too numerous to particularize, Compare and note for yourselves.

Observe the [illegible] Apparently the 9th chapter opens at it now stands much more significantly in the light of the New Covenant Scriptures, and Christ's own language in regard to these promises here spoken of.

Observe none of the epithets applied to the Messianic "Child," the Christ are in the text, except the one given in this translation "A Messenger or Great Counsel."

The rest belong to a spurious text, probably a part of the old Rabbinical tinkering.

The 9th chap. opens with a rendering so entirely different from the C. V. and R. V. that I can simply ask the reader to compare and draw his own conclusions. "The largest portion of the laity" of the 3rd verse probably does not refer to numbers but importance in the estimation of the Lord. For we are told it only numbered about 120 souls—that is Christ's followers.

Notice the use of "arche" in the 6th and 7th verses, For it is the key-word to much of Messianic prophecy.

It is the word that in prophecy tells what God has conferred upon "the Son of his Love"—"the authority" namely. Observe also that it is God's "Zeal" that insures the ultimate accomplishment of *all the covenant promises.*

Read secular history if you want to know how literally the desolation depicted in the last part of this 9th chapter has been fulfilled.

CHAS. GARDNER.

Selected.

"Too Busy Copy."

Once in awhile a tired editor gets from an intelligent correspondent a long manuscript, written with a pencil in an inferior hand and on poor paper, and ending with this polite request: "Please to read the proof with great care, as I am too busy to copy." If ever there was a case called aloud for the waste-basket, this is one. It is sufficiently exasperating to be compelled to straighten out the bad work of an honest but careless contributor. To turn one's self into a mere bondslave for those who are too indolent to pay attention to their own work, passes the limit of all endurance. Whatever is worth writing is worth writing well. We are glad to believe that the typewriter will effect a revolution in this respect. When it is once set agoing, there is no time to puzzle over illegible chirography.—*Christian Advocate.*

The Testimony of Jesus.

DEAR SIR,—I trust you will pardon the liberty I take in troubling you with a few remarks in reference to your address on Prophecy on Monday evening. Having for nearly twenty years taken a deep interest in the glorious truth concerning the coming kingdom of our Lord and Savior Jesus Christ, I could not but feel gratified that an effort was being made to call public attention to it by one who has so long been well known as an advocate of that truth. I was also glad to observe that the plan of the address was well fitted to disarm prejudice, and to attract attention to the subject, by showing its relations to Jesus in all the stages of his work.

I was more especially pleased to notice that, while maintaining the future reign of Jesus as embracing all of the earth and its peoples, you insisted particularly upon the Israelitish basis of his work, in the restoration of Israel to their own land as a distinct nation, and the manifestation of the glory of Jesus among the people, and in the place where he had been abased. The address generally gave me much satisfaction, and I hope you will not impute it to any desire to detract from its merits as a whole if I venture to point out what humbly appears to me to be an omission. While not impossible to [illegible] upon more general exposition you gave of Rev. xix. 10, I have been accustomed to view "the testimony of Jesus," there referred to as having a more special application. I view it as referring particularly to that testimony concerning himself, which he bore when he stood before the judgment seat of the High Priest and of Pontious Pilate, and which his apostles were charged to bear in prosecuting their mission to "preach the gospel to every creature." This has become so familiar to me as a Scripture truth that I felt a little surprised and disappointed that it could be overlooked in such an exposition; and the more so, because this testimony has such a close bearing upon the kingdom, which so prominently forms the very spirit (or essence) of prophecy.

In order that this may be seen to have a sound Scriptural foundation, I beg to submit the following statement, to which I request a candid consideration.

The Scriptural significance of the Christship may be seen in various ways; such as in the pratice of the anointing to the kingly office in Israel, to which, *par excellence*, the designation, "the Lord's annointed," or Messiah, was attached. But I would confine myself to "the testimony of Jesus" already referred to. Before the Jewish High Priest he confessed himself to be "*the Christ;*" and before the Roman Governor he confessed himself to be "the King of the Jews." Matt. xxvii. The point of this testimony lies in the fact that Jesus regards the Messiahship of the Jews. And in John's gospel (xviii.) he distinctly declares not only that he had been born to to this kingship, but that he "came into the world to bear witness to the truth." And Paul speaks of "Christ Jesus, who, before Pontius Pilate, witnessed a good confession."

The fact that it was his faithful adherance to this testimony, which became the ostensible occasion of his being put to death as a sacrifice for humen guilt, adds greatly to the Scriptural importance of the testimony of Jesus to his claim to be the Messiah. This is seen far more clearly, however in the fact that the reception of that testimony on the part of his disciples was the real turning-point of their discipleship. "He came to his own, and and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name." Thus the line which divided his disciples from his enemies was the rejection or reception of his claim to the Christship. (And the malignity of the unbelieving Jews was such that they nearly twenty years taken a deep interest in the glorious truth concerning the coming kingdom of our Lord and Savior Jesus Christ, I could not but feel gratified that an effort was being made to call public attention to it by one who has so long been well known as an advocate of that truth. I was also glad to observe that the plan of the address was well fitted to disarm prejudice, and to attract attention to the subject, by showing its relations to Jesus in all the stages of his work.

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The gospel aspect of the belief in Jesus as the Christ is demonstrated also by the fact that the gospel publicly proclaimed by Jesus and his Apostles during his personal ministry was limited to the glad tidings concerning the kingdom of God. This kingdom could be none other than the glorious kingdom of the future, for the men whom Jesus chose to make it known knew and expected no other. And he gave them no hint that the kingdom they were sent to preach was any other than that they looked for. Besides, he taught them very plainly that their hopes were correct, for he twice promised that, in his kingdom, when the Son of Man should sit on the throne of his glory, they also should sit on thrones, "judging the twelve tribes of Israel."

But not only during the personal ministry of Jesus was the kingdom of God preached; but, as Jesus intimated, "this gospel of the kingdom "was to be preached in all the world for a witness (or testimony). And so we find Peter on Pentecost, at the Beautiful Gate of the temple; Philip at Samaria (Acts viii. 12(; Paul at Ephesus (xix.), and referred to by himself in Acts xx.; and at Rome (xxviii. 31), all faithfully carrying out the commission to preach the gospel (of the kingdom) to every creature. Of course, along with this, they preached "repentance towards the Lord Jesus Christ," embracing his death as a sacrifice for sins, &c.

That there was an absolute necessity for the kingdom to be preached is seen from the fact that it was one of the purposes for which Jesus was sent; for he said on one occasion, "I must preach the kingdom of God to other cities also, for therefore am I sent," Luke iv. 43, and "Whosoever shall not receive the kingdom of God as a little child shall not enter therein."

These, and other testimonies that might be adduced, have long convinced me that the truth that "*Jesus is the Christ*" intelligently apprehended in its true Scriptural sense, is an essential element of justifying faith, and is necessary to the understanding of all such summaries of gospel truth, as "Christ died for our sins," "Jesus Christ and him crucified." For if the gospel be (as it is) "the power of God unto salvation *to every one that believeth*," it can only be so when received in its integrity as preached by the Great Teacher himself, as confirmed to us by them that heard him. I cannot see how a half gospel or a mutilated gospel can be the power of God to save any one, and *therefore* I feel the more concerned to see that *the whole truth*, as well as nothing but the truth, be made known.

And is not the testimony of Jesus, as thus seen to be his testimony to an important element of saving faith, in an especial manner, the very "spirit of prophecy?" Do not all prophetic intimations of the coming one find their essence in the brief but expressive testimony of Jesus—"I am he?" Does not the good confession he witnessed when he gave the affirmative answer to the question, or rather demand—"I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God," present to us an epitome of that grand prophecy, beginning—"Unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder?" And does not the testimony that Jesus is the Christ bring before our mind's eye the rejected and despised of men asserting his right to divide the spoil with the strong, or, in the language of the first prophecy, 'the seed of the woman about to be bruised in the heel for claiming to to be he whom his Father had destined to be the bruiser of the serpent's head?"

Thus the testimony of the Faithful and True Witness, as maintained to the death, is seen to be in a peculiar manner "the spirit of prophecy."

I might also observe that this confession is confirmed by the context of Rev. xix. 10, which formed your text. The angel tells John not to worship him, for "I am," says he, "your fellow-servant, and the fellow-servant of your brethren, *who have the testimony of Jesus*," evidently meaning his fellow-apostles, who were specially charged with the testimony of Jesus; or his fellow-disciples in general, who were equally, though not so formally, under obligation to maintain the same testimony. Now the testimony borne by the apostles was summed up in the truth that Jesus is the Christ, which is the very point I have been trying to bring out.

I may be allowed to mention that it has long appeared to me that the ignorance and indifference which obtain as to the future coming and kingdom of the Messiah is due in great measure to its being generally treated as an ordinary part of revealed truth, and by no means regarded as an essential element of the faith that justifies. And I have no doubt that, were those who hold and advocate this glorious truth to see it, and set it forth in its proper Scriptural aspect and relations, and thus rightly divide the word of truth, it would more readily command attention than it will ever do when presented as a subject which is not an important part of saving truth.

I have then, dear Sir, endeavoured to point out what I humbly conceive to be an omission in your exposition, and my reasons therefor. I regret that these have extended to a length I did not anticipate; but I trust the transcendent importance of the subject will be accepted as my apology.—I am, dear Sir, yours sincerely,—*James Cameron, Jan. 29, 1868.*

"When pride cometh, then cometh shame; but with the lowly is wisdom."

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began. And a means to this end, the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked to eternal life only through Christ and many other kindred truths. Also a hearty belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins, pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation

The Restitution.

EDITORIAL STAFF:
Directors of the C. P. Association
H. JOBLIN, Corresponding Editor.

PLYMOUTH, INDIANA, MAR. 18, 1896.

☞ *The address of any correspondent of this paper will be sent to any one wishing it, on application.*

IN another column is the obituary of Sister Woodward's daughter, Effie. Our hearts go out in sympathy to these bereaved ones, and to all others so afflicted.

THE papers announce the departure of over 80 men and women from Chicago to join the religious colonists at Jerusalem which left Chicago some years ago, but whose objects we are not acquainted with.

"ENVY and jealousy light the intensest fires that ever burn in human hearts. Gossip and scandal are the smoke emitted by them. If these passions could be consumers of their own smoke, a purer atmosphere would prevail."

THE railway between Bierut and Damascus is now in operation; and the line from Damascus and the great grain producing region, Hauran, is nearly completed; and that from Acre to Damascus is about to be, if not already, opened as far as the Jordan.

"WHERE the truth does not engage the affection, and the absorbing interests are in a worldly channel, conversation on the truth is impossible. Remarks made may be assented to, but there is no supply of fresh material. It is sad to be in the company of such."

"God's love does not prevent him being angry or jealous. Love does not prevent him cleaving the earth and letting a presumptuous Kore, Dathan and Abirum into the abyss. It did not prevent him drowning millions of ungodly people, or burning thousands of other such in the fires of Sodom." He is a just God—not only just to his creatures—He is just to himself. We apprehend that this is often lost sight of."

Assistance for Searchers. No. 2.

II. Can a soul die?

1. Joshua ii. 11,—"And they smote all the *souls* that were therein, with the edge of a sword, utterly destroying them, there was not any left to breathe."

2. Rev. xvi. 3,—"And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and *every* living soul died in the sea."

3. Ps. xxxiii. 19.—"To deliver their *soul from death*, and to keep them alive in famine."

4. Ps. lxxviii. 50.—"He made a way to his anger; he spared not their *soul from death*; but gave their life over to pestilence."

5. Ps. xxii. 29.—"All they that be fat upon the earth, shall eat and worship. All they that go down to the dust shall bow before him, and none can keep *alive* his own *soul*."

6. Acts. iii. 23.—"And it shall come to pass, that every *soul* which will not hear that prophet, shall be *destroyed* from among the people."

7. Ezek. xviii. 20.—"The *soul* that sinneth, it shall die."

And, as the *soul* can die, can be destroyed, can pass into the grave, evidently it is not immortal.

Again the *soul* being the man himself.

III. Is man mortal or immortal?

1. Job iv. 17,—"Mortal man."

2. Rom. v. 12.—"By one man, sin entered into the world and *death* by sin, and so *death* passed upon all men."

3. Rom. vi. 23.—"The wages of sin is *death*."

4. Rom. vi. 21.—"The end of these things is death."

5. Rom. viii. 6.—"To be carnally minded is death."

6. 1 Cor. xv. 25, 26.—"He (Christ) must reign till he hath put all enemies under his feet. And the last enemy that shall be destroyed is death."

7. Rev. xxi. 4, 5.—"All things new, no more curse; no more death."

Once more, then we have the emphatic testimony of the Scriptures is against the doctrine of the immortality of the soul, declaring man to be mortal,—but dust and ashes.

"The Value of a Man's Soul."

Talmage says: "The only way to estimate a man is by his soul. We all know that we shall live forever. Death cannot kill us. Other crafts may be drawn into the whirlpool or shivered on the rocks, but this life within us will weather all storms and drop no anchor, and ten million years after death will shake out signals on the high seas of eternity. You put the mendicant off your doorstep and say he is only a beggar; but he is worth all the gold of the mountains, worth all the pearls of the sea, worth the solid earth, worth sun moon and stars, worth the entire material universe. Take all the paper that ever came from the paper mills and put it side by side and sheet by sheet, and let men with fleetest pens make figures on that paper for 10,000 years, and they will only have begun to express the value of the soul."

Painful is it to read such God dishonoring assertions by one who professes to speak for God. We defy any man to frame a statement more unlike the truth of God. Such brazen-faced effrontry is not surpassed by the serpent. The above paragraph was one of the gems of a sermon on the first of March, and on the 8th he seems to have struck the same vein, for he said:: "What is a soul? It is a hope high as the throne of God... What is a man? The battle-ground of three worlds, with his hands taking hold of destinies of light or darkness. A man! no line can measure him. No limit can bound him. The archangel before the throne cannot outline him. The stars shall die but he will watch their extinguishment. The world will burn but he will gaze at the conflagration. Endless ages will march on; he will watch the procession. A man! The Masterpiece of God Almighty."

It would seem almost impossible for a simple Bible believer to read the above without instinctively thinking of the words, "Ye shall not surely die."....

"YE SHALL BE AS GODS."

The statements we have quoted stamp their author as the seed of the serpent, as surely as the hearty belief of the covenants of promise stamps one as the seed of Abraham and an *heir* according to the promise. As sure as God has spoken to us by his prophets, by his Son, and apostles, men who receive not the love of the truth that they might be saved, *perish!* PERISH! PERISH! "And because of this, shall God send to them a working of delusion, for their believing the lie that they might be judged—all who did not believe the truth, but were well pleased in the unrighteousness;" Youngs Translation. "Because the love of the truth they welcomed not, that they might be saved. And for this reason, God is sending them an

INWARD WORKING OF ERROR,

that they may believe in the falsehood; in order that they may be judged, one and all who did not believe in the truth." Rotherham's Translation. "Because they received not the love of the truth that they might be saved. And for this cause doth God send them the working of delusion, that they should believe *the falsehood*, that they all of them *may* be judged who believe not the truth." Dean Alfred's Translation. "Because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, *margin*—*i.e.* the energy of error, *margin*—that they may believe this lie, that they all may be condemned who believe not the truth." Whiting's Translations. "Because they received not the love of the truth that they might be saved. And for this cause God sends them a working of delusion, in order that they may believe the lie, that they may all be judged who believe not the truth." Bible Union Trans. "Because they would not receive the love of the truth whereby they might be saved. "For this cause, God will send upon them an inward working of delusion, making them

GIVE THEIR FAITH TO HIS,

that all should be condemned who have refused their faith to the truth." Conybeare and Howson's Translation. Jamison, Fausset and Brown says, "The original Greek means "*sends*," or "is sending;" the delusion is already beginning. God judicially sends hardness of heart to those who have rejected the truth. See 1 Kings xxii. 22. Ezek. xiv. 9. Job xii. 16. Matt. xxiv. 5, 11. "Because they accepted not the love of the truth that they might be saved. And for this cause doth God send them a working of delusion that they should believe the falsehood," that they all might be judged who believe not the truth. Lange's Translation. "Because they would not receive the love of the truth that they might be saved;" [and adds, "so they perish because they

OBSTINATELY REFUSE TO BE SAVED,"

and we add, in God's way.] "God shall send them strong delusion for this very cause, that they would not receive the love of the truth." A. Clark. "Because they admitted not the love of the truth in order that they might be saved. And on this account God will send to them an energy of delusion to their believing the falsehood, in order that all those may be judged who believed not the truth," Diaglott Translation. We furnish the consensus of learned criticism, not so much because it sheds more light, but to show that we evidently have the

MIND OF THE SPIRIT;

and, to impress the minds of all with the *essentiality* of the truth, and the terrible fate of those who reject it. The solemn lesson is, that God's long-suffering ends at last. Men cannot always trifle with God's overtures, and accept them when satiated with the pleasures of sin. May these solemn considerations induce all God's children to renewed diligence to find with the lamp of life, those in whom there is a germ of obedience.

Ingersoll's Mistakes.

"The Mistakes of Ingersoll" was the subject of a lecture delivered by Evangelist Joblin last evening at the Church of the Blessed Hope.

Mr. Joblin introduced the subject by saying: "The Bible is a precious book to me and the people I represent. We hold that it *is* what it purports to be, a revelation from God, exhibiting his grand design in creation and in redemption; explaining the existence of evil, and announcing its final extinction. Furthermore, that it is the only source of information regarding our origin, nature, and destiny, and the means by which the greatest possible good—divine nature of existence, is attainable.

"It makes no difference whether this be true or not, the belief that it is begets a hope blooming with immortality, and glory, honor and blessedness in the kingdom of God on earth, which we pray for when we say, 'Thy kingdom come, thy will be done on earth as it is in heaven.' We rejoice in this hope in proportion to our confidence. And who, I ask has the right to deprive us of that hope of a sweet by and by without something better to take its place? This is what Mr. Ingersoll is trying to do, while posing as a philanthropist and liberator, and fleecing the people

AT THE SAME TIME.

"At this point I wish to be understood that I defend the Bible; not what theological seminaries or creed books say respecting the Bible. Indeed, we regard Mr. Ingersoll to be the legitimate outcome—'the product of repulsion'—of the type of theology taught by his father. And we are obliged to pity the lad Ingersoll, so disgusted with the God-dishonoring dogma of eternal torment in hell, that he resolved to denounce the Book supposed to teach it. But here it was he made his first mistake. He confounded the Bible with the traditions of men. There was no excuse for this when a Bible could be had for fifty cents. There was the Book, why did he not ascertain if eternal torment was the penalty attached to God's law; if not, he could have pointed his big guns at the human theories erected around the Bible and shown that death was the penalty and that Jehovah explained the death threatened to mean a going back to his original element—dust (Gen. iii. 19,) and that the dead know not anything (Eccl. iii. 9)—that their thoughts perish the very day their breath goes forth (Psalms cxlvi. 4), and that all the faculties of their mind cease when men go to their grave (Eccl. iii. 10): and that the dead praise not the Lord, neither any that go down into silence Psalm cxv. 17. He then could have shown that the resurrection was the gate of life, not death (John v. 28, 29), and then, in unrivaled eloquence, he could have pointed out Christ as the only way to future life. Something entirely foreign to the philosophy of Socrates and Plato, which made immortality a part of man's natural outfit instead of a gift from God (Rom. vi. 23) through Jesus Christ, our Lord. And instead of writhing in agony forever, the end of the wicked is utter destruction—burnt up root and branch. Mal. iv. 1. Alas, for his first mistake. Had he examined the Book for himself he would have discovered that the theological hell was as baseless as the

FABRIC OF A VISION.

It is a mistake for Mr. Ingersoll to pose as a philanthropist and liberator when he knows that some people have the religious faculty if he has not. He knows that use of faculties develops them, and neglect starves them out; and he ought to know that in a person who lacks the religious element the animal and intellectual is in full control, and that he has descended the scale of being till he is but little superior to the brute, as proven by the fact that he has no expectation except to die like the brute, and sleep in the dust; like the brute; and see to destroy the hope of future life in others.

It is a mistake, or worse, to say of the Christian's God that he believed and taught and upheld polygamy, and that he commanded the Israelites to kill every man, woman, and child for defending their native land, and there is not one word about woman in the Old Testament except the word of shame and degradation. These are deliberate falsehoods. He knows God never gave Adam two or three or four wives; he knows that Jesus, for whom he professes infinite respect, contradicts him. He knows that Deuteronomy xviii., and Leviticus xviii., gives a different reason for the destruction of the Canaanites from that charged—it was because of their abomination. And as to the statement about woman in the Old Testament he knows, or ought to know, that he makes an outrageously reckless charge. He knows the Old Testament says 'a virtuous woman is a crown to her husband,' and the woman is the glory of the man, and her price is above rubies. He knows the history of Sarah, and Rebecca, Miriam, Debora's, Ruth, Naomi, Hannah, Abigail, and others prove him false. Does free thinking need such defense?

In 'Mistakes of Moses' he says pages 113, 114, that the gentleman says God made the universe out of nothing. We tell him that Moses says nothing of the kind, and that he himself is guilty of making

SOMETHING OUT OF NOTHING.

He says that the Gods came down and made love to the daughters of men. It is sufficient to say to this that I have misnamed my subject. That is not a mistake. Does liberty mean liberty to testify falsely?

He further says: 'The grass began to grow and the flowers to blossom without a solitary ray of light.' It is not true. After the heavens and the earth light was first created. He says God allowed Adam and Eve to live 869 years without knowing their A B C's. Indeed! I wonder where he went to school from that time on till he was 930 years old.

Mr. Ingersoll next says, 'The Israelites sojourned in Egypt 215 years. Of course, if he were not morally deformed we would be justified in saying that he shortened this sojourn 115 years for a wicked purpose. As it is we say he states what is false when it was possible to state the truth.

He says the second chapter of Genesis says that God tried to palm off on Adam a beast as a help-meet. Reference to that chapter will prove that I correctly diagnosed his case, the moral in him has been starved to death. If further proof of this be called for we ask you to compare the bold blasphemies before the ignorant crowds who hang upon his lips, with the Ingersoll at the grave of a child. In one place there is positively no God, no future life, just an eternal sleep awaiting all. May I ask, then, where his philanthropy comes in when he charges so much per head for pointing to a goal they will certainly find without that expense? Yes; his tune is different at a grave. Said he, 'we do not know whether the grave is the end of this life or the door of another, or whether the night here is not somewhere else a dawn. * * * It may be that death gives all there is of worth to life. * * * The dead do not suffer. If they live again their lives will surely be as good as ours. We have no fear. * * * We, too, have our religion, and it is this: Help for the living—hope for the dead!'

Think of it! Hope for the dead, and no God to hope in! Won't the man who weakend at the grave of another howl with terror when death feels for his own heartstrings?"

The speaker concluded with an earnest exhortation to cling to the grand old Book till something better was found.—*Cleveland Paper.*

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 12.

When considering some of the predictions of Daniel relative to the kingdom of God we think we omitted to call attention to the words addressed by the angel to the prophet in chapter xii. 12, 13 where it says, "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end; for thou shalt *rest*, and shalt stand in thy lot at the end of the days," mentioned above 1335 days. Who will dare say that his lot will not be among those saints who take the kingdom bestowed upon the Son of Man (see chap. 7) that all people, nations and languages shall serve? The prophet was greatly beloved of God, and this is satisfactory evidence that the prophet loved *him*, and that, according to James ii. 5, places him among the heirs of the

PROMISED KINGDOM.

And, inasmuch as all the heirs come into possession at the same time, and *that* time the maturity, or *perfection* of all of them Heb. xi. 39, 40, and as *possession* is given to them when the Son of Man comes in power and glory and seats himself first upon the *throne* of the kingdom, we do not see how a reasonable claim can be made for the setting up of the kingdom at Pentecost. We would like to see the *Oracle* man figure out the 1335 prophetic days in harmony with the Pentecostal idea. There were 490 to expire before the end of the tether given to Daniel's people, and the Holy City. Dan. ix. 24. And from the time the daily shall be taken away and the abomination that maketh desolate set up, a thousand two hundred and ninety days, and forty-five more added to these before Daniel will stand in his lot. Now, as the ancient worthies will

NOT BE MADE PERFECT

without the very last of the family of faithful Abraham,—it is safe to conclude that the last of them will not be made perfect without the first of them, so that *all* will be made perfect, and stand in their lot at the end of the days specified. As repeatedly shown already, the prophets, saints,—all who fear God's name great and small are rewarded when the time comes to judge the dead; and that time comes when the Lord takes to himself his great power and reigns. This is where the 1335 days end,—when Daniel and all the servants of God great and small stand in their lot. Jesus himself said the Just are to be recompensed at the resurrection, Luke xiv. 14; and that he will reward every man according to his works when he comes in his Father's glory with his angels. Matt. xvi. 27. We have just noticed another translation of Daniel xii. 12, 13,

"BLESSED IS HE THAT WAITETH

and cometh to the 1335 days. But go thou to the end; and thou shalt rest, and arise to thine inheritance at the end of the days." As this inheritance is the land covenanted to Abraham with all the world outside of it superadded, the proof is before us that the enemies of the Heir are in possession of it yet. He is waiting at the right hand of his Father yet for his enemies to be made his footstool. Ps. cx. 1. It is when his enemies are handed over to him he comes to put down all human rule and authority, 1 Cor. xv. 24; and rules in the

MIDST OF HIS ENEMIES.

Psa. cx. 2. And how beautifully this agrees with the parable uttered by our Lord and recorded in the 22nd of Matthew. "The kingdom of heaven is like unto a certain king which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, "Tell them which are bidden, Behold I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready,—come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise, and the remnant

TOOK HIS SERVANTS AND SLEW THEM.

But when the king heard thereof he was wroth and sent forth his armies and destroyed those murderers, and burned up their city. Then said he to his servants, the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage," etc.

None will dispute that the Jews were the first invited ones; nor that they paid the penalty of their temerity, by the destruction of their city and a frightful loss of life.

No one will deny, that the wedding had not taken place as long as the invitation to it continued.

No one will deny if he be intelligent that the invitation which had been suspended from the time of the crucifixion was to be renewed after they were endued with power from on high, beginning at Jerusalem. Luke xxiv. 47-49.

No one will deny that they *did* begin the invitation at Jerusalem, see Acts ii.

No one can deny that the invitation to the Jews alone was kept up for 8 or 10 years more or less until Peter used the Key of the kingdom to admit Gentiles to Abraham's bosom, or he invited them to share the blessings covenanted to Abraham and his seed, by

PREACHING THE GOSPEL

to Cornelius as recorded in the 10th of Acts. This was where and when the highways and hedges were first visited with the gospel of the kingdom that was to be preached in all the world, Matt. xxiv. 14; supplemented by repentance and remission of sins being preached in Jesus' name, Luke xxiv. 47.

No one can deny that it was only when the Jews put the invitation from them [rejected] that Paul and Barnabas told them that seeing they [by rejecting it] judged themselves "unworthy of everlasting life, lo, we turn to the Gentiles."

No one can deny that the wedding had not taken place when the message first came to the highways or Gentiles. No one can reasonably claim that the wedding has taken place now, or else the invitation would certainly stop.

No one can deny that the acceptance of the invitation espouses one to Christ—constitutes one a part of the bride elect. 2 Cor. ii. 2.

No one can claim the marriage of the Lamb till he comes for his bride; nor that he *does* not in person come here for them; and the dead portion rising first, the living ones are changed, and together they rise to meet him in the air,—and are forever with him. 1 Thess. iv. 16, 17. The union having taken place, the next we know of them is that they come with him, when he alights on the spot he ascended from—the Mount of Olives. Zech. xiv. As the Bride of the Lamb they have come to reign with him,—queen of the age to come. It is

THE SECOND ADAM

and the second Eve. We have hastily traced the invited ones down to the consummation of Jehovah's purpose in taking out a people for his name. They partake of the feast prepared; and we see plainly, how impossible it was for the kingdom of God to be set up in the past, in the absence of the King and his bride. Flesh and blood cannot inherit the kingdom God promised to the Little Flock. It is when he who is their life appears, that they appear with him in glory; he clothes them upon with immortality from heaven,—and this explains what is said of the Jerusalem which descends out of heaven prepared as a bride

ADORNED FOR HER HUSBAND.

Rev. xxi. 2, 3. We have shown how impossible it was to set up the kingdom at Pentecost when the first invited ones were still being invited, years after Pentecost, and the highways were not visited in search of guests for the feast, for years after Pentecost; and the invitation is extended to those outlying regions, even yet. There is only one feast and that has not yet taken place. A seat can yet be secured at the table, in company with Abraham, Isaac and Jacob.

(*To be Continued.*)

Items of Interest.

Unpopular as was the Shahzada of Afghanistan's visit to England last summer the cost of his entertainment turns out to be less than the appropriation of $100,000 set aside for the purpose.

Along the Atlantic coast after a heavy storm so far as two and a half miles from the seashore trees have been found with all their leaves in midsummer turning red and brown from the effects of the blistering salt.

It is claimed that a man standing at one end of the Grand Canon of the Colorado shouted the name "Bob," which was distinctly audible at the further end, a distance of eighteen miles.

Traveling churches are to be established on the Trans-Siberian railway, which passes through many desert tracts where neither village nor church may be met with for miles. Cars fitted up for divine service will be attached to the trains for the benefit of the officials.

The French Minister of Public works has published a list of European railway lines. Germany comes first with 27,130 miles; France next with 23,715 miles. Great Britain and Ireland, with 20,345 miles, are followed by Russia with 19,420.

A German journal says that Prince Bismarck now possesses all the Prussian decorations, and has exhausted all the honors that it is possible for the Emperor to confer upon him.

M. Emile Duclaux, who was recently appointed director of the Pasteur Institute in Paris, was Pasteur's oldest collaborator, and had held the post of subdirector under him since the foundation of the institute.

It is said that there is no hope of the recovery of the recovery of the heir presumptive of the Austrian throne, the Archduke Franz Ferdinand of Este. His disease proves to be cancer of throat, and of the worst possible form.

M. Barre, the sculptor and engraver who died recently in Paris at the age of 85, designed the coins issued by Napoleon III. in 1852. His best busts are those of Pius IX., Napoleon III., and members of the Bonaparte family. One of his latest busts was that of Mme. Jane Hading. The old sculptor was a great raconteur.

For St. Paul and Minneapolis.

The "North-Western Limited," sumptuously equipped with buffet, smoking and library cars, regular and compartment sleeping cars, and luxurious dining cars, leaves Chicago via the North-Western Line (Chicago & North-Western R'y) at 6:30 p. m. daily, and arrives at destination early the following morning. All principal ticket agents sell tickets via this popular route.—April 4.

Let prayer be the key of the morning and the bolt of the evening.

POETRY.

Our Hope.

Over the hills the trumpet is sounding,
Sounding the beautiful song,
Jesus is coming, soon he is coming
Though he has tarried so long.
While we are hoping, watching and waiting,
He is preparing a place,
Yes he is coming, soon to receive us,
In his dear loving embrace.

Wonders and signs all tell the glad story
Jesus is coming again,
Coming to reign in honor and glory,
Our waiting will not be in vain.
Over the hills the trumpet is sounding,
Valleys re-echo the strain,
Watchmen in Zion proclaim the glad story
Jesus is coming again.

Though he is pleading still with the Father,
Soon he is coming again,
Soon will his pleading cease and for ever
For he is coming to reign.
Jesus come quickly, still we are crying,
While the time seemeth so long.
Trusting the promise still we are waiting
Singing the beautiful song.

Mary P. Welch

Original.

Beautiful Feet.

Our eye-sight loves to dwell upon that which strikes the senses as being beautiful. An appreciative sense of the beautiful always tends to refinement. A beautiful landscape scene lifts the thoughts to the Creator of such beauty, and we marvel at his wonderful power. At night time, as we lift our eyes toward the blue vault of heaven, all spangled with beautiful stars, shining like diamonds, with the silvery moon playing hide and seek among the fleecy clouds, the heart is at once lifted in adoration of the great Creator of such beautiful things.

Beautiful sacred music has a wonderful effect upon the heart, which aids in tiding us over the trials of life.

But our topic is "Beautiful Feet," a topic which is seldom, if ever engages the attention of writers and speakers. It is a Bible topic of great importance. Those who possess "Beautiful Feet," in a *Bible sense*, is admired by the Father above.

You will find it spoken of in Rom. x. 15, 16; "How beautiful are the feet of them that bring glad tidings of good things!" But they did not all hearken to the glad tidings, for Isaiah saith, "Lord, who hath believed our report?"

We use the words, "How beautiful!" as an exclamation of great admiration. The Holy Spirit uses this exclamation as being applicable solely to the feet of only *one* class of people, they alone have "beautiful feet," in a Bible sense. Listen: "How beautiful are the feet of them that bring *glad tidings of good things!*" Don't you love to have the feet of those cross the threshhold of your home, who bear to you "glad tidings of good things?" Who are more welcome? The phrase "glad tidings of good things," simply means joyous news relating to good things. Inspiration regards the feet of them as "beautiful," who make haste to bear the "glad tidings of good things," recorded in God's Holy Book. Speaking of these things Isaiah says: "Lord, who hath believed our report?" If we would learn concerning these "good things," we must refer to Isaiah's report. See Isa. lii. 7-9: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." Isaiah says: "How beautiful upon the mountains are the feet of him that,"

1. That bringeth good tidings of good.
2. That publisheth salvation.
3. That saith unto Zion thy God reigneth.
4. The Lord shall bring again Zion.
5. Will comfort his people.
6. Redeem Jerusalem.

Take this in connection with Nahum i. 15, which reads as follows: "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off."

Nahum sees "upon the mountains the feet of him that bringeth good tidings. In what does it consist?

1. Publisheth peace.
2. The wicked shall no more pass through thee.
3. He is utterly cut off.

See also Isa. xl. 4, 10: "O Zion, that bringeth good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, his arm shall rule for him; behold, his reward is with him, and his work before him."

The above "good tidings" consist:

1. Behold, the Lord God will come.
2. His arm shall rule for him.
3. His reward is with him.
4. His work before him.

Briefly the "good tidings," spoken of in these passages consists in the restoration of the kingdom of God—"saith unto Zion, thy God reigneth!" Restoration of Israel—"the Lord shall bring again Zion."

Restore Jerusalem—"Redeem Jerusalem."

Deliver from the oppression of the wicked—"The wicked shall no more pass through thee."

The destruction of the wicked—"He is *utterly cut off*."

The coming of the Lord—"Behold, the Lord God will come."

Will come to reign—"His arm shall rule for him."

Will bring his reward with him—"His reward is with him."

Will then enter upon his glorious work—"His work before him."

These things cover the entire scope as to what Jesus and his disciples preached" as the gospel of the kingdom of God," or "the thing concerning the kingdom of God and the name of Jesus Christ."

So when we read in Rom. x. 15, 16: "How beautiful are the feet of them that bring glad tidings of good things. But they did not all hearken to the glad tidings. For Isaiah saith, who hath believed our report?" the glad news relates to the good tidings concerning the kingdom of God, and its attendant blessings, as just enumerated in Isaiah's "report." His experience was, "But they did not all *hearken* to the *glad tidings*." Neither do they today. They substitute for these "glad tidings," a sky-kingdom for supposed immortal souls, not the least hint of which is found in Isaiah's "report." Hence, it cannot be said of them, "How beautiful upon the mountains are the feet of him that bringeth good tidings!" Their tidings being false, will bring disappointment, and the loss of these glorious things contained in Isaiah's "report." There is wisdom discernable in the "good tidings of good," "length of days are in her right hand, and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace."

"Peace be unto you," is the sweet benediction of the Prince of Peace. Dear faithful heralds of the "glad tidings of good things," the warfare is almost ended, we will soon be at home in the City of Peace, the city of the Great King. Glorious thought! "Our feet shall stand within thy gates, O Jerusalem. Pray for the peace of Jerusalem. They shall *prosper* that *love thee*. Peace be within thy walls, and prosperity within thy palaces."

Even *now*, by the eye of faith, as we near the journey's end, we view the verdant hills of Palestine bathed in the glory of the Lord, and we see the dark clouds of sorrow roll away, never more to return. As we enter the sacred portals of the Holy City and walk her streets, and mingle with the redeemed of all ages, and greet loved ones we long since laid away in the city of the dead clothed in immortal youth, we will realize then, as never before, "How beautiful upon the mountains are the feet of him that bringeth good tidings that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth," when we see the multitude of redeemed ones blessing those *through whom* they *heard* the *joyful sound*.

O, Jerusalem, who hast drank the cup of fury, "when the Lord shall bring again Zion" thy sorrows will be o'er, no more shall hostile armies invade thy fair domain, neither shall the alien carry captive thy beloved sons. Thy God loves thee!

Children of Zion, take down now thine harp from the weeping willow's bough, and tune again old Zion's songs. Joyous times are in the near future.

God bless the feet of loving hearts who make haste to bear the above joyous glad tidings to sorrowful hearts, longing to hear of something that will lighten the heart and help to tide them over trials of a storm-tossed life. When we reflect upon the effect of such blessed news upon those whose hearts are burdened with adversities, and when we think that such news may lead such an one to bask in the sunlight of God's loving favor through unceasing ages, it is certainly not out of place to characterize the feet of those who thus haste to publish glad tidings of good things as being "beautiful." God bless the "beautiful feet."

W. H. Wilson.

The Commandments.

"Then said he unto them, Therefore, every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Matt. xiii. 52."

"If any thing be revealed to another that sitteth by, let the first hold his peace. 1 Cor. xiv. 30."

With these citations of Scriptures to prepare your minds for what is to follow, I will now give my text, "If ye keep my Commandments, ye shall abide in my love; even as I have kept my Father's Commandments and abide in his love." John xv. 10. It is claimed by all people as far as I know, and especially seventh-day people, that the Father's Commandments mentioned in the text has reference to the commandments God gave to the children of Israel through Moses, and especially the Ten Commandments, which I claim will be hard to prove, in fact I deny that it can be done, and I claim Christ in the text has no reference to the commandments God gave the children of Israel through Moses, not even the Ten." I claim the Commandments Christ spoke in the text, never was given to us or any one else until they were uttered to the people by Christ himself. Now this may seem strange to some of you, but I ask you to be patient with me, and to prove all things and hold fast that which is good, and if I do not prove and make my assertions good, you must reject them. I will now give Scripture proof for my assertions which I ask you to study well before you say it is false. To the law and testimony.

1. "The Father loveth the Son, and hath given all things into his hand." John iii. 35.

Where is it so stated until stated by Christ, that all things was given unto him? Christ said they were.

2. Believest thou not that I am in the Father, and the Father in me? The words that "I speak" unto you "I speak" not of myself; but the Father that dwelleth in me "he doeth the works." Believe me that I am in the Father and the Father in me, John xiv. 10, 11. Here we have positive teaching of Christ that the "words" that he spoke was not of himself, but the Father that dwelt in him was doing the work. And it was the commands the Father was giving Christ that he kept, which is not written until they were spoken by Christ himself.

3. "Then answered Jesus and said unto them, Verily, verily I say unto you, the Son can do nothing of himself, but that he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these that ye may marvel." John v. 19, 20. This evidence shows the Son was getting instructions immediately from the Father. And to this agrees what the Lord said. "And the Lord said unto me, they have well spoken that which they have spoken. I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Deut. xviii. 17, 18, 19. This evidence is so plain as to need no comment. The Lord said he would put his words in his mouth, and he (Christ) should speak all that the Father should command him, that is after being raised up, or born into the world, the Father would put words in his mouth, and Christ should speak all the Father should command him. All should take place after Christ's being raised up. I ask did Christ teach, and command us to keep and observe the law and commandments, that God gave the children of Israel? if not, where is it written and also the commandments that the Father gave the Son, except as they fell from the Master's lips? Christ was baptized. Where is it written, that the Father commanded him to be baptized? Where is it written that the Father commanded Christ to preach the gospel of the kingdom? And he that believeth and is baptized shall be saved and scores of teachings from Christ, that was not written prior to his teachings. Even as I have kept my Father's commandments, and abide in his love. To-wit: that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the "word of reconciliation." 2 Cor. v. 19. When was God in Christ? certainly after he came into the world, and the world was being reconciled unto the Father through or by the Son. Then certainly the Father gave him commandments, which are not written only as they came from Christ. Now we have recorded in John v. 8, where Christ told the man to take up his bed and walk, and in verse 16 the Jews sought to slay him because he had done this thing on the Sabbath day. But hear the Master verse 17, "My Father worketh hitherto and I work." verse 18. In verse 10 the Jews told the man it was not lawful for him to carry his bed. And if you doubt it being a violation of the Sabbath, please read Jer. xvii. 21. Mind you, Thus saith the Lord; also Ex. xx. 10: Neh. xiii. 19: Matt. xii. 1, 2, 8: Mark ii. 24, 28. They accused the Master of doing things on the Sabbath that was unlawful. He did not deny the charge, but gave them to understand he was Lord even of the Sabbath day. Seems Christ did not have much regard for the Sabbath day. Now this may be a new idea to some of you, it seemed to come to me very suddenly, and I could not be satisfied until I wrote it down for others to read. If I have erred from the truth let me know.

M. L. Adams.

Baptism.

Brother Dryas Dust:

You ask me to reply to your letter through The Restitution, whether I believe baptism to be for remission of sins, or for adoption. You say, that you believe it to be for adoption. I marvel that a man of your ability should come to such conclusions. "You have need that one teach you again which be the first principles of the oracles of God." Art thou a teacher in Israel and knowest not these things? How readest thou? Mark. i. 4. "John did baptize in the wilderness, and preach the baptism of repentance, for the remission of sins" Luke ii. 77, "To give knowledge of salvation unto his people, by the remission of their sins." "xxiv. 47, and that repentance and remission of sins, should be preached in his name, among *all nations* beginning at at Jerusalem." Acts ii. 38. "Then Peter said unto them, repent and be baptised every one of you, in the name of Jesus Christ for the remission of sins." (not for adoption) Acts x. 43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive the remission of sins." Hear Paul: Rom. iii. 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the *remission* of *sins* that are *past* through the forbearance of God." "You say that to the Jew it is for remission, but to the Gentiles for adoption," but you have forgotten, that there is neither Jew nor Gentile in Christ Jesus. Is it not passing strange that if there were any difference in the effect of baptism upon the two classes, that it has never been so stated? But hear Paul again, 1st Cor. xii. 13, "For by one Spirit are we all baptized unto one body whether we be Jews or Gentiles, whether we a bond or free; and have been all made to drink into one Spirit." Again Rom. vi. 7. "He that is dead is freed from sin." Rom. vi. 3. "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death?" Now when we are being baptized, if we remain under the water we perish and are as good as dead (then if we are dead we are freed from sin) "for sin has reigned unto death," but when we come up out of the water we "are raised in the likeness of his resurrection." Further, the Jew must do the same thing to get into the Christ, for it is written the elder shall serve the younger. That means that the old Mosaic law or covenant come under and serve the (younger) New Testament. "Knowing that our old man is crucified with him, that the body (that is the whole aggregation of sins taken collectively) of sin might be destroyed, that henceforth we should not serve sin." Now Brother Dryas Dust how can I disbelieve such an array of positive testimony? On the contrary I find the word *adoption* occurs but five times in the Bible and in neither case is the word baptism connected with it, or even a remote reference to baptism. So it seems to me you have built up your image without even a plain text to serve as a foundation. Your house is built upon the sand, (and it takes lots of sand to believe such doctrine.) I entreat you, be not one of those who wrest the Scripture to their own destruction. We are baptized because we have faith in Jesus, and by faith and baptism we become part of his body. How would it look for us (who are exceeding sinful if our past sins are not remitted or blotted out) to be joined unto Christ who was raised without *sin* unto salvation? The head pure and the body full of putrefying sores. Think you he will unite men and woman covered with the leprosy of sin, to his glorious body? Or will he not first heal them? I do *earnestly* entreat you to be careful how you teach any other gospel than that which Paul preached lest you fall under the condemnation he speaks of in Gal. i. 8, 9." Now as to what I believe it is briefly summed up as follows:

First, Baptism is for the remission of past sins (that is sins committed prior to baptism) irrespective of race, color, or previous condition of servitude.

Second, that baptism and the remission of past sins, are the legal steps taken to adopt us into the family of God and thereby we receive the spirit (principle) of adoption, whereby we cry Abba, Father.

Thirdly, that the Jew must go through the same process of adoption as we, or he is not an *heir*, for they are not all Israel, that are of Israel, but in Isaac shall thy seed be called. Now behold how long a letter I have written unto you and I have expressed myself freely because I know your patience and love for the truth. May God grant that my humble effort may be of help to you. God hasten the day when they shall no more say, know ye the Lord for they shall all know him from the least unto the greatest. If so be that I be found giving his household their meat in due season.

Your Brother in Christ and for Christ.

J. R. Brown.

Doctrine or Doctrines.

In the study of this question from the Word of God it is a oneness. Eph. iv. 4-6. One body, Spirit, hope, Lord, faith, baptism and one God the Father of all. So the distinction is made with this subject. Doctrine is of God and doctrines are of men. John vii. 27. If any man will do his will he shall know of *the doctrine*. Not doctrines. Matt. xv. 8-9. In vain they do worship me, teaching for doctrines the commandments of men. Amos iii. 3. Can two walk together except they be agreed? Can we walk with God unless we agree with his Word? Our Master says Mark iv. 11 unto you it is given to know the mystery of the kingdom of God, unto others it is parables. The people were astonished at his doctrine. Matt. vii. 28; Mark iv. 2; Titus ii. 1. But speak thou the things which become sound doctrine. Col. ii. 16-23. We are not to be subject to ordinances after the commandments and doctrines of men which have a shew of wisdom in will-worship and humility. Heb. xiii. 7-9. Not to be carried about with strange doctrines but let your heart be established with grace. 1 Tim. iv. 1-4, points out we are to have the false doctrines. 2 Tim. iii. 16-7. So the Scripture is profitable for doctrine that the man of God may be perfect thoroughly furnished unto all good works. Titus ii. 10, we should adorn the doctrine of God our Savior in all things. 1 Tim. iv. 16. We are to take heed of the doctrine. Isa. xxix. 13. The fear of God is taught by the precept of men. 2nd Pet. iii. 2, We are to be mindful of the words of the prophets and commandments of the Apostles. We now live in the perilous times spoken of by Paul 2 Tim. iv. 3-4 and iii. 1-13. Many are leaving and never able to come to a knowledge of the truth. Acts xx. 29-30, grievous wolves, men speaking perverse things should arise. 2 Pet. ii. 1, they are called false teachers. Rom. xiv. 13, 21, like Paul we should be careful about putting stumbling blocks in our brother's way. 1 Cor. viii. 13; Eph. iv. 14, not to be carried away with every wind of doctrine. Eph. v. 6, be not deceived with vain words. Rom. xvi. 17-18, beware of fine speeches. Heb. x. 5-9, God requires us to do his will He teaches knowledge and makes to understand doctrine those weaned from the milk. Isa. xxviii. 9-10. Paul's preaching was not enticing words of man's wisdom, but of spirit and power that our faith should not be in the wisdom of men but in the power of God. 1 Cor. ii. 4-5. The doctrine is the kingdom and resurrection of the dead, and we should advocate this as strong as possible, it being the Seed to be sown and the only Seed that will grow. In order to do this, dear friends and brethren, we must cast down imaginations and every high thing that exalteth itself against the knowledge of God bringing into captivity every thought to the obedience of Christ. 2 Cor. x. 5. In order to do this we must put on the whole armor of God. Eph. vi. 13-17.

Fred Greiner.

OBITUARY.

Cynthia Ann Palmer was born July 4th, 1814, in Chatauqua Co., New York. Was married to Seymour Stillson March 8, 1832. Moved to Indiana the same year, settling in St. Joseph Co., where they lived until 1838. In 1848, they moved to Marshall Co., Indiana. To this couple were born nine children, four of which are now living. The husband died Jan. 25, 1873, and since then Sister Stillson has made her home with her daughter Mariah Kanarr where she had kind care and treatment until her death, which occurred March 8, 1896. Her age 81 years, 8 months and 4 days. She was among the first converts to the great central truth of the Bible, "Life only through Jesus the Christ through a resurrection from the dead to life eternal." Was immersed into this faith in 1846, being baptized by Elder M. Catlin. Our Sister remained steadfast in the faith and like the ancient worthies "died in faith" by relying firmly upon the promises of God to raise the dead at the coming and kingdom of Jesus the Christ. A large concourse of friends listened attentively to words of comfort selected from Job 14th chapter, being among the last words quoted by our Sister as death approached. Most appropriate words to one just entering the domain of death, but hoping for deliverance through a resurrection to life eternal.

J. F. Wagoner.

Died at her home in De Soto, Mo., Feb. 14, 1896, Sister Hattie C. Morse, wife of J. H. Morse in the forty-second year of her life. Mrs. Morse was a daughter of J. B. Tuttle and was loved and esteemed by all who knew her. Twenty-three years ago Mr. and Mrs. Morse were married; ever since living happily together. Five children were born of this union, three of which survive her. She was immersed in the name of Jesus in the fall of 1881 by Elder Rennie and remained firm in the faith of the coming of Christ to raise the dead and to establish his kingdom, till she was called away by the enemy death, and we believe she now sleeps in Jesus and will come forth at the resurrection of the just. The funeral services were conducted by Elder J. S. Hatch of Scirceville, Ind., who told the sorrowing friends of our Bible hope in the resurrection, and the assurance that he hath given us, "in that he hath raised his Son from the dead."

[We had received an obituary notice from Brother Hatch of this Sister, but also publish the one sent by her husband.—Ed.]

"Effie died this morning, funeral Friday P. M., come and preach sermon sure," was the message which I received Tuesday, March 3, 1896. from our esteemed and deeply afflicted Sister, M. A. Woodward. The deceased, Sister Effie E. Bergy, was the wife of O. H. Bergy, of Dutton, Mich., the daughter of Sister M. A. Woodward and sister to Bros. Fred L. and Claud Austin. Left an orphan at an early age by the death of her father, she with her brothers found in the person of Brother Woodward a father in the true sense of the term. She was born March 15, 1874. At the age of eleven years she with her two brothers was baptized into the all-saving name of Jesus the Christ, and she lived a consistent Christian life till death. She was united in marriage to O. H. Bergy, November 19, 1891, with whom she lived in that full reciprocation of those joys of wedded life which only comes with that highest sense of mutual obligation which love alone begets. She fell asleep in the full hope of "life eternal" at the coming of her Lord. But oh, the desolation left behind. Seldom has it been my lot to witness such deep grief. I shall never forget the pathetic scene of that motherless child, little Willard; only two and one-half years old yet so precocious, as he viewed with wondering yet sad eyes the grief of the sorrowing friends. Neither those words through which he gave expression to his feelings, "What is it grandpa? I don't know what this means." And I thought poor child, you do not know as yet the withering blight of death's crowning touch. Some day you will, and, O may some kind angel guide your mind in wisdom's way, your feet in duty's path; till you shall reach that state of trust, of faith unmoved, and safely anchored there by hope, like her who loved you best, in peace await his coming, who is her life." The deceased left to mourn her loss, a grief-stricken husband, mother and foster-father, two brothers, and two children, Willard and Stanley, a babe of nine days old, with many more distant relatives and friends. The writer endeavored to comfort their grief in the hope of the soon coming of the Lord and the resurrection to the immortal life.

L. C. Chase.

Our Helping Fund.

Herewith we give names, and amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published	68.10
Mrs. E. P. Tuttle	.50
Mrs. T. H. Lindsey	1.50
J. W. Hardy	3.50
Jane Parslow	1.00
Mrs. T. Baxter	.50
S. J. Wilson	2.00

Reduced Rate Tourist Tickets to California points are now on sale by all agents of the Nickel Plate Road. Our trains make excellent connections at Chicago with through trains to the coast.—Apr. 1.

Whether happiness may come or not, one should try and prepare one's self to do without it.

Letter Drawer.

Dear ones in Christ:

I am a believer in the second coming of Christ, and that the times indicate the nearness of his coming, when we shall see him in his beauty. If we live in the true faith we shall reign with him in glory forever. I am trying to be ready for his coming so I will meet him in peace.

Your Sister in Christ.

ELLEN C. SOLBERG.

Editor Restitution:

I have been much interested in the letters from those of like precious faith, but long for some of the old familiar names of those I knew in the long ago. Oh how we yearn for the voices that are hushed, and the foot-steps we shall not hear again. The truth grows dear as advocated by our paper and I would simply give you a word of Christian greeting and encouragement.

Earnestly striving to be one of the accepted ones.

A. L. WEATHERWAX.

Dear Brethren in Christ:

I believe in Jesus and am looking for his second appearance each day. I am very glad that I believe in this true faith of the gospel. I am trying to be ready for his second appearance so that when he comes I will be ready to go with him to the New Jerusalem and reign with him and the angels forever. I wish that a great many more would believe in this true religion, so that when Jesus comes he can reign over a great kingdom.

In Christ's name,

MINNIE SOLBERG.

To the dear Brothers and Sisters of the faith once delivered to the Saints:

"That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved, for with the heart man believeth unto righteousness, and with the mou h confession is made unto salvation." Rom. x. 9, 10. "Young men l likewise exhort to be sober-minded in all things, showing thyself a pattern of good works in doct ine, showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of The contrary part may be ashamed having no evil thing to say of you." The epistle of Paul to Titus ii. 6, 7, 8. We all want to be able to stand when our Lord shall appear.

Yours in the faith,

FRED MISHLER.

Dear Brothers and Sisters:

I thought it a duty to tell of my hope. I have been looking for the Lord and Master for twenty-five years and I never get discouraged although I have trials and trouble. Jesus said, cast them on him, he will help in time of need. I feel to thank the Lord for all he has done for me, that he caused a way open for me to see the truth. I first heard the truth from Elder Hugh Barnhill who is now sleeping, but I hope to meet him when the last trump sounds. I am so thankful for THE RESTITUTION, it seems I could not do without it. It is all the preacher we have in this cold world of ours. Husband and I are all that I know of in the faith in Sparta Co. Cal., we feel lonesome but can read God's holy Word. Pray for us that we may continue in the faith till the end. Our prayer is, come Lord Jesus and come quickly Amen. Yours in the faith.

ELIZABETH M RRIS.

Dear Restitution:

I am a firm believer in the soon coming of our blessed Lord and Savior Jesus Christ, and I thank the Lord for opening my eyes to see the truth. I believe that he shall come and sit on David's throne in Jerusalem, and then all them that love his blessed appear- shall be living with him, and then shall his beautiful Bride be clothed with immortality. O blessed day when we shall mourn no more, for Christ shall wipe away all the tears. I love THE RESTITUTION very much it is a great comfort to me and my children, we would be very sorry and lonesome without it, and it gives me great joy to see so many letters from the dear brothers and sisters. O what a joy it will be when we shall meet the dear Lord in the air and then there will never be parting any more. I think there are great many signs that his coming is very near.

When we've been there a thousand years
Bright shining as the sun.
We're no less days to sing God's praise
Than when we first begun.

MRS. M. A. SOLBERG.

Editor Restitution:

Bro. L. J. Sigler is puzzled to answer people when they tell him that the thief was saved without baptism, let him ask them where they can find that God gave Moses any law to baptize? From Moses to the day of Pentecost when Peter preached there was no need of being baptized. When Jesus sent the twelve and the seventy to preach he did not tell them to baptize because there was no law given to the Jews to be baptized and the thief died before baptism was introduced as a command of God, and now a person may believe the gospel, and that Jesus is the Christ, but if he is not obedient in immersion he holds the truth in unrighteousness, and when the Lord is revealed from heaven in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ they will be punished with everlasting destruction from the presence of the Lord and from the glory of his power.

Yours in hope.

SHADRACH WHITE.

Editor Restitution:

Dear Brother I thought I would write you a few lines to let you know what we were doing. I like to keep in memory the coming of Christ until he comes, for that is a part of my hope, therefore, I write. I am eighteen years old, was baptized November 24, 1895. I have been brought up in the one faith by my parents all my life. We have been living in Taneyville, Ind., about five months. There are only three of us, father, mother and myself. I have one brother and two sisters in the faith. My youngest sister was baptized at the age of eighteen years by Bro. John Foore in Fort Scott, Kansas, on his return from Indiana.

I ask you if you please to publish this letter, for I have relation in Denver, Colorado, that like to know about us, and if there is a minister of the one faith passing over this country we would be very glad to have him call. I think it is very necessary for a man that has the right faith to come and preach. It is a very bad thing to hear a preacher say that the Savior never died. Well I must close. Yours in the hope of the soon coming of the kingdom of God, that has no end. May we all meet there is my prayer.

S. G. HERRON.

Editor Restitution:

The Church of God at Fairview, Sheridan, County, Neb., to the brethren scattered abroad, greeting. We are patiently waiting our Lord's return, we believe he will come personally to this earth again and to stay, so we are watching, waiting and praying, come Lord Jesus, come quickly and claim thy own. We are trying by the grace of God assisting us, to have our lamps filled and trimmed so when we hear the midnight call, "Behold the Bridegroom cometh, go ye out to meet him," we will be ready. We have Bible-class meeting every two weeks at Elder C. H. Watkins' house, prayer meeting every Friday evening at Brother Ward's, and preaching every Saturday evening by Brother Lee Watkins at Brother Orth's' house. Dear brothers and sisters may we all prove faithful and meet our Savior, is the prayer of the church.

Elder C. H. Watkins,
A. Hulett,
G. O. Smith,
E. C. Watkins,
P. L. Watkins,
Vane Wilson,
E. Orth,
C. A. Bouck,
Emma Hulett,
Angie Smith,
Hattie Watkins,
Lizzie Orth,
May Swartout,
Myrtle Bouck,
E. J. Watkins.

Training makes skilled soldiers, but fighting makes successful ones.

Character is a thing of growth, and fastens to the trellis of habit.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1895, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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EXPENDITURE.

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Numerous favorable comments on the Passenger service of the Nickel Plate Road have come to our notice. Their Fast Western Express leaving New York City at 9:00 P. M., Boston 3:00 P. M., Buffalo 5:35 A. M., Erie 8:07 A. M., Cleveland 10:53 A. M., Ft. Wayne 4:10 P. M., arrives at Chicago at 9:00 P. M., affording fast time and splendid connections for all points west. Rates always the lowest.—Apr. 1.

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Why not patronize the Nickel Plate Road on your next trip to New York City or Boston? They operate solid through trains elegantly equipped with palace sleepers, fine day coaches attended by uniformed colored porters whose duties require them to look out for the comfort of passengers. Magnificent dining Cars. The Popular Low Rate Short Line.—Apr. 1.

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An increase of wealth generally means an increase of pride.

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On March 10 and April 7, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa; Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hill district. For full information apply to ticket agents of connecting lines or address A. H. Waggoner, T. P. A., 7 Jackson place, Indianapolis, Ind.—Apr. 7.

To Our Friends.

We have again arrived at the close of another year. The work of the past is done. The new is before us, and with it comes the renewing of subscription for 1896. Have you sent in your money yet? Have you considered the situation of the whole world at the present time? Surely if you have you must believe that the ending of this age is not far removed now. The King is coming. You cannot afford to do without THE RESTITUTION for 1896. We cannot send it to you free, being poor ourselves. You need it yourself, and your friend or neighbor should have it. We must all be missionaries now, more than ever before. The Master will come soon. Tell others of the good news. You may not be able to talk much, but you can send THE RESTITUTION to them every week for only three cents a week. It will talk the whole year for you. Work now. Soon it will be too late.

We shall, as before, send to the Lord's poor on their application, trusting that those who have a few dollars or cents to spare will aid in this work. Some places where crops were short call now for aid. You, who can, remember this branch of work. We must not shrink now when so near the end as we know we must be. The cheerful giver is the one the Lord will reward.

To those whom we have trusted who have not yet paid, we appeal to you once again to make good your promises. We cannot carry you longer. The burden is too great for us. Make a final effort and square your accounts. We have a right to insist on this being done. Your promise, your word, your obligation is involved. You must make such good.

Do you want them?

"Future Probation, is that awaiting any of the unrighteous?" A book of 148 pages by W. S. Glen Moncrieff. Reduced from 25c to 12c post paid. $1.20 per dozen. Send to this office for them.

PLEASE write short articles. It does not pay anyone to write a lengthy article. The reason you write at all is that you wish to give some information, or to relate an incident that will encourage some one. The fact is this object is missed almost every time, because no one reads the long articles you write. Then write short and to the point. Make a point every time you write. You need not poison the point to make it surely kill some brother, but put love-salve on. If you have none of this ointment on hand, you are not ready to write at all, though paper, pen, and ink are before you. What you need is a season of communion with God, and time to study and meditate his Word first. Please do this each time before you write. Then what a good paper we can have for 1896. Let us try it once and see how much of God—of Love we can get into THE RESTITUTION for the coming year. Let us have the letters from old and young once more. We want each one to write a letter for our paper the coming year. Let us have two or three columns each issue—have a love-feast all the year.

"Blessed are the meek for they shall inherit the earth."

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Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. All brethren passing through the city are cordially invited to meet with us

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The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame church, to study God's Word. Union Sunday School every Sunday, and Social meetings every two weeks. We have no regular preaching. JASON WELTON RIDER; SARAH NELLECK SEC'Y.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Rutledge, Kessler, or H. L. Lehman, West Milton, Ohio.

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Meetings held at Holly Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grost. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11, A. M.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwer Hall, on Willoughby Avenue, near Broadway.

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The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. F. Harlan and Bro. A. Adams, Elders. J. J. CADY, Secretary.

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	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 05			1 10	
Allegheny, "	7 20			1 25	
Crafton, "	7 36			1 41	
Manchester, "	7 50			1 55	
Steubenville, "	8 10			2 15	
Wheeling, "	8 53			3 00	
Bellaire, "	9 05			3 12	
Woodsfield, "	9 45			3 52	
Cambridge, "	10 53			5 00	
Zanesville, "	11 35			5 42	
Newark, "	12 05			6 12	
Mansfield, "	12 53			7 00	
Crestline, ar.	1 50	4 45	6 30	7 55	
Do. lv.	1 55	4 50	6 35	8 00	
Bucyrus, "	2 20	5 15	7 00	8 25	
Leipsic, "	2 45	5 40	7 25	8 50	
Van Wert, "	3 31	6 23	8 11	9 37	
Delphos, "	3 45	6 35	8 25	9 50	
Ft Wayne, "	4 35	7 25	9 15	10 40	
Arcola, "				7 25	
Columbia City, "	4 59	7 49	9 39	7 42	
Larwill, "				7 48	
Mercerton, "				7 55	
Engl. Lake, "				8 11	
Warsaw, "	5 31	8 42	10 11	8 42	
New Green, "				8 51	
Bourbon, "				8 57	
Inwood, "				9 03	
Plymouth, "	6 05	9 21	10 50	9 21	
Bourbon, "				9 32	
Hamlet, "				9 40	
Davis, "				9 46	
Hanna, "				9 50	
Wanatah, "	6 38	9 57	11 26	10 00	
Valparaiso, "	7 21	10 37	12 10	10 15	8 34
Wheeler, "				10 31	
Hobart, "				10 37	
Liverpool, "				10 45	
Clarke, "				10 52	
Chicago, ar.	9 10	12 05	1 55	12 15	9 55
	PM	AM	PM	PM	PM

Eastward.	10	14	6	56	138
	AM	PM	AM	PM	PM
Chicago, lv.	12	00	3 00	12 30	4 45
Clarke, "	12	39		12 57	
Liverpool, "	12	47		1 05	
Hobart, "	12	53		1 10	
Wheeler, "	12	57		1 15	
Valparaiso, "	1	12	4 32	1 30	6 02
Wanatah, "	1	32		1 50	
Hanna, "	1	49		2 07	
Davis, "	1	55		2 13	
Hamlet, "	2	07		2 21	
Greenwood, "	2	17		2 31	
Plymouth, "	2	29	5 49	2 55	8 00
Inwood, "	2	35		3 01	
Bourbon, "	2	45		3 12	
New Green, "	2	52		3 19	
Warsaw, "	3	20	6 26	3 50	8 40
Engl. Lake, "				4 08	
Mercerton, "				4 15	
Larwill, "				4 22	
Columbia City, "	3	35	6 58	4 40	9 15
Arcola, "				4 52	
Ft Wayne, "	4	10	7 35	5 25	9 50
Van Wert, "	5	18	8 45	6 35	10 55
Elida, "	5	35	9 02	6 52	11 12
Bluffton, "	5	55	9 22	7 12	11 32
Crestline, ar.	6	50	10 15	8 10	12 25
Do. lv.	6	55	10 20	8 15	12 30
Mansfield, "	7	30	10 55	8 50	1 05
Wooster, "	8	01	11 26	9 21	1 36
Massillon, "	8	25	11 50	9 45	2 00
Canton, "	8	40	12 05	10 00	2 15
Alliance, "	9	10	12 35	10 30	2 45
Pittsb'gh, ar.	11	15	3 50	12 35	4 50
	AM		PM	PM	PM

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In effect Sept. 28, 1895.

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No. 56 "	7:35am	"
No. 54, ex. Sun.	10:20pm	for South Bend

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No. 51, Ex. Sun.	8:25am	For Terre Haute.
No. 53, "	10:20pm	" "
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Chicago	9:30pm	8:05am	1:30pm
St Paul			
Hammond	10:38pm	9:07am	
Hobart	10:53pm	9:43am	
Valpar'o	11:16pm	10:07am	
N Carlt'n		10:21am	
Knox	12:18am	11:00am	4:04pm
Argos	12:58am	11:49a	
Pl'mouth	1:25am	12:20pm	6:25pm
Walkerton	2:06am	1:06pm	
Hobart	3:01am	2:11pm	
Ham'mond	3:16am	2:40pm	
St Paul			
Chicago	7. 0am	7:0 pm	9:00 pm

Buffalo	12:50pm		2:32am
Cleveland	7:25pm	4:00pm	10:35am
Ft Wayne	2:30pm	1:25pm	4:30pm
Argos	4:10pm	3:29pm	
Knox	4:50pm	4:07pm	6:25pm
N Carlt'n		4:24pm	
Walkerton	5:06pm	4:38pm	
Hobart	6:01pm	5:11pm	
Ham'mond	6:16pm	5:40pm	
St Paul			
Chicago	7. 0pm	7:0 pm	9:00 pm

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The Restitution.

THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN BY THE MOUTH OF A

VOL. XLV. Four PLYMOUTH, INDIANA, MA

E THE WORLD BEGAN.

NO. 12.

Poetry.

By And By.

All day the rain had been falling
On the grass and the withered leaves,
And the wind had been moaning and sobbing
As a stricken mourner who grieves.
When the gathering shadows told me
That the day was nearly done,
There came a rift in the storm cloud,
And I caught a faint glimpse of the sun.
As I watched it, thy rays grew brighter
And the rain drops ceased to fall;
While the glow of autumn sunset
Cast a halo over all.

There came a heavy sorrow,
Into my bright young life:
Banishing joy and gladness,
And bringing me care and strife.
Almost fainting neath the burden
The way seemed dark and drear
When God sent by one of his servants,
Words of hope and loving cheer.
And I prayed, and trusted, and waited,
Till at length he answered my prayer
The burden was taken from me
The way once more fair.

And thus, in his infinite wisdom
God sends the sunshine and rain,
And though into our lives may be falling
The shadows of sorrow and pain,
Bye and bye the storm-clouds will vanish
And the light of perfect love
Will illuminate each step in our pathway
To the heavenly home beyond,
Where sorrow never can enter,
Where there's never a cause to sigh;
And all will be brightness and beauty,
In that home in the sweet bye and bye.

Original.

Editor Restitution:

Have enclosed herewith a few lines on "The New Jerusalem," and signed initials. If you think it will be of use to print it in the pages of THE RESTITUTION it may call forth a fuller explanation from a more learned pen than mine and help combat error.

Yours in hope,

J. M. G.

The New Jerusalem.

"And I John, saw the Holy City, New Jerusalem, of coming down from God out heaven, prepared as a bride adorned of for her husband. And the city lieth four square and the length is as large as the breadth, and he measured the city with the reed twelve th usand furlongs. The length, and the breadth, and the height of it are equal." Rev. xxi. 2. 16.

Much has been spoken and a great deal written concerning the Queen Metropolis of the earth in the age to come. Of the numerous notes and comments by able and gifted authors there is marked unanimity regarding "the length, and the breadth" of the city. The height, however, is a "stone of stumbling" and cause of division in the ranks of those just mentioned. To some the height is simply ridiculous, reaching away beyond the atmosphere of our globe; while others maintain the height ought to be relegated to the realms of mythology as wholly untrustworthy. While there are still others who claim (and not without just reason) that "the height" of the city in the original text is spurious. Foremost amongst the latter is Granville Penn, who critically gives the rendering from the collated original MSS., thus, "And the city lieth four squares, and its length is the same as its breadth; and he measured the city with the reed 12,000 furlongs, its length and its breadth are equal; and the height of its wall is 144 cubits."

"Thus the length or extent of the wall encompassing the city is measured by stadia, but its height by cubits."—*Bible Echo, 1875.*

The Greek and Latin stadium which is computed to have been a short furlong about nine-tenths of it, or more exactly 22½ yards.—*Dict. of Greek and Rome Antiquity.*

The ordinance surveyors of Palestine gives the length of the cubit at 21 inches. While the Bible Dictionary gives it at 19 inches. Therefore the reed would be either 114 or 126 inches.

Let it be borne in mind that Bible linear measures are in the C. V. nearly all borrowed from the human body as follows:

Finger breadth or digit four-fifths or seven-eighths inches.

Hand breadth or palm—4 digits three-fifths or three and one-half inches.

Span—3 palms—12 digits nine and one-half or ten and one-half inches.

Cubit—2 spans—6 palms—24 digits 19 or 21 inches.

Reed—6 cubits—12 span—36 palms—144 digits 114 or 126 inches.

The Revelator has it on record ver. 17: "And he measured the wall thereof an hundred and four cubits. According to the measure of a man that is, of the angel."

"According to the measure of a man" or a man's anatomy as noted above. The difference between the furlong and the cubit will be apparent, so much so that there is no necessity to invest the city with such preposterous altitudes as either 9 or 15 miles as some writers have done, presumably from using cubic instead of linear measure.

Granting there is no vitiation in the original text and that it stands as read in the C. V. "The length and the breadth and the height (of the city) are equal." There is data in the Scriptures to show the inhabitants of the golden city will not require to harness "the forces of nature" to elevate them to beetling altitudes, or lower them to abysmal depths or to propel them through space, having been born of the Spirit, and being heirs and joint-heirs with Jesus Christ they will be endowed with power to come and go like the wind, will be heard but not seen in transit to and fro as the bidding of the King on missions of love and righteousness, probably to the nations who will come up to the Holy City yearly. The overcomers shall "fly as doves to their windows." Are not the resurrected and changed ones to "meet the Lord in the air?" Gravitation and every law shall be dominated over and be in subjection to those who shall have the right to dwell in the incomparable City. "They shall walk and not be weary, run and not be faint." They shall mount up as on eagle's wings, they will renew their youth, having drank from the spring of perpetual youth, immortal life.

Shall not the length and the breadth and the heighth of the City be all the same to the happy participants in its joys and glories? Nothing will be permitted to mar their ascent and descent to and from the City of God. Because the Lamb is to be their Leader. Let us repeat the song prayers of Campbell and Bonar in part respectively.

"Oh Zion! lift thy raptured eye,
The long-expected hour is nigh;
The joys of nature rise again,
The Prince of Salem comes to reign."

"Come Lord and tarry not.
Bring the long looked-for day;
Oh! Why, these years of waiting here,
These ages of delay?"

The Communion.

IN THE RESTITUTION of Feb. 12, 1896, Bro. T. E. Adams had an article, headed, "A Plea for Unity." It is certainly the wish of all the brethren and sisters of the "one faith" that while we agree upon the things to be believed and obeyed in order to constitute us members of the body of Christ, and become the heirs of the promise, we should also agree upon every other point of doctrine contained in the Scriptures.

It must be remembered, however, that many of our brethren are called out of other churches and have not entirely "emptied their vessels of the muddy waters of tradition and brought them to be filled at the fountain of truth," and hence there are differences amongst us, and especially upon the time for commemorating the death and suffering of Christ. Those as a rule that came out of the Disciple of Campbelite church contend for the first day of the week. Those who are called out of the Dunkard or German Baptist church contend for a yearly observance, and those called out of other churches or embraced the truth, not being members of any church, are willing that this ordinance should or can be attended to at any time.

The lamb that was slain on the 14th day of the first month in the land of Egypt, was typical of Jesus, the Lamb of God that taketh away the sins of the world. The blood sprinkled upon the door-posts of the houses was a token upon the house where ye are, "and where I see the blood I will pass over you, and the plague shall not be upon you." So even Christ our Passover is sacrificed for us—1 Cor. 5-7. In after years when the children of Israel were asked by their children, What mean you by this service? Ye shall say it is the sacrifice of the Lords Passover who passed over the houses of the children of Israel in Egypt when he smote the Egyptians and delivered our houses. Gen. xii. 26, 27. In after years when we are asked by our children, What meaneth this service? We can say the Lord Jesus the same night in which he was betrayed, instituted this service. The unleaven bread to represent the body of Christ, and the wine to represent his shed blood, and after giving the example he said, this do ye in remembrance of me. And Paul says, as often as you eat this bread and drink this cup you show forth the Lord's death till he come.

Without attempting to try to prove that often means every first day, or as often as we choose, or that once a year is considered by Paul often, I ask the question, when was Christ crucified? I answer, on the fourteenth day of the first month. Was there any change made in the time for observing the ordinance of the Passover. I answer no, for Christ commanded the Apostles to go and prepare the Passover, and said, "With desire I have desired to eat this Passover with you before I suffer." Luke. xxii. 15. And as they were eating Jesus took bread and blessed it. See Matt. xxvi. 26. This was on the 14th day of the first month.

I can see no reason for changing this from a yearly observance to a weekly or any other time that may suit the wishes or convenience of the brethren. In the creation God called the light, day, and the darkness night. And the evening and the morning were the first day.

The children of Israel reckoned time in the same way, and at the time of the crucifixion time was also reckoned in the same manner. Luke xxiii. 44. And it was about the sixth hour and there was darkness over the earth until the ninth hour, which would answer to our way of reckoning time from about 12 o'clock until 3 p. m.

Christ ate the Passover with his disciples on the fourteenth day of the first month and was crucified on the same day, the day commencing at 6 o'clock in the evening, and ending at 6 o'clock the next evening. Christ did not make any change in the time, but changed the elements, and we must remember that Christ our Passover was slain for us therefore it is not necessary to slay the lamb, but Christ used the bread to represent his body and the wine his blood, and says, this do in remembrance of me, and Paul says as often as you eat this bread and drink this cup you show forth the Lord's death till he come. When did Christ die? On the fourteenth day of the first month, then let us commemorate the event on the day it occured and meet on the first day of the week to rejoice for a risen Savior.

P. B. STOUFFER.

"To Die is Gain."—Phil. i. 20, 25.

Gain to who? Paul says the sectarian. Now, my brethren, do not turn sectarian. Do not say, in your preaching or writing, that Paul intended to teach that the gain would be to him. No, No! the gain would be to Christ. Read the 20th verse: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by 'life' or by death.'"

Now, Brother, is not all the gain all to Christ, and not to Paul? What gain can it be to any saint of God to die? None whatever. Why would it be given to Paul to die and a great mercy to Epaphroditus to get well? He was a companion of Paul's. Read Phil. ii. 25-30: "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion, in labor, and fellow-soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and and was full of heaviness because that ye had heard that he had been sick. For indeed he was sick nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

Brothers, sisters and all, can we not see the gain to die in Phil. i. 20, 21, was not to Paul, but to Christ? God had mercy on Epaphroditus and spared his life for the good of the cause, and to help the brethren and cheer their hearts. Sorrow was no more in the hearts of Paul and his brethren when he had recovered. If he had died in the work of Christ it would have all been for Christ and his cause, but no gain to him or his brethren. It has often been said the slaying of the saints was the seed of the church—that it made more converts to Christ and his cause, but no gain to the martyrs. It could not be any gain to them, unless it was true that man's reward comes at death, which we know has no foundation in truth, and no promise of it is made in the Bible. All of the apostles were martyred except John, and it did not stop the work of God from going on. No, the truth has marched on. They are dead; asleep in Jesus; their gain will come in the resurrection; they sought for "glory, honor, immortality, and in the world to come eternal life." They are heirs now of glory, honor, immortality, and eternal life. They had persecutions, trials, tribulations and death, but thanks be to God, they will get their victory through our Lord Jesus Christ at the glorious resurrection (1 Cor. xv. 5, 7.) Then Paul will get his gain that he could not get by dying. Paul says, "godliness with contentment is great gain." 1. Tim. v. 5, 6.

See the case of Hezekiah, Isaiah, xxxviii. 1-5: Hezekiah was sick nigh unto death, but God added to his days fifteen years, and he was rejoiced over the great blessing of the added years to his life. See v. 10: "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living. I shall behold man no more." * * * Then Hezekiah gained fifteen years by praying to God. God saw his tears and heard his prayer and blessed him with a few more years.

Now, dear brethren of like precious faith, can't we see there could not possibly be any gain to dear

t you want to be forgiven with.
u do not want God to hold
ainst you, one thing that has
er been forgiven you, neither
st you hold against or ever
ng up the thing that you have
d you forgave. Forgiveness
st be from the heart else it is
t forgiveness but a mockery.
say we forgive and then harbor
ds of malice in the hearts, and
er trying to s..tter them, is not
rgiveness.
Our Heavenly Father will for-
e us our trespasses *even* as we
give those that trespass against
Then we ask,
For strength to resist temptation
From evil to be set free,
iving the glory, and honor, and power,
O God to thee.
ut oh, with our human passions,
How scarcely dare we pray,
As we forgive, Oh Father,
Forgive our sins this day.
As we forgive, Oh Father!
Were this the heartfelt cry,
urging from every altar,
Up to thy throne on high.
ow we, thy erring children,
Should reach a tender hand
o every sin-wrecked struggler,
Upon life's crowded strand.

LYDIA CHAPPELL.

Stability.

Stability, or firmness, is a quality that is very necessary to success in all the callings of life. And where stability or staying quality is wanting, life in a great measure is a failure. There are many good honest souls with minds like a pivot, ready to turn this way or that way, hence so many are on the round and roll to go. A double-minded man is unstable in all his ways. This is not a sin, but it is a misfortune that affects our welfare here, and hereafter. Oh, how many poor and needy souls go rolling around, back and forth, never satisfied to stop and stay, and the more they roll the more they want to roll, and like drift-wood they drift down the river into the great ocean of eternity. Let us turn away from this pitiable sight and look at another. There are many that are naturally good, and have a desire to do right, and resolve, and resolve, who are weak in firmness, and failure is written on their fair brow. Then again, there are others who start out for that better world to come, who run well for a time, but are soon offended

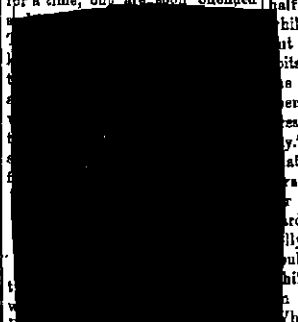

The Restitution.

THE RESTITUTION of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this are the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ and many other kindred truths. Also the early belief of the gospel, repentance, and immersion in the name of Jesus Christ for the remission of sins pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

the Blessed Savior to set up his kingdom here on earth and give to us our reward. Then we will all sing a new song with one accord and praise God for ever and ever.

ANDREW GRESHAM.

Chicago Woman Honored.

"London newspapers in giving an account of the January meeting of the Victoria institute, say that the paper of the day was furnished by Elizabeth A. Reed, A. M., of Chicago. This is the first time that a woman's work had been thus honored by this distinguished body.

The subject of the paper is "The Ethics of Buddhism—Were They Derived from Semitic Sources?" The author presented many historic facts showing it to be possible that some of the sentiments of Buddhism had been derived from the earlier writings of the Hebrews.

Mrs. Reed is the author of "Persian Literature" and "Hindu Literature." She is president of the Illinois Woman's Press association, and one of the editors of the magazine for the University association.
—*Chicago Record, Feb. 27, 1896.*"

Editor Restitution:

The above notice of Mrs. H. V. Reed is a deserved tribute to one of the most effective Christian workers of our time. According to the best judges, Mrs. Reed's mining in historical religious literature has yielded some of the richest nuggets of truth. The boasted wisdom and antiquity of Oriental Religions must acknowledge Hebrew paternity, and suggestively, the inspiration of the Bible.

O. R. L. G.

Tobacco.

What is it? Why raised?

No one can tell that I ever knew. Some say it is good for croup, one virtue in a vice, possibly so. But why does my neighbor chew the filthy weed and treat companions with the same? Depraved appetite you say. But why develop such a thing? I cannot see one point gained in it, on the contrary ones will-power is weakened, and in some cases nearly destroyed. Beware my boy how you chew the weed out of Fathers presence. Look at that shipshod Jones, watch his half starved wife take in washing
hile he hunts a job as he says,
t instead he loafs, and chews, and
oits. Where is the beefsteak for
s children? O you say, "Jones
ent the money for tobacco." I
esume so. "A Christian man you
y." I beg to differ with you on
at. Is any one a Christian that
ays off and leaves the family at-
to loaf and chew tobacco?
rdly probable. You say, "he is a
lly good fellow," may be so. But
uld he not control that appetite?
hildren can not think so much of
animal-being as a true man.
hy not leave off tobacco? Spend
e 50 cents a week for your family
d train that benumbed brain to
ork a little head-work. See already
hat time you have wasted beside
oney squandered. Almost per-
aded I trust. Now why cannot
u see what an example it is to
e young?

With Love,

E. MCMILLIN.

The Sultan of Turkey is being
ailed by revolutionary pamph-
s. One of them recently dis-
minated in Constantinople says:
What need has the Khalif of 200
ves? The law of the Sheri al-
ws only four. Four, then, let
m have and drive out the rest.
hy should he have 200 sides de-
mp—young men full of vigor—
d in idleness? Leave him
enty."

The man who thinks he can
ld a bridge over the river of
y out of the failings of Chris-
s, will find, alas! that it is too
l to hold him, as he tumbles
the gulf of perdition.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

H. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MARCH 25, 1896.

FIRE! FIRE!!

The Restitution Office Is Destroyed by Fire.

At about eleven o'clock the night of March 19, 1896, we were startled from our sleep by the ringing of the fire alarm bell. Hastily rising and dressing to respond to the call we were soon apprised that it was our own office. Some men returning home from a meeting in the city had discovered it, but not till it was past saving. The firemen were promptly on the ground and in a short time the fire was under control, but the building is completely destroyed, as is the entire printing office outfit. The stock of books and tracts, electrotype plates, book cases, and furniture of all kinds is burned or rendered worthless by smoke and water, as is also the stock of printing paper. It so happened that a copy of our mail list was in the house, and of course safe, also the subscription book. The complete files of THE RESTITUTION for many years back are gone, as are other papers and manuscripts that were to us priceless. We could get nothing whatever of this kind out, the entire building being enveloped before it was discovered. It had gained such headway that it was impossible to determine the cause of the fire, and a dozen theories might be advanced, anyone of which may or may not be correct By good fortune the outside pages of our issue for this week had been sent to the press rooms the afternoon before, and though the type had been returned and was in the fire, yet the half printed sheets were safe. Considerable type had been set for the inside pages, among others the articles by Bro. and Sister Howard, Bro. Joblin's writings for this issue, obituary by Bro. W. H. Wilson, of Peter Mompier, articles by Brother and Sister Wines, besides others, by Bro. Baker, Sister Lydia Chaplin, several columns of "Letter Drawer," and other selected matter. This is all lost and we must ask the authors to re-write them if possible.

Friends came to our aid. Mr. McDonald of the PLYMOUTH DEMOCRAT at once gave us room in his printing house, and by Friday noon our type setters were at work with material from his stock getting other articles set up so as to be out with this paper. Of course the two sides will not match in appearance, but we trust you will overlook this.

We will necessarily be delayed somewhat with the work of rebuilding and again establishing our office. We do not want to miss a paper, but as there are five Wednesdays in April, and as we usually drop the fifth, it may be that we will drop the first. However we will endeavor to give our readers the four issues during April. Friends will, of course, understand that we can not send any back papers, nor can we fill any tract or book orders. We will get the paper going and later get out our tract and book list as we can. Be patient with us, and we will do all we can to please you.

We wish to thank all the kind citizens of Plymouth for their aid and sympathy in our trouble, and the proprietors of THE PLYMOUTH DEMOCRAT for their kindness in making it possible for us to issue our paper. Also to the energetic and efficient firemen of the city for their valuable part in the fight against the devouring flames, for their prompt and effectual work doubtless saved not only our own residence but several others adjacent. We give you all thanks.

THE matter under the head of "Talks with the Doctor," etc., in another column is culled from the works of Prof. Kirk Edinburgh, thinking it would be of value many of our readers, if it meet the approval of the editor. And unique information many other matters relating to health could be furnished if it be appreciated.

As Bro. Joblin's original articles for this number went up in flames, he forwarded what he happened to have on hand as soon as notified of our misfortune. He will be doubtless able to rewrite those destroyed for next week.

"MATTERS in the world's politics look ominous. Yet while perplexing to the nations involved, give hope to the saint that the day of redemption is near. It behooves us to stand ready, for the Judge is evidently at the door."

"SALVATION is a deliverance from death by resurrection and bodily glorification at the coming of Christ, with the inheritance of the kingdom of God. It is offered to all on condition, (1) of believing the glad tidings of Christ's accomplishments at his first appearing, and of his coming manifestation in the earth, as King of Israel and Ruler of the whole earth at the setting up of the kingdom of God, (2) of being immersed in water for remission of past sin and for a union with his name, after turning away from sin, and turning to God, (3) and of continuing in well-doing to the end of this probationary career."

FRUITFULNESS.

A faithless soul is a christless soul, and a christless soul is a fruitless soul. By their fruits ye know them. Matt. vii. 20. These words presuppose that the vine-dresser expects every branch in the vine to bear fruit. And *Why?* Because of the relation in which they stand to Christ, who is the true and living Vine. They are branches in him. The Father is the Husbandman,—or dresser of the vine. A mere profession gives no one a place in the vine. A more correct theoretical faith will not connect a person with the vine. It is with the heart, the mind the affection that man believes unto righteousness. That makes him a new creation,—old modes of thinking and doing pass away,—he has the mind of Christ, the spirit of Christ, the disposition of Christ. He abides in the Word of Christ, observes his commandments of Christ,—loves him, feeds upon his promises, grows up into him—yes, abides in Christ, and Christ abides in him, and this assures a bountiful crop of fruit.

But what fruit is he expected to bear? Not bad fruit, —not a mixture of good and bad fruit, not a scanty crop, but filled with good fruits. Phil. i. 11. From a vine we expect grapes—from a Christian the fruits of the Spirit,—the fruits of righteousness are expected. But it is plain that without Christ we can do nothing.

It is not enough to know we were once in Christ, not enough to know we were once fruitful. How is it with now? What fruit have we borne since we were engrafted into the vine? What fruit have we borne the last year, the last month,—the last week,—what fruit have we borne today? Do we realize as we should that we cannot be saved without fruit? That we cumber the ground if we do not bear fruit? That we shall be gathered and burned if we do not bear fruit? Do we remember that we do not bear fruit that we might be brought into Christ, but grafted into Christ that we might bear fruit. Do we realize that we live to work, but do not work to live? Do we fully realize that we rob God if we do not bear fruit; and even after we have done all we are not profitable to him?

What Must I do to Be Saved?

In answering this most important of all questions, it is first necessary to show what man needs to be saved FROM. It is DEATH, the wages of sin, not torment to all eternity. See Rom. vi. 23, and Ezekiel xviii. 20, where God says, "The soul that sinneth it shall DIE," not live a life of misery forever. Man needs to be saved or redeemed from the doom pronounced upon the FIRST MAN,—not something that any set of *men* might threaten. GOD'S sentence against man was, "Dust thou art, and unto dust shalt thou return," that is God's explanation of death; no man of church under heaven has authority to threaten eternal torment when God threatens DEATH. To be saved, then, is to be redeemed from death to live forever,—to have a resurrection from among the dead.

The question is, *how* can man be raised from the dead? Jesus answers this question in John xi. 25, he says, "I am the resurrection and the life;" and in John v. 28, 29, he says those who have done good shall hear his voice and come forth out of their graves to the resurrection of life. And we find it plainly taught in 1 Cor. xv, 12-23 that even the resurrection of those who do good, depended upon the resurrection of Christ; and even those who had fallen asleep in Christ would have perished if Christ had not been raised. As surely as God has spoken to us in his Word, no one can be saved without a resurrection from the dead.

The next great question is, on what conditions or terms will Christ raise men up and give them everlasting life? Jesus himself shall answer this question. In John vi. 40 and 47 he says:—"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day;" and again, v. 47, "Verily, verily, I say unto you, he that believeth on me hath everlasting life." Clearly, the resurrection from the dead to everlasting life depends upon believing in Jesus,—NOT believing in some one else, nor doing this, or that, or other things, such as.....

Jesus the great Head of the Church has said the ONE ONLY condition of being raised from the dead to everlasting life exacted of man is BELIEF IN JESUS. And as this same Jesus says in John xii. 48 "THE WORD WHICH I HAVE SPOKEN, the same shall judge him in the last day," it is like self destruction not to heed these solemn words, and listen to the bare assertions of poor infallible men.

But another great question now confronts us:—"WHAT IS IT TO BELIEVE IN JESUS? Is it to believe that he once lived, that he was holy, harmless, undefiled, and separate from sinners,—and died a sacrificial death, and was raised again, and ascended to heaven, and is seated at the right hand of God? This is all TRUE, but is it ONLY the belief of these HISTORIC FACTS, that entitles men to be raised up to everlasting life at the last? Why, no! most emphatically no! In Romans i. 16 it says it is the GOSPEL OF CHRIST which is the power of God unto salvation, to every one that believeth. And the reader will now wonder what gospel Christ preached. The answer found in Mark i. 14. It reads thus: "Now after John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God." GOSPEL means glad tidings, or good news; good news that the kingdom he taught us to pray for, was coming, see Matt. vi. 10. And he told his disciples in Matt. xxiv. 14 that it was "THIS GOSPEL OF THE KINGDOM," that was to be preached in all the world. This was not a kingdom above the sky that he offered the people, but a kingdom on earth, as stated in Matt. v. 5, "the meek shall inherit the earth." UNDER THE whole heavens, as explained in Dan. vii. 27 This is an everlasting kingdom, and that is the reason Jesus offers to raise up believers in him to everlasting life, so that they can inherit the promised kingdom for ever. Besides this, to believe Jesus is to believe in him as the one sacrifice for sin,—that he died in behalf of our sins, and that through faith in his blood we can be cleansed from all sin, and become joint-heirs with Christ to the coming kingdom of God, with eternal life.

In addition to this, to believe in Jesus is to believe what God says by Paul 1 Tim. ii. 5, That there is just ONE MEDIATOR between God and men, the man Christ Jesus, and not a whole host of human mediators,—who have died.

In addition to this to believe in Jesus is to believe that REPENTANCE and remission of sins is offered in Jesus' name, not out of, or apart from his name, see Luke xxiv. 47.

And further, to believe in Jesus is to believe that his name can ONLY be named by men when they are baptized into him,—Baptizing them (believers of the gospel) into the name of the Father and of the Son, and the Holy Spirit;" this is what Jesus says in Matt. xviii. 19; and Peter in Acts ii. 38, explains that baptism into the name is in order to the forgiveness of sins."

From the above it may be understood that God has published a law of pardon; it has three clauses:

1. Faith in the gospel of Christ.
2. Repentance toward God—reformation of life.
3. Baptism into the name of Christ for the remission of past sin. These are absolute conditions, and no one can set aside one of them and be saved. The Apostle Paul who said the gospel of Christ is the power of God unto salvation, also said, Gal. i. 8, "But though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. It is left with the reader to decide whether or not the kingdom Jesus preached the coming of is preached by the clergy! When, where, and by whom did they ever hear it preached?

We earnestly exhort all who read these lines to remember that the Apostle Paul says THE SCRIPTURES are able to make men wise unto salvation, and Jesus enjoined the people to SEARCH the Scriptures: John. v. 39. Are there not millions upon millions of pious devotees who are not encouraged to read anything, scarcely, except catechisms, histories of the Bible, and prayers composed by men, and the lives of the saints?

The closing word is, after reading the above, please turn to Rev. xxii 19, and read that the plagues written in this book shall be added to him who adds anything to it; and if any man take away from the words of this book, God shall take away his part out of the book of life, and out of the holy city.

To Brother Brown.

As Brother Brown's answer to my question was in the main an endorsement of Brother Uwiggins' articles concerning Gog, I will only notice a few things. Like Elihu the Buzite, the kindred of Ram to whom you refer, you have spoken your opinion, and I hope that you will take it kindly if I like you, are not comforted by said opinions. You say, the River Euphrates, of Revelation represents the Turkish dominions. I have often heard that before, but how you or any other man could reach this conclusion I fail to see. Surely it was not reasoning from type to antitype. The literal city of Babylon was built on the literal River Euphrates. In the antitype we find Babylon, the Great situated on the beast, Rev. xvii. Surely you do not think that this beast is Turkey, and this woman is the Mohammedan church. But if not, how can you separate the city from the river as both are brought to view in the vision, what God has joined together is not for man to put asunder. If the woman is a sign of the fallen church, the river is the sign of the fourth kingdom, for both must go together. It don't look well to place the city so far from the river. You think that the four angels are now about to be loosed, and that they are, Russia, and France, Germany, Austria, and Italy, England and Turkey. That might possibly fit if the argument that you speak of was the River Euphrates. You and I agree that the angels referred to are powers. The book of the vision begins by referring to four great powers that were to arise in succession, one after another. When Cyrus the Median took the kingdom, the conqueror bound the conquered under his rule. When Alexander conquered two angels were bound under his power. When Rome conquered the three former were bound under her rule. When the vision of Rev. xvii. is fulfilled the four will be bound under his Majesty, or Queenship. Time enough to loose the four after the four have been bound, when the saints of the Most High conquer and take the kingdom. Then the dragon, the old Adamic power will be bound under the power of God's annointed for one thousand years. After that there will be a revolt, then comes the end of said power. The events now pending are war, famine and pestilence. These will prevail over the fourth part of the earth, Rev. vi. 2, 9. This war will result in the development of the beast and the ten kings of the earth that will make war with the Lamb, and be conquered by him, and those with him. See Rev. 19, also Zech. xiv. "The Lord my God shall come and all the saints with thee." The four angels having been bound under the woman's power will be loosed in order to her and their own destruction, and the sixth angel will pour out the vial on the great River Euphrates, that its waters may be dried up, that the way may be prepared for the kings of the rising sun The saints who will arise when the Sun of Righteousness shall rise with healing in his wings.—

"In the dawning of the morning,
When the mists have cleared away."

Euphrates fruitfulness, or many waters. The woman sits on the many waters. Rev. xvii. 1. The waters are peoples, multitudes, and nations, and tongues, verse 15. Here is Euphrates without going to Turkey.

Now let me say a few words to all who read THE RESTITUTION. Some things are very cheering and some things are very painful. Don't take offense, I am an old man, hard on to three score and ten. I feel sure that our people have more knowledge of prophecy than any other people, and when our stock of knowledge of events that are to precede the Lord's coming is so meagre, what must be the condition of the masses? I am not saying that the Lord delays his coming, for I am sure that the event will be the Lord's time. We haven't reached the breakers, the storm has not yet broken, there is a sore trial in front of us, there is persecution unto death between us and the kingdom. Don't depend on one another for your stock of knowledge, learn to dig some yourself.

Hoping to meet the faithful in the morning that is without clouds, I am your brother still digging for the gold of the truth.

J. C. KINSEY.

Letter Drawer.

Dear Restitution:

Wife and I have never written to the letter drawer, but will sincerely say to the dear brothers and sisters abroad that we have no desire whatever to turn to the right or left, ever looking for the dear Lord to appear that he may change our vile body's and fashion them like his own glorious body,

M. A. & JOHN COPELAND.

Editor Restitution:

Enclosed find Post Office order for the renewal of my subscription for another year. I would not like to do without it, for it is all the gospel we have of the one faith. My faith is strong, and I am looking for that blessed hope and the glorious appearing of our Savior Jesus Christ.

Yours in hope of eternal life when Jesus comes.

MRS. CORDELIA E. FOOR.

Dear Restitution:

Many good wishes for the continued prosperity of your most valuable paper with its soul inspiring messages, which is all the gospel we have here except our blessed Bible, which we take as the man of our council all along our journey of life, God being our helper and guide, we hope to be able to follow his precepts to the end, that we may be found worthy to the promised rewards, to all overcomers. We desire an interest in the prayers of the dear ones scattered abroad.

Yours ready and waiting for the kingdom,

MRS. MARTHA HAUSE.

Brethren and Sisters we are much pleased in reading the many little speeches in THE RESTITUTION and we will send ours in brief. Myself, wife and son are the only ones of our faith in this vicinity, but we are firm in the faith with you, and are expecting the soon coming Redeemer to raise the righteous dead and to change the living who are prepared for his coming. Hold firm and faithful to the end is my prayer.

Yours in hope,
JOHN B. & PRISCILLA CORBALEY

Bro. Underwood:

I send you my renewal, as promised for the paper another year. Allow me to say a few words to the brethren and sisters. It does us all so much good to hear from you through the paper in the letter drawer. We would like to see more contributions to that department of the paper. How we did all enjoy the love feast of letters at the beginning of the year. All testified to the same hope—the soon coming of our Redeemer. So continue to fill up the paper to some extent with letters which we all enjoy so much.

"Yours in the blessed hope."

EDGAR HATCH.

Dear Brothers and Sisters:

We are also ready to give a reason of our hope, for it is based on the prophets and apostles, Jesus Christ being the chief corner stone. If we build upon the solid rock they will stand the storm. Christ came once to suffer and die for our sins, and was raised again for our justification. We believe he will just as surely come again to gather his elect into his kingdom where all shall be joy and gladness. O glorious hope, soon may it be realized. Let each one ask himself or herself the question "Am I ready?" Blessed are those servants whom the Lord when he cometh shall find watching: Luke xii. 37. Love to all the dear ones in Christ, hoping to meet you all in the kingdom where parting will be no more.

Your brother and sister in Christ.

Y. D. & M. M. RENNER

To the Brothers and Sisters of like faith:

I have been reading the letters in THE RESTITUTION, and I feel at my duty to say something for my blessed Master. I am all alone here and have no one to talk with, for the persons that pretend to be *followers* of Christ, know nothing of him dying and being laid in the earth three days and three nights, nor of being baptized, or about the Bible. Our Bible tells us "come to an knowledge" my understanding is to take the Bible for our guide, but they will say: "Oh come to the altar and be saved." But thank God we have no altar to go to, Christ is our altar, and I feel like shouting when I am all alone when I get to thinking of the promises he has laid down for us. He has told us to "search the Scriptures for in them ye think ye have eternal life" but some have changed Christ's Word and say we have it now. We will never die, but they were viewing God's Word through the preachers specks. God has said "Come unto me all ye that are heavy laden, take my yoke upon you and learn of me for I am meek and lowly in heart, and ye shall find rest to your soul." But he failed to say, "never dying soul to save and fit it for the skies." I am looking for our Savior for he will fulfill his promise to all that look for him. He says "Behold I go to prepare a place for you, but I will come again." O what a blessed thought, I am praying that I will be one of the number alive or dead, that the second death will have no power on me, for the wicked he will burn up, he will "Leave them neither root nor branch, they shall be as the fat of lambs, they shall consume into smoke so shall they consume away, for yet a little while the wicked shall not be, yea thou shall diligently consider his place and it shall not be" "but the righteous shall inherit the land and dwell therein forever. Dear friends is that not worth living for? "There will be no more death, neither sickness nor crying." No more clasping our dying friends' icy hand and bidding them farewell, for the former things have passed away. It is almost ten years since Bro. S. T. Hook led me into the cold water, baptized me in the all saving name of the Lord Jesus. I desire an interest in your prayers that I may be counted worthy to wear the crown at our Savior's appearing and kingdom. I must quit writing, I have written too long a letter now but I am anxious to help to spread the truth as much as possible.

Your Sister in faith,
MRS. MILLIE GROOMS.

Dear Restitution:

We have never written for the much loved paper before, but we feel it is our duty to let our light shine before the world. We are isolated from any of like precious faith. The dear paper has been a weekly visitor for over sixteen years but owing to crop failures for three successive years we have not been able to pay for it, but hope to do so in the near future. We are earnest in serving the Lord and Master. We are looking and waiting for his appearing and kingdom. O, may we one and all be ready to shout, glory to the King of all kings. Pray for us that we we may be among the redeemed. O, heavenly king, we are waiting and longing for Eden to be restored.

Your Brother and Sister.
PETER & N. HULL.

To those of like precious Faith:

We often hear it said "We believe just as we are taught." I grant that it is true. So it is very important that we be taught of God and not of man. And in reading over the letters of our great Christian love feast the testimony is all the same, we all agree about the soon coming of Christ and the establishment of his kingdom at his coming and other very important truths. So, I conclude God is our teacher, and have we not a right to believe as we are taught if we go to his Word for our eternal welfare. I see Scripture quotations in almost every letter, all aggreeing to the same thing, and if our faith and hope compare well with the Word of God we know that we have the "Spirit of God." Then let us strive earnestly to overcome for the reward is to the overcomer Rev. ii. 17. iii. 12, 21.

Your Sister,
DELL GLOTFELTY.

Dear Restitution:

I can truthfully say I am one among the few that are looking for the Savior and can say I am trying at every opportunity to drop a seed here and there over Gods fields for there is a work for each of us and if we are not to timid to speak we may be able to pluck out a few tares or keep them from spreading, we cannot with harsh words expect to do much but with loving kindness at least let's try.

In his furrowed fields around us,
God has work for all who will;
If we may not scatter broadcast,
Yet may plant them hill by hill.

Shall we find these hills and plant them,
Shall we scatter while we may,
Or with idle hands stand waiting,
Till the seed time pass away.

MRS. VIOLA SHADDEN.

Dear Restitution:

I love to read the letters from the dear brothers and sisters who are watching and waiting for the return of our blessed Savior to this earth again. I thoroughly believe by all the signs we see that our Savior's appearing is not very far in the future. Then let us hold fast to the faith, is the hope of your Sister.

FLORA MCILVAIN.

Dear Restitution:

I will here write and send you a two dollar postal order to pay for Bro Ridlens' paper for he states he is old and has only one foot to walk on and his wife has been sick and is desirous to have the paper. I will try send it to him for I know I would not like to do such out mine. It is the only way I have to hear of those of like faith. We have here a good many professing to be followers of Christ, but by their work they deny him. It seems to me we are living in the times that the Apostle Paul speaks of, they will not accept the truth but turn to fables.

I remain affectionately yours hoping for that which is to come,

JESSE H. BEAN.

Dear Brothers and Sisters of the Church of God:

I wish to write a few lines in THE RESTITUTION. I was baptized last April by Bro. A. J. Lychauer and am trying to live so that when Christ comes I may be with him in his kingdom, and I am looking for him to come, it looks very much as if the restoration is about to take place. I love to read the paper, it and my Bible is all I have here as there are no other members here. I wish Bro. M. L. Adam. would write a piece on the 12th chapter of Dan. 6. 13. I think we are living in the time Paul speaks about in 2 Tim. iv. 3, 4. Brothers and Sisters pray for me that I may hold out faithful,

Yours in Christ.

A. B. MIDDLEKAUFF.

Dear Restitution:

I am glad to have the opportunity of enrolling my name with that courageous little band who can stand up in the face of the world today, and testify to the grand and glorious hope of our soon coming Savior and King. The trials and struggles of this life are almost over. Let us take fresh courage, dear ones all.

Your Sister in Christ.

MRS. LAKIE LOVELACE.

Dear Restitution:

I am trying to be good, I am waiting and watching for our dear Savior, I am a little girl ten years old.

Yours truly,

MAY HART.

Dear Restitution:

I too am looking for our dear Savior's return to earth to claim his Bride, for "unto them that look for him he shall appear the second time without sin unto salvation," that I may be worthy and ready to meet him is my daily prayer.

MRS. EMMA L. CRONK.

Dear Brothers and Sisters:

I thought I would write a few words as I have never written any before this. I am paralyzed in my right side for eight years, and have nothing to do but wait and watch for the coming of our dear Lord. His Word has been my comfort in my days of affliction, for this is all I can do, to read and keep reading, the more I read it the better it is.

Your Sister in hope of the soon coming of Christ when there will be no sorrow, or weeping, or affliction as now is.

MRS. M. J. HILL.

Dear Restitution:

We love the dear old paper so well that I wish every one could read it, it seems to me to get better every week. The brothers and sisters seem to get a firmer hold on the truth, endeavor to help others to see and walk the right way. Oh that we may strive and though we may slip and stumble and feel discouraged then we may think what the Savior said; "I will never leave thee."

When the way seems long and dreary,
Full of toil, care and pain,
When we're wayworn, weak and weary,
And our hopes seem all in vain,
Gentle eyes and hear is are stealing,
Comes the precious promise then;
I will never, never leave thee;
I will ever be thy friend.

Your Sister in hope of a soon coming kingdom,

EMMA HART.

Dear Restitution;

My time has expired but I have not the means to renew, but if the Lord wills I will try and have it before long and then I will send it. I have been sick for seven weeks, I thought just as soon as I got able to write I would send a few lines to your most valuable paper. I feel like saying a word for the dear Master I am striving to live a Christian life but I have trials to contend with. I still pray and read my Bible and press onward. I think of old Bro. Job and other brothers and sisters of like precious faith. Let us be watching and ready and have our lamps trimmed when the blessed Lord comes. Pray for me that I may be faithful till he comes, when we shall see the King in his beauty.

Your Sister waiting and striving to see the kingdom of our Lord and Savior.

Holy Bible, book divine,
Precious treasure, thou art mine,
Mine to chide me when I rove,
Mine to show a Savior love.

MARY M. CHURCH.

Poetry.

The Middle Watch.

I.

I woke in the night, and the darkness was heavy and deep;
I had known it was dark in my sleep,
And I rose and looked out,
And the fathomless vault was all sparkling, set thick round about
With the ardent inhabiters silent, and wheeling too far
For man's heart, like a roraring frigate, to sail,
where remote
In the chrism of their glory they float.
O man's soul, like a bird, to fly near, of their hearts to partake,
And clarel in their wake,
Drink day that is born of a star.
I murmured, "Remoteness and greatness, how deep you are set,
How afar in the rim of the whole;
You know nothing of me, nor of man, nor of earth, O, nor yet
Of our light-bearer,—drawing the marvellous moons as they roll,
Of our regent, the sun.
I look on you trembling, and think, in the dark with my soul,
"How small is our place 'mid the kingdoms and nations of God:
There are greater than we, every one."
And there falls a great fear and a dread cometh over, that cries,
"O my hope! Is there any mistake?
Did He speak? Did I hear? Did I listen aright,
If He spake?
Did I answer Him duly? for surely I now am awake,
If never I woke until now."
And a light, baffling wind, that leads nowhither, plays on my brow.
At a sleep, I must think on my day, of my path as natural,
Or trodden in dreams, in a dreamland whose coasts are a doubt:
Whose countries recede from my thoughts, as they grope round about,
And vanish, and tell me not how.
Be kind to our darkness, O Fashioner, dwelling in light,
And feeling the lamps of the sky:
Look down upon this one, and let it be sweet in Thy sight,
I pray Thee, to-night.
O watch whom Thou madest to dwell on its soil,
Thou Most High!
For this is a world full of sorrow (there may be but one):
Keep watch o'er its dust, also Thy children for aye are undone,
For this is a world where we die.

II.

With that, a still voice in my spirit that moved and that yearned
(There fell a great calm while it spake),
I had heard it ere-while, but the noises of life are so loud,
That sometimes it dies in the cry of the street and the crowd:
To the simple it cometh,—the child, or asleep, or awake,
And they know not from whence; of its nature the wise never learned.
By his wisdom; its secret the workman's earned
By his toil; and the rich among men never bought with his gold;
Nor the thrum of its visiting monarchs controlled,
Nor the jester put down with his jears
(For it moves where it will), nor its season the aged discerned
By thought, in the ripeness of years.
O older than reason, and stronger than will!
A voice, when the dark world is still:
Whence cometh it? Father Immortal, Thou knowest! and we,—
We are sure of that witness, that sense which is sent us of Thee;
For it moves, and it rearsits fellowship mighty and dread,
And let down to our hearts it is touched by the tear that we shed;
It is more than all meanings, and over all strife;
On its tongue are the laws of our life,
And it counts up the times of the dead.

III.

I will fear you, O stars, never more.
I have felt it! Go on, while the world is asleep,
Golden islands, fast moored in God's infinite deep,
Hark, hark to the words of sweet fashion, the harpings of yore!
How they sang to Him, seer and saint, in the far away lands:
"The heavens are the work of Thy hands;
They shall perish, but Thou shalt endure;
Yea, they all shall wax old,—
But Thy throne is established, O God, and Thy years are made sure;
They shall perish, but thou shalt endure,—
They shall pass like a tale that is told."
Doth He answer, the Ancient of Days?
Will He speak in the tongue and the fashion of man?
(Hist! Mist while the heaven-hung multitudes shine in His praise,
His language of old.) Nay, He spoke with them first; it was then
They lifted their eyes to His throne:
"They shall call on Me, "Thou art our Father, our God, Thou alone"
For I made them, I led them in deserts and desolate ways;
I have found them a Ransom Divine;
I have loved them with love everlasting, the children of men;
I swear by Myself, they are Mine."

Communicated.

HEBRAIS.—Isaiah C. V.]—Chapter 10.

1. Woe unto those who write wickedness: for they do write wickedness;

2. Inclining just-judgment away from the poor (beggar fit.), or snatching just-judgment away from the needy of my laity, so that for them a widow is for robbery and an orphan for plander.

3. And what will they do in the day of the visitation? (oversight) for the tribulation will come unto you from afar; and unto whom will ye flee for refuge to get responsive-help? And where will ye leave your glory,

4. So that it shall not fall into apogie? Notwithstanding all these things the wrath hath not been averted; but still the hand is uplifted.

5. Woe unto Assurians; The sceptre of my anger and my wrath is in their hands.

6. My wrath will I send against a lawless nation; and along with my laity will I array myself in battle to take spoils and to ravage, and to tread down the cities and place them in dust.

7. But (to the Assurian) hath not been enthused in this wise, and in his soul he hath not reasoned in this wise; but his mind will get off even to utterly destroy nations not a few.

8. And if they shall say unto him, art thou alone a ruler?

9. He will even say, Did not I take the country above Babyloon and Chalane where the tower was built, and did I not take Arabia and Damaskos and Samareia?

10. In the way that I took these, will I also take all the governments (authorities) Ololu all ye graven things in Hierousalem and Samareia.

11. For in the way that I did to Samareia and to her things made with hands even so will I do also to Hierousalem and her idols.

12. And it will be that when the Lord shall finish doing everything in Mount Sioon and Hierousalem; I will take an oversight of his great mind, of the ruler of the Assurians and of the uplifting of the glory of his eyes.

13. For he hath said with my strength will I do, and with the wisdom of my understanding will I take away boundaries of nations and their strength will I ravage.

14. And I will shake inhabited cities and all the inhabited will I take down like a nest with my hand, and like forsaken eggs as it were will I take them away: and there is noone who will put me to flight or gainsay me.

15. Will an axe be glorified without the one who choppeth with it? or will a saw have been lifted up without the one who draweth it? Is he not even as though one should take up a sceptre or a stick of wood?

16. Yea, the Lord will send dishonor unto thy honor and in thy glory a burning fire will have flamed.

17. And the light of Isaac will be for fire and he will sanctify him with fire that burneth, and it will devour as it doth the kindling stubble.

18. In that day the mountains will have been destroyed and the hills and the forests, and it will devour from soul to flesh; and the one who fleeth will be like one fleeing from a flame that burneth.

19. And those who are left of them will be a number and a child will write them.

20. And it will be in that day that the remnant of Israel will never have been added to, and the saved of Jakoob shall never again trust in those who have wronged them, but they will trust in the merced God of Israel in truth.

21. And the remnant of Jakoob will trust in a strong God.

22. And if the laity of Israel shall have become like the sand of the sea, the remnant of them will have been saved. A word that he finisheth and cuteth off in righteousness.

23. Because a word that hath been cut off in one piece will the Lord do in the whole inhabited.

24. Therefore, thus saith the Lord of Sabaoth, Fear not Assurians my laity, ye who are dwelling in Sioon, because with a sceptre he shall smite; for I am brinning a blow upon thee that thou mayest perceive the way of Aiguptos.

25. For yet a little while and the wrath will cease; and my anger at their counsel.

26. And God will sit up against them according to the blow of Madiam in a place of tribulation and his anger is with the way that is along side a sea on the way that is down to Aiguptos;

27. And it will be so that day that the yoke thereof will be taken from off thy shoulders and the fear thereof from off thee: and the yoke thereof will have been destroyed from off your shoulders.

28. For he will come into the city Aggai.

29. And he will pass by into Magyedoo; and in Machmas will he place his instrumentalities; and he will pass by a valley and will come into Aggai; fear will lay hold of Hrama, Saoul's city; it will flee:

30. The daughter of Gallelim will hear; Laisa will hear in Anatheoth;

31. And Madebeena was astounded and those who dwelt in Gibbeir.

32. Exhort ye today that they abide in the way, exhort the daughter of Sioon to await the hand, O thou mountain, and ye hills that are in Hierousalem.

33. Lo, the sole Lord, the Lord of Sabaoth is arraying the nobles for battle with strength; and those uplifted with pride will be crushed, and the uplifted will have been brought low;

34. And uplifted ones will fall with a sword, and the Libanos along with the uplifted will fall.

CHAPTER II.

1. And a sceptre will come forth from the root of Jessai, and a flower will come up from the root;

2. And God's spirit will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of comprehension and true-reverence;

3. A spirit of fear of God will fill him. Not according to the glory will he judge, nor according to the common-talk will he reprove (lit. convict);

4. But he will judge the lowly in a judicial-way; and he will reprove the lowly o the earth and he will smite earth with the Word of his mouth, and with the spirit through his lips will he take away irreverent things (or an irreverent one).

5. And with righteousness will he gird up his loins and with truth will he gird up his sides.

6. And wolf will have been fed along with lamb and leopard will lie down along with kid; and calf and bull and lion will have been pastured together and a little child will lead them.

7. And ox and bear will have been pastured together, and their offspring will be together, and a lion will eat chaff like an ox.

8. And a young child will put his hand on an aspe' holes and on the lair of the progeny of aspa.

9. And they shall not harm nor shall they be able to destroy any one upon my sacred mountain, because the whole earth hath become filled with acquaintance with the Lord, as much water hath covered sea. (a reference to the flood)

10. And there will be in that day the root of Jessai and the One who hath risen to rule nations; in him will nations hope; and his rest will be an honor.

11. And it will be in that day that the Lord will repeat showing his hand to be zealous for the remnant that hath been left of the laity, that shall be left by the Assurians and from Aiegoles and from Habulonia and from Aithiopia and from Elamites and from the rising of the sun and from out Arabia.

12. And he will lift up a sign unto the nations, and he will gather together the lost of Israel, and the dispersed of Joudas will he gather together from the four wings of the earth;

13. And the envy of Ephraim will have been taken away, and the enemies of Joudas will perish; Ephraim will not envy Joudas, and Joudas will not afflict Ephraim;

14. And they will have flown in ships of other tribes. Together will they ravage at the West, and those from the rising of the sun and Idoumain, and upon Mooab first will they lay their hands; but the sons of Ammoon will first become subject:

15. And the Lord will dry up the Sea of Aiguptos, and he will lay his hand upon the River with a violent wind, (lit. spirit) and he will smite seven passages so that he may go his way through with sandals:

16. And there will be a way through for the remnant of my laity in Aiguptos; and it will be for Israel as was the day when he went out of a land of Aiguptos.

COMMENT.

The 10th chapter is a continuation of this wonderfully significant and far-reaching prophecy, not all fulfilled yet by any means, this said to be "cut off in one piece" and of which the inspired statement is that it was cut off where it was "in mercy." Otherwise no flesh would have been spared. It is not confined to the destiny of any one nation; but marks the destiny of all the nations and the future of all the earth. How appropriate to our own day and times, what is said in the first three verses of this 10th chapter. How responsible the "writer" even becomes in the eyes of God, the Judge of all the earth. Read and ponder. The representative of a nation too as here brought out in the king of the Assurians being used as an instrumentality in the hand of God to work out first his beneficent chastening purpose on his own chosen people, though he does it ignorantly and presumptuously in his own pomp and pride, and in doing it adds to his own sin, transgression and ultimate worse retribution. See the philosophy of this as brought out in the statement. "But he (the Assurian) hath not been enthused in this wise, and in his soul he hath not reasoned in this wise; but his mind will get off to even utterly destroy nations not a few." God's purpose is always beneficent but an unsanctified instrumentality is never beneficent in purpose even when working out God's will. The selfishness, "the uplifting of the glory of his eyes" will not and cannot glorify God so as to benefit such a person.

"Will an axe be glorified without the one who choppeth with it? No glory or higher good for man except in actual partnership with God. This is the philanthropy of God now and from the beginning.

The Messianic import of the 11th chapter as a whole is too apparent now in the light of the gospel to need further comment, and I would only call the reader's attention to important differences of reading in the translation when compared with the C. V. and R. V. It is possible, I think, for us to see how much of the prophecy of this chapter has already been fulfilled. Are we looking for the larger fulfillment?

CHAS. GARDINER.

The Study of Prophecy.

If there ever was a time when the study of prophecy, by God's people, was a matter of obligation and duty that time is now. A very large portion of the Book we hold in loving possession and veneration, as a history of God's revealed will, is prophecy. From the time that God first began to give man a revelation, though meager as it, necessarily and wisely was, a portion of it was prophecy. The great Author of the Bible saw fit to put within means of mental grasp something pertaining to the future, furnishing him some glimpses of a glory yet to be; and also giving him an outline of events to occur this side of the grand consummation. The reader must not deem it speculation if I say that it is impossible to save man as a moral and free agent, with the future utterly shut out from his view. There must be ground for hope. Paul says: "We are saved by hope." Things seen are not objects of hope for what a man seeth why doth he yet hope for? But if we hope for that we see not then do we in patience wait for it. The scheme of redemption contemplates the future so rich in blessing, "with scenes surpassing fable, yet true."

He who decries the study of prophecy, regarding it as waste of time, calls in question both the wisdom and goodness of God. Why did he give us page after page of matter relating to the future if these pages are not to be studied? Why cumber our libraries with this excess of matter inviting great expense in transcribing, translating, printing and distributing it, to say nothing of material employed, if we are not to attempt an explanation of it? There is implanted in man's mental constitution a deep and earnest yearning to know something of that mysterious future forward which he is continually tending; to draw aside the vail that intercepts his view of things beyond the present life, or the present state of things. What is my destiny and yours, and that of nations, and of the earth, our present home? Wherever man is found cherishing the expectation of another life, though this expectation be not founded upon the disclosures of supernatural revelation, he has pictured to himself a condition of things vastly better than that which now environs him. Elysian fields and happy hunting grounds are the pictures that please his imagination, and kindles his hope. His darkened mind may not be able to rise above the most sensuous or even sensual description of his future paradise, but he gives it advantages over his present fleeting stage of action and being.

This longing to know something of the future, and especially of another life after the present fleeting and imperfect life ends, finds an answer in the Hebrew prophets; at least enough is here revealed to afford us ground for the most lively hope concerning a future state; enabling us to live in joyful anticipation of that immeasurably fuller revelation to be ours when we enter into the blissful experiences of the heavenly kingdom. The centuries which were to intervene before the consummation of our hope are spanned by chains of prophecy, and measured by time-periods, so that we may know about where we are in the history of the world, and of our nearness to the end of the present age, and the coming of the Lord.

Prophecy was not given to satisfy idle curiosity, but to make known to us what is needful. There are things concerning which we would like to know more than is revealed but revelation had to stop somewhere, leaving some things barely hinted at, and many things not disclosed to our view.

The prophecies of the Scriptures are series of progressive revelations, growing fuller and fuller in detail as we approach the close of the prophetic volume. The earliest predictions of any future event, have the character of outlines, later ones fill in the sketch. Take the first prediction of the Coming One, the world's Savior.

"The seed of the woman shall bruise the serpents head." Here in a few words the grand result of human history is set before us; and in a few other words the dreadful conflict which was to precede the final victory, is declared in the same enigmatical strain. Here is promise and prophecy in embryo, the germ of the fuller revelation of the great college of prophets of later and distant times. Though vague, it portrayed a blessed prospect to our first parents. "But what desires were left unsatisfied! What questions unanswered!" They could know nothing of the intervening ages of sin and suffering that was to be the lot of their descendents. To the patriarchs it was revealed that in their line the seed should arise in whom all the nations of the earth should be blessed. In the wonderful prophecy of Jacob, uttered just prior to his death, the tribe from which he was to spring is designated. To Moses was made known the fact that the promised seed was to be a prophet, and that at some future time destruction would be visited upon those refusing to hear him. Later predictions bring to view his royalty in the line of David, whose throne he would occupy and rule over the twelve tribes of Israel; and still other predictions extending his rule pass world's sovereignty over into his hands; and the comforting truth also brought to light that the subjugation of the nations, and the subsequent blessing of them will not be accomplished by Jesus single-handed or alone, but that his elect church, by his own choice, will share in the honor, dignity and glory of the work; and, subordinately to this ruling body, Judah and Israel forming one nation in the promised land, will have much to do in making the world at large what it ought to be.

In the O. T Scriptures the two Advents appear in one point of view like the distant pink of a mountain with a long stretch of valley concealed from view. In the later Scriptures when the ascension to the right hand of the Father became a historical fact it was seen, that the suffering as a lamb, a sacrificial offering for sins and the reigning as a mighty king and conqueror were to be separated by time. His great prophecy in the 24th and 25th chapters of Matthew, and as also recorded in Mark and Luke, containing a series of orderly events to meet their fulfillment prior to his second coming in glory, conveyed the idea of time more or less protracted; but his disciples failed to grasp the thought, and just prior to his ascension inquired of him "Will thou at this time restore again the kingdom to Israel." Our Lord's answer the question implies that they were right in their expectation of the fact of restoration, but touching the time. There must be time to witnessing for the truth, to preach the kingdom of God, in Jerusalem, and in all Judea, and in Samaria, and to the uttermost part of the earth. But they seemed to have no notion that the time of postponement could extend far beyond the period of their own personal ministry. Paul was under the necessity, twenty odd years after the ascension, of correcting a false expectation on the part of the Thessalonian believers, by showing that the apostasy must come, and as a result the Man of Sin be developed and run his course before the coming of the Lord. What I have set before the reader is sufficient to show that the prophetic teachings of the Scriptures consist of a series of progressive revelations. In addition to this important proposition, I will here state that the church's comprehension of the prophecies has been and was intented to be progressive. With the two principles before us we may truthfully say that our position today so near the end of the dispensation gives us greatly the advantage over our predecessors in prophetic studies; and we will be held responsible for our neglect of this department of divine knowledge, and for our failure to improve our superior advantages and opportunities.

JOHN L. WIKE.

Conference Report.

The second Quarterly Conference of the Church of God in Nebraska was held at the school house, District No. 291, four miles southeast of Moorefield, Frontier County, beginning March 6, 1896, as previously published. Elder Adams did all the preaching, as the Assistant Evangelist was not present. Had a splendid meeting, large attendance and good attention. Quite a number were present from South Frontier County. The business meeting was held March 7th. The following are the minutes of the same: Meeting was called to order by President after singing. Elder Adams offered prayer. In the absence of the Secretary Mrs. B. A. Shaw was chosen secretary Pro. Tem. Evangelist's report is as follows: received for quarter $45.85, expense 73 cents, received less expense $45.12. Number of discourses preached 64, held one discussion 6 days. Number baptized 11. Assistant evangelist's report was not sent in. Moved we wait until next conference for this report. Carried. New business. Moved we have the President see Assistant Evangelist and have him wait until fall for his pay for what labor he does from now on. Carried. Report of South Frontier County was read by Sec. Sister Sarah Selleck. It is as follows: church in good standing, holding Bible reading every Sunday, social meeting every two weeks. Bro. Adams held meeting from Dec. 13th to 29th with good results. Number of discourses preached 19, number baptized 5. Amount of money received $12.60, amount of money payed out $12.60. A letter was read from Bro. D. L. Watkins of Gordon, Nebraska speaking of the grand meeting there will be when Christ comes. Also sent report of his labor for quarter. Moved, we leave the seed should arise in whom all the nations of the earth should be blessed. In the wonderful prophecy of Jacob, uttered just prior to his death, the tribe from which he was to spring is designated. To Moses was made known the fact that the promised seed was to be a prophet, and that at some future time destruction would be visited upon those refusing to hear him. Later predictions bring to view his royalty in the line of David, whose throne he would occupy and rule over the twelve tribes of Israel; and still other predictions extending his rule pass world's sovereignty over into his hands; and the comforting truth also brought to light that the subjugation of the nations, and the subsequent blessing of them will not be accomplished by Jesus single-handed or alone, but that his elect church, by his own choice, will share in the honor, dignity and glory of the work; and, subordinately to this ruling body, Judah and Israel forming one nation in the promised land, will have much to do in making the world at large what it ought to be.

In the O. T Scriptures the two Advents appear in one point of view like the distant pink of a mountain with a long stretch of valley concealed from view. In the later Scriptures when the ascension to the right hand of the Father became a historical fact

Acceptable Service.

Jesus said at one time to the Pharisees, "This people draweth nigh unto me with their mouth and honoreth me with their lips, but their heart is far from me." Then to his disciples he said on one occasion, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter the kingdom of heaven." It may seem from this that unless the heart is involved in the service, it is not acceptable with God. Our acceptance with him and entrance into his kingdom depends on not only believing him his gospel service with our lips, but with our hearts as well.

Paul tells the Romans truth on the kind of service that God will accept, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service," Rom. xii. 1.

After the law was given to the children of Israel by the hand of Moses, they agreed to it in substance by saying with one accord, "All that the Lord hath spoken will we do." However, a short time afterward when Moses was absent, they forged their solemn pledge and said unto Aaron, "Make us gods which shall go before us, as for this Moses we wot not what has become of him." The record says, "The people sat down to eat and to drink and rose up to play." They erected a golden calf and worshiped it, by which the anger of the Lord was kindled against them, and the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men." Ex. xxxiii 28. By not having their hearts in the service and through unbelief their carcasses fell in the wilderness, and they were not permitted to enter into his rest.

Paul tells us, "Those things were for our example, to the intent we should not lust after evil things as they also lusted."

People in these last days are not inclined to worship the golden calf or a god made with hands, but many of the "professed Christian" are so strongly attached to fine farms, fine horses, and fine dogs, that the service of God is quite nigh forgotten, except perhaps during a revival meeting. Let us therefore, awake, put on the wedding garments, for behold the Judge standeth at the door. "Wherefore we receiving a kingdom that which cannot be moved. Let us have grace whereby we may serve God acceptably, with reverence and godly fear.

J. J. CARY.

The Religious Persecutions in Turkey.

Two months ago the first information was published respecting the attempt to extinguish Christianity in the Eastern provinces of Asiatic Turkey by the use of the sword and the terror of the sword. A very brief summary of the later aspects of this question may still be found interesting.

Some of the European Powers have made to the Ottoman Government remonstrances more or less serious against the use of force to compel Christians to become Mohammedans.

So far as is known the reply of the Ottoman Government in each case has amounted to a flat denial of the facts. Since this crime is not committed in cities where there are European consuls to report upon it, denial of the facts is a sort of answer which the European Powers have at present no means of meeting.

While the Ottoman Government thus denies the facts, early in January the local officials of the provinces of Harput and Diarbekir sent orders to the recently "converted" villages, on no account to admit, in case they are asked, that they were forced to become Mohammedans. The people were informed that death would be the penalty for any complaint respecting the compulsion used to force them to accept Mohammedanism. There are 15,000 of these forced converts in the provinces of Harput alone, and about 40,000 of them in the whole region devastated by the massacres. If the European Powers would send a commission through the provinces to learn the real facts, they could easily verify these statements, and if they could let the people know that they would not be betrayed to the Turks, they would find that these people are pleading for relief from the servitude to a hated religion into which they have been forced. If the Powers could demand of the Ottoman Government the issue of a proclamation condemning these military conversions, and giving the victims of them liberty to return to their own faith without incurring the death penalty which has now been pronounced against them, the mass of the people would gladly return to the Armenian Church.

Information from several points in the provinces of Sivas, Harput, Diarbekir, Bitlis and Van, show that the process of forcing Christians to become Mohammedans is still actively used. Week by week the Christian population is warned that all who have not accepted Mohammedanism are to be massacred. Every Friday is a day of terror for the Christians in all of these provinces. Constant pressure is exerted to induce people in despair to deny their faith. In the country districts neither priest nor pastor dare venture out of their hiding, for they would be instantly killed as men who would interfere with the conversion of the people. In the villages Christian worship is generally prohibited throughout the six provinces of the reform scheme. In twenty-eight villages in the district of Harput there had been, at last accounts (January 30th, 1896), no Christian worship since the first of November. This abolition of Christian worship among a Christian people is simply a part of the purpose to abolish Christianity.

To the list of Protestant pastors who have been killed must now be added the name of the Rev. Hagop Aleon Hayatian, the able and devoted pastor of the protestant church at Urfa, and a graduate of a German university theirefrom. This man had a powerful influence for good in all the region about Urfa, and his influence and power interfered with the execution of the plan to wipe out Christianity in that region; so he was murdered by the Mohammedans during the fearful massacre of the 28th and 29th of December, 1895

On the first of January, 1896, Ottoman soldiers attacked the Christians of Birijik, and Rumkale, in the district of Urfa, in the province of Aleppo. They pillaged all the Christian houses killed about half of the adult male population, and carried off such of the women and girls as suited their fancy. Then they fell upon the terrified and nerveless remnant of the population and demanded that they should accept the Mohammedan faith as the sole means of securing escape from death. The result is that there is not a single Christian left in Brijik today.

The same end is being pressed forward by depriving the people of their few remaining men of influence. The prisons of the chief cities of the various provinces are full of Armenians. Even the most cowardly of men can see that in a population where the Moslems outnumber the Christians ten to one, where the Christians have been stripped of all their possessions, and where the community has been decimated by the massacres, there is not the slightest possibility of seditious movements on the part of the surviving remnant of the Christian communities. Yet all men who have any pretense to education or to influence are arrested and kept in prison. There are no charges against them; they are simply imprisoned on the will of the Governor to deprive the communities of their leading minds. The people are thus left without their natural advisers, a prey to any enterprise that the petty officials or the nurses of the Moslem community choose to engage in.

Another indirect method of destroying the Christian communities in these provinces must be referred to. As if for the purpose of destroying self-respect and the grounds of religious hope, a systematic course of debauching Christian women is kept up in some of these provinces. At Tamzara, in the district of Sharka Kara Hissar, in the province of Sivasiah, the men were killed in the massacre early in November. From a well-to-do Armenian population of 1,500, all that now remain are about 300 starving and half-naked women and children. Trustworthy information from this place, dated the 24th of January, says that the most horrible feature of the situation of these women is that Mohammedan soldiery or civilian travelers attack them and outrage them in their houses without hesitation and without restraint. This license has been observed toward these wretched women during all of the three months since the massacres.

Information from Mezere, the seat of Government in the Province of Harput, dated the 27th of January, says that the same license to abuse Christian women exists in that province also. Within sight and hearing of the Governor-General's palace Mohammedan young men have broken into Christian houses by night, and worked their infernal pleasure upon the women of the houses. It is not once or twice that this thing has happened, but it is week after week, until the women are reduced to the condition of public prostitutes without will of their own.

It is because these women are Christians and refuse to become Muslems that they are thus attacked and made the sport of every Moslem ruffian who chooses to lay hands upon them. And it is because they are Christians that the officials of the Ottoman Government wink at these infamies, and refuse to give protection even when besought by these defenseless women with tears, and at the same time refuse to allow the women to flee to some town where they can have protection. *Independent.*

Selected.

Mr. Gladstone on the Future Life.

"Mr. Gladstone, referring to certain speculations of Origen, remarks: "I am struck with astonishment on finding that this great man, so deeply immersed in practical controversy, should have found mental leisure for these far-traveling speculations; they seem, as to many of their subjects, like balloon voyages undertaken into vacant spaces contiguous to the earth, insufficient for his expatiating energies." As for Mr. Gladstone himself, the expatiating energies of his mind, even at the age of 86, do not appear to have any limit. Yet he would probably be the last to admit that questions relating to future life and the condition of man therein need be regarded as far-traveling speculations; for, as he says in his article on this subject in the March North American Review, the fatal and sudden rending asunder of the portions of our complex nature, now so closely knit into one another, is a change which, in order to face it, there is need either of profound apathy or of some great internal support. At all events it is a question which faces every thoughtful person, and which has perhaps never awakened more general interest than now. Even Mr. Ingersoll, especially at thought of those we most deeply love, can do no less than strain the wish into a hope.

The subject of belief in a future state, during the prehistoric and early historic ages, affords, says Mr. Gladstone, a "spectacle of piteous interest." As he puts the case, "mankind, after the lapse into sin, still yearns for the fulfillment of the hopes, once bright and beautiful, now impaired and mangled, yet shrinks back in dread from a future which his conscience clothes in terrors, and the prospect beyond the grave is enveloped in such gloom that he clings rather to the brief but often sunny days of his earthly existence." But, as every one knows, essentially the same spectacle of piteous interest is abundantly in evidence today, with its half-hidden yearning for a possible realization of what is hoped for.

In this article Mr. Gladstone, however, does not so much argue the question as state in clear outline the history of it. As for the Apostles and the first teachers of Christianity, the doctrine of the resurrection was at the very threshhold of the gospel. It might have been imagined, says Mr. Gladstone, that as the resurrection was the first word of the gospel, speculation as to the mysteries beyond would be the next. But no; under the Christian system destinies depend upon character, and the early Christians were so intent on the work of character it might almost be said that they left destiny to take care of itself.

During the fifth century a sweeping revolution, under the influence of Origen and of Augustine, took place, when the early Christian reserve as to speculation concerning the conditions of the future life was abandoned. With this abandonment of the former reserve there came in a tendency to dogmatic assumption and assertion. The doctrine of natural, as distinguished from Christian, immortality was taken for granted and allowed to "creep into the church by a back door as it were." At all events the human mind had become familiar with the name of eternity, even though it had not carefully analyzed the idea itself.

If Mr. Gladstone cannot be said to have thrown in the article a great deal of light on the subject, he has at least indicated the spirit in which it is to be studied, and how worthy it is of manly consideration. And there is no subject on which he chooses to speak, with his always expatiating and illuminating energy, which he does not make interesting.—*Inter Ocean.*"

Bible Manuscripts.

The oldest manuscripts of the Bible are not those of the old Testament, but of the New. The earliest New Testament text dates from the fourth century, whereas those of the Old Testament are not older than the ninth century.

"Thus the oldest extant manuscripts of the Hebrew Old Testament are 500 years later than the earliest manuscripts of the Greek New Testament. One eminent modern writer declares that all the existing Hebrew manuscripts of the Old Testament descend from a single copy made in the reign of Hadrian (A. D. 102-217), at the time of the great persecution of the Jews by that Emperor.

Some memorials of the greatest value, completely revolutionizing all previous knowledge of the conditions under which written documents were prepared in remote ages, have been discovered within the last decade or so by the merest accident. Of such nature was the discovery of the Tel-el-Armana tablets, nine years ago.

These were found by an Egyptian woman in 1887, among the ruins of an ancient temple between Memphis and Thebes. They are of clay, and contain the engraved correspondence in the Babylonian tongue (the language of diplomacy of that age) between King Amenophis IV. of Egypt and his vassal Princes in Palestine. The tablets belong to the age of the Book of Joshua, and in part relate to the events recorded therein. It is quite probable that the original editions of the earliest books of the Old Testament were written on clay tablets similiar to these.

The history of the text of the New Testament has its romantic incidents as well as that of the Old. The story of Tischendorf's discovery of the Codex Sinaiticus is one of these. Fifty-one years ago, in the course of his travels in the East, Tischendorf put up for the night in the monastery of St. Catherine at Mount Sinai.

While taking a look through the library he noticed a waste paper basket containing leaves of the most ancient Greek writing he had ever seen. They were part of the now priceless Greek Bible. The Bible is, unfortunately, not perfect, because many of the leaves, before Tischendorf discovered it, had been used by monks of St. Catherine to light the fire.

After great trouble and expense Tischendorf discovered the whole of the unconsumed portions of this document, which contains the New Testament intact. As soon as the monks found out that it was valuable they raised such a disturbance that the Czar of Russia had to interfere before the precious document could be secured. It is now in the Imperial Library of St. Petersburg.

The End of An Empire.

All the signs indicate that the Turkish empire is nearing the limit of its long and corrupt existence as one of the powers of the world. Whether it is to be partitioned among the European powers, Russia taking the choicest slice, or is to be kept in nominal life under the protection and at the dictation of that power, the result will be the same. The great Mahometan empire nears its end, practically wiped out by its monstrous vices. Since it overthrew the effete and decaying Greek empire and wiped it out by the taking of Constantinople four centuries ago, it has existed as a menace to Christendom, now active and again sullenly vicious. It reached the summit of its power at the siege of Vienna in 1683, nearly a century after the last of the Saracens had been expelled from Spain, and when the kingdom left by Ferdinand and Isabella was already showing signs of fatal weakness. Since then its power has been slowly ebbing, until it is now on the verge of disintegration. The same process of decay has afflicted Mahometanism in nearly every one of its former strongholds. The exceptions are found in two extremes—in the Soudan, where the pristine fanaticism and savagery that gave it original vigor are still extant, and in India, where the spectacle of more Mahometan subjects than Turkey ever had, living under the same government with Christians and Buddhists, prove the possibility of the reconciliation with civilized government of that ancient enemy of Christendom.

Exactly what will become of the countries included in the sultan's domins is a puzzle, though the indications are that it will soon be solved. This much is certain the change that is foreshadowed will terminate an epoch of history, the connecting links of which reach back to the Roman empire. The map of Europe will be constructed to meet the new order of things, and as the world of humanity devoutly hopes, the atrocities that have disgraced the civilization of an entire continent will come to an end.—*Oregonian.*

Wiring the Desert of Sahara.

The telephone and the telegraph are rapidly making inroads into the arid portion of the desert of Sahara. Engineer Bayolle is now on the way from Biskra to Tuggurth with a working force of 100 men for the purpose of laying telegraph wires between the two places. The line is erected as the party proceeds, and the first news from Bayolle was received at Biskra when he telephoned from a point some twenty miles south of Biskra. He advances at the rate of from three to five miles a day, and will probably reach Tuggurth about the first of the year.

He reports over the phone that he has met with a peculiar difficulty; the camels which he has taken along are not used to carrying burdens of a long shape like telegraph poles, and in many cases they refuse to go on with their loads. Each camel was loaded with four poles, two being strapped to each side, the smaller ends dragging on the ground.

Bayolle found it necessary to leave behind half of his poles at stated points, and continue on the trip with the lightened burden; since only short distances are covered at a time, he then sends the camel driver back for the rest of the load, and in this way the poles are transported without being dragged on the ground.

Since the camels will not carry the poles when strapped alongside of them he had to resort to the peculiar mode of balancing the telegraph poles across the pack saddles and fastening them in this position by means of straps and ropes. From a little distance it is quite a curious sight to behold the file of camels with their swinging gait, and a load extending many feet to each side. One would think that a drove of gigantic birds with spread wings was sailing over the desert.

QUESTION.

Will some one through the columns of THE RESTITUTION please explain the parable of the "Rich Man and Lazarus," and oblige.

L. L.

Cheap Excursions to the West and Northwest.

On March 10 and April 7, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hill district. For full information apply to ticket agents of connecting lines or address A. H. Waggener, T. P. A., 7 Jackson place, Indianapolis, Ind.—Apr. 7.

The bell that still rings every Sunday in the belfry of St. John's Episcopal Church in Portsmouth, N. H., has most entertaining history. When Col. Pepperell led the colonial forces against the frontier at Louisburg, and the English had conquered, they came home triumphant. Among other trophies they brought a bell captured from a French cathedral at Cape Breton. The officers of the New Hampshire company presented the bell to Queen's Chapel. In the fire which destroyed the chapel in 1806 the bell was cracked. In 1807 Paul Revere and his son recast the bell.

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A small hole facing the sun is sufficient to let us know that it is shining; and a small aperture towards the world serves to reveal a person's character.

CONTINGENT FUND.

Dear Restitution:

Favorable responses having been made to suggestions for a "Contingent Fund," the writer would suggest further that all calls to administer baptism be answered by the one nearest the candidate, as this will economize the fund.

All who desire to contribute to the "Contingent Fund," please send remittances to THE RESTITUTION office, Plymouth, Ind., and receipts will be sent, and the fund disbursed as may be requested. Publication to be made of amounts of donations and expenditures.

We whose names are herewith subscribed, agree to pay during the year 1896, the amount subscribed, the fund thus created to be employed in answering calls to baptize persons, who, being isolated from the brotherhood are unable to secure the services of an administrator.

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"Is your lamp shining dimly, my brother? Trim it! Lo, the Bridegroom cometh."

Numerous favorable comments on the Passenger service of the Nickel Plate Road have come to our notice. Their Fast Western Express leaving New York City at 6:00 P. M., Boston 3:00 P. M., Buffalo 5:35 A. M., Erie 8:07 A. M., Cleveland 10:53 A. M., Ft. Wayne 4:10 P. M., arrives at Chicago at 9:00 P. M., affording fast time and splendid connections for all points west. Rates always the lowest.—Apr. 1.

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Persons requesting their address published may have them inserted here.

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The Chicago Church has changed its place of meeting. They now occupy the Van Buren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preachi ghy J. P. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall corner east corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evenings. W. D. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for doctorinal services. Any brethren passing through the city are cordially invited to meet with us

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty m. ies east thereof.

The brethren of the Church of God in Freedom, Neb., meets every Sunday at the frame Church, to study God's Word. Union Sunday School every Sunday, and Social meetings every two weeks. We have no regular preaching. Jason Welton Elder; Sarah Selleck Sec'y.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Bush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 12, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. L. Cloth bound, for 15 cts. Anthon, Elder.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Grost. 3rd Sunday, sermon by Bro. W. L. Kheels. 4th Sunday, Social meeting. Each appointment at 11, a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Hanmer Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30, a. m., in K. of P. Hall, 65½ Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. A. J. Eychaner.

Meeting or Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitsitt, Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 A. M. and preaching at 11 o'clock. Brethren from a distance, and all forms of truth are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The brethren of the Church of God hold prayer and social meetings each Saturday evening at J. J. Cady's residence, and Quarterly Conference the first of each quarter at the Fairview school house in Furnas Co., Neb. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Bro. A. P. Harlan and Bro. A. Adams, Elders. J. J. Cady, Secretary.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Pilot every four weeks. At Constitution every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother or Sister Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preach ng. The church at Raisin Center is presided over by Bro L. C. Chase.

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Westward.

	9	13	89	5	7
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Pittsb'gh lv.	7 00			4 30	
Alliance "	9 40			6 30	
Canton "	10 25			7 15	
Massillon "	10 38			7 28	
Wooster "	11 18			8 08	
Mansfield "	11 51			8 41	
Crestline ar.	12 30			9 20	
Crestline lv.	11 12	3 05	6 45	PM	
Lima "	1 40	5 35	9 23		
Van Wert "	2 34	6 27	10 17		
Ft Wayne "	3 25	7 15	11 09		
Arcola "		7 25			
Columbia City "	4 48	8 05			
Larwill "		8 12			
Syracuse "		8 25			
Eagle Lake "		8 35			
Warsaw "	5 31	8 42			
Etna Green "		8 50			
Bourbon "		8 57			
Inwood "		9 02			
Plymouth "	6 06	9 20			
Hamlet "		9 30			
Davis "		9 34			
Hanna "		9 37			
Wanatah "	6 58	9 42			
Valparaiso "	7 41	10 30			
Wheeler "		10 33			
Hobart "		10 38			
Liverpool "		10 43			
Clarke "		10 48			
Chicago ar.	9 00	12 15	1 15	3 15	
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Eastward.	20	8	4	6	80	88
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Chicago lv.	12 30	3 00	11 30	4 15	11 00	11 00
Clarke "	2 31		1 35		12 55	12 55
Liverpool "	2 45		1 50		1 10	1 10
Hobart "	2 50		1 55		1 15	1 15
Wheeler "	2 55		2 00		1 20	1 20
Valparaiso "	3 15	4 32	2 20	4 50	1 40	1 40
Wanatah "	3 40		2 45		2 05	2 05
Hanna "	3 51		2 56		2 16	2 16
Davis "	3 55		3 00		2 20	2 20
Hamlet "	4 00		3 05		2 25	2 25
Grovertown "	4 05		3 10		2 30	2 30
Plymouth "	4 20	5 45	3 25	5 50	2 45	2 45
Inwood "	4 25		3 30		2 50	2 50
Bourbon "	4 35		3 40		3 00	3 00
Etna Green "	4 38		3 43		3 03	3 03
Warsaw "	4 50	6 20	3 57	6 30	3 15	3 15
Eagle Lake "	4 58		4 05		3 23	3 23
Pierceton "	5 05		4 12		3 30	3 30
Larwill "	5 12		4 19		3 37	3 37
Columbia City "	5 20	6 38	4 27	6 45	3 45	3 45
Arcola "	5 33		4 40		3 58	3 58
Ft Wayne "	5 50	7 05	5 00	7 10	4 20	4 20
Van Wert "	6 45	7 55	5 53	8 00	5 10	5 10
Lima "	7 30	8 36	6 36	8 45	5 55	5 55
Cheremie "	8 11	9 15	7 15	9 25	6 35	6 35
Mansfield "	8 48	9 52	7 52	10 02	7 12	7 12
Wooster "	9 21	10 25	8 25	10 35	7 45	7 45
Massillon "	9 54	10 58	8 58	11 08	8 18	8 18
Canton "	10 07	11 11	9 11	11 21	8 31	8 31
Alliance "	10 50	11 54	9 54	12 04	9 14	9 14
Pittsb'gh ar.	1 15	5 50	1 50	4 00	12 40	12 40
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VOLUME XLV. PLYMOUTH, INDIANA, APRIL 15, 1896. NUMBER 15.

Poetry.

"We Shall See Him as He Is"

Lord Jesus, thou'rt coming in glory so soon,
It may be at midnight, it may be at noon;
Fill us each of us grace to be looking for thee.
With hearts full of longing thy glory to see.

Lord Jesus, thou'rt coming in glory so soon.
Thou'rt coming in glory thy people to own!
Be ought, nought an in-jects thee, or dim the
glad hour
When thy saints shall be raised by omnipotent
power.

Lord Jesus, thou'rt coming in glory so soon,
Not to sow but to reap what in weakness was
sown;
Thou'rt coming in glory outshining the sun,
To gather the spoil that in battle was won.

Lord Jesus, thou'rt coming in glory so soon,
Not with countenance marred, not with thorns
for a crown;
Not to stoop to the cross' bar to sit on the
throne,
The fruit of thy travail, thou glorious One.

Lord Jesus, thou'rt coming in glory so soon,
The Bride bars with thee all thy members are
sons;
And circling from thee as the centre of bliss,
All creation shall own thee, thy glory confess.

Original.

MESSIAS.—Isaiah C. V.—Chapter 19.

1. A vision of Aiguptos. Lo, the Lord sitteth upon a light cloud and will come into Aiguptos and the things of Aigeptos made with hands will have been shaken from before his face, and their heart in them will have become weak.

2. And Aiguptioi will have been stirred up against Aigeptioi, and man will war against his brother, city against city and law against law.

3. And the spirit of the Aiguptioi will insane become disturbed within them and I shall scatter their counsel, and they will ask their gods and their shades and those who speak from the ground and those who speak from the belly (ventriloquists).

4. And I shall give Aiguptos up into the hands of harsh Lords, and harsh kings will lord it over them. Thus saith the Lord of Sabaoth.

5. And the Aiguptioi will drink the water beside the sea, and the river will leave off and will have become dried up;

6. And the rivers and the canals of the river will leave off and every assemblage of waters marsh of reed and papyrus will have become dried up;

7. And all the green succulent herbage round about the river and everything that is accustomed to be sown because of the river will have become dried up and formless.

8. And the fishermen will sigh and all who cast a hook into the river will sigh, and those who cast seines and kept nets will sorrow.

9. And shame will lay hold of those who work the hetcheled flax and those who work the fine linen.

10. And those who work them will be in woe and all those who make the suthos (a kind of beer) will have sorrowed and will weary their souls.

11. And the rulers of Tanes the wise fellow-counselors of the king will be without savor. How will ye say unto the king, ye sons of understanding ones, ye sons of kings from the outset,

12. Where are now thy wise men; and may they have told thee and may they have said what the Lord of Sabaoth hath counseled in respect to Aigupton?

13. The rulers of Tanis have left off, and the rulers of Memphis have become lifted up and they will lead Aigupton astray [with] by tribe by tribe.

14. For the Lord hath mingled for them a spirit of misleading and they have led Aigupton astray in all their works as the one reeled astray who is drunken and at the same time vomiteth.

15. And there will not be for Aigupton employment that will make head and tail and beginning and end.

16. And in that day Aigupton will be like women in fear and trembling from before the face of the hand of the Lord of Sabaoth, which he will lay upon them.

17. And the country of the Jondaioi will be to the Aigupton an object of fear: every one who shall name it to them will have been feared, because of the counsel which the Lord of Sabaoth hath counseled in respect to it.

18. In that day there will be five cities in Aigupton speaking the Chananitish tongue and swearing in the name of the Lord of Sabaoth; one city will have been called city Asedeck (which means "not acceptable to thee").

19. In that day there will be an altar in a province of Aiguptioi, and a votive pillar unto the Lord at the border thereof;

20. And it will be for a sign for the assistance unto the Lord in a province of Aigupton; for they will cry unto the Lord because of those who afflict them a man who will save them, judging will he save them,

21. And the Lord will be known unto the Aiguptioi, and the Aiguptioi will know the Lord in that day, and will offer sacrifices and vow vows unto the Lord and pay them.

22. And the Lord will smite the Aiguptioi with a plague (a blow) and will heal them with a healing and they will turn unto the Lord, and he will hearken unto them and will heal them with a healing.

23. In that day there will be the way from Aigupton unto Assurians, and Assurians will go into Aigupton, and Aiguptioi will go their way unto Assurioi and Aiguptioi will serve the Assurioi as bond-servants.

24. In that day Israel will be third among the Aiguptioi, and among the Assurioi will be blessed in the land.

25. Which the Lord of Sabaoth hath blessed in saying, Blessed is my laity that is in Aigupton and that is among Assurioi, and my inheritance Israel.

CHAPTER 20.

1. During the year when Tanethan came into Azootos, when he was sent by Arnna king of Assurians and waged against Azootos and took it.

2. Then the Lord talked unto Hesaias son of Amoos, saying, Go thy way and take off the sack-cloth from thy loins, and loose the sandals from off thy feet, and do in this wise, going thy way naked and barefooted.

3. And the Lord said, In the way that my house-servant Hesaias hath gone his way naked and barefooted for three years, will there be three years for signs and prodigies unto the Aiguptioi and Aithiopoi,

4. Because in this wise will a king of Assurioi lead the captivity of Aigupton and of Aithiopoi, young men and elders naked and bare-footed with the shame of Aigupton uncovered.

5. And they will have been put to shame when humbled on account of Aithiopoi, in whom the Aiguptioi have trusted, for they were their glory.

6. And those who dwell in this island will say, in that day, Lo we trusted to flee for refuge to them for responsive-help, to them who were not able to be saved from a king of Assurioi, and how shall we be saved?

CHAPTER 21.

1. The vision of the desert. Like a cyclone through a desert should it come, coming out of a desert land; fearful.

2. And harsh was the vision told me. The one who revoleth revolteth; the one who transgresseth transgresseth. Unto me come the Elamites and unto me the elders of the Persians. Now shall I sigh and exhort myself.

3. Therefore have my loins been filled with weakness, and woes have laid hold of me as of her who is bringing forth; I have done wrong in not having hearkened; I have hasted in not looking to see.

4. My heart erreth and my transgression baptizeth me; my soul hath stood by in fear.

5. Make ready the table, eat, drink; Arise ye rulers, make ready broad-shields;

6. Because in this wise hath the Lord said unto me, Go, stand for thyself a spy and announce whatever thou mayest see.

7. And I saw two riders on horses and a rider of an ass and a rider of a camel. Listen with great listening;

8. And call Oulas to the spying-place said the Lord; I stood all day and all night I stood over the camp.

9. And lo, he cometh, a rider of a two-horse chariot; and he answered and said, Babuloon hath fallen, hath fallen. And all her objects of reverence and her things made with hands have been crushed to the earth.

10. May ye have heard ye who are left and ye who are suffering woe the things which I have heard from the Lord of Sabaoth the things which the God of Israel hath announced unto you.

11. The vision of Idoumaia. Unto me he calleth from Seeur, Guard battlements.

12. I am guarding morning and night. If thou seekest continue to seek and dwell with me:

13. In the forest at evening lie down, or on the way to Daidan:

14. Bring water to meet the thirsty one; ye who dwell in a province of Thaiman; meet the fugitives with loaves of bread,

15. Because of the multitude of the slain and because of those led astray and because of the multitude of the sword and because of the multitude of the archers arrayed and because of the multitude of those who have fallen in the battle.

16. Because in this wise hath the Lord said unto me; yet a year, as it were a year of a hireling, and the glory of the sons of Keedar will leave off;

17. And the remnant of the strong archers of the sons of Keedar will be few, because the Lord God of Israel hath said it.

COMMENT.

The 19th chapter or the "vision of Egypt" as it is commonly known has been a subject of interest to biblical students since the Christian era began and a great deal of learned comment has been published in explanation of it. Any one who has thought upon these things will at least be interested in the differences of translation if he or she will take the trouble to compare this translation made from the text Tischendorff text with those of the C. V. and R. V. The subject matter is true to its numerical signification in every particular even to the numbering of each specific verse. For instance 19-19 which is a very significant statement of historical fact as well as pregnant with a prophetic meaning which has interested the Satans of Europe and this country very deeply for the last 30 years, especially the students of pyramid literature like Rev. Dr. Seiss of Philadelphia, Chas. Latimer C. E. late of Cleveland, Ohio, the late Prof. Piazi Smith Astronomer Royal of England, and Prof. Totten of Yale college.

The prophecy of the downfall and desolation of Egypt has been fulfilled; but its restoration and blessing has but just begun so to speak. Much might be said in this line of comment, but I refrain for lack of space and time.

Familiarize yourselves with passing events and think it out for yourselves.

We have in the 20th chapter a good illustration of sign teaching as made familiar to God's people of that day; and this chapter is supplemental to the 19th giving particulars as to the time and manner of the coming desolation of Egypt and Ethiopia.

The word in R. V. translated "coast-land" is "island" in the text and suggests a thought of interest to antiquarians of ancient topography, I think. Was this portion of Egypt an island "in that day?"

The 21st chapter is "The Vision of the Desert" and wonderfully poetical in its form and imagry but lacking metre and rythm. It is also dramatic in structure. But do not forget that the author is dealing with solid facts all the time. The subject-matter is hypostasis. See the conformity to the law of testimony eyes carried out in two direction to call Gorias also to the spying-place as an additional witness—"that out of the mouth of two or more witnesses every word might be established." The substance of the prophecy becomes apparent in the ninth verse and appropriately to its number—the fall of Babuloon namely.

Then comes another vision entitled "the vision of Idoumaia" or the doom of the kingdom of Edom" as it is commonly understood, involved in the fall of Babuloon. The vision opens with an exhortation to the Edomites to show humanity to the refugees who will flee to them in the day of Babuloon's overthrow and the overthrow of "the sons of Keedar" as a consequence—a much needed exhortation in view of their treachery and inhumanity already shown toward their kinsmen of Israel and Joudah in the days of "Jobab called Job" and later on at different times.

CHAS. GARDNER.

A Dream and Its Lesson.

Not long since, I had a dream which left a lasting impression on my mind. I dreamed that my daughter Jessie, and myself, had been out together one afternoon and returned home about twilight, and on entering the house I did not see the usual evidences of my wife's presence about the home. I began to search from room to room when I observed a hastily penciled note laying upon the table. I picked it up but found it was too dark to read, and so I directed Jessie to get a light. I then read the note which said, "The Lord has come, and I am taken." "Jessie," says I, "the Lord has come, your mother is taken, and you and I are left." I then began in actual reality to experience the bitter anguish and disappointment of being left, the keenness of which awakened me, and was truly thankful that we were not among the "left," but it has left an impressive lesson, that *now is the time*, to be on guard, and strive in earnest to be an overcomer in the name of Jesus. While this was a dream in *my* case, yet it will I fear become a sad reality in many homes, in the very near future, much nearer than many suppose.

Oh the exceeding bitter anguish of members of the family who have neglected to improve opportunities which may never more return. Some may have believed and obeyed the gospel, but neglected a holy life of faith, which is just as essential, as obeying the word of truth. While others may have learned the gospel as unfolded in the covenants of promise, but neglected obedience, trusting that God will honor an obedience rendered while believing the devil's gospel, (thou shalt not surely die), and be left behind.

Right now is the time to begin to remove obstacles which may hinder our being "taken." Tomorrow may be too late.

In my dream I experienced all the anguish, I ever wish to in that line, and am more than ever resolved, *here* to experience the disappointment in *reality*. My heart goes out after others. I would so rejoice to see a great number awake, and stir about in earnest now. When the cry goes forth, "Behold, the Bridegroom cometh," many will stir in earnest, when it is too late, and come knocking at the door when it is closed.

Let us remember this one thing, the Lord will not open the door to let *late comers in*. All who would enter in, must make preparation *before* he comes.

These things are of far greater importance than anything that can possibly engage our attention. All other things will pass away, and slip from our grasp, but *these* will abide forever, and yield joy and happiness beyond human conception.

Oh, why not come? Come *now*, beloved, as you value your eternal internal interest. Oh, improve the *present*. Yes, improve each passing hour. If you are tempted to do something wrong, think of the *results*, and pray God to carry you through. He is *sure* to help.

None need ever fail supported by the everlasting arms. He is an ever present source of strength, joy, hope and comfort, to all who *will* trust him

But those who come pleading for admission *after* the door is closed, will weep, wail, and gnash their teeth for very anguish. Indifference to the voice of warning will inevitably lead to the above result. The ingathering of the first fruit harvest may happen any day now.

Are you ready for it? Does your heart in earnestness cry out, "Come Lord Jesus?" If not, delay no longer, improve each hour the Lord may tarry. Ask yourself the question which side of the door am I entitled to occupy? Some will be on the *inside*, and others on the *out-side*. Those on the inside, will hear the Master say, "Come ye blessed of my Father, inherit the kingdom," to those on the outside, he will say: "Depart from me."

Let the question ring in our ears, Which side of the door shall it be?

W. H. WILSON.

Report of Labor.

During the months of February and March, I gave fifty-two discourses; the time was divided between Sherwood and Troutdale, Oregon, and Fishers, Camas, and Vancouver, Washington. At Fisher's I immersed three, in the Columbia River. This is a new field of labor; previous to these meetings I had visited them, and spoken four times.

Camas had never heard the gospel of the kingdom. I spoke there twenty times to good congregations. Private and public opposition was made by the Presbyterian minister which only increased the interest and spirit of investigation. Ten came out for union in church fellowship of whom seven or eight will be immersed. Others told me they would be obedient. I am to return there in a week. This town is near enough to Troutdale and Fishers for all to unite together in the work. They are all Columbia River towns. I was called from Troutdale to Vancouver by telegram, and on March 30th witnessed the death of one of our noble young brethren. He lived about fifteen hours after my arrival and died near midnight, clinging to the sure and steadfast anchor. Bro. Wm. M. Miller was immersed at an early date of the work at Lake Shore (Vancouver, Wash.,) and had never wavered in his faith.

If the financial aid was sufficient to support the labor, much good might be done in this country, but I am learning to trust more and more in a Divine Providence, and to press onward in the work. I find that there is a limit to our physical endurance in this work as well as any other and when I came home I greatly needed rest.

I never saw such hungering after the words of life as was displayed in our late meetings at Camas.

W. L. SKEELS.

To the Brethren and Sisters of like faith:

Bro. Almon Adams has been with us again holding a series of meetings, the Stevenson Kanion school house, commencing Thursday evening March 12, and held over two Sundays. There was good attendance and attention considering the weather which was bad most of the time. From here he went to the Bethlehem school house Monday evening March 23rd and stayed until the 29th, there was a good interest in this meeting. Four more persons came out from the world and put on Christ by baptism who also arose to walk in newness of life. May they prove faithful is our prayer. During these meetings Bro. Adams was called upon to preach the funeral sermon of a Sister Mrs. Elizabeth Minton Wauneta Neb. She was brought here (Freedon, Neb.,) to be laid beside her husband to sleep until the resurrection morning.

We may sleep, but not forever.
There will be a glorious dawn;
We shall meet to part, no never
On the resurrection morn.

Dear brothers and sisters let us press on towards that glorious day where there will be no sorrow nor crying, neither shall there be any more pain for the former things are passed away. May we all be ready is my prayer.

Your Sister,
SARAH SELLECK, Sec'y.

Editor Restitution:

By your permission I will give you a report of what we are doing in Arizona. My wife arrived here on the 23th of March, and was conveyed to her home about fifteen miles from the town. She had heard a great deal about the Indians. On Saturday evening about eight o'clock a strange man and his wife appeared at the door. They came in saying, "that they thought they would call in as they used to do at the man's house that I traded with." My wife had supper ready, but these people seemed to stay. Soon another rap at the door and I responded, and lo, and behold, the whole yard was full of Indians? Oh, no, white men, women and children, about 35 in all. My wife had prepared only supper enough for two, but soon boxes, tables, etc., were thrown together and a more delicious meal I never saw spread in any country, and they made us eat with them. My wife said, "I believe John knew all about it." I never saw a people more sociable than these in Arizona. I gave them a talk which was well taken

We have an interesting Sunday school and Bible class. I preach from two to four times a month, and I feel that more will be added to the church soon. I have the promise of some subscribers to THE RESTITUTION also.

I remain yours in hope of eternal life when Jesus comes.

JOHN FOORD.

Selected.

Three New Things.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Rev. xxi. 1, 2.

"A new heaven."—A sky, and clouds, and atmosphere of higher beauty and more genial temperature than those which surround us with their loveliness—a heaven which no more robes itself in storms and blackness, nor flashes with the thunderbolt of wrath, nor casts forth plagues of hail, and fire, and judgment, nor gives lurking-places for the devil and his angels, nor is ever again disturbed with omens of evil, or commotions breeding disaster to the dwellers under them.

"And a new earth."—One which no longer smarts and smokes under the curse of sin, needing to be torn with hooks and irons in order to the bringing forth of its fruits—an earth where thorns and thistles no longer infest the ground, nor serpents hiss among the flowers, nor wild beasts, bent on destruction, hide in the forests; an earth whose soil is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted by unpropitious seasons, whose inhabitants never say, "I am sick," whose ways are never marked with funeral processions or glutted with armed men on their way to war, but whose hills ever flow with salvation, and whose valleys ever resound with uninterrupted joy; an earth which glows from end to end with the blessedness of Paradise restored.

"And a new city."—A heaven-built home-place for the saints of God, decked and adorned with jewelry and glory "as a bride adorned for her husband," where the church shall rest from her long contest of ignorance and sin, and be comforted for ever with the light of love of her Redeemer. John saw that city, and tells of it in terms which almost blind us with their brightness. It is not built up of earth, but comes down out of heaven, blazing with the glory of God, and girt with radiance jasper-hued but clear as crystal. It is a "great city," fifteen hundred miles in length, and in breadth, and in height, with foundations and walls of precious jewels, gates of pearls, and streets of gold so pure as to be like transparent glass, and needing no light of sun or moon, because illuminated with the eternal light and glory of God and of the Lamb—the true "eternal city"—the imperishable metropolis of the new heaven and then earth.

And there, in that renovated and brightened scene of things, in that blest order, when these present heavens and this present earth have passed their grand palingenesia, shall bethul greater, higher, holier, final thanksgiving, of which these days of earthly praise remind us. And it in these old heavens, and this old earth, and in this earthly city, there be so much to stir our hearts and open our lips with songs of thankfulness, how shall it be when once that new creation opens up its beauties, and that golden Jerusalem has become our everlasting home?—*Dr. J. A. Stins.*

King David.

David means beloved. We read in 1 Chron. xii., that all who could keep rank as soldiers came to Hebron (which means fellowship), and were of "one heart to make David King." Men of might and swift of foot were there, some right-handed and others left-handed, with men who had "understanding of the times to know what Israel ought to do;" and David received them all. And there was "joy in Israel."

It does not require much spiritual discernment to see the true David, or "Beloved," in this scene. He was the rejected, though the Anointed King. And he receives all who come to him owning his authority. And though they differ very materially in their appearance and abilities, yet they are all true of heart to David, and form one army.

"Receive ye one another, as Christ received us, to the glory of God;" "Love one another," is the new commandment. Under one captain, and against the common foe, let us fight, shoulder to shoulder, but not against one another. If a house, or an army, is divided against itself, how can it stand? "Be ye, then, all of one mind;" and this can only be brought about by subjection to God's Word.

To obey God is to be happy and useful; to be disobedient is to be rebellious, and therefore wretched.—*W. C. Boardman.*

I value all things according to their use and ends; and I find, in my daily practice and experience, that the knowledge of God, and Christ, and the Holy Spirit, and the truth of Scripture, and the life to come, and of a holy life, is of more use to me than all the most curious speculations.

The Credit System.—Moses was not partial to the credit system, at least as far as laborers were concerned. These were invariably to be paid before the going down of the sun.—*Professor Wines.*

What stumbles at the ear, will not reach the heart.

Paul a Tentmaker.

It was a received custom among the Jews for every man, of what rank or quality soever, to learn some trade or handicraft; one of their proverbial expressions is, that whoever teaches not his son a trade, teaches him to be a thief. In those hot countries, where tents (which were commonly made of skins or leather sewed together, to keep out the violence of the weather) were used not only by a soldiers, but by travellers and others whose business required them to be abroad, a tent-maker was no mean or unprofitable employment. This custom, so generally practiced by the Jews, was adopted also by other nations in the East. Sir Paul Ryeant observes that the grand seignior, to whom he as embassador, was taught to make wooden spoons. The intention of this usage was not mere amusement, but to furnish the person so instructed with some method of obtaining their living should they ever be reduced to want and poverty. —*Burder.*

Yoruba Proverbs.

He who injures another injures himself.

The time may be very long, but a lie will be detected at last.

He to whom kindness was shown, and he does not return thanks, you may do him ill, and he will not feel that either.

He who has done you a kindness should never be ill-used.

Ear, hear the other side, before you decide.

Anger does nobody good: patience is the best disposition. Anger draws the arrows from the quiver: good words draw kola-nuts from the bag.

He who despises another, despises himself.

Contempt should never be shown to a fellow man.

A sick person should never be laughed at; for what happens to him today may happen to you tomorrow.

Disobedience is the father of insolence.

He who sees another's faults knows well how to talk about it, but he covers his own with a potsherd.

He who claps hands for a fool to dance, is himself no better than a fool.

If you have no money to give to a person in distress, you may pay frequent visits; if you cannot visit, you may send good words of the mouth.

OBITUARY.

Wm. M. Miller died at Vancouver, Wash., [illegible] aged 27 years, 8 months and [illegible] days. Consumption [illegible]. A gradual decline [illegible] during February and [illegible] writer was summoned by [illegible] reached his side about fifte[illegible] before his death and witnessed the [illegible] with which a Christian could [illegible] of death. How [illegible] one may [illegible] hope. When I re[illegible] not expect to survive until another day. As the hands of the clock measured the midnight hour, he breathed out the last breath of mortal life He rests now! The hours of suffering are only measured by the living. With us days, months and years of labor, toil, and pain mingled with a few flashes of sunshine, happiness, a few rays of the world beyond will drag on—seeming slow while passing but too swift when gone. But with the dead, the unmeasured time will be like closing the eyes in sleep and immediately opening them in the world to come, illuminated by the brightness of his coming. Though the sleep of some should be thousands of years it would still be so. Then let us not mourn as those that have no hope. When the brother died a wife lost a beloved husband, two little ones lost a parent, Father, mother, father-in-law, mother-in-law, brothers and sisters, and a number of relatives and friends were present to hear his admonition and mourn his loss. The church lost a member, but it is only for a little time for "The gates of hades shall not prevail."

A large number attended at the Baptist church to hear us give words of comfort concerning the coming of Christ the resurrection of the dead and all things new. A few hours before his death he desired to dictate a letter to THE RESTITUTION, but was too nervous to do so.

W. L. SKEELS.

Happy is the man that takes warning when he seeth another under chastisements.

The fear of men will make us to hide sin; but the fear of the Lord will cause us to hate it.

The fire of discord is more ruinous to the Church of Christ than the fire of persecution.

Stagnation is Death.—The past things perish, if those things which were begun cease to go on to perfection.—*Cyprian.*

Eternal life and incorruptibility are bestowed to qualify for eternal inheritance of the kingdom of God.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

H. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 15, 1896.

We were disappointed in getting our new type in time for this issue, but will have it for the next one.

"THE Florentine correspondent of the *Scotsman* says "Francs's policy against Italy is as visible in this Abyssinian campaign as it was in the Senafe war in Sicily three years ago. By her secret support of Menehik she has enabled him to resist the Italians with a force and a well ordered scheme of defence that has drawn them from further and further into the Sertonian bog." The frogs are doing their work.

"THE physical system is perpetually wasting away. It is only because we keep putting in the fuel that the furnace does not go out. Blood vessels are only canals to carry bread drops to the different parts. If these supplies fail, we die, sickness and death lurk around to see if they cannot get a pry under us, and at a slight push we tumble off the embankment into the grave. But the righteous will have an immortal body, incapable of disease. They will have neither cough nor groan. There will be no miasma or fever in the air. No hospital there, no dispensary there, no ambulances, no invalid chair, no crutches, no emaciation, no spectacles for poor sights, no tasting of windows to keep out cold blasts, but health immortal." *

The Jew Problem.

Dr. Theodor Herzel, an eminent Austrian Jew has propounded an elaborate scheme for a Jewish State. He says: "Supposing his majesty the Sultan was to give us Palestine we could in return pledge ourselves to regulate the whole finances of Turkey." "It is remarkable," he adds, "that we Jews should have dreamt this kingly dream all through the long night of our history. Now day is dawning. We need only rub the sleep out of our eyes, stretch our limbs, and convert the dream into reality....The sanctuaries of Christendom would be safeguarded by assigning to them an extra territorial status, such as is well known to the law of nations. We should form a guard of honor about these sanctuaries answering for the fulfillment of these duties with our existence. This guard of honor would be the great symbol of the solution of the Jewish question after nearly nineteen centuries of Jewish suffering."

This does not spring from a mere sentiment. Dr. Herzel confesses that he has been driven to formulate his scheme by the Anti-Semetic movement. It is especially strong in Austria, but he foresees a storm rising against Jews all over the world.

The *Jewish Chronicle* says that Dr. Herzel's scheme is one of the most astounding pronunciamentos which have ever been put forward on the Jewish question."

Assistance for Searchers.

If. Is man immortal or mortal?

1. In the sweat of thy face shalt *thou* eat bread, till *thou* return unto the ground, for out of it wast *thou* taken; for dust *thou* art, and unto dust shalt thou return." Gen. iii 19.

2 "By one man sin entered into the world, and *death* by sin, and *death* hath passed upon all men." Rom. v. 12.

3. "The wages of sin is *death*." Rom. vi. 23.

4. "But we had the sentence of *death* in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." 1 Cor. i. 9.

5. "To be carnally minded is *death*." Rom. viii. 6.

6. "Shall *mortal man* be more just than God?" Job iv. 17.

And man being a creature of the dust, mortal and corruptible, it is evident that he is not a deathless being. Giving up his breath, the dust returns to the earth as it was, and the spirit returns to God who gave it, and the man is no more; but

III. Does man really die?

1 "Wherefore then hast thou brought me forth out of the womb? In that I had given up the ghost and no eye had seen me! I should have been as though I had not been. I should have been carried from the womb to the grave." Job x 18, 19.

2. "For that which befalleth the sons of men befalleth beasts. As the one dieth the other.....all go unto one place. All turn to dust again." Eccl. iii 19, 20.

3. "And now, lest he put forth his hand and take also of the tree of life, and eat and live forever." Gen. iii. 22, 23.

4. "For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, AND SAW corruption."

If man was driven from Eden to prevent him living forever,—if he sees corruption,—is in death as the beasts, and when in the tomb is as though he had not been,—then man really and truly dies.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No 14.

Our methods having been somewhat discursive of late, we now propose to pay close attention to the *Oracle* man, and his colaborers. We base our next argument upon the meaning of the words church and kingdom. If the church be the kingdom, and the kingdom be the church, then the words church and kingdom can be used interchangeably. Can this be done without making nonsense? Let us see: In Acts viii 1, we read that there was a great persecution against the church; but if the church and kingdom be the same, it would be proper to say there was a great persecution against the kingdom at Jerusalem, and yet it had been predicted that the kingdom of God should break to pieces and consume all these kingdoms.

In Acts xiv. 23, we read that elders were ordained in every church. How would it sound to say that elders were ordained in every kingdom. In all the Book of God there is but ONE kingdom of God mentioned, while there are reports of churches in numerous places. Suppose we read the 20th verse in this way: 'When they had gathered the kingdom together they rehearsed all that God had done with them.' Who ever heard of a kingdom being gathered together? A kingdom is a kingdom, and is composed of a king, subjects, capital city, territory, laws, and subjects, at least. Did the apostles gather together anything like that?

Can we read Rom. xvi. 5, like this? "Greet the kingdom that is in their house?"

Can we read 1 Cor. iv. 10, in this way: "As I teach in every kingdom?" Why not, if the church be the kingdom?

Matt. xiii. 42, says: "But the children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth." Let us substitute the word *church* for that of kingdom. "But the children of the church shall be cast out into outer darkness." If the kingdom and the church are one, the children of the church are to be cast out. Can our opponents tell us what is the use of getting *into* the church if they are to be cast *out* of it? Can they not see from this the necessity of recognizing a fact so many times proven, that Israel in the past were the subjects of God's kingdom, and that because of the rejection of the Messiah *they would be thrust out of* the kingdom, and invitations sent to the Gentiles to call the world to accept what the Jews rejected, viz. the opportunity to reign with the Messiah, the nobleman when he returns from the far country having received the kingdom, and been invested with royal authority?

If the church be the kingdom we can read Matt xix. 24, thus "It is easier for a camel to go through the eye of a needle than for a rich man to enter the church?" How does this agree with the experiences and practices of the church represented by the "Oracle" man? Is it a fact that it is difficult for a rich man to enter that kingdom, or church? Is it not a fact that they are sometimes *coaxed* into the church because of their influence, and usefulness about the pay-day? Now either the church and the kingdom are not the same, or else the church or the rich enter as easily are not the kingdom of God.

In Luke vii. 28, we read these words of Jesus. "For I say unto you, that among those that are born of women there is not a greater prophet than John the Baptist; but he that is *least* in the kingdom of God is greater than he." The *least* member of the church is greater than John, although he was equal to any of the prophets; and there are some *very* small ones in the church. This is on the supposition that the church is the kingdom. But the church is not the kingdom. The least in the kingdom when it comes will be immortal and glorious. John was but a poor punishing mortal when he was a great prophet.

The word rendered church is from the Greek word *ecclesia*, and is defined by Groves as follows: *ecclesia* derived from *ecs cleo*, "to summon;" "an assembly lawfully convened or ordered by law," "a congregation, meeting, the church, the place of meeting." From this it is seen that our word church means to us just what *ecclesia* meant to the Greeks. We will now show how the Spirit *uses* the word *ecclesia*. In the Septuagint translation of Ps. xxvi. 5, we have this language, "I have hated the *congregation*—(ecclesia of *evil doers*. This shows that there is nothing sacred about the ecclesia unless it be qualified, as the church of God, or of Christ, that is, the congregation of God, etc.

Turning to Acts xix. 32, 39, 40, we find the following. "Some cried one thing, and some another, for the ECCLESIA, or congregation, or church, was confused, and the more part (majority) knew not wherefore they were together. And when the town clerk had appeased the people, he said, "Ye men of Ephesus, what man is he that knoweth not that the city of the Ephesians is a worshipper of the great Goddess Diana, and of the image which fell from Jupiter? But if ye enquire anything concerning other matters, it shall be determined in a lawful ECCLESIA, or assembly, or congregation; for we are in danger of being called in question for this day's uproar, there being no cause whereby he may give an account of this concourse. And when he had spoken these words he dismissed the ecclesia." This shows that the mob that had made all the fuss about Paul's preaching was as much an ECCLESIA, or congregation, or church as any other assembly of men, religious or otherwise; but it was not a church called out from other men on the principle of faith and obedience for God. All such have been called according to the purpose of God to bestow upon them life unending in his kingdom of glory and peace.

Having shown what "church" means, let us see what the word "KINGDOM" means. It comes from the Greek word "BASILEA," from Basileus, a king, and is defined as follows.—"A kingdom, royal dignity, power, reign, rule, sovereignty dominion, a hereditary monarchy. We know that black is not white, and all the sophistry in the world will not make it white. And our readers are asked to mark the difference between the meaning of the two words, ecclesia and basilea, for that is the difference between church and kingdom; could there be more difference? It requires the fulfillment of the prophecies in the Old Testament to set up the kingdom of God, God's kingdom must be set upon the holy hill of Zion, and all nations flowing to him.

It may be objected that it never says the kingdom of heaven is at hand after Pentecost. But what of that? That is no proof that it had come; at most it is only an INFERENCE that it had. And by the way, there are a great many other things that it does not say. It never says that the good seed are the children of the church; but it does say they are the children of the kingdom. It never says the righteous shall shine forth in the firmament of their Father, but in the kingdom of their Father. It never says it is the Father's good pleasure to give you the church, but the kingdom. It never says "Blessed be the CHURCH of our Father David, but the kingdom. It never speaks of a nobleman going to far a country to receive a church, but a kingdom. It never says, I appoint unto you a CHURCH, but a kingdom. It never says the rich in faith are heirs to a church, but to a kingdom. The rich in faith are the church. It would be simply nonsense to say the church should inherit the church. It never says 'gospel of the church, but of the kingdom. It never says except a man be born again he cannot enter the church of God, but the kingdom of God. It never says flesh and blood cannot inherit the church of God. Reader think of it! The blood life must give place to spirit life at the resurrection before they can inherit the kingdom. This is when and where they are born again; brought forth another time. Of the new crop of born ones after the fashion of Jesus is the first. Begettal, by the word of truth, PRECEDES the birth of the Spirit, as in nature. Finally, it never says the kingdom or anything else was set up at Pentecost, so that if it is sought to prove the setting up of the kingdom of God at Pentecost it does not say it was *not* set up, we have fairly met them on their own ground.

(to be continued.)

Communicated.

The Blessed Dying No 2.

Bro Underwood:

Will you give me space to make a few thoughts? "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv 13. And the great hope held out before the world has been that Christ having given himself a ransom for the sinners, having tasted death for every man, the just for the unjust, will soon commence the great work of destroying death, by restoring all mankind to life, thus will be swallow up death victoriously. 1 Cor. xv. 54. When he has exalted his church to the glory of the kingdom (symbol mountain, power, then he will spread before all people a great feast and through this kingdom (mountain) he will destroy the veil of ignorance and the covering of death he will swallow up death in victory Isa. xxv. 6-8. Then he will break open and abolish the great prison house of death and set at liberty all the captives. Of this deliverance to the captives and opening of the prisons doors to them that are bound, Jesus preached saying, "For the hour is coming in the which all that are in the graves shall hear his voice, of the Son of Man and come forth." John v. 28.

Paul recognizes death as the greatest of all enemies, and speaking of Christ's millennial reign he says he must reign till he hath put all enemies under his feet, the *very* days Paul was writing about, in the last days perilous times should come. O these times are here, stand firm in the faith.

Your Sister hoping for strength to endure to the end.

NANCY BARBER.

Dear Restitution:

As our paper has been due over a month we will now send $1 50 to pay for your valuable paper, which we could not do without. We were sorry to hear of your sad misfortune of the office. We are striving to meet you all in the kingdom when Jesus comes

Yours in the hope of eternal life

WM H. & S. J. CARTON.

Appointments.

The 1st Sunday in May I will be at Woodland, Ill., as Sister Mollie Lunan appoints. The 2nd Sunday in Jasper Co., Ill, as Brother's Wood and Rodgers may appoint. The third Sunday in De Soto Mo., as Brother's Moore and Gifford may appoint. Will be in Missouri over the fourth Sunday. All the above meetings to commence on Friday night before.

J. S. HATCH.

Selections.

The Gift of Continuance.

It was said of one man whose protracted remarks in social meetings probably resembled a mathematical line,—having length without breath or thickness," that "he had the gift of continuance, and that was about the only gift he did have."

This can hardly be regarded as one of the "best gifts;" it is a sign of mental infirmity, as well as of spiritual emptiness, when a man's twaddling tongue gets going and never knows when to stop, but pours out a wishy-washy, everlasting flood,—a stream of empty words which meanders away, no one knows where.

Many people come to prayer meeting entirely unfit for any earnest, decisive action. They are like an old, wet, rusty gun. It takes longer to clean it and dry it, than it would to fire a good one a dozen times; and when you do try to get it off, quite likely the damp powder will fizz! and never explode, or else it will kick and do more damage to friends in the rear, than it does to the foes in front.

A good soldier will load, aim, fire, and hit the mark, long before one of these crusty old blunderbusses can be made ready to deliver its scattering shots.

"Short and to the point," is a good motto in prayer meeting. Leave off prefaces and conclusions,—say your word and get through; tell your story and stop; fire and fall back, and give others a chance.

Five minutes is long enough for most talkers; three is often better, and in the last half hour of a social meeting, when hearts are throbbing and burning with zeal and love, one or two minutes is quite as much as a live Christian will usually want to occupy.

And just then, when prodigals are returning, publicans confessing, children crying Hosanna, and angels rejoicing over sinners coming home, if the devil can get an old rusty backslider, formalist, or controversialist to crowd in a long harangue of five or ten minutes about what he believes or don't believe, or what he heard somebody say, or saw somebody do, till the meeting seems dead as a stone, and all go away disgusted, then he has gained a point, and almost made the meeting a failure.

"Covet earnestly the best gifts;" but do not reckon "the gift of continuance" among them. Remember, there is a time to be silent. Try and find out when it is. Not every thought that comes to your mind in meeting is to be told at once. Sometimes the Holy Spirit bids you learn; be careful how you utter to others those things which the Lord designed you to know especially for yourself. Inquire continually, "Lord, what wilt thou have me to do?" and then rest in the Lord and wait patiently for his direction, for "the meek will he guide in judgment, and the meek will he teach his way."

Legend from the Talmud.

In a treatise of the Talmud, entitled the SEPHER HAGGADAH, will be found, in the form of an allegory, a legend which has a striking resemblance to one of the most popular of our nursery tales, viz., the one so familiarly known as "This is the house that Jack built;" the summary which reads as follows:—

Then came the Holy One—
Blessed be He,—
And killed the angel of death,
That killed the butcher,
That killed the ox,
That drank the water,
That quenched the fire,
That burned the staff,
That beat the dog,
That bit the cat,
That ate the kid,
Which my Father bought
For two pieces of money.

The Talmud gives the following explanation of the above allegory:—The kid, a clean animal, signifies the Jewish people; the father who purchased it, Jehovah; the two pieces of money, Moses and Aaron; the cats, the Assyrians, who carried the ten tribes into captivity; the dog, the Babylonians, who destroyed the Assyrians; the staff, the Persians, who conquered the Babylonians; the fire, the Greeks, under Alexander, who overthrew the Persian monarchy; the water, the Roman power, which vanquished the Grecians; the ox, the Saracens, who ejected the Romans from the Holy Land; the butcher, the Crusaders, who did the same for the Saracens; the angel of death, the Turkish power, to which the Holy Land is subject. The commencement, "Then came the Holy One: Blessed be he!" is designed to show that God will some day take signal vengeance on the Turks, immediately after whose overthrow the Jews are to be restored to their own land, and to live under the government of their long-expected Messiah.

This conclusion reminds us of a curious prediction, which appeared during the last Russo an War of 1853 6, said to have been composed originally at the time of the fall of Constantinople in 1453, predicting the overthrow of the Turkish or Mohammedan power about the present period; and looking at what Russia has been doing of late with the "crescent" power in central Asia, certainly the "crescent" power it "waning," "dissolving," and very probably will soon "disappear."

In twice two hundred years the bear
The convent will assail;
But if the cock and bull unite,
The bear will not prevail.

In twice ten years again,
Let Islam know and fear;
The cross shall rise, the crescent wane,
Dissolve and disappear.

The Living God.

Did you ever think that this phrase as used in Scripture is not simply an expression of the faith of the writers of the language; it is also an implied comparison between Jehovah and the idol-gods of the heathen. It is, so to speak, a piece of cutting sarcasm, in which the God of Abraham and Isaac and Jacob is spoken of as alone alive of all the deities worshiped by men. As for the others, they had eyes and saw not, ears and heard not, hands and handled not. Going they had to be carried. There was no breath in their nostrils. But Jehovah was alive, or a living God. That was the chief difference between him and the heathen gods. He alive, to hear, and feel, and know, and answer, and save. "The living God" and he knows not another Almighty, nay, not even living, God besides himself. Let us always realize in our approach to God that we are drawing near to the living object of worship; and let us expect of him answers which he can so easily give.

The Lost Spectacles

Some gentlemen belonging to a Bible Association called upon an old woman, and asked if she had a Bible. She was very angry at being asked such a question, and replied, "Do you think, gentlemen, that I am a heathen, that you ask me such a question?" Then, calling to a little girl, she said, "Run and fetch the Bible out of the drawer, that I may show it to the gentlemen." They denied she would not take the trouble; but she insisted that they should "see she was not a heathen." Accordingly the Bible was brought, nicely covered. On opening it, the old woman exclaimed. "Well, how glad I am that you called and asked about the Bible! Here are my spectacles; I have been looking for them these three years, and did not know where to find them!" Might she not be called a heathen? Certainly, she was living like one, ignorant of the Word of God, and this arising from criminal neglect.

Ancient Devotion.

It was the custom among the young men of Athens who listened to the teaching of Socrates, to bring some gift in gratitude for his instruction. Gold and silver, and jewels worthy of the rank of the donor, were common gifts.

One morning, after the gifts had been presented, a youth too poor to bring an offering cast himself at the feet of his teacher, while a blush overspread his manly face as he cried, "Oh Socrates, I give myself to thee!" There was a murmur of applause, showing that the whole-hearted, whole-souled gift was appreciated.

Shall we not, in like manner, give ourselves wholly to Christ? all that we have, and all that we are, to spend in his service—not only the love of our hearts, but the labors of our hands, and all we possess?

The Apostle Paul says, "And ye are not your own, for ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." If we have not thus fully and freely consecrated ourselves, let us follow the example of the Athenian youth, and, casting ourselves at the feet of the Great Teacher, cry "O Christ, I give myself to Thee."

"It is not by understanding God, but by trusting in him, that men are made good."

Eternal Existence.

A distinction is sought to be made by some, who are unwilling to allow that sinners are mortal, between eternal life and eternal existence. They say, "True; the wicked will not have eternal life; but they will have an everlasting existence." This is really a distinction without a difference, in the case of man. How can a man have a permanent existence without life? When life is taken from man, and he becomes dead, he begins to fall apart, and lose his very existence. And if a man cannot exist for fifty years without life, how can he exist eternally a man without the preserving principle, the soul? The thing is impossible. If he exists eternally, it is because he has "the power of an endless life" within, as well as a body not subject to corruption. But if our friends still urge their point, then we must meet them on their own ground; and saying nothing about "eternal life," we give them for consideration this proposition: He that doeth the will of God abideth (remains in existence) for ever." It is only such who can exist or abide forever. So says Scripture.

Extracts from the 6 st Bible Printed in English, in 1536.

"And God said, Let the earth bring forth living souls, every one after his kind; cattle, worms, and what so hath life upon earth, every one after his kind."—Gen. i. 24.

"And the Lord God shaped man even of the mould of the earth, and breathed into his face the breath of life. And so was man made a living soul."—Gen. ii. 7.

"And when God the Lord had made of the earth all manner of beasts of the field, and all manner of fowls under the heaven, he brought them unto man to see what he would call them; for as man called all living souls, so are their names."—Gen. ii. 7.

"In the sweat of thy face shalt thou eat thy bread, till thou be turned again unto earth, whence thou art taken: for earth thou art, and unto earth shalt thou be turned again."—Gen. iii. 16.

"Eve bare Cain, and said, I have obtained the man of the Lord."—Gen. iv. 1.

Search The Scriptures.

An aged man in America, a military pensioner, who commenced his Christian life at threescore years and ten, was induced to join a Sabbath-school, he said he had been in the habit of reading the Bible from his youth, and had read it through many times, and thought he understood it tolerably well; but when he joined the Sabbath-school, he found it was necessary to do something more than read the Bible. He had to search the Scriptures. And it led him to observe, that we are nowhere commanded to read the Scriptures, but everywhere commanded to "search the Scriptures."

Where is your name recorded?—Some men's names are inscribed on rolls of parchment, and embellished with devices and colors. Some other men's names are cut into marble into beautiful gold letters. But there are names which are written in heaven, as citizens of the world to come. Have you good reason to think that your name is there? If not, why not? Why are you not of that self-denying and suffering company who are named in heaven and on earth out of Christ? Why are you not a Christian?

Sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself the King is coming. Read his letter sent before him,—"Behold, I come quickly. Wait with the wearied night, watch for the breaking of the eastern sky, and think that ye have not a morrow.

Luther said one evening, when he saw a little bird perched on a tree, to roost there for the night, "This little bird has had its supper, and now it is getting ready to go to sleep here, quite secure and content, never troubling itself what its food will be, or where its lodging on the morrow. Like David it abides under the shadow of the Almighty. It sits on its little twig content, and lets God take care."

Never be cast down at trifles. If a spider breaks his web twenty times, twenty times will he mend it. Make up your mind to do a thing, and you will do it. Fear not, if trouble comes upon you; keep up your spirits, though the day be a dark one.

"One of the surest evidences of friendship that one individual can display to another is telling him gently of his fault. If any other can excel it, it is listening to such a disclosure with gratitude, and amending the error.

Sin is first easy, then pleasant, then agreeable, then delightful; then the man is far from God, then he is obstinate, then he resolves never to repent, and then he is damned!

Poetry.

Unaware.

They said: "The Master is coming
To honor the town today
And some can tell at whose house or home
The Master will chance to stay."
And I thought, while my heart beat wildly,
What if he should come to mine?
How would I strive to entertain
And honor the guest divine!

And straight I turned to telling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said: "I cannot listen,
Nor help you any today;
I have greater things to attend to."
And the pleader turned away.

But soon there came another—
A cripple, thin, pale and gray—
And said: "O, let me stop and rest
Awhile in your house, I pray!
I have traveled far since morning,
I am hungry and faint and weak,
My heart is full of sadness,
And comfort and help I seek."

And I said: "I am grieved and sorry,
But I cannot keep you today,
I look for a guest and noble friend,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come,

And I thought I would spring to meet Him,
And serve him with utmost care,
When a little child stood by me,
With a face so sweet and fair;
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said: "I am sorry for you;
You're sorely in need of care;
But I cannot stop to give it,
You must hasten either where."
And at the words a shadow
Swept o'er his blue-veined brow;
"Some one will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dark alone;
Watched, but no footfall sounded,
No one neared at my gate,
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come.
"He has entered some other door," I cried,
"And gladdened some other home!"
My labor had been for nothing,
And I bowed my head and wept,
My heart was sore with longing,
Yet, spite of all, I slept.

Then the Master stood before me,
And his face was grave and fair;
"Three times today I came to your door
And craved your pity and care;
Three times you sent me onward
Unhelped and unComforted;
And the blessing you might have had was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And he said: "Thy sin is pardoned,
But the blessing is lost to thee;
For comforting not the least of mine,
Ye have failed to comfort me."

Original.

Convinced of the Truth.

I once was a United Brethren and believed in the immortality of the soul, and of going to heaven when we die. I met Bro. Woodward at Argos, Ind., and in a conversation with him in regard to the future state of the dead, and where the righteous should dwell, he made the proposal to me that if I would find where the soul never died, and also went to heaven at death, he would be a United Brethren, and if not, I was to be a firm believer in the teachings of God's holy Word, but while studying to convince Bro. Woodward of his wrong and that man was an immortal soul himself, and that the body was dust, and went back to dust, and the man proper went to heaven, the more I studied to convince Bro. Woodward the darker my side of the question became to me. I found in the Bible "that the soul that sinneth it shall die." Ez. xviii. 4-20; Prov. xxvi. "The full soul loatheth a honeycomb; but to the hungry every bitter thing is sweet." "As cold water to a thirsty soul so is good news to a far country." Prov. xxv. 25. If a soul can drink, and eat, and is subject to death surely man is mortal. It shall even be as when a hungry man dreameth; and behold he eateth; but he awaketh, and a soul is empty; or as when a thirsty man dreameth behold he drinketh but he awaketh, and, behold, he is faint, and his soul hath appetite." Isa. xxix. 8. I find also in the Bible that "like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for it shall receive me." Psa. xlix. 14-15. "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" Psa. xxx. 9. Then man surely must go to the pit or the grave. It is surely the person that goes to the pit.

"And then God formed man of the dust of the ground and breathed in his nostrils the breath of life and man (the same that God had formed out of the dust) became a living soul." Gen. xl. 7. "And he placed him in the garden to dress it and keep it, and of every tree of the garden thou mayest freely eat, but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." What did the devil say? "Thou shalt not surely die." Now for the truth. God or the devil. If man never dies the devil told the truth. Now did man eat of that which God forbid him, and because of his disobedience what did God say should become of him? "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 19. God did not say you were part of me, or the house that man lives in, but that which God had formed out of the dust, must return back to whence it came. Was the life forever in the man? if it was then we can prove that man is immortal, if not man has not immortality, unless he got hold of some of the tree of life and did eat and still live forever, but if not, man, the same which God formed of the dust, did die, or, did man step across Land get some of that tree of life?

"And the Lord God said the man is become as one of us to know good and evil: and now lest he put forth his hand and take also of the tree of life and eat, and live forever." Now where did God send man? He sent him forth from the garden to till the ground from whence he was taken, so man was taken from the ground.

"But oh," says the objector, "there were two Adams created, one was out of the ground, and the other in the likeness of God." The one in the likeness of God is the one that never dies. See Gen. v. 1, 2, 3, 4, 5. "And all the days that Adam lived were nine hundred and thirty years, and he died." When man lost his right to the tree of life he was subject to death. "But," says the objector, "then shall dust return to the earth as it was, and the spirit unto the God who gave it." Eccl. xii. 7. Now what is the spirit? It is that which God breathed in man's nostrils. What a blessed thought that God gave man this breath of life, and put it in his nostrils. Had the animals the same breath in their nostrils? Then man and beast would be alike as far as subject to death. Gen. vii 22. "All in whose nostrils was breath of life of all that was in the dry land died." That includes all, both man and beast, and all things that breathe. If man never dies, good old Noah was very foolish for working at his ark for one hundred and twenty years and then get in the ark and sail around on top the water, and the rest of the human family repented and went to heaven looking down on foolish old Noah for being so ignorant. Do man and beast die alike? "For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for is vanity." Ec. iii. 19. So Noah was wise in preparing his ark.

Bro. Woodward, I believe a soul dies. How about going to heaven? Jesus says, "I go to prepare a place for you" Yes, he has gone, "And if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also." John xiv. 2, 3.

So he has gone, and he will come, and all nations shall be gathered before him. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations." Matt. xxv. 31-32. Now you see where he is, and his holy angels are with him," and they shall go out of his kingdom all things that doth offend." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." When is that life to be? When the Lord shall descend from heaven with a shout with the voice of the archangel and with the trump of God: and the dead in Christ shall arise." Now if they would be with him they would not arise, neither would the living saints which are alive and remain be caught up with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. iv. 15-17.

We are all to start from the earth when the Lord comes; and not until then. And as we have borne the image of the earthy we shall also yet in the future, bear the image of the heavenly. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." We see by this that there is nothing immortal about man, but all is corruption. 1 Cor. xv. 49, 50.

"And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow, and sighing shall flee away." Isa. xxv. 10.

"Thine eyes shall see the King in all his beauty: they shall behold the land that is very far off."

"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses that they may be justified: or let them hear and say it is truth." Isa. xliii. 9.

The witnesses we must get in God's holy Word, "For evil doers shall be cut off: but those that wait upon the Lord they shall inherit the earth." "But the meek shall inherit the earth, and shall delight themselves in abundance of peace." "For such as blest of him shall inherit the earth."

"The righteous shall inherit the land and dwell therein forever." Psa. xxxvii 9, 11, 22, 29.

"And in the mouth of two or three witness every word shall be established."

"The righteous shall never be removed but the wicked shall not inhabit the earth. for all the people shall dwell in Zion, at Jerusalem: thou shalt weep no more."

"Strengthen thou the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not, behold your God will come with vengeance even God with a recompense, he will come and save you. Isa. xxxv. 3, 4.

Are we waiting and looking for his coming? Yes, we are waiting, watching, praying for the bright prophetic day. "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Can we say that now? No, we are oft made weary, and our strength almost gone, but we only look forward with an eye of faith to the glorious time, when "he shall feed his flock like a shepherd, he shall gather the lambs in his arms." Looking forward when he opens the rivers in high places and maketh the wilderness to blossom as the rose.

"When the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow, and morning shall flee away." "Thy people also shall be all righteous: they shall inherit the land forever." Yes, brethren, we shall inherit the land. Then there will be no more sighing, nor crying, neither shedding of tears, but all will be joy.

"Behold the Lord hath proclaimed unto the end of the world say ye to the daughter of Zion, behold thy salvation cometh, behold his reward is with him and his work before him." Isa. lxii. 11. Are we preparing the work for the Master? Are we teaching his Word in its purity, or do we teach the doctrine of devils, and the commandments of men?"

"Blessed is he that readeth, and they that heareth the words of this prophecy, and keepeth those things which are written therein, for the time is at hand. I am he that liveth and was dead and behold I am alive forever, amen, and have the keys of hell and of death. Write the things which thou hast seen and the things which shall be hereafter." Rev. i 3, 18, 19. Now we can see that we are to write and to teach things which are, and that which shall be hereafter, which is revealed unto his servants by the Holy Spirit or Scriptures. So let us take the helmet of salvation, and the sword of the Spirit which is the Word of God, and press toward the mark for the prize of the high calling of God in Christ Jesus. Beware of dogs, beware of the occasions, but let us look to Christ, who is the Head of the Body the Church. But refuse false teaches who concerning the truth have erred, saying that the "resurrection is past already, and overthrow the faith of some." 2 Tim. ii. 18.

Since I was ordained at Plymouth Conference I started in the work, with a full determination to preach the Word, and have taken into the Church this winter fifty-eight members, and I want the prayers of all of God's people.

Yours waiting for Jesus,

G. W. Smith.

Easter.

Essay read at the Midland Methodist Chapel, Acadia Parish, La., Apr. 5, 1896.

The church was richly decorated with a profusion of natural flowers of the south. Easter was originally the festival of Eostre, an Anglo Saxon goddess, and in Acts xii. 4, is a mistranslation for the Passover, the Jewish feast. Easter is now observed by many Christians in commemoration of our Savior's resurrection, which occurred just after the Passover and about the same time of the year as the heathen festival of Eostre." Note—Taken from Philip Schaff's Bible Helps. Therefore, this lovely Easter morn, we appropriately take up the subject of the child Jesus, and follow him to his crucifixion, (death,) resurrection, ascension, and his second coming and the rejoicing of the saints with him in the glorious Easter morning of the world triumphant, namely, the resurrection morning.

Casting our minds back to a time over 1800 years ago, we see the lovely infant born in Bethlehem of Judea, wrapped in swaddling clothes, lying in a manger, whom the wise men came to worship, and over whom the angels rejoiced, singing, "Peace on earth, good will toward men." Again we look, and this time we see in the little city of Nazareth, a beautiful child, the meek and lowly Jesus, rambling over the hills of Galilee, or playing about his mother's door, while his fond parent was all the while watching her dear boy with all a mother's pride, for she knew what was to be his mission—the Savior of the world. While he is only twelve years old we find him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. "And Jesus increased in wisdom and stature, and in favor with God and man." Luke ii. 46, 47, 52. At the age of thirty-three, we see him preaching the gospel of the kingdom, healing the sick, and performing divers miracles for three years and a half, at the end of which time, sinful men rose up against him and put upon him a scarlet robe, placed upon his head a crown of thorns and led him away to a place called Calvary and there they crucified the Lamb of God, the friend of sinners. "Now from the sixth hour (i. e. from eleven to twelve a. m.) there was darkness over all the land unto the ninth hour. (From two to three p. m.) And the sun was darkened and the veil of the temple was rent in the midst. And the earth did quake, and the rocks rent, and the graves were opened when Jesus crying with a loud voice, said, Father, into thy hands I commend my spirit and having said this, he gave up the ghost." Luke xxiii, and Matt xxvii.

When the evening was come a disciple named Joseph of Arimathea (a town of Judea) came to Pilate and begged the body of Jesus, and when he had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock, wherein never man before was laid. And he rolled a great stone to the door of the sepulchre, and departed." Yes, Jesus gave his life a ransom for all, but the grave is not the place to seek him. Death could not keep its prey and he is risen. As softly o'er the sepulchre fell the light of that Sabbath morn, where coldly rested the Savior of man, angels descending from heaven, rolls back the stone, and saith come, see, he is not here, but is risen."

"Rejoice! for the Savior is ris'n today;
And triumphs over mortality's sway."

Listen and hear that once silent tongue, saying, "I am he that liveth, and was dead; and, behold, I am alive forever more." Rev. i 18 Now, we learn that after forty days he ascended upon high and was seated on the right hand of God, leaving us this promise; "I go to prepare a place for you. I will come again, and receive you unto myself, that where I am, there ye may be also." Jno. xiv. 1-3. "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"—the New Jerusalem. "Then whosoever will, let him take the water of life freely. He that overcometh shall inherit all things. Behold he cometh with clouds; and every eye shall see him." Then shall the Righteous shine forth as the sun in the kingdom of God, rejoicing because they spurned not Christ and the cross."

"Behold, behold! the Lamb of God.
On the cross:
For you he shed his precious blood,
On the cross.
Behold! his arms extended wide,
On the cross;
Behold! his bleeding hands and side,
On the cross.

The sun withholds its rays of light,
The heavens are clothed in shades of night,
While Jesus doth with devils fight,
On the cross.

Where'er I go, I'll tell the story
Of the cross;
In nothing else my soul shall glory,
Save the cross.
Yes, this my constant theme shall be,
Through time and in eternity,
That Jesus suffered death for me,
On the cross.

Now hear his all important cry,
"Eloi lama sabachthani."
Draw near and see your Savior die,
On the cross."

Ye who are dead in your sins, arise with Christ today, and put on the lovely robe of righteousness and beautifully embroider it in the coming years by "adding to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience, and to patience, godliness, and to godliness brotherly kindness, and to brotherly kindness, charity," which is the finishing touch, and loveliest of all, on this now beautiful garment,—the "Robe of Righteousness."

Clementine Overman.

"Let my heart be sound in thy statutes; that I be not ashamed."

The Man Clothed in Linen.

By request of A. B. Middlekauff in The Restitution of March 25, that I should write on Dan. xii. 6, 23, I will say, I have a pretty hard task, and will not try to explain all that these citations cover merely, but bring in other Scriptures bearing on the same question. The man clothed in linen v. 6, 7, was the Angel Gabriel, see ch. viii. 16, ix. 21, the latter part of verse 7, and when he shall have accomplished to scatter the power of "the holy people," has reference to the scattering of Israel, and the destruction of Jerusalem, and the cutting off, or crucifixion of the Messiah. See chap. ix. 24, 27, and xii. 1. When Michael shall stand up for the children of "thy people," and verse 2, has reference to the people (Israel) at the consummation of this age. We find in Dan x. 14, the angel saying, "Now I am come to make thee understand what shall befall "thy people" in the latter days the abomination of desolation, spoken of by Daniel the prophet. Matt. xxiv. 15, the same. We find after Daniel had heard the words of the angel, that he understood not. And cried out, O my Lo! what shall be thee end of these things? And he said, go thy way, Daniel, for the words are closed up and sealed till the time of the end, xii. 8, 9. But go thy way till the end be, for thou shalt rest (in death) and stand in thy lot at the end of the days, verse 13, see verse 2, is when Daniel will "stand in his lot." We find the words "closed up and sealed till the time of the end." verse 9. Christ in Matt. xxiv. speaks in about the same manner as the angel speaks to Daniel

Christ in Matt. xxiv. spoke of things to take place up to the destruction of Jerusalem. Abomination of desolation. Matt. xxiv. 15, 20, and to his second coming verse 23, 27. Some try to figure out the time when Christ will come, by Dan. xi, 12, chapters, I shall not attempt it, for I think that it is not revealed for us to know. The angel informs Daniel of things to happen to his people up to the destruction of Jerusalem and the consummation of Israel's law age. Dan. ix. 20, 27, and to the consummation of the gospel age. Dan. xii. 1, 2, but as to knowing the time when that will be, I don't believe any one on the face of the earth knows. We have Christ's Words for it. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Matt, xxiv. 36; 37, no, not even the Son knoweth, Mark xiii. 32. For as a snare shall it come on "All them that dwell on the face of the whole earth." Luke xxi. 35, but we are commanded to "watch" lest coming suddenly he find you sleeping. Mark xiii. 35, 36. Why are we commanded to "watch?" for the "Words are closed up and sealed till the time of the end." Dan. xii. 9, the disciples put the question to Christ, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, "It is not for you to know the times of the seasons, which the Father hath put in his own power." Acts i. 6, 7, this ought to forever settle time setting with men. Paul told the brethren that the day of the Lord so cometh as a thief in the night. 1 Thess. v. 1, 2, told them they were not in darkness, that the day should overtake them as a thief, verse 4. Why should it not overtake the brethren as a thief? because they were the children of the light and day, verse 5, They as we are taught the signs, and of things to take place prior to his coming. And to watch. Matt. xxiv. Mark xiii. Luke xxi, read these chapter, and you will see why they were "not in darkness." They were children of the days. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. Dear reader may you and I be found with that number, John saw, that had washed their robes and made them white in the blood of the Lamb. Rev. vii 9, 14.

M. L. Adams.

Letter Drawer.

Dear Restitution:

I am often asked this: "Where does a man go when he dies?" I say, "they go to dust." Gen. iii. 19, "For dust thou art and unto dust shalt thou return." Eccl. ix. 5, "For the living know that they shall die, but the dead know not anything." They will give me St. John xiv. 2, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you," to prove that we go to heaven, but, I can't see any proof there that we are going to heaven; for he says in the next verse, "And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." When Christ comes to receive his own he is going to reign on his father David's throne, forever and ever. Psa. cxlvi. 4, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Job xvii. 16. "They shall go down to the bars of the pit, when our rest together is in the dust." Dan. xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Matt. v. 3, "Blessed are the poor in spirit for theirs is the kingdom of heaven." This kingdom is not going to be in heaven as some folks think, but is to be here on earth. Christ tells us to pray for that kingdom to come. Matt. vi. 9, 10. Now this place that Christ has gone to prepare, John the Revelator tells us he saw Rev. xxi. 2 and 2 Tim. iv. 1; 1 Thess. iv. 13-17; St. John v. 28, 29; John vi. 40, 44, 54. What the righteous is to receive. Gal. iii. 28, 29; Gen. xiii. 14, 15; Matt. v. 5; Psa. xxxvii. 9, 11, 22, 34; Prov. x. 30; Acts ii. 29. Peter tells us that David is not gone to heaven. Now if I have a wrong understanding will some brother or sister help me to get a knowledge of the truth.

Your Brother in Christ.

A. B. Middlekauff.

Dear Restitution:

As I feel impressed in accordance with the drift of your columns, to add my faith that was firmly planted since childhood, to encourage the hope of Israel, to all the household of faith. It does seem unreasonable to listen to anything that does not hold forth the promises God gave to Abraham. If we are not for him then we are against him, and if he is against us who can be for us, and if he is for us who can be against us. Your columns are loaded with precious words of the faith once delivered to the saints which are very important questions. Who dare deny it? As Paul says, Hold fast thy faith lest any man take your crown. The Restitution is all the preacher I care for, it is impossible to hear one who knows what he speaks is gospel to preach a sermon and say it is gospel when there is not a word of gospel in it. It must be a delusion something like the commandments of men, it cannot be depended upon unless it is, "Thus saith the Lord," and when I read the many kind letters and the many unravelled mysteries, it makes me feel happy to know God has a true servant in the field who is able and willing to spend his time in a good work for the Master's sake, and the cause of the hope and faith, and proves God has put on record those words, "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances for to make in him one new man so making peace." The Seventh Day people stagger some when they run against this, but they wabble away like a dished wheel, wagon striking every stone in the road, and if they would only be straightened up they might have fair sailing clear to the promised land. If their doctrine is true we haven't any use for this Scripture at all, but as Paul says, "Let God be true and every man a liar." We must have a minister to gather the sheaves of good from the fields of sin. Here is a field that not one but many are searching for deliverance. It can not be possible that no one will try to help.

"O hear my humble cry,
While on others thou art calling,
Do not pass us by."

Please remember me as a Sister and send The Restitution. We ought to have a minister here for there are plenty of sheep amongst the goats. The Baptists are trying hard to get a minister that can rightly divide the Word of truth. Some of them I have talked to say they want the Bible, no mammon sermons. If any of the brethren will write, address us at Antigo, Wisconsin.

Your Sister in Christ.

Charlotte Coblentz.

Dear Restitution:

It was again my pleasure last week to meet with the dear household of faith near Blair this state, delivering five discourses, in each case to a full and attentive house. Perhaps one-third of the audience had become obedient to the faith largely through the instrumentality under our heavenly Father of Bro. Almus Adams. Others have a large knowledge of the Truth and will, I believe, soon answer to the conviction of the heart. We long for the obedience of some who are very dear to us, and to some of the sisters and brethren of the the faith. Weekly Bible meetings are held and it makes us rejoice that nearly all our own are fully warm, even hot, and not cold or luke-warm. We must not be unequally yoked with those who believe not the truth, but trust in the fables of men rather than in God. Our gifts and our labors should be fervently for the furtherance of the one gospel of Christ unto his coming and his kingdom. We feel with you in your great loss.

Your Brother in the one faith.

J. G. Haupt.

Dear ones of like precious faith:

Perhaps you think I have lost my interest in the precious truths taught in The Restitution, as you have not heard from me in your conference. But I can assure you that I have not, but feel a deep, an abiding interest in all that pertains to the coming kingdom of our Lord and Savior soon to be established on this groaning earth. O, how dark it would be in these evil days without that blessed hope. I have been absent six weeks since your conference began, toiling with my lame hands, helping a neighbor who was in trouble through sickness. Was at home only one day in a week, and that was a very busy one, cooking and cleaning preparatory to leaving again, as my husband was alone while I was absent. It was hard for me to, and I was glad when I could be at home again. Dear brethren and sisters, our circumstances are varied; some do not know or realize, how hard others of our number have to toil to get their daily bread, and keep out of debt. May the Lord supply the need of all such as are in trouble and want, or, move upon the hearts of such as have an abundance, to do it, is my prayer. We have the necessaries, but have very little to impart to others. My husband is almost eighty and I am sixty-nine my next birthday; so we are drawing near the grave, and if the Master tarries, shall soon have to lie down in the grave; but the language of my heart is in full accord with Peter when he exclaims, "Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a hope of (a better) life, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. Wherein we greatly rejoice, though now for a season if need be, we are in heaviness through manifold temptations: (O, how precious the words, and how they comfort us). That the trial of your (our) faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory (when we die? no). At the appearing of Jesus Christ."...."Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children not fashioning yourselves according to the former lusts in ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy, for I am holy." We are living in a solemn and impressive hour! It is astounding to see the zeal that is being manifested by very many in these days to hasten the evangelization of the heathen nations, because they believe the Lord is soon coming. Dear brethren and sisters, let us put on the whole armor of God, never do we need it so much as we do today, never did we need it to fit us to fulfil our mission in life whatever, or wherever it may be. O, that the Spirit may lead us on to sure and certain victory, is the prayer of your Sister in the faith and hope of the gospel.

Annie A. Howard.

Dear Brothers and Sisters:

We are glad to be able to confess to the world our confidence in the Lord and Savior Jesus Christ, who died for the sins of the world, and rose again from among the dead, the first fruits of them that slept. He ascended into heaven and is now pleading for us before the throne of God. We believe the time is near at hand when he will take unto him his great power, and reign on the throne of his father David, and make Jerusalem a praise in the earth and his people a joy. There are some people here who are looking for the truth, and we hold Bible readings from house to house. If we could have an evangelist here who could ably handle the sword of of truth, we think he could gather fruit for the Master.

Yours looking for the soon coming of our Savior.

Richard & Bessie Fowler.

Editor Restitution:

I cannot do without the beloved paper. I feel to praise my God for having the blessed privilege of reading the testimonies of so many brothers and sisters of the hope of the soon coming of the Kingdom where we will all be one happy family. May that time soon come when we will all be safe at home. May we keep our lamps trimmed and burning with oil in our vessels.

Yours in hope of eternal life.

Sarah Bowman.

Bro Underwood:

I enclose post office order to renew my subscription for The Restitution, and my heartfelt sympathy for the great loss you sustained by the recent fire. I am glad we may still have the paper published, for its words of "comfort and cheer" are consoling to those who have no other preaching. I hand them out to some who are very glad to read them, but are not able to subscribe for it, then they hand out to others, so they are doing double duty carrying the glad tidings to waiting ones. May God bless the means used for the support of the paper to his name's honor and glory.

Yours looking for the King to come in his glory.

Mrs. Clara Chaffee.

Selections.

Eternal by Nature.—No 2.

We saw in our last that the Bible did not pronounce man immortal; but on the contrary, it said, "Man dieth and wasteth away."

We can readily imagine some reader saying in reply, "The Bible may not call man immortal; but surely it says that every man has an intelligent immortal spirit."

We shall answer this assertion, by producing and putting in as evidence, every passage in the Bible in which the word "spirit" is used with any kind of qualifying adjective, and shall ask our reader to answer to himself how many times God speaks of the "immortal spirit," the indestructible spirit," the never dying spirit," of man. If he observes that God preserves a reticence where man is full of words, may he have sufficient wisdom to be as quiet as his Maker in testimony for man's immortal spirit. If any vain man would be wiser than God, he is free to promulgate the dogma of the immortal spirit; but let him fear to father it upon the all-wise. The following is the list:—

Spirit of God.—Matt. iii. 16; Rom. viii 9, 14; Rom. xv, 19; 1 Cor. ii. 11; 1, John iv, 2.

Spirit of the living God.—2 Cor. iii 3

Spirit of Glory and of God.—1 Pet. iv, 14.

Spirit of your Father.—Matt. x, 20.

Spirit of His Son.—Gal. iv, 6.

Spirit of Jesus Christ.—Phil. i, 19.

Spirit of Christ.—Rom. viii, 9; 1 Pet. i, 11.

Spirit of the Lord.—Luke iv, 18; 2 Cor. iii. 18.

Spirit of the holy gods.—Dan. iv, 8.

Spirits of devils.—Rev. xvi. 14.

Spirit of Antichrist.—1 John iv, 3.

Spirit of heavens.—Zech. vi, 5.

Spirit of man.—Prov. xx, 27; 1 Cor, ii, 11.

Spirits of all flesh.—Prov. xviii. 14.

Spirits of just men.—Heb. xii. 23.

Spirit of your mind.—Eph. iv. 23.

Spirit of grace.—Heb. x, 29; Zech. vii, 10; John xiv. 17; xv. 26; xvi, 13.

Spirit of truth.—1 John iv, 6.

Spirit of life.—Rev. xi, 11; Gen. vii, 22; Rom. viii, 2.

Spirit of prophecy.—Rev. xix, 10.

Spirit of counsel.—Isa. xi, 2.

Spirit of knowledge.—Isa. xi, 2.

Spirit of understanding.—Isa, xi, 2.

Spirit of wisdom.—Eph. i 17; Exod. xxviii, 3; Deut. xxxiv, 9; Isa. xi, 2.

Spirit of faith.—2 Cor. iv. 13.

Spirit of adoption.—Rom. viii, 15

Spirit of holiness.—Rom. i, 4.

Spirit of meekness.—1 Cor. iv, 21; Gal. vi, 1.

Spirit of judgment.—Isa. iv, 4; xxviii., 6.

Spirit of slumber.—Rom xi, 8.

Spirit of the world.—1 Cor. ii, 12.

Spirit of bondage.—Rom. viii, 15.

Spirit of infirmity.—Luke xiii. 11.

Spirit of fear.—2 Tim i. 7.

Spirit of divination.—Act. xvi, 16.

Spirit of error.—1 John iv 6.

Spirit of jealousy.—Num. v, 14.

Spirit of burning.—Isa. iv, 4

Spirit of haughtiness.—Isa lxi, 3.

Spirit of whoredoms.—Hosea. iv, 12; v, 4.

The following is the English version of the Scriptures, are where adjectives occur before the noun.

Holy Spirit.—Luke vii. 13; 1 Thess. iv. 8.

Holy Spirit of God.—Eph iv, 30.

Holy Spirit of promise.—Eph i, 13.

Eternal Spirit.—Heb. ix, 14.

Quickening Spirit.—1 Cor. xv, 45.

Ministering Spirit.—Heb. i, 14.

Seducing Spirits.—1 Tim. iv, 1.

Wounded Spirit.—Prov. xviii, 14.

Sorrowful Spirit.—1 Sam. i, 15.

Broken Spirit.—Psa li. 17; Prov. xv, 13, xvii, 22.

New Spirit.—Ezek. xi, 19; xviii, 31.

Humble Spirit.—Prov. xvi, 19; Isa. lvii. 15.

Free Spirit.—Psa. li. 12.

Good Spirit.—Neh. ix 20.

Patient Spirit.—Eccles. vii, 8.

Faithful Spirit.—Prov. xi, 13.

Meek and quiet Spirit.—1 Pet. iii, 4.

Unclean Spirit.—Matt. x. 1; xii, 43; Mark i, 26; vi, 7; v. 8, 13; vii, 25; Luke iv, 36; vi, 18; ix, 42; Acts v, 16; viii, 7.

Evil Spirit.—Luke vii, 21; viii, 2; Acts xix. 12, 13, 15, 16.

Foul Spirit.—ix, 25; Heb. xviii, 2.

Dumb Spirit.—Mark ix. 17.

Dumb and deaf spirit.—Mark ix, 25.

Haughty Spirit.—Prov. xvi, 18

Perverse Spirit.—Isa. xix, 14.

We ask to have the immortal Spirit of man pointed out to us. We read of but one "Eternal Spirit"—it is the Spirit of God. We therefore come to the conclusion that there is no absolutely everlasting spirit in man, constituting the man, and containing his soul identity.

If a reader may object—"No, I do not say that the Bible calls man or his spirit immortal; but, does it not teach that he has a never-dying soul to save,"—an immortal soul to take care of, and make comfortable for ever?"

To the Bible again. The following are the words of inspiration in company with "soul."

Living soul.—Gen. i, 30; ii, 7; 1 Cor. xv, 45; Rev. xvi, 3.

Hungry soul.—Psa. cvii, 9; Prov. xxvii, 7.

Thirsty soul.—Prov. xxv, 7.

Afflicted soul.—Isa. lviii, 10.

Weary soul.—Jer. xxxi, 25.

Sorrowful soul.—Jer. xxxi 25.

Longing soul.—Psa. cvii, 9.

Right one soul.—2 Peter ii, 8.

Liberal soul.—Prov xi, 25.

Idle soul.—Prov. xix, 15.

Unstable soul.—2 Peter ii, 14.

Where is the immortal soul? the thing we read about in the writing of refined pagans,—the great subject of salvation, according to the lectures of our pulpits.

Besides these adjectives used to the word "soul," there are passages in which statements are made that the soul can be sorrowful even unto death, that the soul that sinneth shall die, that God can destroy it in hell—all of which are farthest from teaching its inalienable immortality. Why do not the "orthodox" pack meetings, all with one voice cry out for the space of about two hours, and then put the Bible out of society? Alas, for centuries, popular religion has profited no more by its testimony on man than it would if the reading of the Holy Scriptures had been prohibited, and parties placed under ban who dared consult it.

We list of all pass to "mind." Here is a summary of divine testimony on mind.

Mind of the Spirit.—Rom. viii, 27.

Mind of the Lord.—Rom. xi, 34.

Mind of Christ.—1 Cor. ii, 16; Phil. iii, 5.

Defiled mind.—Titus i, 15.

Corrupt mind.—1 Tim. vi, 5; 2 Tim. iii, 8; 2 Cor xi, 3.

Blinded mind.—2 Cor, iii, 14; iv, 14.

Wicked mind.—Prov xxi, 27.

Fleshly mind.—Col ii. 18.

Carnal mind.—Rom. viii, 7

Reprobate mind.—Rom. i, 28.

Doubtful mind.—Luke xii. 29.

Renewed mind.—Rom. xii, 2.

Spiritual mind.—Rom. viii, 6.

Sound mind.—2 Tim. i, 7.

Right mind.—2 Peter iii. 1.

Willing mind.—1 Chron. xxviii, 8; 2 Cor. viii, 12.

Ready mind.—Acts xvii, 11; 1 Peter v, 1.

Pervert mind.—2 Cor. vii, 7.

One mind.—2 Cor. xiii, 11; Phil. ii, 2, 1 Peter iii, 8.

The above are all the Scriptures which say anything concisely and definitely of the mind. But not one of them speaks of the immortal mind. In the word "minded," we read some persons are spiritually minded, heavenly minded, sober minded, likeminded with the apostle, some being feeble minded, and some steadfastly minded; but there are those who are otherwise minded, *i. e.* carnally minded, earthly minded, high minded, double minded. But n one are immortal in mind.

We think, after adducing the testimony we have, we are entitled to ask for this verdict,—That God does not teach that man, the spirit, the soul, or the mind, is either of them an intelligent immortal being.

Giving us verdict, candid intelligent reader, you at once say the dogma is not of divine origin,—and we believe you are right.

DUST.

On an excursion into the country during the hot days of summer, Gotthold discovered that the clothes of the party were thickly covered with dust, which they had not perceived as it fell, but which now gave them trouble enough to brush and shake off. From this occurrence, said he, let us reap a useful admonition on the subject of sin and its properties. At the present season, when the weather is fine and undisturbed by showers, dust is easily raised, and falls plentifully. In like manner it is, when flesh and blood enjoy fair weather and sunshine, that sinful lusts are most apt to be excited, and drop most thickly in actual sins.

As dust consists of many minute particles, and falls imperceptibly, so that we scarcely perceive it until we are besprent with it; so do many small sins combine to form a great one, which is called habit and security, and is the nearest stage to hell.

As dust injures clothes, and sometimes sticks so fast that it can by no means be removed from them, and resembly likes it, but fabers, as we are doing, to brush it off; even so sin makes us hateful in the sight of God, and disreputable in that of men,—so that we ought justly to take all pains to purge our conscience and amend our life.

No one who travels in weather like this can escape the dust; and just as little, upon the pilgrimage of this transitory life, can any boast of being unspotted by sin.

In time, as the dust settles and turns as quietly as it is, it is not noticed; but when it is stirred up and raised by the slightest breath of wind so it sometimes seems as if sin no longer dwelt within us, but was vanquished and annihilated, and we lived from all restraint to serve God in a pure and blameless life. No sooner does opportunity occur, than sin makes its appearance, and we discover that we have much more of the world in our hearts than we had ever supposed.

Alas! Thou righteous God, how abominable and defiled in thy most holy sight are my garments and walk! No doubt, from day to day I brush the dust away; but ah, me! how little good it does! O my Father! forgive me, and do thou thyself cleanse and purge me, granting grace that my walk may be habitually circumspect, and that, at last, I may enter pure and unsullied into thy city.—*Christian Scriver.*

Waiting for Jesus.

"We have waited for him." Isa. xxv 9.

Waiting for Jesus. Then you believe he is coming. Many do not. They have no faith in that which is told them about Jesus' coming. They scoff at the idea. They ask, "Where is the promise of his coming?" This was foretold. Such were to come in the last days. But you believe he is surely coming. You have faith in the testimony of patriarchs, prophets, the Savior, angels, and the apostles. These all declare he will come, and you credit their testimony. Yes. The sure word of prophecy shines as a light in a dark place.

Waiting for Jesus. Then you are all ready to meet him. You cannot be waiting unless you are ready. If I go down to the depot to take the cars one minute after time I am not ready; but if I get there ten minutes before they arrive, then I am already and waiting. What is implied in being ready? Nothing short of holiness of heart. "Without holiness no man shall see the Lord." Can we be waiting for such a stupendous and glorious event when we know that we are not holy? Do we dream of going into the holy city with impure hearts and unclean hands? No; our garments must be washed and made white in the blood of the Lamb. "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If you are waiting for Jesus, then you are a member of this holy, spotless church.

Waiting for Jesus. They waited for the return of him they loved so ardently. The Apostle Paul preached three Sabbaths at Thessalonica, and in this short time the converts became so thoroughly indoctrinated in the faith of Jesus' coming, that the Apostle wrote to them afterwards in language like the following, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." How blessed this attitude—saved by grace, and hoping for glory. Looking back to the cross for deliverance from wrath, and onward to the crown for deliverance from death.

Waiting for Jesus. Then you are looking for him. You cannot be said to be waiting for that for which you are not looking. "Unto them that look for him shall he appear the second time without sin unto salvation." If you are waiting, then you must certainly be looking.

Waiting for Jesus. Then you love his appearing. No individual will wait for the approach of that in which he has no interest. If you wait for the train to arrive, it is because you have an interest there. You want to meet a friend, or go to some place yourself. Those who wait for Jesus have an interest in his coming. They love his appearing. He is their best friend.

Waiting for Jesus. This will be the attitude of the church when Jesus comes. Thank God, the Bride is getting ready. Soon may we see his blessed face. "And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him; we will be glad and rejoice in his salvation."—*J. W. Thomas.*

"And They Sung a Hymn."

"And when they had sung a hymn, they went out." Matt. xxvi. 30.

This was the Hallel, which the Jews were obliged to sing on the night of the passover. It consisted of six psalms, the one hundred and thirteenth and the five following. This they did not sing all at once, but in parts. Just before the drinking of the second cup and eating of the lamb they sung the first part, and on mixing the fourth and last cup they sung the remainder, and said over it what they call the blessing of the song, which was Psalm cxiv. 10. They might, if they would, mix a fifth cup, and say over it the Great Hallel, which was Psalm cxxxiv.; but they were not obliged to.—*Gill.*

The devoted.—The most excellent thing in the earth is the man who serveth God.—*Clemens.*

Oriental Desire for long Life.

"For as the days of the tree are the days of my people." Isa. lxv. 22.

The people of the East have a particular desire for long life; hence one of their best and most acceptable wishes is, "May you live as the sand years." "May you live as long as the sali-tree," i. e., the banyan, or ficus indica. I never saw a tree of that description dead, except when struck by lightning. And to cut one down would, in the estimation of a Hindoo, be almost as great a sin as the taking of the life of a man. I do not think this tree will die of itself, because it continues to let fall its own supporters, and will march over acres of land, if not intercepted. Under its gigantic branches the beasts of the forests screen themselves from the heat of the sun, and under its sacred shade may be seen the most valued temples of the Hindoos.—*Roberts.*

"Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." Job v. 26.

Literally, in "dried up," or "shrivelled" age; and hence the term here employed is applied by the Romans to designate the winter season, in which everything is corrugated or shrivelled. On which account some commentators propose that the text should be rendered "in the winter of life;" poetically indeed, but not thoroughly consistent with the metaphor of a shock of corn: which, in close congruity with the emblematic picture of winter at its season of maturity, is *dried* up and contracted, and thus far offers an equal similitude of rise old age; but which forcibly increases the similitude by the well-known fact, that, like old age also, it must be committed to the earth in order to spring to newness of life; for, in both cases, "the seed which thou sowest shall not quicken except it die." Tyndall has given the passage thus: "In a fayre age, lyke as the corn sheeves are brought into the barne in due season:" whence Sandys,—

Then, full of days, like weighty shocks of corn,
In season reaped, shalt to thy grave be born.

Not very different Schultens, notwithstanding that he admits that the Hebrew in itself implies "congestion, accumulation, or heaping together:—'Intritis in decrepita senectute ad tumulum,' 'Thou shalt enter into the tomb in decrepit age;' meaning, as a shock of corn enters into the barn."—*Good.*

Great is the desire of the men of the East to see a good old age. Thus the beggars, when relieved, often bless you, and say, "Ah! my Lord, may you live a thousand years." "Live, live, till the shakings of age."—*Hebrits.*

"I am the resurrection and the life," says Jesus. If this be true, the only way we can attain unto the resurrection of the just and eternal life, is through him.

Convert is to change, since therefore the heart and conduct must be changed before an individual is a fit subject for baptism, he must be converted.

Free Attendant Service—The North-Western Line.

A new departure has been inaugurated at the Chicago passenger station of the North-Western Line (Chicago & North-Western R'y) which will be found a great convenience to the traveling public. A corps of uniformed attendants has been provided to render both incoming and outgoing passengers all necessary attention, directing them to carriages, omnibuses and street cars, carrying hand baggage, assisting persons in feeble health, and making themselves useful in every way in their power. The attendants wear blue uniforms and bright red caps, and the service is entirely free. The North-Western line is the through-car route between Chicago and St. Paul, Minneapolis, Duluth, Ashland, Council Bluffs, Omaha, Sioux City, Denver, Salt Lake, San Francisco, Portland and many other important cities of the west and northwest.—Apr. 25.

The best safeguard against doing wrong is prayer. Many homes are unhappy for want of prayer. The happiest homes I have ever seen are those where prayer is not neglected.

There will be a homeseekers excursion to points northwest, west and southwest via the popular Nickel Plate Road April 21st. Low rates have been authorized for this occasion. Enquire of any agent.—Apr 21.

Worthy of being kissed is that rod that beats out our sin.

IF YOU WANT THE BEST GARDEN in your neighborhood this season PLANT OUR FAMOUS SEEDS and PLANTS all of which are described and illustrated in our beautiful and entirely New Catalogue for 1896. A new feature this season is the Free delivery of Seeds at Catalogue prices to any Post Office. This "New Catalogue" we will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed Free!
PETER HENDERSON & CO.
35 & 37 Cortlandt St., New York.

ANNOUNCEMENT.

Bro. Undersood:

Please say through THE RESTITUTION, that there will be a meeting held at the Crescent School house, in southeast corner of Sumner County, Kan., near Bro. Randolphs and Bro. Vickerys. This meeting is to commence Friday before the first Sunday in May and hold over Sunday. We have secured the services of Bro. J. E. Conner, and we anticipate a good meeting. And we can have a good meeting if we will. Brethren, do you wish to enjoy one more love feast? If so, you will make an effort to be with us then in the spirit of Christ. This may be the last meeting many of us will ever be permitted to attend. May God's love o'erwhelm us with and by his Word. Come with a prayer, with a song, with an exhortation, that Bro. Conner, with all who may attend will be made to be blessed they have fallen in among brethren taught of God, and, thus all be made to rejoice together in hope of a glorious future.

I. S. MILLER.

Cheap Excursions to the West and Northwest.

On April 21 and May 5, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. For full information apply to ticket agents of connecting lines or address C. Fraser, T. P. A., Mathes National Bank Building, Pittsburgh, Pa.—May 2

The heart is changed by faith, the conduct by repentance, and the relationship by baptism. But baptism is no good unless the heart and conduct is changed prior to being baptized.

The M. E. General Conference will convene at Cleveland, O. May 1st. Low rates have been authorized on the Nickel Plate Road for this occasion. The Company operates splendidly equipped trains, with all modern appliances for speed, safety and comfort. For time of trains or other information, address any agent or B. F. Horner, General Passenger Agent, Cleveland, O.—Apr 30

"He that believeth and is baptized shall be saved." Better believe that Jesus told the truth, and go on and be baptized, for fear it might turn out in the end that it was essential.

For the occasion of the General Conference of the Methodist Episcopal Church, to be held in Cleveland, O., May 1st to 31st, 1896, a rate of one standard first class fare for the round trip has been authorized via the Nickel Plate Road. Tickets on sale April 29th, 30th, May 1st, and 12th.—Apr. 30

The love of God is a hidden spring, which supplies the heart continually, and never permits it to be dry or unfruitful.

IMPORTANT NOTICES.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring your address changed, give both your old and new address.

By complying strictly with the above, you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman Box 884, Grand Rapids, Mich.

With its splendid equipment, uniformed colored porters on day coaches to attend to the wants of passengers, elegant sleeping cars, unexcelled dining service, and facilities for quick time, the Nickel Plate Road is in a position to make a favorable bid and secure its portion of the business enroute to the General Conference of the Methodist Episcopal Church at Cleveland O. Low rates are offered via this popular route. Tickets on sale April 29th, 30th, May 1st, and 12th, good returning five days from date of sale. Tickets may be extended to June 2nd by depositing them with the Joint Agent within five days from date of sale.—Apr. 30.

LIST OF CHURCHES.

Services will be held in the church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, every Sunday at 10:45 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. W. M. Tobin, Evangelist

The Church of God meet for worship and searching the Scriptures every Sunday at 2 o'clock, p. m. All interested in Bible study are cordially invited to meet with us at 1748 Logan Avenue, San Diego, California.

Church of The Blessed Hope, Green St. and Ridge Avenue, Philadelphia. C. C. Ramsey Pastor. Services each Sunday at 10.45 a. m. and 7.30 p. m. Visiting brethren always welcome. Pastors residence 801 Huntingdon, Street.

The Chicago Church has changed its place of meeting. They now occupy the VanBuren Hall, located on the corner of Madison street and California Avenue. They meet at eleven o'clock a. m., every Sunday. Visiting brethren are welcome.

The Church of God at Argos, Ind., hold meetings in their house on Michigan street, as follows: Preaching by J. F. Wagoner, every first Sunday in the month, also Sunday school every Sunday, and social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall northeast corner Michigan and LaPorte streets. Services every Sunday at 10:30 a. m. Sunday School at 12 m. Prayer and social meeting Thursday evening. W. P. Thompson, Elder.

Church of God at Salem, Ohio, meet every first day of the week at 10 o'clock for Sunday School and at 11 o'clock for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, South Dakota, hold services each Sunday at 11 o'clock a. m., in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty-six miles thereof.

The brethren of the Church of God in Freeden, Neb., meet every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday, and Social meetings every two weeks. We have no regular preaching. Jason Weston, Secretary. Enoch Beck, Deacon.

At Ainsworth, Neb. Sunday school every Sunday at R. Cheney's house at 1:00 p. m., followed by services at 2:00. All are welcome.

"Church of the Blessed Hope" of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school house on top of the hill; cable cars come very close to school house, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10 a. m. for Bible class and Sunday school. Communion at 11, where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m., to break bread and exhort each other to love and good works. L. Ketchum, Elder.

Meetings held at Cully Church, Scholls Ferry, Oregon, fifteen miles southwest from Portland; each month. 1st Sunday, sermon by Bro. W. W. Jaquith. 2nd Sunday, sermon by Bro. Edwin Groat. 3rd Sunday, sermon by Bro. W. L. Skeels. 4th Sunday, Social meeting. Each appointment at 11 a. m.

The Church at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Avenue, near Broadway.

The Church of God meets every Sunday at 10:30 a. m. in K. of P. Hall, 836 Wilson ave, near Euclid, Cleveland, O., Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening. Traveling brethren will find a welcome. Sunday school 11:30 a. m. E. A. J. Eychaner.

Meeting on Sunday school every First Day at Fowler school house, Calhoun co. Ia. by Elder Whitsell. Pastor.

Services held at the Church of God near Scholls Ferry, Oregon, every Sunday. Sunday School at 10 a. M. and preaching at 11 o'clock. Brethren from a distance, and all lovers of truth are cordially invited to meet with us. Maria E. Trendell, Sec'y.

The Church of God at Brady and Prairie Grove have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Plato every four weeks. At Coon Grove every four weeks. At Dutton meeting on every Sunday. These churches have regular preaching by Brother Storr Woodward except when they are evangelizing. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Salida Center is presided over by Bro L. C. Cone.

P. O. ADDRESSES,

Persons requesting their address published may have them inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Sircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Iowa.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore Tempe Arizona
B. F. Boyer, Swan Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1115 Eleventh Street, Sacramento, Cal.
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Mrs. Mollie Rathbun, Cedar Bluffs, Iowa.

Ohio & Pa. Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

Westward.	9	19	29	5	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00			11 10	
Allianc'e, ar.	9 50			1 45	
Canton, "	10 28			2 23	
Massillon, "	10 58			2 53	
Wooster, "	11 38			3 33	
Mansfield, "	12 27			4 22	
Crestline, ar.	1 07	10 22		5 02	
Bucyrus, "	1 27	12 02	6 15	PM	
Lima, "	3 01	1 45	9 20		
Van Wert, "	3 51	2 35	10 10	8 7	
Ft Wayne, "	4 55	3 35	11 15	AM	
Arcola, "	4 55	3 35	11 15	6 17	
Columbia City, "	4 51	4 06	11 52	6 57	
Larwill, "				7 08	
Syracuse, "				7 23	
Eagle Lake, "				7 30	
Bourtonville, "				7 38	
Walkerton, "				7 48	
Plymouth, "	6 06	5 20		8 02	
Grovertown, "				8 17	
Hamlet, "				8 24	
Davis, "				8 31	
Hanna, "				8 37	6 0
Wanatah, "	6 30	6 12		8 43	AM
Valparaiso, "	7 01	6 53		9 10	6 45
Wheeler, "				9 18	
Hobart, "				9 23	
Chicago, ar.	8 00	8 00		10 15	7 55
	PM	AM	PM	AM	PM

Eastward.	20	8	4	6	50	28
	AM	PM	PM	AM	PM	PM
Chicago, lv.	7 20	3 00	9 20	12 05	4 00	11 30
Clarke, "	8 53	—	10 57	—	—	1 12
Liverpool, "	9 04	—	11 10	—	—	1 23
Hobart, "	9 24	—	11 30	—	—	1 43
Wheeler, "	9 30	—	11 37	—	—	1 49
Valparaiso, "	9 37	3 42	11 44	6 01	—	1 56
Wanatah, "	9 48	—	2 00	—	—	2 07
Hanna, "	9 53	—	—	—	—	2 12
Davis, "	9 59	—	—	—	—	2 18
Hamlet, "	10 03	—	2 31	—	—	2 22
Grovertown, "	10 07	—	—	—	—	2 26
Plymouth, "	10 20	4 15	2 56	6 00	—	2 39
Inwood, "	10 35	—	—	—	—	2 54
Bourbon, "	10 42	—	3 22	—	—	3 01
Kimmelgreen, "	10 47	—	—	—	—	3 06
Warsaw, "	11 30	5 00	3 55	—	—	3 49
Eagle Lake, "	11 42	—	—	—	—	4 01
Syracuse, "	11 55	—	4 10	—	—	4 14
Larwill, "	11 58	—	—	—	—	4 17
Columbia City, "	12 13	5 15	4 40	—	—	4 32
Arcola, "	12 18	—	—	—	—	4 37
Ft Wayne, "	12 55	5 55	5 20	7 00	—	5 17
Van Wert, "	1 48	6 48	6 13	7 53	—	6 10
Lima, "	2 36	—	6 55	8 36	—	6 53
Bucyrus, "	3 30	—	7 45	9 30	—	7 47
Crestline, ar.	4 05	8 05	8 20	10 05	—	8 22
Mansfield, lv.	4 20	8 20	8 35	10 20	—	8 37
Wooster, "	5 05	9 05	9 20	11 05	—	9 22
Massillon, "	5 35	9 35	9 50	11 35	—	9 52
Canton, "	6 05	10 05	10 20	12 05	—	10 22
Alliance, ar.	6 30	10 30	10 45	12 30	—	10 47
Pittsb'gh, ar.	8 15	12 05	12 30	2 15	—	12 30
	PM	AM	PM	PM	PM	AM

Pullman Sleeping Cars on No. 19, Pullman Vestibule Drawing and Sleeping Cars on 6, 8 and 28. Dining Cars on 19 and 20. Parlor Cars on 19 and 20. Pullman Vestibule Drawing and Sleeping Cars on 6, 8 and 28. Dining Cars on 19 and 20. Parlor Cars on 19 and 20.

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TRAINS GOING EAST

Chicago	9:00pm	8:00am	1:00pm	Local Freight
St'r'l'nd				7:00am
Hobart	10:22pm	9:07am		8:20am
Valpar'o	10:38pm	9:42am		10:00am
Knox	11:16pm	10:20am		11:00am
Ft Wayne		12:35pm		11:40am
Knox	12:18am	11:00am	6:01pm	2:25pm
Argos	12:38am	11:14m		9:35am
Ft Wayne	3:30am	4:00pm	6:25pm	4:30pm
Cleveland	10:20am	9:30pm	11:15pm	
Buffalo	4:30pm		5:00am	

TRAINS GOING WEST

Buffalo	12:05pm		8:35am	Local Freight
Cleveland	7:15pm	6:30am	10:30am	
Ft Wayne	4:35am	1:15pm	4:10pm	7:00am
Argos	4:10am	5:20pm		5:00pm
Knox	4:30am	6:01pm		7:10am
St Ar'h'n		6:30pm	6:40pm	12:45pm
Valpar'o	5:40am	7:58pm		12:45pm
Hobart	6:01am	8:16pm		1:20pm
Hammond	6:24am	8:40pm		1:40pm
St Ylvest Chicago	7. 0am	7:00pm	9:00 m	4:00pm

Trains leaving Chicago at 8:00 a.m., Cleveland at 6:30am and local freights do not run Sunday. Other trains daily. Trains are equipped with Palace Buffet Sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
E. F. HORNER, Gen. Pass. Agt. Cleveland, O.

Local Time Table.

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GOING NORTH FROM PLYMOUTH.

No. 10, Passenger, Leaves		11:02pm
No. 22, " "		6:40pm

GOING SOUTH.

No. 21, Passenger, Leaves		9:45am
No. 23, " "		6:40pm
No. 131, Local, "		11:30pm

*Daily except Sunday. †Daily.

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CHAS. F. DALY, Gen Pass. Agt. Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING SOUTH FROM PLYMOUTH.

No. 52, Ex. Sun.	11:40pm	For St. Joseph.
No. 38 "	2:45am	"
No. 54, ex. Sun.	10:30pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 51, Ex. Sun.	8:25am	For Terre Haute
No. 53, "	12:50pm	" "
No 57 ex. Sunday	7:15pm	" Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Gowe, Agt., Plymouth, Indiana, or

E. A. Ford, Gen'l. Pass. Agt. St. Louis, Mo.

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The Restitution.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, APRIL 22, 1896. NUMBER 16.

Poetry.

"Shall we know Each other There?"

Is there life beyond death's river?
Shall we meet beyond the tomb?
Will we know our loved but lost ones?
In that happy Eden home?

When we've all been made immortal,
And we're clothed in garments fair,
All is changed that once was mortal,
Shall we know our loved ones there?

When the Glorious Light breaks o'er us,
And the Royal Banish fair,
Surely, in that world of gladness,
We shall know our loved ones there.

Christ the first-fruits of the harvest,
Comforted those who in sorrow were.
No doubt was there for his disciples,
They knew their risen Lord was there.

Blessed hope of resurrection,
Glorious dawn so bright and fair,
We shall meet, when they awaken,
Those we love, and know them there.

J. H. WILLEY.

Communicated.

The King In His Beauty.

If there is one desire above another which does take precedence in my heart, it is to see the King in his beauty. The phrase "in his beauty," contrasts with another period in his life when there was "no beauty that we should desire him." Oh what a joy it will be to see the King in his beauty, when he comes in splendor, the glory of which will put to shame the glorious orb of day in its noon-tide magnificence. The contemplation of the sublime grandeur of that magnificent appearing is simply soul-inspiring to the remotest degree.

The whole heavens will blaze with glory equal in brilliancy to the lightnings vivid glare. Is it any wonder that "every eye" shall behold him, and "the tribes of the earth mourn," when they thus behold the majestic coming of God's beloved Son?

The promise is that those who work with him in his humility and share in his reproach, will be with him, and share his glory, when he comes to be admired in all them that believe.

If we would that he honored we must walk with him "in white," *now*. To "walk in white," suggests that we must not only be invested with Christ's white robe of righteousness, but we must live "white" clean, pure lives. To do this it involves a complete separation from everything that is unclean and impure. White robes cannot be worn among filth, without being soiled.

Who is it that has the promise of seeing the King in his beauty? See Isa. xxxiii. 15.

"He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil;

He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure.

Thine eyes shall see the King in his beauty: they shall behold the land that is very far off."

The question comes to me, can a person be a member of societies, associations, or parties, which walk unrighteously, and speak unrighteously, takes bribes, sheds blood, sees and practices evil, and not *be a sharer in the evils* practiced by the association of which he is a part?

My observation has been that all the evils mentioned in the above Scripture, and more beside, result from the vile practices of the dominant political parties of to-day. Added to this, they cater to the saloon interest, to maintain their power, knowing at the same time that distress, poverty, murder, thefts and nearly every vile crime known in the criminal code are fostered thereby.

Does not being a member of such a party bring criminal liability? The following are clippings from a daily paper as fruits resulting from the last election in Chicago:

"Bloodshed was the result of rioting in the 1st ward. Thuggism was the ruling spirit and in the crowds of voters which hung about the polling places thugs predominated.

Two shooting scrapes occurred and three men were shot. In one a disinterested pedestrian was injured. The Market street "gang" went from the north side to annihilate the colored colony centered in and about Polk and Dearborn streets, and in their failure to accomplish their purpose shot two men, Joseph Grogan and—— McGrath.

The trouble began with the opening of the polls when "Butch" Hickey was shot by "Billy" Martin at 192 Washington street. Patrolman Banks and Sergeant Stilde arrested the belligerents, together with John E. Burns and John Fenlon, a tone. Inspector Fitzpatrick arrived just in time to assist his officer and save the prisoners from being rescued by the gang of thugs who began to assault the officers. Hickey's wound is not serious.

"Big sandy" Walters met his waterloo. He was unmercifully thrashed by a one-armed man. This new celebrity in 1st ward politics is "One-Armed" Martin Flaherty. Walters to-day carries a painful expression and a disfigured countenance as a result of his meeting with his one-armed opponent, who so unexpectedly vanquished him.

Free fights, street and saloon brawls were matters of little moment. Attention was paid only to those cases where pistols were brought into play. In many instances the police at times almost were powerless to suppress the disorder and maintain the peace. Drunken negroes and the lower element from the lodging house engaged in all manner of fights.

The shooting affray at Dearborn and Polk streets, at the 19th precinct, was the most serious of all of the riotous outbreaks.

It was about 1 o'clock in the afternoon when the Market street crowd, said to have been headed by "Eddie" Hull and numbering some dozen or more, visited the polling place. The colored supporters of Williams had received a tip regarding the identity of the invaders, and they prepared for war. Pistols were placed in convenient outside coat pockets and razors were brought nearer to the outside of their owners' clothing. The Market st. men surveyed the crowd, whipped their horse into a gallop, headed for Polk street, and the shooting began. Shots were fired from the wagon and returned from the crowd. The wagon turned west in Polk street, and was not again seen by the police.

Joseph Grogen was shot in the left ankle. Nelson O'Herene, a colored man, was arrested by Officers Reed and Wooldridge and locked up at the Harrison street station charged with the shooting.

At about noon things became interesting in the 16th ward. In the 19th precinct a crowd gathered at Fox place and Noble street, and after some arguments engaged in an all-around fight. Frank Koudzlom was knocked down by the thugs and his head and neck were badly cut with knives. John Patrykus was arrested for the assault. August Trandel of 34 Fox place also was roughly handled in the fight.

In Dickson street, in the 11th precinct, a number of men were assaulted by the gang which infests that district. Shortly after the polls were closed fights began along Noble street. A number of coal wagons drove through the streets filled with drunken men, who shouted and threw stones and bricks at the crowds gathered around polling places. A brick hurled from one of these wagons at Noble and Bradley streets struck Joseph Sikorski of Holt avenue, knocking him down.

A small-sized riot occurred shortly after 1 o'clock at the 3d precinct polling place of the 23rd ward, Market and Chesnut streets. "Major" Sampson had an argument with John Fitzgerald about the political situation. The men soon came to blows, the "Major" striking his opponent a blow in the face, knocking him down.

A crowd quickly gathered, and in a few minutes a free-for-all fight was in progress. The police stationed at the polls made a rush for the crowd and dispersed it. During the row some one fired a shot."

Added to the above are frauds of every description, such as ballot box stuffing, perjury and bribery, etc. During the above election, a man come to me and says: "Say, I know where you can get two dollars for your vote." I replied: "They can't have my vote for a thousand dollars."

The question came home forcibly to me, how can a man be a member of an association which yields corrupt fruit, such as described by the secular press, and be counted as a man that "walketh uprightly, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from the hearing of blood and shutteth his eyes from seeing evil?" It is only those who live as described in the above Scripture that has the promise. "Thine eyes shall see King in his beauty."

Now brethren it is time that we *looked* at these things in a reasonable plain, commonsense way, and *act* likewise, if we ever expect to "see the King in his beauty."

Everything pales into utter insignificance when compared with the sublime grandeur of the coming of the glorious Son of God and the eternal blessings resulting from it.

If we should meet Jesus to-day, could he say of us: "These were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile, for they are without fault before the throne of God."

W. H. WILSON.

Hesaias. (Isa. C. V.) Chap. 22.

1. The Oracular-Word of the Valley of Sioon. What hath occurred to thee, that ye have all gone up into houses of inutility?

2. The city hath become filled with those who call for help; Thy wounded are not wounded with swords, nor thy dead wars' dead.

3. All thy rulers have fled and those who take captive have been roughly bound; and thy strong men in thee have fled far away.

4. Therefore have I said: Leave me alone; I will lament bitterly. Be not strong to comfort me for the crushing blow to the daughter of my race.

5. Because a day of tumult and loss and down-treading and a wandering away from the Lord of Sabaoth is it; In a valley of Sioon do they wander away; from small to great do they wander away upon mountains.

6. The Elamites have taken quivers and riders upon horses are there and an assemblage of battle-array.

7. And thy chosen valleys will have filled with chariots and the horsemen will hedge in thy gateways;

8. And they will uncover the gateways of Joudas; and they will look in that day into the choice houses of the city;

9. And they will uncover the hidden things of the houses of the citadel of David; and they have seen that they were worse and that he turned the water of the ancient pool into the city;

10. And that they tore down the houses of Hierousaleom for fortifications for the city's wall.

11. And that ye constructed for yourselves water between the two walls of the ancient pool within, and did not look unto the One who made it from the beginning, and the One who created it ye did not know.

12. And the Lord, the Lord of Sabaoth called in that day for public mourning and lamentation and baldness and a girding on of sackcloth.

13. But they made it rejoicing and gladness, slaughtering bullocks and sacrificing sheep, so as to eat flesh and drink wine, saying, Let us eat and drink; for tomorrow we die.

14. And these things were uncovered to the ears of the Lord of Sabaoth so that this sin will not have been remitted unto you until ye die.

15. Thus saith the Lord of Sabaoth, Go your way unto the shrine-chamber unto Somna the steward and say unto him.

16. Why art thou here, and what is there thine here that thou hast hewn for thyself here a memorial-tomb and made for thyself a memento in a high place, and written for thyself a tabernacle in rocks?

17. Lo, forsooth the Lord of Sabaoth will cast out and crush out a man and will take away thy priestly-robe and thy crown of renown.

18. And will cast thee away into a great and unmeasured land and there will thou die; and he will put thy chariot there, even the house of thy ruler, to the disgrace of

19. And in that day also I shall call my house-servant Elikeim the son of Chalkios.

21. And endue him with thy priestly-robe, and give him thy crown with controling-power and give thy stewardship into his hands; and he will be a father to those who dwell in Hierousalem and who dwell in Joudas;

22. And I shall give the glory of David to him, and he will rule and there will be no one to gainsay; and I shall give unto him the key of the house of David to be on his shoulder; and he will open and no one will shut.

23. And I shall stand him in a reliable place, and it will be for a throne of glory for the house of his father.

24. And every one of renown in the house of his father will trust in him from small to great, and they will have hung upon him.

25. In that day, saith the Lord of Sabaoth, the man fixed in his place will have been moved and will have been taken away and will fall, and the glory that is upon him will have been utterly destroyed, because the Lord hath saith it.

CHAPTER 23.

1. The Oracular-Word of Turos (Tyre) Ololu ye ships of Karchedoon (Carthage) because it hath perished, and no more do they come from out a land of Kitiaioi, (Citians) Captivity hath come.

2. Ye who dwell in the island, ye traffickers of Phoinike (Phoenicia) ye who cross the sea.

3. In much water, ye seed of traffickers, to what have ye become like? Like an early harvest that is being carried in, ye traffickers of the nation.

4. Be ashamed, O Sidoon (Sidon) hath the sea said; and the strength of the sea hath said; I have not had birth-pangs nor have I brought forth, nor have I brought up young men, nor exalted virgins.

5. And whenever it shall have come to be heard in Aigupros, woe for Turos (Tyre) will lay hold of them.

6. Go to Karchedoon, Ololu ye dwellers in the island.

7. Was not she your pride from the beginning before she was given up?

8. Who counseled these things in respect to Turos? Is she inferior or is she not strong? Her merchants are renowned, rulers of the earth.

9. The Lord of Sabaoth hath counseled to take down all the pride of the renowned, and to dishonor all renown on the earth.

10. Till thy land; Yea forsooth ships are coming no more from out Karchedoon (Carthage).

11. And thy hand is no longer strong by sea, thou provoker of kings; The Lord of Sabaoth hath enjoined concerning Canaan to destroy the strength thereof.

12. And they will say; Ye shall no more repeat being haughty and wronging the daughter of Sidoon: And if thou shalt depart into Kittioia (Citium) neither will there be rest for thee.

13. And if into the land of the Chaldaioi, this also hath been laid waste by the Assurioi, because the wall thereof hath fallen.

14. Ololu ye ships of Karchedoon because your fortification hath perished.

15. And it will be in that day that Turos will have been forsaken for seventy years, as it were the time of a king, as it were the time of a man; and it will be after a seventy years that Turos will be as it were a harlot's song.

16. Take a cithera and roam about, thou ignored harlot city; play the cithera beautifully, sing much, that there may come to be a remembrance of thee; and it will be that after seventy years God will make a visitation of Turos, and it will have been restored (restituted?) to its ancient state;

17. And it will be an emporium for all the kingdoms of the inhabited upon the face of the earth.

18. And her commerce and her wages will be a thing sanctified unto the Lord; not for them will it have been gathered together but for those who dwell in the sight of the Lord, all her commerce, to eat and drink and be filled, and for a memorial-symbol in the sight of the Lord.

COMMENT.

The 22nd chapter opens with what is designated as "The Oracular-Word of (or concerning) the valley of Sioon." How it reminds us of moral apathy in cities and high places now. We do not have to go away from home to realize the truth of the picture and the need of the reproof. Shall we not as citizens of this great republic and denizens of its great cities look back historically and profit by the prediction of loss and desolation unless we repent, redeem the time and do "the first works" and "those meet for repentance." God always has in store instrumentalities with which to chasten his people. The law of righteousness which is as uniformly God's law in the moral world as the law of gravity in the natural world must and will assert itself either in the pleading voice of gentle authority and the chastening correction of a loving hand or in the dread lightening and thunder of righteous indignation and just retribution. And we do well to heed the great truth of all his revelation, that "all his ways are judicial-ways" and that he is constantly addressing our enlightened intelligence as well as our hearts.

Read the 12th and 13th verses of this chapter for the gist of the reproof and the philosophy of it. For it is just as applicable to-day as it was then.

Of course what is to Somna the steward has a far more profound and farther-reaching import than appears on the surface, and the whole passage is Messianic in its full significance although true historically of Somna and his retribution.

The 23rd chapter with its heading "The Oracular-Word of Turos" is history written before the event as we can now look back historically and see for ourselves.

Old Tyre on the mainland was at the time of this prophecy the emporium par excellence of the Canaanites and at the height of its glory on sea and on land. But even its debris was scraped off to make a causeway by which to reach new Tyre on the island when Alexander laid siege to it and took it. Since which time its ruins have been as prophesied a place for the spreading of nets for a few poor fishermen. The prophecy here covers the glory and downfall of both old and new Tyre, the downfall though of New Tyre being given more specifically elsewhere in later prophecy.

CHAS. GARDNER.

Selections.

[Published by request.]

The Original "Beautiful Snow."

The *London Spectator* has pronounced this to be the finest poem ever written in America:

"During the early part of the war, one dark Saturday night, in midwinter, there died in the "Commercial Hospital" in Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty, and had been, as she herself says, 'flattered and sought for the charms of the face;' but alas, upon her fair brow was written that terrible word—prostitute. Once the pride of of respectable parents, her first wrong step was the small beginning of the 'same old story over again,' which has been the only life history of thousands. Highly educated and accomplished manners, she might have shone in the best society. But the evil hour that proved her ruin was the door from childhood, and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast. Among her personal effects was found in manuscript, "The Beautiful Snow," which was immediately carried to Enos B. Read, a gentleman of culture and literary taste, who was at that time editor of the *National Union*. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first American poets, was so taken with their stirring pathos that he immediately followed the corpse to its final resting place. Such are the plain facts concerning her whose 'Beautiful Snow' shall long be remembered as one of the brightest gems in American literature."

O the snow, the beautiful snow!
Filling the sky and the earth below;
Over the house-tops, over the street,
Over the heads of the people you meet,
Dancing, dirting, skipping along,
Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak,
Beautiful snow from the heavens above
Pure as an angel, gentle as love!

O, the snow, the beautiful snow!
How the flakes gather and laugh as they go
Whirling about in their maddening fun,
It plays in its glee with every one—
Chasing, laughing, hurrying by
It lights on the face, and it sparkles the eye
And playful dogs with a bark and a bound,
Snap at the crystals that eddy around;
The town is alive, and its heart in a glow
To welcome the coming of beautiful snow.

How wildly the crowd goes swaying along,
Hailing each other with humor and song!
How the gay sleds like meteors flash by,
Bright for the moment, then lost to the eye
Ringing, swinging, dashing they go
Over the crust of the beautiful snow—
Snow so pure, when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by the thousand feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow, but I fell—
Fell like the snowflakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat;
Pleading, cursing, dreading to die;
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Hating the living, and fearing the dead—
Merciful God! Have I fallen so low?
And yet I was once like the beautiful snow!

Once I was fair as the beautiful snow,
With an eye like its crystal, and heart like its glow;
Once I was loved for my innocent grace,
Flattered and sought for the charms of the face.
Father, mother, sister all,
God and myself I have lost by my fall!
The veriest wretch that goes shivering by
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know
There's nothing as pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when night comes again,
If the snow and the ice struck my desperate brain!
Fainting, freezing, dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the busy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a shell and a shroud of the beautiful snow.

Helpless and feet as the trampled snow;
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in its sin,
And raise it to life and enjoyment again.
Groaning, bleeding, dying for thee,
The Crucified hung on the accursed tree;
His accents of mercy fell soft on thine ear;
Is there mercy for me? Will he heed my prayer?
O God, in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Oregon Bible College
Oregon, Illinois

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 22, 1896.

THE advice of Basil, is good. He says:—"Believe those things that are written; the things that are not written seek not."

LEIGHTON says:—"Never be afraid to doubt, if only you have the disposition to believe; but doubt (only) that you may end in believing the truth."

WE would like to revise the "List of Churches." Some of these have been in a long time, and perhaps changes are needed. Will some one of each congregation see to this, and inform us, so that we may be able to give them correctly.

"GET down to the roots of things. The gold mines of Scriptures are not in the top soil. You must open a shaft. The precious diamonds of experience are not picked up in the roadway; their sacred places are deep down. Get down into the vitality, the divinity of the Word of God, and seek to possess with it all the inward work of the blessed spirit."

"FLAVEL says there is a great difference between the sight of the several parts of a clock as they are disjointed and scattered abroad, and the seeing of them conjointed and in use and motion. To see here a pin and there a wheel, and not know how to set them together, nor even see them in their due places, will give but little satisfaction. It is the frame and design of holy doctrine that must be known, and every part should be discerned, as it hath its particular use to that design, and as it is connected with the other parts."

LAZARUS was Lazarus after he was dead; for Jesus said:—"Nevertheless, [although HE be dead] let us go unto HIM." Where did they go? They went to the grave. Proof enough, this, that the *identity* of the man was connected with that which was dead. Arriving there they found that HE, Lazarus, had lain in the grave four days. Acts ii. 29, 34, proves that the sepulchre contained all there was of David. That which was crucified was called Jesus. That which lay dead in the sepulchre was called the Lord. That which was raised from the dead was HE. Matt. xxviii. 5–7.

DEVOUT, but distressed, we may say, is the condition of many around us. They seem to desire to believe something, if they could, but cannot. Popular theology bewilders them, and revivalistic extravagance outrages them and atheism revolts them; scientific agnosticism chills and blights them; but there is a remedy of which the world has heard but little. This may smack of charlatanry, but the advice will be found good by those who take it. Believe the grand old covenants of promise made to the fathers of the Hebrew nation, that have been confirmed by the Anointed Jesus. He who promised cannot lie, and he has promised a kingdom that shall never pass away, never be left to other people, because those who enter it shall have everlasting life. Faith in God's promises gives one a satisfying hope. Try it.

Assistance for Searchers.

IV. Are not the dead conscious?

1. "What soever thy hand findeth to do, do it with thy might; for there is *no work*, nor *device*, [scheme, contrivance] nor knowledge, nor *wisdom* in the grave, whither "thou" goest. Eccl. ix. 10. [The person represented by the personal pronoun "thou," and who when in the grave will not be able to *work* or *contrive* or *know* anything, is the same person who is told to work with all his might before he goes there,—in view of the nothingness that will overtake him there.]

2. "Put not your trust in princes, nor in the son of man, in whom there is no help. [Why? Because his *own*] breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" [and of course can help no one, not even himself. Psa. cxlvi. 3, 4.

3. "Hear my prayer, O, Lord, and give ear unto my cry.....O spare me (David) that I may receive strength before I go hence and *be no more*." Psa. xxxix. 12, 13.

4. "For the living know that they shall die; but the dead "know not anything," neither have they any more a reward; for the memory of them is forgotten; also their love and their hatred, and their *envy* is now perished." Eccl. ix. 5, 6.

No one will deny that the faculties here enumerated are attributed by the Populars to what they call the immortal soul; but if that were so, the testimony before us would prove that the immortal soul would lose its life and all its faculties. Just think of punishing an *unconscious, dead soul!* It is therefore evident that unless the person who goes to the grave be called from the dust of death by Almighty power, that is the last of him. It may then be asked:—

V. Will the dead rise?

1. "There shall be a resurrection of the dead. Acts xxiv. 15.

2. "But if there be no resurrection of the dead, then is Christ not risen." 1 Cor. xv. 13.

3. "By man came also the resurrection of the dead. 1 Cor. xv. 21.

4. "They that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation." (condemnation.)

There being then a resurrection of dead ones, it follows, that to those who shall rise again, death is *not* the end of all.

A Talk with the Doctor About Asthma.

The few suggestions made in the talk about "taking cold," respecting asthma, having been helpful to some, afflicted with that distressing difficulty, we are inclined to give a talk on that subject exclusively in this number. The Doctor says it is quite a different thing to talk or write about asthma from what it is to labor under the experience of the disease. There are many efforts which man is called to make which are laborious, but perhaps none that make him feel so decidedly weary as the trial of almost impossible breathing. And yet asthma is just that toil. What a grand act of help to another when one can turn the terrible toil of this disease into the pleasure of healthful respiration. The person afflicted with asthma must sit up night and day. He cannot even have his lower limbs placed horizontally. They must hang down, or rest on a stool. His head cannot be laid down even on the back of his easy chair, nor can it be kept erect—it must be bent forward so that it can hang on the breast or on something supporting it. The arms must be in the position in which the least possible effort is required to keep them. We think we can learn something from these facts. It is not the circulation of the blood with which we have to do in such a case. There was a time when those afflicted with this disease were largely bled from the arm! This is condemned now. We see that the only *endurable* attitude is *not favorable* to circulation, and the attitude most favorable to circulation is *unendurable*. Our minds are therefore directed away from the heart and all matters of mere circulation. We think then of muscular power. The position in which a patient in this disease places himself is that in which the greatest possible release is given to the muscles of the whole body,—and in which the greatest possible force is *spared* for the muscles of respiration. Those muscles somehow have so lost their force that they require to have the *whole* muscular system laid under contribution in order that they may work at all; the whole store of muscular power must be directed towards breathing, or else that work cannot be carried on. This leads us to the very core of our subject, and our guide is the *mere attitude* of the sufferer. We shall now see how it leads us to a remedy. We have seen a person under a violent paroxysm of asthma, and we have placed the left arm on the breast, while with the right we rubbed down the spine between the shoulders so as to *excite the respiratting nerves at their roots, to increased action*. The effect was instantly felt in relief of breathing, and in a quarter of an hour the attack was entirely overcome, and the patient breathing freely. How could this be accounted for? Simply in this way—the nerves that give motive power to the respiratory muscles spring from the spinal chord between the shoulders. These nerves had ceased to act with force enough for breathing in a healthful degree; the rubbing (with the points of the fingers chiefly) roused them to increased action, and the current of force soon told that it was renewed. By only a light rubbing down the spine on both sides, with the fingers dipped in cold water, when the case has been very severe indeed, we have seen the agonized look changed into a smile. It is necessary to remark that the rubbing is of a peculiar character, but may be done by any one who is careful to master it. It will not be done by a person who despises all such remedies. But the truly kind heart will do that in the pro[per] suffering. For example,—if [you] the rubbing of the *skin* that is w[ell] You may rub that till it is so[re] only do harm. Neither is it t[o] bing of the back bone that is w[ell] It is such a movement down[ward] *both sides* of the bone as mak[es] nerves passing thence to the r[es]tory organs, put on increased action. It can be done even above the clothing if that is not all the stiffer. But in severe cases it is necessary to rub nearer the centers to be affected. If the patient is ordinarily warm dip the fingers repeatedly in cold water, and rub very gently, so as to move *under* the skin rather than on its surface. If the water cools too much, dry it off and use warm olive oil; giving the patient rest as desired, and renew as desired. But the doctor has so much to say respecting asthma and its treatment that it will take several talks before he is through. Hoping however this may be helpful to some poor afflicted one, for the present we conclude.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 15.

In further prosecuting our study of this important subject we call attention to Matt. vii. 21, 22, 23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." All will admit, we hope, that the will of the Father involves a *life-time* of obedience; it is not enough to perform two or three acts; if life be prolonged it is not enough to thus begin well doing; it is patient *continuance* in well doing that secures an entrance into the kingdom, with eternal life to enjoy it. See Rom. ii. 7. Men do not enter the kingdom first, and do the will of God afterwards; that would be turning God's plan upside down.

It is distinctly stated in Rev. xx. that the saints reign with Christ a thousand years.

It just as positively states that these reigning saints are the subjects of the resurrection,—had died and had been raised again.

It just as positively states that Satan shall not be permitted to deceive the nations *during* that thousand years,—but that he is loosed again *after* the thousand years, and again deceives them.

It just as positively states that the camp of the saints who reigned during the thousand years is *still* on the EARTH where they had reigned.

It just as positively states that the deceived nations of earth compass the the camp of the saints, and the beloved city on earth.

It just as positively states that Satan is to be loosed for a short time only.

It just as positively says that fire shall come *down* out of heaven from God, and consume them, because this is prophetic, and speaks of things that were not yet, as if already accomplished.

It just as positively states that the *diabolos* who deceived them was (is to be) cast into the lake of fire and sulphur.

Let us suppose for a moment that the reign of Christ and his saints commenced at the first pentecost after the crucifixion. It had a course of a thousand years to run; and during that reign all human rule and authority is to be put down,—all enemies put under his feet, the last of these being death, (1 Cor. xv. 24-26, 27, 28.) then cometh the end when he shall have delivered up the kingdom of God, even the Father that God may be all in all."

This wondrous change,—this stupendous transfer would take place in the 11th century. The binding of Satan, would have taken place at about the time of Pentecost; and the conquering hero upon God's holy hill of Zion would have proceeded to rid the world of its scum, wound the heads over many countries and reigned over a happy and peaceful world till every spot of which would reverberate with Jehovah's praise.

Did anything like that happen in the eleventh century, or did God's calculations fail? Or is the Pentecostal kingdom pure fiction? We have been laboring under the impression that historians include the 11th century in the *dark* ages,—if there was ever a darker period, morally and religiously, we will listen to the testimony. If any one could show that the horrid persecutions under Nero, and Domition and Trajan, and Severus, and Maximinus, and Decius, and Valerian, and Aurelian and Diocletian were mythical, people may be led to believe, at this distance, perhaps, that the kingdom of God was set up at the Pentecost, providing they were ignorant *of* [illegible] in Moses, the Prophets [illegible] the Psalms. But how could they believe that Satan was bound, and therefore harmless while such things were going on?

It might be well to look to the *end* of the period of a thousand years marked off for the kingdom of God under the Son and the saints. If we were to ask an honest and intelligent believer in the Pentecostal kingdom as to the moral condition of the world after the kingdom had, as supposed, existed through the allotted period, would he say it was better or worse than at the setting up of the kingdom? Could he deny that the apostasy was in full blast in the 10th and 11th centuries? Think of the "execrable Hildebrand" as Pope Gregory VII. as the vicar of Jesus Christ; and Pope Celestus who tried to force the Bohemian priests to put away their wives, and Pope John XIX. Made pope at twenty years of age and was infamous by rapines and murders, and was finally expelled by the people; and of Pope Sergius III. who publicly avowed his criminal connection with Marozin, by whom he had a son, who, under his mother's influence crept into the Papal chair as John XI., and of whom history says that to the infamy of his spurious birth he added personal vice, in which he was shamefully imitated. What would be the condition of the masses when the supreme heads of the Church were such degraded creatures? What had the setting up of the kingdom at Pentecost done for the world? Nay, are we not discussing now, what is said to have been the outgrowth of the Pentecostal kingdom? Is not this what Mr. Campbell and his brethren refer to as the utter loss of the truth that serves in the dark ages, necessitating the setting up of the kingdom again? If the kingdom was set up at Pentecost its time expired in the 11th century, and Satan was loosed for a little season, during which he instigated another rebellion. The result of which was that fire came down from God out of heaven and devoured *them*, and the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night for the ages of the ages; or else the Pentecostal kingdom is true.

There is no twisting nor turning here to make a point; and we want to know of the *Oracle* man, on whom he places the blame for the utter failure of the Pentecostal kingdom to do the work assigned to it in the thousand years? And we would like him to tell us whether or not the devil is running loose now? If so, did he escape the binding through the thousand-year kingdom? And was the failure of the Pentecostal kingdom due to his not being chained? And as it is claimed that the kingdom was set up *again* some 60 years ago, why was he not chained *then*, so that the *second attempt* to make the kingdom a success may have a *fair chance* to succeed? And, inasmuch as the new kingdom is not increasing as fast as the population, by scores of millions each year, does it not look as if another failure is inevitable? We earnestly ask him to reflect upon the fact, that if the first kingdom failed in the 11th century, and Satan was either not chained or else loosed and under no restraint whatever, for about 1800 years, then the difficulties confronting the *second* kingdom may be a hundred-fold greater than those confronting the first. There is no practical demonstration of spirit power now. There is an apostate system that poisons the whole moral and religious atmosphere and nullifies the Word of God. There are untold millions of inhabitants doubtless more than there were at Pentecost; and these things point unmistakenly to the prophecy of Jesus that when he comes again he will find the world in the same unprepared condition as did the flood in the days of Noah. Just as sure as God spake to us by Jesus, the bubble of the kingdom set up sixty years ago will burst.

Selected.

Why so Few Conversions?

People come to church on Sunday—some of them weak and weary, others sorely tempted, others conscience smitten, and others hungry for comfort. Having made a sad failure in their own attempts, some of them want a power out of themselves to lift them into a better life. Feeling the prick of sin through their own consciences, they desire to be delivered from the dominion of these besetting sins. Others come with aching hearts and long for a comforter; often behind smooth faces are concealed the terrible scars which temptations or trials have inflicted. If all those people could make their desires known, they would cry out, "We would see Jesus." Oh, my brethren, is not the chief demand upon our ministry that first, last, and all the time we should be holding up Jesus the Sin-bearer, Jesus the Life-giver, Jesus the Sympathizer and Consolor, Jesus the Intercessor, and Jesus the Center and Glory of the Gospel of salvation? If we fail in making our congregation see him, then the most eloquent discourse is a pious sham.

Perhaps there is another cause for the small number of conversions in many communities. It is that men of the world see so little of Christ in the daily lives of those who profess to be his servants and "witnesses." There is no argument for Christianity equal to that which is presented by a pure, honest, and beautiful life inspired by Christ's Spirit. Nothing rejoices and disgusts the unconverted like the daily contact with those who profess Christianity and manage to make it odious. Dr. Horace Bushnell once said, "We preach too much, and live Christ too little." There are people who go home from church saying, "What a capital sermon that was!" and that is the last of it. They devour sermons greedily with but very little growth in godly living. We emphasize that word living. Is it church going, or praying, or Sunday-school teaching, or any one, or even many, modes of special service that is the main duty of Christ's followers? No indeed. All these good things ought to be done; but the weightier and more vital thing is to live Jesus Christ lovably and beautifully before the world. The best sermon may set forth how to live; but a noble and holy life is the actual achievement.—*Dr. Cuyler.*

A Word to Reason.

Editor Everybody's Column.

SIR—In your issue this day, 20th, I notice "Reason" gives us a poem on the Bible and from the closing lines:

"Their reign shall be ended forever."
"And foes thou shalt stand in their places."

I once had a little of this egotism but God, who is the Creator of all things, opened my eyes to his wonderful plan of redemption, not after the precepts of men: Isa. xxix. 13; Matt. xv. 8–9; but from the Word of God, the Bible. It is an anvil that has worn out many a hammer; it has been attacked by all classes; wise men and infidels, and it will stand forever because God is behind it.

I, myself, used to attack it from all points and had not even read or studied it. Has our friend "Reason" ever considered the following Scripture. "Study to show thyself approved unto God," (not man), 2 Tim. ii. 15; "Search the Scriptures."—John iv. 39. The New Testament was not written when this command was given. "They received the Word with readiness of mind and searched the Scriptures daily whether these things were so."—Acts xvii. 11. "Yea, if thou cried after knowledge and liftest up thy voice for understanding; if thou seekest her as silver and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God."—Prov. ii. 3–5.

Our Savior says, "Unto you it is given to know the mystery of the kingdom of God; but unto them that are without all things are done in parables: that seeing they should see and not perceive; and hearing they may hear and not understand." Mark iv. 11–12.

How is "Reason" getting the Word in parables? Let me advise to Reason with God, Isa. i. 18, and he says, "Ye shall seek me and find me when ye shall search for me with all your heart." Jer. xxix. 13.

As he has offered a poem let him consider this one:

"HOW READEST THOU?"—LUKE x. 26.

'Tis one thing, friend, to read the Bible through,
Another thing to read, to learn and do;
'Tis one thing, too, to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed;
Some read it as a their duty once a week,
But no instruction from the Bible seek.

Some read to bring themselves into repute,
By showing others how they can dispute;
Whilst others read because their neighbors do,
To see how long 'twill take to read it through.

Some read the blessed Book, they don't know why.
It somehow happens in the way to lie;
Whilst others read it with memorious care,
But all to find some contradictions there.

One reads with father's specs upon his head,
And sees the things just as his father did
Another reads through Campbell or through Scott,
And thinks it mentions exactly what they thought.

Some read to prove a preadopted creed,
Thus understand but little what they read,
And every passage in the Book they bend
To make it suit that all important end.

Some people read, as I have often thought,
To teach the Book instead of to be taught.

In conclusion, friend Reason, can two walk together except they be agreed? Amos iii. 3. Can you understand God unless you study his Word with an honest heart?—*Fred Greiner, Niagara Falls Catarract.*

The Hour of Prayer.

"When torn is the bosom with sorrow and care,
Or fever so sleepless, there's something like prayer:
In sickness and sorrow, in sadness, yet sustains,
Gives vigor to hope, and pills passion in chains.

While struggling so to prayer, we are striving to be
Heaven pours its full treasure through no medium but Me!
And till we the temple's full capture share,
Our studies in vain must be guarded by prayer."

Christians need to spend more time alone with God. They are suffering weakness and poverty for want of it. Says the San Francisco *Pacific*: "England's greatest engineer was said to be a man of no great natural talent, yet he performed wonders, bridged torrents, pierced mountains, etc. When he came to a difficulty that seemed insurmountable he would shut himself in his room, and neither eat nor drink that he might concentrate his mind on that difficulty. At the end of two or three days he came out of the room with the look and step of a conqueror, and gave orders to his men which seemed to them like inspiration. So it would be with Christians, if they spent more time alone with God. They would come from their closets, as Moses came from the Mount, with shining faces; and having power with God, they would have power also with men."

No Difference?

How often men say, "Oh, it makes no difference what a man believes, just so he is sincere."

Let us see. A family was poisoned last week, by eating toadstools, which they sincerely believed to be mushrooms. Three of them died. Did it make no difference?

A man endorsed a note for a friend whom he sincerely believed to be an honest man. He was a scoundrel and left him to pay the debt. Did it make no difference?

A traveler takes the wrong train, going north, sincerely believing it to be the southern train. Will it make no difference? Will he bring up at the south all the same?

If a man sincerely believes a certain thing, while the truth about it is entirely different, will this sincere belief make it all right?

The truth is, the popular saying is a lie, and a very transparent one at that! If a man is sincere he will take pains to know the truth. For where facts are concerned, all the thinking in the world will not change them. A toadstool remains a toadstool no matter what we think about it.—*Covenant.*

Christ and the Scriptures.

Nothing keeps our doctrinal system in such ripe proportion, or gives such rest dignity to our spiritual consciousness, or such power to our confession of faith, or such help for deep repose to our inmost, deepest being amid the cares and bustle of life, as communion with Christ in his Word, where mind and heart, intelligence and devotion, seek him and find him together. He has his special secrets for those who are at the pains to come and ask for them. And he not only teaches but comforts. "Great peace have they which love thy law, and nothing shall offend them." (Psa. cxix. 165); and it is because they love him.—*Bishop Thorold.*

The wicked world rolleth up and down, and reeleth to and fro, and careth not what the will of the Lord is, so it may abide in wealth. If truth have wealth, then who are so stout to defend the truth as they? But if Christ's cross be laid on truth's back, then they vanish away straight, as wax before the fire.—*Bishop Ridley* (1555).

Some one has said: "It will it do to 'blow your own horn' when you have fish to sell, but not when you are trying to catch them." Here is a hint to those who are called to be "fishers of men."

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Poetry.

One by One.

One by one, the leaves are fading;
One by one, the leaflets fall.
'Tis, to all a solemn warning!
Should we not at sin appall?

One by one, the flowers are fading;
One by one, the flowrets call!
Be not wonder'r,—'tis a warning!
Thus, the Lord to us does call.

One by one the hours are flying;
One by one, the minutes roll!
Will you heed the solemn warning?
Will you enter now the goal?

One by one, God's blessing falling
On the evil, and the good,
And in mercy still he's calling,
Come, and learn, obey his Word.

One by one, God's mercies falling;
Will you have, obey his will?
His dear arm is still extended,
Life eternal offers still.

One by one, Christ's dear commandments
You may learn, and may obey.
Will you not, now, heed the message,
Enter now, the narrow way?

MRS. E. R. BOWEN.

Communicated.

Letter to Dr. Talmage.

Honored Sir:

In your sermon of Feb. 19, 1896, you make the assertion to your hearers, composed of all classes, "We all know that we shall *live forever*"—*"Death cannot kill us!!"* I was perfectly appalled when I read it; and must ask you, How could you utter such an affirmation, if you are acquainted with the teachings of the Scriptures upon the nature of man, and the sentence God placed upon Adam in the Garden of Eden, after he sinned by disobeying God's law? Did not God say to him: "In the sweat of thy face shalt thou (the man) eat bread till thou return unto the ground, for out of it wast thou taken: for *"dust thou art and unto dust shalt thou return."* Do you read that any part of the man was exempted? Had not God said to him, "In the day thou eatest thereof, thou shalt *surely die*." "One day is with the Lord as a thousand years, and a thousand years as one day.") (2nd Peter iii. 8.)—"And Adam lived 930 years, *and he died*." The serpent to the contrary notwithstanding. I know the serpent said unto the woman; "Ye shall *not surely die*." Now, I want to ask which are we believing? God, or the serpent, when we affirm. "*We all know* that we shall live forever. Death cannot kill us?"—God says through the prophet Isa. viii. 20.—"To the law, and to the testimony; if they speak not according to *this Word*, it is because there is *no light* in them." We read concerning Abraham the friend of God, and to whom God made such wonderful promises, that HE DIED in a good old age, an old man and full of years, and was gathered to his people," (in the grave, for they his people) his fathers were idolaters, but his family are with him, in the cave of Machpelah, awaiting the sounding of the trump of God. The prophets are all dead, with the exception of two, Enoch, and Elijah, who went up *bodily*, or Elijah did, for "Enoch *was not*, for God took him."—Peter said on the day of Pentecost, *"David is not ascended into the heavens*, but is both *dead* and buried and his sepulchre is with us unto this day." Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according, to the flesh, he (God,) would raise up Christ, *to sit on his (David's) throne*. He seeing this before, spake of the resurrection of Christ that his *soul* was not left in hell, (or hades) neither did his flesh see corruption."—You say in your sermon, Feb. 26. "There are people who think, (and I want to tell you, I am one of them,) Christ will come in person, and sit on *a throne*." You reply, "Perhaps he may," as though you doubted it very much, or, it sounds that way to me. How can you have any doubts about it, if you believe what the angel said to Mary of Christ, (or Jesus,) as the angel said he should be called, viz: "He shall be great, and shall be called the Son of the Highest; and the Lord God *shall give unto him the throne of his Father David* and he shall reign over the house of Jacob, (the twelve tribes) forever, and of his kingdom there shall be no end."—Now, if you can doubt that Christ will sit on the throne of David; I do not wonder that you think men will not die, and I shall think you are under the "*woe*," in Jer. xxiii. 1. In verse 5, we read, "Behold, the days (will) come, *saith the Lord* that I will raise *unto David* a righteous Branch, and *a King* shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah, (the two tribes) shall be saved, and Israel (the ten tribes,) shall dwell safely, and this is his name whereby he shall be called "THE LORD OUR RIGHTEOUSNESS." Now to prove it has not had its fulfillment: I will quote the two verses following:"—Therefore, behold the days will come saith the Lord, that they shall no more say: The Lord liveth which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up, and which led the seed of the seed of the house of Israel out of the *north country*, and from all countries whither I had driven them; and they shall dwell in *their own land*."—I do not wonder the prophet exclaims: "My heart within me is broken because of the prophets, not only of his day, but he looks down the vista of time to these last days, when men have turned away their ears from the truth, and are preaching fables, and will not endure sound doctrine." (2nd Tim. iv. 3, 5.)

The prophet Jer. in the same chapter says,—"Hearken not, saith the Lord of Hosts, unto the words of the prophets, that prophesy unto you. they make you vain. they speak a vision of their own heart, and not out of the mouth of the Lord. For who hath stood in the counsel of the Lord and hath perceived and hear his Word? Who hath marked his Word, and heard it?—"Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart."

Then he says: (20th verse) "*In the latter days*, ye shall consider it perfectly?—viz: "I have not sent these prophets, yet they ran. I have not spoken unto them, yet they prophesied." But, if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings."..... "The prophet that hath a dream, let him tell a dream, and he that hath *my Word*, let him speak my Word faithfully. *What is the chaff to the wheat?* saith the Lord? Is not my Word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?"—Now permit me to tell you what I understand to be some of the *chaff*, spoken of by God, through the prophets, that he calls *lies*, because it contradicts his Word, or makes it of none effect:—First then, *the immortality of man, or, his soul*, the great fundamental error, of modern theology. Where in all God's Word is there any proof of it?—We go to the creation of man. (Gen. ii. 7.) and there we read, "And the Lord God, formed *man of the dust* of the ground, and breathed into his nostrils the breath of *life* and man became a living soul," (or creature.) Not an *immortal one* by any means as the record shows, to all who desire the truth upon the subject of man's nature and destiny.—If man was made immortal, why did he have access given him to the tree of Life, in the midst of the garden? or, for what purpose? if he had eternal life inherent in him by creation?

But to prove the theory *false*, we have only to follow the record: for, after he, (the man) had sinned, and the sentence had been pronounced upon him, and upon the earth, in consequence of his disobedience; We read: "And the Lord God said, Behold the man has become as one of us, to know good and evil, and now *lest he put forth his hand, and take also of the tree of life, and eat and live forever*. (Just what Dr. Talmage says: "We all know we shall do, LIVE FOREVER;) "Therefore, the Lord God sent him forth to till the ground from whence he was taken. So he (God) drove out the man; and placed at the east of the Garden of Eden, cherubims, and a flaming sword, which turned every way to keep the way of the tree of life."—Now, let me ask: Where did man get his boasted immortality? and, would the Lord God have shut him away from the tree of life, if he (God) had breathed immortality into his nostrils when he created him?—How absurd the idea! I should think a child of any understanding could see that such a doctrine or, theory is false, and without foundation in the Word of God. It originated with the serpent, and shall we who profess to love God, and his Son Jesus Christ, believe and proclaim it to a sinful *dying world*, and so dishonor him "who so loved the world, (after he had doomed it to death) that he gave his only begotten Son (to die upon the cross) "that whosoever believeth in him should not perish." (in death) "but have everlasting life," (by a resurrection from death.)—John the Baptist says of Jesus: "The Father loveth the Son, and hath given all things into his hand. "He that believeth on the *Son hath everlasting life*: and he that believeth not the Son *shall not see life*, but the wrath of God abideth on him." (which is the sentence of death, pronounced upon Adam, and his posterity.) Jesus says, John vi. 39, "And this is the will of the Father which hath sent me; that of all which he hath given me I should lose nothing, (but, take them to heaven when they die?—(no, no!) *but, should raise it up again at the last day*." And again, 40. "And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and *I will raise him up at the last day*." 44 v. "No man can come to me, except the Father which hath sent me, draw him, *and I will raise him up at the last day*." Then Jesus said unto them: verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood ye have *no life in you*." But, Dr. T. says: "We all know that we shall live forever."—"Death cannot kill us."—Now, here is a plain contradiction, which shall we believe? The serpent and Dr. Talmage, or, the Son of God?—"Whoso eateth my flesh," ("The Word was made flesh.)" "and drinketh my blood, hath eternal life; *and I will raise him up at the last day*." "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him."—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," was the answer of the Son of God to the tempter, when he wanted him, (Jesus) to command the stones to become bread.—"If ye continue *in my Word*, then are ye my disciples indeed, and ye shall *know the truth*, and the truth shall make you free." John viii. 31, 32.

But, how true is your text in your sermon March 4, and how applicable to all who do not abide in the Word of God, but preach tradition and error instead, viz:—"All we like sheep have gone astray; we have turned every one *to his own way*, and the Lord hath laid on him the iniquity of us all."—What strange contradictions I find in your sermons, Oh, no!—I hear you saying to the sinner, "The wages of sin is death;" which is a plain declaration of the great Apostle to the Gentiles, and O, how true: but the question arises in my mind at once—"How can a man die, who knows that he shall *live forever*?—Death cannot kill him." And then you quote again: "By one man, sin entered into the world, and *death by sin*, and so *death passed upon* all men, for all have sinned," and—"The soul that sinneth *it shall die*."—which is another plain declaration of the Word of God, but what right have men to quote it, who say that, "*Man cannot die*,"—I seem to hear the mighty God saying to all such.—"What hast thou to do to declare my statutes, or, that thou shouldest take my covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee." I hear you again asking in your last sermon: "What is a man?—a man! and you answer, "No line can measure him,—no limit can bound him. The archangel before the throne *cannot outlive* him!" How contradictory to the voice of inspiration, listen—"What man is he that liveth and shall not see death? Shall he deliver *his soul* from the hand of the grave?—(Psa. lxxxix. 48) again, David says,—"As for *man* his days are as grass, as a flower of the field so he flourisheth, but the wind passeth over it, and it is gone." Again David says (Psa. civ. 29):—"Thou hidest thy face, they are troubled: Thou takest away *their breath*, THEY DIE, and return to their dust." Psa. cxlvi. "Put not your trust in princes nor in the son of man in whom there is no help." Why? *"His breath goeth forth*, he returneth to his earth; and in that very day, *his thoughts perish*."—Now, will you tell me, what man can know of good, or evil, when *his thoughts have perished*"—How often we hear they (the righteous) are in heaven praising God. But David says: (Psa. cxv. 17) "*The dead praise not the Lord*, neither any that go down into silence." But why should I quote all these Scriptures of prophets when he, "who hath the key of David: he that shutteth and no man openeth; hath said,—"NO MAN HATH ASCENDED UP TO HEAVEN, but he that came down from heaven."—Then to his disciples he said, before he left them, "Ye shall seek me and as I said unto the Jews (who did not believe on him). "*Whither I go, ye cannot come*; so now I say to you." John xiii. 33.—That ought to be sufficient to silence forever. "THE GO TO HEAVEN" theory, but I will quote a few passages from Paul, as he was a true, and inspired apostle "Fight the good fight of FAITH.—Lay hold of eternal life."—Why should we Paul? When great men teach as we have it in us, and, "DEATH CANNOT KILL ME;" but Paul don't believe it, for his says to Timothy, iv. 18, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus who before Pontius Pilate witnessed a good confession, viz; (That he was born King of the Jews), that thou keep this commandment without spot, unrebukable, (Till you die and go to heaven?—no.) "until THE APPEARING of our Lord Jesus Christ: which in his TIMES, he shall show. Who is the blessed and only Potentate, the "King of kings, and Lord of lords (Rev. xix. 16.) WHO ONLY HATH IMMORTALITY, dwelling in light which no MAN CAN APPROACH UNTO: whom no man hath seen, nor can see. The question is put Present. How will the Lord Jesus Christ show this at his appearing? Probably that none will be endorsed as his who believe in the immortality of the soul. This being the identical lie that the serpent taught in Eden, and which has been the curse of mankind from that day to this.

Paul also says—(2 Tim. iv. 3, 4:) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth and be turned unto fables. Paul also in Col. ii. 8 warned his Colossian brethren against this doctrine. He says—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Plato, the Grecian Philosopher has been called the father of the natural immortality of the soul. He lived many years before the birth of Christ, and his doctrine was taught and believed extensively in Greece in Paul's day. So he warned his brethren against this heathen philosophy that had its origin in the serpent, and supported only by the tradition of men.

But the foregoing is not the greatest difficulty consequent upon believing in the serpent's lie. To teach that men go to heaven to be rewarded; you neutralize the whole plan of salvation and contradict many plain and positive statements of Scripture. See Prov. xi. 31. Behold the righteous shall be rewarded in the earth, much more the wicked and the sinner. I could quote hundreds of plain statements of Scripture along the above line, showing that the kingdom under the whole heaven, shall be given to and governed by the people of the saints of the Most High.

Again—If the theory be true that the righteous go to heaven at death to be rewarded; how about Lazarus? He had been in heaven four days enjoying those heatific scenes when the Savior called him back and put him into his old clog of clay to suffer on his three score years and ten and perhaps yield to temptation, make shipwreck of faith and die and go to hell, thus proving that a man may have been in heaven and hell both. Can you not see the folly and inconsistency of following the teachings of the serpent, and thus get into an entanglement from which there is no escape? No, no, Lazarus did not go to heaven or the Savior would not have called him back from the grave to live again. Job also understood the state of death an entire cessation of life. He says xiv. 14. All the days of my appointed time will I wait till my change come. Again, xvii. 10, he says—If I wait the grave (sheol) is my house. Job expected to wait in the grave his full appointed time.

The Lord says—Num. xiv. 21. But as truly as I live, all the earth shall be filled with the glory of the Lord. Psa. lxxii. 19. And blessed be his glorious name forever; and let the whole earth be filled with his glory. See Mal. i. 11; Psa. cxiii. 3; Hab. ii. 14. To assist in restoring the earth to the condition above described; is the anticipation of the true child of God, and he can contemplate a share in that great and glorious work, and shout with joyful acclaim, "Glory to God in the Highest; and on earth, peace, good will toward men." This proclamation of the angels at the birth of Christ, has never yet been realized, but it will be when Christ comes and sets up his kingdom: He will then send forth his servants to the nations, (see Isa. lxvi. 19) "and they shall declare his glory among the Gentiles." Christ will then be the Prince of Peace.

The whole plan of salvation hinges upon the restoration of earth to its primeval beauty and loveliness, and man to his loyalty to God. This is the ultimate aim and object of the death of Christ, and the preaching of the gospel in all the earth.

"But you are willing to leave the earth in its degradation and ruin, where you are wanted to assist in the great and glorious work of the restitution, and shirk the responsibility by going off to heaven where you are not wanted. Such acts during the late war were called treason, and rightly too; but no greater treason against the government than your desire to leave this sin cursed earth to its fate, is treason against God.

Now my dear friend, in conclusion, let me ask, what do you expect to do in heaven whereby the glory of God shall be enhanced by your presence there? You expect to be happy, and enjoy yourself and have a good time, but where does the glory of God come in, in such desire even if it were realized? It seems to me that your whole desire to go to heaven is founded in supreme selfishness.

The state of the earth brought to view in the Scriptures that I have quoted, and indeed throughout the entire prophetic Scriptures; is yet to be realized; and the true child of God rejoices in the anticipation of assisting in the great and glorious work; while your highest ambition is personal enjoyment and happiness.

Yours for the truth.

D. HOWARD.

P. S. Since writing the foregoing, I have seen Mr. Conant, and he told me that he did not now believe in the immortality of the soul. This I was highly gratified to learn. I can now point him to the promise of Christ to the overcomers, that they shall sit with him on his throne, and have power over the nations, (Rev. ii. 26), and break them with a rod of iron until they shall learn to beat their swords into plowshares, and learn war no more; but go up from year to year to Jerusalem to worship the King the Lord of Hosts and keep the feast of tabernacles. Zech. xiv. 16. O what a gladsome day. Who can contemplate such gatherings and not admire the wisdom of Omnipotence in devising it, rather than of taking the overcomers to heaven to spend their time in "sitting on a cloud and singing psalms," as some one has expressed his anticipations.

H.

Married.

The writer united in marriage on Wednesday evening, April 15, 1896, his son Edgar Hatch, and Miss Mary Etta Orr, at the home of the brides parents, Nathan and Margaret Orr, near Scipioville, Ind. Both are believers in the one hope, the bride having been baptized about six years ago, and the groom two years ago, by the writer. They received many presents and hearty good wishes for future happiness. On the following Saturday night and Sunday Son Edgar preached at the Plummer school house to good audiences, this being his third effort to sound the Word of truth.

J. S. HATCH.

An Open Letter to J. A. Conant.

Respected Friend:

I often think of you, and always with a sad heart. You believe in the immortality of the soul, and consequently in that anti-Christian dogma of going to heaven to be rewarded. I am astonished that you still adhere to that God-dishonoring, heathenish doctrine, notwithstanding the many plain and positive statements of Scripture to the contrary. I feel fully satisfied that there never was; neither indeed can be a doctrine taught among mankind, so pernicious and resultant in such dire consequences, as the doctrine of the serpent when he said "Ye shall not surely die." God has already set his seal of disapproval of that doctrine, by driving his son and daughter from the garden of Eden, and of cursing the ground for man the sinner's sake. But the serpent saw very clearly, that if he could induce Adam, the representative of the human race to believe such a doctrine; his vanity would be gratified to think he was like God, and the human race were as good as captivated to his side. If man is in possession of an immortal, never-dying soul; that soul must have a place or sphere wherein to dwell between the death of the body and the resurrection.

So the great Apostasy, that Paul speaks of in Thess. ii. has invented a transition at death to heaven or hell, to fill up the interregnum. But here a thought arises. If the soul of man, (or real man as orthodoxy puts it,) is rewarded at death: two judgments await each individual of mankind; one at death and another at the resurrection. There can be no evading this conclusion.

Again—the whole system of idolatry is based upon this doctrine. Men take it for granted that the soul cannot die: hence, when the body of some illustrious person or hero dies, his soul passes into some other body; a beast, a reptile, or some imaginary person, and thus a Divinity is created which they fall down and worship. Thus God is dishonored, and the honor due him is bestowed upon another.

Spiritism, whether in the orthodox church, or in the table-tipping seance is dependent upon the serpent's lie for life and being. Take this away and all these would fall by their own weight. The "Blessed Virgin" also would lack for devotees, and the whole system of idolatry would go into the holes of the rocks and be remembered no more forever. Even the notorious Ingersoll; although not believing in the immortality of the soul; yet he is an offspring of the serpent, for he takes his cue from the eternal burning of men and women in hell, and is therefore a grandson of the serpent.

Men, in ignorance of Scripture truth conclude, that because of the many expressions in Scripture which refer to the word soul, as my soul, his soul, that soul, etc., therefore such expressions prove that man is in possession of an immortal soul. Let us make an application and note the result. See Isa. xxix. 8. A hungry man dreameth and behold he eateth and he awaketh and his soul is empty, or a thirsty man dreameth and behold he drinketh, but he awaketh and behold he is faint, and his soul hath appetite. Please tell me my friend how an immaterial, immortal soul can eat bread and meat or drink water. Now this is Scripture. If you profess to be a Bible man, take the Bible as it universally reads, and not take it second handed. Again see Ezek. xviii. 4, 20. The soul that sinneth, it shall die. Lev. xvii. 12, no soul of you shall eat blood. And every soul that eateth that which dieth of itself. In the above quotation it appears to be plain that soul cannot eat, or refrain from eating certain kinds of food, hence souls are not immortal, immaterial entities but are flesh that needs food, and that may die or be killed.

Moreover, when Christ comes to set up his kingdom and reward his servants; the first principle that will be apparent and unquestionable, will be that God only hath immortality, for Paul says—that at the appearing of our Lord Jesus Christ, which in his times he (?) – say who only hath immortality, dwelling in the light, which no man can approach unto; whom no man hath seen, nor can see. The question is put Present. How will the Lord Jesus Christ show this at his appearing? Probably that none will be endorsed as his who believe in the immortality of the soul. This being the identical lie that the serpent taught in Eden, and which has been the curse of mankind from that day to this.

Paul also says—(2 Tim. iv. 3, 4:) For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; And they shall turn away their ears from the truth and be turned unto fables. Paul also in Col. ii. 8 warned his Colossian brethren against this doctrine. He says—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Plato, the Grecian Philosopher has been called the father of the natural immortality of the soul. He lived many years before the birth of Christ, and his doctrine was taught and believed extensively in Greece in Paul's day. So he warned his brethren against this heathen philosophy that had its origin in the serpent, and supported only by the tradition of men.

But the foregoing is not the greatest difficulty consequent upon believing in the serpent's lie. To teach that men go to heaven to be rewarded; you neutralize the whole plan of salvation and contradict many plain and positive statements of Scripture. See Prov. xi. 31. Behold the righteous shall be rewarded in the earth, much more the wicked and the sinner. I could quote hundreds of plain statements of Scripture along the above line, showing that the kingdom under the whole heaven, shall be given to and governed by the people of the saints of the Most High.

Again—If the theory be true that the righteous go to heaven at death to be rewarded; how about Lazarus? He had been in heaven four days enjoying those heatific scenes when the Savior called him back and put him into his old clog of clay to suffer on his three score years and ten and perhaps yield to temptation, make shipwreck of faith and die and go to hell, thus proving that a man may have been in heaven and hell both. Can you not see the folly and inconsistency of following the teachings of the serpent, and thus get into an entanglement from which there is no escape? No, no, Lazarus did not go to heaven or the Savior would not have called him back from the grave to live again. Job also understood the state of death an entire cessation of life. He says xiv. 14. All the days of my appointed time will I wait till my change come. Again, xvii. 10, he says—If I wait the grave (sheol) is my house. Job expected to wait in the grave his full appointed time.

The Lord says—Num. xiv. 21. But as truly as I live, all the earth shall be filled with the glory of the Lord. Psa. lxxii. 19. And blessed be his glorious name forever; and let the whole earth be filled with his glory. See Mal. i. 11; Psa. cxiii. 3; Hab. ii. 14. To assist in restoring the earth to the condition above described; is the anticipation of the true child of God, and he can contemplate a share in that great and glorious work, and shout with joyful acclaim, "Glory to God in the Highest; and on earth, peace, good will toward men." This proclamation of the angels at the birth of Christ, has never yet been realized, but it will be when Christ comes and sets up his kingdom: He will then send forth his servants to the nations, (see Isa. lxvi. 19) "and they shall declare his glory among the Gentiles." Christ will then be the Prince of Peace.

The whole plan of salvation hinges upon the restoration of earth to its primeval beauty and loveliness, and man to his loyalty to God. This is the ultimate aim and object of the death of Christ, and the preaching of the gospel in all the earth.

"But you are willing to leave the earth in its degradation and ruin, where you are wanted to assist in the great and glorious work of the restitution, and shirk the responsibility by going off to heaven where you are not wanted. Such acts during the late war were called treason, and rightly too; but no greater treason against the government than your desire to leave this sin cursed earth to its fate, is treason against God.

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D. HOWARD.

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H.

Appointments.

The 1st Sunday in May I will be at Woodland, Ill., as Sister Mollie Lamm appoints. The second Sunday in Jasper Co., Ill., as Brother's Wood and Rogers may appoint. The third Sunday in De Soto, Mo. as Brothers Morse and Gifford may appoint. Will be in Missouri over the fourth Sunday. All the above meetings to commence on Friday night before.

J. S. HATCH.

"Two-thirds of the church members in the United States are women. But women constitute only one-thirteenth of all the criminals; while men are twelve-thirteenths of all the criminals and one-third of the church membership."

I am no more surprised that some revealed truths amaze my understanding, than that the blazing sun that God has made should dazzle my eyes.—*Hervey.*

Uniformed Attendants for New York Passengers via Pennsylvania Lines.

The Pennsylvania Lines have introduced uniformed Parcel Porters at Jersey City to look after the comfort of all arriving and departing passengers. Their services will be gratis, and they will accompany passengers (if desired) between Cortland Street Ferry, New York City, and the American Line Pier, Sixth Avenue Elevated Railroad, and the Central Railroad of New Jersey Station; also between Desbrosses Street Ferry, New York City and the Ninth Avenue Elevated Railroad. They will be in attendance from 6 a. m., until midnight every day, and when accompanying passengers will carry parcels and hand luggage.—June 1.

For Our Children.

The Lord's Prayer.

Our Father which art in heaven,
May thy love to us be given.
Hallowed be thy name,
May we all thy love proclaim.
Thy kingdom come,
On this earth thy will be done,
This is what we pray for still,
For in heaven they do thy will.

Give us day by day our daily bread,
May we all by Christ be led.
And our debts forgive us now,
As we to Thee so humbly bow.
And we ask to be forgiv n,
By our blessed Lord in heaven
Just as we forgive others,
That on us also so impose.

Keep us from temptation free,
Until we our Lord shall see.
From all evil wilt thou save,
Ruler of heaven, wind and wave.
For the kingdom is the Lord's,
We learn by reading in the Word.
And the power too is Thine,
Heavenly Father, most divine.

Thine the glory too we know,
For our Savior tells us so.
Children, when this rhyme you read,
For its precious you plead.
Remember him who stilled the wave
Is ready and willing now to save.

ANNIE M. BURGESS.

The Story of Israel Beyond the Sea. No. 48.

THE SOJOURN AT SINAI. ANGELS.

If you, my little readers were all gathered together in one place and an angel should appear to you, would you know it was an angel. "O yes!" you say, "we certainly should, because he would have wings!" You are wrong there, my dears, for although you have always seen them pictured as flying through the air like birds, angels do not have wings. They can pass with wonderful swiftness from world to world. (Dan. ix. 21) but they go in chariots. 2 Kings vi. 16, 17; ii. 11; Psa. lxviii. 17; xxxiv. 7.

The horses and chariots of Elisha saw when Elijah was taken up to heaven were angels; that which looked to him like horses of fire, was the machinery that moved the chariots through space. We call the engine that pulls a train of cars, an iron horse, and yet it is not a horse at all. It may seem strange that angels can make chariots that can fly, but is it any more wonderful than that men should make electric cars, and phonographs, and locomotives?

Angels are far above us, and certainly know more than we do about the laws of motion, and though no one's book is hid from their home so ours, they know the way, and can guide their wheeled and winged machines over it just as easily as you can guide your bicycles over a smooth gravel road.

"But Auntie, Ezekiel says cherubims have wings, doesn't he?" and cherubims are angels, you know," says one thoughtful child at my side. Ezek. 1st and 10th chapter.

It does look as if he said so, doesn't it? And besides, the cherubims that spread their wings over the mercy seat, represented angels, how shall we explain this?

That Ezekiel saw a different kind of chariot from that which Elisha saw. It was furnished with wings and with wheels. It had curious faces attached to it, and rings that seemed to be full of eyes. It could go back and forth like lightning. The cherubims had their hands under their wings to make them move. The noise of the wings when in motion was like the noise of great waters. When the wings were let down, the chariots stopped. The spirit or power that moved the effying chariots, was in the wheels. It must have been electricity. Do you wonder if Mr. Edison could make such a wagon as that? If he could, he would not use it as the angels do. He could not go to other worlds, because men are not made to live above the air that surrounds our earth.

But what about the winged cherubims of the mercy seat? Why were they made with wings? Ex. xxv. 17-23. The wings were symbols,—we know not of what,—unless it be of forgiveness, for those who come to him at the mercy seat. Forgiveness covers sins. It hides them, it blots them out just as if they had never been.

It is probable that when Jesus comes and all the holy angels with him, (Matt. xxv. 31,) they will come in some such chariots as those which Elisha and Ezekiel saw, for the coming of Jesus is to be "As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven." Luke xvii. 24.

Angels have their chiefs. We know of the name of but one of those. It is Michael. He is a chief-prince among the angels. Dan. x. 13; Jude ix. God has set him on the side of the Israelites. He will help them in the time of trouble that is coming. Dan. xii. 1. Another chief angel is described in Dan. ix. 6. The description of the eyes, the voice, the feet and the girdle, is much like the description given of Jesus in Rev. i. 13-16, but Jesus was not from then; he is not an angel; he is better than the angels, for the angels will worship him. (Heb. i. 4, 5, 6, 13; ii. 16; 1 Pet. iii. 22.) and will be subject to him.

"How did people know angels, then, if they didn't have wings?" asks one little boy. Sometimes they did not know them. The mother of Samson called the angel who appeared to her, "a man of God," though she said "his countenance was like that of an angel of God, very terrible." She thought he was a prophet, for angels look like men. Judges xiii. 6, 8, 9, 10, 11. Gen. xviii. 2, 16; i. 15, 16. The cherubims that Ezekiel saw had the likeness of a man. Ezekiel i. 5. But to those whom they appeared, knew they were angels, because they did things that men do not know how to do, brought messages from God, and went up to heaven when their message had been delivered. Judges xiii. 20.

God is going to send his angel before the Israelites to keep them in the way. Ex. xxiii. 20-21. It is the same angel that started with them out of Egypt. He has come with them to Sinia and is to go on in the cloudy pillar to Canaan. Ex. xiv. 19, 20. I wonder if it is Michael? It is very probable. Or, is it the other angel that looks so much like Jesus? that is clothed in linen and gold? Dan. x. 4-7; Ezekiel ix. 11;—or the throned angel of Ezek. i. 26, 27, 28; viii. 2, 3, 4? Then why does it say that "the Lord went before the Israelites by day in a pillar of cloud?" Ex. xiii. 21, 22. If it was the Lord, how could it be an angel? Can you tell, little boys? "In the same way that your papa's build houses, by furnishing the money and getting other men to do the work?" Yes, that is the way. The Lord went before his people, by having his angel go before them. His name was in the angel. So, when we see the angel did it, it was the same as if the Lord himself had done it. A great deal of the work of creation, was to be done by angels,—the forming of the beasts and the fowls, and the trees. The making of precious stones and of minerals; the cutting out of all the lovely patterns for the insects, the grasses, the leaves and the flowers, and yet, it is said that "the Lord did it." And when the Lord God came down to Adam and Eve in the garden, to Cain and Abel, to Noah, and to Abram and others, he came down through the agency of his angels. This is the way that he came down on Mount Sinai, for the law was "ordained by angels." Gal. iii. 19; Acts vii. 53; was spoken by angels." Heb. ii. 2.

His name was in the angel, just as the name of the United States is in the men that are sent to the courts of other countries. These men do not do the business of our country in their own names, but in the name, or by the authority given them by our government at Washington City.

Angels have much to do with our world. In some way under God they control men and nations and use them to make the great and good things come about, that God has promised shall come. Heb. ii. 5; i. 8.

They can fight against and persecute and destroy the wicked. Psalm xxxv. 5, 6; 2 Sam. xxiv. 16; 2 Chron. xxxii. 21, 22. God's people have been helped many times by these dear ministers of his. They do not fight as men do; they come with pestilence and storms and fogs.

In the battle of Bethhoron, great hailstones slew many more of the Amorites than the children of Israel slew. Joshua x. 11. It says "the Lord cast the stones down," but you know how he does things now, and at once think it was the angels that did it. The angels saved Elisha from the Syrians. 2 Kings vi. 12-22. Angels gave the signal to David from the top of the mulberry trees, telling him that it was time to go forth to battle against the Philistines, because God had "gone forth before him." 1 Chron. xiv. 13-17. In one night an angel cut off all the mighty men out of the army of the king of Assyria. 2 Chron. xxxii. 21.

You have read Lord Byron's poem beginning,—

"The Assyrian came down like a wolfon the fold."

have you not? It is grand. An angel saved the four good men who were cast into the fire—saved Daniel and Peter and Paul.

The Vaudois Christians several times escaped from the French, by being covered with a thick fog; and our little army in the war of the revolution was saved from the British three times in succession, by the sudden rising of rivers after they had crossed them. Keep your eyes open when you are reading the Bible and reading history. You will soon learn to see how God's hand is in every thing; that nothing happens by chance, but that in all wars, in the finding and settling of new countries, and in strife as to whom these shall belong, God is working through his angels to prepare this earth for our future everlasting home.

AUNTIE WISE.

Obituary.

At the home of her son-in-law D. W. Rouk, in Boone county, Mrs. Martha Yories Logan died April 5th, 1896, at the age of 95 years, 1 month and 25 days.

She gave her heart to God in early life, and lived a consistent Christian; was a great Bible reader, and spent much time in its perusal, greatly enjoying the comfort of religion. In March, 1892, she was stricken with paralysis, and from then until her death was a great sufferer most of the time. All that loving hands could do was done to add to her comfort. Medicine was required to secure ease and sleep. She has now fallen into the care of the great Physician, that "giveth his beloved sleep," and is "Asleep in Jesus, blessed sleep, from which none ever "wake to weep."

We are assured, dear saint that you have suffered your last pain, shed your last tear, had your last sorrow, and we shall meet you in the great resurrection, in a place where sin and its consequences are felt and feared no more. In her departure she must pass through the sleep of death in the silent tomb, but as time is not reckoned with the dead, we feel comforted that there is no longer conscious, anxious waiting, but that the next moment for her is when the trump of God shall awaken the slumbering millions; then she will be with them, "caught up to meet the Lord in the air. Let us comfort one another with these words."

The funeral services were conducted by Rev. L. E. Murray.—*Ib. W. B. in Ladoga Leader.*

[To this notice we add a clipping from the *Plymouth Democrat*, which will explain to the friends in this place more fully who this Sister was, and the place she once filled among us.—Ed.]

AUNT PATTY LOGAN.

Martha Yorris Logan, one of the earliest pioneers of Marshall county, died at the home of her son-in-law, Daniel W. Rouk, at New Ross, Boone county, Indiana, April 5, 1896, at the age of 95 years. She was born in Ohio (probably Butler county) in 1801 and in 1820 settled with her parents in Union county, Indiana, where she was married to Patrick Logan, and with him came to Marshall county in 1830. Her husband, Patrick Logan, was third sheriff of this county, serving two terms from Aug. 1838 to Aug. 1842. With his wife and family he removed from here in 1852 to Montgomery county near Ladoga, where he settled on a farm, remaining there until locked in the 60s. "Aunt Patty" as she was familiarly known, was a very quiet and most excellent Christian woman.

Dr. S. W. Cordill died in Brown County, Minnesota, Apr. 13, 1896, aged 80 years, 3 months and 18 days.

Father Cordill was born in Tennessee, came to Indiana when a small boy, and lived there until 1855, when he moved to Minnesota, living there until the enemy, death laid him low to await the coming of the Life Giver. He became obedient to the gospel at the age of thirty and lived a consistent Christian life to the end. He leaves nine children, six sons and three daughters to mourn his loss.

But we sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so, them that sleep in Jesus will God bring with him.

May he soon come and bring up the sleeping ones and may we all be ready to meet him and them at the first resurrection, is the prayer of your brother.

H. F. CORDILL.

It is said that at a late meeting of Chinese ministers of state the question arose, "Shall our women unbind their feet?" The women responded to the question thus: "They are our feet; cannot we do with them as we please? Why should they discuss it?" This sounds like America, or would if they had said "waists" instead of "feet."

For the occasion of the General Conference of the Methodist Episcopal Church, to be held in Cleveland, O., May 1st to 31st, 1896, a rate of one standard first class fare for the round trip has been authorized via the Nickel Plate Road. Tickets on sale April 29th, 30th, May 1st, and 12th, – Apr. 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eyelanner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg., Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B Wilson, 1219 J. St. Sacramento, Cal.
S. C Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
Ben F. Glenn, Nelson, Neb
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Fruitvanville, In.
C. S. Allen, Eldorado, Kan.
D. M. Hedler, Muscatine, Ia.
J. M. Primmer, Jessup, Ia.
P. B. Stouffer, Hunterdon, In.
Miss Mollie Babcock, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, 912, Oak St. Kansas City, Mo..
A. T. Morris, Cottonwood, Cal.
R. S. Driggins, Irvington, N. Y.
Dr. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthlum, Cedar Bluffs, In.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION." Plymouth, Marshall County, Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say, "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Cheap Excursions to the West and Northwest.

On April 21 and May 5, 1896, the North Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A., Marine National Bank Building, Pittsburgh, Pa. —May 2.

With its splendid equipment, uniformed colored porters on day coaches to attend to the wants of passengers, elegant sleeping cars, unexcelled dining service, and facilities for quick time, the Nickel Plate Road is in a position to make a favorable bid and secure its portion of the business enroute to the General Conference of the Methodist Episcopal Church at Cleveland, O. Low rates are offered via this popular route. Tickets on sale April 29th, 30th, May 1st, and 12th, good returning five days from date of sale. Tickets may be extended to June 2nd by depositing them with the Joint Agent within five days from date of sale.—April 30.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jaldin, Evangelist.

Church of God, 3245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren always welcome. C. P. Ramsey, 301, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. P. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor. Michigan and Lapaet e Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Prime Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton Elder; Sarah S Bick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cleary's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Duck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Meetings held at Unity Church, Schultz Ferry, Oregon, fifteen miles southwest from Portland) each month, 1st Sunday sermon by Bro. W. W. Asquith. The 2nd by Bro. Edwin Grant. The 3rd by Bro. W. L. Steele. The 4th Social meeting. Each appointment at 11:00 a. m.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Pork Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelanner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitcomb, Pastor.

The Church of God near Schultz Ferry, Ore., hold services every Sunday. Sunday school at 10:00 a. m., and preaching at 11:00 a. m. All lovers of truth and brethren from a distance are cordially invited to meet with us. Mario E. Trundell, Sec'y.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cotts Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Brs. Price, McBride, Watson and Byron have an regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The M. E. General Conference will convene at Cleveland, O., May 1st. Low rates have been authorized via the Nickel Plate Road for this occasion. The Company operates splendidly equipped trains, with all modern appliances for speed, safety and comfort. For time of trains or other information, address any agent or B. F. Horner, General Passenger Agent, Cleveland, O.—Apr. 30.

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The Restitution.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, MAY 6, 1896. NUMBER 17.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel: the literal resurrection of the dead: the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Fairest Jerusalem.

(TUNE—"WE'RE MARCHING TO ZION."

O precious is the thought,
That on the blissful morn,
The Lord upon mount Zion shall look upon,
His loved, sent, chosen ones.

CHORUS.—O fairest Jerusalem,
Dearest and happiest home!
Thy pearly gates when shall I see,
And be with Christ at home?

Then will his rest to be
More sweet to his redeemed Bride,
Than when he said "Peace be to you."
"Tis I be not afraid."

MRS. E. R. BOWEN.

Communicated.

Expository.

PRACTICAL HINTS AND SUGGESTIONS. ROM. XII. 1, 2.

"I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." I beseech, I entreat, I pray, I beg you therefore brethren by the mercies of God, by the tender mercies and kindness of God. I entreat you to present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Under the past dispensation God made known his will to his people through and by his servants the prophets, and among other things, they were required to offer in sacrifice of the best of the flocks and herds, as a kind of typical temporary service, pointing forward to the "Lamb of God," sacrificed for us; "and who is also destined to take away the sin of the world." God was very careful to require none but the best and unblemished animals to faintly represent the pure, spotless life and character of his beloved Son. Their death, which was simply and purely extinction of life, a pouring out of their life blood was emblematical of the pouring out in death, of the soul or life-blood of Jesus, God's Son our Savior. Those lambs and oxen being every whit dead when offered in sacrifice to God, could only typify the real literal death of Jesus the anti-type. I fail to see how the death of a lamb or an oxen could in any way typify the separation of Jesus God's Son from his body.

A serpent shedding off, and crawling out of his old skin, would more nearly represent and typify this old absurd serpentine doctrine, that man in death simply "shuffles off this mortal coil." Yes, that is so, but what does Paul tell us to do as Christians? "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Remember brethren that God would not have been well pleased if Israel had offered to him in sacrifice, the lame, the halt, and the blind, neither do I believe that their sacrifices would have been well pleasing to God, if they had been reeking in filth, or soaked in tobacco for forty years. Do you think so? hardly. If a hint to the wise is sufficient, a plain statement of facts ought to be all-sufficient for the brethren, to cause them to change sides, and to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Any habit or any manner of living whatsoever that debilitates in body or mind, or is unclean and unholy, is most certainly incompatible with our profession, and will be a barrier to our offering our bodies a living sacrifice, holy; acceptable unto God, which is but our reasonable service. No, Bro. Bitner, it seems that my work is not yet done, or well done at least. Yet I feel encouraged to press on, by the reinforcement of noble brothers and sisters who are coming to my aid. Thanks to you sister Emma, for your excellent contribution.

Second verse, "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God." "To conform to this world is to make like, to comply with, to yield to the customs, fashions and ways of this world or age; especially those that are antagonistic, and out of harmony with God's will and ways. I understand that God is selecting out from the nations of earth, a people for his name, a royal priesthood, a holy nation, a peculiar and purchased people. This people is now the betrothed bride of the Lamb, God's beloved Son, and her most important and imperative duty is to see to it, and make herself ready for the coming of the Bridegroom, which now draweth nigh. And if she is true and loyal as she must be, will her affections be divided? and will she have a desire to conform herself to this world? These are marks of bad faith. Can the church, the intended bride, while waiting for her Lord, allow herself to be entrapped and entbused with lusely rotten politics, and thus fall in line with the live crowd on the broad road leading somewhere, and not be conformed to this world? I think not. Can you my Brothers, seek to uphold and bruce up corrupt human governments, and at the same time prepare and qualify yourself for a position in God's kingdom soon to come, when human governments must collapse? I cannot. I tried it once some thirty-two years ago, and my conscience gored me good, and my knees almost smote together. I would advise you my Brothers to stand from under, and come out fully on the "Lord's side," as there is no compromise in this war. It does seem to me that if we be indeed dead to the rudiments of this world, so that the world will not know or appreciate, or approve of us, that the world will be indeed dead to us: then there will be but very little, if any coalition between us. No more than there was between the Master and the wicked world.

In the timely and very appropriate admonition of "*Times of Restitution*," we would say "Let the preachers (yes and the laity) keep aloof from politics, and refrain their hands from municipal and state affairs. The world will love its own, and will look after its own business in its own way: Cæsar will take care of himself. Let the ministers of Christ if such they are, confine themselves wholly to the work to which they were ordained, evangelization—proclaiming to the world the glad tidings which are to bring great joy to all people—that a Savior has been born and qualified, and will soon return from heaven to overthrow all existing governments and institutions of men, and bless all nations, families and kindreds of the earth. This is certainly a nobler and more appropriate employment for the appointed heralds of the gospel, than playing the roll of policeman, detectives, spies and informers, or seeking to rivet by the hammer of law erroneous and conflicting religious tenets upon the heterogeneous and unwilling masses of a religiously free country. (If we plead Cæsars cause at Cæsars bar then we go to make up Cæsars staff. If the servants of Christ will serve Cæsar, they must look to Cæsar for their reward."

Brethren and sisters in Christ, if we have been thoroughly converted to God and his Christ, will we have any desire to conform ourselves to this world, and thus run out after the foolish pagan institutions of these perilous times, such as the hollow celebration of the old revamped pagan "Christmas," and that of "Easter," the old festival of Eostre, an Anglo-Saxon goddess, and such like institutions? Nay verily. Then if we are obedient to God, and refrain from imitating the world, then we can safely say, that we have been "transformed by the renewing of our mind," and are a child of God indeed and truth. Then if we are obedient and have our affections set on the things above, will we, can we stray off in the dark and crawl into some of the wily set traps of the enemy, and thus conform to, and confederate with the world, the enemies of God, and thus deny and repudiate God, by swearing allegiance to another besides and in opposition to God, worshiping and serving the creature far more than the Creator, for as a rule when the test comes the motley, medley lodge is full being honored by the consistent infidel, and the inconsistent (shall I say Christian) alike. There must be affinity to draw them together on common ground. Even ministers will leave their homes and sneak off in the dark and show their skill at "riding the goat," and thus set the example to others. These things, like universalism will do to live by but will not do to die by. Do you say, "let us alone? There is no harm in these things, you are too rigid." My brethren, the danger is all on the other side. And immortal-soulists have cried out, "Lay us alone, there is no harm in this doctrine, it is no vital point, let's compromise the matter, and come on common ground. Let us turn our batteries on the "clear," and reform the world, and give sin a black eye. "A sure mark of apostasy, and a broad road to ruin." It was the demons that said "Let us alone." Brethren it is high time that we awake, and flee for life to Jesus while he pleads.

T. E. ADAMS.

Is the World Growing Better?

"And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" Rev. vi. 15, 17.

This is a hard scene to understand in face of the popular teaching that the world is growing better, and is in process of entire conversion by the churches. If by their efforts there is to be millennial bliss on earth before the reign of Christ, why all this abject terror at his appearance? If his work be completed by men, and all the inhabitants are holy, why should they fear his wrath? No wonder the churches deny his return and arrange to meet him in heaven. One slight objection to this optimism is that it conflicts with *Scripture* and is flatly contradicted by *facts*.

It is an important claim, for the heathen under conservative influences of civilization, are increasing at a ratio that distances Christianity, and except in insignificant numbers or isolated instances, reject Christianity. Even in the most enlightened lands but an infinitesimal proportion obey Christ or live up to his laws—and, what is even more shocking, the Churches themselves, instead of converting others, are falling from grace and becoming a by-word and reproach for their worldliness and hypocrisy.

The lodges, the clubs, the theatres, and political gatherings are crowded by men who never enter church doors. Men swarm at all places but religious gatherings. These things are patent to all. The shepherds take counsel together to amend the evil, but they never think it necessary to amend their ways. Few as the churches are, in proportion to saloons and population, only sensational methods can attract an audience. To raise funds they compete with the popcorn vendor, the peanut peddler, and the seller of icecream, oysters and summer drinks, and vie with the theatre and variety shows, and even meditate opening saloons for religious cocktails and eye-openers. Where will the end be? "There is a way that seemeth right to a man, but the end thereof is (*not universal conversion, but*) *death*."

"Physicians heal thyself" is the reply of the intelligent pagan to the misguided missionary—"First convert your own heathen and amend your own ways and then it will be time to reform us."

Thinking ministers have told the writer that the true test of a church's living faith is the average attendance at prayer meeting, and they claim this is usually below 10 per cent of the membership. Lately the writer attended the regular prayer-meeting of a church of about 1000 members. There was to have been a baptism, but the candidates did not appear, the pastor was absent, and one old gentleman, the writer and two ladies were the only ones attending. The excuse was rain, but the streets were full of vehicles and pedestrians on their way to business and various resorts, or to the opera to hear Miss Spicy, (in an almost imaginary costume), elaborating the supposition that an immoral life is compatible with the loftiest sentiments of virtue and that a happy blending of open vice with gushing sentimentality, is the ideal of womanhood. How is it that Christian men and women can afford to hire a carriage and pay two or three dollars to encourage Miss Spicy in gilding vice, and yet groan over a dime contributed to the Lord? There must be some process of reasoning by this out, for the reference is to those of estimable worldly character even if somewhat distorted on points.

There is not a really Christian nation on earth. The very best are only enlightened heathen nations, slightly leavened by Christianity—of fifteen hundred million souls Christianity claims two hundred millions. These are Protestant, Greek and Roman Catholics, Armenians, Abyssinians, Atheists, Agnostics, everything-arians and nothing-arians. How many of these will Christ own, think you? How many of them are agonizing to enter the strait gate?

After 100 years under the iron gaunt of Britain, India claims two and a half million Christians, such as they are. Given a heathen population of 300,000,000, increasing by birth-rate 3,000,000 yearly; how long will it take to convert them at the rate of 2,500,000 every hundred years? And what would become of these Christians if England was driven out?

In China a few ill-supplied, heroic missionaries, are forcibly held in place by foreign war ships while their converts seem to be massacred as fast as made.

In Africa the False Prophet and the British Lion are grappled in a death struggle over its benighted millions; on the one side they are offered death, slavery or Islam; on the other, civilization and the inevitable rum bottle.

In Turkey, the Sultan, (encouraged for political purposes, by the Czar, the Head of the Greek Church,) is butchering off his Christian subjects in defiance of the "Christian" Powers; all of whom, (including the United States) are very much shocked, thinking something ought to be done, but declining to do it themselves.

In Japan a few missionaries are tolerated, partly from policy, and partly in sheer contempt of their influence.

In the South Seas, New Zealand, Tasmania and Oceanica, the missionaries certainly converted such natives as had not eaten each other or been destroyed in the process of improving their former benighted condition, but there is nothing to show for it, as they subsequently could not stand so much prosperity and happiness and rapidly succumbed to ruin and disease.

In Tasmania but one remains—in New Zealand a few are yet existing until their room is required by the whites: New Guinea is now in process of civilization: a few more ship-loads of whiskey, a few more maxim guns, so shall their civilization come upon them as one that travelleth and their destruction as an armed man. In our own country it is the same. Civilization was introduced by Pizarro, Cortez and the Jesuits and history records the felicitous results. Where are the former inhabitants of our own United States? How many of these will rise up and call us blessed? How many of them will plead for us at the bar of God? What has civilization or the Church done for them? We see a few poor, wretched, ignorant, drunken, demoralized, starving worms, occasionally turning in sheer desperation on their tormentors and oppressors, as all that is left of God's children committed to our charge when he directed the footsteps of our fathers to this broad land. What hope of the future can the Church derive from such scenes as these? When will these ill-advised prophets understand that civilization and Christianity are not synonymous or convertible terms? India is a civilized country. She has universities, colleges and schools; a free press, the railroad, telegraph and telephone. She has electric lighted cities and idol temples and the most famous irrigation system of the world, a marvel of engineering ability and unprecedented cost. Her women are queens and rulers and teachers, and Lawyers and doctors and famed philanthropists, poets artists and missionaries. Her men are elected to the English Parliament by British electors over British opponents; they sit in India in the Chief Council, on the Supreme Bench, are magistrates and army officers. Her merchants sail ships on every sea and compete in the cotton and tea markets of the world. Yet they remain heathen, but a very unsignificant few have embraced Christianity. They say they have weighed it in the balance and found it wanting; and they are not fools but are casuists and theological critics, equal, at least, to the best any where. The same seems true of the Japanese.

The majority of these men, (as we do,) judge by Christ's rule: "By their fruits ye shall know them," and they condemn the ordinary representatives of Christianity as a degree more crafty, selfish and bigoted than themselves. They cannot, or do not, distinguish between the true and the false, and so reject the Christian creed *in toto*.

This claim of a *man* produced millennium is but a dream born of ambition, pride and folly. A dream that would rob Christ of his mission, God of his glory, and base salvation on works and not on grace. It is contrary to Scripture and existing facts. It is the Apotheosis of unbelief, and the sublimity of conceit—the strong delusion of 2 Thess. ii. 11: "Verily man at his best is altogether vanity." Psa. xxxix. 5: "Who can bring a clean thing out of an unclean (?) not one." Job xiv. 4.

"The world is very evil, the times are waxing late.
Be sober, and keep vigil, the Judge is at the gate.
The Judge that comes in mercy, the Judge that comes with might,
To turn back the evil, to disclose the right—
And every eye shall see him, behold the King's array!
Behold the God in beauty, the low hath passed away.
But now we watch and struggle, but now we live in hope.
And Zion in her anguish with Babylon must cope,—
And he, whom now we trust in, shall then be seen and known.
And they, that know and see him, shall have him for their own—
Exalt oft dust and ashes, the Lord shall be thy pearl.
His only, his forever, thou shalt be and thou art."

H. T. BAKER.

A Letter to a Converted Jew.

Dear Brother Lichtenstein:

I see by a late number of the *Jewish Christian* that you are associated with Mr. Warszawiak in the mission work among the Jews. I was highly pleased with this announcement; and especially as you had been laboring in the Baptist church. Now my object in writing to you, is to call your attention to the subject of baptism. I see by the *Jewish Christian* that most and perhaps all of the converts to Christianity from Judaism unite with the Presbyterian church, hence they are not baptized but rantized, (sprinkled), which is called baptism. If I understand the subject of baptism correctly: *sprinkling a few drops of water on a man's forehead is not a valid Scriptural baptism.* "To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Isa. viii. 20. Paul in describing baptism in Rom. vi. 3, 4, said—"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? "Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life," 5 verse. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." If I understand this quotation correctly, Paul is trying to show, that when the sinner is dead to sin, he must be buried with Christ in baptism, so that rising from the watery grave, may typify a resurrection from the dead, as Christ was raised from the death state. Again, Col ii. 12. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead." Paul is evidently trying to teach that to arise from the baptismal grave, elicits faith in the resurrection like as Christ was raised from the dead. How can a few drops of water sprinkled on a man's forehead show a faith in the resurrection? Who can imagine? Again—Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ," 29 v. "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." In order to be of the seed of Abraham, we must be adopted into the family of Abraham through Christ. And this adoption can take place only by baptism, not by rantism.

It is very evident that a burial with Christ in baptism was taught and practiced by the Apostles to teach a faith in the resurrection; and secondly, is necessary for the remission of sins. Peter, on the day of Pentecost, said to the enquiring Jews—"Repent and be baptized in the name of Jesus Christ for the remission of sins." Ananias also said to Saul, Acts xxii. 16, "Arise and be baptized and wash away thy sins." Saul had become to be a praying man, yet his sins were still upon him and could be washed away only by baptism.

But I may be asked if I believe baptism is necessary for salvation? God has commanded me not to lie, steal nor commit adultery, and if I do not abstain from these, how can I expect salvation?—No more can I if I do not comply with God's requirements in regard to baptism, for our Lord Jesus Christ commanded it. The Savior has given no command to be trifled with.

God's command by Peter on the day day of Pentecost is; "Repent and be baptized for the remission of sins." Now if we think that sprinkling a few drops of water on our foreheads is a burial with Christ in baptism: it may be found that we have made a mistake.

When Christ was crucified and his side was pierced by the soldier's spear, there came out blood and water. The issuance of water with the blood shows that water is just as necessary as the blood in cleansing the sinner from his sins. Indeed, baptism in water is a symbolic application of the blood of Christ. An alien cannot get remission of his sins and induction into the family of Christ by prayer, but only in God's appointed way, but when once in the family of Christ, if he sin, he has an advocate with the Father, even Jesus Christ the righteous.

Again—Jesus said—John iii. 5, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God." Now what is it to be born of water? Jesus makes use of natural things to illustrate spiritual things. To be born of flesh is to come out of flesh, so, to be born of water is to come out of water. I believe Jesus meant just what he said. Jesus went to John the Baptist to be baptized. He said—"Thus it becometh us to fulfill all righteousness." It was necessary for Jesus to be washed because he was not only to be a King but a Priest, and all who aspire to be kings and priests and to reign over the nations must be washed as Jesus was to fulfill the right cousnes which those offices demand. In the ancient Jewish economy there was a sea, (or baptistry as it is now called,) for the priests to wash in 2 Chron. iv. 6. This was by God's command. So Christ must needs be washed to fulfill all righteousness, and if we neglect this important duty and thus do not fulfill the righteousness attained by being baptized, it will be found in the great day of assize that our garments are defiled and need washing. See Rev. vii. 14, 15, we shall be recovered in the innumerable multitude "before the throne of God and serve him day and night in his temple."

Yours for the gospel truth.

DANIEL HOWARD.

There is some difference between a Christian minister being apt to talk, and being "apt to teach." 2 Tim. ii. 24; Tit. i. 9.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 6, 1896.

WILL our correspondent please take notice that as yet we have no Greek type, and excuse the leaving out of the same in their articles. We hope soon to have some.

WE have printed the letter to Dr. Talmage and J. A. Conant written by Bro. and Sister Howard and printed in issue of April 22, in tract form, and can supply them at two cents each, or 15 cents a dozen.

WE have been disappointed in not receiving our regular copy from Bro. Joblin this week. For some reason it has missed getting here. Hope to have it for next week's issue.—Later just as we are ready for the press Brother Joblin's copy came.

WE see that Ingersoll has been challenged to a joint debate on his Bible lectures before three judges and two tirekeepers for *points*, the victor to receive 65 per cent of net receipts after paying expenses. The challenger is Mr. Thomas Kenyon, of Providence, R. I.

As true as anything in the book is Prov. xxii. 6, "Train up a child in the way he should go, and when he is old, he will not depart from it." Can it be said that a child is faithfully dealt with who is trained five or six years more to fit him to live three-score years and ten, than he is to live always?

A remarkable action on the subject of usury has been taken by the trustees of a Jewish synagogue at Glasgow, Scotland. A member of the synagogue was proved by evidence in a lawsuit to have charged extortional interest. The trustees notified him that in consequence of his conduct they would decline to rent him a pew in the building, after the term for which he paid had expired.

INGERSOLL has paid another visit to Cleveland, and delivered his "latest and greatest" lecture, "Why I am an agnostic," which we reviewed shortly after, before a good audience, and we had the satisfaction to learn that one gentleman present who shook and the churches with disgust, was convinced, after all, that God had stooped down to us with a revelation of his purpose in regard to man and earth. He attended the preaching service again the following Sunday, bringing another gentleman with him. Ingersoll went from Cleveland to Chicago where he spoke at one of the city churches being escorted to the pulpit by the pastor. Then the tenth chapter of Luke was read, "Nearer my God to thee," and "America" were sung, then the Pastor asked for a special blessing on their guest.—who is endeavoring to make the world better. He said this was no time to disagree with the beliefs of man. No matter whether a man believes in God or not; if he expounded the truth then the truth was there; and God was there. The subject of discussion was arbitration, treatment of criminals, homes on the prairies, the tenement system, divorce, capital and labor. On concluding the applause was loud and long, and then all sang, "Blest be the sacred tie that binds," and the pronouncing of the benediction closed the meeting. What next?

Our Letter Drawer.

Dear Restitution:

I wish to take a small part in the wonderful class meeting that has been going on so long, which so many have been taking part in. I find the names of so many that I formed the acquaintance of a long time ago, amongst them the name of Sister E. Plummer of Oregon (I suppose she still lives there), consort of Philomen Plummer, known as Uncle Phil, one of the grandest and best men I ever knew, of whom I first learned the truth, who now sleeps in Jesus. May God's blessing rest upon him and preserve him blameless until the appearing of the Life-Giver. There was I. P. Bitner whose testimony has the right ring. He spoke my sentiments. O there are too many to name all speaking of that grand and glorious day, the coming of the Lord of life and glory, all desiring the day to come, and I with the rest. Oh, what a glorious and grand reunion will take place at that time, when Jesus who is the Captain of our salvation shall appear and wake up the sleeping saints, draw them from their dusty beds, when they can say, O grave where is thy victory; and the living righteous can say, O death where is thy sting; and they both can shout thanks be to God who has given us the victory through Jesus Christ our Lord. The outlook now seems to point to the near approach of the Life-Giver. Brethren, wont it be nice when the Lord shall reign over all the earth. In that day there shall be one Lord and his name one, when righteousness shall cover the earth as the waters cover the sea. Glorious time, may it soon come. May God's blessing rest on the entire family of God, is my prayer. Your brother in the blessed hope.

LOTT CLOVER.

Dear Restitution:

Find enclosed $1.50 for THE RESTITUTION. I thought I would have my name enrolled on your list once more among the other brothers and sisters. It has been some time since I have taken that good paper. Brother Simpson gave me one and I had it read to me, and it made my very soul rejoice to hear from the good Christian work that is going on. There is no one of the faith living close to me but me and my husband as we have no preacher now, but thanks be to God for he has said where there are two or three meeting in his name he would be in their midst. Bro. Brant has been preaching for us here a while back and we have been having some pretty good meetings, but it seems as though when the Word of God is preached in the church they want to close the door on the men that preach the gospel. Oh brothers and sisters, let us not let that scatter our faith. Thanks be to the King, the soon coming King that my faith is built firm. Brothers and sisters, let us be in our faith as firm and solid as the man that built his house on the solid rock when the winds blew and the rain fell, but the house fell not; Christ also promised us that whosoever believeth in him should have eternal life, let us all try to be in the number that have got such a glorious promise. Let us throw off malice, envy and strife and fill our hearts with pure love for Christ says, "Behold I come quickly and my reward is with me to give unto every man according as his works may be." So let us all be careful for Christ says: "For there is not a just man upon earth, that doeth good and sinneth not." Eccl. vii. 20. But I can speak for one that I am trying to live so that I will not be ashamed when Christ comes or calls for me, although I have my losses and crosses. Though if we be not cross-bearers we will not be crown-wearers; my children in number are six, four girls and two boys, they have none of them tasted the love of Christ. But I hope, trust and pray that they will turn and seek salvation before it is forever too late. For the Lord says the day will come when no man can work. Now brothers and sisters, we should watch ourselves very closely and walk in the path of righteousness.

"Today, if you will hear his voice,
Now is the time, make your choice:
Say will you to the Kingdom go?
Say will you have this Christ, or no?"

I want all of the brothers and sisters of the Church of God to pray for me when it goes well with you, that is my prayer.

Your Sister in the Abrahamic faith.
MRS. R. C. ELLIOT.

Editor Restitution:

As the time has arrived for renewing subscription to our excellent paper, sent to our beloved Father W. M. Buzzell, who is now asleep in Jesus, dying July 28, 1865. We renew for 1896. Our father took THE RESTITUTIONS from the very first and many a joyful hour he studied the various phases of discussions, by our brethren concerning the tidings of the coming and kingdom of his Anointed Messiah, the excellent type of the life everlasting. Father was not a hobbyist, nor did he gender to liberalism, that is, that all these phases were sanctified by the truth, but were means to arrive at the truth of the sanctified One.

He always believed in liberal discussion, but in the Spirit of the crucified One. Ours is an age of determination. Right we must maintain, and truth we must gird ourselves with, if we ever arrive to the status of manhood Jesus exhorted us to, if we intend to hear the image of his heavenly life.

If we cannot have discussion, fear lest we retrograde, once is, or may be a life of stubbornness, what is food and help to one, may be a stone to another. God desires us to be all to all, if savored with truth.

May our Motto be, the text of our beloved father's demise, as found in Titus ii. 13. "Looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, all else that may be written by our brethren, we can use to clear the mists from our beclouded vision, that we may see the waymarks God has placed in his mine of riches, the sacred Volume, that "he that readeth may run and not weary, and walk and not faint," which ultimately would be the case if the jewels of Divine Writ, were not strewn along our path, as stars in our diadem we would become as Sodom, and fall an easy prey for Babylon. Yours in hope of the truth.

R. M. and E. M. REYNOLDS.

Dear Restitution:

We cannot do without the paper, for it is all the preaching we have here. There are six of the one faith out here. I have never heard the gospel preached since our dear Bro. S. T. Hook preached for us. If any of the brethren come out this way please call on us, they can get off at Cardond Station, Ind. I would love to hear the gospel preached once more as Bro. Hook preached it. He is the one that showed us the error of mistaken doctrine. May God bless him is my prayer. I will say to the dear brothers and sisters that we are sound in the faith, looking for Jesus to come and change our vile bodies that we may be fashioned like his own glorious body. Pray for us that we may not prove unfaithful. Dear brothers, it is a good thing to be established in the faith and not carried about with every wind of doctrine. I want Bro. Wilson to explain Revelations xvii. And I want to see who is the daughter and what is the mark of the beast and the number of his name. This request is for the benefit of our opponents.

We remain your Brother in Christ.
J. M. COPELAND.

For Our Children.

Grumble Tone.

There was a boy named Grumble Tone, who ran away to sea.
"I'm sick of things on land," he said, "as sick as I can be!"
A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to stimulate his mirth.
For he did not like the vessel, nor the dizzy, rolling berth,
And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands, he saw such wondrous sight,
But nothing that he heard or saw seemed just exactly right;
And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts, they say,
But always found the people dull, and longed to get away
To search for that mysterious land where he should like to stay.

He wandered over all the world, his hair grew white as snow;
He reached that final bourne at last where all of us must go,
But never found the land he sought. The reason would you know?

The reason was that, north or south, wherever his steps were bent,
On land or sea, in court or hall, he found but discontent;
For he took his disposition with him everywhere he went.

The Story of Israel Beyond the Sea. No. 49.

THE SOLOTHN ANNUAL EX. XXII. 20-33.

We have learned a great deal about angels, but there is much more to learn, and I want you to keep on with the lesson. I want you to think how God cares for you by sending his dear angels to watch over and guard you. Psa. xxxiv. 7. And that by and by, if you are good and obedient to Jesus, you will be gathered by those blessed beings and made equal to them. Matt. xxiv. 31; Luke xx. 36.

But now, we must go back to our chapter. Isaiah, calls the angel that led the children of Israel into Canaan, "*The Angel of God's Presence*," do you understand what that means? I think I can explain it so you can. If your teacher should leave the school-room for a time and should appoint some one else to hear the classes, while she was absent, would you not have to obey the appointed teacher, just the same as if your own teacher was present? Would you not have to learn your lessons just the same, and behave just as carefully? Certainly you would. Your teacher would be present in the one who was acting for her, and you would be graded in the report for the term, for that day, the same as for other days.

Just so it was, that God, was present to the Israelites. They had to be very careful to obey the Angel, for when he spoke, it was the same as if God were speaking. Whatever he said, God, had told him to say. If they provoked him, by acting naughty, it would be provoking God. The Angel would not forgive them, if they sinned. God had given him no right to do this. But if they obeyed his voice, then would the kind, heavenly Father, "Be an enemy to their enemies, and an adversary to their adversaries." He would bless their bread and their water and take sickness away from the midst of them. They would have plenty of cattle and sheep, and would destroy all the wicked people to whom they should come. But they must make no covenant with these people, nor with their gods. They must not bow down to them nor serve them, nor do after their works, but must overthrow them and break down their image.

We remember how dreadfully wicked idol worshipers are. We must never forget it.

We must not be deceived into thinking, that they may after all, be good, —that perhaps, even they may be Christians. We can feel sorry for them, and can try to help them to see the truth, but we must not believe their doctrines. We must be just as careful as the Israelites were commanded to be, lest we be led into doing the same wicked things that idolators do.

God did not want the Hivite, the Canaanite and the Hittite, to dwell in Canaan, lest they should make his people sin against him.

But there is something curious in our lesson. It is about hornets. Do you suppose hornets could drive the inhabitants of a land out of their country? I should not wonder. Mr. Elnathan Rockwell, an early settler of McLean Co., Illinois, tells us about some terrible yellow-jackets that were nearly as big as bumble-bees. They made their nests in the prairie-grasses. Their stingers were half as long as their bodies. They stung cattle to death. But hogs did not care for them. Their hides were too thick to be hurt by the sting. The men scattered corn around the nests, the yellow-jackets came out to drive away the hogs that were eating the corn, but the prairie-rooters, rooted up the nests, and then went and rolled in a puddle and drowned the ugly insects.

There was also a green-headed fly that lived in the prairie-grass, that would gnaw horses and oxen to death if driven in the hay time, or even by moon-light. God could have made these yellow-jackets and flies so numerous, that no one could have lived in that part of Illinoise. What do you think about it?

AUNTIE WISE.

"Will You Laugh to Me Again, Mother?"

It was little three-year-old Maisel who asked this question one morning in the early spring. She had been bringing me the first spring flowers, and oh, how 'buful' she thought those bright yellow dandelions were! I had enjoyed them, too, and had responded to her enthusiasm with words of appreciation and thanks; but it was the smile which seemed to delight the little darling most, and as she started out to hunt for more flowers, she came back to ask in her own earnest, winsome way, 'Will you laugh to me again, mother?'

It was a simple question, or rather request, but it almost startled me, and started a new train of thought.

Was that dear little heart hungry for more brightness, and thus seeking for it as the vine sends forth its tiny branches in search of the sunshine?

While careful, and perhaps too often troubled, about household duties, striving to have everything as comfortable as possible for the dear husband and little ones, had I been failing to give them the smiles and sunshine which their hearts craved, and which I could so gladly and easily give them?

When I was quite young, I remember being touched by hearing a little child say, 'Mamma, they are the laughingest folks at Uncle P——'s I ever saw. I wish we had more laughin' at our house.' Ah! perhaps our little ones often wish for 'more laughin' at our house,' though they do not say so. Surely we should strive in every way to gladden their young lives, and be careful that by our care-worn or frowning faces we do not repel their natural light-heartedness.

Phillips Brooks once said that 'the truest humor is the bloom of the highest life,' and while we should never encourage silly simpering and giggling, should we not seek to cultivate in ourselves and in our children that 'true humor' which, like the sunshine, always carries with it gladness and bloom?

Books on Christian evidences are read by the few, but "living epistles are known and read of all men." A gospel life is an ever-recurring incarnation of Christ.

Selected.

A Rich Promise.

"He that overcometh, the same shall be clothed in white raiment. I will confess his name before my Father, and before his angels."

"He that overcometh." Aye, 'tis to him the promise was made so full of rich, precious meaning; 'tis he who shall wear a robe of spotless purity—who shall be acknowledged by the blessed Savior.

What is it to overcome? Ah! how much, only they can answer who have been buffeted by temptation and trial—who have met with adversity in many forms, and who, through all, have maintained a hopeful, patient trust in the goodness and wisdom of our heavenly Father!

If poverty walks like a grim phantom by our side, while we struggle bravely, earnestly, though without avail, to place even a slight distance between ourselves and the dark shadow, how our hearts almost rise up in rebellion that Providence has placed us in such circumstances, while our neighbor, who leads a thankless life, receives all the richest worldly gifts which mankind ever enjoyed, ignoring the source from which they come to him, and we feel as if we ought to murmur—as if human endurance could not hold out against such proofs—that "the good things of earth are unequally divided; if, in such a trying position, we are enabled to overcome—to look up with child-like faith and trust, and say, "Thy will be done." What a conquest! what a victory! what a reward is in store for us, as overcomers.

If we have a few idols treasured in the innermost recesses of our hearts, sheltered, as we fancy, from the very breath of harm; if, one by one, we are compelled to take them from their sacred niches—to snap asunder the cords of love which hold them, and lay them passively in the hand of the Destroyer, to watch his ruthless movements as he crushes to atoms our cherished treasures, while our bleeding hearts yearn vainly for their restoration; if we can accept the lesson, the pain, the chastisement, and its sure alleviation; if we can say: "The Lord reigneth, let the earth rejoice," then are we overcomers—then may we hope for the promised reward, which the continuation of such trust, confidence, and obedience is sure to bring to us.

Oh! how many thousand ways there are in which we may overcome. We know that our hearts are selfish, that our hearts are blinded. How important it is that we should continually look above for light, for wisdom, and for strength, that at last we may be received by the Great Father, as overcomers, and may receive the promised, precious reward.—*E. S. G.*

The End Draws Near.

Everything is getting ripe. The progress of our age is so swift as to almost dazzle our eyes and paralyze our brains. Science is leaping forward with gigantic strides, every week brings some new discovery that almost takes away our breath, and every new discovery is but a stepping-stone to clearer light and wider knowledge of nature's mysteries. Christ is getting the forces and agencies ready for his kingdom and his reign. Men are building more wisely than they know. All the forces of civilization today are but great providential trains which God is laying for some glorious hour when he will touch the train and the powers of evil will collapse and the kingdom of righteousness shall come.

God truly is shortening the days. Everything is moving with accelerated ratio. Wickedness is throwing its dark shadows with a deeper density through the very intensity of the light that is shining from above. Are we optimists or pessimists? We are both. The world was never so bad, the world was never so good as it is today. The evil is growing worse, the good is growing better. The light and shade are both deepening. The wheat is ripening for the sickle, the vintage is ripening for the judgment, the world is growing old, and the end is drawing near. Come, Lord Jesus, come swiftly.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Kind Words.

As the breath of the dew to the tender plant, they gently fall upon the drooping heart, refreshing its withered tendrils, and sooth its burning woes. Bright vases they are, in life's great desert. Who can estimate the pangs they have alleviated, or the good works that they have accomplished?

Long after they are uttered do they reverberate in the soul's inner chamber, and sing low, sweet, liquid strains, that quell all the raging storms that may have before existed. And oh! when the heart is sad, and like a broken harp the sweetest chords of pleasure cease to vibrate, who can tell the power of one kind word? One little word of tenderness, gushing in upon the soul, will sweep the long neglected chords, and awaken once more the most pleasant strains.

When borne down with the trials and troubles of life, we are ready to sink fainting by the way, how like the cheering rays of sunshine, do kind words come. They disperse the clouds, dispel the gloom, and drive sorrow far away.

Kind words are like jewels in the heart, never to be forgotten, but, perhaps, to cheer, by their memory, a long and life. While words of cruelty are like darts in the bosom, wounding and leaving scars, that will be borne to the grave by the victim.

Why is it, then, that we do not always seek, by kind words, to scatter sunbeams along the pathway of others?

Is There Any Mother There?

A little girl once followed the workmen from her father's grounds, when they went home to their dinner, because she was very fond of a kind old man who was one of them. When he looked from his door, he saw her sitting on a log, waiting for him, and invited her to go into the cottage. She looked in, saw the strange faces around the table, and hesitated. When he urged her, she raised her sweet little face and inquired:

"Is there any mother here?"

"Yes my dear, there is a mother in here," he answered.

"Oh! then I'll go in; for I'm not afraid if there's a mother there!"

Her child's experience had told her she could place confidence in a mother's sympathy. A home may be called small and mean, but if is the shrine of a mother's love, it is a happier place than a palace would be without this blessed presence.

Pearls in Christ's Crown.

Some writer thus consoles Christian sufferers: "Oh! the wisdom, goodness, and mercy of God! He can take the pains and agonies of the sick one, and work them all into jewels which will sparkle in the crown of Christ forever! All our sorrows and suffering, and our very tears, will thus become a part of his own glorious crown. We wonder often that the good, the meek, are made to suffer so long and fearfully; but when we look upon the jewels which he thus makes up, we shall not cease to wonder. Not one pang or sorrow could be spared, and have the jewels in his crown that they are. O sufferer on the bed of pain! our Lord makes pearls for the crown of earthly monarchs; and, in the same way, he is fitting thee to be a crown of glory in his own diadem. Patiently, patiently suffer his will, and thou wilt hereafter see that it was all to make thee more glorious in the eternal kingdom."

He Loves to be Trusted.

It is often given as a wonderful proof of confidence in a friend, that once when the great Grecian emperor, Alexander, was ill, it was told him in a letter that his physician intended to give him poison under the form of medicine. The emperor put the note under his pillow. The physician came, poured out the potion, and gave it to him. He looked his friend full in the face, drank the contents of the goblet, then handed him the letter. It was a beautiful trust.

Like confidence are we to have in the will of Christ. We are never to doubt his love or his wisdom. Whatever he gives us we are to accept with childlike trust, though it be something that we think may even slay us. There is no other full proof of unquestioning friendship.—*J. R. Miller, D. D.*

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with moral improvements; we wrestle fiercely with a vicious habit, or with a slanderous report, which would have no hold upon us if we ascend into a higher moral atmosphere.

Satan sweetens his bitter poisons with good appearances.—*Edwin Burnham.*

Poetry.

Communicated.

The Three Weddings.

The figure of the marriage relation is made use of in the Scriptures to illustrate the relation between God and his people in three different instances. The first instance is referred to in Ezek. xv. 8, where God represents that he spread his skirt over Jerusalem (the ancient form of marriage among the Jews) "And I spread my skirt over thee.. ....Yea I swear unto thee, and entered into a covenant with thee, saith the Lord God and thou becamest mine."

The covenant here mentioned, which was made with Israel at the base of Sinai, was broken by Israel, though God was an husband unto them, (Jer. xxxi. 32,) and in turn the Lord has judged them as women that break wedlock are judged. Ezek. xvi. 38. The object of this union was to subjugate the nations of earth by placing Israel over them. Exod. xix. 6, as the holy nation, which, being like God and in unison with him, should propagate their species, by enforcing holiness among the nations, thus filling all the earth with God's glory. Num. xiv. 21.

This object would have been accomplished under the direction of Jesus, had they accepted him as their head, but since they broke the covenant by rejecting him, the second instance is inaugurated by his "skirt" being spread over the Gentiles at the house of Cornelius, 10th of Acts, not as a nation, however, but the believers among them as well as among the Jews who constitute the holy nation. I Pet. ii. 9, and are made one with Christ, and are reckoned as the bride of Christ; the object of this union being as before to propagate their species and thus complete the requisite number to make up the body of Christ, but while sustaining the relation of bride and Christ, and being joint-heirs with Christ, they are reckoned as servants and bidden as servant-guests to the marriage of the Lamb. Rev. xix. 7-9. See also Matt. xxii. 1-10. They go as the ten virgins to meet the Bridegroom. Matt. xxv. 1, but are taught to take the lowest room, (which is that of servants) that they may be promoted to a higher position at the coming of Christ. Luke xiv. 8-10, and having rightly interpreted the signs by which the Master has made known the things for his servants to do Rev. i. 1. they are thus furnished with oil in their vessels to keep their lights burning till the Bridegroom comes, and like two olive branches with two golden pipes empty the golden oil out of themselves they become instrumental in removing the iniquity of that land in one day. Zech. iii. 9 and the bride having made herself ready, the third and last marriage takes place, the new covenant is completed with the house of Israel and the house of Judah, and the Lord will be their God and they shall be his people Jer. xxxi. 31-34, thus will he remember his covenant with them in the days of their youth, (Ezek. xvi. 60) but the saints, now reckoned as the bride of Christ, are then made immortal and become actual members of the corporate body of Christ and together with their Head, Jesus, enter upon their inheritance. Then will be fulfilled the prophecy of Isa. lxii. 4-5, "Thou shalt no more be termed forsaken, neither shall thy land may more be termed desolate, but thou shalt be called Heph Ye Bah and thy land Beulah for the Lord delighteth in thee and thy land shall be married, for as a young man marrieth a virgin so shall thy sons marry thee."

TO RECAPITULATE.

The covenant made with Israel (Jerusalem) at the base of Sinai, was on the condition that they keep his (God's) commandments, which would make a holy nation of them, thus furnishing the requisite number to officer the kingdom, as members of the coporate body of Christ. This condition they violated by rejecting the Savior, however, some individuals did receive him, become his disciples, and serve him. These were just of the right stamp for officers in the kingdom, but the number was incomplete, hence his union with them in the capacity of husband, "always even unto the end of the world." Matt. xxviii. 20. While they were making disciples to fill out the number, for until the number is complete nothing can be done in the way of subjugating the nations, and the nationality of Israel must remain suspended, but when the number is complete, Jesus will return and build up the tabernacle of David that is fallen down, (Acts xv.) and make a new covenant with the house of Israel and the house of Judah in their national capacity, but this time it is Jesus and the saints in their corporate capacity that are reckoned as the bridegroom, the house of sons enter into the marriage relation with the house of servants (Israel according to the flesh) and the kingdom of God is established. This will be the "marriage of the Lamb," when the bride has made herself ready, and the work of propagation will proceed according to the original purpose of God, and continue till the nations are all made holy and "the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea." Isa. xi. 1. Hab. ii. 14. Remembering that the old covenant, "the bride" was Jerusalem Ezek. xvi. 1, which of course embodies both the children of Israel and their land, and according to the prophet Isa. lxii. 4, 5, the land, (including also the people and the city) is to be the bride of the sons of "Zion," (Jerusalem). Also when the angel showed John the bride the Lamb's wife, he saw the new Jerusalem, the capital city of the land of Israel is the age to come and to all eternity, which will be the subject of another article if acceptable to the editor.

J. M. PYFE.

"The Glory."—No. 1.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, Rightly dividing the Word of Truth." 2 Tim. ii. 15.

The glory that the Bible speaks of, or in other words, the glory of God as revealed unto us, or brought down to us, as stated in the Bible, is a grand and most glorious theme to contemplate, and I long to enjoy, and to share, and shine in its radiant splendor, as it shall be given to those tried and worthy ones in that bright world to come. Hence we do desire as our text affirms, to rightly divide the Word of Truth upon this subject, so that we may prove a true, and efficient workman, that needeth not to be ashamed, and thus stand approved of God. But in order to do this successfully, we find that our duty is to study, and that to make the Scriptures harmonize upon every Bible subject, which they will do when rightly understood. Webster says glory coincides with clear, and bright, and the primary sense seems to be to open, to expand, and to enlarge, and we may add that anything that is brought clear, and plain, and bright to our understanding, as well as to our eyes is a glory. We also say then on the outset, that there are degrees in glory, and besides there are also different kinds of glory of things in this life, one kind of dress, and keeping in the height of fashion. Another kind is of wearing of gold, and having it so very costly, or having it in shape to appear so very bright in the wearing. And still another kind in silver, and having the degrees in the amount, or in the appearance. And yet another kind in brass, and the glory to extend in the amount or in the appearance, or in both as you like best. And also another kind. The many kinds of flowers that bloom so prettily which our Savior said that Solomon in all his glory was not arrayed like one of these. There is another glory to that, the Bible speaks of that also belongs to this life, found in Rom. v. 3, which says, But we glory in tribulation also, here the word "also" presents thought to our mind that this glorying is in addition to something else that has been previously studied and by examining the previous chapter, we find that the apostle Paul was writing to the Roman brethren about the promise made to Abraham, and of Abraham's faith, or belief in the same, and of his works of righteousness to obtain the things promised, that through Abraham and his seed. That they should be the heirs of the world was truly inspiring, and elevating not only this, but that he should be the Father of many nations and through him and his seed, should all the nations of the earth be blessed. And that Jesus is the Anointed one. The Jewish Messiah, is the seed and heir here spoken of, and that all the saints are joint-heirs with him to this same promise, through whom this great work is to be done. Now then the Apostle Paul in commenting upon this in the commencement of the 5th chapter, says, Therefore, being justified by faith, we have peace with God through our Lord Jesus, the Anointed Messiah, by whom also we have access by faith into this grace (or favor) wherein we stand, and rejoice in hope of the glory of God. Then comes in the saying, and not only so, but we glory in tribulation also, so that it is an evident fact that in order to be alive in the cause of truth, we must glory in tribulation also. Knowing these things to be facts, it gives us strength, knowledge and wisdom to know in what spirit we are to receive all our trials and troubles and tribulations, that we may receive therein a spirit of glory rather than any other way. And by doing so, we shall be able to grasp them more with a free will to endure them than to regret them, and be under fear, and also be like the apostles that when they departed from the presence of the council rejoicing that they were accounted worthy to suffer shame for his name. Acts v. 41. Again there is quite another glory which the apostles had which they received direct from the throne of God on the day of Pentecost and in the name of Jesus which was the holy spirit, or wisdom, or power to enable them to do miracles to confirm the Word, Mark xvi. 20. What a power, and what a glory and honor they had to make a man every whit whole just by saying over a few words and besides how easy it was to do such cures. Besides every body was made every whit whole of whatever kind of disease he had. Acts v. 15, 16. What a glory it was to do any and all kinds of cures just as fast as they would come to them. And besides doing such wonderful cures they were at the same time confirming the word spoken. What a glory?

J. A. MOYER,

(To be Continued.)

Prophecy.

Editor Restitution:

As there has been considerable said of late on the revelation that God has given us by the Prophet Ezekiel, concerning the Gog—power of the last days, I would like with your permission to add a few words and give my understanding of this great power.

In the first place the prophet is to prophesy against Gog, the chief prince of Meshech, Tubal, Persia, Ethiopia, Libia, Gomer and Togarmah. We have only to turn to Genesis 10th chapter to find out who Gomer, Magog, Tubal, Meshech, Togarmah and Tarshish are. We are told by this people the descendants of Noah through the line of Japhet that the Isles of the Gentiles were divided or settled.

There should not be any misunderstanding as to this power and its chief prince, the (Czar of Russia), who is prince, king, lord, ruler, dictator and pope or head of the Greek church, hence the title God has given him for over 2500 years ago. Ezek. xxxviii. 7. God warns him to be prepared and prepare himself and all his bands and many people with thee. And that after many days thou shalt be visited in the latter years, and are to come up against my people Israel. That have returned and are dwelling safely without fenced or walled cities or any defence. This Gog power under the leadership of its chief prince the Czar leads the powers mentioned, but declare Sheba the merchants of Tarshis with all the young lions, England and her entire forces, enquires of Gog if he has come up to take a spoil? It is evident that England is the power that asks this question, for she is interested, from the fact that if Russia gets control of the Holy Land, she has the key that unlocks the way to India. I understand this is the day when God gathers all nations against Jerusalem to battle. Zech. xiv. When God will go forth and fight against these nations as when he fought in the day of battle. Zech. xiv. 3. God meets this mighty force that comes against his people Israel, and rains upon them an overflowing rain of great hailstones, fire and brimstone.

I understand this is the day of Jacob's trouble. Jer. xxx. 7. But God will save him (Jacob) out of it, with an overthrow of Jacob's enemies and from that day and forward, Israel will know that the Lord is their God. Zek. xxxix. 21.

After this God will send many fishers and fish for them, and many hunters and hunt for them. Jer. xvi. 10. This will be the day that Israel will not say the Lord liveth that brought up the children of Israel out of Egypt, but the Lord liveth that brought up the children out of the land of the North, and from all the lands whither I have driven them. Jer. xvi. 14, 15.

It is evident that God has not as yet sent out his fishers and hunters, and there is no Scripture to show that he will fish and hunt for them until after their enemies are destroyed. I understand that Gog is overthrown and buried, or the Satan or enemy of God, (Rev. xx.) is bound for a thousand years, or cast in the bottomless pit or death. When the thousand years are expired this Satan, Devil, Serpent or Dragon, Power or Enemy of God will be resurrected; and as this power went down trying to take the city of Jerusalem it comes up with the same devilish disposition that he goes down with and again make the second and last attempt to take the city. Here they meet with the last and final destruction, ending in the second death. And my understanding of the Scripture or prophecies on the subject is the Gog that goes down at the coming of Jesus, is the same Gog that comes up at the end of the thousand years. The great harlot having sat for centuries upon the scarlet beast. The beast of the sea in another phase, at least goeth into perdition for ever. Amen. Then will the nations clap their hands and shout for joy unto God with the voice of triumph.

Yours earnestly believing and searching for the truth.

D. M. HOOLER.

(To be continued.)

Is There a God? John 1. 2, 3.

Take a pencil and write down all the good gifts we have received from an unseen hand.

First, count all the bread grains. Wouldn't one kind do as well? All kinds of meat would't one kind have done? All kind of fruits. Many an earthly parent would have said "one kind of fruit is sufficient no need of so much variety." Next come the clothing material, from the cotton ball, up to the silk worm.

The wool off the humble sheep's back to the costliest furs.

All kinds of birds, some for use, and some for beauty, and some to make home pleasant by their happy songs. And not least of all our gifts are our ornamental trees. And countless millions of beautiful flowers, and precious stones, and precious metals, created for our pleasure. Just think how much we have left out, and yet there are men who will say there is no God.

We can go on all our life and not be half done counting all the blessings, all the gifts given for use and for pleasure by a kind and indulgent Father. How could we accept all these good things and then say "there is no God."

If there is no God what governs the universe? If a farmer sows wheat why not expect a crop of corn or barley to come up instead of the grain sowed? No, no! we always know when planting that every seed will bring its own kind, and will as long as God rules the ages.

Our Heavenly Father gave all these gifts to man and yet there are those who accept them with proud disregard of the true source. They think if they have good crops or are fortunate in what they undertake it is all a result of their good management and industry. Do they ever stop for a moment to think if he willed it so he could withhold the rain and blast the crops and they could do nothing?

Read his fate, "I have seen the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not: yea I sought him, but he could not be found." Psa. xxxvii. 35, 36

What else has God offered us as a free gift? See Rom vi. 23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." What else has he promised to those who love and obey him? See James ii. 5; Rev. v. 9, 10; ii. 7, 17, 25; I Peter v. 4. Get your Bible and read these texts, don't just take my word for it.

To me it would be horrible to think that there is no God.

VIOLA V. SKEELS.

Report.

Editor Restitution:

Again I crave space in your column to report a meeting we had here five miles north of Wheatland, Mo. Brethren Blowers of Halfway, and Frank Fowler, of Pittsburg this county, came Saturday before the fifth Sunday in March, and preached to the people three discourses. Brother Fowler preached Saturday night on "What is man?" Demonstrating the fact that man is clay, dust, and that God is man's Creator. The subject was well handled. Brother Blowers followed, clinching the argument in his usual logical and masterly manner. Although our audience was small on account of measels in the neighborhood yet the best of attention was given to the message. Sunday at eleven, Brother Blowers discoursed on "The things concerning the kingdom of God, and name of Christ," proving that the kingdom of God is not of this world, not from this time, that it is not hard for a rich man to get into a popular church, but it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. That any one must be born again to enter the kingdom, which flesh and blood can not inherit.

Sunday night Brother Blowers preached on the "State of man in death," called sometimes the intermediate state of man, showing clearly by the Scriptures of truth that man in death is totally unconscious till the resurrection brings him back to life. We were sorry to close the meetings but owing to sickness in the community it was closed for a time. Brother Fowler has promised to come and preach for us occasionally. Brother Blowers will come some time next summer and hold a week's meeting for us.

HENDERSON MURPHY.

This is the gospel of our salvation—that Jesus Christ is the power of God available for our help: and that Jesus Christ is the grace of God available for our forgiveness.—*Mark Guy Pearse.*

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published,	$98.35
Mrs. H. L. Vickery,	2.00
Mrs. Lizzie Warren,	.50
Mrs. Emily Collett,	1.00
Mamie Chase,	5.00
Jas. Sanford,	1.00
Mrs. A. M. Sipe,	6.00

Strive not with a man without cause, if he hath done thee no harm.

For the Dunkard's Convention at Ottawa, Kan., May 20th to 28th, the Nickel Plate Road offers a superb passenger service with magnificent sleeping cars, unexcelled dinens, splendidly equipped trains, and special excursion rates. Inquire of any agent for full information.—May 21.

Announcement.

Dear Brethren and Sisters:

The third quarterly conference of the Church of God in Nebraska will be held at Moorlee school house in Furnas County, commencing Friday, May 29th and holding over Sunday.

We would be glad to have as many of the brothers and sisters at this meeting as can possibly come. We could encourage one another by our presence, and help to make the meeting a pleasant and profitable one. Come in the spirit of the Master and we feel sure that you will be repaid for so doing. Each congregation is requested to send in a report, and also their vote as to where they wish the next Annual Conference to be held.

Yours in love of the truth.

REXA M. GORDON, Sec.

The Third Quarterly Conference of the Church of God of the Adelphonic Faith in Indiana, will be held at the Antioch Meeting-house, five miles South of Plymouth, commencing on Friday June 12, 1896, at 2 P. M. and continuing over the following Sunday. Believing as we do that the gospel dispensation is very near to its close, and the day is far spent, let us be up and doing lest the night cometh when no man can work and we be overtaken as a thief in the night.

To all of like precious faith, we say come. Come and enjoy another good meeting, renew your strength and energy in the cause and encourage others.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Brady, Kalamazoo Co., Michigan, commencing Thursday evening June 4th, 1896, and continue over the following Sunday.

Friends coming from the North, reach Vicksburg via the G. R. and I. R. R., which leaves Grand Rapids at 2: p. m. and will be met Thursday and Friday. Those coming from Hastings will take the G. R. and I. at Kalamazoo. All friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Meadon, on Thursday and Friday. The train reaches Meadon about 11 A. M. There will be no special teams to meet friends on Saturday for the brethren all wish to have some good of the meeting themselves and it is hoped all who wish to attend will make an effort to reach there by Thursday or Friday. Elder L. C. Chase of Adrian, Michigan, has promised to be with us, also Elder B. W. Woodward of Dutton Michigan. It is not often we have an opportunity of meeting together from different points of the State, to hear and to study God's Word. So come all that can and help to make this our Annual Conference as interesting as possible. The brethren and sisters of Brady send a most cordial invitation to all lovers of the truth. All will be heartily welcomed.

EMMA JACKMAN, Sec.

Perspiration contains at least one per cent. of solid matter compounded of substances noxious to life. The quantity perspired daily by an average-sized adult ranges from 25 to 35 ounces. If exercise be neglected, the poisonous matter can only be partly carried away from the blood by the insensible perspiration, through the medium of the lungs, liver, kidneys, and bowels, which it is hardly necessary to observe, imposes additional labor upon these organs, and eventually occasions their disease.

Here is a splendid opportunity of visiting the west. The Nickel Plate Road has authorized low excursion rates to Ottawa, Kansas, on May 17th, 21st, and 22nd for the Annual Convention of the Dunkard's, which convenes at Ottawa on May 20th. Tickets may be extended thirty days from the date of issue by depositing them with the joint agent at Ottawa. The uniform courtesy of employes, the best of roadbeds, and the splendid modern equipments of this Line has made it the Popular Low Rate Line for all points west.—May 21.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name. For thou art great and dost wondrous things.

Special rates have been authorized via the Nickel Plate Road to Ottawa, Kan., on May 17th, 21st, and 22nd for the Annual Dunkard's Convention. Tickets may be extended thirty days by depositing them with the joint agent. Any agent of this Popular Low Rate Line will be pleased to furnish information.—May 21.

Communicated.

Hesaias. (Isa' C. V.) Chap. 24.

1. Lo the Lord is bringing to naught the inhabited, and he will desolate it and uncover the face of it and scatter those who inhabit it.

2. And the laity will be as the priest and the servant, as the lord and the female-courtier as the lady; the one who buyeth as the one that selleth, the one who borroweth as the one who lendeth, and one who oweth, as the one whom he oweth.

3. The land will be corrupted with corruption and the land will be plundered with plundering. For the mouth of the Lord hath said it.

4. The land hath sorrowed, the inhabited hath become corrupt, the uplifted ones of the land have sorrowed:

5. And she (the land) hath transgressed because of those who inhabit her, because they have evaded the law and changed the statutes, an age-lasting covenant.

6. Therefore a curse will devour the land, because those who inhabit it have sinned. Therefore those who dwell in the land will be beggars, and few men will have been left.

7. Wine will sorrow, the vine will sorrow, all the things that rejoice the soul will sigh.

8. The rejoicing of the tympana hath ceased the voice of the cithern hath ceased.

9. They have been put to shame; they drank not wine; bitter hath become the strong drink to those who drink it.

10. Every city hath become desolate; it will close the house so that it shall not be entered.

11. There will be an ololu for the wine everywhere; all the rejoicing of the land hath ceased; all the rejoicing of the land hath passed away.

12. And cities will have been left desolate, and houses will perish forsaken.

13. All these things will be in the land in the midst of the nations: in the way one will glean an olive-orchard, even so will they glean them; and if the vintage shall cease;

14. They will call for help, and those who have been left upon the land will have rejoiced together with the glory of the Lord: The water of the sea will have been disturbed.

15. Therefore will the glory of the Lord be in the islands of the sea: the name of the Lord will be removed.

16. O Lord God of Israel, from the four wings of the earth have we heard it—hope for the truly-reverent: and they will say woe unto those who set aside. Ye who set aside the law.

17. Fear and a pit and snare are there for you who dwell on the earth:

18. And it will be that the one who escapeth the fear will fall into the pit: and the one who getteth out of the pit will be taken by the snare; because windows from out of the heavens have been opened, and the foundations of the earth will have been shaken.

19. They will have been disturbed and the earth will have been stricken with loss of way.

20. It hath inclined out like a drunken man and one who staggereth with drunkenness, and the earth will have been shaken like a watchman's hut in a vineyard; for the transgression hath become strong upon it, and it will fall and not be able to arise.

21. And God will bring his hand upon the cosmos of the heavens, and upon the kings of the earth:

22. And they will gather together an assemblage thereof into a prison-house and they will shut them up in a walled-place; at the end of many generations will be their visitation.

23. And the brick will have disintegrated and the wall fall because the Lord will reign as King from out Sinon and from out Hierousalem, and will have been glorified in the sight of the elders.

Chapter 25.

1. O Lord God, I shall glorify thee, I shall hymn thy name, because thou hast caused wondrous things, ancient truthful counsel. May it have come to pass.

2. Because thou hast made cities into a mound of earth, walled cities so that their foundations shall not fall; a city of the irreverent shall not have been built forever (for the animate-age).

3. Therefore the beggar-laity will commend thee (bless) and cities of unjust men will commend thee.

4. For thou hast become unto every lowly city a responsive-helper, and unto the people discouraged because of need of a shelter; From wicked men wilt thou deliver them; a shelter will thou be for those who thirst and spirit for men who are being wronged:

5. Because dispirited men who thirst will there be in Sinon by reason of irreverent men, to whom thou hast given us up.

6. And the Lord of Sabaoth will do (the caused doing meant) for all the nations; Upon this mountain will they drink, rejoicing will they drink wine.

7. They will anoint themselves with myrrh on this mountain. Deliver all these things to the nations: For it is the counsel for all the nations.

8. Death hath drunk it down: Thou hast become strong: and again hath the Lord God taken away every tear from every face; the reproach of the laity hath he taken away from all the earth: For the mouth of the Lord hath spoken it.

9. And they will say in that day, Lo our God in whom we have hoped and he will save us. He is Lord. "We have waited for him and let us be glad and rejoice in our salvation.

10. God will give rest on this mountain, and the Moabitis will have been trodden down in the way they tread a threshing-floor with heavy wagons:

11. And he will give rein to his hands in the way even he hath humbled to destroy and he will humble his haughty pride for the things he hath laid his hands on:

12. And the uplifting of the wall of the refuge will he humble, and it will go down to the foundation.

Chapter 26.

1. In that day will they sing this song in respect to the land of Jouduia: Lo a strong city! And an instrumental-salvation will dispose the wall and the outer-wall.

2. May ye have opened gateways; May a laity that watcheth to guard righteousness and watcheth to guard truth have entered in:

3. A laity that interveneth for truth and watcheth to guard peace; because in thee.

4. They have hoped, O Lord, during the animate-age, thou great, thou eternal God;

5. Thou who hast humbled and brought down the dwellers in high places; who hast cast down walled-cities and brought them down to their foundation;

6. And feet of meek and lowly ones will tread them.

7. An upright way hath there become for truly-reverent ones, the way for the truly-reverent even that hath been prepared.

8. For the way of the Lord is a judicial-way. We have hoped in thy name and in thy remembrance.

9. In which our soul longeth. From out night my soul dawneth unto thee, O God, because thy commandments are light upon the earth: May ye have learned righteousness ye who dwell upon the earth.

10. For the irreverent one hath ceased. Every one who shall not have learned righteousness upon the earth shall not do truth: May the irreverent one have been taken away, that he may not have seen the glory of the Lord.

11. O Lord, thy arm is uplifted and they have not perceived it; but when they know it they will have been put to shame: Zeal will lay hold of an unchastened laity and fire will devour the adversaries.

12. O Lord our God, grant us peace; for thou hast given us all things.

13. O Lord our God, take possession of us: O Lord besides thee we know no other; thy name we name.

14. The dead cease; know life and the physicians cannot rise up: Therefore hast thou brought upon and destroyed and taken away every male of them.

15. Mayest thou have added bad things to them, O Lord, mayest thou have added bad things to the renowned of the earth.

16. O Lord, in tribulation have I remembered thee; in a little tribulation hath been thy chastening of us.

17. And as she who suffereth birth-pangs is drawing nigh to bring forth and on account of her birth-pangs hath cried out, even so have we become for thy Beloved.

18. Because of fear of thee have we received in womb, and suffered birth-pang and brought forth: Thy spirit of salvation have we created (caused) on the earth: We shall not fall (fall) but all who dwell on the earth will fall (fall).

19. The dead will arise, and those in the memorial tombs will have been awakened, and those in the earth will have rejoiced; For the dew that is from thee is their healing: but the earth of the irreverent will fall (fall).

20. Go my laity: may ye have entered into thy inner-chambers may ye have closed thy doors: May ye have hid for a little time as it were, as it were, until the wrath of the Lord shall have passed by.

21. For lo, the Lord from his sanctuary is bringing his wrath upon those who dwell upon the earth; and the earth will uncover its blood, and will not cover those who have been taken away.

Comment.

The 24th chapter opens with a prophecy of woe and desolation on God's chosen land and people, and the woe gradually widens out in its effect until it takes in the cosmos or the whole world. This begins to be apparent in the 14th and 15th verses, becomes more evident in the 19th and 20th verses and fully so in the 21st verse. The glory of the coming kingdom also begins to be manifest in the 15th verse, the retribution upon "the nations" "who know not God" more than hinted at in the 22nd verse and the coming glory and full assertion of the kingdom asserted in the 23d verse with which the chapter appropriately closes. This 23rd verse correlates with the "2300 days" of Daniel's prophecy, and ushers in the 24 or numerical consummation.

The 25th chapter is a review of God's providential chastening and the way he is going to assert righteousness on the earth: a prophecy of the restoration of his laity and how the nations of the earth will be blessed through them and this restoration. The iron sceptre that breaketh in pieces the kingdoms of the earth "like a potter's vessel" becomes apparent in this prophecy. The chapter closes with the coming downfall of the Moabitis and the next chapter the 26th opens with the corresponding exultation of Joudain and all that these two names in their broader significance in prophecy imply.

The gospel-clarion begins to ring out in this chapter. Observe the "all things" of the 12th verse so emphasized later by Paul, and from the 14th verse on we see how the necessity of a resurrection becomes apparent if the glory and the blessings are ever to be realized by God's people. Note how this teaching exactly agrees with Paul's teaching that "we have a life that is hid with Christ in God"—"to be made manifest at the great day." Observe how differently this translation reads from the C. V. or the R. V. and how exactly it harmonizes with the fuller revelation of the new and later covenant Scriptures.

CHAS. GARDNER.

The Parable of the Rich Man and Lazarus.

Editors Eagle:

Our next Sunday school lesson will be the above parable and as there is a wide difference of opinion as to its meaning, I desire to present brief testimony as to what it can not and what it may typify. In passing it may be noted that no parable primarily teaches doctrine. Scripture truth is taught in plain, literal language.

Let it be understood that the beggar is represented as dying, but not as being buried and being put into hades. On the contrary he was (figuratively) carried by angels into Abraham's bosom. The rich man is figured as placed in hades, here wrongly translated hell. Hades, in the Hebrew sheol, literally is the grave, the tomb, the place of deposition of the dead. It is also may dark or invisible place. Heathen philosophers have given it special meanings to correspond to their ideas concerning the unseen.

In God's plan all classes of the dead, good and bad alike, go to hades. In Gen. xliv., we read that Jacob's gray hairs could be brought with sorrow to sheole. In Num. xvi., Korah and his associates went to sheole alive by being swallowed up in the earth. Jesus remained in hades three days. Hades will give up its dead through the resurrection. In hades there is no work, nor device, nor knowledge, nor wisdom. Eccl. ix. 10. God only hath immortality. We are told to seek for it and, if found worthy, shall put it on at the resurrection.

In other parables where a man is made the symbol for instruction he represents a whole class of men. The parable of the rich man and the beggar is no exception. Jesus delivered it especially for the Pharisees. The rich man, clothed in purple and fine linen and faring sumptuously, represents those who had been favored by God. Who could be so well represented by the symbol as the Jewish nation, and especially the Scribes and Pharisees who had Moses and the prophets as their guides. But the old dispensation ceased, died. The Jews were no longer to be God's chosen people. The Gentiles should through Christ become Abraham's seed. They had been the poor, the outcast. Now they became the messengers of salvation: while the Jews were to become the despised of all lands.

If Lazarus represents the house of Judah, the two tribes that returned from the captivity, the five brothers would properly represent the ten lost tribes.

I regret that want of time prevents a more complete statement of Scripture testimony but I hope this brief article will be sufficient to direct the reader's thoughts.

In love for the truth.—*J. C. Haupt.*

Starving the Soul.

Robert Cecil used to say: "I feel that all I know and all I teach will do nothing for my soul, if I spend my time as some people do; in business or company. My soul starves to death in the best company; and God is often lost in prayers and ordinances. 'Enter into thy closet,' said Christ, 'and shut thy door.' Shut thy door means much. It means shut out not only nonsense but business; not only the company abroad but the company at home. It means let the poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still small voice—or he will speak to thee in thunder."

God denies a Christian nothing but with a design to give him something better.—*Cecil.*

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Scirceville, Ind.
J. W. Niles, Elmhurst, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg., Kansas City, Kan.
J. P. Olsen, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
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B Wilson, 1210 J. St. Sacramento, Cal.
S. C Oliver, Attica, Kan.
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P. R. Stouffer, Hawarden, Ia.
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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall County, Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say, "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. E. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. Ramsey, 801, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet at their house on Michigan St., as follows:—Preaching by A. F. Wagoner on the 2nd Sunday, J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall, N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every day of the week at 10:00, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., holds services each Sunday at 11:00 a. m. in M. Hall. Andover is on the direct line of the C. & N. W. R. R. between Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every Two weeks. Have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church or coming properly endorsed by Introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill. Cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keeder, or H. L. Lehman, Wm. Milton, Ohio.

The Church of God at Hammond, Ia., meets every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. Anthon, Elder.

Meetings held at Unity Church, Schultz Ferry, Oregon, fifteen miles southwest from Portland, each month. 1st Sunday, sermon by H. W. W. Jaquith. The 2nd by Bro. Edwin Orr. The 3rd by Bro. W. L. Steele. The 4th Sunday meeting. Each appointment at 11:00 a. m.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Pork Hill church in Gladbrook, Ia., every Sunday morning and evening, by J. J. Eychaner. Traveling brethren will find welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whittsitt, Pastor.

The Church of God near Schultz Ferry, Oregon, hold services every Sunday. Sunday school at 10:00 a. m., and preaching at 11:00 a. m. All lovers of truth and brethren from a distance are cordially invited to meet with us. Maria E. Trundell, Sec'y.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

Appointments.

The 1st Sunday in May I will be at Woodland, Ill., as Sister Mollie Lunau appoints. The second Sunday in Jasper Co., Ill., as Brother's Wood and Rogers may appoint. The third Sunday in De Soto, Mo. as Brothers Morse and Clifford may appoint. Will be in Missouri over the fourth Sunday. All the above meetings to commence on Friday night before.

J. S. Hatch.

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No. 56 " 7:34am "
No. 54, ex. Sun. ..... 10:30pm for South Bend

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No. 53, " .....12:50pm " "
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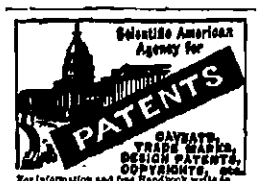

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The Restitution.

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Poetry.

Lord Jesus, Come Quickly.

Come quickly, come quickly!
Lord Jesus, come quickly.
With promised reward.
Earth's night is so dreary,
Our eyes are so weary,
Awaiting our Lord.

We've wandered and waited,
Like children belated
In some stormy night;
Our sad vigils keeping,
While praying and weeping,
And longing for light.

Our moments of gladness
Are mingled with sadness,
And sorrow and tears;
We feel we are strangers,
Surrounded with dangers,
And trials and fears.

O Jesus, be near us,
Continue to cheer us
In life's gloomy path.
Whatever befide us,
Dear Savior, provide us
A triumph in death.

Lord Jesus, come quickly!
We pray thee come quickly,
And scatter the night:
We pray for the gleaming,
The sign of thy coming—
We pray for the light.

Communicated.

"The Glory."—No. 2.

Again we have another kind of glory "that according as it is written, he that glorieth, let him glory in the Lord." 1 Cor. i. 31; 2 Cor. x. 17. Now comes one all-important question, what is it to glory in the Lord? How many can answer this right off-hand? Hands up, we think that we do not see very many hands up. But first we want to say that this glorying comes through two channels, first in knowing, second in doing, faith and works. With this understanding before us, let me here ask, does the Bible give us sufficient knowledge on this subject? We answer at once that it does, and that too most completely so, in proof of this I ask you to come with me to the 9th chapter of Jeremiah, that good old chapter which is one of the best that there is in the whole Bible, besides we would recommend the reading of the whole chapter quite often. Although he never did know that his writings were to be divided up into chapters and verses as it now is at all. Yet at the same time it is just the thing for study, and references. But we now call your special attention to the 23 and 24th verses, which reads as follows: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither, let the mighty man glory in his might. Let not the rich man glory in his riches." Now this verse tells us what not to glory in. Then the important question arises, what are we to glory in? but hold a minute, till we read the next verse, then let us have, and do what it says, "but let him that glorieth, glory in this that he understandeth, and knoweth me, that I am the Lord, which exercise loving kindness, judgment and righteousness in the earth, for in these things I delight saith the Lord." In the above two verses, we have a full and complete description of how we are to glory, and that all of this heap of glory is to be exercised in this life, of what we are not to glory in as well as to what we are to glory in which is, that we understand and know the Lord. But what does our understanding, and knowing the Lord, consist of? It does not leave us in the dark with regard to this. But goes on to say, that "I am the Lord which exercise loving kindness, judgment, and righteousness in the earth, for in these things I delight saith the Lord." It is a blessed good thing for us as well as for the whole nation of Israel to know that our Father in heaven is exercised in these three great principles, with which we have to deal, and besides it speaks volumes for us his erring creatures, not only this but that he takes special delight in these things, and that too, first and foremost and in front of all the rest, he takes special delight in being exercised in loving kindness first, then judgment, and then righteousness. Now then it is also a well settled fact that this is an individual affair, and that every one that desires to be a true child of God, and that is walking by faith and not by sight, should thus glory. Now comes three more all important questions, how are we thus to glory?

1. How are we to glory individually? In knowing and understanding how the Lord is exercising loving kindness in the earth, or towards us, or over us, his creatures?

2. How are we to glory individually in knowing and understanding how the Lord is exercising judgment in the earth or to reward us, or over us his creatures?

3. How are we to glory individually in knowing and understanding how the lord is exercising righteousness in the earth, or toward us, or over us, his creatures?

The above three questions are here propounded and now demand an answer. If we are to know, and to understand about these three great principles, how far is our knowledge to extend? Where is the limit of it? With these thoughts before us, we will endeavor to answer number one first, which says, How are we to glory individually in knowing and understanding how the Lord is exercising loving kindness in the earth or towards us, or over us his creatures? How was it in the days of Jeremiah? who was a prophet of the Lord sent directly to the nation of Israel. It is a fact beyond dispute that the Lord did exercise loving-kindness in the earth. It must have been within Jeremiah's reach. In his own neighborhood where he could have access to it at any time, know and understand all about it, otherwise it would have done him no good so that he could not know and understand all about it. In order to glory in it he must have had free access at all time to know and understand before he could glory in it. Now then what are the facts in the case? We find by investigation that Jeremiah was a chosen vessel of the Lord, and according to Jer. i. 5, the Lord knew him before he was conceived, and before he was born the Lord sanctified and ordained him a prophet to the nation of Israel, not only to the nation of Israel, but in fact to all nations of the earth, according to Jer. xxv., with the wine cup of his fury that is to be poured out on them on account of their many sins, and all kinds of wickedness. Not only this, but that he did have free access to all of God's promises and laws, besides being chosen and selected as a fit spokesman to make known some of God's prophetical revelations to the children of men, along with the whole nation of Israel, for we read in Rom. iii. 2, "for that unto them were committed the oracles of God" to them alone, and he still further says in Isaiah v. 25, also ix. 12, 17, 21, also x. 4, that after they had committed so many kinds of wickedness that his anger was not turned away but his arm was stretched out still, and all these things teach us how very much the God of heaven was exercised in loving-kindness in giving all his promises to them, and the laws for them to obey, and serve him that they might obtain the things promised, and not only this but that he gave them the seasons of the year, and the former and latter rains so that they were abundantly blessed in so many ways. These all teaching us how the Lord was wholly exercised in loving-kindness towards them. But now how stands the case with us? How are we to glory in knowing and understanding how the Lord is exercising loving-kindness in the earth or towards us, or over us his creatures? We answer in so many ways, and yet a oneness in each and every one of them. First, in that we have a being, an existence, to live by breathing, and enjoying the right use of our five senses. In addition to this the exercise of our reason, and good common sense, good sound judgment or justice. Second, by living in a land where Bibles exist. Third, more than all the rest, that our Father in heaven has been, and still is pleased to reveal his will unto us. Fourth, that we understand and know what the will of the Lord is. Fifth, that this will embodies all his promises concerning the good of his creatures. Sixth, that his promises embody the gospel of the kingdom of God. Seventh, that the gospel is good news, or glad tidings concerning the kingdom of God. Eighth, that the good news, or glad tidings concerning the kingdom of God are, "In thee, and in thy seed shall all the nations of the earth be blessed." Ninth, that Jesus means Savior, and that he is our Savior, and that this Savior is the Anointed Messiah, and that this Anointed Messiah, and all the saints, are this seed here spoken of in the singular number through whom all the nations of the earth are to be blessed. Tenth, that these promises or the great bulk of them relate to the future, and are to take place on this earth. After our Savior returns from high heaven, the throne of God, where he is now interceding for his waiting people, the second time without sin unto salvation. Now to know and understand these things is to see how our heavenly Father is being wholly exercised in loving-kindness in the earth toward us, or over us his creatures. Now how much are we therefore to glory in these things? Just as much as we are able to, the glory is unlimited, we need not be afraid of glorying too much in these things.

J. A. MOYER.

The Law.

Dear Restitution:

As the sabbath question is being discussed a good deal of late I would like to add a short piece. God called Abraham out from his kindred and people, "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. This wonderful promise was given to Abraham while he was yet childless and 430 years pass, and his seed has multiplied until there are millions, when Moses was raised up and he led his brethren out of Egyptian bondage and God gave them the law and organized the Levitical priesthood and through them the law was given to the people. This was not the fulfillment of the promise only in type, for Paul says, "On account of transgressions the law was added till the seed should come to whom the promise was made." Gal. iii. 19. This law was only given to one nation instead of all nations. It was an eye for an eye and a tooth for a tooth. A man was found gathering sticks on the sabbath day and was commanded to be stoned to death. Num. xv. Paul speaks of it as follows, "But if the ministrations of death written and engraven on stones, came with glory so the children of Israel could not look steadfastly upon the face of Moses for the glory of his face, which glory was passing away." 2 Cor. iii. 7. This law was given to the children of Israel by the Aaronic priesthood. "But when the fulness of the time came, God sent forth his son born of a woman, born under the law that he might redeem them which were under the law." Gal. iv. 4. Which was Jesus of Nazareth born of the Virgin Mary of the tribe of Judah, of which there is no mention made of any priest. Again the Apostle says, "For the priesthood being changed there is made of necessity a change also of the law." Heb. vii. 12. Some say this has reference to priests, but I find no change of law relating to priests; but when Jesus who is our High Priest was asked what is the first commandment he said: "Hear O Israel, the Lord our God, the Lord is one and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind and with all thy strength: and the second is this, Thou shalt love thy neighbor as thyself. There are none other commandments greater than these." Mark xii. 30-31. He has made no reference to the law engraven on stone, but gives us a new one, "not carnal but one after the power of an endless life" that is if kept until the end will give eternal life. The old covenant which was the covenant of death was to cease with the Levitical priesthood. "For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness." Heb. vii. 18. And your covenant with death shall be disannulled, and your agreement with hell (sheol) shall not stand," Isa. xxviii. 18. "Having blotted out the bond, written in ordinances that were against us, which was contrary to us and he hath taken it out of the way, nailing it to the cross." Col. ii. 14. Jesus having been raised from the dead and exalted, given a name which is above every name. He is our Lord and our High-priest, our Mediator and our coming King: he ever liveth to intercede for us. We can see very plainly why it was disannulled, for it stood in the way of the new covenant of love, written in the heart: a law that would compel all people to keep the first day or Sunday holy, without excepting those who feel it their conscientious duty to keep the seventh day, would be a violation of the second commandment. "Thou shalt love thy neighbor as thyself," and again "Therefore all things whatsoever ye would that men should do to you do ye even so to them, for this is the law and the prophets." Matt. vii. 12. I find no law commanding the observance of a sabbath day, under the new covenant. "The law is not made for the righteous, but for the unholy." 1 Tim. i. 9. Can we who keep the first day say we are more holy than those who keep the seventh day, that we must make a law to make them keep the first day. Paul says, "He that regardeth the day regardeth it unto the Lord." Rom. xiv. 6. Also let no man therefore judge you in meat or in drink or a sabbath day, which are a shadow of the things to come. I do not think we have any thing to do with making law in these Gentile governments, but contend earnestly for the faith once delivered to the saints, and look for the coming of him who is to reign in righteousness.

IRA L. LAMPHER.

Essay—"Our Treasure."

"For where your treasure is there will your heart be also." Matt. vi. 21.

Christian friends and neighbors, let us each one examine ourselves and see if we can find where our treasure is. Let us see where our highest ambitions are. Are our thoughts engaged at home on the farm trying to out-do our neighbors? Are we planning every day how to drive sharp bargains for more money? Is it our greatest desire to horde up wealth? Are our thoughts continually on this theme? If so, there is where we will find our treasure. Have we a tendency to strive for the riches of this world, or are we content with what God has given us? Let us take care that we do not heap treasures for the last days spoken of by the Apostle James 5th chapter, "Go now ye rich men weep and howl for your miseries that shall come upon you, your riches are corrupted and your garments are moth eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it by fire. Ye have heaped treasures together for the last days. Behold the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth and the cries of them which reaped are entered into the ears of the Lord of Sabaoth, ye have lived in pleasure on the earth and been wanton ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you." It is also true that we read in 1 Tim. v. 8, "But if any provide not for his own and especially for those of his own house he hath denied the faith and is worse than an infidel." We can readily see the difference in spending all of one's time striving for the riches of this world, and in working to provide for our families.

Christ says, "But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you."

Paul says, "For we brought nothing into this world, and it is certain we can carry nothing out."

Paul in writing to Timothy told him to "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

"Lay not up for yourselves treasures on earth where moth and rust doth corrupt and where thieves break through and steal: but lay up for yourselves treasures in heaven. For where your treasure is there will your heart be also." "Ye cannot serve two masters, for either he will hate the one and love the other, or else he will hold to one and despise the other, ye can not serve God and mammon." Friends, which will you serve; we cannot serve both, shall we give most of our time and talent to God our Creator, who endowed us with wisdom and understanding? or shall we give it to mammon, will you trust in uncertain riches, or in a living God? Friends, are not these few thoughts worthy of attention? If we give our heart to God, there is our treasure also: but if we give to mammon it is uncertain. I can say with Joshua, "But as for me and my house we will serve the Lord."

FLOYD LAWRENCE.

Spirit.

Editor Restitution:

Please allow me space in your valuable teacher (THE RESTITUTION) for a few thoughts on the Spirit. Some of the brethren claim that they have the Spirit of the Lord, or Holy Ghost, or Holy Spirit, and that that Spirit directs them and delivers them in the trying hour. Now I want to tell them through your paper what protects and delivers me in the evil hour, my Bible, and it is an Advent Bible too. I find in Gen. xlviii. 16, that Jacob says that the angel of the Lord protected him all through his life. I find also in Psa. xxxiv. 7, that the angel of the Lord encampeth around them that fear him and the angel delivers them. I find also that the angel delivered Daniel out of the mouth of the lions, also in the fiery furnace that the angel was there. I find also that the angels were to watch over Christ, lest at any time he should dash his foot against a stone. I find also in the garden that the angel comforted or strengthened him. I might enumerate, but I think this is enough to establish the point, that we are not guided by a Spirit outside of the Bible, as some claim to be. If Paul, who taught the whole counsel of God to the Church, is not able to guide us safe into the kingdom without a Spirit-guide outside of the Bible, there must be something wrong. But our position is, that if a man follows the teachings of the Bible he will be all right without having the Holy Ghost in him to guide him in his wayfare. Some say they have not the Holy Spirit like the apostles had it. They have some sort of a glad filling, but I have never met the brother or sister that holds to this that was able to demonstrate in what way or what part of the Spirit they had. As an inducement for further investigating I propose to send THE RESTITUTION, prepaid, for one year and a new $3.00 Bible to any brother or sister that can prove to me by Bible, or demonstration by healing, prophecy or tongues that they have the Spirit of Christ, Holy Ghost or Holy Spirit which are synonymous terms. You say if we have not the Spirit of Christ we are none of his. I believe you, only instead of a Spirit-guide it is disposition that is meant in this text, and you get that disposition by conformity to the teachings of Christ. Return good for evil, etc. But you must do it willingly and not by constraint, else you have not the cause at heart. You say you are sealed with the Holy Spirit of promise until the day of redemption. I agree with you again, but will you get the Spirit before the seal is broken, which is to be at the resurrection? Therefore, if we have a spirit inside of us we had better discard the Bible, as a man cannot follow two guides. It was necessary for the apostles to have the Holy Spirit, but not us. We have his teachings through the apostles and it is equivalent to having the Holy Spirit, and we pray for the proof if any of the brethren can give it, where any one received the Spirit since the days of the apostles, and they imparted of the Spirit by the laying on of the hands. Brother, who laid his hands on you?

Submitted in love.

J. W. GAMBLE.

Suggestive Thoughts.

"But ye brethren are not in darkness, that that day should overtake you as a thief: ye are all the sons of light, and the sons of the day: we are not of the night or of darkness: so let us not sleep as do the rest." 2 Thess. v. 1-6.

Why not "in darkness?" Because the glorious search-light of prophetic truth has illuminated the pathway right along, even unto the gateway of the City of Peace; and as we draw near to the verdant hills of home, sweet home, that light becomes so intensified, that none need stumble and fall over obstacles scattered all along the way. This light illuminates only the "narrow way," "the broad way" is lighted by the light which comes from worldly wisdom, which is illusive, (and is preferred by many to the search-light of the "narrow way,") and while that light appears to be brilliant, yet it is only a flash-light, which blinds the eyes, so that objects beyond cannot be discerned. Also this broadway there are plenty of blind guides (blinded by worldly wisdom) who are leading multitudes into the ditch.

"The sons of light, and the sons of day," whose minds have been illuminated by the *true gospel light*, should "not sleep as do the rest," but throw the search-light of truth out from the gospel tower; and let it shine like a bon-con-light from the mountain-top, to be the light of the world. "A city that is set on a hill cannot be hid." A community of "children of light," should shine forth as an attractive light in the every locality in which they are found. In addition to holding forth the Word of life, "Let your light so shine before men, that they may see your good works, (the outgrowth of the *true* faith) and glorify your Father which is in heaven." "Seest thou how faith wrought with his (Abraham's) works, and by works was faith made perfect." "But wilt thou know, O vain man, that faith without works is dead?" We might also add: "but wilt thou know, O vain man, that works, without the *true* faith of the gospel is also vain," as to the future? And know this also it is only the "*pure in heart*," that shall see God. Remember *this* also that it is not purity shown on the *exterior*, but it is "*in the heart*," down-right heart-purity. Would to God, we could all come to realizing sense as to the purity of heart and life required of every one that will be selected as a component part of the "Man-child," that shall rule all nations, and it should be so, because those who cannot rule themselves, in *this* life will never be able to rule others *hereafter*. We must practice governing now to show our fitness for such an exalted position hereafter. Beloved in the Lord, let us think seriously about these things.

W. H. WILSON.

An old philosopher, seeing a fop in fine apparel, pointed at him, and said, 'That's pride.' But he was equally right when, seeing certain Spartans who affected to dress meanly, he said, 'And that's pride.' Pride often stands in the doorway, but it can be seen in a corner.

"Do not dwell upon the dark side of things, but on life's brighter aspects. He who goes into his garden to seek for cobwebs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom."

That all Scripture is profitable is clearly taught in the Bible; yet very few Christians really believe it, at least they do not act as if they did.—*T. M. C. A. Watchman.*

"The surest way to win love is to make others feel that you love them. But when you begin you must keep at it."

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, MAY 13, 1896. NUMBER 18.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

M. JORLAN, Corresponding Editor.

PLYMOUTH, IND. MAY 13, 1896.

IN our next number we propose to publish an extended article on "Passing Events" in the light of prophecy, compiled from a number of contributors, who are keenly watching for the dawn of day.

DURING the past week the Shah of Persia was assassinated.—It was the plan of the assassin to also kill the grand vizier; and despatches from Constantinople say that the Sultan was thrown into a state of extreme horror when he heard of the fate of the Shah. Foreign telegrams are excluded and the local papers are forbidden to refer to the subject.

That Power of Destiny.

Russia is beginning, not only to *feel* its importance, but to assert it. It speaks like a giant who has just discovered his strength.

A despatch from St. Petersburg, may 5, says, "Apropos of the visit of Li Hung Chang to St. Petersburg, Prince Ouktomsky, who travelled with the Chinese Statesman, writes:—

"The Chinese envoy has delivered papers which signify eternal friendship between the two great neighboring states. Russia has no need of any alliance. A treaty of with China would only be an annoyance to us. Russia's interest is merely to hold China intact. We shall not permit anyone to play the master in China and we shall not allow anyone to attack the country. If Russia protects China, she protects herself."

Coming from the quarter it does, and printed as it is in official double-leaded type, these statements may be taken as entirely and wholly representing the truth about the much debated relations existing between Russia and China, no treaty, but entire understanding.

A still later despatch says Russia is about to send ships of war to prevent England taking possession of some disputed territory in China, and the daily papers say it will go hard with any power that bothers the celestials.

Godliness with Contentment is Great Gain. 1 Tim. vi. 6.

"A little that a righteous man hath, is better than the riches of many wicked." Psa. xxxvii. 16.

Those who make a trade of religion will never be gainers in the end. Godliness and contentment are constant companions. True contentment grows out of true godliness. The rich in faith are not restless and peevish because they have not so much as their neighbors. Says the wise man, "How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver." Paul looked at matters in this light when he said, "I learned in *whatsoever state I am*, therewith to be content. I know how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. Of course this is a stalwart Christian talking here,—but he was a man of like passions with us; but he had been converted. He was in Christ Jesus, and therefore was a new creature. Old things had passed away. He had died to sin. He had risen with Christ,—he kept his body under. He knew,—and we ought to know, that past things cannot be recalled,—and the future is in the hand of God. And so we find him saying again in the 13th of Heb. v. 5. "Be not of an avaricious disposition. Be satisfied with present things,—why, Paul? For he himself hath said, "No, I will not leave thee; no, nor I will not forsake thee; so that taking courage we may say, "The Lord is my helper, and I will not fear; what can man do to me? The Lord has answered this by saying that he can kill the body and that is all. It is unwise to be anxious about the future.

1. Because all the future is in God's hands. An infinite, wise and good being is sovereign over all its events. Not one of them can escape his notice or elude his control.

2. Because we have no right to put into one day what belongs to another. The future will have its own cares and anxieties, and plenty of them likely, and they will be along in due time. But they have no business among the cares and anxieties of the present time.

3. Because it is ill treatment of the best advice, and think who was the adviser: "Wherefore, take no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

4. Because it implies want of confidence in God. Has he not hitherto dealt graciously with us? Could we have taken as good care of ourselves as he has taken of us? If we can reflect on goodness, can we not anticipate goodness? Has not God laid a noble basis for confidence in all his faithfulness?

5. Because it will needlessly augment present trouble. Are we so well *out* of trouble now that we need some by way of variety? Or would like more than we now have? Do we want a new stroke of the lash on a place already sore? If so all we have to do is to go into fidgets about the future, and we will be accommodated. But all this is a superfluous addition to present troubles. It makes present burdens heavier, while Christ and reason and experience bid us do no such thing.

6. Anxiety about the future can do no possible good. It cannot better fit us to meet it: but contrariwise it will change nothing appointed to overtake us.

Therefore, all those voices in our ears proclaim to us that it is very poor business to care and trouble ourselves about the future. Let us to our duty and trust in God—then come what may all will be well.

In this, however, as in other subjects, it is easier to preach than to practice. But I am convinced that our acquiescence in these strict rules of life in the narrow way will be in proportion to the closeness of our walk with God, and the measure of the spirit of Christ within us.

Another Talk With The Doctor About Asthma.

He says in his quaint way: "Light sometimes comes to us on the true treatment of disease when we consider the effect of false treatment. It does so in the case of asthma, when we look narrowly into the effects produced by alcohol, tobacco, stramonium, opium, and narcotic drugs. These are largely used in efforts to give relief in this sore trouble, and in various cases relief for a little time is the result of their use. But the very opposite of relief is the result in other cases, while relief is deceitful in all. We have seen a case of asthma terribly aggravated by a small portion of brandy, and also by opium. As to stramonium and other narcotics of which the smoke is used, even fatal effects have been produced by their use. Still there is a sense of relief produced in some cases, and this is sufficient to make poor sufferers go after their remedies. Our present object is to study the principle on which temporary relief is given by such means so as to understand better the *true* remedy. We *know*, beyond doubt, that the effect of alcohol and every other narcotic is to lessen the vitality of the nerves affected. If we are truthfully to account for any relief which these things give in asthma we must do so on the idea that they lower vital action—not on the false idea that they increase it. So must we account for the opposite effect when the breathing is made more difficult by the use of such means. If we adhere to a true principle it will carry us in the long run to the right remedy in all such cases. When, for instance, we see a person laboring to breathe, and half a teaspoonful of brandy is given in a little hot water, some slight relief is the result—how do we explain it? Or three or four teaspoonfuls are given and the breathing becomes a great deal more difficult. How do we explain that? We cannot follow on the absurd idea that a small dose is a stimulant while a large dose is a narcotic, as if a substance could give life and take it away, and so have two opposite natures. It is true that a small quantity of a thing will do good, and a large quantity will harm, but look in the small quantity and the large it acts in exactly the same manner. It only acts with sufficient force in the one case, and with the great force in the other. Heat, for instance, as in any heated substance, will cherish when in a moderate degree, and destroy when in a greater; but it always heats—it does not cool the one time and heat the other. Its action is always perfectly identical in nature, be the measure what it may. Nothing so signally proves the irrational state of mind among classes of men as the fundamental error of declaring that a substance can be a stimulant in small doses and a narcotic in large doses. The declaration shows that whole classes of men have failed, though what is called "highly educated," to master the very first elements of physical [illegible] of them, we are to account [illegible] the relief of which a sin[illegible] temporarily healed some times gives, and the [illegible] which a larger quantity causes, we must do so according to the truth that its nature is the same whether in small doses or in larger. So with stramonium and every other narcotic. It is of the greatest importance that the truth should be understood here, for, in the greatest kindness, substances are given in diseases that make the cure of lowed ones impossible. It will be easily seen that if only two or three drops of alcohol are taken they can act upon the tongue alone. Their action will no doubt pass so far to other nerves beyond those directly affected, but the action will be very slight, except on the nerves actually touched by this liquid. If half a teaspoonful be given in a little hot water it will affect little more than the entrance to the stomach so as to dull the action of the sensitive nerves there. It will not much affect the stomach itself, while its influence will not reach the nerves of respiration. Even the indirect influence will not be sufficient to injure the action of these nerves. But the deadening of action in one quarter allows of easier action in another. In cases of inflammatory disease in which the heart's action is at length all but arrested when mortification sets in and the extremities nearly die, the heart's movement becomes quite regular and good. It is no longer required of it to send the circulation over so wide an area, and hence it works easily. It is the same with the dulling of the nerves of the stomach in the case of asthma. That allows of a little easier action in the organs of respiration—hence the relief. But the relief is at the expense of lowered life and reduced chances of recovery from disease."

(*To be continued.*)

Address at Breaking of Bread.

The ordinance we have been observing is fraught with many solemn lessons. The night on which it was instituted was a very sad one. Christ knew that his hour was come; the hour he had long been anticipating, as we find by the frequent mention he had made of it. At one time he said, I have a baptism to be baptized with, and how am I straitened until it be accomplished, Luke xii. 50. And again we read "Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of Man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock and to scourge, and to crucify him, and the third day he shall rise again." Matt. xx. 17–19.

And on another occasion he said, "Now is my soul troubled, and what shall I say? Father save me from this hour, but for this cause came I unto this hour; Father glorify thy name." John xii. 27. Again, when he sat down with the twelve at the last Passover feast, and as he looked at the little Band, with what deep emotion must he have given utterance to the words, "Verily I say unto you that one of you shall betray me." Need we wonder that they were exceeding sorrowful? Why the reading of it, even at this late day is calculated to make any sensitive disposition sorrowful: but think of their feelings when they were informed, "All ye shall be offended because of me this night."

It is true Peter protested "Though all shall be offended because of thee, yet will I never be offended." "Though I should die with thee, yet will I not deny thee." Likewise also said all the disciples." This must have yielded little comfort to the Savior, knowing as he did what the outcome would be.

The climax of sorrow was reached a few hours later when in and Gethsemane he exclaimed "My soul is exceeding sorrowful even unto death." This sorrow voiced itself in the petition "O my Father if it be possible let this cup pass from me, nevertheless not as I will, but as thou wilt," and finding the disciples fast asleep, he saith unto Peter, "What, could ye not watch with me one hour," Matt. xxvi. 38. You that I have watched over with tender solicitude these three years and a-half, took you into my confidence, and made known to you the Father's will, could ye not watch with me one short hour? Then it was that "Being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground," Luke xxii. 44. But what of the prediction "All ye shall be offended because of me this night." How did Peter and the rest keep their pledge. "Though I should die with thee yet will I not deny thee." What did the sequel show? Peter indeed showed a somewhat daring spirit when he drew his sword and smote the High Priest's servant, and cut off his ear, but as Jesus was led away to Caiaphas the high priest, Peter followed him afar off, here was the first fatal error, and a few hours later he *thrice* denied that he knew him. What a spectacle! And what of the other disciples who joined with Peter in protestations of devotion to the Master? Why, "They all forsook him and fled." Matt. xxvi. 56. Forsook whom? A sinful mortal like themselves whose weakness, shortcomings and eccentricities had led him into some extravagant notions, or imprudent actions which could not be justified, so that they had some pretense for their conduct in forsaking him? No, no. They forsook the spotless Son of God, the incarnation of all goodness, the embodiment of every heavenly virtue! Forsook him? Yes, forsook *him* whose voice rebuked disease, cast out demons, stilled the stormy ocean's wave, and raised the dead. They forsook him and fled strange infatuation. What a solemn warning to all of us! How much need for humility and watchfulness! And what a voice of thunder to any who may be becoming lukewarm, cold, or indifferent. Following Christ afar off is too often the prelude to denying him altogether; one more step in the downward course.

There is however another lesson to be drawn from this painful history which should not be overlooked, and justice demands that it be carefully considered. It is this. It is no uncommon thing to hear people say, "If your faith is the only sound one, or if it is so much better than other peoples, how does it come that so many of your folks relapse into their former ways. Your people do not seem to be any more stable than those of other churches. Why should you then claim so much more for your faith? This has the appearance of sound argument, and for the time being your questioner seems to think he has silenced you. Now to reply: Justice is a great thing, every one commends it. It is an element in the divine character which stands out conspicuously; a lack of this element unfits any one for being a righteous judge. Well we grant that some who apparently embrace the truth fall away. This is the case *now*, and ever has been, but does that indicate something wrong with the faith, or with the person merely? Is there any inherent defect in the faith, has it lost its power? Is the gospel no longer the power of God unto salvation to every one that believeth? This properly enters into the solution of this question. In other words, If a declension among some who have heard the truth from our lips would indicate that the faith we teach is unsound, what would a declension among Christ's own disciples prove? Yet the history shows that of those who heard the truth from his own lips, many went back, and walked no more with him, and of the chosen twelve, as we have seen, one betrayed him, one *thrice* denied him, and they all forsook him and fled, but no one thinks of blaming the doctrine, or charging the instability of the disciples to that account. It is not the faith that is at fault but the individual who proves untrue to his convictions of truth and duty, makes shipwreck of the faith, and denies the Lord that bought him. Some time ago a man said to one of our people, "I was at the Penitentiary the other day and I saw a man there who believes as you do, that man is not immortal, and that death is the wages of sin. There now, does that not show you the tendency of that doctrine, and that if men do not believe in eternal torment they will fall into crime." My friend replied, "Well I am very sorry that a man holding that belief has fallen into crime, but what about all the others who were in the same Penitentiary, were they not all of your way of thinking? and if so, what does that show of the restraining influence of the doctrine of eternal torment?" and that put a quietus on the Penitentiary question.

The truth of the matter is simply this, man by nature and practice is a sinful creature; God in his great goodness has instituted certain means by which he may be saved, and has designated the gospel as the power he uses for that purpose, and because certain individuals professing to believe the gospel have become recreant, must our faith in the gospel be diminished thereby? Such a conclusion would be unwise, and unreasonable.

If five out of every hundred should fall away, or twenty-five, or fifty, it would be a very painful experience, but it would not lessen my faith in the gospel, or its saving power, or prevent me from proclaiming it abroad as God's good Message.

The parable Christ spoke of the sower who went forth to sow, ought of itself to convince us that we may expect many failures. Some seeds fell by the wayside, and the fowls came and devoured them up; some fell upon stony places where they had no deepness of earth, and when the sun was up they were scorched, and because they had no root they withered away; and some fell among thorns and the thorns sprung up and choked them, and some fell into good ground and brought forth fruit, some a hundred, some sixty, and some thirty fold. Here we have *four* descriptions of hearers. 1st. The wayside hearers. 2nd. The stony ground hearers. 3rd. Those choked by the thorns, and 4th. The good ground. From this we see that there are many chances that the seed sown will never come to maturity. I tell you failures are very painful, and each one has a duty to perform in trying to prevent them, but why should any ones' faith be diminished because of the inconsistency of professors? If I should apostatize why should that diminish your faith? Your faith is in God not in me, and if one-half of you should apostatize why should my faith be lessened thereby or why should I be relieved of still proclaiming God's method of saving men?

Paul in his second letter to Timothy says, "It is a faithful saying for if we be dead with him we shall also live with him: If we suffer we shall also reign with him: If we deny him he also will deny us. If we believe not, yet he abideth faithful, he cannot deny himself," 2 Tim. ii. 11.

Our unbelief or unfaithfulness will work our own ruin, but it will not frustrate God's plans, or hinder the accomplishment of his purposes.

Also in his letter to Titus, Paul shows there are various ways of denying Christ. Some "Profess that they know God, but in works they deny him, being abominable, and disobedient and unto every good work reprobate." Titus i. 16.

A form of godliness without the power, will be of no avail, and from all such we are commanded to turn away. 2 Tim. 3, 5.

It is a fearful thing to deny Christ whether by apostasy from the faith, or by wicked works; his words are, "Whosoever shall deny me before men him will I also deny before my Father which is in heaven," but to cheer the child of God, and strengthen him to endure shame and reproach for the name and doctrine of Christ he adds, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Matt. x. 32. O, is that not sufficient to meet every emergency? The glorious anticipation of Christ owning and confessing us before his Father may well sustain us under sickness, trials, scorn, and misrepresentations, incident to the present life; but in order to have this blessed assurance, we must live ever near him, drink deep into his Spirit,—have his word dwelling in us, feed upon it, incorporate it into our spiritual life. It will not do follow him afar off.

May we strive above all things to have his divine approval, to have the light of his countenance shining around our pathway, and then whatever our lot in life may be, whether prosperous or adverse, whether we have many or few trials to bear, with the divine recognition and approbation we will have nothing to fear.

May this be our happy lot.

In conclusion, while we should ever extol and magnify the means God has graciously appointed for man's redemption, and rejoice and glory in our own emancipation let us avoid all vain glory and self-exaltation, seeing we have not attained even to our present imperfect condition through any superiority in ourselves; ever remembering Paul's injunction, Let nothing be done through strife, or vain glory, but in lowliness of mind, saying to ourselves, "Who maketh thee to differ from another, and what hast thou that thou didst not receive?" and Paul's question comes in here opportunely, "Where is boasting then? It is excluded." Completely and forever excluded, and let us not forget that in the highest position we can ever attain to we will be constrained to say, "By the grace of God I am what I am."

R. MCLAUCHLAN.

Tracts.

We have printed the letter to Dr. Talmage and J. A. Conant written by Bro. and Sister Howard and printed in issue of April 22, in tract form, and can supply them at two cents each, or 15 cents a dozen.—Address: THE RESTITUTION, Plymouth, Ind.

A man never rises above his ideal; for this reason, let your ideals be most lofty and ennobling.

An Early Pioneer has Fallen Asleep.

Our beloved Sister, Mary Ann Boyes, wife of our Brother Benjamin Boyes, peacefully fell asleep in Jesus, at her home, in Geneva, Illinois, on April 29, 1896.

Sister Boyes, whose maiden name was Mary Ann Holroyd, was born in Halifax, England, January 25, 1818. She was married to Benjamin Boyes, in January, 1838, and together with her husband, emigrated to this country in 1844, and settled in Geneva, Ill., and from there they removed to Northfield, and in 1863, again returned to Geneva.

Nine children were born to them, seven of whom survive the mother. They are Mrs. Knowles, who lived with the parents, Mrs. P. T. Bartholomew, of Geneva, Mrs. George Denton and Charles Boyes, of Chicago, Mrs. Nellie Crocker of Hammond, La., Thomas, a resident of Kansas, and Albert, who has cast his lot in Colorado.

Funeral services were held at the family residence on May 2, 1896, attended by a large number of relatives, old-time friends and citizens, who all learned to respect and love the dear Sister. She was then laid to rest, until the archangel's trump shall call to life the peaceful sleepers in Jesus.

Our dear aged Brother Boyes and family have been called upon to endure a double sorrow. On Sunday, May 3, Mrs. Nellie Crocker, their daughter and sister, died at Hammond, Louisiana, and was buried at Geneva, Ill., Wednesday May 6. This occurrence is certainly very sad, and the family may feel well assured of the heart-felt sympathy of all who know them.

In early life Sister Boyes was connected with the Disciple Church, but after coming to this country, through the instrumentality of Dr. John Thomas, and others she learned the way of the Lord more perfectly. Learning the grand gospel message of the things concerning the kingdom of God, and the name of Jesus Christ, both herself and husband were baptized for the remission of sins, and since then, they have both continued steadfast in the faith, and were not ashamed either to confess or defend it. They both had the courage of their convictions.

In early life Brother and Sister Boyes, my father Joseph Wilson, and Uncles Benjamin and James Wilson, and Brothers Richard and William Appleyard, were all children together, and grew up together and all became obedient to the faith, and never failed to rejoice in it.

On her death-bed Sister Boyes said: "Tell Uncle James (who is in his ninety-first year) to meet me in the kingdom." She frequently exclaimed: "I shall be satisfied when I awake in his likeness." The blessed hope was a great source of joy and comfort to her in her last moments.

Before she expired, she reached forth her hand, patted her husband on the cheek, and said loving words of comfort, to cheer his sorrowing heart.

Oh, how sweet the consciousness, that when we come to lay life's burdens down, that we have maintained the faith, and a godly walk in life; it is worth far more than the vanity of this frail life, with its fleeting pleasures.

The day is near at hand when death will give place to life, sorrow and tears to joy and gladness, and never more shall we follow our loved ones to the silent city of the dead. Dear children of God, take courage, rejoice in hope, be steadfast in the faith, the glad day of release so long looked for by worthies of old is about to burst upon the world in all its grandeur, when all the holy sleepers shall come forth from their dusty beds, clothed in immortal youth, singing redemption's song on Zion's glorious heights, shouting triumphant victory over death and the grave. Hallelujah! Praise ye the Lord!

W. H. WILSON.

Editor Restitution:

Brother D. M. Hudler will commence a series of meetings at Havelock, Neb, June 5th and continue until the 14th.

THOS. PALMER.

The Bible is full and complete as a book of direction; human life is full and complete as a field of exercise.—*Abbot.*

For the Dunkard's Convention at Ottawa, Kan., May 26th to 28th, the Nickel Plate Road offers a superb passenger service with magnificent sleeping cars, unexcelled diners, splendidly equipped trains, and special excursion rates. Inquire of any agent for full information.—May 21.

Poetry.

"Pure Words."—Rev. xii.

O Lord, thy words are precious and pure.
Like silver in the furnace tried.
Then are they not for salvation sure,
When seven times they are purified?

And thou hast kept them by thy power,
From all the wiles of wicked men;
O let me linger in this fruitful bower
Let me drink of the sweets of this glen

The glen and the bower is surely thy sword.
It is only thy truth can make free,
O sanctify Lord by thy dear precious Word:
Keep us safe for thy kingdom and thee.

Mrs. E. K. Boyer.

Communicated.

The "Man Child" of Rev. xii. Who is He?

I read Brother W. H. Wilson's article in respect to said Child and what others have said by way of endorsement. Now there are three parties, the woman, the man-child and that remnant of her seed that keep the commandments of God, and have the testimony of Jesus Christ. Now if I were looking here for a party to be caught up to God, or to his throne, or to meet the Lord in the air, I would say that it would be this remnant, at least I would take my chances in this crowd. As the woman brought forth this male-child, she is his mother, why take the child, and leave the mother in the wilderness? But this woman is not Paul's mother and he will be with those that will meet the Lord in the air. Jerusalem that now is, is in bondage with her children, but the exalted Jerusalem is free, and she is our mother. See Gal. iv. 21 to the end of the chapter. Paul here refers in both cases to the literal city. Again we read that the first dominion will come to the tower of the flock, the stronghold of the daughter of Zion, and the kingdom will come to the daughter of Jerusalem, the future, the exalted City of the Great King, the Joy of the whole earth is our mother, our homecity.

In the new birth-day when the bride is born from above, the daughter takes the mother's names. Zion, Jerusalem, in other words the citizenship takes the name of the city. Then Palestine will be a heavenly country, the kingdom will be heavenly, Jerusalem will be a heavenly city and the redeemed a heavenly community. Did it ever occur to Brother Wilson and others, that the translators may have been confused as to this woman and child of Rev. xii? They must have thought that this child was God's Anointed. Two Greek words in this connection demand notice, one rendered "caught up," the other "to God." We years ago, like others, was confused over this chapter, and not being a Greek scholar, the best I could do was to turn to the lexicon. The word rendered "caught-up" I found defined to be "borne away," "banished away," "seized as by a wild animal and borne away" without defining the direction taken, up, down, east, west, north or south. The one rendered, "to God and to his throne," in Rev. xiii. 6, and other texts is rendered "against." "The beast opened his mouth in blasphemy against God." If this be correct, this child was Rome, arrayed against God, and against his throne. Jesus said to a certain disciple, "have I been so long time with thee and yet thou hast not known me?" I would say to Brother Wilson and others, has the Man of Sin been with us 1226 years and yet you dont know him? He was to be a child of the church, and to sit as God in the church, the temple of God. Brethren, you remind me of scenes that occured in the times of the crusades. Figuratively speaking the pope stood with club in hand looking for anti-christ to arise. Has not her child been against God and against his throne? Did he not rule the all nations of the vision with a rod of iron this woman having made all the nations drunken with the wine of her fornication? What is left for another anti-christ to do unless he should sober them up? The translators make John to say that, "the woman fled into the wilderness, where she has a place prepared of God," making it appear that God prepared this place for her, but the Greek word "of, of God," has this primary signification, "from, away from, that from which an active person or thing sets off, and it denotes separation." The facts are as follws: —The woman of the vision lusted for place and power in the old dragon's empire, and to this end she brought forth a prince or ruler of nations, and taking another head she separated herself from God. Thus, a place or position was prepared for her where they, the nations fed her. The one body of the church was espoused to Christ, as Christ's virgins, Hale brings forth a male or female before the marriage it is positive evidence that she has fallen. She brought forth a male, took him as husband and he became father to her children—a war occurred in the heaven, the firmament of the dragon's power, between the Michael and his messengers, and the dragon and his messengers. The Michael, this name signifies, "who as God." This is what Paul said of the Man of sin, who as God sitting in the temple of God. As the woman reigned over the kings of the earth, here Michael must have gained the ascendency over the dragon and his messengers. Look at his head and horns and discern the kings over whom she reigned. The vision of chpter xii. closes leaving her in her place in the wilderness, the place for which she lusted when she brought forth a ruler of the nations.

In conclusion, let me say to all who love the truth, I have manuscript on hand for a pamphlet, the title of which is "The Coming of the Day of God," setting forth coming events, the events that usher in this noted day. If there are any that desire to aid in the publication of said work, that God's poor may have the little book, the door is open. Address me at Prescott, Kan., Box 25.

J. C. Kimsey.

Judge Not.

It is with wonder and astonishment as we sit in profound meditation, recalling to memory the many hearts that have been made to break, and the many eyes that have been made to send forth bitter tears, by the unjust and ungospel judges that darken our land, and cause many to fall by the wayside and there be left to die. O the sad many that have forgotten, or never have known something of the unmeasurable love of our Savior, who suffered no unjust judgment by which we could profit, if we only would stop and deeply consider before we utter words of wounding condemnation. Christ has not called the saints to judge the world yet, be not hasty to take the power of judging to yourself, perhaps you will not be called to the marriage of the Lamb. Think of the many that are trying to cheat the blessed Master out of the honored position that he alone occupies by exalting themselves, speaking great swelling words. Hear him. "For the Father judgeth no man, but hath committed all judgment unto the Son." Be patient, dear Souls, if worthy, you will receive the honored reward in due season. Let the matter rest with the one who doeth all things well. "Let every man prove his own work and then shall he have rejoicing in himself and not another." Eph. vi. 4, 5. "Examine yourselves whether ye be in the faith; Prove your own selves." 2 Cor. xiii. 5. Yes, this is what interests every true Christian heart, "Am I in the faith," not is my brother or somebody else, but am I? Do I possess enough of charity to prove myself? Take the X rays and examine your own hearts and lives, and take on, perhaps the much needed repair, before the harvest time appears. Let the angelic reapers weed out the tares in their own good time. If there is to be any casting away, that fair flower of purity, that birth Star of Bethlehem whose brightness far exceeds the noon day sun; and whose life knew no sin, whose heart felt no selfish emotion, bids fear of man's weak, unjust judgment, depart and look far beyond to the age where persecution cannot enter, and while we wait, let us kindle up our smouldering faith with the Christ-like example of love. Don't be hasty in judging, for Paul says, "Him that is weak in the faith receive, but not to judge his doubtful thoughts." Rom. xiv. 1. Why dost thou judge thy brother, or why dost thou set at naught thy brother, for we all shall stand before the judgment seat of Christ." "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." "Wherefore receive ye one an other as Christ also received us to the glory of God." Hear what the just Judge has to say, whose voice has been echoing and re-echoing down the dark and misty past, and today he says, "Judge not." Do you heed his command? He says, "If ye love me ye will keep my commandments," and just so sure as we mount the unauthorized throne of judgment, we do not love the Master. Hear Paul the choosen one, "Who art thou that judgest another man's servant? to his master he standeth or falleth. Yea he shall be holden up, for God is able to make him stand." This, brother, seems enough to satisfy any reasonable mind, without giving any more proof, but to the unreasonable mind I will give a few more proof texts; showing if they possess Samson like strength in the faith, aught to bear the infirmities of the weak and not to please themselves. Let the past with its blightings and devourings of one another be past with its heartaches and disappointments. Do not require others to measure their knowledge of divine inspiration by your standard, it is far better for them to grow until they meet the stature of a full grown man in Christ Jesus. Now to those with saddened hearts, caused by unjust judgment, Satan is the father of all oppression and his followers belong to the world, "When smitten on the one cheek turn the other also," perhaps they will be ashamed to strike the second time. Paul says, "But with me it is a very small thing that I should be judged of you or of man's judgment. Yea, I judge not mine ownself." "But he that judgest me is the Lord." "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart." 1 Cor. iv. 3, 4, 5. Just think what the Savior suffered for you of untold agony, caused by unjust judgment, and while the enemy death was claiming his life-blood, purchasing the redemption of fallen humanity, his prayer was, "Father forgive them for they know not what they do." Let this spirit be also in you, looking for the soon coming Savior, who will judge the world in righteousness.

THE CALL.

To-day my Brother, Sister dear,
Comes the call to you and me.
"Let your light so shine before the world."
That others the call may see.

Prepare to meet your Savior dear,
When he comes with the thief-like call;
And enter the pavilion of God,
While is poured these vials on all.

Awake ye slumbering virgins wake,
And hear the warning cry:
Behold the darkness draweth near,
That dark, and day is nigh.

But when this mournful time shall end,
The marriage of the Lamb draws near.
An angel chains the demoniac power,
And bids death not appear.

O, what a joyful time 'twill be,
When Christ with the saints will descend,
And begin his triumphal reign of peace
On earth with the children of men.

The sleeping millions will be raised,
In that regeneration day,
And learn the news of our God,
The true life-giving way.

But wo! to this blessed day shall close,
And satan shall be bound again,
O for a faith that will not shrink,
A courage that will stand.

O think my friends, calmly think,
We can escape this fate,
If we heed the call of to-day,
And enter into rest.

C. J. Davis.

Temperance.

It is not good neither to eat flesh nor drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." Rom. xiv. 21.

In looking over the records of the Patriarchs of Old, Gen. ix. 21, tells that Noah drank of the wine and was drunken. We do not doubt these statements relative to Noah's becoming drunk from wine from his own vineyard. But all temperance people would rather there had been no record of that kind kept against this pious old clergyman. But perhaps he did not know the intoxicating quality of his wine. It seemed disgusting to his sons. But suppose we deny this record. Many of the sons of men of the present day can testify to having seen fathers of high standing (Religiously,) Drunken on native wine and hard cider, and therefore know the consequences of wine drinking, as leading to intemperance, that we who are strong are afraid to drink wine, or beer, for fear we might become excessive drum-drinkers and there by set an example before others who are weaker than ourselves. We therefore are made to deny ourselves on certain occasions. When we see it is our duty to protect, and guide a weak brother who is inclined to excessive uses of meats or drinks, opium, tobacco, passionate, indolent or visionary. Any unprincipled thing or habit which draws the mind and wrecks the body and ruins the souls of men, and brings them into that despotism of habit that nothing short of a moral war of independence which will tax all the strength, can command, and all they can borrow from their neighbors to deliver them, we are commanded to shun. But few people form habits of wrong-doing deliberately, they glide into them by degrees, by falling in company with associates, whose ambitions are inclined along these lines, until we have made shipwrecks of ourselves. So we should look well that we are not drifting, and be right sure we have a fast hold on the helm of self-control that our boat is not liable to drift into that bewildering whirlpool, where the breakers of life forever roar under the lee, and averse gales continually blow on the shore. If we give way to our natural appetites or favorite desires we may be hopelessly ruined and become a castaway and stumbling-block, to many a weak Brother, and thus become accountable for his downfall.

A. N. Halstead.

The Age of the World.

From the creation of man:—

	Years.
To the Deluge	1656
To the calling of Abraham	427
To the Exodus	430
Israel in the wilderness	40
To the death of Joshua, about	24
Time of the judges (see note)	450
To the founding of the temple	652
To the dedication of the temple	75
To the founding of Rome	252
To the battle of Marathon	262
To the birth of Alexander the Great	134
To the destruction of Carthage	210
To the first campaign of Cæsar	66
To the birth of Jesus the Christ	80
	4104
To the reign of Constantine	306
To the destruction of Western Rome	170
To the flight of Mohammed	146
To the crowning of Charlemagne	178
To the first Crusade	395
Amount carried forward	5199
To the founding of the Turkish Empire	204
To the taking of Constantinople	154
To the Edict of Nantes	145
To the death of Charles XII. of Sweden	120
To the restoration of the Bourbons	97
To the present year of our Lord	81
Present age of the world	6,000

Note.—In the Authorized Version of the Bible, Acts xiii. 20, Paul says that God gave unto Israel "Judges about the space of four hundred and fifty years, until Samuel the prophet." Josephus and the Vatican and Syriac Versions, and the Diaglott, confirm the statement of the A. V. The Diaglott adds: "The date given here is at variance with the statement found in 1 Kings vi. 1. The text in Kings has been corrupted by substituting the Hebrew character *daleth* for *hay* (he), which is very *similar in form*. This would make 580 years (instead of 480) from the exode to the building of the temple, and exactly agree with Paul's chronology."

The above chronology is the result of extensive study and research, and is derived from Pagan, Jewish and Christian sources.

Henry Higgens.

Purchased Possession.

A possession has been purchased for the people of God. In Ephesians i. 13, 14, the Holy Spirit is declared to be the earnest of our inheritance until the redemption of the purchased possession. In Paul's wonderful defence before Agrippa, instead of claiming a new hope and faith, he declared that he stood and was judged for the hope of the promise made of God unto our fathers and for that very hope was accused of the Jews. Acts xxvi. 6-7. Ye heard the gospel that ye believed ye were sealed with that Holy Spirit of promise. Eph. i. 13. When a piece of property is purchased and possession is not immediately given, a deposit is usually made as "earnest money;" in this case we have a purchased possession not yet redeemed and the Spirit is given as an earnest of our inheritance until the redemption take place. "Ye were sealed with that Holy Spirit of promise." Now what possession has been purchased for the people of God? Do you say heaven? Then I ask of whom was it purchased? Was the ownership of heaven ever transferred, and is it purchased and not yet redeemed? Impossible. If we apply this language to the earth all is clear. This possession was lost through the fall of Adam. He purchased the possession with a costly sacrifice and will redeem it when he comes again.

Fred Mishler.

Question.

I ask the brother that signed, Saved by Law or Gospel, to explain, "Thou shalt have no other gods before me." Why should it be nailed to the Cross? Is it not a fact still we don't believe in God the Holy Ghost, and God the Son, but in the one God and Jesus Christ the Son of God?

J. H. Lamb.

Excursion tickets are on sale between all stations on the Nickel Plate Road one day limits.—82.

Obituary.

Gideon Alspach was born in Fairfield County, Ohio, May 25, 1830, and died in Miami County, Indiana, Mar. 30, 1895, aged 65 years, 10 months and 5 days. Near 30 years ago Bro. Alspach embraced that great central truth of Rev., "Life only through Jesus the Christ by a resurrection from the dead to eternal life." This great central truth was made the basis of remarks by the writer, in which a reasonable solution was given of "why death was permitted to enter the world." The hope of life through Christ the "Life-Giver" was shown to be the foundation of the faith once delivered to the saints.

J. F. Wagoner.

Thos. L. Yories was born in Marshall County, Indiana, Feb. 22, 1848, and died May 3, 1896; aged 48 years, 3 months and 11 days. March 7, 1886 he married Samantha Clevenger. To them were born three children, Howard E., Nora May and James Iden. In November, 1876, his wife died and both sons have followed her. James Iden died in infancy; Howard E. grew to manhood and died but two years ago, June 26th, 1879, he married Hattie E. Deline. To them were born three children, Ida Laverne, William Clyde, and Grove D. His wife and four children are left to mourn his death. Discourse by the writer based on Rom. v. 12. Death was not a factor in the original plan. Life was the basic element in the plan, death only became necessary when the divine law had been disobeyed. Now life only through our Lord Jesus Christ constitutes the Christian hope.

J. F. Wagoner.

Albert J. Overman fell asleep in Jesus of consumption at his home, Bro. Overman was forty-five years, three months and twenty days old. He was a member of the Church of God in Christ at Otto, Kansas, from which place he removed to Oklahoma. His sickness was long and he suffered much, but was kindly cared for by the loving hands of his patient wife. May God bless and support her in her great affliction. The night before his death he called his wife and children around him and bade them all good by, and said he had tried to be a good father to them and wished them to live a good and honest life. The next morning at twenty-five minutes of five he closed his eyes, with the bright hope of soon being awakened by the voice of him who shall call the sleeping saints to arise, and inherit the kingdom prepared for you from the foundation of the world. A few words of comfort were spoken by the writer from Job xiv. 14. He leaves a wife and seven children to mourn his loss. May the Lord sustain them in their affliction, and our prayer is that they may be an unbroken family around his throne.

R. J. McBride.

James Ralph Hicklin, aged 21 years, 3 months and 20 days, died April 11, 1895 at his father's home Troutdale, Oregon. Elder Steers immersed this young brother seven years ago. In his fourteenth year he began to serve the Master by faith repentance, and obedience. He was well instructed in the plan of salvation. He talked much during his sickness of his purpose if he should recover, of continuing to live a Christian life expressing an abiding hope in his Redeemer. The following are some of his expressions during his sickness, "If I get well no one shall ever see me do wrong." "I am not afraid to die!" His great hope centered in the speedy coming of Christ of which in boyhood he loved to talk and in which he had unshaken faith during his sickness. He was patient throughout his suffering. While we realize that the world is loosing more in the death of a Christian than would be lost in the taking away of one that does evil and opposes good, how full of hope and comfort and assurance to all are the words, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing but should raise it up again at the last day." How like balm to the wounded heart the recollection of words like, "I am not afraid to die." While we cannot understand in the anguish of parting why even in the strength of early manhood disease and suffering and death should end the work of those to whom we expected many years of life to be added, we know this and it is the hope that gives a sure and steadfast anchorage, the dead do not suffer; the dead will live again. The few years that they sleep will be but as a night of rest from weary toil and the day beyond will be without end. "Be ye ready."

W. L. Skeels.

The strength of character, like that of a beam, is equal to the weakest point.

Report of Labor.

I have revisited La Camas, Washington. Began meetings Friday night April 10th.

On Saturday I received a message from Troutdale, Ore. that Brother Ralph Hicklin had died and that his esteemed parents wanted me to attend the funeral. I crossed the Columbia river to their home and on Sunday instead of engaging in burying the believers in La Camas in baptism, we were at Troutdale, assisting in burying a beloved brother in the silent grave.

We resumed our work at LaCamas on Monday evening and continued over the following Sunday, April 19. In the afternoon about five hundred people assembled at a pretty lake a mile from town. From a log on the bank we talked to them of our work of symbolizing the death and burial of Christ, and our hope of life in the resurrection through his name. The crowd of whom many at the start seemed boisterous, and to be there only for sport and amusement, became very quiet and showed more respect and solemnity than we had anticipated. Nine were immersed of whom I believe none had ever heard the tidings concerning the kingdom of God and name of Jesus Christ before we visted the place in March.

Others will be obedient in the near future.

In the months of March and April, I gave thirty-one discourses in this place.

The members will select officers at my next meeting. I hope they will be a living church. I am to give regular appointments during the summer.

W. L. Skeels.

Notice.

Editor Restitution:

Am going to pen you a few lines to ask a favor of you. Having moved from South Dakota to Mankato, we miss our church so much as Bro. Halstead, when health would permit preached the truth every Sunday, and coming here we are strangers to all. I would like to find out if any of our brothers or sisters are here. Would you be so kind as to publish a short notice in our dear Restitution, asking any brother or sister to call at our house, 113, Carroll Street, Mankato, Minnesota. Yours in the truth.

Mr. and Mrs. Walker Perrine.

Announcement of Evangelizing Tour.

I am arranging with Bro. E. J. Tramill, to visit Tekoa, Whitman Co. Wash. I expect to reach there about the 15th of May and hold meetings for such time as may be determined after my arrival. I would like to hear by the 20th of May from any brethren of that part of the State or Eastern Oregon, that want me hold meetings in their locality. Please tell method of reaching your place, probable cost and ability to defray expense. Address me at Tekoa, in care of E. J. Tramill.

W. L. Skeels.

G. A. R. Encampment, South Bend, Ind. May 14, 15.

The Vandalia Line will sell excursion tickets on May 12th and 13th, good to return until May 15th, inclusive, from all stations in Indiana, at one fare for the round trip. For full particulars, call on nearest Vandalia Line Ticket agent, or address,—E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—May 13.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published,	$113.85
D. W.	3.00
J. N. Beck	.50
Mrs. R. A. Neff	.50

Every Sunday agents of the Nickle Plate Road are authorized to sell one day limit excursion tickets between any local stations at a one fare rate. —81.

"If we would have God hear what we have to say to him by prayer, we must be ready to hear what he sayeth to us by his Word."

Half fare Sunday excursions commencing at once, the Nickel Plate Road will sell one day limit excursion tickets between any two local points at rate of one fare for the round trip. Ask agents.—80.

Communicated.

Hesaias. (Isa' C. V.) Chap. 27.

1. In that day God will bring the sanctified and the great and the strong sword upon the dragon a fleeing serpent, upon the dragon a crooked serpent: he will take away the dragon.

2. In that day there will be a beautiful vineyard: to rule over it will be a desirable thing.

3. I am a walled-city, beleaguered city though: in vain do I water it. For by night will it be taken and by day will the wall fall.

4. There is no day that hath not laid hold upon it: Who will set me to watch to guard stubble in the field? Because of this warfare I have rejected it. Accordingly the Lord hath done all that he hath determined: I have been burned down with fire.

5. Those who dwell in it will call for help: Let us make peace with him: Let us make peace;

6. Those who come are offspring of Jakoob. He will bud, and Israel will flower out, and the inhabited will have been filled with his fruit.

7. Shall he not even as he smote in like manner also be smitten? And as he took away in like manner have been taken away?

8. Fighting and reproaching he will send them out: Wast thou not meditating in thy harsh spirit to take them away in a spirit of anger?

9. Therefore Jakoob's transgression will have been taken away; and this is his blessing when he shall take away his sin, whenever they shall make all the stones of their heathen altars to be cut down like fine dust as it were; and their tree-simuli not remain, and their idols shall have been cut off like a forest afar off.

10. The flock that inhabiteth it will be left unrestrained like a flock that hath been forsaken: and it will be a long time for pasturage and there will flocks find rest.

11. And after a time there will be no green thing in it, because of its having become dried up: There will be women coming from gazing there: For it is not a laity that hath understanding: Therefore the One who created them will (or may or can) not pity them nor may the One who moulded them show mercy:

12. And it will be in that day that God will hedge in from the intervening canal of the river unto Brinokorouroun: And may ye have gathered together the sons of Israel:

13. And it will be in that day that they will blow with the great trumpet, and those in the lost country of the Assurians and those lost in Aigupt os will come and worship the Lord upon the sacred mount in Hierousalem.

CHAPTER 28.

1. Woe unto the crown of your haughty pride, O ye birdlings of Ephraim, thou flower that hath fallen off from the glory upon the top of the fat mountain, ye who are drunken without wine.

2. Lo strong and severe is the anger of the Lord, like hail that is borne down, that hath no covering shelter from it, that is borne down with violence, like much water, very much that swelleth through a province, it will give no interval of rest to the hand: With hands.

3. And with feet will the crown of the haughty pride have been trodden down, ye birdlings of Ephraim.

4. And there will be the flower that hath fallen off from the hope of the glory upon the top of the high mountain: Like a forerunner (early fruit) of a fig-tree will it be: The One who seeth it, before he hath taken it in his hand, will he desire to drink it down.

5. In that day the Lord of Sabaoth will be the crown of the hope that hath been plaited of the glory for the remnant of the laity.

6. They will have been left unto a spirit of judgment upon judgment even upon the strength of those who hinder the taking away.

7. For these have been filled with wine; They have gone astray because of strong drink; Priest and prophet have stood out because of the strong drink; they have inordinately desired because of the wine; they have been shaken with drunkenness; This is a common report.

8. A curse will devour this counsel; For this is the counsel that comes of selfishness.

9. To whom have we announced evil things and to whom have we announced intelligence? To you who have been weaned from milk, who have been snatched from the breast.

10. Expect tribulation upon tribulation hope upon hope, yet a little, yet a little.

11. Because of a belittling of lips, through another tongue that they will talk to this laity with:

12. Saying unto them, this is the rest for the one who hungereth and this your fracture, and they have not been willing to hear.

13. And the oracular-word of God to them will be tribulation upon tribulation, hope upon hope, yet a little, yet a little, that they may go their way and fall backward, and be fractured and encounter danger and be taken.

14. Therefore may ye have heard the Word of the Lord, ye men of tribulation and ye rulers of this laity in Hierousaleem:

15. Because ye have said, we have made a covenant with Hades (the grave) and conquets with death, a cyclone that beareth away, if it shall have passed by, will not come upon us: We have made a lie of our hope, and we shall be sheltered with a lie:

16. Therefore thus saith the Lord, the Lord, Lo, I am laying into the foundations of Sion, a precious, chosen, honored, chief-corner-stone, into the foundations thereof, and the one who putteth faith in the fact shall not have been put to shame.

17. And I shall dispose judicial-procedure unto hope, and my doing of mercy will be unto true measures: and ye are trusting in vain in a lie: Because a cyclone shall not have passed by you:

18. No, and it will have taken away your covenant of death, and your hope that is in relation to Hades shall not abide: a cyclone that carrieth away will it be, if it shall have come upon you: a thing to tread down will ye be for it.

19. When it passeth by it will take you: In the morning, in the morning will it pass by in the day-time, and at night there will be a bad hope: May ye have learned to listen.

20. Ye straightened ones: We are unable to fight, and we are too weak to be assembled together.

21. Even like a mountain for irreverent ones will the Lord arise, and it will be that in the valley of Gabaoon with anger will he do his works, a work of bitterness: and his anger will use in a strange way, and his corruption will be a strange corruption.

22. And may ye not have rejoiced and may your bonds not have become strong: because things that have been consummated and cut off in one piece have I heard from the Lord of Sabaoth, things which he will do upon all the earth.

23. Mark it well and hear my voice: Take heed and hearken unto my words.

24. The ploughman will not plough all the day long, will he? Or will he not make ready to sow before he hath tilled the earth?

25. Will he not level the face thereof, and then sow a little melanthion and Kumin (herbs used for spices or condiments) and again sow wheat and barley and rye in thy borders?

26. And thou shouldst have been chastened with the judgment of thy God and shouldst have rejoiced.

27. For not with harshness is the melanthion accustomed to be lessened, nor will the wheel of the heavy threshing-wagon go around over the Kumin, but with a rod (lit. sceptre) is the melanthion and the kumin beaten:

28. Along with bread will it have been (as a condiment of course) for not forever am I going to be wrathful with you, nor will the voice of my bitterness tread you down.

29. And these prodigies have come forth from the Lord of Sabaoth. May ye have been counseled. Ye have exalted vain consolation.

COMMENT.

The 27th chapter opens with a remarkable prophecy of the overthrow and discomfiture of "that Old Dragon" as he is denominated in John's Apocalypse—"A crooked serpent" "The Dragon" he is called here. "The great and the strong sword" referred to here is no doubt, as explained elsewhere in the Scriptures "The Word of God." "The vineyard" also here referred to is fully explained to us in its parable import—the taking away of the hedge of the law—the occupancy of it by "the swine of the forest" and "the spoiling of it by every passer-by." So we are prepared for the responsive help in answer to the cry here from "offspring of Jakoob" who, were told, will "bud" "and Israel will flower out and the inhabited will have been filled with his fruit;" but retribution on "the swine" comes first as we have it stated here. The interval of desertion of the land and its waste and dried up condition, the long period of the "treading down of the Gentiles" which has but recently been fulfilled and a partial restoration began in the restoration of "the early and latter rains" within the last ten years—all brought out here in brief in this prophecy, even to the traveling women tourists coming "to gaze" at the spectacle and reflect on the ruins as given historically of the downfall and desolation of God's people. And it must be about time for "the trumpet" to blow here spoken of in the 13th verse with which the chapter closes.

Chapter 28th opens with coming woe and tribulation to God's people and the special ground for the chastening as here given is their sinful alliance and conquets with Ephraim, and their hope in idolatry, designated here as "a covenant with Hades (the grave) and conquets with death."

With the 16th (a double octave by the way) verse begins the famous Messianic prophecy made clear to us now in the later Scriptures of the New Covenant. The venality of idolatry and the fallacy of any hope based upon it; here as in so many other places in Sacred Writ distinctly stated to be "trusting in a lie."

Reference here again made in the 22nd verse to "the things consummated and cut off in one piece" which we have already had and commented on in this book.

Then comes with the 24th verse the strikingly clear and beautiful illustration of the "ploughman" and God's husbandry. This passage is very poorly and inefficiently translated in the C. V. and R. V. Read it carefully as here rendered and see how wonderfully suggestive it is and how much light radiates from it in the direction of God's great and beneficent purpose in creation and redemption. For it is an X ray with divine potency to light up the secret recesses of this old Adamic man of ours for the coming surgery of the Great Physician who has promised "to take away even the heart of stone out of our flesh and give us a heart of flesh," and to write anew his law upon the tablets thereof.

CHAS. GARDNER.

Announcement.

Dear Brothers and Sisters:

The third quarterly conference of the Church of God in Nebraska will be held at Moorlee school house in Furnas County, commencing Friday, May 29th and holding over Sunday.

We would be glad to have as many of the brothers and sisters at this meeting as can possibly come. We could encourage one another by our presence, and help to make the meeting a pleasant and profitable one. Come in the spirit of the Master and we feel sure that you will be repaid for so doing. Each congregation is requested to send in a report, and also their vote as to where they wish the next Annual Conference to be held.

Yours in love of the truth.

REXA M. GORMAN, Sec.

The Third Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Antioch Meeting-house, five miles South of Plymouth, commencing on Friday June 12, 1896, at 2.30 p. m. and continuing over the following Sunday. Believing as we do that the gospel dispensation is very near to its close, and the day is far spent, let us be up and doing lest the night cometh when no man can work and we be overtaken as a thief in the night.

To all of like precious faith, we say come. Come and enjoy another good meeting, renew your strength and energy in the cause and encourage others.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Brady, Kalamazoo Co., Michigan, commencing Thursday evening June 4th, 1896, and continue over the following Sunday.

Friends coming from the North, reach Vicksburg via the G. R. and I. R. R., which leaves Grand Rapids at 2: p. m. and will be met Thursday and Friday. Those coming from Hastings will take the G. R. and I. at Kalamazoo. All friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Mendon, on Thursday and Friday. The train reaches Mendon about 11 A. M. There will be no special trains to meet friends on Saturday for the brethren all wish to have some good of the meetings themselves, and it is hoped all who wish to attend will make an effort to reach there by Thursday or Friday. Elder L. C. Chase of Adrian, Michigan, has promised to be with us, also Elder R. W. Woodward of Dutton Michigan. It is not often we have an opportunity of meeting together from different points of the State, to hear and to study God's Word. So come all that can and help to make this our Annual Conference as interesting as possible. The brethren and sisters of Brady send a most cordial invitation to all lovers of the truth. All will be heartily welcomed.

EMMA JACKMAN, Sec.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Rem, Dudley, Worcestershire, England.
J. S. Hatch, Scirdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg., Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Fourre, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
Ben. F. Glenn, Nelson, Neb.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Fayalmanville, Ia.
C. S. Allen, Eldorado, Kan.
D. M. Hadler, Muscatine, Ia.
J. M. Peinmer, Jessup, Ia.
P. B. Stouffer, Hawarden, Ia.
Miss Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, 912, Oak St. Kansas City, Mo.,
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
Geo. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Ia.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall County, Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say, "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so again times again, and yet, the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Here is a splendid opportunity of visiting the west. The Nickel Plate Road has authorized low excursion rates to Ottawa, Kansas, on May 17th, 21st, and 22nd for the Annual Convention of the Dunkard's, which convenes at Ottawa on May 26th. Tickets may be extended thirty days from the date of issue by depositing them with the joint agent at Ottawa. The uniform courtesy of employes, the best of roadbeds, and the splendid modern equipments of this Line has made it the Popular Low Rate Line for all points west.—May 21.

"When the hour of trouble comes—and seldom may it visit your ladyship—and when the hour o'death comes to high and low—long and late may it be yours; oh, my lady! it is no what we have done for ourselv's, but what we have done for it hers, that we think on most pleasantly."

Special rates have been authorized via the Nickel Plate Road to Ottawa, Kan., on May 17th, 21st, and 22nd for the Annual Dunkard's Convention. Tickets may be extended thirty days by depositing them with the joint agent. Any agent of this Popular Low Rate Line will be pleased to furnish information.—May 21.

"The Bible does not say, you must be amused; it does say, 'Ye must be born again.'"

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jedlin, Evangelist.

Church of God, 1246 Logan Ave., San Diego, California, used for worship and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. Ramsey, 801, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeman, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from South.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. G. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Meetings held at Unity Church, Scholls Perry, Oregon, fifteen miles southwest from Portland) each month, 1st Sunday sermon by Bro. W. W. Jalpuith. The 2nd by Bro. Edwin Grant. The 3rd by Bro. W. L. Steele. The 4th Social meeting. Each appointment at 11:00 a. m.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reaware Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 953 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsitt, Pastor.

The Church of God near Scholls Ferry, Ore., hold services every Sunday. Sunday school at 10:00 a. m., and preaching at 11:00 a. m. All lovers of truth and brethren from a distance are cordially invited to meet with us. Marie E. Trindell, Sec'y.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Bequette, McBride, Watson and Byron have no regular preaching. The church at Baldwin Center is presided over by Brother L. C. Chase.

Appointments.

The 1st Sunday in May I will be at Woodland, Ill., as Sister Mollie Lamm appoints. The second Sunday in Jasper Co., Ill., as Brother's Wood and Rogers may appoint. The third Sunday in De Soto, Mo. as Brothers Morse and Gifford may appoint. Will be in Missouri over the fourth Sunday. All the above meetings to commence on Friday night before.

J. S. HATCH.

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Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

	9	10	39	8	7	
Westward.	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00	8 00		1 10		
Alliance, ar.	9 00			3 10		
Canton, lv.	10 05			4 15		
Massillon, "	10 36			4 46		
Wooster, "	11 11			5 21		
Mansfield, "	11 51			6 01		
Crestline, ar.	12 31	4 05	6 31	6 40	7 45	
Ivorytn, lv.	12 09	4 05	6 45	6 40	7 45	
Lima, "	1 38	1 35	9 07			
Van Wert, "	2 23	2 20	10 12	8 27		
Ft Wayne, ar.	4 30	3 35	11 40	9 10		
Arcola, "			11 56	9 25		
Columbia City, "	4 55	4 05	12 17	9 48		
Larwill, "			12 30	9 58		
Pierceton, "			12 40	10 08		
Eagle Lake, "			12 50	10 18		
Warsaw, "	5 31	4 42	1 05	10 32		
Etna Green, "			1 20	10 47		
Bourbon, "			1 30	10 57		
Inwood, "			1 40	11 07		
Plymouth, "	6 05	5 20	1 55	11 35		
Grovertown, "			2 05	11 50		
Hamlet, "			2 15	12 00		
Hanna, "			2 25	12 10		
Wanatah, "	6 50	6 15	2 40	12 30		
Valparaiso, "	7 21	6 50	3 10	1 15	8 36	
Wheeler, "			3 20	1 30		
Hobart, "			3 30	1 40		
Liverpool, "			3 40	1 50		
Clarke, "			3 45	1 55		
Chicago, ar.	9 00	8 00	5 30	3 15	9 45	
	PM	AM	PM	PM	AM	

	20	8	4	6	60	58	
Eastward.	AM	PM	PM	AM	AM	PM	
Chicago, lv.	7 30	3 00	11 15	2 45	11 30	4 45	
Clarke, "	9 30		12 50		12 50	6 45	
Liverpool, "	9 45		1 05		1 05	7 00	
Hobart, "	9 55		1 15		1 15	7 10	
Wheeler, "	9 05		1 25		1 25	7 20	
Valparaiso, "	9 15	4 32	1 35	4 01	1 35	7 30	
Wanatah, "	9 37		2 00		PM	7 55	
Hanna, "	9 49					8 07	
Hayla, "	9 58					8 17	
Hamlet, "	10 09		2 31			8 28	
Grovertown, "	10 19					8 38	
Plymouth, "	10 32	5 45	2 50	5 00		8 51	
Inwood, "	10 53			5 15		9 12	
Bourbon, "	11 03		3 27	5 25		9 22	
Etna Green, "	11 12			5 35		9 31	
Warsaw, "	11 35	6 25	3 53	5 58		9 54	
Eagle Lake, "	11 50			6 11		10 09	
Pierceton, "	11 59		4 12	6 21		10 18	
Larwill, "	12 09			6 31		10 28	
Columbia City, "	12 21	6 58	4 40	6 43		10 40	
Arcola, "	12 32			6 53		10 51	
Ft Wayne, lv.	12 45	7 20	5 23	7 05		11 05	
Van Wert, "	2 13	8 48	6 48	8 30		12 30	
Lima, "	3 01	9 36	7 36	9 15		1 15	
Bucyrus, "	3 51	10 25	8 25	10 05		2 05	
Crestline, ar.	4 05	10 40	8 40	10 20		2 20	
Mansfield, lv.	4 22	10 57	8 57	10 37		2 37	
Wooster, "	5 02	11 37	9 37	11 17		3 17	
Massillon, "	5 37	12 12	10 12	11 52		3 52	
Canton, "	5 58	12 33	10 33	12 13		4 13	
Alliance, ar.	6 30	1 05	11 05	12 45		4 45	
Pittsb'gh, ar.	9 10	3 50	1 50	3 30		7 30	
	AM	AM	PM	PM		PM	

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TRAINS GOING EAST

Chicago	9:30pm	3:05am	1:30pm	Local Ft
Elkhart				7:00am
Hartford	10:25pm	9:07am		8:26am
Hobart	10:55pm	9:42am		10:10am
Valparaiso	11:16pm	10:07am		11:00am
Kankakee		10:47am		11:46am
Knox	12:12am	11:00am	4:05pm	2:36pm
Argos	12:55am	11:48a		3:26pm
Ft Wayne	3:05am	2:20pm	6:45pm	4:45pm
Cle'l'd	10:25am	9:00pm	12:40am	
Buffalo	4:56pm		5:00am	

TRAINS GOING WEST

B'falo	12:45pm		8:35am	Lv
Cleveland	7:15pm	6:27am	10:55am	
Ft Wayne	12:24am	1:15pm	4:10pm	7:00am
Argos	4:10am	3:22pm		9:55am
Knox	4:50am	4:01pm	6:30pm	10:35am
Kankakee		4:46pm		1:45pm
Valpar'so	6:40am	4:55pm		12:35pm
Hobart	6:01am	5:17pm		1:20pm
Hartford	6:34am	5:49pm		2:03pm
Chicago	7. 0am	7:20pm	9:00 m	7:40pm

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No. 30. Passenger, Leaves		11:05pm
No. 22, "		12:37pm

GOING SOUTH.

No. 21. Passenger, Leaves		10 45am
No. 23, "		10 40pm
No. 193, Local, "		11:30pm

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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 19, Ex. Sun	12:16pm	For St. Joseph.
No. 68 "	7:24am	"
No. 34, ex. Sun.	10:20pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 41, Ex. Sun	8:23am	For Terre Haute.
No. 63, "	12:20pm	" "
No 67 ex. Sunday	7:07pm	" Logansport

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Safe in His Hand.

Whate'er the future
God hath for me,
Shadow or sunshine
As pleaseth Thee;
If dark my pathway,
The way rud rough,
God is my Father,
That is enough.

Oh, how he careth,
All through the way
Leading me onward
Gently each day;
He will not give me
Aught that is ill.
Though it be sorrow,
Working his will.

Bright shines the promise,
Faith out to vain,
Jesus is coming,
Coming again;
That hour I know not.
His time is best,
So I am waiting,
Calmly at rest.

I am unworthy,
Jesus is worthy,
Here I repose;
So I go trusting
Thro' this lone land,
Leaving my future
Safe in his hand.

—S. Trevor Francis.

Communicated.

Hesaias. (Isa. C. V.) Chap. 29.

1. Woe unto thee, O Ariel, thou city which David warred against. Ye have gathered together products year by year. Eat, for ye are eating them with Moonb:

2. For I shall afflict Ariel, and her strength and her wealth will be mine.

3. And I shall evlron thee as did David, and I shall cast a rampart about thee, and I shall set towers about thee;

4. And thy words will have been brought low to the earth and thy words will sink into the earth: And they will be like those who speak from out the earth, will thy voice be, and unto the foundation will thy voice grow weak.

5. And the wealth of the irreverent will be fine dust as it were from a wheel, and dust as it were that is borne away will the multitude of those who oppress thee be. And it will be like a piercing-stroke, a sudden thing:

6. From the Lord of Sabaoath: for a visitation will there be with thunder and a quaking and a great voice, a cyclone that beareth away, and a flame of fire that devoureth:

7. And the wealth of all the nations as many as have camped against Ariel and all those who campagainst Hierousaleem and all those gathered together against her and those who are afflicting her will be like one who dreameth in sleep by night.

8. And like those who drink and eat in their sleep, and when they have stood up and out of it, an empty dream was it; and in the way that the one who thirsteth dreameth that he is drinking, and when he hath stood up and out of it he still thirsteth, and his soul hath hoped in vain, even so will be the wealth of all the nations who have camped against Mount Sloon.

9. Faint and be astounded and stagger not from strong drink nor from wine;

10. Because the Lord hath given you to drink in a spirit of slumber, and it will close their eyes and the eyes of their prophets and their rulers, who see the hidden things.

11. And it will be to you that all these oracular statements will be like the words of this book (Isaiah) which, if they shall give it to a man who knoweth letters well (a learned man) saying, read these, he will even say, I am unable to read them, for they have been sealed:

2. And this book will have been given into the hands of a man who doth not know letters well (unlearned man) and one will say unto him, read this; and he will say, I do not know letters well.

13. And the Lord hath said, This laity draweth nigh unto me with their mouth, and with their lips they honor me; but their heart they withhold far from me. In vain though do they reverence me while they teach commandments and teachings of men.

14. Therefore lo, I am going to again change this laity; and I am going to change (transpose or translate) them and I am going to lose the wisdom of their wise and I am going to hide the understanding of their understanding ones.

15. Woe unto those who make counsel deep and not through the Lord. Woe unto those who are making counsel in secret; and their works will be in darkness; and they will say, Who hath seen us; and who will comprehend us or the things that we are doing?

16. No? Will ye not have been accounted clay of the potter? Shall the moulded thing say unto the one who moulded it, Thou didst not mould me? or the created thing to the Creator, Thou didst not create me in an understanding way?

17. Yet a little while and the Libanos will have been changed as is Mount Chermel and Chermel will have been accounted a forest.

18. And deaf people will hear in that day words of a book and those in darkness and those in the mist, eyes of blind people will see.

19. And beggar's for the Lord's sake will be glad with rejoicing, and men who have become hopeless will have been filled with rejoicing.

20. A transgressor hath left off and a haughty one hath perished, and those who transgress in respect to evil will have utterly perished:

21. And those who cause men to sin in word: And all those who convict in gateways will dispose of as a cause of stumbling, because they have turned aside a justified one unto unjust ways.

22. Therefore, thus saith the Lord unto the house of Jakoob which he set apart from out (source) Habraam: Not now will Jakoob have been put to shame, nor now his face change color.

23. But when they shall have seen their offspring to be my works, for my sake will they sanctify my name, and sanctify the saint of Jakoob and the God of Israel will they have feared.

24. And those who have erred in understanding in the spirit will comprehend, and those who murmur will have learned to hearken, and the tongues that stammer will have learned to talk peace.

CHAPTER 30.

1. Woe unto you, ye apostates, saith the Lord. Ye have made counsel not through me and compacts not through my spirit to the extent of adding sins to sins;

2. Ye who are going your way to go down into Aiguptos, and have not asked me, that ye may be responsively helped by Pharaoo and be sheltered by Aiguptio!:

3. For Pharaoo's shelter for you will be unto shame and unto you who trust in Aiguptos a reproach.

4. Because there are in Tanis, wicked messengers as chief-leaders.

5. In vain will they toil for a laity who will not profit them in the way of responsive-help, but in the way of shame and reproach.

6. The vision of the four-footed in the wilderness. In their tribulation and narrowness there was a lion and a lion's whelp; Therefrom also there were asps and progeny of flying-asps, who were carrying their wealth upon asses and camels, unto a nation that will not profit them.

7. Aiguptioi will profit you in a useless and empty way; Tell them that this your help is useless.

8. Now then sit down and write upon a table and in a book these things will be for days of a period and until unto the aubaute-age.

9. Because the laity are untrustworthy, false sons who have not been willing to hearken unto the law of God,

10. Who say unto the prophets, Do not tell us and unto those who see the visions do not tell us but talk to us and tell us another way to err.

11. And turn us from this way: Take this path from us and take away from us the oracular-word of Israel.

12. Therefore thus saith the sacred One of Israel, because ye have distrusted these words and have hoped in a lie and because thou hast murmured and trusted in this word.

13. Therefore this your sin will be like a wall of a walled city that hath been taken that falleth suddenly whose fall is suddenly present.

14. And the fall thereof will be like the crushing of an earthen vessel of a potter, so fine that one cannot find a potsherd there among in which thou mayest carry fire, and in which thou mayest sip a little water.

15. Thus saith the Lord, the Lord, the Sacred One of Israel, when thou turnest back and sighest, then wilt thou have been saved and comprehend where thou wast: When thou didst trust in the inutilities your strength became inutility, and ye were not willing to hear;

16. But said, Upon horses will we flee: Therefore will ye flee and upon light horsemen will we leg: Therefore those who pursue after you will be light.

17. A thousand at the voice of one will flee, and at the voice of five will many flee, until ye have been left behind like a flag-staff upon a mountain, and like one who carrieth a signal upon a hill.

18. And again God waiteth to pity you, and therefore will he have been exalted in showing you mercy, because the Lord our God is Judge; Blessed-happy are those who wait for him.

19. Because a saintly laity will take up their abode in Sloon, and Hierousaleem will say with lamentation, Have mercy on me. He will have mercy on thee: The voice of thy cry hath he hearkened unto, when he hath perceived it.

20. And the Lord will give unto you bread of tribulation and water of narrowness, and never again shall those who lead thee astray draw nigh unto thee; because thine eyes will see those who lead thee astray;

21. And thine ears will hear the words of those behind thee who have led thee astray, who say, this is the way; Let us go our way therein whether to the right hand or the left.

22. And thou wilt abhor the idols plated with silver and gold: Thou wilt make them fine dust and wilt winnow them away like water of one who sifteth apart and like dung wilt thou thrust them away.

23. Then will there be the shower for the seed of thy land, and the bread of the product of thy land will be unto antiety and unctions; and thy cattle will have feed in that day in a fat place and in a wide pasture.

24. Your bulls and your cattle that work the land will eat chaff made up with winnowed barley.

25. And there will be upon every high mountain and upon every uplifted hill water going its way through in that day; when many shall perish and towers shall fall.

26. And the light of the moon will be like the light of the sun, and the light of the sun will be sevenfold, in the day when the Lord shall heal the woe of thy plague.

27. Lo, the name of the Lord cometh through time, a flaming passion; with glory the oracular Word of his lips, an oracular Word full of wrath, and the wrath of his anger will devour like fire.

28. And his spirit will come like water that rusheth in a ravine up to the neck, and it will have been raised up to disturb nations in vain error, and error will pursue after them and take them to their face.

29. Doth it not behoove you continually to rejoice and to go your way into my sacred places always as though ye were keeping festival, and as though ye were rejoicing to enter in with flute unto the mountain of the Lord unto the God of Israel?

30. And the Lord will make the glory of his voice to be heard, and the passion of his arm to show with anger and wrath and a flame of fire that devoureth will be thunder violently, and like water and hail that is borne down with violence.

31. For through the voice of the Lord will Assurion have been diminished, with the blow with which he will smite them.

32. And it will be unto him round about, whence the hope of their responsive-help was in which he relied: They will war against him with tympum and cithera from out a revolution.

33. For days before them will have been demanded: Hath it also not been made ready for thee to rule as king, a deep valley, trees that lie down, fire and much wood? The anger of the Lord is as it were in a valley burning with brimstone.

COMMENT.

The 29th chapter opens with the coming wo of Ariel. This was the old Chananitish name of the Sioon portion of old Hierousaleem.

The prophetic woe and doom begins to widen out in the 7th verse according to the signification of the name Ariel (without a root of mercy) to take in all the so-called wealth, the unsanctified wealth of all the nations. "The spirit of slumber" here prophesied seems to be still strong upon God's chosen laity and the unregenerate. The 11th verse states clearly the effect on the readers of even this book of Hesaias. This applied still further in the 12th verse. The consequences follow in the 13th. This verse quoted by Christ himself in the way of a reminder and reproof to the Pharisees of his day.

"The change" referred to in the 14th and 15th verses still remains unchanged in a large measure till this day. The queries raised in the 16th verse are still being answered "no" by even a majority of professing Christians of today. If natural immortality be true then these queries should be answered in the negative.

"Beggars for the Lord's sake" reminds us of the 1st Beatitude and certainly correlates with it in the divine teaching.

"A transgressor" and "a haughty one" were no doubt to Satan primarily; but as here stated involves in the result "all who belong to that portion," "even those who cause men to sin in word" "And those who convict in gateways" meaning the judges of the affairs of men.

With the 22nd, 23rd and 24th verses comes the glorious hope and promise of Israel, and for those too who have erred in understanding in the spirit even.

With the 30th chapter begins a woe upon "apostates"—first upon those specific ones who were "going their way to go down into Aiguptos and have not asked me—to seek responsive-help from Pharaoo and not from the Lord." Then comes "The vision of the four footed in the wilderness" as it is here called. With the 8th verse begins the specific instruction to these apostates and all apostates. This latter comes out in the 28th verse, and from there on glory and retribution seem to walk hand in hand to the end of the chapter the last word of which is "brimstone."

CHAS. GARDNER.

Only a Word.

Last week I heard of a lady who was trying to overcome a life of sin, and was forced to struggle against many difficulties, and needed very much the kindly assistance of those who profess the Christ-life. While speaking of her *new* life, to a professed Christian lady, the supposed Christian expressed lack of confidence in her, did not believe she would succeed. The repentant sinner was stung to the heart, went out cried bitterly, and wandered about the streets in anguish of mind, verging on despair. Only a word, but it cut like a knife. How much better it would have been if she had said: God bless you my sister, and help you to overcome, I will be your friend, and help you all I can.

There is a heavenly charm in pure, loving, gentle words, that few can resist; they melt the hard heart, like the sun does the hoar frost, and often turns the whole course of a wayward life. Oh, there is a mighty power in a kind word.

Home life can be made a joyous paradise, or a perfect torment, effected by words and deeds. A kind word will lighten toil, and give strength to enable one to easier bear the burdens of life. Oh why not use them? It is as easy to use a kind as a harsh word, and there is a very great difference in the result.

Speak kind words of hope to erring ones, tell them there is a better time coming, a time of peace and joy, when every heart will beat in union, and love will beam from every eye; it will be the summer time of God's love, or in other words we may style it love in blossom. The plant we must cultivate now, if we would enjoy the full fragrance of the blossom.

Sometimes these lovely ones exhale a sweeter fragrance under adversity, like some plants when crushed smell the sweeter. But sweeter than all will be the pleasure derived from dwelling amid the balmy breezes of Paradise restored.

"A word scarce but a little thing,
A breath cast on the air,
A sound, one moment on the wing,
Then lost to the mortal ear.

Once passed the lips it past recall,
With speed or wild aught,
Reaching like the dew 'twill fall
Or crush some kindred heart.

The tongue that utter'd it may fast
Be locked in death's embrace,
But strong as influence will last,
Nor time it can efface.

And thousands that are yet unborn
Will feel its mighty power;
'Twill prove to them a piercing thorn,
Or sweet perfuming flower.

A careless word may crush the heart
Of some despondent one;
May place the poison on the dart,
And help to drive it home.

But words of sympathy and love,
Will comfort, cheer sustain,
And, like the smile sent from above,
Create new life again."

W. H. WILSON.

To My Brother.

Bro. Gresham, in a late RESTITUTION, asks for light on Matt. xviii. 10, which reads thus. "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." I will venture a few thoughts for consideration. The disciples came to Jesus, saying, "Who is the greatest in the kingdom of heaven?" Jesus understood the promptings of their heart, teaches them a lesson of humility by calling a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven, etc. I understand this was a little humble, innocent, dependent and teachable child. And oh, that disciples of to-day would learn a lesson here, and humble themselves before God, and be confiding and teachable, like this little child. Remember brethren, that this is a life and death question with us, even us, who profess to be disciples. And the Master is equally plain and emphatic, as the subject is important, he enjoins conversion upon us, and its accompanying fruits as a condition of entering into the kingdom. Then as little children are set forth as a pattern of excellence, for us to copy after their good and God-given qualities, it is no marvel that Jesus says that in heaven their angels do always behold the face of my Father. I believe they have guardian angels that watch over and care for them, because Jesus virtually says so. David says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." And Paul virtually says the same by asking, Are they (the angels) not all ministering spirits sent forth to minister for them who shall be heirs of salvation? Heb. i. 14. The wicked and those who fear not God have no such guardians. Sad thought. The only question to my mind is, who are those angels, are they the spirits of the dead as we have been taught to believe? I think not, as I find no Bible evidence to predicate faith upon; but a cloud of witnesses testifying to the contrary. When the wise man tells us that the dead know not any thing," he virtually tells us that the angels are not the spirits of the dead. And if we say that they are then we array a foolish man against a wise man. And if we say that death is a separation of soul and body, their soul and body when separated in death, "Knows not any thing." Another witness testifies that in death when man's breath go-eth forth, and he returneth to his earth, in that very day his thoughts perish. Now if death does not kill a man, but simply separates him from his body, then when thus separated his thoughts perish, and he knows not anything. He had better be dead. No, the angels are not the spirits of the dead, but must be a high order of God's creation, that excel in strength, that do God's pleasure. And the Master says, not, that the saints will be angels when they die, but that they will be equal unto the angels in the resurrection. Kindly.

T. E. ADAMS.

Syndicate Sermons.

The expose of the Rev. D. Parker Morgan, who recently made use of a sermon delivered eight years ago by another preacher, has led to the discovery that there exists in New York City a sermon syndicate. This syndicate prepares sermons, speeches, essays for the college boys and put-holed stories for certain classes of papers. It does a big business. The sermon department is growing fast, and furnishes basis for the suspicion of the Rev. Mr. Lee and Dr. Collyer that many preachers these days are using syndicate sermons. There is a sermon syndicate in Philadelphia and also one in Chicago. The syndicates bait their victims with the proposition that they can send an original sermon at a trifling cost. Sermons are quoted $5 up to $50. Many copies of the cheap sermons are prepared for the purpose of extensive distribution. The newspapers do not reach the sermons preached in the small towns and hamlets over the country, and there is small chance of getting found out. The high priced sermons are prepared for the pulpits of the big cities. These syndicated sermons are simply rehashes of the sermons of eminent preachers in newspapers and books. The phraseology is changed and the cue-marks lopped off. Before Dr. Talmage left Brooklyn it is said that a proposition was made to him to write sermons for this syndicate. He promptly refused, I guess there was not enough money in it. What next?

J. L. RAINES.

The Second Coming of Christ.

Dear Restitution:

I would like to say a few words concerning the second coming of Christ. I think the time is very near at hand. We read in Matt. xxiv. 36. "But of that day and hour knoweth no man, no; not the angels of heaven, but my Father only." This warns us to watch and be patient, for his coming is at the door. Again we read in Matt. xxiv. 43. "But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up." Oh, what a constant watch we must keep that we set a good example, that we be not a stumbling-block for others. I am only a school girl and I know that I am watched by all of my companions to see if I am trying to do what is right. We do not wish, dear Christian friends, to have it said by the unbelievers that we are no better than they are. For we certainly should live so that they can see that we are better. For who can help striving when we think of that glorious promise.

NETTA ARSINGER.

A Turkish post office has been opened in the Jewish quarter of Jerusalem under the charge of a Jew, and all letters issued from it have stamped upon them the name "Jerusalem" in Hebrew letters. It seems like going back to the time of the Maccabean or Herodian coins.

One of the curiosities of the printer's art is the "Midget Testament," being a volume of the New Testament three quarters of an inch long, and half an inch wide. Its weight is twenty-six grains. It is published in Glasgow.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, MAY 20, 1896. NUMBER 19.

The Restitution.

THE RESTITUTION introduces the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Has a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 20, 1896.

"TRAVEL makes a wise man better, and a fool worse.

It is a pretty good rule to "expect the *best* but at the same time get ready for the *worst*."

"To strive to gain respect by means of rich clothing is despicable, and is practiced by those who have no other ornaments."

"WE often hear that folly should be shot flying, would it not be better to shoot it sitting, standing, swimming —shoot it at sight everywhere?"

THE Christian's faith is not merely an assent to a proposition, but the trusting of one's self to a Being, there to be rested, kept, guided, moulded, governed, and possessed for ever.

How men go wrong:—

"Men go wrong with most ingenious skill,
Bend the straight rule to their own crooked will;
And, with a clear and shining lamp supplied,
First put it out, then take it for a guide."

WE are sorry to chronicle the fact that Baron de Hirsh, Israel's great friend, who agreed with the Russian Government to take the Jews out of that country within 25 years, died suddenly on the 21st of April.

THE Bengah Translation of Gen. ii. 7, is as follows: "Afterwards God, by means of particles of earth, having made man, giving a puff into his nostrils, caused the air of life to enter; whereupon he became a living creature."

WORD has been received that, (if something does not at the time prevent), Brother and Sister Woodward of Michigan, will attend the conference at Antioch, which will be held over the 2nd Sunday in June. Begin now to make arrangements to attend and help with this meeting. Perhaps this may be the last in this age. May we all be at the first in the next.

"THE term death in Scripture denotes a state, and covers the whole period between *dying* and the resurrection; and whenever persons who have died are spoken of whether righteous or wicked, they are called *the dead*. "*The dead* in Christ shall rise first," 1 Thess. iv. 16. "The rest of the *dead* lived not again until the thousand years were finished," Rev. xx. 5.

IN the Eleventh century, says Grimshaw, Benjamin Tudela, a learned Spanish Jew, travelled into the East, for the express purpose of seeing what traces were to be found of the ten tribes. The result of his inquiries were as follows: He found

In the ancient Halah and Habor 2,000.
At the root of Mount Ararat, 4,000.
Two days further distant, 7,000.
Near to the River Euphrates, 2,000.
At Kardan he found 15,000.
Two days beyond he found 10,000.
In Ancient Chaldea he found 20,000.
Sixty thousand in all.

WE gather from a cotemporary magazine a fact concerning the Druse war, that shows the wretched condition of the Turkish Empire. It went on to explain how the Jerusalem regiment was saved from destruction. The commander, a Turkish officer, before they came to an engagement, told the Jerusalem regiment that if they would give him *baksheesh*, each man, he would hide them among the hills and put the Hebron and Nablow's men in the front, as they were a lot of robbers any way. This they agreed to do, and when the man whose duty it was to sound the bugle call did so, there was no response, and he went from hill to mountain calling, but not a man appeared. There were fifteen hundred men killed from, the Hebron and Nablows' ranks. Two hundred Jerusalem soldiers died from hunger and exposure, and the remainder came home without orders from the government. Turkey could not hold her own among the nations a day, under such conditions as the above incident indicates. Some seem to think that matters have not materially changed since the Armenian horrors were enacted. We see a wonderful change. Time was when England was set for the defense of Turkey against her natural enemy, Russia,—Now England sees Turkey throw herself into the arms of her old enemy. This marks an era, and at the same time shows that God is marshalling the great powers into the positions assigned by the Spirit in the Prophets.

"A PRESBYTERIAN minister who was drawing near his end, said to those near him, "I see things that you cannot see. I know things you cannot know. Death! Is *this* death? *There is no death.* It is just one living right on,—just the expanding of temporal life into eternal life." Paul says, "Death came by sin;" he will have to take a back seat now will Paul, or he will find himself terribly puckered up. If we go back to the beginning it looks as though death was the penalty attached to the law of sin. If there *is* no death—if men live right on,—if temporal life expands into eternal life, Adam must be the greatest benefactor of our race; *is* the greatest benefactor *now*, for if it be true that there *is* no death, of course he is alive yet, having exchanged natural life for eternal life: and this felicitous change was brought about by sinning against God! Oh, theology thou must have gone mad! Dr. Hartwell says, "The above statement of the dying man is true of the Christian's death;—just living straight on. There is no stop at death, no cessation of existence, of consciousness, or of identity. It is a heathenish idea that we change into something or somebody else. We carry with us our consciousness, our identity, our memory, our character, our fellowship and our love. When I go across to China I do not cease to be myself." It is a rather mean to speak thus of the heathen when they themselves are indebted to heathens for the cornerstone of the theological structure—the immortality of the soul. Surely if the heathen are authority as to the *immortality* of the soul, they should be authority as to its changes.

Assistance for Searchers.

VI. Will every person who has ever lived rise again?

1. "*Many* of them that sleep in the dust of the earth shall awake." Dan. xii. 2.

2. "I am as a man that has no strength, free among the dead, like the slain that lie in the grave, whom thou remembered no more." Psa. lxxxviii. 5.

3. "The army and the power, they shall lie down together *they shall not rise;* they are extinct." Isa. xliii. 17.

4. "They shall be as though they had *not been.*" Obd. xvi.

5. "*Like sheep* they are laid in the grave; death shall feed on them." Ps. xlix. 14.

6. "As the whirlwind passeth, so is the wicked *no more.*" Prov. x. 25.

7. "They are dead, they shall *not live;* they are deceased they shall *not rise;* therefore hast thou visited and destroyed them, and made all their memory to perish." Is. xxvi. 14.

In some cases, then, death does end all. To them the grave is an eternal resting-place. But as there is a resurrection, it follows, that there are some who will come forth from their graves. In our next we show *who* come forth.

King of Abyssinia on Religion.

Negus Menelek, of Abyssinia addressed the following remarkable epistle to an English missionary during the month of February:—

"You are mistaken in believing that I do not care for your prayers. All prayers of believers are dear to me, even when they come from the children of Europe. Not all are aggressors in my kingdom; not all commit the iniquity of attacking those whom they hope to find weaker than themselves; not all have bent the knee before Baal, the God of destruction and the slaughterer of Brothers. Many, I am sure, still adore the God of the cross, the God of justice and of peace. With them I feel in perfect communion of faith, and I am happy that they pray for me, for my household, and my people.

"I only wish that they could make truth dwell in the sanctuary, and that instead of a mutilated gospel which explains the confusion and the infidelity of the people of Europe, they would return and lead others back to the true gospel which began with the creation of the world.

"By what right do they efface the whole portion of it which precedes the coming of Jesus Christ, and have they done away with what God established for all time?

"What you call the Old Testament is as true as the New, and what is contained in it must be respected and observed by those who follow Jesus and the Apostles, announced by the prophets.

"Never did Jesus abolish the distinctive mark of his race, since he was subjected to it by his holy mother on the eighth day. To suppress thus what God established from age to age and from forever to forever is to furnish the same spectacle shown by the Christians of Europe. It is not only without that they use violence, but also within, against the Jews, who are, nevertheless, Christian souls, and to whom we owe our Savior. There are more than 300,000 of them in my kingdom, and, although they enjoy almost complete independence, they are obedient and industrious subjects. They never conspire, pay all tributes, and respect our abuna as much as do the Christians. If they are worse in Europe, it is because the Christians, *too*, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least do not persecute them. May the other Christians of Europe imitate you?

"What you need is to return to our God, to observe all his ordinances, to no longer separate Moses and the prophets from the Apostles, or Peter or Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you."

MENELEK."

We think Menelek did exactly right, according to his light he outlined the truth as he understood it, to the missionary, and then exhorted him to go and teach the same at home and abroad. And what believer of the gospel of the kingdom of God will say that the king is not the best teacher of the two? If popular religionists would learn what he has, viz:—"that no part of God's Book is out of date—or that Moses and the prophets cannot be separated from Christ and his apostles," the probability is that many would see that salvation is of the Jews,—and that the covenants of God to the Fathers are still foundation stones in God's saving scheme.

Passing Events.

IN THE LIGHT OF PROPHECY.

Watchman what of the night? "The night is far spent the day is at hand." Under this heading, "The *Good Tidings*" of the coming age, says: "The events and writings of the past month have again been full of interest to the Bible student. The spirit of unrest among the nations is increasing. All over the civilized world there is deep discontent. This is the reason why the masses are turning to socialism. They desire a better state of things, overlooking the fact, that only one can alter the condition of humanity, even Jesus, the Son of God. This unrest also pervades the classes and rulers, many of whom are selling out their lands and estates and turning them into gold."

The war spirit is ripe, not only in England, but in other countries also. The Americans have, through their interference with the Spaniards in Cuba have invoked a deep hatred for themselves by the Spanish nation, who seem determined to go to war in case they advance any further in their interference with Cuban affairs.

The Italians, have had a terrible reverse in Abyssinia. Italy, if all nations can ill afford to spend money on war, as she is practically in a bankrupt state, and the continual increase in taxes to keep up the army and navy is sending the people to desperation. Truly Christ's words are being realized. "Men's hearts are failing them for fear, not knowing what is coming on the earth."

Since 1850 the world has expended 300,000,000 in waging war, and four times that sum in holding standing armies in readiness; and for the first time in the history of England the naval estimates 20 million pounds. On March 2nd the estimates were given in the House of Commons for £21,823,000, against 18,701,000 last year. The highest point reached before was in the second year of the Crimean war, when they were 19 millions. The present vast volume to be spent on the top of the already vast sum shows the state of feeling existing among the legislators, especially, so when we remember that this amount to be spent is in a time of peace,—making the matter all the more significant. From 1889 to 1899 the estimates are (for the amount of money that has been spent and is to be spent) £55,000,000 in England alone on war preparations. Other nations are doing the same, and so the war game goes on until the divinely appointed end.

We see that in consequence of the increase in the British Navy, which has been made in view of possible conflict with France, the French Minister of Marine is about to make a complete change in the composition of the fleet, returning to the programme of 1886, which was prepared mainly to meet the eventuality of a struggle with Britain. And here one anxiously asks —How will it all end, and when? Let the Bible speak, Isa. xlii. 14, "I have holden my peace. I will destroy and devour at once. The Lord shall go forth as a mighty man. He shall prevail against his enemies." The end will come by a divine interference in the world's affairs, "When thy judgments are in the earth," says the prophet, the people learn righteousness." The people will have to learn some terrible lessons before they will learn to be righteous. This can only be brought about by the scathing judgments of God.

It is well known that the Jews are an outcast nation, having no sure dwelling place, and that this condition is in fulfillment of prophecy. Their long night of oppression is not quite finished, although the day is breaking for them. The last country in which they were horribly persecuted was Russia, but another has taken up the cry. "Down with the Jews," viz.: Austria. The anti-semitic vote in Vienna has risen considerably.

The return of the Jews to Palestine is now being openly advocated. Jehovah will not always chide his chosen race. The time is near, when, according to promise, they will be restored to their own land,—the land covenanted to Abraham, and his seed. As an indication that men's thoughts are now turning in this direction, forced by the political necessities of the time, a scheme has been propounded for the purchase of the land of Palestine from the Sultan, for the re-settlement of the Jews in their own land, as mentioned in a recent number. Whether the land is bought or not for the Jews, one thing is certain, they *will* return there. The prophet Jeremiah in the 32nd chapter and 37th verse speaks thus: "Thus saith the Lord, the God of Israel.....Behold I will gather them out of all the countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again into this place (Palestine,) and I will cause them to dwell safely."

The Jewish *Chronicle* in a leader on Dr. Herzl's scheme for a Jewish State, says Dr. Herzl did not reach his scheme from the religious side, but the scheme has already made many converts because of its religious opportunities. Many have joined the ranks of those who believe in the national idea because they hold it justified, not by the social condition of the Jews in Austria, but by the religious condition of the civilized world. "From Zion shall go forth the law," they quote. The world needs a revised religion, and it can only get it from the Jews. Just as the first nationalization gave it to Ezra, so the third nationalization may produce a new Law-giver for new times, an inspired servant of God, who shall bring the erring people to him, and win for his service the allegiance of all mankind." Just so. When the "New times,"—"the times of restitution," Acts iii. 20, 21, arrive, a law-giver will arise, but will the Jews accept him if he be the Nazarine?

There is at present a lull in the Turkish-Armenian question, although it is feared it will break out again and force the Russian Bear to interfere. The reforms promised by the Sultan last fall have not been carried out yet. Lord Salisbury, in admitting he was helpless to enforce anything, admitted it was through the jealousy of the other powers, and practically wipes his hands of the affairs of Turkey. Thus Turkey loses her only friend.

The Committee of the Armenian Relief Fund has issued a circular to the American, Canadian and Australian press, appealing for funds to enable 200,000 destitute men, women and children in Asiatic Turkey to be provided with the necessaries of life. It is estimated that $500,000 is still required to provide food and clothing for these persecuted people.

"According to a *Standard* telegram from Constantinople a question is arising in that city which may have the most far-reaching effects. It is, that pressure is being put upon the Œcumenical Patriarch to abolish the schism existing between the Greek and Bulgarian Churches. The Bulgarian Government and the Greek Patriarch are in close communication, while the Turkish and Russian agents show much activity in promoting the arrival at an understanding. The hand of Russia is clearly visible in the work, and nobody cognizant of the influence of the church upon the Eastern races can fail to see the advantage of such a move to Russia, which is preparing to parcel out the whole of European Turkey under one Church, *to be ready for the future downfall and partition of the Ottoman Empire in Europe.* Apparently Turkey is only too willing to be deceived. Under the guiding hand of Russia, *Turkey is, in fact,* digging its own grave, and the other nationalities are so blind as not to perceive that they are all sacrificing their national aspirations, which are the only guarantee against the future absorption of Turkey into a Russian province.

The prophet Isaiah says, "I (Jehovah) gave Egypt for thy (Israel's) ransom." Ezek. xxix. 14-15, speaks of Egypt thus, "It shall be the basest of the kingdoms." These two prophecies are being fulfilled. Egypt is a base kingdom, being under the Turk, but really under the control of England. Unable to help herself in any way, she has to rely on English bayonets to keep her even as a base kingdom. We believe England will remain in Egypt long enough to enable the Jews to return to their own land by way of Egypt in fulfillment of prophecy. The Sultan of Turkey, backed by France and likely Russia, is endeavoring to get England to leave Egypt, but all to no avail.

As if to emphasize the fact that England cannot or does not mean to leave Egypt for some time she is to again interfere in the Soudan.

Austria, Germany and Italy have assented to the contribution of £500,000 being taken from the public Debt Fund of Egypt to defray the cost of the Soudan expedition. France and Russia have objected.

A dispatch from London May 12, says, "A special dispatch from Shanghai says that the Russians, through an American agent named Smith, have taken possession of the disputed territory at Chefoo over which the British claim rights. Six Russian warships are there, as well as the Detroit, Yorktown, Olympia, and Manchias, of the United States navy.

The dispatch adds that intense excitement prevails at Chefoo.

A dispatch to the *Globe* from Shanghai says that the Russians have seized lot 12 of the British concession, at Chefoo, in defiance of all legal and treaty rights.

The *Globe's* editorial comment on the dispatches from Shanghai contains the remark that "The seriousness of the news from Chefoo cannot be overestimated. The action taken is in direct contradiction of existing laws and treaties and cannot be viewed by Great Britain as other than an unfriendly act."

New York, May 11.—A dispatch from St. Petersburg says: General Shyeloff, head of the Russian Red Cross Society, and leader of the expedition to Abyssinia, telegraphs saying that he and his party have been received with open arms and that the Negus Menelik is making extensive preparations for their passage to Harrar.

The *Novoe Vremya* says that England's fears about Herat are unfounded. The Russian Red Cross expedition to Abyssinia left Odessa early in April. This is the third Russian expedition to Abyssinia. The first, under the Cossack Ashinoff, left in December, 1888, and ended by being shelled by the French at Sagallo. The second, which was called a scientific mission, left about eighteen months ago, and resulted in the arrival in St. Petersburg of a political embassy from the Negus, with a special mission respecting the religion of the Russian church and the faith professed by the Abyssinians. The present mission, under command of General Shyeloff, assisted by several officers, consists of about eighty members, of which the medical staff numbers six doctors and twelve nurses. Of the other members of the expedition little is stated, except that one is a priest, who is taking 20,000 small crosses to distribute among the Abyssinians. It is expected in Russian official circles that this expedition will give Russia that footing in Abyssinia which she had been so patiently trying to obtain.

Prophetic students will remember that the decree has gone forth, that in the final onslaught the land of Egypt shall not escape the King of the North, —and we think we see *why* he has been so long trying to get a footing in Africa. The Abyssinians may co-operate with him in driving the English out of Egypt, when the time to do so arrives.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published,	$117.05
A. L. & Annie Corbaley	10.00

Our Letter Drawer.

Editor Restitution:

Please find enclosed money for my paper another year as I do not want to do without it. It is like a dear friend to me. I was very sorry to hear that the RESTITUTION office had burned down. I send one dollar to help pay for the paper for some one that is not able to pay.

Ever yours looking for the dear Lord to return.

MRS. EMILY COLLETT.

Editor Restitution:

On account of the loss of your office by fire, I renew at once, believing it may be more needed now than it would be later. I am much pleased with the paper. Yes, I love it dearly, and I pray that God's blessing may rest upon its managers, that it may continue to enlighten and instruct its numerous readers on their journey to the better land.

Your Brother in Christ.

DAVID MCLEAN.

Dear Restitution:

Seeing that my time has about expired, please find inclosed money to apply on my subscription, as I cannot do without our RESTITUTION. A request: Will Bro. W. H. Wilson, or some other able brother, set forth the difference in the faith and doctrines of the Church of God and that of the Seventh Day people as advocated by the *Review and Herald*, and the impropriety of partaking of the emblems together? Please let me know the truth in this matter aside from the sabbath question. Do not think this is for any controversy but for light. Let the sharp, short sword of the Spirit fall where it will though it divide the marrow and the sinew.

Your Brother for the truth, and right doing.

JOHN HULL.

Dear Brother:

Enclosed you will find post office order for one dollar to apply on my account for THE RESTITUTION, I cannot think of doing without it. It is all the preaching we have. We would be glad to have one of the preaching brethren come to Aultsville and tell us of the good news of the coming kingdom. We have a church here. They style themselves Adventists, but do not fellowship us, so we cannot worship with them. They reject the [illegible] rious doctrine of the age to co[illegible] have been a believer in the soon co[illegible] ing of Christ and kindred doctrines some forty years. I am now an old man and love truths taught in THE RESTITUTION. My dear companion and I were baptized in the saving name some thirty years ago, and have been trying to walk in newness of life ever since.

Your Brother in Christ.

D. ALACHE.

Brother Underwood:

I hasten to remit for THE RESTITUTION, my true friend and ever welcome visitor and preacher. I hail it with joy, watching and waiting for the King in his beauty to appear, who will change our vile bodies like unto his most glorious body. There are no people in this section who believe in the coming kingdom of God on the earth and the literal reign of Christ and the glorified saints. I will enclose an order of two dollars in payment for the year. The balance of the same please use to help send THE RESTITUTION to some dear brother or sister, who would for want of means be deprived of the blessed boons of comfort this life affords, especially to those of us who are isolated. I am very much in sympathy with you in your recent irreparable loss by fire, and have come to your aid with my subscription as soon as possible.

Yours in the one faith and hope of eternal life.

MRS. R. A. NEFF.

It is not so much general notions of Providence which is our best support, but sense of personal interest taken by Christ in our welfare.—*Arnold.*

In the famous Garden of Olives at Jerusalem there are eight flourishing olive trees that are known to be over 1,000 years old.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:00 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANES, Agt.

Poetry.

Dead Egypt.—Isa. xxv.

Are thy pyramids still smiling
To the everlasting sun,
Mighty Mizraim of the sand-waste,
As they smiled in ages gone?

Is thy Sphynx still grandly gazing
With those melancholy eyes,
Drinking in delicious moonlight
From those silver-showering skies?

Does thy gray Mokattam cliff-range
Yet protect thy level shore?
Is that highway to the desert
Still as lonely as of yore?

Is the bronze on thy brown ripples
Still as brilliant as 'twas she,
Stately queen of spell- and splendor,
Gilded o'er her river-sea?

Does that river-sea so royal,
With its soft, slow-swelling tide,
Still do battle single handed
With the waste's on either side?

Are thy Pharaohs resting yonder,
Filling each his fragrant shroud,
With their own rubs stars above them,
As of old, without a cloud?

Do they still claim awful homage,
Oldest peerage of the dead,
In their cloudled shrines unconscious
Of the ages that have sped?

Does the breath of sweet t odors
Sweeten still their cheerless room?
Do the robes of princely Pathos
Still adorn them in the tomb?

Is thy Memphis still the Memphis
Of young Mizraim when he came
From his cradle-plain of Shinar,
Here to build a homiil-ss name?

Mystic-realm of magic story,
Never-changing clime and -tream,
Shadowy fatherland of science,
Home of fable and of dream,

From thy temples marshal the ages
Of our earth's unwritten prime:
Those majestic Nubian portals
Are the moulde ring gates of time.

Buried dark beneath the ruins
Of dead kingdoms thou hast lain;
But thy day of honor draweth,
Thou shalt rise to youth again.

In this hour of infant exile,
Once the Son of God in thee
Found a refuge from the tyrant,
Underneath thy sheltering tree,

And for this thou art remembered;
This great debt shall be repaid,
In earth's age of promised glory
Israel's God shall lift thy head.

The voice of seers hath spoken
Words of glorious light and rest;
It h as blest thee, lonely Egypt;
And thou shalt—thou shalt be blest.

—Horatius Bonar.

Communicated.

The Communion.

Some time ago, perhaps a year, a sister, saying she belonged to a congregation who believed in annual communion, desired some one to write on this subject.

Several articles have since appeared; but a few points not brought out by these brethren I hope will be of use to this sister, as well as to others desiring light on this subject.

On the night of the Passover feast, Jesus instituted the communion. See Matt. xxvi. 26-28; Mark xiv. 22-24; Luke xx. 17-20.

On this same night that he ate the Passover, and instituted this memorial ordinance, he was betrayed; he was condemned and crucified before the close of the day; and at its very close he was buried.

If you will pardon this little divergence, we will return to our subject.

The time for the observance of the Passover feast, is very explicit in Moses' law; but no mention is made by the Master, at the time of the instituting of the communion, as to the time of its observance; but he commanded the apostles to teach them (the baptized ones,) to observe all things whatsoever he had commanded them. Matt. xxviii. 20.

Thus, they were authorized by Jesus, and guided by the Divine Spirit to ordain and appoint whatever was necessary for the good of the church.

Hence we find them exercising these powers in the congregations, both when present, and when absent.

Paul commends the Corinthians because they kept the ordinances as they had been taught by him. 1 Cor. xi. 2, and one of these is the Lord's Supper. 1 Cor. xi. 23-25.

Now as he received this "direct from the Lord," and delivered it unto them, and prabes them for keeping or observing this among other ordinances; (though not for their manner of doing it,) does it not follow that he gave them a definite time, or how could they have kept it?

It is evident from 1 Cor. xi. 20, that they were accustomed "to come together into one place; and when thus assembled they prayed, prophesied, ate the Lord's Supper, spoke to men to edification, and comfort. See 1 Cor. xi. xii. xiv.

Strength is added to this testimony in Acts ii. where it is written "They were constantly attending to the teaching of the apostles, and to the contribution, and to the breaking of the loaf, and to the prayers." Diaglott.

Here we have the teaching, the contribution, the breaking of the loaf, the prayers associated. Nothing is said of time, save, that there is a constant attendance to these needful things.

But if we go to Troas. "When the disciples assembled to break bread on the first day of the week," we have an example of definite time.

Take in connection with this 1 Cor. xvi. 1, 2, when Paul says, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; and according to the Diaglott this contribution was on every "first day of the week;" showing it was a custom to meet on that day.

In Heb. x. we are admonished to "bear each other in mind, for an incentive of love and good works, not forsaking the assembling of ourselves together as is a custom with some; but exhorting to it; and so much the more, as you see the day drawing near."

In this same connection we are shown; that the penalty for setting the new covenant at naught will be greater than was the despising of Moses law.

As to the annual observance of the communion at the time of the Passover, there seems to me to be no Scriptural authority whatever.

I find neither precept nor example for the practice.

The example of the disciples at Troas, where Paul and his companions tarried seven days, gives us a definite time for communion; and the connected evidence, Acts xx. 6, 16, shows, that this meeting was between Passover and Pentecost, a space of fifty days, Lev. xxiii. 5, 6, which precludes all argument in favor of annual communion, at the time of the Passover feast.

The Master says, "Except ye eat of the flesh of the Son of man, and drink his blood, you have no life in you." John vi. 53.

Suppose one to be immersed, a short time subsequent to this annual communion: must he be deprived of the privilege of the communion for the remainder of the year?

And, should his natural life be required of him before the commemorating day, would he not lack spiritual sustenance, and consequently, spiritual life?

The Savior said, "This do in remembrance of me." And Paul says, "For as often as you eat this bread, and drink this cup, you do show the Lord's death till he come."

Is it then, too much for us to show our faith and hope by remembering him once a week?

The phrase "as often" 1 Cor. xi. 26, is claimed, by some, to exclude the idea of definite time. Paul's design was, to show to each disciple that they ought to remember, that the death of the Lord was declared by partaking of the bread and wine. Just as often as they partook thereof: and it was necessary that each one should partake worthily, or they would offend against the body and blood of the Lord.

This phrase, 'as often" is also productive of this thought—liberty to the sick and isolated—but let not those so situated as to be able to meet and show forth their faith and hope, by commemorating their Lord's death, neglect to do it; and thus make a stumbling-block of this same liberty.

Unity is, indeed much desired, but the Truth cannot be sacrificed, for the sake of peace.

Mrs. E. B. Boyer.

Selected.

The Bible Plan of Salvation.

"Which hope we have as an anchor of the soul."—Heb. vi. 19.

HOW TO INTERPRET THE SCRIPTURES.

1. The Bible must not contradict itself; because if it does we cannot rely upon it as a guide.

2. Positive, unequivocal assertions or statements must be taken as the standard, or guide and; all inferences, drawn from figures or parables, must be made to agree therewith, to avoid contradiction.

3. Parables, figurative language, etc., are seldom or never used to first proclaim a doctrine, but to explain a doctrine already proclaimed and partially understood.

4. The Word of God is to be taken in this plain, literal meaning, in all cases where the sense of subject and circumstances of the case do not clearly indicate a figurative meaning, and where a literal meaning would be in contradiction to some other p[assage] of the Bible.

GOD'S PLAN DEVELOPED.

1. Man was created to dwell up[on] the earth: and there is no promis[e] the sacred Scriptures that man, a[s] race, shall ever dwell anywhere e[lse] Ps. cxv. 16.

2. There is not a word said in [the] Bible about an "*immortal soul*," "never-dying spirit," etc. Such phra[ses] are the inventions of men, to bol[ster] up their own creeds.

3. When God created *man* out [of] the dust of the ground. He t[hen] breathed into his nostrils the bre[ath] of life, and MAN *became a living so[ul]*. Here the reader cannot fail to [see] that the word *soul* is applied to [the] body, the person, the individual, a[nd] is equally applicable to the beas[t]. That is the sense in which it is co[m]monly used in the Scriptures, as sho[wn] by the following texts: Gen. xii. [12,] xiv. 21, (marginal reading;) xlix. [6,] marginal reading of Judges xvi. [30;] Ps. xxx. 3; xxxiii. 19; lxxviii. [50;] lxxxix. 48; Isa. liii. 10, 12; Jer. [xv. 2;] Rev. xvi. 3. The phrase *breath of life* is also used in reference to the beas[t]. Read both margin and text of Gen. vii. 21, 22; and Job xxvii. 3; and [com]pare Isa. ii. 22.

4. Adam and Eve never attained to immortality, but in consequence of sin were deprived of the means of obtaining it. Gen. iii. 22.

5. As our first parents were mortal, so all their race are, and when they die are totally unconscious. Job xiv. 21; Psalms vi. 5; cxv. 17; cxlvi. 4; Eccl. ix. 5, 10; Isa. xxxviii. 18, 19.

6. God has promised a resurrection of the dead—both of the just and the unjust. Dan. xii. 2, 3; John v. 28, 29; Acts xxiv. 15. Read first Cor. xv.

7. The *righteous* shall receive eternal life, but the wicked shall be punished with *everlasting destruction* from the presence of the Lord. 2 Thess. i. 9; 1 Sam. ii. 6, 9; Job xx. 5, 7; xxi. 30; Ps. xi. 6; Ps. xxxvii. throughout, noticing the contrasts of the righteous and the wicked; xlix. 12, 15; Matt. xxv. 46; Rom. i. 32; ii. 7, 8; vi. 23; viii. 6.

8. The rewards are to be given when Christ comes. Matt. xvi. 27; Col. iii. 4; 1 Thess. iii. 11, 13; 2 Thess. i. 6, 10; 2 Tim. iv. 1, 8; Heb. ix. 27, 28; 1 Pet. i. 13; Rev. xxii. 12.

To get a more complete idea of God's plan and the order of events, study the following points in reference to

THE AGE TO COME.

1. There will be a RESTITUTION—Acts iii. 21.

2. The "time of Restitution," (Acts iii. 21;) or "dispensation of the fulness of times" (Eph. i. 10;) or millennial reign of Christ [1 Cor. xv. 25,] will occupy the period of one thousand years [Rev. xx. 1–7,] or the seventh day of the antitypical week of the world's age.—Heb. iv. 4—9. 2 Pet. iii. 8.

3. Christ will come at the commencement of the times of Restitution.—Acts iii. 20, 21. 1 Cor. xv. 23 28. 1 Thess. iv. 16, 17; Rev. xx. 1–7.

4. The righteous dead will then be raised, and the living saints changed to a state of immortality.—1 Cor. xv. 23, 51—54. 1 Thess. iv. 16, 17. Rev. xx. 4.

5. All the saints will come with Christ to the Mount of Olives.—Zech. xiv. 4, 5. Jude xiv.

6. Palestine will be restored to its Eden state, at the coming of the Lord.—Zech. xiv 4—11. Isa. xxxv. 1, 2. Isa. ii. 3. Isa. iv. 18. Jer. xxxi. 40. Ezek. xxxiv. 25—31. Dan. viii. 13, 14, compared with Luke xxi. 24.

7. Jerusalem will be rebuilt.—Isa. ii. 1–3. Isa. iv. 4–8, compared with Ezek. xvi. 60–63. Isa. lxv. 18, 19. Jer. xxxi. 38, 40. Mic. iii. 10. to verse 2 of the 5th chapter.

8. The royal palace of David [2 Sam. v. 7, 9, 11. 1 Chron. xiv. 1. Ps. cxxxii. 1–5. Isa. xvi. 5. Josephus, book 7; chap. 3,] or his tabernacle, now in ruins, will be rebuilt.—Amos ix. 11, 14. Acts xv. 16.

9. Christ will sit on the throne of David, in the tabernacle of David.—Isa. ix. 6, 7. Isa. xvi. 5. Ezek. xxi. 25–27. Luke i. 32, 33.

10. The apostles will sit on thrones, in the kingdom, with Christ.—Isa. xxxii. 1. Matt. xix. 28. Luke xxii. 29, 30. Rev. xx. 4.

11. All despotic kingly power will be destroyed.—Psa. lxxvi. 12. Psa. cx. 1, 5. Isa. xxiv. 21. Ezek. xxxviii. Dan. ii. 32–44. Dan. vii. 11. Zech. xiv. 12. 1 Cor. xv. 25. Rev. xvii. 14. Rev. xix. 17–21.

12. All anti-Christian powers, will be destroyed.—2 Thess. ii. 8. Rev. xvii. 1—6. Isa. liv. 17. Dan. v. 26.

13. There will be a very great destruction of the ungodly, their. Isa. lxvi. 16. Ezek. xxxix. 1, 5. And iii.

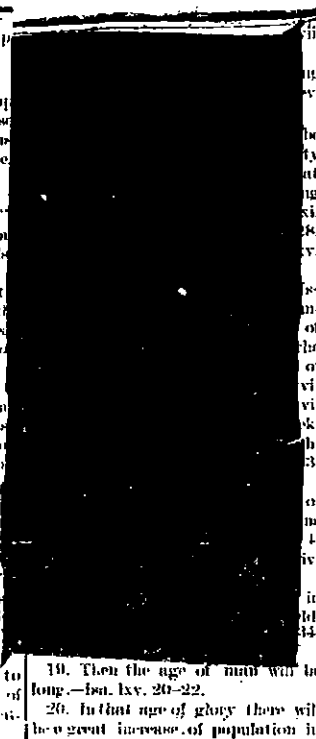

19. Then the age of man will be long.—Isa. lxv. 20–22.

20. In that age of glory there will be a great increase of population in the earth.—Psa. xxii. 31. Isa. xi. 6. Isa. lxi. 9. Isa. lxv. 23. Ezek. xxxvii. 35. Zech. viii. 4, 5.

21. The peaceful and obedient nations of that day of glory, will go up from year to year to bring their glory and youth to Jerusalem. "the city of the great King," and to worship there. —Isa. lx. 5–9. Zech. xiv. 16.

22. Then the earth, especially Palestine, will be very productive.—Isa. xlv. 18–26. Isa. xxxv. 1, 2. Isa. li. 3. Isa. lv. 13. Ezek. xxxvi. 34, 35.—Hos. ii. 21, 22. Amos ix. 13.

23. Lamb-like harmony will reign among the beasts, and they will be in perfect submission to man, during the mill-nial reign of Christ.—Isa. xi. 6–9. Isa. lxii. 25.

24 When the thousand years' reign of Christ are expired, Satan will be loosed, and deceive the nations, etc.—Rev. xx. 7–10.

25. The nations then living, who have set upon keeping God's law, will permit themselves to be deceived by Satan, will go up and surround Jerusalem, and attempt to take it; but fire comes down from heaven and destroys them. Rev. xx. 7–9. This is undoubtedly the time when the present earth is to be destroyed, or purified by fire, and the new heavens and new earth created, or brought forth. 2 Pet. iii. 7. 13. Isa. lxv. 17 and lxvi. 22.

Now read Revelations, chapters 20 and 21, and 22 to the 5th verse and you will have the only Scriptural account of the culmination of God's plan of Salvation.

I have not presented a tithe of the texts which I might do to sustain the positions I have laid down; but I hope I have presented sufficient to attract the attention of any earnest seeker after truth into whose hand these few lines may fall, and thereby lead them to examine further.

Neighborhood Evangelists.

We who hold to the One Faith are not all called upon to stand up before the public and proclaim it. Our circumstances may not permit it, or we may not be qualified for the office. And yet, if we are in earnest—if our faith thus warmth and heart in it—we all want to do something to advance the cause. We may be so hampered by poverty, that we even may not be able to do much toward furthering the spread of the glad tidings, beyond the circle in which we move. What then can we do? What can we do there, and how shall we do it?

Every one of us holds some sort of a position in society—a post of more or less influence. No man or woman, in his or her senses, is a nonentity. The niche carved out for us may be narrow and obscure, but we have a place, as certain as something must be somewhere. Well, then, to fill it the best we can, and to the best account, should be our first aim, and should keep us always diligent.

We should not be satisfied with toiling merely to get a living. We [eat] to eat and drink and have clothes to wear, but these, in themselves, [are] the ends to life only. We must, in the midst of these present wants, [not] forget the want beyond, and not [be] to furnish for our house not [made] with hands. We must tread our daily round of duties with a cheerful spirit, and unwind our thread of existence with a gentle patience, because it is given us to do. This is much [to] beautiful life, and a beautiful life is perhaps the most forcible illustration we can offer for our faith.

The *world* in the midst of its hurry and indifference, manages to keep an eye on us. "What sort of a people," it says, "are these, who do not expect to go heaven when they die, and whose hopes are anchored in the resurrection?" So we are watched as we go out and in, and our family relations are canvassed with a rigid scrutiny because we are, in a sense set apart from others. We hold our faith with an exclusiveness which others do not, and this is one reason why they seek to pick flaws in us, that they may change them to our faith. So we must be doubly careful how we preach by our lives, knowing that they are not infidels only, nor acknowledged worldlings, who stand in need of our preaching, but professed Christians also. Let them see that the fruit is good, and they may be persuaded to come and look at the tree.

We may thus gain the ear of some, while we tell them of our hope, and the reason for it.

Let us be given to little bursts of ill temper, to little dishonesties, to tattling, or to any other vice, and our hands are tied. We might as well *hold* them pressely, as far as convincing anybody is concerned. We can do nothing. Let us pull the beam out of our own eye and then see what we can do.

When we have set ourselves right, let us use our powers of persuasion, but use them wisely. Let people see that it is love and not spite, that makes us anxious to build up our faith and pull down theirs. Let us "contend earnestly for the faith once delivered to the saints," but not with wrangling or bitterness. We should be careful not to raise the combativeness of one we wish to convince, for with that once up, he is blind. A sweet temper that persuades, and "thus saith the Lord" for proof, and no denunciation or ridicule. There is no argumentative force in a sneer, though it is a weapon too often used, even among brethren. It wounds and rankles and repels, but cannot convict one of error.

We feel an interest in our neighbors and friends, and, in a quiet way, would do them good. In wide spread country neighborhoods, people are really nearer together than [those] who live in cities, unless connected by immediate business relations. There your neighbor jostles you in the street, but who you are he neither knows nor cares. Perhaps he lives next door for a year and does not know your name. But here it is different. We get acquainted with each other. We are more or less mutually dependent. We visit each others houses. We sometimes borrow and lend, and have a care over any one that is sick. So there is an intercourse established, through which the most humble and unpretending disciple can become an evangelist. Let us avail ourselves of them, but again and again, let us see to it that no one turn a deaf ear to the doctrines of our sublime faith because it is our faith. It seems presumptuous to talk of reflecting honor upon anything so exalted as the pure and undefiled religion of Jesus, but let us take care that we do not in any way disgrace it.

It costs something to be meek. It costs something to be patient when we are neglected and scorned because of our faith, but better, a thousand times better that, than that some one should point his finger at us and say, "They believe so and so, and, see! it *bears thorns and thistles!*".

Brothers and Sisters, let the sermon of our lives be very carefully written out.—*Ellen P. Allerton, in Restitution of 1871.*

A Lady.

The word "lady" is an abbreviation of the Saxon *Laffdy*r, which signifies *Bread-giver*. The mistress of a manor, at a time when affluent families resided constantly at their country mansions, was accustomed once a week or oftener, to distribute among the poor a certain quantity of bread. She bestowed the boon with her own [illegible] and made the [illegible] the soft[illegible] ties whi[illegible] fence. Th[illegible] destitu[illegible] praises—all alike[illegible] animated her in their pur[illegible] *Laffdy*r—the giver of bread and the dresser of comfort—a sort of ministering angel in a world of sorrow. Is it a bad [illegible] now? Is it she who [illegible] her days in self-indulgence, minds [illegible] rights in the dissipations of folly, if she who rivals the gaiety of the [illegible] terly, but incurs the industrious [illegible] of "the busy bee?" Is it she who wastes, on gaudy finery, what would make many a widow's heart sing for joy, and who, when the rags of the orphan flutter before her in the wind, sighs for a place of refuge, as if a pestilence were in the breeze? This may be "a woman of fashion"—she may be an admired and an admiring follower of the gay world: but in the ancient and most just sense of the word, she is not—alas! she is not—"a lady." She who is a lady indeed, excites no one's envy, and is admired, esteemed, and loved by many: she stands on the pedestal of personal excellence, and looks round on the women and men beneath her as her brethren and sisters, "formed of one blood," in the great family of the Creator: she is kind, she is courteous, she is pitiful, to all: "she stretcheth out her hand to the poor, yea, she reacheth forth her hands to the needy:" she openeth her mouth with wisdom, and in her tongue is the law of kindness:" this is the true *Laffdy*r, whom hundreds or thousands vie with one another, in raising to gender distinction, and to far nobler celebrity, than was ever won by mere rank, or wealth, or title: and if she have grace and wisdom to distribute among hungry souls "the bread of life"—to tell the poor of the love of Christ, she is an "*elect lady*."

The Obligation of Liberality.

One says, I will give to-morrow, to excuse himself from giving to-day. Must do you know whether you shall be alive to-morrow poor mortal? Another says, I am poor, I have need enough myself of my means. Yes, you are poor, destitute, but if is of love, of benignity, of faith, and of mercy. A third says, whom do I wrong? I keep only mine own: I ask you, from whom did you receive those riches, and whence did you bring them? Did you not come naked from your mother's womb, and shall you not return naked to the dust? Whence did this wealth come? from chance? What is this but atheism? If you confess, that you received it from God, why did it fall to your lot rather than to another's? God is not unrighteous in the unequal division of property among men. Why are you rich, and why is this man poor? It is, that you may receive the reward of dispensing your goods faithfully, and that the poor may receive the recompence of his patience. When, therefore, you appropriate to yourself that wealth which belongs to many, and of which you are the steward, you act unjustly. Rowcan the love of God dwell in our hearts if we see a brother in need and refuse to assist him?

The Japanese are still pagans. They propose to celebrate their recent victories by erecting a gigantic statue of Buddha, the metal of which will be supplied from the ordnance captured in the late war. It will be 120 feet high, will cost $1,000,000 and be erected at Kioto.—*Independent.*

Uniformed Attendants for Eastern Passengers' via Pennsylvania Lines.

A Uniformed Parcel Porter service was recently established at the Jersey City Passenger station of the Pennsylvania Lines. The duties of these porters are to look after the comfort of all arriving and departing passengers over the Pennsylvania System, and to accompany them (if desired) between Cortlandt street ferry, New York City, and the American Line Pier, Sixth Avenue Elevated Railroad, and the Central Railroad of New Jersey Station; also between Desbrosses street ferry, New York City, and the Ninth Avenue Elevated Railroad.

The Uniformed Parcel Porter service has just been extended to the Philadelphia Broad Street Passenger station of the Pennsylvania Lines, where porters will meet all trains and assist passengers who may desire their aid; take charge of rolling chairs when needed; meet carriages and make themselves generally useful to passengers. They will be in attendance from 6 A. M. until 12 midnight, and when accompanying passengers will carry parcels and hand baggage.

They are not permitted to charge for this service, nor to intimate in any way that a fee will be expected. Any recognition of their assistance must be in the nature of a positive gratuity, entirely optional with the person served.—June 1.

The nearer we get to God, the more we will be willing to help our brother.

Every Sunday agents of the Nickle Plate Road are authorized to sell one day limit excursion tickets between any local stations at one fare rate [illegible]-81.

For Our Children.

Somebody's Mother.

The woman was old, and ragged, and gray,
And bent with the chill of the winter's day;

The street was wet with a recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared-for, amid the throng

Of human beings, who passed her by,
Nor heeded the glance of her anxious eye.

Down the street with laughter and shout,
Glad in the freedom of "School let out,"

Came the boys, like a flock of sheep,
Hurling the snow piled white and deep.

Past the woman so old and gray
Hastened the children on their way;

Nor offered a helping hand to her,
So meek, so timid, afraid to stir

Lest the carriage-wheel or the horse's feet
Should crowd her down in the slippery street.

At last came one of the merry troop,
The merriest laddie of all the group;

He paused beside her, and whispered low,
"I'll help you across if you wish to go."

Her aged hand on his strong, young arm
She placed; and so, without hurt or harm,

He guided the trembling feet along,
Proud that his own were young and strong.

Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged, poor and slow;

And I hope some fellow will lend a hand
To help my mother, you understand,

If ever she's poor and old and gray,
When her own dear boy is far away."

And "somebody's mother" bowed low her head
In her home that night; and the prayer she said

Was, "God, be kind to the noble boy,
Who is somebody's son and pride and joy!"

The Story of Israel Beyond the Sea. No. 50.

THE SOJOURN AT SINAI. THE BOOK OF THE COVENANT.

We left off in our last lesson at Mr. Rockwells' story about the terrible yellow-jackets and flies, that were so troublesome to the early settlers of Illinois. They did not drive the people away, but they might easily have done so, had they been a little more numerous. There are places in South America, where people can hardly live on account of the mosquitoes and other insect pests. The fleas of California drive some people from the country. "Frogs and mice and other small animals, have banished whole tribes from their settlements." God does not tell us any stories, no matter how infidels may laugh, we believe him, when he says the hornets, drove some of the people of Canaan from their homes. We think these same infidels, would soon leave the spot, where even the termites-ants were swarming, eating up buildings, furniture and food, do not you?

Ants, no larger than the ants of our country depopulate whole villages in Africa. They undermine the surface of the ground and when the people come near them they bite and sting so viciously that the pain is almost unendurable. One cannot sit down on his porch, nor swing in his hammock, in peace, unless the legs of his chair and stool, and the ropes that fasten his hammock, are well rubbed with balsam of Copaiba.

We cannot blame the people for running away, to settle in some more pleasant locality.

Shall we review a little now? The book of the covenant, is complete. It contains only four chapters. It could be printed in a baby's primmer. And yet, this little law-book given at Mount Sinai, is the foundation for all the good laws of all the law-books of the world.

It contains ten commandments, and seventy statutes, or judgments. We began with the ten commandments, in the 20th chapter of Exodus and ended our study of these at the 22 verse of the same chapter. Beginning at this verse and going through the next three chapters.

We have glanced at most of the laws of the Book. They were made to govern the conduct of the Israelites,—in the family,—in the courts,—in the great feasts,—in the rest days, toward their neighbors, toward strangers, toward their rulers, toward enemies, toward the poor, the fatherless and the widow, toward the people of the land of Canaan, toward other gods, and in the service of the Lord.

The ten commandments, put a law into a few brief sentences, th statutes that follow, fill them out affix the penalties for disobedience. To break the statutes, is to break the commandments. And indeed, you will find the ten words, all named among the seventy laws, (except, the one that says, "thou shalt not covet) —either in these chapters of Exodus, —or else, in Leviticus and Deut.—to have no other gods, Ex. xxii. 20, to make no graven images, Ex. xx. 23. Not to swear falsely (taking God's name in vain) Lev. xix. 8: Ex. xxi. 15, to keep the Sabbath, Ex. xxiii. 12, honor parents, Lev. xix. 3; Ex. xxi. 15, not kill, Ex. xxi. 12, not commit adultery, Deut. xxii. 22, not steal, Ex, xxii. 1–5, not bear false witnesses, Ex. xxiii. 1–7. (Not to covet, would come under the laws that forbid fraud and oppression and robbery and the taking of usury from the poor.)

Did you notice that little phrase, Ex. xxiii. 20, "the place which I have prepared?" Did it make you think of the place Jesus has gone to prepare, John xiv 1, and of the kingdom prepared from the foundation of the world? Matt. xxv. 34. The bounds of the prepared place are given in the Ex. xxiii. 31. It is a great land. The Israelites have never owned it all. They will all have it by and by. "It is four or five times as large as Palestine proper." But what can Jesus do about preparing a place for his people when he is in heaven? He can do a great deal. He can send his brethren of Judah home again. He can cause the ruin to fall, that the fruitfulness of the land may return. He can put it into the hearts of men to build railroads, to till the soil, and to teach the people, to know of him. He is doing all this now.

Ex. xxiv. is our lesson for this time. Moses and Aaron, and Nadab and Abihu and seventy of the elders of Israel are to come up to the Lord, or to the great Angel, who is acting for him.

It seems from what David says in Psalm lxviii. 17, as if there were a great many angels, came down on Sinai. Read the verses and also Deut. xxxiii. 2.

Moses and the men that are with him ascend the mountain a little way and worship. The people, cannot go with them, and only Moses, can come near to the Lord, or, to "the Angel of his presence." In the 20th chapter, the Lord spoke directly to the people, through this heavenly representative; he has the words repeated this time, to Moses, and Moses tells them to the people.

They accept the Book of the Covenant. They agree that it shall be their law-book. They make this solemn promise—"All that the Lord hath spoken will we do and be obedient." It is a unanimous vote.

Then Moses wrote all the words of the Lord, not as we write, but in the strange letters of the Hebrew language. The Book when done, was not like our Books. It was made of the nicely dressed skins of animals. The skins, were cut in strings wide enough to write upon with ease. Two columns were written on a string. A space about two fingers wide was left between the columns.

When the writing was finished, the skins were fastened to rollers and rolled up and sealed.

In Ex. xvii. 14, You will find the first mention made of writing. How do the little ones think men first learned write. I imagine that God had the angels teach them, for of course, the angels knew how to read and write long before man was made.

The Israelites, used a reed-pen to write with, and ink, made of lamp-black and gall-juice.

The next morning after Moses had finished writing the book, he got up very early and built an altar under the hill. It is the first altar that has been built since God gave him the plan for building these holy places in Ex. xx. 24–26.

It is to show that the presence of God is there. Twelve pillars are set up to symbolize the presence of the twelve tribes. You must think once more how like a marriage it is, for the Israelites are again, about to pledge themselves in a most solemn manner to their great and loving friend just as the bride pledges her word to the bridegroom at the altar.

So Moses sends young men, to offer up burnt offerings and to sacrifice peace offerings, unto the Lord. It is a part of the ceremony.

It shows the willingness of Israel, to submit to the law of her Almighty Husband—the Omnipotent God. Moses, takes the blood of the offerings and sprinkles half of it on the altar, to show that it is set apart for holy uses.

nant, wherein the ten commandments, and all the statutes and judgments are written he reads it aloud to the people, and the second time they promise,—"All that the Lord hath said will we do and be obedient."

The other half of the blood, is then prinkled on the people, while Moses ays—"Behold the blood of the Covenant, which the Lord hath made with

Announcement.

Dear Brothers and Sisters:

The third quarterly conference of the Church of God in Nebraska will be held at Moorlee school house in Furnas County, commencing Friday, May 29th and holding over Sunday.

We would be glad to have as many of the brothers and sisters at this meeting as can possibly come. We could encourage one another by our presence, and help to make the meeting a pleasant and profitable one. Come in the spirit of the Master and we feel sure that you will be repaid for so doing. Each congregation is requested to send in a report, and also their vote as to where they wish the next Annual Conference to be held.

Yours in love of the truth.

RENA M. GORDON, Sec.

The Third Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Antioch Meeting-house, five miles South of Plymouth, commencing on Friday June 12, 1896, at 2.30 p. m. and continuing over the following Sunday. Believing as we do that the gospel dispensation is very near to its close, and the day is far spent, let us be up and doing lest the night cometh when no man can work and we be overtaken as a thief in the night.

To all of like precious faith, we say come. Come and enjoy another good meeting, renew your strength and energy in the cause and encourage others.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Grady, Kalamazoo Co., Michigan, commencing Thursday evening June 4th, 1896, and continue over the following Sunday.

Friends coming from the North, reach Vicksburg via the G. R. and I. R. R., which leaves Grand Rapids at 2: p. m. and will be met Thursday and Friday. Those coming from Hastings will take the G. R. and I. at Kalamazoo. All friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Meadon, on Thursday and Friday. The tram reaches Meadon about 11 A. M. There will be no special teams to meet friends on Saturday for the brethren all wish to have some good of the meetings themselves, and it is hoped all who wish to attend will make an effort to reach there by Thursday or Friday. Elder L. C. Chase of Adrian, Michigan, has promised to be with us, also Elder R. W. Woodward of Dutton Michigan. It is not often we have an opportunity of meeting together from different points of the State, to hear and to study God's Word. So come all that can and help to make this our Annual Conference as interesting as possible. The brethren and sisters of Brady send a most cordial invitation to all lovers of the truth. All will be heartily welcomed.

EMMA JACKMAN, Sec.

For the Dunkard's Convention at Ottawa, Kan., May 26th to 28th, the Nickel Plate Road offers a superb passenger service with magnificent sleeping cars, unexcelled diners, splendidly equipped trains, and special excursion rates. Inquire of any agent for full information.—May 21.

If a man is faithful to truth, truth will be faithful to him. He need have no fears. His success is only a question of time.

Tracts.

We have printed the letter to Dr. Talmage and J. A. Conant written by Bro. and Sister Howard and printed in issue of April 22, in tract form, and can supply them at two cents each, or 15 cents a dozen.—Address THE RESTITUTION, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg., Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B Wilson, 1219 J. St. Sacramento, Cal.
S. C Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. L. Skeels, Scholls, Oregon.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farnhamville, Ia.
C. S. Allen, Eldorado, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Jessup, Ia.
P. B. Stouffer, Hawardan, Ia.
Miss Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
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A. T. Morris, Cottonwood, Cal.
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Geo. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Ia.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall County, Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money loose in letters is at the risk of the sender. Some will say, "I have sent bills loose in letters hundreds of times, and it always went safe through." No one denies it, and you may send so many times again, and yet the very next time you may be the loser. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, get the latest copy of the paper you have, and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Address of Treasurer of Ladies Evangelical Aid Society, Miss Emma Jackman, Box 384, Grand Rapids, Mich.

Half fare Sunday excursions commencing at once, the Nickel Plate Road will sell one day limit excursion tickets between any two local points at rate of one fare for the round trip. Ask agents.—80.

Knowledge is that which, next to virtue, truly and essentially raises one man above another.—*Addison.*

Local one fare Sunday excursion tickets are on sale between all stations on the Nickel Plate Road—one day limits.—82.

It is not such a bad thing to fall in battle, provided you fall with your face to the foe, and your eye on your leader.

Special rates have been authorized via the Nickel Plate Road to Ottawa, Kan., on May 17th, 21st, and 22nd for the Annual Dunkard's Convention. Tickets may be extended thirty days by depositing them with the joint agent. Any agent of this Popular Low Rate Line will be pleased to furnish information.—May 21.

List of Churches.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jubila, Evangelist.

Church of God, 1246 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. Ramsey, 801, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on fallowa—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12 00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through Hiestly are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weston, Elder; Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder.

Meetings held at Unity Church, Scholls Ferry, Oregon, (fifteen miles southwest from Portland) each month. 1st Sunday, sermon by Bro. W. W. Jaquith. The 2nd by Bro. Edwin Grout. The 3rd by Bro. W. L. Skeels. The 4th Social meeting. Each appointment at 11:00 a. m.

The Church of God, Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowsar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whittslit, Pastor.

The Church of God near Scholls Ferry, Ore., hold services every Sunday. Sunday school at 10:00 a. m., and preaching at 11:00 a. m. All lovers of truth and brethren from a distance are cordially invited to meet with us. Maria E. Trusdell, Sec'y.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Meltride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

Appointments.

The 1st Sunday in May I will be at Woodland, Ill. as Sister Mollie Lamau appoints. The second Sunday in Jasper Co., Ill., as Brother's Wood and Rogers may appoint. The third Sunday in De Soto, Mo. as Brothers Morse and Gifford may appoint. Will be in Missouri over the fourth Sunday. All the above meetings to commence on Friday night before.

J. S. HATCH.

Editor Restitution:

Brother D. M. Hudler will commence a series of meetings at Havelock, Neb. June 5th and continue until the 14th.

THOS. PALMER.

Here is a splendid opportunity of visiting the west. The Nickel Plate Road has authorized low excursion rates to Ottawa, Kansas, on May 17th, 21st, and 22nd for the Annual Convention of the Dunkard's, which convenes at Ottawa on May 26th. Tickets may be extended thirty days from the date of issue by depositing them with the joint agent at Ottawa. The uniform courtesy of employes, the best of roadbeds, and the splendid modern equipments of this Line has made it the Popular Low Rate Line for all points west.—May 21.

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	9	15	3	5	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv	7 00			1	
Alliance, ar	9 50				
Canton	10 22				
Shreve	10 38				
Wooster	11 10				
Mansfield	11 53				
Crestline, ar	12				
Bucyrus	12 12				
Lima	1 45				
Van Wert	2 35				
Ft Wayne	3 30				
Arcola					
Columbia City	4 08				
Larwill					
Plevna					
Eagle Lake					
Wawaka	5 31				
Etna Green					
Bourbon					
Inwood					
Plymouth	5 58				
Grovertown					
Hamlet					
Davis					
Hanna					
Wanatah	6 53				
Valparaiso	7 21				
Wheeler					
Hobart					
Liverpool					
Clarke					
Chicago, ar	9 00				
	PM				

Eastward.	20	8	4	6	60	
	AM	PM	PM	AM	AM	
Chicago, lv	7 30					
Clarke						
Liverpool						
Hobart						
Wheeler						
Valparaiso						
Wanatah						
Hanna						
Davis						
Hamlet						
Grovertown						
Plymouth						
Inwood						
Bourbon						
Etna Green						
Wawaka						
Eagle Lake						
Plevna						
Larwill						
Columbia City						
Arcola						
Ft Wayne, lv						
Van Wert						
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Bucyrus						
Crestline, ar						
Mansfield						
Wooster						
Hamilton						
Canton						
Alliance, ar						
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Cleveland				7:00am
Buffalo	10:25pm	6:05am		9:05am
Hubert	10:35pm	9:45am		10:10am
Valparaiso	11:16pm	10:07am		11:00am
Wanatah		10:41am		11:36am
Knox	12:12am	11:00pm	4:01pm	2:35pm
Argos	12:53am	11:41		3:24pm
Ft Wayne	3:30am	2:35pm	6:35pm	6:10pm
Cleveland	10:20am	6:00pm	11:41pm	
Buffalo	4:35pm		6:00am	

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	L F
Cleveland	7:10pm	6:20am	10:25am	
Ft Wayne	2:45am	1:15pm	4:10pm	7:00am
Argos	4:16am	4:22pm		9:05pm
Knox	4:50am	4:51pm	8:32pm	10:00am
Wanatah		6:42pm		1:35pm
Valparaiso	5:30am	6:35pm		12:25am
Hobart	6:01am	6:52pm		1:20pm
Hammond	6:24am	7:19pm		2:10pm
Whiting				2:40pm
Chicago	7. 0am	7:30 pm	9:00 m	4.00pm

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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 37, Ex. Sun..... 12:10pm For St. Joseph.
No. 35 " 7:35am "
No. 34, ex. Sun..... 10:40pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 31, Ex. Sun..... 9:00am For Terre Haute.
No. 33, " .....12:30pm " "
No 37 ex. Sunday 7:05pm " Logansport

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, MAY 27, 1896. NUMBER 20.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
—FOR THE—
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The Restitution.

THE RESTITUTION advocates the Bible "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many of the kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, the recognition of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

A Lamentation.

I have built for myself many castles in air—
Lived as careless of Fate as the birds on the tree:
But my castles are now all deserted and bare
Tell me Fate, cruel Fate, unto whom shall I flee?

I had thought that the pleasures of Summer would last—
That the flowers which I loved would bloom ever for me:
But a Polar wave came, with its life-killing blast,
And my plants and my pleasures no more shall I see.

I had dreamed that the beautiful youth would not fade—
That from age and its cares I should ever be free;
But the years have rolled over the plans I had laid,
And the hopes that beheld it—all never can be.

All my visions of gold have resolved into glass,
For my zeal and fanciful never agree:
What I think is an opal is sure to be glass;
When I steer to the windward, I drift to the lee.

But O whose shall I go for the answer I need?
Still I float like a rudderless ship on the sea.
Take my hand, O my Father! Thy child Thou must lead:
I will trust and commit my lost way unto Thee.

C. P. R.

Communicated.

Preaching and Teaching. No. 1.

To make known "the truth as it is in Jesus," by whatever means, is not only the duty of the Christian disciple, according to his ability, but also his privilege. At the same time he has other duties and privileges which must have their due place in his esteem. The Apostle's injunction—"As we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith"—seems to place in their true light, and their due proportion, the duties of the disciple. The same writer gives expression to the same division of duty when he says—"ever follow that which is good both among yourselves, and to all men."

Thus benevolence, or in Bible phrase, "good will towards men," ought to prompt every right minded disciple of Christ to do what he can for the salvation of his fellow-men by means of making known "the Word of the truth of the gospel."

The Apostle Peter puts the duty of making known the truth on another ground, when he says, "be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." Here self-defence is appealed to, when put to the test by "those without," and at the same time an opportunity afforded for pointing out the grounds of one's belief, which should not be lost.

But the duties of the disciple, as has been said, have relation to his fellow disciples. The Apostle's injunction in Hebrews x. 24, places this part of the disciples duties in a very clear light—"Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching." This is a feature of discipleship which was manifested at the early period of Pentecostal outpouring, for the historian narrates (Acts ii. 42), "they continued stedfastly in the Apostle's doctrine and fellowship, and in breaking of bread, and in prayers." Mutual edification is frequently insisted on in the epistles. Thus Paul (1 Thess. v. 11) "Comfort (margin, exhort) yourselves together, and one another, even as also ye do." Again, "Let every one of us please his neighbor for his good to edification." Again, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." "Let all things be done unto edifying." 1 Cor. xiv.

Reverting to the injunction of the Apostle already quoted—"Let us do good unto all men, especially unto them who are of the household of faith," we may see from the term "especially," the Apostle's estimate of the pre-eminent importance of the duties of church assembling, mutual edification, and exhortation, which are to be exercised in relation "to them who are of the household of faith." The common saying that "charity begins at home," finds fitting illustration here, and the home-work is not to be slighted or neglected in order that work outside may be prosecuted. The Scribes and Pharisees were rebuked by our Lord for paying tithe of mint and anise and cummin, and omitting the weightier matters of the laws, judgment, mercy, and faith; and he adds, "these ought ye to have done, and not to leave the other undone." This is probably an extreme illustration, but it may serve to emphasise the comparative importance of the duties of Christian disciples in relation to the church and the world.

It is worthy of note also that the duty of exhortation among the disciples was not limited to the meetings of the church, for we have the injunction to "exhort one another daily, while it is called to-day;" and the reason given by the Apostle will apply to the duty of exhortation whether exercised daily or weekly,—namely, "lest any of you be hardened through the deceitfulness of sin. For we are made partakers of the (Greek) Christ if we hold the beginning of our confidence stedfast unto the end.

This serious view of the matter is well enforced by the statements of Paul—"lest that by any means, when I have preached to others, I myself should be a castaway." "Work out your own salvation with fear and trembling for it is God that worketh in you to will and to do of his good pleasure."

Leaving this part of the question at this point it may not be out of place to enquire as to the nature of the work of sowing, in the present day, to make known the things concerning the kingdom of God, and the name of Jesus Christ," as well as some of the qualifications requisite to its due performance.

There are several circumstances which render such an attempt a very different matter from what it was in the days of the Apostles. Not only is there awaiting the authority which the Apostles derived from the commission with which they were charged, and the assurance which the consciousness of possessing such a commission inspired, but there is the entire absence of the power to confirm the word preached by "Signs and wonders and diverse miracles, and gifts of the Holy Ghost." To enquirers of unbiassed and open mind this want should not be felt especially when the history of gospel-preaching recorded in the New Testament is duly taken into account in connection with the promises made to the fathers, the predictions of the prophets, etc. But to the large mass of the religious world in the present day, with mind's pre-occupied from childhood with a perversion of almost every truth of Scripture, and hearts rejoicing in this as the very essence of Christianity itself, it is vain to expect, by any amount of pleading, a fair hearing and cordial reception of the gospel, much less the rendering to it that obedience which God requires.

To the Jew, in apostolic times, with all his prejudice against the claims of Jesus on account of his lowly life and ignominious death, there was nothing in the simple truth, presented for his faith but what would form a natural sequel to his presumed former faith in the promises to Abraham and David. He looked for the appearance of the Messiah—and the apostolic message was—Jesus of Nazareth is he. The fact of his crucifixion was more than neutralized by the fact of his resurrection, and both being in accordance with the prophetic word, and demonstrated by "the gift of tongues" on Pentecost, there was little difficulty in effecting the requisite change of mind.

As regards the Gentile in the first century, although the gospel would seem altogether foreign to his religious ideas, and would, if accepted, displace them entirely, it would not labor under the disadvantage of convicting him, as in the case of the modern Gentile, of totally misapprehending the meaning of a Divine Revelation, and holding the errors of an apostacy from primitive Christianity as the very truth of God. It would be easier to "turn from idols to serve the living God," than to turn from a pseudo-Christian faith to the purity and simplicity of apostolic times.

At the same time it must not be overlooked that the gospel was "to the Jews a stumbling-block and to the Greeks (or Gentiles) foolishness." To the Jews the apostle Paul became as a Jew—why? That he might gain the Jews, even to them that are without law, as without law—why? That he might gain them that are without law. And he concludes—"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. All this I do for the gospel's sake that I might be partaker thereof with you." See for example of this Acts xvi. 3; xviii. 16, 34; and xxi. 23.

A few remarks as to suitable occasions for this work in another article.

J. CAMERON.

(To be Continued.)

Prophecy.

I have carefully read all the articles, pro and con, (in all papers that I am taking) the stands of the nations as viewed from a prophetic standpoint, especially the article of Bro. Brown, in reply to Bro. Kinsey's question. Bro. Brown refers to Job xxxii. 6, 7, 8. I will add the 9th verse—"Great men are not always wise: neither do the aged understand judgment." It seems clear to me the brother is figuring ahead of time. He claims that Ezek. 38th and 39th chapters and Zech. 12th chapter was clearly the same. This cannot be so, the battle of "Gog and Magog" of the 20th chapter of Rev. and the battle of the prophet 38, 39 are the same—surely so. The Revelator says that full one thousand years must elapse before "Satan shall be loosed," and after this loosening, then this "battle" which is to be the last final conflict on this earth, there will be no distribution of land, or territory after this great last battle. No protectorate of England or any other nation over the Jews or Israel. Israel will have been gathered into the kingdom a thousand years before this battle, and a dwelling safely in their own land by the power of God as the walls round about Jerusalem. "and David my servant shall be king over them, and they shall have one shepherd. They shall also walk in my judgments and observe my statutes, and do them." Ezek. xxxvii. 24. "Thus saith the Lord God: In that day when my people of Israel dwelleth safely, shalt thou not know it." Ezek. xxxviii. 14. That the leader and his hands, all of them shall fall upon the "mountains of Israel," and thy people that is with thee," "I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured." "Thou shalt fall in the open field." "I will give unto Gog a place there of graves in Israel," and there shall they bury Gog and all his multitude, and they shall call it the valley of Hamongog." This will be a battle between the "Almighty God," on the one side, and with his mighty host on the other. God will be victorious. In Ezek. xxxix. 2, "One-sixth of this great army, (or perhaps the people) "were led back," that is were not gathered to be destroyed: "five-sixths being buried in the mountains of Israel." Now, why was this? My idea may be new to some, but I will give it, and the conclusions have not been hastily drawn. The small number left after this great battle will enable the saints to gain, or will give them the balance of power, and enable them to take possession of the literal political kingdoms of this earth, as Daniel says they shall. "Until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. vii. 22. This was not Christ's kingdom: but the kingdom which was the last of the earthly. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Dan. vii. 18. Now, to show that there is a difference between the kingdom of Christ, and the dominions I will read Dan. vii. 14. "And there was given him dominion and glory, and a kingdom that all people, nations, and languages should serve him. his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Here we have an everlasting kingdom, and no overthrow or dominion, and in the two all nations and languages are to serve him. Israel in O. kingdom, the Gentile saints in the dominions which are the "literal kingdoms" they will possess after the last great battle, (after the loosing of Satan) which will be their "everlasting inheritance." For no Gentile has any promise or an inheritance in Christ's kingdom when set up, nor is that "Jews." These are some of the things that will certainly take place immediately after this great battle. That the nations are preparing for some great conflict seems clear, but it is not the one the Revelator and Ezek. xxxviii. has so graphically portrayed.

The Brother is a figuring away ahead of time, so it seems to me. We will turn to Zech. 12th chapter. In this we see the events portrayed concerning the coming of Christ, and the ushering in of the millenial age, or the setting up of the kingdom. Ezek. and the Revelator of things that will transpire at the close of the thousand years, a very different thing, indeed. The day of the coming of the Lord will usher in the most awful scenes the world has ever seen, and to this the prophecies are seemingly now pointing. "Jerusalem" with its adjacent territory is to be trodden under foot by the Gentiles, until the very day that Christ comes. So it is useless for the brother to talk about the Jews being safe under "British rule." When they are ushered into a place of safety it will be into that land that was promised to their "fathers." That they have so long and earnestly looked for, an everlasting inheritance. Eli shall not rise up a second time. "Before the great and notable day of the Lord" there shall be wars and rumors of wars, nation shall rise against nation, and kingdom against kingdom, famines and pestilence and great earthquakes," as the lightning cometh out of the east and shineth to the west, so shall the coming of the Son of Man be." This light will shine to the remotest parts of the earth as a sign to the Jews, that the time for their deliverance is come, "For where the carcass is there will the eagles be gathered together." "He will send his messengers with a loud sounding trumpet, and they will assemble his chosen from the four winds," "and his feet shall stand in that day upon the Mount of Olives." At this time Jerusalem is trodden under foot by Gentiles, and he declares that he will send forth his angels, and they shall gather out of his kingdom all things that offend," the gathering out of the Gentiles, and the gathering in of the Jews. At that time "Jerusalem" with its surroundings (as of old) will be holy ground. "The abomination of desolation spoken of by Daniel, will be the Gentiles standing in the holy place, where they do not belong (have no right). Now, this great gathering in of the Jews, and gathering out of the Gentiles "will bring the greatest tribulation the world has ever seen, or ever will see," "and except those days be shortened, there should no flesh be saved, but for the elect those days are shortened." This thing will be done suddenly and will be both grand and awful, and every nation of God's earth will have to do with it. (for the Jew is every where). Just think of the thousands of Jews scattered over the entire earth with their wives and families and goods moving out of the nations, struggling forward as a mighty army, hoping to gain a victory. "They are to come upon horses, in chariots, in litters, and upon mules, and upon swift beasts, (perhaps camels) to my holy mountain in Jerusalem, saith the Lord." "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." There will be a mighty host of the nations, moving along, with this holy people, that is marching, not to "Jerusalem," "and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats." Here is where the division takes place. To his flock he says, "Come ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord is able to lead them in. "In that day I will make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. I will smite every horse with astonishment and his rider with madness. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes," "their tongues consume away in their mouth. Then shall the heathen know that I am the Lord. He shall speak peace unto the heathen, and his dominion shall be from sea even to sea, and from the river to the ends of the earth." "Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream," "and he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks, nation shall not lift up a sword against nation, neither shall they learn war any more." This will usher in the millennial age, a peaceful reign of a "thousand years;" does the seemingly warlike preparations of the nations [illegible] to this time? Is "Christ soon to appear? Is "Satan" soon to be bound? Who can tell?

J. W. C. GRAY.

This Generation.

"Verily I say unto you, All these things shall come upon this generation." Matt. xxiii. 36. Jesus was about to leave the Temple and close his personal, public ministry to the Jews. In the presence of his disciples and the multitude he denounced punishment upon his inveterate enemies the Scribes and Pharisees, who were plotting his destruction while pretending to be very pious. The woe upon them is eight times repeated. The judicial blindness of his highly privileged generation is complete. It had spurned the kindly offers of mercy and national blessings; set at naught the wise counsels of the Great Teacher, and rejected in madness the evidence of miracle and prophecy. It mattered not what was piped, this or that. John came neither eating nor drinking and these hypocrites said he had a devil. The Son of Man came eating and drinking and they said, Behold a glutton and a wine drinker, a friend of publicans and sinners. Matt. xi. 18, 19. The ascetic abstemiousness of John and the bounteous diet enjoyed by Jesus, were alike displeasing to them. How completely were the words of Isiah fulfilled in them: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matt. xiii. 15.

THE SENTENCE PRONOUNCED.

"Ye serpents, ye generation of vipers, how can ye escape the judgment of Gehenna? Wherefore, behold I send unto prophets and wise men, and Scribes, and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues and persecute them from city to city: That upon you may come all the blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias whom ye slew between the temple and the altar." Matt. xxiii. 33, 35. This quotation is a plain statement of God's purpose toward the Jews as a nation and was duly carried out during apostolic time— About forty years remained to them in which to fill up the measure of their guilt before the storm of God's wrath should burst in fury upon them.

THE LORD'S PARTING WORDS.

Jesus closed his public official intercourse with stubborn and stiffnecked Judah by uttering this beautifully touching and sad lament over Jerusalem in view of the coming of the Roman legions to execute the vengeance written and leave it in desolation and to be trodden by unholy Gentile feet for more than eighteen weary centuries: "O Jerusalem, Jerusalem, Thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold your house is left unto you desolate. For I say unto you, ye shall not see me hereafter till ye shall say: Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37-39. These last words of this passage remind us of the triumphant shout which burst from the lips of the multitude, a few days before, when they spread their garments and branches of trees in the way as they conducted Jesus into the Holy City, crying, "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the highest." Matt. xxi. 9, or as a part of the record of Mark reads: "Blessed be the kingdom of our father David that cometh in the name of the Lord.

This hail to the King displeased the Pharisees, who demanded of the Master to rebuke some of his disciples, but instead of a rebuke he said, "If these should hold their peace the stones would immediately cry out." On this occasion Jesus hardened his sympathetic heart with the woes that would fall to the sad lot of his countrymen and tribal kin and his words are quite as pathetic as in the other passage. It is said that "he wept over the city" saying, "If thou hadst known, even thou, at least in this thy day, things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee around, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke xix. 41-44.

The days of vengeance were rapidly speeding on "that all things which are written might be fulfilled." Rome this time is to do the work, not Babylon. The cause for the terrible calamities impending was the shocking wickedness of the nation culminating in the rejection and crucifixion of their own Messiah, the heir to David's throne. They said: "His blood be on us and our children." This self-pronounced curse was fearfully and fully exhausted in the subsequent history of this people. While it required eighteen centuries to complete the prophetic program of punishment; on the generation then existing when Christ delivered his prophecy of evil—the one that passed through the horrors of the siege, fell an intensity of suffering to which, it is hardly possible that the history of all time, can furnish a parallel. The blood runs cold and the heart sickens at the unexampled horrors connected with the siege, to say nothing of those that were caused by the civil contests between the three factions of the Jews themselves, in which the streets of the city ran with the blood of her own children. Read the history as given by Josephus for a full account of the terrible sufferings experienced by that generation on which the predicted vengeance fell. The prophetic forecast is fearfully and awfully verified by the history of those calamitous times.

JOHN L. WISER.

There is only one way of keeping the commandment; for we do not properly keep it, unless both the thing done, the manner of doing it and all the circumstances, are right.—*John Wesley.*

Failure in great things is far better than success in unworthy ones.

The Restitution.

EDITORIAL STAFF.
Directors of the P. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 27, 1896.

THE eleventh hour of the day is very nearly reached, after which it appears, no laborers are hired,—the day's work being accomplished, and the time of the evening settlement arrived.

THE following is the list of Christ's second death inheritors: "The fearful, the unbelieving, the *abominable*, and murderers, and whoremongers, and sorcerers, and idolators, and all liars."

GOD has devised a system, by the operation of which men who are sinners by nature and practice may be made what they cannot constitute themselves,—that is righteous, justified, pardoned, holy persons.

WHAT right has any man to separate what God has joined together; and for the sake of showing up his own rotten foundation, to subdivide them into more or less importance,—and to teach that *this* may be left out of faith and that be kept in: this is *not* essential and that *is* indispensible!

THE new system of nations called "The world to come" is not to be subject to the angels, as the present system is; but to Jesus and his brethren. They are to be the rulers and possessors of the world; and when the time arrives for them to take possession of their inheritance, they will expel all popes, emperors, kings, priests and clergy from their thrones, great and small, and occupy their places and riches themselves.

WHEN England is expelled from Egypt she will have to retire upon Edom, Moab, and Ammon, which escape out of the hand of the Modern Assyrian. Jewish refugees from Egypt will find protection there, while many will be unable to escape. These will cry unto Jehovah because of the oppressors, and he will send them a Savior, and a great one; and he shall deliver them. Is. xix. 20. This deliverance will be the beginning of blessedness for Egypt, the catastrophe of Gog, and the turning point of the Eastern Question.

ON Friday, May 22, Brother George W. Smith of Marmont, Ind., while working at the ice houses at Maxinkuckee Lake, was in some way thrown under the cogs, and run over, crushing both legs above his knees. I visited him on Sunday afternoon just as the doctors were dressing his wounds, and they give him some encouragement that they may save his legs, though he will likely always be a cripple. He seemed in good spirits for one in his condition, and wished us to say that his appointments will have to be recalled, mentioning specially the one at Olio, for the 3rd Sunday in June. We trust some one else can go to this place soon, as he said some were to be baptized. Bro. Smith has done some good work for little pay, and no doubt could use any donations that the folks he has labored with can send him. Pray for and send him something.

READER, if after looking over our bill of fare you feel like saying, "Can any good thing come out of Nazareth?" like Philip we say, "Come and see and judge for yourself;" do not be satisfied with a cursory glance. Appeal to the law and the testimony; look carefully at the evidence offered in proof of what we regard as a more excellent way. Examine the character of the Nazarine; take a good look at him of whom Moses in the prophets did write; do not let systems which are venerable by *age*, and respectable by numbers warp your judgment. If they lead you ever so far away from God and truth you can collect no damages from them,—both *they* and *you* meet the same fate. If you bear in mind that God's thoughts are unlike thoughts of men, and that what is pleasing to them is *displeasing* to him, you will realize the tremendous mistake you will make if numbers influence you. We faithfully warn you that the danger is *greater* in proportion to numbers. Crowds travel the broad road to destruction,—few find the narrow way of life, if Jesus told us the truth. Oh, be warned in time; accept the truth as it is in Jesus regardless of consequences, and you will be so braced up as that you can stand and fight alone, if need be. It requires moral courage to do it,—but the exceeding riches of God's favor stored up in Christ a motive of vast power. Dwell upon them, and trace them back to God's boundless love and no incentive will be wanting; a heaving response will spring up to your heart that will make Christ's yoke easy.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 16.

After various hindrances we proceed to notice other Scriptures which show the difference between the Church, and the Kingdom of God. And first we quote from a brother who wrote us words of encouragement, and suggestively asks if we could read in Rev. i. 20,—"The seven candlesticks are the seven kingdoms?" or, in Eph. i. 22, 23, that the *kingdom* is his body? And in Reference to Acts xiv. 22, he asks if any in this land enter the Disciple kingdom through much tribulation? And we add that Paul was confirming the souls of the Disciples and exhorting them to continue in the faith, and yet if the *Oracle* man be correct *neither Paul nor* the disciples whom he exhorted to continue in the faith were in the church or kingdom. Why exhort them to *continue* in the faith of the gospel if by obedience to the faith they had not entered the church,—and become constituents of the Body of Christ? Again it is asked, "Shall we read James ii. 5 as if it said, 'God has made the poor of this world heirs of the *church*, which he has promised to them that love him?'"

What could be more positive evidence that the church is not the kingdom than that found in 2 Thess. i. 1. The Thessalonian believers were the church at Thessalonica, and believed in God the Father and the Lord Jesus Christ,—and yet we are told in verses 4 and 5 that the persecution and afflictions they endured were a token of the righteous judgment of God, that *they may* be counted worthy of the kingdom of God, for which they then suffered. They had embraced the glad tidings of the kingdom of God, and this it was that caused them to suffer. And do not forget,—the suffering was that they *may* be worthy of the kingdom of God. They were thus put to test, and they stood it nobly, so that the Apostles gloried in their faith and patience.

In Acts xxviii. 20, we read that when Paul was taken to Rome bound, as a prisoner, (having appealed to Cæsar) he told the chief of his countrymen in that city that it was for the Hope of Israel he was bound with a chain. He was no criminal. So they appointed him a day to tell them the history of his troubles, and there came many to his lodgings and he expounded, and testified the kingdom of God—*explained* the kingdom of God,—*taught* the gospel of the kingdom that Jesus said should be preached in all the world as well as in Judea, so that it is a *great* mistake to say that the gospel of the kingdom which begets the Hope of Israel within *him*, was not preached after Pentecost. Paul's Hope of Israel was the national Hope,—he says so in Acts xxvi. The hope of Israel was that the throne of David should be re-erected and given to David's Greater Son, who has the right to it. How could Paul obtain that hope without believing the *gospel* of the kingdom which disclosed the recently crucified One, but now living again, as the *rightful* claimant? It were utterly impossible, without becoming a disciple,—one of the Little Flock to whom it is the Father's good pleasure to bestow the kingdom. Paul heard the gospel of the kingdom *after* Pentecost, and he taught it to thousands of others after his own conversion, and our last reference shows him preaching it in Rome to the Jews. We want to press home this truth.—Paul's Hope was the Hope of Israel, Acts xxviii. 20; and the Hope of Israel was founded upon the promise of God to the Fathers, Acts vi. 6; and one *other* important truth,—there is *no other gospel Hope*. See Eph. iv. 4.

This is well nigh an endless subject, but after one more argument we propose to examine what are deemed the impregnable fortress of the church-kingdom theorists. Something like 60 years after Pentecost the Great Head of the Church, the risen and glorified Anointed Jesus sent his angel unto his servant John to show him things shortly to come to pass. And it is so generally conceded that the purpose of the Revelation is to unpoint events related to the church and the purpose of God in the earth now: that time on to the consummation,—it does not seem worth while to prove it. Various churches are recognized and the *overSIGHT* of the glorified Jesus is made so plain that it cannot be disputed,—threatenings, warnings and words of encouragement *are addressed to them*: promises of seats with him upon his throne and power over the nations are made to *overcomers*,—and even the song of those redeemed from among men and made kings and priests to God is given: and to this is added glimpses of their trials, and the terrible *apostasy of vast numbers*: and the announcement further on that the transfer of the kingdoms of this world to our Lord and his Christ is made, and a bird's eye view of the moral and political condition of the world at the end of the age is given. Together with the resurrection and glorification and reward of all the prophets and saints small and great and their reign with Christ on earth, in the kingdom, the gospel of which they believed, the kingdom he taught them to pray for, the kingdom he said it was the Father's good pleasure to give the kingdom promised to them that love God! How can men be so blind as to claim the setting up of God's kingdom away back at Pentecost with no evidence *before* their eyes that the end of the age must be reached before God's kingdom can come?

Correction.

Editor Restitution,

I notice a serious typographical error in my chronological table ("The Age of the World"), sent to you by Bro. W. H. Wilson, and printed in THE RESTITUTION, of May 13. From the crowning of Charlemagne to the first crusade was 295 years, instead of 395 as you printed it. Please correct and oblige.

HENRY HUGHES.

A Husband.

The English term "husband" is derived from the Anglo-Saxon word *hus* and *band*, which signify "the bond of the house;" and it was anciently spelt *housband*, and continued to be so spelt in some editions of the English Bible, after the introduction of the art of printing. A husband, then, is a house-band—the band of a house—that which engirdles a family into the union of strength and the oneness of love. Wife, and children, and "stranger within the gates," all their interests and all their happiness—are encircled in the *household's* embrace, the objects of his protection, and of his special care. What a fine picture is this of a husband's duty, and a family's privilege! And what a beautiful emblem is this of the guardianship, and love, and uniting kindness exercised towards believing souls, and inquiring sinners, and the "whole family in heaven in earth," by him who says, "It shall be at that day thou shalt call me Ishi, (that is, my husband); for I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will even betroth thee unto me in faithfulness!"

Weeds.

I once was walking with a farmer through a beautiful field, when he chanced to see a tall thistle on the other side of the fence. In an instant he sprang over the fence, and cut it close to the ground.

"Is that your field?" I asked.

"Oh no," said the farmer; "but the weeds don't care much for fences, and if I should leave that thistle to bloom in my neighbor's field I should soon have plenty in my own."

I wish all fathers and mothers would think of that. The evil weeds in your neighbor's field will scatter seeds into your own. So it is worth while to pull them up in self-defence. Every weed pulled up in your neighbor's field *is a dangerous enemy driven away from your own.*

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Written and for sale by WILEY JONES, Manchester, Va.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 4:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:15 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 3:15 P. M. and 8:40 P. M.; Local Freight 7:45 A. M.

J. F. HAYES, Agt.

Selected.

Glad Tidings of the Kingdom of God, as Developed in the Bible

"Search the Scriptures; for in them ye think ye have eternal life."

"When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." Acts viii. 12.

How few understand the meaning of this expression, and yet the anticipation of the establishment of this kingdom, and of their own participation in its glories, has cheered in their sufferings the faithful children of Abraham from the time the first promise was given,—"In thee shall all the kindreds of the earth be blessed." 'Twas the burden of many of the songs of David, the sweet psalmist of Israel; his last prayer was for the Great King, his last words were of him. Isaiah's splendid poetry depicts it. The simple but fervent longings of Jeremiah is full of it. And Ezekiel, during their captivity in Babylon, comforts the mourners of Judah with prophetic strains, and is himself comforted with a vision of its glories and beauty: none of the prophets forget it. 'Twas the good tidings of this kingdom which were preached by Jesus and his Apostles. 'Twas the power of truth concerning it which called out the first churches from the traditions and idolatries of their forefathers, and the hope of it was their support under the sufferings, even *unto* death, which were the consequences of their following the commands of the crucified Jesus of Nazareth. Reader, do *you* understand the things concerning this kingdom? Recollect they are *part of the faith* which *justifies*. Abraham believed the promises of God, and it was counted to him for righteousness; and no one ever yet was justified in the sight of Jehovah, but by believing his promises. Now, if we do not know what they are, we most certainly have not believed them, neither are we partakers of the Divine nature, for it is by the knowledge of these exceeding great and precious promises, that we are made partakers of the Divine nature. 2 Peter i. 4.

In order to understand these things of the kingdom, it is necessary to trace the history of the Israelitish nation, beginning with the call of Abraham and pursuing the narrative to their second dispersion: "For, to them pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and of them as concerning the flesh, the Christ came." Rom. ix. 1-5.

Abraham was the son of Terah, descended from Shem, of the sons of Noah; he lived in Ur of the Chaldees, surrounded by idolatry and ignorance. God, who "seeth the end from the beginning," and "who worketh all things after the counsel of his own will, and who designs to bring back this earth—this rebellious portion of creation, to its allegiance to him the Sovereign Ruler of the universe, in order that his will may be done in earth as it is done in heaven, has determined for this purpose to establish a kingdom, under a King of his *own choosing*, whose *righteous* scepter should first subdue the human race to his sway, and whose wise institutions shall then discipline them, and fit them for immortality. This Omniscient God chose Abraham to be the father of the great nation, which he intends to exalt, and consequently of his anointed King; but inasmuch as he always tests the faith and obedience of his creatures before he honors them. He commanded Abraham to leave his country and his kindred to go into a land to which he would direct him: and we are told, Heb. xi. 8, "He went out, not knowing whither he went." He was also told that "in him all the families of the earth should be blessed." What a thing for a comparatively obscure individual to believe, that *he* should be the channel of blessing to the whole world, that world which lay under the curse of God, in darkness and the shadow of death! God leads this individual into the land of *Canaan*, and there appears to him giving this promise,—"Unto *thy seed* will I give this land." Gen. xii. 7. The promise is repeated, Gen. xiii. 15—17, with this addition, "to *thee* will I give it, *and* to thy seed *for ever*." Here was an assurance to Abraham that he would live for ever, and his seed also, for, to inherit the land *for ever* they must *live forever*. He asks for a token, Gen. xv. 7, 8, that he himself should inherit the land, and God confirms the covenant to him, telling him he must first sleep with his fathers, that his descendants should be sojourners in a strange land, and afflicted for a certain period, but that he, God, will execute judgment on their oppressors and bring them out with an increase of wealth in the fourth generation, leading them into Canaan: the boundaries of the inheritance are then fixed, viz: from the river of Egypt to the great river Euphrates. In Gen. xvii. the promises concerning the land and the nation are renewed, and the right of circumcision instituted as the seal of the covenant: a son is also promised to him by his wife Sarah, now in her old age, to whom the promises are to be confirmed.

Now Paul says, Gal. iii. 16, "To Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, 'And to thy *seed*,' which is *H. Christ*." From this we learn the meaning of the repetition of the word seed in so many passages. To Abraham and his one seed the land is promised for an everlasting *possession*, but the multitudinous seed, the nation, is to *dwell* in the land. The *distinction* is very evident in what is said to Isaac, Gen. xxvi. 3, 4, in the third verse the *one* seed is spoken of, in the fourth, the multitudinous seed, or the nation.

Isaac had two sons, Esau and Jacob; the younger, Jacob, is chosen by God as the heir, and in the blessing of his father the dominion is mentioned, "Let people serve thee, and nations bow down to thee; be Lord over thy brethren, and let thy mother's sons bow down to thee." There is some thing further to be noticed in the parting words of Isaac to Jacob, "And God Almighty bless thee, and give thee the blessing of Abraham, to *thee* and to thy *seed* with thee." Thus we see he must have expected to inherit the land at the *same time* with the *one* seed, Gen. xxv. 11; "Kings shall come out of thy loins." So that from comparing these different clauses, so to speak, in the covenant, we conclude that the one seed means a *great king* who shall be the heir of all things, though others may share with him and under him the different blessings. After Jacob, the promises are deposited among his twelve sons, and in his dying words to these twelve we learn a few more particulars; Judah is made the royal tribe, and the expected king is styled "Shiloh," which means *the giver of peace*: his dominion over the world is also predicted; see Gen. xlix. 10; but the pre-eminent promises of *exaltation* are to Joseph. See verses 22 and 26, also 1 Chronicles v. 1, 2.

These then appear to have been the expectations of Abraham and his family—

First. That their descendants should become a great and mighty nation, through whom all the families of the earth should be blessed.

Second. That a great and powerful ruler or king should arise out of that nation, whom they style "Shiloh," or the *giver of peace*.

Third. That this Ruler, *with the fathers*, should *possess* the land of Israel from the river of Egypt to the great river Euphrates, and that he should have the dominion of the world.

Now as Abraham, Isaac, Jacob, and the twelve sons of the latter sunk into the grave without seeing any part of these promises being fulfilled, it follows, of necessity, that they must be raised from the dead to receive them; and to this agree the words of the Spirit by Paul, Heb. xi., "By faith Abraham when he was called to go into a country which he should *after* receive *for an inheritance*, obeyed, and he went out," etc. "By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise * * * these all died in faith, *not having* received the promises, but having seen them *afar off*, and were *persuaded* of them, and embraced them; and confessed that they were strangers and pilgrims in the earth." Since then the eye of *faith* beheld these glorious things connected with *the nation of Israel as established into a kingdom afar off*, since too they were *everlasting*, the faithful must have been aware that whatever intervened before the accomplishment, must be merely provisionary and temporary and yet these very temporary things were the pledge and earnest of the certainty of everlasting things, and also a means of working out the purpose of God in relation to the latter.

After the death of Jacob and his twelve sons the period of the oppression and affliction of the Israelites, by the Egyptians, commenced: this was predicted, Gen. xv. The people had grown and multiplied in Egypt, and when the time of promise drew nigh, that is, the promise made by God to Abraham, that he would bring them out of the land of their bondage in the fourth generation leading them into Canaan, a deliverer was raised up for them, and with eighty signs and wonders did God redeem *his nation* from their slavery. He brought them into the wilderness, and there in Horeb at the foot of Sinai, *He gave* them laws, *by kings* covenant with *them* in which they solemnly engaged to keep his statutes, on which condition they were to dwell in the land promised to their fathers; But if they broke this covenant a series of curses were to come upon them and in the end they were to be cast out of their country, and remain wanderers among the nations, as if the chastisement should be accomplished and they confess their iniquity: *then* I would remember his covenant made with *Abraham, Isaac* and *Jacob*, and restoring them to his favor re-establish them as a nation, to be no more removed. The generation who received the law did not enter the land, they perished in the wilderness; but their children recognized the covenant as binding upon them and under Joshua they are led on to conquer the Canaanites. After his death, they are alternately rebels to God and delivered, and raised up *Judges*, by them. By and by, however, impatient of dependence upon God which such a state of things required, forgetting the *unseen* Ruler, they demand a king. God in his anger gives them Saul for a short time, and then rejects him, choosing David, whose name means *the Beloved*, and who becomes at once the type and the ancestor of the Shiloh. His occupation was that of a shepherd, he was anointed long before he came to the throne, and during Saul's lifetime he advances the power of the kingdom by defeating many of Israel's enemies. On the death of Saul, the tribe of Judah, from which he sprang, proclaim him king in Hebron, and at the end of seven years all Israel recognize *him* as their sovereign. At the head of his "mighty men" he overcomes his enemies, and then desires to build a temple for Jehovah, for that God to whom he owes every thing; this gives occasion for the Lord to send a prophet to David, and in 2 Sam. vii. we have the record of the EVERLASTING COVENANT made with him, which, as it says, 2 Sam. xxiii. was "ordered in all things and sure." That was to be "all his *salvation* and desire, although at present there was no appearance of its accomplishment."

The promises contained in this covenant are styled, Isa. lv., "the sure mercies of David;" also Acts xiii. 34. They speak of a time when, free from all affliction and oppression, the nation of Israel shall be planted in their land never to *move any more*; they speak *of a Son of David, who shall* be set over his kingdom, who shall build a temple to the Lord, and whose throne shall be established *for ever*. Of this Son God says, "I will be his father, he shall suffer for the iniquity of men; but mercy, nevertheless, shall not depart from him." A promise is also given to David that he himself shall witness this establishment of his throne and kingdom, "thine house and thy kingdom shall be established forever *before thee*, that is, in thy sight;" therefore we conclude since the setting up of this king was not to take place until after David slept with his fathers, and yet he was to witness it, of necessity he must be raised from the dead and live for ever.

Now that Solomon who immediately succeeded his father was not this promised seed is evident, first, from the fact that Solomon was made king *before* David's death; secondly, from David's styling this covenant "the law of the man," or "the Adam," which related to his house for a *great while to come*; thirdly, from his last words, 2 Sam. xxiii., when describing the character of the royal descendant, "He that ruleth over men must be just, ruling in the fear of the Lord," he adds, that the members of his house were *not so*. Further, David did not witness the reign of Solomon. Now if Solomon were not this prince, which it is evident he was not, the fulfillment of the promises is yet in the future, for there has never been a King of Israel at all answering to this description; as we shall see from the remainder of the history we are pursuing.

David died; and Solomon immediately sets about to build a temple. His reign was to be a peaceful one, and his name Solomon, signifies *peaceable*, in these respects, and in building a temple, his kingdom typified that of Shiloh, or *peace-giver*. A type is a miniature and imperfect representation of something far greater and perfect-like. Thus David in his suffering character under the reign of Saul, was a type of the Beloved King in his sufferings from the world; in his warlike reign of forty years, a type of the

Messiah as the conquering Prince and Solomon's peaceful and magnificent reign shadowed forth. but oh, how faintly the glories of the kingdom, when that great temple shall be built which shall be "a house of prayer to all nations," and to which "they shall go up from year to year to worship the King, the Lord of hosts, and to keep the feast of the tabernacles." Zech. xvi. 16; Isa. lxi. 7.

But Solomon in the latter part of his reign oppressed the people, and moreover fell into idolatry; after his death a deputation was sent to his son Rehoboam, who succeeded him requesting him that he would lighten the burdens of his people; but rejecting the advice of his seniors or counsellors, and following that of the young men, which was more congenial to his own mind, he returned us an answer, that whereas, "his father had chastised them with whips he would do it with scorpions," etc., see 1 Kings xii. This enraged his subjects, and ten of the tribes revolted, making Jeroboam the son of Nebat king, as had been predicted, but two, Judah and Benjamin, clave unto the house of David, and henceforth we must look on these latter as the *kingdom of Judah*, whose capital was Jerusalem, and where the law of God was still in a measure respected. The ten tribes were recognized as the kingdom of Israel. Their capital was Samaria, and to prevent the people from going up to Jerusalem to worship, Jeroboam set up two golden calves, one in Bethel, the other in Dan, and established idolatry as the national religion.

From this period a succession of wicked princes reigned over Israel, and though pleaded with from time to time by the spirit of God in the Prophets, yet three hundred and ninety years after their separation here in Judah, the measure of their iniquity was full and Shalmaneser king of Assyria executed upon them the sentence pronounced by God, they were carried away into captivity; and have continued in dispersion to the present time; and inasmuch as the eyes of the Lord are said to be "upon that land," Deut. xi. 12, "the thus removed Israel *out of his sight*," and in the day of their restoration, *yet future*, their manifestation will be *like* a bringing out of graves, for truly they are hidden and cannot now be recognized as the nation which the Lord would have blessed, since no one can say, "These are Israel." With respect to Judah, of necessity, it must remain a distinct nation until the birth of Messiah; its kings too were not so utterly depraved; Jehoshaphat, Josiah, and Hezekiah successively stem the torrent of wickedness and idolatry, but at length even Judah's iniquity reached such a height that seventy years' captivity in Babylon was decreed as the captivity in Babylon was decreed as the chastisement, and Nebuchadnezzar the king of that empire became the instrument of the Almighty's vengeance.

It was during this captivity that the prophet Ezekiel saw a vision of the kingdom in its restored state under the second David, the prince mentioned,—xxxiv. 23, 24; xxxvii. 24, 25; xliv., and xlvi. of his prophecy. Daniel, another of the captives of Judah, was favored by visions, not only with regard to his own people, but also to the fate of the Gentile powers even to the time when "the kingdom and dominion under the whole heaven shall be given to the people of the saints of the Most High." After the seventy years were expired, by command of Cyrus, king of Persia, whose empire had superseded that of Babylon, the Jews headed by Ezra, returned to Jerusalem, and in the books of Ezra and Nehemiah we have an account of their resettlement, and of the building of a temple which was so far inferior to the former one, that it drew tears from the old men, who had seen the glory before the departure for Babylon.

An attempt was made by Nehemiah to restore the observance of the law, with some success, and in this state they continued, alternately oppressed by, revolting against, and at peace with the Gentile powers around them. The kingdom of David was not, nor has it ever yet been re-established, the Maccabean race of the tribe of Levi succeeded in rescuing their country from Syrian oppression, and, contrary to the law, were made kings; they reigned one hundred and twenty-nine years, until the Romans set up Herod; during his reign *Messiah* was born, and was put to death when the second Herod was governor in Galilee, and Pontius Pilate the Roman deputy in Judea. Having thus rejected and crucified the long expected One, because blindness has happened to them, that the purposes of redemption might be fulfilled; the cup of their iniquity was full, and about the year 70 an entire dispersion of the remnant of Judah took place, the city was razed, the temple burnt by the Romans under Titus, and from that period the nation has never been restored to their own land, but remain a persecuted and a scattered race. Jerusalem has continued in the hands of the enemies of the Lord, and on the very hill where stood the temple, the dwelling-place of Jehovah, a Moslem mosque glitters in the sunlight, and from it resounds the sentence which insults both Jew and Christian, "There is but one God, and Mahomed is his prophet!"

Can this state of things be allowed by the jealous God to continue? Shall the place where his honor once dwelt, —the sanctuary of his holiness, the Mount Zion which he loved, and of which he hath said, "This is my rest *forever*, here will I dwell *for I have desired it*,"—shall the mountain of his holiness be forever defiled by the Gentile abominations? Shall his people, who though sinful, are yet beloved for the Father's sakes, be thus scoffed and byword of those who are equally guilty with themselves, the taunt and reproach of them who reject the *glory*, as the Jew rejected the *humiliation* of the Messiah? or rather will he not descend from the place where he now stands as High Priest in the Holiest of Holies, and vindicate his own honor, and the honor of God his Father, by taking to him his great power, by gathering *his* brethren, the dispersed of Israel and Judah, from the four corners of the earth, reestablishing them in his and their land under his own dominion, thus rebuilding the tabernacle of David that is fallen down, at the same time destroying their oppressors, the enemies also of his reign, enlightening the blinded and delivering the oppressed nations, extending his righteous sway wherever over the children of men dwell, and causing the beams of his truth to dispute the gloom which now envelopes the earth, and with his mighty arm rending asunder the veil that is spread over all people? Yes truly, "For the kingdom is the Lord's, and he is the Governor among the nations," and to his Son Jesus Christ he saith, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession; thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Psa. ii. 8, 9. Again, Luke i. 32, 33, before his birth, the angel says, "He shall be great, and called the Son of the Highest, and the Lord God shall give unto him the throne of his father David; he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

We conclude, then, that the "kingdom of God" is the *kingdom of Israel*, that its former organization according to the law of Moses, and under the kings of Israel and Judah was intended to be only temporary, "until the Seed should come, to whom and concerning whom the promises were made," that to fulfil the promises contained in the covenant with Abraham, and in the throne made with David, the Israelitish nation must be everlastingly established in their own land, under Messiah their Prince, the territory of whose kingdom shall extend from the river of Egypt unto the river of Euphrates, and whose empire shall comprise the whole earth, having for its metropolis Jerusalem, emphatically styled "the city of the Great King."

To make the subject clearer, and to confirm the evidence already delivered, we shall quote a few passages from the Psalms and the Prophets, referring the reader to others in order to show,—

I. That the kingdom of Israel is "the kingdom of God."

II. That the Israelitish nation shall be restored from their present dispersion, and be everlastingly established under the Messiah their Prince and his co-heirs.

I Sam. viii. 6, when Israel had demanded a king, God says they thus had rejected *him*, and chap. xii. 12, "The Lord your God was your King."

Isaiah xli. 21, "Produce your cause, saith Jehovah, bring forth your strong reasons, saith the *King of Jacob*." xliii. 15, "I am the Lord your Holy One, the Creator of Israel your King." xliv. 6, "Thus saith the *Lord* the *King of Israel*, and his Redeemer the Lord of hosts, I am the first and I am the last; and beside me there is no *God*." Psa. xlviii. 2. Zion is called the city of the *Great King*," and thus the Savior names Jerusalem in Matt. v. 35; and in the eighth verse of Psa. xlviii., "The city of the Lord of Hosts, the city of our God." Are not these sufficient confirmation than the kingdom of Israel was and is, the kingdom of God?

Isaiah xi. 10, "And it shall come to pass in that day that the Lord shall set his hand a second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Egypt, and from Elam, and from the islands of the sea, and he shall set up an ensign for the nations, and shall assemble the *outcasts of Israel*, (that is, the ten tribes) and gather together the dispersed of Judah from the four corners of the earth."

Isaiah xliv., after having said Messiah should be his servant to raise up the tribes of Jacob, and to restore the preserved of Israel, in the 18th verse Zion is told to lift up her eyes, and behold, for all her children gather themselves together: "For thy waste and desolate places, and the land of thy destruction shall even be too narrow for thee, by reason of the inhabitants," &c. Isaiah lx. tells of the restoration of Jerusalem to more than former glory; also the two following chapters.

Jer. iii. from verse 12 to 18; and verse 17, "At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the Name of the Lord to Jerusalem, and in those days shall the house of Israel walk with the house of Judah, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Jeremiah xxiii. 5, "Behold the days come, said the Lord, that I will raise unto David a righteous Branch," &c. Chap. xxx., "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it," and verse 9, "they shall serve the Lord their God, and David their king, whom I will raise up unto them." The remainder of this, and the next two chapters, speak of the restoration, also the latter part of xxxii. 36-44 and xxviii. 7-26. Ezek. xxxvi. 6-24, and then their conversion to the Lord is predicted, verses 25-27. Chapter xxvii. gives a symbolic representation of their restoration, under the figure of the resurrection of an army, whose bones were dried and scattered; and verse 25, we see the everlasting nature of their re-establishment. Again in chap. xxxiv. 21-29, and here God says, "Neither will I hide my face *any more* from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God."

We see in these passages that their Great King is sometimes called Jehovah, and sometimes David: this is because he is Son of David as well as Son of God. Passages might be multiplied,—but surely these are sufficient to show that there is a restoration of the twelve tribes *yet future*, for the ten, properly called Israel, have never been restored since their dispersion by Shalmaneser king of Assyria; and when Judah and Benjamin did return from Babylon, the regal government of the family of David was not re-established, and never has been since. In fact no prince of the house of David has, or ever can reign again, until Messiah; for the Lord says to the last prince, in Ezek. xxi. 26, 27, "Remove the diadem, take off the crown, etc. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is, and I will give it him." We know that the one "whose right it is," is the promised seed of Abraham, who shall inherit all things, and the promised seed of David, who should establish David's "throne and kingdom for ever in his sight."

Thus we have seen that the children of Israel and Judah will be everlastingly established in their own land under the Messiah their Prince, and we know that Jesus of Nazareth is this Messiah, this Anointed King; and though he once "came unto his own, his own received him not," though the keepers of his Father's vineyard slew him, yet God raised him from the dead, "and set him at his own right hand in the heavenly places," there to remain until the times of the restitution of all things, the restitution of the nation to the land, the restoration of the kingdom to Israel, the restoration of the faithful dead (those who have died in faith not having received the promises) to life, never again to die, that they may witness the glory of Messiah; and the restoration of an obedient and teachable spirit to the now blinded and rebellious children of Abraham.

But besides the witnesses of the Shiloh's glory mentioned, Isaiah xxiv. 23, under the title of "his ancients," there are to be *shares* in that glory, *co-heirs* of that *kingdom*, Isaiah xxxii. 1, "Behold a king shall reign in righteousness, and princes shall rule in judgment." Now refer to Daniel vii.: the prophet having had a vision of the four Gentile monarchies, namely the Babylonian, then existing; the Medo-Persian, about to supersede it; the Grecian under Alexander and his four successors; finally, the Roman, with its twofold division, and the rise of the Papal horn, or power; beholds "the kingdom and dominion and the greatness of the kingdom under the whole heaven given to the Son of Man; but not to him *alone*, but to the saints of the Most High also, who are to *reign with* him everlastingly. But no one can legally inherit the throne of David, who is not of the *seed* of Abraham, of the tribe of Judah, of the family of David; and no one in the family of David has any right to it—possession but the Lord Jesus Christ.

How then can this difficulty be surmounted? The exclusive right appertaining to one person only, that person Jesus the Son of Mary, and yet to fulfil the prophetic Word there must be *exclusive* and a participation is desired by *whomsoever* desires these, both Jew and Gentile. John, the forerunner of the Lord, preached the glad tidings or *Gospel* of the kingdom in order that men might become heirs of it. Jesus did the same, the apostles also: the language of the invitation runs thus,—"Incline your ear and come unto me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David." On what grounds then can this be extended beyond the one seed of David? Simply on these grounds:—Every king has an undoubted right to have a queen to share his throne, and thus the great King of Israel, Jehovah's Anointed One, before entering on his dignities and honors, makes choice of a royal spouse. This title is given to the congregation of faithful ones, who believing the gospel, accept of the conditions proposed: they are elsewhere styled his church, which word church means an assembly called out for some specific purpose. The purpose for which the church of Christ is "called out" from a world lying in wickedness, is to partake of his kingdom and glorious design of the publication of the Word of God concerning this kingdom, is "take out," first from the Jews, then "from among the Gentiles, a people to *the name of the Lord*." See Acts iii. 26; xiii. 46; xv. 14. By taking the *Name* of the Lord in a *solemn* way appointed for *that purpose*, such persons are constituted of the mystical spouse of the heir to David's throne and kingdom, being thus made *one with* Christ, they become of the *family of David*, of the *tribe of Judah*, of the *seed of Abraham*; and thus Jehovah says, Isaiah lv. 9, "I will bring forth a *seed out Jacob*, and *out of Judah an inheritor* of my mountains, and mine *elect* shall inherit it, and my servants shall dwell there."

There is one characteristic appertaining to the Rulers in the kingdom of God, which we have not yet noticed. We have seen their persons must be deathless, sinless; but this peculiarity relates to their *office*, they are *priests* as well as kings. The combination of the priesthood with the regal office is not uncommon in some countries even now, though it never was permitted under the *former temporary* establishment of the Israelitish kingdom. The following passages are conclusive on this point, Zech. vi. 12, 13. Speaking of the "Branch," (of David, that is Christ Jesus) Jehovah says, "He shall sit and rule upon his throne." Rev. i. 6. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests*," v. 10, "and we shall reign *on the earth*."

This priesthood is not the Aaronic order, but the order of Melchisedek, who was King of Salem, and priest of the Most High God in Abraham's days, and not only is it of greater antiquity, but *superior* to the Levitical priesthood, in every point of view; as was remarkably manifested by Abraham's offering tithes to Melchisedek. As Paul so ably argues these points, we refer the reader to his epistle to the Hebrews, from which he will also learn that the inauguration of Messiah to this order of priesthood is declared Psalm cx., in the words, "Jehovah hath sworn, and will not repent, Thou art a priest for ever, after the order of Melchisedek." Of this order the Lord Jesus is now the Great High Priest: at present he is within the Holiest of Holies, there interceding for us.

But he will return, and then there are other sacrifices which he will either superintend or explain. We learn this from Ezekiel xlv. 17. Since the priests of Israel do this, those who are *one* with him must also. The Levitical priesthood will likewise be restored, as we learn,—Isa. lxvi. 21, lxi. 6; and since we cannot suppose that immortal beings could have anything to do with bloody sacrifices, we conclude that the mortal priests are the official sacrificing priesthood, see Ezek. xlv. 15-21, whilst the saints, the *royal priests*, act as Intercessors and Mediators between God and man, as did Moses, probably too, as living oracles declaring the will of God: for since their nature will be conformable to the Divine nature, being formed after the model of his only begotten Son, their wills must be his will.

But though every member of the Body of Christ will share in these offices, yet some are placed in more honorable stations than others, even as some now attain to a nearer likeness to the image of their Elder Brother, the Lord Jesus. Every man's reward shall be according to his work. There is an excellent illustration of this Luke xix. 12-27, to one is given authority over ten cities, to another authority over five, while the unprofitable servant is cast out of the kingdom entirely.

The jurisdiction of the twelve apostles is plainly stated (Luke xxii. 29, 30, and Matt. xix. 28) to be over the twelve tribes of Israel: we are not informed how far the extent of the dominion will be given to the Great Apostle of the Gentiles, but it is not improbable that as far as his labors extended, whilst every other saint will be honored accordingly, since the empire of the King of Israel will in time extend over the whole earth. "Of the *increase* of his government and peace there shall be no end, upon the throne of David," etc. "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law."

This, then, is the sum of the matter. God is about to establish his kingdom, to connect the nations into one great empire, the metropolis of which shall be Jerusalem: "*And Jehovah shall be King over all the earth: in that day there shall be one Lord, and his name one*," Zech. xiv. 9. "*At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered together to the name of the Lord to Jerusalem*." Jer. iii. 17. At Jerusalem there will be a temple built, to which all nations shall send representatives to worship, to offer offerings and suitable oblations, see Ezek. xl., and four following chapters. Isa. lvi. 8, "*Even them, (the sons of the stranger that join themselves unto the Lord) will I bring to mine holy mountain, and make them joyful in mine house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar, for mine house shall be called a house of prayer for all people*," and Zech. xiv. 16, "*it shall come to pass that every one that is left of all the nations that come against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles*."

That Jesus of Nazareth is that man whom God hath ordained to rule over the world in righteousness, and that he unites in his own person the offices of King and Supreme Pontiff, he being the Anointed One, that is, the Christ. That united with him in these offices are his saints, the members of his mystical Bride, the Church; his ancients or elders sitting down in the kingdom and witnessing his glory. That the subjects of his kingdom are the *twelve* tribes of Israel, restored to their own land, building houses, planting vineyards, and their numbers increased as the stars of heaven, and as the sand on the sea-shore, on whose hearts the law of God shall be inscribed, and who will therefore be the righteous nation" of Isa. xxvi. 2. That the *subjects* of this empire are all the nations on the habitable globe. Pagan, Papal, Protestant and Mohammedan, who shall cast their idols and foolish traditions to the moles and to the bats, walking no longer "after the imagination of their own hearts:" to whom the Lord shall speak peace; who, having beaten their swords into plowshares, and their spears into pruning-hooks, shall learn war no more, but shall say, "Come, let us go up to the mountain of the Lord, (that is Zion,) to the house of the God of Jacob, for he will teach us of his ways, and we will *walk in his paths*: for the law shall go forth from Zion, and the word of the Lord from Jerusalem." Isa. ii. 2. Then will be fulfilled not only in the earnest, as at the present time, but in the fulness, that gracious promises made to Abraham, the father of the Israelitish nation: "In thee and in thy seed shall all the kindreds of the earth be blessed." Then will be fulfilled the sacred words of David, "He that ruleth over men must be just, ruling in the fear of the Lord: and he shall be as the light of the morning when the sun riseth a morning without clouds, as the tender grass springeth out of the earth by clear shining after rain." Then will David's last prayer be answered, that beautiful prayer contained in Psa. lxxii. Then may it be said to Jerusalem, "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning *are* ended."

We have given few quotations from the New Testament, but we beseech the reader to examine whether or not this gospel of the kingdom was preached by the Lord and his apostles: we shall, however, conclude with a passage from the Revelation, chap. xx. 4, 5, 9, "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the *word of God*, and which had not worshipped the beast, neither his image, neither had received his *mark* upon their *foreheads*, or in their *hands*; and they lived and reigned with Christ a thousand years: but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on *such* the second death hath no power, but they shall be *priests of God*, and of *Christ*, and shall reign with him a thousand years."

Then hasten ye slow revolving suns, and bring
That glorious season promised long, when
nations
And tongues of every clime, shall joy to own
The Great Messiah's sway; when to the rod
Of His most mighty rule shall bow
Each human knee, when o'er the canopy
Of heaven circles bright this beauteous world.
How blest shall earth's remotest nations be!
No more oppressed by tyrant Kings, or made
Tame willing slaves of priestly power! no more
Misled by erring guides, and taught to think
That truth which error is, that light which set
In darkness. Then the bright messenger of Him,
Who Sun of Righteousness is named, shall bestow
With boundless radiance, not known Zion's mount
Or Judea's land and truth; dispelling mists
Of ignorance and sin, which o'er the minds
Of men have brooded, since that direful day
When yielding to the serpent's wiles man lost
His spotless purity, and brought a veil
Of moral darkness o'er his soul. Then death
Obedient to the mighty voice of Him,
Who once bowed his gloomy tyrant's power
Seemed prostrate laid, for who did burst the
bonds
And consecrating the Conqueror's crime upon
His keys, despoiled him of his power, that so
Henceforth within his portals dark, no soul
Might be retained one moment longer than
The Lord of Life decreed: his prey at once
Shall yield, and swallowed up in victory,
Mortality be changed for deathlessness,
By Grace, who loved not their lives so well
As Him who shed His blood to purchase them
From final death. Eye hath not seen, nor ear
Hath heard, nor can the heart of man conceive
The rapture of that hour, when by his voice
The righteous dead of every age and clime,
Upraised at once ascend to meet their Lord;
Who, from his Father's presence robed in light,
And crowned with many crowns, come forth
To make his Bride his own. Ten thousand
times
Ten thousand angels bright attend upon
The nuptials of the Son of God. Robes pure
As snow, resplendent too as choicest gold
Of Ophir, show around each member fair
Of Christ's sister-spouse; for now at last
The marriage of the Lamb is come. Himself
Unto himself presents his mystic Bride.
His love, his glorious unbridled one,
Oh with what bliss must Calvin shall thrill
The heart of every saint, to hear his name
Connected amid that countless crowd of heav'ns
Exalted ones, to see that brow, once marred
And wounded by the thorny crown, beat on
Them with a look of love intense to bear those
life
Which once gave forth the agonizing cry,
"I thirst!" after those words, "Well done thou
good
And faithful one, for my name's sake thou hast
Resisted earth's joys delusive, and hast borne
Reproach, shame, contumely, with every ill
That in the Adversary's power to wield
Against my chosen; now partake my joy,
Receive from me this crown of righteousness,
Be partner of my throne, and share with me
The regal sceptre of this world. Behold
Thy possession, govern well the realms
Entrusted to thy care; rule over them
With judgment, in the fear of God Most High,
Be to them their Priest, an Intercessor stand
'Twixt them and God our Father, teach all
His righteous laws, give them the Word of life,
For now the time is come when all the earth
In Abram's seed shall blessed be, and I
With all my loved ones, shall inherit that
Prepared for us within the mind of God
Before this earth's foundations first were laid."
O what o'erpowering bliss! oh what delight
To share the work of God's Anointed One!
Dispensing blessings o'er the earth, until
Before all nations righteousness and peace
Shall spring; and God's own glory, as the light,
Shall spread from pole to pole! In Zion's hill
The Lord will dwell. At Salem's lofty
shrine
Shall worship, men of every name and clime,
And daily praises ever shall ascend
To God the Lord—to God in Jesus Christ
The Universal King.

Ye winged hours
Then haste, and bring that bright ordained
morn
When from the East the Sun of Righteousness
Shall rise with healing in his wings, and as
The sun of nature to the genial sky
Imparts a beauty all unseen before,
So will his presence beautify the week,
And with resplendent glory clothe his saints."

Communicated.

Hesaias. (Isa. C. V.) Chap. 31.

1. Woe unto you who go down into Aegaptus for responsive-help, ye who trust in horses and chariots for they are many, and in horses a very great multitude; and who have not trusted in the Sacred One of Israael and have not sought the Lord.

2. And wisely hath he led out his plagues upon them and his Word shall not be set aside, and he will arise against houses of wicked men and against their vain hope.

3. An Aegaptian is a man and not a god. His steeds horses, and it is no responsive-help. And the Lord will bring his hand upon them and those who help will grow weary and they will all perish together.

4. Because in this wise hath the Lord said unto me: In the way that the lion or the lion's whelp roareth over the prey it hath taken and crieth over it until the mountains have been filled with his cry, and have quivered and stood in awe of the fulness of his anger, even so will the Lord of Sabaoth come down to encamp upon Mount Sinon upon the mountains thereof.

5. As birds that fly even so will the Lord of Sabaoth hover over Hieroushalem, and deliver and spare and save.

6. Return ye who are counseling deep counsel and transgression, ye sons of Israael.

7. Because in that day men will utterly deny their things made with hands, the silver and the gold things which their hands have made.

8. And Assaur will fall; not the sword of a hero, nor the sword of a man will devour him and he will flee not from a sword's face; but the young men will be inferior: For with a rock will they have become environed as with a trench and they will have become diminished: and the one who fleeth will be taken. Thus saith the Lord, Blessed-happy he who hath seed in Sinon and householders in Hieroushalem.

CHAPTER 32.

1. For lo, a king will reign, a just one, and rulers will rule with judicial sway;

2. And there will be the man who hideth his words, and he will hide himself as though from water that is being borne along: And he will appear in Sinon as a river that is being borne along, a glorious river in a thirsty land,

3. And no longer will they trust in men, but they will give ears to hear.

4. And the heart of those who are weak will give heed to hear, and the stammering tongues will speedily have learned to talk peace.

5. And no more shall they have told the unsavory to rule, and no more shall thy subordinates have said, Keep silence.

6. For the unsavory will talk unsavory things, and his heart will apprehend vain things, how he may consummate transgressions and talk error unto the Lord, how he may scatter hungry souls, and he will make thirsty souls empty.

7. For the counsel of the wicked will counsel transgressions to destroy the lowly with unjust words and invalidate vow is of the lowly in a judicial way.

8. But the truly reverent have counseled things understood and this counsel will abide.

9. Ye wealthy women, may ye have arisen and heard my voice; Ye daughters in hope, may ye have hearkened to my words.

10. May ye have caused days of a year to be remembered in woe with hope: The vintage hath been lavishly wasted, hath ceased, no more shall it have come.

11. Stand out, may ye have sorrowed ye women of faith; undothe yourselves, become naked; gird up your loins;

12. And beat upon your breasts for the desire of the field and the product of the vine.

13. O land of my laity, thorns and weeds will come up and from out every household rejoicing will have been taken away, O wealthy city;

14. Forsaken houses will send away a city's wealth, houses of desire forsooth; and the suburbs will be caves during the minute-age, a rejoicing of wild asses, feeding-places for flocks;

15. Until spirit from a High One shall have come upon you. And Chermel will be a waste, and Chermel will have been accounted a forest.

16. And judgment reckoned will rest in the wilderness, and righteousness will take up its abode in the Karmeus (the Carmel range of mountains).

17. And the works of [illegible] will be peace, and righteousness will control rest, and those who trust unto the minute-age will (control rest).

18. And his laity will take up their abode in a city of peace, and will dwell in confidence, and will rest in the midst of wealth.

19. And if the hail come down it will not come on you, and those who dwell in the forests will be in confidence even as those on the plain.

20. Blessed-happy are those who sow by every water where ox and ass are mentioned to tread.

CHAPTER 33.

1. Woe unto those who are making you wretched; but no one doth really make you wretched, and the one who setteth you aside, doth not really set aside; Those who are setting aside will be taken and will have been given up: and Deca moth in an outrageous men even so will they have been diminished.

2. O Lord, have mercy on us, for in thee have we hoped. The seed of the [illegible] who distrust hath come to be in loss; but our salvation is in a time of tribulation.

3. At the voice of fear latines have stood out: from fear of thee have nations also been scattered.

4. But now will your spoils have been gathered together for small and great; In the way that one may gather locusts, even so will they mock at you.

5. The Sacred God who dwelleth on high, hath been satisfied (fill. filled) with Sinon's judicial-way and righteousness:

6. In law will they have been given up in treasures will be our salvation: There will there be wisdom and exact knowledge and true reverence for the Lord: These are treasures of righteousness.

7. Lo, in fear of you will they have been afraid: Those of whom ye were afraid will see responsive-help from you: messengers will be sent, lamenting bitterly, exhorting peace.

8. For their ways will have been made desolate: The fear of the nations hath ceased, and the covenant with them is being taken away, and ye shall not account them as men.

9. The land hath sorrowed, the Libanus hath been put to shame: Saruon hath become marshes, Gabdnia will be manifest and Chermel:

10. Now shall I arise, saith the Lord, now shall I have been glorified, now shall I have been exalted.

11. Now will ye see, now will ye have apprehended. Vain will be the strength of your spirit: fire will devour you.

12. And nations will be burned down like akanthai in a field, that have been cast away and burned down.

13. Those afar off will hear what I have done; those who draw nigh will comprehend my strength.

14. The transgressors in Sinon have stood away; trembling will lay hold of the irreverent; who will tell you that fire burneth? Who will tell you of the agglutinating place?

15. He who goeth his way in righteousness, who talketh of an upright way, who hateth transgression and injustice, and who shaketh his hands free from bribes, who maketh his ears heavy so as not to hear a judgment of blood, who shutteth his eyes, so that he may not see injustice:

16. This one will take up his abode in a high cave of a strong rock: Bread will have been given unto him, and his water will be assured.

17. Ye will see a King in the midst of glory; your eyes will see a land afar off;

18. Your soul will meditate fear: Where are the scribes? Where are their fellow counselors? Where is the one who numbereth those being supported, small and great, a laity? A laity that belittleth a deep-voiced one so as not to hear him, with whom they did not take fellow-counsel nor know, is it, and a laity without understanding though it did hear.

20. In Sinon city, our instrumental salvation, thine eyes will see Hieroushalem; a wealthy city art thou, thy tents shall not be shaken nor thy tent-pins be moved for the age-lasting time, nor shall the cords thereof be rent asunder.

21. Because the name of the Lord is great for you; A place for you will there be, rivers and broad canals and wide spaces: There will not go nor will a ship that saileth go its way this way.

22. For my God is great, the Lord our Judge will not pass me by, the Lord our Ruler, the Lord our King, this Lord will save us.

23. Thy cords were rent because they were not strong: Thy [illegible] will not hoist a sign, and it is given up to plunder. Therefore many one will take plunder.

24. And they shall [illegible] laity that dwelleth in them. I toil wearily: For the sin hath been remitted unto them.

COMMENT.

The 31st chapter amplifies the woe upon those who go down into Egypt and trust in horses and chariots and a man of flesh instead of the Sacred One of Israael and his "responsive-help."

Nevertheless the Lord keeps watch and ward over Sinon and Hieroushalem where he hath placed his name to sanctify it, and he promises ultimately to deliver and save after he has chastened and the chapter though it begins with a woe ends with a blessing: And the 32nd chapter amplifies and expands this blessing, making it specific and unmistakeably Messianic—unmistakably in the light of the later revelation of the New Covenant Scriptures. Read the 2nd and 3rd verses as here rendered and compare them with the C. V. and R. V. The vagueness of the personality vanishes and the Christ stands out clear and distinct in every word and line.

The sixth verse reminds us of the 11th verse of the 23rd chap. of the Apocalypse of John.

Is "the minute-age" of the 14th verse "forever and ever" think ye, or is it in this case "the times of the Gentiles?" Observe the difference brought out here between "Chermel" and "the Karmelus." Both words being translated "wilderness" in the R. V. Compare the whole chapter as the variations are too many to specify particularly.

The 33rd chapter opens with a comforting assurance to God's people similar to the assurance elsewhere given us—"if God be for us who can be against us?" Our "wretchedness" and our "setting aside" is really only a seeming for the time being, and is the puny endeavor of the finite army of against the infinite. If our faith were large enough we should constantly see this and discouragement would be at a discount. With the 5th verse the assurance begins to be made specific and the manner of the deliverance begins to be made manifest and become cumulative in the 15th verse in which the personal Christ, the Deliverer, becomes apparent. The climax is reached appropriately in the 16th a double octave by the way. The 17th verse is a vision of the King in his glory. The 18th verse is the one Paul quotes from: "Where are the scribes, etc." "The deep-voiced One" of this verse is undoubtedly a reference to Christ, and his rejection by a "laity without understanding" here stated—history before the event. The 21, 22, 23 and 24th verses give a vision of the new Hieroushalem in its redeemed glory, and the rationale of its warfare that precedes its redemption.

CHAS. GARDNER.

Uniformed Attendants for Eastern Passengers via Pennsylvania Lines.

A Uniformed Parcel Porter service was recently established at the Jersey City Passenger station of the Pennsylvania Lines. The duties of these porters are to look after the comfort of all arriving and departing passengers over the Pennsylvania System, and to accompany them (if desired) between Cortlandt street ferry, New York City, and the American Line Pier, Sixth Avenue Elevated Railroad, and the Central Railroad of New Jersey Station; also between Desbrosses street ferry, New York City, and the Ninth Avenue Elevated Railroad.

The Uniformed Parcel Porter service has just been extended to the Philadelphia Broad Street Passenger station of the Pennsylvania Lines, where porters will meet all trains and assist passengers who may desire their aid; take charge of calling cabs when needed; meet carriages and make themselves generally useful to passengers. They will be in attendance from 6 A. M. until 12 midnight, and when accompanying passengers will carry parcels and hand baggage.

They are not permitted to charge for this service, nor to intimate in any way that a fee will be expected. Any recognition of their assistance must be in the nature of a positive gratuity, entirely optional with the person served.—June 1.

Every Sunday agents of the Nickle Plate Road are authorized to sell one day limit excursion tickets between any local stations at one fare rate—81.

The devil has never yet been able to scare the man to whom God has given courage.

It is a matter of impossibility for God to make known what heaven is [illegible] man.

Announcement.

The Annual Meeting of the Church of God in Christ Jesus, worshiping at Scholls, Ore., will be held on the 19th, 20th and 21st of June, 1896. The brethren extend a cordial invitation to others of like precious faith to meet with us at that time, to the end that we may all be edified.

W. W. JAY, 7TH, Church Sec.

Dear Brothers and Sisters:

The third quarterly conference of the Church of God in Nebraska will be held at Moorhe school house in Furnas County, commencing Friday, May 29th and holding over Sunday.

We would be glad to have as many of the brothers and sisters at this meeting as can possibly come. We could encourage one another by our presence, and help to make the meeting a pleasant and profitable one. Come in the spirit of the Master and we feel sure that you will be repaid for so doing. Each congregation is requested to send in a report, and also their vote as to where they wish the next Annual Conference to be held.

Yours in love of the truth.

BENA M. GORMON, Sec.

The Third Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Antioch Meeting-house, five miles South of Plymouth, commencing on Friday June 12, 1896, at 2.30 p. m. and continuing over the following Sunday. Believing as we do that the gospel dispensation is very near to its close, and the day is far spent, let us be up and doing lest the night cometh when no man can work and we be overtaken as a thief in the night.

To all of like precious faith, we say come. Come and enjoy another good meeting, renew your strength and energy in the cause and encourage others.

J. F. WAGONER, Pres.
A. C. ROBBINS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Brady, Kalamazoo Co., Michigan, commencing Thursday evening June 4th, 1896, and continue over the following Sunday.

Friends coming from the North, reach Vicksburg via the G. R. and I. R. R., which leaves Grand Rapids at 2: p. m. and will be met Thursday and Friday. Those coming from Hastings will take the G. R. and I. at Kalamazoo. All friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Mendon, on Thursday and Friday. The train reaches Mendon about 11 A. M. There will be no special teams to meet friends on Saturday for the brethren all wish to have some good of the meetings themselves, and it is hoped all who wish to attend will make an effort to reach there by Thursday or Friday. Elder L. C. Chase of Adrian, Michigan, has promised to be with us, also Elder B. W. Woodward of Dutton Michigan. It is not often we have an opportunity of meeting together from different points of the State, to hear and to study God's Word. So come all that can and help to make this our Annual Conference as interesting as possible. The brethren and sisters of Brady send a most cordial invitation to all lovers of the truth. All will be heartily welcomed.

EMMA JACKMAN, Sec.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Clidenville, Ark.
J. J. Cady, Hallbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eschaner, Chalbrook, In.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okla.
John Foore, Tempe, Arizona.
D. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
H. L. Adams, Linden, Okla.
Rev. F. Glenn, Nelson, Neb.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmhamville, Ia.
C. S. Allen, Eldorado, Kan.
D. M. Butler, Musselthe, Ia
J. M. Prinmer, Jessup, Ia.
P. B. Stouffer, Howardou, Ia.
Mollie Balzack, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, 912 Oak St. Kansas City, Mo.
A. T. Morris, Cottonwood, Cal.
H. S. Duckerlee, Lexington, N. Y.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Cathium, Cedar Bluffs, Ia.
D. Howard, Southard, Conn.
Miss Emma Jackson, Treasurer of "Ladies Benevolent Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. SARAH SELLICK, M. JOSLIN, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. RAMSEY, 801, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows: Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. JASON WELTON, Elder; SARAH SELLICK, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at 8, Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kittle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Shellbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Settlement, Calhoun Co., In. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

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Tracts.

We have printed the letter to Dr. Talmage and J. A. Connet written by Bro. and Sister Howard and printed in issue of April 22, in tract form, and can supply them at two cents each, or 15 cents a dozen.—Address THE RESTITUTION, Plymouth, Ind.

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Hammond	10:20pm	9:07am		8:35am
Hobart	10:35pm	9:42am		10:10am
Valparaiso	11:05pm	10:07am		11:03am
N Knox'n		10:21am		11:15am
Kouts	12:02am	11:00am	4:03pm	12:05pm
Argos	12:35am	11:31a		9:54am
Ft Wayne	3:25am	2:30pm	6:45pm	4:25pm
Cleveland	10:20am	9:30, m	11:15pm	
Buffalo	4:35pm		5:30am	

TRAINS GOING WEST

Buffalo	12:55pm		3:30am	Ft W
Cleveland	7:15pm	8:00am	10:35am	
Ft Wayne	1: 5pm	1:15pm	4:40pm	2:00pm
Argos	4:02pm	3:50pm		4:0pm
Kouts	4:50, m	4:31 m	6:24pm	5:0m
N Knox'n		4: 0pm		5:05pm
Valparaiso	5:01am	4:35pm		6:25pm
Hobart	5:40am	5:17pm		7:05pm
Hammond	6:31am	5:40pm		8:0pm
Ft Wayne				4:0 pm
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VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 52, Ex. Sun.	12:16pm	For St. Joseph.
No. 58 "	7:45am	"
No. 54, ex. Sun.	10:45pm	for South Bend

GOING SOUTH FROM PLYMOUTH.

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No. 53 "	12:00pm	" "
No. 57 ex. Sunday	7:07pm	" Logansport

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The Restitution.

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Poetry.

The Day is at hand.

Poor, fainting pilgrim, still hold on thy way—
The dawn is near!
True, thou art weary now, but soon bright ray
Becomes more clear.
Bear up a little longer, wait for it,
Yield not to doubts, though with it is oppressed.

The night of life is mournful, but look on—
The dawn is near!
Soon will earth's shadows all across and forms be gone;
Yield not to fear!
The mountain's summit will, ere long be gained,
And the bright world of joy and peace attained,
"Joyful through hope," thy motto still must be—
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins, burn candles on thy feet;
The way is dark and lone; the end is sweet.

Communicated.

Rescue the Perishing.

The above topic was suggested to my mind by the singing of the hymn which commences with the words:

"Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep over the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save."

Beloved do we not see our fellows perishing on the right hand, and on the left, swept off into the dark, dreary chasm of the grave, without knowing the way of release so plainly revealed in God's Holy Word? Does it not fill our hearts with pity, and an eager yearning to ring the gospel bell clearer, that its melodious peals may cause their hearts to sing for joy as it has ours?

In failing to do this, are we not guilty of a sin of *omission*, which is as grave as a sin of *commission*?

Beloved, this applies to all who have appropriated the *true gospel message*. Every one has the "pound" given them, which the Lord will require you to present to him with *increase* when he appears. It is every one that "*heareth*," that must say: "*come*." Do not make a mistake and think the pulpit is the only place to say "come." Go privately to your neighbor, and say "come." Give them a tract, which tells *how* to "come." Ask them to come to your public assembly where the gospel is to be proclaimed. There are a multitude of ways in which every one can do something towards rescuing the perishing.

Another branch of this glorious work, is to

"Weep over the erring one,
Lift up the fallen."

Because a brother or sister may err, Oh don't condemn them, but lift them up, restore them again to their place in the fold. Tell them of the tender-hearted Shepherd who loves to lead them to green pastures and beside still waters.

An eminently practical lesson which I gave some time since, drawn from the "manchild" of Rev. xii. has stimulated a number to walk closer with God, that they may receive the blessing promised the "overcomer" in the name of Jesus. I have been pleased to see this, and hope they will not allow any adverse criticism of the above Scripture, to discourage them. Was sorry to see one such recently appear, which would destroy this lesson. The said article, made the blasphemous pope, the man-child, and its former persecution of those who differed in religious belief, "the ruling of all nations with a rod of iron." It needs but a few words to show the theory false, and thus preserve the lesson as a stimulus to greater action, and noble deeds.

Refer to Rev. xi. 15, and it reads: "And the seventh angel sounded," and following this on through the twelfth chapter, is the recital of events which shall happen *after* its sounding, and among these events, is the taking of the kingdom by Christ, the judgment of the dead, the reward of the saints, the birth of the "manchild," etc.

I never yet saw a prophetic scholar which claimed that the seventh angel has yet sounded, and if it has *not* sounded, the events which should happen *after* its sounding, could not now be matters of history. The rise of the stone that Daniel saw cut out of the mountain grew until it filled all the earth. If in Abraham and his seed all the families of the earth were to be blessed, and you keep out the Gentiles till the 1000 years expires, where will the time be for the blessing of the nations? It will be rather a hard task to bestow much blessing on them as the devil is to be turned loose on them. You say we have an everlasting kingdom and an everlasting dominion, or two territories, the kingship and the dominion or authority, a part of the kingdom, or a province. A king, territory, subjects and laws is all that constitutes the kingdom of God, and we thank God that we Gentiles will not have to wait to the end of the 1000 years before we enter into that rest promised to all the faithful of all ages, both Jew and Greek, and all enter at the same time. Paul says that he will get the crown at the same time as all those that love the appearing of Christ and his kingdom. The Bride and Bridegroom work together during the times of restitution of the things to be restored spoken of by the prophets. So Brother, let us exchange thoughts and bring out the truth. We will never know much unless we reason together. Praying for the time soon to come when we shall see eye to eye, and speak the same thing.

Your Brother in hope of eternal life when he comes whose rig. it is to sit on the throne of the kingdom. Amen

J. W. GAMBLE.

God's Word Harmonious.

"Let both grow together."
"Put away that wicked person."

These two statements, one from the Master, and the other from Paul, are thought by some to be contradictory, and hard to harmonize. What [illegible] other class less conscientious [illegible] the statement from the Master [illegible] church, and says let both [illegible] tares grow together in the [illegible] and that we have no right [illegible] and disfellowship any one, [illegible] otherwise, is for a lack of [illegible] "Oh, my, what a church that [illegible] be, and what a confusion these Babel-builders got into. I will venture to say this much, that no man or woman will think or talk that way, who has studied to show themselves a workman approved unto God, rightly dividing and applying the Word of Truth.

A few observations I think will help to solve the difficulty. First, the Master was discoursing to the multitude in parables, about the kingdom of heaven. He illustrates his mission by a man who sowed good seed in his field; but while man slept, his enemy came and sowed tares among the wheat, and went his way. Note, The sower sowed good seed in his field, the enemy sowed tares among the wheat in the same field of course. The Master explains to his disciples, that the Son of Man sowed the good seed, the Word of the kingdom. This was done when he went about all the cities and villages, teaching in the synagogues, and preaching the gospel of the kingdom. But when his apostles continued sowing the good seed had fallen asleep in death, then the enemy—the devil—sowed the tares—false doctrines. The good seed the Word of the kingdom produces the children of the kingdom, the little flock, to whom the kingdom will be given, but not so of the tares sown by the enemy. Note that, the sowing is in the field, and the field is the world, not the church, all grow together in this big field, until the harvest at the end of the world, then the separation of the tares from the wheat. The tares are bound in bundles, (out-bound fagots) to be burned. It is true, that the church soon apostatized from the pure faith, and became corrupted on account of her open door to the world and false doctrines, because she failed to keep the bars closed, and to guard the faith once delivered to the saints. She was carried away, by the seductive cry that is heard all about us, "It makes no difference what you believe, nor not much what you do. Let us all grow together." One fact ought to settle this matter, and help us to apply our Master's language correctly, and that is this: the good seed, the world (not the Church) as a means of bringing out and forming a church. The sowing first, and the church as a result. Now a few words about the other side. Paul is writing to the church at Corinth, and he reproves and rebukes and corrects them sharply. Sin has crept in and was tolerated by those liberal folks. But Paul thought otherwise, that bad men was a hinderance of heaven, and if let alone will leaven and corrupt the church. Purge out the old leaven, by delivering such an one unto satan. Therefore put away from among yourselves that wicked person. This is plain, and the churches need weeding bad is also plain.

T. E. ADAMS.

Thanks, Thanks.

To the many, many dear ones of the faith who have so lovingly thought of us by letter since our darling Ellie "Sleeps" I desire to extend our thanks. I would like to answer each one personally, but sickness and added cares have prevented, but dear ones every word you have written has been precious to me, helping me to bear the loneliness and heartaches. How we thank God for the dear, thoughtful friends, how kind the good Father is to provide these human helps, for there are times when it seems we cannot live without them, and he knows how necessary they are to our happiness, and lovingly provides them for us; for all this we are thankful, and for many other things; among the many let us mention one. We are so glad God has used us in helping some others to purify these beautiful "Temples of God." While in Ind., last winter at two different points the conversation turned to the subject of tobacco using, to which [illegible] brothers were addicted. One [illegible] said he would like to take [illegible] Restitution but could not at [illegible] as times were hard and he had [illegible] money. I kindly asked him [illegible] such money he used through the [illegible] for tobacco, as he replied, I said [illegible] brother that would pay for the paper several years. He thought a moment and said that is so Sister Woodward, I believe I'll stop using it. We were so rejoiced not long since to receive a letter saying, Sister Woodward, we take the *paper* now. I have stopped using tobacco and can now kneel and pray with clean lips, and am happy over it. We thank God for this. The second brother sent me, word by my husband, Tell Sister Woodward I have stopped using tobacco, and we have our family worship every day. How thankful we are to hear these things from these two, but how many we can think of—some preachers of the blessed truth,—who are using the filthy, foul-stenched stuff. "The Devil's cologne" it has been called and it could not have a more appropriate name, and they with us are waiting, hoping to hear the unchanged trumpet cut the signal for the approaching King of glory to claim his Bride. How can we say we are ready, while filled with such defiling stuff. When we are told to "cleanse ourselves from all filthiness of the flesh and spirit." Brethren do for once as a brother here in Dutton did, take your tobacco, and pipes or cigars, lay them on a chair, kneel before them and try to ask your spotless Savior to entreat with the Father in your behalf, in blessing the filthy, blood poisoning, brain-benumbing, expensive stuff to your use, and then do again as the brother did before he could open his lips in prayer, he mildly looked upon the shameful stuff, arose, threw it in the stove, returned to his knees and with a glad heart, asked God to give him strength to never touch it again, and four years have passed since he has touched the defiling weed. We want to be all ready when he calls, and we have not much longer to wait dear hearts. May we do nothing that we may be ashamed before him at his appearing. God help us to be true to ourselves and true to God. Yours in Christ

MARY A. WOODWARD.

Be such a man, be such a life, that if every man were such as you, and every life as yours, the earth would be God's paradise.

Importance of Baptism.

"I have a baptism to be baptized with and how am I straitened till it be accomplished." Luke xii. 50

Such baptized into Christ's death will not make earthly ease and comfort their aim, but will seek to go round and rebukes and corrects them sharply. Sin has crept in and was tolerated by those liberal folks. But Paul thought otherwise, that bad men was a hinderance of heaven, and if let alone will leaven and corrupt the church. Purge out the old leaven, by delivering such an one unto satan. Therefore put away from among yourselves that wicked person. This is plain, and the churches need weeding bad is also plain.

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Comment.

Dear Brother:

Please allow me space in your highly esteemed instructor, THE RESTITUTION, a few remarks on Bro. Gray's article which appeared in number 20. Bro. Gray affirms that Bro. Brown is figuring away ahead of time. If I don't mistake Bro. Gray is figuring away behind the good time to come. If I understand him aright he says that nothing but the Jews will have part in the establishing of the kingdom. Well Brother, don't you think that both Jew and Gentile will compose the Bride of Christ, and don't the Bible teach that the marriage of the Lamb is to take place prior to the setting up of the kingdom? "To him that overcometh will I give power over the nations, etc." "Blessed is he that hath part in the first resurrection," and the living changed and both caught away to the marriage? Don't you think that there will be some Gentiles in this number as well as the Jews? If we don't be instrumental in establishing the kingdom and have to wait to the end of the 1000 years, I am afraid none of us will be rulers in the kingdom. So far as Gentile goes we are all Gentiles until baptized into the Anointed, then we become Abraham's seed according to the promise. We are grafted into the true Vine by a belief of the gospel and its requirements. Then we change relationship from old dead Adam into the new Adam or living Head. Now, the second Adam you will admit was a Jew, so we by change of purpose, become a Jew also. You say there is no promise of the kingdom to the Gentiles, where is there any promise of the dominion to the Gentiles? You say the saints are to take the dominion. Who are the saints the Jews or Gentiles, or give me chapter and verse where the Gentile saints occurs. You say there is a difference between Christ's kingdom and the dominions. As I understand, the word dominion means authority in the kingdom or a part of the kingdom. By the way I understand your article, Christ's kingdom will be limited to Palestine, but the stone that Daniel saw cut out of

Signs of the Lord's Coming.

The subject of Christ's return is ever welcome to those who are waiting and watching for the return of the Master. When meditating on this subject I have often wondered that more stress is not laid on the signs given by Christ in Matt. xxiv. 29. The darkening of the sun, moon, and falling of the stars, and shaking of the powers of the heavens, are given in close connection with the sign of the Son of Man in heaven. When these signs are seen we are to know that he is near even at the door, verse 33. It seems that our position is to wait until we see the signs given by the Master, and then we can expect to see him appear, because he assures us that his words shall not pass away. It is time to give up the idea that the dark day of 1780, and the falling of the stars in 1833 is what the Lord refers to in Matt. xxiv. That view was never in harmony with the examples given us in the Scriptures, where similar phenomena are described.

The dark day of 1780 was too much of a local affair, and too far from the coming of the Lord as time has demonstrated. The same is true of the falling of the stars in 1833. The generation that saw the falling of the stars in 1833 are now in their graves, that event being sixty years in the past, if no other evidence of the error of that view could be produced, time has demonstrated its untenableness.

The language of the Master is evidently symbolic and not literal. In Gen. xxxvii. in the account of Joseph's dream, Jacob understood it in a symbolic sense, also in the account by the prophet of the destruction of Babylon it must be understood in the same way. And in Rev. vi. in the opening of the sixth seal the language is symbolic. If we mistake not we see signs

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel the literal resurrection of the dead; the life-sanctification of the righteous, and the final destruction of the wicked; eternal life only in Christ, Christ and many other kindred truths. Also, hearty belief of the gospel, repentance and confession to the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sin, and a holy life as essential for final salvation.

of a coming earthquake which will darken the political and ecclesiastical sun, moon and stars, and cause the stars of said heavens to fall to the earth, as a fig tree casteth her untimely figs when shaken by a mighty wind. Then we shall know that he is near, even at the door. Even so come Lord Jesus.

G. F.

Immortality.

Dear Restitution:

I have been reading the paper for the past two years and have enjoyed it, for it is the Word of God, not tradition. As there has been said a great deal on the question of immortality, I would like to say a word, as it has become so common a thing when reading the Bible by the masses of the people, to understand that it don't mean what it says, and there has to be a spiritual meaning put upon those words. This leaves a large field for discussion. If the Bible don't mean what it says, we can never know what it does mean. There must be something wrong somewhere. The devil lied in the garden, "Ye shall not surely die." Gen. iii. 4. This has been a telling place for every unclean and hateful bird. Rev. xviii. 2. What difference is there between the orthodox spiritualist and heathendom? Can't one demonstrate as much of his future hope as the other? Its mystic imagery; something they can not explain? Is it reasonable to believe that God has given us a Bible that takes so much theology and commentators to explain the simplest word when found in the Bible? If I should ask a modern theologist to define the word soul, he would say it is the part of man that is capable of living, knowing and acting, after the body has gone down in ruin and decay. This does not harmonize with the Word of God. "For there is no work, nor device, nor knowledge, nor wisdom in the grave where thou goest." Eccl. ix. 10. With what emphasis these words are used, (wisdom and knowledge) what is there about man this would not cover? Take this in connection with Job xvii. 13, 14, 15, 16. "If I wait the grave is mine house, I have made my bed in darkness, I have said to corruption thou art my father, to the worm thou art my mother and my sister, and where is now my hope, who shall see it they shall go down to the bars of the pit, where our rest together is in the dust." Job did not expect to enter upon his reward at death. This don't sound to me like a place of bliss and happiness. This was a dark looking place for Job. The Psalmist looked ahead to that glorious resurrection morn. "As for me I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Ps. xvii. 15. I too will be satisfied when I also awake with thy likeness, and am worthy to live and reign with Christ a thousand years. Rev. xx. 5.

I remain your true brother looking for the soon coming King.

C. D. GILL.

Never before in the history of the world was it so serious, so sacred, so splendid a thing to live. Life is another name for opportunity. What a kingly and queenly inheritance is theirs whose young lives are to-day consecrated to Christ? Upon what thrones of power do they sit? What sceptors of privilege are placed within their hands? What crowns of victory reward their earnest efforts! What young man or young woman who is Christ's can live in the closing decade of the nineteenth century and beneath the skies of the new World, and not feel his nerves thrill, his blood grow warm and his heart catch on fire with an all-absorbing ambition to do something for God and humanity.

God, who knows the thoughts and intents of the heart, and to whom all things are naked and open, see the "meek be" of the discipline he appoints for his children. He knows our peril from pride, self-will and unmortified affections by which they may be overcome. "No chastening, for the present, seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby."

Oregon State [illegible]
Oregon

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., JUNE 10, 1886.

SOLOMON BENNET, a Jewish writer of the Restoration from Babylon, states that the wealthiest, noblest and most numerous part of the nation remained behind.

"From the language of Isa. liv., it would appear that the future marriage with Israel will be that of a widow, while that of the church is of a chaste virgin. 2 Cor. xi. 2."

THE request to write upon the purpose of Christ's death will be complied with shortly, the Lord willing, as will also that respecting the non-resurrection of the wicked.

"Forever with the Lord."
"Forever with the Lord!
Amen—so let it be
Life from the dead is in that word—
'Tis mountainty.

WE are pained to tell the brethren and sisters of the death of our Sister Mrs. J. L. Cleveland, who has been very ill for one year. She died on the evening of June 6, and was buried on the 9th. We will give a more extended notice next week.

BUTTE MONT., June 2.—An unknown man who committed suicide yesterday is now believed to be Pastor Hermann, who is accused of two murders in his church at Salt Lake, Utah. The body answers the description of the deceased in almost every particular.

"THE blood is the soul, or life, is a statement of the Old Testament. When the blood is poured out, an animal becomes inanimate. The breath is the bodily sign of the Spirit;—the blood of the soul. So the Son of Man breathed forth his spirit to the Father: but his soul he poured out unto death."

SUCH as I *have* give I thee, "Have, give." Have and give should never be separated. What God has joined together, let no man put asunder. The idea we want to express is, to have something before you give anything. Some people give when they (really) have nothing to give, and so give what belongs to others.

MUCH is said to have been instituted upon Sunday (?) Hermann of Salt Lake, Utah. He was Pastor of a Scandinavian Methodist Church there. It is said to be morally certain that he murdered a Miss Olsen and buried her under the stairs in the basement of the church edifice, and that a Miss Samuelson also fell a victim to his lust.

THE Bishop of Durham says, "Baptism is the grave of the old man and the birth of the new. To descend to death the baptismal waters, the believer buries their bisected affections and past sins. As he emerges thence he rises quickened to new hopes and a new life. Thus Baptism is an image of his participation both in the death and resurrection of Christ."

BETRAL—"For as a young man marrieth a virgin, so shall *thy sons* marry thee," Isa. lxii. 5. Bishop Lowth's emendation was—"So shall thy *Restorer* marry thee;" but it appears that the word rendered thy sons in the one case, and "Restorer" in the other needs only to be properly pointed and pronounced to become "thy builder" for it is the same word used in Gen. ii. 22, with reference to the foundation of the woman out of the man: "And the Lord builded the rib which he had taken from Adam into a woman."

WE have received the following:—

Dear Brother:

Please allow me space in your paper that I may send word to my many friends that I am improving, and that the doctors say if nothing serious sets in that I will recover, that both legs will be saved. But I will be left a cripple in one leg. Asking the prayers of all of God's people for my speedy recovery.

Yours looking for the soon coming of Christ.

G. W. SMITH.

MY wife attended the Michigan Conference and reports a very successful meeting. Quite a number from different parts of the State were present, and all seemed to be working in unity. There is a good interest at the place where the meeting was held. Six in number were baptized on Sunday morning, and on Monday morning others were to follow. The secretary will send us a full report. The kind hospitality of those who entertained the visitors was highly appreciated by my wife, and all I regret is that I could not be present also.

Current Events.

The last week of May 1886 will long be remembered as a week of horrors. Thousands of lives and many millions of property were lost in Illinois, Missouri, Michigan, Iowa, and other places by cyclones, the severest blow of all having fallen upon East St. Louis and vicinity, harrowing details of which have been day after day published. On contemplating these terrible visitations it makes us sigh for the Great Deliverer to restore disordered nature. Our heart goes out toward the bereaved and destitute families, but we are not able to give material assistance. How long, oh Lord, how long? Later a despatch from St. Louis says:—"The relief fund this morning has crept up to nearly $120,000, and by night at least $20,000 more will have been subscribed.

The public schools in the tornado districts were reopened this morning with nearly the usual attendance.

The House of Delegates met last night and passed a concurrent resolution setting forth that St. Louis was unable to care for its needy, and stating that an appeal to the whole country should be made.

A despatch from Athens May 26 says that disaster in the Island of Crete seems suddenly to have been precipitated, and since Sunday anarchy has reigned at Canea.

The Turkish soldiers, breaking all restraints, poured through the streets, shooting, massacring and pillaging Christians. The consuls have all telegraphed for warships. The British fleet at Malta sailed yesterday, for Crete. Her majesty's ship Hood, anchored at Palermo, started thither, last night. The Greek ironclads will start, today.

The carcasses of the Greek and Russian consulates at Canea have been killed. Turkhan Pasha is utterly powerless to restrain the soldiery, as he is on bad terms with the military governor, Izzet-in-Khan, who is suspected of being at the bottom of the whole trouble. The immediate cause of the outbreak, however is inexplicable, as the Christians there have never given provocation.

The situation at Petimo is equally serious. Heraklion is quiet, but sharp fighting is reported between the Turks and the Cretans in the vicinity of Vrumon.

Athens May 27.—Advices received here from the island of Crete state that the Turkish soldiers at Retimore are continuing their attacking upon the Christians, who have barricaded themselves within their houses. Telegraphic communications with the island of Crete, except messages to and from the foreign consuls there have been prohibited by the Turkish authorities.

The Czar of all the Russias was crowned at Moscow on the 26th ult. compassed by scenes of unparalled splendor and festivities which were kept up day after day. On the 30th in a mad rush for the 500,000 souvenirs to be distributed on the plain of Khodjinskoie near 2000 persons were trampled to death. It appears that the wagons laden with the souvenirs which were to be distributed among the people were proceeding to the Khodjinskoie plain, followed by a multitude of eager peasants, when the attendants, with a view to pleasing the people, threw a number of the souvenirs among the crowd. There was a wild scramble towards the point where they fell, and the newspaper like wildfire up and down the throngs of expectant peasants that the distribution had commenced. This resulted in a headlong, pell-mell rush for the booths where the distribution of souvenirs was to have been made later. The arrangements which it was intended to make to keep the crowd in order during the distribution had not been completed at that early hour, and the force on hand was powerless to stem the tide of the crush of humanity.

What added greatly to the gravity of the disaster was the circumstances that these booths were surrounded by ditches. The foremost persons in the oncoming crowd fell prostrated in these ditches, and those following speedily trampled them to death. Others stumbled over their bodies and met the same fate. And so the horror grew. The pressure was so great upon the sides of the booths from the struggles of the mass of mad humanity that they gave way, and hundreds of people were forced into them through the broken walls. One mounted gendarme near the booths was literally crushed to death, together with his rearing and plunging horse.

London, June 2.—The *Standard's* correspondent estimates the number of dead on Hodynsky Plain at 3,500, besides the 1,100 injured. The lower classes of the populace are intensely exasperated and language can be heard on the streets that at other times would cause the speakers to be severely punished.

The correspondent adds that when the police reinforcements and Cossacks arrived on the plain Saturday morning, as is customary with them when dealing with the peasantry, they applied their whips cruelly and needlessly, lashing the Moujiks, who were on the outskirts of the crowd. Two of the Cossacks were dragged from their horses by the enraged sufferers and killed.

The functions in connection with the coronation festivities are being given as though nothing had happened. The pleasure resorts are open as usual. Many of the Moujiks danced about the beer casks while the dead were lying around. The mob, subsequent to the disaster, callously stood by the corpses and received the doles. All the bodies of the victims were interred yesterday. About half of the dead were identified. The unclaimed dead filled 11 trenches which were 50 yards long.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle," No. 17.

In turning our attention to some of the passages which are considered as the veritable strongholds of the church kingdom doctrine we dismiss the *Oracle* man for the time being, and furnish parts of our answers written to another representative man of the same Body, Eld. L. R. Sewell, in answer to letters from him. In reference to Rev. i. 9 we wrote him as follows, in substance:—You state that "John by asserting that he was in the kingdom of Jesus Christ, does not interfere with his language in other places in the least." We think differently: we think your construction of that passage materially interferes,—yea flatly opposes other plain Scriptures. The kingdom prepared for the saints is inherited when the Son of Man shall come in his glory, and all the holy angels with him, Matt. xxv. 31-34. To say that they receive it before is to make the words of Jesus so much sublime nonsense. If John be made to say that he was in the kingdom of God those who make him say it should at least attempt to show its harmony with this Scriptures on [illegible] up the claim. If John was in a [illegible] dom of Jesus Christ, it was n[illegible] kingdom prepared from the fo[illegible] tion of the world, certainly; if w[illegible] invited. 1 Thess. ii. 2, They the kingdom Daniel predict[illegible] ieved the good news and ne[illegible] heave proof of *another* promi[illegible] the invitation, this was why dom should be given. In the [illegible] were persecuted, and the very of such proof they all should see [illegible] voices "*faith*" and "*patience*" show Rev. i. 9 is understood in a way that that the kingdom as yet only existed destroys many other Scriptures. In in prophecy, and was the subject matter Rom. viii. 14 we read: "As many as of hope, but the afflictions were in fact are led by the Spirit of God, they are the afflictions of the kingdom. John the Sons of God." They have received shared these afflictions with the what God intended, viz: the adoption Thessalonians and all trusters in God, of children, Eph. i. 5, and now because of the same faith and hope,—what follows? "And if children, then and for the same reason had patience. heirs: heirs of God and joint-heirs with Christ: if so be that we *suffer with* him, that we may be glorified together." How plainly we are taught that both Christ and all the *adopted* children of God are *heirs* together. Jesus has not entered into the kingdom promised; he is not *now* inheriting the kingdom: his suffering has not ended yet: the believers all suffer *with him*,—that they may be *glorified together*, glorified in the same place, glorified at the same time, glorified in his saints. It is when his faithful ones are raised and glorified that he is glorified in them. If the Lord had *already* received the kingdom *they were only heirs to*, could it be said that they suffered with him? Exalted as he is he has not yet received the joy that was set before him;—he is still the heir to his Father David's throne. How impossible, then for John to be in the kingdom *before* the King himself—before the kingdom *was*.

1. Flesh and blood cannot inherit the kingdom of God. 1 Cor. xv. 50.

2. John was flesh and blood,

3. Therefore he did not inherit the kingdom of God.

Continuing, we wrote: "You admitted, sir, that the kingdom you contend for is not the everlasting kingdom; pray, why do you not furnish evidence of two promised kingdoms? Can it be that you can believe this *without* evidence? Will you in this connection consider carefully Jas. ii. 5? It says, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him."; Did not the brethren of James stand on the same footing as John? Was not John one of the poor of this world rich in faith—one of the HEIRS of the kingdom? Take notice that THE kingdom was the one that God had promised,—*not* ONE OF the kingdoms. "Your understanding of Rev. i. 9 also interferes with Acts xiv. 22, very materially. The disciples referred to there were *not* in the kingdom of God. Their entrance into it was *future* a long time after Pentecost. And while it may be convenient for you to account for this language, by saying that it refers to the everlasting kingdom, we think on reflection that *this* way of accounting for it without *proving* a transient kingdom at all, presumes so much on the obtuseness and ignorance of your hearers that it is quite inadmissible in an investigation of this kind. "Prove all things, hold fast to that which is good." 1 Thess. v. 21.

"Let us now consider the *Language* of Rev. i. 9. Will you not agree that John was, according to the common reading a companion, or co-partner in tribulation?—A co-partner or companion in the kingdom?—a co-partner or companion in the patience of Jesus Christ: Is anything distorted here? The conjunction holds good throughout the list of particulars enumerated. Is this not the natural and obvious meaning of the text? If so, shall we strain this language to make it mean that John was *in* the kingdom, when he only says he was their co-partner in the affliction and kingdom and patience of Jesus Christ? Would it not be far wiser to consult other inspired writers concerning it? You object to Wakefield's translation on account of some grammatical technicality. It reads like this:

"I John your brother, and sharer with you in enduring the affliction of the kingdom of Jesus Christ." Possibly Mr. Wakefield did not regard the Greek New Testament as the standard of Greek grammar. He may have been familiar with 2 Thess. i. 4, 5, where he treats precisely the same subject, and rather than make the passages oppose each other, rendered it as above. Let us hear Paul, "We ourselves glory in you in the churches of God, for your *patience* and *faith* in all your persecutions and tribulations that ye endure—a manifest token of the righteous judgment of God." For what purpose, Paul? "That ye MAY *be counted worthy* of the kingdom of God, *for which* ye also suffer." Plainly they had not yet been counted worthy of the kingdom of God. They exercised patience and faith under afflictions, persecutions on account of the kingdom of God, to which they were invited. 1 Thess. ii. 2, They received the good news and nevertheless, this was why were persecuted, and the very voices "*faith*" and "*patience*" show that the kingdom as yet only existed in prophecy, and was the subject matter of hope, but the afflictions were in fact the afflictions of the kingdom. John shared these afflictions with the Thessalonians and all trusters in God, because of the same faith and hope,—and for the same reason had patience.

Rev. i. 9 does not compare with 1 Thess. i. 4, 5 in complexity nor elegance of diction, perhaps, but as God's Word is truth, they both teach the same doctrine.

"Companion in the patience of Jesus Christ."—what does it mean? Was John *literally* in the patience of Jesus Christ, or did he *himself* exercise patience on account of his faith in Jesus the Anointed One? The *latter* was true of the Thessalonians, for Paul says so, and why may it not be said of John? Listen: "The Lord direct your hearts into the love of God and into the patient waiting *for* Christ." Plainly "the patience OF Christ in the one case, is the same as the patient waiting FOR Christ in the other. The Anointed One must needs be *present* when the kingdom comes. He is to set up the kingdom. The glory to be revealed was a powerful motive to patience.

Rom. xii. 12 speaks of rejoicing in hope, and of being patient in tribulation." This, too, may be called the patience of Christ, because it was on account of their union with him that the tribulation came, making patience a necessity.

In 1 Thess. i. 3 we read of "their *patience* of *hope* in our Lord Jesus, so that the *object* of their patience was the *subject* of hope,—something *future* to be realized *by* or *through* Christ and *in* Christ. John, then, was a *prospective* sharer of the kingdom. There can be no mistake about this: If John was in the kingdom the Thessalonians were suffering tribulation in order to be worthy of entering it.

"You next ask: Does the fact that John was a subject of Christ interfere with the promise that he should *after ward* reign with him? Here the old assumption comes to the surface again in a question seriously put. We do not know that you intentionally put it in a specious manner, but rather that it was so specious that it deceived you by its appearance of right. If in any sense John were a subject of Christ that by no means proves that he was in the kingdom. You assume the point in dispute. John *was* in the church, and Christ is head over all things to the church, which is his body, and as a member of the body was certainly subject to the Head.

This figure of a body with its members applies to Christ and the church now, and if you try to extend that figure to a kingdom you will find that the Body becomes a monster. Neither in human experience nor Divine revelation is there an example of a kingdom *in which all the subjects* were anointed.

You next say, "Jesus was Son of the Eternal and was therefore heir to the throne?" Here, sir, you confound things that differ. *The Heir will never come to throne*, if he has to wait till the Father dies. The Eternal Father has never willed to the Son his eternal throne. It is the throne of his father David that God willed to him. see Is. ix. 6, 7 and Luke i. 32, 33. Consult Rev. iii. 21 and you will see the difference between the Father's throne which the Son is now seated upon by invitation (Psa. xl. 1), and the throne of glory promised him. Matt. xxv. 34.

Communicated.

My Trip.—Letter No. 2.

Dear Children at Home:

Immediately after dinner, with Bro. Dickenson's in Tekoa, May 15th, I started alone to ascend Mount Tekoa in order to get a view of the surrounding country. As I write I am as near the top as I care to go with the possibility of one of the showers, or blizzards that are hanging around the horizon and coming this way. One just passed over. As it came across the strangely piled up valley of hills below, I felt nervous for my hat, and a little uneasy as to whether the wind should prove strong enough to carry me off the ridge, and down the steeper parts a few rods away. So I dropped down by a lone fence post where a fence once crossed the mountain, and by leaning my head against it, am holding my hat on, and my nerves down. The thick looking storm has proved to be little spits of snow, "a squall," with a wind that might have taken my hat, but would have left me safe on Mount Tekoa.

The little storms, interspersed with sunshine, hanging in every quarter of the horizon, are marked illustrations of the events of this life. The storms when they come, are often not so severe as they appear when brewing. There! I have moved, for shelter, to one of the scrubby pines of which there are a half dozen to the acre, on the higher part, and eastern slope.

A more severe storm or cloud has come. I do not know whether to call it snow or hail; it has the whiteness of snow, but the hardness of hail. Oh! I see! It is snow, rolled through the clouds, until it has formed into hailstones. How often, in the storms of life, questions that should be light, and pure and harmless, as snowflakes are agitated, enlarged and frozen, by contention, until if we face the storm, we are pelted, till we drop, and cover, our heads in humility!

As I look around at the rocks, from the size of a pea to good sized boulders, with pasturage scattered between, I think "snakes! snakes!" But "it's an ill wind that blows nobody good;" its to cold for snakes, and for me too; so I will go back to town, and risk the snakes on a warmer day, if they inhabit this Rocky mountain. How like some human hearts is all this: The rocky soil can produce but little that is of value; rocky places are likely to be the dens of venomous reptiles; pride lifts up and makes the heart stony. A humble heart is the productive valley. What a beautiful picture we have from this mountain! The rollers, undulating hills with so much apparent regularity, that in driving through the country you will go twenty rods down hill, ten rods on a level and twenty rods up hill; or perhaps will vary it with a forty rods down, and forty up. It is like some peoples religion. I like a more level country and a more even religion.

At the foot of the mountain South is pretty Tekoa with its cheap but lovely habitations, for one thousand people; further South, about twelve miles, the like sized Farmington immediately surrounded by a more level country. Southeast, twelve miles, is a little level region where Oaksdale, of about fifteen hundred inhabitants is situated. Latah, a village, is seven miles west.

The Mission, a Catholic Indian school, East twelve miles.

Looking East, three miles, we see the Coeur d' Alene Reservation, first across the Idaho line, and the mountains, containing the noted miners, beyond.

Flowing through Tekoa we see Hungman Creek, a stream about sixty feet wide. You need not look on your map for Tekoa. It is, I guess, about seven hundred feet above the surrounding hills; and is numbered, like ourselves among the unknown thousands.

When I was coming up the mountain, I heard wolves barking near the top. I stopped, and considered the question of retreating.

"If I go back, and tell the folks that I heard wolves they may say "They were dogs!" and laugh at me. Besides coyotes are cowardly. They will run.

If they should come at me, there will be only one, or two, and these rocks are large enough to crush their skulls. It is only a mile from here to town, and they would not follow far. I will go on and not be laughed at!" I have met wolves, lots of them; some of them were sheep skin. They are usually larger than their clothing. They are more dangerous than those coyotes. It is best not to throw stones at that kind. If you fight that kind use "the sword."

Last night I gave my first discourse, in Tekoa, at the Christian Church. To-day we see, in the Tekoa *Times*, the following announcement:

"Elder W. L. Skeels, of Portland, is holding a series of meetings in the Congregational Church, under the auspices of the First Day Adventists. It is not known how long the services will continue, but they are very interesting."

This notice is subject to criticism: Portland is not my home. The meetings are not in the Congregational Church. It is not exactly First-day Adventism. They will know whether they are interesting after they hear them.

Monday May 18th.—As the "Christians," in Tekoa, charged a dollar a night for their church, and did not take much interest in our work. We closed our meetings last night, gave five discourses, and are to begin tomorrow night six miles from town, in the locality where the brethren reside. We will continue there until Sunday. We are to go Sunday evening to Oaksdale, to hold protracted meetings, in the Advent Chapel.

I received a letter from Bro. Corbaley. They want me to visit Waterville, Mission, and perhaps other places in the central part of the State. Have word from Bro. Fowler. They are financially unable to help me reach Port Angeles. I am likely to be in Whitman Co., several weeks.

Address me, in care of John Butler, Oaksdale, Wash. Yours Most Affectionately.

W. L. SKEELS.

Half Rates to Milwaukee.

On account of the International Convention of the B. Y. P. U., the North-Western Line will, from July 15 to 18, 1886, inclusive, sell excursion tickets to Milwaukee and return at one fare for the round trip. The Chicago & North-Western R'y is the "Lake Shore" Route between Chicago and Milwaukee, and makes the run between the two cities in less than two hours. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—June 30.

Every Sunday agents of the Nickle Plate Road are authorized to sell one day limit excursion tickets between any local stations at one fare rate —81.

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make an special effort to attend. We desire to make this the best meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. ALLARD, Sec.

Ask Agents of the Nickel Plate Road about Sunday Excursions. Tickets are on sale every Sunday at one fare for the round trip.—June 30.

Poetry.

At Set of Sun.

[illegible]

Communicated.

Hezekias. (Isa. C. V.) Chap. 37.

1. And it came to pass that when Ezekias the king had heard it, he rent his outer garments and put on sack cloth, and went up into the house of the Lord;

2 And sent Heliakim the steward and Somnas the scribe and the elders of the priests clad in sack-cloth unto Hesaias the son of Amos the prophet.

3. And they said unto him, Thus saith Ezekias: A day of tribulation and reproach and reproof and wrath is to-day, because the first-pang hath come unto the one who bringeth forth, and she hath not strength to bring forth.

4. May the Lord thy God have hearkened unto the words of Hrapsakias, which the king of Assurioi hath sent with which to reproach a living God, yea words of reproach which the Lord thy God hath heard, and mayest thou have besought thy Lord for those who are left.

5. And the servants (house-servants) of king Ezekias came unto Hesaias;

6. And Hesaias said unto them, In this wise shall ye say unto your lord, Thus saith the Lord: Fear not the words which thou hast heard, the words with which the elders of Assurioi have reproached me.

7. Lo, I am casting spirit into him and he will hear intelligence and will have returned into his own land, and he will fall with the sword in his land.

8. And Hrapsakias returned and overtook the king of the Assurioi besieging Lahna, and heard that he had taken up from Lachis.

9. And Tharaka king of the Aithiopni came out to war with him: and when he heard it, he turned away and sent messengers to Ezekias saying,

10. In this wise shall ye say unto Ezekias king of Joudain. Let not thy God deceive thee, in whom thou art trusting, saying: Hierousaleem shall not be given up into the hand of the king of the Assurioi.

11. Hast thou not heard what kings of Assurioi have done, how they have devastated all the earth, and wilt thou have been saved?

12. Did the gods of the nations deliver those my fathers destroyed, Gouza and Charran and Hrapheth which are in the country of Thoemath?

13. Where are the kings of Emath and where of Arphad? And where of the city of Ephaeounim is Anegongam?

14. And Ezekias took the letter from the messengers and read it, and went up into the house of the Lord and opened it in the presence of the Lord.

15. And Ezekias offered votive-prayer unto the Lord, saying,

16. O Lord of Sabaoth, thou God of Israel, thou who art seated upon the Cherubim, thou alone art the God of all the kingdom of the inhabited, thou didst create the heavens and the earth.

17. Incline thine ear, O Lord, open thine eyes, O Lord; Look, O Lord, and observe the words of Sennacherim, which he hath sent with which to reproach a living God.

18. For of a truth, O Lord, kings of Assurioi have desolated the whole inhabited and their country.

19. And have cast their idols into the fire, for they were not gods but works of men's hands, wood and stone, and they threw them away.

20. And now, O Lord our God, save us from out his hand, that every kingdom of the earth may have comprehended that thou alone art God.

21. And Hesaias son of Amoossem unto Ezekias and said unto him; Thus saith the Lord God of Israel; I have heard the votive-prayer which thou didst offer unto me concerning Sennacherim king of Assurioi.

22. This is the word which God hath spoken concerning him. He hath belittled thee and mocked at thee thou virgin daughter of Sion: he hath wagged his head at thee thou daughter of Hierousaleem

23. Whom hast thou reproached and embittered or against whom hast thou raised thy voice? And hast thou not lifted up thine eyes on high against the saint of Israel?

24. Because through messengers thou hast reproached the Lord. For thou didst say with the multitude of the chariots I have gone up the height of the mountains and into the farthest places of the Libanus and have cut down the height of the cedar thereof and the beauty of the cypress and have entered into the height of the forest's portion.

25. And have placed a data and dried up waters and every assemblage of water.

26. Hast thou not heard long ago of these things which I have done? Since days of old I planned them, and now I have demonstrated how to desolate nations in fortified places and who dwell in fortified cities;

27. I have relaxed their hands and they have withered away and become like dried grass upon house-roofs and like a newly mown field. (Then comes what God says).

28. And now thy rest and thy outgoing and thy incoming I know well;

29. And thine anger with which thou hast become enraged: and thy bitterness hath come up unto me; and I am going to put a muzzle on thy nose and a bit in thy lips and I am going to turn thee away by the way which thou hast come.

30. And this for thee (Ezekias) is the sign: Eat this year that which thou hast sown, and the second year the residue, and the third year sow and gather a harvest and plant vineyards and eat the fruit thereof.

31. And there will be those left in Joudain who will grow a root downward and produce seed upward.

32. Because from out Hierousaleem will there be some left and some who are being saved from out Mount Sions. The zealot the Lord of Sabaoth will do these things.

33. Therefore thus saith the Lord unto a king of Assurioi. He shall not have entered into this city, nor shall he throw a weapon against her;

34. But by the way he came will he return, and into this city he shall not have entered. Thus saith the Lord.

35. I am holding a shield over this city to save it for my own sake and for the sake of David my servant.

36. And an angel (same word as above for "messenger") of the Lord went out, and destroyed of the camp of the Assurioi one hundred and eighty-five thousand; and they arose in the morning and found all the dead bodies.

37. And Sennacherim king of Assurioi turned away and went unto Nineueh.

38. And while he was worshiping in the house of Nisarach his tutelary god, Adramelech and Sarasar his sons smote him with swords, and they saved themselves in Armenia; and Asordan his son became king in his stead.

Chapter 38.

1. And it came to pass in this period that Ezekias fell sick with general debility unto death: And Hesaias son of Amoos the prophet came unto him and said unto him, Thus saith the Lord, arrange thy affairs concerning thy household: For thou art going to die and may not live.

2. And Ezekias turned his face unto the wall and offered votive-prayer unto the Lord;

3. Saying, Remember, O Lord, how I have gone my way in thy sight with truth in a true heart, and have done the things pleasing in thy sight: and Ezekias lamented with a great lamentation.

4. And a word of the Lord occurred unto Hesaias saying,

5. Go thy way and say unto Ezekias, Thus said the Lord God of David thy father; I have heard thy votive-prayer and seen thy tears: Lo, I am adding unto thy time fifteen years;

6. And I am going to deliver thee and this city out of the hand of a king of Assurioi, and I am going to hold a shield over this city.

7. And this for thee is the sign from the Lord, that God will do this oracular-word:

8. Lo, I will turn back the shadow of the steps, the ten steps of the house of thy father which the sun hath gone down; I will make the sun turn back the ten steps. And the sun did go up the ten steps which the shadow had gone down.

9. The votive-prayer of Ezekias the king of Joudain when he fell sick and arose from his sickness.

10. I said in the uplifting of my days, in the gates of Hades, I am going to leave the rest of the years behind:

11. I said I evermore shall I see the instrumental-salvation of God in the land of the living: never again on earth shall I see Israel's instrumental-salvation; nevermore shall I see a man.

12. I have left off from my kindred, I have left behind the residue of my life; It hath gone out and departed from me even as one taketh down a tent that he hath pitched. Like a tent-pole for a servant who is drawing nigh to cut it off hath my spirit become in my estimation.

13. In that day I was given up until morning as it were to a lion, even so had he broken all my bones. For from day-break till night was I given up.

14. Like a swallow even so will I meditate: For mine eyes had left off looking toward the height of the heavens unto the Lord who delivered me and took away the woe of my soul:

16. It was told thee, O Lord, concerning it though, and thou didst stir up my breath and I was helped and lived.

17. For thou didst deliver my soul so that it should not be lost, and thou didst cast behind me all my sins.

18. For those in Hades will not praise thee, nor will those who have died commend thee: nor will those in Hades hope in thy mercy.

19. The living will commend thee in the way I also do: For from to-day will I produce servants who will declare thy righteousness.

20. O God of my salvation in the presence of the house of God.

21. And Hesaias said unto Ezekias, Take a cake of figs and break it up fine and apply it as a poultice, and thou wilt be well.

22 And Ezekias said this is a sign for Ezekias that I shall go up into the house of God.

Comment.

In the 2nd verse of this 37th chapter we have "Hesaias the prophet the son of Amoos" identified for us again as the same "Isaiah" we started out with, and we have found so far at least no possible evidence of "two Isaiahs" have we! This "two Isaiah" business is off the same piece of cloth as, "Who was Jobab called Job?" When the Scriptures tell us in so many words that "he was a son of the sons of Esau and fifth from Abraham" in this line, besides giving us his genealogy in Genesis and 1st Chronicles and telling us specifically that he was a nephew of Moses by marriage and went with him as a guide in the wilderness up to the giving of the law on Sinai, when he went back to [illegible] Balek who had died and been succeeded second king of Edom, a living evidence for all time of God having performed his promise "to bless Hagar and Abraham's seed" in this line as well as in the line of Isaak.

This chapter gives us a wonderful lesson of God's providence as a covenant keeping God and a redeemer of his ability beginning to assert itself where all humanability apparently has failed. It is as it were a glimpse behind the heavenly scenes in the great drama of human life that is being enacted here on this earth as a stage. How easy it was for God to deliver Hierousaleem as he had promised when he got ready! Where was God's blasphemer when his mercy no longer waited for repentance?

Observe the name "Armenia" is as old as this Scripture of Isaiah" although it does not appear in the C. V. or R. V. What a history this country Armenia has had! With all God's light on it how it has clung to idolatry and reaped the fruits of it!

The 38th chapter gives us a wonderful account of God's personal dealing with Ezekias the king in a sickness which seems to have occurred just prior to the deliverance of Hierousaleem recited in the previous chapter, as brought out in the 6th verse as follows; "I am going to deliver thee and this city, etc." Where the translators of the C. V. and R. V. got "the dial of Ahaz" from instead of "the ten steps of the house of thy father" (David meant and the house of the Lord meant) is probably where they got "the two Isaiahs." Observe the differences in the 9th verse also as they are very important. It is stated here that what immediately follows this verse is the prayer, the votive-prayer that Ezekias offered when he fell sick and which was so wonderfully answered. The opening thought and the figure used in the 10th verse are entirely different from that given in the R. V. and the whole prayer is so different as a whole that the reader will do well to make a critical comparison of this translation with both the C. V. and the R. V. The prayer properly ends with the 12th verse. From here on to the 21st verse is the instructive comment of Ezekias on God's mercy and glorious majesty as seen in this his own deliverance and the deliverance of his kingdom together with a new vow of allegiance and service for testimony. I do not find any account of the sickness of Ezekias being attributable to a "boil." The word does not occur in the text either here in the 21st verse or elsewhere. The word in the first verse of the 38th chapter defines it as general debility.

CHAS. GARDNER.

Signs of the Times.

The Financial Editor of one of the great New York dailies began his article on finance, which was published June first, as follows—

"The past week has been one of declining markets. Provisions, nuts and corn have fallen almost to the price of production. Wheat, which has resisted, to a certain extent, the downward tendency of all prices, has succumbed and joined the procession to lower values.

The political uncertainties at home and abroad have been wrapped in a more impenetrable mist than ever. The clouds were beginning to clear away somewhat abroad, when news of riot in Crete aroused once more the fear of warlike complications throughout all Europe."

How sensitive public sentiment must be when a street riot in a small town effect the prices of securities, not only in Wall Street, but in London as well. What is the matter with the business men of this country and Europe? These men are not fools, on the contrary they are wise and sagacious.

Then why do they permit so insignificant a matter as a street riot in a small town effect the prices of hundreds of millions of property. In December last, President Cleveland sent a message to Congress defining the position of this country with reference to the Venezuelan question and the Monroe Doctrine. It was a very innocent document with not a note of war in it, but what was the effect upon business. In two days time there was money enough lost, by the shrinkage of values of American securities, in this country and Europe, to have bought the little island with all the products there is on it, moved the people off and sunk the whole business in the bottom of the sea. There is no sentiment in business transactions. They are cold-blooded affairs. Again I ask you, could this town riot or President Cleveland's message affect business? [illegible] there is but one answer. The [illegible] unrest and insecurity is [illegible] the world. Not only the [illegible] prophecy but every intelligent [illegible]son knows that the signs of the times are ominous. They do not know what the outcome is to be, but they are expecting something unusual and terrible to take place in the near future. Our Savior foresaw the year 1896 when he looked down the ages and saw the time when men's hearts would fail them "for fear and for looking after those things which are coming on the earth." Truly "God works in a mysterious way his wonders to perform" but he works and is working to-day. His works are manifest and are felt throughout the world.

If we would know where we are in the world's history, we only have to examine the chart which our Heavenly Father has given us. It is all plainly marked out, and much of it is as it were *underscored* to call our attention to it. It is true that the blind can't see, but why should any Gentile be blind? The Bible is on our bookshelves. If we will heed its precepts we shall be able to steer safely into the haven of eternal rest. We are almost there. Jesus is ready, the Angels are waiting and our Heavenly Father will soon speak the word. Glorious prospect, happy consummation.

R. S. DUNKINS.

Errata.

In the second paragraph of "The Story of Israel," instead of reading this was "the first appearance of the likeness of the glory of the Lord," read this, was "the appearance," etc.

In close of next to last paragraph put a period after the word diadem, and then read in the words, "We are not his children when we have not obeyed the Lord in baptism."

S. ROXANA WEEKS.

Half Rates to San Francisco.

On June 15, 16, 23 and 24, 1896 The North-Western Line (Chicago & North-Western Railway), the famous "California in 3 Days" Route, will sell excursion tickets to San Francisco and return at half rates, one fare for the round trip, good to return 60 days from date of sale. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—17.

For Our Children.

The Best You Can.

[illegible]

The Story of Israel Beyond the Sea. No. 52.

THE SABBATH AT SINAI.

Is this going to be a dull lesson do you think?

Not if you are wide awake and want to know all about the things of God. It used to seem tedious to me, when I was a child, and was reading over the description of the vessels, and measures and boards and curtains of the tabernacle. But that was, because I knew nothing of what was meant by it all, only, that it had something to do with the worship of God. It was to me, like the architects' plan of a house. I could make no building out of those hairy hangings of goat skin, and embroidered curtains of fine twined linen. I doubt if you can, and yet I hope to make the lesson an interesting one. Even though we may not be able to put everything into its place. You must read it all over. Begin with the 25th of Exodus, and go to the 32nd chapter. It will be a long lesson.

Those chapters contain what we call "*the tabernacle revelation.*" It was given to Moses, while he was up in the Mount, waiting for the tables of stone, and for the law and for the commandments that angel hands were writing. Ex. xxiv. 12. I wonder if it too was written upon stone? The Bible does not tell us. Ex. xxxiv. 28 says "the words of the covenant, the ten commandments, were written upon the tables."

Do you know what the word "revelation" means? It is telling us something that we have not known about before. Your little friends make revelations to you, when they tell you their secrets, but these are not divine revelations. We call the revelations that come from heaven, divine.

The giving of the Law, and the giving of the directions for the making of the Tabernacle, are two distinct revelations. We distinguished them by calling the first—"*The* Sinai Revelation," and the latter—"The Tabernacle Revelation."

The first taught the Israelites "how far off God is in his holiness." The people could not get to him. They had no way. There was no door open. Only Moses, the Mediator, could come before the Angel of his Presence.

It was death for any other person to touch the Mount, until he had come to the altar with the sacrifices that God had bidden him to offer, had heard the book read, had promised to obey it, and had been sprinkled with the blood, in token of forgiveness.

How then can the sinner come to the holy Mount in the everlasting kingdom, when he has never offered himself, a living sacrifice to God; has never read the Bible, obeyed it, nor been touched by the blood of Jesus? He never can.

The gates of the New Jerusalem will never be opened to admit an unpardoned man, woman or child. Nothing that defileth can enter there.

You see, dear little ones, that all things are pictures of what is to be in the future. We cannot come near to God, nor find a home in his holy place, until our sins have been taken away through the shed blood of one who has never sinned.

But "if the first revelation shows how far off God is in his holiness, the latter teaches how very near he is ready to come in his love." It gives to the Israelites a mercy-seat, and the privilege of preparing a place wherein God may dwell.

"Let them," he says, "Make me a sanctuary that I may dwell among them." The word "Sanctuary" means a holy place.

Here the law is to be enshrined. The keeping of it out of love to God, and the looking forward to Jesus, through the blood of the slain lambs is the means whereby the Israelites are to be counted holy in the eyes of the great Creator.

The pattern of everything that is to be used in the Tabernacle Service is given to Moses while he is up in the Mount. God shows him through his angels, how everything must be done. We have paper-patterns, whereby to fashion our garments; and plans drawn on parchment, to follow in the erection of our buildings; and models for the construction of the engines and looms of the inventor; and it was in some such way that Moses was shown the shape and size of the vessels, furniture, prives, and garnishing of the sanctuary.

The people are to be called upon to make of their own free-will, an offering to the Lord, that this great church, in the wilderness may be set up.

Gold and silver and brass, and blue, and scarlet, and fine linen, and goats hair, colored skins, and wood, and oil and precious spices, and sparkling gems, must be brought.—for "the tent of meeting" between God and man must be very beautiful and all its belongings of the finest kind.

AUNTIE WISE.

To Bro. Kinsey.

As you have told us who the man-child of Rev. xii. is, will you now please tell us who the Dragon is, and when and why he was so bent on killing this manchild (the Pope). Also what is lacking on the part of the church to make herself ready for her long absent Lord, and oblige many.

T. E. ADAMS.

Dr. A. T. Pierson states that in 1835, when he was first in Europe, he could not carry a copy of the Scriptures inside the walls of Rome. Last year there were twenty-nine Protestant chapels in the city of Rome, and preaching openly carried on in them with impunity, the pope and cardinals finding it impossible to interfere.

Home Seekers' Excursion to the West and Northwest.

On June 9 and 23, 1896, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at very low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota, and South Dakota, including the famous Black Hills district. For full information apply to ticket agents of connecting lines or address, C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—June 10.

Some interesting evidences of the power of Christianity over all hearts come from time to time from heathen countries. Recently a chief man in one of the villages of Bengal, after being converted, gave up a lucrative business and instead began to cultivate the soil, because his former trade had necessitated lying to his customers. "He never lies now," is the comment of the neighbors around his village home.

Revised Rates to Denver and Portland.

The North-Western Line (Chicago & North-Western R'y.) announces the sale of excursion tickets at very low rates from Chicago to Portland, Oregon, and return on June 10 and 11, and from Chicago to Denver, Colo., and return on June 13 and 14. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—June 10.

We shall never become angels. Yet we may, so great is God's goodness to men, attain a higher honor and glory than they possess. Though now we are a "little lower" than they, yet hereafter those of us who, by being made members of Christ, the second Adam, have become children of God and heirs of the incorruptible inheritance shall be in him raised to the high position of judges of those other creatures of his hand. "The Saints" shall judge not only the world, but also angels.

Special Summer Excursion rates from all stations on the line of the Nickel Plate Road, Ft. Wayne and east to Linwood Park, Vermillion O.—June 30

Our plea is for more Biblical preaching, and by that we mean the enforcement of the ruling ideas of the Scriptures which run beneath all texts as the granite ledges run beneath the New Hampshire hills. Without making a ranting accusation, we have a strong impression that too much of the present preaching in the United States—to a far greater extent than in England—does not enforce, with the majestic authority of the Scriptures, the great ideas which are distinctive of them.—*The Watchman.*

Low Rate Excursion tickets are on sale June 12, 13, 14, and 15 via the Nickel Plate Road to the Republican Convention at St. Louis, June 16th. I

Selected.

Testimonies of Heathen Adversaries to the Character of the Early Christians.

Tacitus, who was contemporary with the Apostles, says, concerning the persecution of Christians, by emperor Nero, "But neither human assistance, nor the largesses of the emperor, nor all the atonements offered to the gods, availed; the infamy of that horrible transaction still adhered to him. To suppress, if possible, this common rumor, Nero procured others to be accused, and punished with exquisite tortures a race of men detested for their evil practices, who were commonly known by the name of Christians. The author of that sect was Christ, who in the reign of Tiberius was put to death, as a malefactor, by the procurator Pontius Pilate. But this pestilent superstition, though checked for awhile, broke out afresh, not only in Judea, where the evil first originated, but even in the city of Rome, the common sink into which everything filthy and abominable flows from all quarters of the world. At first those only were apprehended who confessed themselves of that sect; afterwards a vast multitude was discovered by them, all of whom were condemned, not so much for the crime of burning the city, as for enmity to mankind. Some were torn to pieces by dogs, some were crucified, some burned to death. The younger Pliny in his epistle to Trajan, A. D. 107, says, "Others were named by an informer, who first confessed themselves Christians, but afterwards denied it; the rest said they had been Christians, but had left them—some three years ago, some longer, and one or many above twenty years. They all worshiped your image and the statues of the god; these also recited Christ. They affirmed that the whole of their fault or error, with Christians, lay in this, that they were wont to meet together on a stated day, before it was light, and sing among themselves alternately a hymn, and bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, never to falsify their word, nor to deny a pledge committed to them when called upon to return it. It was then their custom to separate, and come together again to a meal, which they ate in common without any disorder."

Self-denial.

The lesson of self-denial is of the last importance, and one which we find it most difficult to attain. It is made the condition of discipleship by Jesus Christ: so that, except in some degree we practice it, our claim to the character and privileges of Christians is invalid. But what is its nature? Surely it does not consist in monkish austerity, or needle vigor. It is neither a long pilgrimage, with its hardships; a useless seclusion, with its deceptions; a sour look, with its disgusts; or a bare head and empty stomach, with their inconveniences. These are not the self-denial required by the Gospel, sanctioned by Christ, and practiced by saints. What is it then? It is a holy, persevering, prayerful opposition to the desires, appetites, wishes, and tempers of corrupt nature. It is submission to Providence. It is resignation to affliction. It is preference of others. It is the abdication of a pertinacious adherence to our own right for the sake of peace. But why should we thus deny ourselves? Is it reasonable? Is it manly? Is it necessary? It is all three. It is highly reasonable to deny and oppose what is corrupt in its origin, baneful in its growth, and destructive in its end. And such are nature and sin. It is manly, for then we prove that the mind, the soul, the reason, holds the sceptre and the sceptre of direction and government, while all the inferior passions obey. It is necessary for the discovery of our grace, for the good of society, and for our own peace and salvation: and it will not require much, either of the art of logic, or the power of eloquence, to transform all these reasons into motives to induce the adoption and practice of self-denial.

If we would manifest our "love of life, and desire to see good days," we must learn this important lesson: for it is an aphorism worthy of a deep and permanent impression on the tablet of our mind, that self-denial is the source of self-gratification.—*Common Place Book.*

Mystic Shrine Meeting at Cleveland June 23rd and 24th. Tickets are offered for sale on the Nickel Plate Road June 21st and 22nd, at rates lower than the usual fare. Inquire of Agents. June 12

[Selected by J. J. Cody.]

Don't Use Tobacco.

AN OPEN LETTER TO A PASTOR WHO ADVOCATES THE USE OF TOBACCO.

Dear Sir:—You made a public and voluntary statement sometime ago, that "When Paul said, 'Let us cleanse ourselves from all filthiness of the flesh and spirit,' he did not mean tobacco." And then you proceeded to pronounce an eulogy on its use, or on those who use it, and argue their purity and piety. Now since there was nothing that led to the statement, you must have had a motive in so doing. To my mind the most probable one was, as a sop for those who would be most likely to wan it, namely: those who are addicted to its use. Or, perhaps, you said it because you knew it would be offensive to me, and so would please the unfortunates who are enslaved to its use. If I am wrong, I wish to be set right, and so I ask, "What did the apostle mean?" If you cannot tell what he meant, how can you be so positive that he did not mean to interdict the use of tobacco, the filthiest of all the filthy habits that human beings ever indulged. Other filth adheres to the surface only, and can be washed off, but this is so exceedingly filthy that it saturates its victims through and through, so that his person, his breath and his garments are a constant stench, incomfortable to many ladies, and repulsive to every refined taste, and incompatible, it seems to me, with Christian refinement or good manners. Should you say its use is not condemned, because not named, I say it is, for all filth is condemned. But on the same plea, the use of whiskey is not condemned, nor rum, brandy, gin or beer. Nor yet is gambling, or lotteries named. And according to the same sophistry it is not wrong to get drunk on whiskey, as we are only told "be not drunken on wine." If the use of tobacco makes one better, a better Christian, or citizen, more agreeable in society, healthier, wiser, or richer, the plea would seem to have some basis.

But it is said, "It is his individual right." Correct, if thereby he does not injure or annoy others. No one has a better right to foul the air I breathe, than he has to defile the water I drink, or poison the food I eat, and when I ask of you where the self-denial comes in, you said, "Then he must preach against eating pork, hot biscuit, drinking tea and coffee, and whatever that could give one dyspepsia, and there would not be enough left to pay the preacher." Is it possible, are your own words indicate, that the pay is the highest motive you have in preaching? And for fear of endangering this you will advocate personal and social vice that may produce disease and death. The Catholics in the 16th century granted indulgences to sin for a money consideration. So do you.

Yours for a clean gospel.—*Moses Meetham.*

Bibles.

To is age, though wise and better than any age of the past, golden or otherwise, yet seems to excel in the production of fools. The name of their foolies is legion. They run rampant in every direction. There is nothing they will not venture. The most sacred things do not escape their desecration. It would seem as though enough oddities in Scriptural translations had been afflicted on the world. But this generation has seen two more monstrosities introduced. One is the so-called "Woman's Bible." The other is an "Electic" Bible. The former is not worthy of serious consideration. The latter rises above the ridiculous, and needs to be watched as dangerous. The name has been applied to a collection of Scripture passages prepared for reading in the public schools in Chicago. By expurgation and elimination a volume was compiled which "meets the approval of Christian, Jew, Mohammedan, Buddist and Agnostic." What liberties must have been taken with the Biblical text! to be able to produce such a combination. It must take a higher critic turn green with envy, or ashamed of himself. They might just as well have co-joined select excerpts from heathen writers, barbaric sacred books, the vaporings of spiritualism and what-not and call it a Bible. What good can come from the reading of such a book in the public schools? It is better to have no Bible in the schools than to have such an emasculated edition of it that must, in the nature of the case, cause them to look with doubt upon the original edition that had to be expurgated before it was safe for them to read. What good does such a book? Teaches morality is the most that can be claimed for it. But nearly all the other text books do that; for tom or huck-

ture is moral, and teaches it more successfully than can be done by such a conglomeration. What harm does it? It teaches them to question the only edition of the Bible that contains the plan of salvation. The Bible is a Bible just as long as it remains intact—as it has been miraculously preserved for us through the ages; but as soon as you choose out of it only that which will meet the approval of every one and bind it in a volume, it is folly to call it a Bible.—*The Chatter.*

Notice.

Brother Underwood:

I am still in the vineyard working for the Master. I now have a call from California and contemplate going over to help them. I need help to pay the expenses of the trip which will fall heavily on one or two of the brethren, and it is the church that is the pillar and ground of the truth. Yes, the church must sound out the Word of life, it is not one man's work nor two, but the work of the whole body. Let us be faithful stewards and do our duty. Brethren in California take notice that I contemplate visiting your state sometime in July or August. I would to hear from every brother and sister in the state and would love to visit you all. Brethren the time is short, the Master is coming. Are you ready? If you are in earnest in what you believe, wake up and let the gospel of the kingdom be preached in the state of gold and fruit. Send in to aid in carrying the message to California. Pray for me that utterance may be given me, that I may open my mouth boldly, to make known the mysteries of the gospel to a hungry and starving people.

JOHN FOORE.

The Pocket Hymnal.

"The Pocket Hymnal," containing 300 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 25 cts a copy. Published by Wiley Jones. Send to this office for them.

Splendid Opportunities

For Homeseekers and others locations of changing basic locations are offered in the great states of Wisconsin, Iowa, Minnesota, South Dakota and Nebraska. Fertile and productive land is for sale on the most reasonable terms, and there are many [illegible] for all classes of business men, particularly farmers and dairymen. Those interested will be furnished [illegible] mation, free of charge, upon application to W. B. Kniskern, [illegible] ne, Chicago, Ill.

Theology has nothing new except that which is false. The preaching of Paul must be the preaching of the minister of today. There is no advancement here. We may advance in knowledge of Gods revealed truth; but it stands the same, for this grand reason that it is perfect, and perfection cannot be any better.

Pleasure-plenic Excursion to Chautauqua Lake.

On account of the Annual Convention of the Photographers' Association of America, to be held at Celoron, N. Y., on Chautauqua Lake, June 29th to 30th, the Nickel Plate Road will sell excursion tickets at one fare for the round trip, June 29.

O, that every professed follower of the Savior could say, "For me to live is Christ!" Filled with the Spirit, we should be as Christ in all things. Christ should be reproduced in us; Christ should be reflected through us.

Excursions to Warsaw via Pennsylvania Lines.

June 10th, and 11th, for meeting of Knights of Maccabees of Indiana, low rate excursion tickets will be sold via Pennsylvania Lines; valid returning June 12, inclusive.—1.

And sure I am it is better to be sick, providing Christ comes to the bedside and draws by the curtains and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ.—*Rutherford.*

Excursion tickets to Denver, Colo., are on sale June 12th and 13th via the Nickel Plate Road, account J. O. U. A. M. National Council, June 18th to 20th.—1.

Fidelity in trifles and an earnest seeking to please God in little matters is a test of zeal, devotion, and love. Let our aim be to please our dear Lord perfectly in little things.

Homeseekers Excursions to the West on June 9th and 23rd via the Nickel Plate Road. Ask Agents.—June 22.

Eight times the Bible speaks of the song of the redeemed. It appears that God's saved ones will be singing people. Yes, we are to sing the song of Moses and the Lamb.

Announcement.

The Annual Meeting of the Church of God in Christ Jesus, worshiping at Scholls, Ore., will be held on the 19th, 20th and 21st of June, 1896. The brethren extend a cordial invitation to others of like precious faith to meet with us at that time, to the end that we may all be edified.

W. W. JAQUITH, Church Sec.

The Third Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at the Antioch Meeting-house, five miles South of Plymouth, commencing on Friday June 12, 1896, at 2.30 p. m. and continuing over the following Sunday. Believing as we do that the gospel dispensation is very near to its close, and the day is far spent, let us be up and doing lest the night cometh when no man can work and we be overtaken as a thief in the night.

To all of like precious faith, we say come. Come and enjoy another good meeting, renew your strength and energy in the cause and encourage others.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

Excursions to Denver, Colo., via Pennsylvania Lines.

June 12th and 13th, excursion tickets will be sold to Denver, Colo., via Pennsylvania Lines for meeting National Council, Jr. O. U. A. M. For details regarding rates, time of trains, return limit of tickets, and other information, please apply to Local ticket agent of Pennsylvania Lines.

Aids to Bible-Study and Mission-Work.

1. "The Gospel." The Gospel as presented in a series of Tract-sermons. A volume of 288 pages, each 25c. a copy. Cloth-bound, beautifully embossed in gold edged, $1.00.

2. "Precious Words, or the true meanings of Holy Scripture Spirit, Christ, Paradise, Incorruptible, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as given from the Greek in the Holy Scriptures." A tract of 40 pages, 10 cts. a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double-column tract, 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract, 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract, 25 cts. per hundred.

6. "Honoring the Son." An 8-page tract, 10 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Can be had and for sale by Wiley Jones, Manchester, Va.

The Nickel Plate road sells Homeseekers' Excursion tickets to the South June 16th; July 17th and 21st; Aug. 4th and 18th; Sep. 1st and 15th; Oct. 6th and 20th. For detailed information, call on any agent of Nickel Plate Road, or address B. F. Horner, General Passenger Agent, Cleveland, O. —June 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cody, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg. Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Conner, Guthrie, Okla.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St., Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Rapp, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Ohio.
W. D. Townsend, Salem, Ohio.
G. W. Baynes, Farmdale, Ia.
C. S. Allen, Edmonds, Kan.
B. M. Butler, Muscatine, Ia.
J. M. Primmer, Jessup, Ia.
P. B. Stouffer, Bayard, Ia.
Mollie Butawick, W. R. C. Home, Madison, Ohio.
J. Comeany, Ballard, Wash.
S. T. Rook, Pike, Ind.
H. J. Baker, 942 Oak St. Kansas City, Mo.
A. T. Morris, Cottonwood, Cal.
R. S. Duggins, Irvington, N. Y.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Ia.
D. Howard, Scotland, Conn.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 381 Grand Rapids, Mich.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:09 A. M., 10:38 A. M., 5:15 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HAGES, Agt.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scots free. M. Jubilt, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. Ramsey, 801 Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., southwest Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God, Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Prune Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wilton, Elder; Sarah Selluck, Clerk.

Ainsworth, Neb., Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, at West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter will be heartily welcomed. At present we meet in the School House on Top of the hill; cable runs come very near, and keep beings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible-class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visiting brethren George Knife, Reader, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 1:30 p. m.

Meeting or Sunday school every First Day at the Cowles Schoolhouse, Calhoun Co., Ia. Elder Whitsitt, Pastor.

The Churches of God at Grady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dalton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study, by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trousdell.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who hunts much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to or order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, put the latest copy of the paper you have and order only what you see advertized in it.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Tracts.

We have printed the letter to Dr. Talmage and J. A. Comont written by Bro. and Sister Howard and printed in issue of April 22, in tract form, and can supply them at two cents each, or 15 cents a dozen.—Address THE RESTITUTION, Plymouth, Ind.

Excursion tickets to Buffalo are on sale via the Nickel Plate Road July 5th and 6th, account the National Educational Association Convention. July 7th to 11th.—June 30.

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and How to Get There.

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Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island and places of Summer sojourn in Eastern New York, Vermont, New Hampshire and Maine.

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The low tourist rate over the Pennsylvania Lines brings Mackinac, Petoskey, Charlevoix, St. Clements, St. Clair, Muskegon, Traverse City, Harbor Beach, Mackinac City, Sault Ste. Marie, Georgian Bay, Watersmeet, Au Sable, Iron Mountain and all the romantic resorted Northern Michigan within easy reach. The return limit will be ample for an extended sojourn. Tourist tickets will also be sold over these lines to Ashland, Cedar Lake, Devil's Lake, Fulton Lake, Three Lakes, Wankesha and other resort in the Northwest.

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Cleveland Depot, Broadway near Cross st. cars make stop at Euclid av. and each st.

TRAINS GOING EAST

Chicago (Central)	9:00pm	8:00am	1:30pm	Local Ft. 7:00am
Hammond	10:25pm	9:07am		8:06am
Ft. Wayne	10:55pm	9:45am		10:00am
Ft. Wayne	11:10pm	10:00am		11:00am
Bucyrus		10:27am		11:56am
Crestline	12:12am	11:00am	4:00pm	12:00m
Akron	1:23am	11:51a		2:30pm
Ft. Wayne	3:00am	2:30pm	6:25pm	4:05pm
Orrville	10:25am	9:00pm	11:41pm	
Buffalo	1:55pm		5:30am	

TRAINS GOING WEST

Ft. Wayne	12:05am		5:45am	Ft.
Orrville	2:10pm	6:01am	10:25am	
Ft. Wayne	2:55am	1:15pm	4:10pm	7:25am
Bucyrus	4:00am	3:25pm		5:45pm
Akron	4:20am	4:01pm	6:20pm	10:15am
Crestline		4:40pm		3:24pm
Valparaiso	8:40am	4:25pm		12:45pm
Bucyrus	6:00am	5:17pm		1:20pm
Hammond	8:25am	5:49pm		3:15pm
Ft. Wayne				4:40pm
Chicago	7:00am	7:20 pm	9:00 pm	

Trains leaving Chicago at 8:05 a. m., Cleveland at 9:00 a. m. and Fort Wayne 6:00 a. m. (Sunday excepted) run daily. Trains are equipped with Pullman Buffet Sleeping cars. No change of cars to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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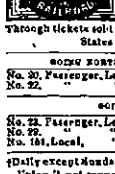

Local Time Table.

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GOING NORTH FROM PLYMOUTH.

No. 30. Passenger, Leaves		†10:03pm
No. 32.	"	" 6:27pm

GOING SOUTH.

No. 23. Passenger, Leaves		†9:45am
No. 29.	"	" 6:40pm
No. 151. Local,	"	" 12:45pm

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CHAS. F. DALY,
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Indianapolis, Ind.

VANDALIA TIME TABLE.

In effect Sept. 28, 1895.

GOING NORTH FROM PLYMOUTH.

No. 33, Ex. Sun.	12:14pm For St. Joseph.
No. 35	7:34am "
No. 31, ex. Sun.	10:38pm for South Bend

GOING SOUTH FROM PLYMOUTH.

No. 34, Ex. Sun.	8:31am For Terre Haute.
No. 36.	12:30pm " "
No 37 ex. Sunday	7:37pm " Logansport

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. OWEN, Agt., Plymouth, Indiana, or

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The Restitution.

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For that is more than he bids thee seek.
Bend not thine arms to measure a load—
Thou may'st leave that to thy gracious God.
Daily only he saith to thee,
Take up the cross and follow me."

Communicated.

Hezekias. (Isa. C. V.) Chap. 39.

1. In this period Merodach Baladan the son of Baladan the king of Babylonia sent letters and elders and votive-gifts to Ezekias: For he had heard that he was sick unto death, and Ezekias arose.

2. And rejoiced over them and showed them the house of the offerings of the dead and the silver and the gold and the stacte and the incense-materials and the myrrh and all the houses for the utensils of the treasury and all the things whatsoever that were in his treasures: and there was nothing that Ezekias did not show in his house and in all his official-power.

3. And Hesaias the prophet came unto king Ezekias and said unto him. What do these men say and whence have they come unto thee? And Ezekias said, From out a land afar off have they come unto me, from Babylon.

4. And Hesaias said, What did they see in thy house? And Ezekias said, All that there is in my house they saw, and there is nothing in my house they did not see; moreover also the things in my treasures.

5. Hesaias said unto him: Hear the Word of the Lord of Sabaoth.

6. Lo, days are coming and they will take all the things in thy house, and all the things that thy fathers have gathered together unto this day; into Babylon will they go, and they shall leave nothing behind: And God hath said that even from thy offspring that thou wilt beget will they take and make them eunuchs in the house of the king of the Babylonians.

8. And Ezekias said unto Hesaias, The Word of the Lord is good which he hath spoken: Let peace and righteousness though occur in my days.

CHAPTER 40.

1. Comfort ye, Comfort ye my laity, saith God: May ye priests have talked comfort to the heart of Hierousalem: May ye have comforted her, because her humiliation hath been made full. Her sin hath been loosed, because she hath received from the hand of the Lord double for her sins.

3. A voice of one calling for help in the wilderness: Make ready the way of the Lord; make straight the paths of our God.

4. Every ravine will have been filled and every mountain and hill will have been laid low; and all the crooked places will be made straight and the rough places plains;

5. And the glory of the Lord will have appeared, and all flesh will see the instrumental-salvation of God, because the Lord hath said it.

6. A voice of one saying, Cry for help. And I said, Why shall I cry for help? All flesh is grass and all man's glory is as it were a flower of grass:

7. The grass hath withered and the flower hath fallen off.

8. But the oracular-word of our God abideth forever.

9. Go up upon a high mountain thou who art announcing the good tidings of Sion; Lift up thy voice with strength, thou who art announcing the glad tidings of Hierousalem; Lift ye up, fear not: Say unto the cities of Judaia, Lo your God:

10. Lo the Lord, the Lord is coming with strength, and the arm is with lordship; Lo his wages are with him, and his work before him;

11. Like a shepherd will he shepherd his flock and with his arm will he gather together the lambs, and those who have in womb will he comfort.

12. Who hath measured the water in his hand and the heavens with a span and all the earth for a handful? Who hath stood the mountains by weight and the valleys in a balance?

13. Who hath known the Lord's mind and who hath become his fellow-counsellor, and instructed him?

14. Or with whom hath he taken counsel and who hath instructed him? Or who hath shown him in a judicial-way? Or who hath shown him a way of understanding?

15. Have not all the nations been accounted as it were a drop from a bucket and an inclination of the beam of a balance as it were? Will they not have been accounted spittlens it were?

16. And the Libanesis not sufficient for a fire and all the four-footed are not sufficient for a whole-burnt-offering service;

17. And all the nations are as nothing and have been accounted nothing.

18. To whom have ye likened the Lord, and unto what likeness have ye likened him?

19. Hath not a carpenter made an image, or a goldsmith molded gold and gilded it? Fitted it up as a likeness?

20. Yea a carpenter hath selected wood that will not rot, and he will wisely seek how he may stand an image therefrom and it may not be moved.

21. Will ye not comprehend? Will ye not hearken? Hath it not been told you from the beginning? Have ye not comprehended the foundations of the earth?

22. He it is who holdeth with control the circle of the earth, and the dwellers thereon are locusts as it were; He it is who hath stood the heavens like a camera and spread them like a tent as it were to dwell in:

23. He it is who giveth rulers to rule as though nothing, and who created an earth as though naught.

24. For they shall not plant nor shall they sow, nor shall their root have been rooted in the earth: He hath breathed upon them and they have withered, and a cyclone will take them away like kindling.

25. Now then to whom have ye likened me and thereby I shall have been exalted? The Sacred One hath said.

26. Lift up on high your eyes and see Who hath disclosed all these things? He who bringeth out his cosmos by number: He will call them all by name by reason of much glory, and in the controling-power of thy might naught hath escaped thee.

27. Mayest thou indeed not have said, O Jakoob, and why O Israel, hast thou said, my way hath been hidden from God, and my God hath taken away my judicial-trial and hath stood away from me?

28. And now hast thou not comprehended? Hast thou not heard? God is eternal, the God who fitted up the ends of the earth: he will not hunger nor grow weary, nor is it possible to search out his thoughtfulness;

29. He who giveth unto the hungry strength and sorrow to those who have no woe.

30. For young men will hunger and youths will grow weary and chosen ones will be without strength.

31. But those who wait for God change strength: they will grow wings like eagles as it were; they will run and not grow weary; they will walk and not hunger.

CHAPTER 41.

1. Renew yourselves toward me ye islands; for the rulers will change strength: May they have drawn nigh and may they have talked together: Then may they have announced in a judicial-way.

2. Who hath awakened righteousness from the east, called it to his feet and it will go its way? He will give in the sight of nations and astound kings; and he will give their swords to the earth and their weapons that have been thrust away like kindling-wood as it were,

3. And the way of his feet will pursue them, will go through them in peace.

4. Who hath energized and caused these things? The One who calleth it from a beginning of generations hath called it: (righteousness) I God am first and unto the things that are coming am I.

5. May nations have perceived and feared: May the ends of the earth have drawn nigh and come together:

6. Each one judging to succor his neighbor and brother.

7. And one will say: a man of influence and an artisan hath become strong and a worker in copper who smiteth with a hammer moving on together with him will say perchance: It is a beautiful symbol: Let them make the things strong with nails; They will place them and they will not have been moved.

8. But thou O Israel, Jakoob my servant and them whom I have chosen, Bahraam's seed whom I have loved:

9. For whom I have intervened from the ends of the earth, and them whom I have called from the spying-places thereof, and unto whom I have said thou art my house-servant; thee have I chosen, and thee have I not forsaken:

10. Fear not; For I am with thee: Err not: For I am thy God who hath strengthened thee and I have succored thee and made thee secure with my right hand.

11. Lo, all those who oppose thee will have been put to shame and confounded; For they will be as though they were not: and all thy adversaries will perish.

12. Thou wilt seek and shalt not find the men who shall ill-treat thee: For they will be as though they were not, and there will be none who war against thee.

13. Because I thy God am the one who holdeth thy right hand, who saith unto thee; Fear not, O Jakoob, thou fewest, Israel; I have become thy responsive-helper, saith thy God, he who is redeeming thee, O Israel.

15. Lo, I have made thee new saw-like, threshing wheels of a threshing-wagon as it were and thou wilt thresh mountains and pulverize hills and make them like fine dust,

16. And thou wilt winnow them; And a wind will take them and a cyclone scatter them: But thou will have rejoiced in the sacred places of Israel.

17. And the beggars and the needy will be glad: For they will seek water and there will be none; their tongue will have become dried up with their thirst; I the Lord God, I the God of Israel will hearken, and will not forsake them;

18. But I will open rivers upon the mountains and fountains in the midst of plains; I will make the desert pools of water, and the thirsty land with conduits of water:

19. I will put into the land without water cedar and box-wood myrtle and cypress and white poplar:

20. That they may see and know and reflect and at the same time fully know that the Lord's hand hath done these things, and the Sacred One of Israel hath showed it.

21. Your crisis is drawing nigh saith the Lord God. Your counsels have drawn nigh, saith the king of Jakoob.

22. May they have drawn nigh, and told you the things that are going to come to pass or the former things what they were, may ye have said: and we shall fully know your mind, and comprehend what the last things are and the things to come; May ye have said

23. May ye have told us the things that are coming in a last period, and we shall know that ye are gods; Do good and bad and we shall wonder and at the same time see.

24. Whence ye are and whence your employment; From out the earth an abomination have they chosen you.

25. But I have awakened the one from the North and the one from the rising of the sun; They will have been called by name; May rulers have come, and like potter's clay and as a potter treadeth the clay, even so will ye have been trodden down.

26. For who will declare the things from a beginning that we may know and the former things, and we shall say they are true? There is no one who foretelleth nor who heareth your words.

27. I shall give authority to Sion, and Hierousalem I shall comfort in a way.

28. For from the nations, lo there was no one, and from their idols there was no to declare; And if I shall ask them; Whence are ye, they may not answer me.

29. For they are they who make you go and who are leading you astray in vain.

COMMENT.

The 39th chapter opens with a historical account of the first diplomatic relations established between the kingdom of Joudah and the kingdom of Babylon, these relations growing out of the incident of the sickness of Ezekias recounted in the preceding chapters.

The indiscretion, credulity and vanity of Ezekias shown in his confidential treatment of these men who were entire strangers to him, are fitly reflected in "the Word of the Lord" that comes to him through the prophet Hesaias, and well illustrates the general truth that God holds us responsible for the use of the common sense with which he has endowed us. We get a glimpse of God's providence and far-reaching purpose and we also see how great a conflagration a little spark of indiscretion in mundane matters may kindle. The closing remark of Ezekias in the 8th verse shows us on how low a plane of goodness and nobility his character rested.

"Let peace and righteousness though occur in my days." Where is the potent purpose and ardent aspiration for the coming generations?

In the 40th chapter the gospel rings out again full and clear with its trumpet-tone of hope, and in such a striking contrast to the predicted calamities of the preceding chapter that it is difficult to believe that "the voice" is the same voice of God. But the inter gospel has quoted the substance of it and interpreted it for us. John when interrogated as to who he was, says I am only "a voice" that "voice" heard so long ago, but now heard again as predicted then, confirming the truth of the 8th verse. "But the oracular Word of our God abideth forever." Notice "wages" not "reward" in the tenth verse. God nowhere in the Scriptures promises "reward" for work. He presents himself always as "wages-payer." To serve him is an honor it is true; but he wisely makes us earn our wages. Eternal life is the gracious offer of God; but wages and rations are meant if we enlist in the divine warfare, and "the denarius a day" if we hear his call and work in his vineyard. None of God's gracious gifts are rewards of merit. He promotes his "bond-servants" who stand trial and show themselves trustworthy. Man's accounting for merit in the sight of God is very fully given here in the 13th, 14th, 15th, 16th and 17th verses and it figures zero doesn't it? In what follows of this chapter we are given to understand that there may be an excuse for the idolatry of "the nations" but not for Jakoob and and much less for Israel, enlightened and redeemed Jakoob.

Observe in the 31st verse, "those who wait for God change strength." This is the key-word to interpret the next chapter. See how the first verse of the 41st chapter reads and note the importance of this word properly rendered, as it is rendered "renew" in the C. V. and R. V.

"Renew yourselves toward me, ye islands; for the rulers will change strength."

Who is the "who" of the second verse of this 41st chapter? Can we of this day have any doubt? This day of proposed and coming international arbitration and judicial procedure emanating from Christian people and Christian effort?

The "who hath energized and caused these things" of the 4th verse is a wonderfully suggestive query. There is a polar difference between a casual energy and any instrumentality moved by it. Theologians seem to have forgotten this in their philosophical formulations. This is one of the senses which God is first and last as here asserted in the last clause of the 4th verse and God be praised "The ends of the earth" are coming together now "each one judging to succor his neighbor and brother"—not in the idolatrous way either as depicted in the 7th verse but "as Bahraam's seed" (see 8th verse) "called from the spying-places of the earth" (see 9th verse) "I have succored thee and made thee secure with my right hand" (see 10th verse). Do ye likewise succor, and impart this strength and security to your neighbor. This is the exhortation of the gospel.

Is what follows from the 9th verse to the 21st to be interpreted as applicable to the Christian Church as a redemptive and judicial agency, irrespective of any reference to Jakoob as a nationality and Israel as a redeemed nationality? Is all this talk hereabout rivers of water and the revivifying of barren land and replanting it with forests and fertility as well as gathering together here a people scattered over the face of the earth to be interpreted figuratively? Is there to be no literal restoration of the land of Palestine and its people? Is the Christianity of this nineteenth century the real fulfillment of this and many more similar prophecies in this book? I trow not. How many Israelites have been converted to Christianity?

Is this what Paul means when he says "And so all Israel will have been saved? And is the Mohammedan possession and domination of the "Holy Land and City" a realization of all these divine promises to Jakoob? Or is redemption so far in this year 1896 but the few large drops that precede the shower of God's grace yet to come? Is the gospel thus far but an eclectic gospel calling out people for his name to be used later as an instrumentality with divine power and endowment to call out nations?

CHAS. GARDNER.

The Spirit.

Editor Restitution:

In RESTITUTION of May 18th, I see a communication from Bro. J. W. Gamble regarding the Spirit, that I wish to notice briefly. In the first place he says, "the brethren claim to have the Spirit of the Lord, the Holy Spirit, or Holy Ghost which are synonomous terms. "I have yet never found the brother who was posted that believed the Holy Ghost to be the proper term to use in any of the Scriptures he cites. I must say I am at a loss to understand the Brother for he starts out to tell us what it is that guides him and cites to. Gen xlviii. 16; Psa. xxxiv. 7: and others to prove angel guidance, and says he could enumerate but thinks this enough to establish the point that, we are not guided by a spirit outside of the Bible. If the angels guide the Brother and encamp about him and protect him, isn't that outside the Bible? I have heard this matter discussed many times and by many different persons but never heard one say that they thought there was any promise of the Spirit outside or separate from the Word. All agree that the Bible is our instructor and unfolds to us the plan of God, and tells us what to do to please him. But how, dear brethren, after we have done all the Word commands us to do and brought to where we can cry "Abba Father," are we to suppose our Father in heaven still stands aloof from us and closes his ears to our cry for help to do his will? Just as well argue to me that the earthly parent after he had laid down certain rules for the government of his child that he would lend it no assistance in its efforts to carry them out if appealed to. Is there any thing abhurent in the thought that God has promised if we obey his commandments, or in other words believe his Word that he will be with us, hear our prayers, give us knowledge if we lack it. To my mind this is one of the most important questions of the day so far as the church is concerned. If God has promised us the Spirit, and we haven't it something is wrong, and if so, wouldn't it be far better and infinitely profitable to try and right that wrong than to say it never belonged to us in order to account for its absence.

The Brother quotes: "If you have not the Spirit of Christ you are none of his." and applies it to disposition. We are told that the "Spirit was poured out upon Christ without measure," was that disposition? And doesn't it imply that upon some others it had or would be poured out with measure.

Yes Brother says, "You say we are all sealed with the Holy Spirit of promise," and gives us then to understand that we cannot receive or expect that Spirit until the resurrection. Let us examine Eph. i. 13 and 14 carefully. Here Paul says, "In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation in whom also after that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." Now, what do we find in these two texts? 1st, That they trusted in Christ after they heard the Word of truth (not error) which Paul here calls the gospel of our salvation. 2nd, After having heard the gospel and believing it they were sealed with the Holy Spirit. 3rd, We find this Spirit to be 1st Holy, 2nd a promise. Now, the question arises, a promise to who? Read Acts ii. 39, "For the promise is to you and to your children (the Jews) and to all them that are afar off (the Gentiles) even as many as the Lord our God shall call." Now the only difference that ever came up between us as a people in regard to this point was, how many were to receive it. Some say the apostles and a few that they laid hands upon. But, my brethren, you who have abandoned mysticism and loose and deceitful handling of the Word of God, do you want to return to that again? Doesn't it tell us plainly to whom it was promised? It takes no stretch of imagination, nor great learning to understand this plain declaration of our heavenly Father through Peter by the Holy Spirit. Even as many as the Lord our God shall call. Does that mean you, my brother, my sister, have you been called by the gospel? To prove who the afar off ones are read Eph. ii. 11-16. After we become the child of God through the belief of the gospel it makes no difference where we are we can reach the throne of God, through the spirit our prayers and supplications are wafted away to him, the God of mercy, by the silent messenger, and the God we serve, and who never forsakes nor fails to fulfil his promise through the Spirit, removes the barriers, gives unto us wisdom, if not his Word is broken. He has promised, am I to become a doubtful servant, am I to put my trust in princes or the sons of men, or in the living God? We study our Bible. The brethren say we are sufficiently well posted to go to the world and deliver the gospel message. He goes, but he hasn't gone far with that glad message until he begins to find out how weak and giddy the world is, and finds himself at a loss to know what to do with a full knowledge of the gospel. He finds very soon he has exhausted all his own power, got to the end of his resources. Now comes the cry, "Lord, what shall I do, where shall I go, who will hear?" Help me to outride those many obstacles, direct me to that lost son of Adam that is hungering for the Word of life. This comes from the depths of an earnest heart, and the same Spirit that guided of old will to my mind never be withheld. This is far different from trying to get the Holy Ghost at a mourners bench, and by a sinner at that, a person to whom God never promised his Spirit. You hear a brother say, "no use to preach here; no one here." You listen to the many misrepresentations, to the many vain epithets, the doors are locked against you, and if you would stop here and listen to frail man, the good news would cease; but the Spirit of God is working in the heart of some earnest ones and they cry mightily to God. They are heard. The barriers are broken down, the doors are thrown open, the message reaches the heart of some, the Spirit of God has prevailed. Then we give God glory. It is because of our knowledge of the Word that the bars are put up against us. It must be something outside of this to let them down. These are not drawn from the imagination, but are practice and no doubt the experience of every minister of the one faith. We haven't the time nor space to speak of some other points in the article at present but submit the above in love.

ALMOS ADAMS.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, JULY 1, 1896. NUMBER 25.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 1, 1896.

The Kingdom of God.

We copy these beautiful verses from the *Glad Tidings* for 1884:—

The Kingdom of God, seek it first, ye who love!
For Christ in his glory will shortly appear:
This righteousness practice, this favor obtain.
Then you on this earth with his loved ones shall reign.

The Kingdom of God in its coming will leave
No trace of the darkness which now we perceive:
But will spread in all lands a glorious light.
And soon chase away all the sorrows of night.

The Kingdom of God: 'tis yours, Abraham's seed.
If the Master's commands you constantly heed.
And do his good pleasure in constant delight.
You'll inherit a place in the Kingdom of light.

The Kingdom of God, Oh! What bliss it will bring:
With Jehovah our God, and Christ as our King;
What glory, and honor, with peace and good Will,
And life without end—Come and have it who will?

"WE prove and brighten our own faith in laboring under difficulties and discouragements to develop faith and good conduct in others."

THE account of the destructive work of the earthquake, and tidal wave in Japan furnished to the government of the United States says, that no less 30,000 lives were lost.

IT has been well and truly said that "Metaphysics are capital things for doubtful disputation and admirably adapted to the development of sounding brass and tinkling cymbals."

THE following is an English poem on perseverance in common nature—

"Go on, go on, go on, go on.
Go on, go on, go on.
Go on, go on, go on, go on.
Go on, go on, go on."

WHERE men's acts and words are not central in love, they have not yet known the truth as they ought to know it. They are mere clouds without water, giving promise of rain, but mocking the thirsty ground beneath.

THE Dean of Wells says, "The universality of immersion, in the practice of the early church, supports the English Version,—they went down both into the water. The Eunoch would lay aside his garments, descend chest deep into the water, and be plunged under it in the name of the Lord Jesus."

CHILLINGWORTH said, "I cannot find any rock for the sole of my feet but this rock only. I see plainly and with mine own eyes, that there are popes against popes, councils against councils, some fathers against others—the same fathers against themselves,—a consent of the father of one age against the consent of the father of another age,—the church of one age against the church of another age. In a word, there is no sufficient certainty but of Scripture only."

Christ Our Working Example.

IT is of the first importance to effectual *fellowship* and effectual service of every kind in the truth, that the mind be occupied and controlled by the right ways of the Lord. What there are have been illustrated to us at every step in the progressive revelation which God has made to us in the Scriptures of his will and purpose. It is in these "right ways" that Christ bade his disciples to occupy themselves till his return. A perfect *example* of the "right way" is furnished to us in Christ's own case. We have not a monotonous, mechanical Christ,—one going round and round among men like a clerical cipher. There was in him something fresh and vitalizing at every turn. He was not the character pictured to us in the second person of the Orthodox Trinity, nor the mere humanizer of the Unitarian conception. He was, if we thus express ourself, the human counterpart of God himself. He could thunder as well as sunshine. He could wait the breezes of the spirit, or he could blow a gale when circumstances called for it. It is an everlasting instruction to follow him from place to place and not the overmastering surroundings which brought out such different manifestations of speech and bearing. We see him blessing little children, and then reproving great men. At one time men wondered at the gracious words which proceeded out of his mouth,—at another hypocrites quailed before his cutting rebukes. At one time we hear him saying, come unto me,—at another, depart ye cursed. In one case he supplies the needs of five thousand people; in another he overthrows the tables of the money changers, and whips them out of the temple. In one instance he attended a marriage feast, while in another he forbade a man to go and bury his own father. In one instance he wept over Jerusalem, on another he denounced the leading men of his day as a generation of vipers. On one occasion he filled fisher's nets, another he drowned a herd of swine. From these and many other illustrations of the spirit of Christ it is evident that "the Spirit of Christ" does not consist of sentimental sympathies. Men of *"broad* views" cannot reconcile all his ways with *their* notions, but the children of light discern only different aspects of the same spirit in all he did and said, and can justify all his attitudes. And more than this, they remember that he said to his followers, "learn of me."

The Question Drawer.

THE SCAPE GOAT.

Two goats were brought to the High Priest of the Day of At-one-ment. One was a "sin offering," and the other was call d the scape goat or The *Escape* Goat, because he was driven away and allowed to escape in the wilderness. Take notice that the sin offering *was not* the scape goat,—and *secondly*, that the sins of all the children of Israel were confessed over the *live* goat and having put them upon the *head* of the goat, he is sent away into the wilderness, bearing all their iniquities into a land not inhabited, and let go. *Thirdly*, Leviticus xvi. 10 shows that the scape goat is presented *alive* before the Lord, to make an atonement with him, and to let him go for a scape goat into the wilderness. As God had done nothing wrong; as he was essentially holy, just, kind, good, merciful and gracious, he could not be changed for the better. To change him would be for the worst. If he were to be changed we would know nothing of him. It is man that needs changing,—man that is not at one with God. To say that God was at one with man, would imply that man was the superior, and that God had offended him, or at least that by *mutual confession* the two had come to an understanding. But that condition of things did not exist. God was the lawgiver; man was the offender. If it was God's prerogative to make the law, then, certainly it was the offender who needed to be at-one with God.

The question is, how was this effected by means of the scapegoat? At-one-ment was *attained, but how?* Let us see. The *live* scapegoat was brought, and over it was confessed all the sins of the people, and in a symbol they were laid on the head of the animal. Let us imagine ourselves there. There stands the goat before all the people as the very embodimen. of all their sins. Here substitutionists think they have all the advantage. And from a superficial glance it looks that way. We must not be satisfied with a superficial glance. We want to ascertain on what *principle* at-one-ment was effected.

Did the goat suffer the penalty due their sin? Was he put to death in token of his punishment *instead of him?* Is he sacrificed as an expiation of sin? No, indeed. Expiation is the *Pagan corruption* of the meaning of sacrifice. What! offer to God the very embodiment of the nations' sins? If our readers agree with us that this would not be an acceptable offering to God, they will be interested to know what became of the goat and his symbolic burden. The goat is taken into the wilderness nevermore to be seen or known; and having conferred their sins through their High Priest, this transaction says to them by a powerful symbol, that God has put their sins so far away from them, that they should be remembered against them no more.

We see sin confessed,—sin repented of,—sin pardoned,—sin put away so far as the East is from the West, but no satisfaction or expiation for sin. Pardon excludes satisfaction,—satisfaction excludes pardon. There is nothing *to* pardon, if satisfaction has been made. When it is remembered that the sin offering was first slain, and *after that*, the sins were symbolically laid upon the goat and the loaded animal not slain but hurried off to an uninhabited land, it is difficult to see anything that favors substitution; but how easy for an adopted child of God to think of the blessed apostolic assurance, that "if we confesses our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness."

Returning to Rom. iii. 25, 26 we call attention again to the fact that Jesus was set forth *by God* to be a *propitiation*—not a propitiator. But *how?* Through substitution? No! But "THROUGH FAITH IN HIS BLOOD." A careful reading of the passage refutes the idea of propitiating God; and explains that we can be at-one with God through faith in his blood. Substitution and satisfaction *exclude faith in the blood.* We earnestly claim that the doctrine of satisfaction or substitution cannot be harmonized with the principle of justification by faith. He has the object been shed there had been no satisfaction or reconciliation for sin, except through faith in it. As God is [illegible] the *means* of reconciliation, we [illegible] propitiations already [illegible] needs changing.

We never could understand how Christ's work be *at all* vicarious if it be not *altogether* vicarious. If he *died instead* of the sinner, did he not also render *perfect obedience* for the sinner? And if another has rendered perfect obedience for the sinner, is not the sinner relieved of his *obligation* to be obedient? We see no warrant at all for speaking of *partial* substitution. Surely it is one thing or the other. To substitution—if a substitute for the sinner be found, can he be a substitute without taking the sinner's place and suffering the sinner's doom? [illegible] instead, or in place of the sinner, ought not the sinner [illegible] does not go free? Are [illegible] been satisfied how [illegible] tested by his substitute? [illegible] sentence upon the sinner does not through a substitute escape death? If not, then for what *purpose* does he need a substitute?

(To be Continued.)

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 18.

We quote further from our review of Elder Sewell, as follows:—"You say that Paul entered the kingdom," but as no proof accompanies the assertion I cannot afford to notice it.

"You admit all that is said about the Branch in Jer. xxii. 5, 6. I am glad of this because it says: "Thereby cometh that God will raise unto David a righteous Branch, and a King and reign and prosper and shall execute judgment and justice in the earth." It says, too, "that in his days Judah shall be saved, and Israel shall dwell safely: and that his name shall be called, the Lord our Righteousness." You very kindly admit all this because it says all this. You go further and actually admit that *that* King is Christ,—that is, that the King revealed to by the prophet is Christ. You are mistaken I think, in saying that the subject changes at verses 5 and 6, for it only adds other particulars, as will presently be seen: "And I will gather the remnant of my flock out of all countries whither I have driven them, and I will bring them again to their folds; and they shall be fruitful and increase, and I will set up shepherds over them; and they shall fear no more nor be dismayed, neither shall they be lacking, saith the Lord." You will please notice.

1. This was not the return from Babylon because it is a gathering out of all countries whither "I have driven them," saith the Lord; and he did not drive them into all those countries till about 38 years after Pentecost, by the Romans.

2. Notice that after the gathering referred to they should "fear no more nor be dismayed, neither shock, they be lacking, saith the Lord." They *have been* dismayed,—*have* lacked, since the return from Babylon; They are lacking still; and this is positive proof that their gathering is still future. Can we know anything further concerning the delightful period? Why yes; the subject is resumed immediately, as follows: "Behold the days come saith the Lord, that I will raise up unto David a righteous Branch, and a King shall reign and prosper; and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." In verses 3 and 4 it is the *remnant* of the flock that is to be gathered, (what is left of it) and dismayed no more. In v. 6, Judah and Israel are saved and dwell safely. You may deny, if you please that both verses refer to the *same* gathering of the *same* people, but verses 7 and 8 will set the it beyond controversy that they are the same. Besides, you have *admitted* that verses 3 and 4 refer to the literal descendants of Jacob, and so I will prove that verse 6 does also: "Behold the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land." v. 7. This needs no comment.

Is anything revealed in reference to the means employed to bring about this deliverance, which is to eclipse that from Egypt, or any more facts in regard to that people? Yes; we learn from v. 5 that a Branch is to [illegible] and a King and [illegible] Yet admit [illegible] that he was [illegible] that [illegible] he will [illegible] not dwell safely [illegible]

[illegible] the reign and glorious [illegible] and [illegible] earth, and not in heaven. Each article says he shall be [illegible] "there." The Lord is there" [illegible] and he [illegible] and [illegible] Israel dwell safely." See also [illegible] Jer. xxiii. 6. [illegible] Israel dwell safely [illegible] Jer. xxxiii. 16

Communicated.

Smith and Wilson Discussion. Number 3.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

It is refreshing to see the negative reaching after other proof than a few doubtful texts from the Bible. To yield nature, poets, reason, history, science and plainest Scripture to the affirmative is not the best way to elicit truth, if there be any truth in the position held by the negative.

Now that Elder Wilson has invoked commentators and dictionaries, we would be greatly obliged if he would name the English, Greek and Hebrew lexicons, and the commentary on the whole Bible which he regards as standards. The affirmative considers this request as crucial. In whatever way it is met it will impale the negative. There is no immortality in his system.

The reader can obtain a good fair idea of the way the Scriptures will be treated by both parties if he will take his New Testament and note the first Scripture quoted from it by the negative. It is the Resurrection chapter, 1 Cor. xv. From this the negative drew the conclusion that Paul teaches that two natures, natural and spiritual, do not exist contemporaneously in the same person, that we have only the physical nature now and will receive the spiritual nature later.

The affirmative called attention to 1 Cor. i. 15; and Gal. vi. 1, where men are called spiritual, and showed that the negative changed the word 'body' to 'nature.' The negative says "I am afraid you are mistaken."

Elder Wilson certainly wrote what I have quoted above. Now the word 'nature' does not occur in the entire chapter. The apostle is writing of the body; ten times that word is found. Read for yourself and be prepared for other collisions of theory with the Scriptures. "It is sown a natural body; it is raised a spiritual body."

"That is not first which is spiritual but that which is natural; then that which is spiritual." "As we have borne the image of the earthly, we shall also bear the image of the heavenly." So reasons Paul, concerning the fleshy body and the heavenly.

Adam, Jesus and Paul bore the earthly body of flesh and blood. Jesus, when Paul wrote, was bearing the heavenly and spiritual body. The saints are to have spiritual bodies. To make that Scripture teach that man has no spiritual nature, is to turn it to a thought Paul never had in view, a thought combatted by the Word as well as by the consciousness of man.

Establish that theory and you destroy all possibility of man being made in the likeness and image of God. For God is a spirit. If man has no spiritual nature then he is deprived of the only likeness of God. For surely no one would contend that God is a huge man with legs and trunk and arms, that would give the gorilla a claim to be in the likeness of the Creator.

This is a fair sample of the way in which this theological opinion will often clash with Christ and the Twelve.

How shall we account for the wonderful phenomena of the mental powers? The engineer's and architect's skill, the astronomer's bold calculations, the poet's fancy, the orator's inspiration appear to be above earthly birth. Can you believe that the dust formed brain can produce such works of genius?

The sole activity of matter is motion. But motion is not thought. The constituent elements of the brain are these:

Water	80.	parts
Albumen	7.	"
White fatty matter	1.53	"
Red " "	.70	"
Osmazome	4.12	"
Phosphorus	1.50	"
Acids, salts and sulphur	5.15	"
	100.00	

Put any amount into a skull do you think that by any method of shaking or churning or vibrating a thought would be produced?

Admit that there is a controlling intelligent being called the spirit or the mind or the soul, which uses the nervous system especially the brain, much as the player of the organ, and all phenomena admit of a rational explanation. Then we can understand how the mind may be hampered by the imperfection of the organ. Deny the presence of a conscious supreme being, one far superior to the body and you are involved in hopeless confusion, and in unrelenting conflicts with facts.

For if brain substance does the thinking then the less brain the less thought. The elephants brain is larger than man's, why does he not surpass man in mental power? The chimpanzee has a brain in shape like the human, he makes no advance. Have you ever seen a person paralyzed on one-half of the body? The muscles were there but one-half the brain was diseased, inactive. Did the patient lose one-half his mental abilities? Not at all. We have noted a number of instances, take one. A boy shot in the head lost brain substance daily but retained his mental powers unimpaired till he died eighteen days afterward. The size of the brain left was not larger than an egg.

Dr. Lionel Beale is the best known English physiologist. He says: "Many nerves, and some organs of sense, may be destroyed and the mind not only escape destruction but remain unimpaired. A considerable part of the brain matter may be damaged and yet the mind retain its integrity. —*Protoplasm page 151.*

The frontal lobes of the brain are recognized as the seat of intellect. The nerves here are called motor nerves, they originate motion. The posterior lobes contain automatic nerves which without our volition control breathing, circulation and nutrition. Chloroform a rabbit or a monkey, apply electrical lobes with a mild current to the posterior lobes and the limbs, eyes, ears or mouth will move. The brain has been mapped out so the operator can tell precisely what muscle will move on touching any part of the back brain. But on touching the frontal lobes there are no results.—*Ferrier: Functions of the Brain p.* 158.

Take a frog, remove the front brain, put him in the water. He will swim till he reaches the bank, climb up, remain there motionless till he dies. A fish thus treated will swim, avoid no obstacle, seek no food and perish.—*Joseph Cook: Biology p.* 182.

"The removal of the frontal lobes causes no motor paralysis or other evident physiological effects, but causes a form of mental degradation which may be resolved in its ultimate analysis to loss of the faculty of attention."—*Function of the Brain p.* 288.

These experiments prove that an external agent uses the brain. It is intelligent, it directs movements of the body which cannot move without the consent of the presiding being. That being knows, it often increases in knowledge and power when the body is decaying, without it the body is inert and devoid of consciousness though the brain substance may be perfect.

To this agree the apostles: The spirit of man knows things, (1 Cor. ii. 11,) as the inward man, is renewed while the outward and visible man is decaying, (2 Cor. iv. 16) and when it is separated from the body the body is dead. (James ii. 26). The apostle does not add that the spirit is dead also, nor does the argument above prove that it does. It is submitted to show that God's works do not contradict his word: to show that the exact methods of science lead to the conclusion that materialism is untenable.

Geo. T. Sarra.

Reply No. 3.

In this paper, Elder Smith while speaking of the spirit, says, "When it is separated from the body the body is dead. (Jas. ii. 26) the apostle does not add that the spirit is dead also, I am glad the Elder has quoted this passage to prove the conscious existence of the spirit after the death of the body as it is a fair sample of texts the affirmative depends upon. Read the passage, and then refer to the margin in your Bibles and you will find the translators have there inserted the original meaning of the word spirit in *this passage*. The marginal reading for "*spirit*," is "*breath*." "The body without the *breath* is dead." That fact is potent to every one without any argument. There is nothing about a breath *of air* to *retain consciousness* after leaving the body.

Again: "If man has no spiritual nature, then he is deprived of the only likeness to God. For surely no one would contend that God is a huge man with legs and trunk and arms." I contend that God is a *person*, and that the likeness between God and man consists in *physical form*. I will now give a Scripture proof. Heb. i. 3: (Jesus) "being the brightness of his glory, and the *express image of his person*." Here God is called a "*person*," and also that Christ was an "*express* image of his *person*." An "*express image*," must be a correct likeness. It is also a fact that Christ had the physical form of his brethren. Now if Christ was the "express image" of God, and we know that we have the same form as Jesus, it follows that God, Jesus and his brethren, have all the same personal form.

Elder Smith, in his last paper speaking of the dual nature of man, suggested that it required body, soul and spirit to make *one* man. That is doubtless correct, but the three are no separate conscious personalities. Body and soul is applicable to both animal and vegetable life, as well as man.

The original Hebrew for "living soul," is *nephesh chayyah*, and *nephesh meth*, for "dead soul." In Gen. i., we read, "Let the earth bring forth *nephes'h chayyah* after his kind, cattle and creeping thing, and beast after his kind."

Gen. i. 20: "The moving creature that hath (Hebrew margin) soul."

Gen. i. 30: And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth wherein there is (Hebrew margin) living soul."

Rev. xvi. 3: "Every living soul died in the sea."

So we see that the original creation are "living souls," as well as men; but a living soul is not an immortal soul.

Now with regard to man, Gen. ii. 7: "And the Lord God formed *man* (not a house for man) of the dust of the ground, and breathed into his nostrils the breath of life; and man became a (*nephesh chayyah*) living soul."

Some may suppose the "breath of life" breathed into man to be the *external* principle which marks the difference between man and the animal creation. See Gen. vii. 21, 22: "All flesh died which moved upon the earth, both of fowl and of cattle, and of beasts, and every creeping thing that creepeth upon the earth, and every *man*, all in whose nostrils was the *breath of life*."

With regard to the body and soul of vegetable life, see Isa. x. 18, 19: "And shall consume the glory of the forest, and of his fruitful field both *soul* and *body*."

See 1 Cor. xv. 26: "The last enemy that shall be destroyed is death."

Compare this with a quotation Eld. Smith makes (1st article, 1st col.) to illustrate his view of death.

"The bitterness of dissolution, these fortune's pangs of child birth.
What is death? To be born again, an angel of eternity."

According to the Bible this "angel of eternity" is an "*enemy*" destined to be "*destroyed*," it is also the *fruit of sin*. "Sin when it is finished bringeth forth death." Jas. i. 15.

"The wages of sin is death." Rom. vi. 23. May the blessed Lord deliver us from this "angel of eternity." There is no harmony between the Bible teaching and such a theory. To illustrate I will take another example.

Dr. H. W. Thomas of the People's church said, "We may *reasonably suppose* that going out of the body makes no change in the soul. Self-consciousness is not affected.—memory, reason, love are the same. . . . There is no reason to believe the body will ever rise again. The spirit has its own body. Death is resurrection."

He says "self-consciousness is not affected memory, reason love are the same." The Holy Book says, Psalm cxv. 17, "The dead praise not the Lord neither any that go down into silence." Psa. vi. 5. For in death there is no *remembrance* of thee, in the grave who shall give thee thanks?" "Put not your trust in princes nor in the son of man in whom there is no help, his breath goeth forth, he returneth to his earth, in that *very day his thoughts perish*." Psa. cxlvi. 3, 4.

He says, "Death is resurrection," "There is no reason to believe the body will ever rise again." The Bible says, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague, O grave, I will be thy destruction: repentance shall be hid from mine eyes."

We have in the Hebrew, three words that are rendered soul, they are, *neshamah*, *neshmath*, and *nephesh*. Only once is *neshmath* so rendered. See Job xxx. 15: "They pursue my soul as the wind." For *neshamah*, see Isa. lvii. 16: The spirit would fail (not live forever) before me and the souls (*neshamah*) which I have created." There is nothing immortal here. In every other instance, the word is *naphesh*, and occurs in the Old Testament about 720 times. It is rendered soul 460 times, and life 100 times, breath, desire, lust, appetite, heart, self, person, thing, creature, body, dead, he, me, man, one, and any, and *not in a single instance* does *immortality* attach to the word.

In the New Testament we have the Greek word, *psuche*. Psa. xvi. 10. is quoted in Acts ii. 27, and *psuche* is used as a Greek translation of the Hebrew *nephesh*. The word occurs 105 times, and is rendered soul, life, mind, heart and you. And in *no case* is the word immortal used in connection with it, as applied to man. In the Hebrew language, the learned Parkhurst says, "*Nephesh* (soul) as a noun, has been *supposed* to signify the spiritual part of man, or what is called his soul. I must for myself confess that I can find *no passage* where it has *undoubtedly this meaning*."

The following are a few samples of the Bible usage of the word soul. The first text speaks of "persons," "thieves," "asses," and "sheep" having souls: Numb. xxxi. 28. "Levy a tribute unto the Lord, of the men of war, which went out to battle, one *soul* of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*."

Lev. v. 2, 4. "If a *soul touch* any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty, or if a *soul* shall swear, pronouncing with his lips to do evil."

Prov. xix. 15. "Slothfulness casteth into a deep sleep, and an idle *soul* shall suffer hunger."

Prov. vi. 30. "Men do not despise a thief if he steal to satisfy his *soul* when he is hungry."

Psa. xxx. 3. "O Lord, thou hast brought up my *soul* from the grave. Thou hast kept me alive, that I should not go down to the pit."

Jer. ii. 34. "In thy skirts is found the *blood* of the *souls* of the poor innocents."

The phrases "immortal soul," and immortality of the soul," are of very common usage in pulpit oratory, and one would naturally suppose they could be found in the Bible, but they are not there. I will make Eld. Smith a present of $100 for each and every text containing those phrases.

W. H. Wilson.

Revelation xiii. and xiv.

The "gospel" of our day is the glad tidings of what God proposes to do. The "gospel" of the "age" is the glad tidings of the hour having come for the accomplishment of that purpose. It is a proclamation addressed to the political world in general. It is a blunt summons to do something of which governments know nothing except as "wrath." "Fear God and give glory to him, for the hour of his judgment is come," etc. see Rom. xiv. This strikes the keynote of the coming dispensation. It is the great difference between the present age and the future age. In the Psalms we read of a similar admonition and relating to the same hour of judgment. "Be wise now therefore, O ye kings, be instructed, ye judges of the earth serve the Lord with fear, and rejoice with trembling (kiss the Son) lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." It would seem until the arrival of this hour of judgment God as it were takes no notice. He keeps silence and men suppose him unregardful, and every one is doing what seemeth right in his own eyes. . . But the day is appointed, viz. "He hath appointed a day in the which he will judge the world in righteousness." When the day arrives the world will be apprized of the fact and summoned to give attendance as the symbol before us informs us. But the proclamation will not be heeded. "The kings of the earth will set themselves and the rulers take counsel together against the Lord," etc, not knowing who he is and so the power will be broken as with a rod of iron, and dashed in pieces like a potter's vessel." The thrones being thus cast down through the breaking of their political powers, ...the survivors who disavow themselves from the enemies of the Lord will find sparing mercy at his hand to the lengthening of their lives, and their admission to the kingdom of God as mortal subjects. Thus the remnant will probably respond; but as regards the masses, the message falls on

RECKLESS EARS

and the worshippers of the Beast rush on to the torment awaiting them in the presence of Lamb; against whom they advance, and whose power comes terribly forth to their destruction. Read 2 Thess.

There is a very great contrast between the scenes exhibited in this 14th chap. of Rev. and those in the previous chapter "Weeping endureth for a night, but joy cometh in the morning." The chapters in question exhibit this fact in symbol, so far as concerns the class of whom Jesus said, "Blessed are the dead that die in the Lord." We have the long, dark, distressful history of Europe under the Papacy in chap. 13, and the inauguration of the joyous morning in chapter 14. This chap. 14 is more interesting. It brings with it, as applied to man, in

Obituary.

Died at the residence of her daughter Mrs. Flora Brown, in Dallas Ore., Elizabeth Plummer, aged eighty-two years. Seven children and numerous grand and great grand-children are left to mourn the loss of one whose place can never be filled.

Deceased was a native of Tennessee and in 1830 was united in marriage to Philemon Plummer. She became a member of the Christian Church quite early in life and in the year 1859 having been taught "the way of the Lord more perfectly," by Bro. Hernandy, united with the Church of God since which time she has believed and "Earnestly contended for the faith once delivered to the saints."

Her beloved companion has been eleven years "resting in hope" and she was willing and anxious to sleep by his side till the "Trump of God" should call them forth to an "inheritance incorruptible, undefiled and which fadeth not away."

The many sympathetic friends who congregated at her grave with beautiful floral offerings and tearful tributes of affection testified to the loving esteem in which she was held by young and old of Dallas. A quartette of sweet voiced singers sang softly and tenderly, her own selection, "What a friend we have in Jesus" and as the glorious comforting promises contained in the 15th chapter of 1st Corinthians were reverently read by Bro. Mulkey of the Christian Church in obedience to her last request, every heart was thrilled and eyes were dimmed with tears of joyful hope as well as sorrow. As the clods were falling on her casket there floated out on the sweet June air in softest cadence her other chosen hymn.

"We shall sleep but not forever.
There will be a glorious dawn.
We shall meet to part no never.
On the resurrection morn."

May the Lord hasten the day of his glorious appearing and kingdom is the prayer of her bereaved ones.

M. M. P.

Joseph E. Emerson was born in Georgia, Ohio, March 1st, 1818, and died May 25, 1896, aged 78 years 2 months and 25 days. He came to Marshall county, Ind., in May 1839.

Bro. Emerson became obedient to the gospel many years ago and continued to cherish the hope of the gospel, until death. To live in the faith is grand, and to die in full faith of a resurrection to eternal life is sublime. To be numbered with the holy ones who "died in faith" is the highest honor that can be conferred. A large audience listened attentively to the answer to the question of the ages, "If a man die shall he live again?" Solved by the Lord Jesus Christ, bringing immortality to light by a resurrection to eternal life.

J. F. WAGONER.

Anna Louretta, wife of Harvey Elder, and daughter of C. L. and Clara Parks (known here at Argos as Retta Parks granddaughter of Sister Sarah A. Tribbey of Argos, Ind.) was born in Newton County, Ind., Dec. 23, 1872, and died at her home two miles West of Ogden, Ill. June 5th 1896, after a few days illness with inflamation of bowels. She was united in marriage on Feb. 26th, 1896, to Harvey Elder, and only lived a little over three months of happy wedded life. She leaves a husband, father, mother, four brothers, three sisters, gran ma, and a large circle of friends to mourn her loss. She united with the Church of of God at Argos, Ind., in 1888, and we hear she has lived a consistent Christian life until her death. She asked her husband and friends to meet her on the other shore, and we trust she quietly fell asleep in Jesus to await the resurrection.

R. B.

He who parleys with one sin may soon be in love with a multitude of them.

The solid Through Trains between Chicago, Buffalo, New York, and Boston via the Nickel Plate Road are models of modern equipment. Rates lower than via other lines.—July 3.

Send your name for sample copies of THE RESTITUTION.

One Fare for 4th of July between any stations on the Nickel Plate Road within 200 miles. Inquire of agents.—July 3.

Did you say you would pay your subscription after harvest?

Fourth of July excursion rates are offered between any two stations within 200 miles on the Nickel Plate Road. Ask agents.—July 3

Has your subscription expired?

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make an special effort to attend. We desire to make this the best meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. ALLARD, Sec.

Fourth of July Excursions. Special Rates via Pennsylvania Lines July 3rd and 4th.

For the accommodation of persons desiring to spend the Fourth of July away from home, excursion tickets will be sold Friday and Saturday, July 3rd and 4th, from ticket stations on the Pennsylvania Lines West of Pittsburgh to any station on those lines within two hundred miles of the station where tickets are purchased. Under this arrangement round trips may be made for a single fare, but tickets for adults will not be sold for less than 25 cents, nor the children at less than 15 cents. Excursion tickets will be good returning up to and including Monday, July 6th.—July 3.

Conviction finds little mercy in human judgment. In the Christian life there is reason to fear that men be controlled by it. Our Lord warned his disciples of their danger in this respect—"Whoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his glory, and in his Father's, and of the holy angels." It is possible to profess discipleship to Christ and be ashamed of his "words." There are doctrines which he proclaimed that are repulsive to human wisdom which there is a temptation to ignore. Silence, when his "words" are assailed, may be the token that we are ashamed of the Gospel.

Through Parlor Cars between Indianapolis and South Bend.

On and after June 22nd the Vandalia Line will operate through Parlor Cars between Indianapolis and South Bend via Colfax. Northward car leaves Indianapolis on Big Four train 3 daily except Sunday 5:00 P. M. arriving at South Bend 10:45 P. M: Southward car leaves South Bend on Vandalia Line train 12 daily except Sunday 5:00 A. M., arriving at Indianapolis 10:30 A. M. Fast time and first class service. E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

If God give me work to do, I will thank him that he has bestowed upon me a strong arm: if he gives me danger to brave, I will bless him that he has not made me without courage; but I will go down on my knees and beseech him humbly to fit me for my task, if he tells me it is only to stand and wait."—*Jean Ingelow.*

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:38 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANNA, Agt.

"Did you ever think why it is that God lays upon us the hardest command—the forgiving of those who have wronged us? It is not for his sake, surely: nor is it chiefly for the sake of the one who has offended, but for our sake. Resentment cherished in the soul is like a worm in the heart of a rose. It will slowly destroy all growth and beauty."

"The Lake View," Lake Maxinkuckee.

This hotel will reopen on strictly first class basis, July 1st. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to C. S. Moody, Lake View Hotel, Marmont, Ind.—July 31.

Blessed is the man or woman who has the happy faculty of forgetting disagreeable things. Harrowing scenes will now and then obtrude themselves upon one's vision, but why should you hang them upon the walls of memory a picture gallery?—Ex.

Winona Lake Excursions. Special Rates via Pennsylvania Lines for Winona Assembly.

Season excursion tickets to Winona Lake (formerly Eagle Lake, Ind.,) will be sold via Pennsylvania Lines on and after June 21st. The return limit will include Oct. 31st, allowing a season's sojourn at this delightful resort. Special low rate tickets, good returning fifteen days from date of sale, will also be sold during the months of June, July and August.

Winona Lake is the site of Winona Assembly, which affords notable opportunities for recreation, instruction, entertainment and devotion. The Assembly grounds, comprising over 200 acres, surround the Lake, a beautiful sheet of water near Warsaw, Ind., on the Fort Wayne Route. Many pretty cottages have been erected on the grounds, which are nicely shaded. The improvements include a fine park, bi-cycle track and ball ground, with a large amphitheater; an auditorium seating over 3,000 persons; college halls, hotel, restaurants, and supply stores. Rates for entertainment at the hotel and boarding houses will be found very reasonable. The fishing is fine, and the large fleet of row boats and steamers afford facilities for delightful boating. The summer school will be in session from July 30th to August 14th, in charge of Dr. John M. Coulter. In August a Bible Conference will be held under the direction of Dr. J. Wilbur Chapman. Well-known educators and lecturers will take part in the educational work. Time may be pleasantly and profitably passed at this pleasant resort, and body and mind invigorated by healthgiving recreation and instructive entertainment.

For rates and information about train facilities apply to Ticket Agents of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. For information concerning the Assembly address Rev. R. V. Hunter, Eagle Lake P. O., Ind.—July 30.

You save from $1.50 to $3.00 by purchasing tickets via the Nickel Plate Road. Solid trains and through sleeping cars between Chicago, Buffalo, New York, and Boston.—July 3.

Excursion to Washington, D. C., Via V. P. Vandalia-Pennsylvania, July 4th-7th.

On July 4th to 7th the Vandalia Line will sell excursion tickets to Washington, D. C., at one fare for the round trip, account Y. P. S. C. E. Convention. Tickets good to return until July 15th, inclusive, with privilege of extension until July 31st. For full particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—July 7.

Spurgeon says, "Better be a limping Christian than a leaping sinner." But it is best to be neither. With Paul "let us run with patience the race that is set before us, looking unto Jesus" (Heb. 12: 1. 2).—*Light-bearer.*

The Baptist Young people's Union of America are offered rates to Milwaukee via the Nickel Plate Road lower than via other lines. Tickets on sale July 14th, 15th, and 16th. Ask agents about our Perfect Passenger Service.—July 3.

"Poverty and shame shall be to him that refuseth instruction; but he that regardeth reproof shall be honored."

Things should not be done by halves. If it be right, do it boldly; if it be wrong, leave it undone.

Democratic Convention Notes. Tickets are on sale July 3rd, 4th, 5th, and 6th via the Nickel Plate Road at rates lower than via other lines. Returning until July 12th.—July 3.

Better, by far, not start an object if its pursuit is to be abandoned at the first difficulty.

Rates to Chicago lower than via other lines are offered by agents of the Nickel Plate Road July 3rd, 4th, 5th, and returning until July 12th, account the National Democratic Convention. [illegible]

The man who takes God for his guide will always travel in the right path.

Uniformed colored porters attend to the wants and comfort of first and second class day coach passengers on the through trains of the Nickel Plate Road. Rates lower than via other lines.—July 3.

Courteousness lies in a due regard to the feelings of others, and is a Christian duty.

Who will get one new subscriber for THE RESTITUTION?

Books and Tract List.

"THE SCRIPTURES OPENED."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 875 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO FATHER SIX."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and Their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth: 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1895. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Addie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages, Cloth 25c, a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10cts, a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double-column tract. 10 cts. per dozen: 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract, 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract, 25 cts. per hundred.

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7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Silas Bean, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Cloverville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edson, Neb.
A. J. Eyebauer, Gladbrook, Ia.
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J. P. Olsen, Fair Haven, Kan.
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Peter Hinds, Pleasant Ridge, Ind.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Low Rates to Denver.

On July 4 and 5 the North-Western Line (Chicago & North-Western R'y) will sell excursion tickets to Denver at exceedingly low rates, good for return passage until July 25, 1896, inclusive. For full information apply to agents of connecting line, or address W. B. Kniskern, G. P. and T. A., Chicago, Ill.—June 30.

List of Churches.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

Church of the Blessed Hope, Green St., and Ridge Ave., Philadelphia, Pa. Services each Sunday at 10:45 a. m. and 7:30 p. m. Visiting brethren are always welcome. C. C. Ramsey, 801, Huntingdon St., Pastor.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill: cable cars come very near, and ferry bring them Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bennett Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Shallbrook, In., every Sunday morning and evening, by A. J. Eyebauer. Traveling brethren will find a welcome. Sunday school at 11:00 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custs Grove every four weeks, and at Dalton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hoopeston, McBride, Watson and Byron have no regular preaching. The church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Schultz, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Fourth of July Excursions via the Vandalia Line.

Tickets will be sold on July 3rd and 4th, good to return until July 6th, 1896, inclusive, between all stations within two hundred miles of initial point, at one fare for the round trip. Tickets will also be sold to stations on connecting lines on same basis as above. For full particulars, call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—July 5.

VANDALIA TIME CARD

In effect June 21, 1896.

GOING SOUTH.

No. 13, Ex. Sun.	5: 45a m
No. 24, "	10:41 "
No. 14, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING NORTH.

No. 11, Ex. Sun.	7:35am
No. 6, "	11:15 "
No. 21, "	5:35pm
No. 8, "	9:59 "
No. 16, Sun. only	8:21am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Dawson, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer

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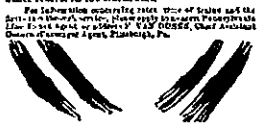

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Pl'mouth				7:00am
Hamond	10:31pm	9:07am		8:06am
Hobart	10:53pm	9:44am		10:10am
Valpar'so	11:10pm	10:07am		10:30am
Ft Wa'ne		10:25am		11:15am
Knox	12:12am	11:00a m	4:01pm	7:25am
Argos	12:51am	11:41a		9:58am
Pl'mouth	1:20am	12:09pm	6:25pm	4:20pm
Cleve'l'd	10:25am	9:00pm	11:41pm	
Buffalo	4:35pm		5:00am	

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	L F
Cleve'l'd	7:15pm	5:00am	10:55am	
Ft Wayne	3:04am	1:15pm	4:10pm	7:00am
Argos	4:10am	2:20pm		8:0pm
Knox	4:50am	4:01pm	6:28pm	11:0am
S Wat'k		4:26pm		1:45pm
Valpar'o	5:50am	4:55pm		12:55p m
Hobart	6:21am	5:17pm		1:30pm
Hamond	6:34am	5:49pm		2:05pm
Pl'mouth				4:40pm
Chicago	7. 0am	7:05pm	9:00 p m	

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, JULY 8, 1896. NUMBER 26.

e Restitution.

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Poetry.

Summer Land.

O summer land of God! where winter's chill
And storm-cloud shadows come no more;
Nor tides of evil dash their angry waves
On the golden sands of the fairer shore.

There peace reigns and bounds the crystal sea—
The benediction of his gracious hand
That once made calm white-crested Galilee,
When the waves went down at his command.

From that summer land may reach us here,
To chase away all fear and hate;
And by our side, soul-whispering, may come
A touch of the infinite calm.

—Watchword.

Communicated.

What is the Difference?

Bro. Holt desires to be shown a distinction between members of the Church of God, and the Seventh Day Adventists.

In reply I would say, there is a marked distinction between those who are members of the *true* Church of God, and either the First or the Seventh Day Adventists. Both of them are adverse to, and seek to destroy the very base of the gospel of the kingdom of God.

If there is one thing above another that Jesus emphasized in his preaching, it was the glad tidings, or good news concerning the kingdom of God. It was the burden of his preaching. And he has ordained that "this gospel of the kingdom of God shall be preached in all the world for a witness." Matt. xxiv. 14.

Jesus went through every village preaching the gospel of the kingdom. Mark i. 14; Luke viii. 1.

He sent his disciples to preach it. Luke ix. 1, 2; Luke x. 1–9.

Philip preached it, and when they believed it, were considered fit candidates for baptism. Acts viii. 12.

Paul preached it. Acts xix. 8; xx. 25; xxviii. 23-31.

There is but one hope (Eph. iv. 4) and one gospel. Gal. i. As there is but *one gospel*, the gospel of the kingdom is *that gospel*.

I will now prove that neither First Day, or Seventh Day Adventists believe this gospel, but seek to destroy it.

Jesus preached so much about the gospel of the kingdom, the disciples became anxious to know when the event would occur, and asked him: (Wilt thou at this time restore again the kingdom to Israel?" And he also promised them as a reward, that when he himself should reign in glory), they also should sit upon twelve thrones judging (or ruling) the twelve tribes of Israel.

The kingdom could not be restored to Israel, or the disciples rule over Israel, unless Israel should be restored (which is now taking place).

It is a notorious fact that these Adventists have long denounced bitterly the doctrine that Israel shall be gathered home, and dwell safely upon the mountains of Israel, so beautifully described by the prophets.

The kingdom could not be restored again to Israel, unless Israel had previously possessed the kingdom, and *was* the kingdom of God upon earth: I will now prove from God's Word that Israel was previously God's kingdom, and when restored will still be the kingdom of God.

The Israelites petitioned Samuel to set a king over them like other nations. The Lord said unto Samuel: "Hearken unto the voice of the people, in all that they say unto thee, For they have not rejected thee, but they have rejected *me*, that I should not *reign over them*."

After the reign of Saul, David was selected, and in his coronation prayer, said: "*Thine is the kingdom* O Lord, thou art as head above all." And before his death, he said, Solomon was chosen "to sit upon the throne of the *Kingdom of the Lord*, over Israel." 1 Chron. xxviii. 2. See verse 23: "Then Solomon sat on the *throne of the Lord* as King." See 2 Chron. ix. 8: "Blessed be the Lord thy God, which delighteth in thee to set thee *on his throne* to be King *for* the Lord thy God."

After this, wicked Kings sat on the throne of the Lord, but the Lord could not permit this, and said to the last occupant of the throne: "Thou profane and wicked Prince of Israel whose day is come when iniquity shall have an end, thus saith the Lord God, remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more *until he come* whose right it is, and I will give it him." Ezek. xxi. 25–27.

Now notice, it is, throne and kingdom that was *overturned* that should be given to him "whose right it is," and not some other. "Wilt thou at this time *restore again* the *kingdom to Israel*."

Who right is it? Speaking of Jesus, the angel said: "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the *throne* of his *Father David*, and he shall *reign* over the *house of Jacob forever*, and of Kingdom there shall be *no end*." Luke i. 30-33.

How can these Adventists have Jesus reign on the "throne of David," and "over the house of Jacob," unless the overturned throne is restored, and the "house of Jacob" now in exile return home?

"The throne of his Father David," does not relate to the *seat* David sat on, but to the *regal power, locality* and *people*. Victoria would still sit on the throne of Britain, if they should discard the present seat, called a throne, and substitute it with another, as long as she exercised regal power over the British people. But if she should be banished from the country, stripped of power, and another reign in her place, she would not any longer occupy the throne of Britain. But if she should be restored to her country, and power over the British people, then the kingdom would again be restored to her.

So Jesus could never reign on David's throne, unless the *locality*, and power over the *same nation* that David ruled over was given him.

"The Lord *shall reign over them* in *Mount Zion*." Micah iv. 7, 8.

"They shall call *Jerusalem* the *throne* of the Lord." Jer. iii. 17.

"The Lord of Hosts shall *reign in Mount Zion*, and before his ancients gloriously." Isa. xxiv. 23.

Jesus claimed before his judge to be the "King of the Jews," and yet these Adventists tell us that the Jews as a nation will *never be restored*. How can Jesus sit on the throne of David, and as the King of the Jews, reign over the house of Jacob forever, and that people forever remain in exile?

There would be no force or use in language to say that the "diadem," and "crown" which was removed, and throne overturned, should be given to him "whose right it is," unless the throne, diadem and crown, which had been *removed*, and not *some other*, should be given to the rightful occupant.

The gospel of the kingdom (which is the saving faith) cannot be understood, or preached, and leave out the literal reign of Jesus on the throne of his Father David (which *once* existed, but now in ruins) and reign over the house of Jacob (now in exile, but is being restored) forever.

The disciples had good cause for asking the question: Lord, wilt thou at this time, restore again the kingdom to Israel?

Now, Bro. Holt, cannot we see, that the gospel of the kingdom cannot be preached, and leave Israel in exile, as these Adventists do? Hence there is a marked distinction between Adventists, and *true* members of the Church of God, who *believe* and *obey* the gospel of the kingdom.

With regard to communing with Adventists, I would say, what fellowship can obedient gospel believers have with those who destroy the gospel?

We must be firm in the faith, yet kind and gentle to all men.

W. H. WILSON.

Exhortation.

Dear Restitution:

I think we should at all times be able to tell what we believe and why we believe it, and take the Bible for it. Then as the Bible is before me as I write this letter, I think it would be proper to tell what I think about it. We believe that it teaches when man dies, he is dead, and is buried and waits until Christ comes and is then resurrected from the grave and this earth will be the saints' home. That then as when we will have glory, honor, immortality, life eternal. That it will not take place at death as so many people think. I will now give some Scripture to prove what I have been saying. We will turn to Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Then man was a dead soul until God put breath into him and then he was a living soul (or man). God put a certain tree in the garden. He forbid this man or soul to eat of it lest he die. But he was persuaded by the serpent, and did eat of it. Then death was the penalty, Gen. iii. 19, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Gen. v. 5, "And all the days that Adam lived were nine hundred and thirty years and he died." Gen. xxv. 8, "Then Abraham gave up the ghost and died in a good old age, an old man and full of years, and was gathered to his people. "Then turn to the 14th chapter of Job. But man dieth and wasteth away; yea, man giveth up the ghost and where is he?" This ghost in the margin of my Bible says a little puff of breath. Psalm cxlvi. 3, 4. "Put not your trust in princes nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Eccl. xii. 7. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it. Refer back to chapter iii. 19, 20, 23. "For that which befalleth the sons of man befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath so that a man hath no preeminence above a beast: for all is vanity: All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" So they do not go to heaven and play on the golden harp, and know more after they are dead than they did before. For we are taught in John iii 13, "That no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." And in Acts ii. 3, 4. That David is not ascended into the heavens; and in the twenty-ninth verse that he is both dead and buried, and his sepulchre is with us unto this day. But they are hid in their graves and wait till the their change come. Job xiv. 21. "His sons come to honor and he knoweth it not and they are brought low and he perceiveth it not of them." Now we come to the resurrection. Turn to Jer. xxxi. 15, 16, 17. "Thus saith the Lord a voice was heard in Ramah lamentation and bitter weeping; Rahel weeping for her children, refused to be comforted for her children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy works shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And their is hope in thine end, saith the Lord, that thy children shall come again to their own border. A prophecy relating to the time of Christ's birth, when all of the children were killed from two years old and younger. Read Matt. ii. 16, 17, 18. Daniel xii. 2, 3. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." 1 Thes iv. 16, 17; 1 Cor. xv., commence at verse 12 and read down to verse 24, commence at verse 50 and read the rest of the chapter. Then as we believe that the earth will be the saints' home I will refer to Psa. xxxvii. 9, 10, 17, 18, 22, 28, 34. In this chapter we find that evil doers shall be cut off: but those that wait upon the Lord they shall inherit the earth. That the meek shall inherit the earth, and shall delight themselves in the abundance of peace. The Lord knoweth the days of the upright, and their inheritance shall be for ever. The righteous shall inherit the land and dwell therein for ever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land when the wicked are cut off thou shalt see it. Prov. x. 30. The righteous shall never be removed: but the wicked shall not inhabit the earth. Christ himself taught it in his sermon on the Mount. Matt. v. 5, "Blessed are the meek for they shall inherit the earth." I think that I have given ample proof upon this subject. So let us look for the Lord Redeemer who is to come to this earth. As he was once we are sure he will come again. For we are taught in Acts i. 10, 11, 12, "He will come again. "And while they steadfastly looked toward heaven, as he went up behold two men stood by them in white apparel; which also said, Ye, men of Galilee why stand ye gazing up into heaven? This same Jesus is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Matt. xvi. 27, "For the Son of Man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." Matt. xxiv. 30. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Then to prove where he will reign we will turn to Rev. xiv. 1, "And I looked and lo, a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Micah iv. 7. "And I will make her that halted a remnant, and her that was cast afar a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even forever." Isaiah xxiv. 23. "Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his ancients gloriously."

We do not believe that times will be any better until Christ does come and be our King. Then we will have peace on earth, good will toward men. Then is when we can enjoy what we have been praying for: "Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done on earth as it is done in heaven." "And God shall wipe away all tears from their eyes: There will be no more death, no more sorrow, no more pain for the former things are passed away." This all applies to this earth when every thing is made new. Then is when that is to come to pass that is taught in Isa. xi. 6, 7, 8, 9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and the little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then is when we will peace and harmony. Then is when we will have immortality and eternal life, and live for ever with the Lord. When he reigns over Jerusalem on Mount Zion in the land of Canaan. The land that God promised to Abraham, Isaac and Jacob, and to all that believe and look for him the second time. We must be baptized in the likeness of Christ's death, burial and resurrection to inherit this land. If we do we are ready to say, Come Lord Jesus, come quickly.

We are looking for the soon coming King.

ALBERT FINSLA

Prophecy.

To the Restitution:

Above all [illegible] Heavenly Father has seen fit to reveal to us His purposes and has called upon [illegible] to write down His will for the benefit of man. These revelations are called prophecy. The word prophecy is used in the Bible in different senses. Sometimes it means history written before the event occurs, as in Ezek. xxxviii. 8, xxxix. 8. About 683 years before the birth of Christ God gave a communication which he desired to make to the children of men whose words should be called the words of God," (Read carefully Deut. xviii. 15, 18, 19, of Peter xx.

Your last article on Ezekiel and it, proves conclusively that these two prophecies refer to one and the same transaction. In this I think you are mistaken. The [illegible] Gog and Magog are mentioned by both prophets [illegible]

In Rev. xx. [illegible] an angel coming down from heaven having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the devil and satan, and bound him a thousand years." When is satan to be bound? At the commencement of the Mill-anium. When will he be released? "And when the thousand years are finished satan shall be loosed." What does he do when he is loosed. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle" [illegible] and they compassed the camp of the saints about, and the beloved City, and fire came down from God out of heaven, and devoured them."

Who are it that gathered these nations together to battle? Satan. Who is it to lead the armies of God will fall upon the mountains of Israel, as foretold by Ezekiel? [illegible]

What is given to the armies who [illegible] "and the camp of the saints surrounded the camp of the saints." They are devoured by *fire*. If they were thus *devoured* they certainly would not need any burial. But how was it with Gog's army who fell upon the mountains of Israel? Let Ezekiel answer. "Seven months shall the house of Israel be burying them." Ezek. xxxix. 12. Again, the children of Israel were seven years burning the weapons both the shields and the bucklers, the bows and the arrows, the hand staves and the spears." Was there any wood left to be burned after the devil and his armies were destroyed by fire?

Satan's army made an attack on the *saints*. It won't do to call the unregenerate Jews who inhabited Jerusalem at the time Gog attacked that city, saints. They had not so much as acknowledged Christ as their Messiah at the time the attack was made. The prophet says "the house of Israel shall know that I am the Lord their God from that day and *forward*. Ezek. xxxix. 22.

No, the fulfillment of the two prophecies takes place more than a thousand years apart. The one spoken by Ezekiel will be fulfilled before the second advent of the Savior, that spoken by John more than a thousand years after the happening of that glorious event. Two objects are accomplished by the great and terrible war foretold by Ezekiel.

1. The Lord breaks the war spirit of the world and causes the nations to cease beating their plowshares into swords and their pruning-hooks into spears, which they are now doing. Therefore the process will be reversed and the swords will become plowshares and the spears, pruning-hooks, and nations will not learn war any more.

The Lord will be magnified and sanctified in the eyes of many nations. Ezek. xxxviii. 23.

The world will be thus convinced that God rules in the affairs of men.

R. S. OWSLEY.

The Japanese are still pagans. They propose to celebrate their victories by erecting a gigantic statue of Buddha, the metal of which will be supplied from the ordnance captured in the late war. It will be 120 feet high, will cost $1,000,000, and be erected at Kioto.

—*Independent*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

Origin of the "Sweet By and By."

"In this quiet little town, Richmond, Wis., of some 800 inhabitants, in Walworth County, on almost the extreme southern boundary of the State, leading the quiet, monotonous, self-sacrificing life of a country physician, lives one of the past war times poets, Samuel Fillmore Bennett, who served "for three years of the war" as Lieut. Bennett of the Fortieth Wisconsin Volunteers, whose name has dropped almost into oblivion, though his song, "The Sweet By and By," has been sung and heard by nearly every music loving person in this and foreign lands at some time since it was written by Dr. Bennett twenty-four years ago, when he was not long home from the war.

At the time of the inception of the song Dr. Bennett had returned home from Ann Arbor, Mich., where he was graduated with highest honors and had become an attache of the Elkhorn *Independent*.

He and a musical composer, J. P. Webster, long since dead, were friends inseparable. Webster was of a despondent nature; in many ways an extremist, while Bennett was more cheery. Webster appeared before his friend one day, more than ordinarily downcast, when Bennett inquired, "What is the trouble now?".

"It is no matter; it will be all right by and by," replied he.

Like an inspiration or a voice from the unseen land came to Bennett the idea of the song. "The Sweet By and By." Turning to his desk, writing off-hand with pencil, in less than thirty minutes he handed Webster the hymn worded as it reads to-day.

As Bennett handed the lines to Webster two friends, S. E. Bright, now a resident of Fort Atkinson, and N. H. Criswell, who long since joined the great majority, entered the room and listened to Webster as he improvised the music on his violin, hastily jotting down the notes on a bit of waste paper; in less than ten minutes these fourmen were singing the hymn, "The Sweet By and By," to an audience of one, H. R. Crosby, who remarked with tears in his eyes, "Gentlemen, that hymn is immortal."

Within a few days it was sung by school children on the streets; then it was published as a Sunday-school hymn, and hastily as sheet music, translated in many languages.

Aside from their intrinsic worth and beauty the words were peculiarly fitted to the spirit of the times in which they were written, when so many hearts were sorrowful because of a "Nation's sluin," watching to grasp any comforting word or melody, with both of which "The Sweet By and By" was replete, a fact that doubtlessly hastened the popularity of the hymn. —*Tribune.*

The Sultan of Turkey's presents to the Czar upon the occasion of the latter's coronation consisted of a number of rich carpets and other costly articles, including a diamond pin valued at £2,000 ($10,000), intended for the Czarina. In addition the Sultan sent a high decoration to the Czar, and forwarded presents to the principal members of his household.

A whole mountain of asbestos is said to have been discovered about four miles north of Mt. Vernon, Ore. The asbestos fibre varies from half an inch to two inches in length, and is of excellent quality. The discovery was made through the herding of sheep on the mountain. Where the animal had trampled the rock the asbestus threads showed up like bunches of wool.

Prof. Orfila, President of the Medical and Scientific Academy of Paris says: "Tobacco contains the most deadly and subtle poison known to the chemist except prussic acid." The poison of tobacco is called nicotine, from Jean Nicot, who sent the tobacco seeds or plants from Portugal to Catharine de Medici in 1559, who was instrumental in its cultivation in France.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 8. 1896.

THE copy for the "Wilson-Smith Discussion" has not arrived. We have to go to press without it.

A PERSON who is a brother of Christ at the meeting of the ecclesia, but not in the wicked surrounding of the week is deceiving himself.

A MAN possessing the truth, but destitute of the principle of love, in which it has its origin and end, is a bastard and not a son: an ugly abortion in the family of God.

ONE of the first features of an excellent man's excellence is that he cares little whether anybody 'knows it or not. He does not parade his good works in any sense—just does them, that's all.

LAMARTINE said.—"There is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over every man—up in his heart, maybe—into which the skylark, happiness, always goes singing."

THE power of hope as proverbially great. We see it in all the relations of life. Give a man a reliable ground of expectancy of good, and see how it wakes his sluggishness and stimulates to effort. It makes all the difference between a heartless way of working and the opposite.

HE who fails to reflect before acting walks with his eyes shut, and advances with danger. He also falls very often because the eye of reflection does not enable him to know whither his footsteps lead." Gregory the Great is credited with these words. They are as true now as when first penned.

SAY, you brother, it is no part of godliness to try and gain wealth by a "stroke of luck," and to pocket money for which no adequate service has been performed. It is "the way of the world," but it is a bad way. Truly there are days in which there is special need to pray, "lead us not into temptation."

O WHAT an exalted honor to have Christ mention our names with approbation in the presence of a countless assemblage of approved ones of all ages, and myriads of angels! The sinner's honor is a mere flash in the pan compared to this. It is nothing at all in the eternal reckoning. It is a momentary affair. It is soon over. It is not worth the purchase.

> "Selfishness affects the brain,
> In some mysterious way,
> And dries it up in spite of all
> The books or doctors say;
> And shrinks it so it cannot hold
> A kind or noble thought;
> And soon it gets too weak to think
> Of anything it ought."
>
> "Selfishness affects the heart
> And makes it woundrous small,
> So much so that it seems to me
> To have a heart at all:
> It feels no other rights or needs
> Except for self alone,
> And soon becomes as hard as steel,
> And worthless as a stone."

Lachish Discoveries.

We learn from the Sunday *Magazine*, of England that before Dr. Bliss compelled the mound to yield up its great secret he was rewarded with many "finds." He unearthed jars and all sorts of implements, a wine-press, heaps of burnt barley idols, etc. He also laid bare a hot blast furnace, containing ore and slag. It thus seems that 1,400 years before Christ, (or perhaps 1500 years) the Amorites knew how to use the hot air blast instead of cold air and that they anticipated the modern improvements in iron manufacture due to Nelson, and patented in 1828. At the bottom of the Tell, Dr. Bliss laid bare what he believed to be the foundations of the old Amorite city. The mud-brick walls were thirteen feet thick and twenty-eight feet high. On May 14, 1892 he found in a great ash-bed, a coffee colored stone with wedged-shaped inscriptions on both sides. This discovery marks a new epoch in the history of explanations in Bible lands. This table contains letters from the Governors of Lachish to the Pharaohs of Egypt, and there is no doubt about the exact date. In 1887 a peasant woman had discovered similar tablets at Tell-el-Amarna in Egypt, about 180 miles from Cairo. These tablets contained 170 letters from Palestine, and the names of kings who were contemporary with Joshua, and they confirm the historical accuracy of the Book of Joshua. Some of the letters in the Tell-el-Amarn tablets are from Lachish, and both in style and contents they agree with the tablets discovered by Dr. Bliss. The two sides of the tally have thus been brought together, and the veracity and date have been established. This double discovery created a great sensation among the learned, and the story of it claims a foremost place in the romance of exploration. The Lachish tablet is the first written record of pre-Israelitish times that has yet been found on the soil of Palestine. The Lachish letters are in entire harmony with measureless egotism and vanity which are revealed by picture, sculpture and hieroglyph, upon miles of the surviving Egyptian monuments. They show that Pharaoh demanded even from his chief rulers, the most abject and preposterous flattery. Zimrida, the governor of Lachish, thus addressed his over-lord of Egypt. "To the King, my lord, my sun-god who is from heaven, thus writes Zimrider, the governor of the city of Lachish, thy servant, the dust of thy feet. of the King, my lord, the sun-god from heaven, bows himself seven times seven. I have very diligently listened to the words of the messenger whom the King, my lord, has sent to me," etc. Many passages in these letters read like extracts from the book of Genesis.

The Moabite stone is said to date 890 or 900 years B. C., and authentic history on the monuments of Egypt does not go much further back, but a scarab or seal of Amenhoten III. fixes the date of the Lachish tablets as not later than 1400 B. C. The writing is perfect in its kind, and very beautiful—revealing a high degree of literary culture. The spade is proving mighty in solving antiquarian and Biblical problems. The Higher Critics, so-called have maintained that the books of Moses could not have been written at the dates assigned, as writing was not known in Palestine till the eighth or ninth century before Christ. It is not possible to hold such a theory now: it has been demonstrated that the Israelites, both in Egypt and Canaan were surrounded by literary nations, who had carried the art of writing to a surprising perfection. It cannot *now* be held that the early readers of the Old Testament must have been derived from mere tradition. Skeptics are getting far more careful of late. They stand in awe of the pick, crow-bar and spade.

"The Question Drawer."

MORE CONCERNING SUBSTITUTION.

In further considering this great subject we remark that Christ, we understand, was perfectly obedient and righteous himself, but not for others, on the principle of substitution. The fact that every man is to be judged for his own works seems to *exclude* the idea of substitution. We remember quite well what we were taught from the Assemblies Shorter Catechism, viz: that "the righteousness of Christ is imputed to us, and received by faith alone," and the supposed proof, "the Lord our righteousness;" and "He was made unto us wisdom, righteousness, sanctification and redemption." If these words "our righteousness, prove *imputed* righteousness, do they not prove imputed wisdom, imputed sanctification, and imputed strength, and salvation and hope as well as righteousness; He is said to be our strength, and salvation and hope. What? All this *instead* of us. Oh! what becomes of *us*, if he is righteous, and wise, and sanctified and redeemed *instead* of us. This is the very essential oil of substitution. How do you like it?

Jesus performed *the only act* that could reconcile us to God. We perfectly agree with Paul that this was to make peace by the death of the cross. Not for a moment would we question the necessity of Christ's death. Not for a moment would we allow or think we could have been saved without his death; but for all that we cannot believe that he died as the substitute of any man.

He died as one of us. Died as our representative. He was made in the likeness of sinful flesh,—in the likeness of his brethren for the suffering of death. He died unto sin once, but he lives *again*—lives by God: death hath no more dominion over him. Having died, he was entirely freed from sin. Sin of his own he had none, and hence could not be freed from sin of his own. But he was one of our race and possessed our nature, which is death-doomed. To be freed from that nature he died and *was* freed from it, then sin had no further claims upon him. He settled the whole account against him thus.

He died in order to be made perfect through sufferings. Heb. ii. 10. He died because God could not otherwise through him "condemn sin in the flesh." Rom. viii. 3. He died because "it was necessary that the same nature which had transgressed should suffer the penalty of death in the person of one who was sinless." He died in order to abolish death, and bring life and immortality to light in his *own* person, and to *others* through faith in the good news concerning the same. He died because he could not otherwise have been raised again for our justification. He died because only in that way could he destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage. Heb. ii. 14, 15. He died because in the economy of God there was no remission of sin without the shedding of blood, and there was no other person with blood unpolluted by sin. He died because the blood was necessary to make the new covenant effective. His blood was the blood of the everlasting, life-imparting covenant; and we learn from Heb. xiii. 20 that he was the first to pass again through that blood-confirmed instrument, for we there read, "Now the God of peace that brought back from the dead our Lord Jesus, that Great Shepherd of the sheep *through the blood* of the everlasting covenant."

The Son of God died as testator of the Father's will. Paul in Heb. ix. shows that where there is a testament or will, there must of necessity be the death of the testator, that is, the maker of the will. In this case God was the Will-maker, and he could not not die. And in the light of this fact it appears that Christ *was* a substitute after all,—not for man, but in place of God.

He died to redeem the Jews from the curse of the law, "blotting out the hand writing of ordinances that was against them and contrary to them, and nailing it to the cross."

He died to remove the barrier between Jews and Gentiles. The middle wall of partition which was added till the seed should come that being taken down, Gentiles have access to the Abrahamic covenants of promise. He died that he might be Lord both of the dead and the living. This is plainly stated by Paul in Rom. xiv. 9. And if he could not become Lord of the dead and the living without dying, we have another sound reason why there was no salvation without his death,—although he died instead of no one.

He died as an example for us that we are called upon to imitate, if necessary to lay down our lives *for* the brethren, but *not instead* of them.

He died as our associate, and we have to suffer in association with him. We submit that the Lord's sufferings on the cross, are by no means the sum of his sufferings. It was a life of suffering, and we have enlisted to suffer with him, and our reign with him *depends* upon our suffering with him. We have given but the merest outline of the truth on this grand theme but we trust this will cause some to investigate for themselves till they are ready to exclaim with the apostle "O, the depths of the richest both of the wisdom and knowledge of God," etc.

The Gospel of the Kingdom.—A Reply to "The Christian Oracle." No. 10.

The work entitled "The Great Commission," by R. Milligan, is, I believe, a standard work in the Body to which you are identified. It commences with the following sentence:—"The last commission of Jesus Christ to his twelve apostles, is the fundamental law of the kingdom of heaven on earth." This, on your own confession was given before he was crowned. You say "Jesus was crowned in heaven," after asserting that "No kingever had the authority to give laws to his subjects until crowned." I trust you will see that you have erased your own track here, without any more help from me, and I will pass on to what you say about 2 Tim. iv. 1. You claim that the kingdom has been set up since the departure of Christ, and that this Scripture in Campbell's Translation reads:—"At his *appearing IN his kingdom*." This makes it appear to favor the prominent doctrine of the Body he founded. But, as out of fourteen different translations before me *it alone* uses a preposition instead of a conjunction. The consensus of learned criticism appears to be opposed to the Campbell reading. I am aware that *Kai* is used for a great many purposes, but I do not think it is rendered "*in*" in the common translation at all. And so far as the lexicographers, Liddell and Scott, Grove, Green, Greenfield, Parkhurst and Bagster are concerned, they seem to be of one mind, each meaning attributed to it. It is evident that Mr. C. [illegible] the testimony of the [illegible] kingdom caused him to depart from the true meaning of the Word. Here we see the

QUESTIONABLE PREPOSITION

with the whole of the Scriptures against it. He will certainly be *in* his Kingdom when he appears in it,—but that by no means proves that he is in it [illegible] Peter said [illegible] Timothy exhorted [illegible] charged them before [illegible] Paul says he [illegible] said in [illegible] of his own experience this life [illegible] the Lord, that "thenceforth there is laid up for me a crown [illegible] righteousness, which the Lord the righteous Judge shall give me AT THAT DAY, and not to me only, but unto all them also that love his appearing." Do not the words *at that day* point directly to the day of his appearing and Kingdom spoken of in the *first* verse? He is going to have a crown on that day.

A CROWN OF RIGHTEOUSNESS

it seems. It is laid up for him, from the time of his sentence. The righteous Judge will bestow it upon him, [illegible] is not one of the dead to be [illegible] at that time, together with [illegible] to have his appearance. This [illegible] the foundation from under those who preach the reward in heaven at death, for surely if any man would be rewarded at death Paul would be. But Paul to Timothy is in beautiful [illegible] with Paul to the Thessalonians where he shows that it is at his appearing that he will be glorified in his saints and admired of all them that believe. Those who teach that the kingdom is the church and the church is the kingdom *mostly* believe that they are immortal, and that at death they either go to an

INTERMEDIATE

place, or go to heaven as their home. Let us ask how much interest such a dichotomist can take in the appearing of Jesus? If they suppose themselves to be immortal and exist right on after the death of their house, or body, [illegible] certainly they do not depend upon Christ for *life*, because he bestows [illegible] *hid* with him in God for his [illegible] when he *appears*. Those who claim to be dead and alive at the same time alive after death *before* the appearing;—*can not* expect to receive *from* him what they claim to have *without* him. Then why would they *love* his appearing? And if they

DO NOT LOVE HIS APPEARING

what prospect have they of receiving a crown when Paul receives his? If they suppose they go to heaven at death they must also suppose that Christ would be glorified in them *there*, and hence could not expect him to *come here* to be glorified in them and admired of them, as says Paul. If they are in heaven *already*, will they expect to hear him say, when he takes the throne of his glory *on earth*, (see Matt. xxv.,) "Come ye blessed of my Father, inherit the kingdom prepared *for you* from the foundation of the world?" Another verse in this 2 Tim. iv., is the 18th. There the apostle says, "And the Lord *shall* (future) deliver me from every evil work, and will preserve me *unto* his heavenly kingdom," or as Campbell's Translation, "Will preserve me *to* his heavenly kingdom." I admit that

THIS IS INFALLIBLE EVIDENCE

that at or near the close of Paul's life-labors he had not yet reached the kingdom of heaven—had not yet entered it, but was confident that the Lord would preserve him to it, or into it,—and Paul is once more in beautiful harmony with Paul, for we read in Acts xiv. 21, 22, that he urged the disciples at Lystria, Iconium and Antioch to continue in the faith, and that we, he (himself and they of the places named) *must through much* tribulation enter into the kingdom of God." This was to *prepare them* for the course of discipline to be passed through before they could or would enter the kingdom of God. If they were in any kingdom it was not God's kingdom.

(To be Continued.)

Selected.

News Items.

London, July 1.—[Copyrighted, 1896, by the New York *Times*.]—The perplexed continental situation is at all events a trifle clearer than it was a week ago.

Ever since the disaster of Adowah threw Crispi out of power Italy's position in international politics has been queer to the verge of mystery. It was known that the new Premier, Rudini, disliked the triple alliance, and believed that friendship with France was the true Italian policy. Knowing these to be his views it was natural to suspect him of seeking to carry them out, and the uncertainty as to what he might not secretly be doing in this direction has been a source of chronic uneasiness here, as at Berlin and Vienna, since last April.

Now this element of doubt is removed. Rudini, under what compulsion one knows not, has committed himself to the triple alliance and a warm English understanding in outspoken terms, and the Italian Chamber has approved his attitude by a large majority.

It is especially useful to have this matter cleared up, because we are plainly drifting into a difficult and dangerous situation.

There has grown to be a regular alternation now of weeks when the Ambassadors of Constantinople think they have patched up the rotten old fabric of the Turkish Empire so that it will stand a while longer, with weeks when new and alarming fissures yawn and the whole structure seems toppling for the final fall. This is one of the bad weeks. Crete, so far from being pacified by the Porte's belated concessions, is systematizing its revolt into a revolution. The Christian Deputies elected to the National Assembly which the Sultan has summoned to meet at Canea, either say it is unsafe for them to attend, or, if they come to Canea, hold aloof, intending to issue a proclamation stating that the assembly is a fraud and that their true allegiance is due to the Revolutionary committee.

The Cretans now are holding most of the rugged parts of the island in force. They have 2,000 Turkish regulars shut up in the fortress of Kandianos and expect to be able to starve them out, while elsewhere in mountain encounters the Turks are continually defeated by ambushed rebels.

The Greek Government still maintains a semblance of neutrality, but the Athenian press is quite out of hand now and openly preaches a Cretan propaganda. It is notorious, too, that a swarm of small Greek traders are in Cretan waters, professedly distributing relief, but really landing guns, cannon, and munitions of war for the rebels. Stories come to-day of a disturbance on the Turco-Greek frontier. They may or may not be true, but certainly they are not surprising.

In Armenia, also, matters suddenly have taken a turn for the worse. It is understood to-night here that something exceptionally terrible has happened at Van or in its vicinity. The Armenian committeemen here say 3,000 non-combatants have been slaughtered by Turks and Kurds.

From experience one learns to discount such figures, but no doubt a sufficiently shocking story will arrive from Van in a day or so.

What perhaps is of more immediate importance is the sudden revival of predictions from Constantinople of revolutionary outbreaks in the Turkish capital itself. Precisely how much of this sort of thing Europe can stand or where it will draw the line baffles prophesy. It is evident enough, however, that the nearer the doomed Ottoman Empire approaches to dissolution the closer the European powers are drawn toward the necessity of deciding what and who shall take its place. That this decision inevitably will be settled by the sword has been an axiom in European politics for generations. Whether it really is unavoidable no one can say, but we are drifting all the while nearer to the point where it will be made clear.—*Tribune*.

Alliances With Spain.

Reports from Europe are to the effect that the France-Spanish alliance, or the negotiations to conclude such an alliance, have been broken off. It is stated that some progress had been made and that the French naval squadron, which was sent to Corunna, was received by the Spaniards with such signs of rejoicing as to indicate they were impressed with the belief that France would be their ally. Then suddenly a cool wind blew between them. The Russian papers were unfriendly and naturally the French papers followed suit, and both expressed more or less sympathy with the Cubans, though the French have some millions invested in Hispano-Cuban securities.

The real reasons for the sudden change are not set forth. It is estimated, however, that it was brought about by Spain herself, that she had had a better offer in another quarter, either from Germany or from England, neither of whom cares to see the Franco-Russian alliance made any stronger. The statement, however, is only surmise. It is more than likely, after the official statements of Spain's condition, which have been made in her Parliament, and after Gen. Campo's declaration that it would require 400,000 men for five years to come and $1,000,000,000 to conquer Cuba, that France saw the folly of concluding an engagement of any kind with a power which is virtually bankrupt and has a war on its hands which will last years to come, unless some strong nation intervenes, ruin the country financially, and strip it of all the fighting men left. As an ally to any power Spain would be an incumbrance instead of an auxiliary. She has no financial standing with which to keep up such an alliance, no war strength with which to help an ally, no power on land or water. She has sent hundreds of thousands of men to put down what she calls a roving band or mob of guerillas and spent millions of dollars and has not asserted her control on a square mile of territory occupied by the revolutionists. She has exhausted her principal source of revenue by making war upon the Cubans and destroyed the business of the island. The idea that any nation should want this moribund Spain as an ally is absurd. It would pay the European nations better to compel her to remain neutral.

The Thief on the Cross.

Editor Eagle:

Since Sunday's lesson upon the crucifixion I have been asked by members of several Sunday schools what we, who believe in conditional immortality, only those who through faith, obedience and works have obtained a good report entering into immortal life at the resurrection, would do with the expression, "To-day shalt thou be with me in paradise," found in this lesson. I believe that there is great interest in this matter and am pleased, with your kind permission, to give it the attention its importance demands, for upon it depends largely whether the gospel of the kingdom will be fulfilled, or is a fiction.

From Hebrews xi. 39, 40 we learn that Abel, Abraham, Moses, David and many others having obtained a good report through faith, received not the promise, God having provided a better thing for us, that they without us should not be made perfect. When Christ brings down the Heavenly Jerusalem, when he establishes his kingdom under the whole heavens, they and we shall be gathered together with him. Referring to the need of a resurrection, Peter (Acts ii. 34) says, "For David is not ascended into the heavens." If Christ be not risen, our faith is vain. But as Christ is risen, we shall also arise. We shall not all sleep but we shall all be changed. We that are alive shall not precede them that are asleep, but in a moment, at the last trumpet sound, the living and the dead in Christ shall be immortalized together. When the nobleman's kingdom is ready for him, he will return.

In the lesson the penitent malefactor had prayed, "Lord, remember me when thou comest into thy kingdom." If Jesus answered according to the text, "To-day shalt thou be with me in paradise," I can not harmonize the Scriptures. The reply is not pertinent to the petition and does not agree with the teachings as to the gospel of the kingdom. But the real Luke, the Greek, does not give any reason for such discrepancy. The word to-day is translated from the Greek adverb of present time *semeron*, meaning now, this day, to-day. It has no comma before it and the construction makes it naturally modify the preceding verb. Proper translations are the following: "Verily I say unto thee to-day, thou shalt be with me in paradise;" "Verily this day I say to thee, thou etc.;" "Verily now I say unto thee, thou shalt surely be with me in paradise." The paradise was on the earth. The new, enlarged and beautified paradise, with the Savior as the central figure, will also be on the earth, the new earth, cleansed and purified as by fire.

The false rendering of our text presents other difficulties. Jesus gave up the ghost, better Jesus gave up the breath, strictly correct according to the Greek, Jesus expired before the close of the day of crucifixion. The malefactors did not die that day, and their bones were broken as they were taken from the cross. If they entered the immortal abode at death, Jesus entered one day (today) and the malefactors another, the one the immortal abode of bliss, the other the immortal abode of torture. Jesus then had not said, "Thou shalt be with me *to-day*," but "Now I say unto thee, thou shalt be with me when I come unto my kingdom," or in my kingdom. Again after the resurrection Jesus said to Mary Magdalene, "I am not yet ascended to my father."

Not one jot of God's Word shall fail of fulfillment. At the proper time the dead in Christ shall arise and the living in Christ shall be changed together with them, and so shall we ever be with the Lord, when he comes in his kingdom.

Written in love for the truth.—*J. G. Hamp*.

Poetry.

[Selected by A. Drew.]

The Coming of Christ.

A sound on the rampart, a sound at the gate,
I hear the roused lioness howl to her mate;
In the thicket at midnight they roar for the prey
Over which they shall riot till the dawning of day:
For wrath is descending on Zion's proud tower,
It shall come like a cloud,
It shall wrap like a shroud,
Till like Sodom she sleeps in a sulphurous shower.

For lo! the day cometh when all shall be flame:
When, Zion! the sackcloth shall cover thy name!
When thy bark o'er the billows of death shall be driv'n:
When thy tree, by fierce lightnings, from earth shall be riv'n!
When the oven, enkindled by mortal, shall burn,
And like chaff thou shalt glow
In that furnace of woe,
And, dust as thou wert, there to dust shalt return.

'Tis the darkness of darkness—the midnight of soul:
No moon o'er the depths of that midnight shall roll:
No starlight shall pierce thro' that life-chilling haze;
No torch from the roof of the temple shall blaze.
But, when Israel is buried in final despair,
From a height o'er all height,
God of God, Light of Light,
Her Sun shall then shine—her great Sovereign be there!

Then the sparkles of flame from his chariot wheels hurl'd,
Shall smite the crowned brow of the god of this world,
Then, captive of ages! The trumpet shall thrill
From the lips of the seraph on Zion's proud hill;
For, ventured in glory, their monarch shall come:
And from dungeon and cave
Shall ascend the pale slaves,—
Lost Judah shall rise, like the soul from the tomb!

Who rushes from heaven? The angel of wrath;
The whirlwind his wing, and the lightning his path!
His hand is uplifted,—it carries a sword!
'Tis Elijah he heralds the march of his Lord!
Sink—sink in eclipse! Earth, earth, shalt thou stand,
When the cherubim wings
Bear the King of thy kings?
Wo, wo, to the coward! Wo, wo, to the land!

'Tis the day long foretold, 'tis the judgment begun:
Gird thy sword, thy most mighty, thy triumph is won,
The idol shall burn on his own gory shrine:
Then, daughter of anguish, thy day-spring shall shine:
Proud Zion, thy rule with the olive shall bloom,
And the musk rose distil
Its sweet dews on thy hill:
For earth is restored, the kingdom is come!

—Blackwood's Magazine.

Communicated.

Plea for Stability.

The competent man, capable of assuming responsibility in great emergency is a pearl of great price.

Ordinarily competent men are not scarce, and men willing to assume responsibility are legion; but the former too often fail through lack of nerve, when most needed, and the latter are generally of the class famed for rushing in where angels fear to tread, and it is from these last public officials are usually selected; because the public does not choose its agents as do business men, but prefers the most impudent and clamorous in advancing their own interests. This explains why we always are on the brink of financial distress, in the throes of financial distress, or trying to extricate ourselves from financial distress. We oscilate between baseless booms and dismal depressions.

With all our wealth we are chronic debtors to foreigners. With all our wisdom, we cannot rule ourselves respectable, and our municipal mismanagement and political squabbles are a national scandal. With all our power, (our military officials report,) our coasts are at the mercy of any buccaneering fleet. With all our civilization, we are involved in sempiternal wranglings with other powers. With all our business capacity, our commercial flag has practically disappeared from the high seas, and strangers command the trade of nations at our door. With all our statesmanship, we have not risen above the petty exclusive policy of the oyster, or "Heathen Chinee." With all our influence, we cannot protect our citizens or missionaries abroad. These are the thorns that torment us, make business dull, trade timid, laborers discontented, and the "good times" are always coming but never arrive.

The Lord is preparing for his kingdom and selecting his executive officials, and for this, has planned to secure the noblest and ablest, as fit to assume efficiently the responsibility to be delegated them. "Thou hast been faithful in a few things, I will make thee ruler over many things." One of his chief demands is humility and self-abnegation, as contrasted with the impudence, pride, and self-assertion, the world mistakes for worth and delights to honor and reward. Christ seeks followers who, by knowledge of his Word, have prepared themselves to carry his designs into execution, who have the self restraint and courage to hold fast that which is good, when isolated and opposed by tradition, popular opinion, and false teachings.

Christians frequently mourn their segregation from sympathy and support. God is teaching them to stand alone. To be self-reliant. Abraham was separated from his people. Moses, David, John the Baptist and Christ all came out of the wilderness. Elijah said, "And I, even I only am left; and they seek my life to take it away." In desert Patmos John saw the revelations of God.

"All who would live godly in Christ Jesus must suffer persecution." It is the trial of faith—no cross no crown. It is absolutely impossible to be an active Christian and not to beat variance with the world. The closer we draw to God the more fully we realize that our views conflict with popular beliefs, and this causes friction. "The fear of the Lord is the beginning of wisdom." Knowledge of his Word gives the Christian a standpoint that elevates him above the mists that envelop the world, and furnishes prophetic insight, and a key to passing events that clears his comprehension, and teaches truths the world cannot understand, and so the children of light are misunderstood and disliked by the children of darkness.

"If it be possible live in peace with all men;" but it is not always possible if we do our duty. The "good fellow" is usually a man of lax or indifferent principles—Christ spoke out. The disciples utterly refused to cease preaching their whole doctrine. All in Christ's kingdom will have to show the marks of the cross, as did the Master. Whether or no we "be carried to the skies on beds of flowering ease," we shall not find that the mode to enter the kingdom of God, for that has to be entered "through much tribulation."

"Woe unto you when all men speak well of you, for so did their fathers to the false prophets." What can this mean but that popularity is a mark of submission to the Beast? For friendship to the world is enmity to Christ. "Good policy" generally means "Bad Christianity." The prophet that hurts no one is not preaching the whole gospel. When Stephen preached the gospel "they gnashed on him with their teeth," and then murdered him. When Christ spoke out at Nazareth, "they were filled with wrath," and tried to murder him, for even a "liberal policy" seems to have its limits. When the Pharisees paid Jesus the compliment of attending his discourses, he did not try to conciliate them by a "judicious address," but called them serpents and a generation of vipers. In our day this would be considered "bad form," as "hindering his usefulness," and condemn him to obscurity. "Art thou he that troubleth Israel?" said Ahab to Elijah, because he would preach evil and not good was in fact a "Calamity Howler."

Even the beloved John was so uncharitable that respectable church members often feel constrained to apologize for his letter to the Elect Lady. As for Paul, setting aside his insignificant personal appearance and "bad delivery," he utterly lacked the qualifications to secure success as a popular pastor. Even so eminently respectable an authority as the High Priest Ananias, declared him to be "a pestilent fellow," and Paul admitted that he preached what the orthodox church of his day called "Heresy."

"Conciliation" and "Good Policy" are today undermining the popular churches. Lot tried the "broad-minded" theory, settled in the cities of the plains and probably run for office on the liberal platform. "He will needs be a judge" said the men of Sodom. Gen. xix. 9. Perhaps agreed with Dr. Burrows that "the only way to unite is never to mention subjects on which we are irrevocably opposed," or that, "a sincere worship, anywhere and everywhere, is true worship." Most likely he felt the need of religious companionship, and joined the church at Sodom on the understanding that no questions of creed would arise so long as he paid his dues and kept his mouth shut. Abraham, on the other hand, was "a bigoted, old fanatic behind the times,"—probably never attended their church sociables or pink parties, and utterly refused to assist in paying off the mortgage on Chemosh, and puttying up, painting and otherwise overhauling that dilapidated deity. It is not at all probable that Sarah allowed her daughters to preside at stalls to raise funds for nickleplating the fish scales on dragon's tails. Whereas, Lot's daughters married well, and his sons-in-law were active members of the "Young Men's Heathen Association" in Gomorrah. No wonder Chederlaomer (who was a stranger and did not understand fine distinctions) mistook him for a heathen and carried him off.

Christ did not come to send peace on earth but a sword. When good is actively opposed to evil there can be no other result. It was not a threat but a prophecy.

Strife must continue until the destruction of all evil by the power of Christ's coming.

Christians therefore are not asked to undertake the impossible, i. e. convert the world, which can only occur by obliteration of evil; but to hold the fort until relief arises, never to cease their warfare, or make a truce with the foe, but to hold fast that which is good, to fight the good fight of Faith, to sound the trumpet continually and clearly for if the trumpet gives forth an uncertain sound, (which it will do if we hold back any part of revealed knowledge) who can prepare himself for the day of battle?

When the Christian Soldier is urged to be "More conciliatory," or "to sink controversial points," or to "say nothing that offends" those who "do not see things just as we do," (all of which means to conceal the real truth,) there is but one Scriptural reply, "Get thee behind me Satan—for man shall not live by bread alone—but every Word of God."

Satan is tempting you to deny the Lord and partake of the sin of Meroz.

"Curse ye Meroz, saith the Angel of the Lord,—Curse ye Meroz bitterly—because it came not to the help of the Lord, the help of the Lord against the mighty.

H. T. Baker.

"Eternal Life."

"Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life."

One of the most wonderful and at the same time most painful Heresies of our times is that those words seem to have lost their power over the hearts of men. The Lord Jesus kept the offer of eternal life always first and foremost in his conversation with man. It formed as it were both the warp and woof of his discourse. He declared that to give it was the purpose of his mission, and the highest possible gift he could bestow. That it was impossible to earn it or buy it, that it was a free and undeserved gift of the Father and only to be procured through faith and obedience of the gospel. That to secure it a man was justified in sacrificing or abandoning every conceivable good thing this life could produce, or bestow. In fact he could not secure it unless he did so abandon this world and all its claims and pleasures. That to obtain it one must needs become an enemy of this world, hate it with a cordial detestation, surrender it, and the love of it, even of his own life and all that belonged to it; crucify it and his own flesh and blood likewise.

The Master never tired of explaining and enforcing the doctrine of eternal Life. Nor did his hearers tire of the message till they rejected the Messenger. And then his wonderful comment was simply "Ye will not come unto me that ye might have life." To those who believed he was the one who had "the words of eternal life," and they realized that they could go to none other and find them. In like manner his Apostles were charged to "go unto the people and declare all the words of this life." And the record of their sayings and doings, their sermons and their epistles, bears witness that as did the Master so did the servant bare to a world of dead and dying the message of eternal life.

First and last and all the time the gospel is a message of life, life, life, eternal life. And the record shows that it was little else either more or less for the first century of its history. All its grand victories over a world besotted in sin and given over to the evil one; all its mighty triumphs in the halls of learning or among the simple in the cottages of the poor, were wrought by the magic of those all-powerful words.

The words of the poet, the tongue of the orator, the sweet strains of the songsters of Israel, each and all found their inspiration in the message of eternal life.

It gave strength to live and bear the heavy burdens of the weary world; it gave courage to die and robbed death of all its terrors. The weak and tender and delicate woman or child became, by its wondrous power transformed into heros, invited the flames to torture or the wild-beast to devour, teachers of the law, understanding

blushing and laughing into t[he] of death. O mystery of mys[te]wonder of wonders!! The years r[o]y; the message became stale and powerless and unprofitable, until now, this hour it has become like a tale that is told. It is prattled in the pulpit, it is chanted in the choir. The singers sing it, the preachers preach it; the orators extol it, the writers praise it. Yet the message falls upon the ears of the dead. The message is itself dead. It has become an unknown tongue which neither they that speak nor those that hear can understand. The words are the same, the sound is the same: but the sense is gone. It has become a sounding brass, a tinkling cymbal." Eternal is no longer everlasting; life is no more life. From words that are "quick and powerful and sharper than a two-edged sword" instinct with joy and full of glory; they are degraded into a mere meaningless formulary, like the mumbling of incantations of those who commune with the dead. O! wonderful, transformation. O! Tragedy of tragedies! Christ Jesus is slaughtered in the house of his friends. Who has done this? The hand of the ancient enemy is here; it is his work—alas! his masterpiece. From "Eden's Bowers" the siren song still lulls the hearts of those who transgress; still deceives the unwary and nullifies God's gracious gift. "Ye shall not surely die" brought death into our world, sustains and multiplies its ravages and by the horrid alchemy of hell transforms it into life.

J. F. Wilcox.

"Rebellious Inventions Against God's Law."

In a late *Sabbath Advocate*, Eld. Rust writes under this pretentious headline. He says that a man by the name of Adams has written 198 inches, or just sixteen feet and a half in column width, in The Restitution, to relieve his crying conscience and enlighten a world sitting in darkness. And as this is my name I expect he means me. It seems that the Elder has run up against a solid rod of objections to the sabbath, and is confused, and has lost his balance, and has said hard things about the objector, such as, "Mr. Adams is an Antinomian, and believing that God now has no law which man is required to obey." Elder, why will you thus strain at a gnat and swallow a camel, and thus break the fourth commandment? Are you not guilty of all? Then he says, "Mr. Adams positively denies the most plainly expressed statements of the Bible namely, "The law of the Lord is perfect, converting the soul." Now, come Elder, be fair, I only deny your opinion, or construction of this Bible statement, that is all. How is your conscience, Elder Rust? Then this Elder says, "This writer says he has been on both sides of the question; this is another powerful reason for fearing him as being a safe guide * * * This again shows him as a very dangerously vacillating man to follow." I understand that the Elder himself has been on both sides of the question, and also other questions, I ask, is he a safe captain, or is he now a dangerous man to follow?" "This sounds much like the popular mad dog cry." You will remember that the Elder is trying to quiet the mind of a good sister who is bothered over some of those objections. She can see those objections, and so can the Elder both see and feel the force of them, as his pretentious effort plainly indicates. Hear what consolation he gives to this good Sister. "Well, there are many things that we do not understand, and perhaps never will." Isn't that an easy way out? Oh, what joy and comfort that little remedy has given many a poor troubled soul! One would naturally think that any theory that was susceptible to such a solid phalanx of objections—sixteen feet and a half long, "or one thousand and one," was to say the least a very objectionable theory. The Elder then tries to show a contradiction in the position that an angel wrote the ten precepts, and in the answer that God wrote them. As I have not that paper before me, I will venture to state this as my position, now and then. "That angels and not God the Father, spake and wrote the ten precepts, and that angel's name was God, for God's name was in him. And that angel spake the ten precepts with a great voice; also gave all the commandments to Moses, but not with a great voice. Read Acts vii. 53; Gal. iii. 19; Heb. ii. 2; Ex. xxiii. 20, 21. The Elder then treats us to an effusion of his legal ability, reminding us most forcibly of Paul's language to Timothy. From which some having swerved have turned aside unto vain jangling. Desiring to be

Winona Lake Excursions. Special Rates via Pennsylvania Lines for Winona Assembly.

Season excursion tickets to Winona Lake (formerly Eagle Lake, Ind.,) will be sold via Pennsylvania Lines on and after June 21st. The return limit will include Oct. 31st, allowing a season's sojourn at this delightful resort. Special low rate tickets, good returning fifteen days from date of sale, will also be sold during the months of June, July and August.

Winona Lake is the site of Winona Assembly, which affords notable opportunities for recreation, instruction, entertainment and devotion. The Assembly grounds, comprising over 200 acres, surround the Lake, a beautiful sheet of water near Warsaw, Ind., on the Fort Wayne Route. Many pretty cottages have been erected on the grounds, which are nicely shaded. The improvements include a fine park, bicycle track and ball ground, with a large amphitheater; an auditorium seating over 3,000 persons; college halls, hotel, restaurants, and supply stores. Rates for entertainment at the hotel and boarding houses will be found very reasonable. The fishing is fine, and the large fleet of row boats and steamers afford facilities for delightful boating. The summer school will be in session from July 20th to August 14th, in charge of Dr. John M. Coulter. In August a Bible Conference will be held under the direction of Dr. J. Wilbur Chapman. Well-known educators and lecturers will take part in the educational work. Time may be pleasantly and profitably passed at this pleasant resort, and body and mind invigorated by health-giving recreation and instructive entertainment.

For rates and information about train facilities apply to Ticket Agents of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. For information concerning the Assembly address Rev. R. V. Hunter, Eagle Lake P. O., Ind.—July 30.

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make an extra effort to attend. We desire to make this the best meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. ALLARD, Sec.

Through Parlor Cars between Indianapolis and South Bend.

On and after June 22nd the Vandalia Line will operate through Parlor Cars between Indianapolis and South Bend via Colfax. Northward car leaves Indianapolis on Big Four train 3 daily except Sunday 5:00 P. M. arriving at South Bend 10:45 P. M. Southward car leaves South Bend on Vandalia Line train 13 daily except Sunday 5:00 A. M., arriving at Indianapolis 10:30 A. M. Fast time and first class service. E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

The two biggest five engines in the world are in Liverpool. These magnificent specimens of workmanship are the most powerful engines known, throwing 1,800 gallons of water a minute and a jet 140 feet high.

Milwaukee Excursion. Low rates Through Chicago via Pennsylvania Lines.

Excursion tickets to Milwaukee will be sold via Pennsylvania Lines July 14th, 15th and 16th, account the B. Y. P. U. meeting. The low rate will be open to all. Tickets will be good returning leaving Milwaukee July 20th, 21st or 22nd. Extension of return limit to Aug. 5th may be secured by depositing tickets with joint agent in Milwaukee on or before July 20th. The Pennsylvania is the direct route to Milwaukee through Chicago with solid trains to Chicago Union Station without change from principal cities and towns in Western Pennsylvania, Ohio and Indiana. For rates and time of trains apply to nearest Pennsylvania Lines ticket agent.—July 16.

A friend has handed us a remedy for the millers and moths which infest fruit trees, especially this year. He hangs a bright bucket or can containing a mixture of water, molasses and vinegar in the trees, and catches millers by the quart.

Books and Tract List.

"THE RESTITUTION OF ALL."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 375 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may come identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with points for writing the air of the first line of each. Flexible cloth; 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 1-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages, Cloth 25c, a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10cts a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double column tract, 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract, 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract, 25 cts. per hundred.

6. "Honouring the Son." An 8-page tract, 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Beam, Dudley, Worchestershire, England.
J. S. Hatch, Scheelville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Chalbrook, Ia.
W. Ia. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Olson, Fair Haven, Kan.
L. S. Comer, Guthrie, Okl'a.
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Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

"The Lake View," Lake Maxinkuckee.

This hotel will reopen on strictly first class lines, July 1st. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to C. S. Moody, Lake View Hotel, Marmont, Ind.—July 31.

Has your subscription expired?

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scott free. M. Joblin, Evangelist.

Church of God, 1215 Logan Ave., San Diego, California, meet for worship and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and Cahuenga Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., at sixteen rods [illegible] ing by A. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in December. Sunday School every Sunday and Social Service every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor. Madison and Laporte Sts. every Sunday at 10:30 a. m. Sunday School 12:00 m. Prayer and social service Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every Lord's day of the week at 10:00, for devotional exercises. Any brethren passing through the city cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going West to Aberdeen, thirty miles west of it.

The Church of God, in Freedom, Neb., meet every Sunday at the Union Church, to study God's Word. Have Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jesse Wetsel, Elder; Sarah Sells, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m., followed by services at 2:00. All are welcome.

Church of the Blessed Hope, at West Seattle, Wash. This church is holding meetings for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming temporarily resident by introductory letter, will be cordially welcomed. At present we meet in the School House on top of the hill, cable cars come very near, no ferry boat from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Chalbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chaney.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trask-II.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:30 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANES, Agt.

The wars of the last seventy years have cost Russia $1,775,000,000, and the lives of 661,000 men.

VANDALIA TIME CARD
In effect June 7, 1896.

[illegible]
No. 13 [illegible] 5:45a m
No. 21 " 10:41 "
No. 11 " 1:28pm
No. 15 " 7:57 "
No. 17 [illegible] 8:20 "

[illegible]
No. [illegible] 7:45am
No. [illegible] 11:15 "
No. 24 " 5:35pm
No. [illegible] 9:50 "
No. [illegible] 2:40am
[illegible] [illegible] 7:30am
[illegible] [illegible] 11:05 "
[illegible] [illegible] 5:10pm
[illegible] [illegible] 9:50 "

[illegible] [illegible] all trains
[illegible] [illegible] connection to
[illegible] [illegible] address T. A. Brown,
[illegible] [illegible]
E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer
and How to Get There.

The Ocean Resorts

Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Beach, and other seaside resorts along the Atlantic Coast are reached via Pennsylvania Lines. A [illegible] to Rockaway, Narragansett Pier, Newport, Oak Bluffs, Nantucket and the popular [illegible] Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains

Cresson, Loretto Springs, Chambersburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of summer resort in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region

The Lake resorts reached over the Pennsylvania Lines include Sandusky, Put-in-Bay, Chautauqua, Mt. Clemens, Mt. Clair, Put-in-Bay, Toledo Beach, Monroe City, Marblehead, Cedar Point, Sandusky City, South Bass Island, Oberlin, St. Ignace, Wawasee, Winona, Au Sable, Bois Blanche and all the resorts reached in Northern Michigan within easy reach. Tourist tickets will be issued for the above lines to Ashland, Cedar Lake, Devil's Lake, Ocean Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For [illegible] address any agent of these lines, or the undersigned, or write to J. V. PEARL, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

NICKEL PLATE.
[illegible]
Depot: [illegible] Broadway & Exchange.
Ticket Office: [illegible] Erie St.
Down Town Office: 23 Public Square, near Cross st. and Union Depot, Cor. Water and Pearl sts.

TRAINS GOING EAST

Chicago	9:30pm	8:05 m	1:20 p m	Local Pt
[illegible]				7:00am
Hammond	10:59pm	9:32am		8:36 "
Hobart	11:38 "	9:44am		10:10am
Valparaiso	11:56pm	10:26 m		11:00 "
Kouts		10:43am		11:45am
Ege	12:40am	11:00am	4:00pm	2:30pm
Argos	12:54am	11:14a		2:53am
Plymouth	1:06am	12:00pm	6:25pm	4:25pm
North Liberty	1:29am	12:30 p m	6:48pm	
Buffalo	6:55pm		11:40pm	

TRAINS GOING WEST

Buffalo	12:35pm		5:55am	L. P
North Liberty	7:35pm	6:50am	10:50am	
Plymouth	8:15pm	7:35pm	4:00pm	7:00am
Argos	8:30pm	7:47pm		9:30 "
Kouts	8:50pm	8:07pm	6:25pm	10:00 "
Wanatah		8:45pm		11:45pm
Valparaiso	9:10am	8:55pm		12:35am
Hobart	6:01am	9:17pm		1:20pm
Hammond	6:34am	9:49pm		3:45pm
Michigan City				4:40pm
Chicago	7. 0am	7:30 pm	9:00 m	

Trains leave Plymouth at 5:05 a. m., 6:15 and at 8:30 a. m. for local stations as far as Hammond, and on Sunday at 8:30 a. m. only. Trains arrive at Chicago 7:45 a. m., 12:30 p. m. and 5:30 p. m. Connections are made with Sunday trains for Chicago, Buffalo and New York. Palace Buffet Parlor cars on all through trains. No change of cars to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. BOWEN, Gen. Pass. Agt.
Cleveland, O.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves 12:05pm
No. 22, " " 6:47pm

GOING SOUTH.

No. 21, Passenger, Leaves ..... 10:55a m
No. 23, " " 4:40pm
No. 153, Local, " 12:05pm

†Daily except Sunday. ‡Daily

Make close connections at Bloomington and Peoria for points west, northwest and northwest.

Direct connections at Lima, Fostoria, Fremont or Sandusky for all points east.

Immediate connections at Tipton with trains on main line and L. & M. Div. for all points north, south, east and west.

For Tickets, Rates and General Information call on J. H. Bachman, Ticket Agent, L. E. & W. R'y., Plymouth, Ind. or address

CHAS. F. DALY,
Gen Pass. Agt.
Indianapolis, Ind.

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The Restitution,

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—FOR THE—

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Poetry.

Communicated.

Hesaias. (Isa. C. V.) Chap. 44.

1. And now unyest thou have heard, O Jakoob my child, and Israel whom I have chosen.

2. In this wise saith the Lord God who created thee and moulded thee from a womb; yet again will thy cry for help have been responded to: Fear not my child Jakoob, and Israel my beloved, whom I have chosen:

3. Because I am going to give water to those who are going their way in thirst in a place without water; I am going to place my spirit upon thy seed, and my blessings on thy offspring;

4. And they will spring up like grass in the midst of water and like a willow beside flowing water.

5. This one will say I am God's; and this one will call for help in the name of Jakoob, and another will inscribe with his hand, I am God's, and in the name of Israel will he cry for help.

6. In this wise saith God, the King of Israel, and the One who hath redeemed him, the God of Sabaoth, I am first and I am after these things: Besides me there is no God.

7. Who is even as am I? Let him stand and call and announce, and prepare for me from the time when I created man unto the animates-age; and let them declare unto you the coming things before they have come.

8. Do not hide nor cry; Have ye not marked them well from the beginning, and have I not declared them to you? Ye are my witnesses as to whether there is a God besides me; And they did not hearken then.

9. Those who were moulding and graving; they were all unprofitable; all who make the concepts of their minds which will not profit them; but they will have been put to shame.

10. Who mould a god and all those who grave unprofitable things.

11. And they all have withered back to that from which they came to pass, and all the senseless from men have been gathered together, and stood together and confounded and together put to shame.

12. Because a carpenter hath sharpened iron: He hath wrought it with a hewing-axe, and stood it with a gimlet, and wrought with the arm of his strength; and he will hunger and grow weak and cannot drink water.

13. A carpenter when he hath selected wood hath stood it by measure and fitted it together with glue, and made it like the form of a man, and like the beauty of a man to stand it, may comprehend that there is no God except me. I am the Lord God and there is no more.

7. I am he who prepared light and caused darkness, who causeth peace and produceth evil things; I the Lord God am he who causeth all these things.

8. May the heavens from above have rejoiced, and may the clouds have rained down righteousness: May the earth have sprung up and headed mercy and may it have sprung up with righteousness at the same time. I am the Lord who generated thee.

9. How much better than clay of a potter did I lift up? Will the ploughman plough all the day long? (not). Will the clay say to the potter, What art thou making, nor hast thou hands? because he is not working?

10. Shall the moulded thing have answered the one who moulded it? Is there one who saith unto his father, why wilt thou beget? And to his mother, why dost thou suffer birthpangs?

11. Because in this wise saith the Lord God, the Sacred One of Israel, the One who hath caused the things to come. May ye have asked me about my sons, and about the works of my hands may ye have commanded me.

12. I made the earth and man upon it; I stuid up the heavens; I commanded all the stars.

13. I have awakened him a King with righteousness, and all his ways are upright; He will build my city, and he will return the captivity of my laity; not with redemptive prices nor with votive-gifts, hath the Lord of Sabaoth said.

14. Thus saith the Lord of Sabaoth. Aiguptos hath toiled wearily and the commerce of Aithiopoi and the men of Sabaeim, high ones will cross over unto thee, and will be thy bondservants and will have followed after thee bound hand and foot and they will cross over unto thee and do thee homage, and in thee will they offer votive-prayers; Because in thee is God, and there is no God except thee.

15. For thou art God and we did not know it, the God, the Savior of Israel.

16. All who oppose him will have been put to shame and confounded, and they will go their way in shame. Renew yourselves unto me, ye islands.

17. Israel is being saved by the Lord with an eternal salvation: They will not have been put to shame nor shall they be confounded during the animatesage and still on.

18. In this wise saith the Lord who created the heavens: he is the God who demonstrated the earth and created it; He deliged it; not in vain did he create it, but to be inhabited did he mould it; I am the Lord, and there is none besides.

19. Not in secret have I talked nor in a dark place of the earth; I have not said unto the seed of Jakoob; Seek in vain; I am, I am the Lord who talketh righteousness and declareth truth.

20. May ye have been gathered together and may ye have come; May ye have taken counsel together, ye who are being saved from the nations. Those who exalt the wood of their own carving have not comprehended, and those who offer votive-prayers unto gods that do not save;

21. If they will declare, let them draw nigh, that they may have comprehended at the same time who hath caused these things to be heard from the beginning: Then was it told you, I am God and there is no other besides me, a justified One, and a Savior; There is no one except me.

22. May ye have turned unto me and ye will have been saved, ye from the furthest limit of the earth; I am God and there is no other.

23. By myself do I swear, righteousness will go forth from my mouth; my words will not be turned away—that every knee will bow, and every tongue will swear by God;

24. Saying, righteousness and glory will come unto him: and all those who set limitations to them (his people I think) will have been put to shame:

25. From the Lord will they have been justified, and in God will they have been glorified, all the seed of the sons of Israel.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, JULY 22, 1896. NUMBER 28.

Comment.

How the gospel rings out in this 44th chapter! Observe the significance of "Child Jakoob" and "Israel my beloved."

How could the assurance of the covenant promise be greater than in the third verse—last clause? "I am going to place my spirit upon thy seed and my blessings on thy offspring." See the different ways in which the recognition of the source of help is spoken of; but all to the glory of God.

If there is anything made specific in these 44th and 45th chapters it is the personal oneness and causal responsibility of God. Language is exhausted to emphasize and make this concept clear.

The absurdity of idolatry on the part of an intelligent human being could not be made to appear more absurd than in what is said here.

How could the rationale of it be made plainer than in the 13th verse?

In the light of revelations as brought out in the 20th verse there is still less excuse for Israel's idolatry, if such a thing be possible. Notwithstanding Israel's blindness though how assured is God's mercy as brought out in the 21-22-23-24-25-26-27-28 verses, which lead us up step by step to the instrumentality Kuros (Cyrus) to be used in the first restoration of the city and nationality and instruction given him in the first part of the 45th chapter. The latter part of the chapter is nothing if not Messianic. Kuros and Kurios both appear in this chapter as minor and major instrumentalities in God's hand to accomplish his purpose. The two words Kuros (Cyrus) and Kurios (Lord) have the same root source and differ only in the latter having the dominant i

Consider God's argument here in the 8th and 9th verses of the 45th chapter, his argument for the ultimate triumph of righteousness in creation when his work is finished. The great trouble with theology and all the systems promulgated thus far is that they are partial views of God's character and work. "Now we see in part" God's perfections are always spoken of in the Scriptures as accomplished facts, even though we finite creatures cannot see that they have been begun. How long apparently has it taken theology to apprehend that in God's plan and purpose it takes the first and last Adam both to make the perfected man and that all the intermediate humanity was a part of the great plastic purpose being worked out in God's studio of Creation.

Notice the cut-mark in evidence here in this 45th chapter, 9th verse—"Will the ploughman plough all day long"—is the same thought as found in the 28th chapter, 24th verse—an cut-mark in evidence of the "One Isaiah." Also the cut-mark of "the potter and the clay" illustration introduced earlier in this book, used here also in this chapter.

Again observe carefully the argument of the 12th and 13th verses. Is the entirety of the statement and the prophecy here fulfilled in Cyrus? Were "all his ways upright?" How much of a "captivity" did Cyrus return? Still more, is the statement and prophecy of the 15th and 16th verses fulfilled in Cyrus? "For thou art God and we did not know it, the God, the Savior of Israel." Was this salvation of Cyrus, the "eternal salvation" of the 17th verse? Do you believe the prophecy of the 18th verse? "Not in vain did he create it; but to be inhabited did he mould it."

How does this statement agree with the general conflagration theory and the transportation of humanity as "ghosts" to some heavenly place elsewhere?

"May ye have taken counsel together" of the 20th verse is what we are trying to do in this work of translation and comment. And we would not be of the number referred to in the 24th verse "who set limitations."

See how exactly the statement of the 25th verse agrees with what Paul says about "justification" in Romans.

CHAS. GARDNER.

Spirit.

Editor Restitution:

With your permission I would like to exchange a few thoughts with Bro. Adams on the above subject. I am glad to see that you allow a little discussion once in a while, and I think it would be as interesting and instructive as a love-feast. Some of the brethren found fault with your action not allowing a friendly discussion, but I am glad to see you so liberal, and I will prove to you that I am glad, some time in the future, as the only way you can test a man is by his works.

Now, Bro. Adams, you seem from your language to say that I don't know much about the Bible, or I would not use ghost and spirit as synonymous. Now, Brother, we know that ghost and spirit were not synonymous before we ever saw Nebraska or you. I did not ask you to write an article on my ignorance, I only asked you to prove by the Bible or demonstrate that you had the spirit generally understood by common people to be the Holy Ghost or Spirit, and are used interchangeably in the Bible. C. V. 1st you prove it, or demonstrate it? If you did I failed to see it, and I believe you know better, as you used to preach straight goods and that the Bible was our only guide. Better leave this delusion and get back and do the first works, lest your candlestick be removed. You refer us to Eph. i. 13, 14 to try to prove that you have the spirit. Why not read the 10th verse and get the context. You seem to be a stickler for this rule. Why not stick to it. I think when you read the 10th verse, if you are honest, that you will see that Paul here has his mind on the kingdom, and uses past and present tense for future, as his rule generally is—speaks of things as though they were when they are still in the future. Acts ii. 39, is the next quotation you give to prove the presence of the spirit in this day and age. Read the context here also and see if Peter had not his mind on the kingdom. We don't doubt but the people or at least a favored few of them got the Spirit. Did they not demonstrate that they had it? Can you? We say that the Spirit was given in the times of the apostles, but we challenge the proof of the Spirit operating on any one since the death of the apostles. If you have proof, why not produce it? I will accept it as fast as I did the truth from your preaching, and I was one among the first that did accept it. It did not take me a month either to see the dividing line between truth and error, but I prove all things. I don't accept because some one else does.

Two quotations are all that you give us as proof. Two quotations are too little for such a big article. Was you afraid to give us any more? You start in with your own wisdom and say after we have done all that the Bible requires us to do and brought to the point where we can cry, Abba Father, and then put your own construction on it, and apply it in the present tense, when Paul that had the Spirit applies it in the future. For proof see Rom. viii. 23. I am surprised at you, Brother, trying to make out that you have done all that the Bible requires us to do. Would to God I could say so conscientiously, I would feel like I had the Holy Ghost. You say the Bible tells us how we can please God. Well, if we please God, what then is lacking? Enoch pleased God, and as a reward for that God took him. Then you say if we have not got the Spirit there is something wrong. Now, if we can please God by following the teaching of the Bible, then tell me what need you have for the Spirit, or what part would the Spirit perform. You deny the Spirit being dispensed on. Then Brother, please tell us what it is. Christ got the Spirit at baptism in the shape of a dove, antitype of the dove in the ark. Did you get it at baptism or when? The apostles got it at Pentecost. Did any get it besides the apostles? You might as well argue that you could tread on serpents, drink poison, etc., as to make these applications to the present age. The New Testament was not written in the days of the apostles. Therefore they had need of a helper or spirit. We have all that the Spirit said, and did, in those days in the shape of a New Testament or Spirit. Therefore, we have no need of a spirit to teach us. The Bible is all sufficient if we follow it. Before the flood the Spirit was given to a select few, they were to be examples and guides for the rest in the times of Moses. The same when the great Prophet came, it was given to a chosen few to guide the masses, as we have the record of all the progress, and since the voice was heard in the temple at Jerusalem, saying, "let us go hence." There has been no spirit since, nor will there be till the birth at the resurrection. Now, Brother, don't hide behind my ignorance but come out and tell us when you got the Spirit, and give us chapter and verse where it operated on any since the death of the apostles. Also tell us in what way you can prove your position. We are after truth not theories.

Yours for the truth.

J. W. GAMBLE.

[Personality should be left out in writing an article. Argument is all right. Be careful to wound the feelings of none.—ED.]

Unitarianism in Scotland and England.

The *Christian* of London, England says, "Rev. Robert Spears, an influential Unitarian minister, had some unpalatable facts to lay before the Unitarian Association at the May meeting. He had to say that where as there were 170 churches in 1800, and 320 in 1850, and 378 in 1888, *there are only*, 354 this year (1896).

In Scotland Unitarianism is aided by a large bequest made for its propagation, and yet the seven churches which represented it in 1850 have only increased by *one* in forty-six years.

The *Christian* carried [illegible] some Unitarians boast that they do not grow by making separate congregations, but by *silently spreading their views* among the orthodox churches and that in this assertion there is "too much truth." "The fact is, it (Unitarianism) is not a faith but a negation, a denial of the very truths which in all ages have given the church power to conquer. "Unitarianism it seems to us, tends to the whittling away of the value of the Bible, the befitting of Christ, and the emptying Christianity of the specialities it does assuredly possess."

The same kind of process is carried on with regard to the person of our Lord and the special features of the gospels, and with the result that congregations are dissolved. The soul of man needs and will have a Divine Savior and a supernatural gospel."

Let the reader note the words, "silently spreading their views."

1 John i. 7. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist."

2 Peter ii. 1, 2. "There shall be false teachers among you, who shall privily bring in destructive heresies [margin sects of perdition] denying even the Sovereign Lord (despotes) who bought them, bringing upon themselves swift destruction."

1 John iv. 15 "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God." 2 Jno. i. 9. "Whosoever goeth onward [margin taketh the lead] and abideth not in the teaching of Christ hath not God; he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and *bringeth not his teaching*, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh of his evil works."

In spite of all preventions mistakes will occur as to what the views and teaching of any body of believers may be. "I heard one of your preachers say so and so." is a frequent remark. What care, then, should be exercised indefinitely ascertaining the views of those licensed to represent those they are affiliated with, and thus to a certain extent, made responsible for their utterances either to the credit or discredit of the body sending them forth!

WM. T. BAKER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of Kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the reorganization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief in the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisite to the forgiveness of sins and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 22, 1896.

WE have not received the copy for Smith-Wilson discussion.

READER, if you will make it a rule to understand the *parts* of the Divine Record in harmony with the *Purpose of the whole* you will make rapid progress, and be saved the task of *unlearning* every little while.—try it.

AT the present time it looks as if the Powers of Europe were never so jealous of each other; and it looks as if the hatred of England by the continental powers would shortly culminate in an attempt to humble her.

ANOTHER name was added to the list kept on record in the "Lamb's Book of Life," on Sunday, July 21, 1896. Finney McCrory, a young lady made the good confession, and by Brother J. L. Winee was buried in baptism. The Church at Plymouth welcome her, and our prayer is that she will continue strong in the faith, and that she may receive the best of all gifts, "Eternal Life."

THAT article on "Stability" in the last number has the ring of the right metal. We wish the Editor would place it on a side galley and mark it "*fire matter*," and insert it again every little while. H. T. B. is evidently aiming to be one of the faithful watchmen. They are greatly needed now. Brethren and Sisters—We mean you who hold that only God's truth sanctifies and saves—let the warning notes ring out, and God will bless you.

MR. GLADSTONE'S opinion of the Turkish government is not a very flattering one. He says: "My opinion of the Turkish government as now exhibited to the world, is that it is the greatest scourge to mankind, and the greatest scandal and disgrace to religion, including the religion of Mahomet, to be found on the face of the earth." Distress is increasing in all the Anatolian districts: 400,000 need help in seed, corn, oxen, bread and clothing.

DR. JOHN EADIE says, "The words 'my soul' mean merely 'myself.' It is obvious that the argument based upon it, that Christ's soul went to sheol, and his body to the grave, has no foundation. The Hebrew does not warrant this distinction. Christ's soul, in such an idiom, is his entire person. Now, what is meant by sheol (Greek, Hades)? It is explained in the second clause. It is the place where corruption is to be seen, the region of the dead. So the Apostle understood it. Though he was to die, death's power was to be very limited. He was not to be abandoned to its dark dominion."

WE have intelligence from Crete, by way of London July 14, to the effect that all the members of the Christian and Mussulman members of the Assembly had arrived at Canea. The resolution demanding the annihilation of the Halepar convention will, it is said, be submitted by the Christians for the consideration of the Assembly without delay. The Mussulmans are bitterly opposed, during the negotiations, to permitting the insurgents to remain armed. It is reported that if the porte refuses to make the concessions demanded hostilities will be resumed. The Turks are arming the native Mussulmen and bloody work is expected.

To the Great Joy of the household of faith in Cleveland another trusting soul took upon her the saving name on Sunday, July 12. After the breaking of bread a number of earnest addresses were made by way of welcoming the new sister, and urging her to watchfulness, prayerfulness, study of the Scriptures and earnest work for God and truth while probation lasts. Our New Sister Ullman was a member of the Lutheran Body before she heard the joyful sound of the gospel life from the dead to inherit God's kingdom. Our fervent prayer is that she may adorn the doctrine of the Anointed till he appears for those who are his, or to the end of life's journey. We expect to bury others shortly

A PARAGRAPH in *Glad Tidings* says Russia is quietly attaining her ends by diplomacy. She has made friends with Bulgaria, and has taken Turkey under her wing. Nothing can now stop her from fulfilling her destiny and the attainment of Peter the Great's will, viz.: The possession of Constantinople. We look for this being accomplished in the near future. When this takes place, the great war will commence, the greatness of which, and its results on the human race are fully portrayed in the prophecies of Ezekiel and others. It is sufficient to say that ere it is over, the Lord Jesus will appear on the scene, to take to himself his great power and glory, and reign speedily.—he will make the nations feel his power, for he will rule them with a rod of iron, and destroy those who destroy others.

"MEN have been for ages working on the surface of things, trying to improve relations between man and man, and to bring about a better state in the earth. But to the thoughtful it will be apparent that any real remedy must apply to the cause instead of the result. The cause of all the envy, hatred, malice, uncharitableness, war and bloodshed in the earth is in the rebellion of man against the just and equal control of his Maker. It is necessary therefore, that we be at peace with God. But in order that this may be achieved, it is necessary that we remember that the cause of estrangement lies on our side. It is therefore needful that we submit to the kingship and authority of our God."

The Question Drawer.

The question is asked us: "What does the words sprinkling in the blood of Jesus Christ" mean? The language is addressed to those elected according to the foreknowledge of God the Father. Now as to the means of their election. On what principle had they been elected? How had the foreknowledge of God caused him to arrange for their election? The answer is, "Through sanctification of the spirit:" That is through their separation from the mass of mankind by the spirit. How did the spirit effect this separation, or divide them from the rest of the people? We find the answer in John xvii. 17, where Jesus prays in behalf of his disciples, "Sanctify them through thy truth.—thy Word is truth." Or more exactly, as in the Diaglott, "Sanctify them in thy truth, thy word is the truth;" that is, the sanctifying agency the separating power: we know of no other. The positive proof of this is furnished in the preceding verses. In the 8th verse Jesus says, "Because I have given to thee the words which thou hast given to me, and they received and knew truly that I came out from thee, and believed that thou didst send me." Again in verse 14 he says—"I have given thy word to them, and the [consequence was] the world hated them, because they are not of the world, as I am not of the world." And so the line is distinctly drawn by the *truth*: the truth separates from the world, sanctifies, sets them apart for God, elects them. And what is the result? What does this lead to? It leads to obedience. "Unto obedience," is the reading of the Common Version.—"In order to obedience," the reading of the Diaglott, and the sprinkling of the blood of Jesus Christ." The first act of obedience to the Word of truth given by the spirit is immersion into the Anointed Jesus. That, [presupposing heart-belief and heart-obedience] secured pardon of the past,—a righteous standing before God, and a title to an incorruptible inheritance: and a living hope, see verses 3 and 1. But here the questioner would like to know why, or for what purpose those whose sins are remitted are said to be sprinkled with the blood of Jesus Christ? What need is there of *sprinkling* after a *burial* with Christ?

We suggest first, That as the immersed believer never really comes in contact with a drop of the blood of Jesus Christ, the sprinkling is not *real*, and one must look elsewhere for the reason of the employment of this phrase. When Israel was brought into the bonds of the first covenant, it was on this wise: An altar of earth was made unto God, whereon to offer sacrifice; an altar of unhewn stone was built, see Ex. xx. 24, 25. Besides this, twelve pillars, one for each tribe of Israel were erected. We understand that the unhewn altar represented God, and the pillars represented the people. Moses took half of the blood of the peace-offerings and sprinkled it on the altar. Then he took the book of the covenant and read it to the people; and they answered: "All that the Lord hath said, we will do, and be obedient." Moses then sprinkled the people, with the other half of the blood, and then the agreement between God and them went into effect—both parties were bound by it. We think this explains why we read of sprinkling of blood of Jesus in 1 Pet. i. 2. It shows that the believer has heard, believed, and complied with the conditions exacted of him and is brought into the bonds of the new covenant. That then and there the blood of that covenant shed by Jesus the Anointed, is applied to him, and he is bound to God. This seems to us to be the simple truth in the case, and reference to Heb. x. 22, we think, will tend to confirm what we have said. We there read of hearts sprinkled from an evil conscience; that is one thing: our bodies washed with pure water, another. The latter is our voluntary act of obedience,—the former is the work of the Spirit, through appointed means, if we get the mind of the Spirit here. And in Heb. xii. 24, we read of Jesus as the Mediator of the new covenant, and of the blood of sprinkling that speaks something better than Abel. We see no conflict between body washing in obedience to faith, and heart-sprinkling from an evil conscience.

The Trial of Faith.

The first chapter of 1 Peter is a precious portion of the Spirit's Word. It is packed full of precious uplifting, comforting truths. After the address and greetings, the buoyancy of his hope makes the apostle fairly run over. Says he, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope through the resurrection of Jesus Christ from the dead." To what hope had they been begotten? He proceeds to say: "To an inheritance, incorruptible, and undefiled, and unfading, preserved in the heavens for *you*." This is taken as proof by the religious world that heaven is their home. Of course we have gotten a long way just that notion, and should have a ready answer to all who make the claim. It does not here mean that the landed inheritance deeded to Abraham and his Seed, the Christ, is in heaven. It is what Paul speaks of as a building of God, a house not made with hands, that he and his brethren expected to be clothed with. It is expressed in other words in Col. iii. 3, where it says: "Our life is hid with Christ in God, and when he who is our life shall appear, then shall ye also appear with him in glory." All deeds to real estate have to be recorded at the court house; they are preserved and recorded there; and Christ our life holds our Eternal Life in trust for every overcomer. It is reserved in him, "in heaven for *you*, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time; wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness through manifold temptations." For what *purpose* are we thus assailed? Why that "the trial of our faith, being much more precious than gold that perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." The Diaglott reads: "The proof of your faith," that is, the *test*, —faith verified by trial, that is.

In the Old Testament the proof or trial of faith is frequently compared to the trial of gold by the process of smelting, or refining by fire. In Job xxiii. 10 we find the patriarch saying, —and it is a precious text, as showing the utmost confidence in God his Father. He was in deep affliction, and had been crying out, O that I knew where I might find him that I might come even to his seat.....Will he plead against me with his great power?" No! "But he would put strength in me:" that is, to enable him to bear what he may not see fit to remove. Yes, He "would put strength in me." Would to God that with all our superior advantages and privileges we could ever say with Job in dark and trying hours, "He will put strength in me."

In the next two verses he is somewhat sad because it seems as if God had hid himself from him so that he could not see him. But Job immediately recovers himself, and utter the precious words all God's children should be familiar with with: "*But he knoweth the way I take; when he hath tried me, I shall come forth as gold.*" What child-like trust! What a heavenly, submissive spirit? In Psa. lxvi. 10 the Psalmist says, "For thou O God has proved us; thou hast tried us as silver is tried; thou broughtest us into the net; thou laidest affliction upon our loins; thou hast caused men to ride over our heads; we went through fire and through water; but thou broughtest us out into a wealthy place."

In Mal. iii. 2 we read, "But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like a fuller's soap. And he shall sit as a refiner and purifier of silver. It is said that the refiner sits and watches the molten metal till he sees himself reflected in it. Can it be that the Lord employs this figuratively, to show us that his chastening is with a view of teaching us that his chastening is for the purpose of producing his moral likeness in us. We think it is just for this purpose.

Gold is the most precious metal, but faith in God's promises is far more precious than gold. As gold is tried, proved and refined by fire *so* faith is refined by temptations. As the heat of fire separates dross from gold, so all alloy must be separated from faith. It is well to remember that the Captain of our salvation was made perfect through suffering; well to remember that we have enlisted to suffer with him, and to fill up what of his sufferings still remain. We *must* know the fellowship of his sufferings. The cross precedes the crown. We must expect to find sorrow and affliction. We are notified that tribulation is our lot in this world; but in the Anointed we have peace. It is well to remember that the great Physician has thoroughly diagnosed our case, and knows exactly what medicine we need. Let us all resolve and carry out the resolution, *not to prescribe and take our own medicine*. If we do, it will certainly neutralize his. Let us feel safe in his hands, and ever say with Job, "He knoweth the way I take." Job followed directions, as we take it, and in perfect confidence of a successful issue, says: "When he hath tried me, I shall come forth as gold." Let us heed the admonition of v. 13, and having girded up the loins of our minds, and being vigilant hope to the end for the gift to be brought to us at the revelation of Christ Jesus.

Communicated.

Signs of the Times.

"For the powers of heaven shall be shaken." Luke xxi. 26.

This is the last one of the signs of the near coming of the Lord. It is given as the reason why men's hearts would fail them for fear, and for looking after those things which are coming on the earth. What is meant by the powers of heavens being shaken? Does it not mean the mighty forces of the atmospheric heaven as shown in the terrible cyclones that have destroyed so many lives and homes? The Greek word translated power is Dynamite. It is that on a largescale. The words that follow next after this sign are, and "then shall they see the Son of Man coming in a cloud, with power and great glory." "And when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh." The great price of redemption was paid at the first advent,—at the second redemption will be gained by all who comply with the conditions.

But what will be redeemed? Let the inspired apostle answer. Rom. viii. 23. He says, "We groan within ourselves, waiting for the redemption of our body, for we are saved by hope." Here redemption and salvation are made identical, and both at the resurrection of the just. Good reason for "lifting up the head." "So, likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

When the 7th trump shall sound, "the kingdoms of this world (and the republics too will become the kingdom of our Lord and his Christ.") Rev. xi. 15. If the kingdoms of this world are literal, then we should pray for a literal kingdom to come. The next verse after the signs that "show the kingdom nigh at hand" is a statement that has troubled many and is used as an argument strong by those who oppose the near advent, or any future advent.

"Verily I say unto you, this generation shall not pass away till all be fulfilled." I have turned to the Greek Lexicon and find that the word translated thus, before generation, is a demonstrative pronoun and means this or that. That generation, that see the signs spoken of, would not "pass away till all be fulfilled." This passage is the main argument of an increasing number of D. Ds. who say that Jesus will never come either before or after the Millennium. I saw a notice that a man who was formerly president of a college, Pastor of an orthodox church, etc., would read a paper at the ministers meeting on the "Second Advent." He said over and over again Jesus would never come again. And some score of ministers clapped their hands in warm approval. But this denial is in the face and eyes of many plain Scriptures. He said all the resurrection that will ever be is at death.—that God will have a spiritual body ready for him at death. Jesus said unto Martha, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live, the same man that was dead, live again, and whosoever liveth and believeth in me shall never die." John xi. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. As they were gazing up into heaven, two angels were sent to tell them that the same Jesus which is taken up into heaven shall so come again in like manner as ye have seen him go into heaven. Did these angels lie? Christ was once offered to bear the sins of many, and unto them who look for him shall he appear the second time without sin, unto salvation, which cannot be gained until that appearing. Heb. ix. 28. He writes to Timothy that he expects a crown and it will be given to all who love his appearing.

E. HOYT.

How are we to know?

The brethren have been invited to call for the services of Evangelists with their tents this summer, as usual: but the question has suggested itself "How are we to tell whom it will be safe to invite to any particular locality?"

There are tents and parties in the field under the control of Josephism to a certain extent. That is, a tent or party of Evangelists may be under the direction of a committee partially, or perhaps mainly composed of, or peculiarly dominated by those denying that our Lord Jesus Christ was the only-begotten Son of God, and maintain that his parentage was wholly human.

Will not such a committee choose Evangelists who either hold these views or agree to be silent on the subject?

As between them and their fellowmen and themselves they have a right to employ and pay whom they will; but brethren urged to invite them to their localities have a right to know whether they are fighting under the Christian, or Anti-christian Unitarian flag.

These are not the days for tolerating "Mr. facing both—ways."

A great political party has lately in its National Convention deliberately repudiated the one mediator between God and man by inviting one who belongs to the people who crucified him to offer a prayer for guidance in the deliberations in which that name which is above every name was ignored, and the prayer applauded; and the nominee of that convention, himself a member of a Protestant denomination, accepted the nomination. With increasing frequency do we witness the same ignoring of our Savior in Protestant pulpits, without a protest on this point by the people, who seem to be callous on the subject.

Again we ask, "How can we tell who to invite?"

WM. T. BAKER.

Report of Labor.

Dear Restitution:

I have been working a new field of labor near Logansport, Ind. At the last meeting held there (first Sunday in July) two obeyed the law of pardon. In the presence of a few witnesses husband and wife were buried in the baptismal tomb, and assisted to rise as we trust to walk in newness of life. Beautiful symbol! glorious type! Burial and resurrection of the Master to eternal life. Man's life forfeited by sin, death symbolically suffered by dying to sin, the "old man (body of sin) crucified. Sin pardoned, a new life began. How beautiful. Others almost persuaded. I think they will obey at the next meeting. The interest is good, and the opposition as usual is strong, but the objections have been met and we hope to press the claims of the truth with all the energy we possess. Our motto is and has been "no compromise with false teaching." Insisting upon a belief of the gospel and obedience to the law of pardon as being essential to salvation. No salvation through sincerity in belief of error. Yours in the belief of an unperverted gospel.

J. F. WAGONER.

There is much of comfort in the thought that our heavenly Father never "slumbers nor sleeps."

Through Parlor Cars between Indianapolis and South Bend.

On and after June 22nd the Vandalia Line will operate through Parlor Cars between Indianapolis and South Bend via Colfax. Northward car leaves Indianapolis on Big Four train 3 daily except Sunday 5:00 P. M. arriving at South Bend 10:45 P. M. Southward car leaves South Bend on Vandalia Line train 13 daily except Sunday 5:30 A. M., arriving at Indianapolis 10:30 A. M. Fast time and first class service. E. A. Ford, General Passenger Agent, St. Louis, Mo.—July 31.

Obituary.

Winklepleck, at Humbolt, Ia., July 3rd, 1896, Lloyd L. Winklepleck, aged 33 years 6 months 3 days. Deceased was born in Chill, Ohio. When a young man he came to Ogden, Iowa, and engaged in the livery business for several years. Moving from there to Humbolt, to follow the same vocation. He was subject to rheumatism brought on by exposure, which ended in death. One year ago last Christmas he was united in marriage to Alma Nowlin, daughter of our esteemed Bro. and Sister Nowlin, now of Grundgate, Iowa, who with a baby daughter of nine months of age are left to mourn his loss. He was highly esteemed by all

29, October 6 and 20, 1896, The North-Western Line (Chicago & North-Western R'y) will sell Home Seekers excursion tickets at very low rates to a large number of points in the West and Northwest. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A. Chicago, Ill.

You can force a rosebud open before the time when it would naturally open, but you destroy the beauty of the rose. So we spoil many a gift or blessing which God is preparing for us by our own eager haste. He would weave all our lives into patterns of loveliness. He has a perfect plan for each. It is only when we refuse to work according to God's plan that we mar the web.

Low Rates to Salt Lake.

Via The North-Western Line (Chicago & North-Western R'y). August 6 and 7, 1896. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.—Aug. 1.

We live for the good of others if our living be in any sense true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, at the neighbor's house, in the play-ground, we shall find opportunity every day for usefulness.

Through tickets are sold by the Nickel Plate Road at from one to three dollars lower than other lines. Solid Through Service between Chicago, Buffalo, New York City, and Boston. —July 31.

Upon an ancient medal was this device: A bulwark standing between a plough and an altar. Underneath were written the words, "Ready for either." So should the Christian be. Ready for labor or for sacrifice, just as his Master wills.

The next time you go to New York don't forget that the Nickel Plate Road can save you money. Solid through trains with diners and sleepers daily.—July 31.

Excursion Rates to Chautauqua Lake.

Are on sale via the Nickel Plate Road. Ask agents.—July 31.

Send your name for sample copies of THE RESTITUTION.

Poetry.

The Frigate-Bird of Brazil.

(To hyphenate-quillen.)

Santa Barbara is the largest island of the Abrolhos, a small group off the Brazilian coast, midway between Bahia and Rio Janeiro. At its southwestern extremity is a little isle, whitened by bird-lime and bones, called "O Cemiterio," from the strange, pathetic fact, as we are assured, that the pirate-birds of the vicinity invariably resorted to this sepulchral-looking spot on the approach of death, and that the islet was strewn with their bones. "At low water one day," says Prof. C. F. Hartt, the geologist, "I visited the cemetery," and found such to be actually the case. There were the remains of hundreds of these birds, some recently dead, but the most of the skeletons were desiccated and bleached. Nowhere else did I see a dead frigate-bird, and it would seem that for generation after generation they had gone to "O Cemiterio" to die."

Lone frigate-bird, thou'rt coming o'er the deep,
Through sunset glow, to quiet isle asleep.
To a paradise where all thy kindred lie,
Thou'rt coming now, e'ermore to die!

For best thou toiled, but now, thy duty done,
Rest to thy eyes, brave bird, at set of sun.
Thou'rt coming on, with instinct of the heart,
To meet in death the partners of thy mirth.

So would I go, life's service all complete,
In faith and love, trusting Christ's summons, sweet,
Gathered to him as child to mother's breast:
"Come ye to me and I will give you rest."

—Mrs. M. E. Thrapp-Cone.

Selected.

Life—What is it?

"For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away." James iv. 14.

There has been much said and written about life, which is mere theory or opinion, and not built on facts. This is of course of little value. As human beings we know that we live, and that we are in the midst of life. We also know that there are various kinds of life—vegetable life, insect life, animal and human life. The life of each one had a beginning. All are of the earth and composed of inert matter. It is inert or non-living until some outside force acts upon it. It has no inherent life. Each plant, insect, or animal may be finely organized, showing infinite skill and power in its formation, and yet be devoid of life. The power that made each form organized it with reference to life, and for the propagation or continuance of its species. The source of life to all living things is the Great Self-Existent. "He giveth to all life, and breath and all things;" "in him we live and move and have our being." Acts xvii. 25, 28.

Man has been constituted lord of the earth, and all things upon it. His organism places him far above all other forms of life which surround him. He possesses not only animal life, but intellectual endowments, moral sentiments, and spiritual capabilities. Man's exalted position as lord of creation, and his great intellectual powers, have puffed him up, so that he has become vain in his imaginations. He thinks that he is a demi-god—a part of the divine essence—and as divinity cannot die, therefore the life which he now has, which has been given him by Deity, he presumes will somehow be continued after the death of the body. This vain conceit is thus expressed by the poet—

"The sun is but a spark of fire,
A transient meteor in the sky,
The soul immortal as its Sire,
Shall never die."

The soul or life, though given by Deity, is not necessarily immortal. Man may manifest intellectual powers which may appear godlike in their character, but they do not confer endless life. When Adam was created he was a perfect being, but he was not immortal. He was placed in such circumstances, however, that he could perpetuate his existence indefinitely by having access to the tree of life. But being placed under law by his Creator, he transgressed, and the sentence of death was incurred. He was driven out of paradise, where the life-giving tree was planted, and consequently when sin was finished it brought forth death. James i. 15. "The wages of sin is death." Rom. vi. 23. The sentence the Creator pronounced upon Adam was—"dust thou art, and unto dust shalt thou return." This was a dissolution of his entire organism. Solomon, when speaking of the end of man, says, "Then shall the dust return to the earth as it was, and the spirit (breath) to God who gave it." Eccl. xii. 7; Gen. ii. 7; iii. 19.

Adam being cut off from the tree of life, in course of time died, and returned to the ground from which he was taken. His posterity were born in his likeness, and possessed his nature. He was mortal, and consequently he could only give them a nature subject to death. "In Adam all die." The high moral and mental endowments of mankind, though infinitely above what are possessed by the animal creation, yet they do not prevent death to give immortal life. In this respect man has no superiority over the beast; "as the one dieth, so dieth the other; yea they have all one breath;.....all go unto one place; all turn to dust again." Eccl. iii. 19, 28. Since, then, that man is mortal, he cannot live forever while under the law of sin and death. If he should ever attain an immortal existence it must come from some outside source. The question asked by Job,—"If a man die, shall he live again?"—is very important, and comes with great force to every one. The present life is transient, only a shadow—a vapor which appeareth for a short time—and at best is very unsatisfactory. Apparently, death ends all. Nature, science, philosophy, and every day experience do not solve the problem. Revelation alone can do it. The Bible reveals the future. It tells us that God, our Creator, in his infinite mercy and goodness has made it possible for mortal man to obtain immortality. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him *might not perish*, but have everlasting life." John iii. 16. This future life is given only through the Son of God." "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23. Death comes to us through Adam—eternal life only through Christ.

It is revealed in the Bible, that God has chosen and appointed his Son Jesus to become the head of a new race. Hence he is called "the second Adam—the Lord from heaven." The germs of this new life come from incorruptible seed sown into good and honest hearts—called "the word of the kingdom," "the word of God, which liveth and abideth forever" and "which by the gospel is preached unto you." Matt. xiii. 19; 1 Pet. i. 23-25. "The word of the truth of the gospel" is the seed by which this new race are begotten. Paul said to the Christians at Corinth, "In Christ Jesus I have begotten you through the gospel." The apostle was the chosen instrument to sow his seed, or the knowledge of the gospel among the Gentiles. He made known to them the "unsearchable riches of Christ," which was contained in the gospel. He was not ashamed to preach "Christ and him crucified," or "the kingdom of God," and to teach these things which concern the Lord Jesus Christ. This gospel has a spiritual force in it, and quickens men who are dead in trespasses and sins who, it is received and cherished, it reforms men, and makes them into new creatures in Christ Jesus. They live a new life—"old things are passed away, and behold, all things are become new." Individuals thus begotten are children of God; "and if children, then heirs of God, and joint-heirs with Christ." The apostle Paul wrote to the church in Galatia,—"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Natural or fleshly men become children of God according to the spiritual law of regeneration.

First. Belief of the gospel concerning "the kingdom of God, and the things concerning the name of Jesus Christ."

Second, Repentance toward God, thinking with God, or ceasing to do evil, and learning to do well.

Third, Immersion in water into Christ, for the remission of sins, or being born of water. See Acts xxviii. 31; viii. 12; xxxi. 20; iii. 19; ii. 38; Luke xxiv. 47; John iii. 5.

Fourth, Then a patient continuance in well-doing, seeking for glory, honor, and incorruptibility will secure eternal life and the kingdom of God, by a resurrection from the dead; Rom. ii. 7; 2 Pet. i. 5–11. This process of evolution,—taking a fleshly son of Adam and transforming him into a son of God—is revealed only in the Bible. The plan has been "made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and incorruptibility to light through the gospel." 2 Tim. i. 10.

This is the only true philosophy of a future life. The theologians and philosophers of the present day believe and teach with Socrates the dual nature of man, and the immortality of the soul. The Bible teaches the mortality of man, and that immortality is given conditionally. Jesus is the bread of life. Bread is eaten in order to sustain life; so Jesus must be appreheuded by faith to be the Son of God, the Savior of the world. "This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. "God sent not his Son into the world to condemn the world, but that the world through him might be saved" or have life. John iii. 17. Jesus said to the Jews, "Ye will not come unto me that ye might have life." John v. 40. Again he says, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John v. 24. "He that believeth on the Son hath everlasting life, but the wrath of God abideth on him." John iii. 36. This eternal life is future though spoken of as present. It is a matter of promise, and therefore of hope. Jesus promises it to all his sheep. John x. 26, 28. And he says that it is the Father's will that all who believe on him may have everlasting life, and therefore he promises to raise them up at the last day. John vi. 40. Thus we see that in order to possess eternal life this corruptible body shall put on incorruption, and this mortal shall put on immortality, by a resurrection or an equivalent change. Jesus Haimed resurrection power, and he proved it at the grave of Lazarus. He said on that occasion, "I am the resurrection and the life." And since then he has said, "I am he that liveth and was dead; and behold, I am alive forevermore, and have the keys of hades and death." Rev. i. 18.—*H. Wilson.*

The world's Great Want.

Oppression and corruption among the powers that be, has of late years become so great, that the people have resorted to almost all kinds of government, until change and revolution have become the order of the day, and all to no purpose. Experience proves the people are incapable of self-government, but God has designed a government and king, even David's throne restored, and Jesus, the Anointed One will occupy it, and with the resurrected and changed saints, will govern this world in righteousness, under whose rule, war, slavery, intemperance, and vice of every kind will be done away. The earth will be crowned with gladness, and peace and plenty will be the people's blessing, when with improved health, prolonged life, enlarged intelligence, and taught by the saints, they will so cultivate the earth, that want will soon become a stranger. If the people really understood their best interests, there would be one universal cry, "Thy Kingdom come. Thy will be done, on earth as in heaven," but whether they pray so or not, these grand events are right upon us. Nothing in God's Word is more positively or plainly taught. The coming and Kingdom of Jesus, was the theme of the prophets, the song of the sweet singers of Israel, the message of the angels, the enquiry of the wise men, the subject of the transfiguration, the watchword of the apostles, the message to John on the isle, in which he that overcometh is promised rulership with Jesus when he comes, (for this honor hath all the saints). In view of these mighty events, where should the man of faith be found? When he stands with Abraham on the Mount, comprehending the designs of God, and realizes that if faithful, he shall be made immortal, his powers of knowledge and enjoyment enlarged beyond description, and associated with Jesus and the saints, heir to all God promised the fathers, and to have to teach, assist, and do his bidding, those grand old angels that were with and instructed Adam in the garden, and have been all down through the prophetic and apostolic days God's messengers of information and mercy, and will be the grand body guard of Jesus when he comes again. When with Jesus as King, the saints as nobility, the angels as executive officers, the whole world the territory, the pleasing and glorious occupation will be for a thousand years, to convert this world, to bring it back 'to its Edenic state, when "the knowledge of the Lord shall fill the whole earth. Oh! what a grand enterprise the saint of God is engaged in. Filled with the faith, he is filled with the spirit of God, and will of necessity, act God-like. He can't stoop to dabble in politics, to jockey in trade, to cheat in weight or measure, to slander or misrepresent in word or act. He loves the Faith and those of the Faith; he has no selfish crotchets to divide the brotherhood. No, no, wherever he meets one who has the great essential idea of the Faith, and has obeyed from the heart, and is living unspotted from the world, he fellowships him as brother, leaving non-important details to the winds, choosing rather to help unite and save, and in order that the Great King may soon come, is helping to finish up the "taking out of the Gentiles a people for his name."—*D. S. M.*

Thoughts for Thinkers.

1. Is the *soul* a part of God, or a part of man?

2. If it is a part of God, can it sin?

3. If it is a part of man, is it not *mortal*, and subject to death?

4. Is there any intimation in the Bible that God put (what is technically called) an *immortal soul* into the first man, at his creation?

5. As Adam was made of the "dust," is it not said, that this man of dust "became a *living soul*," and not an immortal soul.

6. If the soul is an immortal or spiritual thing, must it not die a spiritual death? seeing that the Scriptures say, "the soul that sinneth it shall die."

7. As nothing can die except what is *mortal*, if the soul dies a spiritual death, must it be spiritually mortal?

8. If the soul is a spiritual thing, and immortal, it must have spiritual immortality; how then can it die a spiritual death?

9. If literal death destroys a literal thing, must not spiritual death destroy a spiritual thing?

10. How could David say, "God will redeem my soul from the power of the grave," if the grave has no dominion over the soul?

11. If the soul is the *conscious* and *responsible* part, how is it that, by repentance, it escapes to paradise at death, and leaves the innocent body to suffer the penalty?

12. If the righteous go to glory at death, did not the serpent speak the truth? Gen. iii. 4.

13. If God spoke the truth, does not *that* which he calls the *soul* return to dust?

14. But if *that* (which man calls the *soul*) does not surely die, did not the serpent speak the truth?

15. How can the clergy say that "modern spiritualism" is of the devil?—do they intend to say that HE (the devil) is proving the immortality of the soul, which *they* have long tried to do, but always failed?

Did you say you would pay your subscription after harvest?

A Wonderful Work.

Many authors have appeared in the world. Their various productions are innumerable, like the stars. And of making many books there is no end. But it is a fact worthy of everlasting remembrance, that the great God himself has condescended to furnish us with a work of which he is the author, a work which he wrote with his own finger, "two tables of testimony, tables of stone written with the finger of God." Ex. xxxi. 18.

It is a very small book, and yet comprises more than all others. "I have seen an end of all perfection: but thy commandment is exceeding broad." Psa. cxix. 96. It is so perfect a work that without the proper understanding and acceptance of it, all other books, the Bible not excepted, are of no real value to us. Without it, we would not inquire after the Savior or the gospel, for "they that be whole need not a physician," and "by the law is the knowledge of sin." Jesus has left us no such personal writing. How vastly important must these ten commandments be, which God thought best thus to execute with his own hand. It is his holy will that the same shall be written in living characters in the heart (mind of affections) of all those who belong to his kingdom. Jesus himself is thus distinguished: "I delight to do thy will, O my God! yea, thy law is within my heart." Psa. xl. 8. So, likewise, the righteous, who shall inherit the new earth, will submit to this divine law, will obtain a live copy of it by the Spirit of God in their heart. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide." Psa. xxxvii. 30, 31. For this object, indeed, was the divine Teacher sent from heaven: "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. viii. 4. Six hundred thousand men were witnesses when the divine Law-giver with his own voice publicly proclaimed this royal law. And after a space of more than three thousand years, their prosperity is still preserved, scattered over the earth, and everywhere willing to testify to the divine origin of this holy work. And not only they, but also all those servants of God who "delight in the law of God after the inward man" have testified, and do testify, that "the law is holy, and the commandment holy, and just, and good." And they know by experience whereof they affirm. Let us, then, "hear the conclusion of the whole matter. "Fear God, and keep his commandments; for this is the duty of man." Eccl. xii. 13.—*Advent Review.*

Making Matches.

The operation of making matches from a pine log may be divided into four heads, namely: Preparing the splints, dipping the matches, box-making and filling. When the timber is brought into the cutting-room of the factory it is seized upon by a gang of men, who place it before a circular saw, where it is cut into blocks fifteen inches long, which is the length of seven matches. It is then freed of its bark, and taken to the turning lathe, which by means of a special form of fixed cutting blade and running its entire length, a continuous cord, the thickness of the match is cut off.

As the block revolves and decreases in diameter the knife advances and a brand of veneer of uniform thickness obtained. As the veneer rolls off it is met by eight small knives which cut it into seven separate bands, each the size of a match. By this one operation seven long ribbons of wood, each the length and thickness of a match are obtained. These are then broken into pieces six feet long, the knotty parts removed, and they are then fed into a machine, which acts like a straw chopper, which cuts them into single matches.

This machine cuts 150 bands at the same time, and a mechanical device pushes them forward the thickness of a match at each stroke of the cutter. This little machine, with its one sharp knife, can cut over 10,000,000 matches a day.—*The Woodworkers.*

"Good Enough" Boys.

"I made a bobsled according to the directions given in my paper," said Fred Carroll, petulantly, "and it won't run."

"So I believe," said his friend, George Lennon. "You also made a box telephone, and that didn't work."

"How do you account for it?" asked Fred, curiously.

George smiled as he answered quietly, "You did not make them according to directions."

"Didn't I put in everything required? What did I omit?"

"You omitted exactness. When you made the telephone you did not draw the wire tight as directed. You let it hang slack, and when I spoke to you about it, you said it was 'good enough.'"

"I thought it would do."

"Of course you did! Then in making the sled, you made two mistakes in your measurements. You nailed the forward cross-cleat about six inches from the end, thus interfering with the play of the front bob, and the guards were so low down that a fellow's knuckles scraped the ground. The consequence was that there was no satisfaction in riding on the sled. It was a 'good enough' sled. Instead of being careful to have every measurement *exact*, you guess at some, and make mistakes in others; and to every objection you replied that it was 'good enough.' That generally is one not good at all."

How many "*good enough*" boys are reading these lines? The boy who sweeps his employer's store, and neglects the corners and dark places, is sweeping "good enough." So is the boy who skims his lessons, or does the home chores in careless fashion.

Only Sleep.

The ancient Christians called their burial places dormitories; "For," said they, "our friends do not die, they only sleep." Jesus said of Lazarus, "I go that I may awake him." Beautiful figure of death, is peaceful, restful sleep! Sweetly to sleep through the night of death to awake in the morning of eternal day.

How sweet to sleep while time shall sweep
Earth's shadows all away!
Then waking, sing with Christ the King,
And light of endless day!

It is related of Michael Angelo, that while walking through an obscure street in Florence he discovered a fine block of marble lying neglected in a yard, and half buried in dirt and rubbish. Regardless of his holiday attire he at once fell to work upon it, cleaning away its filth, and striving to lift it from the slime and mire in which it lay. His companions asked him in astonishment what he was doing, and what he wanted with that worthless piece of rock!

"O, there's an angel in the stone" was the answer, "and I must get it out."

He had it removed to his studio, and by patient toil, with mallet and chisel, he let the angel out. What to others was but a rude, unsightly mass of stone, to his educated eye was the buried glory of art. A mason would have put it into a stone wall; a cartman would have used it for filling in, or to grade the streets; but Angelo transformed it into a gem of art, and gave it value for ages to come.

What possibilities of virtue and usefulness may not a good man see in a child? Do we know how to get the angel out? Are our children to be only for filling in?

One Fare to Salt Lake City.

Plus $2.00 via Nickel Plate Road Aug. 5th and 6th, account the International Fire Engineers Convention. —July 31.

One who was recently in India observed the fascination which the Holy Scriptures had for the native converts. When they went abroad from their homes the only piece of luggage they carried was the New Testament; and every night upon the hill-side, camping out, it was a glorious sight to see those natives lighting their fire, and then for hours sitting around it with the stars shining beautifully above, reading chapter after chapter of the glorious story of the life of Christ.—*The Church at Home and Abroad.*

From $1.00 to $2.00 Saved.

On through tickets purchased via the Nickel Plate Road as compared with rates charged via other lines.—July 31.

It is not wise to feed molasses to colts; the high-mettled horse that this restive in the yoke but galls his shoulders; the poor bird that dashes herself against the bars of the cage, but ruffles her feathers and aggravates the sorrows of captivity.—*Guthrie.*

The rate to Boston via the Nickel Plate Road is lower than via other lines. Through sleepers and dinners at your service, too.—July 31.

The test whether we love Christ or not is thus supplied by his own words: "He that hath my commandments and keepeth them, he it is that loveth me." John xiv. 21. Obedience is the proof of love and love always makes obedience both natural and pleasant to the soul.

The I. O. O. F. Excursion rates to Buffalo via the Nickel Plate Road will be a fare and one third. Tickets at your sale Aug. 4, 5, and 6.—July 31.

"You feel neglected because your Christian friends did not visit you in sorrow. They too have had their sorrows. Where were you then?"

The most direct route to Chautauqua Lake is via the Nickel Plate Road. Excursion tickets now on sale.—July 31.

The healthy heart of a man makes seventy-three beats a minute. A little wine will increase the pulsation to eighty beats a minute.

The Nickel Plate Road sells tickets at rates lower than other routes.—July 31.

JUST TRY IT!

THE RESTITUTION
ON TRIAL FOR
THREE MONTHS FOR
—ONLY—
Twenty-five Cents.

For Your Health.

An Epic on Water.

Look at that, ye thirsty sons of earth! Behold it! See its purity! How it glitters, as if a mass of liquid gem! It is a beverage that was brewed by the hand of the Almighty himself! Not in the simmering still, or smoking fires, choked with poisonous gases, and surrounded by the stench of sickening odors and rank corruption, does our Father in heaven prepare the precious essence of life, the pure cold water; out in the green glade and grassy dell, where the red deer wanders and the child loves to play—there God brews it; and down, down in the deepest valleys, where the fountains murmur and the rills sing; and high upon the tall mountain-tops, where the storm-clouds brood and the thunders crash; and away, far out on the wide sea, where the hurricane howls music, and the big wave rolls the chords, sweeping the march of God—there he brews it, that beverage of life, health-giving water! And everywhere it is a thing of beauty; glimmering in the dew-drops, singing in the summer rain, shining in the bow; gem, till the trees all seem turned into living jewels; spreading a golden veil over the setting sun, or a white gauze around the mid-night moon; sporting in the glaciers, dancing in the hail-shower; folding its bright curtain softly about the windy world and weaving the many-colored iris, that seraph's song of the sky, whose woof is the rain drops of earth, whose web is the sunbeam of heaven, all checked over with the celestial flowers by the mystic hand of refraction; still always it is beautiful, that blessed life water! No poison bubbles on the brink; its foam brings no sadness or murder; no blood stains its limpid glass; broken-hearted wives and starving orphans shed no tears in its depths; no drunk and shrieking ghost from the grave curses it in words of eternal despair. Beautiful, pure, blessed, and glorious, give me forever the pure, and sparkling cold water!

Sleep.

Sir Philip Sidney calls sleep, "the poor man's wealth" and he might have added, it is every man's health. Men have often, according to their notions, attempted to limit or extend the hours of sleep. Thus the "immortal Alfred" of England divided the day into three portions of eight hours each, assigning one for refreshment of the body by sleep, diet, and exercise, another for business, and the third for study and devotion. Bishop Taylor considered three hours, and Richard Baxter four hours, was sufficient for any man.

"Nature requires five,
Custom gives seven,
Laziness takes nine,
And wickedness eleven."

The error into which these and others have fallen arises not only from the fact that in this, as well as in other things, every man is a law to himself, but from the varying amount required in each individual case at different times, depending upon the amount of renovation required by the nervous and muscular systems. John Wesley, the distinguished founder of Methodism, who attained the age of eighty-eight, and who could comm[illegible] sleep on horseback, says very p[illegible] orly, in some curious remarks w[illegible] he has left upon sleep, that no r[illegible] ure will do for all, nor will the s[illegible] amount of sleep suffice even for[illegible] same person at all times. A pe[illegible] debilitated by sickness requires m[illegible] of "tired nature's sweet restorer" t[illegible] one in vigorous health. More sle[illegible] also necessary when the strength [illegible] spirits are exhausted by hard labo[illegible] severe mental efforts.—*Evangelical Journal.*

Thirty-five years ago, in the p[illegible] market-places, on the Old Cal[illegible] River, Africa, human flesh was [illegible] just like beef. While this atrocit[illegible] ceased, destruction is coming i[illegible] other form. Recent reports pres[illegible] to the British Parliament show [illegible] the increase of duties paid within[illegible] years upon spirituous liquors u[illegible] Calabar has been 225 per cen[illegible] 1892, 1,820,751 gallons were [illegible] ported; in 1894, the quantity [illegible] nearly doubled, being 2,809,558 [illegible] lons. This is a terrible record.

The sale of liquor has been abol[illegible] in many towns in Norway, under [illegible] law providing for local option [illegible] five years of license, and permit[illegible] men and women over twenty-five y[illegible] of age to vote on the question. [illegible] secretary of the Woman's Chris[illegible] Temperance Union of that country [illegible] lieves this result is due to the vo[illegible] the women.—*The Church at Home Abroad.*

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make as special effort to attend. We desire to make this the best meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. ALLARD, Sec.

Editor Restitution:

Please state through the columns of THE RESTITUTION that Bro. John Foore of Temple, Arizona will hold a series of meetings in Santa Ana Cal., commencing July 30th and continuing as long as interest is good. We desire that all the brethren of the Abrahamic faith of Cal., especially Southern California should be in attendance, for there are but few of us and we will need the co-operation of all to make the meeting a benefit to the scattered household of faith, and presenting the pure Gospel of Christ to a lost and ruined race. There are but few of us, but if each one will lend their influence toward forwarding the cause of truth much good may be accomplished in the Master's cause. Let all who can, come prepared to camp during the meetings. We have secured a large tent to hold the meetings in. To those who do not wish to camp on the ground will say that rooms furnished for light housekeeping can be secured reasonably. There are but few of us here and accommodations limited. Any information desired from any of the brethren regarding the meetings will be cheerfully answered by me.

[illegible]

Winona Lake Excursions. Special Rates via Pennsylvania Lines for Winona Assembly.

Season excursion tickets to Winona Lake (formerly Eagle Lake, Ind.,) will be sold via Pennsylvania Lines on and after June 21st. The return limit will include Oct. 31st, allowing a season's sojourn at this delightful resort. Special low rate tickets, good returning fifteen days from date of sale, will also be sold during the months of June, July and August.

Winona Lake is the site of Winona Assembly, which affords notable opportunities for recreation, instruction, entertainment and devotion. The Assembly grounds, comprising over 200 acres, surround the Lake, a beautiful sheet of water near Warsaw, Ind., on the Fort Wayne Route. Many pretty cottages have been erected on the grounds, which are nicely shaded. The improvements include a fine park, bicycle track and ball ground, with a large amphitheater; an auditorium seating over 3,000 persons; college halls, hotel, restaurants, and supply stores. Rates for entertainment at the hotel and boarding houses will be found very reasonable. The fishing is fine, and the large fleet of row boats and steamers afford facilities for delightful boating. The summer school will be in session from July 20th to August 14th, in charge of Dr. John M. Coulter. In August a Bible Conference will be held under the direction of Dr. J. Wilbur Chapman. Well-known educators and lecturers will take part in the educational work. Time may be pleasantly and profitably passed at this pleasant resort, and body and mind invigorated by health-giving recreation and instructive entertainment.

For rates and information about train facilities apply to Ticket Agents of the Pennsylvania Lines, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. For information concerning the Assembly address Rev. R. V. Hunter, Eagle Lake P. O., Ind.—July 30

NIAGARA FALLS EXCURSION. Thursday, August 6, 1896, via Lake Erie & Western R. R. the "Natural Gas Route."

On Thursday, August 6th, 1896, the Lake Erie & Western R. R. will run their popular annual excursion to Cleveland, Buffalo and Niagara Falls at the following very low rates, viz:

Peoria	$8.75
Bloomington	8.25
La Fayette	7.85
Michigan City	7.25
Indianapolis	6.25
Tipton	6.25

Rate from all stations to Put-in-Bay and return, $4.00, with corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trips to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by lake from Lewiston, $1.00.

Tickets of admission to places of special interest at or near Niagara Falls, but on side the reservation, including toll over the International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity of spending Sunday at the greatest historical spot in the United States. Excursion will arrive at Niagara Falls 8:00 A. M., Friday, August 7, 1896. Returning, passengers can leave the Falls any day within the limit of their tickets, connecting with steamer at Buffalo, which leaves there every day at 8:30 P. M. Passengers can have stop-over privileges on return trip at Cleveland, Sandusky, Put-in-Bay, etc.

For pamphlet giving full detailed information, call on any agent Lake Erie & Western R. R., or address C. F. Daly, General Passenger Agent, Indianapolis, Ind.

Low Rates to the West.

And Southwest are offered via the Nickel Plate Road July 21st, account Homeseekers' Excursion. For full particulars inquire of agents.—July 31.

Sir Walter Raleigh asked a favor of Queen Elizabeth, which he frequently did, to which she replied, "Raleigh, when will you leave off begging?" "When your Majesty leaves off giving," was his reply. So long must and may we continue to pray.

Solid Through Trains between Chicago and New York City via the Nickel Plate Road. We will save you money on your ticket.—July 31.

Who will get one new subscriber for THE RESTITUTION?

Books and Tract List.

"THE SCRIPTURES OPENED."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 375 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its dissemination. Price 10 cents. Send to this office.

"HAVE I GIVEN UP THE ATONEMENT OF GOD."

This is the title of a tract now, being 12 duodecimo pages, and is a reprint of a work issued many years ago, and a request was made by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cents each or 50 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 208 pages. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism." A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared in a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts. each, or 15 cts per dozen.

"An open Letter to J. A. Conard," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages, Cloth 25c, a Copy, Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 16 pages, 10 cts. a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

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4. "Who are Led by the Spirit?" A 4-page, tract, 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract, 25 cts. per hundred.

6. "Honouring the Son." An 8-page tract, 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons expecting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Heam, Dudley, Worcestershire, England.
J. S. Hatch, Scioville, Ind.
J. W. Niles, Edinboro, Pa.
J. C. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisinville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
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Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

"The Lake View," Lake Maxinkuckee.

This hotel will reopen on strictly first class basis, July 1st. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to C. S. Moody, Lake View Hotel, Marmont, Ind.—July 31

Has your subscription expired?

List of Churches.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joslin, Evangelist.

Church of God, 1215 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Turtle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, N. D., hold services every Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wetson, Elder, Sarah Schick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry lines from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehmen, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowmar Hall, on Willoughby Ave., near Broadways.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Glenbrook, In., every Sunday morning and evening, by A. J. Eschenauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Colburn Co., In. Elder Whitesitt, Pastor.

The Churches of God at Tyaly and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cleta Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is provided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all letters of church, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is only to think that you can hold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When ordering a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:05 P. M. and 7:33 P. M.; Local Freight 12:15 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:15 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANLY, Agt.

VANDALIA TIME CARD

In effect June 21, 1896.

GOING NORTH.

No. 13, Ex. Sun.	5:43a m
No. 21, "	10:41 "
No. 11, "	1:24pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING SOUTH.

No. 14, Ex. Sun.	1:35am
No. 6, "	10:15 "
" 21, "	5:35pm
No. 8, "	9:59 "
No. 16, Sun. Only	8:2 1pm

For complete Time Card, giving all trains and stations, and for full information as to rates, time of trains, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer

and How to Get There.

The Ocean Resorts

Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the beach coast are best reached via Pennsylvania Lines. A direct route to Seagirt, Narragansett Pier, Martha's Vineyard, Nantucket and the popular cruising ports along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains

Cresson, Bedford Springs, Bennington, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of Summer resort in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region

The low tourist rate over the Pennsylvania Lines brings Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Macinaw City, Sault Ste. Marie, Cheboygan, St. James, Waterwood, Au Sable, Iron Mountain and all the resorts in the Northern Michigan within easy reach. The tourist limit will be ample for an ordinary sojourn. Tourist tickets will also be sold over these lines to Ashland, Cedar Lake, Devil's Lake, Hilton Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates from all points and the most desirable routes, please apply to nearest Pennsylvania Lines Ticket Agent, or address D. W. Cunningham, General Passenger Agent, Pittsburgh, Pa.

NICKEL PLATE.
Chicago & St. Louis R.R.
Chicago Depot corner 12th and Clark sts.
Buffalo Depot, with Exit By Cleveland Depot, Broadway near Peace st. and Grosse Isle at Euclid av. and 9th st.

TRAINS GOING EAST

Chicago	9:30pm	8:55 am	1:30 m	Local Pl
Mt Pleasant				7:00a m
Hammond	10:21pm	9:37am		8:00a m
Hobart	10:35 m	9:47am		10:15a m
Valparaiso	11:16pm	10:25am		11:00a m
Kouts		10:57am		11:55a m
Wanatah	12:15am	11:33am	4:30pm	1:20p m
Argos	1:05am	12:14m		2:50p m
Plymouth	1:30am	1:39pm	6:25pm	4:15p m
Chesterfield	1:55am	2:00pm	7:15pm	
Hudson	4:25pm		9:30pm	

TRAINS GOING WEST

Buffalo	10:50pm		5:35am	L
Chesterfield	7:25am	6:30pm	10:25 m	
Plymouth	7:55 m	1:40pm	6:10pm	7:00p m
Argos	8:10am	2:20pm		8:00p m
Kouts	8:50am	2:57 m	6:50pm	9:20p m
Wanatah		3:10		9:40p m
Valparaiso	9:10am	4:20pm		10:45p m
Hobart	9:46 m	5:00pm		11:30p m
Hammond	9:56 m	5:10pm		12:05p m
St Yards				4:40pm
Chicago	7. 0am	7:0 pm	9:00 m	

Trains leaving Chicago at 8:05 a.m., Cleveland at 8:30 a.m. and Local Freights do not run Sunday. Other trains run daily. Trains are equipped with Palace Buffet Sleeping cars. No charge of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. HORNER, Gen. Pass. Agt.
Cleveland, O.

LAKE ERIE & WESTERN R.R.

Local Time Table.

Solid Trains between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves		11:06pm
No. 26, "	"	10:27pm

GOING SOUTH.

No. 33, Passenger, Leaves		9:46am
No. 19, "	"	5:50pm
No. 155, Local,	"	11:30pm

Daily except Sunday. †Daily.

Trains connect at Bloomington and Peoria for points west, southwest and northwest.

Direct connections at Lima, Fostoria, Fremont or Sandusky for Detroit east.

Immediate connections at Tipton with trains to main lines east L. & M. G. D.V. for all points north, south, east and west.

For Tickets, Rates and General Information call on J. M. Bishop, C. P. & T. Agent, Ft. Wayne & W. Ry., Plymouth, Ind., or address CHAS. P. DALY, Gen. Pass. Agt. Indianapolis, Ind.

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The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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Poetry.

Our Gospel.

Ours is not a cheerless Gospel,
Asking much and giving nought,
Full of penances, full of tortures,
As the price with these were bought;
But is running over with gladness,
Purified from all alloy,
Giving only love and blessing,
For its spring is perfect joy.

It has no cheerless bondage
That our Gospel bids us bear,
Making life a ceaseless sorrow,
Burdened deep with sin and care;
But is rich life-giving freedom,
In the love of Christ our Lord
Asking only willing service,
Giving back a rich reward.

Ours is no mysterious Gospel,
Hidden under doubt and shade,
Far beyond our feeble vision,
In the dust of ages laid;
But is truly welcome tidings,
Telling of the Christ that died,
Of the full and free salvation
Purchased by the Crucified.

Communicated.

Hesaias. (Isa. C. V.) Chap. 46.

1. Bel hath fallen: Nabo hath been broken; Their sculptured things have become wild-beasts and domestic animals; Ye carry them bound like a burden on one weary.

2. Faint and hungry, not strong moreover, like those who will not be able to be saved from war; but who have been led away captive.

3. Hear me thou house of Jakoob and all the remnant of Israel, ye who are being taken up from the womb and who are cast from childhood.

4. To old age, I am, and until ye have grown old am I; I am sustaining you; I created and I am going to remit and take you up and save you.

5. To whom have ye likened me? See, ye have designed, ye who are being led astray.

6. Ye who are symbolizing with gold from a purse and silver by weight; They will weigh it, and when they have hired a gold-pourer they have made a thing made with hands and they bow down and worship them.

7. They take it up on their shoulder and go their way; and if they set it upon its place it remaineth; it cannot be moved; and whoever may call unto it for help, will not be heard; it cannot save from calamities.

8. Remember these things and sigh: May ye have repented ye who have been led astray; May ye have returned with your heart,

9. And may ye have remembered the former things from the minute age on, that I am God and that there is no one besides me:

10. I who declare beforehand the last things before they have occurred and likewise that they have been consummated; And have said, All my counsel will be established and all that I am counseling I shall do;

11. I who am calling one that flyeth from the East, from a land afar off concerning things which I have counseled; I have said and I have led, I have generated and I have created; I have led him and I have prospered his way.

12. May ye have hearkened unto me ye who have lost heart, ye who are far from righteousness.

13. I have made my righteousness draw nigh, and the salvation from me I shall not make slow; I have given in Sheon salvation unto Israel for a thing of glory.

CHAPTER 47.

1. Go down, Sit upon the ground thou virgin daughter of Babuloon, sit down into the ground thou daughter of Chaldaia, because nevermore shalt thou be called delicate and refined;

2. Take a mill-stone, grind fine flour; Cover thyself with thy veil, cover thy gray hair; Make bare thy legs; cross rivers;

3. Thy shame will have been uncovered, thy reproaches will be manifest: The assertion of the sight I am going to take away from thee; Nevermore shall I surrender it to (mere) men.

4. The One who hath delivered thee is the Lord of Sabaoth, his name the [illegible] One of Israel.

5. [illegible] communication; [illegible]

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. Read PLYMOUTH, INDIANA, AUGUST 5, 1896. NUMBER 29.

of Chaldaia: never again shalt thou have been called mistress of royalty.

6. I became embittered toward my laity; thou didst pollute mine inheritance; I gave them up into thy hand: but thou didst not show them mercy: Thou didst make heavy the yoke of the elder, very heavy.

7. And thou didst say: Forever shall I be a ruler: Thou didst not apprehend these things in thy heart: nor didst thou remember the last things.

8. And now hear these things, thou delicate one, thou who art seated in confidence, who art saying in thy heart: I am, and there is no other: I shall not become a widow nor know orphanage.

9. Now on the other hand these two things will come upon thee suddenly in one day, childlessness and widowhood will come suddenly upon thee in thy pharmacy: in the exceeding strength of thy enchantments:

10. In the hope of thy wickedness: For thou hast said, I am, and there is no other; Comprehend: there will be the understanding of these things, and thy wickedness will be thy shame: and thou hast said to thy heart, I am and there is no other;

11. And loss will come upon thee and thou shalt not know: a pit and thou wilt fall into it: And wretchedness will come upon thee, and thou shalt not be able to become clean: and loss will come suddenly upon thee and thou shalt not know it.

12. Stand now in thy enchantments and thy much pharmacy; things which thou didst learn from thy youth up, if thou canst be profited;

13. Thou hast toiled wearily in thy counsels: Let them stand and save thee, the astrologers of the heavens, those who see the stars: Let them tell thee what is going to come upon thee:

14. Lo, they all will have been consumed like kindling upon a fire, and they shall not deliver their soul from out the flame, because thou hast coals of fire: Sit upon them:

15. These will be thy responsive-help: Thou hast toiled wearily in thy barter from thy youth up; each man hath been led astray by himself, and for thee there will be no salvation.

CHAPTER 48.

1. May ye have heard these things, ye house of Jakoob, ye who have been called in the name of Israel, and who have come from out Judas; ye who swear in the name of the God of Israel; ye who remember not with truth nor righteousness;

2. Ye who withstand the name of the sacred city, and are firmly fixed in your opposition to the God of Israel; The Lord of Sabaoth is his name:

3. The former things still did I declare and they went out of my mouth, and became heard: Suddenly did I do, and they came to pass.

4. I know that thou art hard, and thy neck an iron sinew, and thy forehead copper.

5. And I told thee long ago the things; what they were before they came upon thee; I made them heard by thee, lest perchance thou shouldst say the idols did them to me, and shouldst say the sculptured things and the moulded things enjoined them on me.

6. Ye heard them all and ye did not comprehend: Moreover I have caused the new things to be heard by thee, the things from now on, that are destined to occur: And hast thou not said,

7. They come to pass now and not of old, and that not in former days thou didst hear them? Lest thou shouldst say, Yes, I know them:

8. Nor didst thou know nor distrust, nor from the outset did I open thine ears. For I know that wouldst set aside, and moreover wouldst be called a transgressor from the womb.

9. For my name's sake shall I show thee, mine anger, and my renowned things shall I bring upon thee, that I may not utterly destroy thee:

10. Lo, I sold thee not for money, and I delivered thee out of a furnace of poverty:

11. For my own sake shall I do to thee, because my name hath been abominated and my glory I will not give to another.

12. Hear me, O Jakoob and Israel, whom I am calling: I am first and I am forever:

13. And my hand founded the earth and my right hand stayed up the heavens: I shall call them and they will stand together.

14. And they will all have been gathered together, and they will listen. Who told them these things? Loving thee I did thy will unto Babuloon, to take away the seed of Chaldaious.

15. I talked, I called, I led him and prospered his way.

16. May ye have gathered together and hearkened to these things: not in secret from the beginning have I talked. When they came to pass, I was there, and now the Lord, the Lord hath sent me and his spirit.

17. In this wise saith the Lord who hath delivered thee, the Sacred One of Israel: I am thy God: I have shown thee how to find the way in which thou shalt walk.

18. And if thou hadst hearkened unto my commandments, thy peace would have become a river as it were, and thy righteousness like a wave of the sea:

19. And thy seed would have become like sand, and the offspring of thy womb like the dust of the earth; nor now shalt thou be utterly destroyed, nor shalt thy name perish in my sight:

20. Go out from Babeloon: Flee from Chaldaioi; Announce a voice of rejoicing, and let this become heard: Announce it unto the farthest limit of the earth; Say, The Lord hath delivered his bond-servant Jakoob:

21. And if they thirst, he will lead them through the desert; water from a rock will he conduct for them: a rock will have been riven, and water will flow, and my laity will drink.

22. There is no greeting, Saith the Lord, for the irreverent.

COMMENT.

Chapter 46th is a prophecy of the fall of Baalism as exemplified by the Chaldeans and in the Babylonian Empire of that day with the clustering that was to come upon Jakoob for being involved in and mixed up with it. The usual emphasis placed upon monotheism and the ultimate assertion of it in Jakoob throughout the civilized world as God's instrumentality to be realized in the Christ as the "seed" of Jakoob and the consequent restoration and promised glory and blessedness. Of course the grosser forms of Baalism have passed away before the spiritual breath of Christianity wherever it has gone throughout the civilized world; but monotheism as taught in this chapter is still very far from being realized even in so-called Christianity, and much of the positive science of to-day is but a subtle form of Baalism—a worship of the creation instead of the Creator. Any philosophy or religion that rejects the first Great Intelligent Cause of all things and attributes "energy" or creative power to either matter or natural law is only a refined Baalism in disguise: and any monotheism that divides and distributes personality as does the theology of the day is merely "a disciple of words" as Paul calls it. Personal responsibility and causal energy centered in one person and that one person "the God of our Fathers" could not be stated in more explicit term nor unequivocal language than we have had so far in this book of "Hosaias the son of Amoos."

Chapter 47th recites more fully and particularly the sin of Babuloon as a ruler and instrumentality under God to chasten his special people. The failure to show mercy to the captives the pride and selfishness exemplified and the total disregard of God's agency in the whole matter fully brought out. We need to remember that the Babylon of that day was a universal empire and the Chaldeans were the ruling nation of the civilized world. Read secular history and see how literally the prophecy of this chapter has been fulfilled, and how utterly that great pomp and glory has passed away into oblivion. The lesson of it we are told is for "the last days" and we as nations are in these "last days" with similar judgments impending over us if we heed not the instruction herein given.

The exhortation of the 48th chapter is especially addressed to the "House of Jakoob" in the name of "the Lord of Sabaoth" an appellation that is nowhere in the Old or New applied to "the Christ." Let the reader note this and look it up.

A remarkable statement is made in the 8th and 9th verses in connection with the previous specific arraignment of accountability on account of the ancestral revelation vouchsafed Jakoob from the beginning, a statement which recites the foreknowledge of God even of the fact that Jakoob would not comprehend and that he would be "stiff-necked" and obstinate if he did. "Nor from the outset did I open thine ears" Why? The answer is given us in the 9th verse. Does not this agree with Paul's argument exactly as given in Romans and elsewhere on this subject? We may not fathom God's purposes, but we can expect plainly promised results and these are certainly made clear and plain in this chapter.

Read the rationale of the 18th and 19th verses, which states one way in which God could and would have redeemed his promise to Jakoob. Then read the 20th and 21st verses which tell us that there is still another way in which it can and will be done, and that "the Lord's arm is not shortened that it cannot save." "There is no greeting though for the irreverent" of the 22nd verse teaches us that this way must be in the pathway of "true-reverence"—as opposed to idolatry, or wrong reverence however sincere.

CHAS. GARDNER.

Consistency.

"We should know not anything—neither have they any more a portion for ever in any thing that is done under the sun." Eccl. ix.

To mourn for the dead is un-Scriptural. To mourn for personal loss owing to the death of those dear to us is recognized by Scripture as a part of our humanity, but Christians are not to sorrow "even as others which have no hope," for death is but temporary separation as "them also which sleep in Jesus will God bring with him." David mourned until his child died, but no longer.

Christ wept, not for dead Lazarus, but in sympathy for the bereaved sisters. He went to the grave, not to decorate it, or praise the inanimate corpse, but to restore the dead to life, in pity for the living and to illustrate to the multitude that he was truly the Life Giver.

"Let the dead bury their dead, but go thou and preach the kingdom of God," was a rebuke of the wasting time and money over those whom it could not benefit, at the expense of the living.

The habit of honoring the dead is the inception of Confucianism—first honors, then worships.

All not of God must needs be of sin, as Scripture ignores any middle ground.

If Decoration Day be simply an official expression of national grief for her dead heroes, it must be either a hollow form, (and so noxious), or sincere. If sincere, and the dead know it and love us, it must cause the grief; but if they either do not know it, or do not care for us, what purpose can it serve?

If they be in heaven, we surely cannot wish them back, and if we do not wish them back what do we mourn for? If they be in the orthodox Hell, our tears and praises must exasperate and add to their despair, and cannot possibly help them in any possible manner.

Those in heaven, where there is fulness of joy, can care for nothing beyond the love and commendation of God, and our gratitude and praises would, (if they had any effect at all,) only shock their fully awakened sense of unworthiness before him. for "by grace are ye saved through faith, not of works lest any one should boast," which is probably what is done on such occasions. If these honors to the dead have a value, what loss is sustained by those countless mouldering forgotten ones, unknown even and unsung for a scattered resting place!!! If they have no value they are absurd.

Presumably these ceremonies are partly the result of misunderstanding Scripture and a drift nearer to Paganism; partly a process of making political capital by an appeal to an unreasoning emotion that is apt to supply the place of moral duty or Christian faith with the unthinking masses; and partly an outlet for the crazy which possesses the multitude of decorating itself with badges and peacocking in public parades in imitation of military habiliments.

Last Decoration Day in Kansas City the papers reported the suicide of a veteran of 70 years, who stated in a note, that poverty, and inability to procure employment, and faithless friends, drove him to the deed. A payment of the sum squandered over the dead, "who know not any thing," would have enabled his gray hairs to descend in comfort to the grave. If his spirit looked down (as some think) on the puerile ceremonies, and saw his aged wife, and children crying to her for bread, amid the blaze of trumpets and bombastic boastings of hired orators, what must have been his feelings? And will he plead at the bar of God for a grateful and intelligent country that he fought for and so wasted some of the most precious years of his life? "Verily they asked for bread and we gave them a stone, for fish and received a serpent." "A father of the fatherless and a judge of the widows is God in his holy habitation." "He redeemeth the fatherless and widow, but the way of the wicked he turneth upside down."

Solomon in his day said, "Wisdom crieth aloud in the streets and no man regardeth her," and she was comparatively fortunate, for with us, she is pelted with the mud of public opinion, or ostracized, or even clubbed as an anarchist; for nothing is more unpopular than to draw attention to public folly or national sins, or suggest that we are not gradually converting the world into a Paradise by our wisdom, goodness and wealth.

Nevertheless, it is well to emphasize the fact, pretty often, that Christians are not to be led astray or imitate the example of the masses, for it is written, "we know that we are of God, and the whole world lieth in wickedness," and to "go with the crowd," or be guided by popular opinion, (even if they be so sure they are right that they can afford to be abusive,) is to partake of their sins and judgments.

Pharaoh said, "What every body believes must be wrong," but to be sure he was naturally sarcastic. On one occasion he (or it may have been Lord Palmerston) sent a subordinate to ascertain the opinion of a certain man regarding a certain bill under consideration. "Why," said the official, "What is the use of getting his opinion, he is looked upon as quite unintelligent? Why not ask some one who is a really able man?"

Said the Statesman, "If I wanted to know if this is really a wise measure I should ask him, but as I simply wish to find out what the public is likely to think I prefer to ask the more ignorant man who really represents about the average intelligence on most subjects."

We owe our old warriors a debt of gratitude; we can best repay it by caring for them when living, and cherishing their dear ones when friendless and alone. To reject them and wickedly waste time and money over the dead (who have no more a portion for ever in any thing under the sun,) while the living are starving in the midst of plenty, is ingratitude "the Vice of Republics," and a sin that cries to heaven, and "vengeance is mine, saith the Lord, I will repay."

As for the dead, well has the poet written:

"No longer seek for merits to disclose,
Or drag his frailties from their dread abode,
There they alike in trembling hope repose,
The bosom of his Father and his God."

H. T. BAKER.

Philip, of Macedon, declared that he considered no fortress impregnable into which a mule laden with gold could find entrance.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selections.

Mr. Gladstone on Immortality.

In Mr. Gladstone's new book on "Butler," just published, he writes: Another consideration of the highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing no higher plane than that of an ingeniously sustained, but gravely and formidably contested, philosophical opinion. And surely there is nothing, as to which we ought to be more on our guard, than the entrance into the precinct of Christian doctrine, either without authority or by any abuse of authority, of philosophical speculations disguised as truths of Divine revelation. They bring with them a grave restraint on mental liberty: but what is worse is, that their basis is a pretension essentially false, and productive by rational retribution of other falsehoods. Under these two heads, we may perhaps find that we have ample warrant for declining to accept the tenet of natural immortality as a truth of Divine Revelation. Immortality, in his view, is a "gift or endowment due to the incarnation of our Lord." The immortality of the righteous is assured, and is "by no means parallel or identical with the declarations of the eternal punishment of the wicked." As to the latter, the notion of universal restitution is not supported by Scripture or Christian tradition, or by any sound philosophy of human nature. "The central and final stronghold of believers is faith in the indefeasible and universal justice of the Divine Being."—*Evening News, Edinburgh, Scotland.*

Living Again.

Life is to me a marvelous mystery, and yet I know I live and move and think. The reliving of the dead is a process which to me is altogether incomprehensible, and still I candidly believe that the power which first gave life can enliven and re-animate the moldering dust, can bring up again from the depths of the earth. The second life—if so I may term the resurrection existence—will be no more a marvel than the present one. It is not a thing incredible with me that God should raise the dead.—*G. L. Young.*

Opportunity.

A sculptor once showed a visitor his studio. It was full of gods. One was very curious. The face was concealed by being covered with hair, and there were wings on each foot.

"What is its name?" said the spectator.

"Opportunity," was the reply.

"Why is his face hidden?"

"Because men seldom know him when he comes to them."

"Why has he wings upon his feet?"

"Because he is soon gone, and once he is gone he cannot be overtaken."

It Might Have Been.

What a tremendous significance there is in those words: "It might have been!" and how they sometimes burden us when, advanced in years, we look back and see how golden opportunities were allowed to slip and fields of labor manifestly opened unto us were not occupied.

"And it is not the thing you do, dear,
It's the thing you leave undone
That gives you the bit of heart-ache
At the setting of the sun."

I stood upon the beach looking off upon the sea: and there was a strong wind blowing, and I noticed that some of the vessels were going another way, and other vessels were going another way. I said to myself: "How is it that the same wind sends one vessel in one direction, and another vessel in another direction?" I found out by looking that it was the different way they had the sails set. And so does trouble come on this world. Some men it drives into the harbor of heaven, and other men it drives on the rocks. It depends upon the way you have your sails set. All the Atlantic and Pacific Oceans of surging sorrow cannot sink a soul that has asked God's pilotage. —*Talmage.*

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. AUGUST 5, 1896.

That Is So.

"'Tis easy enough to be pleasant,
When life flows along like a song;
But the man worth while is the one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And it always comes with the years,
And the smile that is worth the praise of earth
Is the smile that comes through tears.

It is easy enough to be pleasant,
When nothing forbids you to stray,
When without or within no voice of sin
Is luring your soul away.
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is cumbered today;
They make up the item of life.
But the virtue that conquers passion,
And the sorrow that hides in a smile—
It is these that are worth the honor of earth
For we find them but once in a while.

THIS issue bears date August 5, as there were five Wednesdays in July.

A MAN may know a great many things and yet be a fool.

"JESUS and his brethren are both of one Father—God; he by inheritance (Heb. i.) they by adoption (Gal. iv.)

"WHILE it is one of the offices of religion to teach us self-restraint and inspire us with high aims, it is not her work to cramp or dwarf any function of our nature."

WE received the following from Bro. Allark:—Please add to rate notice tent will be pitched at same location as last year on North 3rd street. Street cars from depot by the tent every 15 minutes, fare 5 cents.

O. J. ALLARD, Sec.

"PRAYER that is not based on God's promises and offered in the name of Jesus Christ is like the clicking of a telegraphic instrument that is unattached to the transmitting wire. The sound is all right and the petition may be understood on earth, but it will not be transmitted to heaven."

AN English Bible student and scholar says Rev. xxii. 15 would be better translated—"Without are the dogs, even the sorcerers, and the whoremongers, and the murderers," etc., etc., i. e., *the entire canine race is specified*; not merely "dogs and sorcerers," as in the A. V. and R. V.

COLLETT'S claims of the Papacy, page 49, and page 430 of the Protestant Alliance say in regard to the number 666, the explanation "*Latinus*," which is probably as old as John himself, is confirmed by the remarkable coincidence "that in the year 666 A. D. the then Pope Vetalianus, ordered divine service to be everywhere celebrated in the Latin tongue."

IN the light of the prophetic Word it is easy to find the subjects proper of the Kingdom of our Lord. Says the Spirit in Jeremiah, "Behold the days come saith the Lord that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. In those days, and it that time, I will cause the branch of righteousness to grow unto David, and he shall execute judgment and righteousness. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name whereby he shall be called, "THE LORD OUR RIGHTEOUSNESS." Jer. xxiii. 14.

THE 50th Anniversary Number of the *Scientific American*, New York, just out, is a really handsome and valuable publication of 72 pages. It reviews the progress of the past 50 years in the various sciences and industrial arts; and the various articles by the best scientific writers of the day are ably written and richly illustrated. The editors have accomplished the difficult task of presenting a compendium of information that shall be at once historical, technical and popular. The interest never flags for a moment, and the story of the half century's growth is in itself a veritable compendium of valuable scientific information for future reference. Price, 10 cents per copy.

DR. O. F. WESTCOTT, in dealing with the nature of life in John's Epistle says: "In considering these phrases it is necessary to premise that in spiritual things we must guard against all conclusions which rest upon succession and duration. Eternal Life is that which Paul speaks of as he enters zoe, the life which is life indeed, 1 Tim. vi. 19, and he zoe toi theou, *the life of God*, Eph. iv. 18. It is not an endless duration of being in time, but being of which time is not a measure. We have, indeed, no power to grasp the idea except through forms and images of sense. These must be used, but we must not transfer them as realities to another order." Again he says: "The life which lies in fellowship with God and Christ is spoken of as eternal life in order to distinguish it from the life of sense and time, under which true human life is veiled at present. 1 John iii. 14, compare v. 16. But eternal life is *beyond the limitations*: it belongs to the being of God (1 John i. 2 *en pros ton patera*), and its consummation is the transforming vision of the Son seen as he is. 1 Jno. iii. 2; John xvi. 23.

WRITING in *The Young Man* for June Ian Maclaren says: "Whoever has represented religion as a competition with one's creditors, or a life-boat from a sinking ship, or a fire-escape from a burning-house, has dragged a fair name in the dust, and been guilty of the worst kind of slander—the degradation of a spiritual idea. One could hardly imagine anything baser than to serve the devil the best of his life and then fly to religion in desperation on grounds of policy. It was a masterpiece of effrontery, a very apotheosis of selfishness. Perhaps the person inclined to this policy will be more impressed by the fact that it will prove a failure. Whatever religion may do for a man, it does not relax the punishment of sin, for indeed there is nothing plainer than the impartial and irresistable action of the Law of Retribution. If one plays the fool in his youth, he has to pay his reckoning afterwards, and religion will not accept his debt. Were religion simply a scheme for condoning sin and feeding selfishness, she would be a curse."

The Gates of Hell.

In Matt. xvi. 18 Jesus says, "The gates of Hades shall not prevail against my church." The figure is that of a beleaguered city whose gates prevail against the invaders, or whose inhabitants cannot get out because out of the hostile forces surrounding it. Here the notion of the traditional hell is obviously excluded; for the church of Christ can neither be supposed to have been in that hell and wanting to get out, or out and wanting to get in. Understood as a prophecy of the resurrection, Christ's words are intelligible enough. The gates of the grave will be powerless to prevent their escape from its dominion, when the time comes for him to call forth his sleeping friends."

Destruction.

"We read in 2 Thess. i. 7-10 that Christ at his coming will punish the wicked "with everlasting destruction from his presence, and from the glory of his power." What the meaning of destruction is we gather from the 20th verse of Psalm cxlv: "The Lord preserveth all them that love him: but all the wicked will he destroy." This shows that destruction is the opposite of preservation. The true meaning of the word destruction may also be seen by consulting 1 Cor. i. 19, "It is written I will destroy the wisdom of the wise and will bring to *nothing* the understanding of the prudent." This is a Hebrew parallelism, the latter half of the sentence echoing the sentiment of the former. Where, then will be the wisdom of the wise when God has brought it to nothing? Now apply this meaning of the word destruction to the fate of the wicked, and what is the result? Why you have a literal fulfillment of the prophecy which supplies Christ with his allusion to the worm that never dies, and the fire that is not quenched! That prophecy is contained in the last two verses of Isaiah's prophecy: "It shall come to pass that from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcases (not the immortal souls, or the disembodied spirits, but the carcases) of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Bible Truths.

A resurrection of the Body is necessary to a future life. Luke xiv. 14; John xi. 23-25; Phil. iii. 21; John v. 30.

The dead are totally unconscious. Psa. vi. 5; Eccl. ix. 5; Psa. cxlvi. 4; Psa. cxv. 17; 1 Cor. xv. 13-18.

The immortality of the body is a gift promised to the righteous only at the return of Christ. 1 Cor. xv. 54; 1 John iii. 2; Phil iii. 21; but the immortality of the soul almost universally believed in so-called Christendom, is not mentioned once in the Scriptures; it is a heathen fable.

The Lord Jesus has promised to come again and receive his disciples to himself. He will also restore the Jews to Palestine, break in pieces every kingdom under the sun, and upon their ruins he and his saints, (who will be made immortal) will establish the kingdom of God. They will fulfill the gospel of the kingdom by setting up the kingdom on *this earth* and rule this planet in peace and righteousness for one thousand years, Dan. ii. 44; Dan. vii. 27 Jer. xxxii. 37-40; Psa. lxxii 7, 8; Rev. xx 6.

The righteous do not go to heaven when they die, but this earth will be, after the resurrection the dwelling place of the redeemed when it is made a paradise. Matt. v. 5; Isa. xxxv. 19; Rev. v. 10; and numerous other passages.

There is only one Almighty and Eternal God, 1 Tim. vi. 4; Mark xii. 29; Jno. i. 17; and not three.

The Spirit is the marvellous and all-pervading power of the One Living and true God, Eph. iv. 6; 1 Tim. vi. 16; Isa. xlv. 5; The doctrine of the Trinity is a Romish fable, borrowed from Plato.

Jesus Christ was the Son of God, who by his perfect obedience, death and resurrection, became the means of giving eternal life to all who believe and obey the gospel, at his second appearing on earth. John v. 19; Heb. v. 8, 9; Mark xvi. 15, 16; 1 Cor. xv. 21-23.

Baptism is immersion in water, and is the ordinance in which believers are united to Christ. It is for the remission of sins—washing away of sins, and therefore essential to salvation. Acts ii. 38; Rom. vi. 3-6; 1 Pet. ii. 21; Gal. iii. 27-30.

There is only one faith, one hope, one Lord, one baptism one God and Father. Eph. iv. 4.

The Gospel of the Kingdom. A Reply to "The Christian Oracle," No. 21.

As I now, Sir, you will please follow me to 1 Cor. xv. 45 where we read that the first man Adam was made a living soul; the last Adam was made a quickening spirit. It is from the first Adam that we derive this *real*, but perishable life; and it is as the author of *this* life that he is here brought into contrast with the second Adam, from whom we must derive the future and everlasting life. The Father has *been* pleased to make him the grand depository of eternal life for the race. We could not inherit a life from Adam that he did not himself possess,—and hence the Apostle says in the 22nd verse, "As in Adam all die, even so in Christ shall all be made alive." And in verse 49 he tells us that as we have borne the image of the earthy (Adam) we shall also, (not do) bear the

IMAGE OF THE HEAVENLY

(Adam). And it would seem as if the Apostle anticipated our anxiety to know when and how this should take place, for in the 50th verse he says, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." So that the condition of the Corinthians did not *unfit* of their inheriting the kingdom. But after that startling announcement, he adds: "Behold, I show you a mystery;" that is, a great truth hitherto not revealed,—what was it? "We

SHALL NOT ALL SLEEP

(the sleep of death) but we shall be changed (so that we can inherit the kingdom of God) in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality." This is what is necessary before flesh and blood can inherit the kingdom of God. They have to be changed. The coming forth into a spiritual life, or existence is being born from above. It is bearing the image of the heavenly instead of the earthly. They are then spirit, because born of the spirit as Jesus says.

I now hasten to show you that the resurrection from the dead, is regarded as a birth. Col. i. 18 is exactly in point; "And he is the Head of the Body, the Church, who is the beginning, [of the harvest of dead ones] the FIRST BORN from the dead, that among all (margin) he might have the pre-eminence." Now turn if you please to Rev. i. 5 and read: "And from Jesus Christ, who is the faithful witness, and the *first* born of the dead ones." After the second bringing forth or birth of Jesus he said, "I am he that liveth and was dead, and, behold, I am alive for evermore, Amen. And have the keys of hades and of death. This will be the condition of Nicodemus if he be Christ's at his coming, for he will be born from above. That Christ was the "first-born among many brethren," see Rom. viii. 29. And that the church is the church of the first-born see Heb. xii. 23. Christians are called the children of God now, it is true, not because they have been *born* such, but because of adoption,—legally and constitutionally children. They have experienced a moral and intellectual change—I mean that they have been converted, but are flesh and blood still, and will be till the change indicated above takes place. They are in the begotten state till born from the dead like their Lord.

I conclude these hasty remarks by showing.

1. That except a man be born from above, he cannot enter the kingdom of God. John iii. 3-7

2. Peter, and those to whom he wrote had not been born from above, being in the begotten state act. Be gotten to a hope of a resurrection-life by the resurrection of Jesus Christ from the dead. 1 Pet. i. 3.

3. Therefore they had not entered the kingdom.

Communicated.

Signs of the Times.

Bro. Underwood:

I will give some of the reasons why I believe the Lord is soon to come the second time to redeem his people and restore all things that the prophets have spoken.

While reading Bro. Hoyt's excellent article in the last issue of RESTITUTION entitled "Signs of the Times," I thought his exposition of Luke xxi. 25 very timely, and I believe strictly true and an excellent exposition of this important truth, because it is present truth at this time. We must remember God has divine order in all his works. Events will occur just as he has given them to the world. The question was asked privately, "Tell us when shall these things be, and what shall be the sign of thy coming and the end of the world?" So it was his disciples, his brethren he was committing these important truths to for the church. "The things written afore time were written for our learning." "On whom the ends of the world are come." We find the sun was supernaturally darkened May 19, 1780, or as Mark states it "within those days after that tribulation" making it very definite. No the papacy will never persecute the church for another 1260 years. As to the dark day the reader will please consult Pres. Dwight of Conn. and other historians. In his collections relating to those events. The shower of stars of Nov. 13, 1833, or I will give just one statement from the celebrated astronomer and meteorologist Prof. Olmstead of Yale college. He says those "who were so fortunate as to witness the exhibition of shooting stars on Nov. 13, 1833, probably saw the greatest display of celestial fireworks that has ever been since the creation of the world, or at least within the annals covered by the pages of history. The extent of the shower was such as to cover no inconsiderable part of the earth's surface. "Was the display on that eventful night sufficient to fulfill the prophecy, or will we say with the unbelieving Pharisees and Sadducees, "Lord show us a sign from heaven." Remember, just one lone star was a sufficient sign to guide the wise men to the sacred place. It is very much easier for a wicked world to explain away a truth than to believe it. Just so at the first advent. These were the first two signs and the third and last sign given by our Lord was thoroughly explained by Bro. Hoyt, and to me these are sufficient without a doubt or cavil. No, dear brethren, our dear Lord will never repeat signs to satisfy our unbelief. I believe from the strongest evidence that we are living in that terrible time of shaking of the powers of the heavens, and truly men's hearts are failing them for fear. The cyclone is a modern word, our fathers were strangers to these wholesale, death-dealing, property-destroying electric storms. Are they not bad enough, or do we want them more general? Would we want one of them to visit our own town and destroy all but ourselves of our family to convince us that they were a fulfillment of our Lord's prediction? Perhaps a short history of the cyclone would not be out of place here. The first of which there is any authentic record was in Adams Co. Missouri, 1882. 500 people were killed and more than one million dollars worth of property destroyed. On Feb. 9, 1884, more than 800 were killed in Illinois, Kentucky, Mississippi, Georgia, Tennessee, Virginia, North and South Carolina, and the loss of property reached away into the millions. The most terrible storms that twisted Louisville, Kentucky, March 27, 1890, where the loss of life was seventy-six, with two hundred bleeding crippled and maimed, and the appalling loss of property reached two millions one hundred and fifty thousand dollars. The most disastrous tornado of recent times in the United States was that which swept the South Carolina coast on Aug. 28, 1893. One thousand perished, and on Oct. 2nd of the same year when more than two thousand poor victims lost their lives. Have we forgotten St. Louis with its thousand dead and wounded, or can we forget the terrible scourge that struck Oakland and Lapeer Co., in our Michigan, in which a hundred dead and wounded were the result, and at this writing help is being sent to the wounded and homeless and discomfort is not alone in the terrible destruction. At Calcutta, India, Oct 15, 1864, sixty-four thousand people lost their live in a cyclone. In Haifong, China, Oct. 8, 1881 more than three hundred thousand perished and more than fifty millions of property was destroyed. No country is exempt from them, even Cuba with its mild climate had a cyclone in Sept., 1888, in which more than a thousand lives were lost. Will we still ask that these death-dealers become more frequent or more severe to satisfy our unbelief? Such is the helplessness of man in fault. No bridge is capable of withstanding its force no structure can stand before its mighty power. Truly men have good reasons for heart-failure. I have only mentioned a few of the many, but I trust enough to call attention to the times in which we are living. If the three signs given by our Lord are not fulfilled and being fulfilled I can see no reason for the looking for the near coming of Christ. It would forever close my mouth on this subject as perhaps hundreds of years might come and go before that long-looked for event could occur. Now if Bro. Hoyt is right, which I most surely believe he is, then let us lift up our heads and rejoice for the coming of the Lord draweth nigh.

Written in love, and not for controversy, hoping to call attention to this all-important subject. In hope of the soon coming on Adorable Redeemer.

B. W. WINDWARD.

Conference Report.

Dear Brethren and Sisters:

The Third Quarterly Conference of the Church of God in Nebraska was held at the Meadow School House in Furnas, Co., commencing Friday, May 29th, as previously published.

Bro Amos Adams preached the opening sermon. The business meeting was held at Bro. Stephen Story's on Saturday afternoon, and the meeting was called to order by the President, Bro. M. D. Newell.

The minutes of the last meeting were read and approved.

Evangelist Report read as follows:

Money received for quarter	$18.25
Expenses	$1.45
Amount less expenses	$13.80.
Number discourses	49.
Number baptized	9.

The interest at each point of labor for the quarter has been good and is still sufficient to warrant more labor at each place.

Secretary's Report for quarter was as follows:

Received in March	$22.25.
April	28.50.
May	8.00.
Total	$58.75.

Bro. Glenn's Report of labor from Feb. 1, 1896.

Number discourses	44.
Number immersed	13.
Number additions not immersed	3.

The votes of the different churches, as to where the Annual Conference should be held, were counted. Remarks. Decided that it should be held at St. Paul, Nebraska.

Verbal Reports were given of the churches at Fair Haven, St. Paul, and North Frontier. Bro. Adams also gave a brief report of the church at Blair. All are holding regular meetings, and striving to carry on the Master's Work.

Bro. Adams had just held a meeting in North Frontier. The interest was good, and two put on Christ by baptism.

Moved that the Annual Conference begin on Friday, Sept. 11, 1896, and continue for ten days. Motion seconded and carried.

Moved that the President proceed to appoint a Programme Committee for the conference and also committee to see about getting the grounds, putting up the tent and having all in readiness for the meeting. Motion seconded and carried.

Brother A. Adams, and Bent Gordon were appointed on the first committee, and Bro. Bartlett, Bro. Eddy, Bro. Williamson, and Bro. Robinson on the second. Moved that we adjourn to meet at the Annual Conference. Motion seconded and carried.

The Treasurer's report was not received till after the meeting closed.

It was as follows:

At beginning of quar. overdrawn	$ 8.41
Received, April, 25th,	$40.00
Amount not turned over,	29.25
April 26th, paid Eld. Adams	10.00
Not turned over by Eld. Adams,	29.25
Total Received	39.25
Total paid out	39.25
Amount overdrawn	8.41

On account of the rains of Saturday night and Sunday, the roads were bad and but few could get to the school house.

On Sunday evening however, there was meetings held at three different places, Bro. Price preached at the school house, Bro. Adamson at his house, and Bro. Glenn at Bro. B. P. Story's. It was then decided to continue the meeting two days longer.

Bro. Adams preached four sermons on Monday and one on Tuesday.

The house was crowded at each meeting, and the attention good. Many seemed interested and three received the truth and were baptized into the name of Jesus the Christ.

May they continue faithful to the end, and at last receive the prize is my prayer. Those present from other parts were Bro. M. D. Newell and wife and daughter Bessie, Clara Morgan, B. A. Shaw and wife Sister Brown, James Steadman, and Wm. Glenn from Moorefield; Bro. Welton, Bro. John Sellers, Sister Hammond, Bro. J. F. Tassel and wife, Wm. Stephens, and Bro. Whitney, from South Frontier, Sister Eddy and Sister Ben. Gordon from St. Paul; Bro and Sister Gunn from Tecumseh, Kansas; Bro. J. P. Glenn, and Bro. Scott from Fair Haven, Nebraska; and Bro. Carr from Iowa. This was a good meeting and will long be remembered by all who were present.

This report should have been sent in sooner, but I was busy and neglected to send it.

Your Sister in Christ,

RENA GORDON, Sec.

Obituary.

Editor Restitution:

I write you to let you know that Bro. Burdick departed this life March 17, 1896. He was 82 years old. He leaves a wife and one son, W. H. Burdick to mourn his loss. Bro. Burdick was kind and affectionate to his wife, she being almost an invalid for many years. He was honest and upright in all his dealings with his fellowmen. He was not one of those who had no hope, for he was a firm believer in the promises made to Abraham, Isaac, Jacob, and the gospel of the kingdom of God to be set up here on the earth, the kingdom that Daniel speaks of in Dan. ii. 44. He had taken THE RESTITUTION for over forty years. He fell asleep in the faith of eternal life through Christ the Anointed with hope of realizing the same here on earth when the Lord comes to receive his faithful witnesses. May he who holds the keys of death soon come and open the graves where his beloved sleep, then we shall be satisfied when we awake with his likeness.

GARLAND ANDERSEN.

Question.

Editor Restitution:

Will you give an article or two in the paper on the "Destiny of the Wicked," and take up the passages that are supposed to teach eternal torment, where the worm dieth not and the fire is not quenched, and those shall go into everlasting punishment? Make it as thorough as you can.

J. E. HOLLARTH.

[Brother W. H. Wilson, will you please write for this Brother?—ED.]

Dear Restitution:

Will some of your able writers, Bro. Wilson or some one that has the ability, explain what is meant by the Keys of the kingdom of heaven? I understand it was Peter who was addressed, but what are the Keys? I take them to be the gospel, am I right? Also the meaning of the binding or loosing on earth or in heaven. If Peter forgave did God forgive? If otherwise with Peter was it otherwise with God? Has any one this power today?- As I have been asking the meaning and cannot tell, please answer and oblige an anxious brother praying for light. The passage I refer to is in Matt. xvi. 19; xviii. 18.

Wicked hands always readily and wicked tools.

We should take more care to keep our integrity, than how we shall vindicate it.

Poetry.

"All Things New."

"He that sat upon the throne said, I make all things new." Rev. xxi. 5.

There's shadow on earth's fairest flow'r,
Of human guilt and human tears;
She stoops her way through realms of night
That once sang with the spheres.
But see, the steel is bloodless leaves,
The heavenly record stands secure;
She wears a still deliverance
When God says "I make all things new."

The world is old with centuries,
But not to those who love and bend,
Those to her heart the sorrow loose
She looks so many days
And the souls mingle in the song,
Dear all upon it with the cry,
The whole creation groaneth—"Long
Lord, shall it be made new?"

At brightly on the new-born day
A thousand years in light to bless,
As when with the Creator's ray
Whose dwells unbroken rest,
O happy souls! O holy time
When wrong, rebellion, ceases all;
And all the bells of heaven chime
With melody and peace.

No place shall be in Paradise
For anything that maketh sin,
No evil curse the second birth,
There shall be no more curse,
Yet broken heart, O sorrow worn mourner,
The day is promised even for you,
For he that sits upon the throne
Says, "I make all things new."

We mourn the dead—but they shall wake!
The lost—but they shall be restored!
Earth's every human heart might break,
Were not that Sacred Word!
Pain's keenest sting, and heart's rejoice,
Strong God's love to promise though,
At sound of that prophetic voice,
"I will make all things new."

How long?—The ages answer, slowly,
As on the far shall roll a little
He that sits prays, "Thy kingdom come,
The new heaven and new earth!"
Earth moves—turning nearer that day,
When all the angel-hosts shall sing,
"Old things are passed away,
God hath made all things new."

Communicated.

Smith and Wilson Discussion Number 5.

First Proposition:

Resolved, The soul or spirit of man exists in a conscious unconscious state after the death of the body. Smith affirms. Wilson denies.

The reader may remember that the affirmative requested the negative to name the lexicons he would accept as authority. The affirmative does not [illegible] that any answer the negative may make will destroy his theory. We will see.

The affirmative also asked the negative to write out the meanings of the words soul and spirit, that we might test them by the Word. This has not been done, but quoting one Scripture, where I quoted three close together, Elder Wilson reminds us, that in old version the margin reads "breath" so James meant "without the breath the body is dead." If Elder Wilson will now give an exhaustive list of the different meanings of the word "spirit" in the Bible I will nerve myself to deny that James meant the breath.

The affirmative would not object if the negative would boldly deny the statements made by the affirmative if they seem to be wrong. Where the affirmative claimed that one being in the image of God refers to our spiritual nature, for God is a spirit, and no one would contend that God is a huge man with legs, trunk and arms, the negative does not affirm that God is shaped like a man but his language would lead a careless reader to think that his theory leans that way, please explain. The text he quotes will show him that the image is mental for Christ is said to be the *express* image, while if the image were physical Christ would be more the image than John was. This proves that man has a spiritual nature. The word "person" is a faulty translation. "The character of his essence," or "the exact representation of his substance" has more literal translation while the thought is "the exact expression of himself." It words with "He that hath seen me hath seen the Father." John xiv. What sense would there be in this if the likeness was physical? It could be said as well "He that hath seen an African savage hath seen God."

The bothersome fish with living souls can soon be landed if Elder Wilson will kindly give us the meanings of the word "soul" as he found it in the Bible. His reluctance betrays the weakness of the theory. Should he give it his theory is gone.

Would the Elder be willing to word his offer so as to say he would give $100 for each time I would find "immortal soul" or its equivalent? If he will do this and agree to allow a committee mutually appointed to decide whether I have done so, or not I will enter the lists. He could safely extend [illegible] "mortal soul" for "mortal flesh" or for a passage which asserts that the mind or spirit of man will not die. Elder Wilson could tell why "mortal" or "immortal" is not applied to the soul. I can try. As to death being called an enemy and yet being, to the Christian, a birth into eternal joy, may it not be that Jesus by his resurrection has abolished death's loss though He took with it's blessing life and immortality, so that he who dies in the Lord rests from his labor as with Christ, is in Paradise or the third heaven, so that to die is to be real gain? Death is yet our foe in a measure because it takes the young, the joyful ones, and fills the living with sorrow, but to the one taken it may be a birth into joy.

I would like to ask Elder Wilson what is to become of children four or five years of age, who die. Since they have not obeyed the Gospel how are they to secure immortality? Did Jesus so labor many years since? If so, is that not a case of a spirit dwelling in a body, if not how is he except in the grave, superior to other men? If the soul be dust and ash thinks, and the spirit is merely breath are you not teaching Pantheistic, etc., that there is but one substance in the universe?

With the exception of admitting the resurrection wherein does your teaching differ from that of the Sadducees?

Annihilation is unknown in nature. Not the least particle of matter, not the smallest force can be destroyed. Only the invisible has power. Matter is wholly inert. Spirit possesses power. Mental or spiritual force exists, it must persist. If physical force produced thought then the force would disappear in the mental works. Such is not the case. In the circuit of brain movement all the physical or nerve force is accounted for. If mental energy were only the highest form of physical energy, as it would be were it the product of matter, then, on the effect of death, these higher forces would be reduced or a force formed into lower forms for no physical force can be annihilated, and there would be of necessity a great influx of material energy from this source. But there is no such reappearance or addition of material energy from the event of death, and there can be no other conclusion than that the spiritual phenomena of man are the product of something other than the matter." *Cressey: The Essential Man.* p. 32.

I think. What is that "I"? Is it a real being? Elder Wilson may answer, the brain thinks. But the brain is not a unit, the "I" is. It is personal and abides, while the brain constantly changes. The brain covers—we will say—fifty square inches and weighs over three pounds. The mind, the "I" has no surface extension or weight. Listen to Prof. Ladd of Yale. "The mind is a real being in the highest sense in which any infinite being can be real. Indeed its claim to be considered real is more indisputable than the same claim as put forth for any material thing. It is unique. The reality of mind underlies and makes possible all knowledge of other real beings and all our assumptions as to the existence of such beings. To assume that matter is real while mind is not—when it is remembered that matter is said to be atoms—involves the wonderful paradox that the one being in whose active energizing all conceptions of all real being arise, feels justified in denying its own reality in the supposed favor of certain of its most remote and doubtful conceptions..... The assumption that the mind is a real being which can be acted upon by the brain and which can act on the body through the brain, is the only one compatible with all the facts of experience."

Physiological Psychology p. 967. John Stuart Mills says, "We may suppose that the same thoughts, emotions, volitions and even sensations which we have here, may persist or recommence somewhere else under other conditions." Does not Jesus endorse that idea when he calls his body a temple which the Jews will destroy by killing him while the "I" remains untouched? "I will raise it up," he says. John ii. 19. He represents himself as standing above the body, he calls the body "it." It was destroyed, he was not. If this does not make the "I" which is the person the real man distinct from the body and able to act when the body is destroyed it is difficult to see how language could convey the idea.

Jesus certainly intended that his disciples should understand it so. When he sent them out to preach, a duty which brought some of them to the sword, he bade them "fear not them which kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." Matt. x. 28. How weak and puerile his words if they mean only that God can kill the body then in 2,000, 10,000 or 100,000 years afterwards raise it from the dust and kill it again. This is the Elder's theory. With him death or destruction means annihilation. therefore when Herod cut off James' head he was as tho' he had never been. According to that theory God could do no more than Herod, for there is nothing left. True God could raise him from the dead and cut off his head the second time, but that is clearly an insane supposition.

After slaying the apostle, Herod could not kill the soul. Herod could take the life of the body, no question about that, but was not able to kill the apostle's soul. Peter says fleshly lusts war against the soul. I Pet. ii. 11. Jesus said "My soul is exceeding sorrowful," Mark xiv. 34. The Psalmist says, "Bless the Lord, O my soul," all of which show that the soul of man differs from that of the fish and is the mind. Remember, that when a man is killed as surely he should not yet his soul may be killed by God, then and there only can you begin to understand that momentous question of our Lord. "What is a man profited, if he shall gain the whole world and lose his own soul?" Matt. xvi. 26. Jesus teaches that the bodily life is not the soul he has in mind, for in the previous verse he declares that he who would save his life would lose it, while he who would lose his life for Jesus' sake should find it. That is the man who saved his earthly life by denying Christ, lost both body and soul in hell, while he who lost his bodily life by persecution saved his soul forever. Any interpretation which ignores or empties these Scriptures of their deep import ought to be suspicious to every true lover of Christ.

GEO. T. SMITH.

Reply No. 5.

O God, "thy testimonies are wonderful; therefore doth my soul keep them."

"Thy Word is *true* from the beginning."

"Forever O Lord, is thy *Word* settled in heaven."

"O how I love thy law! it is my meditation all the day."

"How sweet are thy *words* unto my taste! yea sweeter than honey to my mouth."

"Thy *word* is a *lamp* unto my feet and a *light* unto my path."

"I *hope* in thy *word*."

When I read such beautiful passages from his Holy Book my heart involuntarily exclaims:

"Bless the Lord, O my soul!" "Thy Word is truth," and not a bundle of inconsistencies and self-contradictions like many *voluminous authors*.

I challenge skeptics both *in* and *out* of the church to test it. An assertion without *a single proof* that the Old Testament Scriptures, are a bundle of materialistic texts, which contradict themselves, and also the New, can be nothing else than attempt to destroy our reader's *confidence* in them, because it is utterly impossible to harmonize them with the *proposition of the affirmative*. I challenge an attempt to show a harmony with it. Of course this affirmative will not attempt it, because he has already placed his opinion upon the pages that *they are contradictory*. An admission I should hardly look for in one professing to be a Christian minister.

Eld. Smith intimates that there is a backwardness on the part of the negative to produce the original word in Hebrew and Greek for the word "*soul*." The burden of proof is on the affirmative, and it is my place to *test the proofs*. If he can find evidence in them, let him produce it, and I will examine them. If it was my duty to produce them he could have no reason to complain, because he can find them in the *Christian Oracle* of June 25, on the fourth column, both from the Hebrew and Greek language.

In the same paper, on the third column "living soul" (Hebrew *nephesh chayyah.*) is given. Please take your Bible and refer to the margin of Gen. i. 20, and in Gen. i. 30, you will find these words applied to "every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth," *before man was made*. Then refer to Gen. ii. 7, where *man* made of *dust* becomes a "living soul," and here we have the same *nephesh chayyah* applied to the living soul of the animal creation. Let every single reader take his or her Bible and look it up. Praise God I have nothing to conceal. I am after the truth and nothing but the truth.

He does not seem to like the idea that God is a *person*, but if he will refer to Heb. i. 3, he will find that he is discreetly called a *person*. Then look up the original of the passage in Young's Concordance, and you will find it is a *literal person*. Test it readers.

He also says: "He who dies in the Lord, rests from his labors, is with Christ."

Our readers would like to see some Bible passage to prove the assertion that the dead are "*with Christ*," when they die. Your *assertion* wont pass for proof with Bible people. I will give a plain Bible passage that will *forever set at rest* the thought that anyone can go to be "with Christ," this side of the resurrection. I am well aware of the fact that the affirmative has brandied the words which the Holy Ghost spoke through the prophets of old as *contradictory*, (see No. 1, for proof.) but I hardly think he would *dare* brand the words of the Son of God as contradictory. The words I am about to quote to prove that the dead cannot be "*with Christ*," this side of his coming again, are none other than the words of the Blessed Christ, who "spake as never man spake." Let all bow in reverence to them.

See John vii. 33, 34; viii. 21, 22; xiii. 33, 36. "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews: *whither I go ye cannot come; so now I say to you.*"

Let every single reader take his or her Bible and read carefully, and prayerfully the above passage of Scripture, and reverently believe his Holy Word. Human reasoning and philosophy appear quite insignificant when measured by his precious Word.

The affirmative still continues to cite the wisdom of the world, to prove that *the mind* survives the *event of death*. Though you may pile up the wisdom of the flesh, mountain high, it will amount to nothing, because it contradicts the wisdom which is from above. With those who have a reverence for the Holy Book, they will never brand it as *contradictory*, even if it does upset ideas they have previously entertained, but will submit to it as unto superior wisdom.

Now with regard to the mind surviving the shock of death, the Word of God distinctly settles that question, *once for all*. See Psa. cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that *very day his thoughts perish*."

The affirmative quotes a few texts where the word "my soul" is found to show that the soul exists independent of the body. Among which he quotes Mark xiv. 34. "My soul is exceeding sorrowful *unto death*." It is but fair to say that he omits the last two words from his quotation, "*unto death*."

Companion texts to the above are found in Isa. liii. 10, 12, "Thou shalt make *his soul* an offering for sin." "He hath poured out his *soul unto death*."

I will now help the affirmative out by adding to his list of Scripture texts a few more showing where the word "*my soul*" occur, so that you can learn the nature of "*my soul*."

I Samuel xxxiv. 11, where David says to Saul, "Thou huntest *my soul* to take it." Was Saul trying to take David's immortal soul?

Job x. 1, "*My soul* is weary of life."

Job xxx. 15, "They pursue *my soul* as the wind."

Psa. xxx. 3, "Thou hast brought up *my soul* from the *grave*."

Psa. xxxv. 7, "They have digged for *my soul*."

Psa. lvii. 4, "*My soul* is among lions."

Psa. lxiii. 9, "That seek *my soul* to *destroy it*."

Isa. xxxviii. 17, "Thou hast in love to *my soul* delivered it from the *pit of corruption*."

Jer. xviii. 20, "They have digged a pit for *my soul*."

I will also add a few texts where the words "his soul" occurs.

Job xxxiii. 18, "He keepeth back *his soul* from the pit."

Ver. 22, "*His soul* draweth near unto the grave."

Psa. lxxxix. 48, "Shall he deliver *his soul* from the hand of the *grave*."

Prov. vi. 30, "Men do not despise a thief if he steal to *satisfy his soul* when he is hungry." Are we not told that "his soul" means something distinct from the body, does his body steal to satisfy his hungry soul?

Ver. 32, "He that doeth it *destroyeth his own soul*."

This will be sufficient for the present. I may add another list some other time. There is enough to keep the affirmative busy for some time.

His comment upon the words "I" and "i" referring to the creation of Christ were fully answered in Paper No. 1. Read it again.

I have not the space to answer his argument with regard to not being able to fill the seat of the issues. I will pay attention to that in the next paper. It is very easy to handle.

In the meantime I will give a few passages for the reader to consider, showing that the soul *can* be destroyed and therefore not indestructible.

Job vii. 15. "*My soul* chooseth *strangling* and *death* rather than life." Can an immortal soul be strangled to death?

Ezek. xiii. 19. "To *slay the souls* that *should not die*, and to save the souls alive that should *not live*."

Psa. lxxviii. 50. "He spared not their *soul from death*."

Psa. xxxiii. 19. "To deliver their *souls from death*, and to keep them alive in famine."

Josh. x. 28. "He utterly *destroyed* them and *all the souls* that were therein."

Acts iii. 23. "Every *soul* that will not hear that prophet shall be *destroyed* from among the people."

Psa. xxxv. 17. "Rescue *my soul* from their destructions."

Eternal life is not a present possession, but a matter of *hope* and promise.

Titus i. 2. "In hope of eternal life, which God that cannot die promised."

A *query*.—Eld. Smith quotes authorities in No. 3, to show the effect of removing the frontal lobes of the brain in fish and frogs, and then remarks: "These experiments (on fish and frogs) prove that an external agent uses the brain. It is *intelligent* it directs the movements of the body (of the frog, etc.) which cannot move without the consent of the presiding being."

In the event of the death of the frog does the frog cease to think? What becomes of the presiding frog which *directed the frog's* movement in life?

W. H. WILSON.

Hell.

Dear Restitution:

As we hear so much about hell in the orthodox churches I thought I would write some on the subject.

Perhaps there has been no one question in the Bible that has had so many theories built upon it, as this. It has been represented to the people as a place of endless torment (where immortal souls go at death when they are not prepared to meet their Lord. People have been trying to serve God through fear, and that if they did not that he would torment them forever, and that he would find pleasure in it. This is not a God of love. He can fit them for that higher order of life which is in and through his Son. "He that hath the Son hath life, he that hath not the Son hath not life," no life of any kind. "The wages of sin is death." I understand death to be the negative of all life, whatever kind it may be.

We have two words to define, sheol and gehenna. 1st, sheol in the Hebrew and gehenna in the Greek being rendered three times the pit, in our common version, thirty-one times hell, and the grave thirty-one times. Any one can plainly see that this is not a place of torment. This is the hell that our Savior was in during his entombment. Acts ii. 27. "Thou will not leave my soul in hell, neither will thou suffer thy Holy One to see corruption." Can any one call this a place of torment? This is the hell spoken of in Rev. xx. 14, "And death and hell were cast into the lake of fire," we would not understand that one hell was cast into another, but we do not understand this to be death and the grave. This is the hell that the rich man was in, Luke xvi. 23, or the grave. The question may arise, how could he be tormented in the grave as we can not make a literal interpretation of this passage? For the reason that the rich man is represented as talking in hell. But how can this be thought to be immortal and disembodied souls when the presence of the body is so strongly implied by mention of the eyes, tongue and fingers? Then what does it teach? This is a beautiful parable. The beggar represents the Gentiles. They are carried into Abraham's bosom by baptism, Gal. iii. 27 to 29. The rich man being the Jews, living sumptuously, who would not recognize the Gentile. The gulf was not a gulf of space for the rich man and Lazarus were talking together, but a gulf of unbelief which had darkened their minds. The hell that Mark speaks of in Mark ix. 45, 46, 47, is the fire of gehenna. Compare Jer. xvii. 27. Gehenna is the Greek of what the Hebrews formerly called the "Valley of Hinnom," which lies southwest of Jerusalem, and the fire was kept burning for the purpose of burning the offalls in the Mosaic dispensation and what the fire did not burn the worm fed upon, and there is nothing in this to symbolize everlasting torment, but simply shows their utter destruction, which it is impossible to escape, or the second death. Compare with Psa. xxxvii. 10; Isa. xli. 12; Jer. x. 24; Psa. lviii. 8; Matt. xiii. 30, 40.

Submitted by a lover of truth, your brother in hope of eternal life.

C. O. GILL.

Kind words are the bright flowers of earth's existence; use them, and especially around the fireside circle. They are jewels beyond price, and powerful to heal the wounded heart and make the weighed down spirit glad.

God accepts man's hearty desire, and the will for the deed, when they have not power to fulfill it.

The shows of religion however fair, will not be accepted without the substance of it.

Future Probation.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrief. This work was issued and sold at 25 cents. We have a good supply on hand, will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

G. A. R. At St. Paul. Special Rates via Pennsylvania Lines for National Encampment.

August 30th and 31st and September 1st are the dates upon which low rate round trip tickets to St Paul will be sold via Pennsylvania Lines, the short route through Chicago. Tickets will be good returning until September 15th, inclusive, and if deposited with the joint agent at St. Paul on or before September 15th, the return limit will be extended to include September 20th. The rates for this occasion will be exceptionally low via Pennsylvania Lines, the only system of railways over which trains run from Western Pennsylvania, West Virginia, Ohio and Indiana to Chicago Union Station, the natural gateway from those States to the Northwest. Daily trains from Pittsburgh, Columbus, Cincinnati, Indianapolis and Louisville make convenient connection at Chicago with St. Paul trains. Arrangements may be made by G. A. R. Posts or parties of friends to travel together on special cars that will go through from starting point to the Encampment without change, if the number justifies it. Information on the subject will be cheerfully furnished by representatives of the Pennsylvania Lines.—Sep. 1.

Many people regard the Bible as an old ruin. They think there may be some chambers in it which might be made habitable if it were worth the while, but they take it as a young heir takes his estate, who says: "I shall build me a modern house to live in, but I'll keep the old castle as a ruin; and so they have some scientific or literary house to live in, and look upon the Bible as a romantic ruin of the past.

All Rail Route to the Sea. To Atlantic City without Transfer via Pennsylvania Lines.

By the opening of the Delaware River Bridge the Pennsylvania Lines have become the only all rail route to Atlantic City and the seashore. Transfer of passengers and luggage at Philadelphia via Market Street Ferry and Camden is avoided, as seashore trains of Parlor Cars and Coaches depart from Broad Street Station, at which passengers from the west over the Pennsylvania Route arrive in that city. Through trains from Chicago, Indianapolis, Columbus, Cincinnati, Pittsburgh and intermediate points on the Pennsylvania Lines make convenient connection with the seashore trains. For details apply to nearest Pennsylvania Line Ticket Agent.—Aug. 7.

What strange servants some Christians are—always at work for themselves, and never doing anything for him whom they call their Master! And what subjects! ever desiring to take the reins of government into their own hands.

Low Rates to Louisville via Pennsylvania Lines.

Special Excursion tickets to Louisville, Ky., will be sold via Pennsylvania Lines, August 9th and 10th, account the annual meet of the League of American Wheelmen. The low rates will be open to all. Tickets with return limit including August 18th may be obtained at ticket offices of the Pennsylvania Lines. For details apply to [illegible] Pennsylvania Line Ticket Ag

Selected.

Scriptural Questions Concerning the Covenants of Promise.

1. God promised to give Abraham the land of Canaan for an everlasting inheritance. (Gen. xiii, 17; xv 7). Did he ever possess it?

2. Concerning the land which God promised to Abraham, Stephen says (Acts vii. 5) "He gave him none inheritance in it, no, not so much as to set his foot upon: and Paul also says (Heb. xi. 13) that he died in faith, not having received these promises, but having seen them afar off. Under the circumstances, how can Abraham possess the land except by a resurrection from the dead?

3. If the covenants of promise to Abraham, Isaac, and Jacob, had been fulfilled before Christ came, how was it that Mary, the mother of Jesus, and Zacharias, the father of John, should exult in prospect of their future accomplishment to Israel through the new born Christ? (Luke ii. 46).

4. If the place that Abraham was "after to receive for an inheritance" was in the sky, how was it that he took a journey thereto, saw it with his eyes, walked in the length and breadth of it, and sojourned therein with Isaac and Jacob, the heirs with him in the same promise? (Gen. xiii. 17; Heb. xi. 8, 9; Gen. xxiii.).

5. If the promised land can only be seen (this side of the grave) by the eye of faith, how was it that Moses ascended the hill of Pisgah to look at it? (Deut. xxxiv. 1).

6. If the promised land is not a commercial and not geographical, how was it that the Lord showed Moses all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the sea, and the south, and the plain of Jericho, and the city of palm trees unto Zoar, and then said, "This is the land." (Deut. xxxiv.)

7. If the good people are ferried across "death's cold flood" into the promised land, how was it that the Lord said to Moses, when he was about to die on the mount, "I have caused thee to see it with thine own eyes, but thou shalt not go over thither?" (Deut. xxxiv. 4).

8. If the promised possession of the land of Canaan to Abraham's seed referreth only to the multitudinous descendants after the flesh, how is it that Paul says (Gal. iii. 19), "He saith not to seeds as of many, but as of one—And to thy seed which is Christ?"

9. If the promise of the land unto Abraham's seed was infilled in the possession of it by the children of Israel under the law, why should Paul say (Gal. iii. 19) that the law "was added because of transgressions till the seed should come to whom the promise was made?"

10. If the promise made of God to the fathers of Israel had become old and obsolete, and gave place to something else when Christ came, why should the Apostle say that Jesus Christ became a minister of the circumcision, on account of the truth of God, to confirm the promises made to the fathers?" (Rom. xv. 8; Heb. xi. 10-15.

11. If the hope of this promise had been already fulfilled to the twelve tribes of Israel, how could Paul say "Unto which promise our twelve tribes, instantly serving God day and night hope to come?" (Acts xxvi. 7.)

12. If this same foolish hope was not Paul's hope, how could he truthfully say "For which hope's sake, King Agrippa, I am hound with this chain" (Gen. xxvi. 7; xxviii. 20.

13. If what was promised to Abraham refers to something he was to receive at death, how could Micah say some thousand years after his decease "Thou wilt perform the truth to Jacob, and his mercy to Abraham, which thou hast sworn unto our father from the days of old?" (Micah vii. 20.)

14. If either Abraham, or his seed, the Christ, or his children by faith and adoption, have any of them entered into the promised patrimony, how is it that as yet they are only spoken of as "heirs" and "joint heirs with Christ?" Heb. xi. 9, Rom. viii. 17).

15. How could Abraham be as the Apostle says, "heir of the world," unless he be yet to become a lordly inheritor of the same? (Rom. iv. 13).

16. How can the promised land, or the land of Canaan, ever be any other place than that from which the Canaanites were ejected of old?—*Our Rest.*

How sad that multitudes of people should be so foolish as to barter the hope of immortal crowns in a world of sinless glory, for the penny toys of this poor land—put earth!

Out and In

God's grace brings *out* of old practices into new ones. Conversion, if it is genuine, makes a radical change of conduct. The profane lips stop swearing, and the tippling lips stop drinking. The careless sinner seeks the house of God, and the lover of pleasure finds a higher pleasure in trying to please Jesus. Old habits are sloughed off; there is a new hand at the helm, steering the life into new channels. This is the only religion worth the praying for—a religion that purges, cleanses, sweetens, and regulates the whole life. When stingy A begins to send lords of coal to the poor, and churlish B begs us to take his children on his hip and treat his poor relations kindly, when slippery C begins to practice honest dealings, and godless D sets up a family altar, there is pretty good evidence that God's grace is at work. They have come *out* of the old path. They have taken a new departure.

There is another coming out that is essential to all healthy and impressive piety. It is a coming out from the world into Christ's fold. The friendship of the world is enmity to God. No man can serve two masters. No man can remain in Egypt and yet enter Canaan. "Up, get thee out of this place!" said the Lord to Lot. And Jesus says: "Come out and be ye separate. Be ye not conformed to this world."

Never was there a time when distinct, clear, and decided emancipation from worldly-mindedness and sinful conformities were more demanded than now. The Bible draws sharp lines. On one side walks Christ. On the other goes "the world" on its thoughtless way toward destruction. No man can bestride the lines and walk with both. And, if we draw the frivolous, and selfish, and unconverted over to our side of the line, we must stand firmly by conscience and by Christ. It is not by yielding to the world that we can ever convert them. We must come out and stand separate, and then endeavor in loving earnestness to draw them over to Christ's side. Compromises are the devil's baits. The moment we quit the position of staunch conformity to Christ's commandments and begin to walk "one mile" with the world, it will soon compel us to "go with them *twain*." If we yield the "coat," they will soon rob us of "our cloak also." When Moses tried to get Hobab toward Canaan, he did not offer to stay with him. He said: "Come, go with us, and we will do thee good." We, too, must come out from the territory of sin if we would bring any souls *into* Christ.—*Exp.*

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published,	$149.50
A friend,	1.00
Mrs. Julia Stevens,	1.50

The first thing needful for a Christian is cleansing, not adorning. "Create in me a clean heart, O God, and renew a right spirit within me," is the prayer of the penitent soul. And when this mighty work is wrought, and the sinner is washed and made "whiter than snow," then there will be time for adornment, and we may pray, "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—*Christian.*

Half Rates to Omaha.

Via The North-Western Line (Chicago & North-Western R'y), August 15, 16, and 17, 1896—one fare for the round trip. On August 24 excursion tickets at very low rates will also be sold from Omaha to Denver and the famous Hot Springs of South Dakota. For full information apply to ticket agents of connecting lines or address W. A. Kniskern, G. P. & T. A., Chicago, Ill.—Aug. 8.

A recent report of the National Bible Society of Scotland shows that the number of copies of Scriptures distributed during the preceding year has been larger than that of any other year. One of the most striking facts in the report was the ingenuity of the colporters in carrying out their labors. One French agent is said to have started out on his holiday trip with a tricycle and sold 3,300 copies. Other agents in Austria and in Spain incurred danger of imprisonment and even loss of life.

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make an especial effort to attend. We advise to make this the last meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. ALLARD, Sec.

Restricted rates have been granted on all railroads of 1½ fare for round trip to those wishing to attend the Annual Conference of the Church of God to be held at Marshalltown, Ia., Aug. 5 to 23 inclusive, on the following conditions. Tickets for going passage must be purchased Aug. 13, 14, 15, and each purchaser must secure a certificate from the agent of whom he purchases the ticket. Each purchaser will deposit his or her certificate with the secretary of the Conference on arrival, who will sign same. This will entitle the holder to ½ fare for the return trip. Each purchaser will be required to pay full fare for going passage. Now brethren, arrange to attend this meeting not later than Aug. 15. Come so as to be there on the first Sunday. Secure and procure a certificate when you purchase your ticket. Those coming over two different roads will secure certificate at each junction station. Where you purchase a ticket also get certificate for each ticket purchased. If you cannot possibly attend the meeting by Aug. 15, come later, but in all cases secure a certificate and we will do our best to have them honored.

O. J. ALLARD, Sec.

NIAGARA FALLS EXCURSION. Thursday, August 6, 1896, via Lake Erie & Western R. R. the "Natural Gas Route."

On Thursday, August 6th, 1896, the Lake Erie & Western R. R. will run their popular annual excursion to Cleveland, Buffalo and Niagara Falls at the following very low rates, viz:

Peoria,	$8.75
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La Fayette,	7.85
Michigan City,	7.25
Indianapolis,	6.25
Tipton,	6.25

Rate from all stations to Put-in-Bay and return, $4.00, with corresponding reductions from intermediate points.

In addition to the above, the purchasers of these tickets will be given privilege of special excursion side trips to Lewiston-on-the-Lake, including a steamboat ride on Lake Ontario, for 25 cents. To Toronto and return by lake from Lewiston, $1.00.

Tickets of admission to places of special interest at or near Niagara Falls, but on side the reservation, including toll over the International Bridge to the Canadian side, elevators to the water's edge at Whirlpool Rapids on the Canadian side, will be offered on train at a reduction from prices charged after reaching the Falls.

Do not miss this opportunity of spending Sunday at the greatest historical spot in the United States. Excursion will arrive at Niagara Falls 8:30 A. M., Friday, August 7, 1896. Returning, passengers can leave the Falls any day within the limit of their tickets, connecting with steamer at Buffalo, which leaves there every day at 8:30 P. M. Passengers can have stop-over privileges on return trip at Cleveland, Sandusky, Put-in-Bay, etc.

For pamphlet giving full detailed information, call on any agent Lake Erie & Western R. R., or address C. F. Daly, General Passenger Agent, Indianapolis, Ind.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$289.78

Friends' ipse the only thing in the world concerning the usefulness of which all mankind are agreed.

Books and Tract List.

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Thoughts and Hints for Bible students, by Robert Ashcraft. This is a new work of 375 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren and others, and which we could not publish for lack of space. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. E. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and was suppressed. It was written by Brother Eugene Wilson. It is clear and comprehensive, and can be had for 5cts each or $3.00 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 160 excellent hymns, with music for writing the air on the first line of each. Flexible cloth; 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stutchman, and it appeared in a new paper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4 page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

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Persons requesting their address published may have their names inserted here.

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A good conscience is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.

Scandal, to fly well, depends greatly on the length of the tail it has to carry.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jolliff, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 3:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., near the R. R. Preaching by A. F. Vaughey on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor. Mc Carty and Laporte Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. Your new home. W. D. Thompson and A. Cuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any in the passing through the city are cordially invited to meet with us.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m., in Mills Hall, Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Creston, Neb., meets every Sunday at the Presbyterian Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weldon, Elder; Sarah Sefick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill on the car-line, corner of 37th avenue and Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to love & break and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benware Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eschaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Putnam Co., In. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custo Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hequerin, McBride, Watson and Byron have an regular preaching. The church at Raisin Center is presided over by Brother L. F. Chase.

The congregation at Schultz, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, post office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. Hay...

VANDALIA TIME CARD

In effect June 21, 1896.

GOING EAST.

No. 13, Ex. Sun.	5:45a m
No. 21, "	10:41 "
No. 11, "	4:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING WEST.

No. 14, Ex. Sun.	7:35am
No. 8, "	11:45 "
No. 24, "	3:35pm
No. 8, "	9:59 "
No. 16, Sun. Only	8:24am

For complete Time Card, giving all trains and stations and for full information as to rates, through cars etc., address T. A. Dawes, Agt., Plymouth, Indiana, or

E. A. Forte,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer

and How to Get There.

The Ocean Resorts

Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the Jersey coast are located on the Pennsylvania Lines. As a direct route to Newport, Narragansett Pier, Martha's Vineyard, Nantucket and the popular yachting places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains

Cresson, Bedford Springs, Chambersburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of summer resort in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region

The low tourist rate over the Pennsylvania Lines brings Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Manistee City, Sault Ste. Marie, Omer, Au Sable, Iron Mountain and all the favorite resorts of Northern Michigan within easy reach. The return limit will be ample for an extended sojourn. Tourist tickets will also be sold over these lines to Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the various routes, call on agents of Pennsylvania Lines, or address J. R. WOOD, Passenger Traffic Manager, Philadelphia, Pa.

NICKEL PLATE.

The New York, Chicago & St. Louis R.R.

Chicago Depot cor. 18 and Clark sts.
Buffalo Depot with Erie Ry.
Cleveland Depot, Dr. 238 Q near Ontario st. and trains stop at Euclid av. and 22d st.

TRAINS GOING EAST

Chicago	9:20pm	8:05 m	1:30 pm	Local Fr
Ft Wayne				7:00 a m
Hamm'nd	10:25pm	9:07am		8:05 a m
Bobart	10:53 m	9:42 am		10:10 a m
Valpo'N	11:16pm	10:07 am		11:00 a m
S. Bend Ft		10:51am		11:45 a m
Knox	12:19am	11:20 am	4:30 pm	1:30 pm
Argos	12:35 m	11:43		2:15 pm
Ply'mouth	1:00am	12:05pm	5:35pm	4:00 pm
Clev'l'nd	10:45am	9:30 pm	11:40 pm	
Buffalo	4:25pm		5:00 am	

TRAINS GOING WEST

B. falo	12:05pm		5:30 pm	L F
Clev'l'nd	7:25pm	8:00am	10:15 m	
P. Wayne	4: 5am	1:15pm	4:10 pm	7:00a m
Argos	4:10pm	2:20pm		9:5a m
Knox	4:50am	4:03 m	6:20 pm	10:0a m
Ply'mouth		4:47pm		11:15 pm
Valpo'N	5:16am	5:27pm		12:50 p m
Bonnet	6:03am	5:57pm		1:26p m
Ham'nd	6:34a m	6:49pm		2:15pm
Ft Wayne				4:40pm
Chicago	7. 0am	9:0 pm	9:00 m	

Trains leaving Chicago at 8:05 a m., Cleveland at 9:00am or Buffalo at 8:00 a m. do not run Sunday. Other trains run daily. Trains are equipped with Pullman Buffet sleepers to New York. Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

A. W. JOHNSTON, Gen. Supt.
B. F. HORNER, Gen. Pass. Agt.
Cleveland, O.

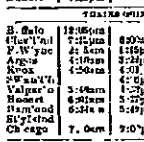

Local Time Table.

Solid Vestibuled Sleepers between Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

GOING NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves	12:30pm
No. 22, " "	9:25pm

GOING SOUTH.

No. 23, Passenger, Leaves	10:45am
No. 25, " "	5:40pm
No. 151, Local, "	9:30pm

†Daily except Sunday. ‡Del

Union Depot connections at Bloomington and Peoria for points west, southwest and northwest.

Direct connections at Lima, Fostoria, Fremont or Sandusky for all points east.

Immediate connections at Tipton with trains on main line and L. & M. Div. for all points south, southeast, east and west.

For Tickets, Rates and General Information call on J. M. Dunbaugh, Ticket Agent, L. E. & W. R. R., Plymouth, Ind. or address

CHAS. F. DALY,
Gen. Pass. Agt.
Pittsburg, Pa.

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The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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One Year $1.50. Six Months 75 Cents. Three Months 10 Cents.

Poetry.

"He Careth for You."

My lot may be an humble one,
My daily life a round of care;
And yet this thought shall comfort give—
"The Lord Himself has placed me there."

'Tis he who chooses all my ways,
Who knows what sphere is best for me;
If trials come, or pain or ill,
He wisely orders it to be.

And shall I murmur or complain
If fancied wants are not supplied,
Or envy those who wealth attain,
Whose every wish is gratified?

Let me the rather oft recall
How many drink I've been spared,
How many snares I have known,
How ready I have always fared!

And lest on anxious care should rise,
And crave a fears my trust should shake,
This promise every doubt defies—
"I'll never leave thee nor forsake."

So may I boldly march along,
Content whatever may prevail,
And make this theme my daily song—
"His promises shall never fail!"

Communicated.

Hesaias. (Isa. C. V.) Chap. 49.

1. May ye have heard ye islands, and do ye attend ye nations; Through much time will it stand, saith the Lord. From my mother's womb hath he called my name:

2. And he hath set my mouth like a sharp sword, and beneath the shelter of his hand hath he hid me: Like a chosen arrow hath he placed me, and in his quiver hath he hid me;

3. And he hath said unto me, My bond-servant art thou, O Israel, and in thee shall I have been glorified:

4. And I have said, In vain have I toiled: For inutility and for naught have I given my strength; Therefore the judging of me is with the Lord, and my pain in the sight of my God.

5. And now in this wise saith the Lord, who moulded me from a womb as a bond-servant for himself to gather together Jakoob unto him, and Israel. I shall have been gathered together, and I shall have been glorified in the Lord and my God will be my strength,

6. And he hath said: It is a great thing for thee that thou hast been called my child, (servant born in the house) that thou mayest establish the tribes of Jakoob and return the dispersion of Israel. Lo, I have given thee for a covenant of a race, for a light of nations, that thou mayest be for salvation unto the earth's farthest limit;

7. In this wise saith the Lord who hath delivered thee, the God of Israel: May ye have sanctified the one who maketh little of his soul, the one who is being abominated by the nations, the bond-servants of the rulers: kings will see him and rulers will arise and worship him for the Lord's sake; because faithful is the Sacred One of Israel and I have chosen thee.

8. In this wise saith the Lord; In an acceptable time have I heard thee, and in a day of salvation have I responded to thy cry; and I moulded thee and gave thee for a covenant of nations, to restore the earth and to inherit wasted inheritances;

9. Thee the one who saith unto those in bonds, Come forth, and unto those in the darkness be revealed. In all their ways will they have been fed, and in all their paths will be their pasturage;

10. They will not hunger nor will they thirst, nor will the hot wind smite them nor the sun; but the Merciful One will comfort them, and between fountains of waters will he lead them;

11. And I will dispose every mountain into a way and every path into a feeding-place for them.

12. Lo, these will come from afar these from the North and West and others from out a land of Persians.

13. Rejoice ye heavens and be glad, O earth; May the mountains have burst forth with rejoicing; because God hath been merciful to his laity, and the lowly of his laity hath he comforted.

14. But Sioon hath said, The Lord hath forsaken me, and the Lord hath ignored me.

15. Will a woman ignore her child or not show mercy to the progeny of her womb? But even if a woman should have ignored these, yet will not I ignore thee, hath the Lord said.

16. Low, upon my hands have I engraved thy walls and in thy sight art thou always;

17. And quickly wilt thou have been built up by those by whom thou hast been torn-down, and those who have laid thee waste will come forth from thee.

18. Lift up thine eyes round about thee and see them all; Lo, they have been gathered together and have come unto thee. As I live saith the Lord, thou wilt put them all on like a bridal undergarment, and thou wilt mantle thyself with them as doth a bride with her cosmos.

19. Because thy desolate places and the things that have gone to decay and fallen down will now be too small by reason of the people who inhabit them, and those who drink thee down will have been put far thee.

20. For thy sons will say in thine ears thy sons whom thou hast lost. The place is too narrow for me: Make for me a place that I may take up my abode:

21. And thou will say in thy heart, Who begot these for me? I forsooth was childless and a widow, and these, Who brought them up for me? Yea, I was forsaken and alone, and these of mine where were they?

22. In this wise saith the Lord, the Lord; Lo, I am lifting up my hand unto the nations, and unto the islands my concerted signal, and they will conduct thy sons in their bosom and thy daughters will they carry on their shoulders;

23. And kings will be thy foster-fathers and their female rulers thy nurses. Upon the face of the earth will they bow in homage before thee, and the dust of thy feet will they lick; and thou wilt comprehend that I am Lord, and that those who wait for me will not have been put to shame.

24. Will any one take spoils from a giant? And if any one take captive unjustly, will one have been saved?

25. Because in this wise saith the Lord, If any one shall take a giant captive, he will take spoils; moreover the one who taketh from a strong one will have been saved. And I am going to judge the trial, and I am going to deliver thy sons.

26. And those who have afflicted thee will eat their own flesh, and drink their own blood like new wine, and they will have been made drunken; and all flesh will have perceived that I am Lord, the One who hath delivered thee, and who intervened for Jacoob's strength.

CHAPTER 50.

1. In this wise saith the Lord, Of what sort was the bill of divorcement with which I sent your mother away? Or for what bonded-debt did I sell you? Lo, for your sins were ye sold and for your transgressions did I send your mother away.

2. Why is it that I came and there was no man? I called and there was no one to hearken? Is my hand not strong to rescue? Or am I not strong to deliver? Lo, with my reproof I shall dry up the sea and make rivers desert-places, and the fishes thereof will have been dried up because there is no water, and they will die with thirst.

3. I shall clothe the heavens with darkness for an undergarment and I shall make the outer-garment thereof sack-cloth as it were.

4. The Lord, the Lord is giving me a tongue for chastening that I may comprehend when it is befitting to speak a word; He hath placed me in the morning; He hath added unto me a little ear to hear;

5. And the chastening of the Lord, of the Lord openeth my ears, and I do not distrust nor gainsay.

6. My back I have given unto scourges, and my cheeks unto blows, (with the flat of the hand) and my face I have not turned away from the shame of spittings upon it,

7. And the Lord, the Lord hath become my respondent-helper; Therefore was I not confounded; but I set my face like a hard rock, and I knew that I should not be put to shame:

8. Because the one who hath justified me draweth nigh. Who is there who judgeth me? Let him withstand me straightway: Yea who is he who judgeth me? May he have drawn nigh unto me.

9. Lo, the Lord, the Lord will be my responsive-helper: Who will do me harm? Lo, ye all like an outer-garment will have waxed old and a moth will devour you.

10. Who is there among you who feareth the Lord? May he have hearkened unto the voice of his servant (one born in the household) ye who are going your way in darkness and for whom there is no light, may ye have trusted in the name of the Lord, and may ye have been stayed upon God.

11. Lo, ye are all burning with fire and making strong a flame; ye are going your way in the light of your fire and in the flame with which ye have flamed out. For my sake have these things occurred to you; in sorrow will ye have lain down to sleep.

COMMENT.

This 49th chapter alone contains the gist of the gospel and were all the rest of the Old Covenant Scriptures lost and blotted out, it would suffice to put God's imprimatur on the revelations of the New under the patronage of Jakoob and Israel the Child speaks and is spoken to and spoken of in terms so direct and unequivocal that it seems something marvelous that in the light of this chapter alone the Scribes and Pharisees of his day should not have recognized him and realized what they were doing in crucifying the "Lord of Life."

Read the 7th verse again with this thought in your mind. Then read the 8th verse and see if you can still think that the Christ was more than "the Son of God," and if he had "eternal pre-existence" "an existence co-extensive with the Father." Is it not here stated that God hath given him "for a covenant of a race, for a light of nations to be for salvation unto the earth's farthest limit?" Did he not "make little of himself?" Was he not "abominated by the nations, the bond-servants of the rulers" of his day? Why "will kings see him and rulers arise and worship him?" For his own sake or "for the Lord's sake" —and "because I have chosen thee?" Is it Jesous Christ that is addressed in the 8th verse or is it some other person? Does not God say by the mouth of the prophet "I moulded thee and gave thee for a covenant of nations to restore the earth and inherit wasted inheritances?"

Read the 20th and 21st verses again as they read in this version and see what you make out of them in the light of the New Covenant revelation. Read the 26th verse and determine in your own mind who the "thee" is therein addressed. Is it "the Christ" of Paul or some other person? I therefore repeat this chapter alone with all the rest of the "Old Testament" blotted out is enough to put God's "imprimatur" on all that Peter and Paul and James and John and Matthew and Luke claimed as true of Jesous the Christ. And this is one of the many chapters in this book that "the New Theology" tells us "Isaiah did not write"—that is "the Isaiah the son of Amos."

The 50th chapter is another portion of this book that has been turned down by the new school of scholastic critics. Read the 4th and the 5th verses and see what the prophet claims as the source of his inspiration. Then read elsewhere what is said of true prophecy, "The spirit of prophecy is the spirit of the Christ." Does not Christ himself seem to be speaking in the 6th, 7th, 8th and 9th verses? Has the reader observed anything so far in our study of this book to lead him to think that another Isaiah than the one identified several times as "Hesaias the son of Amoos" is the mouth-piece of this book? I am free to confess I have not. There are remarks of style and phraseology pervading the whole book that alone would discredit any such claim.

The personality of this prophet Hesaias is even greater and more manifest than the book itself. Like Paul he impresses the reader as being "a chosen instrumentality" greater even than the work he was called to do, and it is the height of absurdity to suppose that some other unknown "chosen vessel" of God has been masquerading all these blessed ages of Christian life and light under his name as a pseudonym. Paul refers to him by name and quotes him as an authority even in some of these very chapters which have been credited by these modern critics to the other Isaiah. I for one do not believe that God does business in this way. To my mind it is the same sort of "dive-play" as Paul calls it, a dive-play of words that the "critics" of his day were playing with the Word of God. It is the same sort of scholasticism and interpretation as that which has made "Jehoiakim called Joiu" a mere mythical personage in spite of the fact that his genealogy is clearly given even in the name—middle of the Com. Ver.—he being fifth from Habraam in the line Hesaus (Esau) and a nephew of Mooses (Moses) by marriage as well as being so prominent a public personage as the second king of Edoom, the successor of Balak who hired Balaam to curse Israel. For evidence see 36th chap. Genesis, 2nd chap Exodus, Numbers 16th chap. Job's interview with Mooses in the wilderness, 1st chap. of 1st Chron.—kings of Edom.

CHAS. GARDNER.

Rev. xii. and xiii.

The above two chapters have been the subject of endless discussion. In order to a correct understanding of the symbols in said chapters, we must look to the writings of the Hebrew prophets, and pay strict attention to the chronology of the events shown to the writer. Our knowledge of the writings of the Hebrew prophets measures our ability to interpret the symbols of the Revelation. The man who has studied the book of the Revelation cannot fail to perceive that the book contains a number of chains of events, generally starting in the first century of the Christian era, and reaching down the stream of time to or beyond the return of Christ to this earth and in chapter xi. 15, we have the account of the sounding of the seventh angel, and the kingdoms of this world it is said, are become the kingdoms of our Lord; and of his Christ. And in verse 18, the time to judge the dead, and to give rewards to his servants, and to destroy them that corrupt the earth. Now I think it is plain to be seen that after this there will be no dragon to persecute the woman; no beast to come up out of the sea, and make war on the saints for 1260 years. Literal time in connection with symbols is like the legs of the lame, unequal. It would spoil the symetrical proportions of the vision, and would be out of harmony with all the examples given in the Word of God. For an instance I refer to Dan. iv. 24. The king was to be with the beasts, until seven times would pass over him, and Josephus says it was 7 years. Literal time in connection with individual man, but symbolic with a symbolic woman.

The first symbol is the heaven where the woman appeared, not the heaven where God is, but the ruling power of the earth. Dan. xxxii. 1, and Isa. i. 2. The, woman that appeared in the heaven is without exception as far as I know understood to be the Church of God, the espoused of Christ, and the prospective Bride. But at what time did she appear in the heaven. The chronology of the event is important to the understanding of the vision. At what time was she clothed with the sun and the moon put under her feet, and on her head a crown of twelve stars? The answer is, in the first centuries of the gospel dispensation, when the types and shadows of the law met their fulfillment in Christ, and the gospel dispensation, and like the moon shown only with a borrowed light from the sun having risen, that is the gospel dispensation having come, the types and shadows like the moon disappear.

It could now be truly said, "The darkness is past, and the true light now shineth." I John ii. 8. Yes. The light of the glorious gospel of Christ. 2 Cor. iv. 4. The publishing of which gospel was the object to be attained by Christ in his patiently treading his twelve apostles. Hence, their appearance as twelve stars on the head of the symbolic woman. And she being with child cried, travailing in birth, and pained to be delivered. Verse 2. The image was familiar to the Jewish prophets. See Isa. xxvi. 17-19, and Gal iv. 19. Where the Apostle Paul says, "My little children, of whom I travail in birth again until Christ be formed in you." The same image is used in Isa. lxvi. 7, but does not refer to the same woman, or at least not at the same time. The one in Isaiah is delivered before her pain came. But this one has travail and pain before delivery. The early church received the commission to preach the gospel to all the world, and in preaching the gospel, they preached Christ, as Paul says in Rom. viii. 10. If Christ be in you, the body is dead because of sin. Now Christ was in this woman and like Paul. She was in pain and travail to bring him forth to the world, or that he may be formed in those who listened to her teaching. So this symbolic woman brought forth the Christ in a spiritual sense. The very Christ that was to rule all nations with a rod of iron Psa. ii. 9. The same one that was taken up to God, and to his throne. As Herod tried to destroy Christ in his infancy, so did the dragon as soon as he was brought forth by this symbolic woman. Verse 3. The great red dragon having seven heads and ten horns. The seven heads and ten horns identify the dragon with Rome. Now if we can prove the chronology of the dragon, it will aid us materially in establishing the time of the woman in the heaven. Because the woman appears prior to the appearing of the dragon. In reference to the dragon, I will quote from the notes of Albert Barnes. The general interpretation, which refers this vision to Rome, may receive confirmation from the fact, that the dragon was at one time the Roman standard, as is represented by the subjoined engraving from Montfaucon. Ammianus Marcellinus (xvi. 10) thus describes this standard:—The dragon was covered with purple cloth, and fastened to a pike gilt and adorned with precious stones. It opened its wide throat, and the wind blew through it; and it hissed as if in a rage, with its tail floating in several folds through the air. The dragon was first used as an ensign near the close of the second century of the Christian Era, and it was not until the third century that its use had become common; and the reference here, according to this fact, would be to that period of the Roman power when this had become a common standard, and when the applicability of this image would be readily understood.....The eagle was the common Roman ensign in the time of the republic, and in the earlier periods of the empire, but in later periods the dragon became also a standard as common and as well known as the eagle. In the third century it had become almost as notorious as the eagle among the Roman ensigns, and is in the fourth century noted by Prudentius, Vegetius, Chrysostom, Ammianus. In the fifth by Claudian and others.

GEO. FRANCIS.

Our Letter Drawer.

Editor Restitution:

I thought I would write you a few lines for I always wrote for my dear old mother, but she fell asleep in Jesus five weeks ago this morning. Oh, how thankful were her children and grandchildren for your kindness to her in sending THE RESTITUTION, that cheered her in her lonely years, for I know she enjoyed hearing her paper read as she always read it herself until the last, she was too sick. I always read the letters for her and when she would see letters from her old friends it did her so much good. The last one that cheered her up was from Bro. Lott Clover, who spoke so dearly of our dear old Father, P. Plummer. My mother lived with me, and I am so lonely. I am her youngest. I was never away from her but three months, but my prayers are that I may be as faithful as she was, and when I fall asleep I will be as ready to go as she was. I trust I will be able to take the paper as long as you have sent it to her, but I pray the Lord will come before that time and all the faithful ones get home home

Your Sister in Christ,
MRS CLORA BROWN.

Dear Restitution:

Please find enclosed order for $1.50 for my paper an other year as I can't do without it. It is all the preacher we have here, that is on gospel preacher We have preaching once a month such as it is, but it don't fill the bill. I wish some of our preachers could come and give us a few sermons next fall or winter. I believe some good might be done here, but every one is poor so I could not offer anything to pay any one for coming. We are back in the timber about thirty miles north of Spokane, but easy reached by train on the Great Northern R. R. If any one thinks they can come they might drop me a line, and I will give them all the information I can. My address is West branch, Washington.

Yours for the truth.

HIRAM CORDELL.

Dear Restitution:

Brethren in the one hope and faith of the gospel, please find enclosed two dollars to pay on THE RESTITUTION, which has been due since February and give me credit for fifty cents on the next years subscription, for I want the paper if the Lord don't come to, cheer me on through this world of sorrow. For Moses tells us that the days of our years are three score and ten, and if by reason of strength they be four score, yet their strength is labor and sorrow and it is soon cut off and we fly away. I have lived out the allotted time and am alone in the one faith of the gospel in this vicinity. We have no preaching of the gospel here except it be through mistakes. There is an Advent Church at Bloomington Valley, Pa., which I attend. They have preaching every two weeks. But I get so hungry for the true bread of life, I almost faint by the way. There use to be John W. Niles who came occasionally and sounded the Word of truth but alas he has gone to the Sabbath keepers into the mire again, so I am alone. There is a Bro. Saterlee who lives about twelve miles from me. I see him and Bro. Jesse Ross about twenty-miles away at McKane, Pa. I see them occasionally. If we could have some good man come here and set the truth before the people, it seems as though there might be some good done in this vicinity. The Advents of B. V. are mass backs, gospel hardened, don't know as there could be an impression made on them. But there is a promise if we cast the bread on the waters it will return after many days. We have a church edifice here in Randolph which I think would be a good opening for the preaching of the good news of the kingdom. There are many here in this neighborhood who have never heard it. I had rather go into a place where they have never heard anything than to go into a Crisis' Advent community. I have been thinking of making an effort this fall to try to get some one to come here. I think that it would be a good opening here. The church belongs to the neighbors and is free to all respectable persons regardless of doctrine. Free Methodists are using it now every two weeks. they have just closed a log grove meeting. But in the meeting have not told any one what they must do to be saved. I think if some good preacher would tell the people what was necessary to be saved there might be some good done in the name of the Lord here. I pray God to send us some one who is sound in the Faith over to help us. If Bro. Hatch or Adams who are strangers to me could come some time this fall it might be a blessing to this community. I don't want any one unless they be a workman rightly dividing the Word of Truth. I have been thinking of writing Bro. Hatch, but have not done it yet. If you know of an opening of this kind please let me know, and it will oblige your Brother in the one faith and hope of the gospel.

Yours truly.

IRA R. HALL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, AUGUST 12, 1896. NUMBER 30.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. AUGUST 12, 1896.

Life and Death.

"Does death mean life?
And is it true,
That when we die
We live? That when we nothing know,
And while we lie in earth's cold ground
A part called 'soul'
Is gone to endless bliss or woe?

No! death means death.
For sin all die
And from it, ground
Could never rise, had not the Lord
A gift bestowed
Through Christ His Son,
On all who hear
Believe, love and obey his Word

That gift is life—
Eternal life.
Oh that we all
When he shall come may wait to be
Of that great host
That Jesus bought
Through conquering death.
And with him live eternally."—*L. C.*

BISHOP HALL said that those who do not give till they die, show that they would not then, if they could keep it any longer.

YOUNG man, young woman, learn to say *no!* and mean it. It will be of more use to you than to be able to read Greek or Latin, or even to be an all-around scholar.

SAYS LYTTON: "Nothing is so contagious as enthusiasm: it is real allegory of the lute of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes little without it."

HORACE MANN said that just in proportion as a man becomes Christ-like, he passes out of the region of theorizing of system-building, and bickering service, into the region of beneficent activities. It is well to think well; it is divine to act well.

IT was Carlyle who said, "Cast forth thy act, thy word, into the ever-living, ever-working universe. It is a seed-grain, that cannot die unnoticed to-day, it will be found flourishing as a banyan grove,—perhaps, alas as a hemlock-forest after a thousand years."

"EVERY word of God is pure." Prov. xxx. 5.

"Search the Scriptures." John v. 39.

"If any man speak, let him speak as the oracles of God." 1 Peter iv. 11.

"In doctrine showing uncorruptness." Titus ii. 7.

FAITH *alone* will not save *in* business any more than it will save a soul from death, and crown him with life. A man may believe that if he puts his money into a certain enterprise, he will realize a good interest, but will have to put the money into it. His faith will bring no interest.

WILLIAM PENN said: "But so it is, that man minds nothing less than what he should most mind; and the spirit to enquire into his own being, its origin, duty and end, choosing rather to dedicate his days to gratify the pride, avarice and luxury of his heart, as if he had been born for himself, or had given himself being, and so not subject to the reckoning of a superior power."

THE favor of God has been compared to an arrow which stands the firmer, the more weight is laid upon it; its sufficiency at least, will be the more evident the more closely we see the promise, "My grace is sufficient for thee." With the well ever full and overflowing, our vessels need never be empty. Whatever our needs may be we need not fear to draw too much, or hope too much.

STATISTICS show that crime, especially murder, is more prevalent in the United States than in any other country on the globe. In 1895 not more than one in 74 murderers were legally executed. The total number of executions being 132, and of lynching 171. This is a most unenviable distinction for the United States,—but it proves the fallacy of the claim that education would do what preaching of the popular gospel has failed to do. The educational claim has been nowhere so thoroughly tested, and found wanting. No one who has given heed to the sure Word expects any permanent change for the better till Jesus comes. Worse and worse is the thing written of the moral condition of the world in the time of the end. This is a finger post no one need to misread.

AN English photographer says he recently took a photograph of a child who appeared in good health, and had a clean skin. The negative showed the face to be thickly covered with an eruption. Three days afterward the child was thickly covered with spots due to prickly heat. The camera had seen and photographed the eruption three days before it was visible to the naked eye. It is said that another is recorded where a child showed spots on his portrait which were invisible on his face a fortnight previous to an attack of smallpox.

THE opening exercises of the centennial celebration in Cleveland were held at the Central Armory on Sunday July 19. The vast building was crowded to its utmost capacity. Religious aspects and influences were discussed by a Methodist minister, a Catholic priest, a Jewish rabbi; and an Episcopal bishop opened by prayer. The main feature or point of the addresses was, "*religion.*" They did not seem to care much of what *kind* it was, so that it was religion, all their differences for the time being were kept in the background.

IT is said by those who ought to know, that when a person is lying down the heart beats about ten strokes less a minute, than when in the upright position. That means a saving of 600 strokes per hour, or about 5000 heart beats during the eight hours spent in bed. The heart pumps six ounces of blood with each beat. It therefore lifts 30,000 ounces less of blood in a night of eight hours spent in bed, than when in an upright position. The blood flows just so much more slowly through the veins when one is lying down, therefore it is extra coverings to supply the warmth usually furnished by circulation are needed.

READER, is it any wonder that God examines the gift of his kingdom to those who believe the promise of it? Would it not be strange for him to favor an everlasting kingdom of glory and peace and righteousness on earth upon the people who would not believe that he was to set up such a kingdom on earth, after swearing by his own existence to do it? Would it not be wonderfully strange for him to hand that kingdom over to people who all through life sighed to wing their flight to spheres they know nothing about,—whether or no it were a suitable place for them? Would it not seem almost ridiculous to think *that God* would place the government of his universal and everlasting kingdom in the hands of those who all through life schemed to evade God's law and live by their own? Would they be likely to teach others to be loyal to him? Say, Will you think over these questions, reader?

JESUS said to his disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke ix. 22. Here is evidence that Jesus denied *himself:* did not do what he wished to do. Paul's words in the 15th of Romans are in harmony with this, "For even Christ pleased not himself." Our Lord's words in Luke also advertize us of the fact that self denial will have to be exercised *daily:* and that taking up the cross daily would only be following him. And it is evident from the 24th verse that it would be a matter of life or death, for them to follow him,—and the 25th verse intimates that their discipleship would materially affect their business prospects,—nothing was kept from them, and they had every opportunity to correctly count the cost of an espousal of his cause. The 26th verse shows how very unpopular his words would be, and that reproach would be one of the crosses they would have to take up; and warns them that he will be ashamed of them when he appears in glory, if they are ashamed of his words.

The Question Drawer.

In reply to M. D. S. we would say that no event in the life of a woman is so fraught with possibilities of joy or grief as the one of which you speak. A failure in that would be one of the worst possible failures,—and if a success, nothing else under heaven can so completely crown your life with joy. Taking it for granted that you *know* and will *do* the will of God as revealed to his children, and will marry only in the Lord; you will allow us to say, that it is very doubtful if the sun will always shine. Are you prepared for dark and cloudy days? Do you realize that this is a *life* matter? That nothing you may learn respecting him you love, except the knowledge that he has broken his marriage vows will give you the right to claim your freedom before God and the law? Incorruptibility, so often pleaded by worldlings, is not available for you. Three times a day, month after month, and year after year you will perhaps have to sit face to face at the same table, either in tenderest love, or in cool indifference, or in growing aversion. You will have time to learn every fault and weakness in his character—somethings, perhaps, may come to you as a startling revelation. Of course you see no fault in him now; but you may find some day that *he is* in some respects a poor, frail, erring man. At such times *your* peace of mind will largely depend upon *your* love. Do not think that your happiness is assured because *he loves you.* You may need love that "suffereth long and is kind," "seeketh not her own," and "never faileth." Yes; dear one, illusions will soon vanish, and you will soon learn with a throb of joy that you have found a partner so kind, and true and tender, or in a horror of darkness your hopes will be blighted forever. Make as sure as you can of the fact that your love is what he appears to be, and sincerely loves you for your own sake; and then make sure that you love him enough to carry you through the trials from peevishness, and unreasonableness, and selfishness and onward more serious points. If there be grave doubts about this, we advise you to halt where you are. If you believe you can meet these trials without feeling that your love *costs too much,* other things being equal, you can give him your *heart, your hand, yourself.*

For Our Children.

Mother's Boy.

Two little slippers, soft, worn,
Two little hands with rosebud palms,
Two bright blue eyes, in whose clear depths
The brook's own sunshine laughs and leaps;
Two little ears like pink-white shells;
A snowy chin where a dimple dwells;
A dainty nose; two peach-bloom cheeks;
A red-tipped mouth that soft words speaks;
A brow reflecting that within,
Untouched by sorrow, unmarked by sin;
A crown of curls whose tracories hold
The chestnut's warmth and the sunbeam's gold;
A rounded body; two rosy hands;
A voice like notes from cathedral hymns;
Two restless feet and a laugh of joy,
What is the total?—Mother's boy.

The Story of Israel Beyond the Sea. No. 55.

THE SOJOURN AT SINAI.

What a long vacation we have been having! It has given the grown people a little better chance to talk, while we have been resting, but we must get back to our lessons now, for we do not know how soon Jesus may come, and we want to learn all we can so that we may be ready for him. Our time is not thrown away studying these dear Old Testament stories, for Jesus is in them all, and without a clear understanding of them, we cannot understand him nor the place he fills in the plan of redemption.

I think we have a pretty good idea of how the court of the tabernacle was formed, we must now study out the Tabernacle itself, and learn how it is connected with the dear Savior, and our promised home in the new earth state. How shall we get the size of Tabernacle? Let us see; we will begin at the 15th v. of the 26th chapter of Exodus. "And thou shalt make boards for the Tabernacle of shittim wood standing up. Ten cubits shall be the length of a board." We must stand the boards upon their ends, and as they are ten cubits long, this will give us the height of the Tabernacle. If we want it in feet, we must multiply 25,025 (the number of Herschell's inches in a cubit) by 10 and divide by 12. What does that give us? 20¾ feet! What a high building! Most authors make the boards fifteen feet long. What great boards they were! We cannot help wondering how the workmen managed to split them out. They certainly had no saw-mills. The black acacia is thought to be the shittim tree of the Bible. It is a *thorny tree,* and looks much like our locust. Its wood is hard and fine-grained, and when polished is very beautiful. Mr. Randall, who wrote "The Handwriting of God in Egypt, Sinai and the Holy Land," says there are no acacias in the valleys near Sinai now, from which such great planks could be cut. But things must have been very different when the Israelites were camping there, from what they are now. The valleys were greener, the trees larger and finer.

Can you study out the length of the Tabernacle? How many boards were there on a side? 18 v. "Twenty boards on the south side, southward." 20 v. "On the north side, there shall be twenty boards." Well, as each board is a cubit and a half wide, we have 30 cubits. Turn this into feet in this way, 25,025 x 30 equals 750. 750 divided by 12 equals 62 and 5 twelfths. This is the length.

22 v. There are six boards at the west, and beside the corner boards. Counting these, there are eight boards, each of the boards, like those at the sides, are a cubit and a half wide, eight cubits and eight half cubits make twelve cubits, or twenty-five feet.

Mr. Milnam uses a cubit that measures 24 inches, and gives us 17½ feet for the width of the tabernacle and fifty-two and a half feet for its length. Mr. Smith uses the 18 inch cubit, so his measures are still shorter.

But *how* is it that most authors of the Bible get the Tabernacle but ten cubits broad. We do not know. Perhaps we shall find *out by and by. It* is hard *for* the wisest men to determine just how it was, on account of there being so many different cubits used by the Hebrews.

We think the sacred cubit the one most likely to have been used in sacred buildings, so we have taken it in preference to the other two.

We want to know how the boards of the tabernacle were put together. Each board had two sockets of silver on one edge; on the other edge were two tenons. Do you understand what sockets and tenons are? A socket is usually a hole cut out in a piece of timber for another piece to fit into. You know what a sock is,—the man's foot fits nicely into the sock. But instead of mortising a hole in the board for the tenon of the next board, the Israelite workmen set pieces of silver on the boards, shaped perhaps something like a shut-ended thimble. Into these thimbles the tenons dropped, just as the piece of timber drops into the mortised hole. To hold the boards more firmly in place, rings of gold were fastened to them, and bars of shittim wood overlaid with gold, were run through the rings. There were five bars to a side and five for the end. The middle bar had to be long enough to reach the whole length of a side, or 62 and 5 twelfths feet. It would take a full tree to make such a pole.

The fine linen curtains, embroidered with figures of cherubim, in bright colors of blue and purple and scarlet, looped to form the Tabernacle. They made the top, and the ceiling down within, like beautiful tapestry. There were ten of these curtains looped together in fives, by fastenings or hooks of gold. Their length was 28 cubits, or 58½ feet. The breadth was 4 cubits, or 8⅓ feet. Multiply the breadth by ten, the number of curtains, and you have forty cubits, or 83 and 5 twelfths feet. As the curtains were put on with the ends toward the sides of the building, they would reach over both at the front and the back, at least 10½ feet.

Above, to protect the beautiful building from the weather, was a cover of cloth made of goats hair; over this, one of ram's skins that had been colored just such a red as your child eyes love to look upon. And above all the coverings, still another of badger, or perhaps of seal-skins. The badger is not found in Bible lands. The Heb. word tachash, rendered badger means a color, either black or sky-blue, and not an animal. But the Arabic word "dlachash," or "tachash" denotes a dolphin, and may refer to a seal. So says Mr. Smith.

There were eleven of the woolen curtains. They were coupled together by fives and sixes, with fastenings of brass. The odd curtain was doubled at the eastern end of the Tabernacle, and half a curtain hung down at the western end. A cubit of length hung over each side. The curtains were thirty cubits long, or 62½ feet. This would leave us 57½ feet. If the Tabernacle was 25 feet in width, we shall have to account for 32½ feet of these curtains;—how can we do it? It is a new study to us, and we may get every thing wrong. Some one must tell us if we do. There must have been a ridge pole, though it is not spoken of in this chapter, nor in Ex. xxxvi. Mr. Smith says, "All tents have had a ridge, from the days of Moses, down to the present day."

The water would have run in, if the curtain had been stretched flat, and their length would necessarily have been much less.

A pretty vail hung on four pillars that were overlaid with gold, divided the Holy from the Most Holy Place. Another handsome hanging formed the door of the tent. It was fastened to five pillars.

AUNTIE WISE.

Fools hate wisdom, so wisdom seeks better company.

Holding the Rope

A ship, on her way to Australia, met with a terrible storm, and sprung aleak. As evils seldom come alone, a little while after another tempest tossed her. There happened to be a gentleman on board, of the most nervous temperament, whose garrulous tongue and important air were calculated to alarm all the passengers. When the storm came on, the captain, who knew what mischief may be done by a suspicious and talkative individual, managed to get near him with a view to rendering him quiet. The gentleman, addressing the captain in a tone of alarm, "What an awful storm! I am afraid we shall go to the bottom, for I fear the leak is very bad."

"Well," said the captain, "as you seem to know it, and perhaps the others do not, you had better not mention it to any one, lest you should frighten the passengers and disparit my men. Perhaps as it is a very bad case, you would lend us your valuable help, and then we may possibly get through it. Would you have the goodness to stand here and hold hard on this rope; pray do not leave it but pull as hard as you can till I tell you to let it go."

So our friend clenched his teeth, and put his foot firmly down, and kept on holding the rope with all his might, till he earnestly wished for a substitute.

The storm abated; the ship was safe, and our friend was released from his rope-holding. He expected a deputation would bring him the thanks of all the passengers; but they were evidently unconscious of his merits; for it is too often the case that we forget our greatest benefactors. Even the captain did not seem very grateful; so our hero ventured, in a roundabout style, to hint that such valuable service as his, having saved the vessel, ought to be rewarded at least with some few words of acknowledgement: when he was shocked to hear the captain say:

"What, sir; do *you* think *you* saved the vessel? Why, I gave you that rope to hold to keep you engaged, that you might not be in such a feverish state of alarm."

Some careful, troubled, anxious, officious souls may be able to see the moral and apply it.

Definition of an Immortal Soul.

In a volume of Gospel sermons, so called, published in New York, without the owner's name, is one sermon on the value of the soul. In defining the soul the writer says: "The soul, what is it? It is a simple substance, without form or parts. It has no outside, no inside, no length, no *breadth;* the body may be blown into a thousand parts, and the soul remain unhurt." Let him who can, give a better definition of nothing.—*J. S. White, World's Crisis.*

Two ancient steles have been found in a village near Nerab, not far from Aleppo, Syria, which is mentioned in the list of the conquests made in Syria by Thothmes III. Both of these steles bear inscriptions in old Phenician characters. The language is Aramaic but full of archaic forms, which will prove to be of the greatest interest for the history of the evolution of the Semitic languages. One inscription says, "This is the tomb of the priest Nasorkin, priest of Sahar-en-Nerab." Suhar means the moon, whose chief temple was at Haran. Other gods mentioned were Shamash (the sun), Nikal and Nusk. The other inscription has the name of Agbar, also priest of Sahar-en-Nerab, who states that having been righteous before his god his days were prolonged, so that he saw the fourth generation and lived over a hundred years. He adds that he had been laid in the grave with only a white cloth cloth, but no vases of copper and silver; and, therefore, no one should disturb his rest.

Report of Meeting.

Dear Brethren and Sisters:

I will write a few lines to tell you of the *good* meetings we have enjoyed here at St. Paul, Nebraska. Bro. Amos Adams came here on Friday, July 10th, and stayed eleven days. During that time he preached seventeen discourses, and baptized two into the name of Jesus the Christ. How we love to hear the truth preached in its purity, and to know that there are a few who are willing to accept it. Bro. Adams is an earnest worker in the Master's vineyard, and preaches the truth so clearly, that we do not see how any one can turn from it, and believe fables that are being taught in the world today. Let us be thankful that we have received the truth, and may we continue faithful to the end, and at last receive the prize.

Your Sister in Christ.

RENA M. GORDON.

Announcement.

The Eleventh Annual Conference of the Church of God in Nebraska will be held at the City Park, in St. Paul, commencing, the Lord willing, on Friday September 11th; and will continue for ten days. We give one and all a cordial invitation to come and enjoy some blessed meetings with those of like precious faith. Come prepared to do all in your power to help make the meetings both pleasant and profitable. St. Paul is near the center of the State, being just twenty-two miles north of Grand Island, so that all will have an equal chance to attend. We would like for all who can to bring tents; but to those who cannot, we say, "Come any way and we will see that you are cared for in the best manner possible." There will be a boarding tent at the park so that the sisters need not spend their time in cooking, but can enjoy the meetings. Yet we *would say,* "Bring your provisions with you, if you wish. You can dispose of them to the committee appointed for buying provisions, who will credit you for them. This will go towards paying your board at the tent." Once more we ask you to come and tarry with us for a short time, and help us in the Master's work. Let us serve him while we may, that we may be ready to meet him when he comes in glory to set up his kingdom on the earth. Brethren and Sisters, this time is not far distant. Let us strive to be faithful; and when the time comes, may we one and all enter into the rest that is prepared for the people of God.

OMAHA PROGRAM.

7 A. M. Reading of Scripture and prayer.
7:30 A. M. Breakfast.
9 A. M. Bible Reading or Social Meeting.
10 A. M. Business on week days and Sunday School on Sunday.
12 M. Dinner.
2:30 P. M. Public Preaching.
6 P. M. Supper.
8 P. M. Public Preaching.

The intervening hours between 8 A. M. and 6 P. M. will be occupied in the Reading of Essays, in Prayer and Social meetings, or in some way that will be beneficial to all. Come and we are sure that you will feel well repaid for so doing.

Your Sister in Christ.

RENA M. GORDON, Sec.

Dear Restitution:

We wish to say to the brethren of the Church of God, of Southern Kan., and throughout the State that a Conference will convene at Bitter Creek, Sumner Co., Kan., on Friday evening before the second Sunday in Sept., and continue over Sunday, and as much longer as the interest may demand. Brethren, this meeting is yours. Will you come to enjoy it? There will be some important business to attend too. Should any of you have a pet hobby please hitch him at the first outside post. We do not want to have any wild mustangs loose in the crowd of people. Come together for religious worship, let us have peace, let us have a meeting commendable to the people of God. Times are very hard; but the Lord is liable to come, even if times are hard, whether we have a dollar or not, let us get ready, all make an extra effort to try and be at this meeting. Bro. L. E. Conner has promised to be with us, if it is possible. We would like to have as many come as possibly can come to do so. You may think times are too hard, but this is a burden all must bear in order to share the joys derived from it. This meeting will be held at the Southeast corner of Sumner Co., one-half mile south of Bitter Creek post office, Geuda Springs 7 miles north is the nearest railroad station. Any coming by rail may address me at Geuda Springs, or Bro. J. M. Vickery, Arkansas City, telling us when to meet you and we will be pleased to wait on you. This may be the last gathering in this life, so then come. Come one, come all.

I. S. MILLER, Pres.
DELLA MILLER, Asst. Sec.

Golden Rule.

The blessed Golden Rule of our Savior, exemplified in every-day life, in thought, word and deed; removes all selfishness, all oppression, the spirit of caste, all hatred, variances, emulations, wrath, strife, seditions, and causeth the earth to blossom as the rose. "For all the law is fulfilled in one word, even this: Thou shalt love thy neighbor as thyself."

"This is the sum of every part,
To love our God with all our heart:
That we should love our neighbor too,
And what we wish from him, should do.

'Tis short and sweet, and good and plain,
Easy to learn and to retain:
May grace divine our souls renew,
And 'twill be sweet to practice too."

Poetry.

Behold He Cometh.

The judgment herald's voice sublime
Proclaims aloud in every clime
Messiah's reign, and closing time.

Startled, the virgin bands awake;
And oil, and lamps, and vessels take,
And Babylon in haste forsake.

Time-serving, pleasing watchman cry
"Peace and safety are nigh.
And, brethren, pass the warning by.

All, since the fathers passed away,
Remains as at earth's natal day:
No change is coming,—so they say.

Though in death's cloudy lists enrolled,
The proud oppressor he once extolled,
Is poverty's heart-chord he sold.

Crimes, such as God on earth buried deep
Amidst the rock, and mould, and clay,
'Till wrong 'gainst heaven from heaven leap.

The dust-crowned sun,—the cosmic magnet,—
The rolling stars,—the ocean's motion,—
All cry "Time as such shall be no more!"

Fire,—earth's rule in heart's core,
The lay the times are chanting, clear,
The sacred fig-tree buds anew:

On eastern plains empires wane,
The Sacred Mountain "Crown claim:
Let Zion's saints hail Jesus' reign!

—S. A. Chaplin, in RESTITUTION, Sept. 1875.

Communicated.

Smith and Wilson Discussion Number 5.

First Proposition:

Resolved: *The soul or spirit of man exists in a conscious unending state after the death of the body.* Smith affirms. Wilson denies.

In studying a theory which is erroneous, it is instructive to note the causes which have led to this mistake. We conclude the theory of the negative to be erroneous because not a single reason has been offered in its defence.

We are commanded to give a reason for our hope, but Elder Wilson abandoned that ground without a struggle. All that God teaches through Nature, through the intellectual and moral nature of man, all the concurrent testimony of the best minds among all nations, he yields in order to accept the philosophy of materialism which has a slender and wavering influence among men of thought.

Whatever we accept because the Scriptures say so we accept on authority, but, by reason, therefore we are [illegible] saying that not a single reason has been given in support of the view held by our kind hearted opponent. From the vast volume of Nature we have read a few of the many proofs that man's soul or spirit is a real being, totally unlike the body and using the body as the instrument for reaching the physical world. We have gleaned a little from the Scriptures to corroborate the conclusions of reason, now as we come for fuller proof, it will be instructive to note the causes of error which, as by paths, have led our fathers away from the truth.

There seem to be three sources of error.

1. Definitions. Daniel Webster was asked how he obtained such clear ideas. He answered "By attending to definitions."

Ernesti is a standard authority on interpretation. He gives two requisites of a good interpreter.

(a). A right perception of the meaning of words

(b). A proper explanation of that meaning.—*Ernesti. p. 2.*

The difficulty with the negative lies here. When the affirmative asked for the names of dictionaries and commentaries accepted as authority by the negative the answer was destructive. For if he named the English, Greek and Hebrew lexicons and the commentary he uses, it would be easy to show that his authorities condemn his system. On the contrary if he said, what is true, that he does not go by the authorities, his case is worse shipwrecked. That ism in the minds of all not hopelessly wedded to the theory.

Truth is our most valuable requisition. It frees us from bondage to error and often from wrong practice. Truth like iron, must be dug and refined. On the anvil between opposing minds truth is forged. This is the discipline under which we are placed by a wise Creator. In the Lake Superior region you can pick up iron ore but it is worthless for practical use. Steel rails again are worth forty dollars a ton, while steel hair springs command four thousand a pound. Lexicons and commentaries are the final and costly result of centuries of earnest and conscientious research by towering intellects. It is a rebuke to intelligence and to God to suppose that this theory is true. First, to intelligence. It says that a hasty and superficial reading of the Scriptures by a few brethren without pretension of learning, is sufficient to pick up the truth which has eluded the deepest writers, and students of the Word.

Secondly, to God. He gave a revelation to men. A revelation is intended to be understood. What a rebuke to his wisdom if he gave a volume which is misunderstood in this regard, by four hundred million professing Christians, comprising the brightest minds, the most consecrated hearts, the tallest intellects of our race. Only a few have understood God and have the proper definition of such words as "soul" and "spirit." It is safe to say that the common-sense of good Christian people will shake at such assumptions.

It is the courage which truth takes upon men when we are sure that they are the only ones who have her that she hides from them. Not of opinionated, not the ones who cut themselves off from the intelligent majority of devout Bible students, but the humble who are always ready to cast aside error and advance in the knowledge of the Lord receive blessing from the truth which glorifies and exalts.

When the negative proposed to show that when man became a living soul, the proper meaning is a dying soul he expected to use an imperfect definition. The poverty of language in early times compelled the use of words in different senses. Elder Wilson can show that fish, beasts, men have souls that they die, by this he would prove that man became a dying soul. That is not deep enough. Is the soul of man the same in its origin and nature as that of the beast? Where the word soul is used of man does it not sometimes mean "person" so we read of a dead soul where the idea is that of a dead person. The deeper meaning of the Word will appear when we analyze man's nature.

2. Another error is exposed by the Apostle Paul. Writing of the Old Testament and the New he says (2 Cor. iii. 6) "the letter killeth, but the spirit giveth life." It is by sticking close to the letter that most of the proof is made out for this theological dogma. We wish to fairly examine every passage of Scripture but we shall save the readers time if we can group together quite a number.

The book of Psalms is a book of poetry. What do you think of the ability of an interpreter of the Scriptures who takes the poetical flights and hyperbole of the poet king as literal as the ten commandments?

Longfellow in the arsenal of Springfield wrote a poem,

> "I hear the sound of war come in the distant ages. Suppose one to understand that literally and to marvel at the poet's wonderful ear sight. It would be no more strange than to take David's poems as literally true. David calls God a rock, a fortress, a buckler, a horn, represents him as living in a temple, breathing smoke, vomiting fire till the coals are kindled, lowering the heavens and riding upon a cherub. All this in a few verses of the 18th Psalm. Then in v. 42 David says of his enemies "I beat them small as dust before the wind." Any one who takes these expressions as literal takes the letter which killeth and misses the spirit which makes alive.

So prophecy often assumes poetical forms. When the affirmative shows that the Old Testament is contradictory both to itself and to the truth the negative will promptly escape the force of some declarations by putting them into that class. Here is one, the funeral sermon of a wicked man: "Hell from beneath is moved for thee to meet thee at thy coming; it stirreth up the dead for thee, even for the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee Art thou also become weak as we art thou become like unto us." Isa. xiv. 9, 15, the sermon continues to the 20th verse, it points out the different destiny of the body and of the spirit of the dead king, it represents them whom he had oppressed and slain as taunting him.

This description, in such minuteness, of the fate of body and soul meets all the texts quoted by the negative to show that man is unconscious. Those texts speak from the standpoint of the speaker, of the earth; and of course, so far as we can judge, earth, simply by ordinary observation, the dead know not anything, but in this memorable sermon the Holy Spirit, whose eye pierces all things, shows Isaiah the unseen world and the reception of the wicked king.

In the preceding chapter Isaiah had prophesied that Babylon should be destroyed and should never be inhabited, not even the Arabian would pitch his tent there, that prophecy is fulfilled to this day.

Elder Wilson may say that since the preceding verse contains a personification the trees rejoicing because they are not cut down therefore this funeral sermon is figurative, poetical, and means nothing. That is hardly satisfactory. Surely the prophet who could look forward 3000 years and see Babylon a ruin, is competent to tell us something of the fate of the soul or spirit after death. If Elder Wilson thinks he does not do so, he will tell us what he means by such language, and how the prophet, guided by the Holy Spirit, puts forth just the idea which is almost universally received as true by Bible students today.

GEO. T. SMITH.

REPLY No. 6.

Elder Smith says: "We conclude the theory of the negative to be erroneous because not a single reason has been offered in its defense."

Our readers know very well that the highest of reason have been given continuously *from* beginning to end, namely "*Thus saith the Lord God*," which the affirmative cannot give. *Fleshly wisdom* cannot give light with regard to the future of man beyond the dark confines of the grave. Were it not for the Divine Revelations, we would all be wandering in the mazes of heathen darkness.

Our readers are all well aware that the affirmative, have so far made but little use of the glorious light which radiates from the Sacred page and there is a good reason for it, namely, that it is positively impossible for him to prove the proposition from *that source*. I confidently and boldly challenge him to tackle the Holy Scriptures for proof. Study *nature* and you have an exhibition of death on every hand both to vegetable and animal life, and it offers no hope of release.

Says Dr. Spurzheim: "Nature has denied to man power to discover, *as a matter of direct perception*, either the *beginning* or *end* or *essence* of anything under the sun: they are interdicted regions."

Says Paul, Christ sent him to preach the Gospel, "*not with the wisdom of words*, lest the cross of Christ be made of none effect." 1 Cor. i. 17.

We have also noticed how the negative have constantly raised the cry of materialism, as though that was something awful. Geo. Combe, on materialism: "The question is a vain and trivial one. Nothing can be more unphilosophical than the clamor about be more erroneous, than to suppose man is an *immortal* being on account of the *substance* of which he is made."—*Syst. of Phren., pp* 505-7.

"Immortality in the Sacred Writing, is *never applied* to the *spirit* of man. It is not the doctrine of Plato which the resurrection of Jesus proves. It is the immortality of the body of which his resurrection has proof and a pledge. This was never developed until he became the first-born from the dead."—*Campbell, in Christian System. p 281, A. D. 1839.*

"*Seek* for glory and honor, and *incorruption, eternal life*," Rom. ii. 7.

Why seek for that which you *possess* to have by nature?

"Nowhere is the immortality of the soul distinct from the body, taught: A notion which many erroneously have derived from heathen philosophers."—*Com. Jamieson, Fausset and Brown.*

"The dead *know not anything*." Eccl. iii. 19. "The Hebrew word *nephesh*, here (Gen. i. 20:30) rendered *soul*, includes all beings that have animal life; and hence it is applied to all beings that have animal life; and it is applied to animals of the sea and the land in Gen. i. 20, 21, 24, 30. The English word soul (like the German seele), originally had this extent of meaning 20, 30, in the margin of the common English version."—*Conant. For American Bible Union.*

"This mortal shall put on immortality," 1 Cor. xv. 42, 54.

"The heretics, despising the handiwork of God, and not admitting the salvation of their flesh, while they treat also the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death they shall pass above the heavens?"—*Irenæus Against Heresies*, Book v. ch. 31.

"No man hath ascended into heaven." John iii. 13.

Says Job: "Though after my skin worms destroy this body, yet in my *flesh* shall I see God." Job xix. 16.

Says Watson, a writer of note among the Methodists. "Some suppose consciousness is an essential attribute of spirit, and the soul is naturally immortal the former of which cannot be proved, while the latter is contradicted by the Bible, which make our immortality a *gift* dependent on the will of the giver."—*Institutes v 2. pp 82, 83.*

"The wages of sin is death: (Elder Smith's angel of light), but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23.

Says Bishop Whately: "The word *life* and *immortality* are never applied to the condition of the wicked in the Scriptures."

"His breath (spirit) goeth forth he returneth to his earth, in *that very day his thoughts perish*." Psa. cxlv. 4.

Says Dr. McCulloh, of Baltimore, a thorough Hebrew scholar: "There is no word in the Hebrew language that signifies either soul or spirit in the technical sense in which we use the terms as implying something distinct from the body."—V. 2. pp 466-8.

"God formed *man* of the dust of the ground, and breathed into his nostrils the breath of life and man (formed of dust) became a living soul." Gen. ii. 7.

Says Elain (a Baptist minister) "Some I find even in our favored day of knowledge, yet lack the heathen notion, that our souls are apart of God, *breathed into us*. Of course, then he is divided and sinning, and suffering in every polluted child of Adam! yes, and he means to send a part of himself to eternal flames! We are told that which *thinks remembers* etc., cannot be matter, therefore man must have a soul, composed of some other substance. Suppose man has a separate part of soul, which is made of other substance, cannot God disorganize or destroy that created substance?" *Death not Life* p 35.

"They that forsake the Lord shall be *consumed*." "Let the sinners be *consumed* and let the wicked *be no more*." Psa. xxxvii. 19, 20; xlix. 14; Isa. i. 28; Psa. civ. 35.

Elder Smith keeps appealing to the worldly wise, "the bright minds," "tall intellects," etc., as though they were to be appealed to in preference to the Word of Truth. Read 1 Cor. i. 26-29, and you will find that God wipes out all that kind of foolishness with one stroke. He thus determined "that no flesh shall glory in his presence."

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*.

But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the [illegible] And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

That no flesh should glory in his presence." Psa. xxxvii.

Elder Smith has also quoted a lot of poetic figurative, and parabolic language from the Scriptures, as though that would detract from their use to teach the unconscious state of the dead. He is mistaken it *adds to the force*. See Mal. iv. 1, 3: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

He uses the figure of *stubble* to represent the wicked and to show that they will be exterminated as completely as a tree would be, if it were burned up *root* and *branch*.

"For they shall soon be cut down like the grass, and wither as the green herb.

For yet a little while, and the wicked *shall not be*; yea, thou shalt diligently consider his place, and it *shall not be*.

But the wicked shall perish, and the enemies of the Lord *shall be* as the fat of lambs: they shall consume into smoke shall they consume away.

Yet he passed away, and, lo, he was not: yea, I sought him but he could not be found.

But the transgressors shall be destroyed together: the end of the wicked shall be cut off." Psa. xxxvii. 2, 10, 20, 36, 38.

Elder Smith says: "Study nature." Paul says the Bereans were more noble than those of Thessalonica, because they "searched the (Old Testament) *Scriptures* daily." He never exhorted them to "study nature." Again, we read: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John xvii. 3. Please tell us how we can learn about "Jesus Christ" from nature, and also the message of life he brought.

The rich young man came to Jesus and said: "Master, what shall I do to *inherit eternal life*?" Luke x. 25. I can imagine hearing Elder Smith say to a young man who might come with a question: "It is a foolish question young man, you already have it."

Jesus says: "I *give* unto them eternal life." John x. 28. Why Lord, can you give them that which they already have?

"Whosoever believeth on him shall not perish but have eternal life." John iii. 17. Fail to believe and you perish." being deprived of "*eternal life*."

"Ye will not come unto me that ye *may have life*" John v. 11. No, Lord, they wont, they say they already have it.

"Every one that beholdeth the Son, and believeth on him should have eternal life." John vi. 40. They don't believe you, Lord. "Thou givest him authority over all flesh, that whosoever Thou hast given him, to them he should *give eternal life*." John xvii. 2. They don't recognize your "authority" to give "eternal life." Satan said, "Thou shalt *not* surely die." Mo 1 people *believe that*.

"The wages of sin is death." Rom. vi. 23.

"A fire goeth before Him, and burneth up his enemies round about." Ps lxxvii. 3. "Let the sinners be consumed out of the earth and let the wicked be no more. They shall gnash with their teeth, and melt away. All the wicked will God destroy." Ps civ. 35, cxlv. 19, cxlv 20.

"The gift of God is eternal life through Jesus Christ our Lord," Rom. vi. 23.

W. H. WILSON.

Selected.

News Items.

There is nothing new in Crete, beyond the contradictory and contradicted stories of outrages on both sides. But it is of no little importance that the British Government refuses to agree to a proposition to blockade the island, with a view to prevent the landing of expeditions from Greece. Of course such a blockade would be a great favor to the Turkish Government, and England is through with doing favors of that sort, preferring to leave them to Russia and her allies. There is no present prospect of the Cretan revolution coming to an end. Meanwhile the disturbances in Macedonia continue, and, indeed, grow worse. There is gossip that the young Czar is getting tired of supporting Turkey, and that his Greek, English and Danish relatives have consequently, ready to drop the advice of Lobanoff. The Czar contemplates a round of visits to the European capitals, Vienna, Copenhagen, Berlin, London, and, later, Paris. The Paris visit must be separated from the others, to avoid wounding French sensitiveness, which would not be pleased if it were only one and the last of a series of visits to the capitals of Europe. If it be true, as reported, that Servia, Bulgaria and Montenegro have formed a "federation," with a view to solving the Macedonian question, it is anything but favorable to the Porte. It means deliverance for the subjects of Turkey in Europe. This could hardly have been done without inspiration from Russia, that is, from Prince Lobanoff, who does not fear to take the initiative as much as did his predecessor, M. de Giers.—*Independent.*

London, Aug. 8.—[Copyrighted, 1896, by the New York Times.]—England has at last done something in the line of what English-speaking people have been hoping and praying for these fifteen months. It has withdrawn unreservedly from the shadowy concert of Europe and has refused to join others in either forcing the Cretans to submit to the Turk or blockading the island so as to prevent Greek sympathizers from landing arms and supplies for the rebels. This action is recognized as adding a good deal to history.

What its immediate effects will be it would be difficult for the moment to predict. Germany has been all along the master spirit in the combination for maintaining the Sultan's position, no matter at what expense of bloodguiltiness. Hence it is only reasonable now to find the German reptile press denouncing England and English treachery and greed at the very top of its lungs.

It is not surprising, either, to learn that the German Foreign Office is passing through a violent crisis and that Prince Hohenlohe is on the eve of a tumble, if he has not already fallen. There is, indeed, an effort on the part of German official journals to persuade Europe that English aid should be a matter of indifference and that Europe is quite able to do what it wishes without England. But this is received with suspicious silence where there are not sounds of dissent.

All these signs point to the conclusion which, I think, was first anticipated in these dispatches, that there has been a radical change in Russia's attitude. Prince Lobanoff remains in office, and stress is laid in an official dispatch today from St. Petersburgh on the fact that he will accompany the Czar on his forthcoming tour of the political capitals of Europe, but apparently the mastery is no longer in his hands, and, indeed, he may easily not last till September. No doubt it was a knowledge of this change which rendered England's nominally independent action possible. We get a token that it is comprehended in Paris as well, where the Figaro and other journals will have suddenly been seized with a great admiration for England's courage and disinterestedness. What the practical fruit of this altered situation will be it would still, as I said, be hard to guess.

Crete grows worse each week. Excited tales are coming by way of Athens of terrible massacres of Christians at Heraklion, or Candia, as it is more generally called. For the time being Candia, not Crete, with her 20,000 Moslem refugees are said to have died, is a center of news interest, but Canea may resume the place any day, and for that matter the whole island is ablaze.

There is less success in claiming attention for the Macedonian revolt, which appears to be considerably scattered in the skirmishing, but the Turk at least is holding his own. It is reported, however, that three tribes of Arnauts, or Bashi-Bazouks, have been armed by the Turks to guard the Thessalian frontier, and their operations are not unlikely to arouse general interest. There are also circumstantial reports of Turco-Bulgarian conflicts on the latter frontier.

The Sultan's treasury has been cleaned out absolutely by this year of disorder, and the need of money has become at last imperative at Constantinople if Turkey's interest obligations are not to be repudiated. This has led to rumors that England is thinking of advancing money to the Porte, either by the conversion of the Crimean loan or otherwise obtaining it in return for substantial guarantees of decent government in Crete. It is doubtful, however, whether matters have not gone much too far to make any such rose-water solution possible.

To add to the uncertainty it is said in Berlin, and apparently believed, that [illegible] favorable [illegible] tour, since he is really not fit physically or mentally to undergo a month of travel and incessant inspection by strange eyes.

In spite of denials it is generally believed that Prof. Mendel, the insanity specialist, has been summoned to St. Petersburg to attend the Czar, who is said to be in a state of extreme nervous excitement owing to the discovery of renewed Nihilist activity. The Czar is reported to be in hourly dread of his life, and hundreds of arrests have been made during the last fortnight at St. Petersburg, Warsaw, Kieff, and Moscow.

Since the London congress the feud between the Socialists and Anarchists of Germany has been intensely bitter, and there is now a complete split. The Marx Socialists deny the others the right to call themselves Socialists and to work with the party.

Terrific heat and severe storms have prevailed in many parts of Germany during the week. Thirty-five persons died of sunstroke at Konigsberg. In Saxon, Switzerland, a cloudburst and lightning have done great damage, and a Baltimore tourist named Eugene Bliss was killed by lightning during a mountain excursion from Spandau.—*Chicago Tribune*

Discussion.

There will be a public discussion by Elder J. Tomlinson of the Christian Church, and Elder M. L. Adams of the Church of God, at the Ray school house near Linden, Pittsburg County, Oklahoma, commencing Aug. 20, on the following question:

Resolved: That the kingdom of Jesus Christ was established on the first Pentecost after his resurrection. Elder Tomlinson affirms, Elder Adams denies.

Excursion to Omaha via Pennsylvania Lines.

August 17th and 18th excursion tickets to Omaha will be sold via Pennsylvania Lines, for meeting of Y. P. C. C. of the United Presbyterian Church; return coupons valid August 25th, inclusive.—Aug. 17.

Let none expect to do ill and yet fare well.

Selected.

"Holiness."

It is in the summer months that those who make the most display of holiness do chiefly thrive. Then they disport themselves under green trees and beside clear lakes. In undergrowns groves they gather and preach, and under monster tents they testify of the blessing which they have received. This, then, is the seasonable time for us to say a word about this doctrine of perfection, this higher life, this second blessing, this assured and sinless holiness.

We suppose the doctrine of "holiness," as held by those who conduct the "holiness meetings" to be about this: It is held and taught that by an act of faith in Christ it is possible to gain a complete victory over all temptations; so that they will be overcome without any effort, except that of an easy and happy trust, and so that the life will be completely consecrated to God and utterly free from sin. This, it is held, is not only possible, but is actually achieved by many who have attained the "higher life."

This is a captivating doctrine. Every Christian wants to be holy; or at least, he thinks that he wants to be. Tell him that he can be by an easy and simple act of faith; that what he imagined was to be a long struggle can be concluded with triumph for this side of Jordan; that the conflict is all unnecessary, and he will be very glad to believe it. We do not wonder that the prophets of this new gospel have so many disciples.

And the doctrine itself, on one side, does not look very unreasonable. Shut your eyes for a moment to the fact that the holiest men the world has ever seen have never gained this absolute holiness; that they have ever, whether psalmists, or prophets, or apostles, or martyrs, or reformers, confessed that they had not yet attained, but that they hoped to be like him when they should see him as he is; imagine that they, through some blindness or weakness of faith, had not the joy of the dispensation of these latter days, and it is not hard to believe that this blessing is attainable.

For so long as the obligation rests upon us to be faultlessly holy, the ability cannot be consistently denied. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is a command which it cannot transgress to allow. God would do, and we could not feel under obligation to do what is impossible. We never commit a sin without knowing perfectly well that we might have avoided it. That we might be perfectly holy does not admit of reasonable question.

There can also be considerable Scripture brought to bear in favor of this theory. It is a popular belief that God will give us any blessing that we may ask for, if it is only good for us. This is not quite true; because God has other interests to consider besides ours, and he may be compelled to sacrifice our good to other people's good. But let that pass. It is further held that, while we cannot expect all material blessings to be granted that we may ask, because we may not be good judges whether they are really desirable for us, we may be sure that spiritual blessings are certainly good for us, and we may be absolutely sure that our prayers for them will be granted. If, then, we pray for an instant and easy victory over sin, we may be sure that God will grant it. Whatever we trust in Christ for in the line of spiritual favor he will not fail us. We may then trust him to do the work of sanctification for us once for all now, and be done with the trouble and conflict, and have the blessing of complete serenity and peace and holiness; for, has not Christ promised his disciples, and is it not all their hope in prayer, "all things *whatsoever* ye shall ask in prayer, believing, ye shall receive?"

This is very beautiful, very seductive. But granting that God will give us whatever we ask for that is good for us (that does not interfere with other people's good), is it at all certain that an instant and easy victory would be good for us? It is, doubtless, good for us that we should overcome, and, doubtless, "this is the victory that overcometh the world, even your faith;" but is it not a grave matter of doubt whether it is good for us that we should overcome by an instant and easy act, and that then we should be so freed from that temptation should lose its power, and that we should enter, by a sudden transition here on earth into the state of the redeemed above, having reached "the blessed necessity of obedience?" What the advocates of this modern doctrine teach is substantially this; not that we may overcome sin—that all believe; not that trust in God will help us overcome any sin—that we all believe; but that one act of trust now will put us into such a relation to Christ that subsequent temptations shall lose their power, and that we shall be holy because we shall have been put into such a state of peaceful rest in God that we shall be lifted above all spiritual storms and shall escape all the tossings of the waves.

Now, we insist that no man can be sure that it will be for his best good that he be not severely tempted. Easy sinlessness may not be for our best good. It may be better for us to have a long and hard struggle. We may be better off in the end if we have to fight to win the prize, even if we fall now and then, than if we are carried to the skies on flowery beds of ease. So long as a dram of well-doing is to be preferred before many times as much the terrible hindrance of evil-doing, so long as "God esteems the growth and completion of one virtuous person more than the restraint of ten vicious," we may doubt whether his wisdom will leave off all the Apollyons from us and give us nothing but puppets to fight against. The virtue which shall become master of the object, which overcomes even as Christ overcame, and which shall sit down with him thereafter on his throne, is not something fugitive and cloistered, unexercised and unbreathed. Its immortal garland is to be run for and without dust and heat."

But we are told that some have already gained the victory here below, have conquered all sin, are entirely holy, and live in constant joy and trust. They tell us so, and they testify in troops beside the still waters of summer lakes; and their holiness is in their Zions and their graves vouched by the healing of the sick. As if it were not after Peter and Judas and the Seventy had healed the sick and cast out devils that one betrayed and another denied his Lord, and all the disciples forsook him and fled. We have the testimony of not a few men that "Though all men forsake Thee, yet will not I." Some good, and some bad, testify that holiness is achievable here, because they have achieved it.

Perhaps some of them have. We will not deny it. We hope they are as holy as they think they are. We can easily believe that they are rejoicing as persons a little that kind of river, for that is attainable here by an earnest Christian that is not morbid or hypochondriacal; and though it is harder to believe, after the experience of David and Peter and Paul and so many other worthies, that they have so prematurely conquered the world, the flesh and the devil, yet we will not absolutely deny it. We only feel very confident that if they have, they will not boast much about it; that they will speak of it as reluctantly as Paul did of his special visions; and that they will guard very carefully against the terrible error of bringing down the lofty standard of holiness to the measure of their life, instead of measuring their life by that perfect standard which few if any men have attained.—*Independent*.

Excursion to Cleveland, O. Centennial Celebration, August 11th and September 9th via Pennsylvania Lines.

One fare for the round trip excursion tickets to Cleveland, Ohio, will be sold Tuesday, August 11th, and Wednesday, September 9th, via Pennsylvania Lines for the Centennial Celebration. Return trip must be made through to original starting point within four days, including date of sale. The arrangements for the Centennial Celebration at Cleveland have been elaborately prepared; the features are varied, and typical of a century's growth of Ohio's thriving and most populous city on the shore of Lake Erie.—Sept. 9.

God keeps time in performing his promises; we should do so in obeying his precepts.

Excursion Rates to Omaha.

Via the Nickel Plate Road, Aug. 16th to 24th account the Y. P. C. U. of U. S. Inquire of agents.—Aug. 23.

Those are commonly most ambitious of preferment who are least worthy of it.

The Y. P. C. U. of U. S. Convention will be held at Omaha, and the Nickel Plate Road will offer excursion tickets for sale Aug. 16th to 24th.—Aug. 23.

Beware how you speak of another's faults or infirmities.

Announcement.

The Annual Conference of the Church of God in Iowa will be held at Marshalltown, commencing Aug. 13 and continuing over Sunday Aug. 23. Brethren, begin to prepare to attend this meeting, come and let us see each other eye to eye, face to face, and feel the blessedness of clasping the hands of those of like precious faith, thus giving us a foretaste of the soon coming kingdom. We need your presence to cheer us, your counsel to guide us in the work. Are you not interested? We trust you are and hope that you will make an special effort to attend. We desire to make this the best meeting we have ever held, come and help us to do so. Notice of rates will appear later.

O. J. Allard, Sec.

Reduced rates have been granted on all railroads of 1½ fare for round trip to those wishing to attend the Annual Conference of the Church of God to be held at Marshalltown, Ia., Aug. 3 to 23 inclusive, on the following conditions. Tickets for going passage must be purchased Aug. 13, 14 15, and each purchaser must secure a certificate from the agent of whom he purchases the ticket. Each purchaser will deposit his or her certificate with the secretary of the Conference on arrival, who will sign same. This will entitle the holder to ½ fare for the return trip. Each purchaser will be required to pay full fare for going passage. Now brethren, arrange to attend this meeting not later than Aug. 15. Come so as to be there on the first Sunday. Be sure and procure a certificate when you purchase your ticket. Those coming over two different roads will secure certificates at each junction station. Where you purchase a ticket also get certificate for each ticket purchased. If you cannot possibly attend the meeting by Aug. 15, come later, but in all cases secure a certificate and we will do our best to have them honored.

O. J. Allard, Sec.

We received the following from Bro. Allard:—Please add to rate notice that will be pitched at same location as last year on North 3rd street. Street cars from depot by the tent every 15 minutes, fare 5 cents.

O. J. Allard, Sec.

C. A. R. At St. Paul. Special Rates via Pennsylvania Lines for Annual Encampment.

August 30th and 31st and September 1st are the dates upon which low rate round trip tickets to St Paul will short route through Chicago. Tickets will be good returning until September 15th, inclusive, and if deposited with the joint agent at St. Paul on or before September 15th, the return limit will be extended to include September 30th. The rates for this occasion will be exceptionally low via Pennsylvania Lines, the only system of railways over which trains run from Western Pennsylvania, West Virginia, Ohio and Indiana to Chicago Union Station, the natural gateway from those States to the Northwest. Daily trains from Pittsburgh, Columbus, Cincinnati, Indianapolis and Louisville make convenient connection at Chicago with St. Paul trains. Arrangements may be made by G. A. R. Posts or parties of friends to travel together on special cars that will go through from starting point to the Encampment without change, if the number justifies it. Information on the subject will be cheerfully furnished by representatives of the Pennsylvania Lines.—Sep. 1.

Every temptation to draw us from duty, should quicken us the more in the discharge of it.

Excursion to Cleveland via Pennsylvania Lines.

August 22d, 23d and 24th excursion tickets to Cleveland will be sold via Pennsylvania Lines, for meeting of Knights of Pythias. Uniform Rank; return coupons valid August 31st, inclusive.—Aug. 24.

Some cross or other is frequently appointed to be an alloy to great enjoyments.

Excursion Rates to the Knights of Pythias Encampment at Cleveland are on sale via the Nickel Plate Road Aug. 23rd to 30th. Ask agents.—Aug. 30.

One good action will make a greater figure in God's Book than twenty great ones.

The excesses of youth are drafts on old age, payable with interest forty years after date.

A good preservation from sin, is to be afraid and ashamed of nothing but sin.

Nothing is more contagious than an ill example.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 168-page pamphlet by Wm. Glenn Mansfield. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal" containing 160 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth 20cts a copy. Published by Wiley James. Send to this office for them.

"Necessity of Baptism," is a 4-page tract written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cent each or 15 cents per dozen.

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J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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John Foutz, Tempe, Arizona.
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Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

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The Church of God at Argos, Ind., meet in their home on Michigan St. as follows:—Preaching by J. F. Wagoner on the 2nd Sundays, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00 for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Free Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

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The brethren of the Church of God at Duck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or B. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Ave., near Broadway.

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In effect Aug. 2 1896.

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No. 21, "	10:36 "
No. 11, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8.59 "

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No. 6, "	11:51 "
No. 21, "	5:35pm
No. 8, "	9.59 "
No. 16, Sun Only	8:24am

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St. Yrieix				7:30am
Hammond	10:57pm	9:37a m		8:55a m
Hobart	10:25pm	9:44a m		10:10a m
Valparo	11:04pm	10:07a m		11:00a m
S. S. Ar'ch		10:21a m		11:43a m
Knox	12:18a m	11:00a m	5:01pm	12:35p m
Argos	12:55a m	11:41a		1:21p m
Ft. Wayne	3:05a m	1:50p m	8:35pm	4:25p m
Cleveland	10:20a m	8:30p m	11:15pm	
Buffalo	6:55p m		5:00a m	

TRAINS GOING WEST

Buffalo	12:45pm		6:35am	L F
Cleveland	7:15pm	5:00a m	10:15a m	
Ft. Wayne	2:45a m	1:15p m	4:10p m	7:00a m
Argos	3:10a m	1:40p m		7:30a m
Knox	4:05a m	2:40p m	5:38p m	10:05a m
S. S. Ar'ch		2:55p m		1:45p m
Valparo	5:05a m	3:40p m		12:05p m
Hobart	5:31a m	3:57p m		1:20p m
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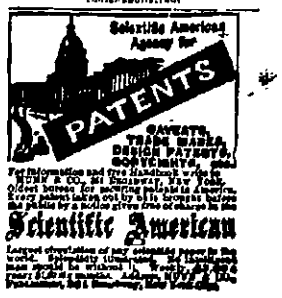

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Poetry.

"Who Shall Abide in the Lord's Tabernacle?" Psa. xlii.

He that walketh uprightly, and righteousness doeth,
Speaketh truth in his heart,—
Lord, may I ever, then too, do my part?
Thy commandments obey;
Keep to thy perfect way.

He that doeth to his neighbor, as he would have done,
Sweareth not to his hurt;
That cannot be undone
Who condemneth the vile,
But honors have won.

Who honor the good, for they that are good
Do honor their Lord.
They who love and abide, in the heavenly road
Shall surely abide
In the hill of the Lord.

MRS. L. B. BOYER.

Communicated.

Hesaias (Isa. C. V.) Chap. 51.

1. May ye have hearkened unto me, ye who are pursuing after the right and seeking after the Lord: ye have looked into the unyielding rock which [illegible], and into the pit of the [illegible] have dug.

2. Hearkened unto Habraham [illegible] Sarra who suffered for you: Because he [illegible] him, and blessed [illegible] him and multiplied [illegible]

3. [illegible] comfort thee, O [illegible] all her [illegible] make her [illegible] ware, and [illegible] it were a [illegible] with high [illegible] and in [illegible] islands will [illegible] will they [illegible] eyes unto the heavens, and look down into the earth [illegible] heavens have been [illegible] smoke, and the earth [illegible] old like an outer-garment, [illegible] those who inhabit it will die [illegible] and those, but my instrumental-salvation will be forever, and my righteousness shall not have off.

7. May ye have hearkened unto me, ye who know judicial-procedure, ye laity in whose heart my law is; Fear not the reproach of men, and yield not to their belittling.

8. For as an outer-garment will have been eaten by time, and as wool will have been eaten by a moth, will they be; but my righteousness will be forever, and my instrumental-salvation will be for generations of generations.

9. Awake, awake O Hieromsalem, and put on the strength of thy arm: Awake as in a day of authority as did a generation of an animate-sign.

10. Art thou not she who drieth up a sea, water, a fulness of an abyss? She who made the depths of the sea a passage-way for those who were being delivered.

11. And redeemed? For by the Lord will they be returned, and they will come into Sioom with rejoicing and eternal gladness: For upon their Head will be praise, and rejoicing will lay hold of them; woe hath run away and sorrow and sighing. I am:

12. I am he who comforteth thee; Comprehend who thou art, who hast been afraid of a mortal man and of a son of man, who have withered away like grass:

13. And who hast ignored the One who created thee, who created the heavens and founded the earth; and hast always all the days feared the face of the anger of the One who was afflicting thee; For in the way he counselled to take thee away, where is the anger of the One who was bringing thee tribulation?

14. For when thou art being saved he will not stand nor tarry;

15. Because I am thy God who stirreth up the sea and causeth its waves to echo: the Lord of Sabaoth is my name.

16. I shall put my words into thy mouth, and under the shadow of my hand shall I shelter thee, with which hand I stood the heavens and founded the earth: and Sioon will say, My Laity art thou (Hieromsalem mount)

17. Awake, awake; Arise O Hieromsalem, Thou who art drinking from out the hand of the Lord the goblet of his anger; For the goblet of the suffering, the drinking-cup in Persian words of the anger thou hast been drinking and thou hast emptied it out.

18. And there was no one to comfort thee from all thy offspring which thou hadst brought forth, and there was no one to intervene for thy hand, not even from all thy sons whom thou hadst exalted.

19. These two things confront thee; Who will have sorrowed along with thee? Smiting and ruin, famine and sword; Who will comfort thee?

20. Thy sons that have been taken from thee, who sleep at the terminus of every way out like a half-boiled beet, full of the anger of the Lord, undone through the Lord God.

21. Therefore hearken, thou humbled one and drunken not from wine.

22. In this wise saith the Lord who judgeth his laity. Lo, I have taken from out thy hand the cup of the smiting, the drinking-cup of my anger, and thou shalt never again drink it:

23. And I am going to give it into the hands of those who have wronged thee, and of those who have humbled thee, who said to thy soul, And I may [illegible] by thee; and thou hast [illegible] middle level with the earth [illegible] who were going their

Chapter 52.

1. Awake, awake O Sioon, put on [illegible] (with indergarment) thy strength, O Sioon, and do thou put on thy glory, O Hieromsalem, O Sacred City; Never again will an uncircumcised and an unclean person have passed through thee.

2. Shake off the dust as I arise. Sit down, O Hieromsalem, put off the bond from thy neck thou captive daughter of Sioon.

3. Because thus saith the Lord, For no value received were ye sold, and not with money will ye have been redeemed.

4. In this wise saith the Lord: My laity went down into Aigyptos formerly to sojourn there, and they were led away in among Assurioi with violence.

5. And now why are ye here? Thus saith the Lord: Wonder and obala, that my laity were taken for no value received. Thus saith the Lord, It is because of you that my name is constantly being blasphemed among the nations.

6. Therefore my laity will comprehend my name in that day, that I am he who is talking, I am come.

7. Like an hour upon the mountains, like the feet of those who announce a report of peace as good tidings, like one who announceth good tidings of good things, because I am going to cause thy salvation to be heard, I who say, O Sioon, God will become thy king.

8. Because the voice of those who watch to guard thee hath been lifted up, and with voice at the same time will they have rejoiced; because they will see eyes to eyes, when the Lord shall show mercy to Sioon.

9. May the waste-places of Hieromsalem burst forth with rejoicing, because the Lord hath been merciful to her and hath delivered Hieromsalem.

10. And the Lord will uncover his sacred arm in the sight of all the nations, and all the ends of the earth will see the salvation that is from our God.

11. Stand away, stand away; May ye have come out therefrom and touch not the unclean thing; May ye have come out from the midst of her; May ye have come out from the midst of her; May ye have separated yourselves, ye who carry the vessels of the Lord.

12. Because not with tumult will ye come out nor in flight will ye go, your way; For the Lord will go his way before you, and the God of Israel who gathereth you together.

13. Lo, my child (born in the house) will understand, and he will have been exalted and exceedingly glorified.

14. In the way many will be astounded at thee, even so with thy outward appearance be without glory from men, and thy glory from sons of men.

15. In this wise will many nations wonder at him, and Kings will stop their mouth; because they will see to whom it hath not been announced concerning him; and they will understand who have not been heard.

Chapter 53.

1. O Lord, who hath put faith in our report? And to whom hath the arm of the Lord been revealed?

2. We have announced him to be a little child as it were in his sight, a root as it were a thirsty earth: He hath no outward-show nor glory: And we have seen (vision of faith meant) him and he had no outward-show nor beauty,

3. But his outward appearance was without honor and a failure in the estimations of the sons of men: he being a man in affliction and knowing how to bear weakness; Because his (the Lord's) face was averted he was dishonored and not accounted.

4. This one carrieth our sins and suffereth woe (birth-pangs) for us, and we have accounted him to be in pain and affliction and misfortune.

5. He though was moulded because of our sins, and became weak because of our transgressions: Chastening for our peace was upon him: with his stripe have we been healed.

6. We all like sheep have been led astray: Man in his way hath been led astray: And the Lord gave him up unto our sins:

7. And he because of the evil done him opened not his mouth: Like a sheep was he led to slaughter, and like a lamb dumb before his shearer, even so he opened not his mouth.

8. In his humiliation his legal-trial was taken away: Of his generation who will discourse? Because his life was taken from off the earth: By reason of the transgressions of my laity was he led away to death.

9. And I shall give the wicked as the price of his burial and the rich as the price of his death; because he did not do transgression nor was there deceit in his mouth.

10. And the Lord purposeth to purify him in the affliction: If ye give for sin, O our soul, he will see a long-lived seed: And the Lord purposeth to take him away from the pain of his soul, (natural life, of course).

11. To show him light and mould him in understanding, to justify a just one who serveth many well as a bond-servant, and he will bear up (or carry away as did the scape-goat) their sins.

12. Therefore he will inherit many and divide spoils with the strong; for the reason that his soul was given up to death and he was accounted among the transgressors, and bore up (or carried away) the sins of many, and was given up because of their transgressions:

Comment.

Read these three chapters the 51st, 52nd and 53rd connectedly as given here and see if there is any lack of continuity of thought or any evidence of more than one authorship. The 51st is reproof to God's people for supposing or imagining that they could be justified on account of works of law under a covenant of faith made with their father Habraam, instead of looking to God's grace in faith as Habraam their father did and have it accounted to them as righteousness as he did, they were posing into "the solid rock" of works and "the pit of the well that they had dug." In asking through Mouses their mediator for a law of works or formal acts of justification which they were unable to fulfill, and which God had told them they never would be able to fulfill to the letter, and which he in his wisdom and mercy only designed when he gave it to be "a child-leader" to lead them to Christ, who was to be a medium of a covenant of life, an application moreover of the covenant of faith made with Habraam. The burden therefore of this chapter is in order to teaching to lead the truth and "to look up to the larger hope of the gospel of the coming Christ.

The 52nd chapter opens with an awakening cry to Sioon and an exhortation to arise and put on her strength [illegible] to stand forth into the liberty into which she had been called—into the liberty namely of the gospel of grace and out from the bondage of works in which she had already been so long serving. The 13th verse introduces the Christ as "the child" born in the household of faith, "born under law" because the household had been led away into bondage not through their own volition but through the overmastering power of law and he being a child of faith is "in faith" to lead them out of this bondage; in a word he is God's instrumentality to do this, if they remain steadfast to their faith in God and this way of his appointment. The chapter closes with a divine warning which if they had heeded, "they would not have crucified the Lord of life"—this warning being that they were not to be looking for such an instrumentality as the world would naturally expect, not a great human king or conqueror, but a humbly-born child, and "without glory" or such "outward-show in the estimation of men" as the world would naturally associate with such a personage. He was to be a king it is true, but not such a king as the world would recognize as a king.

The 53rd chapter enlarges upon this thought with which the 52nd closes, and gives us what now in the light of the later gospel seems to the Christian Church such a wonderful revelation and marvelously clear and accurate picture of the Christ as he actually was when he did come.

The reader and the theological thinker will no doubt see how important the variations of translation as conquered with the C. V. or R. V. and how radically they affect commonly accepted views of the atonement. In fact if this be the true text of this 53rd chapter, of which I myself have no doubt, it relegates to the rats and owls most of the theology and biblical exegesis both Catholic and Protestant so-called hitherto built upon it. It makes clear the disputed fact that God gave him up to our sins, not for them,—that "his chastening" was "for our peace, not of our peace"—that "with his stripe have we been healed" not are we healed from time to time as the exigency may arise. It is a finished work just as Paul and Peter and the rest argue. Then it was "his soul" that Christ gave and that God accepted as the redemptive-price under law—just this and nothing more nor less, and this would be the allotment of natural life that he under God got from Adam his "offering" was a spiritual offering, but "the sacrifice" was the "body prepared for him" and the life that animated it. Then his "weakness" was because of our sins and transgressions—the over-mastering weakness of his congenital humanity, not his own personal weakness. If he conquer he must conquer "in spirit" not "in flesh."

The last clause of the 6th verse (R. V.) reads "And the Lord hath laid on him the iniquity of us all." The same reads in the Greek text. "And the Lord gave him up to (or unto) our sins." This teaches plainly that without the special intervention of God by his divine power the tragedy of Calvary was a logical sequence of human sin, and we also know from other teaching in the Scripture that the Christ might have had myriads of angels to intervene for him if he had asked for them, and that "God gave him up" only when and because he gave himself up or was willing to be given up. What was the inducement? "The joy that lay before him" was it not? It was the sacrifice of the lower to the higher enlargement was it not? It was for this "he endured the pain and suffered the shame." All this made clear in this chapter even. It is very evident apostle would say, a certain remote

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VOLUME XLV. PLYMOUTH, INDIANA, AUGUST 19, 1896. NUMBER 31.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisite of the forgiveness of sins, and a holy life as essential for final salvation.

tion of the truth of the promises of God, entertained on assured expectation, a confident anticipation of receiving the things hoped for and founded their life's structure upon it. The true Christian faith is included not only the intellectual assent to the truths of the gospel but the consent of the will and the co-responsalence of the life to what this truth involves." We find therefore "faith and works" inseparately joined in the Holy Scriptures, so much so that James declares that—"faith without works is dead being alone." Faith therefore differs from mere belief in this, that faith controls the acts while belief may be only an intellectual assent founded upon the proofs presented. Mere belief does not affect the heart, the will, or the life. As is shown by the fact that many are compelled to believe in a God who gave him not a moments consideration. We are assured that with the heart man believeth unto righteousness, but with the mouth confession is made unto salvation;" but we know that none but the righteous will be saved, hence the belief which results in righteousness must be followed by the public confession of that belief before it can work out the salvation of the believer. Hence it is not a conviction of the truth as shall stir the affections of the heart and captivate and subdue the will, bringing into subjection to Christ all our members and giving not done coloring but entire distinction to our lives. So that we are to live, we certainly will live, lives of faith. All our hopes and ambitions, as far as possible, our occupations, in a word our whole lives are to be shaped, fashioned, directed, controlled by our faith. As we live, move and have our being in the air and when cut off from it soon die so, spiritually we live in an atmosphere of faith and when we escape from it we become spiritually dead, "twice dead, plucked up by the roots." This life of faith has God for its object. The Christian Spiritually as truly as the natural man literally "lives, moves, has his being in God."

Life has been scientifically defined to be a correspondence with environments; i. e. with all of our surroundings, in a word with all else beside ourselves. Hence to be out of correspondence i. e. out of touch with any thing is to be dead to that thing. To be dead to sin is to be out of sympathy or love, out of harmony, out of practice, out of touch or correspondence with sin. To be alive to anything is to be in sympathy, harmony, correspondence or touch with that thing. Hence the Christian is dead to the world but alive unto God, dead to sin, alive to Christ.

A man may be partly dead, partly alive alive to something, dead to others and the greater and more perfect his correspondence the more perfect his life. The nearer and more perfect is our touch with God the more thoroughly alive we are, the more perfect the more exultent is our life of faith. But to be alive at all to God we must have faith. As one cannot live at all without air so a Christian cannot live at all without faith. It is faith which brings him into any degree of correspondence with God and the greater his faith the more numerous the points of touch or correspondence with God. It is plainly the privilege—(is it not the duty?) of every Christian to be in perfect correspondence with God so that he thinks God's thoughts, is moved and controlled by the same sentiments, feelings or principles and his acts are not only like, they are God's deeds, God's works; he does perfectly the will of our Father in heaven. He is a co-worker with God: God and his children are true yoke-fellows. They have the same plans and work together for their accomplishment. It is true this sublime oneness only existed in its perfection in Christ: because he alone of all the race was in perfect correspondence with God. Hence he alone did perfectly the will of Our Father, he alone could receive the spirit "without measure," and he alone could command the elements of nature and work wonders without limit. Yet when his prayer for the unity of his church with God and himself is realized in fact, they too will find Almighty power at their disposal. Yet subject to the will of God, as but one will will control all. Until that hour when a resurrection will perfect all his chosen ones, they are to strive after this sublime unity until they become perfect men and women in Christ Jesus, "working out their own salvation with fear and trembling, knowing that it is God that worketh in them both to will and to do of his own good pleasure."

J. H. WILLEY.

CHAS. GARDNER.

Faith.

"Now faith is the substance of things hoped for, the evidence of things not seen." (Marginal reading, ground or confidence.)—*Common Version.*

"Now faith is the assurance of things hoped for the proving of things not seen."—*Revised Version.*

"Now faith is assurance of things hoped for, conviction of things not seen."—*American Bible Union.*

"Now faith is the certain persuasion of things hoped for, the demonstration of things not seen." *A. A. Whiting's Translation.*

"Now faith is the subsistence of things hoped for, the evidence of things not seen."—*John Wesley's Translation.*

"Now faith is the substance of things to be hoped for the evidence of things that appear not."—*Rheims Version*

But faith is a basis of things hoped for, a conviction of things unseen."—*Bagster.*

The original word, translated variously as above "substance," "assurance," "basis," etc., is Hupostasis and is derived by Greenfield from Hupistanai, to place under, which in turn is composed of *Hupo*-under and *Istemi*-to stand. His definition is as follows: "Something placed under: a basis, foundation *Metonomy*, a certain persuasion, firm or implicit confidence, constancy, Heb. iii. 14: confidence, i. e. assured expectation confident anticipation. 2 Cor. ix. 4, 11, 17; Heb. xi. 1: Hypostasis, substance, essence, being, something of which we can say *it is*: opposed to Phantasy, mere appearance." Heb. i. 3.

From this definition, which also agrees with Groves, and, as I remember, with Siddell and Scott, (although I do not have the latter volume at hand) the literal idea conveyed by the word Hupostasis is that of a foundation for a superstructure; that on which something can be built. It is the "rock" as contrasted with the "Sand" of our Savior's parable. In this famous definition of the apostle we have the practical side of faith presented which he proceeds to illustrate by the rest of the chapter giving us a long list of holy men and women whose lives were based on founded upon faith. All these, having the

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. AUGUST 19, 1896.

Write! Write!

We request our friends to favor us with some brief and practical articles on the Christian life. Long articles that have been discussed again and again do not meet with that welcome that something having a bearing on personal preparedness for the coming of the Holy and Just One would receive. This is as good a time as any for friends to communicate with each other through our columns. Have you anything on your mind that you think you can tell some one else that will be an encouragement to them? Have you some favorite passage of Scripture that has brought comfort to you? Why not tell others, perhaps it will help them. Just think of it! If each subscriber would send in one little exposition of Scripture; one little report of the work in his neighborhood; one little exhortation, what a grand, good paper we would have, and we are sure every word of it would be read.

Write, all who can upon subjects calculated to instruct, or edify, or comfort our hungry readers. Have in view some good to be accomplished, and let us try and improve ourselves and each other, and show to those outside that we have a hope, that we are not ashamed of; and that we are striving for the kingdom, with the full determination of winning it. Do not throw the paper down when you read this, and say:—"I can't write any thing." You don't know, perhaps your little mite is just what some poor, lonesome soul is waiting for. Perhaps your joys could be shared with another; and so on; we don't always know. How we would like to hear from each one in a short article. We want to hear from *all* at once. Write, friends, write.

"Your Heavenly Father Knoweth."

We copy the following verses from "Glad Tidings," for the benefit of every brother and sister, and we hope each will appropriate them. The sentiment is excellent.

"My Father knoweth who trust in him,
Though the trust be weak, and the hope bedim,
Enough that we ever try to trust,
For he remembers we are but dust.

My Father knoweth what things I need,
Why should I to fears and to doubts give heed?
When the Word of a King is pledged to me
He will give whatever my need may be!

And where I dwell doth my Father know,
In the wealthy home, or the cottage low;
Lonely, perchance, or where dear ones lie,—
'Tis the place that he hath appointed for me.

Home after home hath been broken up
Since first I tasted life's bitter cup;
Where will those tired cyclids close?
I cannot tell—but my Father knows.

I cannot tell, when the light unfolds,
What the day that is coming holds;
But my Father knows—and his word to me
Is "As thy day so thy strength shall be."

Before my Father the balances lie
That hold my day and my day's supply.
And if I begin without taking my story,
What marvel I faint ere its hours are o'er.

He knoweth my sorrows—and if they press
With the double burden of loneliness,
I have but to lean upon him, and know
I never was helped and comforted so.

He knoweth my days, be they short or long,
Compassed with sorrows, or glad with song.
The time is set for whate'er befall,
Then resurrection joy, at the Master's call.

To those who have enquired we will say that we do not know as to whether the "Smith-Wilson Discussion," will be printed in tract form.

Through an oversight on our part the number of last week's Discussion was not changed. It should have read No. 6, instead of No. 5.

THE spirit in Zephaniah says, "Seek righteousness,—seek meekness; it may be ye shall be hid in the day of the Lord's anger."

A SISTER in Florida sends us a nice list of trial subscribers, with the promise that she will try to get more. Now is the time to work for the spreading of the truth. Sow the seed now, reap the harvest by-and-by.

THE things of the flesh are like poisoned molasses to the fly. They are enticing and pleasant for a time, but pangs, corruption and death are in them, and will lay hands on their backs at last.

CARLYLE says: "Everyone does, or ought to, feel unhappy till he finds out what to do. Blessed is he who has found his work; let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it."

NOT only is the understanding of the Word of the kingdom necessary to salvation, but also the complete submission of the person to it. Such exceedingly high and pure morality is arrayed against the natural mind, —consequently it must be slain, and the dead man buried, and a new-born take his place. If the babe be strong and healthy, it will be hungry and thirsty, and so drink in the milk of the Word, and grow thereby.

PAUL was bound with a chain because he cherished the Hope of Israel. Take the Hope of Israel away from the Gospel, and the result would be that there would *be no gospel*. The Gospel is glad tidings of a coming Millennial Kingdom under the administration of Jesus of Nazareth, the king of the Jews. It is *this* Gospel which Paul says is the power of God unto salvation to every one who believes it. Take away this Hope of Israel and you destroy the only power able to rescue men from death, and the only means whereby they will be blessed and glorified.

IN ascending the Alps the traveller passes through different regions of vegetation. First, the vine, then the fruit trees, then forest trees; higher up stunted pines,—higher again dwarf trees and mosses; at last, the regions of perpetual snow. But far up, almost on the very top of the mountain, a tiny, sweet flower peeps through the snow. It is said to have often drawn tears from the eyes of the manliest traveller. It blooms away there, cheerfully, sweetly. And thus we may in mind pass on through regions of knowledge, emotion and will, and on the summit, despite the cold atmosphere of moral depravity and continual alienation, if we are children of God, the flower of faith, true faith, ever blooms and cheers.

SOME think they believe in God, who do not believe in Jesus Christ. This is a great mistake. No one can come to God in his own name. So, though the Jews and Turks *think* they believe in God, they in no wise do. They believe in the *existence* of God, of course, but no reasonable and honest person, on reflection would claim that just belief in his existence is what is implied by faith in God. If a person claims to be believers in Confucius he is understood to have embraced the system of ethics, politics and religion which Confucius formulated and advocated, and not that he believes such a person once lived. The same is true of Buddha and Brahma, and Mahomet, and Joe Smith and Ellen White. We *all* believe in these persons in one sense—that they all *were once, or are now*, but we do not all believe their various teachings. It is precisely the same with God. We only believe in him when we accept his revealed truth and practice his divine precepts as set forth by prophets and apostles, and above all by his Son, Jesus the Anointed, the centre of his redemptive scheme.

By the Word, (Logos) of the Lord were the heavens made, and all the host of them by the breath of his mouth," Ps. xxxiii. 6. This is a Hebrew parallelism; the "Word" and the "breath," or spirit being equivalents. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent, Job xxvi. 13. The spirit is not only the means by which God has created all things, but, is also the sustaining power of all things. "Thou hidest thy face they are troubled; thou takest away their breath they die, and return to their dust. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth," Ps. civ. 29, 30. "If God set his heart upon man, if he gather unto himself *his spirit* and his breath, all flesh shall perish together, and man shall turn again into dust," Job. xxxiv. 14, 15. In view of these exceedingly plain declarations, it seems strange that people should pervert the words of Solomon when he refers to the withdrawal of this sustaining power of the Creator. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Eccl. xii. 7, when the dust-formed spirit-energized man is no longer able "to retain the Spirit" *he* dies, and returns to the dust, while *it* returns to the vast ocean of spirit which emanates from that Great Being with whom is the fountain of life, and in whom we live and move, and have our being." Acts xvii. 28. Oh, how true it is that out of God are all things."

Jesus is Coming.

To set up his kingdom, reader. At present he is selecting men to reign,—to command with him. Only those who have something of spiritual manhood, will be fit for the position he has vacant—not those who are merely able to take part in endless controversies on knotty points. It is not *those* who will reign with him, but those who have used the Word of God TO LEARN THE WILL OF GOD; those who have *done* the will of God,—who have been in the world but not of it.—who have manifested the breadth and sympathy of Christ,—who have been ready to forgive,—who have been sincere, real, clean in mind and manners; those who have been spiritually minded; those who have been dwelling places for God,—those who learned obedience by the things which they have suffered,—those who have lived in fellowship with their brethren, the Bride, and the Bridegroom. These are they, who, having *learned* obedience, will, along with Jesus, *command* obedience.

Let us then henceforth be no more children tossed to and fro, carried about with every wind of doctrine by the sleight of men and cunning craftiness, whereby they lie in wait to deceive, but, speaking the truth in love, grow up into him in all things, who is the Head, even Christ. Amen.

Egyptian Tombs—Their Testimony.

The first volume of the published records of the Archæological Society of Egypt has just appeared; it is entitled *Beni Hasan*, and gives a careful description of the remarkable tombs on the side of a hill on the eastern edge of the Nile Valley, about half way between the towns of Minyeh and Rieh. These tombs contain on their walls a number of pictures and inscriptions, all of which have been faithfully copied. The age of these tombs in general is about that of the twelfth dynasty, about 2500 years before Christ. So we have a picture book published at that date, or a little earlier than that of the patriarchs,—one which Abraham and Joseph might have read, and one which in all probability Moses was acquainted with. It is said that one of the first things about these inscriptions noticed is the curious delight in rank and title which seems to belong to men of every age. Ameni was the Governor of a province and a high official of the court of Usertasen I. and had fourteen civil, one military, and fifteen religious titles. He was "Master of the art of Making writing speak" "Superintendent of the two pools of sport," "Overseer of horns, hoofs, feathers, and minerals," and "Superintendent of all things which heaven gives and earth produces," and also held a post called "Great in the palaces," and pictured by a hand distributing coin," and he also held a military charge of the troops of his district. The west wall of this man's tomb is covered with profoundly interesting pictures, illustrating the arts of peace. Men are seen working at the manufacture of shoes, bows, chairs boxes, etc. Here are goldsmiths with blow-pipes at fires, carpenters, potters, at their wheels, and men spinning flax —some weighing articles in scales. Then there are agricultural laborers reaping and threshing, and plowing and working at the wine or olive presses, with a scribe setting recording what is done. Then come illustrations of fishing and fowling. Further on is the department of Lady Hotept, the wife of Ameni. Here is packing in jars and baking cakes; here is a procession of women carrying articles of the toilet and musicians with harps and sistrums. These are the engagements of the home. Another wall gives out-of-door pursuits wild beasts chased with bows and arrows, acrobats in queer attitudes. On the East wall there is the record of a struggle between two wrestlers representing 60 different positions, then there is a vigorous picture of an attack upon some fortified places. The description of Character is most vivid and interesting, among them were these; "I never wronged the daughter of a poor man. I never oppressed a widow. I never hindered a herdsman. I never took men from their superintendent. There was not a pauper near me. In my time there was no one hungry. When famine came I rose and cultivated the fields of my province to the boundary both North and South. I enabled its inhabitants to live by making provision. In great rises of the Nile, bringing prosperity, I did not exact arrears of rent." Whether this be true or not we cannot tell, but it is as grand as remarkable, and it is pleasant to know what a noble career was considered to be so long ago. It has been objected to the 20th chapter of Job that the portrayal of life there is too far developed for the patriarchal age. The opinions of skeptical critics concerning the evolution of civilized life will have to be *refuted*. God has chosen the weak things of the world to confound the mighty. Amen. They have been often confounded of late.

The Gospel of the Kingdom. A Reply to "The Christian Oracle." No. 22.

My dear Sir:—You charge me with saying on p. 4 of my discourse, that Enoch, Noah and others of their age, knew as much of the gospel as we do. You must be mistaken, for I never said it there or elsewhere; but bear with me. I *do* think they knew *more* of it than you do. You admit that the promise of Christ to Adam was gospel: that being so, then certainly he could have been justified by faith in it.

Again you say, "If the gospel is made up of promises *only*, the facts concerning the coming, death, burial and resurrection of Christ are *not* gospel." To this I reply that there was a time when there were no gospel facts. All rested solely upon the veracity of Jehovah. But now, some of the promises have been fulfilled, and therefore

CONVERTED INTO FACTS.

And in the end *every* promise will have become a fact. You say you have read my discourse "carefully," and hence should have known from pages 8, 9, 11 and others that I teach the fact of the gospel as well as the promises. How can you make it appear that I omit them? Did you speak of this because I showed from Luke ix. 6 that the disciples preached the gospel while ignorant of the impending death of Christ? That fact proves that God had promised a kingdom, and they knew of it and believed *in* it, but as yet did *not* understand the God-appointed means of inheriting it: but when the promises concerning the Great offering became facts, they both understood and preached them.

Your last remark on Gal. iii. 8, "This was the gospel to Abraham that Paul refers to, viz:—the justification of the sinner. And the Scripture seeing before—[seeing what?] that God would give the land of Canaan to Abraham or to the Christian? No, no; but that God would *justify* the heathens or Gentiles, through faith] preached before [preached what?] the gospel, saying, In thee shall all the nations be blessed." Paul very carefully, and purposely

LEAVES OUT LAND,

as that has nothing whatever to do with the gospel of Christ. Yea, he never refers to it in his whole letter to the Galatians. Paul here distinctly and emphatically (as if he knew what some teachers would say) that the justification of the sinner was foreseen by the Scriptures, and preached the good news to Abraham, saying; 'In thee shall all nations be blessed.' I challenge you, Mr. Joblin, or any other person, to prove that Paul referred to Canaan in any shape or all. What was the gospel that Paul recognized here? Nothing to do with land. Paul says in the justification of sinners was the gospel, because he says the Scriptures foreseeing THIS preached the gospel to Abraham."

Let us see my dear sir, if this be so: "The Scriptures foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying [saying what, Paul? That God would justify sinners? Is that what was preached? Let Paul answer for himself:] "Saying, In thee (Abraham) shall all nations be blessed." I leave it to yourself, if the God-idea here expressed in words be not this? That God having determined at some future time to justify the Gentiles through faith, preached or announced the good news to Abraham that ALL NATIONS were to be blessed in him? All nations could not be blessed in him unless justified i. e., pardoned, this was the means to the desired end. We know by the later oracles of God, that justification is *not* the end itself. God does not justify men and then abandon them. He has a blessing in store for them,—justification makes them eligible to

THE BLESSING OF ABRAHAM,

whatever that may be. You claim that the justification of the sinner is the blessing, instead of the state necessary in order to be blessed. You ask me to believe that Abraham was required to *believe that God would in future ages justify the heathen through faith; in order to be justified himself.* "In thee shall all the families of the earth be blessed," was the gospel. It was the Spirit in Paul thousands of years after that tells us that this announcement grew out of God's foresight in reference to the justification of the heathen or Gentiles through faith."

And so you challenge me to show that Paul referred to Canaan in any shape at all. I accept this challenge and if I succeed the building you occupy will tumble to the ground. If this no-land-stone were removed from its foundation it must fall. Well, God promised Abraham that "all the families of the earth should be blessed in him, without telling him *how*, or in what way he would bless them, see Gen. xii. 3.

JEHOVAH'S PURPOSE

is further disclosed by another promise, viz: that he would give HIM and his SEED, the land of Canaan forever, see Gen. xiii. 14, 15. Still another promise to the same effect is found in Gen. xv. 18, the boundaries of the land being given. It must be marked, that there are no conditions attached to these promises like those made to the multitudinous seed of Abraham. They are *absolute* to *him*, and his *seed* (singular) forever. You claim that these promises of the land were actually fulfilled to Abraham;—that *he inherited it in fulfillment of the promises.* But is this so? Will it stand the test of the Spirit's word? Let Stephen answer: "And he [God] gave him, [Abraham] none inheritance in it: no; not so much as to set his foot on, yet he promised that he would give it to him, for a possession, and to his seed after him, when as yet he had no child."

ACCORDING TO HIS WORD,

God promised it, but did *not* give it; and the reason is obvious;—a mortal man could not inherit a land forever. Abraham was not disobedient,—and God was not slack concerning his promise. He never intended to bestow it upon him while he was a perishing mortal, as I shall presently prove by the testimony of Paul, Heb. xi. 8, 9. "By faith he sojourned in the land of promise." I pause here to ask you, what need would Abraham have had of faith in order to live in the land of promise if he had actually

COME INTO POSSESSION OF IT?

The very living there as a stranger was the test of his faith in the promise of FUTURE POSSESSION, and so it reads: "By FAITH he sojourned." What does that mean? Why it means that he had a TEMPORARY RESIDENCE there. If he had really owned it in fee simple could it have been said of him that "By *faith* he *sojourned*, or had a temporary residence in it? There is no use in waiting for the answer to that question, in view of what follows: "By faith he sojourned in the land of *promise*, [not land of possession] as in a *strange* country, [inheritance] dwelling in tabernacles [no house over his head] with Isaac and Jacob, the HEIRS [partakers] with him of the same promise." "By *faith* he sojourned there; he was not *obliged* to. He was under the necessity of faith. God told him to go there, and he did; and after he was *there*, God promised *him* and his *seed* the land forever. And he through faith in that promise lived there as a stranger in

A STRANGE COUNTRY.

If, then, his faith had failed him, he certainly would have gone back home —for Paul says, "If they had been mindful of that country from whence they came out, they might have had opportunity to have returned," v. 15, but now they desire a heavenly country, wherefore God is not ashamed to be called their God, for he has prepared for them a city. "Remember it was the land of *promise* they were in; it was

THE LAND OF PROMISE

they would not leave, and go back to the country they came from; it was the land of *promise* they sojourned in by faith; and we would not give much for the honesty or intelligence of one who would deny that that land of promise was the land they desired when it should be made a heavenly country. I say this because it tells us in the 8th verse, positively, that *it*, the place he was *called to*, and *went to*, was the place which they should AFTER receive for an inheritance, not in his then present life time. So we have divine assurance that when the land of promise becomes

THE LAND OF POSSESSION,

It will be a heavenly country. Amen. But I promised proof that God never *intended* to fulfill his promise of

Poetry.

Reflections From Memory's Mirror.

These lines were composed in memory of the yearly meeting held at Oxford, Kansas, in August, 1891.

Gently now the southern breezes
Whisper round me this lazy day
Bringing many a cherished memory
Of the loved ones far away

Once we took the friends so oft[illegible]
Brothers, sisters, [illegible]
And them gladly will I welcome,
Back our hearts and home to cheer.

Now I see them wending their
Radiant with the heavenly youth,
As they [illegible] to the
Reaching to the [illegible]

O how well do I remember
Those whose voices [illegible]
Praises to their Lord and Savior,
And the glorious Eden home.

Now our hearts are [illegible]
When those dear ones [illegible]
We led out into the water
And the [illegible]

What a picture, so [illegible]
Standing in the rippling waves,
Humble children and disciples,
Owning His great power to save.

'Neath the golden rays of sunset,
Hushed the gloom, the cares, the strife,
Hear the tides sweetly chanting
Out the "Cleansing Stream of Life."

You who this have all forsaken,
To obey the Master's voice,
Answer quickly all his summons
Toil, and in thy toil rejoice.

Hoping for the King of glory,
In majestic power to reign;
And he'll crown your efforts worthy,
The eternal life to gain.

When within the pearly portals
Of the Eden City bright,
We will gladly greet each other,
[illegible] the Lamb himself gives light.

CLEMENTINE OVERMAN.

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[illegible]ison Discussion
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[illegible]spirit of man
[illegible]ing state
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[illegible]sion in

[illegible]r of assertions in the Old
[illegible] the effect that the [illegible]
[illegible]ng, or that their
[illegible] or that the soul goes
[illegible] New Testament
[illegible]erisms, they do not con-
[illegible]'s full truth. The writers
wrote as they saw things, it was not
in harmony with God's main purpose
to reveal such partial statements.

They contain a truth, a truth to be remembered even now, teaching man the brevity of life, the complete annihilation of his plans by death, and the impossibility of repentance in the grave, but to take them as expressive of God's complete teaching is to do injustice to the author of Revelation.

Let us note how these authors make assertions which contradict the truth. Elder Wilson quotes concerning earthly rulers "they are dead, they shall not live, they are deceased, they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish," Isa. xxvi. 14. The reader will notice that "their memory is to perish" means that men will forget them. "The memory of the just is blessed: but the name of the wicked shall rot." Prov. x. 7. Also in Eccl. ix. 5 quoted below.

The prophet's saying contradicts the truth of the resurrection, "all in the graves shall come forth," John v. 28, 29. He says, "They shall not rise." Again: "For the living know that they shall die but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Eccl. ix. 5. Jesus said "Great is your reward in heaven." Heb. xi. tells us of the Old Testament saints that they desired a better country than this earth, even a heavenly, and Peter assures us that the inheritance is reserved in heaven for the faithful.

These will do for samples sufficient to show that any man who puts his faith on the Old Testament teaching is the victim of misplaced confidence. He will be ever learning and never able to come to the truth.

We will show that the Old Testament is not consistent with itself. The last text quoted says of the dead "the memory of them is forgotten," but Ps. cxii. 6 tells us "The righteous shall be in everlasting remembrance." Elder Wilson has shown that the word soul is used for a person and that a person can die. Is it not true a person must die? If the Bible were to limit the meaning of the word soul to fishes, birds, beasts and the bodily life of man we would expect the word "mortal" to be found with it, but such is not the case. It is also evident that one expression of undoubted meaning contradicted any conflicting, could show that the Old Testament is inconsistent. Upon Ezekiel 18th chapter such an instance is "All souls are mine, the soul that sinneth it shall die." The first death is intended for evil [illegible] the second [illegible] Heaven the [illegible] and can be [illegible] verse 4. The chapter is de[illegible] verse 9 that the righteous [illegible] shall not die "he shall [illegible] alive." He does not say [illegible] the grave, he may die [illegible] everything [illegible] Job [illegible] 7, God [illegible] the sky, surely [illegible] the shall not die. Acts 2:8. More to [illegible]

GEO. P. SMITH.

[illegible]

In the [illegible] Elder Smith suggests that the proper place to discover the Word of God is [illegible] the Bible's own [illegible] Old and New Testaments. As I [illegible] to [illegible] for [illegible] to handle the Scriptures quoted against his side of the proposition I [illegible] and [illegible] them. Therefore I will [illegible] Bible [illegible] to dispose of them by [illegible] Bible [illegible] in full. That kind of processing results in confusion, the readers know very well what it indicates.

Brother quotes a number of passages from the Old Testament to show how they contradict each other. But surely is not the case. Had he understood the Bible use of the Hebrew adjective *olam*, as applied to some of those passages, a beautiful consistency and harmony would be seen to pervade them all.

The Hebrew *nephesh*, and *psuche* (Greek) from which we have the word *soul*, is also sometimes rendered *life*. The Hebrew adjective *olam* (everlasting) is never placed before the world *nephesh* (soul). The words soul and life as derived from *nephesh* is applicable to the entire animal creation including man.

But the Hebrew adjective *olam* (everlasting) is placed in connection with the Hebrew word *chai* (life) and refers to the everlasting life given the blessed and holy at the resurrection of the dead, but is never applied to *nephesh*.

In the New Testament, the corresponding word *psuche*, is *never* used [illegible] a positive *negative*, is [illegible] to the Hebrew adjective *olam* (everlasting), as is also the Greek word *zoe* (life) with the Hebrew *chai* (life). Now the word is *zoe aionios* (life everlasting) is never attached to *psuche*, which represents the soul life of the animal creation. The words *zoe* and *psuche* are not used as interchangeable words. Should Elder Smith comprehend these things his self-contradictions would all vanish.

I will now quote a few instances where our blessed Lord Jesus endorsed the entire Old Testament, and surely we should not presume to be wiser than our Master. When assailed by the tempter, three times he silenced him by quotations from Deuteronomy and Exodus.

He says: "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." The Lord here endorses all the books of Moses and all the prophets and considers their evidence better than even a resurrection from the dead.

Says Jesus: "Search the (Old Testament) Scriptures. * * * They are they which testify of me."

"Had ye believed Moses ye would have believed me."

The testimonies of Jesus endorsing the Old Testament are abundant, but limited space forbids me quoting them. I will add one more in which he places his endorsement on the *entire Old Testament*. See Luke xxiv. 44. That all things written in the Law of Moses and in the prophets, and in the Psalms concerning me *must be filled*—"*All things that are written therein*" means everything to which it refers.

If the Old Testament says, "the soul that sinneth, it shall die," it *must* die. If it says "their thoughts perish," they *will* perish, because Jesus says "all things that are written therein," *must* be fulfilled, both concerning him and everything else. See John x. 35: The (Old Testament) Scripture *cannot be broken*." "Cannot be broken" means that whatever the Scripture says will receive an accurate accomplishment.

The New Testament is in perfect accord with the Old Testament with regard to the unconscious state of the dead. See the following samples.

First—Souls can die. Acts iii. 23: "*Every soul* which will not hear that prophet shall *be destroyed* from among the people."

"Every soul" takes a wide sweep.

Rev. xvi. 3: "Every living soul died in the sea." That takes in *every living* soul, and shows that "*living souls*" *can die*.

James v. 20: "Shall save a *soul* from *death*." A soul cannot be saved "from death," unless it was capable of death.

Matt. xvi. 26: "Lose his own soul."

Acts ii. 31: "His soul was not left in hell" *hades*—grave.

Matt. xxvi. 38: "My *soul* is exceedingly sorrowful, even *unto death*."

Souls cannot eat. Luke xii. 19: "Soul, thou hast much goods laid up for many years; take thine *ease, eat, drink*, and be merry."

Merchants can *buy souls*. See Rev. xviii. 12-13. "No *man* buyeth their merchandise any more: * * * wheat and beasts, and sheep and horses, and chariots, and slaves and *souls of men*."

Rom. ix. 22: "Vessels of wrath fitted to *destruction*."

Phil. iii. 19: "Whose end (*telos*) is destruction."

2 Thess. i. 9: "Who shall be punished with *everlasting destruction*."

1 Tim. vi. 5: "Foolish and hurtful lusts which drown men in *destruction*."

2 Peter ii. 12: "These as natural *brute beasts*, made to be taken and destroyed shall *utterly perish* in their own *corruption*."

2 Peter iii. 7: "Reserved against the day of judgment and *destruction of ungodly men*." "Wrest the (Old Testament) Scriptures to their own destruction."

See Titus i. 2: "In *hope* of eternal life which God that cannot lie (but Satan can) *promised* before the world began."

See Gal. vi. 8: "He that soweth to the spirit shall of the spirit reap *life everlasting*."

See Rom. ii. 6: "Who will render to every man according to *his deeds*: to them who by patient continuance in *well doing* seek for glory, honor and *immortality, eternal* life." Why seek for it, does not Satan say, "Thou shalt not surely die?"

See Rom. vi. 23: "The wages of sin is death (an angel of eternity we are told); but the *gift* of God is *eternal life*, through Jesus Christ our Lord."

See John x. 28: "I *give* unto them *eternal life*, and they shall never perish."

See John iii. 16: "God so loved the world," that he gave his only begotten Son "that whosoever believeth" in him [illegible] *life*." These New Testament texts tell the same stories as the Old and show the *nature* of the soul, the *end* of the ungodly, and that eternal life is conditional.

"The doctrine of the immortality of the soul and the *name* are alike unknown to the entire Bible."—*Oshkosh*.

"God only hath immortality."—*Paul*

I add that not a single passage from Genesis to Revelation teaches as far as I am aware, the doctrine of man's natural immortality."—*Creative Week G. D. Boardman*.

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord."—*Paul*.

"The immortality of the soul is neither argued nor affirmed in the Old Testament."—*Personne*.

"The soul that sinneth it shall die."—*Ezekiel*.

"The Bible is silent on the point of an absolute and unconditional immortality of all men."—*Rev. H. H. Dobney*.

"He that soweth to the spirit, shall of the spirit reap life everlasting."—*Paul*.

"Search the Bible through from beginning to end, and you will nowhere find sinners addressed as immortal beings."—*Rev. Thos. Davis*.

"He that soweth to the flesh shall of the flesh reap *corruption*."—*Paul*.

"Christianity treats man not as immortal, but as a candidate for immortality."—*A. Parker, D. D.*

"Seek for glory, honor, immortality."—*Paul*.

"The final destiny of man as a sinner is that he shall be as though he had never been."—*Rev. E. W. Tauntun*.

"They shall be as though they had not been."—*Obadiah*.

"The wicked are never spoken of as being *kept alive* but as *forfeiting* life."—*Archbishop Whately*.

"The wicked *are* reserved to the day of destruction."—*Job*.

"An immortality inherent in man is an unscriptural figment."—*W. F. Mortimer, D. D.*

"I give unto them eternal life."—*Jesus*.

"Immortality is a blessing to be sought, not a birthright legacy."—*Rev. A. A. Phelps*

"This is the promise that he hath promised us even eternal life."—*John*.

"If immortality is inherent in all men, it is very plain that it cannot be the 'gift of God' to the obedient."—*Rev. Alfred Graham, D. D.*

"Ye will not come unto me that ye might have life."—*Jesus*.

"The immortality of the soul is rather *supposed* or taken *for granted* than expressly revealed in the Bible."—*Archbishop Tillotson (Sermon 100)*.

"I am the resurrection and the life."—*Jesus*.

"Paganism taught immortals—soulism before Christ or Moses or Abraham. Satan taught it in Eden. It cannot be true, else it would be incorrect to say that life and immortality are brought to light in the gospel."—*D. H. Chase, LL. D*

"Thou shalt surely die."—*Jehovah*.

"We conclude therefore, that the *first* death puts an end to the life of the body; the *second* death consists chiefly in the destruction of the soul."—*E. Petavel, D. D.*

"For yet a little while and the wicked shall not be."—*David*.

"Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is *death*, and not eternal life in agony, a great black cloud seem to have rolled away from the face of God, and I see him, not only as a loving Father, but as the loving Father of all his creatures."—*Prof. Clement M. Butler, D. D.*

"Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man *shall give you*."—*Jesus*.

"They that put their trust in him *shall live for ever*."—*Barnabas, A. D. 90*.

"Thou hast given him power over all flesh, that he should *give eternal life* to as many as thou hast given him."—*Jesus*.

"The unbelievers and the blinded of this world shall not inherit the world of the life to come." "The apostolic doctrine is that they who believe in him shall be immortal."—*Irenæus (Liv. iii. 18, 19) A. D. 208*.

W. H. WILSON.

Question.

Dear Restitution:

Could you tell me any thing about the church at Philadelphia, Asia Minor, that is spoken of in Rev. iii 10? Is it still in existence and their mode of worship? Do you know of any missionary that is there? Please [illegible] the discussion on Resurrection or by letter. That is a grand and glorious promise to them if I read and understand it aright.

Yours in Christ.

MRS. B. F. REPPERT.

[Will some who can, please answer this. We do not know.—ED.]

Bro. Underwood:

I write to ask if you will kindly send by return mail the name and address of brethren of our Common Faith residing in any of the following counties of this State: Marion, Linn, Lane, Douglass Jackson and Josephine. I will be very grateful for any address of those of our faith residing south of Washington County. Hoping you will favor me with an early reply I am your brother in Christ.

H. T. PROSSER, Box 7, TROUTDALE, ORE.

[Will the brethren in these localities please correspond with Brother Prosser.—ED.]

Prof. Dr. E. Nestle, the well-known Syriac and Biblical scholar of Ulm, reports in the Munich *Allgemeine Zeitung*, No. 123, the discovery of a portion of the oldest Polyglot Bible in existence, namely of the Hexapla of Origen. The find was made in a Greek palimpsest in Milan. The finder is the priest Giovanni Mercenti, who since 1893 has been engaged in investigating the Symmachus translation, one of the parts of the Hexapla. With some lacunæ, the find gives us the Hexapla text of eleven psalms. The first column, containing the Hebrew in Hebrew letters, is wanting; but, what is more important, the second, namely the Hebrew text in Greek transliteration, is here given; in the third column, departing from the descriptions of the Hexapla hitherto known from the Church Fathers, we find the Symmachus version, the Aquila, then the Septuagint, the Theodotion, the Vulgate. With reference to the value of the find, Dr. Nestle, among other things, notes that the manuscript can show us, in a much better manner than was possible heretofore, how the Alexandrian and Palestinian Jews at the time Origen pronounced and transcribed the Hebrew.

Excursion Rates to the Knights of Pythias Encampment at Cleveland are on sale via the Nickel Plate Road Aug 23rd to 30th. Ask agents—Aug 30.

Selected.

Military Christians.

The Christian church has all varieties of men. In it we find poets, who are carried away by the lofty descriptions of Isaiah. We have also logicians, who glory in Paul and read his brave words with supreme delight. Others are held by the sweet spirit and simple story of the beloved John. Another class, with varied temperament, build on Peter, and claim to use his keys in unlocking the door of salvation to sinners. Men with vivid imaginations become enraptured by the visions of Daniel and John, and fly away, by the aid of prophetic scenes, to the grand reunion of heaven and earth.

But there is still another class of Christians, who take a military type, and read with perfect zest the wars and victories of Israel. They live in *camp*, they have on the *armor*, use the *sword, contend* for the faith. They lift the battle-axe and cry "no quarter." If they sing, it is the good old hymn, "*I have fought my way through*." Indeed they are soldiers of the cross, and their whole life is a warfare. That the church needs these brave knights of the cross, is plain, but there is a proper time for battle. Men should not fight. Because they are the warriors, Cain, therefore, they must fight their *friends* as well as their *enemies*; neither should they turn a prayer meeting into a military drill. Our militancy brethren must remember that the martial trumpet is to be laid by and that swords are, some day, to be beaten into plow shares. The Bible proclaims peace on earth and good will to men. There is a point where hostilities cease and peace reigns in blessedness. Another very important point is, that the foes are not always without, they are also *within*. One poet has said:

"Beat of all the foes we meet,
None so apt to meet our feet,
None so [illegible] to sin,
Like the foes we have within."

This interior battle-field is the most hazardous. Here the enemy gains his greatest victories, and here is where lies our greatest danger.

In contending for the faith, we must not forget that doubtings, temptations, trials, and pride, may be sweeping us away from our steadfastness in Christ. We believe in war on all enemies of truth, we believe in war upon every passion and vicious habit in our own bosoms; but let us not destroy, in zeal for war, the lambs of the fold, or discourage the weary pedestrian on his way back to the Father's house. Ever remember the Master's axiom: "I send you forth as sheep among wolves. Be ye therefore as wise as serpents, but as harmless as doves." With prayerful adherence to these blessed words, we shall gain the final victory and rest with Christ.

Excursion to Cleveland via Pennsylvania Lines.

August 22d, 23d and 24th excursion tickets to Cleveland will be sold via Pennsylvania Lines, for meeting of Knights of Pythias, Uniform Rank; return coupons valid August 31st, inclusive.—Aug. 24.

"Expect great things from God; attempt great things for God."

Excursions to Milwaukee, Wis., via Pennsylvania Lines.

August 23d and 24th, excursion tickets to Milwaukee, Wis., will be sold via Pennsylvania Lines, for Republican League National Convention; return coupons valid Saturday, August 29th, inclusive.—Aug. 24.

It is much cheaper learning by other people's experience than by our own.

Toronto Fair Sept. 1 to 12.

The Nickel Plate Road will place excursion tickets on sale Aug. 31.—Sept. 2.

Who feeds his birds will not starve his babes.

Low Rate Excursion tickets are on sale via the Nickel Plate Road to Toronto, Canada, Aug. 31 to Sept. 3, account the International Fair.—Sept. 2.

Dangers are most fatal when least feared.

The Nickel Plate Road sells excursion tickets to the G. A. R. Encampment at St. Paul Aug. [illegible], and Sept. 1.—Sept. 2.

A sinner begets a sinner, but not a saint a saint.

Excursion Rates to Omaha.

Via the Nickel Plate Road, Aug. 16th to 24th account the Y. P. C. U. of U. S. Inquire of agents.—Aug. 26.

God never bribes enemies nor buys friends.

For Our Children.

The Little Mayweed.

I am naught but a little Mayweed
By the dusty road I grow;
And the people who pass o'erlook me,
I am so small and low.

But God in his might and glory,
High up in the heaven so blue,
He sees the little Mayweed,
And gives it both sun and dew.

So child, whom the dear Lord's wisdom
Has placed in a humble rut—
Toiling in common raiment,
Overlooked in your weary lot,

Grieve not, though men pass by you!
God sees and knows your load,
As he sees the little Mayweed
That grows by the dusty road.

The Story of Israel Beyond the Sea. No. 56.

THE SOJOURN AT SINAI.

I think in this lesson, we were to connect the Tabernacle, with our dear Savior and with our coming kingdom home. Do you think we can do it? Turn to the ix. chapter of Hebrews, and read it carefully. What a precious chapter it is! You will all rejoice while you are reading it.

It describes the Tabernacle, the candlestick, the table, the sanctuary, and after the second veil the Holiest of all which had the golden censer, and ark of the covenant, wherein was the pot of manna. Aaron's rod, and the tables of the covenant. And over it the Cherubims of glory.

But we cannot stop to look at these, just now, though a review always helps us to remember better what we learn. We must hurry on lest we be beguiled into talking of Egypt, and the wonderful miracles that were witnessed by Aaron's rod. The rod was kept that it might be a perpetual memorial of what God had wrought in delivering his people, and the pot of manna was laid up for the same reason.

You remember the covenant that God made with his people:—that it was written in a book, and sprinkled with blood? Well, the way to worship God under that covenant, was pointed out. The Tabernacle was built, that the whole nation might come to him, as little children would come to a father. A great many ceremonies that you do not yet understand, were connected with the worship. The priests went always into the first room to do their part in the service, but it to the other room, no one could go except the high priest, and he, only once a year. He must go with the blood and must sprinkle it before the mercy seat. Blood offered, shows that life has been offered. It was sin that took away life. So life must be offered to take away sin. Ex. xxx. 14, 15.

Heb. ix. 7, 22. The blood of bullocks and of goats, was used under the covenant, given at Sinai. There was nothing in the blood, in and of itself, to take away sin. Heb. x. 4, and yet it sanctified, or made the nucleus, pure, Heb. ix. 13. The Israelite knew that through this blood there was forgiveness for him. And he need not wait for the great day of Atonement, to be forgiven. Every morning and every evening a little lamb was offered, on the altar. Night and day the lamb was always there. It was as near to being one lamb, as God could make such a thing to be. It was a *continual* burnt offering. Ex. xxix. 42. The people could [illegible] for the altar of burnt-offering [illegible] in the Court. And they could feel [illegible] they looked upon it. "We are forgiven for the sake of the lamb."

And this lamb, was a type of Jesus. And when the high-priest went into the second room alone, to make an offering for himself and for the errors of his people, it was a figure or picture of this same Jesus. He it was who was to come, and who was to enter once into the Holy Place, not by the blood of calves and of goats, but by his own blood, having obtained) eternal redemption for us. To him, the Israelites were looking. They knew that he was the one through whom alone they could hope to be saved. He has gone into the Holiest place of all, into the presence of God to act as our Great High Priest. This place is heaven itself.

No one else can go into that mysterious, far away room. So deeply curtained from mortal sight. We hear people talk about going to heaven when they die. We hear them singing "I want to be where Jesus is," but it would be death to enter there, just as it would have been death for any one to go into the second room of the Tabernacle when the High Priest was offering the blood, or at any other time. None but the priests might enter any part of the Tabernacle. So we may not dream of having heaven for our future home. But the Tabernacle was only a tent. It could not last. It might picture the eternal things, but it must pass away to give place for these. So the wonderful church with its gold-covered boards, and costly curtains is a picture, not only of heaven, but of the heavenly home that is be ours by and by. When the High Priest, had finished his work before the mercy seat, he came out and blessed the waiting people.

Our Savior Priest, will come out of heaven by and by, to bless all who are looking and waiting for him, and then "The Tabernacle of God will be with men and he will dwell with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any any more pain: for the former things are passed away."

AUNTIE WISE.

The Lost Marbles.

Andrew, or "Andie," as he was called, sat down to dinner. While he was eating, the tears rolled down his cheeks. He tried to stop them, but came they would.

"What troubles you Andie?" asked his father. The little fellow tried to swallow his trouble, whatever it was. "Can you not tell us, my son?" asked his father kindly.

"I've lost my all, sir," said Andie, trying to put on a brave face; "that's all.

"How is that, Andie?" asked his father.

"This morning I went out, sir," said Andie, "with twenty-one marbles, and five were the handsomest you ever saw, and I've lost them all. I played with Bill Taylor, and he won every single one.

"You can bear that Andie."

"Oh yes, sir, but—" he stopped.

"Never mind, you can win them all back again," said James; "yes, and get Bill's too."

"I know it," said Andie, the boys all say I can get Bill's some day: but then Bill won't have any, and I know just how he'll feel."

"That is gambling," said his father. "You don't think much of gambling," do you, Andie?"

"No, sir, I don't," answered Andie.

"In lawful trade, Andie," said his father, "a man parts with his property, his potatoes, his cloth, his iron, or whatever he has to sell, and receives in return its value in money; or a man buys something, a farm, a house, an engine, or whatever he wants, and gets for his money his money's worth. You see that, Andie."

"Yes, sir," said Andie.

"In gambling," continued his father, "you agree to part with your property without receiving anything of equal value in return, which is a foolish and sinful wasting of what you have; or you take another man's property without giving him anything for it, which every honorable mind must see to be ungenerous and mean."

"I think as much," said Andie. "I should not enjoy what I got that way, I know I should not. I don't want Bill Taylor's marbles unless I give something for them."

"Gambling then, you see, Andie, is bad in principle, and worse in practice, and I hope you will never countenance it even in play."

"I never shall, sir," said the little fellow.

In all your recreations, boys, choose those which will give a cheerful exercise to both mind and body, and leave no sting behing.—*Child's Paper.*

G. A. R. At St. Paul. Special Rates via Pennsylvania Lines for National Encampment.

August 30th and 31st and September 1st are the dates upon which low rate round trip tickets to St Paul will be sold via Pennsylvania Lines, the short route through Chicago. Tickets will be good returning until September 15th, inclusive, and if deposited with the joint agent at St. Paul on or before September 15th, the return limit will be extended to include September 30th. The rates for this occasion will be exceptionally low via Pennsylvania Lines, the only system of railways over which trains run from Wes[illegible] Pennsylvania, West Virginia [illegible] and Indiana to Chicago Union Station, the natural gateway from those States to the Northwest. Daily trains from Pittsburgh, Columbus, Cincinnati, Indianapolis and Louisville make convenient connection at Chicago with St. Paul trains. Arrangements may be made by G. A. R. Posts or parties of friends to travel together on special cars that will go through from starting point to the Encampment without change, if the number justifies it. Information on the subject will be cheerfully furnished by representatives of the Pennsylvania Lines.—Sep. 1.

Announcement.

The Annual Conference of the Church of God for the State of Indiana, will convene at Argos, Indiana, on Friday at 2 P. M., Sept. 18, 1896. A cordial invitation is extended to all lovers of truth to meet with us and enjoy at least one more reunion of those of like precious faith. We are admonished to be watchful, the signs thicken, events of momentous importance tell us plainly the hour of his coming is near. Be ye therefore ready.

J. F. WAGONER, Pres.
A. C. ROBERTS Sec.

The Eleventh Annual Conference of the Church of God in Nebraska will be held at the City Park, in St. Paul, commencing, the Lord willing, on Friday September 11th: and will continue for ten days. We give one and all a cordial invitation to come and enjoy some blessed meetings with those of like precious faith. Come prepared to do all in your power to help make the meetings both pleasant and profitable. St. Paul is near the center of the State, being just twenty-five miles north of Grand Island, so that all will have an equal chance to attend. We would like for all who can to bring tents; but to those who cannot, we say, "Come any way and we will see that you are cared for in the best manner possible." There will be a boarding tent at the park so that the sisters need not spend their time in cooking, but can enjoy the meetings. Yet we would say, "Bring your provisions with you, if you wish. You can dispose of them to the committee appointed for buying provisions, who will credit you for them. This will go towards paying your board at the tent." Once more we ask you to come and tarry with us for a short time, and help us in the Master's work. Let us serve him while we may, that we may be ready to meet him when he comes in glory to set up his kingdom on the earth. Brothers and Sisters, this time is not far distant. Let us strive to be faithful; and when the time comes, may we one and all enter into the rest that is prepared for the people of God.

DAILY PROGRAM.

7 A. M. Reading of Scripture and prayer.
7:30 A. M. Breakfast.
9 A. M. Bible Reading or Social Meeting.
10 A. M. Business on week days and Sunday School on Sunday.
12 M. Dinner.
2:30 P. M. Public Preaching.
6 P. M. Supper.
8 P. M. Public Preaching.

The intervening hours between 8 A. M. and 6 P. M. will be occupied in the Reading of Essays, in Prayer and Social meetings, or in some way that will be beneficial to all. Come and we are sure that you will feel well repaid for so doing.

Your Sister in Christ.
RENA M. COMMON, Sec.

Dear Restitution:

We wish to say to the brethren of the Church of God, of Southern Kan., and throughout the State that a Conference will convene at Bitter Creek, Sumner Co., Kan., on Friday evening before the second Sunday in Sept., and continue over Sunday, and as much longer as the interest may demand. Brethren, this meeting is yours. Will you come to enjoy it? There will be some important business to attend to. Should any of you have a pet hobby please hitch him at the first outside post. We do not want to have any wild mustangs loose in the crowd of people. Come together for religious worship, let us have peace, let us have a meeting commendable to the people of God. Times are very hard; but the Lord is liable to come, even if times are hard, whether we have a dollar or not, let us get ready, all make an extra effort to try and be at this meeting. Bro. L. E. Connor has promised to be with us, if it is possible. We would like to have as many come as possibly can come to do so. You may think times are too hard, but this is a burden all must bear in order to share the joys derived from it. This meeting will be held at the Southeast corner of Sumner Co., one-half mile south of Bitter Creek post office, Cauda Springs 7 miles north is the nearest railroad station. Any coming by rail may address me at Cauda Springs, or Bro. J. M. Vickery, Arkansas City, telling us when to meet you and we will be pleased to wait on you. This may be the last gathering in this life, so then come. Come one, come all.

I. S. MILLER, Pres.
DELLA MILLER, Asst. Sec.

The Y. P. C. U. of U. S. Convention will be held at Omaha, and the Nickel Plate Road will offer excursion tickets for sale Aug. 16th to 24th.—Aug. 23.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 164-p. pamphlet by Wm. Glean Mourrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 400 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth: 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stetzenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in Restitution, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Addie A. Howard to Dr. Talmage, and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

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Excursion to Cleveland, O. Centennial Celebration, August 11th and September 9th via Pennsylvania Lines.

One fare for the round trip excursion tickets to Cleveland, Ohio, will be sold Tuesday, August 11th, and Wednesday, September 9th, via Pennsylvania Lines for the Centennial Celebration. Return trip must be made through to original starting point within four days, including date of sale. The arrangements for the Centennial Celebration at Cleveland have been elaborately prepared; the features are varied, and typical of a century's growth of Ohio's thriving and most populous city on the shore of Lake Erie.—Sept. 9.

List of Churches.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., usually on Sabbath-Preaching by S. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. H. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through there are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Fenne Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wellon, Elder: Sarah Selleck, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill: cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowsow Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 3:0[illegible] m. in K. of P. Hall, 95[illegible] Euclid, Cleveland, Ohio, where all [illegible] faith are welcome.

Preaching at Park Hill [illegible] in., every Sunday morning [illegible] J. Eychaner. Traveling brethren welcome. Sunday school at 11:[illegible]

Meeting on Sunday school every Fr[illegible] the Fowler Schoolhouse, Colfax Co., Ia. [illegible] der Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Centa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Wetson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tetzeldl.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

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Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 6:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

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VANDALIA TIME CARD

In effect Aug. 2 1896.

GOING SOUTH.

No. 18, Ex. Sun.	5:45a m
No. 21, "	10:36 "
No. 11, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING NORTH.

No. 14, Ex. Sun.	7:35am
No. 6, "	11:51 "
No. 21, "	5:16pm
No. 8, "	9:59 "
No. 10, Sun. Only	8:24am

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Valpar'o 11:16pm 9:42am
Kouts 11:45pm 10:10am
Argos 12:31am 10:51am
Ft Wayne 3:35am 1:00 pm
Cleve'l'd 10:05a m 9:00 pm
Buffalo 4:35pm

Buffalo 12:30pm 1:45am
Cleve'l'd 7:15pm 6:30am 10:40am
Ft Wayne 3:05pm 1 [illegible] 4:10pm 7:00 pm
Argos 4:10pm 2:50pm 10pm
Kouts 4:30 pm 3:01 pm 6:38pm 10:48pm
Gar [illegible] 4:[illegible] 11:58pm
Valpar'o 5:20pm 4:36pm 12:30am
Ho [illegible] 5:35pm 5:17pm 1:20pm
Hammond 6:04pm 5:45pm 2:08pm
Stylesd 6:40pm 4:20pm
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No. 38,	"	10:25pm

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No. 84, Passenger, Leaves		12:40am
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For Tickets, Rates and General Information call on J. M. Dashiell, City Ticket Agent, L. E. & W. R'y., Plymouth, Ind., or address

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"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, AUGUST 26, 1896. NUMBER 32.

Poetry.

Rejoice.

Rejoice then weary one,
Thy toil will soon be o'er;
A little while and thou will stand,
Upon bright Canaan's shore.
Thy Lord will come, O! do not fear,
The signs proclaim his coming near.

Does poverty press hard?
Or trouble throng thee round?
Does sickness waste thy frame?
Thy friends sleep in the ground?
Thy Lord will come, O! do not fear,
The signs proclaim his coming near.

O! look beyond this life,
Thine eye keep on the prize;
And pray O Savior come,
Till in the radiant skies
Thy Lord shall come; O! do not fear,
The signs proclaim his coming near.

—Lewis Bush.

Selected.

Crosses.

"He that taketh not his cross and followeth after me is not worthy of me." Matt. x. 38.

"Whosoever will come after me, let him deny himself and take up his cross and follow me." Mark viii. 34.

"If any man will come after me, let him deny himself and take up his cross daily and follow me." Luke ix. 23.

"And whosoever does not bear his cross and come after me, cannot be my disciple." Luke xiv. 27.

The above quotations from the Evangelists taken together, give a complete epitome of a Christian's course of duty, in order to be an approved disciple of Christ. He must deny himself, and take up his cross daily and bear it and follow Jesus in order to gain the commendation of the Master, "well done good and faithful servant."

"He that overcometh," says Jesus, "will I give to eat of the hidden manna" —"shall have a white stone and a new name engraved thereon"—"shall eat of the tree of Life which is in the midst of the Paradise of God"—"shall have power over the nations, even as I have received of my Father"—"shall not have his name blotted out of the Lamb's book of Life"—"shall be a pillar in the temple of God"—"shall sit with me on my throne even as I have overcome and sit with my Father on his throne." All these things to him who shall overcome—not to him who does not go at all into the service of God, neither to him who makes a start in the course and then falls back, but to him who presses onward, not turned aside by every wind of doctrine, nor discouraged by every wave of opposition, or overwhelmed by his easily besetting sins. The crosses of the Christian are to be taken up by him voluntarily, for neither God nor Jesus compels the obedience of men and women. It is a matter of their own free will whether they will accept the invitation and travel in the narrow path that leads to life, or go down the broad road to death and forgetfulness.

There is a picture on exhibition, illustrative of the four texts at the head of this article, and a most eloquent sermon does it preach. In the center foreground, stands an angelic figure, supporting a cross, while lying at her feet are a large number of crosses of all sizes. Leading up from the shadow at the right, past the full light of the center, and then off to the left until lost in darkness, is a broad beaten avenue, along which immediately in front and to the left, are several couples of persons who are passing and have passed by the angelic presence, who have not stopped to take up any of the crosses that lay beside their path. Some are still in the sunshine, some are just passing out into the deepening twilight, and some are nearly obscured by the thick gloomy pall that enshrouds the end of their way. Leading off to the background of the landscape, is a narrow, winding, rugged path, that takes its devious way over mountains and rocks and gulfs, but constantly ascending, until it terminates in a broad plateau under the full blaze of a shining crown in the blue sky over all. Along this rugged pathway, are men, women, and children passing singly, each one bearing on his or her shoulder a cross —some bending under the heavy weight, others with firm elastic tread, steadily pushing on up the steep, with their eyes fixed on the shining crown. Immediately in front of the angel stands two men: one grasping a heavy cross and lifting it with both hands to his shoulders, with knitted brow and compressed lips the very picture of determination, which says he has counted the cost, and accepts the situation. The other with one hand stretched out and the other clenched into his hair, stands undecided whether to take up the cross that lies at his feet and toil up the narrow tortuous path to the plains above, or go on in the broad and easy road that he has just turned aside from. Still another man has been so startled at discovering the rugged dimensions of his cross, that he has attempted to get out of the way of it with such alacrity, that he has stepped out of the broad road, and is only held back by his companion who looks wistfully at the crosses, and holds up one hand towards the crown. One old man with long skirt and broad brim has found his cross too heavy, and has laid it down and is sawing off one end of it; but while endeavoring to lighten his load, has been left far behind by those who set out with him. It is a vivid exposition of the subject.

The cross is to be taken up daily, not once in a while whenever we feel particularly strong and zealous, but every day of our lives, it is to be so taken up and borne steadily on as a part of our daily life. The Diagloft has it "bear his own cross." This is still more emphatic. Each must bear his own cross—no one can bear it for him. In the olden days of chivalry, the knights had armor bearers who bore the heavy plated dress and defense of their masters when they were not engaged in conflict; but the Christian has no such assistant: neither if he had, could he lay aside the armor with which he is panoplied, nor trust it or his cross to another; for the enemy who is opposed to him is vigilant and untiring, and seeks every advantage to win the day, and armor and cross must alike be borne by the Christian pilgrim, at all times, and under all circumstances, for there is "no discharge in this war." Some artist has painted a picture of a rosy cross which a woman is stooping down to pick up. If is neither a natural or reasonable conception. No cross while borne as such, bears roses, but thorns. The companion to this picture shows the same woman being crowned by Jesus with a crown of roses, which is true to the idea of cross and crown.

The crosses Christians are called on to bear are not all alike, but as diverse as their natures. The cross I ought to bear daily, may be a far different one from that which my brother is bearing so bravely and uncomplainingly. They are not something that is laid upon us externally by our Savior as a burden, but are such as grow out of our different dispositions, and become crosses as we deny ourselves and guard against our easily besetting sins. Let me be plain spoken and bring the matter home to ourselves, and see if the brethren of the one faith are bearing their crosses daily—or whether we take them up only to be laid down again as they begin to grow heavy and painful to carry. It won't do to throw them down at every piece of rugged road we find, if we do, we shall never see them change into crowns. If we are never tempted in a given direction, we cannot appreciate the struggles of him who is striving against temptation in that direction.

It is an easy matter for us when everything is prosperous and pleasant, to feel that we are all right, and are discharging our duty to our brethren and our God, to the best of our ability; that we have no particular desire to go away from him or his people. We are very amiable and sociable, when life is rose-tinted and is apparently a success in all its particulars, and we are well pleased with every body, ourselves included. Our blessings we are willing to acknowledge have all come from the Father, and we feel we are truly thankful for his mercy and loving kindness. But when the sunshine of prosperity is overcast with the clouds of adversity, how is it? Do we murmur at our lot? Do we repine at our position? Or do we rather in humble resignation say the Lord gave and has taken away, blessed be his holy name? Do we remember then that all things come from him, and that however bad our condition may be, we still have life, and still have time to secure to ourselves those riches laid up in heaven that will not take to themselves wings and fly away; and that God is still a loving Father, full of mercy and goodness towards them that fear him? If we do thus meekly bow (to his decrees shall I not say?) then we are bearing this cross but adversity has laid in our pathway and which we have taken up.

Again: When a brother or sister is in the way of prosperity, blessed with a full basket and store, and has the power and will bestow favors, it is an easy matter and very human to think and say what a charming disposition he has, and how noble and generous he is, and what a pleasure it is to do him a favor or kindness. Then it is an easy matter to do good unto him and speak well of him. His opinions are then received with deference and his *ipse dixit* is final. But on the contrary let the storms of adversity come upon him and heat him down—let his ability to bestow favors pass away, and how natural it is for man to forget the little kindnesses, the cheering words; the hearty God-speed that he so much needs, and for which, none but those who have felt it, know how sarcastically he yearns; and with lifted eyebrows, and nods, and shrugs show more plainly than words can express, what their thoughts are. How easily then it is to say unkind things of such an one, and magnify his faults to others. In his prosperous days his faults were overlooked or excused, now they are exaggerated and most severely condemned. He furnishes food for little gossips, and his failings are commented on with feelings nearly akin to satisfaction. Are we brethren like the world in this matter? If so we ought to take the cross of reform in this particular, and do unto others as we would that they should do unto us under similar circumstances. None but those who have passed through this furnace of affliction, know how like an oasis in a Sahara, refreshing to the weary and thirsty traveler, is the friendship and brotherly confidence of here and there a true Christian in the heartless world at such a time. May God give unto such in their present life his choicest blessings, for their kindness, confidence and sympathy. There is no need of such a prayer for their future life, for unto them it will be said in tones of unutterable love, "Inasmuch as ye have done it unto one of the the least of these."

There is another cross that all of us need to take up daily, and bear steadily up the rugged steep until victory shall be gained, and that is to cure our propensity for showing up each others rough points.

We all have them, some more, and some less, and they are all visible to others, if not to ourselves. Now it ought to be just as easy for us to find each others good points as the rough ones, for we must be very wretched indeed if we have not some good ones, although they may not be so prominent as the rough ones. The rough points under proper treatment, will become smooth, and appear uniform with the general surface of our character; but the trouble is, we do not usually give them that kind of treatment, and they get no better by our handling. The operative workman uses judgment in polishing off the rough points of his blocks of stone, and by chipping here and there they become perfect and beautiful ashlars fitted to adorn as well as support the edifice into which they are builded. We ought to find more pleasure in discussing the fair side of our brethren than the dark side. It is better to cast the mantle of charity over their failings, than to be continually probing the hateful sores, and so keeping them a perpetual theme for our conversation. Let the past suffice for we have been verily guilty in this thing. We ought to do something to eradicate these unsightly blemishes upon the otherwise fair character of our brother, rather than roll them over like a sweet morsel under our tongues. It is a delicate matter for one to remind another of his faults, but if it is done pleasantly and in spirit of brotherly love, and we do not receive the proof in the spirit in which it is given, knowing it is intended for our good, then we have laid upon us yet another cross, and that is to learn to receive admonishing from our brethren with meekness and thankfulness. We need not make these faults the gossip of a clique or text for a sermon. They need not be conned over and discussed in his absence, and he only made cognizant of the matter by some tale-bearer, who either wilfully or ignorantly reports half the discussion wrong. Let us remember if we can find no good trait to discuss in our brother's character, that "though speech is silvern, silence is golden." I am satisfied that this cross will rest heavily upon us, but we shall have no Cyrenian to bear it for us, we must each bear it for himself and herself as best we may, and pray God to give us the victory.

Another cross we all ought to bear every day and hour of our lives, and which I am persuaded is the most rugged of all we are called on to bear, is to keep in subjection our most easily besetting sin, selfishness. We are all apt to think more highly of ourselves than we ought, and that makes us tenacious of our rights and privileges. We should have of course our just rights, but we ought to be, as Christians, extremely careful in our anxiety to receive and maintain them, that we are not encroaching upon the domain of another's rights. The law of reciprocity is so nicely framed, that the line of demarkation between our own and another's rights is sometimes very fine, and we may only see our side of it, and forget that it has two sides, only one of which belongs to us. It is quite easy for us sometimes to call for justice and fairness when they incline our way, and yet be very obtuse and selfish when they turn the balance against us. Let us endeavor to deal fairly with all, even though it may seem to be against our present advantage. Our selfishness should not blind us or make us greedy to have the last word, or best position, or the most ample apology for fancied or real wrong suffered—nor yet make us insist on the last penny in settlement of controversy; but we ought to scan well our conduct, and see if we have rendered to our brother the just and full measure of his rights, or we exact from him the last item of ours. Although it is enjoined upon us to forgive our brother though he trespass against us seventy times seven, yet I imagine he will not be held guiltless for needing such leniency.

Selfishness makes us do things that are a disgrace to our Christian character, and reflect discredit on the cause we profess to love. It postpones to the day of approval by the Master, and unless we make haste and rid ourselves of the incubus we shall never have said unto us, "you have been faithful over a few things I will make thee ruler over many," but instead, we shall be wrecked and cast away. All our fair speeches and teachings will avail us nothing in the day of accounts if above all "Selfishness" is written. For every good deed we have done will find its impulse rooted therein—every act of assistance rendered—every favor bestowed will have been prompted by selfish motives. If we have anything about us that is in the way of our perfection, that hinders us in our progress towards the realization of our hopes—that tends to make the cross of Christ and the attainment of the kingdom anything short of the first and foremost duty and mainspring of our daily life, we ought to deny ourselves of it, or of any pleasure or hope of present advantage enjoyed or anticipated therefrom, and bear the cross however painful and unpleasant it may be, steadily forward. On such a cross, depend upon it, there will be no roses, for when it bears roses in lieu of thorns, it will no longer be a cross, but will have been changed to a crown. It will no longer be strife and turmoil, but victory and peace.

Jesus says "be thou faithful unto death and I will give thee a crown of life."—*P.*

The Bell in the Sea.

It is said that off the coast of Wales a large bell has been placed in the sea to warn vessels against too near an approach to the shoals above which it swings. It is so arranged that at every motion of the waves, however slight, it sends forth its admonishing sound. The inhabitants of a town that lies along the shore, more than a mile distant, may not hear it amid the din of business; or if they hear, they may not heed it, because accustomed to its unceasing tones, as the ticking or striking of a clock in our room is after awhile totally unnoticed. But whether forgotten or remembered the bell is pealing out its signals of danger or its softer notes, day after day, and night after night, and hour after hour.

Sometimes when the gale has rushed across the bosom of the Atlantic it rings a wild and rapid alarm: sometimes it almost seems to shriek amid the sullen moanings of the storm; sometimes at the touch of the rippling breeze it tells of gladness, like the chime of marriage bells; and sometimes as the wind is sinking into a great calm its melody steals over the water like sweetest music. Merchant vessels may speed along the track of trade; tempest-tossed mariners may struggle to gain the port; pleasure parties may sail around it with laugh and shout; funeral barges may pass it with the remains of the dead; but its voice is never silent, and to all it conveys a lesson if they have ears to hear.

No one can fail to perceive in this an appropriate symbol of the "Word of God, which liveth and abideth forever." 1 Peter i. 23. Although too often unheard or unheeded, it is sounding its solemn warnings and its tenderest entreaties each succeeding moment. Many regard it as the disturber of their peace, but without it man would be inevitably stranded and wrecked upon the dark shores of a hopeless eternity. Its most terrific denunciations of the wrath of God against sin are after all but the alarum of the bell in the sea, when struck by the breaking billows; and the sinner, admonished in love, should lift his heart in adoring gratitude to him who is "not willing that any should perish, but that all should come to repentance." 2 Peter iii. 7. If a bell ringing above the shallow water had told of peril, when the Schiller was groping its way in gloom to be broken in pieces, its friendly voice would not have been despised by the passengers as the disturber of their peace.

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Isa. lvii. 20. But when Jesus arises in his grace and might, and says "Peace, be still," to all this uproar, how like "dulcet symphonies" come the assurances and the promises of the Word to the believer! From that moment, if faith is in exercise, notes of silvery sweetness are always floating across the waters to delight the child of God. They are heard every morning as he renews his voyage; every evening as he lies down to slumber, a day's sail nearer home; in every hour of perplexity; in every night of sorrow; in every time of trial; animating, comforting, directing, sustaining him, and ringing out more and more clearly as he approaches "the shining shore." May the Lord lead his people to listen to the Word, constantly to the Word, until they recognize in it his own voice, and yield to his will an unquestioning and happy obedience in all things! "Blessed is the people that know the joyful sound." Psa. lxxxix.—*The Truth.*

For a Christian man it is not possible to walk across so much as a rood of the natural earth, with mind unagitated and rightly poised, without receiving strength and hope from some stone, flower, leaf or sound, nor without a sense of a dew falling upon him out of the sky.—*Ruskin.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this lead the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion to the name of Jesus Christ for remission of sins, possessions of the forgiveness of sins, and a holy life as essential for final salvation.

Christ and the Resurrection.

Who is this amazing figure of purity, of wisdom, of dignity, of calm and balanced courage, that amid the rank growths of contemporary unwisdom and superstition stands up in such immeasurable superiority above his generation,—nay, not above his generation only, but above all generations? Who is this that, in the incredibly short space of three years, regenerated and redeemed a rapidly dying out and corrupting race? Who is this that—not for a throne, or a war horse, or from some literary pedestal of honor—but from a gibbet, has ruled over eighteen centuries, has transformed a world denying under Roman Cæsarism into the fresh youth and vigorous life that characterizes modern Christendom, and has even forced from the lips of the most advanced critics and philosophers of our own day such confessions as these, almost identical with the language of Mr. John Stuart Mill?

"The teaching of Jesus carried morality to the sublimest point attained, or even attainable, by humanity. The influence of his spiritual religion has been rendered doubly great by the unparalled purity and elevation of his own character. Surpassing in his sublime simplicity and earnestness the moral grandeur of Chakyamouni, and putting to the blush the sometimes sullied, though generally admirable teaching of Socrates and Plato, and the whole round of Greek philosophers. He presented the rare spectacle of a life, so far as we can estimate it, uniformly noble and consistent with his own lofty principles, so that the imitation of Christ has become almost the finale word in the preaching of his religion, and must continue to be one of the most powerful elements of its permanence."

Such acknowledgments appear to us to concede almost all that we could desire; and we feel strongly inclined to ask pardon of our author for every hard word we have said of him. After all, "Thou, O Galilean, hast conquered!" If this much can be said, if this absolutely amazing moral and historical miracle can be honestly allowed we feel the most entire confidence that a little farther reflection will not permit our author to stop where he now is. Jesus of Nazareth is, assuredly, either a great deal more or a great deal less than the words just quoted claim for him. His pretensions were clear. He did not aim merely to found a new moral philosophy, or to add one new link to the ever-lengthening chain of ethical speculation. He claimed to found a religion—a thing which alone can bring the highest morals home to the poor, to the slaves, to the vast unexecuted and unvivified masses of mankind.

Now the beauty and power of Christ's example having been fully conceded, it only remains to point out that one thing, and one alone has given authority to his teaching and has transformed it from a "philosophy" into a "religion," seizing with a divine force upon the imagination mankind. And that one thing is his resurrection from the dead. If that be not true, Christianity at once shrivels up into a disputable system of ethics. But if it be true, then Christianity lays its hand upon us and thrills us, as though it were with the hand of God. All other miracles may then be freely canvassed. Gospels may then be keenly criticised. Old Testament authorship may be thoroughly sifted; various readings and other literary phenomena learnedly descanted upon; history cleared of legends and falsehood: church mechanisms reformed and improved.

All these things, to one who has accepted Christ's resurrection, are as welcome and as free as air. For the key to the whole battle field has been mastered, the clue to the vast labyrinth of human problems has been gained, the question of questions has been answered the mystery of mysteries has been solved.—*Edinburgh Review on Supernatural Religion.*

A proud heart is very ingenious in putting a fair face on a foul matter.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. AUGUST 26, 1896.

He Comes Again.

"He comes again!" So angels said,
To those who watched the Lord depart;
And like a gladdening anthem sped
The message through each drooping heart.

"He comes again!" What words but these
Can yet avail to cheer our gloom?
He comes! before him darkness flees,
And light breaks forth e'en from the tomb.

"He comes again!" Nay, doubt it not.
Though weary seem thy hope's delay;
These waiting hours will be forgot
In presence of eternal day.

"He comes again!" Oh, by this hour
To steer through wildest storms of night.
To mark, seems this heavenly gleam,
Till morn arise and all grow bright!"

DR. TRISTRAM calls Palestine "the garden of Eden run wild. Every traveller is struck with the immense profusion, variety and brilliancy of the flowers."

MEN are perishing for lack of knowledge. *There is a power* that can save them, and you may use it, readers if you yourself have tried it. O go to work on men and women.

IF we have learned to subject ourselves willingly to the law of Christ, we shall be eminently fitted to teach others that spirit in the age to come, and may with the utmost confidence wait for the coming of the Master.

CHALMERS said, "As things stand at present our creeds and confessions have become effete, and the Bible is a dead letter; and that orthodoxy, which was at one time the glory, by withering into the inert and lifeless, is now the shame and reproach of all our churches."

CHRIST-LIKE men and women, says Pulsford, in their common every day routine, and in all their passive and silent state, like the leaves of fragrant plants, breath out into the air of the world healings and comfortings, which no one thinks of attributing to them.

SOME one has said, "It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does we won't need to tell anybody it does. The light will be its own witness. Light houses don't ring bells and fire cannon to call attention to their shining—they just shine."

WHAT is the essential faith of so-called Christians in this year of our Lord 1896? We understand it to be this, in substance: To believe without evidence the doctrine of the Trinity in unity; the immortality of the soul; the substitutionary death of the Second person of the Trinity, to appease the wrath of the first person, in order to to save immortal souls from eternal torments, and to save them in heaven at death. If any one of the great religious Bodies does not consider some such faith as that necessary in order to enjoy its fellowship, we do not know it. And if there be one grain of divine truth in this essential belief we do not know it. Certain are we that God's Book says nothing about *Trinity*, or immortal souls, or substitution, or the *second* person of the Trinity, nor appeasing the wrath of God, nor saving immortal souls *from* eternal torments, to heaven. Solemnly, are those who do not build upon *one* truth of God, children of God? If so, on what principle?

A Lecture.—Vain Worship.

It is to be presumed that every person in this house believes in the worship of God, in *theory* if not in *practice*. And to such, the matter of acceptable worship should be as interesting as important. And what could be *more* important. It cannot be successfully disputed that man is a morally and religiously organized creature; and as such *must* worship something. And, in the nature of things he is gradually assimilated to the object he worships. This is proven by the character of the people corresponding with their *conception* of a God; notably the worshipers at the shrines Backus and Venus. From this point of view the importance of knowing how to offer acceptable worship to the One Living and true God is seen to be very great. We cannot become Godlike unless we know enough of him to know how to please him, and to come into communion with him. I have selected words recorded in Matt. xv. 9 and Mark vii. 7, as a foundation for remarks this evening. The Pharisees and Scribes came to Jesus and asked him why his disciples did not walk according to the traditions of the elders, and wash their hands before eating? He answered and said unto them, "Well hath Esaias prophesied of you hypocrites, as it is written, "This people honoreth me with their lips, but their heart is far from me. Howbeit

IN VAIN DO THEY WORSHIP ME,

teaching for doctrines the commandments of men, for laying aside the commandments of God, ye hold the tradition of men, as the washing of pots and cups and many other such like things ye do. And he said unto them, full well ye reject the commandment of God, that ye may keep your own traditions. Then he called the multitude and said unto them "Hear and understand: Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man." Being then told by his disciples that the Pharisees were offended after they had heard this saying, he answered and said, "Every plant which my heavenly Father hath not planted,

SHALL BE ROOTED UP.

Let them alone,—they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." What a powerful sermon on the vast importance of the truth.—You see that man has nothing whatever to do with the conditions of salvation, or with intercourse with God. God will tolerate no interference with his prerogative. God is the offended One, man the offender. Rebels have no right to make terms of reconciliation—especially when they have taken up arms against an infinitely great, good, wise and beneficent Ruler. To lay aside the conditions offered by God, and attempt to bring about a peace to suit themselves is just to aggravate their rebellion. It shows there is no repentance, no compunction, and that they would return on *no* account but for the stress of circumstances; they lack the *ability* to subvert the government of God; but their will remains unchanged. Listen to the Great and Infallible Teacher. He says when told that the Pharisees were offended because he denounced those who reject the commandments of God and hold the traditions of men. "Every plant which my Father hath not planted, shall be rooted up. Let them alone." [Do not hearken to them.] They be blind leaders of the blind. And if the blind *lead* the blind," —what is the result? Does the Lord say they have been taught those things from their youth up, and are

VERY SINCERE AND ZEALOUS,

and endeavor to *please God in that way*, and will finally be accepted, together with their deluded followers, because of their devotion to what they think is right? Is this what he says? No, indeed. He says, "If the blind lead the blind both shall fall into the ditch. This is the disastrous end awaiting the leaders, and the led. Remember, this is Jesus speaking. He who spake as never man spake,—He whose love constrained the apostles to love him; he whose love induced him to lay down his life in behalf of others, and knowing what we do of him we are obliged to conclude that these stern appearing words were spoken in love. Knowing the *fearful doom* of these blind leaders and their victims, his love compelled him to speak and let the worst be known, and although he did not expect to influence his late audience for good, his great loving heart wanted his words to sound all down through the ages of the

ABSENCE OF THE NOBLEMAN

in the far country where he has to be invested with royal authority to take the kingdom. Yes; thank God his words have reached us. We have heard the disastrous end to be reached by the blind and their leaders,—and blind as we were, we have taken the warning, and anointed our eyes with divine eye-salve so that we can see and avoid the ditch. Dear hearers, we are dealing with solemn verities along here, and I feel the awful responsibilities of one who assumes to be the mouthpiece for God and Christ and truth; and I ask an interest in the prayers of all God's people that I may be able to give the trumpet a certain sound, and not fail to declare the whole counsel of God,—and that God in his infinite mercy may set his seal to his own truth to-night. And now, can I reach one of the good feeling, and broad-gauge travellers who is deluding himself with the idea that sincerity will save him, no matter what he believes. I believe this to be a towering delusion—

ANOTHER OF SATAN'S MASTERPIECES,

and I want to whisper a solemn warning words to him. Oh, hear his solemn words "Every Plant which my heavenly Father hath not planted, shall be rooted up." Let them alone. They be blind leaders of the blind." I understand this to mean that they must not listen or hearken to them. Let them alone: they will lead you

TO THE DITCH OF DEATH:

and then by a figure borrowed from nature, these traditions, or teachings, or commandments of men and *all the truths of God are compared* to plants—plants planted in the minds and hearts of people and says, "EVERY plant which my heavenly Father hath not planted, *shall* be rooted up." Every one of them. As light has no fellowship with darkness,—as oil and water will not mix, so the commandments of men will not blend with the commandments of God. And in the case before us we see that the Pharisees knew that. They knew there was no affinity between the commandments of men and those of God,—one or the other must be set aside: they had to decide *between the two*, and *did* decide. They decided *against* God's commands, and *for* man's. As Jesus said, they *laid aside* the commandments of God! Just think of it! Think of the amount of wicked presumption bottled up in that act! Laying aside the commandment of God! Laying it aside as something beneath them,—something they had decided was a useless thing—something they could supply the place of themselves, that was

FAR SUPERIOR, IN THEIR ESTIMATION,

to the commandment of God;—something that was far less distasteful to them, and that would at the same time answer every purpose such as washing of hands,—the washing of pots and cups and brazen vessels and beds and many other such like things that had no purifying effect upon their hearts and lives. The word of Jesus for it, *all these plants so carefully cultivated by themselves, shall be rooted up. Jesus says so.* They will afford them no shelter or protection after rooted up. He told them it was not what enters man's mouth that defiles him, but what comes *out* of the mouth from the heart, or mind proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies."....but "it did *not* defile a man to eat with unwashen hands." Think of men deliberately deciding upon this conduct of their own,—undertaking to decide *what defiled a man*

WITHOUT CONSULTING GOD

about it, and then trying to palm themselves off upon God and their fellow men, as God-fearing people, when they only drew near to him with their mouths when in heart they were far away from him. Is it any wonder Jesus called them hypocrites? Is it any wonder that they were offended, when, having read them through and through he exposed them before the very people whose praise they sought? Here I would call attention to the fact that God is proven to be the same unchangeable being after some seven hundred years had passed. The Scripture endorsed from Isaiah and quoted against the Pharisees was written at least 750 years before. And God's displeasure against those whose fear toward God is taught by the precepts of men is shown in the next verse,—he says he will do a marvelous work, for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,—*woe to them* that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, who seeth us? And who knoweth us? Surely your

TURNING OF THINGS UPSIDE DOWN

shall be esteemed as the potter's clay; for shall the work say of him that made it, He made it not? Or, shall the thing framed say of him that framed it, he had no understanding? This illustrates the words of Jesus in text. To lay aside God's plans and purposes and adopt their own, is to practically assume to know better than he, and tell him that he had no understanding when he mapped out the way for man to walk in. Please do not forget it,—traditions of men cannot be held in company with the commandment of God. Jesus' word for it, to keep the *traditions of men is to reject the commandments of God*; the commandment of God gives place *to*, and is *laid aside for* tradition. This should prepare us for what follows. "But

IN VAIN DO THEY WORSHIP ME,

teaching for doctrines the commandments of men." Does this awful result come right home to us all? Do we realize the tremendous force of this divine statement? Can we make it real to us by entering into the spirit of these words? If we do, does it not fill our hearts with anguish when we see myriads upon myriads of people holding to the traditions of men, and yet worshiping God? Think they are approved of him? Think God is their Father,—think Jesus is their Elder Brother,—think they are heirs of God and joint heirs with Christ to all the honor, majesty and power of his everlasting kingdom? Of course the sects of the Scribes and Pharisees have passed away with their peculiar tenets; but other traditions equally destructive, force existed all along the coast of time. God's thoughts have never been pleasing to man, nor man's to God. Man,—yes, the man who knows that by one man sin entered into the world, and death by sin,—knows right well that death has passed upon all men, for that all have sinned, will still, in the face of these facts, oppose his will to God's even in the matter of his redemption. Death—doomed as he knows he is, he yet will not have

HIS SAY AND HIS WAY

about the conditions of reconciliation—and has the presumption to think that like the Pharisees of old that he can *lay aside the commandment of God with impunity* and hold to tradition, just as if God had never made known his law in the case, nor had any claim upon his fealty! The most astounding fact in the case is, that such people stoutly affirm that they are chil dren of God; and to venture to show them that they are not, in all affection, is to do so at the expense of their friendship.

As I have intimated, they do not believe *in* and trust *upon* the washing of hands, or cups and pots and brazen vessels and couches and many other things; they do lay aside the commandment of God but instead of believing *something else*, or imposing a new ritual upon themselves, they by tens of thousands have come to the conclusion that it makes no difference what they believe, or what they do if they keep within what are called the

BOUNDS OF CHARITY.

To meet with otherwise intelligent and amiable people who are being driven along on the wave of this popular delusion is one of the trials of my life. Nothing scarcely, seems so sad. They say, they will come out all right if they are sincere. Without troubling themselves about *what*, or *what not* to believe—sincerity is everything. But sincere in what? Oh, how I wish I could induce all such to answer to themselves honestly this question, —"Sincerity in *what?*" Could they say they sincerely believed in God and in Jesus Christ whom he sent? This is a very short creed,—and if they believe that, of course they believe what Jesus said to the Pharisees, "In vain do they worship me teaching for doctrines (teaching) the commandments of men." They certainly do not believe in Jesus if they do not believe what he says. And now let me tenderly say to you, you will have love to harmonize these words of Jesus with that *other* article of your faith. Did you not say just now that it mattered not what one believed? Where did you pick up that item of faith? Did you find it in the Book of God? If not, then where? If God is not its author, who is? Did you get it from the great crowd who say the same thing whenever we corner them up by demanding

A THUS SAITH THE LORD

for their assertions? Or, was it evolved from your own brain? I *know* you did not get it out of the Book of God, —in all that blessed volume you can find nothing that even hints that sincerity will save, apart from faith and obedience.

(To be continued.)

Report of Meeting held at Santa Ana, Cal.

A series of tent meetings was began July 30th as per announcement and held over two Sundays with fair attendance and good interest. Bro. Johnll'coox of Tempe, Arizona, preached concerning the promises made to the fathers. A kingdom on earth and a restitution of all things spoken of by all the holy prophets since the world began. We trust that our labor was not in vain but that good results may follow. The brethren in this State are scattered very much and hard to get together. The few that were at this meeting rejoiced to be associated with those of like precious faith, and were encouraged to push on and endeavor to create a fund to bear the expense of an Evangelist in holding these meetings. A proposition was introduced that each member pay into the Treasurer such amount as he or she could afford, every three months, beginning Aug. 1, 1896. Some suggested one dollar, some more and some less, and it was left to conception of each one. A corresponding Secretary and Treasurer is necessary in this work and W. O. Stelly was chosen to act as both. Now brethren let us hear from you all and turn in your mite and we will soon be able to leave more of these meetings, we need them to revive us in the work and proclaim the glad tidings to a dying world. We will endeavor in this work to make the meetings as central as possible, and as often as the fund will permit. When paying in your money I will report as often as may be deemed necessary. We extend an invitation to all Restitutionbrethren to co-operate with us and we trust that all lovers of the truth will help us get a start in this work on the Pacific Coast.

Brethren present at the meeting were Bro. and Sister Lamphere, of Los Angeles Cal. Bro. and Sister Sperry, of South River Side Cal. Bro. and Sister Brewer, of Santa Ana Cal. Bro. and Sister Hatch, of Santa Ana, Cal. Bro. Chris Arnold of Florence, Cal Bro. Lock, of Tustin, Cal. Myself and father, of Pomona, Cal. Pray for us brethren that our work may steadily progress. Yours in the hope of the Kingdom.

W. O. STELLY.

Dear Restitution:

In your paper two weeks ago we saw a notice of a tent-meeting to be held at Santa Ana. We were glad, we had never been to a meeting of that kind and we made preparation to attend. Every thing seemed favorable to our going and Friday evening found us at the tent—strangers in the flesh to every one. Never seeing any of them before. But we had only been there a few minutes until we found we were all members of the same family. Our business was such then we could only stay until Monday but we had a love-feast indeed and we came away leaving many dear friends. Bro. Foote from Arizona, presided, and preached a pure gospel, and I am sure much good will be wit from it. For God has said "My Word shall not return to me void," etc. The few brethren and sisters in the faith were quickened and blessed with the preaching and meeting and hearing one and others testimony. I hope we may have many more like meetings in Southern Cal. Very Respectfully Yours.

IDA L. & S. G. LAMPHEAR.

Obituary.

CORA A. TICHENOR was born in Plymouth, Ind., November 15th 1879. Died at her home in Argos, August 18th 1896: aged 16 years 9 months and 3 days.

Cora was the oldest and only surviving child of William A. Tichenor and Nancy J. Tichenor. Her father preceded her to the sleep of death and her mother remains to mourn her loss.

She was taken away by that dread disease, consumption, patiently suffering nine months of illness. She fully realized for some time that her disease was incurable and often expressed her readiness to meet death, saying that it would be a relief, as she would then be at rest. Her only anxiety was for her mother, and friends with whom she dreaded to part.

Cora with six of her Sunday-school mates were immersed, and taken into the Church of God, at Argos, September 29, 1895, by Bro. B. F. Woodward. Thus she confessed to the world her faith in, and desire to obey, her Savior, having confidence in his power to raise her up at the last day, and reward her with the faithful. A large and sympathetic audience listened to words of comfort based on the words "these all died in faith" or in other words rested in full confidence in the promises of God.

To die in the faith necessitates having lived in the faith. The *blessings* continued in the promise were seen afar off in point of time, but brought near by the magnifying power of the truth. A liberal display of beautiful floral offerings attested the high esteem in which Sister Cora was held by her many young friends both in and out of the church.

J. F. WAGONER.

Editor Restitution:

I write to let you know that our Sister, and my only daughter Lydia B. Self, departed this life July 27, 1896, of stomach trouble and consumption. She was a great sufferer but bore it with patience. She leaves a husband and two children and many friends to mourn her loss. She much desired to live to raise her two children, left out of five. Three having gone before her. She expressed no fear of death having several years ago put her trust in the coming Savior, and by obedience to his command and living a consistent Christian life. She was looking for him from heaven to change our vile bodies to be fashioned like unto his glorious body and with them that are his be given a place in his everlasting Kingdom. We mourn not for her as one not having hope. For we hope to meet her in the kingdom of God where we will part no more. She was laid away to rest in the Reynolds cemetery five miles West of Buffalo, Dallas Co., Mo., there to await the coming of our Savior.

FRANK FOWLER.

Gold will not always bribe enemies or buy friends.

Rocks and mountains will be no better cover at last, than fig-leaves were at first.

Low Rates to the Toronto Fair via the Nickel Plate Road Aug. 31st to Sept. 3rd. Ask agents.—Sept. 2.

It is an old complaint that all seek their own, but too many seek more than their own.

The Nickel Plate Road sells excursion tickets to the G. A. R. Encampment at St. Paul Aug. 30, 31, and Sept. 1.—Sept. 2.

An honest man may be made a beggar, but he is not honest that makes himself one.

Low rates are offered via the Nickel Plate Road to Toronto, Ont. Aug. 31st to Sept. 3rd account the Great International Fair. Good returning until Sept. 14th.—Sept. 2.

A guilty conscience fears the worst, and makes others more suspicious of them.

For the Gold Democratic Convention at Indianapolis, Aug. 29th, 30th, 31st, and Sept. 1st, the Nickel Plate Road offers a rate of one fare for the round trip. Return limit Sept. 7th.—Sept. 1.

As the choicest comforts occasion the greatest trials, so the greatest trials have the way for the sweetest consolations.

Toronto and return. Low Rates via the Nickel Plate Road through Cleveland, Buffalo, and Niagara Falls. Tickets sold Aug. 31st to Sept. 3rd, returning until Sept. 14th. Canada's Great Fair.—Sept. 2.

He who hath resources in himself and can hold converse with God, can find more pleasure in the desert than others can do in the palaces of kings.

Low Rate Excursion tickets are on sale Aug. 29-30-31 and Sept. 1 via the Nickel Plate Road to the Gold Democratic Convention at Indianapolis. Tickets are good returning until Sept. 7th.—Sept. 1.

A man who ventures forth upon a public career ere he has duly weighed himself in the balances of the sanctuary, or measured himself in the presence of God, is like a ship putting out to sea, without proper ballast; he will doubtless be overset with the first stiff breeze.

Attention: Gold Democrats.

The Nickel Plate Road has offered a rate of one fare for the round trip to Indianapolis on Aug. 29th, 30th, 31st, and Sept. 1st., account the convention of the Gold Democrats. Return limit Sept. 7th.—Sept. 1.

"For the promise that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath; for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace."

The International Fair and Industrial Exposition at Toronto, Canada is open Sept. 1st to 12th. The Nickel Plate Road offers for sale excursion tickets at extremely low rates, good going Aug. 31st to Sept. 3rd. Tickets are routed via Cleveland, Buffalo, and Niagara Falls.—Sept. 2.

"I had more money on the suit," said a very mean individual who had just won a law-suit over a poor neighbor, "and that's where I had the advantage of him. Then I had much better counsel than he, and there I had the advantage of him. And his family were sick while the suit was pending, and he couldn't attend it, and there I had the advantage of him again. But then, Brown is a very decent sort of a man, after all." "Yes," said his listener, "and there he has the advantage of you."

Poetry.

"I Am Blind, and Yet I See."

The following lines were written in memory of Martin Funkhouser Miley, who died April, 15, 1896, aged eighty years. His eyesight became impaired at the age of twenty-six, and for more than thirty years he was entirely blind.

These many years no light has crossed these orbs!
Only shadows walk in my pathway!
No radiant sun now gives me light,
No lovely flowers now greet
For me, so pure and bright,
That I may gather aught but their perfume.

Did I not say, mid their perfume?
Aye, in shade I see the gentle hand of him
Who doeth all things well;
And, though my eyes are blind,
I see the deep, blue sky above me swell,
As well the sparkling streams,
That flow so gently at my feet.
The blossoms of the field are mine,
Then, be not hazy, or cloudy,
Or many gradations of violet be,
Or rose, or yet of a softer pink,
For these, in spring, and summer greet my mind;
And prove my heavenly Father wondrous kind.

And then in autumn when I warm,
By with the precious life-giving sun;
O! see but, yet hence, to see
An orchard, laden rich for me.
Again, I see the hand of God in this;
That he has blessed the blind with rich, rich store
Of gifts untold, has he prodded them;
That all may have a precious part,
If only, they behold God's power and love,
In all His gifts—so old.

While I am blind—
Yet, darkness enwraps night and day!
Yet unto me he gave
The precious gift of sight, and speech and memory!
By these I have my friends to know;
To know my home and country;
To know the dear old home
Where I first did see the precious light!
To learn the fields and woodlands were so bright—
Even though, for me there is no light!
Now, what I am charmed the most to know, is
That in the blest eternity
Even blind eyes, then can see:
Can see the King in Beauty,
Yea, can see them here set to do his will,
And those long since born of God,
Who, then, through trials deep—
Even, through fiery furnaces, went unscathed,
And in from each hath spent the night unharmed:
Because the Lord is His
Who saves, they keep.
He who can save from lion's jaws,
And from the furnace heat,
Can surely make my eyes to see?
With this food hope my heart doth beat,
While here within this vale of tears.
By Faith, the way I see
The promises of beauty bright.
That lead me on, near unto thy side;
By faith and not by sight.
But on the morn when Christ will call,
I, then, will walk by sight.

E. R. B.

Communicated.

Smith and Wilson Discussion Number 8.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

When we deduce a conclusion from facts, that is reason; when we quote experts, that is authority. It may be human or divine. Once the negative tried reason. Reply One: "Mind is regulated and governed according to the size and quality of the brain, etc. We answered by giving the chemical analysis of the brain, showing that an elephant ought to be wiser than man and by ample quotations from experts. The testimony of Draper, Fiske, Tyndall, Huxley and Spencer is all the stronger because these men are unbelievers, with a decided prejudice which would lead them to deny this Scriptural teaching if they could. The facts of nature compel their assent. They oppose the materialist who teaches the ridiculous fallacy that matter can think, and they do it in the interests of truth gleaned from the works of God. How does the negative meet this strong testimony? By reason? No. Nature is not a Materialist, God is not a Sadducee. He takes a portion of Paul's reasoning where the apostle shows that the philosophers could not by mere meditation know God nor the way of salvation, and then applies it to experiments on the brain. The Bible was not given to test everything. In the eighth century Pope Zachary called a council to expel Virgilius, an Irish mathematician because he believed that the world is round "against God and his own soul."

Zachary had the same style of reasoning as the negative. The arguments of Virgilius could not be met but they were against the Pope's interpretation of certain O. T. Scriptures.

The negative invokes human wisdom. He calls up the ancient shade of Combe (died 1858) who was a phrenologist. He, as well as Gall and Spurzeim, adverates of the discarded system of phrenology, was an opponent of Christianity. Why are such good for him, but bad for me?

Then in meeting the conclusive argument of Jesus (John ii. 19, 22) he resorts to human wisdom. Jesus told the Jews that they would kill him, which would be to destroy his body. "I will raise it up." He raises the body. Evidently he was living and active while the body was dead and powerless. This one unequivocal declaration ought to solve the question as to the spirit's separate existence after death. How does the negative meet it? By rubbing on ointment. That is human wisdom. It is a potent medicine. Seriously, an illustration is not argument. There is no analogy between James rubbing his body while alive and Jesus raising his dead body.

So with "I, if I be lifted up." Jesus was alive when he was lifted upon the cross, body and spirit were not yet separated. When he came to die he said, "Father into thy hands I commend my spirit." "The body without the spirit is dead." But the spirit lived, and raised up the dead body. So Jesus deposes. Will the negative tell what "I" and "it" are in "I will raise it up?" If not the proposition stands proved.

An unwillingness to name even an English dictionary, which the negative will accept as authority, leaves us at sea as to definitions. No lexicographer will agree with him. Take a sample: "I give unto them eternal life." Why Lord can you give them that which they already have?" Existence is not life. Physical life is not spiritual life. The New Testament teaches that those who live in sin are dead. "He that believeth on me hath passed from death unto life." The proposition affirms that the spirit exists in a conscious state after death but whether that existence shall be death or life, depends on deeds done in the body. This lack of clear definition makes this system so confusing in its misunderstanding of Scripture. In it, death is annihilation and there is only one kind, i. e. physical. In the Bible there are at least three deaths possible to man and not one is annihilation. Again, Satan said, "Thou shalt not surely die." Most people believe not." God said, "In the day thou eatest thereof thou shalt surely die." I believe God. I do not think death waited five minutes, certainly not nine hundred and thirty years. But does Elder Wilson believe that?

Since the Scripture must ultimately settle the question it may be asked why reason from nature? A snake may charm a bird. If a stick be passed slowly between the bird and the snake, the charm is broken and the frightened bird, almost captive, flies away.

One may fix his eyes on a certain class of texts till he thinks that they tell the whole truth. They may tell a half truth, which being put for the entire truth may teach falsehood, an argument from nature may break the charm.

E. g: The Universalists used to reason that Moses in giving the law right from God, in minuteness, gave a holy and just law. Being the first given it was to have pre-eminence. When a portion of the New Testament was brought to bear on their system which they could not answer they would turn back to Moses and since Moses never said a word about eternal punishment it could not be the meaning in the New Testament.

Now some good men have a theory which atheists believe and Sadducees held that the soul dies without the body. Their strong-hold is some poetical expressions and half truths in the Old Testament. When the New is quoted the eyes, glued on some Old Testament text accepted literally, cannot see the force of a higher revelation. There is a hope that by calling attention to the marvelous revelation through nature, the spell may be broken.

All the affirmative needs is a candid examination of facts and Scripture in order to convince any one that this modern form of Sadduceeism is not only materialistic, but by teaching that there is but one substance it is pantheistic, it limits God, is severely condemned by the Scriptures, has no real immortality, and its prevalence among men would be a public misfortune.

Consciense is a fact. Materialism cannot account for it. The thorough going, atheistic materialist denies human responsibility. Why not? If the brain produces thought, man has no more control over the motions of the brain than over the motions of his liver. But if the body and soul are the same, there can be no antagonism. Interests would be identical. If the brain, by moving, produces thought, it is impossible for it to plan its own destruction. The wild ass does not seek pain. The monkey never courts death. The elephant, with a larger brain than man, of the same constituent elements never covets material wisdom.

Socrates was condemned to drink poison, his friends planned for his escape, but he refused. He said that if he had consulted his body no doubt he would have fled but his good demon compelled him to stay and to drink the hemlock.

The Scriptures endorse this view. 1 Cor. xiii. 3, "Though I give my body to be burned." The "I" is superior to the body, owns it, can force it into the fire, from which the body, brain and all shrinks in terror. Is it not evident that the soul or spirit is of an entirely different nature from the body, that it acknowledges an unseen and higher law than the body, that the body is of the earth and earthy in all its desires and tendencies while the spirit is of God and must battle against the body as in the case of Socrates.

Paul agrees with Socrates in this regard. The 7th chapter of Romans is occupied with a vivid description of this terrible conflict. Every true man feels it. It is evident that since man is body, soul and spirit, any one may be spoken of as the man. "His sons buried him" that is only his body. Joseph asked Pilate for the body of Jesus, not for Jesus. His spirit was in Paradise. "To the spirits" wrote John. (1 John iv. 1) because many false prophets are gone out into the world." Here, and in the next verse, men are called "spirits" though yet in the body.

When the spiritual athlete writes "I buffet *my body* and bring it into bondage," (1 Cor. ix. 27) the "I" is the intelligent, willing feeling spirit, it owns the body and forces it into bondage to the responsible spirit. There could be no such conflict if the body was all. There would be harmony in our nature as there is in that of the ox or the eagle, conscience would be unknown. So strongly can trusted are the soul and body that Peter says that fleshly lusts war against the soul.

There is no sin in any physical act in itself. Whether it be sinful or not, depends not on the body, which is merely a tool and cannot sin, but on the mind. The body is incapable of thought, therefore cannot do wrong or right. The mind or soul determines that, and the body is not responsible. It would be if the brain thinks. We are to be judged according to the things done in the body (2 Cor. v. 10) or through the body. We do these things not the body, we are to be judged, not the body, we and our bodies are not identical.

The soul after death is either nowhere or everywhere or else it is somewhere. If nowhere, what is it that God can do to the soul which man cannot, if everywhere how can God cast it into hell? If somewhere then where, Oh! where is my friend's theory? Don't you think that reason ought to break the charm which a superficial reading of the Scriptures has cast over some minds?

GEO. T. SMITH.

REPLY NO. 8.

Our readers will observe, that Eld. Smith is still playing the same tune on an instrument of three strings, viz: "reason," "mind," and "materialism." So far, I have not paid very much attention to them considering the wisdom that is from above, to be superior, but for those who are too wise to be taught by God's Holy Book I will briefly appeal to reason.

Speaking of his favorite witnesses, Huxley, Spencer, and Tyndall, the affirmative says, their testimony "is all the stronger because these men are unbelievers with a *decided prejudice* which would lead them to deny this Scriptural teaching if they could..... They oppose the materialist who teaches the ridiculous fallacy that matter can think."

In law a *prejudiced* witness is considered of little value. His evidence is biased, and is absolutely *unsafe*, and the judge so instructs the jury. A witness with a *"decided prejudice,"* is absolutely *unreliable* in *anything*.

Now, with regard to the "ridiculous fallacy that matter can think."

"All we know of life is through the various forms of matter in which it is manifested; and to say that life and consciousness in man exist independent of matter, is as preposterous and as presumptuous as to say the properties, uses, and value of gold exists independent of the material thing called gold. Through matter alone comes the knowledge we have of the thing called gravitation; and he would not be considered a sane man who would say that gravitation existed independent of matter."

The soul or spirit is said to be *immaterial*, that is, *not* material, or matter, its substance; cannot be seen, felt, or organized and is as clear a definition of the word nothing as we can arrive at.

"And since common sense must admit that nothing weighs nothing—that is nothing does not possess weight—it ought also to admit that nothing does not possess life.

Wherever there is weight, there must be something to preponderate. So where there is life, there must be a material something, for an immateriality (which is nothing), cannot live, any more than a nothing can preponderate. When we say a certain body weighs so much, we can make the body one thing, and its weight another; the weight being one of its properties, cannot exist, without the body: so when we say that the soul lives, we make the soul one thing, and its life another: the life being one of its properties, cannot be manifested without the soul.

"What is *life*, gravitation, *thought*, [illegible] motion, caloric, chemical affinity, cohesive attraction, independent of matter? *Nothing.*

We gain a knowledge of them only through the varied forms of matter; and to talk of a man, or an ox, independent of matter, or an immaterial soul or spirit, in the sense of an inner man, is as great an inverse paragon as an immaterial horse.

When any form is destroyed, no primal attribute is annihilated, but changed because the matter composing the form is not annihilated, but changed. For instance, a ton of anthracite coal has anthracite properties, but when it is burned up it is not anthracite; nor has it anthracite properties; but it still exists in other forms of matter; and still has the *attributes* of other forms. So a living man possesses living attributes, soul or spirit, and consciousness, but when he is burned up, his soul, spirit, and consciousness, do not exist, because the living man does not. But we are told that his life, spirit, or consciousness do not burn up. Very true; neither do the anthracite properties of the coal burn up when the coal burns, but those properties do not exist after the coal is burned. But we must not understand that when a man dies, life as a principle is extinct. Other men men still live; but the dead man lives not, his life only is extinct; and this is the very thing that is called death, the extinction of life in the form possessing it. As we have no means of detecting a principle except through some form of matter, we have no means of knowing that a man lives without a material body. As well might we say that a severe pain existed where there is no material form through which it is manifested, as to say that consciousness exists where there is no material form to manifest it.

"An alkali possesses certain properties, a result of a union of elementary things. For instance, potash is composed of potassium, (a metal) and oxygen. These in combination possess alkaline properties; but separate them, and their alkaline properties are destroyed; for neither the metal nor the oxygen alone possess them. But reunite them and the alkaline property is restored. The operation is called analysis and synthesis; the former decomposes and destroys the alkali; and the latter recomposes and restores the same.

"This has a close resemblance to death and resurrection. There is one great chemist who can analyze a man and reduce him to dust as he was and destroy his thoughts and consciousness then synthesize his dust and he becomes again a living man. With thoughts and consciousness restored. [illegible] When potash is decomposed a [illegible]mist would betray an ignorance of [illegible]art if he should say the alkali still [illegible]sted; and so does the theologian who says the soul exists when the man is decomposed.

"But says one, potash and men are very different things. True and yet they are in common with other things just alike. They both owe their properties to their combination of parts. So when a man dies his consciousness ceases until the dead man lives again. This must be admitted until it is demonstrated that the consciousness of man lives without body or parts. So dead men must be dead until the resurrection; and if there be no resurrection, we may "eat and drink for to-morrow we may die."

Eld. Smith has made several more allusions to the words "I" and "it." "I" the spirit and "it" the body. As he does not yet see the foolishness of that kind of reasoning, I will give him another sample to think about. I cut the following from a Chicago daily paper:

"Chicago has a Faust who wants to sell his body to Mephistopheles or a medical institution for $60. He called on the Rev. Duncan C. Milner of Armour Institute, yesterday, made a point blank offer of sale, and felt aggrieved when the clergyman would not buy.

The minister was sitting in his private office when the stranger came in and said abruptly.

"I want to sell my body. I understand you make a business of buying cadavers on the future delivery plan."

Eld. Smith says: "The I is the intelligent willing spirit, *owns* the body and forces it into bondage to the responsible spirit."

Well, if the I is the spirit, and "*owns the body*," I suppose it has the right to sell its body "on the future delivery plan." With Eld. Smith's interpretation, the last paragraph of the extract may be read as follows: "I (the spirit) want to sell my body. I (the spirit) understand you make a business of buying cadavers on the future delivery plan." What could the spirit do with the $60, if it had succeeded in selling the cadaver?"

Eld. Smith says his infidel witnesses "oppose the materialist who teaches the ridiculous fallacy that matter can think."

"Matter cannot think. Is there a man on earth who would have the audacity to affirm that. Almighty God cannot make living matter evolve thought? Look through a microscope and watch the myriads of animalcules in a drop of water, each of these monads has its *appropriate* organs, possesses power of motion and enjoys an independent vitality. Watch them, and you see will, and desire, and anger, and affection; and yet I suppose each of them is held, wisely, to be a unity; no need is seen, by competent judges, for a thinking spirit *to act*, by their vile organizations. Here is matter—a very speck itself, invisible to the naked eye—endowed with forces of thought, and volition, and passion, which though limited in their compass, are indisputable and astonishing realities. What the Almighty can effect on a lowly platform, cannot he accomplish on a grander one? "In general, however: there is no special necessity avowed for a thought-producing soul-bearing of the popular stamp, till we come to man. The monads, the monkeys, the lambs and the lion can shift very well without it, but man must have this inexplicable endowment, yea, he a soul *without organization*, an airy nothing, now incarnate, and soon to be discharged into the bounds of space. According to immaterialists, brain and nervous matter, can produce animalcule thought, and lion-thought, and elephant-thought; but is incompetent to evolve man-thought."

Eld. Smith has constantly urged a study of nature on the life question. What has nature to say with regard to an unending, immaterial soul? Can we realize that life can be manifested through something that has no material of any kind in its make up, has no substance, nothing real, something that is visionary, etherial, has not even the reality of a gaseous nature? Can have neither weight, shape, size, organism, and cannot occupy space? The theological description of an immortal soul, is an excellent definition of the word *nothing*.

In the study of nature we find no manifestation of *real life*, except through a real material organism. Study man, study the creation, study vegetable life, and in every case life is manifested through a real material organism. Life shows itself only through organism. There can be no *immaterial* organization. That which is immaterial, is not actual substance, you cannot construct an organism having form size and shape out of that which is not substance, has no real tangible, literal existence, except in the visionary fancy of a disorded vision.

Let me quote from another believer in an immaterial life:

"The damned shall be packed like brick in a kiln, and be so bound that they cannot move a limb, nor even the eye-lid; and while thus fixed, the Almighty shall blow the fires of hell through them forever."—*Isaac Ambrose.*

How can that which is not a literal substance be packed solid like brick in a kiln. Can immaterial limbs and eye-lids be bound so tight that they cannot *be moved?*" Please reason about this Elder Smith. And moreover can you love a God who would so pack helpless creatures, and "blow the fires of hell through them forever?"

Another immaterialist believes in immaterial souls being packed like brick in a kiln and tortured:

"The wicked shall be crowded together like bricks in a fiery furnace. What woes and lamentations shall be uttered when devils and reprobates and all the damned crew shall be driven into hell never to return! Down they go howling, shrieking, and gnashing their teeth. What wailing, weeping, roaring, yelling. Filling both heaven, earth and hell!"—*Ebenezer Erskine.*

Please explain how that which is immaterial, is no substance and does not occupy space, can be packed solid?

This horrible pit of suffering is the natural and legitimate outgrowth of the doctrine that the soul is immortal by nature. How much more reasonable and humane it would be to take the words of the New Testament: "Shall be punished with everlasting destruction?"

W. H. WILSON.

"The Keys."

Dear Restitution:

"Will some of your able writers, Bro. Wilson or some one that has the ability, explain what is meant by the Keys of the kingdom of heaven? I understand it was Peter who was addressed, but what are the keys? I take them to be the gospel, am I right? Also the meaning of the finding or loosing on earth or in heaven. If Peter forgave did God forgive? If otherwise with Peter was it otherwise with God? Has any one this power to-day? As I have been asking the meaning and cannot tell, please answer and oblige an anxious brother praying for light. The passage I refer to is in Matt. xvi. 19; xviii. 18."

Matt. xvi. 19.—The keys of the kingdom of heaven were not given to Peter alone (for they were equally given to all the apostles at the same time.—*John* xx. 21), but to him were first given the keys both of *doctrine and discipline.* He first, after our Lord's resurrection, exercised the apostleship (Acts i. 15); and he first, by preaching, opened the kingdom of heaven, both to the Jews (Acts ii.), and to the Gentiles (Acts x.)—*Rev. John Wesley.*

How absurd is the claim of the papacy that it holds the keys of the kingdom of heaven to this day! Peter opened the kingdom of heaven to all believers, as noted above, and it is never to be *closed* until the last sinner is saved or destroyed. The keys, in such a case, are useless, and might as well be thrown away, so far as the pope is concerned.

Matt. xviii. 18.—"Under the terms of *binding* and *loosing* are contained all those acts of discipline which Peter and his brethren performed as apostles; and undoubtedly what they performed on earth, God confirmed in heaven." These acts (continues Mr. Wesley) included *excommunication* from the church, in the spirit and power of Christ, and also *absolution* from a sentence of excommunication. In the primitive church absolution meant no more than a discharge from church censure. I know of no apostle who exercised the divine power of forgiving sin, even in the name of Christ. The Penitent was always referred to the Savior for salvation.

HENRY M. HUGUNIN.

Bro. Underwood:

In RESTITUTION of July 22, Bro. W. T. Baker quotes the *Christian* of London on Unitarianism. I am afraid the *Christian* is as far from the true gospel as the Unitarians. Is not the true dignity of Jesus his Messiahship (ignored by both) and not any view as to his person about which so many opinions have been held? Did not all Jewish believers hold the Oneness of the Supreme as declared by Moses and by our Lord? And also the Divine Sonship? Did not Gentile believers "turn from idols to serve the living and true God affirmed by Jesus to be the Father "only"? John xvii. 3. Is there any New Testament evidence that such believers were challenged for holding the One Supreme? Do not many Unitarians hold the supernatural birth of Jesus? Has not the absurdity of Trinitarianism done more harm to the gospel than Unitarianism? The error condemned by John in 1st Ep. was denying the humanity of Jesus, without which his Messiahship were impossible—while holding a mythical etherial pre-existent Emanation which really became the root of Trinitarianism. These were known in church history as Gnostics—knowing ones.

J. CAMERON.

To preach Christ is to preach what he hath revealed, either in the Old or New Testament; the declaring that he will come from heaven in flaming fire is in the apostle's sense preaching Christ.—*John Wesley.*

Knights of Pythias at Cleveland.

Excursion rates are on sale via the Nickel Plate Road Aug. 23rd to 30th. Ask agents.—30.

Eternity gives nothing back.

For Our Children.

The Story of Israel Beyond the Sea. No. 57.

THE SOJOURN AT SINAI.

We did not quite finish our last lesson. What does this eighth verse of the 9th of Hebrews mean? "The way into the Holiest of All was not yet made manifest while the first Tabernacle was standing?" It means that Jesus had not yet come to take away the "sacrifice and offering and burnt offerings and offering for sin," that were a part of the worship under the first covenant. We are now under another covenant now. Jesus has come, and has given us the previous gospel. He has put his laws into our hearts and has written them in our minds. We love him and obey him. He has offered one sacrifice for sins forever, and having accepted him for our sacrifice, he remits our sins, he remembers them no more. This is the only way whereby we come into God's holy court and find pardon. We can have boldness to enter by the blood of Jesus. It is the new, or new made and living way. Heb. ix. 19, 20. We could not come to God, if we had no Savior. It would be of no use to pray. Our prayers would never reach his ears. How Auntie's heart beats with indescribable feelings as she thinks about it. How dreadful it would be. Men and women shut their ears, or laugh at us when we ask them to take Jesus for their Savior. They will not listen. They go talking about something else. They hate religion, but it is because they do not know what it is. It is purity, it is clearness of character. It is the only thing that will make us happy. We are nt rest when we know that we are doing that which is right in the sight of God, and it is the only way that we can be at rest. Nothing else in all the wide world will give us perfect peace and joy. But we are wandering from our subject. The shadowy pictures of the Tabernacle are gone. Christ entered not into the holy places made with hands: these were only figures of the true holy places,—the heavenly Jerusalem that is yet to come, in which we are to have eternal inheritance. Let the little ones be patient, it will not be long until they will see the beautiful City, and Auntie hopes they will all have an entrance there.

We have talked about the furniture of the Tabernacle and of the court before, shall we talk about them again? Not now? You want to learn some thing about the beautiful dress of the priests? You will have to turn to the 28th chapter of Exodus. Aaron and his sons were to be God's ministers.

Aaron, you remember was the brother of Moses. He had four sons; Nadab, Abihu, Eleazar and Ithamar. Nadab and Abihu died because they took common fire to put in their censers when they went to burn insense before the Lord. We suppose they were drunken. Look at Lev. x. 1, 2, 9. After Aaron's death, Eleazer was made High Priest, and the office went to his descendants, till the time of Eli, spoken of in connection with Samuel. Eli was descended from Ithmar. His children held the priesthood until the time of Solomon, who took it from Abiathar and restored it to Zadok of the house of Eleazar. The high priesthood lasted for about 1370 years. In all there were 80 high priests.

But you want to know about their dress. The high priest wore first, what we would call a tunic. It was made of fine linen, and was close fitting. He had loose linen trousers, and over the tunic and trousers, a sleeveless robe of blue that reached to his feet. A binding of woven work was put around the neck to make it strong. On the hem, or skirt of this robe, pomegranates were worked in colors of blue and purple and scarlet. Between the pomegranates, bells of gold were hung.

These bells were to tell the people that the priest was still living when he was out of their sight in the most Holy Place. While they could hear the sweet tinkling music, they knew that all was going well between him and their God. We have now the tunic, the trousers and the robe. But there is still another garment. It is called the ephod. And what is curious about it, is this, the word ephod means "oracular," that is, something that speaks in a divine or prophetic way. Could the Ephod speak? It was in two pieces, that hung down before and behind like an apron. The two parts were clasped together at the shoulders by leek green beryl or onyx stones. These stones were set in gold, and had the name of the twelve tribes of Israel engraved upon them. From Exodus xxxix. 4, it seems as if there were shoulder pieces, or straps, that were coupled together at the edges. These must have been narrow pieces, that went up from the sides of the ephod to the shoulders. The garment covered the breast and reached below the hips. The yarn with which it was worked, was of the same colors as the pomegranates. Gold was beaten into thin plates and cut into wires to work in with the colors. From the back part of the ephod, a rich girdle or belt came around the waist and was fastened in front. It was of linen and was worked in the same cunning way as the ephod. The ends reached to the feet.

The next thing was the breast-plate, or breast-plate of judgement. It, too, was of linen, beautifully embroidered, and when doubled, was a span or about ten inches broad. It was fastened to the shoulder pieces of the ephod, by chains of gold, at the lower side just above the curious girdle, it was bound by its rings to the rings of the ephod with a lace of blue. It could not be lost.

We have not said anything about the stones;—there were four rows of precious stones set in the breast-plate in settings of gold, upon each stone was engraved the name of one of the tribes, But what is meant by the strange words "the Urim and Thummim? Josephus, a Jewish writer thought they were the stones themselves, and so thought the seventy wise men who once made a translation of the Scriptures. Mr. Milman, also thinks it probable, that they were nothing more than the stones. A mitre, or turban was made for Aaron's head. To the front of this, a plate of gold was tied by a lace of blue. The words "Holiness to the Lord" were engraved upon the plate.

Aaron's sons had a little different dress. They had the loose linen trousers, the long coats or robes, th girdles and the turbans.

AUNTIE WINCE.

G. A. R. Encampment, St. Paul.

The Nickel Plate Road sells excursion tickets Aug. 30, 31, and Sept. 1, Through Chicago Sleeping Cars and Diners on through trains.—Sept. 2.

Begin every day with a prayer. It is the golden key that unlocks heaven to pour down blessings upon you. End every day with prayer. It is the same golden key that locks you up under heaven's protection.

Excursion to St. Paul.

Via the Nickel Plate Road Aug. 30, 31, and Sept. 1, account the G. A. R. Encampment, Unexcelled Diners and Sleepers.—Sept. 2.

Between Christ and us there could be no oneness, save on conditions which involved the surrender of every thing on his part.

Toronto Fair, Sept. 1 to 12.

The Nickel Plate Road will place excursion tickets on sale Aug. 31.—Sept. 2.

Decent civility is a great ornament to real piety.

Low Rate Excursion tickets are on sale via the Nickel Plate Road to Toronto, Canada, Aug. 31 to Sept. 3, account the International Fair.—Sept. 2.

All we win by prayer we must wear by praise.

Excursion Rates to the Knights of Pythias Encampment at Cleveland are on sale via the Nickel Plate Road Aug. 23rd to 30th. Ask agents.—Aug. 30.

G. A. R. At St. Paul. Special Rates via Pennsylvania Lines for National Encampment.

August 30th and 31st and September 1st are the dates upon which low rate round trip tickets to St Paul will be sold via Pennsylvania Lines, the short route through Chicago. Tickets will be good returning until September 15th, inclusive, and if deposited with the joint agent at St. Paul on or before September 15th, the return limit will be extended to include September 30th. The rates for this occasion will be exceptionally low via Pennsylvania Lines, the only system of railways over which trains run from Western Pennsylvania, West Virginia, Ohio and Indiana to Chicago Union Station, the natural gateway from those States to the Northwest. Daily trains from Pittsburgh, Columbus, Cincinnati, Indianapolis and Louisville make convenient connection at Chicago with St. Paul trains. Arrangements may be made by G. A. R. Posts or parties of friends to travel together on special cars that will go through from starting point to the Encampment without change, if the number justifies it. Information on the subject will be cheerfully furnished by representatives of the Pennsylvania Lines.—Sep. 1.

Announcement.

The brethren and sisters of Northern Illinois and Southern Wisconsin will meet in Conference at Lanark, Ill. commencing Sept. 18, 1896, and continuing over Sunday 20th. Preaching brethren D. M. Hadler and J. F. Wilcox are expected. Come let us have a feast of good news.

J. W. GLOFFELTY, Pr. in Cr.

The Annual Conference of the Church of God for the State of Indiana, will convene at Argos, Indiana, on Friday at 2 P. M., Sept. 18, 1896. A cordial invitation is extended to all lovers of truth to meet with us and enjoy at least one more reunion of those of like previous faith. We are admonished to be watchful, the signs thicken, events of momentous importance tell us plainly the hour of his coming is near. Be we therefore ready.

J. F. WAGONER, Pr.
A. C. ROBERTS Sec.

The Eleventh Annual Conference of the Church of God in Nebraska will be held at the City Park, in Stanton, commencing the Lord willing, on Friday September 11th and will continue for ten days. We give one and all a cordial invitation to come and enjoy some blessed meeting with those of like previous faith. Come prepared to do all in your power to help make the meetings both pleasant and profitable. St. Paul is near the center of the State, being just twenty-five miles north of Grand Island, so let all who will have an equal chance to attend. We would like for all who can to bring tents; but to those who cannot, we say, "Come any way and we will see that you are cared for in the best manner possible." There will be a hunting tent at the park so that the sisters need not spend their time in cooking, but can enjoy the meetings. Yet we would say, "Bring your provisions with you, if you wish. You can dispose of them to the committee appointed for buying provisions, who will credit you for them. This will go towards paying your board at the tent." Once more we ask you to come and tarry with us for a short time, and help us in the Master's work. Let us serve him while we may, that we may be ready to meet him when he comes in glory to set up his kingdom on the earth. Brothers and Sisters, this time is not far distant. Let us strive to be faithful; and when the time comes, may we one and all enter into the rest that is prepared for the people of God.

DAILY PROGRAM.

7 A. M. Reading of Scripture and prayer.
7:30 A. M. Breakfast.
9 A. M. Bible Reading or Social Meeting.
10 A. M. Business on week days and Sunday School on Sunday.
12 M. Dinner.
2:30 P. M. Public Preaching.
6 P. M. Supper.
8 P. M. Public Preaching.

The intervening hours between 8 A. M. and 6 P. M. will be occupied in the Reading of Essays, in Prayer and Social meetings, or in some way that will be beneficial to all. Come and we are sure that you will feel well repaid for so doing.

Your Sister in Christ,
RENA M. GORDON, Sec.

Dear Restitution:

We wish to say to the brethren of the Church of God, of Southern Kansas, and throughout the State that a Conference will convene at Bitter Creek, Sumner Co., Kan., on Friday evening before the second Sunday in Sept., and continue over Sunday, and as much longer as the interest may demand. Brethren, this meeting is yours. Will you come to enjoy it? There will be some important business to attend to. Should any of you have a hobby please hitch him at the outside post. We do not want to have any wild mustangs loose in the crowd of people. Come together for religious worship, let us have peace, let us have a meeting commendable to the people of God. Times are very hard; but the Lord is liable to come, even if times are hard, whether we have a dollar or not, let us get ready, all make an extra effort to try and be at this meeting. Bro. L. E. Conner has promised to be with us, if it is possible. We would like to have as many come as possibly can come to do so. You may think times are too hard, but this is a burden all must bear in order to share the joys derived from it. This meeting will be held at the Southeast corner of Sumner Co., one-half mile south of Bitter Creek post office, Geuda Springs 7 miles north is the nearest railroad station. Any coming by rail may address me at Geuda Springs, or Bro. J. M. Vickery, Arkansas City, telling us when to meet you and we will be pleased to wait on you. This may be the last gathering in this life, so then come. Come one, come all.

I. S. MILLER, Pres.
DELLA MILLER, Asst. Sec.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodson. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

"LITTLE CHRISTIANS."

Is that a writing any or the straightest? A 150 page pamphlet by Wm. Glenn Moncrieff, Chicago, was issued and sold at 25 cents. We have a good supply and will send them post paid at ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send to them to this office at once.

"SET AS THOSE OF THE KINGDOM OF GOD."

This is a tract containing 12 pages of just such reading as a good many people want, and the square was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or by the hundred at $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with music for writing the air to the first lines of each. Flexible cloth 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, a clear, concise essay by Brother J. M. Stockman, and it impresses us as a new square article. It is so good we should like to see it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the door to open at God's plan, etc. Price 2 cts each or 15 cts per dozen.

"Answer to Letter of A. Cramer," a 4-page tract, being a letter written by Brother Daniel Hummel, and printed in Bible Standard, April 22, 1895. 2 cents each or 15 cts per dozen.

"A Letter to Dr. Talmage," a 4 page tract, being a letter written by Sister Addie A. Howard to Dr. Talmage and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages, Cloth 25c a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their use in the Holy Scriptures." A tract of 40 pages, 10cts, a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double-column tract, 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract, 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract, 25 cts. per hundred.

6. "Hastening the Son." An 8-page tract, 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILLIS JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchestershire, England.
J. S. Hatch, Scirdsville, Ind.
J. W. Niles, Columbus, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamville, Ark.
J. J. Cady, Bellevale, Neb.
J. T. Prime, Edison, Neb.
A. J. Eyelsteer, Ghidbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
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D. Howard, Scotland, Conn.
Peter Binds, Pleasant Ridge, Ind.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Excursion to Cleveland, O. Centennial Celebration, August 11th and September 9th via Pennsylvania Lines.

One fare for the round trip excursion tickets to Cleveland, Ohio, will be sold Tuesday, August 11th, and Wednesday, September 9th, via Pennsylvania Lines for the Centennial Celebration. Return trip must be made through to original starting point within four days, including date of sale. The arrangements for the Centennial Celebration at Cleveland have been elaborately prepared; the features are varied, and typical of a century's growth of Ohio's thriving and most populous city on the shore of Lake Erie.—Sept. 9.

List of Churches.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and I. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. L. Cor., Michigan and Laporte Sts. every Sunday at 10:30 a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Smith, Elders.

Church of God, Galion, Ohio, meet every 1st day of the week at 10:30 for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of The Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Creshon, Neb., meets every Sunday at the Frame Church, to study God's Word. Have Sunday School every Sunday and Social meetings every two weeks. We have no regular preacher. Jason Wilson, Elder. Sunday School, 9 a. m.

Church of God, Sunday School every Sunday at 2:30 p. m. Preaching at 3:00 p. m. followed by services at 7:30. All are welcome.

Church of God, at Hopper's Wood Swamp, Wash. The church regularly meets for public worship every Sunday morning at 11:00 o'clock. Brethren coming to this church, or coming to the city, will be kindly welcomed by any brethren. All interested in Bible study are cordially invited to meet with us.

The Church of God at Beach Creek, Pa., will meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and consultations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or D. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bennett Hall, on Willoughby Ave., near three days.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelsteer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler School House, Calhoun Co., Ia. Elder Whitt, in Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Center Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and others except when they are doing evangelistic work. Hesperia, Mcbride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro. Uberl, C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Teasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:15 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:15 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANES, Agt.

VANDALIA TIME CARD
In effect Aug. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun ..... 5:45a m
No. 21, " ..... 10:30 "
No. 11, " 1:28pm
No. 15, " ..... 7:57 "
No. 17, Sun. Only ..... 8:59 "

GOING NORTH.

No. 14, Ex. Sun 7:35am
No. 6, " ..... 11:51 "
No. 21, " 5:35pm
No. 8, " ..... 9:59 "
No. 16, Sun. Only 8:24am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Bowes, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer
and How to Get There.

The Ocean Resorts
Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the Jersey Coast are located on the Pennsylvania Lines. A direct route to Newport, Narragansett Pier, Martha's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, which have offer special advantages.

In the Mountains
Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of Summer resorts in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region
The low tourist rate over the Pennsylvania Lines brings Mackinac, Petoskey, Charlevoix, Mt. Clemens, St. Clair, Muskegon, Traverse City, Macktawk City, Sault Ste. Marie, Negwile, St. Ignace, Watersmeet, Au Sable, Iron Mountain and all the romantic resorts of Northern Michigan within easy reach. The return limit will be ample for an extended sojourn. Tourist tickets will also be sold over these lines to Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and the first class through service, also sleeping car accommodations via the Pennsylvania Lines, call on or address D. W. BOWEN, Chief Advertising & Passenger Agent, Pittsburgh, Pa.

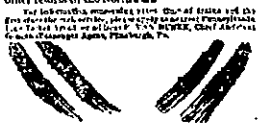

NICKEL PLATE
The Nickel Plate Road & St. Louis R.R.
Chicago Depot cor. 12th and Clark sts.
Buffalo Depot with N.Y. Cy.
City ticket office, 23 Exchange st. and Depot at Euclid ave. and Perry st.

TRAINS GOING EAST

Chicago	9:25pm	8:05 am	1:30 m	Local Ft
St Thomas				2:30 m
Hamilton	12:30am	9:00am		8:05 m
Bidwell	12:45am	9 12:05		10:00 m
Windsor	11:10pm			11:30 m
Detroit				11:55 m
Akron	12:55am		4:01pm	2:30 m
Akron	12:55am			9:55 m
Pittsburg	3:40am	7:30 m	6:25pm	1:25pm
Orrville	10:05am	9:00 m	11:10pm	
Buffalo	4:55pm		5:30pm	

TRAINS GOING WEST

Buffalo	12:30p.m.		1:05am	Ly.
Cleveland	5:15pm	9:15am	10:55am	
P-Wayne	8:45pm	12:15pm	4:10pm	7:00 m
Akron	4:00am	12:20 m		9:00 m
Orrville	4:50am	1:00 m	6:20pm	11am
Akron		11:05am		1:30pm
Akron		11:05am		1:30pm
Valparaiso	2:11 am	4:20pm		10:25 m
Chicago	6:55 am	5:35pm		2:20pm
Hamilton	5:35 a	3:50pm		5:40pm
St Thomas				4:40pm
Chicago	7, Sun	7:00 pm	9:00 m	

Trains leaving Fort Wayne at 4:15 p.m. Cleveland at 6:30p.m. and Akron at 8:00p.m. daily except Sunday, Ohio Limited leaves Cleveland at 6:30p.m. daily. Train leaving Fort Wayne at 4:15p.m. connects with Palace Buffet Sleeping Cars. No change of sleepers to New York, Boston or Washington. Baggage checked to destination. For maps, time cards and all other information call on or address
A. W. ECCLES, Gen. Supt.
E. F. MOSHER, G. P. A. Agt.
Cleveland, O.

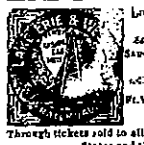

Local Time Table.
Between Fort Wayne Sandusky and Peoria AND Indianapolis & Mich. City Ft. Wayne & Connersville.

Through tickets sold to all points in the United States and Canada.

SOUTH NORTH FROM PLYMOUTH.

No. 20, Passenger, Leaves 11:35pm
No. 82, " " 12:20pm

GOING SOUTH.

No. 81, Passenger, Leaves 10:45am
No. 29, " " 2:40pm
No. 181, Local, " 11:00pm

†Daily except Sunday. *Del.

Union Depot connections at Bloomington and Peoria for points west, southwest and northwest.

Direct connections at Lima, Forest, Fremont or Kendrick for points east.

Connections connections at Tipton with trains on main line and L. & N. C. D. for all points north, south, east and west.

For tickets, Rates and General Information call on J. M. Daubenspeck, Ticket Agent, L. N. & W. Ry., Plymouth, Ind. or address
CHAS. F. DALY,
Gen. Pass. Agt.
Indianapolis, Ind.

Oregon Bible College
Oregon, Illinois

The Restitution.

—ISSUED WEEKLY BY—
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—FOR THE—
CHRISTIAN PUBLISHING ASSOCIATION.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, SEPTEMBER 2, 1896. NUMBER 33.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life necessary for final salvation.

Poetry.

Work Done for God Can Never Die.

Ho! ye who spend your strength for naught,
And slight the blessings Christ hath bought,
Toilers for earth and time and sense,
Oh, what shall be your recompense?
Of all that's done beneath the sky,
Little hath immortality;
What's done for earth fails by and by,
What's done for God can never die.

Ho! ye who join the eager strife
For gold or fame or pride of life,
Indulge the lusts of flesh and eye,
And for the world with worldlings vie
Death shall undo your toils as vain,
And leave you no abiding gain,
What's done for time ends by and by,
What's done for God can never die.

Sceptres and crowns will mock our trust,
Monarchs may crumble back to dust,
By moth or rust or theft or fire,
Treasures will flee and hopes expire,
Desire shall fail and strength decay,
The world itself shall pass away;
What's done for self ends by and by,
What's done for God can never die.

When comes the King in royal might,
To crush the wrong and crown the right,
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given,
With all the rich rewards of heaven,—
Oh, in that glorious by and by,
What's done for God can never die.

Communicated.

Hesaias. (Isa' C. V.) Chap. 54.

1. Rejoice thou sterile one, and thou who dost not bring forth: break forth and call for help, thou who dost not suffer birth-pangs, because many more are the offspring of the desolate one than of the one who hath the husband.

2. Make broad the place for thy tent and thy tent-curtains; pitch; spare not; make long thy tent-cords and strong thy tent-pins;

3. Still to the right hand and the left let fly; and thy seed will inherit nations, and thou will inhabit cities that have been made desolate:

4. Fear not, because thou hast been put to shame, nor be confounded because thou hast suffered reproach; For thou will ignore age-lasting shame, and the reproach of thy widowhood thou shalt nevermore have recalled to mind:

5. Because the Lord is it who create-eth thee, the Lord of Sabaoth is his name; and the one who hath delivered thee, he will have been called Israel's God by all the earth.

6. Not like a wife forsaken and dispirited hath the Lord called thee, nor as a wife who hath been hated from her youth, hath thy God said:

7. For a little time I forsook thee and with great mercy shall I be merciful to thee:

8. In a little anger I turned away my face from thee, and with age-lasting mercy shall I be merciful to thee, hath the Lord said who hath delivered thee.

9 Since the water of Noe's time, this is mine even as I swore to him at that time, that I would not be angry with the earth on thy account any more, nor in threatening thee.

10. Would the mountains change their places, nor thy hills be moved from their places; Even so neither will the mercy from me toward thee leave off, nor shall the covenant for thy peace be changed. For he hath spoken favorably to thee, O Lord.

11. Not humbled and unrestored hast thou been comforted; Lo, I am making ready for thee thy diamond-stone and thy foundations sapphire.

12. And I shall make thy battlements jasper, and thy gate-ways stones of chrystal, and thy outer-wall chosen stones;

13. And all thy sons taught of God, and in much peace thy offspring.

14. And in righteousness wilt thou have been built; Refrain from an unjust one and thou shalt not be afraid, and trembling will not draw nigh thee.

15. Lo, proselytes will come to thee through me, and will take up their abode with thee and will flee for refuge to thee.

16. Lo, I have created (generic not causal creation) thee not as a coppersmith who bloweth coals and bringeth out a utensil for employment; yea none, I have created thee not to decay unto loss.

17. Any instrumentality devised against thee will I not prosper: And every voice will stand up before thee in judgment; thou wilt make them to be inferior, and therein will they be amenable to thee. There is an inheritance for those who serve the Lord as courtiers, and ye will be my justified ones, saith the Lord.

CHAPTER 55.

1. Ye who thirst go your way to water and as many as have no money (silver) go, market and eat without money and without price wine and fat.

2. Why do ye value money and your labor that is not to satiety? May ye have hearkened unto me, and ye will eat good things, and your soul will luxuriate in good things.

3. Attend with your ears and may ye have followed in my ways: May ye have hearkened to me, and your soul will live in good things and I shall have covenanted with you an ever-lasting covenant, the holy, reliable things of David namely.

4. Lo, an instrumental testimony have I given him to be unto nations, a ruler and director for nations.

5. Nations that have not known thee will invoke thee, and laities that have not known thee will flee to thee for refuge, for the sake of the Lord thy God, the Sacred One of Israel, because he hath glorified thee (the Christ meant).

6. May ye have sought the Lord and when ye find him invoke him; and whenever he draweth nigh you,

7. Let the irreverent man forsake his ways and the transgressor his counsels, and may ye have turned unto the Lord, and he will have found mercy, because exceedingly will he remit your sins.

8. For my counsels are not as your counsels, nor my ways as your ways saith the Lord.

9. But as the heavens are above the earth even so is my way removed from your ways, and your thoughts from my thought.

10. For as whenever the rain or snow hath come down from out the heavens and may not return until it shall have saturated the earth, and it bring forth and bud, and give seed to the sower and bread to eat,

11. Even so will my oracular (spoken) word be, whatever shall have gone out of my mouth, shall not return until it shall have accomplished all that I may have purposed, and I will prosper thy ways and my commandments.

12. For with rejoicing will ye go out and with joy will ye have been taught; yea the mountains and the hills will leap out to receive you with joy and all the trees will clap with their branches.

13. And in the place of the broom-plant cypress will come up and in place of the fleabane myrtle will come up; and the Lord will be for a name and an eternal sign, and it will not fail.

CHAPTER 56.

1. Thus saith the Lord, Watch to guard judicial-procedure and may ye have done righteousness; For my instrumental salvation hath drawn nigh to arrive, and my mercy to be revealed.

2. Blessed happy is the man who doeth these things and the man who holdeth to them, and who is watching to guard the sabbatic-rites, not to desecrate them, and watching to keep his hands from doing unjust things.

3. Let not the one of another race who is relying on the Lord say, The Lord forsooth separateth me from his laity: And let not the eunuch say, I am a withered tree.

4. Thus saith the Lord to the eunuchs, As many of you as shall watch to guard my sabbatic-rites, and shall choose the things that I desire, and shall hold to my covenant.

5. I will give to them in my house and within my wall a place of renown better than sons or daughters, an everlasting name will I give to them and it will not leave off.

6. And to the people of other races who rely upon the Lord to serve him as bond-servants, and to love the name of the Lord, to the extent of being his bond-men and bond-maids, and all those who watch to guard my sabbatic-rites not to desecrate them, and who hold to my covenant:

7. I will lead them unto my sacred mountain, and cause them to rejoice in the house of my votive-prayer: their whole-burnt-offerings and their sacrifices will be acceptable upon my altar, for my house will have been called the house of votive-prayer for all the nations,

8. Hath the Lord said who gathereth together the dispersed ones of Israel, because I shall gather together unto him a synagogue.

9. All ye wild beasts of the field come hither, eat, all ye wild beasts of the forrest;

10. See, because they all have become blind, they have not comprehended; young dogs will not be able to bark; asleep in their hair, that like to slumber;

11. And reckless dogs in their soul are they, that do not know satiety, and wicked are they, dogs that do not know in an understanding way; They have all followed out their own ways, each one according to his own interest.

COMMENT.

The 54th chapter has been interpreted for us by Paul in Galatians, and the allegory of Sarra and Agar as individually representing the two covenants, one of "grace" and the other of "law" fully explained; and were it not for the bad translation of the C. V. and R. V. much that is now dark would be transparently clear it seems to me. "The sterile one" of the first verse is of course "Sarra" the wife of Habraam who is in temporary disgrace because of her sterility, while Agar the concubine is in temporary favor, because of her fertility, and she is therefore spoken of as "having the husband." While there is a blessing for all Habraam's offspring, yet the blessing is for "the Child of promise." "For in Isaac have we been called." Under the imagry here of an Eastern primitive household, the Habraamic covenant "for the nations" fully brought out. "And thy seed will inherit nations" one of the illustrative clauses. "Not humbled and unrestored hast thou been comforted" correlates with "the restoration spoken of through the mouth of all the prophets" of course, and is the beginning of "the great restoration of all things." This chapter should be read in the light of Paul's interpretation of it in Galatians.

The 55th chap. is the great invitation to the gospel "water," the water of life, and the spiritual "feast of fat things" made clear to us now in the gospel.

Read the 4th verse for its theology and oracular statement of what Christ is officially in his relation to us "the nations." And then read the 5th verse and learn for whose sake all this glory and work of beneficence is brought to pass. Then read the last clause of the 11th verse and learn how all this is brought about, namely "I will prosper thy ways and my commandments." Does this not exactly agree with Christ's own teaching and confession? Read the 18th verse for differences of translation, especially the last clause "the Lord will be for a name, etc." There is nothing finer in all literature, aside from the thought of inspiration than these two chapters.

The 56th chapter ought to be the text-book of the International Society for the promotion of arbitration between the nations of the present day.

It is the Christian assertion of the fundamental teaching of all Scripture namely—that "all God's ways are judicial ways," and I am free to confess that I believe that true Christianity has in the past and will in the future progress only as the thought of mankind becomes leavened with this great principle of judicial-procedure. As sons of God and partakers of the divine nature it is but natural to expect that the character of the Father should be exemplified in the offspring. Read the 6th and 7th verses of this chapter in the light of this exegesis and ponder upon the teaching. Then call to mind the fact that Christ himself quoted the last clause of this seventh verse and applied its teaching for our enlightenment.

Observe also the significance of the word "synagogue" in the eighth verse. For it is a synagogue of nations" that is here being spoken of.

Again notice the term "dogs" and the term "young dogs" and "the wild beasts of the field" and "the wild beasts of the forest" all here used in a parable sense as applied to "the nations" who, however, civilized they may be in the general acceptance of the term, yet are wanting in the graces of the true Christian civilization—This summed up in the last clause of the last verse, the 11th in this statement "They have all followed out their own ways, each one according to his own interest." In short as "dogs" or "wild-beasts" we lack the altruistic first principle of Christian civilization, self-sacrifice as bond-servants of the living God and his Christ. Genuine altruism is an enlightened and rational sacrifice of self for neighbor if the exigency requires it, and not a blind middle-age sacrifice of self to an inutile idea merely of offering a sacrifice, a concept which has its rise in selfishness and which results in acts that promote the worst forms of it as all history and experience teach us.

CHAS. GARDNER.

"Christ and Country" or Christianity in its Relation to the Earth.

Under the part of the heading above placed within quotation marks, there is in the last number of the *American Sentinel*. (No. 32.) a remarkable article over the signature of S., who I suppose is one of the Editors of the paper. The object is to show the relation of Christianity to the present world, and consequently the Christian's duty with relation to the country in which he lives. According to Mr. S's., understanding of the subject the present earth is destined to complete and eternal destruction. He says, speaking of "the plainest truths set forth in the Word of God." "It seems to be almost impossible for the vast majority even of those who profess to believe that Word, to understand that according to the teachings of Christianity sin has completely separated this world from the eternal purposes of God which are in Christ, so that there remains nothing for it but complete and eternal destruction."

This is a very sweeping assertion. But I do not see that the vast majority of the professors would or do disagree with him concerning the "complete and eternal destruction" of this world. They expect the earth in the great judgment day to be destroyed and they themselves to be taken to heaven to dwell there, or if they are to dwell on an earth it is not this earth, but a "new earth," and that is what Mr. S., believes as we shall see.

Mr. S. after speaking of the inconsistencies of "the ministers of the gospel," who teach the people that next to Christ is country," says concerning the Christian, "It is through Christ that he has a country." But that country is not on this earth. "It is a country which the Christian will dwell in after this earth has been consumed by fire." 2 Pet. iii. 7, 10.

After making this assertion Mr. S., goes on to explain that "if Adam had not sinned the Garden of Eden might have been extended indefinitely even until it covered the whole earth. Earth would then have been a perfect country, and that is the only kind of a country that the Creator purposed for man's abode. But Adam sinned and the world which God had given him passed from his hands into the hands of satan. Jesus Christ, by his death purchased back both man and his inheritance, and after this sin-cursed earth shall have been burned with fire a new creation will bring forth a new and perfect earth, even as a perfect earth was created in the beginning." "We, says the Apostle Peter, according to his promise look for new heavens and a new earth wherein dwelleth righteousness. 2 Pet. iii. 13. That is the Christian's country. This is what the works my country mean to him. According to this the new earth, the whole of it, is the Christian's country, and the "new earth" is not "this earth." This earth is to be destroyed. After saying these things he refers to Abraham and says. "He sought a country but he sought it not on this earth. His descendants Isaac and Jacob an Lot who like them believed the promises of God confessed likewise that here they were pilgrims and strangers. And they that say such things writes Paul, declare plainly that they seek a country. Heb. xi. 14. They might have returned to Palestine as good a country as was then on the earth, but now, it is written they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for he hath prepared for them a city, v. 15, 16.

Mr. S., has certainly made his meaning plain that this earth is not the Christian's country, that the Christian's country is not on this earth, that it is the new earth. The reference to Heb. xi. 14, 15, shows that I have not misinterpreted him,—his reference and his comment. Paul says, concerning Abraham's seed "And truly if they had been mindful of that country whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly." Mr. S., says, "They might have returned to Palestine as a good country as was then on the earth, but now, it is written, they desire a better country, that is an heavenly." Mr. S., has it in his mind that Paul was contemplating the descendants of Abraham as having gone out of Palestine when he said, They might have had opportunity to have returned if they had been mindful of that country whence they came out." But Mr. S., has misinterpreted Paul, and misinterpreted the promises made to Abraham, and misinterpreted the "gospel." A careful examination of Paul's words will show this. In the 8th verse we have these words, "By faith Abraham when he was called out to go into a place which he should after receive for an inheritance obeyed, and he went out not knowing whither he went." Here Paul says, the place to which Abraham was called was the place which he should after receive for an inheritance. This is very definite. In the ninth verse he says, "By faith he sojourned in the land of promise, dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise." Paul says, Abraham sojourned in the land of promise: and we know that was the land of Canaan or Palestine. And according to Paul that was the "place" which he shall after receive for an "inheritance." Isaac and Jacob were heirs with him of the same promise, the same inheritance. So much is plain, so much is certain. The tenth verse reads, "For he looked for a city which hath foundations whose builder and maker is God."

11 verse. Through faith Sarah herself received strength to conceive seed and was delivered of a child when she was past age, because she judged him faithful who had promised.

12. Therefore sprang there even of one and him as good as dead so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13. These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on the earth.

14. For they that say such things declare plainly that they seek a country." Now comes the misinterpreted text.

15. "And truly if they had been mindful of that country whence they came out, they have had opportunity to have returned.

16. But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

There is nothing in these verses, from the 8th to the 16th inclusive, showing that Abraham's Children had gone out of the land of Canaan, and had become sojourners in other lands, and were desiring a better country than the land of Canaan, and not desiring to return to that land. On the contrary he speaks of Abraham having in obedience to God's call gone out into a place which he should receive for an inheritance, and calls the same place the land of promise and says that Abraham sojourned in that land as in a strange country with Isaac and Jacob the heirs with him of the same promise. To say that Abraham's children might have had opportunity to have returned to the land of Palestine, but desired a better country than Palestine, is to make the apostle inconsistent with himself. What has already been stated proves this and it is not necessary to repeat it. The interpretation is inconsistent with the plain wording of the promises and the history of the case. Abraham dwelt in Mesopotamia in the land of the Chaldeans, when God called him to leave his country and his father's house and come into a land which he would tell him of, Acts vii. 2, 3; Gen. xi. 31, 32; xii. 1. He obeyed and went out of that land and finally came into the land of Canaan, the land in which his descendants afterward dwelt, in which the Jews dwelt in Stephen's time. Acts vii. 4. After he came into that land God promised to give it to him and to his seed for an everlasting possession. The first promise says, "Unto thy seed will I give this land." Gen. xii. 7. The second says, "Lift up now thine eyes and look from the place where thou art, northward and southward, and eastward and westward, for all the land which thou seest to thee will I give it and to thy seed forever.....Arise and walk through the land in the length of it and in the breadth of it for I will give it unto thee." This language is definite and plain. Abraham was told to look upon the land which God would give him, to walk through it and survey it in its length and breadth. The record does not say that God took him "off in vision" to a new earth which he promised to create and to give to him. What he saw he saw with his natural eyes—the land of his sojourning. The land that Abraham's children might have returned to if they had so desired, was the land he dwelt in when God called him. They sought a heavenly country, and such will Canaan be when the promise is fulfilled. Abraham's children believing the promises made to Abraham could not have expected a new earth which would not be this earth, because the promised country was on this earth. This is certain if language can make anything certain. Abraham, Isaac and Jacob, were men of plain common sense not allegorizers of God's word, and when he promised to give the land of Canaan, the land of their sojourning, they expected that he would do exactly what he promised. There was nothing to cause them to expect any thing else. There was nothing in the promises concerning an earth to be created. The land promised was a part of this earth, and they were in the land, God was not deceiving them; therefore knowing that they would understand the promises in the literal sense of the term he intended them to be so understood. Christianity then has a relation to this earth, which it teaches is to be purified from the curse and become the home of God's redeemed people. This will be the final state. But God has also for that particular land promised to Abraham and his seed, in the age which will be immediately after this. He will re-establish the kingdom of Israel in that land under the reign of the Messiah and his glorified brethren, the saints, and extend its dominion over all the countries of the earth. The proof of this in the Bible is abundant. But the vast majority see it not and the *Sentinel* on that subject is with the majority.

J. W. NUGS.

Toronto and return. Low Rates via the Nickel Plate Road through Cleveland, Buffalo, and Niagara Falls. Tickets sold Aug. 31st to Sept. 3rd, returning until Sept. 14th. Canada's Great Fair.—Sept. 2.

Oregon Bible College
Oregon, Illinois

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 2, 1896.

BROTHER M. Joblin informs us that he will be at the Argos Conference, notice of which is given elsewhere.

WE hope our brethren will respond liberally to the proposition to send THE RESTITUTION on trial for three months for 25 cents, to those who do not take it. In this way much good can be done, and many new names added to the list.

MANY parents, who are toiling hard and depriving themselves of many comforts in order to give their children a classic education, should remember the words of John Lord. He said: "There is no more absurd cant than that culture of the mind favors the culture of the heart. Education seldom keeps people from folly when the will is not influenced by virtue. And to this should be added the reminder of Youmans, that "many a college student only succeeds in mastering a disqualifying culture."

THE following letter came to hand and we print it entire, that the friends referred to may know that Bro. Joblin did send word, but for some cause the letter never reached us. It surely would have been given place at once. *Dear Bro. Underwood:*

I sent notice of baptism of five in Cleveland some two weeks ago. Wish you would publish it, as parties like to inform their friends and relatives in that way.

The letter in which it was sent was sent on *purpose,—no other* matter for publication in it. You will please add the following to it:

Later. On Tuesday evening Aug. 18th at a special meeting we had the unspeakable joy of baptizing two more trusters in the covenants of promise, into the all saving name of Jesus. It was a season of refreshing, long to be remembered. Bro. Henry S. Davis and his beloved wife, after a mighty conflict with themselves, yielded to the power of truth, and now experience the peace the world can neither give nor take away. Bro. Davis has been a member of the Presbyterian Church, the Congregational Church, and, for some sixteen years has been till lately connected with the Epworth League Methodist Church,—and a great worker in the Young Men's Christian Association. He had many, many ties to sever, but they are severed, thank God, and he has been enrolled with the sect everywhere spoken against. Happily, Sister Davis, who had many years been a member of the Disciple Church also fell in love with the truth, and so both cherish the same blessed hope. May the Lord bless them, and make them a blessing to others, while they live, and crown them with glory by and by.

WE give below a letter from Sister Oliver regarding the notice of the Kansas Conference. Just what is meant by "an advance truth" we do not know, and do hope it is nothing that will cause "jealousy." For ourselves we have thought the notice for the Conference a good one, and that it is a good thing to leave off all these "advance" views, if such they be, and preach some of the "forty years ago" regular saving GOSPEL. The kind that is the "power of God unto salvation." Brethren, if you have "jealousy" in your heart, cast it out. Do you believe the Master will come soon? REALLY do you think so. Say, when he comes do you want him to find you arguing some fine spun theory that is causing strife and division, or would you rather be "caught" preaching the gospel? Some one says "Milk for babes, strong meat for me please." All right, we will not dispute it. Another says, "We are to grow in knowledge, keep on learning all the time." Yes, that is so, but if you will find the text and see that your growth in knowledge is kept in proportion to you growth in *grace* you will be all right. Don't get knowledge at the expense of grace. In love to all concerned.

Dear Restitution:

I noticed an item in THE RESTITUTION purporting to be a notice of Conference Meeting at Bitter Creek, Kansas, which my son and self had anticipated attending, but with human depravity it is hard to discern whether that is a notice for the gathering of God's people or an auction of mustang ponies. For fear that some one would come with an advance truth over what was embraced forty years ago and that they would not be the origin of it, they have side tracked it by substituting the word hobby, and it is to be hitched at the first side post. We feel to exclaim with the souls under the altar "How long, O Lord will this spirit of jealousy continue." Now come you that should be brethren and sisters in the like precious faith, unbind the spirit of jealousy, hang up your eyed hook and break that iron bedstead and invite all new truth and with brotherly love reason one with another. By so doing we can grow in the knowledge of the truth, and receive a greater blessing here in this life by obeying two commandments, viz., "Search the Scriptures and love one another." And should the oldest one of you live one hundred years you will then fall short of a full knowledge of God's great purpose. And until such a reform takes place we shall feel shut out of your meetings. As the last messenger to run on earth has told us to come up out of such. And we pray that soon brotherly love will reign in the hearts of all our people.

Submitted in love to all by one in search of the truth.

MRS. LIZZIE B. OLIVER.

Passing Events in the Light of Prophecy, Gleaned from European Writers.

The London *Standard* in a leading article on Lord Dufferin's speech at the annual banquet of the British Chamber of Commerce in Paris, says, "The need for prudence and reserve on the part of those who control the destiny of nations was emphasized by Lord Dufferin in his striking picture of the condition of Europe at the present moment—every power prepared for war,—an atmosphere charged with electricity, and the storms ready to burst if any one of a half a dozen men were but to raise his hand, or speak above his voice."

"The *Figaro* contains an article dated June 15th by a well known diplomatist, discussing the retirement of Lord Dufferin, he says: "It will occur at one of the most critical and unfortunate moments that have arisen in the relations between France and England. The task of Lord Dufferin's successor, whoever he may be, will be one of the most thankless. Egypt is a cloud between the two countries, and it is a cloud which gets larger and larger, as each succeeding event shows only too clearly all the unscrupulous and selfish efforts made by England to remain there."

The Constantinople correspondent of the *Daily News*, says considerable anxiety exists in consequence of the continued arrests in the capital of both Armenians and Turks, but especially the latter. The city is full of rumors of the discovery of conspiracies and increased vigilance at the Palace. Some of these rumors are manifestly false, but without the allegation of anything definite, well informed persons speak with anxiety of the present situation.

The Turkish troops at Mecca, Medina and Jedda, have mutinied for want of pay and rations; and the whole empire is in a state of unrest, but the most critical point at present is the Island of Crete. The unanimous action on the part of the Great Powers in regard to Crete is at length a fact. Their proposals were, The immediate convocation of the Cretan Assembly, an amnesty to the Insurgents, and the appointment of a Christian Governor. And to these the Porte has yielded. But the impression prevails at Crete, that the proposals have come too late. Turkish troops continue to be poured into the island, and volunteers are arriving from Greece to join the Insurgents. The later development of the situation inspires fear of a prolongation of hostilities, resulting in further complications. A telegram from Constantinople says there is considerable activity noticeable in the shipbuilding departments of the arsenals on the Golden Horn; and at Ismidt an Imperial trade has been issued ordering to push forward as much as possible the construction of all warships now on the stocks. All this activity is attributed to events in Crete, and the possibility of complications with Greece.

It is said that several embassies in Constantinople have received an anonymous letter calling attention to the unendurable and desperate condition of the Armenians, who declare their resolve to free themselves from the tyranny of Turkey, casting upon their oppressors the responsibility for all that may occur. This has produced an impression in certain diplomatic circles, especially as during the last week there has been a growing agitation among the Armenians.

It is said that the late M. Jules Simon predicted that the inevitable break-up of the Turkish Empire would be precipitated by a quarrel over the ultimate control of Egypt. England, or some other Power, he thought would press the Sultan from one direction, while Russia, followed her traditional policy by an advance on Constantinople. He had no doubt France would come by her own so far as her Syrian claims in the East were concerned, and would also secure compensation on the Northern coasts of Africa, as a set-off to any material advantage reaped by Great Britain, at the expense of the Turk.

The Jerusalem correspondent of the *Jewish Chronicle* writes that Baron Edmond de Rothschild has established another colony. It is called in Arabic Mutelle, and is near Galilee. The village with houses and baths, and land, equal to nearly three thousand acres, with many springs on the land, and a water-power mill, and the sources of the Jordan near by, has been bought from the Druse Tholuth Bassan Hassan, has left four executors to carry on the good work of helping his down trodden race.

The Sultan's health is said to be so poor that the evident approach of the day when his enfeebled fingers will cease to hold the reins of government, causes equal joy and apprehension. The latter not being lessened by recent additions to the already enormous garrison. A period of complete anarchy is a probable contingency which is causing anxiety at more than one embassy.

Jesus said Jerusalem should be trodden down of the Gentiles until the time of the Gentiles be fulfilled. And when we think of the once mighty Turkish Empire, and now see it in its decrepitude we are obliged to conclude that Gentile times are nearing the end. The Trender-down of Jerusalem will soon be trodden down himself, if coming events cast their shadow before.

A Lecture.—Vain Worship. No. 2.

It matters not whether this idea was imbibed from others, or is the result of the thinking of your own flesh, *it is of man, it is not of God.* The God-idea is not in it. The God-idea was expressed by Paul, who said he was "not ashamed of the gospel of Christ," and then tell us why: for it is the power of God unto salvation to every one that believeth. We kindly say to you that this *divine statement* grinds you to powder. It annihilates it. Salvation is predicated upon faith, in that Scripture, as in scores of others; notably in the words of Jesus in Mark xvi. 16. "Go ye into *all the world.*" This was said to his disciples just before leaving them. Why did he order them to scatter in that way? Why not let them

LIVE AND LOVE TOGETHER?

Oh, there was work for them to do, and the next words tell us what it was: "Go ye into all the world and teach the gospel to every creature." For what purpose they were to preach is disclosed in the next words following: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Now, then either Jesus and Paul made a *tremendous blunder*, or else the sincerity-will-save idea is a delusion. You can take your choice, but I implore you not to decide till you have gone thoroughly over the words of Jesus and his apostles with the object of knowing the mind of the Spirit upon the vital question.—But it may be profitable to ask here, WHY it is that worship is vain on the part of those who teach for doctrines the commandments or doctrines of men? I have just shown that salvation depends upon the belief of the gospel; this, of itself is conclusive; no such latitude as you claim is allowed. Besides, Jesus in John iv. 24 says:—"God is Spirit; and they that worship him [acceptably] *must* worship him in *spirit and in truth.*" Here we find two essential elements in acceptable worship; viz:—*Spirit and Truth. Spirit* stands for the mind, the will, the affection,—sincerity—In a word, it must be

HEART-WORSHIP

in contrast with mere lip service, that is so offensive to God. But there is another essential element in acceptable worship:—*We must worship in truth.* But here it is necessary to ask what it is to worship in Truth? *First*, I would say, as we can know of no God except as he reveals himself to us, to worship in Truth is to worship the One Living and True God who *has* revealed himself to us in the *Word of Truth.* Secondly, it is to thank and praise, and revere him for what he has actually done for us in the *past*: what he is actually doing for us at the present time, and what he promises to do for us in the future. This is the most comprehensive way I am able to state it. In view, then, of the fact that Jesus says, those who lay aside the commandment of God and hold the traditions of men, worship in vain, I am in duty bound to examine the popular systems of the day, and point out *where* and in *what respect* they are doing as the Pharisees did, and incurring the same condemnation, travelling on to the same disastrous ditch, the pit of corruption, because of spiritual blindness. What, then, to begin at the very foundation, is believed and taught respecting God? Do they direct us to Jehovah's own declaration of himself in Isaiah xlv. 5. "I am the Jehovah, and there is none else?" And of whom the prophet says verse 11, "Thus saith Jehovah,

THE HOLY ONE OF ISRAEL

his Maker".....v. 22, "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else." Do they point to the explicit [illegible] of Jesus in John xvii. 3, "And this is Life Eternal, that they might know *thee* the ONLY TRUE GOD, —and, some one else *beside* the one Living and true God Jesus Christ whom thou hast sent?" Do they call attention to I Cor. viii. 4 where the Spirit in Paul says, "*There is none other God but one?* For though there be that are CALLED Gods, whether in heaven or in earth, as there be *gods many*, and *lords many*. But to us, there is but one God" i. e. To Paul and the church of God at Corinth and Cleveland, Ohio, and elsewhere,—to them sanctified in Christ Jesus,

THERE IS BUT ONE GOD.

And who is he? The Spirit's answer follows immediately as to who the One God is,—it is the FATHER, of whom are all things, and we in him. The Greek is much stronger than this translation. It says: "Yet to us there is but *one God, the Father*, OUT OF WHOM are all things, *and we for him.* I now solemnly ask, what do the religious systems do with these commands and declarations of the Spirit in the prophets, in Jesus and in the apostles? What do they do with them? They do exactly as the Pharisees did.—*they lay aside these commandments of God and hold to traditions or commands, or ecclesiastical decrees of men.* Doctrines and practices having no authority from the Scriptures gradually crept into existence, showing a departure from the simplicity of the gospel, to the complex system of Trinitarianism. The first departure was in formulating a creed at all, when they had the will of God as expressed by his thoroughly equipped messengers. The very first creed, called the Apostles' Creed did not depart from the truth as

TO THE UNITY OF GOD.

It said "I believe in God, the Father Almighty, Maker of heaven and earth; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried," etc., etc.

The Nicene Creed was the next, dated A. D. 325, with additions made by the council of Constantinople in A. D. 381. After saying "I believe in One God, the Father Almighty, Maker of heaven and earth," it goes on to say, "And in One Lord Jesus Christ.....begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God, *begotten* not made, and much more, as if

THESE SEMI-PAGANS

at Constantinople had had later revelations than those near apostolic times and wrote the Apostles' Creed. But it remained for the Athenasian Creed a hundred years later to complete the apostasy from the Truth concerning the One Living and True God. It commences by saying that "whosoever will be saved, before all things it is necessary that he hold the Catholic faith—which faith except every one do keep, without doubt he shall perish—everlastingly," and then proceed to say what that faith is: viz.: —*One God* in Trinity, and Trinity in Unity, neither confounding the persons nor dividing the substance—Such as "the Father, is, such is the Son, and such the Holy Ghost—The Father uncreate, the Son uncreate, and the Holy Ghost *uncreate.* The Father Eternal, the Son Eternal, the Holy Ghost Eternal. The Father Almighty, the Son Almighty, the Holy Ghost Almighty.—The Father is God,

THE SON IS GOD,

and the Holy Spirit is God, and yet they are not three Gods, but one God. This, with a great many more of just such senseless assertions is what composes what is called the Mystery of the Holy Trinity. Now, inasmuch as it is not in the Bible, nor the first creed after the Apostolic Times,—you see plainly where it comes from. *The Mystery of iniquity is it.* It is a man-made mystery as the grand declarations of the Spirit already quoted prove; and the penality of not believing this abominable perversion, this presumptive blasphemy is said to be to perish everlastingly. This is where the doctrine of the Trinity comes from, note it well. And note, too, that we have to repudiate *that human* document or creed and every *other* human creed, and begin again,—we come to the great fountain of Truth with our pitchers, and draw and draw again till our minds are illumined with the spirit of him, out of whom are all things; and it gives us the light of the knowledge of the glory of God in the face of Jesus Christ.

THIS EXPLAINS OUR ISOLATION.

This is *why*, after teaching the truth of God we baptize converts, no matter to *what* church they have belonged nor how long. Why we worship no other God? *Is that not sufficient reason?* We worship the *One Living and true God*, of whom Jesus says it is Eternal Life to know. Oh, what a rock to be founded upon.—The whole apostasy can neither move nor daunt us. Brethren, and does it not make you fell like shouting aloud for joy when you hear the words of Jesus? *The One Living and true God, whom to know is Life Eternal*; providing they know, too, Jesus Christ, whom he sent? You may sit up all night reading about God of God, and Light of Light, in the Athenian's Creed, but you can get no Eternal Life out of it. There is none in it.

(To be Continued.)

Conference Report,

The Annual Conference of the Church of God met at Marshalltown, Iowa, Aug. 13th, and continued till the 23rd inst. Preachers present were A. J. Eychaner, O. J. Allard, D. M. Hadler, J. B. Cruton, G. M. Myers, John Garton, W. L. Crowe, and J. F. Wilcox of Chicago. Many able discourses were delivered and able essays read.

An able essay was read by Sister Libbie Palmer on "Universal Resurrection," and an able essay by Bro. Brinkerhoff of Garwin, Ia., on "Yearly Communion;" also two essays by G. M. Myers. One on "Spirit" and the other on "The New Birth;" and an able essay by J. F. Wilcox on the "Life of Jesus."

Three put on Christ by baptism. They were Sister Schenck of Brookfield, Mo., and A. J. Dunn of the same place and Ada Allen. May they be found walking in the new life when Jesus comes.

The old tent was shipped to Belle Plain and the new tent was shipped to Sac City where Bro. A. J. Eychaner begins work, to be joined soon by some other preacher of the truth.

The officers appointed for the coming year were G. M Meyers, Chairman, A. J. Eychaner, Treasurer, O. J. Allard, Secretary. Money paid in and subscribed for the coming year for evangelistic work $231.89.

We mean to organize our forces for more effectual and thorough work in Iowa. With good organization in as every state in the union, we could turn the world upside down, and send out many more laborers into the vineyard. Let all who read this do some thing for the work in their own state or somewhere else, but do something. It is high time to awake out of sleep, for our salvation is near, and the time for work is short.

W. L. CROWE.

Dear Restitution:

The Annual Conference of the State of Iowa, has just closed at Marshalltown after a session of eleven days. It began on the 13th and closed Sunday night the 23rd inst. A goodly attendance of brethren from various parts of the State and some few from adjoining States gave the meeting success from the start. The interest was unbroken and the spirit of love rejoined throughout. Personally I can say that it was to me a beginning of new life, a refreshing shower upon the parched and perishing field. I renewed acquaintance with many old friends, and found many new friendships which I hope will not be broken either in time or in eternity. The attendance was good from the town and surrounding country and a spirit of inquiry started which I believe will not subside in a day. Five obeyed the command with joyful hearts, and were immersed in the Iowa river, in the name of the Master. One of the tents was shipped to Sac City on Monday where Brothers Eychaner, and Crowe, begin meetings on Thursday, of this week. The other tent is now being erected at Belle Plaine where Bro. Garton and myself expect to remain for a couple of weeks at least, when I shall go to Lamark, Ill., to attend the conference at that place.

Yours in hope of the gospel.

J. F. WILCOX.

Report of Discussion.

Editor Restitution:

The discussion came off on the 20th between J. Tomlinson and myself, and by the help of the God in heaven, we smashed the Pentecost kingdom to atoms. We held two sessions, two hours each, thirty minute speeches. My opponent used the blackboard chart, but I peddled him the first speech. On his last speech he gave himself away entirely, acknowledging the kingdom yet future. To God be all the praise. I must tell of one expression he made, that, "part of the Kingdom was in heaven, and part on earth," to which I referred him to Matt. xvi. 26, "brought to desolation." I must tell of one grand point we made. 2 Tim. iv. 18, "And the Lord shall deliver me (Paul) from every evil work, and will preserve me (Paul) unto his heavenly kingdom." Also, I Thess. ii. 12, "That ye walk worthy of God, who hath called you unto his kingdom and glory." Here I referred to Acts viii. 36, where Philip and the eunuch came unto a certain water: (not into.) Now verse 38, where they "went down into the water," (then they were in the water.) Now I went to Acts xiv. 21, 22. Where Paul was talking to the disciples, (church members) that it was "through much tribulation they would enter into the kingdom of God." Showing the Church, not the kingdom, and the kingdom future, for Paul and the disciples. And that my opponent was no better than Paul. That was a point that all could see. With James ii. 5; Matt. xxv. 31-34; in James ii. 5, "Heirs," in Matt. xxv. 31-34, "inheritors." I double shotted my citations, and they told on the enemy like grape and canister. My opponent choose one of his fellow-preachers for moderator. I chose a very intelligent Baptist. Before closing I told my moderator to leave the victory to the congregation, but my opponent's moderator objected, knowing they were so badly beaten. I think he did not want to stand the punishment. One of their women members gave it up the same evening, and told some of her sisters they were beaten. I look for others to give it up, they seemed to be almost paralyzed. To the Lord be all the praise, that gave us wisdom and strength to overcome error with truth.

M. L. ADAMS.

Answer to Question.

To The Restitution:

In THE RESTITUTION of Aug. 19th, a question is asked by Mrs. B. F. Reppert, in regard to the church at Philadelphia, Asia Minor, as spoken of in Rev. iii. 10. I find that John Kitto in his history of the Bible says, "Philadelphia alone long withstood the power of the Turks," and in the words of Gibbon, "at length capitulated with the proudest of Ottomans among the Greek colonies and churches of Asia," he adds, "Philadelphia is still erect: a column in a scene of ruin." "It is indeed an interesting circumstance," says Mr. Hartley, "to find Christianity more flourishing here than in many other parts of the Turkish Empire. There is still a numerous Christian population: they occupy 300 houses. Divine service is performed every Sunday in five churches." Nor is it less interesting in these eventful times, and notwithstanding the general degeneracy of the Greek church to learn that the present bishop of Philadelphia accounts "the Bible, the only foundation of all religious belief;" and that he admits that "abuses have entered into the church, which former ages might endure, but the present must put them down." It may well be added, as stated by Mr. Hartley, "The circumstance that Philadelphia is now called Allate-Shehir, the city of God, when viewed in connection with the promises made to that church, and especially with that of writing the name of the city of God upon its faithful members, is, to say the least, a singular concurrence.

B. A. DREW.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy.

Previously published,	$164.00
Sarah Hadden	3.50

That is never said wisely that comes of passion and anger.

Poetry.

(Selected by Mrs. Mollie Lamm.]

Budding Fig Trees.

All hail! Thou true millennial year!
I believe thy reign is almost here.
I believe the day is just at hand
When truth and right shall fill the land.

The race for knowledge now is on;
The day of darkness past and gone;
Man takes of things a nobler view.
Inspects the right, and proves the true.

"New ideas" flash from mind to mind,
And new discoveries still we find:
Error and view will pass away.
And truth and right will come to stay.

Many are running to and fro,
Revealing secrets as they go;
Investors find a stopping place,
And yet they live not in the race.

Nansen has reached the Northern Pole,
And Roentgen sees the human soul;
But some one hails "Mine Herr Roentgen,"
And ends the very thoughts of men.

Some telegraph without a wire,
Transmitting news by electric fire—
And with the modern telephone
Man talks with man from zone to zone.

Some see canals on the planet Mars;
Some find great oceans on the stars;
Another finds out how to fly,
And with the eagle cleaves the sky.

The Isthmus parts its ridge in two,
And lets our ships go gliding through;
They need no more the Horns to round,
A shorter passage they have found.

The submarine cable's nothing new,
We talk beneath the ocean through,
And Uncle Sam, and Prince Wilhelm
Each offer greet from realm to realm.

The Russian Bear, with morning peep,
Finds us in midnight slumbers deep
And if "Good Morning" you would say,
You'd hear "Too late, by half a day."

The Weather Bureau heats this all,
And sends around the morning call,
And warns us in prognostic form,
And we prepare to meet the storm.

The driller bores to depths unknown,
(They'd better let that pot alone,)
And goes he forth forth from out Hades
To search the land and kill the trees.

The dynamo old Phoebus beats,
And lights the sky, and lights the streets,
While Cynthia yields to wired light,
And bids the electro world good night.

The horse must now yield up the ghost;
Wheels take his places—a mighty host,
And the pedestrian has found
A novel way to ride around.

The farmer says, "'tis only seeming,
And all this boast is only dreaming."
Yet he awaketh from his dream
And plows his fields and mows with steam.

The printer comes in for his share,
And the pagerus does not spare;
The papers drop from off the roll,
And news goes forth from pole to pole.

Thought moveth thought in simple mode
Our hardest musings to unload.
The penman writes, the printer prints,
And gives to many noble hints.

The budding fig trees warning give
To all that on the earth do live;
The day of God is drawing near.
Awake, O mortals, wake and hear!

—Septuagenarian.

Communicated.

Smith and Wilson Discussion Number 9.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

The Oriental mind is poetical. Even in this practical age the Emperor and Empress of Japan write poetry, and on New Year's day let a verse from each float over the palace walls.

The Occidental is practical. It is safe to say that if the Psalms had been written in the West there would have been no such bold figures as God riding upon the clouds and walking upon the wings of the wind, while the earth trembles at his look and the hills smoke at his touch.

For one to take the poetical books of the Old Testament and to quote them with slavish literalness as tho' they were as exact as the multiplication table is to completely ruin their beauty and miss their truth. How many quotations the negative has made from the five poetical books of the Old Testament the affirmative does not know but he has counted twenty five from the Psalms alone.

"The enemies of the Lord shall be as fat of lambs, they shall consume; into smoke shall they consume away." The negative quotes this. It is not true. It is poetic license. Put by it Psa. cii. 3, "For my days are consumed like smoke and my bones are burned as an hearth." Here a good man is in as bad a fix as the evil. Was it actually true that the enemies of the Lord of Psa. xxxvii., consumed away into smoke? The Philistines for example, Psa. xxxvii., is an antiphonal chord. Two bands of singers alternating, telling of the good which comes to the righteous and the evil which overtakes the unjust. To take these highly colored imaginative songs for a cold catechism is to wrest the Scriptures. Then to force plain sayings of Christ and the twelve into metaphor or parables teaching the opposite of what they say is a sure recipe for a hopeless and unscriptural theology.

A number of the quotations are like Psa. xxxiii. 19, "To deliver their soul from death." Quoted to show that the soul can die.

The fallacy lies in taking an inferior meaning of soul and making it exhaustive. In that Psalm it refers to the earthly life as is evident from the next clause "and to keep them alive in famine." Indeed the original term is translated "life" more than 100 times, and "soul" 466 times. It is not difficult to fill columns with quotations where "soul" refers to breath, or life or a person (that is so) but all such prove what nobody denies.

Sometimes the soul means mind so it can love, Is. xlii. 1; hate Is. i. 14; feel sorrow Job xix. 2; confidence Ps. lvii. 2; revenge Jer. v. 9; joy Psa. lxxxvi. 4; fear Is. xv. 4; and think Ps. cxxxix. 14; Prov. xix. 2; Deut. iv. 9. The soul as connected with the earthly body, being allied to the animal world can die, but the soul looking upward and joined to the mind, to the deathless spirit, can it die? That is, become annihilated? Death is not annihilation.

Another class of quotations have as their real meaning the destruction of national enemies. We may extend that to the folly of trusting in national rulers, instead of God. "It is better to trust in the Lord than to put confidence in princes," Ps. cxviii. 8. The context shows that as a nation Israel speaks, it is not to be taken literally. "All nations compassed me about." That was not literally true. Ps. v. 17, "I shall not die, but live," is certainly not true of an individual, for all die.

All the Old Testament was written under the Theocracy. Life and immortality were not yet brought into light. The views of the writers were modified by the law which said nothing of future reward or punishment. What they are thinking of is help now on earth "Some trust in chariots, and some in horses but we will remember the name of the Lord our God," Ps. xx. 7. So in Ps. cxlvi. 3, 4, "Put not your trust in princes nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The psalmist has no idea of writing an article on theology, he is warning against trusting to men. "His thoughts" mean "his plans." The word occurs but once, has a secondary meaning. Young gives *purposes*; Gesenius gives *counsels*; Tuerst gives *plan*. A similar word is found in Deut. vi. 4 where it means plan.

In regard to the enemies of Israel who are also enemies of God, they are represented as stubble, as the fat of lambs they shall consume, the Lord will rain upon them snares, fire and brimstone, they shall melt away, the righteous shall wash their feet in the blood of the wicked and tread down their ashes. Think of these things as literally coming to pass, the wicked melting, the righteous washing in their blood when wading through deep ashes. "The letter killeth, the spirit giveth life," says Paul. It will kill any theory with thinking men, to build on poetic flights as one would on plain teaching. No number of quotations from the hymn books of the Old Testament can prove an item of theology. Those books contradict themselves if you view them as cold, formal assertions.

"God will redeem my soul from the power of the grave for he shall receive me," Ps. xlix. 15; "Thou shalt guide me with thy counsel and afterward receive to glory." Ps. lxxiii. 24. These offset all negative's quotations. The favorite word for mind in the Old Testament is "heart," it is equivalent to soul where the latter means mind "your heart shall live forever," Psa. xxii. 26, spoken of the meek is equivalent to "your soul is immortal." It is Ezekiel's xviii. 17, 28, "he shall not die" where the bodily death is unavoidable.

So Elder Wilson ought to see that his criticism that *olam* "everlasting" ought to be applied to soul if it be immortal, has this answer: in some cases the soul dies, in others it lives. Coupled with this is the fact that he conceives life and existence to be the same while death means non-existence. That is a serious error. When he takes up space in showing that the wicked die, that they do not have eternal life, he is affirming matters which are not in controversy. If he finds a verse showing that death means extinction of being, a verse written after Jesus brought life to light he will score a point.

Let us listen to a wail from King Solomon. He married seven hundred times. While that would admirably equip him for running a newspaper, it was enough to discourage any man. Probably no man has written Elder Wilson's theory in plainer language. "For the living know that they shall die; but the dead know not anything neither have any more reward, for the memory of them is forgotten," Eccl. ix, 5.

If you take this as the inspiration of God, then you certainly have a contradiction; for the righteous are included and for them there is no reward. This is not the whole truth, cut out from the context and its limitations, it is not true at all. Take another: "For that which befalleth men befalleth beasts, even one thing befalleth them; as the one dieth, so dieth the other; yea they have all one breath: so that a man hath no preeminence over a beast, for all is vanity. All go unto one place; all are of the dust and all turn to dust again." Eccl. iii. 19, 20. Do you think the first part of that is literally true? Did any beast ever sit on an ivory throne and behold the glory of God as Solomon did? He thought the reader would know enough not to take the words in a strict literal sense. Solomon did not.

Viewed as a reminder of the brevity of life, as a warning that we take nothing away, that here we must prepare for judgment, his words have value.

Torn from their contexts, forced to express the whole truth they are cruelly mutilated and their beauty and strength lost. The verse following explains each. v. 21 says "neither have they any more a portion for ever in any thing that is done under the sun.

He writes only of time and earth when he says they know not anything and have no reward. Six times in that chapter "under the sun" occurs, and to imagine his words to be true absolutely and in the unseen world is to disregard the warning "under the sun." In this chapter we are told that there is no knowledge in the grave. No one would assert that there is. Does the soul or spirit go into the grave? Solomon says not. Dust goes there "can dust praise thee?" Of course not. In the eleventh chapter he repents the advice of the ninth chapter to live joyfully but he adds "but know thou that for all these things God will bring thee into judgment," v. 28. So then there is a future with its rewards and punishments.

In the verse following "all turn to dust again" Solomon shows that he refers to the body only. "Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth." The difference between the two is that between heaven and earth. So chapter xii. 7. "Then shall the dust return to the earth as it was and the spirit shall return to God who gave it?" Solomon was not a Sadducee. Hence when God told Adam, "Dust thou art and unto dust thou shalt return" he referred to that which was made of dust and not to the spirit. When Jesus said "Father into thy hands I commend my spirit" and gave up the spirit he referred to the "I" which raised his body, and he put an insuperable barrier to the acceptance of the Sadducean theory.

GEO. T. SMITH.

REPLY NO. 9.

The readers will observe that the intent of Elder Smith's present paper is to destroy confidence in the Old Testament Scriptures as a revelation of God's will to man concerning his eternal destiny. It is with feelings of sorrow that I must refer to this. Had I been discussing with a disciple of Ingersoll, I should not have been surprised, but did not expect it from one who professes to be a disciple of Christ and a Christian minister. It opens the way for infidelity which now pervades society, and is sweeping down in force upon the professed Christian church. It is one of the signs of the times of the very near approach of the blessed second advent of the Lord Jesus. Eld. Smith, I am sorry to say, is *innocently* joining in with an unholy company in bringing about those predicted things. He also evidently made a random statement when he said:

"No numbers of quotations from the hymn books of the Old Testament can prove an item of theology, whose books contradict themselves if you view them as cold formal assertions."

Of course the words, "hymn books of the Old Testament," is but an irreverent way of speaking of the sublime poetic expressions of the Holy Old Testament Scriptures. He says they cannot "prove an item of theology." I will call attention to a few items for these poetic Scriptures.

1. "He was wounded for our transgressions."

2. "With his stripes we are healed."

3. "The Lord hath laid on him the iniquity of us all."

4. "For the transgression of my people was he stricken."

5. "Thou shalt make his soul an offering for sin."

6. "He bore the sin of many."

7. "And made intercessions for transgressors."

These are quoted from the poetic writings of Isaiah.

1. "Blessed is the man unto whom the Lord imputeth not iniquity."

2. "Blessed is he whose transgression is forgiven, whose sin is covered."—Psalms.

1. "Messiah shall be cut off, but not for himself."

2. "To make an end of sins."

3. "To make reconciliation for iniquity."—Daniel.

1. "The just shall live by faith."—Habakkuk.

These citations may be largely increased, but enough has been given to show the mistake of the affirmative.

The following is Paul's estimate as to the value of the Old Testament Scriptures:

1. "Able to make the wise unto salvation."

2. "Profitable for teaching."

3. "For reproof."

4. "For correction."

5. "For instruction which is in righteousness."

6. "That the man of God may be complete, furnished completely unto every good work," 2 Tim. iii. 16, 17.

Says Jesus: "If they hear not Moses and the prophets, neither will they be persuaded if one rise from the dead."

Space forbids the extension of this class of evidence which is not strictly the topic under discussion, but it seems to be necessary to show the authority of the Old Testament Scriptures, as viewed by New Testament writers.

In speaking of Psa. xxxvii., the affirmative says: "Two bands of singers alternating tell of the good which comes to the righteous, and the evil which overtakes the unjust," and then says, they are "highly colored and imaginative songs," though David said: "The Holy Ghost spake by me." They only need to be read for any unprejudiced mind to see that they are the plainest kind of statements. I will groupe them that our readers may see the error of calling them "highly colored imagination."

THE GOOD.

1. "Those that wait on the Lord shall inherit the earth."

2. "The meek shall inherit the earth: and shall delight themselves in the abundance of peace."

3. "The Lord knoweth the days of the upright: and their inheritance shall be forever."

4. "For such as be blessed of him shall inherit the earth."

5. "The steps of a good man are ordered by the Lord."

6. "The righteous shall inherit the land and dwell therein forever."

7. "He shall exalt thee to inherit the land."

8. "Mark the perfect man, and behold the upright: for the end of man is peace."

Can you detect anything "highly colored," and "imaginative" here?

THE EVIL.

1. "Shall soon be cut down like the grass and wither as the green herb."

2. "For evil doers shall be cut off."

3. "For yet awhile and the wicked shall not be."

4. "The arms of the wicked shall be broken."

5. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away."

6. "The seed of the wicked shall be cut off."

7. "He passed away, and lo, he was not."

The affirmative further says: "If he find a verse showing that death means extinction of being, a verse after Jesus brought life to light he will score a point."

All right. I will now score a few points.

See Acts iii. 23; "Every soul which will not hear that prophet (Jesus) shall be destroyed."

This is the inevitable doom of "every soul," who willfully refuses to listen to the overtures of mercy offered by Jesus. Only think of it, "every soul."

Phil. iii. 19. "Whose end (*telos*) is destruction." The "end" is the finality.

1 Tim. vi. 9: "Foolish and hurtful lusts which drown men in destruction and perdition," (*olethron Kai apoleian*), two of the strongest words in the Greek language to express utter, total, complete ruination or destruction."—*Pettingell.*

Acts viii. 20: "Thy money perish with thee." The same phrase *eis apoleian*—go to destruction is predicted of Simon and his money.—*Unspeakable Gift.*

2, Thess. i. 19: "Who shall be punished with everlasting destruction."

Matt. iii. 12: "He will burn up the chaff with unquenchable fire," in place of preserving it for everlasting torture.

"He that soweth to the flesh shall of the flesh reap corruption," (*phthora*), dissolution, decay, death—the same word which Peter uses in speaking of those who as brute beasts utterly perish in their own corruption.—but he that soweth to the spirit shall reap life everlasting" (*zoe aionios*).—*Unspeakable Gift.*

Rom. vi. "What fruit had ye in those things whereof ye are now ashamed. For the end (the finality) of those things is death." But now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord."

In this testimony the *final end* of two classes is explicitly stated. One is everlasting life," (*zoopoiesoe*) and the other "death," (*thanatos*) *aionios thanatos* everlasting death.

Eld. Smith speaking of the word soul (*nephesh*) says: "The original term is translated life, more than 100 times and soul more than 466 times. It is not difficult to fill columns with quotations where soul refers to breath, or life, or person."

You are right for once, those are the primary meanings attached to *nephesh* (soul) and *nephesh* (soul) applies to everything wherein there is the breath of life. But you cannot find the Hebrew adjective *olam* (everlasting) applied to *nephesh* (soul) a single time. Where does your immortal (*nephesh*) soul come in? In the New Testament we have *psuche* (soul) as the equivalent of the Hebrew *nephesh* (soul) and you cannot find *psuche* (soul) prefaced by the Greek adjective *aionios* (everlasting) as applied to man. The Greek *psuche* (soul) applies to everything wherein there is the breath of life.

I wish to call special attention to another extract from Eld. Smith's paper, which is somewhat remarkable.

"The soul as connected with the earthly body, being allied with the animal world can die."

You are progressing finely. Elder Smith: keep on in the line of the last two extracts and you will soon be able to bask in the full sunlight of God's precious truth. That is just what I have been trying to show right along that the *nephesh* or *psuche* (soul) "can die," just as you have said. There is no immortal or undying soul. "connected with the earthly body."

We will receive the *aionios zoe* (everlasting life) when the natural or "animal" body is raised a spiritual body at the resurrection. An unending life can only be manifested through an incorruptible organism. Life manifested through a corruptible organism must cease sooner or later, it could not be otherwise.

I quote again from Eld. Smith: "When Jesus said, Father, into thy hands I commend my spirit, he referred to the "I," which raised his body."

He has given the same thought in several papers. It is so absolutely foolish it requires no argument. A few passages of Scripture will silence that 1 Cor. xv. 15, 16: "We witnessed of God that he raised up Christ, whom he raised not up, if so be that the dead are not raised."

Heb. xiii. 20. "The God of peace, who brought again from the dead the great Shepherd of the sheep."

Acts ii. 24. "Whom God raised up."

Acts iii. 15-26. "Prince of life whom God raised from the dead."

Eld. Smith says it was the "I" the (supposed) immortal spirit which in his imagination occupied the body of Jesus, which raised the same body. The Bible says God raised him up. All this immortal spirit is an assumption. I challenge him to produce a single passage of Scripture where the attribute of immortality is attached to the spirit of man. I know he cannot produce it, and he knows it too. Why try to deceive the people with such a fallacy.

The New Testament shows clearly that eternal life is something to be obtained and not a present possession. The word immortal occurs but once and immortality five times.

1. Tim. i. 17. "Now unto the king eternal, immortal."

1. 1 Tim. vi. 15, 16. "The blessed and only Potentate the King of kings, and Lord of lords, who only hath immortality."

2. 2 Tim. i. 10. "Brought life and immortality to light through the gospel."

3. Rom. vii. "Seek for glory and honor and immortality, eternal life." (Do immaterial, immortal spirits seek for it?)

4. 1 Cor. xv. 53. "This mortal must put on immortality."

5. 1 Cor. xv. 54. "And this mortal shall have put on immortality."

Rom. vi. 23. "The gift of God is eternal life."

1 John ii. 25. "He hath promised us even eternal life."

John x. 8. "I give unto them eternal life."

This don't look as though a lot of immaterial spirits had got a monopoly on the matter of eternal life.

W. H. WILSON.

Obituary.

Died July 31, 1896 at Anthony, Kansas, Clarence Merit after a short illness with typhoid fever, and was buried on August 1st, after a short discourse by the writer, from Luke ii. 10. "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Showing that through the disobedience of man death came into the world, *and that it was on account* of this that our brother now sleeps the sleep of death, for death is passed upon all men, and that he like the prophets of old is now waiting until the Life Giver comes. That since "by man came death, by man came also the resurrection of the dead. The Lord hath anointed him to preach good tidings unto the meek; he hath sent him to bind up the broken hearted; to proclaim to the captives and the opening of the prison to them that are bound." And he exclaimed on the Isle of Patmos, "I am he that liveth and was dead and am alive forever more and have the keys of hell and of death." And that when he comes he will unlock the prison house of death, and our brother will come forth clothed with immortality. Our brother about four years ago followed the example of our Savior by going down into the watery grave that he might be begotten of spirit that in due time he might be born of spirit and be like him (our Savior) by becoming the Son of God, in fact by partaking of his nature. Rom. i. 4; 1 John iii. 2, "God shall wipe away all tears *from* their eyes and there shall be no more death."

"Brother thou art sweetly sleeping,
All unconscious of our gloom;
But Jesus soon is coming,
To call thee from the tomb."

S. K. OLIVER.

Nellie Grant Armstrong, daughter of James and Hattie Armstrong, died in Nemaha Co., Kansas, July 10th of bilious catarrh of the stomach. Age almost 11 years. She was an exceptionally good child, of great force of character for one so young, truthful, kind, generous, a sweet singer, a lover of music and books. Oh, how we did desire to see her grow up to womanhood. Surely an enemy hath done this. We can never out live the grief. God's abiding Word is the only condolence that can be given to the parents and friends.

J. P. BITNER.

Notice.

Bro. Underwood:

Please announce through the columns of THE RESTITUTION that I have once more entered the field as an Evangelist of the Coming Kingdom.

After an interval of many years of comparative silence and inactivity in the gospel field; during which my children have grown, become settled in life, and I am relieved of their care and support, and stirred by deep gratitude to God, who has freely pardoned my sins, and restored me to life, to health, and to his loving favor, I am moved again to enter upon the work to which the best years of my life have been devoted and in which my heart's best affections have always been enlisted.

Any church, or isolated believers who desire help in the good work can write me and I will arrange to visit them at the earliest opportunity. My address is 1004 Kinball Ave., Chicago, Ill.

J. F. WILCOX.

Editor Restitution:

I want to ask one question if it is agreeable, and if it is, please place it in THE RESTITUTION that all brothers and sisters may have the chance to search for it. We see that some of you are using the words "Immortal Soul;" search the Scriptures well and see if you can find it.

J. C. OHANION.

The more patiently we suffer, the less the bitterness in the suffering.

For Our Children.

The Baby and the Bee.

The honeybee is swinging
In morning-glory flowers,
Swing—swing!
The baby in the hammock
Sleeps through the morning hours,
Swing—swing!
The honeybee at evening
Goes to the hive to rest,
To Mother's arms the baby—
He likes that cradle best.

—Elizabeth Harman.

The Story of Israel Beyond the Sea. No. 58.

THE SOJOURN AT SINAI.

Jesus wore a seamless coat. We wonderif it was any thing like the sleeveless robe of the High Priest? John xix. 23. We do not know. It was woven without seam from the top throughout. Most of the garments of the Hebrews came ready made from the loom, so there was not much sewing to do, save in the way of ornamentation.

Jesus was a priest, though he belonged to the tribe of Judah. He is a priest still. He could not have made an offering of himself, if he had not been a priest. But he did not take this honor upon himself. God gave it to him when he acknowledged him as his Son, at his baptism. Compare Heb. v. 4, 5, with Matt. iii. 17. His priesthood is an unchangeable one. It will not go from him to another man, and to still another, as it did in the olden days. That is the reason he is to save evermore, all who come to God through him. He ever lives to make intercession for us. And if he did not wear the beautiful priestly garments when upon earth, he could plead for men and could get forgiveness for them.

Can you distinguish between the High Priest and the common priests? I think you can. Aaron was the High Priest, his sons were priests. The dress of the priests was different from that of the High Priest. It consisted of a pair of linen drawers, a long white garment, or cassock of linen, that reached nearly to the feet, and a cap or bonnet shaped like the cup of a flower. The cassock was woven so that there were figures or diamonds on it, just as there are on some of our tablecloths and towels. A flower-embroidered girdle, held the cassock in place. In some pictures this girdle is represented as passing around the neck, crossing over the breast, and after forming a belt, falling in long ends, to the bottom of the cassock.

Aaron belonged to the tribe of Levi. Ex. iv. 14; vi. 20. But not all the Levites were priests. Those outside of the family of Aaron formed a kind of royal guard, for the tabernacle, while it stood. When the people started out on their long wilderness journey, the Levites had to carry its parts, and when the people stopped to rest, they had to pitch the sacred tent. Num. i. 50, 51, 53. We shall find out more about them when we get further along in our story.

We are to learn more about the priests now. Their work was different from that of the Levites. Aaron's part was to burn incense of spices upon the altar of incense. He was to do this when he dressed the lamps in the morning and when he lighted them at evening. Ex. xxx. 7, 8. It was also his part, to go into the Most Holy Place before the mercy seat, (study Lev. 16th chapter) and to offer the sacrifices and offerings of the day of atonement. The other priests had to watch over the fire on the altar of burnt offerings. It must never go out by night or by day. Every morning and every evening there were sacrifices to offer with meat-offerings and drink-offerings, and blood to be sprinkled about the altar. The people must also be constantly taught in the law of the Lord. But we have not seen how Aaron and his sons were set apart to do his holy work. It tells us in Ex. 29th chapter. Moses was to bring them into the court of the tabernacle; and wash them in the great basin that I have told you about. Then he was to dress Aaron in his fine linen clothes, and put the mitre and crown upon his head, and anoint his head with oil. It was poured out and ran down upon his beard and to the skirts of his garments. Psa. cxxxiii. 2. Afterward his sons were to have their priestly robes, and girdles and bonnets put on, and were to be anointed as their father had been. Ex. xl. 15. Theirs was to be an everlasting priesthood. It was to pass from son to son, and from son to grandson, so that there would always be a priest. The covenant of an everlasting priesthood was given to Phinehas, the grandson of Aaron. He was the son of Eleazar. Num. xxv. 11, 12, 13. From him are descended the sons of Zadok, who are to have charge of the sanctuary in the coming age. Ezek. xliv. 15, 16; xlviii. 11, 35.

There is something here that we can not quite understand about this priesthood not having any break, for no priest of Eleazar's line has ministered at the altar for hundreds of years. Can it be that the children of Phinehas, and of the sons of Zadok, having received the gospel, have been made priests or ministers under the new covenant? You know that all who have obeyed the Lord Jesus have been made priests unto God. 1 Pet. ii. 5, 9; Rev. i. 6; v. 10. They do his work. They offer themselves a willing sacrifice to him.

When Aaron and his sons had been washed and dressed and anointed, Moses had them lay their hands upon the heads of the bullock, that he was afterward to kill before the Lord some of its blood he was to put upon the horns of the altar, the rest was to be poured beside it. Parts of the bullock were to be burned upon the altar, and other parts were to be burned outside of the camp. It was a sin-offering. A similar ceremony was gone through with the first of the big sheep, only after it was killed its blood was all sprinkled about the altar, and the whole of its flesh was burned upon the altar. It was a burnt offering. The blood of the other sheep was put on the right ears, thumbs and toes of Aaron and his sons, and sprinkled upon their garments. Portions of its flesh were put in a basket with a loaf and a cake of bread, and a wafer, and were waved before the Lord, and then burned, other portions which were waved or heaved up, were for Aaron and his sons. They must be boiled in the holy place, and be eaten with bread. If any part was left until the next day it must be burned with fire. It took seven days to prepare the priests for their solemn duties, with sin-offerings, burnt-offerings and wave-offerings.

Seven days were also to be taken in the ceremony of setting apart the altar for its holy use. It, too, must be anointed. Then the sacrifice of the little lambs, that were a type of Jesus was to begin.

But our lesson is growing too long. We must stop for to-night. In our next we must talk about giving to the Lord. I know you will like that. You may begin with the 12th verse of the 30th chap. of Exodus, and read to the 17th verse. Then turn to Ex. 35th and read the 5th, 6th, 7th, 8th, 9th, 21st and on to the 30th verse.

AUNTIE WISE.

Miscellany.

A day's journey was thirty-three and one-fifth miles.

A Sabbath day's journey was about an English mile.

A cubit is twenty-two inches, nearly.

A hands breadth is equal to three and five-eighth inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was $8.09.

A talent of silver was $538.32.

A talent of gold was $13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or path, contains seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was seven pints.

An omer was six pints.

A bab was three pints.

Low Rates to the Toronto Fair via the Nickel Plate Road Aug. 31st to Sept. 3rd. Ask agents.—Sept. 2.

Quarrels are endless through revenge and retaliation.

The Nickel Plate Road sells excursion tickets to the G. A. R. Encampment at St. Paul Aug. 30, 31, and Sept. 1.—Sept. 2.

Resolution shuts and bolts the door against temptation.

Low rates are offered via the Nickel Plate Road to Toronto, Ont. Aug. 31st to Sept 3rd account the Great International Fair. Good returning until Sept. 14th,—Sept. 2.

Men's gifts often do that for them which their merits will not.

The International Fair and Industrial Exposition at Toronto, Canada is open Sept. 1st to 12th. The Nickel Plate Road offers for sale excursion tickets at extremely low rates, good going Aug. 31st to Sept. 3rd. Tickets are routed via Cleveland, Buffalo, and Niagara Falls.—Sept. 2.

Announcement.

The brethren and sisters of Northern Illinois and Southern Wisconsin will meet in Conference at Laurel, Ill. commencing Sept. 18, 1896, and continuing over Sunday 20th. Preaching brethren D. M. Hudler and J. F. Wilcox are expected. Come let us have a feast of good news.

J. W. GLOTFELTY, Chair.

The Annual Conference of the Church of God for the State of Indiana, will convene at Argos, Indiana, on Friday at 2 P. M., Sept. 18, 1896. A cordial invitation is extended to all lovers of truth to meet with us and enjoy at least one more reunion of those of like precious faith. We are admonished to be watchful, the signs thicken, events of momentous importance tell us plainly the hour of his coming is near. Be ye therefore ready.

J. F. WAGONER, Pres.
A. C. ROBERTS' Sec

The Eleventh Annual Conference of the Church of God in Nebraska will be held at the City Park, in Grand Island, commencing, the Lord willing, on Friday September 11th and will continue for ten days. We give one and all a cordial invitation to come and enjoy some blessed meetings with those of like precious faith. Come prepared to do all in your power to help make the meetings both pleasant and profitable. St. Paul is near the center of the State, being just twenty-five miles north of Grand Island, so that all will have an equal chance to attend. We would like for all who can to bring tents; but to those who cannot, we say, "Come any way and we will see that you are cared for in the best manner possible." There will be a boarding tent at the park so that the sisters need not spend their time in cooking, but can enjoy the meetings. Yet we would say, "Bring your provisions with you, if you wish. You can dispose of them to the committee appointed for buying provisions, who will credit you for them. This will go towards paying your board at the tent." Once more we ask you to come and tarry with us for a short time, and help us in the Master's work. Let us serve him while we may, that we may be ready to meet him when he comes in glory to set up his kingdom on the earth. Brothers and Sisters, this time is no far distant. Let us strive to be faithful; and when the time comes, may we one and all enter into the rest that is prepared for the people of God.

DAILY PROGRAM.

7 A. M. Reading of Scripture and prayer.
7:30 A. M. Breakfast.
9 A. M. Bible Reading or Social Meeting.
10 A. M. Business on week days and Sunday School on Sunday.
12 M. Dinner.
2:30 P. M. Public Preaching.
6 P. M. Supper.
8 P. M. Public Preaching.

The intervening hours between 8 A. M. and 6 P. M. will be occupied in the Reading of Essays, in Prayer and Social meetings, or in some way that will be beneficial to all. Come and we are sure that you will feel well repaid for so doing.

Your Sister in Christ.
RENA M. GORDON, Sec.

Dear Restitution:

We wish to say to the brethren of the Church of God, of Southern Kan., and throughout the State that a Conference will convene at Bitter Creek, Sumner Co., Kan., on Friday evening before the second Sunday in Sept., and continue over Sunday, and as much longer as the interest may demand. Brethren, this meeting is yours. Will you come to enjoy it? There will be some important business to attend too. Should any of you have a pet hobby please hitch him at the first outside post. We do not want to have any wild mustangs loose in the crowd of people. Come together for religious worship, let us have peace, let us have a meeting commendable to the people of God. Times are very hard; but the Lord is liable to come, even if times are hard, whether we have a dollar or not, let us get ready, all make an extra effort to try and be at this meeting. Bro. L. E. Comer has promised to be with us, if it is possible. We would like to have as many come as possibly can come to do so. You may think times are too hard, but this is a burden all must bear in order to share the joys derived from it. This meeting will be held at the Southeast corner of Sumner Co., one-half mile south of Bitter Creek post-office, Geuda Springs 7 miles north is the nearest railroad station. Any coming by rail may address me at Geuda Springs, or Bro. J. M. Vickery, Arkansas City, telling us when to meet you and we will be pleased to wait on you. This may be the last gathering in this life, so then come. Come one, come all.

I. S. MILLER, Pres.
BELLA MILLER, Asst. Sec.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glen Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, well gained for writing the air of the first line of each. Flexible cloth; 25cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"An open letter to J. A. Conrad," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Addie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages. Cloth 25c. a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages. 10cts. a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double column tract. 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract. 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract. 25 cts. per hundred.

6. "Honouring the Son." An 8-page tract. 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchester-shire, England.
J. S. Hatch, Scirdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bdg, Kansas City, Kan.
J. P. Glenn, Fair Haven, Kan.
L. E. Comer, Guthrie, Okl'a.
John Foore, Tempe, Arizona.
H. P. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
C. W. Haynes, Farmhamville, Ia.
C. S. Allen, Eldorado, Kan.
D. M. Hudler, Muscatine, Ia.
J. M. Primmer, Jessup, Ia.
P. B. Stouffer, Hawarden, Ia.
Mollie Babcock, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, 912 Oak St. Kansas City, Mo.
A. T. Morris, Cottonwood, Cal.
R. S. Driggins, Irvington, N. Y.
C. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Ia.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.

Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Excursion to Cleveland, O. Centennial Celebration, August 11th and September 9th via Pennsylvania Lines.

One fare for the round trip excursion tickets to Cleveland, Ohio, will be sold Tuesday, August 11th, and Wednesday, September 9th, via Pennsylvania Lines for the Centennial Celebration. Return trip must be made through to original starting point within four days, including date of sale. The arrangements for the Centennial Celebration at Cleveland have been elaborately prepared; the features are varied, and typical of a century's growth of Ohio's thriving and most populous city on the shore of Lake Erie.—Sept. 9.

List of Churches.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sents free. M. Joblin, Evangelist.

Church of God, 1215 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeborn, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jacob Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Pork Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Bain's Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:00 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANES, Agt.

VANDALIA TIME CARD

In effect Aug. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun.	6:46a m
No. 21, "	10:56 "
No. 11, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:50 "

GOING NORTH.

No. 14, Ex. Sun.	7:35am
No. 6, "	11:51 "
No. 24, "	5:36pm
No. 8, "	9:59 "
No. 16, Sun. Only	8:24am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Bowes, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Where to Go in Summer
and How to Get There.

The Ocean Resorts

Atlantic City, Cape May, Asbury Park, Ocean Grove, Long Branch, and famous resorts along the Jersey Coast are located on the Pennsylvania Lines, as a direct route to Newport, Narragansett Pier, Banks's Vineyard, Nantucket and the popular watering places along the Atlantic from Chesapeake Bay to Maine, these lines offer special advantages.

In the Mountains

Cresson, Bedford Springs, Ebensburg, Altoona and other resorts in the Alleghenies are located on the Pennsylvania Lines, which also lead direct to the White Mountains, the Adirondacks, Watkins Glen, Mt. Desert Island, and places of Summer resorts in Eastern New York, Vermont, New Hampshire and Maine.

The Lake Region

The new tourist rate over the Pennsylvania Lines enables Mackinac, Petoskey, Charlevoix, Mullet Lake, St. Clair, Muskegon, Traverse City, Mackinaw City, Sault Ste. Marie, Gogebic, St. Ignace, Waterworks, Au Sable, Iron Mountain and all the romantic resorts of Northern Michigan within easy reach. The return limit will be ample for an extended sojourn. Tourist tickets will also be sold over these lines to Ashland, Cedar Lake, Devil's Lake, Pelican Lake, Three Lakes, Waukesha and other resorts in the Northwest.

For information concerning rates, time of trains and other details through service, time and map folders, call on your nearest Pennsylvania Lines ticket agent, or address P. M. PETERS, Chief Assistant General Passenger Agent, Philadelphia, Pa.

NICKEL PLATE.
New York, Chicago & St. Louis R.R.

Chicago ticket office cor. 63 and Clark sts. Buffalo ticket office 291 Main st. Cleveland ticket office, Big Four depot, foot of Superior st. Trains stop at Euclid ave. and Pearl st.

TRAINS GOING EAST

Chicago	9:30 pm	8:35 am	1:30 pm
Mayfield			
Harwood	10:22 pm	9:26 am	
Hobart	10:58 pm	9:44 am	
Valpar'o	11:30 pm	10:06 "	
St Mark's		Gardner	
Knox	12:18 am	11:00 "	4:01 pm
Argos	12:53 "	11:38 "	
Plymouth	1:05 am	4:00 pm	4:35 pm
Glen'd'le	10:35 am	9:00 "	11:40 pm
Buffalo	4:50 pm		3:30 am

TRAINS GOING WEST

Buffalo	12:05 pm		3:30 am
Glen'd'le	7:15 pm	4:0 am	10:45 "
Plymouth	2: 3 am	1:13 pm	4:10 pm
Argos	2:18 am	3:22 pm	
Knox	4:20 am	4:01 pm	6:38 pm
St Mark's		4: 6pm	
Valpar'o	5:46 am	4:58 pm	
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Harwood	6:54 am	6:09 pm	
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The Restitution.

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The poorest have riches to win
In the giving that wasteth no store,
When the oil and the wine poured in
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The cruse of the widow hath still
Filled record in hearts that are pure,
Who arise in their grace to fulfill
The law of the Lord that is sure.

Communicated.

"But Whom Say Ye That I Am?"

"But as many as received him, to them gave he power to become the Son of God, even to them that believe on his name—which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"...nd the Word was made flesh, and dwelt among us, (and we beheld) his glory, the glory as of the only begotten of the Father,) full of grace and truth."

It is here definitely stated that "the Word" (whatever that implies) was made flesh and dwelt among us.

There is something very striking in the constant and marked application of the term "only begotten Son of God" to Jesus Christ.

"For God so loved the world that he gave his only begotten Son," etc.

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"No man hath seen God at any time, the only begotten Son which is in the bosom of his Father, he hath ...[illegible]... and so on—

"...here is therefore evidently a marked distinction between "the only begotten Son of God," and the "sons of God" "born not of blood, nor of the will of the flesh"—by adoption, "for of his own will begat he us by the Word of Truth." Having predestinated us unto the adoption of children by Jesus Christ to himself. Eph. i. 5.

Abraham "offered up his only begotten son"—Yet Abraham like God, has a multitude of sons, for Paul addressing Christians, says that "Abraham is the Father of us all." Rom. iv. 16. These however are sons by adoption only, through faith in Jesus Christ, through which process they become "sons of God."

The term "only begotten Son," whether applied to Isaac or Jesus, clearly implies a distinction that it is fatuous to ignore; as the very re-iterated use of the term is clearly intended to emphasize a peculiarity in application which in the case of Isaac we do not pretend to mis-understand.

"Simon Peter answered and said, thou art Christ, the Son of the living God." Did Peter mean that Christ Jesus was the son of Joseph (who repudiated the claim,) or did he mean that he was the Son of God in accordance with the statement of the Arch-Angel Gabriel, "The Holy Ghost shall come upon thee, and the Power of the Highest overshadow thee, therefore also that Holy Thing which shall be born of thee, shall be called the Son of God?"

It will be noted that Gabriel terms Jesus in the embryotic state a "Holy Thing," whereas many deny that he was a "Holy Thing" until after his baptism or perhaps resurrection.

Had Peter meant that Jesus was only a son by adoption (as in 1 John iii. 1) the exultant outburst and blessing of the Messiah seems inexplicable. Many at that time, no doubt, would have said the same, flesh and blood having revealed as much to them, through his wonderful works. But Peter's reply was the result of the inspiration of God himself, as Jesus declared, and had a much deeper meaning. It was such believers as the former, who forsook him when he averred that he was the Bread of Life that came down from heaven, that God was his Father and that he had Eternal Life abiding in him." John vi. 30 to the end of the chapter. "Doth this offend you," said Christ, "what and if ye shall see the Son of Man ascend up where he was before?" "And they said, Is not this Jesus, the son of Joseph whose father and mother we know, how is it then that he saith, I came down from heaven?" "From that time many of his disciples went back and walked no more with him." Why? Because this was the crucial test of faith and they denied his Divinity.

Mark the reply of Simon Peter to the question brought forth by this very defection and rejection. "Will ye also go away?" "We believe and are sure that thou art Christ, the Son of the living God."

It was upon this very confession of his Divine Origin and miraculous conception as embodied in the reply of Simon Peter, that the Messiah declared he would build his church, and the test stands good to day.

Even the agnostic and infidels confess Christ an extraordinary good man endowed with wondrous powers, but Jesus demands more than this of his true disciples, as it is written, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" John xx. 31.

What did the Centurian mean "Truly this was the Son of God?" And unclean spirits who fell down before him, saying, "Thou art the Son of God."

It was on this claim he was condemned, "Art thou Christ the Son of the Blessed? And Jesus said, 'I am.'" The High Priest fully comprehended all it implied and he called it blasphemy." Mark xiv. 61, 64.

"For a good work we stone thee not, but for blasphemy, and because thou being a man, makest thyself God." John v. Here is the whole matter in a nutshell. They denied his claim of Divinity, and judged him to be a man of simple human parentage as do the Unitarians of our day.

The writer of "Logos" in a Western paper of Aug. 15, thinks "the Word" is synonomous with Solomon's "wisdom," but John declares "the Word" became flesh and dwelt amongst us and it was this, "which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life," 1 John i. 1. Could he have been referring to the wisdom of Solomon?

The Editor, a deep thinker and able man, much interested in this question of the Divinity of Christ, says this article is the best exposition of 1 John i. 3 he has ever seen. Yet not a single "thus saith the Lord" is educed in support of the writer's position, who appears to attach singular faith to opinions of "Professor Burton," who probably, having less advantages in his time, knew less about the matter than the Editor of the paper, or the writer of Logos himself.

Elder Smith (in the Smith and Wilson discussion) adopts the same principle and is continually hauling in and quoting, as crushing arguments, the opinions of all sorts of uninspired men, heathen and otherwise, whilst at the same time depreciating the value of the Sacred Records. This may do when disputing with infidels, but Christians, wherever found, regard Scripture as the only source of Truth and revelation, and that the opinion of men, except when founded on the Word of God, is of no more value than a soap bubble or the kaleidoscopic utterances of the Rev. Dr. Talmage. For the wisdom of man is folly in the sight of God, and Plato, Socrates or Empedocles knew less of the beginning of wisdom than the humblest Christian who lifts up his voice in prayer to Almighty God through Jesus his only begotten Son.

"Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."

H. T. BAKER.

God is immortal; goodness is immortal, and therefore his servants shall not perish; they shall shine as stars forever and ever.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, SEPTEMBER 9, 1896. NUMBER 34.

The Man Child of Rev. xii.

Editor Restitution:

I received the following request by card the other day:—

Bro. Fife:—Please give us an article in THE RESTITUTION on the "Man Child."

T. E. ADAMS.

The Man Child of Rev. xii., being one of a group of signs, each representing one of a group of features, all of which are to exist at the same time, and all go to make up one general scene, the strength and simplicity of which can only be seen, when each and all appear in proper place, would be better treated and understood in a set of articles than in one short one, but perhaps a set of articles would occupy too much space in the paper. So I will briefly consider the question separately.

WHAT DOES THE "MAN CHILD" OF REV. XII. REPRESENT?

Before setting out to show who the Man Child is, it might be well to show who he is not. If can not be used here to represent the papacy for several potent reasons.

1. Because the dragon is placed in the same group and is figuring as a civil power at the time of the birth of the Man Child, which was not the case at the birth of the papacy, for the dragon never appeared as described in the group (with 7 heads and 10 horns and 7 crowns upon his head) until the founding of the German Empire, A. D. 1870, the same year the papacy ceased to exist as a civil power.

2. Because the dragon was intent on the destruction of the Man Child, but he has never had any occasion for a quarrel with the papacy, which in the day of its civil power was employed in the same work the dragon is engaged in, of [illegible] corresponding God's people).

3. Instead of figuring as a "Man Child" the papacy is represented by a child bearing woman.

4. There is no work allotted to the papacy that could be called ruling the nations with a rod of iron, to come off after the setting of the group of Rev. xii., which includes the "time of trouble" of Dan. xii., when "Michael shall stand up" and Daniel's people shall be obedient, every one that is found written in the Book," compare with Rev. xii. 7. The only claim she has to make, after that time, is, "I sit as a queen and am no widow and shall see no more sorrow," Rev. xviii. 7, and she is only led to make such promise to herself, by the lifting up process of the angel, preparatory to her overthrow, Rev. xviii. 21. But that the Man Child represents the church of God is made plain.

1. By the fact that both the child and his mother, are objects of hatred and malignity on the part of the dragon, for he seeks to devour the one and persecute the other. The common lot of God's people.

2. By the work he is to perform, He "is to rule all nations with a rod of iron" precisely the same as that assigned our Savior, for David writes concerning him. "The Lord hath said unto me, thou art my Son this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron, thou shalt dash them in pieces as a potter's vessel," Psa. ii. 7, 9.

This inheritance and possession, and rulership, our Savior shares with his followers. To him (that overcometh) will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers, even as I received of my father," Rev. ii. 26, 27.

3. By the association of his enthronement, for he was caught up unto God and to his throne, the same that was promised to the overcomers, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21.

4. By comparing with the allegory formed in the fourth of Galatians and getting an inspired explanation, and here let us stop and consider that there are three women made use of by inspiration, to illustrate the three systems of religion, two spoken of by Paul in the fourth of Galatians, and one in the xvii., of Rev. All three are spoken of in connection with their children. Says Paul, "For it is written that Abraham had two sons, the one by a maid maid, the other by a free-woman, but he who was of the bond-maid was born after the flesh, but he of the free-woman was by promise. Which things are an allegory, for these are the two covenants, the one from Mt. Sinai which gendereth to bondage which is Agar, for this Agar is Mt. Sinai in Arabia, and answereth to Jerusalem which now is and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all. Gal. iv. 22-26. In this allegory we discover a duplicate of the Man Child of Rev. xii., and his mother, only in the case Paul speaks of there was a real Man Child and his mother but in Rev. xii. a pen picture of the same thing, as seen by John in vision, with surroundings added, and Paul explains that Isaac represents the whole church of God, and the free-woman his mother, the Jerusalem which is above, and the explanation being inspired of course is conclusive and settles the matter once for all.

The Man Child being the Church, it is obvious that his birth is the resurrection of them that are Christ's at his coming, and it follows that the events portrayed by the other members of the group, will constitute a part of the surroundings of the resurrection, which are made known by signs by our Savior, in order that the wise "virgins" may be supplied with oil in their vessels with their lamps, trimmed that that day may not overtake them as a thief. In love for the truth, J. M. FIFE.

What Ought We to Preach at Our Conferences?

This is the heading of an article, written in 1879 by Bro. J. S. Arnold, and as it is just our sentiments we give it place again. In addition to the subjects that cause divisions then, others have since sprung up. Advance truths, greater light given to this one or that on certain subjects. The old fashioned gospel is not threadbare to us yet. But here is the article.

"This is a question of considerable importance, for at these meetings we expect large congregations. After we go to the trouble of advertising for the meeting, and making preparations for the accommodation of all who may come, what would be the most profitable to preach those to mixed congregations? I will state what course I think would be best. We generally meet on Friday evening for preaching, when, as a general thing, there are not many that gather to hear the Word spoken; but on Saturday night, Sunday, and Sunday night, there is generally a goodly number comes out to hear. Now, what would be most profitable to preach to the people at these meetings?

There are so many Bible subjects to choose from, that perhaps we might say—any Bible subject would do—it makes no difference what one we take. Let us stop and consider for a moment to see whether there is a Bible answer to this question or not. When our Lord gave commandment for the Apostles to go and preach he said, "Go ye into all the world and preach the gospel to every creature."

Here then we find that the gospel is the subject made choice of in preference to anything else. And why? Because in it is contained the power of God for the conversion and salvation of sinners; and, still further, the righteousness of God is made known to the people through the gospel; hence, we can see the importance of presenting this subject in as clear a light as possible, so that people may believe and obey it, and be saved. All other subjects ought to be laid aside at these meetings, and the gospel ought to be preached as Christ and his apostles taught it to the people. Every other subject was laid aside by them and their attention was given to preaching the gospel alone. I have, sometimes, been very much surprised at conferences, when the house would be crowded to the utmost, that some brother would spend from one to two hours in presenting some wild theory of his own, or hobby, if you please to call it so, something like this—"The wicked dead will never be raised from the dead;" and then, to make it worse, some one will surely have to follow him, to knock it all to pieces, as he supposes, and tell the people that they will all be raised and judged—justified or condemned—and so on.

Another will say except you meet every first-day of the week you can not be saved; and then some one will undertake to show that he is surely mistaken about this matter. Then again, some one will given good lecture on the signs of the times, giving dates running out in '78 or '80 as the case may be, and then tell the people he is no time-setter, and that he does not believe in the time at all. But there are his figures terminating at these dates. Then some one will have to give us a long lecture on the two witnesses, who they are, while, perhaps, no two exactly agree on these subjects. So, better let them alone at these meetings. When there is a full house to talk to let them alone, and present them to the brethren when assembled, and not to a mixed congregation. We have our heads full of doctrine, and it would, perhaps, be good to talk a little more on the subject of what we should do, and not quite so much on what we should believe. We should endeavor to impress on the minds of our hearers what they must believe and do to get into Christ. Here I believe that we are a unit; but on all these subjects we are not. It would then be better to let them alone, and not let the people know we are divided on these subjects, and thereby do more good by acting in concert with each other.

With good feelings toward all, and a desire for the triumph of the truth as it is in Jesus, I remain your brother in Christ Jesus."—*J. S. Arnold.*

"It Doth Not Yet Appear."

The two first verses of the third chapter of John's first epistle contain so much of love and promise to the human family that I often turn to and read them, for they hold out a hope and give such consolation as is needful to help me bear the trials which beset me each day of this life as they follow one another in quick succession.

We all have worries and sorrows and trials and need some haven to which we can go for rest and consolation, as the ship sails into some quiet harbor, to escape the storms of the sea. In these verses I find that haven of consolation as in perhaps but few others, and at Bro. Underwood's suggestion I will write a few thoughts which they have awakened in my mind many times.

How thankful we should ever be that God has so loved mankind, made in his own image, that they may be called his sons if they obey his commands. His love is infinite. It is everlasting. It will not fail. It is manifested to all, even though they daily disobey his will, for "he forgiveth all our iniquities." And above all, he has sent into the world his only begotten Son that we might live through him.

"Beloved, now are we the sons of God?" When? Why, just as soon as we believe on that Son, repent of our sins, and are baptized into his all-saving name. This is the way, and the only way, we can become the sons of God, because it is written: "I am the way, the truth and the life; no man cometh unto the Father but by me."

After a hearty belief in the gospel of Christ, repentance and baptism, then there must be a daily, an hourly walk with God. His will must be obeyed. We must have works with our faith, for James says, "Faith without works is dead." To comply with the three essential things (faith, repentance and baptism) and yet make no change in our lives, but continue on as before, will not answer. It must be a life of prayer, of giving thanks, of meditation upon God's Holy Word, of brotherly love, of all those things which Peter tells us we must add to our faith, (virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity)—in fact, it must be a life as nearly in accordance with our blessed Savior's life as it is possible for us to lead. It must be a life of watching, for our Savior has promised to return to earth and be its King; therefore, "it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is."

Herein is found the promise of a resurrection to another, an everlasting life; a life in which we shall be immortal, as he is immortal, he having been made so by the Father because of his sinless life, while on earth. And being clothed with immortality he has power to also clothe all with immortality who obey the Father through him. This glorious promise that we shall be like him is the great healing balm to our anchor, and is a great source of consolation to all believers in the true gospel of Jesus Christ. Having this hope

The perils which daily beset us
Will hold for us no fear;
We know he will never forget us,
In the day when he shall appear.

In glory we'll see him as he is;
No eye will be dimmed with a tear;
We are earthly no more, but are his—
But now "it doth not yet appear."

Then strive, strive ward for the crown.
For the time of his coming is near;
When gladly this life we'll lay down
And take up that other so dear.

Let us all strive to be accounted worthy to obtain that resurrection to another life.

EDGAR HATCH.

Politeness of Manners.

"The sweet look of kindness, the pence-speaking tongue."
"So pleasant and lovely in old or in young."

Be polite, study politeness, stereotype it. It's "like apples of gold in pictures of silver." "One of the first one of the most important lessons for children to learn is courtesy, politeness of manners. What is wealth, office, talent, education, or even religion under cover of a morose, abrupt, clownish, uncouth exterior, a manifest destitution of a kind, gentle, manly affectionate deportment! Be polite, study the graces, not the graces of the dancing-master, not the foppish etiquette of a Chesterfield, but benevolence, the graces of the heart, whatever things are true, honest, just, pure, lovely and of good report. The true secret of politeness is, to please, to make happy—flowing from goodness of heart—a fountain of love. As you leave the family circle for retirement, say good night; when you rise good morning. Do you meet or pass a friend in the street, how gracefully, smilingly, with the usual salutations. Wear a hinge on your neck and keep it well oiled, above all, study Solomon and the epistles of Paul. There is no book like the Bible for courtesy or politeness of manners. Study the Bible, make it the man of your council; and we have no fears of your dishonoring your profession by politeness.

"How pure the sacred Word of Truth;
The blessed Book to guide our youth;
Here brightest glories meet and shine;
Here mercy smiles in every line."

Be polite, be civil.—When the rich Quaker was asked the secret of his success in life, he answered "Civility, friend, Civility." Some people are uncivil, sour, sullen, crabbed, crusty, and impudent. "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." Be kind and courteous to everybody. There is nothing like kindness. It sweetens everything. A single look of love, a smile, a grasp of the hand, has gained more friends than wealth and learning. "Charity suffereth long and is kind."

Words that breathe of tenderness
And smiles we know are true,
Are warmer than the summer-time,
And brighter than the dew."

Copied from *Golden Rule* of Nov., 1860, (though slightly altered).

HIRAM SHOEMAKER.

If they who wear the chains of creeds once knew the happiness of breathing the air of freedom, and of moving with an unencumbered spirit, no wealth or power in the world's gift would bribe them to part with their spiritual liberty.—*Channing.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JORLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 9, 1896.

If "the wages of sin," be "death," Rom. vi. 23, how can the punishment of sin be eternal life in misery?

Is it be recorded that all the wicked will the "Lord destroy," by what right does any one say the wicked will live forever?" See Psa. cxiv. 20.

If the mission of Jesus Christ be to destroy the devil. Heb. ii. 14, and the work's of the devil, John iii. 8. How can the existence of sinners and of sin be never ending?

"If men would ever keep in mind the statement of the apostle Paul, "In me that is, in my flesh, dwelleth no good thing," they would refuse to glory in "man, in whom is no help." There is a comparative insignificance and instability in all that is human, that makes an arm of flesh absolutely worthless as a means of rest or support. To trust in its wisdom is to rely upon what God has declared is to himself foolishness. To have confidence in its strength is to trust in a broken reed, for it has neither durability nor permanence. "Let no man glory in men," is the apostolic exhortation. And again, "He that glorieth, let him glory in the Lord." To glory in men is to trust in a fading flower. Our glory must be in him who is the High and Lofty One that inhabiteth eternity. In him is almightiness, omniscience and eternal duration, who is willing and able to save to the uttermost all who came unto him in the way he has appointed, and continue steadfast and immovable in the hope and the confidence firm unto the end."

Christ the Heir to David's Throne.

"That the New Testament message was identical with the Abrahamic, Davidic hope of Israel is evident in the promise that Christ made to the twelve, that in the time of regeneration they should "sit upon twelve thrones, judging the twelve tribes of Israel," Matt. xix. 28, which is again confirmed by the testimony of Peter upon the day of Pentecost, that God had raised Christ from the dead on purpose to sit on David's throne, Acts ii. 30. Peter further puts it: the very prediction of David (in the 16th Psalm) that he should rise from the dead, was based on the promise to David that he should have a seed who should succeed him in his throne, which Peter interprets as Christ; which exactly agrees with the message delivered to Zedekiah the last King who sat upon the throne of Judah, "Thou profane, wicked prince of Israel, whose day has come when iniquity shall have an end; thus saith the Lord God, remove the diadem, take off the crown; this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn and overturn it, and it shall be no more until he came whose right it is, and I will give it him." Ezek. xxi. 25, 26. Christ is surely here referred to as Zedekiah's successor, because the joint testimony of Is. ix. 6, 7, and Luke i. 32, 33 forever settles that point. It says The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob for ever." In addition to this read Nathaniel's confession to Israel, (Thou art the King of Israel.)

The Gospel of the Kingdom. A Reply to "The Christian Oracle." No. 23.

Dear Sir:—In continuing the subject introduced in my last, I offer additional proof from verse 35 of Hebrews xi. "Women received their dead raised to life again; (through faith in God) and others were tortured not accepting deliverance (because of faith in the promises of future good made to the fathers and the end in view is expressed in the next words:) "That they might *obtain a better resurrection*;" that is, a resurrection to a better life, or state of existence. But why this in preference to everything else? Why did they so earnestly desire such a resurrection? Because God had promised them something they could not possess without it. What was that? Why the very thing in question—the goodly land of Canaan when it would be a heavenly country. It was an

EVERLASTING BEQUEST

and only an everlasting state of existence would enable them to inherit it. They know, and they proved by living there by faith that it would not be converted into a heavenly country in their mortal life time. They knew death would overtake them, but they were willing to suffer all these wrongs at the hands of wicked men, rather than miss their part in a better resurrection, for then, the promised blessing would be bestowed. Paul tells us in 1 Cor. xv. 23 that Christ is the first-fruits, afterwards they that are his *at his coming*. And the same writer says concerning Christ in Eph. i. 11. "In WHOM ALSO WE HAVE OBTAINED AN INHERITANCE." And in verses 13 and 14. he says, "In whom also, after that ye believed, ye were sealed with the *holy spirit of promise*, which is the EARNEST of our inheritance until the redemption of the purchased possession. *They* were the purchased possession. They had been bought with a price, 1 Cor. vi. 20. But WHEN will the purchased possession be redeemed? We get our answer from the lips of him who

BOUGHT THEM,

in Luke xxi. 27, 28: "And then shall they see the Son of Man coming in a cloud, with power and great glory: and WHEN these things begin to come to pass, *then look up*, and lift up your heads—(why dear Lord?) For your REDEMPTION draweth nigh. The seal of the Holy Spirit of promise is the *earnest* of the inheritance until *then*, no longer: for then it is that he in whom the inheritance is obtained, says to them, "Come.....

ENDURE THE KINDNESS."

Matt. xxv. 34. But what is the import of the Word "*Earnest*" It means a pledge or assurance of God's purpose to fulfill his promise of an inheritance to the justified ones. This does not look as if justification was the grand finale of redemption's plans, does it? Justification is a *condition* or *state* attainable through faith, by grace or favor, that made them fit for a portion of the inheritance of the saints in light, Col. i. 12: [Henderson's and Campbell's translation]. For further proof that justified ones had an inheritance in *prospect*, and not in

ACTUAL POSSESSION

turn to Heb. ix. 15: where we are told "that by means of the death of Christ for the redemption of the transgressions that were under the first testament, *they which were called* [by the gospel] might receive the PROMISE of eternal inheritance. Would it not be strange if Abraham, Isaac and Jacob had no such promise? Why you yourself say you are "looking for a kingdom." *Where* is the kingdom you are looking for? And where are you looking for it? What is to become of the kingdom you are in when you get the one

YOU ARE LOOKING FOR?

Will it be located anywhere in particular or everywhere, generally? It would be shameful to try to deprive me of my hope like a veritable iconoclast, and never even tell me what kingdom I ought to look for. You are now invited to consider Romans xv. 8. "Now I say that Jesus Christ was a minister of the circumcision *for the truth of God*." What truth, Paul? Hear him: "A minister of the circumcision for the truth of God, to CONFIRM *the promises made unto the fathers*." If words have any meaning, we have unmistakable proof that part of Christ's work at the first advent was to confirm, i. e., to give assurance of the truth and

CERTAINTY OF GOD'S PROMISES

to the Fathers. I think the scenes of Calvary confirmed the promise of eternal inheritance to the Fathers. Was he not dying because of *sin*—on account of sin? Was he not about to open a way out of the grave for all the worthy so that they could by and by hear him say, "Come, inherit the kingdom prepared for you from the foundation of the world? Surely he came to assure us that God had neither changed his mind nor altered his purpose but would surely carry out

HIS ORIGINAL PROGRAMME.

I do not think you can read Gal. iii. 16, 17, 18, without seeing that the promises to Abraham and Christ were promises to them an inheritance. The 17th verse shows that the law did not interfere with the promise made 400 years before; the promise *still stood* while the law was in force; the latter being only *added* to the promise till the seed should come whom the promise [of the inheritance] was made. You say "there is no land in this inheritance." You do not seem to know that God chose to promise Abraham eternal life by promising him

THE EVERLASTING POSSESSION

of the land but this is so. Eternal life is implied in that promise of the land, and I find it promised to him nowhere else. You say you "saw *at a glance* the errors I make." I am afraid you you have only *glanced* at Gal. iii., for you say the promised inheritance is *people*, "not the world of land or soil, but all mankind." If you are correct in this, Gal. iii. 29 will agree with it: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus: and

IF YE BE CHRIST'S

then are ye Abraham's seed and heirs according to the promise, [.. the inheritance] to Abraham and Christ." v. 16. It was addressed to justified ones, and if you are correct they *had* obtained the blessing. But lo, and behold they only by justification become HEIRS, (not possessors) according to promise."

A Lecture.—Vain Worship. No. 3.

What did Jesus say? Every plant which my Father hath not planted, SHALL BE ROOTED UP. I have shown you who planted the Trinity in Unity plant. I have shown you that God had nothing to do with it. If time and strength permitted I would show you that the author of that creed are indebted to Plato and other Pagan philosophers for the doctrine of

THE TRINITY IN UNITY.

It is Pagan, I say, it is not Christian. It is HUMAN, it is *not* divine. And I would refresh your minds with the fact that the *Everlasting Perish, is the penalty attached to this Catholic law*, or commandment.—remember also, that, coincident with this, you have to subscribe to this same heathen conception if you would unite with any of the great religious bodies of this day. I was *myself* in 1893, consigned to everlasting punishment, unless I repented for Claiming that the Father and the Son were not of the same age. —that the Son was not the Eternal God, and that *my Savior died for me*,—*his did not*. Just as sure as God has spoken to us that plant will be rooted up. And in all earnestness, I ask, what then, becomes of the God of so-called Christendom? The God which the apostasy in Council at Constantinople impressed upon it.

Natural immortality of every son and daughter of Adam is affirmed by all the Great *Religious* Bodies is so-called Christendom. "*Im*"—means not. "*Mortal*" means "*Subject to death*," so that *immortal* means "*not subject to death*." I ask you who planted this plant? Remember it says that no member of the Human Family is subject to death. Where did this idea originate? When was it sprung upon the human intellect? Who first embraced it. Why, the Fountain head of the Human race embraced it. It was preached to him by the Serpent in Eden. "Thou shalt *not* surely die," was what he said; and that means, of course, that he would live on, and on and on forever, if he did not. That was the promise the man believed in preference to God, who said, "Thou *shalt* surely die;" i. e., providing he ate what he was told not to. *His* death, and that of untold millions who inherited his nature prove that the serpent lied; prove that the serpent could not make good his word; prove that his lie was a murderous lie; prove that God told the truth. Man is *not immortal*. The

SERPENT PLANTED THAT PLANT

or sowed its seed, and as sure as Jesus told the truth, that plant, too, should be rooted up, Jesus says so, my friends, and we believe it, and therefore speak. Put it down; the Spirit in Paul says God only hath immortality. Those who say all men are *immortal*, *say* what the serpent said,—*believe* what the serpent said; *disbelieve* what God said; believe just what Adam did; believe the very lie that made him the sinner that brought death and a thousand ills—*every ill that afflicts us*, and creation generally. Does the lapse of time lessen the guilt of believing that lie? Why is it not just as wicked to believe it now as at the beginning? Why is it not many, many times

A MORE HEINOUS SIN

to believe it now, after countless millions have been slain by it and proved its author a liar and a murderer? and with the testimony of Jesus to the same effect? As those who believe God are Abraham's seed, and a seed of the Woman,—those who believe the serpent are the seed of the serpent, and their heads will be bruised. Hales, and Socrates and Plato and other heathen philosophers without a ray of divine light, taught just what the serpent taught. The apostate church of Rome under one of the most profligate Popes that ever occupied the Papal Chair *made the belief* in the immortality of the soul a doctrine of that church, so now you have the history of the *planting*, and *cultivation and replanting* of this plant. Jesus Word for it,

IT WILL BE ROOTED UP.

It was planted in opposition to the Father *Christ*, not Plato brought immortality to light when he rose triumphant over death. Believers in immortality lay aside the commandments of God, and hold to the traditions of men and teach them for doctrines. Do you know what makes us so sad, and earnest to show you God's truth on this subject? It is the Word of Jesus. "In vain do ye worship me, teaching for doctrines the commandments of men."

IT IS NOT CHRISTIAN;

it originated with the serpent; it was formulated by heathen philosophers, —it was adopted by the Catholic Church and now, this, the very groundwork, or cornerstone of rebellion, and the point of unbelief is made a fundamental doctrine of Protestantism. What did Jesus say? He said that both the blind and their leaders shall fall into the ditch together. If you do not see this to be the most destructive, and abomination and wicked doctrine ever taught,—let me, as a last resource, show you what God thinks of it. He contradicts this immortality doctrine in 1 John v., by plainly revealing that Eternal Life, or immortality is God's gift to us through His Son, and adds: He that hath the Son hath the life, and he that hath *not* the Son of God hath not the life. [Eternal]. Where does universal immortality stand beside this divine statement?

GOD'S MEANING OF HIS SON IS

that he that hath the Son hath life, and he that hath *not* the *Son*, hath *not life*." And what does God say of those who do *not* believe this record? He says they make him a liar, if they do not believe it. What a crime! They place themselves in the same cell with the serpent. This is the indictment that hangs over him! They follow *his* example. He *first made out that God lied*, when he said man should surely die, and with brazen effrontery contradicted him and tens of thousands, ah, hundreds of thousands—millions think they are Christians while making God a liar by not believing that only those who have the Son have life when

THEY MAKE GOD A LIAR;

of course they do not believe a liar? How could they? They do what Jesus says, lay aside the commandment of God and hold to the tradition of men; with the awful result that their worship is vain. Their worship is vain. They allow the Bible to lead them while they hold the infallible guide-book in their hand, they are without excuse,—they love to have it so, and in the ditch they land at last. Out of the foregoing dogma grew the false and pernicious doctrine of heaven above at death for the good, and hell beneath at death for the bad. The commandment of God sent to us by Jesus is that the meek shall inherit the earth, and by Daniel that they shall possess the kingdom of God *under* the whole heavens for ever, even for ever and ever. And again by Jesus that no man hath ascended to heaven,—and even his disciples could not go there. And as to the wicked, Peter says they are reserved *unto the day of judgment to be punished*, and Solomon says that *they, too*, shall be recompensed in the earth; and that their end is destruction, utter and complete, consumed into smoke like the fat of lambs, burnt up root and branch instead of eternal torment. All

THESE COMMANDS OF GOD

are laid aside, and traditions of men take their place, with the result that, not worshipping in truth, their worship is vain. Before Almighty God we solemnly aver that we do know one unadulterated truth taught by the theology of the day. Some are as earnest and sincere that I have no doubt they would die for it,—But they do not believe what God promises them. Eternal Life in a Kingdom on Earth. *They, will, not accept that*, and to save themselves from Eternal Extinction of Being they cannot find one promise of anything else as the consummation of faith and hope. As this is the hope set before us, and they have not laid hold of it, they have no hope worth a straw. Baptism into the name of the Anointed Jesus is the command of God in order to forgiveness of sins; and this is to be after faith in the Gospel of the Kingdom of God, and repentance.—this is all laid aside and traditions of men are taught for doctrines instead. Some ridicule baptism as of no importance at all; some call sprinkling, or pouring baptism—when only dipping, plunging or burying is baptism,—and even most of those who bury in water do not do it for the purpose for which God commanded it—*remission of sins!* Positively they will not immerse one unless the candidate says he believes his sins are already forgiven. It is astounding—most astounding, the liberty they take with

GOD'S LAW OF PARDON.

How in the name of truth can a person get rid of his sins before he has complied with the conditions exacted of him. Baptism under those circumstances is a human ordinance, and utterly worthless, because also the gospel of the kingdom and of life from the dead through Jesus has not been believed. I was trained in these traditions and know how to sympathize with others. Besides the errors referred to, I was taught that Jesus had died as my substitute,—had paid it all; and it only remained for me to believe that he died FOR ME,—and believe that I was saved and I would be saved. Well, I believed that and it made me as happy as a prince, to think that I had been pardoned—happy—happy—ah happy indeed! I later found out that I had *not* been pardoned. *Not pardoned!* This was an awful thing to learn, perhaps you think. But friends, it proved to be a wonderful blessing to me. Not pardoned, says another, then what made you so happy? You may well ask that; but I answer, I was told that if

I ASKED FOR FORGIVENESS

and believed that Jesus died for me, I *would* be forgiven. I believed that, taking it for granted that it was *so*, how could I help being happy? Like a message from the Governor of pardon. The Messenger may make a mistake and notify the wrong man. If he believed the Messenger he couldn't help being happy, could he? till the mistake was corrected, then he would be unhappier than ever. It was his faith in the *first false message*, that made him happy. Like the jollification in Cleveland over the capture of Richmond months before it happened. Faith in the report set off the fireworks. When I discovered that belief of the gospel of the kingdom had to be followed by repentance toward God and prove my faith by baptism into the name of Jesus in order to remission of sins, I saw at once I was not pardoned. I had taken the

HAPPY FEELING

as the witness of the Spirit that I had been forgiven but knowing I was utterly ignorant of the gospel of the kingdom Jesus preached, and *said* should be preached in all the world, I knew I was not pardoned,—not having complied with the *law of pardon*. did not even know what the law of pardon was. I then took in the whole situation. I had been led by the blind, and having learned the gospel alphabet, be good again with a joyful heart. right at the foot of the ladder, I found pardon, and peace, and reconciliation, and adoption, and heirship, and knew something of the blessedness of the man whose iniquities are pardoned, whose sins are covered, having reversal things from the Pharisees standpoint, laying aside the commandments of men and holding to those of God. O, the satisfaction of having a thus saith the Lord for every item of ones faith. I would not exchange for all the wealth and honors of the world. The words of Jesus "In vain do ye worship me, teaching for doctrines the commandments of men" have no terrors for me now; with humble boldness I can say, Abba Father! This enables this little flock to row up stream all the time no matter how strong the current, we hear the inspiring whispers of our Great Captain, "Fear not Little Flock, it is the Father's good pleasure to give you the kingdom." Do you know why? It was because they were sincerely ignorant, or sincerely mapping out a course of conduct for themselves, and so making themselves good after a pattern of their own? Nothing of the kind; but it was, because in the face of the religious leaders of today, when Jesus came proclaiming the coming of God's kingdom,

THEY JUST BELIEVED IT.

And when he invited them to *share that kingdom with himself* when it is set up, they gladly accepted it. Is it any wonder that God confines the gift of his kingdom to those who believe the promise of it? Would it not be strange if he forced an everlasting kingdom of glory and peace and righteousness upon people who would not believe that he was to set up such a kingdom on earth *after swearing by his own existence to do it?* Would it not be wonderfully strange for him to bestow that kingdom, and hand it over to people who all through life sighed to wing their flight to other spheres, spheres that they know nothing at all about,—whether it were a suitable place for them or not? Would it not seem almost ridiculous to think that God would place the government of his universal and everlasting kingdom in the hands of those who systematically schemed all through life, to evade God's law and live by their own? Would they be likely to teach others loyalty to God? The Gospel Call is a Call to God's kingdom and glory; an invitation to be world rulers in partnership with Jesus, the King of kings, and Lord of lords. This kingdom and glory, together with everlasting life to enjoy it, by a resurrection from the dead through Jesus is the faith once delivered to the saints, and it is in obedience to the Spirit's injunction by Jude *to contend earnestly for that faith*; that I appear before you tonight, with what result I do not know,—but I do know it will not return to him void,—it will accomplish that whereto it was sent. I have shown the truth of God in contrast with the traditions of men, and can leave results with him. Just a word to the believer, and I have done. We are banded together as Bible Truth Defenders. In every age truth has been in the minority, and we know from the lips of the Great Head of the Church it will ever be thus till he comes again. Having espoused his cause, let us advance it to the extent of our ability. While he graciously manages our affairs at the court of Heaven, let us faithfully represent his religion on earth presenting lovely specimens of it to all with whom we come in contact. We have been warned in advance that this will involve reproach as it always did. And although no affliction for the present is joyous, but grievous, yet afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. Oh let us stand fast in the faith,—quit us like

FAITHFUL SOLDIERS OF JESUS CHRIST.

Let us stand by God's grand old Book closer than ever, as the waves of infidelity roll over the earth, everlooking to Jesus, the beginner and finisher of our faith. I believe he will finish up faith in sight, and hope in glad fruition very soon. Oh, let us be ready!! Let us be sure we have the wedding garment on, and then we shall see his approving smile, and hear him say well done. It will take strong faith to carry through the rough end of our race,—Satan desires to have us an ungodly world would lure us into the broadway, and an Apostate Church would make us believe that it matters not what we believe, and our bodies crave gratifications not compatible with godly life.

OH, THANK GOD FOR AN ADVOCATE

with the Father, Jesus Christ the righteous; we were undone without him. God has been gracious to us in the past,—is gracious to us now, and will by and by dismiss to us all the riches of his grace stored up in the Anointed for us. Oh the loving Father,—we can afford to trust him even in the dark. Oh, how can we adequately praise him?—there was an eye we did not see, that saw us; and an arm we did not know laid hold upon us, with the result that even now we rejoice in hope of the glory of God, with joy unspeakable. We sing of the realms of the blest, but what must it be to be there! Shall we all be there? *Shall we?* We *can be*, if we will. And by the grace of God I mean to be there. Oh may we all be there, and mingle our voices with that innumerable company of overcomers who will make the arches of heaven ring with praise to him sitting upon the throne and to the Lamb for ever. Amen.

Announcement.

The 10th Annual gathering of the Church of God, of the Northwest Conference will be held at Scholls, Oregon, commencing Oct. 16, and continued over Sunday. Brethren from abroad, if they will inform us to that effect, will be met at the National Hotel, Portland, at one o'clock Friday. And now brethren, let me admonish you as a Sister in Christ, one who is looking and waiting for the Savior to come and claim his own, let this gathering be one to be remembered. "Follow peace with all men and holiness, without which no one shall see the Lord." Let no root of bitterness spring up between us whereby we might loose our birth-right. The time will soon come when such gatherings will be of the past. I often look back and think of those that were with us in our first conference. Where are they? Some are sleeping here at Mountain Side, some at other places, some are scattered, and like sheep have gone astray. Yet we feel to thank God that we have some old pioneers yet here at Scholls and in Vancouver, Washington, and our ranks here have been filled up by new recruits, for which we praise God the Father.

ALMIRA BROOKS, Sec.

Poetry.

Jesus Is Coming!

Thou art coming, precious Savior!
Coming back to claim thine own!
We will meet thee, we will greet thee,
When thou sittest on thy throne.

Thy promises are immutable,
They will forever stand.
We hope, dear Lord, to meet thee there,
In that blessed promised land.

We are hoping, trusting, longing,
For that glorious time to see;
For we know if we are faithful,
There immortal all shall be.

There the faithful of all ages,
Will before thee stand.
What a happy, glorious meeting,
Of that holy band.

Thy will be done, Omnipotent,
For thou art true and just.
We realize our weakness, Lord,
As poor mortals of the dust.

Come our Savior, O come quickly,
Back to earth, and peace restore,
As revealed by the prophets,
In thy olden days of yore.

WM. PRIMM.

Communicated.

Smith and Wilson Discussion Number 10.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

The book of Job affords another instance of a poetical work yielding directly opposite teaching if the passages are treated as literal prose instead of poetry.

We omit these out of deference to hot weather and briefly notice a few evidences that the leading minds among the Hebrews believed in an abode of spirits where they met their ancestors.

Abraham was "gathered to his fathers" yet he died four hundred miles away. This is not burial for it is said of Isaac that he was gathered to his people and his sons buried him after he was gathered to his fathers. So of Jacob. He yielded up the ghost and was gathered to his people. He died in Egypt and was not buried for two months after he was gathered to his people.

Jacob expected to meet Joseph there. At that time he thought Joseph was turned into lion's flesh, yet he said he would go into the grave unto his son, Gen. xxxvii. 35. The word grave (sheol) does not mean the grave where the body is buried, for that the Hebrews had a different word. Jacob evidently could not meet Joseph there.

The strict prohibition against consulting with the spirits of the dead, Deut. xviii. 11. shows the belief of the people, 1 Samuel xxviii. gives a vivid picture. Samuel rebukes Saul for disquieting him and says that on the morrow, Saul would be with him. Samuel's body was buried sixty miles away from Endor. The body of Saul after being hung upon a wall for some days, was burned, so Samuel's "tomorrow shalt thou be with me," referred to the disembodied spirit.

In Isaiah we have a description of the departed spirits rejoicing over the death of the king of Babylon.

Yet while men on the peaks like Abraham could look for another country even a heavenly, or like David could trust God to guide him, then to receive him, still so obscure was the light that Jesus is said to have brought life and immortality to light, it was not seen before or but dimly. So dim was the light that the sect of the Sadducees arose. Josephus says they taught that souls die with their bodies. Dr. Luke says they held that there is no resurrection neither angel nor spirit, but the Pharisees confess both. Acts xxiii. 8. Paul was a Pharisee.

So imperfect was the Old Testament that it was never given to the world by itself. It does not fairly represent God nor teach the full truth. It is fragmentary. It is priceless. It contains important lessons. It teaches the fear of the Lord. It inculcates personal righteousness. But what the cellar is to the house, what the negative is to the photograph so is the Old Testament to the full revelation of God. It is unfair to him and delusive to ourselves to build a doctrine on the Old Testament without strong corroboration in the New.

In the New Testament we find the nature of man recorded. In harmony with the spiritual nature of the religion of Jesus we find spirit first and body last. "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire without blame at the coming of our Lord Jesus Christ." 1 Thes. v. 23. Paul said he was Pharisee in believing in the existence of spirits, here he puts the spirit as a component element of man.

He did not teach that man is body and body in one body nor did he say his soul is dust, but in Hebrews iv. 12 we learn that the union between soul and spirit is very close, yet the Word of God distinguishes between them. Human philosophy could not do that. Paul does not say that man is body and weight and color. These would be attributes of body, but he was not writing aimlessly. Illustration is not argument. Analogy is weak, it must be exact to carry weight. Now, if thought, reason, love, ambition, fear, hope fill up the definition of the word "nothing" because *you cannot weigh* a hope, or measure a fear, or tell the size or form of a high ambition, then mind is nothing, soul is nothing, spirit is nothing, hence since God is spirit, God is nothing.

When the anatomist proudly declares that there is no soul because he finds it not with his dissecting knife, do you think he has proved anything? By no means. He might as well say there is no such thing as love, or hope by the same test. When a man like Huxley of deep mental power, of wide research, an honest searcher into nature's secrets yet an unbeliever in the Christian religion rises from poring over natures revelation, and the world's literature for more than half a century and bears testimony, as Huxley did to the moral teaching of the Bible as unsurpassed, we say that the testimony of an enemy is of tenfold value. The prejudice for a theory makes some authors quoted by the negative unreliable, but Huxley's prejudice against the Scripture moves it more forcible when he endorses its teaching.

He said, "We know more of mind than we do of body. The immaterial world is a firmer reality than the material." So Paul, the things seen are temporal, the things not seen are eternal." "What shall a man give in exchange for his soul?" Jesus asked.

Gravitation, chemical affinity, instinct, the properties of anthracite coal do not furnish an analogy to the spirit and soul in the body of man. The spirit is superior to the body, compels it to endure fatigue, pain, even crucifixion. There is analogy in the cases cited. All that matter can do is to move and to enter into new organizations. Chemical affinity is not thought. You may use words to imply that matter can evolve thought but cannot really believe it. You only think you do. In the Bible the heart was regarded as the seat of reason, the kidneys of conscience, the bowels of the affections. If these representations, on the materialistic one of today that the brain evolves thought, sensibility and will were true, it is evident that no man is responsible for his deeds. The atheistic materialist admits that. It is evident, that unless, there be a controlling spirit, the brain's motions are helplessly beyond our reach. "There is a great chemist who can analyze man and reduce him to dust as he was, and destroy his thoughts and consciousness." He has analyzed man—result, spirit, soul, body; reduce him to dust, i. e. his body not his spirit which came from God and returns to him. Eccl. xii. 1; Luke xxiv. 46.

God can destroy both body and soul in hell. Herod could destroy the body of James by killing him. He could do no more. God can. Matt. x. 2; Luke xii. 4. But he would not in the case of James the Lord's brother. For he had feared God, not man. Therefore Jame's soul is preserved entire. 1 Thess. v. 23 and Elder Wilson's theory is contrary to the teaching of the Word.

One text in the Old Testament is enough to disprove it to any one who trembles at the Word and counts one item of truth better than years of consistency. Wise men change their opinions. Take Jno. ii. 19, 20. It is as plain as day that it utterly refutes the theory that the conscious spirit becomes extinct in death. Elder Wilson will neither acknowledge its truth nor explain its meaning. It worries him. It ought to. It shows that he is teaching error. It ought to remind him of the fearful retribution of those who wrest the Scriptures. The man who wished to sell his body for sixty dollars knew that he, the conscious, thinking spirit, owned his body, that he could sentence it to death before its time. He made no such foolish proposition as to offer to deliver first, he expected to spend that sixty dollars while in the body, then deliver. Elder Wilson can find no argument to set aside the words of the Lord.

I submit that to every man who is ready to sacrifice theory to truth, who hopes for salvation because he believes God's Word, the solemn language of Jesus allows no escape. He calls his body a temple. Then in that temple dwelt his soul and spirit, for all three make up the man. After the Jews should kill him, thus destroying his body, he would live, he would think, he would know the appointed hour, he would raise that temple and inhabit it again.

Let Eld. Wilson give a better, truer interpretation and then affirmative will listen to accept. Otherwise one plain, unquestionable declaration of the Master puts to rout the earth born theories of Sadduceeism and Materialists.

GEO. T. SMITH.

REPLY NO. 10.

In the present paper Eld. Smith continues his effort to belittle the Old Testament Scriptures. He says it is "imperfect" and "fragmentary," and speaks of it as being "delusive to ourselves to build a doctrine on the Old Testament."

If that is so, then Paul must have been fearfully deluded. Listen:

"I confess unto thee, that after the way that they call heresy, so worship I the God of my fathers, *believing all things* which are *written in the law* and in *the prophets*." Acts xxiv. 14.

Well, Paul, if you had been living at *this* day you might have learned that the things which are "written in the law and in the prophets," are "fragmentary," "imperfect" and "delusive."

Listen again:

Acts xxvi. 22: "I continue unto this day, witnessing unto both small and great, saying *none other things* than those which *Moses* and the *prophets did say should come*.

Acts xxviii. 23: "To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening."

Here we have Paul preaching all day trying "to build a doctrine on the Old Testament." Eld. Smith says that kind of preaching is "delusive."

In reading Eld. Smith's present paper you will find he has use for such phrases as: "spirits of the dead," "disembodied spirits," "departed spirits," phrases the Bible knows nothing about. They had their origin in the dark ages, many centuries before Christ, *and were nothing more than* the dark imaginings of benighted heathen and pagan philosophers. He would have you think that when the old patriarchs were "gathered to their fathers," that they were gathered together in Ghostland, a so-called place of departed spirits. All we know about that country is gathered from the ignorant and idolatrous teaching of the Egyptians, and the dreamy speculations of Pagan philosophers. The Scriptures are as silent as death about it. It seems to me, Eld. Smith, you ought to seek for proof from a higher source than dark heathenism. The phrase: "gathered to his fathers," bears no possible relation to such superstitions, but is simply a phrase the Hebrews understood as relating to the matter of death. It is said of these people, after being gathered to their fathers: "Thou art our Father, though Abraham be *ignorant* of us," (being unconscious in death.) "His sons may come to honor, and he *knoweth it not*, and they are brought low but he *perceiveth it not of them*. It is certain these "departed spirits" don't know how much, if they cannot perceive that a little after arriving in Ghostland. He quotes Saul, and the witch of Endor, to show that people believe in departed spirits. Some of the people did, they received it from the pagans just as they embraced idolatry when they mixed with idolatrous nations. The testimony of a "witch" is no better evidence than the Egyptians, heathen philosophers, and your infidel witnesses.

He cites then Jacob's language, that he would go into the grave unto his son, and says:

"The word grave (*sheol*) does not mean the grave where the body is buried, for that the Hebrews had a different word."

I wish to call the *special* attention of *all* the readers to the above assertion. That is an assertion which demands proof. I am not willing to let that pass. If he fails to produce authority, I will have a few comments to make upon that in another paper. I will let it rest for the present.

He refers to body, soul and spirit again. He does not seem to realize that they are but expressions signifying the entire mortal organism.

Compare it with Isa. x. 18: "Shall consume the glory of his forest, and of his fruitful field, both *soul* and *body*."

If the expression "soul and body," means that one part is natural, and the other spiritual, how about the "soul and body" of trees?

He speaks about an anatomist declaring there is no soul because he can not find it with a dissecting knife, and remarks, "He might as well say there is no such thing as love or hope by the same test." He certainly could hardly expect to find the soul, if its existence is no more real in substance *than attributes of a* living *material* organism.

He next tries to sustain credibility of his called witness, Huxley. A man who would denounce the resurrection of Christ as a fable can hardly be a credible witness on Christian theology.

He then goes down into what he calls the "cellar," to hunt for his spirits, and finds them in Eccl. xii. The same authority he has cited as evidence says: "That which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other, yea, they have all one breath, (spirit)." Jas. ii. "Body without the spirit (margin breath) is dead."

Eld. Smith says in No. 3: "There is a controlling intelligent being called the spirit, or the mind, or soul, which uses the nervous system; especially the brain, much as the player the organ."

He compares the brain to a musical instrument which is operated upon by the player, and remarks: "Then we can understand how the mind may be hampered by the 'imperfection of the organ.'" (the brain) just as a player is hampered by his instrument being out of order.

The question is, how does he know that such a conscious agency as he describes, exists at all? His assertion does not make it so. Some one else may conceive of a different theory, and finally publish it to the world, saying, "There is," etc. His "there is," etc., would be just as authoritative both resting on personal assertion.

Eld. Smith intimates that the spirit may be hampered by an imperfect brain structure like a player would be with his instrument being out of order. He then proceeds to tell how the brain may be half paralyzed, and yet the spirit plays just as good a tune as it did when the brain was in order.

He then relates a story about a boy being shot in the head, and lost brain substance daily but retained his mental power unimpaired until he died eighteen days afterward. The size of the brain left was not larger than an egg." This story *refutes itself*. All the readers know that it is simply impossible for a person to be "shot in the head," with loss of "brain substance daily," until only a piece "not larger than an egg," was left, and have his *mental powers* (remain) *unimpaired*." Such stories have a damaging effect to the theory of the affirmative, with intelligent readers. They know better.

He next cites Ferrier, and Joseph Cook, with regard to experiments, on frogs and fish, and as a result of those experiments he says: "These experiments prove that an external agent uses the brain. It is intelligent, it directs the movements of the body, which cannot move without the consent of the presiding being."

If these experiments prove anything, they must by taking Eld. Smith's reasoning, prove that frogs and fish have "a controlling, intelligent being called the spirit, or the mind or the soul," just the same as man is supposed to have. Now if the body "*cannot move*" without the consent of "a controlling intelligent being called the spirit," then "the spirit" is responsible for the acts of the body."

The body "cannot move" "without consent" of the intelligent being called the "spirit." The body drinks intoxicating liquor by "consent," the result is "the mind or the soul" becomes stupified, and insensible, and while in that condition the body commits murder. Which is the responsible party? In what way does intoxicating drinks affect "the mind or the soul?"

At Kenwood, Illinois, live two young ladies who are devoutly attached to each other one of them by mistake inhaled the fumes of ammonia, which affected the pneuma-gastric nerve, and insanity followed. "The mind or the soul," "consents," and this young lady inhales the fumes of *ammonia*, and as a result "the spirit, or the mind, or the soul," looses its balance and becomes crazy.

The action is just the same in every form of animal life. If an animal is "shot in the head," "with loss of brain substance," it cannot retain its "mental powers unimpaired," any more than a man could.

The material organism gradually weakens as old age approaches, and in like proportion the mind ("the spirit") looses its power. Men who were intellectual giants during the healthy vigor of the material organism frequently *pass into second* childhood, as dissolution approaches.

Men of intellectual power sometimes contract a disease known as softening of the brain, and according as the disease progresses the mind ("spirit" or "soul") becomes impaired until finally *it looses* all power to think on any topic. Hence the healthy action of the material organism is necessary for the proper evolution of thought.

I was acquainted with a writer of national repute who wrote articles which elicited admiration.

His finest thoughts were produced when the brain was stimulated to activity by an excessive use of chewing tobacco. Did the narcotic act upon the brain, or "the spirit?"

Again, if the spirit operates upon the brain "much as the player the organ" when *the* brain (*its organ*) *ceases to be*, what has the spirit to play upon? Can it still operate without an instrument, any more than an organist can play on an organ without an organ? How can the mind survive the dissolution of the body? That it does so, is contrary to science, philosophy, nature, reason and Scripture.

Why attach the power of thought to a dreamy, imaginary, immaterial nothing, called an immaterial, immortal spirit? What do we know about it? What is it but an airy illusion of some dreamy fancy?

Does not nature teach you that the odor of the flower does not survive the flower? Does it not also teach that will, reason and affection cannot be exercised by the material organism, or anything which pertained to it, after its dissolution?

Does not the quality and power of thought depend upon the cerebral organism? Why cannot a natural idiot with a receating forehead think like a man with a fine cerebral organization?

The accident of birth, and mental culture has much to do with the thinking capacity of man. Why so, if the spirit does the thinking?

It will be time enough for Eld. Smith to affirm that the mind survives the shock of death, when he is able to cite some simple, of the evolution of thought apart from a material organism. It would be just as sensible for him to affirm that a man can see without eyes, and feel without nerves, or to think without brains. Every effect must have a cause, and when the cause ceases to be, the effect will also fail to follow. That is according to nature, Eld. Smith, as I you will find it in sweet accord with both the Old and New Testaments.

Does not nature teach that there can be no life unless there is something to live. An immateriality is nothing. If we could properly speak of an immaterial organism, it would be a form constructed out of nothing. Can a form or shape be made without anything to construct it out of? A believer in the *immaterial* soul Eld. Smith talks about says: "The soul has none of the properties by which matter is distinguished. It cannot be seen, touched, measured or weighed." This soul does not even have the reality of a gust of wind. How foolish to talk of an organism being constructed out of such an aerial, visionary, ethereal and gaseous nothing which can manifest the attributes of a material organism.

What a striking difference exists between this kind of a soul, and the soul God made. The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." In this soul there is form, substance and reality, something which the mind can grasp, and appreciate, and when invested with immortality, when Jesus comes, will be just as real, literal and tangible as was the mortal organism.

W. H. WILSON.

(To be Continued.)

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay,
You can lend a hand to help them
As they launch their boat away.

If you have not gold and silver
Ever ready to command,
If you cannot towards the needy
Reach an ever open hand;
You can visit the afflicted,
O'er the erring you can weep;
You can be a true disciple,
Sitting at the Savior's feet.

He, every one that thirsteth God gives the blessings of salvation to the undeserving, but never to the undesiring.

Our Letter Drawer.

Editor Restitution:

You will please find one dollar enclosed to pay for THE RESTITUTION another eight months. I am entirely isolated, have stood alone here more than fifteen years. THE RESTITUTION is all the preacher I have, I think it is a mighty good preacher and I don't want to do without it.

J. T. GARRET.

Editor Restitution:

Please find one dollar to apply on my subscription, and I will send more just as soon as I can. With love to all the dear brothers and sisters in the one faith who has contributed so lovingly, may God bless them all and may we all have a glorious entrance into his glorious kingdom is the prayer of your Sister of the soon coming King of Kings.

With love,
ELIZABETH KENDALL.

Editor Restitution:

We have had nothing but sickness for over a year—at last ending in death. Yes, we have laid a loved companion away in the grave, but we sorrow not as those who have no hope. He sleeps in Jesus, blessed sleep, from which none ever wake to weep. We know our loved one will live again in the kingdom of God, bless the name of the Lord.

MRS. MILES CAMPBELL.

Dear Restitution:

Looking over the paper I see my subscription has expired and I herewith enclose $1.50 for my next year's paper, and would say, God bless THE RESTITUTION and its able contributors, who are so ably and nobly defending the truth, heralding the soon coming of the blessed kingdom of our Master, even the kingdom of our blessed Lord who shall reign on Mount Zion before his ancients gloriously.

Yours in hope of eternal life when Jesus comes.

AGNES DILWORTH.

Dear Restitution:

Enclosed find money to pay my subscription to our very valuable paper, THE RESTITUTION, the remainder for the helping fund. I could not think of doing without its weekly visits it is a source of great comfort to me. We must be living in the last days when men's hearts are failing them for looking upon the things that are coming upon this earth. My prayer is that I may be faithful and have an entrance in the kingdom of God with all his dear children.

Your Sister in Christ,
SARAH HARDEN.

Editor Restitution:

I don't know how to do without the paper. I love to read the able writings of the brethren and the letters from the dear ones of the faith, in the soon coming of our dear Lord to establish his kingdom on the earth, and rule in righteousness. The times admonish us of his near coming. How important that we watch and wait patiently for his coming. I cannot be thankful enough to my heavenly Father for opening my eyes to see the truth as it is in Jesus, that, we have life only in Christ, through the resurrection from the dead, when Christ comes and brings his reward with him, if asleep in Jesus or changed if living. My feet are fixed on the Rock Christ Jesus, and I am made to rejoice in him who is the one hope of our salvation. There are a few of us in San Diego, that meet for Bible study and breaking of bread. Sister Carrie Williams is very poorly, had hemorrage, but is still faithful to her trust in God.

Yours in the one hope of the gospel.

MRS. H. S. DRESSER.

Dear Brother:

Inclosed you will find money order to renew my subscription to THE RESTITUTION for six months. I could hardly get along without it. Bro. Woodward preaches six miles from here and I hear him nearly every time. His appointment is every four weeks, Saturday evening and Sunday morning. Bro. Woodward is a workman that needeth not to be ashamed, rightly dividing the Word of Truth. O, for more workers in the Master's vineyard. How few there are that are looking for him to return and reckon with his servants, and reward those that have been faithful. When we look about us and see the crime and misery, who can help praying, "Come Lord Jesus, and come quickly." The question was recently asked me: "When were the Israelites first called Jews?" The first place I found the word Jew, is in 2 Chron. xxxii. 18. Will some one answer through THE RESTITUTION, also how many of the tribes were called Jews? Was it Judah and Benjamin that were so called? Answer and oblige a Sister in the faith.

SARAH L. GRIGGS.

Selected.

Hard to Please.

There are people who seem to be unconscious of the fact that nobody nor anything can please them. They go to church and return home only to growl; they eat their meals with long faces and leave the table unsatisfied, they go to their business full of qucks and crochets and look as though they had lost every friend in the world. When children playfully greet them they cry out, "go away." They have no time to talk, are always busy and yet sit still and brood over total depravity and original sin. They are always expecting poor crops, and think "there's going to be a famine." they know the hearts of all men but their own. Twenty-five per cent. brings out an occasional grin, but they soon begin to mourn over the circumstances, and say, "it might have been more." The newspapers do not please them. The articles are too long or short, or the sentiments are wrong. The man who wrote the article has a handle on his name, and that ruins his chances for salvation. If a sinner is pricked to the heart and applies for admission into the church, he is suspicioned as having wicked designs on the elect fold. In short, everything goes wrong with these chronic fault finders. No one can live in peace with them. They live in the tombs of society and mourn over the follies and foibles of other men. We have always pitied these unfortunate beings and would be most happy to pour sunshine and peace into their sad aching hearts, but the avenues are all locked up and over the gateway to their sympathy is written, No Admittance. People in this condition have religious dyspepsia and will die of melancholy. Life with them is a road of thorns, and they have ever walked in the shadow of the grave.

That there are times to weep, times when the heart should beat in sympathy with the sufferingchildren of earth, we most fully believe, and we would not inflict one additional pang to the weary aching heart. But we cannot believe that the Christian life is a funeral procession. Neither do we believe that we should always be singing:

"Hark from the tombs a doleful sound,
My ear attends the cry."

There are bright spots in the desert of life, there are flowers as well as thorns, there are rejoicings as well as weepings. Israel shouted when the Red Sea was passed. Angels rejoice when sinners turn to God. The plains of a world made new will resound with tidings of great joy. Sorrow and sighing shall flee away, while shouts of victory will ring through the world from the palm-bearers beside the throne.

Did not Jesus say, "Be of good cheer, I have overcome the world?" And, again, "Rejoice and be exceeding glad?" When the prodigal returned from the wilderness of sin to the Father's house, was there not rejoicing and music? The future world is pictured to us in visions of beauty. At the right hand of the King there are "joys and pleasures forevermore." "Let not your hearts be troubled," says our absent Lord.

Life is an earnest field, and we must cheerfully and manfully fill our place and await the blessed morning of joy when the reapers shall bear the sheaves as wave offerings before the King in the golden harvests of crowns and immortality.

Testimony to the Truth of the Bible.

Tyre from its ruins, Sodom from its ashes, Rome in her apostasy; Jerusalem in her degradation, the Arab in his tent, the Jew upon our streets, all living and lasting, even if unconscious, witnesses, proclaim that the Bible has God for its author, truth for its matter, as it has immortality and glory for its issues.

Let me suppose, for a moment, that a number of persons in different ages and places have been engaged in making various parts of a marble statue; suppose a person in St. Petersburg made a finger, a second in Rome a hand, a third in Edinburg an ear, a fourth in Athens the body, and so on till the whole was completed, but all without communication with one another, and in different ages as in different lands. Suppose, that when all the fragments were brought together they formed that magnificent statue, the Appollo Belvedere; would you not suppose that some superintending statuary must have guided and given an impulse to every chisel; that some *bona ideal*, some great archetype, must have been placed before each of them, after the form of which they were inspired constantly to work? In other words, they composed the parts, not as their own fancy prescribed, but as the presiding power directed? This is the fact in reference to the Scriptures! Let us take the portrait of our blessed Savior. Isaiah describes his sorrows, Malachi his triumphs, the dying Patriarch predicts his empire, and the sweet Psalmist of Israel the extension of his kingdom: one prophet gives one feature, and one gives another; and looking at the parts in detail, irrespective of the original, and comparing one with another, we should say they were at once contradictory, that they can never belong to the same individual.

At last, Bethlehem and Gethsemane rise above the horizon, Calvary lifts its awful head, the Son of God appears upon the cross, what prophets said is compared with what Christ is; and lo! all the parts delineated by the pens of prophets in distant and different circumstances, at first apparently contradictory, come to be put together and they constitute "the brightness of the Father's glory, and the express image of his person." By this alone it is proved that the prophets "wrote as they were moved and guided by the Holy Spirit," and that Jesus of Nazareth is the Messiah!—*J. Cummings.*

Geology and the Bible.

Some people condemn geology as setting aside the dictum of the Scriptures, and representing the world as a great deal older than is set down in Genesis. They say that facts of its own finding actually condemn its own assumptions; for instance, one of the remote periods of geology is the cretaceous, or age of Chalk. Between that time and this, inconcivable ages have come and gone, say some geologists. This is sheer assumption, for deep-sea soundings prove that chalk is now being deposited in the Atlantic Ocean; to-day is the chalk-age, and your long-drawn periods of time are pure myths! Again some geologists not the carboniferous epoch so far back that the six thousand years of Hebrew history sink into insignificance. But this is set at naught by the fact that the wooded supports in certain of the Hartz mines in Austria have been converted into lignite since they have been put in, only a few centuries ago. This shows that the production of a carboniferous stratum does not necessarily require a greater length of time than the Bible gives as the age of the world. The action of certain chemicals will convert wood into coal in a short time. Again, in the South Sea, the corals of to-day are forming strata that are the exact counterparts (fossils excepted,) of—say—the Trenton limestones. In other parts of the world sand deposits are now forming, such as composed the Potsdam sandstones. Why not say therefore, that the silurian period is a figment of the imagination?—*Compiled.*

While some condemn geology because it disagrees with the Bible, others discard the Scriptures for the same reason. But this is a great mistake. It is only the interpretations of each that disagree. When properly interpreted and understood they are in perfect harmony.

Service takes its value from character. The dime, as well as the eagle, takes honor from the state whose imprint it bears. Our fragmentary service is the "small change," and equally honorable with the larger coin of more conspicuous deeds. Few lives round out in a large unity, or rise in tall symmetry.—*Marvin R. Vincent.*

Mind must and will control matter. The power of the Roman church today is the intelligence of their leaders, and the ignorance of the masses. No wonder they so persistently oppose our public school system. No wonder the colored people were excluded from every opportunity to rise above the status of a well developed animal.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—*Longfellow.*

Splendid Opportunities

For Home-seekers and others desirous of changing their locations are offered in the great states of Wisconsin, Iowa, Minnesota, South Dakota and Nebraska. Fertile and productive land is for sale on the most reasonable terms, and there are many openings for all classes of business men, particularly farmers and dairymen. Those interested will be furnished full information, free of charge, upon application to W. B. Kniskern, 22 Fifth Ave. Chicago, Ill.

Announcement.

The brethren and sisters of Northern Illinois and Southern Wisconsin will meet in Conference at Lamark, Ill. commencing Sept. 18, 1896, and continuing over Sunday 20th. Preaching brethren D. M. Hadler and J. F. Wilcox are expected. Come let us have a feast of good news.

J. W. Glotfelty, Chair.

The Annual Conference of the Church of God for the State of Indiana, will convene at Argos, Indiana, on Friday at 2 P. M., Sept. 18, 1896. A cordial invitation is extended to all lovers of truth to meet with us and enjoy at least one more reunion of those of like precious faith. We are admonished to be watchful, the signs thicken, events of momentous importance tell us plainly the hour of his coming is near. Be ye therefore ready.

J. F. Wagoner, Pres.
A. C. Roberts Sec.

The Eleventh Annual Conference of the Church of God in Nebraska will be held at the City Park, in St. Paul, commencing, the Lord willing, on Friday September 11th; and will continue for ten days. We give one and all a cordial invitation to come and enjoy some blessed meetings with those of like precious faith. Come prepared to do all in your power to help make the meetings both pleasant and profitable. St. Paul is near the center of the State, being just twenty-five miles north of Grand Island, so that all will have an equal chance to attend. We would like for all who can to bring tents; but to those who cannot, we say, "Come any way and we will see that you are cared for in the best manner possible." There will be a boarding tent at the park so that the sisters need not spend their time in cooking, but can enjoy the meetings. Yet we would say, "Bring your provisions with you, if you wish. You can dispose of them to the committee appointed for buying provisions, who will credit you for them. This will go towards paying your board at the tent." Once more we ask you to come and tarry with us for a short time, and help us in the Master's work. Let us serve him while we may, that we may be ready to meet him when he comes in glory to set up his kingdom on the earth. Brothers and Sisters, this time is not far distant. Let us strive to be faithful; and when the time comes, may we one and all enter into the rest that is prepared for the people of God.

Daily Program.

7 A. M. Reading of Scripture and prayer.
7:30 A. M. Breakfast.
9 A. M. Bible Reading or Social Meeting.
10 A. M. Business on week days and Sunday School on Sunday.
12 M. Dinner.
2:30 P. M. Public Preaching.
6 P. M. Supper.
8 P. M. Public Preaching.

The intervening hours between 8 A. M. and 6 P. M. will be occupied in the Reading of Essays, in Prayer and Social meetings, or in some way that will be beneficial to all. Come and we are sure that you will feel well repaid for so doing.

Your Sister in Christ.
Rena M. Gordon, Sec.

Dear Restitution:

We wish to say to the brethren of the Church of God, of Southern Kan., and throughout the State that a Conference will convene at Bitter Creek, Sumner Co., Kan., on Friday evening before the second Sunday in Sept., and continue over Sunday, and as much longer as the interest may demand. Brethren, this meeting is yours. Will you come to enjoy it? There will be some important business to attend too. Should any of you have a pet hobby please hitch him at the first outside post. We do not want to have any wild mustangs loose in the crowd of people. Come together for religious worship, let us have peace, let us have a meeting commendable to the people of God. Times are very hard; but the Lord is liable to come, even if times are hard, whether we have a dollar or not, let us get ready, all make an extra effort to try and be at this meeting. Bro. L. E. Conner has promised to be with us, if it is possible. We would like to have as many come as possibly can come to do so. You may think times are too hard, but this is a burden all must bear in order to share the joys derived from it. This meeting will be held at the Southeast corner of Sumner Co., one-half mile south of Bitter Creek post office, Geuda Springs 7 miles north is the nearest railroad station. Any coming by rail may address me at Geuda Springs, or Bro. J. M. Vickery, Arkansas City, telling us when to meet you and we will be pleased to wait on you. This may be the last gathering in this life, so then come. Come one, come all.

I. S. Miller, Pres.
Della Miller, Asst. Sec.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is Just now getting out of the unrighteous? A 750 page pamphlet by Wm. Gunn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for those interested in this subject to get this work by a talented author. Send ten cents to this office for same.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and compact-suive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 1001 excellent hymns, with music for writing the air on the first line of each. Flexible cloth; 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in Restitution, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the Restitutions of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, The Restitution; Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages, cloth 25c. a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 16 pages, 10cts. a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

3. "The Gospel of the Kingdom." An 8-page double-column tract. 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page tract. 25 cts. per hundred.

5. "Seeking and Finding." A 4-page tract. 25 cts. per hundred.

6. "Honoring the Son." An 8-page tract. 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by Wiley Jones, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. A. Saylor, Tempe, Arizona.
Silas Hrun, Dudley, Worchestershire, England.
J. S. Hatch, Scirsleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisonville, Ark.
J. J. Cody, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Ulum, Fair Haven, Kan.
L. E. Conner, Guthrie, Okl'a.
John Poore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
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J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
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C. S. Allen, Ellsworth, Kan,
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J. M. Priumer, Jessup, Ia.
P. B. Stouffer, Hawarden, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, 912 Oak St. Kansas City, Mo.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cider Bluffs, Ia.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

Excursion to Cleveland, O. Centennial Celebration, August 11th and September 9th via Pennsylvania Lines.

One fare for the round trip excursion tickets to Cleveland, Ohio, will be sold Tuesday, August 11th, and Wednesday, September 9th, via Pennsylvania Lines for the Centennial Celebration. Return trip must be made through to original starting point within four days, including date of sale. The arrangements for the Centennial Celebration at Cleveland have been elaborately prepared; the features are varied, and typical of a century's growth of Ohio's thriving and most populous city on the shore of Lake Erie.—Sept. 9.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scats free. M. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Madison St.—Ordinance-Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thereity are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeston, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Alvo, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry bring across Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Brooklyn.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 253 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day in the Fowler Schoolhouse, Colburn Co., In. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cook's Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rabbit Center is presided over by Brother L. C. Close.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall, Co., Ind.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. Hanks, Agt.

VANDALIA TIME CARD
In effect Aug. 2 1896.

GOING EAST.

No. 1... Sun. ..... 5: 45a m
No. 11 ..... 10:06 "
No. 13 ..... 1:28 pm
No. 15 ..... 7:57 "
No. 17, Sun. Only ..... 8:59 "

GOING SOUTH.

No. 12 ... Sun 7:35am
No. 6 ..... 11:51 "
No. 2 ..... 5:34pm
No. 4 ..... 9:59 "
No. 16, Sun. Only 8:24am

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E. A. Foun,
Gen. Pass. Agt.,
St. Louis, Mo.

Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

	9	15	39	5	7	
Westward.	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00	12 30		4 30	7 30	
Alliance, arr.	8 53	2 23		5 51	9 00	
Canton	9 30	3 00		6 30	9 40	
Massillon	10 03	3 33		7 03	10 13	
Wooster	10 31	4 01		7 31	10 41	
Mansfield	11 25	4 55		8 25	11 35	
Crestline	12 05	5 35	10 20	9 05	12 15	
Bucyrus	12 25	5 55	10 40	9 25	12 35	
Lima	1 45	7 15	12 00	10 45	1 55	
Van Wert	2 30	8 00	12 45	11 30	2 40	
Ft Wayne	3 05	8 35	1 20	12 05	3 15	
Arcola	3 40	9 10	1 55	12 40	3 50	
Columbia City	4 03	9 33	2 18	1 03	4 13	
Lowell						
Chesterton	5 12	10 42	3 27	2 12	5 22	
Valparaiso	5 28	10 58	3 43	2 28	5 38	
Wanatah	5 57	11 27	4 12	2 57	6 07	
Hanna	6 10	11 40	4 25	3 10	6 20	
Davis	6 25					
Dunkirk	6 40	12 10	4 55	3 40	6 50	
Hawthorne	6 47					
Plymouth	7 05	12 35	5 20	4 05	7 15	
Inwood	7 20					
Bourbon	7 30					
Elm Grove	7 40					
Warsaw	7 55	1 25	5 50	4 35	7 45	
Eagle Lake	8 05					
Pierceton	8 15					
Larwill	8 25					
Columbia City	8 40	1 55	6 20	5 05	8 15	
Arcola	8 55					
Ft Wayne	9 30	2 30	6 55	5 40	8 50	
Van Wert	10 15	3 15	7 40	6 25	9 35	
Lima	10 55	3 55	8 20	7 05	10 15	
Bucyrus	12 30	5 30	9 55	8 40	11 50	
Crestline	12 50	5 50	10 15	9 00	12 10	
Mansfield	1 30	6 30	10 55	9 40	12 50	
Wooster	2 03	7 03	11 28	10 13	1 23	
Massillon	2 31	7 31	11 56	10 41	1 51	
Canton	3 05	8 05	12 30	11 15	2 25	
Alliance, arr.	3 40		1 05	11 50	3 00	
Pittsb'gh, ar.	5 15	9 50	3 10	1 25	4 35	
	AM	AM	PM	PM		

	20	8	4	6	50	38	
Eastward.	AM	PM	PM	AM	AM	PM	
Chicago	9 30	5 00	10 30	2 45	6 45	4 45	
Clarke	9 30		10 58		7	5	
Liverpool	9 55		11 16		7 25	5 25	
Dyball	10		11		7 30	5 30	
Wheeler	10 01		11 22		7 35	5 35	
Valparaiso	9 19	4 32	1 39	4 01			
Wanatah	9 25		2 00		PM		
Hanna	9 40						
Davis	9 55						
Dunkirk	10 05		2 31				
Hawthorne	10 17						
Plymouth	10 30	5 45	2 58	6 00			
Inwood	10 05			6 13			
Bourbon	11 08		3 27	6 15			
Elm Grove	11 20			6 25			
Warsaw	11 30	6 25	3 56	6 35			
Eagle Lake	11 50		4 08	6 45			
Pierceton	11 58		4 16	6 53			
Larwill	12 08			6 59			
Columbia City	12 25	6 55	4 42	7 15			
Arcola	12 40			7 30			
Ft Wayne	1 15	7 35	5 25	8 02			
Van Wert	1 57	8 17	6 07	7 0			
Lima	2 33	8 53	6 43		PM		
Bucyrus	3 55	10 15	8 05				
Crestline	4 15	10 35	8 25				
Mansfield	4 55	11 15	9 05				
Wooster	5 30	11 49	9 40				
Massillon	5 58	12 17	10 08				
Canton	6 30	12 50	10 40				
Alliance, ar.	7 05		11 15				
Pittsb'gh, ar.	8 45	2 30	12 55				
	PM	AM	PM				

L. F. Loree, Receiver. P. A. Pugh, General Manager.
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TRAINS GOING EAST.

Chicago	9:25pm	8:05am	1:20pm	Local Ft
W'y'land				7:05am
Hammond	10:38pm	9:07am		8:00am
Hobart	10:48pm	9:17am		10:10am
Valpar'o	11:18pm	10:37am		11:30am
S Wan'sh		10:51am		11:46am
Knox	12:12am	11:30am	4:01pm	1:28pm
Argos	12:38am	11:51a		2:00pm
Ft Wayne	3:25am	2:20pm	6:50pm	4:05pm
Cleveland	10:35am	9:00pm	12:40pm	
Buffalo	4:35pm		5:00am	

TRAINS GOING WEST.

Buffalo	12:35pm		8:35am	L F
Cleveland	7:25pm	6:01am	10:45am	
Ft Wayne	2:35am	1:15pm	4:10pm	7:00am
Argos	6:10am	5:25pm		10:50am
Knox	6:50am	6:05pm	8:20pm	11:05am
S Wan'sh		6:19pm		11:20am
Valpar'o	8:04am	6:33pm		12:34pm
Hobart	8:21am	6:47pm		1:30pm
Hammond	8:31am	6:57pm		1:45pm
Dyeland				4:40pm
Chicago	7:05am	7:20pm	9:00pm	

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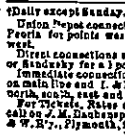

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No. 30, Passenger, Leaves		11:06pm
No. 32,	"	6:37pm

GOING SOUTH.

No. 31, Passenger, Leaves		12:18am
No. 33,	"	6:40pm
No. 151, Local,	"	9:10am

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The Restitution.

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Poetry.

Day By Day.

Every day has its dawn
Its soft and silent eve,
Its monthly lunes of bliss or pain—
Why should we grieve?

Why do we heap huge mounds of years
Before us and behind,
And scorn the little days that pass
Like angels on the wing?

Each turning round a small sweet face,
As beautiful as near
Because it is so small a face
We will not see it clear.

And so it turns from us, and goes
Away in sad disdain;
Then we would give our lives for it,
But—ever comes again.

Communicated.

Regeneration.

Read 2 Tim. iv. 1-5; Titus iii. 1-3.

Text—Man's difficulty. Eph. iv. 18; Hosea iv. 6.

Your machinery being out of order, then why not have it adjusted and set going properly. Why halt between two opinions, if the Lord be God serve him. You cannot serve God and mammon. All are sinners, Rom. iii. 23. The wages of sin is death, Rom. vi. 23. If you die in your sins you loose the chance of eternal life, John viii. 21–4. In man's re-generation there is no new nature imparted, no new faculties added, but a

RE-ADJUSTMENT

of his disordered powers, such as will bring his nature again into submission to God's will and mind into the fellowship of his love—at-one-ment.

As the steps of degeneration going away from God were

1. Unbelief.
2. Disobedience.
3. Guilt.
4. Exile from God.
5. Death.

So the process of regeneration, coming back to God is

1. Belief.
2. Obedience.
3. Forgiveness.
4. Union with God.
5. Everlasting life.

It is necessary to take the same number of steps in coming back to God as were taken in leaving him.

We must remember that the Author of all is God, John vi. 29.

The Mediator between God and man is CHRIST, 1 Tim. ii. 5.

The Revealer is the Holy Spirit. John xvii. 18, 14.

The object is salvation, Luke iii. 6.

The Word of God is the only safe counsel, Psalm xix. 7–9; 2 Tim. iii. 14–17.

Jesus is the only way, John xiv. 6.

Believing, trusting, obeying, and turning from sin is his appointed way of coming to him.

He that believeth and is baptized shall be saved, Mark xvi. 16.

Believing what Christ and the apostles preached, which is the gospel of the kingdom, Mark i. 14; John xx. 31; Acts xvi. 31.

When we believe this then obey by repenting, turning from sin, Acts xvii. 30; Acts ii. 38; Luke xiii. 3.

Confessing Christ, Matt. x. 32, 33; Rom. x. 10.

Be baptized by immersion into Christ, Mark xvi. 16; Acts xxii. 16; 1 Peter iii. 21; Rom. vi. 4; John iii. 5.

By doing this we obtain forgiveness of sins or remission and the gift of the holy spirit and become united to God, Acts ii. 38, 39.

By living a holy and godly life, receive at the resurrection eternal life.

Can two walk together, except they be agreed, Amos iii. 3.

Christ is our Savior and Lord, John iv. 42; Phil. ii. 11; Rev. xvii. 14.

He was the Prophet, Deut. xviii. 15; Matt. xxi. 11; Acts iii. 22.

He is now High Priest in the holy of holies, Heb. vii. 17.

When he comes he will be Judge, Acts xvii. 31.

And will become King over all the earth, Rev. xviii. 14; xi. 15.

The earth is to be restored to its edenic purity, Acts iii. 19, 21; xv. 14–17.

Dominion was lost by Adam, will be restored by the second Adam Christ.

The true believers are the body of Christ and is called the Church of God. Their aim should be to shun not to declare the whole counsel of God. Exalt Christ above party. The Word of God above human creeds. Church of God without any denominational or sect name. Conditions of salvation as given by the Word only. Take no man's creed, but trust God and his Word. He will not lead them astray.

We read in Num. xxiii. 19, God is not a man that he should lie; neither the son of man that he should repent, hath he said, and will he not do it? or hath he spoken, and shall he not make it good?

In Acts xvii. we read "And the times of this ignorance God winked at: but now commandeth all men everywhere to repent.

My friends, now is the accepted time, now is the day of salvation. Believe God heartily, obey him faithfully, hope in him patiently, and then at the resurrection you will reign with Christ gloriously.

FRED GREINER.

Time of the End.

Dear Restitution:

Please allow me space in your much esteemed paper for a few thoughts on the above subject. There has been much said and written on the subject and I think it is beneficial for all to view it from all standpoints, that we may all conclude from the evidence produced. Some say that the tribulation spoken of by Daniel, and the great Teacher, himself, is applicable to the Jews at present, and that they have been in this trouble ever since their dispersion among all nations. I take a different position. We read in Old Scriptures that Zion was to have a double portion of this trouble. She had one great trouble, the siege of Jerusalem, where over a million fell. There is another time spoken of when half of the city goes into captivity. I think that this last trouble is the tribulation that Christ had in mind and when he said, "immediately after this tribulation shall the sun be darkened, and the moon shall not give her light," etc. Some say the sun has been darkened, the stars fell, etc., but they don't introduce the moon, she is left out. So the reasoning will not stand the test. Immediately after the trouble, the sun was to be darkened, so if the scattering of the Jews was the trouble and the Jew is still in that tribulation, we had these events all fulfilled before the time, and the moon hasn't been darkened yet. Some of the brethren say that a literal fulfilment of these signs shall never take place, that it all is symbolic language. This position I cannot endorse, from the fact, that at the time Joshua was fighting the battles of the Lord, the sun stood still, typical of something in the future. At the time of the crucifixion the sun was darkened, pointing to a future time when the literal sun shall be darkened, the literal stars shall fall, the moon also shall not give her light. This will all happen in short order, very shortly after Jacob's trouble or tribulation which is to last three years and a half, then immediately after this trouble these signs will be fulfilled. Then at that time shall they see the Son of Man coming with power and great glory, then shall the tribes of the earth mourn when they see these things transpiring, then they shall see their mistakes of going to heaven at death, then they will know that sprinkling, pouring, or any way to suit the taste, won't do. Now, they say it makes no difference, then they will say it makes an awful difference, for we are left assured that the Land was all that was promised to men, but we did not believe it. Then they will say, "Lord, Lord, open unto us," but the Lord tells them he never knew them, they being strangers to the Covenant of promise and from the commonwealth of Israel. Space forbids enlargement, but would be exceeding glad to see an article on the "Time of the End," from Bro. George Mayer. Brethren, we are all nominated, let us try and make our calling and election sure.

Your Brother in hope,
J. W. GAMBLE.

The Restitution

"The Restitution of all Things which God hath spoken by the mouth of

VOLUME XLV. [illegible] A, SEPTEMBER 16, 1896.

shall so come in like manner as ye have seen him go into heaven."

What a consolation it must have been to have that assurance. This was their hope, the return of their blessed Savior. This is our hope. When he comes and takes to himself authority and power, then shall be peace on earth, good will toward men. Then will the "knowledge of the Lord fill the earth, as the waters cover the sea." Then we shall not read of London with its three thousand miles of street where fifty thousand are shut out every night. We shall not read of the deadly cyclone, then starvation, death, disappointments. Heart-aching will be done, then will that beautiful Second Psalm be fulfilled. This world is groaning under her load. Brethren, can we say any thing only, "Come Lord Jesus and come quickly?"

Yours in faith.

A Precious Promise.

Dear Restitution:

As I see an article in the paper requesting the brethren to write some brief and practical articles, I will say that of all the promises in the Bible, the one that the angels made to the apostles seems the most dear to me. "And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 10-11.

How sad they must have felt. Their companion with whom they had been so long and learned to love, doing good wherever he went, healing the blind, the lame, raised the dead, stilled the storm and restored health to the sufferers. But the time had come when they were to be left alone, but [illegible] with a promise—"This same Jesus which is taken from you into [illegible]

gess a justified sentiment—are *not* heirs of it; and the words of Jesus decide it: "Blessed are the meek, for they shall inherit the earth"—people and all. Oh sir, we have sold for a song here, and are mistaken. [illegible] think these words of the Lord do not mean that the meek shall inherit the earth in the resurrection? [illegible] says, "Hearken, O [illegible] hath not God chosen the poor [illegible] world, rich in faith and

HEIR OF THE WORLD

which he hath promised to them that love him? This proves that [illegible] after Pentecost there was *promised faithfulness* and *heirship* and *reign* of the Kingdom characterizing the members of the Church of God. And still more. The Kingdom was not yet set up, as Jesus intimates in Matthew 25 when in the future [illegible] poor who have God will come into possession of the promised kingdom. He says [illegible]

THE SON OF MAN WILL COME

in his glory and [illegible] with him, THEN shall he sit upon the throne of his glory." Keep this in mind, for it discusses the second Advent. The scene is *here*, not in any other sphere. I want to cry about and shout it everywhere. The throne of his glory is to be HERE. Would he set up the throne of his glory in the territory of another? Would he be trespasser,—or has the very "land of his foot" which drank his blood, [illegible]

dear Sir, if you wish to get a glimpse of that

DAY OF THE LORD

that gladdened him, I quote for you two verses, as a sample of many scores of others, that exhibits some of the things that will transpire in that day. You may find them in Jeremiah [illegible], 5, 6. To get the connection read from verse 1. It says, "Behold the days come saith the Lord, that I will raise unto David a righteous branch,

ing the time of these meetings the parties became acquainted, which finally resulted in marriage. The bride was baptized last winter. Bro. Skeels and wife will go to his home in Oregon in a short time. The Church here loses an active member, but we trust Bro. Skeels has secured a companion who will aid him in his work for the cause of his Master. The good wishes of the Church here will go with them. We now have a membership of fifty, and next Sunday another is to be immersed, and we hope for more additions in the near future.

As ever in hope,
REGINALD CONRADLEY.

P. S. I passed my 70th birthday anniversary on the 7th of the present month.

R. C.

Announcement.

The 10th Annual gathering of the Church of God, of the Northwest Conference will be held at Scholls, Oregon, commencing Oct. 16, and continued over Sunday. Brethren from abroad, if they will inform us to that effect, will be met at the National Hotel, Portland, at one o'clock Friday. And now brethren, let me admonish you as a Sister in Christ, one who is looking and waiting for the Savior to come and claim his own, let this gathering be one to be remembered. "Follow peace with all men and holiness, without which no one shall see the Lord." Let no root of bitterness spring up between us whereby we might loose our birth-right. The time will soon come when such gatherings will be of the past. I often look back and think of those that were with us in our first conference. Where are they? Some are sleeping here at Mountain Side, some at other places, some are scattered, and like sheep have gone astray. Yet we feel to thank God that we have some old pioneers yet here at Scholls and in Vancouver, Washington, and our ranks here have been filled up by new recruits, for which we praise God the Father.

ALMIRA BROOKS, Sec.

The brethren and sisters of Northern Illinois and Southern Wisconsin will meet in Conference at Lanark, Ill. commencing Sept. 18, 1896, and continuing over Sunday 20th. Preaching brethren D. M. Hadler and J. F. Wilcox are expected. Come let us have a feast of good news.

J. W. GLOTFELTY, Chair.

The Annual Conference of the Church of God for the State of Indiana, will convene at Argos, Indiana, on Friday at 2 p. m., Sept. 18, 1896. A cordial invitation is extended to all lovers of truth to meet with us and enjoy at least one more reunion of those of like precious faith. We are admonished to be watchful, the signs thicken, events of momentous importance tell us plainly the hour of his coming is near. Be ye therefore ready.

J. F. WAGONER, Pres.
A. C. ROBERTS Sec.

Selected.

Abdul Hamid's End Near.

Constantinople, Sep. 12, via Sofia, Bulgaria, Sept. 13.—[Copyrighted, 1896, by the Associated Press.]—To those who have eyes to see there is more and more evident the approach of a crisis in the affairs of the decrepit Ottoman Empire. But the Turk himself offers no signs of an appreciation of the fate that is impending over him in the limit that has apparently been reached in the patience of the European powers with the process of extermination of the Armenians that has been steadily and relentlessly pursued by the Turks. There is no diminution in the rancor displayed by the Mussulmans toward the Armenians and no sign of the relinquishment of the Turk's contention that the Armenians are persistent and determined revolutionists and agitators against the sovereignty of the Sultan, and as such, invite the stringent repressive measures that have been used against them.

Some color has to be admitted to this contention of the Turks from the fact that some of the envoys of the powers have received a circular note from the Hintchak Revolutionary committee, declaring that if the reforms demanded by the Armenians at the time of the raid by them upon the Ottoman Bank are not granted there will be a more serious outbreak against the Turkish authority and over a much wider area than was the last, which resulted in the apparently indiscriminate slaughter of Armenians in this city.

Since Friday there has been a large increase of the patrols of cavalry in Therapia, the suburb of Constantinople, in which are situated the French and English Ambassadors' residences; and in Buyukdere and Pera. This is the Sultan's precautionary measure against future outrages, in compliance with the warning contained in the note from the powers. These troops it is understood, come under the authority of those that are warned they will be responsible if outbreaks involving the destruction of property and loss of life occur. But the troops are at the same time instructed that they are authorized to use their arms in self-defense if they are attacked. These so-called precautionary measures have not improved the situation and have rather served to extend the feeling of terrorism on account of the feeling of doubt as to what secondary and veiled meaning may be hidden behind the letter of the instructions to the troops.

Meantime, the British Relief committee is busy with the work of helping the distressed Armenians. The official Turkish estimate of the number of victims of the massacres in this city is 1,100. Other estimates run pretty much all the way upward from this figure. The official estimate is coupled with the allegation that many of those killed were in reality, Turks, but that they were buried with the Armenians; so their numbers went to swell the number of Armenian victims. This undoubtedly is designed as an apology and explanation of the assertion contained in the note of the powers that the savage hands which murderously attacked the Armenians and pillaged their houses were not accidental gatherings of fanatical people or undirected mobs, but that there was every indication of their special organization and of its being known to, if not directed by, the authorities. In foreign circles here the statement that the Turks were killed along with the Armenians is denied.

The actual number of the victims of the disorders was 5,000 and will probably reach 6,000. The military authorities state that three soldiers were killed and thirty were wounded. The Porte reports state that 170 Mussulmans were wounded.

All Mussulmans who have yet been tried by the extraordinary tribunal appointed to pass judgment on those implicated in the recent massacres have been acquitted of the charges of complicity. The evidence against many of these was deemed by foreign residents here conclusive and the failure to hold them adds to the conviction that the Porte has no intention of complying with the demand of the powers that the culprits shall be brought to punishment. In view of this failure to punish the authors of outrages upon the Armenians the state of terrorism among the Armenians continues unabated and the exodus of these people goes on with no diminution. The appearance of the refugees, many of them in a state of destitution from the hasty nature of their flight and all laboring under extreme apprehensions of a blow likely to fall at any time evokes the universal compassion of the foreigners who see them.

At least it begins to look as if the unspeakable Turk might be brought to answer for his infamous outrages and butcheries. The representatives of the great powers named joined in a note to the Sultan remonstrating in the severest terms against the acquittal of the Armenian murderers in Constantinople whose crimes were committed in the sight of foreign residents and as to whose guilt there was not a shadow of doubt. The Turkish Government seeks to refute the charges by discrediting the witnesses, and evidently relies upon the jealousies among the powers to escape responsibility. In England meanwhile there is a rapidly growing sentiment in favor of forcible measures, and the deposition of the Sultan is openly advocated. A powerful British fleet has moved up within striking distance of Constantinople. Mr. Gladstone has written another ringing letter in which he says:—

"In my opinion, the assassin and not his Mohammedan subjects is the author of the massacres.

From first to last, their atrocity has no parallel in recent history. The concert of Europe is a miserable, disgraceful mockery, and some sovereigns and governments had given direct countenance and support to the assassin. Indeed, the presence of the embassies at Constantinople is in itself substantial countenance of support to him and his guilty proceedings. The coercion, which should long ago have been applied to him, might even now be the means of averting another series of massacres."

Lord Rosebury has also written a strong letter of denunciation, in which he says "the question is not of party but of common Christianity, humanity, and civilization." This is the view of the matter which has been taken all along by humane and civilized people, but the record of England does not encourage the presumption that she will interfere. Her warships moved to their present position once before, and then retired. And yet there will be no end to these atrocities until the Sultan is deposed and the Turks are driven out of Europe.

Mrs. Emily Crawford, writing in the Sunday *Times*, says:

"A friend who has been admitted to Yildiz Palace for professional reasons says that the Sultan ought to be deposed in his own interests, and that if he is not he will be murdered by the jealous palace minions. He never sleeps in the same bed for two nights running. He believes that emissaries are in the building and his camarilla maintain the delusion. It becomes a grave question whether he is not insane, like his brother Murad (the deposed Sultan), in which case the Sheik Ulslam has the power to depose him. —*Chicago Tribune.*

Poetry.

Turth Lives On.

Through the rugged march of time,
Marked with mis'ry, sin and crime,
Error stalks with upturned head,
O'er her fields of slaughtered dead;
But beneath her bloody tread
The Truth lives on.

Warriors strong and brave, of yore,
Drenched Judea's plains with gore,
And the hand who hated strife,
In the teachings of whose life
The Truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The Truth lives on.

Burning faggots blazing high,
Gibbets tow'ring to the sky,
Inquisition's rack and prin,
Slavery clanking loud its chain,
Falsehood triumphs still in vain;
The Truth lives on.

Fountains of the deep are stirred,
Mighty thunderbolts unhurtled in word,
Till the living Future's soul,
Bursting forth, will spurn control;
Shouts of freedom heavenward roll,
And Truth lives on.

Every blow at slavery's yoke,
Every true word boldly spoke,
Every holy thought within,
Breaks and robs the power of sin;
Freedom's dawn is ushered in,
And Truth lives on.

Communicated.

Smith and Wilson Discussion Number 11.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

No sacred writer implies that the Old Testament is of authority to Gentile Christians. Timothy may have had some of the New Testament Scriptures. Jesus and Paul honor the Old. So did I. But not as authority in this day. Ingersoll takes his ammunition from the Old Testament and ran so long as men have the confused idea that they are under both Moses and Christ.

It takes a poet to understand a poet. If you will read the Psalms and not see much that is highly colored and figurative even in the 37th, then your imagination needs toning up, you differ from every Bible student of note. If Elder Wilson seriously proposes to hold the Psalms so strictly literal he will fail to see much of God's truth, he will carry a large error with him which he will get rid of in five minutes after death. He ought to have answered my question. Is Psa. 102: 3 true? He ignores it. "My bones are burned up."

I did not say "Everything in the poetical books is highly colored, is untrue, is figurative." Probably Eld. Wilson will see the process of conversion beautifully expanding in me when I say that some things in the Psalms I believe to be literally true. On account of his haste to defend the Old Testament literalism, "the weak and beggarly elements" of Paul, "the yoke we could not bear" "the shadow of good things," he overlooked some plain literal declaration of the Old Testament. One, indeed, I claimed as equivalent to affirming the immortality of the soul. "Your heart shall live forever." Also, "God will redeem my soul from the power of the grave; for he shall receive me." This is in contrast with the death of the wicked. It is as plain a refutation of the theory that the soul of the righteous dies with the body as can be.

"Thou shalt guide me with thy counsel and afterward receive me to glory." Psa. xxii. 40 and 73. How could it be told more plainly? The negative must now admit that David expected to live right on and David was a prophet through whom the Holy Spirit spoke.

"God created the heavens and the earth." "By him (Christ) were all things created," Col. i. 16. Both God and Christ are said to have created all things. How reconcile these statements? Eld. Wilson's plan is to deny the latter one. The higher unity does not occur to him or else he sees it destroys his theory. The case is this, "God raised him from the dead." "Destroy this temple and I will raise it in three days. But he spoke of the temple of his body." The reader must choose between Eld. Wilson's theory and the words of Jesus. It is evident that if "I" and "it" are two different beings or things, then the theory is in hopeless conflict with our Lord. The negative cannot reconcile these Scriptures which say, God raised Jesus and "I will raise it," "I lay down my life .....I have power to lay it down and I have power to take it again. This commandment have I received of my Father." Jno. x. 18.

The negative practically says that Jesus said what was not true. He thinks it absolutely foolish of course, for it annihilates the Sadducean doctrine that there is neither angel nor spirit.

The texts concerning creation are reconciled by Eph. iii. 9. God created all things by Jesus Christ. The texts as to who raised the body of Jesus are reconciled by "I came not to do mine own will but the will of him that sent me." Jno. vi. 38 Jesus did it, as he said "I will raise it up." God did it by Jesus. This causes the Scriptures to harmonize, but to any man who regards Christ as Master, to whom the Lord does not have to say anything twice to make it true, it renders belief in the theory of the negative simply impossible.

Man as to his personality is a unit, as to his nature is three fold, body, soul and spirit. Any one of these may be uppermost when speaking of man.

The body is called flesh and it is also called mortal. The immortality we are promised if faithful, is that of the spiritual body. This body is not immortal, no one believes it is. Therefore there is no immortality in Eld. Wilson's theory. For the dead saint is annihilated. Paul, Abel, and all the good have perished, they are destroyed just as completely punished and extinguished as the wicked are and will be in their eternal punishment. When Eld. Wilson dies he will be as though he had never been, all the soul he has is his bodily life, or the spirit he is endowed with is his breath, or the disposition of his mind.

His body will turn to dust and since flesh and blood cannot inherit the eternal kingdom it is evident that Eld. Wilson has no immortality at all. Selah!

The wicked have no promise of inheriting a spiritual body. That is the immortality we are to seek.

Justin Martyr finally said the body is the house of the soul, and the soul the house of the spirit.

Simeon told Mary that a sword should pierce her soul, but while any sword may reach the soul it takes the sword of the Spirit to reach the spirit. Any one who confounds soul and body can never expect to separate between soul and spirit. God's Word does. Heb. iv. 12. The spirit of man is the highest and holiest of man. By it he understands God. By his soul or body he cannot know God. It is the spirit which is born of God. it is in the spirit that we are in the image and likeness of God who is spirit. God is the Father of our spirits, not of our souls nor of our bodies. He is the Creator of our bodies. Jesus can thus be the express image of God. The negative cannot tell how he is any more the image of God than a handsome man would be.

God alone hath immortality dwelling in light unapproachable, but he is not selfish and has creatures who are or have spirits and spirit cannot die. Once in each Testament we have that idea expressed though it is taught in no other places. "Your heart shall live forever." Ps. xxii. "Heart" is the favorite word for mind in the Old Testament. The Apostle Peter says (1 Peter iii. 4) "The hidden man of the heart in the incorruptible apparel of a meek and quiet spirit." This is the text which the negative long has sought and mourned because he found it not.

That hidden man is unseen, we never see a spirit, it has not flesh and bones. The unseen is eternal. Paul tells us this when he writes of the body daily decaying, while the mind is constantly renewed "the things not seen are eternal." 2 Cor. iv. 18.

In the definition of unseen and intangible realities, words belonging to material objects must be refined and carried higher. The air invisible yet felt has been a stepping stone for both soul and spirit. The defect in Eld. Wilson's interpretation is largely attributable to stopping with an inferior meaning than pulling down every higher one to that.

Lexicographers inherit the labors of other students, then spend years in studying meanings.

Spirit according to Furst or Gesenius means (1) air, breath, (2) breath of life, the vital principle, (3) the rational mind or spirit, having (a) emotions, Prov. xxv. 28, (b) mode of thinking and acting, Prov. xviii. 14, (c) will and counsel, Ezra i. 1, (d) intellect, Ex. xxviii. 3, Job xx. 3; xxxii. 8-18; Is. xxix. 24. (4) The Spirit of God. Psa. ii. 12; Isa. lxiii. 11, 14; Gen. i. 2.

In the Greek we have (Liddell and Scott) the following definitions. (1) wind, air; (2) breath, breath of life, (3) breathing, (4) life a living being, (5) a spirit, spiritual being; (6) metaphorical spirit, i. e. feeling. The materialist is constrained to ignore some meanings of the word "spirit" and to look upon God as some kind of refined gas.

GEO. T. SMITH.

Reply No. 11.

Elder Smith, not being able to maintain his position from the Old Testament, still continues his effort to create distrust in the same as a divine authority. He says, "Jesus and Paul honor the Old Testament. So did I. But not as authority in this day." Why don't you now? Are you wiser than Jesus and Paul?

He also says. "No sacred writer implies that it the Old Testament is of authority to Gentile Christians." What was Paul doing when he was before Roman tribunals, "Saying none other things than those which the prophets and Moses did say should come." Acts xxvi. 22. So effectually did he preach Moses and the prophets as "authority" to those Gentiles that his judge exclaimed, "Almost thou persuadest me to be a Christian."

What was he doing in Rome, (a Gentile city,) when proclaiming Jesus and the coming kingdom "out of the law of Moses and the prophets?" Acts xxviii. 23.

Says Jesus: "If ye had believed Moses, ye would have believed me."

"If ye believe not *his* writings, how shall ye believe *my* words?" John v. 46, 47.

Jesus implies that it is doubtful about believing *his words* if they reject *Moses'* words. I am sure Elder Smith would believe the words Jesus preached concerning conditional immortality, if he only believed Moses and the prophets. 265 quotations from the Old Testament are found in the New Testament.

Says Jesus: "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 18. A jot is the smallest letter in the alphabet. So accurately shall everything be fulfilled that not even the smallest letter would be omitted.

Elder Smith quotes: "Weak and beggarly elements," "the yoke he could not bear," "the shadow of good things," to give the impression that they were comments upon the Old Testament Scriptures. That is very wrong. They relate to the Sinaitic covenant which was the bond-master, to bring to Christ. That part is fulfilled, but that does not in the least invalidate the Old Testament, any more than the fulfillment of prophecies in the New Testament, would invalidate its authority.

It is not correct to represent Paul and Abel as having entered "eternal punishment," because they are in a state of unconsciousness, awaiting the resurrection. The natural death common to all, is not the "eternal punishment."

The punishment for personal transgression will be the "second death." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. xx. 6.

"He that overcometh shall not be hurt of the second death." Rev. ii. 11.

Elder Smith says, "it takes a poet to understand a poet," thus intimating that poetic expressions in the Scriptures can only be understood by a poet. When God made a revelation of his will to man he did not give him a dark enigma to be guessed at by poets. As to how much of a poet Elder Smith is, I don't know. I remember in his first paper he did quote a little, one clause of which reads:

"What is death? to be born again, an angel of eternity."

This being true, death must be an important factor, a great boon, and a blessing to those who seek eternal blessedness. Jesus in John iii. shows the kingdom of God can be entered only by being "born again." If death is the new birth, it will be of importance to learn who are *worthy of death*, for all must desire a visit from the "angel of eternity," that they may be born again." For an answer see Rom. ii. 28-32. They refused to have God in their knowledge. God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who knowing the ordinance of God, that they which practice such things, are *worthy of death*."

"What is death? to be born again, an angel of eternity."

Now, dear reader, if any of you can fit the above bill, you will be recounted "*worthy of death*."

"For the wages of sin is (*thanatos*) death (paganized Christianity says it is "to be born again") but the gift of God is (*zoe aionios*) everlasting life, through Jesus Christ our Lord."

Eld. Smith does not yet like to yield a argument on the words "I" and "it." Let us look at it again and maybe we will discover that it is a twin-brother of his "angel of eternity." Speaking of the word "I," he says: "Is it a real being?" "It is personal, and abides." "The I has no surface extension or weight." He represents the "I," (spirit) as abiding while the "it," (the body) is dead. Let us take Jesus' testimony. See Rev. i. 18. "I am he that liveth and was dead; and, behold, I am alive forever more." Speaking of Jesus, Eld. Smith says, "I" means the "spirit," let me apply that idea to the text: "I (the spirit) am he that liveth and *was dead*; and behold I (the spirit) am alive forevermore. If Eld. Smith's assertion is true, the "I" is "the spirit," then "I" (spirit) "*was dead*." The "I" (spirit) was in the grave. See Matt. xxvii. 62: "Sir, we remember that deceiver said, while yet alive after three days I (spirit) will rise again." The "I" could not rise again" unless the "I" was buried.

When on the cross he said "I thirst." Was his spirit thirsty?

See John x. 14: "I (the spirit) lay down my life for the sheep."

See John xxi. 3: "Peter saith unto them, I go a fishing." Was Peter's spirit going a fishing?

An interpretation which becomes nonsensical when applied to the Scriptures, we can be well assured is false.

The following clipping will further illustrate the foolishness of the doctrine of an inherent natural, immortal soul:

"Judge Stern of Buffalo has to face the question, "Is the soul immortal?" This comes about through the contest over the will of a Mrs. Buckus who died in January, after bequeathing all she had, one thousand dollars, to Nicholas Bushmun, to be used for masses "for the benefit of my poor soul, and that of my deceased husband." She left seven children unprovided for, and they think they have not been rightly dealt with. Their lawyer holds that a soul has no standing in court,—is an intangible negative, and that there is no competent evidence that either the woman or her husband possessed such a soul; and that if they *had* it is not proven that they can derive any benefit from the thousand dollars. The decision of the Surrogate is looked for with much interest."

Eld. Smith has at last found a text which he thinks proves the immortality of the spirit. He has twice referred to it in this paper. He says: "No sacred writer implies that the Old Testament is of *authority* to Gentile Christians," and yet he appeals to *that*, to prove the immortality of the spirit: yes, only think of it, a part of the "Hymn Book," at that. Psa. xxii. 26: "The meek shall eat and be satisfied: they shall praise the Lord that seek him; your *heart* shall live forever." It is unfortunate for him that the word "heart," in *this* text, does not signify "spirit" at all. In some texts the word *heart* is a distant meaning of the word spirit, but in this text it bears no kinship. It is neither a near or a distant rendering or translation from the original Hebrew words for spirit. They are *ob*, *neshamah*, and *ruach*, but the word "*heart*" in this passage, is a translation from another word. Neither is it a translation from *nedibah*, *neshamah*, or *nephesh*, from which the word soul is translated. Hence the word "*heart*" in Psa. xxii. 26, is neither *soul* nor *spirit* it not being derived from those words. If it did signify either soul or spirit it would prove nothing, because the phrase: "Shall live forever," is in the *future tense*. The gift of eternal life is conditional, to be obtained by faith and obedience.

In verse 20 of the same chapter, it says: "Deliver my soul from the sword." In verse 29, it says: "None can keep alive his own soul."

These words are from *nephesh*, the common Hebrew word for soul. Eld. Smith can't find much immortality in this chapter surely.

Eld. Smith has evidently yielded up the doctrine of the natural immortality of the soul, for he says: "*The soul as connected with the earthly body, being allied with the animal world can die.*"

No one claims that man has *two* souls. "The soul as connected with the *earthly body*," is the soul that has been heretofore in dispute between Eld Smith and myself, he claiming that it *cannot die*, and myself taking the negative. Read carefully the above quotation from Eld. Smith which I have placed in italics, and you will find it as plain as words can put it: "The soul as connected with the earthly body," "*can die*."

Eld. Smith in referring to the declaration in Eccl. iii. 19, 20. "that a man hath no preeminence over a beast," in order to bring discredit upon that portion of God's Word, says: "Did any beast ever sit on an ivory throne, and behold the glory of God as Solomon did?" It requires but little perception to see that the matter of preeminence relates not to *life*, but solely to the *condition of death*. "For that which befalleth men, befalleth beasts, even *one thing* befalleth them: as the one *dieth* so *dieth* the *other*; yea, they have all one breath (Hebrew-*ruah*, spirit or breath) so that man hath no preeminence over a beast, for all is vanity."

All go unto *one place*: all are of the dust and all turn to dust again. In *life* he had a preeminence, and in the resurrection all obedient gospel believers will be invested with immortality, and rank with God's beloved Son. But in death he hath no preeminence over a beast; *nature* teaches that much, Eld. Smith. "Study nature."

He next quotes Solomon's question: "Who knoweth the spirit (*ruah*) of man that goeth upward, and the spirit (*ruah*-breath) of the beast that goeth downward to the earth?" Who knoweth? Do you Eld. Smith? "They have all one breath" (*ruah*—spirit) can you tell whether it goes in opposite directions or not? The text shows that both have the *same* kind of spirit.

In a work recently published in describing the soul the writer says: "The soul, what is it? It is a simple substance, without form or parts. It has no outside, no inside, no length, no breadth: the body may be blown into a thousand parts, and the soul remain unhurt. Let him who can, give a better definition of nothing."

This harmonizes with Eld. Smith's definition; "it has neither extension, surface, nor weight."

Place my article before you, and in your mind take away the "outside," "inside," "length," "breadth," or in other words the "extension," "surface," and "weight," and what would be left of the article in your mind? Every one must answer *nothing*. That is a sum in subtraction in which nothing is left as a result. Immaterialists are the most complete annihilationists there are in this world. My mind craves a *real* existence, where I may know that I am the *same* individual that previously existed, *made immortal*. I am sure I could not be the *same person* if I must be deprived of "outside," "inside," "length," "breath, or "weight," but be simply reduced to a mere *nothing* with not even the reality of wind. Dear readers, does that kind of an existence satisfy your longings? Does it appear to your mind as being sensible? I am sure it is not Scriptural. Pin your faith to the Holy Scriptures and you will find something *real*, joyous, grand, and satisfying to the loftiest conceptions of the mind. Relegate the *unreal*, ghastly, visionary, gaseous, fantastic visions of minds who revel in etherial fancies to the source from which they originated, and swear an unswerving loyality to the good old Book.

W. H. WILSON.

(To be Continued.)

Dear Restitution:

In the Editorial Column of Aug. 19 there is an urgent appeal to write. I have often wished I could write something, that would encourage some poor struggling soul to a nobler effort to win the prize. There may be some dear one with whom I have been permitted to meet in former years, who would be glad to know that "I still press toward the mark for the prize of the high calling of God in Christ Jesus" That the precious promises of God's Holy Word, are the beacon lights that cheer my lonely heart and give me faith and hope.

Dear ones, these are momentous times. Discouragements and disappointments are on every hand. "Men's hearts failing them for fear, and for looking after those things that are coming on the earth." I believe the time of trouble spoken of by Daniel is even at the door. Truly the events which were to be even to the time of the end are being fulfilled in our midst. Never in the history of the world was there a time when so many were running to and fro and knowledge being increased as there is now. Learned students of political economy, or silver tongued orators, whose magnetic strains of rhetoric sway the people. Men of different party prejudices or political faith are being carried from one end of the country to the other with the rapidity of the limited express, and from the platform of the train or the rostrums of our towns or cities are teaching the masses thoughts which cost them months of ardent toil. "Knowledge is being increased" yet it is but a knowledge of this wicked world." "The wicked shall do wickedly, and none of the wicked shall understand." Yes, blessed be his name, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

Paul tells us in 1 Cor. ii. 9. "But it is written, eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." No dear ones the world does not know these things. 10 th verse. "But God hath revealed them unto us by his spirit." 12 verse. "Now we have received not the spirit of the world but the spirit which is of God, that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teaches, but which the Holy Ghost teacheth." Jeremiah xvii. 5-9, we read, "Cursed be the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord, for he shall be like the heath in the desert, and shall not see when good cometh, but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." But how different are God's children. "Blessed is the man that trusteth in the Lord and whose hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green," and shall not be careful in the year of drouth, neither shall cease from yielding fruit."

May the Lord help us in these trying times to put our trust in him, that we may not be ashamed, but that we may lift up our heads and rejoice, knowing that our redemption draweth nigh. Your Bro. in hope.

J. H. WILLEY.

Report of Meeting.

Dear Restitution:

Again we have had the privilege of meeting with those of like faith at Oneida, Wash.

We took the evening boat from Portland, and morning found us nearly a hundred miles from home.

As we looked out upon the waters of the Columbia at this early hour of the morning the view was interesting indeed. The many fishermen in their boats drawing in their nets at the close of their nights work and a little later as we neared Astoria looking toward the ocean we see hundreds of white sailed fishing boats homeward bound.

The extent of the fishing industry on the Columbia river is surprising.

Changing boats at Astoria we crossed the river which is eight miles in width here, and soon was at the home of Bro. Smalley where we received a hearty welcome.

During the days that followed we enjoyed a much needed rest.

Many were the pleasant hours spent in talking of our common hope.

On Sunday we crossed the Bay and talked to a fair audience. We also preached at the home of Bro. Upton at Oneida during our visit there.

Aug. 5, we buried in baptism five believing ones.

We pray that the Lord may bless them in the Christian race and strengthen them in hours of trouble or of temptation.

May they ever walk in the light of the truth as it is in Christ Jesus and finally be gathered into his everlasting kingdom. Pray for them brethren.

EDWIN E. GROAT.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published,	$107.50
D. C. & Jane Snterlee,	5 00

Grief should be
Like joy majestic, equable, sedate,
Confirming, cleansing, ruling, making free,
Strong to consume small troubles, to command
Great thoughts, grave thoughts, thoughts
lasting to the end.

God communicates himself to us in proportion as we are prepared to receive him.

Communicated.

Hesaias. (Isa. C. V.) Chap. 57.

1. See how the justified One hath perished, and no one taketh it to heart; And justified ones are being taken away, and no one heedeth it. From the face of iniquity though hath the justified one been taken.

2. His burial will be in peace: He hath been taken away from the midst of it. (iniquity).

3. And do ye gather together here, ye transgressed, g sons, yessed of adulterers and a harlot.

4. In what have ye luxuriated, and against whom have ye opened your mouth? Are ye not offspring of loss a transgressing seed?

5. Ye who are calling on idols beneath shady trees, who are slaughtering children in the ravines between the rocks?

6. That is thy portion, this thy lot. And unto those hast thou been pouring out libations and unto these hast thou offered sacrifices: on account of these things then shall I not have become wrathful?

7. Upon a high and uplifted mountain there is my couch, and there hast thou offered thy sacrifices;

8. And behind the posts of thy door hast thou placed thy memorial-offerings: Hast thou thought that if thou shouldst stand away from me, then will have something more? Thou hast loved those who sleep with thee.

9. And thou hast multiplied thy fornication with them, and thou hast made those far from thee many, and hast sent elders beyond thy borders, and thou hast been humbled even unto hades.

10. In thy many ways thou hast toiled wearily, and hast not said, I will stop, strong within because thou hast done these things: Therefore hast thou not besought me.

11. Out of respect for whom hast thou feared and lied to me and not remembered, nor taken me into thy thought nor into thy heart? And though I saw thee I looked on one side and thou didst not fear me.

12. And I am going to declare thy righteousness and thy evil things that will not profit thee.

13. Whenever thou shalt call for help, may they have taken thee away in thy tribulation: For all these a zephyr will take and a cyclone will bear them away; but those who hold to me will acquire on earth, and will inherit my sacred mountain:

14. And they will say, Cleanse ways from off the face of it and take away obstacles from the way of my laity.

15. Thus saith the Most High who dwelleth forever among high ones sanctified among sanctified ones his name, a Most High who pursueth in sanctified places, and who giveth courage to the dispirited, and who giveth life to the contrite in heart:

16. Not forever am I going to requite you nor shall I always have been wrathful with you. For spirit will come forth from me and I created every breath.

17. Because of sin I have made him sorrow somewhat briefly, and I smote him and turned away my face from him, and he became sorrowful and went his way with down-cast visage on his ways.

18. His ways have I seen and I have healed and consoled him, and given unto him true consolation, namely peace upon peace to those afar off and to those who are nigh. And the Lord hath said, I shall heal them.

20. But the unjust will have been tossed like waves and will not be able to rest.

21. There is no greeting for the irreverent, hath God said.

Chapter 58.

1. Call for help with strength, and spare not; like a trumpet mayest thou have lifted up thy voice; and mayest thou have declared unto my laity their sins, and unto the house of Jacoob their transgressions.

2. Me do they seek day after day and they long to comprehend my ways, like a laity that hath done righteousness and hath not forsaken their God's judicial-way; They are asking me now for a right judicial-proceddre and they long to draw nigh unto God.

3. Saying, Why is it that we have fasted and thou hast not seen it? That we have humbled our souls and thou hast not known it? It is because in the days of your fasts ye are finding your own desires, and goading on all those beneath your hands.

4. If ye are fasting for crises and contentions, and smiting the lowly with blows, why is it at all that ye are fasting for me, as today your voice hath been heard with clamor?

5. Not this sort of a fast have I chosen, and day for a man to humble his soul; nor shalt thou bow thy neck like a hinge, and strew sack-cloth and ashes beneath thee; nor in this wise shall a fast be acceptable.

6. No, no, such a fast have I not chosen, saith the Lord; but do thou loose every bond of iniquity; do thou sunder knots of compulsory agreements; do thou send away in release the broken down; and do annul every unjust contract;

7. Break thy bread for the needy, and conduct roofless beggars into thy house: If thou shalt see a naked one, clothe him, and thou shalt not overlook any one of the household of thy seed.

8. Then will thy morning light break forth, and thy healings rise quickly, and thy righteousness go its way on before thee and the glory of God environ thee.

9. Then will thou call for help, and God will hearken unto thee; whilst thou art yet talking he will say, Lo, I am present: If thou take away bondage from thee and the stretching forth of the hand (for bribes probably meant) and the spoken word of murmuring;

10. And shalt give from thy soul thy bread to a hungry one, and shalt fill a humbled soul: Then will the light arise in the darkness for thee, and thy darkness will be as midday;

11. And thy God will be with thee constantly; And thou will have been filled even as thy soul longeth, and thy bones will have waxed fat, and they will be like a garden saturated with moisture, and like a fountain which hath not failed of water.

12. And thy age-lasting wastes places will have been built up, and thy foundations will be age-lasting foundations unto generations of generations: and thou wilt have been called a building of enclosures and thy paths in the midst of resting-places.

13. If thou shalt turn away thy foot from the sabbatic rites of doing thine own desires on the sacred day, and shalt call the sabbatic-rites luxurious that are sacred to God, shalt not take thy foot unto work, nor talk a word in wrath from out thy mouth,

14. And shalt be trusting in the Lord he will even conduct thee unto the good things of the earth, and will morsel out to thee the inheritance of Jakoob thy father: For the mouth of the Lord hath spoken these things.

Chapter 59.

1. Is not the hand of the Lord strong enough to save? or hath his ear become heavy so as not to hear?

2. No, but your sins are standing between you and God, and because of your sins hath he turned away his face from you so as not to show you mercy.

3. For your hands have become polluted with blood, and your fingers with sins, and your lips have talked transgressions, and your tongue is practising iniquity.

4. No one talketh right things nor is there a true judicial procedure; They have trusted in inutilities and they talk vain things, because they conceive pain and bring forth transgression.

5. Eggs of asps have they broken, and a spider's web do they weave; and the one who is destined to eat their eggs, hath broken a shell and found in it a basilisk:

6. Their web will not be for an outer-garment, nor shall they clothe themselves from their works: For their works are works of transgression;

7. And their feet run to wickedness; they are swift to shed blood; and their thoughts are thoughts of murders; ruin and wretchedness are in their ways;

8. And a way of peace have they not known, and there is no judicial-procedure in their ways: For their paths are perverse which they are going through and they have not known peace.

9. Therefore hath the judicial-procedure (or judicial-way) stood away from them and righteousness cannot overtake them (or lay hold of them); While they have waited for light darkness hath occurred to them: while they waited its gleam, in untimely fats have they walked.

10. They will grope like blind men for a wall, and as those who have no eyes will they grope; and they will fall at midday as at midnight; like those condemned to die will they sigh;

11. Like a bear and like a dove will they go their way together; We have awaited judicial-proceedure and there is no salvation; It hath stood far away from us;

12. For our transgression is much in thy sight, and our sins withstand us. For our transgressions are in us, and our iniquities we aware of.

13. We have been irreverent and we have lied, and we have turned away from after our God. We have talked unjust things and we have distorted. We have conceived and meditated from our heart unjust words.

14. And we have stood away from following the judicial-way; and righteousness hath stood afar off; Because the truth hath been lavishly wasted in their ways, and through uprightness they have not been able to go.

15. And the truth hath been taken away, and they have changed (translated) the thought of how to understand: and the Lord saw and it did not please him, because there was no judicial-proceedure.

16. And he saw and there was no man (that was a man) and he contemplated and there was no one to intervene and he wended off for there with his arm and with his act of mercy he stayed them up for himself.

17. And he endued himself with righteousness as with a breast-plate, and he put on a helmet of salvation upon his head, and he threw about him an outer-garment of nopital and his cloak.

18. Like one who is about to repay reproach to one's adversaries.

19. And those from the West will have feared his name, and those from the rising of the sun his renowned name; For wrath from the Lord will come like a violent river: With anger will it come.

20. And the Deliverer will come for the sake of Sion, and will turn away irreverence from Jakoob:

21. And this for them is the covenant from me, hath the Lord said: My spirit is it that is upon thee, and the ornacular words which I have given into thy mouth, shall not fail from out thy mouth, and from out the mouth of thy seed; For the Lord hath spoken from that now even forever.

Comment.

The 57th chapter opens with instructed consolation for "the justified" not "the righteous." For there are no righteous from the Scriptural standpoint, old or new. Even the Christ is spoken of "the justified one" because though righteous he took upon himself the sins of the whole human race, and therefore was condemned and delivered up to the death-penalty of sin. His resurrection is his vindication and justification.

Following the consolation to "the justified," comes God's arraignment of idolatry with its folly, and awful consequences, under the figure of spiritual adultery and harlotry. Then comes the statement of the 16th verse "not forever am I going to requite you nor shall I always have been wrathful with you. For spirit will come forth from me and I created every breath."

Read God's ornacular thought of the punishment for sin in the 17th verse: "Because of sin I have made him sorrow somewhat briefly." Then read in the 18th verse what God says will follow this "somewhat briefly" and then see if this agrees with "the eternal torment" of so-called theology.

Note the difference of reading of the 21st verse when compared with the C. V. and R. V.

The 58th chapter opens with an exhortation to the herald of the gospel to lift up a voice like a trumpet, first with a denunciation of the sins and transgressions of his laity, and then with specific instruction as to misdirected zeal and false worship however sincere. A true longing desire as here recognized, will not suffice.

There must be intelligent judgment and discrimination. God's way is a judicial-way as here emphasized, and man's progress toward righteousness if progress there be must be along the royal highway of judicial-proceedure. How slowly the Christian world has been learning this great lesson. The law of equity must become the law of nations as well as individuals, and mercy towards oneself begins in mercy towards others, as here so plainly brought out.

All differences of opinion should be settled with judicial-proceedure and not with "clamor" and "the wager of battle."

Read the sixth verse for an a, b, c lesson in righteousness, and then when you have practised its teaching take the 7th for a post-graduate course.

After you have graduated from this, then "stand in God's hypostases" and apprehend in some measure God's idea of poetry as exemplified in the 8th, 9th, 10th, 11th, 12th, 13th and 14th verses—figurative language it is true, but O what facts and consummate realities are thus presented to our eye of faith.

The 59th chapter tells us why God is so near us and yet so far removed from us. "Your sins are standing between you and God. How could the inutility of sin be more emphatically stated than it is in the 4th, 5th, 6th, 7th and 8th verses? The 9th, 10th and 11th verses give the consequences of this inutile pursuit after "peace." The 12th and 13th verses constitute a true confession of sin. The 15th verse is in brief the recorded history of God's people in the past and their consequent loss.

The 16th, 17th and 18th verses are the divine record and revelation of God's own intervention to save. The 19th, 20th and 21st is the prophecy in epitome of its glorious fulfillment yet to be realized in its greatest issues.

Chas. Gardner.

Books and Tract List.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise and their connection with the one hope, one faith, one baptism," by the late Mrs. C. A. Woodruff. This will need no introduction to many of our readers, as they already know the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

IS THAT SO.

Is that so, waiting any of the unrighteous? A 150 page pamphlet by Wm. Glenn Rounsefell. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whom are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and compact-cutive, and can be had for sets each or 20 for $1.00.

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List of Churches.

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Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:30 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, N. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulp, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowner Hall, on Willoughby Ave., near Brooklyn.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 12:30 a. m.

Meeting of Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Rogersia, Mettride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosbell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. All are welcome.

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In effect Aug. 2 1896.

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No. 21, " ..... 10:30 "
No. 11, " ..... 1:28 pm
No. 15, " ..... 7:57 "
No. 17, Sun. Only ..... 8.59 "

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No. 14, Ex. Sun. 7:35am
No. 6, " ..... 11:51 "
No. 21, " 2:35pm
No. 8, " ..... 9.59 "
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	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00	12 55		3 40		
Allianse	9 20	2 55		5 10		
Canton	10 35	4 10		6 25		
Mansfield	10 58	4 33		6 48		
Wooster	11 40	5 15		7 30		
Mansfield	12 10	5 45		8 00		
Crestline ar.	12 55	6 30		8 45		
Crestline lv.	1 03	6 40		8 55		
Bucyrus	1 37	7 14		9 29		
Leon	1 50	7 27		9 42		
Van Wert	2 40	8 17		10 32		
Ft Wayne	3 45	9 20		11 35		
Arcola	4 00	9 35		11 50		
Columbia'y	4 13	9 48		12 03		
Larwill		9 55		12 10		
Pierceton		10 03		12 18		
Syd'r Lake		10 14		12 29		
Warsaw	5 31	10 40		12 55		
Etna Green		10 50		1 05		
Bourbon		10 58		1 13		
Plymouth	5 55	11 05		1 20		
Hamond'port		11 20		1 35		
Dunlap		11 30		1 45		
Elkhart		11 45		2 00		
Bristol		12 00		2 15		
Wakarusa		12 10		2 25		
Nappanee		12 20		2 35		
Wheeler		12 30		2 45		
Hobart		12 40		2 55		
Liverpool		12 50		3 05		
Clarke		1 00		3 15		
Chicago ar.	8 00	3 00		5 15		

Eastward.	20	8	4	6	50	36
	AM	PM	PM	AM	AM	PM
Chicago lv.	12 20	3 00	3 25	2 45	11 35	5 45
Clarke	12 38		3 43		11 53	6 03
Liverpool	12 45		3 50		12 00	6 10
Hobart	12 55		4 00		12 10	6 20
Wheeler	1 05		4 10		12 20	6 30
Valparaiso	1 15	4 32	4 20	4 05	12 30	6 40
Wanask	1 27		4 32		12 42	6 52
Inana	1 43		4 48		12 58	7 08
Davis	1 51		4 56		1 06	7 16
Hamlet	2 05		5 10		1 20	7 30
Grovertown	2 17		5 22		1 32	7 42
Plymouth	2 30	5 45	5 35	5 00	1 45	7 55
Inwood	2 39		5 44		1 54	8 04
Bourbon	2 47		5 52		2 02	8 12
Etna Green	2 55		6 00		2 10	8 20
Warsaw	3 10	6 26	6 15	5 40	2 25	8 35
Eagle Lake	3 30		6 35		2 45	8 55
Pierceton	3 40		6 45		2 55	9 05
Larwill	3 48		6 53		3 03	9 13
Columbia City	3 58	6 58	7 03	6 23	3 13	9 23
Arcola	4 13		7 18		3 28	9 38
Ft Wayne	4 30	7 35	7 35	6 55	3 45	9 55
Van Wert	5 25	8 43	8 30		4 40	10 50
Leon	6 15	9 33	9 20		5 30	11 40
Bucyrus	6 28	9 46	9 33		5 43	11 53
Crestline ar.	7 13	10 31	10 18		6 28	12 38
Mansfield	7 50	11 08	10 55		7 05	1 15
Wooster	8 20	11 37	11 25		7 35	1 45
Massillon	9 03	12 20			8 18	2 28
Canton	9 30	12 48	12 38		8 45	2 55
Alliance ar.	10 05	1 23	1 13		9 20	3 30
Pittsb'gh, ar.	1 15	5 50	5 10		12 55	7 10
	AM	AM	PM	PM	PM	AM

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Hobart	10:53pm	9:28am			10:30am
Valpar'so	11:18pm	10:05am			11:00am
47 Swift		10:21am			11:15am
Knox	12:12am	11:20am	4:01pm		7:30am
Argos	12:33am	11:51a			8:15am
Ft Wayne	3:35am	2:30pm	6:35pm		4:25pm
Cleveland	10:05am	9:00pm	11:41pm		
Buffalo	4:55pm		5:00am		

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	L	F
Cleveland	7:15pm	8:00am	10:35am		
Ft Wayne	2:25am	1:15pm	4:10pm		7:00am
Argos	4:10am	3:00pm			Depot
Knox	4:30am	3:20pm	6:32pm		7:05am
47 Swift		4:26pm			1:50pm
Valpar'so	5:06am	4:35pm			12:15pm
Hobart	5:31am	5:17pm			1:05pm
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47 Stylish					4:40pm
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The Restitution.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

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Poetry.

Am I Nearer Home Tonight?

Sinks the sun and fades the light,
Evening darkness into night,
Deeper shadows gather fast,
And another day is past,
And another record made,
Nevermore to change or fade
Till the Book shall be unsealed,
When the judgment is revealed.
Ere I give myself to rest
Let me make this solemn quest:
Have the hours that winged their flight
Since the dawning of the day,
Sped me on my homeward way?
Am I nearer home to-night?

Communicated.

Immortality of the Soul.

In paper No. 8, of the Smith and Wilson discussion, Elder Smith says, "the testimony of Draper Fiske, Huxley and Spencer is all the stronger because these men are unbelievers with a decided prejudice which would lead them to deny this Scriptural teaching if they could." In the first place I cannot see that the testimony derived from these scientists if accepted would throw much light on the subject under discussion. Their trumpets give a rather uncertain sound. But are they prejudiced against the dogma of the immortality of the soul? I think not. Most if not all of them have a strong leaning towards a belief in a future life for man as their quoted utterances plainly show.

They seem to me to be trying to find some evidence independent of a revelation from the Creator on which to found such a hope. But what can they learn from the study of the human organism either from a physiological or psychological standpoint of the connection between mind and matter? We know that men think, we know that in order to think they must have living active brains. We know that plants grow we know that certain conditions are necessary to their growth. In both cases we reach a point beyond which we cannot go. (See in paper No. 2, Tyndall as quoted by Elder Smith). One thing is certain however that any and all legitimate conclusions drawn from the relation between mind and brain apply with equal force to the lower animals for though their mental operations are inferior to those of man, they do think, that they have memory and reason from cause to effect we cannot deny, and in those animals that have the largest brains in proportion to the weight of the animal we find greatest manifestations of intelligence. (Elder Smith speaks of the Elephant having a larger brain than man, relatively it is not larger.) Animals not only have intelligence, but there is abundant evidence that the emotional nature obtains in their manifestations of love, hate and friendship and are not wanting among them.

If therefore there is an intelligence outside of, and independent of the organism in man's case, so also must there be in the case of the lower animals.

Remember I am considering the value of scientific research in this matter. If God has said there is a soul in man that survives the death of the body and is peculiar to man? I humbly bow to his dictum, but has he? As Elder Wilson has shown, man's mental manifestations are dependent upon and governed by the kind and condition of his brain.

They certainly do depend on the amount, quality and condition of his brain. We sometimes call those men who manifest more than ordinary mental power and capacity, brainy men.

In order to clear thinking a person must have brain substance in nominal amount of good quality and sound as to condition. The brain is an organ of diverse structure and diverse function. It is the function of only a part of it to evolve thought.

This explains how it may happen that as Dr. Lionel Beale says as quoted by Elder Smith in No. 8, "a considerable part of the brain matter may be damaged and yet the mind remain in integrity." No physiologist will deny this but, he knows at the same time, that there is a part of the brain which if damaged the mind will not retain its integrity, therefore this fact has no weight whatever as showing that some intelligence short from the brain acts upon it.

Two brains may be of equal weight, but one may have more than the other of thought evolving tissue and may therefore far exceed the other in its ability to think and reason, or if they did not differ in this regard one might be in a healthier and more active condition than the other and thinking would be influenced accordingly. Some time ago in conversation with a clergyman, I urged this point. He said "the brain is the tool with which the soul works." I said then why is it that some souls act so like saint just because their tool gets a little out of order? As in the case of a crazy man for instance? He replied that he did not know. If the soul is independent of the brain except as a medium of manifestation and communication how about responsibility.

But to return to the subject of prejudice with which we began. I think there is very little prejudice in any quarter against the dogma of man's immortality. I know of no other doctrine that is so universally believed as this. Henry Ward Beecher many years ago speaking of this doctrine said of "if that it was *Semper Ubique Ab Omnibus*" though he frankly confessed that it was not taught in the Scriptures. Many people who do not believe the Scriptures to be a revelation from God to man some how cling to a belief in a soul that survives the death of the body. I once heard a judge declaiming against the New Testament and against the characters of Christ and his apostles. He called them communists and other bad names. It occurred to me to ask this learned? Judge the question, Do you believe in the immortality of the soul? He replied certainly I do. And did time and space permit I could give other examples in which this belief obtains in the minds of those that discard the Bible altogether.

Most believers in the Bible, as the Word of God, never having investigated the subject for themselves, believe it so teaches and are surprised when told that expressions like immortal soul, never-dying spirit, *id genus omni* so common in the religious literature of this time, are not found in it, but how those discarding the Bible maintain such a belief affords a curious phase of human reasoning or rather the blind acceptance of a tradition without reason. To my mind the fact is significant though why significant I have not time now to explain. The only evidences adduced in support of the belief that I know of is founded on man's desire for life and is well expressed by Shakespeare who seems to have correct notions as to the source from which it eminated. "It must be so. Plato thou reasonest well. Else why this pleasing hope, this fond desire, This longing after immortality. Or whence this secret dread and inward horror, of falling into naught? Why shrinks the soul back on itself and startles at destruction." But this is not proof. God has, we grant, implanted in man a desire for life and that desire need not go unsatisfied. He has provided a way whereby *life*, everlasting life may be attained; but it must be in his own appointed way. All mortals are possible immortals but all mortals will not attain to immortality.

This is a question of veracity between God and satan, and most of the human family are arrayed on the side of the latter. The just conflict of declaration occurred in the Garden of Eden. "In the day that thou eatest thereof, thou shalt surely die. Ye shall not surely die." The apostle Paul warned the church in his day, against this heresy, "I fear lest, by my means as the serpent beguiled Eve by his subtility, so your minds should be corrupted from the simplicity that is in Christ."

And *again*, "He that believeth not God hath made him a *liar* because he believeth not the record that God gave of his Son. And this is the record that God hath given to us eternal life, and this life is in his Son. He that the Son hath life. (The eternal life) and he that hath not the Son of God hath not life.

Any one therefore claiming to have a future unending life independent of God's Son questions God's veracity.

There are also prophecies of this heresy in the Old Testament. Because with *lies* we have made the heart of the righteous sad, whom I have not made sad; and you have strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. What has been more saddening to the hearts of humane and kind-hearted men than the doctrine of eternal life in sin and misery or the now generally repudiated doctrine of eternal suffering in hell-fire which grew out of it, and what is better calculated to make men careless of the future than to assure them that they are immortal. Believing it, they feel sure of life, and the doctrine of eternal torment having been eliminated, they are willing to take their chances as to the conditions under which that life is to be enjoyed or endured, and therefore do not trouble themselves about the matter. I know many such.

Again, "Because ye have said, we have made a covenant with death and with hell (the grave) we are at agreement when the overflowing scourge shall pass through, it shall not come unto us for we have made lies our refuge, and under falsehood have we hid ourselves. We have made an covenant with death and with the grave. We are at agreement. That is, we have nothing to fear from them. Joseph Cook says, "We don't die, we only slough off. The grave only gets the slough, and who cares for the slough." But hear what God says to the next verse. "Behold, I lay in Zion for a foundation a stone (the Son again) a precious corner stone, a sure foundation. He that believeth (in him) shall not make haste. Your covenant with death shall be disannulled, and your agreement with hell (grave) shall not stand. Only those who are built on this foundation, the foundation of the apostles and prophets, Jesus the Christ himself being the Chief Corner Stone, have a promise of eternal life.

J. T. SMITH.

Perfected Through Suffering.

Yes, we read that the Savior was made perfect through suffering. Think you the cross was light? No indeed! Take for instance the strong man who is scarcely ever sick and let his frame be racked with pain, for a few hours, and where is he? Helpless as a little child. Take the cheerful, healthy, patient ones, and a few weeks sickness lead to fretfulness. Herein is the cross of which the Brother speaks. It is worn with meekness by a very few. People naturally shrink from suffering, although our pillow be smoothed by fair young hands, yet, we often murmur, what is the import of all this? Simply, "bear ye one another's burdens and so fulfill the law of Christ." And in another place it says every man must bear his own burden." Plain enough isn't it, one burden every one must bear. Every soul must have one burden, they alone can bear it. But the Scripture saith, "My grace is sufficient for thee." Precious promise. Who would not take up his cross daily and follow the Just One. Some one and I had a little talk over that very passage. They thinking the word daily was not there, and I not knowing just where it was, could not say for certain it was there. To be able to rightly divide the Word of Truth is something that must be acquired by the followers of Christ. Else when people assail the truth it will suffer at our hands. Many, I am told see our frailties and stay out of the fold. May the Just One forgive our shortcomings, and help such to realize every one has his own burden to bear, but it is much lighter to bear when we consider the Savior was tempted on all points as we are, and is touched by the feeling of our infirmities. Yes, we have a Savior who is certainly pitiful, of tender mercies else how could we raise our eyes to heaven when we have sinned, and say, "Father forgive us," which we certainly often need to. Many many seem so sure the broad road wherein many go is right. The little flock has become at best a nuisance in some places. But blessed be the name of the Lord who hath left these things from the wise and prudent, and revealed them unto babes.

In sincerity.

EMMA MCMILLEN.

The Perfect Law.

"But whoso looketh into the perfect law of liberty, and continueth therein he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deeds." But what is this perfect law of liberty? The Apostle James says: "If ye fulfill the royal law according to the Scriptures, Thou shalt love thy neighbor as thyself, ye do well."

This perfect law must emanate from him who is perfection, even from God, who is the God of love. Then we conclude that love is God's great Royal Law written in the heart of all his children? Can there be an end or limit to love? Is it not the great law of the universe? Is it not above all other laws? Supreme love to God and man would supersede all other laws. Let us see what the great Teacher has said about love, "Master which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. This is my commandment that ye love one another, as I have loved you. If ye keep my commandments ye shall abide in my love, even as I have kept my father's commandments and abide in his love."

Paul addresses up to us Gentiles, and says: "For brethren ye have been called into liberty (the perfect law of liberty of course) only use not liberty for an occasion to the flesh, but by love serve one another, for all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Love will be the all-prevailing sentiment in the soon coming kingdom of our Lord Jesus Christ and should be now with his people. How many of us in the midst of cares, necessities, and perplexities of this life can say with Paul: "We know that all things work together for good to them that love God, to them who are called according to his purpose?"

D. C. & JANE SATTERLEE.

Dear Bro. Underwood:

I wish to define my position in regard to the Sonship of Christ, as I find that many are saying that I believe him to be the son of Joseph. I would not care for others opinions so much, did I not see that such false impressions are hurting the cause here in Iowa. For instance, I read the letter in THE RESTITUTION from Bro. W. P. Baker in regard to having the tent go to his city, he fearing that so many of our Evangelists denied the divinity of Jesus' birth, that such an one might go there, so I wish to say that there is not an Evangelist connected with our Iowa Conference that does so believe, or preach, and I have never believed it, on the contrary I do believe that Jesus the Christ was and is the only begotten Son of God, and that he must be such in order to have authority to seal our adoption into the God-family, being made children of God by adoption, heirs of God and joint-heirs with Jesus Christ. I believe that by the willing of God, or by his Holy Spirit-power Christ was made of a woman, made under the law to let the unconditional redemption of the whole human family from the Adamic death, as that is the universal penalty pronounced upon the whole human race, as well as the Prophet, Teacher who has brought life and immortality to light, and taught mankind how to escape the second death. There are some who hold to this misunderstood position, but it is never mentioned in our conferences, or by our evangelists. As all consider that the good news of the coming kingdom, and the things pertaining thereto, and the necessity of a pure life of faith in order for a part in it, is what is necessary for salvation.

LIBBIE PALMER.

Selected.

Higher Criticism a Failure.

One fact clearly brought out in the Aberdeen inquiry is the popularity among the divinity students of the late Robertson Smith's Biblical views. In the intellectual, as in other spheres, fashion counts for much. Now many of the students and advanced clerics who pin their faith to the higher criticism understand the nature of the foundation of the new theory? Many of them talk and write as if the views which Robertson Smith imported from Germany had established themselves on a scientific basis, whereas it is becoming evident that much of the foundation is composed of sand. In order to judge of the work of the higher critics we must find at the outset what they set themselves to do. They set themselves to reconstruct the Bible according to what they considered to be the demands of historic evolution. Now, one of the accepted views of historical criticism when the pioneers of the new criticism began to write was that what was called the literary age, the age of libraries, of historical writing was comparatively recent. In harmony with this we find Sir George Cornewall Lewis, in writing the history of Rome, making a start with the capture of the city by the Gauls: and Sir George Cox begins his history of Greece with the time of Solon. Beyond that all was dismissed as chaos and given over to ignorance, myth and legend. Statements, which professed to be accurate, were rejected as entirely untrustworthy, on then prior ground that no solid footing was possible in a world presided over by incoherent tradition. Thus Havet, in treating of the history of Israel, declares that till we come to the Babylonian Exile there is little worthy of belief. To this historic canon the Pentateuch was a stumbling block. The problem before Wellhausen, Kuenen, and their followers was to account for the production of those books in what was supposed to be an age of primitive barbarism. To them the idea that they could be historical in the sense of dealing with contemporaneous facts, not to mention the supernatural side of the question, was preposterous. Wellhausen did what the historians of Greece and Rome did—he drew a hard and fast line beyond which all was treated as mythical. The patriarchs were no longer individuals, but simply corruptions of tribal names. The so-called historical record of Genesis was due to the priestly class who compiled the narrative with a view to giving a supernatural framework and halo to the Levitical and Deuteronomic codes. In brief, no historical footing was said to be possible till we come to the departure of the Children of Israel from Egypt. The existence of Moses is grudgingly conceded, but it is confidently denied that he wrote, or could have written, the Pentateuch, on the ground that for that task a cultured and literary class was a necessity. In all this we have another evidence of the facility with which German thinkers evolve camels from their inner consciousness. Hegel resisted the Newtonian theory because it did not square with his speculative views, and in like manner the higher critics can only maintain their theory by rejecting the light thrown on the subject by archæology. The discoveries in Ancient Babylon prove conclusively that long before Israel entered Egypt it had been in contact with a highly complex civilization under circumstances which render the composition of Genesis quite natural. Moreover, the explorations have verified in a wonderful way many of the allusions made to outside history by the writer of Genesis. Genesis is clearly not the fictional product of the Exile, but an ancient document written many thousand years ago when ancient civilization flourished, when libraries abounded, and when writing was well known and practiced. So far as Genesis is concerned the higher criticism is a total failure. It is not much more successful in dealing with the journeying in the wilderness. The idea that the narrative part of the wilderness record was composed by the priests of the Exile period in order to give an air of reality and sanction to the codes is absurd in face of the curious correspondence between the Biblical record and the discoveries of Archæologists in Palestine. It should not be forgotten, however, that the establishment of the historical accuracy of the Pentateuch does not prove it to be a divine revelation. But one thing Archæology has done, it has shattered the argument of the higher critics, namely, that the Pentateuchal codes could not have been revealed and preserved during the wilderness period because of the absence of a literary class skilled in the art of writing. It needs more credulity to believe that the Pentateuch is mainly a fictional narrative fabricated by designing priests of the Exile period than to believe that the books were written, if not by Moses, at least by some who was in touch with contemporary history.—*Edinburgh Evening News.*

Sacredness of the Divine Name.

The Rev. Dr. Wise, President of the Hebrew Union College at Cincinnati, has given his view of the ancient Jewish rendering of the name of the Deity. He says that the term "Jehovah," the ineffable tetragrammaton, is never pronounced by any Israelites. They use the word "Adonoi," which signifies "the Lord." The translators of the Bible followed this custom rendering the word "Jehovah" "Lord." In ancient times the Pharisees applied the tetragrammaton by Shem: they they used "Shemo," which is also Biblical, as the sacred name, and this name is yet retained, to some extent, among the Jews. But it would appear from passages in the Psalms that Adonoi, or Lord, for Jehovah was more ancient even than the times of the Pharisees. It thus occurs eight times in Psalms lxxxiv. It also appears in the book of Exodus, where "Jehovah" had been used in the original Hebrew. This substitution would seem to be older than any other, and it is yet common among all Jews.

Dr. wise says he has found that the ancient translations testify in favor of "Adonoi."

Looking at the English translation of the Old Testament it will be found that the name Jehovah appears in the books of Genesis, Exodus, Judges, the Psalms, and Isaiah. It is not in the New Testament.

That They may all be One.

It is all nonsense, if not blasphemy, to talk about "taking the world for Christ," as long as the following last intercessory prayer of the Son of God is impiously disregarded: "Neither pray I for these (apostles) alone, but for them also who *believe on me through their word*, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be *one in us*; that the *world may believe* that thou hast sent me. And the glory which thou hast given me I have given them; that they *may be one*, even as we are one; I in them, and thou in me, that they *may be made perfect in one*; and that *the world may know* that thou hast sent me, and hast loved them, as thou hast loved me," (Jno. xvii. 20–23.)

Here it is given out by the Lord Jesus Christ, once for all and absolutely, that it is only *through the words* of the apostles that the world can be saved, and *through these words* that unity of hearts can be secured. The mangrel prayers of the sectarian world, and the vain babblings of "Christian Endeavorers"—with whom sentiment takes the place of the words of the apostles—may serve to build up a great social and political organization, but which must utterly fail in responding to the prayer of Christ for divine unity.—*The Christian Leader.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the P. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 23, 1896.

FIVE Wednesdays this month. No paper next week.

THE Argos meeting has come and gone. It is hoped that good will result from the effort put forth. Several from other places attended, new acquaintances were formed and all in all it was "good to be there." Further report will be given by the secretary.

THE Vice Chancellor of Oxford University says the meaning of the words, "Buried with him by baptism," will be more clearly brought out if we recall the picture of baptism in the apostolic age, when the rite was performed by immersion, and the passing of the Israelites through the cloud and the sea, and even the deluge seemed no inappropriate type of its waters. "By whom has all this been changed?"

"WHAT the seal is upon the lease or deed, the miracle is upon the Bible, and when people say, "would it not be better to have miracles repented?" We answer, "If you once place your signature and the impression of your seal upon a deed or lease, lawyers would not think of asking you to come back and repeat it once a year, or once in six years, or twenty years. Once done it lasts. So miracles once done as an appendage to the document, are never exhausted."

IT has been said that the Christian graces, like perfumes, the more they are pressed by affliction, the sweeter they smell; or like the stars, they appear best in the *darkness* of trouble; or like the snow, though cold and uncomfortable, yet it warms and nourishes the earth in winter: so that the believer is nourished in the winter of affliction. Worldly joys end in sorrow, but (holy sorrows end in joy; and as it some times rains when the sun shines, so there is frequently joy in the saint's heart when there are tears in his eyes.

"SON as a young man marrieth a virgin, so shall *thy sons* marry thee," is the common reading of Is. lxii. 5. The translation of Bishop Lowth seems to rescue this splendid prophesy from obscurity. It is, "So shall thy Restorer marry thee." But the *Hebrew Christian Witness* says that the original word rendered "thy sons" in one case, and Restorer in the other, only needs to be properly pointed and pronounced, to become "Thy Builder," for it is the same word used in Gen. ii. 22. With reference to the formation of woman out of man. "And the Lord God *builded* the rib which he had taken from Adam into a woman."

IT has been pertinently asked, "If the Koran does not contain Mohammed's words, and does not represent his sentiment, of what virtue is it as an exposition of Mohammedanism? And if the Bible does not utter the words of God;—and if it does not represent his mind, of what use is it as a revelation from God? And what becomes of his love and truth, if he could give to his poor blind creatures a volume professing to come from himself, and yet wanting in that *most essential of all things in authorship*—a true statement of facts, and an accurate representation of the Author's mind?"

THE serpent doctrine was restated by Horace Mann, thus: One of the grandest and most precious doctrines of the Christian religion is the doctrine of human immortality. The meaning of this doctrine is, that there is something in us all, which fire cannot consume, nor waters drown, nor death assail; that each one of us has an individuality, an identity, a personality, which is unsusceptible of decay, impregnable to corruption, with no possibility of perishing." "Vain presumptous man." Did you never read that "the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch?" When neither root nor branch is left, where is your fire-proof something?

THE Church in Cleveland again rejoices. On Sunday Sept. 7, Sister Hickox, for some years connected with the Methodist Body was assisted in putting on the sin-covering name of Jesus, and went on her way rejoicing. It always gladdens us to witness the obedience of faith; but particularly is this so when a brother obtains a sister, wife, and a husband—brother is secured by a sister. Bro. Hickox received the truth in the love of it not many months ago, and we are glad to know that his newly found faith and hope, and rest and peace have commended the truth as it is in Jesus to her. It was remarked by a brother, on receiving a husband and a wife into the Body, that an addition of one to a family was considered a time of rejoicing, and that twins should be a still greater source of joy; and reminded us that only a few days ago, when Sister Minor, her daughter, and daughter-in-law were born of water, we rejoiced over triplets. May all these sweet babes in Christ prove faithful to the end, we pray.

Question Drawer.

"Bro. Joblin, please be kind enough to explain what Jesus means in Matt. x. 23, when he says, "The Son of Man shall come before the apostles should have gone over the cities of Israel preaching the gospel." G. G.

This passage has been a great puzzle to the commentators, we should say judging by the great variety of views published by them. Some affirming that it refers to the final victory of the cause of Christ; (Baumgarten) the destruction of Jerusalem, (Michaelis) the out-pouring of the spirit; (Calvin) the help shall have been afforded by the Son of Man: (Chrysostom) the second coming of Christ; (Meyer) ye shall not have travelled over the cities of Israel, preaching the gospel before the Son of Man is revealed by his resurrection: (Lightfoot) the coming of the Son of Man has a fixed doctrinal sense, here referring immediately to the crisis of Israel's history as a visible kingdom of God, when Christ was to come and judge it; (Jamison, Fausset and Brown). The above seems to be the sum of all the learned doctors can think to be meaning of this passage; and to us it is anything but satisfactory. And what we have to offer ourself is an opinion, and nothing more. It is this: That the 23rd verse at least refers exclusively to the particular mission he was then sending them on; that they were to be his fore-runners,—were to prepare the people to receive himself, who would speedily follow them. The 24th and 25th verses seem to favor this supposition by showing that the ill treatment they might receive should not discourage them, because they as servants should not shrink from persecutions that he as the Master would share with them. If this be not the meaning, we are at a loss to know what it is. And would be glad if others can give a clearer explication.

Christ.

"The treasures of wisdom which Paul in Col. ii. 3, says are hidden away in Christ are simply inexhaustible. To the natural man they are impenetrable, but to the patient research of the renewed mind they stand more and more revealed in their incorruptible wealth of knowledge, and light, and glory. The name of Christ shall be "continued as long as the sun." He prefigured in the typical institutions of the Jewish calendar, as he now figures in the memorials of the Gentiles. His name will never fail from under the heavens. He has laid the foundation of the world's final deliverance from evil in the blood of the cross; and by and by he will return according to his promise, the remaining part of the Father's eternal purpose of reconciliation and regeneration. The New Testament gives us Christ both as a matter of fact, and as an object of faith; fact as to his death and resurrection, and of faith as to the bearing of these two events on our present service, and the blessed hope of his second appearing without sin unto salvation. The object of the New Testament is to impress Christ on the heart and understanding of all who turn in with his offers of eternal life and glory in his kingdom. In order to become the subject of his effect a man must be like the wax to the seal. Hearts had became hard as stones and were not impressible by the processes which God for ages employed for their illumination, and recovery from the alienation and darkness in which they formed themselves by nature. The mind of Christ exhibited to us in those Scriptures is intended to be transferred to our thinking apparatus, that it may take the place of our own natural views of things and give us instead the light of heaven, both upon human affairs, and upon the divine scheme by which the present human situation is at last to be delivered from universal vanity and vexation of Spirit. First came our *lessons* and afterwards the *prize* of our high calling. Christ is our example in the case, hence his words, "Learn on me." After mastering the first principles of the oracles of God, we need to address ourselves to the "*simplicity* that is in Christ." The simple story of his character has been weakened and corrupted by *another* gospel, and *another* spirit, which the first century knew nothing about. If we start out with the gospel enshrined in our understanding and affections, we have the only foundation on which it is possible the work and testimony of him who spake as never man spake before or since. He illustrated the ways of God to man on a scale that records with the pre-eminence designed beforehand in the counsels of the Eternal Father. Instruction attends every step of his work, and every word he uttered. There would seem to be no feature of his case that is not charged with the power of transforming and renewing the mind. Take even the most natural circumstances of his life, and there is quite a study in them. We cannot look intelligently at them without perceiving that the most common-place matters were all subordinated to the one great and unquenchable aim of his existence, and all utilized till its furtherance. Take the fact that he had no certain dwelling-place, and we see a case in which the comforts of home life were sacrificed to the interests of the truth which he represented. He had undertaken to manifest God to us and nothing was allowed to interfere. Yes; he sacrificed home life. He would not have been so free to go from one place to another with the heavenly message,—and so free to spend whole nights in the privacy of prayer on the mountain side. What does the apostle say of him? "He pleased not himself." And the great lesson,—the practical bearing of the life and example of Jesus in our case, is, not to estimate things on the world's principles; they are selfish from the bottom up; while those of Christ were wholly *un*-selfish. His one all-consuming zeal was for the Father's house. In this all his sympathies centered, and in the interests of this he lived, and died, and rose again."

Passing Events,

Have caused much uneasiness in England and other countries of late. Africans have caused much trouble and no little bloodshed.

The Egyptian—English advance has continued, but cholera has caused many deaths.

Preparations for war are still going on; every nation striving to overreach their neighbors in this respect.

In Crete there have been several severe encounters between Greek adventurers and Turkish troops, and it is thought that these may lead to complications between the Porte and the Greek government. All the materials around Turkey are ready for a conflagration. Bulgaria, Macedonia, Greece and Crete are all ready to put an end to the rule of the Sultan.

Europe has allowed the treaty of 1878 to be regarded as waste paper for the sake of peace that is not peace.

The London *Morning Post* advises the British government to bring the Sultan to terms by threatening to stop the payment of the tribute paid by Egypt.

An unmistakeable change of attitude towards the Sultan is reported from St. Petersburgh. The Czar is credited with having declared that the time has now come for Turkey to fulfill the innumerable promises of amendment she has been making for years.

The *Scotsman* says that not even in European Turkey is it possible to keep up in perpetuity an undermined and rotten structure by the clever balancing of rival ambitions. Both in Crete and Macedonia there is no longer any tolerable *modus vivandi*; and the time cannot be far off when Europe will have to interfere vigorously if we are to be saved a general conflagration in the East.

From Constantinople it is announced that the financial difficulties of the Ottoman Government are becoming acute. Many officials have received no salary for months,—and when they complain they are arrested; but the Sultan has at last ordered them paid out of his private purse.

Dr. Theodore Herzel the eminent Austrian Journalist has been in London advocating before Jewish audiences his scheme for a Jewish state. He said he had come from Constantinople, and that the Sultan is favorably disposed towards the Jews. He further said that powerful rulers were seriously considering the scheme he was advocating. What shrewdness he did not know, but he was convinced in his inmost soul that it will be realized. He had laid his scheme before a reigning sovereign, but he could only divulge to a small circle of trusted friends what took place at that interview. In conclusion he said: "So the land of our fathers exists in reality. It is not an imaginary country at the bottom of the sea. There are in it people who live and work on happily. There the old land reviews its youth under the hands of busy men. It bears flowers once again, and fruits, and perhaps one day, one beautiful day, the land will bear again the prosperity and the honor of Jews."

At the conclusion of Dr. Herzl's address, the Jews, as in Paul's day, "had great reasoning among themselves." The "dry bones" are evidently stirred, and the people will be ready to emerge from the "Valley" to take the place of the Turk, when he has to remove from Emmanuel's land.

The *Jewish Chronicle* commenting upon Dr. Herzl's address, says: "His address to the Maccabeans displayed much sentiment as well as practical power. There were some who sneered at those who talked of fulfillment of prophecy. But unless the Jewish state can annex the missionary ideals of the prophets, the proposal is not worth retaining even as a dream. Dr. Herzl has come to see this. We do not counsel him to lead a missionary movement; but if he would succeed he must gather under his banner not only hard-headed, practical men, but also the enthusiasts of Zion, and the believers in a great future for Jerusalem. The *Chronicle* also says: "The question of the return of the Jews to the Holy Land, and that of Jewish colonization are uppermost in minds of thoughtful persons.

The latest news seems to carry the impression that England alone may use co-ercive measures if the Sultan does not alter his course. It is believed that he instigated all the recent atrocities. It is thought the purpose of the Czar's visit to Queen Victoria may lead such action. In the meantime students of prophecy who have for years been outlining the events of these troublous times, have great cause to rejoice in view of passing events. Evidently Morn without a cloud will e're long dawn.

The Gospel of the Kingdom. A Reply to "The Christian Oracle," No. 25.

In further review of your position, my dear Sir, I am obliged to say, that I think your Church has most presumptuously assumed the work assigned to the kingdom of God, under the joint authority of his exalted Son and the immortalized saints of all ages, who after resurrection life and glorification will sing: "Thou art worthy to take the book and open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we

SHALL REIGN ON THE EARTH."

Here you should be able to see again, that "the earth of land or soil," as you put it, will be occupied by them. Will they, think you, take it as a gift from God, through faith, or as usurpers? Do not forget that the Revelator says that at the sounding of the seventh angel, voices in the heaven are heard to say, "The kingdom of the world, (*kosmos*—order or arrangement, or constitution of things) has become our Lord's and his Christ's, and he shall reign for ever and ever," or, "for the ages of the ages." Of course this would have to be altered to suit your views. The idea of absorbing these

POLITICAL INSTITUTIONS

may shock you by its grossness, but as I am after the truth, you must bear with it. The presumption certainly is, that in some way or other "Christ has acquired the right to the kingdom of the world. It is remarkable that it, the *governments of earth* that become his, and this throws a flood of light upon the song of the redeemed ones quoted above, "And we shall reign on the earth." This is the end of human governments, and the beginning of the Divine government on earth, that you say has long since come.

And now, Sir, as your assertion that we speak and write as if we "expected to make money out of the dirt or soil," must be the result of ignorance or wilfulness; as we cannot decide, which, we let it pass, and continue to heap up

EVIDENCE AGAINST YOU.

Do we not read in Heb. i. 2 that God has appointed Christ heir of all things" Surely the physical earth," land or soil must be included in the "all things." The "land or soil" is certainly something. The Lord himself before closing up the Revelation, says, "He that overcometh shall inherit all things." How is this? Why, we have it explained in Rom. viii. 16, 17, "The Spirit itself beareth witness with our spirit that we are the children of God, —and, if children, then heirs,

HEIRS OF GOD,

and joint-heirs with Christ," who, as we have seen, is heir of all things." Hence, too, that beautiful and comprehensive passage, 1 Cor. iii. 21-23, "Therefore, let no man glory in men, for all things are yours (prospectively, they being *heirs*, as previously shown) whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come,—ALL THINGS ARE YOURS, and ye are Christ's, and Christ is God's." Amen.

You next say of Abraham that "he was called to go out of the land he was living in, and *afterwards he* received the land he went into, as his inheritance." Let us see once more, if this be true. He certainly left his native country at the call of God. And, to the land indicated by God, the land of Canaan (Gen. xii. 5) he should have inherited it if you are correct. But are you correct in this? Why, no. Instead of giving it to him *then*, he kept on promising that he would give it to him

AT SOME FUTURE TIME.

"I WILL give unto thee. Being driven out of Canaan by famine he did not return to it until it afforded sustenance for man and beast, although his departure was rather abrupt. And it was after this sojourn in Egypt, and after many events recorded in the 13th and 14th chapters that the Lord said to him, "Fear not, Abram, I am thy shield, and thy exceeding great reward." See chap. xv. 1. And in verse 7 the Lord said to him, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it. And he (Abraham) said, "Lord God, whereby shall I KNOW that I *shall* (future) inherit it?" What

A SILLY QUESTION,—

and what a silly person he must have been to have asked such a question if your assertion be correct. Why, then he was standing at that moment on the land, and looking at it, and had been eating the fruit of it, and yet wanted to know *how* he should *know* that at some time future he should inherit it. Now, Sir, if he *was* inheriting it, Mr. Campbell's system is *true*. If he was *not* inheriting it Mr. Campbell's system is *false*, and what would the world do then? If he was inheriting it, he didn't know it. Singular, to be sure. And Stephen must have made

A SLIP OF THE TONGUE,

for he says in the 7th of Acts, that God *never* gave him as much as he could set his foot on, although he promised it to him for an everlasting possession. Oh, how can a million more, or less, of intelligent men and women swallow such a statement as you re-iterate, that Abraham really inherited the land promised him, with this divine testimony in their head?

Selected.

Righteousness.

It was the incorruptible integrity of Job, and, in a higher sense, of the Redeemer himself, that saved them from the temptations of the devil. And it is as true now, that no one can successfully meet the power of temptation, unless he is righteous, as that a soldier could not defend himself against a foe without such a coat of mail.

A want of integrity will leave a man exposed to the assaults of the enemy, just as a man would be whose coat of mail was defective, or some part of which was wanting.

The king of Israel was smitten by an arrow sent from a bow drawn at a venture, "between the joints of his harness;" and many a man who thinks he has on the Christian armor is smitten in the same manner. There is some defect of character; some want of incorruptible integrity; some point that is unguarded, that will be sure to be the point of attack by the foe. So David was tempted to commit the enormous crimes that stained his memory, and Peter to deny his Lord. So Judas was assailed, for the want of the armor of righteousness, through his avarice; and so by want of incorruptible integrity in a single point, many a minister of the gospel has been assailed and has fallen. It may be added here that we need a righteousness which God alone can give—the righteousness of God our Savior—to make us perfectly invulnerable to all the arrows of the foe.—*Dr. Albert Barnes.*

Wickedness has no Rights.

It has none because it is essentially and eternally wrong. It is just the thing in all the universe which ought not to be. It has, therefore, at the outset no right to exist, and, of course, when it starts into existence, it has no shadow of right but to come to an end; if not by reformation, then by execution and extirpation. Its only possible pretence of right, is, at best but a squatter's claim. It can assert no valid right by any title that is known or customary among men. It has never created, nor inherited, nor received by grant of purchase, nor obtained by first discovery, nor gained by occupancy undisturbed, nor has it earned by honest labor, nor won in manly trial of strength, or skill, a single cubic inch of space for a home in the universe of God. It begins only as rebellion, and has only a rebel's right either of citizenship or of residence!—*L. H. Chase.*

Both Needed.

We should study the New Testament Scriptures, and neglect not the Old, for it was of the Old the Savior spoke when he said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." It was of them Paul spake, when exhorting Timothy to continue in the things which he had learned, adding, "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." It was of them he spoke when, in the same connection, he declared, "All Scripture is given by inspiration of God, and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Jesting Upon Scripture.

The evils arising from this practice are greater than appear at first. It leads, in general to Irreverence for Scripture. No man would jest with the dying words of his father or his mother; yet the words of God are quite as solemn. When we have heard a comic or vulgar tale connected with a text of Scripture, such is the power of association, that we never hear the text afterward without thinking of the jest. The effect of this is obvious. He who is much engaged in this kind of false wit, will come at length to have a large portion of Holy Scripture spotted over by this unholy fancy.

Trouble.

I compare the troubles which we have to undergo, in the course of a year, to a bundle of faggots, far too large for us to carry. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick. This we might easily manage, if we could only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

"Be Ready."

Now bear the word of exhortation, and be assured, that whatever delusions the world may supply, and however deceitful your hearts may be, in arguing upon the distance and the uncertainty of the event of Christ's coming—be assured that to us, individually, the day must be fast approaching; the time is short—the world is fading from you at every step—death is on every side—and there is but one ground, one hope of safety—be ready. Jesus is the way.—*Rev. H. McNeile.*

Maxims.

Diligence is the mother of good luck.

Pride breakfasted with *plenty*, dined with *poverty*, and supped with *infamy*.

What maintains one vice would bring up two children.

Rather go to bed supperless than rise in debt.

Buy what thou needest not, and it will oblige thee to sell thy necessaries.

These maxims of Dr. Franklin, though often printed, lose none of their value by repetition.—*L. H. Chase.*

You have only one life of probation to live and the magnitude of its value no mortal can compute. If you are wise, you will redeem the time with every possible effort.

Hunting and Fishing Guide.

A guide to the best hunting and fishing grounds of the West and Northwest, containing an excellent map of the lake regions of Northern Wisconsin and Michigan, will be sent free on application to W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Sept. 26.

Poetry.

The Pleasant Land.

The anthems that played on the mountains
of Judah,
Are low on the walls that form Zion a tomb;
The glory that brightened from border to bor-
der,
Reposes in view in the caverns of gloom,
Scattered each chosen band,
Far from the promised land,
Blank are the hills where the tribes once repaired;
Silent the minstrel,
The monarch of Israel—
Sleep not forever!—thou soul-stirring bard!

Murmur ye winds o'er the summit of Sidon,
Breathe on the bosom of Galilee's lake;
Sigh for the ruin of Judah's dominion,
Mourn till the chains of her bondage shall
break.
When shall the day-star
Banish her warfare?
When shall the olive-branch wave on the tower?
Break from thy slumber!
Harp of sweet numbers!
Waken the song of her glory and power.

When shall the rose-bud, in Sharon reposing,
Bloom in the gardens that slope to the west?
When shall the flocks, under Carmel reclining,
Graze by the vineyards, and quietly rest?
Fades with the sunset,
Banner and minaret;
So fades the day of the Gentile away;
Welcome the dawning
Of Zion's bright morning!
Welcome, fair Salem, in glorious array!

—A. J. Cleaves.

Communicated.

Smith and Wilson Discussion Number 12.

First Proposition:

Resolved; The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

"Spirit and soul and body" is Paul's analysis of man; but in Genesis, body comes first and in that simple and primary revelation one not reading carefully would think the body the most important. However all three appear. First the body formed of dust, then the spirit inbreathed by God, who is spirit, then the soul as the link between the two.

The body is mortal, it is flesh, it is dust. Jesus calls it a temple, Paul an outward man daily perishing. Peter a taberna le which he was to put off at his de ease, 2 Pet. i. 13, 14. Paul tenderly writes of his sufferings while in this tabernacle, it is an earthly house and while we are at home in the body we are absent from the Lord; 2 Cor. v. 8, to be absent from the body, to depart and to live no longer in the flesh is to be with Christ, it is gain, Phil. i. 21, 24. 2 Tim. iv. 6. The body returns to dust as it was, never shall we see it again.

The word spirit signifies breath, 2 life, the vital principle, 3 the rational mind or spirit, 4, the spirit of God, (See Gesenius. Hebrew and Chaldee Lexicon).

In the Greek we have 1 mind, air, 2 breath, breath of life, breathing, 3, life a living being or spirit, spiritual being, metaphorical spirit, i. e. feeling (Liddell and Scott).

Soul, according to Gesenius, 1 breath, 2 life, 3 mind, 4 animal, i. e. man or lower animals, 5 I myself, thou thyself.

For all these meanings abundant Scriptures are cited by the lexicographer.

If one were to take the inferior, the primary meaning and insist that this is the only meaning, it is difficult to reason with him. One could insist that a box is a receptacle usually made of wood, and therefore when Dickens wrote "Squeers boxed him again" that Squeers put the pupil in a box. If he should reject the dictionary, you would feel that conviction is hopeless.

When you show that the soul thinks, Ps. cxxxix. 14; Prov. xix. 2; 1 Sam. xx. 4; Lam. iii. 20; loves, Is. xlii. 1; truths, Ps. lvii. 2; hates, Is. i. 14; takes revenge, Jer. v. 19; feels pride, Prov. xxviii. 25; chooses Gen. xxiii. 8; 2 Kings ix. 16, you convince the common man that the soul is not merely life, but mind. If the answer be made that David said "Saul seeketh my soul to destroy it, could Saul destroy the immaterial soul? or "hae forest and field (Is. x. 18), soul and body—we may remind him that sometimes the word means life and even the forest and fruitful field have life.

"My soul chooseth strangling" can a soul, a mind be strangled? No. The soul chooses. The mind chose strangling. An attorney in Ohio, misplaced some trust funds. He chose strangling to exposure. He did it with a halter. So Job's mind preferred death to such suffering.

That is all. The body would receive the strangling. The soul would be free. The word for soul occurs 700 times. It means life or a living creature in a majority of cases and in Is. x. 18, *vegetable life.* In the New Testament the word is exalted. It is not mere bodily life that Jesus refers to in Matt. x. 28, or Luke xii. 4, when he bids his disciples not to fear man who can do no more than kill, but to fear God who after he has killed the body has power to destroy the soul in hell. It is evident that the mind can suffer pain as intense as if the body was plunged in fire it is also clear that Jesus uses 'soul' as meaning the mind and that the wicked shall suffer in mind after the death of the body.

It will be noticed by the careful Bible student that there is a distinction between soul and spirit more marked in the New because it is a higher revelation. When Elijah prayed for the dead child he asked that his soul might return to him, when Jesus raised the maiden to life it is said her spirit came back.

The spirit is the nobler, it is the deeper mystery. It is the mind, for it knows, 1 Cor. ii. 11: it is born of God by believing on his Son, John iii. 6, 1 John v. 1: it is the new man recreated in the image of God after that image had been defaced by sin, Eph. iv. 22-24.

The soul may sink to be merely a slave of the flesh, or it may ascend to aid the spirit in its communion with God.

Wrath, strife, envyings are of the mind, the inner thoughts which sometimes rule. These are classed with fornication, murder and other sins. They are works of the flesh. They are possible only when the mind is carnal i. e. fleshly. The members of the body are yielded to fleshly lusts.

The negative suggests that if the spirit or soul does the things named then the spirit ought to be judged and punished. He is right. The body cannot sin. No physical act is sinful in itself. Always men go behind the act and judge the mind. To kill a man may be duty. The Scriptures teach this. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body according to that he hath done: whether it be good or bad." 2 Cor. v. 10.

Our consciousness teaches the same. We know that we control these bodies, that we can turn them to the right or to the left, that we can yield them to sin or to righteousness, Rom. vi. 13, 16.

Go into a butcher's shop, examine a brain, take a little piece of it and remember all that matter can do is to move. Matter, ether, motion, exhaust the physical world. It is impossible for you to convince yourself that matter by volition or rotary movement can generate thought.

Or if you can think such an absurdity of your little particle of brain you have picked up on the point of a pin how would you unite the million pin points *in* a brain weighing four pounds like Websters? There must be some unit, a presiding genius which uses the brain and the whole body. See Zech. xii. 1; Job xxxii. 8, teach that God has found a spirit in man, and given it understanding. There is no need to suppose that the brain produces thought which the Scriptures do not teach and to reject the spirit when the Word assigns to it power to *think*, to choose and act, and God holds it, not the body, responsible. To the question what becomes of the spirit of a frog when it dies, the answer is in Eccles. iii. 21; it goes downward to the earth while the spirit of man goes upward. Before we follow the spirit into the unseen world let us emphasize the impossibility of attaining the truth if we do not pay the strictest attention to the meaning of words. Seventy-five per cent of the error we oppose arises from taking a *primary* meaning of a word and stopping there. In the nature of things our words for mental and spiritual ideas are words which first had only a physical and tangible meaning.

It is easy to see that one would be easily confused in seeking truth if he did not give this fact its full force. Every trade or cult has its own dialect. "House" means something totally different when used by a carpenter, a merchant, an actor or an English Earl.

Spirit first meant air, then breath, it has also a metaphorical meaning of feeling. If one were to limit it to these he would miss important truth and dilute God and angels into thin air.

Religion is not exempt from this necessity. The New Testament gives a tone, a color, an idea to a large number of Greek words which they did not have in ordinary use. Jesus came to give life. He was at cross purposes with his disciples till they came to understand what "*life*" is in the mind of Christ. Even in the physical realm, Jesus said of the nobleman's child "Thy Son liveth," when the body had not been dead. The fever which robbed him of strength, destroyed his physical life, Jesus restored it

Then, probable more in that age than now, men are apt to think that riches, giving abundance to a man, fill out and make life. But Jesus said "a man's life consisteth not in the abundance of things he possesseth." The Pharisees, proud, learned, despising the poor crowd, thought that they were alive. The young ruler, rich, moral, obedient to the Mosaic law and loved by Jesus is a fair sample. To him Jesus said, "If thou will enter *into life.*"

He was devoid of life in the language and thought of Jesus. Life is not merely conscious existence.

A twin error regards the death in. "The wages of sin is death." as physical death. Death was here before Adam. Generations, more numerous than all the men who will ever people the earth, were in their graves. To-day innocent children die who have not sinned after the similitude of Adam's transgression. (I believe the *negative* teaches that their *lot* is the same as that of the wickedest man). Sin separates from God, that is death. Hence Jesus would not admit, for a moment that his people can die. Life in his tongue is perpetual. As he lives so his people. The believer on him shall never die. What we call death is a mere incident, it is as though Jesus had abolished death. When Lazarus died Jesus said he was asleep. With reluctance he told the obtuse disciples that Lazarus was dead. To Jesus there is no life except the life of the spirit born of God. There is no death save the death in sin. All his people are alive. They can never die. Whether we wake or sleep we will all live wrote Paul to Thessalonica.

Death is not extinction of being, not in any kind of death coming to man.

Destruction is not annihilation. The tree cut up by the root and burned *is destroyed as a tree* but not a particle is annihilated. The lost sheep and the lost boy of Luke xv. 2, are both said to have been destroyed (in the Greek New Testament), but neither was annihilated, nor even physically dead.

A man might as well go into a drug store and insist on attaching common names to everything and thus learn pharmacy, as to go to the Bible with the idea that words must all of them and at all times have the meaning of ordinary speech, and expect to learn the truth.

GEO. T. SMITH.

Reply No. 12.

Says Eld. Smith: "Spirit, soul and body is Paul's analysis of man." Yes, that *is* true, and it is likewise true of the entire animal creation. If that fact proves an immortal entity in man, the same evidence proves it in the beast. Even trees have got body and soul, Isa. x. 18. Man can destroy the body of a tree, but he cannot destroy its soul (life), he can deprive a tree of life, but to destroy life in the abstract he cannot do.

SOMETHING NEW.

Contrasting the record in Genesis with Paul's analysis, he says. "Body comes first * * * however all three appear. First the body formed of dust, then the spirit inbreathed by God, who *is spirit*, then the *soul* as the link between the two." The body he says is mortal, the spirit immortal. With regard to the soul, I will quote his language: "The soul as connected with the earthly body, being allied to the animal world, can die." Hence, in the body he has two conscious personal individuals. He quotes a human authority to show that the soul is in the body, and the spirit in the soul, and "the soul is a link between the two." Man's analysis, then, according to Eld. Smith, is a mortal body, a mortal soul, and an immortal spirit. With the same reasoning he could make a fourth conscious individuality. Paul says, "Your whole spirit, soul and body." "Your" is a personal pronoun in the possessive case, possessing spirit, soul and body. The one possessing must differ from the things possessed.

Eld. Smith further says: "It will be noticed by the careful Bible student that there is a distinction between soul and spirit." I know that very well, but Eld. Smith is the first immaterialist I ever knew who has made such a distinction, they invariably use them as interchangeable words. It is something new. It is a new departure for Eld. Smith. He wrote and affirmed the proposition under discussion. "The soul or spirit of man exists in a conscious unending state after the death of the body." The words "soul or spirit" means that they are interchangeable words. To draw a distinction between the two it should read, "soul and spirit." He there affirmed the "unending state" of the "soul," but now he says: "The soul as connected with the earthly body (that is the soul under discussion) being allied to the animal world can die."

He defines soul and spirit as follows:

1. Soul.—"It is also clear that Jesus uses 'soul' as meaning the mind."

2. Spirit. "The spirit is the nobler, it is the deeper mystery. It is the mind."

He says: "There is a distinction between the two." Where does it come in? It appears to me to be a distinction without a difference, both being "mind."

I will now quote from the Bible to show the state of the "mind" when death ensues.

Psa. cxlvi. 4. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Eccl. iv. 6. "The dead know not anything." "The memory of them is forgotten." "Their love and their hatred, and their envy is now perished." Their mind is pretty much gone when it cannot "love," "hate" or "envy."

Ver. 10. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." What is mind devoid of "wisdom?"

Isa. xxvi. 14. "Thou hast visited and destroyed them and made all their memory to perish."

Psa. xxxi. 12. "I am forgotten as a dead man out of mind."

Isa. xlii. 16. "Though Abraham (being dead) being ignorant of us."

Job xiv 21. "His sons come to honor and he knoweth it not; and they are brought low, but he perceiveth it not of them." The mind (soul and spirit) cannot either know or perceive after death. That is practical non-existence of the mind. "His thoughts perish," "that very day."

Says Eld. Smith: "The body returns to dust, as it was, never shall we see it again."

Says the Bible: "Thy dead men shall live together with my dead body, shall they arise." Isa. xxxvi. 19.

John v. 28. "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth."

Eld. Smith speaks of children "who have not sinned," and intimates that I teach that "their lot is the same as that of the wicked man." It is not gracious in you, Eld. Smith, to try to create such an impression. Sinners only will be punished for sin. The first death is not the punishment for personal sin. The second death is where sinners will meet their doom, from which there is no release.

DEPART AND BE WITH CHRIST.

"I am in a strait betwixt to having a desire to depart and be with Christ, which is far better." Phil. i. 23.

What is there in this text to teach the natural immortality of the soul? Nothing but the faintest inference can be drawn from it. There is nothing in the text to show how soon he expected to be with Christ after his departure. The time between the two events would have to depend upon other testimonies.

That he would be immediately with him after his departure is assumed, but is not taught in the Scriptures.

There is a doubt that the common version expresses Paul's meaning. Every thing hinges on the words "to depart." We are told that the word is "*analusai*, the infinitive of the verb *analuo*, which is a compound of *ana*, again, and *luo*, to loose."

Parkhurst says: "It signifies in the New Testament to return or depart." It is used in Luke xii. 36: "Be like unto men who wait for their Lord when he will return (*analusei*) from the wedding." It is equally authoritive to use the word return as depart.

Says Roberts: "The infinitive, *analusai*, is preceded by the article to. The significance of this word will be perceived in the light of the following rule of Greek grammar: 'The infinitive with the article, is, in all cases, equal to a substantive, as *ton lo gon*, the art of speaking.' Hence, *to analusai* (literally to return) is the act of returning. In addition to the verb return is the verb to be. This also is in the infinitive, and preceded by the article, and, therefore, ought also to be understood as a substantive—the being. Both phrases are preceded by the preposition *eis* (for), from which it follows that Paul's desire was for the returning and the being with Christ. The verse, then, translated in strict accordance with the original, would stand as follows:

'For I am straightened by the two, having the earnest desire for the returning and the being with Christ, far better by much.'

In confirmation of the above, Paul invariably refers to the return of Christ as the time of being with him. 1 Thess. iv 17, "So shall we ever be with the Lord."

NOT ABLE TO KILL THE SOUL.

"Fear not them that kill the body, but are not able to kill the soul." Matt. x. 28.

It is an inconceivable thing to me that Eld. Smith sees the immortality of the soul in the above passage. The text shows that both body and soul can be destroyed. The word destroy is from *apollumi*, and is used in instances like the following:

Matt. ii. 13. "The young child to destroy him."

Matt. xxi. 41. "Will miserably destroy those wicked men."

Matt. xx. 7. "Destroyed those murderers."

The text shows that men can destroy the body, but God can destroy both *body and soul.* What are we to understand by that?

One of the definitions of the word "soul" is life. Christ "poured out his soul unto death." "His soul was made an offering for sin."

See Matt. xxiv. 25, 26, (revised version): "Whoever would save his life (margin soul) shall lose his life (margin soul) for my sake shall find it. For what shall a man be profited if he gain the whole world, and forfeit his life? (margin soul) or what shall a man give in exchange for his life? (margin soul).

John xii. 25. "He that loveth his life (margin soul) loseth it, and he that hateth his life (margin soul) in this world shall keep it unto life eternal (*Zoe aionios.*)

Mark viii. 35. "Whosoever would save his life (margin soul) shall lose it: and whosoever shall lose his life (margin soul) for my sake and the Gospel's shall save it."

The above are samples where the word "life" and "soul" are the same.

Men may destroy the body and deprive man of the *nephesh* or *psuche* life, but he has no control of the *zoen aionios zoe*, eternal life, because our *zoen aionios zoe*, eternal life, "is hid with Christ in God, and when Christ, who is our life, shall apear, then shall we also appear with him in glory. Men have no power over that. Man cannot destroy life (soul) in the abstract: he can deprive man of the possession of it, but God can destroy both body and life (soul), which man cannot do, and can also deprive him of the eternal life, which man cannot do. An immaterial nothing has no life to destroy.

NO ETERNAL LIFE FOR THE WICKED.

The theory of Elder Smith teaches an eternal life of torment for the wicked. Compare this with the

NEW TESTAMENT.

1 John iii. 15. "No murderer hath eternal life abiding in him."

Acts iii. 23. "Every soul which will not hear that prophet shall be destroyed."

Phil. iii. 19. "Whose end is destruction."

2 Thess. i. 9. "Who shall be punished with everlasting destruction."

1 Tim. vi. 5. "Foolish and hurtful lusts which drown men in destruction."

Rom. ix. 22. "Vessels of wrath fitted to destruction."

Luke xiii. 5. "Except ye repent, ye shall all likewise perish."

Acts viii. 20. "Thy money perish with thee." (*"eis eis apoleian*—go to destruction.")

Jas. i. 15. "Sin when it is finished bringeth forth death."

Jas. v. 20. "Save a soul from death."

2 Pet. ii. 12. "But these as natural brute beasts made to be taken and destroyed, shall utterly perish in their own corruption."

2 Pet. iii 7-9. "The day of judgment and destruction of ungodly men."

Heb. vi. 4-8. "Whose end is to be burned," not preserved for torment.

Heb. xii. 26. "Our God is a consuming fire." That don't mean a preserving fire.

2 Thess. xi. 10. "With all deceivableness of unrighteousness in them that perish."

Why don't you believe the Inspired Word? It is better authority than pagan philosophers, Idolatrous Egyptians, and the Father of liars.

W. H. WILSON.

Obituary.

Bro. Manasa Myers was born in Montgomery Co., O., May 24, 1818. Of his parentage we know but little as his mother died when he was but twelve years old, and two years later his father died; but it is safe to conclude, that they were very good people for his early training must have been in accord with those principles of moral rectitude which ever characterize the pure in heart, and were so thoroughly impressed upon his youthful mind that they were carried with him in his every day life till he peacefully closed his eyes in that quiet repose from which he hoped to awake when his Lord and Master shall come to claim and crown his own.

He was married to Miss Mary Billmire, Dec. 8, 1840, and resided in his native home till Sept. 1850; when they moved to Illinois and settled in Lafayette Township, Ogle Co. where he lived till the time of his death, which was caused by heart-failure, occurring July 11, 1896, at the age of 78 years, 1 mo. and 17 days.

Honesty, industry and frugality appeared to be their watchword, for by patient and continued toil they prospered financially, and not only made for themselves a comfortable and cheerful home, but shared freely of their bountiful store with each of their children. They were very generous to the poor and needy, for none who appealed to them for aid were turned empty-handed away.

To them were born two sons and five daughters. One son died in infancy. One daughter died about 4 years ago. One son O. W. and four daughters still survive, viz.: Sisters Harriet Moyer of Wichita, Kan., Maggie Forbes of Wall Lake, Ia., Elizabeth Cummings of Milford, Ia., and S. A. Hunt of Lafayette, Ill.

It was in the early sixties that he first heard the gospel plan of redemption unfolded as he believed the Scriptures teach. To the support of the preaching of the gospel of Christ and kindred subjects, he always contributed liberally. His faith was firm in the hope of the gospel,—of the soon coming of Christ, and of the resurrection to a better life.

He expressed a desire to have Bro Hudler preach his funeral, but owing to some cause he could not be found in time to be present, therefore the sermon was omitted. Elder Rolph of the Christian denomination offered prayer at the home and at the grave; where by kind friends and neighbors he was laid to rest in Washington Grove Cemetery, beside his faithful and most estimable companion, who twenty-three years and two days preceded him to the quiet chamber of death to await the joyful call, when they who have fallen asleep in Christ shall come forth clad in immortal youth and beauty, bearing palms of victory, and wearing crowns of glory. It is in that bright happy day we expect again to meet and greet them. Oh! then,

"With what joyful exultation
Shall the saints Christ's banner see,
When the Lord for whom we've waited,
Shall proclaim the jubilee—
Freedom from the world's pollutions;
Freedom from all sin and pain;
Freedom from the wiles of Satan,
And from death's destructive reign."

Until then farewell.

L. BOOTH.

Report of Meeting.

Wednesday evening Sept. 9, was the closing of a series of discourses given by Bro. D. M. Hudler, at Dixon, Ill. Commencing Thursday, Sept. 3, every evening was taken up in dwelling on God's Word, and listening to the promises, that gives strength to those who are striving to be loyal to their faith and to their God.

Among some of the subjects given were, "The Sabbath and the Law," "Gog and Magog," and the ever eloquent theme, "Paul's defense before Agrippa."

We wish also to mention the generous hospitality of the sect, by the name of the Christian Church; who extended an invitation *to use* their Hall, during Bro. Hudler's stay in Dixon. Their kindness and courtesy was greatly appreciated and gladly accepted, and it is hoped some seed fell in good ground, to bring forth fruit to eternal life, during the interesting meetings held there.

Bro. Hudler is a good talker and shows by his earnest endeavors, that he is truly trying to be able to say as Paul did when the time of his departure was at hand, "I have fought a good fight, I have finished my course, I have kept the faith." May he, through the grace of God, be able to bring many to the light of the gospel is our prayer.

During Bro. Hudler's stay here, Mr. Mechaner, a young man who has realized the wonderful love of his Savior, threw behind him the allurement of worldly pleasures and obeyed the divine command, "Believe and be baptized." May he hereafter be able, through God's help, to walk in newness of life, be faithful to the end, and then hear the gracious words, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Matt. xxv. 21.

In conclusion we would extend to all our prayers in their welfare, and may we all be found with our robes complete and our lamps trimmed and burning when the Bridegroom appears.

EDITH E. ANDERSON.

Communicated.

Hesaias. (Isa' C. V.) Chap. 60.

1. Shine, shine, O Hierousaleem: For thy light hath come, and the glory of the Lord hath arisen over thee.

2. Lo, darkness will cover the earth and thick darkness will be over nations; but over thee the Lord will appear, and his glory will have been seen over thee.

3. And kings will go their way unto thy light, and nations unto thy illumination;

4. Lift up thine eyes round about and see thy offspring that have been gathered together: They have come, all thy sons from afar, and thy daughters will have been carried on shoulders.

5. Then wilt thou see and have feared and be astonished in heart, because the wealth of a sea and of nations and hities will be transported into thee: And they will come.

6. Herds of camels, and the camels of Madiam and Gaipha will cover thee, all those from Saba, who bring gold will come, and they will bring frankincense, and they will declare the good-tidings of the Lord's instrumental-salvation.

7. And all the flocks of Keedar will have been gathered together, and rams of Nabnioth will come, and they will have been offered acceptably upon my altar, and the house of my votive-prayer will have been glorified.

8. Who are these that fly like clouds and like pigeons as it were with their young unto me?

9. We have the islands waited for and ships of Thursis will be among the first to conduct thy offspring from afar, and their silver and their gold along with them, for the sake of the sacred name of the Lord, and because the Saint of Israel is renowned.

10. And men of other races will build thy walls, and their kings will stand beside thee; For because of my wrath I smote thee and because of mercy I loved thee.

11. And thy gates will have been constantly opened; day and night they will not have been closed, for a host of nations and their kings who lead them to conduct in unto thee;

12. For the nations and the kings who will not serve thee as bond-servants will perish, and the nations will have been made desolate with desolation;

13. And the glory of the Libanos will come unto thee with cypress and fir-tree and cedar at the same time to glorify my sacred place;

14. And sons of those who humbled thee will go their way to thee with awesome fear; and of those who have provoked thee, and thou wilt have been called City Zion of Saint Israel.

15. Because thou didst become forsaken and hated, and there was no one to succor thee, I shall make thee an age-lasting gladness, a rejoicing for generations of generations.

16. And thou wilt seek the milk of nations and eat the wealth of kings, and thou wilt comprehend that I am the Lord who saveth thee, and thy deliverer, the God of Israel:

17. And instead of copper I shall bring to thee gold, and instead of iron I shall bring to thee silver, and instead of wood I shall bring to thee copper, and instead of stones iron. And I shall give thy rulers to be in peace. And thy bishops (overseers) to be in righteousness;

18. And iniquity will no more have been heard of in thy land, nor ruin nor wretchedness in thy borders; but thy walls will have been called an instrument of salvation, and thy gateways carved work.

19. And there will be for thee no longer the sun for a light by day nor will the rising of a moon illuminate thy night; but the Lord will be eternal light and God thy glory.

20. For thy sun will not set nor will thy moon leave off; For the Lord will be for thee eternal light and the days of thy sorrow will have been fulfilled.

21. And thy laity will be all justified; through an animate-age will they inherit the land, watching to guard the planting, works of their hands for glory:

22. The fewest will be thousands and the least a great nation. I the Lord shall gather them together in due-time.

Chapter 61.

1. Spirit of the Lord is upon me, for whose sake he hath anointed me to announce the good tidings to beggars, hath sent me to heal the broken-hearted, to herald release to captives and sight to the blind;

2. To call an acceptable year of the Lord, and a day of requital, to comfort all the sorrowing;

3. That glory hath been given to those who sorrow in Sioon, an oil of rejoicing for those who sorrow, a flowing robe of glory in place of a spirit of compunction: And they will have been called generations of righteousness, a planting of the Lord for glory.

4. And they will build up age-lasting waste-places, that have been laid-waste for generations;

5. And men of other races will come shepherding thy sheep and other tribesmen will be thy ploughmen and vine-dressers.

6. But ye will have been called priests of the Lord, public-servitors of God: the strength of nations will ye devour and in their wealth will ye have been wondered at.

7. In this wise a second time will they inherit the land, and eternal rejoicing will be over their Head.

8. For I am the Lord who loveth righteousness, and who hateth robberies of iniquity; and I shall give the results of their toil to justified ones, and an eternal covenant shall I have covenanted with them.

9. And their seed will have been known among the nations, and their progeny in the midst of the hities, every one who seeth them will recognize them that they are a seed that hath been blessed by God.

10. And with rejoicing will they have rejoiced in the Lord. Let my soul be glad in the Lord. For he hath clothed me with an outer-garment of salvation, and an under-garment of rejoicing: As upon a bride-groom hath he placed a mitre upon me and like a bride hath he adorned me with a roomus;

11. And as an increasing land is the flower thereof, and as a garden are its seeds: In this wise will the Lord, the Lord cause to spring up righteousness and gladness in the sight of all the nations.

Chapter 62.

1. For Sion's sake I shall not keep silent and for Hierousaleem's sake I shall not desist until her righteousness shall have come forth like light, and my instrument-al-salvation shall have burned like a lamp.

2. And nations will see thy right-oousness and kings thy glory, and he will call thee by the new name which the Lord shall name it.

3. And thou wilt be a garland of beauty in the hand of the Lord, and a diadem of royalty in the hand of thy God.

4. And no longer wilt thou have been called forsaken, and thy land will no more have been called desolate. For my will will have been called thine, and thy land an inhabited land, because the Lord hath become satisfied with thee, and thy land will have become conjointly inhabited.

5. And as a young man taketh up his abode along with a virgin, even so will thy sons dwell throughout it; and it will be that in the way a bridegroom shall have rejoiced over a bride, even so will the Lord have rejoiced over thee.

6. And upon thy walls, O Hierousaleem I have stood watchmen all the day long and all the night long who will not keep silence, constantly making mention of the Lord.

7. For there is no one like to you, if thou shalt become restored to uprightness, and shalt make Hierousaleem an open-mouthed wonder upon the earth;

8. The Lord hath sworn by his glory and by the strength of his arm, I shall no more give thy grain and thy food unto thine enemies, and alien sons will no more drink thy wine for which thou hast toiled;

9. But those who have been gathered together will eat them and will praise the Lord; and those who have been gathered together will drink them in my sacred court-yards.

10. Go your way through my gateways and may ye have made a way for my laity, and may ye have cast out the stones from out the way: May ye have lifted up a concerted-signal to the nations.

11. For lo, the Lord hath caused it to be heard unto the end of the earth; May ye have said unto the daughter of Sioon, Lo, the Savior hath come unto thee, the one who hath his own wages and his work before his face.

12. And he will call this a saintly laity, one that hath been redeemed by the Lord; and thou wilt have been called a city to be sought unto, and not one that hath been forsaken.

(To be continued.)

Chas. Gardner.

Under whose preaching were you converted? "Under nobody's preaching," was the pleasant, smiling reply, "it was under Aunt Mary's practicing."

Though difficulties disturb us in our duty they must not drive from it.

A Query.

Society consists of an infinite number of imperfect individuals combined or welded together. As the mass can be no better than the component parts, society is imperfect or sinful.

If this be so, how can one of a given number of the component parts render the whole mass perfect or sinless?

The effect can never exceed the cause because the effect must be contained in the cause either actively or potentially. An imperfect atom can not produce a perfect mass, or, as the Savior put it, "A corrupt tree cannot bring forth good fruit."

This admitted, how can imperfect men regenerate the world and fill it full of the knowledge of the Lord as the waters cover the sea.

H. T. Baker.

Announcement.

The 10th Annual gathering of the Church of God, of the Northwest Conference will be held at Scholls, Oregon, commencing Oct. 16, and continued over Sunday. Brethren from abroad, if they will inform us to that effect, will be met at the National Hotel, Portland, at one o'clock Friday. And now brethren, let me admonish you as a Sister in Christ, one who is looking and waiting for the Savior to come and claim his own, let this gathering be one to be remembered. "Follow peace with all men and holiness, without which no one shall see the Lord." Let no root of bitterness spring up between us whereby we might loose our birth-right. The time will soon come when such gatherings will be of the past. I often look back and think of those that were with us in our first conference. Where are they? Some are sleeping here at Mountain Side, some at other places, some are scattered, and like sheep have gone astray. Yet we feel to thank God that we have some old pioneers yet here at Scholls and in Vancouver, Washington, and our ranks here have been filled up by new recruits, for which we praise God the Father.

Almira Brooks, Sec.

The Quarterly Conference of the Church of God in Michigan, will convene (D. V.) at Conts Grove, Barry Co., Michigan, Friday evening Oct. 16th, 1896, and continue over the following Sunday. There are three trains each way daily at Conts Grove, by the C. K. and S. Railway. Going North reach Conts Grove at 7:38 a. m., 4:00 p. m., 10:20 a. m. Going South reach Conts Grove at 8:25 a. m., 4:40 p. m. 12:15 a. m. If there are any who wish to be met at Hastings they will please drop a postal to Bro. A. K. Richardson, of Conts Grove, Barry Co., Mich. There will be one or more good speakers to preach the gospel of salvation. It is not often that we are permitted to assemble in one body to shake glad hands, to cheer, and encourage one another, so let as many of us as can lay asident worldly cares for a few days and attend this conference, doing all in our power, both individually and collectively for the advancement of his cause. The brothers and sisters of that place have earnestly requested that the Conference might be held there, feeling that by our united effort much good might be done. All will be given a most cordial welcome. My prayer is that we will soon meet in the kingdom of God.

Emma Jackman, Sec.

We are admonished by Peter to "sanctify the Lord God in our hearts; and be ready always to give an answer to every man that asketh for a reason of the Hope that is in you with meekness and fear." 1st Pet. iii. 15.

The Lord willing we expect Bro. and Sister Woodward with us for two or three weeks. Commencing Sunday Sept. 20, 1896. Come and bring your friends. These meetings are for work to sow the seed. Let us do all we can to sow the seed of the kingdom which we advocate. Now is the accepted time. Now is the day of salvation, Rom. vi. 2. Go out in the highways and compel them to come in, that my house may be filled, Luke xiv. 28. Because thou art lukewarm and neither cold nor hot I will spew thee out of my mouth, Rev, iii. 16. Work, brethren, in the Master's vineyard. The just shall live by faith; but if any man will draw back my soul shall have no pleasure in him. Heb. x. 38. Faith if it hath not works is dead, Jas. ii. 17. How important it is to work for the Master, your faith will come to naught without works.

Come prepared with your baskets as the brethren here have been burdened by sickness and otherwise they are unable to entertain to my great extent. Yours with the Hope and Faith in Christ.

Fred Greiner.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Heim Moorcraft. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"HEAD THINGS OF THE KINDNESS OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Heward, and printed in Restitution, April 22, 1895. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

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Persons requesting their address published may have their names inserted here.

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Peter Hinds, Pleasant Ridge, Ind.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 334 Grand Rapids, Mich.

Excursion to Bluffton, Ind. via Vandalia Line. October 13th to 15th.

On October 13th to 15th the Vandalia Line will sell excursion tickets from all stations in Indiana to Bluffton, Ind., at one fare the round trip, account Baptist Convention and Young People's Union of Indiana. Tickets good to return until October 19th, inclusive. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—Oct. 15th.

Tale-bearing is usually the legitimate offspring of idleness.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder: Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rawson Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gindbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whittsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Conts Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall, Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:38 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. Hanes, Agt.

Vandalia Time Card

In effect Aug. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun. ..... 5: 45a m
No. 21, " ..... 10:50 "
No. 11, " 1:28pm
No. 15, " ..... 7:57 "
No. 17, Sun. Only ..... 8.50 "

GOING NORTH.

No. 14, Ex. Sun. 7:36am
No. 6, " ..... 11:51 "
No. 24, " 5:35pm
No. 8, " ..... 9:50 "
No. 16, Sun. Only 8:24am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Pittsb'g, Ft. Wayne & Chicago Ry.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9	15	29	3	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00		3 30		4 30
Alliance ... "	9 50		6 20		7 20
Canton ... "	10 28		7 00		7 58
Massillon ... "	10 38		7 10		8 08
Wooster ... "	11 18		7 50		8 48
Mansfield ... "	12 08		8 40		9 38
Crestline, ar.	12 35		9 05		10 05
Bucyrus ... lv	12	22	5 45	PM	
Lima ... "	2	03	8 28		12 57
Van Wert ... "	3	45	10 17		2 47
Ft Wayne	5	35	12 05	AM	4 35
Arcola ... "	4	50	3 45	11	07
Columbia City "	4	59	4	14	7
Larwill ... "					
Pierceton ... "					
Eagle Lake ... "					
Warsaw ... "	5	31	4	46	7
Elm Grove ... "					
Burbian ... "					
Inwood ... "					
Plymouth ... "	6	00	5	20	7
Queentown ... "					
Hamlet ... "					
Davis ... "					
Hanna ... "					
Wanatah ... "	6	55	6	12	8
Valparaiso ... "	7	04	6	21	8
Wheeler ... "					
Hobart ... "					
Liverpool ... "					
Clarke ... "					
Chicago ... ar.	8	00	7	15	9

Eastward.	20	8	4	6	30	28
	AM	PM	PM	PM	AM	PM
Chicago ... lv	12	30	9	30	2	00
Clarke ... "	1	33		12	57	
Liverpool ... "	1	43		1	10	
Hobart ... "	1	53		1	20	
Wheeler ... "	2	01		1	28	
Valparaiso ... "	2	15	11	12	2	40
Wanatah ... "	2	27		12	00	
Hanna ... "	2	45				
Davis ... "	2	55				
Hamlet ... "	3	06		12	31	
Grovertown ... "	3	17				
Plymouth ... "	3	35	12	45	2	58
Inwood ... "	3	45				
Bourbon ... "	3	56		1	27	
Elm Grove ... "	4	12				
Warsaw ... "	4	34	1	06	3	46
Eagle Lake ... "	4	52				
Pierceton ... "	5	13		1	46	
Larwill ... "	5	23		1	56	
Columbia City "	5	42	1	42	4	25
Arcola ... "						
Ft Wayne	6	10	2	00	4	50
Van Wert ... "	7	50	3	45	6	35
Lima ... "	9	38	5	33	8	23
Bucyrus ... "	11	12	7	05	10	02
Crestline, ar.	11	45	7	40	10	35
Mansfield ... lv	12	10	8	05	11	00
Wooster ... "	1	00	8	52	11	47
Massillon ... "	1	30	9	22	12	17
Canton ... "	1	40	9	32	12	27
Alliance ... ar.	2	20	10	10	1	05
Pittsb'gh, ar.	5	10	12	50	3	45
	AM	AM	PM	PM	AM	PM

L. F. Loree, Gen'l Manager. E. A. Ford, Gen'l Passenger Agent.
6-17-96-F Pittsburgh, Penn'a.

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Chicago Depot, cor. 12 and Clark sts. Buffalo Depot with Erie Ry.
Cleveland Depot, Broadway near Cross st. and trains stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chica o ... lv	9:00pm	8:05am	1:30pm	Local Ft
Stryland ... "				2:00 "
Hamm'nd ... "	10:33pm	9:07am		3:09am
Hob'rt ... "	10:51pm	9:24am		10:10am
Valpar'o ... "	11:16pm	10:01am		11:00am
S Wan'h ... "		10:21am		11:45am
Knox ... "	12:18am	11:00am	4:01pm	2:35pm
Argos ... "	12:35am	11:16a		2:55pm
Ft Wayne ... "	3:05am	2:00pm	6:30pm	4:45pm
Cleve'l'd ... "	10:05am	9:00pm	11:15pm	
Buffalo ... ar.	4:50pm		8:30am	

TRAINS GOING WEST

Buffalo ... lv	12:05pm		5:30am	Ls F
Cleve'l'd ... "	7:15pm	5:30am	10:25am	
Ft Wayne ... "	1:45am	1:15pm	4:10pm	7:00a m
Argos ... "	4:10am	3:38pm		9:30pm
Knox ... "	4:50am	4:20pm	6:28pm	10:0am
S Wan'h ... "		4:34pm		1:25pm
Valpar'o ... "	5:50am	4:45pm		12:05a m
Hobart ... "	6:04am	5:17pm		1:20p
Hamm'nd ... "	6:24am	5:34pm		1:45pm
Stryland ... "				1:40pm
Chicago ... ar.	7: 0am	7:00pm	9:00 m	

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No. 25, " 7:17pm

GOING SOUTH.

No. 22, Passenger, Leaves 11:40am
No. 24, " 7:45pm
No. 12, Local, " 11:00pm

†Daily except Sunday. ‡Daily

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CHAS. S. FELT,
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Indianapolis, Ind.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

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Poetry.

Mountaineer's Prayer.

Gird me with the strength of thy steadfast hills!
The speed of thy streams give me!
In the spirit that calms, with the life that thrills,
I would stand or run for thee.
Let me be thy voice, or thy silent power,—
As the cataract or the peak,—
An eternal thought in my earthly hour.
Of the living God to speak.

Give me of the brook's faith, joyously sung
Under clank of its icy chain!
Give me the patience that hides among
Thy hill-tops in mist and rain!
Lift me up from the clod; let me breath thy breath;
Thy beauty and strength give me!
Let me lose both the name and the meaning of death
In the life that I share with thee!

—Lucy Larcom.

Communicated.

[Read at Gospel Hall, Plymouth, Indiana, September 6, 1896.]

Watchman, What of the Night?

"Watchman, what of the night." These words recorded by the prophet Isaiah, were uttered long, long ago, and have echoed and re-echoed all along down the stream of time, until this morning, we still hear the same echo, "Watchman, what of the night?" The Watchman answers, "The morning cometh, also the night."

We understand a watchman to be a soldier, or servant, a look-out man, one who in ancient times was placed upon the city wall to herald approaching danger, and we find by the study of God's Word that his children are called soldiers and servants, and are expected to be the heralds of coming danger, and as we believe the day to be far spent we may well enquire of the night. Night denotes darkness. Jesus said, "Men love darkness rather than light; because their deeds are evil," and Paul says in Eph. v. 12, "Have no fellowship with the unfruitful work of darkness, but rather reprove them." Paul was a noble defender of truth, and a fearless reprover of evil. He ever stood by the truth, as you and I must do if we would be an overcomer.

Another statement of Paul's was, "They that be drunken are drunk in the night." In those days it took a much longer time to make a man drunk on wine than it does to-day. We now find them reaching that stage very early in the morning, and at all hours of the day we see them reeling in our streets. O think you! has not the intoxicated man reached the very depth of moral darkness, the awful midnight of sin? Look at that man, created in the image of God, he for whom Christ died. O think of the depth to which he has fallen and pity his lost condition, for Jesus says, "No drunkard hath eternal life."

Rouse, Christian soldier, gird on thine armor of light! Awake to battle and rescue the perishing! They are all around you. Think of the helpless children and heart-broken wives, think of the numberless places within our own city where this deadly curse is poured out to our fathers, husbands, sons and brothers. But this is not all the terrible sin that surrounds us, their name is legion. Timothy enumerates them something like this:—"Lovers of their ownselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce despisers of them that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God." How true. How we love pleasure, and how easy to convince ourselves that there is no wrong in this or that pleasure. Let us be on our guard, lest we deceive ourselves. We remember that Moses was not permitted to enter the promised land because of speaking unadvisedly. Also the servant only put forth his hand and touched the ark but he fell dead. God's dealings with his children have ever been yea, yea, and nay, nay. Our conduct will either be pleasing or displeasing to him. Surely these be days of evil in which we live. "Evil men and seducers shall wax worse and worse, deceiving and being deceived."

Add to this dark picture the massacre of the thousands of Armenian Christians, the fearful destruction of life and property by cyclone, cloud-burst, fire, hail and wind-storm, and we have a picture dark enough to make us realize that we have reached the last day perils. Let us therefore endure hardness as good soldiers of Jesus Christ, for no man that warreth entangleth himself with the affairs of this life. He only strives to please him who hath chosen him to be a soldier. Yet, he is not crowned except he strive lawfully. Let us study to show ourselves approved of God. Workmen that needeth not to be ashamed, rightly dividing the word of truth, in meekness instructing those who oppose themselves.

The day is far spent, the night is at hand. Already the watchman is calling the slumbering virgins to awake out of sleep and prepare their lamps, and keep them burning. But so long hath the Bridegroom tarried few believe in his return. But let us watch. The Nobleman has taken his far journey and he bids us watch therefore, for we know not the hour of his coming. It may be at even, or it may be at midnight, or at cock-crow or in the morning that I will come but be ready, have your lamps trimmed and burning, and be not one of the foolish virgins, your vessels emptied of oil, but have an abundance of it.

What do we understand the oil to be? I have been taught that it was the Word, but if the lamp is the gospel, how can the oil be the same thing? We that are house-keepers know well that they are two distinct things. We may polish and clean our lamps as much as we please, yet it is perfectly useless as a light until it is filled with oil. But let us take the lamp that is filled with oil and touch the match and we have the light. So you and I may know and understand the gospel, and yet if our lives and works are not conformed to it, it will be just as unprofitable to us as the lamp without the oil. But if we take the lamp, the gospel truth, and have the oil of charity which Paul tells us is the bond of perfectness, illuminated with the spirit of Christ we are well equipped for the journey of life, and will be able to let our light shine.

This calls to mind some of the blessed Savior's words when he walked with men, and witnessed the evils of life and felt the power and influence of the temptations that assail the child of God. He said, "Take heed therefore, that the light that is in thee be not turned to darkness." Sad thought indeed! That there is danger of our light becoming darkness. The light of the body is the eye and if thine eye be single thine whole body shall be full of light, but if thine eye be evil thy body is full of darkness, and how well we know by experience the truth of the statement, for when we allow our eyes to feast upon the vanities, pleasures and social evils of life, how we learn to love them, and soon we become envious, covetous, discontented with our lot, our light is becoming dark. O child of God! Keep thine eyes full and thine heart from covetousness, let us place our treasures in heaven for where our treasure is there will our hearts be also. Let us fill our hearts and lives so full of busy work for the Master, that we shall have no room for evil. The weapons of our warfare are not carnal, but mighty to the pulling down of strongholds. If we take upon us the whole armor of God we shall be able to stand, for it is God that worketh in us to will and to do of his good pleasure. But do all things without murmuring or disputings, that ye may be blameless and harmless the sons of God, without rebuke in the midst of a crooked and perverse nation among whom ye shine as light in the world, holding forth the Word of life. Jesus said to Thomas, "I am the way, the truth, and the life," and to Martha, he said, "I am the resurrection and the life," therefore, if we hold forth the Word of life, it will be the old, old story, that we have loved so long. Yes, the same old, old story of Jesus and his love. Old yet ever sweet and new, and the more we hear and learn the more we love it, the more precious it is to our souls, and we like David can say, "As the hart panteth for the water brook, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God?" This is a solemn question for you and I, this morning, for it may be at even he will come. Then the books that hold the record of our mortal lives will be opened, your name will be there, my name will be there, and what will the record be? Shall we be able to stand the test? Shall we hear the "Well done," or will it be "depart?" If our hearts condemn us not then we are truly blessed. Have we in the strength of our God, gone forth to battle with sin, and flesh and the devil, and have we found him all sufficient? Yes, his mercy endureth forever and he says, I will instruct thee, and teach thee in the way which thou shalt go. I will guide thee with mine eye. May our prayer be, "Create in me a clean heart O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me." Let us worship God in the beauty of holiness, presenting our bodies a living sacrifice, holy and acceptable unto him which is our reasonable service, ever looking unto him for grace and strength to do his will in all things. Soon we shall behold the King in his Beauty. The Bride hath made herself ready, the Bridegroom is here, the marriage supper is past and Jesus reigns. Let the whole earth rejoice and may it be yours and mine to sing the new song. "Thou art worthy to take the Book and open the seal thereof for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth." I want to be there, dont you? O how sweet it will be to have our tears all dried by his own loving hand, and hear him say, enter into rest, your warfare is o'er, you have fought the good fight, you have overcome, now you shall suffer no more, for the former things are passed away, and behold, I make all things new. Weeping endureth for the night, but joy cometh in the morning.

MRS. BANNIE BARNHILL.

An Admonition.

Christianity teaches man to be independent and think for himself—to decide what is right and not regardless of the opinions of the so-called wise and great. Christ demands self-reliance. His disciples are destined rulers expected to form character, (under the hard trials of life,) that fit them for his work.

Those who conform to the world can attain no superiority over the weak, and must rise in no way capable of assuming authority. The Christian must learn to estimate man at their true value, and not as the world values them. The mind is the only true measure of the man.

It has been said, with much truth, that the world never knows its greatest men; for circumstances consign them to obscurity; Satan is dominant, and keeps them where they cannot obstruct his plans.

Once in a while God in furtherance of his aims raises up some man like Abraham Lincoln, his servant, but we need not therefore overestimate his powers, or regard him necessarily as a heaven-born statesman or intellectual giant, for God chooses the weak and foolish of this world to confound the wise and powerful.

Commonly it is taught that virtue, honesty and so forth will ensure success, and the love and veneration of mankind, as a fact the reverse is usually the case.

Most of the great and successful that dominated the world (to judge by history) seem to have been unmitigated scamps, who either were born to power, or achieved it by all sorts of scheming and wickedness, the virtuous and weak serving as their victims. For the most part history is a record of the career of celebrated robbers and murderers intoxicated by lust and unsatiable ambition.

The value of human opinion is shown by the preface to the English Bible, where the Christian translators devote a page to the fulsome laudation of James I. who is described by Mr. Bissett, in common with other historians, as being, "in every relation of life in which he is viewed, equally an object of aversion or contempt." And there was; until lately at least, a special service in the English Prayer book, and a day set apart, especially to thank God for the restoration to power of that worthless scamp Charles the II.

Many of the nobility actually boast of their descent from the profligate mistresses of former kings, and blazon the bar of bastardy in their escutcheons as something to be proud of—others spring from the swashbuckler, cut throats and unscrupulous vassallions that composed the vagabond hordes of William the Conquer or, and other pests and drones that idleness and rapine cast loose on society.

Aristides was banished, as one man expressed it, because he was tired of hearing him called "the Just"—and Socrates was poisoned by his countrymen to get rid of his moral sermons, and the would-be reformer has always been trodden under foot.

In our land the scum rises to the top, and we elect him to high places that he may misrule our cities and oppose all efforts to promote moral or social improvement, and we disfranchise our women for fear their lot in the main would be cast for the suppression of vice, while the vicious or ignorant are given the ballot. No man can retain popularity who refuses to flatter and cajole the public, by ignoring the evil that they see, and promising the wicked that it will be well with him. "Surely thou hast set them in slippery places."

Some are placed in authority by the power of evil, to uphold Satan's kingdom, or that wealth and unbridled lust may lure them to perdition, or spread sin and misery broadcast through the land. Others are unfaithful stewards who have used the Lord's talents to gratify their own desires and enslave their fellowmen.

The Christian who goes with the crowd is yet blind. He fails to realize the great truths of Christ—that the pomp, and power, and glory of the world is vanity, or, as the translators might have more clearly (if vulgarly) expressed it, "Humbug," if they had known the term. The fear of the Lord is only the beginning of wisdom, and the Christian who would find the knowledge of God must apply his heart to understanding, must "cry out after knowledge and lift up his voice for understanding,"—must "seek for her as silver and search for her as for hid treasures."

The majority of Christians "get religion," join a church and conclude they are already saved. They make no effort to "seek the Lord." They say they have him already, for the Spirit tells them so. Yet they have not found wisdom, for they hate knowledge, and do not choose his counsel, which tells them to study the Scriptures, to "meditate therein day and night, that thou may observe to do according to all that is written therein." "Take fast hold of instruction, let her not go, keep her, for she is thy life." Enter not into the path of the wicked and go not in the way of evil men. Avoid it, pass by it, turn from it and pass away."

So far from "giving themselves wholly to them," the majority probably seldom read or hear the Scriptures except during an hour or so one day in the week; they object openly to searching the Scriptures or meditating therein lest they cause discussion, or lead them to mistrust those traditions of men that they learned in youth. They say it is not necessary to seek for wisdom as for silver, that it is better to believe as a little trusting child, and that "some day we'll understand"—forgetting that it is only "the wise who shall inherit glory," and that shame shall be the promotion of fools," for "he shall die without instruction, and in the greatness of his folly he shall go astray."

God gave us the Scriptures that they may make us wise unto salvation through faith which is in Jesus Christ, and "faith cometh by hearing, and hearing by the Word of God." We can not have faith in a thing that we know nothing about, and the position of the ordinary mass of professing Christians is exactly the same as that of the unprofitable servant who took his Lord's talent and bound it in a napkin, and buried it in the ground. They take the Lord's Word and bury it where it is of no use to them any more than if it were the Koran or Rig. Vedas.

The result is they are "in all evil in the midst of the congregation and assembly." The sinners have enticed them and they consent, they walk in the way with them, join their clubs and lodges and associations. They are "banding themselves" with the worldly and "associating" in the brotherhoods and trusts and secret societies with those that fear not God. They invite their co-operation, and "cast in their lot among them and all have one purse." to build up their Churches and send forth agents to spread their false doctrines. "They have left the guide of their youth and forget the covenant of God." "Associate yourselves, oh ye people, and ye shall be broken in pieces—take counsel together and it shall come to naught—speak the Word and it shall not stand, for the mouth of the Lord hath spoken it."

H. T. BAKER.

Why Called Soul Sleeper?

The belief in a few of the following Bible truths, causes a class of people to bear the nick-name "Soul Sleeper." Man is naturally mortal and death is a sleep. Immortal life is a precious gift of God, and not a natural possession. On the resurrection morning the sleeping saints will be resurrected to immortal life and the living "changed."

Let us see a few places in the Bible where death is called sleep. 1 Cor. xv. 51, says, "We shall not all sleep, but we shall all be changed." 1 Thess. iv. 13 to 16 says. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that you sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." 1 Cor. xv. 17, 18, says, "And if Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished." Verse 20 says, "But now is Christ risen and become the first fruits of them that slept." (That is, the first person that was ever resurrected to immortal life). Job thought death was a sleep. He says (vii. 21), "And why dost thou not pardon my transgressions and take away mine iniquity for now shall I sleep in the dust." Job xiv. 12, says, "So man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." Where does Job say he wants to be hide. "Oh, that thou wouldst hide me in the grave that thou wouldst keep me secret until thy wrath be past, that thou wouldst appoint me a set time and remember me?" Job asks the question: "If a man die, shall he live again?"

The question at the present day would be, If man die shall he live right on? In Job xvii. 13, he says, "If I wait the grave is mine house, I have made my bed in the darkness."

David was a man after God's own heart, and in Acts xiii. 36, we read, for David after he had served his own generation by the will of God fell asleep and saw corruption. But this will not be a perpetual sleep. Oh no, in Isaiah xxvi. 19, we read, "Thy dead men shall live, together with my dead body shall they arise, awake and sing ye that dwell in dust." And in Dan. xii. 2, we read, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

"The dead praise not the Lord, neither any that go into silence," so reads Psalm cxv. 17. Why do the dead praise not the Lord? Because Psalm vi. 5, says, "In death there is no remembrance of thee, in the grave who shall give thee thanks?" Hezekiah knew he could not praise the Lord when he died, for in Isa. xxxviii. 17-19, he said, "Behold for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption. For the grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth. The living shall praise thee, as I do this day." The inspired Word of God says, in Psa. xlix. 20, "Man that is in honor and understandeth not is like the beasts that perish." In the same chapter it says again, "Nevertheless man being in honor abideth not, he is like the beasts that perish. Like sheep they are laid in the grave; death shall feed on them." And in Eccl. iii. 18, 19, 20, it reads "I said in mine heart concerning the estate of the son. of men that God might manifest them and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts, even one thing befalleth them, as the one dieth so dieth the other; yea, they have all one breath so that a man hath no pre-eminence above a beast, for all is vanity, all go unto one place (do they all go to heaven? Oh no), no one of the dust and all turn to dust again." In Eccl. ix. 5, 6 we read, "The living know that they shall die, but the dead know not anything. Also their love, and their hatred, and their envy is now perished."

In verse 10 it says, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

In Psa. cxlvi. 4, we are told where the man goes, where the breath goes, and where the thoughts go. Let us read it carefully and see if either the man, the breath, or the thoughts go to heaven. His breath goeth forth, he returneth (to heaven? no) to his earth, in that very day his thoughts (fly away to dwell in the skies? no listen) perish." So if men go to heaven when they die, heaven is thronged with people who do not praise the Lord, and who have neither love, hatred, or envy, neither wisdom nor thoughts, for this is the condition a man is in as soon as death claims him. Yes, death is only a short sleep, because we expect to be awakened at the resurrection and judgment, but after that, any that have to die the second death, there will be no awakening for them. No, the second death will not be a sleep out of which you need expect to be awakened. "For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Let us be ready, so if we fall asleep we can say like Job, O, that thou wouldst appoint me a set time and remember me.

LAURA FREELS.

Christ and the Scriptures.

Nothing keeps our doctrinal system in such ripe proportion, or gives such real dignity to our spiritual consciousness, or such power to our confusion of faith, or such help for deep repose in our inmost, deepest being amid the cares and bustle of life, as communion with Christ in his Word, where mind and heart, intelligence and devotion, seek him and find him together. He has his special secrets for those who are at the pains to come and ask for them. And he not only teaches but comforts, "Great peace have they which love thy law, and nothing shall offend them." Psa. cxlx. 165; and it is because they love him. —*Bishop Thorold.*

Make no Christian living your standard of what is right in faith and practice, however high his name, his rank or his learning. Let your creed be the Bible, and nothing but the Bible, and your example Christ and nothing short of him.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations the restoration of Israel: the literal resurrection of the dead; the immortalization of the right-eous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

M. JORAN, Corresponding Editor.

PLYMOUTH, IND., OCTOBER 7, 1896.

If you wish the address of persons whose names you see in our paper, and are not in the standing list, let us know and we will forward the same.

"LORD, what wilt thou have me to do?" To some the answer is, "Arise, and be baptized, and wash away thy sins." In every case the answer is appropriate, exactly adapted to the enquirer's state or condition.

[illegible] heart as they are ready in the field. Twenty-five is a good number to start with. May many more be brought into the fold through their efforts.

WE wish to call attention to those who send for any of the books advertised under the head of "Aids to Bible Study and Mission-Work" to send direct to Brother Wiley Jones, Manchester, Va. Do not send to THE RESTITUTION office for any of these. This will avoid delay and save us the trouble of forwarding the orders to him.

THE day is nearing when the glorified saints shall be able to sing, "Oh, grave, where is thy victory?" They will then have triumphed over death. With such a prospect in view we may well ask the Apostle Peter's question over again: "What manner of persons ought we to be in all holy conversation and godliness?" We do wisely if we let the doctrine of the Anointed One have a practical effect upon our lives,—so moulding our characters that they may become more and more like the divine Pattern, so that we may ultimately be accounted worthy to partake of his divine nature—*partakers of him.*

"THE Bible doctrine of a future life exhibits a contrast to the vague, and contradictory theories propounded under the sanction of the Great Religious systems of religion among Gentiles. It has the merit of being at once definite, simple, reasonable, and in the highest degree attractive to people of unprejudiced and well-balanced minds; and it is unassailable on any method which science or culture can suggest. It may moreover be stated in a few words. Our contention is, that the Scriptures nowhere countenance the idea that man is *naturally* related to a future life, but on the contrary that he is a creature of the dust, and under sentence to return to dust because of sin, and that God has placed the sole means of his deliverance from this condition in the hands of the Lord Jesus Christ. This strikes at the root of the popular tradition.

WE read in 1 Thess. iv. 16, that the dead in Christ shall rise first. By reference to the context it will be seen that the comparison is between the righteous dead and the righteous living, and not between the righteous dead and the wicked dead. The Thessalonians seem to have been mourning the death of some of their number in a way that indicated a fear on their part that the deceased on their part had lost something by dying. Paul assures them that this was a mistake. "We who are alive and remain unto the coming of the Lord, shall not prevent (or go before) them who are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall *rise first*. Then (or second) we who are alive and remain shall be caught up," etc. Paul simply teaches that the dead are restored to life and perfected before the living enter upon the inheritance, and that therefore the dead lose nothing by dying. "Wherefore," says he, "comfort one another with these words."

THE angel promised Mary that the Lord God would give to her Son the throne of his father David, and he should reign over the House of Jacob forever, and of his kingdom there shall be no end. But this is not all. He will be monarch of all mankind. All the thrones and dominions of men will crumble to nothing before him,—he will grind them to powder. All earthly dominions will pass away, for it is the intention of the God of heaven to set up on the ruins of those represented by Nebuchadnezzar's pulverized image, a kingdom, which shall never be destroyed, and we are told that the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms, and it shall stand forever. The object of this kingdom is to reconcile the world to God, and to abolish all evil, and make all things new. It will be the time of regeneration. Matt. xix. 27-29. Righteousness will prevail, and purity will abound; while war will cease to desolate the nations of earth, and security will be everywhere experienced. Then God's name will be exalted and the oppressor crushed. Then the poor will be cared for, and righteous laws will cause the universal triumph of right. The knowledge of the Lord will in that day cover the earth as the waters cover the sea. Hab. ii. 14. But this glorious epoch will only be the introduction to a more glorious time, for it will usher in the age when The last enemy, death—shall be destroyed, and God shall be all in all. 1 Cor. xv.

[illegible] Heaven, all the immortality, be a possession of all men, why do the Scriptures present it as a matter of hope? (Titus i. 2, and iii. 7) and promise? (2 Tim. i. 1; and 1 John i. 25) and exhort believers to seek for it (Rom. ii. 7) and lay hold of it? (2 Tim. vi. 12, 19.)

If the record be that "God hath given to us eternal life, and this life is in his Son. (1 John v. 11), and "he that hath the Son hath life, and he that hath not the Son of God hath not life," (v. 12), is it not perverting the Scriptures to say that all men must live forever?

If the Bible says "The soul that sinneth it shall die" (Ezek. xviii. 4), how can the soul be deathless, as taught by the clergy?

If "eternal life" or immortality be the "gift of God through Jesus Christ," (Rom. vi. 23; John iv. 10) how can it be the natural birthright of all men?

If all men possess a life which will continue forever, why did Jesus say to the Jews, "that they might have life?" John x. 10.

If God "gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," (John iii. 16), how can any one obtain that life excepting through Jesus? And does it not nullify the mission of Christ to say that all men possess everlasting life?

The Gospel of the Kingdom. A Reply to "The Christian Oracle," No. 26.

Dear Sir:

In continuing the subject from the point where I left off, I remark that the Lord God regarded Abraham's question a very proper one, and proceeded to answer it, as follows:—"Take me a heifer of three years old and a she-goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon, and he took unto him all these and divided them in the midst and laid each piece one against another, but the birds divided he not. And when the fowls came down upon the carcasses, Abraham drove them away. And when the sun was going down

A DEEP SLEEP

fell upon Abraham, and lo, a horror of great darkness fell upon him." The next words must have astonished the faithful Abram: "And he said unto him, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them *after* 400 years!!!" And also that a nation whom they shall serve will I judge,—and afterward shall they come out with great substance; and thou shalt go to thy fathers in peace.

THOU SHALT BE BURIED

in a good old age. But in the fourth generation they shall come hither again; FOR [now comes the reason for thus dealing with Abraham's seed according to the flesh] FOR the iniquity of the Amorites is not yet full. There is no answer to Abram's question yet. It only deals with his descendants, and he learns they will be slaves to foreigners 400 years before they can occupy the land. He sees, too, that the present owners of the land will not be dispossessed for that length of time. But to the sacrificial victims,—they were

LEFT UPON THE ALTAR,—

and it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. This was a sign that could not be mistaken. The victims he had slain, and watched, and defended so long, were at last consumed by fire from heaven. By this he knew that HE HIMSELF would inherit the land. But he learned the truth also, that he would

DIE FIRST AND LIVE AGAIN

in order to inherit it. Hence the words of Heb. xi. 13. *These all died in faith not having* received the promises, but having seen them afar off." Bethink me that you will have to do something more than "glance" at this matter before you can extract yourself. It will not do to claim that it was really promised *to* Abram *for* his descendants, and that they inherited it after the 400 years expired, according to the promise, for they did not inherit it forever. They do not inherit now. I do not deny that there were promises made to them concerning the land: but *they* were

CONDITIONAL PROMISES.

Those made to Abram and the One Seed, Gal. iii. 16, were *unconditional*, absolute, contingent upon nothing. The Israelites to (nation 1) occupancy of that land depended upon obedience; and that explains their expulsion from it. Hold that they *never inherited it* [illegible] Chron. xix. 15, he says, "For we are

STRANGERS BEFORE THEE,

and sojourners as all our fathers were." This takes in Abraham and all his subsequent fathers. And all because the everlasting possession under the promise was a long way off; and secondly, because it is only Abraham's seed *faithwise* who will ever thus inherit it. I ask again, did the tribes thus inherit the land? No. God says the land shall not be sold forever." Why, Lord?

"FOR THE LAND IS MINE."

But, Lord, didst thou not give it to these tribes for an inheritance forever? He answers: "For ye are strangers and sojourners with me." They were tenants of his—"Sojourners with me." He would not allow them to sell it; it was his. They could in no case sell it for more than fifty years. See Lev. xxv. 23-29. But you say you are going to prove by Ezek. xxxii. 24, Abraham did inherit the land. But, Sir, I do not see how you can quote that passage for such a purpose, except from a concordance and without reference to the context. It says: Son of Man, they that inhabit those wastes of the land of Israel, speaks, saying: [*What* do they say? They say.] "Abraham was one, and

HE INHERITED THE LAND:

but we are many: the land is given *us* for inheritance." That's what *they* say: but are they reliable witnesses? Do they bear good characters? Do they speak the truth? Let the word of the Lord answer: "Wherefore say unto them, thus saith the Lord God, ye eat with the blood, and lift up your eyes toward your idols, and shed blood.—and

SHALL YE POSSESS THE LAND?

Ye stand upon your sword,—ye work abomination, and ye defile every one his neighbor's wife; and shall YE possess the land?" The answer is no! And the statement that Abraham inherited the land is not true, for it is exactly contrary to the statement of the Spirit in Stephen, already referred to. You now attempt to prove that Abraham, Isaac and Jacob inherited it by the following quotation, "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people, and give thee

THE BLESSING OF ABRAHAM

to thee and to thy seed with thee; that thou mayest inherit the land—[of thy sojournings—margin] *wherein thou art a stranger*, which God gave unto Abraham." You see the last clause of your own text disproves your claim. If Abraham had *inherited* what God gave him by promise,—he would have left his inheritance to Isaac, and Isaac in turn would have left it to Jacob,—but, lo, they were

STRANGERS IN THAT LAND.

I will now close by proving by Gen. xxvi. 3, that God had not performed his promise to Abraham in Isaac's time. "I will be with thee; I will bless thee (Isaac), for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham.....and in thy seed shall all the nations of the earth be blessed." Every promise is a promise of *future* good. And the Word of the Lord for it, he had not yet performed his oath to Abraham,—neither has he done so in this year of our Lord 1896.

Tourist Sleeping Cars to California Daily.

Every day in the year Tourist Sleeping Cars are run through from Chicago to California via the Chicago, Union Pacific & North-Western Line (Chicago & North-Western, Union Pacific and Southern Pacific R'ys). Only $6.00 for completely equipped double berth from Chicago to the Pacific Coast. For tickets and full information apply to agents of connecting lines, or address W. B. Kniskern, G. P. & T. A., Chicago & North-Western R'y, Chicago.—Oct. 17.

Report of Meeting.

Dear Fellow-workers:

You will rejoice with us, with the church at Millbrook, Michigan and with the angels in heaven, to know that the Lord has again shown his love and mighty power in bringing many dear souls into a saving knowledge of the truth. On August 12th we both left our home (after on my part a six months silence in preaching) for Millbrook, and expecting to remain there more than four or five days, but God knew better than we did, what he wanted us to do, and the days passed by amid much interest, many Bible talks and readings, until three weeks had been counted off and twenty-five names written in the Lamb's Book of Life. The morning we left a Mr. and Mrs. Southwick came four miles to be buried with him, our immortal Lifegiver, reaching the water before seven o'clock. As Sister Southwick came up out of the water she grasped my hand with a look of perfect peace and satisfaction beaming from her eyes and exclaiming, "O, I am so glad!" Well might she shout for joy, for were not the angels rejoicing in heaven, the heavenly smile of approval resting upon them, and they resting in the blessed assurance of a passport into the soon coming kingdom, if they walk the life of children of a King. One of the brethren who took the name of Christ upon them, threw away their tobacco, one broke away from the accursed drink habit, all have erected the family altar in their homes. The young people organized their own meeting and all seemed to start out in earnest for the kingdom, realizing with Paul, that it is through much tribulation we enter the kingdom. They have girded themselves round about with Divine help, so that when the trials come they will not be shaken, but stand firm that they will not be ashamed before him at his coming. One dear sister had desired baptism for two years, all that time walking in fear and trembling, struggling on with aching heart, and failing health. She said with so much earnestness, "If I obey do you suppose it will take away this heart-ache?" Yes, dear one, obedience gives rest and peace, and by your obeying others will be led into the truth. "I'll go," she said, and the next evening she rose for baptism, and one week from that time, (a week after we had left) her husband accepted the gospel and the Elder was sent for to come and baptize him, he making the twenty-fifth soul baptized into Christ, several others came back to Father's house who had taken the name by baptism before, but had for some time been careless.

We are now at Niagara Falls, coming here at the repeated request of the brethren. There is much work to be done in Michigan, but the Macedonian Cry comes from all around, "Come over and help us," and so we are here to help. May God help with his own mighty power to bring many hearts near to him in obedience to his Word. Pray to this end brethren, we are so weak, and unable ourselves to do this blessed work but God is the same loving, willing helper and worker. In him we trust.

Yours, in the vineyard of the Lord.
R. W. & M. A. WOODWARD.

Dear Restitution:

Brother John Poore of Tempe, Arizona, has been holding a series of meetings here. We hired a tent for the occasion and pitched it at 34th Street and Central Avenue, because most of our people live in that direction. Brother and Sister Lampher, Brothers Gibson, DeYoung, Wagner and Smith assisted in the meetings. The tent was never crowded but comfortably full, and as much interest shown as could be expected in that part of the city, being sparsely settled and the Advent conference going on at the same time.

Brother Poore preached powerfully on the "Testimony of the Spirit in the Word," "The Nature of Man," "The Resurrection," "The Restitution," "The Coming of the Lord, and Signs of the Times," and "The Sufficiency of the Scriptures," etc.

We enjoyed his visit immensely and praise God for it, as we do not often hear such preaching. He goes for a week to Pasadena, in the Advent tent, where it is hoped he will do much good.

Yours in Christ.
E. D. MCCLEES.

Excursion to Columbia City.

Friday Oct. 9th, low round trip tickets will be sold via Pennsylvania Lines to Columbia City from Plymouth, Ft. Wayne and intermediate ticket stations for the Republican Mass Meeting; return coupons valid Saturday, Oct. 10th, inclusive.—Oct. 10.

Conference Report.

The conference at Lamark, Illinois, opened as per call, on Friday evening Sept., 18, 1896, with preaching by Brother J. F. Wilcox, from the 14th chapter of Exodus, a faith that will induce service. On Saturday forenoon we met and again heard from Brother Wilcox out of the precious Word. After report of Evangelist D. M. Hudler was read and accepted, he having preached 252 discourses and three funeral sermons together with his receipts and expenses, and after accepted on motion it was unanimously agreed that D. M. Hudler remain in Illinois as Evangelist. Churches at Antioch, Adeline, Pleasant Valley and Lamark obligating themselves to his support. East Plum River and Union not making any decisive answer. The conference authorized the secretary to issue to J. F. Wilcox a certificate to act as an evangelist, for the Church of God in Illinois, at his will to go and preach the gospel. We had preaching on Sunday morning, afternoon and at night, and thus ended one of the most enjoyable times that we have had for many a day, there having been a good attendance of brethren from abroad, each being renewed in his faith.

J. M. GLOTFELTY, Sec'y.

Editor Restitution:

The Church of God met at Bitter Creek, Sumner County, Kansas, and enjoyed a splendid meeting conducted by Brother L. E. Conner. Many friends from a distance were present and all seemed to enjoy the intellectual feasts which Brother Conner always has prepared for his hearers. He is not only eloquent and able but willing to do all he can for his Lord and Master. Under his preaching five individuals stepped out on the Lord's side and complied with the required conditions.

The business meeting was held on Saturday Sept., 12 and among other business the conference decided to hold the next quarterly conference in the early part of Dec., at Oxford, Kansas. The yearly conference is to be held again next fall at Bitter Creek.

Brother M. L. Adams of Oklahoma was present and also Brother T. E. Adams, both of which assisted in the meeting.

Brother I. S. Miller was again elected president of the conference and received a vote of thanks for his past service.

We hope that all were cared for and not only enjoyed the meeting but that they are better men and women for their having been with us during our services, and may we all ever live near the blessed One whom we serve.

Yours in hope.
I. S. MILLER, Pres.
W. M. VICKERY, Sec'y.

Report of the Annual Conference of the Church of God in Indiana held at Argos Ind., Sept. 18-20, 1896.

It is our pleasure to report another good meeting and we trust much good may have been done or may come from the seed sown. The weather was favorable and all felt it was good to be there.

The business meeting was called Saturday A. M. by the president J. F. Wagoner. The secretary being absent no report of the last meeting was given. Bro. F. L. Austin was chosen secretary pro tem.

The treasurer reported amount on hand at beginning of quarter $49.92, paid out same for evangelistic work with no receipts up to date.

On motion all the officers were re-elected for the ensuing year.

The conference granted a letter of commendation to Bro. Chas. Fish of Argos to act as minister.

It was moved and carried that a committee of two be appointed by the chair to wait upon parties having obligated themselves in matters pertaining to Bro. G. W. Smith of Marmont. The committee appointed were Bros. Frank Boggs and Charley Fish.

It was further ordered that an appeal be made by the president through THE RESTITUTION to the brotherhood to replenish the evangelical fund. Conference then adjourned.

The meetings were quite well attended throughout, quite a number being present from abroad. There being seven from Rensselaer, among them was Bro. F. L. Austin and wife, also Bro. Joblin from Cleveland, O.

The ministers present were Bros. J. F. Wagoner, M. Joblin, J. L. Wince and F. L. Austin.

Bro. Joblin did most of the preaching presenting the truth with an earnest zeal and original fact, yet fraught with a spirit of love enlisting the strictest attention of all present, and it seemed that no one could hear and not realize the responsibility that rests upon them.

One sister came out and was baptized on Saturday. May she trust him for grace in every time of need and be faithful to the end. The meetings were interspersed with social and prayer services, which are a great aid and promoter to success of all religious efforts. On Sunday morning a cheering letter was read from our dear Bro. Willey, which will be published in THE RESTITUTION.

May the heavenly Father sustain and keep us all is our prayer.

J. F. WAGONER, Pres.
A. C. ROBERTS Sec.

Letter Read at Argos Conference.

Dear Bro. Roberts Sec'y:

And to all those who through a love of truth, as it is in Christ, in Conference assembled at Argos, I send this greeting, that you may know of my continued remembrance of you in all your meetings. I should have enjoyed meeting with you, and of speaking face to face of the joy and hope which we have in common, through a knowledge of God, and of the great and precious promises which through his love he has made known unto us. But as I am not permitted to meet with you, I send this greeting with much hope, that this reunion of those of like precious faith, may be a blessing, and that new zeal and trusting confidence may be rekindled in the hearts of the veteran soldiers of the Master. And moreover that through your loyalty and love for the Captain of our salvation, that some loyal heart may be induced to enlist under the banner of our King.

My dear brothers and sisters in hope, the Lord has been good to me, and since I had the privilege of meeting with you in June at old Antioch, I have had the pleasure of spending one first day with our dear brother and sister Geo. M. Moyer at Clarksville, Iowa, and of listening to him as he fed his little flock the bread of life from God's great store house of truth. And again, (thanks to the protecting care of our dear heavenly Father) I was permitted to spend Sunday Aug. 23, with our dear Brother and Sister Halstead at Andover, South Dakota. What a joy to hear his voice once more as he spoke the words of truth and hope, to that loving, loyal band of faithful followers. Oh, how forcibly it brought to my mind the power of his gospel through his preaching, which opened my mind to the truth as it is in Christ Jesus. These meetings are but a foretaste to that Grand Event, when we shall all meet to part never more in our happy Eden home. May the dear Lord sustain us in every trial, that we may be found ready when he comes.

I wish to add one word for Bro. Halstead. He is getting old and is contemplating a visit to Indiana during the winter, thus avoiding the cold weather of Dakota. Should he come to Indiana he would be glad to visit any of the churches in that State who might give him a call. He loves to tell the old, old story.

Your Brother in hope,
J. H. WILLEY.

Never put much confidence in such as put no confidence in others. A man prone to suspect evil is mostly looking in his neighbor for what he sees in himself. As to the pure all things are pure, even so to the impure all things are impure.

Excursions to Pittsburgh. Brotherhood of St. Andrew Annual Convention, via Pennsylvania Lines.

October 12, 13th and 14th, from ticket stations more than two hundred miles from Pittsburgh, and Oct. 13th and 14th, from ticket stations not exceeding two hundred miles from Pittsburgh, special low rate excursion tickets will be sold to Pittsburgh via Pennsylvania Lines, for Annual Convention of Brotherhood of St. Andrew; return coupons will be valid through to original starting point on or before October 20th.—Oct. 13.

They that covet forbidden honors forfeit allowed ones.

The "Overland Limited."

The famous trans-continental train via The Chicago, Union Pacific & North-Western Line, leaves Chicago at 6.00 P. M. every day in the year via the Chicago & North-Western R'y, and makes the trip to California in only three days. Double Drawing-room Sleeping Cars, Buffet, Smoking and Library Cars, Dining Cars and free Reclining Chair Cars are features of the equipment of this perfect train. Agents of connecting lines sell tickets via The Chicago & North-Western R'y. Illustrated pamphlets and full information will be furnished on application to W. B. Kniskern, G. P. & T. A., Chicago, Ill.—Oct. 17.

Poetry.

"Ask, and it Shall be Given You."

He loves to answer prayer, though not, it may be,
In just the way that we should think the best;
But in his own prospective, perfect judgment,
He gives the blessings, and withholds the rest.

Then let us trust him, let us take the comfort;
O, let us lean upon our Father's care!
Life may seem dark at times, events mysterious,
But once at home, all shadows vanish there.

—C. Murray.

Communicated.

Smith and Wilson Discussion Number 13.

First Proposition:

Resolved; The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

A TRIP TO HADES.

A wierd journey is before us. To the ancients, the land of spirits was a desolate realm, where weak and puny shades were listless and unemployed *save* as they roused themselves to greet a new comer.

But Jesus brought that life to light and under our faithful and competent Pilot we may venture in full confidence to survey the spirit world.

Three orders of intelligent beings are known to us; God, angels, men.

God is a spirit, he is here, but invisible, for he is not material. He *alone* has immortality. Angels and men are creatures who have a beginning, while to God there is none, therefore he alone has life in himself not derived from another. Angels being spirits *cannot* die, Luke xx. 36, for spirit is deathless.

A moral distinction divides both angels and men into two classes, let us begin and end our survey with the good sandwiching the evil. The good angels do the will of God, Matt. vi. 10, encamp around the good, Ps. xxxiv. 7, and minister to the saved, Heb. i. 14. Eighteen appearances of angels are recorded, one half being in the New Testament. The mountain or the plain may be full of them, but we are unable to see them, 2 Kings vi. 17. They excel man in power and in wisdom. It is probable that every child and every true lover of God has a guardian angel.

But some angels sinned. They were *cast down into darkness into Tartarus* reserved unto the day of judgment when they are to be cast into the lake of fire. They are in chains, but chains have length, hence they appear on earth. Their chief is called the Devil, (the evil,) Belial, Satan, Beelzebub. He is a murderer and the father of lies. He is the adversary of God and man.

Jesus told the Pharisees that they were the children of the devil. When they die who have served the devil here, they become unclean spirits or demons. They seek rest and in Jesus' day often entered into men. Unfortunately translated devils these spirits of wicked men are confounded with the wicked angels.

This word had a growth with a little different application in the New Testament.

At first *daimon* meant a knowing one. It was applied to Aristotle and to Thucydides on account of their intelligence. Then it was applied to the spirits of the dead because they had become acquainted with the secrets of another world.

Hesiod, the oldest known Grecian poet wrote, "The spirits of mortals become demons when separated from their earthly bodies."

Plutarch quotes the above and endorses it, "The demons of the Greeks were the ghosts and genii of departed men."

Josephus in the 6th and 8th chapters of the Wars of the Jews gives the current belief of the Jews. "Demons all the spirits of wicked men who enter into living men and destroy them unless they are so happy as to meet with speedy relief."

Lardner, says of the first two centuries of the Christian Era, "The notions of demons or the souls of dead men having power over living men, was universally prevalent among the heathen of these times and believed by many Christians." See lectures and addresses by A. Campbell, pages 381, 386. Did the writers of the New Testament endorse this view? With a slight change they did. The demons of the New Testament are always unclean, never good!

(*a*) Demons are distinguished from diseases, Matt, viii. 16. We cast out spirits and healed all the sick.

(*b*) Demons were called deaf and dumb, Mark ix. 25,

(*c*) Demons believe, Jas. ii. 19, and confessed Christ, Matt. viii. 29, though in fear.

(*d*) They are marked out by sex, Acts xvi. "He came out of her," at Paul's command.

(*e*) Babylon is represented as the habitation of demons, Rev. xviii. 2. These are the spirits of its former inhabitants not diseases, nor insane persons, nor metaphors.

(*f*) Demons consult and plan, Mark v. the demons going into the swine, Luke xi. the unclean spirit takes back with him seven other spirits.

Some Biblical scholars hold that between his death and resurrection Jesus preached to the spirits in prison, 1 Peter iii. 19. The time of the preaching is not clear, that the spirits were in prison is beyond question.

The blasphemy against the Holy Spirit was saying that Jesus had a demon, Mark iii. In that place the Lord admits that satan has a kingdom, that there are spirits under satan who enter into men, that he (Jesus) *casts them out and binds and spoils satan.*

The existence of a kingdom of evil spirits is thus emphatically declared by the Teacher. The greatest sin possible has its basis in that fact.

On a vacation journey one cannot write the geography of sheol as accurately as is desired. Let the above impregnable argument suffice for the present.

GEO. T. SMITH.

REPLY NO. 13.

DEMONS.

The reader will observe that the caption to Eld. Smith's paper, is: "A trip to Hades." He says: "On a vacation journey, one cannot write the geography of Sheol *as accurately as desired.*"

Of course not, you had better wait until you return and when in a quiet, reflective mood you will be better able to give a geographical description of your "trip" and the country.

What is a devil? We have *daimonion* from *daimon*, a deity, a god."

See Deut. xxxii. 17: "They (Israel) sacrificed unto devils, not to God: to gods whom they knew not, to new gods that came newly up, whom your fathers feared not."

See Psa. cvi. 35, 37. They were mingled among the heathen and learned their works: and they served their idols, which were a snare unto them—yea, they sacrificed their sons and their daughters unto devils, (idols) *and shed innocent blood, even* the blood of their sons and their daughters, whom they sacrificed unto the devils (idols,) of Canaan."

Says Paul, 1 Cor. x. 20, 26, "The things which the Gentiles sacrifice they sacrifice to devils (idols,) and not to God."

In the time of Plato, the pagans deified the imaginary ghosts of dead men, which doctrine the Jews embraced as they were prone to embrace evil from the people with whom they mixed, Psa. cvi. 35, 37. For proof of these things see the historical citations from Josephus and other authors in Eld. Smith's paper. The prevalence of a belief, does not prove its truth. Error is frequently the *most popular*, as it was in Noah's day.

Idols composed of stone and wood were called devils. Christ called Peter "satan," and speaking of his disciples said, "Have I not chosen you twelve, and one of you is a devil?"

None of these devils were spooks of dead men. Eld. Smith's historical citations show how these spooks came to be created, and became both good and bad demons, the teaching came from the dark benighted minds of the pagans, from whom they derived their instruction and ghostology.

A person afflicted with some form of nervous disorder, was supposed to be controlled or possessed by a malignant spook.

A lunatic was one *possessed* by a moon devil. See Matt. xvii. 22, "Lord have mercy on my son, for he is a lunatic, and sore vexed. Jesus rebuked the devil and he departed out of him."

He rebuked the influence or cause which deranged the childs mind (brain). There was something wrong with his brain, is the common sense of it. I think there would be something wrong with the brain of a person who would argue that he expelled some dead man's crazy spook from him.

Matt. xii. 22, "Then was brought to him one possessed with a devil blind and dumb and he healed him." Christ healed the one that was blind and dumb. He did not cast out of him the ghost of some blind and dumb man who was dead. That theory lacks common sense, and is extremely heathenish.

There was also the maniac among the tombs. When Christ healed him "he was in his right mind." He acted like men do now who have a disordered brain. Spook business cuts no figure at all. He cured others of epileptic fits. The people of those days thought it was the work of "hobgoblins," etc., which they learned from heathenish pagans.

Enlightened people of this age, should know better than place confidence in such ignorant superstitution, and rise superior to it.

Christ's conformity to the *popular* way of the people expressing themselves, did not commit him to a belief of their delusive fictions. He gave an apparent recognition to Beelzebub the god of the Philistines, when he said, "Ye say that I cast out demons through Beelzebub: If I by Beelzebub cast out demons by whom do your children cast them out?" He did not denounce him as an heathen fiction any more than the idea that spooks of dead men were in them tormenting them as devils. It amounted to no more than a mere accommodation to the prevalent ideas of the people.

ANGELS.

Eld. Smith has considerable to say about angels. I don't know what connection it has with the question under discussion, they are a different order of beings. It may be that he thinks that they are *spooks of dead men.* Immaterialists do teach their children to sing:

"I want to be an angel,
And with the angels stand."

In books and on grave stones we see pictures of plump little cherubs, with feathery appendages, which are used to propagate the delusion.

Angels are spiritual beings, and are deathless. They are true samples of what spirit beings will be when raised from the dead.

Abraham saw what he thought was three men approaching him. He extended his hospitality toward them, and gave them bread and butter, milk and veal to eat, "and they did eat." Gen. xviii. 2, 5.

Lot did the same for what he thought was two men, "he made them a feast, and "they did eat."

The father of Samson extended hospitality to what he *thought* was a fellow-man, "And knew not that he was an angel of the Lord." Judges xiii. 15.

Says Cornelius, "A man.. stood before me in bright clothing." Acts x. 30. They had the form of men.

Angels are samples of what the blest and holy will be, when they become spirit beings. See Luke xx. 35, 36.

These angels as we have seen, were real substantial beings. They could sit down and eat a square meal of bread and butter, milk and veal.

The ghosts of immaterialists, cannot do this, they amount to nothing more than an apparition, a delusive fancy, an illusion, a spectral shade, a fantastic dream, an air-castle, an etherial ghostly vision, a nonentity, "thin air" appears substantial when compared with this dreamy nothing! nothing!! nothing!!!

LIVING SOUL.

"The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life (*neshamah chaiyim*—the breath of lives,) and man became a living soul (*nephesh chaiyah.*") Gen. ii. 7.

Men and beasts are made of the same substance, and have the same breath of life, *Neshamah* has reference to the vital air used in common by man and the animal creation.

Says Pettingell, "It seems to be nearly, if not quite, synonomous with the word *ruach*, which is more frequently employed to express the same idea. *Chaiyim* is the plural of the word *chai* or *chaiyah*, meaning life."

There appears to be nothing peculiar to man in the fact of the communication of this breath of life to him, for the brutes *themselves* are represented as having the breath of life in their nostrils also, as in Gen. vii. 2, where the same words, with still greater emphasis, by the addition of *ruach* are employed as follows: "All in whose nostrils was the breath of life (*neshamah ruach chaiyim*—the breath of the spirit of lives)—died."

The phrase *nephesh chaiyah*, translated in this passage 'living soul,' certainly designates nothing peculiar to man, for it is equally applicable to beast, ten times in Genesis and twice in Leviticus.

Rev. T. Pye Smith says: "Some of our readers may be surprised at our having translated *nephesh chaiyah* by living animal? There are good interpreters and preachers who confining in the common translation 'living soul' have maintained that here is intimated the distinctive preeminence of the man above the inferior animals, as possessed by an immaterial and immortal spirit. We should be acting unfaithfully if we were to affirm its being contained or implied in this passage."

Says Dr. Lange: "The expression, 'living soul' as used in Genesis is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. i. 20, 21-24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation."

In Revelation we read "every living soul in the sea died." In No. 5 Elder Smith says: "The loathsome fish with living souls can soon be landed if Elder Wilson will kindly give us the meaning of the word 'soul' as he has found it in the Bible." They have been given repeatedly, but have not seen "the loathsome fish" landed yet. Try again.

WHERE ETERNAL LIFE MAY BE FOUND.

How foolish to argue that a desire for immortality is an evidence of its possession. Paul says: "What a man seeth, why doth he yet hope for?" The desire ceases when the object of the desire is attained. The fact that man desires immortality is a clear evidence that he does not possess that which he desires. The existence of a desire may prove a possibility of its being attained, but it is by no means a guarantee that it will be attained.

What is immortality? It is the *antithesis of mortality.* The word mortality is derived from the Latin root "*mors*" death, and means "deathfulness." Job says: "Shall mortal man be more just than God." In this passage inspiration describes "man" (not a house for man) as being "mortal" liable to death. Im, signifies "not," and when placed before the word "mortal" means not mortal, or liable to death.

In your study of nature, Eld. Smith, have you discovered any thing wherein there is the breath of life, but what is as yet mortal? What does nature teach you? Study nature, Eld. Smith if you find the revelation of God in the Old Testament Scriptures is more than you can handle. Alas! where does nature teach the immortality of man?

If Eld. Smith can accept the New Testament as authority, he will be compelled to admit that eternal life is something to be obtained through Jesus Christ, and is not an inheritance by nature.

John x. 20. "I am come that they might have life."

1 John iv. 9. "That we might live through him."

John v. 26. "Ye will not come to me that ye might have life."

John xi. 25. "I am the resurrection and the life."

John x. 28. "I give unto them eternal life."

1 John ii. 25. "Hath promised us eternal life."

Rom. vi. 23. "The gift of God is eternal life."

Titus iii. 7. "The hope of eternal life."

Jude xxi. "Looking for the mercy of our Lord Jesus Christ unto eternal life."

Col. iii. 4. "Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory."

W. H. WILSON.

Jesus Christ, the Son of God.

Allow me to say something on one of the greatest delusions of the last days. After all the positive teachings of the Bible on the subject of Jesus Christ being the Son of God, we have to be confronted with the teachings of men that that grandest of truths, has to be set aside, and that the Christ, the Son of the living God, is now found out to be the son of Joseph. Now, I will give proof from the great eternal Father, and from the angel Gabriel. Luke i. 31, 32: "And behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus. He shall be great and shall be called the Son of the Highest." * * * Peter, John and others also give us proof. In the first place I will give the names of the sons of Joseph. Matt. xiii. 55, "Is not this the Carpenter's Son? is not his mother called Mary? and his brethren James, and Joses, and Simon, and Jude?" These are the four sons of Joseph. Now, we want the proof from a reliable source. Let us commence with our dear Father in heaven. When his blessed Son was immersed by John in the river Jordon. Matt. iii. 13 to 17, "And lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo, a voice from heaven, saying, This is my Beloved Son in whom I am well pleased." God said this Jesus was his Son. I cannot, I will not, I dare not, say this was the son of Joseph. Oh, Father in heaven, where is the world drifting to?

Again Matt. xvii. 5: "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is *my* beloved Son in whom I am well pleased: hear ye him." Was this all a mistake? Has the dear Father in heaven deceived us? No, the deception *is* not in *him.* Matt. xvi. 15, 16. Now, let us hear from Peter. Christ asked him a pointed question and that question was answered by inspiration, for Christ said so at the same time. Let us hear the question and answer, and when we are asked the same question, let us give the same answer. I for one will. God being my helper. "He (Jesus) saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said, ("You are mistaken, I am the son of Joseph?) No, no, *not* him. "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed [illegible] unto thee, but my Father in heaven." There, I told you Peter was inspired. He did tell that grand truth. God told [illegible] on the Mount of Transfiguration. I believe those that teach Christ is the son of Joseph have got their revelation from flesh and blood. Again let us hear John in his first epistle. John vi. 11-12, "He that hath the Son hath life, and he that hath not the Son of God hath not life." Now, what think ye Josephites, have you got life in a son of Joseph? I would not give you one farthing for your hope of eternal life. Once more 2 John iii. Read it. There is the Father, and Jesus Christ the Son of the Father. Then the Christian's Christ has a living Father. Those that believe that Joseph is the father of their Christ have no living Father of their Christ.

I write in earnest, my dear brethren, for in travels my I find the brethren drifting off into those vain speculations, and as they endorse them they become cold and indifferent in the things concerning the kingdom of God, and want to spend the most of their time on their pets. If I meet a man that believes in universal salvation, he won't or don't want to talk on any other theme, and just so on the other hobbies. Let us look well to our standing. Let us build on Christ, the solid Rock. All other foundations are faulty.

J. S. HAVEN.

Adorning.

"That they may adorn the doctrine of God our Savior in all things." Titus ii. 10.

Brother, Sister, have you carefully read this second and third chapters of Paul's Epistle to Titus? If you have not do not fail to do so, and by so doing profit by the Apostle's exhortation to Titus to adorn the doctrine of God, the doctrine which you have accepted as the true gospel of God, of Jesus Christ. We must adorn that doctrine *in all things*, not in a few things. If we be teachers we must "speak the things which become sound doctrine," exhort the aged men to be "sober, grave, temperate, sound *in faith*," etc., the aged women likewise, the young men to be "sober minded." If it be the preacher's duty to exhort to do these things, then it is the duty of each and every child of God to obey, and the preacher also as an example, if he would in the fullest sense "adorn the doctrine of God in all things."

That doctrine teaches us to "look for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ," and if we would hear the call on the resurrection morn we must have so lived that we have adorned the doctrine, or, what means the same, if we have "overcome."

Let each one who has "obeyed from the heart that *form of doctrine*" stop and ask himself or herself the question: "Am I living an overcoming life each day; am I adorning; am I worthy to be called and chosen when the Savior shall come?" Let us drop these contentions about things that are unessential to salvation and devote some of the valuable space in the paper to articles on practical Christianity.

Has each one who has gone down into the water been buried and rose to a new life, forsook that old life of wrong-doing? Are you pure in mind and purpose, and living a self-sacrificing life, or do you live only for the gratification of earthly pleasures as before? Are you leading a daily life of prayer, and "pray without ceasing," not only on bended knee, with your life companion by your side, but by thought, deed and action, or is it as before observance when no thought of prayer was in your hearts? David and Daniel prayed three times each day. It is the medium by which we draw near to God and which strengthens us to overcome temptations.

Knowing that the latter days are upon us and that our Savior will soon come, what manner of men we should be in holy conversation and righteousness. "They which have believed in God might be careful to maintain good works," say Paul (Titus iii. 8) "These things are good and profitable unto men."

If our Savior should come and find us running after the things of this life—voting for some mortal man, when our doctrine teaches us that only the righteous rule of Jesus Christ as King of kings can bring that peace and prosperity which all humanity desires—will he hunt us out and give us a crown? No. Unto them that look for him only will he appear a second time without a sin offering unto salvation. Vote for our Savior by adorning your lives each day with self-sacrifice, righteousness and prayer.

EDGAR HAVEN.

Dear Bro. Underwood:

I copy the following from the *Christian Alliance*, and send it for insertion in THE RESTITUTION if you think it meet or proper.

MRS. D. HOWARD.

"TO CHRISTIAN WOMEN EVERYWHERE."

I want to ask the privilege of writing freely to you of the thoughts that *arise in my heart.*

If my words seem poor and weak, you will receive them kindly for Christ's dear sake, for I believe that they carry not the suggestion of my own mind, but an invitation from him. We all love to read of those women who came unto the sepulchre *at* the rising of the sun seeking their crucified Lord, and found their risen Savior. Thank God, the women who love and worship Jesus Christ now are not a few, but a multitude.

We may not gather from every land and nation to meet in visible presence, but we can meet in spirit; therefore, I want to ask you to join a *prayer-watch* concerning the coming again of our dear Lord. We know not when *the time* is, therefore we are told to "watch and pray," and to be ever looking for that "blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." So I ask that we may in spirit gather together, *at the rising of the sun*, to offer our petitions. Surely if we do this faithfully, he who gave those early faithful friends a vision of angels, who appeared to them in his risen glory and beauty, will manifest himself unto us also. What sweet lessons in the things pertaining to the kingdom of God, he may teach us! Surely he will give us messages of hope and consolation to his battle-worn soldiers—to his patient sufferers—to the weary and discouraged ones of earth. So shall *our hearts* be drawn into a glad waiting for his return; and the sad earth be made to bloom and smile beneath the promise of his coming. If you cannot observe the hour of sunrise (though I hope you will if you can) will you not offer your petitions with your morning prayer? Will you not show this letter to friends who are near you, and send it to some distant friends, especially, to the missionary in whom you are most interested. Would that it might in some way reach every Christian woman in the world! Would that each one would make these simple words a part of her life of prayer! "A morning prayer-watch for Christian women, viz:—"That the Church may be ready to meet her Lord. That we, and those we love, may at Christ's appearing be found in him. That God will send a mighty out-pouring of his spirit on all mankind.—Offer for all and especially for his dear children the following, "O God, who hast prepared for those who love thee such good things as pass man's understanding, pour into our hearts such love to thee, that we loving thee above all things, may obtain the promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen." Mal. iii. 17; Titus ii. 12; Peter iii. 1; Mark xiii. 6, 7.

Bourbon Fair Excursions via Pennsylvania Lines.

Oct. 6th–9th, Low round trip tickets to Bourbon will be sold from Ft. Wayne, Valparaiso, and intermediate stations on the Pennsylvania Lines for the Fair; return coupons valid Oct. 10 inc.—Oct. 10

Communicated.

Hesaias.(Isa. C. V.) Chap. 63.

1. Who is this one who hath come from out Edoom, with redness of outer-garments from Bosor? So timely-beautiful with flowing-robe, in might with strength? I am discoursing righteousness and a judicial-procedure that belongeth to an instrumental-salvation.

2. Why are thy outer-garments red and thy under-garments as though from treading a wine-press?

3. I am full of one that hath been trodden, and of the nations there is no man with me; and I have trodden them in my anger, and I have crushed them like earth, and I have let their blood down to earth.

4. For a day of repayment hath come unto them and a year of reasoning is present.

5. And I looked to see, and there was no responsive-helper; and I contemplated and no one intervened, and my arm hath delivered them, and my anger stood by.

6. And I have trodden them down in my wrath and led their blood down to earth.

7. The mercy of the Lord I remembered, the virtues of the Lord in all the ways in which he repayeth us; The Lord is a good Judge unto the house of Israel; he bringeth upon us according to his mercy and according to the plenitude of his righteousness:

8. And he hath said, Are they not my laity? Can offspring set aside? And he hath become unto them salvation;

9. From all their tribulation: Not an elder nor an angel, but he himself hath saved them because he loveth them and is sparing of them; He hath redeemed them and taken them up, and exalted them all the days of the animate-age.

10. But they have distrusted and provoked his sanctified spirit; and it hath been turned into enmity toward them; he hath warred against them.

11. And he hath recalled to mind age-lasting days; Where is he who conducted the shepherd of the sheep up from out the sea? Where is God in them, the Sanctified Spirit namely?

12. The One who led Mooses by the right-hand? He made water strong before his face to make for himself an age-lasting name.

13. And he led them through an abyssmal depth like a horse through a waste-place; and they did not toil wearily;

14. And like domestic-animals across a plain: spirit from the Lord came down and guided them; In this wise didst thou lead thy laity to make for thyself a name of glory.

15. Mayest thou have returned from out the heavens, and mayest thou have seen from out thy sacred house and from out thy glory; Where is thy zeal and thy strength? Where is the plenitude of thy mercy and of the feelings of thy pity, that thou hast withheld them from us?

16. For thou art our Father; Habraam did not know us, and Israel did not recognize us; but thou, O Lord, our Father, mayest thou have delivered us; From a beginning is thy name upon us.

17. Why didst thou let us go astray from thy way? Why didst thou harden our hearts so as not to fear thee? Mayest thou have returned for thy bond-servants' sake, for the sake of the tribes of thine inheritance.

18. That we may inherit a little of thy sacred Mount.

19. We have become as we were from a beginning, when thou didst not rule over us, nor was thy name called upon us.

CHAPTER 64.

1. If thou shouldst open the heavens, trembling from thee would lay hold of mountains and they would melt,

2. As wax from before the face of fire melteth; and fire would consume the adversaries, and thy name would be made manifest with the adversaries. From before thy face nations will have become terrified, whenever thou mayest do the glorious things; Trembling from thee will lay hold of mountains.

4. From the animate-age on we have not heard nor have our eyes seen a god except thee and the works which thou wilt do to those who wait for mercy.

5. For it will meet with those who do the right and they will have remembered thy ways. Lo, thou didst become wrathful and we were sinning; Therefore were we led astray;

6. And we all became as it were unclean; like a rag of one who sitteth apart was all our righteousness, and we were cast off like leaves because of our transgressions. In this wise will a wind bear us away;

7. And there is no one who invoketh thy name, and who remembereth to intervene for thee; because thou hast turned away thy face from us, and thou hast given us up because of our sins.

8. And now, O Lord, our Father art thou, and we are clay, all of us works of thy hands;

9. Be not exceedingly wrathful with us and in due time mayest thou not have remembered our sins; and now mayest thou have looked upon us, because we are all thy laity;

10. A city of thy sacred place hath become desolate. Sioon hath become like a desert, Hierousaleem for a curse.

11. Our sacred house and the glory which our fathers eulogized hath become burned with fire, and all our things of renown have fallen in ruins.

12. And notwithstanding all these things thou hast refrained, O Lord, and kept silence, and hast humbled us exceedingly.

COMMENT.

The 60th chapter is a vision of the new Hierousaleem and a glimpse of the glory of its inhabitants. How closely it agrees and correlates with the apocalyptic vision of John the Evangelist. With differences of detail the essential features are the same. Where then is the heavenly city to be? Here upon the earth or up in the mythical heaven? Is all this to be but eating and drinking and living a given place and land, as being the nations of the earth must? figurative language to be spiritually interpreted into nothing but psalm-singing, harp-playing and the waving of palm-branches to all eternity? I prithee not. Will not the sun and moon still be shining upon the earth here at that time, but their light rendered unnecessary here in this particular place by reason of the greater light of God's infinite glory? And is this not all typified in the pillar of cloud by day and fire by night which led God's people of old? Observe there is a royalty and a laity here spoken of besides "the nations" who are to acknowledge this loyalty and serve it as "bond-servants." The laity too are "all justified ones." Are "the nations" at this particular time here referred to also justified ones?

The 61st chapter is so clearly Messianic in its import and has been so emphatically endorsed in all the years and vicissitudes of Christianity, and having the imprimatur of Christ himself upon it in the familiar statement of the Evangelist. "This day hath this Scripture been fulfilled in your ears"—that no special comment perhaps is needed except to say that any fulfilment of a part of the prophecy herein contained implies an ultimate fulfillment of the whole, and that the Christ stopped as he did in the middle of a paragraph merely to indicate that only so much of the prophecy had been thus far fulfilled.

Commentators have tried to make out that all the rest of this wonderful prophecy must be taken as Eastern metaphor and must be interpreted "spiritually" as they put it, and starting with this premise, they argue that ecclesiastical and hierarchical Christianity as it has been in the past and is now being exemplified is the fulfillment here foretold and to be looked for. I wo[illegible]though.

The 62nd [illegible]pter is the Christian herald's rapture and embodies the great theme of the gospel as would the overture to a concerto of a great master of music—the exaltation of Sioon namely and the glory of Hierousaleem and the world as a consequence—"Mother Sioon," the mother of all the new humanity and all the earth—"the hope of Israel" in a word—Paul's hope, our hope if we have any well-grounded hope from the teachings of the Scripture Old and New.

The thought of the whole chapter while clothed in highly poetical language is nothing if not practical and in fact material and mundane. To my mind it is hypostasis not hypothesis, and the language of faith is always the language of hypostasis.

Read the chapter again with this thought uppermost in your mind and see if new light does not illuminate you.

Chapter 63rd is so familiar in its general import to every student of the Bible that beyond emphasizing the generally accepted fact of its Messianic significance. I shall say little except to call the reader's attention to the differences of translation when compared with the C. V. and R. V. The form of expression, as will be observed, is decidedly dramatic as far as the 7th verse. From the 7th to the 15th verse the subject-matter is didactic and a review of God's leading of his people in the past—as veiwed from God's standpoint. From the 15th to the 19th inclusive we have a Messianic votive-prayer instructive in the highest degree—and with this the chapter ends, but not the prayer.

The 64th chapter is a continuation of the votive-prayer with which the 63rd chapter ends or rather an individual and national confession of sins and justification of God's providential judgments and dealings with his people as far as the 8th verse, where the invocation is resumed and the petition for mercy repeated in view of their desolate and humiliated condition as described in the 10, 11 and 12 verses with which the chapter and the petition ends.

CHAS. GARDNER.

Announcement.

The 10th Annual gathering of the Church of God, of the Northwest Conference will be held at Scholls, Oregon, commencing Oct. 16, and continued over Sunday, Brethren from abroad, if they will inform us to that effect, will be met at the National Hotel, Portland, at one o'clock Friday. And now brethren, let me admonish you as a Sister in Christ, one who is looking and waiting for the Savior to come and claim his own, let this gathering be one to be remembered. "Follow peace with all men and holiness, without which no one shall see the Lord." Let no root of bitterness spring up between us whereby we might loose our birth-right. The time will soon come when such gatherings will be of the past. I often look back and think of those that were with us in our first conference. Where are they? Some are sleeping here at Mountain Side, some at other places, some are scattered, and like sheep have gone astray. Yet we feel to thank God that we have some old pioneers yet here at Scholls and in Vancouver, Washington, and our ranks here have been filled up by new recruits, for which we praise God the Father.

ALMIRA BROOKS, [illegible].

The Quarterly Conference of the Church of God in Michigan, will convene (D. V.) at Coats Grove, Barry Co., Michigan, Friday evening Oct. 16th, 1896, and continue over the following Sunday. There are three trains each way daily at Coats Grove, by the C. K. and S. Railway. Going North reach Coats Grove at 7:38 a. m., 4:00 p. m., 10:20 a. m. Going South reach Coats Grove at 8:25 a. m., 4:40 p. m. 12:35 a. m. If there are any who wish to be met at Hastings they will please drop a postal to Bro. A. K. Richardson, of Coats Grove, Barry Co., Mich. There will be one or more good speakers to preach the gospel of salvation. It is not often that we are permitted to assemble in one body to shake hands, to cheer, and encourage one another, so let as many of us as can by as ideal all worldly cares for a few days and attend this conference, doing all in our power, both individually and collectively for the advancement of his cause. The brethren and sisters of that place have earnestly requested that the Conference might be held there, feeling that by our united effort much good might be done. All will be given a most cordial welcome. My prayer is that we will soon meet in the kingdom of God.

EDDA JACKMAN, Sec.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $280.78

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published, $171.50
Job Banes, 3.50

Cheap Excursions to the West and Northwest.

On August 4, 18, September 1, 15, 29, October 6 and 20, 1896, The North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at very low rates to a large number of points in the West and Northwest. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A. Chicago, Ill.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has always accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF MAN."

This is the title of a tract containing 12 large-size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 25cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Cowart," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

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Persons requesting their address published may have their names inserted here.

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Peter Hinds, Pleasant Ridge, Ind.
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Excursion to Bluffton, Ind., via Vandalia Line. October 13th to 15th.

On October 13th to 15th the Vandalia Line will sell excursion tickets from all stations in Indiana to Bluffton, Ind., at one fare the round trip, account Baptist Convention and Young People's Union of Indiana. Tickets good to return until October 19th, inclusive. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—Oct. 15th.

Be of good cheer. Jesus is coming.

List of Churches.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jubilo, Evangelist.

Church of God, 1245 Logan Ave., San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Friend Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Banner Hall, on Willoughby Ave. near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother Clark C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent by [illegible] letters is at the risk of the sender. It [illegible] to think that you can fold bills in a letter [illegible] no one can tell it, for one who handles [illegible] mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Change of Schedule on the Pensylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:06 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:40 P. M.; Local Freight 7:15 A. M.

J. E. HANES, Agt.

VANDALIA TIME CARD

In effect Aug. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun.	5:45a m
No. 21, "	10:30 "
No. 11, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING NORTH.

No. 14, Ex. Sun.	7:35am
No. 6, "	11:51 "
No. 24, "	5:36pm
No. 8, "	9:50 "
No. 16, Sun. Only	8:24am

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Bowne, Agt., Plymouth, Indiana, or

E. A. FORD,
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Schedule of Passenger Trains—Central Time.

TRAINS GOING EAST

Westward.	9	15	59	3	7	
	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00	3 30				
Alliance	9 50	6 30				
Canton	10 26					
Massillon	10 53	7 20				
Wooster	11 15	7 42				
Mansfield	12 01	8 28				
Crestline, ar.	12 30	8 57				
Bucyrus	12 55	9 22				
Lima	2 05	10 35				
Van Wert	2 34	11 04				
Ft Wayne	4 00	12 30				
Arcola						
Columbia City	4 59	1 16				
Larwill						
Silver Lake						
Pierceton						
Eagle Lake						
Warsaw	5 31	1 46				
Star Green						
Bourbon						
Inwood						
Plymouth	6 08	2 20				
Grovertown						
Hamlet						
Davis						
Wanatah	6 58	3 12				
Valparaiso	7 24	3 36				
Wheeler						
Hobart						
Liverpool						
Clarke						
Chicago, ar.	8 00	4 00				
	PM	AM				

Eastward.	20	8	4	8	50	38
	AM	PM	PM	PM	PM	AM
Chicago, lv.	12 30	4 00	12 25	4 30	5 45	10 45
Clarke	8 30		1250			10 51
Liverpool	8 45		1 10			11 04
Hobart	8 58		1 22			11 17
Wheeler	9 00		1 25			11 19
Valparaiso	9 15	4 32	1 39	5 00		11 36
Wanatah	9 27		1 50		PM	11 48
Hanna	9 49		2 10			12 08
Davis	9 55					
Hamlet	10 09		2 31			12 30
Grovertown	10 17					
Plymouth	10 39	5 45	2 58	6 00		1 00
Inwood	10 56					
Bourbon	11 05		3 32	6 15		1 15
Bourbon	11 13					
Warsaw	11 30	6 26	3 56	6 33		1 33
Eagle Lake	11 52		4 20	6 54		1 54
Pierceton	11 49		4 16	6 54		1 54
Larwill	11 56			6 59		2 01
Columbia City	12 08	6 58	4 42	7 10		2 13
Arcola	12 14					
Ft Wayne	12 50	7 30	5 23	7 55		2 50
Van Wert	2 16	8 54	6 50	9 20	Daily	4 15
Lima	2 45	9 23	7 20	9 50		4 45
Bucyrus	3 51	10 29	8 25	10 56		5 50
Crestline, ar.	4 15	10 50	8 50	11 20		6 15
Mansfield	4 42	11 15	9 15	11 45		6 42
Wooster	5 28	11 59	10 01			7 28
Massillon	5 50	12 18	10 23			7 50
Canton	6 25	12 53				8 25
Alliance, ar.	6 50	1 16	11 20			8 50
Pittsb'gh, ar.	9 15	3 50	1 50			11 15
	PM	AM	PM	PM		AM

L. F. LORCH, General Manager. E. A. FORD, General Passenger Agent.

H. F. PETTINGILL, Pass'r A.

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Buffalo Depot with N. Y. Cen.
Cleveland Depot, Broadway near Ontario st. and trains stop at Euclid av. and 9th st.

TRAINS GOING EAST

Chicago	1:20 pm	8:05 pm	1:30 m	Local Ft
Fairfield				7:30 m
Hammond	10:43 pm	9:05 pm		8:05 m
Hobart	10:51 m	9:42 pm		10:10 m
Valpar'so	11:10 pm	10:05 m		11:00 m
Wanash		10:21 pm		11:16 m
Knox	12:10 am	11:00 m	4:30 pm	12:30 m
Argos	12:38 m	11:45		1:05 pm
Ft Wayne	3:30 am	2:00 pm	8:20 pm	4:40 pm
Cleveland	10:35 am	9:05 pm	11:40 pm	
Buffalo	4:25 pm		5:00 am	

TRAINS GOING WEST

Buffalo	12:05 pm		5:55 am	L F
Cleveland	7:10 pm	6:00 am	10:25 m	
Ft Wayne	2:45 am	1:15 pm	4:30 pm	7:00 m
Argos	4:10 am	3:20 pm		9:05 pm
Knox	4:50 am	4:01 pm	6:30 pm	10:00 m
Wanash		4:40 pm		10:30 pm
Valpar'so	6:40 am	4:58 pm		12:05 am
Hobart	6:51 am	5:17 pm		1:00 pm
Hammond	8:24 am	6:47 pm		2:30 pm
Fairfield				4:40 pm
Chicago	9. 0 m	7:00 pm	9:00 m	

Trains leaving Chicago at 8:05 A. m., Cleveland at 9:00 a.m. and Local Freight do not run Sunday. Other trains run daily. Trains are equipped with Palace Buffet Sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggages checked to destination. For rates and all other information call on or address

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No. 10, Passenger, Leaves		†10:05pm
No. 36, "	"	†6:07pm

GOING SOUTH.

No. 35, Passenger, Leaves		†9:55am
No. 39, "	"	†6:05pm
No. 161, Local,	"	†12:00pm

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, OCTOBER 21, 1896. NUMBER 39.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Gentle Words.

It take a long days of golden sun,
And many a drop of rain,
To start one flower from winter's blight,
To bud and bloom again.

It comes from out a trusting eye
We cause a tear to steal,
A hundred words of warm-set love
May not the anguish heal.

Then hurl no hasty, cruel shaft
To give another pain,
Let gentle words, like raindrops, swell
Cold hearts to life again.

Communicated.

Time of the End.

It is generally taken for granted that the time of the end is a short period of years immediately preceding the advent.

For some considerable time I have not been satisfied with this position, as it did not to my mind meet the requirements of the testimony.

The question arises, what is to be understood by the phrase, and what end is Scripturally contemplated?

It seems to me that only one answer can be made to this question, and that is the end of Israel's down-treading, which is coincident with the end of Gentile times. Israel is to be in a state of dispersion, and Jerusalem is to be trodden down of the Gentiles until the time of the Gentile Supremacy is fulfilled, or comes to the end.

The time of the end therefore, is to be understood as pertaining to an epoch in the world's history when the Lord Jesus will be engaged in the work of delivering Israel from Gentile oppression, and in the mean time darkening the heavens of the Gentile world.

The second appearing of Christ is incidental to this period of time and yet it is necessary to consider that two comings are related to the time of the end.

First he comes as a thief, "in such an hour as you think not" to raise the responsible dead,—in fact to summon into his presence all the living and dead ones who are amenable to his authority by virtue of their having been made the recipients of his favor; and entrusted with his goods, even the true riches.

Second, he comes with clouds and every eye shall see him, in that he makes himself manifest to the world in power and great glory. These two comings must be kept distinctly in view while we are reading the prophetic testimony, else we are liable to great confusion. The resurrection of the dead ones, possibly may occur before the time of the end, or co-incident with its beginning, but the manifestation of Jesus and his saints afterward will surely be the most startling event of that time.

TIME OF THE END YET FUTURE.

While there is much transpiring in the world at the present time to indicate that the day of the Lord is incoming, yet it cannot be Scripturally affirmed that we are living in that wonder-working period termed the time of the end. The fulfillment of prophecy is a standing miracle to the wise, of all generations,—also a token of consolation. But the consummation that converts faith into fact, and the unseen things of hope, into visible realities is reserved for the time of the end.

WHEN DOES IT BEGIN?

In Dan. xi. 40—45, mention is made of the events that indicate with certainty its beginning. "And at the time of the end the king of the south shall push at him (king of the north) and the king of the north shall come against him (the king of the south) like a whirlwind with chariots and horsemen and many ships and shall overflow and pass over." etc The greater part of Dan. xi. is devoted to a prophetic history of the king of the north and of the south as related to Israel and their land. Egypt is always the king or kingdom of the south, but for over two thousand years Egypt has not been an identified kingdom. In the days of Augustus Cesar it became a province of the Roman Empire, and in the 7th century it passed under the Mahometans and at this moment it is nominally under the Sultan of Turkey. Before the time of the end is current Egypt as the king of the south must be revived, and in all probability become the civil head of the Mahometan world. The Sultan's palace may be transferred from the Dardanelles to the banks of the Nile, and being occupied by the king of Egypt, Cairo and not Constantinople will become the seat of empire for all the Mahometan nations. Egypt will then be fully revived as the king of the south, and the time of the end at hand.

This work pertaining to Egypt is now rapidly going on. England for some years has been in Egypt building up and restoring. She has already made great progress, and at this moment she is conducting a campaign for the purpose of subjecting the Soudan, and bringing all Upper Egypt under rule and dominion of the Khedive.

Jehovah is using Great Britain as the instrumentality for preparing not only Egypt for its latter day mission, but also for closing the preliminary work necessary to the colonization of Israel in their own land. Events to this end have not yet fully materialized; but sufficient has already transpired to warrant us in looking for speedy developments in this direction.

With Egypt as the king of the south revived and in her place the way is open for the fulfillment of the prophets words,—the pushing or hostile demonstration against the king of the north, at the time of the end.

JEWISH TRIBULATION.

The time of Jacob's trouble will culminate at or in this critical period, and just at the moment when there is "*no one to help,*" the Lord himself comes to the rescue and smites the king of the north near Bozra the capital of Edom, Isa. lxiii. 5. This is doubtless why "Edom and Moab and the chief of Ammon escape out of his hand," See Dan. xi. that is out of the hand of the king of the north.

DARKENING OF THE SUN AND MOON.

That there will be great physical disturbances and perturbations at this time is evident from certain Scriptures, and particularly Zech. xiv. where the Mount of Olives is said to be divided, and moved out of its place by an earthquake. Nevertheless I am inclined to think that the darkening of the sun and moon, and the falling stars is a figurative representation of the political and ecclesiastical revolution that follows immediately after the days of Israel's tribulation are ended. Space will not permit to give the reasons for this conclusion in this paper.

TIME OF TROUBLE.

The time of the end initiates the coming struggle for the Empire of the east, and in fact for the world. Israel for a time will be in great distress, but their deliverance will be as speedy and completed as it will be unexpected and disastrous to their oppressor. "At that time shall Michael stand up the great prince which standeth for the children of thy (Daniel's) people and there shall be a time of trouble such as there never was, since there was a nation, even to that same time, and at that time thy people shall be delivered." Dan. xii. 1–3. In connection with this particular time, of deliverance to Israel as a nation there occurs some other events that will be still more astounding to a faithless generation of the Adamic race,—viz the awakening of dead ones, some to the life of the age, and some to the shame and contempt of the age. The life of the age will be an exalted and glorious existence for those accounted worthy of it. Concerning this class it is further declared "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars forever and ever."

Here, then, is a firmament that will never be shrouded in darkness, and here are stars that will never fall from the heavens, as a "fig tree casteth her untimely figs, when shaken by a mighty wind." The old heavens and earth will have passed away, their sun and moon will never be darkened and a new order of things will have taken their place.

In conclusion permit me to say how thankful we should be that our Creator has condescended to make known to us his purpose—sharing with us a knowledge of future events, and how appreciative we ought to be of his Word. Moreover, how vigilant we should be to educate ourselves to think and feel in harmony with what he purposes to do in this earth and with the Adamic race.

Great things—precious things await those who are fitted and made worthy of them. "They shall walk with me in white because they are worthy." It is not a question of building up a church—a cause or a name in the earth, but rather a question of salvation. We cannot afford to overlook this fact, nor have our minds distracted and divided as to things pertaining to the reforms and schemes of men in these modern times, who seek in vain to better the condition of men without the wisdom of God.

GEO. MOYER.

Patriotism.

No Christian, philosopher, scientist or true philanthropist is bound by the narrow limits of patriotism, for these work for humanity at large, and seek responsive minds regardless of race or nationality.

No historian, poet, ethical teacher or public instructor can rise above mediocrity, or found a broad reputation who works for a section as against justice and truth.

The word patriot is not found in Scripture. Jesus left his own people when refused and turned to the Gentiles, i. e. foreigners.

No Christian has learned wisdom until he can imitate Christ, and rise superior to racial or national prejudice.

Patriotism is founded on ignorance and selfishness. As generally understood it is an obstacle to human welfare that Jesus sought to abolish—"Get thee out from thy country and from thy kindred," was God's mandate to Abraham. Moses was exiled to Midian. Joseph was separated from land and kindred to teach the first principle to broad humanity. The parable of the good Samaritan illustrated the lesson, and in one day the negro or the Chinaman would have replaced the Samaritan.

Neither Washington nor Lincoln were mere patriots, they combatted in the cause of the suffering of all tribes and nations. Not merely for a small section; it would be unjust to assume they would have upheld their native soil in a wrongful cause.

Patriotism segregates men into warring clans with opposing interests and engenders animosity, and uncharity.

Lee was a true patriot. He deserted his colors and the government he had sworn to uphold, simply because he preferred the place of his birth. The same principle would have compelled him to betray the Confederacy in the interests of his own State and that, in turn, had the interests of his native town demanded his services. It was not a case of right or wrong with him, but simply of location.

"My country (state or city) right or wrong" was the motto that induced Stonewall Jackson (a professing Christian) to uphold slavery as against the Christian edict, "Thou shalt love thy neighbor as thyself."

The man who boasts that he has always voted his "straight party ticket" is a self-confessed traitor, because he has sold his birth-right into the hands of a party, and necessarily votes at times for undeserving candidates, and as the franchise is conferred on the supposition that every citizen will vote only in the interests of the general welfare, after conscientious consideration, he really deserves to be disfranchised for betraying his trust.

The tendency of patriotism is to reduce men's sympathies to narrow limits, even restricting means. Christianity on the other hand strives to broaden men's charity, until it recognizes the fraternity of all God's children.

All outside the patriots' charmed circle are beyond the pale of his sympathy, all within are to be upheld even at the sacrifice of honor and justice.

The lodges, secret societies and sects are the logical result of this process. Our country, our state, our city, our lodge, the inner circle of that lodge, and lastly the individual himself is the descending scale of this system.

Christianity reverses the process and teaches self-sacrifice in the interest of others, as the primal step. "Love your enemies," bless them that curse you, do good to them that hate you." Is a law that would disrupt the secret societies of the world if practically enforced.

Men confederate in lodges and unions not to benefit society at large, but to promote their personal selfish interests.

The working men's unions do nothing for those outside, but are, on the contrary, their most uninteresting opponents, and never fail to rest them from their positions whenever possible. This is, with them, a necessity of self-interest, and alone is sufficient to brand them as unchristian—it may be business, but it is not Christianity, and hence the edict, "Lay ye not a confederacy to all them to whom this people shall say (i. e. suggest or propose) a confederacy." They trust in the arm of the flesh, and not in the arm of the Lord.

The profier of the lodge is a direct appeal to the most selfish interests of men; its good offices are entirely confined to the brotherhood and promises them support (often unjust support) against all outside combination.

The Israelites were commanded to look afar off from the heathen among whom they sojourned.

We have disobeyed the command and taken the heathen to our hearts, and exalted them to places of honor and trust among us, and the result is we have not benefited them morally, but have ourselves deteriorated and partaken of their sins. We have sold our birth-right for a mess of pottage. We have sown to the wind and now begin to reap the whirlwind, and it is probable our forefathers would be the foremost in condemning us.

The duty of the Christian is clear—hold aloof from all such ways, trust in the Lord and walk in the old paths; some day the long-suffering of the Lord will be ended, and his vials of wrath will be emptied to the dregs on this stiffnecked and rebellious people.

"My son, walk not in the way with them; refrain thy foot from their path; for their feet run to evil, and make haste to shed blood."

"Trust in the Lord with all thy heart, and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths."

"Turn not to the right or to the left; remove thy foot from evil."

"The wise shall inherit glory, but shame shall be the promotion of fools."

H. T. BAKER.

Election Problems.

"At the present time there is much excitement over the political election, and much interest is felt in the outcome of the campaign. And as politics is the science of government it is even right that Christians should feel an interest in the administration of the government under which they live. Yet, while this is so, it is an easy matter to yield to the excitement of the campaign controversy, and thus have the higher and better interests of the Christian life eclipsed by the exciting occasions through which the country is passing. It should be the Christian's aim to engage in nothing that would endanger his spirituality; every other consideration should be held secondary. David said: "Pray for the peace of Jerusalem." While Paul admonishes that prayers be made for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

There is an "elect lady" in which the children of God may and should engage with all their might, and strive hard to win. The Apostle Peter exhorts us to "make your calling and election sure." So there is a position to which we may honorably aspire, and may also secure it, and if we do this we shall never fall; but we shall have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." Thus far we have followed closely the words of the *Sabbath Advocate* which I presume all will agree are [illegible] and timely. Now for a few pr[illegible]estions.

Did not t[illegible]overnment consent to de[illegible] of God, and many of his [illegible]because they were good, and [illegible]d they testified that the works thereof were evil? Did not Jesus say unto the chief priests and captains of the temple who were to come out to take him, "This is your hour and the power of darkness?" Did Jesus or his apostles ever deign to affiliate with the so-called civil authorities who were ever ready to punish and condemn them to death? Why has God seen fit to represent the civil governments of earth by cruel and ferocious beasts? And has not God's people, the ancient worthies suffered untold miseries and martyrdom at the hands of those blood thirsty beasts? Read Hebrews eleven. Has not your own observations and recent investigations proved to a demonstration that our own beloved government is rotten to the core? It is generally admitted to be corrupt and rotten and getting worse and worse. Then, how can you, my brother, think of working with and for Cæsar and the world, and not be of the world? Is our calling and election secured? But says one, the Christians ought to lay hold and try to renovate and purify the political atmosphere. Pshaw! They have been doing what they could at this, and no light house yet in sight. And I would as soon think of pouring out a bucket of pure clear water into the big muddy to purify its waters. Can we follow Peter's instructions and thus make our "calling and election sure," and at the same time work hard day and night to insure the election of some political aspirant to a big round lot salary of fifty thousand dollars a year, while the toiling millions groan and suffer for bread and clothing? Then how can we tell which string to pull to make peace and plenty? Millions are pulling and toiling and praying, not for the "peace of Jerusalem," not for God's kingdom to come, but for the success of the party. Can we invite Jesus to accompany us to the secret lodges and to the polls? If not, let us not go. The churches are all fast drifting away from their first love, and have become pleasure lovers, and lovers of money. Remember what Paul says of these things. The great cry is money, more money, and more fun and pleasure.

While the wise man advises us to get wisdom, the principal thing, "and with all our getting get understanding." Jesus has warned us over and over against the danger of seeking and striving and fretting after the things relating to this life. Where our treasures are, [illegible] hearts and our affections will be also, and out of the abundance of the heart the mouth speaks. Paul says that he glories in the cross of Christ, which crucifies him to the world, and the world to him. And I would to God brethren, that we could all say as much, and tell the truth.

A lonely traveler.

T. E. ADAMS.

Exhortation.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affections, trucebreakers, false accusers, incontinent, fierce despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii. 1-5.

What a vivid picture of our times, covetousness, human greed is one of the prevailing passions of our day. The question now is, not, "Is this business honest and legitimate," but "How much money is there in it?" Or how much pleasure is there in it? "Lovers of pleasure more than lovers of God." We are in the midst of a pleasure loving age. The railroads and steamboat facilities are such that by a regular arranged system any desired pleasure resort can be reached, and the large churches even in our cities when the Sunday excursion is announced will be nearly emptied of its pleasure loving worshipers, even among those who believe the precious promises, and are looking for the return of the Bridegroom. In many instances there is great lack of true devotion, and genuine love of worship. Add home visiting on Sunday to the love of other pleasures and we have the two greatest drawbacks to the advancement of truth. They little realize the great wrong they are doing, and will say boldly, "It is no one's business whether I go to church, stay at home or visit. "Ready (or stubborn) high-minded lovers of their own selves," bent on having their own pleasures, even though the church should go down in their midst, they are visiting, gossiping, finding fault with the minister, wondering why the meetings are not more interesting, and why the speaker has not more earnestness in his work. Could they but realize it they have visited the life out of him. He has often prepared fine sermons, that have taken perhaps hours of work when they were sleeping. Inspired with a love of truth, and to meet the needs of his congregation, he starts for church, meeting with a few earnest ones. Asking where brother or sister —— are they not coming today? No, they were just driving out as we came along, and said they were going to Mr. C.'s today. Where is the Deacon. O, they had company; and brother and sister K. were tired and stayed at home to rest. The minister's spirits begin to sink—he came from home almost sick, feeling but determined to do the Lord's work. He ascends the pulpit, heavy-hearted, enthusiasm all gone, looking out upon empty seats, he is ready to go home and send in his resignation. Is it no one's business, dear ones, whether you have visited and gossiped, or helped hold up the banner of the cross. Yes; it is God's business, and you as a part of the body of Christ will have much to answer for when we all stand before the Judge, and the book of life is opened. O, let us all awaken from this sound sleep, so unconscious of danger awaiting us, how the words will ring out, "The harvest is past, the summer is ended and I am lost." "As it was in the days of Noah, so shall it be in the coming of the Son of Man." Then let us give all diligence to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity (love). If these things be in us and abound we shall never fall. But an abundant entrance will be ministered unto us into his everlasting kingdom. O, let us ask ourselves the question seriously, Will it be said of us in that auspicious day, that final decision from which there is no appeal, "Well done, good and faithful servant, enter into the joys of thy Lord."

Yours working for the good of mankind.

B. W. WOODWARD.

The dark cloud, while it scatters the lightning and spreads abroad the tempest in its course, refreshes the burning earth, and makes it bring forth and bud, that it may give seed to the sower and bread to the eater. Affliction, which rises not from the ground, but cometh, like the cloud, from heaven, afterward yieldeth the peaceable fruits of righteousness unto those who are exercised thereby.

The day of sunshine soon will dawn—
Bright day that knows no night;
Earth's shadows all will vanish, fade,
Before the glory-light.
Oh, look away beyond earth's mists,
Beyond this life of care,
And view by faith the "summer land,"
The golden city fair!

—*Eliza H. Morton.*

There are foam-embroidered oceans,
There are little wonderful rills;
There are fertile inch-high seedlings,
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me;
For to him all vague distinctions
Are as pebbles in the sea.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. OCTOBER 21, 1896.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 14, 1896, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

ROBERT RAILSBACK, Pres.
A. R. UNDERWOOD, Sec'y.

"THE word of God is a sufficient witness to itself.

VICE stings even in its pleasures,—but virtue consoles even in pain.

A MAN must be thoroughly convinced of unbelief before he can truly believe.

NEWTON says zeal without knowledge is like expedition to a man in the dark.

READER, do you realize that you are living in the consequences of past actions, and that our future depends upon present actions?

"THE Wise man says, "Men do not despise a thief if he steal to satisfy his soul when he is hungry. Surely hunger can never be experienced by an incorruptible immortal soul.

"Unless a man has trained himself for his chance, the chance will only make him ridiculous. A great occasion is worth to a man exactly what his antecedents enable him to make of it."

GOETHE said:

"What I don't see
Don't trouble me;
And what I see
Might trouble me,
Did I not know,
That it must be so."

"IF God even numbers the hairs of our heads,—if he takes notice of *hair*, than which nothing seems so lifeless and worthless that we cut and throw away—a mere appendage or fringe, what notice must God take of our thoughts and actions."

"Truthful how superb is the treasure!
Teach us, Lord, its worth to know;
Vain the hope and short the pleasure
Which from other sources flow.

"Praise to him, by whose kind favor
Heavenly truth has reached our ears;
May its sweet reviving savor,
Fill our hearts and calm our fears."

SAYS the apostle, "The love of Christ constraineth us," to love. The laying down of his life was the Son's declaration of the *Father's* righteousness. His resurrection from the dead is the Father's declaration of his Son's righteousness, that God may be just and the justifier of them that believe." Rom. iii. 25.

WE recently found a paragraph which said respecting prayer, "It is not truth nor philosophy to say that prayer alters nothing, that the laws of nature are fixed, and that entreaty cannot change them. The laws of nature are fixed on purpose to be for the granting of prayer. Any *man* can use the laws of nature to grant the requests of his child. Does he say that God who made those laws cannot do as much with them as *he* can?"

THE three R's of the Bible.—

1. Redemption—"Who gave himself for us that he might redeem us from all iniquity." Titus ii. 14; 1 Peter i. 18; Acts xx. 28; Eph. i. 6, 7; Rom. iii. 24–26.

2. Regeneration.—"It is the Spirit that quickeneth, the flesh profiteth nothing." John vi. 63; John iii. 5, 6, 7; Acts ii. 38.

3. Resurrection.—"It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44; John xi. 25; John v. 25–29.

BRETHREN and Sisters all,—Events with trumpet call summon us to our post with every faculty awake, and every energy engaged. Amidst the din of business, of politics, of science and of fashion,—amid jests of laughter, the eloquence of orators and the clamor of parties, our voices will not be heard unless we speak loudly,—nor listened to unless we speak earnestly; we shall make no headway against error and irreligion unless we put forth all our strength. The banner of light will be overborne and trampled down if we do not exert ourselves to hold it aloft.

THEY tell us matter cannot think, and yet the London *Spectator* tells the following true story:—"A collie in Scotland that I knew well, was in the habit of fetching from his master's room, slippers, cap, keys, or anything he sent for. One day he was sent on the usual errand and did not return. His master followed and found that the door of the bedroom had blown to, and made the dog a prisoner. Some days later he was again told to fetch something, and, as the wind was high his master after a few minutes delay, followed him. He found him in the act of fixing the door firmly back with the door mat, which he had rolled up for the purpose: and having taken this precaution, the prudent animal proceeded to look for the slippers. This same collie, when walking with me, ran in front and rang the door bell of the house to which I was going, so that I had not to wait when I arrived there."

"SOME people think there is nothing in the world so hard as that they are not so high [illegible] now as they used to be. "What is the trouble, friend: can't you walk down the [illegible]?" "Oh yes." "Can't you procure [illegible] to eat?" "Oh yes." "Ha[illegible] shelter?" "Yes, I have." "[illegible]ss?" "Well, yes." "Can't you [illegible]ng comfortably?" "Yes; but they used to live in a four-story house, and move in higher society, and my children are not where I intended they should be." Mum! If God is your Father, all things are yours, wait awhile. You can afford to stand in the valley now, with uplifted head."

THE Nobleman is still absent in the far country, but he has left us his name. The gospel must be preached in the name, and the believer baptized into the name, He is the Head of the Body, its representative, its mediator and intercessor. Believers live under his covenant. Being baptized into his death they become intimately connected with his testament; they are dead and their life is hid with him in God. Do we fully realize that God's official look is on Christ, only, and that we are baptized into Christ as the true ark, and must remain shut in till the indignation be overpast. What a thought! the imperfections of the Christed ones are covered by the Christ!

"CHRISTIANITY is earnest life-work. As electricity permeates steel, so it permeates every department of life. It gives an impulse to every noble quality. It makes toil honest and cheerful. It gives courage in sorrow and fortitude in affliction. It makes a new man of the old. It throws meaning and grandeur into every act of duty and benevolence. It makes men tender-hearted and kind. It makes the careworn and weary patient. It makes the Judge Just, the merchant honest, the servant faithful, the student diligent, the wealthy generous, the poor industrious, the strong helpful; and besides all this, it lights up the heart of the dying saint with hopeful flashes of immortality and eternal life. Reader, what more do you want?"

To *wait* is to rest in expectation of some person or thing, or event. Stand near a central Depot in a large city and you will see men hurrying and sweating, and looking at their watches, and shifting their satchels from one hand to the other, and then trying to run a few yards. They are not waiting for the train. They are hoping the train will wait for them. Go toward the ticket office and you will see others who were ahead of time. They have purchased their tickets and are calmly waiting. They are ready. As soon as the gates are opened they walk in and take a seat in one of Nahum's chariots and are soon rolling on toward their objective point. Reader, are you waiting for Jesus? That means are you ready to meet him.

A GODLY person is by no means exempt from the danger of suffering by the crimes of others. Even his good-of heart may raise him enemies. The Godly man's instructions may be defeated by perverseness, and his kindness rejected by ingratitude,—he may languish under the infamy of false accusations or perish reproachfully by an unjust sentence; he is subject like other mortals to all influences of natural evil; his harvest is not spared by the tempest, nor his cattle by the murrian, his house flames like others in a conflagration; nor have his ships any peculiar power of resisting hurricanes,—he bears about him the seeds of disease, and may linger away a great part of his life under the tortures of rheumatism or gout at one time groaning with anguish, at another dissolved in listlessness and languor.

"THE penalties attached to the violation of natural laws are invariably and *immediately* executed. Fire will burn, and water will drown. Look out, loved ones! You have no right to pray the Father to save you from the result of wilful folly. While you trust him for things beyond our power we must do our part and use the understanding and the manhood we are endowed with. Put your shoulder to the wheel, instead of calling on Jupiter to help. If there be no recognition of the will and power of manhood by God, there can be no true covenant relation. Each party must do his part. "They that honor me I will honor."

"THE thinkings of the flesh based upon self-love would be very glowing and plausible were it not for the "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Self-love is so very natural. But the photograph of what God would have self to be, is in the Word. Let the Word shine inward, giving the image of the *future perfected self*, so that beholding, as in a gloss the the glory of the Lord, we may be changed into the same image from glory to glory as by the Lord. This was beautifully illustrated in a discourse at the Indiana conference recently by Bro. Wines. When the search light of the Word is turned on, self-love becomes very odius.

POPULAR teachers say that a crown is given when the immortal soul appears in heaven. It is written "that when Christ who is our life shall *appear*, then shall we also appear with him in glory!" Col. iii. 4.

POPULAR teachers say that Christ comes to us at death, and *then* we go home to him in glory. It is written "that the quick and the dead will be judged by Christ *at his* appearing and his kingdom." 2 Tim. iv. 1.

POPULAR teachers say that instantly after death the soul appears before the judgement seat of God, thus destroying the cardinal truths of Scripture as contained in Rev. 11: 15—18. It is written that when Christ shall come in his glory, *then* will he reward every man according to his works. Matt. xvi. 27; Rev. xi. 18.

POPULAR teachers say that Christ has gone to sit upon the throne of his glory in heaven. It is written, that those who overcome shall sit down with Christ in His throne, even as he overcame and sat down with his Father in *his* throne.

If and How.

If God "only hath immortality" how can you believe that man is immortal? 1 Tim. vi. 15–16.

If man is mortal, how can he be at the same time immortal? Job iv. 7.

If those who desire eternal life are to seek for immortality by a patient continuance in well doing, how can it be in possession of all men? Rom. ii. 7.

If eternal life is the gift of God, how is it possible for it to be the natural outfit of all men? Rom. vi. 23.

If immortality is not put on until the resurrection of the dead, how say some that man is in possession of it before he dies? 1 Cor. xv. 53, 54.

If you believe that man dies and wastes away, how can you believe the serpent's lie, that "Thou shalt not surely die?" Job xiv. 10.

If none can keep alive his own soul, how wicked it is to affirm that we have a never-dying soul to save? Ps. xxii. 9.

If David more than a thousand years after his death had not ascended to heaven, how can he be in heaven now? Acts ii. 29, 34.

If there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest, how goest thou to heaven, and how sayest thou:—

"And when my voice is lost in death,
Praise shall employ my nobler powers?"
Eccl. ix. 10.

Scripture Axioms Respecting Money.

1. Giving is the easiest way of getting. "There is that scattereth, and yet increaseth."

2. God is the sovereign proprietor of money. "The silver is mine and the gold is mine."

3. We are accountable both for our own and for that intrusted to us by others. "What hast thou, that thou hast not received?"

4. Judgement is required in the distribution of it. "Do good to all, but especially to the household of faith."

5. There are few mischiefs that are not remotely or intimately connected with covetousness. "The *love* of money is the root of all evil."

6. Money ought not to be made to minister to self-indulgence, while the interests of religion can be promoted by means of it. "Woe to them that live in ceiled houses, while the Lord's house is not built."

7. The poorest man may give a something with acceptance. "This poor widow hath given all she had."

8. Persons of real worth are sometimes destitute of money. "Then John answered, Silver and gold have I none."

9. True enjoyment is not to be found in wealth. "He that loveth silver shall not be satisfied with silver."

10. Every man should punctually discharge his pecuniary debts. "Owe no man anything, but love one another."

Ecclesiastes ix. 7–10.

We take it that we have before us in this chapter directions for a joyous life of one who has chosen God for his portion. Go thy way, eat thy bread with joy,—and drink thy wine with a merry heart, for God now accepteth thy works. Go thy way—enjoy thy mercies while you have them. Melancholy is a libel upon religion. What ground for melancholy has the man or woman who has a lively hope anchored within the veil? He rejoices even in the midst of heaviness. A sinner has no *right* to complain and the saint supported by divine strength, favor and consolation has no *reason* to complain. He looks upon these temporal blessings as coming from God, and really has the largest enjoyment of earthly blessings, because it is hallowed, sanctified enjoyment, so to speak. He alone has the true means of enjoying creature comforts who is accepted of God in the beloved. No ones religion makes him gloomy. If a *professor* is gloomy it is caused by a *lack* of religion. If the gospel is glad tidings we must not belie our profession by hanging our heads like bulrushes. We should ever cherish a spirit of thankfulness for present blessings, and in order to *cultivate* that spirit we should take account of the mercies flowing in upon us from day to day. I think Solomon must have written the rule in the 9th verse with a most poignant pang, in the recollection of his own awful violation of the rule to "Live joyfully with the wife whom thou lovest, all the days of the life of thy vanity,—that is all the days of his mortal life,—a single undivided love,—so contrary to the unrestrained lust he had indulged.

The next rule is one to stimulate vital energy. There are works to be done,—difficulties to be overcome, talents to be traded with,—the whole might to be engaged. In truth, man's wisdom in this fleeting, transitory state consists in cheerfully using present comforts and diligently attending to present duties. Every moment brings its own responsibilities, and the rule for discharging them is this: "Whatsoever thine hand findeth to do do it with thy might." Obviously some limitation is implied. What we are admonished thus to do *must be* in its nature *lawful* and *right*. The hand might find to do what God has forbidden. And this, instead of being done with might, must not be done at all. That which occasion calls for in the line of duty and of providence, is the thing to be done. And this direction finds its place in the apostolic code—Not slothful in business, Rom. xii. 11. But I think the main sphere for this important rule is work for the future, the working out of our own salvation. Phil. ii. 12. The purchase price binds us to work under the most constraining obligation; therefore glorify God in your *body* and in your spirit which are God's. So that the body is not the irresponsible thing it is represented. The fact is we cease to be our own from the moment we are bound to God. And here in his work is where our might is needed,—*all* our might; might flowing from the fountain of might. There is no allusion here to great things to be done at some future time. It is present energy,—the work of the present moment,—the instant sacrificial,—the whole hearted service. Would it not be well to make this a daily text? set it before us every morning—the first hour—What have I to do today? What duty? What work of love? What talent to be employed? What service does God call me to do to-day? What will thou have me to do? The more rigorous the exercise the more strength. Every step supplies the strength. The way of the Lord is strength to the upright. How is it communicated? Why, they that wait upon the Lord shall renew their strength. Said our Great Example, I must work the work of him that sent me while it is day. Here was doing with his might—the motive was also the same,—"The night cometh when no man can work." "There is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest." We cannot do our undone duties then.

Passing Events.

From all appearances the end of the Turkish dominion is close at hand. Since our last article under this head was compiled from European papers, events have developed rapidly in the East. All over the Turkish Empire there is discontent and rebellion, and the Sultan is powerless to stop the anarchy in his territories.

First and foremost among the changes that will take place when the Ottoman Empire ceases to exist, will be the release of Palestine from the heavy and iniquitous hand of the bribe-taking Turks to Pashas. Then the land so long trodden down will become fertile again. The Jew will have a chance to live in the ancient land of his race.

That Turkey's end is near is apparent from the remarks of the leading papers of the day. The *Times* says, "Scenes like that of last week inevitably lend as the Ambassadors plainly told the Sultan, to endanger his empire."

The *Daily News* declares that Europe is face to face with the deposition of the Sultan, and the partition of Turkey.

The *Standard* urges that the representative of civilized nations could not have done less than they have done. At the same time those who are urging Russia to make an end of Turkey, might be leading her into a position of great peril, and preparing for Europe horrors worse than the massacres in Constantinople.

The Manchester *Guardian* says the reforms will never be carried out so long as the Sultan perceives that the jealousies of the powers prevent them from acting in accord. An *entente cordiale* between Russia, France and England, if such be possible, affords the only solution for the Macedonian question, indeed for the far greater question, the preservation of the peace of Europe. Peace of Europe indeed! This peace will very soon be broken, and such a war as will take place as few probably are little aware of.

The *Daily News* says: Prince Lobanoff with a cynicism which was at least candid, pronounced that Russia had nothing to do with the Christian subjects of the Sultan in Armenia. He doubtless reflected that it was a great way from St Petersburg to Van, that the day of reckoning would be long in coming if it ever came, that it mattered not to the high and mighty of the earth whether 20,000 or 30,000 Christians perished in Asiatic Turkey. But there are higher rules than those of diplomatic precedent, and there is a mightier potentate than the Emperor of Russia. The structure upon which Prince Lobanoff so laboriously worked has gone down like a house of cards. Future is written large upon the counsels of a purblind selfishness, and the conceit of Europe is the laughingstock of the honest humble folk who still believe in the moral governments of the world.

Some of the powers, notably Austria, in their desire to prevent the collapse of the Turkish Empire proposed a naval blockade if Crete in order to cut off supplies and reinforcements from Greece, with a view to facilitate the suppressive measures of the Turks. But Lord Salisbury has positively refused to join in any measures which have for their object the maintainance of the Turkish Empire excepting those which would radically reform its administration. Bolstering up Turkey is now ended. Her doom is pronounced, her end is near.

Truly the events of the past month have been full of hope to those who are looking forward to the return of the Lord Jesus. They know that previous to his return the Turkish Empire has to be ended, there are to be wars and rumors of wars and troublous times, men's hearts failing them for fear, not knowing what is next to appear on the earth.

Said the Master, "When ye see these things coming to pass, lift up your heads, for your redemption draweth nigh." The servants of God can rejoice and look to the near future for the realization of their hopes, when the shadows of the long night of misrule shall have passed away.

No matter how small sin may appear in the beginning, it touches, by way of opposition and conflict, every attribute of the Divine character.

Report of Meetings.

Dear Restitution:

Bro. D. M. Hudler began meeting at the Union Church, on Thursday evening, Oct. 1, and preached to a small congregation; and on Friday night and Saturday night to a full house on "The Nature and Destiny of Man," holding his hearers almost spellbound one hour. On Sunday he gave them an interesting sermon on "The Kingdom;" in the evening a sermon on "The Necessity of Preaching both to the World and to the Church, lest its members fall back into lethargy and forgetfulness, and thus become fruitless and finally loose their reward of eternal life." The house at night was crowded to suffocation, all knowing that it was Bro. Hudler's farewell sermon. He had the best of attention and good order all through the meeting. Bro. Hudler has been with us for three years and is a worthy brother, and an able speaker. For a while East Plum River, Union Church and Pleasant Valley will not have regular preaching.

S. P. RENNER.

Editor Restitution:

Bro. R. A. Humphreys has been with us here at Hammond, La., holding meetings for ten days. The attendance was mostly small, but we are thankful that there still a few who are not too much tied up with the traditions of the churches to listen to the gospel of the kingdom of God; and we are all glad to know that one young man and his wife decided to come out on the Lord's side, and were buried with him by baptism into his death: that like as Christ was raised up from dead by the glory of the Father, even so they also should walk in newness of life. There are others who are searching the Scriptures to see if those things are so, and we hope that before long they too will decide to cast their lot with the little flock.

Yours waiting for the Master,

ALBERT SIGLE.

Editor Restitution:

Bro. John Foore of Tempe, Arizona, recently visited San Diego and preached some discourses, bringing together a number of God's children who are in harmony with the first principles of the kingdom of God and name of Jesus Christ, and who are looking for eternal life through the Life-Giver as a result. These believers have consolidated and hold meetings every Sunday at 11 o'clock A. M. in Grand Army Hall, where a very profitable time is spent, and from which we expect through God's blessing much good shall come.

Yours Fraternally,

HENRY NEALE.

Editor Restitution:

Church of God at Niagara Falls, N. Y. comes to you with greetings. Eld. B. W. and Mary A. Woodward have just closed a series of meetings of over three weeks, preaching the last sermon Sunday evening, Oct. 11th. Much good has been done in numerous ways. One sister put on Christ by burial in baptism. The seed, the gospel of the kingdom, has been well sown. Our heavenly Father only knows when and where. Paul planted, Apollos watered and God gave the increase. "Ye that make mention of the Lord keep not silence." Isa. lxii. 6. Brother and Sister Woodward have not kept silence, but have planted, others will water, and in due time God will show the increase. We have been built up spiritually and Scripturally, the meetings have benefitted each and every one, and we have felt it was good to be there. They have a happy way of getting the brethren and sisters to work in social meetings by prayer and testimonies. Just before their arrival we helped a brother put on Christ by baptism and feel assured the Lord is with us, though we have much opposition from the same class of people, who persecuted our Lord and Master. He said if they will persecute me, they will persecute you also. They enmonly persecute with their tongues, but God will make it abound to his honor and glory. It will be the means of making others see we stand on Scriptural ground. Bro. and Sister Woodward's vigorous and Scriptural talk induced the brethren and sisters to get together and organize the Church of God here on a good Scriptural foundation. Two elders, two deacons, secretary and treasurer were elected, and we start with thirty-eight names from about here and abroad. Several brothers and sisters from different points of the compass were met for the first time, making us think of what the Lord said to Elijah, "I have left 7,000 that have not bowed their knee to Baal." We regret the departure of Bro. and Sister Woodward to their home, if they were able to remain a little longer we feel assured some of the outside prejudice could be rubbed off. Our prayers and love go with them, and if we may not meet again, may we all be able to meet together in the kingdom is the prayer of the little flock at Niagara Falls, N. Y.

Yours in the Master's service,

FRED GREENE.

Poetry.

Life's Pilgrimage.

In dim, uncertain, winding ways
Our feet are oftimes led;
On husks and food that give no strength
Our souls are oftimes fed.
The wild, unceasing din of earth
Disturbs the inner calm;
The wormwood and the gall pollute
The honey and the balm.

The darkness and the gloom are felt,
The weariness and pain;
And thirsty souls long for the full
Of promised "latter rain."
This mortal life is not all joy
The perfect is to come,
When saints behold with beaming eyes
Their long-sought "harvest home."

Communicated.

Smith and Wilson Discussion Number 16.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unwinding state after the death of the body. Smith affirms. Wilson denies.

Paul visited Paradise. What he saw and heard was wonderful. He identifies it with the third heaven. 2 Cor. xii.

Paradise was in existence while Paul was on earth. Moreover, Paul believed that a man could see and hear while he was outside his body. One who believes Eld. Wilson's theory must practically say that Paul was talking through his hat. For in that chapter Pauls shows that a man may be outside the body, that when outside the body he is transported to Paradise, that there he can receive strange and abundant revelations, then return to the body. Read the chapter, then tell me if you believe it and the theory that the spirit of man is his breath, and his soul dies with his body.

In Rev. vi. 8. Death went out to slay men. Hades followed. They divided the spoil. Death took the body, Hades the soul. In xx. 13 these two disgorged, gave up the dead in them. In i. 18, Jesus says he has the keys of death and Hades. Jesus will conquer both. Then will be heard the victor's song. 1 Cor. xv. 55, "O death, where is thy sting?" "O Hades, where is thy victory?" This is taken from Hosea, and its fulfilment is predicted in Rev. xx. 14, for death and Hades are to end.

How beautifully these representations harmonize with the sober warning given by Jesus (Matt. x., Luke xii.) that God could do what man cannot, i. e., destroy the soul. To this class belongs Peter's statement Acts ii., that the flesh of Jesus did not see corruption, nor was his soul left in Hades, and Jesus saying distinguishing between his spirit and his dead body. "I will raise it."

Then consider the promise of Jesus to the penitent thief, and believe if you can, that Jesus and Paul could talk of Paradise as real and existing, but the negative has been called of God to correct their error. Then Luke xvi., where Jesus proves that that which is highly esteemed among men is abomination before God. The estimation of men extends to the end of life, Jesus sweeps aside the veil and for a moment discloses the unseen. There the rich man has become a beggar, Lazarus is blessed.

The negative explains Matt. x. 28 as meaning that man can kill the soul life, but not the eternal life. God can destroy the eternal life. How could God destroy the eternal life for a man who did not have it? The negative has consistently and Scripturally said that the unbeliever does not have eternal life. So God could not destroy eternal life in him. Yet those are the very ones whose soul he will destroy after the body is destroyed. They are the ones who fear man rather than God. "Fear not them who kill the soul, but fear him who can kill the eternal life," is what Jesus said, or meant? A child understands Jesus' saying, but no man can comprehend the interpretation afforded by the negative. How could eternal life be destroyed in hell? Eternal life is a condition, not a person, nor a thing.

There can be no advance in investigation if no attention is paid to important answers to arguments, while the *arguments* are repeated as if never answered. The negative quoted passages showing that the wicked are to be destroyed. The affirmative answered "destruction is not annihilation, the tree cut up by the root and burned is destroyed as a tree, but not a particle is annihilated. The lost sheep and the lost son of Luke xv., are both said to have been destroyed, but neither was annihilated, nor even physically dead. The negative pays no attention to this Scriptural example, but repeats texts which speak of the destruction of the wicked and assumes the very point in dispute, i. e., that destruction means annihilation of conscious existence.

So with demons. The weak and the inadequate answer to the strong testimony from the world of evil spirits is that it was lunacy, and Jesus accommodated himself to the errors of the people. That is he taught them that he was casting out demons, when he did not. The apostles did not find it out, but the negative has, and so corrects our Lord and the twelve. But the affirmative showed that it could not be lunacy, if we have confidence in the New Testament.

How could seven demons be in one person, if it were simply a disordered brain. How could a legion, at least two thousand, be said to be in one man, and leave him and enter into swine, if it were merely that he was insane? Would lunacy be called "he" as evil spirits are? Matt. iv. 24, 8:28 Jesus healed lunatics, but he distinguished between them and those possessed of demons, and those who were sick.

To ride over such plain teaching of the Word in order to uphold an unprofitable theory is not the way to secure the blessing of God.

Notice the effort to escape from Paul's desire to depart and to be with Christ. Let us read it in the revised version. "For me to live is Christ, and to die is gain." But if to live in the flesh—if this shall bring fruit from my work, then what I shall choose I know not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better; yet to abide in the flesh is more needful for your sake. Phil. i. 21-24, Paul makes a distinction between himself and his body, which he here calls the flesh. He abides in the flesh. He may depart from it. So he writes to Timothy "the time of my departure is come." Then he would be with Christ. "To depart" is used in verse 23 as a synonym for "to die" in verse 21. This was the expectation of an inspired apostle who had been caught away to Paradise.

Now comes the negative to gravely tell us that Paul was mistaken, that he would not be with Christ one moment sooner by dying than by living, for he would not be with Christ for over 1,800 years anyhow. More than that, if the negative could have whispered to Paul, he would have told him, you are more with Christ while in the flesh, than if you die. For Paul said that Christ lived in him, he enjoyed working for Christ, but when he died according to the negative and the half truths of the Old Testament, Paul would not know anything. He would be in the same condition as Nero, unconscious.

How does the negative wrestle with this verse? Why he represents Paul as not knowing which to choose, having Christ to return in judgment and the end of the world, or to live awhile longer. It is about as far from the truth as a man could get while keeping his eye on it. The verb for "to depart" means "to return" also. Very well, we read "the spirit shall return to God who gave it: so Paul's desire was to return and to be with Christ who sitteth on the right hand of God. To escape the force of this plain Scripture it is made to read, "I have a desire for Christ's returning and being with Christ," what can be a more absurd and arbitrary?

My dear readers of THE RESTITUTION, do you feel safe in upholding a theory which is in so many places obliged to find another meaning than the words clearly reveal? Is not this wresting the Scriptures? Peter knew some who did that to their own destruction. Are not the fallacies of this theory plain to you? It takes the Old Testament as main authority; it accepts its sayings literally when Paul says the letter killeth, the spirit giveth life, it takes the holy truths of the Old Testament, (a book God did not send out to the world, and which is not versed by itself, by Christians for it is imperfect,) and uses them as the whole truth; it fastens its eye on a primary, or inferior meaning of the word (e. g. spirit) and refuses to consider the deeper teaching of God's Word. "Anything as a dogmatic assertion is possible. Any theory is possible as a volition as something we elect to believe, shutting our eyes to the plainest facts without considering, or even listening to the arguments of those who may disagree with us, but this is not rationality, it is bigotry, as often too the bigotry of unbelief as of belief."—*The Essential Man*, p. 26.

Life in the New Testament is more than conscious existence. The young ruler had position, wealth, health, morals, yet Jesus looked on him as dead.

"If thou will enter into life." So death is not always physical [illegible] nor is it ever annihilation. Again and again this plain truth has been pointed out, yet the negative calmly ignore it and pile up texts to prove that eternal life is conditional, which no one denies.

The same blurring of distinctions appears in the attempt to meet "Though I give my body to be burned." Evidently "I" own and can control the body. If I say "I am tired" I mean my body. If I say "I am sorry" is the "I" my body? Now the negative takes some Scriptures where "I" refers to the body and makes them apply to the spirit so as to appear absurd.

I think it is more than absurd, it is wicked. It is not the way to teach God's truth.

The negative objects that we teach the Satanic delusion, "Thou shalt not surely die." Jesus teaches it. "If a man keep my saying he shall never see death. John viii. 51: xi. 26. Jesus knows. He has abolished death. 2 Tim. i. 10. What we call death, God calls a departure. It is called a sleep, but never alive, 1 Thess. v. 10.

GEO. T. SMITH.

REPLY NO. 15.

"THOU SHALT NOT SURELY DIE."—JESUS TEACHES IT.

The above caption is quoted from the following paragraph found at the close of Eld. Smith's paper:

"The negative objects that we teach the Satanic delusion—'Thou shalt not surely die,' Jesus teaches it."

Had Robert Ingersoll made the above statement, I should not have been surprised, but I can hardly believe, my senses, that a professed Christian minister should do so. The statements "Thou shalt not surely die," and "Thou shalt surely die," are contradictory the one to the other, and involve the veracity of one of the parties making the statements, and Eld. Smith says, Jesus the Son of God "teaches" the statement of the serpent: "thou shalt not surely die."

JESUS DENIES THE CHARGE.

John viii. 41: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there was no truth in him, when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it."

The above is Jesus' estimate of the one who said "Thou shalt not surely die."

Eld. Smith quotes as an evidence that Jesus taught the serpent's lie, John viii. 51: "If a man keep my saying, he shall never see death." The death he will never see by keeping Jesus' words, is revealed in Rev. ii. 2: "He that overcometh shall not be hurt of the *second death*." No one escapes the *first* death.

He says, "Paul visited Paradise * * * He identifies it with the third heaven." Eld. Smith locates Paradise and the third heaven down in hell (*Sheol*). Then Paradise is below instead of up. So we should say go down to Paradise. People dig down into *Sheol*. He quotes 2 Cor. xii., as proof that Paul went to Paradise. There is not the least shadow of a hint that he did anything of the kind. He had some visions, and in one of them, he saw a man caught away to the third heaven. If you would throw away your spook business, you would never think of putting the third heaven down in *Sheol*. Peter speaks of the third heaven as follows:

1. Those "were of old," before the flood.

2. Those "which are now."

3. "The new heavens and earth wherein dwelleth righteousness."

His mind in vision contemplated this, and not a ghost heaven in *sheol*.

With regard to being in or out of the body, the contrast is between the absence from the body of this death or mortal body, and present with the Lord in the "third," the new heavens and earth, with his glorious and immortal body, which we will have when we reach the third heaven state. With regard to seeing and hearing wonderful things, an immaterial ghost has no eyes to see, or ears to hear, having neither "body or parts."

There is nothing to Eld. Smith's statement representing me to say that eternal life can be destroyed. I say God can deprive a person from obtaining it. There is a difference between depriving a person of eternal life and destroying eternal life.

There is nothing more in his statements about annihilation. A person may be burned up, but matter still exists, but in a different form, and has different attributes. The person don't exist any more.

With regard to demonial possessions there is not a single one mentioned in the New Testament, but [illegible]

[illegible]

TO THE READERS OF THE RESTITUTION.

Eld. Smith has propounded two questions for you to answer. They are as follows:

1. "My dear readers of THE RESTITUTION, Do you feel safe in upholding a theory which is in so many places obliged to find another meaning than the words clearly reveal?"

2. "Is not this wresting the Scriptures?" Seeing he has asked you these questions I want you to write and answer them. Speak out plainly. This is addressed to the readers as a whole.

What do you think of the last paragraph in Eld. Smith's present paper?

I love the readers of THE RESTITUTION, they are a Bible people. They stand squarely on the whole Bible, the Old and the New Testaments alike. They have no confidence in the Satanic delusion. Let us hear from you, beloved in the Lord.

RICH MAN AND LAZARUS.

This parable is based on a tradition of the Pharisees. Josephus, who was a Pharisee, recognizes the tradition he learned of the Pagans, and speaks of "Abraham's bosom," and the fiery lake located in "an unfinished part of the world." Christ's use of the tradition to teach a lesson, did not commit him to the truth of it, any more than it did of his allusion to Beelzebub, the god of the Philistines, and other fictions to convey a lesson more forcibly to their mind by using something they were familiar with.

Eld. Smith wants you to understand it as literal language. For the sake of argument I will consider it in that light. We are told that the spooks who dwell in the fiery pit are "immaterial," are destitute of "body or parts," do not possess "inside," "outside," "extension," "space," "surface," or "weight," "has none of the attributes by which matter is described," consequently ghosts have no real existence except in imagination.

There is an air of materiality about the characters in this parable. They have bodily parts, which the spirits, Eld. Smith speaks of, have not. These have "eyes," "fingers" and "tongues," and therefore cannot be "immaterial" ghosts destitute of "body and parts." "Water" is spoken of as being able to cool the tongue of the character in the parable. Immaterial spooks have no tongues to cool off, not having "body or parts," and besides if they had, could material water cool immaterial tongues? The *Hades* Eld Smith speaks of has a partition running through it, one side he calls Tartarus, and the other Paradise. The partition must be transparent, because those in Paradise can see the immaterial ghosts tumbling about in raging billows of fire, howling, yelling, screaming, filling heaven and earth with unearthly screeches and blasphemy. Don't renders, don't you enjoy the prospect of going to such a beautiful Paradise? Running between the two as a "great gulf," "so that they which would pass from hence to you cannot." With a material person the "gulf" might be an insurmountable barrier, but why should it be with an immaterial spirit, which we are told can pass through space with greater rapidity than the lightnings flash? The supposed spirit of Lazarus could not get over this "gulf" to cool off the tongue of Dives' ghost.

In parables the thing said is *never meant*, as for instance in the Old Testament, we have trees talking, thistles trying to contract matrimonial alliances, corpses rising out of their graves to greet new arrivals. And in the parable of the rich man, Christ uses a fiction that the Pharisees learned of the Greek pagans. These parables all teach valuable lessons.

In the Old Testament fire is never in a single case connected with *sheol*. This covers a space of some 1,000

[illegible]

[illegible] of the Lord.

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

And they shall walk with me in white.

Answer Them.

Parents run the risk of losing the love of their children who put aside their trivial questions as of no consequence. An interrogation point symbolizes the life of childhood. "Why?" and "what" are the keys with which it unlocks the treasury of the world. The boy's numberless questions often seem trivial, but the wise parent will never turn them off unanswered, if he can help it. It is his rich opportunity of touching. He is met half way, and there is all the difference between impressing truth on an eager mind and an uninterested one. The little fellow helping you at your work and pelting you with endless questions, may learn as much in a half-hour there as in a week when his body is a prisoner in the school room, and his thoughts are out of doors.

Not at Rest.

Why does the skeptic ever insist on talking about a religion which he says is a fable? Why does the stock-broker ever and unceasingly talk up a bad lot left on his hands? Why did foes of our Master refuse to be satisfied, until only the victim of their hate was crucified and buried, but a seal must be placed on his grave, and a guard to patrol the tomb night after night? They could not hush those mutterings of fear and remorse. There may be not a breath of wind, yet there comes to the silent ship resting on the silent ocean a ground-swell that ever rocks it, but not to repose. Thus men try to seal down their sins and lock the sepulchre that they cannot further disturb their peace, but all in vain.—*Presbyterian.*

A Trial of Faith.

The trial of faith is the sure way of increasing it. We ask for more faith, and God tries what we have, and that is his way of answering our prayer for its increase; he brings us to trials, so that we are compelled to look only to him for help. The life of faith is a wonderful life. Honored is the Christian who is called to live it; he is trained in this life to know more of himself, and more of the unchanging character, love, and tender watchful care of his heavenly Father. Has God so loved us as to give his only and well-beloved Son to die for us, and is it probable that he will withhold any thing that is absolutely needful for us? —*Winslow.*

Reduced rates are offered for sale by the Nickel Plate Road to points in Michigan, Wisconsin, and the Southwest for the benefit of hunting parties.—Oct. 30.

A thankful spirit has always fresh matter for thankfulness. To praise God for the past is the sure way to secure mercies for the future. Prayer and praise live or die together.—*Ho-maine.*

The Nickel Plate Road offers excursion rates to points in Wisconsin, Michigan, and the Southwest for hunters.—Oct. 30.

If you are too weak to journey
Up the mountain, steep and high,
You can stand within the valley,
While the multitude go by;
You can chant in happy measure,
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

Hunters' excursion rates are offered by the Nickel Plate Road to points in Michigan, Wisconsin, and the Southwest.—Oct. 30.

Charity gives itself rich, but covetousness hoards itself poor.

Obituary.

At Enfield, N. J., (near Philadelphia, Pa.) on Sunday, Oct. 11, 1896, Katie, daughter of C. G. and Mary Ann Kersley, aged 3 years and 1 month. Katie was a bright, beautiful little favorite with all who knew her. Her death was terribly sudden and unlooked for, and a great blow to her parents. She leaves a brother and four little sisters, and many sympathizing friends to mourn her untimely fall under the fell stroke of the cruel enemy death. Her people are mostly of the Episcopal, or Methodist connections. Words of resurrection and life, by the writer. Also words of comfort by Rev. Mr. Henderson, of the M. P. Church, and Rev. J. D. Flansburg, of the Baptist Church.

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep,
A calm and undisturbed repose,
Unbroken by the dread of woe."

Your Brother,
ANTHONY BRECH.

The flame of sorrow burns up some hearts, while other it purifies.

ther questio…
hton changes as our conception on
his subject changes.

A denominational paper was exect some time ago, when in an editorial it said of pre-millennial doctrine: 'We ought not to proscribe it, it is to be tolerated, but we ought at the same time to know that it mounts to another cult. Of course, I believe it to be the ancient cult of the Christian Church.' I give this by way of preface lest any should say, Of what use is the discussion any way? If one has come to have decided convictions on this subject, it may help some other brethren to state one's reasons. Moreover with one who values truth above everything else, majorities count for nothing. Such a matter as this cannot be settled by a show of hands. Who believes it, and who does not of all the doctors decides nothing.

We all agree, too, that in such a study the only appeal must be to the Word of God. The word of the prophets told of his first coming in humility. That word was filled and with remarkable exactness. The same word of prophecy, continued, gives us all we can know of any appearance again of the same Lord. When a man begins by saying, 'I think' rather than appealing to the Word of God, he need not be listened to with any hope of finding the truth. When a man begins by saying, 'It goes against all of our notions,' it may be replied that it is very possible that all of our notions are wrong. When the difficulty is raised of understanding how all these things can be, as an objection to plain statements of the Word, it may be replied as a sufficient answer that it is not imperative that we should understand how all things will come together in the scheme of the future. We believe what is said. If we can see the particulars of the scheme by careful study; we will be glad; but if there are seeming difficulties, we will yet believe what is said, and wait for further light. When a man says, 'I believe, because I can understand,' he simply does not believe. He thinks he sees, and then it is sight, not faith. The rule should be—believe first, understand afterwards.

So I approach this subject, taking the Word as I find it in the progressive revelation from Genesis to the Apocalypse. I believe the Word is accurate. I do not study it as I study human literature—to criticise it, or expecting my philosophy can add to its wisdom. I do not study it as children study a cloud-land trying to make out various shapes according to fancy. If in the earlier books I only find an outline, I am content to let the intervening revelation fill in the picture. I expect it to be found accurate. If I am not able to fill all things together, I lay them aside till I see, perchance later, where they do not fit. But I do not pare the facts down for the sake of compelling a fit. I do not spiritualize for the sake of avoiding the need of a fit. I would study carefully, patiently, moreover listening rather than arguing, bringing a childlike spirit rather than my smartness to the Word of God. Lastly, I will have more confidence in the Spirit of God for interpretation than I do in the 'Zeit-Geist,' if anybody knows who that is. The Bible tells of a prince of this world. Doubtless he would like to interpret the Word for us.

I am interested in the 'how,' of course intensely; but, primarily, it must be not so much 'how,' but 'what.' That is, What do the Scriptures say? It is evident that this subject is not treated sparingly in the Scriptures. It cannot be relegated to obscurity as one of the doctrines that rests on but few passages. If the doctrine of the personal pre-millennial coming of our Lord is to be read out of the New Testament, it must be by such a wholesale change in definitions

questioned whether it not ought be regarded as an essential part … the Christian religion.' Again, … must be admitted that this expe… was a prominent feature in … est proclamation of the go… materially contributed to its … He admits that if the primitive churches had been under the necessity of framing such a thing as a confession of faith, it would certainly have embraced this doctrine of the personal return of the Lord before the millennium. Then, in speaking of the middle of the second century, he says: 'The spirit of philosophical and theological speculation and of ethical reflection, which began to spread through the churches at that time, did not know what to make of the old hopes of the future.' That is, speculation took the place of faith.

Then he says of the same period: 'Dionysius, bishop of Alexandria, became convinced that the victory of mystical theology, over what he calls 'Jewish Chiliasm,' would never be secure so long as the Apocalypse of John kept its place in the canon. He accordingly raised the question of the apostolic origin of the Apocalypse, and by reviving old difficulties and by ingenious arguments of his own he carried his point.' He also says that 'no doubts were ever entertained in the West as to the canonicity or the apostolic authorship of the Apocalypse.' Again he says, of the fourth century, that it was Augustine that made an end of millennarianism. It was Augustine that idealized the political side of the Catholic Church and put forth the elaborate teaching that the church is the kingdom of Christ and the city of God.

If you wish then to find the beginning of the present attitude of both the Catholic and Protestant Churches of today, as to the Lord's coming, you find it in Augustine. [And I believe it is rank heresy, judged by the earliest standard.] Of course, outward events led to that position—the professed conversion of Constantine and the worldly prosperity of the church as a political power. But the days of the fathers and the martyrs had passed. The simple faith of the first disciples of Christ had given way to the mystical theology that has ruled the church since. But Harnack says: 'It lived on, however, in the lower strata of Christian society, and in certain under currents it has been transmitted from century to century.' He closes his article by saying: 'This doctrine can only exist along with the unsophisticated faith of the early Christians.'

With that lower strata, if need be, and with that unsophisticated faith, gladly I place myself in bel… that our Lord will come personal… and that the glorious time for thi… and its nations, so abundantly … dicted by prophets and apostles comes and only comes after his glorious appearing. Therefore, that he comes not at the end of things earthly, but in the midst of things.

If some of these teachings do not appeal to us at first as correct, let us remember what a heritage of crooked vision is ours from the traditional dogmatism of the church for so long. It is by no means easy to peel off the layers of accumulated teaching that have come to seem to be a very part of our existence. It is not easy to read the Bible, as if it were ours for the first time. Much rubbish has accumulated about it. Much philosophy offers itself, made to our hand, as our guide, and by which we are asked to try every statement of the Word, even when we endeavor to read it with an open heart. May the Spirit of God give us all his own enlightenment as we study!

Our Lord's coming was predicted accurately. When wise men came from the East, and Herod was alarmed for his place, he asked the scribes to turn

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"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glean Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"CLEAR THINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 6 cts each or 30 for $1.00.

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"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 20 cts a copy. Published by Wiley Jones. Send to this office for them.

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Announcement.

The Quarterly Conference of the Church of God, of Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 12, 1896.

This meeting will be held in the new church building that has been built the past summer; and it is expected that Brother and Sister Woodward will be here, as the dedication will be at this time. An invitation is given to all brethren and sisters to attend this meeting. The Plymouth congregation are anxious that as many as can will come and aid in the "house-warming," as they are pleased after meeting in a little hall so many years, to have a house separate of their own. Come, all who can. It is the Lord's work we are engaged in, and let us be energetic in its advancement.

J. F. WAGONER, Pres.
A. C. ROBERTS Sec.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $289.78

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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Church of God, 1245 Logan Ave. San Diego, California, meet for worship, and searching of the Scriptures every Sunday at 2:00 p. m. All interested in Bible study are cordially invited to meet with us.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God, Plymouth, Ind., meet in Hall N. E. Cor., Michigan and Laporte Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of God at Nokomis, Ohio, meet every Friday of the week at 10:30, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Ranwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitcomb, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Heaprin, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday May 17. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at 5:20 A. M., 9:05 A. M., 1:55 P. M., 6:00 P. M. and 7:33 P. M.; Local Freight 12:45 P. M.

Depart for the East at 2:58 A. M., 5:00 A. M., 10:38 A. M., 5:45 P. M. and 8:10 P. M.; Local Freight 7:15 A. M.

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VANDALIA TIME CARD

In effect Aug. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun.	5: 45a m
No. 21, "	10:36 "
No. 11, "	1:28 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8:59 "

GOING NORTH

No. 14, Ex. Sun.	7:35am
No. 6, "	11:51 "
No. 21, "	5:35pm
No. 8, "	9:59 "
No. 16, Sun. Only	8:24am

For complete Time Card, giving all trains and stations, and for all information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
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St. Louis, Mo.

Pittsb'gh, Ft. Wayne & Chicago Div. Pennsylvania Lines.

Schedule of Passenger Trains Central Time.

Westward.	No	No	No	No	No	No
	AM	AM	AM	AM	PM	PM
Pittsb'gh lv.	7 00	9 30		7 55		
Alliance "	9 55	12 35		10 45		
Canton "	10 26	1 06		11 16		
Massillon "	10 53	1 33		11 43		
Wooster "	11 15	1 55		12 05		
Mansfield "	12 07	2 47		12 57		
Crestline ar.	12 45	3 25	6 20	1 35	5 45	
Bucyrus lv.	12 59	3 40	6 45	1 50	6 00	
Lima "	2 09	4 50	8 00	3 00	7 10	
Van Wert "	3 10	5 40	8 57	3 57	8 05	
Ft Wayne "	4 35	7 05	10 25	5 25	9 30	
Arcola "						
Columbia City "						
Larwill "						
Pierceton "						
Sig'l Lake "						
Warsaw "	5 31	8 01	11 20	6 20	10 25	
Elm Grove "						
Bourbon "						
Inwood "						
Plymouth "	6 08	8 32	12 01	7 01	11 06	
Bloomfield "						
Davis "						
Hamlet "						
Grovertown "						
Plymouth lv.	6 23	8 45	12 15	7 15	11 20	
Inwood "						
Bourbon "						
Smadrenn "						
Warsaw "	6 56	9 18	12 48	7 48	11 53	
Eagle Lake "						
Syracuse "						
Larwill "						
Columbia City "						
Arcola "						
Ft Wayne lv.	7 15	9 35	1 05	8 05	12 10	
Van Wert "	8 30	10 45	2 20	9 20	1 25	
Lima "	9 30	11 45	3 20	10 20	2 25	
Bucyrus "	10 50	1 05	4 40	11 40	3 45	
Crestline ar.	11 10	1 25	5 00	12 00	4 05	
Mansfield "	11 50	2 05	5 40	12 40	4 45	
Wooster "	12 35	2 50	6 25	1 25	5 30	
Massillon "	1 00	3 15	6 50	1 50	5 55	
Canton "	1 30	3 45	7 20	2 20	6 25	
Alliance "	2 00	4 15	7 50	2 50	6 55	
Pittsb'gh ar.	4 15	6 50	10 10	5 00	9 10	
	AM	AM	PM	PM	PM	

Eastward.	No	No	No	No	No	No
	AM	PM	PM	AM	AM	PM
Chicago lv.	12 30	3 00	11 30	2 45	10 15	7 15
Clarke "	7 30		6 30		5 15	2 15
Liverpool "	8 15		7 15		6 00	2 55
Hobart "	8 35		7 35		6 20	3 15
Wheeler "	8 50		7 50		6 35	3 30
Valparaiso "	9 15	4 32	8 20	4 01	6 55	4 10
Wanatah "	9 30		8 35		7 10	4 25
Hanna "	9 40		8 45		7 20	4 35
Lewis "	9 50		8 55		7 30	4 45
Hamlet "	10 05		9 10	2 31	7 45	5 00
Grovertown "	10 17		9 22		7 57	5 12
Plymouth lv.	10 35	5 45	9 40	3 05	8 15	5 30
Inwood "	10 55		9 59		8 34	5 49
Bourbon "	11 05		10 09		8 44	5 59
Smadrenn "	11 09		10 13		8 48	6 03
Warsaw "	11 30	6 28	10 35	3 55	9 10	6 25
Eagle Lake "	11 55		11 00		9 35	6 50
Syracuse "	12 05		11 10		9 45	7 00
Larwill "	12 15	6 39	11 20	4 16	9 55	7 10
Columbia City "	12 35		11 40		10 15	7 30
Arcola "	12 50		11 55		10 30	7 45
Ft Wayne lv.	1 15	7 15	12 20	5 00	10 55	8 10
Van Wert "	2 30	8 30	1 35	6 15	12 10	9 25
Lima "	3 30	9 30	2 35	7 15	1 10	10 25
Bucyrus "	4 50	10 50	3 55	8 35	2 30	11 45
Crestline ar.	5 10	11 10	4 15	8 55	2 50	12 05
Mansfield "	5 50	11 50	4 55	9 35	3 30	12 45
Wooster "	6 35	12 35	5 40	10 20	4 15	1 30
Massillon "	7 00	1 00	6 05	10 45	4 40	1 55
Canton "	7 30	1 30	6 35	11 15	5 10	2 25
Alliance "	8 00	2 00	7 05	11 45	5 40	2 55
Pittsb'gh ar.	10 10	4 15	9 15	1 55	7 50	4 55
	PM	AM	AM	PM	PM	AM

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TRAINS GOING EAST

Chicago	9:30pm	8:00am	1:30pm	Local Pt
Fairfield				7:30am
Hammond	10:45pm	9:37am		8:35am
Hobart	10:55pm	9:48am		10:10am
Valparaiso	11:18pm	10:37am		11:00am
Wanatah		10:51am		11:15am
Knox	12:52am	11:30am	4:20pm	2:45pm
Argos	12:55am	11:34a		2:50pm
Plymouth	1:25am	12:00pm	6:25pm	3:20pm
Cleveland	10:05am	9:00pm	11:40pm	
Buffalo	4:55pm		5:00am	

TRAINS GOING WEST

Buffalo	12:55pm		8:35am	Lv. F
Cleveland	7:15pm	8:00am	10:45am	
Ft Wayne	2:54m	1:35pm	4:40pm	7:00pm
Argos	4:20am	2:52pm		8:30pm
Knox	4:30am	4:01pm	6:28pm	10:05
Wanatah		4:46pm		10:43pm
Valparaiso	5:30am	5:30pm		11:30pm
Hobart	5:51am	5:47pm		12:00am
Hammond	6:34am	6:29pm		12:45am
Fairfield				1:40pm
Chicago	7. 0am	7:0 pm	9:30 m	

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No. 20, Passenger, Leaves		11:00 pm
No. 22, "	"	4:00 pm

GOING SOUTH.

No. 23, Passenger, Leaves		10:00am
No. 21, "	"	4:00pm
No. 101, Local,	"	11:00pm

†Daily except Sunday. *Dai

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The Restitution.

—ISSUED WEEKLY BY—

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, OCTOBER 28, 1896. NUMBER 40.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Farewell!

Till life's illusive dreams are fled,
Till pillowed on the dreamless bed
Through joy and sorrow, sun and shade,
May God's protection be thy aid.
Farewell!

Farewell!
Till in the nearing Eden-land
We join Redemption's white-robed band,
From whose rapt lips are never heard
Tearful adieus, sad parting word,
Farewell!

—S. A. Chaplin.

Communicated.

Practical Christianity. No. 1.

The following is the substance of an address to the Bible class, at the Church of the Blessed Hope, Cleveland, Sept., 1896, based upon Rom. xii. 9-2, by Bro. H. C. Davis:—

"Let love be without dissimulation." A good definition of this is found in Peter's first Epistle chapter 1, verse 22. He expresses his thought about it as "Loving one another with a pure heart fervently." This was simply an echo of Christ himself, who taught the brethren to love as he loved, who willingly gave his precious life to save mankind from death.

Fervently is derived from a word which means to be "hot," "to boil "to swell with heat" indicating an intensity of emotion that manifests itself in a marked degree for other's good.

The Savior says in John xv. 13, "Greater love hath no man than this that a man lay down his life for his friends, "Ye are my friends if ye do whatsoever I command you." Note that word *whatsoever*—it is very strong and comprehensive.

In the 1st Epistle of John iii. 16, the *quality* of the love is stated that brethren should manifest for each other in this life, "Hereby perceive we the love of God because he [Christ] laid down his life for us, and we ought to lay down our lives for the brethren."

"Beloved if God so loved *us* we ought also to love another." From the foregoing he who runs may understand what love without dissimulation is—and if in this apparently happy family we are not loving each other to that degree as exhorted by the Apostle we have something to learn.

"Abhor that which is evil." Abhor is derived from a word which means "to set up bristles," "to look terrible." It is another of those intense expressions characterising the extreme degree of opposition we should manifest towards evil. What *about* evil? It may be divided into two classes natural and moral. Natural is anything which produces calamity, disturbs the peace, impairs the happiness, or destroys the harmony of natural beings. Moral is any variation or deviation of a moral agent from the rules of conduct prescribed him by God. In this text I think it means both, so that the simple, unvarnished meaning is, for the children of God to oppose with all the intensity of their spiritual nature, and by every means at their command anything injurious to the household of faith. Are we members of one body of which Christ is the head? Can any brother then, do *evil* without the whole body suffering from it? The insignificance of the text is conspicuous. Let us each for ourselves examine this exhortion of the Apostle, then analyze our motives—make the application—and answer to our consciences, Guilty! or not Guilty!

"Cleave to that which is good." Perhaps we can catch the thought expressed in this clause by referring to Matt. xix. 5, "For this cause shall a man leave father and mother and shall '*cleave*' to his wife.' If we can appreciate the tie that binds a child to his father and mother, and the separation from *them* when married to another, and the union established by the change, the illustration may serve to impress the mind with the forceful character of the word '*cleave*'—so that the Apostle means, separate ourselves from evil, and marry the good, and what God has joined together let not man or evil put asunder.

"Be kindly affectioned one to another with *brotherly* love in honor preferring one another." Peter says in his 1st Epistle ii. 17, "Esteem *all* men but love the brotherhood." It means, love each individual constituting the brotherhood, and more the organization made by the brotherhood; each have their separate claims upon us, and each demand all our love. Be subject one to another—i. e. hold ourselves in readiness at all times to assist each other. No divisions into classes, or casts must exist in the organization, but be clothed with humility. This love mentioned by the Apostle brings us to a common level, and the force of the text is that this level must not be disturbed in the sense of sundering the tie binding all together. Paul expresses the same thought in the 17th verse of the 8th chapter of 1st Corinthians, "Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend." The exhortation I think commends itself to the members of this brotherhood, making it the duty of each to study the "make up" of the other with a view of *avoiding* all things that do not promote harmony, peace, and good will.

"Not slothful in business, fervent in spirit, serving the Lord." I think a majority of the readers of this text understand the word business, as relating to *commercial* affairs, from the connection in which I hear it quoted the most frequently. Paul had reference to a proper activity in temporal affairs. I have no doubt, but I think his reference at this time was to occupations requiring manual labor, for in his farewell address to the Ephesian Church he says, "Yea, ye yourselves know that these *hands* have ministered unto my necessities and to them that were with me. "I have showed you all things, how that so laboring ye *ought* to support the weak and to remember the words of the Lord Jesus, it is more blessed to give than to receive;" in a broader sense, be diligent industrious—no time for idle gossip, filthiness or foolish talking, nor jesting that you may not only have enough for yourselves, but sufficient surplus to assist others who may be needy; in fact, whatever you *ought* to do, be up and at it coupling with it (your work) the polar conduct of being red hot in spirit (for that is the definition of fervent) serving the Lord. I do not think the latter clause refers to purely Evangelistic effort apart from temporal affairs but to all effort, our life-work, whatever we may be doing, do it for the glory of God, that being the motive each hour of life until the end comes.

"Rejoicing in hope, patient in tribution, continuing instant in prayer." Rejoicing in hope is the act of expressing gladness for the hope of glory of God after the resurrection, hope being the *foundation* of the act rather than the *object*. I think the Apostle would have us in possession of that childlike character of faith which is acquired from a more intimate communion with Christ thereby gaining a better knowledge of him, for the better we know him the stronger will be our *trust in* and dependence *on* him.

Tribulation has its derivation from a word that means to *thrash*, to *hunt*. Paul knew from his personal experiences that the true Christian must suffer from persecution, afflictions, necessities and distresses, therefore his exhortation to be patient in tribulation, or "*steadfast*" in suffering. He also knew that strength would be required *for* suffering that there might be sustaining power, and that it could only be obtained by a life of prayer—*unwearied* prayer—praying instead of *fainting*, which is the exposition of continuing instant in prayer.

"Distributing to the necessity of saints given to hospitality." In Psa. xli. 1 we read "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." Also in Hebrews xiii. 16, "But to do good and to communicate forget not" for with such sacrifices God is well pleased. The texts quoted imply two kinds of need that God's adopted children require, *physical* and *spiritual*; therefore the correct definition of the text "Distributing to the necessity of the saints" would be conducting ourselves as though the necessities of our brethren were our own, then apply the remedy according to the golden rule. Nor must we forget to "entertain strangers" for thereby an angel might be entertained unawares:" not from the standpoint of repaying an obligation already or to be incurred, but do it ungrudgingly, *unselfishly*, without the expectation of reward.

"Bless them which persecute you, bless and curse not." This is a quotation from the Savior's teaching as found in the 5th of Matt. 44th verse a portion of the "Sermon on the Mount." The teaching is, being one with Christ, the same love be manifested for those who persecuted him should animate his followers, as Christianity is a conquest of evil by good so the Christian in imitation of his *Master* should let love control all other emotions and overcome the persecutor by kindly attentions.

"Rejoice with them that do rejoice, and weep with them that weep." This is another form of expression for Christian sympathy—the philosophy is being members of our brotherhood, if one suffer all are affected. Through sympathy the tender emotions of Christ were quickly and easily aroused, and we are not without illustration from his own experience, for he rejoiced at the wedding in Cana, and wept with Mary and Martha in their bereavement. No tie binds us so strongly as sympathy—the affectionate enquiry after the welfare of each, the tender messages to those in distress, a cordial greeting as we meet in the pathway of life are all within the scope of this text, and I am glad to note that this dear family is actively engaged in the practice of his Christly virtue.

"Be of the same mind one toward another, mind *not* high things but descend to men of low estate, be not wise in your own conceits." Peter in his first Epistle 3 chapter 8th verse writes "Finally be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." Jeremiah xlv. 5, "And seekest thou *great things* for thyself, *seek them not!* for behold I will bring evil upon *all flesh* saith the Lord, but thy life will I give unto thee for a prey, in all places whither thou goest." Isaiah v. 21, "Woe unto them that are wise in their own eyes, and prudent in their own sight."

Humility with *unity* on a common level, seems to be the thought of the Apostle's exaltation among believers was denounced by Christ *publicly* and among the twelve. I presume the Apostle church suffered from contact with a worldly spirit as now. The minding of "high things" is the antithesis of humility, therefore not compatible with the "Divine Life" and the tendency would be to *shun the reproach of the cross* by avoiding companionship of the godly and finally to become apostate. An absolute surrender of self to Christ, his cross, and his life, is the only sure remedy for being wise in our own conceits.

"Recompense to no man evil for evil provide things honest in the sight of all men." Perhaps there is nothing more natural in this mortal life than the disposition to retaliate at receiving what we deem an insult or injury from another.

(*Concluded next week.*)

What was the Divine image in Man; How was it lost; How will it be Restored?

The Bible testifies that God is "upright," and that he made man "upright." Pro. xxv. 8; Eccles. vii. 20. The same Hebrew word here translated "upright" is in sight other places translated "*righteous.*" See Num. xxiii. 10; Job iv. 5; xxiii. 7; Psa. cvii. 42; Prov. ii. 7; iii. 22; xv. 19; xxviii. 10.

From these facts we may infer that the Divine image was the *original righteousness* (or, uprightness) which Adam had before he sinned. But the main foundation on which I build this conclusion is found where we read of "the *new man* which *after God* is created in righteousness and true holiness;" and of "the new man which is being renewed unto knowledge after the *image* of him that created him." Col. iii. 10, R. V.; Eph. iv. 24. Also the command, "*Like as* he which called you is *holy*, be ye yourselves also *holy*" 1 Pet. i. 15, R. V. Thus a state of "righteousnes and true holiness" is that into which the new or converted man "is being renewed" or restored. And that state is "after the *image* of" our Creator.

The renewing or restoring process is yet going on,—the believer "is being renewed" unto full knowledge ("exact knowledge," *Bingham*,) which is "eternal life" that excludes all sin, and is attained at the resurrection: for now I know in part, "but then shall I know fully, even as I also have been known." 1 Cor. xiii. 12, R. V. Jno. xvii. 3.

Through Adam the image was blurred, if not entirely lost: but through Christ it will be restored in the better and *permanent* form of a "*Divine* nature," even "*like* him" who is "the express *image*" of his Father's person. He will restore that which he "took not away." 2 Pet. i. 4; Phil. iii. 21; 1 Jno. iii. 2; Heb. i. 3; Psa. lxix. 4.

He will restore man to Paradise, and Paradise to man. The Lord's immortal "jewels" will have appropriate setting. Then, in the "foursquare and holy Jerusalem," will be fulfilled the prophecy typically expressed by Aaron's foursquare breastplate.

The Bible calls God "immortal and incorruptible" in CONTRAST to "mortal and corruptible" man. 1 Tim. i. 17; vi. 16; Job iv. 17. 1 Cor. xv. 53, 54; Rom. i. 23. But since it calls God "upright," and says he made *man* "upright," we can easily trace wherein the image and likeness consisted, and wherein it did not consist. Adam's king's profile is the same whether stamped in gold, silver, or copper coin; so is true righteousness the same, in all races and classes of mankind.

How may the Divine image be restored? The restoring process is shown by Paul's mission to the Gentiles,—"To open their eyes, and to turn them from darkness to light, and from the power of satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified." Acts xxvi. 18. This he did by preaching to them the gospel of the kingdom as our Lord required "in *all* the world." Matt. xxiv. 14. And we all in this gospel, "beholding as in a mirror the glory of the Lord, are transformed into the same *image* from glory to glory." 2 Cor. iii. 18; iv. 6. And thus, by "growing in grace" and "going from strength to to strength," we may say with the Psalmist, "I will behold thy face in *righteousness*, I shall be satisfied when I awake in thy *likeness*." Psa. lxxxiv. 7; xvii. 15.

The Divine image was lost by two steps,—(1) *Unbelief*,—leaving God's truth for the serpent's lie; (2) *Disobedience*,—eating the forbidden fruit. "The end of those things is death."

The image must be restored by two steps of an opposite kind—(1) *Belief*, —accepting the gospel of the kingdom; (2) *Obedience*,—holding out "faithful unto death." "And the end everlasting life." Rom. vi. 21, 22; Rev. ii. 10.

Believers! By the last two steps we are making our pilgrimage to the heavenly country. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." Heb. xii. 2.

Unbelievers! Turn ye away from the broad road that leads to death. Do like the Psalmist who says, "I thought on my ways, and turned my feet unto thy testimonies, I made haste, and delayed not to keep thy commandments." Psa. cxix. 60, 61.

WILEY JONES.

The gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "Stand and deliver. All thine is mine." And the difference is infinite.

When the heart is hot let the tongue be unbridled.

Our Letter Drawer.

Dear Restitution:

I think any one who is not too prejudiced will see very plainly between Bro. Smith and Wilson's discussion who is right, and by doing so they will preach "life and death" instead of "heaven and hell." The 15th chapter of first Cor. should convince any earnest seeker as to the kingdom, also of immortality. Will some of the brethren write on the 2300 days of Dan. viii. 14: also the 70 weeks ix. 24.

Brother in Christ.

J. H. COX.

Dear Fellow-workers:

As a reader of THE RESTITUTION I wish for one to answer the questions propounded by Elder Smith in his last article (No. 15). I certainly do not "feel safe in upholding a theory which is in so many places obliged to find another meaning than the words clearly reveal." Most unmistakeably is "this wresting the Scriptures." And I feel it would be to my "own destruction," or the "destruction" of any and all who may participate in so treating God's Holy Word. Not willing to see any one be their own means of destruction, I, for one, feel like inviting Bro. Smith from further "wresting the Scriptures." I feel sure that all by this time are ready to admit that "the fallacies of this (Elder Smith's) theory" are "plain." Especially when we read these words in Article No. 15: "The negative has consistently and Scripturally said that the unbeliever does not have eternal life." Then "the soul or spirit of" the unbeliever does not "exist in a conscious, unending state after the death of the body," the resolution is opposed by both. If Elder Smith was doing this work with a hatchet instead of brains I should *think he had* made a *miss blow* and struck himself in the head, when he admitted the above. Brothers and Sisters of THE RESTITUTION, let us all unite and extend a cordial invitation to Bro. Smith to come over on the Lord's side.

Yours for truth.

F. L. ARCHER.

Dear Restitution:

I herewith send you a report of meeting held here by Bro. John Foore of Tempe, Arizona. Knowing of Bro. Foore's contemplated visit to San Diego, California, through the columns of THE RESTITUTION, I also noticed his *expected arrival at Santa Ana*, Orange Co., and opened up correspondence with him at that place. Also knowing Bro. Foore while living in the East, I was anxious to have him visit Pasadena. He and Sister Foore reached here on the 9th inst. In the mean time the brethren of the Advent Christians, who own a tent here, well furnished had expressed a wish to hear some one of our brethren preach on the things concerning the kingdom of God, and the future reign of Christ during the times of restitution, a theme which the A. C. people generally oppose and are woefully ignorant of. The A. C. brethren who are a mixed, unorganized body here, were just at the time of Bro. Foore's arrival without a minister. His coming was opportune, and he had perfect freedom throughout his meetings. He preached in all fifteen discourses to an intelligent audience, who brought paper and pencil, and took down the references; and Bro. Foore kept them busy for he told his audience to accept nothing without the witness was produced in evidence. His preaching covered the ground from the gospel of the kingdom to the final victory over death, to the destruction of this last enemy. Bro. Foore presented nothing but his Bible, and we who know him can truly say he is a workman who needeth not to be ashamed, to the Lord be all praise. The subject presented was food for all, the milk of the word to babes in Christ, and strong meat to old soldiers, so we can truly say it was meat in due season. It took about ten discourses to break down prejudice, afterwards Bro. and Sister Foore were invited to the homes of several of his audience, quite a number of whom expressed a wish for him to return to California in the near future. We trust good seed has been sown, at least a number are investigating and we believe the truth presented by Bro. Foore will have its fruition. I wish to write to THE RESTITUTION readers everywhere, but more especially to our Eastern brethren and sisters, the Macedonian cry goes out from this State of California, Come help us. I have often asked the question, why is this State so destitute of the truth? We have a climate to suit the most fastidious, living as cheap here as elsewhere, an intelligent population, churches and orders, of every known denomination and their numerous followers, but we claiming to be ourselves of Christ's body, also claiming more truth than others are not known in California. Only a few lovers of the truth scattered one or two in a place all over the State. It is no wonder we are hungering and thirsting for some of our preaching brethren to come and help. The territory is large, eight hundred odd miles of coast line, a large share of which is free from storms which are so destructive East, fine, fertile valleys, plenty of sunshine, homes of splendor, also homes of the poor, and to the last class are the rich promises of the gospel? Will you help to tell it to them? Some of our preaching brethren who wish to find a warmer clime whose health will not bear the exposures of eastern winters, could I think find a place to suit them in this State. The great difficulty is they want to know if they can be sustained, and this is one object of this writing. The people here are as generous as other places, but to get a start in the work. Can some of our brethren East who are employing a minister by the year, try and get along a few months alone, and send the preacher and the means to destitute places. I believe this reward would be enhanced in the future, besides let me ask you a question: Have you any evidence from the Scriptures of a right to employ a minister to preach for you by the year? I notice a number of calls in THE RESTITUTION for help for the hungry in spiritual matters, ungospel believers. We have no financial organism, education is much needed on that line, and now brethren and sisters, let us think over this matter of the Macedonian cry, asking help from him who knoweth all our needs. The times are ominous, soon the great Shepherd will call for the weary ones, and my prayer is, we shall not be found wanting.

Your Brother in hope of eternal life at the coming of the Life-Giver.

J. OGBURN.

Earth was at peace when morning stars were singing.
And when the sons of God with joy did shout,
When like a lover, votive offerings bringing,
Her Maker hung his starry banners out.

But since the star of hope went down in sorrow,
Full six millenniums have well nigh fled;
And still the worn earth waits a coming morrow,
When they shall live again—the myriad dead.

Bishop Hall: A charitable untruth, an uncharitable truth and an unwise management of truth, or love, are all to be carefully avoided of him that would go with a right foot in the narrow way.

A good man incarnates goodness. Goodness is a part of him. He cannot exist apart from it. The flower and its fragrance are one.

Don't despise the small talents; they are needed as well as the great ones. A candle is sometimes as useful as the sun.

They that understand the Scriptures well, are the ones most desirous to understand them better.

They that hear the counsels of the ungodly, will never want for ungodly counselors.

How can we expect a harvest of thought who have not had a seed-time of character?

Always act as if you believe God is present, and that you must give an account to him.

Those content with less degrees of comfort, are best prepared for, and most likely to receive greater.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. OCTOBER 28, 1896.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 14, 1896, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

ROBERT RALSBACK, Pres.
A. R. UNDERWOOD, Sec'y.

THE WAY TO GLORY.

"By the thorn road and no other,
Is the mount of triumph won:
Tread it without shrinking brother,
Jesus trod it, press thou on."

EPICTETUS said, "If any one speaks ill of thee, consider whether he hath truth on his side and, if so, reform thyself, that his censures may not affect thee."

WE see the subject of a lecture by a woman in England was "Spiritualism the World's Redeemer." Could there be a more monstrous or blasphemous theory advocated?

"THE Greek, Roman and Protestant together, with all the heathen isms ancient and modern, agree and insist that the soul can live, not only without Christ, but in spite of him. And, as the body is an encumbrance to the soul, so is the Bible doctrine of the resurrection an encumbrance to the creeds of Christendom."

THE Church in Plymouth has been busy this year. They have built a neat little building in which to worship, instead of the hall that they have occupied for years They have it almost completed and will dedicate it with appropriate services on Nov. 15. 1896. All friends who can are invited to attend this meeting, and all others that may be appointed in the future.

"CHRIST'S resurrection is the pledge and source of a future life to all Abraham's spiritual seed, constituted such by faith and obedience to the gospel he preached before his death, and preached by his chosen apostles after his resurrection; in contrast to which stands the serpent's lie, the chief corner-stone of all the isms that afflict the world."

"Those who hold Paul's doctrine ought not to worship with those who do not. That would be holding with the hare and running with the hounds —a position of extraordinary difficulty. Would not such an one love the hounds better than the hare? When the hounds came upon the hare, where will he be? No, if I agree with Paul I will forsake the assembling of myself with those who *oppose* Paul's doctrine, although it severs the dearest ties. Only evil comes of compromising the principles of the truth.

SUNDAY, Oct. 18th was another red-letter day for the household of faith in Cleveland. We had the unspeakable joy of witnessing the obedience of faith of a dear one for whom we have long labored, and prayed; and Sister R. G. Pate is now a joyful trustee in the covenants of promise, and an earnest looker for him in whom all the promises centre. In addition to this we were privileged to have a visit from Sister Stella Faber, of Argos, Indiana, who evidently has a hope that makes her rejoice. It is refreshing to meet those from a distance who understand the language of Canaan.

Spiritual Growth.

We all know somewhat of the law of growth in the *natural* world, and in our opinion the same law pervades the Spiritual realm. During the period of growth a child must be fed proper food and plenty of it, to thrive and develope. A human being is organized with three grand mental departments,—the animal propensities the intellectual and spiritual or moral faculties. If a person gives himself up to the gratification of his animal propensities, those propensities feed their gratifications, and often develope into monsters of iniquity; and of course other departments of the mind must suffer yes, robbed, starved to death. He might be a clever workman while a very wicked and abandoned character; or, he may be quite a skilled artist under the same circumstances. Those two mental departments may be cultivated simultaneously. But in the nature of things the spiritual department would be starved out. it cannot be cultivated in company with the predominating propensities, because one is exercised for the present, the other for future, and tries to control the animal in order to properly feed the spiritual. This agrees with the man God, and with all our experience with men. But if the theology of the day be true, he is an inexplicable creature. If man has an immortal soul given him by God to do his thinking for him he thinks bad one day and good the next,—bad one minute and good the next; in fact he would have two or three souls to transact his business for him, so diverse are his thoughts and actions.

Let us now consider a person who by means of the Spirit of truth has undertaken to keep the animal *down*, and to even prevent the intellectual from running away with him, and absorbing his time, and strength, and mental power. He has been adopted into God's family, has accepted Christ as his pattern, has undertaken to observe all things whatsoever he has commanded. Having obeyed from the heart the conditions of pardon, he is justified, has peace with God, through our Lord Jesus Christ. He is in the favor of God, has access to him through Jesus, the Great High Priest over the House of God. But has he attained to all the favor God in this life intends to confer upon his children? Why no; no, we say, although some act as if a mere justified standing before God placed one on the very top round of spiritual attainment, and as if they could not be more wise, or humble, or patient, or zealous,—as if they had been just grafted into the vine for their own sake, without regard to the glory of God. As if they were not expected to yield fruit from the sap drawn from the parent vine,—and as if oblivious of the fact that the Father is only glorified when much fruit is borne—and as if Paul's commendation of the Thessalonians was not true, when he told them that their faith grew exceedingly, and the love of every one of them toward each other abounded, —and as if Peter actually enjoined an absurdity when he admonished believers to grow in grace, and in the knowledge of their Lord and Savior, —and as if God himself mocked or trifled when he said, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." Job xix. 9.

So, while we should not despise the day of small things, we must *not be satisfied* with it. Greater things are attainable, and if we do not *aspire* after them, there must be something radically wrong with us. Our spiritual principles may be weak, but if they are divine principles, they will evince it by a tendency to growth. To us it is exceedingly interesting to note the many ways in which the Sacred writers speak of, or express this growth in divine life. They speak like babes, little children, young men, and those full of age who have their senses exercised by reason of use, to discern both good and evil; and of vegetable growth; first the blade, then the ear, after that the full corn in the ear. They shall spring as among the grass,—as willows in the watercourses. They shall grow as the lilly,—they shall grow as the vine. And lastly it is illustrated by animal growth. Malachi says, "They shall grow up as calves of the stall." No creatures, perhaps increase so rapidly as these when fed and tended with a view to growth. We have sometimes been reminded of the truth of this beautiful figure by the spiritual minded. In a little while they have surprised all around them by their progress. So clear and full are their views of the things of God,—so established their hearts,—so simple and implicit their dependence upon God,—so decided in their separation from the world, and yet so concerned to be useful,—so spiritual in their conversation, and yet so free from all affectation,—so ready to do good and to communicate, and such a living sacrifice have they presented in their bodies and spirits; and have so adorned the doctrine of God our Savior.

But alas, too many have reason to exclaim, "My leanness, My leanness," how little progress have we made in divine knowledge, experience, practice, usefulness, though every advantage has been enjoyed. Yes; dull of perception, and slow of heart to believe. They cleave to the dust and grovel in it. All in that condition should be reproved. They are starving in a land of plenty.

Growth is not only commanded, it is promised. "He giveth power to the faint, and to them that have no might he giveth strength. Even the youths shall faint, and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength,—they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and faint not." Isa. xl. 30, 31.

Beloved brethren and sisters in the Lord, it is our heart's desire and prayer to God, that now, in these very ominous times, you may put on real growth,—grow up into him who is our living Head in all things, and at last be found of peace, and have an abundant entrance into the kingdom. Trials may thicken and perplexities may multiply, but never fear, a well founded hope will steady you, and enable you to live above and beyond your environment. Put your whole trust in God. Remember that all who do business with him must do it on credit. Prov. xvi. 20. Trust him at all times,—in storms, in calms, in adversity, in reproach, in honor, in dishonor, in sickness, in life and at death. Depend on his wisdom for direction; on his power for protection, on his favor for salvation. Never put that confidence in yourselves which should be put in the Lord. Jer. xvii. 7.

Infinite are the blessings, and most precious the promises that abound in the Word of the Lord for those who put their trust in him. In the Lord Jehovah is everlasting strength! What words of encouragement. Let us take hold of his strength as he invites us to do, and all will be well, whether the Lord come at midnight, or at cock crowing, or in the morning, and the language of your hearts will ever be, Come Lord Jesus quickly. Come.

For Our Children.

The Little Brook.

Have you got a brook in your little heart?
Where laughing flowers blow,
And blushing birds go down to drink
And flowers tremble so?

And nobody knows, so still it flows,
That may brook is there;
And yet your little drought of life
Is daily drunken there.

Then look out for the little brook in March
When rivers overflow,
And the snow comes hurrying from the hills
And the bridges often go.

And, later, in August it may be,
When the meadows parching lie,
Beware lest this little brook of life
Some burning noon go dry.

—Emily Dickenson.

The Story of Israel Beyond the Sea. No. 61.

THE SOJOURN AT SINAI.

We have something very sad to write about this time. It surprises us very much as we read the lesson, (Ex. 32. chap.) No one would have thought that a people who had seen the lightnings and the smoking of Sinai and had heard the awful voice of God's great angel, saying, "Thou shalt not make unto thee any graven image", could so soon have disobeyed, and turned away from God. But here they are— worshiping a calf! What do the little folks think of that? Moses had been up in the mountain a long time, forty days and forty nights Ex. 24:18. Deut 9: 9. All this time he neither ate bread nor drank water. God had just given him the two tables of stone. He had the patterns for the tabernacle and all its furniture and was ready to come down. The Lord saw what had happened. He told Moses that the people had made them a molten calf and had sacrificed thereunto, and if he would let him alone, he would consume them and make of him a great nation.

But Moses, besought the Lord not to be angry with his people, whom he had brought out of the land of Egypt with great power and with a mighty hand. If He should do such a thing, the Egyptians would say, He had brought them out to slay them in the mountains.

He begged of him to turn away from his wrath, and to remember Abraham, Isaac and Jacob, his servants, and the grand promise made unto them— "I will multiply *your* seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever."

"And the Lord repented, and Moses went down from the mount," with the tables of stone in his hands. Joshua was with him. He thought from the noise the people made in shouting that a battle was going on, but Moses said they were only singing.

The people had tired of waiting for Moses. For more than a month they had had no sign that God was with them. Their leader and mediator might be dead for all they knew. They felt as if they must have some token or likeness of God in their camp. They did not think the calf, itself, was a God; they meant it only as a symbol of the great Creator.

Yet in making it, they had violated the second commandment. And were in danger of lapsing into Egyptian idolatry. For the Egyptians worshipped the Apis or bull. How could Aaron be so wicked? He was afraid of the people. He did not have courage enough to tell them. "It is a wrong thing that you want me to do, and I will not do it." How many boys and girls are just like Aaron. I was asking a little boy today "why he went off to a neighbor's corn-field when he had been forbidden to go," and he replied "Percy said, 'Come go along' so I went." We must have courage enough to "stand for God and the right" no matter who asks us to take the side of wrong.

Moses did not want the Lord to be angry with the Israelites for their sin and yet when *he* came near their camp and saw with his own eyes what they were doing, "his anger waxed hot, and he cast the tables out of his hand and broke them beneath the mount."

Then he took the image and "burnt it in fire, and ground it to powder, and strewed it upon the water and made the children of Israel drink of it," Could such a thing be done? Can gold be ground to dust? Certainly. It could have been turned into dust with a file. Moses may have known of some more rapid process. But why does it say he burnt it? Smith's Bible Dictionary says the calf "was probably a wooden figure covered with gold." Then the Israelites had to drink the ashes and the gold too.

They had "likened their maker to the graved ox," and Moses shows them how little it is like the Mighty Jehovah in that it can be so easily destroyed. He meant also to teach them another lesson: it was this—if we sin, we must take the consequences. The penalty that God had affixed to idolatry was death. (Deut. 13: 6–17. Ex. 22: 20.) And death it was for three thousand of the disobedient ones were slain by the Levites at the command of Moses.

The thing was right, because it was done in obedience to God's law. The hands of those who had sinned, had been against their sons, against their brothers, and against their neighbors. (Margin of 29th verse.) You know how loathsome idol-worshippers become and how miserable they are.

Every one who does wrong is against other people. His influence goes to make them sinful wretched and ruined.

What did the broken tables mean? A broken covenant! A people cut off from God! What hope could they have? How could they be saved? Moses is still their Mediator. He comforts them. He says, "You have sinned a great sin but peradventure I shall make atonement for your sin." He went up to God. He asked that their sin might be forgiven. He "felt as if he would suffer anything, *lose all*, rather than that the people, should be cut off." He is ready to lay down his life for their sakes, for he prays God, if he will not forgive them, to blot him out of the book that he has written. This "does not mean," Mr Monro Gibson says, "the book of eternal life, but only has reference to the custom of keeping a register of the inhabitants of a place, from which the names of those who die are removed."

Do you think of Jesus here? Moses was willing to die for his people. Jesus did die to make an atonement for them.

Moses did not succeed in getting full forgiveness for the nation. "Whosoever hath sinned against me, him will I blot out of my book." "In the day when I visit I will visit their sin upon them," is the answer.

But we must stop now. In our next lesson we will talk more about it. You can, in the meantime, read the 33rd chapter.

AUNTIE WISE.

Nebraska Conference Report.

The Eleventh Annual Conference of the Church of God in Nebraska was held at the park in St. Paul from Sep. 11th to 21st as previously published.

The Business Meeting was called to order by the president at 10 A. M. on Saturday. The congregation sang a hymn and Brother Almus Adams prayed that God's blessing would rest upon us in the transaction of the business of the conference. The minutes of the last meeting were then read and approved after which the president appointed the following committees for the conference:—

Committee on Resolutions.—Eddie Arthand, John Mehrens, Rena Gordon.

Auditing Committee.—C. F. Story, Riley Arthand.

Ushers.—Oscar Williamson, Riley Arthand.

Bell Ringing.—J. F. Trissell.

Committee to look after grounds.—R. P. Story, Bro. Horn, J. Williamson.

Committee to look after lights.—S. A. Story, Fred Eddy.

Programme Committee.—Sister R. A. Shaw, C. F. Story, Alice Mehrens.

Moved and seconded that we adjourn till 10 o'clock Monday morning for the transaction of general business. Motion carried.

Monday Sept. 14, 1896.—Meeting called to order at 10 A. M. by M. D. Newell. It was moved and seconded that Sister Bertha Johnson be appointed Secretary pro tem. Motion carried.

Moved that Brother Adams be allowed to take the conference tent at ($6.00) six dollars, the same to be allowed on the amount due him. Motion seconded and carried.

Moved and seconded that Bertha Johnson be elected Corresponding Secretary. Motion carried.

Moved that a committee be appointed to help Sister Johnson draft a letter, a copy of which she shall send to each family in the state, belonging to the church, to impress upon their minds the necessity of their help in carrying on the work: also that Sister Johnson may have the privilege of employing some persons to assist her in writing the letters. Motion seconded and carried. Bro. Adams, Sister Shaw and Bro. R. P. Story were appointed.

Moved that the president appoint a delegate from each of the churches represented to notify their secretary to send the names and addresses of their members to Sister Bertha Johnson of Blair. Motion seconded and carried. Moved that Brother Oglevie of North Branch, Kansas, be admitted to this conference. Motion carried.

Moved that this conference grant Brother Oglevie a license to preach for the year. Motion carried.

Moved that we adjourn till 4 P. M. Motion carried.

Meeting called to order at 4. P. M. by Brother Newell. Letters were then read from the churches at Freedom, Gordon, Blair, Ainsworth, Bassett and Moorfield in this state and from the churches at Tyler and Fair Haven in Kansas. The letters contained reports of the work that was being carried on at the different places, and also their votes for the persons they desired to have fill the offices the coming year. There was also a letter from Brother A. J. Eyelauer, and Brother W. L. Crowe, who were holding a meeting in Sac City, Iowa. They encouraged us to go on in the work and trust in God, assuring us that if faithful we should receive our reward.

We then proceeded to the election of officers. The votes of the different churches were read and counted. Those elected were as follows: Pres. M. D. Newell, Sec. Rena M. Gordon, Treas. John Mehrens, Evan. Almus Adams. Remarks in regard to the advisability of electing an Assistant Evangelist. Moved that we accept Bro. J. G. Haupt's kind offer to work without pay. Motion seconded and carried.

Moved and seconded that Bro. Wm. Stevens of South Frontier be appointed Vice President of the conference. Carried.

Moved and seconded that we adjourn. Motion carried.

Tuesday, Sept. 15, 1896:—Business meeting opened at 10 A. M. by song and prayer. It was moved that some in each congregation be appointed to take up a collection once a month for the next Annual Conference expense fund. The motion was seconded and carried. Bro. John Mehrens said that if the next Annual Conference was held at Blair, the church there would bear nearly, if not quite all of the expense.

The following motions were then made and carried:

1st, That we as a Conference accept Bro. John Mehren's offer, and use our influence to have the churches cast their votes accordingly.

2nd. That a committee of three be appointed to see what the people of Blair are willing to do towards paying the expenses if held there, and report at the June Conference. Bro. G. W. Mehrens, Sister Effa Johnson, and Sister Carrie Free were appointed. A resolution was then made and adopted as follows:

Resolved:—That the church at Blair be tendered the thanks of this conference for their generous offer for the next Annual Conference expenses.

Moved that the church at the place at which the conference is held be allowed to vote verbally on the persons whom they desire to have fill the offices. The motion was seconded, but lost.

Moved and carried that we adjourn.

Wednesday;—Business meeting opened at 10 A. M. by Scripture Reading. Minutes of the last meeting were read. The following resolution was then read and adopted.

Resolved:—That this conference recommend the organization of a Sunday school in every locality where there are enough brethren to maintain one.

Moved and carried that Sister Alice Mehrens be elected Sunday School Organizer.

A letter was then read from Bro. and Sister Farley of Crowley, Louisiana. Both are earnest workers and are striving to be worthy of a home in the kingdom.

The following motions were then moved and carried:

1st. That Sister Moore of South Frontier be appointed to find out what churches have social meetings and what have not; and to urge those who have not to organize one; and also that Sister Moore write a short letter to each of these churches once a month to be read in their social meetings to encourage them, and to help in keeping up the interest.

2nd. That all the officers of the conference shall keep an itemized account of their expenses, which shall be paid by the conference, and they shall report quarterly.

3rd. That we adjourn till Thursday morning.

Thursday:—Meeting called to order by the Pres. at 11 A. M. The constitution of the tract society was then read.

Moved that Sister Emma Smith be elected as Sec. Pro. Tem. of this association. The motion was seconded and carried.

Moved that the secretary be empowered to get one dozen ministerial certificates, and that the applicants for such certificates get them from her by paying what they cost her. Motion carried.

Moved and carried that we adjourn to the call of the president.

Saturday.—Meeting called to order by the president at 11 A. M. Reading of the minutes of the last meeting.

The constitution of the tract society was read once more and the secretary, Sister Smith, reported a membership of eighteen.

Moved and carried that we adjourn to the call of the president.

Meeting called to order by the president at 4 P. M.

The Auditing Committee gave their report of the evangelist, secretary and treasurer as follows—"St. Paul, Neb. Sept. 19, 1896. Annual Report of Secretary, Treasurer and Evangelist.

Total amount received by evangelist, $397.31.

Amount received on back pay $39.42.

Amount donated by evangelist $21.08¾.

Less half pay for Nov. 1895, $20.83¾.

Total received on this year's labor $376.58.

Amount still due the evangelist $123.47.

Total expense $23.28.

Total amount received by assistant evangelist $22.00

Total amount paid Brother Myers, $20.00

Total received by secretary and treasurer $439.31.

C. F. Story and R. E. Arthand, Auditors."

Moved and carried that the essays read at the conference be published in THE RESTITUTION.

Moved that we adjourn sine die. Motion seconded and carried.

The rainy weather during conference week interfered to a considerable extent with the enjoyment of the meetings, still we enjoyed some blessed meetings together. We were strengthened in the faith by hearing the gospel, as it was preached in all its purity by the ministers present, and we were encouraged by seeing three more accept the truth, and go down into the watery grave and rise to walk in newness of life. The preaching brethren present were, T. G. Burtlett of this place, J. R. Oglevie of North Branch, Kansas, J. L. Herriman of Ainsworth, J. G. Haupt of Dakota City, Almus Adams of Arapahoe, and G. M. Myers of Belle Plaine, Iowa.

How much we enjoy these meetings with those of like precious faith and how quickly the time passes away. It seems that we just get acquainted and begin to enjoy the meetings fully when we must say "good-bye." What a sorrowful time this is and how it makes us long for the time to come when we shall all meet in the kingdom of God. Then there will be no more sad partings, no sorrow, and no crying, all these things will have passed away. May that glad day soon come and may we one and all be ready for it is the earnest prayer of your Sister in Christ.

RENA M. GORDON.

[This report is a little late, but it was not received till Oct. 24, or it would have appeared sooner.—ED.]

Poetry.

Watch and Pray.

So hath Christ left us, with the sacred charge,
"Watch, watch, and pray!"
In life's great garden we can roam at large,
But still we may
Not lie at ease, but work while it is day.

Yea! we must watch, and while we watch must pray,
Lest we, too, fall;
Temptations hover strangely o'er our way;
God knows them all,
And saves from danger those that on him call.

When next Christ comes, in all his glorious power,
Let him not say,
"What! could ye not watch with me one hour?"
Perchance this day
May witness that return! Then, "watch and pray!"

Communicated.

Smith and Wilson Discussion Number 16.

First Proposition:

Resolved; The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

When we have shown man his body, soul and spirit, that these are to be preserved until the coming of Christ as the apostle prays, 1 Thess. v. 24: where we follow under inspired guidance the body to earth, the soul to Paradise, or the third heaven, Luke xvi. 22 and xxiii. 42, 2 Cor. xii. 2-4, and the spirit ascending, Eccl. iii. 21, returning to God, xiii. 7, received the Father, Luke xxiii. 46, Acts vii. 59, among the spirits of just men made perfect, Heb. xii. 23; when we are taught that the wicked are turned into hell, Psa. ix. 17, their souls destroyed, Matt. x. 28, their spirits seeking rest and finding none, Luke xi. 24, tormented, Luke xvi. 23, in Hades so that where Jesus is they cannot come, (for they died in their sins) John viii. 21, while the disciples could, John xiii. 36, Phil. i. 23, it does not seem necessary to prove that the punishment thus shown to fall on the souls of the wicked is unending. In the nature of the case it must continue. If we say that the heart revolts at the idea of spirits of men suffering eternally for the sins of this brief life there are a number of answers. It is not merely for the sins of this brief life. Sin continues over there. God will save every soul that can be saved. He is doing that now. The probability is that the gates of the city of love will remain open forever, the difficulty will be that man will love darkness rather than light. The difference between the Unitarians and Universalists has been defined thus: the first believe that man is too good to be damned, the latter hold that God is too good to damn anyone. They, with Eld. Wilson, neutralize everlasting punishment. In all three cases isn't it a lack of faith in God's wisdom, his ability to do right? Is it not an unwillingness to allow the plain Word of God to supplant th ir theories?

The backbone of the theory of the negative is broken when it is seen that death does not mean annihilation. A Christian is dead. Col. iii. 3. Sinners are dead, yet can hear, Jno. v. 25 and pass from death to life.

Even the physically dead are alive. Jesus says so. The patriarchs are alive. Luke xx. 38. God is not a God of dead men, but of living. He is the God of Abraham; hence Abraham is alive. Paul teaches the same. What we call death is to the New Testament saints sleep, "that whether we wake or sleep, we should sleep together with him." 1 Thess. v. 10.

If physical death means an annihilation, how could God destroy the soul after the death of the body? Matt. x. 28. That destroying is to cast into hell. Luke xii. 5.

In Matt. xxv. 31-44 we have the sentence pronounced which shall seal human destiny. In that not a word is said of extinction of being. As I understand it, the negative teaches that the wicked Cesars, the apostle, and the babes slain by Herod, have from the moment of death till now known nothing. They rest from their labors. Then the resurrection, all will come forth. The apostles will be on the right hand, the babes and the monsters of iniquity will be on the left. They will be snuffed out, be as though they never had been. Can you see any justice in that? Sending the innocent children into fire prepared for the devil and his angels. The punishment for one dying at five or six years being the same as that of a hardened wretch. The Scriptures teach degrees of punishment, Luke xii. 48, few stripes and many. The punishment is said to be everlasting. Then the subject must endure. In Rev. xx. 10 it is said that the devil is tormented forever and ever. If he endures, why should not his companions in sin. There is not a word said to imply an end. The wrath of God abides on the wicked. How can he, if he does not exist?

"Destruction," "perish," and that class of words do not mean annihilation. Suppose a fire wipe out a Wisconsin village, burning some to death. Letters, or reports to newspapers, would use language found in the Bible. "Dust returned to dust and ashes," "destroyed," "perished," "of whole families annihilated," "burned up root and branch," "men trend down their ashes," "are no more," and yet no one who wrote or read would suppose that the soul or spirit was included. Not unless he held the unscriptural theory of the negative.

To recapitulate all the square conflicts between the negative and Jesus would take more space than we have.

The negative feels that if he can call a truth pagan that settles it. Abraham was a pagan. Job ditto. Luke and Cornelius the same. Paul quoted from pagan authors. He told pagans that they were sons of God. The New Testament was written in a pagan tongue. Sometimes in order to hit an argument he could not meet, he would snatch a bottle of cathcus, or say it was pagan when it was not. Josephus was not a pagan. He was pagan when it was the chief witness as to the belief of the Sadducees, and the meaning of the word "demon." He helped in one of the most conclusive arguments as to the existence of the spirits of the wicked men after death. To escape its force the negative, paying no attention to the arguments laid down to show that it could not be lunacy, dogmatically asserted that it is lunacy. The sacred writers say it was not. A man might be a lunatic and have a demon too; a demon could make the possessed man act like a lunatic, or make him deaf and dumb, but Jesus and the twelve probably knew what they were talking about. Jesus never taught nor endorsed error. He spoke of Beelzebub as one of the names of Satan, just as it was current among the Jews. To say he endorsed error is to stain his name. He gave his apostles power to heal all manner of diseases, and to cast out demons. When they came back and reported that even the demons were subject to them in Jesus' name he said, "I beheld Satan as lightning fall from heaven." The demons said "Art thou come to torment us before the time?" No case of lunacy there. The demons besought him not to send them into the abyss. Luke viii. Seven demons or a legion of demons were in one person. The negatives cases in that a complication of diseases. So the apostles healed diseases and healed demons. If we can change the New Testament every time his theory limps he can prove anything. Acts xvi. records a case of a woman with an unclean spirit. She could tell fortunes. Lunatics do not foretell. "He came out of her." Jesus and the apostles never speak of disease as "he." Why should Dr. Luke when writing of a case which happened years before? The doctor was at Philippi, he knew the circumstances, and did not need to bend to the prejudice of Theophilus and all the rest of us.

Prof. Huxley teaches that Jesus and the apostles were mistaken as to demoniacal possession, infidels have always said so, but Pharisees of Jesus' day gave a different explanation.

It is rather tough on a man to be obliged to say that Jesus endorsed error, and led his apostles to believe that they cast out demons, when he knew that they did not. The wild interpretations of Scripture necessary to sustain this Sadducean theory ought to convince any normal man of its error. Jesus says plainly, "Whosoever liveth and believeth in me shall never die." Jno. xi. 26. Because Satan told a lie, telling Eve that she should not surely die if she disobeyed God, it does not follow that Jesus' saying is untrue.

Paul adds that Jesus abolished death, bringing life to light. So he speaks of departing, his body he calls a tent. 2 Cor. v. 1, his death a departure to be with Christ. What we call death, Jesus and Paul call sleep. He that believeth on the Son of God shall never die. The body is not the real man. It falls on sleep, but the believer never dies.

The negative overrides these emphatic teachings to say that Jesus meant "He that believeth shall die once, but not the second time." You can choose.

The probability is that Jesus knew. As the stars fade away in the light of the sun yet shine on, so our friends. The outward man perishes, it is mortal, while the term "mortal soul" is avoided by the sacred writers, and the spirit if called "incorruptible" by Eld. Peter, 1 Peter iii. 4, all we see is temporal, but he that doeth the will of God abideth forever.

Jesus rebuked the ancient Sadducees, he said Abraham was alive, they said he was dead. When God says anything, that ought to end it for every one who wishes favor from heaven. But the answer of the negative, though he has not written it yet, would be, "God calls things that are not as though they were." 1 Cor. i. 28, and so he speaks of Abraham as alive. But God *does* not do so, the passage does not say nor mean that, such a statement makes Jesus use as truth that which is false.

So Paul says plainly, 2 Cor. xii., that he was caught away to the third heaven, to Paradise. How desperate the theory which makes out that Paul was caught away to the new heavens, which are not yet created.

It is marvelous how many times this theory has to bring in a forced, unnatural and violent interpretation of the Word. It is a pity that such kind hearted men should hug a theory which violates the highest teaching of the Master so often.

Some time they must see that they have been propagating error all these years. If their theory were not in such direct conflict with the Bible, it would strengthen the hands of the wicked. Men are bad enough as it is, but if they thought that there is no hereafter, merely a sinking into unconsciousness how much more reckless they would become. To preach this theory is to explain away much that Jesus said, it is not to preach the gospel. With kindest regards to all our readers I leave the subject for your decision before him who said, "Ye shall know the truth and the truth shall make you free."

GEO. T. SMITH.

REPLY NO. 16.

A short time since Eld. Smith intimated that I entertained a belief that "*innocent*" children would receive the punishment awaiting ungodly people, to which I entered an emphatic denial. After such denials I was more than surprised I was grieved, to find the following in Eld. Smith's present paper speaking of Herod, and the children slain by him, he says: "At the resurrection all will come forth. The Apostles will be on the right hand, the babes and the monsters of iniquity on the left. * * * Can you see any justice in that? Sending the innocent children into fire prepared for the devil and his angels." Such a doctrine is perfectly infamous, it is revolting in the extreme. No person on earth has ever heard me advocate such a vile abomination. Eld. Smith knew I did not believe it, seeing but a short time has elapsed since I replied to his former insinuation. I will say once for all, no one will be raised to suffer "the second death," except those who are worthy of it. The "*innocent*," either young or old will not be raised to suffer the "second death." What purpose could he have in trying to fix such a revolting doctrine upon me? My opinion is, that he feels he has failed to prove his proposition, and seeks to cover his failure by raising a prejudice. In the proposition he engaged to prove that "The soul or spirit of man exists in a conscious unending state after the death of the body." Without fear of successful contradiction I say that not a single reader can put his or her finger on one passage of Scripture that he has quoted, which affirms the present immortality of either the soul or spirit. The reason is, they are not in the Book to be cited.

THE DEVIL TORMENTED FOREVER.

He quotes Rev. xx. 10, and gives that as an evidence of immortality of the devil and whatever is cast into the lake of fire. Eld. Smith does not seem to realize that the words "forever," "everlasting," etc., are used some 200 times in a limited sense. All lexicographers of any note admit that it is thus used. The passage in Rev. xx. is one of them. A similar passage to this is found in Isa. xxxiv. 9, 10.

Speaking of Idumea, it says, "The land thereof shall become burning pitch—it shall not be quenched night or day. The smoke thereof shall go up forever; from generation to generation it shall lie waste. None shall pass through it forever and ever." That prophecy has been fulfilled. That "forever" is now in the past. When these words are used in a limited sense, they simply measure the length of time the object spoken of can last.

In Rev. xx. the circumstances surrounding the passage show that it is symbolical and temporary. This is evident from what is cast into it. The beast is cast in representing a civil system; can that burn, and suffer torment? The devil is also cast in, which is called in the Scriptures the red dragon, this interpreters say is pagan Rome. Think of burning and tormenting that pagan system.

The false prophet is cast in, representing a false religious system, what nonsense it is to talk of casting political and religious systems into a lake of fire.

It shows upon its face that the Scripture is a symbol of destruction, making an end of what is cast into it. The wicked are also cast in. The explanation of the symbol is placed at the end of texts speaking of the lake of fire. "*This is the second death.*" There never will be a resurrection from *that* death. They shall remain in the congregation of the dead."

"Death" is cast into the lake. "Hell" is also cast in. Can death and hell be burned and tormented? Before "hell" is cast in, it gives up its dead, and hell being destroyed there is no hell to send them back to. In this hell (*hades*) Eld. Smith has his place of torment, and paradise also. What will become of them when hell is cast into the lake of fire?

The "*forever*" connected with the lake of fire, ends with the close of the "day and night" period. The time will arrive when there shall be "*no night there*," and at that time, pain, sorrow and crying will also end. Hence, no such thing as the imaginary infernal hell of torment can exist beyond that period, because the forever, limited by "day and night," ends when there shall be "*no night*," "*no pain*," "*no sorrow*," "no death."

I will give a few samples where the word forever is used in a limited sense.

"Shew bread be an ordinance forever."

"Serve (his master) forever." "Leprosy shall cleave unto thee and thy seed forever" "be your bondmen forever." "Stones be a monument forever." etc.

Eld. Smith speaks of punishment being graded, few or more stripes. That is correct, but it all ends in being "punished with everlasting destruction." 2 Thess. i. 7. Is punishment graded in the infernal regions where they are supposed to be roasted throughout all eternity?

Eld. Smith intimates that I "neutralize everlasting punishment," and am unwilling to let "the plain Word of God supplant my theory. The plain Word of God says everlasting punishment is" "everlasting destruction." "Shall be punished with everlasting destruction." 2 Thess. i. 9. I reverentially bow to it, and accept every word of it, but I absolutely reject the pagan notion of endless torment. That is not Bible.

As to the word "demon," the Bible classes *every adversary*, no matter what it was, as a devil, at one time Jesus called Peter Satan. Judas was also a devil. It is not limited to disease, or supposed spooks. I have not space to review Eld. Smith's remarks about devils in this paper. They are too nonsensical to bear criticism.

Eld. Smith says, Paul calls "death a departure to be with Christ." He positively does no such thing. The word translated "depart" in the Greek is "return." The grammatical analysis of the text confirms the word "return," as in harmony with the original.

John iii. 13: "No man hath ascended up to heaven."

John xxiii. 33: "Whither I go ye cannot come."

He says, Paul says, "he was caught away to the third heaven." Paul says he had a *vision* about some other man being so caught away. It was *not* a matter of fact, but only a "*vision*," a kind of a dream. Eld. Smith's evidence is found in dreams, visions, specters, etc. The Old Testament was too much for him, he tried to throw that overboard.

The Word of God is the thing to tie to, there is something satisfactory for the mind to grasp.

Eld. Smith quotes "*whosoever* liveth and believeth in me shall never die," as though that proved the deathless nature of man. It has reference *solely* to the living believer who may be living when Jesus comes to raise the dead. "He that liveth," is in contrast with he that is dead. They "shall never die," being changed "in a moment, in the twinkling of an eye." Every child of Adam except those die. To say it is the spirit that don't die is a fallacy, the Bible never in a single instance ascribes immortality to either soul or spirit.

SOULS ENTER THE GRAVE.

Psa. xvi. 10: "Thou wilt not leave my *soul* in hell."

Isa. xxxviii. 17: "Thou hast in love to my *soul* delivered it from the pit of corruption."

Job xxxiii. 18: "He keepeth his soul from the pit.

Psa. xlix. 15: God will redeem my *soul* from the power of the grave."

Acts ii. 31: "His soul was not left in hell."

SOUL DIE.

Matt xxvi. 38: "My soul is exceedingly sorrowful, even unto death."

Jas. v. 10: "Shall save a soul from death."

Ezek. xviii. 4: "The soul that sinneth it shall die."

Rev. xvi. 3: "Every living soul died in the sea."

Ezek. xiii. 9: "To slay the *souls* that *should not die*, and to save the *souls* alive that should not live."

Isa. liii. 12: "He hath poured out his soul unto death."

Psa. lxxviii. 50: "Hespared not their soul from death."

Josh. x. 28: "He utterly *destroyed* them and all the *souls* that were therein."

THE WICKED SHALL CEASE TO EXIST.

Psa. xlvi. 12, 14, 20: "Man that is in honor and understandeth not, is like the beasts that perish."

Isa. xxvi. 13, 14: "Thou hast visited and destroyed them, and made all their memory to perish."

Prov. xxi. 16: "Shall remain in the congregation of the dead."

Psa. xxxvi. 10: "For a little while and the wicked shall not be, thou shalt diligently consider his place, and it shall not be."

2 Pet. ii. 12: "But these as natural brute beasts made to be taken and destroyed, * * * shall utterly perish in their own corruption."

2 Thess. i. 9: "Shall be punished in everlasting destruction."

THE WORD IMMORTAL OCCURS ONCE AND IMMORTALITY FIVE TIMES IN THE BIBLE.

1 Tim. ii. 19: "The King eternal, immortal, invisible."

1 Tim. vi. 15: "The King of kings, the Lord of lords; who only hath immortality."

2 Tim. i. 10: "Brought life and immortality to light through the gospel."

Rom. ii. 6; "Seek for glory, honor and immortality, eternal life."

1 Cor. xv. 53, 54: "For this corruption must put on incorruption, and this mortal must put on immortality."

And when "this mortal shall have put on immortality," etc.

ETERNAL LIFE NOT A PRESENT POSSESSION.

1 John ii. 25: "And this is the promise that he hath promised us, even eternal life through Jesus Christ."

2 Tim. i. 1: "According to the promise of life."

Titus i. 2: "In hope of eternal life, which God that cannot lie promised before the world began."

Titus iii. 7: "Made heirs according to the hope of eternal life."

Rom. ii. 6: "Seek for glory, honor and immortality, eternal life."

Gal. vi. 8: "He that soweth to the spirit shall of the spirit reap life everlasting."

FUTURE LIFE DEPENDS ON THE RESURRECTION.

Dan. xii. 2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Psa. xlix., "But God will redeem my soul from the power of the grave."

Isa. xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust."

Phil. iii. 10: "If by any means I might attain unto the resurrection of the dead."

UNCONSCIOUS STATE OF THE DEAD.

Eccl. ix. 10: "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Psa. vi. 5: "In death there is no remembrance of thee."

Isa. xxviii. 18, 19: "The grave cannot praise thee, death cannot celebrate thee, they that go down to the pit cannot hope for thy truth."

Eccl. ix. 5: "The living know that they shall die; but the dead know not anything."

Psa. cxlvi. 3, 4: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

MAN MADE OF DUST.

1 Cor. xv. 47: "The first man is of the earth earthy."

Gen. ii. 7: "The Lord God formed *man* of the dust of the ground."

Job xxxiii. 6: "I also am formed out of clay."

Gen. xviii. 27: "I have taken upon me to speak unto the Lord, which am dust and ashes."

Psa. ciii. 14: "He remembereth that we are dust."

Job x. 9: "Thou hast made me as the clay; and wilt thou bring me into dust again?"

SOULS CAN BE DESTROYED.

Psa. xxxv. 17: "*Rescue my soul* from their destructions."

Psa. lxiii. 9: "Thou that seek *my soul to destroy it*."

Acts iii. 23: "Every *soul* that will not hear that prophet shall be *destroyed*."

This ends the debate on this topic, but it will be continued on the subject of the Pre-millennial Advent of Christ, and the signs of its near approach.

W. H. WILSON.

Is the Book of Revelation a Mystery?

With the book of Revelation "which God gave unto his Son to shew unto his servants things which must shortly come to pass," before me I find it a great book, I find it is a book which all other Biblical books end and meet. Without it, most if not all the future would be a mystery. While many say the book is a mystery in itself, if it contains only mysteries, that which man cannot understand, read or hear, why did he say, "Blessed is he that readeth, and they that hear the words of this prophecy?"

1. It sets forth the second coming of our Savior, and makes it too plain to be a mystery.

2. If it is a mystery in regard to the reign of Christ with his saints, Matt., Luke and 1 Cor. are also a mystery, and not only this but also the coming of Christ.

3rd, If it is a mystery concerning the resurrection of both the just and unjust, all the books before it are full of mysteries.

4. If it is a mystery concerning the second death, why not call the books before it a mystery when the words die, death, dead, etc., occur only twenty-five hundred and eighty-two times in the Bible.

5. It cannot be the destruction of this earth which is a mystery, for the other books would also be a mystery on this subject. You will find 2 Peter and Rev. xx. in harmony on this point.

6. It surely could not be the new heaven and new earth that is a mystery to us, because it is mentioned once in Revelations and three times in the books before it.

7. Next comes that great mansion. We find that Abraham looked for a city, away back in his time before this revelation was given to man, nor even the New Testament. Today we know how wide, long, how many gates, how many walls, and what they are built of and goes so far as to tell us who can enter its gates, and who are to walk in the light of it. It even tells us of the tree of life, and what the leaves are for, and who may have a right to the tree of life.

Now we do not find it so great a mysterious book after all. We find the whole Bible from Genesis to Revelations are in harmony with each other, and that the book of Revelations forms the final consummation of all things of which all other Biblical books end and meet.

Blessed are they that do his commandments." Dear reader, have you obeyed them, are you walking in the ways of the Lord? If not, today is the accepted time. Come and take of the water of life freely. May the Lord help you to come.

Yours in hope of eternal life.

JOHN H. COX.

THE power of feeling for animals realizing their wants and making their pains our own, is one which is most irregularly shown by human beings. A Timon may have it, and a Howard be devoid of it. A rough shepherd's heart may overflow with it, and that of an exquisite fine gentleman distinguished man of science may be as utterly without it as the neither millstone. One thing I think must be clear: till a man has learnt to feel for all his sentient fellow-creatures, whether in human or in brutal form, he has not yet ascended the first step towards true civilization nor applied the first lesson from the love of God.—*Frances Power Cobbe.*

The evidence of true holiness is hatred to, mourning over, and forsaking of sin.

Excursion Rates via Pennsylvania Lines for Voters.

For the accommodation of persons desiring to go home to vote, excursion tickets will be sold via Pennsylvania Lines as follows:—Nov. 2nd and 3d to stations on the Pennsylvania Lines West of Pittsburgh not exceeding two hundred miles from selling station, and on Nov. 2d to stations more than two hundred miles from point where ticket is purchased, except to or from Pittsburgh, Allegheny, Erie, Bellaire and Wheeling. The low rate is open to all. Excursion tickets will be good to return until Nov. 4th, inclusive. For rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, J. E. Hanes, Plymouth, Ind.

Selected.

"The Second Coming of Christ." No. 2.

Heb. i. 6, according to the Revised Version, says, that the first born is to be brought again into this inhabited earth. "Every eye shall see him, and they also that pierced him." Rev. i. 7. I need not multiply passages. These are very plain. If your theory of the Bible allows you to play fast and loose with them, then we know where we stand, and what is and what is not the controversy between us.

II. But what are the evidences that he is to come in the midst of the ages, and not at the end of all time? All the prophets tell of a redeemed earth—redeemed nations, the palingenesis, a millennial time, the last term, of course, taken from the Apocalypse. The Scriptures reveal two things,—*an age* and *an event*. The age—of glory for this earth, the event—the coming of our Lord. Which precedes? Is the world under present conditions and with the present preaching of the gospel to gradually grow into the millennial glory, and Christ to come after that; or does the Word teach that the reverse is true, and that this dispensation we are now in is parenthetical, elective, preparatory, full of import in the plan of God, but by no means the kingdom promised? Much in the work to do; in the work we omit; and in our expectations and the spiritual attitude of the disciples depends upon the answer we are constrained to give to this question. It certainly is not an idle question.

There are many lines of argument that should make this plain. Let us indicate but a few:—

1. Disciples are told all through the New Testament to watch for his coming as imminent. By imminent, of course, I do not mean sure to come soon, but liable to come, nothing else to be waited for, nothing else revealed as an object of hope. That seems to have been the attitude the Christians were to be in waiting, expecting, looking for the absent Lord, faithful in doing what was committed to them to do, during his absence; because he might return in their day to call them to account as to their stewardship, not the judgment day of the world, but an accounting day for his brethren.

So, in Titus, the coming is called "The Blessed Hope." Of the Thessalonian Christians it is said that they "turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus (his earthly name again) who delivereth us from the wrath to come." And the Greek word here means "to wait up to;" no word could be stronger. A word equally strong is used in Phil. iii. 20: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory."

I need not multiply passages of this kind. We are exhorted to watch and to wait for his personal coming; but that cannot be done on the theory that he comes not until after the thousand years is complete. The theory must be wrong as it nullifies the command. Practically it has nullified the command wherever it has had sway. The church has ceased to look for the coming of the Lord. If he were to come today, Christendom would be unutterably surprised. The fact is, he is not wanted.

Then, there has followed, as a most natural consequence, a perversion from the command to look for him, to a command to look for death. And so it comes about that it is thought to be very pious to look downward into the grave, to meditate on death, and so many of our hymns ridiculously close with reflections regarding the bier and the tomb. To offset that, there has been of late an attempt to give the lie to the Bible, and call death a sweet angel. A whole mass of heathen philosophy has been appealed to, and no end of sentiment, to try to cover up with roses the narrow house. The Christian way is "the blessed hope," the "upward look."

Extremely little is said about death in the writings of the New Testament. Let me stop right here to repel the distortion that makes death and the Lord's coming synonymous. One of the most essential things I believe is to get the dust of habit out of our eyes on this subject. The fact is that the two are at opposite poles. In death we look down. For the Lord's coming we look up. In one we weep, in the other we rejoice, as when dear ones come home. Death is a separator. The Lord's coming brings reunion. Death is an enemy. The Lord's coming brings to us the best friend. Death is the evening of life. The Lord's coming is a glorious morning. The Christian is totally delivered from thinking about death. It is as if it were not. It is as the epitaph on Dean Alford's tomb runs: "The inn of a traveller on his way to Jerusalem." He makes little of it, but everywhere he is to look for the Lord's coming. [Don't you see, if death is the Lord's coming, then to be Scriptural you must preach on it; urge people to meditate on it.]

II. Let me give you but one more line of thought now to show that our Lord comes before the Millennium.

We are shown here in the Word to expect the gradual and complete triumph of righteousness in this dispensation. The tares are the children of the wicked one, and they are to grow together with the wheat in a mixed condition till the harvest. The harvest is the end of this age. There is no place for a Millennium of blessedness there. The secret working of the spirit of Antichrist is to go on until it heads up in the full development of the man of sin, and the Lord destroys him with the brightness of his coming. But the Millennium is after Antichrist's destruction. In John's great epistle, which says most about the secret working of Antichrist, the Holy Spirit is promised to keep the Christian from being led away by him, to give him a spirit of discernment as to his wiles, but not to destroy him, either gradually or suddenly. No, he continues working till the end of this age. There is no room for a glory time on this age before it comes, but after.

Carefully collate the passages that speak of Antichrist, and there will be seen to be no possible place to get a Millennium in till after the appearing of our Lord. There will be found to synchronize several very great events—the destruction of Antichrist, the binding of Satan that he should deceive the nations no more, the coming of the Lord, the resurrection of the saints of the first resurrection, the restoration of Israel, and the beginning of the Millennium. It is folly to expect the regeneration of nations, even our own, while Satan is deceiving them as he does till that time comes.

Let me read one more passage that pictures for us the state of things when the Lord comes. Luke xvii. 26-30 (R. V.): "And as it came to pass in the days of Noah, even so shall it be be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. After the same manner shall it be when the Son of Man shall be revealed." As he took out Lot from Sodom, so will he take out his people first before any destruction, but surely, there is no place to get in a Millennium before he comes. So far as I have seen this is the uniform, consistent teaching of the Scriptures.

III. Let me now, as briefly as I can, reply to some objections that have come to me, and that you may have heard.

1. It is objected that the doctrine advocated is founded on a quite literal interpretation of the Scriptures.

Answer. It is founded on the idea that the Bible can be understood and was written for the purpose of being understood; that it needs not so much to be interpreted as to be believed. The great trouble is that man does not want to believe anything he cannot measure.

2. It is objected that this doctrine is pessimistic. I repel that charge with all my might. I am getting hardened to being called a pessimist, but I know I am the very best kind of an optimist. I see things for this old earth of ours and for its society, the glory of which has not even entered into the thoughts of modern reformers. I most heartily pity the man, that feels under the necessity of being an optimist in these days of thickening gloom, who sees not God's plan o. the ages, as it is revealed in the Word of God, and is expecting all from the development of man.

"Well roars the storm to him who hears
A deeper roar across the storm."

3. It is objected that such a doctrine cuts the nerve of missions. It is too late to say that now. Thousands of the most devoted missionaries in the very hardest fields are ardent premillennialists. All of Muller's missionaries and Muller himself, all of the men of The China Inland Mission, nearly a thousand strong, who are following up the great interior waterways of China, going where no others will dare go, pushing out into Mongolia and into Thibet itself, all the men and women of the International Missionary Alliance scattered now in all parts of the world, going without the promise of a definite salary, in the heat of the Soudan, and on to the Congo, in China and India; these missions are entirely on this basis.

(To be continued.)

Many a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon him to take him through the dread to-morrow. If you are Christ's you have no right to worry. He is a safe pilot. You can trust him in the shallow, quiet river, as well as in the sea beyond.

Announcement.

The Quarterly Conference of the Church of God, of Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 12, 1896.

This meeting will be held in the new church building that has been built the past summer, and it is expected that Brother and Sister Woodward will be here, as the dedication will be at this time. An invitation is given to all brethren and sisters to attend this meeting. The Plymouth congregation are anxious that as many as can will come and aid in the "house-warming," as they are pleased after meeting in a little hall so many years, to have a house separate of their own. Come, all who can, it is the Lord's work we are engaged in, and let us be energetic in its advancement.

J. P. WAGONER, Pres.
A. C. ROBERTS Sec.

Reduced rates are offered for sale by the Nickel Plate Road to points in Michigan, Wisconsin, and the Southwest for the benefit of hunting parties. —Oct. 30.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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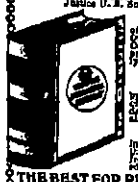

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List of Churches.

The Brethren of the Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 629 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joldin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on the 1st and 3rd Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known in this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Ghidbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Usher and Custa Grove every four weeks, and at Button meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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In effect Aug. 2 1896.

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No. 21, " ..... 10:36 "
No. 11, " ..... 1:28 pm
No. 15, " ..... 7:57 "
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GOING NORTH.

No. 14, Ex. Sun 7:35am
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Pittsb'gh, Ft. Wayne & Chicago Div. Pennsylvania Lines.

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Westward.	9	14	30	3	7
	AM	PM	AM	PM	PM
Pittsb'gh lv.	7 00			1 40	
Allivne ar.	9 50			4 30	
Canton ... lv.	10 35			5 10	
Massillon ... "	10 58			5 33	
Wooster ... "	11 31			6 06	
Mansfield ... "	12 13			6 48	
Crestline ar.	12 55			7 30	
Discyrus ... lv.					
Lima ... "					
Van Wert ... "					
Ft Wayne ... lv.					
Arcola ... "					
Columbia City "					
Larwill ... "					
Silverton ... "					
East Lake ... "					
Wawaka ... "					
Ligonier ... "					
Elm Grove ... "					
Bourbon ... "					
Inwood ... "					
Plymouth ... "					
Hibbard ... "					
Hamlet ... "					
Daniels ... "					
Davis ... "					
Hanna ... "					
Wanatah ... "					
Valparaiso ... "					
Wheeler ... "					
Hobart ... "					
Liverpool ... "					
Clarke ... "					
Chicago ... ar.					

Eastward.	20	8	4	6	36	38
	AM	PM	PM	AM	AM	PM
Chicago ... lv.						
Clarke ... "						
Liverpool ... "						
Hobart ... "						
Wheeler ... "						
Valparaiso ... "						
Wanatah ... "						
Hanna ... "						
Daniels ... "						
Hamlet ... "						
Gravestown ... "						
Plymouth ... "						
Inwood ... "						
Burbon ... "						
Kinnarden ... "						
Warsaw ... "						
Eagle Lake ... "						
Herston ... "						
Larwill ... "						
Columbia City "						
Arcola ... "						
Ft Wayne ... lv.						
Van Wert ... "						
Lima ... "						
Bucyrus ... "						
Crestline ar.						
Mansfield ... lv.						
Wooster ... "						
Massillon ... "						
Canton ... "						
Alliance ... ar.						
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TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:30pm	Local Pl
St Joe'phlnd				7:30am
Hamm'ond	10:25pm	9:07am		8:05am
Hobart	10:35pm	9:42am		10:10am
Valparaiso	11:16pm	10:27am		11:00am
Wan'tah		10:51am		11:46am
Knox	12:12am	11:30am	4:01pm	1:25pm
Argos	12:35am	11:48a		9:55am
Ply'mouth	1:00am	12:09pm	4:38pm	1:25pm
Cler'land	10:35am	9:00pm	11:41pm	
Buffalo	4:35pm		5:00am	

TRAINS GOING WEST

Buffalo	12:05pm		5:55am	Lv
Cler'land	7:35pm	8:00am	10:35am	
Ply'mouth	2:05am	1:12pm	4:10pm	7:00a
Argos	4:10am	3:22pm		9:0p
Knox	4:30am	4:01pm	5:20pm	11:0
Wan'tah		4:47pm		1:25p
Valpar'so	5:40am	4:59pm		12:45p
Hobart	6:01am	5:19pm		1:20p
Ham'mond	6:24am	5:47pm		2:45p
St Joe'phlnd				4:40p
Chicago	7. 0am	7:0'pm	9:00 a	

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, NOVEMBER 11, 1896. NUMBER 42.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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Poetry.

"Yet Rejoicing."

"Passing through the valley of weeping they make it a place of springs." Psa. lxxiv. 6—R. V.

Pilgrims in life's valley, oft we sow in tears—
Oft joy over sorrows and our faithless fears.
"He our Shepherd leadeth, doth each want supply,
Plans the path before us, guiding with his eye.

In the place of weeping living waters spring;
They who wept in silence hallelujahs sing;
For through all the desert—in afflictions vale
Flow his founts of blessing that can never fail.

Wells of Christ's salvation draw we from with joy,
While to do his bidding is our glad employ.
There's no place for mourning while our Lord and King
By his Spirit cheereth—on our way doth bring.

Passing through "strange trials," pilgrims hasting on—
Soon to share the glory that by faith is won;
Passing through and bringing showers upon our way;
Looking for the morning, longing for the day!

—Mrs. Emily C. Pearson.

Communicated.

The Spirit.

Dear Household of Faith:

We read in John xvi., "When he the spirit of truth is come, he will guide you into all truth." John xiv. 26, "But the comforter which is the Holy Ghost whom the Father will send in my name he will teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Acts ii. 38-39, shows plainly that the spirit is for us as well as for them. The bride will never be made perfect without it. It will guide you into all truth. Paul says in 1st Cor. x. "Now I beseech you brethren by the name of our Lord Jesus Christ that you all speak the same thing and that there be no divisions among you but that ye be perfectly joined together in the same mind and in the same judgment." 1st Cor. ii. 12, "Now we have received not the spirit which is of God that we might know the things that are freely given us of God, which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Eph. i. 17-20. That the God of our Lord Jesus Christ, the Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints and what is the exceeding greatness of his power to usward who believe according to the working of his mighty power."

Read Eph. iii. 16, 17, 18, 19, 20. Then read chapter iv. 4, "There is one spirit even as ye are called in one hope of your calling one Lord, one faith, one baptism." Verse 12, "For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ. "Grieve not the holy spirit of God whereby ye are sealed unto the day of redemption. Eph. v. 26-27, "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be Holy and without blemish." Now dear ones there is something wrong with us, we have had a form of godliness but denied the power. We have prayed so earnestly for the healing of the sick, the elders of the church have anointed them in the name of the Lord according to James v. 14, but they did not recover, turn to 1st John iii. 22, and whatsoever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight.' v. 2, 3, "Hereby this we know that we love the children of God when we love God and keep his commandments, for this is the love of God that we keep his commandments and his commandments are not grievous." Chap. ii. 7, "Brethren I write no new commandment unto you but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." Then Christ gave a new commandment that we should love one another, but it did do away with his Father's commandment, it was written by the finger of God on tables of stone to stand forever. Read Deut. v. 29, "Oh that there were such a heart in them that they would fear me and keep my commandments always that it might be well with them and with their children forever." Read chap. vi. how they were to teach them diligently to their children, and it shall be our righteousness if we observe to do all these commandments, but did Jesus teach them? He said he come to do his Father's will. Matt. v. 17, Think not that I am come to destroy the law or the prophet, I am not come to destroy but to fulfill. We turn to the dictionary and find that fulfill means to perform what is required to answer a law by obedience so he come to obey God's law. 19th verse Whosoever therefore shall break one of the least commandments and teach men so, shall he be called the least in the kingdom of heaven. Rom iii. 31, Do we then make void the law through faith? God forbid: yea we establish the law," but you say the law was done away in Christ, there was a law done away, it points back to the passover and circumcision. Read Mark vii. 7, 8, 9, "for laying aside the commandment of God, ye hold the tradition of men." Jesus said if thou wilt enter into life keep the commandments. We know he did not bind the Sabbath on us as strict as it was on the children of Israel, he said it was right to do good on the Sabbath, if your ox fall in the ditch, will you not pull him out? Acts xviii. 4. Paul departed from Athens and came to Corinth and he reasoned in the synagogue every Sabbath day, but I thought we had one place that said they met on the first day of the week. Acts xx. 7, God's time counts from sun till sun. When the sun went down Sabbath evening the first day of the week commenced. Gen. i. 18, "And the evening and the morning were the third day." So Paul preached all night and departed on Sunday morning. I fear this is too long but there is so much I want to say, will let the rest wait till another time. I rejoice day and night for the light. The church may condemn me, but God will take care of his own. Your sister in Christ.

NANCY BOGGS.

"Their Silver and their Gold shall not be Able to Deliver Them."

I want to write a short article on the above question, for I see such a need of it. The world is now agitated over this all-important subject, and I want to sound the alarm and tell what the final result will be, and warn the brethren against mixing up with political parties. I would say: Stand aloof from all mixing with those ungodly parties. Take the warning given by James, v. 1-6; let us read: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered, and the rest of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasures together for the last days." What days? The last days. The rich have kept back the wages of the poor, and the poor have cried unto God, and their cries have entered into the ears of the Lord: and these days are in connection with the coming of the Lord Jesus Christ.

Read again, verses 7-9; "Be patient, therefore, brethren, unto the coming of the Lord.....Be ye also patient, establish your hearts; for the coming of the Lord draweth nigh.....Behold the judge standeth before the door." We learn, then, that this gold and silver question is in the "last days." It is at the coming of the Lord; it is at the judgment of the last days.

Now, how will this gold and silver question be settled? The answer is given by the prophets as well as James. See Zeph. i. 11-18. Read, brethren, read; "Howl, ye inhabitants of Maktish, for all the merchant people are cut down; all they that bear silver are cut off." Verses 14 and 15: "The great 'day of the Lord' is near, it is near and hasteth greatly, even the voice of the day of the Lord; the mighty man (men with much wealth) shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Surely we are now having days of distress, gloominess, darkness and trouble. All faces are gathering blackness, and the end is not yet. We may expect worse things before the Lord comes.

Now read the 18th verse: "Neither their gold nor their silver shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of all them that dwell in the land."

Are we in the last days? What say you that profess to be brethren? Will you still say: "I will vote once more with the old corrupt parties and then if things don't get better I will quit voting." Listen to Paul, please: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Again read: Ezek. vii. 5, 27: "An evil, an only evil, behold, is come, saith the Lord God." After which follows a description of the wrath that shall be poured out upon them that deserve his wrath. Don't fail to read it. Now verse 19: "They shall cast their silver in the streets and their gold shall be removed; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bowels, because it (silver and gold; riches) is the stumbling-block of their iniquity." Read on to end of chapter.

Oh, what a terrible picture of the last days! They are upon us. I have been sounding the alarm, and for so doing I have not as many brethren as I once had. But I can truly say: "None of those things move me; neither count I my life dear to me (this mortal life) that I may win Christ and be accepted of him" (and attain immortal life). I shall be satisfied.

Again read, Isa. ii. 1-22, There the prophet tells what will come to pass in the last days. Read 16th verse: "And upon all the ships of Tarshish, and upon all pleasant pictures (pictures of desire, margin). As far as our country is concerned, just look at the pictures in nearly every window in the land. Verse 20: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." Never was such a time of gold worship, silver worship (mammon) as is now. And the object of this great expenditure of money and lung power now going on to elect a standard-bearer for a corrupt party is to make it possible to legislate and make laws which will fill the pockets of the rich even fuller. A man of God, a true Christian, cannot mix with them and vote without defiling himself. A clean thing cannot come out of an unclean. A corrupt party cannot better the condition of things. But each brother and sister can, in an individual way, work and do some good, and perhaps save some. The mission of Christ is to come and purify the governments of earth, not men.

I will refer you to Zech. ix. 3, 4; Joel iii. 9–17; Ezek. xxxix. 1-22; Rev. xiv. 15–20. Read them. They describe the conditions which will exist in the last days at the coming of the Lord. No doubt we are in the perils of the last days, so let us be on our guard. Let us watch and be sober and let Cæsar run the governments of earth until a greater than he comes, even the Lord Jesus Christ.

J. S. HATCH.

Vice stings us even in our pleasures, but virtue consoles us even in our pains.—Dec. L.

"Rejoice."

"Let the heart of them rejoice who seeketh the Lord." 1 Chron. xvi. 10.

Those who seek the Lord have great reason to rejoice. "Thy Word is a lamp unto my feet and a light unto my path." Sometimes "the Word" does not dwell in us richly, and we stray from the path of duty.

We are not only invited to the throne of grace, but we are bidden to "come boldly." Do our hearts not rejoice at such a privilege?

Again, "Rejoice in as much as ye are partakers of his sufferings, that when his glory shall be revealed, ye shall be glad with exceeding joy." The heart that is now rejoicing in hope of the soon coming King, will then be glad with exceeding joy. Men's hearts will no more fail them for fear as they do now. But those who seek the Lord will rejoice, because "He cometh to Judge the earth." No more vain rallies for those who cannot rule in equity, or lift the hand of oppression from the poor. "If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter, for he that is higher than the highest regardeth, and there be higher than they." Eccl. v. 8. We need not marvel at the matter. Human hands have never ruled in equity. They have never judged righteously the poor of the people, or saved the children of the needy, or broken in pieces the oppressor. Soon, very soon, the righteous rulers will come, Christ the King will be seen coming in the clouds of heaven.

"Give the King thy judgment, O God, and thy righteousness unto the King's Son. He shall judge the people with righteousness, and the poor with judgment, he shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." Think of such a ruler as this, 'tis not alone in one little province, but "He shall have dominion also, from sea to sea, and from the rivers unto the ends of the earth, yea, all kings shall fall down before him; for he shall deliver the needy when he crieth; the poor also and him that hath no helper." Psa. lxxii. 1, 2, 4, 7, 8, 11, 12.

What a contrast between human rulers, and he that is to rule in righteousness. Now, while they are crying peace and safety, every nation is preparing for war. We cannot affiliate, or prepare with them. No, no, far from that. "When ye hear of these things," says the blessed Master, "Lift up your heads and rejoice," not because one nation is about to overthrow another or one party gain for a short time victory over another, but rejoice, for your redemption draweth nigh. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful and all that is therein: Then shall all the trees of the woods rejoice before the Lord: for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

May we indeed be partakers of his sufferings, and found worthy that we may be glad with exceeding joy, is the prayer of a Sister striving to be an overcomer.

NANCY BAHLER.

"Holy Men of God." 2 Pet. 1. 21.

Editor Restitution:

To call the teaching of those "holy men," "Half truths of the Old Testament," amounts to saying that, "The Holy Scriptures are not able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 15.

"If they hear not Moses and the Prophets, neither will they be persuaded though one," or Jesus, "rise from the dead." Luke xvi. 31. Jesus is the originator of this story, and the Seed of Abraham. Gal. iii. 16. "And Abraham at this time is asleep, and ignorant of what is going on, even of those who are walking "in the steps of that faith which he had before he was circumcised." Rom. iv. 12; Isa. lxiii. 16, etc. "And seeing Abraham after all," the distance here is measured by time, and it only requires time to bring about something similar to the results in this story. See Luke xiii. 23, 28, 29; Rev. ii. 7; xxii. 14, 15, etc.

"Ye shall not surely die." Gen. iii. 4, is certainly the doctrine of the devil, and, to say that Jesus teaches it, is a false accusation, and brings us to the fulfilment of the prediction of Paul. 1 Tim. iv. 1, etc., and 2 Tim. iii. 3, etc. What next? The coming of the Lord, for does not this system exalt man above all that it calls God? See 2 Thess. ii. 2-4. Teaching that man has both body and parts, but its God has neither. The devil said, "Ye shall be as gods or angels." Gen. iii. 5; and in harmony with this, we are told that the dead are equal to the angels, and know more than the living. "Mystery Babylon" and her protestant daughter. Rev. xvii. 5. teach that there is no death, that what we call death is only a separation. But we are pleased to see the accuser in THE RESTITUTION condemned out of his own mouth, yea, his head has been cut off so to speak, with the sword that he professes to wield, and we hope that, 2 Tim. ii. 26, can reach his case. Amen.

Paul in harmony with Jesus, and the rest of the apostles preached Jesus and the resurrection. Acts xvii. 18; iv. 2; and John xi. 25. Paul's hope, Phil. iii. 10. And he, Paul, expected the crown of life at the appearing of Jesus, and his kingdom. 2 Tim. iv. 1-8. Amen! Paul teaches that, if there is no resurrection from the dead, that his service in Christ would be of no advantage whatever to him. And let us eat and drink for tomorrow we die, or are liable to die. 1 Cor. xv. 32. We are pleased with the spirit and patience manifested by the negative in this discussion. And claim for him the approval of a workman,—rightly dividing the Word of truth. Amen!

R. A. HUMPHREYS.

Selected.

[Selected by D. Howard.]

The Jew is the Key to History.

When the Most High divided the nations, he divided them according to the number of the children of Israel. After the scattering of the families of men at the tower of Babel, God began to choose a peculiar people, and he has been dealing with them ever since according to a definite revealed plan.

First, He called Abraham, and separated him from his own people, giving him the promise of the land and a numerous seed. His immediate descendants were called out of the land of their inheritance into Egypt, and the book of Genesis closes with the picture of a Hebrew coffin in a foreign land.

Then he led them out of Egypt and brought them under the discipline of law at Mount Sinai. Now we find all his promises taking a new form. Formerly it was "I will bless;" but now there is an *if* in every promise. That generation did not enter the promised land, but the second one did. It is always the regeneration that enters in.

Next came the reigns of Saul, David, and Solomon's failure, the breaking up of the monarchy, and in due time the fall of Israel, and the captivity of Judah from which the exiles came back for a little under Ezra and Nehemiah; and their ancient promises for a little seem to be about to be fulfilled. And their long-promised Messiah comes at last according to the prophecies of four thousand years. But they reject him, and the armies of Titus are sent to avenge their fearful crime in the crucifixion of their Lord.

Israel's history is henceforth under a dark and terrible eclipse, waiting the completion of the times of the Gentiles and the return once more of the Gentiles, and the return once more of the rejected Lord. But now let us pass through Israel that is, and survey the condition of the Hebrew people today.

The ten tribes are lost, and God alone can find them. Nor does it seem anything but waste of time for us to search for what God has hidden. When he is ready he will find these scattered tribes and bring them once more to the foreground of history.—*Christian Alliance.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Judah is not yet extinct, but her children have suffered for eighteen centuries the extremest pressures of reproach, shame, and bitter sorrow.

In the year 54, the Roman soldiers butchered forty thousand Jews in Palestine. In the year 70, eight hundred thousand were put to death, and the survivors to more horrible sufferings. In 130 five hundred thousand perish under the cruelties of Hadrian. In the fifth century all their civil rights were abrogated. In the year 720, Canute banished them from England. In the eleventh century the Crusades began, and the Jew was the target of every possible outrage. They were fined, their property confiscated, and they were banished from England. In France, Louis the seventh, and Louis the ninth confiscated all their property and decreed their banishment from the country. Spain which had been their refuge, became at length their bitterest foe, and under Ferdinand and Isabella, eight hundred thousand Jews were ordered to leave the country, and hurry to the coast. They tried to embark in boats, but most of them perished, a few reaching the African coast where their descendents are found today in Morocco, and other regions.

As many as fifteen thousand Jews were killed at one time in Salonica in the sixteenth century. These are but a few of the unspeakable horrors of their sad story for nearly two thousand years, and had they not been God's chosen people, and possessed a charmed existence, they would long ago have been exterminated.

But let us turn to the third picture of the Jew as he is to be. The very fact that God has fulfilled his threatenings to them, makes it certain that he will keep his promise. Were I to read to you all the prophecies of this Book concerning Israel's glory, I would read you one quarter of the Book. You will find these promises in Deuteronomy and Leviticus, in Amos and Joel, in Isaiah, Jeremiah and Ezekiel, and especially in Zechariah the glorious vision of Israel's golden age.

Are there any indications today that these prophecies are about to be fulfilled? In Jeremiah xxx. 8, we read the promise that God is to break the yoke of their bondage. In the middle of the eighteenth century, the English Parliament began to restore to the Jews their civil rights and liberties, and the other nations of Europe have steadily followed, until in 1858 the Jew became entitled to the rights of citizenship in almost all civilized countries.

In the course of one hundred years their yoke was thus gradually broken. Again, Isaiah prophesied that God would take the cup of trembling out of their hands, and put it into the hand of all them that oppressed them. Isa. li. 22, 23. This began to be fulfilled in the hours of the French Revolution, when the people that had oppressed them began to taste of the same bitter cup. In Isaiah lxi. 6, it was announced that they should possess the riches of the Gentiles, and the fact is that one single Jewish family—the Rothschilds have loaned to European governments, in ten years, the enormous sum of twenty-four hundred million dollars. In a recent visit to Europe I found that in Central Europe seventy-three per cent of all the land is owned by Jews, and ninety-two per cent of the German banks are in possession of Hebrews. Seventy-five per cent of all the students in the Austrian universities are Jews, so that all the Hebrew holidays have to be kept by the colleges. In scholarship the leading authorities, in political economy, mathematics, languages, and science are Jews. In music, they are almost without a rival. The names of Strakosh, Verdi, Rosalsi, Rubenstein, tell their own story. Even in Christian theology, the leading authorities, both on the evangelical side of higher criticism, are such men as Neander, Delitzch, Meyer, and others, whose very names bespeak their Hebrew origin.

Yes, the Sun of Israel begins to rise. God's mighty footsteps are marching to Jerusalem. Happy they that understand his plans and enter into the partnership of his purpose of long oppressed Israel. "Pray for the peace of Jerusalem: for they shall prosper that love thee."—*Cornelius Woelfkin in* ———

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER, 11, 1896.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 14, 1896, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

ROBERT RAILSBACK, Pres.
A. R. ENDERWOOD, Sec'y.

Now that the presidential election is over, and the country is settled so far as the policy of the government is concerned, we look for our patrons to fulfil their promises to us and send in the amounts owing us at once. We have a right to expect that you will be as good as your word. We have struggled along through the excitement of the campaign with very little money, and now that the time is here that you should remit, we expect you to favor us promptly. Do not lay this aside till you have arranged this little remittance. Each individual one may be small, but remember the littles from each will aggregate a large sum for us. We need money right now. It is our money that we want.

The money we have earned and should have. Remember we need it NOW.

WHERE Christianity is only fruitful of speculations and barren of good conduct, infidels abound.

PLEASE remember the wants of THE RESTITUTION. If our patrons will remit as fast as subscriptions expire, and friends that are able, will afford some extra help, all will be well.

UNDER all discouragements, we should bear up cheerfully, remembering that it is by trouble that God puts temper into the steel. If it will not bear tempering, it is not worth much.

So temperate was Cyrus in his youth that when Astyages urged him to drink wine, he answered, "I am afraid lest there should be poison in it; having seen the reel and scottish after having drunk thereof."

As a rule men confess everything but their own besetting sins. They steer clear of these. Who ever heard a man say, O Lord! I am as proud as Satan, humble me;" or, O Lord! I am so mean and stingy, that 'tis only with great pain that I can open my fists. Make me generous?

"IF you *really* wish to know your faults, ask your enemies. What your friends will never tell you (in that, of course not acting the true part of a friend) your enemies will. When they aim an arrow, it will be at the place where there is a break in the harness. They can hit the sore place in you with unerring aim."

DISTRACTED one, consider Jesus as having entered heaven and appearing in the presence of God for you. Consider him as infinite in wisdom to know your wants,—infinite in love to sympathize with you in all your sorrows,—infinite in power to support and strengthen under all your trials. And then consider what infinite riches of God's grace are stored up in him to supply all your needs now, and for disbursement by and by.

THE Transvaal *Advertiser* says it is not generally known that there are two or three small tribes of colored Jews dwelling under Magato. Though possessing the complexion and hair of the ordinary Kaffir, these people are of a very decided Semitic cast of countenance, and preserve most of the Jewish rites and ceremonies. They keep themselves isolated from the surrounding tribes, never leaving the country, and are described as a most industrious people. To the ethnologist these people would offer a very interesting field of research."

JESUS says; "Judge not, that ye be judged; for with what judgment ye judge ye shall be judged, and with what measure ye mete it shall be measured to you again. And why beholdest thou the mote that is in thy brothers eye, but considerest not the beam that is in thine own eye? Or, how wilt thou say to thy brother: Let me pull out the mote out of thine eye," and behold the beam is in thine own eye. Thou hypocrite, first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye," Matt. vii. 1.

THE formal opening exercises for the new church building at Plymouth will be held next Sunday morning, and the brethren and sisters expect to have a joyful time then. For years they have occupied a hall that was only reached by stairs, and was often too small, and now that a neat and comfortable house is completed, they feel like taking a fresh start in the work of the Master, and pushing on with renewed energy. Brother and Sister Woodward will be with us, and we hope for good results. Pray for us that God will bless our efforts to serve him.

Why Jesus Spake in Parables

Reader did you ever ponder over the passage where the disciples inquired of Jesus why he spake to the people in parables? If not we trust you will before you are much older. "He answering said to them, 'Because you are permitted to know the secrets of the kingdom of the heavens, but to them this privilege is not given. For whoever has [has what?] to him more will be given, and he shall abound; but whoever has not, from him will be taken even that which he has. For this reason I speak to them in parables; because seeing they do not perceive; and hearing, they do not understand; nor do they regard. And in them is fulfilled that prophecy of Isaiah, which says, 'By hearing you will hear, though you may not understand; and seeing, you will see, though you may not perceive; for the understanding of this people is stupified; they hear heavily with their ears, and their eyes they close; lest seeing with their eyes, and hearing with their ears, and comprehending with their mind, they should retrace their steps, and I should restore them. But blessed are your eyes because they see, and ears, because they hear," etc. If in connection with this you read 2 Peter ii. 12-16 you will see that men can so far forsake the right way,—go astray so far that they cannot retrace their steps; "cannot cease from sin." Have you taken heed how you hear the Word? If not be warned lest indifference cause the hardening process to set in; and the mist of darkness be reserved for you for ever. See 2 Peter ii. 17.

Conscience.

Conscience has furnished a theme for thousands to discuss from different points of view. The philosopher, the theologian, the socialist, the rationalist, the skeptic and the evolutionists have attempted to define it, and have given definitions as widely variant as their schools of belief or thought. Its relation to the mind has constituted the chief ground of dispute. Many teach that conscience represents a principle or faculty in man that discerns the right or wrong of actions. We do not understand that conscience holds any such office. Conscience, in our opinion, is not a knowing faculty at all, and therefore *cannot* discern the right or wrong of actions. It might be objected here that the Scriptures use the Word as if all expected to obey it, and that that fact militates against our position; but we do not think so. The conscience, as we understand it, impels, or incites one to do what is BELIEVED to be right. A person being taught that such and such things are right, and such and such things are wrong,—conscience bids that person *do* what is *believed* to be right, or to avoid what is *believed* to be wrong. But this is no guarantee that any particular course of action is either right or wrong. A person may have been wrongly educated, and therefore may believe that wrong is right, or right wrong. Conscience, as we understand it, takes its cue from the intellect, and incites a person to do what he *believes* to be right; and that being the case, any one can see that conscience, of itself, is by no means a safe guide for our conduct; and therefore it is a great mistake to make it an infallible monitor. The same Paul who lived in all good conscience before God while persecuting the saints, also lived in all good conscience before God as *one of the saints*, and labored night and day to call others to saintship. The same conscience impelled him to follow two opposite courses of conduct. His intellect, however, had in the mean time been enlightened. He had discovered that he had made a tremendous mistake, and hence he was led to say to the Lord of the Christians, "What wilt thou have me to do. Being *told* what to do, he at once did it."

It is the duty of [illegible] the sons and daughters of the Lord God Almighty to ascertain what the will of the Lord is, and what the commandments of Jesus are, and then give conscience full play, and then our acceptance will be assured. Conscientiousness permits those in whom it is largely developed, to be just in judging of the conduct, opinions and talents of others. Such persons are scrupulous in the performance of promises; and when they make mistakes that subject them to criticism, they are as ready to condemn themselves as others, who may be guilty of the same errors.

We think the fact that great crimes have grown out of good intentions, proves the correctness of our claims regarding conscience. Even veneration for God and the Bible have prompted to evil doing, and brought people to a most disgraceful end. Indeed nothing will prompt people to greater extremes of crime than a mistaken sense of duty. Morbid religious feelings have frequently led to murder. And the most sanguinary pages of history are those that record the religious wars of nations, and the persecutions of religious zealots. At first it would seem as if we must ascribe downright insanity to the supporters of the Spanish Inquisition, and the English Authorities who counselled the outrage upon the Scottish Coventers,—but no; they were not insane in the proper sense, but fired with zeal in behalf of their faith,—which was commended by vast numbers of people. It will not be necessary to speak of the conscientious barbarities perpetrated in India."

Brethren and Sisters in the Anointed One, let us praise and magnify the Lord for having found the Key of Truth with which to regulate the faculty of conscience; and then praise and magnify Him more by the *use* of it.

Current Events.

Throughout the world Bismark is regarded as one of the ablest of living statesmen and we give below an article contributed by him to the *Hamburger Nachrichten* on the Anglo-Russian conflict which he says is sure to come, which reads as follows:

"All that is happening in the Orient and in east Asia is only the prelude to the decisive struggle which Russia will some day force upon England. While the northern colossus, which already has pushed forward its forposts to the very doors of India, is ever intent upon developing and guarding its military roads to the frontier, and upon freeing the Black sea and the Pacific fleets from the restraints now laid upon them, England prepares to defend herself. She prepares to defend herself by seeking, in nervous haste, to gain possession of those positions from which she can threaten Russia's advance by land and can prevent Russia's fleet from getting to sea. Therefore, England has fixed her eye on Arabia, and Syria, and Armenia. From these lands she could make a flank movement on Russia's line of operations against India. Therefore, also, has she looked recently to Crete, where she could establish a naval station from which she could operate to check the Russian Black sea fleet. In east Asia she seeks to obtain the land of Quelport (off the southern extremity of Corea). This island would give her the same position as to Vladivostok that Crete would give her to the Black sea. These English plans suffice to explain the incendiary policy which England pursues unremittingly.

England's object in making the trouble in the Orient is not only to gain possession of the military and naval bases referred to, but also to keep Russia so busy that the English cabinet will have free hand in east Asia, and thus be able to restore English prestige and influence in that part of the world. In east Asia this task would be very difficult, however, as recently Russia's influence there has grown extraordinarily. Enormous interests are at stake for both in east Asia. Years ago it was predicted that east Asia was about to play a more conspicuous part than ever before in the world of international politics. We think that the beginning of this new condition is apparent in England's effort to further her east Asiatic interests by spurring on the powers of the European continent to a general war. It was apparent also in her policy of setting Japan and China upon each other, although in this case she has failed to secure the expected benefits.

In their struggle for the predominating position in east Asia, Russia and England seek first and foremost to control the peninsula of Corea, which owing to its geographical situation between China, Japan and Russia, is exceedingly important. The transsiberian railway will enable Russia to act in Corea with much more decision and force. The construction of this railway was a matter of life and death, as far as Russia's maintenance of her incomparable naval station at Vladivostok was concerned. Without such railway connection with Europe there could be no lasting guarantee of the safety of that station, which has cost endless labor and uncounted millions, and is of the greatest importance for the far reaching plans of Russia in the Pacific. Vladivostok is a thorn in England's side, for she knows that, in case of war, Russia could operate from that port to destroy the English trade with east Asia, India and Australia, and could compel her to weaken her European fleets to re-enforce her east Asiatic squadron. The transsiberian railway will increase enormously the value of Vladivostok, as by it Russia can transport troops and materials in a tenth the time it now takes by sea.

However, Russia is not content with the possession of Vladivostok which, while a valuable naval station, is not always free of ice. She wishes to gain another strong position, namely, the island of Gensong (Port Lazareff), which lies five degrees further south, off the east coast of Corea, and is open all the year around. On the other hand England has tried twice to seize the island of Quelport, off Corea's southern extremity, where Port Hamilton offers her an excellent naval station. In both stations, however, she has given up for unknown reasons the pushing of these efforts to the point of actual possession. Should she get this island England would have a well situated base of operations for the protection of her commercial interests in east Asiatic waters, for Quelport would serve England as haven, arsenal and coaling station for her navy. Moreover, from this base she could hold China in check by threatening Nagasaki, or Yokohoma while barring the way of the Russian fleet from Vladivostock, Nikolajevsk or Port Lazareff, to the Indian ocean. Were Quelport in English hands the warships in Russia's east Asiatic ports would be virtually blockaded, and, with small effort, England could promote her Chinese and Indian enterprises, despite Russia's opposition.

It was to hasten this opportunity that England in 1894 egged China and Japan on to war. In August, after the war had broken out, the world was surprised by that treaty of commerce in which England, without apparent compensation from Japan, granted her such an important concession as the submission of Japan's resident Englishmen to the laws of the land. That treaty indicated very close relations between the two countries. It was then clear, even to persons not intimately connected with the circumstances, that it was English diplomacy which had pushed Japan into the war with China so that England, according to her cherished custom, might fish in troubled waters to her own advantage. For Russia the war was exceedingly inopportune, as before the completion of the transsiberian railway it would be very difficult for her to develop the needed strength in the Yellow sea. Therein, however, lay England's opportunity, in view of her eagerness to secure Quelport, to push Japan at once to the decision of arms as regards the possession of Corea. We see by this that the English policy in the far east was then substantially the same as the English policy in the Orient. In 1894 England wished to throw Corea into Japan's hands, so as to gain from this secret ally the island of Quelport, with Port Hamilton; today, for exactly similar reasons, we see England advocating the annexation of Crete to Greece, or, still more to her liking, Crete's autonomy, in order that she might obtain Suda Bay, already assured to her by secret treaty, and thus be in a position to blockade the Russian Black sea fleet in either the Black sea or the Aegean.

It may be rightfully regarded as the retribution decreed by a just Providence that England was condemned to lose the fruits of her mischievous and reckless policy in east Asia. Since 1894 England's position in east Asia has grown substantially weaker. The war to which she incited Japan necessarily drove China into the arms of Russia. The understanding between these two great empires was all the easier in view of the fact that Russia always had been very considerate with China and once had even given back to her territory which had been taken away by conquest. Today there is an alliance between them. Russia may now build a railroad through Manchuria, in connection with the transsiberian railway, and soon it will be possible to go by rail directly from St. Petersburg to Pekin. This is an achievement of immeasurable importance, and a terrible blow to England's ocean trade.

Recently we have heard much of an understanding between Russia and England. One report was that they agreed fully upon a course of action regarding Crete. Such report indicates how earnestly certain circles of the English, Danish and Greek courts desire to lead Russian diplomacy into an unnatural channel. But Russian diplomacy has shown itself always too steadfast and purposeful to be guided by such intrigues. Water and fire will mingle before Russia and England come to an understanding in international politics. This is sufficiently evident from the foregoing sketch of the Anglo-Russian conflict of interests.

As for common action between Russia and England against Turkey, there is absolutely no chance of such a thing. Turkey is regarded by Russia as a buffer country, perhaps also as a possible ally against England. Many persons are inclined to underestimate the vitality and importance of Islamite fanaticism which easily could be fanned into flame in a war against England. All that Turkey lacks, in case of war, is money, and money is just what Russia is able to give her. Russia certainly will not try to break that sword which some day may be of the greatest use to her. Russia would be foolish, indeed, to consent to an English protectorate over Armenia, Syria and Crete, for England wishes these positions merely to use them against Russia.

An attempt was made some time ago to interpret the strengthening of Russia's Mediterranean squadron as indicative of Russia's intention to make common cause with England against Turkey. The fact is, Russia's action had exactly the opposite to this in view. There had long been a suspicion that England was planning to repeat her performances at Alexandria in 1882, and was hoping, after the capture of the seaports of Candia, Retimo, and Canea to proclaim her protectorate over the island. Therein is to be found the reason for the Turkish commander's sudden order to concentrate all the troops at these forts. England need not deceive herself; Russia and France never would tolerate such a performance. What then? There is the danger?"

In a letter dated Jerusalem Aug. 21, 1896 a correspondent of the *Advocate* writes: "We are in great trial now. Many of my European friends have arranged to leave for Egypt, although the cholera is raging there fearfully, but they say we do not fear the cholera as much as we do the Moslems. Our Pasha will be changed this week, and I hear that the Pasha who will take his place is a Christian (Greek).

There is a rebellion at Damascus. The governor has refused to send out any more recruits for the government, as also has the Effendi and Pasha of Jerusalem. The Druses are well armed by the Greeks with dynamite and guns. They have been victorious in every battle this summer, and the Turks are afraid of them, as well they may be. The Bedouins have joined them and Damascus is in danger. What is most feared here is the low class brutal; they are strong, and believe that Christians are the cause of all this trouble. The Russian and Latin churches are all arsenals, filled with military stores. Also in every Christian village, every man is armed with a knife and a gun. It is admitted by all classes that we are in a very critical time.

There will be no tourists this year, and the poor dragomen and Jewish wood-workers will starve. There were several hundred Italian pilgrims started on the way here last week, but were warned not to venture. There are fifteen days quarantine in the ports, and nothing can be sent from Jaffa or Haifa by ships."

Another letter dated Jerusalem Sept. 26, 1896 says: The last two weeks have been a time of terror and uncertainty. No telegrams are allowed. It is rather quieter today, but there are all kinds of rumors. The Armenians are in such a state of fright that they are unable to attend to business. Our postmaster has news that his own brother has been cut to pieces, and he has other relatives of whose fate he is in the dark. Private letters arrive by every post telling of more sorrow.

The Armenian Patriarch is a prisoner here, guarded by soldiers. The Pasha is doing all he can to keep peace. The Mosque of Omar is strongly guarded, and it is closed before six o'clock. The Armenian church and convent is also guarded by Turkish soldiers, and all these places have been searched by the police. We don't [illegible] much at night, fearing robbers [illegible] are prowling about all night,—this, [illegible] the barking of the dogs and the firing of guns keeps us awake till we fall asleep from exhaustion. But the poor Jews are the greatest sufferers. Mr. Johnson, an American Jew, said to me yesterday, "My father and I who live alone expect every night to have our throats cut before morning."

Last week notices were posted about the city warning the people to keep their doors locked all the time, as there was but slight protection. We are assured that the Effendis will try to keep the peace as they are large real estate owners and they know sure that they themselves would be the greatest sufferers.

The Russians are quiet, but are active. They are firing guns, and their flags are seen flying more than ever before.

We hear that cholera is still raging in Egypt, and there is no travel to and from that country. Our mails are often delayed five or six days, and the Turkish post is nearly deserted. It seems to be doing very little business, but the Austrian post is so crowded every day that it is nearly impossible to reach the delivery window. Last Saturday I waited over an hour to get a chance to speak to the clerk, but had to come away without seeing him. It seems that friends of the people here are very anxious about the state of this country, and they are writing every day to their friends, wishing to hear of their fate.

Our future is dark and clouded during this present anti-Christian, bloody age. Oh, that it might soon end. The people are in a condition to imagine many things that are not real. The best remedy for this is implicit faith in God,—that he rules. He is Almighty and will protect us in the path of duty. We have his unerring Word that he will be the strength and hope of his people and defend them in these last great conflicts at Jerusalem. "Who is a God like unto thee, that pardoneth iniquity and passeth by the transgressions of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy." How in accord with the loving character of Israel's God. He will turn again, he will have compassion upon us, and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and thy mercy to Abraham which thou hast sworn unto our fathers from the days of old." Who can help loving such a God as this?

Yours in trial.—

Remember the wants of THE RESTITUTION.

The essence of true nobility is neglect of self. Let the thought of self pass in and the beauty of action is gone, like the bloom from a soiled flower.

Don't wait for your fervor to cool before you act. The workman at the foundry might as well wait for the molten iron to cool before pouring it into the mould.

He is below himself who is not above an injury. Plato said that when an injurious speech was offered to him, he placed himself so high that it could not reach him.

Homeseekers excursions via the Nickel Plate Road, Nov. 17, Dec. 1, 15. Low rates to points in the Northwest, West, Southwest, and South.—Dec. 15.

Is not every face that habitually turns towards us with affectionate, guileless smiles, beautiful in our eyes? And will not an habitual frown distort the noblest features, and render them hideous?

Ask agents of the Nickel Plate Road for full information about the Homeseekess Excursions to points in the Northwest, West, Southwest, and South on Nov. 17, Dec. 1, and 15.—Dec. 15.

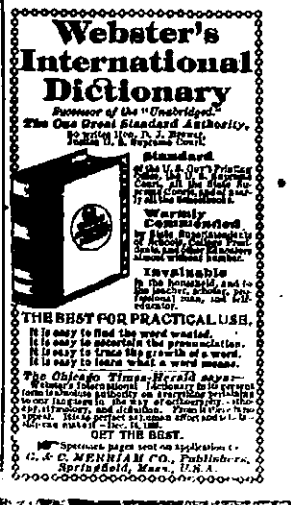

Poetry.

Home and Friends.

There's a power to make each hour
As sweet as heaven designed it;
Nor need we roam to bring it home,
Though few there be that find it.
We seek too high for things close by,
And lose what nature gave us;
For life hath here no clarms so dear
As home and friends around us.

We oft destroy the present joy,
And future hopes, nor praise them,
While flowers as sweet bloom at our feet,
If we'd but stoop to raise them.
For things as fair still greater are
When youth's bright spell hath bound us;
But soon we're taught that earth hath naught
Like home and friends around us.

The friends that speed in time of need,
When hope's last reed is shaken,
Do know us still, that come what will,
We are not quite forsaken.
Though all were night, if but the light
From friendship's altar crowned us,
'Twould prove the bliss of earth was this—
Our home and friends around us.

Communicated.

Smith and Wilson Discussion. Number 1.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

The above proposition was written by Elder Smith, who also selected the two passages of Scripture cited. Acts i. 9-11, prove beyond successful controversy, that the second coming will be literal, personal, and visible. As he ascended from Olive's brow, "they looked steadfastly toward heaven as he went up," "and a cloud received him out of their sight." As the loving disciples gazed after the ascending form of their Lord and Master two angelic visitants said: "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus shall so come in *like manner* as ye have seen him go into heaven." If he comes "in *like manner*," it will be just as literal, personal and visible, as was his ascension "Behold, he cometh with clouds; and *every eye* shall *see* him, and they also which pierced him." Rev. i. 7.

"They *shall see* the Son of Man coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30. This glorious coming will be visible to the tribes of earth. The literality of the coming cannot be doubted by any reasonable student of the Scriptures. I affirm that this coming will be pre-millennial. Elder Smith denies. The word *pre* signifies before, and when connected with the word millennial, means before the millennium. It is derived from two words: *mille*, a thousand, and *annus*, a year, and means a thousand years.

The next passage in the proposition is Matt. xxv. 31, which plainly teaches the pre-millennial advent of Christ, or in other words, that he will *come* in his glory *before* he sits upon the throne of his glory. "When the Son of Man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the throne of his glory." When he shall "come in his glory," it will be *visible* to "all the tribes (or nations) of the earth," and it is *when* he comes in *this manner* that he shall "Sit upon the throne of his glory." If he does not "sit upon the throne of his glory," until *after* "he shall come in his glory," is it positively clear that his coming is *before* his reign, in place of a thousand years *after* his reign, as our post millennialists teach? They call the church the kingdom, and in their social meetings you will often hear them talking about "extending the kingdom," and new converts are spoken of as "born into the kingdom," and by means of Sunday schools, churches, missionaries, and mission societies, etc., etc., they talk of converting the world, and extending the kingdom, until the whole world shall become a brotherhood of nations, and the world be restored to its primal state of blessedness. Thus by human instrumentalities they expect to bring about a period of restitution *before* the advent of the Lord Jesus. The above is all a vain dream. This will be brought about by the millennial reign of Christ. When will this restitution begin? See Acts iii. 20, 21: "He shall *send Jesus Christ*, which was before preached unto you: whom the heaven must receive *until* the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The heaven is to retain Jesus "*until* the times of restitution of all things," *begin*, and not until they have become historic facts. What will be restored among other things? See Acts i. 6: "Lord, wilt thou at this time restore again the kingdom to Israel?" See Matt. xix. 28: "In the regeneration, when the Son of Man shall sit in the throne of his glory ye shall sit upon twelve thrones, judging (or ruling) the twelve tribes of Israel." Notice it is "when the Son of Man shall sit in the throne of his glory," and not after he has reigned a thousand years.

In harmony with the above is Acts xv. 14-16: "Simeon hath declared how God at first did visit the Gentiles to take *out of them* a people for his name. (By the preaching of the gospel of the kingdom) *** *After this I* will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

When will he "build again the ruins?" "I will *return*, and will build again," etc. Post-millennialists teach the reverse.

Says Isaiah: "Shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach. The restorer of paths to dwell in."

"Awake, awake; put on thy strength, O Zion: put on thy beautiful garments O, Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down O, Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. lii. 1, 2.

When will this take place? Psa. cii. 16: "When the Lord shall *build* up Zion, *he shall appear* in his glory." That don't indicate that it will be a thousand years *after* but "*when* the Lord shall build up Zion, he shall appear in his glory."

Post-millennialists have to wrest the Scriptures, and do a great deal of misconstruing, spiritualizing, and all manner of false interpreting to make out a case at all. The readers will get some samples of this, if Eld. Smith is a pentecostal church-kingdom, post-millennialist of the old type.

The Lord Jesus will be the great restorer of the breach, and he will come *before* in place of *after* that work is done. In Rev. xxi. 5. he says: "Behold, I make all things new." It is Jesus who does this work. "I make all things new." and not some one else. He does not make all new things, restore, build again. The heavens retain *Jesus until* the time for the restoration of all things spoken of by all the holy prophets, and not a moment longer.

If we have to wait for the church-kingdom with all its human agencies to accomplish this, we may give up in despair, it is beyond their power to accomplish it. It amounts to nothing but a vain dream, an air-castle. It is just about as likely to be realized as an inheritance, as the sky-kingdom for so-called immortal ghosts they love so well to picture to their deluded hearers.

W. H. Wilson.

Reply—No. 1.

A good man who does not understand Paul's direction "rightly dividing the Word" can make the Scriptures a tangled mass of confusion. To him all Scripture is on a level. He does not distinguish between poetry and prose, perceives not the vast difference between the two covenants or the three dispensations. The letter that killeth is of sole importance to him, the spirit which giveth life is unobserved, even the Old and the New are quoted as though they were the same.

There are two Israels, three Jerusalems, five baptisms and several comings of Christ in the New Testament. It is easy to work dire confusion by ignoring distinctions which the Holy Spirit has made.

Duty is plain; interpretation is most difficult. Young, in his Concordance, gives over seventy rules of exegesis, with instances from the Bible. Suppose a man to pay no attention to these rules which are the garnered experiences of centuries of devout and intelligent study of the Bible, can he expect to rightly understand the Word? Just in proportion to the strength of his conviction that the Bible is one book, easily understood, with its literal interpretation, the only interpretation, will it be difficult for him to discover the truth. The probability is that he believes today just what he did twenty-five years ago. He goes to the Bible to prove his theory, and a man who seeks, finds. In the article above, the ancient earthly kingdom of Israel, the restored kingdom which the apostles hoped for, the spiritual kingdom of Christ, and the everlasting kingdom are jumbled together.

In the opening of a discussion there ought to be a definition of terms, a statement of what is to be proved. The affirmative ought to tell us what he means by millennium, what by the kingdom, the reign of Christ etc. He appears to think that Christ is not now sitting on the throne of glory. "Heaven is my throne and earth my footstool." There are not two thrones in any kingdom, there could not be a more glorious throne than that of God.

Jesus is now a King enthroned. In his prayer Jno. xvii. 5, Jesus said: "And now, O Father glorify me with thine own self with the glory I had with thee before the world was." In Luke xxiv. 26, "Ought not Christ to suffer these things and to enter into his glory." In Heb. ii. 9 we see "Jesus because of the suffering of death crowned with glory."

In Phil. ii. 9, "God highly exalted him and gave unto him the name which is above every name." In 1 Cor. xv. 24-28. we are taught that Christ must reign till he hath put all his enemies under his feet, then he will deliver up the kingdom to the Father." 1 Tim. iii. 16, says he was received up in glory. In Acts vii. 55. Stephen, and xxii. 7-11, Paul saw Jesus in glory. In Rev. iii. 21, Jesus says he is seated in his Father's throne. in xxii. 1. the throne is shown to be one, "the throne of God and the Lamb." So Jesus is now king, he is seated upon the throne of glory, and of course he will be when he comes at the judgment day.

As to restoring, making new, Jesus is doing that now. The passage quoted and misapplied by the affirmative will be found in Acts xv. 14-19. Read it and see for yourself that Jesus is now rebuilding the tabernacle of David. He is making men and women new. 2 Cor. v. 17 every day, six thousand on an average every day in the year.

Since Eld. Wilson has not told us what the millennium is, we turn to the Bible. In one chapter only is it named. Six times it occurs in Rev. xx. Read it and you will see that Satan is to be bound for a thousand years so that he cannot deceive the nations. That would be universal righteousness. After the thousand years are finished Satan shall be loosed out of his prison, and shall deceive the nations, raise a war and be overcome. After that the devil will be cast into the lake of fire to be tormented forever. Now turn to Matt. xxv. 31-46, which the affirmative coolly says is pre-millennial, and note that it describes the judgment day. There the devil and those whom he deceived are consigned to the lake of fire. Turn again to Rev. xx. 11-15, and you have Matt. xxv. 31-46 repeated. Matt. xxv. 41, "Depart from me ye cursed into the eternal fire prepared for the devil and his angels" is Rev. xx. 15, "If any was not found written in the Book of life he was cast into the lake of fire." The last verse of this chapter in Matthew says it is everlasting. No room whatever for Satan to come forth and deceive the nations after that judgment of Matt. xxv.

In the above two articles you have practically the whole discussion. The affirmative can jumble Scriptures together which have the same word used, in a different sense by the sacred writers and to one who looks only at the surface it will appear plausible. A half column of such mingling would require three columns to show the true idea demanded by the circumstances and context. No passage he can quote will come near to proof of his proposition. Let him choose one he considers the strongest and the negative will show it either has no bearing, or proves the opposite.

The truth is God does not wish us to know the time of the second coming of our Lord. The attempt to find it out is sinful. To know it would be a fearful calamity. More than that, the very thing which these good brethren long for, the personal, literal coming of Jesus to live in Jerusalem or in Chicago, would be of no advantage to the cause of Christ, but a great misfortune. To men of hard common sense to whom the Word is a finality in argument, we think these things can be shown.

Geo. T. Smith.

Dear Brothers and Sisters:

In sending in the minutes of our Annual Conference, which was held here at St. Paul, Nebraska, I overlooked the Evangelist's Report of labor; but will send it in now:

Total am't money rec'd,	$399.81.
Expense,	$25.28.
Am't. less expense,	$376.53.
Am't due Evangelist,	$128.47.
Number of discourses	174.
Number baptized,	42.

Almus Adams, Evangelist. Submitted in love.

Rena M. Gordon, Sec.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

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This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 6cts each or 50 for $1.00.

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List of Churches.

The Brethren of the Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 5th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reamer Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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No. 21, "	10:36 "
No. 11, "	1:23 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8.59 "

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No. 14, Ex. Sun.	7:35am
No. 6, "	11:51 "
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Westward.	3	19	39	5	7	
	AM	PM	AM	PM	PM	
Pittsb'gh, lv.	7 00					* Flag stop for Chicago Passengers. † Stops to discharge Through Passengers from the East.
Alliance, ar.	8 50					
" lv.	10 30					
Canton, lv.	10 58					
Massillon, "	11 37					
Wooster, "	12 16					
Mansfield, "	1 00					
Crestline, ar.	2 00					
" lv.	2 02					
Bucyrus, "	2 37					
Lima, "	4 00					
Van Wert, "	4 44					
Ft Wayne, "	5 45					
Arcola, "	6 03					
Columbia City, "	6 38					
Larwill, "	6 50					
Warsaw, "	7 11					
Etna Green, "	7 23					
Bourbon, "	7 35					
Inwood, "	7 47					
Plymouth, "	8 06	5 20				
Grovertown, "	8 18					
Hamlet, "	8 24					
Davis, "	8 30					
Wanatah, "	8 42	6 12				
Valparaiso, "	9 05	6 30				
Wheeler, "	9 16					
Hobart, "	9 25					
Liverpool, "	9 35					
Clarke, "	9 45					
Chicago, ar.	10 30	7 00				
	PM	AM				

Eastward.	20	6	4	50	24	
	AM	PM	AM	AM	PM	
Chicago, lv.	12 30	5 00	11 35	2 45	10 20	
Clarke, "	12 42		11 50		10 32	
Liverpool, "	12 50		11 58		10 40	
Hobart, "	1 01		12 09		10 51	
Wheeler, "	1 09		12 17		10 59	
Valparaiso, "	1 16	5 45	12 24	4 02	11 06	
Wanatah, "	1 37		12 45		11 27	
Hanna, "	1 47		12 55		11 37	
Davis, "	1 52		1 00		11 42	
Hamlet, "	1 58		1 06		11 48	
Grovertown, "	2 05		1 13		11 55	
Plymouth, "	2 20	6 05	1 28	4 50	12 10	
Inwood, "	2 32		1 40		12 22	
Bourbon, "	2 44		1 52		12 34	
Etna Green, "	2 56		2 04		12 46	
Warsaw, "	3 10	6 30	2 18	5 05	1 00	
Eagle Lake, "	3 20		2 28		1 10	
Pierceson, "	3 30		2 38		1 20	
Larwill, "	3 39		2 47		1 29	
Columbia City, "	3 45	6 50	2 53	5 40	1 35	
Arcola, "	3 59		3 07		1 49	
Ft Wayne, ar.	4 15	7 05	3 23	6 00	2 05	
" lv.	4 20		3 30		2 10	
Van Wert, "	5 05		4 15		2 55	
Lima, "	6 40		5 50		4 30	
Bucyrus, "	7 45		6 55		5 35	
Crestline, ar.	8 30		7 40		6 20	
" lv.	8 40		7 50		6 30	
Mansfield, "	9 27		8 37		7 17	
Wooster, "	10 11		9 21		8 01	
Massillon, "	10 50		10 00		8 40	
Canton, "	11 08		10 18		8 58	
Alliance, ar.	11 30		10 40		9 20	
Pittsb'gh, ar.	1 15	8 50	12 40		10 45	
	PM	AM	PM	PM	PM	

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Chicago	8:30pm	8:05am	1:30pm
Elkhart			
Hamm'ond	10:28pm	9:07am	
Hobart	10:53pm	9:42am	
Valpar'o	11:16pm	10:07am	
S Wan'h		10:34am	
Knox	12:18am	11:00am	4:01pm
Argos	12:35am	11:48m	
Ft Wayne	2:50am	2:00pm	4:50pm
Cleveland	10:20am	8:00pm	11:45pm
Buffalo	4:55pm		8:00am

Local PP			
7:50am			
8:06am			
10:16am			
11:00am			
11:56am			
2:25am			
2:56am			
4:30pm			

TRAINS GOING WEST

Buffalo	12:50pm	8:35am	
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Knox	6:50pm	4:01pm	6:38pm
S Wan'h		4:16pm	
Valpar'o	8:00pm	4:34pm	
Hobart	8:21pm	5:17pm	
Hamm'ond	8:36pm	5:43pm	
Elkhart			
Chicago	7. 0pm	7:0'pm	9:00 m

L	F	
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	1:20pm	
	4:40pm	
	10:10pm	
	10:45pm	
	11:30pm	
	12:45am	
	1:05am	
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The Restitution.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, NOVEMBER 18, 1896. NUMBER 43.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christian King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Plough Deep.

Plough deep!
Sow not thy precious seed
Among the scorns uprooted weeds,
Or thou shalt weep
To find thy crops all choked and dead,
And nought but thorns and tares instead.
Then plough down deep.
The promise ringing in thy ears,
That those who sow their seeds in tears
In joy shall reap.

—A. G. Evans.

Communicated.

Joonas (Jonah C. V. & R. V.) Chapter 1.

1. And a word of the Lord occurred unto Joonas, the son of Amathi, saying,

2. Arise and go thy way unto Nineve that great city and herald therein, because the cry of the evil thereof hath come up unto me.

3. And Joonas arose to flee to Thasis from the face of the Lord, and he went down to Joppee; and he found a vessel bound for Thasis and gave his passage-money and embarked therein to sail with them to Thasis away from the face of the Lord.

4. And the Lord gave a wind (spirit) to be upon the sea, and there became a great billowy surging in the sea, and the vessel was in danger of being wrecked.

5. And the sailors were alarmed and called for help, each one unto his god, and they cast out into the sea the wares that were in the vessel, that it might be lightened of them; and Joonas had gone down into the hold of the ship and had lain down to sleep and was snoring.

6. And the lookout came to him and said, Why art thou snoring? Arise and invoke thy god, that God may save us and we perish not.

7. And each one said unto his neighbor: Come let us cast lots and find out on whose account this evil is upon us: and they cast lots and the lot fell upon Joonas.

8. And they said unto him, Tell us what thy employment is and whence thou comest, and from what sort of a laity thou art.

9. And he said unto them, A bond-servant of the Lord am I and the Lord God of the heavens I venerate, him who made the sea and the dry land.

10. And the men were alarmed with great fear and said unto him, Why hast thou done this? For the men had become aware that he was fleeing from the face of the Lord, because he had told them.

11. And they said unto him, What shall we do to thee and the sea shall assuage from us? Because the sea was going its way and stirring up still more billowy surging.

12. And Joonas said unto them, Take me up and cast me into the sea, and the sea will be assuaged from you: For I am aware that this great billow surging is upon you because of me.

13. And the men made strenuous efforts to return to the land and were unable, because the sea was going its way and wounding itself more and more against them.

14. And they called unto the Lord for help and said, In no wise, O Lord, may we perish on account of this man's soul, and give not justified blood to be upon us: For thou hast done in the way thou didst counsel.

15. And they took Joonas and cast him out into the sea, and the sea stopped from its vaulting.

16. And the men feared the Lord with great fear, and sacrificed a sacrifice unto the Lord and vowed the vows.

Chapter 2.

1. And the Lord directed a great sea-monster to swallow Joonas; and Joonas was in the belly of the sea-monster three days and three nights.

2. And Joonas offered [illegible]-prayer unto the Lord his God from out the belly of the sea-monster.

3. And he said I cried in my tribulation unto the Lord my God, and he heard my cry from out the belly of Hades, my voice did hear:

4. Thou didst cast me away into the depths of the heart of a sea and currents encompassed me, all thy high billows and waves went over me.

5. And I said I am thrust away from thine eyes. Surely I shall never again look unto thy inner sanctuary.

6. Water was poured around me unto my soul; a farthest abysmal depth encompassed me; my head sunk down into rifts of mountains;

7. I went down into an earth whose bars are age-lasting constraints: and let destruction of my life arise, O Lord my God.

8. As my soul was failing me, I remembered the Lord, and that my votive-prayer might have come unto thee into thy inner-sanctuary.

9. Those who watch to guard vanities and lies have failed of their mercy.

10. But I with a voice of praise and confession will sacrifice unto thee; all that I have vowed will I pay unto thee, the Lord of instrumental-salvation.

11. And direction was given from the Lord unto the sea-monster, and he threw Joonas out upon the dry land.

Chapter 3.

1. And a word of the Lord occurred unto Joonas a second time:

2. Arise, go thy way unto Nineves that great city, and herald therein according to the former heralding, which I told thee.

3. And Joonas arose and went his way to Nineve even as the Lord had said. Now Nineve was a city great for God, about a journey of three days in extent.

4. And Joonas began to enter into the city about one day's journey, and he heralded and said, Yet three days and Nineve will be overthrown.

5. And the men of Nineve put faith in God, and heralded a fast and put on sackcloth from their great unto their small.

6. And the word of the Lord drew nigh unto the king of Nineve, and he stood out from his throne, and took off his kingly robe himself and put on sackcloth, and seated himself upon ashes.

7. And it was heralded and decreed from the king in Nineve and from his grandees, saying, Let the men and the chattels and the cattle and the sheep not taste nor be pastured nor drink water:

8. And the men and the chattels (slaves) put on sack-cloth and called unto God for help continuously; and they turned each one from his own way his wicked way, and from the iniquity in their hands, saying,

9. Who knoweth whether God will not change his mind, and turn away from the wrath of his anger, and we be not destroyed?

10. And God saw their works, that they had turned away from their wicked ways; and God did change his mind in respect to the calamity which he had talked of doing to them, and did not do it.

Chapter 4.

1. And Joonas was distressed with great sorrow and discouraged:

2. And offered votive-p ayer unto the Lord and said, O Lord, were not these my words, while I was yet in my land? Therefore I anticipated fleeing to Thasis, because I knew that thou wert merciful and pitiful, forbearing and very merciful, and one who dost change thy mind in respect to the calamities.

3. And now, O Lord, sole master, take my soul from me, because it is a good thing for me to die rather than live.

4. And the Lord said unto Joonas, Thou hast been exceedingly grieved hast thou?

5. And Joonas went out of the city and sat down away from the immediate presence of the city; and made for himself there a tent and sat down beneath it, until such time as he should see what would be to the city.

6. And the Lord gave direction to a gourd, and it came up over the head of Joonas to be a shade above his head, to shade him from his ills: and Joonas rejoiced with great joy because of the gourd.

7. And God gave directions to an early morning worm, and he smote the gourd and it withered.

8. And it came to pass that with the rising of the sun God also gave directions to a hot scorching wind (spirit) and the sun smote upon the head of Joonas; and he became depressed and was giving up his soul, and said, It is a good thing for me to die rather than to live.

9. And God said unto Joonas: Thou art very much grieved on account of the gourd art thou? And he said I am very much grieved, I am unto death.

10. And the Lord said, Thou wast sparing of the gourd, for which thou hadst suffered no ill, and which thou didst not rear, which came to pass in a night and perished in a night,

11. And should not I be sparing of Nineves that great city, wherein dwell more than twelve myriads of men, who do not know their right hand or their left, and many chattels?

COMMENT.

The book of Joonas is so well-attested, and since the Christ himself accepts the validity of his testimony as a true prophet as well as the credibility of his narrative and his personal experience of his being swallowed by a great sea-monster, from whose belly he escaped alive after a definite period of three days and three nights, and as there still are so many doubters of the "fish-story" at least, I have thought that a translation from the Greek text of the Septuagint which was in fact "the Bible" of Christ's day, might be of interest and profit to the general reader, and I send it herewith.

There are a good many variations from the C. V. and R. V. and some of them very important in their bearing on other portions of Scripture.

In the first place his name was Joonas not "Jonah" and the "son of Amathi" not of Amittai, and he was sent to "herald unto that great city Nineve" not to "cry against it." All he was responsible for was as a true herald to deliver the message committed to him. Results must be left with God. This the denouement shows Joonas was not willing to do. He was not willing to be simply a herald, and that is the great trouble with most of the "preachers" now. They do not realize that they are only "heralds" of the gospel and that their responsibility, authority and official-power even ends with performing this work faithfully.

This I consider one of the most important lessons of this book.

Again Joonas does not state in the ninth verse of the 1st. chapter that he is "a Hebrew;" but does state that he is "a bond-servant of the Lord."

The text says nothing about a "fish" but does state specifically that "the Lord directed a great sea-monster to Joonas." There are other great sea-monsters in the sea besides "fish." This is the best answer to the fish-story objections.

Then the kind of "prayer" that Joonas offered "from out the belly of the sea-monster" was "votive-prayer." This is not unimportant. Again Joonas says God heard him "from out the belly of Hades" The C. V. and R. V. say "the belly of hell." The general idea of "hell" is that it is a place where there is not any too much water, and this was a place of water was it not? The next verse says it was "the heart of the sea." The 6th verse says "a farthest abysmal depth environed me." The 7th verse says "I went down into an earth where bars are age-lasting constraints." Who were constrained here? The whole idea of "constraint" is left out of the C. V. and the R. V. Is this not the place perhaps referred to by Peter and Jude, where disobedient spirits were held in constraint awaiting the judgment of the great day? Who knows whether the deepest place of this planet earth may not be in the sea somewhere? There is no word for "pit" in the text.

The significance of Joonas votive-prayer is brought out in the 9th verse R. V., 10th verse (Septua), "all that I have vowed will I pay," and in this text it reads "unto the Lord of instrumental-salvation." In the 2nd verse of the 3rd chapter "herald" is "preach" in the C. V. and R. V. Before it was "cry against." Again, in the 3rd verse of the 3rd chap. the text reads "Now Nineve was a city great for God" instead of "was a great city" merely—and "about three days journey in extent" instead of "three day's journey." "Heralded" instead of "cried" all along here in the 4th, 5th and 7th verses. In the 7th and 8th verses the word rendered "beast" and "beasts" is "chattels" or "chattel" meaning "slaves" no doubt. They were not commanded to put sackcloth on the "beasts" probably, neither is it probable under the circumstances that "beasts" called unto the Lord for help as stated in the C. V. and R. V. By the term "Tharsis" was meant the country known to us as "Thrace" —called "Tarsish" in C. V. and R. V.

God is said in this 3rd chapter to have "changed his mind" and the word so-translated is the word usually translated "repent." The trouble with this idea is that theology has given a peculiar bias to our word "repent."

The great moral lesson of the whole book is the divinely taught truth that God is more merciful by far than any human conception of mercy, even an enlightened one as was that of the prophet Joonas.

CHAS. GARDNER.

The Record.

As we read and search the record that God has given us, plain simple truths which theology cannot get away with comes to our mind; "And this is the record that God hath given to us, eternal life and this life is in his Son." 1 John v. 11.

God has not given us eternal life, but a record of eternal life, and this life is in his Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life." Then if you and I have the Son of God we have eternal life. Why? For the simple reason that, this eternal life is in his Son, and if we have not the Son of God we have not life. How does this harmonize with theology; one teaching us it is conditional, the other we inherit it?

Let us examine the record and see what it does teach. 10th verse: "He that believeth on the Son of God hath a witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." The record that God gave of his Son, is: that eternal life is in him, and he that does not believe this, hath made God a liar, because he believeth not the record. Pretty plain language, isn't it?

Then for us to say [illegible] eternal life independent of Christ is the first, and greatest step in denying the record. So the first step in believing the record is, that we are now mortal and when we die we are dead both soul and body, and dependent upon Christ the Life-giver for a future life.

2nd, Another essential thing is: that the promise to Abraham is yet future, and when Christ who is Abraham's Seed (Gal. iii. 16) comes, he will possess the land forever.

3rd, That Christ is the descendant of David, and the rightful heir to his throne. Acts ii. 30.

4th, That the kingdom which Adam sold to the devil will be brought in subjection to the will of God, and will be yours and my future home, if we are an overcomer. Dan. vii. 22, 27; Rev. v. 9, 10.

"If ye believe these things," then what? "He that believeth and is baptized shall be saved." Mark xvi. 16. What are we baptized for? For the remission of sins. Acts ii. 38. Can we receive remission of sins if we have been baptized, without repenting before baptism? Peter says, repent, then be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit. Why not baptize in the name of Paul, or Apollos? "For as many as have been baptized into Christ have put on Christ." Gal. iii. 27. And he (Christ) is the Son of God, so if we put him on by being baptized into his name, we have the Son of God, and he that hath the Son hath life, and he that hath not the Son of God hath not life." Do not carry the idea that as soon as you put on Christ you come in possession of eternal life, for we are to seek for it through faith, and obedience, and when Christ who is our eternal life shall appear, then shall we appear with him in glory." Col. iii. 4. "We shall be like him for we shall see him as he is." 1 John iii. 2. Why is it that people will believe theology instead of the Bible?

If you believe that you have eternal life abiding in you now, then you are not seeking for it, and will not receive it. But if you believe you have not got it, and are seeking for it, then you do with patience wait for it. Therefore, brethren, it behooves us to be ready when the Life-Giver comes, and hear him say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Yours in the hope,

FRED EDDY, Jr.

Bible Immortality.

The word is used only [illegible] times in the Book. My text is [illegible]m. ii. 6, 7) God (in his righteous judgment) "will render unto every man according to his deeds: to them, who by patient continuance in well doing, seek for glory, and honor, and immortality, eternal life." Here is a promise of eternal life to all who seek the future glory, honor and immortality, in the way described, and will be given in the day "when God shall judge the secrets of men by Jesus Christ." (16 verse) Paul wrote to Timothy (iv. 1) "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at his appearing and kingdom." "Preach the Word." The great reward must follow the judgment at the "Second Appearing." Then the seekers for glory and immortality and the highest honor that can be gained, will surely find the promised gift of a glorious, immortal life. We should seek for an immortal body instead of the present corruptible body. Paul wrote to the church at Philippi. "For our citizenship (Politeuma) is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Why seek for immortality? Because we are entirely destitute of it. The Bible never calls men immortal in this life, but calls him immortal? or 8 times. Job enquires "Shall mortal man be more just than God?" Paul in his letters calls him mortal, declares several times that "this mortal shall put on immortality" at "the resurrection of the just." (1 Cor. xv.) He says, when "mortal shall put on immortality, and death will be swallowed up in victory."

We should seek for immortality by a patient continuance in well-doing, so that when we obtain it, God will render eternal life to us at the time promised. We must become immortal first in order to live forever, so we are told that "Christ brought life and immortality to light through the gospel." By this light, those who do not seek for the blessing of an immortal body will not live forever in any place. When and how may these two gifts be obtained? Not by man's worst enemy —death. Let the plain words of the Prophets and those of Christ and his Apostles answer. Isaiah says: "Thy dead men shall live, with my dead body shall they arise." "Awake and sing ye that dwell in dust." Isa. xxvi. 19. David declares, "I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life." Dan. xii. 2. Jesus said unto her, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." John xi. 25, 26. "And whosoever liveth and believeth in me shall never die." "Those alive at his coming will be changed to immortality without death." Paul writes to the mourners, "I would not have you ignorant brethren concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Paul assures them by the Word of God, these sorrowing friends that these sleepers will meet the coming Savior as soon as those who will be alive at his coming. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first." Then he asserts that the saints changed, without death, will meet the Lord with risen ones. Thess. iv. 3. "As in Adam all die, even so in Christ all shall be made alive—they that are Christ's at his coming." 1 Cor. xv.

E. ROYE.

Selected.

The Solidarity of the Jewish People.

It is the marvel of history that this little people, beset and despised by all the earth for ages, maintains its solidarity unimpaired. Unique among all the people of the earth it has come undoubtedly to the present day from the most distant [illegible], Forty, perhaps fifty, centuries rest upon this venerable contemporary of Egypt, Chaldea, and Troy. The Hebrew defied the Pharaohs; with the sword of Gideon he smote the Midianite; in Jephthah, the children of Ammon. The purple chariot-bands of Assyria went back from his gates humbled and diminished. Babylon, indeed, tore him from his ancient seats and led him captive by strange waters, but not long. He had fastened his love upon the heights of Zion, and like an elastic cord, that love broke not, but only drew with the more force as the distance became great. When the grasp of the captor weakened, that cord, uninjured from its long tension, drew back the Hebrew to his former home. He saw the Hellenic flower bud, bloom and wither upon the soil of Greece. He saw the wolf of Rome suckled on the bank of the Tiber, then prowl, ravenous for dominion, to the ends of the earth, until paralysis and death laid hold upon its savage sinews. At last Israel was scattered over the length and breadth of the earth. In every kingdom of the modern world there has been a Jewish element. There are Hebrew clans in China, on the steppes of Central Asia, in the desert heart of Africa. The most powerful races have not been able to assimilate them, the bitterest persecution, so far from exterminating them, has not eradicated a single characteristic. In mental and moral traits, in form and feature, even, the Jew to-day is the same as when Jerusalem was the peer of Tyre and Babylon. In the greedy energy of the Jewish trader smoulders some thing of the old fire of the Maccabees. Abraham and Mordecia stand out upon the sculptures of Nineveh marked by the same eye and beard, the same nose and jaw by which we just now recognize their descendants. Language, literature, customs, traditions, traits of character, these, too, have all survived. The Jew of New York, Chicago, St. Louis, is, in body and soul, the Jew of London, of St. Petersburgh, of Constantinople, of the fenced cities of Judah in the days of David.—*The Miracle of Judaism.*

Love the Bible.

When you open the Bible, never forget that it is the Word of God. That he is as really speaking to you there as he spoke with Moses on the mount. As you read, let Scripture explain Scripture; and use the more easy portions to shed light upon the more deep and difficult. Never be satisfied with merely skimming the surface of the Bible. You are to search the Scriptures. "Plough into the Bible," was the saying of a wise and good man.

David often tells how he stood in awe of God's word; and so of many other of the saints and holy men of old.

It is said of King Edward VI. of England, that once, when quite young he could not reach to some book, and an attendant put down a large Bible that he might stand on it to reach up. But the king refused reverently, and rebuked him for his careless disrespect shown to the Word of God. There may sometimes be outward respect without inward piety; but in his case we know it arose from the real love of the truth, and honor to the Author of the book.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JORLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER, 18, 1896.

Now that the presidential election is over, and the country is settled so far as the policy of the government is concerned, we look for our patrons to fulfil their promises to us and send in the amounts owing us at once. We have a right to expect that you will be as good as your word. We have struggled along through the excitement of the campaign with very little money, and now that the time is here that you should remit, we expect you to favor us promptly. Do not lay this aside till you have arranged this little remittance. Each individual one may be small, but remember the littles from each will aggregate a large sum for us. We need money right now. It is our money that we want.

The money we have earned and should have. Remember we need it now.

CECIL said people looked at him six days in the week, to see what he meant on the seventh.

"To the generous mind, the heaviest debt is that of gratitude, when it is not in our power to repay it."

APPLICATION is the price to be paid for mental acquisition. To have the harvest we must sow the seed.

BISHOP HALL said that those who give not till they die, show that they would not then if they could keep it any longer.

"IT is not money, nor is it intellect that governs the world; it is moral character; it is intellect associated with moral excellence."

"RUFFINI says nothing is so wholesome, nothing does so much for people's looks as a little interchange of the small coin of benevolence."

"NOT only to say the right thing at the right time and right place, but far more difficult is it to leave unsaid the wrong thing at the tempting moment."

"ANOTHER word to struggling weary souls; Let us wipe away our tears, lift up our hands and gird ourselves for brave and cheerful toil. In due time the release will come, rest will be so sweet after the toil is over; glory so bright after the darkness has passed; victory so grand, that we shall not wish the conflicts to have been less fierce, or the perils of the way less numerous or painfull."

THE meetings that are being held in Plymouth are very interesting. Brother and Sister Woodward are as usual, doing a grand work in the preaching of the Word. Three have already come out on the Lord's side, and we feel sure that others are almost persuaded. May God help them to decide before it is too late. We are glad to be able to say that we have taken no step backwards, and that never did Plymouth have a better working church, not a drone or fossil among them. We ask the prayers of all God's dear ones, that he will continue to bless our efforts.

"HAVE you ever seen those marble statues in some public square or park which art has fashioned that, through the lips or through the hand the water flows in perpetual stream, on and on, for ever, while the marble stands there, passive, cold, making no effort to stop it? Just in that way time flows through the hands of men—swift, never pausing till it has run itself out, —and there is the man petrified into a marble sleep, not feeling what it is which is pouring away forever. In this way the destiny of nine men out ten accomplishes itself—slipping away from them, aimless and useless till it is too late."

THOLUCK said he was bound to confess that, the further his studies extended, the more clearly he saw that the religion of the Old Testament and the gospel constitute one Revelation; and the higher has been his estimate of the loftiness and depth of the Jewish economy! This is partly right and partly wrong. It is true that both testaments go to make up one book, and one system of truth. But it is decidedly wrong to speak of the religion of the Old Testament, and that of the gospel. This gives the impression that the gospel was introduced in the New Testament. And we ask, If that be so, can Abraham, Isaac, and Jacob, David, and all the prophets be saved without Gospel? Do we not read that Abraham's faith was reckoned to him for righteousness, or justification from all sin? We do. What then, did Abraham believe? What did Abraham's faith take hold of? What did we ask again, did he believe? He believed the wonderful promises God made to him,—that he and his seed, the Christ, should have the land of Canaan for an everlasting inheritance, and dominion over all the earth, which included everlasting life to enjoy the inheritance for ever. Was not this glad tidings? And when to this was added that he and his seed should bless all the families of the world, I ask, could there be better news than this brought to man? And what is Gospel but good news? And does not Paul distinctly say in Gal. iii. 8, that these promises to Abraham were Gospel to him? Most assuredly he does. We conclude then, that *all* the saved, will be saved by Gospel. The difference only being that other conditions are exacted of man now; repentance and remission of sins are now preached in the name of Jesus, and his commandments have to be observed to the end of life's journey.

Resurrection Matters.

It is an undeniable fact that the doctrine of the Resurrection of the dead is taught in the Bible, and by this *one fact* alone it is distinguished from all other systems of religion that ever existed. No other book teaches such a doctrine except those that have copied it from the Bible. And there is no system of religion that teaches it but that founded upon its precepts and doctrines. The Atheist denies that the Bible is a revelation from God. He may deny what he will, but one thing he cannot deny, and that is, that the Bible exists. It is a favorite argument with them when asked to account for its existence, to say that it was written by hypocritical and designing priests, and foisted upon an ignorant and credulous people. If this be so, then there must have existed a religious system that held and taught that when a man died, he was really dead, and *needed* a resurrection, in order to have a future life. And we call upon Atheists for *evidence* that such a system ever existed since the days of the apostles, apart from their teaching.

We hold that no such evidence can be produced from history, and that therefore the Atheist's theory that it was written by the priests falls to the ground,—seeing such priests never existed except in the Atheist's mind. But the Bible *does exist* without such priests, and how *came it* into existence is the question for them to grapple with again. In all the ancient writings of heathen philosophers not the slightest reference is made to a resurrection of *dead men*. It is foreign to all experience, and far away from man's thoughts. Whence came it then? Nature could not reveal it. Darwin, when written to by a young man about a future life, replied: "Nature teaches nothing concerning it". Just so; it is more than natural,—it is divine. No truth is more clearly taught in the Bible; but it has always been met by the objection that the body laid in the grave and soon decomposes into its elements, which are scattered over the earth, and enter into new combinations, even forming a part of other living bodies. But science teaches us that the identity of the body consists, not in a sameness of particles, but in the same kinds of elementary matter, combined in the same proportion, and having the same form and structure. Hence it is not necessary that the resurrection body should contain a single particle of the matter laid in the grave, in order to be the same body, which it will be, if it consists of the same kinds of matter, in the same proportions and has the same form and structure. The particles of our bodies are often changed during our lives, yet no one imagines that the old man has not the same body as in infancy.

We have read of a man who through illness forgot that he had a wife and children, though he recollected the accident that caused his illness. And of another who recollected names and events, but did not recollect the house in which he lived for years. And we know by experience that we are only aware of our individuality by recollection. How does a person in the morning know that he is the same person that went to bed the night before? Is it not by remembrance,—and as sleep resembles death by being a state of unconsciousness, what difficulty is there in believing that God can and will re-create and make conscious those who are now dead, more especially when we bear in mind that a "book *of remembrance* was written *before* him, *for* them that feared the LORD and that thought upon his name," Mal. iii. 16.

The Resurrection of Christ.

"We cannot begin to appreciate the importance of the resurrection of Christ or its place in the Christian system if we do not extend that system beyond New Testament Times. While Christ is unquestionably the central figure of the New Testament, this is only the opening of another chapter in Redemption's story. The doctrine of the Anointed permeates the writings of Moses and the prophets and the Psalms—extends back to Abel and the garden of Eden. Since the promise that the seed of the woman would be the crusher of the Serpent's seed it has constantly been the theme of promise, so that the deliverance and the Deliverer have been inseparably connected.

As the Divine plan was gradually unfolded, the faithful eye peered into the future, and feasted upon the prospect. Near the last days of the Israelitish commonwealth "God sent forth his Son, made of a woman, made under the law," Gal. iv. 4, but that was only the initiation of the Divine purpose in and through the Messiah. His life-work and death were only links in the chain of Divine Purpose. Had he remained in the grave the promised deliverance could never have been effected. His resurrection, then, was *another* link in the Divine chain, and of equal importance with any that had preceded it, or any that may follow. Each link has its own place, in its own time. If the link of resurrection had not been added the chain could never have been completed. The woman's seed would have no power to crush the Serpent's head. The reign of sin and death would have gone on and on. Yes, the non-resurrection of the promised seed would have destroyed the hope that death would die.

The resurrection of Christ was part of Jehovah's programme. By his prophets he had foretold not only his sufferings, but the glory that should follow. Luke xxiv. 25–27; also 44–47. And Acts xvii. 2, 3. The importance of the resurrection of Christ is plainly seen by the words of the Spirit in 1 Cor. xv. 17, 18, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. No deliverance from the grave, no glory to follow if Christ be not raised. But Paul never doubted the resurrection of Jesus after his eventful journey to Damascus; and his argument here is so clear and powerful that it is absolutely incontrovertible. We have also the testimony of those who accompanied the Lord during his public ministry, to whom he showed himself alive after his passion, by many infallible proofs, being seen of men for forty days. Their united testimony was, "This Jesus hath God raised up, whereof we are all witnesses." They were not testifying to a *theory* about the resurrection, but the FACT that the Lord was risen.

The idea that the apostles were willfully deceiving others is preposterous. They had everything to lose and nothing to gain by such a course. They were reproached, persecuted, made outcasts, stoned, imprisoned, and yet they persisted that the Lord had risen. Their conduct can only be explained in the light of their repeated declaration that they *really* saw the Lord after God raised him from the dead.

We repeat that his resurrection was not an after-thought made to fit into the Christian system, but an indispensable part of it; and so much so, that if the resurrection of Christ be a myth the whole system falls to the ground, being not of God, but a vain imagination. God either did, or did not raise the Christ from the dead. If he did not, then the golden chain stretching down through the ages, reaching beyond our day into that glorious future when sin and death shall be no more, is, alas, not a golden chain, but a rope of sand. If God *did* raise Jesus, the Christian system is Divine, the Bible is true, the plan it unfolds meets the wants of man and the purpose of God; and the light that streams from it will by and by illumine the whole world,—the whole earth shall be filled with the glory of the Lord.

It was the Creator of all that brought Jesus again from the dead, and why should it be thought a thing incredible that he should raise the dead? Let us once see his all-powerful hand in the matter and there will be no need to deny or waver. A wavering loses the assurance of future things that God has given. The death and resurrection of Christ go hand in hand. "He was delivered for our offences, and was raised again for our justification." Rom. iv. 25. Where is there any ground for justification if men deny or doubt that God raised up his Son Jesus from the dead?

In the resurrection and exaltation of Jesus we have the evidence that God has accepted him, and that a way of deliverance has been opened up from sin and death. This in every way we may look at it the resurrection of Christ is of supreme importance to all who claim to be his followers; for if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and became the first fruits of them that slept.

Hope Begotten by the Resurrection of Christ.

AN ADDRESS.

In writing to the Elect ones scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, Peter seems to overflow with gratitude and praise for the signal position he and he and his brethren occupied. After the address he gives vent to his feelings in this way: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us *again* unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation ready to be revealed in the last time."

Doubtless you are all familiar with the words of Jesus to Nicodemus in the third chapter of John, "Except a man be born *again*, (or from above,) he cannot see the kingdom of God!" To be born is to be brought forth. "The natural birth counts for nothing; wealth, position, learning, and descent from Abraham, even, count for nothing by way of passport into the kingdom of God; a man MUST be born *again*—brought forth again; an absolute condition. The ruler was amazed and perplexed beyond measure at these words of the young prophet of Nazareth; but they are repeated again and again, showing that this being brought forth a second time was a matter of life and death with every one." But, as in *nature*, begettal must precede birth, so in grace, or favor; for in James i. 17, 18, we read that the Father of Lights "begat" him and his brethren, "with the word of truth." This agrees with Peter, for the Father of Lights is the Father of our Lord Jesus Christ. As the first birth brought them into natural life, the second birt would bring them into

SPIRITUAL LIFE.

As the natural father was the author of natural life, so a spiritual father must be the author of spiritual life. God is a spirit,—God had begotten them. God was their father. They were his children,—not by birth yet, but by faith in Jesus Christ. Legally they were sons by adoption; they had been baptized into the name, but their natures would not be changed till they came to the birth. The *begettal*, then, is mental and moral, not physical. It affects the mind, character, disposition. It does not change the nature of our existence. This change of mind called begetting is produced by God; not by a sovereign exercise of his will or power; there would be nothing moral about such a change; therefore is it moral means are used. The love of God is manifested in the gift of his Son; and in promises of good in the future through him; and wherever there is any response in one's heart to the manifested love of God, it produces a change of mind and conduct toward him, and results in *obedience* to him. In other words, having fallen in love with and believed in and complied with the conditions imposed, they *hope* for what is promised; that is, they desire and

EXPECT WHAT IS PROMISED,

and they have a perfect right to. They have laid hold upon the hope SET BEFORE THEM, and therefore have a valid hope—a good hope through grace, or favor. By that I mean that God was under no *obligation* to make such promises, but *did* make them—that we cannot earn or purchase a share in them, for it is by favor we are saved, through faith; or as Peter in this passage puts it, "That according to his *abundant mercy* he hath begotten us."

Observe, Peter says God had begotten them *again*? What! had they previously had a hope and lost it? It appears so. But *how* had they lost their hope? What had they hoped for? Follow the two disciples on the way to Emmaus after the crucifixion, and hear them sorrowfully saying to their unrecognized fellow traveller, "We trusted (hoped) it had been he who should have redeemed Israel. And why should they not? Had not God by his prophets for ages foretold the coming of a son of David who should re-erect the throne of David, and restore again the kingdom to Israel? Did not the wise men say, where is he born king of the Jews? And back of this, did not Gabriel positively say to his mother that the Lord God would give him the throne of his father David? Had he not gone everywhere telling the people that the kingdom of God and of Israel was coming? Had he not promised each one of them a throne with jurisdiction over a tribe when he should occupy the throne of his father David promised him? Did he not witness the good confession before Pontius Pilate, that he was born to be

KING OF THE JEWS?

This cannot be denied. This being promised and believed they of course hoped for it. We trusted it had been he who should have redeemed Israel. And then, after all this to see him seized, and mocked, and spit upon, and crowned with thorns and nailed to the accursed tree till he died, and then laid away in Joseph's new tomb, is it any wonder they lost their hope for the time being, seeing they had the idea that the kingdom of God should immediately appear? No; it was *no* wonder, seeing they misapplied the order of events, and failed to understand the *purpose* of his death. But imagine their joy when they found that he was alive again!

I think the bluff old Peter must have been thinking all this over just before writing this letter; thinking of his own disgraceful denial of him the night of his betrayal, and of the bitterness of the reproaches he heaped upon himself after the cock crew and he saw Jesus look at him. Yes, it seems to me that he had been going over all this, mentally, and thought of the

BLESSED JESUS

having mentioned him by name after his resurrection, to let him know that he had not discarded him on account of his base conduct. Said he, "Go and tell my disciples, and Peter, they must meet me in Galilee." In a happy frame of mind to write a letter to the Elect, was Peter, and so he begins: "Grace unto you, and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us *again* unto a living hope—a hope that's vital—a hope of living by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and defiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God—the Gospel through faith, unto the life ready to be revealed in the last time. Yes, "hid with Christ in God, in the meantime, and when he who is our life shall appear, then shall ye also appear with him in glory."—Col. iii. 3, 4.

Yes, the assurance that their Lord was alive again, rekindled hope. The crowns and thorns loomed up as brightly as ever they did; they saw that since death was no barrier to *him*, it would be no barrier to *them*. No, "Blessed be the God and Father of our Lord Jesus Christ, which according to his ABUNDANT MERCY, hath begotten us AGAIN unto a living hope"—a hope of unfading, incorruptible life; and my poor heart says, amen, amen. Dear friends, dwell upon the fact that Peter's hope was begotten by

THE RESURRECTION OF JESUS.

(Concluded next week.)

Important Current Events.

FROM ABROAD.

The latest reports from the watchers over the water are to the effect that the terrible state of affairs in Turkey is overshadowing everything else. It is indeed the question of the hour. Public meetings are being held in the cities and towns throughout the united kingdom to express indignation at the fiendish work, and to urge the government to take active measures. Everybody is agreed that the misgovernment in the Ottoman Empire must come to an end.

There is a growing feeling that an understanding has been arrived at between Britain, France and Russia and that an attempt of a settlement of some sort will shortly be made. Great hopes are being founded upon the Czar's visit to the Queen, and of his enthusiastic reception in Paris. Nothing, however, has been made known, officially of what is engaging the attention of the cabinets of the great Powers. But clearly important developments in connection with Turkey will shortly take place. The alternatives suggested on all hands are the deposition of the Sultan or the dismemberment of the Empire.

The London *Spectator* says that dismemberment will be the end of the matter. It does not believe in reformed Pharaohs. The system which allows such a scene as has been presented for the last eighteen months in Turkey is a system which must be swept away and it will not be swept away until shells have exploded in Constantinople.

The revolt in Macedonia still continues, and is spreading. The insurgents have recently had several successful encounters with Turkish troops. The financial situation is getting worse from day to day, and even in quarters where hitherto optimism prevailed, the view is now taken that *bankruptcy* is staring the Ottoman Government in the face.

The London *Spectator* believes that if the Russian people could be convinced that the British People intended to allow them to take Constantinople rather than that Ottoman rule should continue, they would put a pressure upon their Czar, which would be nearly or entirely irresistable. Here, they would say, is the chance of realizing the dream of ages, of obtaining the proper capital of the Orthodox faith, of bringing Russia once for all straight to the water, without access to which no people can have either wealth or external dominion?

It is hardly necessary to say that the drying up of the Euphratean power is almost complete. Writing under date of Sept. 27th, the correspondent of the *Daily News*, says: "The only hope of saving the situation and the Armenians is for England to concede the dominating power of Russia in the Turkish question, and let her occupy Constantinople. It would be merely anticipating history by a few short years, since it is now a foregone conclusion that sooner or later Russia will possess the Bosphorian capital, in spite of any one or all the powers of Europe.

But one may ask what connection these things have with prophecy and religious matters? A great deal. In fact, events are now happening that the Bible student has long expected. For more than forty years they have said that before the end of this age, Russia would possess Constantinople. This was regarded till quite recently, as an impossible thing; now, however, it is openly advocated by the leading newspapers in England. We venture to say that ere long Russia will be in Constantinople, and that for a *set purpose*,—for Rev. xvi. 12 says, "And the sixth angel poured out his vial upon the great Euphrates and the water thereof was dried up that the way of the kings of the East might be prepared." The process is almost complete.

Everything indicates that it will not be long before the last great battle, Armageddon, is fought; and the prophecies of Ezekiel and Jeremiah reveal the result of this battle. From these sure words of prophecy we learn that while it is proceeding, Jesus, the King of the whole earth, accompanied by all his saints, appears upon the scene, and takes a hand in the controversy. And as we do not know how time may elapse between the resurrection and their appearance with him, it behooves us who have named his name to keep our garments pure, and be constantly on the outlook, so that we meet his approving smile.

On the 18th startling news reaches by a correspondent of the San Francisco *Bulletin* in China, that the Czar has massed 112,000 in the divisions of Vladivostock, and commenting upon this fact, says the continuous warlike preparations are anything but assuring,—and says it behooves the British government to thoroughly investigate this important matter. Possibly this demonstration may be for the purpose of creating a diversion in the far East that will enable him to seize the long coveted prize of the West—Constantinople.

NEARER HOME.

We have the late advices from Cuba which say that General Weyler, who has lately taken the field in person has already suffered a serious repulse, losing two of his general officers and many men, causing him to retreat eight miles.

And a special from Washington to the Chicago *Inter Ocean* says that railroad running to Key West, New Orleans and other Gulf Ports are told to be prepared to transport soldiers and heavy war material.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty so far as it professes to be a faith at all, or it is nothing.—*Froude.*

Poetry.

In The Shadow.

I walk through darkened paths, yet know
My Father marks the way I go;
I can not see his tender smile,
But feel his clasping hand the while:
And since he heeds the sparrow's fall
I trust his love, in spite of all.

Borne through the dark by loving arms,
I sometimes shrink with vague alarms,
Yet closer cling that I may hear
The voice that whispers in mine ear,
"Oh, trembling soul," it says to me,
"Rest in the love that clings to thee!"

I can not tell if long the way
By which I go, through night or day;
But, soon or late, I know my feet
Will walk in sunshine, broad and sweet;
And, soon or late, before mine eyes
The radiant hills of peace arise.

Communicated.

Smith and Wilson Discussion. Number 2.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

Eld. Smith speaks about making the Scriptures "a tangled mass of confusion." That certainly would be unskillful work. Such a workman would not place "all Scripture on a level." It was all on a level to Paul. He says: "*All Scripture* given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Again says Eld. Smith: "Does not distinguish between prose and poetry." The use of metaphors, figures of speech, etc., does not detract at all from the literal interpretation of prophetic Scriptures. It is easily distinguished and adds beauty and force to the language. When we speak of "trampling the rights of the people under foot," we have no difficulty in understanding it. We would not expect "the rights to be a literal substance to be walked over by literal feet. Again, "high head," "black look," "heart-melting," "oats brisk," "corn dull," etc. We have no difficulty in distinguishing between the literal and the figurative. Take a sample of prophecy relating to the coming Christ to reign on David's throne. "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." Instead of the poetry obscuring the literal, it lends a joyous and glorious aspect to it. Eld. speaks of "three Jerusalems," "five baptisms," and "several comings of Christ." The coming of Christ we are discussing, is the coming mentioned by the texts you have selected in the resolution. And the Jerusalem he will come to, is mentioned in Zech. xiv. 4, 5: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east." * * * And the Lord my God shall come and all the saints with thee." Take your map Eld. Smith, and you will find the mount of Olives "before Jerusalem on the east." He ascended from that mount, and "this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven."

Acts xv. 14, says: "Simeon hath declared how God at first did visit the Gentiles to take out of them a people for his name. * * * *After this* I will return, and will build again the tabernacle of David which is fallen down, and I will build again the ruins thereof." Eld. Smith says: "Jesus is now rebuilding the tabernacle of David. He is making men and women new every day." Where is your proof that "men and women," is the tabernacle of David in ruins? The Scripture says, (after gathering out a people for his name) "*After this* I will return and will build again the tabernacle of David," etc. He don't commence to build the tabernacle of David until *after his return*. The prophet says: "In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up the ruins, and I will build it as in the days of old. * * * And I will bring again the captivity of my people of Israel and they shall build the waste cities and inhabit them." It is the tabernacle of David which once existed, and is now in ruins, that he will *"build as in the days of old."* Rightly divide the Word of truth Eld. Smith.

Eld. Smith makes out that Jesus is now reigning on the throne of glory. He is personally glorified, but is not reigning on the throne of his glory. He does not thus reign until he comes again. The Scripture says: "When the Son of Man shall *come* in his glory, and all the holy angels *with him*,

THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY."

The adverb *"then"* points to the time when he shall "sit upon the throne of his glory." He is now with his Father upon *his throne*. See Rev. iii. 21: "To him that overcometh will I grant to sit with me in *my throne*, even as I also overcame, and am set down with my Father on *his throne*." The two thrones are distinct. one is his *Father's* throne, and the other is *his throne*. Overcomers are promised a share in that throne.

WHAT THRONE WILL THAT BE?

The following is the last message which was sent to the last prince which sat upon the throne of Israel: "Thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end: thus saith the Lord of Hosts, remove the diadem and take off the crown: this shall not be the same: exalt the low and abase the high: I will overturn, overturn, overturn it; and it shall be no more until *he come* whose *right it is;* and I will *give it him*." Ezek. xxi. 25-27. Notice it was the throne of Israel which was overturned, and is reserved for him whose "right it is."

Isa. ix. 6, 7, prophecies of him whose "right it is:" "Unto us a child is born, unto us a Son is given: and the *government* shall be upon *his shoulder*. * * * Of the increase of his government and peace there shall be no end upon the *throne of David*, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth, even forever. The zeal of the Lord of hosts will perform this." The throne of David was the throne of Israel. This prophecy was made 750 years before the birth.

We come now to the time of his birth, as recorded in Luke i. 31-33, and find a beautiful harmony with Old Testament prophecies. The angel said: "He shall be great, and he shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, (the throne of Israel) and he shall reign over the house of Jacob forever; (the twelve tribes of Israel) and of his kingdom *there shall be no end*."

Peter on the day of Pentecost said: "Therefore being a prophet, and knowing that God had *sworn with an oath* to him, that of the fruit of his (David's) loins, according to the flesh, he would raise up Christ to *sit upon his throne*."

This oath is recorded in Psa. cxxxii. 11: "The Lord hath sworn in truth unto David; he will not turn from it; of the fruit of thy body will I set upon *thy throne*."

Psa. lxxxix. 34, 35: "My covenant will I not break, nor alter the thing that has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and *his throne* as the sun before me."

See Micah v. 2: "But thou Bethlehem Ephrata, though thou be little among the thousands of Judah, yet out of thee shall he ("whose right it is") come forth unto me, that is to be *ruler in Israel*."

Compare with Matt. ii. 1: "When Jesus was born in Bethlehem, of Judea, in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is *born King of the Jews?*"

Should it be objected that the nation of Israel split into two opposing factions and are in exile among all nations, read Ezek. xxxvii. 22: "I will make them (the Jews) *one nation* in the land upon the mountains of Israel; and one King (he whose right it is") shall be King to them all." You cannot make any spiritual Israel out of that. It is the nation that was split in two that is to be made *"one"* and "one king," "shall be King to the united nation in place of *two* as was the case after the division of the nation. The throne of David is the throne assigned to Christ. He is now seated with his Father on his throne. All common sense thinkers would never think of calling that the throne of David. David's throne was in Zion and Jerusalem, and that is where Jesus will reign. See Isa. xxiv. 23: "The moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign "in mount Zion, and in Jerusalem, and before his ancients gloriously." That will be the "throne of his glory." Compared with that glory, "the moon shall be confounded, and the sun ashamed."

I have now complied with Eld. Smith's request, and clearly defined both the throne and kingdom. I may here state that the dominion will extend under the whole heavens. See Dan. vii. 27: "The kingdom and the dominion and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High."

We are now prepared to show that he must come *before his reign*.

W. H. WILSON.

Reply No. 2.

What our readers have a right to demand is a clear statement of the theory held by each. This I do not think the affirmative will give, for I do not think he has a clear cut idea of the future coming of Christ. The text of the proposition says the Lord will sit: the text the affirmative quotes says he will stand. The one places it at the end of the world, Matt. xxv. 46; the other, in a time of war, of captivity and outrage, Zech. xiv. 1-5. If Elder Wilson will write his idea of the second coming of the Lord, and tell us what Christ will do, tell us what is the millennium, how it will come to pass, and whether he believes that the King of Kings will look up David's solid throne and sit on it in Jerusalem, then quote the texts which support his theory we will have something tangible.

I submit to the reader that it is not possible for one to obtain from the affirmative a distinct idea of what he is trying to prove.

Then some attention ought to be paid to arguments of the negative. His affirmation was annihilated. For we showed by Rev. xx. that the general judgment was after the millennium, and from Matt. xxv. that that coming was the final judgment. Read carefully those two chapters and no quotation of obscure prophecies referring to the return of the Jews from Babylon and Egypt, or of the reign of Christ over the true Israel, or coming and judgment of Christ against the Jewish nation can disturb your conviction that when Christ comes he will come to raise the dead, and to pass final judgment on the world.

There are different comings of the Lord. Naomi heard that the Lord had visited his people in giving them a huge harvest; he came to Sarah in giving her Isaac; the death of Korah and company, by the earth opening and swallowing 250 people, is called a visitation of the Lord. In Isa. xxv. 14, the Lord is said to have visited and destroyed kings. Jer. v. 9, 29, "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?" Gives the thought that the destruction of a nation by whatever means is a visitation from God. The siege of Jerusalem in Jer. vi. 6 is called a visitation. By parity of reasoning the siege of Jerusalem by Titus was a visitation of the Lord. Luke xix. 42-44 sanctions this view. Luke 21st chapter teaches that the Lord came with power and great glory at the judgment and destruction of the nation which rejected him.

If now we turn to Zech. 14th chapter it is said that the day of the Lord cometh, and I will gather all nations against Jerusalem to battle, and the city shall be taken, the houses rifled, and the women ravished. The feet of the Lord shall stand in that day upon the mount of Olives. Does not that sound more like Luke xix. 43, 44 than Matt. xxv. 31, where it is said: "But when the Son of Man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set his sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." These enter into eternal life. This is so entirely different from Zech. xiv. that it is strange that any one would try to claim that they are identical. True, there are difficulties in interpreting Zech xiv., where figurative splitting of mount Olives may refer to the devastation, and the Lord's fighting against the nations may refer to the Word of God by which he subdues the nations. I will confess my inability to dogmatically affirm the meaning of every verse in prophecy, and I pray as well save time by confessing the humility of every other student to give an interpretation satisfactory to all.

But if we ever draw out of the affirmative any plain, clear statement of his theory, we can better test the Scriptures opposed to sustain it.

The affirmative looses ground with every one who reads the Scriptures quoted, when, right in the middle of a quotation, he omits a few verses which changes the meaning entirely. Above he quotes Acts xv. 14-18 and jumps to verse 16, *"After this,"*—he thus teaches the confiding reader that God said that after he visited the Gentiles to take out of them a people for his name, he would rebuild the tabernacle of David. The omitted verse "to this agree the words of prophets," shows that *after this* was spoken by the Lord and written by the prophet 800 years before James spoke. The argument of James is that God is building the tabernacle of David out of men and women. Paul and Peter say the same. "Ye are the temple of God." "Ye as living stones are built up a spiritual house." One would think that Eld. Wilson believes Jesus will come to the mount of Olives, walk or step over to Jerusalem, find David's old wooden throne and sit on it, then sweep away the Turkish soldiers and rule Jerusalem. But since Jesus said, "My kingdom is not of this world;" since his sceptre is a sceptre of righteousness, not of metal, we must not entertain such crude ideas.

Tell us, my brother, what events will accompany, what things will follow the second coming of Christ.

GEO. T. SMITH.

For Our Children.

Happiness.

A group of noble trees stands here
Before my cottage door,
And on a bough that reaches near
The upper chamber floor,
There sits and sings a merry thrush:
No song could sweeter be;
And as he sings he brings a gush
Of happiness to me.

For in his song he tells of One
Who made him thus to sing;
Who knows, beneath the summer sun,
Each smallest living thing,
Whose searching eyes can to and fro
Upon the earth, and see
Where best the strength and love to show
Of his infinity.

The Story of Israel Beyond the Sea. No. 63.

THE SINNERS AT SINAI.

To whom were the words "Saying, Unto thy seed will I give it; And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite and the Jebusite, unto a land flowing with milk and honey," addressed to Abraham, Isaac, and Jacob, or to Moses?

"To Moses," you will answer. Prof. Bush says not. He says they were a part of the promise that was made to the fathers, and to their seed, and that God is here reciting that promise to Moses.

But you say, "God did not promise Abraham, Isaac and Jacob that he would drive these wicked people out of the land of Canaan." Are you sure about that? When he said "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites and the Kenizites, and the Kadmonites; and the Hittites, and the Perizzites and the Rephaims, and the Amorites, and the Canaanites," was it not the same as saying, I will drive these people out? Gen. xv. 18, 19, 20, 21.

Repeating the promise of the giving of the land to Isaac and to Jacob, was making the promise to them, that these iniquitous nations should be dispossessed, and they and their children have it in everlasting fee.

"But how then about the angel? We can't find any place where God promised that his angel should go with these men or with their children," say some little fellows at my elbow. Can't you? Not in so many words. But did not God promise every one of them that he would be a God to them and to their children? Did he not say to Jacob, "Behold I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of?" Is not the whole nation of Israel often called by Jacob's name?—both the Jews and the ten tribes? They are Jacob, because they are the children of Jacob. He was not to leave Jacob, until he had done that which he had spoken to him of, until his seed was settled in the land to be moved no more. He has not left him, for that promise was a promise to the descendants of Jacob. God was with them in Egypt. He was with them in the wilderness. He went with them into Canaan. He followed them in their captivity to Halah and Habor in the land of the Medes. He did not desert them in their wanderings among the barbarous nations of Europe, but guided them to the beautiful Islands of England, Scotland and Wales, and to this great land of ours. He has been with Judah in all his sufferings, and is now teaching them that Jesus is, indeed, the looked-for Christ.

He will [illegible] with Jacob, [illegible] the tribes are united once more; and have Jesus for their King. But how was he to go with Jacob? Was it not by having his angel go with him? That must be the way.

But after Christ came the first time, did this blessed angel still go with the people of God? Did it watch over the Israelites when they seemed to have forsaken the dear heavenly Father? It must, or else God's promise, that "he would not leave Jacob," has failed, God is working and watching when we cannot see.

You will read in the first verse of the last chapter of Daniel about Michael, the great prince, who is to stand up for Daniel's people in the time of trouble that is coming upon the earth in last days.

Michael is angel. He seems to be Israel's angel, and perhaps he is the very one whom God has set to guard and to keep them. We want to notice all such things because it helps us to think.

Moses did not want to go on to Canaan without the presence of the Lord. If the cloudy pillar and the angel were withdrawn, how could it be known that he and his people had found grace in the eyes of the Lord? That the Lord went with them through his angel was what separated them from all the peoples that were upon the face of the earth.

And we do not want the Lord to withdraw his presence from us. The promise of Jesus was, "Lo, I am with you always even unto the end of the world." He is with us through the Holy Spirit, and that Spirit may be the same great angel that guided Israel. God's angels are spirits. The Holy Spirit has spoken to us through the Old and the New Testament. It is speaking to us still. Let us obey its words. Let us listen to them and be comforted.

Our lesson is nearly done. Moses wants to see the angel, but so great is his glory, that it is told him, no one can look upon the face of that angel and live. He can be hidden in a cliff of the rock, and can look upon his back, but his face cannot be seen.

He may with his mind see the great goodness of that angel, and of the mighty God who has sent him, and may look with his eyes upon the glory, that surrounds him.

It was "something superlatively fair and beautiful" that Moses saw, but we may not pursue the subject further now.

No one ever saw of so much God's glory save Jesus. Yet ourseyes will see as much, and more than Moses saw if we are the faithful servants of the dear Father in heaven. Let us all try to be faithful.

AUNTIE WINCE.

[Selected by S. C. Wince.]

Grandmother's Experience.

A TRUE STORY.

The first thanksgiving I ever remember was in a very different place from this. It was in a little log house in the northeastern part of New York state. The only thing we had in abundance was fuel. Father used to bring in the large pine logs and pile them on the fire place (for we had no stove), and we children enjoyed watching the flames dance up the chimney. It was just after the close of the war of 1812; father had been in the army and mother had had to get along the best she could. The farm they had taken as a claim proved to be a very poor one, and the crops that year were almost a failure.

The winter set in early, and the roads leading into the valley, where they got their supplies, were blocked with snow. No preparations were being made for a Thanksgiving dinner, for there was nothing to prepare. The flour was gone; only a little bran in the store-room, but mother tried to be hopeful and cheerful. She said the Lord would not let us starve; with the milk from the cow and bran bread we could get along until the roads were cleared.

Thanksgiving morning dawned clear and crisp. The sun shining on the mountains made us children almost happy, notwithstanding our poverty. No church bell called to service, but I think father and mother held a silent service in their hearts. We ate the last bread that morning. As dinner time approached mother went to the store-room and brought out a dish of bran and some sour milk, which she proceeded to make into soft bread, we watching her curiously. "Mamma, put some sugar in it," said sister Lettie.

"I have no sugar, dear; there is sugar in the bran; it is the sweetest part of the wheat."

This satisfied us, and we watched with some interest as she stirred the dough and placed it before the fire to bake. When it was done she set the table, placed the bread in the center and we all sat down.

We waited as usual for father to return thanks, but instead he arose from the table, saying, "I never can be thankful for bran bread." Mother said, "Joseph, we ought to thank the Lord that we have even this to give our children." Father, usually so devout, had nearly lost faith. We began eating with children's appetites when a loud "Whoa" sounded outside and a voice said: "Can you give a traveler some dinner?" Mother said afterwards that she thought at once of Elijah and the starving widow.

We were not long in reaching the door, when who should we see but Uncle Charles with a sleigh load of supplies from the valley. Father said, "Thank God." Mother said, "I knew he would not forsake us." We danced about and laughed as only children can, and caught hold of Uncle Charles as he came bringing in the things and nearly pulled him down in our glee. He was laughing, too, but suddenly looked grave, when he saw what was on the table. "Is it possible you have come to this?" he said; "I should have been here before, but it took me so long to get through the drifts. We will sit down and have a truly Thanksgiving dinner together, after I have made the horses comfortable."

"And it was one I have never forgotten," said grandmother, "and taught me to trust in the Lord under all circumstances. Truly has the Psalmist said, 'Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed.'"

"Were you always so poor?" said little Lucy. "No, dear, it was the beginning of better days for us. The whole country soon rallied from the effects of the war, crops were better the next year, and everything went on prosperously for a new country."

Obituary.

Dear Restitution:

I write you the sad news of the death of our dear Sister, Susan E. Koontz, only daughter of Brother and Sister Pyper. Sister Koontz was born Feb. 18, 1855, in Comac, Long Island, Came to Ill. with her parents in 1858. She was united in matrimony to John H. Koontz, Dec. 14, 1876. She leaves husband and five children, three daughters and two sons, father, mother and six brothers to mourn her loss.

Sister Koontz embraced the faith of the gospel of the coming kingdom Feb. 1877. I became acquainted with our dear Sister three years ago this month. She attended preaching at each appointment, which was every two months, until prevented by her affliction about eight months ago, which was cancer. Sister Koontz during all of her afflictions bore it patiently, realizing that death was her only relief, notwithstanding all her suffering, but a short time before her death she would sit and arrange her children's clothes, getting them ready for winter and school, and when not suffering from pain was cheerful and bore her afflictions patiently. There was a large attendance at the funeral to express their sympathy. The writer preached funeral, using as a basis of hope 1 Thess. iv. 13 to 18, using 18th verse as a text. How true we can comfort one another with the hope of the resurrection from among the dead ones at the coming of our Redeemer, when our vile bodies will be changed and fashioned like unto Christ's glorified body, when death will no more have dominion over us. Dear brothers in Christ, gird up the loins of your minds, be sober, and diligent until the end, that when the Life-Giver comes we may be counted worthy to have a part in the first resurrection, and with our dear Sister that sleeps in Christ be crowned with immortal beauty to enjoy the glory of an eternal day.

D. M. HUDLER.

Men who make money rarely saunter; men who save money rarely swagger.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 15. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at No. 15, 5:20 A. M.; No. 5, 6:40 A. M.; Extra fare train, No. 87, 9:50 A. M.; No. 39, 1:55 P. M.; No. 9, 6:00 P. M.; No. 7, 7:38 P. M. Local Freight 12:45 A. M.

Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8 5:45 P. M.; No. 2, 7:45 P. M. Extra fare train No. 88, 8:40 P. M. Local Freight 7:15 A. M.

J. E. HANES, Agt.

Answers to Elder Smith.

To The Restitution:

And is it possible that Eld. Smith has been preaching the gospel for years, and has never yet seen that through the second Adam came the second life and the second death? And can he for one moment firmly believe that our blessed Savior has been standing at heaven's door for more than 1800 years, taking in and turning away the spirits or ghosts of the dead ones; does he not know that the Bible says he will come to judge the living and the dead?

A reader of THE RESTITUTION.

E. K.

Brother Wilson:

In reply to Bro. Smith's question we will say we believe in all the promises God gave to us. We also believe in the resurrection of the dead, and no where in the Bible can we find any promise of eternal life only by the resurrection from the grave or hades. Then Paul will be with Christ and have his desire granted. O Bro'her Wilson' Rejoice, for those discussions only give us more strength, and I feel like shouting, Glory to God on high, when I see the truth getting stronger. We are like the prophet of old, we say, "As for me and my house we will serve the Lord."

Your Brother and Sister in Christ.

FRANK & MOLLIE LENAU.

Dear Restitution:

As I am a close observer or reader of the paper that comes to me every week, I must say I have been horrified while reading those discussions between Bro. Wilson and Mr. Smith. Yes, I am sorry that Bro. Wilson does waste his precious time in trying to show and set forth the blessed truths of God's Word before one who I must say is worse than an infidel, because he (Mr. Smith) sets himself up as a teacher and sets at naught the Word of God, My blessed Lord says my Word is truth, and Jesus says, "He that believeth shall be saved, but he that believeth not shall be condemned already." See John iii. 18. I cannot call you Mr. Smith, brother, but admonish you as such, that you may get low in the dust before an offended God, and ask his forgiveness, for your ignorance hath set at naught the precious Word that my blessed Savior has taught me to search. John v. 39. And what Scripture did the Savior unfold to the two going to Emmaus. See Luke xxiv. 32. I would like to write more, but fear of tiring your patience. I would wish to say in love to Mr. Smith to drop those discussions and show no more of your ignorance to an intelligent class of Bible students and believer's of God's precious truth.

Submitted to Mr. Smith in love.

JOHN CAUSDALE.

Editor Restitution:

Who is my brother? How I am pained in my heart (or mind) when I pick up our dear RESTITUTION and read so many good things, and also Bro. W. H. Wilson's able defence of the dear old Bible against the traditions of men. Oh, how grand the truth stands out against thould serpent's die. Then to see in the same paper a short article from one that claims to be a brother in Christ, and speaking of Bro. Wilson's able defence of the Bible against the serpent's falsehood, then call Mr. Smith, brother, and in connection with Bro. Wilson's name, and did not brother Bro. Wilson. Oh, how I do wish that man would give up his false teaching and become obedient to the faith of the gospel, and then I could call him brother, and all others could call him brother, but not when in error. Oh, let us be consistent, and hope and pray, if that discussion goes on that that man Smith would give up his errors and receive the truth in the love of it. Brethren, let us all quit this brothering men out of Christ. Don't we know if we brother them it will encourage them to stay in their errors? He will say, although we are as far apart as the polls, yet they acknowledge me as a brother. I write this in love, and I think our brethren should in our short articles, say to Bro. Wilson, Brother, God bless you in your work of showing up the truth against error, and pray God that the truth may shine forth in all its grandeur and glory. God bless the dear brother is my prayer.

In love of the truth.

J. S. HATCH.

Dear Restitution:

I very much enjoy the privilege of answering a few questions propounded by Elder Smith in THE RESTITUTION, with great thanks for the space and the privilege of writing. In the first place God created the heaven and the earth, and took the man (ADAM) and put him in the garden to dress and keep it. Afterwards he caused a deep sleep to fall upon Adam, and took a rib from his side and made Eve, his companion. He then commanded them not to eat of the tree of knowledge of good and evil lest they surely die. Gen. ii. 17. But the serpent said, "Thou shall not surely die," and Eve obeyed the serpent and gave Adam to eat. And it was for this sin that Jesus died on Calvary's cross for the resurrection of the dead. 1 Cor. xv. "The last enemy to be destroyed is death." 1 Cor. xv. 26. and there are enemies of God in this present, evil world so that death is not yet destroyed. This brings a direct contradiction if we take 2 Tim. i. 10 as Elder Smith understands it, but I believe that by the crucifixion of Christ life and immortality are brought to light through the Bible, and is to be administered unto us at the resurrection of the dead. When I find, that, "No man hath ascended up into heaven." John iii. 13. "Whither I go ye cannot come." John xiii. 33. "Thou hast made us unto our God kings and priest and we shall reign on the earth." Rev. v. 10. "The earth abideth forever." Eccl. i. 4; Psa. civ. 5; cxix. 90. "The meek and all who keep his ways shall inherit the earth." Psa. xxxvii. 9, 11, 22, 29, 34; also Matt. v. 5. "The Lord shall be King over all the earth." Zech. xiv. 9. "The Lord shall reign in Mount Zion and in Jerusalem." Isa. xxiv. 23. "God only hath immortality." 1 Tim. vi. 15, 16. We put on immortality at the resurrection. 1 Cor. xv. 52-54. "Dust thou art and to dust shalt thou return." Gen. ii. 7. "I will come again." John xiv. 3. Then I think that we can justly explain. 2 Tim. i. 10 as I have before explained it, and not be wresting the Scriptures as Eld. Smith says.

Yours in hope of eternal life.

JAY FIKE.

Editor Restitution:

Truly, I can say, that I am glad to see the "sword of the spirit, the Word of God," wielded with such telling effect upon the upholders of the Satanic lie." Is it wresting the Scripture to say—we all die—in Adam? That "The soul that sinneth it shall die?" And that "The wages of sin is death?" God said it. The prophets said it—the apostles said the same and I say it.

Is it wresting the Scriptures to say we are unconscious in death, that we know not anything and have no remembrance? I surely think not. Ps. vi. 5. "In death there is no remembrance." Eccl. ix. 5. "The dead know not anything." Was David's and Solomon's teaching a lie? If so, Christ endorsed it, by endorsing them. I endorse it too.

The Bible nowhere says, the dead are conscious, nor can it say so without making a flat contradiction of these plain statements.

We have no right to draw an inference from Scripture, that will make it contradictory.

Every article written by Bro. Wilson in defence of God's truth—"Ye shall surely die," and against the doctrine of the devil "Ye shall not surely die," only establish my faith, the more firmly in Christ as the Life Giver, and convinces me that my feet are planted upon the eternal rock of God's truth—that we have a sure foundation—Jesus Christ, and the blessed truths of his gospel, which he came into the world to make known. He did not turn his back upon Moses and the prophets, as modern sceptics do. Calling their God-inspired truths, half truths, but clearly marking them as falsehoods

Yours "In hope of eternal life which God that cannot lie promised before the world began," and which I expect to obtain as a gift from God, through Jesus our Lord.

WALKER PERKINS.

Editor Restitution:

I seen an article in THE RESTITUTION from Bro. Wm. H. Wilson, requesting all the readers of the paper to write what they think of what Elder Smith says about Jesus teaching the devil's lie. I thought I would try in my weak manner to write a few lines to let him know that I think that Smith accuses our Lord with that which is not so. What more could be expected of a man that will teach that man has a soul that lives and is conscious after a man dies. I have been a reader of THE RESTITUTION about thirty years and I am in full sympathy with what it teaches, and the more I read it and the Bible, and the more I hear them preached against the stronger my faith is. I read that man was made of the dust of the ground and that was all the material that was used, and the man was all that was made then, and I have never found where there was any thing more attached to the man except life, and God told him that he should lose it, and we read that he did, and that is what we all lose, and if we ever have eternal life we get it by being obedient. I would write more if I knew that you could read it, and if you can read this, you can publish it if you wish. I am your Bro. waiting the coming of the Lord.

WM. GOSS.

Announcement.

The First Quarterly Conference of the Church of God in Nebraska will be held at the Church at Freedom, South Frontier County; commencing on Friday, Dec. 11th, 1896, and holding over Sunday. We should be glad to have all of the brethren and sisters attend this meeting, who can possibly do so. Come to encourage others and to receive encouragement yourself. Resolve to attend this meeting and to do all in your power to make it a blessing both to yourself and to others. To those who cannot attend, we would say, "Remember us in your prayers that much good may be done in the name, and for the cause of the Master."

Submitted in love,

RENA M. GOODSON, Sec.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Herewith we give names, and one amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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F. W. Faber: Faith has a vision of its own, but no light in which it can distinguish objects except the light of prayer.

Homeseekers excursions via the Nickel Plate Road, Nov. 17, Dec. 1, 15. Low rates to points in the Northwest, West, Southwest, and South.—Dec. 15.

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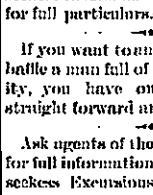

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This is the title of a tract containing 12 large 3-in pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Send to see M. Johns, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and every brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Bromleyn.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

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The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching 1st Fisher and Custa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Watson and Byron have no regular preaching. The church at Rabbin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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No. 15, " ..... 7:30 "

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No. 6, " ..... 11:58 "
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Sell all thou hast, and buy it:
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Go, ere the cloud of sorrow
Steal o'er the bloom of youth!
Defer not till to-morrow,
Go now and buy the truth:
Go, seek thy great Creator,
Learn early to be wise;
Go place upon the altar
A morning sacrifice!

CHURCH DEDICATION.

CHURCH OF GOD, PLYMOUTH, INDIANA.

"What is to be known as the Church of God, located on the east corner of Garro and Water streets, was dedicated to the uses for which it was erected last Sunday, Nov. 15, 1896. For several years the congregation occupied rooms in the second story of the Wheeler building ..rner of Michigan and LaPorte streets, but they were always too small, and as the congregation rapidly increased the past year or two, it was decided early last spring to make an effort to erect a building that would better accommodate the growing congregation and as "they had a mind to work," and as a result of that determination, the edifice of which the above cut is an outline representation, has been completed and dedicated as above stated.

It is a handsome structure, modestly finished and furnished inside with the usual necessary conveniences for church purposes. At the entrance is a convenient vestibule, and on the opposite side is a dressing room about the same size. The floor is carpeted throughout, and the auditorium is lighted with electricity, a handsome electrolier of twelve burners hanging in the center. The pulpit is furnished with upholstered chairs, and the choir apartment is provided with a large cabinet organ. The building and furnishing cost about $2,500, and is warmed throughout by a furnace in the basement.

The auditorium will accomodate about 300 people, and on this occasion every inch of room was occupied. It is an unpretentious building, unlike the incomparable cathedral at Milan, or St. Peter's at Rome, but is a place where all may go and worship according to the dictates of their own conscience who take the Bible as the rule and guide of their religious life and conduct, with the assurance that they will not be confronted with doctrinal beliefs based on man-made creeds.

The dedicatory sermon was delivered by Elder B. W. Woodward of Michigan, followed in the evening by an address by his wife, Mrs. Woodward. The singing was excellent and everything passed to the satisfaction of all concerned, and "The Little Church around the Corner" was declared formally dedicated and opened for religious work.

This branch of the great Christian church of the world began to form and chrystralize in this county over half a century ago. In 1843, the literal coming of Christ to the earth and the end of the world was predicted. Those who remember back that far will recollect what a wonderful excitement that prediction created. Even those who had no faith couldn't help being interested in the outcome, and until the predicted time had gone by the whole community was in a frenzy of excitement. About that time Ephraim Miller and E. Hoyt, Second Adventists, (not 7th Day,) came along with charts upon which were painted the "Beast with Seven Heads and Ten Horns" "The Man of Clay, Brass, and Iron," etc., with a bewildering array of figures pointing to the year of 1843 as the time of the final winding up of all earthly things, and drawing such inspiration from the Book of Revelations as was calculated to make "each particular hair stand on end like quills on the fretful porcupine!" The prediction, of course, was not fulfilled, but it was corrected and renewed again in 1847. Miller and Hoyt again returned with a revised chart showing wherein mistakes in calculation had been made, and confidently predicting the end of the world at a date named in 1848. It did not come to pass, however, and fixing a definite time for the coming of Christ and the ending of the world was abandoned. But out of the investigations grew what was for many years known as the "Christian Adventists," now called the "Church of God."

Following close after Miller and Hoyt came Meade Catlin, and Elder Chaplin. Elders Henry Logan and Hugh Barnhill early became enthusiastic converts to the new doctrine, old as it was, and continued to preach it until death overtook them many years ago. A few years later Richard Corbaly became a convert, and for many years was a prominent expounder of the faith in this part of the country. He now resides in the state of Washington, and his voice is still heard proclaiming the belief in the doctrine of the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

The parents of the editor of this paper were among the earliest converts in this county, about 1848-50, both of whom remained firm in the faith until death. It was mainly through the efforts of our father, Thomas McDonald, that the first church building for use by this denomination was erected in this county. It stood on a rise of ground a mile east of Wolf Creek Mills. It was a frame building, the work on it being done by Carpenter Jim Logan, as he was called, long since deceased. It was named by our father, "Pisgah Meeting House," after Mt. Pisgah, noted in Bible history. He was also instrumental in causing the erection of the building five miles south of Plymouth, which was named by him, "Antioch." He also took a lively interest in forming and holding together the present organization in Plymouth. Two or three years before he died, the old Methodist Church building, then standing on the grounds occupied by Dr. Kauzer as a residence was secured; Elder H. V. Reed was induced to remove here, and through him THE RESTITUTION, one of the prominent church papers was brought to this place where it is still published. For several years Mr. Reed preached for the congregation and edited the paper. After a few years stay here he returned to Chicago, and his place was filled by Elder S. A. Chaplin until he died five or six years ago when the paper passed into the hands of Mr. A. R. Underwood by whom it is still published. Since the death of Mr. Chaplin the congregation has been without a regular preacher, but it is hoped, now that such a comfortable place of meeting has been provided, that a permanent minister will be secured."

For the foregoing article as well as the illustration we are indebted to the Editor of the Plymouth *Democrat*. It gives briefly the history of the origin and growth of the Church of God in this vicinity, and so far as the writer can learn, is substantially correct, though he may be mistaken in the date of the first coming of Ephraim Miller and E. Hoyt. William Miller was the originator of the 1843 movement as we understand it, and Ephraim Miller and E. Hoyt came here about 1846—being identified with the 1847 period. However, this is of little moment now. The congregation in Plymouth have reason to rejoice at the success of their undertaking, and can thank God that he has enabled us to secure a comfortable church-home.

The meetings are in progress each evening as we write. Four have already been added to the body, and we expect others before the meetings close. The Plymouth church is alive and working earnestly as best they can for the Master. Brother and Sister Woodward are true workers and should be kept in the field every day that their strength will admit.

The dedication service was attended by many from all parts of the surrounding country, and some from other parts. Brother J. H. Willey, Brother and Sister Wince, and Brother R. D. Logan of St. Louis, Mo., being among the number. Pray for the Plymouth church, that the Lord may bless the effort made to serve him.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, NOVEMBER 25, 1896. NUMBER 44.

Communicated.

Comments on the Smith-Wilson Discussion.

Both of the disputants in the Smith-Wilson debate have appealed to the readers of THE RESTITUTION, and will doubtless be glad of some expression from them of the impression made on their minds by the arguments adduced for and against the proposition:—

"The soul or spirit of man exists in a conscious, unending state after the death of the body."

One thing I think is apparent, and that is that each has failed to convince the other; both are of the same opinion still; both, no doubt, are honest and sincere, but both cannot be right.

Both have quoted numerous passages of Scripture in support of their views, but the affirmative has drawn more than the negative from what might be called outside or human sources.

It seems to me that the question at issue must be settled by the Divine Record, that being the only source of information relative to man's destiny beyond this life, that it is in vain we interrogate other sources, and therefore the opinions of men unless founded on, and derived from this Record can be allowed but little weight; what God has been pleased to reveal to man of the destiny that awaits him when this short life is ended, is all he can hope to know concerning it. The poet Burns quotes from Blair:

"Tell me ye dead,
Will none of you in pity disclose the secret,
What it is you are, and we must shortly be."

And adds "A thousand times have I made this apostrophe to the departed sons of men, but not one of them has seen fit to answer the question. Oh! that some courteous ghost would blab it out, but it cannot be; no it can not be. God through his Son has declined to send one from the *dead* to enlighten the living regarding the life beyond the grave, giving as his reason for not doing so that "they have Moses and the prophets, and if they hear not them, neither will they be persuaded though one rose from the dead."

The Scriptures cited by the negative in support of his view seem to me to have a more direct bearing on the question at issue than those cited by the affirmative, such as, "The dead know not anything." "Yet a little while and the wicked shall not be."..... "They (the wicked) shall be ashes under the feet of the righteous." "The heathen shall be as though they had not been." "The soul that sinneth it shall die." "The wages of sin is death."

It seems to me strange that there should be two opinions about the meaning or import of these passages. The passages cited by the affirmative seem not to bear so directly on the question in dispute, but if they have a bearing it is rather direct or inferential.

I believe the Scriptures harmonize throughout, and if one passage should seem to be in conflict with another we may be sure we are in error as to the meaning of one of them.

Now, if one of these passages should be plain and direct, and the other should be somewhat obscure as to its real import or capable of more than one construction, would it not be safest to accept the teaching of plainer Scripture, and believe that if the other if rightly understood would harmonize with it. In other words, would it not be wiser to try to explain seemingly obscure passages in harmony with the plain and direct; rather than to ignore plain passages because they cannot be explained in harmony with our preconceived opinions of the meaning of certain other that are not so plain.

I have read in their connection somewhat carefully most of the Scriptures cited by these disputants with the result to my mind as above indicated; and I propose to examine some of those, about which there is difference of opinion, somewhat more in extension than did the disputants, probably from want of time and space to do with the view if possible of learning their true import.

The first we notice is the remark of Jesus to the Sadducees: "Now that the dead are raised even Moses showed at the bush when he called the Lord, the God of Abraham, the God of Isaac and the God of Jacob; for he is not a God of the dead, but of the living for all live unto him."

Now, if as Elder Smith believes the souls or spirits of these patriarchs were in that division of Hades called by him Paradise and their bodies still in the grave, if they were living in this manner at the time this was spoken what bearing would this have upon the doctrine of the resurrection which was the question at issue. How would this show "*that the dead are raised.*"

The Sadducees knowing that Jesus taught the resurrection of the dead (as they) what they no doubt thought a puzzling question, putting a hypothetical case. Read carefully the answer Jesus gives: "Those found worthy to obtain that world, and a resurrection from the dead.....are the children of God, being children of the resurrection, knowing that the Sadducees acknowledge the authority of Moses, Jesus after answering their question made the remark above quoted. That the dead are raised even Moses showed." Now, what is the point and logic of his remark? Is it not that God being a God of living and not dead ones, and having promised to be the God of Abraham, Isaac and Jacob, they having died, "Died in faith, not having received the promises," Paul, They must be raised from the dead or the promise fails.

The hopes of the Jews were based on the promises made to the Fathers. God had made a covenant with Abraham to give him the land of Canaan for an *everlasting* possession, and *to be his God.*

He re-affirms the covenant to Isaac and Jacob. More than four hundred years after God remembers his covenant and appears to Moses *at the bush.* Announces himself the God of Abraham, Isaac and Jacob, and though they are dead he has not abandoned his purposes regarding them. He will fulfill all the promises made to them, one of which is that he will be their God. Now, I conceive that the point Jesus makes is that *as* God is a God of living and not dead ones the patriarchs must be brought to life, there must be a resurrection.

If this be so, and I see no way of avoiding such a conclusion, Jesus teaches that after one dies he is *not living* prior to the resurrection except that he is kept in the mind and purpose of God "Who will have a desire for the work of his hands; who will call that he may answer." Job.

This interview, if we may so speak, between God and Moses "*at the bush*" deserves some further notice in this connection.

God appeared to Moses and declared his purpose to deliver his people from their bondage in Egypt through the mediation of Moses. Moses seems to be aware that his authority will be questioned and asks, "When I come unto the children of Israel and shall say unto them the God of your fathers hath sent me unto you, and they shall say to me what is his name? What shall I say unto them? And God said unto MOSES, I AM THAT I AM. Say unto the children of Israel I AM hath sent me unto you." Alexander MacWhorter of Yale university tells us the word here translated *I am* is the verb to be in the future tense and that the true rendering is I WILL BE WHO I WILL BE. I quote from him "Yahveh (He will be the coming one: the desired one) God of your fathers. The God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you. This is my name forever and this is *my* memorial to all generations.

It has been stated that in these propositions the *absolute future form* of the Hebrew verb "to be" is employed throughout.

The first affirmation, therefore, *I will be who I will be*, which introduces and lends significance to the two succeeding statements, is a PROPHECY, a prophecy uttered by no subordinate or delegated authority. The expression here translated "I will be" is found in the first person singular *future* of the Hebrew verb "to be" and signifies a *future relation of the speaker* in distinction from the present or past." If this rendering be allowed, thus how luminous becomes the evidence of Jesus in a proof of a resurrection. Certain it is, it completely vanquished the Sadducees "And after that they durst not ask him any questions at all."

The value of testimony depends on two conditions; first the honesty and integrity of the witness, second his knowledge of the subject testified of. Readers of THE RESTITUTION, what think you of the testimony of Jesus on this question? Ought it not of itself to settle it? He says as plainly as words can say it that those having died are *not living*, and will not be until they are raised from the dead; and all his sayings and teachings are in harmony with this. His disciples are promised their reward at the resurrection of the just. Those believing on him may have everlasting life, and he will raise them up at the last day. The gates of the grave will not prevail against his church; and after his resurrection he gives his people the blessed assurance that he who *was dead* is living, that he has the keys of the grave and of death. He can unbar the tomb.

This paper has already grown to greater length than I intended and therefore the examination of other passages cited in this controversy must be deferred to some future time.

J. T. SMITH.

Who is on the Lord's Side?

Dear Restitution:

I am glad to see more articles on the practical side in THE RESTITUTION. We need them. Those by Brothers Joblin, Hatch, T. E. Adams and others, are timely. The Gold and Silver Question, as handled by Brother Hatch in No. of Nov. 11, are my sentiments exactly. Both political parties in the late campaign, claim they will make times better, and by this delusion a number of brethren have no doubt, been induced to side in with them, and why is it strange, when ministers will take the stump and mix in with the motly crowds that gather at the rallies? Should not lay-members do likewise? They will make long arguments which from a worldly standpoint might look plausible to some, but when Scriptural argument is used their theories fall to the ground. Some have claimed however, that God is working with the Republican party, and by helping in this party they are advancing the cause of Christ. If so, could he not accomplish his purpose without the aid of his chosen ones? He does not want his people to rule in this sinful age, for he says in Dan. iv. 17, "That the living may know that the Most High ruleth in the kingdom of men, and giveth it (the ruling power) to whomsoever he will, and setteth up over it the basest of men." All such claimes are simply nonsense. Why do they not say that they enjoy the pleasures of the world and the fun there is in it? Is it not plain to be seen that to be mixed up with politics is arraying brother against brother, for some will claim that this party is just right, and another one that

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalisation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

that party is the right one. Why not come out from the world with all of her sin and iniquity and have no fellowship with the unfruitful works of darkness, but rather reprove them? Do you think it is shunning all appearances of evil to be found at these political rallies or at the polls voting to make times better when Paul tells us that evil men and seducers shall WAX worse and worse? Think you that you would like to have Christ come and find you at such a place? In proof of the fact that you join in with the world and her sinful ways is destroying the unity of the church, read Paul's language, Phil. iii.16–20, "Whereunto we have already attained, let us walk by the same rule, let us mind the same things. Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Again, 2 Cor. vi. 16–17, "What agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore, come out from among them, and be ye separate saith the Lord, and touch not the unclean thing, and I will receive you." What suffering is there for Christ when we partake of the many pleasures of the world? None at all. "If we suffer we shall also reign with him." The opposite of this is, if we do not suffer we shall not reign with him. We are all agreed that it is the overcomer that is to reign with Christ in the new earth, and what is there to overcome? Ans. The world, the flesh and the devil. I am aware that the world will scoff at those who take such a position, and friends will perhaps forsake them, but such has been the case with all true followers of Jesus. Nevertheless, the Word of God, eternal life, Christ and the apostles are all on this side. Who will be on the Lord's side?

Yours in hope of eternal life.

J. J. CADY.

Editor of The Herald:

You say in paper of Oct. 3, "The title of Reverend," was, until the sixteenth century addressed to many others besides clergymen, such as judges and eminent writers. But from that time, its use has been strictly confined to the clergy." Now, a few more facts, it seems to me, should be laid before the people. One is that when Jesus sent out of his school of theology the twelve and the seventy disciples to preach the "gospel of the kingdom," He did not give the title of "Reverend." None of the Apostles afterwards took it. We never read of Rev. Peter, or Rev. Paul, or Rev. John. They are never called "Divines." The leaders in all the churches were called elders or deacons. The word "Reverend" is used but once in the Bible, and then applied to the Supreme Being. It may be said that it is proper to call a higher class of preachers "bishops." That word is from the Greek Episcopos, which means "overseer," and is translated overseer in Acts xx. 28, and means simply the elders of the church at Ephesus whom Paul called together. Hence a Bible Bishop is simply an elder of a single church. Your paper has just recorded the death of "Arch-Bishop Benson of Canterbury." He is called "the Rt. Hon., and most Rev. Benson D. D." What would the humble fishermen apostles have said, if they had been called most reverend D. D.'s. They would have rejected them as H. W. Beecher did. "Holy and Reverend is his name." No mortal is once called that in the Bible, and the God of heaven is never called "most reverend."

E. HOYT.

The secret of true blessedness is character, not condition; your happiness consists not in where you are, but in what you are.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER, 25, 1896.

See Here Brother.

Did it ever occur to you that we need the money due us on your subscription? We have need for every cent due us, because we have to pay for paper and work that is necessary in issuing our paper. Each one that owes us a little sum should at once see that they make good their promise to pay us. Only a dollar or two from you each will make a good sum when gathered in one lot. We should have these little amounts without having to wait to send each one a statement. Please send in and not cause us the expense of collecting by statement.

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We are anxious to have several thousand new names added to our list for 1897. We can only have them by the help of our friends. If you will only get us one new name, and many can get more than that by a little effort, we can double our list easily. Show your paper to a friend and ask him to subscribe. We will send the paper for the balance of the year to all new subscribers. Work now for our paper. Get all you can to take it for 1897.

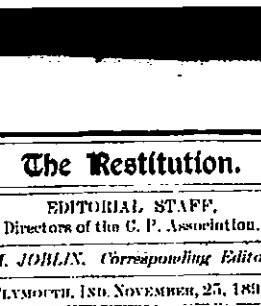

THOMAS MCDONALD.

IN connection with the article relating [illegible] of this place, it may not be out of place to give the picture of Thomas McDonald, who was one of the first settlers of this county, prominent in its early history as an official and citizen, and one of the first to take interest in the preaching of the soon coming of Christ. Brother McDonald is mentioned in the report of the Church in another part of this paper, and is always remembered by the older members with the most kindly feelings at such times. He died March 25, 1875, respected, revered, loved by all who knew him.

IT is gratitude for mercies shown and love exhibited when unworthy of it that kindles love in us. No constraining power or impulse is equal to love.

"IF any man come unto you and bring not this doctrine (of Christ) receive him not into your houses neither bid him God speed." The Spirit in John.

WE hold that the nature of man is the Key of the whole purpose of God in creation and redemption. No sooner is man introduced in the Bible than we are informed what he *is*, and what he may become.

BRS. and SISTERS, time is on the wing; we have none to lose. It is those who are ready who go in. It behooves us to live near the river where we can sip the water of life whenever we are thirsty, and where we can come again and again.

"IF any man be in Christ Jesus he is a new creature." Is that so? Yes; and no. Yes, mentally and morally. The mind is renewed, re-organized, made over, transformed. The mind that thought as the flesh suggested now thinks with the spirit, and the affection has been transferred,—what was regarded with indifference is now loved; what was loved before is hated now. But the physical organization has not yet been made new.

A DESPATCH from Vienna on the 17th ult. said the Russian regiments in the districts of Charkoff, Odessa and Kieff have been ordered to complete the filling of their ranks to full war strength and all officers on leave of absence and the retired list have been recalled to service.

This measure, *New Freie Presse* says, is a step towards the complete mobilization of the Russian forces and portends that Russia will receive an European mandate to occupy Constantinople.

PROFESSOR, when your joy in God's love does not rise high, your grief over sins that grieve him does not sink down very deep,—and hate of evil is shallow. When you live more and more by looking at Jesus Christ, and think with gratitude of what he has done for you, you will be more and more on your guard not to grieve him."

THE news from Constantinople of late has been of a conflicting nature. One day it was intimated that the great powers had determined, that a French, Russian and English man were to occupy cabinet positions in the Turkish Government, and that the present Sultan may be dethroned; and the next day it was announced that the election of Mgr. Maghaki Ormanian's election as the new Armenian patriarch is an excellent sign of peace in the future.

HAB. i. 13 says Jehovah is of purer eyes than to behold evil, and cannot look on iniquity, therefore it is necessary for us to find a covering for sin before we can gain access to him. He has provided such covering for us in his Son, Jesus Christ, into whom, with a knowledge of the gospel in our hands, and the love of it in our hearts, we can pass out of that state by burial in water and symbolically passing through death into another life with his sin-covering name upon us. Then we became amenable to other laws, and are children of the Most High God.

SAVING faith is not a particular way of exercising faith; or a peculiar way of believing. True, man can only believe unto righteousness by believing with his heart as well as with his head; but a man may believe a thousand things with all his heart and still not be in a saveable state. Saving faith is the heart and soul belief of *some particular thing*, and that *one thing*, is the gospel of Christ; and the gospel of Christ is the gospel Christ preached, and he preached the gospel of the kingdom of God. He sent his apostles to preach nothing else but his gospel—this same gospel, see Matt. xxiv. 14.

THE opening session of a Congress of Religions was held at Indianapolis on the 19th inst. Devotional exercises were led by Mrs. Cora L. V. Richmond, pastor of the "Church of the Soul," of Chicago. It seems to have been a regular love-feast participated in by Buddists, Brahmins, Methodists, Baptists, Unitarians, Universealists, Presbyterians and Jews. And inasmuch as these various denominational preachers have thrown overboard the gospel of the kingdom of God, there is a fitness of things in their dismounting from their high horses and placing themselves on a level with the heathen.

"BEFORE I was afflicted I went astray" was the language of the Psalmist; and again he says it was good for him to be afflicted. Still again we read that whom the Lord loveth he chasteneth. And so it would seem that adversity often acts as a storm to clear away the dense growths of worldliness and selfishness that shut out the light of the Sun of righteousness, so that we may become spiritually bright and beautiful, and covered with sweet and comely graces. Our dearest projects are sometimes torn down and our fondest loves taken from us, and our loftiest hopes for this life crushed into the dust, that God may find a way into our hearts with a life and blessedness, and peace that the world knows nothing of."

1 Thess. iv. 16,

Says the dead in Christ rise first. A reference to the context will show that the comparison implied in these words is between the dead righteous and the living-righteous, and not between the righteous dead and wicked dead. The Thessalonians were mourning the death of some of their number in a way that indicated a fear on their part that the deceased had lost something by dying. Paul assures them that this was a mistake. "We who are alive and remain unto the coming of the Lord, shall not prevent (or go before) them who are asleep, for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*. Then, (or second) we who are alive and remain shall be caught up," etc. Paul simply teaches that the dead are restored to life and perfected before the living enter upon their inheritance, and that therefore the dead lose nothing by dying, except the deprivation, for a short period, of their *natural* life. "Wherefore," says he, "Comfort one another with these words."

Thy Will Be Done.

"Thy way, not mine, O Lord,
However dark it be!
Lead me by Thine own hand,
Choose out the path for me.

Take Thou my cup, and it
With joy or sorrow fill,
As best to Thee may seem,
Choose Thou my good and ill."

AMONG the vast multitude who are without hope and without God in the world, are those who are acquainted with the gospel of the kingdom of God and the name of Jesus Christ, but who for some reason, have not yet become heirs to the promises, inasmuch as they have neglected to be baptized into Christ. Whatever may be their opinion of *themselves*, they are without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise. Eph. ii. 12. They will never see life,—while upon the earth will be living for ever those who have been obedient to the commands of Christ and have remained faithful to the end.

"Darkness Shall Cover the People."

There is no way to avoid the conclusion that the leaders of the great religious bodies are blind. They have so long dwelt upon disembodied souls or ghosts that they cannot address themselves to the sober realities of the Divine purpose, because there is nothing in that purpose that ng ees with their ghostly gospel. The salvation which is in Christ Jesus with eternal glory is wholly connected with the earth and man upon it. Where sin entered grace has already abounded; but this is not all; where grace has abounded life and incorruptibility shall at last prevail over all. The Creator's decree is irrevocable. "As truly as I live saith Jehovah, the whole earth shall be filled with my glory." The books of the Bible are so many pillars in the same temple,—so many stars in the same firmament,—so many links in the same chain, so many steps in the same ladder,—so many chapters in the same book. While there are almost an infinite diversity of detail, there is a unity of purpose pervading the whole. But as it was with the Rabbis in the time of Christ, so it is with the Gentile Evangelists, they have taken away the key of knowledge, and so men can neither receive the truth where it most abounds; and least discern the purpose of God where it asserts itself the loudest. This is the class Jesus describes as blind guides,—doing a work for themselves as of the people which he pictures as a pointfull into the ditch. The same condition of things exists today. People have itching ears as Paul predicted they would, and heaped to themselves ear-tickling teachers, who instead of instructing them in God's revealed purpose, occupy themselves with endless rounds of test-taking apologies for what is fabulous. Paul was a true prophet. They have turned away their ears from the truth and turned unto fables.

Hope Begotten by the Resurrection of Christ.—No. 2.

AN ADDRESS.

Peter, poor fellow, only knew one thing about going to heaven, and that he learned of Jesus to his sorrow. It was this, his Lord was going there, but he could *not* go; and what *could* he hope for, seeing the hope of the kingdom had been crushed out by the death of its anointed king? It is no wonder the disciples lost their hope; no wonder they went back to their fishing tackle as the vision of the kingdom and crown faded from sight with the last breath of Jesus; no wonder they were begotten *again* to a hope of life when they heard the word: "He is not here, he is risen as he said:" no wonder hope revived when they saw the empty compartment, and rushed off with the news. "The Lord is risen indeed; no wonder that thirty years later the memory of these happy moments, and the ever-blooming hope of immortality should make his cup run over, and cause him to say: "Blessed be the God and Father of our Lord Jesus Christ, which according to his *abundant* mercy hath begotten us again to a living hope by the resurrection of Jesus Christ from the dead."

Christians, real Christians, those who believe in the teachings of Christ and are obedient to them, and believe he will come again as he said he would, to take his seat upon the throne of his glory, and

CURSE THE BLESSED HOPE

of his glorious appearing, and accept him as their life, their sacrifice, their priest, their intercessor, their judge, their king, their all [illegible] in hearty sympathy [illegible] and he blesses God for the [illegible]

sus and the hope growing out it. All such see how utterly undone was the case of man if Christ be not raised—so undone that Paul says even those who had fallen asleep in him had perished but for his resurrection. 1 Cor. xv. 13. It is settled, then, that if the Son of God could not conquer death, no one could. Yet *his* non-resurrection would mean that God had sinned and failed like the first Adam, and left us without hope. Yes, without hope! As we descended into the grave we would have hidden our eternal good hope in his. His *non*-resurrection would have meant that God had not accepted his blood as an offering for sin, and we were without a Savior.

It may be objected on the part of some, that it would be only his body, anyway, that could remain in the grave, as he himself would have gone to heaven, and therefore no such serious results would have followed the *non*-resurrection of his body, seeing that he himself was alive.

I answer, if only his body was raised, then it was of his body Paul spoke when he said the faithful dead would have perished *but* for *its* resurrection. So you see your idea would *not* have changed the result as supposed. But the objection is founded upon human tradition or opinion, neither of which is of any value.

The fact of God says CHRIST died for our sins according to the Scriptures, and that HE was buried, and that HE rose again the third day, according to the Scriptures; and that HE who died, and was buried, and rose again, was seen of Cephas, then of the twelve, and then by more than 500 brethren at once, then by James, then of all the apostles, and last of all by Paul; so that it is one of the best attested

FACTS OF HISTORY.

But from what the objector says, I judge that he believes Christ never died at all—that merely his clay tabernacle died. On his part it is a matter of knowledge and belief. Now, what does he *know* about it? Does he know as much as he believes? If he was not there does he know anything that the Scriptures do not say? Paul, on behalf of these eye-witnesses, asserts that they saw him after he had been dead, and buried, and had been raised again. According to this WE have a living Savior who once died for US: but what Kind of a Savior has the objector? Is what he calls the clay tabernacle the Savior who died for him" If not, who is? Is the real Christ, who he thinks went to heaven, his Savior? How could he be the Savior if he never died?

Enough of vain philosophy! Let us make short work of it by coming to the Faithful and True Witness. He says of himself after his ascension to heaven: "I am he that liveth and was dead; and, behold I am alive forevermore, amen, and have the keys of hades and of death." And then, glory to God, we are told in Rom. v. 10, that being reconciled to God by the death of his Son, we shall be

SAVED BY HIS LIFE.

Oh! what a glorious statement of the case—reconciled by his death. But of what avail is that if matters rest there? On good terms with God and still need saving? Is that the way matters stand? Alas there is no reconciliation by his death apart from his resurrection, for "he was raised again for our justification:" so we are saved by his life. This, together with the announcement of Jesus in John xiv. 19, "Because I live, ye shall live also," and that of Paul in 1 Cor. xv. 17, 18. "If Christ be not raised your faith is vain, ye are yet in your sins; then they also, which are fallen asleep in Christ are perished," is most conclusive proof. O, think of it! those who have fallen asleep in Christ have perished if the Christ he not raised. That ought to prove to you that the Christ *died*, was buried, and rose again, surely. But if the objector be not satisfied yet, let him read Isaiah liii. 10, where it says his soul was made an offering for sin, and forever abandon the idea that the real Christ or Anointed One did not die.

Dear brethren, I trust you begin to see that these are solemn realities—that there is no future life without a resurrection, and Jesus is the resurrection and the life. His word to you this morning is, that he will raise you up at the last day

IF YOU BELIEVE ON HIM.

This all goes to show the awful importance of the resurrection. It is of NO IMPORTANCE WHATEVER, if men are immortal and can never die, but depart to heaven or hell when the body dies. If that be true Jesus had no need to announce himself as the resurrection and the life. But the fact that he is coming HERE to raise them, proves they are HERE to be raised. If you would be raised by him you must believe his Gospel, reform, be baptized, and then live Godly.

But how is it with us who *have* believed and obeyed in first principles? Have we put on the whole armor of God? Do we maintain our first confidence? Do we remember the terms of enlistment?—that we are not our own? that we have been bought with a price? —that we are his bond servants?—that all we *are* and all we *have* belongs to him? IS HE WHO BOUGHT US GETTING ALL HE PAID FOR? Do we keep in mind that part of the covenant which says: "If we suffer with him, we shall reign with him? I was grieved lately to hear some one say, "I don't see how I suffer for Christ." That is a very serious matter. We may not be *called* to suffer any *great* affliction or persecution. Perhaps the Lord is trying us in some *small* matters first. How do we when a question of convenience or duty comes up? Do we consult our own convenience or his proprietaryship—

HIS CLAIMS UPON US?

I am persuaded that we shall suffer a good deal for Christ if we crucify the flesh as he bids us, and decide for him and his cause whenever the questions come up: "Shall I humor the flesh and gratify it?—or shall I deny myself and suffer? shall I do what *I want* to, or what I *ought* to? This is the place to begin suffering for Christ. We must not wait to be hissed at, or stoned, or burned at the stake, or crucified. If we keep the Old Man down it will keep us busy. A perpetual warfare that.

Oh! beloved, let us see it down for a fact, that we are either suffering for Christ's sake or making compromises. And if for certain we do not suffer with him, we shall not reign with him. Besides, it is the declaration of the Spirit that those who live Godly shall suffer persecution. It turns upon the question of Godliness. God help us to live Godly, so that when we come to a crossroad we shall should see it—then the crown is assured us. Amen.

(Concluded.)

This address may be had of the author in tract form at 60 cents per hundred.

Our Letter Drawer.

Dear Restitution:

I thank you very much for your prompt and kind note in sending your valuable paper. May the dear Lord reward you. I can truly say it was the means in the Lord's hands to remove the mist from my benighted mind to draw me into the pure gospel light two years ago. I began studying my Bible. I got hold of some old numbers of your paper and they helped me in my search for truth and thank God, a year ago light began to dawn. I wrote to Bro. Geo. Kidwell telling him my great desire to put on Christ by baptism, and to become an heir of the most glorious inheritance mortal was ever called to. So the dear brother came and began a series of meetings. He preached nine discourses and I must say it was the first gospel sermon I ever heard. The Brother gave us the unadulterated "thus saith the Lord." He had very good attention and some opposition, some admits their props were all knocked out and some admits they were wrong. The dear Bro. came to help me to put on the only name wherein I could get life and two others came out on the Lord's side. My husband and Bro. Scripture, we all three went down into the watery grave and buried the Old Adam and arose to a new life through Jesus. Dear brothers and sisters I want you to rejoice with me. Glory to his name, to him be all the praise. I feel to say, Bless the Lord, O my soul, and all that is within me, praise his holy Name. I am only a babe in Christ, you that are older in the cause I desire your helping hand. We are strangers in the flesh, but bless God we are one in faith. O, how glad I am, I can pray thy kingdom come. What a grand time if the foretaste is so sweet what will it be when the full glory shines forth to our enraptured sight. Our dear Bro. is truly a workman that need not be ashamed, rightly dividing the words of truth he indeed sowed the good seed. May it come up to the honor and glory of God. Now dear brothers and sisters remember me and my dear companion, and now fellow-traveller at the throne of grace. Then I hope to meet dear Bro. Kidwell and the dear brothers and sisters that has assisted me through your paper when our elder Brother comes to unearth his treasures may we be all found of him. May we all have the wedding garment on and be ready to enter into the marriage supper of the Lamb and sit down with Abraham, Isaac and Jacob in the kingdom. By the grace of God I want to overcome and meet you all, and now one and all accept my thanks, go on sowing the seed and by and bye you shall reap if you faint not. Finally Brethren farewell, be perfect, be of good comfort, be of one mind, live in peace and the God of peace shall be with you. Amen.

ELLEN FRONE.

Dear Bro. Underwood.

Inclosed I send $1.50 to [illegible] for THE RESTITUTION another year. There is not much interest taken in this State in the promises contained in the Bible. I think we are in the last days of this age. Oh, may we so live in obedience to God's will that we will escape the impending judgment and be worthy to meet the Lord at his coming with all the saints, is my prayer. Love to all.

Yours in hope of the soon coming kingdom.

JESSE M. SMITH.

Bro. Underwood:

Some time ago you had an item in the paper requesting people to write short articles on practical Christianity. "Out of the abundance of the heart the mouth speaketh." So I would like to say a few words of encouragement to those of like precious faith. In Matt. xvi. 24, (Rotherham Translation) "Then Jesus said to his disciples, If any one intends after me to come, let him utterly deny himself, and take up his cross and be following me." Also 1 Cor. ix. 25-27, "But all things am I doing for the sake of the joyful message that a joint-partaker thereof I may become. Know ye not that they who in a race course run all, indeed, run, whereas one receives the prize? So be running that ye may lay hold. But every one contending in the games in all things uses self control. They indeed, therefore, that a corruptible crown they may receive, but we are incorruptible. I therefore am running as not uncertainly; thus I am boxing as not threshing air: but am beating every body under and leading it into servitude lest by any means to others having proclaimed the contest, I myself should become disapproved." The words of Bro. Joblin of a year or more ago addressed to one who was about to be immersed were "If you are ready to die I am ready to bury you." Dear brothers and sisters, when we were immersed into Christ we said we were dead to the world. In John's epistle the spirit speaks of what the world is "The lust of the eye—the pride of life—the lust of the flesh." Are we living that life today before others denying self? Are they taking knowledge of us that we have been with Jesus and have learned of him? Are our assemblies in which we meet each Lord's day weekly growing in grace—or God's favor—as well as knowledge? That article of Bro. Joblin's which was published a week or so ago, also before the immersion of a dear sister in which he makes use of those words, "Be out and out for God and Christ" is what is needed in these days of worldliness. If we are so, there will be no jealousy or pride. We will each one esteem another better than ourselves, and when the ungodly come among us they will say of a truth, "God is among you." I praise God for the article on "Spiritual growth" and also the last two articles of "Practical Christianity." Bro. Davis, give us some more from the store house of God's precious truth. Let our paper be filled with such things. Doctrines have their place, but may there not be a danger of our giving our whole minds to doctrines at the expense of the vital part of doing the will of our Father? How sweet it is to meet and read the writings that come from such as see the importance of today? May God bless Bro. Joblin, and give him strength and vigor to proclaim the unsearchable riches of the gospel of Christ. God has blessed our little assembly in Chicago lately. One young man who for some years had been halting came out on the Lord's side and took that glorious name upon him. May God bless my dear Bro. Hader and make him useful. Another who came of the Methodist Church, Bro. Johnson. Our meetings are growing in interest. Our afternoon meetings at the homes of the different members have proved a great blessing. William H. Wilson has been the principal leader. Last Sunday James Wilson spoke to quite an interested audience. Oh brethren, let us be indeed out and out for God! The night is far spent, the day is at hand. That glorious day when we shall not prophecy in part but when that which is perfect is come, when this mist of traditions shall vanish before the sun light of God's truth. When he who is our life shall appear then shall we appear with him in glory. Yes, come Lord Jesus, come quickly. Amen.

Your Brother in the blessed hope.

MARTIN L. ANDERSON.

Poetry.

Thanksgiving.

O men! grown sick with care,
Leave me awhile the crowded mart:
O women, sinking with despair,
Weary of limb and faint of heart,
Forget your every trouble, and come
As children back to childhood's home!

Follow again the winding rills.
Go to the places where you went,
When, climbing up the Summer hills,
In their green lap you sat content;
And sadly feasted your head to rest
On Nature's calm and peaceful breast.

Walk through the scene and hiding wood,
So lightly trodden by your feet,
When all you knew of life was good,
And all you dreamed of life was sweet,
And let fond memory lead you back
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard bough,
Drink from the mossy well once more;
Breathe fragrance from the crowded mows,
With musk-sweet clover running o'er;
And count the treasures at your feet,
Of silver rye and golden wheat.

Go, sit beside the fourth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then gaunt with tenderer heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been, you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past is all your company—

Thank God for friends your life has known,
For every dear, departed day;
The blessed past is safe alone—
God gives, but does not take away;
He only safely keeps above
For us the treasure that we love.

Communicated.

Smith and Wilson Discussion. Number 3.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

Ed. Smith refers to a Scripture which speaks of Christ's coming in a time of war, and another at the *end of the world*.

The phrase "the end of the world," seems to confuse him. I don't wonder he is confused if he expects by the "end of the world," the end of the *material* universe. The world has already come to an end several times. It came to an end at Christ's *first* coming: "Once in the *end of the world* he appeared to put away sin by the sacrifice of himself." May take this up more at length hereafter.

In Zech. xiv., speaking of Christ coming back to Mount Olivet, and the splitting of the mount in two he says that is a figure of speech. I say, No Sir, it will be literally accomplished by means of an earthquake, and the same earthquake will open up a very great valley which will reach to the Mediterranean sea, the waters from that sea will flow unto the Dead Sea, and heal it, and fisherman will catch fish there, and it will also make one of the finest harbors for the commerce of the world. Jerusalem the future capitol of the world, will then be a seaport city. The same earthquake will level the rocky country between Geba and Rimmon, and the low spots it will lift up. This may seem strange language to Ed. Smith, but I am prepared to sustain it with Bible proof, but space forbids at present.

At this time the prophet Zechariah says: "And the Lord shall be *King over all the earth*: in that day there shall be one Lord and his name one." This you will observe is an event which takes place after "his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east."

Ed. Smith says this coming would be a calamity. The poor man has but little conception of the blessings involved in it.

In article No. 2, I called attention to the prophecy of Ezekiel with regard to the overturning of the throne of Israel until he came "whose right it is, and I will give it him." I referred to the prophecy of Judah with regard to the birth of a son who should sit upon the *throne* of *David*, and upon whose shoulder the government should be. I also called attention to the announcement of the angel with regard to Jesus, that he should be called the Son of the Highest, and the Lord God shall give unto him the throne of his *father David*, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Also called attention to the remarkable oath of Jehovah, that he will not lie unto David concerning the perpetuity of his throne. And also the statement of Peter on the day of Pentecost, concerning this oath: "Therefore being a prophet and knowing that God had *sworn with an oath* to him, that of the fruit of his loins according to the flesh, he would raise up Christ to *sit on his throne*."

How do you suppose Ed. Smith treats this testimony? See Reply No. 2, and you will see he simply asks the question, Does Ed. Wilson believe that Jesus will come and try to hunt up David's old wooden throne? What a silly answer that is to the Word of Jehovah, his prophets, apostles and angels? That might do for a ribald jest of Ingersol, but not for a professed minister. It don't require any argument to show intelligent readers that the identity of a kingdom does not adhere in the seat a monarch may sit upon. It is not necessary that Queen Victoria should sit upon the *same seat* called a throne, that she used when she was crowned, to show that she is now Queen of England.

See Rev. v. 9, 10, and you will find the reign of Christ and the redeemed is to be *on the earth:* "Thou wast slain, and hast redeemed us to God, by thy blood out of every kindred and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall *reign on the earth*." They will exercise authority over the nations. See Rev. ii. 25-27, "He that overcometh and keepeth my works unto the end, to him will I give *power over the nations:* and he shall *rule them* with a rod of iron."

This is no "jumble of texts." Ed. Smith, and I am somewhat curious to see how you can spiritualize them all away. Others before you have attempted it, with failure written on the attempt.

The prayer Christ taught his disciples was: "Thy kingdom *come*, thy will be done on *earth*, even as it is done in heaven." Has the "kingdom come?" Is God's "will" done on earth? What think you, Ed. Smith? The prayer of the thief was: "Lord remember me when thou *comest* in thy kingdom."

Now, Ed. Smith, do you realize the fact, that every time you administer the communion to your church, you preach the Lord's coming. See 1 Cor. xi. 26: "As oft as ye eat this bread, and drink this cup ye do show the Lord's death *till he come*."

It is a fearful fallacy to call the *church* the kingdom as so many do. How often we hear preachers from the pulpit, speak of the extension of the church as the extension of the kingdom. And people who unite with the church as being "born into the kingdom."

Learned men should know better than use such expressions. The original word for church is *ekklesia*, and the word for kingdom is *basileia*. In the New Testament *ekklesia* (church) is found about 115 times, and *basileia* (kingdom) near 160 times, and is never in a single case translated church. Substitute the word *church* for *kingdom* in a few instances, and we shall see the folly of using them as interchangeable words. "Fear not little flock it is your Father's good pleasure to give you the (church) kingdom." "The time came that the saints possessed the (church) kingdom." "Inherit the (church) kingdom prepared for you." "Thy (church) kingdom come." "Who shall judge the quick and the dead at his appearing and his (church) kingdom."

Ekklesia and *basileia* are as different from each other as *bapto* (dip) and *raino* (sprinkle). The denomination in which Ed. Smith is a minister, would stoutly dispute that they are interchangeable words, and rightly so, yet they are not more so than *ekklesia* and *basileia*. We want to be consistent about such things.

The coming of Jesus, in glory, the New Testament affirms is the "blessed hope." To the believer of the gospel of the kingdom it is freighted with blessed tidings greater than the mind can conceive of in its fulness. When Paul was about to be offered up he said a crown awaited him, and all those who *love* the Lord's appearing. I pity the man who can only see a "*calamity*" in it.

We have already shown that the throne and kingdom promised Christ, was the throne and kingdom of David, and not a sky kingdom filled with immaterial ghosts.

The kingdom to be given to Christ will be composed of the kingdoms of *this world*, and not in some remote and unknown sphere in the skies. See Rev. xi. 15. Under the sounding of the seventh angel and *not before*, we read: "The kingdoms of *this world* are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Now, unless Elder Smith can show that "the seventh angel (has) sounded" he cannot show the reign of Christ has begun. I call special attention of Ed. Smith to Rev. xv., and he will find that the millennial or one thousand years' reign of Christ and his saints is located between the *binding* and *loosing* of Satan, and the *first* and *second* resurrections. See verse 3: and we find Satan cast into the abyss "that he should deceive the nations no more, till the thousand years should be fulfilled: and *after that* he must be loosed a little season." Verse 7: "And when the thousand years are expired, Satan shall be loosed out of his prison." In the fourth verse after the binding of Satan we read: "And *they lived and reigned* with Christ *a thousand years*." "But the rest of the dead lived not again until the thousand years (reign) were finished. This is the first resurrection. Blessed and holy is he that hath part in the *first* resurrection on such the second death hath no power, but they *shall be* priests of God and of Christ, and shall *reign* with him *a thousand years*." This is the millennial reign.

W. H. Wilson.

Reply No. 3.

We know now that when Jesus comes he will not look up David's old throne. Then there will be a job for some good cabinet maker! When Jesus was interrogated by Pilate, he said, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews, but now is my kingdom not from hence." Jno. xviii. 36.

According to the theory half presented to us, Jesus will dig canals and make his capital a seaport. Men could do that. What will the Turk or European say while Jesus is carrying on internal improvements? Will he also make good bicycle roads in Palestine? Will he have ambassadors to England, Mexico, Japan and the United States? Will he convert all these nations by a miracle? When on earth, he never converted a man by miracle. With the Scriptures in hand we are authorized to say that he cannot thus convert a man. He can give power to his servants to work miracles by which some believe and some do not, but for Jesus to descend on mount Olivet and convert the nations is an impossibility. Digging canals by earthquakes would not make men holy.

The negative was not confused by the phrase "the end of the world," nor surprised that the affirmative should misunderstand it. He quotes Heb. ix. 26, where it is a mistranslation for "ages." The Revised Version gives it correctly.

In Zech. xiv. we have a description of battle, rapine, slavery, outraged women and fleeing men. I called these calamities, but my correspondent says "the poor man has little conception of the blessings involved in it." He can have them. I always was generous—with such blessings.

It is evident that the affirmative is at sea in regard to what he believes. Any one who can see head, tail or middle in the articles written by our respected colleague can take my end of the debate. He admits that the Scriptures are all on a level to him. If he sees a text which suits him he grabs it without regard to the dispensation in which it was uttered, whether limited to the Jewish nation or to the world, neglecting close study of the circumstance, the one speaking or the ones addressed. Truth has to be digged. The Word must be divided properly. 2 Tim. ii. 15. It is possible to handle it *wrong*, to wrest the Scripture to one's destruction.

Unless the affirmative can write out a plain, coherent statement of his theory we are bothering the printer to no advantage.

If he will tell us what events will accompany the second coming, the kind of a kingdom Jesus reigns over, the leading features of the millennium and the main events up to the judgment day, I will kindly prove that there is hardly a word of truth in his speculations. I will do more, I will show that they are sinful. I may even go further and demonstrate that God has in this century set his seal of disapproval on this doctrine.

Geo. T. Smith.

Nothing doth so establish the mind amidst the rollings and turbulency of present things, as doth a look above them, and a look beyond them: above them, to the steady and good hand by which they are ruled; and beyond them, to the sweet and beautiful end to which by that hand they shall be brought. *Leighton.*

Faith and Works.

"And I shall say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." Luke xii. 19.

Two lessons may be learned from this parable of our Savior found in Luke xii. 16-21. The lesson which was intended to be taught, and which is so plainly revealed, was that he who stored up good things to satisfy his own soul, neglecting to give as the Lord requires each Christian to do to his cause and to the help of those in need, his "soul will be required of him." The summing up of it all is: "So is he that layeth up treasures for himself, and is not rich toward God." The riches, the plenteous good things of earth, even our own lives, our souls, are not ours, but belong to God, though we have the use of them while we live, and he has given us a will to do evil or to do good with what we for a time possess. Mankind, as is revealed on every hand in these last days, is using his whole life energy to the accumulation of riches: he is tearing down his barns and granaries to make them greater for the hoarding of those things which belong to the Lord; he has forgotten the Savior's two greatest commandments, on which hang all the law and the prophets—"Love the Lord thy God with all thy strength, and thy neighbor as thyself;" he remembers not the cry of the poor and needy, who are hungering for both spiritual and hunger-satisfying bread. That man's soul will be required of him in the day when all mankind will be judged.

Each and every one who has obeyed from the heart and accepted the true gospel of Jesus Christ should pay the debt they owe to God, by giving their mite as the Lord has prospered him or her. In these last days the church of God should be up and doing and working with a greater zeal than ever, knowing that the end is not far distant, for Satan himself realizes that his end is near and is doubling his efforts to win converts to him. Therefore let us each one contribute our mite in response to the appeals for aid in the cause which we hear from all sides. Let us respond to the Macedonian cry.

The other truth aught by this parable, and one in harmony with all the teachings of Christ and all the writers of the Bible, is that the soul is mortal—that it is the man, the person. The person in the parable is represented as talking to his own soul—talking to himself—saying; "Take thine ease, eat, drink and be merry." This soul was going to enjoy the pleasure of eating and drinking of the good things laid up. It had much goods laid up, so why should it not enjoy them. "But God said unto him (the soul), thou fool, this night thy soul shall be required of thee." Ezekiel tells us "the soul that sinneth it shall die." We read of "hungry souls." Psa. cvii. 5, 9; Prov. vi. 30. Souls can hunger after food, and require it to sustain life, therefore mortal of course. Souls lusteth—Deut. xii. 15. The hungry and thirsty soul fainteth—Psa. cvii. 5. God is able to destroy both soul and body in hell.

But space will not permit me to enlarge on this point. It is enough to know that we that have been called out of the world to become a peculiar people, and to follow our Lord and Savior, must not only keep the faith once delivered to the saints, but must also add works to that faith. God requires every Christian to do some thing in the Master's cause. If not fitted to go forth and proclaim the word to a perishing world, then to help make it possible for those fitted to go forth. Our Lord is near, and may he find us watching and waiting and working. In hope of his own appearing. Your Brother.

Edgar Hatch.

What not to Preach at Our Conferences.

Not long since, a very timely article appeared in The Restitution, on "What to preach at our Conferences." In each notice given of such meetings, brethren and friends from a distance are urged to attend, urged to come with hearts filled with love. The gospel is designed to be preached, but some how between sessions, another kind of preaching is going on. This preaching, which should not be done, is done by a preacher by the name of gossip. Strange to say he attends nearly all the meetings, and gets a hearing. He at once adjusts himself to circumstances, beginning on the shortcomings of some of his brethren, and if he finds his brother is really an overcomer, he goes back perhaps thirty years and magnifies trivial matters, trials which that dear heart long since carried to the throne of grace.

Preacher Gossip forgets to suggest that this dear brother who was made in the image of God, has had many years to overcome in, and that he really is a good man.

Listener jumps at the conclusion that he is certainly a bad man.

Preacher Gossip's work is quite effectual. "The tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature and it is set on fire of hell.

Think of it. When we wish to express the greatness of anything, we say "a world of it," meaning a great amount. Here James tells us this little "unruly member" is a world of iniquity. So is the tongue among our members. O, yes, this little chap has been preaching at the big meeting. And his work will defile the body.

The big meeting closes, a long and loud report is sent of the true work done. But how about the undercurrent?

Preacher Gossip did not send his report, the fruit of his labor had not come to light, his work journeys and soon returns to head-quarters. Some dear soul is grieved, sorely grieved, that Bro. Gossip preached at the big meeting, and sends back a letter saying, "O is it possible that Bro. was arrayed against Bro. and that too in a personal way." O, for shame, better far to not have such gatherings, if this unruly member must preach.

"Can the fig tree my brethren, bear olive berries? either a vine figs? So can no fountain both yield salt water and fresh. Can we not see the force of James' argument?

You are doing no good preaching the gospel, and at the same time devouring your brother.

Would it not be better to give heed to the apostle when he asks. "Who is a wise man and endowed with knowledge among you? let him, (the wise man) show out of a good conversation his works, with meekness of wisdom.

He tells us this little preacher is not wise. Why what proof have you? "The little boasters" conversation, was not good. The apostle is still more explicit, listen to him.

"But if ye have bitter envying, and strife in your hearts, glory not, and lie not against the truth." James iii. 13.

It is very hard to rid the heart of all envy and strife, but if it is there, search it out, do not glory, or boast with that little tongue; for if you do, you "lie against the truth."

Remember, no fountain can yield both salt water and fresh. If hatred and envy is in your hearts, the love of God is not there.

The wise man said, "Again I consider all trivial and right work, that for this, (the right work, or righteousness of work, marg.) For this a man is envied of his neighbor." O, how true this is.

We are sorry to say, this is not applicable alone to the lay members, but more important workers, are, sometimes arrayed one against another. O when shall we learn that "envy is the rottenness of the bones." When shall we learn, What not to preach?

Searcher.

A Full Barrel.

In these times of scarcity and of peril when so many are lacking bread, what thankfulness fills our hearts, that we can go to a full barrel. The cruse of oil is not empty and the meal fails not. It has brought us nearer to God, this fulness, coming as it has after all the floods and tempests and fears of the summer. It has put a new note in our songs, given a new and sweeter meaning to the word gratitude, and newer cause for trust and praise. We read the promise that "He will never forsake," and it has a preciousness that it never had before, because it has been proved true in our own case in the dark hours of the past summer. Truly "God is our refuge and strength, a very present help in times of trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "Although the fig tree shall not blossom, neither fruit be in the vines, though the labor of the olive shall fail. And the fields shall yield no meat, the flock be cut off from the fold, and there be no herd in the stalls. Yet will we rejoice in the Lord and joy in the God of our salvation."

S. Roxana Wisen.

Without earnestness no man is really great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.—*Peter Bayne.*

Stockholder's Meeting.

Pursuant to publisher call the stockholders of the Christian Publishing Association met at the Church of God, Plymouth, Ind., Nov. 14, 1896, and being called to order by Robert Railsback, President of the Board, J. L. Wince was chosen as chairman and A. C. Roberts secretary of the meeting. On call of stock it was found that a majority was represented, and the minutes of the last meeting being read were approved. On call for election of a Board of Directors the following were chosen, Robert Railsback, W. D. Thompson, J. H. Willey, Wm. Railsback and A. R. Underwood. No other business being before the meeting they adjourned to the call of the Board.

At a subsequent meeting of the Board of Directors they organized by choosing Robert Railsback, Pres., W. D. Thompson, Vice Pres., and A. R. Underwood, Sec'y.

Contract was then made with A. R. Underwood to publish The Restitution for the coming year, after which they adjourned to the call of the President.

California in Three Days.

The "Overland Limited," the famous transcontinental train via The Chicago, Union Pacific & North-Western Line, leaves Chicago at 6:00 P. M. every day in the year via the Chicago & North-Western R'y, and makes the trip to California in only three days. Double Drawing-room Sleeping Cars, Buffet, Smoking and Library Cars, Dining Cars and free Reclining Chair Cars are features of the equipment of this perfect train. Tourist Sleeping Cars are also run through to California and Oregon daily, and personally conducted excursions leave Chicago every Thursday. Agents of connecting lines sell tickets via the Chicago & North-Western R'y. Illustrated pamphlets and full information will be furnished on application to W. B. Kniskern, G. P. & T. A., Chicago, Ill.

Infinite toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with our moral improvement: we wrestle fiercely with a vicious habit, which could have no hold upon us, if we ascended into a higher moral atmosphere.—*Helps.*

To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament.

also may he sustain THE RESTITUTION and its able publishers who are ever to be found combatting error. How consoling it is to see God's simple Word laid along side of the speculations of heathen philosophers and present-day professors. Yes! go on, Bro. Wilson and RESTITUTION in the od work. Have no fears, Jesus is now taking out of the Gentiles a people for his name. Then will he come again. Paul said in his day and 'tis true today, that if the gospel was hid it was hid to them that are lost. 2 Cor. iv. 3. Speak out, dear brothers and sisters, and let us uphold God's cause.

Your Brother and Sister.
PAUL & MARY FISHER, Jr.

P. S. Please mention this after thought. In No. 15 of the Smith and Wilson discussion, Elder Smith says Rev. vi. 8. Death went out to slay men. Hades followed, they divided the spoil. Death took the body. Hades the soul. Now see. In xx. 13. those who disgorged gave up the dead in them. Thus Elder Smith staggers on to the truth, for both death and Hades are occupied by dead souls or bodies. Oh consistency! thou art a jewel, which the Elder does not appear to be in possession of at this time.

Mr. Geo. T. Smith:

As you have asked the readers of THE RESTITUTION a question, I will answer for my part. As to the nature of man: I claim the Old Scriptures and the New are in harmony on that subject. Old Scripture, "And the Lord God formed man of the dust of the ground." Gen. ii. 7. "For dust thou art, and unto dust shalt thou (man) return." Gen. iii. 19. Also, Eccl. iii. 19, 20: "All the days of my appointed time will I wait till my change comes." Job xiv. 14: "If I wait, the grave is mine house: I have made my bed in the darkness." Job xvi. 17. So much for the Old Scriptures. Now we will see if the New Scripture is not in perfect accord with the Old. We will commence with the words of Christ John v. 28, 29. "Marvel not at this: for the hour is coming, in the which all that are in the grave shall hear his voice." Just where Job said he would wait: and the faith of Martha was life at the resurrection. John xi. 24: "Martha saith unto him, I know that he (Lazarus) shall rise again in the resurrection at the last day." How does Martha's faith compare with the faith of immortal soul, sky kingdom, going to heaven when you die, "Lazarus, come forth." v. 43, 44, "And where have ye laid him? They said unto him, Lord, come and see." v. 34. They were able to show Christ where Lazarus was, which they could not have done if Lazarus had gone to heaven. "And so death passed upon all men," for that all have sinned." Rom. v. 12. "For since by man came death, by man came also the resurrection of the dead." "For as in Adam (see Gen. ii. 7; iii. 19,) all die, even so in Christ shall all be made alive." Afterward they that are Christ's at his coming. 1 Cor. xv. 21, 22, 23. "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep (gone to heaven) in Christ are perished. v. 16, 17, 18. I would refer Mr. Smith to 1 Thess. iv. 15; 2 Tim. iv. 1. So we find the Old Scriptures and the New in perfect harmony while Mr. Geo. T. Smith is out of joint with both Old and New, and teaching the serpent's lie, "Thou shalt not surely die." Gen. iii. 4. The Old teaches man created of dust, and turn to dust again; waiting in the grave till their change comes, which the New calls the resurrection in John v. 28, 29. The ones that get life come out of the grave, those that have died. 1 Thess. iv. 16. As to Mr. Smith saying Jesus taught the Satanic lie, is close related to blasphemy. He has Christ contradicting God, his Father. God said, "Thou shalt surely die." Gen. ii. 16, 17. The serpent said, "Ye shall not surely die." Gen. iii. 4. Now comes Mr. Smith and says Jesus taught the latter. Readers, which will you believe, the Lord God, or the devil and Mr. Smith.

M. L. ADAMS.

In the words of Herman the Prophet, I would kindly say to this worldly wise affirmant who openly avows Satan's cause, and dares to say in so many words that Jesus taught this Satanic delusion, "Thou shalt not surely die." Thou art the man.

A reader of THE RESTITUTION.
T. E. ADAMS.

Dear Restitution:

I have been reading the discussion of Smith and Wilson, and I see that Eld. Smith has asked the readers of THE RESTITUTION if we feel safe in upholding a theory. I for one can say that I am upholding Bro. Wilson's theory. It is a safe foundation to rest upon. Elder Smith reminds me of the man that Jesus tells about in his sermon on the Mount, that built his house upon the sand, and when the floods came and beat upon it, it fell because it was not founded upon a rock. The affirmative is darkening truth without knowledge. Peter knew some would wrest the Scriptures to their own destruction, but when we turn and look at the teachings of Paul, remember how he said that some would depart from the faith, giving heed to doctrines of devils, ever turning and never able to come to a knowledge of the truth. My prayer is that the scales may fall from the eyes of Elder Smith before it is too late, and be like Paul and go forth and preach the gospel of the kingdom of Jesus Christ and be ready to hear the welcome voice of Jesus when he comes, "Well done, good and faithful." We need a few more like Paul in these days to preach the Word with boldness. There is too much of the so-called preaching now-a-days just to entertain people, and going to heaven on flowery beds of ease. But dear brothers and sisters, we are not in darkness that the day of the Lord should overtake us as a thief in the night, but let us be up and doing while it is called today, that we may be able to say like Paul, we have finished our course, we have kept the faith, henceforth there is a crown of righteousness laid up for all that love his appearing. Submitted in love.

Yours in hope of the kingdom.
H. ROBINSON.

Dear Restitution:

In reply to Elder Smith I must say I never before heard of any preacher affirming that Jesus had in any instance denied the Word of God, his Father. I know the devil did so, and there are a great many doing the same thing today. God bless Bro. Wilson in his efforts to uphold his life-giving Word,

Announcement.

The First Quarterly Conference of the Church of God in Nebraska will be held at the Church at Freedom, South Frontier County; commencing on Friday, Dec. 11th, 1896, and holding over Sunday. We should be glad to have all of the brothers and sisters attend this meeting, who can possibly do so. Come to encourage others and to receive encouragement yourself. Resolve to attend this meeting and to do all in your power to make it a blessing both to yourself and to others. To those who cannot attend, we would say, "Remember us in your prayers that much good may be done in the name, and for the cause of the Master."

Submitted in love.
RENA M. GORDON, Sec.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published, $177.50

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 15. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at No. 15, 5:20 A. M.; No. 5, 9:40 A. M.; Extra fast train, No. 37, 9:56 A. M.; No. 39, 1:55 P. M.; No. 9, 6:36 P. M.; No. 7, 7:33 P. M. Local Freight 12:15 A. M.

Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8 5:45 P. M.; No. 2, 7:45 P. M. Extra fast train No. 38, 8:40 P. M. Local Freight 7:15 A. M.

J. E. HAINES, Agt.

Reduced Rates to the Northwest, West, Southwest, and South via the popular Nickel Plate Road on Nov. 17, Dec. 1st, and 15th, a count Homeseekers excursions. Inquire of agents for full particulars.—Dec. 15.

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On November 17, December 1 and 15, 1896, the North-Western Line (Chicago & North-Western Railway) will sell excursion tickets to a large number of points in the west, north and northwest. For full information apply to ticket agents of connecting lines, or address W. B. Kniskern, General Passenger and Ticket Agent, C. & N. W. Ry Chicago, Ill.—Dec. 12.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

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Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in the subject to get this work by a talented author. Send ten cents to 1 Bradley for a copy.

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This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joslin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their House on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeborn, Neb., meets every Sunday at the Friend Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

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Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

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Cleveland	7:15pm	6:00am	10:58am	
Plymouth	2:50am	1:15pm	4:10pm	7:00a m
Argos	4:10am	3:37pm		9pm
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Poetry.

Milton's Last Poem.

[The following verses, so familiar to many, are among the most touching in the English language.]

I am old and blind!
Men point at me as smitten with God's frown,
Afflicted, and deserted by my kind;
Yet I am not cast down.

I am weak, yet strong,
I murmur not that I no longer see;
Poor, old and helpless, I the more belong,
Father, supreme to thee.

O, merciful One!
When men are farthest, then thou art most near;
When friends pass coldly by, my weakness shun,
Thy chariot I hear.

Thy glorious face
Is beaming towards me, and its holy light
Shines upon my lowly dwelling place
And there is no more night.

On bended knee
I recognize thy purpose clearly shown;
My vision thou hast dimmed that I might see
Thyself—Thyself alone.

I have sought to hear;
This darkness is a shadow of thy wing;
Beneath it I am almost sacred: here
Can come no evil thing.

Communicated.

Thoughts on Matt xxiv. 3, 14.

"And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" We understand Christ to answer that question in v. 14, when he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The end of this age most surely. If not, what will we do with the commission in Mark xvi. 15, 16, "Go ye into all the world, and preach the gospel to every creature," certainly holds good yet. "And what shall be the sign of thy coming, and the end of world." And the Master gives some of the signs preceding his coming. Many false prophets shall rise and shall deceive many. ver. 11. "But he that shall endure unto the 'end,' the same shall be saved." v. 13. Showing he had reference to the "end of the world." The same end spoken of in v. 14. We will turn back to Matt. xiii. 39. "The enemy that sowed them is the devil; the harvest is the "end of the world;" here we have the "end" spoken of again, certainly the end of this age. As therefore the tares are gathered and "burned in the fire," so shall it be in the "end of this world." v. 40. Will any one doubt this meaning the end of this age? Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be in the "end of the world." v. 48, 49. The severing takes place. The same "end" mentioned in Matt. xxiv. 3, 14. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. xxiv. 27. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." v. 30. "And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." v. 39. The Master told his disciples of things that would be prior to his coming, in answer to their question in v. 3, one thing was, this gospel of the kingdom shall be preached in all the world for a witness unto all nations and there shall the "end come." v. 14, in harmony with the Master in Matt. xxviii. 19. "Go ye therefore, and teach all nations, baptizing them in the name of Father, and of the Son, and of the Holy Ghost;" if this commission holds good yet, preaching the gospel of the kingdom does also. Matt. xxiv. 14, "teach all nations." "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." Both citations cover the same ground. When the time comes to stop teaching these two citations, the end of this world (or age) will have come, and Christ will have come, and we will all know it to be a fact, for, "Behold he comes with clouds, and every eye shall see him" "and they also which pierced him." Rev. i. 7. Preaching the kingdom is preaching the gospel. Luke iv. 2, 6. Then preaching the kingdom, is preaching the gospel of the kingdom. And we find the Apostles preached it during their ministry. And that kingdom was future. Acts viii 12: xiv. 22: xx. 25: xxviii. 30, 31. The saints are to inherit the kingdom at the coming of Christ. Matt. xxv. 31-34: 2 Tim. iv. 1. Dan. vii. 13, 14: James ii. 5. Now only heirs. At the last supper the Master ever ate with his disciples on earth before his ascension, he told them, "But I say unto you, I will not drink hence forth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Matt. xxvi. 29: Mark xiv. 25. "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke xxii. 18. We have no account of his drinking of the fruit of the vine any more while on earth, which proves the kingdom has not come yet. And as the coming of the kingdom is coupled with the coming of himself, (see citations above.) Hence the necessity of preaching the gospel of the kingdom still exists, of Matt. xxiv. 14. And to pray for, Matt. vi. 10. The gospel Paul is speaking about in Rom. x. 15-18: Col. i. 23. Paul speaks of as having been preached to every creature which is under heaven; was not the "gospel of the kingdom" of Matt. xxiv. 14. But the gospel that was preached to Abraham, Gal. iii. 8. What was that? "And in thy seed shall ALL the nations of the earth be blessed." Gen. xxii. 18. Christ was the seed, Gal. iii. 16: Rom. x. 12. For there is no difference between the "Jew and the Greek:" for the same Lord over "all" is rich unto "all" that call upon him. In Col. i. 20, 26, 27. You will find the gospel Paul is speaking about, is, that the middle wall of partition had been broken down between Jews and Gentiles. See Eph. ii. 19-22: iii. 5, 6. By the Seed (Christ). And in thy Seed (Christ) shall all the nations of the earth be blessed. Gen. xxii. 18. Which was not proclaimed until after Christ rose from the dead. The gospel that had been preached was, "to teach all nations." Matt. xxviii. 19. Paul was speaking of in Rom. x. Col. i. And not the "gospel of the kingdom." of Matt. xxiv. 14 See v. 6, 7-13, and you will see that v. 14 does not apply to just the "end of the Jewish polity;" but the end of the world, in answer to the question in v. 3. Is it possible that there are some that can't see any gospel, only concerning the kingdom, to such I would advise to read 1 Cor. xv. 1-12 for a cure.

Submitted for the truths of the gospe. of the kingdom.

M. L. ADAMS.

The Restitution Age.

Dear Restitution:

During the present age, which is commonly called the Christian Era, the Lord is taking out a people from among the Gentiles, for his name. What is the purpose of our Heavenly Father in doing this? For an answer we must turn to the revelation which he has given us. "After this—that is after he has taken out a people as aforesaid—I will return and build again the tabernacle of David which is fallen down that the residue of men might seek after the Lord." Acts xv. 16. We have here a plain statement of what is in the Father's mind. It is his will and good pleasure that the *residue* of men shall have no opportunity of seeking after him. To this end the Lord will not only return and rebuild the tabernacle of David but the gospel of the kingdom and also the everlasting-age lasting-gospel is to be preached in all the world, and the people in all nations are to be so thoroughly instructed in the plan of salvation, that it shall no longer be said "Know the Lord, for they shall all know me." Jere xxxi. 34. Again it is written in the prophets "And they shall be all taught of God." John vi. 45. And again "For the earth shall be filled with the knowledge of the glory of the Lord, as the water cover the sea." Heb. ii. 14. To cap the climax, that glorious old prophet Isaiah says "They, well who, why, the wolf, the leopard, the lion, the bear, the asp, and the cockatrice shall not hurt nor destroy in all my holy mountain." Why wont they? Because "the earth shall be full of the knowledge of the Lord as the waters cover the sea." Is. xi. 9.

How and by what means is the whole earth to be so thoroughly filled with the knowledge of the Lord that not only all the inhabitants from the least to the greatest, shall know the Lord, but the wild animals shall be made tame and gentle? The generally received idea is that it is all to be brought about by and through the churches sending out missionaries to the heathen countries. God's church has done a great work since Jesus left the world and ascended to the right hand of the Father, but as compared with the work which is to be done, to bring the world to such a state of peace and civilization that the most wild and savage animals will be so wrought upon that they will become obedient and gentle, it is but as a drop in the ocean. We are not left to guess the answer to the question. Jesus said to his disciples, who constituted the church "occupy until I come." In the quotation made above from Acts xv. the information is given that Jesus is to *return* and build again the tabernacle of David that the residue of men might seek after the Lord. This fixes the time and gives us God's plan of accomplishing this great work. First, Jesus is to return. Second, he is to rebuild the tabernacle of David. This tabernacle was in Jerusalem and there is where Jesus will rebuild it. But what happens when Jesus comes? First he will raise the dead saints to immortal life and change the living saints to immortality. Having done this he will proceed to establish his kingdom by rebuilding the tabernacle as aforesaid. The saints will assist the Master in all his work, including the bringing on the whole world into subjection to himself. It is a grand and glorious work which our heavenly Father is preparing for his children to perform. Blessed are we if we realize the magnitude and importance of it. The person who is simply striving to obtain eternal life is working for a prize—the value of which no human intellect can compute. But the good Father has very much more than that in store for his faithful children. A world is to be converted. "Ye are kings and priests and shall reign on the earth." Rev. v. 10. How many are qualified to be a king, which means a civil ruler, or a priest, which is a religious teacher? We may have the knowledge which would fit us for either a king or a priest but that is the smallest part of what will be required. The world is to be conquered by the sword of the spirit, which is love, joy peace, long-suffering, gentleness, goodness, faith, meekness, temperance, war and all manner of contention will then be in the past. There will be no such thing as controversy or contentious argument, that would arouse feelings of contention which is contrary to the very gist of God's plan of restitution and restoration. The spirit of contention and controversy did not exist in the garden of Eden until after Satan wrought his evil work. No man could get the confidence of a wild Indian by denouncing his sun god or crying out against his manner of religious worship. Will that mode of treatment have any better results when applied to our white neighbors?

Christian people should cultivate the faculties in this life which they will need to bring into requisition in the great work to be accomplished in the life that is to come. If meekness and gentleness and goodness are the weapons which are to be used over there why not spend our time now in laying in a large stock of these necessities?

Christ's simple appearance on the earth will not change us. As he finds us, so must he receive us, if we are to be saved by him. The same diffi[culties] which we are called upon to contend with [illegible]

Human nature [illegible]

until it is changed by the long labors contemplated by God in his plan of restitution.

May God help us to fully realize what he wants us to be and the preparation he would have us make *now* for the work that is to be done in bringing the world and all there is in it, back to its pristine glory and beauty, is the prayer of your unworthy brother.

E. S. DURGEE.

Anchors.

In order to come to God we must believe that he is a rewarder of them that are diligently seeking him. And to give a few reasons why we should have unshaken faith is my purpose in this short article.

God's Word is true. His promises are sure. They have never failed, and while many of them have been fulfilled, the greatest save the bringing of Jesus, the Christ, to immortal life is yet to be fulfilled, which is the resurrection and true dating.

This is being born of the Spirit. See 1 Cor. xv. 50-55; John iii. 5-7; Rom. viii. 11; Rev. i. 5, 18; 1 Thess. iv. 13-18.

"Life and immortality are brought to light through the gospel," which is God's power to save. This Paul says is the death of Christ according to the Scriptures; and the resurrection of Christ according to the Scriptures. Without faith it is impossible to please God; and faith in his promises, repentance toward him, and putting on the sin-covering name of Jesus, the Lord Jesus Christ, is obeying from the heart that form of doctrine which was delivered you. By our immersion in water we testify Christ's burial: and by our emersion from the water we typify his resurrection. By this act we say, we believe he died, was buried and rose again; and also say we are dead to sin, desirous of being buried and have a hope of life from the dead. Our Lord and Master set before us this symbol of God's plan to save. By his own immersion he shows the way of righteousness; shows he is willing to die for the people, and has a firm hope of a resurrection from the dead.

We by our immersion show obedience to the command by which forgiveness of past sin is obtained. Now, our feet are planted on the Rock, and to work in the Lord's vineyard, and walk blameless is our duty. But our beloved Apostle tells us, "If we say we have no sin, we deceive ourselves." But he also tells us, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." While he urges us not to sin, he tells us, "If we sin, we have an advocate with the Father, Jesus Christ, the righteous." This I understand to mean, that in the midst our most earnest efforts we may, and even will, fall short of our duty behind the pattern of the Good Shepherd, our Blessed Savior. For these short-comings and transgressions we may be forgiven: and to be forgiven, we must come with clean hands and a contrite heart. To make plain: If the sin be against God alone, and he only knows it, we may ask of him through Christ for forgiveness: but, if by our sin we injure another, be it our companion, our child or our neighbor, we must first be reconciled to them, then ask forgiveness of God. See Matt. v. 23, 24.

O, that we may ever keep Christ' perfect life before us as a pattern! It will enable us to overcome weakness; to bear trials; to shut out passion; to brave dangers; to fight battles (with the sword of the spirit); to bear persecution and to uphold Truth unto the end. If we live thus, we can press—yea, are pressing toward the mark for the prize of the high calling of God, in Christ Jesus." Is this not worth a sacrifice, and a daily effort? It is, indeed, the Pearl of Great Price, of more value than earthly possessions, and to obtain it, should be the chief aim in life.

[illegible]

Mrs. E. R. BOYER.

[illegible]

The Restitution.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JORLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER, 2, 1896.

See Here Brother.

Did it ever occur to *you* that we need the money due us on your subscription? We have need for every cent due us, because we have to pay

of the Blessed Hope, and determined to go and find out what transforming power he had come in contact with: and soon found that the truth he was; not allowed to teach to his class, was *there* taught as part and parcel of God's saving power—THE GOSPEL. Need we say our hearts were gladdened to know that we have living epistles who are read of men on the outside, so that they too, are led to glorify God. The Lord bless our new brother and sister and make them a blessing to others we pray.

As we hear it used in this way, and so use it ourselves in reference to secret societies it should help us not a little.

The secret is known to the initiated, —*not* known to the *uninitiated*, but *called* the *secret*, all the same. The God of the Bible is

A GOD OF LOVE,—

more, he is love itself. And when we think of the Great God who made heaven and earth and all things, and upholds all things by the word of his power condescending to treat such worms of the dust with such consideration as he does, we are utterly amazed. He never asks us to believe him without a reason for it: never asks *obedience* without offering a reward for it: never invites our love till he has manifested

HIS INFINITE LOVE FOR US.

And in order to inspire us with unbounded confidence in his Word of promise, he confirms it by an oath, so that by *two* immutable things, his word and oath, wherein it is impossible for him to lie, we could not doubt him.

It is impossible for us to look at a God of that character, who made us free agents, and in thousands of instances treated unintelligent, moral creatures, capable of being influenced by motives, and conclude that he would keep back something called *a mystery* and demand our faith in it,—arbitrarily demand it without a why and wherefore. It is impossible for us to believe that, because

TWO OPPOSITE THINGS

cannot be true. The safe way is to collect the passages where the word *mystery* occurs.

In Matt. xiii. 11; Jesus says, "It is given unto *you* to know the mysteries of the kingdom of heaven, but to them it is not given." Jesus was initiated, the disciples were *willing* to be, and were; but the others were *not* willing —would *not* comply with the *conditions*. This view dispels the idea of predestination. Similar passages occur in Mark iv. and Luke viii., in all of which it is readily seen that there would be no mystery about it after initiation.

In Rom. xi. 25, Paul says, "I would not, brethren, that ye should be ignorant of this mystery." What mystery, Paul? Why that blindness in part is happened to Israel, till the fulness of the Gentiles be come in," or it may come in. It was a fact. Information of this fact they hitherto had not possessed.

In Rom. xvi. 25, we read of the Revelation, the disclosure, the explanation of the mystery which had been kept secret since the world began, but *now* made manifest, etc. And being made manifest it could be no longer a mystery. This is beautifully illustrated in 1 Cor. xv. 51, "Behold

I SHOW YOU A MYSTERY—

something they had not before realized. What was it? This was it:—"We shall not all sleep—when Jesus comes—but we shall all be changed in a moment, in the twinkling of an eye at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible." We have been initiated into the Great truth. It is no mystery to us. Paul has shown us what had long been a mystery.

In Eph. i. 9, we read of the mystery of his *will* having been *made known to us*, and so, of course there is no mystery about it now. And in Eph. iii. 9, we read of the "Fellowship of the Mystery." Presuming that we are on the track of truth regarding the mystery, viz., that it is something known only to the initiated, it becomes easy to understand the "*Fellowship of the Mystery.*" To fellowship is to share with others,—to be in partnership, as it were, to be together,—associated together, and the bond that binds them is the Great Truth hitherto hidden, that they naturally rejoice in. So, when people believe something they cannot express in the words of the Spirit, and cannot explain it, and try to cover up their ignorance by calling it a mystery, beware of them—they are pious frauds.

God does not ask us to believe in mysteries. True, what was *once* a mystery, is still *called* a mystery after it has been revealed; it *appears* that way in the Common Version, but as we have shown the original means that which is known only to the initiated. All who have been

INITIATED INTO CHRIST

have fellowship on the basis of the Great and glorious Truths long concealed, that relate to the Anointed One becoming a curse for *us* Gentiles, in order that we may become Abraham's seed, and heirs according to the promise made only to him and his seed originally.

We notice that the Diaglott reads, "The administration of that secret." We do not consider this to conflict with the idea of fellowship, but an enlarged view of it. Not only has the secret been revealed,—not only are the initiated in fellowship on that basis, but

THE NEW AND LIVING WAY,

was *inaugurated* by the Revelation of the mystery. It is in operation; it is being administered; it is in force, and we have been brought in under it. Gentiles that we are, we see by the 6th verse that we have become fellow-heirs, and a joint-body, and copartners in the promise in Christ Jesus, through the glad tidings. And then in the 7th verse the apostle tells us that God graciously imparted to him the energy of his power to enable him to announce among the nations, the glad tidings, the boundless wealth of the Anointed One. What a realm of thought opens to us here! The unsearchable riches of Christ: but we cannot refer to it now.

God had made it Paul's business to make all see what is the fellowship of the mystery which hath been hid in God, who created all things. The words following, "*by Jesus Christ*," are not found in the Vatican, the Sinaitic, nor the Alexandrian M. S. S. This is the work of Antichrist who did not believe Christ came in the flesh. This interpolation is part of a systematic effort to graft the very heart and soul of the apostacy into

THE DIVINE SYSTEM OF TRUTH.

To effect this, one whole verse was added to 1 John v. 7,—where it speaks of the three that bear witness in heaven." Father, Son and Holy Ghost, and these three are one: then this addition to Ephesians iii. 9,—"created all things"—"by Jesus Christ," added. Then the addition to John iii. 13, where it says the Son of Man—who spake these words on earth,—was at the same time in heaven. The Diaglott reads, Except the Son of Man who descended from heaven. All of these additions are to sustain the Athenian Creed respecting a Triune God. Neither the Vatican nor the Sinaitic M. S., contain these words. They are only found in the Alexandrian M. S., where the school of Origin flourished, who was one of the fathers of the mystical system of interpretation.

In view of what has been said it will surprise no one to be told that Popular Theology tries to cover its ignorance and weakness by quoting 1 Tim. iii. 16 as proof that Jesus is one of three equal persons of a trinity. It reads: "And great is the Mystery of Godliness, apparently not perceiving that the Key hangs close by the door. The explanation follows immediately: —"God was manifested in flesh." How was God manifested in flesh? Was the Eternal God whom no man hast seen, nor can see, manifested in person? If not, then we ask again: How *was* he manifested in flesh? The answer is, his attributes of love, and mercy, and wisdom, and goodness and power were manifested to us by Jesus:—who, in his own proper person, miraculously begotten, exhibited the character, and spoke the Words of the Father. To the initiated this is a mystery yet, but

THANK GOD NOT TO US.

We fellowship this sublime truth so long hid in the counsels of God; and by his grace we are humble administrators of what in ages past was Jehovah's secret, by gladly proclaiming the unbounded wealth,—the unsearchable riches of the Anointed.

The privileges of the initiated are marvelous! We imagine we hear the disciples ask, "Wherefore speakest thou to them in parables?" And the answer, that followed: "To you it is given to know the mysteries of the kingdom,"—the hitherto concealed purposes of God in respect to this kingdom,—but to them who are without it is not given." Those who were without were responsible for their position.

THE HEAVENLY MESSENGER

had plodded over hill and dale proclaiming the glad tidings, and earnestly invited them to come to him for rest and peace of mind *now*, and joy in view of coming glory, and endless life. But with sorrow of heart we read that "his own received him not," and we can almost hear his plaintive voice, saying "Ye will not come unto *me* that ye might have life." They would not be initiated, and how could they know the secrets of the kingdom? If they do not know the secrets of the kingdom, of course they are not in Christ, —know nothing of the vastness of his wealth; nothing of the

MEANS OF GOD'S GRACE

stored up in him for the initiation. What a condition to be in! This reflection takes us back to Judea again, and we see the Messenger of the covenant in tears as he looks upon the city of David's throne and foresees its doom because of its rejection of David's heir: "Oh Jerusalem, Jerusalem thou that killeth the prophets and stoneth them that are sent unto thee," etc.

Reader, the day of grace has not yet passed, and we in Christ's stead, say come! all things are ready, come away before the day of salvation passes. Be initiated into the mysteries of the kingdom of heaven now, and then you will see the King in his beauty when he comes.

To the initiated we would say, it will not be long before the lost children will attain their majority: not long before the exceeding riches of Christ will be dishursed amongst his brethren. What a time to look forward to! What a grand assembly it will be! From East and West they come,—from North and South they came and sit down with Abraham, Isaac and Jacob in the Kingdom of God: then

THE SONG OF MOSES

and the Lamb will be sung,—and the new song by the redeemed from every clime, kindred and tribe, and people and tongue, shall roll up to God till the arch of heaven rings with blessing and honor, and glory and power to him that sitteth upon the throne. Beloved brethren and sisters scattered abroad, make sure of the surpassing wealth laid up for them that love God,—and may he help all who have named the name of Christ to so live that none of us may be left out when the roll is called.

Our Letter Drawer.

Dear Brother:

I take this opportunity to send you my renewal for THE RESTITUTION. Please find enclosed $1.50 to continue the paper. The times are auspicious. Hearts are failing; surroundings indicate something the masses are not looking for. It will, no doubt, surprise many spiritualists to see God's Word literally fulfilled. The Euphrates is drying quite fast. Nations seem to be ready. So must we.

Yours as ever,
ALF WILSON.

Dear Restitution:

Another year has passed away and I see my subscription has been due for more than a month, and so I must renew for the printer must live as well as the rest of us. The Church at Blairsin a flourishing condition and there have been several more members added, and we are all waiting till our King shall come, and then there will be no more talk of free silver and gold, but all will be beauty and peace.

MRS. LIZZIE JOHNSON.

Editor Restitution:

A copy of your paper came into my hands a short time ago, and you can't tell how glad I am to know that there is such a paper published. In the country where I live the churches teach any thing but restitution. Well, Mr. Editor, you know what the nominal church teaches, and you can easily imagine the persecution I have suffered for the last twenty or more years for teaching restitution, and also the fact that the only gospel call in this age is to joint-heirship with Christ, to prepare for the work of restitution of all things in the age that follows this gospel age. I see you offer THE RESTITUTION three months on trial for twenty-five cents. Please send the paper for three months.

ISAAC L. DEGGETT.

Editor Restitution:

My wife and I are some of the isolated ones who believe in the soon coming of our Savior. Our hope is based upon his coming and resurrection. At which time he will bring life and immortality to his saints, whether they be dead or alive. We send our love and greeting to the brethren and sisters scattered abroad. We had the good pleasure of meeting and hearing Bro. L. E. Conner preach in Sumner Co., Kan., some time ago. Also at the same time and place we met and took by the hand Bro.s M. L. and T. E. Adams. We also met several other brethren and sisters. It did us much good to meet with so many of God's children. If the meeting together here for such a short time gives such pleasure, what will the meeting in the new earth be, where there will be no more saying "good by." I am sorry Bro. Conner does not devote more of his time in the spread of the gospel. He is a power in the pulpit.

Yours in the faith.
F. P. HATFIELD.

Editor Restitution:

I would say that my special hour of prayer has been 3. p. m., for years, and it is then, that I bring my special wants before God, but I have also adopted the plan that sister D. Howard spoke of, a sunrise prayer watch, for the sisters of our Father's family, thinking that this would be a united petition sent up to the throne of God, for the day of the Lord draweth nigh, let us rejoice in his promises day by day.

ELIZA A. BABE.

Dear Restitution:

Please find inclosed amount to renew our subscription up to the new year and I hope by that time to be able to renew for the next year, we would be lonely indeed without its weekly visits, for through its columns we hear from dear brothers and sisters on their pilgrim journeys to the kingdom. Yes brethren it is a pilgrimage with the cold unfriendly world and all of its allurements and deceptions to draw us from the paths of truth and virtue, and when it is weighed in the balances it is found wanting. Let us ever be on duty dear ones, having put on the whole armor of God, that when the tempter assails us, we can say as did our Savior, Get behind me Satan. The enemy is making rapid progress in the church in the way of popularity and politics having captured our good old gospel tent and dragged it into the political campaign. Brethren, it is sad to see such things carried on in the temple of God, something that should be held sacred as it has been heretofore, but have courage fellow-traveller dare to be a Daniel, and dare to be a Moses, choosing rather to suffer afflictions with the people of God than to enjoy the pleasure of sin for a season. Heb. xi. 25. stand by the truth if you have to stand alone. Dare to be as Bro. A. J. Eychaner said at our Conference some three years since that the Christian has no time for politics, this with many other good things he told us when he was [with us at this meeting will redown to his names honor and glory and yes Bro. T. E. Adams there is other lonely travellers with you but we are not without hope for we know that the reward is to the overcomer, not to those that are overcome by the world. Come again Bro. T. E. Adams and others, it is a joy to read your messages of love. Yours hoping to be among the faithful when the Savior comes to claim his own.

A. F. HARLAN.

Dear Restitution:

I have been taking THE RESTITUTION for some twenty years, and I find it publishes more truth than any paper that I know of.

The Smith, Wilson discussion has been very interesting to all the lovers of truth. None who has eyes to see, can fail to see the difference between the true and the false. Satan's immaterial lie has been tested in the scale of God's Word and found wanting. Of course it being immaterialism, it could weigh not the one millionth part of an atom against the truth. It has neither Scripture, science, common sense, reason, or anything else to support it. It has no higher authority than the vain imagination of the heathen.

Touching the writings on prophecy that appear in THE RESTITUTION, I notice with approval that writers are coming to see that prophecy that has been viewed as having had its fulfillment, is, as yet, unfulfilled. In a recent issue of THE RESTITUTION, I notice Bro. Moyer says, "the time of the end, yet future," and I see no way to disprove it, but very much to prove it. Yet to make an assertion like this in the presence of Second Adventists one would be looked upon with holy horror. But as the light of prophecy is increased by study, human theories are shown to be erroneous, and the truth stands out as a prominent and well defined object. Yet Bro. Moyer in his further remarks on "the time of the end," drawn from Dan. xi., seems to lose sight of the leading character in the prophecy, namely the king of verse 36, who is to do according to his will, and prosper till "the indignation be accomplished." "And at the time of the end the king of the South pushes at him," at who? Why most certainly the king of verse 36. "And the king of the North shall come against him," against who? Why most certainly the king of verse 36. "And he shall enter into the countries and overflow and pass over." Who? What he? Why the king of verse 36.

It is impossible that so notable a character as the king brought to view in verse 36 should so suddenly drop out of the prophecy, and be heard of and seen no more. And more especially as he was said to prosper for how long? until the indignation be accomplished. And that brings us to the deliverance of Israel.

Will Bro. Moyer please reconsider this point, submitted in faith and in behalf of the truth.

Yours for salvation.

IRA FORBES.

Poetry.

Every-Day Work.

Great deeds are trumpeted; loud bells are rung,
And men turn round to see;
The high peaks echo to the pomps sung
O'er some great victory.
And yet, great deeds are few. The mightiest men
Find opportunities but now and then.

Shall one sit idly through long days of peace,
Waiting for wells to send?
Or lie in port until some "Golden Fleece"
Lures him to sea the gale?
There's work enough. Why idly, then, delay?
His work rounds most who labors every day.

A torrent sweeps adown the mountain's brow
With foam and flash and roar.
Anon its strength is spent; where is it now?
Its one short day is o'er.
But the clear stream that through the meadow flows,
All the long summer on its mission goes.

Better the steady flow; the torrent's dust
Soon leaves its rent track dry.
The light we love is not a lightning flash
From out a midnight sky.
But the sweet sunshine, whose unfailing ray,
From the calm throne of life, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

Communicated.

Smith and Wilson Discussion. Number 4.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

If our readers will refer to Eld. Smith's reply No. 3 they will find that the burden of his reply consists in impious scoffing at the teaching of the Prophetic Word. When people resort to *that*, it is an evidence that they don't know anything better. It seems that his brain cannot conceive the idea that the throne of a kingdom consists in anything more than a *chair*, that is, if we must judge from what he writes.

In scoff No. 1, he says: "We know now, that when Jesus comes he will not look up David's old throne. Then there will be a job for some *good cabinet maker!*"

He thus scoffs at the *oath* of the Great Jehovah: "I have sworn unto David my servant, thy seed will I establish forever and build up thy throne to all generations." "Once have I sworn by my holiness, that I will not lie unto David. His seed shall endure forever, and his throne as the Sun before me."

He scoffs at Isaiah's prophecy concerning the birth of the heir to David's throne: "Of the increase of his government and peace upon the *throne of David*, and upon his kingdom to establish it with judgment and with justice from henceforth even forever. *The zeal of the Lord of hosts will perform this.*"

He scoffs at Peter's word: "That God had *sworn* with an *oath* to him, that of the fruit of his loins according to the flesh, he would raise up Christ to *sit on his throne.*"

In scoffing at Jesus occupying the throne of David, he scoffs at the word of the angelic messenger: "The Lord God shall give unto him the *throne of his Father David:* and he shall reign over the house of Jacob forever."

In scoff No. 2, he scoffs at the predictions of Zechariah and Ezekiel, concerning the future physical changes in the Holy Land, and asks: "*Will he also make good bicycle roads in Palestine?*" Ingersoll could not beat that scoffing.

He refers to Zech. xiv., concerning the battle *fought* when Jesus comes on Olivet, and observes that there will be "rapine, slavery, outraged women, and fleeing men." I remarked upon his comment that the coming of Jesus would be "a calamity," he says he meant the results of the battle. I remarked, that "the poor man had but little conception of the blessings involved in it"—the coming of Jesus. He says: "He can have them. I always was generous with such blessings, "rapine," etc. Thank God, I *never was* generous with evil things, they are not in my heart. The blessings I would be "generous" with, is involved in the prayer: "Thy *kingdom come* thy *will* be done on *earth* even as it is done in heaven."

He asks the question: "Will he convert all these nations by a miracle?" To which I answer, *no.* Means of grace will be used through the millennial reign to bring people to repentance.

In scoff No. 3, he asks: "What will the Turk, or European Powers say, while Jesus is carrying on these internal improvements?" Read the following Scripture for an answer: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall *break in pieces and consume these kingdoms*, and it shall stand forever." Dan. ii. 44.

He quotes "my kingdom is not of this world," etc. If he means by that, that the kingdom will not be on the earth, he has made a mistake. The word "world" in the text is the Greek *kosmos*, and relates to the order of arrangement of things existing at that time. It is "not from hence," or at *that* time. See Rev. xi. 15: "The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world (Greek *kosmos*) are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever."

I wish to call Eld. Smith's special attention to 2 Pet. iii. 3: "There shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" etc.

The doctrine of the pre-millennial advent of Christ, was the universal belief of the earliest and purest age of the church. It was not until the apostacy began to work that the *post*-millennial view began to take any root at all.

Bishop Newton says: "The doctrine of the millennium (as now taught by Millenarians) was generally believed in the first three and purest ages."

Says Gibbons, who was a sceptic: "The ancient and popular doctrine of the millennium was carefully inculcated by a succession of Fathers from Justin Martyr and Irenæus, who conversed with *the immediate disciples of the apostles*, down to Lactantius, who was the preceptor of the son of Constantine. It appears to have been the *reigning sentiment of orthodox believers.*" "Papias, Bishop of Hirapolis, in Phrygia, who was a disciple of John, or who at least received his doctrines from the immediate followers of the apostle, was an extreme millenialist." (See McClintock and Strong's Enc.)

Says Bishop Russell, an opponent: "Down to the beginning of the fourth century the belief was *universal* and *undisputed.*"

Says Stackhouse: "It cannot be denied but that this doctrine (millenarianism) has its antiquity, and was once the *general opinion* of all orthodox Christians."

Gieseler says: "In all the works of this period (the first two centuries) millenarianism is so prominent, that we cannot hesitate to consider it as universal."

Dr. Daniel Whitby, (in the seventeenth century) is said to have introduced the post-millennial error into the church. He is styled "the Father of the modern post-millennial theory." Speaking of the pre-millennial view in his "Treatise on Traditions," says: "The doctrine of the millennium passed among the best of Christians for 250 years for a tradition *apostolical* and as such is delivered by many fathers of the second and third centuries who speak of it as a tradition of our *Lord* and his *apostles*, and *all* the ancients who *lived before them*, who tell us the very words in which it was delivered the Scriptures which was so interpreted, and say it was held by all Christians that were *exactly orthodox.*"

This the early history of pre-millennarianism. But the mystery of iniquity began to work, and a fearful apostacy broke loose upon the world, in that time they began to teach that Jesus had not come in the flesh.

Says Blackstone: "The spirit of anti-Christ is already in the world, denying the coming of Jesus Christ in the flesh, either in the *past* (1 John iv. 3), or in the *future* (2 John vii.) (Greek *coming in the flesh.*"

Those who deny Jesus is "coming in the flesh," say it would be a "*calamity*" for him to either come to "*Jerusalem*" or "*Chicago.*" When Jesus said, "Behold, I come quickly." Eld. Smith cannot respond as John did, "even so come Lord Jesus." He thinks it would be inviting a "calamity" to ask him to come as the Son of the Highest, to claim David's throne, and reign over the house of Jacob forever.

The Bible nowhere teaches us that the world will attain to a millennial state of blessedness *before* Jesus comes. In place of that, we are expressly told that the "tares" and "wheat" must grow together until the end of this age. The tares will be so numerous that to root them out would endanger the "wheat"—the children of the kingdom. In confirmation of this, we are expressly told, "that evil men and seducers will wax worse and worse," and be like as it was in the days of Noah, at which time God could no longer endure the vileness of man.

The Bible shows that this will be the social status of the world, when Jesus shall come in power and great glory. Nothing could possibly be more adverse to the theory of post-millennialists.

Read the following testimonies on this point:

"Nevertheless when the Son of Man cometh, *shall he find faith on earth?*" Luke xviii. 8.

"This know also, *that in the last days* perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." 2 Tim. iii. 1-5.

"*Immediately after the tribulation of those days* shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and *they shall see the Son of Man coming* in the clouds of heaven with power and great glory." Matt. xxiv. 29, 30.

"*And as it was in the days of Noe*, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. "Likewise *also as it was in the days of Lot;* they did eat, they drank, *they bought*, they sold, they planted, they builded: But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even *thus shall it be in the day when the Son of Man is revealed.*" Luke xvii. 26-30.

"That ye be not soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition." 2 Thess. ii. 3.

"And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and (shall) destroy with the brightness of his coming. "Even him whose coming is after the working of Satan with all power and signs and lying wonder." 2 Thess. ii. 8, 9.

The above passages teach adversely to the declarations of post-millennialists, that the world attain to a millennial state of blessedness *before* Jesus comes. Jesus, *not* the church, will bring in the age of peace and good will.

Eld. Smith, if we judge rightly, looks for Jesus to come in *judgment alone*, in place of a blessing to all nations. I would invite his attention to the following:

"And *behold I come quickly, and my reward is with me*, to give to every man according as his work shall be." Rev. xxii. 12.

"Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. ii. 6, 7.

"*For the Son of Man shall come* in the glory of his Father with his angels; and *then shall he reward* every man according to his works." Matt. xvi. 27.

"Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his *reward is with him*, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. Isa. xl. 10, 11.

"And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away." 1 Pet. v. 4.

"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming." 1 Jno. ii. 28.

"So that ye come behind in no gift; waiting for the *coming of our Lord Jesus Christ;* who shall also confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. i. 7, 8.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in presence of our Lord Jesus Christ *at his coming?* For ye are our glory and joy." 1 Thess. ii. 19, 20.

"To the end he may stablish your hearts unblameable in holiness before God, even our Father, *at the coming* of our Lord Jesus Christ with his saints." 1 Thess. iii. 13.

We will consider reply No. 4, in No. 5.

W. H. Wilson.

Reply No. 4.

The beauty of a collocation of Scriptures like the above is, that one can begin at the bottom and read up with equal edification. They lead nowhere. Some refer to individuals who grow worse with years, some to God's coming in judgment on the Jewish nation; some to the brief outbreak of wickedness after the millennium. One might read the Bible in that scrappy way for a hundred years and he wouldn't know enough to go to congress.

To point out the absurdities of a false interpretation is not scoff at the Scriptures' arguments are not holy.

The inability of the affirmative to give us a clear statement of his theory is due to the nebulous nature of all pre-millennial theories. They have only a hazy idea of the lost things. The very moment Eld. Wilson tells how the Lord will come, and what he will do, how the judgment will occur he will find himself buried beneath an avalanche of Scriptures contrary to his theory. The weakness is in his system. It is totally foreign to the Book. Therefore our prudent respondent deals only in generalities there is not a text which rightly understood upholds his ideas. It is therefore necessary for the negative to tell what the affirmative believes. Were I to show you, gentle reader, a clear, intelligible theory which will neatly unfold the time, times and a half time, will hang the 1260 days on one guide post with an index finger; then the 1290 days, and 1335 days on others, the 42 months on another and have the index finger of every one pointing to the year—well that comes later.

You shall also see the lion with wings, and the bear with three ribs in his mouth, the four headed leopard or the he goat. The millennium will be described briefly, yet clearly, and a practical, sensible defense made God's dealings with men. What will the affirmative be doing?

Now, if he will try to meet the assertion made often: viz. that Rev. xx. 11, 12: "I saw a great white throne..... and I saw the dead small and great standing before the throne.....and the dead were judged out of the things which were written in books coupled with Matt. xxv. 31-44, also describing the general judgment puts a knife to the heart of his theory he will be kept busy.

First of all, let us be loyal to David's throne about which the affirmative is worried. According to the affirmative the throne of David has wanted a man *to sit on it for 1800 years.* It is now vacant he thinks. He is now in error.

All the Scriptural assertions about David's throne were made to the Jews. It was simply a metaphor for the rule of God, which had force with the Jews because David was their most powerful king. In the apostles' ministration to Gentiles they never used the term.

Among all the governments of the world there has been one Theocracy. God was King. The Jews rejected him. 1 Sam. viii. 7. The throne remained God's throne, though Saul, David and Solomon sat on it. 1 Chron. xxviii. 5.

When God promised that Christ should sit on the throne of David, (Is. ix. 7) it was his own throne in reality. Hence Zech. vi. 13, said that he would be a priest upon his throne. (He certainly is priest now.) Peter in Acts ii. 30-33, shows that the promise that Christ should sit on the throne of David was fulfilled by his exaltation to the right hand of his Father, where he is now crowned, given a sceptre and worshiped, (Heb. i.) as having all authority in heaven, (Matt. xxviii. 19) and a name above every name. (Phil. ii. 9) for he is on the Father's throne. Rev. iii. 22.

Jeremiah prophesied of the day when Israel should have pastors who should feed the people with knowledge. (iii. 15) Christ gave such pastors. Eph. iv. 11, 12. But Jeremiah adds at that time they shall call Jerusalem the throne of the Lord and all the nations shall be gathered unto it." v. 17.

In Heb. xii., we read, "Ye are come to the heavenly Jerusalem. In Gal. iv. 26, we are taught about Jerusalem that is above. This heavenly Jerusalem is now the throne of the Lord.

All of Israel are not Israel (Rom. ix. 6) for Israel after the flesh (1 Cor. x. 18) was cast away, broken off because of unbelief. However, all who have faith are the children of Abraham, (Rom. iv. 16), they are Abraham's seed. (Gal. iii. 29) forming the true Israel, the children of promise, (Gal. iv. 28) upon this Israel, which shall all be saved, (Rom. xi. 26) the apostle prays mercy and grace. Gal. vi. 16. Over this Israel Jesus is King. Since he has made every one a king and priest; he is King of kings reigning over angels and the people of God.

John xviii. 36, 37, is an impossible barrier to the pre-millennial theory. Jesus declares to Pilate my kingdom is not of this world, if it were my servants would fight, it is not from hence. Yet he claimed right there to be a king, but explained that it is a kingdom of truth, every one who is of the truth is in the kingdom. (May this investigation lead us all to love truth dearer than life.) The affirmative cannot meet this. "Kosmos" he says means "order, arrangement" and hence means now. That is pure assertion. "Kosmos" used over 180 times in the New Testament is always "world," with one exception. It is never translated "order." There are two other Greek words translated "order." Jesus could have used them if he had wished to tell Pilate that his kingdom is not of this order.

John preached the kingdom of heaven draweth nigh, Jesus continued it. He taught his disciples to pray for its coming, gave Peter the keys, said he was King, rode as King into Jerusalem, was coronated and given the righteous sceptre. He spoke of the Word of the kingdom, its mysteries, its instruction, its children, declared that some would not die till they should see it come, told how harlots and violent men were pressing into it. We are a royal priesthood, (1 Pet. ii. 9) for he was made us to be a kingdom (Rev. i. 6) and the Father has translated us into the kingdom of the Son of his love. Col. i. 13. The tabernacle of David also is no mere text, or house of stone. God is building that tabernacle of men and women, (Acts xv. 14-16) who are the temple of God, (1 Cor. iii. 16; vi. 19) a spiritual house (1 Pet. ii. 5) a tabernacle built without hands, (Heb. ix. 11). He who has all authority in heaven and upon earth can have no more. To descend from the throne of the Father to reign in Jerusalem on this earth would be a fearful degradation. He reigns in every heart which hearkens to his Word, reigns as no earthly king can over the very thoughts of his people, and receives that which is often denied to earthly monarchs, the sincere homage and love of millions. His reign is rapidly increasing, he could not really hasten it by coming in the flesh, if he could he would not have left us. He knoweth best.

Geo. T. Smith.

Walking With God.

"By faith Enoch walked with God." Paul. The Apostle Paul without a doubt fully understood the meaning of the Greek word *Pistis*—Faith, the manner in which it should be used, and the office it should perform in Christian doctrine. None of the sacred writers equal him in his masterly exposition of the subject, nor in his profound analysis of the work of faith in the human heart and life.

To fully grasp the import of his teaching in the eleventh chapter of Hebrews is to understand the subject in its entirety, for we have in this wonderful exposition both the spiritual and the practical sides of faith laid bare. We have not only the abstract doctrine, but the concrete result as wrought out in the lives of men, not only what it is, but when entertained, what it will do, or what it will enable men to do. And so fully and clearly is this done that any mere verbal analysis of the chapter becomes redundant, cumbersome, superfluous and tiresome. If then we ask what is faith, we can do no better than to answer in the words of Paul, "Now faith is a confident assurance of things hoped for, a proof of the unseen." Lest we do not fully grasp the abstract thought he comes forward with a multitude of practical examples of the work of faith in men's lives: the Ancients, Abel, Enoch, Noah, Abraham, Moses and David, "Time would fail" to mention them all and the works they performed "through faith;" *all these*, a mighty host not only believed, they were confident, so confident that their assurance was an hypostasis, a basis, a foundation on which they reared the fabric of their lives, and which stood the test of trial immovable as a rock. For by it they "subdued kingdoms, executed justice, stopped the mouths of lions, quenched the violence of fire; performed literal, practical works which men call miracles; so that the events of their lives *proved* the unseen. They did not entertain a merely speculative belief in the invisible God and the truth of his Word they *practiced* it by tests so severe that belief was transformed into confident assurance amounting to demonstration.

Daniel not only *believed* the lions would spare him at God's command—he spent a night among them. The three Hebrew children—his companions, not only *believed* the fire would not burn them—they allowed themselves to be cast into the furnace and walked with the angel unharmed amid its flames. David not only *believed* he could slay Goliath, but took his life in his hand and marched forth to the encounter. Abraham not only believed God when the command to have his Father's home came, but he abandoned his kindred and dwelt a stranger and a pilgrim in the land which he is yet to receive as an inheritance. Noah not only *believed* in the coming of the flood, he spent 120 years building an ark for the saving of his house. Enoch not only *believed* in the existence of an invisible God, he made him his constant companion in life; "He *walked* with God and was not, for God took him." Thus we see that faith is not merely a redundant or ornamental attachment to our lives, it is the very warp and woof of our spiritual being. It is not the gold of the temple—it is the temple itself. It is not for Sunday use alone, it is our every day business suit. It is not for enjoyment on special occasions, it is our every day food and drink. It is not a holiday relaxation, it is the serious business of life. Like the fish in the water or man on the land, in it we live and move and have our living. We, too, like Enoch, may walk with God. Nay, if we are to have any lot or part with him we *must* walk with God. How important to understand *how* we are to do it.

Let us further consider that the power to walk with God is not a special and miraculous endowment to Enoch or any other child of God, it is the natural and legitimate offspring of our faith. We are first of all to believe that he is: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This is the necessary preparation for coming, but it *is not* to come.

"No man cometh unto the Father, but by me," said the Son of God. "I am the way." To come unto God then we must know the *way*, we must become acquainted with the Lord Jesus Christ and receive him as the way. But it is not sufficient even to know the way, we must surrender our will and our way, and desire to walk after God's will in God's way. The heart must truly ask, "Lord what wilt thou have me to do?" And be ready to obey when the answer comes. The Apostle asks, "How can two walk together except they be agreed." Hence an obedient heart is a prime necessity for him who would walk with God. It is not sufficient to remember a formal perfunctory obedience to the commands of God as to ask authority against which resistance is useless; there must be a hearty acquiescence in God's plans and a helpful spirit of co-operation exist. "Ye are co-laborers with God." Further to walk with God there must be a spirit of friendship exist between them. "I have called you friends," said the Master, "For all things that I have heard of my Father I have made known unto you." To know God's plans, to approve them and to go about heartily to help accomplish them is essential to walking with God. Companionship, co-operation and friendship these are inseparable features of the relations subsisting between those who walk together, and I think we may also add communion, for without communion in some degree the other relations could not exist. Hence a constant spirit of prayer must exist in the heart. An eager turning of the heart towards God at all times for rest and strength. This is well expressed by David in the Psalms, "As the hart panteth after the water brooks; so panteth my soul after thee, O God." As the carrier pigeon hastens to his home again, so when released from the absorbing cares of life, the heart turns towards God as to a dear companion on whose sympathy and help it can always rely.

"There's a Friend that's ever near, never fear;
He is ever near, never, never fear."

An abiding consciousness of God's presence must be with the soul who walks with God. He must realize at any moment that his friend is by his side and his ear open to his cry. Though he sees no face, though he hears no voice, nor feels the pressure of a hand, he must be able to say with Emerson,

"A dear companion here abides,
Close to my thrilling heart he hides,
The Holy silence is his voice,
I lie and listen and rejoice."

J. F. Wilcox.

Answers to Elder Smith.

Dear Restitution:

Dear me! I have just finished reading the Smith and Wilson discussion of Oct. '21. To say the Smith side caused me to shudder, hardly expresses my feeling. To hear such from a man who claims he has been called of God to preach his Word, and instead preach the words of Satan. "Thou shalt not surely die," and say Jesus teaches it. Does God call any one to such a position? Nay, verily. God says, "Thou shalt surely die," surely it will be said of such, they have "inherited lies." Now dear Bro. Wilson, are you not casting pearl before swine, and is it right for the body of Christ to read such? For a learner it may do, as they can see error and truth go side by side.

ELIZA A. RABE.

Editor Restitution:

I am a reader of THE RESTITUTION, and a firm believer in those things set forth by Bro. Wilson in his discussion with Elder Smith who has given the readers of THE RESTITUTION two questions to answer. I cannot see how those questions can apply to the readers of THE RESTITUTION as we do not hold a theory where we have to put a different meaning than the Scriptures put on them. The Scriptures are plain and very emphatic on the subject under discussion. It is impossible to put any other meaning on them and have the truth but when we believe that old Serpent's lie that man cannot die, then we must change the meaning of the Scriptures which would be wresting them to our destruction, but I thank God that I have believed him when he said man on account of sin should die and return to the ground from which he was made, from dust thou art and unto dust shalt thou return. I would not dare put on that Scripture or any other a different meaning. I am glad to hear that the Elder loves me as a reader of THE RESTITUTION, and I should like to be able to show that I love him in return so much so that I would be willing if he would allow me to anoint his poor blind eyes with his salve of truth that he might be able to open his eyes and see the glorious truths shining out in all their splendor, one harmonious chain of truth *from* Genesis to Revelation. Man is mortal, he dies and is buried and without a resurrection from the dead there is no future life. God has proved himself to be true and the devil has proved himself to be a liar. This is a fact that proves itself every day wherever we see a crape hanging on the door. Dust thou art and unto dust shalt thou return. Thanks be unto God there is a time coming when he will bring us back from the land of the enemy when we can sing the victor's song, O death where's thy sting, O grave where is thy victory? To God and his Son the Lord Jesus Christ, be all the glory. Amen.

S. PITTS.

Editor Restitution:

As per Bro. Wilson's request, I hereby give my opinion. In discussion No. 15, "Paul out of the body." How does Elder Smith know Paul was out of the body? Did some of his favorite heathen philosophers tell him? Or was it one of those Rev. Professors who he prefers to quote in lieu of the implied Word? I want to know. Paul did not know. He said so: "God knoweth." Is it possible that poor mortal man has become such an egotist as to think he knows more than an inspired apostle! Again in one of his papers he said Adam died in five minutes after eating the fruit. Now, I want to know what God gained by turning Adam out of the garden in order that he might not eat of the tree of life, and, and what? Come to life again and live forever? No! No! Just listen to God speak: "Behold the man is become as one of us to know good and evil. And now, lest he put forth his hand and take also of the tree of life and eat, and, and what? Die? No! No! (God did not say so.) And "live for ever." No spiritual death here. Ed. Smith and his host of heathen philosophers, and professors to the contrary, notwithstanding "for as by man came death, by man comes also the resurrection of the dead." "For as in Adam all die, even so in Christ shall all be made alive." Paul knew less about conscious spirits than Elder Smith does. Paul said in substance if the dead are not raised a man is very foolish to pay Elder Smith or any other preacher a large salary for preaching the devil's lie, "Thou shalt not surely die." Listen to Paul: "If the dead are not raised then they also which are fallen asleep in Christ are perished." He knew nothing of Elder Smith's immortal spirit although an inspired apostle. Listen again! Brethren, what is the use of us suffering all this persecution, privation and proscription if the dead are not raised, we are foolish. Yes, but Elder Smith says we have an immortal spirit to save! Paul said, "let us eat, drink and be merry for tomorrow we die." And now I say thank God for the gift of his dear Son. "Who is the resurrection and the life" And I do thank God through Jesus the Christ for the blessed RESTITUTION paper and its God loving staff of publishers who has decision of character enough to earnestly contend for the "faith once for all delivered to the saints." And I say God bless them and keep them faithful to the end. And I do thank God through Jesus the Life Giver for raising up such true men as Bro. W. H. Wilson who would rather proclaim God's Word for nothing than to promulgate the devil's lie for millions. Yes, go and fight the fight of faith and God will give you eternal life through Jesus the Christ at the resurrection of the just. For Jesus said to the beloved John, "I am he that liveth and was dead and behold I am alive for evermore." "And because I live you shall live; provided we put our trust in him. Adam gave death, Jesus will give life.

Your Brother and Sister in Christ.

J. & L. ANTHONY.

P. S. Speak out, dear brothers and sisters.

Dear Restitution:

In answer to your questions in No. 15 of the Discussion, I will say that for one I feel perfectly safe in upholding the negative of the proposition under discussion. After ten years study I most decidedly think that you are the one who is wresting the Scriptures, ignorantly I hope, but most certainly wresting them to a meaning which will not stand before a plain literal interpretation. The fallacies of the position of the affirmative are perfectly plain to me and the grand truth that Jesus is our Life-Giver in the fullest literal sense of the term is so evident from the Scripture texts produced by the negative that the wonder is that the affirmative cannot see the fallacies of his own position. The "Christian" platform that the Scriptures alone should be our sole rule of faith and practice is the only safe one, and the party to this discussion that uses Scripture in its plainest, most literal sense is not difficult to discern. In hope that the discussion will be the means of revealing more of God's love to you and others, by showing the truth concerning man's nature and destiny as plainly taught in the Bible, and thus unifying in some degree some of the professed followers of Jesus.

I am yours in hope of life.

WALTER W. JAQUITH.

Let us serve God in the sunshine, while he makes the sun shine. We shall then serve him all the better in the dark, when he sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes. —*F. W. Faber.*

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Submitted in love,

ELNA M. GOUDEN, Sec.

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Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8, 5:15 P. M.; No. 2, 7:45 P. M. Extra fare train No. 38, 8:10 P. M. Local Freight 7:15 A. M.

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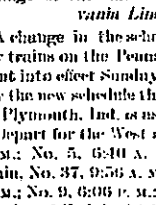

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The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between E & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 623 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jobin, Evangelist.

The Chicago Church of Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows: Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill cable car come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bennett Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Smithtown, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scio, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

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Hobart	10:53 pm	9:42am		10:10am
Valparaiso	11:16 pm	10:07 am		11:20am
Kouts		10:37 am		11:56am
Knox	12:35 am	11:10 am	4:20 pm	2:31pm
Argos	12:53 am	11:34 a		2:56 pm
Plymouth	1:15 am	12:00 m	6:25 pm	4:26 pm
Cleveland	10:55 am	9:00 m	11:45 pm	
Buffalo	4:35 pm		6:30 am	

	TRAINS GOING WEST			
Buffalo	12:05 pm		6:35 am	L Y
Cleveland	7:45 pm	6:0 am	10:30 am	
Plymouth	2:5 am	1:25 pm	4:10 pm	7:00a m
Argos	4:0 am	3:20 p m		09p m
Knox	4:50 am	4:01 p m	6:28 pm	10:05 m
Kouts		4:45 p m		1:15pm
Valparaiso	5:16 am	5:25 pm		12:15pm
Hobart	5:51 am	5:49 pm		1:00pm
Hammond	6:24 am	6:19 pm		1:45pm
Whiting				4:40pm
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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLV. PLYMOUTH, INDIANA, DECEMBER 9, 1896. NUMBER 46.

The Restitution.

—ISSUED WEEKLY BY—
A. R. UNDERWOOD, Publisher
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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Hero.

The man who lays self on the altar,
Allows his ambition no play,
Puts long-cherished hopes in the background
To do his plain duty each day,
Is vastly more worthy of honor
Than any who've battled with sword:
Who unknown to men, yet his triumphs
The angels make haste to record.

—H. E. Thompson.

Communicated.

Spirits, Work, and Testimony.

Editor Restitution:

With your approval I write to present a few thoughts upon the above subject. It seems to me there is considerable confusion in the minds of the so-called Christian world upon these subjects, which should be straightened up if possible. And I do not know whether I am able to accomplish this or not, but will by the help of the Word present some thoughts that may help us to understand the teaching of the Word. That God has promised to bestow his Spirit upon his children there can be no doubt; and that he has laid out a work for the spirit to perform we are well assured. See John xiv. 16. 17-26; xv. 26; xvi. 7 to close of 15th. Also the prophecy of Joel and Acts ii. 16-18. These Scriptures prove the promises, their fulfillment, and the labor it was to perform. The question therefore for us to solve is, "Has the spirit performed its work in the redemption of man?" Again, in order that we may fully understand these subjects we must understand what this spirit is. 1st, Is it a tangible something; or is it but an imaginable something that we may feel its influence through its impressions upon our minds separate from the Word? But what is that which the blessed Lord prayed the Father to send to his disciples, which was to comfort them, which was to testify of him, which was to take of the things which belonged to him, and show them unto them, which was to convince the world of sin of righteousness and a Judge?

I wish to state just here that Jesus gives us a plain, simple answer to our question," What is the spirit? when he says my words they are spirit. "See John vi. 63. I will not give the Greek and Hebrew from which this word spirit is derived, nor the different meanings attached to them, for fear it would make my article long and weary to reader. Suffice it to say that I believe no better answer could be given to this question than to say it is the will of God expressed in words Hence the language of our blessed Lord as given in John vi. 63. And this is just what was given to the apostles and to us through them. And when ever we receive that Word in faith then we receive the spirit of God and his Christ. It is certainly not something separate from the Word which influences us to do his will, to form his character, to save our fellow-beings. To do unto others as we would they should do unto us, to do good. If this position be true, then all true Christians have the spirit of God dwelling within them. The apostles so received it, and hence in all their teaching they represented the mind of God, for he spake through them by his spirit. Hence the infallibility of their Word; as to its testifying to us and with our spirit. I can conceive of but three ways in which it could perform this work. 1st, It could speak to us orally. Proof, It said to Peter at the house by the sea side. Three men seek thee, go with them nothing doubting. Again to Philip, Join the chariot. I do not know that any intelligent Christian claims this as the method of communication in this age. For direct oral communication closed with the apostolic age.

The second method I wish to notice is suggested by the indwelling of the spirit. For inasmuch as God gives his spirit to his children and their bodies are is temple. It is possible for the spirit to testify to them by making some impression upon our minds of our sonship. And I wish to state that the plausibility of this position has given it a general acceptance. But to me this position has its embarrassments, for in the attempt to verify it, consciousness is brought into requisition. Hence we hear it said, I know I'm a child of God because I feel it; I am conscious of it. Such is the test, such the assumed verification of this position. It seems we cannot contravene the testimony of conscience, for within its legitimate sphere its testimony is unquestionable; its authority is absolute. But I ask, What falls legitimately within its sphere? And I answer, Evidently that which transpires in the mind. Its operations, feelings, desires, perceptions. Therefore all metaphorisms agree. And if the testimony of the spirit is immediate, the presence of the spirit is also immediate, and if our consciousness testifies to the witnessing of the spirit as immediate and direct, it must also testify of its immediate presence. For as the one energizes into consciousness, so must the other also. Grant this and we are furnished no higher evidence, by our minds of its own operations, than it does of the actual presence of the spirit within us. And we may search in vain the contents of the mind for it. And I cannot conceive how consciousness can testify of any spirit whatever within us. It may testify to our mental state and its modifications on the grand problem, as to the nature of that which thinks, feels and wills. But as to its being, spiritual it is silent. And as to its materialism consciousness furnishes us no light. But if it affirmed the spirituality of the mind of man there could be no controversy as regards the nature of the soul, and conscience does not testify to the presence of a personal spirit in us. Neither can it testify to the presence of a spirit not personal within us. And I do not believe that conscience can apprehend or cognize a spirit. If a spirit as such exists whether human or divine, we are certainly dependent upon some other source for our knowledge of the fact. For consciousness has no knowledge upon the subject, and since consciousness does not testify to the presence of the Holy Spirit in us, it cannot testify to the witnessing of the spirit as an immediate act; and if consciousness does not testify to the presence of the Holy Spirit it cannot testify to its testifying. Since both elements, the testifying and presence, must be bound together in the one act of consciousness, and so long as the presence of spirit remains out of the domain of consciousness, it certainly is wrong to appeal to this faculty for proof of its testimony. And while consciousness does testify to the presence of love, joy and peace in the soul, the true source of these states lies outside of its sphere; and if it were not for the affirmation of the Word of God that they are the friend of the spirit, it certainly would be impossible for us to arrive at this knowledge through the aid of our mental powers. But I have other objections against this hypothesis. 1st, It sets aside the fundamental principle of Christian life, for the Apostle tells us we walk by faith, and not by sight. And if consciousness testified to the direct witnessing of the spirit to us, and to our sonship, it would be no longer a matter of faith but knowledge, and we would be no more certain that we are the children of God, than we would be that Jesus is his Son, or that God had a Son. For the latter rests upon faith, while the former rests upon consciousness. And a hypothesis that bases our pardon and sonship upon a plane above that which supports the claim of Jesus must be false, for by faith and not conscience we understand we are the sons of God. Therefore any theory with regard to the method of the spirits testifying that subverts this relation that faith sustains to the soul must of necessity be false.

My second objection to the position is that the the spirit, separate and apart from the word testifies that we are sons or children of God, and that we know it by our feelings. Is that it redoces the witness to but one when the apostle claims there are two. Rom. viii. 16. And I wish to say any theory that does not recognize the two witnesses must be false, for we present but one witness when we say we know we are the children of God by our feelings.

My third objection to the theory of a direct testimony to our relationship evidenced by our feeling it, is the basis of every other system, however, erroneous? The spiritualist appeals to his feelings as proof of having had communication with departed spirits. The Romanist as to the pardon of his sins, and that on a basis of such uncertainty the witness of the Holy Spirit cannot be placed. Yet in the face of all our objections it may still be claimed that the declaration of the Apostle John who says "He that believeth hath the witness within himself;" establish the theory that the Holy Spirit is given us to guide and direct us by its testimony abstractly; and you set aside and destroy its recorded testimony. And if we understand the Apostle John he plainly teaches that God has placed his testimony on record that we may believe and accept, and to believe this testimony is to have the living force within us, and it is this which is to effectually work in us who believe. I now take up our remaining method, and wish to state that the spirit bears its testimony through the truth of the Word of God. This position seems to be safe and tenable, and saves us from vague and mystical notions, and holds up before us the ever-living and imperishable Word of God, as the testimony of the Holy Spirit. It furnishes its evidence through this means, and I want to say that all we know of Christ's redemption, resurrection and eternal life we learn through its testimony, and I wish to say with all of our searching for divine knowledge within us it will not add one iota of knowledge to that received from the spirit.

Again, a theory that assumes more evidence in support of our relationship than that of Christ, must be erroneous. For if the testimony of the spirit which supports the claims of Christ be false, that which supports our claims and hopes must also be false. For the blow that annihilated the one must destroy the other. It seems to me the method under consideration is certainly plain and simple. For the spirit simply testifies that whoever is in possession of a given character is a child of God; and our spirit out of its depths of consciousness can testify to the possession of that character. But to be more explicit, the spirit says that whosoever believeth that Jesus is the Christ is born of God. Again, ye are all the children of God by faith in Christ. For as many of you as have been baptized into Christ have put on Christ." The fact of our having been baptized into the name of Christ is a water knowledge. Then grant the Scriptures to be a revelation of the spirit and I am no more confident of my existence than I am that I am a child of God; because I know I believe and have been baptized. To me this seems to be the only rational way in which it, the spirit, could bear its testimony.

DR. J. E. HOLLIS.

Immortality of the Soul.

Dear Restitution:

Please allow space in your paper for a few thoughts on the immortality of the soul. I have read volumes on this subject and have searched my Bible from Genesis to Revelation, and I can frankly say it has no foundation in in the Bible. It is a heathen doctrine taught by platonic philosophy which lowered the church. Why look for Christ to come if souls go to heaven at death? What need is there of a resurrection? "Thou shalt not surely die," has echoed down through the stream of time for the past six thousand years. The believing in natural immortality has darkened the gospel, robbed Christ of his chief crown. What has been the growth out of that belief, Universalism, that all men will be saved, that hell would burn all the sin out of them. Second, Catholicism, believing in purgatory, that the human race will stop in until the assistance of a priest to pray them out for a right good sum of money. Third Orthodoxy, which believes in everlasting torment. Where is there a person in all the universe that can look in the face of his or her father, mother, brother, sister or child and think that the minute they stop breathing if they had given no evidence of being saved, that they were in a burning hell of endless torment, that God has established two kingdoms that will run parallel to each other, one blessing and praising the Lord, the other groaning and shrieking. After a million of years God will look at those poor victims and never wink, that he will find pleasure in pouring hell-fire on them throughout eternity. I will quote a few verses from the "Gospel Sonnets" of Ralph Erskine.

"In boiling waves of vengeance must I lie?
Oh, could I curse that dreadful God and die,
Infinite years in torment must I spend,
And never, never at an end,
Ah! must I live in torturing despair,
As many years as atoms in the air?
When these are spent as many thousand more,
As grains of sand that crowd the ebbing shore,
When these are gone, as many yet behind
As leaves of forest shaken with the wind,
When these are done as many to ensue,
As stems of grass on hills and dales that grew,
When these run out as many on the march,
As starry lamps that gild the spangled arch,
When these expire as many millions more
As moments in the millions passed before,
When all these doleful years are spent in pain
And multiplied by myriads again,
Till numbers drown the thoughts, could I suppose
That then my wretched years were at a close,
This would afford some ease, but oh, I shiver
To think upon the dreadful sound—forever.
The burning gulf where I blaspheming lie
Is time no more, but vast eternity,
Bound to the bottom of the burning main,
Gnawing my chain, I wish for death in vain.
Just doom, since I that bear the eternal load
Contravened the death of an eternal God."

Here the picture has been well drawn of eternal torment. This is the position men are driven to take in believing in the natural immortality of all men. Why not believe the Bible? "He that hath the Son hath life, he that hath not the Son hath not life." "The gift of God is eternal life through Jesus Christ, (not through Adam.) It might not be out of place to quote a few of the greatest minds the world has ever had.

"And we believe that if these dogmas have been handed down throughout the protestant churches it is simply as an inheritance from the error of the middle ages and from the speculative theories of Platoism. If we examine the writings of the earlier fathers, Barnabas, Clementine, of Rome, Ignatius, Polycarp, Justine, Theophilus of Antioch, Irenaeus and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked, the dogma of everlasting torment did not creep into the church until she yielded to the influence of platonic philosophy."—*E. Peteval.*

"Eternal fixity and duration belongs only to those who are in accordance with God."—*Dean Alford.*

"Eternal life as I believe, is the inheritance of those who are in Christ. Those who are not in him will die the second death from which there will be no resurrection."—*R. W. Dale, D. D.*

"Throughout the epistles there is not a single passage which could justify the assertion that the lost soul shall forever continue to exist in torment."—*Edward T. Litton.*

"Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in misery, a great black cloud seems to have rolled away from the face of God, and I see him not only as my loving Father, but as the loving Father of all his creatures."—*Prof. Clement.*

"If the souls be in heaven, tell me why they be not in as good care as the angels be, and then what cause is there of the resurrection?"—*William Tyndale.*

"If I believe in the hopeless doom of incorrigible sinners and also in the undimmed glory of a perfected kingdom I must believe in the annihilation of the incorrigible wicked. Fire, in the Bible, is generally an emblem of destruction, not of torment. The chaff, the tares, the fruitless tree are not to be tortured but to be destroyed."—*Lyman Abbot.*

This list might have been doubled but there has been enough said here to convince the most prejudiced mind that there is no life only in Christ. It is very strange people will believe such a lot of slush with the open Bible in their hands and be led by ignorant divines, and stuffed full of modern theology, teaching for doctrine commandments of men. It would be well for those that are teaching this doctrine to pause for a moment and think what they are teaching and harmonize it if they can with the goodness of a kind heavenly Father. Think of the number that are dying every day that has never had the chance to accept the gospel. Must we think they are leaping in the flames today?

Remember, immortality and everlasting torment are twin brothers. There is two ways, a right and wrong. Why not believe the wages of sin is death, the second death from which there is no resurrection. The belief in the immortality of the soul does away with the coming of Christ, also the sign of his coming. He will come as a thief in the night to those that are not looking for him. A darkness covers the earth and gross darkness the people. My people are destroyed for lack of knowledge, but evil men and seducers shall wax worse and worse deceiving and being deceived. When the Son of Man cometh shall he find faith on the earth? What fellowship or communion hath light with darkness?

Submitted by a lover of truth.

C. D. GILL.

Visions.

"I have multiplied visions, and used similitude by the ministery of the prophets." Hosea xii. 10.

"I will even come to visions and Revelations of the Lord." 2 Cor. xii. 1.

This vision must have been for Paul's individual benefit. He tells us nothing as to what he saw or heard, true he speaks of hearing words, but does not say what those words were. He gives us no description of paradise or the third heaven. As he does not tell us what he saw or heard, this vision must have been for his benefit alone. He did not know whether he was snatched away in body or not, whether in or without the body I know not. We conclude that he did not know whether he was borne away bodily or mentally. Let us consider some other visions—And he bore me away in spirit into the wilderness and I saw a woman sitting on a scarlet colored beast. Rev. xiv. 3. Now these words were written about A. D. 94. It is conceded by Protestants that this woman that John saw is a similitude of the Roman Catholic Church or the fallen church. But the church had not apostatized in John's day, the beast that he saw had not then, nor has it yet assumed the form described. Again, He bore me away in spirit to a great and high mountain, Rev. xxi. 9, 10. In the first case John was to see the judgment of the great hour, and judgment has not yet overtaken her. In the second case John was to see the bride the wife of the Lamb, and the marriage has not yet taken place. How could John have been borne away into the then future and be a witness to future events other than mentally. The three disciples were to see upon the Mount the Son of Man coming into his kingdom, and the event is still future. John was in spirit in the Lord's day, and that day is before us still. Why then could not Paul be suddenly borne away into paradise, and paradise still be in the future. Isn't it strange that men will build to a theory of a disembodied state on this vision and Revelation that was for Paul alone. From it we learn nothing, save this, paradise and the third heaven are one and the same, and that Paul did not know whether he was borne away bodily or mentally. But in all cases men have contended for a disembodied state, claiming that Paul was out of the body. Did Paul or any other man, even for a moments time ever have a conscious existence separate and apart from the body. This same Paul said to Timothy, I am now ready to be offered. It was the I, the I that was offered the moment that he was beheaded, was the moment of his departure out of this life, and the moment of his departure out of this life, was to him the moment of his being with Christ. To him the moment of his death would be the moment of his resurrection for to him no time would intervene between his death and his resurrection. Time is measured alone by the living. From Abel and onward the journey to the kingdom may seem to the living to be a long road. But no one pilgrim has had to travel all the route, each has served his stated time and passed into that unconscious state called death, all will be awakened and changed in the same moment. Considering the trials, the sufferings and conflicts, would it not be gain to die? Hear Job —Oh, that thou wouldst hide me in the grave. How absolutely safe and secure are the dead in Christ. Nothing can disturb or harm them, and their future is just as sure as that Christ died and rose again. Paul knew that whilst ye was in the mortal body he was absent from the Lord. But the only way that he points out by which we may be absent from the mortal body and be present with the Lord is to be changed, the mortal to put on immortality. The advocates of a disembodied state, have in this life immortality dwelling in mortality, and immortal man dwelling in a mortal man. But Paul's hope was that the mortal would put on immortality, that he would be clothed upon with his house which is from heaven that mortality may be swallowed up of life! All is expressed by him in a few words, we shall be changed. We must all stand before the judgment-seat of Christ. Mark these words. It is wealth in both cases. I am glad that Paul said we shall all be changed, including himself in the number. But the last trumpet hasn't yet sounded. Hence Paul hasn't yet been changed. Neither is he yet with Christ, then we which are alive and remain shall at the same time with them be caught away in clouds to meet the Lord in the air, so shall we ever be with the Lord. The departure that Paul desired, was out of the mortal state into the immortal. In this tabernacle this mortal body, we groan, not to be unclothed, but clothed upon, the result is that mortality may be absorbed of life. Even we groan within ourselves. Waiting for Sonship, the redemption of our bodies. Now this same Paul expressed the fruition of his hope by the word changed. We shall all be changed. When we get the idea that death is absolutely an unconscious state, and to the believer the moment of death is the moment of resurrection. Then Paul's desire and explanation is all plain. God's plan of redemption was arranged for a mortal race that was under sentence of death. No salvation was provided for immortal men or immortal entities. Christ's mission was to seek and to save that which was lost. It was life that was forfeited. Man in losing life loses all.

In conclusion, we observe that man, is conscious being in this life or in the life to come must be predicated of the mind. The mind is not immortal, nor is it an entity that can exist independent of the body.

J. C. KIMSEY.

"'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to spare—away the hours!
All must be earnest in a world like ours."

Beware of judging character by single deeds, and be even reticent in judging at all. Only a perfect sympathy, by which we can see things from another's standpoint and forget for the time our own, can enable us to do justice.

"Not many lives, but only one have we—
One, only one—
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil."

When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. Joy is sown for the righteous, and "gladness for the upright in heart."

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER, 9, 1896.

Christmas Number.

WE wish to call special attention to the suggestion by Brother R. S. Dwiggins in this paper. Write short letters as he requests, and let us have a "social meeting" a "love-feast" again this year. Do not put off writing. If you love the Lord testify for him now through THE RESTITUTION. The time is short, but if you are prompt, as the Lord would have, there is time enough. Let us encourage each other by good warm testimonials of our love for God and his people.

Have You Subscribed?

For what? For THE RESTITUTION for the year 1897. If not, do so at once. We are just revising our mail list, and we want every name recorded there that appeared in 1896, and as many more as possible. At this season of the year many Holiday Presents are given as tokens of friendship. A present of THE RESTITUTION for six months or a year would be very acceptable to many as an expression of kind remembrance. If some hundreds of our brethren will take this course, they will both aid the paper financially, and at the same time, spread the knowledge of the truth, in regard to eternal life through Christ alone, as well as in regard to his near advent, and the establishment of his kingdom on the earth. We shall thus do our friends a favor that they will appreciate, promote the cause of truth, and be just as well off financially at the end of the year. We fully believe that there are at least 500 of our patrons who can send the paper to one or more of their friends, and do it just as well as not. Come, brethren, make some New Year presents of this kind. Select some friend who will read our paper, pay for it, and send it out as your preacher of the glad tidings. The enlargement of our subscription list, by only a few hundred names, would help very much the paper financially. Will our friends make an earnest effort in this direction? It seems more than probable that all papers of this kind will not be needed much longer. The few years just before us are pregnant with stupendous events. Indeed each year now will fulfill significant prophecies. We shall try to keep our readers fully posted. Those that discontinue papers devoted to the fulfillment of prophecy do themselves the great injury. Nearing a crisis in history, as we most certainly are, let us all be true and faithful. Deliverance draws near. Would it not be well, in making what are termed Holiday Presents, to present THE RESTITUTION to some friend, or to some poor brother or sister unable to pay. There are numbers of this latter class as we have learned from their communications. Our poorer brethren and sisters, if furnished with the paper in this way, could aid us by showing the papers sent them to others, and thus, in effect, pay for them. No one will ever lose financially by doing something for the cause of truth. Worldly wealth used for selfish purposes alone, only profit for a little while. "Shrouds have no pockets," and we cannot carry riches into the mysteriously solemn beyond. If brethren, professedly looking for the Lord will not sustain the cause, and let the beacon lights become extinguished, they may have cause to regret their course when regrets will avail nothing. We do not counsel any waste of property, or neglect of business, but we do say that more should be done for the dissemination of truth than is done. Many brethren that are abundantly able to scatter abroad two or three extra papers do not take even *one*. Those that have the light will be held responsible for its dissemination. It is sad to know that the doors of the kingdom will soon be closed and all the unfaithful be shut out forever. The responsibility of sustaining our beloved paper is with you brethren. Those that have made some sacrifice this year are none the poorer. They have our thanks and God's approbation.

WE will print extra copies of the "Christmas Number," which we will furnish for 5 cents each, to those who want them. Order right away, so that we may know how many to print.

"THE fear of man," we are told, "bringeth a snare," but we are told to fear God, and also that those who do so are "blessed and happy." But that fear is not like that of a slave towards his Master, but that fear of offending a Kind and tender hearted parent: the fear of breaking any of his commandments, lest it should grieve him.

To all appearance there is no material change in the Eastern Question. "The Powers" do not seem to have much power just now. It is still the *dissolution* of the Turkish Empire that blocks all the wheels just now. The debates in the French Chamber of Deputies, show that France will not allow her attention to be drawn away from the Egyptian Question.

IN order to be always prompt, it is necessary not to live a single hour without doing what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is, it must be taken hold of at once, and finished up squarely; then to the next thing without any lost moments. It is wonderful how many hours prompt people make of a day. Never put off till to-morrow what you can do to-day, is a good proverb: but don't do what you may regret.

THE *Rod and Staff* says, "Before one learns the important lesson of humility, of human emptiness and weakness and divine fulness and strength, he will be much given to the use the pronoun *I*. "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week. I give tithes of all I possess." Twenty-nine words and five *Is*, or one *I* to every six words. This choice bit of human composition was gotten off for a prayer, but it was simply a piece of braggadocia."

THACKERY said: "We sow a thought, and we reap an act; we sow an act, and we reap a habit; we sow a habit, and we reap a character; we sow a character, and we reap a destiny." If this be true, and we think it is, it is a solemn and serious thing to live. We are always sowing something. And if such a harvest is to follow, how can we exercise too much care in the sowing time. And it intensifies this idea when we realize that all our sowing and reaping involves the character and destiny of others as well as ourselves. Brethren and sisters all, let us be careful *what* we sow and *how* we sow, as we sow, so shall we reap. And while sowing well for ourselves let us scatter the germs of what is true, and beautiful in our neighbors' fields, and we shall be doubly blessed.

AMONG the things that make us pray the more earnestly "Thy Kingdom come," are the circumstances that bring before us the importance of present governments to remedy the sufferings of the poor, particularly those in large cities. We have before us information that no less than seventy-one deaths from starvation, or death accelerated by privation, occurred in London during the last year. These are the verdicts rendered by coroner's juries. And in *most* cases, the trouble was, the lack of work. It is said there are in neighborhood of 18,000 unemployed men in Cleveland,—and the relief department of the infirmary was never visited by such numbers of hungry applicants. Man has so tangled up the affairs of the world, that it is utterly useless to expect permanent relief from any human source. We are in the transition state between two dispensations, and suffering is inevitable. But when David's greater Son comes down like rain upon a newly mown grass field, and a people shall praise God for his plentiful kindness and tender mercies. Then we are told, that the earth shall yield her increase, and God, even our own God shall bless us.

IN Vaughan's "Hours With the Mystics" there is a paragraph on the revolt of the little empire within man against the God of truth and grace. The author represents consciousness a judge often bribed and clamored down: the will as a marshall: the imagination as a poet; the understanding as a student; and desire as a merchant, sending forth vessels to return as richly laden argosies. Sin has perverted these powers and faculties, so that they are untrue to their allegiance; the ermine, the baton, the song, the books, the merchandise—all are at the service of the usurper. The Spirit's office through the Word is to renew the mind, and restore these wrecked faculties to their loyalty, and reinstate them under God. When this revolution is accomplished we see consciences giving verdict according to the divine statute book: the will assuming certain lowly, but noble vassalage: the imagination becoming the inspiration of a holy life, and the understanding turning its magic books in the market-place, and bearing the wand of its curious arts, studying benedictions for eternity as well as time: not desire entirely laying up treasures in heaven rather than earth.

Eternal Existence.

A distinction is sought to be made by some,—who are unwilling to allow that sinners are mortal,—between eternal life and eternal existence. They say, "True the wicked will not have eternal life, but they will have an eternal existence." This is really a distinction without difference, in the case of man. How can a man have a permanent existence without life? When life is taken from man and he becomes dead, he begins to fall apart and lose his existence. And if a man cannot exist for fifty years without life, how can he exist eternally? If he exists eternally it is because he has the power of an endless life in him, as well as a body not subject to corruption. But if it be urged still, we must meet them on their own grounds, and saying nothing about eternal life. We give them for consideration, this passage: "He that doeth the will of God ABIDETH (remaineth in existence) for ever." It is only such as do God's will who can abide for ever. At least that is what the Scriptures say. If they are not authority who or what is?

Bible Questions.

If eternal life or immortality is the possession of *all* men, why do the Scriptures present it as a matter of Hope to Titus i. 2, and iii. 7, and promise it 2 Tim. i. 1: 1 John ii. 25,—and exhort believers to seek for it, Rom. ii. 7, and to lay hold of it, 2 Tim. vi. 12, 19.

If the record be that "God hath given to us eternal life and this life is in his Son," 1 John v. 11, "he that hath the Son hath life, and he that hath not the Son of God hath not life. 1 John v. 12, is it not perverting the Scriptures to say that all men must live for ever?

If the Bible says "The soul that sinneth shall die," Ezek. xviii. 4, how can the soul be deathless, as taught by the clergy?

If eternal life or immortality be the gift of God through Jesus Christ, Rom. vi. 23: John iv. 10, how can it be the natural birth-right of all men?

If all men possess a life which will continue for ever, why did Jesus say, "That I am come that they might have life" John x. 10.

If God gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life, John iii. 16. How can any one obtain that life excepting through Jesus? And does it not nullify Jesus Christ's Mission to say that all men possess everlasting life?

Christmas Number.

Dear Restitution:

The anniversary of the birth of our Savior is approaching. Shall we not have a Christmas Number of THE RESTITUTION? wherein each lover of the truth shall say a word in the Master's cause?

We love him, we love his cause and we love his people and I feel certain each one will esteem it a blessed privilege to write a short letter expressing their love, their confidence in the plan of salvation and their hope of eternal life.

I propose that we take the last commandment given by the blessed Master to his disciples as the basis of our letters. It reads "A new commandment I give unto you. That ye love one another, as I have loved you." I am fully persuaded that there is not a single reader of this our messenger, which goes from house to house each week, carrying the blessed news of the soon coming King, who will bring with him all the good things which he has in his store house, reserved unto that great day, for his children. If we love each other, as Jesus commanded, we will not hesitate to say a kind and encouraging word on this the anniversary of our Lord's birth and thus encourage and strengthen all the weak and discouraged ones. Remember that many of our loved band reside alone with no one of the same faith to encourage them. To such isolated ones these loving epistles will come as a very precious Christmas gift. May the good Father in heaven help us to help each other. The outlook is glorious. The time is short. Jesus is coming. The Angels are making ready for the great event. Let us be ready.

R. S. DWIGGINS.

Dear Restitution:

As I am ready to forward my offering (although not as large an offering as I wish I could make it is the best I can do just now), I also wish to send a word of greeting to all the dearones of the Lou-chold of faith. Another year has almost sped by, and so it is time nearly for us to be thinking about our yearly testimonials as we gave them last year. So our Dear Editor can get them in time for Christmas Greetings from the "little flock." He has feasted us with such good things in every number of THE RESTITUTION, it does seem to me that every one owes him better. There seems to be a sweet morsel just suited to the taste for every one, at least I find those sweet morsels, and oh! such help and comfort. If I am perplexed, or want more light on some text of the Scripture, I just go to THE RESTITUTION and I am almost sure to find what I need. I often wonder how it is, the writers always have something so suited to our wants. I think they must be surely led as those of old were by the Holy Spirit. So, dear ones let us be prompt as we possibly can be to respond to send in our mites to help spread the "good news" to all we can. I know there are many of the dear ones, who are too poor to give at all, so those of us who are "strong ought to help bear the burdens of the weak" take the burden of anxiety off their minds as to how such will be able to get the paper and pay for it for them. My prayer is each one may be found doing their duty and thereby be found serving the Master's cause. Spreading the glorious tidings of a "soon coming kingdom that shall have no end." Let us keep our own number each week in circulation, and in that way we may do good. Mine is kept on the go all the time nearly, and often come home almost past recognizing. I only can do a little in the cause to what I would wish to. I am very thankful that I can do that much. Let us be faithful and on the watch and have our wedding garments ready. Yours in the Blessed Hope.

SISTER E. GEORGE.

Report of Meeting.

Brother Hudler has again been with us. Meeting commenced Thursday night the 19th, and continued over Sunday. He preached five very able discourses. Sunday morning he preached a splendid discourse on "Charity" found in first Corinthians xiii. 13. "And now abideth faith, hope, charity, these three: but the greatest of these is charity." Bro. Hudler has just commenced on his third year here with us, and he seems very much in earnest in his work of sowing the seed, may it be so scattered in good ground that it will bring forth fruit an hundred fold is the prayer of one striving for a part in the first resurrection, for Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21.

J. H. WILLIAMS.

Editor Restitution:

I am contending for the faith once delivered to the saints as in the past but it appears to one that we have reached the time that Jesus spoke of that was to be as it was in the days of Noah, the Antideluvians did not believe Noah, and the people to-day are turned away to fables and to doctrines of men. And they will not believe the record that God has given of his Son, the object of the gift, the necessity of his second coming as King to reign of the left of the nations, which were gathered at Jerusalem, Zechariah xiv. 16, "Will go up to worship the King, the Lord of Hosts, and keep the Feast of Tabernacles, until all dominions and powers are subdued unto him, and the last enemy death, is destroyed." Jesus turns over the kingdom to God even the Father. 1 Cor. xv. 24.

The work given to Jesus will have been accomplished, thus God himself will dwell with men and his Tabernacle will be with them. God will wipe away all tears from all faces, by removing that which produces tears. Rev. xxi. 3–4.

This will the saved of the nations or nations of those that are saved will bring their glory and honor into the city. Rev. xxi. 24, then with the glory of an eternal day fill the earth as the waters cover the deep. And man no more walk after the imagination of his wicked and sinful heart, but every one will walk in the name of his God, for all will be holy. Then will God return to man, a pure language, that man will serve God with one consent. Then will all nations shout for joy for God Omnipotent reigneth. Glorious hope of an eternal reality of a perfect redemption through Jesus the Christ. Your Bro. in hope of the soon coming day.

D. M. HUDLER.

Conference Report.

Dear Restitution:

The Northwest Conference of the Church of God met at Scholls, Oregon, Friday Oct. 16, and continued over the following Sunday. There was a large attendance, and all present were interested in the work of spreading the truth. Many new faces were present, claiming brotherhood with the church. The result of the labors of Evangelist W. L. Skeels. Bro. Skeels has been an evangelist for six successive years, and his unflagging zeal in the cause of Christ is constantly adding new names to the list of those who are "Seeking after immortality." May the good work go on until "He comes whose right it is to take the throne of his father David." Saturday morning was occupied in business meeting by hearing reports of conference officers, elders of the different churches and ministers: all encouraging and some especially so.

Next in order was social meeting, and all those present felt much encouraged by the words of those who took part in this meeting. Afternoon, business was resumed and officers elected for the ensuing year. The Conference showed its appreciation of the labors of Bro. W. L. Skeels by re-electing him evangelist for the ensuing year without a dissenting voice. Throughout the meeting all exhibited that zeal and brotherly love which only those who embrace a common cause can show. Many reports were given verbally, and cannot be given. The following report was given by Bro. W. L. Skeels.

REPORT OF EVANGELIST OF N. W. CONFERENCE FOR THE YEAR BEGINNING OCT. '95, AND ENDING OCT. '96.

"Your evangelist worked in the gospel field 209½ days, and delivered 209 sermons and speeches in discussion for which independent of conference fund the receipts are $106.65. My traveling expenses were $38.40. Drawn from Conference fund $800, whole amount less expenses $76.25.

Of this labor 135½ days were spent in Western Washington and Oregon, for which I have received independent of Conference $37.55, and expended on traveling $26.45 plus $8.00 drawn from Conference fund equals $34.45. Amount actually paid me to date for 135½ days of work, or about 25 cents per day. In other words I delivered 134 discourses and received about 25 cts. per discourse.

On my trip to eastern Washington I spent 74 days actually devoted to the work, and donated many other days to accomplish it and gave 75 discourses. For this labor I received $39.10, and expended $27.50 for traveling expenses, which left me $11.60. Amounting to about 50 cents per day or for each discourse. (This was all independent of Conference fund.) During this labor immersed 32 believers and received a number more into church relation. Sixteen were immersed in the region about Portland and sixteen in eastern Washington. Under my labor two churches were organized. One at Camas and one at Tekon, Washington each having a membership of 15 or 20 members.

If I should donate all the balance due me on my labor in Easter Washington (which I am willing to do) there would still be due me for my work nearer home $108.80 of which I will gratefully receive whatever may be donated and cancel the remainder with no disposition to murmur if we all do all we can for the gospel cause. During the year many hundred have heard the Bible defended, and the "Word" expounded. My labors included a trip of about 1100 miles and I hope were not barren of results reaching far beyond the burden that has been placed on our brethren."

Respectfully submitted.

W. L. SKEELS.

Bro. Edwin Grant gave his report verbally and it showed good work. He baptized 18 new converts. He has been our minister for the past year, and his labors have been of the highest grade. Being a young man himself he gains the confidence and attention of our young folks, a great many of whom he has immersed.

Bro. Corbaley's report was as follows. Waterville, Wash., Oct. 5, 1896, to the Church of God assembled in Conference at Scholls, Oregon greeting. It being desired that a report of the condition of the several churches in Oregon and Washington be presented to be read at your annual Conference I submit the following report of the Church of God at Waterville, Wash. During the last year meetings have been held at some convenient house (usually a school house) each first day of the week, except when prevented by stormy weather. Our method of holding meetings for a portion of the year has been to meet at 11 o'clock for services which consisted of preaching by our pastor Bro. Corbaley. Then a recess, during which refreshments, brought to the place of meeting, were partaken of. Then a second discourse in the afternoon. Latterly we have had preaching in the forenoon and Bible class in the afternoon. We have no set time for partaking of the communion, but have attended to this ordinance many times during the year. When any person has made a profession of faith and been immersed. The following Sunday we make it a point to have communion. During the past year there have been seventeen additions to the Church at this place. The present membership is about fifty. In June Elder W. S. Skeels came and held a series of meetings here; basket meetings on Sunday and continuing in the evening for the rest of the week. At the end of the meetings there were twelve additions to the church. His preaching was well received, and on his departure he took with him one of our most zealous member as a helpmeet and souvenir of his trip. We are watching the signs of the times, and from them we can clearly see that the kingdom of this world will soon become the kingdom of the Lord and of his Christ till which time we desire to be found constantly in the line of duty, that we may finally enter that rest which will be provided for those who are overcomers when the great change shall come to his waiting people.

Yours in hope,

A. L. CORBALEY, Clerk for Church of God at Waterville, Wash.

Letters were received and read from absent brethren, but which we regret to say we have not at hand. We would especially like to send Bro. Corbaley's letter. He could not be with us at this Conference as he usually is, and his presence and hearty words of encouragement were missed by all. He is old and tried in the work, and one of the cornerstones to our church. May he live long and keep up the good work.

Preaching brethren present were Bro. W. A. Prosser (who has made a life-work of preaching and pointing out the way to those who are without the grace of God in their hearts and endeavoring to turn them to God. His ill-health prevents him from preaching very often, but how much we enjoy one of his grand sermons), Bro. W. L. Skeels, Bro. J. M. Fike and Bro. Edwin E. Grant.

Sunday evening closed one of the most successful conferences ever held here. All went home encouraged to strive for the "New Life." And now as my report is rather long I will close. We are earnestly waiting and watching for the time when "The Son of Man shall come in the glory of his Father with his angels."

Yours in the hope.

P. G. WOOLF, Sec. Pro. Tem. of N. W. Con.

Little Men and Women.

November and December free. On new yearly subscriptions received before Jan. 1, '97. The only magazine edited especially for children from 7 to 11. $1.00 a year. Specimen free. 3 splendid serials by noted writers, "Jo and Betty, or Out in the World," by Sophie Swett; "Johnny, Jack and John," by Margaret Compton; "Going with the Big Boys," by Mrs. Kate Upson Clark. Special series and serial features. Boy Heroes of the War. By Mrs. A. R. Watson. "The Boy Captain;" "For the Sake of the Flag;" "The Katydids;" "The Battery First;" "Missing at Murfreesboro," are a few of the titles. The author has gathered the facts, and tells about a dozen young heroes in our Civil War—six of the South, six of the North, The Talking Birds, by M. C. Crowley. Twelve amusing and marvelous parrot stories—true stories. Several valuable papers on Early American History will be contributed by Elbridge S. Brooks. Occasional articles on Foreign Child Life, also several beautifully illustrated articles on Painters of Children, will appear. Notable Articles, Short Stories, Poems, Beautiful Pictures, Children's Songs.—Alpha Publishing Co., 212 Boylston St., Boston, Mass.

Poetry.

The Last Day.

Were this the last of earth,
This very day,
How should I think and act?
What should I say?
Would not I guard my heart
With earnest prayer?
Would not I serve my friends
With loving care?

How tender every word
As the hours wane!
"Like this we shall not sit
And talk again."
How soft the beating heart
That soon must cease!
What glances carry love—
What heavenly peace!

And yet this fleeting life
Is on last day;
How long so'er its hours,
They will not stay.
O heart, be soft and true
While thou dost beat!
O hands, be swift to do!
O lips, be sweet!

Communicated.

Smith and Wilson Discussion. Number 5.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

Refer to reply No. 4, and you will observe Ed. Smith does not appreciate collations of Scripture. To collect Scriptures on a given topic to him is a "scrappy way." It is evident that he has not yet learned the structure of the Bible, it is, somewhat like our statute books. When a lawyer wants information on a given topic he collates the testimony, and sums up the evidence. So with the Bible, a dozen different topics may be found in a single chapter, and the only way we can find the truth on any subject is to collect the testimony and sum up the testimony, and sum up the evidence. Unless Elder Smith adopts this "scrappy way," he will continue to remain in ignorance of the teachings of Scriptures. We are to "*search* the Scriptures," and not to read by rote. If he can "begin at the bottom and read up with equal edification," may the good Lord enlighten his understanding, for he certainly needs it. He says: "One might read the Bible in that scrappy way for a hundred years and he wouldn't know enough to go to congress." Men can learn the way to Congress sooner by letting the Bible alone. The methods adopted at this day to reach congress are adverse to Scripture teaching.

Elder Smith says if I will "tell *how* the Lord will come, what he will do, how the judgment will occur," I will find myself buried beneath an avalanche of Scripture contrary to my theory."

HOW THE LORD WILL COME?

"In *like manner* as ye have seen him go into heaven." Acts i. 11.

"He cometh *with clouds*; and *every* eye shall see him." Rev. i. 7.

"With *power* and *great glory*." Matt. xxiv. 30.

"With a *shout*." 1 Thess. iv. 16.

Come to the "*Mount of Olives*." Zech. xiv. 4.

Come *with his saints*." Zech. xiv. 5; Jude i. 14.

WHAT HE WILL DO?

Raise the dead. John v. 28; 1 Thess. iv. 17.

Reign on David's throne. Isa. ix. 6, 7; Luke i. 32; Psa. lxxxix. 3, 4, 34-37; Acts ii. 30; Psa. cxxxii. 11.

Reign on earth. Jer. xxiii. 5, 6; Zech. xiv. 9; Dan. ii. 44; Dan. vii. 13, 14, 27; Rev. xi. 15; Rev. ii. 26, 27; Rev. v. 9, 10; Ezek. xxxvii. 21, 22; Psa. ii. 6, 7, 8, 9; Psa. xxii. 27, 28.

All kings and nations shall serve him. Psa. lxxii. 6-13; Psa. ii. 6-12.

He shall build up Zion. Psa. cl. 16.

He will assign the government of Israel to the twelve apostles under himself. Matt. xix. 28; Luke xxii. 28, 29, 30.

He will destroy antichrist. 2 Thess. ii. 8.

He will destroy death. 1 Cor. xv. 26; Rev. xxi. 4.

He will set up the millennium between *binding and loosing* of Satan (Rev. xx. 3, 7), and between the *first* and *second* resurrections. Rev. xx. 4, 5, 6.

The blessed and holy reign with Christ during the millennium. Rev. xx. 4, 6.

The judgment at the end of the thousand years. Rev. xx. 7-12.

Ed. Smith says: "David has wanted a man to sit on his throne for 1800 years."

You ought to know better than to contradict the great Jehovah. David has never wanted a man to sit on his throne. "The Man" to occupy his throne was made known to David in his day. See Jer. xxxiii. 14-17, and you will learn who that man was, even the "Branch of Righteousness," "The Lord our Righteousness." "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell *safely*: and this *is the name* wherewith she shall be called, The Lord our righteousness. For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel."

He says, "When God promised Christ to sit on David's throne it was his throne in reality." Then the great Jehovah is seated on David's throne. What nonsense. Are the twelve tribes of Israel in heaven too? He is to reign over the house of Jacob that was split in two and re-united on "the mountains of Israel." See Ezek. xxxvii. 21, 22. "And say unto them, Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."

Elder Smith complains that he cannot make head, middle or tail, of the thing. He probably speaks the truth. Any pre-millennial believer who reads his writings can perceive that he has undertaken to sustain the negative of a proposition he don't understand. He ought to post himself on a topic he undertakes to publicly criticize. He has also another weakness, he accepts only such Scripture that pleases his fancy. This is shown in the way he treats all the testimony introduced from both the Old and New Testaments concerning Christ's future occupancy of the throne of David. Although the Eternal Jehovah confirmed the same by an oath it does not deter him from scoffing at it, by calling it *David's old wooden throne*, and that is the only way he disposes of that testimony.

Under the circumstances, I think it will be best to introduce the *head*, or the A, B, C, of the matter, which points to the pre-millennial advent of Christ to occupy the throne of David, which is likewise confirmed by *God's oath*. I refer to the new or everlasting covenant which was introduced 430 years *before* the old, or Mosaic covenant came into force.

A covenant is an agreement between two or more people.

A testament, or will is a bequest which comes in force after the death of the testator.

What is called the New Covenant is a combination of both a testament and a covenant.

The bequests of the New Testament could not be of force until after the death of the testator. And the things offered in the bequest, will be given only to those who covenant to comply with the required conditions.

The Old or Mosaic covenant dealt principally with *one* nation—Israel, and was temporary.

The New Covenant was to be everlasting, and is applicable to *all nations*.

The Old was confirmed by the blood of animals; the New, by the blood of Christ.

We have just the two covenants to deal with, the *Old* and *New*; the one is temporal, and the other everlasting. The blood of Christ is called "the blood of the everlasting covenant." Heb. xiii. 20. The blood of Jesus without any doubt, is the blood of the *New* Covenant. Hence it being, as we have seen "the blood of the *everlasting covenant*, this "*everlasting* covenant," must be the *New* Covenant. It is called the *New* Covenant also, because it did not come in force for some fifteen hundred years *after* the Old was in effect, although made 430 years *before* it. See Gal. iii. 17: "The covenant which was confirmed before of God, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." What covenant was given 430 years before the law; which the law could make of *no effect*? See Gal. iii. 18: "If the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. "The inheritance," then is contained in "the covenant," given 430 years before the law, and was *given to Abraham*."

What we call the *gospel* is admitted on all hands to be the *New* Covenant. To whom was the gospel preached? See Gal. iii. 8: "The Scriptures foreseeing *justify* the heathen (nations) through faith, preached before the *gospel unto Abraham*. In thee shall all nations be blessed." Then is justification in the gospel preached to Abraham—"Justify the *nations* through faith."

If we refer to Genesis, we will learn what the covenant is, and the "*everlasting* possession," promised in the *new* covenant: "The Lord made a *covenant* with Abraham, saying unto thy Seed have I given *this land* (not heaven) from the river of Egypt unto the great river, the river Euphrates. * * * I will establish my *covenant* between *me* and *thee* and thy seed after thee in their generations for an *everlasting covenant*, to be a God unto thee and to thy seed after thee. I will give unto thee and thy seed after thee, the *land* wherein thou art a stranger, *all the land of Canaan* (not the sky) for an *everlasting* possession (never end) and I will be their God * * * Thy Seed (a person) shall possess the gate of *his* enemies and in thy Seed shall *all* the nations of the *earth* (not immaterial ghosts) be blessed." Gen. xii. 7; xiii. 14, 15; xv. 18; xvii. 7, 8; xxii. 7, 8; xxii. 17, 18.

Some sixty-seven years after this God said to Isaac: "Unto thee, and unto thy Seed I will give all these *countries* (not heaven) and I will perform the *oath* which I *sware* unto Abraham thy Father."

After about forty-four years more he appeared to Jacob, and said: "I am the Lord God of Abraham thy Father; and the God of Isaac; the *land whereon thy liest* (literal earth) to thee will I give it, and to thy Seed."

It will be observed that the Seed in these promises is a person. See Gal. iii. 16: "He saith not, and to seeds as of many, but as of *one* and to thy Seed, which is *Christ*."

Again: "As many of you as have been baptized into Christ have put on Christ, * * * And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

See Eph. ii. 11, 12: verse 12 call attention to the time when they were outside of the bonds of the covenant, they were then "Gentiles in the flesh." "That at that time ye were without Christ being *aliens* from the *commonwealth of Israel*, and strangers from the *covenants of promise*, having no hope, and without God in the world." To be "strangers from the covenants of promise," is the same as being a disbeliever of the gospel. Paul says these covenants of promise *is* the gospel."

See Rom. xv. 8: "Jesus Christ was a minister of the circumcision, for the truth of God, to *confirm* the *promises* made unto the fathers."

We saw from Eph. ii. that those who were "aliens from the commonwealth of Israel," were without God, Christ, or hope. In carrying this covenant a step further we see what relation it bears to the commonwealth of Israel. The throne of David constituted that commonwealth, and as we have found, that Christ was the Seed in that covenant, through whom all nations shall be blessed.

See Psa. lxxxix. 3, 4: "I have made a covenant with my chosen, I have *sworn* unto David my servant, thy Seed (Christ) will I establish *forever*, and build up thy throne to *all* generations."

"I will make him my first-born, higher than the kings of the earth. My mercy will I keep for him *forever evermore*, and my *covenant* shall *stand fast* with him. His Seed will I make to endure forever, and his throne as the *days of heaven*." Ver. 27-29.

As we have seen that in Abraham and his Seed, the Christ, all nations are to be blessed, what a blessing it would be to this country if we could have peace, judgment and justice? This is what will obtain in all the world, when Jesus takes David's throne, and re-establishes the temporary suspended commonwealth of Israel, in which people are now being enrolled as citizens. See Isa. ix. 7: "Of the increase of his government and *peace* there shall *be no end*, (what a blessing) upon the *throne* of *David* and upon his kingdom, to order it with *judgment*, and with *justice*, from henceforth, even *forever*. The zeal of the Lord of Hosts will perform this."

He came to bring "peace and good will toward men." This will obtain when he assumes the reins of government upon the throne of David, as King of Israel, with all the earth as his dominion. At *this* time, all the earth will be blessed according to the terms of the covenant made with Abraham, and his Seed, the Christ. This has not been fulfilled. See Acts vii. 5: "He gave him *none inheritance in it*, (the land and things in the covenant) no, not so much as to set his foot on; yet he *promised* that he would give it to him for a possession, and to his Seed after him, (the Christ) when as yet he had no child." Heb. xi., shows that Abraham and all the heirs, including the Christ, dwelt in the land of promise *as strangers* (not possessors) and died in *full faith* that God would yet fulfill the terms of the covenant through them.

The coming of Christ must be pre-millennial as none of the covenant blessings *can come* until "the Son of Man shall come in his glory, and all the holy angels with him, *then* (and not before), shall he sit upon the throne of his glory," and bless all nations as the Seed of Abraham, and according to his covenant with David.

Ed. Smith affirms the throne of the Eternal Jehovah, to be David's throne. See Rev. iii. 21, and you will learn that there are *two* thrones. "To him that overcometh will I grant to sit with me in *my* throne, even as I also overcame, and am set down with my Father in *his* throne." There are no Jews or apostles in heaven to take part in the sky kingdom. "I said unto the *Jews*, whither I go ye cannot come; so now I say to *you*." John xiii. 33. David has not gone there. Acts ii. 34. "No man hath ascended up to heaven." John iii. 13. Surely a *poor* prospect for Ed. Smith's ghost kingdom.

W. H. WILSON.

REPLY NO. 5.

It is an agreeable surprise to learn that the affirmative holds that David has not wanted a man to sit on his throne during the past 1800 years. In this we both agree with the Scriptures, which teach that David's throne was really the Lord's (1 Chron. xxviii. 5), that Jesus was to be a priest on his throne (Zech vi. 13) that the Father's throne upon which Jesus sits is really his throne, for there are not two in heaven. The New Testament confirms our belief for (Luke i. 32) the angel says that he will have the throne of David; Jesus said that it behoved men to suffer and to enter into his glory (Luke xxiv. 26), he prayed to be glorified with glory he had before the world was.

David prophesied of the resurrection and exaltation of Christ, that it was to fulfil the promise of God, that he would set one on his throne, and Peter announced to the Pentecostians and to the Sanhedrin that God had exalted Jesus to his right hand to be Lord and Prince. Acts ii. 36; v. 31. All authority in heaven and on earth is given to him, and he must reign till he has got all his enemies under his feet. Into his kingdom we have been translated; a kingdom not of this world but of truth as he explained to Pilate; not a kingdom of meat and drink, but of righteousness, peace and joy in the Holy Spirit. Rom. xiv. 17.

It is cheering to read the above, that people are now being enrolled as citizens of the commonwealth of Israel. It is a concession to human ignorance and weakness to speak of thrones, etc., in heaven, but such figurative language conveys the idea of rule. The twelve tribes had ceased to exist before Jesus' time.

This pledges the affirmative to a belief in Israel according to the spirit. For we are not becoming members of Israel according to the flesh, which is sharply distinguished from the true Israel in which there is neither Jew nor Gentile, but all are one. So also when we come to Mount Zion, and to the city of the living God, the heavenly Jerusalem (Heb. xii. 22), it is not to a literal mount or city, but to the Jerusalem which is above. God himself could not restore them now, simply because he cannot change the past. So the apostles sitting on twelve thrones, judging the twelve tribes of Israel, and the kingdom Jesus appointed to the apostles (Luke xxii. 30) are figurative. Peter says we are a royal priesthood. If we be royal (verse 9) it is because Jesus has made us kings (Rev. i. 6), and he is King of kings. The Prince of the kings of earth. Ver 5. But the priesthood being spiritual the kingship is the same.

Another quotation the affirmative makes teaches the same. In Ezek. xxxvii., God promised to take the children of Israel from among the heathen where they were scattered and bring them to their own land, make one nation, give them one King. "David, *my* servant, shall be king over them, and they shall all have one Shepherd." ver. 24. In Jn. x., Jesus says that he is the one Shepherd, and that he will bring the Gentiles into the one fold.

The apostles give us orders. All we know of the gospel, its truth, its commands or its promises we obtain from them. They bind sins on men and release them. Through them Jesus reigns over his people. It is to be hoped that the affirmative will not retreat from the Scriptural position he has thus taken.

In quoting Jeremiah xxxiii., he stops too soon. In verse 17 the Lord says that David shall never want a man to sit on the throne of Israel. Verse 18 says, "Neither shall the priests, the Levites, want a man before me to offer offerings, and to kindle meat offerings, and to do sacrifice continually." Surely this promise has not failed. Its interpretation must be found in 1 Pet. ii. 5, "Ye are a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Both prophecies are closely cemented. Jesus is the Shepherd, King.

We have now a partial statement by the affirmative of the events surrounding our Lord's coming. Underlying it is the assumption that Jesus is now in the flesh, that in the flesh he will descend to reign as an earthly King with Jerusalem as his capital. Suppose he were to reign in Jerusalem, would the Pope come down from his infallible seat? Would the Powers allow him to rule when he would not have any army? Would the thieves and gamblers of Clark Street reform because Jesus was digging canals in Palestine? The Lord knew what was best when he said, "It is expedient for you that I go away."

Bringing the touchstone of common sense to this theory we notice that it is great humiliation to One whose Name is above every name. He now has all authority in heaven and earth, is clothed with the glory he had before he made the world, for him to leave that throne of glory and to reign over Jerusalem is a deep lowering of kingly majesty.

Secondly, he ought to have remained, if he intended to return so soon. Less than two days, as duration is measured in heaven; when only one-fourth of the people on the globe know of his gospel, it would have been for him to have remained. A more lamentable confession of failure could hardly be imagined. To allow the devil to have three-fourths of the children whom God has created is to give him the victory.

Thirdly, such a reign would seriously obstruct his work. If Jesus will remain invisible though always with us, we can conquer the world by truth and love until all kings and nations shall serve him. The invisible is stronger than the seen. If Jesus comes to Mount Olive and goes into the canal business, it will degrade Christianity. He would be merely a wonder worker. In the face of his strongest miracles, the Jews crucified him. The race cannot be converted by force, nor by misrule. It is only as men receive the truth that they accept Christ as Prophet, Priest and King. It is slow work. Yet in a hundred years the gospel will be preached to every nation. In a thousand years all opposing systems will perish. What reason can there be for the Lord coming to break the rapid increase of his government and peace?

The affirmative thinks that when Jesus comes he will raise the dead and destroy death. What a jam on this earth if 200 generations are added to the present inhabitants! Then have births for a thousand years and a man will have to climb a ladder to get a breath of fresh air.

Read Zech. xiv. which the affirmative says will be fulfilled at the Lord's coming; all nations gathered for battle against Jerusalem, the city taken, the houses rifled, the women ravished, half of the city taken captive, and the Lord fighting against the nations. Compare the Teacher's own words in Matt. xxv. 31, where he sits as a judge of the world, and assigns every man to his everlasting lot. When he comes all the dead will be raised. Jno. v. 28, 29, the righteous shall be caught up in the clouds to meet the Lord in the air, and so shall be ever with him (1 Thess. iv. 17), the earth shall be burned up (2 Pet. iii. 10), we shall all stand before the judgment seat of Christ (2 Cor. v. 10; Matt. xxv. 31), and be judged for the deeds done in the body and receive our final sentence. Rev. xx. 12-15.

The Lord's supper (1 Cor. xi. 26), will cease when the Lord comes and with it baptism and preaching. Matt. xxviii. 19, 20. So a personal, literal reign of the King for a thousand years is not in the schedule.

To gather Scriptures which really bear on a topic is one thing, to jumble together every passage which has a similar word or sound is quite another. To quote "Evil men and seducers wax worse and worse" in order to prove that the world will become worse and worse till iniquity is full and the Lord must come, is an instance of the scrappy way in which a boy might study the Bible for eleven years, and then not know enough to join Sunday school four weeks before Christmas.

GEO. T. SMITH.

Our Letter Drawer.

Dear Brothers and Sisters:

Rejoice with us for there is another name written in the Lamb's Book of life. Mrs. Florence Coen has come out from the world, and embraced those blessed promises, which are held out for the faithful. Sabbath morning Nov. 15, Wife, Sister Coen and myself started for Bro. Bales, a sixteen mile drive over the fine pike of old Logan County and a lovelier morning no one could wish to enjoy. While all nature seemed to beckon us on our way we all arrived at Bro. Bales at 10 o'clock, and found a very interesting family of believers, two brothers, a wife and two daughters all firm in the faith and hoping for the speedy return of the great Nobleman, to execute judgment and justice in the earth. Oh, hail happy day. We repaired to the grand waters of the big Darby which runs through their farm, and then our little band gathered on the beautiful bank of the stream while Bro. Bales buried the dear one to rise in newness of life, and, dear brethren may she and all of the household of faith live so we will be acceptible to him who has power over death at his return without sin to salvation, and a character formed that will entitle us to an everlasting inheritance in the new earth, is the prayer of your Brother and Sister.

MR. & MRS. JNO. C. VENABLE.

Dear Restitution:

Please state through the columns of THE RESTITUTION that Bro. George Kidwell of Chisnville, Ark., has held a series of meetings at this place. He preached two weeks. There were eight came out and put on Christ by being buried in baptism. Bro. George has heeded the injunction Paul gave to Timothy to show himself a workman that need not be ashamed, rightly dividing the Word of God. Brothers and Sisters, pray for those dear ones that have been added to the faith; may God ever watch over them and give them grace sufficient for each day, is the prayer of their humble Sister. We are admonished by Peter to sanctify the Lord God in our hearts, and be ready always to give an answer to every man that asketh for a reason of the hope that is in you with meekness and fear. It stands us in hand to watch in these last days, for the adversary is as a roaring lion amongst us. Let us ever look to Jesus, the author and finisher of our faith, so we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day, and not to me only, but unto all them also that love his appearing." If there is anything I love to meditate on it is the appearing of our Lord, for that is the hope of this sin-cursed earth. Dear brothers and sisters, let us watch and pray, for now we have a great High Priest that is passed into the heavens, Jesus the Son of God. Let us hold fast our profession, for have we not a High Priest which cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin? Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. I want to say through THE RESTITUTION that any one who is not prejudiced can see that Elder Smith has been wresting the Scriptures. I have read both sides carefully, and any one that knows the Word of God can see that Bro. Wilson has made it plain that immortality is to be obtained through Christ Jesus.

Your Sister in hope of eternal life when Jesus comes.

MARY E. HOWARD.

Babyland.

November and December free. On new yearly subscriptions received before Jan. 1, 1897. Babyland enlarged. Specimen free. 50 Cents a Year. Every Mother, Kindergartner and Primary Teacher should have Babyland. In the new volume will appear: "Buz-Buz," a tiny Serial Story by Chas. S. Pratt; "The Twelve Adventures of House-Fly." Something new in nursery literature. "Guessing Stories," by Margaret Johnson. Stories in which small pictures take the place of words. Very easy, entertaining and educational. "A Pint of Peas." Work for Little Fingers. How to make little carts and other objects, using soaked peas and wood toothpicks. Endless amusement. Pictorial Stories. A special series—the stories by Sophie May, and others. Jingles. Pictures.—Alpha Publishing Co., 212 Boylston St., Boston, Mass.

Answers to Elder Smith.

Dear Restitution:

Elder Smith inquires if we feel safe in a theory that requires so much twisting? No, no changing nor spiritualizing of God's Word for me. I want nothing unless there can be a "Thus saith the Lord God" given, no help required by puny man. I believe the Bible is a divine revelation given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works. And I must congratulate our dear Bro. Wilson for standing so noble in defense of those God-given truths. My dear Bro. Wilson, my eyes fill with tears while I write the above sentence. Oh may the blessing of our Father in heaven rest on you. Elder Smith, why do you appeal to a Book that you are willing to discredit, calling its dusty, unreliable half-truths to prove the native immortality of the soul? You certainly know that it is not taught in the dear old Bible, unless the god of this world has blinded your mind — that you cannot see the truth. Among the first lessons given by our dear Savior he refers to the Old Testament Scriptures, saying, "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor." Luke iv. 18. Why refer to them if not reliable? Again, the eunuch was reading a lesson in this good, old Book, that he did not then understand, but Philip came to the rescue, and taught him the way of life in Christ, casting no discredit on the divine record. Again, Jesus says, "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me, but you would not come to me that you might have life." Yes, they thought they had eternal life, probably they had read Gen. iii. 4. You know some put great confidence in the devil, and very little in what the Lord God says. Eld. Smith, I believe that we are strictly mortal, subject to vanity and death. If it were not so we would never have been threatened for the violation of law, neither would it have been necessary to guard the way of the tree of life, that Adam and Eve could not partake of in order to prolong life if they by nature possessed a never ending life. The wages of sin is death. Eternal life is a gift of God through Jesus Christ our Lord, not through the first Adam. Death will reduce us to unconsciousness. David says our thoughts perish. "In death there is no remembrance of thee, in the grave who can give thee thanks. Set thine house in order for thou shalt die and not live, (don't continue to live). Man that is born of woman is of a few days and full of trouble, he cometh forth as a flower and is cut down, (teeth also as a shadow and continueth not, (don't continue)." "His sons come to honor and he knoweth it not; brought low, but he perceiveth it not of them." Thank God for a resurrection of the dead. The hour is coming in the which all that are in the graves shall hear his voice and come forth. They that have done good unto the resurrection of life they that have done evil unto the resurrection of condemnation. Daniel says many that sleep in the dust of the earth shall awake. Again thy dead men shall live together with my dead body shall they arise, awake and sing, ye that dwell in dust; for thy dew shall be as the dew of herbs; and the earth shall cast out the dead. Oh death, I will be thy destruction. Oh grave, I will be thy plague." One more prophecy referred to in Jeremiah xxxi. 15-17: "Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rahel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy (not heaven). And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Elder Smith, in all kindness, let me exhort you to repent, turn to the Lord who will have mercy, and to our God for he will abundantly pardon—no longer contend for a perverted gospel. Come, dear Lord, take to Thee thy great power and reign, even so come Lord Jesus

Submitted in all kindness

D. F. Sowle.

Dear Restitution:

As a reader of The Restitution, I wish to say to Elder Smith that I most assuredly do not feel safe in endorsing a theory which in so many places is obliged to find other ones to explain the words clearly as read. Truly, it is wresting the Scriptures. Neither would I venture in fulfilling my hope of eternal salvation on what heathen philosophers say; but my faith is built upon the Apostles and Prophets, Jesus Christ being the chief Corner Stone. In Elder Smith's article No. 16 he says it is rather tough on a man to be oblige l to say that Jesus endorsed error. And yet in article No. 15 he says Jesus taught the Satanic delusion, "Thou shalt not surely die." Brother Smith, I would not stain our Savior's sinless name by thinking it, much less placing it in black and white for others to read. I think Elder Smith has possessed so much zeal in advocating what we know to be a gross error, and it gives me reason to think that he may yet become as zealous in contending for the truth, and for the faith once delivered to the saints. Adam, the first, is the federal head of a race of corruptible sinful beings, and has received his wages which is death. Gen. iii. 19; v. 5; and all who imitate him by disobeying God will receive the same wages as their federal head. But Jesus, the second Adam, is at the right hand of God as the federal head of incorruptible and sinless beings. And all who imitate him by believing the gospel and obeying its requirements will be taken out of the empire of death when he comes again incorruptible, Glorious tidings, soon may he come. And I would entreat Elder Smith to come out on the Lord's side, be united to Jesus, the Life-Giver, by believing the words of reconciliation and obeying it. Fail not to give heed to this advice, for if you die out of Christ your doom is non-existence. But if you die in him, a resurrection to life you will have when the Life-Giver comes to redeem his precious jewels, enter the kingdom, take part with Jesus in ruling the nations or share in the glory of his reign. The victors palm bear, the white robe wear the conqueror's songs, sing, sing and walk amid Eden's beautiful graves, recline yourself among its vine-clad hills, which will be dressed up by a hand that is all divine. Have your ears filled with the sweet songs which will fall from Eden's feathered songsters borne along on zephyr's stainless wing, stand upon the banks of life's beautiful river and gaze upon its crystal waters as they flow unjestically along among the verdant hills of the Paradise of God. And amidst its beautiful groves walk with the saints of all ages. And with them stand upon the lofty heights of Eden, and sing the glad anthems of salvation. Then the days of our enduring will be ended, the last tears shed, the last sigh heaved, the last groan uttered. Songs and everlasting joy are upon their heads, and unfading beauty lingers at their step. Their sun shall no more go down, neither shall their moon withdraw its shining. Their saving King is with them, crowns of righteousness shall forever sparkle upon their brow and harmonious music flow from their gladsome tongues. No passing earthquake, no sweeping tornado, nor rattling hail storm, or peals of thunder shall be there to disturb their peaceful abode. Wave after wave of glory will roll over this entire earth, and beneath the sunshine of an endless day the redeemed will dwell and bathe themselves in a sea of bliss eternally. May we soon be there.

A lonely Sister in Christ.

Mrs. Dr. L. Hucklis.

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The "Overland Limited," the famous transcontinental train via The Chicago, Union Pacific & North-West-Line, leaves Chicago at 6:00 P. M. every day in the year via the Chicago & North-Western R'y, and makes the trip to California in *only* three days. Double Drawing-room Sleeping Cars, Buffet, Smoking and Library Cars, Dining Cars and free Reclining Chair Cars are features of the equipment of this perfect train. Tourist Sleeping Cars are also run through to California and Oregon daily, and personally conducted excursions leave Chicago every Thursday. Agents of connecting lines sell tickets via the Chicago & North-Western R'y. Illustrated pamphlets and full information will be furnished on application to W. B. Kniskern, G. P. & T. A., Chicago, Ill.

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Announcement.

The First Quarterly Conference of the Church of God in Nebraska will be held at the Church at Freedom, South Frontier County; commencing on Friday, Dec. 11th, 1896, and holding over Sunday. We should be glad to have all of the brothers and sisters attend this meeting, who can possibly do so. Come to encourage others and to receive encouragement yourself. Resolve to attend this meeting and to do all in your power to make it a blessing *both* to yourself and to others. To those who cannot attend, we would say, "Remember us in your prayers that much good may be done in the name, and for the cause of the Master."

Submitted in love.

Rena M. Gordon, Sec.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for. Though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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Our Helping Fund.

Herewith we give names, and our amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy.

Previously published,	$177.50
Mrs. Albert Burton,	.50
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Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 15. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at No. 15, 5:20 A. M.; No. 5, 6:40 A. M.; Extra fast train, No. 37, 9:56 A. M.; No. 39, 1:55 P. M.; No. 9, 6:06 P. M.; No. 7, 7:33 P. M. Local Freight 12:15 A. M.

Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8, 5:45 P. M.; No. 2, 7:45 P. M. Extra fast train No. 38, 8:40 P. M. Local Freight 7:15 A. M.

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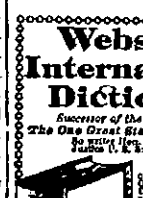

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Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

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No. 11, "	1:04 pm
No. 15, "	7:30 "

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Hanford	10:20pm	9:20am		8:56am
Hobart	10:38pm	9:40am		10:09am
Valparaiso	11:18pm	10:07am		11:00am
Walkerton		10:34am		11:43am
Knox	12:12am	11:00am	4:01pm	7:25am
Argos	12:53am	11:43a		9:04am
Philippi	2:05am	2:00pm	6:28pm	4:25pm
Cleveland	10:05am	9:30pm	11:45pm	
Buffalo	4:35pm		5:00am	

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Buffalo	12:05pm		5:25am	Local Ft
Cleveland	7:10pm	6:00am	10:55am	
Ft Wayne	4:45pm	3:15pm	4:10pm	7:00am
Argos	6:10pm	5:05pm		9:30am
Knox	6:50pm	5:40pm	6:26pm	10:05am
Walkerton		6:06pm		10:45am
Valparaiso	6:50am	5:50pm		12:02pm
Hobart	6:58am	5:10pm		1:26pm
Hanford	8:24am	6:40pm		2:45pm
Ft Wayne				4:40pm
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None to welcome, none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us.

Home's not merely four square walls,
Though with pictures hung and gilded;
Home is where affection calls,
Filled with shrines the heart hath builded.

Home! go watch the faithful dove
Sailing 'neath the heaven above us;
Home is where there's one to love,
Home is where there's one to love us.

Communicated.

Answers to Elder Smith.

Dear Restitution:

As Eld. Smith appealed to the readers of THE RESTITUTION I thought it would be right to answer him. First to the claim of Christ's power to lay down his life. He says it was the spirit. If so where was the power to take it again? But Christ teaches that the spirit is the life of the flesh. And that was what he laid down when he said Father into thy hands I commend my spirit and give up the ghost.

The secret of Christ's power was his union with the Father. The Son can do nothing of himself. John v. 19, 30. And again he says when ye have lifted up the Son of Man then shall ye know that I am he and that I do nothing of myself but as my Father hath taught me I speak these things. And again when we come to the tragic scene of Calvary, when the power of God, but not the love was about to be separated from his Son, we hear him exclaiming, My God, my God, why hast thou forsaken me? And when he had again cried with a loud voice he gave up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom. Here is God's answer to the last call of his Son in his trying hour. And this is the power that was to raise up the temple of his body the third day. He and his Father was a unit in action, just as the church is. And when separated the power returns to its author. God.

And when Christ said, Father into thy hands I commend my spirit, the term "my," represents the person, and the spirit that belongs to the person, and that is what he laid down or delivered into the Father's hands. And after he arose from the tomb, he says to his disciples. "All power is given unto me in heaven and in earth." Matt. xxviii. 18. Eld. Smith may say, This was the spirit's power to raise him up. Let Christ answer that. After he arose he appeared unto the eleven disciples, and they were terrified and affrighted and supposed they had seen a spirit. And he said unto them why are ye troubled and why do thoughts arise in your hearts?

"Behold my hands and my feet that it is I myself: handle me and see: for a spirit hath not flesh and bones as ye see me have." That ought to settle the spirit question forever, Luke xxiv. 37, 39. He did not say flesh and bones hath not a spirit. But that immortal spirit, he denied. Here is immortality brought to light, flesh and bones made immortal upon the testimony of Jesus Christ. What a pity that Christ did not have Elder Smith to tell him that it was a spirit. For he said in one of his papers that in five minutes after Brother Wilson was dead he would know better than to teach the unconscious state of the dead. But Christ after having been dead three days and nights, and having been raised from the dead, positively affirms that a spirit hath not flesh and bones, as ye see me have. Let Elder Smith grapple with this statement of Christ's till the white throne judgment, and he will find the same flesh and bones there to judge every man according to his works. According to this statement, Paul could not get outside of himself. For flesh and bones was the man, and not a spirit. And this explains the strait he was in. It was Paul himself that was in the strait and not a spirit, for a spirit hath not flesh and bones. And when we come to Paul's earthly house that was to be dissolved, we have a building of God, he says an house not made with hands. And this agrees with Christ. "Marvel not at this for the hour cometh when all they that are in their graves shall hear his voice and come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. The apostle was hard pressed to know if he had the choice whether it would be life or death. "For to live is Christ, and to die is gain." What gain? Paul. "A crown of righteousness which the Lord the righteous Judge shall give unto me in that day." Not in this day. But Eld. Smith found the spirits of just men made perfect. It was not just the spirits of men, but their lives made perfect. And their names as they were written in heaven. You notice the distinction between man and the spirit of life. Man at creation dust. Gen. ii. 7. At the resurrection flesh and bones. Luke xxiv. 29. Here is immortality brought to light, no ghost about that. That is a judgment record and men's past lives must have been made perfect before they would stand the test there. For they had come to the general assembly and church of the first-born which are written in heaven and to God the Judge of all. And Eld. Smith brings the Savior's argument with the Sadducees to prove the resurrection, to try to prove they were not dead. Was the Savior's teaching a sham or was he representing himself as the resurrection and the life? The way, the truth, and the life. Luke xx. 35-38; John xi. 25; xiv. 6. Abraham, Isaac and Jacob were then in the death state pronounced upon the race. "As in Adam all die, even so in Christ shall all be made alive." 1 Cor. xv. 22. This gives the sense in which they were alive. Christ being the resurrection and the life as he told Martha at the death and resurrection of Lazarus. And this brings us to another parable founded upon the death and resurrection of Lazarus. The parable of the rich man and Lazarus in Luke xvi., referred to by Eld. Smith to try to prove that they were both dead and alive at the same time. Christ was the beginning of the fulfilment of God's promise to Abraham. Consequently he represented Abraham's bosom. As Abraham had died not having received the promise accordingly. Paul in Hebrews xi. If this parable represents the spirit theory, why did Lazarus have to be carried to Abraham's bosom? If Elder Smith will read verses 30 and 31, of this parable he will find the key to its import. And he said, nay, Father Abraham, but if one went unto them from the dead, not one that had not died, they will repent. None is raised but Lazarus of Bethany. And he said unto himself they hear not Moses and the prophets. Elder Smith has rejected both. Neither will they be persuaded, though one rose from the dead. Neither will he. But perhaps some one else will. Fight on, Brother Wilson. You'll be recompensed at the resurrection of the just, and time of the harvest. And may we the readers of THE RESTITUTION like Paul be able to say we have fought a good fight and kept the faith that we may receive a crown of righteousness which the Lord the righteous Judge shall give unto us in that day. Yours waiting for his coming.

JOHN ARBUTHAR.

Dear Restitution:

As Mr. Smith has appealed to the readers of THE RESTITUTION for an expression of their opinion as to the merits of the discussion, the writer begs permission to offer his opinion, which while it may not be flattering to Mr. Smith, will I trust commend itself for its frankness and the courteous spirit in which it is presented. First let me tell the readers what I see in this vaunted champion of Platonic philosophy that I admire; I admire his intellectual ability, his scholarly attainments; in these qualities, at least, I admit, (and think I voice the sentiment of others) that Bro. Wilson has indeed met a foe-man worthy of his steel. For these very necessary qualifications for a disputant, I extend to Mr. Smith my unqualified admiration. Secondly, Mr. Smith has shown such rare ability in eluding the force of his opponent's logical deductions that I cannot help believing that if he had chosen the law as a profession he could stand high in the firmament of legal lights. He would doubtless have adhered closely and tenaciously to the advice of the old lawyer to a youthful aspirant as to legal honors, to "Deny every thing and demand the proof." This latter qualification I do not admire in the discussion of questions upon the issue of which hang the eternal destiny of the race. No! In the investigation of such questions let there be shown a frank and honest desire to bring out the truth, instead of the tricks of the pettifogger to avoid this result. I enter my protest most solemnly against the treatment the Bible has received at the hands of Mr. Smith, during this discussion, for as all the readers of the discussion well know his appeals to it were frequently made not with that reverence that is due the Bible as the Word of God, and the burden of proof, but in boldly charging the Bible with containing contradictory doctrines, thus strengthening the hands of the bitterest enemies of the Bible. Many of Mr. Smith's expressions grate most harshly upon ears that listen in solemn awe to the testimonies of that Book of whose teaching David declared, "Thy Word, O God, is true from the beginning." And no expression can I recall that expresses such supreme contempt for the Bible as this so often repeated charge against many sublime truths of the Bible calling them "half-truths." Mr. Smith, do you believe that a grosser insult could be offered to a *human statement* than to call it by the scurrilous epithet "a half-truth?" Is it not a fact that "sugar-coated lies" are most pernicious in their effects upon society? The undiluted lie must stand upon its own merits, while the half-truth has a powerful auxiliary in the form of deception that comes in the hypocritical disguise of truth! Mr. Smith, please give me a privilege with your congregation similar to the one you extend to us. I wish to hear from them either through THE RESTITUTION, whose columns shall be opened to them, or to my individual address, Box 251, Rochester, Indiana. Do you, as members of Mr. Smith's congregation endorse and encourage such expressions made openly and boldly against plain statements of the Bible, such as calling them "half-truths" and "contradictory" statements? Do you approve of Mr. Smith boldly charging Christ with teaching the "Devil's lie" "Ye shall not surely die," and this charge too right in the face of God's positive statement, "Ye shall surely die?" And the words of Jesus in his impeachment of the devil's veracity by branding him a LIAR from the beginning? Please speak out, we did when Mr. Smith called us. Or what is better, will not Mr. Smith send to THE RESTITUTION an honest acknowledgment of either unintentionally or thoughtlessly speaking disrespectfully of that Word God has so jealously guarded through the ages past, and that Jesus declared should judge us in the last day. The apology can be given now and good results follow, but a forced acknowledgement will be demanded! In conclusion, I will say to Mr. Smith, that a great deal of sympathy has been shown for his welfare by "our folks" in their answers to his courteous request, and I wishing to be not less generous toward him than my brethren of "like precious faith" will ask as a personal favor that he turn to the following passage of Scripture and earnestly ponder it. Psa. cix. 18. And permit me to say, Mr. Smith, that your effort No. 3 as negative of second proposition, it is a surprise to all "our folks." We hope you will not think of letting any one take your end of this debate, stick right to it and even if you, do not see the "head, tail or middle" of Bro. Wilson's faith now, there is light further along; for Bro. Wilson I know is really just getting at the easiest part of his work. There is a perfect avalanche of proof that he is just about ready to hurl against you. Now no, let the fight be on this same line if it takes all winter. And to dear Bro. Wilson here is my hand and heart and earnest prayer to God that the truth through you may gain the grandest victory of this century. God bless you my brother. Amen.

Yours certain of the issue.

J. F. WAGONER.

Dear Restitution:

How can Elder Smith account for David, Israel's King, being "a man after God's own heart" and yet "is not ascended into the heavens." Acts ii. 34. One would naturally suppose that David above all men would have been justly entitled to a place in "the mansions of the blest." Then, there is king Hezekiah, whom the Lord instructed the Prophet to inform to "Set thine house in order, for thou shalt die and not live." Hezekiah received with grief the doleful tidings, and prayed, "O Lord, I beseech thee, how I have walked before thee in truth and with perfect heart * * * and Hezekiah wept sore sore." Is. xxxviii. 1-3. Perhaps Elder Smith will explain why this king "wept sore." If the postulate of the old serpent means "Death is the messenger of peace that calls the soul to heaven." But the prophet returns with another message to Hezekiah that the Lord had heard his prayers and that his days would be prolonged 15 years. In gratefound thankfulness, he cried out to the Lord, "The living, the living, he shall praise thee as I do this day," not the dead. Pagan notions coupled with Elder Smith's ideas to the contrary, "The dead know not anything." Then again we would respectfully ask, Would the teachings of Jesus Christ have any weight, if his words have a double meaning, as insinuated by Elder Smith? The sign of the Prophet Jonas would require authentication. His warning to the disciples for all time coming, to beware of the doctrines of the Pharisees and the Sadducees, would sound as "an idle tale." Matt. xii. 39-40. And the words of the Christ when newly risen from the dead, when met by Mary in the vicinity of the sepulchre, "Touch me not, for I am not yet ascended to my Father." (Jno. xx. 16-17,) would be construed to mean he was somewhere else than in the tomb. A fact he entirely repudiates. He never taught death was a friend, but an enemy he would ultimately destroy. And further if the I lives on that creation of Elder Smith's, why did Paul, the noble Paul, not hear of it when in Asia. He says, "For we would not brethren have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure; above strength insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." 2 Cor. viii. 10. Evidently Paul had no faith "in the doctrine of devils." And any unprejudiced person in possession of their proper senses will not hesitate to conclude that Paul amid trials innumerable would be truly thankful to exchange from such an eventful life to "Instant death instead of glory." That is provided views held by Elder Smith on the future life be at all reliable. No doubt Elder Smith can explain how it was that "Epaphroditus, brother and companion, and fellow-soldier" with Paul, when "indeed he was sick nigh unto death, but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." Phil. ii. 25-27. One fails to perceive how it could be a mercy to prevent Epaphroditus from enjoying the felicitious joys of the Pa "beyond the bounds of time and space," which means in Elder Smith's parlance, nowhere, because it cannot be located. And, too, Paul is grateful of this intervention in the sickness of his brother and co-laborer as it saves him a double sorrow. Either Paul was selfish and unsympathetic, or his views rather severely collide with those held by Elder Smith. The Elder places much emphasis on the spirit ascending and returning to God who gave it. A quotation from the late Bro. Rountree's, "The spirit is man, what is it?" might be appropriate here. "Notice he (God) holds the breath of all mankind in his hands, as one complete unbroken element, just as he holds in the hollow of his hand the vast waters of the ocean. And just as the inhabitants of the watery element inhale and exhale in it. So do the living creatures that dwell in the atmosphere that surrounds this globe. Each man and beast (shall we add and plant) inhales and exhales the portion each requires to sustain it. At death each does this for the last time, and strictly speaking the portion used by each returns to the parent element surrounding it. Just as every drop of rain or small rivulet seeks its way to, and mingles with the waters of the mighty deep. This is all that is involved in the words, "The spirit shall return to God who gave it."

J. M. G.

Elder Smith:

I most gladly answer your question, asked the readers of THE RESTITUTION in article fifteen. In answer I will say, I do not feel safe in upholding a theory which is in so many places obliged to find another meaning than the words clearly revealed. Truly that would be wresting the Scriptures. Therefore, when I read, "All Scripture is given by inspiration of God, and is profitable for doctrine," etc. 1 Tim. iii. 16. I do not feel safe in upholding a theory that would read thus: All Scripture is not given by inspiration of God, and is not profitable for doctrine. Again when I read, "In the day that thou eatest thereof thou shalt surely die." Gen. ii. 17. I do not feel safe in upholding a theory that would read, "In the day that thou eatest thereof thou shalt not surely die." When I read, "For dust thou art, and unto dust shalt thou return." Gen. iii. 19. I do not feel safe in upholding a theory that would read, "Dust thou not, and unto dust thou shalt not return." When I read, "Like a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are dust." Psa. ciii. 13-14. I do not feel safe in upholding a theory that would read, "For he knoweth our frame, he remembereth that we are not dust." When I read, "The dead know not any thing." Eccl. ix. 5. I do not feel safe in upholding a theory that would read, "The dead know everything." When I read, "In Adam all die." 1 Cor. xv. 22. I do not feel safe in saying, "In Adam all live forever." Again, when I read the soul that sinneth it shall die." Ezek. xxxiv. 4. I do not feel safe in upholding a theory that would read, "The soul that sinneth it shall not die, but shall live forever in hell." When I read, "For if ye live after the flesh ye shall die." Rom. viii. 13, I do not feel safe in saying. "For if ye live after the flesh ye shall live." Elder Smith, can't you see that your theory is wresting the Scriptures and does not at all harmonize with the words clearly revealed? You said in the beginning of the fifteenth article that Paul believed that a man could see or hear while he was outside his body. Where in the Bible do you read that Paul believed such a theory? You referred to 2 Cor. xii., you say. "For in that chapter Paul shows that a man may be outside the body. When outside the body he transported to Paradise. That there he can receive strange and abundant revelations, then return to the body. Let us see the words clearly revealed by the side of your words, and see if you are not wresting the Scriptures. 2-3 verses. I knew a man in Christ, above fourteen years ago, whether in the body, I cannot tell or whether out of the body I cannot tell. God knoweth; such a one caught up to the third heaven. I know such a man whether in the body or out of the body, I cannot tell: God knoweth. You say he was outside his body. Paul says, "Whether in the body, or out of the body I cannot tell: God knoweth."

EMMA FUGATE.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Editor Restitution:

I have been a reader of the paper for over fourteen years and I have not found in all these years anything that interested me more than the letters of Messrs Smith and Wilson. These letters are interesting for two reasons.

First, the theme treated.

Second, the kindly way the writers refer to each others deductions.

As long as the Christian Spirit is observed by the two principals, the discussion will be interesting and instructive to all fair minded and unbiased readers. I will say here that were I Mr. Smith or Mr. Wilson, I would greatly prefer that friends stand aside while the combat is on. The anxiety of a few friends for the fate of Mr. Wilson reminds me of an incident during our late war. General Fitz Hugh Lee and Staff, were attacked by a squad of U. S. Cavalry. The man that proposed to do up Lee, was a giant in stature, and one of Lee's men concluded to reinforce him, but Lee would not allow it. "This is a good man," said Lee, "I admire his courage I will take him alive." In a few seconds the man's sword fell to the ground. Lee, when sending this man to the rear with other prisoners, ordered the guards to treat him well.

This is the way I think Mr. Wilson and THE RESTITUTION readers, should feel and act toward Mr. Smith. We all should admire his courage, in meeting a man of Mr. Wilson's ability.

Mr. Smith reminds me some of the blind man who went to see the elephant and then described it to friends. The man who touched its legs thought it must be a tree, another who touched its tail declared it was a snake, etc. I have a great deal of sympathy for Mr. Smith. I remember what a struggle I had myself in getting away from my early teaching, viz: that there was a little man inside of me that could not die.

One thing Mr. Smith should remember always, viz: that any one who dares to question our Catechism theology, or any of our Commentators, are "treading on dangerous ground." I attempted to write something on the immortal soul as a present possession and publish it in the Methodist paper here, (My own church organ). But instead of putting my letters in the paper they put them in the waste basket. How different THE RESTITUTION. Mr. Smith has no trouble getting his Catechism Theology in THE RESTITUTION, when Wilson disarms Smith with the Sword of the Spirit, dealt kindly toward him.

ISAAC MCCUNE.

Editor Restitution:

As the readers of THE RESTITUTION are asked to give their opinions on the Smith and Wilson discussion, I thought I would also write my thoughts in as few words as possible not to take to much space in our valuable paper. As there are many that wish to answer. In the first place I am highly pleased in the manner that Brother Wilson handles the Word of God, he shows that he is a workman, that need not be ashamed rightly dividing the Word of Truth, but I must say I am sorry to see him debating with a man that has no more reverence for the Word of God, than Mr. Smith has, and am sorry after their first debate to see him again take up as grand and solemn a question as the return of our dear Savior to earth again to fulfill all that the Scriptures have spoken of him, to hear his opponent make such remarks as he has in Nov. 25th. I think it is time to leave such a one alone. I would like to lend the paper, but with such language as he uses I could not feel justified in so doing. Did not Noah give just such warning to a godless generation before he entered the Ark, and the door then was shut against a wicked and perishing world? Tell me dear readers of THE RESTITUTION. How does our times compare with the days before the flood? When men that profess to be teachers of the people will say that for Jesus to descend on Mount Olivet and convert the nations is an impossibility. Oh how dare any one to limit the power of God and his dear Son.

M. E. KNOWLES.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER, 16, 1896.

SEND THE RESTITUTION as a present to some friend or friends for a period of time.

LET all determine to actually do something to aid our beloved paper berore the year expires.

MANY thanks to the kind friends of our paper who have nobly helped in sustaining it by voluntary aid.

As the year nears its close will all our friends make some little extra effort to obtain new subscribers?

WE are still offering THE RESTITUTION on trial for three months for 25 cents. Send it to your friends on trial and perhaps they will become regular subscribers.

SUBSCRIPTIONS from many of our old friends begin to come in. We hope all will stand by the paper. We hope for an increase in the number of our subscribers for the year 1897.

THAT our paper has existed from year to year is due to the exertions and aid of its friends. Our patrons have helped us, but our list is not yet large enough. Will our friends try to obtain more subscribers, and help otherwise as the Lord blesses them with means.

ALEXANDER Hamilton teaches an important lesson when he says, men give me credit for genius; but all the genius I have lies in this,—when I have a subject on hand I study it profoundly. The effect I make they call the fruit of genius; it is however the fruit of labor and thought.

"GIVE, and it shall be given unto you." But what shall we give? Give what we have to give. The widow's mite outweighed the rich man's wealth. Give food to the hungry, clothing to the naked, comfort to the sick and consolation to the sad, peace to the troubled hearts, cheerful greetings to the distressed, give love to friend and foes, and our hearts to him who gave himself for us."

HASTINGS says, and we think it is true, that a wrong confessed can be forgiven, but a wrong that is patched and plastered over with evasions and excuses, only excites disgust for the man who will not see his faults, or if he sees them, will not own them. Especially is this true when men make great professions of righteousness and purity, while at the same time they are guilty of acts which decent sinners would scorn to perform.

"MAN'S stronghold is his integrity, and this fortress can never be successfully assailed from without unless there be treachery within. You can hold this fort against all assailants. No one but yourself can make you dishonest. No one but yourself can rob you of your integrity, or debase you by fraud and trickery and villainy. Men may suspect you, slander you, and lie about you, but they cannot make you guilty of the things which they lay to your charge."

"HAVE the courage to stand for God brother or sister even if you have to stand alone. Have the courage to say nothing if you have nothing to say. Have the courage to remain on the fence as long as the mud is knee deep on both sides. Have the courage of two evils to choose the least,—but of two wrongs to choose *neither*. Have the courage to believe in God with all your heart, and to own his name everywhere."

As the current year is drawing to its close, will not our brethren and friends make some effort to enlarge our list? Can we not add a few hundred names of paying subscribers to our list? We are firmly persuaded that 1897 will be signalized by important events in fulfillment of prophecy. Papers devoted to prophetic subjects would have ample support if people could only be brought to realize the proximity of the most stupendous events that this world has ever witnessed. For ourself we propose to work and sacrifice for the cause. The church is doing its last work in this dispensation, and papers heralding the coming King may not be needed more than a year or two. The decade of the nineties will have a momentous history.

The Wages of Sin.

"By one man sin entered into the world, and *death* by sin, and so death passed upon all men, for that all have sinned." Rom. v. 12.

"That ye henceforth walk not as other Gentiles walk, having the *understanding darkened*, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. iv. 17, 18.

"If our gospel be hid, it is hid to them that are lost." 2 Cor. iv. 3. "Man that is in honor and understandeth not, is like the beasts that perish." Psa. xlix. 6.

"O Lord, our God, other lords besides thee have had dominion over us. ...They are dead, they shall not live; therefore thou hast visited and destroyed them, and made all their memory to perish." Is. xxvi. 13, 14.

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not awake saith the Lord." Jer. li. 39.

Death's Doings.

It is again our sad duty to chronicle the death of a beloved brother in Christ, Duncan McIntosh, learned the truth as it is in Jesus, and was buried with Christ in baptism about four years ago, and has ever since had a hope that made him rejoice. He endeared himself to the Church of God in Cleveland by his consistent walk and conversation, quiet demeanor, loving disposition, and regular attendance at the memorial and other services whenever health permitted, which had been failing for some time. He was at last stricken with paralysis, and a week later, Dec. 1st, succumbed to the Arch enemy. Although he lost the power of speech, he was conscious up to within a few hours of death, and was able by signs to testify that the faith and hope he embraced while in health sustained him as he approached the dark valley. Truly we could say of him that we had him away with confidence that he would know the power of Christ's resurrection.

Large numbers attended his funeral, and for the first time heard the gospel of Life; and we trust that some of the seed sown found congenial soil, and will spring up and yield fruit to the glory of God. Farewell, dear one, till Jesus comes.

The Gift of God.

The Bible was given for man's benefit, and God's glory. The Creator knew *what* man needed, and *why* he needed it. He alone is able to supply man's need; and this he graciously offers to do. Out of the infinity of his resources he selected a gift that transcends our conceptions and overshadows everything. As God is love, his wisdom is directed by that attribute, and the result is that a gift for man was selected that would seem enough to astonish men and angels. What is it? Why, "The Gift of God is Eternal Life," Rom. vi. 23. But what is a gift? It is something bestowed without compensation. This gift being offered by God in proof, that although man is *capable* of possessing eternal life, he does *not* possess it; but *needs* it, and in God's estimate it is the greatest possible gift. Immortality is an attribute of the Divine nature,—and not having endowed man with it at creation, it was offered to him as a reward for developing a divine disposition, or character. Would it not have been a stupendous blunder to have created a being that would live always, whether good or bad? Could God under those circumstances have driven man away from the tree of life and prevented him from living forever as a sinner? In the nature of things, No! Next to the gift of his Son that whosoever believeth on him might not perish, but have everlasting life, we thank God for driving the man away from the tree of life, and not allowing him to become an immortal sinner, so that no Savior could save him.

Exposed.

Under the caption of "Caught a Naked Spook," the Boston *Herald* of a recent date, has the following:—"A sharp, quick hand-clap, a rush of dark forms, a fight and a scramble, then "The Rev." and Mrs. O. L. Corcoran, "Mediums," stood revealed as impostors on the stage of the First Spiritual Temple, corner Exeter and and Newbury streets, at the seance yesterday morning."

The raid had been carefully planned by a dozen men, and was carried out to their complete satisfaction. They met with resistance, but overcame it in time to pull the curtains of the cabinet down and disclose the male medium naked. A white robe, a white wig, and white false whiskers were on the floor by his side. These were taken out of the temple after a struggle, and are in the hands of the investigators.

It was pandemonium during and after the rush. The excitement was terrific. The expose was the first in the history of this spiritual temple, the pioneer structure of the kind in this country, and the news will make a sensation in spiritualistic circles the world over." Reader, do not forget the claim of spiritualism, that these "manifestations"(?) are for the purpose of proving to the world that men do not die,—that the real person lives right on after the dissolution of the body. As far as our experience goes, there is little need of any such "manifestations" as all the popular religious denominations *already* believe that, we suppose their efforts are directed toward the rankest kind of infidels, so-called, but if any of that class have been caught in their net we have not heard of it. Hence it follows that the popular religions are raising the material for Spiritualistic Bodies. What a comment upon the apostacy of the last times, and the Scripture which says man's "breath goeth forth, he returneth to his earth and that very day his thoughts perish."

"A Refiner and Purifier."

In the third of Malachi we read that the Messenger of the covenant shall suddenly come to his temple. And the questions are asked, "Who may abide the day of his coming? And who shall stand when he appeareth?" Then follows the reason: "And he is like a refiner and purifier of silver,—and shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant into the Lord, as in the days of old, as in former years. "We once read of a little gathering at a private house in the old country for the purpose of reading and conversing upon the Scriptures. After the above passage had been read, and some discussion upon

THE METHOD OF REFINING

the precious metals, it was decided that one of their number should enquire of a silversmith how it was done,—and particularly, what was the business of the Refiner himself during the process; and how the silver was freed from the dross. This was promptly explained, and he was asked: "Do you sit at your work, sir?" "Oh, yes," he replied, "I must keep my eye steadily fixed on the furnace, since, if the silver remain to long under the intense heat it is sure to be damaged. The beauty and propriety of the image employed were at once seen: "He shall sit as a refiner of silver." As the visitor was leaving the silversmith called to say, that he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete by then

SEEING HIS OWN COUNTENANCE

in it. These thoughts led to others. In Titus ii. 13, 14, we learn what our Lord is doing now. After speaking of the Blessed Hope and the glorious appearing of the Great God and our Savior Jesus Christ, we learn that he gave himself *for us*,—which wonderful gift we celebrate from week to week,—that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good work. This, then, is what he is now doing. This is what Daniel had said nearly 800 years before: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly, Dan. xii. 10, 11. And we learn from James i. 12 that

THERE IS NO CROWN

without the trial. The crown *after* the trial. The crown is only bestowed upon those who have been purified. And the same verse tells us that *temptation* is one thing to be endured; and a *great* part of what is to be endured, it may be inferred, because those who *endure* temptation are pronounced blessed: So we may say, temptation covers nearly all the *tests* applied to us. And when we pass to the 14th verse, we discover the *great source* of temptation. It may surprise some to see that it is he of the horns and hoofs that is often blamed for everything bad that happens. It says every man is tempted when he is drawn away of his own inordinate desires. In Mark vii. 20-23, we read the black list made out as

THE PRODUCT OF THE HEART

of man, and therefore we are obliged to decide that that is the biggest devil we have to contend against. This is very humiliating, but it is true. We are aware that Peter speaks of some fiery trials awaiting the elect as if from *without*: but they are of a different character, and those suffering *them* are in company with Christ,—yes, fellow-sufferers with Christ, with the glory to be revealed and the exceeding joy assured them. These chastisements are those of a fond parent for his children for their good.

"WHOM THE LORD LOVETH

he chasteneth and scourgeth every son whom he receiveth. What a help it would be to be able to distinguish between the trials we bring upon *ourselves*, and those to which we are wisely subjected for purifying purposes. Doubtless it is in reference to these the promise comes that we shall not be tempted above what we are able to bear.

Would it not have a powerful, healthy restraining influence if we were to watch the *sources* of our trials, whether from within or without? Both classes of trials,—those from without and those from within try the faith. The *whole* compasses the trial to test our faith. And Peter says to the sentenced faithful ones they greatly rejoice, "although for a season manifold temptations may make them heavy: because the trial of their faith is ing much

MORE PRECIOUS THAN GOLD

than perishes, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." Yes; trials make the pure metal shine. And although it be written "that no affliction for the present seemeth joyous, but grievous, it is also written that it afterward yieldeth the peaceable fruits of righteousness to them that are exercised thereby."

But let us examine the purifying agencies further. We learn from Acts xv. 9, that

HEARTS WERE PURIFIED BY FAITH.

There is no mysterious process or miraculous influence at work to purify hearts. It is by faith it is true, but purity of heart cannot be imparted as a *reward for faith*. It springs out of natural law. It is the effect of a cause. It is faith that operates by love that purifies the heart. But *how* does it purify? Why God's gracious covenants disclose so much of his love that we love him as soon as we believe them. And the moment we love him, we want to keep his commandments—want to please him. And to please him

WE MUST BE PURE.

Only the pure in heart shall *see* God, and we want to see him: and our desire to see him makes us try to learn more of him from his word, and to commune with him through our great High Priest: and in the nature of things we assimilate, or grow like to the object of our worship. If constantly in the company of those we love, we soon resemble them, and if our love be reciprocated, they in some measure come to resemble us. This is the way faith purifies our hearts, or minds. The mind of the flesh, is displaced by the mind of the Spirit because we love its manifestations. Then we are told in 1 John iii. 3 that those who have the hope of

SEEING JESUS AT HIS COMING,

and of being made like him, purifieth himself, even as he is pure. This is explained in the same way—the same natural way as faith is. And passing on to Peter i. 22, where obedience to the truth is said to purify souls, it operates in the same way. The Truth *commands* purity, as essential to salvation, and therefore obedience to it *must* purify.

Oh, brethren and sisters scattered abroad, how is the work going on? It says if we have not the *spirit* of Christ we are none of his. This does not mean that we shall not hate *some* things. He hates some things, and expects us to hate the same, and *commands* those who hate them. They are deeds, and characters, and doctrines out of harmony with his will,—NOT PERSONS,

See Rev. ii. 6, 15 where he who is purifying to himself a peculiar people watches the process. *Does he see himself in us*, as does the refiner of silver? That is what he is watching for. Oh, that none of us may not flinch while in the furnace. May the trial of our faith be more precious than gold, that it may be found unto praise and honor and glory at the appearing of Jesus Christ. Amen.

Selected.

[Selected by Lydia Chaplin.]

"The Human Christmas."

"It may be interesting to my readers if I tell them something about Christmas, which probably they do not know, for most persons seem to think it began with the birth of Jesus.....It will be worth our while then to learn how old, and how human the festal day is. Instead of its originating with Christianity, it was not until the fifth century that the 25th of December was agreed on in the Church as the day for its celebration.....There were some who believed that the 20th of May ought to be the day; others the 20th or 21st of April; the Oriental Christians for some day in January. But Rome favored the 25th of December, and Rome carried the day. To explain all this difference of thought as to the date, we need only to remember that no record of his birth was kept during his lifetime; so that now nobody in the world knows anything about it; not only do we not know the day of the month, we do not know the month, nor even the year. The best authorities now think he was born about four years before the year 1 A. D. About the only thing we are practically sure of is that it was not in December: and yet the fixing upon that date came about in the most natural way in the world. To make this clear let us note some of the earliest traces of the festival that we can anywhere find. The Ancient Persians celebrated the first day after the winter solstice as the birthday of their Sun God Mithras, what is the significance of this? As the winter deepen, the sun appears to travel further and further south; the days grow short; the cold intensifies; the nights grow long and dark. The dark and cold seems to be swallowing up the light and the warmth.....At this time of the year then it seemed to them as if their God, the source of their light and warmth, was either going away from them, or was dying. At the extreme southern point of his journey he paused and stood still. This was the solstice (sol the sun; stice to stand). Then as if re-born, he began to increase in power and majesty, he began to come back from the far off heaven, bringing life, and light, and gladness in his beams. This then just after the solstice was the birthday of their God and they celebrated it with all imaginable manifestations of rejoicing.

In ancient Egypt Isis was the "Queen of heaven," and Horus was her virgin born son. His wondrous birth took place toward the end of December, at the date corresponding to our Christmas, the image of Horus was brought out from the temple with sacred ceremony and rejoicing, as the Bambino—the image of Jesus—is today in Rome.

Among the Greeks, the 25th of December was celebrated as the birthday of their human—divine sun-god Hercules. In Rome, long before Christ, a festival was observed on the date of our Christmas, called Natalis Solis Invicti—birthday of Sol the Invincible. About this time, also, came the famous Saturnalia. For three days there was general festivity and gladness. Public offices were closed, courts of law were suspended, schools were shut, slaves were permitted to dress like and take on the manner of freemen, and servants sat at the table while their masters waited on them. It was a return to the supposed idyllic peace and joy of the reign of their ancient God Saturn, when all men were free and equal: and before poverty, or sorrow, or inequality of rank had invaded the earth. This festival had so strong a hold upon the hearts and the habits of the Roman people that it was found to be practically impossible to uproot it. So it was re-baptized, and chosen as the day for celebrating the birthday of Jesus. It thus became a Christian day, though retaining many of its old pagan associations and customs. The matter of exchanging gifts on that day was one of its original features.

At this same time of the year, the ancient inhabitants of Germany were accustomed to celebrate the Yule-Feast with the great Yule log on the hearth, and the huge fires roaring up their wide mouthed chimneys, they proclaimed the victory of light and spring over darkness and winter. The central dish of their feast was the tusked and bristling, boar's head, while in his mouth was an apple, and all about sprigs of green, indicating how out of winter came the new life of another year. From them, too, came the decorated trees, and the hanging of the houses full of branches from the woods. By turning their houses into mimic woods, they expected to induce the sylvan deities to visit and bless their homes.

Among the Celtic Druids the day was marked by the lighting of huge fires called Bel-fires (Baal-fires) on the hill tops. This is the worship of the old Sun-God of Phenien and Persia. These fires were earthly flames in honor of the heavenly god of fire, then born anew.....Christmas then, the trees, the gifts the flowers, the decorated homes, etc., all these were old when Christianity was born.....So true is all this that the chief things about the day which the children love, have only been accepted under protest. Tertullin, one of the most famous of church fathers, declared it to be rank idolatry to deck the doors with garlands of flowers. According to the custom of the heathen a Church Council in France A. D. 614, forbade Christians to deck their houses with laurel, ivy and green boughs. More than one attempt was made to abolish it in England, and our Puritan forefathers in New England looked upon it as a pagan relic of popish custom that ought not to be tolerated. In that part of England where I was born, it was practically unknown.....Listen then to one more and a conclusive authority as to why this day was selected as that on which to celebrate the birth of Jesus. St. Chrysostom says: "On this day the birth of Christ was lately fixed in Rome, in order that, while the heathen were busied with their profane ceremonies, the Christian might perform their holy rites undisturbed."—*Minnot J. Savage.*

[WE give the above article space because it may give some who have little chance to consult history, an idea of the old customs that existed long ago. The idea that the Christian people of today who meet and visit each other on Dec. 25, "Christmas day," and exchange gifts, and who gather the children together and read responsively the history of the birth of the Savior, sing songs and recite poems relative to the event; the idea that they believe that December 25th is the exact date of Christ's birth is not founded in fact so far as our observation goes. We tell our children that it is not at all probable that this is the day. That if we knew the exact day we would then celebrate it, but that the *event* is what we are remembering, and that is the sense in which most people hold it today. Some classes of people of course hold to it being actually the date, but it is a fitting custom to follow, that of remembering the birth of our Lord, and we do so on Dec. 25, because of custom. We do not do so because of the historical fact that "about" this season of year some old heathen sun worshipers went through a certain ceremony, nor because "Rome" so decided. We meet together on "Sunday" and talk of our hopes, strive to encourage each other, and celebrate the suffering and death of our Savior, not because of some ancient sun-worshipers, not because of a Roman decree, and not because Sunday is any better day than any other, not because it is any *holier*, but customs and convenience make it handier to use that day. Tell your children that more than likely Dec. 25 is not the real birthday of Jesus, but impress on them the fact that *Jesus was born*, and then instruct them in what it signifies. As they grow older tell them what he is to them, and what he will do for them if they are only his little ones. Tell them the *truth* about it, and at the same time make them happy by little gifts. Make glad the little hearts, for cares and troubles will come with time.—ED.]

Obituary.

Rachel Anna Jones, daughter of John W. Jones and Mary Josephine, was born in Preble county, Ohio, March 5, 1879. Died Sept. 23, 1896, near Goffs, Xenelia Co. Kan.

She led a Christian life since 18 years of age and died a model Christian. Her death which was caused by diptheria cast a gloom over the whole community for several reasons. She was an exemplary young lady and her death was sudden and she would have shortly been a bride. Her loving parents and intended can never out-live the grief. Her last words was spoken to her future husband saying, "John I have only a few more breaths." She was conscious to the last and did not dread death.

Go, sit beside the hearth again,
Whose circle once was glad and gay;
And if from out the precious chain
Some shining links have dropped away,
Then gaurd with tender heart and hand
The remnant of our household band.

Draw near the board with plenty spread,
And in the accustomed place
You see the father's reverend head,
Or mother's patient, loving face,
Whate'er your life may have of ill,
Thank God that these are left you still.

And though where home hath been, you stand
To-day in alien loneliness;
Though you may clasp no brother's hand,
And claim no sister's tender kiss;
Though with no friend or lover nigh,
The past be all your company—

Thank God for friends your life has known,
For every dear, departed day;
The blessed past is safe alone—
God gives, but does not take away:
He only safely keeps above
For us the treasures that we love.

J. P. BITNER.

Reduced Rates.

Christmas and New Year Excursions via Pennsylvania Lines. Low rate round trip tickets will be sold Dec. 24th, 25th and 31st, 1896, and Jan. 1st, 1897, good returning until Jan 4th, 1897, inclusive. For rates, time of trains and other details apply to Pennsylvania Line Ticket Agent, J. E. Haines, agent.

Poetry.

The Advent.

"Glory to God in the highest,"
The angels at midnight sang;
"Glory to God in the highest,"
Hushed earth's discordant clang.

"Glory to God in the highest,"
On earth rest heaven's peace;
God's Son and our Messiah
Has come; let clamour cease;

"Glory to God in the highest,"
Now Jew and Gentile meet
In peace, and love, and concord,
To worship at his feet.

"Glory to God in the highest,"
For Christ, the Lord, is born;
Peace to each soul he bringeth
This happy, Christmas morn.

—E. S. H. in Missionary Herald.

Communicated.

Smith and Wilson Discussion. Number 6.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

Mr. Smith does not know what to do with the throne of David, he cannot ignore the fact that God's oath has settled it upon Christ, but is trying to find the throne in the skies, somewhere beyond the bounds of time and space. It does not suit pagan theology to let it remain where God set it up. He found in 1 Chron. xxviii. 5, the expression, "throne of the kingdom of the Lord," and observes that "David's throne was really the Lord's" and "that the Father's throne upon which Jesus sits is really his throne." His passage in 1 Chron. xxviii. 5, spoils his reasoning, it says: "He hath chosen Solomon, my son to sit upon the throne of the kingdom of the Lord over Israel." The throne Solomon sat upon was the "throne of the kingdom of the Lord," and every body knows that was not in heaven.

See 2 Chron. xiii. 8: "And now ye think to withstand *the kingdom of the Lord* in the hand of the sons of David." In Ezek. we find that God directed "the kingdom of the Lord," to be "overturned," "until he come whose right it is; and I will give it him." Ezek. xxi. 27. There is no man wanted for "the throne of the kingdom of the Lord," because it is held in reserve for him "whose right it is." David wanted no other man. Before we can believe that David's throne is a sky-kingdom, we must see some evidence that it has been removed to heaven, for Christ to sit on and rule over dead men's immaterial ghosts.

The very last question the chosen apostles of the Lord asked Jesus before his ascension was, "Lord wilt thou at this time restore again the kingdom to Israel?" "Restore again the kingdom to Israel," which was "overturned," "until he come whose right it is." To restore again the kingdom to Israel, does not mean to make a ghost kingdom of it in heaven. The words "*restore again*" mean to bring back that which previously had an existence.

Says Mr. Smith: "The twelve tribes had ceased to exist before Jesus' time, *God himself could not restore them.*" How dare he limit the power of the Great Jehovah, a poor worm of the dust that he is. Listen to the Word of the Lord:

"Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd does his flock. * * * And it shall come to pass that like as I have watched over them, to pluck up, and to break down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." Jer. xxxi. 10, 28.

"He shall set up an ensign for the nations, and *shall assemble the outcasts of Israel*, and gather together the *dispersed of Judah* from the four corners of the earth." Isa. xi. 10-12.

"For, lo, the days come, saith the Lord, that I will bring again the captivity of my people *Israel and Judah*, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. xxx. 3.

"Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from *all countries whither I had driven them*; and they shall dwell in their own land." Jer. xxiii. 7, 8.

"The Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it." Deut. xxx. 1-5.

Mr. Smith quotes Zech. vi. 13, to show that Christ should be a priest upon his throne. That is so, "Thou art a priest forever after the order of Melchisedec." The redeemed washed in the blood of Jesus will share it with him. See Rev. vi. 9, 10: "Hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God *kings* and *priests*, and we shall *reign on the earth*." This is not a sky-kingdom.

This harmonizes with 1 Pet. ii. 9: "Ye are a chosen generation, a *royal Priesthood*," etc.

Mr. Smith further says, speaking of the Lord's coming "Underlying it is the assumption that Jesus is now in the flesh that in the flesh he will descend to reign as an earthly king, with Jerusalem as his capital."

That he is in the flesh is *no "assumption,"* we have Jesus' Word for it *after* his resurrection. "A spirit (*phantasma*-phantom) hath not *flesh* and bones as ye *see me have*."

Mr. Smith indulges in a little more scoffing at Jesus' reign (when the kingdoms of *this world* become the kingdom of our Lord and his Christ, and he shall reign forever and ever." Rev. xi. 15) He says: "Suppose he were to reign in Jerusalem, would the Pope come down from his infallible seat? Would the Powers allow him to rule when he would not have any army? Would the thieves and gamblers on Clark St. reform because Jesus was digging canals in Palestine?" A little more "scrap" teaching will answer his scoffing. Speaking of rebellious kings and powers we read in Psa. ii. 9, 10: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed ye judges of the earth."

"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." Rev. ii. 26, 27.

"To bind their kings with chains, and their nobles with fetters of iron. To execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." Psa. cxlix. 8, 9.

"Until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. * * * And the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. vii. 22, 27.

The "scrappy way" of studying the Scriptures seems to disturb Mr. Smith very much, and well it might, because he cannot find one single scrap in God's Word to sustain his pagan theology.

THE LORD'S COMING WILL BE PERSONAL.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, *I will come again*, and receive you unto myself; that where I am there ye may be also. * * * Ye have heard how I said unto you, I go away, *and come again unto you*. If ye love me ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." Jno. xiv. 1-3, 28.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. 'And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven." Acts i. 9-11.

"Looking for that blessed hope, and the *glorious appearing* of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 13, 14.

"So Christ was once offered to bear the sins of many, and *unto them that look for him shall he appear the second time* without sin unto salvation." Heb. ix. 28.

"Behold, *he cometh with clouds; and every eye shall see him*, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so. Amen." Rev. i. 7.

"And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 62.

"For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of Man be." Matt. xxiv. 27.

"Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of the power, and coming in the clouds of heaven." Matt. xxvi. 64.

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James v. 7, 8.

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter i. 13.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, *and he that shall come will come*, and will not tarry." Heb. x. 35-37.

HIS COMING A MOTIVE FOR WATCHFULNESS.

"*Watch ye therefore: for ye know not when the Master of the house cometh*, at even, or at midnight, or at the cock-crowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch." Matt. xiii. 35-40.

"And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." 2 Thess. iii. 5.

"And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come." 1 Thess. i. 10.

"Watch ye therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Matt. xxv. 13.

"Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye when ye shall see all these things, know that it is near, even at the doors." Matt. xxiv. 32-33.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." Rev. xxii. 7.

HIS COMING A JOY TO HIS PEOPLE.

"Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom *the heaven must receive until the times of restitution* of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 19-21.

"So Christ was offered to bear the sins of many; and unto them that look for him, he shall appear the *second time* without sin unto salvation." Heb. ix. 24, 28.

"Therefore, the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. ii 11.

RESTORED ISRAEL WILL THEN BE THE CHIEF NATION ON EARTH.

Proof:—Jer. xxx. 3, 10, 11, 17; xxxi. 7-14, 27, 28, 31-37; xxxii. 37-44; xxxiii. 14-22; Ezek. xxxiv. 11-16, 22-31; xxxvi. 16-38; xxxvii. 11-28; Isa. xi. 11, 12; Amos ix. 14, 15; Zeph. iii. 14-20; Zech. viii. 1-8, 13-15, 20-23; Zech. xii. 8, 10; xiii. 6.

See next paper for an expose of the foolishness of Mr. Smith's present paper.

W. H. WILSON.

REPLY NO. 6.

THE TRUE MILLENNIUM.

Did you ever see a turkey dance? A genius in circus note, who took in dimes by such an exhibion. The floor was tin. When the music began to play, the manager shoveled a lot of coals under the floor, which caused the turkeys to lift up one burning foot after another and cross over and around in quick time.

An erroneous theory leads to confusion of mind. Forward and backward and crossways it goes How can one answer where the return of the Jews from their Babylonish captivity is mixed with references to the calling of the Gentiles and the building up of the true Israel of God?

He mis-quotes the Greek in Luke xxiv. 21, and adds "the kingdom of the Lord" to Ezek. xxi. 27.

The ten tribes taken prisoners by the Assyrians, B. C. 721, never returned. The Jews who became Christians intermarried with Gentiles. The unbelieving Jews made captives, were released from slavery because they would suffer death sooner than work on the sabbath, and were therefore counted unprofitable. But their tribal distinctions were entirely swallowed up. From this it is evident that the apostles sitting on twelve thrones judging the twelve tribes of Israel was never meant to be understood literally. God could not restore what has no existence. He could create, but he cannot reverse the past.

Let us take a Scriptural view of the millennium. It will leave that mistaken idea of an earthly kingdom held by the apostles, (until led into the truth by the blessed Spirit,) so far in the rear, so paltry, so unscriptural that no spiritual man can be content to hold it.

First, take it exegetically, then historically. In one plan, and in one only do we have the phrase a thousand years. It is written six times, but all referring to the one period. During that time Satan will be bound. He will be unable to deceive the nations. The key word in Rev. Rev. xx. is "bind." In childhood days when we read that chapter, we saw an angel coming down from heaven with a key a foot long, and a huge log chain in his hand. He grabbed the devil, and tied him with that chain, threw him into a bottomless pit, shut him up, and sealed the lid. For a thousand years he was to be shut up, then loosed for a little season, when he would stir up a war against Jerusalem. His army would be destroyed by lightning and would be cast into a lake of fire. This picture is far from the reality. A spirit cannot be bound by a chain of iron. But a lying spirit can be by a chain of testimony showing that he is a liar.

In Numbers xxx. we have a soul bound and loosed. It is by words. In Prov. vi. 21 we are taught to bind commandments upon our hearts. This is an act of memory.

What the apostles bound on earth is bound in heaven; what they loosed here is loosed there. The parallell passage gives the meaning. "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained." Jno. xx. 23.

But the apostles bound sins on men only when they refused to accept the gospel. They loosed the sins of all who believed the truth. "The woman is bound by the law to her husband" not by visible chains.

In Luke xiii. there is a woman bent over so she could not stand erect. Jesus loosed her from her infirmity. He said that Satan had bound her for eighteen years.

Satan did not put his hand on that woman and bend her over, and hold her deformed. He lied to Eve, he murdered our parents, he brought the race into captivity, he introduced sin with its progeny death, and its hordes of servitors of pain, disease and deformity. He slew us with a lie. Thus he bound that woman. If Eve had not believed a lie Satan could not have bound her or her children. If we are to regain paradise it must be by retracing our steps. We entered into captivity and woe by believing and obeying a lie: we become free by believing and obeying the truth.

In Matt. xii. Jesus asks, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" He had been casting out demons. This was a victory over Satan, for demons were the spirits of wicked men. Jesus speaks of this power as binding the strong man, i. e. Satan. He did it by releasing those who were under the dominion of wicked spirits. In Rom. vi. we are taught they were under sin, servants of Satan; but having been made free "sin shall no longer have dominion over you." Satan's scepter is broken. It is the same as if he were bound. If a slave owner were cruel and continually beating his slaves he would represent Satan. If he were locked in the smoke house, and the key thrown into the well, they would suffer no more till he was released. If an emancipation proclamation freed the slaves the effect would be yet better. They would not dread his escape.

We are under bondage to sin. We are bruised. "Ye shall know the truth, and the truth shall make you free." "Whosoever committeth sin is the servant of sin." Thus Jesus spoke, thus he frees us. He is a King, but his kingdom is the empire of truth, and "every one that is of the truth heareth my voice." Jn. xviii. 37. He rules over all these. They are free from the law of sin and death. Satan has no dominion over them. So far as they are concerned he is bound.

Take an individual case. Next to the Gault House, Chicago is a Rescue Mission conducted by T. J. Moody. For more than seventeen years he served Satan. He says he was a drunkard, a thief, wife beater and the devil's own. Three years ago he was set free. He believed that Jesus could save him. The truth made him free. Satan has no power over him. Suppose you bring every human heart under the power of the truth and love. Satan would be powerless. His slaves would be emancipated. Jesus would reign on all the earth. The kingdoms of the world would be his, not by his descending from the throne of the universe to the Jerusalem of earth, nor by breaking the kingdoms into pieces with a rod of iron, nor by his consuming them with fire from heaven, but by the leavening influence of truth, and the power of love.

It is not necessary that Jesus should be on earth, in order to reign on earth.

Victoria, Empress of India, never saw India. The Premier and Secretary of India may be said to sit on thrones ruling the millions of India. All we know of Jesus we obtain through the apostles. He wrote nothing. Obeying their Word we obey him. Thus they rule the Israel of God. In addition, all the martyrs and those who resisted error, contending for the faith once for all time delivered to us, these all participate in the reign of Jesus over the hearts of men. For it is the triumph of the truth for which they lived and died. It might be said of such noble Christian men that they live again. It is unnecessary that it be a literal resurrection. It is said of Abel that he yet speaketh, he is not raised from the dead in order to speak, so with the sainted dead. They reign in the supremacy of the truth they believed.

Fuller Scriptural proof we will give later. We ask you to note the harmony between this exposition, and the powerful nature of Christ's kingdom. Our earnest, kind-hearted brother would be glad to hasten the day of Christ's reign over all the earth, but he is really hindering the advance of that blessed time. He would have the Lord descend with great power, and by miracle establish his kingdom. It can not be done in that way. It is a contest between truth and error, love and hate. Splitting a mountain into two, or fire from heaven will not lead men to love the truth. True, the right gains the advantage slowly, but it gains. No period can be picked out in which the world was not worse than it is today. It will be better tomorrow. Let us work and pray to that end.

GEO. T. SMITH.

The Christian and the World.

The Church of God includes all who through a true faith, repentance, baptism into Christ and an obedient life are the children of God. Its faith is a belief in God as he shows himself in his Word and in Christ, his Son, as he was and is and is to be. The Anointed One was prophet, is priest and will be King. The apostle's message was the gospel of the kingdom and the name of Jesus Christ. Jesus is the first-born from among the dead. Rev. i. 5; Col. i. 18; Acts xxvi. 23; 1 Cor. xv. 20-23. When he comes again they that are his own, whether awake or asleep, shall be called forth in the blessed first resurrection. 1 Cor. xv. 23, 51; 1 Thess. iv. 15-17; Matt. xxiv. 30-41; Luke xvii. 30, 34-36; Titus ii. 13. None of them shall suffer the second death. Rev. ii. 11; xx. 4, 6. They do not enter into judgment (condemnation, John v. 24.) They have then been born of spirit. John iii. 3, 5-8; 1 Cor. xv. 44. The mortal has then put on immortality, the corruptible, incorruptibility. 1 Cor. xv. 53, 54. They are blessed. Then they do their work in the millennial age. When it is accomplished the rest of the dead will arise. Rev. xx. 5, 12-15; 1 Cor. xv. 24-26; John v. 28, 29; Dan. xii. 2. Some of these will inherit eternal life, the rest in God's own way and time will perish, Num. xxiv. 20; Jn. v. 31; Job iv. 9, 20; Luke xiii. 1-5; Acts xiii. 41; John iii. 16; 2 Pet. ii. 12, will die, Deut. xiii. 15; Prov. xv. 10; xix. 16; Rom. vi. 23; James i. 15; will be utterly destroyed, Psa. lii. 5; lxxiii. 17, 18; Phil. iii. 19; Heb. x. 26, 27; 1 Thess. v. 3; 2 Thess. i. 7-9; Rev. xx. 9, will be as though they had not been, Ob. 16, will be as though they were burned up root and branch In the second death, Mal. iv. 1; Matt. viii. 12; Luke viii. 28; Rev. xx. 14; xxi. 8, Repentance is a turning from a wrong life to a righteous one. Baptism is a putting on of Christ, Gal. iii. 27, by a repentant believer's being buried in water in the name of Jesus, Col. ii. 12; Rom. vi. 3, 4; 1 Cor. xv. 29; Acts ii. 38; viii. 16; ix. 48; xix. 4, and rising out of it as in a resurrection, in which act God has promised remission of sins. The holy life that the child of God should live is a life of love, a life of good words for God and man.

My brother believes the truth, the whole truth, with a clear understanding, has obeyed from the heart that form of doctrine once delivered to the saints, loves God and man with a pure love, striving to do his full work. Shall I chide him because when I like orange best he prefers green, when I step two feet he steps two feet six, when I am always sober and straightfaced he sometimes smiles?

My brother is interested in wheat, corn and cattle. Is it wrong for him to meet with his neighbors, who respect his good sense and character but are yet far from his faith, to learn from and teach each other better culture and better business methods? They have a school district. He wants a good school. Should he not use his influence with the better class to secure the better ends? Is there anything sinful in his being even director if his neighbors recognizing in him a man peculiarly fitted for this office? To all these interrogatives I say no without hesitation. I go even further than this to say that I believe that when one side is right and the other wrong, or the one side seems right to him after careful thought and research and the other wrong the Christian may well be on the right side and not, as some good brethren would have it, a neutral, a stay-at-home. Possibly it were well to be less radical and say that if my brother works honestly for the best interests of mankind I will not not chide him though my inclinations prompt me to stay at home.

I would not turn a deaf ear to any call or danger-signal for purity in the household of faith. No pleasure of sin should enter into it. No worldly popularity should pollute its simple faith and godly life. We hear it said that the world is bad. In many places it undoubtedly is. Sometimes there is a better, if not a good, and a worse. My brother prefers to help the better and the good. I blame him not so long as he is pure and serves his God while he serves himself and his neighbor. Political wire-pulling, trickery, slander and venom is all bad. Not politics, but bad politics, are wrong. Possibly often and in some places always all politics are vile. Then the Christian finds no call. In a division of honesty and dishonesty, of good government and bad government, he chooses good government and honesty. While he knows that the world will not be what it ought to be until the new earth has taken the place of the present one he helps the good what he may, gives Cæsar his due, and has the promise of his reward.

Let us not judge our brother hastily. If he has the wrong faith let us gently instruct him. If he does evil deeds let us correct him. Let us, however, place the mirror before our eyes and see perhaps motes, if not beams, greater than his. If he does what he thinks is right and we cannot show or convince him that it is wrong let us love him with a full heart, guiding him ever to the brightest light if we know that light.

J. G. HAUPT.

[THE subject of voting or not voting for candidates for the offices in the gift of the people has been discussed. Some thinking it very wicked and some justify the act. We have refrained from expressing our opinion till now, and will just ask the kind brethren who write for our paper to chose some other subject in future. It is a very great question in our mind whether it is showing a good Christian spirit when we denounce a brother for differing with us as to which man will make the best school director, road master, City Mayor, Governor, or President. And also, we doubt the right of a brother to denounce us for *thinking* of this matter at all. One thing there is no question about, and that is that the gospel of the soon coming kingdom of our Lord is always good reading, and any thing on this line is always acceptable, and will not cause any hard feelings among brethren.—ED.]

Brother Underwood:

You may say through THE RESTITUTION, that I am going to North Carolina, until the first of April, 1897. I expect to engage in the Master's work. I go on account of my health, and to visit my native State which I left in 1854. My address will be New Bern, N. C.

D. M. HUDLER.

Our Letter Drawer.

Editor Restitution:

Enclosed you will find postal order for two dollars, one dollar and a half to be used to pay for my paper the coming year, and the rest you can use as you think best, in giving the truth to those who hunger for righteousness, that they may be filled. It makes my heart glad to read the letters from different places where good is the result of the meetings, and to learn of some being brought to Christ. "Let the heart of them rejoice who seeketh the Lord." "The Word of the Lord is a lamp unto my feet, and a light unto my path." Let us rejoice and be faithful that we may receive a crown of life, with all those who love his appearing.

Your Sister in hope.
MRS. ALBERT BUTTON.

Editor Restitution:

THE RESTITUTION is all the preaching we have. We cannot fellowship with any of the churches here, and we are all alone in our faith. Although we can not fully see eye to eye with Bro. Wilson, yet the differences are so slight that we can heartily say, Amen! Go on with the good work. It does seem strange that people will shut their eyes to the plain truth and be turned to fables, but it only fulfils prophecy, and gives us all the more confidence. Brothers and Sisters, let us use the common sense which God has given us, and study the Word for ourselves rather than take the commandments of men.

Yours waiting for the kingdom.
F. W. CHANDLER.

Dear Restitution:

Enclosed find money to pay for paper, as I cannot get along very well without it. It is all the preaching I hear. I attended the social meeting at Scholls, Oregon, last June, and put on Christ by obeying the command of baptism. Some of the brethren thought I came a along way to have the act performed. But our blessed Savior walked sixty-seven miles through the burning sand to fulfill the law of righteousness, while I had a palace coach to ride in, and a multitude of sins to wash away. Brethren pray for me that I may ever be found faithful when the Master returns to take possession of his father David's throne.

C. H. BELSHAW.

Bro. Underwood:

Our hearts are made glad by the late European news. It now looks as if the gathering of the nations to the last great battle would soon commence. May God hasten the day and help us to be ready for it.

Yours in hope of eternal life.
SARAH J. WILLIS.

Dear Restitution:

By the grace of God I have had the privilege of meeting with the brethren of the Northwest Conference at Scholl's Oregon, once more. May God have the praise, we had a good meeting. Oh how it cheers one onward to meet with the brethren from far and near and talk over that Blessed Hope which we believe is soon to be realized. The Christian warfare in this present evil world often reminds me of the night's journeys I take on the steamer. I am employed on many a dark night, we let go from the docks at Portland bound for some distant point on the Lower Columbia guided only by the beacon lights along the shore. But if one of the light tenders has neglected his lamp and let the oil burn out and the light has gone out how difficult it is to pass that point on a dark night. The Pilot has to depend on his compass to guide him safely through. Now brethren we all have lamps and are light-house tenders in God's service. Jesus says, Ye are the light of the world. A city set on a hill cannot be hid, neither do men light a candle and put it under a bushel but on a candle-stick and it giveth light unto all that are in the house. Again Jesus speaking of the last days which would just precede his second coming and because iniquity shall abound, the love of many shall wax cold. Brethren may we all ask as the disciples did at that last supper, Lord Is it I? Yes iniquity is abounding on every hand, therefore brethren, let us put on the whole armor of God that we might endure to the end. For we all have something to endure and it is he that does endure that shall be saved. And may our lights shine before men that they may see our good works and glorify our Father which is in heaven. May they be the means of bringing some wanderer out of the darkness of this world unto the glorious light and liberty of the Son of God. Now brethren let us fill our lamps with oil and form a committee of one which is ourselves and watch lest we be found sleeping.

The Life-Boat soon is coming,
By the eye of faith I see,
As she sweeps through the waters
To rescue you and me,
And lands us safely in the port,
With friends we love so dear;
"Get Ready," cries the Captain,—
O, look: He's almost here!

Your brother in Hope of Eternal Life. JOHN E. MCINTIRE.

Obituary.

Mrs. Harriet Louisa Berry of Gladbrook, Iowa, died Dec. 6, 1896, of heart disease. She was born in Sheffard County, Province of Quebec, Can. du East, Oct. 13, 1841. Moved to Illinois with her parents when a girl; and on Oct. 10, 1862, was married to Samuel W. Berry. They came to Iowa in 1870. Mrs. Berry's maiden name was Allard. She was the mother of 12 children, 8 of whom are yet alive. Two are married and 6 are yet at the old home. We laid her to rest amid falling tears yet with the blessed hope of a resurrection to eternal life. Words of comfort and hope were spoken to those assembled from Psa. xvii. 15. May we all live so that we too may awake in the likeness of the Master.

A. J. EYCHANER.

No fact of history is more clearly established than the resurrection of Christ. If we deny this event, we must renounce all sound reasoning, deny all evidence, and annihilate all capacity to believe any historical verity. One might as well deny there ever was such a nation as the Jews, or such an institution as the Christian church. God, in his wisdom, has given us the most convincing proof of a fact which is of such significance to the whole Christian system.—*McArthur.*

Winter Resort Excursions. California and the West. Florida and the South.

Ask passenger and ticket agents of the Pennsylvania Lines about the low rate, first-class service and quick time over this reliable route. Full information free. It will pay to investigate if you contemplate a trip. If not convenient to communicate with local representatives of the Pennsylvania Lines near your home, address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa., for desired information on the subject.—Dec. 31.

An old Scotch woman made it a rule to give one cent a day to missions. A visitor gave her sixpence to buy herself some meat, hearing that she had not had any for a while; but she said porridge had served her, so she gave the sixpence to missions. This was told at a missionary breakfast. The host said he had never denied himself a chop. He at once subscribed twenty-five hundred dollars, and the guests gave until eleven thousand dollars were raised, all from that sixpence.—*Way of Faith.*

Holiday Excursions via Vandalia Line.

For the Holidays the Vandalia Line will sell excursion tickets at reduced rates from all stations, to local points on its own line, and also to points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—Jan. 1.

A converted Chinaman, on the Pacific coast, sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions.

Why not avail yourself of the opportunity of visiting friends while Holiday rates are in effect via the Nickel Plate Road. Tickets on sale Dec. 24th, 25th, 31st, and Jan. 1st, 1897. Return limit Jan. 4th.—Dec. 31.

"In time of peril and disaster the greatest scoffers are the first to drop on their knees with a prayer for safety."

Reduced Rate Tourist Tickets to California points are now on sale by agents of the Nickel Plate Road. Our trains make excellent connections at Chicago with through trains for the Coast.—Dec. 31.

Let us, by the power of God, bring souls into the ark of salvation, and let us pray for more of the missionary spirit to come into our hearts, and to be ready to go anywhere to labor for Jesus.

Solid Through trains between Chicago, Buffalo, and New York City, and Through Sleeping Cars to Boston constitute the through service of the Nickel Plate Road. Rates always the lowest.—Dec. 31.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $309.78

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously published.	$191.50
J. Morrison	.50
A. Davison	2.00
Mrs. E. M. Lamb	.25
Jesse H. Bean	.50

A Superbly Appointed Train.

Unlouhtly the handsomest train between Chicago and St. Paul, Minneapolis, the Superiors and Duluth is the "North-Western Limited," which leaves Chicago at 6:30 P. M., daily via the North-Western Line (Chicago & North-Western Ry). Its equipment, which is entirely new throughout, and embraces Compartment Sleeping Cars, Buffet, Smoking and Library Cars, Dining Cars and ladies' coaches, has every luxury which imagination can conceive or mind invent for the comfort and convenience of passengers. All agents sell tickets via Chicago & North-Western Ry. For full information apply to agents of connecting lines, or address W. B. Kniskern, G. P. and T. A. Chicago, Ill.

Low Holiday rates will be in effect via the Nickel Plate Road on Dec. 24th, 25th, 31st, and Jan. 1st, 1897. Tickets will be good returning until Jan. 4th. A splendid opportunity of spending Christmas or New Years' Day with the home folks and friends.—Dec. 31.

"When your burden is heaviest, you can always lighten a little some of her burden. At the times when you cannot see God, there is still open to you this sacred possibility—to show God. Let this thought, then, stay with you; there may be times when you cannot find help, but there is no time when you cannot give help."

Look at this. Three and one-half days to the Coast. The Nickel Plate Road makes the best connections with the fast trains for California. A Through Tourist Sleeping car every Thursday. If low rates, fast time, and a comfortable trip are any object to you, drop a line to any agent of the Nickel Plate Road or B. F. Horner, General Passenger Agent, Cleveland.—Dec. 31.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 15. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at No. 15, 5:20 A. M.; No. 5, 6:40 A. M.; Extra fast train, No. 37, 9:56 A. M.; No. 39, 1:55 P. M.; No. 9, 6:00 P. M.; No. 7, 7:33 P. M. Local Freight 12:45 A. M.

Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8 5:45 P. M.; No. 2, 7:45 P. M. Extra fast train No. 38, 8:40 P. M. Local Freight 7:15 A. M.

J. E. HANER, Agt.

Webster's International Dictionary

Successor of the "Unabridged."
The One Great Standard Authority, So writes Hon. D. J. Brewer, Justice U. S. Supreme Court.

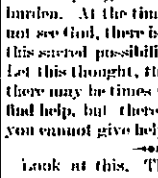

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THE BEST FOR PRACTICAL USE.
It is easy to find the word wanted.
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The Chicago Times-Herald says:—"Webster's International Dictionary is in every sense to be considered authority on everything pertaining to our language in the way of orthography, orthoepy, etymology, and definition. From its object is an ideal. It is a perfect as human effort and scholarship can make it."—Dec. 31, '96.

GET THE BEST.

Specimen pages sent on application to G. & C. MERRIAM CO., Publishers, Springfield, Mass., U.S.A.

Books and Tract List.

"THE SCRIPTURES OPENED."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 876 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Gibson Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or 30 for $1.00.

"THE POCKET HYMNAL."

"The Pocket Hymnal," containing 100 excellent hymns, with gamut for writing the air of the first line of each. Flexible cloth; 20cts a copy. Published by Wiley Jones. Send to this office for them.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Hayward, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

Aids to Bible-Study and Mission-Work.

1. "The Gospel of the Kingdom, advocated in a series of Ten discourses." A volume of 283 pages. Cloth 25c. a Copy. Leather-bound, beautifully embossed and gilt edged, $1.00.

2. "Twelve Words, or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals, as gathered from their uses in the Holy Scriptures." A tract of 40 pages, 10cts. a copy. Intended as a substitute for and improvement on the same writer's "Key-Words."

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4. "Who are Led by the Spirit?" A 4-page tract, 25 cts. per hundred.

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6. "Honouring the Son." An 8-page tract, 25 cts. per dozen.

7. "Early Lessons." 30 pages, 10 cts. a copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Silas Bean, Dudley, Worcestershire, England.
J. S. Hatch, Scirdsville, Ind.
J. W. Nike, Edinboro, Pa.
J. F. Wagoner, Box 261, Rochester, Ind.
Geo. Kidwell, Chisneyville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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J. Ogilvie, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Primo Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wetton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and every brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. A. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Brandaya.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rubin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. All are welcome.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Homeseeker's Excursions West and South.

Apply to nearest passenger or ticket agent of Pennsylvania Lines for any desired information on the subject, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Low rates open to all.—Dec. 31.

Holiday excursion tickets are on sale via the Nickel Plate Road on Dec. 24th, 25th, 31st, and Jan. 1st. Return limit Jan. 4th.—Dec. 31.

VANDALIA TIME CARD

In effect Nov. 2 1896.

GOING SOUTH.

No. 13, Ex. Sun.	5:45a m
No. 11, "	1:04 pm
No. 15, "	7:30 "

GOING NORTH.

No. 14, Ex. Sun.	7:35am
No. 6, "	11:58 "
No. 8, "	9:59 pm

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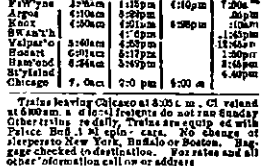

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Chicago	8:30pm	8:30am	1:30pm	Local Ft
Ft Wayne				7:00am
Hamond	10:32pm	9:32am		8:30a m
Hobart	10:53 pm	9:44am		10:10a m
Valpar'o	11:16pm	10:07am		11:00a m
Bk Park		10:34am		11:35a m
Knox	12:16am	11:00am	6:01pm	7:30a m
Argos	12:36am	11:48a		9:50a m
Ft Wayne	4:05am	2:40pm	8:35pm	4:20pm
Cleveland	10:30am	9:00pm	11:15pm	
Buffalo	6:35pm		6:00am	

TRAINS GOING WEST

Buffalo	12:30pm		5:35am	L F
Cleveland	7:10pm	8:00am	10:50am	
Ft Wayne	4:40am	1:15pm	6:10pm	7:00a m
Argos	6:10am	2:50pm		8:50p m
Knox	7:00am	4:01pm	8:08pm	10:05p m
Bk Park		4:16pm		1:45p m
Valpar'o	8:40am	4:59pm		11:40a m
Hobart	9:01am	5:17pm		1:00p m
Hamond	9:24am	5:39pm		3:45p m
Ft Island				6:40p m
Chicago	7. 0am	7:0 pm	9:30 a m	

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No. 39,	"	2:10pm
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The Restitution.

A. R. UNDERWOOD, Publisher

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"On Earth Peace."

Upon Judea's hills,
Two thousand years ago,
The shepherds watched their flocks
Sleeping in vales below.

And angels came to them
Their mission to fulfill,
And cried, "Peace, peace on earth
Henceforth, to men good will.

Upon Judea's hills,
A grander light shall shine:
In his own land, by his own hand,
By his own power divine.

Restitution.

"All Things which God hath spoken by the mouth of all his Holy Prophets."

PLYMOUTH, INDIANA, DECEMBER 23, 1896. NUMBER 48.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

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attempt to defend the ancient faith of the gospel, I have received from many sources, has cherished and encouraged me so much, and they can never fade from my memory. God bless you! I say again. Those who are not able to come to the front in public defense, can hold up the hands of workmen who do.

Every laborer in the vineyard has many obstacles and trials to overcome, and those kind words, are green spots in the desert, they sink deep down into the still depths of the heart.

Love, linked with faith and hope, form a cord of threefold strength, and by *this*, the believer is bound to the Infinite, and not only that but it binds heart to heart in the sweetest bonds of peace.

"'Tis knowledge and love that will rule the world,
When man to himself shall be true;
And liberty's banner, in grandeur unfurled,
Shall the heart of the nations renew."

Soon we shall sing on the beautiful hills of our Eden home, the melodious songs of the blest, and bask in the sunshine of God's pure love, upon the banks of the river of life. Oh, how I dream of that rest, and the sweet fields of Eden.

"The splendor and beauty of eras to come
Will dawn like the radiance of morn;
And we dream of the bliss of whose memorable sum
Men will know in the ages to come."

Come, Lord Jesus!

W. H. WILSON.

To the Brethren and Sisters in Christ Greeting:

Although I have no faith at all in Christmas as the time of our Lord's nativity, yet I am real glad to meet with those of like precious faith as any and all times, and to bear witness to the fact that the Lord is good to them that walk uprightly. My faith is strong, and my hope is firmly based on the immutable promises of God

long tried and waiting children who wait and watch for their long absent Lord and the bright eternal day more than they that rise early and watch and wait for the return of day. Brethren is your faith growing stronger and your hope more firm as we near the set time of deliverance. Is your love for our blessed Master and his return growing stronger each day, and does it constrain you to live and walk day by day in that narrow way apart from the world, for if we sally out and rally with the world then are we in the broad way and our love growing cold.

T. E. ADAMS.

Dear Brethren:

One more year has gone by and still the Lord tarries at the door. But we are not weary in well-doing for we know we shall reap if we faint not. Bro. Dwiggins selected a good text and our prayer is dear brothers and sisters that we shall not only use the new commandment in our testimonies but that our Father in Heaven will help us to treasure it in our hearts and to practice it in our daily lives, and that we may have that greatest of all graces, charity, for charity never faileth, suffereth long and is kind is not easily provoked, thinketh no evil, beareth all things, endureth all things. Our hope is both sure and steadfast and reaches within the vale. Our only desire is that we may be accounted worthy to escape all things spoken of by our Master and to stand before him and hear the words "well done good and faithful servants enter into the joy of the Lord."

In hope of eternal life when Jesus comes

JOHN E. and FLORA MCDAVIS.

Dear Brother Underwood:

In the last RESTITUTION I noted with pleasure your decision to have another Christmas love feast. I desire with good will to extend a cheerful Christmas greeting to all God's children. It matters not how remote they are, or humble their lot in life. I wish all to feel who may chance to read this just as though I was grasping their hands and wishing them a Merry, Merry Christmas, just as happy children of the household of God should clasp hands in union that the weak may be strengthened by the strong; that the spark of love for the coming of our dear Redeemer to reign in righteousness may be fanned into a flame that others by the way who are aliens from the commonwealth of Israel, and strangers to the covenants of promise and so without hope and without God in the world, may be lighted, warmed and fed thereby, and led to fall into our ranks as we journey toward the better country, that is an heavenly one. For our citizenship is not of this world or age, but we look for a new heaven and a new earth, wherein dwelleth righteousness. When the redeemed shall return and come to Zion, it is joy, glad joy, then there will be peace, sweet peace for God's weary waiting ones. Will it not be rapture beyond compare to gather with the saints of all ages to sit down with Abraham, Isaac and Jacob in the kingdom. And above all to behold the face of our risen Lord, and because he lives we shall live also, he is the fairest among ten thousand, and the one altogether lovely, and to hear the words of welcome and approval from him, our Chief Shepherd and the Captain of our salvation. Thou hast been faithful over a few things I will make thee ruler over many things. What a greeting this will be! All Christmas' sink into oblivion when compared with this, then we will sing the new song, it will be life, the song that ever greets ears. Now is the funeral dirge death, death. Can we overestimate this glorious privilege? No, no. brothers and sisters, but it is not our finite minds to grasp such only joys. We are told that it has even entered the heart of man to k all the blessings that are in store God's children. Dear ones, let us faithful unto death, that we may receive a crown of life.

Let love be without dissimulati Allow no root of bitterness to sp up to dwarf our love for the brethren, for if we love not our brother whom we have seen, how can we love God whom we have not seen?

First John iii. 14, tells us how we may know that we have passed from death unto life, it is because we love the brethren. 12th verse. If we love one another God dwelleth in us and his love is perfected in us.

Then let us all walk, be strong
To echo forth the gospel song.
Let cheering Anthems daily rise
And wait our Savior from the skies.

ANGELINE LENT.

Dear Restitution:

A Christmas greeting to the readers of the dear old RESTITUTION. We are more than doubly bound to each other. Again it is our privilege to enjoy a love feast through our paper. We are of God's great family. Our Father in heaven loves us, we ought also to love one another. The promises in his Word will soon materialize to the joy and full satisfaction of all his loving, trusting children. His well beloved Son, our Elder Brother, will soon revisit the earth, sit on the re-established throne of David at Mount Zion, and we as joint-heirs sit with him in his throne and share his glory.

Your Brother.

A. C. WEST.

Dear Brothers and Sisters of the one faith far and near:

I am glad to take part in this love feast. It has been a long time since the sound rang out over Galilee from the heavenly host, "Unto you is born this day a Savior, which is Christ the Lord. Glory to God in the highest, and on earth peace good will to men." "Behold what manner of love the Father hath bestowed on us that we should be called the sons of God." Therefore the world knoweth us not." "But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin." Oh let us be brave soldiers for Jesus, earnestly contend for the faith once delivered to the saints. It will not belong until the scoffer's tongue will cease, and the worthy ones will hear it said, "Come ye blessed, inherit the kingdom prepared for you from the foundation of the world." I hope that I may be accounted worthy, that I may meet you all in the promised kingdom, where there will be no more sorrow, no more parting. Pray for me that my life may not be a failure. My love to all.

Yours in hope,

D. F. BOWLES.

Dear Brothers and Sisters:

I esteem it a blessed privilege to testify for my Master in this love feast. I love the cause and those of like precious faith. My only hope of future life is through Christ, the Life-Giver, for if we already possessed immortality why were we told to seek for it by patient continuance in well doing? I believe we ought to accept the plain literal teaching of the Word when ever practicable, and when he tells us that the wages of sin is death, and the gift of God is eternal life, why should we not believe it? I think Bro. Wilson has proved that point fully, and that people should be very careful not to reject God's Word for the teaching of men.

Your Sister in Christ,

ARLOA SIPLE.

Dear Brothers and Sisters:

Another year is nearly in the past, and I can say from the very depths of my heart that I am living every day so as to be ready for death or judgment. We have no church here of the one faith, but lots of bogus churches. It grieves me to see so many, appar-

Dear Brothers and Sisters:

Again we are permitted to greet one another through our dear paper. Another year has passed and gone, and we are brought nearer the dawn of that day, which to every child of God should be the great desire of their heart, and as angels rejoiced and sang together over the King that was born, so shall we soon rejoice, for our King is near, the signs foretell his near approach. Let us watch and rejoice. Let our prayers be that we shall behold that glorious kingdom, and all sorrow and suffering be removed. God bless each one that has taken his name and are trying to live as followers of the lowly Jesus.

Your Sister in the blessed hope.

ELLA T. KNOWLES.

Dear Brothers and Sisters:

One year is nearly in the past since I have written to you, I can say,

"Praise God from whom all blessings flow."

As for wife and I we are very poor in this world's goods, but rich in faith, and we trust heirs to the kingdom according to the Bible. We are very near the second coming of Christ. We ask an interest in the prayers of God's people that we may be found ready, with our lamps trimmed and burning.

Submitted in love.

C. W. BERROS.

Dear Restitution:

I write again to you and all the household of faith, to let you know that my faith is growing stronger in the truths of the things of the kingdom, for which I am waiting, and praying "Thy kingdom come, thy will be done on earth as it is done in heaven."

C. P. ALGIRE.

Dear Brothers and Sisters:

Scattered abroad through the length and breadth of the land, I want to add my testimony of the love of God in Christ Jesus dwelling in my soul. I am far away from any one of like precious faith, but blessed be the name of Jesus, our Life-Giver. I am rejoicing in hope of eternal life in the kingdom of God, and I am striving to live in such a manner that I will be of use to the Master when he comes to rebuild the throne of his father David in Jerusalem, for there will be work for each one of us to do. Then let us jealously press forward to the mark of our high calling in Christ Jesus, and with Sword of the Spirit fight the good fight of faith, and overcome the world, and be found worthy to do duty for the King during his glorious reign. Soon may we as one happy family be gathered around our Father's table, not in honor of the birth of our Savior, but the being in his beauty, is the sincere prayer of your humble Sister in Christ.

R. A. NEFF.

To The Dear Household of Faith:

I am thankful that we can have a Christmas love feast, and that I have the opportunity of giving in my testimony on the Lord's side, for I love our heavenly Father and all of his children. I don't see any one of them, yet I love to read their letters in my blessed paper, which comes to me like a beacon light, and I am waiting, waiting for the Lord to come, and I believe he will soon come, and dear brothers and sisters do remember me in your prayers, knowing I am alone and can't meet with you at any of your meetings. I am trying to live so to meet all the loved ones that are gone, and where there is no death.

From your Sister,

MRS. H. R. CARTER.

Editor Restitution:

Another year is almost gone, and time is fleeting swiftly by, and our Lord has not yet come. Yet our hope is brighter to night than ever before, and we see more of the love, mercy and goodness of God than ever. Over thirty years ago we started on the race for the high honors of the kingdom of God. Our eye of faith was placed upon Jesus, "The Author and Finisher of our faith, who for the joy that was set before him endured the cross, despising the shame and is now set down at the right hand of the throne of God." And as we sit in our pleasant room to night our minds go out over the past and view our pilgrimage journey of life, and scan the trials, tribulations, disappointments and heartaches. We wonder how we passed through it all. Again we view it from another standpoint and we see that every trial and persecution has been for our good. It brings us nearer to God's precious Word, and the more severe our trials have been the more we would lean upon God's precious Word, and search for those precious truths contained therein. And to night as we view those trials if it were possible we would not have one of them removed. We do rejoice to night to think that we were esteemed worthy to suffer for the cause of truths. Without them we should never be worthy of a joint-heirship with Jesus, for it was through his sufferings that he was made perfect. Thirty long years we have waited and watched for the Lord's return. How much longer we will have to wait God only knows. But we feel to realize that it can't be long. If the Lord does not come our pilgrimage journey will soon be ended. We feel old age creeping on, a few years at most, this mortal life will be ended, and then "If we wait the grave will be our house." Our few remaining days we want to be found at all times at our post of duty, earnestly contending for the truth, waiting and watching for Jesus to come. That when he does come we may hear him say, "I have chosen my own." When we by the eye of faith view the future and behold the glory that awaits the child of God: when we see the earth robed in immortal beauty, all sin and evil removed, the garden of Eden restored, the tree of life with its life-giving fruit and the river of crystal waters of life flowing from beneath the throne of God, and view those feathered songsters as they warble their songs of immortal praise, and walk the gold paved streets of that city, and hear the songs of redemption from that innumerable company as they waft on the breeze, no more death, pain, suffering or sorrow. The earth filled with the glory of God. Oh, how we long for that to come and meet with those we have loved, though they have been sleeping for long years. What we have done in the past year for the cause of truth, God only knows, but we have tried to do the best we could. And to night we feel determined to press on and let nothing separate us from the love of God esteeming the suffering of this present time, but light compared with the glory that awaits us. Remember us your unworthy ones in your prayers.

Respectfully yours in the bonds of love and Christian fellowship.

S. C. & E. B. OLIVER.

Dear Restitution:

Dear household of faith, greeting. Another year has come and is about to expire, and while looking over the last RESTITUTIONS, I noticed the suggestion of Bro. R. S. Dwiggins to have another love feast this year, to which I for one heartily respond. And I would also suggest that we have one annually as long as our paper is published, or until the Life-Giver comes, when there shall be a greater gathering together on a far grander scale, when our trials and sufferings shall all be over and all tears wiped from off all faces. And as we are nearing the time for the celebration of this love feast again through THE RESTITUTION, it reminds me of our Savior's first advent into this world, and also the purpose for which he came, and I feel constrained to say, "Praise the Lord, O my soul and all that is within me, Praise his holy name, for his wonderful Gift to the children of men," of the Son of his love, who is to be a Propitiation not for our (believers) sins only, but also for the sins of the whole world. For the Apostle has said, "That as in Adam all die, Even so in Christ shall all be made alive, every man in his own order." As he also shows that in the resurrection of the dead there will be both celestial bodies and bodies terrestrial, and that the glory of the celestial is one and the terrestrial another. Yes, thank God, that in due time he will have all men to come to a knowledge of the truth as it is in Jesus, and this is what we are all waiting for. "The manifestation of the sons of God, when through them the earth is to be filled with the knowledge of the Lord, as the waters cover the sea. Amen." Even so come Lord Jesus.

Your Sister in hope,

S. V. REGAL.

Christmas greetings to the dear ones in Christ:

I am still looking for the Lord's soon coming to change this mortal body (the Church) to immortality. O, how I long for that day to come, it will bring so much good to this world. It will be immortality to the faithful ones, and a righteous government for the nations of earth. I am an invalid, I believe that the Lord would heal the sick if the Church had the faith it should. The Lord has helped me, but we should have faith without wavering, if we have our prayers answered. It is a blessing which the Church is not enjoying for lack of faith. I pray the children of God will soon have faith to trust him in sickness as in health. Pray for me, that I may have health again, and that I may be found faithful when Jesus comes.

From your Sister in Christ.

MRS. JENNIE SELLECK.

Dear Brother:

My Christmas testimony is, God's Word is my spiritual Bread; his promises my sauce. I am endeavoring to live by them, and hence with an unclouded eye of faith, look forward to a fulfillment in the morning when we as the children of God shall be awakened to hear the glorious voice of him who will say, "Well done, ye blessed of my Father, enter into the joys prepared for you from the foundation of the world." Brethren, the Master saith, "If you love me, keep my commandments," upon which hangs the promises of life everlasting. Therefore, let us be faithful unto death.

Hoping to meet you in the kingdom, I remain your devoted Brother in Christ asking a remembrance in your prayers.

DR. J. E. HOLLIS.

Dear Restitution:

What does Elder Smith believe? In regard to Christ's coming and reign, I think the subject is new to him; and that the proper thing for him to do is to follow Bro. Wilson and get his view, and then object. Since reading his last attempt at a reply, I believe he is entirely innocent of any knowledge of a real advent of Christ at any time in the future, near or remote. And since the views of the destiny of man are what they are, he can have but a very vague reason to believe that Christ will ever come again. I do not know where this Elder belongs; but I know that among those who copy after A. Campbell, there is a tendency to deny that he comes nearer than the atmospheric heavens to meet the saints. And they urge this as an offset to the reign on the earth. God help them to see the blessed Truth.

A. B. WINCE.

Editor Restitution:

I desire to express my love for the brethren, and I think obedience to this command of Christ to love one another will bring more true happiness than any thing else we can do, and I hope and pray that true brotherly love may exist among us everywhere.

Yours in the faith,

ALBERT SIPLE.

Dear Brothers and Sisters:

I will try in my weak way to write a few lines to THE RESTITUTION for the Christmas number. Although apart in body there is a tie that binds our hearts together in unity and love which cannot be severed. When I read the good letters in THE RESTITUTION from the brothers and sisters scattered abroad, it cheers my drooping spirit and encourages me to fight on until we meet in the kingdom. With love to all.

FANNY NORDYKE.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER, 23, 1895.

THERE being five Wednesdays in this month we delayed this issue waiting for the arrival of Christmas letters, desiring to give most of the space of this paper to these short testimonials from the brethren and sisters. Many delay sending their letters till they can send their renewals for the next year, and as money is somewhat scarce, the answer to Brother Bwiggins call has been slower to come than it was last year. We hope all will feel that they can write a letter expressive of their hope, without waiting for money. Continue the letters and we will devote some space each week to them.

Passing Events.

From "*Glad Tidings*" from over the water we compile statements which go to show but little chance in the aptitude of the Great Powers. Everything goes to show that the other powers want England to evacuate Egypt before Turkey is divided, so that France can obtain at least a good slice of it.

The continental Journals say England *must* evacuate Egypt before she can obtain any help from France or Russia. The fact that she is strengthening her position in Egypt by re-occupying the Soudan, has caused the European nations to doubt the honesty of England in desiring to help the Armenians. One French Journal says it is an important development of the situation to have it recognized that the question of Egypt is really the Keystone to any satisfactory settlement of the Turkish question. But Ed. of *G. T.* says, "England will not give up Egypt yet, and when she does so, it will be only one step more in fulfilling the prophecies respecting the Holy Land and the Jews."

The *Morning Post*, says, "We cannot give Egypt back to Turkey. Still less can we yield it to any European power. The only alternative is to let it be clearly understood that we intend to remain there. This is the policy advocated by Lord Charles Beresford, and it is one which will commend itself to every right thinking Englishman."

In the mean time Turkey is hastening to its doom. The massacre of Armenians still continue. The Ambassadors of the six Great powers of Europe meet and deliberate and send notes to the Port and receive evasive replies. It is evident that any action on the part of England would be taken to mean that she was not satisfied to take only Egypt as her portion of the spoils, and would help herself to another slice, and that would bring on a European war, which Lord Roseberry calls "the Armageddon" which has so long loomed over Europe," and refers to it as "the horrors of a war such as we have never known, and such as the world itself has never yet experienced.

One of the surest signs that the kingdoms of men are nearing their end is the fact that the Jewish population of Jerusalem alone has a Jewish population of 60,000 besides all the other settlements. There are now three railways in operation under French companies. The Jaffa and Jerusalem line is 54½ miles long, and does the journey in three and a-half hours. The Damascus and Haurun line runs through the great plain of Damascus to Mezerib, which is the starting point of the caravan to Mecca. It is 80 miles long, and the daily trains take about four hours to convey passengers between the two termini. Another railway is completed between Damascus and Beyrout. It crosses the Lebanon, and although only 70 miles long it is not traversed in less than nine hours.

Seeing Face to Face.

Remarks by H. V. Reed on the death of Miss Maud Campbell, Chicago, Dec. 18, 1895.

"For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I also am known." 1 Cor. xiii. 12.

The mystery of life is a great problem which concerns us all, and its solution is among the great questions of human effort and responsibility. How much is attached to the word, life, and what a meaning there is to the word, death! And those two words, life and death, cover the entire history of man. In the great system of the universe life was first, and death is a negation. Whatever view we may take, we must concede that all of human effort bears upon the great questions of life and death. To live, to associate ourselves with all the possibilities and responsibilities that bear upon this present life, and to prepare ourselves to meet without fear and without reproach the enemy Death, covers the range of human existence.

There is something remarkably forcible in the language of the Apostle, "For now we see through a glass darkly." That is, we look through a smoked glass. The mystery is insurmountable, impenetrable. Nature has never solved it except to give a hint of its solution in the constant reproduction of her forms of life. She has thus taught us through all the varieties of existence the doctrine of the resurrection—a fundamental law in the universe. The reproduction of worlds in starry space, and of all the forms of life that have existed in the world, the survival of all the various conditions that have gone before, prove to us that beyond the reign of death there is a constant revival, reappearance, a resurrection going on in the natural world, for natural things are a type of the outcome of the great questions of human life. We see through their teaching that there must be another life.

If we narrow our view of human responsibility to this present existence, if there is no life hereafter, then, indeed, we may say with the Apostle, "If in this life only we have hope, we are of all men most miserable." If all our hopes and anticipations are narrowed down to the present existence, if there is no tomorrow, no great beyond for human effort, no reunion after the struggle of death, no resurrection, no future life, then all our efforts and struggles and tears come to naught, and man passes away, and the future is nothing,—a starless night shutting down over the horizon with no sun to rise beyond.

That was a dark hour in the history of Joseph and Jacob, when Joseph was taken to Egypt, and they brought back his garments, assuring the father that the son was dead. If we look at that picture as it stands before us, and see nothing beyond it, narrowing the story down to the one act of the persecution of Joseph by his brethren, it is full of hopeless gloom, but when we come to Egypt years afterwards and find that Joseph is a ruler in Egypt, and that he becomes the instrument of saving the whole nation from famine, together with the lives of his friends, his family and his tribe, then the whole scene is lighted up, and the dark picture becomes radiant with the presence of God's providential love.

Take another instance: "If in the life of Jesus we see only the fasting, the weariness of his ministration, the betrayal, the desertion, the cruel scourging, and scorn and buffetting, and the dreadful cross; if we stop at he sealed and guarded grave, if we stand beside the Roman soldiers there and see the stone rolled against its mouth, and see no further, but regard that as the end and outcome of that matchless life of effort and sacrifice, of purity and righteousness, it is the darkest picture the world has ever seen. To view the Christ nailed to the cross, and buried in the tomb after his heroic life of love! If we stop at the tomb, it is a picture dark and foreboding, but only three days elapse and the gloom passes away. There is something emerging out of the darkness,—it is the coming forth of the Sun of Righteousness in the glory of immortality, arising victorious over the grave, the Champion of immortal life, forever giving us assurance of the victory and glory of the life beyond. He tasted death for every man. He bore the cross that he might win the crown. He endured the suffering to reach the glory. He underwent the hardship and struggle and pain to gain the glorious crown of life that shall gleam forever in the beauty of the new world.

Now we see through a glass darkly, but then face to face. In these two peculiar cases of Joseph and Christ, if we stop at a certain point in either they are both dark and dreary, but their solution brings the greatest victories the human heart has ever experienced, —the highest achievements of human faith.

Now, on the other hand the Apostle gives us the promise that we shall see face to face. I want to bring before you three pictures presented to us in the Scriptures. The Apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is, and every man who hath this hope in him purifieth himself, even as he is pure." 1 John. iii. 2, 3.

That is, we are now looking through a glass darkly. We have not a just and proper conception of the fullness and completeness of that new life. We cannot appreciate all the possibilities and glory of that new state. When he shall appear we shall be like him. Is not that enough? Could you ask for anything more? Could there be anything higher or grander than to be like the heroic Son of God?

Take another scene as recorded in the seventh chapter of Revelations. Here the whole church is brought before us as having emerged from the great tribulation:

"And one of the elders answered, saying unto me, Who are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. vii. 13-17.

Here is the second picture. It is beyond the dark close of human experience, beyond the suffering, beyond the gate that leads us down to the realm of death. It is on the other side, amid the rejoicings, the companionships, and the victories of that morning that shall know no night of weeping.

Take another description of seeing face to face in the fulness of the new world, as given in the closing scene of the book of Revelation. "And he showed me a pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of nations. And there shall be no more curse: but the throne of God and the Lamb shall be in it: and his servants shall serve him. And they shall see his face and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign forever and ever." Rev. xxii. 1-5.

Here is a grand sweep of vision! Passing out beyond the darkness and gloom is pictured the "immortal destiny that spans human existence. And here is the assurance that we shall see him face to face. We shall see the eternal Father face to face in the person of his Son. Then shall we see our loved ones. It is said that they shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. The Psalmist said, "I shall be satisfied when I awake in thy likeness." To see the face of the blessed Christ! To gaze upon that loving face, beaming with passion, love and peace! To feel the companionship of life! To know that eternal Fatherhood, with extended arms of affection, invites us to feel that our loved ones are gathered up from the dust of death to gleam like jewels in the crown of life,—taken from the embrace of death, and made to shine forever in that blessed world! This is some thing to justify the apostle's exclamation concerning the far exceeding and eternal weight of glory!

I cannot close better than in the words of the apostle addressed to those called upon to weep over the death of loved ones:

"For I would not have you to be ignorant, brethren, concerning them that have fallen asleep, that ye sorrow not as those who have no hope."

If we had no hope to-day, our sorrow would be without remedy, the gloom eternal, and the thought insupportable that our sister had passed into the death state forever, and for her there was no hereafter.

"If we believe that Jesus died and rose again, even so also them that sleep in Jesus will God bring with him."

We may know, then, that this separation is only temporary, that death's reign is only for a little time; and we believe that we are in the Saturday night of the world's history, that we are just approaching the Sabbath morning of the reign of God, that we stand at the portals of the new temple and know that God is about to open wide the doors and bid us welcome, that the time is near when the blessed Christ is to come again. It is only a little while until the sleepers from the ocean, from the mountains and from cemeteries shall awaken into life and come forth in robes of beauty and immortality when our dear sister shall be gathered with the jewels.—"And they shall be mine, saith the Lord of Hosts, in the day when I make up my jewels" —we who believe this may well rejoice with joy unspeakable and full of glory. It is the triumph of Christian faith.

We say to the mother, brother, sister and friends, we say to you all, this is the consolation of the gospel hope, the assurance that our Maud shall live again in all the blessedness of that sweet spirit she exhibited in this world. —live with the halo of love still around her. And may we each so adjust our lives to the affairs that surround us, that we too may be worthy of that blessed life to come when we shall see face to face and enter into the perfect day, the perfect life, a perfect kingdom, a perfect crown in all its glory.

IN MEMORIAM—MA BCAMPBELL.

After a year of intense pain, borne with a courage greater than that of many a battle hero, one of the best and truest of women has given up the struggle.

The sweet, womanly spirit which made her loved by all who knew her, the flames of human suffering were powerless to destroy. To the very last, she was the same gentle, patient soul, and the time of blossoming was as she would have had it, had she known—in the arms of the mother who had watched her day and night through the months of pain. She was of a soft heartedness that ruled her absolutely, but only to the unyielding edge of honor. The very core of her nature was honor—not as people commonly understand it, but in the little things of life. That honor which scorns to take the slightest unfair advantage, which refuses to judge too harshly any human thing, which stoops not, even in thought to that which is not wholly true, was hers in fullest measure.

Robed for the grave by hands that she loved, the bridal white of her blossoming was as she wished it to be. Knowing through her whole life no touch but that of love, it was the touch of reverence which made her ready at the last, when the heavenly escort was no longer a secret to her. "Whether that angel we have seen shall, for your need and comfort or my own longing, make you mine in the earthly ways we know and love, or whether we shall await the heavenly surprise, that secret, fully known, will not deny the fondest hope of loving hearts. Love never denied Death and Death will not deny Love." M. R.

OUR LOVE FEAST.

Editor Restitution:

I would be very lonely indeed without the paper. In reading its columns and the blessed sermons from the dear Brothers and sisters how much comfort they give me in my loneliness. The Psalmist says, "O send out thy light and thy truth, let them lead me, let them bring me unto thy holy hill and to thy tabernacles." May we so live in obedience to God's will that we may be worthy to meet the Lord at his coming is my prayer.

Yours in hope of the soon coming King.

SARAH BOWMAN.

HYMN.

TUNE—Marshall or Caledonia.

It is through faith we will obtain
The blessing of eternal life,
And with the Christ forever reign
To rid the world of sin and strife.
And soon that work it will begin
In Canaan's land, Jerusalem.
From Zion shall the law go forth
To east, to west, to south, to north.

To have that faith we must believe
That Jesus is the very Christ,
And David's throne he shall receive
When he returns to give us life.
The angel said, "Glad Tidings" then
With joy should bless the sons of men,
Then we with Christ will ever be,
To rule the world with equity.

The saints with Jesus will bring peace
And joy will cover all the earth
Where sin and sorrow had a lease,
And wickedness first had its birth.
God's will on earth it shall be done,
As promised by his only Son.
All kingdoms then of earth shall be
The Lord's to all eternity.

J. P. QUESS.

Dear Restitution:

To the readers of THE RESTITUTION and all others who believe that unto us there is but one God, the Father of whom are all things and we in him, and one Lord Jesus Christ by whom are all things, and we by him. 1 Cor. viii. 6. That he was the beginning of the creation of God. Rev. iii. 14: the first-born of every creature (or the first of creation). Col. i. 15. Who will come personally at the last end of this age, to raise the sleeping saints and change the living ones by giving them eternal life, and to take the throne of his Father David, and they with him rule one thousand years, to bring all nations in subjection to him after which the wicked dead will be raised and utterly destroyed forever. Who believe in the restitution of all things spoken of in Acts iii. 21. Some of which are the Jews restored to the land of their fathers the earth renewed etc., and will be their eternal home in the New Jerusalem, who believe that man is mortal that he was made of the dust of the ground and returns to the dust again. Whose faith rests upon the promise of the gospel preached, and must precede baptism in order to pardon of past sins embracing the historical facts that Jesus the Son of God, died, was buried, and rose again, and the promise of his coming to establish his kingdom and reign over Israel and the nations and who believe in the signs given us in Matt. xxiv. and Mark xiii. to inform us of his near approach and who are watching for the signs and waiting for his coming and kingdom. These are the brethren that we love, and as Jesus his own that was in the world he loved them unto the end. John xiii. So we will love these unto the end, when he will come and give us eternal life in his kingdom.

FRANK FOWLER.

Dear Restitution and all the beloved children of God, greeting:

Again, we are under renewed obligation to our heavenly Father and his Christ, for guiding us safe and alive to this present annual love feast (we can not say anniversary of the birth of our Savior, as we are not quite sure, but to say, is observing a day is akin to idolizing the same.) But we can say God bless you all, and that we are growing stronger in the faith of the glorious promises of God to the fathers, and in the coming of his dear Son from heaven to resurrect and change his people in order to reward them for their faith in and works for him. So come dear Lord.

H. L. ANTHONY.

Editor Restitution:

We are rejoicing in the signs of the soon coming King, and surely he is now sifting out those that are worthy like he did to the great army of Gideon, where twelve thousand was chosen but only three hundred was needed. So let us be ready to stand the test and then it will be said well done, good and faithful servant.

Yours waiting for the Lord.

JENNETTA TILLMAN.

Dear household:

I am one of the disappointed ones of the tenth day of the seventh month, of forty-four, still living and waiting for the appearing of Christ. He called it a vision. Tell the vision to no one till Christ be risen from the dead. Habakkuk xxii. 3, says, "And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it, because it will surely come. It will not tarry. It seems plain, the appointed time is the 1335 days of Dan. xii. 12, for then he is promised a resurrection with many others, and that don't take place until Christ's appearing. So at the end of those days, the vision will speak and not lie. It is a longing time to the disappointed ones and no others. It looks now as though the cup of fury to be drunk by all the nations of the world soon commence. See Jer. xxv. When that commences it will be the time of trouble shaken [illegible] out away to meet them [illegible] the air. As Isa. xxvi. 20, 21 says Come my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth, for their iniquity. The earth shall disclose her blood, and shall no more cover her slain. The little moment spoken of may be seven years while the nations are drinking their cup of fury and destroying earth after, so that the ground will be covered with the slain and not tormented or buried, according to the prediction. I have never thought of giving up my faith in these great events just before us. And though I have passed my 87th year, I hope to be among the changed ones, in a moment in the twinkling of an eye, and never die! What a glorious privilege that will be, no more pain, no more tears, and no more death! Let us exhort one another, and so much the more as we see the day approaching, for it must be very nigh, and at the doors. With love to all.

LEONARD ADAMS.

Editor Restitution

As I think of the "love-feast," we are to have, I would like to give in my testimony. I believe we are living in the time when we may soon see the Lord coming with power and great glory to give eternal life to his waiting children. May he soon come is my prayer. O what a glorious change for those who are ready; no more poverty, no more sickness, no more sorrow or crying for the former things have passed away, and all things are made new. Praise his dear name for such a blessed hope, but who can tell what it will be to realize it. Let us all watch and pray that we may be ready to catch the first gleam of his coming glory, and say from our very hearts, "This is our God we have waited for him and he will save us."

Your Sister,
ANNIE WEST.

The jury of twelve was adopted because the prophets were twelve; the apostles were twelve; there were twelve Jewish judges, twelve pillars of the temple, twelve patriarchs, twelve tribes of Israel, twelve stones in Aaron's breastplate, twelve gates of Jerusalem, twelve signs of the zodiac. When juries were first established, the judge took the jurors around with him in a cart until they agreed. If they didn't agree they were fined and imprisoned. —*Way of Faith.*

What is a year? 'Tis but a wave
On life's dark rolling stream,
Which is so quickly gone that we
Account it but a dream.
'Tis but a single moment throb
Of Time's old iron heart,
Which tireless now, and strong as when
It first with life did start.

The time has come when all who wish to be saved should live in a constant state of readiness for translation. It is grand to be living so near the time when we shall see Jesus coming in all his glory to set up "the kingdom of heaven."

correctness [illegible] making the separation between you and the world a more decided thing? Is it imparting a deeper solemnity to your deportment, and attaching an unattainable importance to every word and action? Is it sinking idleness, and sloth, and vanity, and frivolity, and deviltry, and selfishness? Has it uprooted and destroyed in you covetousness, and worldliness? Those two master sins of the evil age. And has it made you liberal and generous, enlarging your heart to give with no sparing hand so long as the time remaineth. Ah, brethren in Christ, we are surely far behind! Our religion is a poor, second-rate, ineffective thing; we have truth but not the zeal. We are dreaming when we should be working; we are pleasing and indulging the flesh, when we should be serving the Lord. We are indolent and yielding, when we should be energetic and undeniable. We are shrinking and fastidious, when we should be resolute and hardy. We sit idly in our tents, with weapons sheathed and banners folded, when we should be in the thickest of the fight, for the world's last conflict is begun, and armies are mustering for the battle of the great day of God Almighty is approaching. But the Captain of our salvation was made perfect through suffering, Heb. ii. 10. And we learn in his Word, that the remaining part of the body must be made perfect through suffering. 1 Peter iv. 12. "Beloved think it not strange concerning the fiery trial, which is to try you, as though some strange things happened unto you. But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." In conclusion I will not forget the text, "A new commandment I give unto you that ye love one another." There are two commandments, "Love the Lord thy God with all thy heart," and "Thy neighbor as thyself." "And now abideth faith, hope and charity, but the greatest of these is charity." Brethren, pray for us in our great undertaking in our new home, far from my dear children and brothers, and my dear brethren and sisters in Christ. Oh, how I would love to meet them once more in the flesh, all of them. But the best of all would be for our Elder Brother to return, and raise the dead, and change the living. Then we would meet to part no more. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

JOHN POORE.

Brother Dwiggins has proposed [illegible] a very appropriate subject for us as a Christmas love-feast we should all show our love for one another by writing a few words of encouragement. We of like precious faith have love for each other that does not exist in the churches and we love God for his glorious plan of salvation and his many promises that will be ours if we live a life of love and obedience as Jesus has directed us, and may our lives be in accordance with God's will that we may be acceptable when Jesus comes, and may that event soon take place.

SARAH BITTNER.

Editor Restitution:

We are here in Tempe, Arizona, and will send on our Christmas greeting to all our dear brothers and sisters, and especially the isolated ones, those who have no preaching, except THE RESTITUTION. I will say to them that I am still doing a little in the way of preaching. We have our Sunday school and Bible class every first day of the week, and preaching at least once a month, and one more lady has put on Christ by baptism. She is teaching our school and is living with us. We are also looking for the King in his beauty to come, and take to himself his great power and reign, and we think the time is short, and often ask ourselves this question, What kingdom do I belong to? The gold or silver, brass or iron, or clay, or do I belong to the stone kingdom? I have decided that I belong to the fifth and last of this list. And the fifth kingdom is the one that is to smite these other kingdoms, break them to pieces. Now, brethren, which of the five kingdoms do you belong to? Be not deceived, oh church of the living God! Hast thou heard that voice that spoke from heaven, surely I come quickly?" And can you respond as John, "Even so come Lord Jesus?" Does the promise of his return cheer thee. And is the thought of his speedy coming a welcome hope in these days, when men's hearts are failing them for fear? Then how is this perfect operating? Is it full of quickening, stimulating power? Is it kindling up your love into greater warmth? Is it increasing the intensity of your love for the Lord forever." With such a Shepherd, "I shall not want." With his providential guidance, "I will fear no evil." With his "goodness and mercy" continually following me, "I will dwell in the house of the Lord forever." "No good thing will he withhold from them that walk uprightly." Psa. lxxxiv. 11; xxxvii. 25; Heb. xiii. 5, 6. "Cast all your care upon him, for he careth for you." 1 Pet. v. 7; Psa. lv. 22. "Rejoice in the Lord always and again I say, Rejoice." Phil. iv. 4. Why not? He "is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. ix. 8; Phil i. 19. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose," Rom. viii. 28. He can "do exceeding abundantly above all that we ask or think" Eph. iii. 20. "Rejoice evermore." 1 Thess. v. 16. "The coming of the Lord draweth nigh," James v. 7, 8; Acts i. 9-11; 1 Thess. iv. 16; Heb. x. 37; 1 John iii. 2, 3; Rev. xxii. 20. I will close with the following beautiful lines, entitled "The New Year."

"A flower unknown, a book unread;
A life without an end or end,
A path untrod, a land where none have been,
Lock yet the heart's divine penates
A land-cape where walk laughter
In silent shade and silent bliss;
A wondrous mountain yet unscaled,
A casket with its gifts concealed—
This is the year that lies you within,
Beyond to-morrow's mystic gates."

AUSTIN CURTIS.

Dear Restitution:

As Bro. Dwiggins suggested another Christmas love feast, we feel like saying a word to the dear brothers and sisters through the dear old paper, as we are alone in the faith here. So far as we know there is no one of the one faith in the State, and we get very lonely, not having the privilege to meet with those of like precious faith as we used to do. We do enjoy so much reading the letters in THE RESTITUTION, and hope this Christmas number will be as well filled as it was last year. We love the Savior, love his cause and his people, and our daily prayer is, that we may all be found faithful when the Savior comes to claim his own; may we be found watching and waiting. O, glorious time, soon may it come, is the earnest prayer of your Brother and Sister in the blessed hope. If any of our preaching brethren come through Grand Junction, Colo, we wish they would stop; we think much good would be done here.

MR. & MRS. E. GARTON.

Dear Brothers and Sisters:

I wish very much to take part in the Christmas love feast, and tell you that I am fully persuaded that I do love the brotherhood, and when I read of those who are baptized into Christ, and becoming members of God's family, my heart goes out in love for them, and causes me to rejoice. Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God." He has manifested his love to us in sending his Son to die for us, not that we loved God, but he loved us. If God so loved us, we ought also to love one another. If we love one another, God dwelleth in us, and his love is perfected in us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment." Now, I hope God will give me this love, for perfect love casteth out fear. I also rejoice in the plan of salvation through Christ, and hope we shall all witness his coming ere long. What a rejoicing that will be to hear the angel say, "Behold the Bridegroom cometh, go ye out to meet him." Then will our love be made perfect in the love of Christ, unto God be all the praise.

ELIZA A. RADE.

Editor Restitution:

I don't feel capable of writing a piece for our paper, though when I think what a good time I have all through the year reading the good pieces from the dear brethren and sisters, for only $1.50, I feel like I wanted to say a few words of encouragement to others. The blessed promises and instructions in the Bible how to live a Christian life, will give more real comfort and enjoyment in time of trouble or affliction than any or everything else combined, and if it don't work that way in our case, I think it is positive proof that our faith is not strong enough. I often think of a song that Brother Hatch sang over twenty years ago in Indiana.

"Jesus soon is coming
This is my song
In hours the heart, when joys depart,
And [illegible] strong."

My faith is so strong that he is soon to reign on David's throne, must close for the present. God is the un[illegible] some yesterday, to-day, and forever. See Isa. xx[illegible] He changes not, man shall not five all to be re[illegible] day. Amen.

Yours in hope and love.

J. B. CRATON.

Dear Brothers and Sisters of The Restitution:

With pleasure, wife and I humbly desire to join you in another Christmas feast, and we want some extra copies. Mother is gone from home, but her sympathies and good wishes are with us. She is nearing three score years and ten, but lively when well. And now brethren, The new commandment brings us to the cross, right where we want to be found when Jesus comes. And to a great lesson from the antitype of Jesus. "A good name is better than precious ointment, and the day of one's death than the day of one's birth." Eccl. vii. 1-5. And "Better go to the house of mourning than to the house of feasting," etc. There seems to be much mourning now with the poor, and Bro. H. T. Hastings says that they, the poor, are the Lord's legacy. Can we accept it? And will it be said to us, "well done." "Greater love hath no man than this, that a man lay down his life for his friends." And "If I, your Lord and Master have washed your feet, you also ought to wash one another's feet." John xiii. 7.

Yours in hope of seeing "the King in his beauty."

R. A. HUMPHREYS.

To the loved ones scattered abroad greeting:

We are a little band here, do not have much preaching. At times we partake of the emblems of our Lord's broken body in our house, and I feel rejoiced to know that our Savior has left on record, that where two or three of you agree on earth and ask the Father in his name, it shall be granted, "For where two or three are gathered together in his name, there is he in the midst." Matt. xviii. 19, 20. "If we suffer we shall also reign with him, if we deny him he also will deny us. 2 Tim. ii. 12. "Wherefore, my beloved brethren, let every one be swift to hear, slow to speak, slow to wrath, for the wrath of man worketh not the righteousness of God." James vii. 19, 20.

Yours waiting for my King.

KITTIE C. HUMPHREYS.

Dear Restitution Christmas Greeting:

I feel like praising the Lord for all of his goodness to me. "Praise him, O my soul, praise his holy name for ever more." When I read that good paper called THE RESTITUTION, I don't feel isolated, away off, I feel like I was surrounded with brothers and sisters on every side of me of the one faith, and believing in the soon coming of the Lord to reign in Mount Zion, and to set up his kingdom on the earth. I want to so live that I will be accepted of him, that is Christ, when he comes to claim his own, and to meet all of the dear brothers and sisters in Christ's kingdom, is my prayer. I desire an interest in all of your prayers that I may be ever faithful to the end.

LOUISA COMBALEY.

Dear Restitution:

As my subscription is out, and I can not think of doing without the good things that come to me through its columns, I hasten to renew. Please find enclosed one dollar and fifty cents to pay for another year. I hope it may continue in the future as good as it has been in the past. I can say that I fully concur in the doctrine that it advocates, and I greatly enjoy the greetings from the dear brothers and sisters scattered abroad, as some of them are alone in this world as far as our faith is concerned like myself, and I trust that God will give us grace to sustain us in every trial, and keep us faithful to the end, that we may be overcomers, and to be ready to meet our dear Lord when he comes. Dear brothers and sisters, let us all pray for Bro. Wilson, that he may still stand nobly for the truth as taught in God's Word, as he has in the past, and let us pray for Elder Smith that his eyes may be opened to the truth that he may see the error of his ways before it is too late. May God help us all to be faithful, is the prayer of your Brother in Christ.

A. B. GRIFFITH.

To The Dear Household of Faith:

I am trusting in God's promises and looking for my Savior soon to come. May we all be ready to meet him, is my prayer.

Your Sister.

MRS. O. E. PARMENTER.

Editor Restitution:

Brother Dwiggins has requested us to write a few lines for another love feast. I thought I would like to join in with the dear brothers and sisters, and take part in the feast for this may be our last one in this life, for I believe the coming of the Lord is very near, and I can say with Bro. Dwiggins, I love the Lord for he first loved me, and he has given us a commandment that we should love one another as he loved us, and I can truly say that I love all my brothers and sisters in the Lord, and hope to meet them all in the kingdom of God when Jesus comes.

Your Sister in hope of eternal life when the Life-Giver returns.

MARY A. VERMILLION.

Dear ones in Christ:

Jesus says ye are not of the world, I have chosen you out of the world. So we must not live as the world does. The visions of glory and joy beyond strengthened our dear Savior to endure the cross for us. Are we not willing to do all we can for him? Behold we need the vision too. God make it so real that it may blind us to all this world's attractions. May we fully realize what it means to have the peace of God that passeth all understanding and be filled with holy love, for we are approaching that day of fire that will try every man's work of what sort it is. God save us from the wood, hay and stubble, and grant us grace to make sure that our work shall all be gold and silver and precious stones. Oh may we all begin this new year with wills surrendered, and hearts laid down as living sacrifices upon his altar, so that we can receive the fullness of his teaching, then shall we know that we love God with all our heart and soul and mind and strength and our neighbor as ourself. 1st John v. 2, 3, by this we know that we love the children of God, when we love God and keep his commandments. iii. 21-22. beloved if our heart condemn us not, then have we confidence toward God, and what ever we ask we receive of him because we keep his commandments and do those things that are pleasing in his sight. Please carefully and prayerfully study our Savior's words in Matt. v. 17, 18, 19; Rom. ii. 13; iii. 31. Paul does not contradict himself when we understand him; but is in perfect harmony with all the rest. Oh that ye had hearkened to my commandments, then had your peace been like a river, and your righteousness as the waves of the sea. Read in Lev. xxvi. 14, 15, 16, why we have to suffer and sow our seed in vain. There is so much Scripture on this subject, but I must close for the present. God is the same yesterday, to-day, and forever. He changes not, man shall not five by bread alone, but by every word which proceedeth out of the mouth of God, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Jesus removed all the curse of the law, blessed be his holy name, we don't half realize what he has done for us. By the help of God I will try to keep all his holy commandments. May the holy spirit guide you into all truth.

Your sister in Christ

NANCY BOGGS.

Dear Restitution:

We see another call from Bro. R. S. Dwiggins to a "Love-feast" in the Christmas Number of THE RESTITUTION. We hope all will be at this feast as it is a good way to get acquainted with each other. Our Savior said unto his disciples, a new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another. John xiii. 34. And in vers 35, he said, By this shall all men know that ye are my disciples if ye have love one to another. Then our neighbor has a way of knowing whether we are his disciples or not, by the love we show one another. This is my commandment that ye love one another as I have loved you. Greater love hath no man than this that a man lay down his life for his friends. St. John xv. 12, 13. Then in order to love one another as our Savior loved us, if need be we must lay down our lives for our brethren, can we do this? If not we are not worthy of his love. But if we are worthy of that love let us stand firm. He says, Behold, I come quickly, hold that fast which thou hast, that no man take thy crown. And he that overcometh and keepeth my works unto the end to him will I give power over the nations. Finally my brethren be strong in the Word and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. Above all taking the shield of faith wherewith ye may be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the Sword of the Spirit which is the Word of God.

Brothers and Sisters pray for us.

MR. & MRS. P. J. GRAHAM.

Dear loved ones:

I lay hold of Bro. Dwiggins' suggestion and contribute my mite. We know that we have passed from death unto life because we love the brethren, and it is a great pleasure to us to hear of your faith in God and his promises. The wheels of the gospel wagon still roll, but like Bro. Butler we do not see as much fruits from our labors as we would like. But dear fellow-laborers, let us go on letting the gospel light shine. It may be that the good Lord is using us to carry the last gospel warning as a witness to the nations just before the end comes. Oh! it fills my heart with joy as I read of the situation of the European nations. Thank God he has made them ready for the last great battle. And soon, yea I hope very soon, that the king of the North King will come like a whirlwind and overflow and pass over, and stretch forth his hand also upon Egypt. See Dan. xi. 42, 44. And then the gathering of all nations to the last great battle will begin, allied either with Russia or England. But e'er this is done we may be invited to enter our chambers, and sit down by the side of our Elder Brother, and hide ourselves as it were for a little moment.

…or what you say will make …

Keep aloof from sadness, for sadness is sickness of the soul.

The way to get out of self-love is to love Christ.—*Augustine.*

Search others for their virtues and thyself for thy vices.—*Fuller.*

Your benevolence should seek the poor before the poor seek your benevolence.

If you cannot tell all the fulness which you have received, you can live it out.

The less our sorrows here and suffering cease,
The more our crowns of glory there increase.

The Christian life is progressive, and never stationary; for if we move not forward, we are certainly sliding backward.

It is not in the bright day, but only in the solemn night, that other worlds are to be seen shining in the long, long distances.

After the load, the radiant rest!
After our weeping, sweet repose.

After the burden the blissful nest:
After the furrow, the waiting seed.

After the flight, the downy rest:
Over the shadowy river—rest.

If we could only read the sacred history of our enemies, we should find in each man's life sorrow and suffering enough to disarm all hostility.

Strong in the goodness of his cause, with his back to the throne of God and his foot on the rock of truth, a man can stand against the world.—*Guthrie.*

The minds of some people are like the pupil of the human eye, and contract themselves the more the strongest light there is shed upon them.—*Thomas Moore.*

Be graven on my inmost soul,
This word of truth divine:
"They that turn many to the Lord,
Bright as the stars shall shine."

No man can lift himself above the world unless he takes hold of something higher than the world; he cannot lift himself out of himself unless he grasps something higher than himself.

Every man or woman who has gained wealth, position or fame, has learned, what every young person ought to know on the threshold of life, that there is no royal highway to success other than patient hard work.

We cannot skip the season of our education. We cannot hasten the ripeness and the sweetness by a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—*F. W. Robertson.*

Too often we fold our hands in sleep,
In the summer sunshine lying,
While the lazy lies there in a tangled heap,
And the vines and flowers are dying;
Then rise, when the winds blow bleak and cold,
To find o'er the ruin, the rust, and the mould.

"What our God demands from each of his children is consecrated individuality. As in the great creation there does not exist two particles of his handiwork that exactly resemble each other, just so is it in the power of each individual Christian to manifest Jesus Christ in a way that no other being created can."

Pray, though the gift you ask for
May not comfort your fears,
May never repay your pleading.
Yet pray, and with hopeful tears,
An answer, if not that asked for,
Yet diviner, will come some day.
Though your eyes are too dim to see it—
Then strive, and watch, and pray.

Meditate long, meditate humbly on what it is to have a Creator, and comfort will come at last. If broad daylight should never be yours on this side the grave, he will hold your feet in the twilight that they shall not stumble, and at last, with all the more love, and all the more speed as well, he will fold you to his bosom, who is himself the Light Eternal.—*F. W. Faber.*

Fair is the land which with ceples
Blooming beneath unclouded skies,—
Where weary saints in robes of light
Shall rest with infinite delight;
Where death's tyrannic sway is o'er,
And friends will meet to part no more;
Where grief shall in no bosom dwell,
And none shall speak the word, Farewell.

To overestimate the greatness of redeeming love; to overestimate the joys which God hath prepared for those who love him; to overestimate the obligation under which we are laid to consecrate our time, our talents, our fortunes, and all that we have and are to the promotion of God's glory and the happiness of our fellowmen. With such a consecration, no man has ever avowed, or even can say on a dying bed, that if he had his life to live over again he would serve his Master less zealously, and would do less for his country and for his kind.—*Dr. Hall.*

Correction.

Dear Bro. Underwood:

In my article entitled "The Restitution Age" published Dec. 2nd., in the seventeenth line the word *no* is substituted for the word *an*, which changes the sense to the opposite of what I mean to say. The sentence as printed reads "it is his will and good pleasure that the *residue* of men shall have *no* opportunity of seeking after him." It should read "*an* opportunity of seeking after him." Kindly make the correction and very greatly oblige.

Your Brother,
R. S. Dwiggins.

Baillie: True faith is the soul's outward, not its inward look. The object on which it fixes his eyes, is not the heart's ever-varying frames and feelings, but the never-varying Christ. If you would be sure of your path at night, you do not look down to the ground at your feet, but away to the light in the window, that shows clearly the way to your home

He leads us on
Through all the unquiet years;
Past all our dream-haunted hopes and doubts and fears;
He guides our steps, Through all the tangled maze
Of sin, of sorrow, and o'erclouded days,
We know his way is done;
And still He leads us on.

And He at last,
After the weary strife
After the restless fever we call life—
After the weariness, the aching pain—
The way-and-struggles, which have proved in vain—
After our toils are past—
Will give us rest at last.

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Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 15. Under the new schedule the time of trains at Plymouth, Ind. is as follows:

Depart for the West at No. 15, 5:20 A. M.; No. 5, 6:40 A. M.; Extra fare train, No. 37, 9:56 A. M.; No. 39, 1:55 P. M.; No. 9, 6:06 P. M.; No. 7, 7:33 P. M. Local Freight 12:45 A. M.

Depart for the East at No. 4, 2:58 A. M.; No. 6, 5 A. M.; No. 20, 10:38 A. M.; No. 8 5:45 P. M.; No. 2, 7:45 P. M. Extra fare train No. 38, 8:40 P. M. Local Freight 7:15 A. M.

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Homeseeker's Excursions West and South.

Apply to nearest passenger or ticket agent of Pennsylvania Lines for any desired information on the subject, or address F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Low rates open to all.—Dec. 31.

Why not avail yourself of the opportunity of visiting friends while Holiday rates are in effect via the Nickel Plate Road. Tickets on sale Dec. 24th, 25th, 31st, and Jan. 1st, 1897. Return limit Jan. 4th. -Dec. 31.

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The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published.	$509.78

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Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

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Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell

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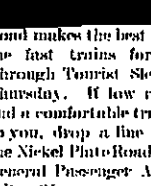

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"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was lately out and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.

Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, [illegible] San Diego, California meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G and H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in the Church Cor., Carro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12 o. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joslin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet at their house on Michigan St., southwest—Preaching by J. F. Wagoner on the 2nd Sunday, J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., holds services each Sunday at 11:00 a. m. in Mason Hall. Andover is on the direct line of the C. [illegible] ago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meet every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. following by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church or coming properly endorsed by intimate letter, will be heartily welcomed. At present we meet in the School House on top of the hill. Cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. J. Antlon, Elder.

The Church of God at Brooklyn, N. Y., meet every Sunday at 10:30 a. m. in Bowyer Hall on Willoughby Ave., near Bromdwya.

The Church of God meet every Sunday at 3 p. m. in K. of P. Hall, 955 Wilson Ave., near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Cark Hill church in Hindbrook, Ia., every Sunday morning and evening, by J. Eychaner. Traveling brethren will find welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ind. Wilder Whitehill, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custis Groves every two weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Dr. Woodward and wife except when they are doing evangelistic work. Rosario, McBride, Wilson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

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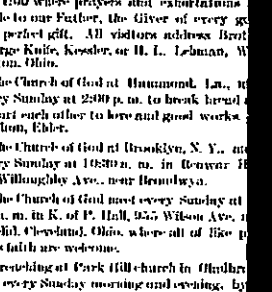

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Knox	1:18 am	11:30 am	4:07 pm	7:25 pm
Argos	2:33 am	11:42 a		9:55 am
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Cleveland	10:25 am	8:00 pm	11:40 pm	
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Ft Wayne	2:10 am	1:15 pm	4:10 pm	7:00 am
Argos	4:10 am	3:25 pm		9:05 am
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The Restitution.

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Poetry.

Farewell!

Till life's illusive dreams are fled,
Till pillowed on the deathless bed;
Though joy and sorrow, sun and shade,
May God's protection be thy aid.
Farewell!

Farewell!
Till in the nearing Eden land
We join Redemption's white-robed band,
From whose rapt lips are never heard
Tearful adieus, sad parting word.
Farewell!

—S. A. Chaffin.

Communicated.

Practical Christianity. No. 1.

The following is the substance of an address to the Bible class, at the Church of the Blessed Hope, Cleveland, Sept., 1898, based upon Rom. xii, 9-2, by Bro. H. C. Davis:—

"Let love be without dissimulation." A good definition of this is found in Peter's first Epistle chapter 1, verse 22. He expresses his thought about it as "Loving one another with a pure heart fervently." This was simply an echo of Christ himself, who taught the brethren to love as he loved, who willingly gave his precious life to save mankind from death.

Fervently is derived from a word which means to be "hot," "to boil" "to swell with heat" indicating an intensity of emotion that manifests itself in a marked degree for other's good.

The Savior says in John xv. 13, "Greater love hath no man than this that a man lay down his life for his friends. "Ye are my friends if ye do whatsoever I command you." Note that word *whatsoever*—it is very strong and comprehensive.

In the 1st Epistle of John iii. 16, the *quality* of the love is stated that brethren should manifest *for* each other in *this* life. "Hereby perceive we the love of God *because* he [Christ] laid down his life for us, and we ought to lay down our lives for the brethren."

"Beloved if God so loved *us* we ought also to love another." From the foregoing he who runs may understand what love without dissimulation is—and if in this apparently happy family we are not loving each other to that degree as exhorted by the Apostle we have something to learn.

"Abhor that which is evil." Abhor is derived from a word which means "to set up bristles," "to look terrible." It is another of those intense expressions characterizing the extreme degree of opposition we should manifest towards evil. What *about* evil? It may be divided into two classes natural and moral. Natural is anything which produces calamity, disturbs the peace, impairs the happiness, or destroys the harmony of natural beings. Moral is any variation or deviation of a moral agent from the rules of conduct prescribed him by God. In this text I think it means both, so that the simple, unvarnished meaning is, for the children of God to oppose with all the intensity of their spiritual nature, and by every means at their command anything injurious to the household of faith. Are we members of one body of which Christ is the head? Can any brother then, do *evil* without the whole body suffering from it? The insignificance of the text is conspicuous. Let us each for ourselves examine this exhortion of the Apostle, then analyze our motives—make the application—and answer to our consciences, Guilty! or not Guilty!

"Cleave to that which is good." Perhaps we can catch the thought expressed in this clause by referring to Matt. xix. 5, "For this cause shall a man leave father and mother and shall 'cleave' to his wife.' If we can appreciate the tie that binds a child to his father and mother, and the separation from *them* when married to another, and the union established by the change, the illustration may serve to impress the mind with the forceful character of the word '*cleave*'—*to*, that the Apostle means, separate ourselves from evil, and hurry the good, and what God has joined together let not man or evil put asunder.

"Be kindly affectioned one to another with *brotherly* love in h
preferring one another." Peter
in his 1st Epistle ii. 17. "Esteem
men but love the brotherhood."
means, love each individual constit
ing the brotherhood, and more
organization made by the broth
hood; each have their separate cla
upon us, and each demand all
love. Be subject one to another—
hold ourselves in readiness at all ti
to assist each other. No divis
into classes, or casts must exist in
organization, but be clothed with
mility. This love mentioned by
Apostle brings us to a common le
and the force of the text is that
level must not be disturbed in
sense of sundering the tie binding
together. Paul expresses the s
thought in the 13th verse of the
chapter of 1st Corinthians, "Wh
fore if meat make my brother t
fend I will eat no flesh while the w
standeth lest I make my brother
offend." The exhortation I t
commends itself to the members of
brotherhood, making it the dut
each to study the "make up" of
other with a view of *avoiding*
things that do not promote harm
peace, and good will.

"Not slothful in *business*, fervent
spirit, serving the Lord." I thi
majority of the readers of this
understand the word business, a
lating to *commercial* affairs, from
connection in which I hear it qu
the most frequently. Paul had r
ence to a proper activity in temp
affairs. I have no doubt, but I t
his reference at this time was to c
pations requiring manual labor.
in his farewell address to the Ephe
Church he says, "Yea, ye yourse
know that these *hands* have minist
unto my necessities and to them
were with me. "I have showed yo
things, how that so laboring ye o
to support the weak and to remem
the words of the Lord Jesus, it is
blessed to give than to receive."
broader sense, be diligent industr
—*no time for idle gossip filthine
foolish talking, nor jesting that*
may not only have enough for y
selves, but sufficient surplus to a
others who may be needy: In
whatever you *ought* to do, be it
at it coupling with it (your worl
polar conduct of being real h
spirit (for that is the definition
vent) serving the Lord. I d
think, the latter clause refers to p
Evangelistic effort apart from
poral affairs but to all effort, ou
work, whatever we may be doin
it for the glory of God, that bein
motive each hour of life until th
comes.

"Rejoicing in hope, patient in t
tion, continuing instant in pra
Rejoicing in hope is the act of exp
ing gladness for the hope of glo
God after the resurrection, hope
the *foundation* of the act rather
the *object*. I think the Apostle w
have us in possession of that chil
character of faith which is acq
from a more intimate comm
with Christ thereby gaining a i
knowledge of him, for the bett
know him the stronger will h
trust in and dependence *on* him.

Tribulation has its derivation from
a word that means to *thrash*, to *beat*.
Paul knew from his personal experi-
ence that the true Christian must suf-
fer from persecution, *afflictions*, neces-
sities and distresses, therefore his ex-
hortation to be patient in tribulation,
or "*steadfast*" in suffering. He also
knew that strength would be required
for suffering that there might be sus-
taining power, and that it could only
be obtained by a life of prayer—*un-
wearied* prayer—praying instead of
fainting, which is the exposition of
continuing instant in prayer.

"Distributing to the necessity of
saints given to hospitality." In Psa.
xli. 1 we read "Blessed is he that con-
sideroth the poor, the Lord will deliver
him in time of trouble." Also in He-
brews xiii. 16, "But to do good and
to communicate forget not" for with
such sacrifices God is well pleased.
The texts quoted imply two kinds of
need that God's adopted children re-
quire, *physical* and *spiritual*; there-
fore the correct definition of the text

Th

"The Restitution of

VOLUME XLV.

more natural in this mortal
the disposition to retaliate or
ing what we deem an insult or
from another.

(*Concluded next week.*)

What was the Divine Imag
Man; How was it lost; H
will it be Restored?

The Bible testifies that God is
right," and that he made man
right." Pro. xxv. 8; Eccles. vii
The same Hebrew word here t
lated "upright" is in eight
places translated "*righteous*."
Num. xxiii. 10; Job iv. 5; xxi
Psa. cvii. 42; Prov. ii. 7; iii. 22
19; xxviii. 10.

From these facts we may infer
the Divine image *was* the *ori
righteousness* (or, uprightness)
Adam had before he *sinned*. But
main foundation on which I build
conclusion is found where we re
"the *new* man which *after God* i
ated in righteousness and truc
ness;" and of "the new man wh

Nebraska Conference Report.

The Eleventh Annual Conference of the Church of God in Nebraska was held at the park in St. Paul from Sep. 11th to 21st as previously published.

The Business Meeting was called to order by the president at 10 A. M. on Saturday. The congregation sang a hymn and Brother Abnus Adams prayed that God's blessing would rest upon us in the transaction of the business of the conference. The minutes of the last meeting were then read and approved after which the president appointed the following committees for the conference:—

Committee on Resolutions.—Eddie Arthand, John Mehrens, Rena Gordon.

Auditing Committee.—C. P. Story, Riley Arthand.

Ushers.—Oscar Williamson, Riley Arthand.

Bell Ringing.—J. P. Trissell.

Committee to look after grounds.—R. P. Story, Bro. Horn, J. Williamson.

Committee to look after lights.—S. A. Story, Fred Eddy.

Programme Committee.—Sister B. A. Shaw, C. P. Story, Alice Mehrens.

Moved and seconded that we adjourn till 10 o'clock Monday morning for the transaction of general business. Motion carried.

Monday Sept. 14, 1896.—Meeting called to order at 10 A. M. by M. D. Newell. It was moved and seconded that Sister Bertha Johnson be appointed Secretary pro tem. Motion carried.

Moved that Brother Adams be allowed to take the conference tent at ($6.00) six dollars, the same to be allowed on the amount due him. Motion seconded and carried.

Moved and seconded that Bertha Johnson be elected Corresponding Secretary. Motion carried.

Moved that a committee be appointed to help Sister Johnson draft a letter, a copy of which she shall send to each family in the state, belonging to the church, to impress upon their minds the necessity of their help in carrying on the work; also that Sister Johnson may have the privilege of employing some persons to assist her in writing the letters. Motion seconded and carried. Bro. Adams, Sister Shaw and Bro. R. P. Story were appointed.

Moved that the president appoint a delegate from each of the churches represented to notify their secretary to send the names and addresses of their members to Sister Bertha Johnson of Blair. Motion seconded and carried. Moved that Brother Oglevie of North Branch, Kansas, be admitted to this conference. Motion carried.

Moved that this conference grant Brother Oglevie a license to preach for the year. Motion carried.

Moved that we adjourn till 4 P. M. Motion carried.

Meeting called to order at 4. P. M. by Brother Newell. Letters were then read from the churches at Freedom, Gordon, Blair, Ainsworth, Bassett and Mumfield in this state and from the churches at Truer and Fair Haven in Kansas. The letters contained reports of the work that was being carried on at the different places, and also their votes for the persons they desired to have fill the offices the coming year. There was also a letter from Brother A. J. Eychaner, and Brother W. L. Crowe, who were holding a meeting in Sac City, Iowa. They encouraged us to go on in the work and trust in God, assuring us that if faithful we should receive our reward.

We then proceeded to the election of officers. The votes of the different churches were read and counted. Those elected were as follows: Pres. M. D. Newell, Sec. Rena M. Gordon, Treas. John Mehrens, Evan. Abnus Adams. Remarks in regard to the advisability of electing an Assistant Evangelist. Moved that we accept Bro. J. G. Haupt's kind offer to work without pay. Motion seconded and carried.

Moved and seconded that Bro. Wm. Stevens of South Frontier be appointed Vice President of the conference. Carried.

Moved and seconded that we adjourn. Motion carried.

Tuesday, Sept. 15, 1896:—Business meeting opened at 10 A. M. by song and prayer. It was moved that some in each congregation be appointed to take up a collection once a month for the next Annual Conference expense fund. The motion was seconded and carried. Bro. John Mehrens said that if the next Annual Conference was held at Blair, the church there would bear nearly, if not quite all of the expense.

The following motions were then made and carried:

1st, That we as a Conference accept Bro. John Mehren's offer, and use our influence to have the churches cast their votes accordingly.

2nd. That a committee of three be appointed to see what the people of Blair are willing to do towards paying the expenses if held there, and report at the June Conference. Bro. G. W. Mehrens, Sister Effa Johnson, and Sister Carrie Free were appointed. A resolution was then made and adopted as follows:

Resolved:—That the church at Blair be tendered the thanks of this conference for their generous offer for the next Annual Conference expenses.

Moved that the church at the place at which the conference is held be allowed to vote verbally on the persons whom they desire to have fill the offices. The motion was seconded, but lost.

Moved and carried that we adjourn.

Wednesday:—Business meeting opened at 10 A. M. by Scripture Reading. Minutes of the last meeting were read. The following resolution was then read and adopted.

Resolved:—That this conference recommend the organization of a Sunday school in every locality where there are enough brethren to maintain one.

Moved and carried that Sister Alice Mehrens be elected Sunday School Organizer.

A letter was then read from Bro. and Sister Farley of Crowley, Louisiana. Both are earnest workers and are striving to be worthy of a home in the kingdom.

The following motions were then moved and carried:

1st. That Sister Moore of South Frontier be appointed to find out what churches have social meetings and what have not: and to urge those who have not to organize one; and also that Sister Moore write a short letter to each of these churches once a month to be read in their social meetings to encourage them, and to help in keeping up the interest.

2nd. That all the officers of the conference shall keep an itemized account of their expenses, which shall be paid by the conference, and they shall report quarterly.

3rd. That we adjourn till Thursday morning.

Thursday:—Meeting called to order by the Pres. at 11 A. M. The constitution of the tract society was then read.

Moved that Sister Emma Smith be elected as Sec. Pro. Tem. of this association. The motion was seconded and carried.

Moved that the secretary be empowered to get one dozen ministerial certificates, and that the applicants for such certificates get them from her by paying what they cost her. Motion carried.

Moved and carried that we adjourn to the call of the president.

Saturday.—Meeting called to order by the president at 11 A. M. Reading of the minutes of the last meeting.

The constitution of the tract society was read once more and the secretary, Sister Smith, reported a membership of eighteen.

Moved and carried that we adjourn to the call of the president.

Meeting called to order by the president at 4 P. M.

The Auditing Committee gave their report of the evangelist, secretary and treasurer as follows:—"St. Paul, Neb. Sept. 19, 1896. Annual Report of Secretary, Treasurer and Evangelist.

Total amount received by evangelist. $397.31.

Amount received on back pay $39.42.

Amount donated by evangelist $21.08½.

Less half pay for Nov. 1895, $20.83½.

Total received on this year's labor $376.58.

Amount still due the evangelist $123.47.

Total expense $23.28.

Total amount received by assistant evangelist $22.00

Total amount paid Brother Myers, $20.00

Total received by secretary and treasurer $480.31.

C. T. Story and R. E. Arthand, Auditors."

Moved and carried that the essays read at the conference be published in The Restitution.

Moved that we adjourn sine die. Motion seconded and carried.

The rainy weather during conference week interfered to a considerable extent with the enjoyment of the meetings, still we enjoyed some blessed meetings together. We were strengthened in the faith by hearing the gospel, as it was preached in all its purity by the ministers present, and we were encouraged by seeing three more accept the truth, and go down into the watery grave and rise to walk in newness of life. The preaching brethren present were, T. G. Bartlett of this place, J. R. Oglevie of North Branch, Kansas, J. L. Herriman of Ainsworth, J. G. Haupt of Dakota City, Abnus Adams of Arapahoe, and G. M. Myers of Belle Plaine, Iowa.

How much we enjoy these meetings with those of like precious faith and how quickly the time passes away. It seems that we just get acquainted and begin to enjoy the meetings fully when we must say "good-bye." What a sorrowful time this is and how it makes us long for the time to come when we shall all meet in the kingdom of God. Then there will be no more sad partings, no sorrow, and no crying, all these things will have passed away. May that glad day soon come and may we one and all be ready for it is the earnest prayer of your Sister in Christ.

RENA M. GORDON.

[This report is a little late, but it was not received till Oct. 24, or it would have appeared sooner.—Ed.]

Poetry

Watch and

So hath Christ left us, with
"Watch, watch, and
In life's great garden we can
But still we may
Not lie at ease, but work wh

Yes! we must watch, and w
pray,
Lest we, too, fall;
Temptations hover stronger
God knows them all,
And saves from danger thos

When next Christ comes,
power,
Let him not say,
"What! could ye not watch
Perchance this day
May witness that return
pray!"

Communi

Smith and Wilson Number

First Proposition:
Resolved; The soul
exists in a conscious
after the death of the
affirms. Wilson denies

When we have shown
soul and spirit, that
preserved until the com
the apostle prays, 1
where we follow under
ance the body to earth
Paradise, or the third
xvi. 22 and xxiii. 43,
and the spirit ascendin
returning to God, xiii.
Father, Luke xxiii. 46
among the spirits of j
perfect, Heb. xii. 23;
taught that the wicke
into hell, Psa. ix. 17,
strayed, Matt. x. 28, th
ing rest and finding non
tormented, Luke xvi. 2
that where Jesus is they
(for they died in their s
21, while the disciples c
36, Phil. i. 23, it does
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thus shown to fail on t
wicked is unending. In
the case it must conti
that the heart revolts
spirits of men suffering
the sins of this brief
number of answers. It
for the sins of this b
times over there. God
soul that can be saved.
that now. The probab
gates of the city of lo
open forever, the d
men will love darkness
light. The difference be
tarians and Universalis
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too good to be damn
hold that God is too
anyone. They, with
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God's wisdom, his abili
Is it not an unwillingne
plain Word of God to
theories?

The backbone of the
negative is broken whe
death does not mean a
Christian is dead. Col.
are dead, yet can hear,
pass from death to life.

Even the physically
Jesus says so. The
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of dead men, but of liv
God of Abraham; hen
alive. Paul teaches th
we call death is to the
saints sleep, "that whe
sleep, we should sleep
him." 1 Thess. v. 10.

If physical death me
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after the death of the
28. That destroying
hell. Luke xii. 5.

In Matt. xxv. 31-4
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human destiny. In th
said of extinction of be
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the wicked Cesars, th
the babes slain by He
the moment of death t
nothing. They rest fr
Then the resurrection,
forth. The apostles w
right hand, the babes
sters of iniquity will
They will be snuffed ou
they never had been. C
justice in that? Sendi
children into fire pr
devil and his angels.
for one dying at five o
ing the same as that
wretch. The Scripture
of punishment, Luke xi
and many. The punis
be everlasting. Then
endure. In Rev. xx. 1

Poetry.

Watch and Pray.

So hath Christ left us, with the sacred charge,
"Watch, watch, and pray!"
In life's great garden we can roam at large,
But still we may
Not lie at ease, but work while it is day.

Yet we must watch, and while we watch must
pray,
Lest we, too, fall:
Temptations hover strangely o'er our way;
God knows them all,
And saves from danger those that on him call.

When next Christ comes, in all his glorious
power,
Let him not say,
"What! could ye not watch with me one hour?"
Perchance this day
May witness that return! Then "watch and
pray!"

Communicated.

Smith and Wilson Discussion Number 16.

First Proposition:

Resolved: The soul or spirit of man exists in a conscious unending state after the death of the body. Smith affirms. Wilson denies.

When we have shown man his body, soul and spirit, that these are to be preserved until the coming of Christ as the apostle prays, 1 Thess. v. 24: where we follow under inspired guidance the body to earth, the soul to Paradise, or the third heaven, Luke xvi. 22 and xxiii. 43, 2 Cor. xii. 2-4, and the spirit ascending, Eccl. iii. 21, returning to God, xiii. 7, received the Father, Luke xxiii. 46, Acts vii. 59, among the spirits of just men made perfect, Heb. xii. 23; when we are taught that the wicked are turned into hell, Psa. ix. 17, their souls destroyed, Matt. x. 28, their spirits seeking rest and finding none, Luke xi. 24, tormented, Luke xvi. 23, in hades so that where Jesus is they cannot come, (for they died in their sins) John viii. 21, while the disciples could, John xiii. 36, Phil. i. 23, it does not seem necessary to prove that the punishment thus shown to fall on the souls of the wicked is unending. In the nature of the case it must continue. If we say that the heart revolts at the idea of spirits of men suffering eternally for the sins of this brief life there are a number of answers. It is not merely for the sins of this brief life. Sin continues over there. God will save every soul that can be saved. He is doing that now. The probability is that the gates of the city of love will remain open forever, the difficulty will be that men will love darkness rather than light. The difference between the Unitarians and Universalists has been defined thus: the first believe that man is too good to be damned, the latter hold that God is too good to damn anyone. They, with Eld. Wilson, neutralize everlasting punishment. In all three cases isn't it a lack of faith in God's wisdom, his ability to do right? Is it not an unwillingness to allow the plain Word of God to supplant their theories?

The backbone of the theory of the negative is broken when it is seen that death does not mean annihilation. A Christian is dead. Col. iii. 3. Sinners are dead, yet can hear. Jno. v. 25 and pass from death to life.

Even the physically dead are alive. Jesus says so. The patriarchs are alive. Luke xx. 38. God is not a God of dead men, but of living. He is the God of Abraham; hence Abraham is alive. Paul teaches the same. What we call death is to the New Testament saints sleep, "that whether we wake or sleep, we should sleep together with him." 1 Thess. v. 10.

If physical death means an annihilation, how could God destroy the soul after the death of the body? Matt. x. 28. That destroying is to cast into hell. Luke xii. 5.

In Matt. xxv. 31-44 we have the sentence pronounced which shall seal human destiny. In that not a word is said of extinction of being. As I understand it, the negative teaches that the wicked Cesars, the apostle, and the babes slain by Herod, have from the moment of death till now known nothing. They rest from their labors. Then the resurrection, all will come forth. The apostles will be on the right hand, the babes and the monsters of iniquity will be on the left. They will be snuffed out, be as though they never had been. Can you see any justice in that? Sending the innocent children into fire prepared for the devil and his angels. The punishment for one dying at five or six years being the same as that of a hardened wretch. The Scriptures teach degrees of punishment, Luke xii. 46 few stripes and many. The punishment is said to be everlasting. Then the subject must endure. In Rev. xx. 10 it is said that the devil is tormented forever and ever. If he endures, why should not his companions in sin. There is not a word said to imply an end. The wrath of God abides on the wicked. How can he, if he does not exist?

"Destruction," "perish," and that class of words do not mean annihilation. Suppose a fire wipe out a Wisconsin village, burning some to death. Letters, or reports to newspapers, would use language found in the Bible. "Dust returned to dust and ashes," "destroyed," "perished," "of whole families annihilated," "burned up root and branch," "men tread down their ashes," "are no more," and yet no one who wrote or read would suppose that the soul or spirit was included. Not unless he held the unscriptural theory of the negative.

To recapitulate all the square conflicts between the negative and Jesus would take more space than we have.

The negative feels that if he can call a truth pagan that settles it. Abraham was a pagan. Job ditto. Luke and Cornelius the same. Paul quoted from pagan authors. He told pagans that they were sons of God. The New Testament was written in a pagan tongue. Sometimes in order to hit an argument he could not meet, he would snatch a bottle of eau cerna, or say it was pagan when it was not. Josephus was not a pagan. He was pagan when it was the chief witness as to the belief of the Sadducees, and the meaning of the word "demon." He helped in one of the most conclusive arguments as to the existence of the spirits of the wicked men after death. To escape its force the negative, paying no attention to the arguments laid down to show that it could not be humor, dogmatically asserted that it is funny. The sacred writers say it was not. A man might be a lunatic and have a demon too; a demon could make the possessed man act like a lunatic, or make him deaf and dumb, but Jesus and the twelve probably knew what they were talking about. Jesus never taught nor endorsed error. He spoke of Beelzebub as one of the names of Satan, just as it was current among the Jews. To say he endorsed error is to stain his name. He gave his apostles power to heal all manner of diseases, and to cast out demons. When they came back and reported that even the demons were subject to them in Jesus' name he said, "I beheld Satan as lightning fall from heaven." The demons said "Art thou come to torment us before the time?" No case of lunacy there. The demons besought him not to send them into the abyss. Luke viii. Seven demons or a legion of demons were in one person. The negative sees in that a complication of diseases. So the apostles healed diseases and healed demons. If we can change the New Testament every time his theory limps he can prove anything. Acts xvi. records a case of a woman with an unclean spirit. She could tell fortunes. Lunatics do not foretell. "He came out of her." Jesus and the apostles never speak of disease as "he." Why should Dr. Luke when writing of a case which happened years before? The doctor was at Philippi, he knew the circumstances, and did not need to bend to the prejudice of Theophilus and all the rest of us.

Prof. Huxley teaches that Jesus and the apostles were mistaken as to demoniacal possession, infidels have always said so, but Pharisees of Jesus' day gave a different explanation.

It is rather tough on a man to be obliged to say that Jesus endorsed error, and led his apostles to believe that they cast out demons, when he knew that they did not. The wild interpretations of Scripture necessary to sustain this Sadducean theory ought to convince any normal man of its error. Jesus says plainly, "Whosoever liveth and believeth in me shall never die." Jno. xi. 26. Because Satan told a lie, telling Eve that she should not surely die if she disobeyed God, it does not follow that Jesus' saying is untrue.

Paul adds that Jesus abolished death, bringing life to light. So he speaks of departing, his body he calls a tent. 2 Cor. v. 1, his death a departure to be with Christ. What we call death, Jesus and Paul call sleep. He that believeth on the Son of God shall never die. The body is not the real man. It falls on sleep, but the believer never dies.

The negative overrides these emphatic teachings to say that Jesus meant "He that believeth shall die once, but not the second time." You can choose.

The probability is that Jesus knew. As the stars fade away in the light of the sun yet shine on, so our friends. The outward man perishes, it is mortal, while the term "mortal soul" is avoided by the sacred writers, and the "[illegible]" by Eld. Peter, 1 Peter iii. 4, all we see is temporal, but he that doeth the will of God abideth forever.

Jesus rebuked the ancient Sadducees, he said Abraham was alive, they said he was dead. When God says anything, that ought to end it for every one who wishes favor from heaven. But the answer of the negative, though he has not written it yet, would be, "God calls things that are not as though they were." 1 Cor. i. 28, and so he speaks of Abraham as alive. But God does not do so, the passage does not say nor mean that, such a statement makes Jesus use as truth that which is false.

So Paul says plainly, 2 Cor. xii., that he was caught away to the third heaven, to Paradise. How desperate the theory which makes out that Paul was caught away to the new heavens, which are not yet created.

It is marvelous how many times this theory has to bring in a forced, unnatural and violent interpretation of the Word. It is a pity that such kind hearted men should hug a theory which violates the highest teaching of the Master so often.

Some time they must see that they have been propagating error all these years. If their theory were not in such direct conflict with the Bible, it would strengthen the hands of the wicked. Men are bad enough as it is, but if they thought that there is no hereafter, merely a sinking into unconsciousness how much more reckless they would become. To preach this theory is to explain away much that Jesus said, it is not to preach the gospel. With kindest regards to all our readers I leave the subject for your decision before him who said, "Ye shall know the truth and the truth shall make you free."

GEO. T. SMITH.

REPLY NO. 16.

A short time since Eld. Smith intimated that I entertained a belief that "*innocent*" children would receive the punishment awaiting ungodly people, to which I entered an emphatic denial. After such denials I was more than surprised I was grieved, to find the following in Eld. Smith's present paper speaking of Herod, and the children slain by him, he says: "At the resurrection all will come forth. The Apostles will be on the right hand, the babes and the monsters of iniquity on the left. * * * Can you see any justice in that? Sending the innocent children into fire prepared for the devil and his angels." Such a doctrine is perfectly infamous, it is revolting in the extreme. No person on earth has ever heard me advocate such a vile abomination. Eld. Smith knew I did not believe it, seeing but a short time has elapsed since I replied to his former insinuation. I will say once for all, no one will be raised to suffer "the second death," except those who are worthy of it. The "*innocent*," either young or old will not be raised to suffer the "second death." What purpose could he have in trying to fix such a revolting doctrine upon me? My opinion is, that he feels he has failed to prove his proposition, and seeks to cover his failure by raising a prejudice. In the proposition he engaged to prove that "The soul or spirit of man exists in a conscious unending state after the death of the body." Without fear of successful contradiction I say that not a single reader can put his or her finger on one passage of Scripture that he has quoted, which affirms the present immortality of either the soul or spirit. The reason is, they are not in the Book to be cited.

THE DEVIL TORMENTED FOREVER.

He quotes Rev. xx. 10, and gives that as an evidence of immortality of the devil and whatever is cast into the lake of fire. Eld. Smith does not seem to realize that the words "forever," "everlasting," etc., are used some 200 times in a limited sense. All lexicographers of any note admit that it is thus used. The passage in Rev. xx. is one of them. A similar passage to this is found in Isa. xxxiv. 9, 10.

Speaking of Idumea, it says, "The land thereof shall become burning pitch—it shall not be quenched night or day. The smoke thereof shall go up forever; from generation to generation it shall lie waste. None shall pass through it forever and ever." That prophecy has been fulfilled. That "forever" is now in the past. When these words are used in a limited sense, they simply measure the length of time the object spoken of can last.

In Rev. xx. the circumstances surrounding the passage show that it is symbolical and temporary. This is evident from what is cast into it. The beast is cast in representing a civil system; can that burn, and suffer torment? The devil is also cast in, which is called in the Scriptures the red dragon, this interpreters say is pagan Rome. Think of burning and tormenting that pagan system.

The false prophet is cast in, representing a false religious system, what nonsense it is to talk of casting political and religious systems into a lake of fire.

It shows upon its face that the Scripture is a symbol of destruction, making an end of what is cast into it. The wicked are also cast in. The explanation of the symbol is placed at the end of texts speaking of the lake of fire. "*This is the second death.*" There never will be a resurrection from *that* death. "They shall remain in the congregation of the dead."

"Death" is cast into the lake. "Hell" is also cast in. Can death and hell be burned and tormented? Before "hell" is cast in, it gives up its dead, and hell being destroyed there is no hell to send them back to. In this hell (*hades*) Eld. Smith has his place of torment, and paradise also. What will become of them when hell is cast into the lake of fire?

The "*forever*" connected with the lake of fire, ends with the close of the "day and night" period. The time will arrive when there shall be "*no night there*," and at that time, pain, sorrow and crying will also end. Hence, no such thing as the imaginary infernal hell of torment can exist beyond that period, because the forever, limited by "day and night," ends when there shall be "*no night*," "*no pain*," "*no sorrow*," "no death."

I will give a few samples where the word forever is used in a limited sense.

"Shew bread be an ordinance forever."

"Serve (his master) forever." "Leprosy shall cleave unto thee and thy seed forever" "be your bondmen forever." "Stones be a monument forever." etc.

Eld. Smith speaks of punishment being graded, few or more stripes. That is correct, but it all ends in being "punished with everlasting destruction." 2 Thess. i. 7. Is punishment graded in the infernal regions where they are supposed to be roasted throughout all eternity?

Eld. Smith intimates that I "neutralize everlasting punishment," and am unwilling to let "the plain Word of God supplant my theory. The plain Word of God says everlasting punishment is "everlasting destruction." "Shall be punished with everlasting destruction." 2 Thess. i. 9. I reverentially bow to it, and accept every word of it, but I absolutely reject the pagan notion of endless torment. That is not Bible.

As to the word "demon," the Bible classes *every adversary*, no matter what it was, as a devil, at one time Jesus called Peter Satan. Judas was also a devil. It is not limited to disease, or supposed spooks. I have not space to review Eld. Smith's remarks about devils in this paper. They are too nonsensical to bear criticism.

Eld. Smith says, Paul calls "death a departure to be with Christ." He positively does no such thing. The word translated "depart" in the Greek is "return." The grammatical analysis of the text confirms the word "return," as in harmony with the original.

John iii. 13: "No man hath ascended up to heaven."

John xxiii. 33: "Whither I go ye cannot come."

He says, Paul says, "he was caught away to the third heaven." Paul says he had a *vision* about some other man being so caught away. It was *not* a matter of fact, but only a "*vision*," a kind of a dream. Eld. Smith's evidence is found in dreams, visions, spectres, etc. The Old Testament was too much for him, he tried to throw that overboard.

The Word of God is the thing to tie to, there is something satisfactory for the mind to grasp.

Eld. Smith quotes "whosoever liveth and believeth in me shall never die," as though that proved the deathless nature of man. It has reference *solely* to the living believer who may be living when Jesus comes to raise the dead. "He that liveth," is in contrast with he that is dead. They "shall never die," being changed "in a moment, in the twinkling of an eye." Every child of Adam except those die. To say it is the spirit that don't die is a fallacy, the Bible never in a single instance ascribes immortality to either soul or spirit.

SOULS ENTER THE GRAVE.

Psa. xvi. 10: "Thou will not leave my *soul* in hell."

Isa. xxxviii. 17: "Thou hast in love to my *soul* delivered it from the pit of corruption."

Job xxxiii. 18: "He keepeth his soul from the pit.

Psa. xlix. 15: "God will redeem my *soul* from the power of the grave."

Acts ii. 31: "His soul was not left in hell."

SOUL DIE.

Matt. xxvi. 38: "My soul is exceedingly sorrowful, even unto death."

Jas. v. 10: "Shall save a soul from death."

Ezek. xviii. 4: "The soul that sinneth it shall die."

Rev. xvi. 3: "Every living soul died in the sea."

Ezek. xiii. 9: "To slay the *souls* that should not die, and to save the *souls* alive that should not live."

Isa liii. 12: "He hath poured out his soul unto death."

Psa. lxxviii. 50: "Despised not their soul from death."

Josh. x. 28: "He utterly *destroyed* them and all the *souls* that were therein."

THE WICKED SHALL CEASE TO EXIST.

Psa. xlvi. 12, 14, 20: "Man that is in honor and understandeth not, is like the beasts that perish."

Isa. xxvi. 13, 14: "Thou hast visited and destroyed them, and made all their memory to perish."

Prov. xxi. 16: "Shall remain in the congregation of the dead."

Psa. xxxvi. 10: "For a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be."

2 Pet. ii. 12: "But these as natural brute beasts made to be taken and destroyed, * * * shall utterly perish in their own corruption."

2 Thess. i. 9: "Shall be punished in everlasting destruction."

THE WORD IMMORTAL OCCURS ONCE AND IMMORTALITY FIVE TIMES IN THE BIBLE.

1 Tim. ii. 19: "The King eternal, immortal, invisible."

1 Tim. vi. 15: "The King of kings, the Lord of lords; who only hath immortality."

2 Tim. i. 10: "Brought life and immortality to light through the gospel."

Rom. ii. 6; "Seek for glory, honor and immortality, eternal life."

1 Cor. xv. 53, 54: "For this corruption must put on incorruption, and this mortal must put on immortality."

And when "this mortal shall have put on immortality," etc.

ETERNAL LIFE NOT A PRESENT POSSESSION.

1 John i. 25: "And this is the promise that he hath promised us, even eternal life through Jesus Christ."

2 Tim. i. 1: "According to the promise of life."

Titus i. 2: "In hope of eternal life, which God that cannot lie promised before the world began."

Titus iii. 7: "Made heirs according to the hope of eternal life."

Rom. ii. 6: "Seek for glory, honor and immortality, eternal life."

Gal. vi. 8: "He that soweth to the spirit shall of the spirit reap life everlasting."

FUTURE LIFE DEPENDS ON THE RESURRECTION.

Dan. xii. 2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Psa. xlix., "But God will redeem my soul from the power of the grave."

Isa. xxvi. 19: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in dust."

Phil. iii. 10: "If by any means I might attain unto the resurrection of the dead."

UNCONSCIOUS STATE OF THE DEAD.

Eccl. ix. 10: "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Psa. vi. 5: "In death there is no remembrance of thee."

Isa. xxviii. 18, 19: "The grave cannot praise thee, death cannot celebrate thee, they that go down to the pit cannot hope for thy truth."

Eccl. ix. 5: "The living know that they shall die; but the dead know not anything."

Psa. cxlvi. 3, 4: "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

MAN MADE OF DUST.

1 Cor. xv. 47: "The first man is of the earth earthy."

Gen. ii. 7. "The Lord God formed *man* of the dust of the ground."

Job xxxiii. 6: "I also am formed out of clay."

Gen xviii. 27: "I have taken upon me to speak unto the Lord, which am dust and ashes."

Psa. ciii. 14: "He remembereth that we are dust."

Job x. 9: "Thou hast made me as the clay; and wilt thou bring me into dust again?"

SOULS CAN BE DESTROYED.

Psa. xxxv. 17: "Rescue my soul from their destructions."

Psa. lxiii. 9: "Them that seek *my soul to destroy it.*"

Acts iii. 23: "Every *soul* that will not hear that prophet shall be *destroyed.*"

This ends the debate on this topic, but it will be continued on the subject of the Pre-millennial Advent of Christ, and the signs of its near approach.

W. H. WILSON.

Is the Book of Revelation a Mystery?

With the book of Revelation "which God gave unto his Son to shew unto his servants things which must shortly come to pass." before me I find it a great book, I find it is a book which all other Biblical books end and meet. Without it, most if not all the future would be a mystery. While many say the book is a mystery in itself, if it contains only mysteries, that which man cannot understand, read or hear, why did he say, "Blessed is he that readeth, and they that hear the words of this prophecy?"

1. It sets forth the second coming of our Savior, and makes it too plain to be a mystery.

2. If it is a mystery in regard to the reign of Christ with his saints, Matt., Luke and 1 Cor. are also a mystery, and not only this but also the coming of Christ.

3rd, If it is a mystery concerning the resurrection of both the just and unjust, all the books before it are full of mysteries.

4. If it is a mystery concerning the second death, why not call the books before it a mystery when the words die, death, dead, etc., occur only twenty-five hundred and eighty-two time in the Bible.

5. It cannot be the destruction of this earth which is a mystery, for the other books would also be a mystery on this subject. You will find 2 Peter and Rev. xx. in harmony on this point.

6. It surely could not be the new heaven and new earth that is a mystery to us, because it is mentioned once in Revelations and three times in the books before it.

7. Next comes that great mansion. We find that Abraham looked for a city, away back in his time before this revelation was given to man, nor even the New Testament. Today we know how wide, long, how many gates, how many walls, and what they are built of and goes so far as to tell us who can enter its gates, and who are to walk in the light of it. It even tells us of the tree of life, and what the leaves are for, and who may have a right to the tree of life.

Now we do not find it so great a mysterious book after all. We find the whole Bible from Genesis to Revelations are in harmony with each other, and that the book of Revelations forms the final consummation of all things of which all other Biblical books end and meet.

Blessed are they that do his commandments." Dear reader, have you obeyed them, are you walking in the ways of the Lord? If not, today is the accepted time. Come and take of the water of life freely. May the Lord help you to come.

Yours in hope of eternal life.

JOHN H. COX.

THE power of feeling for animals realizing their wants and making their pains our own, is one which is most irregularly shown by human beings. A Timon may have it, and a Howard be devoid of it. A rough shepherd's heart may overflow with it, and that of an exquisite fine gentleman distinguished man of science may be as utterly without it as the neither millstone. One thing I think must be clear: till a man has learnt to feel for all his sentient fellow-creatures, whether in human or in brutal form, he has not yet seconded the first step towards true civilization nor applied the first lesson from the love of God.—*Frances Power Cobbe.*

The evidence of true holiness is hatred to, mourning over, and forsaking of sin.

Excursion Rates via Pennsylvania Lines for Voters.

For the accommodation of persons desiring to go home to vote, excursion tickets will be sold via Pennsylvania Lines as follows:—Nov. 2nd and 3d to stations on the Pennsylvania Lines West of Pittsburgh not exceeding two hundred miles from selling station, and on Nov. 2d to stations more than two hundred miles from point where ticket is purchased, except to or from Pittsburgh, Allegheny, Erie, Bellaire and Wheeling. The low rate is open to all. Excursion tickets will be good to return until Nov. 4th, inclusive. For rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent. J. E. Hines, Plymouth, Ind.

Selected.

"The Second Coming of Christ." No. 2.

Heb. i. 6, according to the Revised Version, says, that the first born is to be brought again into this inhabited earth. "Every eye shall see him, and they also that pierced him." Rev. i. 7. I need not multiply passages. These are very plain. If your theory of the Bible allows you to play fast and loose with them, then we know where we stand, and what is and what is not the controversy between us.

II. But what are the evidences that he is to come in the midst of the ages and not at the end of all time? All the prophets tell of a redeemed earth—redeemed nations, the palingenesis, a millennial time, the last term, of course, taken from the Apocalypse. The Scriptures reveal two things,—*an age* and *an event*. The age—of glory for this earth, the event—the coming of our Lord. Which precedes? Is the world under present conditions and with the present preaching of the gospel to gradually grow into the millennial glory, and Christ to come after that; or does the Word teach that the reverse is true, and that this dispensation we are now in is parenthetical, elective, preparatory, full of import in the plan of God, but by no means the kingdom promised? Much in the work to do; in the work we omit; and in our expectations and the spiritual attitude of the disciples depends upon the answer we are constrained to give to this question. It certainly is not an idle question.

There are in my lines of argument that should make this plain. Let us indicate but a few:—

1. Disciples are told all through the New Testament to watch for his coming as imminent. By imminent, of course, I do not mean sure to come soon, but liable to come, nothing else to be waited for, nothing else revealed as an object of hope. That seems to have been the attitude the Christians were to be in waiting, expecting, looking for the absent Lord, faithful in doing what was committed to them to do, during his absence; because he might return in their day to call them to account as to their stewardship, not the judgment day of the world, but an accounting day for his brethren.

So, in Titus, the coming is called "The Blessed Hope." Of the Thessalonian Christians it is said that they "turned to God from idols, to serve a living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus (his earthly name again) who delivereth us from the wrath to come." And the Greek word here means "to wait up to;" no word could be stronger. A word equally strong is used in Phil. iii. 20: "For our citizenship is in heaven; from whence also we wait for a Savior, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of his glory."

I need not multiply passages of this kind. We are exhorted to watch and to wait for his personal coming; but that cannot be done on the theory that he comes not until after the thousand years is complete. The theory must be wrong as it nullifies the command. Practically it has nullified the command wherever it has had sway. The church has ceased to look for the coming of the Lord. If he were to come today, Christendom would be unutterably surprised. The fact is, he is not wanted.

Then, there has followed, as a most natural consequence, a perversion from the command to look for him, to a command to look for death. And so it comes about that it is thought to be very pious to look downward into the grave, to meditate on death, and so many of our hymns ridiculously close with reflections regarding the bier and the tomb. To offset that, there has been of late an attempt to give the lie to the Bible, and call death a sweet angel. A whole mass of heathen philosophy has been appealed to, and no end of sentiment, to try to cover up with roses the narrow house. The Christian way is "the blessed hope," the "upward look."

Extremely little is said about death in the writings of the New Testament. Let me stop right here to repel the distortion that makes death and the Lord's coming synonymous. One of the most essential things I believe is to get the dust of habit out of our eyes on this subject. The fact is that the two are at opposite poles. In death we look down. For the Lord's coming we look up. In one we weep, in the other we rejoice, as when dear ones come home. Death is a separator. The Lord's coming brings reunion. Death is an enemy. The Lord's coming brings to us the best friend. Death is the evening of life. The Lord's coming is a glorious morning. The Christian is totally delivered from thinking about death. It is as if it were not. It is as the epitaph on Dean Alford's tomb runs: "The inn of a traveller on his way to Jerusalem." He makes little of it, but everywhere he is to look for the Lord's coming. (Don't you see, if death is the Lord's coming, then to be Scriptural you must preach on it; urge people to meditate on it.)

II. Let me give you but one more line of thought now to show that our Lord comes before the Millennium.

We are nowhere led in the Word to expect the grand and complete triumph of righteousness in this dispensation. The tares are the children of the wicked one, and they are to grow together with the wheat in a mixed condition till the harvest. The harvest is the end of this age. There is no place for a Millennium of blessedness there. The secret working of the spirit of Antichrist is to go on until it heads up in the full development of the man of sin, and the Lord destroys him with the brightness of his coming. But the Millennium is after Antichrist's destruction. In John's great epistle, which says most about the secret working of Antichrist, the Holy Spirit is promised to keep the Christian from being led away by him, to give him a spirit of discernment as to his wiles, but not to destroy him, either gradually or suddenly. No, he continues working till the end of this age. There is no room for a glory time on this age before it comes, but after.

Carefully collate the passages that speak of Antichrist, and there will be seen to be no possible place to get a Millennium in till after the appearing of our Lord. There will be found to synchronize several very great events—the destruction of Antichrist, the binding of Satan that he should deceive the nations no more, the coming of the Lord, the resurrection of the saints of the first resurrection, the restoration of Israel, and the beginning of the Millennium. It is folly to expect the regeneration of nations, even our own, while Satan is deceiving them as he does till that time comes.

Let me read one more passage that pictures for us the state of things when the Lord comes. Luke xvii. 26-30 (R. V.): "And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise even as it came to pass in the days of Lot, they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all. After the same manner shall it be when the Son of Man shall be revealed." As he took out Lot from Sodom, so will he take out his people first before any destruction, but surely, there is no place to get in a Millennium before he comes. So far as I have seen this is the uniform, consistent teaching of the Scriptures.

III. Let me now, as briefly as I can, reply to some objections that have come to me, and that you may have heard.

1. It is objected that the doctrine advocated is founded on a quite literal interpretation of the Scriptures.

Answer. It is founded on the idea that the Bible can be understood and was written for the purpose of being understood; that it needs not so much to be interpreted as to be believed. The great trouble is that man does not want to believe anything he cannot measure.

2. It is objected that this doctrine is pessimistic. I repel that charge with all my might. I am getting hardened to being called a pessimist, but I know I am the very best kind of an optimist. I see things for this old earth of ours and for its society, the glory of which has not even entered into the thoughts of modern reformers. I most heartily pity the man, that feels under the necessity of being an optimist in these days of thickening gloom, who sees not God's plan o. the ages, as it is revealed in the Word of God, and is expecting all from the development of man.

"Well roars the storm to him who hears
A deeper roar across the storm."

3. It is objected that such a doctrine cuts the nerve of missions. It is too late to say that now. Thousands of the most devoted missionaries in the very hardest fields are ardent premillennialists. All of Muller's missionaries and Muller himself, all of the men of The China Inland Mission, nearly a thousand strong, who are following up the great interior waterways of China, going where no others will dare go, pushing out into Mongolia and into Thibet itself, all the men and women of the International Missionary Alliance scattered now in all parts of the world, going without the promise of a definite salary, in the heat of the Soudan, and on to the Congo, in China and India; these missions are entirely on this basis.

(To be continued.)

Many a Christian trusts Christ to carry him through the valley of the shadow of death, who does not rely upon him to take him through the dread to-morrow. If you are Christ's you have no right to worry. He is a safe pilot. You can trust him in the shallow, quiet river, as well as in the sea beyond.

Announcement.

The Quarterly Conference of the Church of God, of Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 12, 1896.

This meeting will be held in the new church building that has been built the past summer, and it is expected that Brother and Sister Woodward will be here, as the dedication will be at this time. An invitation is given to all brethren and sisters to attend this meeting. The Plymouth congregation are anxious that as many as can will come and aid in the "house-warming," as they are pleased after meeting in a little hall so many years, to have a house separate of their own. Come, all who can, it is the Lord's work we are engaged in, and let us be energetic in its advancement.

J. F. WAGONER, Pres.
A. C. ROGERS, Sec.

Reduced rates are offered for sale by the Nickel Plate Road to points in Michigan, Wisconsin, and the Southwest for the benefit of hunting parties. —Oct. 30.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a preacher of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

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The Nickel Plate Road offers excursion rates to points in Wisconsin, Michigan, and the Southwest for hunters.—Oct. 30.

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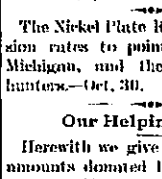

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List of Churches.

The Brethren of the Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scatcher. M. Joslin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows. Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeburn, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Selfick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, on West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable-cars come very near, no ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Brandwyn.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Curtis Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Clause.

The congregation at Schultz, Oregon, meet every Sunday for Bible study by inmates of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. All are welcome.

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In effect Aug. 2 1896.

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No. 21, "	10:36 "
No. 31, "	1:26 pm
No. 15, "	7:57 "
No. 17, Sun. Only	8.50 "

GOING SOUTH.

No. 14, Ex. Sun.	7:35am
No. 6, "	1:51 "
No. 24, "	5:35pm
No. 8, "	9:59 "
No. 16, Sun. Only	8:20am

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Pennsylvania Lines.

Schedule of Passenger-Trains Central Time.

Westward.						
	M	10	38	5	7	
	AM	PM	AM	PM	PM	
Pittsb'gh Av.	7 00		10		7 10	
Allianee ar.	9 50		1		9 45	
Canton	10 26		1		10 20	
Massillon	10 57		2		10 51	
Wooster	11 46		2		11 40	
Mansfield	12 35		3		12 29	
Crestline ar.	1 25		4		1 19	
Bucyrus	1		4		1	
Leipsic	1		4		1	
Lima	2 01		5		1	
Van Wert	2		5		2	
Ft Wayne	3 35		6		3	
	AM		AM		PM	
Arcola						
Columbia City	4		7		4	
Larwill						
Pierceton						
East Lake						
Warsaw	5 31		8		5	
Etna Green						
Rochester						
Bremen						
Plymouth	6 06		9		5	
Grovertown						
Hamlet						
Davis						
Hanna						
Wanatah	6 53		10		6	
Valparaiso	7 21		10		6	
Wheeler						
Hobart						
Liverpool						
Clarke						
Chicago ar.	9 00		12		8	
	PM		PM		PM	

Eastward.						
	20	8	4	80	38	
	AM	PM	PM	AM	PM	
Chicago lv	12 30	3 00	11 30	12 45	11 30	
Clarke	2 33		1 05		1 20	
Liverpool	2 45		1 10		1 30	
Hobart	3 01		1 25		1 45	
Wheeler	3 06		1 30		1 50	
Valparaiso	3 33	4 30	1 56	4 01	2 20	
Wanatah	3 37		2 00		2 24	
Hanna	3 43				2 30	
Davis	3 53				2 40	
Hamlet	3 59				2 46	
Grovertown	4 02		2 33		2 49	
Plymouth	4 30	5 45	2 58	5 00	3 15	
Bremen	4 45		3 27	5 15	3 30	
Rochester	4 51			5 21	3 36	
Etna Green	4 56			5 26	3 41	
Warsaw	5 03	6 26	3 56	5 33	3 48	
East Lake	5 08		4 06	5 38	3 53	
Pierceton	5 13		4 16	5 43	3 58	
Larwill	5 19			5 49	4 04	
Columbia City	5 25	6 58	4 37	5 55	4 10	
Arcola						
Ft Wayne	6 00	7 35	5 23	6 30	4 45	
	PM	PM	PM	AM	PM	
Van Wert	5	6	4	5	3	
Lima	6	7	5	6	4	
Bucyrus	6	8	6	7	5	
Crestline ar.	7	9	7	8	6	
Mansfield	8	10	8	9	7	
Wooster	8	11	9	10	8	
Massillon	9	12	10	11	9	
Canton	9	1	10	11	9	
Alliance ar.	10	2	11	12	10	
Pittsb'gh Ar.	11	5	12	2	11	
	AM	AM	PM	PM		

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TRAINS BOUND EAST

Chicago	3:30pm	5:05am	1:30, m	Local Pt
Stryker				7:00 a m
Hamond	10:23pm	9:07am		9:01am
Hobart	10:52pm	9:45am		10:10am
Valpar'o	11:16pm	10:07am		11:00 m
Wanatah		10:31am		11:26am
Knox	12:12am	11:20am	4:00pm	12:25pm
Argos	12:54am	11:47a		9:55am
Ft Wayne	3:05am	2:30 m	6:45pm	4:05pm
Cle'l'd	10:30am	9:30pm	11:15pm	
Buffalo	4:25pm		8:00am	

TRAINS BOUND WEST

Buffalo	12:05pm		5:35pm	L F
Cle'l'd	7:15pm	6:00am	10:25am	7:00a m
Ft Wayne	4:45pm	4:05am	4:30pm	2:05a m
Argos	6:00am	5:22pm		3:05p m
Knox	6:50am	6:09pm	6:55pm	3:40 "
Wanatah		6:43pm		4:16p m
Valpar'o	8:00am	7:20pm		4:55 "
Hobart	8:24am	7:47pm		5:20p m
Hammond	8:48am	8:09pm		5:35pm
Stryker				6:40pm
Chicago	7. 0am	7:55 pm	9:00 "	

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No. 26, " "	10:07pm
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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JANUARY 6, 1897. NUMBER 1.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

New Year's Wishes.

What shall I wish thee?
Treasures of earth?
Songs in the spring time,
Pleasures or mirth?
Flowers on thy pathway,
Skies ever clear?
Would these insure thee
A Happy New Year?

What shall I wish thee?
What can be found
Bringing thee sunshine
All the year round?
Where is the treasure,
Lasting and dear,
That shall insure thee
A happy New Year?

Faith that looketh,
Walking in light;
Hope that aboundeth,
Happy and bright;
Love that is perfect,
Casting out fear—
These shall insure thee
A Happy New Year.

Peace in the Savior,
Rest at his feet;
Smile of his countenance
Radiant and sweet;
Joy in his presence,
Christ ever near—
These will insure thee
A Happy New Year.

—Frances Ridley Havergal.

Communicated.

Open Letter to Wm. Lanning.

Wm. Lanning, Dear Sir:

Some time has elapsed since I parted with you at Jacksonville, Ill. I have been very busy since then: could not find time to send you the promised Scriptures on the kingdom: the necessity of it: the location subjects and duration. In the first place there is need of a better government, a government that will not oppress the subjects. Under this government there will be no oppression. Mankind has and is proving himself incompetent of making laws to justly govern man. Therefore, the necessity of a better ruler, and better laws rendering justice to all alike. As David the Psalmist has said, "When the wicked rule, the nations mourn:" but again he has said, "He that rules over the children of men must be like a morning without a cloud, ruling in the fear of God."

Such a ruler has never ruled, and never will until Jesus Christ, sits upon the promised throne of David. 2Sam. vii. You will find a covenant made to David, that a son out of his bowels or loins should sit on David's throne; and this Son should build a house for the name of God; but if he commit iniquity God would chasten him. Here are conditions.

In 1 Chron. xxii. 6-10, you will see David's charge to Solomon. Here we find the name of the Son spoken of, that was to build, and did build the house of God at Jerusalem.

Again 1 Chron. xvii. 9-14, we find another covenant concerning a Son that should be of David's sons: and this Son is to build a house; but not a condition in this covenant, and this royal personage has never sat on David's throne, and has never built the house spoken of in the covenant.

In Zech. vi. 12, 13, we are informed that the man whose name is the Branch is to build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne and the counsel of peace shall be between them both (Father and Son). We can make no mistake as to the man whose name is the Branch, Jesus say he is Branch.

In Isaiah ix. 6 and 7, we are informed that a child was to be born and to bear the title of Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace: and his government was to increase upon the throne of David. No Prince, King or Ruler has ever sat on David's throne, or any other throne that bore the above title.

Therefore, we are patiently waiting and watching the indications that his coming is very near. To this end we pray, Our Father who art in heaven, thy kingdom come, and with all its glory prevail.

Again in Luke i. 26-35, we are informed that an angel was sent from God with a message to Mary, informing her that she should bring forth a Son, and the Lord God would give unto this Son the throne of his father David.

All are agreed who this Son is. This is the Son of David's sons, that God has said should build the house of the Lord, and not a condition upon which he should or should not build this house. This Son has been born, was tested, tempted and tried, and came out victorious over death, because of his loyalty to his Father. Therefore, "God even the God, has exalted him at his right hand until the times of the restitution of all things which God has spoken by the mouth of all his holy prophets." Acts iii. 19-21. We learn from Daniel vii. 13, 14, 27, when this Son is to receive this kingdom, and where the kingdom is to be. This is placed beyond a doubt. Matt. xxv. 31-34. Jesus informs us when he shall come in his glory and all the holy angels with him: what he will do, and further more Matt. xiii. 14. "The Son of Man shall send forth his angels and gather out of his kingdom all things that offend." Here we learn there will be some things in his kingdom that will offend. We believe and teach that the kingdom under the whole heaven will have something in it that will offend: and when the mountain of the Lord's house is established in the top of the mountains and exalted above the hills, then and not until then will the Son of David sit upon the throne that God has promised to give him. Then nations will not lift up sword against nation, neither learn war any more. Mal. iv.

We learn from Rev. xx., this King and Son of David is to rule one thousand years: and in 1 Cor. xv. 24-28, we are informed that he must reign until he has put all enemies under his feet. Then the Son shall deliver up the kingdom to the Father, then shall the Son become subject to the Father, that God may be all in all.

This brings us to the end of the reign of a thousand years when all things will be subdued unto God: the finally obedient will enter into the eternal age, and the disloyal and disobedient destroyed by death.

Then the earth restored to Eden beauty, with the trees of life on either side of the river, bearing all manners of fruit of which Ezekiel says shall not be consumed, and the leaves for the healing of the nations.

"Then the tabernacle (dwelling-place) of God will be with men, and God himself will dwell with men and his servants shall serve him, and they shall see his face." Rev. xxii. 4. Jesus has said Matt. v. 8, that "the pure in heart shall see God." Then will the righteous inherit the earth. Matt. v. 5, and never be removed, but the wicked shall not inherit the earth from thenceforth; none but the righteous will inherit the earth.

Then will God's people build houses and inhabit them and plant vineyards and eat the fruit of them, for they shall not build and another inhabit, or plant and another eat: for there will be no death or mortgages or any thing to deprive man of the works of his hands, but every one will sit under his own vine and fig tree and none dare to molest or make them afraid. Glorious golden day of which patriarchs and prophets of Israel have sung and prayed, and last thy Gentile servants come with their offerings to thine altars, presenting their bodies a living sacrifice through the blood of the everlasting covenant that cleanses us from all sin.

Your Brother in hope of coming victory and glory to follow.

D. M. HEDLER.

Righteousness.

Dear Restitution:

I have thought for some time that I would send in a few lines to our dear old paper. In the first place I will say that I feel that we have much to be thankful for. We are living in a time when we hardly know what next will happen. Still we ought to be glad for the privilege we have of living in a land where we can worship God after the dictates of our own conscience. I feel for the poor Armenians, and why they are allowed to be persecuted so, is past my comprehension. Is the hand of God in it, that the nations do not rise and put a stop to it? Unbelieve like Lord Salisbury, in this matter at least, he says, "If England or any one country have a wish to rescue the Armenians and Moslem people from an atrocious misgovernment, they must seek to draw into co-operation as many nations of the world as possible." It is strange that those that call themselves Christian nations (unless the hand of God is in it) do not unite and put a stop to it. This time is at hand that the president has set apart for the people of these United States to leave all their worry and work and keep a day of thanksgiving for the many blessings that have been bestowed upon us through the past year. This seems to me is as it should be. Yet I would have no great and foolish display made either in our worship or our dinner. But if we have any in our midst who have little of this world's goods, I would advise all that can to share with such as those, and not call in with you those that can have these things. "and when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shall be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." Our Lord said in his sermon on the Mount. "Blessed are they who do hunger and thirst after righteousness for they shall be filled." What a blessed promise, and yet how can it be helped from being so, according to God's plan. If we do really hunger and thirst after righteousness, we shall become righteous. For what we hunger and thirst for we will try with all the power we have to attain it. And to obtain it we have to use the means that are given us to get it. To be righteous Webster says, is to be just, agreeing with right. God has made the way plain if we only try to find out his way. He never asks us to do anything until he first shows us the way, like a good parent does his child. He says, "Ask and it shall be given." Yet James says "we must ask nothing doubting." So then if we ask in faith, nothing wavering, we shall obtain what we ask for. Yet it may not be my way, it may not be in your way, yet in God's own good time and way he will give us what we ask for. In seeking for righteousness, we must come under the law that Jesus laid down for us. See what he says. "For I say unto you except your righteousness exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven." In what did their righteousness consist principally. In keeping the law I should judge, by what Paul tells us in Romans. "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law, for they stumbled at the stumbling stone." Now who, or is that stumbling stone? Is it the law that the Jews tried to keep and miserably failed? Oh no, it was Christ our great Law-giver. Isaiah says, "Therefore thus says the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation. And Jesus after he had given the Jews the parable of the householder that planted a vineyard, he asked them "What the lord of the vineyard would do to those husbandmen when he cometh? They say unto him, He will miserably destroy those wicked men, and let out the vineyard to other husbandmen, which shall render him the fruits in their season." Jesus said unto them, "Did ye never read in the Scriptures, the stone which the builders rejected, the same became the head of the corner?" Then to show them that the parable was spoken against them, he says, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." So then if the Jews lost the kingdom of God because they sought it not by faith, we should go to him in faith, knowing that he is able to save to the uttermost. Then our righteousness will exceed the righteousness of the Scribes and Pharisees. We love to read, "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary, they shall walk and not faint." There is danger of our name being left out when the Lord comes to take up his jewels, if we should honor God with our lips while our hearts are far from him

"Could we speak the angel's worth,
Could we sound the glorious birth,
Which in our Savior shines
With more and truer heavenly strains,
And vie with Gabriel while he sings,
In notes almost divine."

M. ALMIRA BROOKS.

Keep Yourself Unspotted.

"Lizzie Brown went into the East Chicago Avenue police station the other day and for the seven hundredth time asked to be sent to the Bridewell. Lizzie is 60 years old, and her once black hair is now silvery white. It is estimated that during the last twenty-five years she has been under arrest seven hundred times, always for the same offense—intoxication. When she gets tired of her sprees she asks to be locked up, and is invariably accommodated."

The above news item from the daily press is but one of the many, many illustrations of the curse which is abroad in our land, sapping the very vitality and higher aims and desires of our natures by its destructive influence. Not only does the parent suffer from the terrible effects of drunkenness, but upon the child, if he have any, the appetite is transmitted through the law of heredity: the wife and mother suffers by being deprived of the necessities of life, and the love of a good husband.

Not only is this curse everywhere in our land, but it is countenanced and upheld by the political parties of this day, and the government licenses the manufacture and sale of the vile stuff. Candidly, then, my brothers, can we vote for a man who is put forward as a standard bearer for any of these parties and not defile ourselves thereby? Think of the number of murders, suicides, paupers, blighted homes, divorces, maniacs, and cheerless homes the curse of drunkenness has caused, and remember that the liquor traffic is upheld by the party in power, and so responsible for all the array of crimes and degradation. Whoever votes with the party that upholds the traffic which causes Lizzie Brown to become drunk and is arrested seven hundred times, is a partyto the crime.

No man can serve two masters. Matt. vi. 24. We cannot serve Christ and an earthly man at the same time. What! do you expect to better the condition of things earthly, and establish peace and prosperity upon earth by elevating a corrupt party candidate to a throne? No! Only peace and prosperity can be hoped for in the return of our Savior to establish his throne upon earth.

His reign will bring joy and gladness to all hearts. He will have dominion over the whole earth, and the far off isles will wait for his righteous law. None shall hurt or destroy in all his holy mount. But look at the other side of the picture. There are 250,000 saloons in this country; 250,000 men are killing every year by the liquor traffic; 1,200,000,000 (one billion two hundred million) dollars spent for liquor per year: and our penitentiaries, jails, alms houses, insane asylums and reformatories filled from this curse.

We cannot serve Christ and the liquor traffic both. It is best to stand aloof and quietly await the coming of the blessed Savior. "Pure religion and undefiled before God is this," says James, "To visit the fatherless and widows in their affections and to keep himself unspotted from the world."

In closing I will insert an offer made by R. H. Morse, Charlotte, N. C.: "I will give any minister in the U. S. 100 acres of land who will teach me by the Bible how I can be a Christian and vote with any party that protects the liquor traffic."

Let us cast our votes for the Savior of the world and we will stand upon a sure foundation.

EDGAR HAVEN.

When Will The Savior Come?

For almost seventeen hundred and seventy-five years this cry has been going up from the lips of God's suffering ones: it is still the burden of song and of prayer. When nerves are quivering with pain, when eyes are looking upon the passing away of loved ones, when hearts are wrung with anguish over the evil deeds of men, the sad and longing refrain bursts forth, "When will the Savior come?" "Jesus come—oh, come to reign!" And when the prayer is said, and the mind grows calm, and hope says,—

"Oh, it will be but little longer,
Linger these many years endure,
Then let my faith and hope grow stronger,
My Father's promises still are true.

Jesus soon is coming—
This is my song,
It delivers the heart when joys depart,
And fires me pressing strong."

But if the cry is touching when it comes from the lips of the bereaved one, how much more touching is it when it comes from the lips of one, who like our dear Omar, has all his life time been shut up in the prison house of pain?

Day after day he comes to me with the same question on his lips:—"Auntie, when do you think the Savior will come?"

He knows he will be released when Jesus comes. He so longs to be made well, that he may work and learn like other people do. But he looks no longer for help from human hands. His eyes are turned to the one sure place of hope.—the coming of Christ.

His trust is not in silver nor in gold, but in the living God who alone can give everlasting peace and health. Thank God, the time of his coming and the time of our deliverance is near, soon will the kingdom come, and tears be wiped away.

S. ROXANA WISCE.

For Our Children.

New Year Resolutions.

There were three little folks, long ago,
Who solemnly sat in a row
On a December night,
And attempted to write
For the New Year a good resolution.

"I will try not to make so much noise,
And become of the quietest boys,"
Wrote one of the three,
Whose uproarious glee
Was the cause of no end of confusion.

"I resolve that I never will take
More than two or three pieces of cake,"
Wrote plump little Pete,
Whose taste for the sweet
Was a problem of puzzling solution.

The other, her pencil to fill,
Began with, "Resolved that I will"—
But right there she stopped,
And fast asleep dropped
Ere she came to a single conclusion.

The Story of Israel Beyond the Sea. No. 65.

THE SOJOURN AT SINAI.—A PARTIAL REVIEW OF EXODUS.

We have been with the children of Israel at Sinai ever since they camped before the Mount as described in the 19th chapter of Exodus. We have learned, that if they obeyed the Lord, it was his intention to make of them a kingdom of priests and an holy nation, that they might be preachers of righteousness and a blessing to all the nations of the earth. We have studied the laws that were given them, and have imagined ourselves taking part in their feasts. We have read of the great angel that went with them, and have rejoiced in the precious promises that were theirs. We have seen Moses writing all the words of the Lord, and have heard the voice of the people saying, "All that the Lord hath said will we do, and be obedient."

We have watched Moses going up into the Mount, and have gone over what was said to him there, about making the tabernacle and all its sacred furniture, setting apart Aaron and his sons for the priesthood, preparing their garments, sanctifying them by sin-offerings, burnt-offerings, wave-offerings, and heave-offerings, of the continual burnt-offering of the two little lambs, that were a type of Jesus, how the furniture of the tabernacle was to be placed,—of the anointing oil and the incense, of who was to do the work, of the tables of stone, of the idolatry of the people while Moses was in the Mount, and of the result of that idolatry. We have read the prayer of Moses when he returned to the Mount after breaking the tables of stone, and have heard the gracious answer to his pleading, "My presence shall go with thee and give thee rest."

We have tried to get an understanding of the court and of the size and form of the tabernacle, as described from the beginning of the 35th to the close of the 39th chapter.

We have seen the Israelites coming in crowds, with their precious gifts of gold and silver and brass and wood, and finely woven, embroidered cloths; and have watched Bezaleel and Aholiab, and other chosen ones at their sacred work of smoothing the boards, plating them with gold, making the ark, the altars, the candlestick, the laver and the table.

And now, all is completed, *It has been done as the Lord commanded*, and Moses looking upon it and seeing this, gives the workmen his blessing.

The one important thing in all our work for God, is doing it as he has commanded. If it is done in our own way, it will not be accepted and we shall receive no blessing.

"And it came to pass in the first month, in the second year, on the first day of the month, that the tabernacle was reared up."

It is just a year since the children of Israel started out of Egypt. Their journey began on the first day of the month Abib, or Nisan. That month, in all their reckonings, was to be the first month of the year to them. Ex. xii. 1. They reached Sinai the first day of the third month. Ex. xix. 1. So it is ten months since Moses first went up to God, and the Lord called to him out of the mountain. EX. XIX. 3.

And Moses reared up the tabernacle and spread abroad the tent over the tabernacle, setting everything in order as God had commanded, anointing and sanctifying all. Num. vii. 1.

It is at this time that Aaron and his sons are anointed, and the princes of the tribes bring their offerings. For the story of this eventful day is not finished in the closing chapter of Ex. Its details are scattered through Leviticus and Numbers. See Lev. viii. and Num. vii. Much that we have been learning in Exodus, we shall find repeated in these books in a fuller form, with much more added, and the same thing will occur in Deuteronomy. You will learn more about it by and by. We have brought it up now to show you how the books are connected.

"When all was set in order, then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon." It is the same cloud that has led them to Sinai. It is the cloud of the Lord,—a sign that he is with his people through his messenger angel. The angel is hidden in the glory of the cloud. When the people are to journey the cloud will rise above the tabernacle. When they are to rest, it will remain upon it, a cloud by day and a fire by night.

AUNTIE WISCE.

So live that, when thy summons comes to join
The innumerable caravan, which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry-slave at night,
Scourged to his dungeon; but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him and lies down to pleasant dreams.
—Wm. Cullen Bryant.

Losing the temper takes all the sweet pure feeling out of life. You may get up in the morning with a clean heart, full of song, and start out happy as a bird, and the moment you are crossed, and you give way to your temper, the clean feeling vanishes and a load heavy as lead is rolled upon the heart, and you go through the rest of the day feeling like a culprit. And any one who has experienced this feeling knows that it cannot be shaken off, but must be prayed off.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JANUARY 6, 1897.

AS MAN can no more work himself up into an immortal existence, than a horse or a cow can work itself up into humanity.

"IF is inconceivable that if God were dealing with immortals, he should speak of no punishment but utter extermination, which is the truth of the matter."

WHENEVER we pray we ought to feel that God is there, because we know he is not far from every one of us. If we fail to realize this, we fail in the first qualification of acceptable and profitable prayer.

JUSTIN MARTYR wrote—Is the soul by itself man? No.....If the Savior proclaimed salvation to the soul alone, what new thing beyond what we heard from Pythagoras and Plato and all their band did he bring us?

IN the Greek of the New Testament Christ is said to be *Nikasmos* and Nikasterion. And when we turn back to the Septuagint for the *use* of these terms, and their congeners, we find them to mean *sin-offering, mercy-seat, forgiveness, merciful, gracious,* and the like.

IT might be well for those who try to undermine the authority of the Bible to remember that human sacrifices bled on the altar of some of the most polished nations of antiquity as well as among rude and uncivilized peoples. It was so in Egypt, Canaan, Assyria, Phœnicia, Greece, Carthage, Rome, India, Mexico, India and Britain.

WE have seldom met with such clerical assurance or presumption as the following from Spurgeon:—"Now for a mighty attack upon the mercy-seat, that you may win power to overcome the gates of hell. Let us be vehement—violent, I was about to say—for the kingdom of heaven suffereth violence and the violent taketh it by force. Let us cannonade the gates of heaven."

THE Scriptures of the Old Testament abound in the use of the word life for the higher moral or spiritual life or experience. But all the same, the axial idea about it is continuance of living existence. And when "life is used of eternal life the idea of continued existence is not dropped out of it. So of "death;" its use for the loss of all that is good in life does not exclude its use for the loss of continued existence.

Britain and New Testament Times.

In Ackland's History of England we give the following in relation to Britain and New Testament Times:—

B. C.

55. Julius Cæsar's first invasion of Britain.

54. Cæsar's second invasion.

A. D.

15. Edict of Augustus in favor of the Jews in Britain. (Vide Heb. Almanac.)

43. Claudius begins the conquest of Britain.

61. Conquest of the Druids at Mona (Isle of Man).

81. Building of Agricolas line of forts between the Frith of Clyde and Forth.

121. Building of Hadrian's Walls between the Mouth of the Tyne and the Solway Frith.

401. The Roman legions were withdrawn from Britain.

410. Honorious releases the Britains from their Allegiance. (Rome sacked by the Goths).

Revivals—Conversions.

The churches, so-called, of this age, are in advance of those of Apostolic Times, judging by the announcement in a Cleveland paper, that the Congregational Church at the Junction of Hough Avenue, Crawford Road and Marcy Ave., is on the eve of a revival. We are wondering if they have seers among them? If not, how do they know? If they *have*, they should explain *what* is to be revived. Is it anything more than a revival of excitement that has died out since the last exciting meetings were held? If so, is it not very probable that the excitement will die out again when the meetings are over? But these Congregationalists would be certain to say that they meant that they were on the eve of a revival of *religion*: and then they would go on to say that it was the conversion of sinners that they were expecting. But when did these sinners ever have any religion? And if they never had any, how could it be revived in them? Plainly, if there be a revival of religion, or of religiousness, it must be on the part of the members of the church, and then where would their converts come from? We may be told that the revival of religion amongst themselves would influence others to unite with them. Just so: but when the lassitude and faintness presently sets in, will not this have the effect to *scatter* all that had been *gathered*? Is this not almost the universal experience, that what is called a revival is followed by a reaction? We hardly think this will be questioned; and this gives us liberty to ask the *reason* of the regular relapse? What is *called* a revival, is the effect of a cause. We assign *excitement* as the cause: and so, when the excitement is over, it is natural for its effect to disappear. How, in the nature of things, could it be different? Can we not read between the lines the fact that the Congregationalists intended to get up an excitement,—and their experience led them to expect a revival because of their excitement? Men in all the leading religious bodies distinguish them by their ability to create excitement, and "*start it*," from one end of the country to the other. They do not have more *Gospel* than the regular pastors, but they have more of something and so they travel as "evangelists?" and are *sent* for, and *paid* for getting up excitement. Paul says the Gospel is of Christ the power of God unto salvation to every one that believeth. Only let a man be converted by the Gospel of Christ—the *divine* agent for converting people, and the cause never passes away, and there is no valid reason why the effect should not endure as long as the cause! We do not mean to say that men are not often converted by what is called revival meetings. We believe they are. Yea; often *actually* converted from the error of their ways and induced to lead far better lives than before, and are better citizens, better fathers and mothers, better brothers and sisters, and neighbors and friends. We rejoice, in such reformations, for their own and their families and societies sake. But all the benefits are confined to *this* life. For salvation purposes it is not worth a straw, simply because the Gospel has neither been believed nor obeyed. It is *useless* to extend these remarks after stating that the Gospel of Christ is good news of Eternal Life in the kingdom of God on earth for all who with the heart believe it; and then yield obedience to it by baptism, because these "revivalists," so-called claim to have never-dying souls already,—utterly reject the kingdom God has promised to set up on earth, and then *spurn the* conditions upon which these amazing blessings are proffered.

The New Year.

The year 1896 has passed away like all the years that have gone before. Its days have slipped away, and the bells have rung out its last moments and ushered in the New Year, which will pass away with the same rapidity. Yes; 1896 has joined the untold and unfathomable ages of the past, and in its hurried flight has swept into the land of forgetfulness thousands whose cheeks at its birth were rosy with health, and whose limbs were active and strong, and whose hearts beat high with hopes that they would see its close, just as thousands now are filled with like anticipations, but at the close of 1897 may be sleeping the sleep from which no voice but that which awakened Lazarus, can ever awake them.

It is a fact calculated to awaken Solomon and serious reflections that another year of our existence has passed away. Its record is made up; and no event that has happened—no work that has been done can be recalled; neither can we fill in anything we have left undone. A year is a large portion of the time we have to live. If we put the average of human life at forty years,—which it does not, we think, reach—then one-fortieth of it has again disappeared, and doubtless more than half of the life of many of our readers has gone, according to the average of human existence,—and but little time is left to obey the injunction "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge in the grave, whither thou goest." Thus to use the expression of the Psalmist, "we spend our years as a tale that is told." Psa. xc. 9. Every year is a big chapter of our lives. Isaiah says truly, "We all do fade as a leaf." A few months ago the trees now covered with frost or snow were covered with richly tinted leaves, or profuse with rich and fragrant blossoms, but the sere and yellow time came, and then the winds scattered the foliage to wither and rot.

We, too, have our springtime, our summer, also, in which fruit should be borne, our autumn here when the strength fails, and wrinkles and grey hairs gather, and anon the winter comes to us, when we return to the dust and became as though we had never been. We are told that our life is a vapor; there is nothing very substantial about vapor. How often we hear it said of one another who has been ailing long time, "He went on very sudden at last." While of others it is said, "Such a big, fine, healthy looking man, you might have taken a lease of his life," but he is gone.

Isaiah says, Jehovah blows upon man and he withers and the whirlwind takes him away as stubble. Many are cut down in a moment,—an accident, a cold develops into a lung disease, and almost before friends realize they are ill, the blinds are drawn, the undertaker is busy and mourners go about the street, because man goeth to his long home; the chapter of life is closed. With others the law of nature is permitted to operate—old age creeps on steadily but surely. Sometimes it is accelerated by poignant trouble or a bundle of worriment. We want to seize the present opportunity to press home upon the minds of our readers the fleeting nature of the present existence,—not that we may neglect it at other times—not that it is any more important at the close of the year than at any other season, but that it brings us face to face with the fact that time is on the wing—that the pages of another year have been filled up, either with good deeds or bad,—blotted or blurred with evil, or showing a steady improvement in our imitation of the divine copy set us by him who knew no sin. We want to remind all of the lesson in the 90th Psalm, "So teach us to number our days that we may apply our hearts unto wisdom;" and also that of the 39th Psalm. "Lord make me know mine end, and the measure of my days, what it is, that I may know how frail I am. Behold thou hast made my days as a hand-breadth, and my age is nothing before thee. Verily every man at his best estate is altogether vanity. And now, Lord, what wait I for? My hope is in thee."

It is a solemn truth that none of us stand before God as we did twelve months ago. We have all risen higher in the divine life, or we have been losing ground. We are more Christ-like or more unlike him: more prayerful or less so: more watchful or less so: more zeal for God and Truth or less. There is no such thing as standing still. Ample provision has been made for our growth in grace, and we have certainly grown if we have availed ourselves of all the privileges of God's children.

It is safe to say that the records of the past year show much imperfection on our part, and much long-suffering and patient forbearance on the part of our Father in heaven. Happily our status to-day, before God, is not fixed necessarily, by our waywardness and inadvertance but it depends upon whether or no we have improved every means of favor provided for such erring mortals: whether in the name of the adorable Lord we have sought pardon each day for its lapses: whether we have constantly communed with the Father and the Son; whether we have, when possible attended to the ordinances of God's House; whether we have taken the Word of God as the man of our counsel, and shunned the very appearance of evil.

It is safe to say we have come far short of what we might have attained to. May God of his infinite mercy forgive all past remission, and because of Jesus' Name, help us to live more soberly, righteously and holy the remainder of our time, ever looking for the realization of our hope, the glorious appearing of the Great God and our Savior Jesus Christ, who gave himself for us, so that if he should appear for those who are his before the close of 1897 or time may close may we be able to hail him with joy when he comes and hear his dear voice say the words, "Well done;" and it is with this earnest desire welling up in our hearts that we wish our readers a happy New Year.

A. R. Underwood:

Dear Brother, I arrived here on Tuesday. Have had truly a Merry Christmas in meeting and greeting with the dear friends. Shall remain in Indiana probably through the winter. Please give in RESTITUTION my address, Rensselaer, Ind.

D. T. HALSTEAD.

We can only do our best when we are sure we are right.

Requests.

To any brother who has severed his connection with human political governments, please address by postal card Box 251, Rochester, Ind.

J. F. WARNOCK.

Editor Restitution:

I would like to see in THE RESTITUTION short articles on the Parables to which the kingdom is likened. The mystery of the kingdom is hidden in them and they represent the great events of the coming government. If the readers of THE RESTITUTION are guided by the same spirit they will arrive at the same conclusions. The parable of the Hidden Leaven teaches me that the coming kingdom will permeate the three Ages; that which was before the deluge; that which now is, and that which is to come, being the new earth. Giving to all those nations a new life as did the Leaven to the three measures of dead meal which had lost its former life. Well wishes to your Christmas Number.

S. J. WILSON.

Dear Restitution:

As I am a reader of THE RESTITUTION, I endorse the discussion of Wilson with Smith. I would be very much pleased if someone would give an article through THE RESTITUTION on "The Birth of the Spirit," as I have had quite a time with the dunkard members on that subject. They claim that they are born of the spirit when they join the church, and I claim that we are born of the spirit at the resurrection.

And oblige, a seeker of the truth.

B. M. PAYNE.

Dear Restitution:

Will some of the readers give us short pieces through the columns of our good paper on how we should raise our children. Now this subject is of vast importance to us fathers and mothers, especially. Tell us in as few words as possible how we should train them so that they will be fit subjects for the kingdom soon to be established on the earth. Let us hear from all on this question, particularly the experienced ones.

Your sister in hope.

MARY E. FARLEY.

Dear Restitution:

As a little item of news I write to say, that, since our last report to you, the brethren of the Church of God meeting in K. of P. Hall, 955, Wilson Ave., Cleveland, Ohio, have had occasion to rejoice in the addition of three more beloved ones being added to the body of Christ by obeying the Lord's commandments. May God our Father bless them.

GEO. ELTON.

Dear Bro. Underwood:

In RESTITUTION of Dec. 9th, our Conference Sec. is by misprint made to say that I received eight hundred dollars from Conference Fund, it should be eight dollars. Please correct, and oblige. Yours for Life.

W. L. SKEELS.

Communicated.

"Blessed is the King of Israel."

John xii. 13, "Took branches of the palm trees and went forth to meet him, and cried, Hosanna, Blessed is the King of Israel that cometh in the name of the Lord." In the Smith and Wilson debate, Elder Smith in his fourth reply, gave Peter the keys, said he was king, rode as king into Jerusalem, was coronated and given the righteous sceptre. Oh, what a mistake he made in what kind of beings should accompany him when he comes to take his throne. Is it possible for any one to make such a fatal mistake? Yes, it is true. We have it in his own hand writing, we can't be mistaken. No wonder one sister writes thus, Bro. Wilson, are you not casting pearls before swine?" Yes, as far as Smith and his brethren are concerned he is; but, dear sister, it is only making our brethren and sisters stronger and stronger in God's blessed truths.

Now, let us read Matt. xxi., read from the 1 to 8-9 verses, this was a fulfilment of prophecy. Isa. lxii. 11; Zech. ix 9. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee, he is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass. "Now, Mr. Smith tells us he was then King, and coronated, and if crowned King, then he must have been on his throne, and if enthroned, the ass that he was riding was the throne, and that throne was a moving throne. All thrones are permanently located. Now, we have Mr. Smith's statement about Christ's throne, and the beings that accompany him to his throne. He says an ass, the foal of an ass. Now, let us hear what Christ says about the time of taking his throne, and the beings that come with him. Matt. xxv. 31. "When the Son of Man shall come in his glory, and all the holy angels with him. Then shall he sit upon the throne of his glory; and before him shall be gathered all nations." Did that take Place, Mr. Smith, when he rode into Jerusalem? Please tell us in your next. And another thing Mr. Smith, Christ's throne is to be on Mount Zion. See Rev. xiv. 1, "And I looked, and lo, a lamb stood on the Mount Sion (or Zion)." See Luke i. 26-33, "He shall be great, and he shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David." Mr. Smith, did David ever have a throne on the back of one of those long-eared animals? Read Psa. xlviii. 2, "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." Read 11, 12, 13, 14 verses.

Oh, what a misfortune it is that such men should mislead thousands of honest hearted men and women: but it is as Jesus said, they are blind, leaders of the blind, and will both fall into the ditch. I am so glad Bro. Wilson is so ably handling that man, and all Bible students can see Mr. Smith's failure. How the child of God cries out, Come Lord Jesus, and come quickly. We long to see an end to all of this perverting of God's truth. Let us all stand firm in these last days of follies is my prayer.

J. S. HATCH.

BIBLES BIBLES!!

We have arranged to furnish our readers with different kinds of Bibles ranging in price from 30 cents to as high as $20.00. It will be impossible to list them all, but we describe a few, from which an idea may be gathered of others.

Nonpareil type, with references. Subject Index. Harmony of the Gospels, Chronological tables and maps. Size 3¾ x 6 French Morocco binding. $1.75.

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This Bible is worth $4.00 and here is an opportunity to secure one at a very low price, or for a little work in getting names for THE RESTITUTION. Who will avail themselves of this chance? This offer may not last very long so take advantage of it at once, or you may be too late. Send all orders to THE RESTITUTION, Plymouth, Ind.

We cannot have fertilizing showers on the earth without a clouded heaven above. It is thus with our trials.

Excursions to Mexico via Pennsylvania Lines, January 19th and February 27th. Under escort of American Tourist Association, Reau Campbell, General Manager. Sleeping and dining cars and special baggage cars through all the tour without change. More miles and days in Mexico, more cities and towns than ever offered. Tickets include all expenses, sleeping and dining cars, hotels, etc. For information apply to F. Van Dusen, Chief Assistant General Passenger Agent, Pennsylvania Lines, Pittsburgh, Pa.—Feb. 27.

Selections.

Russia's Oppressed Seek The Holy Land.

Russian Jewish immigration to this country has fallen off, and many who would have come here, but for the business depression, are seeking homes in the Holy Land, according to the report of President Levy of the Association of Jewish Immigrants.

The twelfth annual meeting of the Association of Jewish Immigrants, of Philadelphia, was held yesterday at the Rodef Shalom School House, Eighth street, above Gerard avenue. Louis Edward Levy, the president of the association, presented an exceedingly interesting report of the year's work.

The report stated that instances of extreme destitution are found almost exclusively among the immigrants from Russia; that from Austria and Galliria being altogether exceptional. This was explained by the fact that in Austria the anti-Jewish agitation is opposed to the government, while in Russia the official class leads the movement.

"The expectation," says the report, "that the present Czar would modify the rigorous measures against the Jews had not been realized, on the contrary matters appear to grow worse. Expulsions of Jews from their domiciles of many years' standing are renewed from time to time under new constructions of the May Laws of 1882. The restriction upon the education of Jewish children, which limits the number of Jewish pupils to five per cent. of those of Christian birth, and which has customarily been relaxed in towns wherein the Jewish population, is in the majority, has latterly been more rigorously enforced. The absence of the Emperor on his recent tour was signalized in Russia by a general onslaught of local bureaucrats on the Jewish inhabitants of their respective districts, and a general tightening of the screws of persecution. With the diminished tendancy of the Russo-Jewish emigration to this country, naturally resulting from the economic disturbances of the present year, the flow of the current towards Palestine has increased. Some of the difficulties in the way of that movement through concessions on the part of the Turkish Government, and the numerous colonies of Russian Jews in Palestine, established within recent years, are growing in extent and population. From all accounts it is apparent that this movement is attaining unexpected proportions, and under the influence of the Chobebi Zion organization, aided by other associations of similar character, it is not unlikely that the Palestine settlements may eventually grow into communities of more than local importance."

The report pays a warm tribute to the memory of the late Baron Maurice de Hirsch, and tells of the prosperity of the colony of the Hirsch Fund, at Woodbine, N. J. Of the other New Jersey colonies of Russian Jews, at Alliance, Carmel, Rosenhayn and Mizpah, the record of the past year is less encouraging. Still, in spite of misfortunes, these people are said to be much better off than laborers in the cities.

The Jewish immigrants who landed at this port numbered 2499, in a general total of 23,368, which is a ratio of 10.7 per cent. as against the net 10 per cent. figured last year. Of 750 male immigrants over 16 years of age, 342 were artisans of all classes, and 201 were tradesmen. Of the 727 immigrants who were booked to destinations in this city, only 672 finally remained here, the 255 others being forwarded to their various friends and relatives at 70 different points in the country.

Every successful Christian life must be a life of faith.

Most misfortunes may be turned into blessings by waiting the tide of affairs.

Fear not, trembling believer. The bark which bears thy spiritual destinies is in better hands than thine; a golden chain of covenant love links it to the throne. He who holds it in his hands gives this as a pledge of thy safety: "Because I live, ye shall live also."

There is no trial so severe but God's grace is sufficient; no night so dark that the light of his countenance cannot dispel the gloom; no sorrow so deep that his voice cannot soothe and comfort; none lying so low his hand cannot reach them; none so weak but in him they may be strong.

Restitution.

...l Things which God hath spoken by the mouth of all ... Holy Prophets."

...ed PLYMOUTH, INDIANA, JANUARY 13, 1897. NUMBER 2.

Dear Brothers and Sisters:

It makes my heart rejoice when I read so many good letters from the dear household of faith. It gives me fresh courage to press on towards that high prize, for we do have some very good letters, some that are full of heavenly love, and this is the message that ye heard from the beginning that we should love one another. 1 John iii. 16. And may our hearts be filled with heavenly love and love for one an other, and let us pray "Thy kingdom come, thy will be done."

From your Brother and Sister,

D. F. & CATHARINE MILLER.

Dear Restitution:

I must say to Bro. Wilson to go on with the good work, for the time has come when the people will not endure sound doctrine. Oh, let us study the Word for ourselves, rather than take the commandments of men. Now we ask all the brothers and sisters to pray for us that we may be found faithful.

Oh come Lord Jesus, and come quickly, is the prayer of your Brother and Sister.

ELIZA & J. W. SIMPSON.

Dear Brothers and Sisters:

As the time draws near for our love feast my heart rejoices to be permitted to take up the theme of love contained in the new commandment given by our blessed Lord in John xiii. 34, "A new commandment I give unto you, that ye love one another as I have loved you that ye also love one another. By this shall all men know that ye are my disciples." If we have his commandments written on the tablet of our hearts and do them, we prove to ourselves we love him, and are loved by him and the Father. Also Jno. xiv. 27, "These things (says Jesus) I command you that ye love one another." Jno. xv. 17. Dear brothers and sisters, just as we desire to abide in Christ and desire him to love us, we should love one another. When we come to the altar to make an offering let us stop and consider if we have any thing against our brother, and go first and be reconciled with him, if we have to forgive him seventy times seven or 490 times, and then come and make our offering and it will be accepted.

...viction of its being inconsistent, unscriptural and not consistent with the Spirit's teaching. And therefore I think we ought all to feel to rejoice in that we have something to lean upon that does not need to be wrested or perverted in order to sustain the true teachings of God's Word. Now, I want all who have the debates of Bro. Wilson and Eld. Smith to look at first question, first column, 12th article, 23rd Sept., and there you will find the positive statement that the man departs and goes to be with Christ, and the body returns to dust, as it was, Never shall we see it again. Now, please look up two questions, fifth speech, Dec. 9th, and there you find a flat contradiction of the above in these words, "When he comes all the dead will be raised." John v. 28, 29. "The righteous shall be caught up in the clouds to meet the Lord in the air, and so shall be ever with him." (1 Thess. iv. 17), and so on. Now, dear ones abroad, manifestly here is something wrong, and the reason I this day call your attention to these wrestings is that those who like myself have been taught these same errors, and are isolated, may not be drawn to them in our first love for them and the dear good people embracing them, for I know in the absence of the truths to look at us THE RESTITUTION and its co-workers have ever taught us, we are liable to be drawn back to the error under the able pen of Elder Smith (for he is about as good as I ever read *after*), and yet *in order* to defend his cause cannot cover up his conflicting theory until he can get out of sight as it were. And thus it is, I am made to be thankful to all THE RESTITUTION writers, printers and patrons. So you see there is some good even in Elder Smith. Now, in concluding, let me say to Brother McCurry, please do not condemn us for expressing our thoughts to Eld. Smith, from the facts, 1st, He called for an expression. 2ndly, It was Satan through him trying to induce the household of faith to make just one step in his direction. And alas, how his Satanic Majesty, long, gaunt, all embracing arms would have extended to all who gave the least intimation of yielding. And again how could we help upholding Bro. Wilson, when he also called us to witness for the cause of our Lord and Master, and thereby giving encouragement to a dear brother contending for the faith. Brothers and sisters, I say to you there are lots of our brothers who would do much good in the way of teaching had they the encouragement due them by those around them. This I know, and therefore I could not help expressing my sentiments when called on by each of the disputants. I can only say God forgive, if it was wrong. Now, let us strengthen each other all we can, for of a truth I can see the force of the blessed Jesus' remark when he said, "Nevertheless will there be faith when the Son of Man comes?" I tell you it looks that way now. Now, good bye, and God grant to give us courage to stand firmly for the truth, and make no difference who may try to lead us astray, if a father or mother, wife or husband, neighbor or any other agent, just think we can do better without them if necessary than we can without the eternal life. No difference how much we love them, if we can't get them to go with the truth, then don't go their way. Again, we join in saying, God bless you all. And O! don't forget to pray for us.

Yours fighting for the Spirit's Word.

J. & LIZZIE ANTHONY.

Dear Readers of The Restitution:

We are still waiting and watching, and hoping for the coming of our Savior and King, believing that the best way to show our love and appreciation of the truth is by using it. The best way to show our love of God is in keeping his commandments and waiting for the coming of his Son from heaven. We are doing what we can to advance the cause of truth and righteousness. We are very glad to read the cheering letters in the paper. Some of them from brethren and sisters of our acquaintance, and the others we hope to meet in the kingdom by and by. Oh! how earnestly we should labor for the truth. Those of us who by going a few miles to meet with others for encouragement should not neglect to do so, knowing that Jesus has promised to be with us, although there be but two or three. Besides, let us all try to do more the coming year in the Master's cause than we have in the past, knowing that our labor is not in vain in the Lord.

JOHN & CYNTHIE CLAYPOOL.

Dear Restitution:

I don't feel capable of writing a piece for the dear RESTITUTION. It is all the preaching we have and we can't do without it. It brings glad tidings every time. We have taken it about forty years, and we love to read the dear letters of the dear brethren and sisters. My dear companion has been an invalid for four years, not able to do but little house work. Well, we hope and pray that we may be faithful unto the end, so that we may enter into that everlasting kingdom and reign with the dear Savior forever more is our prayer. Pray for us.

G. W. & A. S. BENAGE.

Dear Restitution:

I feel it my duty and a privilege to write for the love feast. I love to read the letters from the dear brothers and sisters scattered abroad. It does one good to hear from them, though I have not seen many of them. We are alone here. Oh, how I would like to have some one to come and see us and talk here. I like to read Bro. Wilson's kind but firm way of explaining the Bible.

Yours for the truth.

RONY ALLEN.

Dear Restitution:

We too would like to join in the love feast. My husband and I have just lately taken on the All-saving name of Jesus the Christ; being buried in baptism by Elder J. G. Haupt, who recently made a short sojourn in Crowley, La. He is surely a worker that needeth not to be ashamed, manifesting a loving spirit to all he meets. We feel to rejoice that we at last had an opportunity of becoming heirs to that eternal kingdom. May we so live that when Christ who is our life shall appear, that we, with all the faithful ones, may appear with him in glory. Col. iii. 4.

With love to all the brothers and sisters.

ABBIE & OLIVER STANLEY.

Dear Brothers and Sisters of like precious faith:

I think it a privilege to testify for my Master, to say that I am looking and watching for his return to set up his kingdom and reign in righteousness, that we may all be equal, that none shall say, "Know ye the Lord," for all shall know him from the least to the greatest.

Your Sister in Christ,

MARY M. FRENCH.

Dear Restitution:

We should feel thankful to the Giver of every good and perfect gift, that we are living on the very threshold of the kingdom of God. When the kingdoms of this world are about to become the kingdom of his dear Son. How many of us realize this fact? Let us therefore live righteously and soberly, sowing the seeds of the kingdom to those who are yet outside of the ark of safety, keeping ourselves unspotted from the world. Let us amid the trials and temptations of this age, live like men who wait for their Lord.

Yours in hope of eternal life.

MRS. C. W. RUSSEL.

Dear Brothers and Sisters:

Another year has come and gone with its blessings, its crosses, its joys and its sorrows. We are a year's journey nearer the looked for event, namely the coming of the Lord. Suppose Jesus had returned in the year just past, how many of us would have been ready to meet him? Most assuredly many of us would have been found wanting. It behooves every one of us to watch, for we know not at what hour our Lord will come. Blessed is he whom the Lord when he cometh will find watching, for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness. Do not make the fatal mistake to think you have heard, believed and obeyed the gospel that there is nothing further for you to do. These are only steps that bring you out on the Lord's side. You have taken your stand on the battlefield, here the Christian's warfare begins, but bear in mind that not at the beginning, nor yet in the middle, but at the end lies the crown. How sad to see so many that profess to be the followers of the Lord Jesus Christ, bring reproach upon his sacred name by doing the deeds that are an abomination to the Most High: this did not the Lord Jesus. It is said in God's Book that he was without sin, and if we want to follow him we must also come to that state of perfection, or we do not follow in his footsteps. I know that it is believed by many Christians that we cannot live a sinless life here, to this we say, "He that committeth sin is of the devil." I know it says that all have sinned, but it does not say that they must keep on sinning. The Book says we all err manifold. This is on account of our ignorance and weakness, and if we turn to God as soon as we discover our sins, he is merciful to forgive; but to commit sin is quite another thing. We then do that which we know to be wrong in the sight of God, and we give our consent thereto. Have you ever stopped to think what it means to be a Christian? It means to be Christ-like, and if we are Christ-like then is he our elder Brother, and that makes us the children of God. Oh, do not think for a moment that you can live in sin and be a child of God. No you must forsake your sins and he will receive you as his child; what an exalted state, how we should strive to honor the name we have taken and purify ourselves even as he is pure. Dear ones, does Christ satisfy, is he all in all to you? Do thoughts of him bring joy to the heart and tears of love to the eye? Are you willing for his sake to endure all things, to give up all things, even life itself. Then has indeed, the blessed Christ gained an image in your heart, his character is reflected in your life, and he will be forever to you a spring of joy. If we thus love him, we will also love one another, and instead of grasping for the highest places, we will be willing to serve one another. On the other hand, if Christ does not satisfy, if you seek after worldly pleasures and amusements then you heart is not right in the sight of God. Oh, turn away from the prophets (worldly pleasures) of Egypt with strong resolve, choose rather to suffer reproach with Christ than to gain the pleasures of this world, for the world will pass away, but he that doeth the will of God abideth forever. Let us raise the standard high and not drag it in the dust. Let us not think to cleave to this or that pet sin, hoping that in some how or some way God will overlook because he is merciful. True, he is merciful, but he also abhors evil and he has said that the evil-doer shall be destroyed. May the Church arise and adorn herself for the coming of the Bridegroom draweth nigh. May we all be ready that when the Lord comes we may have an abundant entrance into his everlasting kingdom, is the prayer of your Sister.

MRS. W. B. WOLFE.

Dear Bro. Underwood:

We see the signs thickening all around us, men's hearts failing them for fear. They don't know what is coming but we that study the holy Book and take God at his Word, we know what is coming, and our hearts say, Come Lord Jesus, and come quickly. Dear brothers and sisters, let us press on to the mark of the prize of the high calling in Christ Jesus, looking unto Jesus who is the author and end of our faith. When we contemplate the great love which he has manifested for us in laying down his life, that he might open up a way of salvation to those that would accept him as their Life-Giver, can we give any thing else to him but to love him and obey his commandments? His commandments are grievous, his yoke is easy, and his burden is light. He asks us to cast all our cares on him. He knows our troubles and trials, and he is willing and anxious to help us if we will only ask him in faith, nothing wavering. Amen.

J. B. LE...

Dear Restitution:

We are still looking and hoping for the soon coming of Christ, and think the signs of the times portray the near approach of the soon coming King.

Your brother and sister.

OSCAR & MARY GARTON.

Editor Restitution

Dear brothers and sisters of like precious faith. We should live soberly, righteously and Godly in this present age, looking for that blessed hope and glorious appearing of Christ. We feel our weakness but it is our most earnest desire to so live, that when the faithful ones are gathered together we may not be left out. We ask an interest in your prayers. Looking for the soon coming King.

Yours in love,

D. D. VINCENT & WIFE.

To the members of the "Church of God," scattered abroad. Greeting:

We have the blessed privilege of once more writing and reading our Christmas greetings. We remember with what pleasure and profit we read the many good letters of THE RESTITUTION last Christmas, and they gave us new life and a desire to press forward toward the mark for the prize of the high calling of God in Christ Jesus, looking to Jesus the Author and Finisher of our faith. We sincerely thank our heavenly Father for thus preserving our lives the past year, and the many blessings we enjoy, not the least among them is this privilege of talking with the members of the Church of God, and other good r... in the columns of THE REST... We have once more com... the birth of our Savior ... hymns to his name and in ... receiving of gifts in memo... great gift given to man by ... only Father who gave his on... ten Son, that we might live ... That whosoever believeth on ... should not perish but have everlasting life. And our Savior gave a new command that we love one another as he hath loved us, and surely we love him. We love his cause and we love his people wherever we meet them. One word of encouragement to sisters and brothers scattered, if we should never meet face to face while in this present state, we have a lively hope and sure promise that we shall meet in the better land if we only hold out faithful to the end, never to part again. Such is our prayer.

Your sister and brother in the Faith.

C. & D. T. SEELY.

Editor Restitution:

This evening closes the year 1896. Our record is made, either for or against us. If I have wronged any one I am entirely ignorant of it, and as Brother Haupt says in last RESTITUTION if my brother steps a little shorter or a little longer than I do, I am no judge, he is still my brother. My aim has always been to make home the dearest spot on earth to my family first, and then to friends. Brethren are always welcome at any or all times. THE RESTITUTION is always a very welcome visitor, the short letters of dear brothers and sisters is a great help in these hard dark and perilous times. I have read the Wilson, Smith, discussion, with much interest, will say to Bro. Wilson, though a stranger in flesh, here is our hand, may God bless you in nobly and earnestly defending his blessed Word. It seems to me that unbiased minds could see the difference between the real, and the imaginary, but let us have patience we all had to learn the truth step by step. Paul was honest when persecuting the Church of God, yet wrong. Who knows but many of our persecutors may yet see the truth and obey and rejoice in the light of the glorious gospel. Wishing THE RESTITUTION and all its readers a happy New Year.

Yours in hope,

J. F. PIERSON

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him, in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JANUARY 13, 1897.

IT rests with God to exalt both men and nations when his purpose requires it, or to overwhelm them with disaster and destruction, where they fail to realize the objects for which he has given them existence.

BROTHER and Sister R. C. Railsback left Plymouth last Week, going to St. Petersburgh, Fla., for the benefit of Sister Railsback's health, which we hope will so improve that they will soon return. We will miss them, but feel sure that wherever they go, that their interest in the cause of the Master will not cease.

WHEN turning over the pages of the Bible you should remember that it is God's Word,—God's Message. You should therefore approach it without levity. Let the following little verse often come to your mind:—

"Lord from thy Word remove the seal,
Unfold its hidden story;
And teach me, as I read, to feel
Its value more and more.

Do not waste your time brethren and sisters,—an hour once lost is lost forever. Yesterday cannot be recalled. To-morrow may never be yours. To-day is given to us, and we should diligently improve it before it slips from our grasp. Not one should be idle. There is work good and pleasant for each one of you. Try to do it. Try to do it at once, and heartily.

IMMORTALITY is a thing we do not now possess, it is evident, for we REAP life everlasting. How could Paul say, He that soweth to the spirit shall of the spirit reap life everlasting if the spirit which the clergy tells us is the real man is immortal? How can we gather a thing we already have in our hands? How can we reap life everlasting if we already possess it?

THE Church at Plymouth were made to rejoice on last Sunday, the occasion being a visit from Bro. H. V. Reed of Chicago. It is over fifteen years since Bro. Reed was here to speak for the people, and the old time friends and many new ones filled the pleasant audo[illegible]e Church building and listened attentively while he related the past [illegible] of Jerusalem, told of her present condition, and portrayed the future glory of the City of our God in [illegible]age that completely entranced [illegible]dience. In the evening he spoke [illegible]ouse full of people at Argos, [illegible]of whom had known him in [illegible]rs gone by, and all were pleased to know that time had in no way lessened his vigor. We hope to have Bro. Reed with us again in the near future, and also that we may lay before our readers some of the ripe fruitage of his pen.

IF the second advent of our Lord brings to those who are looking for him an incorruptible nature, and with that complete freedom from sin, no more weariness, weakness or anxiety, no more sorrow, nor pain, and no more death, for the former things will have passed away, they will then be in a position to inherit the kingdom of Christ and of God, and in that kingdom will have an uninterrupted association with the Lord throughout the endless ages to come. Is it, then, too much to call the second Advent a blessed hope? Is it any wonder the apostles point to it as the Christian's goal? In view of its certainty and of the many promised blessings that cluster around it, it is indeed a blessed hope, and the prospect is sufficient to inspire every follower of Christ with zeal and fill him with never-failing joy. To them it is everything, because it will not only give them deliverance from sin and death, but bring them near to Christ himself and to the Father of all. Well may it be foretold that in that day the people of the Lord will welcome him with joyful acclamation, "Lo, this is our God we have waited for him, and he will save us; this is the Lord, we have waited for him,—we will be glad and rejoice in his salvation." Isa. xxv. 9.

"The Eastern Question."

The Eastern Question is still on top. There seems a probability now that an agreement will be reached between the Great Powers to bring the Sultan to time, but it all depends upon Russia's selfish interests. Unless these severed she will not move nor allow others to move. "Russia has the game all in her own hands, and is playing it well in the line of her ambition." The New York *World* recently said regarding the plans of Russia:—

"The influence of M. Nelidoff the Russian Ambassador to Constantinople, is dominant there, and implies a continuance of Russia's protection of the Sultan, her absolute rejection of all schemes for European interference in Turkey, financial or otherwise, and her intention to act in the capacity of tutor to the Sultan until he shall become practically a vassal of the Czar." This view would seem to be confirmed by the fact that Russia has rejected the scheme of the French minister of foreign affairs, for the adjustment of Turkish finances, and concerning which a St. Petersburg paper frankly says:—

"The French proposal to hold a Russian representative to the Board of Commissioners of the Ottoman debt would be dearly bought by the sacrifice of Russia's exclusive control of Constantinople."

"The lead taken by the late Prince Lobanoff has been followed by M. Nelidoff, who has succeeded in wiping out every European influence in Turkey. With England set aside, the Dreibund nowhere, and the Czar lord paramount at the Yildiz Kiosk, why should Russia do anything except wait, when, instead of venturing upon war, she will be able to dispose at her pleasure of all the resources of Turkey, garrison the forts of the Dardanelles at will, use the name of the Sultan as Caliph, in operating upon the Mussulmans in Egypt and India."

"The *Novoe Vremya*, another inspired St Petersburg *Journal*, says:—

"The Policy of Russia is, not to support the action of the other powers, but to enforce her own will. No matter what massacres of Armenians or other Christians may occur, the isolated action of Russia is a practical reality."

An American *Magazine* adds to this, that the Berlin Government is fully aware that this is the policy of Russia, and is holding aloof, while waiting developments; Germany well knowing that Austria is ready to strike at an opportune moment to check the ascendency of Russia in Turkey." The sum of the present position is that the Porte, backed by Russia, will continue to play his old game of delusive reforms with impunity."

We add here the comments of a number foreign papers, because the political drying up of the River Euphrates is now unquestionably the greatest sign of the times before the student of the prophetic word,—and also because the writers show the true inwardness of the case throughout to be self-interest. The *Daily Chronicle* of some days ago has the following with regard to Russia's attitude from its Vienna correspondent:—

"A well known diplomatist said to me to-day:—Russia's present position in Constantinople is commanding; her influence there is decisive. She does not want to precipitate matters, not being prepared for action in Europe for the present; but on the other hand she equally objects to anything being done which is likely to strengthen Turkey and delay her natural collapse. For this reason she objected to the French financial reform projects, which possibly might have for Turkey a beneficial effect, such as the English reforms had for Egypt. Russia can wait till Turkey falls into her lap like ripe fruit. Thus, being unable to meet the desires of France, and wishing to show some consideration for her, Russia urges France to continue to press her futile claims for a settlement of the Egyptian question.

A few days ago the Berlin correspondent of the *Daily News* telegraphed an extract from an article in the *Novoe Vremya* in which the writer said, "The Eastern Question is purely Russian, and the Dardanelle question a matter of Russia's internal policy. Only two States—Russia and Turkey—have vital interests to maintain in the Turkish question. A sure way of putting a end to the confusion in Turkey would be an agreement between the sick man and a powerful and benevolent potentate. Russia must solve the question, under whatever conditions she can, offering Turkey guarantees for the maintenance of her territorial boundaries, and saying what those boundaries are to be.

RUSSIA IS NOT BOUND

by the action of the European concert. For [illegible] years she has looked on patiently [illegible] and quietly at the sanguinary [illegible] ast to her frontiers hoping that the powers would arrive at an understanding, but it has become more and more clear that the Turko—Armenian riots on the Russian frontier are only fed by the disharmony of the powers and may sooner or later lead to a war. In order to prevent this Russia must declare that men's lives and the peace of peoples are not diplomatic playthings. Russia must take an independent step, and put an end to the riots. Turkey and Russia are at present bound by nothing. Russia is now master of the situation in the East, and she must take advantage of this to secure for a long period her preponderance and the interests of peace there."

The meaning of this article could only be, if based upon official knowledge, that Russia had determined to interfere actively. This would explain the military and naval measures reported from Odessa some days ago.

The Odessa correspondent of the *Daily News* says that a naval officer of the Black Sea Squadron informed him that at Sebastopol everything was now in perfect readiness for a rapid descent upon the Bosphorus should the perversity of the Sultan ultimately compel Russia to adopt the extreme measure of a forcible intervention.—and that it was his opinion that in case this eventually became necessary the Imperial Government has no intention of acting independently, but would invite England and France either to send their squadrons into the Marmora or to blockade the outlet of the Dardanelles.

Russia's preparations for a possible invasion of Turkey were again referred to some days later. The Sebastopol correspondent of the *Daily Graphic* writes: "In addition to the mobilization of troops in South Russia, the Tauride, and at one or two points on the Circassian coast, the frontier forces along the Turko-Armenian border line stretching from Batoum through Aotvin, Kars, Kahizman, to Erivan have also been placed upon a mobility footing, and a number of military redispositions have been made at the more central and important lineal bases. As a matter of fact there is not a strong place immediately beyond the Turkish frontier which would oppose a serious obstacle to a Russian army from the Caucasus except Erzeroum, and that once formidable fortress has through the supineness of the Porte, been allowed to fall into partial decay. The staff officers of the Caucasus speak of the next Russian advance into Asia Minor through Armenia, whenever the time comes for that progressive stage of Russia's Eastern expansion, as a mere military promenade *au grand*, from Kars to the Bosphorous, supported by a fleet along the Anatolian coast." Russia may now be said to be armed cap-a-pie in the Euxine and along the Russo-Armenian frontier for all possible untoward eventualities, and this precautionary readiness would appear to have lent a kind of enhanced confidence to the independent attitude now taken up by the diplomatic representatives of this country in the Turkish capital.

The Berlin correspondent of the *Mail* says, "I hear that the Grand Duke Nicholas of Russia who recently visited Vienna was the bearer of a proposal to the Emperor of Austria to partition the Turkish Empire among the European Powers. According to this scheme, Russia was to take Asia Minor, Austria to extend her frontier as far as Salonica, France was to receive Syria with Port Pinchu, and Italy was to have Albania, and England given unrestricted possession of Egypt and Constantinople was to be made a free port under the guarantee of the power.

The latest items of interest we have learned is to the effect that France proposes an increased naval expenditure,—a rumored increase of the standing army of Great Britain, [illegible] the acquisition by Russia from Abyssinia of a coaling station on the Red Sea, the latter being a significant indication of Russia's intention to strengthen her position in the East on the highway, in fact, between England and India. This accounts for the presents recently going from Russia to Abyssinia. And everything goes to shew the nations are gradually taking the places assigned them by God when the crisis arrives. Might we not say that 1896 closed with signs most assuring for those who are looking for that blessed hope?

Communicated.

Many Called, Few Chosen.

"So the last shall be first; and the first last; for many be called, but few chosen. For many are called, but few are chosen." Matt. xx. 16; xxii 14.

These expressions are the conclusions of two parables, which the Master uses to illustrate the Kingdom of heaven. We will note a few points as they appear to us.

1. As those parables are designed to illustrate the Kingdom of heaven, now the Kingdom of heaven in a sense must be here. The good seed, the Word of the Kingdom is preached, is sown in the heart. The Kingdom is in us by faith, and us in the kingdom just as Christ is in us, and us in Christ. "As God who cannot lie, has promised the kingdom to them who love him, just so our faith goes out and lays hold on the promise, and in a sense lays hold on the kingdom promised. And God's people, the heirs of the kingdom, all along the line have cherished this faith of a soon coming kingdom, yet have died in faith, not having received in fact the things promised."

2. "The last shall be first, and the first last." "The first," I understand represents the Jews, who at the first had the offer of the kingdom, while some embraced it and laid hold on it by faith, and will in the grand day of realization shine forth as the sun in the kingdom of God.

So the last—the last in the offer of the kingdom was the Gentiles, and those who have all along the last end of the line embraced the kingdom by faith will be redeemed, and saved and recompensed at the resurrection of the just."

3. "The last shall be first, and the first last." "In the Parable, when the even was come (representing the end of the age), the lord of the vineyard saith unto his steward, Call the laborers and give them their hire, beginning from the last unto the first." Note, this with many other positive statements on the time of the reward, ought to forever settle the question with all honest men and women that the time of reward is not every day, when the enemy shoots his fatal arrow, striking down some poor frail mortal. No, no, that is only one of Satan's lies, one of his master strokes one of his fatal death traps sprung upon the unwarry. "Beginning at the last unto the first." This completely reverses the popular idea and order of reward. Not only so, but also the Jewish idea that they themselves are first, last, and all the time. The lord of the vineyard saw fit to do his pleasure by first calling upon the Jewish people to go into his vineyard and work, he also was just in giving each one a penny a day as per agreement just so it was his pleasure to reverse the order and recompense the last first, and the first last. And who can object?

"For many are called, but few are chosen." God in his infinite wisdom and mercy in his own appointed way, has all along the line of time been calling upon poor perishing men and women to come unto him, to enter his vineyard and work, and thus prepare themselves, and make themselves worthy of a place at that grand Marriage Supper at the end of this age. But oh, how few comparatively have accepted the invitation. It seems in a manner to have been a faithless generation all along the line. With only a few here and there as a class of noble witnesses that God is true. And when our Savior came to seek and save the lost, he invites them to come unto him and learn of him. He does not approve of, and teach the old time honored traditions and superstitions of the masses, nor of his fathers and grandfathers, by telling them "it makes no difference what you believe so you are honest" far be it from my Master. If he had been such a preacher as this, no doubt he would have been popular, got a big salary, and lived sumptously, to a good old age. Jesus the light of the world, and Captain of our salvation, calls many disciples after him, but only chose out a few from this number as worthy, faithful servants to send out as his witnesses, and heralds of his coming kingdom, and life through his name. And when and wherever the glorious gospel of Christ God's power unto salvation to every one that believes, is proclaimed, God and his Christ in this way calling for all who are weary and heavy laden, to come and find rest, Come into his vineyard and labor. Come to the Marriage Supper of his beloved Son, the Lamb of God. Many are called, the call is the world wide, and many have been called by this gospel. Many have heard this call, and have started out in the race, run well for a time but when persecution and tribulation came, by and by they were offended. The cares of this life, and the deceitfulness of riches choke out the Word of life, and many make shipwrecks of their faith. And because sin abounds the love of many waxes cold." Many depart from the faith, giving heed to seducing spirits and doctrines of devils." Many are called with a holy calling, but oh, how few are or will be chosen. So very many will fail to qualify themselves for a place in God's kingdom. So many simply neglect to do their duty, and thus neglect this great salvation. Think of the thousands who live in small tenement houses in large cities, who have neither home nor friends; where filth, disease and death are taking hundreds daily to an untimely grave.

Turn back to the time of David and Samuel, and on down to the time of Christ, and read of the old patriarchs, how they suffered (without murmuring) for the truth's sake. Paul tells us they were stoned, sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goat-skins; being destitute, afflicted, tormented, (of whom the world was not worthy). They wandered in deserts, in mountains, and in caves of the earth. Think of the Savior of the world. Born in a manger; reared by poor parents, without the comforts and advantages that most children have now-a-days. No pillow soft on which to rest his head, nor even lie in which to lie.

"Soft and easy is thy cradle,
Coarse and hard thy Savior lay,
While his birth-place in a stable,
And his softest bed was hay."

He says of himself, "The foxes have holes; the birds of the air have nests, but the Son of Man hath not where to lay his head." Think of him as he was tempted of the devil forty days, during which time he ate nothing. And again, when he went out into a mountain, and continued all night in prayer to God. Think of his agony in the garden of Gethsemane, how "his sweat was as it were great drops of blood," and he prayed, "O Father let this cup pass from me, nevertheless not my will, but thine be done."

Hear him saying through John the Revelator, "I am he that liveth and was dead, but behold I am alive forever more." He is coming back to earth again. Blessed thought, but not as he walked, foot-sore and weary on the vine-clad hills of Juden, but with pomp and power removing the curse from the earth, raising the dead in Christ, and rewarding the faithful. This is the promise to the angels who saw him ascend into heaven, and is of great import. Cling to the promises, watch the signs that point to its soon fulfillment. Wait and murmur not.

"Though thy path be rough and stormy,
Clouds and darkness all the way,
Struggle onward, ever onward,
Jesus will your toils repay.

N. B. The 2300 days began when not.
the desolation began in A. D. 70. Please read. Yours in hope of eternal life. J. S. Cox.

Report.

Editor Restitution:

To the brethren scattered abroad of the faith of Abraham, and hope of Israel. I am in the state of my nativity, forty-two years have passed away since I left New Berne, N. C. I have visited my father's old farm, where I was born and raised until I was 18 years old, but every trace of the old land marks have been wiped out by time, except two Aunts, twenty-three first cousins, and about sixty of my boyhood associates, with whom I played in my boyhood days, of whom thirty-two met at the house of my Aunts last Sunday, to renew acquaintances. We spent part of the day talking of incidents that transpired forty and fifty years ago, until we had exhausted memories of the past. Then we turned our attention to things of the future, until twelve o'clock, when we separated for the night, with the understanding that I preach in the M. E. Church, the first Sunday in January. I returned to New Berne last evening, remained over night with an old lady, a friend of my mother, and her two sons, and members of the M. E. Church. Again the evening was spent until twelve o'clock, talking Bible, they are believing in the Millennial reign of Christ, but are ignorant of the object of his reign. After I had talked with them for three hours with Bible in hand, they were completely captivated with the good news of the coming kingdom. An invitation was extended for me to preach in the M. E. Church built by the old lady already mentioned. I shall do so as soon as arrangments can be made.

I wish to say further to the brethren in Northern Ill., I will have to ask you to excuse me for not writing to you personally, for my time will be entirely taken up I see pl. inly, in the Master's work, and renewing acquaintances, the short time I have to remain South.

D. M. HOBLER.

Protestants cut up into a host of contending factions, teaching the poor heathen a mass of conflicting and adverse doctrines. For instance, the denomination Mr. Smith preaches for contends that none are obedient believers unless they are *immersed after belief*. There are only an insignificant few of the 6,000 that are ever immersed. It is no wonder the bulk of these converts backslide. The endless cycles of eternity would not be long enough to convert the world with the retrograde progress they are making.

A little further on, Mr. Smith contradicts the above method of inaugurating the kingdom by saying: "God *established* the kingdom of God in the *days of the Roman Empire*."

In place of the world being converted by the preaching of "4,000 missionaries," we read: "Now the Spirit speaketh *expressly*, that in the latter times some shall *depart from the faith*," etc. 1 Tim. iv. 1.

"This know also, that in the *last days* perilous times shall come. For men shall be lovers of their own selves, etc., etc." 2 Tim. iii. 1-8.

"The time will come when they will not endure *sound doctrine*; but after their own lusts shall heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. iv. 3, 4.

Speaking of Jesus coming, Paul says: "Let no man deceive you by any means: for that day shall not come, except, there come a *falling away first*," etc. 2 Thess. ii. 1-4.

"But as the days of Noe were, so shall also the coming of the Son of Man be." Matt. xxiv. 37.

If the state of things when the Son of Man comes, will be "as the days of Noah were," the labors of the "4,000 missionaries," will be a grand fizzle, as the Bible quoted shows.

Mr. Smith says, the kingdom of heaven "is like a nobleman going into a far country and giving his servants pounds to trade with."

The Bible reads: "A certain nobleman went into a far country to receive for himself a *kingdom*, and *to return*." Luke xix. 12, 13. The Bible spoils his theology every time. Mr. Smith speaking of Jesus says: "He

THE THRONE OF DAVID.

"And he shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the THRONE OF HIS FATHER DAVID; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 31, 32.

His throne did not wholly consist in a chair called a throne, but in the regal power he exercised over the nation of Israel, and within the territory allotted to Israel. We read: "Then Solomon sat on the *throne of David*, his father." 1 Kings ii. 12. Did he use the same chair? Solomon "made a great throne of ivory, and overlaid it with the best gold." 1 Kings x. 18. So while he made a *new* throne of *his own*, yet "Solomon sat on the *throne of David*, his father." If he had gone to Egypt, and sat on the throne of the Pharaohs, even Mr. Smith would admit that he would not be reigning upon David's throne. Yet he makes just as foolish a blunder when he makes out that Christ now reigns upon the throne of David in heaven. David never had a throne in heaven, any more than he had in Egypt. If he had a throne in heaven, he would have a right to live where his throne was. Peter says: "David is *not ascended into the heavens*." Acts ii. 34.

Says Peter on the day of Pentecost: "Being a prophet, and knowing that God had sworn with an *oath to* him (David) that of the fruit of his loins according to the flesh, he would *raise up Christ* to sit on *his* throne." Acts ii. 30. "I have made a covenant with my chosen: I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Psa. lxxxix.

"The Lord hath *sworn in truth* unto David; he will *not turn from it;* of the fruit of thy body will I set upon THY THRONE." Psa. cxxxii. 11.

"My covenant will *I not break*, nor *alter* the thing that has gone out of my lips. (As Mr. Smith does by placing the throne where David *is not*, and *never* has been). Once have I sworn by my holiness that *I will not lie unto David*. His Seed shall endure forever, and his throne as the sun before me." Psa. lxxxix. 31-36. If he shall reign on David's throne over Israel, he will be

THE KING OF ISRAEL,

or its equivalent the King of the Jews.

"Thou art the Son of God: thou art the *King of Israel*." John i. 49.

"But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be *Ruler of Israel*." Micah v. 2.

"Where is he that is born *King of the Jews?*" Matt. ii. 1.

"Jesus of Nazareth, the *King of the Jews*." John xix. 19.

"These all do contrary to the decrees of Cæsar, saying that there is *another King,—one Jesus*." Acts xvii. 6, 7.

"*The Lord of Hosts* shall reign in Mount Zion, and in Jerusalem, (not heaven) and before his ancients gloriously." Isa. xxiv. 23.

"Whoso shall not come up of all the families of the *earth* (not heaven) to worship the *King*, the *Lord of Hosts*, even upon them shall be no rain." Do they have rain in heaven?

"I will make them (Judah and Israel) one nation in the *land* (not sky) upon the mountains of Israel and *one King* shall be *King to them all*." Ezek. xxxvii. 22. "One King" to the twelve tribes made one nation, in Israel's own land.

Israel will constitute the kingdom proper but the

DOMINION WILL BE UNIVERSAL.

"He shall have *dominion* also from sea to sea, and from the river unto the ends of the earth. Yea, all kings (including the Sultan of Turkey) shall *fall down before him*; all nations (including the great powers of Europe) shall serve him." Psa. lxxii. 8, 11.

"I will give thee the heathen for thine inheritance, and the uttermost parts of the *earth* (not sky) *for thy possession*. Psa. ii. 8.

"I will raise unto David a Righteous Branch and a *King shall reign* and prosper, and shall execute *judgment* and *justice* in the *earth*; (not sky) in his days Judah shall be saved, and Israel shall dwell safely." Jer. xxiii. 5, 6.

"All people, nations, and languages shall serve and obey him, his *dominion* is an everlasting *dominion*, that shall not pass away, and his *kingdom* that which shall not be destroyed." Dan. vii. 14.

WHEN WILL THIS BE?

Under the sounding of "the seventh angel," the proclamation will be heralded by "great voices in heaven, saying: "THE KINGDOMS OF THIS WORLD are become the KINGDOM OF OUR LORD AND OF HIS CHRIST; and he shall *reign forever and ever*." Rev. xi. 15.

"The kingdoms of this world," cannot be made into a sky kingdom by no amount of ecclesiastical dodging.

This harmonizes in point of time with Rev. xx. 6: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall *reign with Him a thousand years*."

That will be the blessed millennial age for which we are looking, and will be inaugurated between the *first* and *second* resurrections, and not "in the days of the Roman empire" that are passed, nor by "4,000 missionaries," in "a few centuries."

W. H. WILSON.

REPLY NO. 8.

The objections here urged to the spiritual reign of Jesus, can be best met by an examination of the one millennial passage. Rev. xx. The seer beholds an angel descend and bind Satan for one thousand years. He can deceive the nations no more till the expiration of that period, then he will be loosed for a season before the end of the world. The binding of Satan is with a chain of testimony. He deceived Eve by a lie and led her captive, "Ye shall know the truth and the truth shall make you free." "He that commits sin is the servant of sin." So testified Jesus. "Sin shall no longer have dominion over you." Paul. If every man on earth were freed by the truth Satan would be bound completely.

Next the vision is that of Christians the souls of martyrs living and reigning with Christ for one thousand years. This is the first resurrection, not of bodies but of souls. It is important to show that this is figurative resurrection.

Such a resurrection is frequent in the Scripture.

1. Rev. xi. The two witnesses.

2. Jno. v. 25. The dead heard the voice of Jesus and lived. So in Ephesians, "You did he quicken who were dead." Colossians ii. 13, "You did he quicken—having forgiven us." 1 Jno. iii. 14, "We know that we have passed out of death into life."

3. Ezek. iii. The vision of dry bones. This represents the restoration of Israel. The same men who were taken captive did not return for it was a seventy years captivity and a generation died in exil. So in Rev. Rev. xx. it is unnecessary that the bodies of martyrs shall arise, but men of like spirit shall live.

5. This appears very strongly in the case of Elijah. With our western ideas of accuracy of language, no Anglo Saxon would be bold enough to do as God did in Malachi iv., "Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." But he did not send Elijah. Said the messengers of the Jews to John the Baptist. "Art thou Elijah. And he saith I am not." Jno. i. 21. But Jesus said he was. An angel gives the key. Luke i. 17. John came in the spirit and power of Elijah. Precisely so in Rev. xx., the martyrs are said to live again when all that is meant is that men of the same spirit and power shall live and reign with the King.

The same language is used elsewhere. Sulla slew Marius, and wanted to kill Julius Cæsar, whose family were on that side. Friends interceded, Sulla spared him, but said, "I see many a Marius in that boy? John Huss had a remarkable dream just before he was burned, in which he lived in spite of the Pope's attempts to kill him. He understood that it meant that his principles were undying. He put it as a resurrection, saying that he would live again. Pope Adrian VI. had no desire to fulfil that prophecy, yet one hundred years later said, "That abominable heretic, John Huss, lives again in Martin Luther."

6. The general resurrection comes after the millennium. After a thousand years of millennial glory, there is an outburst of wickedness. This is a loosing of Satan. It is a resurrection of the rest of the dead. This is a figurative resurrection of the wicked. It fulfills all those prophecies, which the affirmative is so fond of quoting in his attempt to show that under the gospel the world is growing worse and worse. By the way that is a cardinal item of belief among those who hold that God cannot save the world, but must take out a few of us nice, clean people, and let the devil triumphantly carry off the majority.

If Bro. Wilson will choose any period of the world's history, I will engage to show that the world has advanced upward from that time till the present.

In physical comfort, in education and intelligence, in morality, in religion, and in doing the will of God the world is nearer heaven and right today than yesterday, or at any previous hour. God is saving the world. With him a thousand years are as a day.

To return: that outbreak of wickedness precedes the general resurrection.

"I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead small and great standing before the throne.....and the dead were judged according to their works. And the sea gave up the dead that were in it, death and Hades gave up the dead that were in them, and they were judged every man according to their works. If any were not found written in the Book of life he was cast into the lake of fire. And I saw a new heaven and a new earth." Rev. xx. 21.

Note how accurately this fits with Matt. xxv. 31-46, the throne, the nations, the resurrection, the judgment, the fire, the end of time are all there. The resurrection will be at the second coming. 1 Thess. iv. 15, 16; Jno. v. 28.

If this interpretation be true, then Jesus is now binding Satan. His glorious work will continue until Mt. Zion shall be lifted up above all the mountains of the earth, and all nations flow unto it. Wars shall cease, the little stone cut out without hands shall become a great mountain, and fill the earth, the kingdom under the breadth of the whole heaven shall be given into the hands of the saints, and they shall reign with Christ. In every place, from the rising of the sun till the going down thereof, a pure offering shall be made. Righteousness shall obtain everywhere. Happiness will be the lot of man.

The exact length of this millennial glory is said to be one thousand years, if we take a day for a year, that is 360,000 years. That is not impossible. The world is not born yet. We are yet in the darkness of the early and misty morning. The kingdom was established in Jerusalem in some hearts 1800 years ago, there are large portions of the globe where it is not yet established, Christ died for this world, he will yet possess it; he conquers it by truth and love, the only real and permanent forces.

It appears that Eld. Wilson is yet unable to see how Christ can reign on earth unless he be on it. President Cleveland reigned in Chicago so far as the rioters were concerned, yet was not in the state. Queen Victoria reigns over India, Australia and Canada, yet never saw them. Her officers reign with her, on thrones as it were, some are in London, some in those countries. Many of them never saw her Majesty. Jesus said that all authority on earth was given to him. The apostles proclaimed him King and Ruler of all. He reigns over millions to that degree that Napoleon said they would die for him. An earthly monarch can receive no more, no higher allegiance.

He could not rule me any more if he were in Jerusalem than he does now. Until the fulness of time it is expedient for him to stay away. Lastly, Jesus is with us. When two or three are gathered together in his name there he is with them. "Go teach all nations .....lo I am with you always, even unto the end of the world." Matt. xxviii. He has also promised to come and live with any man who keeps his Word. Jno. xvi. Eld. Wilson has well chosen that the word "throne" is a symbol of power or authority. It is not to be taken literally as he says. This is evident from the promise of Christ that every one who overcomes should sit down with him on his throne. There are 450 millions of Christians. If one in ten overcomes there would be forty-five millions in this generation alone to crowd into that throne. "Throne" means authority. He has all authority in heaven. He as a priest sits on his throne. There are not two authorities in heaven. A more glorious throne could not be.

I trust that I have met all your objections.

GEO. T. SMITH.

The Cause of Prejudice.

From various places, where our brethren meet for worship, we find that they complain of the great prejudice against them. The cause of so much prejudice is the theme that has been occupying my mind for a long time. We do not, and could not expect to meet with the approval of every one. The Scriptures teach that many will turn from the truth unto fables, loving more the approbation of men than of God. While we do not expect the doctrine which we believe to be readily believed and accepted, is it a fact that this gospel message so dear to our hearts, is the real cause of our reproach, and the reproach of the blessed truths which we believe? If it is, if we are reproached for the name of Christ, Paul says, "happy are you," for the Spirit of glory and of God resteth upon you. We cannot sacrifice the truth, to gain the friendship of any one. But must ever faithfully declare the whole counsel of God. The question that arises in my mind is this, Is there not possibly some other reason why the way of Truth is evil spoken of? Why men and women stand aloof from us, and do not care to mingle with us. We must not accuse them of wilful ignorance until we at least have made an effort to instruct them, and in order to instruct them we must reach them in some way, we must use every reasonable effort to get them to meet with us, or if that will not avail let us go to them, let us show them that we do not think them heathens that have not been civilized, and if by companionship, they are finally induced to meet with us, for goodness sake let us not stand with our hands behind our back, but give them a warm greeting. Show them that we are glad that they are with us, and invite them back again. And if there should chance to be preaching, I beg I beseech of the minister not to chop their heads off with the first blow. Remember the servant of the Lord.....must be gentle unto all men, apt to teach, patient. In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. We should not forget that once we were just as ignorant of what the Word of God teaches as those whom we are endeavoring to instruct, and we would hardly have liked to have anyone tell us that we really were ignorant, or that we believed lies, taught lies and sang lies. No we would have did just about as many others who are thus addressed from the pulpit. We would have stayed at home the next Sunday, and if we did not have a little prejudice against that class of individuals, it would be a strange thing. We don't like to go into a place of danger if we know it, and if we get in a place and get hurt once, we are quite likely to shun that place, and not only shun it ourselves but tell our friends to keep away, lest they too get hurt. Now you may say this is a little over drawn, but I ask you honestly is it not true, have you not seen just such mischief wrought by not using reason. What would you think of a stone mason, if after days of patient toil men with teams had brought from the quarry material for a building, and when their labor was complete, the stone mason would start into his work with terrific stroke right and left, he says these stones must all be broken, and he would keep hammering away without the least thought as to how the work should be done. The fact is he would not have a stone that would fit anywhere, it would be a mass of useless fragments, he likely was earnest enough and worked hard enough to break those rocks but of what benefit was it to his employer? None at all. He would have been dollars ahead if the mason had remained at home. And so it seems to me, that in preaching the gospel, in teaching it in our Bible-classes, our Sunday schools or around our own firesides, we must be gentle, we must be courteous, we must be patient. We must have our hearts filled with the Spirit of Christ. The mark of the true Christian is to a great extent shown by his walk in life, his conversation, his treatment of others. If we by our own acts and words, cause the truth to be evil spoken of, we are to blame for the reproach, and we will be called upon to give account of our stewardship in the sweet by and by. Our mission here is to preach and teach the gospel. We are responsible to a great extent whether we are successful or not. If we have a house full of empty seats, often we could find the cause of it, without much difficulty. Don't you think if Bro. and Sister Woodward and others whom I might name, can rub off the outside prejudices so much that many will come miles to hear them preach the words of life, that perhaps have remained away for years, that we might all do a little toward rubbing off the prejudice that has been accumulating against us. So that the sunlight of the blessed truth might penetrate the heart of some [illegible] dering soul and bring them [illegible] fold of Christ before it is to [illegible] day is far spent, the night [illegible] eth. Our time to labor will [illegible] Let us be diligent.

O

1896—1897.

1896 has come and gone, 1897 [illegible] come, and now comes some important questions, What good have I done in the year 1896? Was it an improvement over the year 1895? Will 1897 be an improvement over 1896? Have I worked harder this year just closed to be an overcomer than in 1895? Have I been as the salt of the earth? or as a city set on a hill? Have I warned those making a profession of Christianity to keep themselves unspotted from the world? or have I been afraid to do so for fear I would get their ill will? Have I shunned to declare the whole counsel of God as far as I knew? Have I kept back things that were profitable? things that were needful for members of the church to know? as well as the aliens should know? Have I presented the gospel of God (as Peter says) or as Paul says the gospel of Christ, which is the power of God unto salvation to every one that believeth? What a field for thought, can we glory in the gospel of Christ? or are we inclined to glory in the things we have done? No, let all the glory be to God and his dear Son our Lord Jesus Christ. Where is boasting then on our part? It is excluded, as Paul says. There is a vast field for us to work in. There is much to do. I have more calls than I can fill. The most of them are too far away, on account of my wife's age and feebleness, I can't make long trips. During the year 1896 I have immersed into the name of Jesus Christ for the remission of sins, 21 persons. It was the power of the gospel of Jesus Christ that led these brothers and sisters to obey from the heart that form of doctrine, and I do hope and pray they all may stand firm, rooted and grounded in the faith once delivered to the saints. Some of us older ones will soon have to lay down the Sword of the Spirit, and be laid away to rest till Jesus descends from heaven with a shout, and with the voice of the archangel and with the trump of God. Oh, will I, will you, dear brethren, come forth then clad with immortality and eternal life? Will Jesus say unto us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." Will he say this unto us? Not unless it is strictly true. Dear brothers and sisters, let us give all diligence, that we can hear him say these things unto us, is my heart's desire and prayer to God.

J. S. HAYCH.

Answers to Elder Smith.

I Feel Safe.

In what? In upholding the theory that "The dead know not anything" and that therefore there must be a literal resurrection of the dead, as Paul so conclusively proves. It is Elder Smith's theory that "obliges him to find another meaning than the words clearly reveal," and sets him to the task of wresting the Scriptures to his own destruction. I feel perfectly safe in believing the plain statements of God's Word in preference to believing his inferences and groundless assumptions. I would not be found in good fellowship with the man who sides with the devil and against the Great Teacher, and the whole college of inspired apostles and prophets, and who styles the Old Testament teaching half truths—except what the serpent said to mother Eve, this, of course is a whole truth: in Smith's estimation. How hard he labors to save his much deceived from the well deserved reputation of "a liar" as charged by our Savior who never called any one by the wrong name. It is the belief of Satan's lie which is at the bottom of this mischievous handling of the Word of God; but for this erroneous doctrine Elder Smith would be under no logical necessity of viewing man as composed of three distinct and separable entities as he did in No. 16. "We follow under inspired guidance the body to the earth, the soul to Paradise or the third heaven and the spirit ascending to God." This analysis was made with his own proposition right before his eyes in which the words "soul" and "spirit" are used as meaning one and the same thing. Either view of man's nature, whether regarding him as two men or three men, or as two men and a house (the body) leads to the infidel conclusion, that the inspired statements, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul," and, "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," and many other passages, are only half truths. If this being, styled man, is three men then these Scriptures do not [illegible] the truth at all, especially if the [illegible] viewed, only as a house in [illegible] the soul and spirit, as personal [illegible] dwell temporarily. "Dust [illegible]t;" means no more than that [illegible] house is dust. How ungrammatical and awkward to address the [illegible] as the "thou!" But it would [illegible] to include the two real men, and occupants of the house for that would be the same as saying they are dust too. Reductio ad absurdum, verily. If this theory be true then the book of Genesis does not contain a history of man's creation and we are left wholly in the dark. Nor is there in either the Old Testament or in the New Testament Scriptures any account of how, when and where, and of what these two men, soul and spirit, were made. Mr. Smith please give us some light on this.

JOHN L. WINCE.

Editor Restitution:

To Mr. Geo. T. Smith. When you have asked, also requested by Bro. W. H. Wilson, and again re-asked by the Editor of THE RESTITUTION, we think it is high time to respond to the question asked. "My dear readers of THE RESTITUTION do you feel safe in upholding such ory which is in so many places obliged to find another meaning than the words clearly reveal. 2nd. Is not this wresting of the Scriptures?" To the first, we answer yes, we do by all means, feel perfectly safe. And to the second, No. Sir. Not at all, and besides I am quite a bit surprised that a professed teacher of the Bible does not know that King James' translation is quite a bit incorrect as they acknowledge it in the margin. Now for a few cases to illustrate the truth. First, the name of our Savior, "Jesus Christ." It is commonly conceded that "Jesus" is his given name, that "Christ" is his Sir name. Now the word "Christ" as a sir name, is misleading, and does not give us the meaning that the original intended to convey. The original Greek word for "Christ" is Christos, and means the Anointed One, the Anointed Messiah, the King of the Jews. Now from a Jewish standpoint, who are anointed? None but Kings and priests, and occasionally prophets. Now Jesus was anointed immediately after his baptism out of the high heaven, by our heavenly Father himself. Hence, according to this anointing the original Greek as to say Jesus the Anointed Messiah or the Anointed King. Hence we are obliged (to hunt up other words than the word "Christ" as a Sir name in order to learn the true meaning that the original intended to convey, and besides this is not in the least wresting the Scriptures at all but bringing out the true meaning of the original Greek in which it was given.

Again in Paul's letter to the Phil. i. 23, it is Paul that is the actor here because he says in verse 24, for me to live is Christ, (or for the Anointed Messiah, or King), and to die gain. And also in verse 22, But if I live in the flesh this is the fruit of my labor, yet what I shall choose I wot not. So we see by this that it is Paul that is the actor all the way through. And in the 23 verse he says, I am in a strait betwixt two, Having a desire to return, and to be with Christ (the Anointed Messiah, or King) which is far better. Now we might go on and enlarge upon the three points here advanced, first for his living and making many converts for the Anointed Messiah, or King, through much trouble and affliction. Or second to die and get out of his trouble, but which to choose he wot not. But a third idea he did choose which was to return, to be with Christ which is far better. Now Paul knew very well that the time would come when he would die, and history informs us that he died for the truth, by being beheaded at Rome, and hence was buried or laid away. Now when Jesus comes again where will Paul, being the actor return from? Why from the grave where he was 'laid away which is virtually proving a resurrection. Hence when we find that King James' translation is incorrect, it is our priviledge, yea a duty, and we feel perfectly safe in hunting up the original, and giving its real, true meaning, and if it takes other words to do so, all right, let them come. Its by no means wresting the Scriptures. And it seems to me that a person that is hindering such work is darkening counsel, and in conclusion we give this our testimony to witness for the whole truth.

J. A. MOYER.

Editor Restitution:

Mr. Smith has asked the readers of the paper if we feel safe in upholding a theory. There was a time that I believed the theory he teaches, but listening to just such blind guides as he, was the cause, and I am truly thankfull that my mind has been enlightened so I can study the Scriptures with some understanding and harmony, and I can see the plan of salvation as revealed. It is not necessary to be a scholar to know that sheep produces unconsciousness. Dan. xii. says "Michael shall stand up and at that time thy people shall be delivered every one that shall be found written in the Book." 2 verse says, "And many of them that sleep in the dust of the earth shall awake." But as Mr. Smith objects to the Old Testament I will refer to a few passages in the New Testament showing they agree concerning the state of the dead. 1 Cor. xv. 51, shows the condition they will be in at the sounding of the last trump as does 1 Thess. iv. 13-14, David a man after God's own heart says in Psa. iii. 5, "When I go down to the pit shall the dust praise thee?" also, Psa. cxv. 17 says, "Dead praise not the Lord." Strange isn't it if they are in heaven as so many teach, but which is contrary to the plain doctrine taught in the Scriptures, for instance in Acts ii. 34, says, "David is not ascended into the heavens and John says in iii. 13, no man has ascended up to heaven, but he that came down from heaven even the Son of Man which is in heaven. Wishing to be counted as one for the Truth and a defender of the same.

H. B. HATHAWAY.

P. S. In Reply No. 3 of the present debate, Mr. Smith has commenced to ridicule as is generally the case when there is no argument to sustain the position taken.

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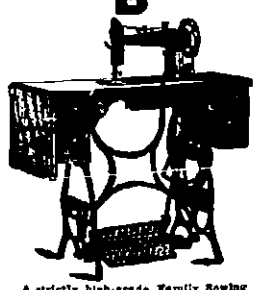

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One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

Poetry.

Be Still.

"Be still—be still,' though all should seem
Like visions of a troubled dream;
'Be still—be still,' each murmuring thought,
For God is Love, and changes not.

The hand that moves the shifting scene
Plans what shall be—as what has been
That hand is His—it holds Thee still;
Calmly submit, and trust His will.

'Be still,' nor doubt His faithful love,
Though by thy faith and patience proved;
He, while He tries Thee, through the fire,
Will give the strength thou dost require.

'Be still,' thy cares are measured all
By Him who notes the sparrow's fall;
There's not a grief which rends thy breast,
But he can chase, or calm to rest.

Trust all to him—thine every care,
Each burden cast on him in prayer;
He will give peace, calm every storm,
And all things for his own perform.

'Be still,' for in 'a little while,'
Thou shalt upon just sorrows smile;
And each heart-aching pang shall cease
In endless joy—in endless peace."

OUR LOVE FEAST.

To The Dear Household of Faith:

If Bro. Underwood will be so kind as to give me a little space I will cast in my mite toward the Christmas Greeting. I would write oftener but I do not wish to take the space in our little paper that should be occupied by abler writers, especially those who minister the Word. I think they should not fail to make a short report of their labors. O how I used to feel revived by reading the quaint reports of the travels and work of old Bro. Lyon. How earnest he seemed and what zeal and confidence he reposed in the Lord, just as if he was a partner with the whole firm of heaven. I would to God we were all imbued with more of this divine enthusiasm. It is as the sling to the pebble in hurling the gospel into the hearts of men. The time of the end is fast approaching and the night hasteth in which no man can work. It certainly urges us to guard against slothfulness in the Lord's business entrusted to our care, and to be fervent in Spirit serving the Lord. "For yet a little while and he that cometh will hasten and not delay." Let us hold fast the Truth and leave compromising to the doubting and the unstable. And while we exercise true sympathy for all and earnestly strive for the their good let us remember we can only be instrumental in their reconciliation to God by presenting to them the Word of Truth. Neither can we save them by fellowshiping them while they stand aloof from Christ and his message. "Stand fast therefore in the liberty wherewith Christ hath made you free."

A. B. WINCE.

Dear Restitution:

Love and Greeting to all the household of faith. The signs of the times indicate the near approach of our dear Lord. Even so Lord Jesus come quickly is my prayer.

MRS. C. F. RANDOLPH.

Dear Restitution:

Dear brothers and sisters of the one precious faith, what a comfort it is to see so many speaking for Jesus our Lord, and it makes my heart glad for the hope that is like an anchor to the soul which is sure and steadfast. For 40 years I have waited and still am waiting for the coming King and his kingdom. May God keep our hearts pure. O that each and everyone of us will be there. How I thank Bro. Wilson for the glorious truths he brought out. May God bless him and if Elder Smith is not enlightened he is in God's hands. May he see the light through the redeeming love of Christ our Lord. With love and a happy New Year to all,

ELIZABETH KIMBALL.

Editor Restitution:

In compliance with Bro. Driggins' request I will try and write a few lines for our love feast. We are endeavoring in our weakness to so live that we may be entitled to a crown of life when Jesus comes again. We believe that the signs of the times indicate that the coming of the Lord draws nigh. I am not like Mr. Smith, who thinks the world is growing better every day. Our Savior said it should be as bad as it was in the days of the flood, or as Sodom. Who but a blind leader of the blind would teach the people such doctrine? They are obliged to take a position in direct opposition to the plain teachings of the Scriptures; but that is just what Smith has been doing all the time in his discussion with Bro. Wilson, who has so ably defended the truth. Why is it that the people prefer to believe the devil's lie to God's eternal Truth. But such is the sad condition of the world today. May God hasten the day when the kingdoms of this world will become the kingdom of our Lord and of his Christ, and all will know the Lord from the least to the greatest. We feel like thanking our heavenly Father that we have been brought from darkness into the marvelous light of the gospel of the kingdom of God. We love to read the letters from so many of like precious faith. It seems as if we all belonged to one family. If we are the children of God then we certainly do. In conclusion I would exhort all to watchfulness that we may all be ready to meet the Bridegroom when he comes.

Your Brother and Sister in Christ.

S. M. & A. SEITZ.

Dear Restitution:

I would say to the dear brothers and sisters abroad that the longer I wait for the return of our dear Lord and Master, my faith grows stronger and my hopes brighter. For when we see the fig tree putting forth its leaves we know that summer is nigh, and surely the signs of the times plainly tell of the King's return, which is surely near. And I feel to rejoice that if we are faithful we shall soon enter into his kingdom and share with him in his glory.

Yours in hope of eternal life.

MRS. F. W. CHAPIN.

Editor Restitution:

Brothers and sisters of the glorious faith, God bless you one and all. How thankful we should be that we are spared to see another new year morning, and are living witnesses to the grand truth of the Holy Gospel of the kingdom of God. Oh, how proud I am of my faith, such a worm as I, that I am in contact with God's plan of salvation, and did obey in due time. Oh, may we let our light reflect so the world can see that we are seeking that heavenly country that has been promised to all God's faithful ones from the foundation of the world.

"Oh, Royal King, Come prove our faith,
We're waiting day by day;
Earth's millions groan for quick relief,
Not found in present way.

Omnipotent, who framed the world, and made the stars,
Praise thee through eternal ages;
The kingdom's gate is just ajar,
God's Word, eternal life for wages."

Hoping all that have taken the name of Christ will prove worthy and meet in the kingdom of God's dear Son, is my prayer.

Yours, waiting for the King.

JNO. C. VENABLE.

Dear Restitution:

I have been reading the letters of the household of faith scattered abroad throughout this great country, and I have been encouraged to press onward as I read of the hopes and longings of the brethren and sisters, and I thought that I would like to send my testimony to the feast of love. I am looking for the coming of my King and Savior, and mean by his grace assisting me to gain the prize that is at the end of the race, even eternal life, and glory and joy and peace forevermore. There are a few faithful ones here in Batavia, who are trying to hold up the banner of truth, amid the perils and theological confusions of these last days. I have been long on the pilgrimage journey, and am satisfied that we are soon to see the King in his beauty. Oh, how joyful it will be to hear him say, "Well done, thou hast been faithful over a few things, I will make thee ruler over many, enter into the joy of thy Lord." We shall then know what it is to belong to Jesus. All our sorrows and afflictions in the past. In the future, Oh, that blessed future, forever with the Lord. We shall meet our loved ones that were torn from us, and whom we saw consigned to the silent tomb. We shall meet many dear brothers and sisters with whom we worshiped in the long ago. Oh, I can see in imagination their smiling faces and beaming eyes, and they shout for joy. "We are saved, saved from death, saved from sorrow, saved forever."

"The day is near, Oh joyful thought,
When I shall gain the prize,
This hope shall then be changed to sight,
Before my wondering eyes."

Yours in the blessed hope.

E. D. BAKER.

Dear Restitution:

Another year has passed since I have written to you, which is one of the best religious papers I know of; and 1897 reminds me of a conversation I had with Bro. J. M. Stephenson over forty years ago on the soon coming of the Lord, and in regard to a set time. He said he was no time-setter, but if he was going to set a time he would say 1897. Now, I have thought of that talk we had a good deal of late. I for one think he hit it, for if he does not come this year I am of the opinion the time is very near, and it behooves us to watch and pray that we may be found of him in peace. O, brethren and sisters, let us see to it that our love waxeth not cold, but to love one another fervently. I for one am a great lover of the truth as it is in Jesus.

Love to all,

G. T. WILSIE.

Editor Restitution:

I will send my Christmas greeting by sending one dollar and fifty cents for THE RESTITUTION for 1897. I would so miss its weekly visits. I have taken the paper in its veriest form since 1863. I wouldn't like to do without it at this late day, as it is all the preaching we have. There are but three of us here of the same faith, my daughter and husband, F. C. and Lottie Bellows, with whom I make my home. I feel like pressing forward for the prize of the high calling of the Master, as I am nearing three score years and ten. I love the brethren and sisters of the one faith, and love to read those letters, and hope to be worthy to meet them in the kingdom. Brother and Sister Bellows join in love to the scattered ones of the one faith. We crave the prayers of all, that we hold out faithful, and meet the dear Savior on the evergreen shore, and all the dear ones that have gone, is the prayer of your Sister in Christ.

MRS. POLLY M. SPENCER.

Dear Restitution:

May a Happy New Year with many rich blessings attend THE RESTITUTION and all the brethren the coming year.

RICHARD ROW.

Dear Brothers and Sisters in Christ:

In a Psalm of David he said, "Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands and a pure heart." We may have the faith, and a hope, but unless we have clean hands and a pure heart I fear it will profit us nothing. Let us examine our selves and see if we can fill that place. And if not,

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing
Learn to labor and to wait."

For the Lord will soon come and I want to be one of the worthy ones, and can dwell in his holy place. Meet me there. Yours in hope of the soon coming King.

MRS. MAGGIE EDWARDS.

To the Household of Faith, Greeting.

I like to hear from you all in our Christmas Greetings and we must continue the custom until our Savior comes again. There are a few of us here in this pleasant land of South Florida where the trees are always in bloom. We seldom hear the Gospel of the Kingdom preached, but THE RESTITUTION very largely makes up for that. I live in a little town mostly Methodist and they practice religion and are very good people to live among, but it hurts my feelings to hear them preach long and labored sermons to show that they don't want Christ to come and set up a kingdom at Jerusalem because the present church kingdom and the ministration of the Holy Spirit are better, and because most of us are too poor to buy a ticket to go to Jerusalem to see Jesus if he was there. The Smith and Wilson discussion is very good and I am very sorry for Mr. Smith, he surely never has heard the gospel of the kingdom, and from his articles I cannot tell whether he wants to, or would hear it even if it was preached to him. But thanks be to God, we know he will send Jesus (who is now prophesied) and the tabernacle of David will be set up and all things spoken by all the holy prophets will be fulfilled and all be restored to perfection and the redeemed shall come to Zion with songs and everlasting joy. And now the time draws near but I wish it was nearer, and my patient waiting sometimes borders closely onto the impatient. May we all keep the Faith, and hold out faithful and soon personally meet at Jesus feet is the most earnest desire of your Brother in Christ.

A. J. PETTINGEW.

To the Household of Faith, Greeting.

"Time speeds away, away, away
Like torrents in a stormy day,
It undermines the stately tower,
Uprooots the tree and snaps the flower."

Another year with its troubles and trials and disappointments are in the past and we are still here to fight life's battles and overcome the world and its allurements. But I am more determined than ever to gain the prize of the high calling which is in Christ Jesus. Isolated from all those who have taken up the all-saving name, yet I remember you all in my evening prayers, and as the morning sun ascends over the Eastern hills. I raise my eyes heavenward and thank the God of heaven that I have learned and obeyed the gospel and say with a free heart, God hasten thy coming. Our Savior says, "If ye love me, keep my commandments. A new commandment I write unto you, that ye love one another, as I have loved you." If we do not love one another, who will love us? The world will not, for the world will love its own. We are in the world but not of the world therefore, the world will hate us as it hated our Master. We must not love the world, neither the things that are in the world. If we love the world the love of the Father is not in us. Let us put on the whole armor of God, and maintain good works for necessary use, that we be not unfruitful or be led away by the error of the wicked and fall from our own steadfastness, but grow in grace and the knowledge of the truth. Praise ye the Lord, O let us give thanks unto him, for he is good. Blessed are they that keep judgment and he that doeth righteous at all times. Bless the Lord, O my soul and let me not forget all of his mercies. One of the lonely ones waiting for the Master.

MRS DR. L. HICKLIN.

Dear Brothers and Sisters of the Household of Faith:

I have been spared to see the beginning of another year and I thank our heavenly Father, for the many blessings which I receive. In glancing over the daily paper, I was reading the different subjects that our popular minister was to speak on, I will write it just as the minister has it, "In the morning the Baptist Pastor will preach a temperance sermon, the topic of which will be my neighbors and I. In the evening the sermon will be, on wheels and wheelmen, every bicyclist in Salem is especially invited" and many just as foolish subjects have I seen printed to speak on. Now it looks to me as though they have rejected God's Words and his counsel. They are going to have something new to interest the people. I think Paul's sermon must have been of a very different character, when he was brought before King Agrippa, and also when he preached at Thessalonica. The pastor would do well to study some of Paul's sermons. He could tell his hearers something then that would do them a great deal more good than talking to them about bicycles. Will not such have to give an account of their precious time so foolishly spent, and especially professing to preach the gospel? Dear brothers and sisters pray for me, that I may hold out faithful. Your Sister in hope of eternal life when Jesus comes.

ELMA V. BAKER.

Dear Restitution:

You will find herein enclosed the pay for the paper for another year, as we can hardly do without it. As I have not seen the Christmas No. yet, I do not know what subject the brethren are writing on, I will just say to the brethren and sisters scattered abroad that I am 81 years old, and am nearly blind, but am in very good health for a man of my age. Through the blessing of God my faith and hope is anchored on the blessed promises of God, and am looking for my reward when Jesus comes, and waiting and trusting in the promises of God till Jesus comes. Like Paul of old, believing all things that are written in the Law and the prophecy concerning Christ, both his first and second coming. He comes the second time to resurrect the dead and change the living and to build again the tabernacle of David that is fallen down, and to reign until all his enemies are put under his feet, the last enemy is death. In order to do this he will establish his kingdom on the earth. I will speak a word for Brother Wilson. I think he is a workman that need not be ashamed rightly dividing the word. Mr. Smith is teaching just what the devil taught the serpents, to lie. "Thou shalt not surely die," and that is the foundation on which all the popular churches is built is inherent immortality. I will quit and you can do as you please about publishing this letter. Excuse bad writing for I am so blind that I can hardly see to do any thing. This may be late as the weather is so bad that I do not know when it will get to the office. Yours waiting and wishing for the Lord to come. Wishing a happy New Year to all.

A. T. PURCELL.

Dear Restitution:

I see so many letters from the brothers and sisters scattered here and there, telling of their hopes and confidence in a soon coming King, who is now only selecting out his Bride who will rule with him in truth and righteousness. It seems to me there never was a time when there was so much form of godliness as there is now. But denying the power. Every body you meet has got religion, and got it bad. To this form of godliness is one of the last signs of the near coming of the Lord. My prayer is come, Lord Jesus, and come quickly. Yes dear brothers and sisters, when the last one of the Bride is taken out he will come, and will not tarry. Oh, may it be each of our happy lots to be in that number. Let us strive to so live that when he comes we may have an abundant entrance, is the prayer of your Bro. in the faith and hope of the gospel.

J. E. FORSYTH.

Dear brothers and sisters of the One Faith:

As we wish to join the love-feast, I thought I too would like to write a few words. I am now 75 years of age; and still keeping house with my beloved daughter, Sarah. I have been a subscriber for THE RESTITUTION, and other papers of the same faith; for more the thirty years. I am willing to work, and do what I can for the Master, for I know that our time is short in this state of mortality. I am sorry I cannot join in the free-will offering. My daughter who is living with me, and has been out of employment so long, is always willing to help me when she can. Yours in hope of the soon coming of Christ.

MRS. LEAH, & SARAH DARWOOD.

Editor Restitution

The year 1896, has come and gone. It has been a year made memorable in history, because of the great events which have been shadowed forth while it was passing by. To the student of prophecy many things of interest have occurred, especially with reference to Turkey. Indications now are that the six great powers are almost ready to dictate terms that will drive the Turkish government from Europe.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JANUARY 20, 1897. NUMBER 3.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Turkey still holds power over the gold and silver and precious things of Egypt, and the last "planting of his tabernacles of his palace between the glorious holy mountain; yet he shall come to his end and none shall help him." "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake." etc. Daniel xi. 42–45, and Dan. xii. 1, 2. I think we may reasonably expect more definite and decided action by the powers this year than there was last on the Eastern Question. Unless Spain puts down the rebellion in Cuba by next spring the indications are that trouble may arise involving the United States. In short, if we look in any direction we see factors coming up which are sure indications of approaching trouble. Efforts have been made by forming alliances to prevent trouble between governments. The triple alliance and other alliances and the cry of a confederacy have been tried; and still the preparation for war goes steadily on. The prophecy of Joel iii. 9-12, is certainly in course of fulfillment. It is a good suggestion that all who can of the household say something about the new commandment, "that ye love one another." It is so different from that which said, "Love your neighbor." Reciprocal love—love one another. This should exclude selfishness. We are also told to love our enemies. Remember we are not required to love their evil actions. We should have enough love and regard for their welfare now and hereafter to do anything in our power to prove to them that we desire their welfare, hence,—if they are hungry or thirsty we should minister to their wants. It is our duty to keep the golden rule ever before us; as ye would that others should do, etc. Again, we must forgive those who wrong us. If we will not do so neither will our Heavenly Father forgive us. Thus we see the matter of forgivness is in our own hands. No matter if we have all faith and give our goods to feed the poor and have not charity, which is love, we are as a sounding brass or a tinkling cymbal and it profit us nothing. Then let us cultivate this greatest of all the adornments, Love. In short let us learn now how to live in the future world. The new commandment is a great one. In hope.

RICHARD CORBALEY.

Dear Restitution:

We send our love and greeting to the brethren and sisters scattered abroad. You will rejoice with us here at Crowly, La. to know that the Lord is showing his mighty power in bringing dear souls into a saving knowledge of the truth. Brother J. G. Haupt of Nebraska visited us on the 27th and 28th inst., and we had the good pleasure of seeing him immerse four persons that have been desiring a like opportunity for some time. It did us much good to meet Brother Haupt, and hear him preach, it strengthened and encouraged us greatly as we do not often hear such preaching. We enjoyed his visit immensely, and praise God for it and that he has a few faithful ones who do not shun to declare the whole council of God. May the heavenly Father keep and sustain us, and may we all ever live near the blessed one whom we serve.

Yours in hope.

SARAH E. OVERMAN.

"The day of reapin ring! how it speeds!
He who is true and faithful speaks the word;
Then shall we ever be with those we love,—
Then shall we be forever with the Lord.

The promises of Jesus are not to us like the legacies of one long dead: they are not the words merely of a great philosopher, like the Grecian sage, whom death has severed from all personal contact with our modern life. They are the assurances of a living and present though unseen friend; and when so accepted, they are full of power.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., JANUARY 20, 1897.

ROBERT RAILSBACK.

It becomes our sad duty to chronicle the death of our beloved brother and friend, Robert Railsback, of Argos, Ind. Bro. Railsback was about his work on Thursday morning Jan. 14 when stricken with pneumonia. He was taken home where he soon became unconscious, remaining in that condition until Sunday morning at 11:30 A. M. when he died.

He leaves behind him to mourn a wife and eight brothers, besides many other relatives, and a host of friends who had learned to love him for his true worth.

He has been associated with the management of THE RESTITUTION for many years, being President of the Board of Directors, and gave his counsel, ever bearing with others in the Christian love. We feel that we have lost a friend—a brother indeed.

Robert Railsback leaves behind him a record that few we fear can match, worthy of emulation, always modest, yet firm in his convictions of truth and right. Generous with his means, always, many a poor person will bless day severe his memory, and with the weeping wife and relatives drop a tear when they remember that no more in this life will he cheer them by word or deed. We last saw him alive at the close of the meeting on Sunday night previous to his death, he asked us to go home with him in his usual lovable way. Little did we think that we should see him no more. Truly no man can tell the number of his days, and with what force should we each heed the admonition brought home to us by this sad case. May we take earnest thought, and while we have life, make clear our conscience that we may be able to meet Bro. Railsback, and all the faithful loved ones in the glad morning when the trumpet shall wake the sleeping ones, and the Son of God shall change the living to immortality. The funeral was held at the Church at Argos on Tuesday Jan. 19, Bro. J. F. Wagoner officiating.

"LIFE is said to be a crucible. We are thrown into it and tried. The actual weight and value of a man are expressed in the moral qualities of his mind."

"He who gives himself airs of importance, exhibits the weakness of impotence."

WENDELL Philips said: "What gunpowder did for war, the printing press did for the mind; and the statesman is no longer clad in the steel of special education, but every man is his judge."

IT is astonishing, or rather it would be astonishing to see how Russia is laying her plans to be lord of all outdoors in Asia, were it not for the sure Word of prophecy, and the will of Peter the Great.

BAXTER said: "I now see more good and more evil in all men than heretofore I did. I see that good men are not so good as I once thought they were, and I find that few are so bad as either malicious enemies or censorious separating professors do imagine."

IT is a notable event that the United States and the United Kingdom, have negotiated a treaty by which they agree to refer all disputes to arbitration for settlement instead of the sword. In many respects these English speaking nations are the most powerful on the face of the earth today; and they have certainly set the continental powers of Europe a good example.

AMONG the latest oriental advices is the following: Although a secret treaty between Russia and China is denied by both Chinese officials and the Russian Minister, the Pekin correspondent of the North China *News* says that it is only too true, and that long ago he had stated that China had sold herself to Russia to an extent that would not be believed. In relation to the signed treaty, the greatest care has been taken to prevent its leaking out in Pekin before the ratification, six months hence. In the Russian Legation, while treaty was being drafted and finally drawn up, the Chinese writers were not allowed to fill in the proper names in the treaty. This was done by the Chinese interpreter himself. "If," says the correspondent, "the Chinese can undertake the building of the Manchurian railways good and well; if not, Russia will have to do the lesser."

A despatch dated Bombay, Jan. 11, says "over half the population of that city, estimated to amount to about 900,000, has fled from the plague, and the erstwhile crowded streets, lanes and bazaars are now comparatively deserted. Business is at a standstill, and the native artists have ran[illegible] from the coast are declared that 300,000 [illegible] at Andheri. [illegible] to lack of water supply, threatening to breed cholera. The cemeteries are already [illegible] filling, and the wind is [illegible] these suggestion. The nights [illegible] hideous by cymbals and [illegible] dirges. It is often difficult [illegible] the dead. In some instances [illegible] assisted in carrying the [illegible] cases. A large number of plague-[illegible] at the foot of Sion. The Parsee burial place, Tower de [illegible], the vultures inhabiting it."

The Eastern Question.

Straws show which way the wind blows, and trifles indicate the status of the Eastern Question. Worthy[illegible] [illegible] contemplate that the French and Italian ambassadors did not like the way a murderer was being tried and vigorously protested. It seems [illegible] Turkish authorities refused to admit the dragomans (the interpreters) of the ambassador to be present at the trial of Mazhar Bey, and the Czar's and Italian Ambassadors have recalled their dragomans, and demanded a change of venue in the trial. Mazhar Bey is accused of complicity in the murder of Father Salvatore, an Italian president, who was killed in the convent of Jeroslickale, at Mardeh in 1895 by Turkish troops commanded by the Bey. The Ambassadors insist that the latter shall be tried by a competent and impartial tribunal at Constantinople instead of at Mardeh. And the late news is to the effect that the Sultan has complied, and ordered a new trial.

"It seems pretty well assured that England, France and Russia have agreed to compel the Sultan to change his cruel habits and grant reforms to blow-ridden subjects. The hope, of course is not in his fulfilling the promises made under pressure, but in refusing to comply with the demands of the powers, or in his total failure to do what he promises, and so give an excuse for an armed interference.

"While it is claimed that the powers are acting in concert, there is a well grounded suspicion that Russia is 'running with the hare and holding with the hounds.' She is no doubt playing the game to suit herself—that is her interest so far as her leaders can see; but they know nothing of the terrible defeat that is to befall them on the mountains of Israel when the height of their ambition has been reached. The following culled from various sources show the drift of things to be indicative of a crisis that seems bound to bring about the long looked for settlement of the world's perplexing problems.

Prince Bismarck has inspired the Vienna *Neue Freie Presse* to declare the web on which Russia, together with the other powers, is publicly engaged—namely: the work of reform—is secretly undone by her from day to day. The Turk knows Europe is not united, and acts accordingly. The whole is a comedy, in which the dupes are not even duped, because every cabinet in Europe knows that Russia is insincere. She will at the right moment land troops on the shores of the Bosphorus to force a protectorate upon the helpless Sultan, and then close the doors of the straits, putting the keys into her pocket, and being secure against surprise from that side, devote all her energy to the furtherance of her Asiatic schemes.

It is unlikely that England will object by force, because she could not count upon military support neither from Austria, which has already concluded a compact with Russia on the model of that signed at the Reichstadt with regard to the occupation of Bosnia and Herzegovina, nor from Italy, which, statement to the contrary notwithstanding, has a treaty with Russia. The upshot of it all will be that Constantinople will become Russian with the rest of the Turkish Empire, except that portion allotted beforehand to Austria, namely: Salonica and its neighborhood. The *Neue Freie Presse* does not say that its informant is Bismarck, but its source of inspiration is well understood to be Friedrichsruh, and many people, therefore, are disposed to attach paramount importance to the foregoing summary of the situation.

The London *Chronicle* says: "Our Vienna correspondent sends us a very significant piece of news from the Balkan peninsula. We have been expecting it for some time, and at last it has come. Prince Nicholas of Montenegro, he tells us, has concluded at Belgrade a convention with King Alexander, pledging Servia and Montenegro to act as one against Turkey in certain eventualities, and these are so comprehensive that almost any subject can be included within their scope. Servia and Montenegro hate Austria quite as much as they hate Turkey, therefore this convention faces both ways. Its importance does not arise, however, from the two contracting states themselves. Montenegro is brave, but small; Servia is big, but feeble. But Prince Nicholas would never dream of taking an international step unless he were assured beforehand that it would be agreeable to Russia. Will Bulgaria join this new 'Union'? If so, then big events are not far off. There remains Roumania. She by far the most civilized and powerful Balkan state, is virtually within the triple alliance, and remembers keenly that the help of Russia in 1877 cost her a province. Her support of Austria and the Western powers is a certainty."

Communicated.

Naoum (Nahum C. V.. Chapter 1.

1. A burden of Nineveh. a book of Naoum the Elkesaite's vision.

2. God is a zealot and a Lord who requiteth, a Lord who requiteth with anger; a Lord who requiteth his adversaries, and who destroyeth his enemies.

3. The Lord is forbearing and great at his strength, and the Lord will not acquit one unpunished: with a consummation and an earthquake is his way, and the dust of his feet clouds.

4. He threateneth a sea and drieth it up, and maketh a desert of all the rivers: The Basanitis and the Karmelos shrank to littleness and the Libanos that were flourishing left off.

5. The mountains shook before him and the hills skipped away, and the whole earth drew back from before his face, and those dwell on it.

6. Who will withstand his wrath, and who will resist the wrath of his anger? His anger bringeth dissolution to governments, and the rocks have been rent thereby.

7. A mouldy good God is he to those who wait for him in a day of tribulation, and one who knoweth those who truly revere him.

8. And in his journeying flood will he make a consummation: darkness will pursue those who arise against him and his enemies.

9. What is your reasoning in respect to the Lord? He will make a consummate end: He will not requite twice for the same thing with tribulation.

10. Because unto the foundation will it have been laid waste, and it will have been devoured as smilax (the eyw-tree) that is twined about, and as a nest that is full of dryness.

11. From out thee will go forth wicked reasoning against the Lord (but who art counselling adverse things.

12. Thus saith the Lord who governeth many waters, in this wise will they draw back, and the report of thee will not have been heard any more.

13. And now will I break his sceptre from off thee, and his bonds will I rend asunder.

14. And the Lord will enjoin concerning thee: There will not be sown from thy name any more; From out the house of thy God I shall utterly destroy the graven things, and the mouldered things I shall make thy burial-place: because, lo, swift are the feet of him who announceth good tidings, and who proclaimeth peace. Keep thy festivals, O Jouhos; pay thy vows, because they shall no more go through thee to overcome thee.

CHAPTER 2.

1. It hath been consummated; it hath been laid waste:

2. He who breatheth into (or implanteth in) thy face hath ascended, taken away from tribulation: spy the way; hold the loins; be very manly with strength:

3. Because the Lord hath turned away the haughty pride of Jakoub, even as he did the haughty pride of Israel, because they have shaken them out, and they have destroyed their branches:

4. Their weapons of power from men, their able men who mock at fire: the reins of their chariots, and their horsemen will have been thrown into confusion.

5. In the highways, and their chariots will have been poured together and tangled up in the public squares. The appearance of them is like lamps of fire and like lightnings that run through.

6. And their magnates will have remembered, and they will flee by day and will be weak in their journeying, and they will haste upon the walls thereof, and they will make ready their vanguards. Gates of the cities have been opened, and royal palaces have fallen in ruins:

7. And the real state of things hath been uncovered and it hath gone up, and her bond-maids have been led away murmuring in their hearts like doves.

8. And Nineveh's waters are like a pool of water, and those who flee have not stood, and there was no one to succor them.

9. They have plundered the silver, they have plundered the gold, and there was no limit to her cosmos; They have weighed themselves down with her utensils, her very desirable things.

10. A slinking out and a slinking up and a throwing up and terror of heart, and a relaxing of knees, and woe upon all loins is there, and the face of all is like the kindled heat of a caldron.

11. Where is the dwelling-place of lions and the pasture that was for the whelps? Where hath lion gone his way so that one hath entered in unto lion's whelp and there was no one to make afraid?

12. Lion hath robbed enough for his whelps and hath bit off enough for his lions, and hath filled his lair with prey and his dwelling-place with plunder.

13. Lo, I am against thee saith the Lord Omnipotent, and I am going to make thy fulness flame out with smoke and a sword will devour thy lions, and I shall utterly destroy from off the earth thy booty, and thy deeds shall never more be heard of.

CHAPTER 3.

1. O city of blood, wholely false, full of iniquity, spoil will not have been groped after.

2. A voice of scourges and a voice of the rumbling of wheels and of pursuing horse, and of whirling chariot, and of mounted horseman is there, and of gleaming sword and flashing weapons, and a multitude of wounded and of a heavy fall: And there was no limit to her nations: and they will grow weak in their bodies because of much fornications.

4. A beautiful and winning harlot is she a leader of pharmacies, the seller of nations in her harlotry, and of battles in her pharmacies;

5. Lo, I am against thee, saith the Lord God Omnipotent, and I am going to uncover the things after thee to thy face, and I am going to show nations thy shame and kingdoms thy dishonor.

6. And I am going to cast abomination upon thee according to thy uncleanness, and I am going to make an example of thee.

7. And it will be that every one that seeth thee will go down from thee and will say, Cowardly Nineveh: Who will sigh for her? Whence shall I seek consolation for her?

8. Make ready a part; tune a chord; make ready Ammon's part, her part who dwelleth in rivers; water round about her, whose government is a sea, and whose walls are water;

9. And whose strength is Aithiopia and Aiguptos (Egypt), and of whose refuge there standeth no limit; even Libuans have become her responsive helpers.

10. And she will go her way into a removal of captivity, and her children they will dash to the ground at the sources of all her high-ways, and for all her glories they will cast lots, and all her magnates will have been bound hand and foot:

11. And thou wilt have become drunken, and thou wilt have become disregarded, and thou wilt seek a standing-place for thyself from enemies;

12. All thy fortified-places will be fig—orchards that have ripe: if they be shaken they will fall into the mouth of an eater.

13. Lo, thy laity in thee are like women; the gateways of thy land will have been opened unto thine enemies; Fire will devour thy gate-bars.

14. O encompassing water, dothou draw unto thyself, and do thou take control of thy fortified-places: Go down into mud and tread it together with chaff; take control over brick:

15. There will fire devour thee, devour thee like a locust scourge, and weigh thee down like a creeping-locust pest.

16. Thou hast increased thy commerce more than the stars of the heavens: A creeping locust pest hath it started, and it hath been caused to fly.

17. Thy commingled people hath leaped like a leaping-locust: like a flying-locust that walked upon a hedge in day of frost is it: The sun arose and it was taken away, and no one knoweth the place thereof. Woe unto them.

18. Thy shepherds slumbered: an Assurian king put thy men of ability to sleep: Thy laity hath gone away to the mountains, and there was no one to receive them.

19. There is no healing for the crushing-blow: Thy plague hath become inflamed: All who hear the intelligence of thee will clap their hands over thee; because against whom did not thy evil-doing constantly come?

COMMENT.

The name of this prophet which also gives name to this book is significant of the contents, and an understanding of the meaning of this word is the key that unlocks its esoteric mystery.

"Naoum" means "one who makes a dwelling-place for you." Primarily God is that One. This prophet is his mouth-piece and represents him in what is said here. The "burden" of the book is God's condemnation of "Nineveh that city great for God"—his final condemnation after the earlier heralding of Jonas—and a picture before the event of the fulfillment of the prediction of Jonas which he was sent to warn them of. It impresses the great truth of all Scripture that God himself is "our dwelling-place in all generations," not cities or countries or mere places, and that a great city like Nineveh that forgets God, and this great fact will sink as it did into oblivion. Little is known of Naoum personally except that he prophesied later than Jonas, and probably belonged to the same school of prophets. This we might infer from his reference in the first chapter to the Basanitis and the Libanos. The first chapter opens with a clear and succinct statement of God's character as an Omnipotent One and a judge of all the earth, and after stating the doom of Nineveh as an oppressor of his people, the chapter closes with a glorious gospel promise of peace.

The 2nd chapter opens with a Messianic picture and prophesy of the ultimate humbling of the pride and apostasy of Jacob in Jonahs as well as Israel, and then the vision changes to a picture of the coming destruction of Nineveh which is "the burden" of the rest of the chapter. The reference to "the lion" and "the lion's whelps" here is no doubt to the imperial insignia of the government of Nineveh. The wealth of its empire was chiefly due to its maritime power, as very clearly brought out here—its intercourse with nations by waters on rivers and seas. The imagery used in the picture rests upon a basis of fact, and makes the prophecy doubly significant in view of the parable use of water, "seas, rivers, etc. of nations, peoples and tongues."

The 3rd chapter opens with a specific and detailed arraignment of Nineveh as "a harlot beautiful and winning." Of course the harlotry herein designated is spiritual, not carnal, and is in reality idolatry under all its various forms and specious deceptions. It is always and ever "wholly false and full of iniquity." The arraignment and verdict of posterity, of "the survival of the fittest" Nineveh, "Cowardly Nineveh" is not only the opinion of the Omnipotent, but the best evidence of progress in enlightened endeavor. This chapter might be fitly named Ammoon's dirge. In contrast with this picture, see Ammoon's hope in the Messianic picture given us in Hesaias xi. 14, under the prophecy of Moab's subjection to Christ—"And the sons of Ammoon will first subject themselves." The reader and student of Church history will also remember that in the first subjection of Moab under Moeses, Ammoon was first subjected, and all this conquest we are told was typical of the Messianic conquest when he comes and asserts his kingdom for which we are now praying and "waiting expectantly" as loyal subjects "in hope."

CHAS. GARDNER.

Report of Meeting.

On Nov., 29th, last, after some correspondence I received word that Father and Mother, Elder B. W. Woodward, and Mrs. M. A. Woodward, would be with the Church of God at Rensselaer, Ind., to begin a series of meetings Nov. 30th. But owing to sickness of Elder Woodward they were unable to reach Rensselaer before Dec. 7. The writer commenced the meeting Nov. 30th and continued until their arrival when they took up the work and continued with us to Dec. 24th.

The meetings resulted in one being immersed into the name of our Lord and his Father, who together with one other formerly baptized, became members of the Church of God at Rensselaer.

May our Heavenly Father guide these through future life to his Name's honor and glory. And may he also give the increase to the seed sown in these efforts.

F. L. AUSTIN.

Bro. Underwood:

In response to a request from the Church of God, at Beech Creek, Ohio, through Bro. Austin Curtis, I resided here Sunday morning, Jan. 10, and began a series of meetings.

The Brethren and Sisters here are few in number and unable to sustain regular preaching. But they have proven their zeal for the "Truth" by holding at regular intervals their social meetings and Sunday school.

Until very recently they have met every first day for exhortation, and the breaking of the loaf. But on account of weather, roads, and separation of members by distance, they now meet only semi-monthly.

May God's blessing be with them as they endeavor to hold up the truth to their neighbors.

F. L. AUSTIN.

Married.

Mr. James A. Riling and Miss Nellie O. Hicklin, were married at Guthrie, Okla., December the 1st, 1896. The bride is the daughter of Dr. L. Hicklin deceased, who was well and favorably known to the readers of THE RESTITUTION, and Mrs. C. J. Hicklin, who now lives near Garden, Okla. Mr. Riling is a splendid man and is liked by every one. He has been yard master at the Santa Fe, since the country's opening. In their new relation in life they have not forgotten that they must prepare for a future life that is more glorious than this present life, and are only waiting for some one to come that they can put on the all-saving name. Who will come?

A FRIEND.

Editor Restitution:

Sunday, Jan. 10, 1897. At the Bride's Sister's, at Frankfort, Ind. Mr. Albert N. Finney, of Scircleville, Ind., to Miss Mary E. Stewart, of Frankfort, all of Clinton, Co., by the writer. Albert N. Finney is a member of the Church of God near Scircleville. We are in hopes his companion will soon unite with him to the same church, and both travel together to the kingdom of God's dear Son. They returned to his father's home near Scircleville, where several of the neighbors and friends had met to give them a hearty welcome. Our prayers are that they may lead a quiet and peaceable life to the end of their journey.

J. S. HATCH.

Not in the Fare, but in the Train Service, is where you'll find the difference if you go to the Inauguration over the Pennsylvania Short Lines. Low rate tickets on sale March 1st, 2d and 3d. For details apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O.—Feb. 28.

Sincerity is speaking as we think, believing as we pretend, acting as we profess: performing as we promise, and being as we appear to be.

Inauguration Excursions, Via Pennsylvania Short Line.

Tickets on sale March 1st, 2nd and 3rd. Full particulars furnished upon application to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, A. G. P. Agt., Cleveland, O.—Feb. 28.

Gladstone: Duty is a power which rises with us in the morning, and goes to rest with us at night. It is co-extensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

Worth Seeing. Inauguration of President McKinley.

The crowd at Washington will be great, the ceremonies grand. Leading men of all parties will be there. You can enjoy the sights at slight cost by buying an excursion ticket over Pennsylvania Lines, on sale March 1st, 2d and 3d. For particulars address nearest Pennsylvania Line Ticket Agent, or C. L. Kimball, A. G. P. Agt., Cleveland, O.—Mar. 1.

Poetry.

A Mosaic on Life.

This curious compilation is said to have occupied a year in searching for and fitting together the thirty-eight lines from thirty-eight English and American poets. The author's name is appended.

1. Why all this toil for triumphs of an hour?
2. Life's a short summer—man a flower.
3. By turns we catch the vital breath, and die—
4. The cradle and the tomb alike so nigh.
5. To be is better far than not to be,
6. Though all man's life may seem a tragedy.
7. But light cares speak when mighty griefs are dumb—
8. The bottom is but shallow whose deep come.
9. Years bring the fruit of life.
10. Example lives best, above all precept can.
11. Virtue to make us bless'd below
12. Perfume makes lowly herbs please more.
13. Contentedness and silent thankfulness
14. And throw each sunshine on a friend.
15. Live well—how long or short permit to heaven.
16. They who forgive most shall be most forgiven.
17. Sin may be clasped so close we pray not see its face—
18. Vile habit—worse where virtue has not place.
19. Then keep each passion down, however dear.
20. Thou pendulum betwixt a smile and a tear;
21. Her sensual snares let faithless Pleasure lay,
22. With craft and skill to ruin and betray.
23. Soar not too high to fall, but stoop to rise;
24. We masters grow of all that we despise.
25. Oh! then renounce that impious self-esteem:
26. Riches have wings, and grandeur is a dream.
27. Think not ambition wise because 'tis brave.
28. The paths of glory lead but to the grave.
29. What is ambition? 'Tis a glorious cheat.
30. Only destructive to the brave and great.
31. What's all the gaudy glitter of a crown;
32. The way to bliss lies not on beds of down.
33. How long we live, not years, but actions tell.
34. That man lives twice who lives the first life well.
35. Make, then, while yet ye may, your God your friend.
36. Whom Christians worship, yet not comprehend.
37. The trust that's given, guard, and to yourself be just:
38. For, live we how we may, yet die we must.

1. Young; 2. Dr. Johnson; 3. Pope; 4. Pope; 5. Sewell; 6. Spencer; 7. Daniel; 8. Sir. Walter Raleigh; 9. Longfellow; 10. Southwell; 11. Congreve; 12. Churchill; 13. Rochester; 14. Armstrong; 15. Milton; 16. Baily; 17. Treach; 18. Somerville; 19. Thompson; 20. Byron; 21. Smollet; 22. Crabbe; 23. Massinger; 24. Cowley; 25. Beattie; 26. Cowper; 27. Sir Walter Raymond; 28. Gray; 29. Willis; 30. Addison; 31. Dryden; 32. Francis Quarles; 33. Watkins; 34. Herrick; 35. W. Leon Mason; 36. Hill; 37. Dana; 38. Shakespeare.

Communicated.

Smith and Wilson Discussion. Number 9.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial, and may reasonably be expected within a few years. Wilson affirms and Smith denies.

Dear Brothers and Sisters of the One Faith.

The readers will doubtless have observed that Mr. Smith's Reply No. 8. is a very strange medley, it is in fact, anything to sustain Christianized paganism, even if it does set at naught much Holy Scripture. This may be seen in the manner in which he attempts to handle Scriptures which teach that the millennium would occur between the resurrection of the "blessed and holy" ones, and that of the "rest of the dead," at its close. Speaking of the rising again of the "blessed and holy," he says: "This is the first resurrection. Not of bodies but of souls. It is important to show that this is a *figurative* resurrection." Also, with regard to the "rest of the dead," he says: "This is a *figurative resurrection* of the wicked."

Such teaching sets at naught every vital principle contained in the gospel of our salvation. Remove the doctrine of the literal re-living again of those who sleep in Jesus; and of the preaching of a future bliss for God's holy ones would be a senseless myth.

Says Jesus: "I am the resurrection (*anastasis*) and the life; he that believeth in me, though he were *dead* (*apothaneko*) yet *shall he live* (*zao*—to live, have life).

Anastasis, signifies when applied to the dead, "A standing or rising up of the dead."

The word *apothaneko*, is used in the following passages: "Thy daughter is dead," "your fathers did eat manna and are dead," "Abraham is dead," "when his father was dead," "ye are dead and your life is hid with Christ in God." It is certain these are not *figuratively* dead.

Rev. xx. 5: "The rest of the dead lived not again," etc. The word "dead" in this passage is *nekros*, and is used in the following Scriptures: "He is risen from the dead." "neither will they be persuaded though one rose from the dead," "judge of quick and dead," "hope of the resurrection of the dead." "like as Christ was raised up from the dead," "the dead shall be raised incorruptible," "blessed are the dead which die in the Lord," *nekros* is in all these passages. The reader can see that is more than a figurative death.

In Rev. xx. 4: "They lived and reigned with Christ a thousand years." The word lived is *zao*—to live, have life, is used in the following passages: "I am he that liveth and was dead," "it is not fit that he shall live," "he ought not to live any longer," "if ye live after the flesh ye shall die," "that we might live through him."

Rev. xx. 6: "Hath part in the first resurrection," the word is, *anastasis*, and is used in the following passages: "In the resurrection whose wife shall she be?" "recompensed at the resurrection of the just," "preached through Jesus the resurrection," "the apostles gave witness of the resurrection," "Sadducees say there is no resurrection," "there shall be a resurrection." If *anastasis* is not figurative in these passages, neither is it in Rev. xx. 6. That it is so, Mr Smith has given no higher authority than his *assertion*. His assertion is no better than any other man's assertion. If the resurrection of the "blessed and holy" is "figurative," then the glorious reign with Christ a thousand years is a figurative myth, and the apostle Paul was a badly deluded man when he suffered every privation that he may as he said: "if possibly I may attain to the resurrection from among the dead." The word "dead," in this passage is *nekras*, and that the dead from whom he expected a resurrection, *anastasis*, may be learned from the following passages where the word *nekras* is used: "Why seek ye the living among the dead." (they were not seeking among the figurative dead.) "He is risen from the dead." Did he rise from a figurative death? "Rise from the dead the third day." Was he figuratively dead three days? Raised Lazarus "from the dead." "The dead in Christ shall rise first,"—the first resurrection of the blessed and holy. What a baseless sham and perversion it would be to say: "The (figurative) dead in Christ shall rise first?"

You can see at once what a baseless fabric of a vision, Mr. Smith's figurative resurrection is, by taking a few facts and reasons in the word figurative. "If there be no (figurative) resurrection of the dead, then is not Christ (figuratively) risen." "And if Christ be not (figuratively) risen, then is our preaching vain and your faith is also vain." "For if the (figurative) dead rise not, then is not Christ (figuratively) raised."

The apostle bases everything on a literal resurrection of the dead. He says plainly that if there is no resurrection, (*anastasis*) of the dead (*nekros*) Christ is not raised and our faith, hope, and preaching is all a vain thing, and more than this, "Then they also which are fallen asleep in Christ are perished." (*Apollumi*—To loose, destroy.) Mr. Smith has told us that our body will return to dust and "*never shall we see it again*," and has just told us that both the resurrection of the "blessed and holy" and the wicked, "*is a figurative resurrection*."

The Apostle Paul speaks of Hymenaeus and Philetus, whose "word will eat as doth a canker." What Word was that? "Who concerning the truth have erred, saying that the resurrection is passed already; and *overthrow the faith of some*." It is no better to make the resurrection all a "figurative" myth.

In seeking to overthrow the resurrection he seeks to invalidate the reign with Christ a thousand years. But the resurrection and reign will take place all the same.

THE EARTH

is destined to be the arena in which the righteous will be rewarded, and in which Christ and his saints will reign and rule in righteousness.

"Behold the righteous shall be recompensed in *the earth*." (Not heaven.) Prov. xi. 31.

Says Jesus, and he ought to know: "Blessed are the meek: for they shall (future tense) *inherit the earth*." Matt. v. 5.

"Those that *wait upon the Lord* shall INHERIT THE EARTH." Psa. xxxvii. 9-11.

"The meek shall *inherit the earth*, and shall delight themselves in the abundance of peace." Psa. xxxvii. 9-11.

God appeared to Abraham and made *an everlasting covenant* with him that to both him and his seed, the Christ he, would give all the *land* (not sky) bounded by "the river of Egypt, and the great river Euphrates," and said to him, "Lift up now thine eyes, and look from the place where *thou art* northward, and southward, and eastward, and westward: For all the *land* (not sky) which thou seest, to thee will I give it, and to *thy seed* FOREVER." "Arise, walk through the *land* (not heaven) in the length of it: for I will give it unto thee." "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Gen. xiii. 12-17; Gen. xvii 4-8; Acts vii. 1-7 Heb. xi. 8-13, 29; Gal. iii. 16, 29.

THE KINGDOM WILL BE ON EARTH.

The kingdoms of THIS WORLD (not some other world) are become the kingdom of our Lord and of his Christ; and he shall reign *forever and ever*." Rev. xi. 15.

"The Lord shall be King over *all the earth*." Zech. xiv. 9.

"I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy *possession*." Psa. ii.

"And hast made us unto our kings and [illegible] we shall *reign on the* EARTH. [illegible] a mistaken [illegible]."

"Do ye not know that the saints shall judge the world?" 1 Cor. vi.

"The [illegible] of the Most High shall take the kingdom, and possess the kingdom *for ever, even forever and ever*." Dan. vii. 17, 18.

"He that overcometh and keepeth my works unto the end to him will I give power over the nations: and he shall rule them with a rod of iron, etc." Rev. ii. 26, 27. Are there nations in heaven that need ruling with a rod of iron?

"A certain nobleman went into a far country to *receive* for himself a *kingdom* and *to return*."

"When he was *returned* having received *the kingdom*, etc." Luke xix 12-15. Mr. Smith says he will "stay away."

He comes as a King to execute justice in this earth, now suffering from misrule and injustice.

"I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in THE EARTH." In his days Judah shall be saved, and Israel shall dwell safely." Jer xxxiii. 5-8.

A PROCLAMATION TO THE NATIONS.

"Hear the word of the Lord, O ye nations, and declare [illegible] off, and say, He that scattered Israel will gather him, and keep him as a Shepherd and doth his flock. For the Lord hath redeemed Jacob, and will ransom him from the hand of him that was stronger than he. Therefore they [illegible] come and sing in the height of Zion." Jer. xxxi. 4-12.

"And I will bring again the captivity of my people Israel, and they shall build the *waste cities*, (not in heaven) and inhabit them: and they shall plant vineyards, and drink the wine thereof: and they shall also make gardens (not in heaven) and eat the fruit of them. And I will plant them in *their land*, (they never had any in the sky) and they shall NO MORE BE PLUCKED UP out of *their land* which I have given them, *saith the Lord God*." Amos xi. 14, 15. To deny this is to doubt the Word of "the Lord God."

"Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be *ended*." Isa. lx. 20.

"Praise ye the Lord: For it is good to sing praises unto our God; for it is pleasant; and praise is comely. The Lord doth *build Jerusalem*: he *gathereth* together the *outcasts* of Israel. He healeth the broken in heart, and bindeth up their wounds." Psa. lvii. 1-3.

"Break forth into joy, sing together, ye *waste places* of Jerusalem: (not the Jerusalem above unless there are "waste places" there) for the Lord hath comforted his people, he hath redeemed Jerusalem." Isa. lii. 9.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee (not in the past) the uncircumcised and the unclean." Isa. lii. 1. Can *this* apply to the Jerusalem above?

"For the Lord shall comfort Zion: he will comfort all her *waste places*; and he will make her *wilderness* like Eden, and her *desert* (no such places in heaven) like the garden of the Lord: joy and gladness shall be found therein, thanksgiving and the voice of melody."

Amen! Praise God for his precious promises.

W. H. WILSON.

REPLY NO. 9.

In trying to show that there is no figurative death the affirmative quotes Col. iii. 3. "For ye are dead, etc." If the Colossians were literally dead would any sane man write to them? His reasoning is that a word has a literal meaning in several places, it must always have. I did not insert the word "souls," in connection with that resurrection of Rev. 20th, the Holy Spirit did it. "I saw the souls of them that were beheaded for the witness of Jesus . . . and they lived and reigned with Christ a thousand years."

The careful reader of Rev. 20th will notice that the resurrection of all the dead (which the Savior so clearly predicts in John v. 28) is plainly told in verse 12. "All that are in the tombs will hear his voice and come forth in that hour. There is no room to interpose a thousand years and make two resurrections when there is but one. Acts xxiii. 6; xxiv. 15.

It is impossible for me to write plainly enough for the affirmative to understand. I regret my inability. I wrote just as clear as I could that the resurrection of all the dead would follow the millennium, yet he represents me above as making "the resurrection all a 'figurative' myth."

Prov. xi. 31, says the wicked and sinner shall be recompensed in the earth—the affirmative omits that in his quotation.

Jesus has gone to prepare a place for us; he will return and take us to himself, that we may see his glory, we shall rise to meet the Lord. There is no proof that his feet will ever touch this earth again.

Jno. xiv. 3; xvii. 24, 1 Thess. iv. 17.

The affirmative wishes to know if Isa. lii. 1 can apply to the Jerusalem above. It is the only Jerusalem to which it can apply. It is unnecessary to [illegible] prophecies referring to the [illegible] of Israel from captivity, or to [illegible] and blessings in Zion.

AN HISTORICAL GLANCE.

The early disciples thought Jesus would return in their life time. In Thessalonica some stopped work on that account. Paul corrects that idea in his second letter. For four hundred years the expectation was held, but gradually died away. It was revived as the year 1000 drew near. Many wealthy men gave their property to the church, in their strong faith that the world would then end.

Just after the Reformation of Luther the prophets swarmed. The [illegible] movement was led by Wm. Miller, figured it out to a dot. He was a soldier in the War of 1812, and afterward became a Baptist minister. He was an earnest, godly man, but with limited education. Take a specimen of his reasoning. Dan. viii 14 gives 2300 days till the cleansing of the sanctuary. A day signifies a year. Ezra went up from Babylon in 457 B. C. That subtracted from 2300 leaves the year after the birth of Christ, when the world would end. It is 1843.

2. Lev. xxvi. seven times in bondage. A time means 360 days, or a year. Seven times 360 equals 2520. The Jews went into bondage 677 B. C. Subtracting time B. C. we have 1843 again.

3. The sign of the sabbath. Exod. xxxi. 13-17. Six days with the Lord is six thousand years. Six thousand years from Adam according to Bible chronology will end in 1843.

Wm. Miller went on and gathered *fifteen* mathematical proofs that the world would end in 1843. All these laborious and exact calculations are before us, but we will not weary our readers with them. Suffice to say they were all proved to be false, as have been thousands of similar prophecies. There was great excitement. Fifty thousand persons believed, some of whom prepared ascension robes. For over fifty years the few mistaken brethren who cling to that error have spoken of sure signs of the end very often.

Cotton Mather saw it in the disturbances in Turkey in 1712, and a man in Trenton, N. J., said it would happen on the first day of last November. In 1828, Edward Irving issued his book "The Last Days." A discourse on the evil characteristics of these our times, proving them to be the Peculiar Times of the "Last Days." Yet the earth rolls [illegible] on its axis, the sun has kept to last four million years, the world of sinning, sorrowing man grows better and better, Jesus reigns over the lost men and women on earth, his sceptre of righteousness is being constantly extended and all the kingdoms of earth will come under the influence of the gospel.

It is unfortunate for our Brother that he should hold to higher conception of the kingdom that was held by the dull and unspiritual Jew before Jesus taught so emphatically that it is a kingdom of truth and is within men.

The program he thinks the Lord ought to follow would greatly hinder the growth of the kingdom, and be a lowering of the majesty and glory of him who has all authority, both in heaven and on earth, and before whom angels bow.

GEO. T. SMITH.

A Review.

"*The Messenger*, specially advocating the Coming Kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life"—Glasgow (Scotland). Edited by P. K. Strang.

The number of this magazine for October 1896, contains an article by G. G. Mitchell extending to six pages, entitled—"What did the personal followers of Jesus believe?" I say with deep regret that the term fabulous seemed to me on reading the article, as well fitted to describe the position assumed by the writer of it, and even of the Magazine itself for admitting it. Truly the jelly-fish seems more descriptive of many of the statements advanced than any of the vertebrate class of animals could be. Let me cite two examples suffice for proof and illustration of my allegation.

On page 117 it is stated that "perhaps the earliest example (of primitive faith) is found in regard to what John the Baptist avowedly came to do. He came to bear witness of the Light, that all men through Him might believe." "Light" here is a mere *figure*, but why leave the *fact*, which it represents out of sight? That fact is recorded in plain and emphatic terms. "In those days came John the Baptist preaching and.....saying, Repent ye; for the kingdom of heaven is at hand." This *fact* and not the *figure*, was for "primitive faith."

John did not proclaim—"The Light is coming and you can put any interpretation on it you like. In virtue of this proclamation of John, he was [illegible] forerunner and [illegible] witness" of our Lord, for it was chiefly here that their public preaching was identical. Other signs of Jesus were incidental to his chief mission, being for the most part [illegible] responses on the part of his hearers.

But in more [illegible] the statement is made concerning John's teachings. It is stated on page [illegible] that "he (John the Baptist) [illegible] more upon the coming One as the lamb-bearer, as when he, 'Behold the Lamb of God, which taketh away the sin of the world.'" I have no hesitation in saying that this is the direct opposite of plain fact. The assertion "Dwelt more" is represented solely by John's personal statement on two of his own disciples, on two consecutive days; while there is no record of its repetition. Those two disciples (natives of Galilee) must have previously accepted John's public testimony as to the approval of the kingdom of heaven, and been baptized. That testimony of John was of so public a character that "Jerusalem and all Judea and all the region round about Jordan," went on to him. Matt. iii. 5. This was the only testimony offered for "primitive faith," not even by John, but by our Lord and his Apostles, "the Word of the kingdom represented by the seed of the parable of the sower." If the statement that John "dwelt more upon the coming One as the lamb-bearer—the Lamb of God," is not a gross perversion of fact, I am utterly at a loss to imagine any more charitable description of it.

The writer of the article makes the following statement on page 220. "If ye believe not that I am he"—that is, the Messias,—the sent of God—"Ye shall die in your sins." Leaving out the erroneous definition of the Messias—"the sent of God," and inserting the simple dictionary meaning of the term—the Anointed One, this statement or quotation rather of our Lord's Word, would be fatal to the main drift of the article. Can we honestly interpret John's solemn words in chap. xx. 31. "These are written that ye might believe that Jesus is the sent of God, and that believing, ye might have life through his name?" No, where is the official title The Anointed, used to signify sent. Such a definition certainly cannot be called "labored" to stigmatize which the writer seeks to throw upon the simple definition of the Messiahship. But it is deserving of an infinitely worse characteristic—invented. The confession of Nathanael "Thou art the Son of God; thou art the King of Israel," John i. 49, at so early a stage in the mission of our Lord, shows that the Apostles possessed from the first the true idea both of the kingdom and the Messiahship, although the latter was not the subject of public preaching. This confession was an exact echo, though condensed, of the words of the angel to Mary, "He shall be great and shall be called the Son of the Highest; the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Again the writer of the article at page 218, makes the following singular statement:—"If perfect accuracy of belief in the true realization of the Messiahship is affirmed to be equivalent to discipleship it is difficult to see how they (the Apostles and first disciples) possessed it." The difficulty suggested here, and similar allegations in the article, can only have a semblance of reality through gratuitously importing into the limitation of the Messiahship a complex idea which is utterly foreign to the sacred writings. The good confession witnessed by our Lord before Pontius Pilate, 1 Tim. iv. 13, stands as a rock against all attempts to mix up the Messiahship with elements, however true in themselves, that do not truly enter into the simple office itself. The intelligent reader will remember the interview between our Lord and Pilate. The governor asked him, saying, "Art thou the King of the Jews? And Jesus said unto him, Thou sayest." Which is a mode of reply in the affirmative.

A portion of the article is vitiated by a mis-apprehension on the part of the writer as to the two-fold use of the word "believe." To believe a person is to credit his *words* as true, that is, what he testifies. To believe *in* or *on* a person is to trust him generally for what he is, or professes to be, or for what he may promise etc. A passage quoted at page 219 of the article from John ii. 23, 24, illustrates both uses referred to. Here "believed" in verse 23, and "commit" in verse 24, represent the same Greek word, usually rendered "believe," but sometimes "trust," as here by Principal Campbell in verse 24. Literally our Lord did not believe in them. They probably believed on him, as some in other cases, as a prophet who did miracles. Such for various reasons as few of the synagogue authorities, were prevented from confessing him as the Messiah, and so held back from true discipleship. Offence even of his true disciples "went back," as recorded in John vi. 66. This caused him to say to the twelve, "Will ye also go away?" and his reference to Judas.

The writer of the article, at page 241, referring to [illegible] seeks to show that "many who believed on him," verse 30, were denounced by our Lord as unbelievers, verse 15, who finished by "taking up stones to stone him," verse 59. I give a note on this passage at verse 33, by Principal George Campbell, D. D., of Aberdeen University, in which after substituting for "they answered him" —"*some made answer*," says, "the whole scope of this place shows that it was not those believers to whom Jesus had addressed himself in the two preceding verses, who are represented as answering. Such expressions as *elegon oun autho hoi ap* are sometimes used indefinitely, and import only, *it was said, it was* answered. What follows evinces that they were far from being believers who made this answer."

I submit that I have made good what I advanced at the outset of this article, and so have discharged any responsibility that justly lies upon every true disciple to "contend earnestly for the faith once delivered to the saints."

J. CAMERON.

Obituary.

Elnora Ann Babb, wife of Henry M. Babb, died at her home in Rensselaer, Ind., on Thursday Jan. 7, 1897. Age 81 years, 7 months, 29 days.

Sister Babb was born at Lynchburg, Va. May 8, 1815, and was united in marriage to Bro. Babb on Jan. 15, 1833, in her native State. To this union were born twelve children, five of whom are dead and seven living. There are also thirty grand children and eighteen great-grand children. Brother and Sister Babb have believed and earnestly contended for the faith for many years. The hope of a better life through Christ has been their hope, and with that hope Sister Babb fell asleep. The one thing that most comforts our bereaved Brother Babb is the that "the dead in Christ shall rise first," who together with the living "changed," "shall arise to meet the Lord in the air," and so, forever to be with their Lord. That these companions of nearly sixty-four years, may be participants in that great gathering of all gatherings is the prayer of the many sympathizers of the bereaved. Funeral services were conducted by Elder D. T. Halstead and F. L. Austin.

F. L. AUSTIN.

Answers to Elder Smith.

Dear Restitution:

As I am one of your readers, and as they have been asked for their views of the thoughts that have been given through your column by the two debatants, Smith and Wilson, upon the subject of the immortality of the soul, I wish to say that I once belonged to the church of which Mr. Smith is a member, having sat under the teaching of Walter Scott, the Smiths, John and Thomas, the Creaths, and also the Campbell's. Thomas and Alexander. They making my father and grand father's houses their homes, during the time they preached in the city of Nicholasville, Kentucky; and upon the subject under discussion have often heard them express themselves, and want to say that their views upon this subject were, that men and women had first to become the children of God through faith, repentance and baptism; and after they were adopted, a life of obedience in faith would at last bring us to the resurrection of the dead in Christ where we would receive our recompense of reward, even immortality and everlasting life. And having Bro Campbell's Christian System before me, I refer Elder Smith to his written language upon this all important subject. Turning to page 270, we find this language upon the subject of immortality, he says that in the sacred writings this word immortality is never applied to the spirit of man. It is not the doctrine of Plato, which the resurrection of Jesus proposes it is the immortality of the body of which his resurrection is a proof and pledge. This was never developed till he became the first born from the dead, and in a human body entered the new heavens. This being the views and teachings of the father of the reformation, how far have you, friend Smith, wandered away into the mists and fogs of the Platonic and idolatrous wilderness as a prodigal son. You certainly by this time must desire to return to your Father's house, where there is bread and that to spare. I often in my reflections upon this as upon other subjects presented by the Word of God, and taught by the fathers named above, and are now spiritualized away, whether he, Father Campbell, could recognize that body of which he claimed Christ as its head, and for which he so zealously labored. If he could come up out of his house of waiting, I fear not. But as to the question propounded by Mr. Smith, "Do you believe in the doctrine as taught by the negative? I answer, yes, with all my heart. For as long as God's Word teaches that, "The soul that sinneth shall die," I have no right as some others seem to have, to deny it, and as long as man sickens and dies, and until Jesus comes, in whom our life is hid, and gives us immortality, I will be compelled to teach the mortality of man. For like the Roman brethren, I am seeking for glory, immortality and eternal life. I wish to say to Bro. Wilson and all of the Abrahamic faith, spare not the errors of the day, and as soldiers of the cross bear the old Jerusalem blade against every foe; be faithful, be zealous, for the day of your reward is at hand.

Yours in hope of a blessed immortality.

DR. JAS. E. HOLLIS.

Editor Restitution:

By your leave I will make some remarks on Matt. xxii. 23; Mark xii. 18-27; Luke xx. 27-39. The reader should compare. In this argument neither party state their premises they were regarded as self-evident. As is often the case, the premises of the Sadducees appear as soon as Jesus begins to answer, he sweeps them away. What were Jesus' premises? What but the same as Paul's "If the dead rise not" Death ends all. The Sadducees did not believe in angel or spirit, Acts xxiii. 8. So, in no hope beyond the grave. But they believed in Moses. So if they were shown that Moses said something that implies a future life, they knew that life must come by a resurrection, because they could not conceive of any other way. They were shut up to that conclusion, not so with people now, they are given to soaring, they believe in another way. "Even Moses showed at the bush," If we turn to that account Ex. iii. 1-6, we do not find the resurrection expressed. It is only implied, it is necessitated, it is not necessitated if they are alive without it. The bill is filled (as to speak) God is now and was then the God of the living without it (as every body says.) How then is the resurrection proved and the Sadducees convinced and put to silence?

Who will be silent like the Sadducees when convinced? or still better like the learned Scribe show that rarest of virtue candor.

"With pleasure let us own our errors past,
And make each day a critic on the last."

The Sadducees did not believe in Jesus they were convinced by the argument. Thousands take the Word of Jesus for everything, but totally fail to understand his argument. Which would be most acceptable to him, a blind consent or an intelligent understanding?

Few passages are so much misunderstood as this. Hymeneus or Philetus said the resurrection is past. They had some show, 2 Tim. ii. 28. Some say the dead are raised. Compare Luke xx. 37, with Mark xii 26, even Canon Farrar in his Life of Christ says, he Jesus, opened heaven to show A. J. & L. how blinding is the influence of error. The strong man holds his goods in peace now but what a struggle there will be by and by! God is not the God of the dead but of the living for all live to him. How to him? Let Paul explain, Rom. v. 16, 17. Because he quickeneth the dead and calleth those things that are not (accomplished) as though they were (accomplished) or in existence. In this case he speaks of those persons as being alive who had been dead hundreds of years, not because they are alive but there is (to be) a resurrection, Jesus said, John xi. "Our friend Lazarus sleepeth" when he was dead and of Jairus daughter. "She is not dead, but sleepeth and they laughed him to scorn, knowing that she was dead." Luke viii. 52. She and Lazarus lived to him. See John v. 21, for the reason. If the dead rise not let us eat and drink for to-morrow we die. Isa. xxii. 12, 13; 1 Cor. xv. Who is so blind as not to see that if the popular theory be true, there is just as much to hope for and as much to fear without a resurrection as with it.

The Sadducees reasoned correctly but their premises were false. That Scribe might have said the same to Jesus. You are supposing that the body is the man, whereas it is only the house for the man to live in. It was said from the pulpit, "Man does not die, the body dies but the real man flies away and lives forever," but the Scribe had not been introduced to that man.

Tyng on the Martyr says, "In putting skulls in heaven, hell and purgatory you destroy the arguments by which Christ and Paul prove the resurrection. Jephson says to Lazarus,

"Where wert thou brother those four days?
There lives no record of reply
Which telling what it is to die
Had surely added praise to praise."

An infidel writer says, There was nothing to tell, so Christianity is a fraud. There is fraud somewhere.

G. W.

Request.

Would some one write an article on the Federation of Churches? That is does Bible Prophecy teach such will be before the end?

MRS. E. GEORGE.

I would like to have some one of our capable preachers answer the following questions:—

How are such as myself and family, isolated from all other believers to partake of the "Lord's Supper," and if we do not partake, can we be justified? JAMES SNIDER.

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Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewster Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sun day school at 1:30 p. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fowler and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trenshl.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 60th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fellda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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No. 13, Ex. Sun,	5: 45a m
No. 11, "	1:04 pm
No. 15, "	7:30 "

GOING NORTH.

No. 14, Ex. Sun,	7:35am
No. 6, "	11:58 "
No. 8, "	9:59 pm

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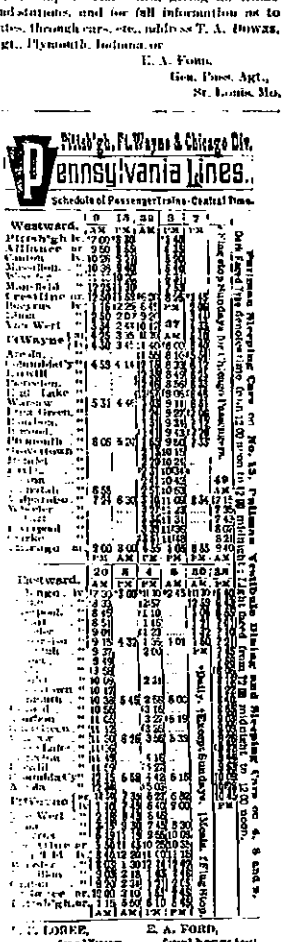

Westward.

	10	14	32	8	7	6
	AM	PM	AM	AM	PM	PM
Pittsb'gh lv	7 00	12 30		8 00	4 30	4 30
Allegheny "	7 20	12 50		8 20	4 50	4 50
Canton "	10 25	4 05		11 25	7 55	7 55
Massillon "	10 35	4 15		11 35	8 05	8 05
Orrville "	10 55	4 35		11 55	8 25	8 25
Mansfield "	11 20	5 00		12 20	8 50	8 50
Crestline ar	11 50	5 30		12 50	9 20	9 20
Bucyrus lv	11 57	5 37		12 57	9 27	9 27
Galion "	12 20	6 00		1 20	9 50	9 50
New Weet "	12 40	6 20		1 40	10 10	10 10
Ft Wayne "	3 45	9 30		4 45	1 15	1 15
	1 00	6 00		2 00	10 30	10 30
	PM	PM		PM	AM	AM

Eastward.	20	8	4	5	33	15
	AM	PM	PM	AM	AM	PM
Ft. Wayne lv	7 30	1 00	10 20	2 45	10 30	2 45
Pittsburgh ar	4 30		12 57			
Rochester "			11 10			
Beaver "			11 45			
New Brighton "			12 05			
Rochester lv			12 15			
Beaver Falls "			12 35			
Wampum "			12 55			
New Castle "	5 30	4 30	1 35	7 01		4 30
Youngstown "			2 10			
Niles "			2 45			
Warren "			3 10			
Leavittsburg "			3 20			
Hubbard "			3 30			
Youngstown "			3 45			
Girard "			4 00			
Edgewood "			4 10			
Newton Falls "			4 20			
Ravenna "	6 05	5 20	4 55	8 30		5 20
Kent "			5 10			
Akron "	6 25	5 35	5 25	8 50		5 35
Barberton "			5 40			
Wadsworth "			5 50			
Seville "			6 00			
Shreve "			6 10			
Orrville "	6 58		6 45	9 23		
Smithville "			7 00			
Wooster "			7 10			
Jeromeville "			7 20			
Mansfield "	7 30	6 30	7 35	9 55		6 30
Shelby Junc "			7 55			
Crestline ar	8 00	7 00	8 05	10 30		7 00
Crestline lv			8 10			
Galion "			8 40			
Iberia "			8 50			
Cardington "			9 00			
Mt. Gilead "			9 10			
Edison "			9 20			
Bucyrus "			9 40			
Leesville "			9 50			
Crestline "			10 05			
Galion "			10 40			
Marion "			10 55			
Upper Sandusky "			11 20			
Carey "			11 35			
Fostoria "			11 50			
Findlay "			12 10			
Arcadia "			12 30			
Bascom "			12 40			
Fostoria "			12 55			
Clyde "			1 15			
Green Springs "			1 25			
Bellevue "			1 40			
Clarksfield "			1 50			
Norwalk "			2 00			
Monroeville "			2 10			
New London "			2 20			
Wellington "			2 30			
Kipton "			2 40			
Elyria "			2 55			
Berea "			3 10			
Cleveland ar	9 00	8 00	3 25	11 00		8 00
	PM	AM	PM	PM		AM

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TRAINS GOING EAST

Chicago lv	9:00pm	8:05am	1:30pm	Local Ft
Maryland				7:00am
Hammond	10:02pm	9:07am		6:56am
Hobart	10:31pm	9:44am		10:10am
Valparaiso	11:16pm	10:27am		11:00am
Kasbeck		10:41am		11:15am
Knox	12:10am	11:30am	4:50pm	7:25am
Argos	12:54am	12:12pm		9:15am
Walkerton	1:35am	12:50pm	6:25pm	4:00pm
Cleveland	10:25am	9:00pm	11:01pm	
Buffalo	4:55pm		5:00am	

TRAINS GOING WEST

Buffalo lv	12:55pm		1:35am	L F
Cleveland	7:10pm	8:10am	10:55am	
Walkerton	1:40am	1:12pm	4:10pm	7:00pm
Argos	4:18am	3:32pm		9:35pm
Knox	4:50am	4:05pm	8:25pm	10:00pm
Kasbeck		4:20pm		10:45pm
Valparaiso	5:06am	4:35pm		12:05pm
Hobart	6:01am	5:17pm		1:20pm
Hammond	6:34am	5:49pm		1:55pm
Maryland				4:40pm
Chicago	7. 0am	7:30pm	9:00 am	

Trains leaving Chicago at 8:05 a.m., Cleveland at 9:30 a.m. and Fremont do not run Sunday. Others run daily. Trains are equipped with Pullman Buffet Parlor Cars. No change of cars between New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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No. 36, "	10:07pm

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No. 31, Passenger, Leaves,	10:40am
No. 35, "	8:40pm
No. 151, Local, "	4:10pm

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TRAINS GOING EAST

Chicago lv	9:00pm	8:05am	1:30pm	Local Ft
Maryland				7:00am
Hammond	10:02pm	9:07am		6:56am
Hobart	10:31pm	9:44am		10:10am
Valparaiso	11:16pm	10:27am		11:00am
Kasbeck		10:41am		11:15am
Knox	12:10am	11:30am	4:50pm	7:25am
Argos	12:54am	12:12pm		9:15am
Walkerton	1:35am	12:50pm	6:25pm	4:00pm
Cleveland	10:25am	9:00pm	11:01pm	
Buffalo	4:55pm		5:00am	

TRAINS GOING WEST

Buffalo lv	12:55pm		1:35am	L F
Cleveland	7:10pm	8:10am	10:55am	
Walkerton	1:40am	1:12pm	4:10pm	7:00pm
Argos	4:18am	3:32pm		9:35pm
Knox	4:50am	4:05pm	8:25pm	10:00pm
Kasbeck		4:20pm		10:45pm
Valparaiso	5:06am	4:35pm		12:05pm
Hobart	6:01am	5:17pm		1:20pm
Hammond	6:34am	5:49pm		1:55pm
Maryland				4:40pm
Chicago	7. 0am	7:30pm	9:00 am	

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Poetry.

The Coming Year.

"We stand a-rolling on the door-sill, within the open door.
We are standing on a border land we never trod before;
Another year is opening, another year is gone;
We are passed the darkness of the night, we meet the early morn;
We have left the fields behind us o'er which we scattered seed;
We pass into the future which none of us can read.
The earth among the weeds, the stones, the surface mould,
May yield a partial harvest, we hope for six fold.
Then hasten to seek labor, to thresh, and reap, and sow;
That cold the new year welcome and let the old year go.
Then gather all your vigor, press forward in the fight,
And let this be your motto, 'For God and for the Right.'"

—Ernest Gilmore.

Communicated.

Dear Restitution:

The enclosed letter explains itself, but in this as well as many other cases, our sister has asked a question in two minutes which cannot be properly answered without at least six months of hard and careful investigation—indeed, I think a year of conscientious work in this big field, would still leave the question only partially answered, for one must explain the whole field of *all the sciences*, and list a large proportion of the eminent names, "giving after each name the occupation with which he was connected." The very best I can do under these circumstances is to send you the enclosed extract from a paper which I have already prepared, and which represents many months of hard work, although only a *small portion* of the field is treated

Yours for truth,
ELIZABETH A. REED.

Dear Mrs. Reed:

If the favor I ask is not too great, will you please give me the names of prominent men and women of the present and past who were *earnest Christians*. Not ministers, or Christian workers, but those in the professions and trades, etc., poets, lawyers, doctors, astronomers, statesmen, explorers, etc. For example—David Livingston, and Mr. Gladstone. Giving after each name the occupation with which he was connected. If it could be published in THE RESTITUTION, it might, perhaps, be a help to others. My brother, N. M. Henry, held a conversation with a gentleman, and was asked to give names of public persons who had faith in Christ, he inclining toward the belief that the more educated people were, the more certain were they to reject Christ, and my brother holding the opposite view, but this man did not care for opinions, he wanted the names, so I told my brother I would write to you, thought perhaps you might call to mind at least a few names, and the work with which they are, or were connected. If you can you will be helping one who is trying to prove the reality of the religion of Christ, to the unbelieving.

Very sincerely yours,
MRS. LILLIE HENRY WILLIS.

SCIENCE AND REVELATION.

Those who believe that the order of nature is under the care of its great Author—who believe that the existence of law necessarily implies a lawgiver—readily recognize the *fact that* Science and Christianity are the harmonious elements of truth and righteousness. The earth and the Book both contain revelations of God's will. The one pertains, however, to man's physical welfare, and the other to his moral development. The physical earth readily yields her fruits to the touch of the illiterate peasant who understands enough of her mysteries to intelligently till her soil. She furnishes him with his daily bread as a reward for his little knowledge and patient toil. But to the scientist who devotes his life to the study of her structure and surroundings, she presents problems which are by no means so easy of solution. The same characteristics are exhibited by the companion volume of nature—the Book of God. It presents offers of salvation in terms so simple, that the ignorant children of earth can understand and accept them, while at the same time the earnest student and theologian may delve for a lifetime in this rich mine of thought without exhausting its treasures. The subject matter of these two volumes is so different that it is only occasionally that they touch each other, and any apparent conflict between them arises from the mistakes of interpretation. In the language of J. W. Dawson, F. R. S., Chancellor of McGill College at Montreal, "The so-called 'conflict' between science and religion depends on ignorance of one or the other, or on a dishonest representation of the testimony of nature, or that of revelation, or of both."

Still, it has long been claimed by the infidel world that Science was at war with the Bible. They assume that *their* interpretation *of both* is correct, and that the Bible is therefore false. This is a very easy method reasoning, but it lacks one important element: viz., proof. All knowledge is truth; but all speculations are not knowledge.

Paul's warning to Timothy to "Avoid profane and wicked babblings, and *oppositions of science, falsely so-called*," has a *peculiar force* and meaning when the world is flooded with theories so wild and contradictory that often their only shield from ridicule is the fact that the ideas are so completely buried in words that their absurdity is not at once apparent.

TESTIMONY OF EMINENT SCIENTISTS.

It is not the true scientist who claims that Science and Christianity are at war with each other—the source of this assertion is always found in ignorance and dishonesty. Where, we ask in all candor, is the *leader* in the the scientific world who advocates the cause of the skeptic? Whoever heard of a Galileo, Kepler, Boyle, Newton, Leibnitz, Linnæus, Boschel, Priestley, Bosse, Mitchell, Hugh Miller, Simpson, Dean, Humboldt, Faraday, Barrande, Silliman, Von Ritter, or Pasteur, leading a crusade against Christianity?

Galen, who for thirteen hundred years was the highest authority in the world of medicine, "felt that in writing his anatomical treatises, he was composing a hymn to the Deity. That a declaration so plain of the wisdom, the power, and the goodness of God, was an act of piety and praise." (Watson's Prin. and Prac. of Physic.)

Sir Isaac Newton declares, "I find more sure marks of authenticity in the Bible than in any profane history whatsoever."

Sir Humphrey Davy, the great English chemist, asserts that "It is the pert and superficial thinker who is generally the strongest in all kinds of unbelief."

M. Naudin, the great French naturalist, as quoted by Quarterfages, states that "The Mosaic account is at the same time *very true* and *very full of instruction*."

Linnæus, the founder of modern natural history, linked his "System of Nature" most closely to the Mosaic history of creation.

Carl Von Ritter, the great German scholar, who was perhaps the most competent geographer the world has ever had, says: "We view it (the earth) not as the field of *forces* and laws, but the crowning gift of God, displaying perfect adaptability to our wants—a revelation of Divine wisdom in the form of a visible world."

Sir Charles Lyell, the great geologist, says: "In whatever directions we (geologists) pursue our researches, whether in time or in space, we discover everywhere the clear proofs of a *Creative Intelligence*, and of its foresight, wisdom, and power." (Principles of Geology—Tenth Edition—Vol. II., page 620.

Prof. Huxley, when lecturing at Liverpool on Education (Feb. 16th, 1893,) mentioning the Bible as the first of the books, which, in his opinion, our youth should study, stated further "I have said it before, and I repeat it here: If a man cannot get literary culture of the highest kind out of his Bible.....he cannot get it out of anything." (See also his valuable article in the *Contemporary Review*, December, 1870.)

Herbert Spencer asserts that "The discipline of science is superior to that of our ordinary education, *because of the religious culture which it gives*. Doubtless to the superstitions that pass under the name of religion, science is antagonistic, but not to the essential religion, which these superstitions merely hide. "Doubtless too, in much of the science that is current there is a pervading spirit of irreligion, but not in the true science, which has passed from the stage of the superficial into the profound." (See Education, Page 20.)

Says Baron Von. Humboldt, "It would be impossible not to direct *special attention* to the manner in which the religion of Christ enlarged the views of mankind, and to the mild and long-enduring influence which it exercises upon *general intellectual, moral, and social development*." (See Cosmos, Vol. II., pp. 198 and 199.)

Again says the great scientist, "I have been constrained to admit, while ranging the forests of the Amazon, or scaling the heights of the Andes, that there is but one spirit animating the whole of nature from pole to pole—but One Life infused into stones, plants, animals, and even into man himself." (Perhaps no man has been more grossly misrepresented to the present generation than Humboldt. A careful examination of the life, letters and works of this illustrious scientist furnishes abundant proof that he not only believed in God, but in the Providence of God. See his letters to the Lutheran minister Wegener, who was his bosom friend. Also the strong devotional sentiments expressed in his letter written from Paris to his brother's wife in 1813.)

Leibnitz, the celebrated mathematician and discoverer of the infinitesimal calculus, argued that "*God is the first and last* term in the series of efficient causes, as in that of *final causes*."

Prof. Tyndall, in his Manchester lecture says: "We are surrounded by wonders and mysteries everywhere. I have sometimes—not sometimes, but often—in the spring time watched the advance of the sprouting leaves, and of the grass, and the flowers, and observed the general joy of opening life in nature, and I have asked myself this question, "Can it be that there is no Being or thing in nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in the universe? Ladies and gentlemen, the man who puts that question fairly to himself, if he be not a shallow man: if he be a man capable of being penetrated by profound thought, will never answer the question by professing the creed of atheism which has been so lightly attributed to me."

Again says Prof. Tyndall: "Perhaps there never was a time when a sincere recognition of the force of religious obligation was so general among men of learning and profound thought, as it is at the present moment. Godlessness is not the characteristic of our time. Each characteristic is *an ever-increasing conviction* of the uniformity of the operations of all physical law—not as a self-existent necessity, *but as a result of the fiat of the eternal mind*." (See Fragments of Science, page 363.)

Dr. Tyndall has repeatedly repelled with feeling the charge of atheism which has been so thoughtlessly made. He candidly admits, however, that in his "hours of weakness and doubt" he has temptations to material atheism. "But," he says, "I have noticed that it is not in the hours of clearness and vigor that this doctrine commends itself to my mind, and that in presence of *stronger* and *healthier thoughts* it ever disappears, as offering no solution of the mystery in which we dwell, and of which we *form a part*." (Frag. of Science, p. 360.)

He also expresses his conviction that the power which works for righteousness is *intelligent* as well as ethical." (Prep. to Seventh Edition of Belfast Address.) (See also his beautiful tribute to the Christianity of Faraday the eminent chemist.) (Frag. of Science, p. 350.)

M. Pasteur, for many years one of the most prominent scientists in Europe, especially in the field of microscopy and molecular chemistry, in a recent address before the French Academy is reported as saying: "A belief in this doctrine of the Infinite—and belief is *inevitable*—who can evade it?—is a belief in more of the miraculous than all the miracles of all religions religious. It stirs the soul to its most *profound* depths, and fills us with something of that "sublime madness" of Pascal. *It is here that we are compelled to bend the knee in worship.*"

His beautiful language is even clearer and more forcible in the original, as it loses much of its strength in translation.

Prof. F. Max Muller, the ablest philologist of modern times, states that "It is no valid objection that so many centuries should have elapsed before the spirit which *Christianity infused into every branch of scientific inquiry* produced visible results. We see in the oaken fleet which rides the ocean the small acorn which was buried in the ground hundreds of years ago, and we recognize in the philosophy of Albertus Magnus, (though nearly twelve hundred years after Christ, in the aspirations of Kepler, (A devout Christian. See his closing remarks in "Harmony of the World,") and *in the researches of the greatest philosophers* of our own age, the sound of that keynote of thought which had been struck for the first time by the apostle to the Gentiles, Rom. i. 20. But we shall see that the science of language owes more than to its first impulse to Christianity. The pioneers of our science were those very apostles who were commanded to "go into all the world and preach the gospel to every creature" and their true successors, the missionaries of the whole Christian church." (See "Science of Language.")

Albertus Magnus the pioneer of modern physical science, wrote: "God has given to man his spirit, and with it also intellect, that man might use it *to know God*."

Prof. Winchell of the University of Michigan in the conclusion of one of his scientific works well remarks that "Faith is the logical corollary of science, and the highest flight of reason. The cultivation of science and philosophy but lends the *candid* mind to a reverent knowledge of God, and an implicit faith in the most mysterious utterances of his sacred Word."

Prof. O. N. Mitchell the great astronomer says: "I will not further multiply examples. Search the old prophets, the Psalms, the book of Job,—even the New Testament—and *in all these books*, wherever any allusion is made to the physical heavens, it seems to be written by one *possessing the highest intelligence, the most profound knowledge*." ("Astronomy of the Bible," p. 316.)

Haeckel, the German evolutionist, *although a skeptic*, says that, "Among all histories of creation, that of Moses has gained the greatest influence, since even so distinguished a naturalist as Linnæus has claimed admittance for it in natural science. Cuvier's and Agassiz's views of creation also belong to this group, *as do in fact, those of the great majority of both scientific and unscientific men*." (History of Creation, page 34.)

Mr. Gladstone, as Lord Rector of Glasgow University, in speaking of the opposition of pseudo-scientists to Christianity, says: "Meet a wanton skepticism with a skepticism more legitimate. Put it on its trial; allow none of its assumptions; compel it to explain its formula; do not let it move a step except with proof in its hand; bring it to the *front* with history; even demand that it shall show the positive elements with which it proposes to replace the mainsprings it seems bent on withdrawing from the fabric of modern society." (See Gladstone's address to the students of Glasgow University, Dec. 5th, 1879.)

Sir John Herschel states: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures."

Sir David Brewster, the celebrated *mathematician, optician*, and cyclopedist of Great Britain, and over one hundred and fifty of the principal scientific men of the United Kingdom, signed a declaration of their belief in the harmony between science and revelation.

Says Brewster: "If the God of love is most appropriately worshiped in the temple of religion, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and sage exchange altars without the compromise of faith or knowledge."

The Victoria Philosophical Institute of London, which now numbers over one thousand members, has been founded for the purpose of investigating all questions of philosophy and science, and more especially any propositions supposed to militate against the truth of revelation. An increasing number of leading men of science are joining its ranks, and many others co-operate in its work. The result of their careful labors, so far as perfected, is *a triumphant vindication of Bible truth*.

"*Grove, Sir John Herschel, Carpenter, Wallace, the Duke of Argyle, Lyell, Murphy, Challis*, and even *Comte*," says Winchell, "unite in affirming that *intelligent will* is the only rational explanation of the existence and order of the universe. The old issues of atheism, materialism, and pantheism *have vanished in smoke* since we discover it to be impossible to settle upon any well accepted doctrine of science from which a simple deductive inference does not usher us into the presence of a personal and adorable Divinity."

Lieut. Maury states that "In my investigation of natural science, I have always found that whenever I can meet with anything in the Bible on my subjects, it always affords me a *firm platform on which to stand*."

Prof. Guyot, one of the most distinguished physical geographers of the present generation declares that "To a sincere mind it must be evident that *the grand outlines* sketched by Moses are the same as those which modern science enables us to trace..... These outlines are sufficient for the moral purposes of the book: the scientific details are fair as patiently to investigate."

Dr. Siemens, in his Inaugural Address as President of the British Association for the Advancement of Science, at its meeting in 1882, says: "All knowledge must lead up to one great result—of an intelligent recognition of the Creator through his works."

HUMBOLDT'S TRIBUTE TO THE SCRIPTURES.

Baron Von Humboldt expresses his admiration of the poetic beauty and *scientific accuracy* of the book of Job in the following words: "The meteorological processes which take place in the atmosphere, the formation and solution of vapor, according to the changing direction of the wind, the play of its colors, the generation of hail, and of the rolling thunder, *are described with individualizing accuracy*, and many questions are propounded which we, in the present state of our physical knowledge, may indeed be able to express under more scientific definitions, but *scarcely to answer satisfactorily*.....In all the modern languages into which the book of Job has been translated, its images drawn from the natural scenery of the East leave a deep impression on the mind. "The Lord walketh on the heights of the waters, on the ridges of the waves towering high beneath the force of the wind. The morning red has colored the margins of the earth, *and variously formed the covering of clouds*, as the hand of man models the yielding clay." (See Cosmos, Vol. II., page 59, Otte's Translation.)

In the eloquent tribute which this great scientist (Humboldt) pays to the poetry of the Scriptures, he says: "Their lyrical poetry is more adorned and develops a rich and animated conception of the life of nature. It might almost be said that one single Psalm (the civ.) represents the image of the whole cosmos.....(In his enthusiasm our illustrious author quotes seventeen whole verses, Vol. II., pages 57 & 58.) The description of the heavenly bodies renders this picture of nature complete.....We are are astonished to find a lyrical poem of such limited compass the whole universe... the heavens and the earth....sketched with a few bold touches.....This contrast and generalization in the conception of the mutual action of natural phenomena, and this retrospection of an Omnipresent invisible Power, *which can renew the earth as a cremble it to* the dust, constitute a sublime and exalted.....form of poetic creation. Similar views of the cosmos occur repeatedly in the Psalms. Psa. lxv. 7-14, and lxxiv. 15-17."

When the Scriptures speak of the air, the gravity of which was unknown before Galileo, they tell us that God "made the weight (mishkalh) for the winds, and he weigheth the waters by measure." (See Job xxviii. 25.) When they speak of the number of the stars, instead of supporting a thousand (1026), as does the catalogue of Hipparchus or of Ptolomy the Scriptures pronounce them "*innumerable*" (Heb. xi. 12), in which they are justified by modern astronomy. They compare the stars, as does Herschel, to "the sands of the sea." (See also Isa. xl. 26.)

Thousands of years before the cycles of the Ptolemaic astronomy were redemonstrated, the Bible writers were couching those allusions to the stars, clouds, and rain from which Galileo derived the first hints of the causes of barometrical phenomena.

The origin of rain, its proportion to evaporation, and the mode of its distribution by condensation, could not be better expressed today than it was by Job when he said: "He maketh small the drops of water....they pour down rain according to the vapor thereof, which the clouds do drop and distill upon man abundantly."

More than two thousand years before the theory of the trade winds was discovered, the sacred writers declared that "the wind goeth towards the South, and turneth about to the North, *and the wind returneth again, according to his circuits*."

When Moses speaks of an atmosphere and the *upper waters* (Gen. i. 7), he gives them an importance which only modern science justifies. (See Calculations of Leslie.) Job, in speaking of the solid crust of the earth, teaches that while the surface gives us bread, beneath "*it is turned up as it were fire*." (Job xxviii. 5.)

Hence we see that science and revelation are twin sisters walking hand in hand, and carrying the torches which illumine the minds of men. The sceptic has tried in vain to produce discords between the two, but his only success is in parading the *mistakes* which have been made by poor humanity.

Science as well as Faith has her origin in the great wisdom of God, and when we hear a man claim that "Science contradicts the Bible"—one may at once conclude that he knows very little of Science, and still less of the Scriptures.

All truth is harmonious and the book of nature is a companion volume to the Word of God. They are much alike in many ways, for instance the most ignorant peasant may easily learn enough from Nature's to draw his food from the generous bosom of the earth, but this same physical earth still holds in heart, problems which have ever baffled the wisdom of her sages. Even so the Bible is a revelation which the babes in Christ constantly receive spiritual nourishment, while the *problems* of the Book—many of them baffle the wisdom of men, and will never be clearly understood, until "God shall wipe all tears from off all faces."

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JANUARY 27, 1897. NUMBER 4.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JANUARY 27, 1897

"CONVERSATION is called the music of the mind; an intellectual orchestra, where all the instruments should bear a part, but none should play altogether."

We have received an article entitled "Coming." We would gladly print this were it accompanied by the name of the author. It is not always necessary that an author's real name be used, but an Editor must know it as a means of self protection.

We learn the following from a private note from Brother Joblin:—

Brother Underwood:

"I was confined to my bed for many days with a painful illness, and just as I was able to be up out of bed my dear wife broke down completely and has been confined to her bed going on three weeks. I am doing the best I can under the circumstances, although hardly able to be up some days. Of late death has not been so repulsive to me as hitherto it has been. I am very weary at times."—M. J.

Death's Doings.

Just as we were about to mail our weekly letter on the 19th inst., the painful intelligence reached us that the enemy had felled another faithful witness, Bro. Robert Railsback, of Argos, Indiana, whose name has long been a household word among the brotherhood scattered abroad, and who was dearly beloved by all who knew him personally, for his integrity of purpose, kindness of heart, humbleness of mind, unostentatious benevolence and his uncompromising advocacy of the truth as it is in Jesus. He was doing a good work, and we grieve to see him drop out of the rank of workers, when laborers are so few and the harvest so great; but his warfare has ended abruptly at a time when, barring accidents, we might have reasonably hoped that he would maintain the conflict for several years, if the Lord delay his coming. He was stricken with paralysis on the 14th and died on the 17th. Beyond these two facts we have not been informed. Truly life is as a vapor, and it behooves us all to keep our accounts with God and man daily posted,—and whatever we find to do, do it with our might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither we are going.

Dear bereaved one, we weep with you, but not as others. No, blessed be God, we sorrow not as others who have no well grounded hope of a happy reunion, because we believe that Jesus died, and rose again, and this is assurance that God will also awaken those who sleep in Jesus, and bring them together with him. The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first." This is a solid source of comfort. What a comfort to know that the dear deceased one early in life gave himself to God, and maintained his confidence to the end of life's journey. He sweetly sleeps in Jesus. He died in the Lord Jesus Christ and will soon be blessed with him. As you are not a stranger at the throne of grace it is scarcely necessary to exhort you to cast your burden upon the Lord, and he will sustain you: he has promised to be the husband of the widow. Do not fail to test him, and your strength will be equal to your day. Weal pass like shadows, our purposes are broken, our plans fail, our possessions take wings, pleasures pass, hopes perish, kindred die, families break up, but God ever lives and changes not. Ever trust him, dear one,—for although weeping may endure for a night, joy cometh in the morning,—and God, if faithful, it will be to us a morning without a cloud.

The Broad Way.

In a recent Sunday evening discourse on "Forgiveness," Rev. Harris R. Cooley's, of the Cedar Ave. Disciple Church, Cleveland, said, "The forgiveness of sin has been looked upon as something regulated much like a penal system. There must be a petition sent to some one, and *certain regulations* must be observed, and presently the man is turned out free. Nothing of the kind is necessary with God. Nothing is necessary but repentance, and turning away from evil. He knows when we have repented. Men have always underestimated God's spirit of forgiveness.....The difference between Judas and Peter was that the former went out without any feeling of repentance." Well, well! Nothing but repentance! Jesus sent his disciples out to preach the gospel of the kingdom in all the world, Matt. xxviii. 19; Mark xvi. 16; Matt. xxiv. 14; and said "he that believeth (the gospel of the kingdom) and is baptized shall be saved, but he that believeth not shall be condemned." And in carrying out this divine injunction we find Peter in Acts ii., full of holy spirit preaching the gospel, and people believing it, and then they are told to *repent*, and then *be baptized* in order to forgiveness. Rev. Cooley dispenses with faith in the gospel, and dispenses with baptism. We noticed some time since the ripple he caused by admitting members without baptism, but little thought then, that he would so soon dispense with faith, but he has. We are wondering how long it will be necessary to *repent*? What motive for repentance can an unbeliever have? He says "Religion has often been made to consist of a certain body of doctrine, and men have forgotten the greater importance of the ethetical teaching of Jesus." What does a man who rejects the command of Jesus to believe and be baptized.—Yes. What does he care for the ethics of Jesus? This new light in the Disciple Church is still in the transition state, in our opinion. We expect him to take another jump yet, because in this same sermon, he says, "We have not remembered that he (God) is our Father, and that this loving kindness embraces all generations of men." Plainly, the *adopting* ordinance being set aside, and God being the Father *without* adoption, and it being also affirmed that there is a

> "Wideness in God's mercy,
> Like the wideness in the sea."

he is paving the way for universal salvation. Rev. Cooley to the contrary notwithstanding, Jesus prayed, "sanctify them through thy truth, Thy Word is truth;" and Paul says, "the gospel is the power of God unto salvation." To place Jesus and Cooley in juxtaposition we quote Mark i. 14; "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying,.....Repent ye and believe the gospel." "Nothing is necessary but repentance and turning away from sin."—*Cooley.*

Conditional Immortality.

Conditional Immortality implies that man has no immortality naturally; that while he is capable of attaining to it, it is limited to those who comply with the terms. It would seem the most natural thing in the world to turn to the God who made man and inquire of what material man was made, and what the nature of his existence. In Gen. ii. 7., we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." This is where man's history commences, then. This being God's Book and God being true we know his origin. Admitting God to be the author of the book we make him a liar if we do not believe what he here says of man's origin. And if we doubt him here how can we believe him later on? Things are called by their proper names and there appears no cause for setting aside the literal meaning of the words. Few people seem able to settle the Bible questions; the reason is they fail to realize what kind of a creature God is speaking to, and therefore have ideas about man which prevent them from understanding what God says, literally, and the whole religious world is guessing this, that and the other, and the irreligious are, from sheer disgust, throwing the bank away. This is the spot where the trouble commences.

God said he made man out of dust, but that does not suit men. They could state it to suit themselves much better; but the trouble about that would be, it would not be God's Word. It is a serious matter to not believe God's account of man's creation literally, because the remedial scheme revealed in his book is only adopted to just such men as he describes the first man to be. It was the man formed out of dust that became a living soul, or person, or creature. A living soul was not put into the man formed of dust. We learn this by God's treatment of the man. He was put on his good behavior as a candidate for immortality. He was placed in a beautiful garden and forbidden to eat of one tree under pain of death; the lawful conclusion being that nothing but disobedience would terminate his existence. Obedience was the condition on which he could live always. Man was not a deathless creature. He would die if disobedient. In this we have infallible proof that he was not immortal, but could attain to it. Both reason and common sense teach that Jehovah threatened the responsible man to death and not an irresponsible *part* of him. It was the responsible man that was formed of dust and put on trial and that was disobedient and that was sentenced back to dust: there is but one man in Adam, not two.

Man was not created holy. How do we know this? We know it by the fact he knew neither right from wrong nor good from bad. Right implies its opposite somewhere. You cannot conceive of right without the existence of wrong, because righteousness consists of doing right and rejecting wrong. And the great God determined that righteousness should characterize men before he would impart to him his own imperishable, immortal nature. Besides if man were created holy he would have been provided with a ready made character—one that he did not develop and therefore did not belong to him really. How would such a character exhibit his status in the moral world? Those who say man was created holy confound innocence with holiness and lose sight of the fact that it involves right doing. Character created holy or born holy its retention would be no more under man's control than was its possession. He would be merely a moral machine and holiness an involuntary moral process just as the palpitation of the heart is an involuntary physical action. Man was fearfully and wonderfully made and capable of being all we see him to be and of doing all we see him do and was responsible for what he did. Having violated the law it becomes interesting to know what God did to prevent man from becoming immortal. In Genesis iii. 22-23-24 we read: "And the Lord God said, behold the man is become as one of us to know good and evil, and now, lest he put forth his hand and take also of the tree of life and eat and live forever, therefore, for this reason to prevent so undesirable a thing the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man and he placed at the East of the Garden of Eden cherubims and a flaming sword which turned every way to keep the way of the tree of life." But why did God do this? Because God is love, and as immortality in sin would be an awful evil to man he retained his power to destroy him in mercy; secondly, because he determined to make man another offer of life. This an immortal sinner could not accept, being beyond the reach of pardon and reconciliation, an eternal relief. Even acceptance of the offer of life through the Son of God does not enable man to avoid the penalty of death, but he receives a release from death.

Passing Events of Thrilling Interest to Believers.

From *Herald Tidings* for January we compile the latest news bearing upon the Eastern Question, furnished by correspondents to the leading papers of the day, together with its own comments in the light of prophecy. Editorially the *Herald Tidings* says:—

"Turkey at the present time, is occupying the attention of the civilized world, to the exclusion of almost every other country, and were it not for the fact that the power known as the "sick man" has frequently, in the last 60 years, been so near dissolution that the death rattle could be heard in his throat, one would be tempted to believe the end had come at last. By cunning manœuvering the Sultan continues to hold his grasp over the Turkish dominions; but this cannot last much longer. Even if the Scriptures of Truth had not declared the time of his end, we know the great powers will not tolerate very long his great wickedness. In the march of times Turkey has no place in the 19th century civilization, and sooner or later it must go to the wall. That this event is near—all who make the Bible their study—are in agreement. At present, owing to jealousy of each other, the powers of Europe are unable to get any settlement of the Turkish question. It is recognized on all sides that Russia is master of the situation, and she, for some reason, declines to interfere, as yet, but her destiny is marked out and cannot be altered.

"That Russia is becoming more and more the dominating power in European affairs is recognized on all hands. On this condition of things the *Western Mail* of December 10th, says:—

"The star of Russia is evidently on the ascendant these days. In the Red Sea, which is practically guarded at both ends by English guns, Russia has secured a coaling station, a small stretch of coast between Obok and the Italian colony of Erythrea, ceded to the Czar for missionary purposes, so it is stated by the Emperor Menelik. But the acquisition of this spot dwindles into insignificance at the side of enormous concessions Russia has acquired further East, in Chinese territory. Here the Czar has got practically all that Russia has been scheming for for many generations. It has even been part of Russian policy to push further East and obtain an outlet into the Pacific. Up to the present, however, Russian diplomacy and cupidity have failed. But at last the silent working of years, and even ages, seem to have been rewarded. According to its new treaty with China, Russia is empowered to extend its Trans-Asian railways through Manchuria to the Pacific; the new railways to be built in China are to be under Russian control and defended by Russian Soldiers. Russia is at liberty to develop the rich mines of Northern China, and to have on lease the port of Kiuchow and an interest in Port Arthur, and Talienwan, and its officers and merchants are at liberty to go where they like in China. So vast and far reaching is their effects are these concessions that it is difficult to realize that even the persistent diplomacy of the Muscovite has succeeded in securing them. Plainly put, they mean that Russia has got China within its claws, and that in future its influence and power in Asia will be paramount. By son and land it will be able to hold the Chinese Empire in subjection and no power can interfere. Surely if this is true, it is time that the Great Powers—Great Britain especially—began to assert their rights."

For years we have wondered how the Great Man of the North would obtain a foothold behind England (as indicated by Ezek. xxxviii. 5) in Africa, but having several times of late noticed that present works of art, literature, and other things, had been sent by the Czar to Emperor Menelik of Abyssinia, we have been suspicious that he had some deep scheme in hand. Ostensibly for missionary purposes, but really for naval purposes, he has acquired a strip of territory,—and what has been a mystery is solved. Menelik will probably be used by the Czar when the time comes.

As showing the policy of Russia, a Muscovite paper declares that "Russia does not yield to France—she keeps to her traditional policy in Turkey, and will send no delegate to the committee of the Ottoman Debt. Russia also opposes all coercive measures against the Sultan. The Sultan is an Autocrat, and it would be improper for Russia to exhort things from him which she would never allow another state to exhort from her. She will recommend Abdul Hamid to accept the reforms, but she will neither force him nor allow him to be forced. To do so, indeed would be to act against all Russia's interests."

There is a new movement among the Liberals of England, to give Russia a free hand in dealing with Turkey. Mr. N. G. Russell, the originator of this movement, says, "We regard Russia as the Power best qualified to deal with the Sultan, she losing an Oriental Power, having religious affinities with the Sultan's Christian subjects, being near at hand, and having a great military equipment. But we do not know whether Russia has been offered a free hand to deal with the Turk. If it transpires that Russia has been offered a free hand and refused, then this country ought not to be precluded by any private declaration from acting single handed if necessary. The National League (Greece) has issued a proclamation declaring that its object is the union of all Greek nationalities with a view to the liberation of those Greek districts which are under foreign rule.

The distress in Armenia is appalling. In the Village of Diarbekr alone the number of famine-stricken persons is estimated at 35,000.

The *Observer* states in a letter to the *Weltshmann*, on Turkish affairs, that however anxious, and righteously anxious, we may be to stop these crimes, yet there is a point beyond which we cannot go, and which has been expressed in a sentence by Mr. Gladstone as quoted in Lord Ponbury's speech, "We do not wield the sword of the Almighty." Whatever England's obligation in the matter, she cannot do the impossible. She can move only in a given channel with any probability of success.

To forcibly coerce, single-handed, would be a suicidal policy, involving the gravest possible issues. The result of such action would be terrible to contemplate. This is the opinion of those in the best position to judge. The only safe course, according to the best authorities, for England, is to move in concert with the other powers, and just now the gist of the whole question is—Can this be done?

The *Observer* further says:—The long-coveted prize of Constantinople by Russia, now within measurable distance, will not be set aside to please England. And while England has been extending her empire and bringing inferior races under her subjugation, why not Russia? There is no more reason for England in the Soudan than there is for Russia in Constantinople, if as much.

A most instructive article appeared in the *London Mail*, showing how utterly corrupt are the state of affairs in Turkey. The article is the result of an interview with a Mr. and Mrs. Harris, a lady and gentleman recently returned from Turkey after some weeks adventures in the interior. The state ment on the whole was to the effect that in whatever direction they went the same state of things existed. Desolation, poverty and disorder reigned supreme. The least incident created a panic. The mere accident of letting off a pistol was sufficient to clear the streets, and every one fled panic-stricken indoors. The Turks in the rural districts declared what they did was by orders direct from headquarters. Significantly, said the lady, "the Sultan evidently made up his mind either to destroy or to banish all Christians from his territories." And further stated that much of the country was the finest land they had ever traversed, both for agricultural and horticultural purposes. The last harvest was one of abundance where the opportunity had been given of attending and gathering in the crops; yet even in such cases the people were in a deplorable condition from the exactions made upon them, and the want of the public confidence.

An English writer says:—"The Eastern Question is again occupying the attention of the continental nation. Everything points to the fact that ere long the question of our prolonged stay in Egypt will be taken into consideration by the powers in combination against us. The Jews—who are looking forward to the break up of the Turkish Empire—to take possession of the Holy land as a commonwealth, naturally do not desire to see England thrust out of Egypt. But if once the Turkish Question were settled, then, without a doubt, England would have either to leave Egypt or fight for it. But the Egyptian Question will not be settled until the Jewish question is settled also; at any rate so far settled as to prepare events for the Gogian invasion of and struggle for the Empire of the world on the plains of Palestine."

Before the end does come, the Scriptures say there will be a time of trouble such as never was before on earth. In harmony with this is the inevitable situation of the near future, as described in the following ominous outlook:—

Signor Crispi (says the Berlin correspondent of the *Morning Post*), has sent the following autograph letter to a charity bazaar in Berlin:—"Some maintain that Europe is in favor of peace. It is a delusion. Those powers which meditate revenge or cherish ambitious schemes only refrain from plunging into war because they fear it. The day when they think themselves sure of success will put an end to peace, and Europe will become one field of battle.

The Egyptian Court of Appeal has decided that the half million incurred by the Dongola expedition must be refunded by the Egyptian government.....This can in events it is considered, will plant England in Egypt more firmly than ever. When France and Russia opposed the proposal to defray the expenses out of the reserve fund, they did not mean to play into Britain's hands but they did.

As if to emphasize the fact that we are now in "the latter days," we find Abyssinia, or Ethiopia, taking a very prominent position in the affairs of the world. She has recently signed a treaty of peace with Italy much to her advantage. That this nation, along with Russia, is to become prominent in the last days we know from Ezekiel xxxviii. 4-5. The fourth verse says, speaking of the followers of Russia, "Persia, Ethiopia and Libya with them, all of them with shield and buckler."

In a leading article on the importance of Abyssinia for Russia the St. Petersburgh "*Viedomosti*" says that Abyssinia, as far as trade, industry, and colonization are concerned does not enter much into Russia's calculations, but politically that country closely affects Russian interests. "So long as Ethiopia has not disappeared from the surface of the earth," says the *Journal*, "Great Britain will not be able to realize her plans in Africa. In consequence, Ethiopia, as Great Britain's irreconcilable enemy, is the natural ally of Russia, and as such is a powerful menace to the ascendency of Great Britain in Africa. The Alliance with Ethiopia is not only advantageous, but it is a political necessity for Russia. At the present time, therefore, it is Russia's duty to support Ethiopia, wherever it may be, to the best of her strength and ability."

"We shall soon look for Russia's alliance with Persia. She will then be prepared for the descent upon the land of unwalled villages—Palestine—to take a spoil, and carry away silver and gold. Jer. xx-viii. 12. The end of this descent is given in Ezekiel xxxviii. An English Lord, as if in derision said recently, I am not one of those who believe we are on the eve of a tremendous battle of Armageddon. I am never in a hurry to believe in the Millennium. I am equally slow to believe that the Armageddon is coming."

"The people who cheered this speech, little know of all that is coming on the earth, and the great day of the Lord is near, when many will say, to the rocks, "Fall on us," and when fear and trouble will be in every heart. That the end of this age is near we feel convinced."

All prophecies point us to this present condition of things, international events, as they exist to-day. But after the storm will come the calm. Then Jerusalem will be a praise in the earth, Isa. lxii. 7, and there will be one King, even Jesus the Anointed, ruling in righteousness over the whole earth. And, as there is now unrest, anxiety and trouble, among the nation, so, by and by "will the Lord God cause righteousness and praise to spring forth before all nations."

We sincerely hope that many may be led to recognize the speedy return of Christ in these passing events and not only recognize but to place themselves in a position of faith and obedience. "To them that look for him shall he appear the second time without sin unto salvation."

Robert Railsback.

Was born in Marion Co., Indiana, in 1833, Aug. 8. Came to Marshall Co. 1846, Nov. Was united in marriage to Jane Beckensmith, Oct. 30, 1855. To them were born two children, both, of whom are dead, both dying in youth. In May, 1851, Bro. Robert Railsback became obedient to the Abrahamic faith and was immersed into the all-saving name of the Anointed One, by Father Henry Logan. Bro. Robert Railsback enlisted in the ranks of the faithful for life, and amid the storm as well as the sunshine has faithfully served in whatever capacity his services were required. He has faithfully served the cause of truth as a devoted member of the Church of God at Argos, Ind. For years Bro. Railsback has served the interests of the cause he espoused as a member of the board of the Christian Publishing Association. We need not say that in all these lines of duty our brother will be most sadly missed, his place in the home circle, in the choir, in the church, in the works of love and charity, in the community, in the business relations of life; yes, in all these relations sadness broods, but the gloom is not left to rule supreme, for in all these relations a record has been made that the wealth of the world cannot purchase, a noble, truthful, faithful servant. The last page in life's history has been written, the life work suddenly brought to a close, let us hope that the Master's, "Well done, faithful servant, thou hast been faithful over a few things enter thou into the joys of thy Lord," will be the greeting when Jesus comes to reward the faithful.

J. F. WAGONER.

> To thee I turn,
> When sorrow dreapes the wing,
> And winter has no spring,
> And every spring is dry
> That ran in gladness by:
> To thee I turn.

What unthankfulness it is to forget our consolations and to look only upon matter of grievance; to think so much upon two or three crosses as to forget a hundred blessings.—*Sibbes.*

Whatever you do, do it well. The slighting of a task because it is apparently unimportant leads to habitual neglect, so that men and women degenerate insensibly into bad workers. Training the hand and eye to do work well lends persons to form correct habits in other respects.

Watching for

Long has the world, the
owning.
Hating his presence and his holy sway,
Cried —"Where is now the promise of his c
ing.
And where the signs of the long promised
day?"

But still above the scoff, and taunt and
ter,
The still small voice unceas'ng "watch
pray!"
And still to cheer the hours of lonely waiting,
"Behold, I come," I hear the Master say.

It may be that the night will yet grow darker,
It may be that the storm is but a
It may be that the time will wax more cruel,
Earth bearing heavy-laden
Even so, that the church's
That hope, so long deferred, at last shall
Dear heart, delay the longyed heart may
Yea — oh the faith of many a weary
Still as we hear the Master's
"Behold! I come: awake, arise, prepare!
For lo! a little hour there sequel the
Ye wise, ye saints, to meet me in the air."

Then on and upon our weary days of
Comes the
Ring through the Master to the waiting
The night recedes, the shadows flee away.

Error and darkness hide their heads
Truth, life and righteousness
Earth rises up in
Then when at first in
Then when at first in perfect beauty born.

Communicated.

Obdion, (Obadiah C. V.)

1. Obdion's vision. Thus saith the Lord God to Idoumai. I have heard a report from the Lord; and an environment for the nations hath he sent. Stand up and out against to war.

2. Lo, I have given thee to be fewest among the nations; exceedingly dishonored art thou.

3. The haughty pride of thy heart hath lifted thee up, thou who dwellest in the holes of the rocks, thou who most exalting thy dwelling-place, saying in thy heart, Who will lead me down to the earth?

4. If thou shalt have soared like an eagle and shalt have placed thy nest in the midst of the stars, from there shall I lead thee down, saith the Lord.

5. If thieves should have come in unto thee or highwaymen by night, where wouldst thou have cast away? Would they not have stolen enough for themselves? And if vinterness should have come in unto thee, would they not have left behind the small grapes for the gleaners?

6. How hath Heesaw been searched out and his hidden things forsaken.

7. Unto the boundary lines have they sent thee out. All the men of thy covenant have arisen against thee; thy men of peace have been emboldened against thee; they have set ambushes for thee; they have no understanding.

8. In that day saith the Lord, I shall destroy wise men from out Idoumain and understanding from out Mount Heesaw.

9. And thy warriors from out Thaiman will have been terror struck so that mankind will have been taken away from Mount Heesaw.

10. Because of thy slaughter of and irreverence toward thy brother Jakoob, shame will cover thee and thou wilt have been taken away forever (or unto the age? which)

11. From the day whence thou didst withstand his host in thy opposition, when other races were leading them away in captivity and aliens entered into his gateways and cast lots over Hierousalem, them also wast one of them.

12. And thou shouldst not have looked down on a day of thy brother in a day of aliens, and thou shouldst not have rejoiced over the sons of Joudas in a day of their loss, and thou shouldst not have magnified thyself in a day of tribulation:

13. Neither shouldst thou have entered into gateways of hairies, in a day of their troubles, nor shouldst thou also have looked down upon their symgogue in a day of their destruction, nor shouldst thou have been jointly arrayed against their host in a day of their loss;

14. Nor shouldst thou have stood at the places through which they were being cast out to destroy those who were saving themselves, nor belongure those of his who were escaping by flight in a day of tribulation.

15. For a day of the Lord is nigh upon all the nations: In the way thou didst do, even so will it be unto thee: Thy payment will have been repaid on thy head.

16. For in the way thou didst drink upon my sacred mountain all the na
ben will drink, yea they will drin
ll go down and will be even as
ey have not been.
on Mount Sion there will
, and
be a sacred
home
holy within-
spheric
e of d
ll be
of
house
re fo
our against them
firebrands in the h
cause the Lord
15. And those
mountain of He
he do the other
which be it Mount Ephraim
plains Samaria and
the Gil
20. And this government of the
sons of Israel is a land
of the Canaanites unto Sarepta and
the removal of Hierousalem into
Ephrathia: They will inherit the cities
of Negeb.

21. And those who are being saved
from Mount Sion will go up to re-
quite the mountain of Heesaw, and
the kingdom will be the Lord's.

COMMENT.

This book of Obdion is so named from the prophet whose prophecy it is. The name means "a divine seer" and the burden of the prophecy is God's requital of Heesaw and the kingdom of Edom for its faithless and heartless treatment of Jakoob and the later kingdom of Joudas. The kinship of blood, the ordinary ties of fraternity and even of humanity as well as the prophetic warnings of God all seem to have been ignored by the descendants of Heesaw and the cup of their iniquity in the sight of God had become full, and Obdion is therefore empowered to see and speak the coming doom of Mount Heesaw. We should bear in mind that Jeobah called Jeob, "one of God's most wonderful seers and prophets was the second king of Edom, and therefore, how favored of God this kingdom of Edom had been in God's providence and gracious fulfillment of his promise to Unbraham that "all his seed should be blessed." What a blessing to any people to have had such a king! And how little it seems to have profitted them! Mohammedism and the Turkish Empire are the direct results of this Apostasy of Heesaw. The Islam name of God is singularly enough traceable to the old Israeelitish war-cry of victory. "Allah" the Arabic name—"Alala" the Israeelitish war-cry of victory. It would seem that their highest conception of the God of Israel was that he was the God of victory as they had learned only too well in their own experience of defeat, and all Islamism has been worshipping him under this perverted concept of apostacy. This fact better than any other one thing philosophically explains the frantic frenzy and proselyting was of Mohammedanism. The Christian's God is a God of victory, but he is a God of love, and he conquers through love, and his sword is a sword of the Spirit defined to be his Word, this Word too a judicial-word and addressed to man's enlightened reason. Frenzy and furor do not count in God's estimate of things. True civilization progresses no faster than enlightened judicial-procedure prepares the way and the motto on its ægis of righteousness and truth is equity. The reason "the waters of the Euphrates" are drying up so slowly is because the Christian world of Europe rises so slowly in its apprehension of this great concept. The concerted agreement of the Christian powers of Europe could long ago have stopped the horrid atrocities of apostate Islamism, and could now in a week of days "dry up the waters of the Euphrates" by asserting the common law and alphabet of equity.

God speed the coming day of righteousness, when, as herein predicted, Mount Sion will be exalted and the kingdom will be the Lord's. "Thy kingdom come."

CHAS. GARDNER.

Stray Thoughts.

A Happy New Year to you all, dear ones in Christ Jesus; we can see in our imagination many, many faces this morning and we wonder how each one is beginning the New Year. Some we know are heavy-hearted, discouraged; some having gone by the darkest places are hopeful, trustingly battling with the many perplexities of life, looking just a little yonder, knowing "day cometh in the morning." We reached home again on New Year's eve, after an absence of nearly two months. The little home is here, the place where we come to rest and prepare to leave again, but that is not really what *home* means to any of us. It is faces of dear ones at the door, the kiss of love, the little thoughtful
nets and words of affection
the "four square walls
beauty to us, places we
Such was once a
forward to our home-coming with such longing, anxiety to hear again the dear voice, now hushed; to be in her presence once more. She who grew homesick always when mother was who never in all her life mother-heart with harsh. or nets; always a joy and ever looking after our needs; the tired body and aching head and helped by her soft touch and quiet ways; all this is a remembrance of the past. We hear the heartache and headache alone with God now, no one to welcome us home. We gaze into her quiet face for one word, only one, she speaks not, and the hot tears unbidden start as little Willard by our side whispers, "Poor mamma, she can't talk now, can she Grandma? Let me kiss her. Don't cry, Grandma, she will come back when Jesus comes." And from the lips of her babe we receive comfort. O dear ones, with husbands gone cold before you, sons and daughters resting from their labors, we can rejoice in Jesus' coming for "I am the resurrection and the life" rings down to us, and "He that believeth in me, though he were dead, yet shall he live again." Over yonder the homes will not be broken up for, "There is no more death." Only to be ready, worthy to reach that time, but it is "through much tribulation we must enter the kingdom" by "patient continuance in well doing." If all could remember that the dear young converts would not give way to temptations so easily and often. Think dear ones, it is to him that overcometh that hath the many promises of good. Overcomes what? Everything, anything that is not right. When you are contemplating attending a dance, stop and think, could I take Jesus there with me, would I be willing to have him call for his jewels and find me there? Can you pray as well, testify as well, feel the same interest in scripture, godly pursuits after indulging in the society of the giddy—fun loving card party, or church social where fun runs high with church and world walking hand in hand. O loved ones, when will we learn that these things are undermining a Christian, and dwarf and dampen all Christian zeal, paving the way for bitter tears of repentance. Above all the desire for such things, hear the servant of God pleading. O so earnestly, "Wherefore come out from them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you. And will be a *Father* unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The world plays cards, dances for past-time and pleasure, enters into the lottery business, on a large or small scale. Shall the church insult the name of Christ, slight his love, misuse it by offering him what he has forbidden us to do? No wonder the world looks on and shouts hypocrits, baptized worldlings. O, let us all look up into God's face at the beginning of this New Year, and promise fidelity to the cause of truth, then prayerfully keep the promise and hear at last these words worth everything to us, "Come ye blessed of my Father, inherit the kingdom."

Yours hoping for eternal life.

MARY A. WOODWARD.

OUR LOVE FEAST.

Greeting in love to all who love the Lord Jesus and his appearing:

Not being an advocate of Christmas festivities, we let that feature of the love feast pass. We are not now expecting the babe to be born, but we do believe that this same Jesus will come in the clouds of heaven with power and great glory. If I could see as others think they do that all prophecy relating to the time of the end was fulfilled, and that the Lord's coming was the next prophetic event to occur, I too could lift up my head feeling assured that deliverance was at hand. But my convictions are that some trials await us in the near future. If the end of the age is now upon us and we are to do the last work of the age, it occurs to me that it is time that we were up and at the work in hand, this same Jesus will come in time. Even Elder Smith can not prevent it. But it will be the Lord's time, not man's. A word respecting Christmas and its festivities. The apostate world goes around the manger and the cross. The issue once hinged upon this birth, then upon his death and resurrection. But the whole issue now turns upon his coming to reign. If he does *not* return and reign on his Father David's throne, our hope is vain. Therefore in the words of Paul, Though we have
known Christ after the flesh, yet now
henceforth know we him no longer after the flesh. He is now the risen and glorified Lord. The world has had the evidence of his birth, death, and resurrection for more than 1800 years, but creation now groans and is in labor pangs, for his manifestation and the manifestation of those who are his. This question that confronts us when we send greeting of love, are we his? I would like to meet with and shake hands with all who read THE RESTITUTION, and all others who love the Lord Jesus and his appearing, but this cannot be in this life, and I may fall by the way and not attain unto the life to come. Let us not forget the importance of cultivating love one for another. Now as to the Book that I have published on coming events all that would desire to read it and are like myself to poor to buy, if they will send me their address, can have it free. Address Box 25 Prescott, Kansas.

J. C. KIMSEY.

Dear Restitution:

While reading the noble, cheering letters from the faithful ones, from those whose faith is moored in the precious promises which our heavenly Father has made to his children, I thought I would like to add my testimony for our Lord. With you dear ones, I am striving by the grace of God to overcome, that I may be permitted in that day to behold his glory, and to participate in the inauguration of the King of kings. I truly believe Gentile times are nearing the end. That soon, even very soon, strange news will come from the Orient. The long dark night of persecution of God's chosen people will be over and they shall soon again possess the beloved city. God's people, whether Jew or Gentile, are with throbbing hearts watching the events in the East, even as when the night has been long, the weary watchers anxiously peering eastward, hail with joy the appearance of day. Soon the King will come in his beauty, soon the glad anthem of the redeemed shall be heard over Judean hills, soon the good of the ages will come to Zion, soon the cry of the Bridegroom cometh—"For the Lord himself shall descend from heaven with the voice of the archangel and the trump of God, and the dead shall be raised." Then it shall be that the sleeping loved ones shall come again. Oh! joyous morning, glad-some day,—shall I be there, will you be there, dear ones? The apparent confidence of those whose letters I have read gives me hope, and with greater courage, and new resolves I commence the New Year. With faces Zionward, shall we not battle on until the victor's song shall greet the conquering host, and the redeemed shall catch the glad refrain, and with the glittering, angelic choir shall chant the new song, saying, "Thou art worthy to take the book and to open the seal thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Amen.

Your Brother,

J. S. WILLEY.

Dear Restitution:

Since my return from a delightful southern trip a week ago, I have been down with a severe attack of *la grippe* and hardly yet feel like taking the labor of writing you a report. Fearing, however, that procrastination will only make the matter worse, I shall endeavor to make you a brief statement. My principle stay was made at Lake Charles, Louisiana, where my dear wife and children are trying the climate to escape the sudden changes of our severe north. I found them comfortable and they would be satisfied if we could make a home in such a place. I stopped also at Crowley and Hammond, Louisiana, and in Chicago, on the way, speaking words of truth at each point. It was a very great pleasure to meet with the family of dear Brother W. H. Wilson, and many other true ones of the faith, and in Louisiana with the families of Sisters Arlon Siple and Sarah E. Overman, and of Brother and Sister A. Turney, L. Anthon, T. Mydland, Everett Furgey and S. L. Hatch, and especially with Brother Oliver and Sister Abbie A. Stanley and Brother C. L. and Sister A. L. Van Allen who were persuaded of the gospel plan of salvation and entered the watery grave that they might be in Christ. Sister Stanley has long known the narrow way of life, and now she is doubly happy in having her dear husband with her. Brother and Sister Van Allen also rejoice in being able to walk side by side one flesh in one hope. Our hearts rejoice especially at having with us one
dear daughter Bertha V., who at thirteen years of age has long read the Word of Life understandingly, is filled with love for the truth, and has now experienced the new birth into the One Name.

Your Brother in Christ,

J. G. HAFFT.

Dear Brothers and Sisters of The Restitution:

It is a great pleasure to read the testimonies in our "love feast." The doctrine of the coming and kingdom of our blessed Lord is uppermost in all our hearts. But there is one doctrine that to me seems very important, and it has been on my mind to write of it for some time, that is the teaching of the Scripture concerning the Holy Spirit, and the practical possession by believers of the Holy Spirit. I do not see any reason why we as a people who are very much advanced in a knowledge of the letter of Scriptural truth, should not lay claim to the possession and use of so great a gift from our heavenly Father to his children. All have been much impressed lately that we may be occupied *about* God and Christ and Holy Spirit rather than *with* the same—I know that many of us have the idea that the written Word is all the Holy Spirit we can have or need. But I am fully convinced (as well by experience as by the study of the Word) that such an idea falls very short. Please read carefully and *prayerfully* the passages in the Word in which Holy Ghost or Holy Spirit is mentioned, and when we begin to look for them I think we shall be surprised at their number. And as we read them see if we can put in the words, "The written Word" instead of Holy Ghost. And let us honestly ask ourselves, Will this bear the construction of our preconceived idea? Notice the words of our Lord in Luke xi. 13, "If ye being evil know how to give good gifts unto our children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Also John xiv. 16, 17, 18, 26. And indeed I would refer to the whole blessed Book and its teaching on the Holy Spirit, and its work, also its object of it. It is the abiding Comforter. John xiv. 16.

It brings all things to our remembrance. Ver. 26.

It speaks through God's children. Mark xiii. 11.

It reveals things to God's people. Luke ii. 26.

It is a witness. Acts v. 32; also xx. 23.

Given to those who obey God. Also Heb. x. 15.

In the power and comfort of the Holy Ghost God's churches have rest and are multiplied. Acts ix. 31.

It sends forth preachers of the gospel. Acts xiii. 4.

It "forbids" to preach and "suffer not" to go. Acts xvi. 6 and 7.

It "sheds abroad the love of God in our hearts." Rom. v. 5.

It regulates the conscience. Rom. ix. 1.

Through its power we are *filled* with joy and peace in believing and *abound* in hope. Rom. xv. 13.

It sanctifies. Ver. 16.

It has the bodies of believers for its temple. 1 Cor. vi. 19.

John in his first epistle 4th chapter, 12th and 13th verses speaks of a perfected love, and says we may know of it by having been given the Spirit. This perfect love, I take, is the same "more excellent way" Paul touches of in his chapter on *charity* or perfect love. 1 Cor. xiii. And without which even though we may have *many* excellent gifts such as wisdom, knowledge, faith, gifts of healing, and others mentioned in the 12th chapter, yet lacking this crowning grace of perfected love, we are "nothing," and only sounding brass and tinkling cymbal, see 13th chapter. Well then, dear brethren and sisters, if God has such a wonderful gift to bestow, will we not seek it with all our hearts to study the Word as to *how* the saints of God got it in the olden time and recalled that God is just "the same yesterday, today and forever." This is still the dispensation of the Spirit—and will be till Jesus takes his Bride to himself. And the Bride is now being made "ready." Matt. xxv. 10. Our Lord told the chief priests and elders of his day "The kingdom of God shall be taken from you and given to a nation bringing forth the *fruits thereof*." Matt. xxi. 43. Now the nation who brings forth the fruits thereof are those who only hear and understand the Word of God, but also *do* it, and I verily believe that even the apostles themselves could have done very little acceptable doing had they not tarried at Jerusalem and been "endued with power from on high." Luke xxiv. 49. In Romans xiv. 17 the apostle tells some thing
about these "fruits thereof." He says the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost, "For he that in these things serveth Christ is acceptable to God and approved of men.

Submitted in love,

HENRY NEALE.

Dear Restitution:

As Brother Dwiggins has proposed we have a love feast through THE RESTITUTION, we will try to say a word for the Master. We read in first John iii. 23, "And this is his commandment that we should believe on the name of his Son Jesus Christ and love one another as he gave us commandment. It is a great comfort to know that he first loved us, we are commanded to love all but especially the brotherhood. Let each and every one of us have that love in our hearts that we may be able to say as Paul, we know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Let each and every one speak while may the last chance we will have to say a word for the Master's cause to a dying world

In hope of eternal life when Jesus comes.

MR. & MRS. E. J. TRAMBLE.

Dear Restitution:

As the Christmas love feast it still continued I thought I would send a few words as I have been so cheered and strengthened by reading the words of those who like myself are waiting for our coming King, especially one written by Bro. C. A. Johnson who like myself left orthodoxy for the truth that eternal life is the free gift of God, not inherent immortality and voice the word of many. May God bless Bro. Wilson in his noble defence of the gospel that God preached to Abraham saying, In thee and thy seed (Christ) shall all the nations of the earth be blessed, and my prayer is that we may each keep the new commandment. We know that we have passed from death unto life because we love the brethren, and may knowledge cover the earth as the waters cover the sea.

Yours waiting for the Master.

AGNES DILWORTH.

Editor Restitution:

It is a great privilege to join in the love feast of the dear ones of the one faith scattered so far and wide. To think that so many have searched the Scriptures and have been able to discern between satan's lie and God's words of truth, that he told Eve thou shalt surely die. How sad to think, most all the enlightened world believes satan's lie, thou shalt not surely die. It robs Christ of all the glory of giving eternal life to all that seek him.

C. E. PERKINS.

Dear Restitution:

You are always welcome. Brothers and sisters. I am made to rejoice when I read your kind letters and so glad that there are a few on the Lord's side, for they are few comparatively. I can say that I am trying in my weakness to serve God. I don't hear much preaching but I have the privilege of meeting with the loved ones of like precious faith and mingle in hymns with them and praise and to break bread. This is the most precious hour in life. I feel sorry for those isolated brethren and sisters that write those good pieces in the paper, may God bless them is my prayer. Dear ones stand fast in the faith, I am better situated than you. I have about 20 dear brothers and sisters to encourage me in time of trial do which is in our home at present. My dear companion which has been an invalid for some years is now bed-fast which makes home gloomy. Pray for me that I may overcome.

Your brother in love.

B. J. WOODS.

To the Brethren and Sisters, Greeting:

It makes us rejoice to read the letters from the brothers and sisters, a great many of the readers of THE RESTITUTION some of them are J. S. Hatch, T. E. Adams, J. T. Prime, J. F. Waggoner may the Lord bless them in their labor. May they continue steadfast unto the end. We would like to meet them again in a conference meeting but fear we cannot meet them again except in the kingdom of God. We are strong in the faith and while the outward man is perishing, the inward man is renewed day by day. We have not had many meeting here, Bro. Skeels has been here and Bro. Corbaley also. May the Lord bless them in their labor.

J. W. & MRS. DICKINSON.

I do not know when the last hour will come,
Whether tonight or in a coming day—
I only know that He who brings the hour
Will take its anguish and its fear away.

Answers to Elder Smith.

Editor Restitution:

I wish to enter my protest against your publishing any more of Mr. Smith's articles. His whole tone is that of levity and irreverence. The paper is not fit to put into the hands of the learner, the unbeliever or the young. I would sooner give them Ingersoll's writings, because they would understand at least, that he was consistent in his scoffings, and his words were not meant for one whom he believed Holy. When Mr. Smith is flippantly telling us what God can not do, one is tempted to wonder if it is possible that he never read "all things are possible with God." I have been wanting for some time to send the paper 3 months to two or three friends, but, like Mrs. Knowles I would not even lend it while it is publishing such articles as these. Relating sacred things lightly and familiarly, has, in these days, become a fad, and from Talmage down through the list of all his imitators, every one, in his mad race for notoriety, is trying to see who can turn the smoothest sentence, or give the funniest flip to holy thought. I can honor a man who will seriously and honestly defend his belief, no matter how erroneous I may think it, but when he will drag through the mire God's holy attributes, and works, and promises, I am horrified, and I will shut my eyes and my ears. Not for worlds would I assume the responsibility which the skit or jesting, in this sneering abroad such poisonous literature.

This is my opinion, briefly and respectfully submitted.

JENNIE PAGE.

Dear Bro. Underwood.

As Elder Smith has requested an expression of opinion from the readers of THE RESTITUTION, I think it is all right to comply with his request. He seems to want to know if we are not afraid to follow the teachings of the Word of God? I for one am not, but I am afraid to take the commandments of men as my guide to eternal life. I would ask Elder Smith, if God did not know how to say what he wanted to, how are we going to know what he meant? Mr. A says he means this way, Mr. B. says that way, Mr. C. says some other way, etc. If Doctors disagree, who is going to decide? So I am willing when God says the soul sinneth it shall die, to believe he meant what he said. And when he said the wicked should be burned up root and branch, he as though they had not been, etc., I believe he knew how to say it, and did not have to wait for man to tell him that it was eternal life in misery, or endless torment. And when he said that his Son Jesus, the Christ should occupy the throne of his father David, and that the law should go forth from Zion and the Word of the Lord from Jerusalem, and that his saints, his Bride should reign with him over the nations of the earth, I am just foolish enough to take him at his word, and thank him with all my heart for the great love which he has manifested to the children of men. I would advise Elder Smith to repent of his sins and turn to the Lord before it is too late, that he may find pardon, for, may I say calling God a liar, and what else is it? He says God's Word is only half truths, and if it is only half truths, then as a natural consequence, it must be half lies, I see no other alternative. And can a man be a Christian and impute such things to our God? I have too great a reverence for the Word of God to think that he meant any thing else only what he said.

J. B. LENT.

Dear Restitution:

I have read with interest the Smith-Wilson discussion on the subject of immortality. In No. 15, Ed. Smith says: "Dear readers of THE RESTITUTION, do you *feel safe* in upholding a theory which is in so many places obliged to find another meaning than the words clearly reveal?" And then add: "is this not wresting the Scriptures?" I have this answer, that I fail to see in any of the discussions where Ed. Wilson has "held to a theory which the words did not clearly reveal." Now, Ed. Smith, why don't you "practice what you preach?" You quote from Paul and Peter, from nearly all the writers of the New Testament; you quote from our Savior, too, all of whom acknowledge the Old Testament Scriptures. Ed. Smith, I suppose you are authority for the statement that the Old Testament is "a book which God did not send out into the world, and which is not versed by itself, by Christians, for it is imperfect." I could give no better answer to this than the words of Paul, when he said: "None other things than those which the prophets and Moses did say should come." Acts xxvi. 22. And that, "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. xv. 4. Paul seemed to think the Old Testament was God's Word given through Moses and the prophets. Here are a few of the "none other things than the prophets and Moses did say should come." "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my veins be consumed within me." Job xix. 25-27. "The Lord killeth and maketh alive: he bringeth down to the grave, and bringeth up." 1 Sam. ii. 6. "Thy dead men shall live, together with my dead body shall they arise. Awake and *sing ye that dwell in dust.*" Isa. xxvi. 19. "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 2. "So worship the God of my fathers, believing all things which are written in the law and the prophets." Acts xxiv. 14. "There shall be a resurrection of the dead both of the just and unjust." Same chapter 15th verse. Not much wresting the Scriptures here, Ed. Smith. The same Paul that says, "I desire to depart and be with Christ," says also: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality." 2 Cor. xv. 52-53. Not much wresting the Scriptures here, some Paul. Enough. Notice, "We shall be changed," and "this mortal," etc. Paul evidently thought he was going to partake of this change. After this it is that "death is swallowed up in victory." If Elder Smith would quote more Scripture and use less of the tendency to scoff he would merit more thought from thinking Christians. Yes with scoffing and pagan idolatry, and nearly every conceivable form of professed worldly knowledge, give us the Bible, and Christ will have a people when he comes again

Bless his name.

CLYDE R. SNOWALTER.

[This should have appeared before but was misplaced.—ED.]

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$56.15
Gertrude Carpenter,	2.00
Joseph Gardiner,	1.50
Mrs. D. M. Arnot.	.50

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood Plymouth, Ind.

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If we wish our children to revere high things—things simple, and pure, and lovely, and of good report—we must set them the example.

In the Fare, but in the Train Service, is where you'll find the difference if you go to the Inauguration via the Pennsylvania Short Lines. Separate tickets on sale March 1st, 2nd and 3d. For details apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O. Feb 28.

BIBLES! BIBLES!!

We have arranged to furnish our readers with different kinds of Bibles ranging in price from 30 cents to as high as $20.00. It will be impossible to list them all, but we describe a few, from which an idea may be gathered of others.

Nonpareil type, with references, Subject Index, Harmony of the Gospels, Chronological tables and maps. Size 3⅝ x 6 French Morocco binding, $1.75.

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List of Churches.

The Church of God, San Diego, California, meet for worship and study of the Scriptures in Grand Army Hall, 6th St. between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor. Barrow and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Turtle, Elders.

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The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., services: Preaching by J. C. Wagoner on the 2nd Sunday, and S. S. each the 4th Sunday in the month. Sunday School every Sunday, and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every Sunday to the week at 10:00, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Anderson, S. D., hold services every Sunday at 11:00 a. m. in Millard Hall. Anderson is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, at Evanston, Neb., meets every Sunday at the Fernie Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. Welcome to any passing through. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb., Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by satisfactory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come to it near, and very Congress in Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday School. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keeler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God near Tower Station at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all or like precious faith are welcome.

Preaching at Fair Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyestone. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Cowden's in Romeo, Calhoun Co., Ia. Elder Whitsell, Pastor.

The Church of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mecosta, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation of Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trassell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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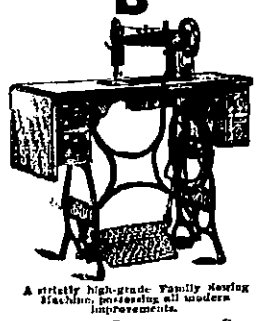

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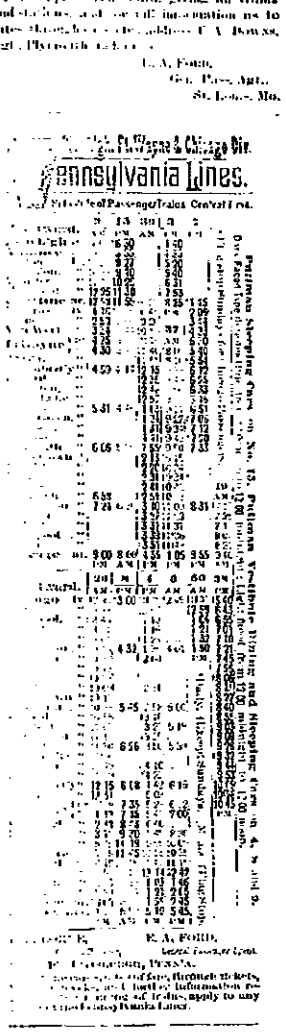

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Ft Wayne	3:35am	2:30pm	6:25pm	4:25p m
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Argos	4:30pm	3:20pm		3:05p m
Knox	4:50pm	4:00 m	6:25pm	3:30p m
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OUR LOVE FEAST.

To My Brethren and Sisters, Greeting.

Dear brethren and sisters,
Who love our blessed Lord,
Who're guided by his counsel,
His sure, meeting Word
I much desire to meet you,
In these most trying times;
But as I can't I greet you,
With these few broken rhymes.

God bless you there, my brethren,
And you my sisters dear,
You, who are truly pilgrims,
And ever strangers here
Have you on the Gospel armour,
In which the Christian lights?
Is truth your only girdle?
And burning are your lights?

I think I hear you saying
O, these are sinful days!
When Christians should be praying,
"Keep us in wisdom's ways.
Help us to flee the tempter,
And draw unto the Lord.
For we would not follow,
The teachings of the Word.

We're looking for a kingdom,
Where Jesus Christ will reign,
And have the whole dominion,
Thro' out earth's wide domain
For all the Gentile nations,
Who now possess the power,
Will be subdued or perish
Before that joyful hour.

The promise made to Abram,
God will ere long fulfill;
When Christ, the Son of David,
Shall reign on Zion's hill;
Then Israel and Judah,
United and reunited,
Will serve their King and Savior,
Whose mercy once they spurned.

O, brethren, be ye faithful,
And you will share his reign,
Be kings and priests immortal,
When Jesus comes again.
Be willing then to suffer,
For your rewarded Lord,
Fear not the proud, or scoffer,
But preach, O preach the Word.

Our hearts are sad and lonely,
We're sighing for a home,
With all the meek and holy,
Where sorrow will not come.
There, friends, we hope to meet you,
When Death's dark days are o'er,
God grant we'll be among you,
On Canaan's happy shore.

ANNIE A. HOWARD.

Dear Restitution:

The "love feast" has certainly been a great success so far, but the meeting has not yet adjourned, and will not until all have taken a part.

Sister Sarah Bowman opened the meeting with this prayer. "May we so live in obedience to God's will that we may be worthy to meet the Lord at his coming."

Bro. J. P. Glenn followed with a hymn which closes as follows,

"God's will on earth it shall be done
As promised by his only Son.
All Kingdoms then on earth shall be
The Lord's to all eternity."

Bro. John Foore with a full heart follows with a lengthy testimony and closes as follows "the best of all would be for our Elder Brother to return, and raise the dead and change the living." All will agree to this sentiment.

Bro. and Sister W. O. & Alma Steffa say, "We grow stronger every day in the faith." What a blessed thing it is to be strong in the faith. If our faith is strong enough, it will carry us through all manner of trials and difficulties. Believe, *Believe*, BELIEVE.

Bro. Austin Curtis expresses his great love for the brethren by quoting largely from the sweet singer of Israel, but not content with that he calls Paul, Peter, James and John to testify to the good things which the Father has in store for his children.

Bro. and Sister E. Garten say, "We love the Savior, love his cause and his people." This is the kind of love that will not only carry us into the kingdom but what a blessed heritage it will be to take over into the kingdom with us.

Bro. and Sister Lee & Emma Southerland follow with this admonition, "Let us watch and pray for the time draweth nigh."

Bro. H. L. Anthony with overflowing love says, "God bless you all." Amen.

Sister Jennetta Tillman says, "We are rejoicing in the signs of the soon coming King. Let us be ready." May the good Father help us to be ready.

Bro. Leonard Adams looking back over a long life spent in the Master's service says, "I have never thought of giving up my faith." Though I have passed my 87th year." How encouraging it is to hear the testimony of an old veteran in the cause, who has spent more than half a century in the Lord's vineyard. May the Lord preserve him until his appearing.

Bro. John L. Winze like the sweet singers of old, girds himself with the gospel banner and sings a beautiful song closing with this stanza,

"God's will shall be done on earth as done
All foes shall bow and tongues confess
Beneath the empire of the sun.
And many shall our song rejoice."

Sister Addie West closes an article full of love, faith and hope with the exclamation, "Let us all watch and pray that we may be ready to catch the first gleam of his coming glory."

Sister Eliza A. Kahe after expressing her great joy because she has the privilege of taking part in the "Love-feast" closes her testimony with these words, "What a rejoicing that will be to hear the Angels say, Behold the Bridegroom cometh, go ye out to meet him." Blessed prospect.

Bro. G. W. Calder with his heart full of love and leaning upon the Master for support and guidance truly says, "The blessed promises in the Bible, how to live a Christian life, will give more real comfort and enjoyment in time of trouble and affliction than any or everything else."

"Bro. and Sister J. F. & C. B. Carpenter with their countenances full of hope and their voices tuned to praise the Lord, exclaim "What a grand theme love is." It is truly grand and glorious.

Sister Mary A. Vermillion looking with longing eyes and a lively hope for the soon appearing of our Lord and Master, says, "I love all my brothers and sisters in the Lord and hope to meet them all in the kingdom of God when Je us comes." What a blessed hope. Loved ones to meet never again to be parted.

Here the heart of Sister S. Roxana Winze overflows with music and like Miriam of old, she sings of the glorious ushering in of the period of "Peace on earth, good will toward men" by the birth of a Savior, closing with these words,

"And we who keep in latter days
Sweet memories of his birth
Will join the Shepherds song of praise
And sound it round the earth."

May it echo and re-echo until all shall have heard.

The testimony of Sister Nancy Boggs is so full and packed down with good things that I can hardly refrain from quoting it in full.

"God save us from the wood, hay and stubble, "is a prayer in which I am certain, all will join." Jesus removed all the curse of the law, blessed be his holy name. We don't half realize what he has done for us." Oh that we might realize, not only what Jesus has done for us, but also what our Heavenly Father has done.

Sister Mary J. Garton with pure faith shining through her every sentence, says, "We believe that the time will not be long till God's children are gathered home." Come Lord Jesus, and come quickly.

Bro. and Sister P. J. Graham: join the "love-feast" and say, "We hope all will be at the feast as it is a good way to get acquainted with each other." Do not let any lover of the truth disregard this request. Each one can say something that will help on the cause. You owe it to yourself and to every member of God's family to take part in this family reunion. All the other children want to hear your testimony for the Master. What you may say may help some struggling brother. Ain't you willing to lend a hand. I most earnestly appeal to every lover of the great plan of salvation, who has not already written, to put themselves on record as witnesses testifying for Jesus. Let this not only be a Christmas festival but let us make it a continuing feast lasting for some months.

The love of the Father for his children, is like a great tree, reaching, like Jacob's ladder, from earth to heaven. The love of his children, some of whose utterances of praise, thanksgiving and hope are expressed in the foregoing quotations from their several letters, are like the tender vines entwining themselves around the parent stalk, ever clinging closer and closer and holding the children more and more firmly to the Father of all, and this are the ties woven which bind God family together. They become strong and stronger and will [illegible] throughout all time and all eternity.

What a mighty cable is love that thus binds us to each other and to God and enshrines us in his affections and mercies.

R. S DOWNENS.

Editor Restitution:

Enclosed find money Order for $1.50 to renew the subscription to Mrs. R. Coleman's paper. We all enjoy the weekly visits of the paper that contains so much in regard to Christ's second coming and the setting up of his kingdom. We particularly enjoy the letters from the believers. My prayer is that we may all be kept from temptation and continue faithful to the end.

Yours looking for the kingdom.

FRANCIS COLEMAN.

Dear Restitution:

I have been reading the cheering words from those dear ones who have joined in the Christmas *love feast* and the words of some of them especially find their echo in my heart. It has been about fifty years since I started in to the Master's service, but O how poorly I have honored my Savior and how little I have done in the cause for which he suffered. I think him that in all my wanderings, he has not forsaken me. Oh that each day my faith might be made [illegible] the language of the xxiii. Psalm. The Lord is my shepherd, etc. We are poor mortal beings and cannot always realize spiritual things as we desire. But sometimes the clouds are lifted and oh, what a comfort to trust in God, and hear Jesus saying, "Ye believe in God believe also in me," etc. I suppose those mansions are prepared for the overcomers during the great tribulation. The word of God is silent as to the time of the immortalization of the woman (the church). Perhaps those who endure to the end will be rewarded when he comes with his immortal ones who will reign with him. The Good Shepherd will not forget the sheep of his pasture; but as his own flock will gather the [illegible] harvest into his fold, where there will be but one fold and one Shepherd. I think with Sister Jennie Selleck that if there was more faith the gifts of healing might be in the church as it was in the world. Not to every one to whom was the gifts dispensed by the [illegible] spirit. I have of late heard of many [illegible] and seen and conversed with five different ones who have been healed in answer to prayer. One, a young boy about twenty years of age, of double curvatures of the spine. Another (Dr. Spencer,) of cancer, and still more wonderful cases, of which I cannot speak. It seems that "when the Son of Man cometh he will surely find faith on the earth." If we can judge by the crutches and various supports for the suffering that are dispensed with weekly, having no more use for them. To God be all the glory. I am trying to live for immortality when Jesus comes. Yours in hope.

J. R. STEVENS.

Dear Readers of The Restitution:

It is my custom to lay aside all work for a time when THE RESTITUTION comes,—to scan its pages—to see what I can find good and refreshing to read. In this week's number, received to-day, Jan 14th, I read one little item that attracted me, (i. e.) how pleased Bro. Underwood seemed to announce that Bro. H. V. Reed of Chicago, had been in Plymouth and addressed a large and attentive audience in their new and comfortable chapel to the delight of the brothers and sisters residing there. Also at Argos where he was warmly greeted by old tried friends in the cause of truth—and again spoke to appreciative hearers.

Now I just want to say a word in favor of brothers and sisters visiting with different ecclesias. I am aware that there is a seriousness on the part of some so to do. I fear that brothers and sisters in such and such a place are not exactly right—they don't believe so and so, or they do believe so and so, I don't know about going. How are we going to know truthfully unless we see and hear for ourselves. Ten or fifteen minutes conversation would suffice to convince each with the other whether they were true baptized believers in the All-saving Name and faith. Are not the members of the different ecclesias members of the Christ body? To be gathered from the four corners of the earth; and out of which number the overcomers will be found and selected? Last summer during the Centennial at Cleveland, Ohio, brother and I visited out and out and eighty there. At the same time attended a reunion of the surviving children with their families at the home of the eldest son residing there, of Wm. Fish. The writer being one of them of whom many readers of THE RESTITUTION and *Gospel Banner* may have in the Sixties will remember. His death occurred just thirty years ago to-morrow, 15th. inst., in Cleveland, Ohio. His home was in Dayton, Ohio. Our dear Bro. Joblin was at his bed side at that sad, sad time. The mother fell asleep in Jesus eight years ago on the 5th. inst. This gathering was very enjoyable but there was a pleasure too far exceeding even this. I wish I could say more. But four of we sisters together with the writer's husband, wended our way on first day to the Church of the Blessed Hope to grasp the friendly hand of the dear brothers and sisters there, and to hear the eloquent and effectual address of Bro. Jobdin, who speaks the truth in all its simplicity, truthful too, fearlessly, yet no question ever genders to strife. "He is among them, a soul who serves." There is union and harmony there, a sweet quiet fellowship of brotherly and sisterly love. Brothers and sisters passing through Cleveland, Ohio, it is worth your while to stop and meet with them of a first day, or a Wednesday night meeting in the Sunday school room. Yes they have a Sunday school of some 35 or 40 members. Bro. Jobdin can always be found at his home in rear of the chapel. We had the pleasure of witnessing several burials of baptism into the All-saving Name while there. And since that time, some ten or more have followed, and still others are seeking to know the true way that leadeth unto life eternal. "Observer you are right, our brethren did too much years ago preach right at those who clamored to drop in to hear what was being taught: and but few ever went the second or third time. But let "Observer" visit the Church of the Blessed Hope and listen to Bro. Jobdin's style of preaching the truth, his gentle yet effectual appeal to non-believers of these truths, and he will observe how the dear Bro. has rubbed off the prejudice of former speakers: and how anxiously those attending come again. Go brothers and sisters visit different ecclesias let us try to be more united come to Springfield, Ohio, we will welcome you and give you God speed. We have no neat little chapel, but a hall, there is a handfull of us, we are earnest though, old soldiers in the cause. We want to be found clothed when Jesus comes—how? Why, with linen garments, which is righteousness: then we will not be found naked, afraid and ashamed as was the type in the "Garden of Eden" but being clothed, (as Paul says "we would not be unclothed") will have confidence, and assured as was Paul, that we will be clothed upon with our house which is from heaven, "A house not made with hands eternal in the heavens." I will, for one reader of THE RESTITUTION be pleased to read articles from the able pen of H. V. Reed. Bro. Jobdin's little admonitions are always good. Yes we should heed God's message, the little verse so full of meaning, we are pleased to say, and has been, our daily prayer for long years. As I was sick at the close of the old year, and could not greet a New Years Greeting to our "Love-feast" family, I do therefore desire with this, for all dear One Year 1897 as it is brought with happiness through the knowledge, faith and belief in God's word, to each one of his scattered sons and daughters by adoption and that each one with myself may receive a crown that fadeth not away. Let us wait patiently, hopefully, for "He that shall come, will come and will not tarry."

Yours in hope.

MATILDA WOODBURY.

Greeting to all the dear ones.

This is my first letter, I also wish to send a word of greeting to all the dear ones of the household of faith. To such isolated ones these loving epistles will come, as the good Father in heaven helps us to help others, for the time is short when deeds is requisite. So let us be ready for the soon coming of Christ.

Yours in hope.

LUCRETIA WHITAKER.

Dear Restitution:

My husband and myself are, as far as I know the only ones in this place who believe that the Kingdom will be set up at Jerusalem. As we are deprived of any preaching, but that of THE RESTITUTION it makes the paper more precious, such good articles as are in its columns strengthens and helps all believers who read them. I am so glad that Bro. Wilson so ably holds up the Bible in its true light and never wearies in putting evidence after evidence of the coming and establishing the Kingdom of God on earth. I believe every brother and sister ought to strengthen the hands of Bro. Wilson by prayer, earnest prayer to God in his behalf. It has only been a few short years since I put on Christ, but I believe in him with all my heart, soul and mind. I want to learn all that I should learn pertaining to the kingdom. Pray for me, my dear readers of THE RESTITUTION that I may hold out faithful, and have on the wedding garment when the Bridegroom comes to claim his own.

Yours in hope of the resurrection.

H. E. PADDOCK.

Dear Restitution:

Inclosed find $1.50 for the year 97, as our subscription ran out the first of the month, and we cannot afford to do without it. It is all the preaching we have, and we have taken it for 25 years. May God bless the paper and all those connected with it. How we wait and watch for its weekly visit, and while waiting and watching, I often think of the words of my Savior, Watch for ye know not the day nor hour, and I ask myself, Am I ready? Dear brothers and sisters, are we ready to receive our Savior when he comes, and dear that welcome applaudit, well done, thou good and faithful servant, enter into the joys of thy Lord. Pray for me dear brothers and sisters that I may hold out faithful and stand before my Lord when he comes. From a sister waiting and watching for the return of the Savior.

E. J. W.

Dear Restitution:

I now take the pleasure of telling you I am still a child of God, who has promised such rich blessings at the coming of his dear Son. Oh may we live faithful to the end, and be clad with immortality, and be permitted to sing the song of victory.

Yours waiting for the kingdom.

MRS. IDA. HOWARD.

Dear Restitution:

We do not know how to do without the paper. Except the Bible it is our only preacher. We live far from any brethren of the true faith. We have been eagerly looking forward to the "love feast" letters. We love the cause and delight in the testimonies of the brothers and sisters. We are trying to live as we should, but at times find it very difficult with none to consult or converse with. May the dear Lord soon come is our prayer. Yours in the one faith.

THOMAS F. RUE.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, FEBRUARY 3, 1897. NUMBER 5.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, supplication of the forgiveness of sins, and a holy life as essential for final salvation.

Editor Restitution

How I love to read the good news and glad tidings of the kingdom contained in its pages. I enjoy reading the Smith-Wilson Discussion, but it does seem to me that Mr. Smith must want to be willfully ignorant of the Kingdom, if he cannot see long before this time that the kingdom is not the Church. We have several people of the Christian church here, and we love them very much. They come to our meeting and help us in the cause whenever they can, and glory to God, one by one they are seeing the greatest love of God for man in the giving of his only begotten Son, who is to be the Head of the Abrahamic seed, which Paul says is to bless all the nations of the earth. How by fitting us, now through a belief of the gospel of the kingdom that we may be able to fill the earth with a knowledge of the Lord as the waters cover the sea. Brothers and sisters, are we doing this today, are we looking forward to the day when we will reign with Christ and give the nations of the earth the great blessings God has promised to the children of men. Let us strive harder than ever before to fit ourselves for what a position in the cabinet of our Lord and Savior Jesus Christ, who gave himself for us. Will you and I be there? I want to say to all the dear ones of the household of faith in the language of that beautiful song,

"On the happy golden shore,
Where the sainted part no more,
Where the storms of life are o'er,
Meet me there."

Yours in hope.

O. J. ALLARD.

Dear Restitution:

I see my subscription has run out, inclosed is $1.50 for one year more, making forty years since I first subscribed. The love feast testimonies are good, to which I say, Amen. If events in the East move on at the present rate for a short time we are very near the kingdom. Soon may it come.

Yours watching,

STEPHEN REYNOLDS.

Dear Brothers and Sisters:

As I read so many letters full of love and encouragement to press forward to the prize of the high calling which is in Christ Jesus our Lord it fills my heart with joy, for we know we shall reap in due time if we faint not. No guess work, God's promises are sure, "Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35. I am truly thankful to our heavenly Father that I am permitted to once more join in the love feast, to acknowledge his loving kindness toward us. We are commanded to love one another with a pure heart fervently. And again, "If ye love me keep my commandments." "And now abideth faith, hope and charity, these three; but the greatest of these is charity." Charity suffereth long and is kind, envieth not, is not puffed up, thinketh no evil, without it we are as sounding brass or a tinkling cymbal. Oh, let us have the love one for another, and thus show the spirit of our Master. Let us all try to overcome evil with good, so when our race is run we may be able to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth, there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Also read the 4th chapter of Thess. May God bless our Bro. Wilson, and many others that so ably defend the truth.

"Stand up, stand up for Jesus,
Ye soldiers of the cross,
Lift up his royal banner,
It must not suffer loss."

I hope that Elder Smith may be convinced of his error, and come out on the side of truth and right. I hope much good may come from their discussion.

Yours in love, and hope of eternal life when Jesus comes.

MARY M. RENNER.

Upright simplicity is the deepest wisdom, and perverse craft the merest shallowness.—*Barrow.*

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., FEBRUARY 3, 1897.

A DISPATCH from Teheran, capital of Persia, by way of London, says that 2,500 persons perished as a result of the earthquake which occurred on the Kishum Island, January 11.

POPULAR teachers say that Christ is *now* sitting on his *own* throne; but it is written (Rev. ii. 21) that he is seated upon his Father's throne now, and offers the overcomer a seat upon *his own throne*: he offers *no one* the Father's throne. See when he fulfils his promises. MATT. xxv. 34.

GIVEN that this life must soon come to an end; given also that this life as at present constituted is not worth living, given on the other hand, that there is a life to come that will never end, and one that is vastly superior to this life, also that the means of getting that is by giving this—and what does *common sense* suggest?

NEWS from Bombay, Jan. 21, says that three severe earthquake shocks have occurred there; but of what seems to be good authority. (That is, one who has travelled in the worst famine districts to find out the exact condition of things), it is said that greatly exaggerated accounts of the famine have been sent to England and America, and that but little suffering will exist for several months; and that then even, there are adjacent districts which have had abundant harvests. We are glad to learn this. And we cannot think any one would be base enough to publish this when it might shut off outside assistance necessary to save thousands of lives.

THE women of Marion, Kansas, adopted a novel way of paying their church debt. They did not resort to the shameful methods which have of late become so popular, but rented forty acres of land, broke it up, and then planted it to corn, cultivated it through the season until it ripened, then cut and shocked it,—and after several husking bees, at one of which one lady husked 80 bushels in one day, they hauled it to town and cribbed it. Their harvest amounted to over 1200 bushels. They sold the stock field for $8, and sold seven loads of cobs at $1 per load; and when the corn is shipped the mortgage will be burned.

Report of Labor in the Gospel Field, and Results.

The congregation which cherishes the Blessed Hope in Cleveland has labored through another year earnestly and harmoniously. And although the results are not what we would like them to have been nor what we thought we were justified in hoping they would be, from the interest manifested in first *principles*, we feel thankful to be able to report that seventeen have been buried with Christ, and to all appearance have risen with him, and are walking in newness of life. And there are seven others who appear to be tangled in the gospel net, but whether we will be able to land them all, God only knows; the cutting off is more than three-fourth of the learners can stand. Besides the regular preaching twice each Sunday, at the church building, meetings on Sunday afternoon, in private houses in different parts of the city have been held by various brethren several times. In addition to this 16,000 16 page tracts, in four titles, have been published, and 3,000 of a ten page tract, and 1,000 of a twenty page tract, and 3,000 of two page leaflets, and 2,000 of a one page circular, comprising nearly 400,000 pages of Truth literature, which is being widely distributed, and which we trust will help many to enter the way of life. We are also glad to report that the meetings of the Household of faith are increasingly Lordly, and uplifting, which indicates that as a congregation we are striving more and more to live the truth as well as know it. Considering all the obstacles we have to contend with, we feel like thanking God and taking courage, to continue the warfare.

The Infallibility of the Pope.

Ever since the Pope of that day blessed the "Invincible Armada" in the reign of Queen Elizabeth, it has passed into a by-word among Protestants that God curses what the Pope blesses. That this saying is not altogether without foundation even in our own day, is illustrated by the following extract from a recent issue of *Chas. H's Saturday Journal*: "As every body knows, the Pope every year presents the Golden Rose with his blessing, generally to some princess, it being designed this year for the Princess of Bulgaria. A smart student of history has pointed out that the Golden Rose has been so often followed by misfortune that belief is almost warranted in its fatality. For instance, Pope Julius presented the Golden Rose to Henry VIII. Within a year the Pope was deposed, and the Pope's authority was repudiated by Henry. The Pope presented the same emblem to King Bomba of Naples, when in less than twelve months afterwards the King lost his crown and dominions. The Pope sent the Rose with his blessing to Francis Joseph, of Austria, and within the same short space of time the emperor was defeated at Sadowa and lost his Venetian possessions. After this the Pope sent the Golden Rose with his blessing to Queen Isabella of Spain. Within a year she lost her crown and dominion. The Golden Rose and blessing were then sent to Napoleon III., or rather to the Empress Eugene, which is more significant still, as she called the war with Germany her war. In less than a year France was defeated by Protestant Germany, while the Emperor with his family had to fly to Protestant England, where Napoleon died in exile. Later the recipient was Isabella while regent of Brazil. The same judgment followed. In 1889 there was a revolution, and the royal family had to fly from the country for safety, and lost both crown and kingdom. Yet, in spite of all this, and the teaching of history of 1500 years, the Pope claims to be the infallible Head of the church, and the Vicar of Christ *on earth!*

An Archbishop Enthroned.

The papers say that the Rev. Frederick Temple, who was recently enthroned as Archbishop of Canterbury, and Primate of all England, is an Evolutionist, the ceremony is said to have been most imposing, and was witnessed by many high church dignitaries, and the approaches to the cathedral were thronged, and the cathedrals was filled with spectators soon after the doors were opened. The mandate for the enthronement was presented by the Vicar general to the chapter of Canterbury, in the treasury. After this ceremony the chapter proceeded to the deanery and conducted the Archbishop to the Great West door. The herlesmen and the high seneschall, the municipal representatives.

The Archbishop was attired in full archiepiscopal robes, his long scarlet train being borne by two boys. Kings scholars of the cathedral school. They wore, according to immemorial custom, surplices of pure white linen, yellow sandals, and little purple caps.

The order of installation was read in Latin, and the Archbishop was conducted to the marble chair accompanied by the archdeacons of Canterbury, the Venerable Benjamin F. Smith, M. A., and the Right Rev. George R. Eden, D. D., attended by the Dean of Canterbury, the Rev. F. W. Farrar, and the Vice Dean.

The marble chair, known as the patriarchal throne is said to have been used by W. Augustine, and in it during many centuries the archbishops of Canterbury have been enthroned.

The new archbishop of Canterbury is one of the most advanced liberals among English churchmen, and a professed advocate of Darwin's theory of evolution, and upon the occasion of his *confirmation as archbishop* of Canterbury, in the Church of St. Mary-Le-bow, London, Dec. 22, a Rev. Mr. Brownjohn made an ineffectual protest against Dr. Temple's confirmation on the ground of the latters belief in the theory of evolution. On this occasion, as the archbishop was traversing the nave at the end of the procession, an elderly gentleman shouted out:—"The whole proceedings are a fraud;" his name was Greenwood, and is not a clergyman. Will not our readers agree with Mr. Greenwood? This man claims to be in the line of apostolic succession. After reading the above account of this affair, the mandate for the enthronement, the chapter, the deans, archbishops, the herlesman, and high seneschall, and the archbishop, and his long scarlet train borne by boys wearing white surplices, and yellow sandals and purple caps, and then the marble patriarchal throne. Contrast this with the lot of the Apostle Paul as set forth by himself in 2 Cor. xi. 26-33, and with the fact that he expected *his* crown when all others who love the appearing of the Lord receive theirs, 2 Tim. iv. 8, *and* also with the fact that the Lord speaks from heaven to say to his brethren, "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10, and again in the same chapter, "Hold fast till I come, and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." All this goes to show that the enthronement of this Archbishop is altogether too previous, to be in the apostolic class. Having no love for the Lord's appearing they have nothing to expect at that time, and as they enthrone by a mandate from an earthly potentate.

And the fact that the Primate of all England has discarded the inspired writings of Moses, endorsed by Christ, and accepted in place of them the improved theories of a poor mortal man, shows the trend of thought in Old England after printing and scattering perhaps hundreds of millions of Bibles, among other nations, they are themselves casting it aside. This condition of things is no surprise to those who have been giving heed to the sure Word,—on the contrary they see in it infallible proof that God's Word is truth: that Jesus was a true Prophet, —and the faithless condition they are [illegible] witness to assures them that his [illegible] ing will not long be delayed, and therefore lift up their heads, and rejoice.

"Salvation is of the Jews."

This great truth is overlooked by the majority of those who profess to be followers of him who spake it; yet it is a truism that those who do *not* recognize this fact are "aliens from the commonwealth of Israel and strangers from the covenants of promise," and are, although they do not know it, without hope and without God in the world, and are alienated from the life of God through the ignorance that is in them. All the promises of God are yea, and Amen, in Christ Jesus, and those who do not recognize this are unacquainted with that gospel which is the power of God unto salvation to those who believe.

The promises made unto the fathers of the Jewish nation that they and their seed shall possess the land of Canaan for an everlasting possession, and that through them all the nations of the earth shall be blessed, have never yet been fulfilled, nor has the promise made unto David, the friend of God, that a Son of his should sit on his throne before his face and rule over the house of Jacob forever, yet become an accomplished fact.

The salvation of men and women depends upon their believing *the* gospel, and being baptized into the name of Christ, and thenceforth living Godly. There is no gospel in the idea that the earth shall be made a huge heading; but there is gospel in the announcement that it will become a beautiful paradise, in which the will of God will be done as in heaven. In proclaiming the glorious news of this good time coming, the Son of God (a Jew by birth) taught his disciples to pray for it thus, "Our Father who art in heaven Hallowed be thy name, Thy kingdom come. Thy will be done in earth as it is in heaven," Matt. vi. 9, 10. The gospel or good news concerning this kingdom was the burden of his proclamation, *as it had been of all* the prophets who preceded him, and also of those who followed after him,—so that whether we turn to Moses or the prophets, Christ or to the apostles, the good news was still the same, that God had "appointed a day in which he will judge (or rule) the world in *righteousness* by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead," Acts xvii. 31. It was because he declared his right to his father David's throne he was put to death by Jews and Gentiles, and his accusation was written on his cross, "Jesus of Nazareth, the King of the Jews," John xix. 19.

Have the promises of God failed? Nay, God forbid. Christ is coming back to claim his own. Not as the meek and lowly Jesus; not as the despised Nazarene, not as the Lamb of God, but as the Lion of the tribe of Judah, in power and great glory to claim his rights, for the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again, Zech. ii. 12.

Yes, he is coming again to build the tabernacle of David which *is* fallen down, and build again the ruins thereof. Acts xv. 16. In writing to the Ephesian Church Paul says, "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God,—and are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." Eph. ii. 19 20.

Of how many of the so-called churches of Christ, in our day could the apostles write the same as that just quoted? Alas! but few indeed. It is still true that "wide is the gate and broad the way, that leadeth to destruction, and many there be which go in therein," Matt. vii. 13. Men and women prefer to make a religion of their own instead of accepting that of Christ's, hence, although religious, they are still in the broad way of destruction that will lead into an eternal grave. What do they know of the foundation upon which the prophets of God are built? Little or nothing, because they ignore what God has spoken through them at sundry times and in divers manners, Heb. i. 1. Paul in writing to the Galatians says, "Ye are all the children of God by faith in Jesus Christ. For as many of you as have *been baptized into* Christ have put on Christ.....and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise," Gal. iii. 26-29.

But reader, are you Christ's? That is the question. If you are, then you are the seed of Abraham by adoption, having the faith of Abraham in the promises of God, and are thus Jews [illegible] because you believe the promises which relate to the commonwealth of Israel and the covenants of promise, and have been baptized into Christ for the remission of sins, and hence are no longer *without Christ*, but can look forward, if walking in the truth, with joyful anticipation to the time when the hope of Israel shall appear, and restore them to their land and home, and make them the first nation upon the face of the earth, realizing that until that glorious day shall dawn there will be no reward bestowed upon the faithful, for Christ will judge the quick and the dead at his appearing and his kingdom. That kingdom is Jewish, and Jesus is to be its King, —and will be for salvation to the ends of the earth.

"Risen With Christ."

AN ADDRESS AFTER BAPTISM.

I ask you earnest and prayerful attention to the first verse of the 3rd chapter of Colossians, which reads like this: "If ye then *be risen with Christ*, seek those things which are above, where Christ sitteth on the right hand of God." No intelligent person can fail to see that these words grow out of something previously said, and therefore we must find out what that something is, before we can understand their import. The words, "If ye, then, be risen with Christ, seek those things which are above," teach that Christ was risen, and the church members at Colosse were risen *with him*. A rather *startling* statement: and we will have to consult the context to ascertain what *sort* of a resurrection they had experienced. Follow me back to the 12th verse of the *second* chapter where it says the Colossians had been buried with Christ in baptism. The word "*buried*" implies a *death* previous to the burial. The words, "in baptism," explains what kind of a grave they had been buried in; and what kind of a death they had

DIED BEFORE BURIED.

No one will deny that the primary, *adical* or, essential meaning of the word death, is, to be *destitute of life*, —*lifeless*; but it is frequently used in secondary senses. Men are said to be dead in trespasses and sins. This is a figurative use of the word dead, meaning that as death came *by sin*, and is the wages *of sin*, and as all have sinned, and the penalty hangs over all, they are spoken of as dead *already*, because certainly death-doomed, although alive and in good health. Then, again, sinners are spoken of as living in sin, and, so far as God and truth, and righteousness are concerned they are dead—dead, lifeless morally or spiritually. This brings us up to our text, which is calculated to instruct us further. Observe, the whole situation needs changing; the living sinners need to be put to death,—that is, *they need to quit sinning*,—quit the service of sin,—change masters. This radical change of mind and conduct is called

DYING TO SIN,

and living to God. This is conversion. This change of mind having taken place, God has ordained a ceremony in which the inward work,—the change of mind and conduct, and *transfer* of the affection is set forth in symbols. Having mentally and morally died to sin,—quit sinning,—the burial naturally follows death. A grave of water confronts the convert. He is buried in it. If left there he could not live again? What a striking symbol of death and burial! The burial in water is utterly without value unless the *outward* act faithfully represents the *inward* change that has taken place. Trusting that this is well understood, I proceed to say, that the raising *out* of the water is as It is still true that "wide is the gate symbolic as the burial *in* it. The and broad the way, that leadeth to change of mind and conduct precedes destruction, and many there be which the change of the nature of our exgo in therein," Matt. vii. 13. Men istence,—*the change* of mind and heart and conduct symbolizes the change from mortality to *immortality*, from corruption to *incorruption*, the change from the natural body to the spiritual body. So, also, the restoration of life, at the resurrection is symbolized by the rising out of the water. The candidate is raised out of the watery grave by the assistant,—he is restored to life and activity by breathing. And the life he now lives in the flesh must be a *new life*, and by life in this connection I mean a new course of conduct. Through the

RENEWAL OF THE MIND.

Mentally, morally, or spiritually the candidate has been reconstructed, and is directed by the spirit instead of the flesh: he walks in the spirit. But remember the outward act of being raised up out of the water is of no avail unless the new life or conduct follows. And here I want to quote the text again, "*If ye be risen with Christ, seek those things which are* above where Christ sitteth at the right hand of God." And I understand that the 2nd verse is explanatory of the first. The first says, "seek those things which are *above*," and the 2nd tells us how to do this: "*Set your affection* on things above, not on on things on the earth, and the 3rd verse still further explains it and gives the *logical reason* for setting your affection on things above, and not on things on the the earth; it is this: "*For*, ye are dead:" that is to say, *if your obedience to the faith of the gospel was from the heart, and you really severed your connection with the world as your recent act* indicated, ye are dead to sin and of course deaf to its allurements, and blind to its

BLANDISHMENTS AND CHARMS.

This is the powerful reason given for setting your affection on things above. And being dead in this sense.—next follows the assurance that your life—your *future life*: the enduring life you long for,—the life for which you forego the pleasures and honors of the present,—yes, *this* life you have *secured, it is yours this very moment. The Spirit says to you*, "*Your life is hid,—concealed, laid up*, stored *away* or deposited—with Christ in God. When Christ who is our life shall appear, *then shall ye also* appear with him in glory." Then follows another earnest injunction growing out of these facts: "Mortify therefore your members—which are upon the earth,—fornication, uncleanness, inordinate affection, impurity, passion, evil desire, and covetousness which is idol—worship, on account of which things

THE WRATH OF GOD

is coming." When it says mortify therefore your members, and then enumerates these *sins*, I understand it to mean that the members which lead to the sins are to be kept down, *not control us, not allowed* to assert themselves, silenced, *mortified them*. When mortification sets in on any part of the body it means death to the whole organism unless heroic measures be promptly adopted; and this should show us the tremendous importance of keeping the body under. It is the same lesson over again,—we must die to sin, and live to God!

Returning to the text again, I call attention to the words "risen with Christ. All know that Christ *really* died, was *really* buried after death, and was *really* and *truly raised again*, to an

INCORRUPTIBLE LIFE;

while the believer of the gospel in being baptized, submits to a *like* death, and a *like* burial, and a *like* resurrection *in symbol*. So that when it says "If ye then be risen with Christ," it refers to the great moral or spiritual change that has come over him, and which is beautifully symbolized by this *form* of, or *outward act* of teaching, or doctrine. To be *risen with Christ while in* this corruptible body is to have been lifted out from under the law of sin and death hanging over the race, and to have obtained a *title* to a glorious and everlasting life, *now*; but not *possessed* not possessed I say, till he appears

THE SECOND TIME;

till that time, he (Christ) is as it were, the grand depository of everlasting life for all saints; on all of whom it is bestowed at the same time. May I hope that every one present understands what it is to be risen with Christ,—it is not merely being raised up out of the water as Jesus was raised out of the grave, but the great moral uplifting which the raising out of the water symbolized; lifted by a divine process, out of the Old Adam into the New Adam. And nothing is more painful to me than to see people acting as if they thought that the outward, physical acts of burial in water, and then being raised out of it furnished them with a sure passport to glory; without further effort utterly heedless of

THE NEW LIFE

that must be led after coming out of the water. There are awful surprises in store for those who make this mistake. The far more, exceeding, and eternal weight of glory is worthy of our most strenuous efforts to secure it. And next I say, *no others* WILL *secure it?* Jesus speaks back from heaven to us, after his ascension: to say that it is he who overcometh, and keepeth his works unto the end that will receive power over the nations;—no others. Let me ask *what is he or she overcoming who simply depends upon the first act of obedience*, for salvation? What are such overcoming, who allow the world and the flesh to overcome them? Is that what Jesus calls keeping his works unto the end? Oh, if these be

A DO-NOTHING PROFESSOR

before me, I want such to listen to the very last dispatch from heaven. It tells what the Master is coming for, and among other things, he says, "Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Does the do-nothing professor expect a reward at his hands? If so, for what? *For what, I ask again?* Where are *his* works? Is he acting as if he was not his own? Is he obeying the command to occupy till he comes? Is he shedding the light of the glorious gospel of the grace of God upon others? If not, where will his reward for work come in? Will he be a proper person to be placed in power over the nations? If he has been *unfaithful* in a few things,

WILL HE BE FAITHFUL

in *many, and far greater things?* If unfaithful himself *now*, could he be trusted with power to enforce obedience among the nations of the earth? *I know, and you know*, from the words of Jesus, that such will never attain to the honor and power of the coming age,—but I have asked these questions that all may consider the ridiculousness and the fruitlessness of expecting the reward offered, when one's fitness for such high office has not been demonstrated while on probation! If a person fails to rightly govern *one person himself*, how in the name of truth and righteousness can he reasonably expect to be placed in authority over nations of people? The fact is, people who think and act as if nothing is to be done after baptism, are sleeping on the edge of a precipice down which they may be plunged at any moment. Only two weeks ago, I pointed out the fate of unfruitful branches. They will be taken away; they will be gathered and buried.

(To be concluded next week.)

Obituary.

Bro. Edward Straight died Jan. 8, 1897, at the home of his wife's mother in Campbell Township, Mich. His death was caused from a malignant tumor in his right hand. He has been suffering with it more than ten years, but for the last five months has been much worse, more than two months ago he had his arm amputated, it healed nicely and some hopes were entertained of his recovery, but the awful disease had done its work, and the poor weary life ended at last. Bro. Straight's birth and early life was for many years shrouded in mystery. His father concealed him with a colored family, expecting in a few days to carry him to a place of safety with people of his acquaintance. When he returned to claim his little boy they had left the place carrying him with them. He remembers distinctly playing with them in a theatre the role of "Little Harry" in "Uncle Tom's Cabin," and again of being thrown from a high window and caught in a sheet, then carried to the orphan's home in Boston. He was taken from there and kept in another home for some time, then being brought to Michigan, where a family by the name of Straight adopted him, with them he stayed until his marriage. He learned from statistics at the "home" that he was born Oct. 15, 1866. He embraced the faith and with his wife united with the "Church of God" in Dutton some eight years ago. He has ever lived true to his convictions of right, and fell asleep with the blessed hope of the resurrection to cheer him. He leaves a wife and four boys with other friends to sorrow, but not without hope. He was buried from the church at Dutton, funeral sermon by Elder B. W. Woodward.

M. A. W.

Poetry.

Imperfectus.

I wonder if ever a song was sung,
But the singer's heart sang unheard:
I wonder if ever a rhyme was rung,
But the thought surpassed the meter;
I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought;
Or if ever a painter, with light and shade,
The dream of his inmost heart portrayed.

I wonder if ever a rose was found,
And there might not be a fairer;
Or if ever a glittering gem was ground,
And we dreamed not of a rarer;
Ah! never on earth shall we find the best,
But it waits for us in the land of rest;
And a perfect thing we shall never behold
Till we pass the portals of shining gold.

—James C. Harney.

Communicated.

Smith and Wilson Discussion. Number 10.

Proposition:—The second coming of Christ spoken of in Matt. xxv. 31, Acts i. 9-11, will be pre-millennial and may reasonably be expected within a few years. Wilson affirms and Smith denies.

EARTH BURNED UP.

Says Mr. Smith: "The earth will be burned up on the day he comes." He quotes Peter as proof, and interprets his meaning as being the destruction of the *material* earth. That does not follow, we know that the material earth did not perish when overflowed with water. Water was the agent used to destroy the world in the past, and fire will be the agent used to blot out the *world of ungodly* in the future. To insist that it refers to the material earth would be too much for Mr. Smith, because the same Word says: "The *heavens being on fire* shall be dissolved, and the elements (of heaven) shall melt with fervent heat." So Mr. Smith would find himself in a pretty bad fix by his interpretation.

That it does refer to the world of ungodly, is evident because the Scriptures promise the *earth* as the ETERNAL abode of the righteous.

"Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land; WHEN THE WICKED ARE CUT OFF (in Peter's burning day) thou shalt see it." Psa. xxxvii. 34. "Inherit the land" at *that* time.

The same Psalm tells *how* they will be *cut off*. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume away." Verse 20.

What will occur *after this?* Such as be blessed of him *shall inherit the earth;* and they that be cursed of him shall be cut off." Ver. 22. So the material earth is not blotted out because the righteous "*inherit the earth,*" when "*the wicked are cut off.*"

How long will they "inherit the earth?"

"The righteous *shall inherit the land,* and DWELL THEREIN FOREVER." Ver. 29.

Says Jesus: "Blessed are the meek; for they SHALL INHERIT THE EARTH." Matt. v. 5.

"The upright shall dwell in *the land* and the perfect shall REMAIN IN IT. But the wicked shall be *cut off* from the *earth,* and the transgressors shall be rooted out of it." Prov. ii. 21, 22.

The multiplied promises of an eternal inheritance of the earth "when the wicked are cut off," could never be accomplished if the material earth was destroyed the day the Lord comes; neither could the glorious promises relating to Zion.

ZION SHALL ABIDE FOREVER.

"They that trust in the Lord shall be as Mount Zion, which *cannot be removed,* but ABIDETH FOREVER." Psa. cxxv. 1, 2.

"As we have heard, so we have seen in the city of the Lord of hosts, in the city of our God: God will ESTABLISH IT FOREVER." Psa. xlviii. 8-12.

"Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; (as in the past) not one of the stakes thereof, shall *ever be removed,* neither shall any of the cords thereof be broken." Isa. xxxiii. 20-24.

"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." Psa. xlviii. 2.

"The moon shall be confounded, and the sun ashamed, when the Lord of hosts, shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23.

THE THOUSAND YEARS REIGN.

This reign will be located between the resurrection of the blessed and holy ones, and the rest of the dead, at the thousand years, and the binding and loosing of Satan.

"They *lived* and *reigned* with Christ a thousand years: but the rest of the dead revived *not* until the thousand years were accomplished: this is the first resurrection. Happy and holy is he who hath part in the first resurrection, on such the second death shall have no power, but they shall be priests of God and of Christ: and they shall reign *with him a thousand years.* And when the thousand years shall be accomplished, Satan shall be loosed from his confinement." Rev. xx. 5-8.

THE AGE OF PERFECTION WILL FOLLOW.

"He shall wipe away every tear from their eyes; and death shall be no more, nor grief nor crying: nor shall there be any more pain, for the *former things are passed away.*" Rev. xxi. 1-6.

TWO RESURRECTIONS.

Says Mr. Smith: "There is no room to interpose a thousand years and make two resurrections, when there is to be but one."

The Bible makes room, and also interposes a thousand years between. "I saw the souls (*psuche,* animal soul —"Young's Analytical; *persons*— "Diaglott,") of them *that* were beheaded (these souls had their heads cut off) for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their forheads; and they lived (these souls would not live unless they were first *dead*) and *reigned with Christ a thousand years.* (What about the rest?) But the *rest of the dead* lived not again until the thousand years WERE FINISHED. This is the FIRST resurrection. Blessed and holy is he that hath part in the FIRST resurrection: on such *the second death* hath no power, but they shall be priests of God and of Christ, and they shall *reign with him a* THOUSAND YEARS." Rev. xx. 4-8. How can there be a first and second death, and a first and second resurrection, and be as Mr. Smith says "*but one?*"

Mr. Smith says: "He represents me above as making the resurrection all a figurative myth."

No sir. You do so yourself. You say: "This is the first resurrection. Not of bodies but of souls. It is important to show that this *is a figurative resurrection.*" Again: "It is a resurrection of the rest of the dead. *This a figurative resurrection of the wicked.*" You make it a figurative myth, yourself, as plain as language can make it.

The major part of reply No. 9 is devoted to

THE HISTORICAL VIEW.

All that is of no force whatever, for neither myself nor the readers of THE RESTITUTION endorse the setting of definite dates for the return of Jesus, believing it to be an unscriptural practice. Therefore his remarks upon that, do not apply to us, and needs no further notice. But the question arises, why did the early disciples and others all down through the stream of time fix dates for the Lord's return, if the Bible said nothing about future return? Where did they get the idea from that the Lord should return? Mr. Smith says: "There is no proof that his feet shall ever *touch this earth again.*"

THE PROOF.

"His *feet* shall *stand* in that day upon the *Mount of Olives* which is before Jerusalem on the east." Zech. xiv. 4. If Mr. Smith will visit the Mount of Olives, located east of Jerusalem, I will warrant he will find EARTH there.

"I know that my Redeemer liveth, and that he shall *stand* at the latter day *upon the earth.*" Job xix. 25. What is this but proof?

Proof is abundant, but the above is enough to set at naught Mr. Smith's unproven assertion.

THE TIME-SETTING

of the parties Mr. Smith speaks of was but the outgrowth of an intense longing for the realization of the magnificent blessings the Scriptures attach to that auspicious event. And I anticipate that God would be better pleased with that error, than the one Mr. Smith makes in his statement: "There is no proof that his feet shall ever touch this earth again."

"Then, waiting brethren, let us sing,
He will not tarry long,
And fill with love the hours that bring
The glory of our song.
Yes, he will come, no longer fear,
Though earth and men mock us still:
His Word attests the moment near,
And that can never fail."

PERSONAL COMING.

"This *same Jesus* shall so come in like manner as ye have seen him go into heaven." Acts i. 9-11.

"*Surely* I come quickly: Amen. Even so, come, Lord Jesus." Rev. xxii. 20.

"A certain nobleman went into a far country to receive for himself a kingdom, and to *return.* And he called his ten servants, and delivered to them ten pounds, and said unto them, *O occupy until I come.*"

"And it came to pass when he was *returned,* having received the kingdom," etc. Luke xix. 13-15.

"Behold, he *cometh* with clouds; and *every eye shall see him.*" Rev. i. 5-8.

COMES TO REIGN.

"When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31.

"And the Lord shall be King over all the earth: in *that day* there shall be *one* Lord, and his name one." Zech. xiv. 9.

"Yet have I set my King upon my holy hill of Zion." Psa. ii. 6-10.

"The kingdoms of *this world* become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." Rev. xi. 15.

WILL REIGN ON DAVID'S THRONE.

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there will be *no end.*" Luke i. 30-33.

SAINTS REIGN WITH JESUS.

"Of the increase of his government and peace there shall be no end, upon the throne of David." Isa. ix. 6, 7.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign *with him* a thousand years. Rev. xx. 6.

"To him that overcometh will I grant to *sit* with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. iii. 21.

"Know ye not that the saints shall judge the world?" 1 Cor. vi. 2, 3.

"But the saints of the Most High shall take the kingdom forever." Dan. vii. 17, 18.

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 26, 27.

"Made us unto our God kings and priests, and we shall *reign on the earth.*" Rev. v. 9, 10.

INHERITANCE ON EARTH.

"Blessed are the meek; for they shall *inherit the earth.*" Matt. v. 5.

"But the meek shall *inherit the earth;* and shall delight themselves in the abundance of peace." Psa. xxxvii. 11.

"Wait on the Lord, and *keep his way* (and the reward will be) he shall exalt thee to *inherit the land:* when the wicked are *cut off* thou shalt see it." Psa. xxxvii. 34.

"The righteous shall inherit *the land,* and dwell therein *forever.*" Psa. xxxvii. 29.

DON'T GO TO HEAVEN AT DEATH.

"No man hath ascended into heaven." John iii. 13.

"David ascended not into heaven." Acts ii. 34.

"As I said unto the Jews, Whither I *go ye cannot come;* so now I say to you." John xiii. 33, 34.

JERUSALEM SHALL BE REBUILT.

"Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his *dwelling places;* and the city shall be builded upon her own heap, (of ruins) and the palace shall *remain* after the manner thereof." Jer. xxx. 18, 19.

"And they shall build the old *waste places* (not in heaven) they shall raise up the *former* desolations, and they shall repair the *waste cities.*" Isa. lxii. 1-4.

"God will save Zion; and will build the *cities of Judah:* (there is no room *for* this in Mr. Smith's theology) that they may dwell there and have it in their possessions." 1 Psa. lxix. 34-36.

"When the Lord shall *build up Zion.* he shall *appear in his glory.*" Psa. cii. 12-16.

"The Lord doth *build up Jerusalem:* he *gathereth* together the *outcasts* of Israel." Psa. cxlvii. 1-8.

"Do thy good pleasure unto Zion: *build* thou the walls of Jerusalem." Psa. li. 18.

ISRAEL WILL BE RESTORED.

"I will bring again the *captivity* of my people of *Israel,* and they shall *build* the waste cities, and inhabit them: (Mr. Smith's theology blots the material earth out of existence) and they shall plant vineyards, and drink the wine thereof; and they shall also make gardens, and eat the fruits of them, and I will plant them upon *their land,* (the land given in covenant to Abraham, not heaven) and they shall NO MORE BE PULLED UP out of their land (that means, that they are going to stay there) which I have given them, saith the Lord thy God." Amos xi. 14, 15. "Saith the Lord thy God," is indisputable authority.

"Thus saith the Lord God; (listen to what he says) Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their *own land;* and I will make them *one nation* (the two branches have never yet been united) in the land upon the mountains of Israel; and one King shall be king to them all: and they shall be two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 14-28.

HAS EZEKIEL XXXVII. BEEN FULFILLED?

Says Mr. Smith: "Which was fulfilled so far as a *literal* fulfillment was concerned long centuries ago."

This is another of his assertions given without proof. I wish to test this assertion as far as a "*literal fulfillment*" is concerned.

1. "I will take the children of Israel from *among the heathen* whither they be gone, and will gather them on *every side* and bring them into their *own land.*"

Now, Mr. Smith, you know as well as I do that the above *never had* a literal fulfillment. I challenge you to produce the first scrap of authentic history.

2. "I will make them *one nation* in the *land* upon the *mountains of Israel.*" You also must know that since the revolt under the successor of Solomon, they never have become a *united nation* settled upon the "*mountains of Israel.*" Intelligent readers will not accept assertion as proof.

3. "*One* King shall be *king to them all.*" No such thing has ever happened to Israel since they were carried captive to Babylon. Please show where this had a "literal fulfillment," "long centuries ago."

4. "They shall be no more *two* nations." Where did this have a "literal fulfillment" "long centuries ago?"

5. "They shall dwell in the land I gave unto Jacob my servant (not heaven) wherein *your fathers have dwelt;* (how long will they dwell there?) and they shall dwell therein, even they and their children, and their children's children FOREVER." Is it not strange that this has had a "literal fulfillment" "long centuries ago," and we do not know it?

"Come, Jesus, thou immortal King,
And reign on David's throne;
O come, and life eternal bring,
And gather Israel home.
Come, O thou great Restorer, come,
Cleanse earth from every stain;
Come it, like Eden, yet to bloom;
Come, Jesus—come and reign."

Mr. Smith says he has nothing more to say, so the debate will close with this paper.

I expect to prepare an independent paper entitled: "Lessons learned from the Debate."

W. H. WILSON.

Reply No. 10.

CONCLUSION.

There are three meanings to the word heaven, if not more. The expanse where the clouds are is called heaven; the unmeasured space where the stars roam is another; Paradise, the abode of the spirits of just men made perfect, is called the third heaven. 2 Cor. xii. 2, 4. Jesus is on his throne in heaven where David's body had not ascended. Are the spirits of the just there?

Paul had a desire to depart and be with Christ. Jesus told the disciples that where he went they could not come, but he explains shortly afterward that they would follow him afterwards—that through the gate of death. Jno. xiii, 33, 36.

So when the affirmative understands Peter to burn up the ungodly only, he makes two mistakes. He takes the wrong heavens and uses "earth" as a synonym for "world." I think that in Scriptural usage "earth" is never used for the world of men.

The meek are inheriting the earth now. In the future we shall live both in heaven and on earth—but what the new earth shall be after this and the works therein have been consumed by fire, no mortal can imagine.

The prophecies regarding Israel's restoration were made while the Jews were in captivity. The dates will show that. If all the Jews in any generation were to be converted, what would that be compared to the seventy generations which have lived and died since Christ. One out of seventy.

When I said that the two resurrections of Rev. xx. are figurative, I submitted six arguments in proof. I also showed that the resurrection of bodies was in that chapter verse 12. It is not in harmony with his usual fairness for the affirmative to represent me as making the resurrection a myth. Neither my words nor my argument led to such conclusion.

I cannot meet Elder Wilson's music, but the errors in his teaching are very evident. There can be no profit in investigation where no attempt is made to meet arguments, which completely refute a theory. The affirmative's plan is to quote a mass of prophecy, assume that it must be literally fulfilled, then when I show that a literal fulfillment is impossible, or that it is poetical or figurative, or pertains to spiritual Israel or Zion, he will fill up by repeating the Scriptures, which have been shown not to contradict his doctrine.

If it had not been so declared, by the Savior, he would not be able to see that John was the Elijah of Malachi iv. 5. He would insist, as he does above, that every prophecy must be literally fulfilled, and would expect the real Elijah. Read Zech. xiv. and see that the affirmative expects war, rape, bloodshed and Jesus standing on the Mount of Olives looking on. Then read Matt. xxv. and 1 Thess. iv. 13-18 for the reality.

The historical view shows that false prophets have arisen. They prophesied that the Lord would soon come. The affirmative repeats that error.

Paul says (1 Cor. xv.) that Jesus must reign until he has put all his enemies under his feet. He is turning enemies into friends, six thousand every day, but it will take hundreds, if not thousands of years before that will be accomplished. He is leading the world further from war, from oppression from wrong all the time. Time and the gospel will bring every kingdom under his control.

In 1 Cor. iii. as elsewhere we are taught that God gives the increase. Paul says that the Corinthian believers were the seal of his apostleship.

God has given a test of false prophets. Deut. xiii. and xviii. He allows false prophets to arise in order to test men. "When a prophet speaketh in the name of the Lord if they follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."

Fifty thousand persons believed Miller's prophecies. A remnant clings to a false hope, though they have been taught by bitter experience, not only during the past fifty years, but by all the centuries of the Christian Era.

"Experience teaches us many valuable lessons, Mr. Thinkerton." "Yes, but the trouble is, after we have learned them we never have *sense* enough to quit school."

Other religious bodies have grown marvellously since 1843. The Disciples were not as many as the followers of Miller, they now number more than one million in this country. So with other denominations. God gives the increase, though Paul plant and Apollos water, (1 Cor. iii. 6) he seals a true service by many additions, (Acts xviii. 8; 1 Cor. ix. 2) but he has withheld such approval from the many false prophets of this century.

Out of the 150 different religious bodies in this land 100 are of very small dimensions. The smallest has twenty members. They doubtless think that they are the little flock to whom the Lord will give the kingdom. Each of the other ninety-nine thinks that the Lord will pass by all the rest and crown them as the true blue. Because they are little, and read some dim prophecy literally, they are dead sure of being the elect.

Meanwhile, the sanctified common sense of the Christian world has rejected such vagaries. With minds sharpened to detect truth and banish error, with hearts anxious for the lost, with prayers for the conquest of themselves and the world to Christ, they have printed the Bible in three hundred tongues, put 4,000 missionaries to honeycomb heathenism, and gained three million converts in idolatrous lands alone. Meanwhile the mistaken prophets have dwindled in numbers and influence, have despaired of the gospel's power to save the world, and have failed to receive marks of approval by our God.

Their theories are of no practical value. Righteousness and love are the great aims of the gospel. What contributions toward these can be made by the belief that we are annihilated at death, and if wicked are just as well off as the righteous after death till the resurrection, then be simply blown out of existence and suffering at once. If believed by men it would encourage wickedness. How does it help a man to live a better Christian life to believe that Jesus will be a civil engineer, splitting Mount Olive in two and digging another Suez canal. Those theories are not the gospel. I verily believe that the kind hearted brethren who have treated me so courteously are really opposing God and hindering the victorious march of our King.

My best wishes are yours. Soon the veil will drop and we shall know as we are known.

GEO. T. SMITH.

Asleep in Jesus.

Our Sister Marin Thompson fell asleep in Jesus, on Jan. 22, 1897, at Geneva, Kane County, Illinois, aged 76 years. Sister Thompson was born in Halifax, England. In 1844, she came to this country, and settled in Geneva, Illinois, and has resided there continually ever since. Since her arrival in this country she married our Bro. George Thompson. The only family she leaves behind, is her aged husband.

She was also the Sister-in-law of Bro. Benjamin Wilson, to whom she was much attached.

She was laid to rest on Sunday, January 24, at Geneva, Ill., to wait the coming of him who is the resurrection and the life. Her husband was too ill to attend the service.

Sister Thompson was one of the early pioneers in the faith, coming to a knowledge of it along about the the time that Dr. John Thomas and others were contending earnestly for the faith once delivered to the saints.

She was of an affectionate disposition and loved to minister to the relief of the sick and afflicted.

How sweet is the reflection that when our loved ones are laid to rest, that it is only a *temporary* separation, and that in the sweet bye and bye, they will arise clothed with the beauteous garments of immortality, made like Jesus. No more sickness, no more pain, no more sorrow, and no more death. Jesus says these words are faithful and true

Oh, let those who still survive be *faithful* to the Word of truth, and live pure and holy lives, that will in the case of our disease, come up before those with whom we have associated as the fragrance of the beauteous flower. Kind deeds and sympathetic words ever live to bless others, while those from whom they came, are resting in unconscious slumber.

Our aged Brother has the well wishes and sympathy of his old time acquaintances. May God bless him, and may he freely partake of the comfort found only in the sacred Book.

Yours waiting for Jesus.

W. H. WILSON.

Conference Report.

First Quarterly Conference of the Church of God in Nebraska was held at the Church, one mile east of Freedom, P. O., Frontier Co., beginning Dec. 11th, 1896. Bro. Adams did all the preaching, as the Assistant Evangelist was not present.

The business meeting was held Saturday Dec. 12. The following are the minutes of the same. Meeting was called to order by President, singing, Bro. Adams offered prayer. In the absence of the Secretary W. A. Whitney was chosen secretary Pro. Tem.

The Evangelist's report is as follows: Received for quarter $23.00; expense .90, amount less expense $22.10; received on back pay $7.64; total received $29.04; amount due on last year $114.83; amount for first quarter $105.90; total amount yet due Evangelist $217.73; discourses for quarter 22; number baptized 8. Assistant Evangelist's report not sent in. Report of South Frontier County was read by Secretary Sister Sarah Selleck.

SECRETARY'S REPORT OF LAST CONFERENCE

Money received on back subscriptions: Sept. 20, 1896, $5.00; Sept. 21, $1.00; Sept. 24, $3.64; Nov. 4, $2.50; Total on back subscription, $12.14.

Money received on this year: Nov. 4, $15.00; Nov. 28, $8.00; Total on this year $23.00. Total amount received $35.14.

RENA M. GOMMON, Sec.
W. A. WHITNEY, Sec. Pro. Tem.

It is a fearful thing when a man and all his hopes die together. "But the righteous has hope in his death."

Never speak in bitter scorning,
Seeking any heart to pain;
As the seed is, so the blossom,
And the curse comes back again.

Do the best you can where you are, and when that is done you will see an opening for something better.

Experience is the Lord's school: and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

[Selected and dedicated to Elder Smith by D. Howard.]

Rewards and Crowns.

The saints do not obtain their rewards and crowns, and do not go to glory at death, but at the coming and in the kingdom of the Redeemer.

Proof: Psa. xvii. 15, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Isa. xl. 10, "Behold the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him and his work before him." Luke xiv. 13, 14, "But when thou makest a feast, call the poor, the crippled, the lame, the blind. And thou wilt be happy because they have no means to repay thee, therefore thou shalt be repaid at the resurrection of the just." John xiii. 33, "My children, yet a little while and I am with you. You will seek me, and as I said to the Jews, where I am going, you cannot come, I now also say to you." xiv. 1-3, "Let not your heart be troubled. Believe into God and believe into me. In my Father's house are many dwellings: but if not I would have told you, because I am going to prepare a place for you. And if I go and prepare a place for you, I am coming again, and will receive you to myself, so that where I am ye may also be." iii. 13, "And no one has ascended into heaven except the Son of Man, who descended from heaven." Acts ii. 34, "For David ascended not into heav'n." Col. iii. 3, 4, "For you died, and your life has been hidden with the Anointed One by God. When the Anointed One, our life, shall be manifested, then you also will be manifested with him in glory." I Thess. iv. 15, 17, "For this we affirm to you by the Lord's Word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fell asleep. Because the Lord himself shall come down from heaven with a shout with an archangel's voice and with God's trumpet, and the dead in Christ shall be raised first; then we the living, who are left over, shall at the same time with them be caught away in the clouds for a meeting of the Lord in the air, and so we shall be always with the Lord." 2 Tim. iv. 7, 8, "I have maintained the good contest, I have finished the race, I have guarded the faith; It remains that there is laid up for me the crown of righteousness, which the Lord, the righteous Judge will give me in that day, and not only to me, but also to all those who have loved his appearing." 1 Pet. v. 4, "And when the Christ Shepherd is manifested you will obtain the unfading crown of glory." Rev. xi. 18, "And thy wrath came, and the appointed time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, and to those who fear thy name, the little and the great, and to destroy those who destroy the earth." xx. 4, "Those who had been beheaded because of the testimony of Jesus and because of the Word of God. They lived and reigned with the Anointed One the thousand years. Verse 6, "Blessed and holy is he who has a portion in the first resurrection; over these second death has no authority, but they shall be priests of God and of the Anointed One, and shall reign with him a thousand years." Dan. xii. 13, "Thou shalt rest and stand in thy lot at the end of thy days."

Confirming testimonies: Said Justin Martyr, A. D., 150, in his dialogue with Trypho, "Moreover I point out to you that some who are called Christians, but are godless, impious, heretics, and teach doctrines that are in every way blasphemous, atheistical and foolish.....For if you have fallen in with some who are called Christians who say there is no resurrection of the dead, and that their souls, when they die are taken to heaven, do not imagine that they are Christians."

Said Bishop Jeremy Taylor, "That is plain departure from antiquity, which was determined by the council of Florence (1437), that the souls of the pious, being purified, are immediately received into heaven, and behold the triune God just as he is; for those who try may see it dogmatically resolved to the contrary by Justin Martyr, Irenæus, Origin, Chrysostom, Theodorit, etc."

Said Calvin—"Christ is our head, whose kingdom and glory have not yet appeared. If the members were to go before their head, the order of things would be inverted and preposterous; but we shall follow our Prince there, when he shall come in the glory of his Father, and sit upon the throne of his Majesty. The Scripture uniformly commands us to look forward with eager expectation to the coming of Christ, and defers the crown of glory that awaits us till that period."

Said Tyndale, the translator of the Bible, to More the Roman Catholic, "Ye, in putting departed souls in heaven, hell or purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know, when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls ever live and the Pope joineth the spiritual doctrines of Christ and the fleshly doctrine of philosophers together—things so contrary that they cannot agree.....

Again, if the souls be in heaven, tell me why they be not in as good a case as the angels be? And then what cause is there of a resurrection?"

Said John Wesley in a sermon on Luke xxi. 31, "It is, indeed, very generally supposed that the souls of good men, as soon as they are dislodged from the body, go directly to heaven. But this opinion has not the least foundation in the oracles of God."

Dr. McNight says, "The Apostle's doctrine that believers are all to be watched together, and the same time is agreeable to Christ's declaration, who told his disciples that they were not to go to the place he was going away to prepare for them till he returned from heaven."

Says Dr. A. A. Gordon in *Dew Drops*, "How deplorably, therefore, do they lower the standard of redemption who fix our anticipations upon our departures through the gates of the grave, instead of lifting them to Christ's return through the gates of glory. If we make death our hope, let us not be surprised if others learn to make death their hope. Pagan philosophy infused its own notions of a future life into ecclesiastical theology. It deftly substituted the Platonic doctrine of the immortality of the soul for the Christian doctrine of the resurrection of the body. In harmony with this change came the notion of judgment being administered immediately after death, in the disembodied state, instead of being reserved till the coming of the dead—a conception as characteristic of all heathen religion as it is foreign to the testimony of both the Old Testament and the New. With such a vision before our eyes (the translation of Enoch, Elijah and Christ) we should cease talking of the immortality of the soul, as though we knew not that God had provided some better thing for us. It is a lamentable apostasy from Paulism to Platonism, to substitute the hope of being unclothed for that of being clothed upon. Let philosophers dream of a naked immortality as man's highest state in the life to come, but we will be content with nothing less than God's full provision of this mortal putting on immortality. Therefore the conception of the body as the spirit's clay and prison-house should find no place in Christian eschatology. That unseemly snatching for a crown of life, which characterizes the latest eschatology—the theory that every man rises from the dead as soon as the breath is out of his body, has no foundation in Scripture."

Says Adam Clarke on I Cor. xv.: "One remark I cannot help making. The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now. How is this? The Apostles were continually insisting on it and exciting the followers of Christ to diligence and obedience and cheerfulness through it. There is not a doctrine in the gospel on which more stress is laid, and there is not a doctrine in the present system of preaching, which is treated with more neglect."—*Nellie Hall, in Christian Alliance.*

I will answer the Doctor's puzzling question. Orthodoxy teaches that the Christian goes to heaven as soon as he dies, hence he cares nothing for a resurrection.

D. HOWARD.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, FEBRUARY 10, 1897. NUMBER 6.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

ADVERSITY.

Our hearts are stamped upon the days
That break the chains of love and life;
But from each agonizing strife
There springs a hope that ne'er decays.

The clouds that gather o'er the sky,
Should make us look more oft above,
And shelter 'neath the wings of love,
That spread through all eternity.

What shadows fall upon the coast,
But make the sunshine seem more bright?
But make more precious rays of light,
That steal into our dim abode.

The tree bright clothed in tender leaves,
That murmur to the air their praise,
Is freshened by the darkest days,
And from the clouds its life receives.

What are we but mere things of dust,
We cannot live but dimly so,
And all our trials yet may be
The love of him who is our trust.

Some wondrous power directs our way,
And linked within our hearts doth draw
More strongly than can human law
Toward a clearer, brighter day.

—W. I. Crockett.

Communicated.

Lessons Learned from the Discussion.

An important lesson may be learned by a few quotations from Mr. Smith's last paper, showing the contradictory position he is obliged to resort to, to maintain a false theology. For example he says: "Jesus is on his throne in heaven where David's body had not ascended."

Here are two statements. *First*, Jesus is on his throne in heaven. *Second*, David's body had *not* ascended. How does he know Jesus is *on* his throne in heaven? He no where says so. Since his ascension to heaven he sent to earth the following message: "To him that overcometh will I grant to sit with me *in my throne*, even as I also overcame, and am *set down with my Father in his throne*." Rev. iii. 21. We have his own word for it that he is on his Father's throne, but he will eventually vacate his Father's throne, and share his own with his overcoming brethren. And that will be located in Mount Zion, and Jerusalem "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall *reign on Mount Zion and in Jerusalem*, (not heaven) and before his ancients gloriously." Isa. xxiv. 23.

Instead of saying: "Where David's *body* had not ascended," why did he not put it as the Bible does? "David is not ascended into the heavens. Whatever constituted the *personality* of David had not ascended into the heavens. Here we may learn the lesson that a false teaching requires perversion of the Scriptures to maintain it.

I quote another sample: "Jesus told his disciples that where he went they could not come, but he explains shortly afterward that they would follow him afterwards—that through the gate of death." This is another gross perversion, there is not the least intimation in this Scripture that they would follow him to heaven "through the gate of death." Jesus said: "I will *come again*, and receive you unto myself." He places the time of following him hereafter. When he would "*come again*," and not "through the gate of death." Any one should see that the perversion is positively gross.

For another sample I quote: "The meek are inheriting the earth now." I would say the Lord deliver us from the inheritance, if that is all he meant. The wicked are spreading themselves like a green bay tree, and if any of the meek try to buy a piece of property of them, they will thrust all sorts of cut-throat papers on them that they may rob them of both their money and inheritance. I could relate some hard cases as instances.

The Bible says: "When the wicked are *cut off* thou shalt see it." "Shall inherit the land and dwell therein *forever*," "shall delight themselves in the abundance of peace."

Mr. Smith fairly winces under the criticism made upon his affirming the resurrection of the "Blessed and holy" at the commencement of the thousand years, and that of the "rest of the dead," at its close, to be a "figurative myth." He says: "Neither my words nor my argument led to such a conclusion." The following are his words with regard to the first resurrection: "This is the first resurrection. Not of bodies but of souls. It is *important to* show that this is a *figurative* resurrection." As to the "rest of the dead" he says: "This is a *figurative* resurrection of the wicked." Can our readers make anything less than a figurative myth out of the above words?

Speaking of time setters who made mistakes in the past, he says: "The historical view shows that false prophets have arisen. They prophesied that the Lord would come soon." It would be just as proper to call Mr. Smith a false prophet as those men. They simply *made* mistakes with regard to future events, and Mr. Smith does that by the wholesale. They did not cry out, "My Lord delayeth his coming." Mr. Smith does worse than this, he denies that he will ever come to earth again.

Mr. Smith seems to despise small denominations. They "have failed to receive marks of approval by our God." "The disciples number more than a million in the United States."

Mr. Smith would doubtless have gone with the crowd in Jesus' day. The humble Nazarene, and a handful of lowly followers would not have suited his ambition. "Fear not *little flock*, it is my Father's good pleasure to give you the kingdom." "Strait is the gate and narrow the way which leadeth unto life, and *few* there be which *find it*." I would much rather cast in my lot with the "little flock," than Mr. Smith's "million." Especially if Mr. Smith is a fair representative of them, for he is not far from being a *complete infidel*.

We ought to be very thankful that we have been delivered from a system of theology that requires disloyality to God's Word. Right here we may learn the lesson that a theology requiring such a procedure is positively false.

This will be learned by the following quotations

FROM MR. SMITH'S PAPERS.

"It is refreshing to see the negative reaching after other proof than a few doubtful texts from the Bible."

"No sacred writer implies that the Old Testament is of authority to Gentile Christians."

"Ingersoll takes his ammunition from the Old Testament, and can so long as men have the confused idea that they are under both Moses and Christ."

"Any man who pins his faith on the Old Testament teaching is the victim of misplaced confidence. He will be ever learning and never able to come to the truth."

"Any voluminous author can be shown to contradict himself much as the materialistic texts quoted contradict others in the Old Testament and the clearer teaching of the New."

"A prominent cause of confusion in the materialistic view springs from the failure to rightly divide the Word of truth. The blank pages between the Old and New Testament are not understood. We should deem the man eccentric who would live most of his time in the basement of his house and rarely look upon the living rooms. Such are those who abide in the Old Testament peering into its dark corners of prophecy wondering what lies behind the obscure horse or wheel or dragon, while the rich life-giving sunlight and air, flood the rooms of the New Testament temple."

"For Paul said that Christ lived in him, he enjoyed working for Christ, but when he died according to the negative and the half truths of the Old Testament, Paul would know not anything. He would be in the same condition as Nero, unconscious."

"So imperfect was the Old Testament that it was given to the world by itself. It does not fairly represent God nor teach the full truth. It is fragmentary. It is priceless. It contains important lessons. It teaches the fear of the Lord. It inculcates personal righteousness. But what the cellar is to the house, what the negative is to the photograph, so is the Old Testament to the full revelation of God. It is unfair to him and delusive to ourselves to build a doctrine on the Old Testament without strong corroboration in the New."

"Any number of assertions in the Old Testament to the effect that the dead know not anything, or that their thoughts perish, or that the soul goes to the grave, (see New Testament) need not surprise us, they do not contain God's full truth. The writers wrote as they saw things, it was not in harmony with God's main purpose to correct such partial statements."

"Then a theological opinion which has been rejected by the ablest students of the Bible from Paul to the present day, which evidently believes that everything written in the Old Testament is true, which fails to rightly divide the Word of truth must fall into errors of interpretation."

"The Book of Psalms is a book of poetry. What do you think of the ability of an interpreter of the Scriptures who takes the poetical flights and hyperbole of the poet king as literal as the ten commandments?"

"No number of quotations from the hymn books of the Old Testament can prove an item of theology. Those books contradict themselves if you view them as cold, formal assertions."

"The heavens declare his glory, but man never learned the truth about the starry heavens from the Bible. That was used to uphold error. Copernicus, Columbus, Newton brought out the truth, in spite of bitter opposition based on a literal interpretation of Old Testament texts. So it has often been the case with other truths."

"We are asked to accept on the authority of a stiff and unnatural interpretation of a few texts from the dim pages of the Old Testament."

"Jesus and Paul honor the Old Testament. So did I. But not as authority in this day."

Contrast all this with

PAUL'S CONFESSION.

"I confess unto thee, that *after* the way that they call heresy, so worship I the God of my fathers, BELIEVING ALL THINGS which are *written in the law* and in *the prophets*." Acts xxiv. 14.

Well, Paul, if you had been living at *this* day you might have learned that the things which are "written in the law and in the prophets," are "fragmentary," "imperfect" and "delusive."

Listen again:

Acts xxvi. 22: "I continue unto this day, witnessing unto both small and great, saying NONE OTHER THINGS than those which *Moses* and the *prophets did say should come*."

Acts xxviii. 23: To whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets from morning till evening."

Here we have Paul preaching all day trying "to build a doctrine on the Old Testament." Ed. Smith says that kind of preaching is "delusive," and men who do so are "victims of misplaced confidence," as they "contradict others in the Old Testament" is "a prominent cause of confusion," are "half truths," "Ingersoll takes his ammunition from the Old Testament," "it is fragmentary," the "dim pages of the Old Testament."

To the above may be added that he

ALLIES THE TEACHING OF JESUS WITH THAT OF SATAN.

"The negative objects that we teach the Satanic delusion—'Thou shalt not surely die,' *Jesus teaches it*."

"What is death? To be born again, an angel of eternity."

He prefers the

TESTIMONY OF INFIDELS

to that of the Old Testament. He says: "The testimony of Draper, Fiske, Tyndall, Huxley and Spencer is all the *stronger because these men are unbelievers*, with a decided prejudice which would lead them to deny this Scriptural teaching if they could."

"These gigantic minds reject the resurrection of Christ as a fable."

We may also learn the lesson that a system which can exalt infidels above the Scriptures, must of necessity be false.

Another lesson we may learn from the argument he persisted in so tenaciously with regard to "I and it," affirming the "I" to be the spirit, and "it" the body. The falsity of the argument may be learned by reading it into the Scriptures, and see how nonsensical the theory appears.

"I" AND "IT."

Says Ed. Smith: "Though I give my body to be burned.' The 'I' is superior to the body, owns it, can force it into the fire."

The "I" is the spirit, and is immaterial. I will now prove from the Bible that the "I" is material.

See Job xxxiii. 6: "I (spirit) also am formed out of clay." If the pronoun "I" representing Paul, is the spirit, the same is true of Job and that is "formed out of clay."

See also Gen. xviii. 27: "I (the spirit) have taken upon me to speak unto the Lord, which am but dust and ashes."

Abraham's spirit (if the pronoun "I" means the spirit is) "but dust and ashes."

Again: "Remember, I (the spirit) beseech thee, that thou hast made me as the clay; and will thou bring me into dust again?"

Again: "For I (the spirit) know that thou wilt bring me to death."

Says Jesus: "I (the spirit) am he that liveth and was dead."

Says Jacob: "I (the spirit) will go down into the grave unto my son mourning."

Says Job: "If I (the spirit) wait the grave is mine house."

Matt. xix. 16: "Good Master, what good thing shall I (the spirit) *do* that I (the spirit) may have *eternal life*."

What does the spirit want of the eternal life if it has unending *life*?

Said Jacob: "I (the spirit) die, bury me."

Said Joseph: "I (the spirit) die, carry me hence."

Says Isaac: "Make me savory meat, such as I (the spirit) love, and bring it to me that I (the spirit) may eat; that my soul may bless thee before I (the spirit) die."

Let us here learn the lesson that it is unsafe to trust such a false theology for salvation. If any of our readers have learned the truth, and are trusting a baptism received while believing such a God-dishonoring theology, let them repudiate it at once. It is unsafe. God will never accept "another gospel" (Gal. i. 6-9) as a substitute for the true gospel. The curse of heaven is called on either man or angel who would dare to preach any other, or "pervert the gospel of Christ." Gal. i. 7, 8.

W. H. WILSON.

OUR LOVE FEAST.

To the Household of Faith:

Nearly forty years ago I heard the gospel or good news of the coming and kingdom of our Lord Jesus, the Christ. I fell in love with the same. Turned my back on this present evil world and set my face toward the new heavens and new earth, which we look for according to promise, wherein dwelleth righteousness. I have not looked back since. I can tell you all of a truth that my highest ambition and aspiration is to conform my life to the Divine Pattern that I may in some small degree be worthy to attain unto the world to come by a resurrection from the dead, or if the Lord should come before this life, which is as a vapor, shall close, be changed from mortality to immortality, when we shall as Jesus says, "Be children of God, being children of the resurrection." Reading the many good letters in THE RESTITUTION has caused me to sing over and over again,

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds,
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our joys, our hopes, our aims are one,
Our comforts and our cares."

Yes, dear ones, our aims are one, aiming to overcome the world, like Paul pressing toward the mark for the prize. In running this race our experience should be like the old Preacher to the Gentiles. He says in the same connection, "Forgetting the things that are behind, he pressed forward toward the things that are before. I have in years gone by met with those claiming to be of the one faith, who could not repeat one hymn, but could sing some love song, which they learned when girls or boys, or could repeat some vulgar story. Are our aims and our cares the same? They ought to be, if our faith and hope are one. Does the thought of the nearness of Christ's coming comfort us? or does it frighten us? Surely, if we judge from the letters in our love feast, we all love the coming of our Savior, and with our good earnest Sister Wines often ask ourselves the question, When will the Savior come? Or with John on the Isle of Patmos, "Come Lord Jesus, come quickly." When Christ who is our life shall appear, then shall we appear with him in glory. When will the saints be in glory? Paul answers by saying, "Sown in dishonor, raised in glory. Waiting for his Son from heaven, from whence we look for our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like Christ's most glorious body. This we know, that when he shall appear we shall be like him, for we shall see him as he is." With these plain statements of Scriptures, and many others like them, who would think it possible that professed ministers of the gospel would tell us that the coming of the Savior would be a great calamity to the Christian. But not the blessed Savior comfort his disciples with the promise, that if he went away he would come again? But if I can understand Mr. Smith, it was not only needful for the Savior of men to go away, but for ever to stay away. In the name of reason, common sense, and the Bible, what does the man mean? Well did our well beloved Brother prophesy over eighteen hundred years ago, that in these last days scoffers should come, saying, Where is the promise of his coming?" Now, believers of the old fashioned gospel, though many of you have never met, I am sure you will all join with me in saying, God bless Brother Wilson for his manly fidelity and able defense of the faith once delivered to the saints. It has been a comfort to me, and I am sure it has been to every lover of God's Word, that has had the privilege of reading the discussion. In conclusion, I want to mention the names of those who have written such timely, earnest, good letters in our love feast, but like Paul, time would fail me to mention them all. But I must thank brethren, Foore, Adams, Jolding also Sister Hicklin for the encouragement and comfort that I have derived from their letters. Pray for me that I may be among the redeemed when Jesus comes. Pray for me that I may have more courage. I am sure that Brothers Eychaner and Adams, and others that know me personally, and know my weakness, will pray for me.

Love to all who love the truth in sincerity.

J. T. PRIME.

Dear Restitution:

We wish this beautiful morning to testify to the goodness of God, and why? because of his love to the children of men. We thank him not only for his grand gift but we rejoice, that although his life was one of suffering and death, his love was manifested to the world by precept and example. Listen. "Father, I have finished the work thou gavest me to do." Then he arose and with outstretched arms says, "I am the way, no man can come to the Father, but by me." A grand model of perfection. He declared himself to be the Head of the Body. Say brethren, what think you about the matter, are we clean like the bond? Do you think it will fit? He has bid the Bride get ready, oil in her lamps, trimmed and burning, waiting for the Groom to come. May we though compelled to drink many bitter cups, have help from a loving Father to overcome all the trials of this life, and be permitted to reign with Jesus when he comes. For the love of truth, and for dying men and women, I have for the last two years sacrificed a large portion of my time in holding up the Word of life to perishing mortals. Twenty-seven have made that noble confession, and we walked down together into the water and according to the command, buried them in baptism for the remission of their sins, and still the Macedonian cry, Come and help us. I am a year behind with some localities where I have promised to go, but cannot go on wind, neither live on it, but with the help of God will do all I can to hold up a loving Redeemer. May it be by the help of God, I may be able to show some one else the path to life. Brethren, will you pray for me that while I thus labor that I may be able to show the blood drops along the way and its effect when applied. Let us, dear brethren, this new year try to live more Christ-like. If we do this, I for one firmly believe that there will be a radical change. Let the object be, to do God's will in all things.

Your Brother and Sister in Christ,
L. C. & J. S. MULLER.

Dear Brothers and Sisters:

I am glad to be able to say to you that I am striving to enter into the kingdom of our God, that I with loved ones may have a right to the tree of life, that we can live forever there with angels whose grandeur and glory is eternal. I am late sending in my mite to the love feast. However, I notice the editor will devote some space for such letters. How the letters from brothers and sisters help to lighten our labors in the Master's vineyard. How I would love to meet with those of our faith. This is one of the trials for me to endure. When I look back on account of the way the year that has past and gone has been spent as regards myself, I ask the question, have I lived in accordance with the rules that have been laid down in God's Holy Book? When I realize the great sufferings he underwent on our account, it makes me feel as though I had done nothing. I wish that I were able, but no words of mine can express all I feel of thankfulness and praise for all his precious and wonderful ways to me. I feel glad to know, that if we are faithful to the end, our tongues and hearts will be tuned to his praises, and eternity will not be too long in which to learn and tell the story. The time is evidently short and our Master near. May he find us watchful and faithful is the prayer of your unworthy Sister. How thankful we should be that the Book of all books has shown us that in Christ alone is our hope of future life, not in an inherent immortality.

MRS. S. F. ANDERSON.

Dear Restitution:

I am glad to have the privilege of taking part in the love feast. My only hope of future life is through Christ who is the author and finisher of our faith. My faith is strong and I am patiently waiting until the Life-Giver comes to change our vile bodies and fashion them like unto his glorious body, for we know that when he does appear we shall be like him, for we shall see him as he is. Brethren, let us be strong in the Lord, and let us put on the whole armor of God, that we may be able to stand in the evil day, and take the helmet of salvation and the Sword of the Spirit, which is the Word of God, "For the wages of sin death, but the gift of God is eternal life through Jesus Christ our Lord."

JOHN DICKESSON.

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Dingley school house, four miles north of Indianola, commencing Friday, March 12, 1897, and holding over Sunday. The secretaries of the different churches are requested to send a report of their work to Bro. M. D. Newell, Farnam, Nebraska, by Mar. 5th. We hope that all will attend this meeting who can possibly do so, and may much good be done in the name of the Master.

Your Sister,
REXA GORDON.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. FEBRUARY 10, 1897.

YOU people, you would do well to remember the words of Jeffrey; he said: "Good will, like a good name, is got by many actions, and lost by one."

FROM what appears to be good authority, we learn that the growth of population in Russia is greater every year, than the increase in the United States, Great Britain, Canada, and Australia all taken together.

SEE what that great philanthropist, Dr. Livingston says respecting sacrifices:—"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be a sacrifice which is simply paid as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthy activity, consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought.

THE love that springs from companionship in pleasure flies before adversity. *The love that comes from identity* of business or social interests is destroyed by a single breath of misfortune. The love of the sexes often dies with age, and does not often flourish in *ill-favored conditions*. But if the love of God be shed abroad in our hearts, its foundation is in God's love for us; this love for us draws out our love for him; and is a permanent incentive. *There is* is no variableness or a shadow of a turning with him, and so we can constantly feast and grow more godlike by loving more, for God is love.

THE Psalmist addressing Jehovah, says, "All nations whom thou hast made shall come and worship before thee O Lord, and shall glorify thy name, for thou art great, and doest wonderful things." Psa. lxxxvi. 9, 10; and again in Psa. xcii. 5 he says, O Lord how great are thy works; and thy thoughts are very deep." We were reminded of these inspired words on reading the following description of the Orb of day. We are not certain that is quite up to date information, but presume it is from its going the rounds of the press. It said, "The sun is a molten or white hot mass 856,000 miles in diameter, equaling the bulk of 1,260,000 worlds like our own, having a surrounding ocean of gas on fire, 50,000 miles deep, tongues of flame darting upward more than 50,000 miles, volcanic forces that hurl into the solar atmosphere luminous matter to the height of 150,000 miles. Thus he continues his sublime and restless march through his mighty orbit, having a period of more than 18,000,000 of years. It almost makes us dizzy, when, in addition to this, we think of countless other suns and centres of systems revealed by modern astronomical appliances." Yes; great is our God; how wondrous his works.

THE plague which is now sweeping over India is the same terrible malady which has at various times wrought awful havoc in Asia and Europe, and known as "the Black Death," "the Pest," and "the Great Mortality." Its first appearance in Europe was at Constantinople in 544. Since then its visitations have been at intervals. It was last seen in Egypt in 1844, and its last appearance in Europe was in the provinces along the Volga, in 1878. It appeared in China a year or two ago, and is apparently moving westward. It is estimated that at least twenty-five millions of people in Europe have died from that cause at various periods of the world's history. The plague is a zymotic (contageous) disease closely resembling typus fever, due to poisonous atmospheric conditions, and it is propagated by direct contagion. How it makes us wish for the coming of God's glorious Son and the manifestation of all his adopted brethren, to restore disordered nature, and cause the people to live according to the laws of life. But what a destiny is offered to the children of a mortal race. How can we adequately praise God for the invitation to become evangels of peace and righteousness, or leaves of the tree of life, to heal the nations, both morally and physically. May the day soon dawn, we pray; and may those who have become candidates for God's kingdom and glory, maintain their confidence to the end.

"SENTIMENTAL aspirations after goodness may be very well in their way, but it takes more than these to make a saint. Aspirations after goodness on the part of saints are always in place. We were speaking to a person recently who wanted to *feel better* before he would throw in his lot with the people of God. We told him we thought he was laboring under a great mistake, if he thought he could ever feel good enough with all the sins of the past hanging over him, or charged against him. It then developed that he thought he did as near right as he could, and looked surprised that he should be reckoned a sinner. Evidently he was thinking of correcting some slight irregularities and then being accepted on his merits; quite oblivious of the fact that it is by favor he must be saved through faith. We then tried to show him that the better he felt in his sins the worse his condition would be; and that the only way to be rid of his sins is by baptism into the sin-covering name of Jesus, after heart belief of the gospel of the kingdom of God; and if he would test these gospel conditions he would know the blessedness of those whose iniquity is pardoned, and whose sin is covered. Oh, how hard it is for the flesh to give up the idea that it can save itself, with the least particle of help from God! That is one extreme, and the other is, "That Jesus has paid it all," and left nothing for them to do, but just to *accept* all the riches of God's grace. Both ideas are equally wide of the truth, and equally hard to dislodge. But having espoused the cause of God and truth,—there is but one course for us to pursue,—we must by voice and pen contend earnestly for the truth as it is in Jesus, and let God take care of the consequences. This is no time for compromises. Indeed, there never was.

"In The Next World."

We almost every day hear religionists speak about something to be "in the next world," but do they know what they are talking about? We hardly think they do, because some people's "next world" is in heaven, and that of others in hell; and heaven means various states or conditions to some, and means *places* to others.

Christ said when before Pilate, "My kingdom is not of this world," and from this statement many conclude that it can never be on this earth. This is evidently a mistake because John on the Isle of Patmos reports that he heard (in advance, of course) the seventh angel sound, "And there were great voices in heaven, saying, "The kingdoms of this world are become *the* kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Rev. xi. 15. In view of this announcement, when Christ said, "My kingdom is not of this world," he did not mean, *not* of this earth.

"The Apostle Peter, in writing concerning the flood, says, "The world that then was, being overflowed with water, perished. (2 Peter iii. 6), and when we refer to the account of the flood we find that it was *not* the earth that perished, for it says, "and every LIVING substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heavens; and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark." Gen. vii. 23. And at the end of a certain period we read that Noah removed the covering of the ark, and looked, and behold the face of the ground was dry." Gen. viii. 13.

Is not the above conclusive evidence that although the world that existed in the days of Noah was destroyed; or perished, the earth was preserved intact, and Noah and his sons were commanded by God to be fruitful, and multiply, and replenish (it) "the earth." Gen. ix. 1. What then, is the explanation? What does this word *world* mean? Why it simply means the arrangement or state of things existing in the days of Noah was destroyed or perished.

So, Christ's kingdom was not of that arrangement or condition of things which existed in the days of Pilate. The Jews were subject to the Romans, and were to be punished by that nation because of its iniquity. Hence Christ said, "They (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke xxi. 24.

During the time of the Gentiles God is taking out from among them a people for his name, and at their close Christ will return to restore again the tabernacle of David, that is fallen down, and raise again the ruins thereof, taking possession of the throne of his father David, according to the promise made to his mother Mary by the angel before his birth.

The world or arrangement to which Christ's kingdom will belong will be altogether of a different character to any that has ever preceded it. The Jewish kingdom established by God was, in the days of Solomon, the nearest to that which Christ will establish, but it is the merest shadow of that glorious arrangement that will be presided over by Christ and his faithful brethren.

When the law goes forth from Zion, and the Word of the Lord from Jerusalem, it will be in a power that nothing can resist; and every nation and kingdom under heaven will be brought under that law or perish. All kings will bow down at his feet. Righteousness, peace, and joy will prevail from one end of the earth to the other, for the rulers of that age will be all righteous. Yes; they will be those who through this and past ages have worked out a righteous character by belief and obedience to the commands of God, and are thus found worthy of that age in which they will be subject to sin, sorrow or death, but will live and reign with the Lord upon this earth for a thousand years.

John, in speaking of Christ, said, "Behold the Lamb of God, who taketh away the sins of the *world*." John i. 29. No one would be foolish enough to say that "the sin of the world" was the sin of the earth, and it would be readily admitted that it referred to the sin of men and women, and to nothing else.

Christ is God's Lamb, who manifested the Father's love, in giving himself as a sacrifice for sin, so that all who come to God by him in the way he has appointed,—a belief in the gospel—the things concerning the kingdom of God and the name of Christ, and are buried in water into him, may walk in newness of life, that in the "next world" they may sing the song of the Redeemed—"Thou art worthy to take the book, and to open the seals thereof for thou wast slain, and hast redeemed us to God by thy blood, and hast made unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

Under this reign there will be glory to God in the Highest, peace on earth and good will to men.

Such is the "next world," to which men and women are invited by the gospel of Christ, the power of God unto salvation to all who believe and obey his commandments. May that good time soon come, we pray. It sickens us to see so much suffering, so much sorrow, and so much destitution.

Risen With Christ.—No. 2.

Another point worthy of particular notice in this Scripture is that *Christ was the life of the Colossians*. This agrees with the words of the Redeemer himself: "I am the *Way*, The *Truth, and the Life*." It also agrees with the Spirit in John, where it says, "He that hath the Son hath life, and he that hath not the Son hath not life." Commonsense teaches us that the life here referred to is *future* life, everlasting life, spiritual life in contrast with natural flesh and blood life, that we now have. Commonsense also teaches us *that*, because we have learned that *death* is the wages of sin,—and that the death threatened our first parent was explained by Jehovah to mean the unmaking of the man so completely, that he actually goes back to the dust he was made of, *and that is the end of him,—the everlasting end of him*, unless he shall have a resurrection; and also that this is the very thing

JESUS PROMISES

to do for the believer in him—raise him up at the last day. This makes a complete chain of revealed truth; shows that it is a question of existence or non-existence. But after reading many popular religious authors, commentators, sermonizers and others I know for certain that they do not think of existence at all when they read of Christ as our *life*. Life to them in this connection, is not conscious existence, but a *religious*—yes; it only means to them *a happy, joyous religious experience*, simply because they believe what Adam believed, the lie of the Serpent, "*Thou shalt not surely die*." It was the belief of that lie that brought death and all the ills that afflict humanity. God said man *should* die, if he ate the forbidden fruit. The Serpent said he *should not die*. But he did die, did he not? If he did *not* die.

WHERE DOES HE LIVE?

What is his address? I would like to correspond with him. But I see *does not live*. The Book of God says he died, and that settles it. And we have it from the pen of the inspired penman—Paul, that Christ is the first of our race to be born from the dead. You see from this, Adam had not been raised from the dead before Christ, although he had been dead over 3,000 years. And if Adam is alive now he has been raised since Christ was raised. Remember Adam died because he believed *he would* not DIE, when God said he *should*. He wanted to eat the forbidden fruit *without dying*, and the Serpent promised him what he wanted, and so he ate. He believed the Serpent in preference to God. This preference makes God a liar—practically accusing him of saying what was *not true*, and accepting the Serpent as a

TRUTH-SPEAKING GENTLEMAN.

If you go out on the street and ask a hundred persons by, if they believe that men really die, and they say no; only the bodies they live in die, do they not believe the Serpent, as opposed to God, just as Adam did? And if the belief of the Serpent brought death into the world and a thousand ills beside, must it not have been an awful sin in the sight of God? And if awful sin away back there, is it not just as sinful to believe it now? Every person who claims to have an immortal soul that never dies, believes the Serpent, and disbelieves God. This is

A FEARFUL CHARGE

but is as true as fearful. Now, inasmuch as that four thousand years after Adam God says by John, "He that believeth not the record that God has given of his Son, makes God a liar," and then tells us that he that hath the Son hath life, and he that hath not the Son hath *not* life,—we see that God and the Serpent are *still* opposed to each other point-blank. He who accepts life as God's gift through the Son will most assuredly have it, God says so; and he who believes he will live for ever somewhere, Son, or no Son, shall *not* have life,—*God says so*; he says in order to have life it must be obtained of his Son.

In view of all this, happy are we if among those to whom Paul says,

"YOUR LIFE IS HID

with Christ in God." Happy are we if numbered with those to whom he says, "When Christ who is our life shall appear, then shall ye also appear with him in glory." It all turns upon the point whether or no we have died with *Christ*, and been buried with him,—and have risen with him, and are living that new, joyous, faithful, hopeful, religious life now,—enjoying *foretastes* of the joy to be revealed in us by and by, when mortality shall be swallowed up of life.—Is it not almost an overwhelming thought that by and by we shall be no longer in Adamic nature; that the glorious Lord who bought us with his most precious blood, will impart to us his everlasting

GLORIOUS NATURE OF EXISTENCE,

and associate us with himself as kings and priests and reign upon the earth? What a high calling of God in Christ! What a destiny for poor, erring, poverty-stricken, unworthy worms of the dust. Why are we not at this moment thronging the broad and popular way? Oh, why are we *not* contriving ways and means of saving ourselves? Why are we not with the millions guessing our way to glory, or travelling with the godly multitude in the way of death? Oh, why? I answer, it is all of God's grace! He wooed and won us by messages of love and mercy; his all-powerful hand reached down and rescued us! We entered the baptismal waters related only to the flesh, and rose from them in

UNION WITH THE SPIRIT.

It was then we were raised up with Christ and to sit together in heavenly *exalted* places in Christ Jesus,—created IN Christ Jesus unto good works. Eph. ii. 6 and 10. Hence the force of the exhortation, "If ye then be risen with Christ—raised up mentally and morally or spiritually, seek those things which are above," to the end that when Christ who is our life shall appear, we may appear with him in glory.

The RESULT of this radical change of mind and conduct can be seen in our department, our conversation, our tastes, but the *process* is not seen by the world. When Christ who is our life shall *appear*, then shall we also

APPEAR WITH HIM

in glory. Then we shall no longer be princes in disguise,—as sons and daughters of the Lord God Almighty, we shall be manifested—yes; we *shall appear with* him in glory, if we hold fast that which we have, a good hope through God's favor.

Brothers and sisters, we have been entrusted with the unadulterated truth of God; and it is ours now to LIVE the truth. We cannot dream ourselves into characters,—we must hammer and forge it out for ourselves. Some of us have cherished this faith and hope many years. What has it done for us? What is it doing for us? What has it done for us, say, the past week? Have we been conquering self? Have we been crucifying the flesh, or gratifying it? What do we think about? Is our conversation about heavenly things? Are we constantly

ON THE WAY TO FOR HIM

who has done so much for us? What have we done for *him* the past week? We have no doubt been doing something—was it all for ourselves, or did we divide with him? Has every adopted one present done something for him during the week? Time is carrying us forward at a rapid rate, and what we do must be done quickly. It will soon be too late. If we miss a day, to all eternity it will be missed. This thought in connection with the Lord's immediation to redeem the time should arouse us up to duty,—the night is certainly far spent, the day is at hand. Be loved, if we be risen with Christ,—if our affection is set on heavenly things the language of our hearts will ever be—

"Fly swiftly round ye wheels of time, and bring the promised hour."

But if he tarry we must patiently wait for him. And while waiting for, and while laboring and waiting, let us gather around the sacred precincts of this board and show forth his death till he comes.

IT WILL NOT BE LONG.

The swelling buds on Judah's Fig Tree tell us plainly of coming summer. No; it will not be long—even now he whispers to us, "Behold, I come quickly, and my reward is with me." Bless his Holy name, we know in whom we have believed, and are persuaded that he is *able* to keep that which we have committed unto him against that day of his coming, Come Lord Jesus quickly come. *Amen*, and *Amen*.

Obituary.

At his home in Austin, Ill., Jan. 30th, 1897, Henry M. Logan, aged 73 years, 10 months and 12 days. He was born in Wayne Co. Ind. Resided a few years in the counties, Shelby and Rush, and from the latter in 1837, emigrated with his parents to Marshall Co., settling a few miles southwest of Plymouth. Marshall County, at that date was an almost unbroken wilderness; the cabins of the hardy and adventurous settlers being few and far between. The red man, dressed in his primitive west style was here, but peaceably disposed toward the whites; and wild animals roamed the forest. For a time Henry carried the mail on horseback between Plymouth and Laporte. Quite an undertaking in that early day. He belonged to the class, we respectfully and even reverently speak of as pioneers, to whom the present generation owe a debt of gratitude for what they did, endured and dared to lay the foundation of a great State, and of the peaceful and happy homes their sons and daughters inherit in the midst of plenty and prosperity.

Henry Logan taught the first term of school in this primitive settlement of pioneers. A log dwelling house, the first erected in the neighborhood, having been vacated in consequence of the death of the owner, was converted into a schoolhouse. This having burned before the term expired the school was taught to its close in one part of a double log house occupied by Elder Henry Logan, father of the subject of this sketch. He was twice elected Sheriff of Marshall Co., serving from the year 62 to 66. He embraced the truth, as held by the Church of God, under the preaching of Meud Catlin, E. Hoyt, Ephraim Miller, and Elder Henry Logan. Later he listened to the earnest and forcible preaching of the late S. A. Chaplin. First the rude schoolhouses were places from which the truth sounded out. A little later the Pisgah meeting house, still sacred in the memory of the lingering remnant of pioneers who met there, became the point from whence was illuminated the Message that set the people to thinking and investigating. Death has hushed the voices of all these early proclaimers except that of Elder E. Hoyt. The truths fastened in early life became the stay and comfort of our brother when sore bodily affliction prayed upon him. He said that if his life should be spared he would make his home at Plymouth and meet with the church there.

On the 3rd of February 1852 he was married to Lucinda Francis who, with two sons Frank F. and Albert C., mourn the loss of a dear husband and father. Sharing with them in this bereavement are two brothers and a sister, namely, John Logan of Paris Ill., James Logan, near Plymouth, and Sarah C. Chaplin of Plymouth. Numerous other relatives are made sad by this his death. The funeral was held Monday Feb. 1st at Poplar Grove church two miles South of Rutland, Marshall Co., and was largely attended. Discourse by the writer.

O short will be thy rest,
In silence of the tomb—
The dead in Christ are blest—
The day is soon to come
When he, the lie-ard light
With glory bursts the night
When ages break on the sight!

And then to ever be
At home in death's finest skies,
From fear of death made free
To roam in Paradise;
Nor will it then be thought
The price too dearly bought
Through suffering though it was sought

JOHN L. WICKS.

Editor Restitution:

Mother H. C. Dacey died Jan. 17, 1897, at 8 o'clock, after being confined to her bed about 10 days. She lived a faithful Christian life and died satisfied in the power of Christ to save. She was born in Erie Co. Pennsylvania in 1824, was 72 years old, and died in Cushing, Jan. 17, 1897.

G. L. TAKE.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too *poor to pay*. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy

Previously subscribed	$65.05
Christian Workers, of the church of God, Dixon, Ill.	1.00
A. L. & Annie Corbaley	5.00
A friend	.50
D. McLennan	1.50

Paragraphs.

True courage is unassuming; true piety serious and humble.

There is but one place of rest for the human mind and that is on the Rock, Christ.

Resignation to God's sovereign will in trying times displays wisdom and secures comfort.

"Lift your heads ye sorrowing pilgrims,
Let your journey's end be cheery—
See the signs of living glory
Dawn as morning rays on high."

The violet grows low and covers itself with its own leaves, and yet of all flowers yields the most delicious and and fragrant smell. Such is humility.

"No humble flower is born to blush unseen
And waste its sweetness on the desert air,
Although it blooms where man has never been—
Its Maker loves to see its beauty there."

Heaven sends us ten thousand truths; but because our doors and windows are shut to them, they sit and sing awile upon the roof and then fly away.

Have enough regard for yourself to treat your greatest enemy with quiet politeness. All petty spites are mere meannesses, and hurt yourself more than any one else.

Though clouds and darkness encircle God's dispensations, yet faith believes the assurance that all his procedures are uniformly regulated by unerring wisdom and infinite goodness.

Activity is essential to healthy life, and especially to healthy Christian life. The Christian life is like the bicycle that hurries along our roads—while it is in motion you are borne onward safe and upright, but when it pauses you fall helpless to the earth.

Matthew Henry: God led the Israelites to and fro, forward and backward as in a maze or labyrinth, and yet all the while under the direction of the pillar of the cloud. He led them about, and yet he led them by a right way. His way in bringing his people home is always the best, though it may not be the nearest.

M'Ilvane: We should feel that the religion of the Bible stands alone, not only as to the wisdom and grandeur of her communications, but equally so as to the boldness of her evidences, the sublimity of her credentials and the god-like dignity of which she cometh to the light, that her deeds "may be made manifest that they are wrought in God."

Immigration Excursions, Via Pennsylvania Short Line.

Tickets on sale March 1st, 2nd and 3rd. Full particulars furnished upon application to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, A. G. P. Agt., Cleveland, O.—Feb. 28.

Poetry.

God's Beautiful City.

Far, far away, amid realms of light,
Hid deep in the azure beyond our sight,
Stands a beautiful city, so high and so bright,
Where is known no sorrow, no death, nor night.

Beautiful city!
O blest abode! O, home of God!
Whose streets by the feet of the sinless are trod.

They come through the gardens of endless spring,
They crown all the portals on rushing wing;
While the echoing domes of the palaces ring
With the hymns of the angels that shout and sing.

Beautiful city!
Hark! hark again! the angelic strain,
As gleams through the crystal that tarnished train.

There the life-fires brighten, and burn and roll
Over diamonds that sparkle, o'er sands of gold,
Where to breathe the sweet air yields a bliss untold,
And the dwellers immortal shall never grow old.

Beautiful city!
We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the King, in his power sublime,
When the last sands drop from the glass of time,
And our world shall be robed in her Edenic prime,
Will bring down that city to gladden earth's clime.

Beautiful city!
Bright capital where saints will dwell,
And reign on the throne with Immanuel.

As jewels flash on the brow of a queen,
As the jasper and ruby in crowns are seen,
God's city, wrapped in its silver sheen,
Will be set like a gem in the new earth's green.

Beautiful city!
City of flowers and beautiful bowers!
Come down and illumine this dark world of ours.

I have heard in the city they wait for me:
That its gates stand open wide and free,
That the ransomed the King in his beauty may see,
And live in his presence eternally.

Beautiful city!
In royal state blest mansions wait,
And beckon on through the pearly gate.

I shall go where the summers will always bloom:
I shall walk in a world void of trial and gloom:
I shall bid farewell to the withering tombs:
I shall deck my brow with the conqueror's plumes.

Beautiful city!
Let me enter in, a crown to win!
Our words but half tell of the glory within.

Communicated.

Separation from the World.

The following paper was read before the Bible Class at the church of the Blessed Hope, Cleveland, Ohio, Jan. 6, 1897, by a young Sister Lizzy Brown, and we commend it to all our young brethren and sisters throughout the country.

"Therefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you and I will be a a Father to you and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

Our subject thought is, Separation from the World. The main thought in our lesson is, how a Christian should live in the world and yet keep himself unspotted, or separate from the world. The two distinct classes of people are the Christian and the World. We belong to either one of these classes, for we are told, Ye cannot serve God and Mammon. No man can serve two masters for either he will hate the one and love the other, or else he will hold to the one and despise the other.

The Christian has taken Christ for his leader, has enlisted in his service, as a true soldier, and whatever he does is to be done according to the will of God and to his glory.

His time and his talents are to be given in the work that his Master has given him to do while being in the world and performing the necessary duties of each day. The Christian should ever keep before him the thought, that he is not living to himself as the worldling, but rather to God, and not for the present time but for what the future holds for him.

In order for the Christian to separate himself from the world, he must forsake everything that does not tend to the glory of God.

He must rid himself of a worldly spirit and must forsake all the pleasures and amusements of the world. These are many and various but are all vain and unsatisfying. If we continue on these pleasures and our minds become filled with such enjoyments, there will be little more left for thoughts of God.

But we as Christians have become new creatures in Christ says, for us the old things have passed away and all things have become new. Our pleasures are to be found, not in the world, but in God, in his precious promises, and in the peace and happiness we get in living such lives as will be acceptable to him. Time spent in the pleasures of the world is misspent because time given to these amusements are moments that could be used to more advantage in the cause of Christ. The pleasures pass away and do not satisfy and we gain nothing from them that will help us to obtain, that only which will satisfy,—everlasting life in Christ's kingdom.

As we must give account of ourselves in the future, so we ought to spend the hours of each day to the best advantage, studying the Word,—spreading the gospel, helping each other and endeavoring always to conform our lives to the life of Christ. We read that the way of the world is broad and easy, and many are they that go in thereat, but the way to eternal life is straight and narrow and few there be that find it.

We see that the whole spirit of the world is opposed, or at variance to with us who have the hope of a coming Savior. We must put away that worldly spirit and become filled with the spirit of Christ.

The worldling has his hopes set on the things of this world. The Christian is told to set his affections on things above and not on things of the earth. The worldling loves the things that perish and fade away, and the Christian seeks the love and peace of God with a view to everlasting life.

There is, as it were, a gulf separating the lovers of this world and the Christian. The hopes of the Christian are not the hopes of the world. The pleasures of the Christian are not the pleasures of the world.

To separate ourselves and come out from among them we must be peculiar: we must show them that we are different and that we believe that only those should be partakers of worldly pleasures who are not looking for a better life to come. But those who have that blessed hope and are looking for the return of our Savior can deny themselves now that they may be accounted worthy when he comes.

This coming out from among men is one way in which we all can confess our Savior before our fellow beings. For in these days when many members of churches continue on in their round of pleasures just the same as before they connected themselves with the church. And when it is almost universally agreed that there is no harm in it, requires some courage to separate and come out from among them.

But Cor. iii. 9 tells us we are laborers together with God and if we are truly co-workers with him, we should continue in doing that only which is pleasing to him and redowns to his glory. Josh. xxiv. 15 says, "choose ye this day whom ye will serve. Ye have chosen, and what is it that God has promised, to those who have come out on his side? The remainder of our text tells us: "I will receive you, and I will be a Father to you, and ye shall be my sons and daughters, saith the Lord Almighty." Is there any thing the worldling has to be compared to this? Sons and daughters of God! Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." When we think of the divine love, and goodness, the tender pity, and watchful care God bestows upon his children, and the little that is asked of us in return, we should be ever willing to deprive ourselves of things temporal in order to gain that which is eternal.

He that overcometh shall inherit all things and I will be his God and he shall be my people. If we overcome the world and ourselves, we shall surely enter into the joy of the Lord. I pray we may all be overcomers."

Editor Restitution:

The statement, "My kingdom is not of this world," is often quoted to prove the location or nature of Christ's kingdom. I believe it refers to neither but to the place or source from which his kingdom and power was to come. He disclaimed all human aid, "If my kingdom were of this world then would my servants fight," "but now my kingdom is not from hence," "from this place," from this world, from military powers. No doubt Pilate so understood him, for it satisfied him that Jesus was no insurrectionist, although Jesus admitted that he was King of the Jews. His followers believed that he was "the King of Israel," and died without recording a change of faith, indeed, their mistake was not discovered for centuries.

A. L. Colton.

God renders earth desolate to induce you to seek a better country. He strikes away every human prop, and puts failure and vexation into every worldly scheme, that you may turn from your idols unto him.

For Our Children.

A Lesson in Physiology.

Here is an old rhyme which will help the boys and girls to locate and remember the bones in each part of the body, or 224 of them, including thirty-two teeth:

How many bones in the human face?
Fourteen, when they're all in place.

How many bones in the human head?
Eight, my child, as I've often said.

How many bones in the human ear?
Four in each, and they help to hear.

How many bones in the human spine?
Twenty-four, like a climbing vine.

How many bones in the human chest?
Twenty-four ribs, and two of the rest.

How many bones in the shoulders bind?
Two in each—one before, one behind.

How many bones in the human arm?
In each arm one; two in each forearm.

How many bones in the human wrist?
Eight in each, if none are missed.

How many bones in the palm of the hand?
Five in each, with many a bend.

How many bones in the fingers ten?
Twenty-eight, and by joints they bend.

How many bones on the human hip?
One in each, like a dish they dip.

How many bones in the human thigh?
One in each, and deep they lie.

How many bones in the human knee?
One in each, the kneepan, please.

How many bones in the leg from the knee?
Two in each, we can plainly see.

How many bones in the ankle strong?
Seven in each, but niche are long.

How many bones in the ball of the foot?
Five in each, as the palms were put.

How many bones in the toes half a score?
Twenty-eight, and there are no more.

And now altogether, these many bones will,
And the count, in a body, two hundred eight.

And then we have in the human mouth,
Of upper and under, thirty-two teeth.

And now and then have a bone, should think,
That forms on a joint, or to fill up the sink—

A Sesamoid bone, or a Wormian, we call;
And now we may rest for we've told them all.

Christmas.

I have always had misgivings as to whether it is pleasing to God for his children to honor Christmas as is the general custom of the world to-day. It seems quite evident that the keeping of the festival can be clearly traced to heathen origin. We strive to teach the children that the 25th day of December is not the birthday of Jesus, but as we wish to remember and honor the event we do so on that day for convenience. Our little school always had some kind of exercise to mark the day. One year we had a tree. Sister Annie Drew seems to have talent as executor in such work, and with success. This year we had an entertainment called, Crowning Christmas. The seasons, Spring, Summer, Autumn and Winter were represented by four little girls in costume, reciting verses as pressive of their themes, also the holidays, Christmas, New Years, Valentine's day, Washington's Birthday, Children's day Independence day and Thanksgiving day. Each Holiday sounded its own virtues in childish voices, each one claiming its rank over the others but it was finally decided that Christmas was the Holiday to be crowned and Santa Clause received the wreath of holly. Independence day was presented by a boy appropriately dressed. Washington's birthday by a boy who delivered a patriotic speech and was presented at the close a hatchet by our little three year old scholar. We all enjoyed the entertainment. I was much pleased to catch the words from the children, "Sing, oh sing of Jesus for he loves us so."

Church of God Sunday School,
Dixon, Ill.

String of Pearls.

Dear Restitution:

May there many people be,
Good and kind and true;
Set like lights where all can see,
Minding Christ in all they do.

Omar Glover.

"The Lord is my strength."

Freddie Beason.

"I will bless the Lord at all times, his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad. O magnify the Lord with me and let us exalt his name together." Psalm xxxiv. 1, 2, 3.

Charley Beason.

I am 12 years old, I love to read The Restitution, especially the Smith and Wilson Discussion. I think Mr. Smith is a funny man, if he has got another man inside of him that goes to heaven when he dies. I wish to send a pearl to put in the string.

"They that trust in the Lord shall be as Mount Zion, which cannot be removed but abideth forever."

Harry L. Hicklin.

Dear Bro. Underwood:

I saw in The Restitution a few weeks ago what was called a string of pearls. Now I am a teacher in a union Sunday school away over here on the coast of the great Pacific Ocean, and I thought, why could not my scholars send in a pearl, too, now and then. So I depended on your goodness and promised them that I would send them. I am to get them out for them. The following are their texts and names:

Almira Brooks.

"Be not wise in thine own eyes; fear the Lord and depart from evil." Prov. i. 17.

Nettie Strong.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. xxii. 1.

Lillie M. Bailey.

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke xvi. 17.

Maggie Gage.

"The Lord is my Shepherd, I shall not want." Psa. xxiii. 1.

Viola E. Hogan.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

Kittie Hogan.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matth. vii. 21.

Orrie Brooks.

"The Lord is my Shepherd; I shall not want." Psa. xxiii. 1.

E. Helena Wolf.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. xxii. 1.

Harrie Hogan.

"Blessed are the pure in heart for they shall see God." Matt. v. 8.

Clyde Hudson.

"My son, if sinners entice thee consent thou not." Prov. i. 10.

Willie Wertschkul.

"Honor thy father and thy mother as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee." Deut. v. 16.

Oscar Wertschkul.

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Prov. xxii. 1.

Ralph Wertschkul.

I see some of them have the same text, but it is no matter.

Yours in hope of eternal life.

Almira Brooks.

The Story of Israel Beyond the Sea. No. 66.

THE HONOURS AT SINAI.

We said in our last lesson, that it was just a year from the time that the Israelites started out of the land of Egypt until the Tabernacle was set up. That, is not quite correct. They did not leave Egypt, until after the Passover was eaten; that, was on the fifteenth day of the month. We are now in the second year, and it is only the first day of the month, Ex. xl. 10, God's people have much to do before they can leave this solemn school house in the mountains. It will be more than a month before they can start on the journey to Canaan. It has been six months since they began building the Tabernacle. It is all ready now, for the worship of the Lord to begin. But the people do not yet know in what manner they are to approach the dear heavenly Father. No instructions as to what offerings they were to bring, was given to Moses when he was up in the Mount that last forty days and forty nights. The offerings for the consecration of Aaron and his sons, were specified, and also the continual burnt offering of the little lambs, that typified, the coming Savior, but nothing farther. Ex. xxix. The consecration services have already commenced. Ex. xl. 10–17, 31, 32. They will last a whole week. When they are over. Aaron and his sons must enter upon their work. But how can they, if they do not know what it is? The Lord will tell Moses, and *Moses* will tell them. He will tell the people what offerings to bring. All the time that the consecration is going on, he will be teaching Moses what must be done. Moses, cannot go into the Tabernacle to find out, because the cloud is on it, and the glory of the Lord fills it, but he can stand outside and listen.

All the directions, given in the first seven chapters of Leviticus, belongs without doubt to this week of consecration. Read them over carefully and see what you think about it.

The eighth chapter, narrates in detail all the solemn ceremonies of those seven days, during which. Aaron. Nadab. Abihu. Eleazar and Ithamar, were set apart for the service of the Lord. You can compare it with Ex. xxix. You will then see for yourselves how exactly every order, in Exodus is carried out in Leviticus. For "Aaron and his sons, did all things which the Lord commanded by the hand of Moses."

But the Bible does not give us the story in quite the order that it occurred. For we shall have to turn now two the 7th chapter of Num., to find what else happened in those strange and busy days. On the day that the tabernacle was fully set up, the Princes of the Tribes, brought their offerings before the Lord. Six covered wagons and twelve oxen; a wagon for two of the princes, and for each one an ox, and they brought them before the tabernacle.

The wagons and the oxen were given to the Levites, two wagons and four oxen to the sons of Gershon, according to their service, and four wagons and eight oxen to the sons of Merari, according to their service. None were given to the sons of Kohath. Their burdens, must be carried upon their shoulders.

But these princes made other offerings, each on his day, for there were twelve princes, a prince for a tribe.

Nashon, of the tribe of Judah, offered first. Judah, is the royal tribe. It is the tribe from whence springs the Savior. It is fitting that it should be first represented, in this royal offering.

Jesus, the prince of the House of Judah, is the first to make an offering of himself, under the new dispensation of the gospel.

Nashon, gave a silver charger, or platter, a silver bowl, full of fine flour, mingled with oil for a meat offering, a gold spoon, full of incense, and ever so many animals, for burnt offerings, sin offerings and peace offerings.

The offerings of the other princes, were just the same. The platters, the bowls and the spoons were all alike. The platters weighed 5 lbs. and 5 ozs. the bowls 2 lbs. and 11 ozs., and the spoons 5 ozs. (reducing the shekel to Troy weight.)

And each one offered just so many animals.

"One young bullock, one ram, one lamb of the first year for *a burnt offering.*

"One kid of the goats for *a sin offering.*

"And for a sacrifice of *peace offerings*, two oxen, five rams, five he goats, five lambs of the first year."

We are quite sure now, that the instructions to the children of Israel found in the first chapters of Leviticus were given to them, on that notable first day of the month. How else could these princes have known what offerings to bring? And that all the *laws found in Leviticus and many of* these in numbers, were given about this time.

Turn back to the ix chapter of Lev. It is the eight day. Aaron's consecration is accomplished. Moses, up to this time, has stood in the place of the angel. He has acted as priest. He has washed, dressed, crowned, anointed, and taught the others. He has made the offerings for them. He has been the *typical* Mediator for the nation. Aaron and his sons, must now begin making the offerings.

Aaron was commanded to "take a young calf for a sin-offering, and a ram for a burnt-offering without blemish, and offer them before the Lord." The people were to bring a kid of the goats for a sin-offering and a calf and a lamb, of the first year, for a burnt-offering. Also a bullock and a ram for peace-offerings. And Aaron therefore went to the altar." And when all was done he blessed the people. Using these beautiful words—"The Lord bless thee and keep thee; The Lord make his face shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace," Num. vi. 22–27.

Then Moses and Aaron both went into the Tabernacle, and came out and blessed the people. And the glory of the Lord, appeared unto all the people, and a fire came out from the Lord and consumed upon the altar, the burnt-offering and the fat; which when all the people saw they shouted and fell on their faces."

What a rejoicing time it was! The Lord *had* accepted them, and *had* blessed them.

All the congregation was gathered there, that mighty multitude of men women and children. They saw for themselves that their sins had been taken away. How sad that anything should happen to mar the joy of the blessed day. But Nadab and Abihu had forgotten themselves. Though but a short time before, made priests of the Lord, they had sinned by becoming drunken, and in their drunken stupidity, had taken unconsecrated fire in their censers and had offered it before the Lord.

Auntie Wince.

Requests.

Dear Bro. Underwood:

Will some one please give through The Restitution, the address of Sister Stephenson? What part of California she is in, and her number, if possible and oblige,

Emma Cox.

Will Bro. W. H. Wilson or some other able brother please give me the true light and meaning of the follwing Scriptures taken in connection with the covenants of promise as interpreted by Paul in 3rd chapter 16 and 29 verses, (Rom. 4th chap. 13 verse,) being one side of the question. And the whole house of Israel as set forth by the prophets, and especially in the 37th chapter of Ezekiel and 11 and 12 verses, and in fact all the prophecies concerning the restoration of Israel. Does the whole house of Israel mean those that blindness happened to until the fulness of the Gentiles come in? They who have perished in the great tribulation, they that pierced him shall see him, or is it the remnant, those that are alive and remain at his coming? If the 37th of Ezek. is literal, will they have part in the first resurrection? Please give us light on this subject and oblige us. This is not written for controversy.

Yours for the truth,
John W. Hull.

Dear Restitution:

I would like for Bro. Wilson or some one that is well posted to give an explanation of 1 Pet. iv. 6, and 1 Pet. iii. 19, as our Disciple friends claim that the preaching was done by our Lord while he was dead, and that he was preaching to the antediluvians, or to their spirits while in the death state. Please give me all the light you can on this, or these Scriptures, and oblige your Brother in the hope of eternal life when our Master comes.

Dr. J. A. Thurman.

REPORT.

By request of the Church of God at Brush Creek, Ohio, the following report is given to the readers of The Restitution. The writer began a series of meetings at place named Sunday morning, Jan. 10th, concluding same on the evening of Jan. 29th. The membership was twenty-six. Several of this number have held the grand truths of God's Holy Word for thirty years or more, which truths were first made plain to them through the earnest efforts of Bro. J. F. Wagoner. No minister living near enough to speak to them regularly, they have had no preaching other than five or six series of meetings held at different times by Bros. Wagoner, Stevenson and Elton. As a result of the individual efforts of one and all in the past followed by this series of meetings, sixteen were buried with him by baptism into death, and it is hoped arose to walk in newness of life. God grant that the rooted seed may prove to have been sown on ground having depth of soil which shall bring forth abundantly for the great day of harvest. As there had been no organization of this church other than having one elder, a business meeting was called for Tuesday, Jan. 26. At this meeting an organization was completed, with proper officers to take charge of the work. As a proof that, at least some are in real earnest (for when the pocket book is converted it is a real good sign of earnestness) about fifteen out of twenty to whom the proposition was submitted, agreed to give in accordance to the rule given to God's chosen people of old,—one-tenth of their several incomes. That each and every one may receive the reward of an overcomer at the return of the Master is the prayer of the writer.

With Christian love,
F. L. Austin.

No human scheme can be so accurately projected but some little circumstance may intervene to spoil it.—*Rossuus*

Answers to Elder Smith.

Editor Restitution:

We do not have any gospel preached at Malvern, Iowa, only what THE RESTITUTION preaches, I don't think the people around here ever heard a real gospel sermon. There are plenty of the so-called preachers that get their pay as they go along, and that is about all they care for. We are much pleased with the Wilson-Smith discussion. I think it is a one-sided affair in favor of Bro. Wilson. Smith seems to draw his arguments from some other source than the Bible. I was in hopes he would produce something tangible that we could realize, but has plunged into deeper darkness than I ever heard of before.

Yours in hope of the soon coming King.

MR. & MRS. ALEX MOON.

Editor Restitution:

I wish you would say to Bro. Wilson, that I am greatly pleased with the way he is defending the Truth. He is slowly but surely closing in on his man, Mr. Smith. I wish the Cubans were as sure of their fight as I am for Mr. Wilson. One such as Wilson can chase a thousand. Bro. Smith thinks it incredible that God should raise the dead. He ignores the literal, the natural. He seems to forget that every thing connected with our Lord was very natural. Had he been with Thomas, he would doubtless have felt the print of the nails just like Thomas. I rejoice that the future life is to be more than a ghost life. Already Bro Wilson has out pointed the ghost-man, Smith.

Very truly,

ISAAC MCCURRY.

Dear Restitution:

Brothers and sisters, it strengthens my faith to read so many testimonies of the brothers and sisters scattered abroad, of the one faith that was once delivered to the saints, that I feel it my duty to give in my testimony on the Lord's side. I believe all the promises that God promised to Abraham, and Isaac, and Jacob, and that Jesus is to sit on David's throne in Mount Zion. I cannot indorse Elder Smith's theory. I don't see how he reads the Word of God, and then preaches such stuff and nonsense as he advocates. He must certainly know better or else he reads the Word of God with the pagan and orthodox spectacle on. If he would remove those spectacles off of his eyes, he then could see clearly to read the Word of God in its purity and truth. I want to ask Mr. Smith a question, to read the 20th chapter of Revelation commencing at the 4th verse, ending at the 10th verse, and I want him to answer that portion of Scripture or any of his members. He claims Jesus is now on his throne in heaven, and the saints are there, also the apostles are there, then according to his theory those wicked people and devils will go up to heaven and compose the city up there. I think not for I can't see it or read it that way. The Scripture says the soul's were under the altar. I want to ask him where this altar was that John saw, and where these souls were beheaded? They must have been curious looking spirits as souls without heads on them, according to Smith's theory in heaven. Well, I hope the Lord will have mercy on him and open his eyes, and give him an understanding heart, so he will have time to repent and be saved. Pray for me, brethren and sisters, that I may meet you all in the kingdom of Christ when he comes to establish his kingdom on this earth.

Yours in the one faith,

B. W. REESE.

Editor Restitution:

I think more of THE RESTITUTION every year, and it seems as if we can learn some new and grand truth from every article by all the able writers. Auntie Wince touched my sentiment in her article when she says, "Might be angels are meant when the Holy Ghost or Spirit is mentioned." With few exceptions it will make good meaning, and I don't know but it would be better understood to use the words Holy Angel wherever the words Holy Ghost or Holy Spirit is used. I would like to see some of our able writers touch up this vexed question more often. Have been very much pleased with the Smith and Wilson discussion. In RESTITUTION of Dec. 9th, Reply No. 5, Elder Smith seems to be terribly afraid that there will be too much of a jam if all the dead was raised and placed on this earth at one time. I wonder if Elder Smith ever did as did faithful Abraham, walk through the length and breadth of the land, if he had I don't believe he would be so afraid of a jam that he thinks there would be. Now, I shall do as Elder Smith has been doing so much, resort to the sayings of men who say that this earth of ours is 25,000 miles around at the equator east and west, but a little bigger the other way north and south, but I will say nothing about the difference, but call it the same each way. Then if we multiply 25,000 by 25,000, we get 625,000,000 miles square. Again men say three-fourths of this is covered water, so we have but 156,250,000 miles square of land left, and as there are 640 acres in one mile square, we will have to multiply by that number to get the acres of land in this world of ours, and by doing so we find we have an even 100,000,000,000. Again men say that a person dies every second of time. Suppose that that is a fact, and it has been so from the creation of man, and shall continue 2,000 years more, then place them all on this earth again at one time. I suppose that would be too much of a jam for Elder Smith. Let us see again, in one year of 366 days there are 31,622,400 seconds that is what men say the death rate is of the globe at present, then for 8,000 years the dead would be 8,000 times that amount, or 252,979,200,000, and we can add to that number 47,121,800,000 for the living population, and then have but 3 persons on each acre of land. Is that too much of a jam? The Lord will make the rough places smooth, and the desert shall blossom as the rose, nothing shall hurt or make afraid in all God's holy mountains."

May that time soon come is the wish of your Brother,

D. L. P. CLEM.

Editor Restitution:

As Bro. Wilson has made a call for the readers of THE RESTITUTION to come out boldly and say, "Who told the lie away back when creation was new," I will say just this. In settling a controversy, Jesus gave us a rule to go by. It is this, "In the mouth of two or three witnesses every word shall be established." We will go to the Old Testament first. In Num. xxiii. 9, Balaam says, "God is not a man that he should lie; neither the son of man that he should repent. Hath he said, and shall not do it, or hath he spoken, and shall not make it good." In 1 Sam. xv. 29, let us see what the prophet Samuel thought about this question. Read now: "The strength of Israel will not lie nor repent, for he is not a man that he should repent." Now please go with me to Titus i. 2, "In hope of eternal life, which God, that cannot lie promised before the world began." Now 2 Tim. ii. 13, "If we believe not, yet he abideth faithful; he cannot deny himself." James i. 17: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." I have given five witnesses for the truthfulness of God's Word. Now, le us see what we can find on the other hand. Jesus when he was talking with the Jews said to them, "If God were your Father you would love me: for I proceeded forth and came from God, neither came I of myself, but he sent me.....But ye are of your father the devil.....He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh his own; for he is a liar and the father of it." Now these are Jesus' own words. As for me, I believe what he says. I do not think we need to say anything further on the subject.

ALMIRA BROOKS.

Editor Restitution:

As I have finished reading the last paper, or Wilson's and Smith's discussion I cannot help freeing my mind just a little. I am firm believer in the "promises made to the fathers," and feel it my duty always to uphold the true gospel to a dying world. If Mr. Smith would pray God to take all prejudices from his heart and open his eyes to an understanding of God's true and holy Word, he could discern those questions better, at least more heartily. We are living in a place filled with immortal believers, who are trying hard to discourage our people, but by God's help I shall ever stand firm on the solid Rock, Christ Jesus. Christ said himself, "If I go away I will come again and take you unto myself, that where I am there you may be also." I wish Mr. Smith would tell me where Paradise is, that place he expects to go to instead of the grave? I want to be ready when the King shall come whose right it is to reign. I want to hear the good Father say "Enter into the joys of thy Lord, prepared for you from the foundation of the world." May we ever be faithful. A firm believer in God's word.

MRS. GEORGE PHELPS.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

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This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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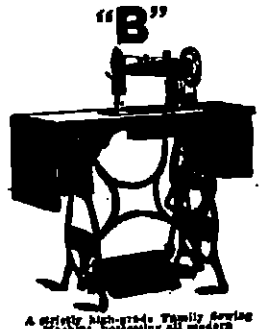

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List of Churches.

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are we come. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:3 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner in the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Friends Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wilton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, auditory brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whittaft, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rubio Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fellda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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Westward.	9	15	29	5	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00				
Alliance, ar.	8 50				
Canton	9 30				
Massillon	10				
Wooster	11				
Mansfield	12				
Crestline, ar.	1				
Bucyrus	1				
Lima	3				
Van Wert	4				
Ft Wayne	5				
Arcola	4				
Columbia City	4				
Lowell					
Pierceton					
S. of Lake	6				
Warsaw	6				
Etna Green					
Bourbon					
Inwood					
Plymouth	6				
Georgetown					
Hamlet					
Davis					
Beans					
Wanatah					
Valparaiso	7				
Wheeler					
Hobart					
Liverpool					
Clarke					
Chicago, ar.	8				
	PM	AM	PM	PM	AM

Eastward.	30	8	4	6	30	25
	AM	PM	PM	AM	AM	PM
Chicago, lv	7 30					
Clarke	6					
Liverpool	6					
Hobart	6					
Wheeler	6					
Valparaiso	6					
Wanatah	6					
Beans	6					
Davis	6					
Hamlet	6					
Georgetown	6					
Plymouth	6					
Inwood						
Bourbon						
Etna Green						
Warsaw	6					
S. of Lake	6					
Pierceton	6					
Lowell						
Columbia City	6					
Arcola	6					
Ft Wayne	7					
Van Wert	8					
Lima	9					
Bucyrus	10					
Crestline, ar.	11					
Mansfield	12					
Wooster	1					
Massillon	2					
Canton	2					
Alliance, ar.	3					
Pittsb'gh, ar.	5					
	AM	AM	PM	PM	AM	PM

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Westward.	29	15	9	5	7
	AM	PM	PM	PM	PM
Chicago	8:10	12:05	4:00	8:00	11:00
Hammond	10:07	2:04	6:00	10:00	1:00
Hobart	10:40	2:36	6:34	10:34	1:34
Valparaiso	11:15	3:07	7:04	11:05	2:05
Wanatah		3:20	7:17	11:18	2:18
Knox	12:18	4:01	7:58	12:00	3:00
Argos	12:52	4:30	8:27	12:34	3:34
Ft Wayne	2:30	6:00	9:55	2:00	5:00
Cleveland	10:00	2:00	11:40	6:00	9:00
Buffalo	4:50		5:00		

Eastward.	30	8	4	6	32	2
Buffalo	12:00		4:05	10:45		
Cleveland	7:15	7:00	10:50			
Ft Wayne	2:45	2:10	4:10	7:00		
Argos	4:15	4:10		8:40		
Knox	4:50	4:54	6:00	10:10		
Wanatah		5:10		11:00		
Valparaiso	5:44	5:47		11:50		
Hobart	6:20	6:00		12:30		
Hammond	6:54	6:44		1:00		
Garfield				1:40		
Chicago	7:40	7:10	9:00	2:00		

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Garfield				7:10am
Hammond	10:07pm	6:04am		8:40am
Hobart	10:40pm	6:36am		10:10am
Valparaiso	11:15pm	10:07am		11:00am
Wanatah		10:20am		11:40am
Knox	12:18am	10:54am	4:01pm	2:05pm
Argos	12:52am	11:47am		2:54pm
Ft Wayne	2:30am	2:00pm	5:35pm	4:30pm
Cleveland	10:00am	8:00pm	11:40pm	
Buffalo	4:50pm		5:00am	

TRAINS GOING WEST

Buffalo	12:00pm		4:05am	Local Ft
Cleveland	7:15pm	7:00am	10:50am	
Ft Wayne	2:45am	2:10pm	4:10pm	
Argos	4:15am	4:10pm		7:00am
Knox	4:50am	4:54pm	6:00pm	10:10am
Wanatah		5:10pm		11:00pm
Valparaiso	5:44am	5:47pm		11:50pm
Hobart	6:20am	6:00pm		12:30pm
Hammond	6:54 am	6:44pm		1:00pm
Garfield				1:40pm
Chicago	7 40am	7:10pm	9:00pm	2:00pm

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Poetry.

(Selected by Abbie A. Stanley, and was clipped from THE RESTITUTION over twenty years ago.)

The Christian's Hope.

'Tis not above the gems of heaven,
The twinkling stars that shine,
That future bliss to man is given
Or happiness sublime.

'Tis not by Ganges' swelling tide,
Or Indian hunting ground;
Or in the expanse of ether wide,
That future rest is found.

It is no phantom spirit-land
Where phantom spirits dwell,
By balmy zephyrs ever fanned,
And free from fire of hell.

'Tis not the unembodied man,
That Christians hope to be,
But in his flesh, like Job to stand,
Jesus, his Lord to see.

Let Pagans dream of heaven above,
As Dagon taught of yore,
'Tis what the proud so fondly love
Upward their flight to soar.

But Christians meek desire the land;
To Abram's seed 'twas given,
Confirmed by oath 'twill ever stand,
The Christian's future heaven.

The promise made to Terah's son,
The faithful Abraham;
To all the nations doth it run,
In the redemption plan.

This is the hope of Israel,
The twelve paternal tribes;
The hope of Paul, and Christians still,
And they have none besides.

To dwell on earth; immortal made,
And o'er the Gentiles reign;
To sway the sceptre David swayed,
In King Messiah's name.

Then let us pray—"Thy Kingdom come;"
Till then there is no rest;
"Thy will of God on earth be done,"
And saints on earth be blest.

OUR LOVE FEAST.

Dear Restitution:

I am alone in the one faith and THE RESTITUTION is all the preacher I have. I want to be one in our love feast of love to God and the dear brothers and sisters in Christ, that I intend to go on in the good cause and contend for the true gospel faith. Let others say what they may, for I love God's cause and am trying to convince others. Yours for the kingdom.

M. A. ALLEN.

Dear Restitution:

To the brothers and friends and those that are scattered abroad that are watching and waiting for our Lord's return from heaven. Christ said, When I come again, will I find faith? I can say, that I have never seen the Lord but, I have felt the Spirit of the Lord, for he said that "My words are Spirit and they are truth." For that reason I know that Christ is able to give all that he has promised to those that will obey his teaching. Faith is the thing hoped for, the evidence of those things not seen but I think by the things that are coming on the earth, that the time of the Gentiles is about fulfilled. I feel like crying out, O Lord give me more faith, then I take the good old Book and read the love that the Father had for the human race, then I take up the good RESTITUTION and read the letters of the brothers and sisters scattered abroad, it gives me new courage.

Yours in hope of being one of the heirs of the kingdom of God.

AMOS EATON.

Dear Restitution:

Dear brothers and sisters it is our privilege to speak for our Lord and our faith. I have been a member a long time and am not trying yet, for every thing shows the Lord's coming is very near, are we ready and do we long to see him? Oh, how I long to be there. Where there is no more death or sorrow, what a glorious home that will be. Come Lord, and come quickly it the desire of one who loves the truth and THE RESTITUTION.

From a Sister.

HARRIETT ADAMS.

To the Brethren and Sisters in Christ Jesus, Greeting:

I must testify in the yearly feast of good things, and to the long-suffering of our heavenly Father to usword. And that he is able and willing, to forgive, and pardon our short cummings and that we are unprofitable creatures in his sight. Brethren, wake up, and trim your lamps, and be sure you have oil in them; for it seems darkness is hoverii over the earth and gross darkness e people.

It seems satan ery busy just now in getting p e (even church members) to follow m. All the inducements his imagin tive mind can think of, are put in the way of men and women, to induce them to follow him. Beware of him. I love to read the testimonies of the household of faith, and to know ye are built on the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner stone, in whom ye also are builded together for an habitation of God through the Spirit. Let us try and live better, and do more work in the vineyard in the year before us, than we have in the past. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen. "Watch."

M. L. ADAMS.

Dear Restitution:

I will say to the dear brothers and sisters scattered every where one and all, that I am still waiting and watching for the return of our Elder Brother. I believe the time is in the near future. I see in last week's issue that Bro. Frank Fowler has written to THE RESTITUTION. I say to him, that there is about twelve of the one faith here in Climax Springs, Mo. We would love for him to come some time and preach for us. I would have written direct to him but did not know his address.

MARY E. HOWARD.

Editor Restitution:

We find the letters from the sisters and brothers, and the many good words of comfort from the ministers all over the land a great help to Bible readers. I trust I may be one among the number who will hear the words of the Master, "Well done thou good and faithful servant: thou hast been faithful over a few things. I will make thee ruler over many things, enter thou into the joy of thy Lord." Matt. xxv. 21.

ALICE WILLIAMS.

Dear Restitution:

I will write a few lines thinking some of the dear ones would be pleased to learn that we are still on the Lord's side, and trying to do all we can to get a church of the one blessed hope here in Alliance, Ohio. Brother Joblin gave two grand discourses here in the summer which I think is taking good affect. There are several good honest people which have advanced from the Presbyterian Church who are searching the Scriptures to see if these things be true. They now believe in the soon coming of Christ to reign on the earth, that the earth will be the everlasting home of the righteous, though they do not yet see clearly the nature of man. Some of them say they cannot see any difference in the immortality of the soul and eternal life. I think if there was a minister here a while they would soon come to a knowledge of the truth. Then we would have a little band of honest souls and we could meet for worship. There are plenty of empty churches here which we could get. At any time any of the preaching brethren going through Alliance will be heartily welcome. Will some one please explain Jer. iv. 23, 26. If this is taken literal when will that time be, and where will the righteous be at that time? A sister for the truth.

L. BRADSHAW.

To the Household of Faith:

Beloved, let us love one an other, for love is of God, and every one that loveth is begotten of God, and knoweth God, he that loveth not, knoweth not God, for God is love. 1 John iv. 7, 8. Verse 18, There is no fear in love but perfect love casteth out fear. Our Savior said unto his disciples, a new commandment I give unto you that ye love one another as I have loved you, by this shall all men know that ye are my disciples if ye love one another. John xiii. 34, 35. The love of God is to keep his commandments and his commandments are not grievous. I wish to say to Mr. Smith that I can not indorse a theory that will contradict the Infallible Word of Jehovah. This I think would be wresting the Scriptures. Neither can I build my hope of eternal life on what heathen philosophers say, but my faith is built upon the apostles and prophets, Jesus Christ the Chief Corner Stone. If Mr. Smith was just as zealous in contending for the truth and the faith, once delivered to the saints, as he is in advocating such a gross error, I think it would be far better. It is not for us to question what God has plainly revealed to us or put spiritual interpretation upon language, but when the sacred writers speak to us as they were moved by the Holy Spirit, our duty is to accept and believe what is spoken. As I read Brother Wilson's noble defence of those precious truths, my heart is made to rejoice. Surely he is a workman that needeth not to be ashamed rightly dividing the Word of Truth. 2 Tim. ii. 15. Oh brothers and sisters let us be consistent and have, thus sayeth the Lord for every article of our faith. Finally brethren farewell be perfect, be of good comfort be of one mind, live in peace and the God of love and peace shall be with you.

Your sister in hope.

KETURAH ROGERS.

Dear Restitution:

A new commandment I give unto you, Love one another. Let us all strive to keep this commandment so we may be ready to enter into the kingdom. There are many other things for us to bear in mind. Let us watch and bridle our tongues so that we do not mar our brothers and sisters feelings as we are all liable to be hurt, and if we trample the feelings of our brethren, ours will be trampled in turn, for the Lord will repay. Rom. xii. 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath. For it is written, vengeance is mine, I will repay saith the Lord.

Your sister in hope of eternal life.

MRS. T. H. LINDSAY.

Dear Restitution:

Oh! what glorious news there is in the gospel of the kingdom, especially for those who are working and striving for a part in the first resurrection, for we find it says in Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." And we also find a special promise to those who have obeyed the gospel in 1 Thess. iv. 16, it says, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first:" and verse 17, says, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." And then we find Paul speaking of the first resurrection says in 1 Cor. xv. 23, "But every man in his own order. Christ the first fruits, afterward they that are Christ's at his coming." Now the question arises who are they that are Christ's? we will let Paul answer that question. He says in Gal. iii. 27, "For as many of you as have been baptized into Christ have put on Christ," and verse 29 says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Oh! what grand things are offered to us if we prove faithful to the end. We also find it says in Rev. ii. 26. "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." This plainly shows that we have something to do in this life if we would gain a part in those precious promises. What are the pleasures of this life compared with the life we gain through obedience to our Lord and Savior.

Submitted in faith and love.

JOS. WILLIAMS.

Dear Restitution:

I renew my subscription to THE RESTITUTION, and pray that God's blessing may rest upon the paper, and all its readers according to his own will. These blessings do not fall alike upon all of God's children. Sometimes the storms in disguise in the shape of sickness, which lay us upon our backs, as it has me for the present. But we bless God, just the same, for we have his precious word to comfort and console us, and plenty of good literature of the right sort to read. How glad we are that we can believe that the day of the Lord is at hand, and we take courage, even under affliction. Let us be careful how we live, for the world is our most subtle enemy, and pray always that we may be accounted worthy to stand before the Son of Man.

WALKER PERRINE.

Dear Restitution:

We will now try to comply with Bro. Dwiggins request and add our mite to the love feast. We are still striving earnestly to be worthy of an entrance into the kingdom of our Lord, soon to be set up on earth. We have had the great pleasure lately to hear the the truth spoken of in its purity. That was indeed a love feast to us, as we had not heard a discourse on the gospel of the kingdom for over two years. Bro. J. G. Haupt of Dakota, City, Neb., was with us Dec. 27 and 28. He is a good speaker and presents the truth in a clear forcible manner. He immersed four into the all-saving Name of Jesus.

Your Bro. and Sister in the one faith.

ELLIOTT & MARY E. FARLEY.

To the readers of our beloved paper, "The Restitution," one and all Greeting:

I am not much used to writing for publication, but I often feel as though I would like to write something for our paper. I know it is full of splendid good reading, and I enjoy it very much. The yearly love feasts are not without interest. They seem to draw us closer together. There is no relationship that unites so closely, as brothers and sisters in Christ. Our love to God and to each other binds us stronger than any thing else. Brethren and Sisters, are we ready for the coming of the Lord, is our lamp trimmed and burning? Can we say, Come Lord Jesus, and come quickly. Amen.

MRS. A. BALCH.

Dear Restitution:

While reading over the greetings in the "Love feast," from all the dear friends of the one faith, scattered far and near, methinks I should like also to mingle with them, and partake in a few words, to the Christmas Greeting. How many of the friends are looking for that "Blessed hope," the soon coming of our King to reign upon the earth, for in the professing modern Christian world of to-day, we see, and find very little anxiety concerning this hope, or second coming of Christ, there is a universal indifference to it, they do not like to converse about it. It is a subject which would mar greatly with their worldly desires, they put it far away from them as they can. But alas guided under the doctrine of a false theory, they little know of the most important theme of the whole New Testament, which solemnly speaks unto them. Watch! for I come as a thief in the night, and blessed are they who do keep my commandments, that they may partake of the "Tree of Life," and enter into the paradise of God. They look upon death as the eternal settlement of every man for weal and woe, whereas death settles nothing. It consigns us to darkness and silence, to await the coming of Christ. This is the great settling time. When God shall judge the secrets of men by Jesus Christ. Blessed are they who look for his appearing, thrice happy, they who love it, for it is only to such that he is to appear the second time unto salvation. Give heed to the message, that speaks to thee out of the Bible. Learn the truth from its neglected pages, and casting thine errors and thoughtlessness behind thee, give all obedience to the heavenly requirements, and then let us wait with hope, for the coming of the Son of Man, that we may be accounted worthy, when he maketh up his jewels. For may our conversation be in heaven, from whence also we look for the Savior, the Lord who rules over all. A great many say unto each other to-day, "where is the promise of his coming?" For since the fathers fell asleep, all things continue as they were from the beginning of the creation. Ah but the day comes upon all them that dwell on the face of the whole earth. As it was in the days of Noah, so shall it be in the coming of the Son of Man. But light will be the first ray of hope, that helps lift the mantle of darkness, which covers the whole world, and in the hearts of men, concerning the greatest theme of the restitution of all ages, which is to come.

HATTIE J. FORD.

Dear Readers of The Restitution.

I am thankful for one to think that there are so many scattered abroad that are hoping and looking for our Savior's return, and believe in the only one true faith of our Lord. Blessed are those ears that hear and those eyes that see, and those hearts that understand the truth. He saith, come unto me all ye that labor and are heavy laden and I will give you rest. Take upon you my yoke for it is easy, and my burden is light, and I will give you rest. What a privilege it is to know that he has promised to be to us a God, and ye shall be my people saith the Lord. Mal. iii. 17, and they shall be mine saith the Lord in that day when I make up my jewels. Eyes have not seen, neither hath ears heard Neither hath it entered into the heart of man what the Lord hath prepared for those that wait for him. Let us therefore hold fast of our faith, and to the blessed promises that our Lord has promised to those that love and serve him, that are faithful to our trust, that we may receive an inheritance into Christ's Kingdom. May we be among that number when the welcome cry cometh. May it be said of us. "Well done thou good and faithful servant, thou hast been faithful over a little, I will make the a ruler over much, enter thou into the joy of thy Lord." May the Lord soon come, then peace and righteousness sh all reign.

Joy cometh! oh! when shall it come
To those who in this desert roam?
To those who mourn, to those who weep,
To those who in death's bondage sleep.

Joy cometh! for the Lord shall come,
And raise the saints, and bring them home,
Then hearts and tongues shall find employ,
With songs and everlasting joy.

MRS. D. F. MONPIER.

Editor Restitution:

As Bro. Dwiggins has called for another love feast, I would like to say through THE RESTITUTION to the many brethren and sisters that I am looking for the soon coming kingdom, with the Savior as King, who shall wipe away all tears from our eyes. I have been a believer of the one faith for over twenty years and I am still strong as ever in the faith. I am ever your sister waiting and looking for the Savior to come to raise the sleeping saints and to change the living ones and so ever to be with the Lord. Truly your sister in Christ.

MRS. M. E. LEPPO.

Editor Restitution:

I recently gave thirteen discourses in the church house belonging to the Baptist Church at Leavenworth. The attendance, all things considered was very good, and quite a number seemed to be interested in the things they heard. While no one came out for obedience; yet some appeared to be almost ready. I am hopeful that ere long some will obey the gospel. To hear and believe the gospel will be of no benefit, unless obedience follows. The heart is purified by obeying the truth. I find many persons who say they believe, but do not seem to have enough courage to boldly step out on the Lord's side, and identify themselves with the household of God. We are truly living in perilous times, and so many seem to be so wedded to the world that they act as if they thought the world cannot get along without them. Can we expect the world to save us? The consistent thing for us is to live out what we profess, and by so-doing we may exert our influence for good upon others.

RICHARD CORDLEY.

Dear Household of Faith:

How cheering it is to converse with each other through the DEAR RESTITUTION. My heart has been cheered while reading letters from the dear ones, "Whom having not seen we love," because we are all one in Christ. If we have been baptized in his name we are brought into the family of God and are all the children of faith. This being the case what manner of persons ought we to be in all holy conversation and godliness. It seems to me there should be a clear distinction between the children of God and the world, for every one having a good hope of eternal life should purify themselves even as he is pure. Instead of loving and practicing the things the world calls pleasure, we should heed the exhortation to live soberly, righteously and godly in this life. Not that a Christian should be a long-faced, gloomy person, far from it, for what can give more joy than a hope of realizing the blessed promises in God's Word and the consolation of being at peace with God and of having the exalted privilege of calling him our Father and going to him with our joys and sorrows and receiving grace to help in time of need. Yes praise his Name, there is peace and joy in his service, which the world can never give or take away. It is a great thing to renounce the world and its follies, and take a bold stand for Jesus, and is the best thing any poor mortal can do, and it is only our reasonable service. If we are willing to deny ourselves for Jesus' sake, he more than pays us for every sacrifice we make as we go along, and then to think of an endless life in his kingdom. O will we not be faithful and hear him say, well done.

FROM A LOVER OF THE TRUTH.

Editor Restitution:

Having read THE RESTITUTION for the last four months, I can truthfully say I am in perfect accord with its teachings concerning the Bible. I am 65 years old. I was raised a Methodist. Have read much concerning sectarianism and doctrine for the last ten years. Withdrew from Methodism some six years ago, and am trying to follow God's Word.

Yours for the truth as it is in Christ.

JAMES G. DOUTHIT.

Dear Brothers and Sisters in Christ:

I hope that our Christian faith is growing stronger each day, as we wait for the return of our King. We realize that we are not of this world. We are called to come out from it, and be a separate and holy people unto the Lord. How hard it is to keep ourselves unspotted from the world; but may we patiently bear the cross, that at his appearing we may receive the crown. "For we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but things which are not seen are eternal." May God bless you all, and may we meet our loved ones who sleep in Jesus, when he comes to waken up his jewels.

Your Sister in Christ,

HANNAH M. BARBER.

"Christian cease thy look of sadness,
Let not sorrow dim thine eyes;
Let thy smile beam joy and gladness—
Let thy songs of praise arise;
Though dark clouds around thee lower,
Thou shalt have thy triumph hour."

A faithful reproof will get more love and honor at the last than a sinful and fawn dissimulation. Although Paul reproved the dissimulation of Peter, yet Peter prized the wisdom of Paul.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, FEBRUARY 17, 1897. NUMBER 7.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. FEBRUARY 17, 1897.

WHEN in the presence of others, neither our own time nor that of the company should be wasted in talking upon trifles.

TUPPER gives wholesome advice in the following lines:

"Write! whosoever thou art,
Speak! on whatever theme.
Write and speak from heart to heart,
Truly being what you seem."

A FIT companion verse to the above, is the following, from an unknown writer:

"A little said and truly said
Can deeper joy impart
Than tests of words that reach the head
But never touch the heart."

The Frankfort *Zeitung's* correspondent telegraphed from Constantinople on 8th inst., that Germany has declined the Sultan's request to send officers and financiers to organize the country as being inopportune. It also says that France and Belgium have also declined.

A DESPATCH from Bombay Feb. 9, says the Viceroy of India the Earl of Elgin, has given his sanction to Madras being the port of departure for the pilgrims enroute to Mecca. The citizens of Madras, however, have entered a vigorous protest. The plague is increasing in Bombay, and at Karachi and Poona.

WE are getting quite a number of trial subscribers, and if you receive copies of THE RESTITUTION, and have not sent for it yourself, please read it, for it is paid for, and sent by some friend, and at the end of three months if you so wish, you can subscribe for it yourself. We hope that many may become regular subscribers through this way.

IT is announced at Athens that the entire Greek fleet will be made ready for sea. And the Official *Gazette* published a royal decree on the 9th commissioning all the available warships of Greece, and ordering the immediate dispatch of an additional ship to the Island of Crete. But simultaneously with this comes the announcement that the Great Powers will not allow Greece to do any bombarding.

A DESPATCH from Bombay, by way of London, Feb. 2nd, says a panic is reported at Kurrachee as a result of the plague and famine in India. The plague in that section continues to spread at an alarming rate, and shows no signs of abatement. At Bombay a serious outbreak of the plague in the jails is reported, and the removal of the prisoners to Mofussil is contemplated.

WE learn from Hamburg that the labor riots were renewed at midnight of the 8th. The occupants of houses on Grosser Backergang thoroughfare poured boiling water from the upper windows upon the heads of the authorities, and pelted the police with hot ashes, bottles and stones, compelling the officers to retreat and secure reinforcements. The lamps were finally relighted and the streets cleared of the crowd. Three policemen and several citizens were severely injured in the early morning conflict.

"I STAND by every Word I utter when I sing, and feel I must to the death. It is not alone song with me—melodious sounds—it is the lesson inculcated; hope in the future,—bright joys to come, the mercy of an all-wise God. I would not sing a wicked or frivolous Word before my audience for anything on earth." This noble sentiment was uttered by Madame Antoinette Sterling; it is worthy of emulation on the part of many who essay to worship by singing, but whose levity proves they are not worshiping God, if worshiping at all.

FROM St. Petersburgh on the 10th comes the word that the tone of the press has taken a sudden turn. At first they attacked Turkey for the Cretan troubles, but now are equally sure that England is at the bottom of it all. Prince Whitkony's organ calls for the blockade of Crete by Franco-Russian fleets. The occupation of strategic positions by landing parties, it says, is the only way of destroying peace in the island which the infant terrible of European diplomacy troubled. This would be the best reply to England's challenge to Russia and France on the Egyptian Question.

The Increase of Crime.

During the past week an article in a city paper headed, "Thieves that stole $10,000,000," shows how vain the attempts of man are to extricate himself from the condition into which disobedience has brought him. For two hundred years the clergy has been preaching—may we not say *promising*—to convert the world by preaching. But some twenty years ago many of the formerly hopeful ones, were dissatisfied with the progress in that direction, and, casting about for some auxiliary agencies, they decided that education was the proper handmaid of religion,—and thenceforward superior educational facilities were persistently advocated in a manner that overcame all obstacles,—and for years classic education has been within the reach of nearly all, with the result that it has been demonstrated that education does not only not improve morals, but that thousands employ it to perpetuate villainies. This is proven by the article referred to which is as follows:

The *aggregate* stealings of men who violate public and private trusts, by defalcation and embezzelment, are probably much greater every year than those of the burglars and highwaymen put together.

The record of such stealings during 1895, as compiled by the insurance companies which guarantee employers against the dishonesty of their employes, and the public against dishonesty of officials, shows that the sum of $9,465,921 was obtained. The cases of embezzlement reported numbered 340. Of these fourteen stole more than $50,000, twenty more than $100,000, one more than $500,000, and one more than a million.

City and county officials stole $1,393,975; banks lost $3,996,970, agents embezzled $1,045,875, forgers obtained $341,500, building and loan associations $179,578, postmasters stole $82,815, and the miscellaneous defalcations amounted to $2,175,782. New York led with defalcations amounting to $2,388,816, while the stealings of that sort in Delaware were the smallest, amounting only to $1,100.

Surely this is an appalling list! Nearly ten millions of dollars stolen in one year by men who were entrusted with responsibilities either by the public or by private employers. If everybody could feel that these scientific thieves would only get the punishment they deserve, the same as convicted burglars and highwaymen are punished, how much more satisfaction there would be with existing social conditions.

No one acquainted with the Word of Truth could expect anything but the condition of things set forth in the above article. The idea that the world would grow better and better under human instrumentalities is positive proof that the Scriptures were not consulted before this doctrine was formulated. God was certainly left out of the calculation when it was decided to convert the world, and therefore the religious world is engaged in an enterprise of its *own*, not God's. Its success would entirely subvert Jehovah's revealed purpose to fill the earth with his glory, by means of a divine government under his exalted Son and all his brethren. How blind must men be, to find their expectations so far from being realized that they have to supplement the means employed, and *still* find that the tide of iniquity cannot be stemmed, without suspecting that they are working *against* God instead of *with* him.

If anything is more clearly revealed than that worse and worse is to be the moral condition of the world till Jesus comes, we do not know what it is. Paul being a true prophet, we are in the last days now, for they are characterized by every vile trait enumerated by him in 2 Tim. iii. That being so, there is no time for religionists to perform their self-imposed task.

The Second Advent of Christ.

That the doctrine of the Second Advent of the Lord Jesus the Anointed One holds a very subordinate place in the religious teaching of the day, no honest person who is informed respecting it, can deny. Where the word of the Spirit shows that the time would come when scoffers would say, "Where is the promise of his coming," etc., it does not say in so many words that this would result from the general—wide—departure from the truth by the religious leaders of the last days,—but the proof is before our eyes and ears. The truth is that the blinders have become so blind, that the CROWNING TRUTH of all revelation finds no place in their systems. Here and there a preacher will speak of it with enthusiasm; a few others occasionally allude to it, but the great majority are as silent as the grave, except when, alas they speak against, or so spiritualize(?) Biblical references to it that they become altogether insipid and meaningless. This is not to be wondered at when we remember that they do not know for what *purpose* he is coming. They are full of another gospel—which is not another, but the gospel of the Anointed, perverted.

How can a preacher hold up the doctrine of Christ coming here, to be glorified in his saints, and to be admired of all them that believe, 2 Thess. i. 10, and at the same time teach that Christians go to him at death? If that be true there is no need for a second advent.

But that there is to be a second advent is clearly taught over and over again. For instance, in Acts i. 11, we find the words of the angels unto, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Could anything be plainer or more forcible? There is no ambiguity in this language. It is impossible to draw from it any other idea than that the Lord is *in* person coming to earth again. And not only is the Second Advent clearly taught, but it is referred to in such a way that shows it was a *fundamental* doctrine of the early Christian Church. The Apostle Paul wrote of their "Waiting for the coming of our Lord Jesus Christ," 1 Cor. i. 7, of their partaking of the bread and wine to show forth his death till he come again, 1 Cor. ii. 26; of the time when the Lord shall be *revealed* from heaven.....and of his appearing and kingdom," 2 Tim. iv. 1. The Apostle Peter dwelt upon the trial of the Christian's faith being found unto praise and honor and glory at the appearing of Jesus Christ." 1 Pet. i. 7. And the Apostle John urged his fellow-believers to abide in the Son, "That when he shall appear they might have confidence, and not be ashamed before him at his coming," 1 John ii. 28.

Can any one who claims Christ as his Lord pass over in silence their lucid references to the Lord's return? Is any man worthy of the name of Christ who undervalues or ignores such glorious allusions to the second advent? The references to that Blessed Hope are so numerous and so pointed that none need misunderstand them, if they will only take the trouble to read and study what the Scriptures unfold regarding it.

Let us consider briefly what the second advent will bring to those who look for it. In Heb. ix. 28, it is written, "So Christ was once offered to bear the sins of many; and unto them that look for him, shall he appear the second time without sin unto salvation." Unto whose salvation? Clearly the salvation of those who *look* for the Lord's appearing.

From this it is seen as clear as words can make it, that Christians are not saved when they accept God's offer through Christ. They then only enter the way of life. If it were otherwise surely Heb. ix. 28, would never have been written. Nor would Paul have written to the Christians at Rome..... Now is our salvation nearer than when we believed." Their salvation will not be a moment before the second advent because the Scriptures explicitly declare *that* to be the time of salvation. Paul looked for his own salvation then. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing," 2 Tim. iv. 7, 8.

Paul's hope agrees with Peter's exhortation to the early Christians to "gird up the loins of their mind, to be sober, and hope to the end for the grace to be brought unto them at the *revelation* of Jesus Christ," 1 Pet. i. 13. The full signification of these Scriptures is seen when it is understood that the salvation offered to men is *their deliverance from the grave*, at the second appearing of the Lord, and the bestowal of immortality upon all who stand approved at that day. See John v. 29; Rom. ii. 6, 7, 16; Rev. xi. 17, 18. So that the second advent is closely interwoven with the Bible doctrine of resurrection.

The second advent of the Lord will therefore bring out of their graves those who have fallen asleep in him, and, if their resurrection be a resurrection to life, they will live forevermore, Luke xx. 35, 36; 1 Thess. iv. 13-18. And together with this inestimable blessing will be complete freedom from sin, no more weariness, anxiety, sorrow nor pain, nor death, for the former things will have passed away; and they will have an uninterrupted association with the Lord throughout the endless ages to come. Oh, why may we not call the second advent the Blessed Hope? Like the Apostle let us point to it as the Christian's goal. In view of its certainty, and of the precious promises that cluster around it, what a blessed—what a glorious hope it is! The prospect should inspire every believer with zeal and never-failing joy. If, as the Scriptures say, the second advent is to bring us the blessings enumerated and many more, we may truly wait for it, long for it, live for it, and daily pray for it. It is everything to us. May the glad day soon appear. Amen and Amen.

Selected.

Foreign News.

LONDON, Feb. 13.—All Europe is watching the Cretan firework display with the greatest anxiety, as a spark may set all Europe ablaze. Everybody is agreed but the present moment is the most critical since the powers intervened in Turkish affairs. The daring action of Greece in sending Prince George with a torpedo flotilla to Crete has caused a tremendous flutter in the European Cabinets. Telegraphic dispatches on the subject have been flying across the continent between the different governments and their embassies. Unusual activity prevails at the British Foreign Office. Telegrams from the East have arrived in rapid succession, and the Marquis of Salisbury yesterday had special interviews with the Russian, Austrian, and German Ambassadors. The importance of these conferences can be gauged by the fact that Count von Hatzfeldt, the German Ambassador, went to the Foreign office, although he was in such feeble health that he was unable to meet the ex-Empress Frederick on her arrival in London yesterday, and had to be carried upstairs at the Foreign Office.

The Greek note to the powers justifying the attitude of Greece towards Crete is couched in such strong terms as to be regarded in official circles here as almost tantamount to a declaration of war against Turkey. The note accused the Turkish troops of siding with the Mussulmans, and said that the Turkish reinforcements meant a renewal of atrocities against the Cretan Christians, and concluded with saying that it was therefore incumbent upon Greece to prevent at all costs the landing of reinforcements, not only out of sympathy with, but as a duty to the Greek population, "which has just solemnly declared its determination to accept nothing but union with the motherland."

This menacing attitude towards Turkey is quite an about face upon the part of King George, who has hitherto shown a moderate, pacific disposition, and there is considerable speculation for the reason thereof. The opinion is expressed that Greece must be able to count upon the support of some influential persons and tolerance of others, and indications point to Russia as her backer. It is contended that close kinship between the two reigning families must count for something in the present crisis, and people are asking what passed at the conference between the Czar and King George at Copenhagen last autumn. King George also had a conference with Count Goluchow when in Vienna, and it is stated that the latter advised Greece to wait patiently, and in the future she might reap the fruit which was not yet ripe. Apparently, King George, pushed by the national feeling in Greece, has been trying to expedite matters by a bold stroke.

According to advice from Athens, the excitement in Greece was so great that the King either had to yield or pack his trunk and leave the country. It is stated that King George had no choice between dethronement and putting himself at the head of the popular movement, and it is thought in some quarters that the theatrical sendoff of his son, Prince George, with the torpedo flotilla was only intended for effect and as a means of appeasing the clamor of the populace. But dispatches today show that the passions of the Greeks are thoroughly aroused. Throughout the country meetings are being held and subscriptions in aid of the Cretans are being raised.

Dispatches from the European capitals indicate sympathy with Greece, but the governments fear that if Greece is allowed to annex Crete an uprising in the Balcans will occur and that efforts will be made there to throw off the Turkish yoke. All the Balkan States except Roumania are ready to rise. Macedonia especially is eager to fly at the Turkish throat. Arms there, however, are comparatively scarce, although a quantity have been imported recently. Nevertheless this will no prevent a rising if Greece is involved in war with Turkey, and the whole peninsula will speedily be converted into a huge cockpit. This is the reason the powers now oppose Greece annexing Crete until the whole scheme for the partition of Turkey is agreed upon by the powers. Several foreign newspapers are already discussing the divisions of the spoils, and a French diplomat, the Comte de Chaudory, today in an interview says he thinks that the collapse of Turkey is now inevitable. Russia, he adds, will probably take Armenia, France will get Syria, and England will retain Egypt.

Many of the continental newspapers accuse Great Britain of inciting Greece; but they adduce little proof to establish the allegation. The English papers generally sympathize with the Cretans, and urge the government not to prevent the annexation of Crete by Greece.

According to the *Spectator* the Marquis of Salisbury dare not, in view of the feeling in Great Britain join in coercing Greece. This journal says:

"We do not believe there is any danger of it, but in any case the British people will not enter upon such a course of crime, even to preserve the European concert of European peace. Horror of the Sultan has gone into their very souls."

The newspapers publish a list of the foreign warships in Cretan waters. Great Britain has four battleships and two cruisers there. France has four cruisers. Russia has a battleship and a cruiser. Austria has a cruiser, and Greece has a battleship, a corvette, a cruiser, and six torpedo boats. The papers also publish comparisons between the Turkish and Greek fleets.

Valetta, Island of Malta, Feb. 13.—The British first-class gunboat Harrier, the first-class gunboat Dryad, the third-class gunboat Blazer, and the torpedo destroyer Ardent left here today to reinforce the British fleet in Cretan waters. The first-class battleship Ramillies will leave here on Monday for the same place.

Constantinople, Feb. 13.—There is a disposition in official circles here to hold the powers responsible for anything that may happen in Crete. The Sultan has been prevailed upon by the Ambassadors to refrain from sending reinforcements of troops to Crete, and he has also been assured that the powers have decided not to permit the landing of Greek troops in Crete. Therefore, the whole matter is in the hands of the powers and the Sultan's entourage, at least, is inclined to believe that the powers may have a falling out as to the disposition to be made of the insurgent island.

The Council of Ministers, it is semi-officially announced, has decided that Turkey will remain passive pending the efforts of the powers to prevent direct Greek intervention in Crete, but, it is further stated, if the powers are unsuccessful in those efforts the Turkish Government will be compelled to begin military operations on the Thessalia frontier; or, in other words, Turkey will declare war against Greece and promptly invade that country. This is no rumor from diplomatic circles.

The decision of the Porte on the subject has been formally and officially communicated to the different embassies and the Turks are in earnest. There is no doubt, however, that the willingness of the Sultan to apparently bow to the will of the powers in the present Cretan crisis was largely due to the impoverished state of the Turkish Treasury. Money in no small amount would be needed to send in army corps to Crete and this money is not yet forthcoming.

The situation is a grave one beyond doubt, and, as usual, the Sultan is calmly reckoning on coming out of it ahead by trusting to the jealousies of the powers and the advent of the unexpected.

LATER.

London, Feb. 14.—Greece has put all Europe to shame. She has defied the great powers, and in spite of their solemn warnings has virtually begun war against Turkey.

Her reply to the combined protest of Europe was made yesterday by her minister of Foreign Affairs. It is a laconic message, worthy of a people of their splendid heritage. "Greece accepts full responsibility for all her acts."

Her first act under that spirited declaration was to fire upon a Turkish transport carrying ammunition to a besieged garrison near Canea and to drive it back. Her next was to call out her army reserves, and her third to embark a regiment of soldiers for the invasion of Crete.

The Sultan at Constantinople as soon as he heard that a Greek man-of-war had fired on his ship, sent his Foreign Minister trotting around to all the Ambassadors to say the great powers must promptly restrain the Athens Government or else Turkey would "follow her own course."

Of course the Ambassadors quickly telegraphed to six capitals, and already news comes from Athens that the Ministers of the foreign powers today "made verbal representations."

The firing upon the Turkish transport Fuad was done by the Greek cruiser Miaulis. The Fuad was carrying arms and ammunition, not troops, to the besieged garrison near Canea. The Greek commander first signaled the Turkish ship to stop. No attention was paid. Then the Greek vessel fired two solid shots, some reports say three, which did not hit the Fuad, but caused it to turn about and put back. The Turkish boat was unarmed and therefore unable to return the fire.

Serious fighting is also in progress in other parts of the island, with varying fortunes, between Moslems and Christians.

There is a sharp contrast everywhere between the behavior of Crete Christians and Armenians. The former not only are often aggressors, but as good fighters as the Moslems, and the losses are pretty evenly divided so far as known.

There were ominous signs a few days ago when it was supposed for a moment by the masses the King was not fully in sympathy with their anti-Turkish temper. The government virtually had to choose between offending the powers or suffering expulsion by their own country. The Greeks still fondly believe they will not be actively opposed by all, if by any, of the powers.

The reports are conflicting regarding just what the powers have done or decided to do. There is nothing, however, tending to show any conflict of opinion among them. On the other hand, the latest messages indicate a disposition on their part to accept Greek occupation of Crete now that overt action towards that end has been taken.—*The Chicago Tribune.*

The Union Movement.

The American people are rapidly forming themselves into separate organic bodies. We see this illustrated in every direction. Professional men have organized under appropriate names, and are prosecuting their work with great energy. Working men are now organized, and claim the benefits of co-operation. Railroads are all controlled by a few leading minds, who act, for the most part, under articles of agreement. Manufacturers have established prices, and have a distinctive understanding. Politicians have organized their clans. At the capitals of the states are the head-centres of their crafty plans. Indeed, so popular has this idea of union become, that even foreigners have caught the spirit and demand their rights upon organic grounds. The whole Republic is infected with the contagion. All classes are moving for separate organizations. We have Church unions, Women's Conventions, Temperance Leagues; and farmer's co-operative plans, by which they expect to maintain their rights in the ever-multiplying schemes of men. It seems that men dare not trust each other. Each man seeks union with those of his particular profession, or occupation. There is but one cry, and that is *union*. We can see this wide-spread disaffection—the spirit of distrust and dissolution. Men combine because they are in fear of approaching calamities. If all men were at ease this union movement would not be so general. But it speaks a great lesson to the children of promise. They should be one, and labor for the saving of men for that bright age, where there shall be one kingdom, one language, one religion,—where all of God's little ones shall be gathered into one great family,—where there shall be one Lord, and His name one.

"It is a high, solemn, almost awful thought for every individual man, that his earthly influence, which has a commencement, will never, through all ages, have an end! The life of every man is as the well-spring of a stream, whose small beginnings are indeed plain to all, but whose course and destination, as it winds through the expanses of infinite years, only the Omniscient can discern."—*Carlyle.*

Poetry.

The World a Looking-Glass.

The world is like a looking-glass,
And if you want to see
People frown at you as you pass,
And use you slightingly:
If you want quarrels, snubs and foes,
Put on a fretful face—
Scowl at the world—you'll find it shows
The very same grimace.

This world is like a looking-glass,
And if you wish to be
On pleasant terms with all who pass,
Smile on them pleasantly.
Be helpful, generous and true,
And very soon you'll find
Each new fellowing host to you
As bonnie bright and kind.

—Priscilla Leonard.

Communicated.

The Gospel and Its Object.

WHAT IS INVOLVED IN PREACHING CHRIST?

To preach Jesus, and to preach Christ involves different thoughts, though inseparable from each other in preaching a completed plan of redemption. "Believe on the Lord Jesus Christ." Many people believe on him as a historical personage, but that is not a saving belief. A saving belief requires belief in him as the Lord Jesus, the Christ. The angel said: "Call his name Jesus: for he shall save his people from their sins." Matt. i. 21. "God hath *made* that same Jesus whom ye have crucified, both *Lord* and *Christ*." Acts ii. 36. All the kings of Israel were called the Lord's Anointed in other words, the Lord's Messiah, or the Lord's Christ. Jesus was distinguished from them as "*the* Christ, the King of Israel." The Jews understood Jesus' claim to be the Christ as equal to an affirmation that he was the King of the Jews. "The high priest asked him, and said unto him, 'Art thou the Christ the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark xiv. 61, 62. "And Pilate asked him, Ar. thou the King of the Jews? (or the Christ) And he, answering, said unto him, thou sayest." Mark xv. 2. "Let Christ the King of Israel descend now from the cross." Mark xv. 32. Hence, no one can "believe on the Lord Jesus Christ," and be in ignorance of what is involved in the word "Christ." We have plenty of modern preachers who profess to preach Christ, who preach something contrary to what Philip preached when he preached Christ. We read: "Philip went down to the city of Samaria, and proclaimed unto them the Christ." (R. V.) Acts viii. 6. What did they learn by Philip preaching the Christ? "But when they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." Ver. 12.

Here is given the subject-matter of belief required before baptism, and these things were involved in preaching "*Christ*." The things concerning "the name of Jesus," were added after the death and resurrection of Jesus. The gospel of the kingdom was preached by Jesus and his disciples for three years before his sacrificial death. Jesus called together the twelve disciples, "and he sent them to preach the kingdom of God." Luke ix. 1, 2. In verse 6, we read; "And they departed, and went through the towns preaching the gospel." The words, "the kingdom of God," and the "gospel," are used as meaning the same thing.

The Jews were looking for the coming of the Messiah to fill the position ascribed to the Lord the Christ, but overlooked his character as involved in the name of Jesus, as is shown in Isa. liii. The professed Christain of today makes just as grievous an error. They preach what is involved in the name of Jesus, and overlook what is involved in the words Lord and Christ. A saving faith requires a belief "in the Lord Jesus Christ," and not Jesus alone. The phrase, "King of kings and Lord of lords," expresses what is revealed in the word Christ.

A divided gospel is of no avail. Says Jesus: "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he *shall in no wise* ENTER THEREIN." Luke xviii. 17.

To whom are those words addressed, "shall in no wise enter therein?" It is to those who fail to receive or believe the kingdom of God, in a trusting unquestioning way, even as a little child.

Some who have previously believed a false gospel feel that it hurts their pride to acknowledge they have been mistaken and find it difficult to yield a child-like obedience to the true.

The Holy Spirit has placed the following words on the Sacred Page as a guide to the subject-matter that should be understood and believed in previous to baptism. They are as follows: "But when they believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ they were baptized both men and women." Acts viii. 12. If "the good tidings concerning the kingdom of God and the name of Jesus Christ were necessary pre-requisites to baptism as declared by the Holy Spirit through Philip, why are they not to-day? Can any one who receives the kingdom of God as a little child," do any thing different? This becomes more evident when we remember the Bible recognizes but "*one faith*," and if the good tidings of the kingdom of God and the name of Jesus Christ is that "*one faith*," which should be received before baptism, there can be none other unless it be a false faith. See Eph. iv. 4-6: "There is one body, and one spirit, even as ye are called in one hope (not a multitude) of your calling; one Lord, ONE FAITH, one baptism, one God and Father of all." We read that the gospel was to be believed before baptism. The definite adjective "*the*" used before the word "*gospel*" gives us but *one* gospel. If "the Christ," Philip preached is not the gospel, then gospels can be multiplied. See Gal. i. 6-9: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto *another gospel*: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you, let him be accursed." Neither men or angels can safely pervert or substitute another gospel for the one faith and hope of the gospel. How dare men ignore what Philip preached as the gospel to be believed before baptism, seeing Paul preached the same thing? "He went into the synagogue, and spake boldly for the space of three months disputing and persuading the things concerning the kingdom of God." Acts xix. 8.

"He expounded and testified *the kingdom of God*, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets." Acts xxviii. 23.

"And received all that came in unto him, preaching *the kingdom of God*, and teaching those things which concern the Lord Jesus Christ." Acts xxviii. 30, 31.

"Among whom I have gone preaching *the kingdom of God*." Acts xx. 25.

Jesus also preached the kingdom of God as the gospel, where can we get better authority as to what the gospel is?

"And Jesus went about all Galilee teaching in their synagogues, and *preaching the gospel of the kingdom*." Matt. iv. 23.

"And Jesus went about all the cities and villages, teaching in their synagogues and *preaching the gospel of the kingdom*." Matt. ix. 35.

"I must *preach the kingdom of God* to other cities also; for therefore am I sent." Luke iv. 43.

"Now after that John was put in prison, Jesus came into Galilee *preaching the gospel of the kingdom*." Mark i. 14.

"Preaching and showing the glad tidings of the kingdom of God." Luke viii. 1.

"And he sent them (the twelve) to preach the kingdom of God." Luke ix. 1, 2.

"And spake unto them of the kingdom of God." Luke ix. 10, 11.

THE OBJECT OF THE GOSPEL.

"I am not ashamed of the gospel of Christ for it is the *power* of God unto salvation." Rom. i. 16.

I have shown what the gospel is, by the clearest of evidence. The above passage shows that the *power* is in it to produce salvation in the obedient believer. The reader will notice that it is "*the* gospel," which contains the "*power*," and *not any* gospel invented by the pagans, or any other people. Substitute gospels are mere deceptions.

The purpose of the gospel of the kingdom is to select a people out from among the Gentile nations, a people, for the Lord's name, a small company, having a special mission in connection with Jesus, to govern the nations, and set in motion events which will result in carrying the way of life to the masses.

See Acts xv. 14-17: "Simeon hath declared how God at first did visit the Gentiles (and by the gospel of the kingdom) to take *out of them* a people for his name. And to this agree the words of the prophets; as it is written, after this (taking out the people) I will return, and build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom *my name* is called."

It is not the design of the gospel of the kingdom in this dispensation to call out the masses. "Many are called but *few* are chosen." "strive to enter into the straight gate (the gospel of the kingdom is such a straight gate that few will enter and comply with its conditions) for straight is the gate, and narrow is the way (straight lined) and *few* there be which find it." It is but a little flock who will be given the kingdom. "Fear not *little flock*, it is your Father's good pleasure to give you the kingdom."

Many portions of Holy Writ illustrate the object of the gospel of the kingdom, and show clearly that only a small company is designed to be selected by its proclamation. Peter calls them "*a chosen generation, a royal priesthood*, a holy nation a peculiar people, to show forth the praises of him who hath called them out of darkness into *his marvelous* light." 1 Pet. ii. 9. The "people for his name" in Acts are the same as the chosen generation," and "royal priesthood" of Peter.

If the world was converted *en masse* before Jesus comes, there would be no work for the "royal priesthood," to accomplish. They are represented as being joint-heirs with Christ to bring about the glorious result, which will follow the coming millennial reign.

W. H. WILSON.

Selections.

[Selected by T. E. Adams.]

The Present and Future Life.

"For bodily exercise profiteth little: but godliness profitable unto all things, having the promise of the life that now is, and that which is to come." 1 Tim. iv. 8.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12.

From these Scriptures two separate and distinct lives are brought to light. Both pertain to the human family. The one is unconditional and possessed by all living beings. It may be called mortal, because it ends in death. The other life is conditional as ordained by the great Source of all life.

The earliest record of human life is found in Gen. ii. 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Life was not breathed into man, but the breath of life, which was the motive power that, acting on the physical organism, produced life. Therefore, we conclude that life is an effect produced by the action of the atmosphere upon the animal organism.

To illustrate: The steam engine is complete in all its appointments, but there is no motion till the steam is brought in contact with the machinery. When this is done motion is at once produced. This motion is the result of two causes in their combined action; and this effect represents life. If either cause be removed the effect ceases and there is no motion. So likewise if the breath of life, which at the first set in motion the animal body, ceases to act on the organism, the effect or life ceases.

Paul in 1 Cor. xv., speaking of the different phases of animate creation, concedes to each its own peculiar body. In every species of living form in the animal world we behold this wonderful effect—life, which not only retains its own peculiar identity but also repents itself by reproduction.

From the inspired history of creation, we learn that the All-wise then endowed each and every branch of the animal creation with this vital principle, and constituted each member of these several branches as the respective channels through which each separate kind of life should be manifested, in order to perpetuate each separate and distinct kind of life to itself apart from all other lives.

The life then manifested in Adam was of the same essential quality, and produced in the same way as in all the lower order of the animal creation, *viz.*, by inhalation and exhalation, modified by each separate organism; and when the breath of life ceased to act on them, they all ceased to live. They died and again returned to dust.

All things are of God. He it is who ordained life for all and who sustains in life all things that exist. David says, in Psa. civ. 29, "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust." To ascertain what what portion of animate creation is here referred to we turn to Gen. vii. 21, 22: "And all flesh died that moved upon the earth, both of fowl, [illegible] and of [illegible] creepeth [illegible] man; all in [illegible] breath [ths [illegible] that was in the [illegible]

[illegible] other passages of [illegible] conclusively that all [illegible] the same, governed by [illegible] here, and ended in the same [illegible] whatever the external [illegible] might be. When the atmosphere or air ceased to act upon [illegible], the effect, or life, ceased [illegible]. Though life is but an effect we [illegible] mortal or immortal, as indicated [illegible] environments. Of this mortal [illegible] which began at creation, we [illegible] the end. But the other life [illegible] in our text, we wish more [illegible] and fully to search out. First, [illegible] is eternal and hence ever [illegible] and second, because it is [illegible] possible for us to obtain it.

[illegible] the record of creation as [illegible] Genesis, because I find no be[illegible] that the "higher critics" have [illegible] to the [illegible] which the highest critics stand—even the Revelation of the most high God.

In this record I find that man was created a sinless, undeveloped being, without character; but with the mental ability to form a character either good or bad. That character might be developed he was placed in the garden, and given permission to eat of all the trees save one. The tree of life was in the midst of the garden, and its fruit would have imparted life immortal if he had put forth his hand and taken of its fruit. This he failed to do. But he did partake of the forbidden tree, the one by which he was tested, for it alone he was told to abstain from. By this act of disobedience man placed himself at enmity with his Creator.

While yet in a sinless state man might have partaken of the tree of life and thus have become possessed of immortal life, but this he failed to do. Then as soon as he transgressed the divine command, he was at once deprived of access to the tree of life by being expelled from the garden. In this act of Jehovah we behold his infinite wisdom. Had he permitted man to take also of the tree of life, while in a sinful state, he would have had ability to live always while at enmity with his Creator. Sin would have been eternal, and human life would have been a curse—not a blessing.

Through transgression of sin death came into our world, and beyond that fearful chasm there shone for man no ray of hope. The seeds of death had taken fast hold of his vitals; the awful sentence had gone forth: "Dust thou art and unto dust shalt thou return." Gen. iii. 19. The tree of life was no more accessible. The only element in all this lower creation that could, according to divine wisdom, have been incorporated into his being was forever removed, and man was left without one ray of hope to pierce the horizon of time and mortality that circumscribed his existence.

O dark and solemn hour! Paradise with all its glories, its boundless joys and innocent pleasures, left behind! Before the dismal gaping tomb from out whose silent precincts there shone no gleam of hope! But hark, a voice is heard to break the silence of that dreadful hour: "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. This promise opened the door of hope by giving birth to faith: and faith was invited to grasp the revealed mystery. Revealed, because made known by the great Jehovah—mystery, because the infant human mind could not yet comprehend its unfoldings.

"Faith is the ground, or confidence of the things hoped for, the evidence of things not seen." Heb. xi. 1. Faith reaches out and grasps the Eternal in his unchanging purposes and promises in his only begotten Son, and the effect of this faith is life eternal. It is the gift of God through his Son. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." John iii. 16. The Son of God is the medium through which our faith takes hold of the Eternal. The great Jehovah ceases not, changes not, therefore the result of these united is changeless immortality—eternal life.

By diligent searching through the divine oracles we find that the "mystery" before mentioned was at the time appointed by the Father manifested, as recorded in Gal. iv. 4: "And when the fulness of time was come, God sent forth his Son, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." This being the only begotten Son of God, was ordained by him to take the place of the tree of life for our race. He is the embodiment of immortality, the only way to a life beyond the grave. This important office demanded for him a higher nature than could have been inherited from a union of two sinful natures. He was not the seed of man, but made of, or from, the woman, having been begotten by the Holy Spirit. He, the Christ, does not represent our race. He represents the only source of future life to our race. "In him is this life, and the life is the light of men." He did not die as a substitute for our race, else we would not be subject to death. A substitute takes the place of the one for whom he serves. He must do and suffer all that the one for whom he acts would have had to endure while the one in whose stead he serves is freed from all care and responsibility. Thus we see that if Christ died as our substitute, we would be exempt from death temporal, and death would not now reign in the world as it does. If he died as our substitute to save us from spiritual or eternal death, then he must forever remain in the death state in our stead. The fallacy of these views must be too apparent to call for further exposition. Neither did the Christ give up his life to pay the debt we owe. We individually owe to God the service of our lives. We owe him the worship and adoration justly due to his great and holy name. Could Jesus pay this debt and leave us to do nothing but to drift into eternal life on flowery beds of ease? Nay, verily. God's wisdom is infinite and in all the host that speaks forth this wisdom from day to day, from night to night, from season to season, from year to year, there is no confusion. All is in harmony with divine law. Jesus Christ came into the world as the life and light of the world. He came as the beginning of the new creation. He is the first born from the dead into life immortal. The Father constitutes him the only Mediator between God and man. He said of himself, "I am the way, the truth, and the life. No man cometh unto the Father but by me." John xiv. 6. And again he says: "I am come that they might have life, and that they might have it more abundantly," or a more abundant life. John x. 10.

In Rev. i. 18, he says, "I am he that liveth, and was dead; and, behold, I am alive forever more, Amen; and have the keys of hades and of death."

The above are but few of the many texts that might be quoted to show that the Christ is the source of future life. "He that hath the Son hath life; and he that hath not the Son hath not life." Here are two classes brought to view—the one having life, and the other not having life. The solemn query comes to each individual: What is it to have the Son of God and how may the life that he holds be transferred to us? The Scriptures furnish abundant proof that the only means of obtaining the life that is in Christ is to have faith in him—to believe in the name of the only begotten Son of God. His last commission to his followers as he ascended upon high was: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Mark xvi. 16. Disbelief leads to disobedience, and disobedience leads down into death. Faith leads to obedience, and obedience leads out of the death state into the new or resurrection life, which is eternal.

The act of disobedience which led to alienation from God was an act of the will. So also must the act of reconciliation be an act of the will. We must believe that he is God. We must believe the record that God has given us of his Son. We must be baptized into his name. By which act of obedience we enter into the Christ-body. We take his name upon us, that his righteousness may be imputed unto us. By faith we enter into Christ, and then indeed are we in Christ, and through, or on account of his righteousness and our faith in him, we shall be made alive by a resurrection from among the dead ones.

"The life that now is," is ours. "The life to come," if not sought for in God's appointed way will never be ours. If, while out of Christ, we enter the death state we can have no part in the future life, for it is only those who are "in Christ" who shall be made alive.

May God bless his truth to every heart. Amen.—*Carrie Williams.*

"Trust in God whate'er betide thee;
Trust him though he sometimes chide thee
When thou turnest from the track,—
'Tis in love, to lead thee back;
Trust him,—cling to him forever.
And he will desert thee never.

A Few Thoughts on Ireland.

THE DRINK HABIT, GHOSTS, ETC

I met a little Irishman the other day standing near the City Hall [Baltimore.) He looked like he had been with the ward bosses, beer collectors, or both.

"Mr. McC.," said he, "I'm drunk and I'm glad of it." He did not want me to waste my time on him with a temperance lecture.

The drink habit, I am sorry to say, appears to still be the habit of my countrymen at home and abroad. Yes, it is becoming the habit of other people now.

I met a black preacher recently and he looked like he was having his Christmas before Christmas day. There is nothing in all Ireland so harmful, so ruinous to health and happiness as the drink habit.

Bob Ingersoll says it is the church habit that ruins Ireland. Speaking to me a few years ago on the Irish question, he said:

"Mr. McC., there is nothing the matter with your countrymen; they have strong arms and strong minds, and are the peers of the English or any other people, but the church has made babies of them—they have church on the brain—saying, "Hail Mary," and counting beads as a penance for drunkenness, will always keep them from rising to a level with the English or the perfect growth of true manhood."

I have travelled all over Ireland, and in very many parishes the entire wealth of the "common people," if put up at auction, would not be equal in value to the priest's house and furniture and the bishop's palace and paintings; this is contrary to the spirit of true Christianity."

He said that any form of religion that made the priest rich and the pew-holders poor was a counterfeit. In talking to me Mr. Ingersoll appeared to know the negative side of true religion, if nothing more. (His remark made me think of him who was rich, but for our sakes became poor that we through his poverty might be made rich).

"God save Ireland!" has become a popular prayer among the Home Rule people over there. Asking God to do for us what we should do for ourselves is dissembling. It is like the sin of Balaam and of Ananias and wife.

Church on the brain and whiskey on the brain will keep any other people down just as low as the Irish.

A stranger going through Ireland for the first time would surely be surprised at seeing the difference between Belfast, in the north, and the other cities in the south and west. The people in the north of Ireland, several hundred years ago, discontinued the use of beads and holy water—so far, so well—but they still hold on to other pious nonsense about ghosts, etc. Yes, my own good old Presbyterian school-master believed in ghosts, and he, like myself, was born and raised near Belfast, in the Protestant North.

The Protestants as well as the Catholics believe the dead can come back and comfort their friends or frighten their enemies at will. Some of the older scholars remarked to our teacher one morning that he was looking unusually well.

"Yes," said he, "I had a great victory last night; I never told any o' ye that I had been troubled much for a year or so wi' ghosts, an' last night I ges put an end to it a'. I think it was about cock crowin' that an ol' woman jumped on my bed and pushed me almost on the flour. Then I thought to meself I'm no feared o' the deil, so I took my Bible in me left hand an' my sword in my right an' quo I in the name o God Almighty, if yer an injur'ed spirit an' ye want me ax me somethin' or deliver a message fur ye, speak an' I will do my best to serve ye; but, on the contrary, if ye are a mortal like mesel' an' jes come to frighten me, tak' yer stick an' stan' for nent me like a man an' no 'whappin' aroun' like will o' the wisp. I wanted sometime for an answer, but all was silent. I then went back to bed an' slept like a child. [He was a bachelor.]

A Protestant has to speak to a ghost if he wants his visits discontinued, but a Roman Catholic can dismiss the "poor ghost" with a pint of good holy water placed on the mantel shelf.

All this is very silly for educated fathers and mothers in Ireland; but is it not just as silly for the fathers and mothers in Baltimore? It is generally known that hundreds of people every Sunday night assemble in Raine's Hall, Baltimore street near Holliday, and pay an admission fee to hear a little man tell about the red-haired and black-haired ghosts swimming over the heads of the audience and anxious to speak through the little ghost-man to their friends in the room? Is it true? Why sure, so many ghosts crowd the little man to speak for them he has to push them away with his hands. Go see him.

If the dead are free to go where they please it is not very strange that they should want to visit old friends confined in the "mortal coil."

My teacher kept his Bible under his pillow every night. This is much the same as a hungry man putting a loaf of bread under his pillow to satisfy his hunger. The Jew ties a scrap of the Scripture on his arm and forehead. No he seldom reads it. The average American keeps his Bible tightly closed on a little center table for an ornament.

My teacher thought the ghost was afraid of it. Had he read it carefully the ghost would never have troubled him.—*Isaac McCurry.*

Answers to Elder Smith.

Dear Restitution:

The many letters from scattered ones does us so much good. We are trying in our weakness to do what we can for the Master. We are desirous that we may be remembered of the Lord when he comes to gather his jewels, and are striving to be overcomers, and we want the prayers of God's children that we may hold out faithful. We have our papers out on their mission and have heard that they are being read to a sick man. Hope the seed may be sown in good ground, and bring fruit in abundance. As for the Smith and Wilson Discussion we see Bro. Wilson has given the Scriptures so freely and full as "thus saith the Lord." We can say Amen. Amen. Go on Bro. Wilson you have the promises in 5th of Matthew and 19th verse of being great in the kingdom of heaven. As for Mr. Smith, we are sorry he is so blind to such plain truths, and say, Lord have mercy on such a one, that he may be spared to see his errors and turn from them, but it looks like he will have to be knocked down like Paul before the scales can fall from his eyes. Yours looking for the Lord to gather his children and put an end to sin and death.

Your Brother and Sister in hope of eternal life.

JOSEPH & I. J. MERRITT.

Dear Restitution:

Since answers to Smith are allowable I will say my say. I have read most of the discussion, and feel like saying somewhat on the subject. The affirmative tried to prove the immortality of the soul by science and reason. If science is to be relied upon to prove immortality let us lay the Bible aside, and not mix science with the Word of God; for God's thoughts are not our thoughts. Science is what men have thought and written out concerning their observations and researches in the field of nature. Now right here I wish to say that the affirmation that the soul can and does exist without the body apart from matter, is an affirmation that places the subject beyond nature and therefore beyond the region of science. It may be said that nature proves the existence of a supernatural being whom we call God. Very well, we prove the existence of such a being from all nature, and we deduce the conclusion that he is infinite in his being, for no other could create all our senses and researches make us acquainted with. But our being is finite, very different from the being of God. And it is not our existence that we wish to prove, but our immortality. The immortality of God is proved when his existence is proved: for he is the author of the material world his existence is independent of it. Being self-existent he necessarily continues to exist. We know that we exist, but we cannot from the fact of our existence infer our immortality. For to prove our immortality we must prove that our existence is independent of our bodies. In order to prove that, it is necessary to prove that we existed before our bodies were generated: that is, we must prove that we exist independent of generation. And to prove that is impossible. Our own consciousness contradicts that. Mr. Smith points to the powers of mind, and to the fact that the mind controls the body, and infers that the mind exists independently of the body because it controls it. He regards the body as a mere machine operated by the mind. But there is motion in the body not caused by the mind, the motion of the heart, of the lungs, of the stomach and intestines, the circulation of the blood. Without these motions life cannot exist. And they are independent of the voluntary powers of the mind. The body is dependent for its existence upon these motions. Is the mind independent in its existence of these motions? That is the thing to be proved. Life is the result of the involuntary motions in the body. The force which causes those motions resides in the body; but it is not life, but is the cause of the motions which result in life. Is life a cause or an effect? I answer, it is both. Life in the parents is the cause of life in the offspring: and life in the body is an effect produced by the action of a certain force, acting upon the vital organs of the body, acting unconsciously and involuntarily. The question arises, has the mind an existence independent of the life of the body? If the answer is in the affirmative the proof is wanted. The proof must rest upon facts. What are the facts which prove that the mind has existence independent of the life of the body? I know of no such facts. Is the mind a development, or a growth? It certainly is. The new-born child manifests but little mental power: but as the body grows, and the senses are exercised, mind is manifested. We know that sensation and perception precede thinking and reasoning. We know that sensation depends upon organization, and that perception depends upon sensation, and reasoning depends upon perception. Where then is the proof that the mind exists independently of the body? The proof seems to be wanting. Any facts which will prove that the mind exists independently of the body will prove that sensation exists independently of the body since it is evident that the development of mind depends upon the exercise of the senses. And it is evident that the exercise of the senses depends upon the action of the organs of sense. The mind is the power that "conceives, judges and reasons." In order to reason we must have ideas and knowledge. The ideas come through the senses and perception. Reasoning is action: and it is action that uses up vital force. Every thinker knows this. Reasoning is not altogether under the control of the will. The writer in his discussions has been made conscious of this. In one of those discussions particularly, held with a wiry man, a man much like Mr. Smith I judge, one who had the ability to take advantage of language, and knew how to evade all the main arguments of his opponent, and was disposed so to do, I found it impossible after retiring for rest at night, to go to sleep. The day's encounter would force itself upon my attention, and a process of reasoning would be begun and go on. It may be at first with consent of the will, but after a little not only without the consent of the will, but against all the efforts of the will. I knew that it was necessary to sleep in order to recuperate and have strength for the morrow, but the mind would not stop reasoning and refuting the arguments of the opponent. I tried to divert attention, but it would not pay attention to any thing but the subject under discussion, namely the immortality of the soul. Without any doubt this intense action of the mind was produced by a corresponding action of the nervous system and the brain, causing too great a volume of blood to flow to the brain, and so keep up the mental action. Does mental action tend to exhaust the vital forces? We know that it does. When the mind is separated from the body, whence does it derive its supply of vital force to enable it to carry on its process of reasoning everlastingly, as it is the province of the mind to reason? If the mind is immortal it has a life force independent of the vital forces of the body. Then why in its action does it levy upon the vital forces of the body for supplies when it wants to act? My experience proves to me that I myself am not a mere mind: for if I were I could reason without using up any portion of the vital forces of the body, and stop reasoning at pleasure without interfering in any way the vital forces of the body. And now since it is evident that it is impossible to prove a future life without the Bible, be away with philosophy and science so-called, and, "Give me my Bible, and let me obey it."

J. W. NILES.

Dear Restitution:

I would be very glad if I could once more hear the pure gospel of the kingdom. Texas is the largest state in the union, and if there is one Church of God in it, I don't know where it is. There are a few Second Day Adventists in some parts of this country. THE RESTITUTION is all the paper, that is sent here, that advocates the restoration of the earth from under the curse, and that David's throne will be rebuilt, and that Christ will occupy it in company with the twelve apostles and reign over all the earth at least one thousand years. That is he will give the twelve each a throne to sit on to rule the twelve tribes of Israel when he sits on the throne of his glory, which will be the throne of his father David, rebuilt on Mount Zion at Jerusalem. I have many contentions here with the Christians or Disciples. We are within 80 feet of their church. They claim that the dead are not dead, and that the just are in a happy state between death and the resurrection and the wicked are in torment, and they hang their claims on the rich man and Lazarus, and the thief on the cross, and the souls under the altar, and they say that this earth is to be burnt up, and that both good and bad will be raised, and the good will get second life and that the wicked will be eternally tormented in an endless hell. I read the Bible to them on every good occasion, but it don't appear to do any good, as they go on still teaching the same doctrine. Yet I think if is one brother like Bro. J. S. Hatch or Bro. J. F. Wagoner could come here and preach, say twelve discourses, many would come out and stand on the Lord's side, and quit the camp of error. I once was with them till I heard Bro. Wagoner several years ago, and I walked out and was baptized, just the same as if I had never been. Dear brothers and sisters, I am so glad to read so many good letters in our good paper. It makes my heart rejoice to see you all stand so firm in the one faith. May our heavenly Father bless all of you till we meet in the new earth, or this earth renewed. Oh, how I would like to see Bro. J. S. Hatch once more, and hear him preach on the kingdom. Yours in hope of eternal life when the Life-Giver returns to this earth.

Your Brother in the one faith,

DR. J. A. THURSTON.

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Dingley school house, 5 miles north of Indianola, commencing Friday, March 12, 1897, and holding over Sunday. The secretaries of the different churches are requested to send a report of their work to Bro. M. D. Newell, Farnam, Nebraska, by Mar. 5th. We hope that all will attend this meeting who can possibly do so, and may much good be done in the name of the Master.

Your Sister,

RENA GORDON.

A Quarterly Conference of the Church of God in Western Michigan, will convene (D. V.) at the Winchester school house, Kent County. To begin March 12, 1897, lasting over the following Sunday. Those coming via G. R. & I. R. R. will be met at Carlisle. Those coming to Byron Center via Lake Shore and Michigan Southern, will be met Friday and Saturday by Bro. Moses. All those who wish to be met at Byron Center will please address a postal to Bro. Wm. Moses, Byron Center, Mich., and all who wish to be met at Carlisle will please address a postal to Bro. Calvin Winchester, Byron Center, Mich. Train of G. R. and I. leave Grand Rapids at 2 P. M., reach Carlisle about 2.30; coming from the South reach Carlisle 1.30. Meetings to be held at Winchester school house one and one-half miles from Carlisle, and two miles from Byron Center. The Winchester school house is a new brick building. The brethren and sisters of that place are most anxious about the Conference meeting and wish all lovers of the truth that can to attend. All will be welcomed. We expect Bro. B. W. and Sister M. A. Woodward will be with them.

EMMA JACKMAN, Sec'y.

He who laughs at cruelty sets his heel on the neck of religion.

"If there be one thing on earth that is truly admirable, it is to see God's wisdom, blessing and inferiority of powers, where they have been honestly, truly, and zealously cultivated."—*Dr. Arnold.*

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Winer, Pierceton, Ind.
D. M. Hudler, New Berne, N. C.
O. T. Halstead, Rensselaer, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Scirceville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 31 Wyandotte Nat. Bank Bldg. Kansas City, Kan.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Causer, Rossville, Ill.
John Foore, Tempe, Arizona.
R. F. Burge, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1210 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Fordsmville, Ia.
J. M. Prinmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
E. T. Hauk, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Ia.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
P. B. Stouffer, 301 East 2 St. Salt Lake City, Utah.
Charles S. Allen, Box 152, Kansas City, Kan.
J. H. Cox, Waltham, Kan.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 594 Grand Rapids, Mich.

Books and Tract List.

"THE SCRIPTURES OPENED."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 575 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. Tids will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Mosscrift. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 50 for $1.00.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Comstt," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

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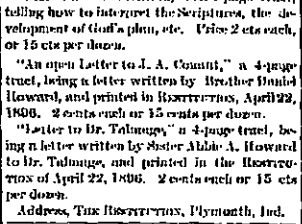

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Enjoy the blessings of this day if God sends them, and the evils bear patiently. For this day only is ours; we are dead to yesterday, and we are born to to-morrow.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Car, Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elder.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, N. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kelly, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custs Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Heaps via, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trisel.

The Church of God, at Niagara Falls N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at Hilsboro by Elder Edwin F. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Massillon, "	10 38			3 38	8 38
Wooster, "	11 11			4 11	9 11
Mansfield, "	11 38			4 38	9 38
Crestline, ar.	12 10	6 00		5 10	10 10
Bucyrus, lv.	12 25	6 15		5 25	PM
Lima, "	1 50	7 50		6 50	
Van Wert, "	2 35	8 35		7 35	1 57
Ft Wayne, "	4 15	10 15		9 15	AM
Arcola, "		11	6 10		
Columbia City, "	4 33	6 10	6 28		
Leesville, "			6 40		
Perrysville, "			6 50		
Lake, "			7 00		
Garrett, "	5 31	7 15	7 10		
Eden Green, "			7 20		
Hamilton, "			7 30		
Inwood, "			7 37		
Plymouth, "	5 56	7 50	7 55		
Grayerstown, "			8		
Hamlet, "			8 10		
Davis, "			8 20		
Hanna, "			8 42		
Wanatah, "	6 33		8 52		
Valparaiso, "	7 24	8 30	9		
Wheeler, "			9 10		
Hobart, "			9 21		
Liverpool, "			9 31		
Clarke, "			9 37		
Chicago, ar.	8 00	8 00	9 55		
	PM	AM	PM	PM	AM

Eastward.	20	8	4	6	50	30
	AM	PM	PM	PM	AM	AM
Chicago, lv.	10 30	2 00	6 15	9 45	11 30	6 45
Clarke, "	10 33		6 37		11 33	6 48
Liverpool, "	8 15		6 10			
Hobart, "	8 51		6 16			
Wheeler, "	8 57		6 22			
Valparaiso, "	9 15	5 57	6 39	8 01	1 30	8 30
Wanatah, "	9 30		7 00		1 45	8 45
Hanna, "	9 40					
Lowell, "	9 50		7 31		Daily.	Except Sunday.
Shelby, "	10					
Plymouth, "	10 25	6 45	7 58	9 05		
Bass, "	10 38		8 11			
Bourbon, "	10 50		8 23	9 19		
Eden Green, "	11		8 33			
Garrett, "	11 06	7 25	8 39	9 33		
Eagle Lake, "	11 16					
Perrysville, "	11		8 48			
Lake, "	11		8 55			
Leesville, "	11		9 05			
Columbia City, "	11	8 08	9 13	9 58		
Arcola, "	11		9 25			
Ft Wayne, ar.	12	9 00	10 00	10 45	PM	
Van Wert, "	1		11 40			
Lima, "	2		12 40			
Bucyrus, "	3		1 55			
Crestline, ar.	3 15		2 10			
Mansfield, lv.	3 50		2 45			
Wooster, "	4 30		3 25			
Massillon, "	4 43		3 38			
Canton, "	4 56		3 51			
Alliance, ar.	5 30		4 25			
Pittsb'gh, ar.	8 15		7 10			
	AM	AM	PM	PM	AM	AM

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Chicago	9:20 pm	8:05 am	1:30 pm	Local Ft
Hayfield				7:10 am
Hammond	10:1 9 pm	9:54 am		8:30 am
Hobart	10:55 pm	9:11 am		10:10 am
Valparaiso	11:16 pm	10:07 am		11:00 am
Kankakee		10:20 am		11:55 am
Knox	12:19 am	10:14 am	4:01 pm	7:35 pm
Argos	12:53 am	11:17 am		8:36 pm
Ft Wayne	4:30 am	2:20 pm	8:10 pm	4:30 pm
Cleveland	10:05 am	9:00 pm	11:40 pm	
Buffalo	6:30 pm		6:00 am	

TRAINS GOING WEST

Buffalo	12:05 pm		8:25 am	L Y
Cleveland	7:15 pm	2:00 am	10:35 am	
Ft Wayne	2:00 am	8:10 pm	4:10 pm	2:00 am
Argos	4:16 am	4:14 pm		3:36 am
Knox	4:36 am	4:36 pm	4:36 pm	10:10 am
Kankakee		8:30 pm		11:45 pm
Valparaiso	5:44 am	5:37 pm		12:50
Hobart	6:20 am	6:00 pm		1:30 pm
Hammond	6:35 am	6:16 pm		4:40 pm
Hayfield				4:44 pm
Chicago	7:40 am	7:25 pm	8:00 pm	

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Poetry.

The Gospel of the Kingdom.

The gospel or news of the kingdom.
A theme so prolific of thought;
O! Who can portray all its beauties,
Or picture them as they ought?
A theme for which wise men and sages,
Their time and their energies spent;
Even down through the vista of ages,
The eye of the prophet is bent

The types and the shadows point forward,
To Jesus, Messiah and King;
They speak of a Lamb to be slaughtered,
Reserved for a smoldering;
They speak of his resurrection,
And glorious ascension on high:
They speak of his second appearing,
With power and majesty.

The gospel or the news of the kingdom,
Was first by the prophets proclaimed:
Then next follows John, the forerunner,
Christ Jesus preached the same.
The apostles when sent out by Jesus;
Receive their commission from him;
Which is, go into all the world preaching,
The kingdom of heaven's at hand.

Then in steps, mild John, the Revelator,
And with one slight wave of the hand,
Draws gently aside the dark curtain,
That covers the fair promised land.
When in comes a flood of bright glory,
Too brilliant for age to behold,
The city stands out in its beauty,
With its streets and its pathways of gold.

The banner of Truth is uplifted,
Its rich, ample folds are unfurled:
Behold its majestic appearance,
As gently it floats o'er the world.
The wise and the good of all ages,
Are gathered beneath its broad sway:
Christ Jesus the center and radius,
His will with delight they obey.

R. A. SUTT.

Communicated.

Regeneration.

"Man that is born of a woman is of few days and full of trouble." Man that is born of God is of endless days and full of pleasure. Two births are presented to us in the Word of God: first a birth of the flesh, second a birth of the spirit. The first birth brings forth an earthly man; the second birth brings forth a heavenly man.

The first Adam stands at the head of all who are born of the flesh: the last Adam stands as the head of all who are or will be born of the spirit. The first Adam is said to be "the figure of him that was to come." From this it is manifest that the last Adam will possess the exterior form of his unworthy predecessor.

Man was not originally created with the most refined organization: for we are told that he was made "a little lower than the angels." Man stands as the masterpiece of the animal creation. He is in the language of Scripture "fearfully and wonderfully made." But it is not until man attains unto his second birth that he exhibits the ideal of his Maker. The second birth will place him on the plane of the angels, beyond the reach of decay or death. He will possess the most refined and substantial organization possible, even partaking of the divine nature or spirit, for "God is a spirit." And being born of the spirit, he too will be spirit: for "that which is born of the spirit is spirit." It is conceded that all the knowledge or information obtainable on the subject of man's regeneration can only be derived from the volume of the inspired Word. Neither science nor philosophy apart from revelation, can throw one ray of light upon the subject. Hence, it is purely a matter of divine revelation.

But in these last days, when as the Apostle Paul has said, "Men would not endure sound doctrine, but would of their own lusts heap to themselves teachers having itching ears: who would turn their ears from the truth and be turned unto fables;" it is not surprising that the minds of professing Christians, should be clouded with misconceptions of so grand and sublime a truth as the regeneration of the creature man.

This misconception is doubtless due in a great measure to a mistaken idea of the real nature of man. It is my purpose in this paper to present for your investigation, Gentle reader, a theory that will embody the idea of conversion and regeneration: that will discriminate between begotten and born again: and that will also recognize the resurrection from the dead, and the translation of the living remnant, as pre-requisite to the inheritance of the eternal state.

But what does the word regeneration mean? It means to reproduce, to produce anew. Does man need to be reproduced? We can best answer this question by going back to the story of his creation, his sin, and his expulsion from Eden.

A state of dissolution was pronounced upon him in these words, "In the sweat of thy face shalt thou eat bread, until thou return unto the ground, for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." According to this language, man is in need of reproduction, in order to endless life.

Man is not reproduced at conversion. At conversion he comes into a state of enlightenment, by having the eyes of his understanding enlightened. And by complying with the stipulated terms of the gospel is spiritual.

It is conceded that there can be no manifestation of life, either vegetable or animal, except through organized matter. The spirit of life that pervades all animal organizations, is the same in character. The different degrees of intelligence that are seen in the animal kingdom are due, not to the spirit of life, but to the difference in organization. The highest type of organization, gives the highest degree of intelligence.

Mind cannot exist independent of matter. When the human organism fails to perform its functions, dissolution or death takes place. Consciousness ceases, for the functions of the mind are suspended, and in the language of Holy Writ, "His breath goeth forth, he returneth unto the dust, in that very day his thoughts perish."

Man in his present state, occupies the middle ground between the animal kingdom, and the angelic realm. He will either sink to the level of the brute, or ascend to the plane of the angels. The doctrine of the "survival of the fittest," is a Bible doctrine. But in order for man to survive, he must have an organization that will resist the ravages of time; that will be exempt from death. And so it is written, "If any man be in Christ he is a new creature." A new creature in Christ, for we are his workmanship, created in Christ Jesus, unto good works. Christ is the pattern of the new creature, "He is the first fruits of them which are asleep." "As is the heavenly, such are they also that are heavenly."

Scriptural regeneration then, will give us a body. Combining the following qualities or attributes: spiritual, incorruptible, immortal, heavenly, glorious and powerful; which will be able like Christ the first fruits, to come and go unperceived by mortal eye.

He becomes a candidate for regeneration. He thus becomes a child of God by faith in Christ. He has prospectively "passed from death unto life." When the "good seed or Word of the kingdom" is received into a "good and honest heart," a new man is begotten, called the "inward man," which is "renewed day by day." And called also the "hidden man of the heart." Thus "begotten again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." He has received the "first fruits of the spirit." And what does the Apostle say of all such? Does he say they are regenerated? Let us hear Him. "Ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

This is regeneration, but it involves the resurrection from the dead. Between begotten and born anew there is a "law in our members, warring against the law of our mind; so that when we would do good, evil is present with us."

A regeneration that leaves us in such a state of conflict with evil, is infinitely remote from the regeneration taught in the Scriptures.

Again, the regeneration of the Scriptures places man beyond the reach of death. In the language of him who said ye must be born again, is, "neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." They are then no longer children by faith, but children in effect. While begotten, they are children by faith: when born, they are children in effect. They are then partakers of the divine nature. They are spirit, for God is spirit, and then we partake of his nature, we shall be spirit also. "Howbeit that is not first which is spiritual, but that which is natural; and afterward that which is spiritual."

It is admitted that regeneration is an instantaneous change. True, "for we shall all be changed in a moment, in the twinkling of an eye, at the last trump." A more instantaneous change could not be made. Then we pass from death unto life in point of time. Then "mortality is swallowed up of life."

The spiritual body is infinitely more substantial, than the natural. Angels have demonstrated this fact, for they have repeatedly visited our earth having crossed the outlying expanse of ether that intervenes between this and other spheres of habitation. Man in this natural body cannot ascend to the top of the highest mountain on our globe. For "who can stand before his cold." Space has proved no barrier to angels. They are said to "fly swiftly," and to excel in strength.

From the foregoing Scriptures it will be apparent to all, then when we are born again, we shall be equal unto the angels.

And now kind readers, I have laid before you a theory of regeneration, that to me appears Scriptural and reasonable. Test it. Prove [redacted] individual sinners with Hold fast that which is [redacted] both man and his [redacted] ly result of the stupendous redemptive scheme of the Holy Scriptures. In the words of Young, it

"Resembles Ocean into tempest wrought
To waft a feather or to drown a fly."

J. F. WILCOX.

The World Moves.

A late number of the DesMoines *Daily News* contains a letter from Dr. Josiah Strong, of New York, to Pres. Gates of Iowa College, Grinnell, Ia., containing the following remarkable passages. "I think we shall agree that we are entering on a new era. If I can in any measure discern the signs of the times, it will prove nothing less than a Christian Renaissance. We have developed a scientific criticism and a science of the material world destructive of many of the old ideas.

We have no theology in harmony with established science. As President Bascom says: "The true synthesis of the universe of God physical and spiritual is the kingdom of heaven." The coming theology, therefore which is to harmonize men's views of the physical and spiritual is to be the theology of the kingdom of God. The so-called new theology, is, I think, a primitive crystalization, provincial and ephemeral. Dr. Fairbairn has made a great contribution to future theology, but I judge (without having read his book) that he has not written the theology of the kingdom. The theology which goes back to Christ, must be accompanied with a sociology which goes back to Christ, which means nothing less than a new social system—that of the kingdom of God.

I believe that the public mind is being rapidly prepared for the new ideas; that is, being prepared to accept Christ as the Savior of society as well as the Savior of individuals. In this transitional period men need and must want leaders—leaders who know what they believe and whom they believe. This demand will be greater ten or fifteen years hence than now.

The men to do this work and lead this movement, which is surely coming, ought not to come from an atmosphere of cold intellectuality such as is apt to characterize theological seminaries. They should be profoundly spiritual—men with so much spiritual fire in them that they radiate heat—men capable of kindling the enthusiasm of young men and young women."

Whether this indicates a blind groping after truth or a prophetic insight into the purposes of God and the impending establishment of his kingdom, I am unable at this writing to determine. But I have myself written Pres. Gates a letter of inquiry and will give the result to the readers of THE RESTITUTION. The well-known practice of theologians to use Scriptural language to convey unscriptural ideas raises a doubt whether by the phrase "Kingdom of God," Dr. Strong does not intend some social structure of man's creation, in which case the "impending movement" of which he speaks will come to naught. The idea however that Christ is the Savior of society the world—the race) is clearly Scriptural and is slowly making its way in the thinking world. It must however be carefully distinguished from the doctrine of universalism which claims only the salvation of all the individuals born of the race, but admits the doctrine of the final catastrophe which is to terminate the race itself. The true doctrine of the kingdom of God however knows of no end either to the kingdom or the race but clearly teaches the eternal perpetuity of both. Nor may we confound the race or world, which is to be saved with the "Christ" or body of believers with their head, Jesus the Nazarene which is to save it. Individual or personal salvation of believers prior to the second coming of Christ is itself but a preparatory work, and even the kingdom of God is but a means to a greater end. The Nazarene was "the Lamb of God which taketh away the sin of the world" or removing the curse of sin and death from earth and man leaving both earth and man forever to enjoy the smile and blessing of God in their saved, ransomed or restored condition when the work of the Christ is fully wrought out. To wind up the

To Sister Farley.

Dear Restitution:

A sister asks for advice to help bring up children. I gladly give mine, though the same rule may not do for every one. We lived on a farm for years one and a half miles from school, consequently, in stormy weather our children did not have the chance of school, husband would like. I feared the village with its temptations, but we went, and when I saw the class of youth they would be more or less associated with, I felt that if mine turned out like that, it would break my heart. I had to very vigilant. On their return from school, I had some work planned that needed their help, you know they are proud to think they can help at first and by a little praise will not tire of helping; they soon are quite a help. I have known mothers to send their children out on the street to be out of the way and to do the work themselves. That ought not to be. I taught girls and boys alike, they could either wash dishes or make rugs, weave a carpet or get dinner, equal purity for both. The girl married at 21, the boys at 25 and 28. Now, boys and girls marry before they have age or discretion to govern themselves, and how can they raise a family properly? I love little children, and as I look on their innocent faces, wish they could be kept from the evil. I often think there will be more saved in the next age than this. I am told people and times have changed, (so the old rules won,t do). I am painfully aware of that. If our generation is getting wiser, it is certainly getting worse. It is high time we begin to inquire after the old paths. By the help of the Lord and the help and example of a kind husband and father, I succeeded fairly. I done what I could.

A MOTHER.

Dear Restitution:

I see in RESTITUTION of Jan. 6th, a request by a sister for a short piece on how we should raise our children. I think that is a very important question, and might be called the "life and death question," as disobedience brings life, and disobedience brings death. I don't believe there is any father or mother that will willfully teach their children what they believe to be wrong. One evening last fall I was in conversation with two mothers, and I asked the question, "If you liked to have children cry, what is the best way you can teach them to cry?" One says, "O I dont like to hear them cry." I said "certainly not, but if you did?" They began to study, one said "I wouldn't know how." The other said, "the best way I can think of would be to whip them." I said "they would only cry when you whipped them, that would not be the best way." Soon as they are old enough to talk a little they ask for something to eat, I will say a peach, the mother says, "O *no* darling you can't have any more peaches to-day. The child continues asking, the mother gets a peach and says here now don't you ask me for another peach to-day for you wont get it if you do. After a while the child begins reading for another peach, the mother says, what did I tell you Willie? Willie well remembers what his mother told him, also how he succeeded the other time, and finally gets to crying. A neighbor woman stops in just then and says, "What is the matter with Willie? O, he is crying for a peach and I told him he couldn't have any more. The neighbor says, "why don't you let the poor little fellow have a peach? I let my children eat peaches from morning till night, all they want and they are the healthiest children in the country." He keeps on fretting and finally gets the peach. A child that forgets such lessons as that is not very bright. The child don't get his way every time, but don't forget the times that he wins though he gets many unnecessary whipping. The child seldom, if ever thinks that its parent told a lie when they grant a request that they say they would not grant, because it is in their favor, that the child as it grows up loses confidence in the parents, in their religion with the rest. Another example, "Charles go and bring in some wood for me to get supper with." "O mamma make Clarence go. I have been after the cows and I am tired." "Clarence, dear, run quick and bring mamma some wood, Charles is tired." "I am tired too and I have done more work to-day than Charles did, besides I carried the wood in last night. Have Alice go she hasn't done any thing to-day." "Alice, dear, wont you please bring in some wood." "No, I hunt agoing to for I don't want to get my new dress dirty, make the boys go." "If you go out and get the wood you you may wear your new hat and go with me over to Mrs. Cook's tomorrow and play with Rosa all day." Alice gets the wood. I guess I have said too much on the way we should not raise our children. Now I think the first and most important thing is to always tell our children the truth, no matter how small they are, mean what we say and stick to it, be just as particular as though we were telling it to the grand jury on a murder case, for in one case mortal life is at stake, and the other eternal life. Don't tell a child to do a thing or not do a thing unless you have time to see that they obey right then, especially the small ones that you havn't confidence in their obedience yet. Do no scolding and very little whipping. If you have to whip be sure and conquer right then even though it causes the tears to run freely from parent as well as child. Be sure and not leave your child angry, talk and reason with it till it becomes sorry and thinks that you have done right, then it will have confidence in the parent. No doubt some that read this will say, "that is easier said than done, I have something else to do." But I say nothing is of so great importance, even though you have to throw one churning of cream away, and the whole family miss getting one meal, not get the floor swept or beds made that day. These things are as nothing compared with eternal life, which we can get only by obedience. Now dear brothers and sisters I firmly believe what Solomon said in Prov. xxii, 6, "Train up a child in the way he should go and when he is old he will not depart from it." Some say they don't believe that, for they have seen it tried right and fails before we object to the saying. Better not try to correct a child than to leave it angry, try to always leave it sorry, then it will have confidence in the parent and believe their views instead of the views of strangers. Do lots of talking to the child, learn it to reason as young as possible then it will be interested in your talk. When the child asks questions never tell it, "Shut your mouth, or none of your business." Talk just as gentle to the child as you want it to talk to its brother or sister, for of "the abundance of the heart his mouth speaketh." Luke vi. 45. The parent can set and sew, pare potatoes, wash dishes, and churn and talk to their children all that time, if their heart (or mind) is full of the right kind of material. Many times I have heard young children say after being corrected, "I don mike mamma, I don." No matter how near a friend they are to me, or how much of a stranger, I never feel like smiling or saying it sounds cute or cunning when I hear such thing. Now dear brothers and sisters we that can't go and preach the gospel, can come the next thing to it. I think by teaching our children right. This subject is of so much importance in my estimation, that I feel like I wanted to keep on writing, though may be I have said too much now. I hope to hear from others on this subject. I close with lots of Christian love to all parents and children.

Your brother in Christ.

G. W. CALDER.

To Sister Reed.

We all have a work to do. "There are diversities of gifts, but the same spirit. There are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God which worketh all, in all. The manifestation of the Spirit is given to every disciple for the profit of all disciples." 1 Cor. xii. 4–7.

I wish to say to you that I have read with deep interest your books, One hundred and forty-four objections to the Bible answered, and Earnest Words for Honest Skeptics. And now I wish to commend you for your reply to Mrs. Lillie H. Willis, as published in THE RESTITUTION of Jan. 27, 1897. Your reply should be put into tract form and given out into the hands, not of the careless and inconsiderate, but, of every honest enquirer. Yes, this should be done. Who will take hold of it?

Winchel in his reconciliation between Science and religion, says, that there has ever been a warfare between Faith and Knowledge; and that as Faith comes up Knowledge goes down, and to the reverse, as Knowledge increases Faith diminishes. While this is true in a measure, we are glad to see and to learn that both are finding their proper sphere, and are beginning to act as help-mates to each other, and that even with the Scientists upon ground where Knowledge can not go, Faith in God's Word moves out as a pioneer and builds the bridges and prepares the way.

May our Faith increase till we can believe what God has said, do what he has commanded, and enjoy what he has promised.

Yours in the hope.

G. M. MYERS.

Naught from his love shall me sever—
Though, or trial, or strife:
Savior! I'll trust thee forever,
Bound in the bundle of life,
Deeps which I now can not fathom,
Leave I, till over life's sea
Them will unite everything radiant,
Bound in the bundle with thee.

Idleness is contrary to the will of God. Men are created with a disposition to do something in the world; and if they are not engaged in the service of God they will be serving the wicked one. God has a work to do for every one. The father in the gospel said to his son, "Go work to-day in my vineyard." The great Father above gives the same command to every man to-day.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JORLIN, Corresponding Editor.

PLYMOUTH, IND. FEBRUARY 24, 1897.

"PROFESSORS in every branch of the sciences prefer their own theories to truth; the reason, is that their theories are *private* propriety, but truth is *common stock*."

"NEUTRALITY is no favorite with Providence, for we are so formed that it is scarcely possible for us to stand neuter in our hearts, although we may deem it prudent to appear so in our actions."

IT is written "that whosoever believeth the gospel (of the kingdom) and is baptized, shall be saved. Mark xvi. 10.

Popular teachings say that whosoever believeth that Jesus died for them" will be saved whether they are baptized or not.

COLTON says: When young, we trust ourselves too much, and we trust others too little when old. Rashness is the error of youth, timid caution of age. Manhood is the isthmus between the two extremes; the ripe, the fertile reason of action, when alone we can hope to find the head to contrive, united with the hand to execute."

"THE only things in which we can be said to have any property, are our *actions*. Our thoughts may be bad but produce no poison; they may be good, yet produce no good fruit. Our riches may be taken from us by misfortune,—our reputation by malice, our health by disease, our friends by death; but our actions are the only title-deeds of which we cannot be deprived."

IT is truly said by *Rowland Staff* "that the Bible is a book of doctrine. Our lives should be a book of the practice of that doctrine. Doctrine is teaching. He preached doctrine, sound doctrine. He taught his disciples to pray; that is doctrine, and pretty hard to practice too, sometimes. If people are afraid of doctrine—Christ's doctrine which he said a man should know if he would do his will—then they had better avoid the Bible."

PAUL exhorts the man of God to fight the good fight of faith and lay hold on Eternal Life. 1 Tim. vi. 12. What nonsense it would be for Paul to persuade his brethren to *lay hold* on something they had a good hold of already! Evidently Paul did not believe the spirit in man to be an immortal entity. No, he did not, for he said, "The King of kings and Lord of lords, who only hath immortality." 1 Tim. vi. 15, 16. If the King of kings and Lord of lords only hath immortality, how can man, woman and child have it?

"WHEN every one not found written in the Book of Life is cast into the lake of fire, what remains but the fulfillment of Paul's statement, that "death shall be destroyed?" All that are sinful, and therefore, deathful, are destroyed, and death is, therefore, literally destroyed with them, because there will be none besides upon whom it can prey. And, death being destroyed, what is the picture? A population of deathless beings, redeemed by God's intervention from the sin and death which now curse our planet."

IT is written that Jesus the Christ will be King over all the earth, Zech. xiv. 9; that all kings shall fall down before him, Psa. lxxii. 11; that there shall be given him a dominion, and glory and a kingdom, that all people, nations, and languages, should serve him; that the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High," Dan. vii. 14, 27, and that he shall have the throne of his father David, Luke i. 32, but popular teachers say that Jesus will not come to the earth for the purpose specified; and that the kingdom is *not* to be *under* the whole heaven, but *in* heaven.

Passing Events.

As we sit down to prepare something for the scattered pilgrims we imagine that all the faithful ones in Christ Jesus are saying, "*Watchman, what of the night?*" And after scanning every item of news from the East that seemed to furnish a clue to the answer, we think we are justified in saying, "The night is far spent, the day is at hand." Editorially the *Chief Things* just arrived, says, "That a crisis in the East is very near must be apparent to all thinking people. In fact, if the Turkish Question is not soon settled, and that on a satisfactory basis, in all probability it will result in a general European war. We, however, and all who take the Scriptures as their guide, do not expect a peaceful solution of this question. We know that the break up of the Ottoman Empire, is but the prelude to a mighty upheaval of the nations, and the destruction of many peoples. It will result however, in the establishment of the kingdom of God upon the earth.

The preparations for the mighty struggle are going on apace. The cry upon the lips is peace, peace; but war is in their minds. National armaments are increasing to a vast extent: this cannot be for peace. The natural and inevitable outcome of all these preparations can only be war, and that on such a colossal scale, that the mere contemplation makes men fear and tremble. All the powerful nations of the earth are busily engaged in enlarging their navies and increasing their armies. The warfiend has taken possession of them—and that for their destruction. This, their infatuation, is their doom. Unconsciously are they working out the Divine Plan. They have given heed to the seductive influence of the three unclean spirits like frogs, which have gone forth unto the kings of the earth, and of the whole world, to gather them to the battle of the Great day of God Almighty and in their frenzied blindness are preparing their own destruction at the hand of him who will then come upon them unawhed. Then, too late will they understand. They will all be confounded, and shall lick the dust like a serpent.

The Chancellor of the English Exchequer speaking at Bristol, lately, said it was the intention of the government to ask Parliament to make considerable provision for safe-guarding their coaling stations for the proper working of the navy, and of placing the barrack accommodation at home in a proper sanitary condition. He was all for a strong navy. He said it was vital to that country that it should be strong enough to defend the United Kingdom and the Empire at large, and no question of expenditure ought to stand in the way. In the last five years he said they would have spent twenty-six and a-quarter million pounds in the construction of new ships; there was five and a-quarter millions for every year; but he believed they will have spent seven and a-half millions in the current year. These, he added were merely one item in the navy estimates, which had doubled compared with what they were not many years ago. Whatever happened, he said they would maintain their supremacy on the sea.

According to a French paper, the Republic of France have forwarded to the officers of their frontier regiments schedules to be filled up with a view to ascertain their readiness for mobilization.

The *Echair* of Paris recently published the account of an interview with M. Delonde, who endeavored to show the incontestibility of France's right to Sheikh Said, in the Gulf of Aden. Its possession by France would prevent Great Britain from passing the straits of Babel Mandeb. It would be of real utility to France, while at the same time, it would continue the element of safety for Turkey in that region.

Mr. Courtney, a member of the British parliament, in a recent speech to his constituents said when he looked abroad he saw how nation was arming against nation, how the German Ministers were clamoring for an increase of the navy, how France was going to spend eight millions on her navy, and how the English were invited to spend more on their navy, and more and more nations were arming to the teeth against each other.

The London *Spectator* discussing the proposals in the French chamber for increasing the French navy by the expenditure of eight millions, suggests that the British Government should raise a loan of fifty millions, and allow the Admiralty during the next five years to employ these millions in building an extra fleet of the fastest and best battleships and cruisers that our builders could design. France would therefore conclude that it was not worth while to compete with England, and would decide to keep her extra money for her army. And that France knows that she must spend her last shilling not on her navy, but on her army. In the present case, if Britain makes it clear that it has come to a question of last shillings, it is France, not Britain, that must give way.

The drying up process of the River Euphrates still goes on. Every week brings with it new troubles for the Ottoman Empire. During the present crisis in Crete, the Great Powers had to interfere to prevent armed intervention on the part of Greece.

Naval preparations by Russia on the Black Sea created suspicions that that power was preparing to help herself somewhere, and were only quieted by assurances from St. Petersburg that nothing offensive is signified. We think "for the present," should have been added to this assurance.

We notice that the British fleet in Grecian waters to over-awe King George exceeded by several thousand tons the combined fleets of Russia, Austria and Italy.

Russia is said to have issued a note to the other powers with the object of inducing them to bring coercive measures to bear upon the Cretans, it being their duty thus to act, as they have taken the power out of Turkey's hands.

The Sultan has rejected the proposal for a Turkish loan for five millions under international guarantee. The reason for this is that Abdul Hamid, with a blind futility, is determined to resist so far as possible, any outside intermeddling with his affairs. He is under the baneful influence of his Chamberlain, Izzet Bey, whom the Ambassadors of the great powers are determined to have removed at the earliest possible moment. In well informed circles the belief grows that a startling financial crash is impending in Turkey. The country is being drained of its best blood, energy and money. And it is said that Sir Philip carries belief that the approaching financial troubles will be the prelude to the breaking up of the Ottoman Empire. In view of this condition of things it is easy to see what inspires the naval activity of Russia on the Black Sea.

The London *Daily News* says the state of affairs at Constantinople is [illegible] in lively alarm, [illegible] that a rising or a m[illegible] comprised by the other is regarded as likely to occur any day. It will doubtless take all the strength of the Ambassadors to prevent a fresh outbreak on the part of the fanatical Moslems. Although promises of reform are being continually made, they are not being executed. Eastern affairs are thus at a deadlock. That a feeble monarch such as the Sultan should for years refuse to be coerced by the Great Powers, any one of which is able to destroy his capital, seems marvellous. But it is not so when we remember that his rule is for a set time, and until that time is fulfilled, no human power can stay his hand. But as God rules in the kingdom of men, at the appointed time the end shall be.

Sir Philip Currey, the British Ambassador at Constantinople, has written a despatch stating that he hears from Diarbekir that 30,000 people must be fed to be kept from starving.

The London *Echo* referring to the note presented by the Russian Ambassador to the Porte regarding revenues which have been conceded to holders of Turkish securities, says: "We now know what will stir the Russian pulse, and, if necessary, nerve the Russian hand to strike. Turkey is virtually more under the dominion of Russia than Egypt is under the dominion of England.

The *Petershurgs Kija Viedomosti*, the organ of Prince Ukhtomsky, has published an article to which great significance is attached, pointing out the present disquieting turn for the worse taken by the Eastern Question, and the prospect of circumstances arising which might compel Russia to decide upon armed intervention in Turkey for the protection of the Christian population, in accordance with her traditional policy

A writer in *Palestine* concludes an interesting review of the work now going on in Palestine, thus; "At the present day small beginnings of a return of a golden age for Palestine are perceived everywhere. Its further development depends upon the course events take in the East. But Europe an influences so strongly affect the tottering Turkish Empire, that no reversion in the proceedings set on foot need be feared, though obstacles may have to be overcome. We can confidently say, Palestine possesses not only a grand historical past, but also a glorious future.

The London *Spectator* says:—The Anglican Bishop of Jerusalem gives in a letter to the *Times*, some facts which show the Jews are pouring into Palestine. About one hundred thousand Jews have entered the Holy Land during the last five years, and the arrival of a vaster host is imminent." "No one," he goes on to say, "can possibly foresee the next seven years of Jewish immigration." If the Bishop's view be correct, we are face to face with a fact that may revolutionize the politics of Mediterranean Asia. Already the railways are opening up the country between the coast of Jerusalem and Damascus. And if a Jewish immigration on a large scale be added to this, Syria may become once more one of the most important places in the East. The idea of the Jews again possessing a country is a very curious one." Not to Bible students is it curious! They expect it.

After compiling the above for the benefit of those who may not have access to the dailies, word is flashed to us from the Island of Crete, on the 15th, saying that the foreign consuls, their staffs, and the archives of the consulates remain aboard the foreign warships. The Christian Governor of Crete, Gerovitch Pasha, is on board a Russian man-of-war and the Consul of Greece is on board a Greek warship.

The skirmishing around the town between the Mussulmans and the Christians continues incessantly with little advantage on either side.

Every precaution has been taken to protect the Europeans of all nations who remain ashore.

The Mussulmans of Haifa and the Christians of that vicinity are also skirmishing.

The opinion prevails here that the foreign fleets will probably occupy Canea, Retimo, and Herkalion to-day or to-morrow. The admirals have been in constant communication with the shore and messages of importance are known to have been exchanged between them and their home governments.

All the foreign fleets have been reinforced, and more warships are expected [illegible] off other towns of the island. The Greek fleet has also been reinforced, and Greek troops are expected to reach here to-day. According to general report the foreign warships will not permit them to land.

On the same date from Constantinople comes the word that the Island of Crete is slipping away from the Sultan,—and that war between the Ottoman Empire and Greece would be followed by a serious conflict in the Balcan states.

From London on the 15th we learn that the aspect of the Cretan situation produced veel alarm, and almost a panic on the stock exchange; and that badness on the Bourse at Berlin opened flat in all departments on the news from the East, aggravated by a panic at Vienna.

The Turkish Empire is fast nearing the end if all the symptoms are as grave as represented.

Selected.

Foreign War News.

London, Feb. 20.—Although we are very near the close of the first act in the drama of "Is it Armageddon?" and it can be seen that the drop curtain is going to fall on a dramatic situation of thrilling suspense, the powers who are acting the chief roles are still playing them in a spirit of high comedy. There is an elaborate stage pretense that the concert of Europe still exists, but in reality the powers are all anxiously making their own arrangements against the hour when, suddenly, the fiction will be dropped.

The momentary position is that the powers are loudly haranguing and threatening Greece, but at less; three of them are winking over their shoulders at her, and it is an open question whether another, and the biggest of the lot, will not all at once veer round to her side as well. Just as the pretended concert failed last year to frighten the Sultan, for the reason that he was privately assured that there was no genuine concert at all, so now it will not in the least deter the Greeks from going ahead and continuing to thrust their finger into the eye of Europe. They have only to push resolutely and something must give way. They have already succeeded in having it tacitly understood that, whatever else happens, Crete will never be handed back again to the Sultan. When they have gone a little further and fowed the powers into a position where they will be compelled to either fire on the Greek troops or part company with one another, it is quite clear that the latter alternative will be chosen, under the pressure of public indignation at home, by at least two of the six, which is quite enough to smash the last pretext that the concert exists. Excitement is running very high here today over the understanding that Lord Salisbury has already taken independent action in this direction. "We still know nothing certain, but it is believed that England has notified the powers that before any further coercion of the Greeks is agreed on it will be necessary to come to a decision as to the future of Crete. If this is true, as is devoutly hoped by all sides here, it easily follows that Italy will support this position, and it is not at all improbable that France may find herself swept along by the frenzy of popular enthusiasm to that same side. The opinions and sentiments of the peoples are beginning to make themselves felt in this matter. That the English should get excited was only to be expected, but it is a notable thing to find the French also yielding to a noble rage and insisting that their national power shall no longer be used to hamstring Christian races and bolster up barbaric despotism in Europe. Already Paris is extremely disturbed and by Monday, when questions will begin to be put to Minister Hanotaux in the Chamber of Deputies, there will be in evidence a state of popular agitation which a much stronger ministry than Meline's might hesitate to withstand. Obviously this wholesome effervescence in France is a good deal due to the revelation that Germany is the one power which insists on thoroughgoing suppression, and even the punishment of the Greeks. William's blunder in proposing the blockade of the Piraeus, before taking the precaution to learn that the majority of the powers will not listen to it, is by far the most damaging thing he has yet done his own prestige. How he could have been so ill-advised is hard to understand, save on the theory that the pickelhaube atmosphere of autocratic military despotism in which he lives unfits him to comprehend what the freer peoples are thinking of. His talk about Greece having insulted Europe, and his haughty refusal to hold further parley with her representatives, till she has abased herself in the dust in atonement, certainly strikes notes which certainly ring false to outside ears. As has been said, his demonstration of an animus against the Greeks is the very thing needed to impel the French to take the other side. This impulse indeed is running so strong that nothing but the plain declaration that Russia wants something else can suffice to stem it, and perhaps not even that will avail. As to what Russia wants or will eventually say she wants, nobody seems to know, not even the Russians themselves. A furious struggle is going on among the various political factions who surround the Czar for the mastery of the situation. Witte and his party, who are up to their eyes in Siberian and far Eastern projects, are vehemently against allowing Europe to drift into war. The old German party is making powerful efforts to re-establish the the old "Dreikaiserbund," and for the moment it may be said to be uppermost, since Russia, Germany, and Austria are in effect working together. The very fact of popular agitations are more or less influencing the statesmen of England, Italy, and France and makes it natural that the three Emperors who represent the negation of the idea that the people have any business to have opinions on foreign politics, and much less to enforce them, should thus draw together for common action. But there is a third party in Russia, of which the Dowager Empress is regarded as the inspiration, and which has at least nominal control of the Foreign Office in the person of Muravief, which sympathizes with Greece and is anxious to give affairs a turn, if it can, favorable to her. This group has not only strong palace influences, but also the immense advantage of the support of the military classes. The War Department has been steadily getting ready for a campaign in the south, despite Witte's protests, and the state of affairs in Odessa and Kief now so closely resemblies mobilization that it would be easier for Russia to plunge forward into action than to turn round and undo its preparations. The balance of probabilities is, then, that Russia within the next two months will move into parts of Turkey. Whether a big war will ensue depends entirely on whether any body [illegible] Austria has always vowed she would do so. But so also has England declared that she would fight if Russia extended her power into Manchuria, and yet now she says nothing about the new unpublished fact. Vienna is frightened to the core, however, over what is happening, and its hoopse has been plunging this week like a kite without a tail. Austrian papers are filled with the wildest sort of stories of warlike proceedings in various parts of the Balkans, the value of which it is impossible to determine. It seems apparent, however, that Macedonia will next week will be an even more exciting center of apprehension than Crete has been this week, and that Europe will be in a state the possibility of a general war than now. It is indeed next week which ought to decide whether "Armageddon" is at hand or not. In view of the possibilities of war between Turkey and Greece the relative strength of their fighting forces becomes a matter of extraordinary interest. The latest issue of the Statesmanic's Year Book furnishes the only official information available. All Mussulmans in Turkey over 20 years of age are liable to military service, this liability continuing for twenty years. The army consists of the Nizam, or regular army and its reserves; the Redif, or Landwehr; and the Mustadfoz, or Landsturm. The summary of its effective fighting force shows—infantry, 648 battalions, 583,200 men; cavalry, 202 squadrons, 55,300 men; artillery, 1,350 guns, 51,720 men; and engineers, 30 companies, 7,400 men—a total of 700,620. In Greece there is a universal liability to service after the age of 21. The peace strength of the army is fixed at 24,076 men. the war strength at 100,000 men. The reserve forces aggregate 104,500 and the territorial army 146,000 men—a total of 350,500, showing that the Turkish fighting force out numbers the Greek two to one. On the land the Turks are greatly superior. On the water it is different. The Turkish navy includes 2 battleships, 7 port defense ships, 9 first-class and 51 third-class cruisers and 26 torpedo boats. The Greek navy has 5 armoreled vessels, 17 torpedo boats, 2 corvettes, 2 cruisers, 12 gunboats, and 3 revenue vessels. Numerically the Turkish navy exceeds the Greek by forty-six vessels, but in fighting strength the Greek navy is greatly its superior. More than half the Turkish vessels are unfit for fighting purposes. Many which are considered fit are of obsolete build and equipment. Two-thirds of its cruisers are only fit for convoy purposes. The Turkish navy, indeed, is so run down that only three armored vessels have any fighting value. In a war upon the sea Greece would make as quick work of the Turkish navy as Japan did of the Chinese. On the land, it would remain to be seen how far Greek valor and patriotism would offset the disparity in numbers. —*Tribune*.

"Jesus Christ will never forsake thee—
Thou art his, and he art thine.
He will give the robe of glory,
And the Coronet divine.

When thy faith is changed to vision
Of what clouds no more may hide,
Thou shalt reap—in patient waiting—
More than ever was denied."

The happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked for, though single time gifts are very welcome. Send all monies for this fund to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$309.78
Frances Coleman	1.00
Mrs. J. F. Cooper.	2.00

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$73.05
I. F. Conn	.50
A. E. Kump	.75

Communicated.

Answers to Elder Smith.

Dear Restitution and the brethren that are scattered abroad:

I will write a few lines, not that I expect I can edify any one, but to give my testimony in the Master's cause as we have been requested to each send a few lines to the paper to let the brethren know that we still hold to the hope of Israel, and to let them know that we are still in the land of the living. I would be glad to see a few lines from all of the brethren that I have been associated with, and to see how they like the way Bro. Wilson handles Mr. Smith. He seems to be so cool and so pleasant with him, but I think that Smith is willful and stubborn. I believe that he sees the truth. I hope that he will accept it and be as firm for it as he is for the old Serpent's lie. He is a wiser man than Ingersoll, because Ingersoll don't make any pretense of believing the Bible and Smith does, and pretends to be a preacher of the gospel, calls the old Bible half truths, makes light of the prophecies, scoffs at the idea of the Lord coming, and says that it would be a great calamity. So it would be to him and them that follow after him, for they will pray for the rocks and the mountains to fall on them and hide them from the face of him that sit eth on the throne, for the great day of his wrath is come.

J. W. BOOTH.

Editor Restitution:

I write to let you know that I want to tell you I want a Christmas number, but I have not the five cents now, but if you will send the paper I will promise to send it and my renewal for my paper within a month, if that will do. I shall be glad. As for the paper, I cannot bear the thought of doing without its weekly visits. I've taken it in its various forms since about between 45 or 50 years. I am not very well this fall, if I live until the 13th of June I shall be 83 years old. I should like to speak of Mr. Smith and Bro. Wilson's discussion. I will say of Mr. Smith there are none so blind as those that will not see, and if he is not a blind leader of the blind, who is? But the world is full of just such ones. Bro. Wilson makes it so plain if he had a particle of honest principle in him he would acknowledge it.

Yours hoping to meet all in the kingdom.

WM. I. CURTIS.

Dear Bro. Underwood:

If you have space left please say for the children of the kingdom prospectively, of Freedom, Nebraska, that we do not endorse Geo. Smith's side of the question. There has been a great deal said by the brethren in regard to the Discussion, so for fear Geo. Smith would think that we support his theory by keeping silent, we wish to say that his argument has a strange sound. The sheep know the Shepherd's voice, but a stranger they will not follow. It may be out of order not to say Elder Smith, or Bro. Smith, or Mr. Smith, but I can't find any others in the Bible only those of the one faith. Bro. Smith is out of the question because he don't belong to the one family, and Mr. Smith would be elevating him too much so we will just say, George. There is no Mr. Peter or Mr. Paul in the Book of books, so this ought to suffice him. So like Smith who is willingly ignorant ought to have no sympathy from those that know the Shepherd's voice. One brother in THE RESTITUTION thinks that both parties are honest in their arguments, but I don't think so. A man cannot be honestly contending for something that is contrary to reason, Bible and common sense. It makes the blood run cold in my body to have any man trying to make the great Redeemer of Israel an imposter. Smith or any one else that has got so far along in false science that he never dies, he has no need of Christ or any one else to get him out of the grave, he walks triumphantly into heaven right at death. He does not say like Paul in 1 Cor. xv. where he looks forward to that glad time, and says thanks be to God who shall give victory over death and the grave. Smith shall say at that time if he will be allowed to say anything, Thanks to Socrates and Plato who set my immortal ball a rolling, and now I am left. The brethren have noticed how often Smith would ask the question, Let him tell us what Christ will do when he comes, etc., when Bro. Wilson had told him before, but that was only to cover up his tracks. So if Mr. Smith wants to know what we think of him let him read Acts xiii. 40, and apply the language there mentioned to himself. God bless your untiring efforts Bro. Wilson, if you don't convert Mr. Smith, you certainly strengthen the little flock here. Thank God, brethren, that we know the Shepherd's voice. Amen.

J. W. GAMBLE.

To Bro. W. H. Wilson:

We wish to say that we commend you for your able and manly manner in defending the grand truths of the Bible in your discussion with Eld. Smith. And now I wish to say to you and to all the readers of THE RESTITUTION that Elder Smith's position on "The Division of the Scriptures," and respecting the Old Book—the so-called Old Testament is a departure from the faith of the Christian or Disciple Church. I became a member of that church Aug. 27, 1857, and remained with them till Sept. 7, 1874, when I was set out from among them for heresy. I preached among them for more than fifteen years, and am as familiar with their teachings, lines of arguments and practices as I am now with those of our people. While among them it was my privilege to hear such men as A. Campbell, W. K. Pendleton, D. S. Burnett, the Creath's, the Rogers, T. M. Allen, L. B. Wilkes, M. E. Laird, T. F. Campbell, Ben Franklin, G. W. Longan, Alex. Proctor, J. W. McGarvey and many others of their first class men. And with many of these I associated for days and weeks at a time. Now, I have read all of Campbell's debates, his Christian Baptist, Christian System, and about every book he ever published; I have read after all their able men, and I know that none of them ever took the position on the Old Book and the proper division of the Scriptures that Eld. Smith has taken. Their position was, To learn what to BELIEVE one must go to the teachings of the Old Book together with the records of Matthew, Mark, Luke and John, and to learn what to DO to be saved, go to Acts of Apostles together with the several records of the commission. This they all preached. This they wrote. Isaac Errett, editor of *The Christian Standard*, wrote a book in 1869 entitled "A Proper Division of the Word," setting forth this proposition. A Campbell in his Bethany College Lectures on the Pentateuch sets forth the same line, and time after time in his writings he stated that one could not fully comprehend the New institution without first comprehending the Old, and that then, i. e. of the New was found in the Old and especially in the outline of the Tabernacle in the wilderness. Yes, Eld. Smith has departed from the Faith of his church. The sum of the matter is, that you have driven him into infidelity as respects the Old Book. He is an alien from the commonwealth of Israel and the covenants of promise, repudiating the Book that teaches these, and therefore, without God, and without hope in the world.

Yours in the hope,

G. M. MYERS.

Dear Restitution:

THE RESTITUTION is a welcome visitor in our home and we would feel it a great loss to be without it. It is about all the preaching, it and the Bible, that we have had here, until I had the pleasure of hearing Bro. and Sister Woodward at Niagara Falls, last September. God bless them and their labors wherever they go. We hope in the near future to have them here to hold forth the truth to the people. It is interesting to read the letters from the brothers and sisters in answer to the call for their opinions in the Smith and Wilson Discussion now in progress. It makes me think surely we are in the last days when we listen to such men as Mr. Smith and others denying their own eyesight, when they try to tell us men don't die. I often talk to men that are bright and intelligent on almost any subject but the Bible and their eternal welfare in the world to come. They seem to think any thing will do on that line. So you see, dear brothers and sisters, it behooves us who have taken on the glorious name of Christ, to stand firm for the faith, for it seems nothing but the immediate presence of our Lord will convince them. God bless Bro. Wilson and all the household of faith.

Submitted in love,

J. E. FORSYTH.

Dear brethren of the Church of God:

I would infer from some of Geo. T. Smith's expressions upon the question now under discussion through the columns of THE RESTITUTION, and from his general line of argument upon this question that he had a religion of his own which he was endeavoring to substitute for the real gospel as contained in the Bible. In fact the Elder used language in reply No. 3, and also in others that was not only unbecoming a gentleman, to say nothing of a minister, but thoroughly disgusting. It is nothing less than blasphemy. Does Elder Smith know the destiny of such? What do Christians think of such expressions as these? "We know now that when Jesus comes he will not look up David's old throne. Then there will be a job for some good cabinet maker." "Jesus will dig canals and make his capital export. Men could do that. What will the Turk or European say while Jesus is carrying on internal improvements? Will he also make good bicycle roads in Palestine?" "Will he have ambassadors to England, Mexico, Japan and the United States?" "Any one who can see but a hill or middle in the articles written by our respected colaborers can take my end of the debate." Bro. Wilson's articles have been full of light, and have been presented in a manner so plain and intelligent that no reasonable person could misunderstand them. He is not "at sea" as Elder Smith has stated on his views, but has a clear distinct knowledge of the truths relating to man's salvation. He is not speculating on the theories and traditions of men, accepting the quite prevalent ideas taught in Sunday schools, churches and theological institutions that "man is immortal," "there is no death," "heaven is our home," "the church is the kingdom and Christ reigns within our hearts," but holds to these fundamental elements of faith—the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ who is now at the right hand of God and also many other kindred truths. Bro. Wilson also advocates a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation. The idea of picturing Jesus Christ "digging canals in Palestine" is a monstrosity and shows the manner in which Elder Smith tries to discredit the power of our blessed Savior. Truly the Bible proves that man depends upon God for the gift of immortal life, and can only receive [illegible] heme to his will, and [illegible] his commandments. And [illegible] establishment of the kingdom of God upon this earth as promised to the patriarchs of old is so plain and plausible as to often cause me to wonder how the world has confused and corrupted the Word of God, and so misconstrued it. "All the days of my appointed time will I wait until my change come." This was the faith of Job, and we should be as patient as he for God is merciful. Paul in 1 Tim. iv. 8 speaks of the life that now is, and the life to come." This is a faithful saying, and worthy of all acceptation. For, therefore, we both labor and suffer reproach, because we trust in the living God who is the Savior of all men, specially of those that believe," 1 Tim. iv. 9-10. Paul also wrote in 2 Tim. iv. 7-8, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." As one of those who "love his appearing" and await for it, I accept Paul's advice—to battle for the right and keep the faith. That I may hold fast that which is good, abstain from all appearances of evil, and keep myself unspotted from the world, is my desire, and I pray God to keep me true and steadfast.

Yours seeking for immortality through the Christ.

VALENTINE FIKE.

Dear Restitution:

We have just finished reading Mr. Smith's reply No. 5, and cannot refrain from asking him a few questions. If he thinks and believes that the first advent was literal (we are almost doubtful if he does) why not the second, as the Savior gave no hint that it would not be literal? Life is so real that a person with good common sense wants something real to depend on. And moreover they have no desire to try to spiritualize any thing that the Lord has said would be literal. Does Mr. Smith think his poor attempts at wit show a proper Christian spirit towards one that holds different views to his own? If we can't talk on this one subject above all others without becoming irritated, lets hold our peace, as we make a laughing stock of ourselves for the unbelievers. For there are times when silence surely is "golden." And we wonder if Mr. Smith thinks the Pope has more power than the Creator of heaven and earth? Do you suppose that it will be necessary for Jesus to ask the consent of the "Powers" even if he had an army? Are you not afraid that the devil will get four-fourths instead of three-fourths of the children whom God has created if you do not tell the truth a little better? Are you real sure that Christ or one of the apostles would make use of such language as the following? "A boy might study the Bible in this scrappy way for eleven years and then not know enough to join Sunday School four weeks before Christmas."

Respectfully submitted,

E. & M. E. FARLEY.

Editor Restitution:

I should much fear to take the position that Elder Smith takes, when he says that our Lord endorses the Serpent's lie. In Matt. xii. 24-29 the Lord certainly denies any thing like collusion with Satan, and teaches that it is the unpardonable sin to say to does. In Jno. viii. 44 we have our Lord's estimate of the Serpent character, which is a murderous liar, and the father of, or originator of lying. Those who believe him are counted his children. It would be well for us to know which side we are on.

Yours,

J. W. S.

Dear Restitution:

In answer to Elder Smith's question as to how the readers of THE RESTITUTION feel as to the Discussion, I for one feel safe in believing the All-Wise God as to the nature of man. In turning to the first book of the Bible the God that saw the end from the beginning—the God that the Scriptures say cannot lie, the writer of inspiration says, that he made man out of the dust of the ground. Gen. ii. 7. If Eld. Smith can reveal to us the making of an inside man. Who made it? It was the dust formed creature that called man, and also a living soul. Do we not read in John iii. 6, "That which is born of the flesh is flesh"? Are we not of the flesh-born race? If people went to heaven from Adam until Christ, I ask why lived and died the Son of God?

Yours in hope,

ALBERT SINGER.

Editor Restitution:

[illegible] may seem a large [illegible] converts to be made every day. But why did not G. T. Smith say how many people are naturally *born* every day? Statistics tell us that more than *one hundred thousand* persons are born every day. Now, if the conversions are only six thousand while the natural births are over one hundred thousand every day, how long will it take to convert the world by such means as are now used? I consider that G. T. Smith has made a miserable failure throughout the controversy. The world will not be converted *before* the Lord's coming.

WILEY JONES.

Editor Restitution:

The Smith-Wilson discussion is all right—or would be if the brethren would let it alone. If Eld. Smith gets off his base and opposes God and makes light of his Word, Elder Wilson can "attend" to him, and show the irrelevancy of his arguments. If Elder Wilson fails to point out where Elder Smith is lacking, then he is not an able disputant and the reader will bring forth to the tribunal of just criticism. If Smith spends his time and spare in flippant innuendoes will will not Wilson's arguments, if he has any, stand out the brighter? Having admitted Smith and Wilson as the disputants, it seems to me to be wholly out of place, unfair and sectarian for outside individuals, not chosen to conduct the discussion to commence a fusillade upon Smith from behind trees and fences without giving Smith or his friends upon that side of the question an opportunity to return the fire. Suppose Smith has said in speaking of Wilson's arguments, "What do the readers of THE RESTITUTION think of it?" Does that give those upon Wilson's side license to write a score of letters against Smith? Did not Wilson also say in speaking of Smith's arguments, "What do the readers think of it?" Will this remark of Wilson's give Smith's side of the question license to write letters against Wilson and call him everything but a Christian and a gentleman? Come brethren, you are at fault here. Let Smith alone. His friends have let Wilson alone. Do as you would have others do to you, you are not in the discussion.

A. J. EICHANER.

Dear Restitution:

I thought I would write a few lines for publication, if thought worthy. In answer to Mr. Smith—he says first, "Do you feel safe in upholding a theory which is in so many places obliged to find another meaning than the words clearly reveal?" To this I say, no. Then he adds, "Is this not wresting the Scriptures?" I say, yes. I have watched both debates from beginning to end, with interest, and must say, that I do verily believe that Mr. Smith is wresting the Holy Scriptures, (as Peter says) to his own destruction, and was glad when I saw in his last reply, he said, he "could not meet Eld. Wilson's music," for I was tired of his (Smith's) music and scoffing. Let us hold fast the promises, which are, "If ye be Christ's then are ye Abraham's seed according to the promises." "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head even Christ." Then "let us *lay* aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Yours hoping for the eternal life when Jesus comes.

GEO. M. TOWNSEND.

Editor Restitution:

Please allow me space to endorse the article on spirits' work and testimony by Dr. J. E. Hollis in Dec. the 9th. It exactly accords with my view on the spirit. I am glad to see Eld. Wilson so ably defending the truth against Mr. Smith and error. I don't see how any lovers of the truth can afford to bother with Mr. Smith. We don't have any preaching here except Mr. Smith's type, and I tell you THE RESTITUTION once a week is a welcome visitor.

I remain your Brother waiting for the soon coming King.

D. J. WOODWARD.

Selected.

[Selected by J. F. Wingener.]

A Prophecy 2500 Years Old Being Fulfilled in Our Day.

To the Editor of the Indianapolis Journal:

Nearly twenty-five hundred years ago, in the city of Babylon, then under control of Cyrus, King of Persia, a remarkable prophecy was chronicled by a captive Israelitish prince named Daniel, some striking features of which are taking place in our day. The prophecy tersely sets forth in figurative language the rise, fall and history of nations to the end of the present age and the setting up of God's glorious kingdom on the earth. His statements were reiterated six hundred years afterward by St. John, the apostle, in the Book of Revelations. The point which attracts attention at present is in connection with the history of Mohammedanism, or Turkey in Palestine. Of this power it was figuratively stated that it should exist "times, time and a half time," after which it was said he should "come to his end and none should help him," and of the manner of its dissolution it was said to "be broken without hands." The prophecy then states that the Holy Land is to be purged of its Gentile foes, the Jewish theocracy re-established and incidents transpire that shall immediately precede the second coming of Christ and the ushering in of the noblest, most glorious epoch the earth ever saw, the long-looked-for millennium. In the prophecy "time" means a year, times means two years, therefore "times, time and a half time" mean three and one-half years; these three and a half years are themselves figuratively, and each day typifies a year. In calendar chronology 360 days make a year, 360x3½ equal 1,260, therefore, Daniel's declaration was to the effect that the Turks were to hold sway in Palestine 1,260 years. The key to this figure is given by St. John, where he plainly declares it to last 1,260 figurative days or years, which can only be figured out in calendar chronology. The Mohammedans under Omar conquered Palestine, expelled the Christians and ruled Jerusalem A. D. 637. Add 1,260 years to 637 and you have 1897.

For months the world has been looking for the murderous Turks to be destroyed by the indignant European powers, but it was impossible for such a thing to transpire. Turkey according to the prophecy, could not collapse before 1897, and then it must be destroyed without being conquered in bloody battle by another nation. A two hundred years' war during the crusades failed to drive the Turks from Palestine, though over two million men sealed their efforts with their life's blood. But in 1897, God's anointed time, "he shall be broken without hand;" and it is further added in the prophecy, "he shall come to his end and none shall help him."

What do we see to-day? The combined powers of Europe, with England and Russia at their head, dictating terms to the Sultan that make him the veriest vassal and prove his fall complete. This is simply marvelous as a confirmation of the truth of inspired prophecy and a corresponding confirmation of the faith of Christians. Let the demands of those powers be enforced, as they surely will be, and at the consequent loss of the Sultan's power in Palestine. The Turks, who are but a sixteenth part of the present population, would be driven from the Holy Land by the very indignation of their at present outraged neighbors.

At the fall of Turkey what will happen to Palestine is of vast importance to the world. All the powers of Europe are anxious to step into the "palaces" of the "sick man," which, as the prophet declared they would be, are placed "between the seas and the glorious holy mountain." But the jealous eye of each guards the fortresses of the Dardanelles and Constantinople from capture by the other, as none are willing to have their neighbor control these "gates of nations." Now, what will be more natural than for these jealous powers to cede Palestine to its original owners, the Jews, and establish themselves as a combined protectorate over a re-established Jewish kingdom of theocratic order in the Holy Land? Especially so, as Palestine is at present almost entirely covered by mortgages held by Jews. The Jews are constantly in expectation of being recalled to their own land, and keep their wealth in portable shape with that idea in view. They are the money lenders of the work, and hold the greatest amount of national bonds. About fifteen colonization societies are at present sending Jews to Palestine. Already over two hundred thousand have returned, and there were only fifty thousand returned from the Babylonian captivity when it went into history as the return of the Jews. But is the Jewish reign to be uninterrupted or of long duration? Not Rather their return is an infallible sign of the speedy breaking up of the present order of things and the ushering in of the millennium; not the dissolution of the earth as some affirm, but the ushering in of God's glorious reign of peace when, as it is written, the government shall be upon Christ's shoulders and the nations shall learn war no more.

My reason for asserting that the expulsion of the Turks from Palestine and the return of the Jews to their own land as the immediate precursor of Christ's second coming is found in Christ's own words: "Jerusalem shall be trodden down of the Gentiles till all the times of the Gentiles be fulfilled." Oh, if men could see the far-reaching and significant meaning of these words, "times of the Gentiles fulfilled," how they would be stirred by them! They evidently mean the complete destruction of the present order of things and the establishing of heaven's glorious age of peace. And this is to take place at the expulsion of the Turks from Palestine. But that breaking up will be a time of trouble that few are prepared for, and is called in the Bible "the great tribulation." It will be precipitated, doubtless, by a quarrel among the nations as to who shall possess the strategic points of the Turkish domains. The widespread, awful war for which all nations are today almost involuntarily preparing, is also described in prophecy and declared to take place in connection with this scene. It is called the "battle of Armageddon," when Christ shall appear in the hour of the world's direct need to settle forever the strifes of men. The revolts, insurrections and wars necessary to bring about this state of things can be seen brewing today in the ever-increasing discontent and destitution among the lower and even middle classes of every nation on earth. This discontent over the present regime is but keeping pace with the fulfillment of prophecy, and simply cannot be permanently stopped. Earth is sick—sin sick: it is in travail pains over the birth of a nobler age, and heaven grant that the sons of men may speedily harmonize their lives with this divine plan of the ages, which is so rapidly fulfilling before our eyes.—*Thomas H. Nelson.*

Benevolence is not merely feeling but a principle; not a dream of rapture to indulge in, but a business for the hand to execute.

Selected.

An Open Letter to a Friend.

Dear Sir:—Your kind letter of the 15th, together with the booklet, "*Christadelphian Errors*," came several days ago. I thank you for the kind interest you manifest; and am pleased to note that you take an interest in the things pertaining to the future, and accept the Bible as the Word of God.

As per your request, I have carfully read the "sermon" as I suppose it was: but beyond a tirade of abuses of Christadelphians in general, and of Dr. Thomas in particular, I do not find much in it. It is a condemnation of what the speaker supposes are perversions of the Scriptures: but has failed to carry out the motto of Scotto-Campbellism in its early career, namely, "Prove all things: hold fast to that which is good."

The question of "The Truth as it is in Jesus," and if one holds it, does not hinge on the correct interpretation of the symbols of prophesy as to times and seasons; nor if certain historical events were a fulfillment of certain enigmatic visions; but on an undoubted belief of "The things concerning the kingdom of God, and the name of Jesus Christ" as revealed in the holy Scriptures: and a willing obedience to the requirements therein contained. Acts viii. 12. "To the law and to the testimony: if they speak not according to this word it is because there is no light in them."

I am well convinced that the fundamental errors of all names and denominations, whether heathen or pseudo-Christian, is the doctrine of the IMMORTALITY OF THE SOUL—that is, that man is DUAL, composed of two distinct entities denominated body and soul; that while the body cannot exist as a thing of life without the soul, yet the soul can exist, live, without the body.

A part from the Bible there can be no authoritative dogma on this question. All reasonings concerning it are mere speculations—the thinkings of the flesh. Such being the case we must turn to the Bible for the proof of its truth or falsity.

Now I know of but one text in the Bible where the present immortality of man is distinctly taught, namely Gen. iii. 4, 5. There it is affirmed of Adam and Eve, "Ye shall not surely die—ye shall be as gods." But that declaration was exactly the opposite of what the Lord God had taught them, and therefore making him a liar. He had said to the same pair, "In the day that thou eatest thereof thou SHALT SURELY DIE." Whose teachings shall we accept, the serpent's or the Lord's. And if we affirm the same doctrine that the serpent taught, are we not also guilty of casting behind us the Lord's teachings and in effect calling him a liar? Let us be careful that we make not void the Word of God by our traditions. Matt. xv. 3 to 6; Mark vii. 7 to 13.

The word SOUL occurs very many times in the Scriptures but no where is it affirmed of it that it is a distinct entity apart from the body, or that it is immortal. On the contrary it is affirmed of souls that they eat and drink, Luke xii. 19; Lev. vii. 18, 20, 25, 27; Deut. xii. 20.

Souls have blood. Jer. ii. 24.

Souls die. Jas. v. 20; Rev. xvi. 4; Ezek. xviii. 4, 20.

Beasts have souls. Num. xxxi. 28.

There is a variety of shades of meaning to the word soul, according to the connection in which it is used; but if any ONE word was compelled to be used in translating the original into English, the word SELF would come nearer expressing the true idea, that is as a pronoun standing for a living breathing creature.

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul—that is a breathing creature. When this dust formed man had lived 930 years he died: and having died, his thoughts perished: for the dead know not anything: for their hatred and their envy are perished. Psa. cxlvi. 4: Eccl. ix. 5.

Such is the natural man.

But we can rejoice in the fact that the Creator has made provision whereby we may not be held in the death state entailed through Adam: "For God so loved the world that he gave his only begotten Son, that whosoever believeth into him should not PERISH, but have everlasting life."

But this everlasting life does not reside in man inherently: but "the GIFT of God is eternal life through Jesus Christ our Lord," Rom. vi. 23, and is offered only on condition of belief of, and obedience to the preached gospel, Mark xvi. 15, 16, and even the obedient believer does not attain unto eternal life until the coming of the Lord, and the resurrection of the sleeping saints, that all may be glorified together. Heb. ii. 39, 40.

"The Lord himself shall descend from heaven . . . and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them." 1 Thess. iv. 16. 19.

"In Christ shall all be made alive.... Christ the first fruits, afterwards they that are Christ's at *His coming*.....In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptable, and we shall be *changed*. For this corruptable must *put on* incorruption, and this *mortal put on* immortality. So when this corruptable shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "death is swallowed up in victory." 1 Cor. xv. 12 to 23 and 51 to 54. When this victory has been won, and the saints have been given eternal life, *where* and *how* will that life be spent? Listen to the testimony: "Blessed are the meek for they shall inherit the *earth*," Matt. v. 5.

"Hath made us unto our God kings and priests, and we shall *reign on* the earth." Rev. v. 10. See also Rev. ii. 27 28, and Rev. iii. 21.

"Verily I say unto you: that ye which have followed me, in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall *sit on twelve thrones, judging the twelve tribes of Israel*. Matt. xix. 28.

Paul shows that not only the apostles, but all the saints shall share the honor of the kingdom with Christ.

"If ye have been baptized into Christ ye have put on Christ.....and if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." Heirs of God, and joint heirs with Christ." Gal. iii. 27–29, and Rom. viii. 17.

What is Christ heir to?

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 33, 34.

And not only the throne of David and rulership over Israel, but heir of the *world* through Abraham, being the seed of Abraham. See Rom. iv. 13 and Gal. iii. 16.

This is a glorious hope, and worthy of all acceptation. But I must bring my letter to a close, lest I weary you. I have called your attention to a few of the cardinal teachings of the Scriptures, without an understanding faith in which, it is impossible to please God, and attain unto salvation.

I take the liberty of mailing to you a little book called "The Great Salvation," in which you will find some Scriptures collated bearing on God's plan of salvation, which I trust you will do yourself justice to read and compare with the Bible as did the noble Bereans, and with a like result.

May you and I attain to eternal life, and to an inheritance in the kingdom through being washed in the blood of the Lamb; for the blood of Jesus Christ cleanseth from all sin when applied through faith and obedience.

Yours in hope of eternal life at the apocalypse of the Lord.—*Solomon T. Blessing.*

Pleasant Walking.

The ways of the Lord are right, the just shall walk in them. If we walk in the light as he is in the light: we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

He that followeth me shall not walk in darkness, but shall have the light of life.

Enoch walked with God: before his translation he had this evidence, that he pleased God.

Teach me, O Lord! I will walk in thy truth.

Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance.

Then shalt thou walk in thy way safely, and thy foot shall not stumble.

They that wait on the Lord shall walk and not faint.

Oh! let us walk in the light of the Lord.

Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.

And they shall walk with me in white.

Life and Religion.

It is a too common a feeling that religion's chief value is in preparing us to die. It is frequently urged upon the attention of men for the reason that it will fit them to die well. But should they not be prepared to live well?

Religion is not *for* death, but for life. It is a means of living aright, not of dying aright. Godliness has "the promise of the life that now is, and that which is to come."

We must not degrade religion to a position of a mere passport to heaven It is to be lived. It is men's hearts and lives that need reforming, not their death-beds. It is how to live that the Bible seeks to teach us, not simply how to die. Religion is intended to lead us to better thoughts, words and deeds; to purer wishes; to nobler enjoyments, both in time and eternity.

"Up and watch, ye sons of light!
Lest that day o'ertake you unawares,
Stealing like the thief in night.
Unaware, shall close in gloom.
Peace and safety can be none
But in Christ, and Christ alone."

Announcement.

Dear Brethren and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Dingley school house, four miles north of Indianola, commencing Friday, March 12, 1897, and holding over Sunday. The secretaries of the different churches are requested to send a report of their work to Bro. M. D. Newell, Furnam, Nebraska, by Mar. 5th. We hope that all will attend this meeting who can possibly do so, and may much good be done in the name of the Master.

Your Sister,
RENA GORDON.

A Quarterly Conference of the Church of God in Western Michigan, will convene (D. V.) at the Winchester school house, Kent County. To begin March 12, 1897, lasting over the following Sunday. Those coming via G. R. & I. R. R. will be met at Carlisle. Those coming to Byron Center via Lake Shore and Michigan Southern, will be met Friday and Saturday by Bro. Moses. All those who wish to be met at Byron Center will [redacted] postal to Bro. [redacted] Center, Mich., and they will be met at Carlisle will please address a postal to Bro. Calvin Winchester, Byron Center, Mich. Train of G. R. and I. leave Grand Rapids at 2 P. M., reach Carlisle about 2.30; coming from the South reach Carlisle 1.30. Meetings to be held at Winchester school house one and one-half miles from Carlisle, and two miles from Byron Center. The Winchester school house is a new brick building. The brethren and sisters of that place are most anxious about the Conference meeting and wish all lovers of the truth that can to attend All will be welcomed. We expect Bro. B. W. and Sister M. A. Woodward will be with them.

EMMA JACKMAN, Sec'y.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Schulls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Winer, Pierceton, Ind.
D. M. Butler, New Berne, N. C.
D. T. Halstead, Remsenburg, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchestershire, England.
J. S. Hatch, Scipioville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
S. T. Peirce, Edson, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 21 Wyandotte Nat. Bank Bldg, Kansas City, Kan.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ia.
L. E. Conner, Rossville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
R. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
A. G. Hauge, Dakota City, Neb.
J. R. Fick, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmhamville, Ia.
J. M. Prisamer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Rusk, Pike, Ind.
H. T. Baker, Box 1008 Dysotah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
O. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthhun, Cedar Bluffs, Ia.
D. Howard, Southold, Conn.
Peter Hinds, Pleasant Ridge, Ind.
P. R. Stouffer, 301 East 2 St. Salt Lake City, Utah.
Charles S. Allen, Box 152, Kansas City, Kan.
J. H. Cox, Wathena, Kan.
J. Ogilvie, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackson, Treasurer of the Evangelical Aid Society, Box [illegible] Grand Rapids, Mich.
S. Roxana Winer, Pierceton, Ind.

Books and Tract List.

"THE SCRIPTURES ON HELL."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 875 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its fruits, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will command itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LITTLE BOOK FOR YOU."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through the circulation. Price 10 cents. Send to this office.

HOUR OF PROBATION,

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity to any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 124 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for lots each of 50 for $1.00.

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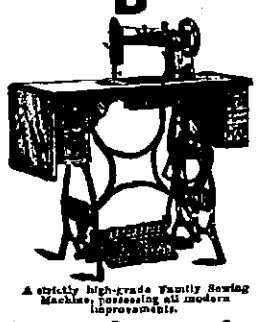

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, MARCH 3, 1897. NUMBER 9.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Narrow Way.

What poor despis'd company
Of travelers are these,
Who walk in yonder narrow way,
Along the rugged maze?

Ah, these are of a royal line,
All children of a King,
Heirs of immortal crowns divine,
And he, for joy they sing!

Why do they, then, appear so mean?
And why so much despised?
Because of their rich robes unseen
The world is not apprized.

But why keep they that narrow road,
That rugged, thorny maze?
Ah, that's the way their Leader trod;
They love and keep his ways.

Not many rich or noble called,
Not many great or wise;
They whom God makes his kings and priests,
Are poor in human eyes.

But the Chief Shepherd comes at length
Their noble days are o'er;
With glory crowned, and scepter's strength
They'll reign forevermore.

A little flock! so calls he thee,
Who bought thee with his blood;
A little flock—disowned of men,
But owned and loved of God.

Communicated.

Regeneration and the Kingdom of God.

"Jesus answered, Verily, Verily, I say unto thee, except a man be born of water and of Spirit, he cannot enter into the kingdom of God." John iii. 5.

Nicodemus, a ruler of the Jews, called on Jesus by night, and made this honest and truthful confession: "Thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." As this Jewish ruler was already convinced that Jesus was the promised Messiah, the next great truth he needed to learn was, the great change that was necessary to an entrance into the kingdom of God. The Jews and even the disciples were in the dark in reference to this necessary change. After the resurrection of our Savior, and just before his ascension, the disciples enquired, "Lord will thou at *this time* restore the kingdom to Israel?" It is evident they supposed that the kingdom would be restored to Israel while the inheritors of the kingdom were in a mortal state and at *that time*. They were mistaken on both these points. The promised restoration of the kingdom was then far in the future,—at the return of the Nobleman from heaven with power and great glory to raise and immortalize his sleeping saints that they might reign with him on the throne of David over the house of Jacob forever. "The blessed and holy" must have part in the first resurrection before they reign with Christ. Rev. xx. Paul declares, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption." Then he proceeds to show that, by the resurrection of the dead saints to an incorruptible life, and the change of the living to immortality in the "twinkling of an eye," they will all be qualified to inherit the kingdom of God. 1 Cor. xv. 50. The same truth was taught to Nicodemus by Jesus in that nocturnal interview, by the figure of birth, or being born again of the Spirit.

I will, therefore, endeavor to show

1. What is *implied* in being born again of water and of the Spirit, and

2. Show what it *is* to be born of water and of the Spirit.

Natural birth implies a previous begetting. The Bible uses the begetting as a figure to represent repentance, or (*metanoia*) a change of mind, and a consequent conversion or reformation; while natural birth is used to represent the great change of both living and dead at "the resurrection of the just."

James says (i. 18,) "Of his own will begat he us with the word of truth." Sinners are begotten with the word of truth when they hear, believe, and obey the revealed word. "Faith cometh by hearing and hearing by the word of God." Rom. x. 17. The connection shows that the Word consists largely of the good tidings quoted from Isa. lii. 7. "Thou saith unto Zion thy God reigneth." It is, therefore, necessary that men, in order to be begotten by the word of truth, hear and believe the Gospel. "that the Lord of hosts will reign in Jerusalem, and on Mount Zion gloriously," when he shall reign on "David's throne." See Isa. xxiv. 23.

"The Gospel is the power of God unto salvation unto every one that believeth it." Rom. i. 16. The gospel *believed* has power to produce repentance, and obedient works, "meet for repentance,"—a change of mind and a thorough conversion. Being begotten by the word, therefore, means a living faith and conversion. Paul writes to the saints at Corinth, 1 Cor. iv. 15, "For though ye have ten thousand instructors in Christ yet have ye not many *fathers*; for in Christ Jesus I have begotten you through the gospel." Men are begotten through the gospel when they hear the true gospel, believe it with all their hearts, and obey it.

Paul preached the gospel of the kingdom of God, and it became the power of God to all who believed it, and all such were begotten, or converted through his agency. Another Apostle, Peter, 1 Pet. i. 23, declares, "born again (begotten again) not of *corruptible* seed, but by the word of God, which liveth and abideth forever." Peter's brethren were begotten by the incorruptible seed,—the Word of God—by believing that Word. Let another witness testify. John says, 1 John v. 1, "Whosoever believeth that Jesus is the Christ is begotten of God, (Diaglott) and every one that loveth him that begat, loveth him also that is begotten of him." In those days, whoever believed that Jesus was the promised Messiah, invariably received his word, or embraced the gospel, but in our time men may confess that Jesus is the Christ, and yet be very ignorant of the Gospel. Thus, we have shown that a natural begetting, which precedes birth, is used in the Bible as a figure of that great *moral change* that constitutes repentance and conversion.

The regeneration or being born again, of which the Savior speaks to Nicodemus, does not refer to a change of heart, but to something that follows both it and baptism. The divine order is, (1) begotten through the word or gospel; (2) born of water in baptism, and (3) born of the Spirit. Immediately, after being begotten through faith in the gospel and repentance, the repenting sinner should be born of water, that is immersed into Christ, and thus put him on. "As many of you as have been baptized into Christ have put on Christ." Gal. iii. 27. There should be no delay in putting on Christ, or being baptized *into him*. Said Ananias to Saul, "Why tarriest thou? arise and be baptized, and *wash away thy sins*." Said Peter on Pentecost, "Repent and be baptized in the name of Jesus Christ *for the remission of sins*." "Then they that gladly received the word were baptized, and the *same day* there were added unto them about three thousand souls." The birth of water is thus important and necessary in order to an entrance into the kingdom of God, because it is for the remission, or washing away of sins, and to induct the repenting believer into Christ. So Jesus said, "Preach the gospel to every creature; he that *believeth* and is *baptized shall be saved*." Paul writing to Titus, iii. 5, speaks of the washing of regeneration (born again of water), and the renewing of the Holy Ghost." The renewal of the Holy Spirit is distinct from, and after the "washing of regeneration," and *is* identical with the birth of the Spirit which is the future, and last indispensable qualification for the kingdom of God. The change of condition, and the new relation of the sinner to Christ effected by immersion, is well represented by the change involved in natural birth.

The next important question is, WHAT IS IT TO BE BORN OF THE SPIRIT?

This change is necessary to an entrance into the kingdom of God. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." A baptized believer is born of the Spirit, when, if dead, he shall be raised incorruptible, or, if alive at the resurrection, he shall be changed, in a moment, at the last trumpet's sound. As natural birth is a great change, so the change at the resurrection will be very great. The mortal and corruptible saints will put on immortality and incorruptibility. They will be spiritual, celestial, angelic, Christlike *bodies*. This miraculous work will be effected by the Spirit of God. "He will quicken (make alive) your mortal bodies by his Spirit that dwelleth in you." Rom. viii. As the new-born child commences a new life, so the resurrected saints begin a new and blissful life which shall be eternal, by virtue of the immortality they have sought and found, and because they shall be fashioned like unto the glorified body of the Son of God. The regeneration, of which the Savior speaks to Nicodemus, represents a great physical change to be wrought by Almighty power at the "resurrection of the just." For, (1) the Bible everywhere shows that the promised kingdom will be inherited immediately after the resurrection. Those who believe that the new birth means a change of heart, consistently reason that those, who experience it, enter at once into the kingdom, i. e., the church, and the kingdom enters into them, or is set up in the heart. In opposition to this false theology, the Bible teaches *that when men become Christians, they are constituted heirs* of the kingdom promised to them who love him. See James ii. 5. The heirship always *precedes* the inheritance. As then, men become heirs of the kingdom when they obey the gospel, the inheritance of it must be at a subsequent period. That subsequent period the Scriptures most [illegible] is the resurrection.

(*Concluded next week.*)

Answers to Elder Smith.

Dear Restitution:

In paper No. 1 I stated in relation to the Smith-Wilson Discussion that in my opinion the Scriptures cited by the negative had a more direct bearing on the question at issue than those cited by the affirmative. There is one Scripture, however, cited by the latter, and which I have often heard quoted by others, in support of the popular belief that there is a soul or spirit in man that survives the death of the body, and to their minds it seemed not only to bear directly on this question but to be quite conclusive. I refer to Eccl. xii. 7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." If this was all that the writer of the Ecclesiastes had said on this subject there might be some excuse for citing it in support of the claim, that there is a conscious entity in man that survives death, but when we find the same writer in the book telling us that "that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dieth so dieth the other; yea they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. "Who knoweth the spirit of man that goeth upward, and the spirit of beast that goeth downward to the earth? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion: for who shall bring him to see what shall be after him." And when we consider that the word translated breath in verse 19 is the same in the one translated spirit in verse 21, and also in chapter 12 verse 6 it seems to me puerile to cite the passage in support of a belief in man's continuous existence. Compare this verse (Eccl. xii. 7) with Genesis ii. 7, and remember that the word translated spirit in the former, is the same as that translated breath in the latter: and that the word man is generically in both. The one verse tells us how man—mankind—came into existence, and to the other how he goes out. His going out is simply a reversal of the process by which he came in. "God formed man out of the dust of the ground and breathed into his nostrils the breath (spirit) of lives and man became a living soul." Then shall the dust return to the earth as it was, and the spirit (breath) return unto God who gave it. The same is declared of other living creatures in Psa. civ. 29. "Thou takest away their breath (spirit) they die and return to their dust."

J. T. SMITH.

Editor Restitution:

Apropos of the debate between Wilson and Smith I would suggest concerning the lone text in Peter about the "burning up" of the earth, that by consulting the R. V, it will be seen that the marginal reading is "discovered." Canon Farrar in his "Early days of Christianity" translates it "shall be found," but complains that "the sense is dubious," and so falls back on the *burning*, which suits his theory best, but to one who is waiting for the redemption of the *material* earth there is no dubiousness in the sense. To my idea nothing could be more grandly poetically descriptive of the rolling away of the mists that now hang so dense on our spiritual, moral and political atmosphere, and the bringing forth to the light the hidden things of darkness, the purification by fire, the laying bare, the disclosing the "discovery" in the sense of uncovering the works that are therein." Thus viewed, this passage contains a complete negative of the theory of the destruction of the earth referring to the firing of everything else, the sweeping off the trash, the burning up of the brush. It gives a *carte blanch*, a clean slate, a beginning, a fresh start—not an end. The self-contradictoriness of the Smith side of the argument is well illustrated by his applying the ideas of Miller to Wilson. Miller was an earth-burner and destructionist like [illegible] let him defend his own side. Luther, though, was more reasonable, he proposed to destroy the present evil world in order to destroy the evil, but Mr. Smith has no such excuse; he proposes to convert the world laboriously, so many thousand per week, and after the work is done, *then* burn it. The one fires the barn to kill the rats, while the other destroys the rats first, then fires it with the stock, corn and fodder all in good condition. Neither idea is any good, still the one is not as utterly void of excuse as the other, particularly as the rats seem at present to be very numerous and very fat,—but we claim that the Proprietor knows how to trap them when he gets ready.

For the rest, perhaps, we had better leave Mr. Smith where Bro. Wilson put him.

J. F. GELLETLY.

Mr. George T. Smith:

I wish you to know my whereabouts as a reader of THE RESTITUTION and in answer to your request. I was raised by Methodist parents, who had me sprinkled in infancy and when I was destitute of knowledge, faith, repentance or obedience. Half of my past life was spent with that people, but when I was brought face to face with the gospel of the kingdom, the coming of the Lord, the resurrection of the dead, the destruction of the unsaved, and eternal life as God's gift through our Lord Jesus Christ, I came to a halt. I was called upon by the presiding Elder in a district conference to know what these people called Adventists were teaching, what were they trying to do? I said one thing they taught was that God only hath immortality. He asked me what I did, and how I met them when they came at me with such Scriptures as that. My answer was this, to tell you the truth I don't know what to do. Well said he, of course God only hath immortality means that he is the only unconditionally, inherently immortal being in the universe, that he had it independent of all other beings, and all others upon conditions. I thought this exactly what the Advent people teach. But still on Monday of the same meeting he preached himself hoarse trying to prove that all men had an immortal soul. The preacher in charge was sent to talk to me to get me out of my halted condition, I told him that Jesus said, "My sheep hear my voice I know them, and they follow me and I give unto them eternal life and they shall never perish." I said Jesus says, "I give unto them eternal life," and I believe it. Oh, says he, Bro. Lyda, he don't give unto them eternal life, the sinner is as eternal as God himself. I said to him, Brother, Jesus says as the tares are gathered and burned in the fire, so shall it be in the end of this world, so shall it be, so shall it be. Oh, says he, Brother, it shall not be so. I said Jesus says it, and I believe it. Oh says he, you must not take it at what it says, you must put entirely a different meaning to it. My oldest brother being a Methodist minister labored hard to prove from the words of Christ to the thief that man went immediately to his reward at death, and closed by saying, Where God is, is where heaven is, and where heaven is Paradise is, and where Paradise is Christ and the thief went, and where Christ and the thief went on the day of their death I hope to go when I die. Just a few Sundays after another minister of the same denomination took for his text, "Come see the place where the Lord lay, he is not here, but is risen again," and he proved that Christ died, was buried, and rose again the third day. When he closed my brother rose and said, Faith in the resurrection of Jesus Christ from the dead was essential to salvation, and faith in your own personal resurrection from the dead is essential to salvation. *This may seem strange to* you coming from me, nevertheless it is true. I close by saying, I endorse Bro. Wilson's side of the discussion, and have believed for myself, understood for myself, repented and been immersed for myself, and feel safe in saying to Bro. Wilson, I bid you God speed. Amen.

J. M. LYDA.

Dear Restitution:

We have read with much interest the discussion of Bro. W. H. Wilson and Mr. Smith, and have been greatly pleased to see the way in which Bro. Wilson has met the scoffs and misrepresentations of Mr. Smith, and truly as Bro. Wilson says, Ingersoll could not beat such scoffing. I hope the discussion may be the means of enlightening the minds of some, and that they may be turned from darkness to the marvelous light of the gospel.

With best wishes for the prosperity of our splendid paper, I am your Brother of the one faith.

C. E. HACTH.

Dear Restitution:

I think Bro. Wilson laid Mr. Smith in the shade, and I wish that the discussion was in pamphlet form. I would do all that I could to get them in the hands of honest people. I think they would convince many of the unscriptural doctrine as taught by Mr. Smith and his brethren. One of them here in Texas is writing to a paper at Austin called the *Firm Foundation*. His name is W. P. Skaggs. He claims that God cannot raise Job from the dead, if all of Job died and went back to the dust, and he claims that the body is the only earthly part of man, and he claims that the spirit lives and is conscious between death and the resurrection, and then he takes off after the soul and once in a while he claims that it takes the outer man, the inner man and the spiritual all together.

DR. J. A. THURMAN.

Dear Bro. Underwood:

As Elder Smith has appealed to the readers of THE RESTITUTION for an expression of their opinion of the discussion held between Bro. Wilson and himself, I feel deeply impressed to give him my opinion. I will state briefly, and take up as little space as possible in the paper. It seems useless to me to discuss this question. If there is any one thing in the Bible taught more plainly than another, it is that, the dead know not anything. It is a mystery to me how men can believe in natural immortality, had I not read, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of man, after the rudiments of the world, and not after Christ." Col. ii. 8. Not until Elder Smith can lay down heathen philosophy and modern theology, and turn to the Word of God, he will know nothing on this all important question. Now a few thoughts on the creation of man, and state of man in death, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul," Gen. ii. 7. We learn that the Lord formed man out of the dust of the earth, not a house for man to live in, the man formed his organization perfect, there was something lacking, the breath of life to start the machinery to running. The Lord breathed into his nostrils the breath of life, not a living soul. Have not the lower animals the breath of life? "And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life." Now as we have learned thus far the lower animals have the same breath of life, we will pass along with our examination, "And man became a living soul." Do not the lower animals have souls? "And God said, Let the waters bring forth abundantly the moving creature that hath life (margin souls) and fowl that fly above the earth in the open firmament of heaven." Gen. i. 20. I find no difference in the creation of man and the lower animals. Take this in connection with Eccl. iii. 19-21, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no preeminence above a beast: for all is vanity. All go unto one place: all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" They have all one breath, they breath the same air, all go to one place. This shows plainly that a man has no pre-eminence above the beast in the state of death. This could not be applied to man and beasts while living. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Do you, Elder Smith? How did you find it out? This is a bold assumption. I have never been able to find any place in my Bible where it said that the Almighty breathed an immortal soul into man. I would like to know when that soul enters man. If at birth, was it a full grown soul? If it was, it was accountable for all sins at once. Then we would expect a child to know as much as a man. There would be no chance for development. If this soul be undeveloped, and develops as the body grows, then when the body goes down in utter ruin and those organizations are destroyed which developed this soul, would it perish? So says the Scriptures, "His breath goeth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4. David a thousand years after his death had not gone to heaven. Acts ii. 34, "For David is not ascended into the heavens."

Submitted by a lover of truth,
CHESTER D. GILL.

"Savior, more than life to me,
I am clinging, clinging close to thee.
Let thy precious blood applied,
Keep me ever near thy side;
Through life's changing world below
Lead me gently, gently as I go;
Trusting thee I can not stray;
I can never, never lose my way."

The great mistake of modern Christianity has been the substitution of light for heat, and nowhere is this more evident than in the doctrines it has taught concerning God. In its eagerness to be enlightened, it has become icy; and the attempt to make the head correct has too often left the heart cold. But I say accuracy is far less important than energy; that idea of God is best for me which vitalizes me most. Doctrines which furnish the head but leave the heart in empty barrenness—abstractions that substitute words for feelings, and knowledge for life; teachings about God, instead of vision of God; these have been the greatest hinderances of vital religion.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., MARCH 3, 1897.

Now is the time to send in renewals, and to get new names. THE RESTITUTION will keep you posted on the news of the world, the "signs of the times," it will give articles by our best writers and thinkers that will not only be instructive to outsiders and in that way be the teachers of the people, but will encourage and strengthen the Household of Faith. Letters from the scattered ones will be given from week to week as they can be written, and a "love feast" be held, which will be sure to build up the body of Christ. We shall try and faithfully chronicle all the news of the Church, giving notices of meetings, reports of the same, and all that can be made of interest to the scattered flock. Will you not try and send a new name or two with your renewal. We feel encouraged by the kind words and valued favors of many who have given us cause to be truly thankful through the year nearly past. We are striving as best we can to do our part. Will you do yours by increasing our list of subscribers.

We will have to ask some of our contributors to be patient with us. We have several good articles on hand, besides many "love feast," letters, but for want of space owing to the Wilson—Smith discussion they have been delayed. Now as that is closed we will do the best we can in giving the others a place.

BROTHER H. V. Reed of Chicago spent last Sunday with the Church in Plymouth. He spoke in the morning on the subject "The Times of Restitution," and in the evening on the "True Foundation." The church was filled at both services, and in the evening many were obliged to go away that could not get in the building. People seem to be interested as never before, and we think much good was done by his being with us.

"PRIMITIVE Buddhism" is the title of a new book by Sister Elizabeth A. Reed of Chicago, who is also the author of "Hindu Literature" and "Persian Literature." The system of Buddhism has for centuries held an important position in history, and still controls the thoughts of millions of our race, and for this reason the author thinks it is entitled to a "fair and impartial consideration." The object of the present book is to present in as brief a manner as is consistent with accuracy, the authoritative teachings of primitive and genuine Buddhism. To those making a study of the subject, this book will serve as a hand book by which they may learn, quickly and easily what this philosophy really is. We have received a copy of this work from the author, and gladly commend it to careful students in this field of thought.

The Question Drawer.

Bro. Thomas E. Adams writes:—"Bro. Joblin, will you please tell us through THE RESTITUTION, *when*, or at *what* time did the Roman kingdom come on the stage as the conqueror of Greece?

2. *When*, and by *whom* was it divided as represented by the legs of the image? And have the ten toes found their counterpart in history? If so, *where*, *when* and *by whom*?"

In answer to paragraph 1, we would say that Rome reduced Macedonia to a province of her empire about the year 168 B. C., and the kingdom of Pergamus about the year 133 B. C., and Syria about 65 years B. C. Egypt was the last part of the Grecian Empire to submit to Rome. Cæsar defeated Antony and Cleopatra at the Battle of Actium in the year 31 B. C. and during the year following made himself master of Alexander, and Egypt at once became a province of the Roman Empire, and Rome became what its writers delighted to call it, "The Empire of the World."

In reference to the second paragraph we remark that we are aware that the Futurists claim that Rome has not yet been divided by the ten toe kingdoms. We are perfectly willing that they shall hold to what they suppose to be the truth in the premises; and claim the same privilege as we take our stand beside historical expositors.

Our correspondent is aware that in Daniel's first vision the Fourth Beast represents the same kingdom as do the legs of iron in the Image Dream. It was dreadful, and terrible, and strong exceedingly, and had great iron teeth. It devoured and broke in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it, and it had ten horns. As the prophet considered the horns, up sprang another horn, a little one, making eleven in all. Before this eleventh horn three of the first (ten) horns were plucked up by the roots. This, of course, only left seven of the original ten,—the little one making eight in all. Here we have positive evidence of the division of the Roman Empire, as predicted, before the coming up of the eleventh horn.

Let us now consider some historic facts bearing upon the matter in hand: Sulpicious Severus, who lived away back in the 5th century after Christ, in giving an exposition of Nebuchadnezzar's dream, said the golden head was the Chaldeans,—of the breast and arms he said, Cyrus transferred the Empire to the Persians: and that by the brazen belly the Third kingdom is portended, and that we see fulfilled: forasmuch as the Empire taken from the Persians, was transferred by Alexander to Macedonia. The iron legs are the Fourth Kingdom, and that is the Roman. But the feet part of iron and part of clay prefigure the Roman Empire to be divided.....WHICH IS EQUALLY FULFILLED, as the Roman territory is occupied by foreign nations, or rebels, and we see barbarous nations mixed with our armies, cities and provinces. But in the stone cut out without hands.....we have a figure of Christ, for he shall reduce this world in which are the kingdoms of the earth, to nothing, and establish an everlasting kingdom, of which, alone, the faith of some is still dubious, and they will not credit *future* things, when they are convinced of the *past*."

Be it remembered that this testimony comes from one away back in the 5th century, and he speaks as our eye witness that the barbarians had then done up their dividing work.

Our second witness shall be Machiavelli, in his history of Florence, dated in the 15th century: and seeing he was about half a skeptic and half a Catholic no one will suspect him of prophetic proclivities. In his first book he gives a list of Ten kingdoms into which Rome had been divided. It is as follows:—1st., The Ostrogoths in Moesia. 2. The Visigoths in Parmonia. 3. The Sueves and Alans in Gascoigne and Spain. 4. The Vandals in Africa. 5. The Franks in France. 6. The Burgundeans in Burgundy. 7. The Heruli and Taringi in Italy. 8. The Saxons and Angles in Britain. 9. The Huns in Hungary. 10. The Lombards at first on the Danube, afterwards in Italy.

Bishop Newton quotes the Popish Bishop of Salisbury, A. D. 1240 as affirming the same as Machiavelli.

Cabrat a Roman Catholic Expositor in his notes on Rev. xiii. admits that the Roman Empire had been broken up by incursions of Northern nations, into ten kingdoms, and refers to Beeyeal, Bossuet and Dupin as maintaining the same fact.

Procopius, whom Dr. Worthington describes as half heathen and half Christian admits the same.

Gibbon, the skeptical Historian in his Decline and Fall of the Roman Empire is quoted by Burlington B. Wale as saying of the First King of Sicily, "The nine kings of the Latin world might disdain their new associate, (the king of Sicily) unless he were consecrated by the authority of the Supreme Pontiff. And in a foot note he gives the names of the kingdoms to which Sicily was now added.

Mede reckons up the ten kingdoms in the yr. r 456, the year after Rome was sacked by Genseric, king of the Vandals. 1. The Britons. 2. The Saxons in Briton. 3. The Franks in France. 4. The Burgundians in France. 5. The Wisigoths in the South of France and part of Spain. 6. The Sueves and Alans in Gallicia and Portugal. 7. The Vandals in Africa. 8. The Allemanes in Germany. 9. The Ostrogoths, whom the Longobards succeeded in Parmonica, and afterwards in Italy. 10. The Greeks in the residue of the Empire.

That excellent chronologist, Bishop Lloyd gives the following list of the ten kingdoms, with the time of their rise. 1. The Huns, about the year 356. The Ostrogoths about 377. The Wisigoths about 378. The Franks 407. The Vandals 407. The Sueves and Alans 407. Burgundians 407. Heruls and Rugians 476. Saxons 476. Longobards (Longobeards) 526, and were seated in the northern parts of Germany about the year 483.

Sir Isaac Newton enumerates them thus: 1. The kingdom of the Vandals and Alans in Spain and Africa. 2. The kingdom of the Sueviens in Spain. 3. The kingdom of the Visigoths. 4. The kingdom of the Alans in Gallia. 5. The kingdom of Burgundians in Burgundy. 6. The kingdom of the Franks in France. 7. The kingdom of the Britons. 8. The kingdom of the Huns. 9. The kingdom of Lombards. 10. The kingdom of Ravenna.

The variations must be ascribed to the disorder and confusion of the times, one kingdom falling and another rising, none remaining for any length of time. At the time of the Reformation there were ten again after three had been plucked up by the roots, long before.

In 1706 Mr. Whiston in his essay on the Revelation, observes, "that as the number of the kingdoms into which the Roman Empire in Europe was originally ten, so it has very nearly returned again to the same condition, and at present is divided into ten grand and principal kingdoms or states.

Bishop Newton says:—Let us see how they stood in the eighth century. The principal states then, were: 1. The Senate of Rome, who revolted from the Greek Emperor. 2. The Greeks in Ravenna. 3. The Lombards in Lombardy. 4. The Huns in Hungary. 5. The Alemanns in Germany. 6. The Franks in France. 7. The Burgundians in Burgundy. 8. The Goths in Spain. 9. The Britons. 10. The Saxons in Britain. Not that there were constantly *ten* kingdoms. They were sometimes more, and sometimes fewer. But, as Sir Isaac Newton says, Whatever was their number afterwards, they were still *called* the ten kingdoms, from their first number.

We conclude this somewhat lengthy article, with the hope that our brother will find a few rays of the light he so earnestly seeks, and be able to use them for the glory of God.

[From Sunday Voice Cleveland, O. 6. 21.]

Jesus and Paul not Spiritualists.

The pleasure with which the letter here following was received and read was equalled only by regret that it arrived too late for use last week. Evangelist Maurice Joblin, the writer of it, is pastor of the Church of the Blessed Hope, in Woodland Avenue. His views, for which chapter and verse are irrefragibly given, [illegible] not departed spirits. See [illegible], and the gentleman cannot deny his own text book, the Bible.

We are asked to read what Paul and Peter did in the cases of Enens, Ananias and Saphira, Tabitha, Elymas the sorcerer, and the lame man at the temple gate, for these are the supposed proofs of their spiritualism. Well, in the case of Aneas, the gentleman's own witness told the bed-ridden subject that "Jesus Christ maketh thee whole," no departed spirits of men were employed.

As regards Ananias and Saphira. They lied to God. Were they rewarded for lying by entering the portal of the life elysian, or were they punished with death? The gentleman's own witness' words, "Why hath Satan filled thy heart to lie to the Holy Spirit?" prove that they were punished with death, for they were carried out and buried. It says they gave up the ghost, and the gentleman should know that the word translated ghost is ekpsuetro, meaning "breathed out" or "expired."

In reference to Elymas, the sorcerer, Paul, the gentleman's own witness, said to him, "The hand of the Lord is upon thee, and thou shalt be blind." Why? Because he was a spiritualist, full of subtility and mischief, a child of the devil, the enemy of all righteousness, and was perverting the right ways of the Lord.

Of Tabitha, in Acts ix. 36, we are told that she sickened and died; she was washed and laid out in an upper chamber. But the disciples having heard Peter was at Lydda, sent for him. Having come, Peter put out all the mourners, kneeled down and prayed (did he pray to departed spirits?), then said to the body: "Tabitha, arise!" and she opened her eyes, saw Peter and sat up. Peter gave her his hand and lifted her up, and having recalled the saints and widows, presented her alive. This is the gentleman's own witness, Peter, and the gentleman's own text book. Will he dare say there is no death now?

The lame man at the temple gate was addressed by Peter as follows: "In the name of" (departed spirits rise up and walk? Not), but "In the name of Jesus Christ of Nazareth rise up and walk."

The gentleman's own witness, Paul, says, Rom. vi. 23: "The wages of sin is death." Is this reward for sin, or punishment? If death is the portal of the elysian life, is not that a premium for sin?

The same wonderful (so called) medium, Paul, says Christ died, was buried, and rose again according to the Scriptures, and was seen of his other witness, Peter, then of the twelve, then of more than five hundred at one time, then of James, and last of all by Paul. In all this there is no hint of a cabinet to delude people, nor of putting out the lights, or anything resembling the shameful affair lately exposed in the Spiritual temple at Boston. He ate and drank with his disciples, and challenged a doubtful one to put his finger in the print of the nails, and his hand into his side.

After the long quotation from 15th of 1 Cor., which completely refutes all spiritualistic ideas by showing that immortality is not put on till the trumpet sounds, it is only necessary to add one more sledge hammer blow from verses 17 and 18. "If Christ be not raised your faith is vain, ye are yet in your sins," then they also which are fallen asleep in Christ are perished. Not disembodied.

Communicated.

A Picture of the New Year.

Dear Readers of our much loved paper:

I have in my mind's eye pictured the New Year as it is being unfolded before us as twelve volumes, each month being a volume, each week a chapter, each day a page.

The first volume is already numbered with the past and we have entered upon the second. What advancement have we made in the work that should employ our every thought and care? Are we struggling amid the vain allurements of the world to keep our pages clear and pure? for this truly is required of us. Can we say that we have denied ourselves of all worldly lusts, having on the breastplate of righteousness and our feet shod with the preparation of peace?

Can we say that we have used our best endeavors to let our light shine, that its rays may be cast along down our pathway to lighten the rough places of some poor benighted soul who feels himself wrecked and lost upon the shore of time? Have we with sympathies aroused for perishing manhood tried to throw out the life line with hand quick and strong? Can we say that our hearts have been in the house of mourning; that we have visited the sick, the fatherless, and widows in their afflictions, and tried to keep ourselves unspotted from the world?

Have we sat by the death bed and watched the feeble life pulse ebb away? have we moistened the dying lips with cold water, and wiped the clammy sweat from the pale brow?

Can we say that we have lived to improve the talents which God has given us, or have we been like the doubtful servant? if so how can we expect more than he received?

Oh dear ones, how will our pages in the day of reckoning appear? Let us strive to use to his honor and glory the talents which our Heavenly Father has given us, and show by our conduct that we appreciate these God-given blessings and feel it not only a pleasure but source of great delight to walk worthy of the vocation wherewith we are called.

Is it not enough to inspire our hearts with greater zeal to do his will when we have in view such great and precious promises, as, that we shall be sons and daughters of the Lord; and that we shall be kings and priests and reign with him forever? Yes we shall see him face to face, our loving Savior and Redeemer, who once trod in sorrow the shores of Galilee, exalted to be King of the earth.

Seeing that we have such a faithful High Priest, who can be touched with the feeling of our infirmities; let us not try to engineer our feeble lives independent of God: for we are not our own; we are bought with a price. For our loving Savior gave all that he had and purchased the field or the world. Now we are his and are not left to grope our way in the dark, for we have his life as our example, that we should walk in his footsteps. We are begotten again unto a lively hope of life by his resurrection from the dead, and he has passed from the corruptible to the incorruptible to open up the way for poor dying humanity; and through faith in his life, death and resurrection he becomes our mercy-seat, for God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.

Therefore let us believe with our whole hearts and obey his righteous edicts and in doing so, we shall be reconciled to God, which cannot be unless we follow in the footsteps of our Lord and Master, and keep our pages clean and pure, for there shall in no wise enter into God's temple anything that defileth. We claim to be the stones that are being polished to adorn the temple of the living God. Shall we be fitly joined together if some of the stones are of sandy substance and crumble with the friction of the world, and stand not the test in the evil day? but are tossed about on the sea of time clinging to the same baseless rock worldlings do, and coming in contact with the breakers of the world, are engulfed in the seething foam of sin and wickedness?

Can we, as children of the household of God, expect a place in his temple if we are found in unbecoming company? Such places as base ball games, theatres, and card parties, or making friends with the mammon of unrighteousness in any form, indulging in the filthy use of tobacco and in intemperance which does not mean the habit of indulging in liquor alone, but the excess of any habit which may be just as injurious?

Are we not told to be temperate in all things, letting our moderation be known to all men: putting away the filth of the flesh, perfecting ourselves in holiness?

Oh it is so easy to forget that we were purged from our old sins! Let us be careful lest we loose sight of our landmarks, and our frail craft float out into dangerous waters.

If we have fled for refuge to lay hold on the hope set before us and are looking for the blessed hope and appearing of our Lord and Master, Savior and Redeemer, and are made heirs according to the hope of eternal life, then let us live in such a manner that we may prove to the world that we have presented our bodies a living sacrifice wholly acceptable unto God, which is our reasonable service.

1 John iii. 3 says, "Every man that hath this hope in him purifieth himself." We must be pure even as he is pure, and then our pages will be white and fair. How guarded should the children of God be if they are the called out ones! Come out of her, be ye separate and touch not the unclean thing and I will receive you;" but it is sad to find the world and the church going hand in hand and indulging in the same things.

It is certain that our claims and professions will not avail unless we are found among those who have washed their robes and made them white by putting away the filth of the flesh. If we do this, our record on the pages of this year's volumes will be white and clean.

We as Christians should walk carefully for danger is near, temptations and snares are without and within; we should walk cheerfully for the clouds and tempests will soon be past and the sunshine of an unending day dawns upon us with a rapture, who can tell. We should walk prayerfully and let him that thinketh he standeth take heed lest he fall. Walk hopefully for we shall reach that haven of rest, and in due time we shall reap if we faint not.

Let us, my dear readers, all strive in this year of A. D. 1897 to keep the pages in our volumes clean and white, so that at our Master's appearing we shall not be naked and ashamed as our first parents were; but be found clothed with fine linen which is the righteousness of saints. Then shall we hear from his loving lips the welcome words, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world. I loved you and gave my life for you, and you have been faithful over a few things and I will make thee ruler over many things, enter then into the joy of the Lord.

ADELINE LENT.

Rates via the Nickel Plate Road are lower than via other lines.—Mar. 31.

Humboldt: Only what we have wrought into our character during life can we take away with us.

Low Rates anywhere via the Nickel Plate Road any time.—Mar. 31.

We must prune as well as plant, if we would bear much fruit and be Christ's disciples. One of the things applauded in the church of Ephesus was, they could not bear them that were evil.

As faith is the evidence of things not seen, so things that are seen are the perfecting of faith. I believe a tree will be green, when we see him leafless in winter; I know he is green when I see him flourishing in summer. —*Warwick.*

Poetry.

[redacted]

Communicated.

Ambakoum (Habbakkuk). Chapter 1.

1. The burden (lit. anything received) which Ambakoum the prophet saw.

2. How long, O Lord, shall I have cried out and thou wilt not harken? Suffering wrong shall I call to thee for help and thou will not save?

3. Why hast thou told me to look upon weary toil and painful labor, wretchedness and irreverence? A judicial-trial (a crisis) hath occurred in my presence and the judge taketh: (a bribe understood).

4. Therefore law hath been made of no effect, and a judicial verdict is not being conducted through unto completion, for the reason that an irreverent one is oppressing the justified one, and on this account the perverse verdict will go forth.

5. See ye despisers and look at it, and wonder at wondrous things and vanish away; because I am doing a work in your days, which ye will not put faith in though one should discourse it in detail.

6. For lo, I am stirring up Chaldaoi that bitter and swift nation that goeth its way over the wide places of the earth to inherit habitations not their own:

7. Fearful and very manifest is it; (this nation) from itself will be its verdict and from itself will go forth its burden.

8. And its horses will leap over leopards and swifter than the wolves of Arabia are they: and their horsemen will charge as cavalry and rush from afar, and they will fly like an eagle eager to devour:

9. A consummation will come unto irreverent ones to adversaries who face them with opposition, and it will gather together a captivity like sand as it were:

10. And it will delight itself in kings, and petty rulers will be its mockery: and it will mock at every fortification, and it will cast up a mound and get control of it.

11. Then will the spirit change and pass through and be appensed: This is the strength of my God.

12. No, no, Art thou not from a beginning, O Lord God, my Sacred One? And we shall not be condemned to die. O Lord thou hast ordered it for a judgment: and he molded me to convict with his chastening.

13. His eye is too clean to see wicked things and to look at pains of woe: Why dost thou look at despisers? Why wilt thou remain silent when an irreverent one drinketh down the justified?

14. And wilt thou create men like the fishes of the sea and the creeping things that have no ruler?

15. One hath drawn up a complement with a hook and another with a hand-net hath he hauled and another hath he gathered with his seines:

16. Because of this will he have rejoiced and his heart will be glad: Because of it will he sacrifice to his seine and burn incense to his hand-net, because with them hath he made unctions his portion and his kinds of food elect.

17. Therefore will he continue to cast his hand-net and not be sparing of killing nations.

Chapter 2.

1. I will take my stand upon my place to watch to guard, and I will go up upon a rock; and I will look away as a spy to see what he will say unto me and what answer I shall have made to his reproof of me.

2. And the Lord made answer unto me and said: Write in vision way and clearly too in a little tablet, that the one who readeth it may pursue after it.

3. For yet a while longer is the vision-way unto an appointed-time and there will arise at last and not in vain: If he be late, wait for him, because the one who cometh will come and he shall not tarry:

4. If he draw back, my soul hath no satisfaction in him: But the Just One (an application of the Christ and means literally the Justified One) will live on account of faith in me (God).

5. The one who thinketh otherwise though and the despiser, the braggart will have no outcome: he (the Christ) it is who hath made his soul (natural life) as wide as Hades (the grave, and he like death hath not been filled: and he will gather unto him all the nations, and he will receive unto him all the laities:

6. But no, will they not take all these things in relation to him as a parable and a problem for discourse about him? (instead of preaching a personal Christ) and they will say, Woe unto the one who filleth himself with things not his own; Unto what end? And who maketh his yoke heavy to bear.

7. For suddenly will those who bite him arise, and the plotters against thee will awake from their drunken stupor, and thou wilt be their plunder.

8. Therefore because thou hast taken many nations as spoils, all the laities left will take spoils, because of the blood of men and the irreverence of a land and a city and of all who inhabit it:

9. Woe unto him who exemplifieth evil selfishness for his house, that he may set his nest on high to be dragged away by evil hands.

10. Thou hast counseled shame for thy house: thou hast brought to an end many laities along with thee, and thy soul hath sinned itself away:

11. Therefore a stone will call from out a wall for help, and a beetle will give utterance to it from out a tree:

12. Woe unto him who buildeth a city in blood and who maketh ready a city in acts of injustice:

13. Are not these things from the Lord Omnipotent? And sufficient laities have left off in fire, and many nations have become discouraged:

14. Because the earth will have been filled with a comprehension of the glory of the Lord; like water will it cover them.

15. Woe unto him who giveth his neighbor to drink unto passionate overthrow, and who maketh him drunk that he may look at his caverns.

16. A satiety of dishonor from glory drink thou also. Shake O heart and tremble; a cup of the right hand of the Lord hath come around unto thee, and dishonor hath been gathered upon thy glory:

17. For the irreverence of the Libanos will cover thee, and a wretchedness of wild beasts will awe thee, because of the blood of men and the irreverence of a land and a city and of all those who dwelt in it.

18. What profiteth a carved thing and why did they carve it? One moulded it a smeltered thing, a lying phantasy, because he trusted to his plastic art to the extent of making dumb idols:

19. Woe unto him who saith unto the wood, awake, arise, and to the stone, be thou lifted up; and it is a phantasy; a metal-plate of gold and silver is this thing and no spirit is there in it.

20. But the Lord is in his sacred inner-temple: Let all the earth show reverent fear before his face.

Chapter 3.

1. Ambakoum the prophet's votive-prayer along with an ode. O Lord, I heard the report of thee and was afraid;

2. I contemplated thy works and was astounded. In the midst of two living-creatures (the cherubim) wilt thou have been recognized; when the years draw nigh thou wilt have been fully known; when the appointed-time ariveth thou wilt have been shown up: when my soul hath been terrified with wrath, thou wilt have remembered mercy.

3. God will come from out Thaiman and the Sacred One from out Mount Pharan's shady thicket. Interlude. His virtue hath unveiled the heavens and the earth is full of his praise;

4. And his shining will be like light; Horns are there in his hands; and he hath made controlling love his strength;

5. Before his face will go forth a word and it will come out into plains at his feet

6. Stood the earth and shook: He looked upon them and nations melted away; The mountains became tumultuous with violence; age-lasting hills melted away with his age-lasting (everlasting?) goings.

7. Instead of weary toil I saw habitations for Aithiopoi and the tents of Madiam will have been awe-struck.

8. Not w thrivers wast thou, wrathful wast thou, O Lord? Nor with rivers thy anger was it: nor at a sea thy impetuous rush? Because thou wilt mount upon thy horses and thy riding will be salvation.

9. Thou hast stretched thy bow at a sceptre saith the Lord. Interlude. Earth will be rent with rivers:

10. Laities will see and suffer woe: dispersing waters in his goings, the abyss hath given its voice, an uplifting of its phantasy:

11. The sun was lifted up and the moon stood in her rank: Into light will thy bolts go their way, to the gleam of the lightning of thy weapons:

12. With threatening wilt thou make earth small, and with anger wilt thou conduct down nations;

13. Thou hast come forth for the salvation of thy laity, to save thy Christ: Thou wilt cast death on the heads of transgressors: thou hast stirred up bonds to the neck. Interlude.

14. Thou hast cloven heads of able ones with ecstasy: therewith will they have been shaken. They will part their bits asunder as a beggar who eateth in secret.

15. And thou hast ridden thy horses into a sea, horses that disturb much water.

16. I watched to guard and my belly was awe-struck at the voice of the votive-prayer of my lips, and trembling entered into my bones, and my being was shaken from beneath me: I shall find rest in a day of tribulation by going up unto a laity of my sojourning:

17. For fig-trees will not bear fruit and there will be no products on the vines; the work of the olive tree will lie, and the plains will not produce to eat: sheep have left off eating, and there are no cattle at mangers:

18. But I shall be glad in the Lord; I shall rejoice in God my Savior.

19. The Lord God is my ability and he will direct my feet unto a consummation: Upon the high places doth he conduct me up to prevail in his ode.

Comment.

For literary excellence, high thought and noble sentiment, too much commendation cannot be given this book. It is indeed a masterpiece in its way. The name of the prophet as usual is a key to the general character and theme of the book. "Am-bak-oum" "Am" to gather—"bak"—stem of "bakterion" the prophet's sceptre or wand of office and thus the symbol of prophecy all through the Scripture of the Old Covenant—and "oum" the Doric form of the Dative of the pronoun meaning "for you." Freely translated then such a person, so named, is "a gather of prophecies for you." And this the reader will perceive is the true character of the book. There is little in the book in the way of prophecy that has not already been uttered by the older prophets before his day. But the style of the expression is wonderfully forcible and unique.

The first chapter is an epitome of the wisdom of God in the matter of judicial procedure and the importance of it to adequately assert justice between man and man—the iniquity of bribe-taking and the consequent corruption of any judiciary, and the tendency of any form of idolatry or false conceptions of higher things and intelligences to bring this about.

The second chapter aside from its noble thought and high moral endeavor so tersely expressed contains to my mind the most remarkable Messianic prophecy in the whole range of Old Covenant Scripture.

The preamble to the prophecy is wonderfully suggestive in various ways; but "the Coming One" of the prophecy itself, who is also denominated "the Just or Justified One" is herein taught distinctly to be an exemplification of faith. He lives or literally "obtains life for himself" "on account of faith in me" (God). This makes Jesus Christ our exemplar *par excellence* in faith as well as works, and this is the key to Paul's teaching of the same doctrine in Romans and his other epistles. It is a reasonable doctrine too although fundamentally subversive of the doctrine of the Trinity as taught in the old theologies.

The modern apostles of civic reform international arbitration by the extension of the utility of judicial-procedure, temperance reform and general truth seekers can all get some suggestive help from the first two chapters. The third chapter has the heading "Ambakoum the prophet votive-prayer along with an ode." The votive-prayer ends with the selah and verse, which in its brevity also carries with it much needed timely instruction: but this is an epitome of the true relation which any "man of God" sustains to his Creator and to a neglient Lord.

The "ode" is in the usual form of a Israelitish religious ode. It is more than a "song" or a "hymn" and was designed to be chanted: but is not metrical in any modern sense as many scholars have claimed. The accent of the statement and in fact the whole thought has been frequently destroyed by trying to put the hymns and odes ("psalm" the general term for both) into modern metrical form. The rendering is frequently beautiful and masterly as a literary product, but always more or less of the two oracular import is lost. Importance of fact has been sacrificed to beauty of expression as tried by some modern standard.

The "interlude" which occurs several times was for the orchestral accompaniment to appropriately echo the sentiment already expressed or to prelude that which immediately follows it. There is no evidence that "music" in the modern sense was in vogue among the ancients until long after the Biblical canon was fixed. Many other things more important than rythm and meter constitute good poetry also even now. They are essentials and among the non-essentials. There is much prose now that is far more poetical than much that is accepted and passes for poetry.

The 19th verse of this ode has more that is truly poetical in it without rythm or meter than many entire modern poems that are accounted great.

Chas. Gardner.

To Brother B. M. Payne.

Brother Payne requests some one to give an article in The Restitution on [redacted] Spirit," —whether it means conversion, or the resurrection of the just. The Greek word is the same that is translated born in some places, and in other parts of the Bible begotten. The Revised Version shows us when the Greek word *Geinomi* should be translated born, and when the Greek word should be translated begotten. See 1 John i. 4. The same word is translated both born and begotten. The revised translation reads it begotten every time. The connection shows this to be the true rendering. So 1 Peter i. 21 reads, "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This means a new faith and conversion. But the same original word in other places is rendered born. The resurrection of Christ is called a birth. And he is the head of the body, the church, who is the image of the invisible God—the "first *born* from the dead." Col. i. 15. 5. If the resurrection of Christ, the head, was the first birth from the dead, the resurrection of the church, his body, must be the next born from the dead. Rom. viii. 29, "Conformed to the image of his Son, that he might be the first born among many brethren." Jesus told the Sadducees that those who shall be accounted worthy to obtain that age will be equal to the angels, and are the children of God, being the children of the resurrection. Luke xx. 34. These words imply a new birth. The disciples desired to know what reward they should have for following him. He said, "In the regeneration when the Son of Man shall sit upon the throne of his glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." Regeneration means *born again*. That reward will be given to all his disciples, who forsake all for him, that "they shall receive a hundred fold, and inherit everlasting life." Ma. . xix. 28. Jesus said, "Marvel not that I said unto thee, ye must be born again. That which is *born* of the flesh is flesh, that which is born of the spirit is spirit." Paul shows when the spiritual body will be born. "It is sown a natural body, it is raised a spiritual body." The Savior illustrates the freedom of the spiritual body. "The wind bloweth where it listeth—cannot tell whence it cometh or whither it goeth, *so* is every one that is born of the spirit." The same Almighty power of the Spirit that quickened into a new life, the Son of God, will make the dead bodies of all

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seems to me particularly importa
I trust that I may have a reply.

Respectfully,

Lorenzo Hale, M. D

[Will Bro. Wilson please answer
Ed.]

Report of Meeting.

Dear Brothers and Sisters:

I write to tell you of the grand m
ings which we have enjoyed here at
Paul, Nebraska. Bro. Almus Ada
of Arapahoe came here from Blair
Feb. 2 and stayed until Wednes
Feb. 10th. During that time
preached nine discourses in his us
forcible manner, setting forth
truth in all its purity and beau
The attendance and interest was g
notwithstanding the union meeti
which were being held in the ot
churches; and on Monday even
when Bro. Adams asked all who
lieved the truth and wished to be
tized into the name of Christ to co
forward and give him their hand,
old man was seen to leave his seat
go the back of the room where t
others were standing. He spok
few words to them: and just as
congregation began to sing for
last time the chorus of

"He's mighty to save,"

he started forward followed by
others, and they in turn by two yo
ladies, daughters of the one wh
the way. It was a grand and bea
ful sight to see these fourmen, all o
fifty years of age; three of them old
diers, and two with hair as whit
snow, and the two young ladies,
starting on the journey of life, m
forward to enlist as soldiers of
Cross. All eyes were dimmed by te
and great rejoicing was in every he
The next morning they went to
river and were there buried in the
ness of Christ's death, and rose
walk in newness of life. At our m
ing in the evening, each spoke a
words of the hope in which they
now rejoicing, after which they
sang that beautiful song.

"I heard the voice of Jesus say,
'Come unto me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.'
I came to Jesus as I was,
Weary and worn and sad;
I found in him a resting place,
And he has made me glad.

I heard the voice of Jesus say,
'Behold, I freely give
The living water; thirsty one,
Stoop down, and drink, and live.'
I came to Jesus, and I drank
Of that life-giving stream,
My thirst was quenched, my soul revived,
And now I live in him.

I heard the voice of Jesus say,
'I am this dark world's light,
Look unto me; thy morn shall rise,
And all thy day be bright.'
I looked to Jesus and I found
In him my star, my sun;
And in that light of life I'll walk,
Till all my journey's done."

Bro. Adams then preached a

"any given feeling, emotion or condition of mind excites a like state in others that may be near." If the spirit be wrong, what will be the effect upon the child? In other cases, because the logical development of certain traits was not understood and there was no effort to correct them or help the child overcome them. In others still, because the effort to encourage, help, or control, was only spasmodic, not a sustained purpose. Lack of adaption, of understanding of abnormal qualities, and the making the children secondary to other duties, or to pleasure may be partial reasons. Probably Mary was allowed to finger anything she wanted to touch, not only the property of the family but of others; to ask impertinent questions. Henry was given certain duties to perform, but obedience and faithfulness were not uniformly required, so he neglected, shirked, and did as he pleased. William tore books, broke toys, worried the dog and the cat, teased other children, it was fun to upset things, and no one realized he was growing up to be a coward and a bully, or brutal in his strength. Helen and James were praised for good clothes, laughed at for quick replies, applauded for pert sayings, their guardians forgetting that the indulgence of these in a few years would cause the children to be thought forward, conceited, instead of bright, intelligent and modest young people.

When Eliza's quick temper flashed, or the sullen spirit raged in bitter silence, how often did she hear, "Oh, she's a perfect spitfire, but it is all over in a minute, she can't help it," or "I don't see where the child got such a temper. We let her alone when she acts so, she makes the other children so ugly," and so she never earned self-control though she did want to be loved, but became more hateful, and thought she was so bad it was no use trying to be good. Poor child! Charles learned, listening to general conversation, that his mother and many others often said something they did not mean; that they said one thing when they thought another; that his father believed in shrewd business dealing, to the getting the better of a man who did not look out for himself, not according to the Golden Rule; that he fooled his teachers at school and college, and that if he, Charles, did a rather mean thing [illegible] all right, or got the advantage [illegible] unites in a quiet way, his parents often praised him for being a smart boy. What wonder that honor and truth were meaningless words to him.

Is this a strong way of putting the matter? A search-light reveals unsuspected beauties and defects. Let us be glad not only of the hidden beauty, but for the knowledge of the defects that thus we may remedy them. A wise man once wrote, "Take us the foxes, the little foxes that spoil the vines." Little foxes are graceful but they are mischievous in a vineyard, little faults may appear cunning in little children, but they are dangerous to character. May God help us so to help our children that their faults may be overcome, and they shall grow, as the child of Nazareth grew, "in favor with God and man."—*Elizabeth Lord Condit.*

"Go work in my vineyard. I claim thee as mine,
With blood did I buy thee and all that is thine;
Thy time and thy talents thy loveliest powers;
Thy warmest affections, thy sunniest hours."

Applause is the spur of noble minds; the end and aim of weak ones.

[Selected by Kittie C. Humphreys.]

Little Faults of Children.

It is conceded, as a rule, that whoever has the charge of children a large part of their waking hours is a powerful factor in their lives, as the influences of the first years are never entirely destroyed. Therefore, if children are to be relegated, for the most part, to a nurse, she should be one who will not consider her work done when the welfare of the body is secured. Creating in large measure the atmosphere of the children, she should have clear perceptions of right and wrong, good judgment, wise sympathy, tender patience and refinement of heart. Her impressions influence is going to mold their characters day by day. The nursery governess should possess these in addition to her special qualifications. We can but aim at perfection in and for our children, though the ideal may not be attained here.

In the meantime, it may be of service for us to consider some of the things which influence development and growth of little faults in our children. A little child strikes the floor or furniture, while learning to walk or trying to reach something. The mother says, "naughty floor, or chair, to hurt baby. Baby strike it," and baby scowls like the mother, strikes, and learns thus that if he is hurt it is not because of anything in himself, but because something or someone wanted him to be hurt, and therefore should be punished. It is easy to follow out results in character, which may be intensified by certain temperaments.

Jenny is sick, the physician leaves disagreeable medicine, and she is told that it isn't bad, or is good, or if she does not take it some dreadful thing will happen. Is it strange that Jenny begins to doubt the truth of her parent's word? If they are not to be trusted, what becomes of truth in her world? "Tommy has a dreadful will. What he wants he must have or he will almost make himself sick or wear the family out. It has been so ever since he was a baby." Tommy has learned how to get what he wants and he will make any kind of a disturbance necessary to secure it, without regard to time or place. He was never taught to consider others, and the strong will, which would have helped there, makes lack of control harder for himself and others.

Mary is meddlesome, and so inquisitive that every one is afraid of her. Henry untrustworthy, William cruel, Helen and James bold and unmannerly. Eliza is quick tempered or sullen, and Charles is tricky. How did it come about, when their parents wanted them to be good children, and really took much pains with them and tried to give them all advantages possible? In many cases, from failure to estimate the power of example upon the child. It is a law of psychology that

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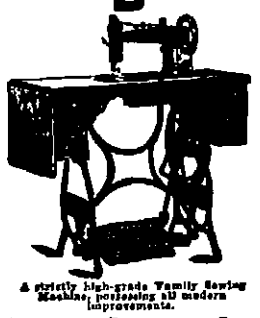

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Books and Tract List.

"THE SCRIPTURES OPENED."

Thoughts and themes for Bible students, by Robert Ashcroft. This is a new work of 275 pages, containing a variety of lectures and short articles on important Bible subjects, exhibiting the revealed purpose of God concerning the earth and all its families, how we may become identified with those purposes, "Heirs of God and joint heirs with Jesus Christ" of all that God hath promised. It is believed the book will commend itself to the unprejudiced mind, and be useful in leading to a more perfect understanding of and love for the Scriptures of truth. Numerous testimonials of a very satisfactory character concerning the merits of the book have been received from prominent brethren scattered abroad, and which we can find no place for in this brief notice. Sent by mail, postpaid, on the receipt of $1.00. Address this office.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 156-page pamphlet by Wm. Olcott Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whom are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or 30 for $1.00.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

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S. Roman Winn, Pierceton, Ind.
O. M. Hadley, New Berne, N. C.
D. T. Halstead, Rensselaer, Ind.
C. A. Saylor, Tempe, Arizona.
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P. B. Stouffer, 301 East 2 St. Salt Lake City, Utah.
Charles S. Allen, Box 182, Kansas City, Kan.
J. H. Cox, Wathena, Kan.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

Solid Through Sleeping Car Trains with Dining Cars attached are operated by the Nickel Plate Road between Chicago, Cleveland, Buffalo and New York City. Through sleeping car to Boston.—Mar. 31.

"How dangerous to defer those momentous reformations which conscience is solemnly preaching to the heart! If they are neglected, the difficulty and indisposition increase every day. The mind is receding, degree after degree, from the warm and hopeful zone, till at last it will enter the arctic circle and become fixed in relentless and eternal ice.—*J. Foster.*

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G and H, every Sunday at 4:00 p. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in the Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Goblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Ogden Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet at their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., holds services each Sunday at 11:00 a. m. in M. Hall. Andover is on the direct line of the C. Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Friends Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Sec. Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; relate cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Bradbury.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsell, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valeo one cor. Sec.

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Westward.

	9	10	20	2	7
	AM	PM	AM	AM	PM
Pittsb'gh lv.	7 00	8 30		1 40	
Alliance ar.	9 20	10 35		3 40	
Canton	10 06	11 20		4 30	
Massillon	10 35	11 49		5 01	
Wooster	11 13	12 27		5 41	
Mansfield	11 51	1 05		6 21	
Crestline ar.	12 31	1 45	3 25	7 05	
Galion	12 51	2 05	3 45	7 25	
Marion	1 23	2 40	PM	8 00	
Upper Sandusky	1 45	3 02	4 40	8 22	
Van Wert	3 03	4 16	6 27	9 40	
Ft Wayne	4 30	5 35	8 00	AM	
	4 30	5 45	8 00	10 05	
Arcola			8 12	10 17	
Columbia City	4 55	6 10	8 37	10 42	
Larwill			8 46	10 51	
Wawasee			8 56	11 01	
Syracuse			9 06	11 11	
Lake			9 16	11 21	
Warsaw	5 31	6 46	9 31	11 36	
Etna Green			9 39	11 44	
Bourbon			9 47	11 52	
Inwood			9 54	11 59	
Plymouth	6 05	7 20	10 05	12 10	
Tiosa			10 15		
Grovertown			10 19		
Grantel			10 24		
Davis			10 30		
Hanna			10 42		4 40
Wanatah	6 55		10 53		4 55
Valparaiso	7 23	8 36	11 22	12 39	5 24
Wheeler			11 28		7 25
Hobart			11 31		7 43
Liverpool			11 36		8 05
Clarke			11 42		8 25
Chicago ar.	9 00	9 50	1 05	3 05	7 40
	PM	AM	PM	PM	PM

	7	8	4	6	20
Eastward.	AM	PM	PM	AM	PM
Chicago lv.	7 20	3 00	10 30	2 45	10 25
Clarke			10 57		12
Liverpool			11 02		
Hobart			11 06		
Junction			11 11		
Valparaiso	7 55	3 35	11 16	3 40	12
Wanatah	8 24	4 04	11 39	4 09	12
Hanna			11 45		12
Davis			11 51		
Grantel			11 57		
Tiosa			12 02		
Grovertown			12 06		
Plymouth	8 40	4 20	12 20	4 25	12
Inwood			12 31		12
Bourbon			12 38		12
Lake			12 45		12
Syracuse			12 55		12
Wawasee			1 05		12
Larwill			1 15		12
Columbia City	9 15	4 55	1 25	5 00	12
Arcola			1 50		
Ft Wayne	10 15	5 45	2 25	6 00	1
	10 15	5 55	2 25	6 05	1
Van Wert	11 30	7 15	3 45	7 25	2
Lima	12 35	8 30	5 00	8 40	3
Ingraw	1 11	9 08	5 35	9 15	3
Crestline ar.	2 50	10 45	7 10	10 50	5
Mansfield lv.	3 40	12 20	8 11	11 31	6
Shreve	3 53	1 30	8 24	11 43	6
Massillon	4 23	2 05	8 54	12 13	7
Canton	4 51	2 31	9 22	12 41	7
Alliance ar.	5 40	3 10	10 05	1 25	8
Pittsb'gh ar.	7 15	5 50	11 45	3 05	10
	AM	AM	PM	PM	PM

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Cleveland				7:30am
Hammond	9:45pm	9:03am		8:40am
Hobart	10:35pm	9:50am		10:10am
Valparaiso	11:10pm	10:25am		11:00am
Wanatah		10:57am		11:46am
Knox	12:40am	11:54am	4:01pm	2:05pm
Argos	12:54am	12:07p		2:45pm
Ft Wayne	3:25am	3:00pm	6:25pm	5:30pm
Cleveland	10:05am	9:00pm	11:41pm	
Buffalo	6:55pm		5:30am	

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	Local Freight
Cleveland	7:15pm	7:20am	10:30 m	
Ft Wayne	1:55pm	2:10pm	4:10 m	3:00pm
Argos	4:18pm	4:13pm		5:05pm
Knox	4:34pm	4:30pm	6:38pm	10:10pm
Wanatah	5:00pm	4:57pm		11:45pm
Valparaiso	5:46pm	5:42pm		12:45a
Hobart	6:00pm	6:00pm		1:30a
Hammond	6:35 pm	6:44pm		2:30a
Whiting		7:00pm		3:00a
Chicago	7:40pm	7:55 pm	9:02pm	4:45a

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TRAINS GOING EAST

Chicago	8:00pm	8:00am	Local Freight
Cleveland	7:10pm	7:30am	7:30am
Hammond	9:03pm	9:03am	9:30am
Hobart	9:50pm	9:50am	10:10am
Valparaiso	10:25pm	10:25am	11:00am
Wanatah	10:57pm	10:57am	11:46am
Knox	11:54pm	11:54am	2:05pm
Argos	12:07am	12:07pm	2:45pm
Ft Wayne	3:00am	3:00pm	5:30pm
Cleveland	9:00am	9:00pm	
Buffalo	5:30pm	5:30am	

TRAINS GOING WEST

Buffalo	12:05pm	5:35am	Local Freight
Cleveland	7:15pm	7:20am	10:30 m
Ft Wayne	1:55pm	2:10pm	4:10 m
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Valparaiso	5:46pm	5:42pm	11:45pm
Hobart	6:00pm	6:00pm	12:45a
Hammond	6:35 pm	6:44pm	1:30a
Whiting		7:00pm	2:30a
Chicago	7:40pm	7:55 pm	3:00a

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, MARCH 10, 1897. NUMBER 10.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

I have seen the deaf forbidden,
All earth's pleasant sounds to hear;
And the blind, whose darkened pathway,
Earth's beauty might not cheer;
But I know there'll be a morning,
And I long to see its light,
When the deaf ears shall be opened,
And the blind receive their sight.

I have seen the lame and helpless,
Aided by some friendly hand;
I have seen the dumb conversing,
By the signs they understand;
And I thought as promises,
When our Lord salvation brings:
Then the lame shall leap for gladness,
And the loosened tongue shall sing.

I have heard the call to battle,
Seen the brave go forth to die,
Read as many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Watched the struggle with the foe;
I have seen death gain the victory,
And the wonted one-and-low;
But a mighty voice shall call them,
Ere in beneath the cold clamp sod:
And they'll wake and live forever,
In the likeness of their God.

Hail bright morn of restitution,
All creation waits for thee.
Hail Messiah, once rejected,
Rule the world in majesty:
Earth has never known such glory
As when Christ shall reign supreme;
Then the song of ransomed millions
Shall resound from shore to shore.

Communicated.

Regeneration and the Kingdom of God.—No. 2.

Paul declares the mystery that flesh and blood cannot inherit the kingdom of God, because corruption cannot inherit incorruption. He shows how the saints will become incorruptible by a resurrection of the dead and by a change of the living, and thus be qualified to inherit the kingdom. Again, he says: "If we suffer with him, we shall reign with him." The suffering time is now—the reign hereafter. "That we may be counted worthy of the kingdom of God for which ye also suffer." 2 Thess. i. 5. He adds, "And to you who are troubled, rest with us (in the kingdom) *when* the Lord Jesus shall be revealed from heaven in flaming fire," etc. Those who sing the new song of redemption will say: "And hast redeemed us unto God by thy blood out of every kindred, tribe and tongue and made us unto our God kings and priests, and we shall reign on the earth." Rev. v. First, they must be redeemed from the grave, and then reign *on the earth*, (not in heaven.) "when the Son of Man shall come in his glory," He will say: "Come ye blessed of my Father, inherit the kingdom." Matt. xxv. In the parable of the tares, Jesus shows that the righteous shall shine as the sun in the kingdom of their Father, at the end of this world, (nion, age.) The Prophet saw one like the Son of Man coming in the clouds of heaven.—he comes before the Ancient of days, and "there was given him a kingdom, glory and dominion, that all nations and languages should serve him." At the same time the kingdom under the whole heaven is given to the saints of the Most High.

Thus I have shown, that the righteous will enter into the kingdom of God, inherit it, and shine as the sun in it, when the Son of Man shall come in his predicted glory and wake the *sleeping saints at the end of this age*; and that the marvelous change from death to life,—from mortality to immortality, preparatory to an entrance into the kingdom, is the new birth taught Nicodemus. But the strongest argument for this position is, (2) that the Bible uniformly uses this figure to denote the mighty change that is to transpire at the last trump when the Lord himself shall descend from heaven, to call the good out of their graves to a resurrection of life. The resurrection of Christ—the Head—is called a birth. "Who is the image of the invisible God, the first born of every creature." And he is the head of the body, the church, who is the beginning, the first born from the dead." Col. i. 15-18. "And from Jesus Christ, who is the faithful witness and the first-born of the dead ones." Rev. i. 5.—Diaglott. Paul preaches, Acts xiii. 32, 33. "And we declare unto you glad tidings, how that the promise made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." As also it is written in the second Psalm, "Thou art my Son, this day have I begotten thee." If the resurrection of Christ, the Head, was the *first birth* from the dead, the resurrection of the church, his body, must be the *next born* from the dead. "For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the *first born among many brethren*." Rom. viii. 29. If he was the first-born, his brethren must be the next born, and are called "the church of the *first-born* whose names are written in heaven." Heb. xii. 23. "And Jesus answering said unto them, The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world [age,] and the resurrection from the dead ones, neither marry nor are given in *marriage*, neither can they die any more; for they are equal to the angels, and are the children of God, being the children of the resurrection." Luke xx. 34. If the resurrection spoken of here means the resurrection of *all men*, then universal salvation would be taught by the passage, for those who are the children of *this* resurrection, will be demonstrated to be the children of God. But it is a resurrection to be experienced *only* by the *morally* "worthy," and it is declared to be a resurrection from *among* the dead ones, [literal translation]—implying that the just experience the *first resurrection*, by which they are brought out from among the great congregation of the dead. The phrase "children of God being the children of *the resurrection*," implies a new birth through resurrection power, and by this change of being born again of the Spirit of God, they become in *fact*—not by faith only as now—the children of God.

The disciples of Jesus, on a certain occasion, requested to be told that they should "*have*," hereafter as a reward, "And Jesus said unto them, Ye which have followed me, *in the regeneration when* the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." The regeneration spoken of will take place *when* the "Son of Man" and his Apostles shall sit upon their promised thrones to judge, or rule the tribes of Israel. Jesus afterwards promised to *all* that *overcame*, that they "should sit with him on his throne." *When* shall this description of persons be clothed with regal authority and reign with Christ over the tribes of Israel and all nations? The plain testimony is, "When the Son of Man *shall come in his glory, and all the holy angels with him*, THEN shall he sit upon the throne of his glory." The regeneration therefore, which means exactly the same as the words "*born again*," is immediately to precede the coming of Christ, and the angels, to reign with his faithful ones upon the restored throne of his father David. The period of the regeneration, when the sleeping and waking saints shall be born again, is the time of the *second advent most assuredly*, when they shall be invited by the enthroned King, "Come and inherit the kingdom," and they will immediately "enter the kingdom of God."

In harmony with the teaching of our Savior, the inspired Paul speaks (Rom. viii.) of "the whole creation groaning and travailing in pain," and of its "deliverance from the bondage of corruption into the glorious liberty of the sons of God." He adds: We (Christians) groan within ourselves waiting for the adoption, to wit, the redemption of our body,"—"for we are *saved* by hope." The travail of creation denotes a new-birth change, and deliverance from the curse and bonds of corruption, into a liberty analogous to that of the sons of God. Their liberty will be the redemption of their body from death eternal, and a perfect freedom from the groaning, and all the ills of a mortal condition. They will then be adopted into God's immortal family, and "be equal to the angels, to die no more." Now they have "the spirit of adoption," which is a witness that they are the children of God "by faith." For the *actual adoption*, they are waiting, and expect it at the redemption of the body. The Apostle regarded himself, and his suffering brethren as "travailing in pain."—with the groaning creation, in order to a regeneration.—new birth, or deliverance from the bondage of corruption and death, and the enjoyment of the glorious liberty of immortal spiritual bodies.

Is not the argument clear that natural birth is used in the Bible as a figure to represent the resurrection of Christ and his followers? The resurrection of "the first born," or Head, more than eighteen hundred years ago, is a pledge of the future regeneration of his body, the church, in order that they may enter into, and see the Kingdom of God. This view is confirmed by the rest of the conversation with Nicodemus. "Marvel not that I said unto thee Ye must be born again." "That which is born of the flesh is *flesh*, and that which is born of the spirit is *spirit*." The obvious meaning is, that which is born of the flesh is a *fleshly body*, and that which is born of the spirit is a *spiritual body*. Paul shows 1 Cor. xv., *when* the spiritual body will be born. "It is sown a *natural* body, it is *raised a spiritual* body." The spiritual body will spring into existence at the resurrection, by the power of the Spirit of God. Spirit, in the passage, means a spiritual body. The angels are called spirits, and yet they are spiritual bodies, and have been often seen by mortal eyes. The resurrected and changed saints will be spirits of the same sense. The Savior then illustrates the *freedom* of the spi[illegible] "The wind [illegible] and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is *every one that is born of the Spirit*." Jesus does not say that the Spirit of God, in its mysterious movement on the hearts of men, is like the wind in its free and invisible movements. The saints, after their resurrection, will be as Jesus was after he rose from the dead. So John says 1 John iii. 2, "We know that, when he shall appear, *we shall be like him*, for we shall see him as he is." He appeared *suddenly* in the midst of his disciples, and as quickly vanished out of sight, and they knew not whence he came or whither he went. "So is *every one* that is born of the Spirit." Such is "the liberty of the sons of God." There would be no sense in likening a *converted*, mortal man to the wind, hence we conclude the resurrection-man is referred to when Jesus says, "except a man be born of the Spirit, he cannot enter into the kingdom of God."

But, to establish fully this view, it must be *proved* that the resurrection-birth will be produced by *the Spirit of God*. Peter declares: "For Christ also hath once suffered the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by *the Spirit*." 1 Pet. iii. 18. Christ became the first born from the dead when he was quickened, or made alive, by the Spirit's power. At the last trump, the saints will be born of the Spirit, because Paul says, "He that *raised* up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you." The same Almighty power of the Divine Spirit that quickened into a new life, the Son of God, will make alive the mortal bodies of all who sleep in him. Then those who have been begotten by the belief of the gospel, born of water, or immersed for remission of sins, and have continued patiently to seek for immortality by well-doing,—who have sown to the Spirit, by producing the excellent fruits of the Spirit, shall of the Spirit, reap life everlasting. No such golden harvest was ever reaped before! Why should any hire out to Satan when "the wages of sin is death," and when, by working for God, they might obtain the gift of eternal life through Jesus Christ our Lord?

From the Scriptures quoted, we can clearly see both the divine and human agency in man's salvation. "God has *so loved the world*, that he has given his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." Thus has he originated the Gospel, and caused it to be proclaimed among men. By this means he presents the strongest possible motives to the sinner to induce him to repent of sins, and do obedient works, and thus seek first the kingdom of God that is offered to him, as well as glory, honor, and immortality, by a patient continuance in well doing, trusting the promise of life eternal. If a man *believe* this good message, it will be "the power of God unto salvation."—it will *move* him mightily "to work out his own salvation with fear and trembling." God has done all that he could do in consistency with the free agency of his creatures to persuade them to enter life's narrow path. Now, it is the work of every one, under the influence of gospel motive, to repent and turn to God, to make himself a new heart by yielding obedience to God—being baptized, or born of water for the remission of sins, and thus have his name enrolled in the book of life. Then he may look forward with bright anticipation to the last great act of omnipotent power, when the Great Resurrectionist, and Life-giver shall appear to call him forth from the gloom of death, "*to appear with him in glory*." Then he shall be born of the Spirit into a new, immortal, endless life of perfect bliss. That which shall be born of the Spirit, *shall be a spiritual body*, celestial, angelic and divine in its nature—death be swallowed up in victory! He, who gives all diligence to add to his primal faith [illegible] into the everlasting kingdom of Jesus Christ." 2 Pet. i. 11.

E. HOYT.

Open Letter to my Friend.

Editor Restitution:

I would like by your permission to answer a letter through THE RESTITUTION received from one of my Seventh Day Advent friends, and as I have a friend, and reader of THE RESTITUTION, that is being bothered some of late, by reading Advent literature.

Dear Friend:—I received your letter of the 16th, which found us all well, and very glad to hear from you. When I read your letter, it put me in mind of Matt. vi. 21 and xii. 24, "Where your treasure is there will your heart be also, and out of the abundance of the heart the mouth speaketh." I think your heart (or mind) is not very full of worldliness, or you would have told some of your losses or gains financially in your letter. I don't remember of saying that I believed I could be saved without the prophecies, but I believe I said it, as you said I did. I believe, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17. I believe it is our duty to study all Scripture prophecy with the rest, not merely as a duty, but from choice, because we are anxious to learn. I believe that many will be saved that don't understand all of the prophecies, but I don't know of any promise for them that don't have charity. "Though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so I could remove mountains and have not charity, I am nothing. For now we see through a glass darkly, but then face to face, now I know in part but then shall I know as also I am known." 1 Cor. xiii. 2, 12.

I think we all should commit to memory the whole chapter, especially, the full meaning of the word charity, should flash through our minds whenever we hear the word spoken. I have studied the prophecies that you called my attention to in Rev. xiii. 1-10; xiv. 9-16, and believe it is the Roman Catholic power. You say the mark of the beast, is something that sets aside, or makes of none effect the commandments of God.

I would like you to tell me a good reason why you think the Roman Catholic power does that, or tries to. Setting the Sabbath aside, or even half of the commandments, would that be setting them aside? If it would wouldn't the rule work both ways, so if we keep half of them wouldn't we be keeping the commandments? I don't think the rule will work either way. I have studied the Bible for the last two or three years (not for argument sake) trying to agree with your views, as you and more of my dear friends believe this way, and are such faithful workers in the things pertaining to our eternal welfare, but the more I study, the more strange it seems to me that you don't see your mistake when you study so much. I will give you a little the Scripture on the law. That I think is God's law, 1 Chron. xxii. 12-13. "The law of the Lord thy God." Neh. x. 29. "God's law which was given by Moses." Psa. lxxviii. 1-40, law and covenant appears to be the same. 2 Chron. xxv. 1. Book of Moses where the Lord commanded, chapter xxxi. 3, 4, sounds to me like God's law and Moses' was the same law. Ezra. iii. 2. Do you think that was not God's law? Neh. viii. 8. That sounds like God's law was written in a book as well as on stone. Neh. viii. 14, 18. God's law if it was given by Moses. Neh. ix. 13, 17. Statutes and laws, Sabbath with the rest, given by Moses. God's law I think. Josh. viii 32, 35, it appears that Moses' law was written on stones. Ezra vii. 14, 25, 26; John, i. 17. The law was given by Moses, not a law. John vii. 19, 23. Moses' law, God's law, Matt. xxiii. 23. Weighter and [illegible] Luke ii. 22-24. The law [illegible] of turtle doves or two young pigeons," is that part of God's law done away? I think so, Acts ii. 24, 29. Be circumcised and keep the law. (I think God's law) Lev. xix. 1-18, 30-37; xx 7, 9. Now if these last Scriptures are Moses' law, and that law is done away, have we a right to make motion god's, and steal, deal falsely, and lie one to another? I think we will say, no. I have been unable so far, to find the difference between God's and Moses' law. It didn't work very well with Moses, when he took the authority on himself commanding water to come out of the rock, he didn't get into the promised land by it. When I have said all of the ten commandments were done away, but we had all but the Sabbath in the new law. I have often had Gal. ii. 18, quoted to me, where Paul says, if I build again the things which I destroyed, I make myself a transgressor. If you will study Moses' law, that the Adventists say is done away, I think you will find a number of things that all will agree is binding on us now, as they are taught in the new law, (God's law) by Christ and the apostles. I hope you will give my letter some thought, and study the passages of Scripture I send, as you would like me to with your letter, realizing that I think your views are as far wrong as you think my views are on this subject. I was very much surprised at one thing you said in your letter, you said, "O! can you not see that sin is the transgression of the law?" You surely don't think I am an atheist. You write as though I had said, we could sin without transgressing the law of God. I believe that all sin is transgression of the law, even if we willfully eat too much of the most wholesome food. I attended the Advent Camp Meeting some last spring at Fresno, and to hear so little of what I believe to be the gospel preached, by so zealous a people, made me feel so bad that I could not keep the tears back.

I suppose you heard what a large number was baptized. Quite a number of children were baptized, and I think that would have been all right if they had been taught the gospel so that they could of their own accord, have wanted to be baptized. In conversation with a boy, a short time after the meeting was over, my son said, "I hear you have been baptized into the Advent Church?" "He said yes, but I wish I hadn't, and if that doggoned Albert had left me alone and quit tensing so much, I wouldn't have done it." I don't say, the church that I belong to never gets members that way, but I don't believe in getting people into the church in that way. Our Savior said in Mark xvi. 15, 16. "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved." I think a person has to understand the gospel before he can believe it. When you write to me, please tell me what you think the gospel is, or what you think we have to preach, to preach the gospel. I will give you a few of the many Scriptures, that show how necessary it is for us to understand, and preach the gospel. Matt. iv. 23 and ix. 35, Jesus preaching the gospel of the kingdom. Mark i. 14, 15, Jesus says, "repent and believe the gospel." Rom. i. 16, Paul says, "The gospel of Christ is the power of God unto salvation." 1 Cor. xv. 1, 2, "The gospel by which also ye are saved." Eph. i. 13. The word of truth, the gospel. Eph. iii. 6. Gentiles partakers of his promise in Christ (by observance of the Sabbath) no, by the gospel. In Tim. i. 11, Paul calls "it a glorious gospel." Matt. xxiv. 14, "This gospel of the (not Sabbath) kingdom shall be preached in all the world for a witness, then shall the end come. The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you." Gal. iii. 8. The gospel to Abraham saying, "In thee shall all nations be blessed." Mark xiii. 10.

The gospel must be published among all nations. If you will tell me of one place, in all of Christ's or the apostles preaching of the gospel, where they told any of their hearers to keep the Sabbath, I will keep it. If you find that, please send passage of Scripture that tells just how we should keep it. Your answer probably will be, they commend us to keep the law, and the Sabbath is in the law. If the Sabbath is in the law that we are to keep, how is it that Christ and the apostles ignorizes all of the commandments but the Sabbath? They didn't say all of them that do not keep the Sabbath, has the mark of the beast. We do not find that in any of their preaching. Do you think that Christ and the apostles made a mistake by not preaching the observance of the Sabbath, and the Adventists are rectifying their mistake by preaching it? I think not, for Paul says in Acts xx. 20, "I kept back nothing that was profitable unto you." 27th verse, I have not shunned to declare unto you all the council of God." I am satisfied with what Christ and the apostles preached. If you can prove to my satisfaction that we have had new revelations since the apostles time, from God, I will try and harmonize all of the plain Scriptures with that revelation. I close for this time asking you to answer, soon as you have examined well, all the Scriptures I send. All I have written has been written in love for you and for the truth.

G. W. CALDER.

There is no glory for creation, no deliverance from the curse, no loosening of the fetters of bondage, no millennial blessedness, until the Lord himself arrives. And who, save him, can claim the honor of wiping off creation's curse, and as the last Adam, undoing the wrong which the first Adam wrought to this material earth, the seat of his royal dominion, which God at first pronounced so good? It was creations curse as well as man's that he bore. The symbol of that curse was the thorn, and therefore it was with thorns that he allowed himself to be crowned, that he might show himself to be the Redeemer of man's earth, as well as of man himself; the breaker of creation's bonds as well as of the fetters of the flesh; not merely the restorer of man to Paradise, but the restorer of Paradise to man.—*H. Bonar, D. D.*

If persons would take to themselves a little of the good advice they are so willing to give others, it would do no harm.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MARCH 10, 1897.

THE words of the Lord Jesus, "If any man willeth to do his will, he shall know of the teaching whether it be of God, or whether I speak from myself" is applicable to a great many of the problems in reference to which much perplexity abounds, and this willingness to do *His* will, will prevent the disposition to do *our own wills* so often manifested.

THE following paragraph from the facile pen of H. L. Hastings, presents harmony in contrast:

"My mole-eyed friend talks much of the self contradictions of the Bible,—every seeming variation being magnified and distorted by prejudiced hate. What if two statements of truth do stand in opposition to each other? So do the rafters of a house, and the stones of an arch; and if one was not in direct opposition to the other, both of them would tumble to dust, and the costly structure would be a miserable ruin. There are two sides to every question. Most men can only see one side. The Lord can see both."

SPURGEON once said, "I have no faith in the woman who talks of grace and glory abroad, and uses no soap at home. Let the buttons be on the shirts; let the children's socks be mended; let the roast mutton be done to a turn; let the house be as neat as a new pin, and the home be as happy as a home can be; and then when the cannon balls and the marbles and the shots and even the grains of sand are all in the box, even then there will be room for those little deeds of love and faith which in the Master's name I seek of you who love his appearing. Serve God by doing common actions in a heavenly spirit; and then if your daily calling only leaves you with cracks and crevices of time, fill them up with holy service."

BRO. Level in a friendly letter says: "Thank God we are blessed in many ways, especially with the knowledge of the truth. In *that* respect we are *more* blessed with faithful Abrahams; although we have many temporal difficulties. But we can rejoice that it will not always be so; and we can already see over into that day a little. We see many of the instruments already prepared which God has permitted sinful man to make and use for the time being; but he was both wise and good in not permitting those many useful inventions to come before they did, for they have been used long enough *now* to make millions out of them for some, and poor people out of the rest. But we can rest assured that God will use these things to *Bless* the world with by and by."

No one believes—mark what we say—No one believes on the Lord Jesus Christ who *disbelieves* what inspired men testify concerning him. Says Peter, "To him give all the prophets witness." What was this said for, if not to induce us to listen to their testimony and accept it. This is equally true of the apostles; they bore witness to him in their preaching and teaching. We *must* believe on him as *they* preached him; and above all we must believe on him according to his own preaching and teaching and commands. In his first recorded discourse he said "Blessed are the meek for they shall inherit the earth:" Just what Daniel the prophet had testified of him beforehand, and what David said of him in the 37th Psalm. And later, when recognizing the corruptible nature of man—flesh and blood cannot inherit the kingdom of God—he said, "I am come that they might have life," that will enable them to inherit the earth.

The Eastern Question.

Word comes to us from over the water that the trouble in the East is increasing by the condition of things in the Island of Crete. But it gives the Ottoman Power another opportunity to show its governmental impotence,—and surely the course of events for the past seventy-five years warrants us to expect it will sooner or later be led to Crete being handed over to Greece, whose inhabitants are crying aloud for its annexation. The note of preparation for war becomes daily more and more accentuated.

The despatches from Europe of late strongly hint that one of the great Powers is backing up Greece in attitude of defiance against the others. The correspondent of the London *Mail* says it seems certain that that One Power is urging the Sultan to take the offensive immediately, possibly with the intention of stepping in to protect Greece, should the Turks overrun Thessaly, but more probably with the ulterior design of seizing Constantinople.

The London *Times* correspondent reports that 15,000 troops have already been removed from Asia into Europe, and says that the railway officials cannot provide for forwarding these soldiers towards Salonica at the rate of more than 3000 daily.

It is believed at Athens that nothing can prevent the powers from coming to blows over Crete. It shows what a feverish condition the Powers are in when a report that the British Embassadors had been ordered over the borders in Zeiling were looked upon to the conclusion that England was trying to steal a march on the others by seizing Suda Harbor.

The Athens correspondent of the London *Chronicle* says it is quite certain that the Greek army will not be withdrawn. Macedonian troops are to be raised within a few weeks, with a view to possible contingencies; and if the Turks invade Thessaly, the Bulgarian Government is determined to advance its troops immediately to the Aegean Sea.

A Remarkable Speech.

A great celebration is proposed to be held during the coming summer of the completion of the longest reign in English history, that of her Majesty Queen Victoria. Mr. Chamberlain, the Colonial Secretary, has secured the royal approval of a proposal for including a great exhibition of Imperial power, by bringing together representatives of all the great colonies and dependencies. The former are practically self-governing bodies, but they are still attached to the Mother country by the bond of language and sympathy and are included in the Imperial protection afforded by the British army and navy. Mr. Chamberlain unfolded the scheme in grandiloquent language in recent speech which seems to show that he is with his eyes open.

GATHERING THE YOUNG LIONS

together, for a purpose. We quote his closing words. He said: "It is my belief that great good will result from this gathering; that it will lead to an interchange of ideas about matters of common interest, about closer con[illegible] the representatives of the colonies, about common defence, about legislation, about other questions of equal importance, but which cannot be but productive of most fruitful results. But, after all, it is the great motive which influences the government. We want to show these gentlemen, we want to show the colonies that they worthily represent,—that the days of apathy and indifference have long ago passed away. We want to prove to them that we are as proud of them as we believe they are proud of us. We want to show them we have confidence in their future, and that we hope in their closer union with ourselves, so that in the future the British founded upon freedom, but trussed by the affection of its several members, fortified by mutual interests, should stand impregnable and unassailable 'four square' to all the winds that blow."

One would almost think that the Secretary had read Ezek. xxxviii. 13 with profit, and was trying to bring all parts of the Empire together for the purpose of defending imperial interests in readiness for that day, when the Muscovite aggression shall cause Sheba, Dedan, and the Merchants of Tarshish, with all the young lions thereof" to demand what is intended, and to set themselves into resolute opposition. Straws show which way the winds blow and a prophetic student can hardly, at this hour, fail to see the directing finger of God in this matter. But as self-interest is known to be the great motive of England,—the world outside sees no sign of the times in it, nor recognizes the fact it is in preparation for the final crash that is to occur in the Holy Land.

The Question Answer.

A correspondent asks what "THE RESTITUTION" people are doing towards preaching the gospel in China, Japan, India, Africa, South America, etc. then answers himself, "*just nothing.*"

Secondly, He says he is taking a paper called "The *Christian Missionary Alliance*, and that these people believe in the gospel of the kingdom just as the Scriptures teach and as we teach except in the matter of baptism: and then asks: "Will they be shut out from the glories of the kingdom when they have done so much in the way of preaching the gospel in the dark corners of the earth?" but he immediately answers this question also, with the words: "NO VERILY, NO;" with three under scores, which means capital letters.

As our correspondent has absolved us from any duty to write for *him*, by answering his own questions, we withhold his name and write for the benefit of all who are teachable; because many solemn verities are involved in his second question and answer.

To begin at the beginning: Matt. xiv. 14 is referred to, and the question is asked, "when will the confession if somebody does not preach the gospel among the heathen?" We reply that the five verses following the 14th prove that the *end* referred to by Jesus, was the end of the Mosaic age or economy, or dispensation, he commanded his apostles to go into all the world and preach the gospel to every creature. And, inasmuch as Paul proves twice over in the first chapter of Colossians (verses 6 and 23) that this had been already obeyed, and the work laid out for them already done, was not the *end* spoken of, about due to come? And did it not very soon come? Did Jesus ever say the gospel of the kingdom should be *twice* preached in all the world before a certain end should come.

We are wondering, what definite information the correspondent has, respecting what he calls "RESTITUTION People's" efforts in a missionary way. Seeing there are only local bodies of believers, we wonder if he has been collecting information systematically, and if his memoranda mentions that the church in Cleveland has supplied a good round sum, for a poor congregation, toward a printing press that is supposed to be now turning out truth literature for Ceylon and India. We hope and trust this is not the only congregation that has the missionary spirit, although the lack of it will not delay the end of Gentile times.

We are told that a certain people are a very *devoted, self-sacrificing, Godlike people*; can people be Godly who reject the will of God? Are people in their sins holy? If not, how did they get rid of their sins, seeing they reject the conditions laid down by Jesus and his apostles, for the remission of sins? Jesus said he spoke the [illegible] was

[illegible] shall be saved: Mark xvi. 15, 16. It was the Father's will that remission of sins should be granted those who are heart-believers of the gospel. When by baptism they take Jesus' name. And as Jesus in Mark iii. 35, says, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother;" we cannot do our duty without saying that the parties referred to as holy, are only holy in his and their own estimation, not in Divine estimation. "Sanctify them through *thy* truth, thy word is truth," says Jesus in John xvii. 17. They must be obedient to the truth which separates them from their sins in baptism. Gal. iii. 27 exhibits it as the Father's will that Christ shall be put on by baptism into him. If not put on in *that* way, he is not put on at all. And if the *new* man is not put on, the old man is not put *off*. There are no holy men in the old man.

Again, when the correspondent says these people will not be shut out from the glories of the kingdom, he is *entirely* at fault, because it is the Father's will that Christ *shall be put on* by baptism, and they have *not* put him on by baptism. The same Scripture then shows that those who are Christ's, having been baptized into him, are Abraham's seed, and heirs according to the promise. As these people have *not* become *heirs*, they *cannot* become *possessors*, unless they repent, and comply with the conditions, and become heirs first.

It is the Father's will that believers of the gospel shall be BURIED with Christ in baptism, they cannot be buried in a few drops of water. Col. ii. 12; and Rom. vi. 4. It is the Father's will that they be baptized into his death; planted together in the likeness of his death, if they would have a resurrection like his: Rom. vi. 3, 5. The people referred to have *not* been buried with him, have *not* been planted in the likeness of his death, and therefore will *not* have a resurrection like his, if words be [illegible] mornings when things are called [illegible] their proper names.

The presumption of mortal men is astounding! Just to think that in the face of the most positive declarations of the Spirit, even those who know and admit the above to be God's truth, will become the apologists for *unbelief* and *disobedience* to an essential part of the gospel, and *dare* to say they will *not* be shut out from the glories of the kingdom. A fearful assertion, this!"

My prayer to God is that he may grant to such repentance unto life, but if he do, can they ever *make* the practical effects of such gospel-nullifying teaching? Does the gold and silver and precious stone [illegible] wood, hay and stubble, and they are only *detected*, that is *since* [illegible] be saved? We can [illegible] great solicitude as we ask, Is [illegible] such action on our part would consign us to the blackness of darkness for ever.

We demur to the statement that these people preach the gospel of the kingdom as we do. We hold that the covenants of promise would *not* be gospel to perishing mortals if no means had been published, showing how these promises can be inherited. And we can conceive of no more cruel, heartless, or delusive conduct, than for any people to go to China, Japan, India or Africa and tell the people what a kingdom of glory the God of heaven will set up, and fail to tell them how to become heirs of it.

Paul in Rom. i. 16 says the gospel of Christ is the power God employs to save. Is there any good news (gospel) in the announcement that he that believeth and is baptized shall be saved? Was there ever, or is there now, any more glorious tidings than that in baptism, we can take the sin-covering name of Jesus and obtain an heirship to the kingdom? Can a man who admits the above in *theory*, at the same time teach their perishing fellows that something they call sincerity will answer just as well—can such an one be said to believe the gospel? We do not so believe because practically they teach sinners disobedience. He believes those things are *true*, no doubt, but how can he believe them to be THE TRUTH, if something else will save? If God's will in the premises has been expressed, as stated above whose will is it that differs with him? Their *own*. What do they need? They need to be *converted*. Their gospel has two planks, faith [illegible] Talmadge's has one. [illegible] *three*, Faith, repentance, and baptism.

Did our correspondent once come out of an orthodox church? If that was the Body of Christ he did very wrong. If he came out because it was *not* the Body of Christ he would do very wrong to go back. If not the body of Christ, was it not because it was a stranger to the covenants of promise which center in him? And ignorant or faithless of the conditions imposed? How, then, can he presume to dispense with one plainly revealed condition, and teach men so? We trust he will turn to Matt. vii. 21 to 23, and forever set the worth of self-imposed labor, or blind zeal for God, for salvation purposes, remembering always the foundation principle of salvation by grace and favor.

The correspondent is very lavish with praise of our lecture on "The Kingdom of God," but thinks it wrong to call a "Popular Lecture" because it is very *unpopular*. To this we say the word "Popular," if Webster is to be trusted, means "Something *suitable to common people; easy to be comprehended; not critical or abstruse; familiar, plain;*" as well as something enjoying the favor of the people. He takes the *latter* meaning, and overlooks the others. We use it in the *former* sense, and see no reason to alter it.

Selected.

Last Day of Grace in Greece.

Greece has been given until 4 o'clock monday afternoon to reply to the collective note of the European powers demanding that its forces be withdrawn from the Island of Crete. The spokesmen for the Greek Government have declared flatly that the reply of King George will be an unequivocal refusal to obey. No other course seems to have been seriously considered. The Hellenes have taken their stand at the side of their oppressed brothers in race and religion, inspired to invite what seems like assured martyrdom by a patriotic zeal which permeates the entire nation from monarch to lowest peasant. They have frankly and boldly uttered in words all the world knows to be the truth, that they have no reason to place confidence in the promises of the powers [illegible] The recent decision by the European governments but Crete should be annexed autonomy while yielding nominal obedience to the Sultan they recognize as a familiar makeshift, meaningless and in ended only to lull them into temporary quiescence. They have heard but promises and seen it it broken too often to accept it with sincerity. They have heard practically in some promise must be once before to Crete and seen it processions back at once into quiescence while the Sultan re-ruled his misrule at will.

[illegible] is forcibly [illegible] people, [illegible] of a set of [illegible] nations [illegible] to [illegible] separation of [illegible] sentiment. Their note to Greece is the [illegible] of a mild and irresistible [illegible] of action, and they hoped and [illegible] that it would be accepted as such and consequently obeyed. But it is in fact a grotesque counterfeit so [illegible] executed that Greece is not willing to carry out the imposition on the history of civilization. Greece has decided to refuse to temporize with the rightful demand of justice. Greece will tell the powers today, in the name of its rulers are carried out, that it will not be a party to a truce which leads inevitably to the continued humiliation of its kinsfolk in Crete.

It is difficult to foretell what the full effect of such a declaration will be. It must [illegible] effect must be to tear the mask from that European concert. Surely the powers could not remain united in any policy of receding from the stand they have taken. They would be ridiculous. Neither Germany nor Russia would consent to it even if the others would be willing to swallow their pride. It seems equally impossible for the powers to remain united in a movement to carry out their threats. Who can imagine the warships of Great Britain, Italy, France opening fire on the Greeks in order to compel them to consent to the domination of the Sultan of Turkey? No imaginable emergency of expediency can warrant a belief that the world will ever witness such a degrading spectacle. What, on the other hand, would these three nations do if Russia or Germany attempted to coerce Greece into this abominable subserviency? It seems equally as impossible for them to permit another nation to attack Greece in such a cause as it would be to take the action themselves.

Greece may help them out of the dilemma by declaring war against Turkey. Then the powers could retire from their present position of coercion without loss of self-respect, and, in fact, would be compelled so to retire, and could prepare to watch the struggle and wait for the favorable moment when they might take a hand. In such an event, however, there would be no further need of a pretext of harmony. Each nation would stand at the edge of the conflagration ready to reach out a hand to grab what it might of the debris when the fire died away.

The immense preparations Greece is making on her frontier line give color to this war report and furnish additional evidence of the intrepidity of the Greeks. For Greece would have no chance whatever to fight any but a losing battle with Turkey unless the Bulgarians, north and south, espoused her cause and came at once to her aid. Bulgaria could throw to her support a fairly well equipped army of 100,000 men. Greece would also need the 40,000 men of Servia and even the handful of superior fighting men of Montenegro. With these alliances it would be necessary for a great insurrection to break out in Macedonia, the old Greek kingdom of Alexander the Great, and an abundance of rifles and ammunition would be required. Then, in addition, a great many British and Italian sharpshooters must volunteer to help Greece. Yet with all these advantages it would still be a hard and doubtful fight and in the end the powers might be forced to intervene to save Greece from being utterly crushed. For Turkey, it must be remembered, could pour men into the war by the hundred thousand and, even allowing that the Turkish army has degenerated immensely, it would still be invincible by reason of its immense size.

But it is highly probable that with such a war inaugurated the powers would soon be dragged into open conflict. That would furnish a situation the probable outcome of which would defy all conjecture.—*Tribune.*

The way for a man to secure himself from wickedness is to withdraw from the occasion of it.

Of two evils we must choose the less, but of two sins we must choose neither.

War News.

London, March 6.—At last the ordeal for which a terrified Europe has been preparing for a quarter of a century seems really at hand. On all sides, in every capital, it is taken for granted today that Armageddon is upon us. Even now, however, events may not keep apace with the excited expectations of the man in the street. The Foreign Office of a great power is very like an elephant's trunk in its capacity to uproot a tree or to pick up a pin, and when six of these powers get together their diplomatists seem to ignore the trees altogether in their anxiety to be perfectly certain about

[illegible]

What will happen then I cannot say no living man exactly knows. It is assumed everywhere that Greece's reply will put upon the concert of powers the onus of fulfilling its threats. But at once two questions arise. Will the concert hold together when this grave stage is reached, and, if so, how will it go to work to make meaness good?

To consider the latter question first. It happens that the Greek regular force in Crete has ammunition and provisions for three months and can move in a few hours to the mountainous interior, where it would take at least two army corps to dislodge them, to say nothing of the 30,000 or 40,000 armed insurgent islanders who are under the Greek flag. A blockade of the island by the combined fleets would therefore effect next to nothing this side of June, except the annihilation of most of the Moslems still remaining in Crete. A blockade of Greece itself would be only little less fatuous. One has only to look at the map to see how all the navies of the world could be laughed to scorn by the small Greek craft flitting about among the thousand bays and the cliff-masked curves of the jagged Greek coast.

The German Emperor is credited with a savage insistence on striking the Greek navy out of hand and shelling Athens. At this, however, other people pause. Is it Paris or Rome or London which will cheer us with the tidings that a new race of barbarians is smashing what the old ones have left of the Parthenon?

Greece will undoubtedly refuse to obey the ultimatum of the powers. Many believe that before replying, and probably within a few hours, she will regularize her position in Crete by declaring war against Turkey. It does not follow that the six powers, if they fail to prevent that war, will forthwith spring at each other's throats. If they do it is their own affair, and the responsibility also is theirs.

The Greeks profess entire confidence in their ability to hold the difficult Thessalian frontier against any force of Asiatic savages. The Sultan can muster at either Janina or Salonica, and assert that while their fleet will promptly wrest the latter port from the Turks, their scores of thousands of brethren in Macedonia and Epirus will fight a fiery circle of civil war round the Turkish troops.—*Tribune.*

Question.

I would like to ask any one who can give a thus saith the Lord, Who was Sarai, Abram's wife? The Bible history says she was Aaron's daughter, but he had no daughter of that name, and some say she was Abram's sister, but Terah had no daughter. Now if there is any proof for who she was please answer through the paper.

C. MIDDLEKAUFF.

Bold sinning makes hint believing.

Poetry.

Messiah's Reign.

I have heard the glorious tidings,
Of a Kingdom yet to be;
Over all the earth extending,
Lasting as eternity.
Of a King, whose reign of mercy,
Will the suffering nations bless;
Who will rule in truth and justice,
Who will judge in righteousness.

I have heard of earth's redemption,
From the ruin sin has brought:
Of the times of restitution,
By the holy prophets taught;
And my heart exults in prospects,
Of Messiah's glorious reign;
For we heard creation's moaning,
'Neath its heavy load of pain.

I have seen the deaf forbidden,
All earth's pleasant sounds to hear;
And the blind, whose darkened pathway,
Earth's beauty might not cheer;
But I know there'll be a *morning*,
And I long to see its light:
When the deaf ears shall be opened,
And the blind receive their sight.

I have seen the lame and helpless,
Aided by some friendly hand;
I have seen the dumb conversing,
By the signs they understand;
And I thought of promise,
Who's our Lord salvation brings:
Then the lame shall leap for gladness,
And the loosened tongues shall sing.

I have heard the call to battle,
Seen the brave go forth to die;
Read of many a field of carnage,
Where in ghastly heaps they lie;
But when Christ shall reign in Zion,
He will make all wars to cease;
Man no more shall hate his brother,
But shall dwell in quiet peace.

I have stood beside the dying,
Witnessed the struggle with the foe;
I have seen death gain the victory
And the wearied one laid low:
But a mighty voice shall call them,
From 'neath the cold damp sod;
And they'll wake and live forever,
In the likeness of their God.

Hail bright morn of restitution,
All creation waits for thee:
Hail Messiah, once rejected,
Rule the world in majesty;
Earth has never known such glory,
As shall rest upon her then;
When her King shall dwell in Zion,
And throughout her borders reign.

R. A. Seep.

Communicated.

Birth of the Spirit.

To the Household of Faith:

As there has of late been some inquiry, also articles written upon this (to me) all important subject, and as I cannot harmonize Scripture with the general interpretation given, would say a few words if permissible.

It seems that Nicodemus, a learned teacher in Israel, did not understand this new doctrine taught by Christ.

To be born of the flesh is a mystery, but to be born of the spirit, with a spiritual body, is the grandest theme of man: for it's a birth where there is no pain, sickness, nor death. It is what the Prophets, the Apostles, the Martyrs, aye; and even Christ, died to gain: this *second birth*, or *everlasting life!* Is it reasonable, or consistent with Scripture, to suppose that we here, in this vain, fickle, wicked, pointed body, receive this grandest, greatest gift that could be given to poor mortal man? I think not: it is impossible!

It will only be given at the great final day, at the judgment seat of Christ, when every man shall be judged, and rewarded according to the deeds done in the body. If we received this "new birth" here, while in the body, then we receive what the prophets, and believers did *not* receive, before Christ came to earth. For *He was the first born among many brethren! The first raised* (or born) *from the dead!*

Then of course, *none* of the faithful ones that came *before* him received this birth. Is it reasonable that we should have precedence, or pre-eminence, over all those that died before our Lord came to earth? For, Abraham, Isaac, and Jacob: *they*, having died in faith, *not* having received the promises, (or new birth) David's, Israel's King, being a man after God's own heart, and *yet, hath not* ascended into the heavens, (or has not yet received this new birth or spiritual body.)

Then, *when* are they to receive this blessed gift? (or birth.) Surely, when they that have done good at the *Judgment! Not* at the resurrection day, for *all* must be raised to be judged; the just to receive his reward, the *new birth, that spiritual body*, when *they* will see as they are seen, and know as they are known. What a gift: the great climax of earth, and the ages! !

The wicked will not receive this most wonderful of all gifts, a spiritual body, but will be destroyed, root and branch: shall be as though they never had been! And again, it would be unscriptural: it would be rendering judgment in the earth, before the Christ comes; but that cannot be, for he has to come, to judge the world in truth and righteousness. And then, the backslider; do you suppose one can be lost after receiving this greatest of all gifts? This would be the case if we received this birth here in the flesh; for, how many, like the sow, go back to their wallowing in the mire; and the dog to his vomit. Only the overcomers can receive it: But he that shall endure unto the end, the same shall be saved." Matt. xxiv. 13.

"And ye shall be hated of all men for my name's sake: but he that shall endure unto the end, shall be saved." Mark xiii. 13.

"And have no root in themselves and so endure but for a time, etc." Mark, iv. 17; Heb. xii. 7; Jas. xii.

"Blessed is the man that endureth temptation: for when he is tried, he shall *receive the crown of life* which the Lord hath promised to them that love him."

What saith Scripture on the second birth: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first born* among many brethren." Rom. viii. 29.

"But now is Christ risen from the dead, and become the *first* fruits (or born) of them that slept." 1 Cor. xv. 20.

"And he is the head of the body, the Church, who is the beginning, the *first born* from the dead: that in all things that he might have the pre-eminence." Col. i. 18.

"Being *born again, not* of corruptible seed, but of incorruptible, by the Word of God which abideth and liveth forever." 1 Pet. i. 23.

"That Christ should suffer, and that he should be the *first* that should rise from the dead, (or first-born) and should show light unto the people and the Gentiles." Acts xxvi. 23.

"And from Jesus Christ who is the faithful witness, and the *first* begotten (or born) of the dead, and the prince of the kings of the earth unto him that loves us, and washed us from our sins in his own blood." Rev. i. 5.

"And last of all, he was seen of me also, as one *born* out of due time." 1 Cor. xv. 8.

Is this not very suggestive? As one *born* out of due time!

Jesus answered and said unto him: verily, verily, I say unto thee, (Nicodemus) except a man be born again, he cannot see the kingdom God." John iii. 3. Had Jesus explained to him (Nicodemus) the whole matter, perhaps he would have had no further interest in the matter, and might have been lost. Suppose the Scriptures had been fully explained to us, there would have been no need of us "searching them," to many it would be as an idle tale, even more than now.

No, brethren, I think this: what is interpreted the "new birth" or "being born again," is an *Adoption* into Father's family, and if we endure unto the end, we shall receive the inheritance, the crown, "the new birth," the spiritual body. *Life Everlasting.* What saith the Book?

"For ye have not received the spirit of bondage again to fear, but ye have received the spirit of *adoption*, whereby we cry, Abba Father." Rom. viii. 14.

"To redeem that were under the law, that we might receive the *adoption* of sons." Gal. iv. 5.

"Beloved, now are we the sons of God (by adoption) and it doth not yet appear what we shall be: but we know that when *he* shall appear, we shall be like him, for we shall see him as he is." 1 John iii. 3. How can we be like him, and see him as he is, until we receive this spiritual body as he has? *As he says; At his coming.* And only, by enduring unto to the *end* do we receive it.

Having predestinated us unto the *adoption* of children by Jesus Christ to himself according to the good pleasure of his will." Eph. i. 5.

"To redeem them that were under the law, that we might receive the *adoption* of sons." Gal iv. 5.

This teaching of the second birth received here in the body; seems to me to be as gross an error, and fruitful of evil, as the teaching of the immortality of the soul, or of dying, and yet living forever! But this would require another letter, as this is extended far beyond my first intentions.

Hoping to hear *from* others on this most important and vital question, I am in great hope of this "*Birth.*"

A. P. Lanterman.

In palaces are hearts that ask,
In discontent and pride,
While life is such a dreary task,
And all good things denied.
And hearts in poorest huts admire
How love has in their nid
Clove that not never seems to tire
Such rich provision made.

—Richard C. Trench.

Definite Time.

"When the fulness of the time was come God sent forth his Son, made of a woman, made under the law."

"When the completion of the time arrived God sent forth his Son, having been produced from a woman, born under law." Diaglott.

The "time" of the text is not the date of his birth, but the time of his entering on his public ministry, his manifestation to Israel. It is written: "There was a man sent from God whose name was John." Jno. i. 6. This does not relate to John's birth, but to him as the forerunner of the One mightier than he, who was to come after him. John was a man of full age, about thirty years, before his manifestation to Israel; prior to which time he was in the desert. Luke i. 80. So Jesus was in the privacy of common life until he began to be about thirty years of age at the date of his baptism by John, when the Father by audible voice acknowledged him to be his beloved Son in whom he was well pleased. This transaction marks an epoch in our Savior's earth-life, the beginning of his avocation at the fulness or the *completion* of the time. The measures of time whose latter terminations reach to this point were revealed by Dan. ix. 24. In v. 24 70 weeks are specified as being determined or cut off upon Daniel's people, the Jews, and the holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity and bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy (the Christ). The 70x7 equals 490 years end at the baptism of Jesus at the hands of John: when the Holy Spirit like a dove descended and lighted upon him, and thus effected his *anointing for* the work assigned him by the Father. See Luke iv. 17-19. From his baptism the 62 weeks (literal) averation date their beginning. Here is definite time: the "completion of the time" to which Paul alludes in the text quoted at the head of this paper. This year of his ministry is embraced in the longer period of avocation. The year of Christ's ministry was a jubilee year and of course sabbatical. The jubilee period is a multiple of the seven years' period; seven of the latter making one of the former. The 70 weeks or 490 years are ten jubilee measures of time and start their count with the first jubilee [redacted] turn from Babylon[redacted] time after the dedication of the second temple when the Jews were settled in their recovered possessions—the first that could be kept, after the captivity, according to the law regulating its observance. In this last jubilee, Christ preached the gospel to his own people, urging upon them national reformation, as that was "the day of their visitation," (Luke xix. 44) but they knew it not, and let the year so propitious for repentance, pass without improving the God-given opportunities at hand. At the close of his ministry the Great Teacher pronounced the doom that awaited the nation and uttered this sad lament over the holy city and her children: O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. xxiii 35-38. The wickedness of the nation culminated, when a short time after this it crucified the Prince of life. Judah's doom was sealed. The execution of God's purpose toward this rebellious people was deferred only a few years. The Roman power was training its soldier-legions for the march, the battle and the siege. The eagles would soon direct their flight to where the carcase lay that was to furnish them a feast. The whole engineering of war according to the military science of that day would soon be brought into requisition to execute the vengeance decreed by Jehovah against the people of his choice. Daniel says: "The people of the Prince that shall come shall destroy the city (Jerusalem) and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Dan. ix. 26. This Prince was to cause the sacrifice and oblation to cease, and for the overspreading of abominations he was to make it desolate, as Christ predicted. All this and what was foreshown by Moses came to pass. The Roman abomination paved the way for other abominations; many nations in turn taking a hand in despoiling and desecrating Jerusalem and its holy places. The nationality of Judah has been overthrown, and the children of Zion dispersed among all nations to be a hiss, a by-word and a reproach, and finding no rest for their feet would be compelled in the anguish and sorrow of their hearts to cry out in the morning, "Would God it were even and at even, Would God *it were morning*." Deut. xxviii. 67.

ANOTHER MEASURE.

In the 25th verse, 69 weeks are given as the measure from the "going forth (consummation) of the commandment to restore and build Jerusalem unto Messiah the Prince. This is in fact a double line, solar and lunar. The solar runs from the date of the accomplishment, by Ezra, of Cyrus' command which had reference to the temple only. The accomplishment of this decree had been delayed by causes over which Ezra had no control, until the 7th year of Artaxerxes reign when it was carried into effect. These 69 weeks of years equals 483 full solar years fetch us to the baptism of Christ at the beginning of his avocation of 62 literal weeks which reach to his cutting off or crucifixion. In these 62 weeks on the literal scale is included the one solar year of Christ's ministry, the acceptable year of the Lord, the tenth Jubilee year from that one celebrated after the return of Babylon, and from whence the 70 weeks equals 490 years begin their count. Dating from the 20th year of Artaxerxes' reign (Neh. vi. 15) 69x7 equals 483 lunar years reach the same point, the Savior's baptism. Here is a threefold cord of time; each properly punctuated at the starting end. The difference between the date when Ezra carried into effect the decree of Cyrus, and the date when the wall, after 52 days labor, was completed, the 25th of the month Elul and 20th year of Artaxerxes' reign, is the difference between 483 years of solar and 483 years of lunar time. The old chronological authors with whom we, heretofore, tried to agree, endeavored to stretch these periods from much earlier dates to the birth, baptism or crucifixion of Christ according as they thought one or another of these suited all the conditions best.

John L. Wisse.

A few Thoughts on the Division of Time.

"But of times and seasons, brethren, we have no need that I write unto you, for yourselves know perfectly that the day of the Lord so [redacted] brethren, [redacted] thousand years as one day." 2 Peter iii. 1-8.

From the above we learn that there is a period of time called the "day of the Lord," and that it was of one thousand years duration and that it was then and we believe, is yet, in the future, as we shall endeavor to show, also we are not in the darkness in regard to that day. Then how are we to tell when that day comes, and where are we in the scale of time?

Now we learn from the above that God's way of counting time is one thousand years for one day. By observing this rule we avoid all the confusion that exists among the brethren in regard to time.

Now let us turn back to the beginning where God gives us a key to unlock the division of time. Here we learn that God's creative week consisted of seven days of one thousand years each, six work days and one rest day. On the sixth day he finished his work, judged it and pronounced it very good, on the seventh day he rested. Remember that this is God's rest day not ours.

On the seventh day, man was put in the garden of Eden and commenced the work of caring for it. Now remember this was in the morning of *the last day of God's creation* week Sabbath or rest day. During this day, Adam was tried, transgressed, sentenced and paid the penalty of his transgressions. About the close of this day, Enoch was translated. This closes the first week of God's time which we find consists of seven days of one thousand years each of man's time.

Now let us do as we do with our common weeks which consist of seven days of twenty-four hours each. We count off six work days and one rest day, or Sabbath. Then the next after the seventh or rest day is the first and so on. Now as we have closed *the first week let us commence on a* new week. We find that on the first day God condemned the world for its wickedness.

Noah built the ark the world destroyed by water. Noah carried over, commenced to replenish the earth. The second day, Abraham was called, comes into the land of Canaan, receives the promise of the royalty of the world, in the promise that his seed should "bless all nations." The birth of Isaac and Jacob. Jacob goes into Egypt and into bondage. God sends Moses and delivers them, wander in the wilderness, settled in the land of promise, and governed by judges, this closes the second day.

The third day, the Kingdom established followed by a reign of subjugation, temple built followed by a reign of peace, Israel's sins are carried into Babylon, kingdom overturned and Israel ceased to be a kingdom. This closes the third day.

The fourth day, Jesus the Christ, our Savior, was born, offers to restore the kingdom to Israel, is rejected, condemned, crucified, rises from the dead. The royalty of the kingdom taken from the Jews, chooses the twelve apostles, ascends into heaven.

The apostles start out to take out a royal people, a heavenly Messenger sent to confirm their work and to superintend the writing of the history thereof. The balance of the fourth and fifth days devoted to the taking out this royal seed of Abraham, the Christ's body or a people in whom, God will record his name and through whom he will be manifested to the nations in the ages to come. Not the bride as some claim, as will be demonstrated further on. At the close or near the close of the fifth day or the beginning of the sixth day, Jesus, our Lord will come and raise the dead and change the living saints, which will be the first resurrection or the spirit birth, for they will be born of the spirit and become the sons of God in fact, by partaking of his nature and become kings or priests.

The sixth day, or Lord's day or the day of the Lord where John was, when he had his revelation when he was on the Isle of Patmos. Time of trouble, vials of wrath poured out, Israel restored, Jerusalem rebuilt. The kingdom established, the temple raised up. See John. ii. 19–21; Hosea vi. 2.

The bride makes herself ready, which is the kingdom or Israel. See Rev. xxi. 2, 9, 16, and onward compare with Matt. xix. 28, 29, 30; Isa. lv. 4–7 and onward, Jer. iii. 10 to end. The marriage takes place, God condemns the world and destroys it by fire. (Not Israel) as typified by the flood. The devil bound, this is the reign of subjugation, typified by David's reign of subjugation.

The seventh day, the regeneration, restitution, reign of [redacted] typified by Solomon's peaceful reign and righteous judgment. The dead are raised, judged and rewarded according to their works. Raised to the Adamic plane, tree of life set before them. Little season, devil loosed, the lake of fire. Thus closes the second week of God's time, which ushers in the eternal ages.

Now remember, that John was in the spirit on the Lord's day and heard behind him a great voice as of a trumpet talking with him. Now remember that John was carried forward in spirit, two days or 2000 years and the voice that he heard was behind him which covered the space of time from where John literally was to where he was carried forward to, and also reaches forward and is recorded in the first three chapters of Revelations.

In the fourth chapter he has another vision after this, that is what he saw as recorded in the first three chapters, "I looked and behold a door was opened in heaven and the first voice which I heard was as it were of a trumpet, talking with me, which said, come up hither and I will show thee things that must be hereafter."

Now this must have its fulfillment in the future from where John stood and as John was carried forward in point of time two days or 2000 years, which according to our division of time we find is the sixth day, and the things he saw were to be hereafter that is from this time on. Now as we have not reached the point of time where John was carried, therefore those things he saw must yet be in the future, then all the book of Revelations must be in the future, from and including the fourth chapter. View it in its true light the book of Revelation ceases to be a mystery and all its plain; each day has its special work, for God is a God of order and of time and has a time for every thing. We believe that the prophecies of Daniel belong to the same time and will have their fulfillment there.

Submitted in love for the sake of truth and is open for criticism.

S. C. Oliver.

The more communion we enjoy with God, the more we reverence his majesty and adore his perfections.

Do the duties of the day, leave the cares of the morrow.

The Lord's Supper.

Dear Restitution:

As our Lord's prayer for his people was, that they should be one; as he and his Father were one. John xvii. 21. And 1st. as Peter gives it, iii. 8, "Be ye of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." Again, 1 Cor. i. 10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." There seems to be a difference of opinion in regard to the administration of the Lord's supper, as to the time and how often it should be partaken of, among the brotherhood of this section; some claiming that every three months is often enough, and some that once a year, and others that it should be partaken of upon the first day of every week. And as we are seeking for truth, and the will of God, in this as in all other duties of his children, we desire for unity and peace, that Bro. Wilson or some other brother give us a Scriptural article upon this subject. Let us hear from you brethren for peace and harmony's sake.

In answer to Bro. Souper's request, I wish to say being situated as he is, I think that he and his wife and children if in Christ, constitute his body in their section, and as such they have the right and privilege as a family and body to attend to the breaking of the loaf, and partaking of the wine upon the first day of every week, if it be done in memory of him showing forth his death until he comes again, and his promise is that where two or three are gathered in my name there will I be to bless.

Yours in Christ,
Dr. J. E. Hoxsie.

Earth, O, earth! the brightest treasures,
Like thy hopes and like thy pleasures,
Wintry winds are daily blighting;
Pain, and woe, and death uniting,
Youth and love and beauty crushing,
And the sweetest voices hushing;
Rich and poor, and old and blooming,
To the common mansion dooming:
While the cries of every nation
Mingle with those of creation:
Earth, O, earth! thus dark and dreary,
Cold, and sad, and worn, and weary,
Thou art not my home!

General Passenger Agent E. A. Ford's Army Record.

Mr. E. A. Ford, General Passenger Agent of the Pennsylvania and Vandalia Lines, is an old soldiers, having been an Officer in the War of the Rebellion in the 31st Ohio Regiment; he is also a Companion of the Loyal Legion, and although not a member of the Grand Army of the Republic, he is a great friend of the Grand Army people, as the following will show:

General H. M. Taylor, Department Commander for the Grand Army of Indiana, in his announcement for the Encampment which is to be held at Richmond, Ind., May 12, 1897, makes the following statement:

"It is with a feeling of pride that the Department Commander announces to the Comrades that he has secured a railroad rate of one cent per mile each way, good going on the 10th, 11th and 12th, and returning up to and including the 14th, of May. The rate of one cent per mile is authorized by the Central Passenger Association, which covers all railroad Lines in this State. This is the best rate ever granted to this Department, and to Mr. E. A. Ford, General Passenger Agent of the Pennsylvania Lines, the Commander and Comrades are indebted for this very liberal rate. Arrangements have been made for one stop-over privilege for those who may desire to visit the 'Indiana Soldiers' and Sailors' Orphans' Home' at Knightstown, on the return trip by making application to the conductor upon the train before surrendering their tickets."

A Quaker, once hearing a person tell how much he felt for another who was in distress, and needed assistance, dryly asked him, "Friend, hast thou felt in thy pocket for him?"

Cheap Excursions to the West and Northwest.

On March 16, April 6 and 20, 1897, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. For full information apply to Ticket Agents of Connecting Lines.—Mar. 10-24.

Keep out of sin, and all is safe.

OUR LOVE FEAST.

Dear Restitution:

Man is a social being. We cannot live happily alone or within ourselves. When our Heavenly Father had placed Adam in the garden of Eden, he, looking down through the ages, said "It is not good that the man should be alone." He affirmed that no man could be truly happy without a wife and no woman could enjoy all the blessings of this life, without a husband. He also went much further and established the doctrine that he implanted in man an element which required the love and sympathy of his fellowmen to make him happy and contented.

What we call the social part of man is the best part. Jesus understood this perfectly when he gave us the commandment that we should love one another. Kind reader, has it occurred to you that in taking part in this "love-feast" you are keeping this commandment? If you have not already done so, will you not at once send in your contribution of sympathy and love, and tell us of your hope and determination, and thus gladden the hearts of the loved ones and help to build higher this *wall of love* which will separate us more and more from the world and keep us safely in the vineyard of the Lord.

There are many reasons why I think it advisable to give an epitome of the letters containing the testimony of those who have participated in the "love-feast."

I am endeavoring to give the sentiment of each writer, as far as possible, by the quotation which I give, so that when the quotations are all published we will have the testimony in a compact form for preservation in our scrap-books or otherwise.

A reference to them will establish the fact that should the Master come now, he would find quite a goodly number of persons holding fast to "the faith."

Bro. J. B. Craton with no intention of turning back or even looking back, but "pressing forward to the mark of the prize in Christ Jesus," encourages us with these words "Dear fellow laborers, let us go on letting the gospel light shine. It may be that the good Lord is using us to carry the last gospel warning as a witness to the nations just before the end comes." The end is not far off. We are almost home.

Sister Kittie C. Humphreys says she is waiting for her King. There is a whole volume of meaning in her words "waiting for my King." How many persons are in the world who can look up to Jesus and say my King.

Bro. R. A. Humphreys for himself, his wife and mother says "The new commandment brings us to the cross right where we want to be found when Jesus comes." Yes, let us be found faithful, waiting and watching and ever ready.

Sister Louisa Corbaley out of the fullness of her heart says, "I feel like praising the Lord for all his goodness to me." Happy. None but a child of God has that feeling. Let us praise his holy name together.

Bro. A. B. Griffith full of faith and hope says "I trust that God will give us grace to sustain us in every trial, and keep us faithful to the end." Amen.

I can almost see the kindly expression in the face of Sister O. E. Parkhurst when she says, "I am trusting in God's promises and looking for my Savior soon to come." Trusting in God and looking for the Savior. Who could do more?

Sister Mary Regal having attuned her heart to the song which the angels sung on the hills of Bethlehem, closes her song with the sentiment contained in these beautiful words:

"And there shall be one fold,
And the Shepherds only one,
And they shall hear his loving voice,
From golden sun to sun.
For he whose right it is,
Will come to claim his own,
For he inherits both,
Earth's sceptre and its throne."

Truly this is not only a "Love-feast but a feast of love.

"Joy to the world the Lord is come,
Let earth receive her King,
Let every heart prepare him room,
And heaven and nature sing."

Bro. Giddings, "I am striving daily to be an overcomer. My happiness is that in Jesus I have comfort and a refuge." With Jesus as your comforter and place of refuge you will never lack any good thing.

Bro. W. H. Wilson with the very hair of his head charged with the electricity of love, says, "Every labourer in the vineyard has many obstacles and trials to overcome. Kind words are green spots in the desert, they sink deep down into the still depths of the heart." Yes and they drive away care and trouble, and make us happier and better. There have been enough kind words already spoken in this "Love-feast" to drive away mountains of care. Let us always kindly remember that "a soft answer" not only "turneth away wrath," but it maketh the heart glad.

Bro. T. E. Adams, "My hope is firmly based on the immutible promises of God, who cannot lie, that he will send Jesus back to rescue, comfort and redeem his long tried and waiting children."

Bro. and Sister John E. & Flora McIrvin, "Our prayer is that we shall not only use the new commandment in our testimonies, but that our Father in heaven will help us to treasure it in our hearts, and practice it in our daily lives. Certainly a good prayer. Our prayers tend greatly to shape our lives.

Sister Angeline Leal rejoices us with this song.

"Then let us all unite, be strong,
To echo forth the gospel song,
Let cheering anthems daily rise,
And wait our Savior from the skies."

Bro. A. C. West, "We are of God's great family. Our Father in heaven loves us, we ought also to love one another."

Bro. D. F. Bowles, "I hope that I may meet you all in the promised kingdom."

Sister Arlon Siple, "I esteem it a blessed privilege to testify for my Master. I love the cause and those of like precious faith."

Sister Amanda J. Herron, "I can say from the very depths of my heart, that I am living every day so as to be ready." Who could do more?

Sister Ella F. Knowles, "Our King is near. The signs foretell his near approach. Let us watch and rejoice."

Bro. C. W. Herron, "Wife and I are poor but rich in faith, and we trust, heirs of the second coming of Christ."

Bro. C. P. Algire, "My faith is growing stronger in the truth of the things of the kingdom of God, and I am striving to live in such a manner that I will be of use to the Master." That is right. Let us not be content with simply getting into the kingdom, but let us so train ourselves in kind words, thoughts and deeds, that we will be fit for the Master's use.

R. S. Dwiggins.

Dear Restitution:

We recently had the pleasure of [illegible] Mrs. L. S. H[illegible] Mrs. Lydia Purley and Mr. and Mrs. VanAllen, of Crowley, La., and we learn there are still more believers near there. We must confess that it did us good to meet with these people and while some are just learning the "good news," they all seemed anxious to receive more of the Bread of Life, and we are all in hopes we can have a minister come and preach for us now soon.

Annie A. Stanley.

Dear Friends of The Restitution:

I greet you a stranger, but hope I shall live long enough to be known by you as one of you. Having been brought up in the Methodist church by a Methodist father, but a restitutionist and a firm believer in the Abrahamic faith so far as he understood it. I have not been slow to adopt with all my heart the faith as held by "the Church of God." So I come to you in your love feast with my heart full of love for "all of like precious faith," and gratitude to God for the wonderful way he has led me. My companion has been long in the way, and so I can look to him for a more perfect knowledge of the way the holy prophets went. In our isolated life, although peaceful and harmonious, we sometimes sigh for the communion and fellowship of some of like precious faith. But we are living in hopes of soon seeing others turn toward God, and walk in the narrow way. We have great delight in The Restitution, and many of you, though never seen, are loved and longed for—having learned of you through The Restitution, and none are forgotten in our daily petitions to the loving Father who sustains in every trial. Pray for us that we may be faithful, and not idlers in the vineyard but work till Jesus comes.

In love,

Sara Lettridge Schenck.

To the Household of Faith:

I feel very thankful to the Giver of every good and perfect gift that we are permitted to speak in words of love to each other, testifying of the love we have for our Lord and Master and for the brothers. May the time soon come when we will be united in one grand family in the renewed earth.

Yours waiting for the Nobleman to return and take his kingdom, and reign with the saints.

Sarah Bowman.

Dear Restitution:

Please find inclosed an order for one dollar and fifty cents to renew my subscription for another year. As you would like to hear from all, I thought I would write a few lines. I learn from the Bible when the wicked are multiplied transgression increaseth, but the righteous shall see their fall, the fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe."

Your Brother and Sister,

Arthur & Lucy Zesu.

Dear Restitution:

I am one of those who are looking for the coming of the great King. I am glad to see so many letters from the brethren and sisters. O, let us strive to be found worthy of a place in his kingdom.

Your Sister waiting and watching,

Mrs. F. L. Howland.

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Dingley school house, four miles north of Indianola, commencing Friday, March 12, 1897, and holding over Sunday. The secretaries of the different churches are requested to send a report of their work to Bro. M. D. Newell, Furnas, Nebraska, by Mar. 5th. We hope that all will attend this meeting who can possibly do so, and may much good be done in the name of the Master.

Your Sister,

Rena Gordon.

A Quarterly Conference of the Church of God in Western Michigan, will convene (D. V.) at the Winchester school house, Kent County. To begin March 12, 1897, lasting over the following Sunday. Those coming via G. R. & I. R. R. will be met at Carlisle. Those coming to Byron Center via Lake Shore and Michigan Southern, will be met Friday and Saturday by Bro. Moses. All those who wish to be met at Byron Center will please address a postal to Bro. Wm. Moses, Byron Center, Mich., and all who wish to be met at Carlisle will please address a postal to Bro. Calvin Winchester, Byron Center, Mich. Train of G. R. and I. leave Grand Rapids at 2 P. M., reach Carlisle about 2:[illegible] connecting from the S[illegible] meetings [illegible] The W[illegible] in a new brick building. The brethren and sisters of that place are most anxious about the Conference meeting and wish all lovers of the truth that can to attend. All will be welcomed. We expect Bro. B. W. and Sister M. A. Woodward will be with them.

Emma Jackman, Sec'y.

Rates via the Nickel Plate Road are lower than via other lines.—Mar. 31.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked or though single time gifts are very welcome. Send all monies or this and to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published. $312.78

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy

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Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism." by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that a scripture, any of the neighbors? A 12-page tract by Wm. Glenn Maxwell. This work was issued and sold at 25 cents. We have a good supply and will send them post paid at that rate, cash per copy. This is an excellent opportunity to get a work advertised in this or that neighborhood, for a limited number. Send on your orders for same.

"RESTORATION OF ISRAEL."

This is the title of a book containing 12 large size pages, and is a gem of a work issued many years ago, and contains was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 75 cts each or 30 for $1.00.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stockpleasure, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures. The development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open letter to J. A. Grissel," a 4-page tract, being a letter written by Brother Daniel Heward, and printed in Restitution, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Addie A. Heward to Dr. Talmage, and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

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Charles S. Allen, Box 132, Kansas City, Kan.
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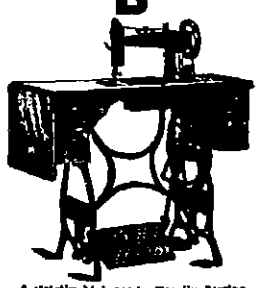

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List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between C & B, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Pleasant, Ind., meet in their Church Cor. Pierce and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blue Hope, 626 Woodlawn Ave., Cleveland, O., Services every Sunday at 10:30 a. m. and 7:30 p. m. Gather from a distance and all are cordially invited to visit. Sabbath, M. Zehm, Evangelist.

The Church of God meets in Red Men's Hall corner of Main and Second Ave. [illegible] every Sunday at 10:30 a. m. Visitors welcome.

The Church of God at [illegible], Ind., meet in their house on [illegible] Preached by A. J. Weaver on the 2nd Sunday, and J. S. Hatch on the 4th. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, or [illegible] Services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Anderson, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Anderson is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preacher. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb., Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. The church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaine, Kessler, or H. L. Eckman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Double Schoolhouse, Calhoun Co., Ia. Elder Watt Sill, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custer every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Wittson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon, also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is only to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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GOING SOUTH.

No. 13, Ex. Sun	5:34 a m
No. 11, "	12:55 p m
No. 15, "	7:20 "

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No. 14, Ex. Sun	7:32 a m
No. 6, "	12:05 p m
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Schedule of Passenger Trains Central Time.

Westward.

	No. 18	No. 32	No. 4	No. 6
	AM	AM	PM	PM
Pittsburgh, lv.	7:40	10:30	3:40	11:30
Allegheny, ar.	7:50	10:38	3:53	11:40
Canton, "	10:26	1:06	6:32	2:10
Alliance, "	10:38	1:18	6:44	2:22
Wooster, "	11:18	1:57	7:24	3:01
Mansfield, "	12:05	2:44	8:11	3:48
Crestline, ar.	12:55	3:34	9:00	4:37
Crestline, lv.	1:15	3:45	9:10	4:45
Galion, "	1:32	4:02	9:27	5:02
Upper Sandusky, "	2:03	4:33	9:58	5:33
Kenton, "	2:30	5:00	10:25	6:00
Dola, "	2:55	5:25	10:50	6:25
Findlay, "	3:35	6:05	11:30	7:05
Van Wert, "	4:22	6:52	12:17	7:52
Decatur, "	4:45	7:15	12:40	8:15
Ft. Wayne, "	5:35	8:05	1:30	9:05
Arcola, "		8:15		9:15
Chesterfield's, "	6:08	8:48	2:03	9:48
Leonard, "		8:57		9:57
Pleasant Lake, "		9:06		10:06
Fremont, "	6:31	9:29	2:26	10:29
Clyde, "		9:37		10:37
Green Springs, "		9:42		10:42
Tiffin, "	6:53	9:51	2:48	10:51
Republic, "		10:03		11:03
Attica, "		10:08		11:08
Bucyrus, "	7:21	10:16	3:31	11:16
Galion, "		10:31		11:31
Crestline, ar.		10:45		11:45
Crestline, lv.		10:55		11:55
Orrville, "		11:23		12:23
Wooster, "		11:36		12:36
Canton, "		12:05		1:05
Alliance, "		12:13		1:13
Rochester, "		12:52		1:52
Allegheny, ar.	9:00	1:30	5:55	3:30
Pittsburgh, ar.	9:10	1:40	6:05	3:40

Eastward.

	No. 19	No. 33	No. 5	No. 7
	AM	PM	AM	PM
Chicago, lv.	12:30	3:00	12:45	11:30
Valparaiso, "	1:53		2:07	12:53
Knox, "	2:23		2:37	1:23
Walkerton, "	2:41		2:55	1:41
Bourbon, "	3:03		3:17	2:03
Plymouth, "	3:13	4:31	3:27	2:13
Bremen, "	3:33	4:51	3:47	2:33
Kendallville, "	4:02	5:20	4:16	3:02
Wolcottville, "	4:12	5:30	4:26	3:12
Orland, "	4:25	5:43	4:39	3:25
Angola, "	4:35	5:53	4:49	3:35
Fremont, "	5:44	7:02	5:58	4:44
Clyde, "	6:02	7:20	6:16	5:02
Green Springs, "	6:07	7:25	6:21	5:07
Tiffin, "	6:16	7:34	6:30	5:16
Republic, "	6:29	7:47	6:43	5:29
Attica, "	6:34	7:52	6:48	5:34
Bucyrus, "	6:40	7:58	6:54	5:40
Galion, "	6:55	8:13	7:09	5:55
Crestline, ar.	7:10	8:28	7:24	6:10
Crestline, lv.	7:20	8:35	7:30	6:20
Mansfield, "	8:10	9:25	8:20	7:10
Wooster, "	8:47	10:02	8:57	7:47
Orrville, "	9:01	10:16	9:11	8:01
Canton, "	9:31	10:45	9:41	8:31
Alliance, "	9:45	11:00	9:55	8:45
Rochester, "	10:23	11:38	10:33	9:23
Allegheny, ar.	11:00	12:15	11:10	10:00
Pittsburgh, ar.	11:10	12:25	11:20	10:10

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	No. 20	No. 8	No. 4	No. 60	No. 34
	AM	PM	PM	AM	PM
Pittsburgh, lv.	8:00	3:00	5:00	8:30	5:30
Rochester, "	8:38	3:38	5:38	9:08	6:08
Allegheny, "	8:48	3:48	5:48	9:18	6:18
Rochester, "	9:26	4:26	6:26	9:56	6:56
Alliance, "	9:40	4:40	6:40	10:10	7:10
Canton, "	9:54	4:54	6:54	10:24	7:24
Orrville, "	10:24	5:24	7:24	10:54	7:54
Wooster, "	10:38	5:38	7:38	11:08	8:08
Mansfield, "	11:28	6:28	8:28	11:58	8:58
Crestline, ar.	12:15	7:15	9:15	12:45	9:45
Crestline, lv.	12:25	7:25	9:25	12:55	9:55
Galion, "	12:40	7:40	9:40	1:10	10:10
Upper Sandusky, "	1:05	8:05	10:05	1:35	10:35
Kenton, "	1:30	8:30	10:30	2:00	11:00
Dola, "	1:55	8:55	10:55	2:25	11:25
Findlay, "	2:35	9:35	11:35	3:05	12:05
Van Wert, "	3:22	10:22	12:22	3:52	12:52
Decatur, "	3:45	10:45	12:45	4:15	1:15
Ft. Wayne, ar.	4:35	11:35	1:35	5:05	2:05
Ft. Wayne, lv.	4:45	11:45	1:45	5:15	2:15
Arcola, "	4:55	11:55	1:55	5:25	2:25
Chesterfield's, "	5:28	12:28	2:28	5:58	2:58
Leonard, "	5:37	12:37	2:37	6:07	3:07
Pleasant Lake, "	5:46	12:46	2:46	6:16	3:16
Fremont, "	6:04	1:04	3:04	6:34	3:34
Clyde, "	6:22	1:22	3:22	6:52	3:52
Green Springs, "	6:27	1:27	3:27	6:57	3:57
Tiffin, "	6:36	1:36	3:36	7:06	4:06
Republic, "	6:49	1:49	3:49	7:19	4:19
Attica, "	6:54	1:54	3:54	7:24	4:24
Bucyrus, "	7:00	2:00	4:00	7:30	4:30
Galion, "	7:15	2:15	4:15	7:45	4:45
Crestline, ar.	7:30	2:30	4:30	8:00	5:00
Crestline, lv.	7:40	2:40	4:40	8:10	5:10
Mansfield, "	8:30	3:30	5:30	9:00	6:00
Wooster, "	9:07	4:07	6:07	9:37	6:37
Orrville, "	9:21	4:21	6:21	9:51	6:51
Canton, "	9:51	4:51	6:51	10:21	7:21
Alliance, "	10:05	5:05	7:05	10:35	7:35
Rochester, "	10:43	5:43	7:43	11:13	8:13
Allegheny, ar.	11:20	6:20	8:20	11:50	8:50
Pittsburgh, ar.	11:30	6:30	8:30	12:00	9:00

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Westfield				7:10 am
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Hobart	10:55 m	2:[illegible] am		10:10 am
Valparaiso	11:16 pm	10:[illegible] am		11:30 am
Knox		10:[illegible] am		11:[illegible] am
Knox	12:[illegible] m	11:[illegible] am	1:01 pm	7:[illegible] m
Argos	12:[illegible] am	11:[illegible] m		9:[illegible] m
Plymouth	1:[illegible] am	2:[illegible] pm	4:[illegible] pm	4:[illegible] pm
Clyde, O.	3:[illegible] am	9:30 pm	11:[illegible] pm	
Buffalo	4:35 pm		9:[illegible] am	
TRAINS GOING WEST				
Buffalo	12:[illegible] pm		5:[illegible] am	L V
Clyde, O.	9:[illegible] pm	7:30 am	10:55 m	
Plymouth	4:[illegible] pm	2:10 pm	4:10 am	7:00 m
Argos	4:[illegible] pm	2:[illegible] pm		8:[illegible] m
Knox	4:[illegible] pm	2:[illegible] m	6:05 pm	10:10 pm
Knox		3:[illegible] pm		10:[illegible] pm
Valparaiso	5:[illegible] pm	5:[illegible] pm		12:[illegible] m
Hobart	6:[illegible] pm	6:[illegible] pm		1:20 pm
Hartford	6:[illegible] pm	6:[illegible] pm		2:[illegible] pm
Westfield				4:[illegible] pm
Chicago	7:[illegible] pm	7:[illegible] pm	9:[illegible] pm	

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The Restitution.

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Poetry.

Rest.

When angels are singing o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That perfect stillness reigneth evermore.

Far, far beneath, the noise of tempest dieth,
And silver waves chime ever peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

So to the heart that knows thy love, O Purest,
There is a tranquil, sacred evermore,
And all the bubble of life's angry voices
Dies in hushed awe at its profound door.

Far, far away, the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord, in thee.

—Harriett Beecher Stowe.

Communicated.

Important Inquiries.

Dr. Lorenzo Hale desires answers to several questions relating to the gospel, and the time of the crucifixion. The matters pertaining to the gospel, I will consider in the present paper, and those with regard to the crucifixion, in another article.

The questions are: "Can you give an antidote to use, when a person brings three texts, and claim that they prove that—although baptism may have been required in and for the days of the apostles, yet that baptism is not now required of believers in general?

1. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

2. "He that believeth not, (not he that is not baptized) shall be damned." Mark xvi 16.

3. "With the mouth confession is made unto salvation." Rom. x, 9, 10.

Is it true then that my friends who are not immersed will not be saved?"

The fatal fatacy lies in the unfounded notion that there are *two plans* of salvation, one suited to the apostolic days, and the other applicable since then.

The plan of salvation as announced on the day of Pentecost under the direct power and inspiration of the Holy Spirit hasn't the least limitation placed upon it in point of time. Men who dare so limit it, do so at the risk of their own eternal interest, and those who may come under the influence of their dangerous and pernicious teaching. I fear they are a class Paul would call, "grievous wolves," and should be shunned.

Luke xxiv. 47, cuts off all notions of a double plan of salvation. "Thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins (by baptism) should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem."

Instead of being local to Palestine, and the apostolic age, it was only to *begin* at Jerusalem, and from that widen out until it should cover "*all nations.*" It needs no reasoning with people of ordinary common sense to show that the "*beginning*" of any thing is not the completion, and to localize this matter, to Palestine, would not cover "*all nations.*"

"What was to be preached beginning at Jerusalem?" "Repentance and remission of sins." What was preached? Acts ii. 38-41, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of Jesus Christ for the remission of sins." * * * "Then they that gladly received his Word were baptized." Identically the same thing which must be preached to "*all nations.*"

With regard to

THE THREE TEXTS,

they are *not* out of *harmony with the* plan of salvation. The confession unto salvation is the one which Jesus Christ made "before Pontius Pilate (when he) witnessed a good confession." Again: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." How are we to know they believe these things except by confession? What would be there-

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, MARCH 1, 1897. NUMBER 11.

if they stopped short at confession, and refused to obey" I will give the result, and you may think the consequences are severe, but remember that it is God's Word and not mine.

THE RESULT.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

With regard to Mark xvi. 16, it is "He that believeth and is baptized shall be saved." This is Jesus' recipe for salvation.

1. Believe the gospel.
2. Be baptized.

Who has the authority to split this recipe in two, and declare the latter half unimportant? Such an one assumes a fearful responsibility before God, because he jeopardizes his own life, and those who trust his teaching.

If to believe and be baptized, is the way to be saved, then to omit either one of these, is the way to be "damned." A child should see that much. I cannot see how any intelligent scholar can cavil about not repenting the words "is baptized," for it is a justifiable elipsis in language and would add no force to the language as it already exists. And to omit obedience, is a fearful thing, in view of the passage above quoted from Thessalonians.

Read Rev. xix. 7-9: "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of saints."

How are the robes made white? Rev. vii. 14: "Have washed their robes and made them white in the blood of the Lamb." What is the filth washed away in the blood of the Lamb? See Rev i. 5: "Unto him that loved us, and *washed us from our sins in his own blood.*"

When does the washing from sins take place? Acts xxii. 16: "And now why tarriest thou? arise and be baptized, and wash *away thy sins*, calling on the name of the Lord."

Acts xvi. 32, 33: "And he took them the same hour of the night, and *washed their stripes and was baptized.*"

What will be the result of appearing at the marriage of the Lamb without the clean marriage garment?

Matt. xxii. 11-14: "Friend, how camest thou in hither not having a a wedding garment? (washed from sin) and he was speechless. (and he may well be). Then said the King to his servants. Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." This is the losing "drumsel" for splitting the Lord's commission in two, and in not being baptized, even punished with everlasting destruction, when the Lord shall be revealed from heaven in flaming fire taking vengeance on them who *obey not the gospel.*

This may seem severe, but it is the language of the sacred Book, and it would be much better to obey rather than cavil at it, and endeavor to wrest it, to suit notions of false benevolence, and charity.

W. H. WILSON.

"Are We Ready?"

To be ready to every good work; Titus iii. 1.

Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, not for filthy lucre, but of ready mind. 1 Pet. iii. 15: 1 Pet. v. 2.

I am ready to preach the gospel to you that are at Rome also: I am ready not to be bound only, but also to die at Jerusalem for the name of Jesus. Acts xxi. 13. For I am now ready to be offered, and the time of my departure is at hand. 2 Tim iv. 6.

The wedding is ready. 2 Tim. iv. 6. Be ye therefore ready also. Luke xiv. 17.

They that were ready went in, and the door was shut. Luke xii. 10.

Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh. Matt. xxv. 10.

A ready mind. 2 Cor viii. 19.

Give an account to him that is ready to judge the quick and the dead. 1 Pet. iv. 5.

Now to the household of God let us all in answer to those things "can we all say we are ready for all those things named, if not, then let us all get ready, for we cannot get ready after the Bridegroom comes for those that are ready will go in and then the door will be shut, then we will say, Lord, Lord, open unto us. But he will say, I never knew you, depart from me. Oh wont that be a solemn time. Then we will have to say, Too late, too late, the harvest is past, the summer is ended and we are not saved.

"GOD IS LOVE."

"He that loveth not knoweth not God; For God is Love." Then if God is love, his children should love God, and not only love God, but love one another, and further, if we do not love one another, then we cannot be the children of God. Proof. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Christ laid down his life for us and John says, we ought to lay down our lives for our brethren. John says we should love one another, by this we know that we are the children of God. Then we love God and keep his commandments. If man say, I love God and hateth his brother he is a liar: for he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen? And this commandment have [redacted] that he who loveth God [redacted] brother also. He that loveth not his brother abideth in darkness. We can see from all these statements, there is positive statements that we are under duty bound to love one another, as there is that we should love God. We cannot separate them. In my visiting among my professed brethren there is in some localities but very little brotherly love among them. Now those things, my brethren ought not so to be. Jam. iii. 10, the tongue is a little member and yet it does a world of mischief. Let us read again from 1 John iii. 10. My little children, let us not love in word, neither in tongue; but in deed and in truth. This is a good sum up, if it comes only in words and tongue, and not in deed and in truth then it is no more than sounding brass, or a tinkling cymbal. What a looking glass this is for us all to look into. We would all do well to read 1 John iii. 1 and 5, and then square our lives by those chapters, and we will be better men, women, Christians and much better citizens, and better neighbors, and our influence on the world would be much better, if we love as brethren, be courteous, be kind, live in peace, and then the God of peace would be with us, and we could then invite others to come and go with us to God's everlasting kingdom, then our influence would be felt where we live. God help us.

J. S. HATCH.

Resurrection.

Dear Restitution:

We find in studying the Scriptures that there is a resurrection for those out of Christ, one thousand years after Christ comes and takes the throne of his father David.

We find in Rev. xx. 5, "But the rest of the dead live not again until the thousand years are finished." And we also find another proof that they will be raised to come before the judgment, in John v. 28-29, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." And we find that Paul taught the resurrection of all, in 1 Cor. xv. 21-22. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." This had ought to be ample proof that all who have died from Adam down will be raised. "To come unto the knowledge of the truth." But we still find further proof in Dan. xii 2. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And then we find in Matt. xxv. 32. "And before him shall be gathered all nations: and he shall separate them one from another as a shepherd divideth his sheep from the goats." And also in Matt. xiii. 49, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just." Now comes the time that Paul speaks of in 1 Cor. xv. 24-26. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Now comes the time spoken of by the prophet Isaiah in the lxv. 21-22. "And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them: they shall not build and another inhabit, they shall not plant and another eat. And we also find in Isa. ii. 4, it says, "And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." And now we find in Rev. xxi. 4, "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying: neither shall there be any more pain, for the former things are passed [redacted] their forgiveness. [redacted] our friends, you who have heard the gospel and have been studying it, don't hold back, thinking you can step into the eternal age, for I find in Luke xii. 47. "And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

J. H. WILLIAMS.

Where is David's Child?

David's language concerning the death of his child in 2 Samuel xii. 23 is supposed by some to support the doctrine taught in Eden. Gen. iii. 4, 5, but on careful examination we find there is not one word recorded by David or any other inspired writer which agrees with the theology of Gen. iii. 4, 5. Though that do crimes taught by multitudes of modern D. D's.

We will compare David's words concerning his child with other inspired writers and see the perfect harmony in God's word. David said "But now he is dead therefore should I fast, can I bring him back again? I shall go to him but he shall not return to me. As there is no more recorded concerning the child, and it never sent back any message from the supposed spirit land in regard to its whereabouts, to find the child we must find where Jesus went. For he said he should go to the child. Don't search above the starry vault of heaven, for Peter tells us David is not in heaven, Acts ii. 34, (The heavens are the Lords, Psa. cxv. 16.) And Jesus tells us "No man hath ascended up to heaven except he that came down from heaven." So the child is not in heaven for David spoke the truth when he said, "I shall go to him." And Jesus and Peter spoke the truth when they say David is not in heaven.

So let us now look in the territory that God has given to man. Psa. cxv. 16, and from which we are told "The righteous shall never be removed." Prov. x. 30. Davids words in regard to his own death was "I go the way of all the earth." 1 Kings ii. 1, 2, and if David went the way of the earth it is certain he went the same way of all other patriarchs and prophets.

Jacob's words when he was about to die of a broken heart express the same thought as did David. Jacob said "I will go down into the grave unto my son mourning." Gen. xxxvii. 35. Job prayed to be hid in the grave. Job xiv. 13. He says "If I wait the grave is my house." Job xvii. 13.

Solomon tells us we are going into the grave Eccl. ix. 10. The above shows us, when David said, I go the way of all the earth, he expected to go into the grave "So David slept with his fathers and was buried in the city of *David.*" 1 Kings ii. 10; Acts xiii. 36; ii. 29.

As we find David is not in heaven but is both dead and buried we are forced to the conclusion that the child is in the same condition. They are awaiting the time when all that are in the graves shall hear the voice of the Son of God and come forth. St. John v. 28, 29. When the command shall be given, "Awake and sing ye that dwell in dust." Isa. xxvi. 19, David says "I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. Submitted in love of the truth.

SADIE SKEELS.

In The World; Not Of It.

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Sanctify them by thy truth: thy Word is truth." John xvii. 15.

Christian life is not a thing of the cloister. St. Jerome once thought that if he could be freed from the temptation he found in society, it would be no easier thing for him to lead a holy life. So he sought the retirement of a cave in the desert. But to his surprise and disappointment he discovered that the trouble was within him, and it was not his environment. His imagination and his desires were just as active in the desert as they had been in the palace. We sometimes hear people say that it is impossible for a man to be honest and succeed in business, or to be pure and truthful and have a place in public life. But Jesus did not so teach. If it really were impossible to lead lives of righteousness amid the duties and temptations that surround us, his prayer would not have been, "I pray not thou shouldst take them out of the world," but it would have been, "Father, take them out of the world as quickly as possible, and put them where they will have a chance." No. His plan for his people is a life of testimony, of service, of conflict and victory in the world. He means that his disciples shall be Christians in the office and the store, in the school room and the kitchen, as well as in the church and at the communion table. It is for our good as well as for his glory that we are are left here where goodness is attained only through struggle.

But his prayer teaches that we are not left to struggle alone. His prayer to the Father is, "That thou wouldst keep them from the evil." Evil there is, on every hand, but by divine help we may be kept "unspotted" in the midst of it. As we come into fellowship with Christ, and as by the power of the Holy Spirit Christ "is formed" in us, we become like him, able to overcome the world. To this end is the truth—"sanctify them by thy truth." God wants his people to be filled, saturated, with the truth. It is by this that they are enabled to overcome, through this that they become acquainted with the spirit of Christ and partakers of it.

J. D. MCCLINTOCK.

Editor Restitution:

Having at hand an article from "The *Morning Star*," published in London England, by Dr. R. McKilliam. I thought I would copy and send you, as of great importance to our dear readers, as it touches one of the most vital questions in our Blessed Hope. The coming out, the setting up, the man of sin or antichrist powers. In 1 John ii. 22, 23, "He that denieth that Jesus is the Christ," although he may believe "Moses and the Prophets," he denies the "Father's testimony concerning his Son." See iv. 3. The Jews confessed to believe the Scriptures, except concerning "The Christ." Consequently in them was continued, "the Spirit of antichrist" or "Man of sin," working in Paul's day? 2 Thess. ii. 1, 9. And as they rejected Christ at his first appearing, so sure will the same antispirit, he with them, to withstand him at his second coming. And they shall build a temple for God in Jerusalem, but he will reject it. See Isaiah lxvi. And it shall be called the "Temple of God." 2 Thess. ii. 1. From which he will not use the scourge of cords, but will destroy by the brightness of his coming. Give thought to these remarks, and carefully read the following:

JERUSALEM TEMPLE.

The paper says:—"We think it due to our friend Mr. Eppstein to publish the following letter he has just sent us. There can be little doubt of the facts stated since we have received confirmatory evidence from distinct and widespread sources:"—

Dear Dr. McKilliam:

As my statement last year at Princes Hall about the pillars has called forth some correspondence and has given you and me some trouble, and as I learned but yesterday that you published a letter in the *Morning Star*, calling in question my statement, I will give you a copy of the letter written to me by a well-known Evangelical Clergyman from the Isle of Wight.

This gentleman told me what he had heard about these pillars, confirming my idea formed on Isa. lxvi. viz: that the Jews will build a temple in Jerusalem, but one not approved of God. He said it is very strange that they seemed to be preparing already the material for it. I expressed my astonishment and would not credit the story, and in November 4, 1891, I received the following letter.

My dear Mr. Eppstein:

We have heard from our friend again in answer to inquiry we made about the pillars of the temple at Jerusalem as follows:—Mr. St. Clair Tisdales, one of our C. M. S. Missionaries lately of India, said that a friend with whom he had just been staying had lately returned from abroad, and while in Genoa had visited some of the best sculptors' workshops. In one he saw among other things a most beautiful—either marble or alabaster—pillar of exquisite workmanship and size. He asked the Sculptor what it was for? He said, "For the Temple in Jerusalem." A friend of this gentleman was in Vienna this last summer, and saw also a very fine pillar and asked where it was going? He was told, "To the Temple at Jerusalem:" and he found out that in many different workshops pieces for the Temple are being prepared by rich Jews. At a meeting which I addressed at Great Burford, St. Neats, in February a clergyman present told me that he met a rich influential Jew at a dinner party the previous evening, who told him that they were preparing the material to build a Temple in Jerusalem, although they do not like to have it talked about: but in the present state of things in Turkey nothing would be easier than to buy Palestine. A few millions of pounds would do it, and as soon as this is bought, the material being ready, the edifice would quickly be erected. I hope this will amply prove to you that the statement with regard to the Temple pillars is not an invention of mine, but what I have heard from reliable sources, and I have only mentioned the first to prove that a Temple will be built by the unbelieving Jews, in which Temple anti-christ will show himself to be God and will bring about the great tribulation. With kind regards, Yours in the hope of his coming.—*J. M. Eppstein.*

An honest desire to know the way of life is the best qualification to learn of him. No spake as never man spake. Become as a little child, conscious of weakness and willing to be instructed, and you will easily learn from the Divine Teacher a higher wisdom than was taught in the most renowned schools of human philosophy. Receive the word of Christ as a personal message to your own heart; appropriate to yourself the merits of his death as fully as if you were the only sinner in the world for whom he died, and you will easily learn how to be saved.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. ROBLIN, Corresponding Editor.

PLYMOUTH, IND. MARCH 17, 1897.

HAVE you looked at the label on your paper? If so, and you are delinquent, could you not do a little for THE RESTITUTION?

SAYS J. L. Russell, "I had rather that one fading leaf of kindly sympathy were laid in the palm of my loving hand than that my coffin were shadowed by a pyramid of the costliest exotics that ever burdened with sickly fragrance the chamber of death."

OUR dear Brother J. O. Woodruff, writes: "Humility is the crowning grace. It beautifies and adorns every other grace." "Take my yoke upon you and learn of me," says Jesus for I am meek and lowly in heart, and ye shall find rest to your souls (or lives); for my yoke is easy, and my burden is light."

THE Psalmist says, "Open thou mine eyes, that I may behold wondrous things out of Thy law;" and we met with a paragraph that was suggestive of this Scripture. A little boy was born blind. At last an operation was performed, and the light was let in slowly. When for the first time he saw the sky and the earth, he exclaimed, Oh mother why didn't you tell me it was so beautiful. She with tears in her eyes, said I tried to tell you, dear, but you could not understand me." Tens of thousands all around have eyes but see not the grandeur of God's purpose as disclosed in his Word.

JESUS says, "I am the way, the truth, and the life: no man cometh unto the Father but by me. If ye had known me, ye should have known the Father also: no man cometh unto the Father but by me." He is the door into the sheepfold, and having once entered, the Faithful and true witness, adds: "If a man *abide* not in me, he is cast forth as a branch, and is withered: and men gather *them*, (withered branches) and cast them into the fire, and they are burned." What a lesson for us. To be fruit-bearing branches we must draw sap and vigor from the vine. A mechanical union of a graft with a tree, is of no use.

REJOICING in hope; patient in tribulation; continuing instant in prayer. This is a part of the will of God toward his adopted children. It would be folly to expect to rejoice in hope unless we were patient in tribulation; how *could* we rejoice in hope while chafing under the many petty trials that overtake us? And how *could* we be patient without continuing instant in prayer? It is evident from the words of the spirit just quoted that we shall never be free from trials and tribulations and tears in this vale of tears. They obstruct the road we have to travel over to the very end of life's journey, or the consummation of our hope at the coming of Christ. Rejoicing in hope is our privilege as well as duty. But what a duty it is! Is there another such? If so, where? Faith takes hold of what is substantial and makes us rejoice in hope of the glory of God, under the most adverse circumstances, and excites patience and tribulation causes us to appreciate the throne of grace.

"LET not your hearts be troubled," said the Blessed Jesus. "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you to myself, that where I am there ye may be also." Ah, that is when we get home. He is coming again and will receive us unto himself. Blessed Jesus. We may have heaps of trials, and vexations losses, and disappointments, but we can afford to wait for him. At most our exile is but for a moment, compared to the unending ages of glory. It is only a little while, and then he that shall come, will come, and will not tarry beyond the time appointed. If we have to sail over rough seas, and travel under lowering skies, and be buffeted by winds of adversity, we must let faith contemplate the opening heavens, the sparkling crowns and everlasting glory, and then home will not seem so far away. Only a few more stages and then we shall cross the threshold of the Father's house, and bid good bye to mortal sickness forever. The best way to make the time seem short is to keep busy for the Lord while we wait for him.

Affairs in the East.

The Island of Crete, now causing such a strained condition of things between the powers, is the same little island Paul sailed near, on his way to Rome, after appealing to Cesar. Acts xxvii. 7. It is only about 170 miles long and from six to 35 miles wide. Small as it is, it is said to have had a population of 1,200,000 in ancient times. The Turks took it from the Venitians in 1669. In 1896 the Christian portion of the inhabitants revolted against the Turks, and demanded annexation to the kingdom of Greece. And ever since May last a desultory war has been carried on. The oppressed Christians on the island taking arms against Turkish oppression. Massacres at Canea and other places had aroused the population, and after a time, under pressure of the powers the Sultan consented to replace the Mohammedan governor with a Christian, and proclaimed a general Amnesty if they would lay down their arms. They could not trust the Sultan, and so matters became

WORSE AND WORSE.

At last King George of Greece under pressure of his subjects sent aid to the insurgents. The powers have notified Greece that she must draw off but she up to date has not complied, and Turkey is massing troops on the frontier. It is believed that all the powers, except, perhaps Germany, is secretly in sympathy with Greece, but for fear of some one power gaining advantage by further weakening the Turkish Empire, they are acting together to preserve the integrity of it. What the immediate outcome will be it is impossible to conjecture, but the tremendous drain upon the resources of the Turks in the present state of their finances is sure to hasten its end, whether she loses Crete or not.

The Society for assisting Jewish Agriculturists and Mechanics in Syria and Palestine, that was formed in 1820 has grown so rapidly that in the short time of its existence it has established branches in four hundred towns-hips in Russia, with a membership of 9,111. The revenue for the six years amount to about $25,000.

Word comes from England that Sir Michael Hicks Beach, the Financial Minister of England, has made an announcement that is startling.—coming like a clap of thunder from a clear sky. The international court having decided that Egypt should [redacted] bear the expense of the Dongola Expedition, replies in terms which are sure to enrage and embitter France. The English Minister says England will pay it and take a claim on the territory. If the present controversy culminates in war, it is very likely that the conflicting interests of the powers will drag them into a war for their self interest.

The Odessa correspondent of the *London Mail*, says that the Russian Military authorities are at present in a state of activity, which have only been equalled during the periods immediately preceding their two last wars. Not content with keeping large bodies of troops in constant readiness to cross the Turkish frontier into Asia Minor, and efficiently maintaining the Black Sea fleet, the Czar's Government has lately strengthened and increased the land fortifications on the heights commanding the approach to the Sevastapol harbors, the big guns recently mounted being of the newest pattern, and long range. The authorities have so arranged that they will always have available, four first-class cruisers of the volunteer fleet for the transport troops to the Black Sea, and other arrangements of a similar character have also been made. Fresh detachments of recruits are being hurried into efficiency, and it is stated on good authority that the Russian Government has cemented out the strongforms of their houses.

It is pleasant to learn that side by side with the increasing trouble in various parts of the earth, the Jewish colonization of Palestine goes steadily on, as indicated in the following excerpt. According to a lady who has lived in Jerusalem for forty years, the Jewish population of that city is increasing "Twenty-two years ago," she says, there were only between 15,000 and 20,000 Jews in Jerusalem. In those days no houses were to be found outside the magnificent walls, the gates of which were closed at night. Since then many changes have taken place, and the Hebrew population—mainly on account of the increase of the Jewish immigration from Russia, now stands at between 60,000 and 70,000. Whole streets of houses have been built outside the walls on the site of the ancient suburban districts, which, for hundreds of years have remained deserted. It is not however only in Jerusalem itself that the Jews abound, but through Palestine they are buying homes and establishing themselves in a rapid manner. In Jerusalem they outnumber either Christians or Mohammedans."

Obituary.

Died at her home in Anderson County, S. C., Feb. 23, 1897, Sister Elizabeth C. Reems, wife of Monroe Reems, after a short illness of pneumonia. Sister Reems was born Feb. 14 1865, age 29 years and 9 days. She was a daughter of Bro. Morgan Peck and was loved and respected by all who knew her. She leaves a husband two children, a father, one brother, three sisters and a host of friends to mourn her loss. Sister Reem's last act was one of charity. The day on which she was taken sick she had carried a basket of provision to a sick neighbor. She was obliged to take to her bed on returning home. The funeral service was conducted by Rev. F. M. Anderson. Several hundred people, who had come out to pay their respects to the memory of the dead, listened to the Elder set forth the promises of a life hereafter. Sister Thompson—

Sleep in peace, dear Sister,
From which there is no awakening,
Awake and rejoice at the sound
Uttered by the archangel.

J. H. ANDERSON.

Dear Readers of The Restitution:

The Ecclesia in Springfield, Ohio, has lost another member to the enemy death. This being the 10th one to fall in six years.

Bro. Wm. Zittle was found to have expired when alone in the early morning of Feb. 12th, of paralysis of the heart, aged 73 years, (his death being very unexpected—though feeble from an injured limb of many years standing—the direct cause of his death. The end was peaceful: he now sleeps beside his companion—both staunch believers of the truth for some twenty-five or thirty years.

Our brother leaves one son and his family and one brother on kindred to mourn his loss. Comforting words were offered by Bro. R. C. Howell.

The writer of this deeply feels the loss of a dear sister of kindred ties, Miss Ollie B. Fish, whose death occurred [redacted] 3rd. of [redacted] his reward with him, kingdom on earth and baptism for the remission of past sins, she did not think it necessary to come out from the Baptist church. "Jesus says he will have mercy on whom he will have mercy." Is this any consolation? Dear brethren and sisters, are we so living, day by day, and ready to be summoned may be quickly, too to give up this life? Have we set our house in order that we may leave a good record, and it be said of us, we were true Christians, doers of the Word? Many of us may have to sleep. But, lifting the thoughts from this gloom to prophecy, we find comfort in discerning the fulfillment of it. The natural first, certainly; by natural ways and means as wrought by God. Comfort, because we can discern how plainly the spiritual is drawing. "God hath said he would establish the throne of his kingdom forever." 2 Sam. vii. 13. There should never want an heir to sit on his throne."

Dear Auntie Wince in her beautiful lessons, has told us of the "wonderful stone"—where it is and how now the "Sceptre awaits Shiloh." May it not be true, that Queen Victoria is in line of that Davidic seed established forever? She who can boast of one hundred and fifty-three generations; would it not seem that the net was full of great fishes? John xxi. 1811. Surely the time is ripening fast for the "Tribes Lost," to be found; sealed that they may dwell safely; and Judah, a nation born in a day, restored to their own land; and sealing of first fruits—spiritual Israel—James i. 1. (My brethren verse 2). Rulers for the Christ kingdom. I love to think that the English speaking people are the "Ten Lost Tribes"—(as brought out by some great minds) that Great Britain and her far reaching possessions—is Ephraim and America Manasseh—land of adoption? Auntie Wince says "not directly out of Joseph, but out of Ephraim" "shall come the Shepherd of the Stone of Israel."

Ephraim, Israel—adoption—type of our adoption (through faith and a belief in the Word) into the family of God—heirs with him and joint heirs with Jesus Anointed—first fruits coming from every nation, people and tongues." Is it true? Can we look lightly upon England? Oh, the signs never were so plain according to prophecy—so cheering. Why? Our redemption draweth near—we don't want to sleep. And then we feel that all our friends and near ones living at that day, who have not entered into covenant with God, will be among the favored ones, and lo! to accept the gospel message. And at least be favored with immortality in the end of the age, as subjects serving before the throne. "Blessed and holy is he who hath part in the first resurrection."

Oh, brethren and sisters, the Prize is ours to win; to be rulers in the kingdom, to reign with our King whose kingdom is an everlasting kingdom, that shall not pass away. Will we all be there? Soon may it come.

Your Sister in hope and faith
MATILDA WOODRUFF.

Selected.

Foreign News

Rome, March 11.—It was officially announced here this afternoon that the result of the four parleys of the powers on Saturday was a definite agreement not to reply to the Greek note, but to issue orders to the foreign Admirals to establish an immediate blockade of Cretan ports, which will probably be in full operation tomorrow.

"This agreement is somewhat in the nature of a concession to Russia and France. Russia during the middle of last week proposed, with France seconding the proposal, another joint note to Greece insisting on the withdrawal of the troops instead of an immediate resort by the powers to force. Russia's action was inspired, it is officially stated, by a certain sympathy for Greece, but so many objections were raised by each power in turn to the suggestion that the present course has finally been agreed upon.

It is thought that the simplest way to carry out the threat made in the identical note will be the blockading of the Cretan ports and the landing of forces sufficient to insure the maintenance of order, leaving future action as to the fate of Crete to later negotiations. This was the view of Russia at the outset.

Canea, Crete, March 11.—I learned at Heraklion late last night that 40,- [redacted] villagers were crowded [redacted] town, with famine staring them in the face. Driven to desperation by hunger they have utterly destroyed magnificent olive groves belonging to Christians in the neighborhood. I saw loads of this olive wood brought into the town. Nothing is done to stop this vandalism.

The Turkish authorities insist that 3,000 Moslems have been killed at Sitia. A thorough investigation has been made by the English officer. I have seen his report, and it appears that the whole story of the massacres was an invention of the government. There are isolated cases of murder to be expected in a country in a state of wild anarchy.

Here above Canea, among the insurgents, floats the Greek flag. In the town of the fort waves the Turkish flag, protected by the colors of six great powers.

Every day or two the Moslems, armed with guns of the Turkish army, sally forth to attack the Christians. Christian houses in Canea are being pillaged at night, in the face of European occupation.

Yesterday the Admirals went out among the insurgents to counsel their acceptance of autonomy. Everywhere they were met with the declaration that the fight was for a union with Greece or death.

Today a German was detained in the Greek camp as a spy.

Tomorrow the Austrian and Italian troops are expected to arrive. This looks like an effort toward a military occupation. The Consuls have received a manifesto granting autonomy to the Cretans.

Meanwhile Greece is prevented from re-establishing order, and privation, pillage, and poverty wait on the jealous inaction of the great European "concert."

London, March 14.—Between 20,000 and 40,000 people crowded the approaches to Trafalgar Square this afternoon to express sympathy with Greece and Crete, and, according to the posters announcing the meeting, "to assist diplomatists to make up their minds."

The resolutions were similar to those adopted at the Hyde Park meeting, and in general terms stated that the Greek reply to the identical note of the powers offered a satisfactory basis of settlement. The meeting appointed its chairman and the various speakers as a deputation to present the resolutions to Lord Salisbury. The adoption of the resolutions was greeted with loud cheering mingled with hootings for Lord Salisbury, who, the program of the meeting declared, was still determined upon war in spite of the wish of the people of Great Britain.

Washington, D. C., March 14.—The Turkish Legation today gave out the following: "There has been published a telegram, dated Constantinople, the 12th inst., saying that fresh atrocities are threatened in Asia Minor, that Christians there are in a deplorable condition, and asserting, that the situation in Payas is extremely critical and bloodshed has occurred at Excek. "The Turkish Minister is authorized by his government to officially declare these reports as absolutely false and unfounded."—*Chicago Tribune.*

[Selected by Isaac Howell.]

An Extract of a Sermon.
Rom. viii. 23.

The very world of nature is also giving many foreshadowings of the coming transformation which Christ is to bring. We know that a day is dawning when this sad world shall cease to be a charnel house and a cemetery, and shall become more than a paradise restored. There shall be a day that shall know no dark sun-down nor gloomy midnight. There shall be a city where the most beautiful spot will not be a cemetery, where death and sorrow shall be unknown, wherein inclement winter and wasting desolations shall never come, but where all the highest possibilities of nature shall be realized, and earth will be the beautiful paragon of the whole creation.

But we are already beginning to see some of the unfoldings of this coming age. What are the marvelous advances of science today but the unveiling of some of the secrets, which God has hidden and the developing of the forces which God has given to the control of man, not for the selfish avarice, ambition and vain glory of the race, but for the beneficent reign of the Lord Jesus and his saints in the glorious millennial age? Then all the powers of nature shall be at our command; then all the resources of knowledge shall be within our ken; then the dawning rays of a greater, which are beginning to shine through the electric flash and cathode light shall burst into a crescendo of glory, and under the administration of the Lord and his redeemed, this little world shall burst from its ages of gloom to be the glorious metropolis of God's great imperial realm of countless constellations. Let us not glory in the culture and the progress of humanity, but let us see in all this the moving of a Divine hand and the preparation for the coming dispensation, the glorious millennial age.

The saved, separated and sanctified people of God in this dispensation are the first fruits of the redeemed, and are being called out and prepared as a special *Ecclesia*, that is, a company of separated ones for the return of the Lord Jesus. This is the special object of the present age: not to convert all men, but to gather out of the nations a people for his name.

The apostle James, speaking of us, says, we are a kind of first fruit of his creatures. Christ is picking out samples of the redeemed race and preparing them to meet him at his return.

In the fourteenth chapter of Revelation, fifth verse, we have a remarkable description of these fruits. "These are they which follow the Lamb whithersoever he goeth. They were redeemed from among men and are the first fruits unto God and the Lamb, and in their mouth was found no guile, for they are without fault before the throne of God." It would even seem as if these persons were separated from the number of Christ's professed followers. They are selected on the principle of quality rather than quantity, and they represent a peculiar type of sanctity, obedience and love. They are to compose the Bride of the Lamb.

Now a bride has something more than a marriage ring and a wedding dress. The essential of the bride is the heart of a bride, a love so tender and exclusive that only one can share it. How many you know that you are a part of this Bride and are prepared for the coming of the Lord? Do you love him as you love no other? Do you love him with a love that excludes all other which he would not approve? Do you long for his appearing? Are you loyal to him among his enemies? Have you let one interest and aim in common with him, and is the whole bent of your life to work and pray, to sacrifice and serve so as to hasten the coming of the Lord? These are the days of the preparation of the bride and every such occasion as this is but another call to some one to j in this blessed company and to have part in this high calling.

There seems also to be a company of firs. fruits being prepared among the Jewish people. The Lord is calling out from among his ancient people a remnant according to the election of grace. The whole nation is not accepting Christ, but samples in a Dorcas of the world are coming out from their unbelief and accepting the Lord Jesus Christ as their Messiah as a foreshadowing of the time when the whole nation shall turn to God, and we may even quote a relation to this fact the remarkable language of the apostle in Rom. xi. 16, "For if the first fruit be holy the lump is also holy, and if the root be holy so are the branches." and if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?"

But there is a large remnant of whom we would speak with especial emphasis in connection with the coming of the Lord. It is the last fruits from the Gentile nations, as the pledge of the future conversion of all these nations and tribes and tongues. The present purpose of the gospel is not to bring all the world to accept it and establish a universal millennium of righteousness and peace, but rather, as already quoted, "to gather out of the nations a people for his name," and for this purpose to give the gospel as a witness unto all the world. But it is the coming of the Lord himself that is to bring in the fulness of the Gentiles and the great harvest of the world. The dispensation of the Spirit is a dispensation, not of the full harvest, but of the first fruits, not of the ingathering of all the nations, but of sample sheaves from all the nations.

Then came the great Feast—the Feast of Tabernacles—which was the special type of the Lord's coming and the millennial age. And so we read in the last chapter of Zechariah, in connection with the coming of the Lord and the glorious millennial age, that the feast of Tabernacles is a memorial gathering of all the years and they shall come from all the nations to worship the King, the Lord of Hosts, and to keep the feast of the Tabernacles at Jerusalem.

In contrast with the Pentecostal dispensation, this is the time of the full harvest of the world when all nations shall be under sway of Christ, and the knowledge of the Lord shall cover the earth even as the waters cover the sea. This is not our business now. It is ours rather to be like the angel of the Apocalypse, "flying in the midst of heaven, having the everlasting gospel to preach unto every nation and kindred and tribe and tongue," and when "this gospel of the kingdom shall have been preached into all the world as a witness unto all the nations, then shall the end come."

In the moral, social and political world there are also startling foretokens of the coming age. We may expect the shadow to keep pace with the light. We may be looking for the unfoldings of the great tribulation as well as the tokens of the advent of the King. And these signs are not far to seek.

The characteristic feature of Noah's age was violence, and of Lot's time inhuman lust. Violence and lust, then, are to mark the last days of the age. Was there ever a time when these two eruptions upon the body of society were so magnificent and gross as today?

What does it all mean? What is God waiting for before he lets the vials of his wrath burst on these long-doomed systems of iniquity? Is he waiting for another to be added to his Bride? Is he waiting for the gospel to be preached to another tribe of earth? Oh, shall we not understand him and hasten to complete his plan, and then join hands around the world to welcome the coming of his Son?—*A. B. Simpson, in Christian Alliance.*

The singing hearts are a blessing unto themselves. A song is joy giving. He who can sing sweetly in the undertone of his inner nature carries a rare pleasure with him always. Hard things appear to him easy; heavy burdens seem light; sorrow knocks often, it may be, but often goes away and seldom enters. And when it does enter, when the clouds come, and the sunlight is hidden, when the soul walks down into the night and sees never a star, what then? Ah, then truly blessed is the singing heart. If it can sing psalms at such a time, the stars will shine, Dawn will quicker come, the sunlight sooner reappear.

Poetry.

The Fourth Watch.

It is the fourth watch of the night.
The waves are tossed to foam;
The weary fishmen hope for light,
And long for rest and home.

All heavily they ply the oar,
The Master far away,
And for away the rocking shore
They toil but vainly today.

How like a dream that happy scene—
The waiting thousands fed,
The meadow green, the Face serene
That blest the broken bread!

O pale disciples! could we tell
How near the Master's eye,
Pass gently over the billowy swell,
He comes your need to meet!

Your fears would fly, your eyes would fill
With tears not drenched in pain,
He sees you spent with rowing, still
Your grasp on sails he bears.

Yet we, as oft as used to do
By many a sore and grave,
Who toil along life's solemn way,
Become on such a

Why should we see no Face we love?
Why fear the threatening wave?
The storm that veils Him from above
The errand Him may be

Watch thou in hours of death and fear,
No life shall be denied!
Soon we hear His voice of cheer,
O'er sparkling waters tried.

And in the watch with Him the night
We hail the dawning day,
It clearer than the noon-tide light
Christ meets us in the way.

Communicated.

Do not Company.

As I sit looking out over the beautiful snow clad hill and dale, wrapped in a winding sheet of spotless purity, how vividly the words come to me, from the pen of inspiration of Christ's beloved friend. "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb." That fount of cleansing was opened almost nineteen hundred years ago, and still its placid waters flow as freely to day as when Jesus said, "Whosoever drinketh of the water that I shall give him shall never thirst," and still the words float up from the Isle of Patmos and is wafted on wings of love down the River Time and still the sweet voiced Messenger proclaims, "I, Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, the bright and morning star. And the spirit and the Bride say come, and let him that heareth say, Come, and let him that is athirst come, and whosoever will, let him take of the water of life freely. For I testify unto every man that heareth the words of prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the Tree of Life and out of the Holy City, and from the things which are written in this book." With this undeniable warning before us, how deeply we should consider and be led by the Lamb wheresoever he leadeth. We can trace him from the lowly manger to the rock hewn tomb, and from the tomb to his Fathers throne, and from this heavenly throne, we hear his welcome voice of warning, "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." Have we obeyed the warning and are we basking in the fountain of eternal truth? If you have not obeyed the warning, hasten and be ready. For soon he cometh. Come out from among that number which Paul says shall depart from the faith in the latter times, giving heed to seducing spirits and doctrine of devils, for by their flatteries and promises of deception shall deceive many. Listen to this great Teacher of ours and obey his warning voice. "This know also, that in the last days, perilous times shall come," or dangerous times, hazardous times, or times full of risk. History fails to record such an epoch, but the prophets of old looked down the stream of time and saw this coming darkness, with danger on every hand; and just above the horizon there rises a disasterous cloud, that proclaims, a furious storm is near. Why? "For men shall be lovers of their own selves." Surely friends we are living in the last days. Men are indeed in love with self. There is no one so dear to them as self. Friends, time and earthly store are sacrificed to gratify the desire of self love, honor and God are lost in the mad career to gain what pleases self, and still they remain unsatisfied. Christ says, "Love thy neighbor as thyself." "Love one another even as I, your God and Master has loved you." Do we? how much do you love self? do you have the comforts of life with food, clothes and a warm fireside to sit by? Do you think of that poor brother that is destitute, cold, hungry and lives in a hovel? There is our love? Christ did not only supply the temporal wants but he gave his life a ransom for all and say "Love one another even as I, have loved you."

Covetous, to desire or wish for eagerly. "Do not covet." Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God."

Be ye therefore followers of God as dear children, and in love as Christ also hath loved us. But fornication and all uncleanness or covetousness, let it not be once named among you, neither filthiness nor foolish talking. Eph. v.

Boasters, (To brag, to exalt oneself.) "Boast not of to-morrow." Prov. xxvii.

Proud (Grand, lofty, exciting pride.) "The proud in heart are an abomination to the Lord." Prov. xvi. 5.

Blasphemers. (To take God's name in vain. To swear, to be profane or practice it.) and the prophet tells us this is the curse that goeth over the face of the whole earth and every one that sweareth shall be cut off. Zech. v. 3.

Disobedient to parents, and in a measure the parents are to blame because they are commanded to bring up their children in the fear and admonition of the Lord, instead of the ways and fashions of the world. "Bring up a child in the way he should go and when he grows old he will not depart from it."

Unthankful, that is, not to make acknowledgment for the kindness or good received when we are commanded to "Give thanks in all things." Eph. v. 20.

Unholy. Not entirely, not wholly on the side of right, for "We cannot serve God and Mammon."

Without natural affection. Not settled in our affection, good will, love or zealous attachments. This class of individuals are drifting from one to another, and oft times those of the household of faith prefer the worldly ones in the end of those who are brother in Christ, our love and attachments for one another should be settled and in honor preferring one another. "Be kindly affectioned one for another with brotherly love, in honor preferring one another." Rom. xii. 10.

Trucebreakers, are those who break a promise or covenant. Think sadly, think of the so-called friends of this present evil world, who places no value upon a promise and only promise to deceive, when God requires us to fulfill every lawful vow and every promise keep.

False accusers. Not true, not according to the lawful standard. What child of God has not at some time felt the sorrow and pain that an unjust accusation brings? Yes, and this was the means used, that put the Lord of life and glory to death.

Incontinent. Unchaste, lewd, given over to lust. The world is wholly given over to Satan and the unsightly deeds of our own community would fill a catalogue of deathless shame.

Fierce. Wild, running, rushing, violent, outrageous, furious. Surely we are nearing the close of time. Everything is carried with the tide of excitement and are violent, outrageous and furious clamoring for blood like ravenous beasts of the forest.

Despisers of those that are good. "Yea and all that will live godly in Christ Jesus shall suffer persecution. 2 Tim. iii. 12. If one is living at peace with the world it is a sign of not rightly serving God, "and if we are a friend to the world we are an enemy to God." Jas. iv. "Blessed are ye when men shall hate you, and when men shall separate you from their company and shall reproach you and cast out your name as evil for the Son of Man's sake, rejoice ye in that day for behold your reward is great in heaven." Luke vi. 22.

Traitors. One who betrays a trust.

How often friends, one will come to us and pretend to be a friend to our face and when from us they will scoff and use our names in infamy and say where is the Christianity? Friends of summer are many, but when reverses come they are few. Jesus was betrayed by one whom he had so lovingly instructed, one whom he had chosen to be his friend; but this deceitful one fell and Christ was betrayed into the hands of sinners

Heady. Rash, hasty, one that goes at anything without due consideration. How oft ones is prone to wander from the path of duty, oft times led by those who have no love for God and his cause without considering we are forbidden to accompany such.

High Minded. Proud, haughty. "Be not high minded." Rom. xi.

"*Lovers of pleasure more than* lovers of God." It does not take a close observer to find and know who are of this class, we can see them on every hand, also we find the so-called Christian world at every imaginable place of amusement with the world. They frequent the grog shops, in shows, theatres, at the dance, the horse race and worldly games, such as card parties, ball games oft times associating with the roughs and roughs and having profanity of the darkest hue.

Many attend these places and associate this lewd company in preference to listen to the word of God, the prayer-meetings are little attended the worldly places more. They will laugh you to scorn when you invite them to take part in worship, but they are ever anxious to have you associate with them in their worldly games and practices and when one does they point the finger of scorn and say, "Where is his religion?" We oft times heard parents say, "O! the children must have fun and sow their wild oats." What a shocking folly, if one sows wild oats, they are sure to reap the same, and if they sow to the wind they will reap the whirlwind." For every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes." Jesus had no time for fun or frivolity, but sorrow and tears marked his pathway. Please read your Bible closely friend and remember these classes of individuals in this prophetic discription and see if you are associating with such, if so Paul says to you, "*from such turn away*," that is depart from them or, to forsake. And we find that Peter had the same class of individuals under consideration. "Forasmuch as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind For the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lusts, lust, (to desire eagerly.) Excess of wine. (Beyond the rules of God's Word.) Revelling, noisy merriment, banqueting, feast rich fare, entertainment, and abominable idolatries." 1 Pet. iv. 1. Peter tells us here, to let the past when we done those things be sufficient, and Paul says to "Turn away from such" and the result will be they will think it strange that *ye run not with them*, to the same excess of riot speaking evil of you. No friends we cannot run with those pleasure seeking people and obey the gospel.

We find that Paul wrote a letter to the church at Corinth and says, "I wrote unto you an epistle not to company with fornicators, yet not altogether with the fornicators of this world or with the covetous, or with extortioners, or with idolators for then must ye need go out of the world.

But now, (or in this epistle,) I have written unto you not to keep company," but what is the meaning of the word *Company*? an assembly of persons for an entertainment. A party collected by invitation, or otherwise. Persons that associates with others for conversation or pleasure. To go with. To associate with. To be a companion to. To frequent the company of. Fellowship.

After Paul has warned us against the evil associates and tells us not to company with them, he continues, "If any man that is called a brother be a fornicator or covetous, or an idolator, or a railer, or a drunkard, or an extortioner with such a one, do not eat," 1 Cor. v. Do we heed this? Christ says, "Why call me, Lord, Lord and do not the things which I have commanded you?" and he plainly says, "If ye love one me, ye will keep my commandments."

Paul in writing to the brethren at Thessalonica says, "Now we command you brethren in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly and not after the traditions which ye received of us, and if any man obey not our word by this epistle, note that man and have no company with him that he might be ashamed." 2 Thess. iii. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness."

"Come out from among them and be separate, saith the Lord and touch not the unclean thing and I will receive you and will be a Father unto you and ye shall be my sons and daughters saith the *Lord Almighty*." 2 Cor. vi. 14. 17. 18.

The true children of God are a peculiar people, separate from the world. They are looking homeward with minds set on things above, that when the King comes in power and glory they will receive their reward. The pleasures and follies with their followers will soon perish and leave no trace of hope for everlasting life and lose the honors of the reign of King David's Son.

Let us as Moses of old, who is an example, "Choose to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season." Esteeming the reproaches for Christ greater gain with a home in the kingdom, than the so-called pleasure with the association of the present evil world.

A. J. DAVIS.

Stray Thoughts and Strange Theories.

Dear Bro. Underwood.

I hope you will bear with me a little in my "folly," while I give vent to some of the strange thoughts that pass through my mind. It seems a great pity that all strictly honest people cannot, and do not see the way of salvation—the way to eternal life alike, and work in harmony. It is a great pity that all who minister unto the perishing ones in holy things, examine and do not seem to see the importance of giving the trumpet a certain sound, by "sticking close to the Bible" regardless of man's favor.

Yes, my brethren, it is a great pity that we as a people cannot and do not see the vital importance of standing firmly united in the bonds of love on the fundamental principles and foundation doctrines of the gospel of Jesus Christ, the Son of God, as we did thirty and forty years ago, when we laid down our old time creeds, and started out together on a run for a home in God's kingdom to come. When peace, love and harmony prevailed, when we were all of one mind and spake the same things. When one preached or prayed, the rest were in harmony, and responded a hearty amen. God bless the truth and its friends. These were some of the fruits of the spirit, some of the marks of the "one faith" in those "beautiful days" gone by. And oh, Bro. Prime, can those beautiful days ever return? Alas, alas, where are we today, and why have we drifted so far away from our first love? So far out on the stormy seas amid the surging billows and breakers of the last days? Shall I [redacted] that they shall [redacted] speaking perverse things to draw away disciples after them." "History repeats itself," Paul says, "Therefore watch." But alas, how many have failed to watch and have been led into the snares of the enemy, let astray. Listen, the spirit speaks expressly that in the latter times in the dangerous times—some will depart from the faith, etc." A fatal departure, a solemn thought, "Lord is it I?"

In looking back from my point of observation I can see a number of pernicious doctrines that have crept in and done their fatal work. Chief among them stands the naughty doctrine, that Jesus Christ our Savior was a natural son of Joseph." Thus expunging his history, and repudiating the record that God has given of his Son," and the testimony of the heavenly angels and that of Mary that good woman. Jesus never calls Joseph his father. No, he knew better than that when only a boy of 12 years. Peter in his noble confession, which is the grand basis of the gospel system of salvation, puts an eternal veto on that absurd doctrine. Hear him, "And Simon Peter answered and said, Thou art the Son of the living God." Strange confession this, if he knew, or believed his Master was a son of Joseph." And how very strange it is, that his Master makes no corrections, but commends and confirms him. Listen, "Blessed art thou Simon Bariona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." There were many opinions among the people then as now, as to who Jesus was. Yes, and many of his disciples then as now went back and walked no more with him, but not so of Peter, who was as firm as a rock in his faith and confidence in his Master. Hear him again, "Then Simon Peter answered him, Lord to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Paul also when converted, "Straightway preached Christ in the synagogues, that he is the Son of God." Yet no inspired man ever preached that he was the son of Joseph, hence it is a false doctrine. There is life and salvation in the gospel of Jesus Christ God's Son, but not so of the son of Joseph. Listen, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this Book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have eternal life through his name. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Jno. xx. 31 and iii. 16. and do not fail to read the two following verses. Jesus was God's Son, made of a woman, (not of a man) sent into the world to save. Those who believe in him are not condemned, while those who do not believe in the name of the only begotten Son of God, are condemned already.

It will not do to try to evade the force of all this, and much more positive testimony, by saying he was God's Son because he was the first born," or because he was adopted," as there are many more such sons. And this resurrection was only a final proof that he was the Son of God. Neither will it do to say that an old cunning priest jumped in four or five chapters of his history, as it is all assumption. While there is something supernatural and wonderful about this holy child Jesus from first to last, and to claim immortality independent of Jesus, the Life-giver is a fatal mistake, how much more so, by virtually denying that he was God's Son, by claiming him to be the son of Joseph? And those who entertain such erroneous views, also claim they are vital to salvation. Yet if there is any consolation or salvation in them I confess I can't see it. And brethren, candidly, if this is not a dangerous and misleading doctrine, I confess I would not know one, if I should meet it squarely in the road in broad day light. There is another very silly doctrine lately sprung up and seeking to confuse and draw away disciples, viz., God has two plans of salvation, one for the Jew and one for the Gentile. The Jew must be baptized for the remission of sin; while the Gentile need not come that way, but can come in on a shorter, wider and easier road. The old orthodox road, which is so unreasonable and inconsistent as to promise a pardon of sin, and a home in heaven without baptism, yet there is no home in their churches short of baptism. Is that trying to climb up some other way? Peter would tell such teachers that they were mistaken, and that "God put no difference between us and them," purifying their hearts by faith —the system of faith of course, as faith without works is dead being alone." While Paul steps to the front and corroborates Peter's statement, by saying, that we have before proved to both Jew and Gentile that they are all under sin, for all have sinned and come short of the glory of God, and there is no difference between the Jew and the Greek. Who dares to say there is a difference, and thus raise their puny arm against God? But suppose there is a difference, say the Jew must be baptized for a pardon of sin, while the Gentile receives a pardon of sin before baptism; then how could you tell which system to preach, as your audience might be mixed. And you are not sure whether you are preaching to Jews or Greeks. And more, how would you preach to those like Bro. Timothy? Away with such innovations and perversions of the gospel of Jesus Christ, God's Son, our Savior. If I really believed that Gentiles were pardoned before baptism, then I surely would go to the Methodists and work with them, instead of fighting them, that is if they would have me. Now, brethren, I really want to be as liberal and as broad as the gospel platform will allow, but it really seems to me that some have stepped so high and so far, that they have stepped clear off the old platform on which I stand. Shall we all like sheep go astray and step off too? Never, no never.

T. E. ADAMS.

The Gift of Healing.

Many people honestly believe that the power of healing is direct from God—they confound the two ideas of what is called "answer to prayer" and the gift of healing. If the reader will examine this point by a fair comparison of the Scriptures he will find that there is a marked difference. We do not believe that there is any well attested proof that the apostolic gift of healing is now in force. Many devoted earnest people firmly believe that they have been healed. But they confound an *official gift* with the providence of God over his people.

Has it ever occurred to your mind that the gift of healing is only *one* of the official gifts of the Spirit? The other gifts are: wisdom, knowledge, tongues, interpretations, faith, discerning of spirits and miracles. In modern times the only gift which has any force is the "Gift of healing" why is this? If the Holy Spirit is working officially though certain persons and organizations, why is it that only *one gift* is in force? No such state of things existed in the days of the apostles. The gifts were exercised by the whole church when they came together or if no one was present to interpret he who spoke with tongues was to hold his peace. This would be a capital suggestion in our times, when so many are loud in their claims of possessing the gift of healing! The simple truth is, people can practice on the credulity of honest-hearted devoted disciples without being censured and if they fail, there is *a lack of faith*!

The special power of healing is claimed by many as divine evidence of the claimant that he is "of God." Hence most of the new claimants who organize new churches are loud in their boast that God is with them because they have the *gift of healing*, which places the seal of God upon their church work and faith. Mormons, Spiritualists, Christian Scientists, Seventh-Day Advents, and numberless others are all pushing their special attentions upon the honest and credulous among the people.

The results of these different bodies of "healers" are the same. The Mormon says he is a *divine healer!* The Spiritualist offers his proof, which confirm his claim, so also of the rest. Now would it not be well to look carefully into the specific cases? You will find the healing comes within the range of a certain class of diseases which yield almost instantaneously to some form of manipulation or magnetic influence as to the power of mind or will over the person to be—healed —medical works abound with references to cases which come within the limits of the *divine healers* in our time. We do not write this to disparage those who trust in the living God, but to show that the evidence is wanting to prove that God has granted only one gift to be continued to his people while all the others *are* left back in apostolic times. Don't confound God's watch-care and providence over his children with a special official gift of the Spirit.

H. V. REED.

Speak Them Now.

The kind words, the sympathetic words, that you may wish you had said, when it may be forever too late, leave not undone the work of today. Today only is thine. Our heavenly Father alone knows what tomorrow may be to thee. Are there any wounded hearts made so by your thoughtlessness, is there any pillow wet with tears tonight, that you might wipe away, is there any burden that you should help to carry that another much weaker than you is bearing alone for your sake? Oh, hasten, I beg you, to your duty.

"Life is too short for bitterness,
For the words that hurt and wound,
For acts that set the quivering cords
Of pain to broken sound;
Too short for faithlessness—the heart
That leans on thine may break,
And leave the agonies of night,
For day long life to take."

The heart craves the soothing influence of kind gentle words. Who is there but knows their magic? They are like the refreshing showers, they strengthen us, help us, encourage us to struggle onward. Although the road be rough and steep, let us endeavor to cultivate and freely give to others this blessing. How many are hungering for sympathy? Seek them, help and encourage them, by so doing you will enjoy more perfectly the peace of God that passeth understanding. Put away all bitter, unkind thoughts which eat as doth a canker. If you are earnestly striving to be Christ-like, it will not pay to harbor any thing but kindly feelings toward any one.

"Life is too short for bitterness,
For thoughts that are not kind—
Sweep back the clouds of jealousies,
And let the nobler mind
Look out undimmed, give fuller sway.
To charity, to just,
To those who stumble by the way,
The strongest are but dust.

Life is too short for any work,
That is not high and true,
Too short to slight the broader aim,
God meant us should come to you.
O heart, rise up into the light,
Of grander life and thought,
And find the place and blessedness,
Thy loving faith hath wrought."

To him that overcometh, he it is that shall be crowned. Who will be among the overcomers? Will you, will I?

LYDIA C. CHAPLIN.

Communicated.

The Communion.

I wish to say a few words in reply to Bro. James Sooper's question in RESTITUTION of Jan. 20, '97. And I think it one all who are so situated ought to ask, and insist on an answer. Not only isolated ones, but any who may be living in a community where there is no life and consequently no communion, where the members take more interest in many other things, than they do in securing the eternal life, thinking (apparently) that all that is necessary is to have an intellectual knowledge of the gospel plan of salvation. Now a person may know every detail of God's revealed plan, and yet be lost by non-compliance with the same. Now I read in Matt. xxvi. 26-28, "And as they were eating Jesus took bread, and blessed it, and break it, and gave it to the disciples. And said, Take eat; this is my body. And he took the cup and gave thanks, and gave it to them saying, Drink ye all of it; For this is my blood of the New Testament, which is shed for many for the remission of sins." Now, here is the blessed Master's own word as to what the emblems are, viz., bread and wine. See v. 29. Now turn to John vi. 51-57, and there all can see the absolute necessity of this ordinance. Now you who do not think this a very essential institution just turn to Jno. vi. 51-57, and read for yourself. Now turn to 1 Cor. xi. 23-25, and there you see what Paul said about it as also the formula for you to be guided by. Now I say a man and his family can organize themselves into a Church of God. The husband can take the unleavened bread or plate on which it is, thus holding it he can return thanks to the Almighty, through Christ, then break the loaf, pass it to his companion and she to the rest. Then pour out the wine (the best you can get, I am a tee-totler yet I use wine in this case) return thanks, and pass it as with the first, the officiating member partaking as the plate and cup are returned to him, after, you can sing some appropriate song, or as many as you want. At first you will feel a sense of unworthiness, but keep it up every first day. 2 Cor. xiii. 5, 6; Gal. vi. 4, 5. Now let me say, you do not have to go to the priest in order to get unleavened bread. My wife bakes what we use and any sister can do the same. Bake fresh bread every Saturday. Directions for baking the loaf: Take for a family of 2 to 5, one-fourth teaspoonful of salt, lard size of a hickory nut, one-half tea cup full of fine flour, rub the lard in the flour first, cold water to mix a stiff dough; and bake slow, if it is baked too fast it will create air cells and blister. Roll the dough about three quarters of an inch thick. Prick the dough before placing in the oven to prevent blistering. Dear brothers and sisters, this is the way we do at our house. And I am certain this course pursued will fill you with more confidence in yourself, as well as to expand your love to God, the blessed Jesus, and to your brothers and sisters as well as to those who are ignorant of God's intentions to usward. Hoping I have not appeared presumptious in thus giving a detailed plan. I beg all not to take any chances by being isolated. Bro. Wiley Jones is satisfied that one brother can baptize another although not a preacher, and in case of necessity could baptize himself. Now dear isolated ones, look to this business, and see if you think there is any virtue or life in the ordinance. One more Scripture I want to call your attention to now. Hunt it up. 2 Pet. ii. 20, 21; Heb. vi. 4, 5, 6; Heb. x. 29-31; Note the 26 and 27 verses in particular. Praying night and morning for you all, trusting you will do the same for us, I am your Brother in Christ.

A BROTHER.

Intercession.

In order to appreciate the intercession made for man our minds first have to go back where he was created. There we learn that God created man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul. Then he was placed in the garden of Eden on trial or test. He did not obey God's command, for we learn that he did what God told him not to do. Then we hear the sentence passed—"because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of life, of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field in the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." Thus we see man as he was before his creation. This sentence fell on the whole human family. Therefore God (the Father of all creation) provided for us a Savior, a Redeemer, one who is able to raise us from the dead. It was he of whom the Prophet Isaiah spake when he said, "It pleased the Lord to bruise him; he hath put him to grief when thou shalt make his soul an offering for sin, he shall see his seed, shall prolong his days, and the pleasure of the Lord shall prosper in his hand he shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured his soul unto death: and he was numbered with the transgressors, and he bore the sins of many and made intercession for the transgressors. It was he who said my soul is exceeding sorrowful even unto death; it was he who sweat as it were great drops of blood falling to the ground; it was he who said, Oh, my Father if this cup may not pass away from me except I drink it, thy will be done, it was he that was taken and by wicked hands was crucified and slain whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it. It was of him the angels spake when they said, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

About sixty years later a voice came from heaven to John on the Isle of Patmos, saying, "I am he that liveth and was dead, and behold I am alive forever more and have the keys of hell and of death, therefore he is able to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them. He appeared to put away sin by the sacrifice of himself, and as it is appointed unto man once to die, but after this the judgment so Christ was offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

EMMA FRIATE.

Dear Brother:

This morning the gentle breezes [redacted] month of May, in the west, are [redacted] ing over the citizens of Eastern N. C. —trees are beginning to bud, birds are singing in the bright sun of a cloudless sky, all nature seems to welcome returning spring.

And now a word to the brethren scattered abroad over the land. I would say I am feeling well, my health has been improved by my coming South over winter; notwithstanding I have been doing some hard work in trying to set forth the things that concern the kingdom of God and the name of Jesus the Anointed One.

I have delivered 31 discourses in all, 15 in New Bern, closed last night. Last Sunday at 4 o'clock the Court House was packed to overflowing. The Court room is a very fine one and seats seven hundred persons. I spoke for one hour and a-half on the subject of the "Day of battle of God Almighty." The interest was intense, and the people are reading their Bibles and as a prominent member of the Disciple Church, said to me, he believed the people had read more Bible in two weeks in Newberne than in five years.

I hope the good seed has fallen in good ground and will bring forth fruit unto eternal life. I feel confident much good could be done here if means were provided to hold on and push the work. There are anxious souls thirsting for the truth.

But a place for holding meeting has to be paid for, and it has taken all to pay expenses of the house, and I have received $2.50 for what work I have done, and that was a Jew who paid my hotel bill, and had it not been for him I could not have spoken here, and as I walked in company with him and others the Jew remarked, "Mr. Hudler you made me cry. I could not help it when you explained the Scriptures so beautifully." I wish that the same spirit was in some of our brethren, that moved the Jew to shed tears; then the cause of truth would spread abroad, but I am afraid, as it was with Israel, recorded in Malachi, "Ye have robed me even this whole nation, in this tithes and mints. Ye are cursed with a curse.

Brethren do you believe that the signs of Christ coming are visible, if you do and he comes, what will you do with your thousands?

Behold the time draws near, Go ye out to meet him. Are you ready to hear the approval I was hungry and ye fed me. Sick and in prison and ye visited me, naked and ye clothed me? And they say Master when saw we thee hungry and fed thee, sick and we visited thee, naked and clothed thee, then the Master answers, "Inasmuch as ye have did it unto one of the least of these my little ones ye did it unto me."

Jesus lived the life of a true philosopher, but as men count success his life was a stupendous failure. It began in poverty was lived in sorrow and ended on the cross, between two criminals. He was betrayed by his friends, deserted by his own people, the love of his heart turned the hearts of all men against him. When he was gentlest man was most cruel. When he spoke words of love, they crowned him with thorns and spit upon him, and as they nailed the bleeding body to the cross, they cursed and reviled him. Yet his loving heart asked the Father to forgive them.

I repeat, weighed in the scale of success from a human stand point his life was a blunder a miserable failure. Yet there was success in his life, it was so great, so divinely true, so divinely significant that the arithmetic of a money changer is as a shadow compared with it.

You may measure all your kings and emperors, all your poets and statesman and millionaires and how ever they lived and died, Jesus Christ looms up above them as the sun over the frightful marsh-fire.

He taught me how to live. He left precepts which if followed by all men would turn this earth into a paradise. Men will admit the truth of his teaching, to do unto others as ye would have others do unto you. As he well said, "the foxes have holes, the birds have nests, but the Son of Man hath not where to lay his head, so it is today."

A man may leave his home and all the pleasures that surround it, go out and devote his entire time, wear out in the Master's vineyard and be loyal to God as the Master was to his Father and at last die not on the cross but in the poor house.

But the time is near when the invitation will come, when it will be said, "Gather my saints together unto me: those that have made a covenant [redacted] ing victory through faith, loyalty and obedience to our heavenly Father and his Son Jesus Christ."

D. M. HUDLER.

Rates via the Nickel Plate Road are lower than via other lines.—Mar. 31.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked or though single time gifts are very welcome. Send all monies or this and to Mrs. Eva L. Underwood, Plymouth, Ind.

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Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

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"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for Sets each or 50 for $1.00.

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List of Churches.

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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M Joblin, Evangelist.

The Chicago Church Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., and all are welcome—Preaching by J. F. Wagoner on the 2nd Sunday, and J. S. Hatch the 4th Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaile Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hagamand, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlum, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 355 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

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The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Centa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Meltridge, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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Westward.	9	15	33	3	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00				
Alliance, ar.	8 20				
Canton, lv.	10 20				
Massillon	10 38				
Wooster	11 20				
Mansfield	12 05				
Crestline, ar.	12 55				
Bucyrus	1 16				
Galion	1 30				
Van Wert	2 45				
Ft Wayne	3 30				
Arcola					
Columbia City	4 55	6 15			
Larwill					
Pierceton					
S. E. Lake	5 31	6 46			
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Plymouth	5 05	5 20			
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Wanatah	6 32				
Valparaiso	7 34	6 55			
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Hobart					
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	AM	PM	PM	AM	AM	PM
Chicago, lv.	12 30	3 00	5 15	8 15	11 30	5 00
Clarke	2 33		12 57			
Liverpool	2 45					
Hobart	2 55					
Crown Point	3 11					
Dyer	3 22		4 37	1 30	1 00	
Schneider	3 27			2 00		
Demotte	3 40					
Rensselaer	3 56					
Remington	4 13					
Brookston	4 23					
Monon	4 30					
Reynolds	4 38					
Idaville	4 45					
Wolcott	4 55					
Chalmers	5 03					
Monticello	5 10		5 45	2 55	2 00	
Buffalo	5 19			3 06		
Brookston	5 23					
Monon	5 30					
Reynolds	5 38					
Idaville	5 45					
Wolcott	5 55					
Chalmers	6 03					
Monticello	6 10		6 25	3 55	3 00	
Buffalo	6 19			4 06		
Brookston	6 23					
Monon	6 30					
Reynolds	6 38					
Idaville	6 45					
Wolcott	6 55					
Chalmers	7 03					
Monticello	7 10			4 55	3 50	
Lee	7 19					
Wright	7 27					
Leroy	7 33					
Gifford	7 39					
Lake Side	7 45					
Ormsby	7 51					
Dover	7 56					
Carpenter	8 01					
Forest	8 07					
Campbell's Cr'k	8 13					
Avilla	8 20					
Ft Wayne	8 45			6 15	5 15	
Van Wert	11 15			8 45	7 45	
Galion	1 30			10 55	9 55	
Bucyrus	1 45			11 10	10 10	
Crestline, ar.	2 30			11 55	10 55	
Crestline, lv.	2 35			12 00	11 00	
Wooster	3 18			12 45	11 45	
Orrville	3 30			1 00	12 00	
Canton	3 50			1 20	12 20	
Alliance	4 30			2 00	1 00	
Pittsb'gh, ar.	6 15			3 45	2 45	
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Valparaiso	11:16 pm	10:03 am		11:00 am
Kouts		10:33 am		11:55 am
Knox	12:10 am	10:55 am	6:10 pm	2:30 pm
Argos	12:33 am	11:17 am		3:15 pm
N. Liberty		5:20 pm	8:25 pm	4:30 pm
Cleveland	10:35 am	9:00 pm	11:41 pm	
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Argos	6:17 am	6:10 pm		2:00 pm
Knox	6:34 am	6:26 pm	6:35 pm	10:05 am
N. Liberty		6:50 pm		11:05 pm
Valparaiso	8:04 am	8:02 pm		12:05 pm
Kouts	8:26 am	8:36 pm		1:20 pm
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"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, APRIL 7, 1897. NUMBER 13.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Follow Thou Me."

Jesus calls me o'er the tumult
Of my life's wild restless sea;
Day by day his sweet voice soundeth,
Saying still: "Follow thou Me."

In my joys and in my sorrows,
Days of toil and hours of ease,
Still he asks, in accents pleading,
Dost thou love me more than these?

Jesus calls me; by his mercies,
Saviour, may I hear thy call!
Give my life to thy obedience,
Serve and love thee best of all.

C. F. B.

Communicated.

Who is and was Jesus the Christ.

This is still the burning question of to-day that it was when Jesous put the question to his disciples in this form, "Whom do men say that I the Son of Man am?"

There are as many answers to-day in the accepted theologues as there were then. Peter's approved answer: "Thou art the Christ, the Son of the living God" was manifestly oracular and received the divine imprimatur from the lips of the Christ. We should therefore neither add to nor take from the signification of this answer. "The Christ" is of course an official-term and means "the Anointed" as oracularly explained for us elsewhere in the Scriptures. Anointed by God with his Spirit, as in type the prophet, priest and king were anointed with the olive-oil specially prepared according to a revealed formula; they with a portion of Spirit as indicated in the type, he with the fulness or entirety of the spirit "Of his fulness have we received and grace for grace." When did Jesous receive this anointing with Spirit? While he was known to be and acknowledged himself to be "a Son of Man." When did he receive the divine recognition as "a Son of God?" At his baptism, when there was a voice from heaven, "This is my Beloved Son, in whom I am satisfied." Was this term or appellation ever used before which is here applied to Jesous the Christ, as revealed in the Scriptures, in speaking of human or any other beings?

Jesous himself says so. For when they take up stones to stone him to death for claiming to be "a Son of God" he quotes as his justification for doing it from the 81st, 82nd C. V. Psalm the following oracular words: "I have said ye are God's and all sons of the Most High." And goes on to say that if God called them, all the Old Covenant people namely, Sons of God, how do ye say that I who have been especially sanctified and sent, commit blasphemy in claiming to be "a Son of God."

The context reads, "But ye are dying like men and falling like one of the rulers," teaching that the term was applied to mortal men. In what sense then was the term "Son of God" applied to men?" Merely that under the promise and potency of the divine covenant of grace, they would ultimately attain to immortality through an organic participation in the divine nature and that too through the Fatherhood of God. In other words they were *Sons of God in promise.*

Was this appellation ever oracularly applied to angels or other spiritual beings? We are told not. "To which of the angels have I said at any time "Thou art my Son." Does this calling and election of man make him a spirit or spiritual being as he is in his humanity or human nature? We are told not. The merely human being or the soul-man cannot apprehend spiritual things. As well analogously might the caterpillar claim to be a butterfly because he is destined to ultimately become one. "Not first was the spiritual but the natural (or human) and after that the spiritual." How does revelation teach that this change from the natural to spiritual must take place? By regeneration does it not? Why regeneration? Because we have been generated once according to the natural laws, and we are taught that we must be generated again according to the laws spiritual. But this analogously implies a process begun and completed as in the natural. Begotten and born are the terms used in revelation of both the natural and spiritual process. Begotten by the spirit of God spiritually while alive in the flesh really though accounted dead thereafter according to the flesh, or the natural man: the new process of being regotten and born has been begun in us. When is this process complete and when do we obtain a full organic participation in the divine spiritual nature of God our Father? With the birth from mother earth or the resurrection as it is called. As proof of this see the teaching in a great many passages like this, "Christ the first-*born* of many brethren, the first-*born* from among the dead." "He our Chief-leader who hasted many sons into glory." "Demonstrated to be a Son of God by a resurrection from among the dead." "If Christ be not awakened all those who have him down to sleep in Christ have utterly perished."

That is there might be a begetting as in the natural, but no birth or parturition. As well might we claim to be descendants of Adam under God if we had never been born naturally because we had been begotten. Granted that to beget implies birth and that the term is frequently used in the Scriptures with this full significance implies. So do we use it in this way, but not when speaking scientifically of the whole process. Neither does the Scripture generally use it in this way of the new birth and its implied begetting. We are told in Matthew how and when Jesous was begotten, as follows "Now the begetting of Jesous Christ was in this wise." How? By the Spirit of God acting directly upon a virgin and causing her to conceive without human intervention. We are also told that he was born naturally like other human children—"that he toiled forward in wisdom and adult age and favor with God and men" like other children: that he received the endowment of the entirety of the spirit at his baptism and that he died the natural death on the cross. The miraculous begetting above referred to implies spiritual begetting and sonship in promise begun then; and we have the oracular word for the process thus begun completed in birth. "Thou art my Son: this day have I begotten thee." And this oracular word we have interpreted by one of the apostles to mean his resurrection from the dead. Then was it that Jesous Christ was spiritually born or begotten in the full or completed sense in which the term is sometimes used in the Word of God.

If then Jesous the Christ was a Son of Man in reality while in the flesh: but spiritually begotten of God, or as he himself told Nicodemus—"begotten from above," and therefore having received the germinal spiritual life was also a Son of God in promise and process which promise and process became realized and complete with his resurrection from death, it was then, was it not, that he became a "Son of God" in the full sense of the term, and attained unto a separate and individual participation in the divine nature with all its characteristics and phenomena. He had been a man, with human nature and all that this implies in the way of weakness and limitations: he then becomes and is now blessed forever a God with no such weaknesses and limitations, working out under God the Father the eternal destinies of his former brother man—is to be his final judge—"because he is "the Son of Man"—the because he is par-excellence worthy to be and "can sympathize with all our weaknesses." He is the Son of God moreover, first because he is "The First Born of many brethren" and because satisfactory to the Father that in him not only all the fulness should dwell—completeness of the divine nature namely "in a bodily way" that is organicly; but that he should have the preeminence or precedence, or as Paul puts it be first in all things under God the Father of course. He therefore becomes under God and by the fiat of God our God (Dispenser) and Lord (owner "To have been bought with a price"—"with his own blood" namely). He has a vested right in us—the vested right of purchase and redemption. We were lost and he found us—we were dead and he made us alive—we were sold into bondage and he redeemed us. And all this he did because inspired and exalted of God the Father to do it, and therefore was it and is it to the glory of God the Father first. He is called in prophecy "The Man of God's Right Hand," and even God's Right Hand," which expressions if they mean anything that enlightened reason can apprehend would seem to teach that "the Messiah," "The Coming One" would be an instrument of Salvation in the hand of the Omnipotent. So he is very frequently called "An Instrumental Salvation" instead of "a Savior" merely, "Sooter" Saviour a "Souterion" an instrumental salvation or an instrument of salvation.

In conclusion now I hear you ask, Did not Christ always exist even as God has always existed? And how could he be begotten and born in the sense of having a beginning of existence? In answer I would say that the inspired Word tells us that he was begotten and born both naturally and spiritually and that according to the first process of life he was the Son of Man, and according to the last process he was the Son of God: both processes imply a beginning and a completion. Now we are told as reviewed above when Jesous Christ was begotten and born both naturally and spiritually, and if we accept the oracular word as inspired and final we have the query with which we started answered. He was a Son of Man: he became by spiritual generation which had a beginning and completion as did his natural generation, a Son of God, his resurrection being his spiritual generative "perfection" or completion; he appeared unto many for forty days as a First-Born Son of God in glory: was taken up to the right hand of God his Father and ever liveth to intercede for his human brethren here on the earth; first, he was a Son of Man. "The Word became flesh and tabernacled in our midst, full of grace and truth, and we saw his glory, a glory as an only begotten from a Father." This was the first begetting. "First the natural; after that the spiritual." "Thou art my Son: this day have I begotten thee." Interpreted for us to be his full begetting or birth from among the dead or resurrection. This was the second begetting or perfected Sonship spiritual, or attainment to an organic participation in the divine nature. He now becomes for the first time an independent, divine spiritual being, a Son of God in fact not in promise, having this life in himself as the Father hath it and with it the power to create organic life, not merely transmit generically as we do in the natural or soul sphere. This is the distinction drawn in 1 Cor. i. 15 between Adam as the first man and Christ as the last Adam.

CHAS. GARDNER.

[The following letter and article are given by request. We doubt the advisibility of a general discussion of this subject.—ED.]

Dear Bro. Underwood:

Will you be so kind as to give the accompanying article a place in the paper as I wish to have others look at it as it looks to me, and if I am wrong set me right, for it is truth alone that I want, and it seems to me our people have not come out of Babylon on this subject yet. We will renew our subscription soon, as we can not do without the paper.

Yours for Truth,
LAURIE PALMER.

Seeing in the paper the request of Dr. J. E. Hollis that some one would write upon the time of the observance of the Lord's supper, I will venture to offer few thoughts, not for argument's sake, but trusting that investigation may tend to unite our people on this most important subject. We know that most of us have been taught under the regime of the churches to separate the religion of Jesus Christ from the covenants with Israel, so loosing sight of God's connected and unbroken plan from the creation on down to the consummation in the kingdom, and so we come to accept the fullness of the gospel. We do not at first leave all our preconceived opinions, and see the connections in the wonderful plan. We find a two-fold promise made to Abraham one of a multitudinous seed and one of a unit seed. The first being in bondage in Egypt were given a leader or deliverer in Moses, who as it were a type of Christ; and when a death penalty was pronounced upon all the land, he let them on through their obedience to a command from God to slay the paschal lambs and sprinkle the blood to manifest their faith, and show their obedience. Faith that God would surely deliver them after repeated disappointments, and obedience in doing all just as commanded. Now I wish to ask, Do we not see in the Lamb slain in Egypt and yearly thereafter a type of Christ, the real Lamb of sacrifice, through whom the whole world is to be delivered from under the death penalty through a resurrection, and do we not see the wisdom of God in fixing the yearly observance of the passover on a certain date, so there could be no mistake as to his being the one real Lamb of God, by his being betrayed and slain on that same fourteenth day of the first month? Thus becoming "Christ our Passover," the one who taketh away the sin of the world, Jno. i. 29, that sin that Paul meant when said, "So death has passed upon all men in that all have sinned." The perfect obedience of Jesus even unto death and his sinlessness made it possible for him to be raised to life, immortal life without a violation of the first law of death for, or on account of sin, and won for him the power and privilege of becoming the Life-giver, the Redeemer of mankind from under the power of death. Therefore, we can see the meaning of his words to his disciples in Luke xx. when he instituted the communion when he said, "With desire I have desired to eat this passover with you before I suffer; for I say unto you I will not any more eat thereof until it be fulfilled in the kingdom of God. Now this was certainly said of the Jewish passover for he had not yet taken the bread and wine, and surely if that was looking to his first coming and death, it cannot be fulfilled until every soul is redeemed from death, and his work of salvation finished, but if not yet fulfilled it must be kept in remembrance, and as the true Lamb was about to be slain that emblem could no longer be used, but as he taught them that he was the true bread of life and would surely come again to give life to the world, it was meet for him to give them instead bread, as an emblem of life and wine in remembrance of his blood shed for the world, one looking forward to eternal life in the kingdom and the other back to the cross, a reminder of what it had cost. And if it was necessary to be exact in time to meet the consummation of the first it will be even more so in being prepared to meet the final and grand consummation, and I am sure that there is no record of change of time in the Bible. Acts xx. is taken as proof for first day observance, but a careful reading will show that their meeting on the first day to break bread only referred to their manner of having all things in common and meeting from house to house to eat, and, too, it says they ate again after midnight, so it proves too much. No, Paul was going away and took the opportunity to preach to them. And Acts iii. surely refers to eating meals together, for it was "daily." And Paul in 1 Cor. xi. 23 says, "I have received of the Lord that which also I delivered unto you, That the Lord Jesus in the same night in which he was betrayed took bread, etc." Thus fixing the time on the date of the passover, and the words "oft" and "often" in verses 25 and 26 show nothing but a parallel between the passover: the one showing his coming and sacrifice, and the other his second coming and victory. In the 5th of I Cor. where Paul was admonishing the church not to commune with certain sinful ones, calls Christ our passover and admonishes them to keep the feast with the unleavened bread of sincerity and truth, as such sin would corrupt the body, thus showing that the feast was then observed, and Paul is the only one who mentions it aside from the account of its institution given by the four evangelists. Most of the brethren here in Iowa will observe it on the time of the passover in April. The time can be easily determined as Jewish time commenced the day at six o'clock in the evening. They would stand a watchman on some height to watch for the first appearance of the new moon after the sun crossed the line in March (our time) and in the evening or beginning of the fourteenth day of the new moon they killed the passover. This year it will be Friday evening April 16.

Dear brothers and sisters, let us not pass this subject lightly, but study it well, that we may all come to speak the same things, and all be found in full harmony with the great consummation, for it seems to me we will have to be in the line of this observance to be found in harmony with its final fulfilment.

LAURIE PALMER.

OUR LOVE FEAST.

Editor Restitution:

This is my first attempt at writing for your paper, but after reading so many good letters I felt like saying something for my Master too. I was immersed by Bro. Woodward three years ago, and have tried to live a Christian life since that time. Brother and Sister Woodward preach every four weeks (when they are not evangelizing elsewhere) 10 miles from my home, and I always go if roads, weather and health permit. I like to read the reports of different meetings, and especially so if new members are added. I am glad the church in Cleveland is doing so nicely. I would like to live where I could hear preaching of my own faith every Sunday, but as I cannot THE RESTITUTION and my Bible fill the vacancy. I think the Bible the most interesting book I ever read. I have been interested in the Wilson and Smith discussion and of course think that Bro. Wilson produces the most evidence on his side. It is all so plain to me, I can't see why others can't see it as I do. But I have taken too much room for once.

Pray for me that I may meet all my friends in God's kingdom.

MRS. ELLA CULP.

To the Household of Faith:

I rejoice to see how God's dear children respond to the kind offer that is given to every one, to testify to the only true and living way, knowing there is but one God. He has made all things, and Jesus Christ our great High Priest who is at the right hand of the Father to plead for us. Him who will come with great power and glory to take the throne of David, and then that kingdom will never end. There we all, who have been faithful, will meet our loved ones who now sleep in death.

Your Sister in Christ,
E. L. B.

Dear Restitution:

I have thought for a long time that I would write a few lines for the love feast, and will now try and put my thought into action. We love to hear from so many of the brothers and sisters scattered all over the land. From Maine to California and from the Atlantic to the Pacific it appears that the good seed has been scattered, and here and there fell on good ground, and has taken root and is bringing forth fruit unto eternal life. We are among the isolated ones here, we have no gospel preaching only what we get in THE RESTITUTION, but we are very thankful that there are so many good writers, who are not ashamed of the gospel of Jesus Christ, and not afraid to stand up and contend for the faith once delivered to the saints. I have followed the Smith and Wilson discussion through very carefully, and I think those who can't see, don't want to see, being blinded by their prejudice and traditions, as the Jews were at the first advent, and as God's dealing with fleshly Israel was typical, and their age ended in great tribulation on them, because of unbelief so we may expect the ending of this age to bring great tribulation on the antitype, nominal spiritual Israel, for the same cause, unbelief. Brothers and sisters in Christ, let us so live that we may be found worthy to escape all this trouble which we see coming on the world. The trouble will be especially severe on professors of religion who are not possessors. There is a wide difference between profession and possession. I want to say a few words in reply to a question that Ed. Smith commenced one of his replies to Bro. Wilson with, he asks, "Did you ever see a turkey dance?" Ben goes on to explain how they made the turkey dance, by putting coals of fire under the platform on which he stood. Now, I think that all who have read the discussions from first to last, can say that they have actually seen a regular turkey dance. Bro. Wilson has from beginning to end shovelled the red hot coals of God's Word under Elder Smith's platform, and kept him dancing from side to side, and once or twice got it so hot that he run Elder Smith clear off his platform. Yes, Elder Smith, I think we have all seen the turkey dance. Is there any hope of a person of Elder Smith's abilities, who advocates such doctrine, ever getting their eyes open to see the truth? I fear not. Let them alone, they are joined to their idols. Brothers and sisters, are you keeping posted on the prophecies, and watching the signs of the times, so you may know by the budding of the leaves when summer is nigh? The summer of the Lord's millennial reign, a few moves of the leading powers of earth on the great chessboard, will end the history of earthly governments as written by the prophets centuries ago, and then the kingdoms of this world will become the kingdom of our Lord and of his Anointed. Let us strive to be ready.

Yours in hope of eternal life,
J. H. MCCLARY.

Dear Restitution:

Please find inclosed Money Order to renew the subscription of THE RESTITUTION. My dear husband has taken the paper ever since he first heard about it for twenty years or more, but he departed this life Feb. 21, 1897. He now rests in hope of the more perfect life when Jesus the Life-Giver comes to reward those who sleep in him, he was 83 years old. I want to continue the paper as long as I live. Your sister in the faith.

MRS. B. WILLIAMS.

Dear Brothers and Sisters in Christ:

I want to say to you that I am thankful for this social love feast as I am one of the isolated ones. Bro. J. T. Prime came and preached a few gospel sermons to us two years ago and would have come this winter but the sickness of my 17 year old daughter Gertrude, made it impossible to attend to meetings which I would have been so glad to have done. My dear daughter has been a very patient sufferer for about 4 years although until last June she was able to attend school most of the time. She was then taken down to her bed and has gradually been failing ever since and for two weeks has required attendants day and night. I have employed the best medical aid possible but with no avail except temporal relief. I have plead with the Great Physician for her but I am too weak. I have thought of asking the prayers of the church but did not have the courage until now. I see by the last RESTITUTION that others believe with me, that if the church had faith, God would hear and answer in behalf of the sick. My daughter says she has asked God to heal her and she believes he will, and now I am going to ask you and all to join with me in supplication to the Great Physician that he will hear and answer the prayers of my child and raise her to health once more and I know you will comply with my request and may God help us and give us a spirit of prayer. So let it be.

Your Brother in hope of eternal life.
R. J. RICHARDS.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 7, 1897.

BROTHER and Sister Halstead, of Andover, S. D., spent Monday and Tuesday with friends in Plymouth. It was a great pleasure to meet them after so many years. They expect to return to Dakota about the first of May.

Eastern Affairs.

All who watch the progress of events in the light of prophecy will agree that nothing has transpired during the last two weeks to lessen our confidence in the close proximity of the end of Gentile times, nor that we have been mistaken as to the identity of the Desolator, or that of Gog, the Chief Prince of Mesech and Tubal. Although the great powers hesitate and vacillate because of breakers ahead, enough has transpired to show that Russia is practically master of the situation. The people of England and France sympathize with Greece and it goes against the grain to see their respective governments supporting Turkey. And it is possible that those in authority may have to make a settlement with the people.

Mr. Henry Norman, the brilliant English journalist takes a glimpse down the long avenue of recent successive Russian triumphs in diplomacy. He sees one triumph after another for the Czar both in the far East, while the whole of Northern China is virtually placed under Russian protection; in Persia and Afghanistan, by the new military railway to Herzi, on the road to India; in Africa, where, by the timely friendship shown to King Menelik of Abyssinia, it has gained a post within sight of British soldiers trooping to India; and finally, in Montenegro, Bulgaria, Servia and Roumania, where, by a growing and dominating influence it is preparing the way to become heir apparent of Turkey. Mr. Norman is disgusted with the diplomacy and do-nothing policy of England, and says the Ambassador at Pekin was twiddling his thumbs while Russia quietly stepped into Northern China and thus has become the dominating power of the far East, as it is already of Europe.

[From Sunday Voice, Cleveland, March 14.]

The Other Side.

A POWERFUL AND CONVINCING PAPER FROM EVANGELIST M. JOBLIN.

The timely and convincing citations from the prophets of old brought forward by Maurice Joblin, together with the papers by Mr. Benedict and others, have influenced the *Sunday Voice* to prolong this discussion at least another week. In fact, it seems to have awakened so general an interest that it may go on another month.—*Editor Voice.*

HIP AND THIGH WORK.

Mr. Editor:

Every kind of deception is despicable. But deceptions in matters religious is most despicable of all. When Spiritualists try to get into the good graces of professing Christians by saying the Bible is full of Spiritualism, as if they believed in it, they act a dishonest part. If it is full of Spiritualism, why have they so persistently written and spoken against the Book that so favors their system? Let them believe as they please, and act as they please, but when they try to proselyte by pretending to reverence the Bible I think it is time to strip off the religious mask and exhibit their true character.

I now proceed to prove them to be not only rank infidels, but grossly immoral. By this I mean that to the vast majority this truthfully applies. Their papers for years have denounced the authority of the Bible, and its supposed contradictions have been published in book form. I have several times met their men on the platform: one of them being of the goody-goody kind, that talked Bible ever so nicely in his first speech, but when his sophistry and blunders were exposed, he denounced the Book—threw it overboard entirely.

When their national convention was held in Cleveland in 1867, Dr. Potter, a Spiritualist of nineteen years' experience, in addressing the conference, said at the beginning: "Again we appeal to the orderly and virtuous portion of your body, in the name of God and humanity, and the cause we so dearly love, to do something to purify and elevate Spiritualism. How long, O, how long will you allow hypocrites, libertines, and free lovers to hold leading and honorable positions as mediums and speakers and writers and officers to the deadly injury and burning shame of pure and orderly Spiritualism? Will you hold your peace while artful free lovers use every device, stimulated by hellish passions, aided by low spirits, they can invent to break up families, seduce the young and innocent, and drag them down to the lowest forms of animalism?" He further told them that abortionists abounded in their ranks, and that their literature was full of the most seductive doctrines, calculated to undermine "the very foundations of morality and virtue, and lead to the most unbridled licentiousness."

At the Chicago convention, they could only organize upon a plan that especially provided that no charge should ever be entertained against any member, and that anyone, without regard to moral character, might become a member. It is no wonder they are opposed to the Book which says a tree is known by its fruit.

Dr. B. F. Hatch, a Spiritualist, says he still believes in Spiritualism, but that "the most damning iniquities are everywhere perpetrated in Spiritual circles, a very small percentage of which ever comes to public detection."

Moses Hull, an acknowledged leader, in *Universe*, July, 1869, said, writing on respectability, and the approbation of the world, "Permit me to say I seek the approbation of no one in heaven or on earth, but Moses Hull."

The *Religio-Philosophical Journal* says: "In licentiousness we find an enterwoping of the God-element in man."

What brazen effrontry must men have who advocate this iniquitous system and pretend that the Bible is full of Spiritualism.

The gentleman who came to the defense of Mr. Eyerdam doesn't like to be downed with Bible quotations after it was said to be full of Spiritualism. Of course not. Then let them leave the Bible they hate alone after this.

He assumes that I hold that the word death invariably means man's return to dust. This is pure assumption and wide of the truth; but the Judge who sentenced Adam explained the death he had to die as a return to the dust he was formed of.

He says it could not be that sort of a death he was sentenced to, because he lived on 900 years, and then died, not on the day he sinned.

Prof. George Bush, of New York University, was a Spiritualist, but was too honest to be warped by his views; so in his critical notes on Genesis he says the Hebrew words, "Moth tamuth," literally mean "Dying, thou shalt die," and imply the certainty of the punishment denounced, and not that the death should be inflicted the day of the offence. This should be satisfactory, coming from such a source.

Paul said he died daily, and I am asked if he went to dust daily. This is quite funny, I reckon. It would be if his assumption were true.

To relieve him I would say the word death, when used figuratively, does not disprove a real death by any means. A medium of common sense, honesty applied to the context would have shown the gentleman that the apostle speaks hyperbolically of the hourly jeopardy and extreme danger to which he was constantly exposed, as a daily death. Does not the gentleman himself use such exaggerated statements without expecting them to be understood literally?

If the gentleman will consult Isaiah xxvi. 19, he will see I was warranted in calling the graves of John v. 28, 29, dusty beds. It is a prediction of what Jesus describes, "Awake and sing, ye that dwell in dust." Not much Spiritualism in that passage. Jesus comes from heaven to fulfill his promise to raise believers at the last day. Would he come here from heaven on such an errand if they were all the time in other spheres? Jesus said they would hear his voice and come forth of their graves. Could they hear and come forth if they were not there? Mr. Eyerdam's wonderful medium, Paul, says the Lord is coming here "to be glorified in his saints, and to be admired of all them that believe." See 2 Thess. i. 10. And Jesus, in John v. 28, 29, shows why he is not glorified in them now, viz: That they are dead, and have to come forth out of their graves to life. This is the redemption which is in Christ Jesus—redemption from death. It is then they sing, "Oh, death, where is thy sting: oh, grave, where is thy victory?" 1 Cor. xv. 55.

We are next told that the words, "The dead know not anything" Eccl. ix. 5, is "good Spiritualism" we are obliged to say that this is not true, Mr. Eyerdam for it. "There is no death." This confirms the estimate made of the moral status of Spiritualism, formed by Drs. Potter and Hatch.

We suppose the words, "I am the God of Abraham and the God of Isaac and the God of Jacob, God is not the God of the dead," is intended to be one of his strongest arguments for Spiritualism. But let us see. The Sadducees, who denied the resurrection of the dead, came to Jesus with what they imagined were puzzling questions respecting it; but he immediately proved the dead would be raised from their own Scriptures. The gentleman does not see the key that hangs by the door, and proceeds to pick the lock. What is the use of this? Can he tell what is on the inside after he has picked it? I will admit that he can after he explains how the fact that those patriarchs were alive at that time, would prove to the deniers of the resurrection that Abraham, Isaac and Jacob would be raised? Does he give it up? Then let him use the key. This is it: "Jesus answered and said unto them, ye do err, not knowing the Scriptures nor the power of God, for in the resurrection (state) they neither marry nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham," etc. "God is not the God of the dead, but of the living."

How does this prove the resurrection of those ancient worthies? Why, God has purposed to raise them, and has promised to raise them and will raise them, and although the dead now, he regards them as alive, because of his eternal purpose to raise them, and the absolute certainty that they will be raised with those referred to by Jesus. John v. 28, 29.

The gentleman need not scoff at this, because that so-called wonderful medium, Paul, has explained that it is God's way to speak of things that are not (yet) as if they were. See Rom. iv. 17. Only the Almighty One can thus speak. This, then, shows they will be raised when Jesus comes, and Jesus says he brings his reward with him when he comes, and Heb xi. shows that those worthies died, not having received what was promised them, and then gives the reason why. God has made a better arrangement, and that is, that they are not to be perfected till we are. See Heb. xi. 39, 40. And if the gentleman wants to know when the rewards will be given, he may find the answer in the Book that is said to be full of Spiritualism, at Luke xiv. 14. Jesus there says of those who do certain things, that they shall be rewarded at the resurrection of the just. And when these very people will be rewarded that Jesus says shall be raised is definitely stated in Rev. xiv. 18, viz: "When the dead are raised."

The statement that "God only hath immortality" is not clear enough to suit him. He wants to know who this potentate is, whom no man hath seen, or can see? He avers that it "certainly cannot be the Nazarene, for he was seen as readily as other men; not the God of Israel, for he was seen by Moses, who talked with him, face to face, "as a man speaketh with his friend." "Moreover, Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel, saw the God of Israel." Exodus xxiv. 9, 10.

The gentleman will not deny, I suppose, that the maker of a document can always explain what he means. As the author of the Bible can not be denied this privilege, we will let him do it. In Isaiah lxiii. 9, we read, "In all their (Israelites—see context) affliction he (Jehovah) was afflicted, and the angel of his presence saved them." Of this angel of his presence, Jehovah says in Exodus xxiii. 1, "Provoke him not, for my name is in him." What is the common sense meaning of this, but that because he dwells in light which no man can approach unto, nor see, he appointed an angel to represent him in communicating with man, and puts his name in him, and is therefore called God, and speaks as God because he speaks for him. So, likewise, Jesus (see Rev. i. 1,) sent an angel to John on Patmos, and he too personifies and speaks as if he were the veritable Jesus Christ who sent him, as follows: verse 18: "I am he that liveth and was dead and behold I am alive forevermore." Amen. In Num. xii. 8, we are told that it was a similitude of the Lord Moses should see. And when to this it be added that Jehovah, in Is. xlv. 5, says "I am the Jehovah, and there is none else, there is no God beside me," the gentleman should have no trouble to decide who it is that alone has immortality underived, and bids men seek for it by a patient continuance in well doing. Rom. ii. 7.

Finally, he says, "let the Christian devotee apply his reasoning to his own authority." I reckon he wishes Mr. Eyerdam had acted on that principle and prevented some exposures.

From the way heads pop up in defense of Eyerdam, the Spiritual Fraternity must consider his case a desperate one, as a Mr. Phillipson, of Chicago Chamber of Commerce, now comes to his rescue. The sword of the Spirit did good execution, a winning be any indication.

The first thing this gentleman does is to array one part of the Book, which Eyerdam says is full of Spiritualism, against another. "The dead know not anything;" and man's "thoughts perish the very day his breath leaves him." Psa. cxlvi. 4. are to be set aside for the more infallible —more infallible? More infallible! Yes! That's what he says. That is the latest. The Chamber of Commerce man must have received that from a spook. Yes; Christ's words, he says, should be "more infallible" to the true Christian than all the prophets and apostles. And then he refers to the raising of Lazarus as proof. But he forgets to quote what Jesus said, "I am the resurrection and the life." Lazarus was dead. He needed life; Jesus restored life, and he came forth. Here is a chance for Spiritualists to show where man goes, and what he knows after death. What! No response there? And Lazarus so mean as never to drop a word about it? Shame on him, after all that was done for him. What is the explanation of it? Answer. "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest!" Eccl. ix. 10. That's where Lazarus was. The mystery of his silence is explained.

But the Chamber of Commerce man quotes 1 Pet. iii. 19, 20. Our readers will see that he gets hold of the blade of the Spirit's sword instead of the hilt. After quoting, "By which also he went and preached unto the spirits in prison," which sometimes "were disobedient when once the long-suffering of God waited in the days of Noah," he adds, "If this last verse is not pure Spiritualism—Christian Spiritualism—what is it? I answer, it is not Spiritualism. What is it? Truth! Respecting what? Why, it shows that when (through the long suffering of God he waited 120 years upon the disobedient ones in the days of Noah, the same spirit which quickened Christ after death went and preached by Noah to the people who were then alive and well, but disobedient, and in consequence were swept away into the prison house of death, and Peter shows they were still there when he wrote his letter.

The Chamber of Commerce man foolishly assumes because of the hand writing on the wall. (Dan. v.) and every mention of angels, that it is proof of Spiritualism. Jesus says those who attain to that age and the resurrection of the dead are made equal unto the angels. Having no more space, I bid him adieu.

Communicated.

Editor Restitution:

Having talked with some of our people on the subject, "What is the destiny of little children that die before they are held accountable to God's plan of salvation," it has and is now quite a perplexed question to some. There are now preachers in the Presbyterian church that teach the miserable dogma of sweet little innocents in that terrible imaginary abyss, suffering all the torments of an endless hell. I know of such a one here in Bellefontaine, and his decision on Scripture is high authority with the so-called learned here. I would earnestly call your attention to the Scripture when Christ says, "Suffer little children to come unto me, for of such is the kingdom of heaven." Is not this language of our dear Savior to the point, does not this teach that there is a blessing and a protection in guarding our dear children until the years of understanding? Would our Savior pronounce a blessing on sin and call it pure? An infinite justice never has condemned a thing where there is no will to disobey. The limit is with a just God, not with poor erring man whose breath is in his nostrils. Listen, "Except ye become as a little child ye can in no wise enter the kingdom." I ask again, what does the Savior mean here? You cannot become a candidate for that kingdom unless you become as a little child. Query. Is not the sweet babe a candidate, if not, why? I would to God that I could guide my frail bark to as safe a shore as is promised to those that have received that great blessing in the beginning of their lives. Oh, what a just God, never a punishment meeted out where it is not needed. Fathers and mothers, why do we comment on such plain points as this one. Better look to ourselves and not try to attend to something that the great God of heaven has settled in the beginning beyond all controversy.

Yours submitted in love to the truth.

JOHN C. VENATTE.

Three Unseemly Things.

Yes, four and many more, that we will not mention now. One thing I will mention, when there is a general meeting called, and brethren from a distance attend, the object is, or should be to do good and get good out of the meeting, to encourage and build each other up in the faith, and to sound out the Word of life, and to strengthen the things that remain." Little pet hobbies and air castles should be left at home where they can harm no one and there should be one united effort made to get the saving truth of the gospel of the kingdom of God before the people for their salvation, and all that is said or done should be to this end, and God's glory. But to me it seems very unseemly that a brother or sister should on such occasions listen to unload a world of trouble about the brethren and sisters, and that to one and to those from a distance who are strangers to their troubles, much of which perhaps is imaginary. It make a bad impression, and hurts the good cause and its friends. Brethren take your troubles all to Jesus, tell him all about them, and then bury them forever. One other thing I sometimes hear, that to me seems unseemly and all out of place, that is to hear the brethren jesting and joking, and repeating some silly men's profane language. It is all wrong, don't do it. Then a third unseemly thing is to hear brethren indulging in vain idle gossip about the brethren or about our neighbors. That is all wrong and should not be tolerated. "If we can't say any good about them, let us say nothing." Our conversation should be and must be as becometh the gospel of Christ. Pray for your enemies. Jesus did, follow him.

T. E. ADAMS.

"Pleasures of Sin for a Season."

Do we, like Moses, "choose rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season?" From a worldly point of view the place occupied by Moses in the household of Pharaoh with all the honor and wealth of Egypt was a desirable position to occupy. And yet when by faith he grasped the situation, and learned that all this honor, and all the pleasures he might enjoy were only for "a season," and that on the other hand although the people of God were despised and oppressed such would not always be the case, but in the Lord's own good time there was something better in store for them, a home which so far eclipsed in grandeur all that the wealth of Egypt could give that his present surroundings were not worthy of consideration. A life which would never know pain, sorrow or death, he did not hesitate to give up the "pleasures of sin," "choosing rather to suffer affliction with the people of God." Who has not read, and admired his faithfulness, and learned the more to love the great God of the universe by learning of his dealing with his people Israel?

My brother, can we also grasp by faith the precious promises of God, and like Moses forsake the pleasure of sin, choosing the lot of the children of God? The Lord requires nothing of us which is not for our welfare, and when we read in his Word how we should live, and those things which we should avoid we may rest assured it is for our well-being, both present and future.

Ought we not also "give heed to the recompense of reward" and with the faith of David exclaim "A day in thy courts is better than a thousand. I would rather be a door keeper in the house of my God, than to dwell in the tents of the wicked."....."No good thing will he withhold from them that walk uprightly." Remember the pleasure of sin does not long endure—a few drunken sprees, a few lies, a few dances, and parties, a few days in sin and the wages of sin is earned, and death the penalty. On the other hand a few years in the struggle to live a higher and nobler life, and to be a credit to mankind, and then with declining years the assurance of a crown of righteousness, and a home the beauties of which shall never fade. What say you my brother, shall we strive the more earnestly to so live as to meet over there? My young brethren, let us hear from you through THE RESTITUTION.

Yours waiting for Jesus.

CHAS E. GROVE.

Tent Work in Kansas and Missouri.

To the Brethren in Kansas and Missouri:

Brother J. F. Wilcox of Chicago has just closed a meeting at this place, ten discourses in all, during which we have had to use three different choruses. He is intending to remain, and evangelize in Kansas and Missouri during the present year, and possibly will remain with us permanently, and we have decided that we must have a tent for the summer. We know that the brethren are generally in the same condition as ourselves regarding a house, which is, to say the least, very unsatisfactory. We have accordingly organized a tent committee here to carry the enterprise, and as soon as it is thought advisable to hold a general meeting will turn it over to any association or committee appointed for that purpose. We must have a tent at least 30x60 feet, besides a tent to live in, hammocks, bedding, cooking utensils, etc., etc., and some ready money. We should have at least $300 to begin with and then a tent fund to keep it running. We want to put it in the field by the first of May or as early as the weather permits, with Bro. Wilcox in charge, and ask you to contribute liberally "as the Lord has prospered you" for that purpose. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the chairman of the committee, Joseph Shellenberger, Mound City, Mo. But in either case names and amounts will be published in THE RESTITUTION from time to time, and a full report of how expended when the work is done. Now, brethren, the tent is the Master's, and the work is his, and the time hastens when he comes to make up his jewels, shall we not, as waiting ones improve every moment, lest coming suddenly he find us sleeping?

JOS. SHELLENGER,
H. W. DARBY,
J. W. AGLER.

SUBSCRIPTION LIST FOR TENT.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri.

Joseph Shellenberger Mound City, Mo. $10.00.
W. J. Oren, Baileyville, Kan. $5.00.
A. W. Darby, $5.00. John C. Ordning, $10.00. E. D. Shellenberger, $10.00. John G. Frie, $5.00. J. W. Agler, $5.00, all of Mound City, Mo.
J. F. Wilcox, Chicago, Ill., $5.00.
P. H. Oatman, St. Joe, Mo., $10.00.
S. Schenck and Wife, Brookfield, Mo., $10.00.

Editor Restitution:

Dear sir, and brother, I wish to report to the brethren through THE RESTITUTION. I am well. My trip South has had the desired effect upon my health. I am very much improved in health and can scarcely realize that there has been any winter. Today is a beautiful May day for town and Illinois. Fruit trees are all out in bloom, farmers planting corn, cattle out on pasture and everything spring-like. I came here on 23rd and commenced meeting, will close Wednesday 24th, have had good attendance. I go to Wilmington, shall commence a weeks' meeting Thursday 25th. I shall return to Newbern, April 2, remaining until April 9 by invitation from the citizens. My appointments from then on will be as follows:

Newbern, N. C., 10 to 15 of April.
Goldsborough, 16 to 21 April.
Hopegood, 22 to 28 April.
Plymouth, Ind., 1 to 2 May.
Chicago, Ill., 8 to 12 May.
Antioch, Ill., 15 to 16 May.
Adeline, Ill., 22 to 23 May.
Lanark, Ill., 29 to 30 May.

Brethren at above appointments please take notice. I will not make any more changes.

D. M. HENDLEY.

"The very best thing we can do when we get into trouble is to pray. God has promised to take care of His children, but he says we must ask Him to do so. Let all our young friends learn to tell God of all their troubles, and ask him to 'deliver them from evil.' This is the prayer Jesus taught: 'Lead us not into temptation, but deliver us from evil.'"

During May the Nickel Plate Road will inaugurate an improved passenger train schedule of three solid through trains daily. In addition to the through vestibuled sleeping car service between Chicago, Buffalo, New York, and Boston via the West Shore and Fitchburg Railroads, a daily New York Sleeper will be placed in service via the D. L. & W. R. R.—Apr. 30

Poetry.

A Solitary Way.

Psalm cxii. 1-9.

There is a mystery in human hearts:
And though we be encircled by a host
Of those who love us well and are beloved,
To every one of us from time to time
There comes a sense of utter loneliness.
Our dearest friend is stranger to our joy,
And cannot share our bitterness.
"There is not one who really understands,
Not one to enter into all I feel!"
Such is the cry to each of us in turn:
We wander in "a solitary way."
Now, matter where or what our lot may be,
Each hath my sermon text to read.
We all must tread the lonely pathway.

Isa. xl. 11; Psa. xxxiv. 22.
A way it shall be known the reason why this is!
In this case the Lord designs our love,
By which we are made to be first;
He draws us close to the secret place of himself.
There, amid His tender care, we need to know
What power of sympathy and help is ours
In solitary souls and lonely homes.
So when we see the loneliness, it is
The consecrated time to say, "Here, Lord!"
[illegible]
[illegible]
For those who enter this "the way"
And those who walk with Him even day today
Can never have "a solitary way."

Prov. xiv. 10; 1 Cor. ii. 11.
Who can bequeath to one that great joy taught,
And say, "I cannot hear the word for you"?
Or say the truth Christ made it purposely
So we can hear, but not transmit to you.
Each interprets what "my voice" demands,
Guesses a vexed message from the King,
Interesting you to come to Him again.
The human sorrows understand it well;
In all point tempted he can feel with you:
You cannot come between or too near:
The Source of God is infinite in grace.
His presence satisfies the longing soul.
And those who walk with Him even day today
Can never have "a solitary way."

Communicated.

What the Spirit Saith unto the Church in Philadelphia.

Rev. iii. 7-14.—No. 1.

He who addresses the church by his agent the Holy Spirit, testifies to this assembly that he has the key of David, and that he has set before them an open door that no one can shut. When we consider these words in the light of the covenant of promise we find that he who has the key of David, is the heir to the throne and kingdom of his father David. It follows then that this open door must lead into said kingdom. Now to Peter and the other apostles was given the keys of the kingdom of heaven, in other words, to them was committed the one gospel of the kingdom, and by proclaiming the good message the door of the faith leading into said kingdom was set open. But even in those days some men were engaged in splitting up the kingdom. See Matt. xxiii. 13. But how was this done? Ans.: "They took away the keys of knowledge, they entered not in themselves, and them that would they hindered." Whilst the door was set open in the proclamation of the gospel, yet the predicted apostle came, the key of knowledge was taken away, the voice of Jesus, the apostles and prophets was silenced by the din and racket of superstition and tradition an other gospel and another kingdom was preached. Another gospel would necessitate another kingdom. Thus darkness covered the earth and gross darkness the people, and the light of the coming kingdom was well nigh shut out from men. Now let us be just and give honor to whom honor is due. Whilst those who are called the reformers failed to comprehend the kingdom message, yet they did much to break the power of the apostate priesthood, to unfetter the minds of men and to unchain the words of the kingdom. But it is within the present century that men have received and published the ancient gospel of the kingdom of David. The digging deep and removing the rubbish of apostates and bring out the Word of the kingdom before men. No one man perhaps did more than Dr. John Thomas. Whilst the writer thinks that he made some mistakes as to resurrection, yet on the great question of the coming and kingdom of God's Anointed, who of all the household of servants has done more than the Doctor? Now hear him who by the Spirit addresses those in Philadelphia on the "Bond of Brotherly Love." "I know thy works, Behold I have set before the an door that no one can shut." He knows our works, what we are doing, whether we are for or against him, whether we gather with him or scatter abroad. Now hear the reason assigned for setting this door open before this assembly. Because thou hast a little power, and hast kept my Word and hast not denied my Name." Here we find the same Greek word that we find in Acts i. 6. But you shall receive power, the Holy Spirit coming upon you. Again we find this same Greek word in Luke xxiv. 49. "But remain in the city until ye are endued with power from on high." Now a little power, a measure of this power was all that was given to any one of the servants—they tasted the good Word of God and the power of the coming age. How have we kept his Word? "Lo, I am with you all the days to the end of the age." But with whom? Answer: "With those who proclaim the same gospel that was committed to the apostles. If we limit the promise, "Lo, I am with you," to the apostles, we must limit the authority to proclaim the good message and baptize to them also, for a second commission was not delivered at the death of the apostles. "Lo, I am with you," must be understood as relating to the helper, the Holy Spirit, that the Father sent in the name of the Son. Can we proclaim the same gospel that they did and not proclaim the promise relating to the Spirit? If we restrict the promise of the Spirit to the early disciples, we draw a line of discrimination in the family. Now, have we a little power? If not, dare we make the claim to belong to the assembly that is in Philadelphia, or that this door is opened before us, or that we will be kept from that hour of trial that is about to come on all the world to try them that dwell on the earth. If we are in the bond of love we are on the right road to obtain a little power, for love *fails not at any time*. Love endures all things; love hopes for all things that are promised; love blesses all of the promises. "But he that loves not a brother whom he hath seen, how can he love God whom he has not seen?" If we love the brethren we love the One begotten by him." If we love the Father we will love his children. If we love the Elder Brother we will love and long for his appearing. And now if we belong to the Ekklesia in Philadelphia we have a little power, or have kept his Word, we have not denied his name, and we have kept the Word of his patience and to us the promise comes: "I am coming quickly," and to us the exhortation comes, "What thou hast hold fast until I come." But what have we got that he will approve, shall another take our crown?

The "World Wide Trial" we will consider in another article.

J. C. KIMSEY.

The Discussion.

Dear Restitution:

I am glad the columns of THE RESTITUTION have been open to the Wilson-Smith Discussion, an exchange of ideas on those questions, which I believe are of vital importance to all of us. We are admonished to reason together, to search all things and hold fast that which is good. But let it be done in a Christian spirit, with an earnest desire to learn the truth. On the first question I agree with Bro. Wilson, that the promise of a life beyond the grave is nowhere given in the Bible except through the merits of our Lord Jesus Christ, received through a resurrection from the dead. Death is the effect or result of sin. "The wages of sin is death." Our first parents through sin acquired a corruptible nature, lost the right to perpetual life; became subject to death. This corruptible nature was transmitted to all their posterity; they could not transmit anything higher than themselves. So the fiat was that all must die with no hope of ever regaining life unless there could be a redemption. This Christ furnished by suffering the penalty for us; he gave himself in our stead. He met and conquered death. Death could not hold him, it had no power over him who knew no sin, that is, had committed none. Then we by having his righteousness applied to us in faith, may be justified in the sight of God from the penalty of the law; and receive life by being raised from the dead. I understand death to be a cessation of life, of activity, sensation or vitality, and a return to life would be receiving or reviving here again with the same individuality. If Bro. Smith's position be true, that that part of man he calls the soul, the real thinking, reasoning, responsible part, the real man, is immortal, indestructible, and cannot die; but must, if not redeemed, suffer excruciating torture to all eternity, then I see no other logical conclusion, than that if Christ takes our place and suffers in our stead, his suffering must be commensurate to the penalty; so he must now be suffering the same that we should have done if he had not redeemed us. I know that death is used many times in a figurative sense, to express inactivity, a cessation of interest in any principle, or cause of action. Paul uses the term death to express inactivity in the practice of sin: a ceasing to follow, or gratify the lusts of the flesh. He also uses it to express a slavish yielding to these desires that draw us away from the paths of righteousness; as being dead in sin, that is, dead to righteousness, or dead to sin; that is, alive to righteousness. We cannot be active in both at the same time. Also "death in sin" is used to express the condition, while being under the penalty of sin, being subject to corruption. For example several expressions of this kind are found in the 6th of Romans, and also 7th and 4th "dead to the law;" also iv. 19, etc. Death is always used where there is loss of vitality, a state of corruption or the absence of any interest in; a following after, or adhering to any principle or practice. I have often wondered why so many of the professed Christians hold so tenaciously to the belief, that death, when used in the Bible to state the penalty for sin, does not mean death but everlasting life in torture. If this theory be true, the devil told the truth when he said to Eve, "Thou shalt not die, but become wise, knowing good and evil," experience both good and evil.

Concerning the second proposition: I believe the Bible teaches that Christ will reign on this earth. That his reign will be the re-establishing of David's kingdom as is promised, but will be with greater power and glory, and shall have no end. What the difference is, if any, between the thousand years reign, and that which has no end, I do not fully understand. I find but little said in the Bible about a thousand year reign, but much is said about the kingdom being an everlasting kingdom, and that all other kingdoms shall be brought into subjection to it. We learn that some of the saints, those who suffer martyrdom, shall live and reign with Christ a thousand years. But I find nothing definite said about what work is to be accomplished during that time, except that Satan will be bound, so he can deceive no more during that time. It is sometimes suggested that that may be the judgment age when Christ with the overcomers will rule the nations with a rod of iron. When perfect righteousness will be required. It seems that the term, kingdom of God, or of heaven, is sometimes applied to the Church and its work during this the gospel age; and sometimes to such individuals as have entirely consecrated themselves to God's service have submitted their will to his will, as "the kingdom of God is within you." This discussion will no doubt bring light to the minds and hearts of some who will read it. But to those who hold tenaciously to those errors that have come down through that old harlot, the apostate church, such as the inherent immortality of the soul, and a kingdom away off in some remote region of the universe, called heaven, it will bring no light. They are of that class who have become paralyzed as it were so their minds are darkened so they cannot see, and their ears are dull of hearing so they cannot hear. This is the class of whom Christ says: "The publicans and harlots will enter the kingdom before you," because they have not so much prejudice to overcome.

Yours in hope of the soon coming of our Lord, the Christ.

C. W. WILLEY.

A New Commandment.

"A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another."

Brethren and sisters of the one faith though we are scattered all over this and other countries, and made up of individuals of different nationalities, and have been schooled under different customs, yet we all have one characteristic, that of faith, and by the law of faith we are all made one body. Our lot is cast together, and though hundreds of miles apart we are more or less acquainted with each other, and we are looking forward to the time when we shall all meet in one general assembly, and enter upon our inheritance, and each take an active part in the subjugation of the nations of earth; hence how natural for us to love one another; so invariably is it the case that the beloved disciple places it in the shape of a test, "We know that we have passed from death unto life because we love the brethren; *he that loveth not* his brother abideth in death." John iii. 14.

Another feature wherein we are all alike, we are all partakers of the sufferings of Christ and hence are able to sympathize with each other in this respect. In reading over the contributions to the love feast, how much our own case is duplicated. If we see one anxious and craving the sympathy of the brethren at the throne of grace, we immediately wish we had come short of the Prize at last. So we hear Paul saying, "I keep under my body and bring it into subjection, lest by any means, when I have preached to others I myself should be a castaway." 1 Cor. ix. 27. If a brother gives voice to melancholy the tone finds echo in our hearts, but we have no cause to be discouraged. "For the eyes of the Lord are over the righteous and his ears are open to their prayers." 1 Peter iii. 12. Listen to Peter. "Beloved, think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings that when his glory shall be revealed ye may be glad also, with exceeding joy." 1 Pet. iv. 12, 13.

This same feature was prominent in the case of the apostle of the Gentiles, who was "troubled on every side, but not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." 2 Cor. iv. 8, 9. Yet he was strong in the faith, looking forward to the resurrection for his reward; though eighteen hundred years farther off in point of time than we are today. Surely we have reason to lift up our heads and rejoice that our redemption draweth nigh. The question with us should be, Are we ready with oil in our vessels, with our lamps?

During the last year the nations of earth have been making gigantic strides in the fulfillment of prophecy, forming their alliances for the great battle of Armageddon. Ezek. xxxviii. 6, 7. The papacy is at work weakening the nations. Isa. xiv. 12; Habakkuk ii. 8. The Jews are keeping abreast of the times by making every arrangement in their power to return to Palestine and occupy the land of their fathers; but may I suggest an inquiry, Are we as the church of the living God, keeping pace with passing events, and living up to our privilege and duty. Can we read understandingly those signs in the book of Revelation, which were given to point out to his servants the things it is necessary to have done speedily? Rev. i. 1, Diaglott, "Which are to be read, heard and done when the time is at hand," Verse 3. Do we as a body understand the subject of the Ancient of Days, or that of the coming of Elijah and the work of the two witnesses, or are we ignoring those signs and expecting that at any moment we may be caught away in our glorified bodies to meet the Lord in the air? That such expectation at present is without a Scriptural base let me briefly demonstrate by presenting a few pointers and (1) Rev. xx. 4, makes it certain that the beast and his image and the enforcing mark of the beast (Rev. xiii.) occur previous to the resurrection. (2) Rev. xiii. 11, 12; teaches positively, that the two horned beast which enforce the mark of the beast, comes after the leopard beast, of the first three verses of the chapter (3) by comparing the work assigned to the leopard beast, with that assigned to the little horn of the fourth beast of Dan. vii.—the little horn of the rough gont of Dan. viii., and Paul's "man of sin," 2 Thess. ii. added to other features which will appear in making the comparison, we find that the four are surely synonyms, and Paul says the day of the Lord shall not come till after the man of sin is revealed. 2 Thess. ii. 3. Then turning to the 17th of Rev. where the vision of the leopard beast is explained, we find it to be composed of an organization of the previous heads, of which the papacy was the sixth; which we know ended as a civil power, at the withdrawing of the ten thousand French troops from the vatican in 1870, and from that time till now the seventeen powers of Europe cover all the old Roman Empire, and answer the sign of the dragon of Rev. xii., the seventh head of the beast, which together with the six before it will constitute the leopard beast of Rev. xiii. 17; the eighth head, whose ruler will be the antichrist the man of sin, to immediately precede the second coming of Christ. From the foregoing we we may deduce the fact that the leopard beast, the two horned beast, and the enforcing of the mark of the beast with accompanying persecution, are located between us and the resurrection. This being the case, how important that we learn all in our power of those things pointed out by signs (signified) in order that we be found faithful servants when the Master comes. Should not some space in our paper—THE RESTITUTION—be devoted to articles treating on these themes, and then should we not turn our attention to things along that line.

I have just been reading Bro. Kimsey's work, "Coming of the day of God," in which he aptly says, "The writer hopes to be builded in the one royal body, when the tabernacle of David is rebuilded, but if certain events of prophecy must occur before deliverance, why should we shut our eyes to the facts?"

In following the line of the visions of Dan. ii. 7, it seems the ten kings of Rev. xvii., "who are to make war with the Lamb and the Lamb shall overcome them, and who give their power and strength (the leopard beast Rev. xiii. 17) is next in order. Then following the order laid down in the seals of another set of events, it seems the next in order is to take peace from the earth. A short time, perhaps a few days, will reveal which will come first.

These are days of great events hurrying swiftly by, and I fear lest we are overlooking important matters and thus neglecting what may be to us vital points. May we all be ready to meet the Lord at his coming is my prayer.

Submitted in love to the brethren and to the truth.

J. M. FYFE.

Apt To Teach.

One of the necessary qualifications of an elder lies in the heading of this article. It was suggested to me by a remark of my companion; she said "Write something common so I can understand it." To write and speak so as to be understood cannot be disregarded. Our success as messengers of the gospel depends entirely upon this. We must recognize the ability and disability of our hearers to understand. They also must not forget to take an interest in the lesson, and earnestly desire to receive and retain the things that are set forth in the Word of truth. Without they do this the glorious unfoldings of the gospel will shed no light nor comfort on their pathway. Simplicity in speaking and a strong desire to hear and know what the will of the Lord is will make plain sailing, and a sure harbor at last. The writer has sometimes conceded too much to the supposed knowledge of an opponent. In quoting the Scriptures in proof of our position; unless chapter and verse were given I have received this rejoinder, "That is your notion," plainly showing their ignorance of the existence of such Scriptures. I am glad to be able to say that a very marked characteristic of our brethren is to be able to distinguish God's Word from traditional sayings, and they are usually very ready and willing to give a reason for their hope. Yet it is possible to adopt a learned way of teaching a kind of "pu" it oratory," which has few ideas, and many words, and no apology, and edifies nobody. "From such turn away." The true minister of the Word must not forget that his message is unpopular, hence he is unpopular too, and must needs arm himself and fight in such a manner, as shall best recommend himself to God who has sent him forth. Too often the desire to appear well to the audience has been the suppression of the Truth, and resulted in a victory for error. Paul says "I have kept the faith." God help us to do likewise. "I have shunned not to declare the whole counsel of God." The teaching referred to in my text has more particular reference to those who have obtained "like precious faith with us," and refers to the law of the spirit of life in Christ which is designated as the law of liberty. It is in ministering to the little ones the sincere milk of the Word that we are cautioned lest we offend and hinder their growth. To be competent to exhort, to reprove, to rebuke, to edify, to encourage, to comfort, to strengthen, to build in faith, is the work that tests our fitness as teachers in the truth, and commends us to God as his workmen "who need not be ashamed." We are often charged as neglecting the precepts of the gospel, and paying too much regard to the doctrine. I do not know as this is the case. I fail to see any significant difference between the Savior's precepts, and the doctrine of Christ. Faith in whatever he has promised or enjoined tends to purify the heart, and enhance our hope. Only let our service be faithful, our confidence be firm unto the end, and we shall receive the reward of his grace at the revelation of Jesus Christ. In conclusion let me exhort you to read and ponder his Word; not that you may excel in giving interpretation, but that you may understand and rejoice in what he has promised you as a reward of faithfulness and obedience to his commandments.

A. B. WIXOM.

A quarrel, nine times out of ten, is merely the fermentation of a misunderstanding.

Don't despise the small talents; they are needed as well as the great ones. A candle is sometimes as useful as the sun.

Obituary.

Charles, infant son of W. I. and Grace Yates, died at the home of his parents in Rensselaer, Ind., Wednesday, March 10, 1897, age 2 years, 6 months and 1 day; the youngest of his bereaved parents' four children. Bro. and Sister Yates certainly have the sympathy of all in these, to them, dark hours. But, still better have they the promise of the Savior, "I am the resurrection and the life."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime, we'll understand.

We'll watch the broken threads again,
And finish what we here began;
God will the mysteries explain,
And then, oh then, we'll understand.

We'll know why clouds instead of sun,
Were over many a cherished plan;
Why song has ceased when scarce begun,
'Tis there, sometime, we'll understand.

Why what we long for most of all,
Eludes us oft our eager hand;
Why hopes are crushed and castles fall,
'Tis then, sometime we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand;
Sometime with tearless eyes we'll see;
Yes, then, Oh then, we'll understand."

F. L. AUSTIN.

Conference Report.

The Quarterly Conference of the Church of God in Michigan commenced as appointed March 11, at Winchester school house, and although March had done her best with sleet and rain, wind and mud to prevent attendance from a distance, still we found the love for the truth overcome every obstacle, and several surprised us by their presence, for instance: two very familiar faces appeared Saturday afternoon who had driven over hubs, through mud, facing wind and snow 65 miles to be at this meeting, Sister Worthington and her eldest son, Bro. Edward Worthington, and later Bro. and Sister Pike rode up to the door having come 30 miles, then there was our own mother (Sister Grant) from Watson Sister Odell from Conts Grove, Bro. and Sister F. Richardson of Jamestown, Sisters Chaffe and Allen of Grand Rapids. While we rejoiced to see these dear faces we wondered so many stayed at home living so much nearer. I think we have never perhaps had a conference gathering in which the brethren enjoyed more than those living in this neighborhood did at this meeting. They had looked forward to it with great pleasure. Then when the bottom so nearly fell out of the roads, their hearts began to sink accordingly, but how rejoiced they were as one after another came in ready to stand as true witnesses for the truth, and all were made so welcome, entertained so bountifully by both brethren and friends that we are just waiting for another opportunity to go there again. Bro. and Sister Woodward did the preaching, arrangements were made for regards preaching every two weeks by Bro. Winchester or Woodward. May the cause grow and prosper is our prayer.

M. A. WOODWARD, Sec. Pro. Tem.

The Quarterly Conference of Neb. of the Church of God was held at Quigley schoolhouse commencing Friday evening March 12, and holding over Sunday. Elder A. Adams preached four very interesting discourses. Business meeting was conducted by Pres. Bro. Newell, of Frontier County. A number of brothers and sisters were present.

FINANCIAL REPORT.

Secretary's report read and accepted. Total amount paid in $95.50. Tres. report read and accepted. Total amount received $99.75, amount on hand $2.00. Elder A. Adam's report: money received $95.50, expenses $18.89, amount less $82.11, number of discourses 58, number baptized 9. Held one discussion at Blair with Latter Day Saints, 13 days.

Communications from Mess s J. G. Haupt, Edwin Watkins, and C. H. and E. J. Watkins were read.

It was decided to hold next quarterly conference in Furnas Co., location not decided.

It was decided to have the President appoint each secretary of the different churches as a committee of one to procure money to buy one dozen singing books for Evangelist to carry with him.

J. M. HAMILTON, Sec. Pro. Tem.

Question.

Will some brother or sister please explain more fully 2 Tim. ii. 20-21; Isa. lii. 11; Zech. ii. 7; Jer. l. 6, 7, 45; Rev. xviii. 4, etc. There is so much Scripture on this subject. I do not understand what Babylon is.

Yours searching for truth,

NANCY BOHUS.

WHERE DO THE DEAD SLEEP?

IN THE DUST.

"In the sweat of thy face shalt thou eat bread till thou *return unto the ground.*" Gen. iii. 19.

"Dust thou art; and *unto dust shalt thou return.*" Gen. iii. 19.

"Wilt thou *bring me into dust again.*" Job x. 9.

"Now shall I *sleep in the dust.*" Job vii. 21.

"Our *rest* together is *in the dust.*" Job xvii. 16.

The wicked man's "bones are full of the sin of his youth, which shall lie down with him *in the dust.*" Job xx. 11.

"Those who are high.....*lie down* alike *in the dust;* and the worms shall cover them." Job xxi. 26.

"If God set his heart upon man, if he gather to himself his spirit and his breath; all flesh shall perish together, and *man shall turn again unto dust.*" Job xxxiv. 14, 15.

"Look on every one that is proud, and bring him low; and tread down the wicked in their place. *Hide them in the dust* together; and bind their faces in secret." Job xl. 12, 13.

"They that *go down to the dust* shall bow before him." Psa. xxii. 29

"What profit is there in my blood, when *I go down to the pit?* Shall the dust praise thee? Shall it declare thy truth?" Psa. xxx. 9.

"Thou hidest thy face, they are troubled: thou takest away their breath, *they die and return to their dust.*" Psa. civ. 29, compare with Eccl. iii. 19, 20.

"All (man and beast) go unto *one place:* all are of the dust, and *all turn to dust* again." Eccl. iii. 20.

"Then shall the dust [i. e. *the man*, see Gen. ii. 7] *return to the earth* as it was; and the spirit shall return to God who gave it." Eccl. xii. 7.

"Awake and sing, ye that *dwell in the dust.*" Isa. xxvi. 19.

"Many of them that *sleep in the dust of the earth* shall awake." Dan. xii. 2.

IN THE EARTH.

"The earth swallowed them"—the Egyptian host. Ex. xv. 12.

"If the Lord make a new thing, and the *earth open up her mouth, and swallow them up,* with all that appertain unto them, and they go down quick (alive) into the pit; then ye shall understand that these men have provoked the Lord. And it came to pass,.....that *the ground clave asunder* that was under them: and *the earth* opened her mouth, and *swallowed them up,* and their houses, and all the men that appertained unto Korah, and all their goods. *They,* and all them that appertained to them, *went down* alive *into the pit,* and *the earth closed upon them:* and they perished from among the congregation. And all Israel that were round about them fled at the cry of them; for they said, Lest *the earth swallow us up* also." Num. xvi. 30-35.

"The *earth* shall *cast out her dead.*" Isa. xxvi. 19.

"Put not your trust in princes, nor in the son of man, in whom there is no help (war. salvation.) His breath goeth forth, *he returneth to his earth:* in that very day his thoughts perish." Psa. cxlvi. 4.

IN THE GRAVE.

"The miserable "are glad when *they find the grave.*" Job iii. 22.

"Thou shalt *come to thy grave* in a full age, like as a shock of corn cometh in his season." Job v. 26.

"O that thou wouldst *hide me in the grave,* that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me." Job xiv. 13.

"The wicked "spend their days in wealth, and in a moment *go down to the grave.*" Job xxi. 13.

The wicked "shall be *brought to the grave.*" Job xxi. 32.

"My spirit is spent, my days are extinct, *the graves are ready for me.*" Job xvii. 1.

"O Lord, thou hast brought up my soul from the grave; thou hast *kept me alive, that I should not go down to the pit.*" Psa. xxx. 3.

"Like sheep they (who trust in wealth) are *laid in the grave;* death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume, *the grave being an habitation* to every one of them. But God will *redeem* my soul *from the power of the grave;* for he shall receive me." Psa. xlix. 15.

"My soul is full of troubles: and my life draweth *nigh to the grave.*" Psa. lxxxviii. 3.

"*The grave whither thou goest.*" Eccl. ix. 10.

"I said in the cutting off of my days, *I shall go to the gates of the grave;* I am deprived of the residue of my years." Isa. xxxviii. 10.

Jesus "was *cut off out of the land of the living.* . . And He made *His grave* with the wicked, and with the rich in His death." Isa. liii. 8, 9.

"I will *ransom them* [Israel] *from* the power of *the grave;* I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes!" Hosea xiii. 14. Comp. with Ezek. xxxvii. 12, 13.

"The *graves were opened,* and many bodies of the *saints which slept arose,* and *came out of the graves* after his resurrection, and went into the holy city, and appeared unto many." Matt. xxvii. 52, 53.

"The hour is coming; in the which *all* that are *in the graves* shall hear His voice, and shall come forth." John v. 28, 29.

Jesus "came and found that *he* [Lazarus] *had lain in the grave* four days." John xi. 17.

"Jesus.....groaning in spirit, *cometh to the grave.....* And he cried with a loud voice, Lazarus, *come forth!* And *he that was dead came forth,* bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John xi. 38, 43, 44.

"At the last trump.....*the dead shall be raised* incorruptible, and we shall be changed.....Then shall be brought to pass the saying that is written, Death is swallowed up in victory! O death, where is thy sting? *O grave, where is thy victory?* Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." 1 Cor. xv. 52, 54, 55, 57.

Besides these, there are all the passages which speak of the *resurrection* of the dead; for a thing cannot be raised, unless it be first down; and where does man fall at death but into the grave? From whence then, but the grave, can he be raised? That is the assembly-room for good and bad alike; and from thence both parties are summoned to receive their welcome or their doom.

HADES.

The Bible account of this place is,—

1st. That it is *beneath.*

"Thou, Capernaum, which art exalted unto heaven, shalt be brought *down to hades.*"—Matt. xi. 23.

"*Hades* from *beneath* is moved for thee."—Isa. xiv. 9.

2nd. That it is *a place of darkness.*

"If I wait, *hades* is my house; I have made my bed *in darkness.*"—Job xvii. 13.

"*Hades*.....*the land of darkness* and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."—Job x. 19, 21, 22.

3rd. That it is *a place of silence.*

"Let the wicked be ashamed, and let them be *silent in hades.*"—Psa. xxxi. 17.

"The dead praise not the Lord, neither any that *go down into silence.*" (i. e. *hades.*)—Psa. cxv. 17.

4th. It is *a secret place.*

"O that thou wouldst *hide me in hades,* that thou wouldst *keep me secret.*"—Job xiv. 13.

5th. It is *a place of no gratitude.*

"In death there is no remembrance of thee; *in hades who will give thee thanks?*" Psa. vi. 6.

6th. It is *a place of no praise.*

"*Hades cannot praise thee,* death cannot celebrate thee they that go down to the pit cannot hope for thy truth." Isa. xxxviii. 18.

7th. It is *a place of no knowledge or work.*

"Whatsoever thy hand findeth to do, do it with thy might; for there is *no work,* nor device, *nor knowledge,* nor wisdom *in hades,* whither thou goest." Eccl. ix. 10.

8th. It is *a place where the righteous go at death.*

Hezekiah said, "In the cutting off of my days, *I shall go to* the gates of *Hades.*" Isa. xxxviii. 10.

Job said, "If I wait, *hades is my house;* I have made my bed in darkness." Job. xvii. 13.

It is *a place where the wicked go also.*

"They (Korah, Dathan, Abiram, On, and others) and all that appertained to them, *went down alive into hades,* and the earth closed upon them: and they perished from among the congregation." Num. xvi. 33.

10th. It is *a place of bodies.*

"And he (Jacob) said, My son shall not go down with you; for his brother is dead, and he is left alone; if mischief befall him by the way in the which ye go, then shall ye bring down my grey hairs with sorrow *to hades.*"

Korah and his company went there bodily. Num. xvi.

11th. It is *a place of souls*

"Thou *will not leave my soul in hades;* neither wilt thou suffer thine Holy one to see corruption." Psa. 10.

"God will redeem my soul from the power of *hades,* for he shall receive me." Psa. xlix. 15.

12th. It is *a place* which God can reach, and in which he can find man.

"If I make my bed in *hades,* behold thou art there." Psa. cxxxix. 8.

"Though they dig into *hades,* thence shall mine hand take them." Amos ix. 2.

13th. It is *a place that cannot shield from justice nor from God.*

"Ye scornful men that rule this people in Jerusalem, ye have said, We have made a covenant with death, and with hades are we at agreement, when the over-flowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.....Your covenant with death shall be disannulled, and your agreement with hades shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isa. xxviii. 15, 18.

14th. It is a *place* from which all shall come forth to judgment.

"Death and *hades* delivered up the dead which were in them." Rev. xx. 13.

15th. It is a *place* which is finally destroyed.

"Death and *hades were cast into the lake of fire.* Rev. xx. 14.

DEATH COMPARED TO A SLEEP.

DYING IS REPRESENTED AS FALLING ASLEEP.

"And Stephen kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this he fell asleep." Acts vii. 60.

"David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts xiii. 16

The risen Jesus "was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." 1 Cor. xv. 6.

"If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 17, 18.

"There shall come in the last days scoffers.....saying, ...Since the fathers fell asleep, all things continue as they were." 2 Pet. iii. 4.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed." 1 Cor. xv. 51.

"God hath.....appointed us.....to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we shall live together with him." 1 Thess. v. 9, 10.

"Our friend Lazarus sleepeth" "Jesus spake of his death." "Then said Jesus unto them plainly, Lazarus is dead." John xi. 11, 13, 14.

"For this cause, many are weak and sickly among you, and many sleep." 1 Cor. xi. 30.

"I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 13-18.

THE DEAD ARE TO AWAKE FROM SLEEP.

"Man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job xiv. 12.

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." Psa. xvii. 15.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan xii. 2.

"I go that I may awake him (Lazarus) out of sleep." John xi. 11.

"Jesus, when he had cried again with a loud voice yielded up the ghost.....And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Matt. xxvii. 50-53.

The One God, The Father.

"Hear, O Israel: The Lord our God is one Lord." Deut. vi. 4. Repeated by Jesus, in Mark xii. 29.

"This is life eternal, to know Thee the only true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

"There is none other God but one." 1 Cor. viii. 4.

"To us (the apostles) there is but one God, the Father." 1 Cor. viii. 6.

"God is one." Gal. iii. 20.

"There is.....one God and Father of all, who is above all." Eph. iv. 6.

"There is one God, and one Mediator between God and Man, the man Christ Jesus." 1 Tim. ii. 5.

"Thou believest there is one God; thou doest well." James ii. 19.

"Jesus said to her [Mary]: Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to my God, and to your God." John xx. 17.

"The God of our Lord Jesus, the Christ, the Father of glory." Eph. i. 17.

"The God and Father of our Lord Jesus, the Christ." 1 Pet. i. 3.

"I have been the tutor of princes," said the friend of Silvio Pellico; "I am now ambitious to rise to the elevation of a schoolmaster to the poor."—*Dana.*

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This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 6cts each or 50 for $1.00.

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Church of the Blessed Hope, 920 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

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Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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Argos	4:18pm	4:15pm		9:26pm
Knox	4:58pm	4:55pm	5:36pm	10:10pm
Wanatah		5:30pm		11:40pm
Valpar'o	5:44pm	5:47pm		12:05t
Hobart	6:26pm	6:09pm		7:20am
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The Restitution.

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, APRIL 14, 1897. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

My Life-Long Prayer.

Teach me thy love, O gracious Son of God,
The love that passeth knowledge teach thou me.
Like living water let that love flow in,
In heavenly freshness coming straight from Thee.

Quench thou my thirst with this great love of thine,
No other love but thine can satisfy;
No love save that that walketh from the cross
Can the deep want of this poor soul supply.

Light up my spirit with this love of thine,
Let the day break, and every shadow flee;
Cast out all darkness, cast out every fear;
Let this bright love be light and peace to me.

Prepare me for thy coming, for I know
That in an hour we think not thou wilt come;
Washed in thy blood and clothed in raiment fair,
Let me be ready for my glorious home.

Let me, then, dwell in love, and love in me;
My guide and light thine everlasting Word;
So shall I surely brave the perils here,
So shall I be forever with the Lord.

Communicated.

A Solemn Inquiry.

Is it to be the blessed lot of the believer of today to experience the deathless rapture? to be exempted from the doom which has been the portion of God's people of all past generations? We have raised this inquiry before—but today with better reasons founded upon additional light we can almost say, yes, in blessed assurance "The Lord is coming." What a fullness of meaning gathers about the promise of his advent. It may mean little or nothing to thousands who profess to love him but whose minds have been darkened by a false hope founded upon a false theory of man's nature, a doctrine as utterly at variance with the great system of truth as Satan, its author, is in antagonism to God and goodness. The second advent is every thing to us. There is no possibility of diverting our gaze from this glorious event to anything that the imagination of man may suggest or invent as the outcome of a life of faith and self-denial. To this we are shut up by the truth, that, "The dead know not anything." To what else can we look in the blessed assurance of faith? Is there a crown in prospect? We will get it when Paul gets his, in "that day," the day of his appearing. 2 Tim. iv. 8. Is there a kingdom to which the poor who are rich in faith are heirs? James ii. 5. It will be ours when the Nobleman comes back from the far country. Luke xix. 12. Is eternal life a part of the good news that continues to salute our ears and gladden our hearts? We will get it in the world (age) to come. Mark x. 30. All that is or can be summed up as the reward for faithful well-doing falls due, according to the Scriptures, at the epoch of our Lord's return to claim his own. What an eternal weight of glory gathers around that soul enrapturing event! Eternal issues tremble in its balance. Angels will accompany the Great King on his descent to earth and to the throne of his glory—this time, not to sing of peace and good will to men as a far distant hope to be realized after the smoke a thousand battlefields has cleared away, but to do a work that will be a preparatory step to the inauguration of that kingdom of peace and righteousness toward which the eye of faith has been gazing so long—To "gather the elect from the four winds from one end of heaven to the other, (Matt. xxiv. 31) and gather out of the kingdom all things that offend and them which do iniquity." Matt. xiii. 41. Are we ready for that august day; having confidence so that we may not be ashamed before him at his coming? What is our attitude toward God and his cause? Is it one of holy reverence at the thought of his name and of humble and ready submission to his will? And is the cause of truth paramount to all others? This is the testing time, and our loyalty to truth is being tried by a crucible that will leave no dross. It is a trial of our faith which being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor and glory at the appearing of Jesus Christ. 1 Pet. i. 3. We profess to have "The faith." We must "hold fast our profession." (Heb. iv. 14) the form of sound words (2 Tim. i 13) and hold forth the Word of life. The Englott has "exhibiting the Word of life." This means more than proclaiming the truth from the pulpit by a class of men and women gifted in language, and especially qualified and set apart for the work of the ministry. Though including that it includes much more. The character of the common membership is involved in the question of exhibiting the Word of life, for the apostle says to this Philipian congregation: "Do all things without murmurings and disputings that you may be blameless and inoffensive, irreproachable children of God in the midst of a crooked and misguided generation among whom you appear as luminaries in the world." Phil. ii. 14, 15. The question that now presses upon the conscience of every individual believer of today, is, am I thus exhibiting the Word of life, as a bright luminary in the midst of surrounding darkness and ignorance, contrasting strongly and broadly with the condition of the world at large? The children of God are supposed to be acquainted with the divine will, and are actuated by motives the highest that could be offered by infinite goodness and wisdom. This being true, their character should be found in beautiful harmony with the revealed will of God. If any one in the present state of being is honest, humane, kind and loving, having control over all the passions and appetites this one ought to the Christian. Let us then "walk worthily of that God who is inviting us into his own glorious kingdom." 1 Thess. ii 12.

JOHN L. WISE.

The Future Life.

Future life, how we all desire this precious gift of God. And so we live in anticipation of enjoying to the fullest extent all the joys which it will bring. We look away to the beautiful Eden home and sigh for its balmy air laden with the perfume of sweet flowers that adorn its peaceful hills and vales; we desire to hear the happy birds warbling their sweet songs of praise as they fly from tree to tree along life's crystal river. We look forward to a time when sickness, sorrow, pain and death will no more invade our homes, and snatch from our tender embrace our loved ones. But peace and happiness will reign from sea to sea, not for a few short years, but on and on through the ceaseless ages. We expect to have restored to us again those whom the cruel enemy death has bound with his icy bands these many years. Yes, oh yes, we expect to see them come forth from their dreary resting place, clad in garments of immortality, with the rose tint of health upon each fair brow. Not only do we expect to see them thus blessed, but we expect to share in the triumph over death and the grave, and reach that blissful clime where sweet peace and joy and happiness eternal will ever be ours. No more will we hear the cry of want and destitution, never more to see the dearest hope and ambition of life fade away as mist in the morning sunlight. All the perplexities and difficulties of life, all its cares and sorrows will pass away with the obtaining of that priceless treasure, eternal life. Will we be so unspeakably happy as to realize the glad fruition of these our fondest hopes? It alone depends upon us, whether we gain the reward of the faithful or whether we are weighed in the balance and found wanting. We will never realize our expectations by giving to God, our heavenly Father, a half-hearted service. To live a godly life is something more than simply to believe in Jesus; it means a complete consecration to God and to his service, it will avail us nothing in the great day to have had all knowledge of God's Word and to have believed on him unless coupled with that belief, is the obedient devoted life, lived as God would have us live, as Jesus his own dear Son left the example. To give us the example and show us how we should live in this sinful world that we might obtain that eternal rest prepared for the people of God. It cost to trace the pattern, the life blood of the blessed Savior. How dear to every heart should be each line, and how earnestly should we endeavor to follow, in the way marked out. Dear reader, have you never thought of this, have you never considered the great cost the great Sacrifice made to open the way that leadeth unto God? It was no easy matter for Jesus to stand the scoffs and sneers of a sinful world, and finally have to lay down his life to finish the great plan of redemption. We have only to follow him to the Garden of Gethsemane and behold his terrible anguish to realize something of his sufferings. But he finished the work assigned him, and now he says, "Follow me." Years have passed, and many have lived and died walking in the Master's footsteps, and today we are near, very near the coming of the dear One who has bid us follow him. We can almost hear the joy bells of heaven ringing with the glad anthem of eternal rest. Our eyes shall soon see the pearly gates and golden streets of our future home, the New Jerusalem. Soon will Jesus be seated upon the throne of his glory; soon will robes of righteousness and crowns of victory be given to the overcomers; only a few more trials, only a few more tears, and we if, faithful shall enjoy the things which God hath in store for those that love him.

LYDIA CHAPLIN.

"They All Say the Same Thing."

This is what a person said to me after reading the different letters in THE RESTITUTION the other day.

I answered by repeating Paul's admonition to the Corinthian brethren: "Now, I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." I can truly say that I am glad that so many even say the same thing, and if I am not too late I would join in with the rest. What can I say in addition to what has been said. Nothing. When I was a little girl I used to sing a song something like this,

"When man by sin has left his God,
He seeks creation through;
He vainly strives for solid bliss,
In trying something new;
But when a Savior's love we feel,
All good in him we view;
And we need not change again,
For Christ is always new."

Yes, Christ is always new. Although he has been preached about so long, yet when we open the Book we find something new, something we have not noticed particularly before, but new beauties unfold as we read.

I can say as the rest have said that I am waiting and watching for the coming One, remembering that I am nothing in myself, but knowing that God in his abundant mercy will save such as I, if we trust him implicitly. I have been attending a protracted meeting some, that is carried on by the Mission Baptist. Now I never did believe in railing out against other churches as is the manner of some; but when I heard them preach, heard how they taught their young converts I can truly say that I am glad that Brothers Prosser and Skeels ever came in our neighborhood and faithfully preached the Word. We that know when the Word of God is misused, how hard it is to keep still even in church. I have been in hopes that I could do some little good in Sunday School, but the way things look now they will not let us work in it at all. They are afraid we will teach heresy I guess.

I had been in the habit of asking my class questions one Sunday, and they were to be answered the next Sunday out of the Bible. I asked one time, when we were to receive our reward, at death or at the resurrection, and they hunted it up and told me, at the resurrection. All right. I then tried to explain to them all about it. I think they understood it. But then this excitement came on, some of my class joined their church and seemingly have forgotten all I have taught them. It is discouraging I am sure, still I hope for the best. I do not intend to hang my harp upon the willow because I am in a strange land (or neighborhood) for I can still sing the Lord's songs, and will do all I can for the cause of Christ. There are a few over here that love to hear us talk of the plan of salvation as we understand it. I believe if Bro. Prosser or Jaquith could visit the coast this summer and preach a few sermons that it would not be in vain, for the fallow ground is now being broken up. My prayer is that this people yet may know the Lord with a true gospel knowledge. Brethren, pray for me that my faith fail not, that I may ever be found on the Lord's side.

Yours in hope of eternal life.

M. ALMIRA BROOKS.

The Pity of the Lord.

"Like as a father pitieth his children, so the Lord pitieth those that fear him."

How beautifully this passage from David portrays the tenderness exercised over us by our heavenly Father when we turn to him and reverence his holy name and do those things which are pleasing in his sight. Again, "His tender mercies are over all his works." And again, "His mercies endure forever." We see from his dealings with his people Israel, that he is not the stern unapproachable tyrant that orthodoxy represents him to be. "He will not keep his anger forever." He will perform his oath unto David, and yet save Israel and heal him of all his backslidings. God is not forgetful of his promises, nor slack in fulfilling his equal like most men. His patience is manifested in all his dealings with erring humanity, and he bears long with the rebellious who regard not his Word. His anger is only poured out when there is no remedy. He will save unto the utmost all who will come unto him. "He is not willing that any should perish." Hence his long suffering is salvation to us. He has given his only Son to the world, that the world through him might not perish but live forever. Man has been his chief delight and engaged his highest love, and deepest wisdom. He will yet be glorified in his creatures in the ages to come; through Jesus Christ until his will is done and all shall know him and bow at his feet. We yet have need of patience, and her perfect work will secure to us the rich inheritance of his grace. It is the world to come that will be put in subjection to God's Anointed. It is in the re-genesis that Christ will sit upon the throne of his glory, and order and establish the kingdom of David with justice and judgment forever. The things of the present time which are so plainly seen are temporal, but the unseen things the glory, the kingdom, the true riches, the life, are eternal. We, brethren, are not looking for an earthly kingdom, but an heavenly, spiritual, literal kingdom on the earth. We are not to be changed into spirits, but made spiritual beings like the Son of God. We are not to be spirited away from the earth, but are to inherit it and dwell therein forever. The earth is not to be annihilated, but renewed and made fit for Christ and his saints. "He will not fail nor be discouraged until he shall have set judgment in the earth and the isles shall wait for his law."

A. B. WISE.

The Judgment of Babylon.—Another Ten Kings to Be.

The answer in THE RESTITUTION of March 3, as to the ten-toe kingdoms, seems quite conclusive. While these toes and the ten horns of the beast, Dan. vii. 7, appear to refer to the ten kingdoms established in the Roman Empire by the barbaric deluge; yet there seems to be another ten kings, which shall dispute with the Lamb possession of the kingdom. Rev. xvii. 7. The time is carefully stated—not 500 A. D.—but after mystery Babylon has had her career, when John is called to an eminence to see her judgment. The ten in Daniel precede and build up Babylon; the ten in Revelation having lived with and served her—convinced of their mistake when vanquished by the Lamb—hate and destroy her. After five forms of Roman government have fallen and while the sixth exists, those ten kings have received no kingdom as yet; but [are to] receive power as kings one hour with the beast. These have one mind, agree [form an alliance], and shall give their power and strength unto the beast. "The vile ruler of the beast will inspire and control them," and they shall make war on the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful;" does not yet destroy the ten kings; has use for them: their eyes open, "they shall hate their deceiver, and make her desolate, and naked, and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfill his will." May not the present "Great Powers" Great Britain, France, Germany, Russia, Austria and Italy be six of the ten? There is material insight for the other four, say Spain, Egypt, Greece and Turkey; but the details are uncertain. The general drift is clearly within the lines of prophecy.

O. R. L.

Notes for the Curious.

RUSSIA'S DARK DAY.

America's celebrated "Dark Day," (May 19, 1780) has had its counterpart quite recently in the Russian Caucasus, particularly in the vicinity of Vandikafkass. On the morning of April 7, of the year 1895, the whole province, of which Vandikafkass is the center, an extent of territory covering nearly 5,000 square miles was treated to a period of abnormal darkness. More phenomenal, perhaps, than that which spread consternation throughout American Colonies in the year mentioned above. The people of the whole province were terror-stricken, fearing an earthquake or a cloudburst, and the entire day grovelling around in their caves and caverns, momentarily expecting to be annihilated. The phenomenon appears to have been observed in other provinces of Russia Proper, as in Siberia, Tartary and Northern China; but no place was the darkness of such impenetrable as that at Vandikafkass, where like the proverbial "Egyptian darkness" it could actually "be felt." The mentioning of the Russian incident, and by reference, that in America in 1780, reminds me of an analogous case in the West Indies in 1812, when the darkness continued for five days, in the colonial of 1780 lasted 50 hours, and in the late Russian phenomenon 42 hours.

"Storm of Meteors." By Mexican cable to New York *Herald*, Lima, Peru, via Galveston, Texas, Jan. 29, 1897. A terrible storm passed over Lea Pavy, Boliver, on Jan. 14, and the sky was lighted for several hours by meteors. Remarkable meteorological manifestations occurred. After a shower of meteors there came a severe whirlwind, which tore roofs and doors from houses and uprooted trees. Several houses were destroyed and torrents of rain fell.

J. S. HATCH.

Report of Labor.

Brother George Smith of Culver City, Ind., commenced a meeting at North Salem, five miles north of Plymouth, Marshall County, Ind., on March 13, and continued over two Sundays and until Tuesday the 23, preaching 13 discourses, the interest increasing to the close: but on Tuesday a terrible snow storm came on and made the roads almost impassible, so we thought best to close for the present. During the first week one noble soul, Robert McChesney, Jr., came forward for baptism, and on Saturday the writer was sent for to do the baptizing, as Bro. Smith is not able to attend to that part of the work. On Saturday night one more intelligent man came forward, and on Sunday after the morning service, we went to the water and buried those two precious souls into the all saving name, and were made to rejoice because the gospel is the power of God unto salvation to every one that believes. And now brethren let me say that Bro. Smith has not lost the time that he has laid helpless. But he has improved his talent. He is now able to do good work and he is able to do nothing else but preach and he should be kept to work; he has his family to support. Now, brethren if you want preaching done give Bro. Smith a chance, and you will never regret it.

Your Brother in the blessed hope.

H. F. CORDELL.

OBITUARY.

Mrs. C. S. Davis was born May 20, 1874, died March 18, 1897, in Anderson Co., S. C., age 22 years, 9 months and 28 days. She was a sister of Mrs. Reems whose obituary appeared in THE RESTITUTION, March 17, 1897. Sister Davis leaves a husband and three children to mourn her loss. Elder E. M. Anderson preached the funeral of Sister Davis from 1 Thess. iv. 13, 14, after which she was laid in the grave to wait for the resurrection. She and Mrs. Reems' father, Morgan Pack, requests the readers of THE RESTITUTION to remember him and his family in their prayers.

"Many sleep, but not forever,
There will be a glorious dawn;
When we meet to part, no, never,
On that resurrection morn."

JOHN H. ANDERSON.

Iva Violet Selleck died Jan. 30, 1897. She was nine years, eleven months and eighteen days old. She was a sweet, loving child to all. Iva leaves a father, mother and two sisters with many friends to mourn her loss. After shaking hands and with a kiss she fell asleep—with the words—"I will meet you dear mamma, dear papa and my two sisters in the kingdom of God." Her last request was that the writer should preach her funeral sermon, and that the two songs should be sung at the time, "Only Wait a Little While," and "Tarry with Me, O My Savior." Seldom, if ever, have I ever seen one so young as little Iva manifest such interest in the Truth and show so much intelligence. Surely our Father in heaven will have a desire for the work of his hands, and we believe that this dear little girl will come again from the land of the enemy. The writer in much weakness endeavored to speak words of comfort to the bereaved parents and sisters, from the 65th chapter of Isaiah. "There shall be no more thence an infant of days."

Sweetly sleep, dear Iva;
God hath called thee, 'tis his will,
Thou hast gone; fond hearts are aching,
Sweet to us thy memory still.
Though earth now covers o'er thee,
Yet in thy dreamless sleep,
Thou will never know a sorrow,
Oh, why should we for thee weep?

Thou wast taken, Iva,
In the morn of life away;
Though with but a moment's warning,
God called thee, thou didst obey.
But one short week of anguish,
And they had to give her up.
O, God, we plead, be merciful;
'Tis indeed, a bitter cup.

Sweetly sleep, dear Iva,
Till the resurrection day;
Till Jesus comes in all his glory,
He'll take thy lifeless clay.
Earth's troubles cannot harm thee,
Sleep on in thy narrow bed;
God help us all to meet thee,
When he comes to wake the dead.

J. T. PRIME.

On Sunday night, Feb. 14, 1897, Josiah E. Cummins, aged 21 years and 5 months, fell asleep. He was the youngest son of Mr. and Mrs. C. P. Cummins, of Foster township, County of Yellow Medicine, Minn. Though the deceased had felt the disease appendicitis for a year or more, at times experiencing the most acute pain, his last sickness was only of a week's duration. An operation was performed by Drs. Bitel of Minneapolis and Angell of this place. Two small particles much resembling stone, and about the size of orange seeds were removed and that probably prolonged his life a few hours. Josie was the youngest of eleven children, and is the first to answer the summons from that family. This fact and the suddenness of his death was a great shock to the family. Funeral was conducted Wednesday afternoon from the Methodist church in this city, the pastor, Rev. Brown, using for his text Psalm xxxix. 4, "The Lord make me to know mine end and the measure of my days." The church and casket were beautifully decorated, and a large number of friends paid a tribute of respect to the last sad rites.—*Canby News.*

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 14, 1897.

IF you have something to say, say it with all your might. Write as you would talk when in dead earnest.

BROTHER or Sister, if you do your part for Christ well, "Well done" from Christ will be your part, not otherwise.

TO drink and thirst again is the disappointment of the world. To drink and thirst no more is the portion of the saint.

THEY do not love who do not show their love. Brother Sister, how do you show your love to God? What are you doing for him?

"A PERSON having walked through a village churchyard and observed the indiscriminate praise bestowed upon the dead, wrote upon the gate post the following: 'Here lie the dead, and here the living lie.'"

WE think the man about right who says the time to kill a rattlesnake is before it bites. This principle applied to other things would prevent many an aching heart. But threatening a bad habit does not still it.

WHAT a saddening thought it is that men reject the Gospel of the kingdom Jesus said should be preached in all the world, and risk their salvation upon one single statement which is rejected by scholars of all denominations.

A MAN in a house once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "A farthing rushlight can do a great deal: it can set a hay-stack on fire, and burn down a house, yea, more, it will enable a poor creature to read a chapter in God's Book. Go your way, friend; let your farthing rushlight so shine before men, that others seeing your good works may glorify your Father which is in heaven."

IF a person does wrong his mind ought to be disturbed about it; but mere regret is not reformation. Sincere regret results in a determination to cease to do evil and to begin to do well. The soldiers definition of repentance was a good one. He said it meant, "Halt, about face, March!" A man may have regret without halting, and he no better for it. He may stop wrong doing, even, but that is only a negative; he needs to do right.

New Testament business maxims:—
"Be not slothful in business."
"Owe no man anything."
"Let no man go beyond and defraud his brother in any matter."
"Look not every man on his own things, but every man on the things of another."
"Bear ye one another's burdens."
"Whatever ye would that men should do to you, do ye even so unto them."
"Do good unto all men."

READER, do you realize that God will be manifested to the world in the spiritual body of every overcoming believer. When Jesus was on earth he manifested God in flesh. The fullness of the Godhead *now* dwells in him as it will in all the saints by and by. In other words they will partake of divine nature of existence as he does. What a thought, that the saints, with Jesus as the Chief, will constitute the *one name*, which is to rule the whole world of mortals for one thousand years. Ex. iii. 13-15; vi. 3; John xvii. 20-26; iii. 5, 6; Psa. lxvii. 1-4; Zech. xiv. 9.

THE true philosophy of life is to keep the body. The first duty of man is to get *control* of his body. This is no easy task, but it can be done with divine aid and a resolute will. This shows that the man we are speaking of is one who has given himself to God and has a *right* to divine assistance. And it is a comfort to know that every stern setting of the will, every earnest prayer for divine assistance to get the mastery of the flesh, by so much changes the relation of the body to the mind, the latter gradually securing the ascendency of the former. Brethren and Sisters is it an open question with any of you as to whether the flesh or the spirit shall have control? A serious question this.

IT appears from late dispatches that Greece is to be offered one more chance to get out of her difficulties without war. There seems to be no awful desire of the war they have made such vast preparations for, and well they might, from humanitarian point even: but if they knew what the outcome would be it would paralyze them. This is wisely concealed from them so that their love of conquest, and aggrandizement may lead them on to their destruction. Little by little it leaks out that the nations of Europe are confident that the long looked-for death of the sick man will soon take place, and his estate divided. The Prince of Montenegro has been to see Queen Victoria, and King Humbert of Italy, and his prime minister; and the *Times* correspondent says it is understood that he is trying to secure a slice of the Turkey when it is carved up.

BROTHER J. O. Woodruff writes concerning the Word and its excellencies follows:—"The law of the Lord is perfect, converting the soul, etc." "The Word is sanctifying in its effect; "Sanctify them through thy *truth*." "Now ye are clean through the Word which I have spoken unto you." "The Word of the Lord is living and powerful." The Scriptures are profitable to perfect the man of God. "The Word of the Lord is very pure; thy servant loveth it." "Thy Word have I hid in my heart that I might not sin against thee." "I write unto you young men, because the Word of God abideth in you." "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." "Thy testimonies have I taken as an heritage forever." "Open thou mine eyes that I may behold wondrous things out of thy law." "I rejoice in thy Word as one that findeth great spoil." "The law of thy mouth is better than.....gold or silver." "Thy statutes have been my song in the house of my pilgrimage." "O how I love thy law; it is my meditation all the day." Besides these there is an abundance of testimonies of the same import, and yet we find religious fanatics who are supplementing the Word that near 1900 years ago was able to make men wise unto salvation.

Christ in Us.

Has Christ been formed in us? Can we say with the Apostle; "Though our outward man perish, yet the inward man is renewed day by day?" The sincere milk of the Word first, and strong meat after, constitute the only food upon which this new creature can thrive and mature. Since it is a mental and moral creature we have to deal with, it is the mind and heart that must attend to its wants. Its growth, therefore, depends upon our thoughts, words and actions. If they are righteous, their assimilation takes place, and growth is the result. When the outward man perishes, the inward man remains in thought—in the mind of God; and here we come to the awful responsibility involved in the question we are considering. If Christ is formed in us we dwell in the halo of God's Spirit, and we are writing our characters, as it were, upon the Spirit. In him we live and move and have our being, and we are like men speaking in a phonograph words, thoughts and actions that will be repeated at the judgment seat of Christ. Yes; we are making our record now. The process of developing those who will be fit for the kingdom of God, is on this wise: The germ of truth is placed in the mind, and grows till that which is begotten comes to birth in baptism—born of water. Second, that which is born becomes a germ to grow and come to the birth of the Spirit, when the new mental and moral creature of Righteousness receives a body befitting it. Hence, when we are born of water we are God's children in that a mental condition is created in harmony with the mind of God; and when we are born of the Spirit, a physical condition is created consubstantial with God. The former is what we are now, the latter is what we shall be—if, yes, if. Since in thinking, talking and acting we are writing our own destinies, what manner of persons ought we to be in all holy conversation and godliness? A question we can answer for ourselves if we will.

"That No Man Take Thy Crown."

These words in Rev. iii. 11, imply that the members of the Church in Philadelphia were each entitled to a crown, but that there was a possibility of losing it. The complete sentence indicates how the crown might be lost: "Hold that fast which thou hast, that no man take thy crown;" plainly if they did *not* hold fast what they had others would secure their crowns. What had they? What were they to hold fast to? The thing to be held fast to is defined chap. iii. 8, where it says, "Thou hast a little strength, and hast kept my Word, and hast not denied my name." As the speaker represented Christ, the expressions, "My Word" and "My name" must relate to him. Christ's Word is not merely the text which he spake during his ministry. It embraces all that he afterwards communicated through the apostles; for to hear his messengers was to hear him. Luke x. 16. It also embraces the divine truths and predictions previously spoken by the Spirit through the prophets; Christ had become the embodiment thereof. Hence "the Word of Christ dwells richly in all wisdom" (Col. iii. 16) in those who are filled with the knowledge of God's will in all wisdom and understanding." (Col. i. 9) and they who believe and obey all the inspired Scriptures pertaining to the present dispensation are keeping his Word. To keep his Word is to believe it with our hearts, and practice its precepts in our life; and in these closing days of the dispensation the injunction from heaven to us, is "Hold fast," come to us with tremendous vigor. We hope that earnest exhortations and words of good cheer will characterize the epistles of the brethren and sisters throughout the year, if the Lord delay his coming. We *must* hold fast the form of sound words, or shipwreck of faith is certain. We *must* be watchful and prayerful, or our feet will slip from under us.

Eternal Torment.

At the Annual Session of the Wesleyan Conference held at Rutsken, England in August, 1881, it was composed of ministers and laymen. Dr. Grieves, the newly elected President in his opening address, said he was glad to assure the lay members that during the pastoral session they had a thoroughly harmonious session. They had had to deal with the great mystery of the doom of the finally impenitent. On such a subject some might expect there would be some difference of opinion, but it had not been so. By a perfectly unanimous vote they had decided that no brother should preach doctrines contrary to THE STANDARDS, or be at liberty to preach any interpretation contrary to the general system of their doctrine. The Conference by a perfectly unanimous vote had decided this question, and he (the President) took the earliest opportunity of stating this to the representative session.

Out of their own mouths we convict them of deciding that what was only a matter of *opinion* with them by an unanimous vote, viz., that the future punishment of the wicked is to be conscious suffering in hell for ever; and that too, without one dissenting voice and that throughout the connection, no brother shall be allowed to preach contrary to the authorized standards, which are the sermons of John Wesley and his notes on the New Testament. Just think of it! No reference whatever is made to the Scriptures of Truth. In his sermon on hell Wesley divides the punishment into two divisions, The punishment of loss, and The punishment of sense—what they loose and what they feel. He says all the pleasures of the imagination are at an end. There is no grandeur in the infernal regions,—nothing beautiful in the dark abode,—no light but that of livid flames,—nothing new, but one unvaried scene of horror upon horror! No music but that of groans and shrieks, of weeping, wailing, and gnashing of teeth, of curses and blasphemies against God, or cutting reproaches of one another." We are glad to hear that the Congregationalists and Baptists of England have fairly shaken off hell torment fetters.

The Question Drawer.

"Dear Bro. Joblin, every once in awhile we see something relating to the genuineness or otherwise of Acts viii. 37. Now, I am informed that in some places, at least, the Disciples make a part of this verse the good confession necessary before baptism. I would be real glad if you could inform me through THE RESTITUTION what the evidences for and against its genuineness are, so that I can speak with confidence about it to a friend who seems to have struck this snag and sticks there. Yours fraternally,

W. T.

In reply to the above we would say we once heard a talented preacher ask a lad who came forward for baptism after a sermon, if he believed that "Jesus Christ is the Son of God." The lad replied "Yes;" and the minister said, "Thank the Lord," and the supposed good confession was made and the candidate was made ready for immersion. This is so fatal a delusion that we gladly impart what information we have gathered concerning it.

Dr. Adam Clark, the great Methodist commentator says: "This whole verse is omitted by A. B. C. G., and several others of the first authority, Expers' Edition of the Arabic; the Syriac, the Coptic, Sahidic, Aethiopic, and some of the Slavonic; almost all the critics declare against it as spurious. Griesbach has left it out of the text, and Professor White in his Criseus says, "This verse, most assuredly, should be blotted out. It is found in E. and several others of minor importance, and in the Vulgate and the Arabic. In those MSS. where it is extant, it exists in a variety of forms, though the sense is the same." So much from Dr. Clark.

Dean Alford says "the authorities against this verse are too strong to permit its insertion. It appears to have been one of those remarkable additions to the text common in some of our earliest MSS. few of which, however, have found their way into the revised text.....It appears to have been made to suit the formulas of the baptismal liturgies, it being considered strange that the Eunuch should have been baptized without some such confession."

In a foot note in Murdock's Syriac translation it says, "This 37th verse is not in any of the earlier editions, and is excluded from the text of the London Editions of 1816, and 1826.

Jamieson, Fausset and Brown say; "Verse 37 is wanting in the principle MSS. and most venerable versions of the New Testament. It seems to have been added from the formularies for baptism which came into current use."

Young places this 37th verse in brackets, and in his notes he says it "is wanting in the oldest MSS., versions and Fathers, hence it has been cancelled by Mill, Wetstein, Matthaei, Griesbach, Bloomfield, Tischendorff, and others.

Verse 37 is entirely excluded by Rotherham.

There is no trace of the 37th verse in Alexander Campbell's translation, nor in the Diaglott, nor in the Revised Version, nor in Sawyer's translation; the American Bible Union translation says it is wanting in the best ancient copies, and also in Henderson's the 38th verse follows the 36th, and Whiting places it in brackets without remark; and Tischendorf says it is not found either in the Vatican, Alexandrian or Sinaitic MSS. It is not found in the Codex Amiatinus of Jerome's Latin Vulgate, which was written about the year 541, and is considered, by the most competent scholars to be the best manuscript of the Vulgate. Chrysostom in the fourth century has comments on the context without the slightest allusion to the words in the 37th verse.

Scrivener says, "We cannot question the spuriousness of this verse."

Davidson says, "It is now very generally agreed among critics that these words are spurious. The evidence against them is indeed sufficient to cause their rejection."

Tregelles says, "In discussions on baptism, we still sometimes find those who cite Acts viii. 37. This is done, apparently, in entire unconsciousness that no part of this verse is recognized in critical texts, or, indeed, (what would weigh more with some), in the first printed edition."

Porter says, "It is rejected, however, from the sacred text by Griesbach and Scholz, and is almost beyond a doubt spurious."

Bloomfield says, "It was indeed defended by Whitby and Wolf strenuously, but not, I think, successfully. It is surely not, as Wolf contends, necessary to the context. The *external* evidence *against* it is certainly, if not equal to that for it, at least pretty strong. And *internal* is decidedly against it."

Olshausen says, "But the different shapes in which this clause appears are, of themselves, sufficient to raise doubts of its genuineness, which are carried to a certainty by the agreement of the best codices A. C. G., and others in omitting it."

De Wette says, "Griesbach and others have rightly rejected it; it is an interpolation."

To the same effect testify Lachmann, Tischendorf and Meyer, as well as several of the earlier critics. The *external* evidence has been considerably strengthened since most of these testimonies were given, especially by the discovery of the Codex Sinaiticus."

The only uncial manuscript containing the verse is the codex Laudianus, which dates from the sixth century, but it was *found* in several cursive MSS. in the Armenian version of the fifth century."

Excursion rates to New York City are on sale April 23, 24, 25, and 26 via the Nickel Road. Ask agents for details.—April 24.

Communicated.

Loving Tribute to My Mother.

The time has come when the faithful columns of THE RESTITUTION must bear to loving friends the sad Intelligence that my darling mother sleeps. The following notice is taken from the *Dixon Telegraph*, Illinois.

"Mrs. Jane Kerr was born in Pittsburgh, Pa., in the year 1815 and died Feb. 22, 1897 at the home of her son at Erie, Pa., of pneumonia, aged 82 years. Jane Hartupee was united in marriage to James Kerr in the year 1834. Four years later with husband and two children she bade farewell to her father, stepped into the boat that bore them down the Ohio and up the Mississippi rivers to finally reach that spot in Illinois, which afterwards became the beautiful city of Dixon. Here she has since resided the greater part of her long life. Mrs. Kerr takes her place among the group of early pioneers, who with strength, courage, love and devotion conquered the trials and privations confronting the early settlers of new countries. In her lonely prairie cabin she fought the dread malarin, the fear of the Indians prowling round, the prairie wolves glaring in upon her and the children. Above all else she struggled against the feeling of homesickness and utter loneliness when she remembered home friends behind. She fought and conquered; made new ties of friendship in the country of her adoption; associated her history with those who began life in Dixon's early days, passed youth, middle life and old age, outliving most of those early friends she finally found her way back to her native State, to die near the city of her nativity. Added to the above trials was the death of the husband in 1855 leaving five children to claim a father's and a mother's care. But faith in God sustained her and thoughtful friends helped her then, as friends have lately assisted me to bear her loss. Her unselfish devotion to the physical, mental and spiritual wants of her children is known only to God and to us. A faithful allegiance to the King of kings and Lord of lords was the source of all her strength and that which gave to her sweet peace and a painless death.

Mrs. Kerr was a member of the Church of God at Dixon, and was a firm believer in the Bible doctrines of immortality only through Christ, the coming and reign of the Christ upon the earth, the resurrection of the dead and kindred truths. She sleeps in Dixon's cemetery to await the summons when "The Lord himself shall descend from heaven with a shout with the voice of the archangel and the trump of God and the dead in Christ shall rise first."

ALICE J. KERR.

Historical Facts in Regard to Easter.

Easter, the festival of the resurrection of Christ, Teutonic name from the festival of Goddess Ostora, in Anglo Saxon Eastre, which the Saxons celebrated about the time that the Christians celebrated the resurrection of Christ. In the ancient Church it lasted eight days. After the eleventh century it was limited to three and later times generally to two days. It was the favorite time for performing the rite of baptism, a time for presents, slaves received their freedom, a Sunday of joy; the clergy reciting stories and legends. Reformers of the 16th century raised their voices against this indecency, put a stop to it. On Easter day the people saluted each other with the Easter kiss, and the exclamation, "He is risen," to which the reply was "He is risen indeed." The chief solemnity consisted of the celebration of the Lord's Supper. There was a controversy between the Eastern and Western churches as to when it should be celebrated. The Eastern celebrating on the 14 of the first Jewish month or moon. The Western on the Sunday after the 14, holding that it was the commemoration of the resurrection of Christ. The Council of Nice (325 A. D.) decided in favor of Western usage, branding the Eastern usage as heresy. This, however, only settled the point that Easter was to be held, not upon a certain day of the month or moon, but on a Sunday.

After much time spent in debate at the time of the introduction of the Gregorian Calendar, whether Easter should continue to be movable or whether a fixed Sunday after the 21st of March should not be adopted, it was finally decided it should be the first Sunday after the first full moon after the 21st of March. One object in arranging this calendar was that Easter might never fall on the same day as the Jewish Passover.

They did occur together, however, in 1805, on the 14 of April; 1825, and will do so again in April 12, 1908; April 1, 1928; April 17, 1927; April 10, 1981. I will now give the Easter dates for remainder of this century. April 18, 1897; April 10, 1898; April 2, 1899; April 15, 1900.

W. D. THOMPSON.

Foreign News.

The difficulty in obtaining a coherent story of the events which have recently taken place in Macedonia is partly due to a snowstorm and partly to the cutting of the telegraph wires or the stoppage of press messages, but it is evident the influence of the powers is employed to prevent an advance of the Turkish army until the situation becomes clearer.

Official feeling in St. Petersburg is strongly against Greece. A dispatch from that city today says that the Turkish attitude is regarded there as correct and irreproachable, while on the other hand the Greek raid is condemned by the Russians as being a fresh violation of international law, as completely alienating European sympathy, and as exposing Greece to the dangerous consequences of disregarding the warning note of the powers. This note is still unanswered.

While Greece is relying on the warning given that irregular bands were likely to cross the frontier, she disclaims responsibility for their action and is probably waiting to see whether a chance victory of the insurgents will provoke the Macedonians into rising against the Turks. In the meantime Turkey is neglecting nothing which will give her an advantage in the coming struggle. The Sultan has just issued an irade accepting the Turkish-Roumanian treaty of commerce, which the Turkish Government had hitherto rejected as being disadvantageous. Its acceptance was influenced by political motives.

New York, April 12.—A despatch to the herald from St. Petersburg says: "The Greeks are seeking every way of avoiding responsibility, owing to the wording of the note handed to them by the powers. Regarding the attitude of Europe vis-a-vis attaches state that the aggressors were Albanians, who numbered 2,000. Judging from the words of a leading Greek authority here, the Greeks want war at any price, and they will not stop, either, to consider the cost, the sacrifices, or the most dire results must entail.

He says the Greeks have 70,000 troops, with which he holds, they can defeat the Turks, whom he knows have not more than 100,000 troops. The general opinion here is that if this is the commencement of war it is a good thing, as the matter will be promptly settled by the Turks. One of the signs of the moment is the Greek question, which is beginning to attract more attention in commercial than in diplomatic circles, for Greece ruined and without credit is the problem of the future upon which financiers are speculating.—*Tribune.*

Lands in Wisconsin.

The North-Western Line (C. St. P. M. & O. R'y) has over 400,000 acres of land for sale in Northern Wisconsin at very low prices and on very easy terms. Land seekers' excursion tickets on sale April 20, May 4 and 18, at very low rates. For particulars inquire of nearest ticket agent or at office C. & N. W. R'y, 208 Clark street, Chicago, Ill. For maps descriptive of lands, etc., address G. W. Bell, Land Commissioner, Hudson, Wis.—May 5.

There are strings in the harp of every life, which though covered with dust, give out music when the wings of truth stir the air.

On April 23, 24, 25, and 26, the Nickel Plate Road will sell excursion tickets to New York to enable its patrons to attend the dedication of Grant's Monument. Return limit May 5th. Ask agents for time of trains and rates.—April 24.

The wealth of a soul is measured by how much it can feel; its poverty by how little.

Low Rates via the Nickel Plate Road to New York City, and return. Tickets will be on sale April 23rd to 26th inclusive, account dedication of Grant's Monument. Return limit May 5th.—April 24.

The best protected life is the one protected by suffering.—*Golden Sands.*

The Nickel Road offers tickets to New York City and return at excursion rates April 23rd to 26th. Inquire of agents of the Nickel Plate Road for information.—April .

Passages Supposed to Teach Consciousness After Death.

THIEF ON THE CROSS.

There is nothing easier in this world than to prove from the Scriptures that neither Jesus nor the thief went to paradise on the day of the crucifixion. In the first place, paradise was located on earth, east of Eden, in which was the tree of life from which Adam was denied access lest he should eat and live forever in his sinful condition. The *book of Revelation speaks of its restoration*, with the tree of life in its midst, so it is altogether a presumption on the part of those people who locate it in a three-storied heaven in the skies. Paradise is from the original word *pardeiss*, and means a garden of delights.

Isaiah says: "He shall comfort Zion: he will make her wilderness like EDEN, and her desert like the GARDEN OF THE LORD." See Also Ezekiel xxxvi. So if Jesus and the thief went to heaven that day, neither of them found paradise, as we have no record of its being transported there.

I will now cite some Bible evidence that the thief never went to heaven at any time. Under the law, it was death for any one except the high priest to enter the typical holy of holies, and the holy place not made with hands is equally inaccessible by the people. Jesus himself has told us that. He said to the Jews, (see John vii. 33:) "Jesus therefore said, yet a little while and I am with you, and I go unto him that sent me. ye shall seek me, and shall not find me: and where I am *ye cannot come*." See John viii. 22: "Whither I go ye cannot come." See John xiii. 33, 34, speaking to his loving disciples he said: "Little children, a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now *I say to you*." See Acts ii. 34: "David ascended not into the heavens."

See *John iii. 13: "No man hath ascended into heaven*, but he that descended out of heaven." If "no man hath ascended into heaven," the thief cannot be there.

Jesus, himself bears testimony that he did not ascend to his Father on the day of his crucifixion. He said to Mary on the third day. "Touch me not, for I have *not* yet *ascended* to my Father." He said this *after* his resurrection, so that covered the time *between* his death and resurrection.

The question may be asked, how do you harmonize this with Jesus' words: "Verily I say unto thee, today shalt thou be with me in paradise." It will be easy to harmonize, when we take into account that there was neither spaces nor punctuation in the original, like the following: "ANDJESSAIDUNTOHIMVERILYSAYUNTOTHEE TODAYSHALTTHOUBEWITHMEINPARADISE. Punctuation, then, is not inspiration, but the work of man, so when punctuation is put in, which makes *discord* with the context, and the general teaching of Scripture, it is sure to be erroneous. Place the comma after "to-day," in place of after thee, and there will be perfect harmony. The thief asked to be remembered when he should come in his kingdom, and by thus placing the comma, we have an affirmation of the Savior that his request was granted, without naming any special day (except it may be the day or his coming) when it would take place. Remember Jesus' words, "Whither I go ye cannot come," and believe him, as every professed lover of Jesus should do.

We might even leave the punctuation just as it is, and still it would be adverse to an entrance on the day of the crucifixion into paradise. In the first place, paradise did not then exist, and is yet to be restored. Then again, I might refer to the use of the original word (*Semeron*) translated "today."

The Septuagint version of Deut. ix. 1, says, "Hear O Israel; thou art to pass over Jordan this day." The passage was made two months afterward. See Psa. ii. 7: "Thou art my Son: *This day* have I begotten thee." Paul applies this to Christ hundreds of years afterward. The word does not necessarily refer to a twenty-four day, but the day or period of time spoken of. The thief asked to be remembered when Christ should come in his kingdom, *that day* is still future.

RICH MAN AND LAZARUS.

Many who admit that this is undoubtedly a parable, and yet in their expositions treat it as literal language, narrating fact. An able writer defines a parable as, "*One thing said, another meant*." The parables interpreted by Jesus, illustrate the truth of the above quotation. Take as a sample, the "wheat and the tares." When Jesus *said* "tares," he *meant* "the children of the devil:" when he *said* "field," he *meant* "the world;" when he *said* "reapers," he *meant* "angels." The thing that is *said* is *never* that which is *meant*. Our friends would have us believe that in the parable of the rich man and Lazarus he changes his usual procedure, and said what he meant. To allow that in this case, would lead to absurdities. The rich man was consigned to the torturing flame solely because he wore "*fine linen*" and "*purple*," and had *all he wanted to eat*, and *fed Lazarus on crumbs*," and Lazarus was taken to Abraham's bosom because he had *evil things in life*. These are the reasons given why one was taken to *Abraham's bosom*, and the other consigned to the *flame*.

In Isa. xiv. there is a parable showing that the king of Babylon descends into *sheol*, and the trees talk and rejoice over it, and the dead taunt and jeer him. The thing said is not meant.

Hab. ii. 11, represents the stone and timbers in a wall conversing. The thing said is not meant.

In Isa. lv. 12, we have mountains and hills singing, and trees clapping their hands. The thing said is not meant.

People are hard up for proof texts where they quote language where the thing *said* is not *meant*.

The words soul or spirit do not occur in the parable, nor is the continuity of existence hinted at. It was that which *died* and was *buried* that "*lifted up his eyes* (there shall be a resurrection both of the just and unjust) being in torments and *seeth Abraham* afar off, (ye shall *see Abraham, Isaac* and Jacob in the kingdom of God and you yourselves thrust out; there shall be weeping, wailing and gnashing of teeth,) and Lazarus in his bosom. And he cried and said: father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame." The *proud* (rich man) and all that do wickedly shall be as stubble, and the day that cometh shall burn them up.

EVERLASTING PUNISHMENT.

"These shall go away into everlasting punishment but the righteous into life eternal." Matt. xxv. 46.

This text is supposed to teach the eternity of conscious existence of both classes, and that one lasts as long as the other. As far as the reward and penalty of sin is concerned, one lasts just as long as the other. But there is not the least particle of difficulty in understanding this text, when we let the Holy Scriptures do the interpreting. As for instance take the phrase: "These shall go away into everlasting punishment." Note the punishment will be nothing short of "everlasting." For a Bible answer as to what the punishment will consist of, see 2 Thess. i. 9: "Who shall be punished with *everlasting destruction*." Here the punishment is named as "everlasting" and that they "go away into it; a *future* event, just like the righteous, for they "shall go away into life eternal," which also is a *future* event, they cannot go away into "life eternal," *if it was a present possession* by nature.

NEVER DIE.

Another text used to teach an unending conscious existence, but which teaches the reverse, is John xi. 25, 26: "I am the resurrection and the life; he that believeth in me, *though he were dead yet shall he live*; and *whosoever liveth* and believeth in me shall never die." This is also quite simple, if we let the Bible interpret itself. There are two conditions of believers named in this passage, one is "*dead, yet shall he live*," in *future* event; and the other living, and he that "liveth" (when the Lord come) shall also be given the never-dying nature, which is an event yet future. This describes an event named in 2 Thess. iv. 14-18. The Lord comes and raises the dead, according to his promise, "yet shall he live," and "we which are alive (liveth)" and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. These "shall never die."

IN AND OUT OF THE BODY.

"And I knew such a man whether in the (spiritual) body, or out of the (natural) body, I cannot tell: God knoweth." Paul says "there is a *natural* body, and there is a *spiritual*," and he did not realize in his vision, which of these bodies he was in. It could not be possible that he had reference to an incorruptible soul leaving the corruptible body in order to make a brief visit to heaven, because he has laid down the general principle, "neither doth corruption inherit incorruption," these two conditions do not exist at the same time in any person, because "that was not first which is spiritual, but that which is natural; and *afterward* that which is spiritual."

"That he never entered heaven we have evidence of a most indisputable character, from a witness of the highest type, even the Lord Jesus himself, and no amount of human twisting can change it. Listen: "*No man hath ascended up into heaven*. (not even Paul) but he that came down from heaven, even the Son of Man which is in heaven." John iii. 13. If "no man hath ascended up to heaven;" that includes Paul. In Acts ii. we are also expressly told that David "hath not ascended into the heavens." When Paul reaches the third heaven, or the new heaven and earth state he will have been divested of the body of death," be absent from the body of death, and forever present with the Lord. He can never be present with the Lord, until he shall be "absent from the body" of corruption, by being invested with incorruption. And that this is in harmony with the general Scripture teaching, read the following passages.

1 Tim. vi. 15, 16: "Our Lord Jesus Christ which in his own times he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords, who ONLY hath *immortality*." Satan don't believe that.

See John v. 26, 27: "As the Father hath life in himself, even so gave he to the Son also to have life in himself."

Where is the life of believers?

See 1 John v. 10, 11: "He that believeth not God hath made him a liar, because he hath not believed in the witness that God hath borne concerning his Son. And the witness *is this*, that God gave unto us eternal life, and this life *is in his Son*," and not in us.

When can believers receive the life which "is in his Son?"

See Col. iii. 3, 4: "Your life is hid with Christ in God, when Christ who *is our life* shall be manifested, then shall ye also be manifested in glory."

See John iii. 14, 15: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth may *in him have eternal life*."

See 1 Cor. xv. 53, 54: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall have been brought to pass the saying that is written, Death is swallowed up in victory."

While waiting for that glad hour, don't let us deceive ourselves by claiming to have life equal to "him" who *only* hath *immortality*."

Our readers must certainly see by the above testimonies of Holy Writ, that eternal life is to be received as a *conditional gift*; and being such, cannot be a natural inheritance to all flesh. Does it not commend itself to your minds, as something more reasonable and more in accord with the Divine Word, than the Satanic lie, taught by the Egyptians, and propogated by Pagan philosophers?

W. H. WILSON.

Plain Truths.

I. This world *was* originally created very good. Gen. i. 31; Psa. civ. 24; Eccl. iii. 11; Job xxxviii. 4-7.

II. This world and its creatures have been, in consequence of man's sin, subjected to sorrow, curse, and vanity. Gen. iii. 17-19; Eccl. ii. 17, 22, 23; Rom. viii. 22, 23.

III. There is to be a glorious state of affairs in this world. Num. xiv. 21; Psa. lxxii. 18, 19; Isa. xi. 9; xl. 5; lv. 12, 13.

IV. This world will never be converted by the gospel till Jesus Christ comes in judgment. 2 Tim. iii. 1, 12, 13; 2 Pet. iii. 3; Matt. xiii. 24-30, 36-43; Dan. vii. 21, 22; Matt. xxiv. 14.

V. This world will be melted and purified by fire. Deut. xxxii. 22; Isa. lxiv. 1, 2; Mal. iv. 1-4; 2 Pet. iii. 7, 10, 12.

VI. This globe is to be restored, renewed, and made glorious by the power of God. Isa. xxxv. 1, 2; lxv. 17-19; Matt. xix. 28; Isa. ii. 16; lxvi. 22; Acts iii. 19-21; Heb. ii. 5; 2 Pet. iii. 13, 14; Rev. xxi. 1-5.

VII. The promise of an heavenly country, made to Abraham and his seed, has never been fulfilled, nor will it be until the restoration of the earth and the resurrection of the just. Gen. xiii. 14-17; xxviii. 13; Psa. cv. 8-12; Rom. iv. 13; Gal. iii. 29; Heb. xi. 8-16, 39, 40; Acts vii. 2-5; Ezek. xxxvii. 11-14.

VIII. God shall establish an eternal kingdom on the earth, where Christ shall remain forever with his saints. Dan. ii. 44; vii. 13, 14, 27; Isa. ix. 6, 7; xxiv. 23; Jer. xxiii. 5, 6; Ezek. xxi. 26, 27; Luke i. 32, 33; Matt. xxv. 31-34; 2 Tim. iv. 1; Rev. xi. 15, 18; Matt. vi. 9, 10.

IX. The saints' eternal home and heritage is to be, not in heaven, but on the renewed earth. Job xix. 25, 26; Psa. xxxvii. 9-11, 22, 29, 34; Prov. ii. 21, 22; xi. 31; Isa. lx. 18, 21; Mal. iv. 1-3; Matt. v. 5; 2 Pet. iii. 13; Rev. xxi. 1-7; v. 9, 10.

X. Therefore the saints do not obtain their rewards, and crowns, and glory in heaven at death, but in the kingdom of Jesus at his coming. Eccl. ix. 4-6; Isa. xxx. 18, 19; Psa. cxv. 17; xvii. 15; Isa. xl. 10; lxii. 11; Luke xiv. 13, 14; Matt. xxv. 31, 34; John iii. 3; vii. 33, 34; viii. 21; xiii. 33; xiv. 1-3; Acts ii. 34; Col. iii. 3, 4; 2 Tim. iv. 7, 8; 1 Pet. i. 6, 7; iv. 12, 13; v. 4; Rev. xxii. 12.

XI. Therefore the coming of Jesus in his glory is the hope of the church and should ever be desired by them. 1 Cor. xv. 16-18; Rom. viii. 22, 23; Phil. iii. 20, 21; Acts xxiv. 14, 15; xxiv. 6, 8; 2 Cor. v. 4; Heb. ix. 27, 28; 1 Thess. i. 9, 10; ii. 19; iv. 13-18; 1 John iii. 2, 3; Luke xii. 35-40; Titus ii. 11-15.

Hidden Talents.

Talents, opportunities, graces, are wrapped and laid away. Immense quantities of capital are hidden that ought to be in active service. The moment faith flags, napkins are in use, just as money is concealed when commercial confidence is shaken. Talents are sensitive to the least wavering of faith. The conference meetings show it, the empty pews indicate it, contribution boxes feel it, ministers are starved, churches decline, missionaries driven from the field, gospel enginery blocked by it. There is talent, money, power enough in Zion, to speedily convert the world in the hands of God; but the stewards have hid them in napkins. Much more is hidden than is in use.

This hiding of talents is wasteful and dangerous. We lose the use and the talent also. The opportunity passes, the ability departs, spiritual life dies out, indolence becomes more indolent, selfishness more selfish, timidity more timid, stammering tongues more stammering, ignorance more ignorant, indifference more indifferent. When the light becomes darkness, how great is that darkness! If we have one talent the only safe way is to use it. By using, it is sure to become two, and two to four, and the four to eight. "To him that hath shall be given." The very worst thing to do is to wrap our talent in a napkin.

To be very obedient to Jesus Christ, and students of his pleasure, is better than to be very clever at theologising. Let us therefore look out for the greater excellence.

What the Spirit Saith unto the Church in Philadelphia.

Rev. iii. 7-14. No. 2.

"Because thou hast kept the word of my patience, I also will keep thee out of that affliction that is about to come on all the world to try them that dwell on the earth."

This world-wide trial of men, when will it come? Abraham had his day of trial and was approved. Jesus, the Elder Brother was tried in all respects as we are. Each one of the household servants is tried in his day and generation. In Abraham and in his seed *all the nations* will be blest. Abraham and his seed will administer and the nations will receive the blessing. This implies the trial of all nations. this implies a world-wide affliction; for the existing order or things must give way to the divine order. the social, the religious and the political order of things that obtains being contrary to the divine order must be removed. God's Anointed will subdue all things unto himself. to this end all opposition must be broken down.

Reasoning with the twelve tribes of Israel, we learn that the rebels will be purged out. from among them and not allowed to enter the land. Ezek. xx. 33-39. The approved will enter the land and be constituted one nation in the land and one King will be King to them all. To this one nation and this one King the Gentile world must become reconciled before all nations can be blest in Abraham and in his his seed. If rebels will be found in the tribes of Israel, what of the Gentiles? When we consider the spirit of rebellion that is now manifest in the Gentile world, it looks as if a multitude would have to be either purged out and thrust back into the outside darkness or destroyed; for while there is a lawless spirit all things have not been subdued to the Anointed.

There has been tribulations in the past, one is now pending; but the tribulation of all tribulations comes in the setting up and in extending the divine kingdom until it fills the whole earth. The time of the end will be a time of trial and affliction and the last generation of disciples of this age will be in this trial, in the midst of the storm centre; but they will not be involved in the world-wide trial that is to test the loyalty of all them that dwell on the earth. Out of this trial of all trials a multitude that is unnumbered will come to the King and to the kingdom. As the old Adamic order of things is being broken down multitudes will

> "Leave the poor, old stem for wreck
> And pull for the shore."

They will flee to the King for shelter as doves to their windows, and in that day there shall be a Root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious. Isa. xi. 10. After this, after John had witnessed the sealing of the 144,000 out of twelve tribes of Israel; now can some one explain why Dan is left out in this ingathering and sealing? This is the divine order relating to the kingdom. Israel first, then the Gentiles, the unnumbered multitude out of all nations will come to the King for refuge, they will come out of the great affliction, the trial of all trials, they will wash their robes in the blood of the Lamb. God changes not. Men now are reconciled to God in the death of his Son. This is the one basis for reconciliation for all ages. This multitude will serve God day and night in his temple, and the Lamb in the midst of the throne will feed them and lead them to fountains of living water, and God shall wipe away all tears from their eyes, and in this mountain shall the Lord of Hosts make unto all people a feast of fat things, etc. Isa. xxv. 6–9.

Now consider this world-wide revolution, the overturning of human government. Man's institutions, educational, social, commercial and political, like man himself, are all contrary to the divine plan. There has been revolutions in the past, one is now pending; but the great affliction of all afflictions comes in subduing the race to divine will. Out of this, those in the bond of brotherly love will be kept for they will be associated with the King, whose reward is with him, and his work is before him. What a stupendous work; to right the wrongs of earth and to fill the whole earth with the divine glory. But, let us not forget that troubles are now brewing, and in the time of the end of this age, many will be purified and made white and tried. Dan. xii. 10. Rev. xiii. 10. "He that overcomes I will make him a pillar in the temple of my God, and he shall go no more out." Now, did the reader ever have to go out, to sever former relationships and associations? Did you find that you was in a temple, or church that was not the temple of God, and that you must get out? If so, you know something of the trial. "He that overcomes shall go out no more," he that overcomes the apostasy shall go out no more, it is with the apostasy that we now have to contend, its power and influence is all around us, its deadly fangs have taken hold upon the world. To overcome we must regain the lost ground. If we regain the faith in its fullness, we will gain the power that pertains to the faith, to this end love never fails. To get into the assembly in Philadelphia, we must get into the bond of love. If we fail here we fail to overcome, and the promise does not apply to us. Little children love one another, love is of God, the source from where all true love emanates. He that dwells in love dwells in God and God in him; as the Father has loved me so have I loved you. John xv. 9. "I will make them to come and to bow down at thy feet, and to know that I have loved thee."

J. C. KIMBEY.

spake often to each other, and a Book of remembrance was written and they shall be mine in the day when I make up my jewels." "Then shall ye discern between him that serveth the Lord and him that serveth him not. The reward is at the end of the race, but we must start in correct, run well and hold out faithful to the end. To hold out faithful is the mighty struggle, for the allurements of the world or legions. Even the professed Christian covers at us when we will not affiliate with them in worshiping a Trine God, and when we tell them baptism is essential to salvation, they point to their friends who they say, died triumphant in the faith. They seem unable to discern between a good person and a Christian. It is true a Christian is a good person, but a good person is not always a Christian. Dear ones, stand the storm a little longer. Oh, yes, Brother Joblin, I too never before Almighty God they do not hold one cardinal point of faith correct. 'Be thou faithful until death and I will give thee a crown.'"

J. P. BITNER.

Tent Work in Kansas and Missouri.

To the Brethren in Kansas and Missouri:

Brother J. F. Wilcox of Chicago has just closed a meeting at this place, ten discourses in all, during which we have had to use three different churches. He is intending to remain, and evangelize in Kansas and Missouri during the present year, and possibly will remove with us permanently, and we have decided that we must have a tent for the summer. We know that the best results are generally in the same condition as ourselves regarding a house, we are to say the least, very unsatisfactory. We have accordingly organized a tent committee here to start the enterprise, and as soon as it is thought advisable to hold a general meeting will turn it over to any association or committee appointed for that purpose. We must have a tent at least 60×80 feet, besides a tent to live in, benches, buildings, cooking utensils, etc., etc., and some ready money. We should have at least $300 to begin with and then a tent fund to keep [illegible] going. We want to put it in the field by the first of May or as early as the weather permits, with Bro. Wilcox in charge, and ask you to contribute liberally as the Lord has prospered you for that purpose. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the chairman of the committee Joseph Shellenberger Mound City, Mo. Run in either case notices and amounts will be published in THE RESTITUTION from time to time, and a full report of how expended when the work is done. Now, brethren, the tent is the Master's, and the work is his, and the time hastens when he comes to make up his jewels, shall we not, as waiting ones improve every moment, lest coming suddenly he find us sleeping?

JOS. SHELLENBERGER.
H. W. DARBY,
J. W. AGLER.

SUBSCRIPTION LIST FOR TENT.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri.

Joseph Shellenberger,	$10.00
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John C. Ordung,	10.00
E. D. Shellenberger,	10.00
John G. Fries,	5.00
J. W. Agler,	5.00
All of Mound City, Mo.	
J. F. Wilcox,	5.00
Chicago, Ill.	
P. B. Ostrander,	10.00
St. Joe, Mo.	
S. Schenck and Wife,	10.00
Brookfield, Mo.	
W. J. Oren,	5.00
Baileyville, Kan.	
J. P. Bitner,	2.50
G. B. Robb,	5.00
Severance, Kan.	

Editor Restitution:

Dear sir, and brother, I wish to report to the brethren through THE RESTITUTION, I am well. My trip South has had the desired effect upon my health. I am very much improved in health and can scarcely realize that there has been any winter. Today is a beautiful May day for town and Illinois. Fruit trees are all out in bloom, farmers planting corn, cattle out on pasture and everything spring-like. I came her on 23rd and commenced meeting, will close Wednesday 24th, have had good attendance. I go to Vilmington, shall commence a weeks' meeting Thursday 25th. I shall return to Newbern, April 2, remaining until April 9 by invitation from the citizens. My appointments from then on will be as follows:

Goldsborough, 16 to 21 April.
Hopegood, 22 to 28 April.
Plymouth, Ind., 1 to 2 May.
Chicago, Ill., 8 to 12 May.
Antioch, Ill., 15 to 16 May.
Adeline, Ill., 22 to 23 May.
Lamark, Ill., 29 to 30 May.

Brethren at above appointments please take notice. I will not make any more changes.

D. M. HOOBLER.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$81.55
Mrs. M. L. Cherry	1.50
J. W. Hardy,	3.50
Children of Mrs. L. H. Sanford	.50

List of Churches.

The Church of God, San Diego, California, meet for worship and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Turtle, Elders.

Church of the Rose of Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Services. M. Joblin, Evangelist.

The Church of God at Van Buren Hall, corner of Madison Street and Van Buren, every Sunday at 11:00 a. m. Visitors welcome.

The Church of God at Argos, Ind., meet in their room on Michigan Street above Peterling by J. F. Wagoner at 10:30 and 2nd Sunday in the month. Sunday School 9:30, Sunday and Social meetings on Thursday evenings.

Church of God at Oak Grove meet every 1st day of the week, 11:00 a. m. and 7:30 p. m. services. All are welcome. Also the church at Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God in Freedom, Ark., meets every Sunday at 11:00 a. m. in Mrs. Hall's. All are welcome. The Church at Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God in Freedom, Ark., meets every Sunday at 11:00 a. m. in Mrs. Hall's. All are welcome. The Church at Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God in Andover, S. D., holds services every Sabbath at 11:00 a. m. in Mrs. Hall. All are welcome. The Church at Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east of it.

The Church of God in Freedom, Ark., meets every Sunday at the Union Church, in south Gosh Wood. Union Sunday School every Sunday and Social meeting every two weeks. We have no pastor now. Alison Walton, Elder, Starke's P. O., Ark.

Ainsworth, Neb. Sunday School every Sabbath at R. Chesley's home 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. The church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known in this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on Jefferson Hill, cable cars come very near, and very handy from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kime, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. I. Anthony, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eschaner. Travelling brethren will find a welcome. Sunday school at 10:00 a. m.

Meeting on Sunday at Andover every First Day at the Fowler Schoolhouse. Calhoun Co., Ia. Elder Whitmer, Pastor.

The Church of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Union and Coon Creek every two weeks, and at Bethel one day every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Brethren McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. F. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Girod of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

During May the Nickel Plate Road will inaugurate an improved passenger train schedule of three solid through trains daily, in addition to the through vestibuled sleeping car service between Chicago, Buffalo, New York, and Boston via the West Shore and Fitchburg Railroads, a daily New York Sleeper will be placed in service via the P. F. & W. & C. [illegible] Nov. 30.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers as they already know of the good that [illegible] has accomplished through its circulation. Price 10 cents. Send to this office.

[illegible] PROPOSITION.

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"[illegible] Consolation."

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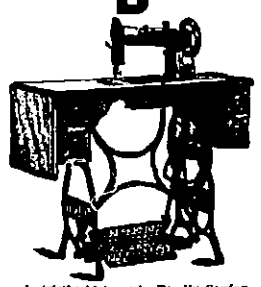

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	No. 2	No. 4	No. 92	No. 12	No. 14	No. 16
Chicago lv.	12 20	3 00	12 30	12 45	12 45	5 15
Calumet "			12 47		1 02	
Hammond "			1 05		1 20	
Hobart "			1 16		1 31	
Valparaiso "	2 32	4 52	1 35	2 01	1 50	6 50
Wheeler "			1 50		2 05	
Wanatah "			2 04		2 19	
Rankin "						
Bittner "			2 22		2 37	
Cornerstown "						
Berlin "						
Plymouth "	3 54	6 45	2 45	3 23	3 00	8 45
Bourbon "						
Elm Grove "						
Wayne "	4 26	7 16	3 08	3 55	3 32	9 16
Lyall Lake "						
Brighton "						
Lagrange "						
Garrattsville "						
Arcola "						
Ft Wayne ar.	5 45	8 35	3 55	4 40	4 20	10 05
	P M	P M	P M	P M	P M	A M
Ft Wayne lv.	5 55	8 40	4 00	4 45	4 25	10 10
Van Wert "	7 26	10 11	5 31	6 16	5 56	11 41
Leipsic "	8 28	11 13	6 33	7 18	6 58	12 43
Bucyrus "	8 50	11 35	6 55	7 40	7 20	1 05
Crestline ar.	9 05	11 50	7 10	7 55	7 35	1 20
Mansfield lv.	9 34	12 19	7 39	8 24	8 04	1 49
Wooster "	10 11	12 56	8 16	9 01	8 41	2 26
Massillon "	10 41	1 26	8 46	9 31	9 11	2 56
Canton "	11 13	1 58	9 18	10 03	9 43	3 28
Alliance "	11 43	2 28	9 48	10 33	10 13	3 58
Pittsburgh ar.	1 40	4 25	11 45	12 30	12 10	5 55
	P M	P M	P M	P M	P M	A M

Trains marked thus * run daily. All other trains run daily except Sunday. Pullman Parlor and Sleeping cars on 4, 8 and 9. Nos. 1 and 2 Pullman Vestibuled Flyers, and Nos. 3 and 4 Pullman Vestibuled Limited Express, Sleeping, Dining and Parlor cars run daily between Chicago and Pittsburgh. Nos. 5 and 6 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh. Nos. 7 and 8 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh. Nos. 9 and 10 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh. Nos. 11 and 12 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh. Nos. 13 and 14 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh. Nos. 15 and 16 Pullman Vestibuled Limited Express, Sleeping and Parlor cars run daily between Chicago and Pittsburgh.

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Chicago Depot cor. Canal and Clark sts.
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Cleveland Depot Broadway near Cross st. and Union stop at Euclid av. and Pearl st.

TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:20pm	Local Ft
Stirfield				7:10am
Hammond	10:50pm	9:33am		8:30am
Hobart	10:58pm	9:47am		10:10am
Valparaiso	11:16pm	10:05am		11:00am
S'wan'k L.		10:30am		11:35am
Knox	12:15am	10:54am	4:01pm	2:30pm
Argos	12:32am	11:07a		3:45pm
Ft Wayne	1:25am	12:05pm	5:20pm	4:25pm
Cleveland	10:05am	9:20pm	11:45pm	
Buffalo	1:55pm		5:07am	

TRAINS GOING WEST

Buffalo	12:45pm		8:35am	L V
Cleveland	7:15pm	7:07am	10:40am	
Ft Wayne	12:54am	2:10pm	4:10pm	7:30pm
Argos	1:12am	4:13pm		8:30pm
Knox	1:26am	4:26pm	6:05pm	10:10pm
S'wan'k		5:00pm		11:05pm
Valpar'o	3:44am	5:31pm		12:00m
Hobart	3:57am	5:59pm		1:00pm
Hammond	4:3 am	6:41pm		1:45pm
St'field				4:40pm
Chicago	7:40am	7:5 pm	9:00pm	

Trains leaving Chicago at 8:05 a m., 4:1 reland at 6:30 am and Fort Wayne at 10:40 am. All other trains run daily. Trains are regularly equipped with Pullman Buffet Sleeping cars. No change of sleepers to New York, Buffalo or Boston. Baggage checked to destination. For rates and all other information call on or address

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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, APRIL 21, 1897. NUMBER 15.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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"Cast Thy Bread Upon The Waters."

The bread of life can ne'er be lost,
Though scattered far and wide;
And thou shalt surely find again,
The bread thou hast supplied.

It may be after many days,
But trust thy faithful Lord;
The souls that thou hast fed with Christ
Shall be thy great reward.

—From The Banner of Israel.

Communicated.

Miscellaneous Thoughts About The Soul.

The Hebrew word *nephesh* and *psuche* (Greek) from which we have the word soul, is also sometimes rendered life. The Hebrew adjective *olam* from which we have the word "everlasting," is never placed before *nephesh*. The words soul and life as derived from *nephesh* is applicable to the entire animal creation. But the Hebrew adjective *olam* (everlasting) may be placed before the Hebrew word *chai* (life) which never refers to the *nephesh* or soul life, but to the *life everlasting* which is bestowed upon the blest and holy, after the nephesh, or soul life is ended at the resurrection. The two are kept separate in the Old Testament.

In the New Testament, corresponding with *nephesh* we have the word *psuche*, and the adjective *aionios* (everlasting) the equivalent of *olam* (everlasting), and the word *zoe* (life) the equivalent of *chai* (life). Now the words *zoe aionios* (life everlasting) is never attached to the word *psuche* representing the soul life of the entire animal creation including man. If people generally would keep in mind the Scripture use of the above words it would entirely relieve them of seeing contradictions where none exist.

The words life (*zoe*) and death (*thanatos*) are the antithesis of each other. The natural condition of life is *conscious existence*, while in death there is the *absence* of that which obtained while in life. Nature teaches that much, "study nature."

We can make no mistake as to what death is, should we consider the sentence of death God passed upon Adam. He was warned that death would be the penalty for transgression. In passing the death sentence upon him, he defined what death was. He says: "Dust thou art, and unto dust shalt thou return." The personal pronoun "*thou*," covers his entire personality. To say that which was formed of dust was nothing more than a dwelling place for the man, then it would be just as proper to apply the personal pronoun to a man's dwelling house.

To affirm that that which is *dead* (after the death of the body) has a *conscious existence*, is contrary to nature, observation, common sense and Revelation, which says, Psa. vi. 5: "In death there is *no remembrance* of thee." We can understand that when we remember, that "Dust thou art and unto dust shalt thou return."

"The living know that they shall die; but *the dead know not anything.*"

As has already been shown, and eminent scholars know that the Hebrew adjective *olam* (forever, or everlasting) is never attached to *nephesh* (soul) in the Old Testament. Neither is the Greek adjective *aionios* (forever or everlasting) attached to *psuche* (soul) in the New Testament.

Therefore an affirmation that the soul is immortal, is purely an assumption lacking divine authority, it is nothing but a humanism. Paul harmonizes with the general tenor of the Scriptures when he says: "Neither doth *corruption inherit corruption*." Corruption and incorruption have no affinity for each other. Pagan philosophers and their modern disciples affirm the contrary. With professed Christian people surely the divine ought to supercede the pagan.

"For the wages of sin is (*thanatos*) death (paganized Christianity says it is "to be born again) but the gift of God is (*aionios zoe*) everlasting life, through Jesus Christ our Lord."

We are asked to "study nature," and immaterialists point to insect larvæ which has to pass through the chrysalis state and then develop into a higher life as a winged insect. We learn from naturalists that the caterpillar has with in it while the in grub state "an embryo butterfly or *psyche* (psuche)—as it is called in Greek—the very word the Scriptures use for the human soul—possessing all the organs of the butterfly in an undeveloped state, in addition to its own proper organism, and this embryo butterfly or psuche (soul) hidden within the grub is peculiarly liable to the attacks of little winged insects called ichneumon flies, which prey upon its substance and destroys its life, (soul) and that, too, without any apparent injury to the grub. *It fulfills its larva life, and goes* into a chrysalis state, and like other grubs of its kind wraps itself in its cocoon or winding sheet, in the anticipation of a higher life to come. But *it rises not* with its fellows to another life, in the air as a winged butterfly, for the embryo psuche (soul) within was destroyed while t was yet a crawling grub. It only goes to corruption and perishes for ever. This butterfly life is reserved for those only of its species that were prepared for it, and died in a well founded hope of a life to come. Here is conditional future life typified by nature."

The doctrine that the soul survives in conscious existence after the dissolution of the body, is absolutely so visionary, that there is no wonder that its advocates must needs have recourse to visions and parables to sustain such a fabric of a vision, and even the visions lend little support. The vision of the "transfiguration is referred to. That this *was* a vision, we may gather from Christ's own words: "Tell the vision to no man until the Son of Man be risen from the dead." A vision is not always a real occurrence of what appears to be rent Peter had a vision in which a great sheet knit at the four corners, and let down to the earth, filled with all manner of living creatures, and he heard a voice to which he made answer. yet the whole thing existed only in Peter's brain. The conversation between the parties on the mount may possibly have been the *same* way. As regards Moses and Elijah, if they were really present, we know Elijah never died, and as regards Moses he died, all that composed the real Moses died, and thus could not be present, only through a resurrection of the dead. The only way he could be present, otherwise, would be to adopt the teaching of Socrates. "You can bury me, if you can catch me. Do not call this poor body Socrates," and this had its origin in the lie of the serpent, "Thou shalt not surely die."

SOULS CRYING FOR VENGEANCE.

"I saw underneath the altar the souls of them that had been slain for the Word of God, and for the testimony which they held: and they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge, and avenge *our blood* (blood of the souls) on them that dwell on the earth?"

From this Scripture you will observe that these souls were somewhat different from the immortal, immaterial souls we hear preached about, because they had "*blood*," and demanded vengeance because it had been shed. This is not the only place the Word of God speaks of souls having blood. See Jer. ii. 34: "Also in thy skirts is found the *blood of the souls* of the poor innocents."

What are we to understand by souls being seen under the altar? The death of martyrs is likened to sacrifices on the altar. Paul says: "Even if I am poured out on the *sacrifice* and ministration of your faith I rejoice." "I am now ready to be offered." It is said of Polycarp, when about to suffer as a martyr: "Placing his hands behind him, and being bound like a distinguished ram out of the great flock for sacrifice, and prepared to be an acceptable burnt offering unto God," he prayed that he might be an "acceptable sacrifice." We can better account for slain souls under the altar, when we remember that the Scripture applies the word soul to the principle of *life* found in the *blood*, as well as the living soul formed out of dust. See Isa. liii. 10, 12: "Thou shalt make his *soul* an offering for sin." "He hath *poured out his soul* unto death." Souls were forbidden to eat blood because the life was in it, and was used to make atonement.

The altar of burnt offering was constructed with "hollow boards," overlaid with brass, and was known as the brazen altar. The victim was placed on the altar, and the blood was poured out at the *bottom*, hence the blood saturated the soil under the altar. Christ's *soul* was *poured* out unto death, so was the souls of these martyrs poured out under the altar. Hence we have the souls of these martyrs under the altar crying for vengeance in the same sense as Abel's blood cried out unto God from the ground, and *no other*. There would be just as good reason to claim that Abel's blood uttered an audible voice crying for vengeance, as to ascribe it to the souls under the altar. It would be a queer spectacle to witness a lot of immaterial, immortal souls underneath the altar of sacrifice crying for vengeance. The following passages from God's Holy Book, show how he will avenge the shedding of the blood of his faithful martyrs: "The wickedness of the wicked [shall] COME TO AN END,.....they shall be DESTROYED forever." For lo, thine enemies, O Lord, for lo, thine enemies shall perish." Psa. vii. 9: xcii. 7, 9. "He shall bring upon them their own iniquity, and shall cut them off in their own wickedness, yea, the Lord our God shall cut them off." Psa. xciv. 23. "Thou puttest away all the wicked of the earth like dross." Psa. cxix. 119. "Surely thou wilt slay the wicked, O God, break thou the arm of the wicked and the evil man. Seek out his wickedness TILL THOU FIND NONE." Psa. cxxxix. 16; x. 15. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Isa. xi. 4. "Let the sinners be CONSUMED out of the earth, and let the wicked be no more." Psa. civ. 35. "The Lord preserveth all them that love him, but all the wicked will he DESTROY." Psa. cxlv. 20.

But how about their souls?

"One passed by, and lo, he was not, yea, I sought him, but he could not be found." (For the redemption of their soul is precious, and it ceaseth forever.) Psa. xxxvii. 36 (R. V.) Psa. xlix. 6-8.

W. H. WILSCH[illegible]

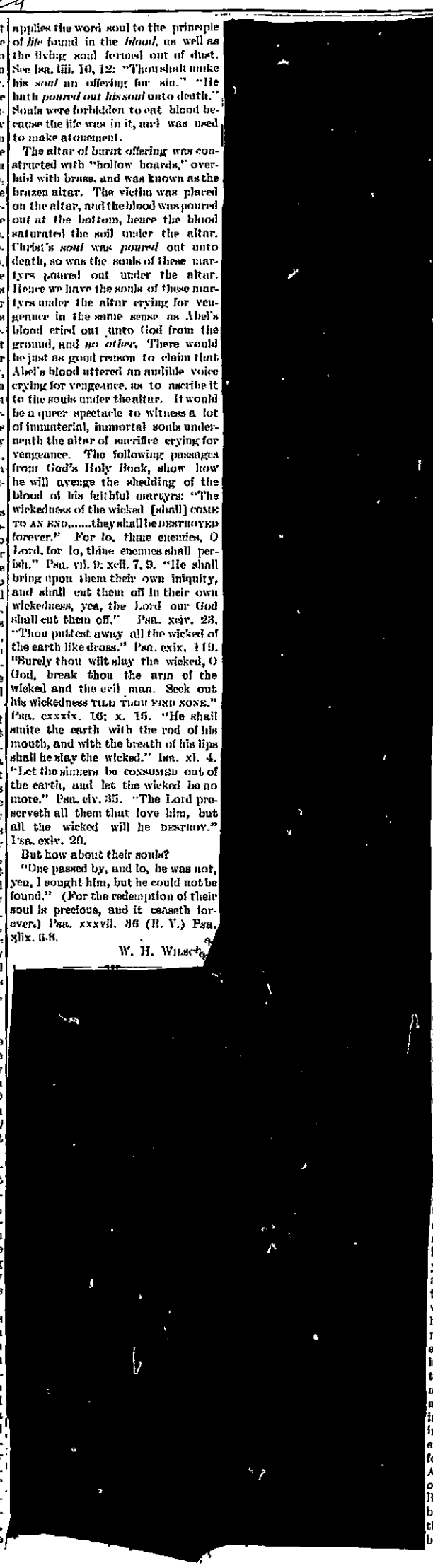

Revelation xxii. 14.

The Book from which we select this Scripture I believe was given for the purpose of revealing to man his final triumph as a servant of God, and also to reveal his final doom as his enemy; and we desire to look into the future life with the eye of faith, taking the revelation God has given us as our telescope, and if possible see what he holds in reservation for those who are faithful to the end. As his children, we hope to reach the haven of rest. As he informs us that our eternal interest is in his hand reserved for us, we long to know more about them. When we anticipate a voyage to a distant country we seek all the information in reference to the country as well as the means of travel. The simplest facts are of interest to us, and it should be so with us in regard to our future home. We do not seek speculations, we ask not for dreams, we are seeking truth. And the great interest we have in what our Father has revealed should encourage us in our search. And we find his Word or that which he reveals to us a home, and immortal life by which we may enjoy this home. The blessed Master when upon earth said to his chosen disciples, "I go to prepare a place for you." Hence it must be a place as well as a state, and he further tells us to lay up our treasures there. And just at this point a thousand unanswered questions arise: Where is our home to be? Where is his throne? Who can answer this yearning of our mind? None but God and his Christ, and we are thankful they have not left us to grope our way in darkness, while they may not have revealed to us as fully as they might have done, they have revealed enough to assure us that these blessings await us if faithful, and further that we will not enjoy them in our mortal state of flesh and blood. Flesh and blood cannot enter this everlasting home or kingdom. They cannot inherit it. It is to be a spiritual existence, and we believe a conscious one; for we are to be know as we are known. Abraham, Isaac and Jacob are to be our companions; and Jesus, our Elder Brother, with the redeemed will also be our associates. The conditions of that life will be unlike this. There will be neither marrying, nor giving in marriage, but affection will be the ruling passion. We are to be as the angels, and our head, even Jesus. For we are to be raised from our dust beds of death in his image. Of course we may not understand all this implies, but Jesus says it is true. Let us accept it as truth, and when we are wakened from our sleep we will know and realize, so sang the sweet singer of Israel; and the assurance that no sorrows will come, nor tears flow, nor parting occur; neither sickness nor death will enter to mar our peace, gives us an assurance that should strengthen our faith and increase our desire for such a home. Seeing this to be the case, is it not wise upon our part to endeavor to gain, to secure it as a home? If it be wisdom upon our part to try to receive this home, then we should lay up our treasures there. Let us have our names recorded in the Lamb's Book of life, "For it is written, blessed are they that do his commandments for they shall have a right to the tree of life and enter through the gate into the city." He who desires this final blessing must prepare himself for its enjoyments. It is not enough for us to become members of Christ's body, or simply express our faith in him. We must do his will. We must grow in his favor, and so fit ourselves to be his associate. Faith alone cannot do this; but faith carried into good works will do it. I want to say as my years are lengthened, my desire becomes stronger for this home, for the sweet rest; and that however long or short our journey may be, I feel we shall at last rejoice with that joy, which will be unspeakable and full of glory. In the 22nd chapter and 14th verse we have this language, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter through the gates into the city." If this be so, then how earnestly we should strive. I submit these thoughts that the beloved ones scattered abroad may be encouraged, seeing that the dawn of the bright morning is appearing.

Yours in the blessed hope of life eternal,

DR. J. E. HOLLIS.

After the shower, the tranquil sun;
Silver stars when the day is done!

After the snow, the emerald leaves!
After the harvest, the golden sheaves.

After the clouds, the violet sky;
Quiet woods when the wind goes by.

After the tempest, the lull of waves!
After the battle, peaceful graves.

Venture not upon the threshhold of wrong.

God judges our actions by our motives; men judge our motives by our actions.

The mercy that can forgive our iniquity will never be severe to mark our frailties.

Fifty years ago there were in India only twenty-one native ordained pastors. There are now about one thousand.

The Nickel Road offers tickets to New York City and return at excursion rates April 23rd to 26th. Inquire of agents of the Nickel Plate Road for information.—April 24.

As long as Christ sits at the right hand of God, we shall also be lords and masters over sin, death, devils, and all things.

Low Rates via the Nickel Plate Road to New York City, and return. Tickets will be on sale April 23rd to 26th inclusive, account dedication of Grant's Monument. Return limit May 5th.—April 24.

Christ will not cast water on your smoking coal. He never yet put out a dim candle that was lighted at the Sun of Righteousness.—*Rutherford.*

On April 23, 24, 25, and 26, the Nickel Plate Road will sell excursion tickets to New York to enable its patrons to attend the dedication of Grant's Monument. Return limit May 5th. Ask agents for time of trains and rates.—April 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 21, 1897.

PLEASE look at the latest paper before ordering books or tracts. Do not send for books that are not in the list at the time you order.

THE greatest and most dangerous enemies to Christ are those who pretend to be his friends but are not faithful to his doctrines.

"A LITTLE explained, a little endured, a little passed over as a foible, and lo, the rugged atoms will fit like smooth Mosaic."

"THE word JESUS occurs in the epistles of Paul two hundred and twenty-four times. The CHRIST (or Anointed) occurs in the same epistles, four hundred and twenty times."

BROTHER H. V. Reed of Chicago, will preach for the Plymouth congregation next Sunday, April 25, and Brother D. M. Hudler will preach for them the following Sunday, or May, 2. All friends are invited to attend.

"THE beauty of the kingdom of God will be its aspect as a state of society founded in the love and fear of God, in which all wealth and power will be administered in righteousness, benevolence, truth and holiness."

DOES not the craving for food indicate the absence of the wherewithal to satisfy hunger? And does not, in like manner, the craving for immortality indicate that it is not in the possession of him who desires it?

"INFANTS count by minutes; children by days; men by years; planets by revolutions of years; comets by revolutions of ages: nature by revolutions of systems; the Eternal One meditates in a perpetual present. What an impressive thought!"

HORACE Mann said that "doing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of our existence. The heart that goes out of itself gets large, and full of joy. We do ourselves the most good doing something for others."

HUGH WHITE advises people "not to look back at it *long* after making a mistake, but take the reason of the thing into their minds, and then look forward. Adding that mistakes are lessons of wisdom. The past cannot be changed. The future may yet be in their power."

YOU need not break the glasses of a telescope, or coat them over with paint in order to prevent you from seeing through them. Just breathe upon them, and the dew of your breath will shut out all the stars. So it does not require great crimes to hide the light of God's countenance. Little faults can do the same.

THE War news of the last few days is simply appalling, and the situation in Europe is exciting and very interesting indeed. We could fill much of our paper with this news, and our only regret is that we have so little space to give to this important question. We have only to wait patiently for the peace that will follow this awful destruction.

SOCIALISM is being extensively advocated for all the ills the body politic is heir to; but the methods do not show that their principles are practicable. They prate about "Liberty, Equality, and Fraternity" and yet spend their spare time quarrelling among themselves. They draw pictures of a good time coming, and then prove by their own conduct that Socialists are as selfish as other people. As a stream can rise no higher than its fountain "the good coming" must have a higher source. Thank God we know whence alone permanent help can come. Socialism is *impossible* because human nature has broken down.

A BOSTON paper recently gave an extract from the writings of a noted minister giving direction to sinking seeking souls. After saying that God's command of us is fulcrumbed on his love, he bids us "throw ourselves into this infinite law of the spiritual kingdom, into this divine imperative of the universe, and to become the very children and personal presentments of the cross." And the *Mid-Continent* remarks that this is true Bostonese, and we doubt not is as plain as a pikestaff to all dwellers in that region, and very "soulful" withal. But we could not help wondering in our struggles over the sample sentence, how it would have sounded that night in the Philippian Jail, instead of the counsel Paul gave to the trembling sinner at his feet, or how it would for the "inquiry meeting" in the average church.

REALISING that our opportunities for testifying to and for the truth may soon end; the Church cherishing the Blessed Hope in Cleveland has determined to make an effort to reach the people of this city by tracts and leaflets on over a score of important Bible subjects. The first installment of 1200 are now being distributed in various ways, and these will soon be followed by 100,000 more, 112,000 in all which is estimated to be about the number of families in the city. The Sisters are entering into this work with great zeal, and we pray the Lord to

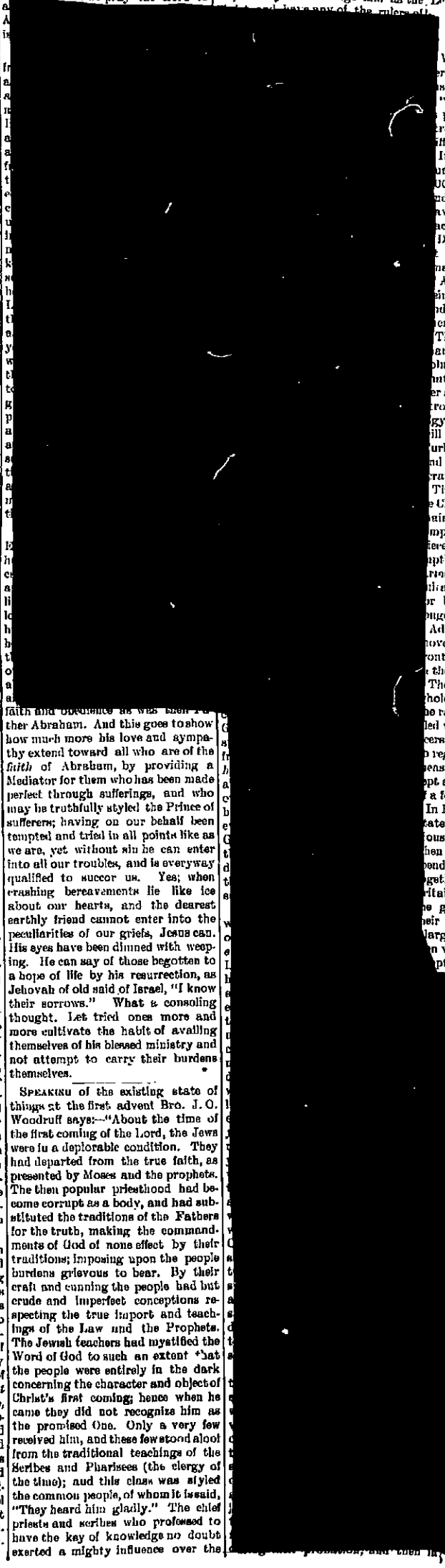

faith and obedience as was then Father Abraham. And this goes to show how much more his love and sympathy extend toward all who are of the *faith* of Abraham, by providing a Mediator for them who has been made perfect through sufferings, and who may be truthfully styled the Prince of sufferers; having on our behalf been tempted and tried in all points like as we are, yet without sin he can enter into all our troubles, and is everyway qualified to succor us. Yes; when crushing bereavements lie like ice about our hearts, and the dearest earthly friend cannot enter into the peculiarities of our griefs, Jesus can. His eyes have been dimmed with weeping. He can say of those begotten to a hope of life by his resurrection, as Jehovah of old said of Israel, "I know their sorrows." What a consoling thought. Let tried ones more and more cultivate the habit of availing themselves of his blessed ministry and not attempt to carry their burdens themselves.

SPEAKING of the existing state of things at the first advent Bro. J. O. Woodruff says:—"About the time of the first coming of the Lord, the Jews were in a deplorable condition. They had departed from the true faith, as presented by Moses and the prophets. The then popular priesthood had become corrupt as a body, and had substituted the traditions of the Fathers for the truth, making the commandments of God of none effect by their traditions; imposing upon the people burdens grievous to bear. By their craft and cunning the people had but crude and imperfect conceptions respecting the true import and teachings of the Law and the Prophets. The Jewish teachers had mystified the Word of God to such an extent that the people were entirely in the dark concerning the character and object of Christ's first coming; hence when he came they did not recognize him as the promised One. Only a very few received him, and these few stood aloof from the traditional teachings of the Scribes and Pharisees (the clergy of the time); and this class was styled the common people, of whom it is said, "They heard him gladly." The chief priests and scribes who professed to have the key of knowledge no doubt exerted a mighty influence over the people. By their subtle iniquities they secured their confidence, and hence, when Jesus was more openly manifested through his Word and works, and began to assume that character so as to attest the Divinity of his mission and Messiahship, some few received him. The masses, however, who were looking to the priests instead of searching their Scriptures, enquired, "Do the rulers know indeed that this is the very Christ? That is, Do *they*, the popular religious leaders, (who as a general thing cause the people to err) do they acknowledge him as the

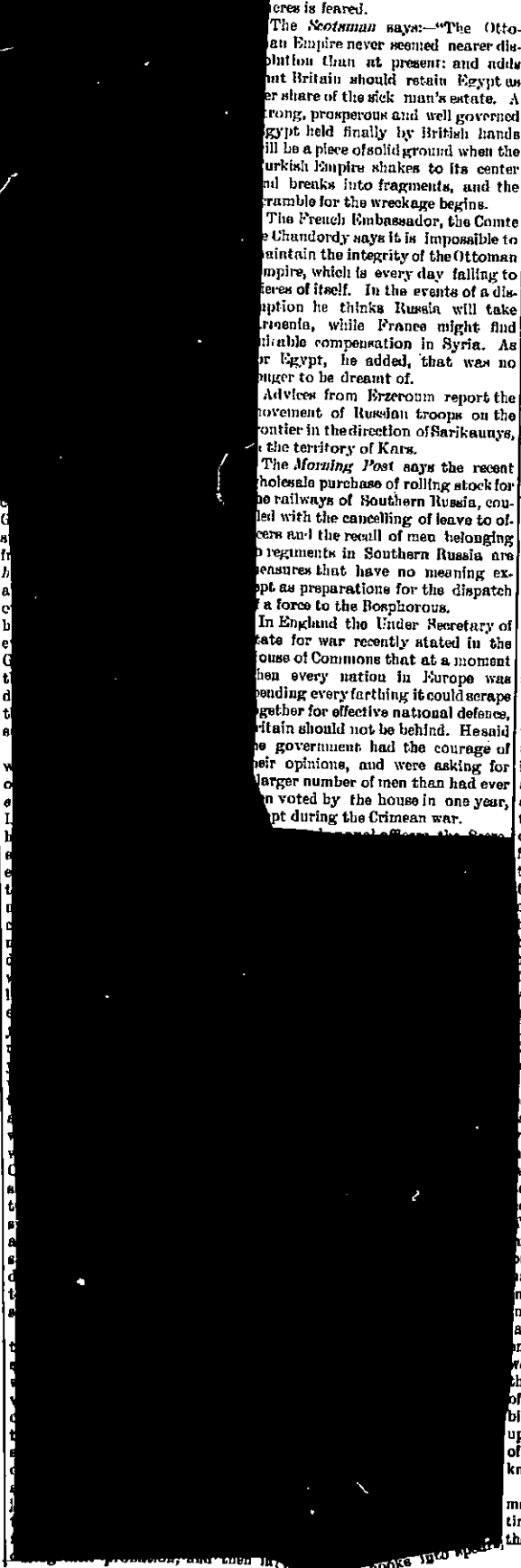

that day they will receive life for evermore.

Yes; life is worth living to the children of God who in weal or woe strive to do his commandments, and thus show their love to him, for when the glorious Son returns he will make them partakers of divine nature, and then all tears will have been wiped away; and to them there shall be no more pain, no more death. Blessed, happy and glorious will it be to those who shall have accepted the invitations of the Spirit and the Bride come. Let him that is athirst, come."

Passing Events.

We hastily compile the following interesting items from *Glad Tidings* at hand:

"It is now rumored that the Sultan is prepared to deliver himself at one stroke from financial and international difficulties by selling Crete.

It is stated that at the Turkish headquarters at Elassona there are 18,000 troops, all of whom, both officers and men, are absolutely destitute, having scarcely any clothes to their backs.

Disquieting news has been received at Constantinople from Adana, in Asiatolin and other places in the gulf of Alexandretta. The Armenians are being subjected to fearful oppression, and a repetition of the Sassoun massacres is feared.

The *Scotsman* says:—"The Ottoman Empire never seemed nearer dissolution than at present: and adds that Britain should retain Egypt as her share of the sick man's estate. A strong, prosperous and well governed Egypt held finally by British hands will be a piece of solid ground when the Turkish Empire shakes to its center and breaks into fragments, and the scramble for the wreckage begins.

The French Embassador, the Comte de Chandordy says it is impossible to maintain the integrity of the Ottoman Empire, which is every day falling to pieces of itself. In the events of a disruption he thinks Russia will take Bessarabia, while France might find suitable compensation in Syria. As for Egypt, he added, that was no danger to be dreamt of.

Advices from Erzeroum report the movement of Russian troops on the frontier in the direction of Sarikamuys, in the territory of Kars.

The *Morning Post* says the recent wholesale purchase of rolling stock for the railways of Southern Russia, coupled with the cancelling of leave to officers and the recall of men belonging to regiments in Southern Russia are measures that have no meaning except as preparations for the dispatch of a force to the Bosphorous.

In England the Under Secretary of State for war recently stated in the House of Commons that at a moment when every nation in Europe was spending every farthing it could scrape together for effective national defence, Britain should not be behind. He said the government had the courage of their opinions, and were asking for a larger number of men than had ever been voted by the house in one year, except during the Crimean war.

the weak say, I am strong." Joel iii. 9, 10.

We are waiting anxiously for the next move in Cretan affairs. The uniform success of the Greek Irregular troops, against the Turkish Regulars would seem to be accounted for by the wretched condition of the latter, as described in a previous paragraph.

Selected.

The Turko-Grecian War.

The invasion of Macedonia by the Greek irregulars has at last produced the result which was evidently intended. Though the Greek army remained strictly upon the defensive and the crossing of the frontier was outside the sanction of the Greek government, yet Turkey holds it responsible. At the last meeting of the Turkish Cabinet it was decided to sever diplomatic relations with Greece, and Edhem Pasha, the Turkish leader, was ordered to take the offensive and advance his army against the Greek forces. The Sultan has not formally declared war. He contents himself with declaring that war has broken out, thereby hoping diplomatically to place the responsibility upon the Greeks, being not unmindful, apparently, of the warning of the powers that the nation which took the first aggressive step would be held responsible by them. In its official circular the Turkish Government expresses the hope that the powers will hold Greece responsible. With refreshing audacity it adds that as a fresh proof of pacific sentiments the Turkish troops will retire from the frontier if Greece will retire and also abandon Crete—a proposition which, it goes without saying, neither Greece nor Crete would accept, nor would it be sanctioned by the people of the Western Europe who sympathize with the stand which Greece has made in defense of the rights of the Cretan Christians.

It would be premature to discuss the outcome of the pending war. Everything is uncertain. It may be confined to Greece and Turkey. It may be even more portentious by uprisings of Greeks and members of the Greek Church in the entire Balkan region. It may light the flames of European war. It is evident the powers are not harmonious in their policy. The concert has been so seriously disturbed that it is not likely now they will blockade Greece, as they threatened a few weeks ago if Greece precipitated war with Turkey. If the struggle should be a brief one it is not likely that the powers would interfere, or not, at least, until the day of settlement came: but if, on the other hand, Greece should prove its ability to make the war a long-continued one the passions and jealousies of the powers may precipitate a general war.

At present, however, the question of most interest pertains to the relations of Greece and Turkey. Assuming that the powers do not interfere, and Greece cannot rely upon assistance from any of them, it is difficult to see how there can be any other outcome to the struggle except its defeat. The Greeks have certain advantages upon their side, such as a determined national spirit, a splendid courage, important strategic positions, highly defensible natural situations, and the moral support given them by the sympathy of Western Europe, but the successful outcome of war depends upon the strongest legions. The Turks outnumber the Greeks in the proportion of about 9 to 4. Their troops are as well drilled, armed, disciplined, and officered as the Greeks, and they are as courageous fighters. The Turkish navy is larger than the Greek in number of vessels, but the Turkish vessels are notoriously weak and inefficient, while the Greeks have one or two vessels which, if all reports are correct, could sail right through the whole Turkish fleet without danger or injury. But this war will not be fought on the seas. The Greek fleet may play havoc among the Turkish islands and incite their people to rise and declare independence, but the war will be on land, and there the Greeks will have to encounter an overwhelming force, as well equipped and as able to fight as they themselves. So, should not any of the powers intervene, the probabilities are the Greeks are rushing upon inevitable defeat. Whether any of the powers will take sides is the unknown element in the situation.

While there were various engagements on Saturday and Sunday, continued Monday at different points on the frontier, the two principal battles were between the Greeks and Turks were at Prevesa, on the Gulf of Arta and in the Milouna Pass, on the Thessalian line, which commands the Greek headquarters at Larissa. At Prevesa, where there is a Turkish fort, a Greek vessel was driven ashore by the Turkish batteries, whereupon the Greek warships in that vicinity, aided by land batteries, opened fire upon the Turks and speedily destroyed the forces subsequently occupying the position.

The battle in the Milouna Pass was more stubbornly contested, as the regular forces were engaged in large numbers and the capture of the pass by the Turks would give them an important advantage, endangering the Greek position at Larissa. The latter point captured, Athens would be in danger should the Turks decide to advance. On the other hand, a victory by the Greeks would endanger the Turkish headquarters at Alassona and their communications with Salonica. The fighting at this point was begun late on Saturday and was characterized by great bravery on both sides. On Sunday night the fighting still continued, and it was resumed yesterday, though the Turks were reported as in possession of the pass and the surrounding heights, and had secured this advantage with comparatively small losses. At this writing, however, the outcome of the battle is not definitely known. In the meantime the Greeks were not idle in other quarters, as is shown by the advance column 25,000 strong across the frontier of Epirus into Southern Albania.

Such, in brief, are the beginnings of this Grecian struggle, which has for its purpose not alone the defense of the rights and liberties of the Greek Christians in Crete and elsewhere, but the recovery of old Grecian territory from the clutches of the unspeakable Turk. How it will end no man can foresee, though if no other power interferes it can hardly be questioned that Turkey is more than a match for Greece. But the hope of Greece must lie in its conviction that the war once begun there will be uprisings in the Turkish provinces, which will be the signal for fresh massacres, leading up at last to the interference of some of the powers to a possible war in Europe, from which Greece would emerge the gainer. For Greece is not making war upon the powers. It has been clearly forced into the struggle and is acting upon the defensive. Hence there is no danger of a blockade or other coercive measures on the part of the powers. What action the powers may take it is almost impossible to foresee. It is evident the concert was not able to prevent hostilities. Great Britain and France have acted the part of poltroons. Germany is suspected of having urged the Turks into hostilities. What part Russia may play in this desperate game is wrapped in mystery. That vast and powerful empire never lets its policy be known until it is ready to strike and then it strikes with promptness and vigor and usually accomplishes its purpose. That it wants Constantinople is well known, but whether it deems this the favorable occasion for seizing it remains to be seen. So far as this country is concerned, its sympathies are with Greece, and it should do all that it can legally and without entangling itself to aid the brave little kingdom. The world owes the Turk nothing but a long series of persecutions, barbarities, and hideous cruelties. It owes every thing to Greece in the way of literature, the arts, and all the advances of civilization. The people of Europe, whatever position their sovereigns may take, will sympathize with Greece in this struggle, and so will the people of the United States. It will have the good will and good wishes of all.—*Tribune.*

Dear Restitution:

Some one has asked for articles on the 2300 days, will you permit me to express my opinion?

I believe that the 2300 days measure the transgression. Isa. lxvi. 3-4; Matt. xxiv. 28-26; Rev. xiii. 11-18; 2 Thess. ii. 18; John v. 43, and the consequent abomination of desolation. Isa. xvii. 9-11; Dan. vii. 25; viii. 11-12, 23-25; ix. 27; xi. 21-39; Matt. xxiv. 12-22; 2 Thess. ii. 3-10.

I believe that, as "The vision belongeth to the time of the end," viii. 17. "Behold I will make thee to know what shall be in the latter time of the indignation for it belongeth to the appointed time of the end," viii. 19. "Now I am come to make thee understand what shall befall thy people in the latter days, for the vision is for many days," x. 14; R. V.

Therefore, the 2300 days occur in the last, or 70th week of the time decreed upon Israel and Jerusalem.

I believe that the "Time times and a-half," Dan. vii. 25; xii. 7, 1290 and 1335 days, xii. 11, "Times of the Gentiles," Luke xxi. 24. "Forty-two months," Rev. xi. 2; xiii. 5, are all in this last week of the time "decreed upon thy people and upon thy holy city" as they are all times measuring events connected with that people and city.

A. S. CLOUGH.

Poetry.

A Bugle Blast.

Gird, gird the loins about, let the lights be burning;
Be like servants waiting for the coming of their lord:
Lest the royal Bridegroom find on his returning
Lamps of faith untrimmed, and the oil of grace unstored.

Work, work while yet the spring-flowers deck the meadows;
While times of blessing linger, and working seasons last:
Before the landscape darken with evening's lengthened shadows,
The summer sunshine ended, and the joy of harvest past.

Lift, lift the Cross of Christ,—tell of grace abounding;
In every tribe and kingdom let his banner be unfurled.
Blow, blow the trumpet, loud and lofty sounding,
Till its tones of jubilee echo round the world!

—J. R. Macduff, D. D.

Communicated.

The Book of Esther.—Chap. 1.

1. In the second year of Artaxerxes, the great king, while he was reigning as king, on the first of Nisan, Mardochaios saw a dream-vision, Mardochaios the son of Jairos, the son of Semeios, the son of Kisaios of the tribe of Benjamin, a Joudaian dwelling in the city Sousa, a great man, a courtier in the court of the king: and he was of the captivity which Nabouchodonosor king of Babylon led away from Hierousaleem along with Jechonios the king of Joudaia. And this was his dream-vision. And lo, voices and a tumult, thunderings and a quaking, a disturbance upon the earth. and lo, two great dragons both came forward ready to contend for mastery: and great became their voice; and at the voice of them every nation made ready for war, to war against a nation of justified people. And lo, a day of darkness and gloom, tribulation and narrowness, calamity and great disturbance upon the earth: and all the justified nation, fearful of the calamities to themselves, became disturbed, and made ready to perish, and called to God for help. And by reason of their cry for help there became from a little fountain a great river, much water; and light and the sun arose, and the lowly were exalted and devoured the famous.

And Mardochaios who had seen this dream-vision awoke, and what God had counselled to do, he had in his heart and in every word desired to fully know it until night. And Mardochaios was keeping quiet in the court along with Gabatha and Tharra the two eunuchs of the king who were guarding the court, and he heard their talk and traced out the gist of the things that worried them, and learned that they were making ready to lay their hands on king Artaxerxees: and he disclosed to the king concerning them: and the king gave the two eunuchs a preliminary-trial and they confessed, and were led away; and the king wrote these words for remembrance, and Mardochaios wrote concerning these words: and the king appointed Mardochaios to serve as a courtier in the court, and gave him gifts for these services.

And Aman, a Bougaite of Amadathos was a man of note in the sight of the king, and he sought to do evil to Mardochaios and his laity because of the two eunuchs of the king. (The foregoing passage is numbered as 25 lines of the original text and from here on the numbering is as usual in verses.)

1. And it came to pass after these recounted events in the days of Artaxerxees,—This is the Artaxerxees who had controlling-power over one hundred and twenty-seven provinces of Indikee, (India)—that

2. In those days, when Artaxerxees as his king had his throne in the city Sousa,

3. In the third year of his reign he made a reception for his friends and for the rest of the nations, both the notables of the Medes and Persians, and for the rulers of the Satrapies.

4. And after this, after he had shown the wealth of his kingdom and the glory of the rejoicing in his wealth during one hundred and eighty days;

5. And when the days of the nuptials had been fulfilled, the king made a drinking-feast for the nations who were found in the city for six days more in the court of the house of the king,

6. The court adorned with fine linen and cotton arranged on fine linen and purple cords upon cubic heads of gold and silver, upon pillars of parian marble and stone; couches of gold and silver upon a pavement of emerald and muscle-shell and parian marble, and transparent coverings woven with flowers in a variegated way, bordered with roses round about;

7. Drinking cups of gold and silver and a little diamond presentation-cup of three myriads of talents in value; much and sweet wine, which the king himself was accustomed to drink;

8. And this drinking-feast occurred not according to fore-going law; but in this wise the king determined and directed the stewards to do his will and that of the men.

9. And Astin the queen made a drinking-feast for the women in the royal apartments where the king Artaxerxees was.

10. And the seventh day when the king had become mellow he said unto Aman and Bazan and Tharra and Barazi and Zotholtha and Abataza, the seven eunuchs, the servants of the king Artaxerxees,

11. That they should conduct the queen in unto him, that he might make her queen and put the diadem on her and show her to the rulers and her beauty to the nations; for she was beautiful.

12. And the queen Astin did not obey to come along with the eunuchs; and the king was grieved and became wrathful;

13. And he said unto his friends: Astin hath said so and so: Do ye then institute law and judicial-procedure for this.

14. And there came to him Arkesaios and Samouthaios and Malisear, the rulers of the Medes and Persians who were nigh to the king, the chiefs who sat beside the king:

15. And they told him how according to the laws it behoved him to do to Astin the queen, because she had not done the things directed by the king through the eunuchs.

16. And Mouchaios said unto the king and the rulers, Astin the queen hath wronged not only the king, but also all the rulers and leaders of the king.

17. For the words of the queen had been discoursed to them and how she had refused the king. As then she hath refused the king Artaxerxees.

18. Even so will the rest of the female-petty tyrants of the rulers of the Medes and Persians when they hear the things that have been said by her to the king, dare in like manner to dishonor their husbands.

19. If then it seemeth best to the king, may a royal decree have been promulgated and written according to the laws of the Medes and Persians and not used in any other way, and may the queen no more have entered in unto him, and may the king have given her royalty to a wife with more efficiency than she hath.

20. And may the law by the king whatever he may do in his kingdom have been obeyed: and in this wise will all the wives clothe themselves with honor for their own husbands from poor to rich.

21. And the word pleased the king and the rulers, and the king did even as Mouchaios had said;

22. And sent away into all the kingdom, province by province according to what they had said, so that there might be fear of them in their households.

CHAPTER 2.

1. And after these events recounted, the king was assuaged from his anger, and no longer remembered Astin, being mindful of what she had said and how he had condemned her.

2. And the menials of the king said, May pure maidens beautiful to the sight have been sought for the king,

3. And the king shall appoint chamberlains in all the provinces of his kingdom, and may they have gathered together maidens who are virgins, beautiful to the sight unto the city Sousa into the place for the women (the harem) and let them be committed to the eunuch of the king who guardeth the women, and let unguent and the customary attention be given them;

4. And the woman, whichever shall be pleasing to the king, he shall make queen in the place of Astin; and the thing pleased the king and he did in this wise.

5. And there was a man, a Joudaian in the city Sousa and his name Mardochaios, the son of Jairos, the son of Semeios, the son Kisaios, of the tribe of Benjamin,

6. And he was of the captivity, which Nabouchodonosor, king of Babuloon, led away captive from out Hierousaleem.

7. And this man had a young woman ward, a daughter of Aminadab, his father's brother, and her name was Estheer: and by the transfer of her parents he had brought her up from childhood for a wife; and the maid was beautiful to the sight.

8. And when the decree of the king had been heard, many beautiful maidens were gathered together into the city Sousa by the hand of Gai, and Esther was conducted unto Gai the keeper of the women;

9. And the maiden pleased him and she found favor in his sight; and he hasted to give her the unguent and her portion and the seven maids from the palace to teach her, and he treated her and her maids in the women's apartments well.

10. And Estheer did not disclose her race nor native-country: For Mardochaios had enjoined on her not to tell it;

11. And each day Mardochaios was accustomed to walk down the female court to see what would occur to Estheer:

12. Whenever twelve months had been fulfilled, this was the appointed time for a maiden to enter in unto the king. For in this wise were the days of the courtier-service being fulfilled, six months for them to be anointed with olive-oil made fragrant with myrrh, and six months with the aromas and customary unguents for the women:

13. And then she goeth her way in unto the king: and to whomsoever he shall have said will he commit her to accompany her from the female apartments unto the king's apartments;

14. She goeth her way in at evening and in the morning returneth into the female apartments the second time, where is Gai, the eunuch of the king, the keeper of the women, and she no more goeth in unto the king unless summoned by name.

15. And when the time for Estheer, the daughter of Aminadab the brother of the father of Mordochaios, had been fulfilled to enter in unto the king, she set aside none of the things that the eunuch, the keeper of the women, had enjoined on her; For Estheer was one who found favor with all who saw her.

16. And Estheer went in unto Artaxerxees the king in the twelfth month which is Adar in the seventh year of his royalty;

17. And the king was enamored of Esther, and she found favor more than all the virgins, and he placed the female diadem upon her;

18. And the king made a drinking-feast for all his friends and for the dignitaries for seven days and exalted the nuptials of Estheer, and gave liberty to those subject to his royal sway.

19. And Mardochaios was serving as a courtier in the court.

20. But Estheer had not disclosed her native land: For in this wise had Mardochaios enjoined upon her, to fear God and do his statutes, even as though she were with him; and Estheer did not change her leading,

21. And the two eunuchs of the king, his chief-body-guards, were annoyed because Mardochaios had been promoted, and they sought to kill Artaxerxees the king:

22. And the word was disclosed to Mardochaios and he disclosed it by signs to Esther and she made known the details of the plot to the king;

23. And the king gave the two eunuchs a trial examination and hung them; and the king directed an entry to be made in the register in the royal bibliotheke as a reminder of the good thought of Mardochaios in the way of encomium.

COMMENT.

This book of Estheer in the Com. Version as well as in the Revision is a garbled and expurgated edition. The outline and general features of the narrative as a story have been preserved; but the essential features as an ethical teaching and many of the historical facts which give it especial value have been either eliminated or obscured. The names as usual have been twisted out of any recognizable shape; and it is very doubtful whether a single person of the whole *dramatis personæ* would if now summoned up as Samouael was answer to the call.

The ethical teaching of the book all turns upon a sign given in the first chapter, and this is entirely omitted as the reader will observe. The explanation of the sign in the last chapter with which the book closes is also entirely omitted. The prayer of Estheer and the account of her fasting and self-humiliation with its signal answer of salvation, as well as the royal decrees sent forth all omitted. Also much teaching that bears upon the important doctrine of lots and allotment as used elsewhere in the Scriptures omitted or obscured. Estheer as a name means "one who clothes." Now read her votive-prayer when we come to it and see how well she understood the difference between the glory of her lord Artaxerxees and the glory of "the Lord God of her fathers," the royal apparel of human exaltation and the divine regal enduement that comes through humble submission and self-abasement. When thus clothed in truth and sincerity God exalts her. "Mardochaios" as a name is "One who receives bitterness." Mar—the same root that appears in "Marra," the bitter waters and "Mariam" our "Mary." "Aman" (Haman) as a name means "undisciplined" (in righteousnes of course). Artaxerxees is "a Xerxees made ready or prepared" that is a king or monarch made ready—as God made Pharaoh ready for another exigency. "Astin" (Vashti C. V.) as a name means "one who shineth"—same root as in "Asteer" a star—Latin "Astra."

One of the important teachings of this book is by illustration and example to make clear to the student of Scripture the meaning and significance of the official-term "diabolos" (devil). Aman as the reader will see is promoted by the king to be his state-accuser, or as we would say now, states attorney with the power of life and death in his hands, even the king's signet ring with which to seal the warrant. and we find that he perverts his office and accuses falsely, is discovered in his diabolical act and hung on his own gallows which he had designed for Mardochaios and that later Mardochaios succeeds to his office, which he fills acceptably and with commendation. So we have even the old English proverb of "good devil and bad devil." Does this not throw a calcium light on who "the Devil" of Scripture is and how he comes to have "the controlling power of death" as we are told in the second chapter of Hebrews he has or did have until the Christ "abrogated it." Was he, the devil (the diabolos) God's state's attorney? And is the Christ our Mardochaios? We know he is "our Advocate."

CHAS. GARDNER.

"And then Shall the End Come."

From time to time the question comes up as to what end is here spoken of; was it the end of the Mosaic dispensation, or the end of the (age) world. The verse reads as follows:—"And this gospel of the kingdom will be preached in all the word for a witness to all the nations, and then shall the end come."

In view of the fact that the hope of the gospel was preached to every creature under heaven, Col. i. 23, preaching being done by the apostles in their day and time, it is [illegible] that the end [illegible], the end of the Mosaic dispensation—the Apostle Paul speaks of three dispensations. The dispensation of death written and engraven in stones, 2 Cor. iii. 7, and the dispensation of the spirit, verse 8, and the dispensation of the fullness of times, Eph. i. 10. If the dispensation of the spirit was not ushered in on the first pentecost after our Lord's resurrection, it would be hard to tell when it did begin. If it begun then, the dispensation of death must have ended else the disciples were under two dispensations at one and the same time; but the apostles were to do no preaching under the world-wide commotion until they were qualified from on high. They were qualified on the day of pentecost. We conclude that the end of the Mosaic dispensation had come before the kingdom was proclaimed to the nations, hence this could not have been the end in question. We feel safe in saying that the end spoken of in verse 14, is the same of verse 3.—"When shall these things be, what shall be the sign of thy coming and end of the (age) world?" These questions called forth this great prophecy contained in the 24th and 25th chapters of Matthew, and also our Lord's answer to these questions. Of this prophecy both Mark and Luke must have given an abbreviated record. Whether we use the term world or age, it is evident that the end in question, and our Lord's coming are associated together, when the one occurs the other occurs. It is also evident that the age in question is the age in which the gospel of the kingdom was to be preached to the nations; or as the commission reads, "Go ye into all the world and preach the gospel to every creature." The gospel, the one gospel is the glad tidings of the coming kingdom. The tidings of the coming kingdom are in order until the kingdom comes. When the kingdom comes and is set up, then the law of the kingdom will go forth from Zion and the Word of the Lord from Jerusalem. The good news of the coming kingdom went forth from Jerusalem into all the earth, and the law of the kingdom will go forth from Jerusalem; but the gospel of the coming kingdom is not the law of the kingdom. When the law goes forth to the nations they will beat their swords into plowshares and spears into pruning-hooks. The decree will go forth that all nations shall serve the kings.

Now brethren, if I am not correct in the conclusion that the end in question is the end of this gospel age, be kind enough to correct an old Brother. Let us not through a false modesty refuse to correct one another in the love of the truth. We could give Scriptural reasons why the gospel of the kingdom will be proclaimed to the nations in the closing up of this age, but to do so would make this article too long and I have no desire to monopolize space in THE RESTITUTION.

Submitted in love.

J. C. KIMSEY.

Spasmodic Religion.

There is more than one kind of religion in the world, and more than one name for them in the Bible. There is the "Jewish religion" which is peculiar to the Jews, and there is what was called "our religion" perhaps the same as the first. Then there was a "vain religion" and this kind is very prevalent yet, and very deceptive and misleading. Then there is one more kind mentioned in the Bible, that is very peculiar in its nature and also in its name. This is the genuine article called "Pure and undefiled religion," and is a very rare article in these days. Then there is also another kind of religion that is very popular, and in a general way might include the "vain religion," yet; the right name for this kind is "Spasmodic Religion," because so very many of its adherents go by fits and jerks, very much as people do when laboring under a spasm. When the spasm passes off they are themselves again. Just so with this popular "Spasmodic Religion," when the jerks and fits of excitement pass off, they get as cold as cold potatoes, as one of their ministers recently said of such converts, "We have a lot of cold potatoes now on our hands, and I don't know what we will do with them unless we do with them like the old woman did her preserves, warm them over again." People can and do get this kind of religion, but not the genuine article, as that consists in doing good deeds.

T. E. ADAMS.

To the Brethren in Missouri and Kansas:

In view of the action taken by the brethren in Mound City, looking to the purchase and maintainance of a tent in this field during the present season, I desire to correspond with brethren in all parts of the field to ascertain the condition of the work and the most promising localities to place the tent. I want to arrange a route with a view to meet the conditions at each point and also to save, as much as posible, unnecessary expense of transportation. I wish to begin at some point on the border between the two States, as St. Joe, Kansas City, Mound City or other places, and then work back and forth from east to west and west to east without traversing long distances between meetings. I am making St. Joe, Missouri, headquarters at present and ask all interested to address me here, and give a full account of the condition of the cause in your place, the number of members, and if you want the tent and when it would be most successful under local conditions. The tent will be supported by the field at large supplimenting local contributions and collections. I shall have an assistant (who it will be has not yet been determined) and together we shall canvass every town we visit, talking with the people, distributing tracts, selling books and taking subscriptions for the paper. In this way we shall rouse and sustain an interest which it will be impossible to do by preaching alone; and hope under God to unite the brethren and extend and perpetuate the news of the coming kingdom of the blessed Master. Until such time as the tent shall be ready I am meeting such calls as are made for meetings and am at all times ready to respond without serious delay. Let me know if you want a few weeks meeting and I will then fix the time.

Faithfully yours, waiting for the King,

J. F. WILCOX.

OBITUARY.

Died March 15th, Elias Dumond, aged 60 years, 2 months and 28 days. "Uncle Lias," as we all called him, lived among us for many years and was loved and respected by all who knew him. For sixteen years he had been identified with the Advent church and he bore his suffering as only a Christian can. In April last a cancer appeared on his face, for which he underwent two surgical operations, all of no avail. At the time of his death he was visiting relatives near Elliot, Iowa. He leaves an only daughter and many friends to mourn his demise. His wife died eight years ago; she was a sister of Rev. S. C. Oliver. The remains were buried in Iowa. The funeral sermon was preached by the Rev. H. N. Dale, his text being John xiv. 1-3.

Another one of our members has crossed over into the dark valley and shadow of death, our Brother Elias Dumond. Over sixteen years ago he heard the gospel of the kingdom, and believed it and was baptized by the writer, and became identified with the church of God. He then lived in Jasper County, Missouri, near Carthage. He was a firm believer in the final restitution of all things. In his death, the church at Attica looses a good member, and we shall miss him at our annual gathering, when we meet in memory of the death of our Lord, by partaking of the emblems of his broken body. This chair will be empty which he has regularly filled for the last fourteen years. We feel sad and sorrow not as those that have no hope for we believe he will live again, "Then all tears will be wiped from all eyes and there shall be no more death." Oh, how we long for our Savior's return, for we hear him say, "I am he that liveth and was dead, and behold I am alive for ever more and have the keys of hell and of death." Paul also says "For the Lord himself shall descend from heaven with the voice of the archangel and with the trump of God and the dead in Christ shall rise first." Then we believe our brother will come forth clad in the garments of immortality. This should remind us that we too are mortal and the cruel enemy death will lay his cold icy hand on us, and we too must be laid in the cold and silent tomb. What a solemn thought! Have we set our house in order, are our names registered in the "Lamb's Book of Life? Can it be said of us "well done?" Are we striving to "make our calling and election sure." May God help us to draw nearer to him. Dear brother,

"We may sleep but not forever,
There will be a glorious dawn.
We may sleep but not forever,
In the lone and silent grave;
Blessed be the Lord that calleth,
Blessed be the Lord to raise;
In that bright eternal city,
Death can never, never come;
In his own good time he'll take us,
From our rest to home sweet home."

S. C. OLIVER.

Summer Outings.—Seashore and Lake Resorts.

The principal places of summer sojourn along the Atlantic Ocean, in the Alleghenies, the Adirondacks, Catskills, and mountains of the East, and in the Lake Region and Northern michigan and the Northwest, may be readily reached over the Pennsylvania Lines.

Special information regarding the leading resorts and the advantages enjoyed in journeying to them over the Pennsylvania Route has been compiled and printed in convenient form. The matter is profusely illustrated with photographic reproductions of seashore scenes and includes views at Atlantic City, Cape May, Long Branch and other resorts along the Atlantic Coast; also of Cresson, Bedford Springs, and the romantic mountain retreats, and of Petoskey, Mackinac, and the summer havens in Michigan and the Northwest.

Persons contemplating summer outing trips will find it a valuable guide in shaping preliminaries. Copies may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—May 31.

Excursion to New York via Pennsylvania Lines, April 23d to 26th.

Special excursion tickets to New York City will be sold via Pennsylvania Lines April 23d, 24th, 25th and 26th, inclusive, account the Grant Monument Ceremonial. Return coupons will be good to return leaving New York not later than May 4th. In addition to the special low rate for single tickets, which will be sold to all applicants, a further reduction in fare may be enjoyed by organized parties in uniform numbering not less than twenty-five persons traveling together on a party ticket. This will enable military and civic organizations desiring to participate in the ceremonies to travel over the Pennsylvania Lines at special rates. Full information on the subject may be obtained by addressing the nearest Pennsylvania Line Ticket Agent, or F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

Question.

Will Bro. Wilson please tell the readers of THE RESTITUTION who Samuel is—in 1 Sam. xxviii. 15? I want you to give the Scriptures that will make his identity clear, and oblige your sincere friend,

J. C. JONES,

OUR LOVE FEAST.

To The Restitution:

Mr. D. M. Hudler, of Muscatine, Ia., has just visited this city and has preached a strange doctrine to most of our citizens. He is regarded here as a man of extraordinary intelligence and while some ridicule him others are inclined to believe in the doctrine he advocates. This is no doubt a good field and if Mr. Hudler could come and stay long enough to make himself thoroughly understood many would be converted. Respectfully,

P. L. THOMAS.

Dear Restitution:

We have been waiting some time to add our letter to the love feast and will now try to write a short letter. We are new in faith having just been baptized into the blessed name of Jesus. The brothers and sisters are all strangers to us except the few that are here, as we never knew the truth until about a year ago. We are trying to keep the Lord's commandments so we may be worthy to enter into the kingdom.

Your Brother and Sister in hope.

CLARENCE & ADA L. VAN ALLEN.

Editor Restitution:

I will renew my subscription as we will not, nor cannot do without THE RESTITUTION in our old age. We love to read the testimony of so many who as well as we, do wait for the appearing of our Lord and Savior Jesus Christ, and his kingdom to be established in peace and righteousness on this earth. May we then hear these words, "Come ye blessed of my Father."

In love.

J. W. & SUSAN SISSLE.

Editor Restitution:

Dear Bro. please say through our beloved paper that the brethren here in S. W. Nebraska meet every first-day at 7:30 P. M. on or before the full moon each month for communion still having the promise in mind, "If I go away I will come again," We pray earnestly for the return of him whose right it is to govern the world, we see human government getting worse and worse. We have S. S. Every first-day day at 10 o'clock a. m. We enjoy the love feast but would enjoy it better if the brethren would say also, we have communion so often we have social meeting so often we have S. S. etc. We all want a home in the kingdom so we would like to hear what all are doing to have their desires realized. It is not necessary to say much on the Wilson and Smith discussion as by the appearance of the testimonies in THE RESTITUTION. Smith has very few in sympathy with his theory but still I think he has got all the honor that belongs to him. I have often thought he is not half so smart as some of his dupes think he is, or he would never have asked the readers of THE RESTITUTION for their opinion of the discussion, as the sheep can always tell the difference between a stranger and the shepherd, they will always flee from a stranger. The sheep here can go and hear any man preach even the great Talmage and the moment he steps off the line of truth they can discover a stranger, but before receiving a knowledge of the truth preaching was all right if it was loud enough. I think all of the household of faith can corroberate this statement. So brethren let us thank God with all our heart that he has gave us enough light to see between truth and error. If Mr. Smith's theory is true I don't see the object in sowing seed to get a crop of immortal creatures for the kingdom, if we are immortal already. Your Bro. in hope of being clothed upon with immortality. Amen.

J. W. GAMBLE.

Dear Brothers and Sisters every one:

I am glad the love feast has not closed yet, and that even very late comers may be admitted. I do not wish to forsake the assembling together even though it be only by letter. I send you all my love and the assurance that my earnest prayers are yours constantly. I hope we may all have learned some lessons through the discussions of the past weeks in our paper. When we remember that Elder Smith voices the opinions of large masses of the religious world, I think his awful skeptical utterances should awaken us anew to the realization of the place we occupy in history and stimulate us to greater watchfulness and prayerfulness lest we too come under the power of the great deceiver. Dear faithful toilers and sufferers for truth, be of good cheer, fear not the scorn and scuffing. Be strong in the faith. He who has promised will surely come. He will appear to your joy and they shall be ashamed. Truth and error are so mixed up together by these teachers that truly it is no wonder that even the elect would seem to be in danger of being deceived. Let us be faithful, the time must be very near when the veil will be lifted and they shall see. I thank the dear ones for their prayers and messages of love and hope still to have a place in your prayers. Let us strive to be examples in all things to those about us and to live every moment as though we were, as indeed we are, under the Master's watchful eye.

Your loving Sister.

ALICE ADAMS.

Editor Restitution:

THE RESTITUTION is ever welcome to our home. We could not get along without it, especially as it is all the preaching of this faith that I have ever heard. My folks have taken this paper in its various forms for thirty or forty years. I cannot tell exactly, as father is not here at present and mother has been dead for over five years. I have lived in Galva, Ill. for about twenty-one years, and have yet got to hear not one true gospel sermon preached. There are six churches here; two Methodist (one Swedish), one Baptist, one Congregational (or anything just so you keep your dues paid), one Catholic and one Swedish Lutheran. We also have a Y. M. C. A. here. I think a good deal of that myself, as it is more inter-denominational, still they all tend to touch the one great thing as it seems to them, and that is to get converted, so as to be prepared to die, for according to their theory it either means heaven or hell. Oh, I am so glad that it was my privilege to have parents to teach me differently. My prayer to God is, that you and all the faithful ones that are striving to make plain, through their various ways, the plan of redemption as it is in Christ Jesus may be spared many more years, and that many more may be brought to the light. I ask an interest in your prayers that I may not grow cold or indifferent in these trying times, but ever be found steadfast, immovable and always on the side of truth and right.

N. M. HENRY.

Editor Restitution:

Within please find amount to pay for RESTITUTION, which is past due and was neglected from different causes, grippe and pneumonia being one, but thanks be to the Lord, I am able to be around again. I have enjoyed the readings in the dear old RESTITUTION, as Bro. Dwiggins says, it is a feast to hear from the dear brethren scattered abroad. Oh, how I should like to meet them all, especially those we were so well acquainted with in years gone by. Oh, how we long for that glorious day when we shall meet to part no more. Oh, shall we all be there? We often think, oh, are we worthy of all the glorious promises that are given to the child of God on the resurrection morn? Oh, dear brethren, I rejoice to know that there are so many holding fast to the Bible doctrines and working so hard, some of them, in these times of error. Oh, dear children, prove all things and hold fast to that which is good. So many are fulfilling Peter's prophecy in our times, saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation," being willingly ignorant. 2 Pet. iii. 4. But, dear brethren, we believe that the glorious day is not far in the future, when the dear Lord will come and give reward to those that are his, and we would say, "Come Lord Jesus, come quickly," is our prayer.

WM. MILLS.

Lands in Wisconsin.

The North-Western Line (C. St. P. M. & O. R'y) has over 400,000 acres of land for sale in Northern Wisconsin at very low prices and on very easy terms. Land seekers' excursion tickets on sale April 20, May 4 and 18, at very low rates. For particulars inquire of nearest ticket agent or at office C. & N. W. R'y, 208 Clark street, Chicago, Ill. For maps descriptive of lands, etc., address O. W. Ball, Land Commissioner, Hudson, Wis.—May 5.

Announcement.

My wife and I are thinking of making a trip by our own conveyance to Waterville, by way of Dalls, Goldendale and Ellensburg. We hope to start in May. Any that desire us to hold meetings at points that can be reached, will correspond with us at an early date, and tell us what possible help we may receive to defray expense. We would like to extend our trip to Oaksdale and Walla Walla.

Address us at Scholls, Ore.

W. L. SKEELS.

Great things are done continually by doing little things.

Tent Work in Kansas and Missouri.

To the Brethren in Kansas and Missouri:

Brother J. F. Wilcox of Chicago has just closed a meeting at this place, ten discourses in all, during which we have had to use three different churches. He is intending to remain, and evangelize in Kansas and Missouri during the present year, and possibly will remain with us permanently, and we have decided that we must have a tent for the summer. We know that the brethren are generally in the same condition as ourselves regarding a house, which is, to say the least, very unsatisfactory. We have accordingly organized a tent committee here to start the enterprise, and as soon as it is thought advisable to hold a general meeting will turn it over to any association or committee appointed for that purpose. We must have a tent at least 40x60 feet, besides a tent to live in, hammocks, bedding, cooking-utensils, etc., etc., and some ready money. We should have at least $300 to begin with and then a tent fund to keep it running. We want to put it in the field by the first of May or as early as the weather permits, with Bro. Wilcox in charge, and ask you to contribute liberally "as the Lord has prospered you" for that purpose. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the chairman of the committee Joseph Shellenberger, Mound City, Mo. But in either case names and amounts will be published in THE RESTITUTION from time to time, and a full report of how expended when the work is done. Now, brethren, the tent is the Master's, and the work is his, and the time hastens when he comes to make up his jewels, shall we not, as waiting ones improve every moment, lest coming suddenly he find us sleeping?

JOS. SHELLENBERGER.
H. W. DARBY.
J. W. AGLER.

SUBSCRIPTION LIST FOR TENT.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri.

Joseph Shellenberger,	$10.00
A. W. Darby,	5.00
John C. Ordung,	10.00
E. D. Shellenberger.	10.00
John S. Price,	5.00
[redacted]	5.00
All of Mound City, Mo.	
J. F. Wilcox,	5.00
Chicago, Ill.	
P. H. Oatman,	10.00
St. Joe, Mo.	
S. Schenck and Wife,	10.00
Brookfield, Mo.	
W. J. Orem,	5.00
Baileyville, Kan.	
J. P. Bitner,	2.50
G. H. Robb,	5.00
Severance, Kan..	

Editor Restitution:

Dear sir, and brother, I wish to report to the brethren through THE RESTITUTION. I am well. My trip South has had the desired effect upon my health. I am very much improved in health and can scarcely realize that there has been any winter. Today is a beautiful May day for Iowa and Illinois. Fruit trees are all out in bloom, farmers planting corn, cattle on the pasture and everything springs-like. I came her on 23rd and commenced meeting, will close Wednesday 24th, have had good attendance. I go to Wilmington, shall commence a weeks' meeting Thursday 25th. I shall return to Newbern, April 2, remaining until April 9 by invitation from the citizens. My appointments from then on will be as follows:

Goldsborough, 16 to 21 April.
Hopegood, 22 to 28 April.
Plymouth, Ind., 1 to 2 May.
Chicago, Ill., 8 to 12 May.
Antioch, Ill., 15 to 16 May.
Adeline, Ill., 22 to 28 May.
Lanark, Ill., 29 to 30 May.

Brethren at above appointments please take notice. I will not make any more changes.

D. M. HUDDLER.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in distributing papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$87.05
Mrs. M. J. Sipes,	.50

Excursion rates to New York City are on sale April 23, 24, 25, and 26 via the Nickel Road. Ask agents for details.—April 24.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., southwest. Preaching by J. F. Wagoner on the 2nd Sunday in the month. Sunday School every Sun., and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wilson, Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 10:0 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be lovingly welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Reader, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. Elder Whitsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custs Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. G. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trued-ll.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

During May the Nickel Plate Road will inaugurate an improved passenger train schedule of three solid through trains daily. In addition to the through vestibuled sleeping car service between Chicago, Buffalo, New York, and Boston via the West Shore and Fitchburg Railroads, a daily New York Sleeper will be placed in service via the D. L. & W. R. R.—Apr. 30.

Books and Tract List.

"A LETTER TO A FRIEND."

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PUNISHMENT.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glean Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whose interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for Sets each or 30 for $1.00.

"Necessity of Baptism." is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Conant," a 4-page tract, being a letter written by Brother Daniel Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

The Restitution

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Ft, O. Addresses.

Persons requesting their address published may have their names inserted here.

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A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Boyt, Box 381, Grand Rapids, Mich.
S. Roxann Wince, Pierceton, Ind.
D. M. Hudler, New Berne, N. C.
D. T. Halstead, Rensselaer, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worcestershire, England.
J. S. Hatch, Scrieeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Daly, Holbrook, Neb.
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A. J. Eychaner, Gladbrook, Ia.
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L. E. Conner, Rossville, Ill.
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J. G. Haupt, Dakota City, Neb.
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W. O. Townsend, Salem, Ohio.
G. W. Haynes, Farmlandville, Ia.
J. M. Prittner, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
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H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
G. W. Smith, Harmony, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Ia.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
P. B. Stouffer, 301 East 2 St. Salt Lake City, Utah.
Charles S. Allen, Box 132, Kansas City, Kan.
A. H. Cox, Wathena, Kan.
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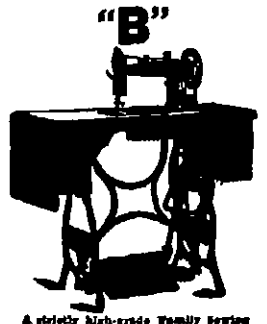

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3. "The Gospel of the Kingdom." An 8-page double-column tract, 10 cts. per dozen; 75 cts. per hundred.

4. "Who are Led by the Spirit?" A 4-page, tract, 25 cts. per hundred.

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7. "Early Lessons." 30 pages, 10 cts. copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

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GOING SOUTH.

No. 13, Ex. Sun.	5:34 a m
No. 11, "	12:55 pm
No. 15, "	7:20 "

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No. 14, Ex. Sun.	7:32 am
No. 6, "	12:05 pm
No. 8, "	10:05 pm

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Schedule of Passenger Trains—Central Time.

Westward.	9	39	3	7
	AM	AM	PM	PM
Pittsb'gh, lv.	7 00		12 40	4 30
Alliance, ar.	8 50		2 30	6 15
Canton, "	10 05		3 45	7 30
Massillon, "	10 35		4 15	8 00
Wooster, "	11 23		5 03	8 48
Mansfield, "	11 58		5 38	9 23
Crestline, ar.	12 35	4 53	6 15	10 00
Bucyrus, lv.	12 55	5 15	PM	
Lima, "	2 02	6 22		
Van Wert, "	3 10	7 27		
Ft Wayne, "	4 55	9 10		
Arcola, "	11 55	5 50		
Columbia City, "	4 55	6 10		
Lowell, "				
Pierceton, "				
Eagle Lake, "				
Warsaw, "	6 31	4 46		
Etna Green, "				
Bourbon, "				
Inwood, "				
Plymouth, "	8 08	5 20		
Hibbard, "				
Grovertown, "				
Stanley, "				
Davis, "				
Hanna, "				
Wanatah, "	6 35			
Valparaiso, "	7 24	6 30		
Wheeler, "				
Hobart, "				
Liverpool, "				
Clarke, "				
Chicago, ar.	9 00	8 00	1 45	1 00
	PM	AM	PM	PM

Eastward.	99	5	4	6	60	35
	AM	PM	PM	AM	PM	PM
Chicago, lv.	7 20	3 00	12 50	5 15	12 15	4 30
Clarke, "	8 35		2 07		1 27	
Liverpool, "	8 53		2 10		1 30	
Hobart, "	9 01		2 16		1 36	
Wheeler, "	9 04		2 19		1 39	
Valparaiso, "	9 21		2 37		1 57	
Wanatah, "	9 35	4 38	2 51	6 01	2 11	PM
Hanna, "	9 45		3 01		2 21	
Davis, "	9 50					
Hamlet, "	9 56		3 31			
Grovertown, "	10 00					
Plymouth, "	10 36	5 45	4 05	6 40		
Bass Lake, "	10 53		4 16			
Knox, "	11 03		4 27	7 15		
Swanpoon, "	11 11		4 35			
Walkerton, "	11 23	6 26	4 46	8 32		
Bass Lake, "	11 36		4 59			
Pierceton, "	11 46		5 10			
Leesburg, "	11 56		5 20			
Columbia City, "	12 08	6 58	5 32	9 15		
Arcola, "	12 16		5 40			
Ft Wayne, ar.	12 35	7 25	6 00	9 55		
	PM	PM	PM	AM		
Van Wert, "	1 45	8 35	7 10			
Lima, "	2 53	9 45	8 20			
Bucyrus, "	4 05	10 55	9 30			
Crestline, ar.	4 30	11 20	9 55			
Mansfield, lv.	4 52	11 41	10 16			
Wooster, "	5 30	12 17	10 53			
Massillon, "	6 14	12 58	11 36			
Canton, "	6 35	1 19	11 57			
Alliance, ar.	7 20	2 05	12 42			
Pittsb'gh, ar.	9 15	3 50	2 30			
	PM	PM	PM			

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TRAINS GOING EAST

Chicago	9:30pm	8:05am	1:30pm	Local Ft
Elkhart				7:10am
Hamond	10:59pm	9:33am		8:40am
Hobart	10:38pm	9:12am		10:10am
Valpar'so	11:10pm	10:07am		11:00am
S Kank'k		10:29am		11:35am
Knox	12:19am	10:48am	4:01pm	7:35am
Argos	12:33am	11:07am		9:55am
Ft Wayne	3:05am		6:25pm	4:30pm
Cleveland	10:20am	9:20pm	11:45pm	
Buffalo	4:45pm		8:00am	

TRAINS GOING WEST

Buffalo	12:45pm		8:26am	L F
Cleveland	7:15pm	7:00am	10:54am	
Ft Wayne	3:45am	2:10pm	6:10pm	7:00pm
Argos	6:18am	4:48pm		8:46pm
Knox	6:32am	5:06pm	6:36pm	10:10am
S Kank'k		5:30pm		11:45pm
Valpar'so	6:46am	5:49pm		12:00
Hobart	6:56am	6:00pm		1:20pm
Hamond	8:31am	6:44pm		2:58pm
Elkhart				4:40pm
Chicago	7:40am	7:15pm	8:00pm	

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The Restitution.

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Poetry.

The Coming King.

O North, with all thy vales of green!
O South, with all thy palms!
From peopled towns and fields between
Uplift the voice of psalms.
Rouse, ancient East, the anthem high
And let the youthful West reply.

Lo! in the clouds of heaven appears
God's well-beloved Son,
He brings a train of brighter years.
His kingdom is begun.
He comes, a guilty world to bless
With mercy, peace, and righteousness.

Oh, Father, haste the promised hour
When at his feet shall lie
All rule, authority and power
Beneath the ample sky,
When He shall reign from pole to pole
The Lord of every human soul.

When all shall heed the words He said
And their daily cares,
And, by the loving life He lead,
Shall strive to pattern theirs:
And He who conquered death shall win
The mightier conquest over sin.

— William Cullen Bryant.

Communicated.

An Open Letter.

Editor Restitution:

I would like by your permission to answer another letter through THE RESTITUTION received from my Seventh Day Advent friend, thinking it may be of some benefit to others.

Dear Friend:

I gladly received your letter of the 7th, and thinking there is hope, as long as there is life, I write again, thinking I possibly may say something that will cause you to understand (as you say) a little of the present truth, and what gospel to preach. You say you understand by my letter that I have never yet understood even the first principles of what you believe. If that is so, is it not willful ignorance, for I have heard you talk, read your letters, and lots of other Advent literature, trying to find out what you believe. You say you shall not attempt to answer in detail each of my Scripture references, for when the truth is understood they will be clear to my mind. What did I say that causes you to think, they are not clear to my mind now? You farther say, it will be seen that those Scriptures, do not contradict those that I sent you, as if I had said, they did contradict. You said several times in your letter, "which the Lord commanded through or by the hand of Moses, only. Please explain what you want me to understand by that word only, as you appear to attach so much meaning to it. I believe what the Lord commands through Moses, or any body else, is just as good as though God wrote it with his own finger, in stones. You say the giving of the ten commandments was not, nor never will be intrusted to any man. You talk positive and say was not. If that is so, how did you and I get them written on paper? are you sure that the tables of stone that the children of Israel received, was written with the finger of God? as you know the first tables were broken; Exodus xxxiv. 1. "And the Lord said unto Moses, hew the two tables of stone like unto the first, 27 and 28 verses, and the Lord said unto Moses write thou these words, and he wrote upon the tables the words of the covenant, the ten commandments." I think it is very likely that Moses did what the Lord told him to. You quote Duet. v. 22, and he added no more, as if that made a strong point for you. Do you think that the Lord had Moses to command all of the rest of the law, statutes and judgments, according to his own judgment? You say you know, I spoke several times in my letter about the new law (are you sure that I spoke of it several times) which you say the Lord never once thought of giving. I think a man is pretty well advanced when he knows the Lord's thoughts. You say we have the very best kind of a two-law theory, for we represent God as giving one law, and his Son Christ Jesus coming and setting that law aside, and giving another in its stead. Jesus says his Father and him are one. If I would sell or give my old wagon away, and buy another, you had just as well say that I have two wagons, as to say I have a two-law theory. I believe we only have one law, the law of God. You say the law written and engraven on stones was not abolished and you can prove it by comparing Rom. vii. 7, with Ex. xx. 17. It don't prove it to my mind, but 2 Cor iii. 7–14 proves to my mind that it was abolished: "If the ministration of death, written and engraven in stones was glorious, (it is glorious yet) so it don't read that way, 11th verse, "For that which is done away was glorious," 13th verse, "Children of Israel could not look to the end of that which is abolished." 14th "But their minds were blinded until this day, (Paul's day), remaineth the veil is taken away. In reading the Old Testament which is done away in Christ, what is the ministration of death? It is plain to my mind, that it is that portion of God's law that was written and engraven in stones. You quote James, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" Do you think there is one person living on the earth that don't offend in one point or more? If there is, that person is perfect, and doesn't need to ask forgiveness for any thing they think, say, or do. See 1 John i. 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Now as sin is the transgression of the law, we all offend in one point or more, so does that make you guilty of breaking the Sabbath. You quote James ii. 10-11 and say, a great many people who profess to believe this Scripture, say they are at liberty to set the Sabbath aside. You say a great many, I don't know of one, that says they are at liberty to set any command aside. Are you sure that you do? I see in a pamphlet, called "Religious Liberty," the following:—"Are there people today who are being persecuted for keeping the commandments of God?" Let the following facts answer. From 1878 to March 1 1896 there were one hundred and fifty-seven cases of arrests of Seventh Day Adventists (mostly in the United States) for performing inoffensive labor on the first day of the week." Now the only proof you give, or can give, that you are being persecuted for keeping the commandments is, that the commandment says, "Six days shalt thou labor and do all thy work." Ex. xx. 9. Now, do have a little consistency, and if you believe the Lord commanded you to work six days, don't offend in one point, and be guilty of all, but work, whether there is any money in it or not, dig a ditch one day, and fill it up the next; or build a brush pile one day and scatter it the next, obey the command, and work the other five days. In speaking of the ten commandments you often quote Deut. v. 22, "and he adds no more." You know how the 4th command reads, it says, "Thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle." Now do you think that Moses added more in that law that you agree is done away? or was it not Christ that added more (my father and I are one) and gave privilege to work. You surely think that somebody added more, or you would not carry and harness your horses, and work, getting self and children ready, and then drive your horses or cattle from one to ten miles on the Sabbath day. Lots of work about that I am sure. I asked you what you thought the gospel? or what you thought we had to preach to preach the gospel? You sent several quotations, but said very little about the kingdom, but said Christ Jesus came into the world to save sinners. That is the very backbone of the gospel, and in fact the whole Bible is gospel. It is not all gospel or good news to me, for instance, the account of Adam's transgression and fall, and many other things that I read, don't cause me to rejoice. As you say so little about the kingdom, I will send you a few quotations. Dan. ii. 44, "The God of heaven sets up a kingdom that shall never be destroyed, but breaks in pieces and consumes all other kingdoms. Matt. xvi. 28. Son of Man coming in his kingdom. Matt. xxvi. 29, It appears that Christ will drink of the fruit of the vine, in the kingdom with his disciples. 2 Pet. i. 3. The ever lasting kingdom of our Lord and Savior Jesus Christ. Matt. iii. 2. The kingdom of heaven is at hand. I think the next in order, after the kingdom was overturned. Ezek. xxi. 27; Matt. viii. 11. The kingdom of heaven (not heaven itself). Matt. xi. 12. the kingdom of heaven suffereth violence, and the violent take it by force. I don't think they have any violence or force work in heaven. Acts i. 6, "Lord will thou at this time restore again the kingdom to Israel?" You surely don't think the Savior tried to deceive the disciples, in speaking as if the kingdom would be restored to Israel? The angel Gabriel was sent from the Lord to the Virgin Mary. Notice what he said in Luke i. 32-33. "He (Jesus) shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." This is the same kingdom that Jesus preached the gospel or good news concerning. Matt. xiii. 41. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them which do iniquity. Are there offenders and workers of iniquity in heaven? Where you expect to reign with Christ a thousand years? Dan. vii. 27. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, (not in heaven) and all dominions shall serve and obey him (Christ)," not will serve and obey, but shall. 1 Cor. xv. 24-25, "Then cometh the end when he (Christ) shall have delivered up the kingdom to God, for he must reign till he hath put all enemies under his feet, this is the same kingdom that Jesus preached the good news concerning in Matt. iv. 23, and the same kingdom referred to in Matt. xxiv. 14, (gospel) good news concerning the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. Now if I am not mistaken again the Seventh Day Adventists believe, that when they preach the observance of the Sabbath in all the world for a witness, then the end will come. You surely ought to be satisfied to preach the same gospel that Christ and the apostles did. What gospel did Jesus preach? He preached the gospel of the kingdom. Matt. ix. 35. Paul says in Rom. i. 16, "The gospel of Christ is the power of God unto salvation; and the gospel of Christ, is the gospel of the kingdom. Mark i. 14-15, "Jesus came into Galilee preaching the gospel of the kingdom of God, and the same gospel was preached to Abraham, saying in thee shall all nations be blessed." Gal. iii. 8 And Paul says in Gal. i. 8, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you let him be accursed," so be careful. If we teach that the righteous, or those that keep the Sabbath, and don't receive the mark of the beast, by not keeping the Sabbath, will go to heaven, and reign with Christ a thousand years, while the earth is desolate, I don't think that would be preaching the same gospel that Christ and the apostles preached. So be careful what you preach. I believe you are honest and earnest, but I am afraid that is not sufficient for salvation. Paul says in Acts xx. 20, "I kept back nothing that was profitable unto you, I have not shunned to declare unto you all the council of God." If you believe that Paul told the truth, saying he declared all the council of God, don't try to declare more of that council, by preaching the observance of the Sabbath. Keep the Sabbath if you like, but do as Paul said in Rom. xiv. 5, "Let every man be fully persuaded in his own mind in regard to the day." Luke ix. 2, he sent them to preach the kingdom of God; 6th verse, and they went through the towns preaching the gospel. So you can see, to preach the gospel is to preach the kingdom. Luke xii. 17, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Acts viii. 12, "When they believed Philip preaching the things concerning the kingdom of God." Acts xix. 8, the things concerning the kingdom. Acts xxviii. 23, he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, (God's law) and out of the prophets, 30th and 31st verses, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. I think to preach the gospel, is to preach the kingdom of God. Acts xx. 24-25; Luke iv. 43, "I must preach the kingdom of God to other cities also, for therefore am I sent." Luke viii. 1, Preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. Luke ix. 1-2, and he sent them (the twelve) to preach the observance of the Sabbath, no, that is not the way it reads, to preach the kingdom of God is the way it recorded. Verse 11, and he received them, and spake unto them of the kingdom of God. I think if you will study these references over well, you will decide that Christ and the apostles did not preach the same gospel that the Seventh Day Adventists do. I don't know of one place in the entire Bible where it is even hinted, that the righteous will reign in heaven a thousand years, but just to the reverse, "the kingdom and dominion and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High." The Psalmist says, six times in the 37th Psalm, that the righteous shall inherit the land or earth, and dwell therein forever. And Solomon says in Prov. x. 30, [redacted] removed (from [redacted] your views it would not be consistent to call any man brother, that would preach what Christ and the apostles preached, and no more. I hope you will study this matter well, before you say you would claim such as brethren. The thief that was crucified with the Savior, (if I am not mistaken again) heard the Savior preach the gospel of the kingdom, and according to his request on the cross, he didn't believe in the Seventh Day Advent doctrine of going to heaven to reign the thousand years with Christ, or he would not have said, "Lord remember me when thou comest into thy kingdom," for according to your views that would have done him no good, but he would have had to have asked to be remembered a thousand years before Christ comes into his kingdom. But take notice, the Savior granted his request. I will be glad to hear from you again, as soon as you have duly considered what I have written, so as to be sure of my mistakes. Now, if I have said anything that wounds your feelings, it was not said for that purpose, but all in love for you and the truth.

As ever your true friend,

G. W. CALDER.

Thoughts on Matt. v. 17–18.

"Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill. For verily I say unto you, till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled."

I do not think that Jesus had the perpetuity of the law in mind, but the certainty of the fulfillment of the prophecies, and of the law without any reference to time. The main trouble seems to be in reference to the meaning of the expression, "Till all be fulfilled." I understand that if the purpose for which anything was undertaken has been accomplished it has been fulfilled. The prophecies concerning the sufferings of Christ may be taken as an illustration. Acts iii. 18, reads, "But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled." I would like to ask the reader, Does the fulfillment of those prophecies make them void? I think I hear you say, no. Then, if it does not make them void it must establish them. The same rule will apply to the law. I think this meaning is forcibly illustrated by the Lord through the prophet Isaiah. Isa. lv. 11, which reads, "So shall my word be that goeth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereunto I sent it. Paul could truly say, (with this thought in mind,) Do we then make void the law through faith? God forbid, yea, we establish the law." Rom. iii. 31. Paul had been teaching that Christ was the end of the law for righteousness to the believer. Rom. x. 4, and that the law was added because of transgression, till the Seed should come to whom the promise was made. Gal. iii. 19, and that the law was Israel's schoolmaster to bring them to Christ, but after that faith is come we are no longer under a schoolmaster. Gal. iii. 23, 24, 25. With the view we have advanced, we can readily see that Paul is in harmony with himself, and with Jesus also. The law had been given for a special purpose, to last till the Seed should come. It had accomplished that purpose and was fulfilled.

One more thought in connection with the above Matt. v. 18, reads, "For verily I say unto you, till heaven and earth pass one jot or tittle shall in nowise pass from the law till all be fulfilled." It is evident that the law referred to in this verse embraces the whole Jewish ritual. This is shown by examining the 23d and 24th verses, which refer to the sacrificial service. In Col. ii. 14, 15, 16, we learn that some things have passed from the law at the crucifixion, and Jesus says, when one thing passes from the law all is fulfilled.

A. BALCH.

Selections.

[Selected by S. ROXANA WIRES.]

Time Setting.

We are . ain asked, "If 1899 is the date of Christ's coming, what sense is there in watching for him until that date?" to which we reply, *we know nothing about the date* of Christ's coming. We are merely told to watch, and that, just because we do not know, and perhaps, are never to know the day or the hour. Time setting has brought Adventism into discredit. The crude tendency seems to be to solve this particular problem, rather than to study the times and the seasons of other matters collateral thereto, and which are clearly within the province of enterpretation. We are actively interested in studying to find out the exact end of the age, but this is entirely different from seeking the day or the hour of the Lord's Advent. We agree with the consensus of all the early exigeses, that when the times of the Gentiles end, the times of the restoration of Israel to Palestine and of the recovery of Jerusalem to its rightful owners, to-wit: Our race, will have come.

Of course we believe and on equally firm promises, that *the personal advent of Her King, is the grandest incident in the sequence of the glorious events now in the future*, for the question of the disciples to the Lord, at the ascension, must have a practical answer in relation to the Restoration. But the faithful attitude of the church which is to be superadded to the mere material expectation of fleshly Israel, is that of constant watchfulness for the Nobleman who is to rule; for we know not the time of his coming, and we are told that it will be in an hour we think not.

There is no need of mixing up these commands. One, is an injunction to constant watchfulness, another is a command to "occupy," and another implied is to search the Scriptures as to what manner of time the Spirit of Christ which is in us signifies, as to the glory that shall follow. For this glory yet remaineth, and *it is as incumbent upon us to give heed to its anticipated seasons, as it was on the prophets*, who made similar inquiry, and searched diligently—and to whom sufficient revelation was vouchsafed, 2 Pet. i. 10–12; for the same promise is certainly continued unto us. 1 Pet. i. 13.—*Prof. Totten, in The Our Race News, Leaflet.*

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, APRIL 28, 1897. NUMBER 16.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Salaries of Rulers.

The King of Bavaria receives $1,412,000. The King of Saxony has a salary of $750,000 a year. The King of Italy receives $2,858,000 as salary, and $180,000 for his family. The President of the United States gets $50,000 per annum, house rental and expenses thereof. The King of Spain receives $1,400,000 a year, and $600,000 a year for expenses, making a total of $2,000,000. The Emperor of Austria manages to make both ends meet with an annual allowance of $3,875,000. His Majesty of Portugal, in consideration of size of kingdom, contents himself with $635,440 a year. The King of Greece has a salary of $260,000 a year, and receives $60,000 besides. The annual salary of the Queen of England is $1,925,000. The Prince of Wales gets $200,000; rest of royal family the same. The Czar of Russia receives no salary. His income arises from 1,000,000 square miles of land which he inherits with the crown. His average income is a trifle more than $33,000 a day.

The Japanese Tidal Wave.

"According to the official report of the Japanese government," says the *Scientific American*, "there was no warning of this catastrophe. The barometer gave no indication of trouble. The weather was fair, the sea was calm. A slight earth, like shock was felt, a common enough thing in that part of the world. Then a booming noise was heard a little distance out at sea, swiftly increasing until it was like the roar of a dozen batteries of artillery. Then, in a moment, three waves rolled in, each from thirty to fifty feet high, one close behind the other. Within two minutes all was over. The coast was ravaged for more than two hundred miles. A score of ships were stranded far inland; as many towns and villages were wholly swept away, 12,000 buildings were destroyed, and 20,000 lives were lost."

According to reports from England there are a large number of desertions from the Salvation Army, due chiefly to the autocratic power of General Booth and his family. It seems that since the withdrawal of Commander Ballington Booth the General has been more obstinate than ever, and his rulings, by which the 15,000 officers and scores of thousands of soldiers, with $5,000,000 worth of Army property and the $4,000,000 of annual income are absolutely controlled by the General, has created a very strong feeling of impatience, developing into dissatisfaction and revolt.

The *Manchester Guardian* publishes a communication from its correspondent in Japan which says that the recent conventions between Russia and Japan in regard to Corea have seriously injured the standing of the Japanese Ministry, which is not likely to last much longer. The people are making an energetic attack upon the government for accepting the humiliating treaties proposed by Russia, and complain that Corea is borrowing Russian officers to drill her local troops. But how could the Japanese refuse the terms offered by huge Russia?

The Secretary of the Navy, Washington, D. C., has just made the annual allotment of the fund of $50,000 appropriated by Congress for the naval militia of the States. Deducting $2,000 reserved for the purchase of text-books, the remainder of the appropriation is alloted among the States having naval militia organizations in proportion to the number of uniformed petty officers and men had on the rolls on the 1st of January last.

Railway building has been carried on with vigor of late in the Island of Ceylon, and the traffic has increased correspondingly. In 1897, with 180 miles of railway, 1,966,280 passengers were carried, and in 1895, for 300 miles of road, there were 4,821,867 passengers.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. APRIL 28, 1897.

"DIVINE favor humbles while it elevates. The more we are loaded with benefits the deeper should we sink under a sense of our unworthiness. The lowest valleys are the most fruitful. On them the gentle dew descends from the surrounding hills, and the boughs that are laden with fruit bend toward the earth."

SOME months ago the Editor forwarded to us questions in regard to the "Spirit of God," and other matters from a correspondent, that in some way were overlooked. Having lately found them, we hope to give a few articles in elucidation of those subjects in the near future, may perhaps commence next week.

THE way to keep evil thoughts out of the mind, is to keep the mind occupied with the things of the Truth, the Word of the Spirit. One cannot think intently of two things at once and if (apart from business) the mind is occupied with divine things, there will be no room for evil thoughts, and they will perish of cold and neglect.

AS it was in the days of Noah and Lot, so shall it be in the day when the Son of Man is revealed. What was the condition of the world in the days of Noah? Gen. vi. 13 says "The earth was filled with violence." And what of present time? What is the daily record? Murders, highway robberies, brutal assaults, widespread violence.

CARLYLE once said: "I want to see some institution to teach a man the truth, the worth, the beauty, the heroism of which his present existence is capable. Where's the use of sending him to study what the Greeks and Romans did, and said, and wrote? Do ye think the Greeks and Romans would have been what they were, if they had just only studied what the Phoenicians did before them?"

COLERIDGE calls the personal existence of the Evil Principle "a mere fiction, or at best an allegory supported by a few popular phrases and figures of speech, used incidentally or dramatically by the Evangelists." He adds: "That the existence of a personal, intelligent God, Being, the counterpart and antagonist of God, is in direct contradiction to the most express declarations of Holy Writ: "Shall there be evil in a city, and the Lord hath not done it?" Amos iii. 6. "I make peace and create evil." Is. xlv. 7.

OF course our readers know that the looked-for war between Greece and Turkey is raging fiercely, and, so far, Greece has been making a most stubborn resistance to overwhelming numbers. At the present writing there are indications of outside assistance. A steamer has been sent after 3000 Italian volunteers, and thousands in Paris are clamoring for transportation, with the same object. It is also reported that the Turkish fleet at the Dardanelles is not fit to go to sea, while that of Greece has been doing effective work by bombarding forts and cities at important points. Be the result what it may, Turkey will have evaporated very materially at the close of the contest.

IT is said that "Dr. Johnson could not find the primary meaning nor the origin of the word believe. It is now traced to the Gothic word, "*Belifan*," which is something by which a person lives. When a person believes any thing he adapts his life to it. When a man professes to believe Christianity, and fails to conform his life to it, he thereby shows that he does not believe what he professes to. There are many such persons to whom Plato's use of the word *opinion* may be applied. Plato said that "opinion is the half-way house between ignorance and knowledge," and a great many opinions take their final lounge in the domain of ignorance."

LATE and irregular attendants at the breaking of bread, make a note of this: In Mal. i. 6 7, Jehovah charges the priests of Israel with despising his name, and they ask in *what* way they have done this. The answer is, "Ye offer polluted bread upon mine altars." They ask again *how* they have polluted him. The reply is, "In that ye say, the table of the Lord is contemptible." We apprehend that it was their careless, disrespectful practice, rather than words, that called the Lord's table contemptible or despicable. Besides this, they offered blind, lame and sick animals in sacrifice, as if anything was good enough service for the Lord's table; but Jehovah said, "*Is it not evil?*" And then he challenges them to offer such service to their governor, and see if he would be pleased with it, or accept their person. For all that, Jehovah is merciful and gracious, slow to anger and abundant in goodness and truth, he is a jealous God, and will not be trifled with by those who are called by his name.

READER, did you ever seriously consider the physical effects of sin? "Sins committed against the body affect that wondrous tissue called the nervous system. The source of all our acutest sufferings and intensest blessings are rendered so susceptible by God as to be at once our punishment or reward. There is not a sin of indulgence, gluttony, intemperance, or licentiousness of any form which does not write its terrible retribution on our bodies. If we resist sin, the nervous sin, the nervous tissue becomes more and more powerful,—every victory gives us new strength, just as the wielding of a hammer strengthens the muscles of the arm. If we yield to sin our powers of resistance become more and more feeble, till like the starving defenders of a garrison, we surrender all to the enemy."

Study the Scriptures.

John Locke, the great English Philosopher said, "Study the Holy Scriptures: therein are contained *the words of Eternal Life*. They have God for their author, salvation for their end, and truth without any mixture of error for their matter."

Said Sir Wm. Jones:—"Theological enquiries are no part of my present subject: but I cannot refrain from adding that the collection of tracts we call, from their excellence, "THE SCRIPTURES," contain, independently of a divine origin, more true *sublimity*, more exquisite *beauty*, purer *morality*, more important *history*, and *eloquence* than could be collected within the compass, from all other books that were ever composed in any age or in any idiom."

The two parts of which the Scriptures consist [The Old and New Testaments] are connected by a chain of compositions [The prophecies], which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian or Arabian learning. The antiquity of these compositions no man doubts; and the distrained application of them to events long subsequent to their publication, is a solid ground of belief that they were genuine predictions, and consequently inspired."

The Present.

Is an eventful period in the world's history. The crowning events of 6000 years converge at this time of the end of Gentile Times. Great events have transpired during the last few years, and still greater ones are clearly delineated in the future, on the prophetic chart. We expect confidently that the present year will bring forth events that will gladden the hearts of faithful watchers.

There is a great work to be done by those who claim not to be in darkness. The accumulated errors and corruptions of ages meet and flourish as never before, and it is evident the Gentile cup of iniquity is overfull. It is useless for us as a people to think to turn the current or dry up the turbid waters of this mighty river of sin, but duty to God and truth, and our fellows who are hurrying on to sure destruction on its broad and resistless surface, demands that we make efforts to prevent any from plunging into death, who can be induced to listen, and come aboard the Gospel Life-boat before the awful vortex be reached.

We are wondering if all who have named the name of Christ realize that none of them liveth to themselves? Rom. xiv. 7. It seems to be a broad divine principle, that each professed follower of the Lord Jesus, exerts an influence on others for good or bad. And if, while professedly looking in the near future for the glorious appearing of the Great God and our Savior Jesus Christ, the conduct of any shows, not comport with such expectations, or if we manifest no interest in those who are not in the ark of safety, it can but have a most disastrous effect.

To induce our readers to look about them and see if they are doing all that in them is to advance the cause of Christ by snatching some as brands from the burning before the Master rises up and shuts the door, is the object of this little article. Every true believer of the life-giving gospel can do some thing, if not much. He can at least, tell of his blessed hope and what it is based upon, recall of God's gracious love of pardon and peace and reconciliation. And if he cannot reach any beyond his own little world of acquaintances in this way, there are few, we apprehend, but what could by a little self-denial send THE RESTITUTION to a number beyond for three months, at 25 cents, to see if there be in them any response to God's gracious propositions. We would be thankful if we could induce every one who expects to hear the Master say "well done," to seriously consider what he will say "well-done," to him or her *for?* Surely it will not be said to those who have only just accepted all the gospel offers! He notifies us from heaven that he is coming to reward every one according to his works. Where will the reward come in if there *be* no works. We have the idea that the works to be rewarded for are the fruits of faith and labors of love. Jesus in speaking of himself as the vine, says his disciples are the branches,—and the branches will be looked to for fruit. And the Lord does not fail to warn them of the fate of unfruitful branches—the Father is said to be the Vinedresser in this case, and he will *remove* unfruitful branches, and they will be burned, *not* rewarded.

Believers are said to be the light of the world. It is time that every one should ask himself or herself what is being done in this direction. And as only those who suffer with Christ will reign with him, all should be able to show how they are suffering with him who gave *himself* for them.

Communicated.

The Two Covenants.

"Which things are an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Agar." Gal. iv. 24. This covenant Paul is speaking of here, the one which "gendereth bondage, given at Mount Sinai," is the ten commandments covenant given in Ex. xx. I know our Seventh Day friends try to dodge this, by claiming this covenant was given in Ex. xix. 5, but if the reader will turn to Ex. xix., you will find that the words constituting the covenant there spoken of, are not uttered until you get to the 20th chapter. Only the Lord said, "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people," Ex. xix. 5, showing the covenant yet future. "And all the people answered together, and said, All that the Lord hath spoken we will do." v. 8. That is, they agreed to obey his voice, and keep his covenant, which you will find not given until you get to the 20th chapter. Read the 19th chapter and you will find I am correct. And you will find this same covenant spoken of again in Deut. iv. 13. And again in Deut. v. 2, 3, which Moses declared was not made with their fathers, but with them that were "Alive this day." Nevertheless, there are people today that make Moses out a liar, to sustain their false theory. "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." Heb. viii. 6, 7. Yes, this New Covenant was "established on better promises," for there were no promises in the ten word covenant, so it was not faultless, if it had been, then should no place have been sought for the second, or New Covenant. And Paul says Christ is the Mediator of the New Covenant (Testament). Heb. xii. 24. The better covenant established on better promises? Yes, we find this "better Covenant," "New Covenant," the "Everlasting Covenant." Heb. viii. 6, 13; xii. 20. "In that he saith a New Covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." Heb. viii. 13. Paul said the first covenant waxeth old, and ready to "vanish away." And yet there are people who believe and teach this Old Covenant binding on us today, eighteen hundred years after it had waxed old and vanished away. It is astonishing how blind some people are. Why not let the Old go, and be able ministers of the New Testament, (or Covenant) which promises life. 2 Cor. iii. 6. "Not in tables of stone." v. 3. "But their minds were blinded: for until this day remaineth the same vail untaken away." In reading of the Old Testament (or Covenant) v. 14. Which vail is done away in Christ, or by accepting Christ, and be instructed, and guided by the New Covenant. Christ is become of no effect unto you. "Whosoever of you are justified by the law; ye are fallen from grace." "A little leaven leaveneth the whole lump." Gal. v. 4, 9. If Paul was here, he would be afraid of those that try to make religion include observing days. Gal. iv. 10, 11.

M. L. ADAMS.

Jesus the Way.

We often hear moral people say—"This or that person, (meaning some one) claims to be a Christian. If he can be saved I think I need have no fears of being lost."

I wish it were possible to make such understand the truth. It seems so plain that—the way of salvation.

Let me liken the kingdom of God to a beautiful city set on a very steep mountain and encompassed by walls very high and thick. (The walls representing our sinfulness), and Jesus to a gate.

There is to this city but one gate; and from that, leading down to the plain below, is a narrow, rugged path. The people in the valley have heard of this city, and have had the path that leads to it, pointed out to them. But it looks rough and steep: and they see, not far from it at the beginning, another path, broad and smooth, and leading, apparently in the same direction. The people going the narrow way are stumbling along, creeping painfully, slowly on. But beside this way all along the path until the city is reached, is a strong chord; and holding on this as they go, they can not stumble. It is only when they let go their hold and turn back toward the valley, that they fall. And some, looking on, call them foolish for going that way, and trusting to such a frail support: when by going the other road they could walk erect alone. And still they travel on, and by and by the chord they have trusted leads them straight to the gate, and as they near it, it opens and they enter the city, and find a warm welcome from those gathered there. Whereas those who trusted the broad way and their own judgment, find themselves at the end of the journey, face to face with a broad high wall. They look up, but realize, though they walked the road alone, they can never scale the wall. What shall they do? They want to enter the city, they hear the sound of music and rejoicing. They look around and find ladders of various lengths, (good deeds and morals). They try first one, then another, but they are all far too short. Then they find rope (their faith in them) and they try to tie them together, but even then they are to short: and if they were not it would be unsafe to climb. They look for the gate, but it is far away. They have no guide, night with its deepening shadows has come, and they are without the city.

"There is no other name under heaven, given among men whereby we must be saved," but the name of Jesus. He is the way. He is the gate to the city—the kingdom of God, and the chord that leads to the city, is faith.

LILLIE HENRY WILLIS.

Dear Restitution:

Elder D. M. Butler of Muscatine, Ia., has been in this city, Wilmington, N. C., but I am sorry to say, the city would not receive him, but praise the name of Jesus a few of us did all we could to get him a place where he could speak the everlasting gospel to hungry thirsting souls. He gave a few lectures in a church on the outskirts of the town, and the house was packed on every occasion. It was food for our souls, for he surely has the spirit of Christ: but, and to say, about the time he got a large number interested he had to leave to meet other appointments. We hope he will be able to come back again about August or September and bring a tent with him. then he could speak the truth and the churches could not stop it. The people will certainly go to hear if we only have a preacher, and I feel confident a church could be organized. The people who heard the Word of God in regard to those who advocate the lie the serpent uttered in the garden of Eden, "Ye shall not surely die," are now rejoicing in the truth of God. And now we ask you, the followers of the Lord and Savior Jesus Christ, to help send Brother Butler to us again next fall, we need just such a man as he is, a man directed of God, with the sword of spirit. If the readers of this paper think the people of North Carolina worth considering we earnestly entreat you to take this request to the Lord in prayer that a way may be opened up to reach us. Pray for me and my family. Yours looking for the soon return of our blessed King.

W. V. SELLERS.

Intemperance is a great destroyer of health.—*Jerome.*

OBITUARY.

The hand of death has again passed through the flock at Rensselaer, leaving sorrow in its path, and warning to those standing near the scene. Like time, death is one of those elements of the universe of God which seems never to grow weary, but is ever and anon fastening its grasp upon new subjects, unrelentingly holding them in its dark domain.

In that darkness now rests our late Sister in Christ, Mrs. Mary Starbuck Dwiggins, who died at the home of her daughter, Sr. B. Paris, Rensselaer, Ind., April 13, 1897.

Sr. Dwiggins was born in Guilford County, North Carolina, June 23, 1811, was united in marriage to Daniel Dwiggins, Oct. 13, 1831. Together they united with the Church of God in Rensselaer, in 1860. He succumbed to death's grip June 5, 1885.

In the death of Sr. Dwiggins the little band of believers at this place lose one of their oldest members. Paralysis first threatened her about three years ago, conquering her mortality on date above mentioned.

Her faith was in him who died that we might live; her hope was as that of the Fathers of old; her thoughts and her mental vision rested upon that day when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first."

Bro. D. T. Halstead conducted funeral services.

F. L. AUSTIN.

Report.

By request the writer has visited the Brush Creek Church, in Ohio, leaving home April 5th and returning April 16th.

It was truly encouraging to again meet with the brethren and sisters of this place, after an absence of nine weeks, and to be surrounded with the activity manifested among them. Nor was it at all discouraging, while speaking of the things pertaining to the Kingdom of God and the name of Jesus Christ, to read the thoughts unintentionally written by the listeners upon their own faces—written not with iron pen, but by posture of deep meditation: by face filled with hope: by eyes beaming with gladness, and others filled with tears of joy: each in their own way telling of the blessings that await the faithful.

Three more were immersed who arose from the watery grave to walk, we hope, in newness of life.

Several were regular attendants at the meetings, who personally witnessed that they accepted as Bible truth the doctrine taught, but who nevertheless, refrained from obeying. For such it is impossible but to sorrow.

While for the obedient it is impossible but to rejoice hoping that a "crown of life" may soon be theirs.

The remuneration received for the work was ample.

F. L. AUSTIN.

Selected.

The Turko-Grecian War.

The tide of battle has again turned on the Thessalian frontier. Reports from Athens are to the effect that the Greeks, after a desperate battle at Mati, in which of course they were outnumbered, retreated, abandoning both Tyrnavos and Larissa, and removed their headquarters to Pharsalos, about twenty miles south of the latter place. The Greeks made their retreat in good order, and as there is no statement that the Turks followed up their advantage by pursuit it would seem to indicate that they too must have met with heavy loss.

The retreat, if correct, must prove a serious blow to the Greeks, who have held their position at Tyrnavos with splendid courage, considering their inferior numbers. There is nothing to indicate, however, that they will not make another stand and contest the advance of the Turks over the Thessalian plains with the same determination they have manifested since the latter got through the mountain passes. There is some hope for them yet from the operations of the other division of their army, which has penetrated Macedonia and it is reported has reached the rear of the Turkish base at Mossoura, on the Mount Olympus side. If it can hold itself there and cut off Turkish communications and supplies the Turks may find themselves yet in a dangerous situation, as the Greek fleet has already destroyed an immense amount of their supplies on the Salonica Gulf coast. What this division may do, however, is largely matter of conjecture, and may not in any event compensate for the loss of Larissa, which is the most serious blow the Greeks have yet received. If the Turks are prompt and powerful enough to follow up their advantage it may be the beginning of the end for little Greece.

London, April 25.—Following the Greek defeat at Larissa the pressure already moving to intervene, and the end of the war seems to be in sight.

It is believed that intervention will first take the form of a suggestion of armistice, to which the combatants would no doubt agree. Since yesterday afternoon the British Foreign Office has been in close communication with the other members of the European concert, Great Britain, suggesting that the time has now arrived for them to act. The French, German, and Italian Governments have already responded, offering to agree, though the German Government adds as a condition that it will be necessary to exact a pledge from Greece to obey the mandate of Europe when this mandate is again given.

The British Foreign Office believes that Greece will give his pledge, as the disasters which have overtaken her have demonstrated that Turkey still possesses a formidable fighting machine—a fact which must have a sobering effect upon the popular demand for war at Athens, and which will permit the Greek nation to climb down without disgrace after a superb vindication of the personal courage of the Greek troops and gratifying demonstration of Hellenic patriotism.

If the Greeks listen to reason and arguments pressed at Athens and Russia and Constantinople it is not improbable that a decision will be reached by Tuesday, before which it is not supposed here that Edhem Pasha or Osman Pasha will have time to do more than to appear at Pharsalos.

Constantinople, April 25.—The Ambassadors of the powers at a meeting yesterday decided to address identical notes to the Turkish government asking that the Greeks employed by the foreign ministries, Consulates, and hospitals, and all Greek ecclesiasts be permitted to remain in Turkey.

The Ambassadors also propose that the Foreign Consulates use their good offices in behalf of the Greeks, who represent the interests of the foreign capital, and finally they will recommend that in any case Government should observe moderation in carrying out the expulsion of the Greeks.

The question is a very serious one, as at Constantinople alone there are 40,000 Greeks and throughout Turkey there are about 200,000 Greeks. Fears are expressed that disturbances will occur during the Greek Eastertide, which begins today. Nevertheless, a notice was read in all the mosques yesterday enjoining the Turks not to molest the peaceable Greeks, the war being a matter between the two armies.

Paris, April 26.—The Berlin correspondent of Figaro telegraphs that it is semi-officially announced there that Greece will neither solicit nor accept the intervention of the powers, and is preparing to negotiate direct with Turkey.

Athens, April 26.—The Asty published the following the official note this evening:

"M. Delyannis today had a long interview with King George, who again assured the Premier that he was prepared to approve any decision the government might reach with a view to the improvement of the situation. After the audience a cabinet council was held at 2 o'clock, and was still sitting at 5. It is expected that energetic decisions will be arrived at, but all reports as to the resulting of staff officers are premature."

The excitement here is increasing and in many quarters a Cabinet crisis is expected.

London, April 26.—The Turks are still outside of Larissa. By orders of the General in command, the invaders, however, have commenced to burn certain villages, but there is reason to believe they are behaving well, on the whole.

Great alarm is felt at Volo, where 10,000 fugitives have flocked into the town. The government is trying to allay a panic, promising that the fleet will, in any case, defend the city. There is no doubt that the Turks will shortly advance on it.

The Greeks have managed to concentrate 40,000 men in Pharsala, but lost enormous supplies of ammunition and food.

In all probability the Greek Nation will try one more great battle, and, if defeated in this, it is not unlikely that there will be a change in the royal family at Athens. Discontent is growing and the King will be made the scapegoat.—*Tribune.*

Poetry.

"Behold, I Come Quickly."

Have the thunders ceased to hurtle
Through the dim and furled sky?
Are the hands of nations clasped
In perennial amity?
Has the dawn o. Glory, sighed for
By the poet and the sage,
Ushered in the tearless morning
Of an endless happy age?

Has the sea of earth's commotion
Lulled in everlasting calm?
Shall the nations rest in peace
In the shadow of the palm?
Has, to dwell in darksome cavern,
War, the demon, fled confounded,
And the jubilee of mankind
Over hill and valley sounded?

No! the voice of murder shrieks
Through the solitude and city;
No! beside the couch of death
Wails the tender voice of pity;
No! in echoes terrible,
Voice to voice responsive rings
From the smouldering plains of Poland,
From the congress of the kings;

No! resounds the throbbing West
From its rocky heights and Llanos;
No! reply the leaping breakwaters
From a hundred hushed volcanoes.
Soon the hypocrite shall see
False-hood's refuge overflowed,
For the heavy chord of judgment
Quivers with its thunder load.

Soon, the messages of woe,
Europe's telegraphs shall tremble;
Soon in battle's dark array
Armageddon's hosts assemble;
Mutinied soon beneath his banner
Antichrist's vast armies be,
Like the hissing, heaving billows
Of a dark and surging sea.

Climb the watch-tower, O believer;
Take the telescope in hand
And the glimmering horizon
Of the Orient sky command;
There, beyond the brooding darkness,
There, beyond the ocean strife,
Thou shalt catch a streak of radiance,
Herald of a world's new life,

When the blooms of Paradise
Once again shall sweet our clime,
And the storm and mist forever
Vanish from the hills of Time,
When from a descending city,
Angel melodies shall ring,
Hill and valley shout, Hosannah!
Glory to the coming King!

Communicated.

The Two Prophets.

"Behold I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord." It is claimed that John the Baptist fulfilled this prophecy, but I think not. "For the angel said thou shalt call his name John. And he shall go before him in the Spirit and power of Elias to turn the hearts of the fathers to the children and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord." Luke i. 13, 17. We believe that John was a type of, for it was only the Spirit and power of Elias that he came in, and I see no great and dreadful day about the Savior's ministry, when here on his mission of mercy. "For the angel said unto the shepherds, fear not, for behold I bring you good tidings of great joy which shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly Host praising God and saying glory to God in the highest and on earth peace and good will to men." Luke ii. 14-16.

And again, just before the close of the Savior's ministry, when he was on his way up to Jerusalem, "And a great multitude spread their garments in the way, others cut down branches from the trees and strewed them in the way. And the multitude that went before and that followed cried, saying Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord. Hosanna in the highest. And when he was come into Jerusalem all the city was moved saying, who is this? And the multitude said this is Jesus the prophet of Nazareth, of Galilee." Matt. xxi. 8-11. Such was the rejoicing at the Savior's birth and ministry. And all of his acts were that of blessing the people, where ever opportunity afforded. And to say that it was a dreadful day would be out of harmony with the Scripture, and I do not find the place where Christ quoted from the fourth chapter. But he did from the third. "Behold, I send my messenger before thy face which shall prepare the way before me." Matt. xi. 10; Mal. iii. 1. And from this to the fourteenth verse he mentions John's name three times, calls him John the Baptist twice, and John once, and then says, "If ye will receive it this is Elias which was to come," then pass on to the 18th verse. He is still John. This is sufficient evidence that Christ represented the angel's testimony concerning John. And not Malachi's prophecy. "And this is the record of John when the Jews sent priests and Levites from Jerusalem to ask him who art thou? And he confessed and denied not but confessed I am not the Christ. And they asked him what then, Art thou Elias? And he saith I am not. Art thou that prophet? And he answered, no. He said, I am the voice of one crying in the wilderness, make straight the way of the Lord as said the prophet Isaiah." John i. 19, 20, 21, 23. Here we find he confessed he was not the Christ, nor that prophet. We believe he knew. We will quote a part of Malachi 4th chapter, "Behold the day cometh that shall burn as an oven and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up saith the Lord of Hosts, that it shall leave them neither root nor branch." And we notice the same day mentioned in the third, and in the fifth verses of this chapter. And in the fifth hesays, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."

Over eighteen hundred years have elapsed since John fulfilled his mission. And there is as much pride and wickedness in the world today as ever. Dare we take a paragraph out of the heart of a prophecy and leave the principal part unfulfilled, when the day of fulfillment is mentioned in three verses out of six in one chapter. This chapter is too closely joined together for uninspired men to tamper with. And from the days of John the Baptist until now I fail to see the time either in history, or the Scripture when the wicked were all burned up root and branch. We are expecting Elijah to precede this day and if it is in the past we are deceived. This is the day Peter speaks of that shall "come as a thief in the night when the heavens shall pass away with a great noise and the elements shall melt with fervent heat, and the works in the earth shall be burned up. Nevertheless, we according to his promise look for a new heaven and a new earth wherein dwelleth righteousness." 2 Pet. iii. 10, 13. Isaiah says: "And when ye see this your heart shall rejoice and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants and his indignation toward his enemies. For behold the Lord will come with fire and with chariots like a whirlwind to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. lxvi. 14, 15, 16. And the Revelator speaking of this day says: "And the heavens departed as a scroll when it is rolled together: and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains, and said unto the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come and who shall be able to stand?" Rev. vi. 14, 17. "And he says, I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, For they are the spirits of devils working miracles which go forth unto the kings of the earth, and of the whole world to gather them to the battle of the great day of God Almighty." Rev. xvi. 13, 14.

"Behold I come as a thief. Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame." Ver. 15. Too late to put on a wedding garment at this stage of God's purpose. Matt. xxii. 11-14. And in the 11th chapter of Revelation there are two prophets mentioned that are to smite the earth with plagues. And as God promised to send Elijah we believe he will. And there appears to be another prophet besides Christ and Elias that the priests and Levites could not locate mentioned in John i. 21-25. We believe God will represent the antediluvian age with the antitype of the righteousness of that age. And as Enoch's prophecy points to the final goal of this earth renewed. See Jude 14, 15. "And the seventh from Adam prophesied of these saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." We believe he will represent God's former judgments, and help to execute the present purposes of God in establishing his kingdom under the whole heavens. May the Lord hasten the time of its fulfillment is my prayer.

JOHN ARMITAGE.

"Paul Caught up to Heaven."

We are told by a great many people that the righteous will be "caught up to heaven" in the clouds of the air, and so shall we ever be with the Lord up in heaven, for that is what they understand is to become of the saints when Christ comes the second time. 1 Thess. iv. 16, 17. But as Prov. x. 30, and in fact, all the Bible is right to the contrary to this view we know how false it is, and therefore do not entertain any such groundless ideas. For they take a text and fit a theory to it, and as many texts, just as many theories, not knowing that if they would bring all their theories together they would conflict one with the other. Thus they do, being ignorant of God's plans. But hearing these texts of 1 Thess. iv. 16, 17, read so much at funerals and on other occasions as proof that the righteous go to heaven, it used to trouble me some as to just what was the apostle's ideas when expressing himself thus. So I searched up the matter with the result of satisfaction and harmony with all the other testimony on the subject of our reward, and where and at what time we will get it; and for the sake of any others who may be in the same fix I was in, I give this little article as help. We will find that the translators are some to blame, although in another place they give us the real key to the matter. But being ignorant of the original Greek word we do not know which translation is right, or indeed if they are the same Greek word or not. So when 1 Thess. iv. 17, says we shall be "caught up together" I let Acts viii. 39 explain it, for there it says Philip was "caught away:" not caught up to heaven, for Philip was found at Azotus, v. 40. In Acts viii. 39, the Greek word "arase" is translated "caught away" in the Com. Ver. But in the Diglott it is translated "seized," and the same word spelled a little different i. e. "erpage" in 2 Cor. xii. 2, 4. is there translated "conveyed away" by the Diglott; and the same word in 1 Thess. i. 17 is translated "caught away" in the Diglott. So you see, not the slightest idea of being "caught up," the true idea is expressed in any of the following, "seized away," or "conveyed away" or "caught away." Even the translators tell us so in translating Acts viii. 39 "caught away," for next verse shows that Philip did not go to heaven; and in 2 Cor. xii. 2, 4, with Paul's testimony that he was conveyed away (mentally) to the third heaven, which will be the Paradise of God on earth, proves that Paul was not caught up to heaven. While in 1 Thess. iv. 16, 17, shows that during the sounding of the "Seventh Trumpet" Christ comes to raise the dead, and his angels will be sent to the four quarters of the earth, and the saints will be "caught away in great companies" as of clouds, for a meeting (organization of) of the Lord (Lord's mystical body) in his political or governmental air, this proves that none of the Lord's dead saints have yet been caught up to heaven, and that they never will, for the last or seventh trumpet is not yet done sounding, (see 1 Cor. xv. 52; Rev. xi. 15) for it is during the sounding of the seventh trump that the kingdoms of this world become the kingdom of our Lord. Dan. ii. 44; Rev. xi. 15. As that has not taken place yet, we know that we are not yet with the Lord in the sense of 1 Thess. iv. 19. Paul was not caught up to heaven, for he afterwards spoke of his death, and said he had fought the good fight and had kept the faith (not faiths, but faith) and had run his course, henceforth (future) there is laid up for me a crown (life) of righteousness, which the Lord will give me at that day (millennial day, or third heaven), and not only to me, but to all them that love his appearing." 2 Tim. iv. 7, 8. May we all love his appearing. The expressions in the Book of Revelation such as "come up hither," "ascended up to heaven" and "caught up to God's throne" has no reference to being taken up to heaven; but referred to transactions here on the earth. Please notice that the kingdoms of this world become our Lord's at his second coming during the seventh trumpet. It is then when he as the stone (which the builders rejected) smites the image of kingdoms and they become as nothing in the sense of "kingdoms of this world." Rev. xi. 15; Dan. ii. 34, 35. There is no use to say the kingdom of God was set up at the time of Pentecost, for Jas. ii. 5, speaks of the true church as being "heirs" only and Luke xix. 12, 15; 1 Thess. i. 10, and many others show that it will not come until Christ comes, and there is no use to say the kingdom of God will be set up after the saints have been in heaven one thousand years, for the simple reason that they never get there as already shown. Prov. x. 30; 1 Thess. i. 10; Phil. iii. 20; Titus ii. 13; 1 Cor. i. 7, too many to mention. And further more, from the fact that the seventh trumpet did not begin at Pentecost, and that it will not last for one thousand years after Christ comes, for the seventh trumpet ends with the pouring of the seventh vial, and we know that is in the very near future; for the sixth vial has almost accomplished its work on the Euphrates (or Turkish Power) and the warning voice to us brethren is to watch (for him) as we see the last struggles of the dying Turk, for he comes on the world as a thief. Rev. xvi. 12-15. May we be up and doing, and have our lamps trimmed and filled with oil, is my sincere and inmost desire, though outwardly the world thinks we are mad.

Submitted in the one hope.

JAMES M. LEVEL.

Editor Restitution:

A short time ago I received a letter from a highly esteemed brother, and by his permission, I send it for publication. To me the letter is full of important suggestions upon questions that I fear our brethren are overlooking. Is the church ready to receive the Master? has she on the bridal robes? has she oil in her lamps? must there not be a more complete separating than we have had, from the idolatrous religious organizations that surround us? Let us be very careful, that we are not left in the "outer court" when the temple is measured.

Yours for the truth.

W. J. GREM.

THE LETTER.

"And behold, I am coming quickly. Blessed is he that keepeth the words of the prophecy of this book." Rev. xxii. 7.

Now there is a time for the fulfillment of every prophecy. This same Jesus, before he left his disciples said to them, "I will come again," but more than 1800 years have passed and still he has not come. How, then, are we to know when this word, "I am [redacted] unless we can [illegible] text? "And the Lord God, of the holy prophets, sent his messenger to point out unto his servants the things that must be done in haste." See v. 6. This surely is the Key to the understanding of the words, "I am coming quickly." When the messenger has been sent, then he will come quickly.

And now, has this messenger been sent? If so, when, and to whom was he sent? See v. 16, "I, Jesus, have sent my messenger to testify unto you these things in the churches." If he has been sent, to what churches was he sent? What did he testify? It will not meet the case to say that John was the messenger. "And I, John, am he who saw and heard these things, and when I saw and heard, I fell down to worship at the the feet of the messenger that showed me these things." Verse 8. See also Ch. 19-10. John was one party to this prophecy, the messenger of Jesus another party. John's office was to write the things he saw and heard in a book and send the book to the churches Ch. 1-11. The office of this messenger is to signify these things to John, Ch. 1, and to testify these things in the churches, in other words to point out to the servants the things that must be done in haste, done quickly, for the Lord is coming quickly.

But the coming speedily is not due until the messenger is sent. In the vision of the golden lampstand, we see the sign of messengers in the right hand of one like unto the Son of Man. Not only will the messenger of Jesus be sent to show to the servants the the things that must be done in haste, but the messenger will be sent to do those things.

Let us consider, briefly, some of the things to be done. Trumpets will be sounded, and who else will sound them but the servants of Jesus Christ. The testimony will be finished, and who else will testify for Jesus but his servants that have the testimony of Jesus. Ch. 19-10. Proclamations will be made, Ch 14; 6-13, the messengers of Jesus will make these proclamations. The harvest of the age will be reaped, and the messengers of the Son of Man will do the work.

John the Dipper, was the messenger of the first advent. There was only a few of the many that recognized his mission. Only a few of the Gentile world will discern the mission of the messenger who is to herald the coming King. In fact nearly all have overlooked the fact that Jesus would send his messenger, yet the evidence is as plain and direct as that one that was to be sent before his face at the first advent. This messenger is the Elias that Jesus said would come and restore all things. In Rev. Ch. 10, we see him with the open book in his hand. John ate this book and prophesied until he had recorded its contents. Thus we see that in the vision John and the messenger were brought *en rapporte*. Daniel obtained an explanation of the vision of Ch. 7 from one of those that stood by the judgment scene of the Ancient of Days. One living in one age, the other in a later age, the two were brought mentally *en rapporte*, and why not, for it was a vision of the night or an inspired dream. Thus it was with John and the messenges of Jesus. Inspiration bridged the gulf of the intervening ages, and the two were brought together, and while the messenger is signifying these things to John, he is testifying these things in the churches.

The first prophetic work assigned to John after eating the book, was to awaken or arouse and measure the temple of God and the altar and them that worship therein and cast out the outer court. Had John measured a literal temple builded of literal stones he would have given dimensions in cubits or some other known measure. But a rule is given by which the dimensions of God's spiritual house builded of living stones is determined. In this book we read of those who have a name to live but are dead, hence, awake, oh thou that sleepest and arise from the dead and Christ shall give thee light. As the temple of God of this age, is builded of living stones, those who worship therein will have within them spiritual life, and thus the line of separation is drawn between those who worship in God's temple, for the outer court worshipers will be cast out into the nations where they belong.

The 144,000 of Rev. vii.

To Brother J. C. Kinsey:

Noticing your request in a late No., of THE RESTITUTION that some one should give a reason for the omission of the tribe of Dan from the number sealed, I offer a few thoughts for your consideration.

There have been many conjectures as to the reason of the omission, but none of any value, in my opinion, except that of Bowyer in his "Critical Notes on the New Testament." He takes the ground that the omission is the work of a careless scribe or copiest and not at all the reading of the original MSS., and suggests the way in which it might have occurred. It is well-known that it was the habit of transcribers of the ancient MSS., to save themselves labor by contracting long or oft-repeated words; and that the contraction for "Manassah" would be "Man" with a stroke over the word. A careless scribe might easily substitute an M for a D and read "Man" for "Dan." It will be the more readily understood if we remember that the earliest extant Greek MSS., are written in what is called "Uncial" letter and that there were no divisions of the line into words so that the line containing the words in question might appear as follows:—OUTOFTRIBEMANTWELVETHOUSANDS. Using the Greek letters the words would appear as follows:—EKPHULESDANIBKILIADES. Now suppose the line to have ended with A in Dan, as EKPHULESDANIBKILIADES, when the form of the letters is taken into account a careless writer might easily have taken DA for M especially as the Uncial D is A with the cross at the bottom instead of in the middle and an M, is the two together, without the cross. The coiest would then suppose that A had been carelessly omitted from the copy and insert N at end of the line so that DA would then read MA and the next line begin with N as before. The next transcriber would find his copy to read MAN but lacking the horizontal stroke over the word and would naturally suppose that it had been omitted by mistake and place it in his copy and the change would be complete. Of course when once the change had been made it would be perpetual as we find it. Of course this is only conjecture, but that it is reasonable will appear from the following considerations.

First, John tells us that the sealing was of "144,000 of *all* the tribes of the children of Israel." The Greek words are much more emphatic, or "out of *every* tribe." If this were true it would not be possible to omit one of the tribes. But, secondly, Manasseh is found *twice*, once in his own name and once in Joseph. If therefore we retain Joseph we must drop Manasseh; and substituting Dan therefore we correct two errors at once. But further, in numbering the tribes, Manesseh is never mentioned without Ephraim his brother, and when so mentioned "Joseph" is always omitted. And transversely when Joseph is mentioned both Ephraim and Manasseh are omitted.

But, again, John informs us that the gates of the New Jerusalem are named after the twelve tribes but does not give us their names. Ezekiel however supplies the missing information and gives us the names of Joseph and Levi in place of Ephraim and Manasseh, corresponding with the tribes as here given, when we correct the double error of the text by leaving out Manasseh and inserting Dan. As it can be shown by indubitable proof that Ezekiel's City and John's city are one and the same city, may not the "servants" mentioned by Ezekiel be the same "servants" here "sealed" by the angel? If so we have still further evidence of the correctness of the conjecture here explained. For Ezekiel not only informs us that Joseph and Levi have their "gate" with the rest of the tribes, thereby plainly indicating that in their relation to this city "The Lord is there," not only does Joseph lose his double portion but Levi loses his priestly robes; but he also states that these servants are taken "out of all the tribes of Israel. Ezek. xlviii. 19. This seemingly identifying the two companies as one and the same. But if so, Dan has his place in the sealing, together with Joseph and Levi as certainly as he appears with them in the naming of the gates of the city where the service is mentioned.

J. F. WILCOX.

The Coming of Christ.

The coming of Christ was an event always *near*, in the feelings and consciousness of the first believers. It was the great consummation on which the strongest desires of their souls were fixed, and to which their thoughts and hopes habitually turned. They lived in expectation of it; they labored to be prepared for it; they were constantly (in the expressive language of Peter,) "Looking for, and hasting, or earnestly desiring it."

The Apostles and the first Christians in general, comprehended the grandeur of that occasion. It filled their circle of view,—stood forth in their contemplations as the point of culminating interest in their own and the world's history. It threw into comparative insignificance the present time, death, and all intermediate events, and made them feel that the manifestation of Christ and its consequences of indescribable moment to all believers. It was the grand object which they were to keep in view as the end of their toils,—the commencement and perfection of their glorious immortality.

The great truth of Christ's return to the earth runs like a golden thread through the entire New Testament, from begining to end, touching every doctrine, binding every duty, arousing, consoling, dissecting, guarding and inspiring the believer at every step of his pilgrimage. As a motive and an incentive to an end, it has a prominence assigned to no other thought. Wherever we turn it arrests the eye of the *mind*. Whatever the subject of inquiry it engages the attention by its commanding presence. It is in the New Testament the great event towers above every other. The heavens that give back Christ all that we have loved and lost, solves all doubts and ends all sorrows. His coming looks in upon the whole life of the church, and every generation lies under the shadow of it; for whatever is transcendantly great is constantly near; and in the contemplation of it, it throws in the shade all trivial and wordly things, and annihilates intervals. It is viewing the event as near that gives to us its practical importance; otherwise it betrays in us a less vivid impression of its reality and surpassing moment.

J. O. WOODRUFF.

Very Low Rates to the West and Northwest.

On May 4 and 18, 1897, the North-Western Line (Chicago and North-Western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. For full information apply to Ticket Agents of Connecting Lines, or address C. Traver, T. P. A., Marine National Bank Building, Pittsburgh, Pa.—May 15.

OUR LOVE FEAST.

To the Household of Faith greeting:

How swiftly the tide of time has wafted us o'er another year, bringing sunshine and joy to the delight of some, and affliction and tears to the sorrow of others. But in either case we cannot be excused from an indwelling nearness to the loving Father; as for the first, blessed contentment and happiness reigns supreme when recognizing from day to day his gracious favor. And for the second, life is so weighed down beyond human aid to comfort, that our only solace is, to nestle in the strong arms of his love and mercy to bear us bravely up and on through the sorrowing struggle upon us. Christ said to his disciples "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you from the Father, even the Spirit of truth. While there are those who disclaim the Holy Spirit power, or influence reaching others than the disciples, I can safely testify that every child of God who is grasping and abides with him in the Spirit can share in all the blessings and power that was bestowed upon the disciples for his glory. In these latter days proofs are many of the like gifts. I have so often thought, what if I could not have this comforting influence to help me over the rough, tangled way of life, and wonder how people can live and have their share of grief and misfortune that comes to our lot to bear from time to time in this beautiful world, and be a stranger to the blessed influence that is ever near them to have whenever desired. Ever since the bright assurance of my acceptance with the merciful Father, the few pleasures of this world that I most enjoyed vanished, ever being mindful of Christ's kindly admonition to all, to "Use the world as not abusing it, occupy until I come." I am watching with deepest interest the workings of the Eastern Problem. It will be remembered that there has been a message-bearer of the world's great events in the past, and this accords with the prophet Malachi iv. 5, 6. "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse." When the Greeks are brought into subjection by the powers that be, will not the coming of Elijah seem near, and soon after, "Behold our righteous Ruler to the joy of all his weary, waiting ones?

Yours earnestly contending for the Truth,

ROWENA W. COOPER.

Dear Brothers and Sisters:

As I read the letters in THE RESTITUTION, I am impressed with the earnestness with which every one writes. And how can it be otherwise? For they have a substantial faith, something grand and real, a sure foundation. Those letters are a help and strength to the weak, as is the meeting together on the first day of the week. I fully realize why the Master commanded that we should not forsake the assembling of ourselves together. Even if there be few, and no speaker, the study of the Word, together, and with what explanations can be made, is a great help, and keeps us from becoming neglectful. Elder Smith says he verily believes that we as a church, are opposing God, and hindering the victorious march of our King, by teaching that the wicked are annihilated at death and that they are as well off after death as the righteous. They surely both suffer the same penalty. Both go unto one place. But think of the grand reward of the saints at the resurrection—an eternal life free from sorrow and pain; and think of the sinner cast off from the glory of God. Is not that punishment enough? Some men think not, but it is written that God is more merciful than man. As our teachings are a hindrance to the Christian work, I think that there are so few of us compared with those of the orthodox church that we can not do much either way. So many people do not know what we believe, and still more do not want to. All we can do is to help those that are willing to learn, and leave the rest for Christ when he comes as King to subdue all nations and take the power unto himself. Elder Smith has told what he thinks of us. Now let me tell what I think of their teachings. I think if people could be scared into being good and obedient by preaching hell fire, it has been preached long enough, and hard enough, to have converted the world long before this. We pray that the time may soon come when "The tabernacle of God will be with men, and he will dwell with them and they shall be his people, and God himself shall be with them and be their God" (Rev. xxi.) and the devil death, and hell shall be no more.

MARY F. KNOWLES.

Editor Restitution:

My husband and myself, are as far as I know, the only ones in this place who believe that the kingdom will be set up at Jerusalem. As we are deprived of any preaching but that of THE RESTITUTION it makes the paper more precious, such good articles as are in its columns strengthen and help all believers who read them. May God bless the paper and all those connected with it. How eager we wait and watch for its weekly visits. I wish to testify that I am trying by the mercy of God to let my light shine, and lead others to the truth, yet, how many turn a deaf ear. Yet, I rejoice in God's promises. Though persecuted Jesus bids us rejoice and be exceeding glad, for great is your reward in heaven. Let us rest in the Lord and wait patiently for him. We know that God will do right and that at the right time he will interpose for us and for his cause. Instead of loving and practicing the things the world calls "pleasure," we should heed the exhortation to "live soberly, righteously and godly in this life." Yes, praise his name, there is peace and joy in his service which the world can neither give nor take. Pray for me that I may be found worthy when the Master calls.

Your Sister in Christ,

MARTHA HOUSE.

A former slave of Jefferson Davis has translated the Bible into the Sweetsa tongue, which is spoken by 260,000 Africans.

Announcement.

My wife and I are thinking of making a trip by our own conveyance to Waterville, by way of Dalls, Goldendale and Ellensburg. We hope to start in May. Any that desire us to hold meetings at points that can be reached, will correspond with us at an early date, and tell us what possible help we may receive to defray expense. We would like to extend our trip to Oaksdale and Walla Walla.

Address us at Scholls, Ore.

W. L. SKEELS.

Summer Outings.—Seashore and Lake Resorts.

The principal places of summer sojourn along the Atlantic Ocean, in the Alleghenies, the Adirondacks, Catskills, and mountains of the East, and in the Lake Region and Northern michigan and the Northwest, may be readily reached over the Pennsylvania Lines.

Special information regarding the leading resorts and the advantages enjoyed in journeying to them over the Pennsylvania Route has been compiled and printed in convenient form. The matter is profusely illustrated with photographic reproductions of seashore scenes and includes views at Atlantic City, Cape May, Long Branch and other resorts along the Atlantic Coast; also of Cresson, Bedford Springs, and the romantic mountain retreats, and of Petoskey, Mackinac, and the summer havens in Michigan and the Northwest.

Persons contemplating summer outing trips will find it a valuable guide in shaping preliminaries. Copies may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—May 31.

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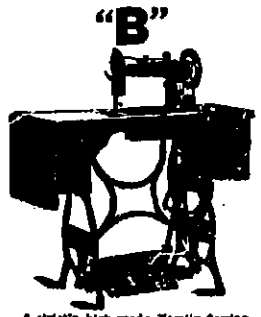

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BELVIDERE, ILL.

Tent Work in Kansas and Missouri.

To the Brethren in Kansas and Missouri:

Brother J. F. Wilcox of Chicago has just closed a meeting at this place, ten discourses in all, during which we have had to use three different churches. He is intending to remain, and evangelize in Kansas and Missouri during the present year, and o s sibly will remain with us permanently, and we have decided that we must have a tent for the summer. We know that the brethren are generally in the same condition as ourselves regarding a house, which is, to say the least, very unsatisfactory. We have accordingly organized a tent committee here to start the enterprise, and as soon as it is thought advisable to hold a general meeting will turn it over to any association or committee appointed for that purpose. We must have a tent at least 40x60 feet, besides a tent to live in, hammocks, bedding, cooking utensils, etc., etc., and some ready money. We should have at least $300 to begin with and then a tent fund to keep it running. We want to put it in the field by the first of May or as early as the weather permits, with Bro. Wilcox in charge, and ask you to contribute liberally "as the Lord has prospered you" for that purpose. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the chairman of the committee Joseph Shellenberger, Mound City, Mo. But in either case names and amounts will be published in THE RESTITUTION from time to time, and a full report of how expended when the work is done. Now, brethren, the tent is the Master's, and the work is his, and the time hastens when he comes to make up his jewels, shall we not, as waiting ones improve every moment, lest coming suddenly he find us sleeping?

JOS. SHELLENBERGER.
H. W. DARBY.
J. W. AGLER.

SUBSCRIPTION LIST FOR TENT.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri.

Joseph Shellenberger,	$10.00
A. W. Darby,	5.00
John C. Ording,	10.00
E. D. Shellenberger,	10.00
John G. Frie[redacted]	[redacted]
J. W. Agler.	[redacted]
All of Mound City, Mo.	
J. F. Wilcox,	5.00
Chicago, Ill.	
P. H. Outman,	10.00
St. Joe, Mo.	
S. Schenck and Wife.	10.00
Brookfield, Mo.	
W. J. Orem,	5.00
Baileyville, Kan.	
J. P. Bitner,	2.50
G. H. Robb,	5.00
Severance, Kan.	

Editor Restitution:

Dear sir, and brother, I wish to report to the brethren through THE RESTITUTION. I am well. My trip South has had the desired effect upon my health. I am very much improved in health and can scarcely realize that there has been any winter. Today is a beautiful May day for Iowa and Illinois. Fruit trees are all out in bloom, farmers planting corn, cattle out on pasture and everything spring-like. I came her on 23rd and commenced meeting, will close Wednesday 24th, have had good attendance. I go to Wilmington, shall commence a weeks' meeting Thursday 25th. I shall return to Newbern, April 2, remaining until April 9 by invitation from the citizens. My appointments from then on will be as follows:

Plymouth, Ind., 1 to 2 May.
Chicago, Ill., 8 to 12 May.
Antioch, Ill., 15 to 16 May.
Adeline, Ill., 22 to 23 May.
Lanark, Ill., 29 to 30 May.

Brethren at above appointments please take notice. I will not make any more changes.

D. M. HUDDLEN.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$87.55
Lizzie C. Byrne,	3.50
Mrs. Emily Collett.	1.00
J. W. Gamble.	.50
Mrs. A. Mix,	1.00

The fullest and best ears of wheat hang the lowest toward the ground.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., nefellows.—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional service. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be cordially welcomed. At present we meet in the School House on top of the hill. Cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting on Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., Ia. 12 der Whitsitt, Pastor.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

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Grovetown, "				7 56		
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Davis, "				10 34		
Ignalls, "				8 12		
Wanatah, "	6 35			10 53		
Valparaiso, "	7 04	6 35		11 00	6 30	
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Hobart, "	1 01			10 25		
Wheeler, "	1 06			10 30		
Valparaiso, "	1 15	4 32		10 39	4 01	
Wanatah, "	1 32			10 55		
Hanna, "	1 45			11 08		
Davis, "	1 55			11 18		
Hamlet, "	2 01			11 24		
Grovetown, "	2 09			11 32		
Plymouth, "	2 20	5 45	7 25	11 43	6 00	
Bruce A, "	2 29			11 52		
Burbon, "	2 41			12 05	6 18	
Glen Green, "	2 51			12 15		
Warsaw, "	3 00	6 26	8 04	12 24	6 38	
Eagle Lake, "	3 06			12 30		
Pierceton, "	3 14			12 38		
Larwill, "	3 19			12 43		
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Valparaiso	11:15pm	10:37am		11:00a m
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Knox	12:15am	11:37am	4:01pm	12:36p m
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Argos	4:04am	4:17pm		8:36p m
Knox	4:56am	4:44pm	6:35pm	10:16a m
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Valparaiso	5:44am	5:17pm		11:26p m
Hobart	6:00am	6:00pm		12:06a m
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Poetry.

Watch and Pray.

When first night's sombre mantle
Is gently drawn aside,
Reveals the eastern cloudlets,
In gilded purple dyed,
And feathered songsters welcome
The morning's twilight gray,
This is the time for watching;
This is the time to pray.

For when the sun appearing,
Each dew drop makes a gem,
And higher up, he drinketh
Earth's glittering diadem,
'Till from above descendeth,
His brilliant, dazzling ray,
These are the hours for watching;
These are the hours to pray.

When satisfied, and weary,
The herd seek rest and shade,
And scarce a leaf is stirring,
In emerald copse, and glade;
The hour of burning noontide,
The zenith of the day,
This is the hour for watching;
This is the hour to pray.

Soon as the day declineth,
And down the west is seen,
The glorious orb of daylight
Move with majestic mien,
'Till softly, gently 'round us,
The twilight 'gins to stray;
These are the hours for watching;
These are the hours to pray.

And when the shadows deepen,
When darkness reigns supreme,
Close girded still our armor,
We'll listen as we dream,
Ne'er once relax our vigil,
From eve 'till break of day,
These are the hours for watching;
These are the hours to pray.

—Mrs. W. P. Westworth.

Communicated.

Exhortation.

Dear Restitution:

A few more months of faithful waiting, watching, and sending the glad tidings through the ever faithful RESTITUTION, of the soon coming of the blessed Jesus as he was seen go away, Acts i. 11, to take his seat upon the throne of his father David. Luke i. 31–33. Now as David had no throne in heaven and as he himself had not gone to heaven as stated by Peter on the day of Pentecost, Acts ii. 29, 34, and as Jesus was promised the throne of David and as that throne, history and the Bible says was in Jerusalem, I say to my dear friends and neighbors who are reading THE RESTITUTION and have like myself been taught the erroneous doctrine that at death, we, if good are taken up to heaven, through hearing and reading such Scriptures as Matt. v. 12. Just let me place all these Scriptures which are cited by so many ministers to prove the position taken, that the immortal soul or spirit go to heaven at the death of the body for instance we will take on the one side, the texts, "For great is your reward in heaven," Matt. v. 12. "Life in heaven," Col. iii. 2, 3. "Crown in heaven," 2 Tim. iv. 7, 8. "Hope in heaven," Col. i. 4, 5. "Inheritance in heaven," 1 Pet. i. 4, 5. "House in heaven," 2 Cor. v. 1, and on the other side, Matt. xvi. 27, Rev. xxii. 12, Col. iii. 4, 1 Pet. v. 4, 2 Tim. iv. 8, Titus ii. 13, 14, Matt. v. 5; xxv. 31–34, Psa. xxxvii. 11, 22, 29, 2 Cor. v. 2, 3, 4. Thus you can compare all the above citations and see for yourself that in no case are we invited to go up to heaven in order to receive any of the above promises. Now I am aware that some quote John xiv. 1, 2, to prove that Jesus has gone to heaven to prepare a place for them, but, does it never occur to such, that if heaven is good enough for God and his angels, it certainly is good enough for the disciples? Yet, if one will read the 3rd verse of the same chapter they are there told in plain language by Jesus himself, that he will come again, and for proof that people do not go to heaven, see John xii. 33, and John vii. 33, 34, and to more forcibly impress this fact upon your minds see John iii. 13. Thousands had lived and died before Jesus' time, and yet, he said, "No man hath ascended up to heaven," and certainly we ought to be willing to take the Savior's word for it, for one I am.

Now turn to Heb. xi. and see what a host of faithful ones, and what they suffered for the Word of God. Now look at verse 13, and then at verses 39 and 40. Thank God, that better time is almost here. A year or two longer and the Lord of Lords and King of kings will be back to Jerusalem with his saints. Friends, did you (who think all that is necessary in order to be saved is to be sincere in what you have been taught,) ever stop to think how sincere and zealous Saul, or Paul was before his conversion, even to destroying the faith, and killing his own countrymen, and then he learned that sincerity of belief in an error would not save him. See how earnest and zealous he became after being taught the way of eternal life.

Take another case of pious zeal, one which surpasses anything of this present time, the case of Cornelius, Acts x., read the narrative. He was so sincere and good that God took special notice of him and sent a message to him, and for what? Was it to inform him to keep on in the way he was doing and it would save him? No, indeed No! but to send for the preacher and he will tell thee words whereby thou and all thy house shall be saved. Acts xi, 14. Please look this Scripture up and see for yourselves. And just think if Cornelius was not in a saved condition that may be you are not.

My friends, God knows I am not pleading with you for any gain that may accrue to me from you, but it possible I may induce some who I know would like to be right. Yet, 'tis so hard to give up our preconceived ideas. Alas! how sad it is to think that the Almighty has sent his preachers in the Old and New Testament's to his creatures and they believe every thing else but the true Word of God. The signs of the times indicate the return of the Nobleman from the far country, Luke xix. 12–27, please look it up and read it and be convinced, and when he comes what will he do? See 2 Tim. iv. 1. (N. B. The 3rd and 4th verses are on hand at this time.) Well, what else? See 1 Thess. iv. 13–18, also 1 Cor. xv. 50–58. Now turn to 1 Thess. iii. 12, 13, and here you find the saints will not forever be up in the air with the Lord, for they are to judge the world, see 1 Cor vi. 2, 3. This being so it is necessary to become one of Christ's resurrected ones, (for if there is no resurrection, there is no future life, 1 Cor. xv. 16–18.) and of course you ask how you are to become one? In the first place, faith comes by hearing the Word of God, Rom. x. 17. Look up the promises made of God to the fathers. "For Christ was a minister of the circumcision for the truth of God to confirm the promises (plural) made unto the fathers." Rom. xv. 8. If you want an interest in these promises you must become Christ's, and by so doing you are constituted Abraham's seed and an heir according to the promise. Gal. iii. 26–29. Now, in order to be of the household of faith which made Abraham and his seed heirs it is necessary for you to hear the things concerning the kingdom of God and the name of Jesus Christ, and be immersed into the name of Father, Son and Holy Spirit. Acts viii. 12; Mark xvi. 15–16, and walk in a new life and you will be recompensed at the resurrection of the Just. Luke xiv. 12–14, or changed at the second coming of Christ. 1 Cor. xv. 51; Phil. iii. 20, 21.

I wish to say to the dear ones scattered a broad, that this is not written for you, for I am aware that you know all these things, and are looking and longing for the return of our Lord and Savior; for I know you do not look upon death as the door to eternal happiness, but as an enemy to mankind and would hail the blessed Savior as a Deliverer from death; but, if people go to heaven at death, then sin is a good thing, for had there been no sin there would have been no death, no happiness in a disembodied state.

Good bye, dear ones. The signs are propitious for the soon coming of the Deliverer. May God bless you all.

Your Brother,

J. ANTHONY.

Be thankful for such mercies as you have, and if God sees it will be for your good and his glory, he will give you many more.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, MAY 5, 1897. NUMBER 17.

Letter Sent to the Editor of the "Jewish Christian," Scotland, Conn., April 15.

Yours of late date received. We sincerely sympathize with you and suspect that you are made a victim of jealousy. But in all your trouble can you not recognize the hand of God in chastising you for a lack of conformity to a plainly revealed ordinance in God's house? I refer now to the subject of baptism.

When you first became acquainted with Christianity, you was thrown into the company of Presbyterians, and so you adopted rantism, (sprinkling) in place of baptism. But where do you find anything in the Divine record to justify them or you in changing God's order for the remission of sins? Turn to your Greek lexicon and you will find no sprinkling in *baptizo, baptisis* or *baptisma*. These are derivatives from *bapto* their root, which means to *dip*, to *plunge*, to *immerse*, etc. There is no sprinkling in *bapto*. Understand also that you have applied to the Presbyterian Board for authority to administer baptism (as it is called), but for some reason your application was not granted.

Now, brother, do you not see the hand of God in this? You are teaching your converts that they can obtain remission of sins outside of God's order, to wit, by prayer. Saul of Tarsus was three days a praying man, and when Ananias came to him he said, "Arise and be baptized and wash away thy sins." If an alien can obtain remission of sins and an adoption into the family of Christ by prayer, why were Saul's sins still upon him when Ananias came in to him? Saul had not been baptized, hence his sins were still upon him. Peter also of the day of Pentecost, said to the enquiring Jews, "Repent and be baptized for the remission of sins." Presbyterians sprinkle a man and call it baptism because, as they say, his sins are pardoned. Yet there is no proof in Inspiration that God has changed the order of his house for remission of sins since Pentecost. What was his order in Peter's day, is his order today. Baptism in (not with) water, together with belief, is a symbolical application of the blood of Christ for cleansing the alien from his sins. See Acts viii. 12. Paul also, Rom. vi. 3, 4, elucidates this subject more clearly. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so also we should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." When a man is dead to sin, he must be buried with Christ by baptism into his death, so that he may be raised up like as Christ was raised up from the dead, immortal and glorious. Burying the alien in the watery grave, symbolizes Christ's death and burial, and raising him up symbolizes Christ's resurrection. Now, my brother, can you imagine how a few drops of water sprinkled on a man's forehead can symbolize a burial with Christ in water, or manifest any faith in the resurrection?

Again Jesus said, John iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." I believe the Savior meant just what he said. In the *Christian Herald*, not long since, I noticed a question asked, "What did Christ mean by this expression?" The answer stated that several views had been entertained as a correct meaning, but the one most likely to be correct, was, that he meant the natural birth, that being a birth of water as any physician will tell you. Such a definition makes complete nonsense of the Savior's language. Did he not know, and do we not know that every man since Adam has been born a natural birth? Then, why did Christ say "Except?" Men will resort to such extreme nonsense to evade a plainly revealed truth. To be born of flesh is to come out of flesh; so to be born of water is to come out of water, and coming out of the watery grave symbolizes a resurrection like Christ's glorious resurrection.

And now, my dear brother, in conclusion, allow me to advise you to cut loose from the Presbyterian church and take your stand upon God's Word. Do a good work, although you may be, I do so large a work, yet that [illegible] bound to the honor and glory of God, and will exalt the Savior, rather than abuse him by promising your converts that they can get into the kingdom of God, without coming in through the door opened to them by the Savior, John iii. 5, and reiterated by Peter Acts ii. 38.

Yours for truth even if it *is* unpopular.

DANIEL HOWARD.

Question Answered.

In THE RESTITUTION of March 10, we find a question by C. Middleknauff asking, "Who was Sarah, Abraham's wife?"

In attempting to answer this question we must not depend upon the authority of orthodoxy, so called, if we do not desire to be misled, for the oftener we refer to their darkened zeal, the deeper we will be led into absurdities.

The only tangible answer that can be given, is by a careful reading of God's revealed Word.

In reading the history of Abraham's life, the sentences "My brother," "My sister" are used or exchanged no less than eight times, and when we come to Gen. xx. 12, Abraham makes a positive statement, that Sarah is his wife, in these words to Abimelech, "And yet, indeed, (in reality, in truth, in fact, Webster) she is my sister; she is the daughter of my father, but not the daughter of my mother." As we proceed we hope to see why this union is thus. We have learned from the Father's Word, that he has so mercifully revealed to us, that the end of all was determined from the beginning, and his Word is immutable; therefore, look through the telescope of his Word with us, and see what he has brought to view.

In Gen. ii., God formed man of the ground, and his wife from him, an earthy pair, an imperfect seed, possessed of a dying nature, and not one ray of hope, as concerning salvation, lit their pathway in life's lonely walk. The only promise of their fruit, given, was to the serpent, "That the seed of the woman should bruise the serpent's head." How far this militated to their relief, is not this present thought, only we know, "The ax was here laid at the root of the tree of evil," "and the light that was to lighten the world," as written in John the evangelist, "And the Light shineth in darkness, and the darkness comprehendeth it not," which was so completely portrayed in the antediluvian age, that we see it nearly a complete blank, and up to the call of Abraham, mankind filled up the measure of life in the grossest of wickedness, with but a few exceptions.

Now, let us for a few moments look at the position Abraham occupied between the two Adam's. Abraham was called from Ur of the Chaldees, for a purpose. Now, what was this purpose?

1. To establish in him, as head, the heritage that by creation belonged to Adam, to dress and keep, but lost through obedience.

2. As head of many nations that he (God) might establish his covenant, with Abraham and his seed, when as yet he had no child.

This is the first revealed fact of the "Seed of the woman," of Gen. ii., taking the appearance of a blessing, as mentioned in the promises to Abraham; and we come to the point of our telescopic view of Abraham's position between the two Adam's. The first Adam and his wife, earthy and imperfect seed. Abraham and his wife, a perfect seed of some Father, perfect Unit, Union, being brother and sister. Gen. xx. 12. Issue, unit seed, as in him, it is written. Heb. xi. 18; Rom. ix. 7; Gen xxi. 12, was the seed to be called, as the usual order of our view, leading up to Christ, the perfected seed of the woman reversed, "Begotten of the Father full of grace and and truth." The Father's only begotten Son, in perfect union with the Father. John i. 18. Hence we see parentage done away with, in the case of Christ, occupying as he does the position as head of the creation. Adam of the dying, Christ the unit seed of the resurrection.

In Abraham's controversy with Abimelech, king of Gerar, God intercedes for Abraham, and rebukes Abimelech for his act of appropriating the supposed sister to his desire, in these words, "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me: therefore suffered I thee not to touch her." Gen. xx. 6. "Now therefore restore the man his wife;" v. 7, and thus God sanctioned what Abraham did and said, and never once rebuked him or her for calling one another brother and sister; showing the design in the position Abraham occupied, was of God himself, to change the relation between Adam and Christ. Making Christ the chosen head of the regenesis, who will eventually crush the evil of this wicked world. Although Christ occupies a position in the genealogy up to himself. Luke iii. Yet he was in the world, but not of the world, in a Biblical sense, for he was the Lord from heaven. In this we find Christ occupies the same position Adam did before he had a helpmeet, Christ's helpmeet will be the elect, according to the previous promises of God our Father.

R. M. REYNOLDS.

(Read at a social meeting on New Years Day.)

Christian Love.

As another new year begins we quite naturally look back over the past to see what it had brought to us. To many it has brought sorrow and disappointment, to some achievement in divine life, success and triumph over sin; some have advanced, entered into the work of God with their whole heart and realizing that another year has passed, that we (the children of God) must put on the whole armor of God and keep his commandments; by first adding to our faith, knowledge, temperance, patience, godliness, brotherly kindness and love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 Pet. i. 6, "Beloved, let us love one another, for God is of love, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." 1 John iv. 7, 8, "His love was manifested by sending his only begotten Son into the world that we might live through him. Beloved, if God so loved us, we ought also to love one another." 1 John iv. 11, "And this commandment have we from him, That he who loveth God loveth his brother also." 1 John iv. 21, "By this we know that we love the children of God when we love God and keep his commandments." 2 John v. 2, "And his commandments are not grievous." Verse 3, "So let us not be desirous of vain glory. Provoking one another, envying one another." Gal. v. 26, "But walk in the Spirit, which is joy, peace, long-suffering, gentleness, goodness and faith, and above all things have fervent charity among yourselves." Gal. v. 22; 1 Pet. iv. 8. It was God's love that provided the sacrifice. It was Christ's love that made him a willing sacrifice. It is our love that makes us perfect for his Bride. "Behold what manner of love the Father has bestowed upon us that we should be called the children of God. We become the children of God by obedience and then are heirs with Christ. O, let us this coming year cultivate that love that will make us willing and obedient children; that love that makes us as he is in this world. "Know ye not that he that dwelleth in love, dwelleth in God: and when the Chief Shepherd shall appear ye shall receive a crown of glory that faileth not away." 1 Pet. v. 4.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Life-Boat soon is coming.
By the eye of faith we see,
As she sweeps through the waters,
To rescue you and me,
And land us safely in the port,
With friends we love so dear;
Get ready, cries the Captain,
O, look, He's almost here."

Your Sister looking for the Master returned.

SARAH SELLECK.

Report of Meeting.

Dear Brothers and Sisters:

The Household of Faith here at St. Paul, Nebraska, has been cheered and encouraged by a visit from Bro. J. G. Haupt of Dakota City.

Bro. Haupt arrived here on Saturday evening, April 3rd, and remained until Monday morning, April 12th. During that time he preached ten discourses. The attendance was good at each meeting, and good attention was paid the words which were spoken so earnestly.

Bro. Haupt left many warm friends here, whose prayers are that he may ever continue faithful, and at last receive as his reward eternal life and a home in the kingdom.

Your Sister in Christ,

RENA M. GORDON.

Dear Restitution:

On Thursday evening April 15th we had a very precious meeting at Park Hill Church at Hadbrook, Iowa. It was the anniversary of the death of our Lord, and we met together to celebrate his death. We read over the story as given in the Bible, and how vivid every scene came to our minds. Then he instituted a new memorial. He told the disciples he would not celebrate any more with them until the kingdom state would be reached, but they were to continue to celebrate his death till his return. "For as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." So, following his suggestion, we met together to keep in memory his death in the celebration of the communion as it is usually called. We prepared for the event by preaching upon the subject and urging each member to examine himself by heart-searching, and then prepared the bread and the wine. We also had a large table spread and on it were placed a plate and cup for each member, and as we gathered at the table at night it seemed more like a supper. The bread was broken after giving thanks and placed upon a plate. It was then passed to each one seated at the table who took a piece of bread, placing it upon his own plate. Then when all were served we ate the bread together. By thus breaking the bread before, that each may take a piece, the pieces may be made larger than usual. When a person takes the bread from the fear of delicacy or modesty will often make the piece so small that the word "eat" can scarcely be applied to it. So too with with the wine. Then in the same manner we partook of the cup. It was passed and each one took from the cup as much as was deemed proper by pouring the wine into his own drinking cup. Then when all were served and the wine was divided among the members we drank it together. Then we sang a hymn and went home, feeling indeed that we were drawn nearer to the dear Lord who gave his life for us. We began the meeting by reading and prayer and social converse and remarks from those present on the memorial and its significance and its effect upon our lives. The whole time was precious and spent as a memorial of his death which occurred on that day so long ago. The chair at the head of the table was left vacant to indicate that personally our Master had gone away, yet we felt that he was nevertheless present in some way as he said, "Where two or three are gathered together in my name there am I in the midst." Many of our brethren were not able to be with us, for reasons best known to themselves, yet seventeen were present, all of the household of faith. We feel indeed that we were blessed as never before, and trust that whenever the anniversary of his death comes we may meet and as oft as we do it, to indeed show forth his death till he comes. It seems to us eminently proper to celebrate his death on the day he died. We rejoice on the first day of the week that Jesus *arose* from the dead—the first day of his resurrection, and praise God for the promise of a future life through Jesus our Lord. But let us not forget to meet, and call to mind that he died that we might live. Praise the Lord.

A. J. EXCHANER.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 5, 1897.

WILL some one who knows please send the address of Samuel C. Lehman, formerly of Wichita, Kan., to H. L. Lehman, West Milton, Ohio.

ONE of our Sisters in Christ, suggests that each Sister send one trial subscription for THE RESTITUTION to some friend, as a little missionary work. We find that the trial subscriptions are quite a success, as many feel after once having the paper that they cannot do without it. A stray copy now and then is not like having it right along. In three months they get better acquainted.

IN a letter from Brother C. C. Ramsay, we learn that he has just closed an interesting series of meetings in the Shenandoah Valley, and that he had baptized one and others would follow. He expects to begin meetings at another place to continue for about three weeks, and then return to Philadelphia. We pray that success may attend his efforts. We are glad to receive reports of work from our brethren as they encourage others to work.

THE London *Mail* gives a description of what it calls the deadliest of all the automatic guns, as well as the simplest, consisting of only 31 component parts, and weighs only 33 lbs. It is capable of discharging 1000 shots in 2 minutes and 3 seconds, and when necessary for a brief attack can fire eleven shots a second. It has stood severe tests, and it is believed it will stand the War offices severe ordeal next week of delivering 1000 shots in rapid succession without any hitch, or even momentary interruption. And the necessity of a water jacket to keep it cool is scientifically obviated. Preparing war is the order.

THE brethren and sisters in Plymouth were visited over last Sunday by Bro. D. M. Hudler, who is on his way home from a few months sojourn in North Carolina. This was the first time Bro. Hudler ever called on us, and all have enjoyed meeting him and hearing him preach. He is a "dead in earnest" man, and is devoting his entire time and energy to the Master's work. We believe him to be worthy of support and trust the friends wherever he may call will care for him. His meetings will continue through the early part of the week, and all who should hear him. We hope for another visit in the future.

WE have several articles on the time and nature of the "Communion Service" or "Lord's Supper." It seems that in the West our good brethren are very much stirred up over the question, and think it can be settled by discussion in the paper. Some prefer the very simple service commonly held, and decry the "form and ceremony" of the meeting, as reported by Bro. Eychaner in this paper. If we could devote every line of our paper to this subject for the next year we should not lack matter to "fill up," and as the contestants in the discussion would each be of the same opinion at the close, we must simply decline it. Brethren, there is so much that you can each do that will *build up*, if you will only devote the same energy in that direction, that we are satisfied if you will try and bury your differences for one year, only one, we can guarantee you will be so pleased with the change that you will never mention them again. Try it for this year which promises to be so full of important events. It is going to take all our time to watch the "signs" of the near approach of our Lord.

The Spirit of God. What is it? No. 1.

We are asked a number of questions in regard to the Spirit of God, its office, etc. And we have concluded to give what we understand to be the truth on this great subject in several articles, and hope the enquirer will find answers to some of his queries, at least, before we get through. First, then, in answer to the question, "What is the Spirit of God, we reply, we understand it to be "the *mind of God*," as the spirit of man is *his* mind: "For what man knoweth the things of man save the *spirit* of a man which is in him? Even so, the things of God knoweth no man, but the spirit of God —for who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1 Cor. ii. 11-16.

We read that "the *spirit of God* moved upon the face of the waters." Gen. i. 2. We understand this of the *mind* of Jehovah; that his *will* was exerted upon the darkness and confusion with the result stated. And in the 104th Psalm, speaking of the animal kingdom the Psalmist says, "Thou sendest forth thy *spirit*, they are created." And if it be asked *how* this work was performed, we point to the 33rd Psalm, verses 6-9 where it says: "By the *Word* of the Lord were the heavens made, and all the hosts of them by the *breath* of his mouth—for he *spake*, and it was done, he *commanded*, and it stood fast."

In Jer. xl. 22, and Isa. ii. 15 we learn that the work of the Spirit, through the agency of his *Word*, is attributed to God himself, and also to his *power, wisdom* and understanding. It says, "It is he that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." He made the earth with his *power*, [mind or spirit]; he has established the world by his *wisdom*, [mind or spirit] and hath stretched out the heavens by his understanding, [mind or spirit.]

The arbitrary bestowment of the Spirit of God is the next point to be discussed. It may surprise some to tell them that God has often bestowed his Spirit upon natural or *ungodly men*; but it is a fact. By turning to the 31st chapter of Exodus it may be seen that one Bezaleel was filled with the Spirit of God, and this gave him mechanical ability to construct the Tabernacle and the things pertaining to it. In Num. xi. 24-29 we find that when Balaam was wanting to curse Israel the Spirit of God came upon him," and compelled him to utter one of the most glorious prophecies recorded in the Bible. And in 1 Sam. xix. 20-24 we find that Saul, the wicked king of Israel, with murder in his heart, was arrested by the Spirit of God, causing *him* to prophecy as it had his messengers.

And we want our readers to see that the bestowment of these attributes of the Spirit had no moral effect upon their recipients. They were sinners before God still. It only qualified them to do certain things. God just *used* them without consulting them, and that was all. It was no evidence of a righteous or pardoned position before God. It is necessary in these last *days*—days of almost universal departure from the faith, to remember that spiritual gifts in apostolic times were no evidence of a renewed mind; no evidence of living a life of faith on the Son of God.

In the next place we must notice the fact that the Spirit was arbitrarily bestowed on godly men. Holy men spake as they were moved to foretell future events with divine accuracy. 2 Peter i. 21. It was not for themselves that they ministered, but for God's people away down the stream of time. Some of their predictions seem to have been made for *our* special benefit; while they themselves did not understand their own predictions. 1 Peter i. 10-12. As holy men they were enabled to give history many years in advance, but this did not *constitute* them holy. By the aid of the Spirit the Apostles were enabled to recall the words and acts of Christ and record them for the benefit of the household of faith till he come again. John xiv. 16, 17, 26; xv. 26; xvi 7-13. This was a special gift of the Spirit for a special purpose. It was not conferred upon Christians in general, for they have not been guided infallibly, as the Apostles were. And we want to emphasize the fact that the bestowment of these gifts no more constituted the Apostles the children of God than the gift of the spirit of prophecy constituted the prophets his children. It was by the Spirit of God that the early Christians wrought miracles, but it did not qualify them for the kingdom of God. They purified their hearts by obeying the truth.

The moral attributes of the Spirit are love, joy, peace, long-suffering and every other Christian grace. Gal. v. 22, 23; Eph. v. 9; James iii. 17. And here we come into direct conflict with the prevailing idea of religionists, which is that *they* (moral attributes) are obtained by arbitrary bestowment as were the gifts above referred to. How can this be? How can morality be bestowed as a gift? Is not morality the outgrowth of free agency and accountability? If so, how can it be transferred from one person to another? Is it not quite unthinkable for a ready-made character to be conferred upon a person?

A person becomes possessed of the spirit of the world by indulging in its practices. The Hindoo, Mohammedan, Roman and Protestant spirit is obtained by hearing, believing, loving and obeying the dogmas of these sects. Every *author* sheds abroad *his* spirit in the hearts of those who admire his writings; they obtain his Spirit by reading and believing his book. The dogmas of the sects are, however, a dead letter to those who neither read nor believe them. The parent, the orator and the individual in conversation, imparts his spirit to those who hear him, and produces love, joy, laughter, sorrow, anger or tears, as the case may be.

If *men* are capable of inspiring others by their various spirits through oral written words, cannot God, the all-wise and all-powerful author of the Bible, impart his holy or moral attributes to the believer, through his Word? Is his Word less powerful than that of finite mortals? Have his words of spirit and life become a dead letter? Nay, verily; it abideth ever. It is only dead to those who do not understand and believe it; to all others it is the power of God unto salvation.

The spirit of love is obtained by becoming acquainted with the lovely character of the object of interest. God has revealed his beneficent character through the medium of his Word; and we love him because he first loved us. It is through this medium that the spirit of love and every other moral spirit is obtained. It was by the hearing of faith that the Galatians received the spirit. (Gal iii. 1-9.) and in obeying the law of the spirit of life. Rom. viii. 2. The process is simple and easy: Hear, believe, and obey the gospel is the way marked out for obtaining the spirit of holiness, or the spirit or mind of Christ, without which we are none of his.

We imbibed this, as we conceive, commonsense treatment of the subject of the Spirit from the *Expositor*, the predecessor of THE RESTITUTION near 40 years ago, and it has been helpful to us ever since, and we hope it may be to others.

(To be continued.)

Selections.

Foreign News.

LONDON, May 2.—Official Europe now has a fresh grievance against Greece. The powers are anxious, most of them, to interpose at the present stage of the war and re-establish the status quo of a fortnight ago. They calculated that the loss of Thessaly would be ample punishment for the Greeks and King George would be only too glad to cry to them for succor in such an extremity.

Greece has done nothing of the kind, and the powers, especially Lord Salisbury, are disappointed and disgusted with a nation which doesn't know when it is beaten.

It is persistently reported that England, France, and Italy are unwilling to wait longer for the voluntary submission of Greece and urge that the concert should interfere unasked. The reason is that every Turkish success stiffens the neck of the Sultan and increases the difficulty of controlling him in the complicated settlement of the affairs of the Ottoman Empire which was interrupted by the war.

The new league of the three Emperors, it is announced, refuses to intervene at the present moment, or until the powers are requested by Greece to act.

The matter has gone still further, if the reports current in diplomatic circles are correct. Instead of Greece humbling herself before her European mentor Great Britain finds her interests so threatened that she is striving seriously to induce the Greek authorities to apply for aid. In other words, Lord Salisbury, who consented to punish the Greeks for the purpose of breaking their spirit, is now beseeching them to cry "enough" because the rod is really falling upon English backs.

It is probably impossible for the Greeks to continue incorrigible much longer, but those who condemn the servile attitude of the British Government in Eastern affairs in the last two years will be glad to see that the present embarrassment of Lord Salisbury is still augmented. The rapid change in the European situation in the last week is of greater importance than the war developments. It is no longer doubted that a league of the three Emperors is fully established. Its first act is an identical note to the peoples of the Balkan peninsula congratulating them upon their refusal to join the Greek cause against Turkey. The *Times* significantly remarks on this point today:

"In the gradual modifications which the integrity of the Ottoman Empire will infallibly undergo the real gainers will be the people whom Europe can trust to replace Ottoman misrule by sober, stable political development."

The neutrality of the Balkans now seems fully assured, and this practically destroys all doubt of the issue of the struggle between Turkey and Greece.

The question which chiefly agitates diplomatic circles is no longer war, but whether Russia will be able to bind to herself France and Italy in addition to the two central powers. In other words, will Great Britain finally be isolated? There is still strong confidence in London that Lord Salisbury will be able to win France away from the Czar, while the friendship or alliance of Rome, it is believed, may be had for the asking. This is expecting a great deal, and there is really nothing tangible yet upon which Englishmen can base such hopes.

The manner in which England is pushing her policy of prevention against the Boers, which clearly has war for its object, suggests that the government must have some assurance that she will not encounter the united opposition of Europe in the shameful program. Otherwise Lord Salisbury's Ministry is pursuing a course of sheer madness. The conclusion is almost forced that England deliberately prefers the Transvaal to anything in the East, and that at least some sort of understanding exists between this country and France.

On the other hand, it is repeatedly asserted that there is dissension in Lord Salisbury's Cabinet and that Mr. Chamberlain is determined to pursue a policy of conquest in South Africa in spite of consequences elsewhere. If there is any truth in the latter rumor it spells disaster for Great Britain.

Notwithstanding these irreconcilable features of the situation, public opinion in Europe is decidedly more hopeful than when war was declared a fortnight ago. Lord Salisbury, Mr. Balfour, M. Hanotaux, and all the others have been proved to be false prophets. The Turks and Greeks have been fighting desperately for two weeks and the danger of a general war, which was used by the English Government to suppress even expressions of sympathy with the Armenians and Cretans, is less, apparently, than before a gun was fired.

Private advices from Constantinople say that immense misery and loss have been caused by the war to the Greeks resident in Turkey, hundreds of whom are prosperous merchant traders and shopkeepers. Greek capitalists in Salonica and Smyrna have been ruined, and only the uninterrupted success of the Turkish arms, which has kept the Mussulmans in good humor, has prevented wholesale pillage and massacre in those cities. The good humor, however, has been merely comparative, and any small thing may change it. The Greeks who have not been expelled in accordance with the imperial decree at the outbreak of the war have been subjected to all manner of persecutions, except that actual killing has not yet commenced. The Greeks are as badly off as the Armenians, whom, by the way, they never attempted to help in their hour of need.

London, April 26.—There has been a good deal of talk since the war commenced over the presence of German officers of exalted rank with Edhem Pasha. As far as can be ascertained there are about a dozen Germans with Edhem's army ranking as majors and Colonels, but only one of the rank of General, Brockdorff Pasha, who commands a cavalry division. He is said to be a nephew of Marshall Moltke, and is an officer of distinguished abilities. He served the Russian in the Caucasus, and afterward joined the Turkish army. Now that the turn of the Turkish cavalry has come, Gen. Brockdorff is likely to give a good account of himself.

Canea, Crete, May 2.—Ismal Pasha, Governor of this island, has protested against the decision of the Admirals allowing food to be supplied to inhabitants in the interior. He demands cessation of the blockade or its complete re-establishment.

Paris, May 1.—The Gaulois says the Sultan will insist, with the support of Russia, Germany, and France, upon English evacuation of Egypt.

London, May 2.—Rumors of a secret alliance of the powers against England on the Transvaal question have long been current in Europe, but they have only evoked an amused interest here. In the first place, no such alliance exists. Germany may attract Russia, but Austria is certain to remain neutral on all African questions, while Frenchmen almost unanimously admit that Transvaal affairs have no political or diplomatic bearing for them.

The Gaulios, commenting on the rumors, remarks: "France has only financial interests in the Transvaal, which would certainly suffer in no way if England seized Transvaal. And besides, such action would increase the tension already existing between Great Britain and Germany, an outcome of affairs not calculated over much to displease Frenchmen. The policy of France is an attitude of reserve."

I may add such an alliance, even if it existed, would not be likely to influence British policy with respect to the Transvaal. England is the paramount power in South Africa, and would regard any infringement of her prerogative exactly as Americans feel towards any violation of the Monroe doctrine. Besides, no nation can touch Great Britain in South Africa, and they are all afraid to molest her elsewhere for fear of stirring up a hornet's nest in Europe. For when a great war does come the test of statesmanship will be the ability to keep out of it. This explains the British scornful indifference towards foreign opinion on this subject.

London, May 2.—Capt. Bublick of King George's personal staff wired here from Athens yesterday that the right wing of the Greek army had repulsed the Turks at Pharsala, that the left wing had retreated behind the old frontier line to avoid being encircumvented.—Capt. Bublick adds:—"The Greek army in Epirus, after defeat at Pentepigadia, has retired to Arta. All hope of continuing war is now virtually abandoned. The fleet has returned to Volo for the protection of the inhabitants." The Athens correspondent of the *Daily Mail* will say tomorrow:—"Both the fleets remain idle. The populace continues indignant at the filling of the railway carriages with Crown Prince Constantine's baggage in the flight from Larissa, despite the protest of the railway officials. The people say that they have been cheated and betrayed. They are also angry at the neglect of the government to call out the reserves, who are for most part relatives of ministers, deputies and aristocrats. A band of 2,000 irregulars is about to start for the front, their standard-bearer, a 19-year old girl, Helen Constantinidis dressed in the same uniform as the men.

Constantinople, May 2.—War preparations go on with unabated vigor. Two commissions composed of officers of the Ministries of Public Works and of War have been formed for the purpose of inspecting railways and facilitating the dispatch of of troops to the frontier. It has been decided to extinguish the torches in all the lighthouses on the Gulf of Smyrna as far as Kunaburun during the continuance of the war. It is officially announced that the Greeks resident in Turkey may become naturalized as an alternative to leaving the country. This will be compulsory for all Greeks officially employed in Turkey. The Porte has undertaken to provide guards for the protection of the American missions in Asia Minor and has promised that these shall not be removed without the consent of the American Legation.

London, May 2.—It is semi-officially stated that Lord Salisbury's proposal to the powers for a conference at Paris to discuss measures with a view to ending the war between Turkey and Greece has already been under consideration for several days at the various foreign offices and may now be considered definitely abandoned.

London, May 2.—The Berlin correspondent of the *Daily Mail* learns that the powers will not consent to the levying of indemnity upon Greece, and that both Austria and Germany are trying to induce the porte to modify its demands.

London, 2.—A dispatch to the *Daily Mail* from Paris says that 200 American volunteers for Greece have arrived there and gone to Marseilles. They were all Greeks and wore ribbons bearing the inscription, "War for victory or death."—*Tribune.*

Discussion.

Editor Restitution:

Please announce that there will be a four-days discussion between a Christian (Campbellite) minister and myself, commencing June 21, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up ,or established, at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

Announcement.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent County, commencing Thursday evening, June 3, 1897, and continue over the following Sunday. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Dutton brethren have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation by our presence. Dutton is situated on the Michigan Central Rail Road, ten miles southeast of Grand Rapids. Those coming from the south or southwest stop at Carlisle on the G. R. I. & B. R. Those who stop at Carlisle will please to notify the President H. C. Hammond of Dutton, Michigan.

EMMA JACKMAN, Sec.

Editor Restitution.

Please say through your paper that my wife and I are thinking of making a trip through Eastern Oklahoma by private conveyance. We expect to start about May 24th. Should any desire us to hold meetings, if they will write us at Attica, Kansas, before the 24th, we will try and arrange to go their way. After the 24th address us at Berry, Oklahoma, in care of Marcus Oliver. We expect to be gone an indefinite time.

S. C. OLIVER.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Excursions to Nashville.—Low Rates for Tennessee Centennial.

The Tennessee Centennial and International Exposition will be in progress at Nashville, Tenn., from May until October inclusive. Special low rate round trip tickets will be sold via Pennsylvania Lines for this event. Full particulars concerning fare, dates of sale, time of trains, etc., may be obtained upon application to nearest Pennsylvania Line Ticket Agent, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—June 30.

Lieut. Peary will make another dash for the north pole during the coming summer. All the funds necessary for the trip have been raised and the indorsement of the Navy Department is all that is necessary before the explorer starts on his northward journey. According to Lieut. Peary's friends the plans outlined are of the broadest possible scope, and they even assert that the expedition proper will not return before ten years unless its object shall have been accomplished.

Excursions to St. Louis via Pennsylvania Lines.

May 4th and 5th, Excursion Tickets to St. Louis will be sold via Pennsylvania Lines for the North American Gymnastic Union, National Festival Bundesturnfest, and National Association Local Fire Insurance Agents. Tickets will be valid for return trip leaving St. Louis only on May 9th, 10th, or 11th. For further information, please address local ticket agent of the Pennsylvania Lines.—May 8.

To enter the Christ-life—not the Church life, but the Christ-life—is to lay down the natural and lower life as Christ laid it down. It is to consecrate one's self—every reasoning power, every element of genius, every force of disposition, everything that belongs to the power of human nature—to make one's self the bread of others, the supply of others, and to live for beneficence.

Poetry.

The Single Grain of Wheat.

All my daily tasks were ended,
And the hush of night had come,
Bringing rest to weary spirits,
Calling many wanderers home.

"He that goeth forth with weeping,
Bearing golden grains of wheat,
Shall return again rejoicing,
Laden with the harvest sweet."

This I read, and deeply pondered—
What of seed my hand had sown?—
What of harvest I was reaping
To be laid before the throne?

While my thoughts were swiftly glancing,
O'er the path my feet had trod;
Sleep sealed up my weary eyelids,
And a vision came from God.

In the world's great field of labor
All the reapers' tasks were done;
Each one hastened to the master
With the sheaves that he had won.

Some with sheaves so poor and scanty,
Sadly told the number o'er,
Others staggered 'neath the burden
Of the golden grain they bore.

Gladly then the pearly gateway
Opened wide and let them in,
As they sought the Master's presence
With their burdens rich and thin.

Slowly, sadly with the reapers
Who had labored long and late,
Came I, at the Master's bidding
And was latest at the gate.

Then apart from all the others
Weeping bitterly I stood;
I had toiled from early morning
Working for the others' good.

When one friend had fallen fainting
By his piles of golden grain;
With a glass of cooling water
I revived his strength again.

And another, worn and weary,
I had aided for awhile,
Till her fainting strength returning—
She went onward with a smile.

Thus the others I had aided
While the golden moments fled;
Till the day was spent, and evening
O'er the earth her dew-drops shed.

And I to the Master's presence
Came with weary toil-worn feet,
Bringing as my gathered harvest
But a single head of wheat.

So with tearful eyes I watched them
As with faces glad and bright
One by one they laid their burdens—
Down before the Throne of Light.

Old how sweetly then thatblessing
Sounded to my listening ears,—
"Nobly done my faithful servant
Rest, now, in your mansion here."

Then I thought with keenest sorrow,
Words like these are not for me;
Only those with heavy burdens
Heavenly rest and blessings see.

Yet I love the Master truly
And I've labored hard sincedawn,
But I have no heavy burden;
Will he bid me to be gone?

While I questioned thus in sadness,
Christ the Master called for me,
And I knelt before him, saying,
"I have only this for thee.

I have labored hard, oh, Master,
I have toiled from morn till night,
But I sought to aid my neighbors,
And to make their labor light.

So the day has passed unnoticed
And to-night with shame I come,
Bringing as my gathered harvest,
But a single wheat-head home."

Then I laid it down with weeping,
At his blessed, pierced feet,
And he smiled upon my trembling,
Oh, his smile was passing sweet!

"Child, it is enough," He answered;
"All I ask for, thou hast brought:
And, among the band of reapers,
Truly, bravely, thou hast wrought.

This was thine appointed mission
Well hast thou fulfilled the task;
Have no fear that I will chide thee—
This is all that I could ask."

Then I woke, but long the vision
In my heart I pondered o'er,
While I tried to see what meaning
Hidden in the depths it bore.

And at length this lesson slowly
Dawned upon my wondering mind;
Never mind what others gather
Do what-e'er thy hand can find.

If it is thy lotted mission
Thus to serve the reaper band;
And the evening find thee weary—
With an empty sheafless hand;—

Let thy heart be never troubled,
Faithfully fulfill thy task;
Tremble not before the Master,
Heavy sheaves he will not ask.

Communicated.

"The Letter Killeth."

When brought face to face with a "Thus saith the Lord" the supporters of the current falsehoodsin religion always resort to a supposed "spiritual meaning," and bolster up their arrogant pretensions and bold unbelief with Paul's language in 2 Cor. iii. 6, "Who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth but the Spiritgiveth life." I have lately been thrown into the society of some disciples of C. W. Russell of the *Watch Tower* who have fallen into the pernicious habit of "Spiritualizing," and justify every departure from the plain Word by constant iteration and re-iteration of this text. They are essentially German Mystics and the Word of God is, in their hands, made to mean anything their exuberant fancy may suggest. I have never met a more practical illustration of the words of our Lord, "Ye make void the Word of God by your traditions." The word "spiritual" is constantly used by this class of mystics as the opposite of "literal." Israel is always "*spiritual Israel*." The "throne of his father David" is a "spiritual" throne; the "House of Jacob" is a "spiritual house;" the "reign" a "spiritual reign," for "The letter killeth, but the Spirit giveth life." What can be more conclusive? They either cannot, or will not see that what they are pleased to call "Spiritual Israel" has no existence, in fact is only a creature of their perverse imaginations. They cannot be made to understand that Abraham, the *literal* Abraham is the father of us all by faith: and that all who are in Christ by faith are grafted into the Abrahamic stock and becomes this decree of naturalization citizens of the "Commonwealth of Israel." That the *literal* Israel will by faith be again grafted into their "good olive tree," and so become the true "Spiritual Israel." The idea of an entire nation, *in the flesh*, embracing Christ by faith, and thus become a true—the first—Christian nation, here on the earth, to which believing Gentiles are united, as formerly proselytes were incorporated among the Jews, and the whole constituting a true "Spiritual Israel" yet certainly the *literal* Israel, seems to be beyond their mutual grasp. They forget that Abraham, Isaac and Jacob, Moses, Samuel and David, all the Prophets, and apostles, Jesus the Head of the household of faith, the Chief Corner Stone of the spiritual temple of God were all members of the *literal* "Spiritual Israel," the Israel of Faith, and will some day constitute an important factor in the kingdom of God, a kingdom and nation or commonwealth in which Israel *of* the flesh shall have no part, but of which Israel *in* the flesh shall constitute the subjects. But what is the real meaning of the text? You will scarce ask that question if you will take the trouble to read the chapter. Paul is speaking of the *law* which in the 7th verse he calls "the ministration of death, written and engraven in stones." A law which although "holy, just and good," Rom. vii. 12, and "ordained to life," 10 v., nevertheless "could not give life," Gal. iii. 21, because it was "weak through the flesh," Rom. viii. 3, and therefore every one has found it to be a minister of death, inasmuch as it pronounces a curse—the curse of death, Gal. iii. 13; Rom. vi. 23, upon all who do not obey "all things" written in it. Gal. iii. 10. The *letter* of the law therefore killeth, but by the death of Christ "the righteousness of the law may be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. viii. 1, 4. Therefore "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," Rom. viii. 2, and while "the *letter* killeth, the *Spirit* giveth life."

J. F. Wilcox.

Holy Spirit.

As several have written us of late concerning the Holy Spirit, its office, etc. I thought a few texts on the point might help them and others on this subject.

I do not understand that any person in this age can perform miracles as in the days of the apostles. That was a special gift bestowed on a certain few; the object was to confirm the truth as gospel by ocular demonstrations. That power was to cease, and did cease with the apostles. 1 Cor. xiii. 8.

The order was changed even in the apostles' work, and James gives the order to be followed some sixty years after. James v. 14. We hope no one will mistake our position on the subject, but we certainly *do* believe in the influences of the Holy Spirit, and we believe the Word plainly teaches that it is to be bestowed upon believers, and is a part of the gospel as much as faith, baptism, repentance or the communion. In fact when one is immersed he is buried into Holy Spirit. Matt. xxviii. 19, "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son"—does it stop there? No, "and of the Holy Spirit." Also Acts ii. 38. But what is the Holy Spirit? A comforter sent by the Father, and proceeding from the Father. John xv. 26; also John xiv. 26. Some will say that was only for the Apostles; but Peter himself, one of the Apostles, says with all earnestness, Acts ii. 39, "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Are you and I in that blessed call? If we are, then we too may be led by this Spirit which inspired the Prophets and Apostles. 2 Pet. i. 21. The Word is the *Sword* of the Spirit. Eph. vi. 17. The Word is one thing, the Spirit is the wondrous power by which the Sword is wielded. 1 Cor. xiv. 15. How long was it to last? *Forever.* John xiv. 16. Some one was very thoughtful of the needs and wants of his children, and it was Christ with his great heart of love, praying the Father to send just what he knew we most needed. John xiv. 16. He would not leave them orphans. Who is entitled to this blessed Comforter? All those who ask him. Luke xi. 13. Not a privilege of a few, *but all* who ask for it. It is represented as dwelling in us. Rom. viii. 11-16. What is the fearful consequence of defiling the temple wherein this Spirit dwells? 1 Cor. iii. 16-17, "If any man defile the temple of God, *him* shall God destroy." For the temple of God is holy, which temple ye are." It is the means by which we are sealed, even unto the day of redemption. Eph. iv. 30, and we are commanded not to grieve it. "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." What is the office of the Spirit? It is not to work miracles, but an indispensable helper. Rom. viii. 26. As long as we are mortal we will need it, and we will pray with David,....."Take not thy Holy Spirit from me." Psa. li. 11. It is represented as dwelling in us. Rom. viii. 11. 16-26. "No man can come to me except the Father which sent me draw him, etc." John vi. 44. How does the Father draw him? By that strange, secret influence or Spirit proceeding from the Father. John xiv. 26, "Even the spirit of truth which proceedeth from the Father, where two or three are gathered together in my name there I am in the midst." Matt. xviii. 20. Was it the New Testament that was there present, or his Holy Spirit, the Comforter, which he had promised should abide with them forever? It would be impossible to use the term Word where Spirit is so often used, and give any sense to the text, viz. Rom. viii. 11.

Submitted for the love of truth, not for controversy, but to answer in one article instead of so many letters which we have not time to answer.

B. W. Woodward.

"Another Jesus."

"I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For he that cometh preacheth another Jesus, whom we have not preached." 2 Cor. xi. 3, 4.

It seems from the above that in Paul's day some were preaching "another Jesus," which differs from the Jesus the apostles preached. The said Jesus probably had no other existence save in the preaching of these men. In our day "another Jesus" is preached which exists only in the thinkings of the flesh, and differs materially from Jesus described in the Bible. Eve was beguiled with the subtle lie of the Serpent,—"Thou shalt not surely die." The Jesus styled "another Jesus," also beguiles people "from the simplicity that is in (the) Christ" of the Bible, with the same subtle lie—"thou shalt not surely die," by promising a place of bliss or woe, for never-dying souls. The Jesus of the Bible stoutly rejects the subtle lie of the Serpent, and denounces the Serpent as a liar and a murderer. There is not the least harmony between the two.

Many people who were members of churches who teach the never-dying nature of man as taught by "another Jesus" and who practice immersion as baptism, were baptized while professing faith in the doctrine of never-dying souls, as taught by "another Jesus," but have since learned that it was all a *subtle lie*, and that God "only hath immortality," and are now looking for the coming of the Jesus of the Bible to reign on David's throne, and invest the righteous with immortality at his appearing and kingdom; and yet, strange to say, insist that a baptism they received while believing the *subtle lie* named in the text at the head of this article, and also in "another Jesus whom we (the apostles) *have not preached*," is valid. They should know that the Jesus the apostles preached, is not the Jesus who promised a sky-kingdom for immortal souls. The Jesus of the Bible, which was the Jesus the apostles preached, never preached paganism, and endorsed it as a valid substitute for the gospel of the kingdom. They who preach "another Jesus," and "another gospel," the curse of heaven rests upon them, no matter who they are, even angels from heaven, are not exempt. Compare 2 Cor. xi. 3, 4, with the first chapter of Galatians.

It is an important and serious matter and should not be trifled with. We are living at the culmination of the ages. It is *more than probable* that before twelve months wings its flight, obedient believers of the gospel of the kingdom who are overcomers in the name of Jesus, will be gathered into the pavillion of the Lord, and the judgments of God will be rolled upon the world in terrific fury.

I beseech of you not to trust "*another Jesus*," such a faith will play you false in that day. A careful examination of the Scriptures is sufficient to convince any candid mind, who is not *self-willed*, that the Jesus preached by the apostles, and the Jesus preached by the self-styled orthodoxy of our day, are *not the same*, and the doctrines ascribed to them are as wide apart as the east is from the west. The above assertion can be proved and demonstrated beyond a shadow of a doubt.

Hence it is a clear fact that all who have been baptized into the name of the Jesus of this self-styled orthodoxy were baptized into the name of a false Christ. If you have learned the things concerning the kingdom of God and the name of Jesus Christ, don't delay in being baptized into the name of the Lord Jesus Christ of the Bible, and count your baptism into the name of the Jesus of the apostasy as of non-effect.

W. H. Wilson.

The Work in Chicago.

I am well pleased to learn of the progress of the good work in numerous portions of the Master's vineyard and thought it might be of interest to the readers to hear from Chicago.

I am glad to report that we are advancing. In the congregation as a whole, a visible improvement is noticeable in spiritual growth, a desire is manifest to live closer to the Master, than ever before, and also to remove obstacles which may hinder an entrance to the covert from the approaching storm when the angelic reapers shall gather in the fruits of the harvest.

Our Sunday School is getting in a good work under the leadership of Bro. Elmer, and Sister Whitehead.

Our Sisters have also formed an organization to aid the church and relieve distress wherever found, whether in or out of the church. During the winter they have done considerable sewing for the poor, and feeding them as far as their limited means would allow. God bless the Sisters.

Our membership is increasing by obedience to the truth. Every little while one or more ask to be buried with Christ in baptism. During the last few weeks I have had the pleasure of burying with Christ in baptism, ten willing candidates who have confessed their belief in the glorious gospel of the kingdom. God bless and keep them pure and spotless in the name of the Lord Jesus. They are as follows: Mrs. Alice Appleyard the loving wife of Bro. Henry Appleyard. She is a lady who is highly regarded, possessing a sweet disposition. Bro. Tucker was another, a man well advanced in years. He was formerly a missionary in Jerusalem. Clyde Showalter and Elmer Wickham, my comrades in the printing craft, intelligent, active men, whom I expect will be of service in the Master's vineyard. Gracie Wickham, daughter of Bro. Elmer Wickham, although young in years, is alive to the Master's work. Sister Johnson, wife of our esteemed Bro. Charles Johnson. Press on in the good work, and the Lord bless you. I am also pleased to mention Sister Lehmer, wife of Bro. Lehmer, a lady highly regarded by those who know her. Minnie Thomas, a devout girl, young in years, well instructed in the truth. She is an orphan who is being brought up by her uncle and aunt Bro. and Sister Theodore Button. James Button, a young son of Bro. and Sister Theodore Button. Press on toward the mark of the high calling James, and lead your comrades to the Master. We have also Sister Jessie Robertson, may she be instrumental in teaching others the true gospel of the kingdom.

W. H. Wilson.

The Kingdom of God.

A proper understanding of the kingdom of God as revealed in the Scriptures is a Key to the Bible. The Bible is a book of the kingdom. It is something literal and real, having territory, king, laws and subjects, and also a cabinet (princes and rulers). It is that political and religious dominion to be established on the earth by Christ and his saints, with the result of abolishing all human governments, and subjecting mankind to the will of God.

"Thy kingdom come, thy will be done in earth as it is in heaven." Thus we see the kingdom is yet future. When the living and the dead will be judged at Christ's appearing and kingdom, he will *then* take to himself his great power and reign." God hath appointed a day in the which he will rule the world in righteousness by that man (Christ) whom he hath ordained, whereof he hath given us assurance in raising him from the dead." "I will give unto him the nations for his inheritance, and the uttermost parts of the earth for his possession." The great voices will soon go forth, saying, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign for ever." We are fast verging toward this consummation. "I promise unto *you* a kingdom (my disciples) as my Father has promised me." "He that overcometh will I grant to sit with me in my throne, even as I have overcame and am set down with my Father in his throne." "If we suffer with him we shall also reign with him." 2 Tim. ii. 12; Rom. iii. 21. "Fear not little flock, it is your Father's good pleasure to give you the kingdom." "Hearken my beloved brethren, hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him." "Ye know," (says Paul) how we exhorted you and comforted and charged every one of you as a father doth his children, that ye would walk worthy of God, who hath called you unto HIS KINGDOM AND GLORY." 1 Thess. ii. 12. Peter also admonishes his brethren to give diligence to make their calling and election sure for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 10, 11. It is through much tribulation we enter the kingdom of God and his righteousness;" showing that God has provided a righteousness for those who first seek the kingdom; and we are only safe when we are invested with this righteousness. This royal robe is put on in the act of immersion. "We are all the children of God in Christ Jesus, *through his faith;* for as many of you as have been baptized into Christ, have put on Christ." "The gospel (which is the power of God unto salvation) embraces the things concerning the kingdom of God, and the name of Jesus Christ." We read in Acts viii. 12, that "when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were immersed, both men and women." Is there any other way of getting into Christ?"

J. O. Woodruff.

Divisions of Time.

Dear Restitution:

A few words in regard to the last part of Bro. Oliver's explanation of thoughts on division of time. He says now this must have its fulfillment in the future from where John stood, and as John was carried forward in point of time 2 days or 2000 years, which according to our division of time we find is the 6th day, and the things he saw were to be hereafter, that is from this time on. Now, as we have not reached the point of time where John was carried, therefore, those things he saw must yet be future. Then he says all the Book of Revelation must be in the future from and including the 4th chapter. I have read it over a number of times, I see or think I have the meaning, but there is a chance for some to misconstrue the true meaning and take it from now on, and not take it from the time John saw, and heard, as that part is not quite plain especially to some who are willing to have more time in this sinful world and conclude 2000 years, yet from this present time to be future. While many of us say, "Come Lord Jesus and come quickly," I do not understand. Revelation is all yet future from now, while a great deal of it is and will be fulfilled during the thousand years soon to be ushered in; and after Christ comes most assuredly the 17th chapter of Rev. is fulfilled in the description of the woman sitting on the scarlet colored beast, etc. 3 verse. And in giving a description of the great Mother of Harlots, 5 verse; and the woman drunken with the blood of the saints, 6 verse; and on to the end of the chapter, showing this in the past and was fulfilled during the papal reign, or 1260 years or age of persecution, which ended the year 1770 A. D. I do not bring this as a criticism at all, it was not quite plain to me, and it may be others will look at in the same way. I had never had the idea quite, but it is very plain to me, and I am glad I have had the pleasure of seeing it explained. Though I used some that kind of argument a long time ago with an infidel when he spoke of different strata, the earth and leaves, etc., being hundreds of feet below the surface, and he claimed had been there longer than the Bible times represented. I feel to say amen to the above explanation.

Yours in love and hope to all believers in the coming of our Lord Jesus Christ and his kingdom,

W. J. Warner.

Selected.

England Supreme in the Levant.

London, May 1.—England is at this moment supreme in the Mediterranean. No less than thirty-four of her battleships and cruisers are in those waters ready for action. One-fourth of these are the heaviest war vessels afloat.

The nominal naval force which England maintained in this sea is from ten to fourteen vessels. That number has all along been supposed to be equal to any emergency.

What the real object of the enormous concentration means remains to be seen. Great Britain is now in a position to practically dictate in the Mediterranean. There is no force there, even including the combined forces of the powers, that can stand up against the overwhelming British aggregation.

The fleet, which is under the command of Admiral Sir J. O. Hopkins, K. C. B., is as follows: Anson, Ardent, Ramilies, Barfleur, Blanche, Boxer, Bruiser, Cambrian, Camperdown, Cockatrice, Collingwood, Cruiser, Dragon, Dryad, Fearless, Forte, Gleaner, Harrier, Hawke, Hebe, Hood, Howe, Imogene, Melita, Nile, Nimphe, Polyphemus, Ramillies, Revenge, Rodney, Royal Oak, Rupert, Scout, Skipjack, Stork, Surprise, Sybille, Trafalgar, Tyne, Vulcan.

This is exclusive of the channel squadron, which is kept in easy steaming distance of Gibraltar. Admiral Hopkins has for his flagship the Ramillies. The junior flag officer is Rear-Admiral R. H. Harris. This latter officer is flying his flag on board the battleship Revenge.

The case with which England has collected this great force is in itself cause for wonder. From Portsmouth, Dartmouth, and Plymouth cruisers and gunboats have been leaving England without causing comment or surprise. It all shows with what perfect system the British admiralty orders have been executed.

At all the naval stations of England the ships in port are divided into two classes. The first includes those vessels able to get under way in full commission inside of forty-eight hours.

The second includes all vessels capable of being commissioned in two weeks' time. The third class represents vessels under extensive repairs.

The ships now in the Mediterranean have been taken out of the first-class reserves of the various shipyards and commission, as if for general service. Nothing has been said of their destination being the Mediterranean. In the case of several of the cruisers now with Admiral Hopkins, these vessels left England only the other day with the understanding that they were bound some to the Pacific and some to the southeast coast of America, others were intended for China and the North American station.

The list of British warships in the Mediterranean does not include torpedo boats and torpedo boat destroyers. Admiral Hopkins has a force of no less than twenty-five of these vessels in active commission. This does not count the second-class torpedo boats at Malta and Gibraltar.

In making this great show of force Great Britain has not disturbed her channel squadron. The latter is practically intact. That means the British shores are safe. Neither has she drawn upon any of the foreign stations. The North American and China stations have full complements. The Pacific squadron has been stronger by a couple of ships, as has the South American station.

On the other hand, the Cape of Good Hope is stronger today than it has ever been. England has drawn simply on her first-class reserve, and she has still two or more lists to make good the vacancies.—*Tribune.*

Homeseekers Excursions.

You can find out all about them by applying to nearest Ticket Agent of the Pennsylvania Lines or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—May 18.

Jealousy is the apprehension of superiority.—*Shenstone.*

OUR LOVE FEAST.

Dear Bro. Underwood;

Enclosed you find a small sum for the helping fund. My greatest desire today is to be with the Church in Plymouth, to meet the ones of like faith there and hear the Word as it will be ably set forth by Bro. Reed. I had the pleasure once in Chicago of hearing Bro. Reed preach, and could appreciate his words much better today, as at that time I was not a member of the Church of God, yet thought at the time I had never heard a better sermon. Wishing the Church in Plymouth and THE RESTITUTION success, and that the Word of God may be scattered more and more to the edification and salvation of many, through the medium of THE RESTITUTION.

I am your Brother in Christ,

EDGAR HATCH.

Dear Restitution:

In Acts iii. 19, Peter exhorts the Jews saying, "Repent ye therefore, and turn again that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus whom the heavens must receive until the times of restoration of all things." (R. V.) I infer from this that Peter believed that the repentance of the Jews must precede and would bring the seasons of refreshing, the return of Jesus and the times of restoration. And this belief agrees with Deut. iv. 19-30; xxx. 1-20; Hosea iii. 4-5; v. 15; Zech. xii. 10; Matt. xxiii. 39; Acts xv. 14-17; Rom. xi. 23-36; Gen. xlii. 21.

A. S. CLOUGH.

Dear Restitution:

I thought I would write a small piece. I am only sixteen years old. My mother takes the dear old RESTITUTION. I read in it a good deal. I think it is a good paper. "Thy kingdom come, thy will be done on earth as it is in heaven."

Yours truly,

EFFIE C. HOWARD.

To the Household of Faith:

What joy and consolation it is to know that we have a friend in Jesus. And further to know (by the signs of the times) that he will soon return to make up his jewels, and to subdue all enemies under his feet; when the kingdoms of this world shall have become the kingdom of our Lord and Savior Jesus Christ, when there shall be no more pain, sickness, sorrow or death, but all shall know the Lord from the least to the greatest. Dear brothers and sisters, it is my desire to live so as to be found ready when he comes that welcome plaudit will be said unto me, "Well done, thou good and faithful servant, enter into the joys of my Lord. Pray for me that I may be found ready when he comes, is my prayer.

Your Brother alone here in the faith,

GEO. W. HAYNES.

Dear Restitution:

A few words for the love feast. Another year with its trials temptations, its disappointments, mistakes, hopes, fears, joys and sorrows has passed away to join its record with the events of other years that have passed before. Each year, each day, every moment brings opportunity for the perfection of character, for improving on the record which we have made for ourselves in the days that have passed and gone. The great question with us is, How are we of the household of faith spending our time? Are we using the talents given us, or are we hiding them away, neglecting to do the good which is within our power to do? Can we preach? Then let us not neglect to spread the gospel. Can we tell a neighbor of the truths of the Bible in private conversation, let us do so. It may lead him to a knowledge of the truth and be the means of his securing a home in the kingdom of God. Are we making money, if so let us use it to the glory of God, and to help where aid is needed for spreading the truth, and above all let us make our lives conform with our profession.

Your Brother and Sister in hope,

A. L. & ANNIE CORDALEY.

Dear Brothers and Sisters:

As I read so many letters full of love and encouragement, to "press forward to the prize of the high calling which is in Christ Jesus our Lord," it fills my heart with joy for we know we shall "reap if we faint not." No guess work. God's promises are sure, "heaven and earth shall pass away, but my words shall not pass away." I am truly thankful, that I have been permitted to live and have strength enough to once be in the love feast, to acknowledge his loving kindness toward us. We are commanded to love one another with a pure heart and again "if ye love me keep my commandments." Let us all try to overcome evil with good. Remember me in your prayers, dear brothers and sisters, that I may hold out faithful and stand before the Lord when he comes to make up his jewels for the kingdom, when he returns to earth again.

With love to all the dear ones,

MARY ROMEY.

Dear Brethren and Sisters:

It is encouraging to read so many testimonials of those who are of the one faith, looking and hoping and praying for that glorious restitution age, which the signs of the times indicate is in the near future. "And they who feared the Lord spake often to one another, and the Lord listened and heard, and caused a Book of remembrance to be written." "For they are mine, sayeth the Lord of Hosts, when I come to make up my jewels, and I will spare them as a father spares his only son that serveth him."

May we all have our lamps trimmed and burning, and plenty of oil.

WALTER BALES.

Dear Brothers and Sisters:

We greet you in the love of God, though we are late to contribute to the love feast. I have been reading the letters with interest and profit. It is precious to express our love in love, but how much grander when they are manifested in deed and in truth. Thus our great Example and mighty Savior manifested his Father's love to us. He went about everywhere doing good. Yes, praise him, praise him for his wonderful love to the children of men. Then when we turn to the 13th chapter of 1 Cor., where the Spirit of God through Paul says, without that principle of love he would be nothing, and when we call to (mind) mind what he writes to Timothy because iniquity abounds the love of many will wax cold. Dear brothers and sisters, let the principles of our letters as well as the spirit of them, be lived in our homes, in our workshops, in all our business with man; then we will adorn the doctrine and the ministry will not be blamed. Then we will have proved in deed and truth what Paul said, he was not ashamed of the gospel of Jesus Christ for it is the power of God unto salvation to all those who believe. Yes, a faith that works by love and purifies the heart. Then we will prove that the hope of the gospel is a mighty reality in contrast with Mr. Smith's falsehoods, who claims to be a shepherd, but alas! a blind leader of the blind. Let us not only contend in words for the faith, but in practice; "it is he that doeth my will that loveth me," Jesus says. Let us remove every thing from us that hinders us from growing in grace or favor as well as knowledge, and the more we become acquainted with God the more we grow into his favor. And what a privilege is ours to have the favor of our God and his Son Jesus, for if our hearts condemn us not we have a confidence toward God. But this can only be on the condition that we have obeyed the twelfth chapter of Romans, which I would suggest to you to carefully and prayerfully read. The favor of our Lord Jesus Christ be with you all. Amen.

Your Brother,

M. T. ARLAKSEN.

Editor Restitution:

Please find enclosed $2.00, $1.50 on subscription, the other 50 cents as you think best. Times are hard and we expect them to be no better till he comes whose right it is; then, not before will we have a righteous government. Deceive and being deceived seems to be the order of the day in most all deparpments. The nations may struggle in the throes of death for a few days more, but die they must, and I think they are about to get into their last struggle before they expire. Brethren, let us all be at our post performing our duty so that we may escape the wrath that is going to be poured out without mixture, and to be able to stand before the Son of Man.

In hope,

J. W. GAMBLE.

Editor Restitution:

My heart is almost too full for utterance to write to you. Today's paper says war has been declared between Turkey and Greece, and we know, who are of the little band, what that means. Who knows but that this very year will see the return of the Lord Jesus to redeem his own? The war now on between Turkey and Greece I believe to be but the first step to bring all nations on the mountains of Israel for the last great battle. Pray for me that I may be found worthy for the inheritance.

Yours for Christ,

ROBERT MCDANIEL.

Dear Restitution:

Brothers and sisters of the one faith, I am 82 years old and have been contending for the faith once delivered to the saints for the last forty years. I am praying daily for the soon coming of the Lord. I want all who read this to pray for me that I may stand firm until my change comes as I am almost blind and deaf.

Yours looking for the soon coming King,

J. P. BAILEY.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$92.35
Jere E. Hatch,	1.50

Very Low Rates to the Rich and Northwest.

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Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$82.50
A. E. Cruskaden, Prescott, Kan.	15.00
A friend, Mound City, Mo.	1.00
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Persons contemplating summer outing trips will find it a valuable guide in shaping preliminaries. Copies may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—May 31.

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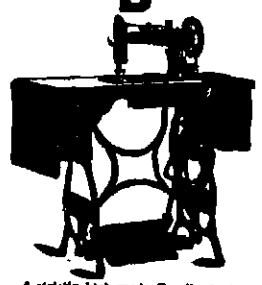

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List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand; Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, N. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. B. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 925 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whittsitt, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Baldo Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

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Books and Tract List.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price, 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

"GLAD TIDINGS OF THE KINGDOM OF GOD."

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

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No. 15, "		7:20 "

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	9	15	39	5	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv	7 00				
Alliance, ar	9 50				
Canton	10 38				
Massillon	10 53				
Wooster	11 16				
Mansfield	11 46				
Crestline, ar	12 20				
Bucyrus	12			PM	
Lima	2			4	
Van Wert	2 45			57	
	3 20			AM	
Ft Wayne	4			6	
Arcola	4			10	
Columbia City	4 45			10	
Leesville				10	
Pierceton				10	
Sidell Lake				10	
Warsaw	5 31			11	
Silver Creek				11	
Burnbon				11	
Inwood				11	
Plymouth	6 00			11	
Beaverstown				11	
Hamlet				11	
Davis				11	
Buena				11	
Wanatah	6 53			11	
Valparaiso	7			11	
Wheeler				11	
Hobart				11	
Hammond				11	
Chicago, ar	8 00			11	
	PM	AM	PM	PM	PM

Eastward.

	29	8	4	60	38
	AM	PM	PM	AM	PM
Chicago, lv	7 30				
Clarke	8				
Liverpool	8				
Hobart	8				
Wheeler	8				
Valparaiso	8				
Wanatah	9				
Hanna	9				
Davis	9				
Hamlet	9				
Beaverstown	10				
Plymouth	10				
Inwood	10				
Burnbon	11				
Silver Creek	11				
Warsaw	11				
Eagle Lake	11				
Pierceton	11				
Leesville	11				
Sidell	11				
Columbia City	11				
Arcola	11				
Ft Wayne	12				
Van Wert	1				
Lima	2				
Bucyrus	3				
Crestline, ar	3				
Mansfield	3				
Wooster	4				
Massillon	4				
Canton	4				
Alliance, ar	5				
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	AM	AM	PM	PM	PM

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Skylight				7:10 a m
Hammond	10:18 p m	9:05 a m		8:30 a m
Hobart	10:34 p m	9:25 a m		10:10 a m
Valparaiso	11:16 p m	10:07 a m		11:06 a m
Wanatah		10:30 a m		11:35 a m
Knox	12:16 a m	10:55 a m	4:21 p m	7:25 a m
Argos	12:54 a m	11:27 a m		8:05 a m
Ft Wayne	3:05 a m	1:30 p m	6:35 p m	4:35 p m
Clev'l'd	10:05 a m	6:30 p m	11:51 p m	
Buffalo	4:50 p m		5:00 a m	

TRAINS GOING WEST

Buffalo	12:25 p m		5:35 a m	L F
Cleveland	7:15 p m	7:00 a m	10:55 a m	
Ft Wayne	2:30 a m	2:10 p m	4:10 p m	7:00 a m
Argos	4:15 a m	4:15 p m		8:40 a m
Knox	4:44 a m	4:56 p m	4:20 p m	10:10 a m
Wanatah		5:30 p m		11:10 p m
Valparaiso	5:44 a m	6:17 p m		11:50 p m
Hobart	6:05 a m	6:39 p m		12:10 a m
Hammond	6:24 a m	6:54 p m		12:30 a m
Skylight				1:00 a m
Chicago	7:40 a m	7:50 p m	9:00 p m	1:40 p m

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The Restitution.

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VOLUME XLVI. PLYMOUTH, INDIANA, MAY 12, 1897. NUMBER 18.

Orange Blue College
Orange, Mass.

Mrs Mahlin
124 Woodland ave

Poetry.

[Selected by Mollie Bolsrock.]

Oracle.

The winds come to me
Full of the wonderful things
The trees have said,
Stillstanding
On the spring-tinged hillside.

They bear a burden of joys,
Sweet utterless prayers,
Voices of birds
For a birth that warms their limbs.
As a mother feels to her child,
Loves it past love of earth,
Knows 'tis a dearer part
Of herself,—
So say the trees to the winds
Of the tender green-skinned buds,
Born of them, fed of them, loved of them!

The winds bring songs of their own;
Of a sweet-breathed God
Who quickens his earth and erects
Blossoms above her breast.
Yet not alone that ye eat
And not alone that ye love
Doth he sprinkle leaves in the land:
His wisdom flows in the green
As the words flow out of men;
The woods are his large receipts,
And the flowers his song,
His proverbs stand in the serried corn
And wave in the sun-shot wheat!

Who knoweth it, saith the wind,
Shall find his scripture given,
Hedges and bending grass
And leaves are the words he writeth.
One import is in them all:
Life, though it wither dies not,
For he is the breath of its mouth.
—Harrison S. Morris.

Communicated.

Bible Class Papers.

ROBBING GOD.

Dear Fellow Learners:

After studying this lesson, it makes me almost tremble to think how little heretofore, I have thought of this startling question, "*Will a man rob God?*" But I am glad that it has been brought to our notice before it is too late, so that if we have in any way been guilty of this charge, we may still have time to pay some of the debt we owe.

Our first thought may be, what an absurd question? no one would dare rob God of anything, what does it mean? and does it apply to us? God says, "And yet ye have robbed me." How have *we* robbed thee, Jehovah? Let us see.

When the Jews were brought again to the land of their fathers, and were allowed to rebuild the walls of Jerusalem, they made a covenant with the Lord, to this effect:—That they would separate themselves from the people of the land, and walk in God's law; that they would bring as an offering, the first-fruits of the ground, the first-fruits of all their fruit-trees, the first-born of their sons and of their cattle, the firstlings of their herds and of their flocks, and *bring* them to the house of their God. Here we see they gave to the Lord the best of all they had, what they offered *must be perfect* to be accepted, if the cattle were sick, or blemished in any way, it was evil for them to offer it. These were the tithes and offerings that were exacted under the Mosaic law, and what God said the whole nation had robbed him of. Perhaps there were a few who had been faithful, but they were prevented from receiving the blessings God offered, because the majority were robbing him. We do not want to advocate for the Church of God, the tithes and offerings under the Mosaic dispensation. Jesus was made a sacrificial Lamb, his blood was shed for all, so we do not have to offer sacrifices of that nature, but we do have offerings and sacrifices to make that are just as important. So let us tonight make a sober investigation to see whether or not there may be many delinquencies on the part of the church. If there are, let us rouse ourselves, that we may not be the means of having withheld any blessings which ought otherwise be poured out on us as a whole.

"Prove me now, saith the Lord of hosts, if I will not open you the windows of heaven and *pour* you out a blessing, that there shall not be room enough to receive it." Oh, what a promise that we may receive such blessings, if we will. But it rests upon a condition, if we withhold *nothing* from *Him*. How selfish it would be for us to plead for the promise, if we had ignored the condition. *Surely* there is a lesson here for each one of us, we cannot lay claim to any of God's promises, unless we regard the conditions upon which they have been made.

We call ourselves sons and daughters, heirs of God and joint-heirs with Jesus, and as it depends upon us whether our election to this is sure, what *manner of* persons ought we to be? Paul says, "What, know ye not that your body is the temple of that Holy Spirit which you have from God? Besides, you are not your own, for you were bought with a price; glorify God then, in your body."

When we went down into the baptismal waters, and took on the name of Jesus, we made a covenant with God, that we would separate ourselves from the world and serve him. We acknowledged before him that we believed his promises and were ready, at any cost, to live so as to receive them. How have we kept the covenant? Would we be ready now to receive the promises, should Jesus come for us? Paul *beseeches* us, by all the tender mercies of God, to present our bodies a living sacrifice, which, he says is only a reasonable service, nothing out of the way, nothing to boast of. It is God's due, after all he has done for us, and if we do not give what belongs to him, we rob him. Have we kept ourselves without spot or blemish, as near as we could, so that the sacrifice presented would be acceptable? Have we kept the body under, and let the Spirit guide our actions? If not, we have done evil toward God; but we know we have an Advocate with the Father, even Christ Jesus, the righteous, who will plead for our forgiveness, if we repent.

Let us not think that we can give to God, what is left over or what we do not want to use for any other purpose, of our time, or our money or anything we have. It is for the sacrifices we make for his cause that we are to be rewarded, "For God is not unjust, so as to be forgetful of your work, and the love which you manifested for his name, having served the saints and are serving, but we earnestly desire each one of you to show the same diligence, to the full completion of the hope to the end." Heb. vi. 10, 11, and in Heb. xii. 15, 16, we read, "Through him, let us offer sacrifice of praise to God *continually*, that is the fruit of our lips giving thanks to his name. But do not forget to be benificent and to distribute, for with such sacrifice God is well pleased."

Let us always be in the frame of mind to be able to sing the consecration hymn on the cover of our books, which gives our life, our hands, our feet, our lips, our voice, our time, our *all* for his service, and if we cannot at any time to do this, there is something wrong for we rob God. *Just think*, we are the only people on the face of the earth that know God's truth, and how are others to learn it, if we hide what knowledge we have, if we are not willing at any time to inconvenience ourselves to teach others, or to encourage one, or be at the meetings to give and receive exhortations, if we think more of our own comforts and pleasures than we do of serving God and doing the work he has laid out for us, what reward can we merit? Let each one think back and try and remember how you happened to hear the glorious news of the coming kingdom, would you have heard it, if some one had not been faithful? Perhaps there are some who would receive it from you if they had the opportunity. Oh, we must not fail to let our light shine *all the time*. Let the Word of God dwell in us richly in all wisdom, and whatsoever we do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him.

As we see the signs of the Lord's coming thickening around us day by day, let us work all the harder, for we know the time for labor will soon be over, "and every one shall receive his own reward, according to his own labor." 1 Cor. iii. 8. We should waste no time trying to heap to ourselves riches and vain glories, they will profit us nothing. Peter tells us our Father is no respecter of persons, but judges all alike according to their works, hence, we must pass our time of sojourning here in fear. "forasmuch as you know that you were not redeemed with corruptible things, such as silver and gold and vain conversation, received by tradition from your fathers, but, by the precious blood of Jesus, as of a lamb without blemish and without spot."

My prayer is that we may all so live as to be able to say, when we see that Lamb, "Lo this is our God, we have waited for thee," and receive the reward of the righteous.

EMMA LANG.

"Robbing God," seems like a fearful accusation, dont you think so? and yet, how many of us could stand up and answer, "Not guilty." Is not *keeping back* what does not belong to us, robbery just as much as *taking* what is not our own? It might not be *called* robbery, but it certainly is not honest. If we have given ourselves to God and his service every minute of our life and every thought and act should be in accordance with his laws and when we are not living thus we are holding something back, —robbing God, and ourselves as well, because what we keep brings us only momentary pleasure or satisfaction, whereas, had we given it to God it would be an eternal blessing to us. We do not fully realize this, or we would not do these things. In order to give all to God we must not only be constant and faithful in our study of his Word, but in our daily walks to be considerate of each other, for he has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

NELLIE PATE.

We are liable to rob God in many ways without feeling guilty, unless we learn from his Word what he requires of us, and realize how much he has done for us,—in fact that we owe our life and all to him. Oh, what love was manifested toward us when he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life? Love and obedience are surely due to the God of love; and it behooves us to be ever on the watch lest we be so enchanted by the things of this life as that we rob him in this respect.....God has graciously invited us to his glorious kingdom, and as we have found and entered the narrow way of life, I hope and pray we may be able to walk in it, and prove our loyalty to him by letting the light of his truth so shine out, and cause others to glorify him. To do this effectually we will have to grow in grace and in the knowledge of our Lord Jesus Christ ourselves. The means to this end prescribed for us is study of God's Word, and watchfulness and prayer.

May God help us all to improve the talents intrusted to us for his glory, and finally have an abundant entrance into his kingdom, is my prayer.

BESSIE NICHOLS.

For Our Children.

If I Knew.

If I knew the box where the smiles are kept,
No matter how large the key,
Or strong the bolt, I would try so hard
'Twould open, I know for me,
Then over the land and the sea, broadcast,
I'd scatter the smiles to play,
That the children's faces might hold them fast
For many and many a day.

If I knew a box that was large enough
To hold all the frowns I meet,
I would like to gather them, every one,
From nursery, school, and street.
Then, folding and holding, I'd pack them in,
And, turning the monster key,
I'd hire a giant to drop the box
To the depths of the deep, deep sea.

The Story of Israel Beyond the Sea. No. 71.

THE SOJOURN AT SINAI.

Nadab and Abihu died on the day that Aaron made his first burnt offering for himself and the people. It was not long after this sad day, that the Son of Shelomith sinned and put to death. His father was an Egyptian, who had married into the tribe of Dan. I suppose he cared nothing for God and his laws, or else he would have taught his son not to blaspheme the name of the Lord. The young man got to quarreling and fighting with another man in the camp, and became so angry that he blasphemed the Holy Name that had been placed upon the nation, and cursed.

The people were horror struck. They had been commanded not to [illegible] said, because if they did, they would not be held guiltless. And here was a man who had dared to go far beyond this, and had presumed to heap the utmost obloquy of human speech upon the name of their king! They seized him at once and imprisoned him, and waited for the Lord to tell them what to do. "And the Lord said unto Moses Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him." "Whosoever curseth his God shall bear his sin. And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall stone him; as well the stranger, as he that is born in the land," etc.

Dr. Kitto says, "This way of laying hands on the heads of criminals, may seem to arise from several causes. 1. That they were witnesses of the fact that the person condemned, suffered justly; protesting if he were innocent they desired that his blood might fall on their own heads. 2. They put their hands on the heads of the criminal in token of an expiatory sacrifice: for idolatry, blasphemy and such grievous crimes, if they were not punished, they expected would attract a guilt, not only on the witness, but the whole nation, which by the death of the criminal might be expiated. 3. That the criminal was the just cause of his own death." We may not even listen to the voice of swearing, without reproving the sinning person. If we do listen, and say nothing, we too, are guilty. We must keep out of the company of those who take the name of the Lord in vain.

You did not learn all you wanted to about the Levites? Not in two lessons? What more do you want to know? Of whom Aaron was a type? I thought you knew already that he was a type of Jesus. And so you do? You want to know if he was older than Moses and a first-born son? He was. And that made the sons of Aaron, the type of all believers under the gospel. Aaron's sons were made priests, because of their relationship to him: we are to be made priests unto God because of our relationship to Jesus.

Then what about the other Levites? They too are related to Aaron, and are given as a gift to him. Were we wrong in our surmise in our other lesson, that they too represent believers? I do not think we were. They must be types of some order of believers, though perhaps not of those who will occupy the highest positions in the kingdom. The kings and priests of the world to come, will need their assistants. There will be musicians and singers and gate-keepers. They will praise the Lord upon instruments. 1 Chron. xxiii. 5. There will be harpers harping upon harps, (Rev. xiv. 2) and a white robed multitude, who having come up out great tribulation, will stand before the throne of God, serving him night and day in his temple. Rev. vii. 9-17. You will think I am right when you read farther, about how David set some of the Levites over the service of song in the House of the Lord, (1 Chron. vi. 21) about the four thousand players on instruments of his own handiwork, (1 Chron. xxiii. 5) and of Heman and Jeduthun, who should prophesy with harps, with psalteries and with cymbals, "For Heman was the King's seer to lift up the horn." 1 Chron. l. 5. Does not this mean that Heman could foretell future events in song? I think it does. He seems to have written some of the Psalms. He had fourteen sons and three daughters, and they all helped him in singing praises to God. Some of David's Psalms were written for the sons of Korah to sing, others were dedicated to the chief musician, who seems to have been Jeduthun. Many of them are full of lofty notes of joy. These are prophetic. They tell of a time when it can be said, "All the ends of the earth have seen the salvation of our God." They will be sung in the new earth, with the harp, with trumpets and with sound of cornet. Psa. xcviii. 3, 4, 5. There was song in the typical tabernacle, there will be song in the tabernacle that is to come. "The Levites which were the singers; all them of Asaph, of Heman, of Jeduthan, with their sons and their brethren," who sang—after all the holy vessels, the treasures, the silver and the gold, and the ark had been brought into Solomon's temple *were arrayed in white linen*, having cymbals, and psalteries and harps. They stood at the east end of the altar and with them an hundred and twenty priests sounding with trumpets. And when they with one voice praised the Lord, saying, "For he is good, for his mercy endureth for ever," then the house was filled with a cloud, even the house of the Lord. 2 Chron. xii. 14. They were *arrayed in white*, and so are the saved ones of the glad coming time. Those who stand on the sea of glass and who sing the song of Moses and the Lamb will have the harps of God in their hands. How much there is to learn! How much there is to bring in vivid pictures before our eyes, the gladness and the glory of the kingdom of God! That is what we are studying for. We are all the time learning something that makes our vision clearer, and the view more grand. How thankful we ought to be to God for giving us, such a wonderful panorama of coming scenes. We are thankful these books are no longer dry and meaningless, now that we see in them bright glimpses of our Eden home.

Some years ago, I heard the Irish evangelist, George C. Needham, deliver a sermon at Camden, N. J. on "Christ in the Types." That sermon opened up a new world to me. I had read Exodus and Leviticus and Numbers, but had seen little of beauty in them. It was all a tangle of laws, and hard, unpronounceable names. But now, that Christ and the future city of God, and the saved ones and the home were all seen to be there, prophesied of by that people, that tabernacle, and that worship, I could study with interest; I wanted to learn more. I hope it will be so with my little friends. But we have wandered so far from Sinai, that we hardly know how to get back. What was it I wanted to say? Oh, I know now. It was about the age of the Levites. Moses counted them when they were 30 years old and upward; one place says 25. But by the last words of David, they were to be counted from twenty and upward. No reason is given for the change. 1 Chron. xxiii. 3.

You wanted to know how the priests got their living? I have told you a little about it. But you want to know more? Well, from the offerings of the children of Israel, all these things were theirs. They belonged to Aaron and to his sons and to his daughters, by a statute forever, or, as another place has it, by "a covenant of salt forever." Num. xviii. 8-32. You must read the whole chapter. "Of the most holy things preserved from the fire," these were Aaron's, "every oblation" of the children of Israel, "every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, * * * the heave offering of their gift with all the wave offerings;" "all that were in his house that were clean, could eat of it."

The best of the oil, the wine and the wheat, the first fruits of them, and of everything else that was first ripe in the land; the first calves, kids and lambs belonged to him, and I suppose also, the redemption money of the first-born of man, and of unclean beasts.

You have already learned that the Levites were supported by the people. They had all the tenth in Israel for their inheritance. A tenth part of this tithe the Levites were to offer as an heave offering to the Lord. This was to go to Aaron.

AUNTIE WINCE.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

[Selected by S. Roxana Wince.]

One Girl's Work.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday School. She was told that the classes were so full that there was no room for her, and that the church was so small that no more classes could be organized. Much disappointed, the little girl began to save pennies (her family were poor), for the purpose of enlarging the church, in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however; so that when the pastor of this church was called to her bedside a few months later he saw nothing unusual, only a frail child of six and a half years.

The little sufferer died, and a week later there were found in her battered red pocket-book (which had been her savings bank) fifty-seven pennies and a scrap of paper, which told in childish print the story of her ambition and the purpose of her self-denial.

The story of that little pocket-book and its contents, and the unfaltering faith of the little owner, got abroad. It touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored, and women sang, and children saved, to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund which in six years grew to two hundred and fifty thousand dollars; and today this heroine's picture (life size) hangs conspicuously in the hallway of a college building, at which fourteen hundred students attend, and connected with which there is a church capable of seating eight thousand, and a Sunday School room large enough to accommodate all the girls and boys who have yet asked to enter it.

A fairy story? It reads like one, but happily it is not one. The little girl's name was Hattie May Wyatt, and the splendid institutions described are located in Philadelphia.—*Harper's Round Table.*

How They Died.

James the son of Zebedee was beheaded.

Philip was scourged and crucified.

Matthew was slain in Ethiopia by a halbert.

Mark was tied by the feet, dragged through the streets, left bruised in a dungeon all night, and the next day burned.

The Jews, greatly enraged that Paul had escaped their fury, by appealing to Cesar, wreaked their vengeance on James, the brother of Jesus, now ninety-four years old. They threw him down, beat, bruised and stoned him; and then dashed out his brains with a club.

Matthias was martyred at Jerusalem, first stoned and then beheaded.

Andrew was fastened to the cross, not with nails, but cords, that his death might be more slow and excruciating. He lived two days the greater part of the time preaching to the people.

Peter, after severe scourging was crucified with his head downward.

Paul, after having suffered imprisonments, stripes, stonings, perils and privations of every name, was martyred by being beheaded by order of the monster Nero, at Rome.

Jude was crucified.

Bartholomew was crucified and decapitated.

Thomas was martyred in India, by being thrust through with a spear.

Luke was hanged.

Simon was crucified.

John, the beloved disciple, after being miraculously delivered from a cauldron of boiling oil, by which he was condemned to die, was banished to the Isle of Patmos to work in the mines.

The language of the Bible grows more harmoniously luminous with the growing light, when its words are interpreted simply, as words still living; they are found to give the spiritual message which each age requires, the one message made audible to each hearer in the language wherein he was born.

Orange Blue College
Orange, Mass.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 12, 1897.

WE hope to answer Bro. Wm. Burton's question next week.

ERRATUM—In notice of Popular lectures by M. Joblin the price given was $1 per 300. It should have been $1 per 100, post free.

"THE rays of the sun soften wax, but harden clay. To some the glad tidings of salvation are a Savior of life unto life; to others, a Savior of death unto death."

The Question Drawer.

Bro. JAS. Browning writes:—Dear Bro. Joblin, will you kindly answer the following questions, suggested by reading Eph. i. 12-28:—

1. "Is the "Hope of this calling" referred to in the 18th verse identical with the Hope of the Promises?"

We answer, yes; we are informed in the 4th chapter that there is but *one* hope of our calling. That hope is set before us in promises confirmed by the oath of God. See Heb. vi. 12-20.

2. "If so, and the promises made to the Fathers constitute the Word of Truth, as taught elsewhere, how could they believe that Word, and still be ignorant of the hope?" See verse 13.

If we rightly diagnose the correspondent's case, it is this: He supposes that the WE of the 12th verse refers to Paul and the Ephesian brethren; and that therefore they are said to have *first trusted in Christ*, and heard the Word of Truth—the gospel of salvation *afterward*; and, of course is puzzled to know how that could be.

We think we can help to straighten the matter out. In the first place, notice that the Apostle uses the pronoun WE in the 12th verse, but employs the word YE in reference to the Ephesians; showing that those who FIRST trusted, and those who ALSO trusted *after they had heard the Word of Truth* are not the same parties. We think the Apostle in verse 12 means himself and his co-laborers in the gospel, as does James, in chapter i. 18, as follows: "Of his own will begat he us with the Word of Truth, that *we* should be a kind of *first-fruits* of his creatures. If this be correct, and we think it is, the difficulty is removed.

3. "If the 'hope of this calling' is the hope of Eternal Life, were they not ignorant of a very important part of the gospel?"

We think the answer to No. 2. would apply to this, because the Word they heard and believed, embraced this essential item of the gospel.

4. "If they were so ignorant, but nevertheless addressed by Paul as saints," and as the "faithful in his introduction, chapter 1, verse 1, are we *safe* in concluding that the teaching of conditional immortality is *not* essential to being sealed with the Spirit of Promise?"

Yes; it is perfectly safe to do anything in regard to the truth, that Paul did. Show us where he calls men saints who had never been separated from sinners; or where he calls men "faithful" who had never believed the promise which God who cannot lie, promised before the times of the ages Titus i. 2, and we will *follow him*, not before. IF he did as above supposed it is safe for us to do it, not otherwise. Remember it was the same Paul who wrote the second chapter of Ephesians, as well as the first, and the 12th verse informs us that those who are strangers to the covenants of promise are aliens from the commonwealth of Israel, and are Christless, Godless, hopeless. Titus i. 2 proves that Eternal Life is *one* of the covenanted blessings. It is our prayer that our correspondent and all the friends of truth will set themselves like a flint for its defense. Faithful witnesses is the demand of the hour.

The Spirit of God. What is It? No. 2.

Judging by the trend of our correspondents' letter, we think he must entertain erroneous ideas respecting the moral influence of the Spirit; he does not seem to realize the force of the great truth expressed in Rom. i. 16, that the gospel of Christ is God's saving power. This is sad, after learning many other precious truths; but we take matters as we find them and proceed to reason with him out of the Scriptures.

We presume he will not question the fact that love is the *motive power* of the gospel; and so we commence right there. How does God *manifest* his love to us, so that we may feel its power? We have the unqualified statement of an apostle who speaks for himself as well as others, that they loved him, (God) because he first loved them. As this was written for *our* benefit we will make a personal matter of it, and enquire how we may *know*

THAT GOD LOVES US?

Does a mysterious influence come over us and assure us of that fact, and cause our hearts to respond to it? Is this the plan by which love and obedience is produced in us? Are we moved to adopt any other systems or principles in that way? Is it not necessary for us to hear or read about them, and consider their merits or demerits before being influenced for or against them? No one, we think, will except to this. And considering the fact that God has taken the pains to have his propositions and promises written out and sent to us, is it not reasonable to conclude that his object was to

WIN OUR CONFIDENCE

and love in that way? In the nature of things a person must have a reason for loving God. And we understand that it was his loving purpose revealed to them by Moses, the Prophets, the Psalms, and lastly by his Son that produced love in the apostles and their brethren, toward him. Was it not the joy *set before Christ*, that induced *him* to endure the cross and despise the shame that had to be first passed through? The apostles were commissioned to go into all the world and

PREACH THE GOSPEL

to every creature, and he that believed was to be saved, and he that did *not* believe it was to be condemned. This shows by what means God influences men, viz., by good news, glad tidings of good things graciously offered, and this confirms the oft repeated statement, that love begets love. It also proves men to be free moral agents. Those who wish to be saved have to accept God's propositions and invitations in the gospel. In order to do that it is necessary first to *hear* them, or *read* them, and then *consider* them. If the testimony be received, and

THE LOVING PURPOSE

back of the propositions and invitations and promises produces love enough in a person to transfer his affection, he is converted,—changed, and, mentally and morally is a new creature,—*he* has the mind of Christ, the mind of the Spirit instead of a fleshly mind. Such an one has been lifted to a higher plane of existence, and is in communion or intercourse with heaven, and God is pleased with him, because he has been won,—has yielded to his gracious overtures. To us this is a reasonable process throughout; and to weave in any supernatural influence where there is no need of it would be great folly. If a new creature be evolved through a natural process,

GOD'S PURPOSE IS ATTAINED,

and that is enough. We seriously question if his purpose could be attained in any other way. He has selected *this* way, and he *never* selects the second best way; and we have never seen it explained how a person can be *morally* elevated by compulsion. If a *moral* organization counts for *anything* in man, he decides his own destiny. If it counts for *nothing*, man is on a level with the brute. If a ready-made disposition can be infused into, or forced upon a man, why may not a brute be transformed in the same way? But what is the use of reasoning thus, when the *morality* of any action, is

FOUNDED UPON FREEDOM OF CHOICE

or free agency? We hold it to be impossible, in the nature of things, to *morally* elevate a person against his will. He may be made strictly obedient to moral laws, outwardly; but God looks at the heart; and the heart is regulated by the will.

But it is objected that "Jesus promised that if he went away he would send the Comforter to them, and he would convince the world of sin, and of righteousness, and of judgment," etc. That is even so.

THE SPIRIT OF GOD

which strove with the antediluvians, is now reproving the world, begetting, sanctifying and comforting saints, and giving them access to God through Jesus, and helping their infirmities, and teaching them what to pray for, strengthening and sealing them, and giving them the earnest of their inheritance, and making them epistles of Christ, and will ultimately raise them from the dead to a life of glory and honor and immortality. But is there any evidence that these influences are in operation beyond the knowledge of his Word? Would there be any heathen if this were so? Were this so, would there be any use for the Bible? We want to know why, if the Spirit strives with and reproves the world apart from the Word,—yea,—why are not all people in all parts of the world reproved alike, or

CONDEMNED ALIKE?

And why is it that there are those who sin without law, and *perish* without law, if they are made responsible by direct spirit influence apart from the Word? Why is it that one class of heathens hold that to be *sin*, which another holds to be *virtue*? We are convinced that what are conceived to be "impressions of the Spirit" among Protestants and Catholics alike, are a great delusion, because they justify some, while they condemn others for the same acts. If the Spirit apart from the Word guides men and women into the truth, would it not

ACTUE ALL ALIKE?

As they are not guided alike, is this not evidence that they are guided by a spirit of error? If it is the office of the Spirit to convince and [illegible] men apart from [illegible] idle if it fail to do this? Could men be to blame under the circumstances? Again, if the spirit apart from the Word teaches people how and what to pray for, how is it that they are so contradictory in their requests?

Did not Jesus say, "The Word that I have spoken, the same shall judge him in the last day." John xii. 48. His Word, then, is the law in the case, —and we learn from John v. 22 that all judgment has been committed to him, so that he is sure to sit on the case, and administer justice according to the Word as announced. This should be satisfactory evidence that no influences apart from the Word are taken into account; and this is very strong presumptive evidence at least, that *there was no* such influences.

It should be born in mind that the same work of redemption which is ascribed to the Spirit is attributed to God and his Word, which shows clearly that it is one performance by the Spirit of God through prophets, Christ and the apostles,—in proof of which we adduce the following evidence:—

"The SPIRIT of the Lord spake by me,—and his Word was in my tongue; the God of Israel said, The Rock of Israel spake to me." 2 Sam. xxiii. 2, 3.

"Yet many years didst thou forbear them and testified against them by thy SPIRIT in thy prophets; yet would they not give ear; therefore gavest thou them into the hand of the people of the lands." Neh. ix. 30.

"Yea, they made their hearts as an adamant stone, lest they should hear the law, and the WORDS which the Lord of hosts hath sent in his SPIRIT by the former prophets; therefore came a great wrath from the Lord of hosts." Zech. vii. 12.

"It is the SPIRIT that quickeneth; the flesh profiteth nothing; the WORDS that I speak unto you, they are SPIRIT, and they are LIFE." Jno. vi. 63. He expressed the mind of the Father, whose Word imparted spirit and life to animate and inanimate nature, and which has lost none of its moral energies, or life-giving powers by age —"it liveth and abideth for ever, and this is the Word which by the gospel is preached unto you." 1 Pet. i. 23-25. In view of this, how presumptuous is it to talk about the Word being a dead letter! It, in our estimation, would be scarcely more presumptuous to teach the death of God, than that his Word had lost its power.

Let the earnest enquirer carefully examine the words of Paul in Cor. iii. 6-18, "Who also hath made us able ministers of the New Testament, (or covenant), not of the letter [of the Mosaic law], but of the SPIRIT, [The gospel] for the letter [of the law] killeth, but the spirit [the New Covenant —the gospel], giveth life. But if the ministration of death, written and engraven on stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was TO BE DONE AWAY; now shall not the ministration of the SPIRIT [the gospel] be rather glorious? Now, the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." From this testimony it is plain to be seen that Paul was not a minister of the Old Covenant; was a minister of the New Covenant; that the Old Covenant was a

MINISTRATION OF DEATH;

that the New gives *Life;* that although the ministration of death was glorious as long as it lasted,—it was to be done away, on the arrival of him in whom the New Covenant centered; and this explains why Paul takes pains to assure he was not serving under the *law*, but under the *Spirit;* was preaching or ministering the New Testament, the gospel, that those who would hear, and obey might be changed into his likeness by the transforming power of God exercised through the gospel; all of which furnishes additional proof that the moral attributes of the Spirit are only attainable through the medium of his Word.

(To be continued.)

Selected.

Banner For The Jews.

King David's banner—so called for want of a better name—has been formerly adopted as a standard by a little band of Jews in Chicago, and the sight of the flag has raised in many hearts a hope that the old dream of a reoccupation of Palestine by the tribes of Israel may become a reality. It is a simple affair, this flag; merely a piece of white silk, 8x5 feet in size, with a double triangle of blue worked in the center. There is no Jew in this city who knows the true significance of the symbol. Even such learned men as the Rev. Dr Emil G. Hirsch and the Rev. Dr. Bernard Felsenthal, the latter a past Master in the science of archæology, are unable to satisfy themselves as to its meaning or origin. There is nothing in Biblical, or Talmudic, or national literature by which his history can be traced. Despite this the double triangle of blue is recognized and revered by Jews the world over. The symbol is seen in many places and used in many ways, but so far as known the flag now owned in Chicago is the only one of its kind in existence.

This banner was first unfurled last week at a session of Uniformed Rank Lodge No. 43 of the Independent Western Star Order, held at the Lessing club-house on West Taylor street. On that occasion it was referred to as the Jewish national flag, but exception is taken to this by intelligent Jews for the good reason that history fails to show that their people, even in the height of their power and glory under the leadership of King David, ever had a national banner. Tradition leads the antiquarians to believe that some of the tribes, and notably that of Judah, may have had standards of their own, and there is warrant for this in the references to "the lion of the tribe of Judah," which are accepted as indicative of the tribal emblem. In the days of the ancient Jews, however, mysticism flourished and there were a number of orders, strong in membership and influence, each of which had its own particular symbol. Among these was the Order of Kappalnar, or Kappalists, a sort of ancient Freemasonry. This was one of the most widely diffused and powerful of the mystic organizations, and it is not improbable that the double triangle is a modernized adaption of their ancient sign or emblem.

But, whatever its origin and meaning may have been, advantage is now being taken of the reverence in which the sign is held by orthodox Jews to use it for their material advantage. In recent years there has been a marked renewal of persecutions of the race, especially in Russia, and to escape from which these people have fled to America and other countries in large numbers. Poverty-stricken by reason of the confiscation of their property; ignorant because denied the opportunities for educating themselves or their children; ground under the heels of despotism until all semblance of good citizenship was crushed out of them, the fugitives have not readily accommodated themselves to the surroundings in their new homes and have been slow of assimilation. So far as bodily discomfort is concerned many have even suffered more here than in the lands from which they were driven. These conditions have been seriously studied by the brainy men of the race, and the best thinkers among them now openly assert that the refugees should colonize in Palestine. Those who favor this plan point to the fact that the Holy Land was the original home of the Jews, and as such is today better adapted to the needs and qualifications of the poorer classes than the newer countries. In ancient days the Jews were shepherds and tillers of the soil. Trade was forced upon them by the rulers of the lands into which they spread, as a brand of servitude. In climate, and opportunities it is held that the descendants of this class who are still struggling against despotism in foreign countries to re-establish themselves as an independent and useful people. To bring this about, however, requires an awakening of national spirit and pride, and it is in this the mystic symbol of the double triangle is expected to play a prominent part.

The presentation of the flag was devoid of ostentatious ceremony. Those who took part in it had no idea of raising a national standard, but saw in the occasion a chance to inculcate principles of patriotism and arouse the latent love of independence. On the question of a concerted movement to re-people the Holy Land they are silent.

Adolph Boudy of No. 234 Fifth avenue is a member of the Executive Council of the Independent Western Star order. In discussing the unfurling of the new flag he said:

"It is a mistake to speak of the banner as the national flag of the Jews. None of us know definitely whether the Jews ever had a flag or not. Neither do we know anything about the real significance of the symbol. For some reason it is looked upon by Jews with the same reverence that Christians have for the cross and Ottomans for the crescent. The double triangle on a white ground is called King David's banner, but why I am unable to say. It is hoped that the sight of the mystic symbol may increase the spirit of patriotism among the members of the order, and I said as much in the speech I made at the presentation. If this can be done the condition of many Russian Jews will be materially improved, and they need it badly. This flag is, I think, the only one of its kind in existence."

The venerable Dr. Felsenthal of Zion congregation looks upon the revival of the symbol as a matter of considerable interest and importance. "As for the meaning of the double triangle itself," he said, "or its source of origin I have been unable to get any definite information. My belief is that the adoption of the sign by the Jews is of comparatively recent date. By this I mean that it does not run back more than 300 or 400 or perhaps 500 years. It may have been known to the ancient Jews, but there is no record of it, and yet it is pretty well established that some of the tribes at least had flags or standards. That of Judah was probably a lion, emblematic of the characteristics of those people. The double triangle may have served a similar purpose for some other tribe, or may even have been used as a national banner, but, if so, there is no authentic trace of the fact. To call it King David's flag is palpably an error. The symbol is more probably of mystic origin.

"I am not personally informed as to the reasons for the revival of the double triangle at this day in the shape of a flag, but there is one way in which it may be used with good effect. Oppression in foreign countries has driven thousands of Jews to seek refuge in this and other lands. Within the last ten or twelve years fully 250,000 have fled from Russia alone. Their condition in their new homes is not entirely satisfactory and the best informed men think it would be more beneficial to direct future emigration towards Palestine. The Holy Land is the natural home of the Jews, and by the awakening of a wholesome national spirit it may be that those who are now driven to seek new locations can be induced to settle there."

The Rev. Dr. Hirsch agrees with Dr. Felsenthal that there is no authentic record of the origin or meaning of the double triangle as used by the Jews. "We know it is used frequently as a decoration," said Dr. Hirsch, "but the reason is lost in obscurity. If Dr. Felsenthal is unable to explain the matter I know of nobody in this country who can do so. His opinion that the symbol does not date back more than 500 years is, to my mind, well founded."—*Tribune.*

It is easy to keep busily at work, but there is little gain in keeping busily at work unless one is doing something worth doing. The Emperor Domitian kept himself constantly employed in the latter years of his reign, but it was at no more important tasks than catching flies. And Domitian's sorry business is the type of much of what passes for useful work among nineteenth century Anglo-Saxons. He neglected the affairs of a great empire, that he might find time to perform tasks that were beneath the dignity of a professional fool; too many, today, neglect the interest of a far greater kingdom that they may gratify personal ambitions, whose outcome, in this world or the next, will be as little use to God, or to man, as the self-imposed task of fly-catching Domitian. It is well to be busy at work, if one is engaged in a work worth doing; but if one is engaged in the Devil's work, it is far better to be an idle workman than a busy one.

Announcement.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith in Indiana will be held at the Antioch Meeting-house five miles south of Plymouth, commencing on Friday evening June 11, 1897, at 7:30 o'clock, and continuing over the following Sunday. We extend a cordial invitation to all the brethren of like precious faith and all others who so desire, to come and be with us and help forward the cause of the Master. Come with hearts full of love for the cause and for each other, and let every one do his duty and our heavenly Father will reward our efforts. It has been suggested that all who can and desire, bring enough provision on Saturday and Sunday, and remain at the church until after the night meeting. Come and let us enjoy one more good meeting at old Antioch.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent County, commencing Thursday evening, June 3, 1897, and continue over the following Sunday. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Dutton brethren have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation by our presence. Dutton is situated on the Michigan Central Rail Road, ten miles southeast of Grand Rapids. Those coming from the south or southwest stop at Carlisle on the G. R. I. & R. R. Those who stop at Carlisle will please to notify the President H. C. Hammond of Dutton, Michigan.

EMMA JACKMAN, Sec.

Editor Restitution:

Please say through your paper that my wife and I are thinking of making a trip through Eastern Oklahoma by private conveyance. We expect to start about May 24th. Should any desire us to hold meetings, if they will write us at Attica, Kansas, before the 24th, we will try and arrange to go their way. After the 24th address us at Berry, Oklahoma, in care of Marcus Oliver. We expect to be gone an indefinite time.

S. C. OLIVER.

Discussion.

Editor Restitution:

Please announce that there will be a four-days discussion between a Christian (Campbellite) minister and myself, commencing June 21, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up, or established, at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

Now is the Time to Get a Home.

The Chicago & North-Western Railway has just published a newspaper called the *North-Western Home-Seeker*, giving facts about the great State of South Dakota and the advantages it possesses for the pursuits of agriculture, dairying and cattle raising. Lands can be had at present upon most favorable terms, and there is every indication of large immigration into the State this season. Correspondence is solicited from intending settlers, and a copy of the paper will be mailed free upon application to C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—May 30.

The man who finds not God in his own heart will find him nowhere; and he who finds him there will find him everywhere. The reason why men are so often disappointed in the search for God is that they do not look for him first of all where he should be sought, —in the manifestations he makes of himself in their own minds and hearts. They suffer the noises of the world to drown the "still, small voice" that never ceases to plead with them to keep in the path of righteousness and peace.—*David Swing.*

He that procures his child a good mind makes a better purchase for him than if he laid out the money for an addition to his former acres.

Poetry.

(Dedicated to my beloved cousin, E. C. Vose.)

"Take Heed How Ye Build."

Up, up goes the structure! "Take heed how ye build."
Ye young men and maidens, in workmanship skilled,
The palace of selfhood's a delicate thing;
One brick in the block it to ruin may bring;
Out of line, be that brick, your house is untrue
And storms of the judgment, the whole will undo.

There are battles to fight on the side of our God,
That never are won but in strength of his Word.
What others may do, does not set the the right
For even our motives take weight in his sight.
Justice is justice, and love is divine,
To defraud a poor human in these is a crime.

Though foes may be bitter, and fling at our head
The scenes of injustice, no wrong must be said.
Our mission is peace e'en waves of our will
As the Word of the Master must learn to be still.
If those that we love, are despitefully used,
One course is there left for his soldiers to choose;

Though hard be the battle, his honor's at stake,
And weapons "unto" carnal, no soldier must take.
If we do the wrong, will our record be clean
If we in return shall choose to be mean?
Take the sweet way of pardon, he bids us forgive.
If we in his kingdom forever would live.

S. ROXANA WILCOX, Acme, 1897.

Communicated.

The Book of Esther.—Chap. 3.

1. And after these events the king Artaxerxees glorified Aman of Amadathos, a Bougaite, and exalted him, and he was occupying the chief seat of all his friends;

2. And all those in the court were accustomed to do him homage: for in this wise had the kinggiven directions to do: But Mardochaios did not do homage to him.

3. And those in the court of the king said to Mardochaios, O Mardochaios, why dost thou not obey the behests spoken by the king?

4. Day after day they were saying it to him, and he did not hearken to them. And they gave Aman to understand that Mardochaios was opposing himself to the words of the king, and Mardochaios and gave them to understand that he was a Joudaian.

5. And when Aman became aware that Mardochaios was not doing homage (this is the usual word for worship throughout the Scriptures both Old and New) to him, he became very angry.

6. And took counsel to get rid of all the Joudaians subject to the royalty of Artaxerxees.

7. And he caused a majority-proposition to be passed (in the court council) in the twelfth year of the kingdom of Artaxerxees, and cast lots day after day, and month after month so as to destroy in one day the race of Mardochaios, and the lot fell for the fourteenth of the month which is Adar.

8. And he talked with king Artaxerxees saying; There is a nation scattered among the nations in all thy kingdom and their laws are alien to all the nations and they do not obey the laws of the king, and it is to the disadvantage of the king to allow them.

9. If it seem best to the king, let it be decreed to destroy them, and I will write as a result into the treasury of the king a myriad talents of silver.

10. And the king taking off his signet-ring gave it into the hands Aman to seal the things written against the Joudaians.

11. And the king said unto Aman, Have the money and use the nation as thou wilt.

12. And the scribes of the king were summoned in the first month on the fourteenth, and they wrote as Aman directed unto the military-leaders and the rulers throughout all the country from India unto Aithiopia, unto the one hundred and twenty-seven provinces and to the rulers of the nations according to their manner of speech through (in the name of) Artaxerxees the king,

13. And there was sent through letter-carriers into the kingdom of Artaxerxees to eliminate the race of Joudaians on the first day of the twelfth month, which is Adar, and to plunder their possessions, and the following is a copy of the epistle:

Great king Artaxerxees writeth as follows unto the rulers of the 127 countries from India to Aithiopia and local governments subject to him; Being a ruler of many nations and being in control of all the inhabited, I have counselled, not as though lifted up with the rashness of official-power, but always conducting things in a gentler way and with mildness so as to always establish the stable likelihood of my subjects; and while furnishing a mild royalty and one progressing unto ends in view, I have counseled to make it rise towards the peace longed for by all men.

And how this end in view may have been conduced being the longing desire of my fellow-counsellors, our sober judgment deduced in an unchangeable way with beneficent thought and assured faith, Aman who hath been accorded the second honor even of the royal prerogatives hath had shown him and he hath shown us, namely, that among all the tribes throughout the inhabited there is commingled a certain ill disposed laity (church-people) arrayed against every nation with their laws and constantly sowing forth things contrary to the statutes of the kings so as not to promote in a blameless way our joint-rule that is restoring to uprightness. We having determined then that this nation alone is lying in opposition always in a leading way to all mankind, changing the course of laws in a strange way, and evilly-disposed toward our affairs, while consummating the worst evils also in opposition to the kingdom which is attaining a healthy consistency—we have decreed therefore that all those indicated to you in the things written by Aman who hath been appointed over the affairs who is our second father, that they all with their wives and children perish root and branch by the swords of their enemies without any pity or sparing on the *fourteenth of the twelfth month* Adar of the present year, that they long ago and now evilly disposed may in one day with violence go down into hades, and that for the coming time thereafter they may completely afford us a well-ordered and undisturbed condition of affairs. (This passage from the close of verse 13 is numbered in the text as 24 lines instead of verses.)

14. And the copies of the epistles were posted throughout the provinces, an order issued to all the nations to be ready for this day.

15. And the matter was being hasted also in Soosa. And the king and Aman were tippling and the city was getting tumultuous.

Chapter 4.

1. And when Mardochaios became aware of the thing that was being consummated, he rent his outer-garments, and clothed himself with sackcloth and sprinkled himself with ashes, and walked out through the public-square of the city, calling for help with a great voice (in the words) a nation that hath done no wrong is being destroyed.

2. And he came as far as the gateway of the king and stood; for it was not allowable for him to enter into the court having on sackcloth and ashes.

3. And in every province where the writings had been posted there was a great cry and public mourning and great sorrow on the part of the Joudaians and they had strown sackcloth for themselves.

4. And the favorite-maids and the eunuchs of the queen entered in and told her. And when she heard it she was disturbed and sent word to Mardochaios to put on his courtly stole; and to take off his sack-cloth; but he was not persuaded.

5. And Esther summoned Achrathaios her eunuch, who stood by her, and sent him to learn from Mardochaios the particulars.

7. And Mardochaios disclosed to him what had occurred and the promise Aman had made the king of a myriad of talents for the royal treasury in case he should destroy the Joudaians.

8. And the copy that had been posted in Soosa concerning their destruction he gave to him to show to Esther; and said that he should direct her to enter in and petition the king and make a claim for the laity; Remember the days of thy humiliation, how thou wast brought up by my hand, because Aman the second in rank to the king hath talked against us unto death: Do thou invoke the Lord and talk to the king for us; deliver us from death.

9. And Achrathaios went in and told her all these words.

10. And Esther said unto Achrathaios, Go thy way unto Mardochaios and say,

11. And all the nations of the kingdom know that any man or woman who shall enter in unto the king into the inner court unsummoned—there is no salvation for such an one unless the king shall extend to such an one the golden sceptre; this one will have been saved: And I have not been summoned to enter in unto the king these thirty days.

12. And Achrathaios told all these words of Esther to Mardochaios;

13. And Mardochaios said unto Achrathaios: Go thy way and say unto her, Esther, Say not unto thyself that thou alone wilt have been saved in the kingdom rather than all the Joudaians;

14. Because forsooth if thou evadest to hearken in this period, responsive help and protection will there be for the Joudaians from another source, but thou and thy father's house will perish: and who knoweth whether thou hast not been made queen for this very time?

15. And Esther sent out this one who came unto her unto Mardochaios saying:

16. Go call a church-meeting of the Joudaians in Soosa and appoint a fast for me, and eat not nor drink for three days night and day: and I and my favorite maids will go without food: and then I will enter in unto the king contrary to law even if it behove me perish.

17. And Mardochaios went and did all that Esther had enjoined on him; and he brought the Lord, calling to mind all the doings of the Lord, and he said,

O Lord, O Lord, O King, thou Controller of all, because in thy official-power is every thing, and there is no one who maintaineth an opinion opposed to thee when thou willest to save Israel; Because thou didst create the heavens and the earth and everything that is viewed with wonder in the (earth or air) under the heavens (the canopy) and thou art Lord of all, and there is no one who will array himself against thee, the Lord: Thou knowest all things; thou dost perceive, O Lord, that not in pride nor superciliousness nor in a love of glory have I done this, namely my not doing homage to the supercilious Aman, because I was satisfied not to put man's glory above the glory of God: and I will not do homage to (worship) any one except thee, my Lord, and I will not do these things in superciliousness. And now, O Lord God, thou king, thou God of Habraam, spare thy laity, because they are looking on us unto destruction and are impassioned to destroy thine inheritance from a beginning: Do not overlook thy portion which thou didst redeem for thyself from out a land of Aigyptos. Hear my supplication and be favorable to thy allotment and turn our sorrow into festivity, that we may hymn thy name while living, O Lord, and do not stop the mouth of those who praise thee, O Lord.

And all Israel cried out with their might, because their death was before their eyes. And Esther the queen fled for refuge to the Lord, overpowered with a death struggle, and taking off the outer-garments of her glory, she put on outer-garments of narrowness and sorrow and instead of her supercilious sweet things she filled her head with ashes and refuse; and her body she humbled exceedingly and every place of the gladness of her adornment (cosmos) she filled with her dishevelled hair; and she besought the Lord God of Israel and said: O my Lord, thou alone art our King; became a responsive-helper unto me alone, even to me alone who hath no responsive-helper except thee, because my danger is in my hand. I have heard from my birth in the tribe of my father's family, that thou, O Lord, didst take Israel out from among all the nations and our fathers out from among all their progenitors for an eternal inheritance, and didst do unto them all that thou didst say; And now we have been sinning in thy sight, and thou didst give us up into the hands of our enemies, because we glorified their gods. Thou art just (lit. justified) O Lord; and now they have not been satisfied with the embitterment of our bond-service, but they have placed their hands in their hands of their idols to remove the limitation of thy mouth and to destroy thine inheritance, and to stop the mouth of those who praise thee and to quench the glory of thy house and altar, and to open the mouth of nations in virtues of multitudes and that a king of flesh be wondered at forever. Mayest thou not, O Lord, have surrended thy sceptre to those who have no being, and may they not have laughed at our fall; but do thou turn their counsel against them, and do thou make a public-example of him who hath made himself a ruler over us. Be thou, reminded, O Lord, mayest thou have been recognized in our period of tribulation, and mayest thou have encouraged me, O thou King of the Gods and Controler of every authority; Give a truly rythmic word into my mouth in the sight of the lion, and change his heart into hatred of the one who is warring against us, unto the bringing about of his end and the end of those who are of like mind with him; and deliver us with thy hand, and become a responsive helper for me alone, even me who hath no responsive-helper except thee, O Lord.

Thou hast a comprehension of all things, and thou knowest that I have hated the glory of transgressors and that I abominate the marriage-bed of the uncircumcised of every alien; thou knowest my necessity, that I abominate the sign of my over-weening pride that is on my head, in days of my vision; I abominate it like a filthy rag, and do not wear it in days of quietude. And thy bond-maid hath not eaten at the table of Aman, and I have not glorified a symposium of the king, nor have I drank wine of libations: And thy bond-maid hath not rejoiced since the day of her transition until now except in thee, O Lord God of Habraam. O God, strong over all, mayest thou have hearkened unto the voice of those who are without hope, and mayest thou have delivered us out of the hand of those who are doing wickedly, and mayest thou have delivered me up from my fear.

Chapter 5.

And it came to pass on the third day when she had ceased from offering propitiative prayer, she took off the outer-garments of her courtier-service (at the court of heaven of course) and put on her glory. And becoming manifest to be seen, when she had invoked God, the Seer and Savior of all, she took her two favorite maids and leaned upon one for support and the other followed holding up her under-garment, and she blushing to the acme of her beauty and her face cheerful as a kindly-disposed face is, but her heart straitened with fear; and entering through all the doors she stood in the presence of the king; and he was seated upon the throne of his royalty, and was clothed with all the flowing robe of his public presence complete with gold and precious stones, and he was one greatly to be feared. And lifting up his face fiery red with glory he looked at the acme of anger; and the queen fell and her color changed in fainting, and she bowed upon the head of the favorite maid who was going on before her. And God changed the spirit of the king to mildness, and with a struggle he stepped down from his throne, and took her in his arms until she was restored, and comforted her with peaceable words, and said unto her, What is it Esther? I am thy brother: Be of good courage. Thou shalt not die, because our statute is one we have in common; Approach.

Comment.

The fifty lines of the fourth chapter and these fifteen lines of this fifth chapter are not in the Com. Ver. or the R. V. and are numbered so many lines not verses. From here on again the verse numbering is resumed in the text.

To my mind these omitted portions are the most important and instructive matter contained in the book aside from its historical value and especially helpful to the spiritually minded.

One of the best evidences of the validity of the historical and biographical facts and events herein recorded is that the "feast of Purim" as they call it, is still observed by the Jews the world over in their generations even as herein commanded and predicted.

The reader will observe that "the villain" of the story is introduced in the first verse of the 3d chap. C. V. and R. V. as "Haman the son of Hammedatha the Agagite" instead of "Aman the son of Amadathos, a Bougaite." The difference in the first two names is easily accounted for in vicious and ignorant vowel pointing as well as careless transcription, but in the substitution of "Agagite" for "Bougaite" the solution is not so easy. "Agagite" if it means anything recognizable in Scripture history might be inferred to mean that he was a descendant of "Agag" as an ancestor, perchance the one whom Samuel slew. But "Bougaios" or "a Bougaite" means "a braggart" and is probably the characteristic nickname by which he came to be known and handed down to infamy. As "a bluffer." He certainly in this account we have of him played a great game, though he lost in the ultimate issue as such persons generally do.

CHAS. GARDNER.

Present Age of the World. Number 1.

The tradition that the world in its present form is to last only 6,000 years is a very ancient one and can be traced in the writings of Christian Jews and Pagans. It is found in the Sybillin Oracles, in Hesiod, in the writings of Darius Hystaspus, King of the Medes, 521 years before Christ and in Hermes Trismegistus the founder of Egyptian learning. Orpheus a legendary bard of Greece as quoted by Plato refers to the mystical doctrine, as held by the first generations of the human race who believed "that the earth, which was given them for a habitation during six ages, was doomed in the seventh to be consumed by fire." Theopompus, who flourished 341 years before Christ, relates that the Persian Magi taught, that the present state of things would continue six thousand years: after which, hades, or death would be destroyed, and men would be happy, and live without food and their bodies would cast no shadows (being refined and spiritualized.) It was also the opinion of Zoroaster the Persian Philospher and founder of the Magician sect, who is supposed by some to have been contemporary with Darius Hystarpus the King of the Medes before referred to; "That earth, after the general dissolution and destruction of Ahriman (the evil principle,) would all be a plain, and make one city, wherein men would live together in a happy state, and all use one language."

This wide-spread opinion we believe may be traced to the Jews who were fond of giving a mystical interpretation to their Scriptures. In the first verse of the first chapter of the Book of Genesis, the first letter of the Hebrew alphabet, which, when used as a numeral, denotes a thousand happens to be used six times; which fact the Cabalists used to support the opinion that this world-wide terminati, or at least undergo a complete change at the end of six millenary periods. The opinion itself seems to have been drawn in all ages by all classes of men who had access to the Hebrew Scriptures from the account of the creation as given by Moses: Because six days were employed by God in the work of creation and he rested on the seventh; and as with him one day is as a thousand years, and a thousand years as one day; it was concluded that upon the completion of six millenary periods a Sabbath of rest would succeed of a corresponding length.

Among the early Christians the opinion seems to have been quite general if not universal, and although not directly expressed seems to have been endorsed or encouraged by some of the writers of the New Testament.

The doctrine of the Millennium as taught in the Book of Revelations gives a thousand years as the duration of the reign of Christ and his saints, yet John does not make it contemporaneous with the seventh millenary from creation.

That Peter was familiar with the opinion and gave it his support is drawn from his second epistle iii. chapter, 2–13 verses: in which he answers the scoffing questions of his times, "Where is the promise of his coming?" by these words "Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day," thereby seeming to intimate that the six days work of creation was at least figurative of the world's working week of six thousand years to be followed by the millennial rest denominated by him in common with Isaiah and John "A new heavens and a new earth, wherein dwelleth righteousness." It will be observed however that while the apostle speaks of the "new heavens and new earth" with great positiveness as a subject of the Christian's hope he does not make it the seventh millennary but on the contrary places both the "scoffer" and the "coming" to his discomfiture in "the last days" which he nowhere attempts to fix with chronological certainty.

Paul's reference in the 3rd and 4th chapters of Hebrews to the "Rest" (Gr. Keeping of a sabbath) "remaining to the people of God" is sometimes quoted in support of the opinion: but whether the "rest" spoken of is the spiritual rest of the believer, into which he may even now enter, or refers to the future perfect state to be introduced at the resurrection, one thing is certain the author of the Book of Hebrews does not commit himself to the opinion that it will begin at the end of 6000 years from creation and continue only one thousand years thereafter. Of the early Christian writers commonly known as "the Fathers" we may quote with certainty the author of the epistle of Barnabus supposed by some but with little reason to have been the companion of Paul, Clement of Alexandria Theophilus of Antioch, Timotheus, Justin Martyr, Tertullian, St. Cyprian, Hesychius, to which we may add of later authors the names Origen and Ambrose. But without burdening this article with verbatim quotations from any of these writers it will not be denied, I think, that the millennarian doctrine of a future reign of Christ with his resurrected saints on the earth for a thousand years was the generally accepted doctrine of the early church and that it was at a very early period associated with the opinion that this one thousand years synchronized with the seventh millennary of the world.

And, strange as this assertion may at first appear, to the universal prevalence of this opinion may with certainty be traced the doubt and confusion which has existed on the subject of chronology from the second century of our era until the present time. For it can be conclusively shown that our Savior was born near the middle of the chiliad instead of at the beginning of the fifth; and that to evade the supposed force of this evidence of the Messiahship of Jesus certain Jewish authors changed the dates of the general events recorded in their Scriptures. This shortened chronology of the Hebrew text was adopted by Archbishop Usher and introduced by authority of King James into the received translation of the Scriptures principally because the church of Rome had followed the Septuagint, and Josephus, so that the chronology of our Bible—King James's Version is in fact the malevolent falsehood of the envious and unbelieving Jews of the second century adopted by the partial learning of the seventeenth in bigoted opposition to everything supposed to be handed down to us through an apostate church and still sustained by a reverence for supposed authority in spiritual things. How much credence it is entitled to will be seen in the sequel.

Before however laying the argument before the reader it will be profitable to notice the extreme variations of different authors as to the present age of the world in the aggregate. The following list is taken from Bishop Russell's "Connexion of sacred and profane history" to whom we are largely indebted for the facts and figures we now proceed to lay before the reader.

Age of the World at the birth of Christ, according to the different chronologies.

Indian,	6174
Babylonian—Bailly,	6158
Chinese,	6157
Diogenes Laertius,	6138
Egyptian—Bailly,	6128
Diodorus Siculus,	6081
Pezron,	5972
Clemius Alexandrinus,	5624
Isaac Vassius,	5590
Septuagint—Abulfaragius,	5586
Josephus according to Playfair,	5555
Theophelius of Antioch,	5515
Alexandrian Septuagent,	5508
Persian,	5507
Julius Africanus,	5500
Chronicle of Axum Abyssinia by Bruce,	5000
Demetrius,	5447
Eupolimus,	5446
Bishop Russell,	5441
Jackson,	5426
Halis,	5411
Eusibius,	5200
Philo Judius,	5196
Arabian,	5185
Epiphanius,	5049
Origen,	4880
Fresnoy,	4700
Playfair and Kennedy,	4007
Usher, Calmet and Blair,	4004
Capellus,	4000
Dion Petarius,	3984
Joseph Scaliger,	3950
Rabbi Levi,	3780
Rabbi David Gaus,	3761
Jewish writers in Seder Olam,	3758
Rabbi Jaron Nasen,	3784
Rabbi Lipman,	3616

Of course by the addition of the current year to the above numbers the present age of the world will be ascertained according to the various authorities quoted. While it is not my intention to attempt an explantion of the striking variations how disclosed, I would nevertheless call attention to some significant facts connected therewith. And first leaving out of the present discussion all further reference to the uncertain chronologies of the ancient heathen nations and only comparing the figures of those who must have drawn the materials of their computions from the Bible it is evident that the great variations noted could not have been the mere inaccuracies of transcribers, but must have resulted from fundamental variations in the sources of the authorities relied upon. In other words that a careful analysis will show that these variations must result from differences of readings between Hebrew and Greek MSS. of the Bible, and that the higher numbers are invariably given by those authors who follow the Greek, and the lower by those who follow the Hebrew.

J. F. WILCOX.

OUR LOVE FEAST.

Dear Brothers and Sisters of the one hope:

Bro. Dwiggins says that the meeting has not yet adjourned, so I will offer my little mite. My husband and I are among the isolated ones, hearing no gospel except through our dear paper. The letters from the dear ones have been a great comfort to us. I love all of you, dear brothers and sisters. Paul says, "We know we have passed from death unto life because we love the brethren;" and our Savior said, "This is my commandment, That you love one another as I have loved you."

"O, Jesus, my loving Redeemer, thou knowest
I cherish no dear,
For hope that mine eyes shall behold thee;
That I shall thine own welcome hear.
If to some as a Judge thou appearest,
Who forth from thy presence would flee,
A friend, most beloved, I'll greet thee,
I'm waiting and watching for thee."

Yours looking for the coming King,
MINNIE HATFIELD.

Dear Restitution:

I see the gauntlet has been thrown down and some one asked to pick it up. This is to be a war of words with pens as swords. Now, brothers and sisters, let us not occupy our valuable space in THE RESTITUTION, when the times are so fraught with fulfilling prophecy, and a nation may be born any day. Isa. lxvi. 8. Do we not know there are schemes being devised at the present time for the purchase of the Holy Land? Do we not see God's Word being literally fulfilled in the Jewish nation today in their dispersion among all nations a distinct people without a nation or country. Now just so soon as the contemplated purchase of the Holy Land is made, the first payment passed to Turkey as her legal representative, the papers signed, a guarantee given by the leading nations of protection and recognition a nation is born in a day. Yes, this can all be done in a day. It does not require every individual Hebrew to be present in order to become a nation. And in fact the prophecies do not foreshadow the full return until after the overthrow of the Gogian forces. Isa. lxvi. 15-20. Now, dear ones, why try to get up a question, which ought to have been settled in your mind long since. Had Adam have gotten to the tree of life and have partaken of the life-giving fruit, eternal life would have been his. Well say you, what has Adam got to do with this breaking of bread? Thus, if you have partaken of the emblems of Christ's broken body and shed blood, you have life if you do not quench the Spirit. Just let me cite you all to one fact in regard to the idea that the communion ought to be partaken of during the passover or days of unleavened bread. The passover was slain on the 14th eve, and the feast continued seven days, or until the twenty-first. No leaven was to be found in their houses. Again turn to Acts xx. 6, 7, there you can learn where Paul and company was during unleavened bread; and turn to Exod. xii. 14, 15; xxiii. 15. There you can learn what is the meaning of unleavened bread. Now back to Acts xx. 6, 7, here you learn Paul and brethren were five days sailing, came to Troas tarried seven days, twelve in all, after the passover abode seven days, came together to break bread on the first day of the week preached all night (only one fell asleep, gracious goodness what a comment on our people in these days!) No mention of a general barbecue or church lottery. No, no! Dear ones, here is a precedent, let us follow it. And please do give us some good, plain gospel sermons. There are quite a number reading THE RESTITUTION who do not yet know the things concerning the kingdom of God and the part Jesus has and is going to act in that most important drama. Such articles as Bro. Joblin had in THE RESTITUTION of April 8th; also the one Bro. Gardner had, "Who is and was Jesus the Christ?" That is, I must say the nearest to reason and Scripture I ever saw, and I am satisfied now and truly glad THE RESTITUTION shut off all speculations on the subject that are mere theories. I have thought and do think since Bro. Gardner's articles came out that the reason Jesus could be sinless and no human was because Eve was not the sinner in the sense that Adam was. I get the idea from what was said to all three parties, as also what Paul says, that Eve was innocent of intentional sin, being deceived; on the contrary Adam sinned wilfully: This being the case, Mary sustained the same relation to God as does a little child. We must all (without a miracle) die good or bad, righteous or unrighteous. The little innocent child dies, so did Jesus, so did Mary. This is the way Jesus could be born sinless, although born mortal and subject to a return to dust, not necessarily born since. We sin after becoming accountable, not after the similitude of Adam's transgression. Now, dear ones, I may condemn some of your vagaries, but not you. May God bless and keep you. Amen.

Your Brother,
J. ANTHONY.

Dear Restitution:

To the brethren and sisters that are scattered abroad, who are watching and waiting for the Savior, I would say be faithful, be watchful, pray on a little longer; soon the trumpet will sound, the dead will be raised, and we shall be changed and be caught up together to meet the Lord in the air, and so shall we ever be with the Lord. I Thess. xvi. 17. What a blessed hope we have, how cheering in times of trouble to look forward to the coming of Christ, then (if we are found faithful) we will be freed from sickness, sorrow, pain and death. Then our loved ones will not be taken from us, where all will be love, joy, peace and happiness. It is over thirty years since I became a believer in the promises made to Abraham, and the sleep of the dead, and the second coming of Christ, and although (perhaps like many others) I have not followed as close in the narrow way as I should, yet I have never felt for one moment like giving up my faith and hope. No indeed, it has cheered me up many times, when sorrow and troubles surrounded me, and every thing looked dark. Yes, it is like an anchor to the soul both sure and steadfast. Then let us one and all strive to be overcomers, and endure all things to the end, for it is at the end of the race we are to receive the crown. It has been cheering to me to read the many testimonies from those of like precious faith, and I can truly say that I am anxious for the time to come when we shall be united in one happy family in the kingdom of God. May God help us to be found with our lamps trimmed and burning when the Lord shall come.

Your Sister in Christ,
MRS. M. A. CALDER.

To the Household of Faith:

Seeing by my last paper that the love feast had not ended, nor would not until all had taken part, thought it time to add my testimony to those who have already testified. I have enjoyed reading the letters from those of like precious faith very much, although strangers in the flesh we are one in faith. When I read the blessed promises it makes me feel to rejoice and press boldly on. Although there are trials and troubles on every hand I look to my blessed Savior who knows the thoughts and intents of the heart and I thank God out of the fulness of my heart that I was ever brought to knowledge of the truth as it is in Jesus Christ my blessed Savior. I ask an interest in your prayers, dear brothers and sisters, that I may be found faithful and may God's Word be a lamp to my feet and a light to my path is my prayer. I cannot think of doing without the paper, it has been such a comfort to me. Bless THE RESTITUTION and prosper it is the prayer of a Sister in the one faith.

MRS. SUSIE DOW.

Take time to think of the needs and wants of others. Looking ruthlessly upon your own affairs freezes up the fountains of sympathy in your soul, and hardens your noble nature. Cultivate a life of broad sympathy and fellowship with the experiences of your fellow men.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to be a trustworthy

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We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed.	$118.50
E. M. Saylor, Morrill, Kan.	10.00
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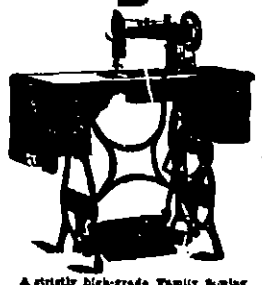

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List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on the house. Preaching by J. F. Wagoner on the 2nd Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthan, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Science Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Oakbrook, Ia., every Sunday morning and evening, by A. J. Eyelsteer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

Meeting or Sunday school every First Day at the Fowler Schoolhouse, Calhoun Co., In. Elder Whitbill, Pastor.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Requests, Methods, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trisdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Wash. ington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

Important Notices.

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Wheatfields	8 52	6 42	12 01	6 54	7 50
Wanatah			12 10		7 59
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Banks			12 20		8 09
Kouts		2 30		PM	8 20
Grovertown			12 35		8 25
Plymouth	9 20	5 15	2 56	8 00	
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Wyatt Lake			4 16		
Elkhart		6 20	4 42	9 15	
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VOLUME XLVI. PLYMOUTH, INDIANA, MAY 19, 1897. NUMBER 19.

Poetry.

[illegible]
Ye have answered with poison and powder
The cries of your brothers for bread.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long weary marches
Of those you have robbed of their homes.

I share in the sorrow and sadness
Of the naked and hungry and cold,
And deliver to me are their lesses
Than your coins and your idols of gold.

I will wither the might of the spoiler
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judgment grass like the ox.

For the prayers of the poor have ascended,
To be written in lightning on high,
And the wails of your captives have blended,
With bolts that must leap from the sky.

The thrones of your kings shall be shattered,
And the prisons rated sod shall go free,
I will harvest from seed that I scattered
On the borders of blue Galilee.

Communicated.

The Holy Spirit of God, or The Spirit of Satan, Which?

Dear Bro. Underwood:

Under the above caption I would like to offer to the readers of THE RESTITUTION in the spirit of brotherly love a few thoughts or criticisms. So much prominence is given by the majority of professed Christendom claiming in these days to be born of the Spirit, and to be baptized of the Holy Spirit, socalled faith cures by intercession and laying on of hands, etc., a goodly number claiming the spiritual gifts (official) yet remain in the church providing the membership live such holy lives their faith would be exercised so as to heal the sick, etc. I have during the past year heard ministers who were apparently intelligent above the average claim before their audience such entire satisfaction that they had laid aside the habit of thoughtfully arranging their subjects for presentation and say they gave themselves into the hands of God who would guide and speak through them to the audience. With the admonition of the Apostle, 1 Thess. v. 21, "Prove all things, hold fast that which is good," let us carefully and prayerfully examine the Scriptures.

The foundation claimed by believers in the aforesaid is the outpouring of the Holy Spirit on the apostles on the day of Pentecost, Acts ii. 1 to 4, 16-17-18-38-39 which please read to save space. We find Peter calling the attention of those assembled to the prophecy of Joel ii. 28, 29, 30, 31, which Scriptures please read carefully and compare. The apostles were told by the Savior to tarry at Jerusalem. Luke xxiv. 49. In Acts i. 8, the Savior told them they should receive power, after that the Holy Spirit is come upon them, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. Thus we find the outpouring of the Holy Spirit on the day of Pentecost qualified the apostles for their work or mission. The coming together of 17 different nationalities (Jews) who were at the feast who hearing the apostles speaking so they could all understand, viz., in the language of the country in which they were born, caused great wonderment, they were amazed that despised Galileans should do this, hence mocking said they were drunken. Then Peter standing up calls their attention to the prophecy of Joel ii. 28, 29, "But this is that which was spoken by the prophets. And it shall come to pass in the last days, saith God, I will pour out my spirit upon all flesh, etc." Here we find Peter borrows the language "last days" from Isa. ii. 2, or Micah iv. 1, the words "last days" referring to a future age. Please turn to Joel ii. and read context, commencing at verse 15 to 27 we find the prophecy quoted by Peter will not be fulfilled until the Jewish nation is restored to favor, verse 28. And it shall come to pass afterward (not last days). Peter had a Jewish audience who no doubt understood the prophecies. The Gentiles as yet had no part in the promises, and did not have any until the middle wall of partition was fully broken down, when at the house of Cornelius the Holy Spirit was poured out upon those assembled to hear the message of Peter, thus granting unto the Gentiles repentance unto life, and showing the apostles and those that were with him that God was no respector of persons, but that all who accepted the condition of salvation would receive the gifts of the Holy Spirit, Acts ii. 38, viz., eternal life through Jesus Christ our Lord. Read Rom. iv. 22, 23. Let us notice the official gifts which are now claimed. Singularly, however, we hear of but one, the gift of healing, this being mostly claimed by those who say they are baptized into the Holy Spirit as the apostles were. The evidence given is that they are now serving and praising God instead of using their talents for the work of Satan. But why claim the official gifts—what were they given for and by whom conferred? The apostle in 1 Cor. 1 to 11 did not want the church at Corinth to be in ignorance concerning the spiritual gifts, gave them to understand they were all given by the same spirit, shown them in verse 23 by whose authority they were given, verse 31. "But covet earnestly the best gifts; and yet shew I unto you a more excellent way." Chap. xiii. 13. "And now abide faith, hope, charity, these three the greatest of these is charity." Please read Eph. iv. 3 to 8-11-12-13 the same apostle exhorts the Ephesian brethren to keep the unity of the spirit in the bond of peace. The gifts were conferred to the churches by the laying on of hands of those qualified by the Holy Spirit. See Acts vi. 5, 6; viii. 17; ix. 17; xiii. 2, 3; xix. 6; 1 Tim. v. 6, 7; iv. 14. No evidence of gifts being transferred by a 2nd to a 3rd person. Acts xiii. 2, 3, 4. Paul and Barnabas were sent out by the Holy Spirit to preach the gospel. Acts [illegible] 23. And when they had ordained them elders in every church [illegible] ed with fasting, they commended them to the Lord on whom they believed. Acts xx. 27, 28, 29, we find the apostle giving the elders of the church at Ephesus a solemn charge to watch over the flock of which the Holy Spirit had made them overseers.

We find from above evidence that the Holy Spirit had completed the work through those qualified to the early churches, the apostle was now ready to be offered. The prayer of the Savior in John xvii. 20, 21 will now apply. "Neither pray I for these (apostles) alone, but for them also which believe on me through their word." We have now the apostles exhortation, 2 Tim. ii. 15 and iii. 16. In 2 Peter i. 4-11 the exhortation to add to our faith the seven Christian graces by which is promised an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

Let us now notice the workings of another power of which we have warning in 2 Peter ii. 1, 2, 3, turn to Luke iv. 5, 6, 7, "And the devil taketh him (Jesus) up into a high mountain, and showeth unto him all the kingdoms of this world in a moment of time. And the devil said unto him all this power will I give thee and the glory of them (for that is delivered unto me) and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine." Jesus said unto him, "Get thee behind me Satan, for thus it is written, Thou shall worship the Lord thy God, and him only shalt thou serve." Jesus points Satan to a higher power than himself, but does not deny the authority Satan had claimed, in Cor. xi. 13, 14, 15. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light." Therefore, it is no great thing if his ministers also be transformed as ministers of righteousness, whom all shall be according to their works. The same power is to be destroyed at the second coming of Christ. Please read 2 Thess. ii. 1-12. Being somewhat of a futurist I cannot endorse the general exposition given, that the Pope was the Apostle Paul's man of sin, the reading of the above chapter I think forbids it. I am inclined to believe that the above Satanic power will be fully revealed in the near future. The working of supposed miracles, faith cures, as is claimed these days are but a fulfillment of Rev. xvi. 13, 14 which takes place previous to the thief-like coming of the Lord to gather his elect ones. The Savior in Matt. vii. 22 tells his apostles of many who will claim that day to have done wonderful works in his name. And then will the Savior tell them he never knew them, and say, "Depart from me, ye workers of iniquity." Brethren, Sisters, where are we? Are we ready? The Lord wants a tried company, who must develop such characters so as to fit them to be associate rulers in the coming kingdoms. The times are ominous, let us watch and pray that we may be found worthy.

Submitted in love of the truth.

J. OSBURN.

Holy Spirit.

As this all important subject seems to be understood by scarcely two in the same light, would you allow me a little space in THE RESTITUTION to express a few thoughts? Let me say in the beginning that I believe this subject to be all important for us to understand in these last days of doctrines and faiths. Jesus says, "The words that I speak unto you they are Spirit and they are life." Now, if they are spirit, and there is a Holy Spirit outside of the Word, as some are loud in their claims, which Spirit are we to follow? The Word says we cannot follow two masters, and now, dear readers, if it can be shown that the Word is one thing and the Holy Spirit is another thing, then every church in Christendom can have it by simply praying for it and at the same time trample the Word under their feet as [illegible] them do. [illegible] twelve Apostles, Matt. x. 19, 20. [illegible] then they deliver you up take no thought how nor what ye shall speak." Why should they not? "Because it shall be given you in that self same hour what ye shall speak, for it is not ye that speak, it is the Spirit of your Father that speaketh in you." Here we have the inspired Word or Spirit coming to us. That we need not be inspired to believe, some argue, because it says spirit it means spirit, and it says Word it mean Word. Now, if we take this view of it, might we not just as well believe as immortal soulists do, because it says soul it means soul, or body it means body separated one from the other? If this view be correct we can prove Jesus was the Son of Joseph, or that he pre-existed as a person with the Father before he was born of a virgin. One more thought just here I want to speak of, and that is this, every man and woman that has come to the years of understanding can demonstrate by looking back over their past life this fact: Every time they did a wrong act, or thought an evil thought they were guided by a spirit outside and separate from the Word and not by the Word. If we take the Word of God and be guided by it, and be satisfied with it, it will never be looking for a special outpouring of God's Holy Spirit to keep us in the way. I can't find a command in his Word to pray for any such thing, but to obey the command already given. Paul says, "Be ye followers of me as I am of Christ." If we follow Paul we will believe and obey what he says. If a good earthly friend of ours should ask us to believe and obey some simple command, with the promise of a sure reward by so doing, we would consider it an insult to him to ask him for security in any sense. But we would be ready to take him at his word; and now, dear readers, God has spoken to us by all his holy prophets and apostles once for all, have we faith to believe him? It is by faith we walk and not by sight. I submit these few thoughts in love, as one who is searching for truth.

Your Brother waiting for the coming King.

J. E. FORSYTHE.

Whoever is a hypocrite in his religion marks God, presenting to him the outside, and reserving for him the inward for his enemy.—*Jeremy Taylor.*

In The Field.

Dear Restitution:

Believing you are interested in every effort for the advancement of the cause of Christ I submit a short report of a late trip into Kansas. Saturday Apr. 3, I left St. Joe, Mo. for Syracuse, Kan. Met the pastor of the Christian Church on the street—got an introduction to him and an invitation to occupy his pulpit Sunday. Spoke twice on the Atonement to good congregations; aroused a deep interest in the pastor and his people and secured a cordial invitation to speak to them the Sunday following. Accepted it and spoke again on the "Old Paths" in the morning and on the "Signs of the Times" in the evening. Left a growing interest and an earnest desire to have the tent come there. This point was at one time the home of a strong body of believers, but there are none left but Bro. and Sister Bitner and Bro. and Sister Robb. Our late Bro. J. M. Stephenson used to visit this point when in his best days. After a few days' rest at Severance I went up the St. Joe & Grand Island Road to Hamlin, and was cordially received at the house of Bro. C. W. Chaffee, who took me in his buggy to the house of my old friend and fellow-laborer A. B. Allerton, formerly of Wisconsin. Bro. Allerton has not preached, except occasionly, for 20 years; is in precarious health, but firm in the hope of the speedy return of the Master. He is still capable of doing much good and I do not despair of seeing him once more at work in the vineyard. At present he is busy burying his talent in the soil of a splendid Kansas farm.

From Hamlin to Baileyville in Nemaha County was a short trip, where I [illegible] them had prepared the Prophet's Chamber" and a place at their well spread board for the pilgrim. Tuesday night, the 20th, I spoke to a good audience in a public hall secured for the occasion. Wednesday night I was too sick with a violent cold and Bro. Orem took my place. Thursday and Friday nights had slim congregations on account of the rain, and gave up Saturday night meeting. Sunday at 2.30 P. M. spoke on the "Great Image of Nebuchadnezzar's Dream" to a large and appreciative audience.

April 29th landed in St. Joe and received a cordial welcome at the home of Bro. and Sister Oatman, where all who desire may address me for the time being at No. 2208 Messanie St.

Your Brother in the patient waiting for the King,

J. F. WILCOX.

OUR LOVE FEAST.

Dear Restitution:

Just a word or two about the little flock here in Batavia, N. Y.. We meet twice in the week for prayer and Bible study, also on Sunday for worship. We meet every first Sunday in the month to break bread. We ask the prayers of THE RESTITUTION brethren and sisters, that we may be kept by the power of God through faith unto salvation, ready to be revealed at the last time.

Your Brother in hope of eternal life when the King comes,

J. E. FORSYTH.

To the Household of Faith:

Nearly thirty years ago I threw off the traditional doctrine of immortal soulism and heartily embraced the gospel of the coming and kingdom of our Lord Jesus, the Christ. I have been conversant with THE RESTITUTION ever since its advent, and can truly say that death only can sever the bonds of love and unity so indelibly wrought in my mind and heart by and through its weekly visits in connection with the Record that God has given us of his dear Son through whom life and immortality are brought to light. Long may THE RESTITUTION with its staff of able writers live to wield the Sword of the Spirit in combating the adversary in the various guises of his most Satanic Majesty, Elder Smith not excepted. Wife and I have been living away out here in the village of Milan, Michigan, a number of years, entirely isolated from the gospel ministry. Never but once within twelve years has the gospel in its purity been proclaimed in our village, and that was at our son's funeral. Now, brethren in the ministry, we are poor in this world's goods, but if any of you at any time will venture to call on us we will guarantee a much more cordial reception than General Maceo received at the hands of the Spaniards, besides we will see that you are both clothed and well fed, a comfortable lodging room and a spacious house to discourse in, and all forms of faiths to make up a congregation. You see we are not short in quantity, and as to quality we earnestly appeal to you. We have plenty of local talent, and if you will bare with me a few moments I will introduce two or three samples. A short time ago on Sunday evening Rev. J. P. Hutchinson gave the initial discourse of a service on the soul's future life. His opening remarks were that the great trend of thought in our enlighted day was opposed to the gross materialism that was being held forth in some places within the borders of our Christian land then said we have passed Spiritualism and false philosophies as were held by some of the German mystics, the soul was indivisible, was unchangeable and unchanging the body changed was constantly changing, but the soul preserved its consciousness (proof) as we went to sleep at night, so we awoke in the morning; what we were when we retire, we would be when we came forth in the morning. We did not possess immortality, but we are immortal. More proof: "God breathed into man the breath of life and man became a living soul." Brethren, remember the last clause is pure Bible. Proof: another broadside from the famous battery the visible universe might decay, but the soul would survive the wreck of matter and the crush of worlds. Might as well strike your colors and surrender, save thyself and thy house. Then followed an earnest appeal to those present to accept the gospel of truth, which declares Christ as our Savior, and through whom life and immortality were brought to light (harmony is indispensible to the success of the gospel ministry.) How is it, friend Hutchinson, you say that you know that you are immortal, and in the very next breath you declare that life and immortality are brought to light through Christ, or the gospel of Christ, and urge your hearers to believe it. O, consistency, thou art indeed a jewel. We assume that all sects founded on immortality are not at all dangerous, as it is only a question of time when the delusion will be effectually dispelled. The teaching and belief of inherent immortality is by far the great barrier to a genuine living faith. So also is the traditional doctrine of hell presented as it is by the evangelical churches, it has simply horrified the moral sense, outraged conscience and shocked the spiritual nature and robbing hosts of men and women of a living faith, whereas if they would go to the Bible without theory of prejudice they could not read it without having faith kindled within them. Whenever it is allowed to speak for itself, it is the inspirer of faith. If only instead of the hard dry stones of dogma and ecclesiasticism of superstition in its myriad forms, there was offered man the living bread. What we want to hear and learn when we go to church is earnest, heart-felt preaching concerning the future kingdom. Men and women searching for truth want to know all the words of this life. Their hearts are hungering and thirsting for the spiritual food which only the gospel can give them; this it is which serves to sweeten and strengthen, ennoble and dignify this human life of ours; this it is which projects with a mighty force the belief in the unseen into the present which brings the knowledge of the eternal realities to bear upon the present life; this it is which (by God's blessing) illumines as with a "Light that never was on sea or land" the pathway of the Christian life, and fires men's hearts to set out nothing doubting on their glorious pilgrimage which animates their energies and enables them to ever press forward, conquering and to conquer.

Yours in fraternity and loyalty,

J. A. & M. HAUSE.

The Restitution.

THE RESURRECTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Editor Restitution:

I want to say a few words expressive of my faith, hope and love. I do love the Lord for the gift of his Son, and all those that believe he gave his only begotten Son to die an ignominious death on the cross, that through his blood we might have redemption—might have salvation—might have forgiveness of sins, and an inheritance in the kingdom of God. Charity or love taken in its Scriptural sense is not of spontaneous growth in the human breast, it is developed by belief in "the gospel of the kingdom." Paul says, "Now abideth faith, hope, charity," 1 Cor. xiii. 13, this and the following chapter that these only are for the present dispensation, and the first and second will also have their allotted time—faith will (I trust soon) be lost in sight and hope in glad fruition. These are peculiar to man, to those who are candidates for immortality, "Charity never faileth" being an attribute of Jehovah himself, a synonym of love. My prayer is that all of the one faith are in possession of this darling attribute of Jehovah.

Your Sister in Christ,

JENNIE COX.

Dear Restitution:

How happy we all should be to know that Jesus is coming. What a gathering that will be of the dead and of the living saints; for together shall they be caught up to meet the Lord in the air, and so shall we ever be with the Lord. Oh, that we may hear the welcome call, "Come ye blessed of my Father, inherit the kingdom prepared for you." May we all be ready is our prayer.

Your Brother and Sister,

D. W. & NETTIE FISK.

Dear Restitution:

I am a little girl and I am eleven years old. I love to read the letters in THE RESTITUTION. My mamma and I try to get THE RESTITUTION first every week to read the encouraging letters from the brothers and sisters that are spread abroad. I am looking for the Master to come.

"Savior, more than life to me,
I am clinging, clinging close to thee;
Let thy precious blood applied,
Keep me ever near thy side."

Yours lovlug the Truth,

ELSIE ROBINSON.

Editor Restitution:

I am very much pleased with our paper, for I think that it is getting better every day. We are watching the movement in the last days. I heard today that war had been declared; if that be so, then we may look for stirring times, and also for the return of our Lord to take unto himself his great power and rule on Mount Zion. Therefore, brethren and sisters, let us hold fast the faith once delivered to the saints so that we may be found worthy to enter in with him when he comes is my prayer.

From your Brother waiting for the kingdom of God,

J. N. BECK.

Editor Restitution:

I see by glancing at the label on my paper that I'm in arrears; as I cannot do without its notes of courage and good cheer, as it is all the preaching I have or hear in this part of faraway Washington, I hereby remit six months subscription, hoping it will be as gladly accepted as it is freely given. The paper seems to grow better with every issue. The letters from the household of faith are a source of great comfort to me as I peruse them in moments when my mind is in a turmoil between hope and unbelief caused by seeing so much deceit, hypocrisy and the seeking after worldly pleasures practiced by professing Christians of all denominations. But when I read the notes of good cheer and courage to the struggling Christian I strive to turn aright with a firmer tread to the path of Jesus' righteousness and love, and I want you all to pray for me that I may so live that I may gain eternal life; also pray for my companion who has never obeyed the gospel. Submitted in love.

ANNIE MARTIN.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. MAY 19, 1897.

PAUL says he is not ashamed of the gospel of Christ because it is the power of God unto salvation to every one that believes it. And if all Scripture given by inspiration of God is not the amplification of the Glad Tidings, what is it?

JESUS says, "Every branch in me that beareth not fruit he (the Father) taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit." John xv. 2. This is a solemn truth. It is a heart-searching truth. Oh, how much of a crop of spiritual fruit are we bearing?

"You interpret the Scriptures in one way," said Queen Mary to John Knox, "and the Catholics in another; whom shall I believe, and who shall judge?" "*You shall believe God,* who plainly speaketh in his Word," replied the sturdy old reformer, "and further than that Word teacheth you, you shall believe *neither one nor the other.*"

"READER, whatever you may think of Christ, you cannot exclude him from history. He is one of the stubborn things called facts. You may ignore him, but you cannot expunge him. You may neglect or misinterpret him but you cannot get rid of him. He has left an indelible impress on the condition and institutions of mankind."

"THERE are people who are always searching for happiness who never find it. Happiness oftenest comes by indirection. You are intent on duty, and are surprised to find you have stumbled on more than you sought. To make happiness the end of your seeking is an easy way not to find it. It is a coy blessing. Hovering about your path, it eludes your grasp. Attempt to put your hands upon it, and like a wild gazelle upon the mountain it bounds away. Aim at something higher than happiness, and the higher will include the lower."

A Word of Exhortation.

Brethren and Sisters, great and precious truths have been entrusted to us; we have undertaken to be witnesses for God; and it is no less needful to contend earnestly for the faith once delivered to the saints now, than it was when Jude penned his epistle; but as we realize our accountability as steward for God we want to say to you all that the truth must become a practical power in our lives. Technical clearness is not enough. It must bring us into intimate communion with the Father and the Son, Christ Jesus, or it were better we had never heard the way of life. Yea: unless the *spirit* of the truth be our *spirit* the truth will condemn, rather than save us. To whom much has been given, much will be required. Beloved, let us so seek to imitate our Master in word and deed, that as in the case of Peter, our very speech may testify that we are disciples of Jesus, and that all with whom we come in contact may know that we "have been with Jesus and learned of him." The signs of the times are very promising now, that we may see the desire of all nations very soon. Earnest exhortation to watchfulness and prayerfulness should constantly go out from among those who essay to write for the Body of Christ. The practice of the Truth is what will tell when the King comes.

Work While it is Called Day.

All can do something. It does not require a giant to sow a seed, nor a steam shovel to bury it in the ground. A child can drop corn as well as a man, and it only needs to be covered lightly, and sunshine and rain, which God sends will do the rest. Reader, do you love God? If so, you are doing something that proves it. What *are* you doing? Do you think with humble gratitude of little errands of love and mercy you have been able to perform, say, since the beginning of the year, as a member of Christ's Body? Have you done anything calculated to lead a fellow mortal into the narrow way of *life*? The Lord has plainly shown us that but a small portion of the seed sown germinates in good soil, so that the sower should not be discouraged for lack of fruit. It is the duty of the believer to faithfully and lovingly sow, and God will take care of the results; it will accomplish that whereto it was sent. If it lodge in good and honest hearts, it will yield fruit to God's glory; if not, it will witness against the hearers. In any event the believer has performed a loving service. We see that a sister suggests that each sister send THE RESTITUTION to some friend for three months. There are not many sisters, we think, but what could do this. Will they do it? They will, if they realize what a debt of love they owe, for the light of God's truth that illumins their path. We hope to hear that many hundreds will be introduced to THE RESTITUTION in this way.

The Question Drawer.

Mr. M. Joblin, Dear Sir:

I read your lecture entitled "Strangers from the Covenants of Promise," with much interest; and I would like to ask you a question: Is that law which was written on tables of stone and placed in the ark done away with by the teachings of the New Testament? If you will give a short answer I should be much obliged.

WM. BURTON.

This question shows that the writer does not have a clear perception of why the law was given, or its place in God's economy, and therefore it would not help him to merely say, yes: the law has been done away with. We will state a few things which we hope will make the matter plain to him. He doubtless knows already what we are about to say, and yet he for some reason has not benefitted by the knowledge. He knows that

ABRAHAM WAS JUSTIFIED BY FAITH,

in the promises God made to him. He knows right well that there *was no law,* when Abraham was thus justified. He knows from Gal. iii. 17 that the introduction of the law 430 years after Abraham was justified by faith in the promises, did not annul those promises. He knows, too, from Rom. v. 1 and other passages that we have to be justified by faith just as Abraham was. He knows from the 18th verse of the same chapter that justification is unto life—no justification no life. He is also knowing to the fact stated by 2 Peter i. 4 that it is by *precious promises* that we obtain life—the life of God. He is doubtless also aware from reading Gal. iii. 14 and 29 that Abraham's blessing has to be inherited through or by the promise made to Abraham.

THE SUM OF THE MATTER

so far, is, that *before* the law Abraham was justified by faith. *Second,* while the law was in force the *promises were also in force. Thirdly,* After New Testament Times had set in justification was still obtained by belief of those same promises. Does the correspondent see any need of law for salvation purposes? If he can attain to the blessings of Abraham through belief of the promises to Abraham, as the above references show he certainly can, he has no cause for anxiety whatever. Will he be fully satisfied with the *promised inheritance?* If so, let him read Gal. iii. 18 and we see once for all, that the inheritance

CANNOT BE OBTAINED BY THE LAW.

Is he satisfied with the divine life offered in the precious promises? He can be assured that the law could *never* secure that future life, by reading Gal. iii. 21. And the same verse proves that righteousness could not be attained to by law; but, as stated in Rom. ix. 30, by faith. Supposing the law *were* in force, it could neither secure life, justification nor righteousness. For what end would it be in operation? Why does the Spirit take such pains to show us what the law *cannot do* for us, and OMIT to tell us what it can do for us?

As infallible evidence shows an efficient means of salvation *without law,* in every age, the question Paul asks and answers in Gal. iii. 19 now comes up: "Wherefore then *serveth the law?*" What was it given for? He answers, "It was added because of transgressions till the Seed should come to whom the promise was made." That seed had to be Abraham's Seed. To secure the result a multitude of *faithless* men—

TRANSGRESSORS HAD TO BE KEPT SEPARATE

from Gentiles. It required an *arbitrary law* to do that. The Seed having come, the law expired by statute of limitation. While in force the strictest obedience to it only brought *national* and *individual temporal blessings.* Having said this much, we commend to the attention of our enquirer 2 Cor. iii. 6-11 which teaches that what was graven on stone was a *ministration of death,* and that it has been done away with;—and the administration of the Spirit remains.

The Spirit of God. What is it? No. 3.

The work of the Spirit as already displayed in creation and redemption is inexpressibly great and glorious; and yet, compared with its worth in the future, "it *is* like a drop as compared with the ocean, or the first fruits to the whole harvest." We turn to 1 Thess. ii. 13 and find the first fruits of the Spirit to be the moral change wrought on the mind of many. And we are not left to surmise as to the agency employed. It says: "For this cause also thank we God, without ceasing, because when ye received

THE WORD OF GOD

which ye heard of us, ye received it not as the word of men, but as it is in *truth,* the Word of God, which effectually worketh also in you that believe." This is the Word which is said to be Spirit, and to be life: and its vitalizing power is exhibited by James, chapter one, verse 18 where he says, "Of his own will begat he us with the Word of Truth." This is the *inception* of the Spirit's work: its perfection will be manifested by and by in the quickening to life and immortality all in whom

THE SPIRIT OF GOD

dwells. The begetting agent employed clearly indicates the nature of what is begotten. It is a mental and moral change that is produced by the loving reception of the Word, and the result is "love, joy, peace, longsuffering, meekness, goodness, temperance or self-control and faith. Be it remembered that it is the same apostle who here describes the fruits of the Spirit, that says in 1 Thess. ii. 13 that it is the *Word* of God that effectually works in the believer of it. This is explainable on common sense principle. That Word manifested God's love in inviting them to his kingdom and glory, and in giving his only begotten Son to die in order that they might have everlasting life to enjoy that kingdom and glory. Is there not

ADEQUATE CAUSE

in all this for love in return and joy and peace, etc? If so, what need is there for the exertion of any separate or independent influence? Is it *reasonable* to suppose that supernatural influences would be exerted upon those in whom there was no response to the amazing love of God displayed in his Word? And if the Word [redacted] begets within [redacted] and love and [redacted] not his disposition or mind that [redacted] ferred to as the Spirit of God that dwells in such an one? So it seems to us. And this reminds us that we are expected to say something definite in reference to the

PERSONALITY OF THE SPIRIT,

and although we think what has been said should obviate the necessity of speaking more plainly in that direction we will presently do so. We think every close observer must have noticed that those sects which are mostly composed of the poorer and least cultivated classes have an affinity for each other; are to a great extent governed by their feeling, and hence the *Word is Truth* is of secondary importance; precisely what one *believes* is no matter of concern,

A HAPPY FRAME OF MIND

is taken as evidence of direct spirit influence, although they shout and sing in prospect of things directly opposed to the Spirit's Word. As a rule these ecstatic states are produced by excitement in crowds of enthusiasts and, as a rule, the ecstacy vanishes with the crowd; and by the morrow, perhaps, the reaction sets in; and the mental condition of such people at such times has been described by one of their own poets, and can no doubt be relied upon. He writes in such a realistic vein that we think he must be giving his own experience. He says:

> "'Tis a point I long to know,
> Oft it causes anxious thought,
> Do I love the Lord or no,
> Am I his or am I not?
> If I love why am I thus?
> Why this dull and lifeless frame?
> Hardly sure,—can they be worse,
> Who have never heard his name?"

Not having been begotten of God's will, with the Word of truth, as were James and his brethren, and therefore cherishing a hope without a foundation, how could it be otherwise than as the poet expresses it? Truly distressing is it to hear them almost reproachfully agonizing with God to send the Holy Ghost again to cheer them, oblivious of the fact that

HIS SPIRIT WORD IS NIGH THEM

and would supply all their needs if received in the love of it. How unreasonable to expect God to *supernaturally* do something for them that his Word is *competent* to do and is *intended* to do but they neglect it. They do not realize that the Bible is God speaking to them, through his prophets, his Son, and his Apostles. If the same words came to them by an audible voice from heaven they would stand in awe of it, but as written down, they disregard it.

This sad condition is largely traceable to the fact that the Holy Ghost (Spirit) is popularly taught to be the Third Person in a Triune God, who comes and goes; the latter greatly to their discomfort, or loss. The subject is a large one, and much must remain unsaid: and so we conclude this article with a few suggestions which may be helpful, perhaps, to others beside our correspondent.

After departing from the faith, at a Council held at Nice, A. D., 325, it was decreed that the Holy Spirit is a Person: singular indeed that this was not discovered before. Ought not that Council to have explained how God anointed Jesus of Nazareth with a person. Acts ii. 16-18: and how Jesus breathed *persons* upon his disciples, John xx. 22: and how the Spirit *as a person,* could be *in them,* John xiv. 17? So it seems to us.

As we read in the Scriptures of the SPIRIT of Adoption, of Antichrist, of Bondage, of Judgment, of Burning, of Counsel, of Knowledge, of Wisdom, of Christ, of Divination, of Truth, of Error, of Fear, of God, of Glory, of Grace, of Jealousy, of Meekness, of Promise, of Whoredom, of Slumber, and the Spirit of Prophecy, are these so many different *Persons?* Has it ever been proven that the SPIRIT OF ANYTHING, IS A PERSON?

(To be continued.)

Selections.

Turkey Designates Terms of Peace.

Constantinople, May 16.—The Porte has replied officially to the note of the powers and declines to agree to an armistice until the following conditions are accepted:

1. The annexation of Thessaly.
2. An indemnity of £10,000,000 (Turkish.)
3. The abolition of the capitulations.
4. An extradition treaty with Greece providing that the ports of Volo and Prevesa be kept open for vessels carrying food supplies to the Turkish Troops.

The Porte proposes that plenipotentiaries of the powers shall meet at [redacted] to [redacted] the terms of peace, [redacted] conditions [redacted] declined the Turkish army will continue to advance.

The demand for annexation of Thessaly is based upon the fact that the province was originally ceded to Greece on the advice of the powers with the object of ending brigandage and Greek incursions into Ottoman territory, the Porte believing at the time that the cession would attain these objects, but the recent incursions of Greek bands and the events immediately preceding the war have proved to the contrary. This is the substance of the reply.

The Ambassadors met today to consider the Porte's answer, which is regarded as raising an extremely grave issue. It is believed that representations will be made to the Sultan personally to induce a modification of these terms, but it is foreseen that this will be very difficult, owing to the attitude of the powerful old Turk war party.

If the Porte should prove obdurate a European conference is not improbable, although at present Russia is opposed to this.

It is regarded as quite certain that the powers will not consent to a retrocession of Thessaly. Even Germany is believed to be resolute on this point, because it would involve a violation of the Berlin treaty and imperil the peace of the Balkans.

Altogether the reply of the Porte has caused the greatest surprise. It appears that during the discussion of the note from the powers by the council of the Sultan's Ministers, news reached the council that 3,000 Greeks had landed at Palora and were marching to Janina with the intention of co-operating with other forces from Arta. This created a bad impression among the Ministers.

Germany is urging the Sultan to insist upon the European control of Greek finances as the only means of securing the payment of an indemnity. Representatives of the Deutsche Bank will arrive next Saturday to realize on the promise of important concessions which the Sultan has made to the bank.—*Tribune.*

Going Too Far.

It is now clear that Turkey made the war against Greece the opportunity to strengthen her hold in Europe and to give the great powers a warning. The Turk has always had supreme faith in himself and the courage of his belief. With all Europe avowedly against him, he has managed to maintain an alien civilization in the garden spots of Christianity, and to keep his hand at the throat of the oldest and most zealous Christian communities. He has done this from the time he captured the Eastern capital of the Christians by dividing the Christian nations, by putting crusader against Greek, Russian against Englishman, Frenchman against German, and he is preparing now to turn another trick in the old game.

Having put his army on a war footing, having aroused the fanaticism of his people, he is pursuing a policy that is sure to bring him in conflict with the great powers. He is doing this in the belief that, when it comes to a question of war, the powers will divide, as they always have done, and that, in their jealousies and antagonisms, Turkey will find safety. The Sultan is a shrewd diplomatist, it is said, and has overweening confidence in himself, but there are other diplomatists in Europe, as cold-blooded and selfish as he. They may not care for Greece defeated and bleeding, but they do care for the interests of their own governments. They may be using the Greek incident to encourage the Sultan into a defiant attitude or into overt acts against the peace of Europe. Some of the powers have been waiting for years for this overt act for an excuse to join hands against the Turk. Except in the case of the Bulgarians, twenty years ago, the Turks have been adroit enough to evade such an issue. They were inveigled into opposition to the will of Europe in 1877, and, as a result, Europe gave consent to the Russian invasion, interfering when Turkey lay as helpless at the feet of the Russians as Greece is now at the feet of the Turks. At San Stefano Turkey, defeated and humbled, agreed to all that Russia asked. At Berlin, with the powers plotting against each other, Turkey was truculent and defiant.

Since that time there have been plots and counter-plots, intrigues within intrigues, and blind moves on the chess board of European politics, all involving the integrity of the Turkish empire. The Turk himself may bring about the combination of European powers against him. He may be misled by half promises of support, by rumors set afloat to deceive him, and take [redacted] that will precipitate a [redacted] in comparison with which the Greek war will seem a mere incident. Then will Greece be avenged and possibly come into her inheritance. It is an easy matter to press a weak nation like Greece to extremity, but, for Turkey, the experiment is a dangerous one. As the case stands, Turkey is in more danger of annihilation than Greece.—*Inter Ocean.*

Combining Against England.

News comes from Europe that Germany, Russia, and France are uniting as against England in the matter of Egypt and the Transvaal, and that Russia has given hints to the Sultan if England makes too much of a fuss about his demands on Greece he can raise the Egyptian question as an offset. The German Emperor, for financial reasons, wants Greece crushed. He has quarreled with all his relatives, especially the English ones, and he also wants to get some control in the Mediterranean so that he can knock out British interests in the Levant. Besides this he wants to help the Boers, his left-handed relatives, and break up the convention of 1886.

As to France, it has excellent reasons for siding with Russia and Germany against England in the Egyptian matter. England and France occupied Egypt jointly, but when Abbas Pasha kicked over the traces the dual control was abandoned and England took upon itself the responsibility of managing affairs, and has done it so well that had it not been for the Greek ruction its troops would by this time have been well on their way into the Soudan country. It has managed the finances, paid the bondholders, and treated the fellaheen better than they had been treated since the days of Pharaoh. It bought a big block of Suez Canal stock and has kept open communications with the Indian Ocean. It has conducted the administration of the country admirably, so admirably, indeed, that everything has fallen into its hands, and it now shows no intention of giving up possession. Meanwhile France has grown impatient. It has asked England repeatedly when it proposed to get out of Egypt, but it has received no satisfactory reply. Russia has no strengthen her hold in Europe and to immediate interest in Egypt, but as that country nominally belongs to Turkey it is in position to use it as a powerful obstacle against English designs and as a means of carrying out its own objects.

If, therefore, Russia, France and Germany have united to get England out of Egypt, and insist that it must get out, it must either do so or fight. A struggle of this kind would be a serious one for England. It would not be such a farce as Turkey and Greece have been playing, egged on by the powers to further their own mysterious ends purposes. England has not a big standing army nor is it able to add its strength every year like the continental powers. Russia, which has Turkey under its feet, can march a big army into Egypt. So can Ger-

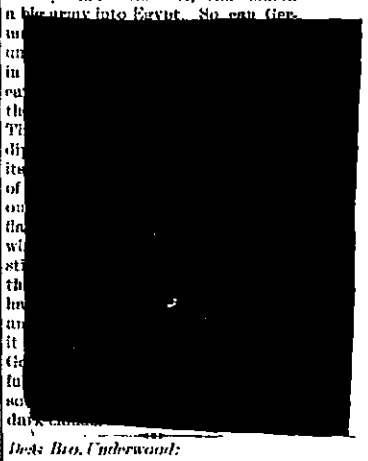

Desk Bro. Underwood:

Please say through THE RESTITUTION that there will be meeting at the Hall in Scrabeville on the first Sunday in June at 11 A. M. and at 4 P. M. Subject: "The Fulfillment of Prophecy in Regard to the Present Times in Which We Live," to be continued for some months, on each first Sunday in each month, all are invited.

J. S. HATCH.

Were you building a monument to stand for ages how majestic and substantial would be its construction! How much more august and solemn is life.

On Sundays, parties of five or more can go anywhere and return within one hundred miles on the Nickel Plate Road for $1.00 for the round trip. Ask agents.—May 30.

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the Mariner.

Ask agents about Sunday Outings on the Nickel Plate Road. Parties of five or more can go anywhere on the Nickel Plate Road not to exceed one hundred miles at a round trip rate of $1.00.—May 30.

Of all the studies in the world on which to form early and sound habits of investigation and reasoning, natural philosophy holds pre-eminence. It gives us the happiest proofs and the most deep-rooted convictions of truth; it furnishes the quickest admonitions when we deviate toward error.—*Horace Mann.*

An Artistic Brochure entitled "Summer Outings" is published by the Nickel Plate Road describing vacation resorts along that line. Address B. F. Horner, General Passenger Agent, Cleveland, Ohio., for a copy.—July 15.

One of the last lessons to be learnt is the absolute necessity of preventing work from degenerating into worry. It is worry that kills for the most part, not work. To learn to put forth our best powers steadily, continuously in the proper grooves, to the proper ends;—this is one of the most precious fruits of wisdom and experience.

A list of Country Homes along the South Shore of Lake Erie open to Summer Boarders will be mailed to any one enclosing a two cent stamp to B. F. Horner, General Passenger Agent of the Nickel Plate Road, Cleveland, Ohio.—July 15.

Each one has some talent, some preference. Let him work in that line if possible; but while he cultivates himself in that, let him at the same time keep such a hold on the other phases of life as shall round and make symmetrical his nature. *Life* is so complex that we are not making the most of ourselves by working exclusively in one line.

Located on the South Shore of Lake Erie contiguous to the Nickel Plate Road are many country homes that will accommodate summer boarders. Send to B. F. Horner, General Passenger Agent of the Nickel Plate Road at Cleveland, O., and he will forward you a list on receipt of a two cent stamp. —July 15.

Poetry.

[Selected by J. F. Wagoner.]

If Christ Should Come Today.

I have come and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdom of time shall awaken
To the voice and the summons of God.

No more through the din of the ages
Shall warnings and chidings divine
From the lips of my prophets and sages
Be trampled like pearls before swine.

Ye have stolen my lands and my cattle,
Ye have kept back from labor its need,
Ye have challenged the outcasts to battle,
When they plead at your feet in their need.

And when clamors of hunger grew louder,
And the multitudes prayed to be fed,
Ye have answered with prison and powder
The cries of your brothers for bread.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long weary marches
Of those you have robbed of their homes.

I share in th sorrow and exposure
Of the naked and hungry and cold,
And decree to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judges eat grass like the ox.

For the prayers of the poor have ascended,
To be written in lightning on high,
And the walls of your captives have bleeded,
With bolts that must leap from the sky.

The thrones of your kings shall be shattered,
And the prisoner and serf shall go free,
I will harvest from seed that I scattered
On the borders of blue Galilee.

For I come not alone as a stranger,
Lo, my empire will sing through the night,
Till the star that stood over the manger,
Shall cover the world with its light.

Communicated.

A Review.

"*The Messenger* specially advocating the coming kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life." Glasgow (Scotland) R. V. Strang, Editor."

In THE RESTITUTION for Jan. 20, 1897, the editor was good enough to insert a paper in which I took the liberty to give a short *Review* of an article by G. G. Mitchell, which appeared in the *Messenger* for October 1896, entitled, "What did the personal converts of Jesus believe?" With regret I expressed my conviction that a suitable term to describe the position of the *Messenger*, as well as that of the writer of the article, as far as the maintenance of the "primitive faith" of the first disciples is concerned, is "*fetishal*." It is only in the interests of that "primitive faith" that I presume to ask another opportunity to affirm, as briefly as possible, the importance of "earnestly contending for the faith once delivered to the saints." It is truly sad to think of the various ways in which the truth may be compromised, sometimes even unwittingly it may be, by its professed friends.

2. It is so far satisfactory to find, in the *Messenger* for April 1897, a paper criticizing the October '96 article. The paper is entitled "Our True Model of Belief," and extends to upwards of five *octavo* pages. The writer finds fault with the October article for its alleged contention that certain undesirable features of the belief of the personal converts of our Lord, should be adopted as a model by us. After quoting several extracts, the writer says:—"It seems to me that these words give a very misleading idea of the position which we as a church occupy; that they implicitly invite us to imitate the early disciples in certain undesirable features of their belief, or want of belief; and implicitly suggest that we have done wrong in taking the separate stand we have taken for certain Christian truths," and particularly that we teach that certain doctrines are essential to salvation, which Christ has declared to be not essential, or, at least, has nowhere declared to be essential."

3. This is certainly in the right direction, and is creditable both to the writer and to the *Messenger*. I regret to say, however, that here approval ends.

4. An important inquiry here presents itself—How are these allegations of "undesirable features of the belief of the early disciples," met by the writer of April article? One would expect him to point out that they possessed a definite belief, which had been derived from a certain definite proclamation which had been made by divinely authorized messengers throughout the whole country. So far from this, however, he tacitly, and even explicitly, admits the position assigned to the *early* disciples in the October article. He seeks to show that the "undesirable features of belief" were *supplemented and corrected by a more* distinct and advanced faith, derived from the teachings of our Lord in his *later utterances*, especially those spoken after his resurrection, and "in the last days of his pre-resurrection ministry." He says, "The true standard of obedient faith was twice indicated by our Lord himself.....after his resurrection. The first occasion was on the memorable walk to Emmaus .....It is really remarkable that the writer of the article in October refers to the passage without seeing that the conclusion he draws from it is quite the opposite of the proper one. Instead of arguing that, because the disciples did not realize accurately the Messiahship of Christ, it cannot be essential that they should recognize it .....surely the proper conclusion is that they were imperfect disciples," etc. Here it is admitted that "the disciples did not accurately realize the Messiahship of Christ." It has to be noted that this was not so late a date as to include "the last days of our Lord's pre-resurrection ministry." Further on the writer *makes a statement* in keeping with the position assumed here, but intensified his words are—"Up to his death and resurrection, his disciples were grossly ignorant of the theory of redemption itself." But what is "the theory of redemption?" And where is it recorded that any such theory was taught by our Lord, or prescribed for belief? This was the work of "expert theologians" of after times.

5. Now what are the facts as disclosed in the Scripture record? The disciples certainly failed to grasp the truth that the Messiah should die and rise again, although this had (at a late period, however,) been intimated to them by our Lord himself, and was to be learned from the prophets. But up to the date of his death, they had not been "slow of heart to believe all that the prophets had spoken" as to his Messiahship. In their own words—"They trusted that it had been he who should have redeemed Israel"—not in the modern Gentile sense certainly, but in the true national Apostolic sense. To redeem Israel was the grand mission of the Messiah. This Messiahship of Jesus was known, understood, believed, and trusted in, by the very earliest converts. The confession of Nathanael proves this—John i. 49. True they were stumbled at his death, and probably thought it would prove fatal to his claims.

6. Now while the death and resurrection of the Messiah are facts which came afterwards to have vital importance in connection with the proclamation, reception, and belief of the gospel, there is no evidence that these facts were primary elements of his Messiahship, or that they were publicly proclaimed in connection with the gospel of the kingdom, by either John the Baptist, our Lord himself, or his Apostles. This gospel, unmixed with any elements not essentially belonging to it, except the implied Messiahship of Jesus, was the only object of faith presented to Israel during the personal ministry of our Lord.

7. From the foregoing remarks especially what has been advanced in paragraph 4, it is evident that the writer in April *Messenger* is quite as wide of the mark as to what was the true "primitive faith" of the early disciples, as the writer of October article whom he criticizes. He admits the ignorance of the disciples, and that not only during the early period, but up to a late period of our Lord's ministry.

8. There is *another aspect* of the case which calls for remark. A few extracts will suffice to bring it before the reader:—"We have never taught that any of the doctrines peculiarly held by us are essential to salvation. What we do hold is that certain truths of the Bible are neglected.....and that in loyalty to our Divine Master, we must and will stand for the defence and propagation of these truths. We have nowhere declared, and God forbid that we should anywhere declare, that any truth is essential to salvation; it is no part of our business to do so. I find much said in the Bible about *acts* the doing of which will exclude from the kingdom of God, and much said about truths which God sent the Savior to preach, but little or nothing as to the exact amount of truth, the knowledge of which is requisite for admission. The position which some would appear to take up is—I will believe and preach just so much truth as I find has been specifically stated to be essential for salvation? We prefer to say, we will believe and preach every truth which we find to have been proclaimed, and leave the question of the salvation of our hearers to a higher authority."

9. Several statements in this extract call for notice. (a) The only thing having the *appearance of a reason* for declining to declare that any truth is essential to salvation is, that "little or nothing is said in the Bible as to the exact amount of truth to be acknowledged of which is requisite for admission" (into the kingdom of God). It could not in truth be affirmed that nothing is said on this point. But surely that "LITTLE" must be of paramount importance and surely "loyalty to our Divine Master" should constrain the preacher to call attention to it. (b) Some say, "I will believe and preach just so much truth as I find has been specifically stated to be essential for salvation." Well, supposing that some prefer to take a position like this, it has this advantage that in the public proclamation of the gospel, it saves time, and confines the attention of the hearers to the most urgent point their circumstances require. (c) "We will believe and preach every truth, etc., and leave the question of the salvation of our hearers to a higher authority." But if a "higher authority" has said even a "LITTLE" in his Word on the conditions of salvation,—is there any good reason why that "little" should not be communicated to the hearers, along with "every truth which we find to have been proclaimed." This naturally leads to another statement in the extract. (d) "I find much said about truths which God sent the Savior to preach." This brings the whole matter to a point, and that, one of great importance. The most notable truth (not truths) which our Lord says he was sent to preach, is "the kingdom of God." "I must preach the kingdom of God to other cities also: for therefore am I sent." Luke iv. 43.

This single fact (d) seems to me to dispose of much that has been advanced in both October and April articles. The proclamation made by our Lord, and previously by John the Baptist—"Repent: for the kingdom of God is at hand," was easily understood by the people of Israel to whom it was addressed. And not only so, but to the intelligent it, taken along with John's statement and the descent of the spirit at the Jordon, embraced the Messiahship of Jesus. Simple enough to the Jews, this subject was by no means complex even to Gentiles, needing no "theologian expert" to make it plain to "honest and good hearts."

10. This brings us to the question of the "LITTLE" that is said in the Bible as to "the exact amount of truth the knowledge of which is requisite for admission" into the [illegible] Mark's account of the [illegible] our Lord gave to his Apostles, we read—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned." "The gospel" here was a definite item of truth of which our Lord had just previously said—"This gospel of the kingdom shall be preached in all the world for a witness unto all nations." If this is not an exact amount of truth, the knowledge of which is requisite for admission into the kingdom, I must confess my inability to understand the very simplest language. I venture to affirm that it is saving truth; and further, that no other truth in the Word of God can be made a substitute for it, so far as the faith of the gospel is concerned. Aye, not even the important truth concerning immortality, though it were admitted to be conditional, and only in Christ; for the prime condition is belief of the gospel. "The gift of God is eternal life through Jesus Christ." "These are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might HAVE LIFE through his name." "There is none other name under heaven given among men, whereby we must be saved." Our Lord's own words, "If ye believe not that I am he, ye shall DIE in your sins." All this may be thought and spoken of as "LITTLE," but it is worth volumes to the human race if they only know it.

11. This faith or believing must be distinguished from knowledge. "The faith is one thing; knowledge is quite another." "Add to your faith, virtue; and to virtue knowledge." "Building up yourselves ON your most holy faith." "Leaving the principles of the doctrines of Christ, let us go on to perfection," "Go ye, therefore, and make disciples of all nations, baptizing them.....teaching them to observe all things whatsoever I have commanded you." The writer of April article says—"this is the charter of our preaching." Yes, and also of our teaching—two quite distinct things.

May I be permitted a digression here for an apt illustration, though in the opposite direction. It is just here that the Christadelphians have failed to "rightly divide the Word of truth"—making first principles out of secondary truths, and even out of possible errors—"binding heavy burdens and grievous to be borne, and laying them on men's shoulders."

13. What was Peter's proclamation on Pentecost but a demonstration of the truth that Jesus is the Christ?" What but this constrained 3000 Jews to feel "pricked in their heart, and to say to Peter.....What shall we do?"

14. Just a closing remark. The writer of April article in contending for advanced teaching in later times says, "One function of the Holy Spirit is to lead the believer into all truth." This, however, was not spoken in reference to believers as such, but to the Apostles in the immediate prospect of our Lord's departure from them, and their being "endued with power from on high," for the mission with which they were charged.

15. I regret the length to which this article has extended, and conclude by commending it to the judgment of the reader.

J. CAMERON.

Present Age of the World. Number 2.

For convenience and system it is usual in discussing this question to divide the time which has elapsed since creation into eight ages or periods as follows:—

1. From the creation to the deluge.
2. From the deluge to the birth of Abraham.
3. From the latter event to the Exodus.
4. From the Exodus to the building of Solomon's Temple.
5. From the building of the Temple to the destruction of the same.
6. From its destruction to the restoration under Nehemiah.
7. From the rebuilding of the Temple to the birth of Christ.
8. From the birth of Christ to the present time.

We hope by a careful examination of the whole subject to ascertain the source of the variations when, by whom and for what purpose any changes were made and in what MSS whether in the Hebrew or the Greek. An examination of a carefully prepared table, taken from Dr. Russell's work reveals the source of much of the difference, and account for 600 years. It shows this discrepancy between the numeration of the modern Hebrew Text and that of the Septuagint as well as the [illegible] A settled purpose to reduce the age of the world before the flood by not less than 600 years by the Western and 700 years by the Eastern Rabbis is mainly shown. It shows that the purpose of these men was ingeniously carried out by taking away 100 years from the ages of these antediluvian patriarchs at the birth of their eldest sons and preserving the record of their total ages unchanged by adding the same number to the years they lived after the birth of their eldest sons.

That the figures in the Hebrew text were changed appears from this further consideration. There is no possible reason discoverable why Seth should have lived not quite a ninth part of his life when his eldest son was born: Enos a tenth part, Cainan but a thirteenth; Malaleel a little more than a thirteenth while Jared lived nearly a sixth part of his whole life before he had begun, Methuselah a fifth and Lamech a little more than a fourth. Enos is represented as becoming a father at 90, Cainan at 70, and Malaleel at 65, while Jared is 262 Methuselah 187 and Lamech 182 before seeing their first-born son. Enoch the son of Jared becomes a father nearly 100 years earlier than his father did, and 122 years sooner than his son Methuselah. Now as Enos lived 905 years Cainan 910 and Malaleel 895 years no reason can be assigned why they should have married more than 100 years earlier than Methuselah who lived 960 nor Jared who lived 962 and more especially than Lamech the father of Noah who lived 777 years. The table discloses a carefully digested plan to reduce the age of the world before the flood by 600 years without projecting the lives of Methuseleh and Lamech beyond the flood contrary to the plain statement of the Scriptures which they could not alter.

The Western Jews seems to have been contented with this reduction of the age before the flood by 600 years but their Eastern brethren took 100 years from the life of Jared before the birth of Enoch thus reducing the time by 700 years. This they could do without disarranging the subsequent events as in that case the flood occurred A. M. 1556 and Jared died in A. M. 1422. This correspondence between the works of the Rabbis of Babylon and Tiberias and the identity of the principles upon which the changes were made reveals a unity of purpose and an undoubted prior agreement to carry it out. The Samaritan Pentateuch is shewn by the table to be more corrupt than the Hebrew text of either Babylon or Tiberias, as a uniform deduction of 100 years is first made in the lives of all the patriarchs and afterwards 20 years additional taken from Methuselah and 20 from Lamech thus reducing the period before the flood to 1307 years. The authors of these changes avoided the manifest absurdity of extending the lives of these patriarchs beyond the flood by reducing the sum total of their lives by the number of years necessary to end their lives *before the flood*; but the purpose of the last named changes is made sufficiently manifest by the fact that they make Jared, Methuselah and Lamech all to die the same year and that the very year of the flood.

J. F. WILSON.

OBITUARY.

Died, at Felida, Wash., March 23, 1897, Oscar H. Johnson, aged 19 yrs. 5 months and 23 days. The funeral discourse was preached by the writer, from Rom. v. 12. Brother and Sister Johnson have sustained a great loss in the death of their dear son. May they remember, in this their great hour of trouble, the words of the loving Savior: "Come unto me, ye weary laden, and I will give you rest."

"Sometimes the night is very dark,
The way is rough and wounds our feet,
And life lies stretched out wan and stark.
The winds blow drear and falls the sleet.
I fear, and fearing, fain would fall,
Beneath the shadows dire distress,
But that I hear my Savior call—
'Come unto me, ye weary laden,
And I will give you rest.'

"Some days my burden bears me down,
I cannot see the far off skies,
The grim, gray cross obscures the crown,
And in my heart hope faints and dies.
But leaps to life when, sweet and low,
With love and mercy, full expressed,
These words across the silence go—
'Come unto me, ye weary laden,
And I will give you rest.'

"Yea, Lord, I come to thee in all
The evils that afflict my day,
And at thy feet repentant fall
For doubts that daunt and fears that slay,
Give unto me, O give me more,
The strength to bear, the longing lest,
Extend thy shield my foes before,
For I indeed am weary laden
And come to thee for rest."

W. A. PHOSSER.

Christena (Swafford) Railsback, was born in Fayette County, Indiana, Nov. 23rd, 1840, and died at Plymouth, Indiana, May 14, 1897. In the year 1845 she moved with her parents to Marion County, Indiana, where she resided until 1863, when she was married to Richard C. Railsback, and came to Marshall County, Indiana. To this union there were born three children, Ezra C., Eva and Harvey V. Eva died in infancy, Harvey at 9 years of age. Ezra resides in Plymouth with whom his parents resided since their return from Florida about three weeks ago, where they had spent the winter, with their brother Hugh Railsback. The mild climate gave some relief, but heart and lung trouble aggravated by asthma was the cause of her death. Everything that could be done by loving hearts and kind hands was done for her recovery and comfort. In 1869 she united with the Church of God at Argos, Indiana and remained a faithful member until death. She said she was not afraid to die, for she trusted in him who said, "I am the resurrection and the life." "Weeping may endure for the night, but joy cometh in the morning." May that glad morning soon come, and end this long night of sin, sorrow and death, when loved ones shall be gathered home no more to part. The funeral was held at Argos on Sunday May 16, where the writer spoke words of comfort to a large audience of relatives and friends.

J. L. WINCE.

Announcement.

The annual meeting of the Church of God at Scholls, Oregon, will begin on Friday, June 11th, and will continue over the following Sunday.

Brethren coming from a distance will please notify us and they will be met with conveyances at the National Hotel in Portland, at 1 o'clock Friday, June 11th.

We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing for the time is short. Let us work for the Master while it is yet day; for the night is coming wherein no man works. Come, all that can, and let us have a joyous reunion.

FLOYD LAWRENCE, Sec'y.

Intemperance is a great decayer of beauty.—*Junius.*

To the Brethren of Kansas and Missouri.

The tent is now ordered and will be ready by the first of June, and that there be no delay in getting to work, let all who have subscribed to the fund send in your subscription at once.

We have ordered a tent 40x54 ft. with 7 ft. walls, of good material. We have only ordered the large tent, and will do what we can with it until we get sufficient money to get the entire outfit.

Now, brethren, dont be afraid that we will get too much money; but let all who have not subscribed send what you can; it will be needed in the work. The work is now started; let us push it forward while there is opportunity.

Would like for the brethren to write us as to time and place for a general conference. How would the last of September or the first of October do for the time, and south of Kansas City near the line between the two states, do for the place? Write us with any suggestions on the work you think best. Send the money direct to Jos. Shellenberger, Mound City, Mo.

Committee,
JOSEPH SHELLENBERGER.
A. W. DARBY.

New Entrance to New York. Passengers via Pennsylvania Lines Now Have Choice of Three.

All are convenient locations: Cortlandt street and Desbrosses street, in the downtown district, and Twenty-third street in the uptown district. The latter entrance will be formally opened May 16th, when two new and commodious ferryboats, double-deckers, constructed especially for the Pennsylvania Lines and furnished and finished in up-to-date style, will be placed in service between the Jersey city station and Twenty-third street, connecting with all inbound and outbound trains over the Pennsylvania System, the same as the boats running between that station and Cortlandt street and Desbrosses street, which will also be continued in daily service.

The Pennsylvania Lines' three entrances into New York enable passengers to quickly reach the business portion in the lower end of the city, as well as the hotels and business blocks in the very heart of the great metropolis. The ride across the river is a delightful and refreshing termination to an enjoyable trip. All through trains from the West, over the Pennsylvania Lines, land passengers in New York between 9.30 A. M. and 9.30 P. M. treating them to a grand view of the city's water front; its extensive docks where at almost any time may be seen ships of many nations. The wonderful panorama gives visitors a slight idea of the magnitude of New York. The new Twenty-third street ferry line is particularly noteworthy in this respect.—May 30.

Dost thou intend a kindness to thy beloved one? Do it straightway, before the future come, destroying thy opportunity. Has thy heart's friend carelessly or cruelly stabbed into thy heart? Forgive him; think how, when thou art dead, he will punish himself. —*Carlyle.*

Through Buffet Sleeping Car to Mackinaw, Mich.

Commencing June 21st, the Vandalia Line will resume through Pullman Buffet Sleeping Car service between St. Louis and Mackinaw. Sleepers will run via Terre Haute, St. Joseph, Grand Rapids and Petoskey-Bay View. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. South-bound the last sleeping car for the season will leave Mackinaw Sunday night, September 26th, 1897. For detailed information, address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

Troubles frequently meet us in the way of duty; they are designed to try our constancy, courage and sincerity; think not, I am going wrong, because tried; but wait on the Lord, and we shall save thee.—*Methodist Recorder.*

The efficiency of the Passenger Service on the Nickel Plate Road is meeting recognition on all hands. Solid through trains between Chicago and New York City, Elegantly Equipped Palace Sleeping Cars; An Unexcelled Dining Service; Uniformed Colored Porters on Through Trains, Fast Time and Rates always the Lowest; all combine to make it the most Popular Line between Chicago, Cleveland, Buffalo, New York, and Boston.—June 10.

Those who know most are generally the best listeners and the most anxious to know more.

Announcement.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith in Indiana will be held at the Antioch Meeting-house five miles south of Plymouth, commencing on Friday evening June 11, 1897, at 7.30 o'clock, and continuing over the following Sunday. We extend a cordial invitation to all the brethren of like precious faith and all others who so desire, to come and be with us and help forward the cause of the Master. Come with hearts full of love for the cause and for each other, and let every one do his duty and our heavenly Father will reward our efforts. It has been suggested that all who can and desire, bring enough provision on Saturday and Sunday, and remain at the church until after the night meeting. Come and let us enjoy one more good meeting at old Antioch.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent County, commencing Thursday evening, June 3, 1897, and continue over the following Sunday. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Dutton brethren have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation by our presence. Dutton is situated on the Michigan Central Rail Road, ten miles southeast of Grand Rapids. Those coming from the south or southwest stop at Carlisle on the G. R. I. & R. R. Those who stop at Carlisle will please to notify the President H. C. Hammond of Dutton, Michigan.

EMMA JACKMAN, Sec.

Editor Restitution:

Please say through your paper that my wife and I are thinking of making a trip through Eastern Oklahoma by private conveyance. We expect to start about May 24th. Should any desire us to hold meetings, if they will write us at Attica, Kansas, before the 24th, we will try and arrange to go their way. After the 24th address us at Berry, Oklahoma, in care of Marcus Oliver. We expect to be gone an indefinite time.

S. C. OLIVER.

A Pretty Resort.—Winona Assembly Grounds, Eagle Lake, Ind., on Pennsylvania Lines.

A sojourn at Winona Assembly Grounds at Eagle Lake, Ind., near Warsaw, on the Fort Wayne Route, will prove a pleasant outing. This delightful resort is the site of the youngest of the Chautauqua assemblies, and its attractions combine facilities for recreation, entertainment, instruction and devotion.

Eagle Lake is a beautiful sheet of water, surrounded by several hundred acres of romantic woodland which covers one stretch of nearly two miles. The lake affords opportunity for aquatic pastimes, the boating, bathing and fishing being excellent. In addition to numerous rowboats there are several pleasure steamers on the lake.

The shady grounds are occupied by many pretty cottages and summer homes of persons who annually enjoy the beauties of the place, strengthening body in the invigorating atmosphere and enriching the mind by the special advantages the summer school offers.

A fine park has been laid out on the shore of the lake. A large auditorium, amphitheatre, college halls, hotels and restaurant have also been constructed on the grounds for the accommodation of visitors. There is also a race track and space set aside for out-door athletic sports.

In addition to the Presbyterian General Assembly which will be in session on the Assembly Grounds from May 20th to June 2nd, a number of other large meetings will be held on the grounds during the summer of 1897, including the Indiana State Sunday School Convention, Western Association of Writers, Indiana State W. C. T. U., Indiana Y. M. C. A. Encampment, National Medical Society, Boys' Brigade, and Indiana State Christian Endeavor Convention.

Excursion tickets to Eagle Lake will be on sale via Pennsylvania Lines during the summer season. Details regarding rates, time of trains, etc., may be ascertained by addressing the nearest Passenger or Ticket Agent of the Pennsylvania Lines, or by applying to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Full information concerning the Assembly and Summer School, cost of entertainment, etc., may be secured upon application to Secretary Sol. C. Dickey, Eagle Lake, Ind.—June 10.

Discussion.

Editor Restitution:

Please announce that there will be a four-days discussion between a Christian (Campbellite) minister and myself, commencing June 21, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up, or established, at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

Now is the Time to Get a Home.

The Chicago & North-Western Railway has just published a newspaper called the *North-Western Home-Seeker*, giving facts about the great State of South Dakota and the advantages it possesses for the pursuits of agriculture, dairying and cattle raising. Lands can be had at present upon most favorable terms, and there is every indication of large immigration into the State this season. Correspondence is solicited from intending settlers, and a copy of the paper will be mailed free upon application to C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—May 30.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$94.05

Presbyterian General Assembly.—Low Rates via Pennsylvania Lines.

Warsaw, Ind., (Winona Assembly Grounds, Eagle Lake) where the Presbyterian General Assembly will meet this year on the Fort Wayne Route of the Pennsylvania Lines, over which passengers are landed at the entrance to the grounds. Excursion tickets will be on sale over these May 17th to 25th, inclusive. Details regarding rates, time of trains, etc., may be obtained by applying to nearest Pennsylvania Line Ticket Agent, or addressing F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.—May 24.

Napoleon said, "Imagination rules the world," and a study of biography, and intimate acquaintance with the world's leaders in thought and action, a close study of the human mind in young or old, in the humble or the exalted, reveals how clearly the world's most brilliant historic military character understood the influence of that activity of mind which take parts of conceptions and combines them into new forms and images "more select, more striking, more delightful, or more terrible than those of ordinary nature." The child becomes in a large measure what his imagination inspires him to be, and the teacher who holds the lines of intellectual activity has rare opportunities of directing, toning up and toning down, balancing and intensifying the imagination.

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The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked or though single time gifts are very welcome. Send all monies or this and to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$312.78

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again:" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ:" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$151.50

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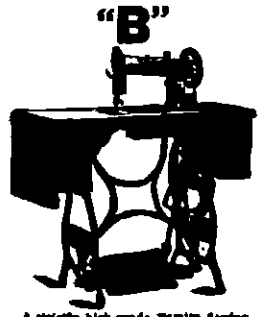

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Get particulars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.—May 30.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 8th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Ohero and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Fenno Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlion, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching [illegible] Hill church in Gladbrook, [illegible] g and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Counts Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Rabin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price. 10 cents. Send to this office.

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GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

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	6	22	24	2	4	8	
	AM	PM	AM	PM	PM		
Pittsb'gh, lv.	7 00		10	1			
Allianee, arr	8 00		11	2			
Canton	9		12	3			
Massillon	9		12	3			
Wooster	10		1	4			
Mansfield	10		1	4			
Crestline, Ar.	11		2	5			
Bucyrus, lv	11		2	5			
Lima	12		3	6			
Van Wert	1		4	7			
Ft Wayne	2		5	8			
Arcola	2		5	8			
Columbia City	4		7	10			
Larwill							
Pierceton							
Eagle Lake							
Warsaw	5		8	11			
Elm Grove							
Peerless							
Goodwood							
Plymouth	6		9	12			
Uniontown							
Hamlet							
Davis							
Hanna							
Wanatah							
Valparaiso	7		10	1			
Wheeler							
Hobart							
Liverpool							
Chicago	8		11	2			
	PM		AM	PM			

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Chicago, lv	12 30	1 00	3	2	6	10	
Clarke	1						
Liverpool	1						
Hobart	1						
Wheeler	1						
Valparaiso	2	4					
Wanatah	2						
Hanna	2						
Davis	2						
Hamlet	2						
Uniontown	2						
Plymouth	3	5	5	3	7	11	
Inwood	3						
Bourbon	3						
Elm Grove	3						
Warsaw	3	5	5	3	7	11	
Eagle Lake	3						
Pierceton	4						
Larwill	4						
Columbia City	4						
Arcola	4						
Ft Wayne	5	6	6	4	8	12	
Van Wert	7						
Lima	8						
Bucyrus	8						
Crestline, ar.	9						
Mansfield	9						
Wooster	10						
Massillon	10						
Canton	10						
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Gr'ville'd				7:10am
Hammond	10:17pm	8:51am		8:30am
Hobart	10:35pm	9:15am		10:10am
Valpar'o	11:18pm	10:07am		11:00am
S Bend		10:20am		11:46am
Knox	12:13am	10:54am	4:01pm	2:30pm
Argos	12:53am	11:27am		3:05pm
Ft Wayne	4:05am	2:35pm	6:40pm	4:30pm
Cleve'd	10:25am	9:20pm	11:15pm	
Buffalo	4:55pm		5:00am	

TRAINS GOING WEST

Buffalo	12:05pm		5:35am	L F
Cleve'd	7:10pm	7:20am	10:45am	
Ft Wayne	3:50am	2:10pm	6:10pm	7:00am
Argos	6:13am	4:45pm		9:50pm
Knox	6:56am	5:26pm	6:55pm	10:40pm
S Bend		5:30pm		11:40pm
Valpar'o	8:04am	6:47pm		12:40am
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MAY 26, 1897

Poetry.

We Shall Be Like Him.

We shall be like him—blessed thought!
Most we are not like him now.
Less patiently we bear the cross,
Less meekly do we suffer loss.
Yet he who our redemption bought
Will surely crown us dying lowly
We shall be like him—blessed thought!

We shall be like him—free from sin;
Or him temptation frets us power.
We shall be pure without a stain
When we that blessed state attain;
And pure without and pure within
In that ecstatic longed-for hour
We shall be like him—free from sin.

We shall be like him glory-crowned,
Immortal, clad in robes of light,
Beyond the power of angle to harm,
Beyond the assault of death's alarm,
No more by limitations bound
Of time and flesh and earthly night—
We shall be like him—glory-crowned.

Communicated.

"Spirits in Prison."

Editor Restitution:

I see in THE RESTITUTION some time ago a request from Dr. J. A. Thurman for some one to give an explanation of 1 Pet. iii. 19. I send one written by Bro. W. H. Wilson, Feb. 5th, 1896. Perhaps you would like to republish it. Truly it is in these days, as in the days of Noah, the people's *unbelief* is as great. They nullify the Word of God with the traditions of men. Denying that Jesus is the Christ (anointed to rule Israel). Even denying that Christ died: saying the real Christ (not the body) went to Paradise.

Yours in hope of eternal life in Christ,
MRS. BESSIE KEITH.

"A Sister writes asking an exposition of I Pet. iii. 18-21. I will give the quotation as translated from the *original Greek*, by Doctors George Campbell, James Macknight, and Philip Doddridge, that we may get nearer the fountain head, and the *real teaching* of the Spirit of God, as revealed through the holy men of old.

"For even Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit. By which also he made proclamation to the spirits in prison, who formerly were disobedient, when the patience of God once waited in the days of Noah, while an ark was preparing in which few, that is, eight souls, "were effectually saved through water."

Now, the usual teaching given us from this passage is, that the word prison means hell, and the spirits in it, are the immaterial, immortal spirits of those who perished in the flood, who are in this prison suffering the torments of hell fire. And that Christ went and preached to these spirits in prison.

As yet I have seen no philosophy that could demonstrate how *literal* fire can prey upon, and burn that which is *immaterial*, or not material; and furthermore how any thing can be literally burned, and not be consumed?

We are also taught that when once these spirits enter this prison, it is a *finality*, and repentance can no longer avail in their behalf. Such being the case, I never could see the sense in preaching to an audience that is *beyond redemption*.

But the question is, what does this passage really teach? It will be necessary in the first place to ascertain the meaning of the word *"spirit,"* seeing the apostasy has created an almost universal impression, that it is a deathless inner man which escapes from the body at death.

The word spirit in either the English, Greek, or Hebrew language is a word that is largely generic in its application, and has various applications but among them all it is never once used as taught by the apostasy. I quote the definitions from "Twelve Words."

The study of this word requires us to consider three Hebrew words, *ob, neshamah*, and *ruach;* and two Greek words, *phantasma*, and *pneuma*.

The first of these (*ob*) occurring 16 times, is the only word rendered "familiar spirit," and in the singular and plural, is so rendered 15 times. It is usually translated in the Septuagint, by a term which signifies a ventriloquist; "and rightly," says Gesenius' Lexicon, "Since among the ancients this power of ventriloquism was often misused for purposes of magic. In Job xxxii. 19 *ot* is the plural of *ob* is rendered "bottles," probably because the ventriloquists in throwing their voice would so inflate their bodies as to resemble tightly filled bottles, which, in those days, were made of skins. This *ob* seems to have been the same kind of witchcraft called *among the Greeks pneuma puthonas*, "a spirit of divination."

It was a common idiom among the Jews to put *spirit* before any quality ascribed to a person, whether it be good or bad, mental or corporeal. Thus the spirit of fear, the spirit of meekness, the spirit of slumber, the spirit of jealousy, etc.

Neshamah occurs 24 times, and is rendered "breath" 12 times; "blast" 3 times, "spirit" twice "souls" once (Isa. lvii. 16); "inspiration," once: and in the remaining five places it denotes concretely a thing: "that breatheth" or "hath breath," as Deut. xx. 16, 17, (and refers to *mortal men* that can be slain.)

Ruach occurs about 385 times, and is rendered "spirit" about 235 times; wind 75 times; "breath" 28 times; mind 6 times; "blast" 4 times; "air," "anger" "courage," once each; and the balance in five different ways.

Phantasma is rendered "apparition," in R. V., and occurs only twice.

Pneuma occurring about 404 times, is rendered "spirit" about 275 times.

Ruach and *pneuma* are employed to denote wind, air, breath, temper, disposition, affections, feelings, inclinations, and mortal men, as in 1 John iv. 1; 1 Pet. iii. 19: the last one, is the text under consideration. We find among the multitude of ways "spirit" is rendered, that it never once refers to disembodied, immortal ghosts, but it does refer both to *mortal men*, and *beasts*.

Now, then, we are prepared to come directly to the exposition of the text 1 Pet. iii. 18-21.

The Diaglott reads: "Being put to death in the flesh, but made alive by the Spirit; by which also he preached to the spirits in prison." This harmonizes with the rendering given at the head of the article.

Who was it that preached to the spirits in prison? We are told that it was Christ, but the text don't say so. The nearest antecedent in the text, is "the spirit," "Christ" was the subject acted upon, and "made alive by the spirit," and "by which" "Spirit" "*also*" (he) God "preached to the spirits in prison."

It was God who made "him alive by the Spirit," and the phrase, *"by which also,"* refers back to the *same power* which made Christ "alive by the Spirit." Hence, we have it, God made Jesus alive by the Spirit, and by the *same* spirit, God preached to the spirits in prison.

Peter says, "Holy men of God spake as they were moved by the Holy Spirit." Noah was the man whom God by means of the Holy Spirit "preached to the spirits in prison," and not Christ.

Notice, also, that there is a great deal of difference between preaching to spirits (or persons) that are already *in* prison, and preaching to them *before* they entered prison.

He is speaking here of an event that had already taken place, was in the past tense, *"preached* to the spirits (or persons) in prison." He did not *enter* the prison to preach to these spirits, or persons, but was simply relating the *fact*, that these spirits that were *then in prison*, had been preached to *previously*.

When did the preaching take place? "When the patience of God once waited in the days of Noah, while an ark was preparing." Christ was not born at *this* time, and consequently could not do any preaching to them. But God "made (Jesus) alive by the Spirit. By which (spirit) also he made proclamation to the spirits in prison, who were formerly disobedient, *when* the patience of God once waited in the days of Noah," through whom, God by this Spirit preached to them.

The word *"spirits"* in this text is the same as in 1 John iv. 1: "Beloved, believe not every spirit (person) but try the spirits (persons) whether they are of God: for many false prophets are gone out into the world." These "false prophets," are the spirits or persons we are to "try." The word "spirit" occurs also in verses 2 and 3, and relates to *mortal* people. In verse 6, we have the word "spirit," in a different sense. In James ii. 26, in a different sense still, "For as the body without the spirit is dead, so faith without works is dead also." See the margin and you will see that the meaning of *this* word "spirit," in the Greek, is *"breath."*

What are we to understand by the word "prison?" A place where captives are confined. The Bible uses these words with reference to death and the grave. See Isa. lxi. 1: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, (prisoners) and the opening of the prison (grave) to them that are bound."

Isa. xlii. 7: "To bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."

Job iii. 17, 18: "There the wicked cease from troubling; and there the weary are at rest." There the *prisoners* rest together.

There is no foundation in the passage under consideration for the common belief that Jesus entered hell-fire to preach to the supposed wicked immaterial, immortal spirits of those who are supposed to have entered this pit of fire when drowned at the flood. It would be folly to preach to those who are *past redemption*. Jesus was never guilty of such nonsense.

The fact is that God *did* preach to these people *by his Spirit, through Noah*, at the time the ark was building, and that is all there is in it, except the impressive lesson to us, that in the day when the Son of God shall be revealed, the condition of things will be similar, and that the people will pay about as little attention to God's *true* message of life, as they did then. Nevertheless, it is our duty to faithfully proclaim the message, and not be discouraged, even if we do not have any better success than Noah did."

Signs of the Times.

Dear Restitution:

Are we really and truly living in the "time of the end?" The answer comes from all around, yes. What is the evidence of it? Are there not wars and rumors of war. Are not the plowshares being beaten into swords and the pruning knives into spears?

We are asked to look across the Atlantic at the millions of men who have been, and are being trained as soldiers, with war actually in progress between Greece and Turkey. It certainly looks like command "prepare for war," had gone forth and was being faithfully obeyed. But we are reminded that the proclamation to prepare for war, was to go forth to *all* Gentiles, which certainly includes all Gentile nations. The United States is the greatest Gentile nation in the world, and we are told by the objector that she is not making any preparation whatever for war. That this nation is at peace with itself and with all other nations. That ever since Gen'l. Grant said in 1868, "Let us have peace" this nation had given up all idea of war. We settled our trouble with England, growing out of the "Alabama claims" by peaceful arbitration. That we are not only settling our own troubles in that peaceful manner, but by and through our efforts other nations have been induced to settle their difficulties in the same manner, and as proof of this we are referred to the settlement between England and Venezuala. It is true that this nation has for some years past, been apparently in favor of peace, but can it be truthfully said of us today that we *as a nation*, are now peacefully inclined?

It is only a few months since a resolution was passed by an almost unanimous vote of both Houses of Congress, requesting the President to recognize the belligerent rights of Cuba, in her war with Spain. Numerous other resolutions, demanding that this nation should at once interfere in behalf of the Cubans, have been introduced and discussed, in the United States Senate. All of which have met with popular approval. There is scarcely a newspaper in the country which has not given these propositions hearty approval. Why did not President Cleveland and his Cabinet comply with the request of Congress, and recognize Cuba as a belligerent nation? Congress not only passed the resolution requesting it, but the debates upon that resolution, showed beyond question, that Congress was not only requesting the recognition of Cuban rights, but were demanding it. This was done after the President and members of his Cabinet had by interviews published in the public press, informed the country that such action on the part of this country would involve this nation in war, not only with Spain, but with some of the other nations of Europe, who would aid Spain in case we should attempt to interfere in her Cuban troubles. Notwithstanding this warning by the President, the United States Senate is at this very time demanding immediate action on our part. Are we in favor of peace?

In addition to the act of Congress in the premises, public meetings have been held in many cities, and strong resolutions have been adopted, demanding that this nation should at once take steps to assist Cuba to obtain her *independence*. The public press of the country, with very few exceptions, advocated these ultra and war-like resolutions. President Cleveland was denounced in the most emphatic terms for his failure to do the very things which he and the members of his Cabinet, said would lead to war. There is no question whatever about public sentiment in the matter. The demand was and is made, and vehemently insisted upon that the Cubans shall be assisted, war or no war.

But that is not all. As a proof that whatever we may have been in the past, we are not now in favor of settling our difficulties with other nations by peaceful means, I need only call attention to the action of the United States, taken only a few days ago, in which they refused to ratify a treaty with the English Government for the settlement of any differences we may have in the future by arbitration.

Let it be remembered that this action was taken after the treaty had been so amended that it should embrace such questions as the Senate might see fit to submit to arbitration and still it was rejected. This amounts to saying that this country will not under any circumstances submit any question whatever to arbitration. We are not trying how to prevent war but how not to prevent it. We are one of the Gentile nations and the prophecy includes us. But, I am met with the statement that this nation is not preparing for war. This is a mistaken notion. There never has been a *time in our history*, when we in time of profound peace were spending as much money in preparations for war as we are at the present. We are building the finest war *ships* in the world and building about as fast as we have the means to do it. We are crying, "Peace, peace, when there is no peace." Let us be prepared for the worst, or rather the best, for the only really good thing that can, or will happen to this world, is the coming of our Lord and Master.

R. S. DWIGGINS.

Dear Restitution:

I send you a clipping from our Baltimore papers.

Dr. Harcourt used to preach here in one of the leading M. E. churches. He is at present pastor of the leading M. E. church in Philadelphia. They (the stewards) objected to him preaching about the devil in their beautiful Park Ave. House. The kid glove believers of the palace churches deem it vulgar now to talk about the devil.

One of my children thinks Harcourt is to blame. He says the church hires him to preach to suit their tastes, pays him a *large* salary, and if they want no devil in the sermons, he ought not to press him on them. It was written of Jesus, that "He spake as one having authority, and not as the Scribes and Pharisees." The *star* preachers, who hire out to the big churches, are having a hard time to please their employers.

How much better to have the one Master, to obey God rather than men. What would be thought of a doctor of medicine, who for fear of offending his patients, allowed them to revise his prescriptions?

I am glad to know that there is one brave man that refuses to sell himself to a dude church, especially so, because he is a Scotch-Irishman like myself.

The Park Ave. church will have no trouble in finding a man to say things that they approve, receive his wages, and have due respect for their position in society. Such preachers are getting their reward here, Harcourt and men like him will receive theirs hereafter.

ISAAC MCCURDY, Sr.

DR. HARCOURT TO MOVE. HIS PHILADELPHIA PARISHIONERS OBJECT TO A SERIES OF SERMONS.

The Rev. Dr. Richard Harcourt, formerly pastor of Grace Methodist Episcopal Church in this city, but now of the Park Avenue Church in Philadelphia, has given notice that he will leave his present charge at the end of the Conference year because he has been opposed in his desire to preach a series of sermons dealing with the following subjects:

"The Devil in the Drinking Cup. Samples from Our Leading Saloons."

"The Devil in Literature. Samples from the Newstands."

"The Devil in Business. Samples from Store and Exchange."

"The Devil in Politics. Samples from Harrisburg and Washington."

"The Devil in Society. Samples from Ballroom and Theatre."

"The Devil in the Home. Samples from Euchre Parties."

"The Devil in the Churches. Samples from Entertainments."

"How to Exorcise the Devil. Illustrations from the Scriptures."

"Christ's Treatment of the Devil. Illustrations from His Life."

Dr. Harcourt gave up the series, but he does not wish to work where he is opposed.

He must leave.

Tracts! Tracts!! Tracts!!!

Brethren, I want some tracts for free distribution in connection with tent work this season. You know that the unbelieving world will not buy them, but hundreds will read them, and some will believe them, and a few will obey and be saved. All our preachers—particularly our tent workers, can circulate thousands of these faithful little messengers who keep on preaching when we are tired out and asleep, and I want to speak in behalf of them all. I see that Bro. Underwood has been getting out a few new ones lately, just what we want, and Bro. Joblin and Wiley Jones have each some excellent matter, all of which can be obtained through THE RESTITUTION. Now, what hinders a tract fund expressly for missionary work? Suppose every one lays by a nickle a week for this purpose and sends it to THE RESTITUTION; a large fund can be thus formed, and all who can be found to distribute them will find they are provided with all they can get rid of. There are certainly 1000 persons who ought to pay 5 cents per week to the tract fund, and that means $50 a week. "O!" you say, "that is more than we can possibly get rid of." Yes, if no body distributes them; but you provide the funds and see if gratuitous distributors won't spring up all over the land and call for *"more tracts."* Now, don't turn away from this scheme as "too small potatoes," until you have faithfully tried it one year. If it is so small that you think it is insignificant, that is its merit—you will give it and not feel it, and so will all the rest; and so—*without making any sacrifice* you fill the land with our literature and save a multitude of souls. How would it make you feel if you get into the New Jerusalem to have a glorious and immortal being meet you some day and say, "Do you remember that tract on the kingdom, Bro. Jones wrote and you sent me when we were down there in Indiana in the days of the flesh? Well, that's why I am here." For one, I'd like a good many to say that to me; and when you come to consider it, wouldn't you? I can do a little preaching yet—thank God; but if you will give me the tracts I will preach ten sermons where I now do one. Now, don't you wait for somebody else to start this thing. If there are five in your family, let the boys and girls all have a part in the good work and send a month's subscription, or $1.00 to the tract fund. I want to start my tent by Sunday May 30th, and I want to draw on that tract fund for at least $10 worth of tracts the first thing. Shall I have them? What do you say?

Faithfully yours,
J. F. WILCOX.

Faith.

Faith is defined by an inspired writer, "The substance of things hoped for, the evidence of things not seen," according to the common version of the 1st verse of Heb. xi. The Diaglott translation gives us a better idea, "Faith is the basis of things hoped for, a *conviction* of things unseen." "Conviction" in the mind of man can only be produced by evidence, and therefore evidence is essential to the production or development of faith. To define faith in the business like terms of the English language, it is the conviction or conclusion from evidence, that the promises of God (things hoped for) will be realized, the conclusion that God's promises will be fulfilled. The evidence upon which this conclusion, i. e. faith, is reached is mainly historical, and fulfilled prophecy confirmed by history. We conclude that God will do what he has promised to do because of what he has done. We believe that prophecy will be fulfilled because of what has been fulfilled. We believe in the eschatology of the Bible because of the nature and character of the incontrovertible historical facts recorded therein, which together with the prophecies fulfilled and unfulfilled, reveal to us the mind of the Deity concerning the destiny of the earth and man upon it.

Faith, then, is not what unbelievers call a willful, ignorant belief of unreasonable superstition. On the contrary, it is the logical conclusions drawn from facts. It is reasoning from cause to effect. It is the reasonable exercise of the highest and noblest faculties with which man is gifted. "Without faith it is impossible to please God." And I will ask, Why should God be pleased with anything less than that? It follows then that one who is ignorant of the *promises*, and of God's dealings and operations with the children of men, cannot have faith in the Scripture meaning of the term, and we realize how foolish it is to *"pray for faith"* if we neglect or reject the only source through which faith is accessible—the Word of God.

HIRAM L. BAKER.

A Busy Hour.

JESUS' AFFECTIONATE RESPONSE TO JOHN.

"And in that same hour he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight." Luke vii. 21.

John was a little in doubt. Though the Spirit had identified Jesus at his baptism, and though before this, John had declared his presence in the multitude, and had recognized him as he offered himself for baptism, and report had told of his wonderful works, and John was "decreasing" while Jesus was "increasing," yet he was not quite sure; it was not just as he expected; his glory did not rival Cesnar's, and was not like David's,—can it be possible that he is really the Messiah our people have so long looked for? John sent two of his own disciples to ask Jesus himself how it was. Jesus could not deny John; he was always candid and plain with sincere inquirers, and would be especially so with John. His answer was better than to say, "I am He." It illustrated that both as priest and king he was to be *sui generis*: type and prophecy gave faint idea of what he was to be.

John though disappointed in Jesus, seems to have been satisfied with his answer, but kept right on with his own ministry till Herod arrested him.

What an hour that was, how packed with audible and visible proofs: "The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

What a Minister! What a King! Will he be so when he comes again? No wonder he will not be recognized and that his coming will be "as a snare." A quiet revolution, world-wide, universal, complete—just what is needed.

O. R. L. C.

Come, Come, Come.

The call has gone out once more for our Annual Conference in Dutton. Now, friends, one and all, far and near, the latch strings are all out, and such a hustling as there is going on now through our homes, trying to get everything clean and comfortable for the dear saints as they gather in to the feast once more. Will you repay our effort with your presence? The King's business requires haste and earnestness. Are you in his ranks, do you feel the need of food spiritually in these trying days? Come then where the feast will be spread, partake of the delicious morsels from the Lord's storehouse of wisdom and loving promises. Let us all be on hand at the very first meeting to help to strengthen and advise for future work. The Sisters have done wonders with their systematic giving of the tenth in the past, but some whose names are enrolled have not responded, shall we hear from you dear helpers in the Lord? We will remember "He who soweth sparingly will reap sparingly, but he who soweth bountifully will reap bountifully." God's cause will not prosper as it ought unless his workers do their part. We must all work for it if we expect good results in Michigan as elsewhere. Come then, brethren, with a mind to do. Come, praying that the blessed Holy Spirit may be a guest and helper in this meeting. There will be ample provisions made for all who may come.

B. W. & M. A. WOODWARD.

A Smooth Roadway. Perfect Passenger Service. Uniformed Colored Train Porters for the convenience of first class coach passengers. Quick Time. Through Sleeping Car Service between Chicago, Cleveland, Buffalo, New York, and Boston. A Superb Dining Car Service. No change of cars for any class of passengers between Chicago and New York City. Rates lower than other lines. These are the advantages presented by the Nickel Plate Road.—June 10.

"The Lake View," Lake Maxinkuckee.

This hotel re-opens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to J. B. Scofield, Manager, Lake View Hotel, Culver, Ind.—July 31.

Announcement.

The annual meeting of the Church of God at Scholls, Oregon, will begin on Friday, June 11th, and will continue over the following Sunday.

Brethren coming from a distance will please notify us and they will be met with conveyances at the National Hotel in Portland, at 1 o'clock Friday, June 11th.

We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing for the time is short. Let us work for the Master while it is yet day; for the night is coming wherein no man works. Come, all that can, and let us have a joyous reunion.

FLOYD LAWRENCE, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith in Indiana will be held at the Antioch Meeting-house five miles south of Plymouth, commencing on Friday evening June 11, 1897, at 7.30 o'clock, and continuing over the following Sunday. We extend a cordial invitation to all the brethren of like precious faith and all others who so desire, to come and be with us and help forward the cause of the Master. Come with hearts full of love for the cause and for each other, and let every one do his duty and our heavenly Father will reward our efforts. It has been suggested that all who can and desire, bring enough provision on Saturday and Sunday, and remain at the church until after the night meeting. Come and let us enjoy one more good meeting at old Antioch.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent County, commencing Thursday evening, June 3, 1897, and continue over the following Sunday. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Dutton brethren have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation by our presence. Dutton is situated on the Michigan Central Rail Road, ten miles southeast of Grand Rapids. Those coming from the south or southwest stop at Carlisle on the G. R. I. & R. R. Those who stop at Carlisle will please to notify the President H. C. Hammond of Dutton, Michigan.

EMMA JACKMAN, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held at the Dunbar School House in Furnas County, ten miles south of Arapahoe, commencing on Friday, June 11th, and holding over Sunday. We request all the brothers and sisters, who can possibly do so, to be present at this meeting. Come to learn more of the Master's will, to receive encouragement, and to encourage others to forget those things which are behind, to reach forth unto those things which are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus. Each church in the State is requested to send its vote as to when the next Annual Conference shall be held, to the State secretary by the 5th of June.

Submitted in love,

RENA M. GORDON, Sec.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$151.50
Mrs. Hannah Vickery, Arkansas City, Kan.	10.00
Saby Black,	.50
Orpha Fulbright, Neodesha, Kan.	.75
A. J. Eychaner & Wife, Gladbrook, Iowa.	2.00
Mrs. A. M. Siple,	10.00
Albert Siple,	10.00
J. T. Smith,	5.00

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked or though single time gifts are very welcome. Send all monies or this and to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$312.78

Discussion.

Editor Restitution:

Please announce that there will be a four days discussion between a Christian (Campbellite) minister and myself, commencing June 21, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up ,or established, at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

New Entrance to New York. Passengers via Pennsylvania Lines Now Have Choice of Three.

All are convenient locations: Cortlandt street and Desbrosses street, in the downtown district, and Twenty-third street in the uptown district. The latter entrance will be formally opened May 16th, when two new and commodious ferryboats, double-deckers, constructed especially for the Pennsylvania Lines and furnished and finished in up-to-date style, will be placed in service between the Jersey city station and Twenty-third street, connecting with all inbound and outbound trains over the Pennsylvania System, the same as the boats running between that station and Cortland street and Desbrosses street, which will also be continued in daily service.

The Pennsylvania Lines' three entrances into New York enable passengers to quickly reach the business portion in the lower end of the city, as well as the hotels and business blocks in the very heart of the great metropolis. The ride across the river is a delightful and refreshing termination to an enjoyable trip. All through trains from the West, over the Pennsylvania Lines, land passengers in New York between 9.30 A. M. and 9.30 P. M. treating them to a grand view of the city's water front; its extensive docks where at almost any time may be seen ships of many nations. The wonderful panorama gives visitors a slight idea of the magnitude of New York. The new Twenty-third street ferry line is particularly noteworthy in this respect.—May 30.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$04.05
Mrs. E. M. Lamb,	.25
Chester Woolsworth,	

Through Buffet Sleeping Car to Mackinaw, Mich.

Commencing June 21st, the Vandalia Line will resume through Pullman Buffet Sleeping Car service between St. Louis and Mackinaw. Sleepers will run via Terre Haute, St. Joseph, Grand Rapids and Petoskey-Bay View. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. South-bound the last sleeping car for the season will leave Mackinaw Sunday night, September 26th, 1897. For detailed information, address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

Now is the Time to Get a Home.

The Chicago & North-Western Railway has just published a newspaper called the *North-Western Home-Seeker*, giving facts about the great State of South Dakota and the advantages it possesses for the pursuits of agriculture, dairying and cattle raising. Lands can be had at present upon most favorable terms, and there is every indication of large immigration into the State this season. Correspondence is solicited from intending settlers, and a copy of the paper will be mailed free upon application to C. Traver, T. P. A., Marine National Bank Building, Pittsburg, Pa.—May 30.

"Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace, and the brightest thunderbolt is elicited from the darkest storm."—*Lacon.*

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

The efficiency of the Passenger Service on the Nickel Plate Road is meeting recognition on all hands. Solid through trains between Chicago and New York City, Elegantly Equipped Palace Sleeping Cars; An Unexcelled Dining Service; Uniformed Colored Porters on Through Trains, Fast Time and Rates always the Lowest; all combine to make it the most Popular Line between Chicago, Cleveland, Buffalo, New York, and Boston.—June 10.

Summer Outings.—Seashore and Lake Resorts.

The principal places of summer sojourn along the Atlantic Ocean, in the Alleghenies, the Adirondacks, Catskills, and mountains of the East, and in the Lake Region and Northern michigan and the Northwest, may be readily reached over the Pennsylvania Lines.

Special information regarding the leading resorts and the advantages enjoyed in journeying to them over the Pennsylvania Route has been compiled and printed in convenient form. The matter is profusely illustrated with photographic reproductions of seashore scenes and includes views at Atlantic City, Cape May, Long Branch and other resorts along the Atlantic Coast; also of Cresson, Bedford Springs, and the romantic mountain retreats, and of Petoskey, Mackinac, and the summer havens in Michigan and the Northwest.

Persons contemplating summer outing trips will find it a valuable guide in shaping preliminaries. Copies may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—May 31.

..THE..

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A strictly high-grade Family Sewing Machine, possessing all modern improvements.

GUARANTEED EQUAL TO THE BEST

Prices very reasonable. Obtain them from your local dealer and make comparisons.

ELDREDGE MANUFACTURING CO.

BELVIDERE, ILL.

Excursions to Nashville.—Low Rates for Tennessee Centennial.

The Tennessee Centennial and International Exposition will be in progress at Nashville, Tenn., from May until October inclusive. Special low rate round trip tickets will be sold via Pennsylvania Lines for this event. Full particulars concerning fare, dates of sale, time of trains, etc., may be obtained upon application to nearest Pennsylvania Line Ticket Agent, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—June 30.

Get particulars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.—May 30.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows: Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m, followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulfe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Iowa, every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Reids Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fiku, Sec.

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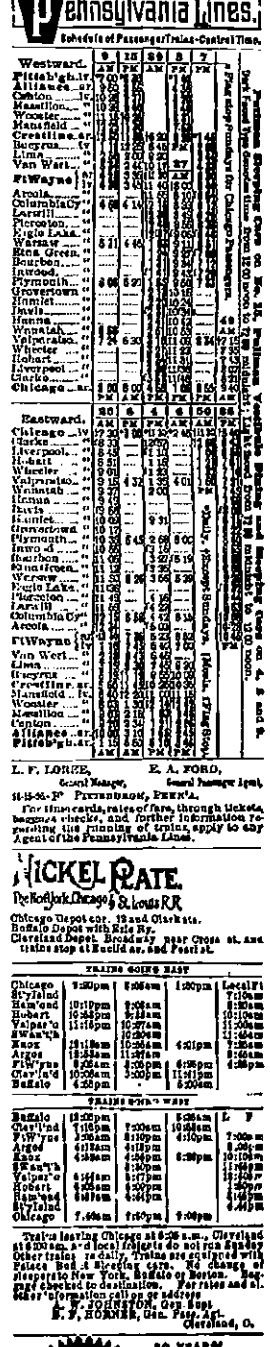

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The Judge was cast, the guilty to acquit,
The Sun debased to lend the shades its light.

—Ralph Erskine.

Selected.

Hebrew a Live Tongue.

About three years ago a pamphlet entitled Eine auferstandene Sprache made its appearance in Berlin. The author, Mr. Fabius Schach, had never been heard of as a Hebrew scholar, nor has he appeared since its publication as the author of any work of importance; but that pamphlet was eminently successful. Within a very short time it was reprinted three times. To the run of German readers Mr. Schach seemed to have made a new revelation in showing that the Hebrew tongue had arisen like a phœnix from its ashes, and been endowed with sufficient vitality to become the vernacular of about ten millions of people, scattered all over the world at the present time. The success of his essay misled even some American students into quoting him as an authority, although he never professed to give anything like a learned treatise on his subject, and his historical and bibliographical data were far from being as comprehensive and correct as they might have been. Only about six months ago the announcement that a monthly Hebrew publication had made its appearance in Berlin was noticed throughout the European press, and even found its way into some of the most important papers here, as if it were of extraordinary importance. People wondered if such a periodical could find readers enough to pay the cost of printing it.

This notion that the Hebrew is a dead tongue is based on a popular misapprehension, nor is there any more reason for the common supposition that the modern Hebrew, at its best, is able only to express theological and religious thoughts. The Hebrew literature of the present time comprises books and periodicals on every scholastic, scientific, and social subject imaginable. So great is the demand for Hebrew reading matter among the Jews that there are two daily papers in that language. The one is published in Warsaw and the other in St. Petersburg, and several weekly papers circulate all over the world. Besides the monthly publication recently started in Berlin, there are many magazines of great value to the student of social and scholastic learning. Even in New York there is a Hebrew weekly, and attempts were made lately to establish a monthly magazine, and six or seven numbers actually appeared, with contents sufficiently varied and interesting to attract the notice of many intelligent readers. New books in the Hebrew tongue appear very frequently, mostly in Russia, Austria, Germany, and Palestine, but sometimes even in the United States: and, like all such publications, they are largely circulated among the Jews in all the lands of their dispersion.

Besides the use that the learned Jews make of the Hebrew tongue for the writing of books and periodicals, the unlearned use it for the most common practical purposes. Judicial and business documents are written in that language for the most part, and sometimes according to the formulæ in the diction of the rabbis of the first centuries of the Christian era. Only a disaffected and litigious Jew will fail to recognize the validity of such documents and take his case to a secular court if he knows that a rabbinical court would decide against him. Respectable Jewish business houses even advertise their wares in the Hebrew tongue; thus reaching their transatlantic brethren and acquainting the emigrant Jew with their places of business before he embarks for America, since that which is printed in other countries except the Hebrew, up to the present century the knowledge of many languages was far from being as common as it is now. When a Jewish traveler came from Germany or the Orient among his brethren in a land of whose language he was ignorant, he was compelled to make his wishes known in Hebrew. Hence it is that there are so many Hebrew words and phrases mixed up in the dialects which the Jew speaks in the various lands of their dispersion. The liberalized Jew who ignores the religious customs of his people and knows nothing and wants to know nothing of their sacred tongue understands and sometimes unconsciously uses these words and phrases; more frequently he parodies them in the language of his country. This it is that imparts the strangering to his speech, which grates on ears not Jewish, but which appears quite natural to his fellow-believers.

Historically what is called the modern Hebrew tongue has been continuously developing since the ages of antiquity. In Mishnaic times, or from about two centuries before the Christian era to about two centuries afterward, it adopted some of the grammatical forms of the Aramean dialect and many words of the languages then current among the Jews. The earliest rabbinical writings, the Mishna and some of the Midrashim, are classed among the specimens of good Hebrew, in spite of the admixture of technical terms from other languages. The Talmudists, both Babylonian and Jerusalemite, introduced more such terms into the language of the Hebrew schools. The language of prayer, however, always remained unadulterated, and the poetry of the Hebrew bards always aimed at the diction and grammatical forms of the authors of the Old Testament.

The poets of the Arabic Spain introduced the "rhyme" of their vernacular into the Hebrew, but their diction was almost always without exception pure and in the spirit of the prophets, so that a David or an Isaiah could have understood them without the least difficulty. After their time the development of the language went on, but with a tendency toward greater grammatical accuracy. The schools of learning used the Talmud dialect. Prayers and poems were written in pure Hebrew. Correspondence and conversation, the latter among the Jews of Oriental lands depended on the associations of the writer or the speaker. A man of learning invariably used Talmudic terms of speech; business people wrote in the manner in which they could most easily make themselves understood, and where they had no words to express ideas or things of practical use they inserted in parentheses the terms of their vernacular. Elegant writing was formed after the biblical style, or in that of the prayer book.

Where did the unlearned Jews get

Restitution.

"Spoken by the mouth of all his Holy Prophets."

INDIANA, JUNE 2, 1897. NUMBER 21.

The Restitution advocates the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

dren of men; its consequences are so vast, so deep, too wonderful for me to speak of. But thank God THE RESTITUTION has had the pluck and sand to throw this awful lie back into Satan's face. The daughters of Babylon have taken up this lie and the pretended heralds of the cross are now busy heralding this lie to the world as a substitute to the gospel of the kingdom, but as I am no writer I must refrain from saying more on this subject. If any minister of our faith should pass through Tacoma, Wash., I should be glad to have him call on us, we are poor, yet God has given us a home, and enough to eat, and as the woman we read of, an upper room with a bed, a stool and a table in it, no candle but a lamp instead: this is for the man of God should he pass this way.

Yours in Christ,

D. L. KEAN.

Editor Restitution:

As I am a stranger to all of the dear ones that write for our paper, I am not a stranger to their faith, for I truly believe what THE RESTITUTION advocates in regard to the gospel of the kingdom of God and the state of the dead and putting on Christ with a burial in baptism as stated in Rom. vi. 3, 4; Gal. iii. 27, 29. This is the only way I think we can be adopted into Christ's family, which entitles us to be heirs for the hope of the promise made of God unto our fathers, as the apostle states in Acts xxvi. 6. Now, I have taken THE RESTITUTION since 1891, I was baptized July, 1896 in a beautiful creek about three miles southwest from where I live, and as there was no minister of our faith here I had a United Brethren minister baptize me, and since I have started in the Master's cause I have had some cloudy times, and I have had times when the sun shines bright; but Christian readers of THE RESTITUTION we must have some cloudy times, or we could not fully appreciate the sunshine, and the Savior tells us that we must suffer with him in order to reign with him. There are only five with myself of the one faith here and all the preaching I get is through THE RESTITUTION, but I can say that I appreciate its weekly visits. How thankful we all ought to be, readers of THE RESTITUTION that have no preaching, that we can take our paper and go to the blessed Word of God and ponder over the blessed promises he has promised to them that are overcomers, and he has promised us in Hebrews xiii. 5, that he will never leave us or forsake us. With such promises as these, I want to keep right on in the Master's cause. I ask an interest in all your prayers that I may be found faithful, that when the Lord comes I may gain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ. I will close by saying, may God help us all to be faithful, is the prayer of your Brother in Christ.

GARLAND ANDERSON.

Dear Brothers and Sisters of the hope of Israel:

Our hearts go out to yours in love, and in gratitude to God, by reason of the blessed hope and precious promises we all entertain. We know we are passed from death unto life because we love the brethren. What can separate us from the love of God in Christ Jesus our Lord? In going over the many individual expressions of love and confident assurances of so many of our (now) unknown and unseen, yet loved ones, we have been touched with that divine love, which we know, in numerous indicate the near approach of our Lord and King. Let us be steadfast, immovable, always abounding in the work of the Lord. Having on the wedding garment, the righteousness of the saints, awaiting the fulfillment of our blessed hope and his glorious appearing, ever reminding each other that strait is the gate and narrow the way that leads to life. Also Jesus' words, "When the Son of Man cometh shall he find faith in the earth?" These sayings indicate to us how close is the call, and how essential that we make our calling and election sure. We wish to return our heartfelt thanks to the older brothers who through the past year have so ably divided the Word of truth, so they who will may run, and not in vain. Dear brothers and sisters, let us all be on the tip-toe of expectation with the watchword on our lips, This is our God, we have waited for him.

Your Brother and Sister,

CHARLES & LOUISA MOORE.

To the called out and faithful in Jesus Christ:

I have been reading the letters from the brethren and sisters, far and near, and how my heart rejoices to hear them tell of this hope of the soon coming King, which is my hope, the hope that reaches to that within the vale. We can see by events transpiring around us that it is almost time for the Nobleman that has gone into that far country, to return, and O, how will it fare with us in the judgment when we have to render an account of our deeds done in the body, will it be with joy and not with grief, will he say, "Well done, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Are we doing all we can to further the cause of Christ, are we feeding the hungry and clothing the naked, are we letting our light shine so that others may see our good works, and glorify our Father which is in heaven; have we come out from, and separated ourselves from the world's vanities; is our conversation in heaven, from whence also we look for the Lord Jesus? Let us look to ourselves that we have on the whole armor of God, let us run the race with patience, run so that we may obtain a crown of righteousness. May the good Lord help us, and grant us an abundant entrance into the kingdom, is the prayer of your Sister waiting for the redemption of the purchased possession,

ELIZA WEST.

Dear Brethren and Sisters:

Who are bound together in that pure love which is in Christ, I write you, and it is the first time in life that I have ever undertaken to write to have it put in print, but in my first I want to let you all know, that I am very much in love with my dear Savior, enough so that I want to put away every evil thing for his dear name and for the sake of his body, the church. I started to live in Christ when I was only ten years old, and I never yet in my life wanted to give up that blessed hope. I trusted in him all through our last cruel war of this United States, with Bible in my saddle-bag on the march, or with it under my head in camp with its perusal every chance I had, and in almost every camp I had my place of secret prayer, and I know that God's hand covered me in a good many places. After the war was over I got home, married, set up my altar for prayer, joined the Protestant Methodist church and was baptized. In the fall of 1870 I went west, learned the true hope, and was re-baptized. I learned how to study my Bible, and do love and trust him, my dear God and Jesus Christ his Son. I am perfectly satisfied that God is able to do all he said he would through Christ in regard to the resurrection at the coming of Christ, when he will establish the everlasting kingdom, and change the earth according to his promises, and make it the earth, so it will be capable of bringing forth its greatest forces of nature in that perfect beauty so it will be actually a glory to behold, for there are no impossibilities with God. I have always been glad that I ever was permitted to learn what he has in store for us if we are only faithful, and oh, let us be faithful, my dear brethren, and never lose that crown, not a crown of thorns, for we have them here, but when he comes, who will come, we will have a crown that will not hurt. I have lived all my life a Christian, but I can look back now, and see where lots of times I was too much given to fun and merriment and so many times like a whipped child I've come to my Master to weep and pray and ask pardon. So I know we have a good forgiving God and Savior, and oh, how I do love him more and more, for now I am getting old and time has touched her frosty fingers to my hair and it's getting white, and all alone in the world, isolated from any of like precious faith, lonely and full of trouble. I thank God that I do still survive the frail nations of the dead, and have the joy in my heart, that soon Jesus will come and all of our troubles will have ended in eternal life and immortality, and we all trust that our dear friend is coming soon, for don't you hear the *mighty* tread of the armies for battle, and the sea and waves roaring, and pretty soon, if we are faithful, in a moment in the twinkling of an eye like a ball shot out with the powder touched behind it, we will speed away to meet our Lord, and each other with gladness forevermore to take possession with Christ in that blessed kingdom prepared for us from the foundation of the world, and it never, no never will be destroyed. I do want to say that I do most sincerely love all of God's dear ones in Christ. I think THE RESTITUTION is a good advocate of our blessed hope. I ask you all to pray for me that I may be delivered from this wicked place. I want to sell out and get where there are some of the brethren. For ten long years I have heard nothing but swearing and cursing and the preaching of false doctrine.

And may God bless you all is my prayer,

S. E. BAIRD.

To the dear old friend, The Restitution:

I have enjoyed the love feast with the many cheering and encouraging letters of the dear ones scattered abroad. I have thought so many times, I, too, would write you, then would wait a more convenient time. Dear friends and loved ones of the gospel faith, "the one faith," I want to tell you I am not discouraged nor disheartened in the service of the dear God and Father, who has answered my humble petition for mercy and love. Yes, and when the clouds have hung over me, until it seemed my life was almost crushed out, there would come such a bright light, and would give me courage to press on toward the mark. Just an imaginary glimpse into the kingdom does inspire us with new life. A place where there is no more pain nor sighing, sickness nor death. Is it not worth anything to us? Does it mean anything to you or me? Yes, O, yes, it means everything. We all know something of sorrow and suffering, and to think how good it will be, to be like Jesus, to live with him, to be made like him. Let us pray, "Thy kingdom come, thy will be done, on earth as it is in heaven." How are we to get this possession and reward? By faithful obedience to God, not in foolish jesting or idle words, but by continuing in prayer and supplication to God every day that we live. Dear brothers and sisters, are you just trying to be faithful and obedient, or are you really being just what God has told you to be and do? I want to say to all the dear ones, with whom I am personally acquainted, that the way grows brighter and I am among the faithful ones looking for Jesus to come, and praying, "Come Lord Jesus, and come soon."

Your Sister,

C. J. CHAFFEE.

A life of holiness is a life of service.

"Behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

"If each man's deeply hidden woe
Were written out upon his brow,
For many, then, our tears would flow,
Who rather move our envy now."

...ike C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JUNE 2, 1897.

PLEASE look and see what the label on your paper says.

BROTHER M. L. Adams requests us to say that the discussion, in which he was to take a part has been postponed until the 28th of June, as his opponent could not meet him on the 21st. Friends please remember the change in date.

"THERE is no better foundation for public or private usefulness than a meek, modest temper; gentle, indeed, and ready to yield as far as a good conscience will allow—but yet standing firm and stable amid contradiction and opposition;" so writes Erskine Clark.

THE glorious reign of Christ and his brethren will continue one thousand years over mortal nations. At the end of that time all sinners shall be rooted out of the earth, and from that period the earth will be inhabited by a race of immortals. Rev. xx. 4; Prov. ii. 22; Psa. xxxvii. 20-34; Matt. v. 5; Rev. xxi. 4.

IN another column will be found the obituary of Bro. D. F. Miller, formerly a member of the church in Plymouth. We remember him as being one of the faithful ones. We extend our sympathy to Sister Miller and family in their sorrow, and point them on to the glad morning when the broken families will be again united, nevermore to be separated. May it soon come.

As illustrative of the power alluded to by Paul in 2 Thess. ii. 3-9 it is interesting to note the terms in which Charles the Bold, Emperor of the West, complains of the sentence of deposition issued against him by the bishops in Council:—

"No one ought to have degraded me from the throne to which I was consecrated, until at least I had been heard by the bishops, through whose ministry I was consecrated, who are called *the thrones of God*, in which God sitteth, and by whom he dispenses his judgments; to whose paternal chastisement I was willing to submit, and do still submit myself."—*Hallem's Europe.*

BELIEVER, do you realize it,—God will be manifested in every overcomer, as he now is in Jesus, and this multitude with Jesus as the Chief, will constitute the ONE NAME which is to rule the kingdom and dominion, and greatness of the kingdom under the whole heaven throughout the Age to come—God will be all in all to them. Ex. iii. 13-15; vi. 8; John xvii. 20-26; iii. 5, 6; Psa. lxviii. 1-4; Zech. xiv. 9. What a destiny! No wonder the discipline is strict. No wonder we are exhorted to give earnest heed lest the things we have heard leak out, and peril to influence our lives and conduct. No wonder we are warned that only the pure in heart shall see God. No wonder we are exhorted, in view of the things we look for, to be diligent, that we may be found of him, (Jesus,) in peace, without spot and blameless.

BLACKWELL'S Introduction to the the Sacred Classics says the Hebrew is an original and essential language, that borrows of none, but lends to all; says some of the sharpest pagan writers, inveterate enemies to the religion and learning of both Jews and Christians, have allowed the Hebrew tongue to have a noble emphasis, and a close and beautiful brevity; says that the metaphors in that admirable book (the Hebrew Bible) are apposite and lively; they illustrate the truths expressed by them, and raise the admiration of the reader; says the names of men, animals, etc., are very significant. One word is often a good description, and gives you a satisfactory account of the chief and distinguishing property, or quality of the thing or person named. Pere Laing's Introduction to the Scriptures says:—"They can nowhere find so rich and inexhaustible a fund—all the foundations of true elegence, extraordinary actions, rich expressions, fine examples, apt comparisons, and striking figures are found in them in great abundance; and all those ornaments which give strength and dignity to discourse." While this is sublime and beautiful, the humble believer realizes something above and beyond all this; he has found what has made him wise unto salvation, through him the Anointed Jesus.

...estion...

..."wages of sin" be "death" (Rom. vi. 23,) how can the punishment of sin be eternal life in misery?

If the mission of Christ be to destroy the devil (Heb. ii. 14,) and "the works of the devil," (1 John iii. 8,) how can the existence of sinners and of sin be never ending?

If it be recorded that "the Lord preserveth all them that love him; but all the wicked will he destroy, (Psa. cxlv. 20,) and that the enemies of the Lord shall be as the fat of lambs; into smoke shall they consume away" (Psa. xxxvii. 20,) what right have any of the teachers to say that the wicked as well as the righteous will live forever?

Visions Cause Trouble.

The following item from a daily paper shows that all is not quite smooth in the camp of Ellen White's followers. Mr. Henry was instrumental in cutting down the "royalties" in money that had been paid to Mrs. White by the publishing board who issued her "Visions." Hence she must have more visions and denounce him.

"Battle Creek, Mich., May 19.—A. R. Henry, treasurer of the Seventh Day Adventists' publishing house here, was recently relieved from his position in consequence of visions or "inspired writings" by Mrs. Ellen G. White, now in Australia. Mr. Henry has brought suit to recover from the general conference damages of $50,000 for disseminating visions detrimental to his character."

The Question Drawer.

For T. M.:—There will be no difference between Christ and his saints as regards *nature*, but their rank will not be the same. The brethren of Christ reign as kings and priests unto God. Christ having all power given unto him, reigns as King of kings, Lord of lords—the supreme Ruler and High Priest upon his throne. That Christ being made better than the angels does not refer to *nature* is very evident. God is a spirit (John iv. 24,) Christ,—the last Adam was made a quickening Spirit. 1 Cor. xv. 45. Angels—"Who maketh his angels spirits." Heb. i. 7. From these testimonies it is evident that the angels, the Son, and the Father, are all one spirit substance; and the saints will partake of the same nature. It is testified of Jesus that he shall "change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." Phil. iii. 21. Hence we are forced to the conclusion that the superiority of Christ to the angels, refers, not to nature, but rank or office. In this Christ is made superior to all—the Father alone excepted. He is before all things in rank. All power and authority is given unto him. From being made a little lower than the angels he is exalted far above all principalities and power, and might, and dominion, and every name that is named not only in this world, but also that which is to come. Eph. i. 21. See also Heb. i. 4, 7, 8; and 1 Cor. xv. 24, 25.

For J. D.:—If Christ's brethren *are* come out of Adam into him they are not thereby free from the *effect* of Adam's sin, the law of inherited mortality is still operating. We are only prospectively made alive, physically, although morally renewed.

For R. R. T.:—Paul preached "none other things than those which the prophets and Moses did say should come." See Acts xxvi. 22. He also exhorts all men to be followers of him as he was of Christ. If we obey his injunction we *cannot* ignore the Old Testament Scriptures. Apart from them the New Testament is a sealed book. This should suggest to you why the religionists of the day are all at respecting the first principles of the gospel.

In answer to the request for a short article on the "New Jerusalem," "the Holy City" we submit the following:—A voice invited John to see the bride, the Lamb's wife. He first tells us that he saw her, and then goes on to tell us how he witnessed her descent out of heaven from God in the symbol of a city. He was in spirit, and from a high and great mountain he beheld the city. We understand that mountain to be the kingdom of God, which is frequently likened to a mountain in the Scriptures; as for instance in Is. ii. 2, 3 and Micah iv. 1, 2, "And the stone that smote the image became a great mountain and filled the whole earth." Dan. ii. 35. "And it shall come to pass in the last days that the mountain of

THE LORD'S HOUSE

shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. There can be no question that the mountain referred to is the kingdom of God established on the ruins, and in that sense *above* the kingdoms of men. We think John was carried forward to that time, and saw

THE HOLY CITY

from that mountain. We understand that John and the class he represents will be constituents of the New Jerusalem when it is appointed to rule the kingdom of God. He was shown it descending out of heaven from God to teach him and his brethren—to teach *us*, if we are his brethren—the *origin* of the municipality—that it came from heaven,—that its builder and maker is God," and Jesus the great Chief came from the "right hand of the Majesty in the heavens," to be its Foundation and Chief Corner Stone. From the above we understand that the Bride of Christ will be placed over, or be

THE RULING ELEMENT

of the kingdom, subject only to the Bridegroom, who will be King of kings and Lord of lords. We see, too, the glory and beauty of the kingdom. Having been changed into spirit nature they are con-substantial with God. Nothing can surpass the glory of Spirit Substance: it is illustrated by the brightest symbolism—pure gold and precious stones. Language fails to describe the glory of the New Jerusalem, when she puts on her strength and her beautiful garments. Her light will be like unto a stone most precious, even like a jasper stone, clear as crystal,—will have no need of the natural sun and moon to lighten it;

THE GLORY OF GOD,

reflected by the Lamb—the sun of Righteousness will lighten it. Every atom of their substance will shine like a gem, as they reflect the glory of the Deity's unapproachable light. It will be enveloped in eternal day, for there shall be no night there." John saw no temple in it for the Lord God Almighty and the Lamb are the temple of it; in other words

THE CORPORATE BODY

of the Anointed One is the living temple in which God dwells by spirit. Then will the words of Jesus be realized, "I in them, and thou in me, that they may be made perfect in One." Jno. xvii. 23. The city had a wall with twelve gates and twelve foundations; at the gates were twelve angels, and on the gates were written the names of the twelve tribes of Israel. In the foundations of the wall are the names of the twelve apostles of the Lamb. We see the meaning of this symbolism in the words of the Spirit, Eph. ii. 19-21, "Ye.....are fellow citizens with the saints and the household of God, and are built upon the *foundation* of the apostles and prophets, Jesus Christ being the Chief Corner Stone; in whom all the building fitly framed together groweth into a holy temple of the Lord.

For Our Children.

Little Foxes.

"Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Song of Solomon ii. 15.

Among my tender vines I spy
A little fox named "By me't by."

Then set upon him quick, I say,
The swift young hunter "Right away."

Around each tender vine I plant
I find the little fox "I can't."

Then fast as hunter ever ran,
Chase him with bold and brave "I can."

"No use in trying"—hips and whines
This fox among my tender vines.

Then drive him low and drive him high
With this good hunter named "I'll try."

Among the vines in my small lot
Creeps in the young fox "I forgot."

Then hunt him out and to his den
With "I will not forget again."

A little fox is hidden there
Among my vines named "I don't care."

Then let "I'm sorry," hunter true,
Chase him afar from vines and you.

OBITUARY.

D. F. Miller, the subject of this notice passed from life to quiet rest on April 27, 1897, near Englewood, Kan., after nearly four years of untold suffering with nervous prostration, la grippe set in, closing with quick consumption which ends with him the battle of life. His days and years all told were 55 years, 9 months and 5 days. He was born in Ohio; when but a boy he with his parents came to Indiana, settled in Marshall County. He was married to Catherine Kelver, whose parents live just west of Plymouth. To this union 5 children were born, who with a faithful mother were left to mourn. The family loses a faithful father, his brothers and sisters a cherished companion, the church a faithful witness. Many of the brethren in and around Plymouth will remember him. He commenced in early life to lay up treasures for the life beyond, was immersed by a Methodist minister, but after hearing the gospel of the kingdom he was re-immersed; but amid all of his religious journey never was known to falter. He died in full faith and hope of witnessing the great work of restitution, and sharing with all the faithful a crown of glory that will never fade away. We extend our sympathy to those lonely ones, and pray our kind Father to throw around them his loving arms of mercy and comfort them in this time of trouble. Let us all pray, "Thy kingdom come, thy will be done on earth as it is heaven," when the curse will be removed, and man live again without pain. The inhabitants will never say, I am sick. May the time soon come.

Come Lord Jesus, come quickly.

I. S. MILLER.

No man can maintain himself in a position of great prominence suddenly thrust upon him unless by instinct and education he has been prepared for the responsibilities of the place. Nor can a man bear the strain of temptation in such circumstances, and in a position of trust and confidence unless his conscience has been educated and his sense of responsibility to others has become a rule of action in his daily life.—*Once a Week.*

Why Pay Rent?

Better own a farm! Start *now!* Correspondence solicited from intending settlers. *The North-Western Home-Seeker* gives practical information to those interested in the pursuits of agriculture, dairying and cattle raising. Send for free copy to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—June 30.

One good and honest life contains more solid arguments in favor of Christianity than a library full of theological books

Reason to Rejoice.

We wish to say to the brethren, scattered abroad, that Elder C. C. Ramsay of Philadelphia, whose visit to the Valley of Virginia was previously noticed in THE RESTITUTION, continued meetings at two points, for nearly two weeks, in the vicinity of Woodstock. At these meetings there was good attendance, and much interest; and, we sincerely hope the seed sown may yet bring a rich harvest. Bro. Ramsay is an earnest, faithful workman, deserving the esteem of all.

Last week he came to Fred'k Co. and held meetings from Thursday till Sunday evening, at our residence. We endeavored to get one of the houses of worship—the Methodist and Lutheran—in the little town Stephens City, near by, but were refused. There was fair attendance, and excellent attention to the words of truth spoken.

Russel Boyer, a son of brother John D. Boyer, came from where Bro. Ramsay had been preaching, a distance of twenty miles, to be baptized. The baptism was witnessed with much interest: some having never before seen a baptism. At the close of the last meeting Mrs. Anderson, of Winchester, confessed Christ, and will be baptized in the near future.

As Bro. Ramsay and wife were about to start for Philadelphia the gladdening news came, from Seven Fountains, Shenandoah Co., that two more willing souls had put on the sin-covering Name. They were baptized by Bro. B. F. Boyer, on the 16 inst. May the good work still go on.

In hope of life,

E. R. BOYER.

Only $25.00 to San Francisco.

From Chicago via the North-Western Line (Chicago & North-Western Railway), the famous "California in 3 Days" Route. June 29 to July 3, inclusive, on account of the C. E. Convention. Similar rates will be made eastbound. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.—June 30.

No soul was ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.—*F. W. Faber.*

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Detroit, June 7th and 8th, for Imperial Council, Nobles of the Mystic Shrine.

To Pittsburgh, June 12th, 13th, and 14th, account National Council, Jr. O. U. A. M.

To Celeron (Chautauqua Lake,) July 11th and 12th, account Photographer's Association of America.

To Toronto, Canada, July 13th, 14th and 15th, for Epworth League National Convention.

To Minneapolis, July 3d and 4th, for National Meeting, B. P. O. Elks.

To Chattanooga, July 13th 14th and 15th, account Baptist Young People's Union, of America.

To Detroit, July 12th and 13th, for National Republican League Meeting.

To Cincinnati, July 21st and 22d, for German Epworth League Meeting.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Humor and melancholy are twin sisters.

Poetry.

The Watcher on the Tower.

"What dost thou, lone watcher on the tower?
Is the day breaking?—comes the wished for hour?
Tell us the signs, and stretch abroad thy hand,
If the bright morning dawns upon the land."

"The stars are clear above me, scarcely one
Has dimmed its rays in reverence to the sun;
But yet I see on the horizon's verge,
Some fair, faint streaks; as if the light would surge."

"Look forth again, old watcher on the tower—
The people wake, and languish for the hour:
Long have they dwelt in darkness, and they pine
For the full daylight that they know must shine."

"I see not well— the morn is cloudy still;
There is a radiance on the distant hill—
Even as I watch the glory seems to glow:
But the stars blink, and the night breezes blow."

"And is that all, old watcher on the tower?
Look forth again, it must be near the hour.
Rest thou not see the snowy mountain copes,
And the green woods beneath them on the slopes?"

"A mist envelopes them; I cannot trace
Their outline; but the day comes on apace.
The clouds roll up in gold and amber flakes,
And all the stars grow dim. The morning breaks."

"We thank thee, lonely watcher on the tower!
But look again, and tell us hour by hour,
All thou beholdest; many of us die
Ere the day comes; oh, give them a reply!"

"I see the hill tops now; and lo! in clear
Crows his prophetic carol on my ear;
I see the distant woods and fields of corn,
And ocean gleaming in the light of morn."

"Again, again—oh, watcher on the tower—
We thirst for daylight, and we bide the hour,
Patient, but longing. Tell us, shall it be
A bright, calm, glorious daylight for the free?"

"I hope, but cannot tell. I hear a song,
Vivid as day itself; and clear and strong;
As of a lark—young prophet of the noon—
Pouring in sunlight his seraphic tune."

What doth he say, old watcher on the tower?
Is it prophet? Doth the dawning hour
Inspire his music? Is his chant sublime
With the full glories of the coming time?"

"It prophesies—his heart is full—his lay
Tells of the brightness of peaceful day!
A day not cloudless, nor yet void of storm.
But sunny for the most, and clear and warm."

"We thank thee, watcher on the lonely tower,
For all thou tellest. Sings he of an hour
When Error shall decay, and Truth grow strong—
When Right shall rule supreme, and vanquish Wrong?"

"He sings of brotherhood, and joy and peace;
Of days when jealousies and hate shall cease;
When war shall die, and Man's progressive mind
Soar as unfettered as its God designed."

"Well done! thou watcher on the lonely tower!
Is the day breaking? dawns the happy hour?
We pine to see it. Tell us yet again,
If the broad daylight breaks upon the plain?"

"It breaks—it comes—the misty shadows fly—
A rosy radiance gleams upon the sky;
The mountain tops reflect it calm and clear;
The plain is yet in shade; but day is near."

—Charles Mackay.

Communicated.

Sealed a Bogus Contract.

The existence of a bogus contract indicates that a genuine contract has preceded it, even as there could not be a bogus silver dollar unless a genuine one had preceded it. The strength of a contract is in the seal. Innocent people have sometimes been led by crafty men to sign and seal a bogus contract, being deceived by them as to the terms of the contract. When this is proven the contract is null and void.

God has entered into a covenant or contract with every one who will place their seal on it after learning the terms and subject-matter of the covenant, and signifying their intention to observe and do all that the contract requires.

With regard to this contract, blind guides have corrupted it, and many innocent people have been led by them to seal this bogus instrument, they supposing it to be God's genuine covenant.

THINGS COVENANTED.

The *true* covenant was first made with Abraham, "Now the Lord said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed." Gen. xii. 1-3.

"And I will establish my covenant between me and *thee* and thy *seed* after thee in their generations for an everlasting covenant, to be a God unto *thee*, and to thy *seed* after *thee*. I will give unto *thee* and to thy *seed* after thee; the land wherein thou art a stranger, *all the land of Canaan* for an *everlasting possession*; and I will be their God." Gen. xvii. 4-8.

It will be noticed that this covenant is made between God, as the party of the first part, and Abraham and his seed as the party of the second part.

Who is the "Seed?" See Gal. iii. 16. "Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy Seed, *which is Christ*."

THE SEAL.

God required Abraham to use the seal as a token of the covenant. See Gen. xvii. 10, 11. "This is my covenant, which ye shall keep, between *me* and *you* and thy *seed* after thee. Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be for a *token* (sign or seal) of the *covenant betwixt me* and *you*."

See Rom. iv. 11, "And he received the *sign* of circumcision, a SEAL of the righteousness of *the* faith (or covenant) which he had, yet being *uncircumcised*: that he might be the father of all them that believe," the same covenant.

What is the condition of those who do not ratify or seal *this* covenant made to Abraham and his Seed? See Eph. ii. 12. "At that time ye were *without Christ* being *aliens* from the commonwealth of Israel and *strangers* from *the covenants of promise*, having *no hope* and *without God* in the world." Hence we see the necessity of sealing the *genuine covenant or contract*.

WHAT SEAL SHALL WE USE?

See Col. ii. 10-12, "And ye are complete in him, which is the head of all principality and power, in whom also *ye are circumcised* with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ; *buried with him in baptism*, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Christ is one of the parties of the second part, to the covenant, and he ordains that we shall also be "circumcised with the circumcision made without hands," "the circumcision of Christ; *buried with him in baptism*," by which act we put "off the body of the sins of the flesh."

As we have seen that "strangers from the covenants of promise," have "*no hope*" it is perfectly foolhardy to place confidence in any other covenant or contract.

As Abraham's covenant would have been null and void if he had refused to affix the "token," "sign" or "seal" of circumcision, so our knowledge of the covenant will do us no good unless we apply "the circumcision of Christ; buried with him in baptism." And also to seal a contract being in ignorance of the contract is null and void. No contract is valid unless it is *understood*.

The same thought is in Gal. iii. "And if ye be Christ's, then are ye *Abraham's seed*, and heirs according to the promise."

Who are Christ's? First comes faith, (verse 26) and next, (verse 27) "As many of you as have been baptized into Christ (seal of circumcision of Christ) have put on Christ." Having accomplished this, we become "Abraham's seed and heirs according to the promise," made unto Abraham. If we neglect to "*put on Christ*," we are not "Abraham's seed," and are not "heirs according to the promise."

There is a bogus contract which promises a sky-kingdom for never-dying souls.

"A never dying soul to save
And fit it for the sky."

Abraham knew nothing about this contract. God never made any promise of a sky-inheritance to him.

He said: "All the land which *thou seest*, to thee will I give it, and to thy seed forever.....Arise and *walk* through the land in the length of it, and in the breadth of it; for I will give it unto thee." Gen. xiii. 14-17.

Such language is foreign to a sky-inheritance. To such a contract God is not the party of the first part. If there is a party of the first part to that covenant at all, it must be the devil, who said: "Thou shalt not surely die." To those who seal the bogus sky-inheritance contract, they must look to the devil for its realization, seeing that God is no party to it at all.

It is passing strange to me that many who have come to a knowledge of the Abrahamic covenant, and reject the devil-paganized covenant, which they formerly believed and sealed by baptism; yet they persistently refuse to seal the Abrahamic contract, but seek to transfer the seal they affixed to the covenant which promised a sky-kingdom for immortal souls, trusting that God will accept the seal of the *bogus* in place of the *true* covenant.

In civil matters where dollars and cents are involved, these same parties would have no confidence in such a procedure.

They know very well that their seal and signature to a bogus contract would not give them the things contracted for. And yet they expect God to give them the things promised in the *true* covenant on the strength of a seal they placed on a *bogus* contract.

How foolish to laxly act toward a contract which far transcends in importance every civil contract made between men. The time draws near when the contractors will receive the things they have contracted for, as the parties of the second part. It is folly to suppose that God will deal laxly with his covenants.

Those who expect that God will give them the things promised in his covenant which they persistently refuse to ratify, will find to their great sorrow, that God will not deal fast and loose with his contract.

W. H. WILSON.

Christian Reward.

"After these things the Word of the Lord came unto Abram, in a vision saying, Fear not Abram I am thy shield and thy exceeding great reward." Gen. xv. 1.

O, what a blessed promise, that we who are the children of Abraham can have a reward also. "For him that soweth righteousness shall be a sure reward." Prov. xi. 18. Dear brothers and sisters, let us be found among the righteous. We may find sorrow, persecution and trials along our way, which some of us have had during a few weeks past. "Rejoice and be exceeding glad for great is your reward in heaven, for so persecuted they the prophets which were before you." Matt. v. 12. We must expect tribulation, for by this we know we are the children of God and the followers of our Master. We must work, yes, strive for him, so let each and every one take up their cross and follow him. "For he that taketh not his cross and followeth after me is not worthy of me." Matt. x. 38. O, brothers and sisters, may that be not said of us, but "let us fight with the whole armor of God that we may be able to withstand in the evil day." Eph. vi. 13. Let us be brothers and sisters in actions and not by words alone. May our tongue be not full of deadly poison, for where there is such poison there is envying, strife, confusion, and evil works. James iii. 16. Speak not evil one of another, brethren, "He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law, but if thou judge the law thou art not a doer of the law, but a judge." Jam. iv. 16. Dear brothers, has the time come for us to judge, I think not. The judging is yet in the future. So let us wait and not be too hasty in judging our brothers and sisters. We might judge wrong, therefore condemn ourselves in the sight of God. Do we remember the commandment our dear Master left for us, "That ye love one another as I have loved you?" Did he show his love to his disciples by malice, guile, envying and evil speaking one to another? O, no, he had no time to lose in that kind of work. And now, dear brothers and sisters, is not the time almost here for his second coming, have we got time to lose in such evil work? "Behold I come quickly, hold that fast which thou hast, that no man take thy crown." Rev. iii. 11. Let us be careful not to lose our crown, let us strive more earnestly and more faithful this coming month for the kingdom than we have done in the past, then when our final work has been done that we can have assurance with Paul, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." 2 Tim. iv. 8. "And now, whatsoever ye do, do it kindly as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance." Col. iii. 23, 24. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. Dear brothers and sisters, let us live faithful, to meet one another in the kingdom of God.

Your Sister in hope,

SARAH SELLECK.

Dear Readers of The Restitution:

You will recollect that some time since Bro. Wilson gave an exposition of the woman and her son of Rev. xii.; showing that the woman represented the Christian church; and her son represented the overcomers of Rev. ii. 26; iii. 21. I was highly delighted with Bro. Wilson's exposition, but regretted that he did not go as far in his exposition as the Revelator did in his delineation. The Revelator saw the woman go into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days. Now the conclusion that I draw from the Revelator's testimony is this. If the woman represents the Christian church, there must be something wrong or lacking with the woman that was not wrong or lacking with her son; else she would not have been left behind when her son was caught away. Now we know that there are thousands in the so-called Christian church that have never been "born of water" which is so very essential to an entrance into the kingdom of God. It seems to me that this is the one thing lacking with the woman when her son was caught up to God and to his throne. The woman then goes into the wilderness and is fed, or nourished there 1260 days. In the wilderness certainly would be a good place, and 1260 days sufficient time for her to reflect on the cause of her being left behind to go into the great tribulation and to be baptized for the remission of her sins.

My attention has also been called to Rev. vii. 9, as a solution of this same problem. The Revelator sees an innumerable multitude standing "before the throne and before the Lamb, clothed with white robes, and palms in their hands." 15 v. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." 15 v. "Therefore are they before the throne of God, and serve him day and night in his temple." I am fully satisfied that none, not even one shall get into the kingdom of God, who has not been "born of water," as the Savior said John iii. 5. There is no proof that even the thief on the cross had ever been "born of water," nor did the Savior tell him he should be with him in the kingdom. Christ would not go back on his own word; he only promised him Paradise, which certainly is not the kingdom.

In referring to the Diaglott, I see that the word kingdom is translated from *Basileia*. Then referring to the Greek Lexicon, I find that *Basileia* means sovereign rule; royalty; government; a diadem.

In illustration I will say, that Queen Victoria of England is the only one in the United Kingdom that is in possession of royalty. The Prince of Wales is only an heir to royalty. So of the kingdom of God; it is only the few; the elect of the elect who will attain to royalty. "Many will be called but few chosen."

Submitted for your consideration,

DANIEL HOWARD.

The "Heavens."

Are symbolic of the civil and spiritual rulers of the Earth and Habitable. Although the saints are promised power over the nations, to rule them,—to sit with Christ in the heavenlies, or as the prophet says, "Ride upon the High Places of the Earth," the present heavens are closed against them. They have to wait till the time for the present occupants, the principalities and powers, the rulers of the darkness of this age,—the Satan, which is sin in official manifestation, and holds the power and glory of the world's dominions, and occupies the present heavenly places, is doomed. Jesus in the vision of the future said, "I beheld the *Satan*, as it were lightning fall out of heaven." This is by means of one stronger than he,—the Lion of the tribe of Judah, to whom all power is given. His strength is sufficient to make an opening in the heavens and cast down the throne and take to himself his great power and reign King over all the earth, when the kingdoms of this earth will be his, and we as the members of his body will sit with him on his throne; having suffered with him we shall reign with him. As Paul says, "The world (or age) to come is to be put in subjection to Christ and his saints. "The devil occupies the heavens at present. The world lies under the power of Evil. The God of this world reigns. That stone cut out of the mountain without hands will by and by do the work. This is graphically set forth in the temptation of our Savior. The devil taking him up into a high mountain showed him all the kingdom of the world in a moment of time, and said unto him, "All this power will I give thee, and the glory of them (that is the glory of the kingdoms) for that is delivered unto me and to whomsoever I will give it. If therefore thou wilt fall down and worship me, all shall be thine. But Jesus said, it is written, Thou shalt worship the Lord thy God and him only shalt thou serve."

J. O. WOODRUFF.

"We Never Studied the Bible Before."

This very significant and honest confession made by a school professor and his wife, we find in *Messiah's Advocate* of March 1,—"Mrs. T. joins with me in saying we never *studied* the Bible before; reading it a dozen times *is not studying* it." O, how many could say as much and tell the truth. When the light of life through Christ flashes across our darkened minds, then it is we have found a pearl of great price, and a new world is opened to us, and we can see clearly that our former lazy, haphazard way of reading the Bible a chapter now and then promiscuously was all in vain—was not studying it." To study the Bible one must do very much as they would do to study other books,—apply their minds closely to the subject in hand, hunt up the meaning of the words used to convey ideas; then compare one testimony with another until we can reach a conclusion, very much as a judge or jury would do when they do their duty. No man or woman can be a scholar if they treat their studies as most all people treat the Bible. The cares of this world, and the deceptive riches, and the ways and fashions of this degenerate age has been allowed to creep in, and steal away the affections, causing the interest to grow cold and indifferent, and we pine away and die, much as we would if we refuse or neglect to eat proper and healthful food. Many claim to be Christians who were never known to study their Bibles, hence they can know but little about *God* and his beloved Son, and the truth and plan of salvation which frees from ignorance, sin and death. Paul told Timothy to study. Jesus told the Jews to search the Scriptures. Peter told the brethren to add to this faith, virtue and knowledge, and to grow in grace and in knowledge, and thus gain an entrance into the everlasting kingdom.

T. E. ADAMS.

Selected.

Dear Brother Underwood:

The following selections from D. L. Moody's Bible Class in the May Number of *The Ladies Home Journal* are so good and timely that I have been tempted to copy them thinking them highly appropriate for the columns of our Bible teacher. Mr. Moody does not always rightly divide the Word of truth, but frequently he says what ought to awaken thought, and he says it with a force that will open ears. Our faith should be in that for which we hope, and our hope should be the inheritance to be given to the faithful in the ages to come according to the promises. God has not left us blind and in the dark, but our faith is of knowledge and light, if we believe as he instructs.

Your Brother in the one faith,

J. G. HAUPT.

THE MAGIC POWER OF LIFE.

"A man once told me that it was absurd to say that a man's actions were affected by his belief. He confessed, however, in a few moments, that he would flee from the building in which we were conversing if some one, whom he believed, should tell him that the place was on fire. A man's life is entirely affected by what he believes. His faith is the magic power of his life. It is an all-important matter, then, to look well to whom you believe. Sincerity in believing what is a lie will not make it a truth. It is utter nonsense to say that if we are only in earnest it is all right. God has given the world a revelation of his salvation, and he will not hold a man guiltless who despises his Word and tries to substitute earnestness in what he likes to believe for what he has been taught to be true."

FAITH IN ALL WORLDLY THINGS.

"In New York harbor lie two steamers tied side by side at their respective wharves—the one a beautifully-fitted boat with every luxury that modern invention and skill can devise; the other a less attractive boat, perhaps a little old-fashioned, but, nevertheless, a well-tested, seaworthy boat. The first is destined for some port upon Long Island Sound, but the second boat for some distant port to which I want to go. Now, suppose I should reason, as many a young person does, and embark upon the Sound boat, and trust to my earnestness to bring me to the desired haven. As I leave the port I enquire of an officer when I may expect to arrive across the ocean. "Why, you are on the wrong boat," he would say. "We do not cross the ocean. We are built only for the coast service." "But I believe in you, and in spite of what people have told me I am so much in earnest that you must land me in Europe." You would say that I was a fool, and rightly, too. And yet this is exactly what people are doing. Their faith and earnestness in some worldly pursuit will never bring them to their desired haven, be their surroundings ever so much to their taste.

Some people have faith in a minister. That is good if it brings them to have faith in a higher power. I have known others whose faith was all in some visible form of the church or in some special congregation. Others there are whose faith is all in some outward symbols and ceremonies. But a time comes in every life when all human expedients are vain, and outward forms, and human ties themselves, may fail us. When the tempest of bereavement beats upon the soul there is need, sore need, of a sure and unfailing anchorage."

AN OUTWARD LOOK, NOT AN INWARD VIEW.

"When first entering Christian work my one ambition was to be a man of faith. I prayed for faith; I worked for faith; I fasted for faith. All the useful men I had ever heard of had been men of faith, and I realized that it was a necessity for any one who was to devote his life to God's service. I looked for some wonderful, miraculous gift that should come to me. One day I was reading the Epistle to the Romans when I came to the verse: "So then faith cometh by hearing, and hearing by the Word of God." That one passage gives the only direction for receiving faith in Christ, and that is simply by reading about him. Faith is not some mysterious feeling that we discover within ourselves, but simply the result of knowing Christ both through the Scriptures and in our lives. Faith is an outward look and not an inward view. It is important to examine the nature of faith, but it is all-important to study the object of faith.

Many people complain that they are unable to believe what they cannot see, and do not realize that, even in making the statement, they contradict themselves. Faith that requires proof isn't faith at all. To believe a person or a truth implies that by experience we do not know it or cannot understand it, but accept it on the statement of another. I am not a chemist, and I do not know anything about the results of certain drugs upon my body. Yet if I should be advised to take a certain medicine I would have to depend fully upon the wisdom of the man from whom I bought it. I would have to exercise faith in him. If, however, I had been trained in the business, and could assure myself of the purity of every ingredient of the prescription, I would then have no need to exercise my faith, for I would then know and see. And so faith is simply believing in God, and, acting upon one's trust in him, appropriate his blessings individually."

TEMPTATIONS AND ERRORS SURROUND US.

"I believe that there has never been a time in our history when there has been so great a need of simple faith upon the part of the church. Temptations surround us, and the most subtle errors and philosophies are continually coming up. But let a man build wisely upon the Rock of Ages and his life will never be a failure. The shifting sands of human error offer a poor holding for even the short season of a human life, but God's promises are unfailing, and his mercy endureth forever. Sometimes I tremble in my weakness, but the Rock upon which I stand remains eternally immovable.

"Have faith in God, press near his side—
Thy troubled soul trust him to guide;
In life, in death, whate'er betide,
Have faith, have faith in God."

Why not patronize the Nickel Plate Road on your next trip to New York City or Boston. They operate solid through trains elegantly equipped with palace sleepers, fine day coaches attended by uniformed colored porters whose duties require them to look out for the comfort of passengers. Magnificent Dining Cars. The Popular Low Rate Short Line.—June 10.

If you have been tempted to evil, fly from it; it is not falling into the water, but lying in it that drowns.

Excursions to Frederick, Md., via Pennsylvania Lines.

June 2d, 3d and 4th for the German Baptists' (Dunkard's) Annual Meeting, excursion tickets will be sold via Pennsylvania Lines to Frederick, Md., return coupons valid until Wednesday, June 30th, inclusive.—June 4.

Announcement.

The annual meeting of the Church of God at Scholls, Oregon, will begin on Friday, June 11th, and will continue over the following Sunday.

Brethren coming from a distance will please notify us and they will be met with conveyances at the National Hotel in Portland, at 1 o'clock Friday, June 11th.

We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing for the time is short. Let us work for the Master while it is yet day; for the night is coming wherein no man works. Come, all that can, and let us have a joyous reunion.

FLOYD LAWRENCE, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith in Indiana will be held at the Antioch Meeting-house five miles south of Plymouth, commencing on Friday evening June 11, 1897, at 7:30 o'clock, and continuing over the following Sunday. We extend a cordial invitation to all the brethren of like precious faith and all others who so desire, to come and be with us and help forward the cause of the Master. Come with hearts full of love for the cause and for each other, and let every one do his duty and our heavenly Father will reward our efforts. It has been suggested that all who can and desire, bring enough provision on Saturday and Sunday, and remain at the church until after the night meeting. Come and let us enjoy one more good meeting at old Antioch.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent County, commencing Thursday evening, June 3, 1897, and continue over the following Sunday. All of like precious faith are cordially invited. Brethren, all that possibly can "come." The Dutton brethren have a fine place of worship and extend a hearty invitation to all, and we can be assured of a good meeting. Let us show them our appreciation by our presence. Dutton is situated on the Michigan Central Rail Road, ten miles southeast of Grand Rapids. Those coming from the south or southwest stop at Carlisle on the G. R. I. & R. R. Those who stop at Carlisle will please to notify the President H. C. Hammond of Dutton, Michigan.

EMMA JACKMAN, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held at the Dunbar School House in Furnas County, ten miles south of Arapahoe, commencing on Friday, June 11th, and holding over Sunday. We request all the brothers and sisters, who can possibly do so, to be present at this meeting. Come to learn more of the Master's will, to receive encouragement, and to encourage others to forget those things which are behind, to reach forth unto those things which are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus. Each church in the State is requested to send its vote as to when the next Annual Conference shall be held, to the State secretary by the 5th of June.

Submitted in love,

RENA M. GORDON, Sec.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelising in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$189.75

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter This work is continuous, and quarterly contributions are asked or though single time gifts are very welcome. Send all monies or this and to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$312.78

"The Lake View," Lake Maxinkuckee.

This hotel re-opens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to J. B. Seofield, Manager, Lake View Hotel, Culver, Ind.—July 31.

Discussion.

Editor Restitution:

Please announce that there will be a four-days discussion between a Christian (Campbellite) minister and myself, commencing June 28, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up, or established, at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$94.05
Mrs. E. M. Lamb,	.25
Chester Woodworth,	.50

Through Buffet Sleeping Car to Mackinaw, Mich.

Commencing June 21st, the Vandalia Line will resume through Pullman Buffet Sleeping Car service between St. Louis and Mackinaw. Sleepers will run via Terre Haute, St. Joseph, Grand Rapids and Petoskey-Bay View. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. South-bound the last sleeping car for the season will leave Mackinaw Sunday night, September 26th, 1897. For detailed information, address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

A Pretty Resort.—Winona Assembly Grounds, Eagle Lake, Ind., on Pennsylvania Lines.

A sojourn at Winona Assembly Grounds at Eagle Lake, Ind., near Warsaw, on the Fort Wayne Route, will prove a pleasant outing. This delightful resort is the site of the youngest of the Chautauqua assemblies, and its attractions combine facilities for recreation, entertainment, instruction and devotion.

Eagle Lake is a beautiful sheet of water, surrounded by several hundred acres of romantic woodland which covers one stretch of nearly two miles. The lake affords opportunity for aquatic pastimes, the boating, bathing, and fishing being excellent. In addition to numerous rowboats there are several pleasure steamers on the lake.

The shady grounds are occupied by many pretty cottages and summer homes of persons who annually enjoy the beauties of the place, strengthening body in the invigorating atmosphere and enriching the mind by the special advantages the summer school offers.

A fine park has been laid out on the shore of the lake. A large auditorium, amphitheatre, college halls, hotels and restaurant have also been constructed on the grounds for the accommodation of visitors. There is also a race track and space set aside for out-door athletic sports.

In addition to the Presbyterian General Assembly which will be in session on the Assembly Grounds from May 20th to June 2nd, a number of other large meetings will be held on the grounds during the summer of 1897, including the Indiana State Sunday School Convention, Western Association of Writers, Indiana State W. C. T. U., Indiana Y. M. C. A. Encampment, National Medical Society, Boys' Brigade, and Indiana State Christian Endeavor Convention.

Excursion tickets to Eagle Lake will be on sale via Pennsylvania Lines during the summer season. Details regarding rates, time of trains, etc., may be ascertained by addressing the nearest Passenger or Ticket Agent of the Pennsylvania Lines, or by applying to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Full information concerning the Assembly and Summer School, cost of entertainment, etc., may be secured upon application to Secretary Sol. C. Dickey, Eagle Lake, Ind.—June 19.

Venture not upon the threshold of wrong.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $4 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

The efficiency of the Passenger Service on the Nickel Plate Road is meeting recognition on all hands. Solid through trains between Chicago and New York City, Elegantly Equipped Palace Sleeping Cars; An Unexcelled Dining Service; Uniformed Colored Porters on Through Trains. Fast Time and Rates always the Lowest; all combine to make it the most Popular Line between Chicago, Cleveland, Buffalo, New York, and Boston.—June 10.

A Smooth Roadway. Perfect Passenger Service. Uniformed Colored Train Porters for the convenience of first class coach passengers. Quick Time. Through Sleeping Car Service between Chicago, Cleveland, Buffalo, New York, and Boston. A Superb Dining Car Service. No change of cars for any class of passengers between Chicago and New York City. Rates lower than other lines. These are the advantages presented by the Nickel Plate Road.—June 10.

Located on the South Shore of Lake Erie contiguous to the Nickel Plate Road are many country homes that will accommodate summer boarders. Send to B. F. Horner, General Passenger Agent of the Nickel Plate Road at Cleveland, O., and he will forward you a list on receipt of a two cent stamp.—July 15.

He censures God who quarrels with the imperfection of men.—*Edmund Burke.*

A list of Country Homes along the South Shore of Lake Erie open to Summer Boarders will be mailed to any one enclosing a two cent stamp to B. F. Horner, General Passenger Agent of the Nickel Plate Road, Cleveland, Ohio.—July 15.

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ELDREDGE
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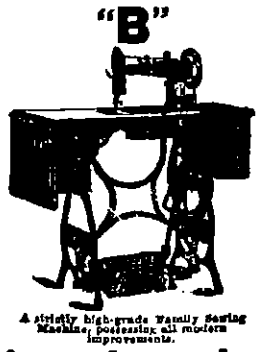

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BELVIDERE, ILL.

Excursions to Nashville.—Low Rates for Tennessee Centennial.

The Tennessee Centennial and International Exposition will be in progress at Nashville, Tenn., from May until October inclusive. Special low rate round trip tickets will be sold via Pennsylvania Lines for this event. Full particulars concerning fare, dates of sale, time of trains, etc., may be obtained upon application to nearest Pennsylvania Line Ticket Agent, or by addressing C. L. Kimball Assistant General Passenger Agent, Cleveland, O.—June 30.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 12:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

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We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price, 10 cents. Send to this office.

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Doris				*8 30		
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Valparaiso	7 24	9 00		*9 35		
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Clarke				*10 18		
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Eastward.	30	2	4	8	50	24
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Chicago, lv	7 30	1 00	11 30	7 45	11 30	5 45
Clarke	9 25		1 25		1 25	7 40
Liverpool	9 33		1 33		1 33	7 48
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Wheeler	9 59		1 59		1 59	8 14
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Arcola	1 25		5 25		5 25	11 40
Ft Wayne	1 40	7 15	5 40	7 25	5 40	11 55
Van Wert	2 40	8 15	6 40	8 25	6 40	12 55
Lima	3 50	9 25	7 50	9 35	7 50	2 05
Bucyrus	5 25	10 55	9 25	11 05	9 25	3 40
Crestline, ar.	5 45	11 15	9 45	11 25	9 45	4 00
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"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JUNE 9, 1897. NUMBER 22.

Poetry.

Doubt Not.

"When the day of life is dreary,
And when gloom thy course enshrouds—
When thy steps are faint and weary,
And thy spirit dark with clouds,
Stedfast still in thy well doing,
Let thy soul forget the past—
Stedfast still the right pursuing,
Doubt not joy shall come at last."

Communicated.

A Word of Exhortation.

In our love feast let us remember that we do not live by bread alone, but by every word that proceedeth out of the mouth of God. Deut. viii. 3; Matt. iv. 4. So let us feast upon the Word of God most bountifully: let us think often upon his dear name so wonderfully great to us. Psa. xcix. 3. Whose name alone is Jehovah. Psa. lxxxiii. 18. Blessed be his glorious name forever and forever more. Psa. lxxii. 19. Let the righteous be glad, let them rejoice before God, yea, let them exceedingly rejoice; sing unto God, sing praises to his name; extol him that rideth upon the heavens by his name Jah, and rejoice before him. Psa. lxviii. 3, 4. For his mercy endureth forever. Psa. cvi. 1. Again, not unto us O Lord, not unto us, but unto thy name give glory for thy mercy, for thy truth sake. Psa. cxv. 1.

THY TRUTH.

Let us feast upon the Word by which we learn thy truth. John viii. 46; xviii. 17, let us love the truth and peace. Zech. viii. 19. Let us love the salvation of the Lord. Psa. xl. 16. Psa. lxx. 4, In thought. Psa. xlix. 9, In Word. Psa. xl. 9, In deed. Rom. xv. 18; 1 John iii. 18. Let us know the whole gospel truth. Mark xvi. 15, 16; Acts viii. 12. Let us not see how little it takes to save us, but let us first know all that is essential to our immersion, and then believe and obey it, and then struggle to overcome that no man take our crown. Rev. iii. 11, That when our course is run, it may be said of us like Paul of old, "I have fought a good fight, I have finished my course. I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not to me only, but unto all them that love his appearing." 2 Tim. iv. 6, 7, 8.

HIS MERCY.

Let us feast upon his great mercy so wonderfully large to us, in all our ways of life, and let us feast most bountifully in this direction, that we may improve upon every opportunity granted to us, for, we may turn our steps which way we will God's most wonderful mercy is all around us; has created the earth for us to live upon; has created the sun to give us light by day, and the moon and stars to give us light by night; and has added all the necessaries of life to make life useful and obedient, and has not left us in darkness; but has made known unto us his great plan of salvation, whereby we may be able to escape his wrath, and through a resurrection of the dead be worthy to stand before the Son of Man. Luke xxi. 36; 1 Cor. xv. 42, 43, 44; Rom. viii. 23; Phil. iii. 11; and join in that glorious song of the redeemed. Rev. v. 9, 10, To share in the future great restitution. Acts iii. 21. To prepare earth and man for the great blessing of all nations of the earth. Gen. xii. 3; Gal. iii. 8.

INCORRUPTIBILITY.

Let us also feast largely upon this great reward as being the very thing which we do stand so much in need of, all essential to an unending state of existence, and the Greek word is uncorruptible, beyond the reach of corruption, and when we come to understand an incorruptible nature by the light of revelation, and enter into its meaning more fully, that we can have a nature that cannot be corrupted, or racked to pieces, or suffer in the very least degree with pains of any kind, and sickness and disease of all kinds, and where death itself cannot come, and can bid defiance to any of the above frail ties of which this life is so full, and cry out shout victory over them all, this above all is just what we need, and can but exclaim that great is our God who knows just what to give to the truly overcomer. Rev. iii. 21.

IMMORTALITY.

Let us also feast upon this most wonderful and precious reward of immortality, which once obtained can never again be mortal, subject to death, neither indeed, would we want to be. This most precious boon do we long after, would to God that it were here now, yet, in his own good do we with patience wait for it, willing to be tried that we might obtain it. The Greek word for immortality is always enduring, not subject to death, as it is stated in 1 Cor. xv. 52, 53, which has direct reference to righteous living saints at the second coming of our Lord, at which time both the righteous dead and living saints will be changed in a moment, in the twinkle of an eye, and be caught away to meet the Lord in the air. 1 Cor. xv. 52; 1 Thess. iv. 17.

THE CROWN.

Let us also feast upon this highly exalted and much loved reward, that if faithful and worthy, will be placed upon our brow. Then in view of it, let us truly struggle with might and main to be truly an overcomer, to be crown jewels fit for the Master's use, that we may with pride obtain this incorruptible crown, and we prize it the more highly when we come to know that there is no such crown offered any where else, and these greatest things, we do most earnestly seek to know, and long to share the future reign with our Lord and only Savior Jesus, the Anointed Messiah, and to help him to execute judgment and justice in the earth, such as never yet has been done, and to learn the whole world the right way of the Lord, hence in view of it we pray, Father hasten the glorious time when thy saints shall be exalted to wear the crown upon their brow, and thy will on earth be done.

THE GLORY.

Let us also feast largely upon this most wonderful glory that the saints are to share, and to shine in this unfading crown of glory. All the good things that God has promised are remarkably good, but this one crowns them all, for the Apostle Paul says in 2 Cor. iv. 17, for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, so that according to this testimony, this reward far exceeds all the rest; hence we long for the time to come when the saints shall share, and shine in this their most wonderful and transcendant glory as it shall then dawn upon earth, and all created things.

THE HONOR.

Let us never forget to feast largely upon this honor, especially an honor that is so great that is promised to the faithful and truly overcomer. This highly and exalted honor will go hand in hand with each and every reward as well as with the free gift, however great each reward will be, so great will the honor be. Then let us always remember that at the reception of the above four rewards will the honor four times be given, and when we come to realize these things we are led to say like they that sing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works Lord God Almighty, just and true are thy ways, thou King of saints. Rev. xv. 3.

THE FREE GIFTS.

Last though not least, let us feast quite largely upon this free gift of eternal life, and over and above all the other rewards comes the gift of God, and it seems not enough that all those exceeding great and precious rewards, which are to be given to the true child of God, but he is going to add still greater the free gift of eternal life. Some think that is not a reward of merit, we do not have to struggle to obtain, for Jesus says in John x. 27, 28, "My sheep hear my voice, and I know them, and they follow me, and I *give* unto them eternal life." And also in Rom. vi. 23, the *gift* of God is eternal life. A gift is always free, and never have known a gift to be otherwise; so whatever our heavenly Father promises to give he does not charge for it, hence it is free.

OUR OTHER DUTIES.

Now comes our other duties and casting a very wistful eye of faith over these great rewards, which God is holding out to the meek and lowly, to the tried and worthy ones in Jesus' name, and realizing to some extent, at least, our great need of them, and that they are exactly the very things that we do stand so much in need of and realizing the great responsibility resting down upon his servants, we often ask ourselves, what is our whole duty? And at the same time realizing our own weakness, and short comings, and misgivings, and proneness to wander in our heavenly Father's sight, and knowing at the same time we cannot depend upon these foolish things, no, not in the very least, we therefore hasten to thy Word and learn there our whole duty by searching its pages through, which is love to God and love to man, and look well to ourselves that we overcome our own evil temper, that we bring it into complete subjection to thy will, and wherein we do not flee at once to the throne of mercy in Jesus' name, acknowledging that we have sinned, and crave thy pardon that we may stand justified in thy sight, that we also overcome the lust of the eye, the lust of the flesh, and the pride of life, that we build each other up in the most holy faith by comforting words and to help the weak and fallen brother or sister that they may arise and cheer the weak and faint-hearted, that we will not let sin reign in our mortal bodies, that we will mortify the deeds of the body through obedience to the truth, and even remember the new law, that the very thought of foulness is sin. Prov. xxiv. 9, and that we [illegible] glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. Rom. v. 3, 5.

J. A. MOYER.

Transfiguration.

Dear Restitution:

We find Jesus talking to his disciples, tells them, "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Matt. xvi. 28. And then we find in chapter xvi. 1-2, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." And now we hear Peter say, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, for he received from God the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." 2 Pet. i. 16-18. And then we find it says, "As they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of Man be risen again from the dead." Matt. xvii. 9. Now, if Jesus took his kingdom at that time, he took it before he was crucified. But, "He chargeth them to tell the vision to no man." So if it was a vision it cannot be a reality, for anything visionary is imaginary. I believe it was a type of "Christ coming in power and great glory, to set up his kingdom," at some future time. Daniel says, "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." viii. 13-14. So we find that Daniel saw visions as well as the Apostles. Daniel saw in a vision, Jesus coming to take his kingdom; and the Apostles saw him in a vision, as he would appear in his kingdom. Dear brother and sister in the faith, don't it look very much as though the time was near at hand when the Savior would come to take his kingdom? Just think of the distress of nations at the present time, with "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke xxi. 26. Now let us remember the parable of the fig tree and all the other trees, that Jesus spoke of, saying, "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 29-31. And in verse 33 Jesus says, "Heaven and earth shall pass away: but my words shall not pass away."

Submitted in love,

JOS. H. WILLIAMS.

OUR LOVE FEAST.

Dear Bro. Underwood:

I am sorry to have got behind in my subscription, but will renew it now as I know you need the money to carry on your most valuable paper, which I would not like to do without, it is a great source of comfort to me. It is so cheering to hear from all the dear brothers and sisters telling of their joys and sorrows, and of the blessed hopes of the future that are kept in store for all those that love and obey his commands. I am striving in my weak way to be worthy of an entrance into that rest prepared for [illegible] appearing and [illegible] interest in all your prayers that I may be found faithful and meet you all in his coming kingdom, where there will be no more parting.

May this be all our happy lot is the prayer of your Sister in Christ,

MRS. MAGGIE FAREWELL.

To the Household of Faith:

As I have never written to THE RESTITUTION I will drop a few lines, as I felt like saying something for my Master, as it will not be long before the Savior will be here to rule this sin-cursed earth. Are we ready to receive the prize? If not, let us be up and doing, striving for that kingdom which is to be set up on this earth. We will not have long to work, and there is nothing in this world to grasp after. Let us strive for our eternal life. Though trials and temptations are many let us stand firm as our Master did; and who is he that would harm you, if ye be followers of that which is good? But and if ye suffer for righteousness sake, happy are ye and be not afraid of their terror, neither be troubled." 1 Pet. iii. 13-14. Let us hold fast the profession of our faith without wavering, for he is faithful that promised. I thought you would like to hear how our Sunday school is prospering here in Freedom, Kansas. The regular attendance is from 15 to 25. The superintendent is Bro. Jason Welton, who is not ashamed of the works of God. The school is divided into three classes. The teacher of the Bible class is Bro. Gamble; he is able to teach the truths taught in the Bible. Sister Sarah Selleck is teacher of intermediate class. We are all working in the noble way, hoping we will all prove faithful unto the end, God bless all the brothers and sisters that they may receive a crown of life when Jesus comes to reward those who have kept the faith and have overcome all worldly temptations.

Your Sister looking for the soon coming King,

FLORENCE SELLECK, S. S. Sec.

Dear Restitution:

I have not written anything to the paper for some time, and have read so many good articles in it, and especially the last two articles of W. H. Wilson. Oh, he makes his arguments so plain. I don't see why the people that are so deep in error do not see such clear Bible truths as those. I was out to the Disciple or Christian prayer and social meeting last night, and they gave me a chance to read some Scriptures, and as the subject was virtue and obedience, and so they had shown that if the Christian lived according to the commandments of God, they had read 2 Pet. i. 5-11 and I went back to Gen. xii. 1, 2, 3, 7, to show what that everlasting kingdom would be and what it should be, and Gen. xiii. 14-18; Gen. xviii. 18; xvii. 4-8; xxii. 15-18; Gen. xxvi. 3-4; Gal. iii. 8, 16, 17, 18, 29; Rom. iv. 13; Rev. i. 5, 6, 7; Rev. xx. 6; Matt. v. 5; Rev. v. 9; ii. 25, 26, 27; iii. 21; xi. 15-18. I offered the above Scriptures to prove that man does not go to Paradise or heaven at death, or at any other time; and also to prove that none will get their reward until Christ comes and brings it. "And behold, I come quickly and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. It looks like throwing pearl before swine to offer Scripture to people that will not look, or try to inform themselves; but dear brothers and sisters in the one faith, let us live faithful till death, and we will get a crown of life that fadeth not away, or live faithful till he comes and changes our vile being and fashion it like his glorious body.

DR. J. A. THURMAN.

Dear Restitution:

As we have waited to see how many of the brothers and sisters of our vicinity would write, we thought we would write a few lines in remembrance of our Lord and Savior Jesus Christ. Have we favor with him, and in truth now as the Savior said, John xv. 2, "Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit." Now, brothers and sisters, let us grow in faith, that in well doing we may be purged, in our well-doing show to the world that we are in the true vine that brings forth good fruit. But again in Matt. xv. 13, "But he *did* not say every plant which my heavenly Father hath not planted shall be rooted up." Then brothers and sisters, let us go on to perfection that we may be found watching and waiting for that good Shepherd that takes the good from the bad; be ye ready, waiting and watching, that ye be not overtaken in darkness. And again, don't Peter tell us what kind of persons we ought to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat. 2 Pet. iii. 12. Yes, brothers and sisters, knowing all these things what kind of persons ought we to be in all our conversation is it not enough for us who are looking for these things to be up and doing, for the time is short, and we know not the day nor the hour when the Master comes. Then brothers and sisters, let not our time be spent in idleness, let us go on to perfection and be ready when he does appear. We ask the prayers of all our brothers and sisters. May God bless you all is our prayer. Amen.

Yours in love, looking for the soon coming Savior,

A. I. & M. E. CHITSEN.

To the Brethren and Sisters that are scattered abroad:

What a blessed hope we have in times of trouble, to look forward to the coming of Christ our Savior. Although we have trials and temptations we must look to our Savior who knows the thoughts and intents of the heart. It is through much tribulation we enter the kingdom. Let us set our affections on things above, not on things on the earth, so when Christ who is our life shall appear then shall we also appear with him in glory. Let us put on the whole armor of God, and have our feet shod with the preparation of the gospel of peace, and take the helmet of salvation, and the Sword of the Spirit, which is the Word of God and press toward the mark for the prize of the high calling of God in Christ Jesus, who shall change our vile bodies that it may be fashioned like unto his glorious body. Yes, that we may approve of things that are excellent, let nothing be done through strife nor vain glory. Let us therefore follow after the things which make for peace, and things wherewith one may edify another; but in lowliness of mind each esteem others better than ourselves, for it is God which worketh in you both to will and to do that which is good and acceptable in the sight of God. I pray that we in our weak way may so live by the help of God, who is rich in mercy, as to gain a home in the kingdom when Jesus comes to reward his servants, is the prayer of a Sister in the one hope,

MRS. LEMUEL HAMMOND.

Dear Bro. Underwood:

I would like to say to the brethren scattered abroad that there is a splendid opening here at Sherman, Texas, for the spread of the truth. If an able brother would come here he could get a good hearing, and good work can be accomplished.

Very truly,

A. D. WOODROW.

Dear Restitution:

This lovely morning I thought I would write you to let you know that I am still striving to gain an inheritance in the kingdom soon to be established on the earth, and I hope that I may meet all of the household of faith there. I thank you for continuing THE RESTITUTION so long to me, free, and still I am too poor to pay for it. It is such a comfort to me in my isolation, it would be hard to get along without it, it is all the paper I have to read. If you felt so disposed to continue it longer I would feel very grateful to you. Our old sod house caved in and fell down so we have to build another this summer so I shall not be able to pay for the dear old paper. I do so love to read the letters from the dear brothers and sisters, that I thought perhaps some would like to hear from me, a poor old Sister striving and watching and waiting for the Savior to come and reward all his servants that love and obey him. Now, I say to all be faithful, love one another, help those that are in need, visit the sick, rejoice in the Lord always. Again I say rejoice, let your forbearance be known unto all men, the Lord is at hand. Let us ever be looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ who shall change our vile bodies and fashion them like his own body at his appearand kingdom. Now may the peace of God be with you all. Amen.

Your Sister,

MRS. W. J. BEEBE.

Dear Restitution:

As all of God's children are rejoicing over the privilege of testifying for our Savior, I feel that I must say a word, not that it will edify any one particularly, if we are true children of God we are to "Let our light shine before men, that they may see your good works and glorify your Father in heaven." Matt. v. 16. I do not hear the true gospel more than once or twice a year. I feel as if I can not do without my paper. May I overcome all that offends, and be counted worthy and waiting for Jesus.

H. A.

Many a man who has no fear of God is afraid of being seen of men when he is doing wrong.

Those that keep from evil in time of common iniquity, God will keep from harm in times of common calamity.

Any body can soil the reputation of an individual, however pure and chaste, by uttering a suspicion that his enemies will believe, and his friends never hear of; a puff of the idle wind can shake a million seeds from the thistle and do a world of mischief which the husbandman must labor long to undo. Such are the seeds of the slanderer, so easily sown, so difficult to gather up, and so pernicious in their fruits.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as co-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JUNE 9, 1897.

"No one will overcome to any perfection of Divine development without chastisement; chastisement fits a man for future exaltation."

"THE man of God will at the last secure all that the sinner aims to have and more—a great deal more—he is one of the heirs of all things."

"WE may pursue a certain straight and steady course of well-doing, in the sense of not doing wrong, and yet be deficient in the positive kind of well-doing that overcomes evil with good."

"IF we exact the utmost farthing, letting nothing slip, but insist upon a precise and explicit confession from every body who may happen to offend us, the judgment for ourselves will be a terrible visitation."

"CARLYLE says Confucius represents the first king yeo, as occupied in drawing off the waters of the ocean which had ing risen to the tops of the mountains, and repairing the damage which they had occasioned."

BROTHER J. Anthony, DesMoines, Ia., notifies Bro. J. F. Wilcox that a package of Bro. J. M. Joblin's Popular Lectures has been sent to Bro. Shellenberger's, Mound City, for him, and hopes he will find them useful.

EVERY name in the East is as significant now as it was of old, however uncivilized it may sound to us. For instance, Abdallah (Arabic) means the slave of God; so also does the Obadiah (Hebrew); Omar (Arabic) means an ass; so does Irad (Hebrew), and so on."

"SEARCHING the Scriptures is one of the conditions of freedom, enabling the candid enquirer to say at last "I have found, I have found the goodly pearl." The reason why the majority of people are forgetful hearers of the Word, is because they are not constant readers of it."

THE *Protestant Standard* says, "Pilate asked of Christ, "What is truth? And he did not wait for an answer, for curiously enough, in the Latin language the letters which formed the words, 'What is truth?' could be so arranged as to form another Latin sentence, which meant, the man who stands before you," and he who stood before Pilate said, 'I am the truth.'"

A Two-Fold Work.

This is what the household of faith has to prosecute. The health of the Body depends largely upon the recognition of these two branches or departments of labor. "All outside work, dealing exclusively with first principles has the tendency to develop mere gladiators; on the other hand when the operations are confined too exclusively to the inside of the house, the tendency is to contract the sympathies, and a dangerous liability to become fossilized and penurious. A healthy state of things requires the two works to go on simultaneously. Sainteship and soldiership want to go hand in hand. The creation of faith and the confirmation of it are equally important. Two kinds of increase attended this two-fold work in the first century, and we have the result stated apostolically in these words, "So were the churches established in the faith, and increased in numbers daily." Acts xvi. 5. Both kinds of work faithfully prosecuted will yield a thanksgiving harvest, we have no doubt. Some reach this point, but we fear many do not. We are fearful that many think they have little to do, besides securing their own salvation; while *others* seem to bend all their energies with a view to *numbers*, and our experience for more than 35 years confirms the impression that this latter, one-sided course, favors a harvest of bastards and not sons; and that the work carried on in a dry, lifeless, calculating, commercial spirit is very apt to produce a crop of dry bones; and the work done by mere intellectual competency without any heart in it beyond what is pumped up for the occasion will yield a sparse and sickly increase in the direction of edification. When men of humble carriage, apt to teach, of good report,—man who keep Christ to the front and themselves in the background, men of patience and real love both for the truth and the brethren, unostentatious servants, year in and year out, who can be relied upon for a hundred different services great or small—men who not merely shake hands with the truth and the meetings, but who encircle them with the arms of affection, men of faith and prayer,—these are the men who do a much needed two-fold work—we have workers of this class, and may the Lord of the harvest give us more laborers of this stamp, we pray.

The Daily Duties of Life.

It is an easy matter to give intellectual assent to the truth of God; but it is not near so easy to regulate one's life by its precepts. What the truth does for a man is not measured altogether by what he *knows*, but also by what he *does*. But even what a man does is not always a criterion of his moral character. For instance, he may have a happy organism—one that makes it come natural to do many good things, and exhibit excellent traits of character. Under these circumstances his conduct does not show how much influence the truth has upon him.

We must remember that God is not selecting naturally good dispositioned people—people who have inherited amiable dispositions from their parents; but those who have acquired the divine disposition by obeying the truth. Be men ever so amiable, they are *natural, not spiritual;* they do not *know* God, and are therefore *without* God; and we are writing for those who know right well, that to be without God, is to be without hope. Many do praiseworthy acts, *not* because it is *right*, or in obedience to God's commands, but from an amiable disposition. They need a renewing of the mind equally with those who have a less lovely organization. We must not get it into our heads that good behavior is meritorious; if it were, men favored with excellent organizations could save themselves, and that very cheaply. And under such circumstances the Scripture which says, "By grace (favor) ye are saved, through faith," would have to be expunged; justification by faith as a doctrine would have to be ruled out. But that foundation truth must stand till God is all in all. This establishes the necessity of the gospel, because there could be no faith without a gospel to believe.

The heading of this article shows that we by no means dispense with good works: but instead of being the fruit of a happy organism, they must be the fruit of faith in the gospel,—the evidence of such faith. Other conditions besides faith, repentance and baptism, are imposed. Godly living is of equal importance with these. It is imperative; it is not optional. Divine instruction to this end has been imparted, and it cannot be evaded, or neglected. Another thing we must not forget: We cannot pick our way along so as to avoid the rough and unpleasant places, because there would no discipline in that. When we come to a cross we have to shoulder it. *We have to take it up;* not try to get around it. "*Take up your cross and* follow me," cries the captain of our salvation. And if we study him, we will find that although the bitterest cups of human woe were often presented to him, he never refused to drink. Had he refused we were utterly undone.

What a world of meaning for us have the words, "Follow me?" What a rugged weary way he travelled; and the truth is exactly what it was then, and human nature is not altered a bit; the truth of God is as distasteful to it as ever. And although we may not suffer violence now, it costs somewhat still to openly confess—not be ashamed of Jesus' Word. Jesus at this day is a *person* greatly admired,—and his character is entirely unique—but what of his teachings? What of his gospel of the kingdom? What of his gospel of Life from the dead to inherit that kingdom? These questions bring us face to face with the Apostasy. To confess those sublime soul-saving truths is to be put out the synagogue. And the fact that just as much liberty is taken with the discipline as with the doctrine, so to speak, make the adherents to the truth all the *more* peculiar.

Leaving the phase of the Christian conflict,—let us consider some of the ills that are in themselves small,—the perpetual recurrence of petty evils and small trials. They seem to come without any warning, and when they are not expected; and when, perhaps by weakness or fatigue we are not prepared for them—not on our guard, not watching; and before we know where we are we are all awry, disturbed, vexed, and presently discouraged to find what a little thing will disconcert us. There is only one way to be fortified against these irritating tendencies of the flesh. Yes; the *flesh* is the seat of the trouble, and it is difficult to *down it.* In fact there is but one antidote to it, and that is the Spirit. If we habitually cultivate the mind which was in Christ Jesus, by letting his Word dwell in us richly, he will always be ready to help in time of need. We are wonderful creatures of habit, and we ought to take advantage of it by forming the habit of shifting these vexatious little trials upon him.

It might be profitable to mention a few of these trials, or the causes of them. We have to bear with the failings of others, their bad judgment, their ill breeding and their perverse tempers. We have to discipline ourselves to endure neglect when we are conscious of deserving attention: and ingratitude when we had a right to expect thanks. Then we have to bear vexations in business, disappointed expectations, and follies, and intrusions, and whatever opposes our will or contradicts our humor. The habitual acceptance of the situation each day and hour is the best illustration of self-denial we can think of. With greater trials we often have premonitions, and warnings, and prepare to meet them: and it would seem that the command to watch and pray is peculiarly applicable to these oft recurring trials. Happy are those who avail themselves of the Divinely proffered help in every time of need. They *seldom* complain. Those who grumble most are those who persistently carry their own burdens, and they deserve to suffer if they do that. With the absolute promise to help, is it not criminal not to cast our burdens upon the Lord? It is our earnest hope that all those of our readers who have the privilege of access to God through Christ may so *live up* to their privilege, as that they may reach the haven of rest and peace at last, and about all their trials ended, and all their sorrows o'er.

Communicated.

Our May Work.

We have been gathering in some of the results of last winter's work. On the first Sunday in May I went to Glenwood and dedicated the dance hall that was converted during my series of meetings last January. This hall is a rough but new building—thirty by eighty feet in size. It was built for dancing, but has now become the property of the Church of God. The attendance was estimated at from three to four hundred people. About sixty [redacted] Schulls, [redacted] Camas, Wash., were well represented. Glenwood is the local name of a community eight miles north of Vancouver, Wash. The hall is surrounded by a forest of heavy fir timber. I spoke twice on the leading principles of faith and practice. The entire congregation feasted together at bountifully furnished tables during the intermission.

On the second Sunday I went to La Camas, gave two discourses to a fairly good congregation. In the afternoon we went to the little La Camas Lake where a large crowd gathered to see, to them, the strange work of burying five believers with Christ in baptism, and hear a short talk on our reason for doing so. This infant church of a year's planting is full of zeal. They assemble frequently for prayer and Bible reading. Between twenty-five and thirty brethren are now living at and near La Camas.

On the third Sunday I spoke twice to a full house at Lake Shore, one was immersed. These earnest brethren greatly enjoyed the meeting. A basket dinner and a social intermission was an enjoyable feature of the day.

On the fourth Sunday I talked twice on "The coming, the life, and the kingdom," at place about five miles from home. I had taught their school and given a few discourses at this school over ten years ago. Our glad tidings had not been published there since that time. We were rejoiced to see many more people than the house could accommodate, and good interest while we talked of life through Christ in the kingdom of God. Again tables were spread with much more than the people could eat. And better than all else, three intelligent believers responded to the call and united with the congregation at Unity Chapel.

W. L. SKEELS.

Have you noticed the new schedule of passenger trains on the Nickel Plate Road? They now have a peerless trio of fast express trains in each direction daily. Write for a new schedule to any agent of the Nickel Plate Road or B. P. Horner, General Passenger Agent, Cleveland, O.—June 30.

Man Taken Off.

The members of the Christian Church here refused to let J. W. Tomlinson discuss the kingdom question with me again, as they know he was beaten in our discussion last year, and put another minister against me, by the name of Havill; a nice man, and one I think well of. Discussion to commence June 28, last two days instead of four, at the Bay school house. We expect to have a big crowd. I will have to hustle this time.

M. L. ADAMS.

Selected.

Some Thoughts for Easter.

Dear Protestant: I mean Mary Magdalene. The Mary that was so early at the sepulchre. Her heart was in the new-made grave. When the man she took for the gardener said, "Mary," she recognized the voice. It was he that was dead, but now alive, to live forevermore, and because he lives we shall live also. Mary's joy must have taken the most extravagant form. Jesus reminded her that he had not yet ascended to the Father, and that she must not detain him. I think the situation will allow it to be read in this way. "Touch Me not" could not have been said as a reproof, for just then he commissioned her to carry the glad news to his sorrowing friends. "Go to my brethren and say unto them I ascend unto my Father and your Father, and to my God and your God." Oh, what a brother we have in Jesus. We do not think of this brother enough. There is no record that Jesus ever spoke of the cruelty of his executioners, or his desertion by his professed friends after he was risen.

I had a friend once who was very anxious to know why Jesus forbade Mary to touch him, on the ground that he had not yet ascended to the Father; then a little afterward invited Thomas to feel the print of the spear, also the print of the nails in his feet and hands, etc.

I see no difficulty here. The risen Jesus had but to say "Mary" to make himself known to her; but in the case of Thomas more was required. Paul is another instance where extraordinary manifestation was needed and it was given.

What a privilege now as the season of Easter approaches to gaze with Mary at him who was dead, but now alive, to live forevermore. Christianity overshadows all other systems, because our Head is alive; all the other heads are dead. Our Head is now gone into the holy of holies, after offering himself—the Lamb prepared from the beginning—for the sins of the world. But, unlike the Jewish high priest, we do not have to stand waiting without for his benediction. His people even now are receiving continuously absolution and the joy of a living hope. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear (at the end of this dispensation) we shall be like him, for we shall see him as he is," not as Mary saw him; no one then will mistake him for a gardner. See parable of the ten virgins. Matt. xxv.

Kindly indulge me a few moments while I give an incident of the late war, which I think will explain the words to Mary, viz: "Touch Me not," etc.

Gen. J. B. Gordon, of Georgia, at the battle of the Wilderness discovered R. E. Lee in the act of the leading a charge to recover an important position that had been captured that morning by General Grant's forces. Gordon begged Lee to go to the rear and allow him the honor of leading the charge. Gordon after the fight made a bee-line for the commander-in-chief. I suppose if any one had attempted to touch or detain Gordon before he reported to Lee he would have forbade them. After Gordon saluted and reported to the commander-in-chief he appeared to be then ready to talk with any one.

Our Lord, I take it, showed himself to the Father before his manifestation to Thomas. I know it is not customary to look critically into things of this kind, and here is where I think we lose. Our risen Lord had some trouble to convince some that he was not a ghost. He appears to have lost none of his human nature—sympathy—by his three days and nights in Joseph's sepulchre. "We have not a high priest in the heavens who cannot be touched with our troubles and infirmities." I once heard a man say that Methodists were too spiritual. Is this possible?

I told a tramp on Baltimore street one day who wanted assistance to call on a certain minister of the gospel. He spurned my advice. He said he would rather have the price of a "square meal" than a religious lecture.

The 20th of John is a wonderful chapter. There are texts enough in it to last a lifetime. It is strange that the disciples knew so little about Jesus' rising the third day, after all that they told about. But it is no more strange than the ignorance among the so-called believers today relative to our Lord's next act. there is such a diversity of opinion about it.—*Isaac McCurdy, in Methodist Baptist.*

The Forgetful World.

How sad and yet how true it is that the memory stops at the grave; for while wealth may carve in gilded letters, on marble obelisks or granite pile, its possessor's name and fame, 'tis but little less than mockery, and serves but to remind the passer-by of one who once ruled sceptered king on 'Change and in the busy marts of trade; but now, alas! his very name is forgotten quite and out of mind. Even the majority of those who have made their lives sublime by good and noble deeds, after death live only in the bosoms of those they blest by their benefactions, while the common herd of mortals, like the fly that makes a given number of revolutions around the candle, drops at the next into the flame and perishes, mark so many circuits around a given orbit, die and are forgotten. How empty a thing, therefore, is earthly fame and wealth after which the world is seeking, and how transcendantly important that our names be written in heaven where they will shine resplendent long after the gilded granite and polished marble have crumbled and mixed with their mother earth.

Make peace, if you will, with Popery; receive it into your senate; shrine it in your churches; plant in your hearts. But be ye certain—as certain that there is a heaven above you and a God over you—that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the holiest of your fathers; and the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God.—*Canon Melvill.*

Little Things.

A man need not perform some superhuman righteous acts, to prove himself a Christian, so it does not require him to become a consummate demon, a murderer or highwayman, to forfeit the confidence of mankind, or merit the sarcastic approval of the enemies of the cross. It is the "little things of the hour, and not the great things of the age" that determine a man's character, and make him a Bonnaerges in the world for good or evil. "The sands of time are mightier in their multitude than the rocks in their magnitude." And so with Christian walk. The "little follies," little sins, little inconsistencies, little indiscretions, and imprudencies, "little equivocations or aberrations from high integrity in private dealings," give the "stinking savor" to all the incense arising from the loudest profession or the most praiseworthy deeds. They weaken our testimony, and dry up the springs of our confidence, and peace and communion with God.

Clinkers.

There is too much stone in some coal to let the fire burn well long. If there were not so many stony spots in our hearts, or so many stony hearts in the church, the fire of God's love would burn well and steadily.

The clinkers in the grate are a great trouble. We have to get upon our knees now and then, and look up under the grate, and have a rough time with the poker to break the clinkers and get them down into the ash pan out of the way. Some of them are so large that it takes very hard work to remove them, and some won't stir.

Would that a Church or Sunday School might be found that has no clinkers. In such a Church there are no stingy, or dull, or inconsistent, or complaining members. In such a school there are no fossils, no headstrong, no consequential, no sour teachers; none are unnecessarily absent, none are proud of dress, none are careless in duty.

> The good are better made by ill,
> As odors crushed are sweeter still.
> —Samuel Rogers.

Youth looks at the possible, age at the probable.

All our journeys in the present life are but from one wilderness to another.—*Matthew Henry.*

Charms strike the sight, but merit wins the soul.

The Nickel Plate Road has a passenger service that it can well be proud of. A peerless Trio of Fast Express Trains Daily. When you plan your next trip look up their new trains through from Chicago via Fort Wayne, Cleveland, and Erie to Buffalo, New York, and Boston.—June 30.

Whoever examines and enjoys a Scripture story feels that he is brought nearer to God thereby.

It may not interest you at this moment, but when you are planning a trip to Chicago, Buffalo, New York or Boston, don't forget that the Nickel Plate Road has a Peerless Trio of Fast Express Trains in each direction daily, and that their rates are lower than via other lines.—June 30.

> The hearts that now with sorrow ache,
> Beneath some heavy blow,
> Will from the cloud eye rise and break
> The spell of all their woe.
> And feel that life hath sunshine now,
> And songs as sweet as birds',
> If we but be humane and true,
> And give them pleasant words.

Should any one ask you what route to travel to Chicago, Buffalo, New York or Boston, say. The Nickel Plate Road, because they have recently placed in service a Peerless Trio of Fast Express Trains with vestibuled sleeping and dining cars.—June 30.

> The simplest pleasures are most sweet,
> Like the fresh smell of grass
> Now falling at the mower's feet;
> Or, like the winds that pass
> And greet you with the fragrant grace
> Of many a lordly flower
> That in some green, fern-shaded place
> Live out their little hour.

Why do we call them The Peerless Trio of Fast Express Trains? Because there are three trains. The Nickel Plate are confident that The Dining Car Service can't be beat. The sleeping cars are unexcelled, and the schedule is convenient and fast. Don't this service entitle us to the use of that expression? Our rates are lower than via other lines.—June 30.

It is not unworthiness, but unwillingness, that bars any man from God. Thousands have missed of him by their unwillingness, but he never put off one soul on account of its unworthiness.—*Flavel.*

Why not patronize the Nickel Plate Road on your next trip to New York City or Boston. They operate solid through trains elegantly equipped with palace sleepers, fine coaches attended by uniformed colored porters whose duties require them to look out for the comfort of passengers. Magnificent Dining Cars. The Popular Low Rate Short Line.—June 30.

When happy seasons end, and leave us sad, it is soothing to reflect that sadness will have an end also; that as the sunshine has given place to the shadow, so the shadow will be succeeded by the sunshine again. "Joy is sown for the righteous: and gladness for the upright in heart."

Low Fare to Pittsburgh via Pennsylvania Lines.

Excursion tickets to Pittsburgh for the Jr. O. U. A. M. National Council will be sold via Pennsylvania Lines June 12th, 13th and 14th. The sale of tickets will not be restricted to members of the order, but the public generally may take advantage of the reduced rates. Full information may be obtained upon application to Ticket Agents of the Pennsylvania Lines.—June 14.

To the Christian the little events of daily life tend wonderfully to his sanctification though he may not know it at the time. This discharge of duty, this trial of patience, this denial of self, this loss or suffering, or affliction, each, like the finishing stroke of the sculptor, here strikes off an excrescence, and there brings out a beauty of form or feature, till at last the work is completed, and the finished image is prepared for the temple.

Sunday Excursion to Fort Wayne via Pennsylvania Lines.

June 13th,—next Sunday. One dollar round trip from Plymouth, on special train at 7.30 A. M. central time via Pennsylvania Lines; returning special train leaves Fort Wayne 7.15 P. M. Excursion tickets good Sunday June 13th only on these trains. Attractions at Fort Wayne offer opportunity for a pleasant Sunday outing. Robinson's park is open for the season; grand concerts; boating on the river; base ball, Fort Wayne vs. Toledo.

Poetry.

"I'll Do What I Can."

Who takes for his motto, "I'll do what I can,"
Shall better the world as he goes down life's hill.
The willing young heart makes the capable man,
And who does what he can, oft can do what he will.
There's at ought in the impulse to help things along,
And forces undreamed of will come to the aid
Of one who, though weak, yet believes he is strong,
And offers himself to the task, undismayed.

"I'll do what I can" is a challenge to fate,
And fate must succumb, when it's put to the test;
A heart that is willing to labor and wait,
In its tussle with life, ever comes out the best.
It puts the blue imps of depression to rout,
And makes many difficult problems seem plain;
It mounts over obstacles, dissipates doubt,
And unravels kinks, in life's curious chain.

"I'll do what I can" keeps the Progress machine
In good working order as centuries roll,
And civilization would perish, I ween,
Were not those words written on many a soul.
They fell the great forest, they furrow the soil,
They seek new inventions to benefit man.
They fear no exertion, make pastime of toil—
Oh, great is earth's debt to "I'll do what I can."

—Ella Wheeler Wilcox.

Communicated.

Sundry Thoughts.

The Turk will die hard, not evaporate like water. It is more probable that the crescent will be turned into blood, and the Moslem go down in violent convulsions.

We are not living under the sixth vial, and as for that matter not under the vials at all. The vials of wrath pertain to the "great day of his wrath,"—a day not yet come,—hence the events of our time are not such as will transpire under the sixth vial in the drying up of the great river Euphrates, and the going forth of "three unclean spirits like frogs," etc.

I am not ignorant of the fact that certain expositors teach otherwise, and have been doing so for years. Certain English periodicals that cling tenaciously to most of the inadvertant mistakes that Dr. Thomas made are constantly calling attention to the drying up process of the symbolic Euphrates, and the activity of the frogs, or the French. In my judgment there is not one grain of truth in it, and what is worse yet, blinding their eyes to the real condition of things politically that must obtain.

Read carefully and not overlook the following points.

1. The seven vials are not earthen, but golden vials.

2. They fill up the wrath of God, and are therefore characteristic of his wrath.

3. During the time of their pouring out, no man can enter into the temple of God. Is it true that no man can enter into—become a constituent element of God's building at the present time?

4. The agency through whom the vials of wrath are executed, viz., the one body glorified represented by the "four living ones" full of eyes, that is full of life and light.

5. They are styled the seven last plagues that fill up the wrath of God. It appears to me, that when the 15th and 16th chapters of Rev. are carefully read, with the mind free from men's expositions and interpretations, there can be little difficulty in the way of a correct chronological application. It is well to beware of *man's ingenuity* in our prophetic study. There are classes of prophetic expositors, viz., the ingenious and the sensational, and it is well to avoid both, or at best go slow in accepting their conclusions.

It is more than five years since I began to doubt the commonly received exposition of the vials, and also other things that the expositors have given us without evidence.

If a man will read the Scriptures carefully and critically, independent of accepted expositions and at the same time exercise his reason and judgment, he will see the mistakes of expositors, if he does not himself discover the truth. Any expositor that is sound is helpful and desirable, and we gladly welcome any and all knowledge and light from whatever source it may come, but we desire to know for a certainty what is sound, and what is true,—rather than what is plausible and pleasing as an ingenious theory.

Events are the best interpreters of prophecy,—particularly of the apocalypse.—and we must wait and taste if need be the trial of patience.

The drying up of the great river Euphrates,—preparing the way for the kings of the east will come at the proper time, but not until the Lord is present in Zion. The "great day of his wrath,"—is a future day, when he shall have a controversy with the nations. The execution of his judgments is symbolically represented by the seven vials that fill up the wrath, or judgments upon the obstinate and rebellious. While these plagues are in process of execution, the temple of God is closed, and no man can enter into that symbolic building until after the seven vials are exhausted. The three frog-like spirits do not go forth until the Lord's presence in the earth apparently creates the necessity for such a prodigious combination of human power, as their mission contemplates.

The Dragon, Beast and False Prophet, will then constitute the trio under whom the nations will be gathered for the conflict. A great and terrible day,—the hour of judgment,—the time when earth's inhabitants will begin to learn righteousness, and turn from their idols. The vanity and pride of human nature will be humbled, and all of earth's glory and splendor laid in the dust. The moral discipline under which the Adamic race must and will learn the lesson of righteousness and true holiness will of necessity require Jehovah's chastening rod. In no other way can obedience be enforced. Divine authority and law would be impotent in the absence of Almighty power. "All nations shall come and worship before thee, for thy judgments are made manifest." These necessary judgments are, at present, reserved in the seven golden vials, the out-pouring of which will be attended with untold affliction and distress, but nevertheless resulting in greatly blessing the world with truth, righteousness and peace.

In the 14th chapter of Rev. the Lord Jesus is seen upon Mount Zion and with him 144,000 sealed ones,—Israelites taken from the twelve tribes. At this time the one body represented by the four living ones, are also with him. After the resurrection and judgment of the house of God—the saints in Christ, and also after the work of sealing the 144,000 out of the tribes of Israel, three edicts or proclamations are issued. The first one reads, "Fear God and give glory to him, for the hour of his judgment is come, and worship him that made heaven and earth, and the fountains of waters."

The second edict reads, "Babylon is fallen—is fallen that great city because she made all nations drink of the wine, of the wrath of her fornication."

The third decree follows saying with a loud voice that all may hear and understand, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation."

These three proclamations will result in arousing the war spirit of the Dragon, Beast and False Prophet: and the going forth of the three frog-like spirits to gather the nations follows, as a natural sequence. At this juncture in the world's history Adam's posterity will of necessity be compelled to meet face to face the dividing line of two exceedingly hostile, and war-making parties in the earth,—no middle ground—no neutral zone to stand upon,—it is either "fear God and worship him," or else worship the Beast, and receive his mark in the forehead, or in the hand.

No doubt thousands of men and women will prove their loyalty to Zion's King, and sacrifice their lives rather than worship the Beast, and receive his mark, hence it is written, "Blessed are the dead that die in the Lord, from henceforth," that is from this time forward. "Here are they that keep the commandments of God and the faith of Jesus." Surely they come up out of great tribulation, even a multitude which no man could number of all nations and kindreds." They are styled "saints," but they are not the saints to whom Paul addressed letters, and are not as yet members of the one body, but saints of this particular time—the great day of his wrath, and the world's harvest.

In the days of the prophets, also of the apostles, there was no Beast to worship—no mark and no number of his name to receive, nor was there any recognized official false prophet as the spiritual advisor of the Roman world. It can hardly be affirmed of saints in this day and in previous ages, that they received not the mark of the Beast, or the number of his name, and this fact duly considered enables us to understand Rev. xx. 4, 5 better than all the contradictory interpretations and criticisms offered concerning the first and second resurrection. John clearly informs us who has part in the first resurrection—"the souls of them that were beheaded.....who had not worshiped the Beast—neither his image, neither received his mark upon their foreheads or in their hands." The blessed that die in the Lord from henceforth, that is from the time the edict goes forth forbidding the worship of the image Beast.

It is during this period—the hour of judgment and subjugation of the nations, that the seven angels are pouring out the vials, and these saints get the victory over the Beast. Their loyalty to Christ costs them their lives, but they "die in the Lord, and their works do follow them,"—ending in resurrection and "reigning with Christ a thousand years." It is hardly possible for us to realize the terrible ordeal—the fiery trial, awaiting the spiritually intoxicated masses. Great Babylon must come down, and into the dust before the eyes of the nations can be opened, so that they can see that they have inherited lies, and vanity, and things wherein there is no profit." In jotting down on paper the foregoing thoughts I have made no attempt to identify the Dragon, the Beast and the false Prophet. The future development of events will materially aid the wise and watchful to recognize them beyond a doubt. There are changes to transpire on the Roman earth, which at present, are in process of development, but not clearly visible. We might not go far amiss in forecasting these changes, but as we are not gifted with the spirit of prophecy it would be presumptuousness on our part to do more than understand what has been already written for our instruction. To do less is a breach of trust, for which we could plead no valid excuse.

GEO. MOYER.

She Played a Trick on Him.

Sometime since a correspondent through THE RESTITUTION, desired me to give an exposition as to who Samuel was mentioned in 1 Sam. xxviii.? Or in other words, the Witch of Endor.

At this time Saul had become disobedient, and God withdrew his favor from him, and refused to answer his prayers any longer, on this account he therefore had recourse to the lying powers of darkness, and it served him right if she did fool him.

"Then Saul said unto his servants, seek me a woman that hath a *familiar spirit*, that I may go to her, and enquire of her. And his servants said unto him, Behold, there is a woman that hath a *familiar spirit* at Endor."

WHAT IS A FAMILIAR SPI[illegible]

Having ascertained this, the exposition becomes simple. Let me quote the following: "The Hebrew word (*ob*) occurring 16 times, is the only word rendered "familiar spirit," and in the singular and plural, is so rendered 15 times. It is usually translated in the Septuagint, by a term which signifies a ventriloquist; "and rightly," says Gesenius' Lexicon, "Since among the ancients this power of ventriloquism was often misused for purposes of magic. In Job xxxii. 19, the plural of *ob* is rendered "bottles," probably because the ventriloquists in throwing their voice would so inflate their bodies as to resemble tightly filled bottles, which, in those days, were made of skins. This *ob* seems to have been the same kind of witchcraft called among the Greeks *pneuma puthonas*, "a spirit of divination."

We find then, that the words *familiar spirit*, is the translation from the Hebrew word *ob*, and Gesenius' Lexicon being authority a familiar spirit was a *ventriloquist*, and was a species of *witchcraft* called by the Greeks a spirit of divination, and was used in performing magical tricks.

A ventriloquist is a person who practices deception by means of the voice. Can carry on a conversation as coming from *two* persons in the same room, and imitate the voices of the parties, and throw the voice as though it came from the portion of the room the party was located in. This power of ventriloquism is used by persons who hide *that fact*, and profess that the apparition *seen*, and voices *heard* are from the *dead*, while at the same time they know it is cunning art they have learned.

There can certainly be no question as to *this*, when we learn that the words, "familiar spirit," is the translation of the Hebrew word *ob*, and rightly signifies a ventriloquist.

With this thought, in mind, the conversation supposed to have occurred between Saul and Samuel never took place at all, as far as Samuel was concerned, the witch kept up his end of the string by imitating Samuel's voice, and by throwing her voice so as to have it come from the direction in which Saul saw the apparition.

DID SAUL SEE SAMUEL?

I should answer no, she practiced deception on his vision. This is frequently done in our day, both by trick, and also by getting control of the mind of the individual whom the operator seeks to deceive. I have seen this myself. I saw a man get control of some six men at one time, and he could make them see ghosts or anything else he pleased, and to them the sights appeared *as real*. He could also make them *say* and *do* anything he pleased. He made them say and do things that caused offence to some of them, when told of it by others. He could arouse the spirit of fear, fight, courage, and pity at his will. We all know to what extent hypnotism is practiced at this day, and is used as an aid to commit crime of various kinds. People have even been made to sign deeds against their will.

I have seen the sight of people deceived by tricks by the hour at a time. I have seen a man *borrow* a watch, and take a hammer, (and for all any one could see) pound it to pieces, and yet in a few minutes restore it all right in good order. Boil eggs in a silk hat, and all such tricks, and never injure the hat. The thing which *seemed* to be done, was *never done at all*, yet as far as we could *see*, we would say it *was done*, yet it was *not* done. Neither did Saul see Samuel, although Saul may have honestly thought he had done so. These appearances are of frequent occurrence in our day. Supposed ghosts of the dead are often produced to see relatives. This is done by *controlling the mind*, or by *trick*. The "familiar spirits," (ventriloquists) imitate the voice of the supposed ghost, and direct the sound of the voice to the place where the apparition is seen. They are what the Bible call, "*lying wonders*." They are "*lying*" wonders because the thing which *appears* to be, is not *real*, but is a *lie*, a gross deception. I remember a case brought to light by a strong muscular young lady who was in my oldest brother's employ. She told my brother that she was going to a spiritualist seance that night, where materialized spirits were to appear. My brother told her that she could depend upon it that they would be material enough, and he advised the young lady to *test it*. He told her to seize the spirit when it came around to shake hands, and hold it fast, and she would find it was material. She said she would, and she did so. She seized the ghost, and held it so fast, [illegible] getaway. Of course, [illegible]ed, and lights [illegible], and an expose appeared in the Chicago papers next morning.

Another one recently occurred in Chicago. The spirit of some lady was to appear. A company of young men banded together to test the matter. When the right time arrived they turned the lights up, and opened the cabinet, and found a man in it, who had divested himself of his male attire, and was about to put on gauzy dresses, hair, etc., such as ghosts are supposed to have These were found lying about in abundance.

To produce such an appearance as the one described of Samuel appearing to Saul, is a very simple thing at this day.

See Isa. viii. 19, and you may learn that familiar spirits practiced deception to produce what they seek to effect. "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that *peep* and that *mutter;* should not a people seek unto their God?" If they did real genuine work, there would be no use of peeping and muttering to cover up their lying deceit.

People who have recourse to the lying deceit of the witch of Endor, as a witness to prove the existence of immortal souls, are hard up for a witness surely. I should feel ashamed of witnesses of that character. If I had to resort to an old witch for evidence to sustain a doctrine, I certainly would consign both the witch and the doctrine to oblivion. Such a source is but a refuge of lies.

"Now the Spirit speaketh expressly, that in the latter times some shall *depart from the faith*, giving heed to seducing spirits (familiar spirits and witches.) and doctrines of devils; (immortal souls for the sky-kingdom) speaking *lies* in hypocrisy." 1 Tim. iv. 1, 2. When people believe these "doctrines of devils they "*depart from the faith*."

Tell me, what good is baptism received while believing "*doctrines of devils?*" Think you, that God will accept that as an obedience to the grand old gospel of the kingdom? Oh, never! Don't practice self-deception

W. H. WILSON.

Whatever, innocently interesting the mind, fills the heart with pure affectionate feelings serves for edification.

The Bible.

"We must not lose sight of the fact that the Bible is *one Book;*—that it came by Divine inspiration through a long line of prophets and apostles; and that Christ is the Hero of the story is seen in all its parts, from the first promise that the Seed of the woman should bruise the Serpent's head, to his last triumphant manifestation on the throne of his glory as King of kings and Lord of lords. This book begins with the account of man's creation, and ends with the prophecy of his redemption. It begins with the new world which God created, and ends with the new world restored by his Word. At the beginning we find sin and sorrow, pain and death entering into the world, at the end we find pain and sorrow and sighing and sin forever driven way At the beginning the Serpent intrudes himself to work deception; at the end he is cast out and bound, and doomed to destruction.

When we learn to contemplate this Book as the record of the Divine purpose,—when we see the grandeur of its sweep from Paradise lost to Paradise regained,—when we trace it in the history of God's wondrous works in days gone by, and the prophecies of things yet to come still more wonderful—I say, when we take this general view of the Scriptures it compels us to use the language of Paul, "Oh the depths of the riches both of the wisdom and the knowledge of God, how unsearchable are his judgments and his ways past finding out," etc. It is an endless book. For 1500 years men inspired of God were building this volume. This Book touches man in every point of his character,—in every phase of his existence, and every stage of his career. It deals with man in relation to his past, his present and his future. It finds him in whatever condition he may be in. It enlightens his eyes; it changes his heart; it moulds his life. Multitudes have been saved through the renewing power of the Spirit's Word; individuals have been transformed by its saving energy. What it has done in the past, it is still doing, and will do for all who believe and obey its teachings—for all who repose their faith in its promises. This endless book will never be outgrown nor out-worn. Other writings have been discarded and sent back to the dust, "But the Word of God shall stand forever."

J. O. WOODRUFF.

Our Solemn Position.

How solemn is the position the people of God now occupy, standing amid the culminating scenes of the last days; looking for that blessed hope, the appearing of God's Son. Those in the Scriptural attitude; those echoing the prayer of the Revelator: "Even so come Lord Jesus." Rev. xxii. 20. Those loving his appearing. 2 Tim. iv. 8. Those looking for the blessed hope. Titus ii. 13. Those waiting for God's Son from heaven. 1 Thess. i. 10. Those watching for the Lord to come. Matt. xxiv. 42. These are in point of numbers an insignificant company, a forlorn hope, but the Lord is on their side. Their cry is that of Enoch: "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all." Jude xiv. 15. How few give heed to the warning and embrace the message of love and mercy, which God addresses to the world in the gospel of his Son. The multitude rush on in their reckless career in pursuit of whatever gain is held out to them in the illusory promises of this evil world; with the same indifference to the solemn and thrilling event just before them as was shown by the antediluvians to the proclamation of Noah, or by the Sodomites to the warning of impending doom uttered by the God-fearing Lot. As the day approaches the conviction that it is near should deepen in the minds of the expectant ones and their zeal correspondingly increase as the prophetic outline of events unfolds in the history of the world. It is hazardous at this point in time for the household of faith to be laying themselves out for worldly emoluments and pleasure. Without detailing the signs of the times I will notice one convincing proof of our nearness to the great day to wit the wide spread conviction on the part of many that some mighty event impends that a change is due, the nature of which, and its extent will characterize it as a great epoch in the world's history.

J. L. WINCE.

Excursion Tickets to Pittsburgh.

Will be sold via Pennsylvania Lines June 12th, 13th, and 14th account Jr. O. U. A. M. National Council. Low rate open to public generally. For details apply to nearest Ticket Agent of Pennsylvania Lines.—June 14.

OBITUARY.

Died, at her home two and one-half miles north of Scircleville, Ind., on Sunday May 30th, 1897, Sister Harriet Burgett. Harriet Seger was born in New Jersey, March 8, 1818. She was first married to a man named Lucas, to this union one child was born, but death claimed him at the tender age of eight years. It also claimed his father. Later years our sister was married to our much esteemed Bro. Burgett who dropped dead of heart disease in the harvest field fifteen years ago last August. Our dear Sister was a good, quiet Christian woman, and was loved and respected by all, as the large concourse of people fully attested who came to see her for the last time, and listen to the words of comfort which were spoken by my father, (J. S. Hatch) using the following Scriptures, Isa. xxvi. 19-21; Rev. xiv. 12-13; 1 Thess. iv. 13-14; 1 Cor. xv. 51-55. She had no children of her own, but Mr. Burgett's children all loved her as their own mother. One grandchild (a girl) whom she had raised almost from infancy, has been with her constantly for thirteen years, and no mother was ever more tenderly cared for than she has been, always calling her mother, but she knew that the enemy death must soon claim her, for few live to such a ripe age. That awful enemy causes so much sorrow, and nothing but the appearing of our blessed Savior will put a stop to his awful work.

"Down in the valley we're going,
Down to the other shore;
But with the blest, fair land of rest,
Weeping will come nevermore."

Your Sister,
AZORAH M. SCHOOLS.

Only $25.00 to San Francisco.

From Chicago via the North-Western Line (Chicago & North-Western Railway), the famous "California in 3 Days" Route. June 29 to July 3, inclusive, on account of the C. E. Convention. Similar rates will be made eastbound. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.—June 30.

The good man's life, like the mountain top, looks beautiful because it is near to heaven.

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Pittsburgh, June 12th, 13th, and 14th, account National Council, Jr. O. U. A. M.

To Celeron (Chautauqua Lake,) July 11th and 12th, account Photographer's Association of America.

To Toronto, Canada, July 13th, 14th and 15th, for Epworth League National Convention.

To Minneapolis, July 3d and 4th, for National Meeting, B. P. O. Elks.

To Chattanooga, July 13th 14th and 15th, account Baptist Young People's Union, of America.

To Detroit, July 12th and 13th, for National Republican League Meeting.

To Cincinnati, July 21st and 22d, for German Epworth League Meeting.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Unselfish and noble acts are the most radiant epochs in the biographies of souls. When wrought in earliest youth, they lie in memory of age like the choral islands, green and sunny, amid the melancholy waste of ocean. —*Rev. Dr. Thomas.*

Announcement.

The annual meeting of the Church of God at Scholls, Oregon, will begin on Friday, June 11th, and will continue over the following Sunday.

Brethren coming from a distance will please notify us and they will be met with conveyances at the National Hotel in Portland, at 1 o'clock Friday, June 11th.

We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing for the time is short. Let us work for the Master while it is yet day; for the night is coming wherein no man works. Come all that can, and let us have a joyous reunion.

FLOYD LAWRENCE, Sec'y.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith in Indiana will be held at the Antioch Meeting-house five miles south of Plymouth, commencing on Friday evening June 11, 1897, at 7:30 o'clock, and continuing over the following Sunday. We extend a cordial invitation to all the brethren of like precious faith and all others who so desire, to come and be with us and help forward the cause of the Master. Come with hearts full of love for the cause and for each other, and let every one do his duty and our heavenly Father will reward our efforts. It has been suggested that all who can and desire, bring enough provision on Saturday and Sunday, and remain at the church until after the night meeting. Come and let us enjoy one more good meeting at old Antioch.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held at the Dunbar School House in Furnas County, ten miles south of Arapahoe, commencing on Friday, June 11th, and holding over Sunday. We request all the brothers and sisters, who can possibly do so, to be present at this meeting. Come to learn more of the Master's will, to receive encouragement, and to encourage others to forget those things which are behind, to reach forth unto those things which are before, and to press toward the mark for the prize of the high calling of God in Christ Jesus. Each church in the State is requested to send its vote as to when the next Annual Conference shall be held, to the State secretary by the 5th of June.

Submitted in love,
RENA M. GORDON, Sec.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed, $189.75

Why Pay Rent?

Better own a farm! Start *now!* Correspondence solicited from intending settlers. *The North-Western Home-Seeker* gives practical information to those interested in the pursuits of agriculture, dairying and cattle raising. Send for free copy to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—June 30.

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for though single time gifts are very welcome. Send all monies for this und to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published, $312.78

"The Lake View," Lake Maxinkuckee.

This hotel re-opens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to J. B. Scofield, Manager, Lake View Hotel, Culver, Ind.—July 31.

The greatest man is he who troubles himself the least about the verdict that may be passed upon him by his contemporaries or posterity, but who finds in doing good, honest work to the best of his ability "its own exceeding great reward."

Discussion.

Editor Restitution:

Please announce that there will be a four-days discussion between a Christian (Campbellite) minister and myself, commencing June 28, 1897, ten miles west of Shawnee, Pott Co., Okla., at the Ray School-house.

He affirms that, "The Kingdom of Christ was set up on the first Pentecost after his ascension." I deny.

I affirm that "The Kingdom of Christ will be set up, or established at his coming." I am confined to the King James Version. The kingdom question is all he will discuss with me. Their ministers here seem to not want to discuss any other questions with us. This is the same man that I held a discussion with last year, and he says that I beat him but not in a fair way. Pray for me, that with the help of the Almighty God, that I may use the Sword of the Spirit on him freely.

M. L. ADAMS.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed $94.50

Through Unlet Sleeping Car to Mackinaw, Mich.

Commencing June 21st, the Vandalia Line will resume through Pullman Buffet Sleeping Car service between St. Louis and Mackinaw. Sleepers will run via Terre Haute, St. Joseph, Grand Rapids and Petoskey-Bay View. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. South-bound the last sleeping car for the season will leave Mackinaw Sunday night, September 26th, 1897. For detailed information, address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

A Pretty Resort.—Winona Assembly Grounds, Eagle Lake, Ind., on Pennsylvania Lines.

A sojourn at Winona Assembly Grounds at Eagle Lake, Ind., near Warsaw, on the Fort Wayne Route, will prove a pleasant outing. This delightful resort is the site of the youngest of the Chautauqua assemblies, and its attractions combine facilities for recreation, entertainment, instruction and devotion.

Eagle Lake is a beautiful sheet of water, surrounded by several hundred acres of romantic woodland which covers one stretch of nearly two miles. The lake affords opportunity for aquatic pastimes, the hunting, bathing and fishing being excellent. In addition to numerous rowboats there are several pleasure steamers on the lake.

The shady grounds are occupied by many pretty cottages and summer homes of persons who annually enjoy the beauties of the place, strengthening body in the invigorating atmosphere and enriching the mind by the special advantages the summer school offers.

A fine park has been laid out on the shore of the lake. A large auditorium, amphitheatro, college halls, hotels and restaurant have also been constructed on the grounds for the accommodation of visitors. There is also a race track and space set aside for out-door athletic sports.

In addition to the Presbyterian General Assembly which will be in session on the Assembly Grounds from May 20th to June 2nd, a number of other large meetings will be held on the grounds during the summer of 1897, including the Indiana State Sunday School Convention, Western Association of Writers, Indiana State W. C. T. U., Indiana Y. M. C. A. Encampment, National Medical Society, Boys' Brigade, and Indiana State Christian Endeavor Convention.

Excursion tickets to Eagle Lake will be on sale via Pennsylvania Lines during the summer season. Details regarding rates, time of trains, etc., may be ascertained by addressing the nearest Passenger or Ticket Agent of the Pennsylvania Lines, or by applying to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa. Full information concerning the Assembly and Summer School, cost of entertainment, etc., may be secured upon application to Secretary Sol. C. Dickey, Eagle Lake, Ind.—June 19.

The more a Christian enjoys of his God, the more he desires others to enjoy the same.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 15 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Located on the South Shore of Lake Erie contiguous to the Nickel Plate Road are many country homes that will accommodate summer boarders. Send to B. F. Horner, General Passenger Agent of the [redacted] at Cleveland, [redacted] a list on receipt of a two cent stamp.—July 15.

A truth often requires to be again and again presented to our minds to produce its full effect.

A list of Country Homes along the South Shore of Lake Erie open to Summer Boarders will be mailed to any one enclosing a two cent stamp to B. F. Horner, General Passenger Agent of the Nickel Plate Road, Cleveland, Ohio.—July 15.

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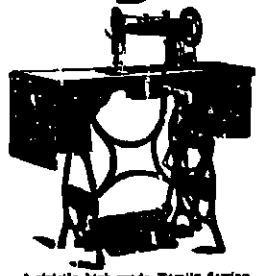

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The Tennessee Centennial and International Exposition will be in progress at Nashville, Tenn., from May until October inclusive. Special low rate round trip tickets will be sold via Pennsylvania Lines for this event. Full particulars concerning fare, dates of sale, time of trains, etc., may be obtained upon application to nearest Pennsylvania Line Ticket Agent, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—June 30.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weston, Elder; Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Birch Creek, Ore., meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, whose all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyckmeyer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cunis Grove every four weeks, and at Button meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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An Artistic Brochure entitled "Summer Outings" is published by the Nickel Plate Road describing vacation resorts along that line. Address B. F. Horner, General Passenger Agent, Cleveland, Ohio., for a copy.—July 15.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. See 1 to this office.

FUTURE PROBATION.

Is that something of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrief. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whom are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. A. Ford. Thisclearly sets forth the idea that the "Coming Nation" will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 26 pages (size 10 cts or three or 25 cts.

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Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell and kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

A PARABOLIC BATTLEFIELD, OR ERROR'S WATERLOO.

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"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

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"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Abbie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

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No. 13, Ex. Sun.	5.34 a m
No. 11, "	12:55 pm
No. 15, "	7:29 "

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No. 6, "	12:05 pm
No. 8, "	10:05 pm

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Westward.	8	16	30	2	4	6
	AM	PM	AM	PM	PM	*
Pittsb'gh lv.	7 01	3 30		1 45		
Alliancear.	8 50	5 20		3 30		
Canton "	10 28	7 10		5 20		
Massillon "	10 39	7 20		5 30		
Wooster "	11 11	8 00		6 10		
Mans'field "	11 40	8 30		6 40		
Crestline ar.	12 28	9 20	9 20	7 30		
Bucyrus "	12	9 45	9 45	PM		
Lima "	2 06	2 01	11 23			
Van Wert "	3 10	3 10	12 37	27		
Ft Wayne lv.	4 35	4 35	2 05	AM		
Arcola "	4 50	4 50	2 20	1 40		
Columbia City "	4 59	5 15	2 29	1 49		
Larwill "			2 38	1 58		
Pierceton "			2 46	2 06		
Syracuse "			2 56	2 16		
Warsaw "	5 31	6 08	3 11	2 31		
Pine Creek "			3 27	2 47		
Bourbon "			3 36	2 56		
Inwood "			3 41	3 01		
Plymouth "	5 05	5 50	3 50	3 10		
Grovertown "			3 58	3 18		
Hamlet "			4 04	3 24		
Davis "			4 10	3 30		
Wanna "			4 17	3 37	4	49
Waterlake "	6 11		4 31	3 51		AM
Valparaiso "	7 20	6 30	5 01	4 20	8 34	12 15
Wheeler "			5 08	4 28		12 25
Hobart "			5 11	4 31		12 28
Deerpath "			5 16	4 36		12 33
Clarke "			5 22	4 42		12 39
Chicago ar.	8 00	8 00	6 00	5 20	9 55	1 15
	PM	AM	PM	PM	PM	AM

Eastward.	30	9	5	3	50	15
	AM	PM	PM	AM	PM	PM
Chicago lv.	12 20	1 00	5 15	9 45	4 00	11 45
Clarke "	12 33		5 28	9 58		
Deerpath "	12 39		5 34	10 04		
Hobart "	12 45		5 40	10 10		
Wheeler "	12 50		5 45	10 15		
Valparaiso "	9 15	4 32	1 35	4 01		
Wanatah "	9 37		2 00		7	
Hamlet "	9 43					
Davis "	9 48					
Grovertown "	9 54		2 11			
Plymouth "	10 03	5 45	2 58	5 00		
Bourbon "	10 17		3 16			
Pine Creek "	10 25		3 25	5 15		
Warsaw "	10 35	6 26	3 35	5 30		
Clark's Lake "	10 50					
Syracuse "	10 56		4 19			
Larwill "	11 05		4 29			
Columbia City "	11 14	7 18	4 38	6 15		
Arcola "	11 23		4 48			
Ft Wayne lv.	11 40	7 35	5 05	6 30		
Van Wert "	1 12	8 45	6 40	7 55		
Giant "	1 23		6 51			
Gomer "	1 30		6 58			
Crestline ar.	2 10	9 30	7 40	8 40		
Mansfield lv.	2 10	9 30	7 40	8 40		
Wooster "	2 57	10 12	8 27	9 27		
Massillon "	3 18	10 33	8 48	9 48		
Canton "	3 28	10 43	8 58	9 58		
Alliance ar.	5 00	12 15	10 30	11 30		
Pittsb'gh ar.	7 15	2 30	12 45	1 45		
	AM	AM	PM	PM	PM	PM

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Richfield				7:10 a m
Harmond	10:18 pm	9:05 am		8:05 a m
Hobart	10:35 pm	9:22 am		10:16 a m
Valpar'o	11:16 pm	10:02 am		11:00 a m
Wan'tah		10:20 am		11:18 a m
Knox	12:12 am	10:56 am	4:01 pm	2:36 p m
Argos	12:51 am	11:32 am		3:15 p m
Ft Wayne	3:05 am	1:50 pm	6:31 pm	4:30 p m
Cleveland	10:05 am	9:00 pm	11:41 pm	
Buffalo	4:05 pm		5:00 am	

TRAINS GOING WEST

Buffalo	12:05 pm		6:35 am	L F
Cleveland	7:15 pm	7:30 am	10:35 am	
Ft Wayne	2:45 am	2:10 pm	4:10 pm	7:00 a m
Argos	4:12 am	6:15 pm		8:05 p m
Knox	4:55 am	6:56 pm	6:36 pm	10:10 p m
Wan'tah		7:30 pm		11:25 p m
Valpar'o	6:44 am	8:47 pm		12:40 a m
Hobart	6:58 am	9:00 pm		1:00 p m
Harm'ond	7:19 am	9:16 pm		2:35 p m
Richfield				3:40 p m
Chicago	7:40 am	9:50 pm	9:20 pm	4:10 p m

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VOLUME XLVI. PLYMOUTH, INDIANA, JUNE 23, 1897. NUMBER 24.

The Restitution.

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Poetry.

Persevere.

Cries—indeed beginnings are,
They but increase our pain.
The noble plan is, when we trail,
To rise and try again.
No matter how a storm may rage,
Let love a calmic rear,
And, as we gaze, our eye shall be,
"Look up and persevere."

Communicated.

The Book of Esther.—Chap. 9.

1. For in the twelfth month on the thirteenth of the month, which is Adar, the things written by the king arrived:

2. The same day those in opposition to the Jondaimns perished; for no one withstood for fear of them:

3. For the rulers of the satrapies and the petty-rulers and the royal-scribes were honoring the Jondaimns; the fear of Mardochaios moreover was lying upon them:

4. For the decree of the king had made him a notable one in all the kingdom (verse 5 omitted in text).

6. And in the city Sousa, the Jondaimns slew five hundred men,

7. Namely Pharganmos and Delphoun and Phasga,

8. And Pharadatha and Baren, Saraka,

9. And Marmasima and Bromphares, and Arsaios and Zabanthaios,

10. The ten sons of Aman of Amadathos, a Bougaite, the enemy of the Jondaimns; and they took plunder.

11. The same day: and the number of those who had perished in Sousa was delivered to the king;

12. And the king said unto Esther, the Jondaimns have destroyed in the city Sousa five hundred men and in the surrounding country how dost thou think they have been used? What further then dost thou request and it shall be thine.

13. And Esther said unto the king: Let it be granted unto the Jondaimns to use the morrow in this wise, so that they may hang the ten sons of Aman.

14. And he allowed it to occur in this wise, and set forth for the Jondaimns of the city to hang the bodies of the sons of Aman.

15. And the Jondaimns were gathered together in Sousa on the fourteenth of Adar and slew three hundred men and took no plunder.

16. And the rest of the Jondaimns in the kingdom were gathered together and helped themselves, and found rest from those worrying against them; for they destroyed of them fifteen thousand on the thirteenth of Adar and took no plunder:

17. And they rested on the fourteenth of the same month, and kept it as a day of rest with joy and rejoicing.

18. And the Jondaimns in the city Sousa were gathered together also on the fourteenth and rested, and they kept the fifteenth also with joy and rejoicing.

19. Accordingly therefore the Jondaimns dispersed in every country outside keeping the fourteenth of Adar as a good day with rejoicing, sending portions each one to his neighbor.

20. And Mardochaios wrote these words in a book, and sent to the Jondaimns, as many as were in the kingdom of Artaxerxes near and far,

21. To establish these days as good days and to keep both the fourteenth and fifteenth of Adar,

22. For on these days the Jondaimns found rest from their enemies; and all the month which was Adar, in which for them it was turned from sorrow to joy and from woe to a good day, that they should keep it as good days for marriages and resting, sending portions in distribution to their friends and the poor.

23. And the Jondaimns accepted even as Mardochaios wrote to them,

24. How Aman of Amadathos, the Macedonian, warred against them even as he had obtained a majority vote to do and cast a lot to destroy them,

25. And how he had entered in unto the king, saying that he should hang Mardochaios; and how all that he had put his hand unto to bring upon the Jondaimns of evil things came upon him, and how he and his children were hung.

26. Therefore these days were called watch-days, because of the lots, because in their dialect they are called watch-days, because of the words of this epistle, and all that they suffered by reason of these things and all that occurred to them;

27. And he established them and the Jondaimns accepted them for themselves and for their seed, and for those set over them, nor shall they use otherwise; but these days shall be kept as a perfected memorial generation after generation, and in every city, native land and country.

28. Yea, these days of the watch-days shall be kept for all time, and the memorial of them shall not leave off from the generations.

29. And Esther, the queen, the daughter of Amminadab, and Mardochaios, the Jondaim, wrote all that they had done, and the certitude of the epistle of the watch-days.

30. And Mardochaios and Esther, the queen, instituted them for themselves, and then Esther, after they had instituted them for their own health and counsel instituted them by word forever, and it was written for a memorial.

CHAPTER 10.

1. And the king wrote in respect to his kingdom of the land and sea,

2. And of his strength and manly virtue, and of the wealth and glory of his kingdom: Lo, it hath been written in a book of kings of Persians and Medes for a memorial.

3. And Mardochaios succeeded king Artaxerxes and was great in the kingdom and glorified by the Jondaimns; and being loved as a friend he was accustomed to discourse of his leading unto all his nation, and Mardochaios said,—

These things came to pass from God; For I remembered about the dream-vision which I saw concerning these words. For not even a word of them failed, the little fountain that became a river, and there was light and a sun and much water. Esther, whom the king married and made queen, is the river, and the two dragons are myself and Aman; and the nations that were gathered together to destroy the name of the Jondaimns: and my nation, this is Israel, that called unto God for help and were saved.

And the Lord saved his laity, and the Lord delivered us from out all our calamities; and God caused the signs and the great prodigies that have not occurred among the nations. Therefore he caused two lots, one for the laity of God and one for all the nations; and these two lots came unto an hour and an appointed time, and a day of judicial-trial in the sight of God and for all the nations; and God remembered his laity and justified his inheritance.

And these days shall be for them in the month of Adar on the fourteenth and fifteenth of the month with synagogue and joy and rejoicing in the sight of God generation after generation forever in his laity Israel.

In the fourth year of Ptolemaios and Kleopatra, Dositheos, who said he was a priest and Levite, and Ptolemaios, his son, brought in the foregoing epistle of the Phrourai (watch-days) which they said it was, and that Lasimachos of Ptolemaios in Hierousalem had interpreted it.

END OF ESTHER.

(The above from verse three numbered as 20 lines in the text.)

OUR LOVE FEAST.

Dear Restitution:

Now comes Mother H. B. Carter and opens the meeting. We can almost see the tears of joy streaming down her cheeks as we hear her say "I love our heavenly Father and all of his children. I am waiting, waiting for the Lord to come." Who can estimate the difference between Sister Carter living with such a hope as she testifies to and a person without hope and without God in the world.

S. C. and E. B. Oliver: "Thirty long years we have waited and watched for the Lord's return. When we by the eye of faith see the earth ruled in immortal beauty, all sin and evil removed, the garden of Eden restored, the tree of life, with its life giving fruit and the river of crystal waters of life flowing from beneath the throne of God. How long we have waited for that time to come." I sometimes think that all true followers of the Master will in time become poets. This brother and sister have spent thirty years in his service and in telling of it their hearts seem to overflow with love and poetical expressions which live the hearts of all who read them.

S. V. Regal: "I feel constrained to say: 'Praise the Lord, O my soul, and all that is within me praise his holy name, for his wonderful Gift to the children of men.'"

Sister Jennie Selleck: "I am still looking for the Lord's soon coming. O how I long for that day to come, it will bring so much good to the world."

Dr. J. E. Hollis: "Brethren, the Master saith, 'If you love me keep my commandments,' upon which hangs the promises everlasting. Therefore let us be faithful."

Albert Siple: "I think obedience to this command of Christ, to love one another, will bring more true happiness than anything else we can do."

Fanny Norbury: "When I read the good letters in THE RESTITUTION it cheers my drooping spirit and encourages me to fight on until we meet in the kingdom."

C. J. Johnson: "I praise the Lord that he opened my eyes, and inclined my heart to submit myself to him."

D. F. and Catharine Miller: "It makes my heart rejoice when I read so many good letters from the household of faith."

Eliza and J. W. Simpson: "Dear brothers and sisters, just as we desire to abide in Christ and desire him to love us, we should love each other."

John W. Hull: "Dear brothers and sisters, words and my pen fail to express the love that I have for my brothers and sisters in Christ."

Jno. C. Venable: "The letter drawer is a great satisfaction to ponder, and to hear from afar off ones, who hold the truth in its purity."

John and Mary Allard: "What a grand position. Let us cultivate the fruits of the Spirit that we may all have an abundant entrance into the everlasting and peaceful kingdom."

J. and Lizzie Anthony: "Now good bye, and God grant to give us courage to stand firmly for the truth."

John and Cynthie Claypool: "We are still waiting and watching and hoping for the coming of our Savior and King."

"G. W. and A. S. Bennge: "The dear RESTITUTION, it brings glad tidings."

Roxy Allen: "I feel it a privilege to write to the 'love-feast.' I love to read the letters from the dear brothers and sisters."

Abbie and Oliver Stanley: "We too would like to join in the 'love-feast.'"

Mary M. French: "I think it a privilege to testify for my Master, to say that I am looking and watching for his return to set up his kingdom and reign in righteousness."

Mrs. C. W. Russell: "Let us mind the trials and temptations of this age live like men who wait for the Lord."

Mrs. W. B. Wolfe: "May the Church arise and adorn herself for the coming of the Bridegroom draweth nigh."

J. B. Lent: "Our hearts say, 'Come Lord Jesus, and come quickly.'"

Oscar and Mary Garton: "We are still looking and hoping for the soon coming of Christ."

D. D. Vincent and wife: "It is our most earnest desire to so live, that when the faithful ones are gathered together we may not be left out."

C. and D. T. Scoly: "We have the privilege of once more writing and sending our Christmas greetings. We remember with what pleasure and profit we read the many good letters of THE RESTITUTION last Christmas, and they gave us new life and desire to press forward."

J. F. Pierson: "THE RESTITUTION is always a welcome visitor, the short letters of the dear brothers and sisters are a great help in these hard, dark times."

Many of the children have already manifested their interest in the affairs of the family by their several testimonies. A child is never too young to testify its love for its mother and father. What a beautiful smile of love dimples its little chin and spreads all over its rosy face in appreciation of the gentle words of the mother or the kindly welcome of the father. *Oh how beautiful, how sweet is childhood.*

How many times have we, with our minds lifted to heaven, repeated the prayer "Our Father who art in heaven," and still do we fully realize the full meaning of the prayer? Yes, God is our Father, the church is our mother and we are the children. The family is complete, Father, mother and children. Are we obedient to the Father, kind and considerate to the mother and loving and hopeful to the other children? We must remember that there is a time coming when the books will be opened and the record we have made will be, not only seen and read by each of us, but the angels will be there, Jesus will be there and our neighbors will be there. The good we have done will make little green spots along the highway of life, which will indeed be beautiful to look upon and contemplate after we shall have reached the gates of the New Jerusalem. "The love-feast" which we are now enjoying, will constitute one of these green spots to all who participate in it.

R. S. DAWKINS.

Dear Brothers and Sisters of the one Faith and Hope:

I am one of those who are looking for the soon coming of the great King to reign on the throne of his father David. My hope is firmly based on the unshakable promises of God, who cannot lie, that he will send Jesus back to rescue, comfort and redeem his long tried and waiting children. Pray for me that I may be an overcomer, and meet you one and all in the morning of the resurrection,

MARGARET ANDREWS.

Dear Restitution:

And the dear ones of the one hope greeting. We are striving to be overcomers, husband and I, and we are looking and watching for our blessed Savior and pray that whenever he comes we may be ready to be caught up into the air and be forever with the Lord. We have some Christians here who declare that Christ's kingdom is set up. I think it is a very corrupt kingdom, and not the blessed and glorious kingdom the Bible tells me to hope for. I am looking and longing for a kingdom wherein is righteousness and not fraud, and every kind of evil that we see every day and when men shall learn war no more, and there will be no more sorrow or death or famine, for the desert shall blossom as the rose, and thank God when Christ reigns we shall reign also, if we are faithful. O dear brothers and sisters, is it not worth striving for? O that we one and all may so live that an abundant entrance may be administered unto us into his everlasting kingdom.

May his kingdom soon come is the prayer of your Brother and Sister,

JAMES & ELLEN CROUD.

Dear Bro. Underwood:

Inclosed find post office order for two dollars to pay for my paper, which is over due some time since. I confess that I have been negligent about paying, time passes so rapidly. I am here alone with my Bible and RESTITUTION so I cannot do without the paper. It is time for the people of God to watch the passing events that are taking place in the world, war and preparation by all the nations on the earth for war. Patriotism is the great question before the kings and potentates of the world. When the king of the South, Turkey shall rush at the king of the North, (Russia) as Daniel says, he will by the last link in the chain of prophecy before the coming of the Son of Man. The letters from brethren and sisters that I get in THE RESTITUTION are so in harmony, all of the same mind, hoping for the same things. It is the same hope that Abraham had based on the promises of God, the only promises that God has ever made to man. And if we are Christ's then are we Abraham's seed and heirs according to the promise to Abraham. Let us all watch and pray for ourselves and for one another is my prayer.

Yours in hope,

JACKSON WALKER.

Dear Restitution:

I will say to you that I do hunger and thirst after righteousness, and it seems that I cannot feed myself fast enough. THE RESTITUTION and the Bible are the only teachers I have. When I read the piece in your last paper entitled "Faith" I read it again and again. It seemed to show me why I had never become a Christian because I am no scholar in history of any kind. I would like to read a piece on prophecy and its fulfillment. Would like to see Rev. i. 7 and xx. 5 harmonized. I would like to know what is necessary to know, believe and understand, and do before obeying the Word.

Yours respectfully,

L. J. SWEET

Dear Restitution:

We cannot do without the paper. It is such a comfort and encouragement, the many letters from the brethren and sisters, and especially Bro. Gardner's translations and the many articles, from Brothers Joblin, Hatch Wilson, and Wines, and many more, and Sisters Wince, Palmer, Howard and others. May the choicest of our Father's blessings rest upon them is my prayer. I will say to the household of faith, wife and I are still firm in the faith, and doing what we can to proclaim the truth to a dying people. I have been called Elder G. W. Smith for thirty years, and for years was a brother to Elder Smith of Chicago. But, oh how thankful I am that my eyes were opened to the truth. Hoping soon to be able to clasp hands with all the people of God, we remain your Brother and Sister in Christ,

G. W. SMITH.

P. S. Will some one tell us trough THE RESTITUTION who the Bride, the Lamb's wife will be?

Dear Restitution:

We would be very lonely without our dear paper, as it is all the gospel we have but the Bible. It is so full of interest to all readers. It is meat in due season for all the household of faith. I am sure God will ever furnish the light to brighten the pathway of his Church, as long as she walks with him. And may his richest blessings fall upon our dear paper until the Lord comes.

Your Sister in the true faith,

KATIE BLACK.

Dear Brother Underwood:

I thought I would have written you before now, but I have been working on the farm and have not had time to write. I gave away all those papers you sent me. Everybody liked them, but the people are too poor to pay 25 cents for it 3 months. The doctrine of the restitution of all things will be received here by the honest in heart and mind. I have a great deal to bear now. The Advents in Alabama say I am teaching false doctrine when I teach the age to come, or the doctrine held by THE RESTITUTION published at Plymouth, Indiana. Well, I will say it is what I believe, and I say that the Advents will not meet me in debate on the points of doctrine we differ on. We have two small churches in this State and I have a call to preach at an Advent church this month. I think they will accept the name of the Church of God and the doctrine held to by THE RESTITUTION. Well, brother editor, if you will send me the paper I will pay for it this fall. I am just too poor to pay 25 cents for it 3 months. We are very poor in the South, the hard times are upon us. We as a farming class never have money but one season in the year, so you see we cannot pay now. We will pay this fall when we sell our cotton. Please send it to Summit, Blount Co., Ala.

Please send me some good tracts to hand out and oblige a Brother hoping and looking for the restitution of all things,

J. W. [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Plea for a Conference.

To Whom This May Concern:

Brothers and Sisters in Christ of the State of Illinois, I want to ask the question, Are we asleep? Why don't we have a conference and get some preachers in the field to work? We have not had any preaching for over a year. Brothers and sisters, I think that we could have a confere ce if we would go to work, and by so doing we could get a preacher. Say three or four small churches, as close as they could get go together and hire a preacher, that would make it light on all hands. Dear brothers and sisters, I would like for the secretary of each church in the State to send the number of members to THE RETTITUTION so we could know whether or not we could have a conference. Let us be up and doing while it is day for the night is coming. Let us work in the vineyard of the Lord for the time is short. Let every one improve the talent that they have. Let us all have the same faith, and all put our shoulder to the wheel and the car will move. Of course there will be some time and means required to have a conference, but the earth is the Lord's and the fulness thereof. I would like to hear from the brothers. Address me at Silverton, Ill.

Your Brother,

B. F. WOODS.

Dear Restitution:

I would like to ask the brothers and sisters of the one faith of Southern Illinois, to come together and have conference work. The brethren of Ingerham, Ill., were up to see us and want the brethren of Mount Moriah, Ill., to help with this work. Now, dear ones of the blessed hope, let us all take part. We are willing here at Moriah, Ill., to do our part. Let us hear a word from you through the blessed RESTITUTION. If you think we can come together and you are willing to help in this good work. If so, speak out. Write me at Moriah, Ill.

Your Brother in Christ,

J. E. BRANT.

Words for the Tract Fund.

Editor Restitution:

In THE RESTITUTION of May 26th Bro. Wilcox asked that there be a fund started for tracts that much good could be done. The Church of God at Salem wish to help with the cause, and think that such tracts as Bro. Joblin's and Jones' should be read wherever there can a person be found that will read them. We send one dollar and forty cents to help with the fund, and if the fund can be established will try to send a sum monthly for that purpose. May the Lord bless Bro. Wilcox in his labor, and all who are striving for the cause of the Master.

ELLA F. KNOWLES.

Dear Restitution:

Please find enclosed money order to pay for my RESTITUTION for another year, and the balance you can use for the tract fund. It is not much but I thought I must help a little for the cause. I can say to the brothers and sisters, that I am still enjoying the love feast. It is a feast I never get tired of, such good encouraging letters and sermons that come from the brothers and sisters through the dear old RESTITUTION helps to cheer me on my way as I am all alone here in my faith.

Your Sister in hope,

MARY A. VERMILLION.

Editor Restitution:

I will herewith send $2.00 for the tent fund of Kansas and Missouri, and fifty cents for the tract fund, if there is one started, which I hope there will be, and if not put the other fifty cents to the tent fund. I expect to comply with Bro. Wilcox's request, namely, to lay by a nickle each week for a tract fund.

ELIZA A. RAHE.

Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed and more dear the memory of those who have kept themselves unspotted in the world.

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

H. JORLIN, *Corresponding Editor.*
PLYMOUTH, IND., JUNE 23, 1897.

As there are five Wednesdays in this month, our next issue will bear date July 7.

WE are still sending THE RESTITUTION to trial subscribers for 25 cents. A good way to do missionary work.

WE received a P. O. Order for $1.00 from Eureka, Wis., with no name. Will the party please send us their name.

AGAIN we have good news to report for the Plymouth church. Five more willing souls have taken upon themselves the name of the Master by baptism, and on Sunday, June 20, were received into full membership with this church. May they prove faithful, and receive in the end everlasting life.

MARRIED.

At the Church of the Blessed Hope, Woodland Av., Cleveland, Ohio, Bro. Thos. E. Gildas and Adaline A. Blick, both of Cleveland. Nearly two hundred brethren, sisters and friends witnessed the interesting event; and judging by the number of useful presents made to them, they must be highly esteemed by their acquaintances. Both have been raised in the truth; both have been obedient believers for several years; both have been working in the Sunday School; and both having been mindful of the injunction to marry only in the Lord, it is with much assurance we hope that their barque may be safely guided over the ocean of life, and crowns of glory be theirs at last.

Jewish Restoration.

Father Ignatius addressed a Jewish meeting in London, recently. He said: "There is but one home for the Jews, and it was Palestine—the Holy Land which was the home of Israel's prophets, and heroes, and kings, and poets and law-givers. At the present time when the Eastern Question was exercising the powers it seemed a natural solution of the difficulty that Palestine should be given back to the Jews. And if it were not, then the wealthy Jews—the Princes in Israel—should buy back the land.....Let them give back to the Jews their home. They had a right to it.—it was God's gift to them. The rich Jews should give of their property to help this cause, to remove the inhumane sufferings of Russian persecution, and he offered his chosen meed of praise to the Chovevi Zion Association for its pioneer work. The Providence of him who had guided and chosen Israel was manifested for this great work. The Jews were roused as never before for 2000 years, and politics were rendering the scheme possible. The workings of Providence showed that the time for the return was at hand. Palestine is your home. Stir yourselves up, agitate, work, labor for your cause. I know such a man as Mr. Gladstone is a friend of this movement. You can realize this scheme. I have thought of a motto for your cause, "Israel reestablished, Jerusalem restored, peace and glory to the world!"

The Tract Fund.

A few weeks ago, Brother J. F. Wilcox made a plea through THE RESTITUTION for tracts to be used in connection with tent work. Some have sent money for this purpose, we are glad to say, as this is a work that has been neglected. We have many calls at this office for papers, tracts and books which we would gladly fill if we were financially able to do so. We are now sending several copies of the RESTITUTION to those unable to pay, and never stop the paper if we are informed that the parties really want it. Our friends have aided us in this work through the "Helping Fund," and we thank them for it, but for all that we have more calls than this fund covers. We are now going to start a "Tract Fund," and we hope it will be the means of carrying the truth into many homes. A popular writer in speaking of the usefulness of tracts says: "It is my conviction, that more will have to be done through the press.....Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage, or in the omnibus, on the broad highway, or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can in short, be made vehicles of all truth, the teachers of all classes, the benefactors of all lands. Christian reader, what are you doing for the Lord in this promising field of happy service? You profess to love him. If your profession be truthful, will it not lead you to work for him? You cannot say you can do nothing. Every one can do something; and God can use the weakest things to accomplish the most glorious results. A tract handed to a neighbor, may be, through God's grace, a blessing to him than the wealth of the whole world. Work then, whatever and wherever you can, and pray for a blessing on every message and tidings that you send."

Isaiah ii. 3.

In a recent *Christian Visitor* a Mr. Jeff Eveman asks his brother, W. A. Crum, to explain whether the above passage refers to the law of Moses as going forth from Zion, or if it be some other law. Mr Crum answers, "Not the law of Moses evidently, but the law of the spirit of life, Rom. viii. 2, or the perfect law of liberty," as it is called by James i. 25, and ii. 12, is. I THINK, the law referred to in Micah iv. 2, and Isaiah ii. 3. "The reasons for so thinking are, The time, the last days. The place, Zion, and all nations would be present, and many nations should be joined to the Lord in that day," Zech. ii. 11; and because Peter in Acts ii. 16, 17 identifies the time as that predicted by Joel.

Bro. J. N. Daviz of Miss. rightly says Mr. Crum has "gotten things badly mixed," and asks us to make some strictures upon his explanation. And

1. We are glad that Mr. Crum only THINKS he has the key to the subject, and may possibly *think* otherwise, if shown the untenableness of his positions. Of course Mr. C. has a *reason* for his thinking, and the reason for thinking as he does, is, that it agrees with one of the fundamental doctrines of his denomination, viz, that the "Church of God is

THE KINGDOM OF GOD,

and was set upon the day of Pentecost." We have no doubt the gentleman would admit this. And so, but for that denominational shortsightedness he would have commenced reading at the 1st verse of the second chapter of Isaiah and found out what the Word of the Lord about to follow related to, namely *Judah* and *Jerusalem*. He would then have been ready to consider what was to *happen* to Judah and Jerusalem in the last day: the first event being that "the mountain of the Lord's house shall be established in the top of the mountains, and should be exalted above the hills, and

ALL NATIONS

shall flow unto it." In order not to make mistakes we must ascertain what the "*Lord's house*" is, and then find out what the *mountain* of the Lord's house is. We have the proof in Zech. vii. 2, and in the words of Jesus Matt. xii. 4 that under the law the Temple was called the House of God. That house disappeared with Jerusalem. But for all that read in 1 Tim. iii. 15, and Heb. x. 21 that

GOD NOW HAS A HOUSE,

with a High Priest over it, and that "the CHURCH of the living God" is the HOUSE of God." As there is only ONE God, the God whose house is the Church, in 1 Tim. iii. 15, is the Lord of Is. ii. 2; and it follows, that the HOUSE of God in 1 Tim. iii. 15 is the HOUSE of the Lord in Isaiah ii. 2. And this conducts us to the fact that in the last day the

THE CHURCH OF GOD

once presented unto banishment and death, are to have a mountain; and that the mountain *owned* by the Lord's HOUSE or *Church*, is to be exalted above the hills; and all nations shall flow unto IT. [i. e. the mountain, the Lord's *House*, or *Church*]. But what *is* this mountain to be owned by the Lord's House? It is vast

ELEVATION OF EARTH'S SURFACE?

We answer, not and proceed to prove it. Speaking of the same subject, Daniel in chapter 2, verses 31, 35 says that a stone cut out without hands is to smite the image (which represents the human governments) and became a great mountain, and fill the whole earth; and in the explanation which follows, we are told at verse 44 that

IT IS A KINGDOM

which the God of heaven is to set up. That is to do the smiting,—in fact, is to break in pieces and consume all the existing kingdoms of men, and stand forever. This is conclusive evidence that it is God's kingdom which is called a great mountain in v. 35, and fills the whole earth. But Is. ii. 2 speaks of the mountain of the Lord's House, which we understand to mean that it will BELONG to the Lord's House, which is the *Church*, as already proven. It now becomes necessary to prove that the kingdom which the God of heaven is to set up, and which is called a great mountain which

FILLS THE WHOLE EARTH

will be *taken*—yea, actually *seized* and *possessed* by the Saints of the Most High, who, all will admit, compose the Church or House of God. Happily the same prophet supplies this evidence in his seventh chapter. At the 18th verse we are told in the most unequivocal terms that the saints take the kingdom and

POSSESS IT FOR EVER,

even for ever and ever. And the 27th verse says the kingdom and dominion and greatness of the kingdom under the whole heavens shall be given to the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. As the stone smites the image, and becomes a great mountain and fills the earth, and the kingdom to be given the saints, is to be under the whole heaven which is equivalent to saying it will

OCCUPY ALL THE TERRITORY.

We have infallible evidence that the MOUNTAIN is the KINGDOM, and the Church, or House of the Lord will possess it. But what next? There is a good deal that Mr. Crum overlooks. This mountain belonging to the saints after given to them, see v. 27, is to be established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it. As God's kingdom is called a Great Mountain, *other* large kingdoms of men are here styled *mountains*, but the *mountain* of God's House [illegible] exalt above the top of the [illegible] mounts"—Young's Translation. Hills are much less than mountains, and doubtless refer to the smaller governments or

KINGDOMS TO BE BROKEN

and consumed; in a word, both great and small kingdoms give place to God's Mountain or Kingdom. Nothing like this happened at the first Pentecost after the crucifixion, in Judah or Jerusalem. Instead of breaking in pieces and consuming all the existing kingdoms of men, within forty years Jerusalem and the temple were entirely destroyed, hundreds of thousands of Judah's sons and daughters were slain, others sold into slavery and the rest were

SCATTERED THE WIDE WORLD OVER.

And those who believed the gospel of Christ only escaped by heeding the warning of Jesus and fleeing to Pella when Jerusalem was first compassed with armies. I cannot think, under *such* circumstances, that Jesus expected that the mountain of the Lord's House, in fulfillment of Isa. ii., would be established upon the top of the mountains and exalted above the hills,—if he did he was woefully disappointed. Be it remembered this is about

JUDAH AND JERUSALEM,

not the preaching of the gospel at Pentecost. Mr. Crum must surely forget that Jesus was born to be king of the Jews; must forget that Gabriel told Mary that "the Lord God would give her Son the throne of his father David, and he should reign over the house of Jacob for ever, and of his kingdom there should be no end." The promise to Mary is in harmony with Is. ii. 2, 3, the birth of Jesus being the initial step toward the fulfillment of that prediction, but *completed* only when he returns from the far country where he has gone to receive the kingdom, see Luke xix. 12, and

BUILDS AGAIN

the tabernacle of David which has fallen down, and builds up again the ruins thereof and sets it up. See Acts xv. 16, 17. Mr. Crum must have overlooked the fact stated by Peter immediately after Pentecost, Acts iii. 19, 20, 21 that God shall send Jesus Christ to earth again, when the time comes to

RESTORE ALL THINGS

God's prophets have said should be restored, and this embraces the subject matter of Isaiah ii. 2, 3, 4. Mr. Crum fails to see that God foresaw the rejection of Jesus by his people, a thousand years before he was born, and invited him to a seat at his right hand until his enemies are made his footstool, and saying that *his people*—the Jews—who rejected him when he was

A MAN OF SORROWS

shall be willing for him to reign over them in the day of his power. And adds the significant information, that at THAT TIME he shall send the rod of his strength out of Zion, and rule in the midst of his enemies, and strike through Lues in the day of his wrath, and wound the heads (Rulers, such as emperors, kings, governors, presidents, etc.) over many countries. Mr. Crum seems to take no account of Jesus' promise to the 12 apostles in Matt. xix. 28, that when he sits upon the

THRONE OF GLORY PROMISED HIM,

then shall each sit upon a throne and rule a tribe of Israel. We are aware that the denomination to which the gentleman belongs, teaches that they are reigning over the so-called spiritual Israel, meaning the church, now, by their writings, and so forth. But the fact that some 30 years after Pentecost, we are told in Heb. x. 13 that Jesus was still seated on the right hand of God expecting [waiting] till his enemies be made his footstool is

INFALLIBLE PROOF

that at that writing, he was not yet upon his throne; and if he has received it since about the year 64 we have not heard of it; if Mr. Crum *has*, he should kindly give us the testimony. As surely as he is still in heaven, he is still on his Father's throne—see the *distinction* in Rev. iii. 21, between what he calls his throne, and his Father's throne. And this last Scripture proves most conclusively, that more than 60 years after Pentecost, Jesus had *not* been seated

UPON HIS OWN THRONE YET.

And it is HIS OWN THRONE, not his Father's, that he promises to share with the overcomers. See text last cited. These are stubborn *facts*,—and the next question is, Can Mr. Crum or any one else show that Jesus has taken the throne of glory promised him, since about the year 96? If not, he is

[illegible] EXPECTING IT,

as he was when the Epistle to the Hebrews was written, and that means that the kingdom has not been set up; the kingdom we are taught to pray for has not yet come, because JESUS has not come; and his coming or appearing and kingdom are to be simultaneous, 2 Tim. iv. 1; and Matt. xxv. 31 tells exactly when Jesus shall sit upon the throne of his glory; it is when he COMES in glory. His throne is to be

HERE ON EARTH.

If Jesus' Word can be depended upon, inasmuch then, as Psa. ii. 3 informs us that "many people shall go and say, Come ye, and let us go up to the *mountain* of the Lord, to the HOUSE of the God of Jacob; and he [the Lord] will teach us of his ways, and we will walk in his paths," inasmuch as people far and near—many people—all nations talk and act that way, they will certainly have found out that he *has come* in his glory as he said he would, Matt. xxv. 31. And we hold that the news of his presence on his throne to-day, would by to-morrow be flashed from one end of the earth to the other. If he is enthroned,—if his kingdom has been set up, where is it? If the kingdom came Pentecost

WHAT HAS IT DONE?

Do all nations flow to Jerusalem, as all the States flow to Washington as the place where the Word of the Executive goes forth, and the laws for the nation are enacted? If not, then it is a tremendous mistake to say the kingdom was set up at Pentecost. After a supposed reign of near 1900 years what do we find as the result of his rule, and his rebuke of many people? Have they beaten their swords into plowshares, and their spears into pruning hooks? Have nations ceased to lift up sword against each other, and ceased to

LEARN THE ART OF KILLING?

If not, then either Isaiah was a false prophet, or else Mr. Crum's thinking on this subject is altogether out of harmony with truth. The fact that death destroying implements were never so numerous,—never so destructive,—the fact that the continent of Europe, with its 20,000,000 of armed men is called a vast military camp, furnish the proof that Mr. Crum has been switched off the track of truth by a human theory, that calls the church the kingdom of God, and makes it necessary to read Matt. v. 5 as follows: "Blessed are the meek for they shall inherit heaven," instead of "Blessed are the meek for they shall inherit the EARTH," as Jesus said. Mr. Crum's First, Second, and Third, "The Last Days;" "Zion;" "All nations shall be present," entirely fail to prove that the kingdom of God was to be set up at Pentecost, or that the LAW of Isaiah ii. 3 refers to the law of the Spirit of life.

The gentleman says we are *now* in the *midst* of the Last days. That being so, there would be *still* time in the last days for the setting up of the kingdom of God, and therefore the words "Last Days do not prove what he supposes. Second, Zion was called the

STRONGHOLD OF DAVID,

and it is David's throne that is promised to Jesus, and Acts xv. and Amos ix. teaches that he is coming again to build David's tabernacle *as in the* days of old. So we hold Zion to be the *place* but it is not the place *now* but *will be*. The proof that the word and law of the Lord referred to by Isaiah, was not the word and law it is supposed to be by Mr. Crum, is furnished by the fact, that neither the

SOL NOR LAW GOES FORTH FROM THENCE

now. It is

AN EVER-LASTING KINGDOM

that is to be set up then. Neither the Roman nor all the nations combined could have destroyed the capitol of the kingdom promised to be set up. We must remind Mr. Crum that Isaiah is writing about Judah and Jerusalem. He will never be routed out of the seat of his government and obliged to move it to heaven. *Third.*

ALL NATIONS

were not at Pentecost, as Mr. Crum supposes. The *imaginary* proof reads in Alexander Campbell's translation, as follows: "Now there were sojourning in Jerusalem *pious men, Jews from every nation under heaven;* and when this report [about the miraculous gifts of the apostles] came abroad, the multitude assembled, and were confounded, for every one heard them speaking in his own dialect. And they were all astonished and wondered, saying, one to another, Behold! are not all these that speak, Galileans? and how do we every one hear in his own native language? Parthians and [illegible], and Elamites, and those that inhabit Mesopotamia, and Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt and the parts of Africa which are about Cyrene, Roman strangers also, both Jews and proselytes, ALL Jews, except some proselytes from Rome.

Conference Report.

According to previous announcement the Church of God of the Abrahamic faith in Indiana convened at Antioch Meeting House, June 11, and continued over the following Sunday. Bro. Wagoner preached Friday evening. On Saturday Bro. Wince preached in the forenoon. Bros. Smith and Oppy in the afternoon and Bro. Conner in the evening. Bro. Reed arrived in the evening, preached Sunday A. M. In the afternoon the communion service was conducted by Bros. Wince and Wagoner; preaching again in the evening by Bro. Reed. There seemed to be no business to bring before the meeting hence the conference proper was not called. A slight error occurred in last report in regard to a P. O. received from Bro. J. S. Hatch, which was $1.00 instead of $1.50 as reported. The weather was fine for the occasion, consequently a very large crowd of people were there on Sunday, some thought more than had ever been before. The preaching was good and generally well received, perhaps some things were presented which all could not concur in, which would only be natural, but they came from earnest hearts and were presented for the good and edification of all. There were seven from a distance, Bro. Conner, wife and little one from Rossville, Ill.; Bro. H. V. Reed from Chicago accompanied by Sister E. A. Allen, editor of *The Light*; Bro. Oppy and Bro. Chas. Oestermeire and wife of Fort Wayne; also Bro. J. H. Willey, and Bro. and Sister Wince. There were no additions, yet we trust the truth may have found lodgment in some honest hearts and will bring forth fruit in due season.

J. F. WAGONER, Pres.
A. C. REMLEIN, Sec.

A Chautauqua Lake Excursion will be run via the Nickel Plate Road July 2nd at extremely low rates. Ask Agents.

They are the safest who are most in their closets, who pray not to be seen of men but to be heard of God.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

A. R. Underwood,	$10.00
Albert Sipe,	5.00
Church at Salem, Ohio,	1.10
Mary A. Vermillion,	1.00
Eliza A. Rahe,	.50

A real Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, the clouds, and the whole overhanging trees; but when it is ruffled, it reflects nothing that is pure. A bad man seldom sees a good trait in his neighbor. An imperfect glass seldom reflects anything correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

Fourth of July Excursions.—Low rates via Pennsylvania Lines.

Excursion tickets will be sold Saturday, Sunday and Monday, July 3d, 4th and 5th, from ticket stations on the Pennsylvania Lines West of Pittsburgh to any station on those lines within two hundred miles of selling point. Tickets for adults will not be sold for less than 25 cents, nor for children of less than 15 cts. Excursion tickets will be good returning up to and including Tuesday, July 6th. For details apply to nearest Pennsylvania Line ticket agent.—1t.

In order to grow in grace, we must be much alone. It is not in society—even Christian society—that the soul grows most vigorously. In one single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is purest.

Excursions to Milwaukee via Pennsylvania Lines.

July 3d, 4th, and 5th special excursion tickets will be sold to Milwaukee, Wis., for National Educational Association Annual Meeting, via Pennsylvania Lines. Tickets will be routed all rail, via Chicago; or Chicago and Lake Steamship Lines, at the pleasure of the purchaser. Return coupons valid July 12th, inclusive. For additional information, please call upon or address nearest Pennsylvania Line ticket agent.

What the world needs is men of strong convictions of a "rock-firm" faith in the truth of the gospel—faith, not of the head merely, arising from intellectual persuasion of the truth, which is often accompanied with indifference to its claims—but the faith of the heart, arising from a personal experience of the saving power of the gospel.

The Knights of St. John meet at Erie, Pa., June 24th to 27th. One fare excursion rates are authorized via the Nickel Plate Road.—1t.

The point of aim for our vigilance to hold in view, is to dwell upon the brightest parts in every prospect, to call off the thoughts when running upon disagreeable objects, and strive to be pleased with the present circumstances surrounding us.—*Tucker.*

Extremely low rates are offered on the Chautauqua Lake Excursion via the Nickel Plate Road July 2. 1t

Do ye wish to live without a trial? Then you wish to die but half a man—at the best but half a man. Without trial you cannot guess at your own strength. Men do not learn to swim on a table. They must go into the water and buffet the waves.

An Excursion will be run to Chautauqua Lake, July 2nd, via the Nickel Plate Road. Ask Agents. 1t

The last best fruit which comes to perfection, even in the kindliest soul, is tenderness toward the hard, forbearance toward the cold, philanthropy toward the misanthropic.—*Richter.*

July 2nd, the Nickel Plate Road runs an excursion to Chautauqua Lake at very low rates. 1t

Feelings come and go like light troops following the victory of the present, but principles, like troops of the line, are undisturbed and stand fast.

B. P. O. E. Excursion to Minneapolis via the Nickel Plate Road, July 3rd and 4th. One fare.—1t.

Expect nothing from him who promises a great deal.

One fare to Minneapolis July 3rd and 4th via the Nickel Plate Road account Elks Excursion.—1t.

Poetry.

"O Lord, How Long.

They tell me
Some have heard his mighty chariot wheels
Roar in the distance that the world's salt tears
Are clearing their last furrows in her cheeks.
It may be so; I know not. Oh the ear,
Attent and eager for some coming friend,
Can strain such breeze among the vocal boughs
Into the tokens of his wished approach.
But this I know: he lives, and shall stand
Upon this earth, and round him, thick as waves
That laugh with light at noon, uncounted hosts
Of his redeemed.
O dawn, milk-amid day! Come, blessed morn!
Appear, Desire of nations! send thy heavens
And stand revealed upon thy chosen hill.

—Dean Alford.

Communicated.

[An address by H. V. Rest, delivered at the Annual Antioch Meeting, Sunday morning, June 13, 1897.]

Modern Events in the Light of Prophecy.

More than thirty years ago, I stood in this same place and preached a dedication sermon when this house was dedicated to the worship of the Infinite Father. It was built for the purpose of proclaiming to the world the glorious news that the most illustrious Being that ever appeared to humanity was to come again; that in the two-fold manifestation of Jesus Christ our world was to have two great epochs,—one of discipline, suffering and sorrow, with hope; and the other under a crown of glory which would triumph over all evil, that the earth which once bloomed in beauty, robed in life and light, would emerge from its sorrow and tears, and her hills and valleys would be crowned with life and goodness; the Nazarene who warmed the earth with his blood, and made it sacred by his footsteps and vibrated its air with a voice that was pure, peaceful and forgiving, would bring about a state of glory and victory that would bless mankind.

Since then I have been an active agent in promulgating in the various States of this country the gospel of the kingdom of God; that the period of righteousness and peace, prosperity and victory, would come to humanity. In the principal cities of our nation, in hamlet and village, on the broad prairie, in the forests, on the high ranges of the rugged peaks of the Rocky Mountains, in the far-away plains of Old Mexico, I have visited many places and have never evaded an opportunity to express my faith and my hope in the wonderful victory wrought for humanity through the Nazarene, and that he is coming again in power and great glory to achieve a victory for man through the agency of the kingdom of God.

By request I shall speak to you this morning on the words found in Luke xxi. 24: "They shall fall by the edge of the sword and be led away captives among all nations. And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

This verse contains the most marvelous prophecy introduced by the Nazarene during his ministry. The circumstances surrounding his appearance among men were peculiar. The Roman empire was at peace. The battle cry was not heard from one part of the empire to the other. From the German ocean in the West to the waters of the Euphrates in the East; from the Rhine and Danube in the North to the African desert in the South, 165 nations had been brought under the banner of the Roman eagles. Under the dominion of the twelve Cæsars the empire was made strong and vigorous. It was the golden age of the world's history. Augustus had arisen to the eminence of the most illustrious ruler of his times. The temple of war was closed. No war cloud was driven through the skies; no trumpet was heard calling the men of war to arms. A great kingdom had succeeded in the conquest of the world, and peace and prosperity reigned. It was during this calm that the announcement was made from Judean hills in the midnight hour, "Peace on earth and good will to men, for unto you is born this day in the city of David a Savior, which is Christ the Lord."

That period soon gave way to the wonderful trial of the Nazarene, who taught the principles of peace and delivered that immutable sermon on the mount, which has withstood the test of the ages and which is the foundation of all *moral and literary excellence*. As he commenced his teachings and unfolded the principles of his moral science, as he taught the doctrines of truth and righteousness, plans were on foot that involved his life. But before the conflict came he saw the things that were to come to pass in the earth. The events of the future arose before him. He saw that the empire of peace would be shattered by the rude instruments of war. Jerusalem was then quiet. On this occasion he passed over the little brook Cedron. And as they passed by they saw the rich casting in of their abundance, and a poor widow came and cast in her mite. And he said,

"Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had."

Then they came and spoke to Him of the temple, how it was adorned with goodly stones and gifts. The Jewish people were proud of that temple, builded so many years ago and reconstructed under Herodias. As they watched where the Shekinah blazed in effulgent glory, where in the midnight hour the fire from the altar had floated away towards God, Messiah said: "See ye not all these things? Verily I say unto you that not one stone shall be left upon another that shall not be thrown down."

Then as he passed over the brook Cedron into the Mount of Olives, they come unto him and said, "Tell us when these things shall be and what shall be the sign of thy coming and the end of the world, or the consummation of the age. Tell us, for you have aroused our curiosity. There is some thing in your prophecy that looks strange to us.

Forty years elapsed before the first evidence was seen that his prophecy would come true. The Roman empire had gained more strength. The Jews had been kept from revolt only by the power of the Roman army. Now came a crisis to the city. Under Simon and John a rebellion arose against the Roman power and the prophecy of Christ came before them.

The downfall of Jerusalem was not to be brought about by famine, or by pestilence, or by the visitation of outside influence of a supernatural character, but by the power of the sword. War was to come. That prophecy was tied down to one channel. It was a war power that was to destroy Jerusalem and raze the temple to his foundation. Then when the hour came and the Jews rebelled, as the very first step in the line, one Cestius Gallus marched toward Jerusalem, but by some strange impulse he returned. About this time a comet appeared in the form of a sword and hung above the city, in the western sky there were seen chariots flitting to and fro in the heavens. These things were interpreted by the priests and wise men of Judea as indications of the protection of Providence and that the city would be preserved.

The struggle began. The great gate that it took twenty men to open, swung back on its hinges without the aid of man. Voices were heard, "Let thee hence, for God has deserted this house." Time rolled on and in the midst of the struggle a man arose by the name of Jesus, and for seven years each time they came up to their annual feasts, they found him standing and crying out, "Woe to Jerusalem! Woe to Jerusalem!" Many endeavored to compel him to hold his peace, but under the influence of some charitable ones he was allowed to make his proclamation, until as he stood under the tower of Antonia and cried, "Woe unto Jerusalem, and woe unto myself," a stone fell upon him, while crying "Woe unto myself," he died.

There was up to this time a hope on the part of the Jews that they would be preserved. When Titus began his campaign, he issued a proclamation to his generals, "Spare that holy house as a tribute to my triumph. Under no circumstances do you allow its destruction." But the Jews became more and more obstinate. The carnage was awful. They were then on the foot hills of Mount Moriah, and a stream of blood flowed like a river down either hillside. The bodies of the slain were six deep on all sides. Titus saw the struggle and cried out to his soldiers,

"Raze that temple to the ground. Leave not one stone upon another." A Roman soldier flung a torch into one of the upper windows, and soon the curtains of crimson and gold blazed up and the Holy House was on fire. The Jews lost heart. The temple fell and the very stones of the foundation were removed. The cry of Titus to his men, given against his will, fulfilled the prophecy of Christ and not one stone was left upon another.

Here then, according to the historians Tacitus and Eusebius, is the fulfillment of that which was announced by the Nazarene 40 years before. What could be more marvelous in the line of prophetic events than this sublime prophecy?

Jesus said also that they should fall by the edge of the sword and be led away captive into all nations. Was that true? Yes. 1,000,000 Jews were taken captive and scattered through the Roman empire until all the markets of the world were glutted with Jews. The vessels of the holy ministry were taken by Titus from the temple to Rome, and you can go to the old city of Rome today and over the archway that leads to the Senate you will see carved the candlestick with its seven golden branches, and all the vessels of the ministry are carved in marble on the arch under which the Romans passed as they returned in victory. These vessels of the ministry, once taken by Nebuchadnezzar six hundred years before, were taken by Genseric and carried to Carthage and kept there until the time of Justinian. On his return they were carried to Jerusalem, and placed in the church of Saint Sophia, from whence the Jews took them, and when the hour shall come the vessels of the ministry shall be reset ored.

In the year 134 the Jews undertook to rebuild the city. A false Messiah appeared and declared that they could reconstruct Jerusalem, and in this attempt the slaughter of Jews was equal to the days of Titus, and then to prevent the Jews from ever going into the city they carved an image of a hog and placed it over the gate of the city under which no Jew will ever pass, and the name of Jerusalem was blotted from the maps of Asia and changed to Adriana Capitolene, and men were not not allowed to pronounce the name; so complete was the destruction of Jerusalem.

This state of things continued until we reach the period of Julian, the apostate, who declared that the prophecy of Christ was false and he would prove it by restoring the Jews and rebuilding their city. So he sent out a proclamation to the Jews scattered over the empire to return and rebuild their city. They came, and we have the testimony of Gibbon and Suetonius, who declared that there were strange voices heard in the caverns and beneath the hills; balls of fire arose from the very ground. The workmen fled in terror. Jerusalem still continued in ruins, and Julian, as he lay dying exclaimed, "Thou hast conquered, O thou Galilean, Thou hast conquered." It was the end of the attempt to defeat the prophecy of Christ.

We come down to the year 637. Chosroes at the head of the Persian army had succeeded in the capture of Jerusalem. Then came the Saracen conquests, and as Omar the successor of Mohammed entered Jerusalem, Sophronius, the bishop of the church of Saint Sophia cried out, "Truly the abomination spoken of by Daniel the prophet has come to dwell in the Holy Place."

From that hour to this Jerusalem has been trodden under foot of the Gentiles. Nine crusades were formed to free the city from Mohammedan rule. Millions of men were summoned to arms from the various parts of the Catholic kingdoms to be led by their generals to obtain possession of the holy sepulchre. But it had been foretold that Jerusalem should be trodden under foot of the Gentiles forty-two months and no power could defeat the words of Revelation.

Some say that the abomination that maketh desolate is the papal power. But the prophet speaks of the "overspreading of *abominations*" or overlapping, first one and then another. The Catholic power took possession of the Pantheon of Rome 510. 1260 years from 610 brings us down to 1870 in which year the Pantheon of Rome was restored to the civil authorities. 28 years from that time there will be another crisis in 1898 when the time of the Turk will cease in Palestine.

What are the facts then regarding our times? We read that the woman fled into the wilderness where she hath a place prepared of God that they should feed her for 1260 days. Elijah the prophet, went into the wilderness for 1260 days during the apostasy of Israel, when the land was without rain and Obadiah fed the servants of the Lord hidden in rocks and caves. At the end of that time a cloud came forth from the sea, and there arose cloud after cloud until the whole heavens were filled and the land was blessed with an abundance of rain. The ministry of Christ was 1260 days. The two witnesses were to prophesy in sackcloth 1260 days. The desolation of Jerusalem was to continue for 1260 years. The Mohammedans declare that when they shall have occupied Palestine 1260 years their time will be out. The Rothschilds who are the world's bankers hold a mortgage on Palestine which will mature next year. Is not that a singular thing? An architect some ten years ago drew up a plan of the temple, and the Jews have made every part of it in gold and silver and marble and stone, and it is all completed and ready to be brought together without the sound of a hammer. In Munich there is to be held this month a conference of all the influential Jews of the world to organize for the reestablishment of the nation in Palestine. Railroads have been constructed from Jaffa up to Jerusalem. 50,000 people are in the old city. Synagogues have been established, schools of learning and enterprises of every kind are being conducted. The very old lime stone hills that have been barren so many years are disintegrating and becoming fruitful with foliage. The latter rains have returned. Great storms have continued now for almost three weeks,—something unknown in the history of Jerusalem for centuries. All these things are indications of the approaching change. The Jews have become the world's bankers. The Rothschilds hold in their hands $380,000,000 of silver $1,860,000,000 of gold. What is it for? Turn to Isaiah 60 and we read that the British power, known as Tarshish, is to aid in their return.

"Surely the isles shall wait for me and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God."

Can there be a more ominous period than the one we are living in? The seven times of the Gentiles recorded in Daniel 4 are 2520 years. In the year 626 B. C. Nebuchadnezzar inaugurated the first universal empire of the world. 1260 years from that date brings us down to 637, when the abomination of desolation was placed in the holy place. 1260 from that time brings us to the termination a 1897-1898. We are then approaching the greatest period in the world's history. Do not misunderstand me. I do not say there is any chain of prophetic events that rules the day and hour of the Lord's coming. The measuring lines concern Israel and in connection with the restoration of the Jewish people the Lord Jesus Christ is to make his advent. "The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in. Behold he shall come, saith the Lord, but who may abide the day of his coming? or who shall stand when he appeareth?" Mal. iii.

Here then we are on the eve of the grandest epoch the world has ever seen. There is to be a time of trouble when this occurs. It is the time of Jacob's trouble, but he shall be delivered out of it. Jerusalem shall be trodden down of the Gentiles until their times are fulfilled.

What is the condition of Jerusalem today? What is the condition of the European world? Every state in Europe and Asia, every kingdom in the world, is prepared for war upon a scale grander than was ever known before. Twelve million men are in arms in Europe. Go where you will through her cities, through her provinces, and you meet soldiers everywhere,—military camps here and military camps there. Everything is ready for war. Greece is south of Turkey. We read that the king of the South shall push at him. Greece has made its push at the Turk and failed. Then the king of the North shall come against him like a whirlwind with chariots and ships, and shall overthrow and pass over. Russia, the king of the North, will take Constantinople and will hold it as the keys of the sea? The Turk will be driven over to Palestine, and will plant the tabernacles of his palace between the two seas in the glorious holy mountain, but he shall come to his end and none shall help him.

At that time shall Michael stand up, the great prince that standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, and at that time thy people shall be delivered every one found written in the book.

It is now the Saturday night of the great week of Gentile times. The sun of her prosperity is going down and night becoming on. On the other hand there is the gleaming light of the rising Sun of righteousness coming forth with healing in its beams, to drive away clouds. "For as the lightning cometh out of the East and shineth even unto the West so shall the coming of the Son of Man be." "When ye shall see these things come to pass know ye that the kingdom of God is nigh at hand." There are two great proclamations before the world. We read

"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruning-hooks into spears: Let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together around about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle for the harvest is ripe: come, get you down: for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened and the stars shall withdraw their shining. The Lord also shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii. 9-16.

This is the proclamation of war. The Gentiles are prepared today to fulfil these conditions. In Russia plowshares have literally been beaten into swords. The sword of Damascus has been unsheathed in the sunlight and bathed in the blood of the Greek patriots until the Christian nations of the world stand aghast at the persecutions of this power. Six great powers of the world have stood and looked on through the last three years while one hundred thousand Christians have been slaughtered, their homes burned and their goods despoiled, and the only power in Europe, or in Asia that dared to protest was Greece. They tell us that peace will become permanent, but there is no permanent peace. The hour comes when the great bell that hangs in the dome of heaven will toll the dome of the Turk.

There is another proclamation that succeeds this call to arms:

"It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth from Zion and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it." Micah iv. 1-4.

Here then are two great epochs in the history of time. First the proclamation of war, with its booming cannon, and awful destructions; beyond this comes the Nazarene, who walked on the wild waves as if they were marble, and said to the raging billows, "Peace be still," and so calmed the sea. And amid the storms and revolutions of men the blessed Christ shall again speak peace to our troubled world and bring the glorious empire of the kingdom with its white banners streaming over the hills and the bright effulgent beauty of the glorious morning of the ages shining on the new earth.

We stand on the eve of these great events. Over thirty years ago I stood on this platform and argued that these things would come. I believed then as I believe now that I shall live to witness the change of empire; that the stone cut out of the mountain without hands shall smite the image on the feet, and then shall the iron, the gold, the brass, the silver and the clay be broken to pieces together, and the stone that smote the image will become a great mountain and fill the whole earth. It is the consummation of Messiah's glory. In that age of rest and peace no flag will fly at half mast, no new made grave will mark the resting place of dear ones; no battle cry will ring over the mountains. Earth will be robed in her beauty and her great sabbath will begin. The morning of joy lighted by the Sun of righteousness will dawn.

When ye see these things rejoice and be exceeding glad. In that day peace and righteousness shall fill the world, hope will be written on her banners, redeemed humanity will bring their offerings, and the incense of thanksgiving will float away to the God of nations, the glory of the Lord shall fill the earth as the waters cover the sea. May it be yours and mine to enter into that rest and share its glory.

Reports From Different Fields of Labor.

Editor Restitution:

Through my feeble instrumentality the Lord is doing a great work in this country. I have been laboring here for nearly three years, and we have a church of well taught, baptized believers. We have also built us a good comfortable house for worship; have a good first-day school. Two of our young brethren are entering the ministry, namely my son J. H. Anderson and Bro. Jesse Garret. We are greatly in need of tracts, pamphlets and any good reading matter on the line of truth to circulate among the people here, so if any of the dear brothers and sisters having anything of the kind, if they will mail it to me at Pelzer, S. C., it will be appreciated.

E. M. Anderson.

Dear Restitution:

Bro. E. M. Hudler was with the church at Antioch, Ill., Sunday June 6th and preached three good discourses, and to the readers of The Restitution scattered abroad we report, with joy, the addition of three souls to the household of faith. They have willingly obeyed from the heart that form of doctrine which was once delivered us, and have been made free from sin, and have become servants of righteousness. "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." May he who notes the sparrow's fall watch over them, and by his Word, which the Psalmist said was a lamp unto his feet, and light unto his path, keep them and not only them but all of us who have called upon his name, that our feet may never stray from that narrow path which leadeth unto life. May we run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

L. Boehm.

Dear Restitution, Brethren and Sisters:

We are still in the field or vineyard, working for the cause of Christ, and last Sunday, the 6th of June, two more sisters took upon them the All-saving name of Christ, in the act of baptism. We still hold the fort and expect to a till the Master will come, and feel as though that soon will be, at least to some of us. It will be a short sleep, then the trump of God will sound and the saints will awake, and *if I* am asleep I shall be satisfied if I awake in the likeness of my Master. Will say to the brethren, that my wife and I contemplate making a trip east to visit our children, brethren and sisters and friends. We will start about the 12th of June and go as far as Kansas at least, and if the brethren and sisters in Missouri, Illinois and Indiana, and even as far as Ohio would love to see us, and are willing to help bear our expenses will write to me at Tempe, Arizona up to the 6th of July, and after that to me at Parsons, Kansas, in care of James Foore, we will try to visit them. We will soon lay down our burdens and exchange them for a crown.

May God bless you all is my prayer,

John Foore.

To the Brethren of Kansas and Missouri:

We will report the tent work by saying on the fifth instant we spread the tent in the park of this place, and commenced meeting the next day and are continuing with good attention. We are very well pleased with the tent. It is 40x54 feet, seven foot wall, the top in three pieces, ten ounce, double-filled duck, ridden proof, with poles, stakes and ropes, gasolene lamps, hatchet and sledge, cost about $140.00. Let all who have not sent in the amount of your subscription do so, as the tent must be paid for the 25th of this month. The tent will probably go to St. Joseph from here.

A. W. Darby.

[Brother Darby did not give name of place where the tent was pitched. We think it is Mound City, Mo.—Ed.]

One fare to Erie, Pa., June 23rd and 24th via Nickel Plate Road, account Knights of St. John. Conclave.—1t

What is time worth? Ask death beds they can tell.

To Minneapolis at One Fare via the Nickel Plate Road, July 3rd and 4th, account B. P. O. Elks Excursion.—4t.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$189.75
Eliza A. Rabe, Rome, Kan.	2.00
A Sister, Kirksville, Mo.	1.00
A Friend, Marshalltown, Ia.	2.90
J. W. Barber, Winslow, Kan.	10.00
G. M. Myers, Belle Plaine, Ia. in tracts.	5.00

The Special Evangelist Fund.

This fund is raised and controlled by the Sisters, for the purpose of placing some young man in the field as a proclaimer of truth. Hereafter in making donations to this fund please say whether or not you intend to give a stated amount regularly each quarter. This work is continuous, and quarterly contributions are asked for though single time gifts are very welcome. Send all monies for this and to Mrs. Eva L. Underwood, Plymouth, Ind.

Previously published,	$312.78

Should any one ask you what route to travel to Chicago, Buffalo, New York or Boston, say, The Nickel Plate Road, because they have recently placed in service a Peerless Trio of Fast Express Trains with vestibuled sleeping and dining cars.—June 30.

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $4.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

Go to N. E. A. Convention, Milwaukee.

July 6-9, via the Northwestern Line, "The Lake Shore Route." Excursion rates, frequent trains, quick time, Parlor Cars and Dining Cars. See that your tickets read from Chicago via the Chicago & North-Western R'y. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A. Marine National Bank Building, Pittsburg, Pa. or W. B. Kniskern, G. P. & T. A., Chicago, Ill.—June 30.

Exceptional Low Rates to Minneapolis.

Via the North-Western Line, on account of the convention B. P. O. Elks, July 6. The Chicago & North-Western R'y is the route of the world-renowned "North-Western Limited," equipped with Compartment and Standard Sleeping Cars, Buffet Smoking and Library Cars, Dining Cars and coaches. For full information apply to ticket agents of connecting lines or address C. Traver, T. P. A. Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A., Chicago, Ill.—June 30.

To California.—Cheapest Rates Ever Offered.

Low rate tickets to San Francisco, California, will be sold via Pennsylvania Lines June 28th, 29th and 30th and July 1st, 2d and 3d, account the Christian Endeavor Convention. The rates will be exceedingly low, less than a single fare one way, affording opportunity for visiting the Pacific Coast at the cheapest fare ever offered. Stop-overs and variable route privileges will permit of an enjoyable trip. Excursionists will have over a month in which to see the sights and visit friends, as the final return is limited August 15th.

The very low rate is open to all, Christian Endeavors, their friends and the public generally. The arrangements for these excursions make them the grandest chance for a delightfully interesting and instructive jaunt across the continent at small cost on tickets issued by The Standard Railway of America. That means a start over the most desirable route with choice of lines west of the Mississippi River gateways over which the Pennsylvania Lines excursionists will receive all the comforts of a delightful journey. Consult the nearest Ticket Agent of the lines for particulars regarding rates, time of trains and other details. Inquiries on the subject will be promptly answered if addressed to C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—July 3.

The Nickel Plate Road sells One Fare for the round trip tickets July 3rd and 4th. Returning July 6th.—11

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$94.80
Robert Allen.	.50

Why do we call them The Peerless Trio of Fast Express Trains? Because there are three trains. The Nickel Plate are confident that The Dining Car Service can't be beat. The sleeping cars are unexcelled, and the schedule is convenient and fast. Don't this service entitle us to the use of that expression? Our rates are lower than via other lines.—June 30.

Only $25.00 to San Francisco.

From Chicago via the North-Western Line (Chicago & North-Western Railway), the famous "California in 3 Days" Route. June 29 to July 3, inclusive, on account of the C. E. Convention. Similar rates will be made eastbound. For full information apply to ticket agents of connecting lines or address W. B. Kniskern, G. P. & T. A., Chicago, Ill.—June 30.

The Nickel Plate Road has a passenger service that it can well be proud of. A peerless Trio of Fast Express Trains Daily. When you plan your next trip look up their new trains through from Chicago via Fort Wayne, Cleveland, and Erie to Buffalo, New York, and Boston.—June 30.

Through Buffet Sleeping Car to Mackinaw, Mich.

Commencing June 21st, the Vandalia Line will resume through Pullman Buffet Sleeping Car service between St. Louis and Mackinaw. Sleepers will run via Terre Haute, St. Joseph, Grand Rapids and Petoskey-Bay View. This will be the only line of through cars from St. Louis to the delightful and cool resorts of Michigan. South-bound the last sleeping car for the season will leave Mackinaw Sunday night, September 26th, 1897. For detailed information, address nearest Vandalia Line Agent, or E. A. Ford, General Passenger Agent, St. Louis.—June 30.

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Celeron (Chautauqua Lake,) July 11th and 12th, account Photographer's Association of America.

To Toronto, Canada, July 13th, 14th and 15th, for Epworth League National Convention.

To Minneapolis, July 3d and 4th, for National Meeting, B. P. O. Elks.

To Chattanooga, July 13th 14th and 15th, account Baptist Young People's Union, of America.

To Detroit, July 12th and 13th, for National Republican League Meeting.

To Cincinnati, July 21st and 22d, for German Epworth League Meeting.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

It may not interest you at this moment, but when you are planning a trip to Chicago, Buffalo, New York or Boston, don't forget that the Nickel Plate Road has a Peerless Trio of Fast Express Trains in each direction daily, and that their rates are lower than via other lines.—June 30.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages 84 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Ave., Cleveland, O.

A list of Country Homes along the South Shore of Lake Erie open to Summer Boarders will be mailed to any one enclosing a two cent stamp to B. F. Horner, General Passenger Agent of the Nickel Plate Road, Cleveland, Ohio.—July 15.

4th of July Excursions July 3rd, 4th and 5th at one fare via the Nickel Plate Road.—11

Why Pay Rent?

Better own a farm! Start *now!* Correspondence solicited from intending settlers. *The North-Western Home-Seeker* gives practical information to those interested in the pursuits of agriculture, dairying and cattle raising. Send for free copy to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth Avenue, Chicago, Ill.—June 30.

One Fare Excursions via the Nickel Plate Road July 3rd, 4th, and 5th. Ask agents.—11

Located on the South Shore of Lake Erie contiguous to the Nickel Plate Road are many country homes that will accommodate summer [illegible]. Send to B. F. Horner, General Passenger Agent of the Nickel Plate Road at Cleveland O., and he will forward you a list on receipt of a two cent stamp. —July 15.

"The Lake View," Lake Maxinkuckee.

This hotel reopens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to J. B. Scofield, Manager, Lake View Hotel, Culver, Ind.—July 31.

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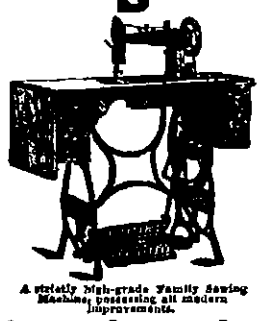

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Excursions to Nashville.—Low Rates for Tennessee Centennial.

The Tennessee Centennial and International Exposition will be in progress at Nashville, Tenn., from May until October inclusive. Special low rate round trip tickets will be sold via Pennsylvania Lines for this event. Full particulars concerning fare, dates of sale, time of trains, etc., may be obtained upon application to nearest Pennsylvania Line Ticket Agent, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—June 30.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meet every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 4:00 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11 o'clock. Brethren known to this church or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kolb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening by [illegible]. Traveling brethren will find welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custs Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellride, Watson and Byron have no regular preaching. The church at Robbin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trimble.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felch or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Ohio, meet at the Arbor on my place, one and one-half miles north-east of Linden, every third Sunday of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

An Artistic Brochure entitled "Summer Outings" is published by the Nickel Plate Road describing vacation resorts along that line. Address B. F. Horner, General Passenger Agent, Cleveland, Ohio., for a copy.—July 15.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the "Covenants of Promise, and their connection with the one hope, one faith, one baptism," by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. Price 10 cents. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reel. This clearly sets forth the idea that the "Coming Nation" will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 20 pages, price 10 cts or three or 25 cts.

WHERE DO THE DEAD SLEEP?

These are Bible texts given in answer to this question. A 3-page tract, 2 cents each or 15 cents per dozen.

HADES.

A Bible account of this place, with proof texts. Ten copies for 5 cents.

DEATH COMPARED TO A SLEEP.

This represents death as a sleep, and proof texts are given. Ten copies for 5 cts.

THE KINGDOM OF GOD.

A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth. 16 pages, 5 cents each.

QUESTIONS FOR THINKERS AND THOUGHTS FOR THE THOUGHTFUL.

Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell and Kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

A PARABOLIC BATTLEFIELD, or Napoleon's WATERLOO.

Is the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus Question. 10 cents a copy.

"Necessity of Baptism," is a 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

"Bible Plan of Salvation," is a 4-page tract, telling how to interpret the Scriptures, the development of God's plan, etc. Price 2 cts each, or 15 cts per dozen.

"An open Letter to J. A. Council," a 4-page tract, being a letter written by Brother David Howard, and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

"Letter to Dr. Talmage," a 4-page tract, being a letter written by Sister Addie A. Howard to Dr. Talmage, and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Address, THE RESTITUTION, Plymouth, Ind.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wiser, Pierceton, Ind.
O. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchestershire, England.
J. S. Hatch, Sycleville, Ind.
J. W. Niles, Ellsboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisenville, Ark.
J. J. Cady, Hollbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eyelonner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Roseville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Boyer Fountains, Va.
T. E. Adams, Cuswhite, Kan.
B. Wilson, 1210 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. O. Haupt, Dakota City, Neb.
J. H. Fisk, Caldwell, Kan.
M. L. Adams, Linden, O. Pa.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmhamville, Ia.
J. M. Primmer, Jessup, Ia.
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Westward.	9	55	39	3	7
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00	2 30		1 40	
Allianee, ar.	9 20	4 50		4 00	
Canton, "	10 20	5 50		5 00	
Massillon, "	10 50	6 20		5 30	
Wooster, "	11 15	6 45		5 55	
Mansfield, "	11 55	7 25		6 35	
Crestline, ar.	12 35	8 05	6 20	7 15	12 45
Bucyrus, "	12 55	8 25	6 40	7 35	1 05
Elmo, "	1 30	9 00	7 15	8 10	1 40
Van Wert, "	2 10	9 40	7 57	8 50	2 20
Ft Wayne, ar.	3 10	10 40	8 55	9 50	3 20
	4 30	11 45	10 00	11 00	4 30
Arcola,			11 22	12 16	
Columbia City,	4 55	12 10	11 55	12 53	
Larwill,			12 14	1 12	
Pierceton,			12 34	1 32	
Eagle Lake,			12 43	1 41	
Warsaw,	5 30	1 45	1 00	2 11	
Etna Green,			1 15	2 26	
Bourbon,			1 34	2 45	
Inwood,			1 43	2 54	
Plymouth,	5 05	5 50	2 00	3 10	
Grovertown,			2 10	3 20	
Hamlet,			2 23		
Knox,			2 30	3 40	
Ina,			2 45	3 55	
Wanatah,	6 55		3 05	4 15	
Wellsboro,	7 24	6 30	3 10	4 20	5 34
Wheeler,			3 18	4 28	
Hobart,			3 30	4 40	
Liverpool,			3 40	4 50	
Clarke,			3 48	4 58	
Chicago, ar.	9 00	8 05	5 45	7 00	8 55
	PM	AM	PM	PM	PM

Eastward.	20	8	4	6	40	38
	AM	PM	PM	AM	PM	PM
Chicago, lv.	9 00	3 00	9 45	12 15	4 15	4 00
Roe, "	9 33		10 52		5 26	5 10
Liverpool, "	9 51		11 10		5 44	5 28
Hobart, "	9 58		11 18		5 52	5 36
Wheeler, "	10 08		11 28		6 02	5 46
Valparaiso, "	10 20	4 32	11 40	4 01	6 14	5 58
Wanatah, "	10 35		12 00		PM	6 13
Hanna, "	10 45					6 23
Hamlet, "	10 55		12 20			6 33
Grovertown, "	11 05					6 43
Plymouth, "	11 20	5 45	12 50	5 00		6 58
Inwood, "	11 30		1 00			7 08
Bourbon, "	11 45		1 15			7 23
Etna Green, "	11 53		1 23			7 31
Warsaw, "	12 10	6 20	1 40	5 30		7 48
Eagle Lake, "	12 20		1 50			7 58
Pierceton, "	12 29		1 59			8 07
Larwill, "	12 49		2 19			8 27
Columbia City, "	12 58		2 28			8 36
Arcola, "	1 15		2 45			8 53
Ft Wayne, ar.	2 05	7 45	3 35	6 45	8 00	9 45
	PM	AM	PM	PM	PM	PM

Eastward.	2	10	14	36	12
	AM	AM	PM	PM	PM
Ft Wayne, lv.	7 00	12 30	4 40	11 45	4 30
Van Wert, "	8 00	1 40	5 50	1 00	5 40
Elmo, "	8 37	2 17	6 27	1 37	6 17
Bucyrus, "	9 12	2 52	7 02	2 12	6 52
Crestline, ar.	9 30	3 10	7 20	2 30	7 10
Mansfield, lv.	9 40	3 20	7 30	2 40	7 20
Wooster, "	10 20	4 00	8 10	3 20	8 00
Massillon, "	10 45	4 25	8 35	3 45	8 25
Canton, "	11 15	4 55	9 05	4 15	8 55
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The Savior comes, his advent's nigh,
He soon will rend the azure sky;
Descending swift to earth again,
Then God shall dwell indeed with men.

O happy day, when wars shall cease,
And contented earth be filled with peace;
When sin and death no more shall reign,
And Eden bloom on earth again!

Saints, lift your heads, the day is near,
When your Redeemer will appear;
He'll take the Kingdom and the crown,
And make his ransomed bride his own.

Communicated.

You Did Not Believe On The Lord Jesus Christ.

That is, when you believed in a Lord Jesus Christ who promised a sky-kingdom for immaterial, immortal souls. In the first place, there is no such thing as an immaterial, immortal soul in existence, it is nothing more than a delusive fancy of the mind, propagated by the idolatrous Egyptians and the dreamy pagans. And also the supposed Lord Jesus promising those delusions, is equally a myth, neither the reward, or such a Jesus ever did exist, or will exist, nor are they even alluded to in the Divine Book: so it must be clear, that when you did believe in that mythical Jesus, you did not believe in the Lord Jesus Christ,—so gloriously and explicitly portrayed in the Scriptures of Truth.

The preaching of *another Jesus*, not heralded by heaven's appointed messengers, is no new thing. See 1 Cor. xi. 3, 4: "I fear, lest by any means as the Serpent beguiled Eve (with thou shalt not surely die) through his subtility, so your minds should be corrupted from the simplicity that is in *Christ*." (How?) For he that cometh preacheth ANOTHER JESUS, whom we have not preached."

"Another Jesus," promising the subtle lie, of the Serpent, wherewith "the serpent beguiled Eve," is everywhere proclaimed from the pulpit as the Jesus to be believed in for salvation, if they want to go to heaven when they die.

Cannot you see a marked difference between that mythical Jesus, and the Lord Jesus Christ of the Bible, to whom the Lord God shall give the throne of his father David, and he shall reign over the (restored) house of Jacob forever?

When people seek salvation, the blind guides who preach the subtle lie of the Serpent, tell them to believe on Jesus, and when they die, they shall have a happy home in heaven. The Bible no where tells people to believe on Jesus for salvation, but "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 21. There is a marked difference between believing on Jesus, and believing on the "Lord Jesus Christ." The words "Lord," and "Christ" are not a portion of a name of an historical personage, but are *official titles*, and failing to comprehend what is expressed in those official titles, you fail to "believe on the Lord Jesus Christ." Those titles Jesus has acquired, and it is essential to salvation to believe that Jesus is the Christ, if we would be saved. See 1 John ii. 22: "Who is a liar but he that denies that Jesus is the Christ?" A person may believe *about* Jesus, and still not believe that Jesus is the Christ.

Acts ii. 36: "Therefore let all the house of Israel know assuredly, that God hath *made* that same Jesus, whom ye have crucified, both LORD and CHRIST." Here we can perceive that Jesus has been "*made*" "Lord" and "Christ," and when the Jews were convicted that Jesus had been "*made*" "Lord" and "Christ," then they "believed on the Lord Jesus Christ," and were told to "repent and be baptized for the remission of sins."

Today, if sinners would be saved, they likewise must "believe on the Lord Jesus Christ," "repent and be baptized for the remission of sins," "Who is a liar but he that denies that Jesus is the Christ?"

What are we required to understand TO BELIEVE THAT JESUS IS THE CHRIST?

With regard to the Jews there was no difference of opinion among them as to what Jesus meant when he claimed to be "*the Christ*." Listen: "We have found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is CHRIST *a* KING." There can be no question whatever but that when he claimed to be "the Christ," it was equivalent to a claim to the kingship. Pilate so understood it, when he asked the question: "Art thou the King of the Jews?" and he confessed that he was born for that express purpose. Again: "Let *Christ* the *King of Israel* descend now from the cross, that we may see and believe." Again: "For unto you is born this day in the city of David a Savior (Jesus) which is *Christ the Lord*," or which is "the King of Israel."

The wise men from Arabia, asked "Where is he that was born King of the Jews?" "The chief priests and scribes demanded, where *Christ* should be born?" The answer came, the "Governor who shall rule my people Israel," should be born in "Bethlehem, in the land of Judah." It will be noticed that "Christ" and "King of Israel," are used as synonomous in asking and answering questions. Again: "He first findeth his own brother Simon, and saith unto him, we have found the Messias, which is, being interpreted, *the Christ*." Nathaniel "saith unto him, Rabbi, thou art the *King of Israel*," or "the Christ."

"Philip went down to the city of Samaria and preached CHRIST unto them." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Hence, preaching "*Christ*" and the "kingdom of God," is the SAME THING. No one can Scripturally "*preach Christ*" and leave out the kingdom of God. "Whosoever believeth that *Jesus* is *the Christ*, is born of God." No one can possibly believe that "Jesus is the Christ," and be ignorant of his relation to the kingdom of Israel, and likewise no one be "born of God," and not believe that "Jesus is the Christ," and cannot comprehend what the word "Christ" signifies, and be in ignorance of his official character.

See John xx. 31: "Many other signs truly did Jesus in the presence of his disciples, which are not written in his book: but these are written that ye might believe that *Jesus is the Christ*, the Son of God: and that *believing* ye might have *life* through his name."

Think of it, all these signs are put on record, that we might believe that "Jesus is the Christ, the Son of God," and the result of such a belief, is that "ye *might have life* (no immortal soul here) through his name. "Believe on the Lord Jesus Christ, and thou shalt be saved,"—have *life* through his name."

People who believe in a sky-kingdom for supposed immaterial, immortal souls, have no conception of what it means to "believe on the Lord Jesus Christ." As a matter of fact, parties so believing, do not "believe on the Lord Jesus Christ," they are deceiving themselves.

If you have been baptized while believing in that myth of the apostacy, your baptism is invalid, and of no more value to you than a bath to wash away the filth of the flesh.

The gospel alone is the power of God unto salvation. A locomotive is intended to move ponderous trains, but if the requisite power is not applied, the locomotive is perfectly useless. So the only known power that can secure salvation is the gospel; but if the power is not applied, no salvation can be effected. The gospel is not going to save any one independent of your *will* and *action*.

The power is centered in only *one* gospel. Gospels of human origin, are as useless as a locomotive without steam. Says the Apostle: "If any man preach any *other* gospel unto you, than that ye have received, let him *be accursed*," and why so? Because they may be deceived by such teaching, and be led to put faith in such a false gospel, and fail to apply the only gospel which has the *power* to secure salvation to those who seek it.

This gospel is called the "gospel of Christ," or the good news concerning what Jesus as the Christ, will accomplish when he ascends the throne of his father David.

In view of the above clear and explicit evidences drawn from God's Word, can any one who has the capacity to discern what evidence is, have the least doubt as to what is involved in believing in Christ? Comprehending these magnificent truths, how can any one affirm that they believed "*in Christ*," when they believed, and sang,

"Never-dying soul to save,
And fit it for the sky."

The never-dying soul is a *fiction* and an eternal abode in the sky, a *dreamy fancy*. Fiction and fancy finds no place in believing that Jesus has been "*made*" both "Lord and Christ." It alone points forward to a time when this "*same* Jesus" shall be revealed from heaven in magnificent glory, to reign victoriously on David's throne, over Israel restored to their own beloved land, never more to be pulled up, and with the world as his dominion, which also comprehends as the final outcome of the eternal abolition of sin, sorrow and death from earth brought back to more than Edenic purity and glory. In this hope fiction and fancy cannot be found, but on the contrary abounds in glorious realities.

Now, to come down to sound common sense, Did you really believe in Christ, when you sought to save something that *don't exist*, and except an eternal home in a place *never promised* to any one?

If you can put aside prejudice, and allow common sense, Scripture and reason to predominate, you must confess that you in no sense believed in Christ; when you trusted in that which is proven to be a delusion and a fancy. Such a substitute can never be accepted in place of "believing in the Lord Jesus Christ." By fraternizing with Baptists, Campbellites, or any other portion of Old Babylon, you deny the faith once delivered to the saints. Think seriously about this matter, and obey the gospel.

W. H. WILSON.

Our Mission.

As every day brings its duties to the individual so every age provides its work for the Church. This age is called the "gospel age," and so it is; it is the period appointed of God for preaching the gospel to the Gentiles, and by means of it, "taking out of the Gentiles a people for his name;" but not as the morning so is the evening of the day. New duties spring up with new occasions. Not that there is a new gospel for every new error, but with every new phase of the same old system of lies, new emphasis must be placed on the particular line of the same ancient gospel which provides a remedy for it. New perils are continually confronting the Church, and new falsehoods or old falsehoods in a new dress, ever ready to entrap the unwary; so that it becomes the duty of the child of God to "study to show himself approved of God a workman that needeth not to be ashamed, *rightly dividing the Word of Truth*." Faithful servants giving to the household "meat in due season." If therefore, we are confronted in the last days with delusions hitherto unknown, with perils before untried; have we not a special mission to meet and defeat them? If the times are ominous of trouble are we not called upon to point out the way of escape? If the "Master standeth at the door," shall we not say so? What did he mean by saying that "This gospel of the kingdom shall be preached in all the world for a witness to all people, and then the end shall come?" If he did not have in mind some special work to be done near the end, some revival of the ancient "gospel of the kingdom" to be rapidly and effectually proclaimed to a single generation—the last before the end, what did Paul mean by saying that the gospel he preached was already proclaimed "to every creature under heaven." Col. i. 6, 23. According to that "the end" ought to have come in Paul's day, and we are wasting our time proclaiming the end yet to come. So it seems to me that the last days bring with them a special duty to preach and teach as never before "The things concerning the kingdom of God." But another thing, God always prepares his people beforehand by a proclamation of "the present truth." 2 Pet. i. 12. If we are living in the times when the world is being prepared by God's providence for the restoration of his ancient people, and the establishment of the kingdom of God, it may become a severely practical question what this nation, and what each individual composing it, is going to do about it? There is a time coming—now near at hand; when the world will be divided on the question, "shall the Jew be permitted to re-establish his nationality in his ancient patrimony or not?" "The kings of the (Roman) earth," are going to oppose it, and some others are going to favor it. Rev. xix. 19. On which side will this nation be? There is a symbolic war brought to light in this nineteenth of Rev. between Jesus Christ and his army and the "beast," "false prophet" and "dragon." The beast and false prophet are cast alive into the lake of fire and brimstone, and the dragon is bound with a chain. Ezek. 38 and 39 show that the dragon is Gog, all Protestant expositors agree, that the beast (the two-horned) is a revived temporal power of the Papacy, and the false prophet either the Sultan or the Pope. If so, the dread coalition which—headed by the antichrist shall attempt to pervert the establishment of the "kingdom of God" is none other than the Czar, the Sultan and the Pope. But who constitute the armies of heaven, who follow their leader "The Word of God" in battle array? Evidently the antagonist of Gog—"The ships of Tarshish and all the young lions thereof," or England and her colonies and offshoots. But something must be done to prepare the great Anglo-Saxon confederation to enter the contest on the part of "these my least brethren" (or "my *little* brethren" Leisor's translation Matt. xxv. 40, 45. Evidently they must be brought to see that the cause of Israel is the cause of God, and what can so effectually prepare them as the proclamation of "the gospel of the kingdom?" Is it not a significant fact that this doctrine of the restoration of Israel has been proclaimed more thoroughly among the Anglo-Saxons, and more generally received by them than by any other people in the world? It must become the settled policy of England and all her children—"the young lions," to place the Jew in Palestine. Isaiah tells us that "The ships of Tarshish are to be the first to enter upon this work." Isa. lx. 9. No doubt at first, or for a time the continental powers will acquiesce, but when Gog discovers that Israel in Palestine means English control of Egypt and the Euphrates and waters them of the South and thereby shuts her off from all hope of an outlet by way of the Persian Gulf, she will develop an antagonism which will eventuate in the "great war of God Almighty," and the defeat of the "dragon, the beast and the false prophet" by "the sword of the Lord which proceeds out of his mouth." Is it not our mission then to proclaim the hated doctrine of Israel's return until this nation is so thoroughly indoctrinated with it that she will take her appointed place with the "old lion" in defense of Israel and of Israel's God? Believe me, this is our manifest destiny and our duty. Let us "Cry aloud and spare not," for every man and everything that opposes "will be cut in pieces, though all the people of the earth be gathered together against it." Zech. xii. 3. But again, as clearly is it our mission to proclaim the ancient doctrine of life only in Christ. It cannot be denied that for ages this precious and plainly revealed truth has been kept in the back ground, hidden as it were from the observation of men; like the church which had it—hidden in the wilderness. But during the present generation it has experienced a notable revival, mainly too in England and the United States. By the aid of strong and learned men, by new translations and new readings, and new discoveries of ancient MSS. this truth has been brought out to the light of day, and pressed upon the attention of the world as never before in its history. The doctrine of natural immortality has been attacked from every quarter, not alone from the Biblical, but from the scientific standpoint and its foundation battered away from beneath it until it has not a stone to stand upon; and it and the whole hideous fabric of superstition reared upon it is in imminent danger of complete collapse. The whole stupendous structure of Romish superstition is built upon that heathenish dogma, that Satanic falsehood—"thou shalt not surely die," and for it there is but one complete cure: the doctrine of Christ, our life. Now let it be clearly apprehended that Rome is yet to say, "I sit as a queen, I am no widow and shall see no sorrow." Rev. xviii. 7. That is we are to look for a revival of Romish pretentions backed by a secular power to enforce them. The two-horned beast or the Papacy revived is to require a mark in the forehead and in the right hand, and is to marshall her adherents to make war with the Lamb and his army. Now what is the mark in the forehead? Evidently an intellectual assent to the errors of Rome; and that in the right hand is effective, co-operation in carrying out her plans. It follows that all who believe with her in doctrine are in danger of being coerced, or persuaded to aid her, and will find themselves in opposition to the King and his kingdom in the great crisis. Indeed, we see unmistakable evidences of the probable success of the schemes for uniting all the great religions of the world under the fatherly leading of Pope Pius XII. It is the dream of the present pontiff to heal all old schisms and bring back to the fold the Greek, the Lutheran and the Anglican communions. And not alone these, but it has long been seen that Mohammedanism itself is but a Christian heresy, and the hope of including these millions in the one fold is not foreign to the breast of "Our Lord God the Pope." When this shall have been accomplished and even Buddha and Brahmah consent to acknowledge his supremacy, only a stubborn faith in Christ, the Life-Giver, can prevent even dissenting Protestants from acquiescing in the *grand and universal religion*, which will mark the coalition opposed to Christ Jesus and his kingdom. Is it not manifest destiny and duty—*the* duty of the hour—our grand mission to the world to keep before them the only preventative to the mark of the beast? This supreme antidote to all Rome's errors, which renders it impossible to be deceived by her or drawn into the support of her Anti-christian plans? Who that believes in natural immortality is proof against her wiles or her arguments backed by the logic of the Sword? We may be sure that only the faithful believer in Christ, the only Life-giver, will go to prison and to death rather than to partake of her sins. Referring to this very crisis the Revelator heard a voice saying, "Blessed are the dead which die in the Lord from hence forth." Rev. xiv. 13. Our mission is to teach and to warn every man of these things. Surely to us has been a dispensation committed, happy are we if we recognize it, and discharge our duty faithfully and fearlessly.

May God help us. Amen.

J. F. WILCOX.

The Spirits in Prison.

I write a few lines on 1 Pet. iii. 18-20. In Gen. vi. 3, we find the following, "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." This, I think, gives us a clue as to what the "prison" in 1 Pet. iii. 19, means. God considered that man was flesh, but nevertheless confined his time on the earth to the 120 years in which the ark was preparing. At the end of that time, all mankind (except eight) were cut off by the flood. The "spirits in prison" were the people who were living while the spirit was striving with them, and they were men in the flesh too. Gen. vi. 3. This was while the ark was preparing. The preacher was Noah, and his Guide was the Spirit. "Holy men of old spake as the Spirit moved them." The same spirit that quickened the dead Christ. Christ had an existence before he was born into the world, and by the same spirit which made him alive. He went (in the days of Noah while the ark was preparing) and preached through Noah to the people living at that time.

There are some who contend that while Christ was in the disembodied state he preached to the disembodied spirits of the wicked in hell, and thus gave them a chance to accept or reject the gospel.

This seems to the writer to be a very unsatisfactory view. The "time" of the preaching is *not* while Christ was in the grave, but it is duly stated that "He went and preached unto the spirits in prison (which were sometimes disobedient) when the long-suffering of God waited in the days of Noah while the ark was preparing. "When the long-suffering of God," etc. denotes the time of the preaching, and not the time of the disobedience. But, if we admit for argument's sake that it does denote the time of the disobedience, then we have a conclusion like this,—They disobeyed while the ark was preparing, and were cut off by the flood, and put into prison (hell-fire) and kept there until Christ died, and his disembodied spirit went into this place of torment they were in, and preached to them. There seems to be no good reason why all other "disembodied spirits" should be ignored. If people are put into hell for not accepting the gospel, and those people had not heard it until Christ went in his disembodied state and preached it to them, then it would seem that an act of injustice was done them in that they were kept in hell fire from Noah until Christ, for not accepting some thing they had never heard. To illustrate, let us suppose that the gospel has not been given to man yet, but will be in the year 2000. The people are living now, who are ignorant of the fact that in the year 2000 there will be a gospel preached. They all die, and are put into hell fire not believing something that is not to be proclaimed until 2000. What are you going to do with God's goodness, mercy, justice, and infinite kindness. But these all count for nothing when man wants to establish a theory of disembodied spirits, or a post mortem gospel.

Christ died a ransom for *all*, to be testified in due time. Over half of the people of the earth have never heard of the fact that Christ died for them, have not even heard his name, yet when the "due time" comes, it will be testified unto them. When Christ's prayer "that they *may* be one" is answered, that is when the saints become of One nature, the spirit beings, as God and Christ are one, (both are spirit beings) then as kings and priests unto God, they will be given power over the nations, and rule them in righteousness, and teach them. This is when the "due time" will come, and the world will then believe, and not till then.

W. F. MADDOX.

Faith, Hope and Love.

Faith, hope and love must stay with us; all else may fail and cease. On these we lean, by these we stand, and walk, and trust in the Lord. Love stands first in rank: though meek and kind, she claims her place, and all things bear in hope. Is not with pride puffed up. "High born from God to earth she came and dwelt in Christ the Lord. Through him we share, and feel and know her worth." Faith stands with shield to defend and guard her well, and point the way of life and Truth. Hope rests a crown upon her head; with joy she sees and hails the day of peace and rest for all God's sons. The voice of hope is full of cheer, and song and praise are heard where she is guest. With these three life is made glad, God is praised and we are saved.

A. B. WINCE.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JULY 7, 1897. NUMBER 25.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 7, 1897.

Isaiah II. 3 Again.

We had no space to say, last week, in opposition to Mr. Crum's positions, that we know of no evidence that any people at *all* said, "Come ye let us go up to the mountain of the Lord, to the House of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." We have shown that all nations did not flow to Jerusalem at Pentecost; and secondly, they did not invite one another to go up to learn his ways. They went because they had accepted the law of Moses and its ordinances; and we recommend that gentleman to consult the 9th chapter of Isaiah, where still speaking of the same Judah, the same Jerusalem, the same mountain or kingdom of the Lord's House, he says "UNTO US (Judah) a child is [to be] born, unto us [Judah] a Son is [to be] given.. and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." The title, "Prince of Peace," is obtained by causing the nations to convert their implements of war into those of husbandry, and learning war no more, instanted in the second chapter. And in the 89th Psalm God swears that a Son of David shall occupy his throne for ever; and Jer. 3rd chapter and 17th verse, says at *that time* they shall call Jerusalem the throne of the Lord," and, what? "And all nations shall be gathered unto it, to the name of the Lord, to Jerusalem, neither shall they walk any more after the imagination of their evil heart. In THOSE DAYS [when Jerusalem is called the throne of the Lord, and all nations shall be gathered unto it, yes; in those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the North to the land that I have given for an inheritance unto your fathers. Here we see the *same* announcement respecting all nations gathering at Jerusalem as that made in Is. ii. 3. "And in *those* days, the two tribes of Judah will be again united to the ten tribes, so they can be ruled by the 12 apostles, as promised them by Jesus. Matt. xix. 28. We want to give Mr. Crum an opportunity to take reliable soundings, of course he claims to WANT the truth if he does not possess it,—and so we invite him to consider one other Scripture, and see if it will agree with his defined positions—Hosea iii. 4, says, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without a teraphim." They have been *many* days without a king, surely, and without a sacrifice. Why have they been a long time without a king? Answer, about 40 years after Pentecost they rebelled, and their Roman Masters destroyed their city and temple where alone they *could* sacrifice. They are in that condition *now*; but they will not always be, because, Hosea's next verse says that AFTERWARD,—*after* they have been many days without a king and sacrifice—shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness. Has the time—AFTERWARD arrived yet? Are they not still without a sacrifice? Does the Mosque of Omar occupy the sight of the temple? Is not Jerusalem dominated by the Turks? Does not Jesus say in Luke 21, that the Jews should fall by the edge of the sword, and shall be led away captive into all nations? Are we not witnesses of the fulfillment of this prediction? And also of the next that follows? Viz., that Jerusalem should be "trodden down of the Gentiles," showing that the scattered Jews would be a nation without a national government, without a capital city, and without a land? Calmly, seriously, honestly, let Mr. Crum see if the *many days* during which Hosea says they shall be without a king, sacrifice, etc., is not the very period during which Jesus says they shall be led captive into all nations? And Jerusalem shall be trodden down of Gentiles? We challenge him or any one else to show to the contrary. Jesus' prediction is the same as Hosea's, in *other* words, and *other* particulars. It did not commence to be fulfilled till about 40 years after the crucifixion; it is still in course of fulfillment. But when is it to be fulfilled completely? Can we get a clew? Yes; Jesus tells us how long Jerusalem shall be trodden down of the Gentiles, viz., "Until the times of the Gentiles be fulfilled. If words mean anything, the time is coming when Jerusalem *shall not* be trodden down of Gentiles. If words mean anything.—JEWS WILL AGAIN CONTROL JERUSALEM. But when? When the appointed time for the Gentiles to tread it down, expires. What *then* is to happen? Jesus gives premonitory signs, see Luke xxi. 25, 26, and adds: "And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh. And he spake to them a parable. Behold the fig tree and all the trees, when they now shoot forth, ye see and know of yourselves that summer is nigh; so likewise ye, when ye see these things come to pass, know ye that the *kingdom of God is nigh at hand.*" This is Jesus' answer as to the *when*. And now, what of Hosea? He says, after the Jews have been many days without a king, sacrifice, etc., "the children of Israel shall *return and seek the Lord their God, and David their king*, and shall fear the Lord and his goodness in the latter days." Did they ever thus return yet? Can the unprejudiced reader fail to see that we have here another description of the good time coming described concerning Judah and Jerusalem in the second of Isaiah?

The Question Drawer.

For N. T.,—We will briefly consider the two passages you call attention to; and first, Rev. xiv. 13. If you have the correct idea, we do not see any meaning in the words, "from henceforth." What of all the righteous dead previous to that time, would *they* not be blessed from your own point of view? We understand that the blessedness occurs at the time indicated in the vision, viz., when Christ is manifested to set up his kingdom. The blessedness of the saints will then be apparent, for they will then have been made immortal and glorious; and thus will, from henceforth be blessed, for they enter into and enjoy the rest that remains for the people of God. In reference to 2 Tim. iv. 6, we would say, Is it a departure for glory that is here indicated? Is it not rather a departure from life, into the death state, from which by nature there is no return? The word rendered departure is analysis. This means a *loosing*. The reference is doubtless to the nearing end of life, when the spirit would be separated from the body, the latter returning to God who gave it. It is equivalent to *dissolution*. The idea that the words indicate a departure to glory is destroyed by the context, "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me in that day." What day? The day of his appearing, and of his kingdom, see v. 1.

For L. P.—Death is *real* and *actual*. All evidence attests this fact. Nothing at all survives death as a living being. To contend otherwise is to deny both death and resurrection. Pause before you commit yourself to this destructive error.

For J. L.:—If you will compare the 12th verse of the 3rd chapter of Micah's prophecy with the 18th verse of Jeremiah, you will perceive that the part of Micah's prophecy delivered in Hezekiah's reign begins with the 3rd chapter. Yes; Micah delivered his prophecy within 60 years. Jotham reigned 16 years, Ahas 16 and Hezekiah 61.

BROTHER J. O. Woodruff writes:—"The mystery which is said to have been hidden in God from the beginning of the ages, Eph. iii. 9, is now said to be revealed to the Holy Apostles and Prophets. It is this,—that the Gentiles, since the resurrection of Christ, are made partakers of the Messianic promises of the kingdom, which aforetime was made to the Jews only as Abraham's Seed. Now both Jews and Gentiles without distinction are one in Christ Jesus. How? By believing the glad tidings and being immersed for a union with the name of Jesus. This union is called "One New Man," or the reconciliation of both Jew and Gentile of this dispensation in one body, by the cross;—a body composed of many members, of which Christ is the Head. It is the Church, his Body,—"the completeness of him who filleth all in all."

The Relative Strength of Maritime Powers.

England has 17,875 sailing vessels, with a tonnage of 5,271,100; the United States has 6,214—tonnage 2,000,218; Norway 4,003, tonnage 1,366,914; Italy 3,084, tonnage 915,019; Germany 2,614 tonnage 891,558; Russia 2,131, tonnage 452,316; France 2,131, tonnage 468,272. England has 4,649 steamers with a tonnage of 3,822,708; France 458, tonnage 444,265; United States 122, tonnage 371,314; Germany 420, tonnage 345,103.

"If a satellite directed wise men to Jesus' birth place, and the firmament wore a pall of mourning for three hours at his death. If rocks were riven in sympathy, and the veil of the temple was rent. If the spirit caused an earthquake to precede his resurrection,—Is it too much to expect that nature will be mute when the mighty Hero returns to deliver this groaning creation? Zech. xiv. shows that when his feet stand upon the Mount of Olives, again a mighty earthquake will take place. As the angels of God shouted for joy when this system of ours was completed by the Creator, and sang an anthem of praise to celebrate the birth of its Heir, so the voice of the mighty Hero will reverberate through every grave, rock and cave where his imprisoned brethren have been chained by their enemy, death. Oh, what an indescribable thrill of ecstasy and endless joy will seize each heart, when he finds himself in the blissful company of his long absent Son, and all the worthy sages of all ages and climes and tongues!

Reader, believe *his* gospel and *obey* it, and *continue patiently*, waiting and working for this grand consummation."

"REJOICE though now for a season, if need be ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than gold that perisheth though it be tried with fire, might be found unto praise, and honor, and glory at the appearing of Jesus Christ." Peter.

THE sermon preached by Bro. H. V. Reed at Antioch June 13, on the subject of "Modern Events in the Light of Prophecy" and which appeared in this paper June 23 was taken as it was delivered by a short hand writer. We have it therefore as it was spoken. So many have asked for extra copies that it will be printed in tract form, and may be ordered at once. Five cents each, or 30 copies for $1.00.

WE have received word from Bro. Wilcox to withdraw notice of meetings at Sacramento Springs. Will those concerned please take notice.

Communicated.

Conference Report.

The Third Quarterly Conference of the Church of God in Nebraska was held at the Dunbar School House in Furnas County, beginning on Friday, June 11th, and holding over Sunday as previously announced. The business meeting was opened at 10 A. M. on Saturday with song and prayer. The minutes were then read and approved. The Secretary's report for the quarter was as follows, received in March $1.00, April $15.00, May $35.00, June $6.00, total $57.00. Moved and carried that the report be accepted. The following was the evangelists report for the quarter: money received $57.00, expenses $.85, amount less expenses $56.15. Number of discourses 21, interest good. Moved that this report be accepted. Motion seconded and carried. The votes of the different churches as to the place of holding the next Annual Conference were then read. Remarks. Decided in favor of Cambridge. Remarks about the time of holding it. Moved that it begin on Aug. 20th, and continue ten days. Motion carried.

Committees for the Conference were appointed by the President as follows:

On grounds,—Bro. Trissell, Bro. Patton, and Bro. Chandler.

On program,—Benn Gordon, C. T. Story, and Bro. Adams.

Feed and fuel,—R. P. Story, H. C. Welton and Jas. Welton.

Moved that we adjourn to the call of the President. Motion seconded and carried.

All who attended this Conference enjoyed it very much, and it is declared to be the best quarterly meeting ever held in the State. The house was crowded at each meeting, so much so, that it was necessary to find seats for all, even the aisles and a number of wagon seats were brought in. The preaching brethren present were Bro. J. R. Ogle, Bro. J. P. Glenn and Bro. Almus Adams. Elder Baker, a minister of the Advent Christian Church, was also with us and preached one discourse. The audience listened attentively to the interesting sermons preached by these brethren, and it is hoped that the seed there sown fell into good ground, and will bring forth fruit unto life eternal. May these good meetings continue to be held from time to time, and may they grow in interest until Christ comes, and we are all gathered to that most glorious meeting of which these are only a foretaste.

Submitted in love,
RENA M. GORDON, Sec.

The Annual Conference of the Church of God in Michigan, convened as per announcement at Dutton, Michigan, Thursday evening, June 3, 1897, and continued over the following Sunday. Ministers present were Elder L. C. Chase, of Raisin, Michigan; Bro. F. L. Austin of Rensselaer, Ind.; Bro. E. Hoyt, Bro. and Sister Woodward. Bro. Austin and wife reached Dutton a few days before Conference time and commenced the good work. Bro. Chase did most of the preaching, presenting the Bible truths, in that plain and forcible manner, so characteristic of him, capturing the admiration of all who heard him. The preaching was all very good. All the social and prayer meetings were much enjoyed, and as the brothers and sisters gave testimony that their faith was still strong in the Lord it did some of the brethren a great deal of good. Although none put on Christ by baptism, yet much good was done as was shown by the interest manifested by non-professors, some stating that the way looked brighter, and that they intended searching the Scriptures and if they found those things to be so they were ready to obey. The attendance was large from the beginning, and yet, all were not there who have before met with those of like precious faith, some are silently sleeping, waiting. May God comfort those made lonely. Business meeting called to order Saturday at 10:30 A. M. by the president R. C. Hammond. Minutes of the last meeting were read and accepted. The following were elected as officers for the ensuing year, President R. C. Hammond, Vice President Lorenzo Decker, Secretary Emma Jackman, Treasurer A. K. Richardson of Coats Grove, Barry County, Michigan, Evangelists B. W. and M. A. Woodward. Evangelists report work done in Michigan 71 days, baptized 26, funerals 5. Work of evangelists in Indiana and elsewhere, Bro. Woodward sermons 157, Sister Woodward sermons 126, whole 283; baptized 37. After the Sunday morning service the Lord's Supper was administered. There were about 80 partook of the Lord's Supper. It was indeed a pleasure to us all to have Sister Roberts and Sister Taber of Indiana with us. Another joyous and profitable meeting at Dutton is numbered with the many similar ones of the past, and God grant that its influence for good may be felt through the years to come, and help to shape our lives for the kingdom of God.

EMMA JACKMAN, Sec.

Announcement.

Editor Restitution:

Please say through the columns of the dear old paper that Bro. Geo. Kidwell, from Madison County, Ark., will commence a series of meetings here at the Hix school house, in Camden Co., 5 miles southeast of Climax Springs on Saturday before the first Sunday in August, at 11 o'clock A. M. He will hold the meeting ten days, then he goes to Spaul Springs, six miles east of Cross Timbers and commence preaching at that place on the 10th of August, hold ten days. We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing, for the time is short; let us work for the Master while it is yet day, for the night cometh wherein no man can work. Come one and all that can, and let us have a joyous time, for Bro. Kidwell is an able workman, rightly dividing the Word.

Now brothers and sisters, may God's richest blessing rest upon you all is the prayer of a Sister,

MARY E. HOWARD.

Dear Restitution:

We close our meetings at Mound City Sunday evening next and spread our tent at Severance, Doniphan Co., Kansas, on Thursday July 1st for a meeting of two or three weeks. This place is on the St. Joseph and Grand Island R'y about 25 miles West of St. Joe. A general invitation is extended to all.

J. F. WILCOX.

To Bro. J. F. Wilcox:

Thanks brother, for your explanation through THE RESTITUTION as to why Dan was left out in the sealing of the 12000 (thousand) out of the 12 tribes of Israel. But let us not be too hard on a careless scribe for leaving Dan out in the cold. There are a multitude of preachers that would disinherit all of the tribes. You are perhaps correct as to the matter of Dan being left out; and in one sense you are correct as to the cities of Ezekiel's and John's prophecy, for it takes the literal city and citizenship to complete a city. Ezekiel records the boundaries of a literal city, in his book of signs. John beholds a city that is pure gold like unto transparent glass, in this book of signs. This city represents the Bride, the wife of the Lamb. See Rev. xxi. 9 to 11. The married woman. As Jerusalem the city of Ezekiel's vision is to be the city of the great kings, what else is to be the citizenship, if not the king and his queenly wife? What could be a more fitting sign of a lawless power than a wild beast, a compound of the leopard, the bear and lion; or of a fallen Church, than a prostitute woman? Again, what would be a more fitting sign of the redeemed and glorified Body of Christ than a city that is pure gold? If it can be proven that the dimensions of the two are the same, it would only prove that the citizenship was proportioned to the city, a kingdom must have a capital, and Jerusalem builded on her own heap, according to the plan recorded by Ezekiel will be the capital of the kingdom of God, and the Lamb and his wife will be the royal citizenship. But to return to the sealings of the 144,000 out of all the tribes of Israel, if Dan was left out by a careless transcriber, what if we are not sealed with the Holy Spirit, the Spirit of the promise? If we have not this seal we may be hurt by the locusts of Rev. ix. 4, 5.

Yours in a work and labor of love; let brotherly love continue,

J. C. KIMSEY.

To the brethren of Northern Missouri and Kansas and Southern Nebraska:

Our gospel tent will be spread at Sacramento Springs, Brown Co., Kan. on Sunday July 25th for a two weeks' meetings. The meetings will begin Sunday morning at nine o'clock on that day and continue till Sunday evening August 8th. This is a public resort 7 miles northwest of Morrill on the St. Joe and Grand Island R'y. Let all who desire to come write to Bro. E. M. Saylor at Morrill, when you will be there and teams will meet you at that point. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. A table will be spread on the ground for the accommodation of all comers. Bring your own bedding and sleep in the large tent if you prefer. Now brethren, far and near, make preparation to attend this meeting. Come with hearts full of love and the spirit of prayer and self-sacrifice. Bring your burdens, and your sorrows, and your sicknesses and lay them down at the feet of the blessed Master whom you will surely meet. If you will you may go away like giants refreshed with new wine. Come, let us take sweet counsel together and strengthen each other for what still remains for the "good fight of faith" before we shall rejoice "to see him face to face and tell the story saved by grace." I can be reached by letter at Severance, Doniphan Co., Kan., until about Wednesday July 21. Bro. J. F. Pierson, Bro. Green, Bro. Bitner, Bro. Adams, Bro. Winslow, Bro. Allerton and all our preachers within reach of time and place will take note and be there if possible prepared to stay the entire time allotted.

Hoping for a joyful and profitable season I remain faithfully your brother waiting for the King,

J. F. WILCOX.

Dear Restitution:

I was much interested in the articles recently in THE RESTITUTION on the subject of "Spirit." While I differ somewhat on this subject, I want to learn and accept nothing but that which is Bible truth. I would like for Bro. Joblin or some one to explain Acts v. 23, as this text is generally omitted. I do not wish to continue this subject merely for discussion, but for truth. We are having a good Sunday School at the Fairview school house this summer with an average attendance of 50. Bro. N. H. Hornaday is superintendent. Brethren, why should we not put forth every effort to advance his cause, only a little while longer to work. "For our life is as a bubble that appeareth for a little while and then vanisheth away." The world is full of so called Christians "who profess that they know God, but in works they deny him." Let us take warning from the failure of others and observe Paul's instruction to Titus. "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." "Young men likewise exhort to be sober-minded." How much we need sobriety. There is too much frivolity among some professed Christians. We ought to live every day with the same sobriety that we would harvest a prayer meeting. It is high time to awake out of sleep, for now is our salvation nearer than when we believe." "But put ye on the Lord Jesus Christ and make no provision for the flesh to fulfil the lusts thereof."

Yours in hope of coming victory through Christ,

J. J. CADY.

Excursion rates to Toronto via Nickel Plate Road July 13th, 14th, and 15th account the Epworth League Convention.—July 11.

OBITUARY.

Lorenzo M. Goudyear was born at Camden, Oneida Co., N. Y., Jan. 26, 1820, and died May 29, 1897; aged 77 years, 4 months and 3 days. Dec. 28, 1847 he was united in marriage to Mary R. Ransom. To them were born eight children; five sons and three daughters, all of whom were present at the funeral. In 1885 he left his native State and moved to his farm near Dixon on which he has since resided. He was esteemed and respected by all his friends and neighbors, who en masse attended services at his home. The writer spoke words of cheer and comfort, using 1 Thess. iv. 13, as the base for the remarks, to which was given marked attention. It is thus we are called upon to note the death of one of the faithful followers of the meek and lowly Jesus—a soldier of the cross, a hero in the Christian warfare, one of that noble band of warriors who has ever battled for the eternal Word of Truth, being clad in the whole armor of God, his loins were girt about with truth, he wore the breastplate of righteousness, his feet were shod with the preparation of the gospel of peace, and with the shield of faith was able to quench all the fiery darts of the wicked. Upon his brow gleamed the helmet of salvation, and in his hand the Sword of the Spirit glittered in the radiant sunlight of the Word of God. He has fought a good fight, finished his course and kept the faith. After a long and weary, but valiant struggle in the defense of his Master's cause he has fallen; but will rise again in that bright morn when the tramp of God shall call to life immortal the righteous dead. Then will ring forth the grandest song of triumph ever sung on earth when that mighty host join in singing,

"O death, where is thy sting?
O grave, where is thy victory?"

Then will they bear palms of victory and wear the crowns of glory. Then will the righteous shine forth as the brightness of the firmament. Then will they see the Prince of Peace, the Captain of our salvation. Then will we behold with undimmed vision the beauties and glories of the everlasting kingdom where we hope to meet our brother, and with him share in the promised blessings from our kind and loving Father, to whom be all the glory for ever. Amen.

D. M. HOPPER.

Another saint numbered with the dead, Sister Anna C. wife of Bro. Geo. Downing of Philadelphia, died June 16, 1897, aged 82 years. Our Sister was an ardent believer in the personal coming and reign of the Messiah, and a liberal supporter of the gospel of the kingdom. For many years she like Anna of old looked for the Lord's salvation, though not permitted to see the King in this mortal life. She will behold him in his beauty. We wish her to rest in Laurel Hill. She sleeps on the banks of the Schuylkill, quietly resting and waiting for the voice of the Life-Giver. She leaves a husband and two children to mourn their loss.

"She doth sleep but not forever,
There will be a glorious dawn;
We shall meet to part, no never,
On the resurrection morn."

Services were conducted by the writer, remarks founded on the fourteenth chapter of Job.

C. C. RAMSAY.

A list of Country Homes along the South Shore of Lake Erie open to Summer Boarders will be mailed to any one enclosing a two cent stamp to B. F. Horner, General Passenger Agent of the Nickel Plate Road, Cleveland, Ohio.—July 15.

Excursion to Chautauqua July 11th and 12th at one fare via the Nickel Plate Road account Photographers' Convention at Oneron.—11.

Reasons Why This Earth and Not Heaven Is To Be The Home Of The Righteous.

Because "No man hath ascended up to heaven" except Christ. John iii. 13.

"David is not ascended into the heavens," but "is both dead and buried, and his sepulchre is with us unto this day." Acts ii. 20, 34.

Because Jesus said "Whither I go you cannot come." John vii. 33 34; xiii. 33.

He will bring our reward with him. "Behold I come quickly and my reward is with me to give every man according to his work." Rev. xxii. 12.

Because "The Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever and of his kingdom there shall be no end." Luke i. 32, 33. David's throne was and will be on earth.

Because "The Lord (Christ) shall be King over all the earth." Zech. xiv. 9.

"The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." Rev. xv.

Because "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm lxx. 8; Zech. ix. 10.

Because "The righteous shall be recompensed in the earth." not in heaven (Prov. ix. 31) at the resurrection. John v. 28, 29; Dan. xii. 2; Luke xiv. 14.

Because the meek and all who keep his ways shall inherit the earth. Psalm xxxvii. 9, 11, 22, 29, 34; Matt. v. 5.

Abraham and his seed are to inherit the land of Canaan for an everlasting possession. Gen. xiii. 15; xvii. 8; Heb. xi. 8-13, 39. Canaan is on earth.

Because "The heavens are the Lord's, but the earth hath he given to the children of men. Psa. cxv. 16.

Because the earth abideth forever. Eccl. i. 4; Psalm civ. 5; cxix. 90.

"The righteous shall never be removed" from the earth. Prov. x. 30.

"The Lord shall reign in Mount Zion and Jerusalem." Isa. xxiv. 23.

"The kingdom and dominion and greatness of the kingdom UNDER the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27. Such a kingdom could not be set up in men's hearts or on Pentecost.

Because "Every good gift and every perfect gift is from above and cometh down from the Father of Lights." James i. 17.

Because "he cometh with clouds and every eye shall see him." Rev. i. 7.

"He shall stand at the latter day upon the earth." Job xix. 25. We are in the latter days and may expect him to appear at any time.

Because, The law shall go forth from Mount Zion and the Word of the Lord from Jerusalem. Isa. ii. 3; Micah iv. 2.

Because "Unto them that look for him shall he appear a second time without sin unto salvation." Heb. ix. 28. Is the world looking for his second coming?

Because he says "I will come again." John xiv. 3.

Because "Thou hast made us unto our God kings and priests and we shall reign on the earth." Rev. v. 10.

Because the throne and kingdom of David will be established forever with Jesus Christ, his Son, as King forever. 2 Sam. vii. 12-17; Psa. ii. 6-9; lxxii. 9-11).

Because no Scriptural interpretation warrants the belief of a sky kingdom, but the reverse is true.

Reasons Why Man Does not Possess an Inherent Immortal or Deathless Nature.

Because God only hath immortality. 1 Tim. vi. 15, 16. We are to SEEK for immortality (Rom. ii. 7): and if we possess immortality by heredity why should we be commanded to seek for it? It is a gift only to the righteous. Rom. vi. 22, 23.

Because we are to put it on at the resurrection. 1 Cor. xv. 52-54.

God said to Adam "Dying thou shalt DIE" (Gen. ii. 17, margin): and "Dust thou art and to dust shalt thou return" (Gen. iii. 19); and to Hezekiah that he should DIE and NOT LIVE. Isa. xxxviii. 1.

Because "In death there is no remembrance of thee; in the grave who shall give thee thanks?" Psalm vi. 5.

Because "None can keep alive his own soul." Psalm xxii. 29.

"He is forgotten as a dead man out of mind." Psalm xxxi. 12.

"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Psa. cxlvi. 4.

Because "There is no work, nor device, nor wisdom, nor knowledge in the grave whither thou goest." Eccl. ix. 10.

Because "The dead know not anything" * * and their love, hatred and envy are perished." Eccl. ix. 5, 6.

Because "The soul that sinneth it shall die." Ezek. xviii. 4; James v. 19, 20.

"The dead praise not the Lord, neither any that go down into silence." Psalm cxv. 17.

Because immortality is to be conferred upon the body, and not upon an invisible mentality—"Who shall change this vile body that it may be fashioned like unto his glorious body. Phil. iii. 21; 1 Cor. xv. 44.

Because man and beast die alike, have one breath, go to one place. Eccl. iii. 19-20.

"His sons come to honor and he knoweth it not, they are brought low, but he perceiveth it not of them." Job xiv. 21.

Because a merciful God placed cherubim and flaming sword to guard the way of the tree of life, lest man have continual access to it and eat and live forever in sin. Gen. iii. 24.

Because if we believe we naturally possess immortality we accept Satan's word ("Thou shalt not surely die.") in preference to God's Word ("Thou shalt surely die.") Let God be true and every man a liar. Rom. iii. 4.

Because the apostles preached Christ and the Resurrection (1 Cor. xv. 15-23); and not Christ and the immortality of the soul, as is now popularly taught. See also John v. 28, 29; vi. 40, 44, 54; xi. 24; Acts iv. 2; xvii. 18; 2 Cor. iv. 14; v. 4; Rev. xx. 6.

Because Christ has spoken from heaven: "I am he that liveth and was DEAD, and behold I am ALIVE for evermore; Amen, and have the keys of hell and of death." Rev. i. 18. The firstfruits of them that sleep. 1 Cor. xv. 20.

Because Jesus Christ, our High Priest, has entered the holiest of holies (heaven itself, at the right hand of God) and is there making intercession for us by the sprinkling of his own blood, shed once for all (Heb. iv. 14; v. 10; vi. 19, 20; vii. 1; ix. 24) and none can follow him there, for it was certain death to enter (Heb. ix. 7-12; Lev. xvi. 17; Num. iv. 17-20), look into (1 Sam. vi. 19) or touch (2 Sam. vi. 6) even the typical holy of holies, save by the high priest and those appointed by God.

Because nowhere do the Scriptures teach that man possesses an immortal soul and not once are the terms immortal soul, deathless spirit or never-dying soul used therein. But immortality only on condition of obedience is taught. Rom. ii. 7.

The Coming of Jesus Christ.

"The Lord himself shall descend from heaven."

I. Testimony from the patriarchs. Enoch, Jude 14; Job xix. 25-27. Balaam. Num. xxiv. 16, 17.

II. Testimony of David. Psa. i. 3-6; cii. 16; xcvi. 10-13; xcviii. 7-9

III. Testimony of Prophets. Isa. xxv. 9; xxvi. 21; xxxv. 4; xl. 10; xii. 11; lxiv. 1; lxvi. 15. Jeremiah xxiii. 5-6. Ezekiel xxi. 25-27. Daniel vii. 13-14; xii. 1. Zech. xiv. 3, 4.

IV. Testimony of Apostles. Paul, 1 Cor. xv. 22, 23; Phil. iii. 20; 1 Thess. i. 9-10; ii. 19; iii. 13; iv. 16, 18; 2 Thess. i. 7-10; ii. 1-8; iii. 5; 2 Tim iv. 1; Titus ii. 13, 14; Heb. ix. 27, 28; x. 37. Peter, Acts iii. 19, 20; 1 Pet. i. 13; v. 4; 2 Pet. i. 19; iii. 14. James v. 7-9. Jude 14. John. 1 John ii. 28; ii. 2; Rev. i. 7; vi. 16, 17; xix. 11-16.

V. Testimony of Angels. Acts i. 9-11; Rev. xxii. 6, 7.

VI. Testimony of Christ himself. Matt. xvi. 27; xxiv. 30, 31, 39, 42, 50; xxv. 13, 19, 31; Mark viii. 38; xiii. 26, 34-36; Luke xii. 36, 40, 46; xvii. 24, 30; xxi. 27; John xiv. 1-3, 18, 28; Rev. xvi. 15; xxii. 7, 12, 20.

Here are seventeen witnesses who declare

1. Christ will come personally. Acts i. 9-11; 1 Thess. iv. 16; Heb. ix. 28.

2. He will come visibly. 1 John iii. 2; Matt. xxiv. 30.

3. Gloriously. Matt. xxv. 31; Mark viii. 38; Luke ix. 26.

4. With his holy angels. 2 Thess. i. 7; Matt. xiii. 39; xxv. 31.

The objects of his coming will be—

1. To raise the dead. 1 Thess. iv. 13, 16; 2 Tim. iv. 1-8.

2. To judge the world. Acts xvii. 31; 2 Tim. iv. 1-8; Matt. xxv. 31, 46.

3. To save his people. Heb. ix. 27; Isa. xxv. 6, 9.

4. To destroy the wicked. 2 Thess. i. 8, 9; ii. 8; Isa. xi. 4.

5. To restore all things. Acts iii. 21, 23; Rev. xxi. xxii.

6. To reign for ever and ever. Rev. v. 10; xxi. 5; Matt. xxv. 31; 2 Tim. iv. 1.

The High Calling.

Paul says, "Forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13, 14.

Dearly beloved, we are called to be heirs of God and joint heirs with Christ in his kingdom. Are we, like Paul, forgetting the things which are behind, and reaching forth unto those things which are before? Have we believed the gospel of the coming kingdom and been baptized (immersed) into Christ? If so we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. We must sacrifice all worldly pleasures, desires and aims; for our wills are buried into the will of Christ, that henceforth we should not live unto ourselves, but unto him who bought us with his own precious blood. By the baptismal wave we show to sinners whom we leave and to Christians whom we join, that we are dead to sin and would not live any longer therein.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him." John iii. 1, 2. True the world knoweth us not, but if we seek to please the Lord, we shall be known of him. Should we not willingly sacrifice the love of the world to gain the love of the Father and the Son? "If any man love the world, the love of the Father is not in him." 1 John ii. 15. "For we know that the whole world lieth in wickedness." 1 John v. 19. We are commanded to set not our affections on things on the earth. "For we have here no continuing city, but we seek one to come." We should not seek to possess more of this world's goods than the necessities of life; but rather we should use our means in spreading the gospel and in helping the poor. The apostles of Christ owned very little of this world's goods; and even our Lord when he was on earth said, "The Son of Man hath not where to lay his head." He became poor for our sakes: that we through his poverty might be made rich. 2 Cor. viii. 9.

In Isaiah it is written,
Our sorrows he did bear;
And all our griefs he carried too,
O what a load of care.

"Surely he hath borne our griefs, and carried our sorrows. He was wounded for our transgression, he was bruised for our iniquities. The chastisement of our peace was upon him: and with his stripes we are healed." Isaiah liii. 4-5. Therefore let us walk in his footsteps, patiently enduring all things and strive to overcome evil with good. If we walk thus through life, when our Savior takes his great power to reign, he will say unto us, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." And we shall with him rule and bless the nations one thousand years. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx. 6. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he hath put all his enemies under his feet." 1 Cor. xv. 24, 25.

The signs of the times indicate that Christ's second advent is near, when he with his glorified saints will rule the world in righteousness. "Behold a King shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. This time has never been, nor will it be until Christ cometh into his kingdom.

"Let us walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long-suffering, forbearing one another in love." "Let not our adorning be outwardly, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Pet. iii. 3, 4. "Him that overcometh will I make a pillow in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

"Let us run with patience the race that is set before us, looking unto Jesus who is the author and finisher of our faith; that in the morning of the resurrection we may sing the song of the redeemed, and meet with those who now sleep in Jesus. They are dead now, their thoughts have perished, they praise not the Lord; but when Christ sets up his kingdom they will be raised incorruptible to dwell with him forever.

"Asleep in Jesus, blessed sleep;
From which none ever wakes to weep."

Let me say to the young, "Remember thy Creator in the days of thy youth before the evil days come." Eccl. xii. 1. For he hath saith, "They who seek me early shall find me."

"Blessed is the man that feareth the Lord that walketh uprightly in all his ways."

"May thy kingdom soon come when thy will shall be done on earth as it is done in heaven."

On Calvary, Christ the Lamb of God,
Laid down his life for me;
That he might by his precious blood,
Redeem us from the curse.

But he has been exalted,
Never again to die;
For being faithful unto death,
He dwells with God on high.

And in that future gold a age,
When he shall take his seat;
To rule the world in righteousness,
May we our loved ones meet.

For this has been the promise,
To those who've faithful been;
Together with the Lord their Head,
One thousand years should reign.

Then sin and death shall cease! And peace
Like one vast ocean roll;
And Christ himself will subject be,
To God who is all in all.

SUBSCRIBE FOR
THE RESTITUTION.

Communicated.

Parables Of Salomoon.
Chapter 1.

1. Parables of Salamoon a son o
David, who became a king in Israel t
know wisdom and instruction (chas
tening) and to apprehend words o
thoughtfulness.

3. And to receive turns of word
(metaphors) and to apprehend tru
righteousness and to make judgment
straight;

4. That he might give subtilty to
the guileless and perception and re
flection to a young child.

5. And a wise man moreover who
hath heard them will be wiser, and th
one who apprehendeth them will ac
quire the art of guiding: (lit steering
as a pilot does.)

6. And he will apprehend a parable
and a dark saying, and an oracular
sayings of wise men and enigmas.

7. A beginning of wisdom is the fear
of the Lord, and a good understand
ing is there for all those who practice
it; such true reverence for God is a be
ginning of perception: but irreverent
men despise wisdom and chastening.

8. Hear O son the chastening of thy
father and throw not away the bond
of thy mother.

9. For a garland of graces wilt tho
receive for the crown of thy head an
a golden collar for thy neck.

10. O son, may irreverent men no
lead thee astray nor be thou coun
seled.

11. If they entice thee saying, Come
participate with us in blood, and le
us hide a guiltless one in the earth u
an unjust way:

12. And let us swallow him alive
even as death (Hades) the grave and
take away the remembrance of him
from off the earth:

13. His acquisition of great value
let us seize and fill our houses with
spoils:

14. Cast in thy lot with us, and let
us acquire a common purse all of us,
and let our bag become one bag.

15. Do not go thy way with them,
but incline thy foot away from their
paths.

17. For not without a reason are
nets stretched for birds;

18. Yea those who participate in
murder are treasuring up for them
selves bad things, and the catastroph
of men who are evaders of law is bad
one.

19. These are the ways of all those
who consummate their lawless acts
For in their irreverence they are tak
ing away their own soul (life.)

20. Wisdom singeth praise in way
out and in public squares leadeth free
speech.

21. Upon citadels of walls she her
ableth at gateways of men of influ
ence she taketh her seat, and at a
city's gateways she saith with encour
agement,

22. As long a time as the well-dis
posed hold on to righteousness they
will not have been put to shame; but
those devoid of sense in their haughty
pride, who are inordinate in their de
sires, and have become irreverent,
have hated perception,

23. And have not become amenable
to reproofs. Lo I am going to deliver
beforehand to you an oracular saying
of my breath, and I am going to teach
you my word.

24. Since I have called and ye have
not hearkened, and I have extended
words and ye have not heeded,

25. But have made my counsels of
no effect and have distrusted my con
vincing proofs,

26. Therefore, I also am going to
laugh at your loss and exult when de
struction cometh upon you.

27. And when tumult suddenly
reacheth you, and catastrophe arriv
eth like a cyclone, and when tribula
tion and blockade come unto you or
when utter loss cometh unto you.

28. For it will be when ye shall in
voke me I will not hearken unto you:
evil-doers will seek me and will not find
me;

29. For they hated wisdom and the
Word of the Lord they did not not
prefer;

30. Nor were they willing to heed
my counsels, and they mocked at my
reproofs.

31. Therefore will they eat the fruit
of their own way, and with their own
irreverence will they have been filled:

32. For because they wrongful chil
dren will they have been slain, and a
searching examination will destroy ir
reverent men:

33. But the one who hearkeneth
unto me will pitch his tent upon hope
and will be in quietude without fear of
any evil.

CHAPTER 2.

1. O Son, when thou hast received
an oracular saying of my command
ment, if thou shalt hide it at home,

without, in other words as a
it has throughout an esoteric and ex
oteric significance. The exoteric has
to do with natural morality and the
a b c of the spiritual; while the eso
teric unfolds to the thinker trained in
the mind of Christ the first principles
underlying the profounder mysteries
of God that have been graciously re
vealed to the deiver for them.

The word translated "proverb" C.
V. and R. V. is the same word used in
John's gospel for "parable" and so
translated in C. V. and R. V. Another
illustration of the inconsistency or
prejudicial bias of the translators
There are two words in the origina
both meaning what we mean in Eng
lish by "a parable" and there ar
other words in the original, several o
them meaning what we in Englis
mean by a proverb, a wise law or say
ing, in short such traditional wis
sayings as are handed down fro
generation to generation in all na
tions, peoples and tongues.

The word in the original oftenes
used in the Scriptures for a parabl
we have neglected into parabl
which means literally "cast along
side" of course for the purposes of
comparison in this use of which we are
talking. The other original word thi
word in question, means literally t

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Previously subscribed,	$200.65

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Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy

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We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

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To Celeron (Chautauqua Lake,) July 11th and 12th, account Photographer's Association of America.

To Toronto, Canada, July 13th, 14th and 15th, for Epworth League National Convention.

To Minneapolis, July 3d and 4th, for National Meeting, B. P. O. Elks.

To Chattanooga, July 13th 14th and 15th, account Baptist Young People's Union, of America.

To Detroit, July 12th and 13th, for National Republican League Meeting.

To Cincinnati, July 21st and 22d, for German Epworth League Meeting.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

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Deeds speak louder than words, and acts are more forcible than arguments.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thecity are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry bring from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reformer Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Shadbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custs Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mellville, Watson and Byron have no regular preaching. The church at Ralsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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GLAD TIDINGS OF THE KINGDOM OF GOD.

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SECOND SET OF QUESTIONS.

Question 1, "Referring to Answer to Question 1, first set—What proof is there that Jesus and the Apostles preached any of those earliest things except (c)—'The Kingdom of God is at hand.'"

Answer. There is no proof. I did not state that Jesus and the Apostles preached any of these. I gave a brief reply to the question, "What was the gospel of the kingdom: namely the glad tidings concerning the approach of the restored government of Jehovah over the twelve tribes of Israel gathered to the land of their fathers." The items a, b, c, and d, were introduced as proof of the origin and history of the Divine Kingdom, and the items f, g, h, i, j, to account for the fact that although the kingdom was preached as "at hand," it had not come at the period of our assension, but was still a matter of hope. The four facts referred to (a, b, c, d,) were well known to the first hearers of the proclamation that the kingdom of God was at hand. They were Jews, and could have no difficulty in understanding the plain meaning of the preaching.

Question 2. Is there nothing *personal* about the gospel of the kingdom?

Answer. It is not quite clear to me what is intended by "*personal*" here. The gospel was preached by a person to persons, and persons believed it. The principal preacher was the Messiah. The first preacher, John the Baptist, was supposed by the people to be the Messiah. "The people were in expectation, and all men mused in their hearts of John whether he were the Christ or not." John said, No! "but one mightier than I cometh," etc. This must have at once pointed out to the people that this Messiah was about to appear. When Jesus began to preach, he was at once identified as the Messiah. Nathaniel, and such as he, would be at no loss to accept the gospel of the kingdom in its true Israelitish sense, and to make his true confession—"Thou art the Son of God: thou art the King of Israel." True, it may be said that the Jews desired chiefly political deliverance. But what of such persons as Zacharias and his wife Elizabeth; Mary the mother of our Lord; the aged Simeon; Anna the prophetess; Joseph of Arimathea; and the woman who "followed Jesus from Galilee, and ministered to him of their substance?" These may surely be viewed as typical of many others, who combined a patriotic sentiment with a deep feeling of piety resting on the faith of Abraham. Whatever of personal salvation they hoped for in connection with such a faith, must have been intensified by the proclamation of the restored kingdom, and the appearing of the Messiah, apart from any formal intimations of benefits appended to it by the preachers.

Question 3. "Why must teachings which *in their nature* are gospel or good news, and which have express reference to the kingdom (such as the Beatitudes and many of the parables) be excluded from the gospel of the kingdom?

Answer. The question that suggests itself here is, *Why* should such things be included? Waiving this, however, I have to answer (1) Because whatever may be the intrinsic character of such teachings as are "in their nature gospel or good news," there is no evidence that they are ever spoken of as "the gospel." I fail to see how any one has authority to apply names to Bible things other than those given by our Lord and his Apostles. The birth of Christ was announced to the shepherds as "glad tidings;" and if I should say that even such an important event as this is not to be identified with "the gospel," I might find support from Paul's definition of the gospel in 1 Cor. xv. 1–4, where the death, burial, and resurrection of Christ, without any mention of his birth, are categorically set forth. (2) Although the twelve apostles and the seventy disciples were associated with their Master in his public ministry, there is no evidence that they had any part in such general teachings. The record is that their services were limited to the public preaching of the gospel of the kingdom. It should be noted here that while the parables were *spoken* to the multitudes, they were *explained* only to the disciples, who had already believed "the gospel of the kingdom." I submit that this fact is sufficient to set aside the idea that the parables should be included in the gospel.

Question 4. "What evidence is there that the gospel was necessarily a "public proclamation?"

Answer. If the word "necessarily" is intended to indicate that the gospel was not *exclusively* a "public proclamation," and that therefore there was [illegible] to hinder it from being [illegible] ered privately, I have no objection; but whatever may be the proper term to denote the setting forth of the gospel, whether "preaching" or proclaiming, or any other, the fact is plain that it was certainly of the most *public* character." Jesus went about *all Galilee* teaching in their synagogues, and preaching the gospel of the kingdom..... ...and his fame went throughout all Syria..... and there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from beyond Jordon." The twelve were to "go over the cities of Israel," and the seventy to every city and place, whither he himself would come." As to the term "preach" or proclaim, it is not of very great importance which is preferred. The popular signification of the word preach, however, ("to deliver a discourse on a religious subject") while it might apply to our Lord himself, I submit that it is not applicable to the twelve or the seventy who evidently limited themselves to our Lord's injunction "As ye go, preach saying, The Kingdom of heaven is at hand." Again, the word rendered preach is defined in the Greek Lexicon, "to proclaim as a *herald*," "announce openly and publicly." We have an instance of this primary meaning in Luke xii. 3, "proclaimed on the housetops." It is only in a secondary sense that it is used with a more general application. The brief terms in which "the gospel" is always described, is sufficient to determine that the word is there used in the primary sense. Paul's long discourse at Troas, (Acts xx.), is denoted by an entirely different word.

Question 5. "Do not 'the benefits and privileges to be enjoyed by believers of the gospel' form a part of the gospel? Can the ten items of Answer 1 (1st set) be gospel to any one without 'the privileges' being also made known?"

Answer. I have already explained my use of the ten items (Answer to Question 1 in present article.) I fail to see any reason to think that "the benefits and privileges" must necessarily be made known. In the first proclamation already referred to, there is no evidence that benefits and privileges constituted part of the preaching. For one thing there was no necessity, so far as the Jews were concerned. When they listened to the intimation, "The Kingdom of God is at hand," they knew perfectly what the effect of the restoration of their kingdom would be. Some may have had only national hopes in the matter; others both national aspirations and personal hopes in view according to the intelligence and faith of the individual. See remarks on this point in Answer to question 2 in this article. To Gentiles (and even to ignorant Jews) some information of a preliminary nature would be necessary, to put them on a level with those better informed. This is, however, apart from the gospel as disclosed in the record.

Question 6. (a) "Repentance and remission of sins were to be preached in his name among all nations" (Luke xxiv. 47.) and (b) "The gospel of the kingdom" was similarly to "be preached unto all nations." (Matt. xxiv. 14.) Are (a) and (b) entirely distinct from one another; do they partly coincide; or are ... different expressions of the same?

Answer. The two passages are in perfect agreement in one point, namely, the universal extent of the proclamation after the ascension of our Lord. This was a new feature in the work of the Apostles; for it had been previously confined to Israel, excluding even the Samaritans. This was evidently the principal point in our Lord's commission: and this is confirmed by the reports of it as given by Matthew and Mark, "make disciples *of all nations*," "preach the gospel to *every creature*." Repentance and remission of sins, however, was not a new feature. From the first both were *accompaniments* of "the gospel" proclamation. Repentance took the form of a command—"Repent ye *and* believe the gospel" John in Matt. iii. 2; our Lord in iv. 17, and Mark i. 15; by the Apostles in Mark iv. 12. Remission of sins by John (Mark i. 4; Luke iii. 3. This ... [illegible] ... arms. Luke i. 17.) I fail to see how a command to repent, followed by "*and* believe the gospel," can be made a constituent element of that gospel.

Coming now more particularly to Matt. xxv. 14 and Luke xxiv. 47. The former mentions simply the subject of gospel preaching—"The Kingdom," without any of its accompaniments—Repentance or Remission. These would of course be understood by the hearers (the Apostles) to be implied, from their previous connection. Luke only mentions the *duty* of repentance, and the *effect* of it—remission of sins. Here again the hearers would understand that "the gospel of the kingdom" was necessarily implied. The probability is that the evangelists gave abridged accounts of the commission, and that our Lord really included these different points in his message to his Apostles.—Note also that the phrase "The gospel" is applied to the kingdom in Matt. xxiv. 47. This is corroborated by the subsequent preaching of the Apostles. See Acts ii. 30, 38; iii. 19.

J. CAMERON.

What Are These? And Whence Came They?

"And one of the elders answered, saying unto me, what are these which are arrayed in white robes? And whence came they?" Rev. vii. 13.

Seeing that some of the brethren are much exercised in trying to locate this great crowd of people that John saw, I too will "show mine opinion." After John had seen the seal of the living God (which was his name and that of his Son) written on the foreheads of the one hundred and forty-four thousand of the children of Israel. He says, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." ver. 9. After this, one of the elders calls the attention of John to this great crowd by the use of our caption. He then proceeds to answer, by saying, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Taking what John and the elder says about this great crowd of people, we conclude that they are a very highly favored class of people, because they had come out of great tribulation, had washed their robes and made them white in the blood of the Lamb. Not only so, but were commended by being set before the throne, holding palms in their hands. Not only so, but they serve God day and night in his temple. And he who sits on the throne will dwell among them. They hunger and thirst no more, neither are they affected by the light and heat of the sun, for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Now, who are they? and whence did they come? Brethren, can you tell? Do I hear you say—"I believe they are a recent crowd of ransomed Alliance Christians who in their blind zeal overlook and repudiate God's law of adoption, holding their tradition sacred instead of God's commandment?" Well, well, that would certainly place a great premium on ignorance and rebellion. Does the Master justify the evil deeds of many who will come up and ask for admittance, and are rejected. If they are shut out of the kingdom, which is under the whole heaven, then where will they be? Or if they lose the royalty, and find all that is said of the great crowd, what have they lost? And if they find all that is said of the great crowd, what will be not lost? And can a person be washed in the blood of the Lamb and be a Christian, a follower of Christ, who rejects God's symbol of the death, burial and resurrection of his dear Son, choosing "manism" instead? The fact is, it seems plain to me that there is an Anti-Christ in position who is [illegible] and [illegible] people out of [illegible] and believe that they do believe [illegible] is false! Having failed thus far to find the counterpart to this great crowd of people, we ask—Who are they? And we will briefly suggest they are what is left of them, that [illegible] represent God's royal people selected and chosen as the Bride, the Lamb's wife, to rule and reign as kings and priests on the earth. Note, this people is selected out from all nations, and kindreds, and peoples and tongues, Ver. 9. While the royal family who are to reign with Christ, are redeemed and selected out of every kindred, and tongue, and people, and nation, ch. v. 9, one class had washed their robes and made them white in the blood of the Lamb, while the other class had been redeemed by the blood of the Lamb. Are they not the same class? I have read and studied my Bible for more than forty years, yet I confess that I have not studied it enough to learn that thousands and millions of sincere men and women who have been led to reject and reject God's plan of salvation—the gospel of Christ, God's power of salvation, to those who believe and obey, are saved. Yet I may have overlooked much that is there, and will kindly submit the foregoing to the brethren for their candid consideration. Praying that our Father in heaven may bless his truth and his faithful children abundantly for Jesus' sake. Amen.

T. E. ADAMS.

A Serious Mistake.

"Jesus answered, Verily, Verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5.

The above clear and decisive language of the Savior excludes from an entrance into the kingdom all who will not comply with the requirements our Lord has seen fit to impose. The human heart is prone to disobedience, and thus seeks out methods to evade the force of language, and to ally themselves in their disobedience.

Baptism, or being "born of water," has encountered the special hostility of large numbers of people who call themselves Christian people they seek to make the force of Christ's words "born of water" as applies to baptism, to be entirely otherwise than the words would seem to indicate. Such a perversion! We all know of instances such a birth in no sense whatever [illegible] to the salvation of those [illegible] it. Jesus is teaching Nicodemus a lesson, that neither himself, or any other person, can possibly by any other means be granted an entrance into God's previous kingdom. He is dealing specifically as to

THE ONLY WAY TO ENTER THE KINGDOM OF GOD.

That has no reference to a birth of the flesh, or activity of the will of the flesh, is evident from his own language as follows:—"As many as received him, to them gave he power to become the sons of God, (how?) even to them that believe on his name: which were not born of blood, nor of the will of man, but of God." John i. 12, 13.

Further on he is discoursing to Nicodemus about how "sons of God," are born—and not children of flesh.

Each line of evidence, that cannot be logically controverted, those deniers of Christ's teaching insist that [illegible] is reference to a birth of flesh, when Jesus said, "Except a man be born of water" etc. How lowering to the dignity of the language of Christ, to make affirm that that which is nonexistent, or never had any being, cannot enter into the kingdom of God." Intellects of a low order can know that much, without any teaching. It is simply an insult to the learned Ruler of the Jews, and to the Son of God, in whom dwelt all the fullness of wisdom, to attribute such an ignorance to either teacher or pupil. It requires but little perception to see that he was speaking of the existent and not the nonexistent, when he said: "Except a MAN be born of water" etc. The word "MAN" has reference to an existent being, who has come to maturity, has passed the [illegible] and according to Jesus' own words it is "A MAN" that can experience the birth of water, or be excluded from the kingdom.

Before the birth of water takes place, there must previously be a begetting by the Word of Truth. See James i. 18: "Of his own will begat he us with the Word of truth, that we should be a kind of firstfruits of his creatures." There can be no legitimate birth of water unless preceded by a begetting by "the Word of Truth," and then "the firstfruits of his creatures" are the result of the birth. Nothing but the real genuine "Word of Truth," will be efficacious in bringing forth the "firstfruits."

1 Cor. iv. 15: "In Christ Jesus, I have begotten you through THE gospel." How beautifully this harmonizes with Jesus' commission: "He that believeth (is begotten by the gospel) and is baptized (born of water) shall be saved."

1 Pet. i. 23, 24, 25: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. * * * The Word of the Lord endureth forever. And this is the Word which by the gospel is preached unto you." "The gospel" is the only seed, which will [illegible] to birth the "firstfruits," "the sons of God," or "the children of the kingdom."

Jesus said many would seek to enter the straight gate, and would not be able. Right here is where they fail. They trust something else than the pure "Word of Truth," and ignore Jesus' words with regard to being "born of water," after a begetting by the "Word of Truth," or "through the gospel."

They will find to their sorrow that the vain mystifisms of the apostacy will not be accepted as a substitute in that day.

W. H. WILSON.

Tracts! Tracts!!

I want to say a few words to the readers of THE RESTITUTION through the paper. I sent and got some of M. Jolliffe's tracts for distribution and have read some, and while reading it was so grand, so clear, and so full of truth that it seems every one who reads them must be convinced of the truth and obey, and the thought occurred to me while reading that I would ask each reader of THE RESTITUTION to send and get a hundred or

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the Kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the judgment-rendition of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JULY 21, 1897. NUMBER 27.

to the tracts and distribute them. We can't all preach, and not many as Bro. Jolliffe can, but we have the blessing of the printing press, and if we can't talk we can act, and we *should* act for we must give an account of our actions or inaction, whichever it is. We are commanded to give a tenth of our income. Do we do it? How much better could we do than to distribute these grand tracts of truth. Step off a train in the cities and you will meet some one with tracts full of our present day theology, but not the truth. They are zealous as we should be, and in their desire to serve Christ they are at work trying to improve that one talent. Are we to be less zealous who have the truth? and give occasion for Christ to say when he comes, "Depart, I know ye not; I was an hungered and ye gave me no meat." Let us rouse up and give them meat; put our hands down in our pockets according as God has blessed us and circulate broadcast. The Kingdom of God—Strangers to the Covenants of Promise—and others as good, and see if God won't open the windows of heaven and pour out such spiritual blessing as we never dreamed of. Now, brothers and sisters, wake up and be doing, for the time to work is short. The plan I have adopted is to send tracts by mail to the preachers first, then to all others.

Yours in faith.

E. W. MEAD.

Editor Restitution:

I will now try to write a few lines for the paper. One month from today, if I should live, I will be 77 years of age. I feel truly thankful that my life has been spared to this time. Many of the readers will remember that, I for a long time was severely afflicted with asthma. I am glad to report that here at Waterville, Wash., I am clear from it.—have not been troubled with it for many years—but once when near Portland, Oregon for a short time. The climate here is responsible for my good health. Where I live is about 2,500 feet above sea level. And am blessed with such good health and strength I have been able to spend considerable of my time in preaching. With the result that in Waterville and vicinity the church here has a membership of about sixty. I have also done considerable preaching in other localities with some good results. We have to hold our meetings in schoolhouses. The orthodox churches do not desire their houses should be used by people who do not endorse the doctrine of the immortality of the soul. That seems to be the dividing line. The issue is a very clear one. God said man should die. And the serpent contradicted by saying "Ye shall not surely die." It does seem to be a question that people ought to settle without any trouble as to which we will believe. If we believe man does not die, necessarily there must be some place for these supposed living souls to stay until their bodies are made alive again. Therefore men have *assumed* that the righteous go to heaven, and the wicked go to hell at death and at the resurrection and judgment both classes must come to be judged. Does not this imply a second judgment? It is much easier to believe the plain Bible teaching, that man dies—and is unconscious, and that each class will receive their wages—after judgment. On the sixth day of last May my wife and I passed our fiftieth wedding anniversary. Three of our sons and our daughter and their families who live near us, and a few others called upon us on that day and ate dinner with us; and before leaving presented us with a purse which is highly appreciated. From our absent children and my only living sister and husband (William and Mary Gladden) we received substantial tokens of remembrance. Many great changes have occurred in the last 50 years. Are we ready for the events of the next half century? Within that time the kingdoms of this world *may* become the kingdoms of our Lord and his Christ. May we be ready.

In hope.

RICHARD GODBALEY.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 21, 1897.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

REMEMBER.

That perhaps your subscription to THE RESTITUTION has expired, and please REMEMBER that the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money. REMEMBER, those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it. If it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. We most earnestly hope that those friends whom we have trusted, at their solicitation, and whose promise to pay has been in our hands for some time, will at once redeem these pledges by renewing their subscriptions. It is quite an expense to make out statements of these accounts, and the postage is a big item. The price of our paper is low and every leak is felt. Please give us no more anxiety on this score, but renew at once. At any rate we want to hear from you.

REMEMBER, that we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, REMEMBER the name of some friend or relative, and send us an extra amount, to send the paper to them. If you cannot think of any such persons send the money, and we will apply it where it will be appreciated and return blessings on the doner.

REMEMBER that this is written for you, if you are in arrears, or have not renewed. Do not say, "Well, I'll attend to it in a few days," but not right NOW. We need the money at this present time.

REMEMBER, when sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions. REMEMBER, all remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

REMEMBER this is addressed to you in the kindliest spirit possible, hoping that you will receive it in the same manner.

REMEMBER that we are very grateful to our friends who have helped us in our work heretofore, not only in a financial way; but with their words of encouragement. We are doing our best to give you a good paper, and we hope to be able to do so as long as we have it. May our dear Father help us all, is our prayer.

"THE fire of discord is more ruinous to the church of Christ than the fire of persecution."

"SPECULATION is poor stuff to fill up a sermon with. It is possible that this or that may be true," can be offset with, "It is possible that it is *not* true." What would have taken place if certain things had not happened, is nothing to anybody; because they *have* happened, and therefore what *has* taken place is what has to be considered. Men who have not accepted the conditions of salvation are in too great peril to listen to a palaver about whether the stars are inhabited, or not. Don't by philosophy falsely so called make more difficult the settlement, What is truth."

"WORTHY of being kissed is that rod that beats out our sins."

"THE fear of man will make us hide sin, but the fear of the Lord will cause us to hate it."

BROTHER J. Anthony, Des Moines, Iowa notifies J. W. Carroll, Summit, Blounty Co., Alabama, and M. L. Adams, Linden, Oklahoma that he has ordered to each 100 of Bro. Joblin's Popular Lectures, hoping the seed may find congenial soil.

CHRISTIAN Scriver says a lock was shown to Gotthold, constructed of rings which were inscribed with letters, and could be turned round until the letters represented the name of Jesus. It was only when the rings were disposed of in this way that the lock could be opened. The invention pleased him beyond measure, and he exclaimed: "O that I could put such a lock upon my heart!" Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many want to hear only the words, "Gain," "Honor," "Pleasure," "Riches," "Revenge;" at the sound of these words their hearts fly open in a moment. Lord engrave thou thy name upon my heart, that it may remain closed to worldly joy, and worldly pleasure, self-interest, fading honor and low revenge, and open only to thee."

"A GREAT many talents are laid away. This means that a great deal of capital is hidden that ought to be in active service. When faith flags napkins come into use, just as money is concealed when commercial confidence is shaken. The indications are, that more talents are hidden than are used. The hiding of talents, be they what they may be, is both wasteful and dangerous. The use of it is lost and the talent too. Opportunities pass,—ability departs, spiritual life dies out. Indolence becomes more indolent, selfishness more selfish, ignorance more ignorant, and indifference more indifferent. When light becomes darkness, how great is that darkness! If we have only one talent the only safe way is to use it. By using, it is sure to become two, the two to four, and the four to eight. 'To him that hath it shall be given.' The worst thing to do, is to wrap our talent in a napkin."

WE take the following clipping from the Chicago *Tribune* of July 18: There is no reliable information available regarding the course of the Sultan in Eastern affairs. Reports from Constantinople continue to be sanguine one day and despairing the next, and it is safe to say that nobody will know the solution of the crisis in advance of the event itself. Least of all can the declarations of the Sultan himself, be they defiant or conciliating, be taken as any indication of his real purpose. It is certain, of course, that he will insist upon his claim to Thessaly as long as there is any possibility of success of actual resort to force against Europe. His most earnest protestations no longer command any respect or credence from the ambassadors or the public, even an unconditional promise to evacuate would carry no weight, and Europe now refuses to believe anything short of the fact itself. Few believe that he has yet exhausted his powers of procrastination.

Ever With The Lord.

"It would be quite a good deal to be with Enoch, or Abraham, or Moses, or Elijah, or Paul, or Peter, or John,—much to share their fellowship, and converse with them concerning the things of God, and the story of their wondrous lives; but how much more to be with the Lord! To be, like Peter, at his side, or like Mary at his feet, or like John in his bosom; to have met him on the streets of Jerusalem, or at the Sea Galilee, or at Jacob's well; to have heard him mention our names, or have saluted us as we we passed, with the wish of peace,—to have dwelt in the next house to him at Nazareth, or to have sat at the same table with him at the home of Lazarus, or to have slept under the same roof, would seem to have been wonderful privileged. Why we would treasure them above gold, or silver, or precious stones. Nay, even to hear of his love, or to have a message from him, saying that he was gracious to us, and kept us in mind, how we would esteem it! But what is all this to being with him in glory? With him as friend with friend. With him as the Bride with the Bridegroom.

Yes; ever with the Lord. Brethren and sisters, does not this thought sooth all sorrow, and sum up all joys even now, if we can say gladly and surely, "I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord. O, how much more glad, and surely shall we be able to say it then!

"Forever to behold him shine,
For ever more to call him mine."

"This is what we look for: this is our watchword and our song, even in the day of absence and sorrow. It is this that makes the expected morning a morning of joy. "As for me," says the Psalmist, "I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Beloved, I trust none of us who have taken his sin-covering name will be satisfied with anything short of his likeness. It looks as if he contented to gather his saints unto him,—those who have made a covenant with him by sacrifice, will soon be given. Let us be on the watch."

The Question Drawer.

In reply to M. L. we say that [illegible] xiii. we are told that we may speak like an angel, understand all mysteries, and have all faith, and bestow all our goods to feed the poor, and give our bodies to be burned, but it will amount to nothing without love. Then we are told what love does. It prevents envy, prevents boastfulness, —prevents puffing, or swelling up with importance, and prevents people from being touchy, for true they will not be fully appreciated,—prevents them from acting in an unbecoming manner,—prevents them from seeking what is not their own,—prevents them being easily provoked, and from thinking evil, and impugning the motives, and causes them to put the most charitable construction possible upon the actions of others, and causes them to bear or cover all things instead of noising things abroad that do not suit. With these burning words well in mind you can readily distinguish the working of the flesh,—and place the cause—it is absence of love. The Word of God is sharper than a two-edged sword. The X ray are *wonderful*, but they do not [illegible] graph the mind nor disclose the thoughts and intents of the heart, and show how little progress has been made in the Divine life, as does the Spirit's Word. There are *many* more [illegible] we cannot notice here; but there is one which should not be passed; amongst them is this:—The man or woman who sets aside the Master's instruction respecting offenses and talks to others of [illegible] wrongs, is a sinner—a double sinner, we may say, for he sins *against* the wrong-doer, and he sins *against* God. To back-bite is to speak evil *of*, or *to* the disredit or disadvantage of an absent person: and God has shown us how he abhors this conduct by classing it with the foulest and most iniquitous deeds, in the first chapter of Romans,—yes, on a level, even, with fornication and murder. And long before Paul, the Psalmist said that those who back-bite with their tongue, and take up a reproach or evil report against his neighbor, shall not dwell in God's Holy Hill.

For W. H. W., and all whom it may concern. "In reference to the question 'Why God has not kept the copies of the Scripture free from error as well as the originals, we may say, there is every reason to conclude that the copies were as free from errors as the autographs. If there be errors they are likely due to the translation into other languages. God has not seen fit to preserve every Gentile translation, and this course is in harmony with his working in *other* things, that we do not fully comprehend. You might go a step further, and ask why he does not control men's quotations of it, and still further, why he does not direct the readers of it to the same conclusions. He has exercised a providential guardianship of it; and besides that his Book is a self-interpreting Book, a self-correcting book in any language. Remember "it is the glory of God to conceal a thing, but the honor of kings, and kings to be to search out a matter."

Excursion to Chicago, July 21st via Pennsylvania Lines.

Excursion tickets to Chicago will be sold via Pennsylvania Lines Wednesday, July 21st, account the unveiling of the Logan Monument. Tickets will be sold to all applicants. Half fare for children between the ages of five and twelve years. The return limit will include Monday, July 26th, allowing five days in the World's Fair City. See nearest Pennsylvania Lines Ticket Agent for particulars.

For Our Children.

[In Restoration, June 1872.]

The Way of Life.

[illegible]

On Saying No.

"It is easy to obey Aunt Margaret," I heard a little girl of twelve say not long ago. She says 'no' just as pleasantly as she says 'yes.'"

Now the clear logic of a child often illuminates a dark subject, and it seemed to me this little girl's remark contained a truth that was worth thinking of.

So I began to observe the way my friends say 'no' to their children. Here is one instance:—

A little boy of two was sitting in his high chair at table where his mother was making cake. He was an active child, and had been there some time, quiet and good. There was a glass near, and he took it.

"No, no, Freddie," said his mother sharply. "Put that glass down this instant."

The baby glanced at his mother, with a look of sudden defiance, and immediately dashed the glass onto the floor.

"You naughty boy!" cried the mother, and, dropping her spoon, she slapped his hands severely, and turned his chair to the wall for further punishment while she swept up the fragments of broken glass.

"I never saw such a child," said she in angry tone "I never forbid him anything that he does not instantly disobey me if he can."

The poor baby sobbed with rage: my heart ached as I thought of all the the years of struggle and bitterness before him. I saw how his nature would be warped and injured by such treatment, and I knew that if he was not utterly ruined it would only be by the mercy of God.

I watched other mothers to see what their methods of refusal were.

"No, you cannot."

"No; not don't you ask me again."

"No; and stop teasing."

"No; do go away somewhere."

"'no' is all when I say 'no' I mean 'no.'"

These forms of refusal were common in a number of families. I heard them repeatedly, and they were always spoken in an irritated tone: one mother said "No; and if you ask me again I'll whip you."

Perhaps you think the mothers were rude uncultured women; but no, they were ladies: with both social and intellectual advantages, most were church members, Christians no doubt, and loved their children: if any hurt or ill came to their tender bodies, they suffered with them, but any hurt they gave the loving hearts and tender spirits of the children they never recognized. My soul was deeply moved. I did not blame the little ones for the wrathful though impotent protest made against injustice and tyranny. I felt I should rebel if treated so. It takes years of practice in self-control to enable one to bear insult calmly: what can we expect of a little child?

"But," said a mother with whom I dared to remonstrate, "I have to be severe with my children. If I were not they would not obey me at all."

I sighed. How could I show that mother that she was mistaken.

"I am sure" said I, "that children can be taught that it is just as necessary to obey a pleasant 'no' as an cross one, and it is so much easier for them to obey when they are refused kindly. The spirit of combativeness is not roused, and all they have to do is to bear the disappointment, whatever it may be, and that is often hard enough for their eager little hearts to endure. But if they love you and trust you; and you give them as much sympathy over their troubles as you would for a cut finger for instance, you will be surprised at the brave way they will resign a forbidden pleasure, having faith that 'mamma knows best.'"

I was sitting with a friend once when her 12 year old boy sprang into the room, eager and impetuous.

"Mother," he shouted, "can I go out to the swimming hole this afternoon? All the boys are going."

The mother quietly shook her head. "I'm sorry; but you cannot go," she said.

The boy did not swear, but straightened himself defiantly, "I will go," said he.

He met by a look of reproof and coming of came into the mother's face, she silently looked her boy in the eyes. He softened. "I want to go awfully" said he.

"I know it," she answered gently, "but your father has decided that you are not a sufficiently expert swimmer to go into the water without him, he can't go today. Here is Miss B. will you speak to her?"

He came and shook hands politely, but his bright eager looks had vanished: evidently he was bitterly disappointed. He went to the porch and sat down a moment in silence. Finally he came in again.

"Mother," said he, "I don't believe Harry H. can go swimming either. If I can get him, may we go over to Pelham woods together?"

"O yes," answered his mother cordially, "and there are fresh cakes in the pantry, take some for a lunch."

Tom's face brightened; he made a plunge for his mother, gave her a hug, which disarranged her hair and crushed her neck ruffle entirely. "I just love you, mother," said he.

"So do I you, Tom," she answered quickly.

Tom dashed out of the room.

"Well," said his mother laughingly, "how would you like to possess a young bear like that?"

"Ah," I returned, "I think you are a fortunate mother to be able to govern so impetuous a lad!"

"It is a very anxious business, though," she responded, "this saying 'no'. I am often afraid he will break away from me, he is so intense and so eager; but he loves me, and if I can give him a little time, his affection for me wins. He knows that I always say 'yes' when I can."

"You will keep him, never fear," I answered.

"A boy who loves his mother, and is sure she loves him and longs to make him happy, will never break away, for love is the strongest tie in the world."
—*E. A. H.*

What You Want. Chance for Cheap Trip East.

It is offered by the Pennsylvania Lines, over which low rate round trip tickets to Philadelphia will be sold Aug. 2nd, 3rd and 4th, account L. A. W. meet. The excursion rate is open to all. Get particulars of nearest Pennsylvania Line Ticket Agent.

Selected.

[Selected by J. J. Cady.]

Reserve Power.

No engineer plans a machine or a bridge or a boiler that is just large and strong enough for the work required. There is always provision for a larger load or a higher pressure than the builder ever expects to be used. Such reserve power in human character is a possession much to be desired. Young people especially are apt to neglect this element in themselves and in others. There are quiet Christians about us whom we do not appreciate, because no great occasion has yet called out their finer qualities in a conspicuous way. They have plenty of reserve power waiting for the emergency when it will become necessary. Such people contract unawares ably on first acquaintance with those who show their whole depth to every casual acquaintance, but time proves true worth. Reserve power of character is to be accumulated in just the ways that all Christian growth must be maintained—by prayer, study of the Bible, and daily communion with Christ. If our ordinary prayers are perfunctory and superficial, when there arrives a great crisis in our lives we are not prepared for it, and find ourselves, to our own dismay, unacquainted with God; our wills are not subject to the will of Christ; we are not masters of ourselves. "Fair weather Christians" are of little use in a storm. The reserve power so necessary for strong Christian character is not always the sort that expresses itself freely in speech. It is not necessarily the most fervent exhorter whose moral courage is greatest. This is not a matter of prayer-meetings and church services so much as it is of steady, consistent Christian living at home, doing humble duties faithfully, and serving God year in and year out. When the emergency call comes, such people are the ones to be depended on.

What Does This Mean?

A perusal of the history of the railway transactions during the past four years shows us that this period has been the most disastrous, from a financial standpoint, of any other of the present decade. Under the circumstances it would almost seem as though the further development or improvement of railway facilities must cease. Yet, strange to say, many notable instances prove that the contrary is true. In numerous instances, first class roads, despite the hard times, and general business depression, have made very decided advances, not only in the improvement of the material condition of the road itself, but likewise the equipment and service. And the public has been a great gainer by the public spiritedness of the roads.

One of the most notable cases of railway development is the Nickel Plate Road, which seems to have forged right ahead with its improvements and has exhibited an unrelenting determination to give the public the best possible facilities, in spite of the hard times. And how well this corporation has succeeded in its laudable efforts, the excellent condition of its system bears ample evidence. Yet the secret of this success is obvious: The people have responded very generously to a generous effort to give them the worth of their money. That is all. The people's money has enabled the road to better its facilities in every respect; thus the work has been of a mutual and reciprocal character. The liberal patronage accorded the road has brought a handsome return to the people in the shape of improved facilities for travel, yet at lower rates.

And now, it seems, the Nickel Plate Road is still engaged in further efforts to serve the people well. It has a high class roadway to begin with; a most excellent equipment to run it with, and a safe, fast, and reliable service for the delectation of its patrons. All in all, it offers a most attractive mean to travelers bound east or west in the shape of "A Peerless Trio of Fast Express Trains."—*George A. Benham, Special Correspondent.*

A Chautauqua Lake excursion will be run via the Nickel Plate Road, August 2nd, at extremely low rates. Ask agents.—A 1

One hundred and eight ships of different kinds are now under process of construction in Great Britain for the British government. Sixty-six will be completed during the present year.

August 2nd, the Nickel Plate Road runs an excursion to Chautauqua Lake at very low rates.—A 2

Insects are, for their size, the strongest members of the animal creation.

Poetry.

True Worship.

O worship the King, all glorious above,
And gratefully sing his wonderful love;
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise?

O tell of his might, and sing of his grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form,
And dark is his path on the wings of the storm!

Thy bountiful care what tongue can recite,
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
In thee do we trust, nor find thee to fail;
Thy mercies, how tender! how firm to the end!
Our Maker, Defender, Redeemer and Friend.

Communicated.

Parables Of Salomoon.
Chapter 3.

1. O son, ignore not my lawful injunctions, and let thy heart watch to keep my ornecular words:

2. For length of lifetime and years of life and peace will they add to thee.

3. Acts of mercy and acts of faith may they not have ceased being thine; but fasten them upon thy neck and them wilt find favor.

4. And anticipate noble things in the sight of the Lord and men.

5. Be one who trusteth in God with all thy heart and rely not upon thine own wisdom.

6. In all thy ways make it known that he may set all thy ways straight.

7. Be not thankful by thyself merely, but fear God and incline away from every evil thing.

8. Then will there be healing for thy body and care for thy bones.

9. Honor the Lord from thy pains-taking labor, and offer a first-fruits of righteousness.

10. That thy inner-chambers may be filled to satiety with food, and thy wine-vats may gush forth with wine.

11. O Son, do not make little of the Lord's chastenings, nor faint when convicted by him.

12. For whom the Lord loveth he convicteth, and he scourgeth every son whom he receipteth.

13. Blessed happy the man who hath found wisdom, and the mortal who hath perceived in a thoughtful way.

14. For better is it to make merchandise of it than of treasures of gold and silver;

15. And more precious is it than very precious stones: nothing wicked will resist it. She is well known to those who draw nigh unto her and nothing of value is worthy of her.

16. For length of life-time and years of life are in her right-hand and in her left riches and glory; from out her mouth righteousness goeth its way, and law and mercy she carried upon tongue.

17. Her ways are noble ways and all her paths are in peace.

18. A tree of life is there for all who hold to her, and for those who rely upon her as upon the Lord security.

19. God in wisdom founded the earth and in thoughtfulness made the heavens ready.

20. In perceptive thought abysses were rent open, and clouds dropped dew.

21. O son, do not let them slip by, but watch to keep my counsel and reflective thought,

22. That thy soul may live and grace may be around thy neck; and there will be healing for thy flesh, and cure for thy bones:

23. That thou mayest go all thy ways confident in peace, and thy foot shall not stumble.

24. For if thou sittest down thou wilt be without fear, and if thou liest down thou wilt sleep sweetly.

25. And thou wilt not have feared anything that may have come to smite, nor coming onsets of irreverent men.

26. For the Lord will be over all thy ways and will make thy foot reliable so that thou wilt not reel.

27. Do not refrain from doing good to one in want, whenever thy hand hath to give responsive help.

28. Do not say when one hath come, return again, tomorrow I will give, when thou art able to do good; For thou knowest not what the morrow will bring forth.

29. Do not devise evil things against thy friend, who is sojourning beside thee and hath confidence in thee.

30. Do not show enmity to a man without cause lest he do thee some harm.

31. Do not acquire the reproaches of evil men nor be envious of their ways.

32. For every evader of law is unclean in the sight of the Lord, and he doth not take his seat in a council of justified ones.

33. God's curse is on the houses of the irreverent, but the court-yards of the justified are commended.

34. The Lord arrayeth himself against the haughty; but he giveth grace to the lowly.

35. The wise will inherit glory, but the irreverent have exalted dishonor.

CHAPTER 4.

1. Many ye have hearkened to a father's instruction, and give heed to know celestial

2. For a good gift am I giving you: Forsake not my law.

3. For I also became a son obedient to a father and beloved in the face of a mother

4. Who said and taught me, Let our word be firmly fixed in thy heart. Watch to guard commandments; ignore them not, nor disregard an ornecular saying of my mouth.

6. Nor forsake it, and it will flower out for thee. Love it and it will watch to keep thee.

8. Fence it in and it will exalt thee: Honor it that it may enclose thee

9. That it may have given unto thy head a garland of graces, and may crown thee with a garland of delight.

10. Hear, O son, and accept my words, and years of thy life will have been multiplied, that many ways of livelihood may be thine

11. For ways of wisdom am I teaching thee, and in right circuits am I conducting thee.

12. For if thou goest thy way thy steps will not have been impeded and if thou runnest thou wilt not grow weary.

13. Lay hold of my instruction, do not let it go, but watch to guard it with thyself for thy life.

14. Approach not ways of the irreverent, nor be envious of ways of evaders of law.

15. In whatever place they encamp, go not there, but incline away from them, and pass them by.

16. For they do not sleep unless they devise evil: their sleep is taken away and they do not lie down to sleep.

17. For perceive, they eat the food of irreverence, and they become drunken with the wine of evasion of law.

18. But the ways of the justified shine like light, and they go their way on before and give light until the day shall dawn.

19. The ways of the irreverent though are dark: They know not how they stumble.

20. O son, heed my ornecular-saying and lay thine ear along side my words.

21. That thy fountains may not have failed thee: Watch to guard them with heart.

22. For life is there for those who find them and healing for all flesh.

23. With all guardianship watch to keep thy heart; For therefrom (the esoteric and exoteric watch to guard and keep) are issues of life:

24. Take away from thyself a perverse mouth, and unjust lips put far from thee.

25. Let thine eyes look straightforward and thine eyelids wink right things;

26. Make correct circuit for thy feet, and restore thy ways to uprightness.

27. Incline not out to the right-hand nor the left; Turn thy foot away from an evil way; For God knoweth the ways at the right hand; but those at the left are perverse: and he will make thy circuits correct and thy journeyings will be lead on before in peace.

COMMENT.

The variations from the C. V. and R. V. are so numerous that the reader should compare verse by verse in order to observe the differences of translation and judge for himself whether he be a scholar or a common sense Christian. Take the 1st verse of this 3rd chapter for example. The R. V. reads as follows. "My son forget not my law; but let not thine heart keep my commandments." This translation reads as you will observe "O son, ignore not my lawful injunctions; and let thy heart watch to keep my ornecular words." Now to any one who has made a careful study of the Word of God there are differences enough in this one verse to base a whole new creed upon and to start a whole new theology with.

The same is true of the 2nd, 3rd and 4th verses only more so. Read and compare and if a scholar verify for yourself.

The sudden transition in the middle of the 15th verse from wisdom in the abstract to the metaphorical personification of wisdom as a woman, instead of at the beginning of the 15th verse as in the R. V. is noticeable and raises the query as to how the translators did it with the text as it is. Then many commentators have taken this personification of wisdom as an appellation of the Holy Spirit or the third person in the "Godhead" so-called and have drawn doctrinal conclusions from such passages in this book that are entirely unwarrantable, using these passages as proof-texts.

The reader will observe "the esoteric watch to keep" and the exoteric watch to keep or in brief "guard" are especially emphasized in these two chapters I have given, and I consider a proper understanding of these two words absolutely necessary to any proper and profound understanding of the divine teaching. For as well-defined terms they run through the whole Scriptures from Genesis to the Apocalypse, and are always rendered, both words observe rendered by our English one word "keep" which is very misleading. For in-stance Paul is made to say "I have kept the faith," etc. when he actually say "I have watched (esoterically) to keep the faith"—in other words did the Jews he could under divine help and illumination, a very different thought.

Again, in Genesis 3rd chapter 15th and 16 verses which reads in Orig. C. V. and R. V. "It (the woman's seed) shall bruise thy head, and thou (the serpent) shall bruise his heel." This in fact reads as follows and there is absolutely no variation of text in the passage—"He (the Seed of the woman of course) will be on his guard against thy head and thou wilt be on thy guard against his heel." The word here used being the one that means "to keep the esoteric watch."

The main idea of watchfulness though must always and invariably be preserved in any translation.

Another illustration for instance of "the esoteric watch to keep" is this. Mary the mother of Jesous is said "to have kept all these things (the ornecular sayings of the child Jesous) in her heart," which freely rendered into English thought would be equivalent to saying that she got them by heart" or "committed them to memory by heart" or "learned them by heart."

Again wherever David says "I have kept thy law," one or the other of these words is used, and he means to say that he has done the best he could consistently with the weakness and inability of his human nature or of the flesh to esoterically watch to keep, that is to keep in his own mind and heart the law of God or to exoterically watch to keep, that is to guard and enforce the law of God as a guardian of law in a public and representative way. There are many other points to make in these two chapters, but time and space forbid.

CHAS. GARDNER.

Jesus.

As the Seed of the woman we see in Jesus the promised Deliverer, who is destined to restore that which was lost by the Fall.

As the Seed of Abraham we see in him the future inheritor of the land of Canaan, through whom all the nations of the earth shall be blessed.

As the Seed of David we see in him the heir of David's throne, and who is destined to reign in Jerusalem as King over all the earth.

As the prophet "like unto Moses" we see him in the past proclaiming the will of God to his kinsmen, by whom he was rejected, and in the future will reclaim them from their present degradation, and raise them to the first place among the nations of the earth.

As the Son of God we see in Jesus the child of the Virgin Mary, begotten by the direct operation of the Holy Spirit,—who from his early years to the end of his life was wholly occupied in doing his Father's will.

As the "man of sorrows" we see him bruised in the heel by the seed of the Serpent, on account of the transgression of others.

As the Lamb of God we see in him a pure, spotless sacrifice which was offered up to take away the sin of the world,—to abolish sin and death.

As the one Mediator we see in him a great High Priest who has entered into the Holy of holies as intercessor for his people.

As the Bridegroom we see in him he who so loved the Bride (the Church) as to die for her,—and is about to return from heaven to be united in marriage.

As a Judge we see in him an infallible arbitrator, who is to decide the destinies of this world, breaking in pieces the oppressor and executing righteousness and judgment in the earth.

As the antitype of Moses, and John, and David and Solomon and Melchisedec we see in him a kingly priest who will provide necessary means for imparting to all people a correct knowledge of the only true God and his Son Jesus Christ.

Christ was made sin for us in being treated as a sinner when he was not a sinner. He was made a curse for us (a synonymous expression) in becoming subject to curse in the mode of his death, for it is written, "cursed is every one that hangeth on a tree." Undeserving of curse and guiltless of sin he was made a curse and made sin, in dying as one under curse and a sinner. He died thus for his brethren who were sinners and accursed. He bore our sins in his own body on the tree. The testimony he died for us is equivalent to saying that he was "made sin for us." These elliptical expressions are but another form of Isaiah's testimony, "it pleased the Lord to bruise him or put him to death, or to be bruised, he hath put him to grief," etc. We contend, and need not go nearer than this, I was the arrangement of God's love for the deliverance of those who had no ability to help themselves. "God commendeth his love toward us in that while we were yet sinners Christ died for us;" that is in our behalf. His love preceded ours.—"we love him because he first loved." "If God be for us who can be against us?" Who shall lay anything to the charge of God's elect? Will God who justifies? Who is he that condemneth.—will Christ who has *died*,—yea, rather that hath risen again? Yes, "risen again for our justification. Let us, then, try to realize the importance of Christ's resurrection. Its importance cannot be magnified, for on it hinges the whole Christian system. The absorbing idea of the Disciples was that the Messiah would abide forever—therefore, they very indefinitely understood Jesus when he told them (a short time before it happened) of his death and resurrection. They were slow of heart, to believe the prophet's testimony of the sufferings of Christ, and in consequence languished them for their unbelief. This misunderstanding led them to give up their hope when he died. Their hope was buried with him. His resurrection revived their hopes, and they remembered his words, and all was made plain; for after his resurrection, and just before his ascension he told them, "These are the words that I spake unto you while I was yet with you, that all things must be fulfilled which were spoken of in the law of Moses, and in the Psalms, and in the prophets concerning me. Then opened he their minds that they might understand the Scriptures, and said, "Thus it is written, and thus it behooved the Christ to suffer and to rise from the dead, and that repentance and remission of sins might be preached in his name, beginning at Jerusalem.

J. O. WOODRUFF.

The Seed of the Woman.

Many are the deep things of God, revealed in types, and shadows, and dark sayings, and it is only by earliest prayer and study that we can find the truth revealed. Our attention has lately been called to the "Seed of the Woman," and perhaps it is well to give it some thought and consideration. There are three things that demand our attention:—1st, the Woman; 2nd, the Seed of Woman; 3rd, the Serpent. 1st, Who is the Woman? If we say Eve, or all, or any of her posterity, including Mary the mother of Jesus, I ask has the Serpent's head been bruised? Orthodoxy would say yes,—when Jesus was murdered by the Serpent power. But it looks to me (it did to him) as if the Serpent had all the advantage then. Again, Paul says, Rom. v. 14, that Adam was a figure of him who was to come; and if so, was not Eve also a representative of a woman to come? Eve was taken out of the side of Adam; so is the church from the side of her Lord. Adam said she is bone of my bone, and the twain become one flesh, or figuratively the church will be one with the second Adam. Paul speaking of this union says, I speak of Christ and the Church; the Jesus born of Mary was born in sin, and partook of sin's flesh, and what is the Serpent but sin in the flesh—if so he was in no condition to destroy the Serpent. But when he arose from the dead to a pure and spotless nature, all power and authority was given unto him, and the proclamation went forth that he would destroy death and him that had the power of death (that is the Diabolis. We all know this is not done yet, but will be when sin and death will be banished from the earth. It is unreasonable to say of what nature was sin—conquered sin. In that case the house would be divided against itself, all flesh is under sentence of death, and Jesus could be no exception, for he condemned sin in his own flesh—although the least tainted of any, not having yielded to its motions. Then who is the woman whose Seed shall crush the Serpent's head? Surely, she who is the mother of us all. Jesus included. See Gal. iv. 26, etc. Our Lord by faith in the Father's promise of things to come, inherited the promise the same as ourselves, and if we ever inherit with him, it will be because we exercise the faith he did, then what conclusion can we come to but that not in the flesh of sin. Was the Serpent and his brood to be bruised and killed, but in spirit nature. There always has been and always will be enmity between the two natures—one is doomed to destruction, the other to life everlasting.

S. SCHENCK.

Selections.

Jesus Christ The Son of God.

The remark is very common among skeptics of all classes, that Jesus Christ was a *good* man, but that he was not the Son of God, neither did he possess any supernatural power.

The whole contradictory system of infidelity can furnish nothing more absurd and inconsistent than this. If he was (as they nearly all admit,) a good man, he would claim nothing for himself that was not justly his. He speaks repeatedly of God as being his father, and also says: "I am the living bread which came down from heaven, if any man eat of this bread he shall live forever." John vi. 51. He invites the world to partake of the waters of life, in the following words: "If any man thirst let him come unto me and drink." John vii. 37. When he opened the eyes of the blind he declared himself to be the Son of God, and the man who had been blind responded earnestly "Lord I believe." John ix. 37, 38.

He announced himself as the resurrection and the life. John xi. 25, and proved that he had held the keys of the grave by opening the gates of death, and bidding the sleepers come forth. He holds them still, and if his voice do not call the long roll then death must be an eternal sleep.

He declared that he came to save the world. John xii. 47, and the offer is still open to the children of men, that all who *will* may avail themselves of its glories.

He *is* the only mediator between God and man—the man Christ Jesus. He *is* the only hope of a fallen world—the only way of eternal life—the only Shepherd of the scattered sheep, and the only Head of the church.

He *shall be* the Desire of nations—the King of kings and Lord of lords, and the armies which are in heaven shall follow him. He shall then be the glory of the risen host, for it is his blood that hath made white the raiment of the redeemed, and he shall be the light of the city, when the nations of the saved shall walk therein, and the kings of the earth do bring their glory and honor into it. Rev. xxi. 23, 24.

When the seals of the book shall be opened, when the golden vials full of odors shall be offered before the throne, and the new song shall be sung, both earth and heaven shall echo with the words: "*Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever.*"

Patience.

Be patient toward all men. The cold manner saddens the boy from. He who would govern others, must first learn to govern himself. Passion is blind. Cool, deliberate, and at the same time energetic action, makes itself felt in every department of life.

Be patient toward your brethren. Some men are slow to see into good things. They want to do right, but it takes them a good while to determine what is required of them. Every member of the body of Christ is not an eye. To get out of patience with these dull ones will not help either them or you. Give them time and they will do their duty. We all have our infirmities. Let us bear with each other.

Be patient toward sinners. Think how long God bore with you. We should bear with wicked men while God bears with them. But if we get out of patience with them, they can have no confidence in our religion. They will say they are as well off as we are, and so they will harden themselves in sin.

To be patient you must have patience. The stream cannot flow if the fountain is dry. The fruit will not grow without the tree. Resolutions alone, against impatience, will not answer. You must pray as well as resolve. Ask God, not merely to help you in your outward conduct, but to give you the inward grace. Unless you get that, you will fail as you have failed before. Be determined on victory in this. Unless you get that, you will fail as you have failed before. Be determined on victory in this respect. No matter how much money a man may make by day, he will never grow rich if he is robbed of all at night. Impatience is the thief that steals your grace, and leaves you weak and faint. Remember that peace, and gentleness, and long-suffering, are as truly fruits of the Spirit as love and joy.—*Earnest Christian.*

"Where Are The Nine?"

Out of every ten who knows what it is to be born again, and to obtain the pardon of their sins, how many are there whose lives are a glory to the God who created and redeemed them? Go to the members of our churches who are supposed to be converted people. Of how many could it be said, "He lives only for the glory of God: God shines through all his business transactions: God's presence is always felt where he is: his house is hallowed by the breath of God: his words are full of grace: his spirit is gentle and like the Lord's?" Is it not so, that in every church the sad question of the Master has to be asked, "Were there not ten converted, but where are the nine?" In the prayer meeting, "Where are the nine?" By the side of the sick and dying, "Where are the nine?" In the raising of the fallen, "Where are the nine?" In the mission to the heathen, "Where are nine?" In representing Christ in the shop and in the family, "Where are the nine?" In the forgiving of injuries, "Where are the nine?" In the restoring of the brother who is overtaken by a fault "in the spirit of meekness," Gal. vi. 1, "Where are the nine?" When the Master comes to reckon with his servants who have traded with or neglected his talents, where will be the nine? When the bride of Christ hath made herself ready, and the virgins have trimmed their lamps, where will be the nine? Reader, are you of the nine?—*Mrs. M. Baxter.*

Discouragement.

One of the most fatal things in the life of faith is discouragement. One of the most helpfulness. A very wise man once said, that in overcoming temptations cheerfulness was the first thing, cheerfulness the second, cheerfulness the third. We must expect to conquer. This is why the Lord said so often to Joshua, "Be strong and of a good courage;" "Be not afraid, neither be thou dismayed;" "only be thou strong and very courageous." And it is also why he says to us, "Let not your heart be troubled, neither let it be afraid." The power of temptation is in the fainting of our own hearts. Satan knows this well, and he always begins his assaults by discouraging us, if he can in any way accomplish it.—*Secret of a happy life.*

What God Will Say.

Our ears are quick to hear the words of men. We are careful to retain their good opinion, and sensitive to their reproofs. Often our outward lives are shaped by regard for what men will say. Their scoff drives us from duty, their reproach covers our faces with shame. But alas, how rarely do we ask what will God think, or what will God say, of the course we take, or the works we do. And yet his opinion is all we need to care for. If he approves who can condemn? If he condemns what matter who approves?

There is a wild flower in Turkey that is the exact floral image of a humming bird. The breast is green, the wings are a deep rose color, the throat yellow, the head and beak almost black.

Extremely low rates are offered on the Chautauqua Lake excursion via the Nickel Plate Road, August 2nd.—A 1.

As water runs down from the swelling hills, and flows together in the lowly vale, so grace flows not but into humble hearts.

An excursion will be run to Chautauqua Lake, August 2nd, via the Nickel Plate Road. Ask agents.—A 1

Each epistle to the seven churches of Asia Minor contains the formula:—"I know thy works."

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

OUR LOVE FEAST.

Dear Restitution:

It has been some time since I have written to the dear brethren and sisters through your pages, but I want to say that I have not been asleep, I am wide awake to the work in the vineyard of the Lord; and am waiting and watching for the coming of the King in his glory, and trying in my feeble way to teach others also the way the Lord has laid out to be traveled that the great hopes of a priestly crown, a kingly crown with eternal life may be theirs. The visits of THE RESTITUTION are to me like a refreshing shower on a warm dry, sultry day. Indeed, with my Bible, which was my mother's and father's meat, drink, solace and comfort, I can read their pages rejoicing that so much truth is being culled out, weekly, yes hourly and daily, and cast abroad unto the great field of God as good seed to root and grow to the honor of God and his Christ in those who are to be redeemed to a more faithful and a closer walk with God. Our love feast has been running on for some months and seems not to wane. Speak on, brethren and sisters, and let not your testimonies be only in words, but in deeds, in council, in love; exhort, rebuke, teach with all long suffering, knowing your reward is kept in store for you by him who will never deceive nor forsake, but who in the proper time will reward, and as we have been so long together in council and love, may I be permitted to ask the brotherhood to join me in singing those sweet, touching, heart-inspiring words of the Psalmist David, not for the purpose of closing the feast, for we should praise as well as pray.

"If I in thy likeness, O Lord may awake,
And shine in pure image of thee,
Then I shall be satisfied,
When I shall break the fetters of flesh and be free."

I know this stained tablet must first be made white,
To let thy bright features be drawn:
I know I must pass through the darkness of night,
To witness the coming of dawn.

Oh, I shall be satisfied when I can rest,
The shadows of nature all by:
When those dreary scenes from my vision have passed,
And there is an unclouded sky.

I feel that bright morning is now drawing near,
When earth's fairest objects will fade
'Tis then in thy likeness, O let me appear,
In glory and beauty arrayed.

To see thee dear Lord, as thou art,
When freed from the wearisome day:
My spirit is longing, and ever my heart,
It sighs for the dawn of that day.

Then when on thine image in me thou hast smiled,
Within those blest mansions, and when;
The arms of my Father encircle his child,
O, I shall be satisfied then."

Let us sing these lines all together at nine o'clock, the second Lord's day morning in July, in concert, and thus praise his holy name.

DR. J. E. HOLLIS.

Dear Restitution:

Seeing Bro. Woods desires the report of each secretary of the number of members of each church in the State of Illinois, in regard to the Conference work, will say we in Winterrhode, have only twenty in number, but are most strong in the faith, and feel that there should be an effort made to get some preacher to spread the gospel of the coming of our dear Savior. We know by studying the signs of the times that it can be at no great distance. And Oh! let us be up and doing to show our readiness to respond to his call. We are not able to support a minister alone as we are few, and none are wealthy, but thank God we can meet at different places from time to time and hold services in his honor. We have had no preaching for over a year and think some good could be done in this vicinity. Although it all seems to be against us at times, still we have the blessed Bible for our guide and counsel. Our prayers are ever for those dear brothers and sisters who are all alone in their belief, and hope they will still cling to the precious promises he has made to those who will obey.

LIZZIE WOODS, Sec.

Dear Restitution:

As our time is past due for the paper we will send $1.50 to pay for the good old paper and 25 cents for the tract fund. We know a great deal of good can be done if we only had more tracts. We love to read THE RESTITUTION and to hear from the brothers and sisters. We rejoice with you all dear ones. And our prayer is that the good Lord will soon come and that we may all meet in the kingdom of God.

W. H. & S. J. GARTON.

Announcement.

Editor Restitution:

Please say through the columns of the dear old paper that Bro. Geo. Kidwell, from Madison County, Ark., will commence a series of meetings here at the Hix school house, in Camden Co., 5 miles southeast of Climax Springs on Saturday before the first Sunday in August, at 11 o'clock A. M. He will hold the meeting ten days, then he goes to Spout Springs, six miles east of Cross Timbers and commence preaching at that place on the 10th of August, hold ten days. We extend an invitation to all lovers of truth. We will be glad to meet with you all. Brethren, let us be up and doing, for the time is short; let us work for the Master while it is yet day, for the night cometh wherein no man can work. Come one and all that can, and let us have a joyous time, for Bro. Kidwell is an able workman, rightly dividing the Word.

Now brothers and sisters, may God's richest blessing rest upon you all is the prayer of a Sister.

MARY E. HOWARD.

The Annual Conference of the Church of God of the Abrahamic faith in Iowa will convene at Marshalltown, Aug. 19, and continue over Sunday, Aug. 29. Brothers and sisters of the one faith, we once more appeal to you to come and enjoy a short season, talking over the things concerning the kingdom of God. Oh, we do need your help this year as never before. There are so many things on which we should counsel together. To advance the cause in the State begin at once to arrange for this meeting. Marshalltown is situated at the junction of the C. N. W. and the C. G. and W. and Iowa Central railways and is easily reached from all parts of the State. May God give you a desire to attend this meeting and we hope for the largest attendance we ever had.

O. J. ALLARD, Sec.

Dear Brethren and Sisters:

Our gospel tent will be spread at Sycamore Springs, Kan., on Sunday, August 29th, and continue two weeks or more as the interest may require. It is a farming locality and this date is chosen to suit the farmers. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. Bring your own bedding and sleep in the large tent if you prefer. Hoping for a joyful and profitable season I remain faithfully your Brother waiting for the King,

J. F. WILCOX.

Editor Restitution:

To all who will attend the tent meeting at Sycamore Springs, Kan., Aug. 29th to Sept. 13. I have received from C. J. Baker, at Kansas City, prices for the rent of tents and cots for the occasion by which I can furnish to all who desire them, delivered on the ground at the following rates.

Tents 9½x12, 3 feet walls,	$1.50
Tents 12x14, 3½ feet walls,	2.00
Cots for one person, each	.50

Bring your own bedding and dishes, food can be procured on the grounds. By joining together and running a common table your living will cost you less than at home. All who decide to come will please write me not later than the middle of August so I can order tents in time. Be sure to state size of tent wanted and number of cots. Direct all letters to St. Joe, Mo., from which point they will be forwarded to me as I direct.

J. F. WILCOX.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$20.15
H E Paddock	.50
Albert Siple	5.00
W H & S J Garton,	.25
T E Adams	1.00

"The Lake View," Lake Maxinkuckee.

This hotel re-opens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to J. R. Scofield, Manager, Lake View Hotel, Culver, Ind.—July 31.

Ask agents about dates the one fare rate to Chicago will apply via the Nickel Plate Road account unveiling of Logan's monument, July 22nd.—July 22.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free or an *assortment* of the whole same price. Address M. Joblin, 621 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Siedenberger, Mound City, Mo.

Previously subscribed,	$210.65
W L Crose, Irving, Iowa,	.50

A One Fare rate to Chicago account of and via the Nickel Plate Road for the unveiling of Logan's monument, July 22nd to July 22.

Our Helping Fund.

Herewith we give names and the amounts donated by each, for the purpose of helping to create a fund to be used for sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to be strictly worthy.

Previously subscribed	$35.30

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Cincinnati, July 21st and 22d, for German Epworth League Meeting.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Ask agents of the Nickel Plate Road about one fare rates to Rome City, Ind., July 18th to 31st.—July 31.

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $5 on the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:30 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sec'y Geo. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in the hall over Michigan St., as follows—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. A. Lewis on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday, at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jacob Welton, Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Christy's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 whose prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keene, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and consult together to love and good works. L. Nathan, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Whallabout Ave., near Ft. Greene.

The Church of God meet every Sunday at 1:30 p. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Church of God at Beaver ... Prairie Grove Church, have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cuma Grove every four weeks and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Respects, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Cleere.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on the place, one and one-half miles north east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

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All persons addressing us should give their name, post office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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Books and Tract List.

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FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Green Bonerill. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send 10 cents to this office for a copy.

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Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell and kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

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No. 2, " " "	10:01pm
No. 11, " " "	7:35am
No. 15, Sunday Only "	8:24am

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No. 5, Ex. Sun. For Terre Haute	5:24pm
No. 3, " " "	1:05pm
No. 15, " " Logansport	7:35pm
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Eastward.

	20	8	4	6	50	28
	AM	PM	PM	AM	AM	PM
Chicago, Ill.	12 25	3 00	10 30	12 45	8 30	5 45
Hobart, "			10 52			
Valparaiso, "			11 16			
Wanatah, "			11 36			
La Crosse, "			11 51			
Wellsboro, "			12 05			
Kingsbury, "			12 23			
Michigan City, "	1 15	4 32	12 40	1 45	9 20	6 35
Long Beach, "			12 50			
New Buffalo, Mich.			1 00			
Galien, "			1 10			
Niles, "			1 30			
Buchanan, "			1 40			
Dowagiac, "			1 55			
Cassopolis, "			2 05			
Edwardsburg, "			2 20			
Mottville, "			2 30			
Constantine, "			2 40			
Three Rivers, "			2 55			
Schoolcraft, "			3 05			
Vicksburg, "			3 15			
Portage, "			3 25			
Kalamazoo, "	2 15	5 35	3 40	2 45	10 20	7 35
Battle Creek, "	2 40	6 00	4 05	3 10	10 45	8 00
Marshall, "	2 55	6 15	4 20	3 25	11 00	8 15
Albion, "	3 10	6 30	4 35	3 40	11 15	8 30
Concord, "			4 45			
Jackson, "	3 40	7 00	5 05	4 10	11 45	8 55
Grass Lake, "			5 20			
Manchester, "			5 35			
Ann Arbor, "	4 15	7 35	5 50	4 45	12 20	9 30
Whitmore Lake, "			6 00			
Salem, "			6 10			
Plymouth, "			6 20			
Northville, "			6 30			
Livonia, "			6 40			
Detroit, "	5 00	8 20	7 00	5 30	1 05	10 15
Detroit, Mich.	5 10	8 30	7 10	5 40	1 15	10 25
Windsor, Ont.	5 15	8 35	7 15	5 45	1 20	10 30
Walkerville, "	5 20	8 40	7 20	5 50	1 25	10 35
Essex, "	5 40	9 00	7 40	6 10	1 45	10 55
Kent Bridge, "	5 50	9 10	7 50	6 20	1 55	11 05
Wallaceburg, "	6 15	9 35	8 15	6 45	2 20	11 30
Courtright, "	6 25	9 45	8 25	6 55	2 30	11 40
Port Huron, Mich.	6 05	8 25	8 05	6 35	2 10	11 20
Fort Gratiot, "			8 15			
Lapeer, "			8 45			
Flint, "			9 30			
Durand, "			10 00			
Owosso, "			10 20			
Ashley, "			10 35			
St. Louis, "			11 05			12 40
Alma, "			11 35			1 10
Ithaca, "			11 50			1 25
Middleton, "			12 05			1 40
Ashley, "			12 20			1 55
Owosso, "			12 35			2 10
Durand, "			12 55			2 30
Flint, "			1 25			3 00
Lapeer, "			2 10			3 45
Fort Gratiot, "			2 40			4 15
Port Huron, Mich.	6 55	9 15	2 50	7 25	3 00	4 25
Sarnia, Ont.	7 30	9 50	3 25	8 00	3 35	5 00
Petrolia, "	7 55	10 15	3 50	8 25	4 00	5 25
Watford, "	8 10	10 30	4 05	8 40	4 15	5 40
Strathroy, "	8 30	10 50	4 25	9 00	4 35	6 00
Glencoe, "	8 45	11 05	4 40	9 15	4 50	6 15
Wardsville, "	9 00	11 20	4 55	9 30	5 05	6 30
Komoka, "	9 15	11 35	5 10	9 45	5 20	6 45
London, "	9 30	11 50	5 25	10 00	5 35	7 00
Westminster, "	9 40	12 00	5 35	10 10	5 45	7 10
Dorchester, "	9 55	12 15	5 50	10 25	6 00	7 25
Putnam, "	10 05	12 25	6 00	10 35	6 10	7 35
Thamesville, "	10 15	12 35	6 10	10 45	6 20	7 45
Dover, "	10 30	12 50	6 25	11 00	6 35	8 00
Chatham, "	10 45	1 05	6 40	11 15	6 50	8 15
Tilbury, "	11 15	1 35	7 10	11 45	7 20	8 45
Windsor, "	11 50	2 10	7 45	12 20	7 55	9 20
Detroit, Mich.	12 00	2 20	7 55	12 30	8 05	9 30
Detroit, "	12 10	2 30	8 05	12 40	8 15	9 40
Toledo, "	2 45	5 05	10 40	3 15	10 50	12 15
Fostoria, "	3 45	6 05	11 40	4 15	11 50	1 15
Findlay, "	4 10	6 30	12 05	4 40	12 15	1 40
Arlington, "	4 30	6 50	12 25	5 00	12 35	2 00
Pittsburgh, Pa.	11 15	3 30	8 50	11 45	9 00	5 15
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No. 8	No. 2	No. 4	Leave	No. 1	No. 3	No. 5
7 15 A.M.	1 30 P.M.	6 30 P.M.	Chicago	8 00 A.M.	2 30 P.M.	7 30 P.M.
11 25 "	5 40 "	10 40 "	Valparaiso	3 45 "	6 15 "	11 15 "
11 45 "	6 00 "	11 00 "	Kouts	3 25 "	5 55 "	10 55 "
12 01 P.M.	6 16 "	11 16 "	Hebron	3 09 "	5 39 "	10 39 "
12 14 "	6 29 "	11 29 "	Kersey	2 56 "	5 26 "	10 26 "
12 31 "	6 46 "	11 46 "	Morocco	2 39 "	5 09 "	10 09 "
12 43 "	6 58 "	11 58 "	Clyde	2 27 "	4 57 "	9 57 "
1 00 "	7 15 "	12 15 A.M.	Rensselaer	2 10 "	4 40 "	9 40 "
1 15 "	7 30 "	12 30 "	Remington	1 55 "	4 25 "	9 25 "
1 30 "	7 45 "	12 45 "	Wolcott	1 40 "	4 10 "	9 10 "
1 45 "	8 00 "	1 00 "	Brookston	1 25 "	3 55 "	8 55 "
2 00 "	8 15 "	1 15 "	Monon	1 10 "	3 40 "	8 40 "
2 15 "	8 30 "	1 30 "	Chalmers	12 55 "	3 25 "	8 25 "
2 30 "	8 45 "	1 45 "	Reynolds	12 40 "	3 10 "	8 10 "
2 45 "	9 00 "	2 00 "	Idaville	12 25 "	2 55 "	7 55 "
3 00 "	9 15 "	2 15 "	Wheatfield	12 10 "	2 40 "	7 40 "
3 15 "	9 30 "	2 30 "	Kniman	11 55 A.M.	2 25 "	7 25 "
3 30 "	9 45 "	2 45 "	Medaryville	11 40 "	2 10 "	7 10 "
3 45 "	10 00 "	3 00 "	Citypoint	11 25 "	1 55 "	6 55 "
4 00 "	10 15 "	3 15 "	Wanatah	11 10 "	1 40 "	6 40 "
4 15 "	10 30 "	3 30 "	Hanna	10 55 "	1 25 "	6 25 "
4 30 "	10 45 "	3 45 "	Kingsbury	10 40 "	1 10 "	6 10 "
4 45 "	11 00 "	4 00 "	Michigan City	10 25 "	12 55 "	5 55 "
5 00 "	11 15 "	4 15 "	Westville	10 10 "	12 40 "	5 40 "
5 15 "	11 30 "	4 30 "	Crumstown	9 55 "	12 25 "	5 25 "
5 30 "	11 45 "	4 45 "	New Carlisle	9 40 "	12 10 "	5 10 "
5 45 "	12 00 M.	5 00 "	Bendix	9 25 "	11 55 A.M.	4 55 "
6 00 "	12 15 P.M.	5 15 "	Lydick	9 10 "	11 40 "	4 40 "
6 15 "	12 30 "	5 30 "	South Bend	8 55 "	11 25 "	4 25 "
6 30 "	12 45 "	5 45 "	Arr. Elkhart	8 40 "	11 10 "	4 10 "
6 45 "	1 00 "	6 00 "	Dep. Elkhart	8 30 "	11 00 "	4 00 "
7 00 "	1 15 "	6 15 "	Goshen	8 15 "	10 45 "	3 45 "
7 15 "	1 30 "	6 30 "	Millersburg	8 00 "	10 30 "	3 30 "
7 30 "	1 45 "	6 45 "	Benton	7 45 "	10 15 "	3 15 "
7 45 "	2 00 "	7 00 "	Wakarusa	7 30 "	10 00 "	3 00 "
8 00 "	2 15 "	7 15 "	Burlington	7 15 "	9 45 "	2 45 "
8 15 "	2 30 "	7 30 "	Akron	7 00 "	9 30 "	2 30 "
8 30 "	2 45 "	7 45 "	Rochester	6 45 "	9 15 "	2 15 "
8 45 "	3 00 "	8 00 "	Leiters Ford	6 30 "

The Restitution.

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Shall guide his children well.

Why should this anxious load
Press down your weary mind?
Haste to your heav'nly Father's throne,
And sweet refreshment find.

His goodness stands approved,
Down to the present day;
I'll drop my burden at his feet,
And bear a song away.

Communicated.

The New Jerusalem. No. 1.

While in St. Joe, Mo., in May I undertook to get the following article and the succeeding one into the Sunday *Gazette*, together with an editorial notice. At first the editor seemed anxious for them, but while I was absent at Brookfield, etc., I think he submitted them to some religious "*Oracle*" and on my return would not print them unless I paid $5.00 to cover composition. I did not have the $5.00 and so they were not published. If any brother will send me the $5.00 I will put them before the St. Joe readers just before I go there with my tent in the fall. They will serve as an advertisement of my work and a good introduction for the tent. I particularly invite Bro. Kinsey's attention to them as settling the question of the reality of John's city.

J. F. W——

Of the New Jerusalem of Rev. xxi. Bible students everywhere cannot fail to be greatly gratified at a solution I am able to offer them of a longstanding difficulty in the interpretation of this obscure portion of the Scriptures. That this difficulty may be clearly seen and the solution correspondingly appreciated I will quote entire the portion in which the difficulty is principally to be found. "And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof an hundred and forty and four cubits, according to the measure of a man, that is of the angel." To reduce this to miles we divide 12,000 furlongs by 8, the number of furlongs to the mile and obtain 1500 as the quotient. Of course a city built in the form of a cube of 1500 miles is an absurdity, and has always been a stumbling-block to faith in the credibility of the account. To accept inspiration of the book has compelled men to adopt the hypothesis that the city was not real or literal, but only a bold figure or symbol of the Church. Yet instead of relieving the situation this only deepened the embarrassment, as the city is clearly set forth, not as the Church but as the *home* or residence of the redeemed. Hence expositors have long ago given up all effort to solve the difficulty and have by common consent left it among those riddles which eternity alone will unravel. Now, however, by a happy chance, or Providence, I have hit upon a solution which is at once complete and satisfactory because demonstratable, and, as always happens in such cases, easy and natural, whence once discovered. A reading in the vatican MSS. No. 1160 as given in a foot note of the Emphatic Diaglott first suggested a solution. It reads "He measured the city to twelve times twelve thousand." A literal rendering of the Greek would be "And he measured the city with the reed to furlongs twelve times twelve thousands." Of course the word "furlong" is to be retained as a correct rendering of the Greek "*stadia*" the difficulty is increased by enlarging the city twelve times. So that we should then have a city built in the form of a cube 18,000 miles on a side. But it suggested the possibility that the true reading might be "twelve times twelve thousand," leaving us to supply a word; and we should then have 144,000 ——something. But the trouble was to get rid of the word "furlong." A long examination of various readings and versions followed, but the Greek word "*stadious*" stubbornly retained its place. But in the course of the search I found the Syriac (Murdoch's translation of the Peshito) to read, "To twelve furlongs of twelve thousands," and the light shone a little brighter. Here was clearly an ellipsis "To twelve furlongs of twelve thousand"——*something*, each. Now as the angel measured the height of the wall with the same reed with which he measured the length and breadth, and expressed the result in "cubits" (Greek *puxon*) we would expect him to give the length and breadth *in the same denomination of units*. But if so, then we would have "twelve furlongs of twelve thousand cubits each:" which would be like saying "he measured ten rods, each a mile long." As an English furlong is only 606 feet and 9 inches long we had reached a laughable *reductio ad absurdum*. But, we had accomplished *something* for we could see now that the reading might be "To twelve—— something, of twelve thousand cubits each," and had located the difficulty. It was certainly in that word "furlong." Now we must go to the lexicons. In the word "furlong" a correct translation of the Greek "*stadia?*" And so we consult Liddle & Scott, and find among other statements that the "*stadia*" was an eighth of a Roman mile and *nearly equal* to the 10th of an English mile. Now a Roman mile was 4,841 feet and 4 inches, and an eighth was 605 feet and 2 inches, which was therefore the length of a "*stadia*." But an English furlong is 606 feet and 9 inches; therefore the word "furlong" *is not a synonym of the Greek "stadia,"* but is 19 inches longer. Now my experience with the Word of God does not justify or tolerate such inaccuracies. When the Holy Spirit would dictate 605 feet and 2 inches we are not justified in substituting 606 feet and 9 inches, on the ground that it is *nearly* correct. I saw therefore that "furlong" must go; but what *are* we to understand by the word "*stadia*" then? And now comes the astonishing part of it. The very first definition, the primary, the foundations of all the meanings or uses of the word is "a fixed standard measure." Then *any* fixed standard of measurement would be a "*stadia*," so we just insert these words "To twelve fixed standard measures of twelve thousand cubits each" and the puzzle is solved. Now we have twelve times twelve thousand cubits, or 144,000 cubits as the entire circumference of the city and 144 cubits as the heighth of its wall. And this has stood on the face of the record for ages and no man has been able to see it. Doesn't it seem incredible? But there are other questions to dispose of. First, how did the Roman "*stadia*" come to be a Greek "*stadia*" or a "fixed standard of measure?" Why to be sure because it was just the length of the Olympic Race course; and as everybody was familiar with that, it became a natural and easy unit of measurement. So they would say that two places were so many "*stadious*" apart and thus the word gradually came to signify the same as "*stadi*" or 605 feet and 2 inches. For this reason it also came to signify the race itself, by an easy and natural transition. But John tells us that "the length, breadth and heighth of it are equal." What shall we do with this? Well the word equal is only a slight error of translation of the word "*isos*," which as an adverb signifies "like" or of proper uniform or "like" proportion. How the heighths of a wall of 144 cubits is "*iki*" its length of 144,000 cubits is easy to see and it will be in proper proportion throughout. Now to reduce these dimensions to English terms we must ascertain the cubit used. This John himself defines to be "the cubit of a man, that is the angel." The Jews had no less than three cubits as given in the Gemara viz. 18, 21, 6, and 25, 2 inches respectively. The 18 inch cubit was the one usually employed by workmen in building, as is shown in the Siloam inscription at Jerusalem. Now adopting this the common cubit "The cubit of a man," then 144 cubits or the heighths of the wall would be 216 feet, and the circumference of the city 216,000 feet. This would be 54,000 feet on a side or eleven and four-elevenths miles square. You will notice that the Angel informs John that the wall was pierced by twelve gates, 3 on a side; and now if you divide the 54,000 feet into three equal portions you have just three "standard measures of 12,000 cubits each" on a side, and four times three are twelve, or "twelve measures" in all. It is significant corroboration of this conclusion that the Egyptian Schenous, the longest "fixed standard of measure," or unit of length employed in Egypt, was just 12,000 cubits long, and Dr. Schliemann actually found this marked on the Memphis and Fainm road: Showing conclusively that our unit of measure employed by the ancients was just what we have discovered John to apply to the New Jerusalem, namely, 12,000 cubits long. And twelve such measures compass the entire city.

Of course there are many theological questions which arise when discussing this subject and which will adjust themselves upon a more intimate knowledge of the matter, but with those I have nothing to do. I have, however, made—if possible, a more astounding discovery in regard to this city, which grew out of the facts laid before you in this article, but which I must reserve for another paper and will lay whole before you in the next issue.

J. F. WILCOX.

The Sweet and The Bitter

In the above we refer to the two Books, that were eaten, the one by Ezekiel, see ii. 3; the other by John, Rev. x. 9,10. Ezekiel ate the Book or Roll, that was given to him, and was told to go and speak to the house of Israel. John ate the bitter Book that he received from the hand of the angel, and was told that he must prophesy again over peoples and nations and tongues and many kings. This bitter Book of prophecy was sweet as honey in John's mouth, but it was bitter in his bowels; sweet when but tasted, but bitter when digested. He prophesied until he had recorded the contents of said Book, or until the vision of prophecy was a finished Book; no words to be added to or taken from it, and was told not to seal the words of this prophecy for the time is at hand. He was told to seal up what the seven thunders spoke, but not to seal the sayings of this Book. He sealed what the thunders spoke, by not writing the words. As he did not seal the words of prophecy of this Book, it follows that he did write them. Then we have the Book before us that John ate; and the peoples and nations and tongues and many kings of whom he prophesied are brought to view in the Book. This little Book was open in the hand of the Messenger. Having in his right hand a little Book, having been opened, implies that it had been sealed up. John had prophesied of a Book that had been sealed up. The Book when sealed was in the right hand of the occupant of the throne. The Lamb takes this Book that he may open its seals. We identify this Book as follows. First, we have learned that to seal was not to write. The sealed Book was an unfinished Book. When written by John it was not sealed. This Book is a revelation of Jesus Christ, which God gave to him to point out to his servants the things that must be done in haste. One portion or section of this Book explains another section. The Lamb, or Jesus Christ, receives this Revelation, (this Book) from God, the occupant of the throne. Second, Rev. i. 1, 2, we have a statement of the source from whence this prophecy emanates from God, the designer thereof; to point out to his servants the things that must be done in haste, then the agencies employed. He sent, having signified by this angel to his servant. John the Messenger of chapter 10 is said messenger. It follows that this Revelation must be communicated to said Angel. In other words the sealed or unfinished Book must *be* opened to the Messenger, else how could he signify these things to John. The Messenger, the Book open in his hand, makes a proclamation on the time question. We have before us three different translations of his words. First, he swears by the Creator of all things, that time shall be no longer. Second, that the time shall be no longer delayed. Third, because time not yet shall be. As the truth is what we are after we will test these different renderings by the contents of the Book. According to no one the mystery of God would be finished and time would end. In the days of the voice of the seventh angel when he begins to sound. From the little Book we learn that after the seventh angel sounds, the kingdom of the world becomes our Lord's and his Christ's, and he shall reign forever and ever, or for ages and ages. As there are ages and ages after he begins his reign, the message could not have said that time shall be no longer. To say that the time when the secret of God shall be finished (shall be no longer delayed) cannot be correct, for there is no evidence of delay in the Book. Quickness is the watchword of the Book. The things that the servants must do, must be done quickly. the warning voice, "I am coming quickly," rings out like a trumpet blast. We will have to accept the third rendering given above, a literal or word for word translation. The angel swares by the Creator of all things, because time not yet shall be. The sum of the matter would be as follows: the time when the secret of God shall be finished is not yet; the mystery referred to in the Book that Paul refers to in 1 Cor. i. 54, 55, the resurrection of the dead and the change of the living saints. The event in order after the seventh messenger sounds is that the kingdoms of the world become our Lord's and his Christ's. As the saints of the Most High will take the kingdom, they must first be raised, as the messenger is so very positive he must find recorded in the open Book, events that havn't yet occurred, that must and will occur before the secret of God shall be finished. As we have the Book before us and no seal upon it, it being a finished Revelation, we shall be able to determine what events, if any, are to come before the resurrection. In doing this we may discern some of the bitter ingredients of the Book. If it was bitter to John it may be bitter to his brethren and co-partners in the affliction and in the kingdom and patience of Jesus Christ. All those brethren who have but tasted the contents of the Book have seen no bitter persecution unto death between them and the kingdom. If they will do as Ezekiel was told to do, fill their bowels with the Book; in other words digest the words of this prophecy, they will learn to take the bitter as well as the sweet. This Revelation concerns the servants of Jesus Christ, the great Apostle, and the peoples and nations and tongues and many kings that John prophesied of. Then the question arises, Have the nations and the many kings all been developed? The Messenger made his proclamation with his right foot on the sea and his left foot on the earth. Who can point out to us the Wild Beast that rises out of the sea, or to the Beast that arises out of the earth? Yet the Beast that arises out of the sea will make war with the saints and overcome them. After that he will make war with the King of kings and his armies of resurrected saints, and be destroyed in the lake of fire. He must after he arises continue in existence until those things are done. He is not now visible, hence he must yet come up. His career of 42 months is before us.

J. C. KINSEY.

Oaths are vulgar, senseless, impious: like obscene words, they leave a noisome trail upon the lip, and a stamp upon the soul. They are inexcusable. They gratify no sense, while they outrage taste and dignity.

The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, JULY 28, 1897. NUMBER 28.

Dear Brother Underwood:

I send a clipping handed me by a friend who asked me to explain it. I told him I could not, but would ask some one else to. If some one will answer they will greatly oblige me.

ELLEN FROUD.

WHERE WAS METHUSELAH DURING THE DELUGE.

This is the question which Dr. Halsey L. Wood, raises, and to which he finds no satisfactory answer. He argues:—"This distinguished patriarch seems to have been forgotten at that time for no mention is made of him as one of the chosen few to enter the ark; and on the other hand, we are told that every living creature perished without the ark, and every man. Now Methuselah lived nine hundred and sixty and nine years, and since he had fully ten months of life left to him at the beginning of the flood, he could have completed his grand total of years nowhere else than inside the ark. At Noah's birth, Methuselah had full six hundred years to live. In the six hundredth year of Noah's life, the windows of heaven were opened, and in the self-same day entered Noah, and Shem, and Ham, and Japeth, the sons of Noah, and Noah's wife, and the three wives of his sons with them into the ark. Noah was therefore 599 years old when the flood began. Methuselah had still ten months to live ere his 969th year was complete. Where was he? The dwellers in the ark did not issue from it for a year and ten days after their entrance. Methuselah must have therefore died during the interval, and presumably he was buried; but, strange to say, nothing is said of this singular circumstance.

OUR LOVE FEAST.

Editor Restitution:

Find enclosed money order for $1.50 to pay for the paper for another year. We love its weekly visits, we could not do do without it, as it is all the gospel preacher we have. Pray for us that we be found faithful.

J. B. ANDERSON.

Dear Restitution:

I am still one of the lone ones and have THE RESTITUTION and my Bible to help me till the kingdom comes for which Christ taught us to pray. I ask an interest in the prayers of all God's saints that I may keep a live faith till I can meet them all with the Lord in the kingdom.

Your Sister in faith,
HATTIE E. PADDOCK.

Dear Restitution:

I, a child of God, believe that no man has immortality. The belief that the soul is immortal was planted by Satan in the garden of Eden. Will we serve Satan or God, choose for yourself. Are we immortal? Are we equal with God? Ezek. xviii. 4, "Behold, all souls are mine; as the soul of the father, so also the soul of the is mine: the soul that sinneth, it shall die." 1 Tim. iv. 16, "Who only hath immortality dwelling in the light." Eccl. iii. 19, 20, "For that which befalleth the sons of men befalleth beasts. All go unto one place; all are of the dust and all turn to dust again." My dear brethren, if you are in doubt about this question, study the Bible and see what God says about it. The Bible says, "Let God be true, but every man a liar." Rom. iii. 4.

WALTER TRUSDELL.

Dear Restitution:

As I have not seen in our dear old paper how the brethren scattered abroad spent the 4th of July, I thought they would like to hear how we (the little church of Freedom, Nebraska) spent ours. The brethren all met at Center point (also at a brother's house) took their baskets well filled with good things. A large table was spread under a long shade. After dinner all entered the house (as many as could get in) where singing, social talk, Bible reading, essays, recitations and Bible talk was held. Bro. Almus Adams came in unexpectedly, but was warmly welcomed. He gave a short address on the Independence that made it press more closely upon our minds of the time to come, where the children of God would be together in joy and happiness, where sorrow and sadness is not known. Early in the evening all started for their homes feeling they had all enjoyed a day long to be remembered, and also trusting they had celebrated a day for the Lord more than to celebrate the birthday of our land, and all hoping that the day would soon come to celebrate the birthday of our Lord's kingdom where there is no parting.

Your Sister waiting for that glorious day,

SARAH SELLECK.

To the Household of Faith:

What joy it will be when the night is spent and the morning of the Lord's coming is here, and we will be permitted to meet our Lord and Savior to remain with him forever.

"We are waiting for the long-expected day,
When the Master to his heritage shall come—
When the shadows of the night have rolled away,
And the children of the King are gathered home."

Is it any wonder that we are waiting and watching so anxious for the morn to dawn? Surely the budding of the fig-tree, and the signs of the times indicate the near approach of the year of Jubilee. He who the world once despised and crucified is coming, not to curse; but to bless; and how anxious all would be for his coming, if they only knew the blessings he will bestow on all mankind.

He is coming, he is coming,
Not as once he came before,
Wailing infant, born in weakness,
On a lowly stable floor;
But upon his cloud of glory,
In the crimson tinted sky,
Where we see the golden sunrise,
In the rosy distance lie.

He is coming, he is coming,
Not in pain, and shame, and woe,
With the thorn-crown on his [illegible]
And the blood-drops trickling slowly,
But with diadem upon him,
And the sceptre in his hand,
And the saints raised up to meet him,
Raised from death, in sea and land.

He is coming, he is coming,
Let his lowly first estate,
And his tender love, so teach us,
That in faith and love we wait,
Till in glory eastward burning,
Our redemption draweth near,
And we see the sign in heaven
Of our Judge and Savior dear.

Then we'll shout the victory,
Yes, we'll shout the victory,
Hy and by, when he comes.
Then we'll shout the victory,
Then we'll shout the victory,
Yes, we'll shout the victory when he comes.

Yours, waiting for the Master.

CARRIE WILE CHAMBERS.

Dear Restitution:

I thought I would write a few lines for our dear paper. I feel that I cannot edify any one, as the times are so sad for me. I am still looking for that

"That beautiful morning which in splendor will dawn,
Our lives will be ended, our sorrows all gone."

Five months ago we took the loving hands of our darling Iva, and promised to meet her in the kingdom of God. With all the celebrations there will not be a gathering like the coming of our dear Redeemer. Then we will meet with our dear Savior and our loved ones. Dear brothers and sisters, is it not a grand thought that we will meet with the One who died for us that we might live, and through him have eternal life. I hope with God's help to meet the Lord when he comes to wake our sleeping ones.

"Joyful, joyful, will the meeting be
When from sin and sorrow we are free,
Yes, we will gather Savior with thee,
In our eternal home.

Brothers and sisters, let us not faint by the way, but stand like the brave, so that when Jesus comes to give every one according as his work has been, that we will have our share.

Hoping to meet you all "Some Sweet Day."

MRS. JOHN SELLECK.

A poor toper, as a last resort for more drink, took his Bible to pawn of for more liquor, but the landlady refused to take it. "Well," said he, "if she won't take my word nor God's Word, it is time to give up." And he went and signed the pledge and kept it faithfully.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. JULY 28, 1897.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

"The Word of His Grace."

The following beautiful lines were published in an English Magazine twelve years ago, without the name of the author. We transcribe them for the benefit of our readers,—hoping they may be enjoyed by all, as they are by us:—

"What is the chart that marks the way,
To guide poor pilgrims, lest they stray,
To the bright age of endless day?
God's guiding Word.

What is that food, so pure and sweet,
Milk for the babe, and strength meet
For those of riper age to eat?
God's strengthening Word.

What is the medicine of the soul,
The balm that makes the wounded whole?
O spread the fame from pole to pole—
God's healing Word.

What is that Lamp that burns so bright,
That shines amidst the world's dark night,
And gives so true and safe a light?
God's shining Word.

What mine is that we call our own,
An ancient mine of wealth unknown,
A mine of truth, and truth alone?
God's precious Word.

What is that Sword so sharp and bright,
With which all Christ's true soldiers fight?
And put their numerous foes to flight?
God's mighty Word.

What makes throughout, the Savior known,
Points all to him and him alone,
And bids us claim him as our own?
God's saving Word.

NEXT week we will give the first of a series of articles on "The World's Coming King," written by Bro. H. V. Reed. This is specially prepared for us, and will be worth of itself a year's subscription price.

BROTHER H. V. Reed was in Plymouth last Sunday, and gave the people two discourses such as he alone is able to give. Notwithstanding the extreme heat, and absence from the city of many, our church was filled at both services. In four weeks we shall expect him again.

ROGER Bacon declared that the four grounds of human ignorance were:—"Trust in inadequate authority" the force of custom; the opinion of the inexperienced crowd; and the hiding of one's own ignorance with the parading of a superficial wisdom." Although this was written in the thirteenth century, it remains every word true at the close of the nineteenth."

"WHAT is success? It is not to be determined by any commercial standard. Success is not to be measured in terms of wealth, or of fame, or social position, even what, then, *is* success? It is the realization of a Divinely appointed destiny,—full-orbed manhood, which is obtainable by striving lawfully, and which receives its ultimate coronation, is held before us an ideal to which we are to attain."

"THE difficulties in our daily path were not intended to stop us, to make us give up, or faint, or turn back. They were meant solely for us to overcome, and the power to do it waits only upon our will. When we overcome them, we acquire *their* strength. If we allow them to overcome us, they take away ours. Therefore our mission, our destiny is to overcome all difficulties. Regarded in this light, the obstacle which seemed formidable yesterday possesses no terrors today."

FROM statistics obtained from the clerk of the Court of Common Pleas of Cuyahoga County, Ohio we learn that 541 divorce cases were instituted during the fiscal year just closed, something less than two per day. There were 8,100 marriage licenses issued in the year, and therefore one divorce case was instituted to every six licenses issued. Evidently the moral status of this community is not improving. At least *this* part of the world is not being converted. And from all accounts published it appears that Cleveland, Ohio is not an exceptional place in this respect. And as all other phases of immorality abound everywhere, the truth is forced upon us that human efforts to elevate the the race have failed. Only Divine interposition can remedy this condition of things. Only when God's judgments are abroad in the earth will the inhabitants learn righteousness.

To Bro. Cady, we would say, we hardly expect to see eye to eye in all things now. Would it not have been better to have stated what the difference is. We could have compared notes then. If you think Acts v. 23 out of harmony with our position in Spirit articles, we think you misunderstand us. If we knew what your difficulty was we might be able to remove it. At least we could try. Or, if you see a lesson in Acts v. 23 that others have overlooked, kindly give it to us. In the meantime we commend to your notice the article in this number from the pen of our venerable Brother Woodruff, entitled:—"The Holy Spirit and the Word."

OF Jesus Christ, Geikie says:—"Of all the race he is The Man. Of all the race there is none to be so gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors; but in this Man there are no weaknesses, nor prejudices or errors. His judgments are ever accurate; his morals are ever perfect; his emotions are ever pure. No personal ambition, or hatred, or love, or interest sway him an instant. He thinks as before God. All he does is right. By him alone was the precept ever fulfilled: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

BARROW says virtue is not a mushroom that springs up of itself in one night, when we are asleep, or regard it not,—but a deliate plant that grows slowly and tenderly, needing much pains to cultivate it,—much care to guard it, much time to nature it. Neither is vice a spirit that will be conjured away with a charm, slain by a single blow, or dispatched by one stab. Who, then, will be so foolish as to leave the eradicating of vice and the planting of virtue in its place for a few weeks or years. Yet he who procrastinates his repentance and amendment does so with his eyes open, and abridges the time for the longest and most important work is a fool."

THE Jewish *Chronicle* speaks of the arrival of "The Maccabaean party's arrival at Jaffa," and of the enthusiasm with which they were received there by the officers of the Chovevi. They paid a short visit to "Mikveh Israel," the Agricultural School and then passed "Rishon Le Zion" colony on their way to Ramleh, where they took the train for Jerusalem. After their arrival they went directly to the Western Wall of the Temple, where they were in time to join in the evening prayers. On the first and second day of the feast they visited the synagogues, some public institutions, the recent excavations on Mount Zion, the tombs of the kings, and the Mount of Olives. Several deputations waited upon them, conspicuous among them being a company of twenty-five able-bodied mechanics, who urged upon the visitors their trying circumstances from lack of work. The entire party left after three days for Galilee, travelling on horseback, and arrived three days later; and spent the last days of the Festival at that place."

DR. GEIKIE says: "Character grows, for the most part, insensibly as the life grows at first. Now and then it gets notable impulses which we can mark, but commonly it grows imperceptibly, like our bodies. It drinks in food, like the tree, from both earth and sky, and from hidden sources in both, and, like it, shows its whole history in its boughs and branches from the first. The sunshine and the storm, the cold north wind and the soft south wind, the knife or the neglect write themselves all over life in its knots and gnarls, or smooth branches, in its leaning this way or that, in its stunted barrenness, or broad shadow its bending fruitfulness or its woody wantonness—not a leaf but leaves its mark, not a sunbeam but has told upon it, not a raindrop but has added to it. The same tree that is soft and spongy in a fat swamp, with its heavy air, grows hard and noble on the hillside. Spitzbergen forests are breast high, and Nova Scotia hemlocks mourn their cold wet skys in long weird shrouds of white moss. The influences around us are self-registering. Our spirits, like the winds, unconsciously write their story in all their fulness on the anemometer—life; slowly in light air, quickly in storms, all goes down. Little by little the whole comes in the end. Single acts may show character, but they seldom form it, though some are supreme and ruling. It grows ring by ring, and the twig of this year becomes the bough of the next. Our habits are another name for it, and they grow like the grass. The man's face lies behind the boy's, but it comes out only after a round of winter and summer."

Something to Think About.

Man is called immortal in the Bible—not once. He is said to have an immortal soul, in the Bible—not once.

The words, "immortal soul," "undying soul," "deathless spirit," "immortal spirit," occur in the Bible—not once.

The words, "endless pain," "eternal pain," "eternal torture," "everlasting sorrow," "everlasting misery," "eternal hell," and "death that never dies" and many other words and phrases in common use, and of like import, occur in the Bible—not once.

The Question Drawer.

For *J. C.* No; we do not understand that "the 109th Psalm should be taken *merely* as an outcry of David for revenge upon his enemies, to whom he should have been more forgiving." We rather look upon that Psalm as an inspired indication of the position of lying and deceitful men; that is, those who without cause are the enemies of the righteous, and who reward evil with good and hatred for love. We also think it embodies a prophetic element which finds special application to Judas Iscariot in his relation to Jesus. Acts iv. 30-35. It is true that Jesus prayed for enemies, of whom he said: "They know not what they do;" but we have no record that he prayed for Judas, to whom he referred as "the Son of Perdition."

Can Matter Think?

"Oh, no; it is the immaterial soul in man that thinks and remembers, and is the seat of consciousness. If living, organized matter could think, dogs and cats and horses and the whole animal kingdom could think; but brutes do not think. It is true, however, that they do what *appears* to be the result of calculation; but that cannot be so; they have no souls and therefore cannot think. If they could think they would possess immortal souls. It is mere instinct that causes them to do many things that appear to be the result of—reason or memory or both. A few years ago it was quite common to hear such utterance as the above; but it is different now. The evidence that brutes think accumulates so fast that few say anything about "mere instinct," now-a-days. Indeed, we heard one of the leading Presbyterian ministers of Cleveland, saying he expected to meet horses and dogs and elephants, and other intelligent animals in "the other world," wherever that is. The reason assigned for this expectation was, that it is the immortal soul of man that thinks, and matter cannot think; and as these creatures certainly think, they, too, must have immortal souls that survive the death of the body. But few go this length. The majority still treat the matter as an unsolvable mystery. Will our readers consider the following despatch, and then say whether or no brutes can think. Burlington, Ia., July 11.—"What is evidently a case of premeditated suicide on the part of a dog occurred here last night. On the night of June 22, Matt Madison, a man about town, was drowned. "Tip," his dog, was with him, and refused to leave the spot until the body was recovered. Afterwards he acted guard over it, and mourned and howled in the greatest distress. Ever since the burial the dog has suffered from the deepest melancholy. Last night Tip ran through the saloon and club room above which Madison frequented, barking and looking for his master. Finally he ran up the stairs to the flat roof above, the skylight being open for air. After runing back and forth along the roof, and once scrambling back after a half-hearted effort to cast himself down, the dog stood squarely upon the edge of the roof and leaped to the brick paved street below. The fall broke his back, and bystanders who had watched proceedings with the greatest concern, put him out of his pain. The dog and his master had been inseparable in life, and the dog deliberately ended his own life because his grief was greater than he could bear."

Communicated.

The Holy Spirit and The Word.

"If any man have not the Spirit of Christ he is none of his." "The Spirit of him that raised up Jesus from the dead dwell in you," etc. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Ye are not your *own*, for ye are bought with a price." "Let this mind be in you which was also in Christ Jesus." "The words that I speak unto you" says Jesus, "they are spirit and they are life." "Let the Word of Christ dwell in you richly in all wisdom..... And

WHATEVER YE DO

in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "For this cause I bow my knees," etc.....That Christ may dwell in your hearts by faith." If Christ is thus formed within us the hope of glory, by the indwelling of his precious words, to such an extent, do we not have the Holy Spirit? Not, however, on the plane of speaking with tongues and working miracles as the Apostle did on the day of Pentecost. They were then endued with power from on High in fulfillment of the promise of the Savior just before his ascension. This was only an earnest of that spoken of by the prophet Joel, and a taste of the powers of the Age to Come, of which the harvest will be realized when Jesus returns

TO SET UP HIS KINGDOM.

These wonder-working displays before the multitude on the day of Pentecost were necessary to confirm the Word, and were to be used by the Apostles as their credentials during their mission, and to convince their hearers; they were the called and sent of God. We, having the WORD thus confirmed, in these last days,—it is unnecessary to confirm it over again by the working of miracles, etc. God hath magnified his WORD above all

THE ATTRIBUTES OF HIS NAME."

This Word (being the testimony of the Spirit) is able to make wise unto salvation, through faith which is in Christ Jesus. It is profitabl for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Thus, by making the Word "a lamp to our feet and a light to our path," we are

LED BY THE SPIRIT OF GOD,

and so become sons of God. The Spirit is to the Word as cause and effect, and by a very common figure of speech, the one is put for the other, in speaking of them relatively to the mind and heart of man. So that the phrase "Renewed by the Holy Spirit" is equivalent to "Renewed by the belief and obedience of the truth testified by the Holy Spirit." "Sanctify them, O Father, through thy truth—thy Word is truth." "Holy men of God spake as they were moved by the Holy Spirit." The prophets, Jesus and the Apostles were channels through which the mind and will of God was communicated to man; the knowledge of which

BECOMES POWER,

when received into good and honest hearts; and because God is the author of it. It is styled "the knowledge of God," or "the Word of truth," by which he begets sinners to himself as his sons and daughters. (Read the first chapter of James). "Not by works of righteousness which we have done, but according to his mercy he saved us by the bath of regeneration, and renewing of the Holy Spirit." Paul also says "We are renewed by knowledge." He does not contradict himself in this, but makes one phrase explanatory of the other, as if he had said, "We are renewed by the Holy Spirit through knowledge." The Holy Spirit renews or regenerates man through knowledge—through

THE TRUTH BELIEVED AND OBEYED.

Thus the Bible is made to harmonize. We need not exalt one doctrine at the expense of another, but let each have its proper place. "The Word of the truth of the gospel;" "the gospel of the kingdom;" "the incorruptible Seed;" "the Word;" "the Truth as it is in Jesus;" "the Word of reconciliation;" "the Word of Faith;" "the Sword of the Spirit which is the Word of God;" "the Word of Christ;" etc., etc. are all phrases richly expressive of the power of God by which he saves his people from their sins, and translates them into the hope of the kingdom and glory to which he invites them. The truth is the power that makes men free indeed. Hence Jesus says, "My words are spirit and they are life." "The Word of God is living and powerful, sharper than a two-edged sword," etc. "Now ye are

CLEAN THROUGH THE WORD

which I have spoken to you." By continuing in that *Word* we shall know the truth, and the truth shall make us free." Our prayers for the spirit will never be answered unless we are often in company of Moses and the prophets, Jesus and the Apostles—custodians of the truth;—learning thence what is that good and acceptable and perfect will of God. By so doing we may be filled with the SPIRIT, by having the precious WORDS of the Spirit dwelling in us richly.

J. O. WOODRUFF.

The Final Victory.

Life is one continuous battle, the battlefield is the world. Two grand armies are ever on the alert for the struggle. Six thousand years the conflict has been going on. The earth has been strewn with the dead and in love she has placed her robes of dust above the vanquished—what a conflict! billions have been engaged in the great war. The seas have been reddened with blood, and the broken ships have drifted on the storm-tossed waters, with broken masts they have become wrecks on the shore—cities have been built and captured, and then levelled to the ground, and their inhabitants driven to the mountains bleak and cold. Desolation now reigns where once the pens of victory and the shout of warriors fell in sweet harmony on the ears of conquerors—monuments have been reared in honor of heroes, and kings have reigned on thrones ornamented by diamonds wrested from the bosoms of captive maidens. Wealth and poverty, heroism and cowardice, right and wrong, truth and error, liberty and oppression have been the watchwords of contending armies. But all these must end, a new day is coming on. The shield and helmet must give place to the pruning hook. Peace must spread her white wings across the path of nations, and the loud cry of war must be hushed, while the songs of love and good will to men shall fill the world. The warfare of humanity must end in triumph for the lasting crown of peace. The final victory is coming. Over the hills we see the banners waving in the soft air, on their folds are the words, "King of kings." Come O thou mighty Conqueror, bring life, crown humanity with the emblems of love and banish death and sin from our world.

H. V. R.

For Our Children.

There's a Boy in the House.

A racket, a rattle, a rollicking shout
Above and below, and around and about;
A whistling, a pounding, a hammering of nails,
The building of houses, the shaping of sails;
Entreaties for paper, for scissors, for string;
For every unthinkable, bothersome thing;
A bang of the door and a dash up the stairs
In the interest of burlesome business affairs,
And an elephant hunt for a bit of a mouse
Made it easy to know there's a boy in the house.

But oh if the tops were not scattered about,
And the house never echoed to racket and rout;
If forever the rooms were all tidy and neat,
And one need not brush after wee, muddy feet;
If no one laughed out when the morning was red,
And with kisses went tumbling all tired to bed;
What a wearisome, work-a-day world, don't you see,
For all who loved wild laddies 'twould be;
And I'm happy to think, tho' I shrink like a mouse
From disorder and din—there's a boy in the house.

The Story of Israel Beyond the Sea. No. 74.

THE SOJOURN AT SINAI.

In our last lesson, we explained the meaning of the word *Atonement*, and showed you the difference between Sin-offerings and Trespass-offerings. In this lesson we are to talk about

THE BURNT OFFERING,

but before we begin, we will say that *the Trespass-offering* was killed on the *north* side of the altar—just where the Burnt-offering is to be killed—that the fat and some other parts of the body were burned, and, that the rest belonged to the priests and must be eaten in the holy place. Lev. vii. 1-8.

You must hunt up and read all the references. You can help one another in doing this. One can call them off and some one else can read them from the Bible. In this way you will learn much more, and will become familiar with all parts of the good Book.

You are ready now for the lesson Turn to Lev. vi. 8-14, and Lev. i. 3-7.

Brother Wagoner at our pleasant Antioch meeting, spoke of the searching knife, that pierced every part of the burnt-offering,—fat and joint and marrow, and said "If any impurity was found, the offering was cast aside." Do you know what he meant? I think you will understand as we go on. *The Burnt-offering* as its name implies, was to show that the man who offered it, gave himself wholly to God. He, himself, was the real offering

His act said as plainly as words could say that, "he too like the offered animal, wanted to become clean and spotless, that he might be accepted of God." He "hoped to become so through the forgiveness and mercy of the kind Father above." "The life of the bullock had been given to the service of God, so did he want his life to be given." I do not think that the people at Sinai ate opium and tobacco and drank whiskey, but they did other wrong things that clouded their minds and made them unfit to do the work of the Great King and they knew they must break off from all these or they would be cast aside like a blind, or broken, or maimed or scabbed animal. Lev. xxii. 22.

It seemed very solemn to me when Brother Wagoner spoke about "the searching knife." I thought, "we are the offerings now, and the knife must search us, just as it did the sacrifices that were brought to the altar of old." The Bible is that sword or knife. It will pierce "Even to the dividing asunder of the joints and the marrow." It will bring the lie, the envy, the deceit to light. If these are not put away, we cannot be accepted, for "sin when it is finished bringeth forth death." We cannot live wicked lives and hope in God's mercy. Eternal life can never be attained by those who will not obey the gospel of God, no matter whether in this world or in the world to come.

The gospel is the power that is to change our lives. By obedience to what it says, we are to be made clean and fit for the Master's use.

If we mind it, we will not get angry at the dear ones in the church, nor hate them nor say hard things against them but no matter what happens, will go on singing, talking, praying, giving, attending meetings, and teaching others

We are "To present our bodies a living sacrifice holy acceptable unto God which is our reasonable service."—that is our every day life, in everything must be such as he can approve.

The Burnt-offering must have been instituted shortly after Adam and Eve had sinned in the garden of Eden. A Savior was promised to Eve, and some symbol must have been given her that would point to him as the one through whom they must hope for redemption from death. And so we find Cain and Abel shortly after making their offering to God, and Noah, Abraham, Isaac and Jacob, following in their steps, all showing that the dross must be burned out of our lives.

We sing:—

"My all is on the altar, I'm waiting for the fire,"

but when the fire of reproof and chastening comes we shrink from the very proof of his love and acceptance! We dread the fire, though it would burn out the sin: we rebel and flee from the field where he has set us to work! Think of this my dear young friends, when you fall into trouble. Auntie Winee has been thinking about it, and is trying to be patient. A cup of suffering was put into the hands of Jesus. He did not quite fill it up, Some of your tears and heart-aches must go into that cup. Not otherwise can you be made perfect. We lay ourselves on the altar, that we may be accepted. The fire that burns the offering is the proof of acceptance. The word "*olah*" —burnt-offering, comes from a Hebrew root which means "to go up," "to ascend to God." It goes up to him "for a sweet savor" and "for a savour of rest." The word applied to the burning of the sin-offering, was entirely different; it meant to burn up, to destroy.

The burnt-offering of a man, must be made "of his own voluntary will, at the door of the tabernacle of the congregation before the Lord, and he shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him."

God does not make people come to him. If they want to be saved they must come of their own accord. They are free to choose or to refuse, but if they do come, they must come in his appointed way.

The animals used for burnt-offerings might be from the flock or herd or from the fowls. They were not burned outside the camp—remember, as the Sin-offerings were, but upon the altar, "their blood was sprinkled on the altar, and their skins were given to the priests for clothing." Lev. vii, 8.

They were to be offered every morning and evening, every Sabbath day, the first day of every month, the seven days of unleavened bread and the day of Atonement. They were offered at the consecration of the priests, Levites, kings, sacred plans, the purification of women, Nazarites, lepers, after mercies, before war, and with sounding of trumpets at feasts. Num. xxviii. 1-18; xxix. 1-37.

There was always a burnt-offering upon the altar. Num. xxviii. 3. the fire never went out. God is always ready to accept.

The *Sin-offering* was offered before the *Burnt-offering*, because there must be *a way of forgiveness* made before there can be dedication of the life to God, and acceptance by him of that life. We have our Sin-offering. We plead the merits of Jesus, when we come, asking for forgiveness. Then we give ourselves as a *living sacrifice*, to God, for acceptance of him.

In our next lesson we must look at *Meat-offerings* and *Peace-offerings*.

AUNTIE WINEE.

Poetry.

Olivet.

My faith looks up to thee,
Thou Lamb of Calvary,
Savior divine,
Now hear me while I pray,
Take all my guilt away,
O let me from this day
Be wholly thine.

May thy rich grace impart
Strength to my fainting heart,
My zeal inspire;
As thou hast died for me,
O may my love to thee
Pure, warm, and changeless be,—
A living fire.

While life's dark maze I tread,
And griefs around me spread,
Be thou my guide;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From thee aside.

When time's eventful years,
With ills and toil and tears,
Shall cease to be,
Blest Savior then in love,
Death's cold dark shade shall prove,
My every ill remove,
And me crown me.

Communicated.

How to Become an Overcomer.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God." Rev. iii. 11, 12.

Momentous are the results which will accrue to the one who will merit the approval of heaven as having become an overcomer.

To attain this much desired position, one must *start* right, otherwise he will not *end* right. An overcomer is a victor over that which threatens to impede his efforts in obtaining the mastery, and every contestant must bear aloft the victor's banner, *before the crown* can grace the conqueror's brow.

All who would enter the list as Christian warriors must first enlist as Christian soldiers, otherwise the Captain would not recognize them as a part of his command. No one is crowned "except he strive lawfully." Having entered as a Christian warriors, they must renounce their allegiance to the master they *previously* served. We owe service to the master we obey. Our Guide speaks of two masters that are antagonistic to each other. One is named Sin, and the other Righteousness. Concerning these respective masters, it says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?"

The renunciation of allegiance to Sin, and loyalty to Righteousness is accomplished by the following enlistment service: "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made (legally) free from sin, ye become the servants of righteousness." That "form of doctrine," signifies some *specific form*, not *any* form fancy may dictate. No other form is legal or valid. The Captain calls the form which contains deliverance, "The Gospel," and says: "He that believeth (the gospel) and is baptized shall be saved, (delivered) but he that believeth not shall be damned," (or will still be in the service of sin, and out of the army of the Lord, unless that specific form is obeyed.) No matter how hard we may try to live a moral life, unless the obedience required is rendered, it counts nothing as being an "overcomer."

Having first legally put away *past* sins, and changed masters, the way is then open to become an overcomer, such as will merit the smile and approval of heaven.

The heart not instructed as to the Divine purpose concerning man and earth, is sure to stray away from accomplishing the Divine will, and failing in this, will also fail to obtain the blessing those will receive whose life has been spent in harmony with God's will, as revealed in the Sacred Volume. Ignorance cannot avail as a plea, seeing that God in his love and mercy has made it so plain, that the wayfaring man though a fool may not err therein.

True, many well-meaning people are honest in believing error. Neither is this excusable, because they were instructed to "Search the Scriptures," and had they been *obedient*, they need not have stumbled on account of following blind guides.

A foreigner may come to this country and admire and believe in American institutions, yet his belief, and admiration, will never give him the privileges enjoyed by American citizens, unless he complies with the laws regulating citizenship. Neither can a person acquire the benefits set aside for citizens of the commonwealth of Israel, unless he believes and acts in accordance with the rules giving such an one an interest in the commonwealth of Israel. See Eph. ii. 11, 12, and you will learn that "strangers from the covenants of promise," (or the gospel of the kingdom) are "without Christ," "having no hope, and without God in the world." Now, a striving to live a *moral life*, while in a condition described as being "*without Christ*," will be of no avail. Hence, a person wishing to become an overcomer must first legally take Christ. This can only be done, by first becoming acquainted with "the covenants of promise," and then "as many of you as have been baptized into Christ have put on Christ." Omit either one of these, and you are "without Christ."

Hence, when we commence to live the life of an overcomer, we must start it with properly taking Christ. A correct moral life apart from this, will not count. Having thus made a correct start, then the battle commences, and by the followers of blind guides you will be considered an heretic. Paul was so considered he says: "This I confess unto thee, but after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." Acts xxiv. 14.

At this point commences the aggressive work of a Christian warrior, having enlisted as a soldier of Jesus Christ, according to proper form. At the time of enlistment all past sins are pardoned, and henceforth we are not to give sin any quarter, not in any form, but being clothed in Christian armor, fight valiantly until victory shall perch upon our banner, upon which is inscribed: "He not overcome of evil, but overcome evil with good."

The Christian soldier's tactics differ materially from a soldier who uses carnal weapons, but is nevertheless more efficacious and powerful in subduing an enemy. For instance, if an enemy is to be subdued, the following method has never been known to fail, and that is: "Heap coals of fire on his head." It will melt him right down if done as follows: "If thine enemy hunger, feed him; if he thirst, give him drink." By thus doing you will not only overcome your enemy, but you will yourself gain strength and courage to make further conquests. But if you "render evil for evil," you will loose strength, and the enemy is apt to overcome you.

If any enemy persecutes you, the following rule will remedy the difficulty: "Bless them which persecute you; bless, and curse not."

Persecution for persecution will only increase the difficulty.

No enemy can successfully resist the following hot shot of a Christian soldier: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Use the practice of the flesh—"Give him as good as he sends," and you will be overcome and grow weaker, and make a complete failure of a Christian life. But a "soft answer will turn away wrath," and make you feel happier, better and stronger.

Now, if we would be overcomers in the name of Jesus, we must not only put away the unfruitful works of darkness, hasty words, any impure acts, but maintain an uncompromising fidelity to the Word of faith. If you do so, the enemy will doubtless test your fidelity, by calling you an uncharitable bigot, narrow minded, etc., but never mind, what care we, as long as we have a conscious approval of him who has called us to be an overcomer. One can easily fail of being an overcomer by maintaining a weak and vascilating and compromising position with regard to the true faith of the gospel.

The popular churches of our day are a veritable confusion, both in doctrine and practice, and God has called his people out of old Babylon and her daughters. The Apostle Paul foresaw all this, when he said, grievous wolves in sheep's clothing, would enter, not sparing the flock.

In this case what would be our duty? What should be our concern? Should not our sympathy be with the flock, in place of the wolf? Love, good will, and our duty toward God and the flock, should lead us to tear the mask from the wolf, that the sheep may see the true character of that which was under mask. I am aware that in so doing we are often charged with bigotry, and being narrow-minded and uncharitable. The exterior of the wolf is often very fine, attractive and charming, and pleases those who look no deeper than the surface, and think you lack tenderness of heart if you cannot say smooth and charitable words about the wolf. In my opinion tenderness of heart and kind forbearance should be with the sheep always, but severity in divesting the wolf of its exterior, that its hideousness may be apparent to the sheep, is commendable.

The Scriptures further reveal this same character as a harlot mother and her daughters, and right here I think it would be well to quote the language of one, who in a strong and vigorous manner, paints the hideous apostacy in vivid colors. I quote this, because I believe that no one who imbibes from her intoxicating cup can ever be overcomers, and so must eat loose from it in every form; and the most efficacious way to show up its hideousness, is by the use of strong language that cannot be misunderstood. This system in Holy Scripture is styled "The Mother of harlots and the abominations of the earth," and likewise, "the mystery of iniquity." such is the vivid picture given by inspiration. "She has been iniquity mystified—iniquity veiled—iniquity dressed in a robe of religious pretence—iniquity tricked out in the splendid paraphernalia of regal pomp and civil authority—iniquity of the deepest dye, draped in holy garments—a white sepulchre of mystified iniquity, showing a beautiful exterior, and inviting all nations to worship at its cursed shrine of rottenness and dead men's bones. This depraved, hypocritical, corrupt, impulsive, tyrannical Church of Rome, with which it is now becoming fashionable at religious meetings to hand compliments, and speak respectfully of, and which blinded and bereaved charity would make room for, and deal liberally with, as an institution doing good in its own way, and advancing the cause of Christ. She is an execrable mistress of witchery, whose cunning arts of simulating kindness, and ornaments of learning, are entrapping thousands in its bondage. Rev. xvii. 3, 4, pictures her as a gaudy, betrinketted whorish woman, drunk with the blood of saints, and having in her hand a cup of abominable liquor, wherewith she intoxicates. She administers free libations of her bemuddling doctrines, with which all nations are drunk. She revels in lust and lucre, and is drenched in all her garments with the reeking blood of the righteous slain, whom she has put to death for their testimony.

She has waged open war upon the Word of God. She has done her utmost to extirpate it from among men. She has made the study of it a crime, and the possession of capital offence.

She has deified the ghost of a dead woman, and commanded the world to worship the Queen of heaven under the blasphemous title of the Mother of God.

She has decreed the heathen fiction of the immorality of the soul to be the cardinal point of the Christian faith, and has exalted the Pagan dreams of Hell and Elysian Fields to the same. She has turned away from the truth, and given heed to fables. She has made lies her refuge."

How are we to know the daughters of this foul woman? They are known by having the same foundation faith decreed by the Mother, viz.: "*The immortality of the soul to be the cardinal point of the Christian faith.*"

Every daughter has the SAME CARDINAL FAITH as the mother. Now, then, can these who are associated with churches who hold the foundation faith promulgated by the Mother of harlots be in harmony with God's plan and purpose?

Can those who were baptized while believing the "*cardinal faith*" of this corrupt vile system, called the mother of harlots and her daughters, imagine they have *obeyed the gospel*, or that God will accept the faith of that foul woman, as a substitute for the gospel? He never will, don't deceive yourselves. Unless this system is abandoned, and obedience to the gospel rendered, you can never be accepted as an overcomer.

The time draws near when the overcomers will be caught away. According to the best light we have, but a few months remain before the angel-reapers will gather in the firstfruits. At this time our chief concern should be to perfect ourselves as overcomers. Beginning with the obedience of faith, go on to perfection of character in harmony with God's Word. May God help us all to live in harmony with his will, and at last be accepted in the Beloved.

W. H. WILSON.

God never promises to do more than he is able to perform, as men often do.

Unmeaning sentences in high-sounding words, are simply ridiculous.

Selected.

In Answer to Humanity.

Editor of the Cataract, Niagara Falls:

I notice you have given considerable space to the letters of Benson, Justice, Freedom and Humanity, and I trust you will therefore give space in your paper to this, my letter, in reply. With all his many shines he seems to be ashamed to give his name to the public, and hence evidently cannot establish a good foundation for his doctrines. What have his ideas, or any other infidels, done to elevate mankind? He is willing to tear down, but fails to give anything in the place of the good being done. I take it for granted all these different shines are the one and same person, as special pains have been taken to send me a copy each time, properly marked and addressed under the name of reverend. I am not a clergyman or divine, only a common railway clerk. The title of the reverend, which is used so freely, is only once used in the Bible, (Psalm iii. 9) and there is applied to God only. To apply this to to one self is a misnomer. I have wondered why some of the clergy who claim to be servants of God, have not replied to these letters. While I do not wish to ridicule, I would like to present to him for his consideration, as well as others, the real truth of the Bible, which is not being taught to the people today. The popularity and each forming additions to the various creeds is not the Bible, only confusion, mystery. Babylon, (Rev. xvii. 5). I don't wonder others fail to see anything in Christianity. They claim to be the light of the world—are they? What makes the light? Psa. cxix. 130, "The entrance of thy Word giveth light, it giveth understanding unto the simple." Isa. viii. 20, "If they speak not according to this Word it is because there is no light in them." The preaching of today under the name of gospel heading—"My Trip to Europe," "Ideal Woman," "Four ways to Get to Heaven." The great commission given by Christ was, "Go ye into all the world and preach the gospel; he that believeth and is baptized shall be saved; he that believeth not shall be condemned." So Paul says, (Rom. i. 16), "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Now, if the gospel is the power, is it not well to know what the gospel is? What did Christ preach? Mark i. 14, "Jesus came into Galilee preaching the gospel of the kingdom." Do we hear much said about the kingdom? Psa. xiv. 1, "The fool said in heart, There is no God." John v. 40, "Ye will not come to me that ye might have life." It is well to go to the Word of God to find out something about it. Eccl. vii. 29, "God hath made man upright, but they have sought out many inventions." John xv. 20, "If they have persecuted me they will also persecute you." Where are they who are being persecuted? Matt. v. 11, "Blessed are ye when men shall revile you." Luke vi. 22, "Blessed are ye when men shall hate you and when they shall separate you from their company and shall reproach you and cast out your name as evil, for the Son of Man's sake." So with him who tries to be popular. Luke vi. 26, "Woe unto you when all men shall speak good of you." Oh, this is too literal, but it is just as it is meant and everything is being spiritualized. It is meant for my neighbor, not me. "The meek shall inherit the earth." Popular idea, no heaven! Jesus said to the apostles, (John xiii. 33), "Whither I go ye cannot come." Acts ii. 34, "David is not ascended into the heavens." If David and the apostles did not go to heaven how can we expect to go there? The heaven is to be on this earth. Acts iii. 19-21, "The final restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began." Some of the best scientific men readily recognize the fact that science and true Christianity are the harmonious elements of truth and righteousness—the earth and the Book contain revelations of God's will. Time and space will not permit me to go into the subject of prayer, but because it is used against the will of God at times foolishly, it is no sign that prayers are not answered by the all-wise Creator, who does everything after the counsel of his own will. Because there are many quack doctors are we to ignore all the rest? How many have the strong abiding faith of the prophets and the apostles and believe their teachings? "Fear not, little flock, it is your Father's good pleasure to give you the kingdom. Strait is the gate and narrow the way, and few there be that enter therein." It is given to the true ones to know. Mark iv. 11, "Unto you it is given to know the mystery of the kingdom of God. Unto them that are without all things are done in parables, that seeing they may see and not perceive; hearing they may hear and not understand." John viii. 31, "If ye continue in my Word then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." 2 Thess. ii. 10-11. "Because they received not a love of the truth that they might be saved, and for this cause God shall send them a strong delusion, that they should believe a lie." Many are working under this strong delusion.

It is well understood by some of the most intelligent men that the prophecies of the Scripture, according to history, have been truly fulfilled. Christ said the land of Palestine was to be desolate. The prophets said in the latter day God would restore the land by the latter rains which have been coming for the past ten years, and the land is becoming more and more fruitful. The Jews were to return. God has raised up a persecution and driven them from their land. What is this for? Daniel, second chapter, describes a large image and gives the interpretation, which has been fulfilled down except the toes, which will be fulfilled and ye shall know the truth indeed, and yet shall make you free." 2 Thess. ii. 10-11. "Because they received not a love of the truth that they might be saved, and for this cause God shall send them a strong delusion, that they should believe a lie." Many are working under this strong delusion.

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When this takes place Christ will then become King of kings, and the kingdoms of this world will become the kingdom of our Lord and Christ. Rev. xix. 16 and xi. 15. "The promises were all made to Abraham. In thee and thy seed shall all the families of the earth be blessed—not cursed." Read Isa. li. 1-2; now turn to Gal. iii. 1-2; now turn to Gal. iii. 7th verse to the end—note the last verse—"As in Adam all die, so in Christ shall all be made alive." 1 Cor. xv. 22. "God's plans will not fail. Those who truly obey will have eternal life." Others will come up in the resurrection but will be subject to death. Adam lost the dominion of the earth. Christ came and restored that which was lost, and will have it as predicted. Acts iii. 19, "He will set up his kingdom at Jerusalem and will reign over the earth. Dan. vii. 13-14 and 27. Man in order to obtain eternal life, must do as required by God, not as taught by precepts and doctrines of men. Isa. xix. 13; Matt. lix. 19. The preaching and teaching of today are smooth things. Isa. xxx. 10. Popular preaching is, prepare to die. Why? Have we not all got to die? Why prepare, then? The Scriptural idea is, prepare to live. 1 Cor. xv. 21. "Since by man came death, by man came also the resurrection of the dead." Job xiv. 14, "If a man die shall he live again?" Isa. xxvi. 19, "Thy dead men shall live together; with my dead body shall they arise." John v. 28, "Marvel not in this, for the hour is coming, in the which all that are in their graves shall hear his voice." It will be in God's own appointed time. Read the 37th chapter of Ezek. and see how it will take place. The popular preaching and the Scriptures do not agree. Let any one examine and they will soon conclude to follow Paul's advice. Rom. xvi. 18, "For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple."

The gospel was preached to Abraham, (Gal. iii. 8), and it is the kingdom to be set up on earth. People are praying "Thy kingdom come," and don't know what they are praying for. All the dead are to be raised. All things restored to their Edenic purity. Christ is to be King over all the earth. He will be the one that will convert the world, with the assistance of those who are being called out, tried and tested now. They are to reign with him as his body, as rulers and teachers. The church of the Bible is the Church of God, or body of Christ.

In view of this evidence is it not good news or glad tidings that we are to live again, instead of going into that hell fire, brimstone and what not, and then call God a God of love ready to torture. This is a grand subject to understand, and I have hardly time to do it full justice. Tim. ii. 15, "Study and show yourself approved unto God."—not man—and he will open up your eyes to his plans. Rom. ii. 7, "Seek for glory, honor and immortality and you will obtain eternal life."—*Fred Greiner.*

The Greek Episode Closed.

It is the expected that has happened this time. The conflict between Asiatic barbarism and Western civilization is not over, nor will it soon be, but the startling Greek episode in this conflict is ended.

Ten weeks ago Greece, worsted in the war with Turkey, committed its case to the tender mercies of the European sovereigns for them to adjudicate with the Sultan. That was a risky thing to do, but in the hazard of war the Kingdom of Greece had already risked its own existence. The formal peace negotiations began June 3. Since then Greece has been "hanging by the gills," until now at last the acceptance by the Sultan of the terms exacted by the six powers of Europe, for once acting in concert to a purpose, has closed, for the time at least, Greece's part in the dramatic act.

But the closing of the Greek episode in this matter is not necessarily the day of judgment. Bad as was the blunder it was not without some redeeming features. The rest of Europe, that only stood and looked on while the Sultan went on with his deliberate policy of massacre and extermination, is not in position to throw stones at the little kingdom whose sympathetic people, with the thousands of widows and orphans and other refugees in their midst, could not sit still. Nor is the real fate of Greece decided yet. It will not be decided by the powers nor by the Sultan. Its destiny is in its own hands today. It is more than possible that the present disaster may prove in the end more a cure than a curse.

The Greeks have some splendid qualities as well as provoking faults. But they have more conceit than is useful to them. Their sense for veracity and commercial honesty is so poorly developed it leaves them especially prone to be the victims of self-deception. They keep on jabbering when they should be thinking. The imagination is apt to get the upper hand of their judgment. The traditional glories of classic Greece are fine matters to dream about, but lose their usefulness when they only serve to inflate the vanity of the people and make them content with mere illusions.

The collapsed vanity and bitter disillusionment of Greece is the experience which is now testing the character and stamina of the people. It is an experience which especially calls for some just and powerful leadership. It is a man that is wanted—the man for the hour. King George has amiable and excellent qualities, and should not, perhaps, be blamed overmuch. Crown Prince Constantine as a military leader has been a miserable failure. The "Hellenic federation," with great possibilities for usefulness, has wretchedly and criminally blundered. But whatever may be the thought of this humiliating result, the world has not lost its interest in the Greece that is to be. There may yet come to the front in Greece some statesman of commanding character and fitness for leadership. Some who claim to know him well believe that the new Prime Minister, Rallí, is the man for the emergency. He is said to have intellectual honesty, straightforwardness, and moral courage—a man without illusions, who makes more of facts than of words, and who has the kind of patriotism which makes him dare to be equally frank both with the King and the people. If he can hold the confidence of the King and command the loyalty of the people, and keep in check and manage the fickle, chattering horde of Athenian politicians, he may develop the resources of his country, emancipate it from practical bankruptcy, and so clear the way for a new and surer order of things and prove the beginning of a new and more glorious era for Greece. —*Tribune.*

My song shall always be of him
Who gave himself for me;
Who bled, a sinner to redeem,
And died upon the tree.

I never can his look forget,
Who suffered for my good;
His wounded head, hands, side, and feet,
Poured forth the sacred flood.

Like him on earth I wish to be.
That, when he doth appear,
I may rejoice his face to see,
And his blest voice to hear.

REMEMBER.

That perhaps your subscription to THE RESTITUTION has expired, and please REMEMBER that the Editor must live, the printing and paper bills must be paid, Uncle Sam refuses to send out mail unless the postage is paid, and that many other bills are constantly on hand ready to take money. REMEMBER, those of you who have received statements lately, and do not throw them aside, but look to your account, and if the bill is right, please make an effort to pay it. If it is not right point out the error, and it will be made right. It is not unlikely that errors have occurred, but we have tried to be careful. We most earnestly hope that those friends whom we have trusted, at their solicitation, and whose promise to pay has been in our hands for some time, will at once redeem these pledges by renewing their subscriptions. It is quite an expense to make out statements of these accounts, and the postage is a big item. The price of our paper is low and every leak is felt. Please give us no more anxiety on this score, but renew at once. At any rate we want to hear from you.

REMEMBER, that we will send THE RESTITUTION to the poor, at their request, so long as we can get the means to publish the paper. Let all our brethren who have means to use in sending the good news to others, REMEMBER the name of some friend or relative, and send us an extra amount, to send the paper to them. If you cannot think of any such person send the money, and we will apply it where it will be appreciated and return blessings on the donor.

REMEMBER that this is written for you, if you are in arrears, or have not renewed. Do not say, "Well, I'll attend to it in a few days," but act right NOW. We need the money at this present time.

REMEMBER, when sending your remittance that many sums of money are lost every year by the careless manner in which many send their subscriptions. REMEMBER, all remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. If you are compelled to send postage stamps buy those of the one or two cent denominations. We do not want large ones.

REMEMBER this is addressed to you in the kindliest spirit possible, hoping that you will receive it in the same manner.

REMEMBER that we are very grateful to our friends who have helped us in our work heretofore, not only in a financial way; but with their words of encouragement. We are doing our best to give you a good paper, and we hope to be able to do so as long as we have it. May our dear Father help us all, is our prayer.

August 2nd, the Nickel Plate Road runs an excursion to Chautauqua Lake at very low rates.—A 2

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

Extremely low rates are offered on the Chautauqua Lake excursion via the Nickel Plate Road, August 2nd.—A 1.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertised by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

An excursion will be run to Chautauqua Lake, August 2nd, via the Nickel Plate Road. Ask agents.—A 1

Announcement.

Editor Restitution:

Please say through the columns of the dear old paper that Bro Geo Kidwell, from Madison County, Ark., will commence a series of meetings here at the Hix school house, in Camden Co., 5 miles southeast of Climax Springs, on Saturday before the first Sunday in August, at 11 o'clock A. M. He will hold the meeting ten days, then he goes to Sprout Springs, six miles east of Cross Timbers and commence preaching at that place on the 10th of August, hold ten days. We extend an invitation to all lovers of truth. We will be glad to meet with you all, Brethren, let us be up and doing, for the time is short; let us work for the Master while it is yet day, for the night cometh wherein no man can work. Come one and all that can, and let us have a joyous time, for Bro. Kidwell is an able workman, rightly dividing the Word.

Now brothers and sisters, may God's richest blessing rest upon you all is the prayer of a Sister,

MARY E. HOWARD.

The Annual Conference of the Church of God of the Abrahamic faith in Iowa will convene at Marshalltown, Aug. 19, and continue over Sunday, Aug. 29. Brothers and sisters of the one faith, we once more appeal to you to come and enjoy a short season, talking over the things concerning the kingdom of God. Oh, we do need your help this year as never before. There are so many things on which we should counsel together. To advance the cause in the State begin at once to arrange for this meeting. Marshalltown is situated at the junction of the C. N. W. and the C. G. and W. and Iowa Central railways and is easily reached from all parts of the State. May God give you a desire to attend this meeting and we hope for the largest attendance we ever had.

O. J. ALLARD, Sec.

Dear Brethren and Sisters:

Our gospel tent will be spread at Sycamore Springs, Kan., on Sunday, August 29th, and continue two weeks or more as the interest may require. It is a farming locality and this date is chosen to suit the farmers. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. Bring your own bedding and sleep in the large tent if you prefer. Hoping for a joyful and profitable season I remain faithfully your Brother waiting for the King.

J. F. WILCOX.

Editor Restitution:

To ab who wil attend the tent meeting at Sycamore Springs, Kan., Aug. 29th to Sept. 13, I have received from C. J. Baker, at Kansas City, prices for the rent of tents and cots for the occasion by which I can furnish to all who desire them, delivered on the ground at the following rates.

Tents 9½x12, 3 feet walls,	$1.50
Tents 12x14½, 3½ feet walls,	2.00
Cots for one person, each	.50

Bring your own bedding and dishes, food can be procured on the grounds. By joining together and running a common table your living will cost you less than at home. All who decide to come will please write me not later than the middle of August so I can order tents in time. Be sure to state size of tent wanted and number of cots. Direct all letters to St. Joe, Mo., from which point they will be forwarded to me as I direct.

J. F. WILCOX.

What You Want. Chance for Cheap Trip East.

It is offered by the Pennsylvania Lines, over which low rate round trip tickets to Philadelphia will be sold Aug. 2nd, 3rd and 4th, account I. A. W. meet. The excursion rate is open to all. Get particulars of nearest Pennsylvania Line Ticket Agent.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$26.80

"The Lake View," Lake Maxinkuckee.

This hotel re-opens on strictly first class basis, June 7th. New management, improved service, appointments thoroughly modern. Accommodations will be reserved upon application to A. B. Seofield, Manager, Lake View Hotel, Culver, Ind. July 31.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.55

A Chautauqua Lake excursion will be run via the Nickel Plate Road, August 2nd, at extremely low rates. Ask agents.—A 1

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$95.30
Almon Dwight	.50
Mrs. A. M. Siple	20.00

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Ask agents of the Nickel Plate Road about one fare rates to Rome City, Ind., July 18th to 31st.—July 31.

The Restitution

ON TRIAL.

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings us from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Berwin Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Ghatten ok. In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custe Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Bogeda, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Cluse.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trask-II.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin R. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrode, Ill., Sec.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in it at.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FIT TO BE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in the subject to get the work by a talented author. Send to us, cost to us of collector a copy.

QUESTIONS FOR PREACHERS AND PRIESTCRAFT FOR THE CHURCH.

Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Reformed Kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

GLAD TIDINGS OF OUR KINGDOM OF HOPE.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. This clearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 96 pages price 10 cts or three for 25 cts.

A PARABOLIC BATTLEFIELD, OR ECHOES FROM WATERLOO.

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THE WORLD'S COMING KING.

"The Kingdom of heaven is likened unto a nobleman who went into a far country to receive for himself a Kingdom, and to return."

NUMBER 1.

Christ's Coming Personal and Future.

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

All who believe the Scriptures are united upon the one important fact, that Jesus Christ appeared in the world once personally and visibly. Whatever may be the views in regard to his advent, all agree that it was a personal presence. It is also freely admitted by all Christians that the Scriptures of the prophets could not have been fulfilled without such a personal coming. On the other hand, while the Jews deny that Christ is their Messiah, they yet admit that their own Scriptures cannot be fulfilled without the coming of a personal Messiah.

If then it be an established fact that the first coming of Christ was personal and real, it is only reasonable to believe that his second coming will be personal and real. The same terms and predictions which rendered it necessary for him to appear the first time visible to the world, require that he shall appear the second time in his own proper personality.

In addition to this fact, the language of the New Testament is such as to establish and emphasize this particular point. Christ himself declares that he shall come in the clouds of heaven with power and great glory, and that all the tribes of earth shall see him. Matt. xxiv. 30. And in the Acts of the Apostles the angels testified directly upon this point:—"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 11.

It is admitted that he went away in his own proper person and that a cloud received him out of their sight, and the language is emphatic that he shall so come in like manner as he was seen to go away. The Apostle Paul is unmistakable in his testimony upon this point:—"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thes. iv. 16.

In the Book of Revelation it is declared, "Behold, he cometh with clouds; and every eye shall see him." Rev. i. 7.

He himself says, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John xiv. 3.

In the light of these testimonies, it would be as consistent to deny his personal ascension as to deny his personal return. Indeed the language cannot be considered in any other way than that he must come again in his own proper person in order to fulfil the Scriptures.

THE TIME OF HIS COMING.

While it is admitted by nearly all that the second coming of our Lord is to be a personal event, there is some difference of opinion regarding the time of his advent. Some claim that he makes his second advent whenever people die; others that his second advent takes place in connection with great reforms and religious movements in the world. But it should be borne in mind that those who hold to these views are not willing to admit that his coming is personal, but rather figurative, that the events themselves constitute his second advent. In the light of the Scriptures such a view cannot for one moment be entertained; neither has it any Scriptural support.

Others who are sanguine regarding the time of his advent, claim that it took place in connection with the destruction of Jerusalem by the Roman army.

DID CHRIST COME AT THE DESTRUCTION OF JERUSALEM?

A number of texts are relied upon to prove that our Lord's return took place when Jerusalem was destroyed by the Romans; that he came in judgment upon the Jewish polity and destroyed their institutions and that this was in complete fulfilment of all the promises bearing upon his second advent. We shall here examine the texts which are quoted to sustain this hypothesis.

"When they persecute you in one city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel until the Son of Man be come." Matt. x. 23.

The inference taken from this language is that the second advent would take place before the disciples had finished their ministry among the people of the Jews, and that, consequently, his advent must have occurred before the complete and final destruction of Jerusalem. But it is evident that the passage has no reference to his second coming, but that he himself would meet them or overtake them before they had finished their ministry under that special commission. In proof of this position, the reader is referred to the following text: "After these things, the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come." Luke x. 1.

This language clearly explains what is meant by Matthew, and it will be seen at once that it has no reference to his final coming to judge the world.

THE TRANSFIGURATION.

Another text used in proof of his coming at the destruction of Jerusalem reads as follows:—"Verily I say unto you, there be some standing here which shall not taste of death, till they see the Son of Man coming in his kingdom." Matt. xvi. 28.

The peculiar construction of this language and its connection can hardly justify the conclusion that his final advent was to occur within the life time of some of the apostles, for it is evident that he alludes to his personal manifestation in his glory on the mount of transfiguration, which was to illustrate to his disciples the future glory and coming in his kingdom at the end of the age, for the very next statement after this promise is the account of the transfiguration:—"After six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them. And his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, one for Moses and one for Elias. While he yet spake behold a bright cloud overshadowed them: and, behold, a voice out of the cloud which said, This is my beloved Son in whom I am well pleased: hear ye him." Matt. xvii. 1-5.

It will be seen that in this vision of glory on the mount of transfiguration all parts of his future kingdom are beautifully illustrated. He was transfigured so that his glory was that of a king in majesty, and Moses and Elias, representatives of the two dispensations of the law and the prophets, were both brought to view, and the apostles, three in number (the ones alluded to in the 28th verse of the preceding chapter, "There be some standing here which shall not taste death until they see the Son of Man coming in his kingdom,") Peter, James and John, were present to complete the illustration. That this is the view afterwards entertained by the apostles is very evident from the application made of the scene by Peter: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased, and this voice which came from heaven, we heard, when we were with him in the holy mount." 2 Pet. i. 16-18.

This testimony clearly shows that the Apostle Peter understood that Christ illustrated by the scene of transfiguration his future coming and glory in his kingdom. And this took place before his death and can in no way be referred to the destruction of Jerusalem by the Romans.

The whole make-up of the scene in connection with the promise would seem to foreshadow to the disciples the wonderful majesty and glory of his kingdom and of his exalted position as King of kings and Lord of lords when he shall come to reign in the earth. The allusions made to his coming and kingdom in this connection cannot refer to the destruction of Jerusalem, but must have reference to his future glorious coming when he shall reward his people. The 27th verse which immediately precedes the text under consideration brings out this striking fact. "For the Son of Man shall come in the glory of his Father with his angels, and then shall he reward every man according to his works." Matt. xvi. 27.

It is impossible that this language could have been fulfilled at the destruction of Jerusalem. He is to come with his angels; he is to come in the glory of his Father, and he comes to reward every man according to his works. Nothing of this sort took place at the destruction of Jerusalem, and therefore the explanation of the passage here given is the only consistent view to take of the text under consideration. The transfiguration scene was the prefiguration of his coming kingdom, of His personal advent, of the resurrection of the righteous dead, of the salvation of those who lived under the law and in the age of the prophets, including the ministry of the apostles and its results in the ages of the Gentiles. This exposition dignifies the passage and at once relieves the text from a view which would dwarf the glory and majesty of Christ's coming and kingdom into a war between a fraction of the Jews and a Gentile nation, leaving God's people entirely out of the grand blessings and rewards connected with his reign and glory.

H. V. REED.

(To be Continued.)

The New Jerusalem. No. 2.

As I promised you in the last issue so now I proceed to lay before you the other discovery I referred to; and that is that the Prophet Ezekiel described and located this city 570 years before John wrote of it. That don't sound very wonderful does it? But don't be in haste. When you fully fathom the immense significance of that fact I shall have hard work to convince you of it I fear. And now I want you to get out your Bibles and maps of Palestine and prepare to do some hard thinking and plenty of reading for you won't dismiss this in a hurry. Are you ready? Then read the very last verse in the book of the prophecy of Ezekiel. "It was round about 18,000 measures: and the name of the city from that day shall be "the Lord is there." Isn't that just what John says of his city? Rev. xxi. 3, "I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God."

Now turn to Ezekiel xxxvii. 27 and read "My Tabernacle also shall be with them: yea, I will be their God and they shall be my people." If you will read this whole chapter you will see more clearly what the Prophet is talking about and discover that it is this very city which he calls by the very name John gives it "The Tabernacle of God." Now don't be alarmed because you have discovered before I tell you of it that Ezekiel's city is to be located in the land of Palestine. This is no invention of mine, nor do I object to its discoverer. No doubt Christians have seen and remarked upon the fact before; but I have discovered the absolute identity of the two cities; and the importance of that discovery will grow upon you amazingly as we proceed. Now before giving you any further proofs of this it will be necessary to follow the prophet, and locate the city with greater accuracy. Get out your map of the division of the land among the twelve tribes by Joshua. Please note the irregularity of that division. It was done by lot and is all helter-skelter, no order about it. Over here on the East of Jordon we find Reuben, Gad and the half tribe of Manasseh, while the other nine and a half tribes are west of that river, in Canaan proper. Notice Dan, off by the sea-coast, west of Judah and Benjamin. And you see Judah is south of Jerusalem and Benjamin is north of it—please note that particularly. Now if these peculiarities are fixed in your mind turn to the 48th chapter of this prophet and carefully read down to the 7th verse. After giving the northern boundary of the land, which is practically the same as that promised to Abraham—(and right here I would ask you to compare Ezekiel xlvii. 13-23 with Numbers xxxiv. 1-15, and you will see that this was the full extent of the land under David and Solomon,) he goes on to give seven tribes their inheritance, all in parallel strips from the desert of Syria on the East to the Mediterranean Sea on the West. Beginning with Dan he adds Asher, then Naphtali, Manasseh, Ephraim, Reuben and Judah; which brings us down to a strip of country 25,000 measures wide and the same in length as the others. Now passing that for a moment read from the 23d verse to the 29th inclusive and you will see the rest of the tribes are provided for in the same way, commencing with Benjamin, then Simon, Issachar, Zebulun, and Gad the last; all in parallel strips—a little over 20 miles wide, as we shall see, from the Eastern to the Western border. Of course this is not the place to discuss the questions involved in the boundary of the land, but I will just say that if you have a good map of the kingdom of Solomon you can easily prove for yourselves that the boundaries are substantially the same, having Hamath and the Euphrates River on the North, the Syrian and Arabian deserts on the East, the Red Sea and the Peninsula of Mt. Sinai on the South, and the Great Sea on the West. The river of Egypt mentioned may be the Nile, but probably not. Now to return to the Holy Oblation, read carefully from the 8th verse to the 23d at least 4 or 5 times. If you have the LXX. in the original, or a translation, or the Douay or Lesser's translation, or the Revised, use them all, and when you are through you will have a clear conception of what I am going to tell you. Out of this central strip which is 25,000 measures wide lay out a square 25,000 measures. Place the Northern line of this strip or the Southern line of Judah 10,000 measures North of Jerusalem as it stands on the map, and the northern line of your square will correspond with this line. Now draw a line east and west through this square on the meridian of Jerusalem and you have the portion for the sons of Zadok. Now cut off another strip of the same width parallel with the first and you have the Levites portion with the city of Jerusalem on the line between the two. You will observe that the prophet does not use the name Jerusalem; he says "The Sanctuary of the Lord shall be in the midst thereof," leaving us to learn from other parts of his prophecy and from other prophets that the sanctuary will be in the City of Jerusalem. But of this later on. Now, we have disposed of 20,000 measures of the 25,000, leaving 5,000 measures, which the Prophet looks after in the fifteenth verse. "And the 5,000 that are left—shall be a profane place for the city, for dwellings, and for suburbs; and the city shall be in the midst thereof." Here is the city we are looking for; here is the city of John; here is the New Jerusalem. Now follow me closely and see if I don't prove it. You see the city and the sanctuary are separated by the priests' portion; a strip of country 10,000 measures wide. In English miles this is accurately twenty-two and eight-elevenths miles wide by fifty-six and nine-elevenths long. The sanctuary is the great temple which he fully describes in the preceding chapters from the 40th to the 47th inclusive, so you see he does not place a temple in his city, and John says "I saw no temple therein for the Lord God Almighty and the Lamb are the temple of it." Rev. xxi. 22. Now take careful note, and read Ezek. xxvii. as far as the 12th verse. What do you make of that river? Compare Rev. xxii. 2. Isn't it the same river? There are the trees of life on each side, the fruit for food, the leaf for medicine. But, you say, John says it comes from under the throne of God and the Lamb, and Ezekiel says it issues out of the temple or sanctuary. Yes, but what if I prove that the throne is in the temple? Turn over to the 43rd chapter and read carefully to the 7th verse. Speaking out of the house the Lord God of Israel says "Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel forever, etc." There you have it, and no word juggling either. A plain "thus saith the Lord?" We can't be mistaken; the throne of "the Lord God of Israel" of this prophecy can be no other than the throne of God and the Lamb, of John; unless we have one God of the Old Testament and another of the New. But this prophet is not the only one which speaks of this river.

J. F. WILCOX.

(To be Continued.)

To J. W. Gamble.—Expository. No. 1.

There is no broken cog in the machinery so far as Dan. xii. 2 may be involved. There is no doctrine taught in this text that is not clearly affirmed by other writers of equal authority: "Many that sleep in the dust shall awake." Some to the life of the age, and some to the shame and contempt of the age. Two classes awake, but they do not awake to or for the same thing. Daniel in the 15th verse again recognizes the two classes, and styles them "the wise and the wicked." The wise are the tried and purified ones, who shall understand, while the wicked antithetically related to the wise shall not understand though having the same source of knowledge as "the wise. A man may have knowledge, and still not be truly wise. It is the right use of knowledge in the fear of God that brings wisdom, and understanding. With knowledge comes responsibility. Where there is no law there is no consciousness of sin. It is the knowledge of the truth—the law of God, that enables a man to see himself a sinner, and alienated from the life of God. Those who are responsible to God may be either obedient or disobedient. To the former class the gospel is a "sweet savor of life unto life," while to the latter it is a "Savor of death unto death." This the way Paul states the case, and it enables us to see that character created by the knowledge of the truth is the basis of resurrection. Where there is no character there is nothing to raise. It is not mere flesh that awakes from the dust of death; for there is nothing in the flesh of sin, that entitles it to resurrection. Peter affirmed that it was impossible that Jesus should be held by death. Why? Because he was a man "approved of God," in that he was obedient in all things, and therefore possessed a character that was sinless, upon which death had no claim. It is not morally the old man in Adam, but the new man in Christ that attains unto the life of the age. Daniel says many shall awake. Many does not mean all. He, however, defines who the many are, in dividing them into two classes, nevertheless related to the law of God, and therefore responsible to their Creator as persons of character either good or bad.

"If our gospel be hid or concealed," says Paul, "it is hid to those that are lost." This class of persons would not come under the head, or within the line of resurrectional responsibility, and are not therefore a constituent element of Daniel's many.

I am not unconscious of the fact that some contend that Dan. xii. 2 affirms the resurrection of the righteous only. It is hardly necessary to turn aside here to refute their reasoning as to this text. The true import of the text will appear, as we work the combination that unlocks the secret of divine wisdom. In the mouth of two or three witnesses shall every word be established. If there was only one witness, the textual critics might greatly confuse, but where there are many we have no fear of them.

The life of the age to which some awake is an honorable and glorious life,—for "they shall shine as the brightness of the firmament, and as the stars forever and ever." Such is the destiny of the obedient. But what is the reward of the unrighteous? Is the prophet silent here? Is there for nothing in store for the unfaithful, who have been favored with the knowledge of God, but who have abused their high privilege, in a career of negligence and disloyalty? The answer to this question is too definite to be mistaken. They shall "awake to shame and contempt." If a man despises the riches of God's goodness, and hardens his heart—he treasures up wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. ii. 4-6. "Tribulation and anguish" awaits the disobedient, but glory, honor and peace is in reserve for those who patiently endure unto the end." Rom. xxvii. 8. Daniel the prophet, and Paul the apostle, are in perfect harmony on this subject of retribution. The testimony of John is also in place here. "Abide in him that when he shall appear we may have confidence, and not be ashamed before him at his coming." 1 John ii. 28. The apostle well knew that those to whom he was writing would not be alive at the advent, but nevertheless admonishes his brethren to abide in Christ if they desire to escape disgrace and shame in the presence of the coming Judge. If the unfaithful do not awake where would there be any room for a want of confidence, or how would shame be possible before him at his coming? How then is the third witness in accord with the prophet? Why seek a crooked way, when the straight path of truth is before us? We must bow to the Word of God, instead of giving away to our own feelings and desires. We may not be able to see just why the Creator purposes to do certain things, but nevertheless we may rest assured there is a valid cause and reason, and if we continue to study and think on the line of what the Word teaches, instead of philosophizing on the basis of our emotions we may discover, what heretofore has been obscure to us. Man is naturally presumptive, and the only way to guard against this forbidden vanity is to educate ourselves to submit to the testimony of the Holy Oracles.

GEO. MOYER.

(To be Continued.)

Melrose 124 Woodland Ave

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, AUGUST 4, 1897. NUMBER 29.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The largest freight-carrier afloat is the new Hamburg-American line steamer Pennsylvania. Her capacity is 19,000 tons of cargo. She has in addition accommodations for 200 first cabin, 150 second cabin, and 1000 steerage passengers. Her length is 585 feet, her breadth of beam is 62 feet, and her depth 42 feet.

It is not widely known that Queen Victoria rules over more Mahometans than the Sultan of Turkey, over more Jews than there are in Palestine, and over more negroes than any other sovereign who is not a native of their country.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

A. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. AUGUST 4, 1897.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

"PRESERVE your conscience soft and sensitive. If but one sin force its way into that tender part of your soul and dwell easy there, the road is paved for a thousand iniquities."

ALL other teachers' words become feeble by age, as their persons become ghostly, wrapped in thickening folds of oblivion; but the progress of the Church consists in absorbing more and more of Christ, in understanding him better, and becoming more and more moulded by by his influence.

"WE all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to. We are always complaining that our days are few, and acting as though there would be no end to them."

THE *Expository Times* of Dec. 1896 contained a remarkable article by Principal David Brown of Aberdeen, on "What the Bible Teaches about the Human Body," in which he says "The idea of the body being a cage or prison house which at death will set the spirit free," is an old heathen idea quite foreign to the Bible.....What the Father gave Christ was the disciples' *whole selves*—not their souls, but their *whole man*. This from such a source is decidedly refreshing. But what about his Professorship?

FROM the Chicago *Tribune* we clip the following:—Constantinople, Aug. 2.—"From present indications the powers will be compelled to send another ultimatum to Turkey. The action of Tewfik Pasha in submitting a series of amendments to the draft of the treaty of peace completed at Saturday's sitting of the Ambassadors is regarded as meaning a delay of two or three weeks in the signing of the preliminaries of peace, and it is further thought it will possibly necessitate another threat in the nature of an ultimatum.

Paris, Aug. 2.—A special dispatch received here from Constantinople says that the Ambassadors are determined to maintain the wording of their draft of the treaty of peace without any change."

MEYER says, and very truly: "We have all cherished our life-purposes. We have anticipated our future, as liable to lie in a certain direction, and have dearly desired that it should do so. When hindrances have come in our way, and when we have met with strong opposition and rebuff, we have clung to our hope. Only very slowly have we yielded and accepted the inevitable. To renounce it has been like tearing out our heart. We have not realized that the Lord's plan was so much wiser and grander than our own, till long years have passed. Then suddenly we have awoke to discover that while we were desiring to do one thing, God was leading us to do another, and what we had counted secondary was *primary* for his glory, and the *lasting* satisfaction of our own heart."

Preparing for War Still.

Turkey has contracted for the reconstruction of her navy, and the building of six new ironclads, three of the first class with a displacement of 10,000 tons, and three of the second class with 6000 tons displacement, for £5,000,000. The firm will employ Turkish workmen under British management, and will use native coal. In the event of its being found necessary to import coal and machinery from Britain an exemption from custom dues will be enjoyed.

France proposes to make additions to its navy at the expense of £10,000,000.

The Italian government proposes to make considerable additions to their navy.

The German Reichstag has passed a supplementary vote of £1,500,000 for new artillery.

Russia is still accumulating gold at a brisk rate, and the *Scotsman* says its demand for the precious metal seems inevitable, the outside market being swept bare of its supply of bars, and as the amount in sight is insufficient to meet the pressure of this demand, 200,000 sovereigns which are about to arrive from Australia, have already been purchased. Russia's perpetual borrowings abroad, ostensibly for railway purposes, and her incessant absorption of gold in the Western markets, coupled with her retention of that which is produced by her own mines, would seem to point to a determination to build upon great reserve for political contingencies. France and Germany have devoted years to the same end, and both are ahead of her in this respect. France is said to have £170,000,000, Germany £137,000,000, Russia £137,000,000.

Small Sins.

We commend to our readers the following from Dr. Maclaren on the above subject as worthy of their serious consideration. He says: "Properly speaking, the words 'great' and 'small,' should not be applied to things about which 'right' and 'wrong' are the proper words to employ. The magnitude of a transgression does not depend on the greatness of the act which transgresses—according to human standards—but on the intensity with which the sinful element is working in it. Acts make crimes, but motives make sins. If you take a piece of prussic acid and bruise it down, every little microscopic fragment will have the poisonous principle in it, and it is very irrelevant to ask whether it is as big as a mountain or as small as a grain of dust; it is poisonous all the same. So to talk about magnitude in regard to sins is to introduce a foreign consideration. Still, recognizing that there is a reality in the distinction that people make between great sins and little sins, though it is a superficial distinction and does not go down to the bottom of things, let us deal with it.

Small sins by reason of their numerousness, have a terrible accumulative power. They are like the green flies on our rose bushes, or the microbes so much talked of. Like them, their power of mischief does not depend on their magnitude; and, like them, they have a tremendous capacity for reproduction. It would be easier to find a man who had done no sin, than to find one that had sinned only once. And it would be easier to find a man who had done no evil, than a man who had not been obliged to make the second edition of his sin an enlarged one. For this is the present Nemesis of all evil, that it requires repetition, partly to still conscience, partly to satisfy excited tastes and desires; so that minimal indulgence in drink and the like is a type of what goes on in the inner life of every man, in so far as the second dose has to be stronger than the first in order to produce an equivalent effect.

Then, remember that all our evil doing, however insignificant they may be, have a strange affinity with one another; so that you will find that to go wrong in one direction almost inevitably tends to a wholesories of consequential transgressions of one sort or another. You remember the story of the old soldier who was smuggled into a hay cart, and opened the gates of a virgin citadel to his allies outside. Every evil thing great or small, that we admit into our hearts, is charged with the same errand as he had. He takes "with him seven other spirits worse than himself, and they dwell there. "None of them" says one of the prophets, describing the doleful creatures that haunt the ruins of a deserted city, "shall by any means want its mate," and the satyrs of the islands and the woods join together and hold high carnival in the deserted city. So our little transgressions open the door for great ones, and every sin makes us more accessible to the assaults of every other.

Repeated acts of trivial transgression make up a large portion of our lives, and are a powerful instrument for making us what we are. If we indulge in slight acts of transgression, be sure of this, we shall pass to greater ones. For one man who leaps or falls all at once into sin which the world calls gross, there are a thousand who *slide* into it. The storm only blows down the trees whose hearts have been eaten out and their roots loosened. And when you see a man having a reputation for wisdom and honor, all at once coming crash down and disclosing his baseness, be sure that he began with small deflections from the path of right. The evil works underground, and if we yield to little temptations, when great ones come we shall be their victims.

The Papacy and The Bible.

The following interesting article is from a leaflet recently issued by the Vicar of Colwich, near Stafford, England:

The Papacy cannot live in the light of an open Bible. The people are *not* encouraged in the Church of Rome to possess the Scriptures and to prove all things thereby. Let us then go to the *official documents* of the Papacy in order to prove that the people are not encouraged to possess the Holy Scriptures.

The fourth rule of the "Congregation of the Index of Prohibited books," approved by Pope Pius IV. A. D. (1559-65) runs thus: "Since it is manifest by experience that if the Holy Scriptures in the vulgar tongue be suffered to be read everywhere, without distinction, more evil than good arises, let the judgments of the Bishop or Inquisitor be abided by in this respect, so that after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures made by Catholic writers, to those whom they understand to be able to receive no harm, but an increase of faith and piety from such reading, which faculty let them have in writing. But whosoever shall presume to read these Bibles or have them in possession without such faculty, *shall not be capable of receiving absolution of their sins, unless* they shall have given up their Bibles to the ordinary. Booksellers who shall sell, or in any other way furnish Bibles in the vulgar tongue to any one not possessed of the license aforesaid, shall forfeit the price of the books, and shall be otherwise punished at the pleasure of the said Bishop.

In the year 1713 Pope Clement XI. in his bull "Unigenetus," condemned 101 propositions of a good Oratorian priest named Quesnel. Among the propositions are these: "79. It is useful and necessary at all times, in all places, and for all kinds of people, to study and learn the spirit, holiness, and mysteries of the sacred Scriptures." "80. The reading of the Holy Scripture is for all." "82. The Lord's day ought to be hallowed by Christians with pious reading, and above all of Holy Scripture. It is dangerous to attempt dissuading Christians from this reading." "84. To take the New Testament out of the hands of Christians, or keep it shut against them by taking away the means of understanding it, is to close Christ's mouth to them." "85. To forbid Christians the reading of the Holy Scriptures, especially of the gospels, is to forbid the use of light to the children of light, and to make them undergo a sort of excommunication."

These five propositions of Pasquier Quesnel, with the other ninety six, were condemned by the Popeas "false, scandalous, pernicious, seditious, impious, blasphemous, and heretical."

Pope Leo XII. in a Encyclical, May 3, 1824, addressing the Latin Bishops, says: "We also exhort you.....reprove, entreat, be instant in season and out of season.....that the faithful committed to you to be persuaded that if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence, because of the rashness of men."

The present Pope, Leo XIII., on Feb. 25, 1896, issued an "Apostolic Constitution on the Prohibition and Censure of Books." The *Catholic Times* of Friday Feb. 12, 1897, gives the text of this constitution, and from it I quote.

"Section I. The Prohibition of Books. Chapter III.—Versions of Holy Scripture in the Vernacular" (that is in the mother tongue.)

"7. Since experience has proved that on account of man's boldness more evil than good arises if the Sacred Books are allowed to all without check in the vulgar tongue, wherefore all versions in the vernacular, even though made by Catholics, are entirely forbidden, unless approved by the Holy See, or issued under the care of the Bishops, with notes taken from the Holy Fathers of the Church, and from learned Catholic writers."

Section II. The Censorship of Books, chapter v.

"(18) Those who without the approbation of the Ordinary print or cause to be printed the books of the Sacred Scriptures, or notes or commentaries upon them, fall *ipso facto* (that is, by the fact of printing them) under excommunication unreserved."

"How plain is it therefore that the people are not encouraged in the Church of Rome to possess the Scriptures, and prove all things thereby.

"This crushed the intent of Mons. Laserre. He says, the gospel is very rarely read even by those who profess to be fervent Catholics, never at all by the multitude of the faithful."

Why not? because they did not possess it. He accordingly gave them the four gospels in popular style. It was received with the utmost eagerness, till suppressed by the Papacy as not being accurate. Why, in the name of Truth, did not the Papacy immediately cause an accurate edition to be prepared? And why did not the Pope say, "Here my children is a quite correct edition of the gospels? In our zeal for truth and clarity for souls we were compelled to suppress the work of our dear son, M. Laserre, because containing various inaccuracies, but having caused this translation to be prepared, we exhort, beseech, nay, command you to receive it, to possess it, to hide it in your hearts, and count it the most precious treasure we could bestow upon you.

And why does not the Pope cause a translation of the whole New Testament to be made in the mother tongue of each of the peoples under his obedience? And why does he not cause it to be issued for 3rd. so as to put it within reach of all? And why does he not issue an Encyclical urging every one of the faithful to possess it, to read it daily, and to prove all things thereby? The statement stands unshaken that the people in the Church of Rome are not encouraged to possess the Scriptures, and to prove all things thereby" The reason is plain. The Papacy cannot live in the light of an open New Testament.

Intelligent Roman Catholics would naturally wonder that they could find nothing in the New Testament about St. Peter being Bishop of Rome; nothing about the Bishop of Rome being supreme over all other bishops; nothing about his being infallible; nothing about taking away the cup of the Lord from the laity (in much to the contrary); nothing about indulgencies; nothing about the Immaculate Conception of the Blessed Virgin Mary; nothing about praying before statutes. They would naturally wonder that while the late Pope, Pius IX., could not write a single Encyclical in which the name of the Virgin did not occupy a prominent place, we have in the Bible twenty-one Apostolic letters, and her name does not occur in one of them, "The Papacy has therefore every good reason to discourage Bible readings in the Church of Rome."

Selections.

Overcoming.

What comes more quickly and naturally than discouragements? Sometimes we have to use all our resources to find encouragements; but discouragements come singly one after another or in groups, without being called. They spring up before us whatever path we take and annoy us like mosquitoes, or swing us like bees, or affright us like lions. They seem to conspire to turn us back. We are not to go up-hill, we are to go down-hill; we are not to follow in the narrow way, but take the broad road. If we yield to difficulties we shall never taste the heights, never breathe the delicious mountain air, never regale ourselves with the magnificent outlooks from the towering peaks.

It was never meant that we should be overcome. No man is tempted beyond what he can bear. Strength is given us sufficient to surmount every obstacle. It is weakness to surrender at every challenge, "Who goes there?" Either man or a weakling. If a man, he asserts his will; if a weakling, he takes alarm and runs back. Manhood has glorious powers and likes to assert them. Those who always take counsel of their fears are like the comics, feeble folk. What is a discouragement? It is an unsuccessful attempt. You try to do something and fail. If you are a man with the love of manly power you will try again. If you have made a habit of surrender, you will finally cease to try at all, and move in the direction which seems to offer least resistance.

It is a shame to a soldier to have arms and refuse, like a craven, to use them. It is a shame to a policeman to have authority, and refuse to protect the innocent and helpless. So it is a shame to a man to be formed for noble ends, with divine endowments and splendid powers, and show an unwillingness to use them. These powers are meant for use, of course, just as much as the muscles of the body or the cells of the brain. If one should refuse to walk because the feet or legs got tired, or to move the arms or hands because the muscles got sore, he would be little more than a cripple. He should and mind the little discomfort which comes in this way, but train himself for larger and easier effort. How it dwarfs a man, physically, mentally, morally, to give way to little discouragements! Inured to no hardship, enervate of no effort, what is he in a world of action? No more than a wooden image. Life is activity. It is work or die, swim or sink, overcome or be overcame.

Discouragements are not impossibilities. They only call for a little more determination, a little more perseverance, a little more exertion, a little more willingness to bear fatigue. Christ commissioned his disciples to do great things: but it seemed at one time as though they would all fail to do even a little thing for him. They slept when he wanted them to watch, they forsook him in the hour of his great trial, they denied him when he was in peril. But afterward they made full proof of their love for him, and accomplished greater works than they had ever dreamed of. They found, indeed, that all things are possible to them that believe.

Discouragements are generally little things—things growing out of habit, or temper, or inclination. They beset the Apostles, but they despised them. Paul especially. Paul glorified in his trials and afflictions and sufferings. He counted them as nothing. Not because they were all light and easy to bear, but because they were of no moment compared with the end in view. These light afflictions, he said, which are but for a moment work out for us a far more exceeding and eternal weight of glory. He gives a catalogue of them in the sixth chapter of second Corinthians, showing how apostles in those troublous times approved themselves as ministers of God's afflictions, necessities, distresses, stripes, imprisonment, tumults, labors, watchings, fastings; by long-suffering, kindness, honor and dishonor, evil report and good report; chastened they were, but not killed, sorrowful yet always rejoicing; they had nothing yet possessed all things. Who has in these days such discouragements as Paul and his co-laborers had in the days of the early Church?

What are our discouragements? We get weary in welling-doing, we get tired of watching and working, we find continued self-denial hard, our shoulders ache from heavy burdens borne continually; we lack patience for the little tasks, results do not come quickly enough or seem large enough; we discover weaknesses where we imagined we were strong; God seems at times to desert us; duty, now and then, wears a most forbidding look. It is, finally, a long climb and a hard climb.

So it is. But it is good for us. It makes such beautiful characters; it shows forth so grandly man's magnificent powers; it makes our human nature so wondrously like the divine; it demonstrates man's ability to overcome; it reveals the vastness of the possibilities of future development; it manifests the power of God, brings the world nearer to him, and is some recompense to Christ for the sufferings of his atoning sacrifice.

It is hard to fight, but is glorious to overcome.—*Independent*.

A Pleasure Book.

She is an old woman, but her face is serene and peaceful, though trouble has not passed her by. She seems utterly above the little worries and vexations which torment the average woman and leave the lines of care for every one to read. The Fretful Woman asked her one day for the secret of her happiness, and the beautiful old face shone as with a newly risen joy.

"My dear," she said, "I keep a Pleasure Book."

"A Pleasure Book. Long ago I learned that there was no day so dark and gloomy that it did not contain some ray of pleasure, and I have made it the business of my life to write down the little things which mean so much to a woman. I have a book for every year since I left school, and a place for every day. It is but a little thing; the new gown, the chat with a friend, the thoughtfulness of the husband, a flower, a book, a walk in the field, a letter, a concert or a drive; but it all goes into my Pleasure Book, and when I am inclined to fret I have only to read a few pages to see what a happy, blessed woman I am. You may see my treasures, if you will."

Slowly the peevish, discontented woman turned over the pages of the books the friend brought her, reading a little here and there. One day's entries ran thus: "Had a pleasant letter from mother. Saw a beautiful lily in a window. Found the pin I had lost. Saw such a bright, happy girl on the street. Husband brought some roses in the evening."

Bits of verse and lines from her daily reading have gone into the Pleasure Book of this world-wise woman, until its pages are a storehouse of truth and beauty.

"Have you found a pleasure for every day?" the Fretful Woman asked.

"For every day," the low voice answered: "I had to make my theory come true, you know."

The Fretful Woman remembered that on one Christmas day the only son of her friend had been brought home dying. Half afraid, she turned to the page for December 25th. At the top was written: "He died with his hand in mine, and my name upon his lips," and below the lines from Lowell:

> Love watches on the mountain height,
> Its right position to its child
> The first long sun of coming light
> Flood all the thirsty east with gold.
>
> Yet God sees not things as we sight
> More worthy them our twilight dim,
> For meek obedience, love, is light,
> And following that is finding Him.

She closed the book lingeringly. "Was that a pleasure?" she asked, softly; and the other answered:

"Not pleasure, perhaps, but it was balm."—*Myrtle Reed in The Woman's Home Companion.*

Proverbs.

Abram went out, not knowing whither he went, but he knew under whose direction he went.

Blessed be God for a hope of that world where there shall be no selfishness nor sin. Christ is our only way to the Father, and obedience to his precepts the way to him.

Disbelief of God's promises is a forfeiture of the benefit of them.

Even the devils confess Christ to be the Son of God, and yet are devils still.

Faith builds upon the Lord as a sure foundation; presumption only leans upon him as a prop.

God only promised at first to show Abram the good land, but for his obedience and faithfulness gave him a deed for it.

Handle rough-sided men carefully; it pays to take time when opening chestnut burs.

It is better to have Canaan in promises than Mount Sinai in possession.

Joy is forbidden fruit to those who continue to walk in forbidden ways.

Knowledge unto God are all his works, and all ours too.

Life is sweet and death is bitter, but eternal life is more sweet and death more bitter.

Many are fighting but shadows, who start objections to the gospel.

Never did Israel's king make so mean a figure, as when applying to a sorry witch to know his fortune.

On this side of the kingdom we have convenient food, not a continual feast.

Prayers and tears are weapons with which saints obtain glorious victories.

Quarrelsome persons are very dangerous companions.

Right notions of the gospel would keep us to right methods of advancing it.

Slightness of Christ and his gospel will one day bar us humble suitors.

Those who are under sail for the kingdom must row against the stream.

Unbelief will be left inexcusable, and convicted of obstinate infidelity.

Virtue and peace, like the sun and evening star, are never very far apart.

Wherever Abraham had a tent, God had an altar.

Xerxes, the richest of all earthly kings, shows how exceedingly vain are all earthly things.

Youthful excesses are drafts on old age, payable with interest at forty years after date.

Zealously pursue the ways of wisdom, for all her paths are peace.—*Nature's Mirror.*

No Counterfeit Infidels.

"Did you ever see a counterfeit bank-note?"

"Yes."

"Why was it counterfeited?"

"Because the genuine note was worth counterfeiting."

"Did you ever see a scrap of Brown paper counterfeited?"

"No."

"Why not?"

"Because it is not worth counterfeiting."

"Did you ever see a counterfeit Christian?"

"Yes."

"Why was he counterfeited?"

"Because he was worth counterfeiting?"

"Was he to blame for the counterfeit?"

"Of course not."

"Did you ever see a counterfeit infidel?"

"Why, no."

"Why not?"

"About"

We pass the above extraordinary

Poetry.

Eventide.

Abide with me! Fast falls the eventide
The darkness deepens—Lord with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!

Swift to its close ebbs out life's little day.
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see—
O thou, who changest not, abide with me!

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who like thyself my guide and stay can be?
Through cloud and sunshine, Lord, abide with me.

I fear no foe, with thee at hand to bless,
Ills have no weight, and tears no bitterness;
Where is death's sting, where grave's victory,
When thou dost deign in all to abide with me?

Communicated.

Parables Of Saloomoom. Chapter 5.

1. O son, heed my wisdom and put thine ear along side my words.

2. That thou mayest watch to guard good corrective thought, and the perception of my lips may enjoin thee.

3. Heed not a frail woman: for honey distilleth from the lips of a harlot, who anointeth thy throats betimes with it:

4. Afterwards though thou wilt find it more bitter than gall and sharper than a two-edged sword.

5. For the feet of folly lead those who use it down along with death into Hades and her footsteps do not return.

6. For she doth not approach ways of life and her circuits are delusive and not well known.

7. Now then, O son, hearken unto me and be not insubordinate to my words.

8. Make thy way to be far from her: Do not draw nigh to the doors of her (folly's house) house.

9. That thou yield not thy life to others, and allow not thy lifetime to be without mercy.

10. That others be not filled with thy strength and the results of thy painful toil come not into the houses of strangers.

11. And thou repent at last when the flesh of thy body be worn out.

12. And say, How I hated chastening and how my heart inclined away from convincing proofs.

13. I did not hearken to the voice of one who was chastening me and teaching me, nor did I lay my ear alongside.

14. Within a little did I come to be in every evil in the midst of a church and a synagogue.

15. Drink waters from thine own earthen vessels and from the spring of thine own wells:

16. Let not waters from out thy fountain overflow for Thee: but let thy waters go their way through thine own public squares.

17. Let thy possessions be thine alone, and let no stranger share them with thee.

18. Let the fountain of thy water be thine own, and rejoice along with the wife of thy youth.

19. Let the doe of friendship and the maid of gracious acts keep company with thee: but let thine own wife lend on before thee and be with thee in every period. For with this one's friendship thou shouldst become familiar to the greatest degree.

20. Be not much with a strange woman and yield not to the embraces of one not thine own.

21. For a man's ways are in the sight of God's eyes and he vieweth all his circuitous paths.

22. Evasions of law bind a man down, and each one is being bound with cords of his own sins.

23. He cometh to an end with need of chastening, and hath been cast out from the fullness of his own misdemeanor and hath perished because of folly.

CHAPTER 6.

1. O son, if thou become surety for thy friend, thou wilt give thy hand to an enemy.

2. For a strong snare is a man's lips and he is being taken with the lips of his own mouth.

3. Do two things, O son which I am directing thee and be safe: For thou art coming into the hands of evil men for thy friend's sake: know it when not released, and cast it for thy friend also for whom thou hast become surety.

4. Give not sleep to thine eyes nor slumber to thine eyelids.

5. That thou mayest be safe as an antelope from hunters and as a bird from a snare.

6. Go to the ant thou sluggard and be reminded, when thou hast perceived his ways, and be wiser than he is.

7. For though he hath no captain nor any one to compel him and is not under a master.

8. He getteth ready his sustenance in the summer, and maketh much provision in the early harvest: or go thy way to the honey-bee and learn how a female worker is, and her employment how respected she maketh it: the results of whose toil kings and distinguished people procure for health: yea she is one desired by all and renowned: Though weak in bravery as to strength, she hath been promoted because she honored wisdom.

9. How long art thou going to be lying down, thou sluggard, and when will thou awake from sleep?

10. Sleep a little forsooth and lie down a little and slumber a little and fold thy hands a little.

11. And then poverty like a bad wayfarer overtaketh thee, and want like a good runner, but if thou hadst been diligent, thy early harvest would come like a fountain, and want would give up the race like a fast runner.

12. A man without good sense and an evader of law goeth his way by ways that are not good:

13. He indicateth with his eye and signalleth with his foot and teacheth with indications of his fingers.

14. With a perverse heart he deviseth evil things: in every period such an one is promoting disturbances in a city.

15. Therefore suddenly doth his fate come, smiting and irreparable ruin.

16. Because he rejoiceth in all those things that God hateth, and he is crushed because of uncleanness of soul.

17. Such is the eye of the haughty, an unjust tongue, hands that shed the blood of the justified.

18. And a heart that deviseth evil thought and feet that haste to do evil.

19. An unjust witness floweth out with lies and promoteth the judicial proceedings between brethren.

20. O son, watch to guard thy father's laws and thrust not away the bonds of thy mother.

21. But bind them upon thy soul always and clasp them around thy neck.

22. Whenever thou walkest take her along and let her be with thee: and when thou liest down to sleep let her watch to guard thee, that she may talk with thee when thou awakest.

23. Because law's commandment is a lamp and light, a way of life and reproof and chastening.

24. To safely guard thee from a married woman and from the slander of an alien tongue:

25. Let not an inordinate desire for beauty overcome thee, nor be a prey to thine own eyes nor be snatched away with her eyelids.

26. For the price of a harlot is only as much as a loaf of bread, and a woman taketh as prey valuable souls of men.

27. Shall any one bind up fire in his bosom, and his outer garments not be burned?

28. Or shall one walk upon coals of fire and not burn his feet?

29. Even so he who goeth in unto a married woman will not have been accounted guiltless, nor any one who toucheth her.

30. It is not strange if one be taken stealing: For purchasure he stealeth that he may sate his soul because hungry.

31. And if taken he will pay seven fold and by giving all that he hath will deliver himself:

32. But the adulterer in his want of good sense bringeth loss to his soul.

33. And incurreth woe and dishonor, and his reproach will not have been wiped out forever (probably during his life time meant).

34. For her husband's anger is full of jealousy: it will not spare in a day of judicial trial.

35. He will not exchange his enmity for any redemption price nor shall one be released for many votive-gifts.

CHAS. GARDNER.

(To be continued.)

The Denouement of Earth's Tragedy.

I have been struck lately by the good tone of the correspondence in THE RESTITUTION, in regard to the interpretation of prophecy which corresponds. Each is pregnant with suggestions yet is free from that dogmatism which has been so common sometimes.

It is easy to frame a theory but it seems to be hard after we have gone to work to frame one to have patience with any one who tries to kick it over, yet some of us have lived to see good many prophetic theories crumble crushed by the roll of time and, so we all ought to speak modestly and it is in this spirit I would attempt to suggest a few thoughts.

Nothing it seems to me is more plainly revealed to the Bible as a whole, than that there is to be an overwhelming and tremendous climax, a meeting of the forces, a testing of the powers. John Milton in his description of the war in heaven and the casting out of the old serpent the dragon (Paradise Lost) was very much too previous, for during all the long passing of these centuries the forces are still accumulating, and since the death of that much respected author they have multiplied enormously.

All the trend of modern politics is brute force, the really interesting problem that the nations have put themselves to task at is how to shoot straight and strong. "They have no thought but how to kill two at one blow" as Burns puts it. This is the sum of this so-called Christian civilization. True that underneath all this dominant stand of militarism there is a latent spirit of humanity, a wide spreading sense of the common brotherhood of humanity that only waits for the breaking of the "metal image" to be released and revealed.

Another thing that appears to me is although we have this terrific accumulation of war munitions and so forth, we have a mutual *sticking together*, (not to call it *union*) of the powers. The arrangement as it is at present going on will probably be complete when we have a combination universal peace trust, with improved liberal "think-as-you-please-as-long-as-you-subscribe religious attachment.

Some of the old interpreters were looking for great and sweeping wars. But, brethren there are many things worse than war. War is the lightning discharge that often clarifies the moral atmosphere in the long run if it does stir up the mud at the time, at the worst it only kills and there are worse things than death, the stalk of the military oppressor, for instance the paw of the "beast" spread out and laid down, the lion, bear and leopard animal with the friendly and helpful dragon to bar the pass so that no man can rise up or escape without the name and the number. Over Bannockburn, and Waterloo, and Gettysburgh, the grass grows green but what can flourish beneath that desolating paw. Yet how they glory in the night of it with all its pride and pomp and glorious circumstance how one might be tempted to despair of the race, but that it has all been "figured out" and to the Bible student it has not come to the worst yet, at least I don't think so. I have concluded from my reading of the Word, that the empire that precedes the kingdom of God will be in some way universal, the complete form of Nebuchadnezzar's image seems to suggest not only the toes but all the rest is there massed and united, "bright, excellent, terrible." The same idea is borne out in the four beasts of Daniel. The fourth and last is dreadful, terrible and strong exceedingly,.....devoured brake in pieces and *stamped the residue* with its feet. More in detail the Dragon, Beast, and false Prophet of the Revelation seems to convey the same idea.

In a late discussion in your columns it was asked by one of the correspondents if Jesus would make war with the Turk and conquer the world piecemeal or something to that effect. It was a legitimate question from a perverted point of view. In the case of a distinguished world of individuality subdued by a long process of continuous warfare, but if I read aright the power of earth's dominion is broken at a blow, only one is necessary. It is the contemplation of this fell swoop that taxes the capacity of language to convey the idea of "When the Lord arises and bares his arm in the eyes of all the nations."

To me there is nothing so awfully impressive of the majesty and power of the far-seeing God, as the contemplation of these wonders. How hollow is human power, how helpless human aid against the wide swing of the eternal power of the universe, yet he is the God of Jacob, and the God of help. May he stay us in our need.

J. F. GELLETLY.

Matthew x. 28.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The above passage of Scripture is one of the strongholds of the orthodox world, and how quick they fly to it when you deny to them that the soul of man is now immortal, and yet after all is said and done the words "immortal soul" are not found in the text, neither was it so understood by our Savior himself, as you will see further on.

Not long ago I heard two men talking in private conversation on this subject and one at once quoted this passage to prove that man was now in possession of the two principles one called the body the other called the soul. This the text does prove to be true by the way it reads. The other man took the position that the soul was the future life, as some of our people usually do. At the same time he could not get around the position that the true believer was now in possession of them both and he was very near stymied under. I saw at once that such a position would not do to hold, in fact it never was satisfactory to me, but I did not know of a better one then, but think I do now, and will here give it. While they were busy talking my thoughts were busy at work, and saying, Is there not some better way to make this Scripture plain? One thought after another came to my mind, at the same time remembering that the Greek word for soul is "psuche" and not "zoe" and that it has direct reference to the present time or life of the body, hence [illegible] of Paul to Timothy came my mind in full force where it says, "Having the promise of the life that now is," I Tim. iv. 8, and that this life is the character that this body has to perform in order to be made perfect, hence it must follow that there are three lives, 1st, the natural life, 2nd, the cross-bearing life of faith and hope which our bodies have to perform or work out, which is the promise of the life that now is, which is the soul life of the true Christian, and 3rd the life that is to come. Now with this understanding before us we read our text again. "And fear not them which kill the body, but are not able to kill the soul" that is, the soul life of the Christian, which is hid with Christ in God, Col. iii. 3. This righteous character formed cannot be killed by man, "But rather fear him which is able to destroy both soul and body in hell."

The correct business of the child of God is to fear him who can destroy both soul and body in hell. He says he can destroy it, but he don't say that he will do it; but at the same time we are to fear him. The kind of soul-life which he will destroy or burn up in hell, which is the second death, Rev. xxi. 8, is the bad character formed which will be the soul-life of the wicked when the body of the wicked is burned up, the bad character goes with it, and ends in the second death, and is gone to all eternity, hence, God has no good use for the bad character in the outcome.

J. A. MOYER.

In The Field.

Dear Restitution:

Meetings at this point are still in progress with promises of success. No baptisms as yet and no certainty that any will desire it, yet the work done has been so far attended with success. I have never held a meeting where I met with such stolid indifference combined with dense ignorance and unreasoning prejudice. Yet there are a goodly number from all churches and no church who have laid aside their prejudice and are attending the preaching of the Word constantly and with increasing interest. There are quite a number of intelligent young people especially interested and of whom I have some hope. In any event I have sown the good seed of the kingdom, and trust to time and the good providence of God to bring forth fruit. I expect to close the meeting Wednesday evening Aug. 4th and remove to Eagle Springs this same County—Donophan—where I begin another meeting on Sunday Aug. 8th to remain until time for the meeting at Sycamore Springs, Aug. 29th. Eagle Springs is a health resort in the hill country between Hyland Station on the Burlington and Missouri River Railroad, and the Missouri River. I shall remain there until the 25th inst. and look for a large hearing and good results. All brethren within reach who want a vacation can spend it pleasantly and profitably at this place. The Springs are widely known for their medical qualities, the surroundings are of a most picturesque and delightful character, and last but not least Mr. and Mrs. Plank give the most careful attention to the comfort of their guests at a very moderate figure. Write them when you will be at the Station and the bus will meet your trains—distance 2½ miles from the Springs. Will Bro. Pearson and family bring a few blankets and dishes and share my big bedroom during the meeting? I shall be glad also to see Bro Chaffee and son, and both of their families on the ground during the entire meeting. Will isolated brethren who may see this notice come if possible and help to make the occasion successful in the advancement of the cause we love.

Faithfully yours in the gospel hope.

J. F. WILCOX.

The Contrast.

In this world we are the children of God by faith. In the world to come we shall be children in fact, having the angelic nature physically.

In this world they are corruptible; in the world to come they are incorruptible; in this world they are subject to death; in the world to come "they can die no more" in this world they are subject to the rulers of this world; in the world to come they will be the rulers of the world; in this world they are only begotten children; in the world to come, they are the children of God, being "the children of the resurrection," or being born from the dead by the Spirit: in this world they are the children of the kingdom by promise; in the world to come they will possess all things promised: in this world they are heirs of the kingdom; in the world to come they will be inheritors of the kingdom; and, finally, in this world the children of God have natural, earthly, deshly bodies,—bodies mortal; but in the world to come they will have spiritual, heavenly, immortal bodies, fashioned like unto his (Christ's) glorious body.

Then the difference in the sense of the same terms when used to describe the condition of the children of God in this world and the world to come is simply this,—In this world they have all promises concerning the kingdom, and in the world to come they have all the things promised.

J. O. WOODRUFF.

Terrific Syllogistic Refutation.

Dear Brother Underwood:

I find the following in my scrap-book and I forget where the credit belongs, yet it is too good to lose, or remain idle.

1. "God is not the God of the dead, but of the living." Matt. xxii. 32.

2. God is the God of Abraham, Isaac and Jacob. Conclusion, Abraham, Isaac and Jacob, are alive.

If this conclusion is a truthful one, it may become the basis of another syllogism. Let us try it.

1. Abraham, Isaac and Jacob are alive.

2. Living men are not the subjects of a resurrection. Therefore, Abraham, Isaac and Jacob will never be raised. Again, 1st, Abraham, Isaac and Jacob never will be raised from the dead. 2nd, God is not a God of the dead. Therefore he is not their God.

Now let immortal-soulism rally to the rescue, and meet this fairly if it can. If not, let it blush and hide its immaterial head for shame.

T. E. ADAMS.

Announcement.

The twelfth Annual Conference of the Church of God in Nebraska will be held in the park at Cambridge, Nebraska, beginning on Friday, Aug. 20th, and holding over Sunday. We earnestly hope that this will be the largest and the best meeting ever held. Let us one and all work for this end; and let us make up our minds that, if we possibly can, we will attend this meeting, and we will try to get others to attend. Come with a desire to work for the Master and to receive his blessing; and we feel sure that you will not have come in vain. Before the Conference, each church in the State is requested to meet and vote for the persons whom they wish to have fill the offices of President, Vice President, Secretary, Treasurer, Evangelist, and Assistant Evangelist for the coming year; and to send the votes to the Secretary by the 16th of August. Please do not neglect this as we wish for the votes of all. Once more requesting you to come and spend ten days with those of like precious faith, in the service of the Master, I am your Sister in Christ,

REXA M. GORDON, Sec.

By a new arrangement between Russia and Japan, those powers are to exercise a joint protectorate over Corea. It is thought that the superior power of Japan in the East led Russia to concede so much to Japan.

Excursion to Ft. Wayne via Pennsylvania Lines.

August 8th will be German Day at Robinson Park, Ft. Wayne. Low rate excursion tickets will be sold for the occasion via Pennsylvania Lines. One Dollar round trip from Plymouth on special train at 7.30 A. M. central time; returning special train will leave Ft. Wayne at 7:15 P. M. central time. This will be the second annual reunion of Northern Indiana and Ohio German Societies. Festivities include grand musical program. There are various attractions at Robinson Park, all of which are free to visitors.

With five delightful stories in the August *Cosmopolitan*, one might judge that it was intended solely for light reading in mid-summer; but a second glance shows that it contains as well much of serious interest. The second paper by the special commissioner sent by *The Cosmopolitan* to India tells a tale, the like of which has never before appeared in any period-ical. We have in histories second-hand accounts of great famines, but they lack that startling distinctness which comes from beholding at first hand the sights described. Twenty millions of people slowly starving to death, many of them in sight of the railways! No American can form any idea of the state of affairs now existing in India. Mr. Hawthorne has gone into the interior and stood amongst the dead and dying. It is the first time we have had an American investigation of the condition of affairs in India. The report will open the eyes not only of the civilized world, but of the English Parliament and the Queen herself to the necessity of extraordinary exertion in behalf of these unfortunate millions.

President Dwight, of Yale, furnishes this month's consideration of the question, "Does Modern College Education Educate in the Broadest and Most Liberal Sense of the Term?"

A charmingly illustrated and charmingly written article on "Japan's Stage and Greatest Actor," by Robert P. Porter; the second part of Le Gallienne's "New Rendering of the Rubaiyat;" a sketch of that most wonderful crusader Godfrey de Bouillon, and a poem by Bret Harte are also part of the contents of this August *Cosmopolitan*.

My soul be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard,
To draw thee from the prize.

O watch, and fight, and pray;
The battle never give o'er;
Renew it boldly every day,
And help divine implore.

Never think the victory won,
Nor lay thine armor down;
The work of faith will not be done,
Till thou obtain the crown.

Japan has an income tax, and this is the way they enforce it. If a taxpayer protests that he is rated too high by the officials he is thrust into a dark room and told to "think it over carefully." Sometimes a man stays there twenty-four hours, buried in darkness and thought, and finally he is apt to agree with the officials that he is richer than he had at first supposed.

A furious, angry man, is not a Christian, for the Christian is meek and quiet—like Jesus.

Ask any agent of the Nickel Plate Road for reservations in sleeping cars, rates, and time of special train excursion to Niagara Falls and Toronto, Aug. 16th.—Aug. 15

Missionary authorities declare that medical missions succeed better in China than anywhere else in the missionary field. According to recent figures there are in the Flowery Kingdom 126 physicians, 61 hospitals, 44 dispensaries, and 100 medical students. It seems that the Chinese can be won through these means better than any other.

Niagara Falls is the place,
August 16th is the date,
Nickel Plate is the Road,
Ask agents for the rate. 15

Stockport, England, boasts the largest Sunday School in the world. The total number of scholars at present on the books is no fewer than 4,884 while there are 238 male and 195 female teachers—a grand army of over 5,000

Take the Annual Excursion via the Nickel Plate Road Aug. 16th, to Niagara Falls and Toronto. Secure sleeping car space early.—Aug. 15

Dr. Knudt, a German explorer, has set out from German East Africa to discover, if possible, the ultimate sources of the River Nile.

The Nickel Plate Road sells Homeseekers Excursion tickets at extremely low rates, Aug. 17th. Ask agents.—Aug. 16.

God's goodness in former mercies, are excellent pleas in prayer for further mercies.

Aug. 16th is the date for the Annual Niagara Falls Excursion via the Nickel Plate Road. Sleeping cars attached. —15.

If a man exhibit not the spirit (disposition) of Christ in word and action he is none of his.

OUR LOVE FEAST.

Dear Restitution:

I will write a few lines for the love feast. I enjoy reading the letters from the brethren, and also the many articles printed in the many pages of THE RESTITUTION. I have not heard a gospel sermon for nearly five years, but I am still trying to overcome the trials and temptations of this life. All the promises are made to the overcomers, "He that overcometh shall inherit all things." I firmly believe that the time of the "restitution of all things" is very near, even nearer than we think perhaps. My daily prayer is that we may be ready to meet our Savior when he comes. Oh, that we may soon meet in that glorious kingdom, where sorrow will be o'er is the wish of your Sister.

NANNIE OSBORN.

Dear Bro. Underwood:

I got in my buggy Saturday and drove near thirty miles to a little town called Self, Texas, and preached at night and three times on Sunday to intelligent and attentive audiences desiring to know the truth concerning the kingdom of Christ. I baptized Sister Eva White, an intelligent young lady, who will win others to the cause with her godly walk and conversation. God bless THE RESTITUTION: it is doing a grand work where ever it goes.

Your Brother in Christ,
S. R. CLINKENBAERD.

Dear Restitution:

As I have never written to THE RESTITUTION, I will drop a few lines, as I felt like saying something for my Master, as it will not be long before he will be here to rule this sin-cursed earth. I am still striving to gain an inheritance in the kingdom soon to be established on the earth, and I hope that I may meet all of the household of faith there. THE RESTITUTION comes to me once in awhile as I am still to poor to pay for it. It is such a comfort to me in my isolation, it would be hard to get along without it, it is all the paper I have to read. If you felt so disposed to send it to me I would feel very grateful to you. I do so love to read the letters from the dear brothers and sisters, I thought perhaps some would like to hear from me, a poor Sister striving and watching and waiting for the Savior to come and reward all his servants that love and obey him. Now, I say to all be faithful, love one another, help those that are in need, visit the sick, rejoice in the Lord always. Oh, dear ones, I have no one here to talk to and my heart longs to meet with some one of the blessed faith. I cannot do without THE RESTITUTION isolated as I am from those of like precious faith. It encourages me to read the letters from the brethren and sisters from various parts of the country and glad to know that they are ready and willing to give a reason of their hope and are clinging to the record that God gave his Son. I pray that we in our week way may so live by the help of God, who is rich in mercy as to gain a home in the kingdom when Jesus comes to reward his servants is the prayer of a Sister in the one hope. Now may the peace of God be with you all. Amen.

Your Sister,
MRS. JESSIE HAZARD.

Dear Restitution:

We had the pleasure of a visit from Elder J. T. Ongley of Crawford Co., Pa., who stayed with us about three weeks, and before leaving he organized us in a body of ten members under the following rule of faith:—We the undersigned believing the Word of God to be the only correct rule of faith and practice, wishing to be guided by the same, therefore identify ourselves as the Church of God, called Second Advent in Batavia N. Y. organized this date July 2. 1897, by Elder J. T. Ongley.

A. W. GOVER, Sec. & Treas.
J. E. FOSDYTH, Leader.

Excursion Rates to Vermillion, O. Aug. 3rd to 23rd via the Nickel Plate Road, account Religious Meetings at Linwood Park Assembly Grounds.—A 21

Every column of a newspaper contains from five thousand to twenty-five thousand distinct pieces of metal, according to the size of the paper and type. The displacement of one of these means an error. Is it any wonder that errors sometimes occur? Still some people are shocked to see a mistake in a newspaper.

31st Annual Encampment at Buffalo. One cent per mile via the Nickel Plate Road Aug. 21st, 22nd and 23rd. Tickets good on any one of our Peerless Trio of Fast Express Trains.—A 21

Announcement.

Editor Restitution:

The Annual Conference of the Church of God of the Abrahamic faith in Iowa will convene at Marshalltown, Aug. 19, and continue over Sunday, Aug. 29. Brothers and sisters of the one faith, we once more appeal to you to come and enjoy a short season, talking over the things concerning the kingdom of God. Oh, we do need your help this year as never before. There are so many things on which we should counsel together. To advance the cause in the State begin at once to arrange for this meeting. Marshalltown is situated at the junction of the C. N. W. and the C. G. and W. and Iowa Central railways and is easily reached from all parts of the State. May God give you a desire to attend this meeting and we hope for the largest attendance we ever had.

O. J. ALLARD, Sec.

Dear Brethren and Sisters:

Our gospel tent will be spread at Sycamore Springs, Kan., on Sunday, August 29th, and continue two weeks or more as the interest may require. It is a farming locality and this date is chosen to suit the farmers. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. Bring your own bedding and sleep in the large tent if you prefer. Hoping for a joyful and profitable season I remain faithfully your Brother waiting for the King,

J. F. WILCOX.

Editor Restitution:

To all who will attend the tent meeting at Sycamore Springs, Kan., Aug. 29th to Sept. 13. I have received from C. J. Baker, at Kansas City, prices for the rent of tents and cots for the occasion by which I can furnish to all who desire them, delivered on the ground at the following rates.

Tents 9½x12, 3 feet walls,	$1.50
Tents 12x14, 3½ feet walls,	2.00
Cots for one person, each	.50

Bring your own bedding and dishes, food can be procured on the grounds. By joining together and running a common table your living will cost you less than at home. All who decide to come will please write me not later than the middle of August so I can order tents in time. Be sure to state size of tent wanted and number of cots. Direct all letters to St. Joe, Mo., from which point they will be forwarded to me as I direct.

J. F. WILCOX.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$26.80
Mrs. E. C. Gilbert,	1.00
Church of God, Salem, Ohio,	1.40

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy

Previously subscribed	$115.80

One fare to Linwood Park, Vermillion, O. Aug. 3rd to 23rd inclusive via the Nickel Plate Road, account Religious Assemblies.—A 21

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters. Have you loved ones who think sincerily will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Indianapolis, August 7th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

G. A. R. Encampment at Buffalo, N. Y. The Nickel Plate Road sells Low Rate Excursion tickets Aug. 21st 22nd, and 23. Tickets may be extended to Sept. 20th.—A 21

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Wattle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evang. 624.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., and discourse—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder. Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Black Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave., near Eu-Clid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Shelbrook, Ind., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Curtis Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Benjamin McBride, Watson and Byron have no regular appointing. The church at Baldwin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trushell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steeds and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Blessed. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet Twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterbrook, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

God is kind to the evil and unthankful, and why should not we be?

Communicating knowledge generally enlarges the stock.

Good men are sometimes at their wit's end when they are not at their faith's end.

G. A. R. Attention! The Nickel Plate Road sells tickets to Buffalo Aug. 21st, 22nd, and 23rd Return limit as late as Sept. 20th.—A 21

A Mosaic map of Palestine, thirty feet long and fifteen broad, has been discovered at a village between Salt and Kerak, east of the Jordan. The pavement is believed to belong to the fifth century after Christ.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE DAMNATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moorefield. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

QUESTIONS FOR THINKERS AND THOSE FOR THE TOO LITTLE.

Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell no. 2, and points. It is well worth reading and will help many who are hoplessed to give them to many times. We can supply you for 15 cents a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. This clearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 26 pages price 10 cts or three for 25 cts.

A PARABOLIC BATTLE-FIELD, or KING'S WATERLOO.

Is the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus Question. 10 cents a copy.

THE COMING OF GOG.

A popular lecture by M. Joblin. Very good to put in the hands of those seeking for truth. 16 pages 5 cents each

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. If so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conant. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cts each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. Three Bible texts given in answer to this question. A 2-page tract 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. The representations death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined. 2 pages, ten copies for 10 cents

Address, THE RESTITUTION, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Norton Gould, 1810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Steeds, Scholls, Ore.
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J. F. Wagoner, Box 251, Rochester, Ind.
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J. J. Lady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Shelbrook, In.
W. L. Winslow, 625 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 1507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan
John W. Hull, Baxter, Ill.
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Aids to Bible-Study and Mission-Work.

1. The Gospel of the Kingdom, recorded in a series of Ten discourses. A volume of 289 pages. Cloth 25c, 3 copy. Leather-bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 10 pages 10cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

3. The Gospel of the Kingdom. An 8-page double column tract 10 cts. per dozen; 75 cts. per hundred.

4. Who are Led by the Spirit? A 4-page tract 25 cts. per hundred.

5. Seeking and Finding. A 4-page tract 25 cts. per hundred.

6. Beholding the Son. An 8-page tract 25 cts. per dozen.

7. Early Lessons. 30 pages 10 cts. copy. Suitable for old or young.

Above named for sale by WILEY JONES, Macedonia, Va.

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In effect Jan. 20 1897.

Trains leave Plymouth, Ind.,

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No. 6, Ex. Sun. For St. Joseph	11:55am
No. 2, " " "	1:01pm
No. 14, " " "	7:35am
No. 16, Sunday Only "	8:24am

GOING SOUTH.

No. 5, Ex. Sun. For Terre Haute	9:24a m
No. 3, " " "	1:07pm
No. 15, " " Logansport	7:35pm
No. 17, Sunday Only "	8:35pm

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Dark Faced Type denotes time from 12:00 noon to 12:00 midnight. Light Face Type denotes time from 12:00 midnight to 12:00 noon.

Westward.	6	14	30	3	7
	A M	P M	P M	P M	P M
Pittsburgh, lv	7 00	12 30	4 30	9 00	1 30
Alliance, "	8 50	2 20	6 20	10 50	3 20
Canton, "	9 30	3 00	7 00	11 30	4 00
Massillon, "	9 58	3 28	7 28	12 00	4 28
Wooster, "	10 18	3 48	7 48	12 20	4 48
Mansfield, "	11 13	4 43	8 43	1 15	5 43
Crestline, "	12 05	5 35	9 35	2 07	6 35
Bucyrus, "	12 25	5 55	9 55	2 27	6 55
Lima, "	1 55	7 25	11 25	3 57	8 25
Van Wert, "	2 35	8 05	A M	4 37	9 05
Fl Wayne, "	3 35	9 05	12 30	5 37	10 05
Arcola, "		9 11	12 36	5 43	10 11
Columbia City, "	4 18	9 54	1 19	6 26	10 54
Larwill, "		10 03	1 28	6 35	11 03
Pierceton, "		10 08	1 33	6 40	11 08
Syracuse, "		10 16	1 41	6 48	11 16
Warsaw, "	5 31	10 46	2 11	7 18	11 46
Kimmell, "			2 21	7 28	
Bourbon, "		11 03	2 28	7 35	12 03
Plymouth, "	6 05	11 30	2 55	8 02	12 30
Bloomingtown, "		11 38	3 03	8 10	12 38
Hamlet, "		11 45	3 10	8 17	12 45
Davis, "		11 53	3 18	8 25	12 53
Kansas, "		12 02	3 27	8 34	1 02
Walkerton, "		12 10	3 35	8 42	1 10
Valparaiso, "	6 55	12 40	4 05	9 12	1 40
Wheeler, "		12 51	4 16	9 23	1 51
Hobart, "		1 05	4 30	9 37	2 05
Liverpool, "		1 15	4 40	9 47	2 15
Clarke, "		1 20	4 45	9 52	2 20
Chicago, ar	9 00	3 00	6 25	11 30	3 55
	P M	P M	P M	P M	A M

Eastward.	20	8	4	6	50	38
	A M	P M	P M	A M	A M	P M
Chicago, lv	7 30	3 00	6 35	9 45	10 30	5 10
Clarke, "	7 55		7 00		11 00	5 40
Liverpool, "	8 05		7 10		11 10	5 50
Hobart, "	8 15		7 20		11 20	6 00
Wheeler, "	8 25		7 30		11 30	6 10
Valparaiso, "	8 38	3 45	7 43	10 30	11 43	6 23
Kouts, "	8 57		8 02		12 02	6 42
Walkerton, "	9 07		8 12		12 12	6 52
Kansas, "	9 15		8 20		12 20	7 00
Hamlet, "	9 27		8 32		12 32	7 12
Davis, "	9 35		8 40		12 40	7 20
Bloomingtown, "	9 43		8 48		12 48	7 28
Plymouth, "	9 50	4 55	8 55	11 40	12 55	7 35
Bourbon, "	10 17		9 22		1 22	8 02
Kimmell, "	10 27		9 32		1 32	8 12
Warsaw, "	10 55	5 30	9 58	12 30	1 58	8 38
Eagle Lake, "						
Pierceton, "	11 10		10 13		2 13	8 53
Larwill, "	11 15		10 18		2 18	8 58
Columbia City, "	11 28		10 31		2 31	9 11
Arcola, "	11 35		10 38		2 38	9 18
Ft Wayne, "	12 15	6 35	11 15	1 35	3 15	9 55
Van Wert, "	1 15	7 35	12 15	2 35	4 15	10 55
Lima, "	1 55	8 10	12 55	3 10	4 55	11 35
Crestline, "	3 35	9 50	2 35	4 50	6 35	1 15
Mansfield, "	4 27	10 40	3 27	5 40	7 27	2 07
Wooster, "	5 22	11 35	4 22	6 35	8 22	3 02
Massillon, "	5 42	11 55	4 42	6 55	8 42	3 22
Canton, "	6 10	A M	5 10	7 23	9 10	3 50
Alliance, "	6 40	12 25	5 40	7 53	9 40	4 20
Pittsburgh, ar	8 15	2 00	7 15	9 30	11 15	5 55
	P M	P M	P M	P M	P M	A M

Lightning Express Trains Nos. 15 and 16 run solid between Pittsburgh and Chicago. Fast Express Trains Nos. 2 and 4 run between Pittsburgh and Chicago. Fast Express Trains Nos. 6 and 14 run between Pittsburgh and Fort Wayne. Fast Express Trains Nos. 3 and 7 run between Pittsburgh and Crestline. Fast Express Trains Nos. 5 and 17 run between Fort Wayne and Chicago. Fast Express Trains Nos. 20 and 38 run between Chicago and Valparaiso. Fast Express Trains Nos. 50 and 53 run between Chicago and Hobart.

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Unlimited Colonist Tickets at Low Rates will be sold from all points in Eastern Canada, also from Detroit, Mich., to points in Manitoba, Assiniboia, Alberta, Saskatchewan, Eastern British Columbia, Montana, Idaho, Wyoming, Colorado, Utah, Nevada, Oregon, Washington, California, Arizona, New Mexico, Texas, Oklahoma, Indian Territory, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, Iowa, Missouri, Arkansas, Louisiana, Mississippi, Illinois, Wisconsin, Michigan, Indiana, Ohio, Kentucky, Tennessee, Alabama, Georgia, Florida, South Carolina, North Carolina, Virginia, West Virginia, Pennsylvania, New York, Vermont, New Hampshire, Maine, Massachusetts, Rhode Island, Connecticut, New Jersey, Delaware, Maryland, District of Columbia, Pittsburgh, Buffalo, Niagara Falls, Rochester, Syracuse, Utica, Albany, Troy, Boston, New York, Philadelphia, Baltimore, Washington, Cincinnati, Louisville, Cairo, Memphis, New Orleans, Vicksburg, Kansas City, Omaha, Council Bluffs, St. Paul, Minneapolis, Duluth, Superior, Chicago, Peoria, St. Louis, Cleveland, Toledo, Detroit, Port Huron, Sault Ste. Marie, Mackinac, Marquette, Houghton, Ishpeming, Escanaba, Menominee, Green Bay, Milwaukee, Madison, La Crosse, Winona, Rochester, Mankato, Fargo, Grand Forks, Winnipeg, Portage la Prairie, Brandon, Regina, Calgary, Edmonton, Prince Albert, Battleford, Vancouver, Victoria, Nanaimo, Kamloops, Nelson, Rossland, Spokane, Tacoma, Seattle, Portland, Astoria, Salt Lake City, Ogden, Butte, Helena, Billings, Livingston, Gardiner, Cinnabar, Glendive, Miles City, Huntley, Forsyth, Helena, Great Falls, Lethbridge, Medicine Hat, Moose Jaw, Prince Albert, Battleford, Edmonton, Calgary, Banff, Revelstoke, Kootenay Landing

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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WM. RAILSBACK.

One Year $1.50. Six Months 75 Cents. Three Month. 40 Cents.

Poetry.

What Would You Do?

"If the foundations be destroyed what can the righteous do?" Psa. xi. 3.

What would you do if you woke some morn
And how would the morning seem,
If you found that your faith in the Son of God
Was only a midnight dream;
And the world full of its heavy sin and woe
There was no God on high—
No higher word for your appeal,
No one to care for your woe or weal
Or to hear your cry?
That the City of God was only a myth,
The thought of a poet's brain;
There was no Christ for the heart's deep want,
No cure for its hunger and pain?
As you sank, and the chilling words of doubt
Were closing above your head,
You would clutch for help, and nothingness
Would be found in your grasp instead.
If all of the light and all of the love,
All that is good on earth,
Should go out of your life like a wind-blown lamp,
What would you do?

Communicated.

THE WORLD'S COMING KING.

"The Kingdom of heaven is likened unto a nobleman who went into a far country to receive for himself a Kingdom, and to return."

NUMBER 2.

Christ's Coming Personal and Future.

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28.

THE END OF THE WORLD.

Those who contend that Christ came at the destruction of Jerusalem, argue that the end of the Jewish state was the end of the world referred to in connection with his coming: that the phrase "end of the world," means the end of the Jewish dispensation, and that this end took place when Jerusalem was destroyed.

In reply to this position we remark that there is not one text in the New Testament wherein the phrase "end of the world" occurs that refers to the destruction of Jerusalem by the Romans, and on the other hand, we have the most explicit testimony that the end of the Jewish world, or age, or system of things, took place at the crucifixion and not at the destruction of Jerusalem, or the execution of judgment on the Jewish polity. In proof of this position, the reader is referred to Paul's testimony: "For then must he (Christ) often have suffered since the foundation of the world, but now, *hence in the end of the world* hath he appeared to put away sin by the sacrifice of himself." Heb. ix. 26.

Again in Romans x. 4 it is declared that Christ is the end *of the law* for righteousness to every one that believeth, and in Colossians Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat or in drink, or in respect of an holy day or the new moon or the sabbath days, which are a shadow of things to come, but the body (substance) is of Christ." Col. ii. 14-16.

This passage clearly proves that the law came to an end; that the legal dispensation reached its completion in connection with the death on the cross. The old Covenant with all its rites and ceremonies died at the cross, and the language is explicit that this was in the end of the world or age.

Nothing can be clearer or plainer than that the whole legal system of the Mosaic age reached its completion and perfect fulfillment in connection with the first advent of Christ. Therefore instead of Christ's coming the second time in the end of the Jewish world at the destruction of Jerusalem, he came in the end of the world at his first advent, at which time all that pertained to the Jewish cosmos reached its end, and under the new economy, he sent forth his apostles to proclaim the gospel of the kingdom of God and to announce the end of another age at the conclusion of the preaching of the gospel to all the world.

"THIS GENERATION."

Perhaps the text most relied upon to prove that Christ came at the destruction of Jerusalem is the language of Christ in his great prophecy recorded by Matthew. He says, "This generation shall not pass away until all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 34.

It is claimed that the phrase "this generation" referred to the men living at the time Christ gave the prediction and that all of the events of the prophecy, including his own personal coming, took place before the generation then alive passed away.

This conclusion, however, is not necessary. A number of interpretations have been given, any of which obviate such a conclusion. John Wesley would have the phrase "these things" refer to the matters of the temple, and that the generation then alive saw the fulfillment of those particular things, but that Christ was not referring to the general scope of his prophecy.

Others understand that the Greek word "genea" refers to the race of the Jews, and that it should continue to be a race of people until all the things predicted were fulfilled.

Others find a solution in the fact that the word rendered "fulfilled" (genetai) refers to the *commencement* of that grand series of events and not to its completion. Hence Martin Luther translates the text as follows: "This generation shall not pass away until all these things *commence*."

Wicks: "Until all these things *begin to be*."

Bickersteth: "Until all these things *are n-fulfilling*."

The passage as quoted in the Apostolic Constitution is as follows: "This generation shall not pass away until the destruction *begins*."

The antiquity of this quotation when the Greek language was well understood by the early fathers, would seem to indicate that they did not understand that the events were to be completed at the destruction of Jerusalem, but that the generation then alive would see the beginning of that grand series of events which should continue until the things foretold should be accomplished.

There is another view of the text which may be here stated, and that is that the phrase "this generation" refers to the present cosmos or order of things which should remain until the completion of all the events mentioned in his great prophecy. In the book of Genesis it is stated: "These are the *generations* of the heavens and the earth when they were created." Gen. ii. 4.

Here the word "generation" refers to the creation itself or the world itself,—the whole cosmos. The language used by Christ in this immediate connection would seem to justify this application; for he at once adds, "Heaven and earth shall pass away, but my Word shall not pass away." If the phrase "this generation" refers to the present order of things or the "heavens and the earth which now is" as mentioned in Genesis, then the language of Christ would seem to indicate that he means to say that the present order of things should remain as they are until the great events in his prophecy should be fulfilled. This view is strengthened by another quotation recorded by Matthew: "Think not that I came to destroy the law or the prophets: I am not come to destroy, but to fulfil, For verily I say unto you, *till heaven and earth pass*, one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v. 17, 18.

Here we have the word "fulfilled" and the phrase "heaven and earth," and the construction is exactly similar to that which is here given in the statement of our Lord. Tertullion, the great scholar and early champion of the Christian faith, incorporates the two texts into one as follows: "Heaven and earth shall not pass until all these things be fulfilled."

From the foregoing expositions it will be seen by the reader that it will be inconsistent to attempt to tie down the great events connected with the return of our Lord and the intervening history of the ages to the destruction of the city of Jerusalem by the Roman army. Indeed it would be impossible for any one who is unbiased to argue that all the glory of Messiah's kingdom, the wonderful events connected with the judgment and resurrection of the dead, the overthrow of the powers of sin, the times of the restitution of all things and the complete establishment of universal peace in the world, all of which events are intimately connected with the second coming of our Lord:—we say it is impossible for any one to conclude that all of these grand events are to be dwarfed and made to refer to the destruction of Jerusalem and of the Jewish people by the Roman army.

We have now examined the leading passages which are supposed to refer to Messiah's advent a second time to the world as a past event, and we feel safe in stating that no text can be taken from its connection and forced into such a narrow construction. A grander and broader view of the Divine purpose must be entertained by all who study the Scriptures.

H. V. REED.

(To be Continued.)

To J. W. Gamble.—Expository. No. 2.

HOW TO ABIDE IN CHRIST.

We get into Christ by believing into him. In other words we become indoctrinated in mind and heart by believing the testimony concerning him. So that his faith, hope and obedience takes possession of us, and we in the mean time are reconciled unto God through him, by becoming one with him in mind and affection. Faith that works by love and purifies the heart, begets in us the mind and spirit of Christ. "You are all the children of God by faith," says Paul. It is true baptism is the outward manifestation, the visible development of the new man in Christ, and hence we are said to be buried with him in baptism,—a formal putting off of the old; and putting on the new man.

It is possible however for a man to be baptised, and still not be in Christ, and yet he can hardly be in Christ without baptism. The obedience of faith is the evidence thereof, and therefore the answer of a good conscience toward God. "As many of you as have been baptised into Christ, have put on Christ," Gal. iii. 28. and hence in him and clothed with his righteousness. Having thus through faith and obedience been inducted into Christ we come to what is equally necessary, that is to abide in him. The apostle John perhaps oftener than any other invites the attention of believers to this essential requirement. "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning remain in you, ye also shall continue in the Son and in the Father." 1 John ii. 24. "The love of God is perfected in the man who keepeth his word." "He that saith he abideth in him, ought himself also to walk, even as he walked." John ii. 5, 6. "He that keepeth his commandments dwelleth in him." 1 John iii. 24. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." These quotations from John need no comment. In the time when these warnings were written many had departed from the truth, as the apostle says "they went out from us, because they were not of us." They grew weary of the restraint the truth imposed, and turned aside to walk in a more liberal way. Their faith became feeble and hence they did not abide in the doctrine of Christ, but cultivated friendship with the world.

Legally they had been inducted into Christ by faith and baptism, and were therefore related to the true vine and tame olive tree as branches but unfruitful and naked as they were without foliage as well as fruitless. To become spiritually dead is described as a state of mental and moral naked-

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

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ness. It is virtually casting away the blood-cleansed robe of righteousness wherewith they had been clothed. How forcible therefore the warning words of Jesus "Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame." These words are prefaced by the statement "Behold I come as a thief." Rev. xvi., showing when the shame and disgrace of apostates and all unfaithful servants will be manifested to their companions. That day will be very disappointing to many among the living and dead who will be found naked. Self-deception when discovered is of all things the most humiliating, because the injury it has wrought cannot be repaired or excused by regrets.

Daniels statement that some shall awake to shame and contempt of the age, is confirmed by the admonitions and warnings of all the apostles. I cannot call to mind a single instance under the law where disobedience escaped punishment.—"How then shall we who *are* under the gospel escape if we neglect so great salvation." Possibly some one is thinking that our heavenly Father is too abundant in mercy and goodness to punish the disloyal and rebellious. If however such were the case then moral discipline would be useless, and patiently enduring hardness unnecessary.

Moses informed Israel that Jehovah was long-suffering, and abounding in mercy, but he adds, he "will not forgive your transgressions."

The history of the faithless generation that perished in the wilderness fully confirms his statement. Only the God-fearing escaped a violent death. "But," says one, "I cannot see any reason or justice in raising up the unfaithful dead ones, simply to kill them the second time." This kind of talk from one professing a knowledge of the truth is very unpleasant and distasteful. Nay more it is very disheartening, for it is indicative of a disposition to reject what does not please man's notion as to what is fit and wise. It was this kind of reasoning that crucified Jesus. He did not meet their idea or conception of the Messiah, so they rejected him. But did they not treasure up wrath against the day of wrath? We should ever remember that God's ways are not man's ways, and that we cannot know the divine mind and purpose only as it is revealed to us through the Holy Oracles. Jehovah does not raise from the dead the unjust, simply to kill them again. Such an idea gives evidence of a very feeble perception or apprehension of God's dealings with men. Man's conception of Justice cannot be trusted, for the basis of all his reasoning is selfishness, and it is remarkable that his sympathy runs in the direction of unrestrained indulgence. God does not execute judgment upon men twice. There is a second death, but it does not follow that God inflicts death more than once as punishment.

Even toward the rebellious he is patient giving space for repentance, and only when the heart is hardened, and the conscience ceases to respond to his favor and goodness does he abandon the froward, permitting them them to fill up the measure of their evil-doing. Loyalty to his Word and truth he requires, if presumptively we attempt to do more it is offensive,—if negligently we do less, it is a breach of trust and merits his displeasure.

GEO. MOYER.

(To be Continued.)

The New Jerusalem. No. 3.

Joel iii. 18, mentions the fountain that comes forth of the house of the Lord and waters the valley of the Acacias. Zech. xiv. 8, tells us that "living waters shall go out from Jerusalem: half of them towards the eastern sea and half of them towards the western sea, in summer and in winter it shall be." Now note the time; it is when "the Lord shall be King over all the earth." 9th verse. Then note where one branch empties, it is into the Dead Sea. Then observe that it issues from Jerusalem. Doesn't that locate the "House of the Lord," the "Sanctuary," "the temple" in the City of Jerusalem? I think so. Read Zech. viii. 3. "Thus saith the Lord I am returned unto Zion and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth: and the mountain of the Lord of Hosts, the Holy mountain." Now read Micah iv. 1-7, and parallel passage in Isa. ii. 2-4, "And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains—and all nations shall flow unto it—for out of Zion shall go forth the law and the Word of the Lord from Jerusalem." Thus puts the Lord's House in Jerusalem beyond a doubt; but these passages are only a few of the many bearing upon the same point which you may examine at your leisure. Now we have settled this point that the temple will be in Jerusalem, hence this other city of Ezekiel is not the old Jerusalem rebuilt, but it is located twenty-two and eight-elevenths miles to the south of it. Now don't go into spasms yet: if you are going to have fits wait till I am through, there is more to come; and if it turns your theology topsy-turvy just put the blame where it belongs: its no invention of mine. Now its time we attended to the measurement of this City of Ezekiel and see if it is of the same size with the New Jerusalem. If you have read this article with your Bible in your hands you will have noticed that the angel who does the measuring has a builders line of flax and a "reed" in his hands and all the dimensions are expressed in multiples of this reed or in cubits. Now we will see if we can ascertain what these units signify in English. Turn to the 40th chapter and 5th verse; here the prophet tells us that the "reed" was "six cubits long, by the cubit and a hand-breadth." That is the cubit he used was not a common cubit, but was a hand-breadth longer.

In the 43rd chapter and 13th verse he again defines the cubit to be "a cubit and a hand-breadth:" and in the 8th verse of the 41st chapter he tells us that the "reed" was six "great cubits" long. Now bear in mind that there were a good many different cubits in use among the ancients, and as the Prophet was in Babylon when he wrote and himself defines the cubit to be a great cubit we are justified in using the Royal Babylonian cubit and adding "a hand-breadth" to that. Without entering into the details of the argument further it is sufficient to take the results of the very best scholarship as our guide and following Boeckh (universally regarded as the very best authority in such matters) we arrive at the following results.

The Royal Babylonian cubit equals 20.800 inches; the hand-breadth equals 3.1752 inches; total 23.9812 inches. This, as you see, only lacks .0188 inches of being two feet or 24 inches. But as this fraction is smaller than a hair we allow for possible errors in computation and place the cubit used by the Prophet at an English two foot rule, and the "reed" at 12 feet. Now let us proceed. Turn again to the last verse of the book. "It was round about 18,000 measures," or reeds. Multiply this by 12 feet to the reed—now what is the product? 216,000 feet. There you have it. We have already learned that this is exactly the size of the New Jerusalem. 144,000 "cubits of a man," i. e. of 18 inches each, exactly equals 108,000 "great cubits" of 24 inches each. Doesn't this complete the identification? Well, what more do you want? Of course you have already noticed the other features of identity? Let us see: they are square cornered and the sides are equal; both have a wall; both have 12 gates; these gates are after the names of the 12 tribes of Israel: both are on the earth; the Lord God Almighty dwells in both; the river of life flows through both; (I forgot to show that the western branch of the river possibly, the whole stream flows through Ezekiel's city) the trees of life grow in both; and finally all this is at the time when the "Lord is King over all the Earth," or in the New Heavens or New Earth state.

Now, I can't take time or space to consider objections and remove difficulties, all you have to do is to study the prophecies and they will all melt away of themselves.

J. F. WILCOX.

(Concluded.)

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion, in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Father Himself Loveth You."

Christ did not create—he *revealed* the love of God. You do not say that the dawn makes the sun, nor that the incoming ships cause the flow of the tide; nor that the flowers create the summer. No! The dawn is the sign that the sun is coming,—it is *caused* by the sun. The ships are carried in by the tide, and only reveals its current. The summer makes the flowers, and they declare its glory. Why do you say that Christ made or brought, or in any other way procured the love of God, when it was God's love that sent him forth on his mission. Jesus bearing our sins on the cross, and sins being laid on him is not the actual sins themselves, but the effect of sin. Death is the effect of sin. That there was no substitution whatever in the death of Jesus,—in the infinite wisdom of the Deity, the death of one spotless in character was necessary as a basis of reconciliation for sinners. Thus the Father permitted him to be bruised—to be made an offering for the sins of those who had no ability to help themselves. "They were our griefs he bore. They were our sorrows he carried." "Hereby perceive we the love of God, because he (Jesus) laid down his life for us." And again, "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (not propitiator) for our sins."

"Beloved, if God so loved *us*, we ought to love *one another*."

J. O. WOODRUFF.

OUR LOVE FEAST.

Editor Restitution:

I want to read the RESTITUTION until "The times of restitution." I am anxiously watching developments in the European situation, and hope we may soon see him coming who will do more for humanity than the "great powers will or can do. We know we are very imperfect, yet we long for that time to come. May we all be ready to meet the Savior when he comes is my prayer.

G. M. ALEXANDER.

Editor Restitution:

Enclosed please find money for subscription. Did not receive the number containing H. V. Reed's Sermon, which I had felt interested in seeing, not only for instruction; but on account of personal friendship for himself and family.

The promises as revealed in God's Word have never been so precious, and the sense of their soon fulfillment never so vivid as now in my mind.

Yours, sincerely.

M. M. NICHOLS.

Dear Restitution:

I am so glad always to hear from the brothers and sisters in THE RESTITUTION, to think there are a few of them scattered over the land trying to serve their Master. I for one am trying to live in a way so that I won't be ashamed to go when the Lord calls for me. Pray on, brothers and sisters, I hope we'll gain the crown. Oh, just once think of what he has promised us, he said, "Fear not, little flock, it is my Father's good will to give you the kingdom; for Christ says behold I come quickly, and my reward is with me and to give unto every man as his works may be." Oh, brothers and sisters, let us keep our lamps trimmed and burning and gain the crown he has prepared for us. Brothers and sisters, pray for me that I may hold out faithful.

From your Sister in the one faith looking for the soon coming kingdom.

MRS. R. C. ELLIOTT.

Carnal hearts are apt to think they are as good as they should be, because, they are not so bad as they have been.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

A. JOBLIN, Corresponding Editor.

LAMOUTH, IND. AUGUST 11, 1897.

FROM our correspondent's we learn that THE RESTITUTION is a welcome visitor, not only to many households, but to many isolated believers in the things concerning the kingdom of God. Many say that it is the best exponent of Bible truth published. We are conscious of the fact that as in all things human it has its faults, still we hope and pray that it may be the medium through which the knowledge of some very important, though much neglected truths may be communicated. We thank our friends for all their words of cheer.

THERE is great excitement on the Pacific Coast over the discovery of immensely rich gold mines in Alaska. Hundreds and perhaps thousands are flocking thither and braving every danger, and making every sacrifice of present comfort, and risking all because they believe the report, and are fired with hope of returning in a little while with a golden fortune. But the transcendant love of God as manifested in those exceeding great and precious promises, which include divine nature of existence, and possessions of his world-wide everlasting kingdom as co-partners with Jesus, who is the resurrection and the life of all who believe the Glad Tidings—this is totally disregarded. Millions upon millions—hundreds of millions of Bibles have made known God's unspeakable gifts to those who will accept them on his conditions, but not one in ten thousand believes a word of it. Harder and harder is it to persuade people to believe God. But while this is a source of grief,—it confirms our faith in the Word that portrays the moral condition of the world just before the coming of the Lord, the second time. Yes; the Lord, we verily believe, is at hand to come for those who are his. Inasmuch as the saints accompany him when he first interferes with the rulers of the present world, they will have been glorified before that. Let us be ready.

FROM the Chicago *Tribune* of Aug. 8th, we clip the following, which we think will be very good news to our readers. It seems that the signs in regard to the restoration of the Jews are being fulfilled so rapidly that it would be almost impossible for any *true* Bible student not to believe them. God's ways are past finding out, but his way is the best way. Let us wait patiently for the time when he shall save his people.

KINGDOM OF JEWS IN PALESTINE.

"Fresh evidence comes from Europe that the rich Jews have made considerable progress in their project to establish a Jewish kingdom in Palestine. This progress as yet has not been material or tangible, but it is apparent the idea has not been allowed to grow cold, and that from mere discussion, which served chiefly to arouse the interest and support of Jews generally, the leaders of the movement have reached the point where practical work can be inaugurated.

Dr. Theodore Hertzl of Vienna seems to be the most outspoken of the group of men who are handling the great enterprise. He declares it is his purpose to send an expedition to examine thoroughly the land where settlement will be desirable, and to establish systems of telegraph and other modern conveniences before the removal of Jews there is begun. He has interested the London representatives of the Baron Hirsh charities in the undertaking, and has instigated the formation of Jewish organization throughout the world whose sole object is to awaken and keep alive the sentiment favoring such an independent Jewish state.

There has always seemed something visionary and impossible about the idea that the Jews could ever again be rulers of Palestine, but certainly there are many evidences in the present condition of the movement that this achievement is not far off. There seems to be little doubt that Turkey would be willing to sell Palestine, but even if the Sultan should be obstinate and refuse, the Jews can reasonably expect to obtain the country from the powers when the inevitable disintegration of the Ottoman empire takes place.

A Jewish congress is to be held at Basle on Aug. 29, when all the main points in the scheme will be taken up. Dr. Hertzl confidently expects that this congress will be the "redeemer of the Hebrews." He thinks it will result in bringing the whole project to a head, and will crystallize the sentiment of the Jews which now is overwhelmingly in favor of it. A Jewish company will then be formally organized with a capital of 250 millions, and if the hopes of the promoters are realized negotiations will be started with Turkey at once for the purchase of Palestine.

If this project of the Jews is realized, it will certainly be the marvel of the history of the world. Nothing imaginable could exceed in grandeur the spectacle of a million men and women, now scattered over the world, journeying back to Palestine with all their racial peculiarities intact even after 1,800 years of persecution.

There is room for a million Jews to live in comfort in Palestine. Who can say that this wonderful restoration may not be accomplished?"

At The Breaking of Bread.

Brothers and sisters, it is a hallowed privilege we enjoy of meeting with the adopted children of God from week to week, to exhort one another in view of the fast approaching day. The world outside is opposed to God and his truth. We have nothing in common with it;—are entirely out of harmony with our surroundings, and we could hardly over-estimate the privilege of exchanging words and thoughts concerning the Father's will and his kingdom. It is pleasing to God to find his people thus occupied. Even in Old Testament times we find by the words of the Spirit in Malachi that Jehovah looked with peculiar interest and favor upon the meeting together of his chosen ones, and talking over the things concerning his kingdom. "They that feared the Lord even in the troublous times after the dispersion and partial return of Israel, managed to

SPEAK OFTEN ONE TO ANOTHER,

and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name." There is a crumb of comfort here for those who think they cannot speak out in meeting. But what follows as the result, is most glorious. "And they shall be mine saith the Lord of Hosts in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him." With this grand truth before the household of faith, is it not astounding that any who have tested that the Lord is good should need to be exhorted to *not forsake* the assembling of themselves together? It certainly is; and I do, brethren, when you speak you will emphasize this point. If we

NEGLECT THE SPIRIT'S ADVICE,

if we cease to think of the things which abide when the cares and anxieties of the present have passed into oblivion; if we concentrate our minds, and affections, and energies upon present things, the advantage will not last long. Oh, no! We cannot shake off old mortality; we cannot put back the finger of time. We cannot renew our youth, nor keep back wrinkles, or grey hairs. With all our care, even with the aid of the world's good; we cannot live long beyond the three score years and ten, and then we pass away, and in a little while are forgotten. The things we hope for, and which bring us together this morning are Eternal things. The life we seek is a lasting one;—

A LIFE THAT WILL NEVER WEAR OUT;

that will know no decay; will ever be fresh, vigorous, youthful.—the mind ever buoyant and free from care. Time will make no wrinkles,—toil no weariness, pain no anguish,—and tears there will be none.—and existence will be a perpetual delight. Think of a life like this forever! If we overcome we shall be like Christ; we shall see him as he is. Just think of his perfect, glorious nature now.—possessor of length of days for ever and ever! Think of the form once pained with deepest anguish,—

ONCE MARRED AND HOIY,

once hanging on the cross with nails through his quivering flesh;—once treated with contempt and scorn,—once laid in a borrowed tomb, now glorious, incorruptible, divine,—think of it! It is he who shall change our vile bodies and fashion them like to his own most glorious body, and equal unto the angels! Oh, can one who realizes the grandeur of the Hope, and the greatness of the destiny to which we are called need to be urged to come to this Memorial Feast, this hallowed circle where Jesus has pledged to make one among us every time? Oh, brethren, if trifles keep us away from this board our professions have little value if the thought of

MEETING WITH HIM

who died for us does not cause us to make strenuous efforts to be here. I am persuaded that he will not care to own us by and by. If amid all the strife and turmoil and sin of this age it does not thrill us with holy desire to meet with his followers and do this in remembrance of him who died for us and rose again, you may settle it for a fact that there is something radically wrong. Depend upon it we are deceiving ourselves: a searching

EXAMINATION IS IN ORDER.

Thank God, we are yet where what is wrong may be righted,—and such symptoms exhibit that the world has looked in and crucified out the love of God. It becomes all such to call a halt,—review the things that remain: go back to God's grand old Book and see again that the friendship of the world is enmity against God.

If we dwell upon the riches of God's grace stored up in the Anointed Jesus for those who prove faithful to the end of life's journey,—that we are called to God's kingdom and glory, it would excite within us the utmost solicitude as to our conduct. It would make us careful not to participate in anything while our Lord is absent, that we would not

PRACTICE IN HIS PRESENCE.—

do nothing that we could not ask him to join us in, or share with us. The destiny to which we are invited is UNSPEAKABLY GREAT: something infinitely more than the riches and honors of earth combined. More and more may these realities win our admiration, excite our hope, move us to effort, and incite our desires. We shall then long ardently for the Master's appearing; long to hear the voice of the archangel,—long to know the ancient graves have been stirred: long to see

THE POWER OF CHRIST

manifested in the earth:—long to see the injustice of the present give place to the reign of righteousness: long to see the oppressor destroyed, the tyrant dethroned; long to see the poor cared for, the lowly exalted, the hungry filled, the proud scattered and the ungodly rich sent empty away!—Ah, long to see the whole

EARTH FILLED WITH THE GLORY OF GOD,

and its teeming population all righteous, contented, peaceful, pure. Some of us have been scanning the political heavens for 40 years, but the glory has not come yet. Again and again we have strained our eyes to catch a glimpse of his appearing,—but dear old joyful comrades few as we are, we can say to the young ones all around us our faith does not waver, and we feel like

HOLDING FASTER THAN EVER,—

can we not? "YES, YES." I knew we would each say that, for we long ago proved him faithful who promised, and learned to heed the injunction to "cast not away our confidence which hath great recompense of reward; for yet a little while and he that shall come will come, and will not tarry." But this tenth of Hebrews gives us more wholesome advice. It says:—

"YE HAVE NEED OF PATIENCE

that after ye have done the will of God ye might receive the promises. Our trials do not compare with those of Apostolic times. They were a gazing stock both by reproaches and afflictions, but they took joyfully the spoiling of their goods, even, knowing that an enduring substance awaited them. What if our organs and pictures and tables and bureaus, and what-nots were destroyed or confiscated because we followed the despised Nazarene, without redress,—

WOULD WE TAKE IT JOYFULLY?

Would we? That depends upon the strength of our faith in God. We are wonderfully privileged in some respects; but do not be deceived: the testing of the metals goes on all the same as in the apostolic times. The dross is being purged by *other* means, and we need patience still. The voice from heaven still says

"HOLD FAST TILL I COME,"

and this means me, and it means you my sister, and you my brother, and you, and you, and you. It means that we are all in danger of losing our hold. Would he send a special messenger from heaven to warn us if he were not deeply concerned for us? And now, dear ones, did it ever occur to you that

WE WILL WRONG HIM

if we lose our hold? We are not our own. We have *no right* to throw ourselves away. We belong to him. If we desert him we rob him of part of his purchase, and awful to contemplate, our own existence will go out in the blackness of darkness for ever. To prevent this awful ending we must

BE FAITHFUL TO EACH OTHER,—

set a good example to each other. The day is fast rolling on, and we must not be afraid to talk plainly, and yet affectionately, for when eternal realities burst upon us we shall not regret these plain talks. Finally may God help us to keep the narrow way, exercise patience, trim our lamps of faith and hope. The announcement will soon be made, "Behold the Bridegroom cometh, go ye out to meet him. Only those who are ready will go in." May we all be ready I pray.

For Our Children.

A Lesson for Little Folks.

A wasp there was in sad distress one day,
In fear as the less that were flitting that way.
"They rob me!" she cried, "then go buzzing with glee
Their honey sweetness. Come! Ah me!"
She was chagrin with what she called
Which caught the attention of a bright humming-bird.
"Oh, who speak so rudely to a dancer," said he.
"Why sigh forth your sorrow so deathly?"
"Ah, I feed on the sweets of the sunniest air,
But had never yet food that you knew of to share."
And while you were busy on the bright air around
I had never suspected that you could be
And why should it cause such unseemly display.
Though the bees draw some share of your sweetness away?
They were made by your all wise Creator and mine
As a means on links in his power design.
Air, water and earth, the sun and the shower
He made to contribute to form you a flower;
And this glad reflection should soothe all distress.
You, with sweetness extracted, share none the less."
Besides, I have heard of a great universal man,
Whose joys were enhanced in his infinite plan,
Who received satisfaction for gains each an hour,
The chatter and the words of the flowers and the bees."

—Sel. in Weekly.

Our Eyes and How to Use Them.

If you ever sat for your picture you remember the curious machine the photographer pointed at you while you were sitting. Inside of this machine was something that made an exact picture of you in a short time.

You may be surprised to know that your eyes are constantly making pictures for you, from the time you open them in the morning until you close them at night.

The trees, the flowers, the faces of your friends, everything you look at is formed into little pictures on the inside of your eyes. And if you will get near enough to look down into the mother's or brother's eyes, you will see there a picture of your own face.

Just where the pictures are made are little nerves that tell the brain how the pictures look, and as soon as you close your eyes the picture is gone.

People's eyes differ in color. Some are blue, some gray, some black or brown. The part that gives color to the eye is a curious curtain for letting just the right amount of light into the eye. In the middle of the curtain is the round black spot called the pupil. It is simply a hole in the curtain. When you go from a dark room into a strong light, little muscles, fastened to the inner rim of the curtain, quickly draw it more closely around the pupil. This shuts out some of the light and keeps it from blinding the eye. When you go from a light room into a dark room the muscles loosen their hold on the curtain and let it draw away from the pupil. This lets more light into the eye, and you soon begin to see dimly where at first you could see nothing.

It is a great blessing to have good eyes, and a great misfortune to lose the use of them or have them injured in any way.

The eyes may be injured by too strong a light. It is bad to read or write with the sun shining on your book, or to look at a black board when you have to face a window close beside it.

You should not sit facing a bright lamp in the evening when you are reading or sewing. Sit so that the lamp-light shines over your left shoulder.

The eyes may be badly strained by trying to read or sew in a poor light. You are very apt to strain your eyes if you read until dusk, after the sun has set. A good rule is to stop and look away from your book for a minute, then look back again. If you cannot see the print easily without straining your eyes and holding your book nearer the light you should stop at once.

You should not read when you are lying down. The eyes are not then in position for such work, and are likely to be strained.

You should not read when you are ill. Like other parts of the body, the eyes are too weak for work.

When anything gets into the eye, quickly take hold of the eyelashes of the upper lid and draw the lid away from the eye. Hold it steadily away until the tears come, and they will wash out the cause of the trouble. As you hold the lid with one hand you may rub it gently with the other, but be careful not to rub the lid against the eye. Anything sharp like a piece of cinder would be likely to injure the eyeball if pressed against it by hard rubbing.

The right action of all our senses depends upon our nerves and brain. It is the nature of both alcohol and tobacco to dull the senses by dulling the brain and nerves.

The nerves of sight are sometimes badly injured by alcohol and tobacco. Doctors tell us of persons who have lost their eyesight from the use of these poisons, or have gained it again after the bad habit of using them had been given up.

What an Old Man Noticed.

I have noticed that all men are honest when well watched.

I have noticed that purses will hold pounds as well as pounds.

I have noticed that in order to be a reasonable creature, it is necessary at times to be down-right mad.

I have noticed that some men are so honest that necessity compels them to be dishonest in the end.

I have noticed that silks, broadcloths, and jewels are often bought with other people's money.

I have noticed that whatever is, is right with a few exceptions—the left eye, the left leg, and the left side of a plum pudding.

I have noticed that the prayer of the selfish man is, "Forgive us our debts," while he makes everybody who owes him pay to the utmost farthing.

I have noticed that he who thinks every man a rogue is very certain to see one when he shaves himself, and he ought, in mercy to his neighbor, to surrender the rascal to justice.

I have noticed that money is the fool's wisdom, the knave's reputation, the poor man's desire, the covetous man's ambition, and the idol of all.

I have noticed that all men speak well of all men's virtues when they are dead, and that tombstones are marked with epitaphs of the good and virtuous. Is there no particular cemetery where the bad are buried?—*American Workman.*

Making Character.

Many people seem to forget that character grows; that it is not something to be put on, ready-made, with manhood or womanhood: but day by day, here a little and there a little, it grows with the growth and strength, until good or bad, it becomes a coat of mail.

Look at the model man of business,—prompt, reliable, conscientious, cool and cautious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let me see the way in which a boy of ten years gets up in the morning, works, plays, studies, and I will tell you what kind of a man he will make. The boy that is late at the breakfast table, late at school, who never does any anything at the right time, stands a poor chance to be a prompt man.

The boy who half washes his face, half does his sums, half learns his lessons, will never make a thorough man. The boy who neglects his duties be they ever so small, and then excuses himself by saying, "O, I forgot! I didn't think!" will never be a reliable man.

The boy who finds pleasure in the pain and suffering of weaker things will never be a noble, generous, kindly man—a gentleman.—*Christian Repository.*

How to Retain Youth.

Take frequent recreation, but not so much as to rob it of its zest.

Preserve the feelings and habits of youth as late in life as possible.

Keep free of intense excitements. They wither the physical energies like fire.

Keep a clear conscience and lead a life void of offense in the sight of God and man.

Insist upon an abundance of regular sleep—so much of it as possible before midnight.

Avoid excesses of all kinds, whether of work, pleasure, eating, drinking, or any other wise proper enjoyment of mind and body.

A man cannot long keep young who gives up all the active, health-giving exercises of youth. Take a [illegible] treat him as a good many middle-aged men treat themselves, and he would soon notice the deterioration of his physical powers.

It is intense excitement, the excitement of social life, the ball-room, the theater and the various forms of fashionable dissipation, that makes our American girls fade so rapidly. If they took life more quietly and reasonably they would preserve their beauty and physical vigor longer.

TOMMY—Pa, the Chinese invented gunpowder, didn't they?

MR. FIGG—Yes; but it never really amounted to much for killing purposes until the Christian nations took hold of it.—*Indianapolis Journal.*

General News.

France, with a population of 39,000,000 has a fighting force of 2,000,000, able to appear in the field at very short notice.

In the famous Garden of Olives at Jerusalem there are eight flourishing olive trees that are known to be over 1,000 years old.

The fastest trains on the continent are the expresses of the Northern railway company of France. Their speed is thirty-six miles an hour.

The official estimate is that 50,000 Armenian children, under twelve years of age, have been made orphans by the Turkish massacres.

Camels are perhaps the only animals that cannot swim. Immediately after they enter the water they turn on their backs and are drowned.

In the formation of a single locomotive steam engine there are nearly 6,000 pieces to be put together, and these require to be as accurately adjusted as the works of a watch.

The income of the Emperor of Russia for one day is £5,000; Sultan of Turkey, £3,000; Emperor of Austria, £2,000; German Emperor, £1,600; King of Italy, £1,300; Queen Victoria, £1,300; King of Belgium, £1,300; President of the United States, £80.

All the flags for British ships of war except the royal standards, are made in the government dock yards, and the enormous number required may be judged from the fact that in the color loft at Chatham alone about eighteen thousand flags are made in a year.

The inhabitants of the Andaman Islands are said to be the smallest race of people in the world. The average height of the full-grown Andaman is less than four feet, and the anthropological experts who recently visited them found but few who weighed over seventy-five pounds.

Among the treasures of Cambridge University there is a manuscript known to every Scriptural student as the Codex Beze. It is a Greek and Latin manuscript of the Four Gospels and Acts of the Apostles. A fac-simile edition of the Codex Beze is now in preparation by the Cambridge University Press, and will be published early next year.

G. A. R. at Buffalo. Low Rates to National encampment via Pennsylvania Lines.

Excursion tickets to Buffalo for the G. A. R. National Encampment will be sold via Pennsylvania Lines Aug. 21st, 22d, and 23d. Return limit will include Aug. 31st, with privilege of extending the limit to Sept. 20th, inclusive. For rates, time of trains and other details apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

It is pleasanter to be virtuous and good; because, that is to excel many others. It is pleasant to grow better; because that is to excel ourselves. It is pleasant to mortify and subdue our lusts; because that is victory. It is pleasant to command our appetites and passions, and to keep them in order, within the bounds of reason and religion; because—that is true empire.

Cheap Rates to the West and Northwest.

On August 17, September 7, 21, October 5 and 19, the North-Western Line (Chicago & Northwestern R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start *now!* Send for free copy of *The North-Western Home-Seeker*, to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburgh, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Poetry.

Praise God.

Praise God for wheat so white and sweet of which to make our bread!
Praise God for yellow corn with which his waiting world is fed!
Praise God for fish and flesh and fowl he gave to man for food!
Praise God for every creature which he made and called it good!
Praise God for winter's store of fuel!
Praise God for summer's heat!
Praise God for fruit-tree bearing seed: "To you it is for meat!"
Praise God for all the beauty by which she world is fed!
Praise God, his children all, to whom he gives their daily bread!

Edward Everett Hale.

Communicated.

Supplemental to The Gospel.

"The things concerning the kingdom of God AND the name of Jesus Christ." Acts viii. 12.

To properly appreciate matter *supplemental* to the gospel, we must first have a clear conception of the subject-matter of the gospel, and then we can discern the difference between the gospel, and matter supplemental to the gospel, and avoid the dilemma of preaching *two gospels*.

THE GOSPEL.

We cannot do better than cite Jesus as to the subject-matter of the gospel. "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. iv. 23.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." Mark i. 14.

The subject-matter preached by Jesus as the gospel, is the "*kingdom of God*," this cannot be set aside, the language is too explicit.

"The kingdom of God," then, must of necessity be the kingdom God gave Jesus, if we can ascertain that fact, then we may locate the kingdom Jesus preached as the gospel.

It is fortunate that we have direct evidence both as to the throne and people God gives Jesus to reign *upon*, and *over*. See Luke i. 31-33. "The Lord God shall give unto him the *throne of his father David*; and he shall *reign over the house of Jacob forever*; and of *his* kingdom there shall be no end." The throne will be the throne of David," and the people he will reign over will be the house of Jacob and the duration of the reign will be forever," "and of his kingdom there shall be *no end*." This is the endless kingdom of God Jesus preached as "the gospel of the kingdom of God."

Dissociate the gospel from the restored "throne of David," and his reign over the "house of Jacob," and you have another and *different* gospel than that Jesus preached. This must be clear to any unbiased mind.

After the resurrection of Christ, the *same* gospel was preached, but something supplemental was added which was *not* preached *before*. This is shown in Acts viii. 12: "When they believed Philip preaching the things concerning the kingdom of God (restored throne of David) AND the name of Jesus Christ, they were baptized both men and women."

The gospel, and the matter supplemental to the gospel, you will observe is connected by the conjunction "AND." Again: "Seek *ye first* the kingdom of God AND his righteousness." Matt. vi. 33. "And his righteousness," is the same as is involved in "the name of Jesus Christ." "The kingdom of God" must *not* be ignored, but must be sought "first," and then add to it, "his righteousness." Ask a popular theologian, and he will not direct you to "seek first the kingdom of God," but may tell you to "*pray for the extension* of the kingdom," meaning simply the growth of the church. With such a view of a kingdom, pray what do such teachers know about "the gospel of the kingdom?"

The things concerning "the *name* of Jesus Christ," which is the "only *name* which *is* given under heaven, whereby men may be saved," relates primarily to his sacrifice for sin, his resurrection for our justification, as typified in baptism. The things of the *kingdom* and *name* cannot be separated without rendering such an one an unfit subject for baptism, and defeating him of things involved in his name, which name is put on in baptism. This, all can be assured of who are simple enough to receive God's Word as a little child. For example: "When they believed Philip preaching the things concerning the kingdom of God AND the name of Jesus Christ they were baptized both men and women."

Some maintain that there are two gospels—"the gospel of the kingdom" and the "three fact gospel" of popular theology. Paul stoutly insists that there is but *one* gospel, and invokes the anathema of heaven upon any one, be he angel or man, who would dare preach any other than the *one* gospel.

Previous to the sacrifice of Christ, the kingdom *alone* was preached as the gospel, since then, the *kingdom and the name* comprise the one gospel. The things of the name render it possible for men and women during the gospel dispensation to become "heirs of the kingdom." In fact, the things of the *name* are "the mystery of godliness," "this righteousness," which was "hid," and becomes the *modus operandi* by which all who "seek *first* the kingdom of God and his righteousness," may participate with the Christ in "the glory which shall follow," the humiliation and sacrifice.

If I may so express it, the Heading together of the things of the *kingdom* and *name*, "*believed prior to baptism*," is the combination lock to the kingdom of God. You may depend upon it, that the gates of the kingdom will never open in answer to any other combination. This is the "secret" or "mystery" revealed. Omit to "seek *first* the kingdom of God," and the remaining portion of the combination will never open the lock. Neither will any combination open a lock unless it is *practically applied*. So while the things of the kingdom and name may be the proper combination, it will be of *practical* utility to only those who are after comprehending the same, put on the name in baptism. Right here, let me quote the following: "This is a solemn statement, deserving, nay, demanding most attentive consideration. It is a certain decree of exclusion against all who do not humbly and joyfully *believe* in the glad tidings concerning the kingdom of God. It is fatal to the skeptic, whatever may be his excellence of character. It shuts out the man who is so engrossed in the business and pleasures of this life as to be indifferent about the future, blindly trusting that all will be right if he pays eight shillings to the dollar. It debars the pseudo-liberal man of the nineteenth century, who in the supreme wisdom of a scientific cramming talks contemptuously about theology. But it is equally fatal to another class who think they have nothing to fear. What does that professing orthodox Christian say to it? What say they to the kingdom of God? Do they receive it as a little child? Let them be told about God's purpose to send Jesus Christ to earth again (Acts iii. 20,) to establish him in the city of Jerusalem as universal king on earth (Isa. xxiv. 23; Jer. iii. 17; Micah iv. 2-7); to give power to his accepted people as *de-facto* co-rulers with him of the nations of the earth. Rev. ii. 26, 27; Isa. v. 9, 10; Dan. vii. 27. Let them be told of the mission of Jesus Christ to raise up the tribes of Jacob (Isa. xlix. 6); to gather again the children of Israel from all nations among where they are scattered (Ezek. xxxvii. 21, 22); and there to constitute them a glorious nation. Let them be told of all these things which are plainly written in the Word of Truth, and what will they say? Do they not reject them with scorn, and throw all the ridicule which their mouths can frame upon those who direct their attention to the same?"

Tell me, reader, those of you who in *time past* were allied with gross darkness, and have since seen the light, and were baptized while in ignorance of the combination that will open the door of the kingdom—"The things concerning the kingdom of God AND the name of Jesus Christ," do you feel safe in trusting an obedience rendered while allied with, and believing the delusions of an apostacy? Pride often hinders such from yielding obedience. They dislike by that act to confess their ignorance in time past. Let us remember that the attitude of a true follower of Jesus is humility and lowliness of heart, that will receive the kingdom of God as a little child, and not *resist* it.

God's Word says: "When they believed Philip preaching the things concerning the kingdom of God AND the name of Jesus Christ they were baptized both men and women." A child-like faith asks, did I believe those things when I was baptized? and if the answer is, I did not, then an obedient childlike simplicity will seek the earliest opportunity to render obedience. But spiritual pride will lead many who know they did not believe those things, to allow the above language of inspiration to have about *the same effect* on them, as water on a duck's back.

Remember Israel in the wilderness, the gospel did not profit them not being mixed with faith in them that heard it.

W. H. Wilson.

Parables Of Saloomoon. Chapter 7.

1 O son, watch to guard my words, and my commandments hide close beside thee; O son, honor the Lord and thou will be strong; Fear no other beside him;

2. Watch to guard my commandments and modes of life and my words even as pupils of eyes.

3. Put them around thy fingers and write them on the breadth of thy heart.

4. Tell wisdom to be thy sister and obtain well-known thou, kindness for thyself.

5. That she may watch to keep thee from a strange and wicked woman if she encounter thee with the words that seem to error.

6. For at an the window of her house she peepeth down, into the public squares

7. At whatever young lads she may see of the children without good sense.

8. Going his way by the corner on the cross-streets that pass her house and speaking out familiarly in the evening darkness whenever there is the quiet of night and of storm.

10. And the woman meeteth him, he seeing that she hath a harlot's way that meeteth hearts of young men to flatter;

11. And she is a fly-away and desireth and her feet do not stay quietly at home:

12. For betimes she rambleth about outside and betimes she seateth herself in the public squares beside any corner.

13. And then she hath laid hold of him and kissed him, and with shameless face hath addressed him *like this*:

14. My sacrifice is a peace-offering, today I am paying my vows:

15. Therefore have I come out to meet thee; longing for thy face I have found thee:

16. With cords have I streweled my couch with shaggy reversibles from Egypt have I spread it;

17. With saffron have I stuffed my bed to bursting, and my house with cinnamon.

18. Come let us lavishly enjoy affection until morning. Come hither and let us wallow in (sensual) love.

19. For my husband is not at home, but hath gone a long journey;

20. Having taken in his hand a bundle of money at the end of many days will he return to his house.

21. And she hath led him astray with much converse and with ruin from her lips hath she run him aground:

22. And easily enticed he hath followed her, and like an ox as he being led away to slaughter, and like a dog to his bonds.

23. Or like a deer smitten with an arrow in his liver; and he hasteth like a bird to a snare, not knowing that to is running for life (soul).

24. Now, then O son, *hear* me and attend to or ruin the words of my mouth.

25. Let not thy heart incline toward her ways;

26. For she hath wounded and cast down many, and numbered are those whom she hath murdered;

27. Ways to hades her house, ways that lead down to the *chambers* of death.

COMMENT.

We have in the 1st verse: the 5th chap. an illustration of the primitive meaning of the word "parable" used as a verb—"put thine ear along side my words," as well as an illustration of the use of the word meaning "to watch to guard" or "exoteric watch," about which I commented at length in the last number.

The reader should distinguish carefully in the 3rd verse and what follows between the warning against harlotry and the more general warning against folly personified as a woman. Bearing in mind the teaching in the early "Church Constitutions" the fact namely that under the general teaching in regard to demoniac possession certain vices are denominated or designated as "male demons," and certain others as "female demons." In the 8th verse the general reference is to folly personified as a female demon, while the specific reference is to the harlot so possessed with the demon of folly. In the 18th verse we have the parable use again illustrated in the phrase "lay *my* ear alongside."

In the 14th we learn that the "son" here addressed was a church-member and in a synagogue. The rest of the chapter from the 15th verse to the end is so different from the C. V. or R. V. that the reader is exorted to compare and see for himself. The beautiful and striking figures of speech in the 19th verse are entirely obscured and the most important therein taught entirely lost—namely that the higher love or the divine friendship manifested in gracious acts in Judea (in marriage relation and is best illustrated by it as here shown. Again we have a whole philosophy in epitome in the 22nd and 23rd verses.

The 6th chapter opens with a very practical teaching in the matter of becoming surety for a friend, and this is apt to be one of the first demands of any friendship. Many a man from his own experience can testify to the truth of the wisdom here taught, and will say yes, I lost not only my money, but my friend for whose sake I became surety. The divine teaching is to give if you have to give, but do not bank on uncertain sureties and it is always a harder thing to do to give outright expecting no return except from the Lord to whom you are really lending. This requires faith, and nils into line with "Owe no one anything except to love one another."

The 5th, 6th, 7th and 8th verses are good illustrations of parable teaching in the sense of the general reading of this book—that is teaching by comparison or likening one thing to another. Here male chef and industry exemplified by the ant and female chef and industry by the honey-bee. This distinction is destroyed in the C. V. and R. V. by making the working ant a female and leaving out the honey-bee portion of the parable entirely, which is a part of the 8th verse of the text.

Compare the 9th, 10th and 11th verses with the C. V. and R. V. and see how they have been murdered in the house of their friends and robbed of their beautiful rhetorical drapes. The 12th, 14th and 15th verses are hardly recognizable in the R. V. when compared with the text. The 16th is entirely changed and interpolated you will see if you compare. There is nothing said about six or seven in it. The 17th, 18th or 19th are recognizable in thought but not complete in expression. The law of father and mother is personified in the 22nd verse as a female. This fact is ignored in the R. V. and the neuter "it" is used where "her" and "she" should have been, taking away force and vividness from the picture.

The statement in the 26th verse is *so much more* significant, read and weigh it.

The important thought in the rest of this chapter is redemption as illustrated in kinds and degrees of sin to which the flesh is constantly subject and as viewed even from the human standpoint of judgment.

The seventh chapter opens with an exhortation to keep the exoteric watch over the divine words of revelation. How carelessly this has been done in the past years of apostasy is what I am trying to point out and a herculean task I find it. The oracular Word we are here told is our true talisman and a familiarity with it under the figure of sisterhood and true thoughtfulness is our best protection from every temptation and the wiles of the adversary.

Read and compare the balance of the chapter with the C. V. and R. V. I do not think this translation will loose anything by the comparison, and I know the reader will get some information at least that is not in either of the others.

CHAS. GARDNER.

To the Brethren and Sisters of the Abrahamic Faith in Iowa:

We are glad to be able to announce that Brother J. Wilson of Chicago, Brother D. M. Hadler of Muscatine, Iowa, and Brother Geo. Moyer of Clarksville, Iowa, and others have promised to be with us this year at our Annual Conference at Marshalltown. Remember the date August 19 to 29. It is needless to say that there is a feast of fat things in store for all who will make it a point to attend. Resolve at once to come and help advance the cause in Iowa.

O. J. Adams.

Dear Brethren and Sisters:

Last Saturday July 31st, I had the pleasure of immersing into the all-saving name of Jesus five willing souls, four married ladies and one young lady, two of the daughters of Bro. and Sister A. J. Kever, two others were daughters of Bro. and Sister John Pruitt, the other a granddaughter of Sister Harriet Burgett, whose obituary appeared in our paper a few weeks ago; thus the ranks are being filled. To God be all the praise.

Your Brother in Christ,
J. S. Hatch.

Take the Annual Excursion via the Nickel Plate Road Aug. 16th, to Niagara Falls and Toronto. Excellent sleeping car space only.—Aug. 15

An important question are few or many saved? but a more important one is shall I be one of them?

Obituary.

Died at her home near Circleville, Ind., Sister Sallie McLelland. She was born June 7th, 1814, died July 30th, 1897; aged 83 years, one month and 23 days. She was married to Alvin McLelland February 7th, 1833. There were born to them five sons and four daughters, of whom four sons and two daughters survive to mourn the loss of a dear *good mother*. To know her was to love and respect her, for she was good and kind to all. She used to be like a mother to me when I would come with Pa to his meetings. When we came to this State to live it so happened that we got a farm near hers, and I have so often visited her during *her* sickness. So many times last winter we would think she could not be with us long, but she would improve, and quite recently we had begun to hope that she would soon be able to visit us. Her house was always open to welcome whoever would come and was a home for the preachers when there was *meeting* near. My father, J. S. Hatch, preached her funeral to a large audience. After which she was laid beside her husband who died July 13, 1888. An order of the household of faith has passed away; the ranks are being thinned. We pray that the King in his beauty may come and put an end to death and all sorrow.

Your Sister,
Azubah M. Hatch Simmons.

Elijn C. Byers was born in the State of Maryland, Aug. 4, 1851, and died at his home in Warren Co., Ind., July 29, 1897, aged 66 years, 11 months and 29 days. Brother Byers was a man of unquestionable character,—honest and upright in his business transactions, ever holding honor and moral obligation above any legal responsibility. From the time of the organization of the Pleasant View Church of God, some twenty years ago, he was one of its main stays and substantial supporters. He was an intelligent believer of the gospel, interesting and pleasant in conversation, charitable and progressive. During the past few years he was afflicted with rheumatism, and was unable to attend service of the church, some six miles from his home, regularly, but this had no effect upon his faith in the gospel, he supported and contended earnestly for it unto the end. Of his immediate family he leaves a wife and one son, together with other relatives, brethren and neighbors, who mourn the loss of one highly valued and esteemed in each and every department of society in which he moved. A large procession followed him to the beautiful cemetery at West Lebanon, where he was tenderly laid to rest in the silent chamber of the dead, to await the coming of the Master whom he had served as a faithful soldier. In harmony with his *idea* a short funeral service was conducted at his grave by the writer.

L. F. Conner.

Selections.

Foreign News.

Constantinople, Aug. 5.—The Turkish government officials are now manifesting a desire to expedite the settlement of the peace negotiations owing to the straitened state of finances, rendering it impossible under the present circumstances to contract a new loan because of the unhealthy condition of the troops in Thessaly, where many of the soldiers are dying, and for political reasons. The attitude of Bulgaria, Servia, and Montenegro is regarded as threatening.

London, Aug. 7.—The Athens correspondent of the *Daily Telegraph* asserts that the frontier line upon which the powers have agreed gives the Turks possession of the height situated on the right bank of the River Salambria, west of Canitza, and also of the defiles of Kalmakas Nerlal, thus rendering the defense of Larissa and the Salambria valley forever impossible to the Greeks. The correspondent says that this line places Greece completely at the mercy of Turkey.

The Paris correspondent of the Daily *Telegraph* says the French cruiser Iduois has been ordered to Crete from Toulon and will start at once. The cruiser Perbin is preparing to follow.

London, Aug. 7.—A dispatch to the Daily *News* from Tabriz, North Persia, capital of the Province of Azerbaijan, says that serious trouble has broken out on the Turko-Persian frontier, and that both governments have dispatched troops and guns to the scene of difficulty.

God's judgements, though not executed speedily will be executed surely

Assassination of Spain's Premier.

The assassination of Senor Antonio Canovas del Castillo, the Premier of Spain, has profoundly shocked the civilized world. While sojourning at Santa Agueda, away from the nation's capital and enjoying the baths and the partial relaxation from the exacting duties of his official position, he was shot down in cold blood by a deliberate murderer who had tracked his victim to the place where the crime could be perpetrated with more certainty of success. Like President Carnot of France, the distinguished Spaniard fell before an alien and an Italian. The assassin admits that he is an Anarchist and asserts that he killed Canovas to avenge the Anarchists who were executed for the bomb-throwing at Barcelona. He professes no personal antagonism to the man he killed except as a representative of a rule of oppression. The burden of evidence is in favor of the theory that the murderer acted practically for himself, and not as the agent of any organized society.

The assassin is a typical Anarchist who has suffered already various punishments for his zeal in advancing what he termed the cause. He had fed ravenously on anarchistic ideas for months until he had been worked up to a point of deadly antagonism to every form of governmental power. His crime undoubtedly represents chiefly his personal murderous instinct, nurtured by his anarchist environment, but not abetted in any formal manner by any anarchistic organization.

The important national problems that have come up recently in Spain for solution have naturally brought the name of the Premier frequently before the public. Americans, who care little about the internal affairs of Spain or the parties which contend for supremacy in that country, knew Canovas chiefly in connection with Cuba—as the head and front of the cruel and odious policy which has been pursued toward the island. He called it an attempt to put down rebellion and maintain the integrity of the national domain. Americans saw in it only an attempt to deprive the oldest of Americans of their natural right to freedom.

But that part of Canovas' career with which Americans were less familiar was creditable to him, even when viewed from the American standpoint, which differs materially from that of Spaniards.

In many respects the Spanish leader was a remarkable man. His early inclinations were all toward a literary career, but the swift moving politics of the time drew him out into public life. His services to his country were continuous and constantly growing in importance up to 1868, when, at the time of the revolution, he was exiled for his defense of the policy of blending liberal ideas with the constitutional monarchy. And yet, on his return from exile and in the face of a triumphant revolution, he "hoisted the standard of legitimate monarchy in the full constituent assembly," and on this act of intrepid loyalty rests his greatest fame. He became at once the director of the fortunes of the Alfonsist party, and when Alfonso XII. was proclaimed King on Dec. 31, 1874, Canovas was made President of the Council and Chief of the Cabinet. He has been at the head of the Cabinet ever since, with brief intermissions caused by political upheavals.

Although so active in politics, he never fully renounced his literary activities and made many contributions to the literature of his country. His death leaves a void in the Conservative forces of Spain which from present appearances must remain unfilled for some time.—*Tribune.*

Chicago Excursion via Pennsylvania Lines.

August 15th One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No. 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. All day to see the sights of Chicago.

Aug. 16th is the date for the Annual Niagara Falls Excursion via the Nickel Plate Road. Sleeping cars attached.—15.

'Tis thought and digestion that make books serviceable and give health and vigor to the mind.

The Nickel Plate Road sells Homeseekers Excursion tickets at extremely low rates, Aug. 17th. Ask agents.—Aug. 16.

Selections.

Infidelity.

A refined and subtle infidelity has poisoned our literature and our education. It lurks too often under the attractive guise of pleasant tales and novels, or it is published under the form of so-called learned "Essays and Reviews." It hides itself with duplicity under the prophet's mantle, and it is given forth, instead of the oracles of God, from the professor's chair and from too many of our pulpits. Our universities and our public schools are infected with it; and the men who have sworn at their ordination to "banish and drive away all erroneous and strange doctrine contrary to God's Word," are now corrupters of youth, their guides in the path of irreligion and the tenders of infidel

Hence the hollow condition of things all over Christendom, social and political, and morals are all broken together. Infidelity and unbelief are the parents of disintegration, of dislocation, and of disorganization, and of disorder; they corrode the cement which binds society together. Where there is no religion, there is no bond of union. Nations and communities which are leavened with infidelity are like timber that is worm-eaten, or like walls and battlements without mortar, ready to fall to pieces at any moment.

The Truth of God.

It is indeed interesting to contemplate the various methods employed by the Divine Father, in communicating his word and purposes to man. We have only to examine the Mosaic, Prophetic and Christian Scriptures to learn how wonderfully this great truth has been exemplified.

God has spoken to man through all the senses. His truth has been seen in symbols; heard in songs, prayers and earnest pleadings; tasted in the bread and water of life; revealed in the fragrant incense upon the golden altar, and felt in all pure hearts by the indwelling spirit of love and faith.

The truth has been written on parchments, in books, and on stones. It has been spoken by men and angels, it has been proclaimed from the altar and the throne, from the valley and the mountains, from temples and from prisons. The sun, the moon, and the stars have been clothed as symbols of its glory and beauty. Clouds have borne it on their wings; rivers and seas have lifted up their voices in its praise. The children of the needy have talked of its goodness, and kings have won the sceptre by its power. It is written in blood upon the cross, and will shine victorious upon the crown.

Good Rules.

1. Never put off till to-morrow what can be done to-day.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs as much as hunger, thirst, and cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us that never happen.
9. Take things by their smooth handle.
10. When angry, always count ten before you speak.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$115.80

Ask any agent of the Nickel Plate Road for reservations in sleeping cars, rates, and time of special train excursion to Niagara Falls and Toronto, Aug. 16th.—Aug. 15

How far that little candle throws his beams! So shines a good deed in a good world.

Reproofs are most profitable when least provoking.

Ningara Falls is the place,
August 16th is the date,
Nickel Plate is the Road,
Ask agents for the rate. 15

Our comforts are doubly sweet when we can see them coming from the hand of God.

Announcement.

The twelfth Annual Conference of the Church of God in Nebraska will be held in the park at Cambridge, Nebraska, beginning on Friday, Aug. 20th, and holding over ten days. We earnestly hope that this will be the largest and the best meeting ever held. Let us one and all work for this end; and let us make up our minds that, if we possibly can, we will attend this meeting, and we will try to get others to attend. Come with a desire to work for the Master and to receive his blessing; and we feel sure that you will not have come in vain. Before the Conference, each church in the State is requested to meet and vote for the persons whom they wish to have fill the offices of President, Vice President, Secretary, Treasurer, Evangelist, and Assistant Evangelist for the coming year; and to send the votes to the Secretary by the 16th of August. Please do not neglect this as we wish for the votes of all. Once more requesting you to come and spend ten days with those of like precious faith, in the service of the Master, I am your Sister in Christ.

REXA M. GORDON, Sec.

Editor Restitution:

The Annual Conference of the Church of God of the Abrahamic faith in Iowa will convene at Marshalltown, Aug. 19, and continue over Sunday, Aug. 20. Brothers and sisters of the one faith, we once more appeal to you to come and enjoy a short season, talking over the things concerning the kingdom of God. Oh, we do need your help this year as never before. There are so many things on which we should counsel together. To advance the cause in the State begin at once to arrange for this meeting. Marshalltown is situated at the junction of the C. N. W. and the C. G. and W. and Iowa Central railways and is easily reached from all parts of the State. May God give you a desire to attend this meeting and we hope for the largest attendance we ever had.

O. J. ALLARD, Sec.

Dear Brethren and Sisters:

Our gospel tent will be spread at Sycamore Springs, Kan., on Sunday, August 29th, and continue two weeks or more as the interest may require. It is a farming locality and this date is chosen to suit the farmers. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. Bring your own bedding and sleep in the large tent if you prefer. Hoping for a joyful and profitable season I remain faithfully your Brother waiting for the King,

J. F. WILCOX.

Editor Restitution:

To all who will attend the tent meeting at Sycamore Springs, Kan., Aug. 29th to Sept. 13. I have received from C. J. Baker, at Kansas City, prices for the rent of tents and cots for the occasion by which I can furnish to all who desire them, delivered on the ground at the following rates.

Tents 9½x12, 3 feet walls,	$1.50
Tents 12x14, 3½ feet walls,	2.00
Cots for one person, each	.50

Bring your own bedding and dishes, food can be procured on the grounds. By joining together and running a common table your living will cost you less than at home. All who decide to come will please write me not later than the middle of August so I can order tents in time. Be sure to state size of tent wanted and number of cots. Direct all letters to St. Joe, Mo., from which point they will be forwarded to me as I direct.

J. F. WILCOX.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$20.20

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

31st Annual Encampment at Buffalo. One cent per mile via the Nickel Plate Road Aug 21st, 22nd and 23rd. Tickets good on any one of our Peerless Trio of Fast Express Trains.—A 21

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts, get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WE, our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to locate excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Indianapolis, August 17th and 18th, for Y. P. C. U. Annual Convention.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

Thoroughfare rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Lines Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Excursion Rates to Vermilion, O. Aug. 3rd to 23rd via the Nickel Plate Road, account Religious Meetings at Linwood Park Assembly Grounds.—A 21

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., odd fellows' Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day in the week at 10:30 A. M. for devotional service. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen. Thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Union Church, to study God's Word. Union Sunday-School every Sunday and Social meeting every Thursday evening. We have no regular preacher. Jason Welton, Leader; Sarah Selfridge, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; entrance some very near. Ask any bystander in Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., holds every Sunday at 10:30 a. m. in Seymour Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Lyckauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cass Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Respects, McBride, Watson and Byram have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trostel.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin R. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Face, Sec.

The Church of God at Linden, Ohio, meet at our Arbor on my place, one and one-half miles north east of Linden, every third Sunday in the week, to worship our heavenly Father and commemorate the broken Body and shed Blood of our Saviour, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Whitehall, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbley, Pastor.

G. A. R. Attention! The Nickel Plate Road sells tickets to Buffalo Aug 21st, 22nd, and 23rd Return limit as late as Sept. 20th.—A 21

Great reputation must be obtained by great merits.

G. A. R. Encampment at Buffalo, N. Y. The Nickel Plate Road sells Low Rate Excursion tickets Aug. 21st 22nd, and 23. Tickets may be extended to Sept. 20th.—A 21

God's just rebukes for our sins should not drive us from our hopes in His mercy.

One fare to Linwood Park, Vermilion, O. Aug. 3rd to 23rd inclusive via the Nickel Plate Road, account Religious Assemblies.—A 21

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. T. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Olcott Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

QUESTIONS FOR THINKERS AND THOUGHTS FOR THE THOUGHTFUL.

Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell and kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

OF ALL THINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. This lecture is said to be the one that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 36 pages; price 10 cts or three for 25 cts.

A PARADOXIC BATTLE-FIELD, OR ISRAEL'S WATERLOO.

Is the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus question. 10 cents a copy.

THE KINGDOM OF GOD.

A popular lecture by M. Joblin. Very good to put in the hands of those scrutinizing for truth. 16 pages 5 cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stevenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conant. A 4-page tract being a letter written by Brother Daniel Rearick and printed in RESTITUTION, April 22, 1895. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie M. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1895. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible texts given in answer to this question. A 3-page tract 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined. 2 pages ten copies for 10 cents

Address, THE RESTITUTION, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Norton Goad 4820 Saratoga st. Omaha, Neb.
J. W. Gamble, Freeman, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 855 Broadway, Alliance, Ohio.
W. L. Steele, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Sir Henr. Dudley, Worchestershire, England.
C. S. Hatch, Scipioville, Ind.
J. W. Sipes, Columbus, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
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J. T. Priest, Edison, Neb.
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Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Aids to Bible-Study and ...sion-Work.

1. The Gospel of the Kingdom, avocated in a series of Ten discourses. A volume of 288 pages. Cloth 25c. a copy. Leather-bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

3. The Gospel of the Kingdom. An 8-page double column tract 10 cts. per dozen; 75 cts. per hundred.

4. Who are Led by the Spirit? A 4-page tract 25 cts. per hundred.

5. Seeking and Finding. A 4-page tract 25 cts. per hundred.

6. Honouring the Son. An 8-page tract 25 cts. per dozen.

7. Early Lessons. 30 pages 10 cts. copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

VANDALIA TIME CARD

In effect Jan. 20 1897.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 6, Ex. Sun. For St. Louis	11:55am
No. 2, " " "	10:01pm
No 11, " " "	7:35am
No 16, Sunday Only " "	8:21am

GOING SOUTH.

No. 5, Ex. Sun. For Terre Haute	3:24 p m
No. 3, " " "	4:05pm
No. 15, " " Logansport	7:45pm
No. 17, Sunday only " "	8:35pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. BOWERS, Agt., Plymouth, Indiana, or

E. A. FORD, Gen. Pass. Agt. St. Louis, Mo

Pittsb'g, Ft. Wayne & Chicago Rw.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9	15	33	3	7
	AM	PM	AM	PM	PM
Pittsb'gh lv	7 00	3 55		1 30	
Allianse	8 50			3 06	
Canton	10 30			4 46	
Massillon	10 58			5 14	
Wooster	11			5	
Mansfield	11			6	
Crestline ar	12	16 20		6 55	1 45
Bucyrus	12	45		7	
Upper	2	30		7	
Van Wert	3	30		8	
Ft Wayne	4	30		9	
Arcola					
Columbia City	4 55				
Larwill					
Pierceton					
Eagle Lake					
Warsaw	5 31	4 45			
Rose Green					
Burrows					
Logansh					
Plymouth	6 06	5 23			
Hibbard					
Grovertown					
Hamlet					
Knox					
Valparaiso	7 24	6 30			
Wheeler					
Hobart					
Liverpool					
Tolleston					
Chicago ar	8 05	6 55			
	AM	AM			

Eastward.	20	8	4	6	30
	AM	PM	PM	AM	PM
Chicago lv	12 30	12 00	3 25	12 45	
Clarke	12 35		3 30		
Liverpool	8 45		1 15		
Hobart	8 51		1 15		
Wheeler	8 56		1 20		
Valparaiso	9 05	4 32	1 30	4 01	
Wanatah	9 20		2 00		
Hanna	9 25				
Davis	9 35				
Hamlet	9 45		2 31		
Grovertown	9 53				
Plymouth	10 05	5 45	2 50	5 05	
Inwood	10 15		3 00		
Bourbon	10 25		3 22	5 15	
Kimmell	10 32		3 30		
Warsaw	10 50	6 06	3 46	5 30	
Eagle Lake	10 58				
Pierceton	11 12		4 06		
Larwill	11 20				
Columbia City	11 35	6 50	4 25	6 15	
Arcola	11 42		4 32		
Ft Wayne	12 05	7 20	4 55	6 45	
Van Wert	1	8 30	6	7 50	
Lima	2	9 30	7	8 50	
Bucyrus	3	10 30	8	9 50	
Crestline ar	3 40	11 05	8 40	10 25	
Mansfield	4 30	12 00	9 30	11 20	
Wooster	5	1 30	10	12 50	
Medina	5 40	2 10	10 40	1 30	
Canton	6	2 30	11	1 50	
Alliance ar	6 30	3 10	11 40	2 30	
Pittsb'gh ar	8 15	5 00	1 25	4 15	
	PM	AM	PM	AM	

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The Restitution.

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Poetry.

[Selected by Nannie Osborn.]

The Judgment Morning.

I dreamed that the great Judgment morning
Had dawned, and the trumpet had blown,
I dreamed that all people were gathered
To Judgment before the white throne
From the throne came a bright shining angel
Who stood on the land and the sea,
And swore, with his hand raised to heaven
That time, no longer should be.

Chorus.—
Then oh! what a weeping and wailing,
As the lost were told of their doom,
They cried, for the rocks and the mountains,
To hide them from him on the throne.

The rich man was there, but his money
Had melted and vanished away,
A pauper, he stands in the Judgment
His debts are too heavy to pay.
The great man was there, but his greatness
When death came, was all left behind;
And the angel who opened the record,
No trace of his greatness could find.

The widow was there and the orphan,
God heard and remembered their cries;
No sorrow for them now is yet,
God wiped all tears from their eyes.
The gambler was there, and the drunkard
And the man who had sold him the drink
With people who granted the license,
There was weeping and gnashing of teeth.

The moral man came to the Judgment,
But his self-righteousness would not do;
The man who had not obeyed Jesus,
But trusted in self, was lost too.
With the people who put off salvation,
Saying, "Not to-night, I'll obey by-and-by."
No time now to think of the Savior,
But at last they had found time to die.

Communicated.

THE WORLD'S COMING KING

"The Kingdom of heaven is likened unto a nobleman who went into a far country to receive for himself a Kingdom, and to return."

NUMBER 4.

Social Signs of the "Last Days."

"When ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*." Luke xxi. 31.

When John commenced his proclamation he announced that the kingdom of heaven was *at hand*. Christ and the apostles also followed with the same declaration; but at the conclusion of the Gentile times, when all the great events mentioned in the prophecy should have occurred, he adds the emphatic language of our text. "The kingdom of God is *nigh* at hand." The period between the "kingdom at hand" and the "kingdom nigh at hand," covers the whole duration of the tribulation, the downfall of Jerusalem, the scattering of the Jews, the spread of the gospel among the nations, the continuous war among the nations, down to the period when the tribulation shall end and Jerusalem shall cease to be trodden down of the Gentiles.

That we are living at the time when it can be said that the kingdom of God is nigh at hand, there can be no question. The events now occurring are so manifold and distinctive as to leave no question but what they refer to those things spoken by the prophets and by Jesus, the Nazarene. Certain things are spoken of which are to take place in the last days, and the coming of Messiah is to be the conclusion of a series of events thus named.

DENIAL OF HIS COMING.

We are assured by the Apostle Peter that in the last days men shall cease to recognize the Word of prophecy and will repudiate all promises pertaining to his coming. This language is distinctive and describes unmistakably the attitude of certain religious teachers of our own times that we give the Apostle's own words: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. iii. 3, 4.

The time designated in this prophecy is the "last days." The fact is clearly inferred that some have been relying upon the promise of his coming, and the apparent delay of his advent has caused many to ask the question. "Where is the promise of his coming?" As much as to say that the promise of his coming has proved a failure, and the ones thus indicated are not only familiar with the teaching of the Book, but have become skeptical in regard to its plainest and simplest promises.

The Apostle immediately assures us: "The Lord is not slack concerning his promise, as some men count slackness; but it is long-suffering to usward, *not* willing that any should perish, but that all should come to repentance." vs. 9.

The reason for the apparent delay of his coming is here plainly stated and is based upon the mercy and goodness of God rather than upon any failure of the promises.

"AS IT WAS IN THE DAYS OF NOAH."

Instead of the world becoming universally Christianized, it would seem that there is to be a general state of disorganized disbelief similar to that which preceded the deluge. This point is clearly stated by our Lord in his memorable prophecy as recorded by Matthew: "But as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. xxiv. 37–39.

It is stated that before the flood, "The earth also was corrupt *before* God, and the earth was filled with violence. Gen. vi. 11.

This general wickedness obtained and men disbelieved the things spoken by Noah who proclaimed the impending destruction for one hundred and twenty years previous to the final overthrow of wickedness. We are assured by the Master that thus it shall be in the day when the Son of Man is revealed. Surely there is no possible prospect of the world's conversion previous to his coming in the light of statements so emphatic as these predictions by our Lord.

THE LAST DAYS CHARACTERIZED AS "PERILOUS TIMES."

Instead of the world being brought to a full recognition of the gospel of Christ in the conclusion of these days, we are assured by the Apostle that the very opposite of things will obtain, that there will be a great declension from the faith of the gospel and that men will become thoroughly imbued with the spirit of the world and will have lost sight of the fundamental principles of personal honor and will be in all respects brokers of covenants, boastful and lawless. A more graphic picture could not be drawn of the times than is given by the Apostle Paul in these words: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than of God; having a form of godliness but denying the power thereof: *from such turn away.*" 2 Tim. iii. 1-5.

There are here enumerated eighteen distinct and separate passions which corrupt human character, all of which show that instead of men having become reconciled to the fundamental principles of truth and goodness, they are subservient to every evil passion and conformed to every system that stands opposed to the law of faith as illustrated in the life and teachings of the Nazarene.

Whoever will compare the state of the so-called Christian world, with the description here given by the Apostle of the "last days," will readily discover a complete fulfilment of this most graphic prophecy in our times. The men are boastful, full of self-conceit, and do openly blaspheme the Divine Father and his Word; that all manner of intrigue and deception is practiced by those in high places and in all departments of human society; that there is a fierce and constant struggle for place and honor; that men hesitate not to use every artifice to gain position, and are utterly indifferent as to the welfare of others; that they are without natural affection, the true fraternal spirit having become supplanted by selfishness and all manner of greed, these seem to be the characteristics of our times. Truly no one can look upon the present condition of things and believe that the world is growing better. Knowledge may have increased; many of the problems connected with science and the operations of nature may have been solved, but the increase of crime in all departments of society is an admitted feature. Socialism, anarchy, monopoly, indifference, political corruption and bribery, conspiracies, embezzlements; all these and many more that might be mentioned indicate clearly that the social system is permeated with the forces of destruction.

That there are many strong efforts being made to reform the world cannot be questioned; that they do good in many ways is freely admitted, but the great mass of men are untouched by the social reforms and when we look at the reformers themselves we see place-hunters and unscrupulous intriguers among their acknowledged leaders, and hypocrisy is manifested in the various reformers as much as in the world outside. It may be more covert and polite, but the spirit of the times has penetrated all social systems and they reflect the same evils that exist in the world outside. In fact it is to this particular class that Paul refers: "*having a form of godliness, but denying the power thereof,* from such turn away."

DEMONOLOGY.

Another characteristic of the last days given by the Apostle is that of Demonology, or seeking knowledge from supposed spiritual agencies that are accepted as teachers. Men turn to the various systems of demonology and exalt human beings as the mediums of spiritual communications and through them obtain knowledge from the spirit world without admitting the authority and sufficiency of the gospel of Christ.

This feature of the last days was to become so marked that cognizance of it was taken by the prophet in Spirit as recorded in Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils (demons); speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." 1 Tim. iv. 1-3.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? For the living to the dead? To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Isa. viii. 19, 20.

We have soothsayers, astrologers, clairvoyants, writing mediums and a multitude of other forms of spirit communications which indicates clearly that the world is now seeking to solve the problems of the present and future life, not by means of the revelation of God but by the agency of those who claim to have entered into special covenant with the spirits of the departed who are willing to dispense the knowledge thus acquired for money. This is strictly characteristic of our age, and the Apostle has pointed it out with such exactitude as to leave no doubt that he referred to this particular condition of society in the last days.

H. V. REED.

(*To be Continued.*)

To J. W. Gamble.—Expository. No. 4

In our time apostates are indeed few, but the offspring of the apostacy can be counted by the million. Before a man can depart from the truth he must know it, but after he has once turned away from the gospel, he can transmit his perverse teaching to coming generations and while they would not be the legitimate children of the Apostacy, they could hardly be styled apostates. But the children are like their fathers, and in looking over the names and denominations of our day it is not difficult to identify the progeny of those whom both Peter and Jude condemn.

"God, the Son, the second person in the trinity" is not the Jesus preached by the apostles—in fact we are justified in affirming that it is denying the Anointed Son of God and therefore denying God, the Father of the Son. The Apostle makes this charge of denying both the Father and Son against those whom he styles the "ungodly." They were not ungodly, nor were they infidels in the popular sense of the present time. They were very religious, and additions to build up the Church, and get to themselves a name in the earth,—they were prosperous and doubtless said like their offspring of modern times, See, how God's blessing attends us in the great work we are doing. In course of time—they multiplied their teachers—trained, and educated men, in every way qualified to captivate the multitude, *and they did it.* Whereas unconscious, or even approximately cognizant of the evil consequences that has resulted from this forbidden departure from the gospel? Moreover who can say in the light of the testimony that their shameful corruption—their spiritual debauchery, and heroine lewdness that even to this day defiles almost every channel of literature, will not receive its just punishment? Is it a light thing to pervert the gospel, and in turn deceive others who are seeking, but not able of themselves to find the strait gate? If the reader will compare Jude with 2 Peter ii. he will see not only harmony of thought but such a striking resemblance in language and phraseology that had they written their epistles anonymously we would infer that both emanated from the same pen. It is difficult to see how an intelligent and earnest reader can compare the two and not discern that the phrase "to whom the mist of darkness is reserved for the age" is but another form of expressing what Daniel terms the "shame and contempt of the age," or as the same apostle puts it in different words "the day of judgment and perdition of ungodly men." How can we reconcile this testimony with the assumption that there is no awaking from death's slumber of the ungodly? It would seem that all the cunning ingenuity of textual critics would be unable to overcome sound judgment and reason in considering so much testimony bearing upon one subject. But this is not all, in almost every conceivable form of language the certainty of future retribution is either implied or expressed, and under the loads of many warnings and admonitions.

RESURRECTION OF JUST AND UNJUST SIMULTANEOUS.

The uniformity of Bible teaching upon this aspect of the subject is so remarkable that it is difficult to see how it could escape the reader's attention. Nevertheless most persons cherish the conviction that the resurrection of the two classes are separated as to time by at *least* a thousand years. The reason or evidence offered to sustain this view instead of convincing my mind would make doubly doubt its soundness. There is only one text offered as proof, and one witness is not enough, even in the absence of contradictory testimony. It is unwise,—even dangerous to accept of one text to settle a question of doctrine—and when only one is adduced as proof it is safe to reject the theory built upon it. It is a best principle that at least *two witnesses are necessary* to convict, and we cannot afford to overlook this fact in all matters of faith and practice. The Lord Jesus in all his teachings represents both just and unjust as being present on his coming—there is not to my knowledge one statement to the contrary in all that he says upon the question.

All the parables illustrative of the overthrow of unbelievers, are in complete harmony with his plainest statements. Take for example the parable of the Nobleman taking his journey into a far country, on his return call to his presence all his servants, good and bad, and every man is rewarded according to his works. The parable of the Marriage Supper and its invited guests, shows very conspicuously the presence of him not attired in the wedding garment. In view of this fact, the blessing promised to him that "*keepeth his garment* is not only appropriate, but gives a note of warning as to impending shame that will fall upon him who appears at the marriage banquet morally naked. It is doubtless fit and wise, that all who have been favored with divine goodness and have come under law to God should appear before him at one and the same time. All are under trial for the same purpose—all cherish a common faith and hope, and are responsible to him who has entrusted them with his goods during the time of his absence, commanded to "occupy till I come." After his departure he sends a message of encouragement to his servants,—saying. "Behold I come quickly and my reward is with me to give every man as his work shall be," and in the same message he repeatedly warns the slothful, and disobedient of his open displeasure against all who shall be found unworthy of their high calling and trust. The fact that some have fallen asleep before his return does not change their relationship to him who is both Lord of the living and dead.

In the parable of the wheat and tares, the same thought is clearly expressed—both grow together until the harvest,—then separation follows, not *before, nor after.* Also, in the parable of the net cast into the sea,—it gathers fish both good and bad, and both are drawn to shore together, and the work of separating the good from the bad proceeds. The gospel net is now submerged in the sea of nations and no man can undertake to forecast the disclosures that will be made manifest when that net shall land its contents upon the shore of a coming day.

GEO. MOYER.

(*To be Continued.*)

Does the Resurrection Effect Our Bodies?

This is a subject that is plainly taught in God's holy Word, and yet, how wrongly it is understood. It does seem almost impossible that the Bible could be misunderstood as it is, but the preachers of the so-called Orthodox churches of the day teach God's Word in such a way that the hearers of the popular preaching are blinded to the truth by taking the preacher's word for it and not investigating for themselves, and of course come to the conclusion that their bodies will not be raised, because, if the spirit goes to God at death and remains forever with God in glory they they have no more use for the bodies. Let us examine what such a conclusion brings us to. First, why is there a resurrection spoken of or a judgment day mentioned in God's Holy Word? Does he not mean what he says? We will examine some passages upon this subject. Turn with me to Rom. viii. 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you he that raised up Christ from the dead shall also quicken your mortal bodies *by his spirit* that dwelleth in you." Here the bodies are spoken of 21 verse. "Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." 1st Cor. xv. 35, "But some man will say how are the dead raised up and with what body do they come?" 44 verse, "It is sown a natural body it is raised a spiritual body. There is a natural *body*, and *there is* a spiritual body." 51st verse, "Behold, I will show you a mystery, we shall not all sleep but we shall all be changed." 53rd verse, "For this corruptible must put on incorruption and the mortal must put on immortality." This surely is the body that is mortal. Phil. iii 20, "For our conversation is in heaven from whence also we look for the Savior the Lord Jesus Christ." 21st verse, "Who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." 1st John iii. 2, "Beloved now are we the sons of God and it doth not yet appear what we shall be but we know that when he shall appear we shall be like him for we shall see him as he is." Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." Psalm xvii. 15, "As for me I will behold thy face in righteousness I shall be satisfied when I awake with thy likeness." Job xix. 25, "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth." 26th verse, "And though my skin worms destroy this body yet in my flesh shall I see God." 27th verse, "Whom I shall see for myself and mine eyes shall behold and not another, "Though my rein be consumed within me." Now, why in all these passages do we not find something about the immortal soul going to heaven at death, and coming back to the bodies at the resurrection to be judged? Oh that the brethren would sound out the true gospel loud and long, that the number would be converted to the truth to make up the bride that Jesus will come, and begin to restore all things *back again as God made them* good and very good. Then all sorrow, sickness, death, earthquakes, wars, and all kinds of destruction will cease to an end, and love, peace and contentment will reign. I ask an interest in the prayers of the dear ones.

We cannot get along without THE RESTITUTION. We are watching anxiously the movement in the East, for we are very anxious that things speedily come to pass that will bring our dear Lord back to the earth.

SARAH BUTCHER.

According to an official estimate made in the Treasury department, the present population of the United States slightly exceeds 77,000,000. [It is not to exceed 72 millions.] This indicates an annual increase of more than 2,000,000 since the last federal census was taken in 1890, when the total population of the country was found to be more than 62,000,000. We are now within three years of another federal census, at which, it is reasonable to anticipate, the total population of the United States will exceed 80,000,000. [Call it 76 millions and be satisfied.]

Out of Finland the only form of missionary work permitted in Russia is the spread of the Bible, and that is by no means little, for the British and Foreign Bible Society sends to Russia one-seventh of its total output. As the Russian Church has never committed the sin of Rome in forbidding the Word, but has approved its circulation, the government provides free transport for the books and those engaged in selling them on all the railways, and in other ways affords facilities unknown in England.

The largest library in the world is the national library of France, founded by Louis XIV., and which contains 1,400,000 books, 300,000 pamphlets, 150,000 manuscripts, 300,000 maps and charts, 150,000 coins and gold medals, 1,300,000 engravings and 100,000 portraits.

A Christian Cycle Club has been formed in New York, with the following pledge: "I promise that I will not use the bicycle on Sundays to attend meets, runs, or races, nor for mere pleasure riding, nor in such a way as to interfere with public quiet, personal rest, or Divine worship.

"The Psalter may be regarded as the heart's echo to the speech of God: the manifold music of its windswept strings, as God's breath sweeps across them."

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, AUGUST 25, 1897. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and remission in the name of Jesus Christ for remission of sins, and a holy life essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

A. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., AUGUST 25, 1897.

"It is easy enough to be pleasant
When life flows on like a song,
But the man worth while is the man who will smile
When everything goes dead wrong;
For the test of the heart is trouble,
And it always comes with years;
And the smile that is worth the praise of earth,
Is the smile that shines through tears."

BROTHER H. V. Reed preached in Plymouth last Sunday, both morning and evening. The house was filled at each service, and both sermons were closely listened to by those present. Brother Reed expects to attend the meeting held in Argos, beginning on September 10th.

Those who deny Moses' writings deny the prophets,—deny Christ himself, and deny the apostles. To deny Moses' writings is to say history has no meaning, and God no being. They are all one together as warp and woof in one fabric. It is less difficult to believe the Bible is true in all its parts than disbelieve any section of it. It is like the human frame fearfully and wonderfully put together. Destroy one part and you disturb the whole.

The Question Drawer.

For M. H.—"The angel's food referred to in Psalm lxxviii. 25, where it is also called the "corn of heaven," was the manna which was rained down upon Israel in the wilderness; and the words employed seem to imply that angels eat, as well as men. We know they have partaken of human hospitality, as in the case when Abraham entertained three of them with fresh-cooked calf, and fresh-baked cakes and butter and milk. see Gen. xviii. In addition to this, we know that those who are to be made their equals in the possession of immortality, will eat and drink again at the table of their immortal head in the kingdom of God. We know also that Christ partook of food during the forty days that he remained with his disciples after his resurrection. Evidently eating is an institution both in the mortal and immortal states; but what is in case of necessity in flesh and blood may be pure luxury in the perfected family of God. Of course there are many things we do not know, but we expect to find out all about them some day.

Our Conferences.

At the present time the State Conference of Iowa is going on, and although we have not heard anything from it, we hope that those who have been anticipating the pleasure of it may be made happy in realization also. THE RESTITUTION has had many faithful friends in Iowa, and may it still be worthy of their friendship. In Indiana the State Conference will begin on Sept. 10th, and continue over Sunday. We hope that many will attend this meeting, and that our State will try and rally to the work as never before. We have done good work in Indiana in days gone by, and why not do more? Especially, let us try to do more evangelistic work. All we need is a united, systematic way of working and money, (which will come if asked for) and we feel sure that God will give the increase. Remember that it is only a loan to the Lord that is asked of us. We have thought much on this subject, and hope that others also have thought about it. The interest manifested in behalf of the truth was never greater than now, and if we have means at hand and neglect or refuse to use them it is God that will estimate the damage done. The Nebraska Conference will be held at the same time as the one in Indiana and we also wish for them a successful meeting. "The Lord is coming." This thought should at all times be the one that lifts us above all vexations and that encourages us to strive on for the crown that is to be given to the overcomers. Let us to the work!

"The Young Lions."

"The Royal celebration in England furnished an opportunity for bringing closer the bonds that bind the Mother country to the great self-governing colonies of Canada, Australia, the Cape, New Zealand, etc. The great military developments and combinations upon the continent of Europe that have taken place in recent years are a menace, not only to Great Britain, but to the interests of the English speaking race all over the world, of which England is the Mother. Under these circumstances England needs the help of the colonies, and the colonies see that their safety lies in defensive union with the Mother country, rather than in becoming detached republics, as was the tendency a few years ago. The Colonial Secretary thought that the Jubilee would afford an opportunity to make much of the Colonies by inviting their premiers to come and take a prominent part in the state functions. Invitation was also given to the colonies to send over a representative contingent of their soldiers for the Jubilee procession. There was banquetings and speech-makings in abundance, in which the burden of the song was —the closer union of all parts of the Empire. This is exactly in the direction indicated in the Word of prophecy. Ezekiel in his picture of the Aggressor in the East, represents her as opposed by "Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof." Singularly enough *Punch* published a cartoon during the Jubilee week. It will be remembered that the largest naval display ever seen—over twenty miles of ships, and those but half of the British Navy, *Punch* depicted an old lion habited as a "Jack Tar," rowing out to the review a boat carrying a group of "young lions" dressed in sailor costume, and with flags bearing the name of the colonies. And the old lion was represented as saying, "Bless you my hearts, I was never so proud of you in all my life."

The Soul.

"The Greek word soul, in all places of its occurrence in the New Testament, is Psuche—usually pronounced Psyche as in psychological, psychologist, psychology, and psyche-glass (i. e., a full length mirror). In the following passages, and many more, it is easy to see that it is used as a synonym for animal life:

"The natural (Greek, soulical) man receiveth not the things of the Spirit of God," 1 Cor. ii. 14.

"It is sown a natural body (Greek, soulical) body; it is raised in spiritual body. There is a natural (Greek, soulical) body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last a quickening spirit." 1 Cor. xv. 44.

"That was not first which is spiritual, but that which is natural (soulical or animal); and afterwards, (at the resurrection) that which is spiritual." Cor. xv. 46.

Psuchikos (soulical) is rendered sensual, in the following passages, which Young's Lexicon defines to mean animal, sensuous, sensual:"

"These be they who separate themselves, sensual (Greek soulical), not having the Spirit," Jude 19.

"This wisdom descendeth not from above, but is earthly, sensual (Greek soulical) and devilish."

In the light of these illustrations, which might be greatly extended, how impossible is it to regard the soul as immortal. To do so is simply preposterous—*pre-post-erous*, or a having of that *first*, which ought to be last. So contrary to the Word which says, "that was *not first* which is spiritual, but that which is natural," (soulical or animal). On the principles thus illustrated we can understand how the Greeks apply the term psyche to a butterfly; or how it is that we have such terms in our mental philosophy, as psychology, or such words in the dictionary (Collins) as Psyche-glass, signifying a full length mirror, in which the whole human soul can be viewed at once."

Persecution of Jews in Persia.

The *Daily Chronicle* of London, says: We have information from a correspondent occupying an official position at Teheran, describing the outbreak of a terrible persecution of Jews in Persia. We cannot guarantee the authenticity of the story, but it comes from what appears to be a well informed source.

The writer says:—

Sayid Reyhan Allad, one of the petty Moshtahed of no popularity or distinction, has planned a plot for the extermination of all the Jews in Persia. About fifteen days ago he summoned the Chief Rabbi and informed him that either all the Jews must accept the Mohammedan faith or he will do all he can to oppress and exterminate them should they refuse his offer. All that could be done was done to quiet him, but with no result. He has now formulated the following restrictions to oppress the Jews:—

1. That every Jew must have all the hair of his head cut off.

2. That the Jew must never ride an animal throughout the city or elsewhere.

3. That a Jew is not to wear nizam (a European style of dress).

4. That every Jew must wear a mark upon his clothing so that he may be distinguished from a Mohammedan.

5. That no Jewish woman must put on a veil.

6. That a Jewish woman is not to wear chador or chaghchoor (an outdoor dress which the Persian manners and etiquette expect every woman to wear out doors).

7. That a Jew must not build a house higher than that of a Mohammedan neighbor, and that the entrance to his house must be so peculiarly constructed as to be distinguished from that of a Moslem.

8. That no Jew is to come out of his house on a rainy day.

9. That no Jew is to touch any articles of food.

10. When a Jew dies, any relative who has become converted to Mohammedanism may possess all his property.

11. That any Jew who, having once adopted Islamism, renounces it is to be put to death.

On May 9, 1897, a band of fanatic Moslems attacked the Jewish quarters, pillaged the houses, and dragged every Jew they could put hands on out of his house, brutally beat him, cut off his hair, and put a red patch on his clothes. They even attacked the house of Hacam, a famous Jewish physician, who is much respected among the Moslems. Many other Jews have accepted the offer of Islam to save their lives. The Jews cannot leave their houses, women are outraged, and houses plundered. The fury and religious hatred of Moslems raised by this Molla have reached such a climax that they have several times endeavored to obtain the sanction of the chief Mushtahed (the Pope of the Mohammedan church) for slaughtering all the Jews in one day. They are falsely accusing the Jews of some crime or other every day, and are trying to bring a dead body to the Jewish quarters under the cover of night, in order to be able to accuse the Jews of killing a Moslem; by which means they wish to accomplish their wicked end. The government has been appealed to for protection, and the Jewish quarters have been for the last nine days guarded by soldiers despatched by the authorities. The persecution has grown so terrible that it seems almost beyond the power of the government to protect us. We, helpless and almost hopeless, lying in sackcloth and ashes, cry to heaven for help. The situation is considered so grave in official circles that the Shah has almost almost the idea of going to Europe, and the government has ordered a mark with the word "Mossahih" (a follower of Mosses—a Jew) written on it to be worn by every Jew, to distinguish him from a Moslem. We beseech you, give yourselves no rest till you have by every means in your power made known throughout England our calamity. We appeal to every lover of freedom, to every English man and woman, in the name of humanity, in the name of common brotherhood, and above all, in the name of heaven, to come to the rescue of the small remnant of the despised race before it has altogether perished. We may be all put to death, for no other reason than because we refuse to become Mohammedans, before you receive this letter. But as long as we have breath, we will, fasting and in sackcloth, pray to heaven for help, and knock for assistance at the door of the English with the words of Mordecai upon our lips, "For if thou altogether holdeth thy peace at this time, then shall their enlargement and deliverance arise to Jews from another place."

We look for the outcome of this fearful condition of things to be the exodus of great numbers who will help to build "unwalled villages," in the land covenanted to Abraham and his Seed, the Christ. We regard it as an omin ous sign that the Deliverer will soon come to Zion, and turn away ungodliness from Jacob."

Let us unitedly pray

"Lord save thine Israel,
Restore unto Israel
To their own land;
Let Jacob's seed return,
While scattered now they mourn
Oh! give them soon their own
Beloved land.

"They have been long cast off,
Long been the Gentile's scoff,
Without a home;
Their land by strangers trod,
Their tears below its sod,
Oh! they have felt thy rod
Now bring them home

[illegible]
And on them [illegible]
And he [illegible]
Remember Abraham's Seed,
And in [illegible]
O gracious Lord

"All hail the glorious day,
When through the heavenly way,
He shall come
While they who pierced him, wail;
His promise shall not fail:
Saints, see your Lord prevail:
Great Savior, come.

"Now Zion build again,
Ever thy temple's fane
In glory bright:
The palace city raise,
Where men shall give Him praise,
And nations learn thy ways
By truth's new light."

Communicated.

"Now is the Accepted Time."

If the above language means what it says, then we are not to look thousands of years to the different classes of mankind who have lived and died and returned to their native dust, and who shall up the cup of their iniquity and reaped their wages,—both. Remember, in the Scriptures the death penalty is not qualified, i. e., as "Personal," "Temporal," "Eternal," or "Spiritual. Death primarily, is the antithesis of life,—a total cessation of all the functions, where the organs have not only ceased to act, but have lost the susceptibility of renewed action. Now the question arises, Is God responsible for the coming into being of the vast myriads of people that have come and gone during the past 6000 years? The curse upon the woman on account of disobedience, viz.: "I will greatly multiply thy sorrow and thy conception," etc. This may account to some extent for the vast surplus of humanity. When we look at the teaching of the Bibleas a whole we do not find a very high estimate placed upon the natural man. The testimony is, "Behold, the nations are as a drop of a bucket, and are accounted as the small dust of the balance;" and in repeating this truth, the prophet says, "All nations before him are as nothing,—and they are counted less than nothing, and vanity." And in the Psalms we read, "Verily every man at his *best state*, is altogether vanity." And Peter speaks of the righteous as "scarcely saved." These, with many other Scriptures of the same kind, teach that natural or fleshly birth, and which we get from Adam the first, gives us no right to a resurrection life to any but to those who have become worthy of it through faith and obedience or, in other words, have become united to the last Adam,—the second man, the Lord from heaven. He will become the resurrection and the life to all such. By one man (Adam) came death,—so by Christ (the second Adam) came a resurrection of dead ones. Christ is the first fruits of those who sleep—(his followers). "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." "I am the resurrection and the life; he that believeth into me, though he were dead, yet shall he live; and he that liveth (when I come) shall not die to the age." "Because I live ye shall live also." It is a truism that all in Adam die, but it is not true that all in Adam shall be made alive. The first Adam forfeited life through transgression. God has provided another Adam, (Christ) in whom is life. This second Adam (the Life-Giver). We must get into Christ—such will be made alive. "As in Adam all die so in Christ—or all who are in Christ shall be made alive." The distinction must be made between the two classes, viz., "Those who are in Adam the first, and those who are in Adam the second (Christ). The latter only would become eligible to be made alive by a resurrection. Thus the 15th chapter of 1 Cor. is in perfect harmony with itself. The resurrection which that chapter brings to view is the resurrection of those who are Christ's at his coming. In the teaching of Jesus we find the resurrection set forth as a *reward* in itself: as in the 6th of John we have it four times repeated, viz., "I will raise him up at the last day," showing the resurrection is of a certain class who look to the Son and believe on him. Jesus in his answer to the Sadducees concerning the resurrection: "They who are accounted worthy to attain that age, and the resurrection of the dead can die no more, for they are equal to the angels, for they are the children of God, being the *children of the resurrection*." Let us, then, like Paul, do our utmost—that "If by *any means*, we may attain to the resurrection from the dead."

J. O. WOODRUFF.

Recent reports indicate that Russia is constantly gaining new and valuable concessions in China, and that other governments are getting very little.

"The New Jerusalem. No. 2."

Having received THE RESTITUTION, we proceed to consider Bro. Wilcox's more astounding discoveries as to the identity of Ezekiel's and John's cities. Passing his discovery as to the time when Ezekiel located the city, we will consider our Brother's work in locating and having as he claims located the city. John's city and Ezekiel's being one and the same.

He finds a temple or house separated from the city by a strip of country that is 10,000 measures in width. Conclusion. No temple, no John's City, no temple in Ezekiel's City, the two are one and the same.

In this temple thus separated from the City he finds the throne of the God of Israel. But the throne of God and the Lamb is in the City of John's vision. the throne of God, and of the Lamb shall be in it,—in the City. Rev. xxii. 3.

Our brother finds a river issuing from underneath the threshhold of the house or temple, in which he finds the throne of the God of Israel located: but the river of John's vision proceeds from out the throne of God and the Lamb, in said city.

He reduces the dimensions of John's City to fit the dimensions of Ezekiel's City, and gains an extra river. But thus it is with us all, if we attempt the impossible. From our esteemed Brother's effort for one, I have learned one thing that has grieved me, and as I am an old man he will allow me to tell it. Our beloved Brother has not studied these things as closely as he should to assume the positive mood in which he writes.

A word to brethren all along the line. Be sure you are right, then go ahead. Ezekiel was correct, and John was correct, let us be correct. If brethren were not satisfied as to the location and identity of the city of the city of the great King, we might consider the matter. A city implies a citizenship and a Royal City implies a Royal Citizenship. As the City of the Great King was to be built unto the Lord, so also the citizenship was also to be builded together for an habitation of God through the Spirit. As the fallen women or church of John's vision develops into a great city that reigns over the kings of the earth, so the true and loyal woman develops into a holy, a heavenly city, or community that will reign for ages of ages. It is not a new thing under the sun for a citizenship to take the name of the city. Did not Jesus say to the overcomers, "I will write on him the name of my God, and the name of the City of my God, which is New Jerusalem, that comes down out of heaven from my God and my new name." The overcomers developed into an incorporated community. Each unit in the general assembly having the name written upon it, what would be the name of the city, the community, if not the New Jerusalem? Let each of us strive to become a unit in the redeemed crowd that becomes the Bride, the wife of the Lamb. Then we can join in that triumphant song that will be like the sound of many waters and like the voice of mighty thunders saying, the Lord God, the Omnipotent reigns. We may rejoice and give glory to him for the marriage of the Lamb is come and his wife made herself ready. Let each individual get ready, then the Body is ready. Come, said the angel to John, I will show unto thee the Bride, the wife of the Lamb, and he bore me away in spirit to a great and high mountain and shewed me the Holy City, etc.

When we contemplate things that are revealed by the spirit let us get into harmony with the spirit; for the flesh wars against the spirit, and the spirit against the flesh.

J. C. KISSEY.

Excursion to Petoskey and Mackinac Island via Vandalia Line September 1st, 1897.

On September 1st the Vandalia Line will sell excursion tickets to Petoskey and Mackinac Island at a very low rate. Tickets good to return for ten days. This is the only line running through cars from this territory to the resorts of northern Michigan. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo. —1t.

The X ray customs inspection is now in full working order in France. Formerly only about one-third of the trunks and parcels were examined, but now all are inspected. The shadow on the screen in railway stations enables the examination to be far more rapid than the old method. Cigars, cigarettes, and other contraband rolled in clothing are easily discovered.

Obituary.

Died at her home two miles east of Crawfordsville, Ind., Isophena A. Zachary, on the 12th day of July, aged 43 years, 3 months and 6 days. She was the daughter of J. S. Hutch by his second wife, who died when she was but 10 months old, and was under the care of her grandmother until 13 years of age. She believed in the coming of Christ as King to reign over the earth and raise the righteous dead, but never obeyed by baptism. She died after nine years of patient suffering from tumor. She leaves a husband and an adopted boy to mourn her departure. God hasten the day when all, from the least to the greatest, shall be under the righteous law of Jesus, the Christ, and the evil one bound for a thousand years.

EDNAH HATCH.

Beloved wife of Carey Noble, fell asleep in Jesus, August 2, 1897, at the age of nearly seventy-one. She was baptized into the all-saving name of Christ about forty years ago. Since that time she has lived a very consistent Christian life, loved and respected by all,—ever ready to give a reason for her hope, which reached to the coming of the Lord to raise the dead in Christ to immortality, eternal life and to ever be with him. She left an aged companion, three sons and one daughter. May they follow her example, so as to meet her where parting will never come.

Dear Sister, thou art sleeping,
Sweetly resting from all care;
Thou art in the Savior's keeping,
In his kingdom thou shalt share.

Sister, cruel death hath slain thee,
But his reign shall not be long.
For a mightier one doth claim thee,
Christ, to whom thou dost belong.

Oft we miss thy voice of greeting,
But Christ cheers the aching heart
With a promise of a meeting,
Where we never more shall part.

MRS. H. BERNICK.

Selected.

Armenians are Desperate.

Constantinople, Aug. 23.—The confessions of the two Armenians arrested on Saturday, at whose residence bombs were found by the police, are said to have been prompted by the Turkish authorities. The prisoners are alleged to have confessed that they intended to use the bombs at the Russian and German Embassies.

The circular letter received by the Ambassadors of the powers from the Armenian Dashnakzutrun committee, almost identical with the one sent to the Ambassadors in 1896, declaring the Armenians are tired of waiting and are resolved to take action for the redress of their grievances, also appeals to the pity of the nations of Europe not to allow the Armenian nation to be annihilated, asserts that the Turkish promises of reform are a dead letter, and that in this extremity the Armenians are resolved to carry out what was foreshadowed by the occurrences of Aug. 26, 1896.

These steps, they further state, are the preliminaries of April 1, the very idea of which fills them with terror. They declare they will not cease to act until their demands, which are "sanctified by the blood of martyrs," are satisfied.

Constantinople, Aug. 23.—The Ambassadors here recently received simultaneously a circular signed by the Armenian Revolutionary committee complaining that the powers had done nothing for their nation, which was approaching ruin. Continuing, the circular said:

"Europe has remained mute at the tears mothers have shed over their murdered children. We have therefore resolved to establish universal anarchy on the 31st of August, the day the destroyer of our nation ascended the throne. Take measures for the safety of your fellow subjects, whom we do not wish to harm. We are resolved to die rather than to continue our suffering."

Athens, Aug. 23.—A meeting of over 3,000 people on Sunday adopted an address to King George urging him and the government to reject the proposed peace treaty between Greece and Turkey and to resume the hostilities which were interrupted by the truce. The entire press, however, and a great majority of the public of Athens condemn the agitation for a resumption of the war.

The Rome cotton factory has obtained a government contract for 1,300,000 yards of heavy duck for mail sacks to cost $250,000.

British ships have lately taken possession of certain small islands that may be said to belong to the Hawaiian group. They are uninhabited.

Poetry.

One by One.

One by one the moments pass
As a stream in its onward flow,
And one by one the years roll by,
And the seasons come and go.

One by one the swath is cut,
By the sickel sharp and bright,
One by one the roses bloom
In the morning's ruddy light.

One by one God's precious lambs
Will be gathered in the fold,
One by one the gates ajar,
They will enter the City of Gold.

One by one the faithful ones
Silently are laid away,
To await the resurrection,
And the coming, reuniting day.

J. J. Carr.

Communicated.

A Question Answered.

Sister Osborne asks through THE RESTITUTION: "Who were the sons of God, and was Christ with the Father from the beginning?"

To answer both questions in one paper would make the article too long, so at this time I will consider:

"WAS CHRIST WITH THE FATHER FROM THE BEGINNING?"

To this question I might answer, in some sense yes, but in a physical and personal sense, *no*. There are passages of Scripture when detached from the *Bible teaching concerning Christ's* origin, life and mission which seem to teach the personal presence of the Christ with the Father before his advent into this world; but when considered in the light of his mission, and other Scriptures of a like character that is spoken with regard to *other people*, the harmony appears. There are passages which speak of his coming down from heaven (John vi. 33) and that he proceeded and came from the Father (John viii. 42) and had glory with the Father before the world was.

With regard to the fact of his birth, and growth as a child, both in stature and wisdom, he did not differ from any other child, save in that of his paternity, and it is in the matter of his PATERNITY where the secret lies of his *heavenly origin*, and "*proceeding* from the Father." In *that* sense he was *with* the Father, *before* his physical existence. And God being the *author of his existence*, it could not possibly be otherwise than that he came forth and proceeded from his Father. We must certainly all see this, if we allow reason and plain common sense allied with Scripture to govern us.

It staggers reason to believe that a real, literal, tangible personality, could become non-existent, and enter life again through the process of natural birth, and at the same time be the *identical personality* which *previously* existed. No one can believe *that*, no matter how much they profess to. His birth was perfectly natural, save that the process of nature was set in action by the miraculous power of the Holy Spirit, instead of the fleshly will. If his existence had been the result of the will of the flesh on both the paternal and maternal sides, he would have had a much greater difficulty in overcoming fleshly desires.

If the language from which many do infer a personal existence of Jesus before his birth can be taken in that literal sense, then similar language applied to *other* people can be taken that way also, and that would be but a fair way of interpreting Scriptures.

See Jer. i. 5: "Before I formed thee in the belly, I knew thee; and before thou comest out of the womb I sanctified thee: and I ordained thee prophet unto the nations." What have we here? God says, that BEFORE Jeremiah was born, "I knew thee," "sanctified thee," "and I ordained thee a prophet." If language as strong as *this*, had been applied to Jesus, people would have affirmed that it proved a personal existence before his birth and would contend that he could not have been *known*, *sanctified* and *appointed* a *prophet*, and still be non-existent. But seeing that it was simply Jeremiah, they would interpret it as being only prophetic of what should happen *after* his birth, and did not prove the pre-existence of Jeremiah.

If it is fair to interpret language like this as applied to Jeremiah, as being simply prophetic, what rule would forbid similar language applied to Jesus, from being prophetic also?

John the Baptist is described as "a man sent from God." Could a man be sent from another person, and still never have been in the presence of the person sending him? With regard to Jesus, our friends would say, no, he could not, but seeing it is only John, they would insist that some other sense *must* be used.

Again, "Abraham rejoiced to see my day, and he saw it and was glad." What day did he see? We read, "These all died in faith, not having received the promises, but having seen them afar off." They saw what was then "*afar off*." Abraham saw what was "*afar off*" relating to Christ and rejoiced in it.

Take another instance, with regard to Cyrus, King of Persia, more than one hundred years before he was born, God says: "For Jacob, my servant's sake, and Israel, mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. xlv. 4.

How could a person who was then non-existent, thus be addressed by name? You say it was prophetic. True, and why not many such things spoken with regard to Christ, when he also was non-existent, be prophetic also? As in the case of the "Lamb slain from the foundation of the world." Language speaking of pre-existence is not clearer than this, and why are not both on a par?

Again: "He hath chosen us in him, *before* the foundation of the world." 1 Pet. i. 10. Taken literally, this would prove *our* pre-existence, as well as that of Christ. Jeremiah and John.

Why are people spoken of as being *pre*-existent, when at the same time they are in fact *non*-existent? See Rom. iv. 17: "God who quickeneth the dead and calleth things which be NOT (but will be) as THOUGH THEY WERE." Many things spoken with regard to Christ, are spoken of in *that* manner. In the *present* tense, when the *future* is meant.

But one may say, the passages speaking of his coming from heaven are not prophetic, but statements as to where he came from. He was from heaven in the sense spoken of in the following passage, and in that sense only: "The Holy Spirit shall come upon thee; and the power of the Highest shall overshadow thee: therefore, also, that holy thing which shall be born of thee shall be called the Son of God." He is of heavenly origin, the power of the "Highest" is responsible for his existence, and that is *from above*. It was this heavenly origin which gave him the title of being the Son of God.

Christian people are spoken of as being "*born from above*," when born of the Spirit, when in fact they were never higher up than this earth.

In what sense was Christ with the Father in the beginning? In John i. 1, we read: "In the beginning was the Word, and the Word was *with* God, and the Word *was* God."

If the Word is "Spirit and life," that Word, Spirit, or creative power did exist in the beginning *with* God, and in fact *was* God. God and the spirit are spoken of as being the *same*, but is also presented to our senses in different ways. Where God's *Spirit* is manifested, the Father is to be *present*. Note the following: "Whither shall I go from *thy Spirit*? or whither shall I flee from *thy presence*? If I ascend up into heaven, thou art there: if I make my bed in hell (grave) behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me." Psa. cxxxix. 7-12. God is omnipresent by his Spirit.

In many cases the words *Father* and *Spirit* are used interchangeably, as in the following: "The Father gave not his Spirit to him by measure," "God was *in Christ*, etc." "The Father that *dwelleth in me*, he doeth the works." The Father was present in him by his Spirit. Now the "Word," which is "spirit and life," did exist in the beginning, it performed creative work, and *that* "Word" *was* Spirit, and the Spirit was God, in the sense that "God was in Christ," and the "Father that dwelleth in me." Now that same Spirit which did creative work in the beginning was God, and was the paternal author of Jesus. "And the Word (which is Spirit) was made flesh and dwelt among us."

"That which is conceived in her (Mary) is of the Holy Ghost." "She was found with child of the Holy Ghost." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be *called the Son of God*." If the Father and the Spirit are *different* personalities, and Mary "was found with child of the Holy Ghost," would not Jesus be the Son of the Holy Ghost, in place of being the Son of God? But it says here: "Therefore" (for this reason) "shall be called the Son of God," because the Holy Spirit was the paternal author of his being. Hence, in this case, the Holy Spirit and God are used in the *same* sense, and *not* as different personalities. To show that God, and the Spirit are the *same* personality, see John iv. 24: "God is a spirit: and they that worship him must worship him in spirit and in truth." 2 Cor. iii. 17: "Now the Lord is that Spirit."

The "Word" that "was made flesh," and dwelt with men has himself become a life-giving Spirit. "The last Adam was made a quickening Spirit." 1 Cor. xv. 45.

There is no evidence that the Jesus, —the "Word made flesh," had any *personal* existence prior to being "made flesh." The creative power, the author of his being, did exist in the beginning with God, and in that sense, he was *of* heaven, and *came* from heaven.

IN THE BEGINNING.

We should also remember, that the Scriptures do speak of the "*beginning*" of another creation, at which beginning, Christ *did personally exist*.

"These things saith the Amen, the faithful and true witness, *the beginning of the creation of God*." Rev iii 14. Read the context, and you will find the creation relates to the New Jerusalem, the crown and throne promised overcomers. In this connection read Col. i. 15, 18: "Who is the image of the invisible God, *the first born of every creature*." What are we to understand by his being "the first born of every creature?" See verse 18 for answer: "Who is the *beginning*, the FIRST BORN FROM THE DEAD; that in all things he might have the pre-eminence." He is the very beginning of the *new creation*, the first man, he is the Father or Creator of the Messianic age. The new and eternal creation is at the present time in the process of formation, under the control and direction of the first born of every creature." He is the Creator of the world—the world, age or ages to come, and not of the material world.

When we read in the Scriptures of the "beginning," and Christ existing at the beginning, we must first ascertain *what* creation, or beginning is referred to.

The Word of God deals with *several* worlds, and creations, and to always apply such references to the *material* world, is error, and leads to erroneous conclusions.

W. H. Wilson.

Will the Preliminary Restoration of the Jews take place before the fall of Constantinople?

I think so; and will give my reasons as briefly as possible.

I think Gog of Ezekiel xxxviii. and xxxix. is the "King of the North" of Dan. xi. 40–45. He is the "King of Sheshack" of Jer. xxv. 26. The antitypical "Babylon" of Jer. l. 44. The "Leviathan," "Serpent" and "Dragon" of Isa. xxvii. and Rev. xx. 1. The "Assyrian" of Isa. xxx. 31. "Idumea" of Isa. xxxiv. 56. The "Spoiler" of Isa. xxxiii. 1.

As "King of the North" he must have control of Armenia and Asia Minor or Syria; as "Sheshach" and "Babylon" he must control the Euphrates River Valley to the Persian Gulf; as "Leviathan and the Dragon" he must have control of or be at the head of the principal pagan powers of the world. Persia, Greece and Italy are also in confederacy with him so that the great image is fully reconstructed with Gog as the head of gold. Now in all these varied and complex characters combined in one, he performs the same deeds and meets with the same Fate.

As Gog he comes out of the North parts and falls upon the Mountains of Israel:—the last of the enemies of Christ, and overthrown by the hand of the Lord Jesus himself. As King of the North he "Plants the tabernacles of his place between the seas in the glorious Holy Mountain, and comes to his end with none to help him."

As "King of Sheshack," he is the *last* of all the kingdoms of the world to drink of the cup of the Lord's fury and falls to rise no more.

As "Babylon" he "comes up like a lion from the swelling of Jordon," but suddenly runs away from her when the chosen man, the Shepherd appears.

As the "Dragon that old Serpent," he is bound for 1000 years."

As the "Spoiler" he is spoiled; as the "Lamb of Idumea" he is slaughtered; and finally as the head of the reconstructed "Image" he is broken in pieces when all the other kingdoms are ground to powder by the Stone Kingdom.

Thus far, all seems reasonably certain as a careful comparison of the Scriptures quoted will prove; by what means however he will be able to unite the several empires of Eastern and Western Rome, Constantinople and Rome, into a consolidated power and appear simultaneously as the head of gold and the two-horned beast of Rev. the 13th 17th and 19th chapters it is not easy to determine. Nor are we certain that they are one and the same; yet, there is much to suggest this view of which I cannot now speak.

I would now, however, call particular attention to Dan. xi. as upon a correct interpretation of this passage the answer to my question more particularly depends. There is little doubt that Antiochus and the exploits of the Maccabees are described from the 21st to and including the 35th verses of this chapter; but with the 36th verse a new power is brought to light which can be none other than the Mohammedan Turk. Please note the following points of identity.

1. He has no counsellors, takes no advice, but follows the bent of his own will.

2. His mission is to exalt himself.

3. He is a blasphemer.

4. He abandons his previous idolatry and does not worship his father's gods.

5. He treats with contempt all other gods and rulers and puts himself above them all.

6. He pays no attention to the rights, or desire of the female; regarding and treating her as not alone his inferior, but as only created for his use and pleasure.

7. His career is a military one in which he is successful and in it he honors the god of war, who was to his father's a "strange god."

8. He divides the Holy Land into Pashaliks and sells it to the highest bidder for cash.

9. He continues to prosper until the "indignation against the Jews" is accomplished.

10. This brings him down to the "time of the end," when the "King of the South," Mehemit Ali, Pasha of Egypt by his adopted son and general Ibrahim Pasha in 1833 "pushes at him," but dont overthrow him. Now the next step as regards this power is that the "King of the North" comes against him "like a whirlwind," overthrows him completely with a vast army and navy and sweeps to the south and seizes upon Egypt and comes to his end by a supernatural power while attempting to seize upon Jerusalem at the time of the resurrection of the dead.

It will be observed that this "King of the North" has not only Egypt but Abbyssinia and the Soudan under his control, i. e. Ethiopia and Lybia, showing that it is Gog or Russia the antagonist of England.

Now if we are correct it follows that we are not to look for a sudden seizure of Constantinople by Russia as the outcome of this Turco-Grecian war but rather such an adjustment of the matter as shall unite Greece still closer to Russia and at the same time increase the power of Gog in Armenia.

The power that controls the territory of Antiochus Epiphanes when this 40th verse to the end of this 11th chapter of Daniel is fulfilled, is the "King of the North;" and as we have proved that it is Gog that comes against this *wicked king*—the Turk, and overthrows him, it follows that Russia is to be the "King of the North" before Constantinople falls. But Gog does not come into the land of Israel until after he has gotten possession of Constantinople and that only after Israel shall have been partly restored as a nation before the fall of Constantinople. The natural manner in which this will occur is already foreshadowed by the situation in the East and the trend of events there.

Russia has long been seeking an outlet to the South of the Caspian and but for the opposition of England would doubtless long since have had a port on the Persian Gulf. At the same time for the safety of her Indian Empire England must control both the Suez Canal and the alternative route by mail down the Valley of the Euphrates. She might as well surrender India to the Czar as the road to it; the antagonism between these powers is therefore vital and irreconcilable. England cannot consent to a Russian Port on the Persian Gulf, although Persia and Turkey should both agree to it, nor can Russia allow England to build the long contemplated Railway from Alexandria via Damascus on down the Euphrates to the Gulf. Neither can the Turk permit his possessions to be parcelled out between those scheming and ambitious Powers. But all three can agree to a compromise which will put the glorious land into the possession of a neutral and friendly power. But no such power is in existance and "A nation must be born in a day" to act as peacemaker between them.

Concealing therefore each from the others their secret and ulterior designs the Great Powers will in a peaceable manner and with much apparent rejoicing and good will, resurrect the nation from its sleep of ages, and settle for the time satisfactorily to all the ominous Eastern Question. Thus will find "Open their graves and cause them to come up out of their graves and bring them into the land of Israel." Ezek. xxxvii.

This solution will, in the nature of things only be temporary.

English influence will be predominant in the new nation and the railroad will be built, but by Jewish capital by virtue of a Jewish Firman. Nevertheless, when Gog is prepared and discovers that the new Jewish Kingdom is practically but another English colony and that willingly or unwittingly the Turk has but lent himself to the scheme, and the Lion is by this means many long strides ahead of the Polar Bear, he will swoop down upon Constantinople in great wrath like a whirlwind and secure his long-coveted outlet from the Black Sea. But now that his hand is in, he will not stop at that, but England will lose the Soudan and Egypt many countries will be overthrown, the time of trouble will settle down upon the nations like the horror of an endless night. "The great day of his wrath will have come, and who shall be able to stand?"

But with the final setting of the sun of our boasted civilization in blood, the "day of the Lord" breaks; "The Sun of Righteousness arises with healing in his wings."

"The long dark night of time is past,
And the morn of eternity dawns at last."

May God keep us faithful to the end.

J. F. Wilson.

Parables Of Salomoon. Chapter 8.

1. Herald the wisdom that thoughtfulness may hear thee.

2. For upon the high summits is she and between the paths doth she stand.

3. Yea beside the gate-ways of men of influence doth she take her seat, and in the entrance ways doth she sing her hymn.

4. You are I calling, O sons of men, and unto sons of men am I sending forth my voice.

5. Apprehend subtility ye guileless and take it to heart ye unchastened.

6. May ye have hearkened to me; For I shall say things worthy of respect and upright things from my lips shall I furnish.

7. Because my throat will have a care for truth and lying lips are an abomination in my sight.

8. Closely related to righteousness are all the oracular words of my mouth, in no respect crooked or perverse in themselves.

9. All things are open to the sight of those who understand and straight to those who find comprehension.

10. Take chastening and not silver, and comprehension rather than gold of approved value.

11. For better (more efficient) is wisdom than very precious stones and nothing of value is worthy of her.

12. I wisdom pitched the tent of counsel and comprehension, and reflective-thought did I invoke thereupon.

13. Fear of the Lord hateth injustice and pride and contempt and ways of wicked people, and I have hated perverse ways of evil-doers.

14. Mine is counsel and security, mine is thoughtfulness and mine is strength.

15. Through me kings rule as kings, and noble men write righteousness.

16. Through me the great become great and petty rulers through me control a land.

17. I love those who are friendly to me and those who seek me will find me.

18. Wealth and glory are mine and the acquisition of many things and righteousness.

19. My fruit-bearing is better than gold and a precious stone, and my products are better than choice silver.

20. In ways of righteousness I walk and between paths of justification I employ myself.

21. That I may distribute portions to those who love me and fill their treasure-houses with good things. If I should tell you the things that have occurred daily I should remember to number them from the beginning of an animate age.

22. The Lord generated me as a beginning of his ways for his works.

23. Before the animate age he founded me: in authority before he created the earth.

24. And before he created the abysses; before the foundations of the waters came forward;

25. Before the mountains were seated, and before all hills he begetteth me.

26. Before the Lord created countries and meadows and as well as the habited high places of that which is under the heavens.

27. When he was making ready the heavens I was present with him, and when he separated his own throne to be upon the winds:

28. And when he was making the things above the clouds strong, and was placing unfailing fountains for that which is under the heavens.

29. And when he was making strong the foundations of the earth,

30. I was with him fitting up things; I was the one in whom he took joy, and day by day I rejoiced in his face in every period.

31. When he rejoiced in having consummated the inhabited, and rejoiced in the sons of men.

32. Now then, O Son, hear me

33. Omitted in the text.

34. Blessed happy the man who shall hearken unto me, and the man who shall watch to guard my ways, who watcheth at my doors day after day who watcheth to keep within the door-posts of my ways in.

35. For my ways out are exits of life and volition is being made ready from the Lord.

36. But those who sin against me are irreverent to their own souls and those who hate me love death.

CHAPTER 9.

1. Wisdom hath built a house for herself and supported it with seven pillars;

2. She hath slain her own sacrifices; she hath mixed her own wine in a mixing-bowl, and she hath made ready her own table;

3. She hath sent forth her own bond-servants summoning with a high heralding to the mixing-bowl, saying,

4. Let him who is without good sense incline out into me: and to those in want of good sense hath she said,

5. Come, eat of my bread and drink wine which I have mixed for you.

6. Leave off folly that ye may reign as kings for the animate age (forever?) and seek thoughtfulness and restore understanding to uprightness with comprehension.

7. He who chasteneth evil-doers will take dishonor to himself; and he who reproveth the irreverent will blame himself.

8. Do not reprove evil-doers that they may not hate thee: Reprove a wise man and he will love thee.

9. Give a wise man opportunity and he will be wiser: Make known to a justified man and he will add to receive.

10. A beginning of wisdom is fear of the Lord, and an understanding of sacred things is counsel: For the comprehension of law belong to good thought.

11. Yea in this way wilt thou live a long time, and years of thy life will have been added unto thee.

12. O son, if thou becomest wise for thyself, thou wilt be wise for thy neighbors also. But if thou guest away bad thou alone wilt draw evil results. He who taketh his stand upon lies is shepherding the winds and he will chase birds that fly; For he hath left ways of his own vineyard and hath erred as to the axioms of his own husbandry: He is going his way through a waste-place without water and a land ordered with thirst, and is gathering together fruitfulness with his hands.

13. A woman without good sense and overbold hath come to be in want of a morsel of bread. one who doth not fully know shame.

14. She hath seated herself at the doors of her own house, on a stool openly in the public squares.

15. Inviting the passers-by and those who are becoming upright in their ways,

16. Who of you, saith she, is most wanting in good sense? Let him incline out unto me; and his want of good sense I address, saying,

17. Lay hold of hidden bread sweetly and sweet water of theft:

18. And he doth not know that earth-born ones are perishing at her side. And that he meeteth her at the stage of Hades. But do thou run away: Tarry not in the place nor make known thy name to her: For in this wise wilt thou cross over strange water; And do thou withhold thyself from alien water and drink not from an alien fountain. and years of life be added unto thee.

CHAS. GARDNER.

(To be continued.)

Chicago Excursion via Pennsylvania Lines.

August 29. One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. All day to see the sights of Chicago

Selections.

In Christ.

The wilderness is nearly traversed, Canaan and Jerusalem are almost without my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God? I must be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reservation, to do with the vanities or pleasures of this present passing world? My eye is always my treasure is in heaven. Shall not my heart be there also? If I am in Christ, I must seek to be like him, and follow him more and more closely as the night is hastening to an end, and the day is soon to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a better man, and a more self-denying worker for him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me and lay it all at his beloved feet. Mine must be no half discipleship, no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—*H. Bonar, D. D.*

The Stone Which the Builders Refused.

I have heard a story by some one of the Jewish Rabbis: it is a tale concerning the text: "The stone which the builders refused, the same is become the headstone of the corner."

It is said when Solomon's temple was building all the stones were brought from the quarry ready cut and fashioned, and each block marked for the place it was to occupy. Among the stones was a very curious one; it seemed of no describable shape, and appeared unfit for any portion of the building. They tried it in this wall, then in another, but it could not be accommodated; so, vexed and angry, they threw it away. The temple was so many years building, that the stone became covered with moss, and grass grew around it.

Everybody passing by laughed at the stone: they said Solomon was wise, and doubtless all the other stones were right, but as for that block they might as well send it back to the quarry, for they were quite sure it was meant for nothing. The years rolled on, and the poor stone was despised; the builders constantly refused it. The eventful day came when the temple was to be finished and opened, and the multitude was to see the grand sight. The builders said: "Where is the top stone? There is the pinnacle?" They little thought where the crowning marble was until one said: "Perhaps that stone which the builders refused is meant to be the top stone." They hoisted it to the top, and found it exactly adapted to the place. Loud hosannas made the welkin ring as the stone which the builders refused became the headstone of the corner.

A curious movement is on foot among the Jews in one or two of the provinces of South Russia, which may result in an important religious revival. A number of pious and influential Israelites are establishing associations for the reading and study of the Scriptures, both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetical books of the Old Testament and to investigate the claims of Christians that Jesus of Nazareth has in his life and work and death been the fulfiller of many utterances of the prophets which have for so long been stumbling-blocks to the Jews.

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $3.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

How far that little candle throws his beams! So shines a good deed in a naughty world.

Announcement.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will be held at Argos, Indiana, commencing Friday, 3 P. M., Sept. 10, 1897 and continue over the following Sunday.

This is another privilege we have of meeting again for the purpose of renewing and strengthening our vows to the Master in his glorious cause. We believe the time very near when he shall come to take to himself his bride, the chosen ones, and with them to rule the world in righteousness. Therefore it behooves us to be watchful and prayerful, keeping ourselves always in readiness by the oil upon us as did the wise virgins of the parable, that we be not found sleeping when the midnight cry is heard.

Let all put forth an effort to attend this meeting and work to the end, that in the promotion of the cause we have espoused,

The brethren here extend a hearty welcome to all who desire to attend.

J. F. WILCOX, Pres.
V. C. ROGERS, Sec.

The twelfth Annual Conference of the Church of God in Nebraska will be held in the park at Cambridge, Nebraska, beginning on Friday, Sep. 10th, and holding over ten days. We earnestly hope that this will be the largest and the best meeting ever held. Let us come and all work for this end; and let us make up our minds that, if we possibly can, we will attend this meeting, and we will try to get others to attend. Come with a desire to work for the Master and to receive his blessing; and we feel sure that you will not have come in vain. Before the Conference, each church in the State is requested to meet and vote for the persons whom they wish to have fill the offices of President, Vice President, Secretary, Treasurer, Evangelist, and Assistant Evangelist for the coming year; and to send the votes to the Secretary by the 10th of August. Please do not neglect this as we wish for the votes of all. Once more requesting you to come and spend ten days with those of like precious faith, in the service of the Master, I am your Sister in Christ.

RENA M. GORDON, Sec.

Editor Restitution:

The Annual Conference of the Church of God of the Abrahamic faith in Iowa will convene at Marshalltown, Aug. 19, and continue over Sunday, Aug. 29. Brethren and sisters of the one faith, we once more appeal to you to come and enjoy a short season, talking over the things concerning the kingdom of God. Oh, we do need your help this year as never before. There are so many things on which we should counsel together. To advance the cause in the State begin at once to arrange for this meeting. Marshalltown is situated at the junction of the C. N. W. and the C. G. and W. and Iowa Central railways and is easily reached from all parts of the State. May God give you a desire to attend this meeting and we hope for the largest attendance we ever had.

O. J. ALLUM, Sec.

Dear Brethren and Sisters:

Our gospel tent will be spread at Sycamore Springs, Kan., on Sunday, August 29th, and continue two weeks or more as the interest may require. It is a farming locality and this date is chosen to suit the farmers. Let all who have them bring living or camping tents. Tents can be rented for the occasion of C. J. Baker, Kansas City, Mo. All desiring to rent tents can do so through me. Bring your own bedding and sleep in the large tent if you prefer. Hoping for a joyful and profitable season I remain faithfully your Brother waiting for the King.

J. F. WILCOX.

Editor Restitution:

To all who will attend the tent meeting at Sycamore Springs, Kan., Aug. 29th to Sept. 13. I have received from C. J. Baker, at Kansas City, prices for the rent of tents and cots for the occasion by which I can furnish to all who desire them, delivered on the ground at the following rates.

Tents 9½x12, 3 feet walls,	$1.50
Tents 12x14, 3½ feet walls,	2.00
Cots for one person, each	.50

Bring your own bedding and dishes. Food can be procured on the grounds. By joining together and running a common table your living will cost you less than at home. All who decide to come will please write me not later than the middle of August so I can order tents in time. Be sure to state size of tent wanted and number of cots. Direct all letters to St. Joe, Mo., from which point they will be forwarded to me as I direct.

J. F. WILCOX.

"The man who does not give God any of his money hasn't given him much of his heart."

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be address'd to "THE RESTITUTION," Plymouth, Marshall Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk; money sent loose in letters is at the risk of the sender. It is folly to lose! Get your express or bank drafts or letter so that no one can tell by looking at the envelope that there is money in it. Do everything and send safely.

All communications should be made payable to "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve copies of their manuscripts.

Do not send books or papers for sale to us expecting the copy you have sent to be noticed when we have not advertised in that.

We do not bring changes of address of town papers or personal addresses.

By complying strictly with the above you will save us much annoyance and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters: Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it forever? If so, send for Popular Lectures by Bro. Joblin, entitled: "The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Stranger from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Ave., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertised by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Winona Assembly Grounds, Eagle Lake, (near Warsaw, Ind.,) May 15th to August 31st, for Annual Assembly and Summer School.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

Thereduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Merchants' Excursion to New York.

On August 27th, 28th, 30th and 31st the Pennsylvania Lines will have a cheap excursion to New York for Merchants. For particulars apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—A 31

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

The Church of God, Plymouth, Ind., meet in their Church, Corner Center and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 624 Woodland Ave., Cleveland, O. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and friends are cordially invited. Sunday-school. M. Joblin, Evangelist.

The Church of God, Chicago, Ill., meet at Burr Hall, corner of Madison St. and Paulina St., and meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, Argos, Ind., meet in their house on W. Jefferson St., on Sunday, preaching by A. F. Wilcox, on the first Sunday in the month. Sunday School every Sunday, and social meeting every Tuesday evening.

The Church of God, Akron, O., meet every day of the week at 12:30, for an informal meeting. Any brethren passing through the city cordially invited to meet with us.

The Church of God at Ann Arbor, Mich., hold services each Sunday at 11:00 a. m. in Mills Hall, No. 3, 2nd floor, 114 E. Huron St. Visitors from the Church of God, Milwaukee, Wis., Pearl St., between Chicago and Broadway.

The Church of God, at Ada, Ohio, meet every Sunday at the Friends Church, to study God's Word. Church Social conducted by Sunday School and Social meetings every two weeks. We have no regular preaching. Jason Wolfe, Elder. Sarah Slick, Sec.

The Church of God, at Nappanee, Ind., meet every Sunday at 9:30 a. m. Sunday-school at 2:30 p. m. followed by services at 3:00 p. m. All are welcome.

The Church of the Chosen Hope on West Seattle, Wash. This church regularly meets for public and Bible-class and Sunday-school. Communion at 11:00 o'clock. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

The Church of God at Bucyrus, Ohio, meet every Sunday at 10:30 a. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowker Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid Ave., Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church, Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Church of God at Brush and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Ozark Grange every four weeks, and at Benson Corning every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Benjamin McBride, Watson and Byron have no regular preaching. The church at Cuzick Center is presided over by Brethren H. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trenfield.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month, for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterbrook, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Restitution

ON TRIAL.

Three Months For 25 Cents.

WILL YOU TRY IT?

Merchants' Excursion to Philadelphia.

On August 27th, 28th, 29th 30th and 31st the Pennsylvania Lines will have a cheap excursion to Philadelphia for Merchants. For particulars apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.—A 31

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PROBATION.

Is that awaiting any or the unrighteous? A 160-page pamphlet by Wm. Glenn Moncrief. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in the subject to get this work by a talented author. Send 10 cents to this office for a copy.

QUESTIONS FOR CHURCHES AND THEIR CARE FOR THE POOR.

Is the subject of a pamphlet of 48 pages by H. W. Bowman containing a sermon on the Eternity of Evil Post Scriptum, Revised Version, and notes. It is well worth reading and will help many who are bothered on these points. We can supply you for 25 cents a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 pages of 3½ pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive and can be had for 5 cts each or 50 for $1.00.

THE COMING NATION.

A tract recently issued by H. A. Read. This clearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural promises given. 24 pages 5 cts each or the same 25 cts.

A PARAMOUNT BATTLE-CRY, OR, ARMAGEDDON WARFARE.

Is the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus Question. 10 cents a copy.

THE KINGDOM OF GOD.

A pamphlet in form by M. Joblin. Very good to put in the hands of those enquiring or for the 16 pages 5 cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stetson, and it appeared in a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conant. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4 page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Rose at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible texts given in answer to this question. A 3-page tract 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

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"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, SEPTEMBER 1, 1897. NUMBER 33.

Poetry.

Retreat.

From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat;
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds
The oil of gladness on our heads,
A place than all beside more sweet;
It is the blood-bought mercy-seat.

There is a scene where spirits blend,
Where friend holds fellowship with friend
Though sundered far by faith they meet
Around one common mercy-seat.

Ah, whither could we flee for aid,
When tempted, desolate, dismayed;
Or how the hosts of sin defeat,
Had suffering saints no mercy-seat!

There, there on eagle wings we soar,
And sin and sense molest no more
And heaven comes down our souls to greet,
While glory crowns the mercy-seat.

Communicated.

THE WORLD'S COMING KING.

"The Kin, dom of heaven is likened unto a nobleman who went into far country to receive for himself a Kingdom, and to return."

NUMBER 5.

"Decline and Wasting Away of the Turkish Power," "Decline of Romanism," and "Jewish Restoration."

POLITICAL INDICATIONS OF APPROACHING CRISIS.

Students of prophecy for the last twenty years have been much interested in the final overthrow of the Turkish power. The reason that this power is especially named in prophecy is because of its connection with Palestine and the Jews. It is to be the last phase of the world's power that is to hold Jerusalem in subjection. The Turkish power has held dominion over Palestine for nearly twelve hundred and sixty years. It took possession of Jerusalem in 634.37 A. D. The Mosque of Omar was placed as the last phase of the abomination of desolation on Mount Moriah in 637 A. D. The latter half of the great week of the seven times of the Gentiles will have run its course in 1897.

The wasting of this power is to take place under the pouring out of the sixth vial as delineated in the apocalypse in the following words: "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up, that the way of the kings of the east might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the world, to gather them to the battle of that great day of God Almighty.

Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Rev. xvi. 12-15.

A number of points are suggested by this prophecy:

1st. The vial is poured out upon the "great river Euphrates. This evidently represents the power located upon that river, which is the Turkish government. After the contents of the vial are thus poured out upon this power, the waters of the river are dried up. During the last few years there has been a great deal of wasting away of the Sultan's dominion. Montenegro, Servia, Herzegovina, Greece and Bulgaria—all of these provinces have ceased to become tributary to the Turkish power. The revenues of the Turkish government are growing less each year and the government only exists as an independent power by the permission of the war powers of Europe.

2nd. *"That the way of the kings of the east might be prepared."* Nothing is more remarkable than the fact that as the Turkish power has wasted the kings of the Orient have been preparing for war. The nations of the east have never made any extensive preparations for war until the western nations sought to control its commerce. Turkey, to a certain extent, stood in the way of the accomplishment of this purpose on the part of England, France, Germany and Russia. We now see that as Turkey is losing her dominion the way of the kings of the east is being prepared, or they are being placed upon a warfooting, more extensive than has ever before been known.

3rd. *"Three unclean spirits."* There are three distinct characteristics of modern politics: Nihilism, Communism and Socialism. These are represented as emerging from the mouth of the dragon, the beast and the false prophet which represent the Roman empire through the three phases of its history. The student of prophecy is well aware of the fact that the Roman system existed first under the symbol of a dragon. See Rev. xii. 3. Then church and state became united and existed as a persecuting power against Christian liberty throughout the world. See Rev. xiii. Then the final phase is that of a false prophet, which represents the hierarchy of Rome as a system of false teachings through all of its methods of diverting men from the simplicity of the gospel that is in Christ.

Nihilism, socialism and communism are the products in various ways of these phases of the Roman empire in its political and religious aspects. It will be seen that the three-fold purpose of the unclean spirits is to gather the nations to the battle of the great day of God Almighty.

One has but to reflect upon the condition of Europe today to see a remarkable fulfilment of this prophecy. Twelve millions of men are ready for conflict in the various nations of Europe. There never before has been a time when preparations for war were so extensive and when the implements of war were so destructive. Vast ships have been constructed for the sole purpose of destroying human life. The land forces have been increased; taxes have been levied until they have become a burden almost unbearable. As stated by one writer, "Europe today is but a military camp."

He who sees in all these things indications of peace must be blind as to the purpose of the kings of the old Roman earth. They are being prepared upon a scale so grand, so mighty as to leave no doubt that when the storm of war begins it will never end until there is a complete overthrow of all existing forms of government, and the Prince of Peace, the King of kings shall take to himself his power and reign from sea to sea and from the river to the ends of the earth.

4th. The closing point of this sixth vial is "Behold I come as a thief: Blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame."

The advent of Christ becomes imminent in connection with the general preparation for a great conflict among the nations. Palestine and the Jews are closely connected with these scenes of war and desolation.

THE DECLINE OF ROMANISM.

Another sign of our times becomes distinctive in connection with the loss of civil power by the papacy. The Pantheon of Rome was dedicated to the worship of the Virgin Mary A. D. 610. According to Rev. xiii. this power was to continue to persecute the saints and interfere with Christian liberty for a period of 1260 years, and it was to use the civil power as a means to accomplish its end. See Rev. xiii. and Dan. vii. 27.

The union of church and state was a menace to Christian liberty throughout the world. When Phocas gave the Pantheon of Rome and all its images over to Pope Boniface in 610 it completed a system of national religion in connection with the state and this union was to continue for 1260 years, the period spoken of by Daniel as "a time, times and a half." From A. D. 610 to 1870 we have just 1260 years at which time according to the prophet there should occur some marked event in the history of the Roman [illegible] to a figurative interpretation and use or foolish. If we neglect only trifling [illegible] with time and opportunity after we have been favored with a knowledge and foretaste of divine glory, and such result witness in the present sad a multitude the disclosures of our shameful folly, while others are made honorable and glorious, we may too nearly [illegible] justice has been done.

I am not certain but the parable of the ten virgins five of whom were wise, and five foolish illustrates more fully the sequel of those who have come under law to God, and their individual experience of forming character in the light of the truth. While the scope of the parable seems to be confined to the generation living at the Lord's coming, yet it appears to be in line with all the other testimony submitted. The two classes are present, both related to the sayings of Christ. All of them are not prepared for the midnight cry. The door is shut in the face of the foolish, excluding them from an entrance into the kingdom.—"Not every one that says, Lord, Lord shall enter the kingdom of heaven."

GEO. MOYER.

(To be Continued.)

To J. W. Gamble. Expository. No. 5.

The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." John v. 25

It is hardly necessary to resort to any spiritual or rather figurative interpretation of the foregoing text, for it was literally true that the dead did hear as in the case of Lazarus, and did live. The coming hour in which good ones hear will also be equally literal and real. But the question arises as to all dead ones, that is all at Adam's race now dead to hear his voice? We discover a points in the words "they that hear," which would seem to imply a possibility of some not hearing. Will dead ones indiscriminately are to hear his voice, the above modifying words would hardly have occurred in the text. Our position is strengthened by the argument that Jesus employed to refute the Sadducees. He said to them "God is not the God of the dead." Who will not like Abraham, Isaac and Jacob hear his voice. If there is any force in his argument there must be dead ones of whom it can be affirmed he is not their God. We therefore come to the conclusion that Jehovah is not the God of the irresponsible dead; and that such will not hear the voice of God's Son in the coming hour of resurrection. It will not do however to hasten to the conclusion that only the righteous and saved ones will hear and come forth from hades. Lest we ignore all that class of testimony that plainly indicates the coming forth of the disobedient and rebellious. It is not discord but harmony we seek in Scripture study. In being careful to avoid one extreme of error, let us in the mean time be cautious concerning another extreme in the opposite direction. If resurrection is confined to the limited "many," let the Bible, not us define the limit and not try to distort and disfigure the testimony to please our own notions as to what is fit and wise, or right and just.

In this same chapter, John v. 28-29, Jesus more fully defines on a previous statement contained in verse 25. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." The candid reader at once comes to the conclusion that all means all, and that a universal resurrection of Adams posterity [illegible] and a dispute with those who limit resurrection to the [illegible] only, or all [illegible] have never made any [illegible] nations sought to control its commerce. Turkey, to a certain extent, stood in the way of the accomplishment of this purpose on the part of England, France, Germany and Russia. We now see that as Turkey is losing her dominion the way of the kings of the east is being prepared, or they are being placed upon a warfooting, more extensive than has ever before been known.

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H. V. REED

The Restitution.

EDITORIAL STAFF.
Directors of the C. P. Association.

H. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 1, 1897.

SISTER EMMA JACKMAN, Secretary of the Michigan State Conference, wishes us to change the date of their Conference from Oct. 8th, to Oct. 1st, 1897. Will our friends in Michigan please note this change.

IN a letter to a young nephew in Canada, Thomas Carlyle wrote: "A very small lot of books will serve to nourish a man's mind if he *humble* then well; and I have known illuminated people whose minds have gone all to ruin by reading carelessly too many books. It is like omnivorous feasting. The books in Scotland in plentiful seasons, are said to eat themselves out of pluck—they become thoroughly uneatable by too much eating."

A good soldier of Jesus Christ, like all good soldiers, is obedient to his commander.

A good soldier is courageous,—a frown from fellow mortals does not deter him from doing his duty.

A good soldier has patience, and perseverance, and does not fight by fits and starts.

A good soldier is ever watchful, always at his post watching the enemy *without* and the foes within.

THE Editor and his wife left Plymouth Friday morning last for the Iowa State Conference at Marshalltown. Arriving at about 9:30 Saturday morning we found a goodly number of brethren and sisters holding meetings under the large State tent, while the smaller living tents were pitched conveniently near by. We remained with them the two last days of the meeting, enjoying every moment of the time listening to the various exercises on the programme, the excellent sermons, and forming acquaintances with many whose names have been familiar to us for many years. Some few we had known personally before this time, and it gave us much pleasure to meet them again, and talk over old times, and learn of old mutual friends. To begin to mention names would be out of place as all could not be written down on paper as each is graven on memory's tablets, and as the secretary will give report of the meetings we will not attempt to do so. Enough for us to express to each dear brother and sister at this time our gratitude to them for their kindly words and acts while we were with them, and thanksgiving to our heavenly Father that we were permitted to attend the meetings held at the campgrounds in Marshalltown, Ia., in 1897. May he keep us each to the glad gathering time when the angels sound forth the call for all the faithful ones to come home. Then may we, if never again in this life all meet again, where no parting hand will be given and no farewell be spoken. Our trip was made to Chicago over the Pennsylvania R. R. and from that point by way of the Chicago and Northwestern to Marshalltown. The trip was made pleasant by the very excellent train service of these two Railroad Companies, and we can recommend them as being surpassed by no lines that we know of for the convenience and comfort of their patrons. The courtesy of the trains by which we traveled were kind and courteous at all times, and we thank the managers and employees for favors shown us.

"Take Heed Brethren."

In Heb. iii. 6, we are told that Christ is a Son over his own house,—whose house are we *if* we hold fast to the *confidence*, and the rejoicing of the hope firm unto the end. Here are two terms,—we are Christ's household if we hold fast the *confidence*, and the rejoicing of the hope. This speaks of reliance upon, or *trust* in something and what would naturally grow out of it—*hope*. A hope based upon God's Word of promise could not fail to bring joy. Plainly, the rejoicing is an index to the faith. We would to God that all who have named the name of Christ may realize the grave importance of this matter, and carefully note this index. What does it say of faith which works by love? If that be all right, hope will be in the ascendant, and the rejoicing of hope will surely be manifested. Reader, let it come home to you that your salvation depends upon holding fast the confidence and the rejoicing of the hope, firm unto the end; only in that way can you maintain your membership in God's household. Again the note of warning sounds out from the 12th, 13th and 14th verses. The apostle has no use for his readers unless they are holy brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." Ah, that's the root of all the trouble! Unbelief, like a serpent creeps in and the things we heard, believed and loved leak out. The eye is taken off the prize and fixed upon something else that is lusted after and striven for with an earnest that leaves time and strength for nothing else, and so we depart from the Living God. Take heed, brethren. The task is hard to come.

The Growth of Roman Catholicism.

Cardinal Vaughan in his Advent Pastoral speaks of the revival of Catholicism in England. The growth is most striking. In 1837 Catholics were few in numbers, and the whole British Empire had only four Roman Catholic bishops. In 1897 England has a Roman hierarchy of seventeen bishops, and the Empire has 106. In 1837 the priests of England were 186. In 1897 they were 2085. The increase during these sixty years in the number of Roman Catholic churches and chapels, colleges and schools and religious communities has been in far greater proportion. "Catholics," says the Cardinal, "are now trusted like other subjects of the crown and many have rendered distinguished service to science, literature and the state. Over 40,000,000 of Her Majesty's loyal subjects pay spiritual obedience to the Pope." These facts, coupled with the knowledge that the Established church is all but Roman Catholic, assures us that the end of this Age is near.

Another Gospel.

G. B. Hepworth writes in a very knowing and confident style to this effect: "That a man who knows what honesty, and uprightness, and honor, and charity requires of him, and who does these things, even at a sacrifice of personal pleasure and profit, *lives and moves* and has his being in the love of God, and therefore in God himself. That man is fitted to cope with all the difficulties of this life, and as far the future he has absolutely nothing to fear. You may talk about *the necessity of faith* in this, that, and the other thing, but there is *no necessity for faith in anything except the grand, awful glorious fact, that it's for you determine to be a whole man, a thoroughgoing, manly man.* the whole current of universal law is your favor; and he also is in your favor who made the law in such a fashion that it is *bound* to give you assistance, and bound to bring you out right in the end;" and presently asks where such a soul can go at death, unless it be heaven?"

Tens, nh, hundreds of thousands, week by week, listen to such baseless assertions, and suppose them to be gospel. It is the last days, and desiring to be a faithful witness for God and his truth, we say the above is gospel nullifying doctrine! What else can it be while the Spirit in Rom. v. 1 says, "Therefore, being justified *by faith*, we have peace with God, through our Lord Jesus Christ; by whom [Jesus Christ] also we have access by faith into this grace [favor] wherein we stand, [that favor is justification from all sin and peace with God! oh, what favor!] and rejoice in hope of the glory of God." Mr. Hepworth repudiates "faith." He has found another way. He assumes to know exactly what *honesty* is and claims to *be* honest. He assumes to know what uprightness and honor and charity are, and claims to be upright and honorable and charitable, and as the result "for the future he has absolutely nothing to fear." And has faith in nothing, and *means* faith in nothing, except in his own grand, awful, glorious determination to be a whole man, —a thoroughly manly man.

The gentleman has no use for faith such as exercised by Paul and his brethren, and by which they had been justified and at peace with God through the Lord Jesus Christ. Consistently with his avowal, we challenge him to find any use for the gospel which Paul says, Rom. i. 16, is the power God employs to save believers. We further challenge him to find *any use* for the Lord Jesus Christ, since he has a way of being in God without getting into Christ; and of *cleansing himself* of all sin by his *honesty*, his uprightness, his honor, his charity, without reference to the blood of Jesus Christ, which the Apostle says, cleanses from all sin. And although the Apostle says Jesus, our Lord was [illegible] only [illegible] the [illegible] Mr. Hepworth has no use for his readers [illegible] through the [illegible]

The Question Drawer.

In reply to Enquirer, in regard to the "righteousness of God" spoken of in the third of Romans, we would say that three prime views are held. One of them is that good works do not figure in the case at all. Christ being so very righteous that it is sufficient for the whole human family, providing only they will come to have it imputed to them. We are convinced that both of these theories are wide of the truth. The third chapter of Romans clearly contrasts "the righteousness of God with that of the Law." The Apostle had just said when what things the Law saith, it saith it to them that are under the law, —no others; that every mouth is stopped, and all the world may become guilty. Instead of justifying those under it, it brings them in guilty. We think all who are disposed to can understand this. Man being a sinner he cannot improve his condition by Means of the law. The law of God was *holy, just* and *good*: and how could a law of that character save a sinner? It was impossible! It was *always* impossible to please God without faith; and faith in this connection takes hold of propositions or promises made by God to man. And those promises antedated the law by hundreds of years; and so men could please God by faith hundreds of years before an arbitrary law was enacted. And men could please him no better after the law was given was possible before. The man of faith *works*, but not on the same principle as one under the law. The latter works under a sword of justice, the former works of love; and his good works are the *fruit of faith and love*, instead of fear or apprehension. We would impress upon your [illegible] when God says "[illegible] eyes" he included all the [illegible] —hence every mouth was stopped and all the world was guilty before God; the only righteousness is that of God's—the righteousness OF God. Not that part of God's righteousness, is imparted to certain ones and *so* are made righteous, no. We understand that God has promulgated the principle upon which he pardons all past sin and grants a righteous standing before him,—and that that righteous standing is the righteousness OF God —derived from God by grace or favor through faith—faith being the means to be used by man, as well as the condition exacted of him. We see from this point of view how the righteousness *of* God is obtained, without the law. The law is in no way connected with it; we mean the law from Sinai, is in no way connected with a person's righteous standing before God. He is under the law of faith; and the law of faith is as surely the law of God as was the law from Sinai. Like the law from Sinai, what it says, is addressed to those *under* it. All men are *not* under it, and to such it says nothing. Men of their own notion come under the law of faith. They are at liberty to come under it or not, as they please; but being under it they are bound to obey the law of Christ or lose the privileges and blessings a life of obedience would ensure. It is passing strange—indeed painful to see one claiming that we are *lawless* because of holding that the law of Moses is not binding upon us. Are not the Spirit's words plain enough, which say that, "by the deeds of the law, there shall no flesh be justified in his sight: for by the law is the *knowledge* of sin?" "Why cannot you believe *these* words, and begin again at first principles,—and when you come to Romans v. 1, 2 where it says: "Having been justified therefore, *by faith*, we have peace with God through our Lord Jesus Christ; through whom also we have been introduced into this favor in which we stand; and we boast in hope of the glory of God." Yes, believe *this* testimony, too, and take steps to get *into*, and stand in it. You must know if your step to Sinai, that when the Apostle says Gal. iii. 10, 11, "For as many as are of works of Law are under a curse.... Besides, that no one is justified by law before God is clear, because, "The righteous [illegible] will live [illegible] faith." [illegible] through the [illegible]

Communicated.

Love to God, and Love to Man.

Dear Restitution:

If this article is worthy of your notice please give it room. John x. 12-18, "This is my commandment that ye love one another as I have loved. Greater love hath no man than this that a man lay down his life for his friends." Dear brethren and sisters, we find that love is a command, also we find that some one has loved us when we were enemies to him, and we love the brethren in Christ. If Christ so loved the world that he gave his life to redeem them from death, cannot we give a loving hand and a kind word to a falling brother or a sister in time of need? It is a commandment and a duty and should be a pleasure to lend a helping hand to one of the brothers in time of need. Brothers and sisters if the world comes to you in this way and says to you that your brother is a bad fellow don't sanction it for that is one of the devil's ways of making trouble with the church, and that is what he wants to get between the brothers and then he can do what he wants to do. Then let us stay close together and if any one tells us something that a brother has done or said, make no reply until we go and see the brother and ask him about it and if the brother is in fault let us talk to him in brotherly love and restore him again. Love can not be purchased with money. Love can only be obtained by love. Then brothers and sisters if we think that no one loves us let us see whether we love anybody or not. John xiii. 35. By this shall all know, that ye are my disciples if ye have love one for another. If this is the way to manifest our discipleship he as love more and more. Let us go on to perfect love. We are sometimes mistaken when we think that no one loves us, simply we love no one, love your enemies much more (the household of faith. Christ first loved us when we were sinners and gave his life for us, then brothers can't we afford to give our love to a brother in time of need? If a brother stumble help him to raise and if the brother offend thee go to him in love and ask him to righten his wrongs. Well to the isolated ones scattered all over the land a word to you. When I read the good pieces in THE RESTITUTION I am forced to shed tears of sorrow and joy to think of your lonely life, and to think how zealous you are. It looks like it was God's plan to take one here and one there. How much I like to meet the dear ones and to clasp glad hands here, but then when it comes to part again, oh, sorrow comes, but parting will soon be over when Christ comes and takes the kingdom in hand. My hand, my heart, my love to all of God's people, hoping to meet in the kingdom of God. Your Brother.

B. J. WOODS.

Request.

Will Brother W. H. Wilson, please explain the 13th chapter of St. John from the 1st to the 19th verse inclusive, and oblige,

MRS. R. A. ZOU.

Will Brothers Joblin or Wilson explain what the mark of the beast is, of Rev. xiii. 16? The Seventh Day Advertists say it is Sunday, for my part I do not know.

A Brother seeking truth,
JOHN MITCHELL.

Mileage—Notice to the Traveling Public.

The new One Thousand Mile Ticket (Rebate form) of the Central Passenger Association, interchangeable over more than twenty thousand miles of railroad, will be placed on sale at principal offices of the Pennsylvania Lines West of Pittsburgh, on Wednesday morning, September 1st. The [illegible] sale of present form of mileage [illegible] will be discontinued on [illegible] Tickets [illegible] the rate of [illegible] Tariff [illegible]

Report of Meetings.

Dear Restitution:

I write to say that the hearts of the brethren of the Church of God at Ripley, Ill., have again been made glad by the presence of our dear Bro. Foore, [illegible] the 11th of Aug., and stayed until the 19th. Notwithstanding the meetings at the other three churches and two shows we had fair audiences to hear the Word of truth. Brother Foore is a true preacher of the kingdom and should be kept in the field by the brethren. There are only a few [illegible] with my parents moved here the 16th of last December, and on the 26th of January my poor old father died, so I am left to mourn the loss of a father. He never professed Christ, but God knows why that is not [illegible] with all my heart the Judge of all the earth will do right. So I do not see how he [illegible] again if not I could be miserable. We are thankful to our heavenly Father that we were led [illegible] we could meet with those of like precious faith on the first day of the week to study his precious Word together. I hope Bro. Foore will be permitted to visit us again and all the ministers which have visited us in time past. My prayer is that all that have entered the race will win the crown.

Your Sister in Christ,
JENNIE COX.

Selected.

Foreign News.

Basle, Switzerland, Aug. 30.—At today's session of the Zionist congress the delegates present unanimously adopted with great enthusiasm the program for reestablishing the Hebrews in Palestine, with publicly recognized rights. A dispatch was sent to the Sultan of Turkey, thanking his Majesty for the privileges enjoyed by the Hebrews in his empire.

Munich, Aug. 30.—The Neuest Nachrichten says it has been definitely settled that Emperor William will visit Jerusalem at Easter next year. The officers of the imperial yacht Hohenzollern, on which the Emperor will make the voyage to Jaffa, have been informed of his intention to go to Palestine. The Hohenzollern will be accompanied by the cruiser Gefion. The Emperor will spend two months in the Holy Land.

London, Aug. 30.—[Copyright, 1897, by the Press Publishing Company, *New York World.*]—Woods Pasha, an Englishman, but at present an Admiral in the Turkish service and a representative in a confidential capacity of the Ottoman Empire in London, made a statement in regard to Greco-Turkish affairs today.

"You wish to know what I think of the evacuation of Thessaly and the war indemnity to be paid to Turkey? Four million pounds, the amount exacted, does not, in my opinion, represent the material damage sustained by Turkey. Its payment, if properly arranged, could be made without the question of foreign contract at all. Rich Greek bankers and merchants residing abroad should combine in support of a national patriotic loan. With the guarantee of the powers, of course, the money could be raised at once.

"The prospect of the early retirement of the Turkish army of occupation is greatly improved by the last proposition made by Lord Salisbury, which should show both Greeks and Turks who their real friends are. Since the impossibility of obtaining the sanction of Europe for the retention of any part of Thessaly, beyond that necessary for the rectification of the frontier, the next best thing for Turkey is to obtain as soon as possible the payment of this indemnity.

"I cannot understand the indignation expressed in England against the Turkish government on account of the delay in the settlement of this matter. This delay is not to be wondered at. The war only ended three months ago. The delay is as much due to the powers themselves as to the Turks, and certainly the little disposition the Greeks have shown to make arrangements for the payment of the indemnity counts as an important factor in the stand taken by Turkey."

Monday, Aug. 30.—Symptoms of genuine measiness are beginning to appear here regarding the Franco-Russian treaty and the danger of a pan Continental combination against Great Britain. There is now a widespread belief that the formation of [illegible] exhibition of Emperor William.

[illegible] Tory party [illegible] Hastings [illegible]

which well expresses the fears that are felt in government circles.

"It will not do for Englishmen to fling to themselves the comfortable belief that the memories of 1870 will always suffice to restrain France on the opposite side to Germany in any European complication. Sedan has passed almost as completely into history as Trafalgar and Waterloo, and there are few Frenchmen who would be averse to paying themselves out of the British empire for their sacrifices under the treaty of Frankfort. The ceded provinces are, no doubt, a real obstacle, but if Germany should ever be so little we are much stronger she need not be able to count upon the friendship of her old enemy at least for a time. The cession of Heligoland would change the whole current of feeling in France, not for defensive purposes. Metz is of no value to its present possessor. It is a standing menace to France, but is not like Heligoland, which is an integral part of the German system of defense. Englishmen will by no means watch unmoved to-morrow's great spectacle in Paris."—*Tribune.*

Real Christianity is earnest life work. As electricity permeates steel, so it permeates every act and department of life. It gives a vigorous impulse to every noble quality. It makes every toil honest and cheerful. It makes every toil honest and cheerful. It gives courage and fortitude in the midst of sorrow and affliction. Christianity is a sublime force. It makes a new man of the old. It throws meaning and grandeur into every small act of Christian duty and benevolence. It makes them tenderhearted and kind. It makes the careworn and weary, and afflicted patient. It makes home a holy of holies to social life. It makes the judge just, the merchant honest, the servant faithful, the student diligent, the wealthy generous, the poor industrious and cheerful, the strong watchful and helpful; it lights the heart of the dying saint with hopeful flashes of the everlasting.

What kind of a man ought you to be? Such a man, that when you have passed away from earth, your son can say of you, in all sincerity, as Thomas Carlyle has said of his good father: "He was a man into the corners of whose house there has shined through the years of his pilgrimage, by day and by night, the light of the glory of God; and at last he was not, for God took him." Will your character and your home answer to that description?

Many persons regard the formation of their character as a process scarcely begun, and to be completed at a far-distant day, when lo! they have already crystalized into their permanent moral type. Every day brings its test and makes its impress. Each twenty four hours is a part of eternity —one link in an endless chain. Then take care of today.—*Christian Advocate, South.*

They who are the fullest of faith and richest in good works, make the least sound; when their hearts and lives, like the face of Moses, shine brightly with grace and holiness, they do not, they will not know it. They consider their great light and lustre as but a reflection from the Father of lights, and therefore they have no reason to boast at all of borrowed goods.

No man can reject the Divine testimony concerning Christ, when fairly and fully presented to him, without thereby inflicting immediate damage on his whole inward life—without, in fact, becoming, whatever appearances there may be to the contrary, a worse man as well as a guiltier man than he was before.

An old minister who, when advanced in life, showed great vigor, being asked the reason of this, replied: "I can easily account for it; I have had three great excellencies during my lifetime; I have always been on good terms with my wife; and I have always been on good terms with my congregation and my stomach."

People look at your six days in the week to see what you mean on the seventh.

Chicago Excursion via Pennsylvania Lines

September 5. One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No. 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. [illegible] the right

Poetry.

Selections.

'Tis by the faith of joys to come,
We walk this desert dark as night.
'Tis we shall gain eye-sight as home;
Faith is our guide, and faith our light.

The want of sight she well supplies,
She makes the purest glories bear
Far into things unseen she pries,
And brings eternal glory near.

Cheerful we tread the desert through,
While faith inspires a heavenly ray,
Though lions roar, and tempests blow,
And rocks and dangers fill the way.

O render thanks to God above,
The *fountain of eternal love*;
Whose mercy firm, through changes past,
Has stood, and shall forever last.

Who can his mighty deeds express,
Not only vast—but numberless?
What mortal eloquence can raise
The tribute of immortal praise?

Extend to me that favor, Lord,
Thou to thy chosen dost afford:
When thou return'st to set them free,
Let thy salvation visit me.

Communicated.

Our True Model of Belief.

FOURTH SET OF QUESTIONS.

Question 1. What was the *essential* difference between the "preaching" and the "teaching"? Did it lie in the thing said, the manner of saying, or the size of the audience? When one who heard the proclamation, "The kingdom of heaven is at hand" enquired what it meant, and how it affected him, did the preacher's answer, with whatever of explanation and application it contained,—cease to be "preaching" and become teaching?" Does the New Testament show the importance of such a technical distinction being made? If so, how?

Answer. 1st clause. This seems to me by far too nice a question. So far as I am aware the New Testament writers do not speak of "*essential* differences." In one respect there is no difference between "*preaching*" and "*teaching*." Each is simply a verbal communication just as a *command* and a *request* are. All the same there is a difference; and whether such difference be called "essential," or simply *important* seems to me not very essential to be determined. The term "preaching" was applied to the gospel, which was really a brief intimation of seven words. The term "teaching" was applied to general instruction which in some instances extended to three chapters. Matt. v., vi., vii. A distinction between "preaching" and "teaching" may be seen in a number of passages, such as Matt. iv. 23; 2 Tim. i. 11; Acts xxviii. 31. The translators of the Common Version have used the term "preach" twice in Luke iv. 18, 19; while they have used the term "proclaim" in Isa. lxi. 1, 2, from which we read the words recorded in Luke. I have no doubt the term used in Isaiah is the more correct. So of the "*preaching* of Jonah" in Luke xi. 32. The Paragraph Bible gives "*proclaiming*" in Jonah iii. 2. Where the preaching of that prophet is described in chap. iii. 4 we read, "He cried, and said, 'yet forty days and Nineveh shall be overthrown.'" This preaching, consisting of only eight words (in English) was plain enough to be easily understood by the Ninevites; for the king "*proclaimed* and published a fast," etc. The terms "cried" and "proclaimed" represent the same Hebrew word (KRA) which is also found in chapter i. 2, "Go to Nineveh.....and *cry* against." This Hebrew word occurs in numerous passages in the Old Testament, and is often rendered "proclaim." It is also the term used by the translators of the New Testament from Greek into Hebrew to represent the Greek term usually rendered "preach" in the Common Version.

Clause 2. To imagine a Jew asking the meaning of the proclamation—"The kingdom of God is at hand," does not seem to me to involve a really practical question, any more than to suppose a Ninevite asking the meaning of Jonah's proclamation, "Yet forty days and Nineveh shall be destroyed." No such question by any Jew is on record. I see no reason to doubt, however, that explanation or instruction given in reply to such a question would be properly described as "teaching."

Clause 3. This clause has, as I judge, been already answered. However, I shall add that the distinction between "preaching" and "teaching" is not merely "technical" but real and practical. The Moderns, in this as in many other things, have departed from New Testament usage in extending a proclamation of these words into a discussion of their connected words, and [illegible] the gospel, as such, is not professed to be included. Not only are the two things, in the New Testament sense, radically different, but they are described by two entirely distinct words.

Question 2. What was the *essential* difference between the gospel and the accompaniments of the gospel? And how did (or does) the difference have practical effect? Is the form necessary to a man's becoming a Christian and being saved, while the latter is so much additional information, interesting and instructive enough, but not essential?

Answer. Clause 1. The gospel was one thing; its accompaniments quite another. As to the "practical effect" of such a difference, it does not appear to me that the evangelists throw much light on a point like this. The "preaching" of John the Baptist however, had "practical effect" in regard to two classes of the people. We read, (Luke vii. 29) "All the people that heard him, and the publicans, justified God, *being* baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." There is here no dubiety as to the meaning and "practical effect" of John's proclamation. On a previous occasion we read (Luke iii. 12, 13) "Then came also publicans to be baptized, and said to him, Master, What shall we do? And he said to them, Exact no more than that which is appointed you." This is a specimen of "teaching." It was certainly plain enough, although quite different from the proclamation. Its practical effect would also be different inasmuch as it was more specific in its nature than the duty of repentance by which the gospel was accompanied.

Clause 2. The gospel is necessary to a man's salvation; so is obedience to the accompaniment, "Repent." Remission of sins is also necessary to a man's being saved, and is connected with repentance and faith as a result, in accordance with the Divine appointment. This does not seem to me to show, as the question seems to suggest, that the accompaniments are merely interesting and instructive, but that, on the contrary, they are indispensable adjuncts of that simple but momentous intimation "The kingdom of God is nigh at hand."

Question 3. If it "became absolutely necessary that the death, burial, and resurrection of Christ, should be made known for the reason given in Answer to question 5 of 3rd set,—was it less necessary that the resurrection of the sleeping saints should be made known, seeing that dead men could not inherit the kingdom: or less necessary that the remission of sins should be made known, because no unforgiven sinner can enter the kingdom?

Answer. All knowledge is important and useful although not equally so. One may believe the gospel, and be ignorant of many things; and at the same time be a gainer by his faith, and a loser by his ignorance. Some disciples at Corinth said, "There is no resurrection of the dead." 1 Cor. xv. 12. The Apostle did not enjoin that such are to be excommunicated as he did in the case of an immoral man at Corinth mentioned in chapter v. I fail to see anything to show that the ignorance of those disciples would interfere with their own resurrection to everlasting life, or render it less necessary and desirable that the resurrection of the sleeping saints should be made known. Nor does this admission of the importance of all true Bible knowledge alter, so far as I can see, the relative value of "the gospel" and other Scripture truths. The distinction here seems to me to rest on Scripture statements, and not on human reasonings. I presume that the answer I have offered here as to resurrection will apply to the remission of sins.

Question 4. Is the gospel a "fixed quantity"—a certain well defined number of statements of Divine truth, which, say even since the day of Pentecost, have been necessary for all men everywhere to believe in order to true discipleship and to salvation? If so, —What data have we for determining exactly which truths are, and which are not, so included; and which truths are they?

Answer. Clause 1. The gospel consists of certain truths. These have certainly been "fixed" by God himself. Whether it be right to designate these as a "fixed quantity" may be open to question; but I fail to see that they are anything but simple and definite.

Clause 2. The data for determining such truths are to be found in the New Testament, with the light thrown on the [illegible] from the Old. This [illegible] [illegible] from the [illegible] and [illegible] as in answers to first set of questions. I consider that such data have been sufficiently set forth and explained in answers to previous questions.

Question 5. Considering the necessities of the case, and in view of the precepts and examples afforded by the New Testament,—which truths (whether "gospel" properly so-called, or only necessary "accompaniments") are essential to be made known and believed in the present day?

Answer. The primary and most indispensable truths appear to me to be the originally proclaimed gospel—"The Kingdom of God is at hand." And there are certainly included the death, burial, and resurrection of the Anointed, with the necessity of and Appearing of the Lord to set up his kingdom on the earth. I see no evidence that "the present day" requiring any change to be made from the practice of the Apostolic times. An exception may occur arising from gross ignorance of the Scriptures on the part of the general community. This necessitates the supply of information such as I have tried to illustrate by the various items in answers to first set of questions. In short the origin and history of the only Divine kingdom known to history. The use of argument and appeal is certainly desirable for the purpose of enforcing the necessity of personal attention to the gospel and its requirements. All this, as it seems to me, is in accordance with what I have endeavored to set forth in these answers as a whole.

J. CAMERON.

Parables Of Salomoon.
Chapter 10.

1. A wise son rejoiceth a father, but a son without good sense is a grief to his mother.

2. Treasures will not profit transgressors, but righteousness will deliver from death.

3. The Lord will not starve a justified soul, but he will turn upward figure drawn from surveying—turning the measuring-rod upward at the end of the life-line) the life of the irreverent.

4. Penury humbleth a man, but the hand's of the manly produce wealth.

5. A son who hath been chastened will be wise, and he will use a servant without good sense; a son with perception hath been saved from the scorching heat, but a son who evadeth law hath been blighted in early harvest.

6. The Lord's blessing is upon the head of the justified, but the mouth of the irreverent will reveal untimely sorrow.

7. The remembrance of the justified will be in the midst of encomiums, but the name of the irreverent is extinguished.

8. A wise heart will accept commandments, but the prating of the perverse with their lips will have tripped them up.

9. He who goeth his way with sincerity goeth his way confidently; but he who perverteth his ways will have become known.

10. He who winketh his eyes with deception is gathering together sorrow for men, but he who convicteth with boldness forseeth a peacemaker.

11. A fountain of life is there in the hands of the justified, but the mouth of an irreverent man revealeth loss.

12. Hatred stirreth up strife, but friendship revealeth those who do not like strife.

13. He who furnisheth with his lips smiteth a heartless man a sceptre of rule.

14. Wise men will conceal perception, but the mouth of the headlong draweth nigh to ruin.

15. The acquisition of the rich is a strong city, but the penury of the irreverent is ruin.

16. The works of the justified produce life, but the fruits of the irreverent sins.

17. Chastening watcheth to guard justified ways of life, but the chastening of one not amenable to reproof is to err.

18. Justified lips cover enmity, but those who bring forth abusive talk are most wanting in good sense.

19. With much talk one will not escape sin, but he sparing of thy lips and thou wilt be one who apprehendeth.

20. Silver that hath been tried by fire is the tongue of a justified person, but the heart of an irreverent one will fail.

21. Lips of justified persons have an exact knowledge of high things, but those who are wanting in good sense come to their end in want.

22. The Lord's blessing is on the head of the justified, this maketh rich, and sorrow of heart shall not be added to it.

23. With laughter is a person of good sense doeth evil things, but wisdom bringeth forth thoughtfulness for a man.

24. An irreverent man is environed with loss, but the longing desire of the justified is acceptable.

25. The irreverent man vanisheth away on the passing cyclone, but the justified inclineth out and is saved forever.

26. Even as an unripe grape is disagreeable to one's teeth and smoke to one's eyes, so is evasion of law to those who use it.

27. Fear of the Lord addeth days, but the years of irreverent ones will have been made few.

28. Rejoicing speaketh time with the justified but the hope of the irreverent will perish

29. Fear of the Lord is a fortress for a holy one, but ruin is for those who engage in evil things.

30. The justified will not surrender forever, but the irreverent will not dwell on (the) earth.

31. The mouth of the justified distilleth wisdom, but the tongue of the unjust will utterly perish.

32. Lips of justified men distil favors, but the mouth of the irreverent turneth one away.

COMMENT.

Chapter 8th opens with the exhortation to sons of men to become heralds of wisdom. "Your am I calling, ye sons of men," she saith. "Things worthy of respect and upright things shall I speak," is a part of the exhortation; "oracular words" observe also—"in no respect crooked or perverse in themselves." Observe again that "All things are open to the sight of those who understand and straight to those who find comprehension." The question naturally arises here again whether the personification of wisdom is anything more than a rhetorical trope for vividness of style and impressiveness of teaching or whether there is any warrant for laying hold of such passages as these in support of the theological dogma of the Trinity. I think not. The divine spirit of wisdom is as much God's own spirit and a part of his intrinsic personality as my soul or spirit is a part of me. When I apostrophize my soul, as "O my soul and all that is within me" am I addressing myself or another person? We call such talk as this soliloquy, do we not? The divine wisdom [illegible] himself as a person is [illegible] instrumentality through which he accomplishes his infinite purposes, or an attribute of himself. God no doubt rejoices in his wisdom as we do in ours, and this is the abstract fact here stated, when divested of rhetorical figure and trope. I refer to the portion of the chapter from the 17th to 31st verse both inclusive. One might as well try to make out the sun and moon to be persons, because they are frequently personified in Scriptures.

The gist of the 36th verse stated as an abstract fact is that the person who ignores his enlighted reason in matters of life and death is to all intents and purposes a moral suicide.

The 9th chapter opens with the beautiful and very significant parable of wisdom's house supported on seven pillars and the preparation for a symposium, the divine symposium of spiritual enjoyment and profit described. The balance of the chapter is made up of *wise aphorisms* appropriate for such an occasion with chastening for the royal sonship. The introduction of the harlot toward the close profoundly significant in view of all the later Scriptural teaching about spiritual harlotry and apostasy in the household of faith: of which this house of wisdom is an earlier type.

The 10th chapter is a good sample of antithetical teaching with which this book abounds and is one form of parable teaching, but only one form and not to be confounded with other forms as it has been frequently by the translators, as in John's gospel 1st chap. "For the law was given through Moses, but grace and truth came by Jesous Christ" should read—"Because the law was given through Mouses, grace and truth came to pass through Jesous Christ," a very *different* thought the reader will observe, and one that harmonizes with the general teaching in regard to law and grace while the other does not. Read this 10th chap. carefully and compare with the versions as the variations are important, but too numerous to call specific attention to.

CHAS. GARDNER.

Words tell us what we should be; deeds tell us what we are

Some hearts, like evening primroses, open most beautifully in the shadows of life

The Man Paul Knew.

That it was not Christ: but a man in Christ. To be in Christ is to be of that company who are in the name of Jesus and thereby sons and daughters of God Almighty. That *being so, that* man must be Paul himself; yet not Paul after the flesh, but as the new man in Christ Jesus, see Gal. iii. 27. This new man is an embodiment of the visions and revelations of the Lord, as revealed to Paul.

The third heaven in relation to Christ is mortality swallowed up of life,—in a word, an immortal being. This is the grand test. It is not so much a locality as it is a future state or condition in which the Body of Christ is manifested, and the promise realized. Thus Paul had a vision of a new man Christ—"caught up to the full enjoyment of the gift of God—the victory through our Lord Jesus Christ: the third heaven of the abundant revelation of Paul.

But there is a state still beyond, in which are higher conditions of eternal being, as we *find in the announcement*, "God all in All."

The second advent of Christ is the one door that opens to admit the entire multitude of God's sons and daughters to the realization of all things promised them in the Holy Scriptures. "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

J. O. WOODRUFF.

Criticism.

I do not wish to be fault-finding, but often wish some of our best instructors would refrain from mentioning any particular sect when speaking of their doctrines but *teach the truth*.

There are some most excellent articles in THE RESTITUTION, but I am sorry to see any personalities in them in trying to teach the truth to the sects—especially the most intelligent. —we do not wish to repel them by abusing their church. It turns more from the Truth than it leads to it. We can teach the truth without reference to any church. I hold a paper I wish to mail to a very dear friend. He desires to be informed and to keep abreast with the times—a very upright, good man. I have put much reading matter in his hands and I do not wish to turn him aside by harshness. The aforesaid paper I fear will seem pretty harsh to him—for he is a man of fine sensibilities, a deep and earnest man. I shall send the paper, though there are a few lines I would like to strike out—that perhaps would be better unsaid—no use to wound peoples feelings to teach them the truth. *They* call it anchristian. Gentleness with earnestness or *vice versa* is best.

Very truly,

"A SISTER."

The Illinois Conference.

Dear Restitution:

I am requested by private letters from the brothers and sisters of like precious faith to still contend for a conference. Now I shall ask the preaching brothers of the State of Illinois who and how many of them will meet with us, and preach for us? They can answer through THE RESTITUTION or by private letter. I also ask who will volunteer to help sing, and who will take the lead in singing. Also what church would like to have the conference. Then some one must announce the time and place to meet and elect officers, and appoint committees and arrange the program. Brothers and sisters, this is more than one person's work, now come right up and take hold and move the work along. If you can't preach you can sing and if you can't sing you can be on a committee, and you can't be on a committee you can give a dollar, or two to defray some poor brother's way that can do some of these things which are needful to carry on a conference. Recollect brothers that the earth is the Lord's and the fulness thereof. Don't hide your talent. If it be to preach, preach; and if it be to sing, sing; and if it is to give, give cheerfully. Do all in the name of Christ. Come now, brothers and sisters, and let us put our shoulders to the wheel and all push at once and the car will move and God will bless us.

Yours looking for the King in his glory.

R. J. WOODS.

Cheap Excursion to St. Joseph.

Sunday Sept. 5th, the Vandalia will run another cheap excursion to St. Joseph, Mich. Train leaves Decatur at 8:21 A. M. and returning arrives here at 8:35 P. M. Only $5 ets for the round trip. Ample accommodation [illegible] call T. A. Downs, Agt.

[illegible] the shadows of ignorance are being driven away by the teaching of God's word as it was first taught and understood by Christ and his apostles, let each and every one of us redouble our energies and use every dollar and moment of time that we can for the farther advancement of this grand and glorious work. Dear brothers and sisters let us work while it is yet day; for the night cometh when no man can work. If we use the talents and means we have, with God's help we will be able to lesson that vast throng who will say in that day, the harvest is past, the summer is ended and my soul is not saved. Submitted in love.

R. A. & A. G. RAVEN.

Moments of triumph are not always moments of happiness.

DR. HODGSON: He who misrepresents what he ridicules does not ridicule what he misrepresents.

Announcement.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday evening, Oct. 8th, 1897, and continue over the following Sunday. The brethren at Millbrook have earnestly requested that the meeting might be held there, feeling that by our united effort much good might be done. All of like precious faith are invited. Train leaves Grand Rapids at 7:10 A. M. via Grand Rapids and Western R. R. formerly Detroit, Lansing and Northern R. R. via Sparta, Greenville, changing cars at Edmore, waiting there about 20 minutes taking the Big Rapids Division to Blanchard, reaching there at 10:30 A. M. where the brethren will meet any who come on morning trains. Another train leaves Grand Rapids at 4:20 P. M. Blanchard at 8:00 P. M. Blanchard is two miles from Becker School-house where the meeting will be held. This church has only recently joined the conference and the brethren are very anxious to have a successful gathering. Will all that can, come up to the help of the Master. The signs of the times show to us who are waiting and watching the near coming of our Savior that we should improve the time. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come.

Yours for the Truth,
EMMA JACKMAN, Sec'y.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will be held at Argos, Indiana, commencing Friday, 3 P. M., Sept. 10, 1897 and continue over the following Sunday.

This is another privilege we have of meeting again for the purpose of renewing and strengthening our vows to the Master in his glorious cause. We believe the time very near when he shall come to take to himself his bride the chosen ones, and with them to rule the world in righteousness. Therefore it behooves us to be watchful and prayerful, keeping ourselves always in readiness lest he come upon us as a thief in the night. Let all put forth an effort to attend this meeting and work to the one end, that of the promotion of the cause we have espoused.

The brethren here extend a hearty welcome to all who come to attend.

J. F. WAGONER, Pres.
A. C. ROBERTS, Sec.

The twelfth Annual Conference of the Church of God in Nebraska will be held in the park at Cambridge, Nebraska, beginning on Friday Sep. 10th, and holding over ten days. We earnestly hope that this will be the largest and the best meeting ever held. Let us one and all work for this end; and let us make up our minds that, if we possibly can, we will attend this meeting, and we will try to get others to attend. Come with a desire to work for the Master and to receive his blessing and we feel sure that you will not have come in vain. Before the Conference, each church in the State is requested to meet and vote for the persons whom they wish to have fill the offices of President, Vice President, Secretary, Treasurer, Evangelist, and Assistant Evangelist for the coming year; and to send the votes to the Secretary by the 16th of August. Please do not neglect this as we wish for the votes of all. Once more requesting you to come and spend ten days with those of like precious faith in the service of the Master, I am your Sister in Christ.

REXA M. GORDON, Sec.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$29.20
Chas. Elvey	.50
Mrs. C. W. Russell	.50
Jesse Ross	1.00
Mrs. G. W. Compton	.75
D. Williams	1.50
Mrs. E. George	.10

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously acknowledged	$115.80
Howard Gintzig	1.00
Job Ban[illegible]	.00

Reproofs are most profitable when least provoking.

If a man exhibit not the spirit (disposition) of Christ in word and action he is none of his.

Cheap Rates to the West and Northwest.

On September 7, 21, October 5 and 19, the North-Western Line (Chicago & Northwestern R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start now! Send for free copy of *The North-Western Home-Seeker*, to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburgh, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in letters of the above ways is at our risk, money sent home or future is at the risk of the sender. It is folly to think that we can rob bill, or abstract so that no one will know it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should keep a copy of the same.

In ordering books or tracts, if the letter or the paper you have it under only mentions one, understand it so.

When ordering a change of address, give both your old and new address.

In computing strength with the above you will see how much campaigning and tract work we could do if we had more people enlisted to help.

Popular Lectures by M. Joblin

Brethren and Sisters: Have you loved ones who think as well as we will save them? Have you friends who think they worship acceptably who are ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's Justice at the purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled: "The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

When our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not [illegible] office for them, but send direct to address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

Theredneed rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 7.10 P. M.

A narrow-minded man bemoaning persecution for the Christian's cross is a quite [illegible]

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson, and W. Tucker, Elders.

Church of the Blessed Hope, 626 Woodland Ave, Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance can call letters or remain as cordially invited. Sister Geo. W. Jolin, Evangelist.

The Chicago Church Van Buren Hall, corner of Madison St. and Ogden Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God at Anderson, Ind., meet in their house on Pearl Street, between 9th and 10th, every Sunday P. M. Welcome to the 2nd number in Greenwalt, Sunday School every Sunday and second and fourth Friday evenings.

A Church of God at Sidney, Ohio, meet every 1st day of the week at Bond Hall, 1st floor over the post office. All brethren passing through the city are cordially invited to meet with us.

The Church of God at Anderson, S. D., meet every Sunday at 11:00 a. m. in Mills Hall. Visitors from the West on the Chicago, Milwaukee & St. Paul R. R. come west to Meadow, Early will meet them.

The Church of God, at Freedom, Neb., meet every Sunday at the Frame Church, to-wit, God's West Union Sunday School every Sunday at 2 P. M. Preaching every two weeks, or as no regular preaching. Jason Wilson, Elder, South Shick, Sec'y.

Ainsworth, Neb. Church School every Sunday at 2 Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, West Seattle, Wash. The church regularly meet for public worship every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on 39, on the 3rd [illegible] Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible Class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors welcome. Brother George Kuhn, Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Bend Cor., N. Y., meets every Sunday at 10:30 a. m. in Rowan Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 755 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill Church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Tent for [illegible] will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Usher and Otter Grove every four weeks, also at Burton on the 4th every Sunday. These brethren have no regular preaching by Bro. Woodward and have expected when they are doing so evangelistic work. Hoopes, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother Uhl. C. Chase.

The congregation at Scotts, Oregon, meet every Sunday for Bible study, by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trimble.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for services at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington meet every fourth Sunday either at Pekin or Camas. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Gravel of Scotts Oregon. Also occasionally by Brethren W. L. Skeels and Wm. Pioneer both of Scotts, Oregon. Services at 11 A. M. Social meeting at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbuckle on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commune on the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterbrook, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be most welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to drop off and meet with us. A. W. Gorse, Sec'y and Treas. J. E. Forsythe, Leader.

The Restitution

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Books and Tract List.

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We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism. By the late Mrs. C. P. Woodruff. This will need no introduction to many of our readers, as they already know of the good that can be accomplished through its circulation. 10 cts each. Send to this office.

FACE TO FACE.

In this exciting age of the nineteenth century! A 150-page pamphlet by Wm. Odom Mansfield. This work was issued and sold at 25 cts. We have a good supply, and will send them post paid for ten cents per copy. This is an excellent opportunity for any one interested in mass work to get this work by a talented author. Send in cash at this extremely low price. A CHANCE FOR PREACHERS AND COLPORTERS TO MAKE MONEY.

In the 14th year, a pamphlet of 96 pages by H. W. Beecher, containing questions and answers on Exodus 3:20, first published in Holland and Scandinavian tongues. It is a 5 cent work and will help any who are gathered in and who are ready to go. We can supply you for 25 cts. in cash.

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It is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5 cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. W. Reed. This clearly sets forth the fact that the Coming Nation will be the restoration of Israel restored to Palestine, and the Scriptural reasons are given. 24 pages, 5 cts. 10 cts or three for 25 cts.

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A popular lecture by M. Joblin. Very good to put in the hands of those seeking for truth. 16 pages 5 cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it has proved as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to find out the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conrad. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4 page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by R. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Conscious Existence after Death, by W. H. Watson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible testimony in answer to this question. A 3-page tract 2 cents each or 15 cents per dozen.

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Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined. 2 pages ten copies for 10 cents.

Address, THE RESTITUTION, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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THE WORLD'S COMING KING.

"The Kingdom of heaven is likened unto a nobleman who went into a far country to receive for himself a Kingdom, and to return."

NUMBER 6

"Decline and Wasting Away of the Turkish Power," "Decline of Romanism," and "Jewish Restoration."

POLITICAL INDICATIONS OF APPROACHING CHANGE.

The states are now known as united Italy. It is declared that they shall hate the whore and make her naked and desolate and eat her flesh and burn her with fire. This has been the policy of the Italian states ever since they became united. The Roman government, after a period of 1260 years emerged again as a distinct civil government among the governments of the earth, a most remarkable incident in modern history, and the prophet clearly designated that there should be ten kings united in this final phase of power. They are symbolized by the prophet Daniel as the ten toes of the metallic man, which is the last form of the kingdoms of men previous to the introduction of the kingdom of God.

"A stone was cut out without hands, which smote the image upon the feet that were of iron and clay, and brake them to pieces. Then was the iron and clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth." Dan. ii. 34, 35.

The explanation given by the prophet makes this very clear:—"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

This prophecy is in exact harmony with the events symbolized in Revelation xvii.

"These (the ten kings) shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called and chosen and faithful." Rev. xvii. 14.

The reader will find a full description of this conflict with Christ and his people on the one side and the kings of the Roman earth on the other in Rev. xix. 11-21. That we are approaching the crisis herein delineated by the prophet of Patmos there can be no question. The Roman church has lost its civil power; Italy has revived the old Roman system: the ten kings have accomplished the work of taking away from the church her revenue, and the church today is without any king to support her. She will, however, continue to claim that "she sits a queen and is no widow and will see no sorrow," but it is clearly stated that in one day shall her judgment come. The ten kings are the executors of the divine will and the power is doomed to fall amid the tumultuous scenes of the great conflict that will sweep over the old Roman earth.

These events are certainly within our cycle of time and will occur under the seventh vial which is to be poured out in the air, which is the last phase of the seventh trumpet, for the seven plagues are included in the seventh vial as the reader will learn by comparing Rev. xi. 15 and Rev. xvi. Under these seventh vial the cries of the nations are to fall and earthquakes and many physical disturbances are to become general—all of which will indicate that Messiah's kingdom is nigh at hand. Under the seventh vial distress and anxiety will indicate the general condition of the world of nations and the breaking up of all social systems. Messiah in his great prophecy delineates the same events in these words:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And they shall see the Son of Man coming with power and great glory." Luke xxi. 24-27.

Then in this connection follow the words of our text: "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

From the above quotation, as given by our Lord, we are assured that Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles are fulfilled. This phrase, "times of the Gentiles," refers to the continued supremacy of the Gentile nations over Israel and Judah until the time of consummation: in other words, the times of the Gentiles cover the whole period of the reign of the kingdom of men. The reader will find the history and duration of this power outlined by the prophet Daniel under the symbol of the metallic man whose "Head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Dan. ii. 32, 33.

The prophet tells us that the head of this image represented the Babylonian kingdom and that Nebuchadnezzar was the first king: that the breast and arms of silver symbolized the kingdoms of Media and Persia united into one empire, as will be learned from Dan. v. 25-31 the sides and thighs of brass represented the Grecian empire which supplanted Media-Persia as may be learned from Dan. viii. The fourth and last division of the image represents the Roman government through all the phases of its history: the legs of iron aptly describing its division into Eastern and Western Rome, and the final division being symbolized by the ten toes—the last phase of Roman or Italian government, as has already been referred to.

The ten kings are to make war with the Lamb. This brings on the final conflict between the kingdom of men and Messiah and his chosen. And we are assured that, "The Lamb shall overcome them, for he is King of kings and Lord of lords, and they that are with him are called and chosen and faithful." Rev. xvii. 14.

Or in the words of the prophet Daniel, "A stone was cut out of the mountain without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth." Dan. ii. 34, 35.

The explanation given is. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

Events are rapidly shaping themselves toward the consummation of this great crisis.

H. V. REED.

(Concluded.)

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, SEPTEMBER 8, 1897. NUMBER 34.

Selected.

The Higher Criticism.

The annexed clippings from the *Edinburgh News* are forwarded to the Editor of THE RESTITUTION, presuming that they may be considered for insertion.

J. CAMERON.

"There are not wanting signs that the Higher Criticism is threatened with collapse. Thanks to the efforts of advanced clergy in the Free Church, the public mind has been thoroughly beleaguered on this question. Robertson Smith was the first to endeavor to show that it made no difference to Protestantism if the views of Wellhausen prevailed. His view, it may be remembered, amounted to a revolutionary reconstruction of Old Testament literature. According to Higher Criticism, which the "British Weekly" clique of credulous clerics have popularized, Genesis is simply a legendary introduction to the Exodus. The duty of the clergy of the future is to treat the patriarchs, Abraham, Isaac, and Jacob, not as historical, but simply as legendary heroes, to be moralized over as we moralize over Jack-in-the-Beanstalk and Blue Beard. According to Higher Critics, Deuteronomy was concocted by fraudulent priests during the reign of Josiah, and the Levitical code was the work of a gang of Exilic dodgers. Naturally it was necessary to invent a historic framework for the two codes, and so we have a semi-legendary narrative of the wanderings of the children of Israel. And this theological thimblerigging is offered to serious, hard-headed Scotsmen as a substitute for the old belief in the Bible. Like many other things made in Germany, the Higher Criticism is proving to be more pretentious than durable. A year or two ago Professor Sayce showed that the verdict of the ancient monuments was against the assumption of the Wellhausen school that Genesis is unhistorical. Genesis is no nursery tale, but a historical book of the greatest value to the student of archæology. Of course, the monuments have nothing to say about the supernatural elements in Genesis, but the controversy gets narrowed to a definite point, and confidence in the Higher Critics considerably shaken, when theory hopelessly breaks down in dealing with the origins of the Israelitish nation and religion. If their speculations have collapsed over Genesis, may they not also break down over the Mosaic dispensation? The conclusions drawn by Professor Sayce are confirmed and strengthened by Professor Hommel, who gives philological as well as archæological reasons for his belief in the historic reliability of Genesis. On philological grounds Professor Hommel dissents entirely from the Wellhausen theory of the late date of the Deuteronomic and priestly codes. Regard for space prevents a detailed exposition of the Professor's reasons for drawing a distinct line of demarcation between the earlier and later language of the Israelites, but the practical outcome is this: The language in which the Priestly code is written contains phrases which belong not to the Babylonian period of the exile, but to the early Babylonian period of considerable antiquity. Moreover, many of the ritualistic terms can only be explained through the Arabic which ceased to influence the Israelites after they came into contact with the other Semite peoples of Palestine. Clearly, then, a code which bears the impress of the old Arabic must have been written in its main features before the language had been extinct, that is about the time of the Conquest of Canaan when the Canaanitish dialect became the adopted tongue of the Israelites. Those who desire to moralize on the credulity of scepticism and on the tomfoolery of advanced Free Church clergymen and religious editors will find ample scope for their reflections in tracing the rise and fall of the Higher Criticism. Wellhausen and the German Rationalists were consistent. They desired to attack the supernatural, and they began by discrediting the Bible. Their clerical followers helped them to discredit the Bible, but the clerics labored to delude the people into the belief that they were purging religion. Let all honest men, whether believers or unbelievers, rejoice in the approaching end of the alliance of hypocrisy and humbug."

"The sphere of ideas as in dress, fashion works potent sway. Credulity is not conformed to orthodoxy. At one time credulity and superstition were naturally bleeded, but recent fashionable opinions have made it plain that scepticism can be as credulous as orthodoxy. Fashion, more than honest conviction, was at the bottom of the craze which is now ebbing on the Higher Criticism. Robertson Smith set the fashion, and the result was that the younger clergy in the Church followed him like a flock of sheep. We hold no brief for orthodoxy, but we do lay stress upon honest investigation. The orthodox party in their day of triumph did great harm by demanding that beliefs should be accepted, not at the dictate of reason but of authority. The Liberal Churchmen rose to alter all that. They were to show how reason and faith could be united. Reason, in their opinion, demanded the acceptance of the results of the Higher Criticism, while faith could still preserve the spiritual lessons of orthodoxy. It now appears that it requires a greater stretch of faith and imagination to accept the Higher Bible as transformed by the Higher Criticism than it does to hold by the traditional view. It is strange that the Higher Critics have not learned humility from past experience. Their humiliating failure when dealing with the New Testament should inspire caution in their handling of the Old. A generation ago those who held by the view that the Old Testament literature belonged to the time of primitive Christianity were voted down as theological fogies. Did not Baur on Hegelian principles demonstrate that from the nature of the case the fundamental ideas upon which orthodox Christianity rests could not have received literary form during the apostolic period? The Pauline theology, according to the Tubingen school, was the outcome of a serious conflict within the Church—a conflict which completely transformed the simple Galilean gospel into a stiff scholastic creed. In order to fit in with the Hegelian theory it was necessary also to give as late a date as possible to the Gospels, a date late enough to allow for the growth of the legendary and miraculous elements which, in the opinion of the Tubingen school, must be eliminated from Christianity at all costs. In regard to the New Testament, opinion, not of interested theologians, but of advanced critics, has come to the point to which opinion is tending on the Old Testament, namely to the discrediting of revolutionary theories. How great is the reaction may be judged from the conclusions arrived at by Professor Harnack, who declares that investigation confirms rather than demolishes the traditional dates of the New Testament books. Scientific criticism of the Bible is urgently needed. Criticism in abundance has come from Germany during the last fifty years. The only result so far is that the critics devour one another."

(Selected by J. F. Wilcox.)

Canal Built by Joseph 3,500 Years Ago.

There is in Egypt to-day a canal known as the Bahr-Jousuff, or Canal of Joseph, which was built by Joseph the son of Jacob, during the years that he was Prime Minister of the Egyptian King.

The remarkable thing about this canal is that it is still serving the chief purpose for which it was built—that of irrigation. The fertile province of Fayoum is absolutely dependent upon it. This canal is now over 3,500 years old. It is hardly probable that any other engineering work in the world has such a record of combined utility and antiquity. How many of the engineering works of today are likely to last more than three thousand years?

The canal takes its rise from the Nile near Assiout and runs almost parallel with it for nearly two hundred and fifty miles, creeping along under the western cliffs of the Nile Valley, with many a bend and winding, until at length it gains an entrance as compared with the river bed, which enables it to turn westward through a narrow pass and enter a district which is otherwise shut off from the fertilizing floods on which all vegetation in Egypt depends.

The northern end stands seventeen feet above low Nile, whilst the southern it is at an equal elevation with the river. Through this cut runs a perennial stream, which waters a province named the Fayoum, endowing it with fertility and supporting a large population.

Many accounts have been written by Greek and Roman historians, such as Herodotus, Strabo, Batanus and Pliny, and repeated in the monkish legends or portrayed in the maps of the middle ages, which agreed with the folk lore of the district. These tales explained that the canal dug by the ancient Israelite served to carry the surplus waters of the Nile into an extensive lake lying south of the Fayoum, and so large that it not only modified the climate, tempering the arid winds of the desert and converting them into the balmy airs which nourish the vines and olives into a fulness and fragrance unknown in any part of the country, but also added to the food supply of the land such immense quantities of fish that the royal prerogative of the right of piscary at the great weir was valued at $1,250,000 annually. This lake was said to be 150 miles round, and to be navigated by a fleet of vessels, and the whole circumference was the scene of industry and prosperity.—*N. Y. World.*

Hidden Ones.

Yes, there are such; many of them. "The Lord knoweth them that are his." There are quiet, retiring, lowly followers of Jesus of whom the organized church knows nothing—the Lord's violets, concealed from public view, and revealed only to the careful student of the Christian life by the fragrance of their modest piety. They are found in obscure nooks and corners, in thatched cottages or mud huts in country lanes; or in attics or cellars in great towns, whence the incense of their heart worship ascends to heaven with acceptance because they themselves have already been accepted in the Beloved One. It may be that this simple piety flourishes in a room next door to a demoniac who makes the air tremble by his blindly and blasphemy. It is of no use to deny the Divine Sovereignty. Facts are excellent exponents of doctrine. How comes it that a thin partition is all that separates a lowly loving child of God from a hideous and odious child of the devil? I almost envy these hidden ones. It seems so poetically attractive to go away from the perpetual tumult, and to live alone with Christ. But this looks selfish. I wait until an honorable discharge comes from my Commander. But I wish these hidden ones would not remain in concealment. They have the blessed feeling of communion with brethren in Christ, whose hands and hearts their presence would strengthen in the duty of testimony. I am certain that the organization of great hierarchies has damaged the Christian enormously. The sublime simplicity of apostolic institutions has been destroyed by this crafty device of the enemy. But this is no reason why any disciple of the Lord should become a practical hermit. Every saint should seek the fellowship of "the sons of God."

The question is not one of personal safety; that is a settled matter in the Lord's hands; but it is one of fellowship and witness-bearing. The hidden ones should not continue hidden in these days. They think their light feeble. Probably it is, but it is thoroughly genuine, even from the divine standpoint: therefore it should be set upon a table" that others may see it and glorify God. The disappearance of the smaller stars from the splendid road which the divine Father has placed over our heads would sadly dim its midnight glory. So we want the little lights to come into the church for the benefit of the dark world and the honor of that Wonderful One who leadeth the stars in his right hand and walketh among the golden candlesticks.—*Dr. Lansky.*

The Power of a Holy Life.

The beauty of a holy life constitutes the most eloquent and effective persuasive to religion which one human being can address to another. We have many ways of doing good to our fellow-creatures; but none so good, so efficacious, as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life, passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty, than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's way, and lift up those that are bowed down, than precept, command, entreaty, or warning. The beauty of that holiness which is enshrined in the four brief biographies of Jesus of Nazareth, has done more and will do more to spread his religion in the world than all that has ever been preached or written on evidences of Christianity.—*Dr. Chalmers.*

A Thought for the Middle Aged.

It is the solemn thought connected with middle life that life's last business is begun in earnest; and it is then, midway between the cradle and the grave that a man begins to marvel that he let the day of youth go by so half-enjoyed. It is the pensive autumn feeling; it is the sensation of half sadness that we experience when the longest day of the year is past, and every day that follows is shorter, and the light fainter, and the feeble shadows tell that nature is hastening with gigantic footsteps to her winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill, but down, and that the sun is always westering, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest work, and then old age, and then the grave, then home. There is a second youth for man, better and holier than the first, if he will look on and not look back.—*F. W. Robertson.*

On one of the Samoan Islands John Williams found a small chapel and about fifty persons who call themselves Christians, each one of whom wore a white cloth tied on his arm to distinguish him from his neighbors. The leader among them said that he had heard a little about the Christian religion from some people not far away, and that he used to go to them once in a while to bring home some religion. "And when that is gone, I take my canoe and fetch some more. Now, won't you give us a man all full of religion, so that I won't have to risk my life going after it?" This is what is needed in all heathen lands—a "man full of religion."

For one soul saved by scolding and fault-finding, ten are saved by sweetness. For one soul saved by fear of hell, ten are saved by the thought of the love of God. A gentle voice and a smiling face make religion beautiful to the miserable and the sinful, whereas gloomy looks and a harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your souls reflect his love. Be gentle, sweet, be patient. Practical people may condemn you, but only thus can you imitate Jesus.

C.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the 2nd destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 8, 1897.

SIGNOR Marconi has been making some successful and interesting experiments at Rome, with his wireless telegraphy.

THE Conference at Argos begins on next Friday. We hope to have a good meeting, and that all will come resolved to aid in work for the Master. The time is short, let us improve it.

"THE Spanish government is formulating a plan to bring about the banishment of all Anarchists from Spain. It is announced here that Anarchists will no longer be allowed to land in England and that, therefore, the government of Spain must "deport them to some American republic or to a distant Spanish possession."

"It is easy to shout with the multitude, but it is hard to raise one feeble voice against their loud derisive roar. Yet if that single voice be that of truth, *it shall at* last be heard in tones of thunder, when the wild strife of tongues which sought to drown it, is hushed in the eternal silence which awaits all lies."

TROUBLE seems to be increasing in unhappy India. To famine, plague, and earthquake, must now be added sedition. We see by an exchange that two British officers have been shot down in the discharge of their civil duties, and seditious pamphlets are freely circulated, which denounce the British Government and seek to inflame the people against it. We see that over four million people are now dependent on, and engaged in Indian Relief works. Six hundred persons were killed in the recent Mohammedan riots in Calcutta.

ON Sunday, Aug. 15th a number of our brethren, and at least one sister in Cleveland, volunteered to go to Beulah Park and distribute among the thousands gathered in attendance upon the so-called Christian Alliance Camp Meeting, Bible Leaflets, but before they had distributed more than a few hundred, they were ordered off the grounds, and forbidden to again distribute such *stuff*, calculated to upset their work; and the sister, we are informed, was very roughly talked to, and followed out into the public road. Four days later the papers report 700 miraculous cures at one meeting. Singular that God's Truth should be called *stuff* by men of Faith.

THERE is likely to be great suffering in Russia owing to a failure of the wheat crop. The United States Consul at Odessa, Russia, has reported to the State department that the yield in many places is not more than four bushels to the acre. The newspapers also state that in the Provinces of Tula, Moscow, Orel, and Kursk widespread distress is caused by the drought. The ground is so dry that it is impossible to sow winter wheat. The grass and trees are withering, and the stock is feeding entirely upon dry fodder, which is scarce. There have been numerous forest and peat-bog fires in the Province of Kursk, and the peasants are begging the government to distribute seed and so enable them to resow their fields. Stock is offered for sale at almost any price, as the peasants are unable to feed their cattle. Other provinces are threatened with similar distress.

"THE Transvaal is one of the few countries with pretensions to considerable as civilized powers that debar Jews from all participation in the legislative and municipal government. Moreover, they are disqualified from filling any public office to which a salary is attached, while their schools are the only ones which receive no subsidy from the State. It is largely due to this that efforts of the Boer Secretary of State, Dr. Leyds, to secure support at Paris and Berlin against the British government have met with such signal failure, the immensely powerful influence of the Rothschilds and of the other great Jewish financiers who control the money markets of Europe being exercised against the transvaal. It is asserted alike in London as in Paris that one of the chief objects of the hurried return of Dr Leyds to the Transvaal is to secure legislation removing all the disabilities under which the Jews now labor in the Boer republic."

A DISPATCH forwarded by Sister Tilhanor says that a Jewish Congress is to be held at Basle, Aug. 29, when all the main points of Dr. Herzl's scheme to establish a Jewish Kingdom in Palestine will be discussed. It seems that he has interested the London representatives of the Baron Hirsh charities in the movement, and has instigated the formation of Jewish organizations throughout the world whose sole object is to awaken and keep alive the sentiment favoring such an independent Jewish State. The Doctor declares it to be his purpose to send an expedition to examine thoroughly the land where settlements will be desirable, and to establish systems of telegraph and other modern conveniences before the removal of the Jews there has begun; being firmly of the opinion that the movement has reached the point where practical work can be inaugurated. He thinks this congress will crystalize the sentiment of the Jews by organizing with a capital of two hundred and fifty millions. It seems that not many influential Jews in this country are in favor of the scheme. They are too well situated here, and do not want to be disturbed. But sooner or later they will be disturbed; and judging by Old-World experiences they will be disturbed by apparently natural means. The Word of Jehovah has gone forth, and they will certainly be gathered back to the land of their fathers. Jesus was born to be King of the Jews, and King of the Jews he will be. He will make one nation of them in their own land, Herzl or no Herzl.

"A LONDON despatch says: "The echoes of the Jewish Zionist congress at Basle have created extraordinary stir among the Jews here. Allowing for the enthusiasm and the pathos of these yearnings after a Jewish state in Palestine there are questionings whether the Jews are wise in re-asserting their nationality and so provoking doubts as to their loyalty to their adopted countries. When the time for the fulfilment of prophecy comes, say others, God will not need to rely on the Stock Exchange or on joint stock enterprize. Indeed, it is clear that even were the necessary $250,000,000 forthcoming and did the Sultan's need of money pave the way, the Jews themselves still would have to be won over. Many Polish and Russian Jews are looking rather to the English derelict lands of Essex than to Palestine for homes. They have been the most active buyers at land sales for the last few weeks." Another despatch says: "When Dr. Theodore Herzl, the so-called "new Moses," made his farewell speech at the meeting of scientists at Basle, Switzerland, during the week, he declared the congress had been worthy of itself and of Israel. Then ensued a dramatic scene—tears, kissing, and rejoicing beggaring description. Though Rabbi Adler of London declares that the scientists' congress was mischievous, it is the opinion of the thoughtful in the political world that this movement will have to be reckoned with in the near future. The two main objects upon which an expression of opinion was asked for upon the part of the scientists in all lands were the establishment of a Jewish common center and the formation of the machinery to carry it out, and they were favorably acclaimed by all present." Another one says:—"The Jewish congress at Basle, convened by Dr Herzl of Vienna, has aroused in this country a deeper feeling than one of mere curiosity. It is not altogether a dream that as a part of the final solution of the Eastern question Palestine might find itself a neutral State, guaranteed by the European powers. While in the hearts and heads of cultivated Englishmen the question of the return of the Jews to their promised land has always exercised a strong fascination, although as a matter of practical politics any realization of the dream has seemed to the outsider to be in the far distance, Dr. Herzl's plan of direct purchase from the Sultan has the flavor of the stock exchange, and presents many grave difficulties, of which perhaps the least is the raising of some hundred million dollars for this purpose. It is curious to remember how the greater side of this movement was foreshadowed by the genius of George Eliot, who in "Daniel Deronda" prophesies through the mouth of Mordecai the coming of a new Jewish polity—grand, simple, just, like the old, and the dawn of a day when the outraged Jew shall have an equal defense in the world of nations with the outraged Englishman or American. This great writer's forecasts have ere now been verified in after history, though in this case the fulfillment may not be the scheme adopted by the Basel congress."

An Exhortation.

We are in perilous times and the evidence is not wanting that a subtle influence is at work lulling many to sleep who once seemed all alive and wide-awake as defenders and denunciators of the saving truth of God. There is a cause for this drowsiness of spirit,—this listless way that has come over them. And if they do not want to be left out when the Lord makes up his Jewels, they must awake and do the Master's work; yes,—the work they engaged to do when they gave themselves to him. The night when no man can work may close in on them when they least expect it, and then what about the reward? As the wheels of time rush us on toward the end of life's opportunities let us all look about us and see if any one near and dear to us can be led to the Lamb of God, who taketh away the sin of the world; see if any close to us is perishing for lack of knowledge; see if we can help in any way to speak the glorious gospel of the grace of God,—

> "Live for something; be not idle
> Look about us for employ;
> Sit not down to useless dreaming.
> Labor is the sweetest joy."

If we are in Christ we are the light of the world, and are expected to exhibit it in one way and another, if in no other way we can show that we have been with Jesus, and are growing more like *him* and less like the world. If we fail to do this we will never hear him say, Well done. May God help us to be faithful to one another, to our neighbors, faithful to God and to Christ and all will end well.

"The Isolated Ones."

"Give a piece for the isolated ones," writes a dear Sister away off in the Northwest, where she has for many years been deprived of communion with the saints. We will try to give her a word of good cheer. It may at first seem a strange way, but we are heartily glad she feels her isolation and bewails it. We rejoice that she is lonely and sighs to be with those of like precious faith,—we take this as evidence that she has through God's favor been taken out of the world, and fully realizes that she is not *of* it, and neither loves it nor is loved by it; that its ways and its pleasures have no charm for her; that like Moses she has counted the cost and made her choice to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season, and presently be snuffed out of existence. We are glad she sighs and cries because of her undesirable environment, because this throws her into the company of Jeremiah and Lot and a host of others whose righteous souls were grieved by the iniquity abounding all around them. We rejoice that she is found with that noble class of mourners which Jesus says shall be comforted. And while it is true that hope deferred is apt to make the heart sick, sometimes, the absolute certainty of *ultimate realization* ought to sustain one,—and it *will*, if the mind habitually reverts to this unique feature of the Christian's hope; and the eye of faith be steadily fixed upon the mark of the prize. Our dear lonely sister must remember that she enlisted, not only to *reign* with Christ, but also to

SUFFER WITH HIM.

The sufferings come first; the crowns come later. *This* is the suffering time. Some suffer in one way and some in another; and we have the Spirit's word for it that the *suffering rule* is of universal application. In so many words we are told that he who would live Godly in Christ, *shall* suffer persecution; so that it is useless to think of evading it. But there is one phase of this subject which must surely have its full weight. Every thing suffered for the gospel's sake is regarded as suffering with Christ, along with him,—there are sufferings of Christ remaining behind,—a share for each, Col. i. 24, and it must not be forgotten that suffering with Christ is one of the conditions of

REIGNING WITH HIM;

2 Tim. ii. 12. Romans viii. 17, says, "If we are children, then heirs,—heirs of God, and joint-heirs with Christ; if so be that we suffer with him that we may be glorified together;" and Phil. i. 29 says, "For unto you it is given in the behalf of Christ, not only to believe on him, but to suffer for his sake.' From all this it is clear that suffering is a part of our patrimony; and is so understood by every intelligent believer. So we say to our Sister she must not think concerning her trials as if some strange thing had happened to her, but rejoice, inasmuch as she is a partaker of Christ's sufferings, that when his glory shall be revealed she may be glad with exceeding great Joy. "If ye be reproached for the name of Christ happy are ye, for the spirit of glory and of God resteth upon you....."Yet if any man suffer as a Christian let him not be ashamed,—but

LET HIM GLORIFY GOD

on this behalf." Evidently our Sister suffers isolation and ostracism as a Christian,—and we congratulate her on this account; that is, because considered worthy of this distinction. Not that affliction for the present seemeth joyous, but grievous, but afterward it yields the peaceable fruit of righteousness to those thus exercised. Heb. xii. 11. This is a never-failing spring of Joy; especially at this time when everything goes to show that it wont be long before the fruits of righteousness will be reaped. We verily believe that the Lord is at hand. We believe that very soon the command to gather his saints to him will be given. And oh, to stand approved before him should engage our earnest effort. To see him who was slain in our behalf, and hear his welcome plaudit will more than make amends for all we are capable of suffering for the truth's sake. Then let our lonely Sister and *all* the lonely ones cheer up. The general assembly will soon take place; and then the faithful are ever with the Lord. He leads them to living fountains of water and wipes away all tears; there will be nothing to cry about. Glorious prospect this, for the faithful.

The dear Sister need not trouble herself about John vi. 53. Verse 63 will tell her what the life-giving bread is.

For Our Children.

Two Ideals.

William is five and Margaret seven—
Dear little comforters, gifts of heaven!
They stand one day by their mother's chair,
Fondling her face and stroking her hair.

"When I'm a man," said William the bold,
"When I'm a man I'll be good as gold,
I will be good as papa is now."
And his sister answered, with earnest bow,

"Yes, Willie dear, if you're good as he,
You'll be just as good as a man can be—
Will he not mamma?" With faith and pride,
"He cannot be better," the dear one replied.

O Christ, the forgiving! O Father in heaven!
Would I were as pure as the girl of seven!
Blot out the sins of the past yet alive,
Make me as true as the boy of five.

The Story of Israel Beyond the Sea. No. 76.

THE SOJOURN AT SINAI.

We forgot to say anything about the use of leaven or honey with *the Bread-offering*, didn't we?

Leviticus ii. 11, says, "*No meat-offering* which ye shall bring unto the Lord, shall be made with leaven; *for ye shall burn no leaven or honey, in any offering made by fire unto the Lord.*"

Then why was *leaven* used in making the wave-loaf? Was it not what we would call a Bread-offering? Lev. xxiii. 17. Certainly it was. It is so called in the sixteenth verse. Two loaves were to be made, of two tenth deals of fine flour, *fallen with leaven.* But these loaves were *first-fruit* offerings, offered fifty days after the first sheaf of the harvest was presented to the Lord. They were offered at the "*Feast of Weeks,*" "*Feast of Fruits,*" or "*Feast of Pentecost,*" as it is variously called. *They were not burned;* they were only *waved* or *heaved* before the Lord. The law was that "no *leaven* or *honey* should be *burned*, in any offering *made* by *fire* unto the Lord. This explains the matter.

A part of the other Bread-offerings were burned, and "the blood of God's sacrifice, could not be offered with *leavened* bread." Ex. xxiii. 18, xxxix. 25.

William Jenks, the editor of a large commentary on the Bible, thinks that both leaven and honey were offered with the oblation of first-fruits at harvest. He draws this conclusion from Lev. ii. 12. And this would be all right, for the first-fruit offerings consisted of some part of the best of every thing and were not offerings for sin, but a free-will offering—to the Lord, of which all might eat and rejoice together. Deut. xii. 11, 12; xvi. 10, 11. Both leavened and unleaved bread could be offered with the Peace-offerings. Lev. vii. 12, 13. We shall get to these by and by. Have you forgotten why no leaven could be used at The Feast of Unleavened Bread? Answer quick. "It is the symbol of sin," —that little boy says over there. That is right, sin works like leaven. One wicked child will often spoil a whole school, and one wicked man a whole nation. If you let sin take possession of you it will spoil you. It will keep working and working until there will be no good left in you. You will be just as worthless as a batch of rotten dough. You cannot help or strengthen any one else. Your life will tell no one of the power of Jesus' love. It will point no one to the shining spires of the city of gold. It will only make other people bad,—it will only drag them down to ruin and death.

It would not have been fitting to use leaven in offerings that were made to picture the sinless Savior. His life was not to be corrupting. It was not going to make people sinful. It was not to be a bit like leaven. It was to be full of all sweet and holy and heavenly influences, that would purify and strengthen and help onward to the everlasting, incorruptible life. Try hard to have your life like the life of Jesus.

But why could not *honey* be used with offerings that were made by fire unto the Lord? Mr. Munro Gibson says, "It was because the Hebrews associated honey with the thought of fermentation."

Perhaps they made a kind of metheglin, such as the people who settled this country used to make. If not this, some other kind of drink, must have been used that was made from honey. It would be good when fresh, but would soon work and become sour like vinegar.

So honey would also be a symbol of corruption.

Have you read the second chapter of Leviticus? You must. It tells about the Bread-offerings. We forgot to say that salt must never be lacking from any offering. The friendship and love of God is pictured in all this strange way of worship.

After the temple was built there was a chamber in the court that was called the chamber of salt. The salt and the wood for the offerings were provided at the public expense. Ezra vii. 22.

PEACE OFFERINGS, EX. III.

These might be from the cattle, the sheep or the goats, a male, or a female without blemish. The offerer laid his hand upon the head of the animal and killed it at the door of the tabernacle of the congregation. Aaron's son sprinkled its blood upon the altar round about. For in the Peace-offerings, as well as in all the other sacrifices there seems to have been the thought of atonement.

It takes everything that God has commanded to make obedience perfect. There is no half-way house. The heart is not right with God, that would make part of his commandments of no importance. If our love for God is real we will want to do all that he has told us to do.

If the offering was from the cattle, the fat from the inwards, the kidneys with their fat, and the caul above the liver, were taken out and laid upon the perpetual burnt-offering of the morning and evening sacrifice, and were burned with it. If the offering was a lamb, the whole rump was burned with the inward parts. If it was a goat, the same parts were burned as if it were a bullock.

But why was the Peace-offering laid upon the continual burnt-offering? Because *peace* comes from *acceptance.* "In the *sin-offering* there was *forgiveness*, in the *burnt-offering acceptance*, in the *bread-offering consecration*, and now in the peace-offering, there is *peace* and *joy.*" "Justified by faith, we have *peace* with God." The offerer *believed* God. He had *faith* that he would save him, if he obeyed by making the appointed offerings; he has done all, and has a right to be glad.

Turn now to Lev. vii. 11-37. We have said that part of the Peace-offering was to be burned—that was God's part, it was the food of the burnt-offering. The best of all goes to the great and good Giver. We show our gratitude and love by thinking of him first. The best of what was left went to Aaron and his sons. *This was the breast.* It was *waved* toward the tabernacle to show that the high-priest "had the privilege of going into the holy place." *And the right shoulder* that was *heaved* toward the altar by the assistant-priest. 32 and 33 verses. These parts were given to Aaron and to his sons by a statute forever. 34 ver. The remainder belonged to the worshipper.

It all went to show that the dear God rejoiced with his obedient children, and was ever ready to share with them in the gladness of this meeting at his table.

But a caution is necessary,—the food must be eaten on the day that it is slain, or on the next day,—the sins that the man has committed will not be taken away if he eats it on the third day,—if any is left it must be burned.

If any man had any uncleanness about him, or had touched any unclean thing and ate "of the sacrifice of peace offerings that pertained unto the Lord," the penalty was death! How careful God is to have his people do just as he tells them.

Jesus said, "So I come to do thy will, O God." That is the lesson that all these things are to teach us. We are to walk in the steps of Jesus.

We are through with the offerings now. But read the 45th and 46th chapters of Ezekiel. And you will find that restored Israel will offer the same offerings as of old. Shall we follow Israel to Canaan? We will see.

AUNTIE WINCE

Obituary.

William Thompson was born in Fayette County, Ind. Dec. 24, 1825, and died at his residence near Argos, Ind. Sept. 1, 1897, aged 71 years, 8 months and 7 days. He was a son of John Thompson, and came with his parents to Marshall County in 1837, settling near Maxinuckee Lake in Union Township. He was married to Christena S. Low, Jan. 22, 1857, who died Oct. 25, 1885. He leaves two children, Josie and John, four sisters,—Mrs. Emily Morris, Mrs. Jane Shirley, Mrs. Nancy Shaw and Mrs. Sarah A. Low, besides many other relatives and friends who mourn for him.

He united with the Church of God at Old Pisgah about fifty years ago, afterwards he lived at Plymouth and other parts of the County, finally having his name placed on the books of the Argos church Jan. 9, 1877. He was always quiet and unassuming, firm, yet kind to all, so making friends everywhere. Honorable in business relations, he leaves to his children the remembrance of an honest father.

He was one of the first white settlers of this County, knew the Indians who were here then by name, and saw them removed to the reservations west of the Mississippi. He lived to witness the wilderness develop into a garden spot, and the cities and towns of the County spring up, with all their varied activities. Through it all he lived his quiet life, faithfully serving his Master, and has at last after a long sojourn here gone the way of all mankind.

The funeral was held at the Argos Church Sept. 2, with services by Brother J. L. Wince, after which he was laid away in the grave where he sleeps awaiting the summoning angel, who will call him forth to life now very soon. It will only be for a "little while," and all the faithful will come forth. May we each one live so that the Master will call for us to meet him in his own good time. A. R. F.

Announcement.

The Northwest Conference of the Church of God will convene on Friday Oct. 8, at the Lake Shore School house, Wash., and continue over the following Sunday. Brothers and Sisters we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus the resurrection and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not have come in vain. Those coming from a distance will be met at the Esmond hotel, Vancouver, on Friday. Those who cannot come until Saturday will be met at the same place at 1 o'clock on Saturday, by addressing me at Felida, Wash. The brethren at this place extend a hearty welcome to all those who will attend.

JOHN E. MCLEAN, Sec'y.

Appointments.

Editor Restitution:

Enclosed I send you a list of my appointments until Nov. 1897.

Silver Creek, Ill., Sept. 8 to 10.
Adeline, Ill., Sept. 11 to 14.
Lanark, Ill. Sept. 16 to 19.
Irving, Ia. Sept. 23 to 28.
Hickory Grove, near Colo, Ia. Sept. 29 to Oct. 5.

Sac City, Iowa, Oct. 8 to continue as brethren may desire. Can preach for brethren at Lake Mills, Iowa, if they wish. Brethren please take notice of above appointments and arrange accordingly, that no time be lost.

Your Brother, in hope of the coming kingdom.

D. M. HUMLER.

Where will you Hunt and Fish this Season?

The excellent hunting and fishing resorts of Wisconsin and Michigan and the great northwest are reached by the North-Western Line. For rates and tickets apply to agents of connecting lines, and for free copy of hunting and fishing folder and "Hints to Tourists," giving full information as to location, hotels, boarding houses, etc., address C. Traver, Marine National Bank Building, Pittsburg, Pa. Or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—1t.

Poetry.

Selections.

I've found the Pearl of greatest price,
My heart doth sing for joy:
And sing I must, for Christ is mine;
Christ shall my song employ.

My Christ, he is the Lord of lords,
He is the King of kings:
He is the Sun of Righteousness,
With healing in his wings.

Christ is my Savior, and my Friend,
My Brother and my love,
My head, my hope, my Counsellor,
My Advocate above.

He is the all-and all to me,
Now and forevermore:
I shall 'fix face and glory see,
And ever Him adore.

Lord, in thy great and glorious name,
I place my hope, my only trust:
Save me from sorrow, guilt and shame,
Thou ever gracious, ever just

Thou art my Rock—thy name alone
The fortress where my hopes repose;
O, make thy pow'r and mercy known;
To safety guide my wand'ring foes.

Though in the Lord, strong friends
Who never fail, never leave,
The sacred walls which guard my soul,
Are his Almighty power and love.

Ye humble souls, who seek his face,
Let sacred courage fill your heart!
Hope in the Lord, and trust his grace,
And he shall heavenly strength impart.

Communicated.

The Hope of the Gospel.

"He will present you holy and unblameable and unreprovable in his sight, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." Col. i. 22, 23.

To be a participant in the coming era of glory, so near at hand, should be the highest ambition of every right thinking person. Every ambition, pleasure or pursuit that is earth-born, will fade away, as everything earthly must, and the pleasure or profit which may proceed from them is temporary, and can possess no lasting vitality.

But beyond the storm and strife, contention, failure, and the adverse things of time and sense, looms up the glory and the crown, the victory and the palm, the joy, pleasure and pursuit that will never disappoint, but will be as abiding as the unceasing years of the Eternal.

These blessings are reserved for "the" holy, unblameable and unreprovable in his *sight*," and none can attain *that* character, unless they CONTINUE in the faith, (both doctrinally and practically) grounded and settled, and be not MOVED AWAY from the hope of the gospel," unless they had first entertained that hope, which is an outgrowth of "the faith."

HOW IS FAITH OBTAINED?

"So then faith cometh by hearing, and hearing by the Word of God" Rom. x. 17.

See verse 8: "The Word is nigh thee, even in thy mouth, and in thy heart; that is THE WORD OF FAITH which we preach." To further unfold what "the Word of faith" is, see 1 Pet. i. 25: "The Word of the Lord endureth forever, and this is the Word which by the *gospel* is preached unto you."

See also Phil. i. 27: "Stand fast in one spirit, with one mind, striving together for THE FAITH OF THE GOSPEL."

"The faith" is "the faith of the gospel." How is it possible that a united "striving together for the faith of the gospel," is to be had, unless there is first a united agreement as to what the faith of the gospel consists of? The faith of the gospel cannot be anything else than the great salvation first preached by the Lord. "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him." Heb. ii. 3. Peter was sent to preach this "great salvation" to Cornelius, and said: "That Word, (the Word of faith) I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached." Acts x. 37. It is an easy matter to determine what this is, when we have the statement, that the *place* it commenced, was "Galilee," and the *time*, after the baptism which John preached." This is found in Mark i. 14: "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God." This passage is a nail in a sure place, the time, place and subject-matter of his preaching, is distinctly given, and every one who is simple-hearted enough to receive the kingdom of God as a little child, will surely accept it, and live in harmony with its provisions, and become "grounded and settled," and being thus "grounded," will "continue in THE faith," and "be not moved away from THE hope of THE gospel." The definite adjective "*the*," prefacing the words, "faith," "hope" and "gospel," effectually prohibits a duality of faiths, etc.

Jesus says: "THE truth shall make you free." The phrase "Make you free," suggests the existence of a bondage from which it is desirable to be released, and that bondage *is sin*, which will culminate in "the second death," from which there is no possible chance of escape, unless released from the galling yoke of sin. How important, then, to find *the* way of release. "The truth shall make you free." What truth? "THE truth," that is, some *one* specific truth. Jesus has told us just what truth *that* is, which can release from the direful consequences of sin. All truth may be important, but this *one* truth, called "*The* truth" alone has redeeming efficacy in it. If in searching the Scriptures we find some truth which will certainly *release* those who believe and obey it, and *condemn* those who refuse to do so, then we can be assured that is "THE truth (which) shall make you free," because there is but one truth, "THE truth," in which redeeming power is centered. Remember "There is ONE body and ONE spirit, even as ye are called in ONE hope of your calling; ONE Lord, ONE FAITH, one baptism, ONE God (not a trinity of gods) and Father of all, who is above all, and through all, and in you all." Eph. iv. 1-6.

"The truth" which will either save, or condemn, according as it is received, is recorded in Mark xvi. 15, 16. "Go ye into all the world, and preach the gospel to every creature. He that *believeth* and is *baptized* shall be SAVED, but he that *believeth* not shall be DAMNED."

The gospel is the message which will either *save* or *condemn*. The subject-matter of the gospel is the truth which "shall make you free." No other message, (be it truth or error) has the efficacy to "make free." The subject-matter of the truth which makes free, is found in Acts viii. 12: "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." The message, or truth, becomes efficacious only to those who are baptized *after* a belief of the gospel truth. Baptism received before receiving a knowledge of the truth which makes free, is of no account.

The promise in the Scripture at the head of this paper, is all important, and very desirable, and can only be realized "if you continue in THE FAITH, grounded and settled, and be not moved away from THE HOPE OF THE GOSPEL."

Who are without hope? Eph. ii. 12: "At that time ye were *without Christ*, being *aliens* from the commonwealth of Israel, and *strangers* from the COVENANTS OF PROMISE, having NO HOPE, and WITHOUT GOD in the world."

Now as the Scriptures affirm, that there is but "*one* hope," and that those who are "aliens from the commonwealth of Israel, and strangers *from* the covenants of promise," have "*no* hope," hence the gospel—the covenants of promise relating to Israel's commonwealth, is "*the truth*" which "shall make you free."

Popular sentiment holds "the truth" which makes free at a discount. If a person is only sincere in his belief, (though it may be error) and lives an exemplary life, false charity judges such an one sure of the blessings promised obedient believers. The boasted broad-minded liberality of the flesh, does not harmonize with the "narrow way" of Christ—"He that *believeth* and is *baptized*, shall be saved, but he that believeth not shall be damned." An exemplary life cannot substitute for faith and obedience but should be an outgrowth resulting from it.

In harmony with the above I quote the following: "That there should be so much philosophical hostility to *belief*, is a matter for surprise. Belief is no invention of creed makers; it is the natural, constant, essential act of finite minds. We cannot mentally exist without it. If we don't believe in religious creeds, we believe in something. We cannot help believing. It is the mainspring of all intelligent action—the source of every sensation of happiness and woe. What makes a man toil all day? because he *believes* he will get his wages; would he do so, if he did not? Why is the condemned criminal so overwhelmed and dejected? Because he *believes* that his death will take place at an early day: but let him be told that a reprieve has arrived, and he flies into ecstacies of joy. Why? Because he *believes* that he shall escape the doom that was impending over him. Our whole commercial system is based on *belief*, and the moment that society begins to be distrustful, that is *unbelieving*, then we have a panic, and all the evils that come in its train. So in religious matters; *belief* is the first principle, the foundation of practical faith, the source of spiritual ecstacy, the cause of consistent action.

Now what is belief? It is the assent of the mind to definite points of information. Before belief can take place, the mind must be informed; that is, it must first know, or be aware of the *subject of belief*. The issue, therefore, lies between *belief* and *unbelief*—not between *bigotry* and *charity*. Religious liberality sounds well, but what is it? It means indifference, for yourself and neighbor, to what God has required at your hands. *Liberality* is pleasanter for this life than the *narrow way*. In the broader road, in respectable company, with the delights of intellect, and the sweets of refinement, myriads of people are delightfully escorted to destruction. *God grant* that some reader of this paper may be enticed from the worldly throng, and be induced to cast in his lot or her lot with a humble people, who in the spirit of profoundest regard for the Word of the living God, are seeking to do his will according to his revealed requirements.

Belief of the gospel (and not some delusion of the apostacy) is the *first* condition of salvation. This, however, is *not all*. A man may believe in the glorious promises of God, and *yet not be a participator in them*. He must be baptized, as we have seen: he that believeth and is baptized shall be saved.

New Testament examples show that baptism in water was a rite attended to by all who believed the truth in those early times. Surely what was necessary or appropriate in the first Christians, is just as necessary and appropriate in Christians of the nineteenth century. It is by no means fashionable, however, to take this view. The generality of *professing* Christians argue against the necessity of baptism in *their* case and prefer to risk neglect on *their own responsibility*.

Many think it too simple an act to hinge so great a result upon. We must remember that it is the matter of *obedience* that saves, and not the *act* of baptism. It was the act of obedience that saved the serpent-bitten Israelite, and not the simple looking at the brazen serpent. Likewise it was *the principle of obedience* that cleansed Naaman of leprosy. No matter how contrary to worldly wisdom the commands of God may appear, it is very foolish to hazard disobedience.

As we near the culmination of the age let us be wise, and yield a complete obedience to every requirement of of God, and no matter what it may be, and the God of peace will prosper and bless all who so live.

W. H. WILSON.

Parables Of Saloomoon. Chapter 11.

1. Deceitful balances are an abomination in the sight of the Lord; but an approved weight is acceptable to him.

2. Wherever pride shall have entered in there also will there be dishonor: but the mouth of the lowly practiseth wisdom.

3rd not in the text.

4. When a justified man hath died, he hath left behind him regret: but the loss of irreverent men hath become ready and a matter of rejoicing.

5. Righteousness directeth aright blameless ways, but irreverence is wrecked with iniquity.

6. The righteousness of upright men delivereth them: but evaders of law are taken in their loss.

7. When a justified man hath come to his end hope doth not perish; but the boast of the irreverent perisheth.

8. A justified man escapeth from pursuit; but the irreverent man is given up in his place.

9. There is a snare for citizens in the mouth of irreverent men; but the perception of the justified is prospered.

10. In the good ways of the justified a city hath been restored to uprightness;

11. But with the mouth of the irreverent it hath been dug down.

12. A man wanting in good sense mocketh at citizens; but a man of sense promoteth quiet.

13. A double-tongued man revealeth counsels in a deliberative assembly (a synedrion) but a reliable man hideth affairs with his breath.

14. Those who have no guiding (lit. steering) fall like foliage; but there is salvation in much counsel.

15. A bad man causeth evil whenever he hath intercourse with a justified one; and he hateth a sound of security.

16. A well disposed wife stirreth up glory for a husband; but a throne of dishonor is a wife who hateth right things, [illegible] those to be in want of [illegible] are sustained.

17. A [illegible] doeth good to his soul: [illegible] man destroyeth [illegible].

18. A [illegible] doeth unjust deeds [illegible] justified is a wage of [illegible].

19. [illegible] begetteth unto life, but the pursuit of an irreverent one is unto death.

20. An abomination to the Lord are perverse souls; but acceptable to him are all those who are blameless in their [illegible].

21. He who joineth hands to hand unjustly will not be unpunished; but he who seeketh righteousness will take reliable [illegible].

22. Like an ornament in a hog's snout even so is beauty in an evil-minded woman, [illegible].

23. The [illegible] longing desire of justified ones is [illegible], but the hope of the ir[illegible] [illegible] their [illegible] those who [illegible] though they gather, decrease.

25. Every sincere soul is blessed (or to be commended): but a hot-tempered man is not a courteous one (well-ordered or as we say luton't good form).

26. May the one who withholdeth food have left it to the nations; but a blessing is there for the head of the one who distributeth.

27. He who deviseth good things is seeking a good grace; but he who seeketh out evil things, they will overtake him.

28. He who trusteth in riches will fall: but he who intervenes for the justified will arise.

29. He who doth not attend to the affairs of his own house will inherit the wind: and a person without good sense will serve as a bond-servant a person with good sense.

30. From the fruit of righteousness is planted a tree life; but the untimely souls of evaders of law are being taken away.

31. If the justified with difficulty are being saved, the irreverent and the obdurate sinner where will he appear?

CHAPTER 12.

1. The one who loveth chastening loveth perception; but the one who hateth reproofs (or to be convinced) is without good sense.

2. More efficient is the man who findeth favor in the estimation of the Lord: but a man who is an evader of law will have been disregarded in silence.

3. A mere man will not restore to uprightness from lawless conduct.

4. A manly wife is a garland-crown for her husband; but even as a worm in wood doth a wife as an evil-doer destroy a husband.

5. The reasonings of the justified are judicial-renderings; but the irreverent give direction to acts of deceit.

6. The words of the irreverent are deceitful: but the mouth of the upright will deliver them.

7. Wherever the irreverent may turn he vanisheth away; but the houses of the justified abide.

8. The mouth of him who hath understanding is praised by a man who is a man: but a dull-of-heart is despised.

9. More efficient is a man in dishonor who serveth himself as a bond-servant as one who arrayeth himself in honor and is a solicitor for bread.

10. A justified man pitieth his domestic animals' *souls*: but the emotions of the irreverent are without mercy.

11. The one who tilleth his own land will have been fully supplied with bread: but those who pursue after inutilities are in want of good sense: He who is pleased with (lit. "is sweet on" —a modern slang also—) wine-pastimes, will leave behind him dishonor in his own walls.

12. The longing desires of the irreverent are bad: but the roots of the truly-reverent are in walled-places.

18. Because of the sin of the lips an obdurate sinner falleth into snares; but a justified person escapeth out of them. The one who regardeth smoothly will have experienced mercy: but he who meeteth in gate-ways (goeth to law) will wear out souls.

14. From the fruits of one's mouth will a man's soul have been filled with good things, and a repayment for his lips will have been given him.

15. The ways of the thoughtless are upright in their own sight: but a wise man will hearken to fellow-counsel.

16. A thoughtless person declareth his wrath the same day, but a subtle man hideth his own dishonor.

17. A justified person publisheth faith that is being demonstrated: but the witness to unjust things is deceitful.

18. Swords are those who when they speak wound; but tongues of wise men heal.

19. Truthful lips restore testimony to uprightness: but a swift witness hath an unjust tongue.

20. A deceitful man deviseth evil things in heart; but those who counsel peace will have been made to rejoice.

21. Nothing wrong will be pleasing to the justified: but the irreverent will have been filled with evil things.

22. An abomination to the Lord are lying lips; but the one who doeth reliable things is acceptable with him.

23. A man of understanding is a throne of perception; but the heart of those without good sense will meet with curses.

24. The hand of the elect will hold control in a handy way; but deceitful men will be in a state of foray.

25. A word to be feared disturbeth the heart of a justified man; but good news causeth him to rejoice.

26. A justified umpire will be his own friend; but evil results will pursue after those who [illegible], and the way of the irreverent will [illegible].

27. A deceitful man will not shoot at game; but a clean man of an honorable acquisition.

28. In ways of righteousness is life; but the ways of those who cherish evil are unto death.

CHAS. GARDNER.

(To be Continued.)

The Prophet Micah.

Commences his warning message to Israel chapter I. verse 3, thus:—"Behold Jehovah cometh out of his place, and will come down and tread upon the high places of the earth." He predicted that because of the iniquity of the heads of the house and their rulers "Zion should be plowed as a field, and Jerusalem should become heaps, and the mountain of the Lord's House as the high places of the forest." He goes on to say that Zion and Jerusalem, although thus trodden underfoot of destroyers, should not always be thus alas! He [illegible] sides with Isaiah, and testifies in the very same words, that in the latter days it shall come to pass that the mountain of the House of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and peoples shall flow unto it, and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the House of the God of Jacob and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion and the Word of the Lord from Jerusalem. And he shall judge among many peoples and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The kingdom of Jehovah which the prophet terms "The mountain of the House of Jehovah "shall have the sovereignty over the empires and kingdoms of the earth, and that all nations shall concentrate around its throne; that they will in consequence walk in his ways—war shall be abolished, peace established as the order of the day, and good will everywhere prevail. He further testifies that Israel will then be a strong nation with Christ reigning over them in Mount Zion from henceforth and for the ages." The first dominion shall come to Zion and the kingdom to the daughter of Jerusalem. He testifies that when the time of this deliverance shall arrive, the daughter of Zion, composed of the twelve tribes of Israel (with Christ and the saints over them) shall arise and thresh with horn of iron and hoof of brass, and beat in pieces many people, whose spoil shall be consecrated to Jehovah the Judge of Israel and the sovereign ruler of the whole earth who in the days of his humanity and humility should be "smitten on the cheek" with a rod by the rebellious."

Isaiah foretold that the Judge of Israel should come of the house of David, and Micah predicted he should be born in Bethlehem Ephratah. He came to his own land and his own people did not receive him, and he abandoned them to their calamities until the time of his apocalypse in power,—when as the antitype of Joseph he will make himself known to his brethren at his second interview as God's Messiah. And then they will mourn on account of what their fathers have done. "For this is my covenant with them when I will take away their sins.

This new covenant is yet to be made with the house of Israel and the house of Judah; "for they are yet beloved for their Father's sake;" see Jer. xxxi.; Heb. viii. and Rom. xi. "Oh the depths of the riches, both of the wisdom and the knowledge of God; how unsearchable are his judgments and his ways past finding out"

J. O. WOODWORTH.

Selections.

Created men have long memories.

"God and man both enjoy a good listener."

Genius finds its own road, and carries its own lamp.

God has his eyes on your heart, and your tongue cannot deceive him.

You can't strengthen a fence by whitewashing it, or a man's character.

Many a believer lives in the cottage of doubt when he might live in the mansion of faith.

It is not till the thoughts can find rest in nothing but God, that a man is drawn close to God himself and becomes his.

"Earth's joys are but a dream: its destiny
Is but decay and death. Its fairest
Sunshine and shadow mixed. Its brightest
day
A rainbow braided on the wreaths of
storm."

The experience and possession of divine pity is better than bodily ease, freedom from trouble, or the greatest worldly prosperity.

I shall lose this life: it will disappear,
With its wonderful mystery:
Some day it will move no longer here,
But will vanish silently.
But I know I shall find it again once more,
In a beauty no song hath told:
It will meet me at the golden door,
And around me forever fold.

The wish falls often warm upon my heart that I may learn nothing here that I cannot continue in the other world: that I may do nothing here but deeds that will bear fruit in heaven.—*Richter.*

Pining souls! come nearer Jesus
And O come not doubting thus;
But with faith that trusts more bravely
His large tenderness for us.

If our love were but more simple,
We should take him at his word,
And our lives would be all sunshine
In the sweetness of our Lord.

While dark storms of human wrath are gathering in our national skies, it is comforting to remember that high above the storm there is One enthroned who "maketh the wrath of man to praise him," and with almighty strength restrains "the remainder of wrath." In God we trust.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
For his goal is one day nearer,
And his journey nearly done.
Thus we feel when o'er life's desert
Heart and sandal-sore we roam,
As the twilight gathers o'er us,
We are one day nearer home.

Some Christians admire giving up something, under the notion of its being for Christ, when they are not called upon to give it up; which is just as if a son were, without any reason in the world, to stab himself in order to show his affection for his father. This is a theatric kind of perfection, of which the apostles knew nothing.

Remember, if the night cause rest,
To make more bright the morn,
We would not bind with untold joy
The coming of the dawn.
And if our life were but one scene
Of pure, unending bliss,
We might grow weak upon our way,
And live our time amiss.

Earth's joys and sorrows are alike fleeting. Its beauties and blemishes will soon be among the things of the past; and, as Dr. Cummings says, "some few years hence it will matter very little what we have suffered if we find this, that we have washed our robes in the Lamb's precious blood, and that our righteousness is the righteousness of our Lord."

We know of no other way by which to keep the love of the world out of our heart, than to keep in our hearts the love of God; and no other way by which to keep our hearts in the love of God, than building ourselves upon our most holy faith. That denial of the world which is not possible to him that dissents from the gospel testimony, is possible, even as all things are possible, to him that believeth. To try this without faith, is to work without the right tool of the right instrument; but faith worketh by love; and the way of expelling from the heart the love which transgresseth the law, is to admit into its receptacles the love which fulfilleth the law.—*Chalmers.*

Chicago Excursion via Pennsylvania Lines.

September 12. One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No. 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. All day to see the sights of Chicago.

Home Seekers Excursion West, Northwest and Southwest, are offered via the Nickel Plate Road Sept. 21st, Oct. 5th and 19th at about one fare for the round trip. Inquire of agents.

Communicated.

Report of Meetings.

Editor Restitution:

Wednesday July 21, my father, Eld. E. M. Anderson, and myself left our home near Pelzer, S. C., for a visit to our former home in Henderson Co., N. C. The first night we spent at Bro. S. Jones' in Greenville Co., S. C. Thursday morning Bro. Jones' took his carriage and went with us. That day we crossed the mountains which separate South Carolina from North Carolina, and by night had reached Bro. Patterson's where we spent the night. Friday we went on to Liberty where we found the brethren still carrying on the work under the pastorship of Eld. J. M. Lyda. The brethren had made arrangement for two days meeting, so on Saturday morning Eld. Lyda preached. He was followed by Bros. S. Jones, E. M. Gibbs and J. M. Lyda. In the afternoon the writer spoke, several of the brethren followed with short talks. Sunday morning father preached, after the sermon seven persons requested baptism. In the afternoon we had several talks from the brethren and another young man requested baptism. We closed the service by taking the Lord's Supper. That evening we started home which place we reached on Tuesday. The following Sunday we began a week's meeting at our home church, five miles from Pelzer, S. C. This meeting was conducted by my father, assisted by Bros. Jesse Garret, James Hammons, W. T. Dickerson, Joseph Brewer and Richard Chamber. The meeting lasted till the next Sunday, Aug. 8. The last day of the meeting Bros. Sportim, S. Jones, D. T. Pitts, John Brewer, James Harris and Wm. Hammons were baptized. I cannot give the names of those who requested baptism in North Carolina as I do not know all who were candidates for baptism there.

J. H. Anderson.

Editor Restitution:

On Saturday before the first Sunday in August, according to previous announcement Bro. Geo. Kidwell of Arkansas commenced a protracted meeting at the Hix school house east of Climax Springs, in Camden Co., Mo., and continued eight days. While there was no one came out on the Lord's side, yet from the close attention given by the people and the favorable expressions of the preaching we believe there was seed sown that will yet bring forth fruit unto life eternal. The Baptists are strong at this place. One West, a preacher, made a faint attack on our brother, but when he was shown the weapon of his warfare (the glittering Sword of the Spirit) he failed to renew the attack. The few members at this place are strong in the faith, and are actively working in the Master's cause, among whom is Sister Mary E. Howard, a noble and self-sacrificing example. From this place we went to Spout Spring, in Hickory Co., and commenced a meeting, continuing nearly two weeks. The brethren from Camden Co., came with a tent and camped on the ground during the meeting. The visible results of this meeting was that eight willing souls came out on the Lord's side and was buried with Christ in baptism and arose to walk a new life. In the beginning of the second week of this meeting the Latter Day Saints plotted to stone Bro. Kidwell, but the plot was discovered and Bro. Kidwell publicly made it known and supplemented it with this statement that he was no better than Stephen who was stoned to death. They again plotted to do him violence by a young Latter Day Saint approaching Bro. Kidwell at the stand (when all were dismissed) with an open concealed knife in hand, called him a liar, when this was done an outsider darted under the book board and with a blow sent the Saint running through the crowd, when everything became quiet again. And through the remainder of the meeting the best of order was maintained with an increasing interest to the end. The Latter Day Saint challenged Bro. Kidwell for a discussion which will come off next August when he will be here again to hold another meeting. The writer of this has promised to be with the brethren at Spout Spring once a month to strengthen and build them up as best he can.

Yours truly in the one hope,

Frank Fowler.

Brother Underwood:

Please say through The Restitution that my son, J. E. Hatch, has moved in with us and I can now do some preaching wherever called, unless too far from home.

J. S. Hatch.

Announcement.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday evening, Oct. 1st, 1897, and continue over the following Sunday. The brethren at Millbrook have earnestly requested that the meeting might be held there, feeling that by our united effort much good might be done. All of like precious faith are invited. Train leaves Grand Rapids at 7:10 A. M. via Grand Rapids and Western R. R. formerly Detroit, Lansing and Northern R. R. via Sparta, Greenville, changing cars at Edmore, waiting there about 20 minutes taking the Big Rapids Division to Blanchard, reaching there at 10:00 A. M. where the brethren will meet any who come on morning trains. Another train leaves Grand Rapids at 1:20 P. M. Blanchard at 6:00 P. M., Blanchard is two miles from Becker Blanchard House where the meeting will be held. This church has only recently joined the conference and the brethren are very anxious to have a sweet soul gathering. Will all that can, come up to the help of the Master. The signs of the times show to us who are waiting and watching the near coming of our Savior that we should improve the time. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come.

Yours for the Truth,

Emma Jackman, Sec'y.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will be held at Argos, Indiana, commencing Friday, 3 P. M., Sept. 10, 1897 and continue over the following Sunday.

This is another privilege we have of meeting again for the purpose of renewing and strengthening our vows to the Master in his glorious cause. We believe the time very near when he shall come to take to himself his bride, the chosen ones, and with them to rule the world in righteousness. Therefore it behooves us to be watchful and prayerful, keeping ourselves always in readiness lest he come upon us as a thief in the night. Let all put forth an effort to attend this meeting and work to the one end, that of the promotion of the cause we have espoused.

The brethren here extend a hearty welcome to all who desire to attend.

J. F. Wagoner, Pres.

A. C. Roberts, Sec.

The twelfth Annual Conference of the Church of God in Nebraska will be held in the park at Cambridge, Nebraska, beginning on Friday, Sep. 10th, and holding over ten days. We earnestly hope that this will be the largest and the best meeting ever held. Let us one and all work for this end; and let us make up our minds that, if we possibly can, we will attend this meeting, and we will try to get others to attend. Come with a desire to work for the Master and to receive his blessing; and we feel sure that you will not have come in vain. Before the Conference, each church in the State is requested to meet and vote for the persons whom they wish to have fill the offices of President, Vice President, Secretary, Treasurer, Evangelist, and Assistant Evangelist for the coming year; and to send the votes to the Secretary by the 16th of August. Please do not neglect this as we wish for the votes of all. Once more requesting you to come and spend ten days with those of like precious faith, in the service of the Master, I am your Sister in Christ,

Rena M. Gordon, Sec.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$38.85

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$121.80

Doctrines are of use only as they are practiced. Men may go to perdition with their heads full of truth. To hold the truth and fight for it is one thing. To be sanctified through it is another.

The worst of heresies is the lack of love.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can hold us in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Ask warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think [illegible] will save them? Have you [illegible] who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

Will our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to The Restitution or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

To Indianapolis, September 8th and 9th, for National Encampment Sons of Veterans.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Commencing Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

It is wonderful what strength and boldness of purpose and energy of will come from the feeling that we are in the way of duty.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; enable cars come very near, mulberry bring from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowzar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Ghollbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Restitution

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Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PUNISHMENT.

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Poetry.

My Savior is Coming.

My Savior is coming!
Have you heard the glad news?
My Jesus is coming,
The King of the Jews.

My Savior is coming
Oh hear the glad cry!
My Lord is coming,
Who our sinners did die.

My Savior is coming,
Oh loud let it ring,
Let all hearts subdue
Sing praise to our King.

My Savior is coming,
Oh why slow is Dear,
When the light in the East
Tells us Jesus is near.

My Savior is coming,
And I am so glad,
Oh why should we ever
Walk watching grow sad?

My Savior is coming,
Oh tell it once more,
I soon shall behold him,
He is now at the door.

MRS. WM. COCHRAN.

Communicated.

"Hold Fast."

A small four-page tract has just come into my hands, entitled "Hold Fast," which I have taken the liberty to forward to THE RESTITUTION, considering it a suitable contribution. It tells its own story, but a word or two may not be out of place with respect to the reason which seems to have affected the individual whose conduct forms the occasion of the tract. He mentions with approval William Miller [illegible] as one who proclaimed a great impression and who had "some glorious truth in him—that of the pre-mill'nial advent," but condemns his time theories. Afterwards when Mr. G. let slip this "glorious truth" he calls it "an evasion of our Christian and world difficulties," and a destructive element which is the pervading sin in that belief" (pre-millennialism) "so diametrically opposed to the spirit of on-going, all-forgiving, all-embracing, and finally victorious Christian love." This seems to point to Universalism as the final phase of Mr. G's mental outlook, as a recoil from "the destructive element" of Miller's "glorious truth," as well as from the "eternal torment" of the creed in which he has been educated.

J. C. CAMERON.

THE TRACT.

"Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus." 2 Tim. i. 13.

"Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. iii. 6.

"Let us hold fast our profession." Heb. iv. 14.

"That which ye have already, hold fast till I come." Rev. ii. 25.

"Remember therefore, how thou hast received and heard, and hold fast, and repent." Rev. iii. 3.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. iii. 11.

Let me call your attention for a short time to two very remarkable prayers—two prayers of singularly different character, and such as, from the marked contrast between them, cannot fail to arrest the attention of the most careless. The first, which is much the longer of the two, is as follows:—

O thou Prince of the kings of the earth! thou throned and sceptred Child!—mighty in thy child-like innocence and truth, as in thy God-like power and exaltation!

Thou that yearnest over this miserable earth, as a parent over the cradle of a sick babe!

Thou that puttest the tears of thy people into thy bottle, and chroniclest their sighs, and carriest their injuries like arrows in thine own large heart!

Thou to whom the very dust of the earth, where thou lived for thirty-three years and didst shed thy blood, is dear!

Come down to the deliverance of thy church and the redemption of this world!

from the throne to the Mount of Olives!

Come down! the tumult of thine adversaries roweth continually!

Come down! the impatience and desire of thy bride—the true church—are daily waxing stronger!

Come down! the lamps of thy golden candlestick are becoming dim, and the stars on thy hand, erst so bright, are trembling towards extinction!

Come down! the earth is groaning more terrible groans under its growing burdens and intolerable bondage, and every groan is crying, 'Come!'

The poor crushed slave is crying for thee: the unhappy earnest enquirer is beginning to say, 'Lord, why tarriest thou?' The grave is yawning out, 'He delayeth his coming!' The sins of earth are calling out for vengeance! the harvest of the earth is moaning in the wine through all its ripeners for the coming of the Husbandman: the mountains of the earth are lifting themselves up, and darting their snowy eyes to see the first smoke of thy chariot wheels—the first ray of thy descending glory.

Come down, for the time—the set time—is nearly come! Thou art looking at the 'dial of eternity,' and thou seest that the finger of the Marvellous Light is trembling toward the point, when 'He that shall come will come and can no longer tarry.' Therefore, even so come, Lord Jesus. O come quickly!'

And O! prepare—prepare—prepare us all for meeting thy holy eye, and for standing as saints at thy solemn Second Advent!

There is something in the agonized wail that runs all through this 'effectual fervent prayer' which goes deep to the very heart. It is the most strong application of a soul that 'thirsteth for the living God, even as the hart panteth after the water-brooks.' Psa. xlii. 1, 2. We seem to hear in it the bitter, despairing cry of one who sees no hope for the amelioration of our fallen and suffering humanity apart from the return to earth of the Lord Jesus, and who therefore cries from the very depths of his heart for this glorious consummation of the Redeemer's great work. The whole composition reads almost like the language of inspiration. The Jeremiah-like tone that pervades it, the sublimity of the ideas, the grandeur of the language, and the earnest longing for that which is still a matter of faith and hope, are suggestive of the rapt utterances of some of the old prophets, rather than of the commonplaces of these latter days.

The other prayer to which I have referred is very brief and very pointed, but runs daringly impious:

The heavens still retain—*and may they long continue to retain*—their glorious guest. (At the ordination soiree of the Rev. John Brand, of Bell Street U. P. Church, Dundee, on Thursday, Sept. 20, 1867, the Rev. George Gilfillan made a speech, in which, as reported in the *Dundee Advertiser* of the following day, occurs this remarkable passage—"The Second Advent—if I may be allowed to speak of a solemn subject in a single sentence—which a good many worthy persons were expecting, has not taken place—(Hear, hear). The heavens still retain—and may they long continue to retain—their glorious guest.")

There are two points in connection with these extraordinary prayers which deserve to be specially noted. The first—which no one can fail to observe—is the diametrically opposite nature of the desire expressed in them: and the second, and most astounding fact in connection with them is, that both were the utterances of one and the same individual, and that person was the late George Gilfillan, of Dundee.

We naturally ask, What meaneth these strangely discordant utterances? How comes it, that 'out of the same mouth proceedeth blessing and curse?'—that a fountain sendeth forth sweet water and bitter. James iii. 10, 11. Alas! the answer is not far to seek. The utterer of these singularly diverse petitions failed to 'hold fast' that which he had. Mr. Gilfillan's creed was a [illegible] from the to the

Jed, that the once crucified Jesus of Nazareth, now exalted to the right hand of the Majesty on high, would return to this sin-cursed earth, 'according to the promise,' to inaugurate a reign of righteousness and peace, and to bless all nations by his benificent rule. This he held very strongly, while condemning the rashness of those who presumed to name the day and hour of our Lord's appearing. Thus, in the course of a sermon in his own chapel on Sunday afternoon, June 10th, 1859, as reported in the *Dundee Advertiser* of 21st June, he said:

"In America, William Miller produced a great impression. He had one glorious truth in him—that of the pre-mill'nial advent, but it was like a jewel of gold in a swine's snout. He could not manage it well, he was always for fixing day and date: but the days passed away, and the dates expired, and no Christ came, and hence men laughed at his predictions, and Millerism is now only a memory and a name."

Few persons have written more ably and eloquently in exposition and defence of the doctrine of the coming reign upon earth of the Messiah than has George Gilfillan. His work, *Christianity and our Era*, is a masterly plea on behalf of this doctrine; and this most interesting volume fittingly closes with the first of the two very remarkable prayers just quoted.

Yet—strange and sad as it may seem—he subsequently quite changed his mind, came to the conclusion that this belief in the coming and kingdom of Christ was a delusion, and he uttered the scoffer's prayer, which has also been quoted. The thorough revolution in his sentiments is depicted, only expressed in the following extract from a letter by him which was published in a magazine entitled *For-ward*, in August 1865:—

"Were I to re-write my *Banks of the Bible, Christianity and our Era*, and *Alpha and Omega*, I would in many points recall what I then, and most earnestly and conscientiously said. I would not only declare my abandonment of pre-millenarianism, but my shame and sorrow that I ever could have believed such 'a beggarly Jewish element,' ever accepted such an evasion of our Christian and world difficulties, ever defended the destructive element which is the pervading one in that belief, and is so diametrically opposed to the spirit of on-going, all-forgiving, all-embracing, and finally, victorious Christian love. The fierce and contemptuous language I use in *Christianity and our Era*, about the leaders of modern thought, is now entirely abhorrent to my feelings."

As still further indicating the complete revulsion in his mind, it may be mentioned that Mr. Gilfillan was latterly most anxious to call in and destroy every copy of his writings just mentioned, whenever they could be purchased. At any public sale of books in which a copy of the condemned volumes was included in the catalogue, its purchase was deputed to an agent, whose instructions were imperative, 'Go and buy the book for me,' he said, 'whatever the cost;' and these instructions being well known in the trade, the reprobated book was usually run up to quite a fabulous price.

This shows that the man at least had the courage of his convictions: but how sad to think that these convictions led in so undesirable a direction!—that a man who was once so firmly persuaded of the 'glorious truth,' as he then considered it, and who stood so nobly and so eloquently in defence of it, should turn aside from 'the hope set before us—which hope we have as an anchor of the soul, both sure and stedfast.' Heb. vi. 18, 19.

Is there any need to point out the lesson which these two prayers conveys to us? Do they not proclaim to us in trumpet tones the imperative necessity that is laid upon us to 'hold fast' the faith if we would ultimately gain the reward? to 'take heed, lest there be in any of us an evil heart of unbelief, in departing from the living God.' [illegible]

The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, SEPTEMBER 15, 1897. NUMBER 35.

the apostle Paul in his day, fully recognized, and as he himself tells us, he at times had a dread lest, after having preached to others, he himself should be a castaway. I Cor. ix. 27. Many began the race propitiously, and for a time run well; but soon weary, and ultimately altogether give it up. The influences which tend in this direction are very numerous, and sometimes most potent. We firmly believe, from the Scriptures, that the return of Christ to the earth is the true Christian hope—the hope of the gospel—the faith in which we should be 'grounded and settled, and not moved away from.' Col. i. 23. And yet we know that many *have* suffered themselves to be moved away from 'that blessed hope.' At first, it may be, they were simply inclined to believe it of less importance than formerly, then they began to entertain doubts as to its reality, and like George Gilfillan, they rejected it altogether as 'a beggarly Jewish element!' Alas! that it should be so—that those whose minds have once been enlightened by the glorious truth should again become darkened! And if the light within them be turned to darkness, how great is that darkness! Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. ii. 1.

Grant, in these last and evil days,
That we, through faith's sustaining power,
Thy Word and self-witness may keep
Unblemished to life's latest hour.

While time is given, may we have grace
Each talent wisely to employ;
And should life's work give place to rest,
May we rejoice in peaceful joy.

—*William Arvin.*

Parables Of Solomon.

Chapter 13.

1. An astute son is obedient to a father; but a disobedient son is in the way of loss.

2. From fruits of righteousness a good man will eat; but souls of evil-doers of law perish in an untimely hour.

3. He who watcheth to guard his own mouth, watcheth to keep his own soul; but the headlong with his lips will frighten himself.

4. Every indolent person is in a condition of inordinate desires, but the hands of the manly are in a state of attention to business.

5. A justified person hateth an unjust word; but an irreverent person is ashamed of himself and will not have boldness of speech.

7. There are those who having nothing make themselves rich, and there are those who humiliate themselves with much wealth.

8. One's own wealth is a redemptive price of a man's soul; but a beggar doth not exalt threatening.

9. There is always light for the justified; but light for the irreverent is being extinguished. Deceitful souls are being led astray in sins; but the justified pity and show mercy.

10. A mad man doeth bad things with haughty pride; but those who sit in judgment on themselves are wise.

11. A possession acquired in haste with transgression hath become less; but he who accumulateth for himself with true-reverence (piety) will have been made full. A justified person pitieth and leadeth.

12. More efficient is she who beginneth his sacrifice assisting in heart than he who proclaimeth and leadeth unto hope. For a tree of life is a good longing desire.

13. He who despiseth business will have been despised by it; but he who feareth a commandment is healthy: There will be no good thing for a deceitful son: but for a wise member of a household his doings will be prospered, and his way will have been made upright.

14. A wise man's law is a fountain of life: to eat a fool will die by a snare.

15. Good understanding giveth grace: and the comprehension of law belongeth to good thought: but the ways of despisers are in loss.

16. Any subtle man acteth with comprehension: but a man without [illegible]

Kept by goodness through the day,
Thanksgiving to thy name we pour.
Night o'er us with its shades we pray
Thy love to guard us evermore.

In grief consoler, in gladness bless,
In dark thou guide, in sickness cheer,
To pervert to right our wishes
[illegible]

The Lord [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the re-establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as co-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

A Sermon for a Penny.

Think of it; Bro. Jo[illegible]'s excellent sermons for a *penny*, or HUNDRED for one dollar. Just the thing to send to [illegible] sinners and so plain a child can understand them. Can we not, [illegible] hand them to friends, to [illegible] to persons who will read them? Sister R. V. Townsend has for years kept up the practice of sending tracts to [illegible] acquaintances. Much have been encouraged, good seed is being sown. All these sermons are good; look them over: "God's love and solicitude for Mankind." "No Immortality out of Christ." "Old Mother Earth to be born again." "Hope Begotten by the Resurrection of Christ." "Strangers from the Covenants of Promise." "Vain Worship." "The Kingdom of God." and "What shall we do to be saved?" Are we not astonished at the cheapness of these good sermons, and *more* astonished that we do not circulate them? Realizing that the time is short, may we awake to duty?

"Awake my soul stretch every nerve,
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

NANCY BARBER.

Dear Restitution:

Having read Bro. Wilson's articles on baptism in THE RESTITUTION with a good deal of interest, I would like to ask the dear brother if it is certain that the baptism our Savior referred to in Matt. xxviii. 19, was essentially a baptism in water? I read it as a command given to the eleven disciples that were with him, (Paul receiving his afterwards,) and to no others besides them, for the following reasons. He said to them, "Go ye, and teach all nations, and baptize them," and after Pentecost they had power to baptize with Holy Spirit which they did by laying on their hands, and now since their day have had that power; but their words and their teachings (as in the New Testament) have been published among all nations, and they have always carried with them the power to baptize every believer with Holy Spirit and with fire. And John the Baptist says that this is the baptism with which Christ should baptize. See Matt. iii. 11, "He shall baptize you with Holy Spirit and with fire." And in Matt. v. 10, 11, I think we learn what he means by baptizing in fire, saying, "Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." The baptism of fire being that of trial and suffering for his sake, and such have his unqualified promise that they shall reign with him, and that theirs is the kingdom of heaven. And this appears to me to be a baptism of first class importance, and baptism in water of less importance, it being or continuing rather a promise to endure the greater trials that may follow in the Christian life.

HIRAM SHOEMAKER.

The Jordan valley, in Palestine, was one blaze of beautiful flowers, growing in a profusion not often to be found, not even in more fertile lands. The ground was literally covered with blossoms, the great red anemone, like a poppy, grew in long tracts on the stony soil; on the soft marls patches of delicate lavender color were made by the wild stocks; the retem, or white broom (the juniper of Scripture), was in full blossom, and the rich purple nettles contrasted with fields of the kataify or yellow St. John's wort. There were also quantities of orange-colored marigolds, and long fields of white and purple clover, tall spires of asphodel, and clubs of snapdragon, purple salvias and white garlic, pink geraniums and cistus, tall white umbelliferous plants, and large camomile daisies, all set in a border of deep green borages, which reached the shoulders of the horses.

[illegible]fulness is the [illegible]ge, but only [illegible] Standing [illegible] [illegible] and [illegible]ness [illegible] the Carl [illegible] [illegible] Pisan

Restitution.

EDITORIAL STAFF,
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. SEPTEMBER 15, 1897.

ON Monday evening last the people of Plymouth listened to Sister Elizabeth A. Reed of Chicago deliver a lecture on "The Songs of the Vedas." Mrs. Reed has given much time and hard work to the study of early Hindu and Persian literature, and her lecture and after talk was very interesting. The people of the early races of the world, especially those of the far East, are [illegible] little understood by us of this [illegible]er time, and no one can tell of the [illegible]y customs and beliefs of these peo[illegible]s can Mrs Reed. We enjoyed the [illegible]very much indeed.

THE Conference at Argos was well attended, and was one of the best of the many good meetings the Indiana brethren have enjoyed at that place. Bro. F. L. Austin was chosen President for the year, and a movement was put on foot to do more work in the State than has been possible of late. We shall not attempt to report the meeting, as the Secretary will give us a full account later, but we would urge each member who may be solicited by the Conference officers in any line, to respond promptly to the call. It is impossible for the men selected to fill the offices to do any good work unless the brethren "hold up their hands." Act promptly and heartily.

WE are happy to report that another laborer entered the Lord's vineyard on August 22nd, although, as he said, it was at the 11th hour. Bro. Wm. Creel, formerly an Episcopalian was well on toward the end of this life's journey before he heard the Word by which God begets sons and daughters; but after that, he made all diligence to intelligently and affectionately obey it in baptism. And the thought that he had been marvelously led into the truth after groping his way in the dark so long seemed to almost overwhelm him. That he may guard the sacred name he has taken, and at last be found with the overcomers we fervently pray.

Current Events.

IT is thought by many that a mighty move was made on the political chessboard by Russia when an offensive and defensive alliance was formed with France. It certainly seems to pave the way for other alliances which tend to isolate England more and more. Since the above was written it has been denied that any such alliance was formed; we must wait and see.

From the *Bhuddist*, of Colombo, we quote an article in reference to Russia's ambition to gain India. It says: "Three questions may be put with regard to this matter. 1. Do educated Russians, civil and military, regard the conquest of India feasible? 2. Do they regard it as expedient and desirable? 3. Are they anxious to bring it about at an early date? Practically all three questions must be answered in the affirmative. The Russians see that China, Persia and the Asiatic provinces of Turkey are at their mercy, that the way is open to them into Afghanistan, that the Afghans are greedy for the spoil of India, and will make common cause with them, and that the way is open to Russia when she has become perfectly mistress of Afghanistan. The conquest of India is regarded by the Russians as their mission or destiny, and as anything but a formidable task. They believe that the native populations of India are

SICK OF BRITISH RULE,

which for selfish ends is keeping them in dark ignorance, and has, by squeezing out of them all it can, reduced them to the lowest depths of poverty. The Russians further cherish the illusion that the loyalty of the native army to the British government is not to be relied upon; and that in any case it contains no good fighting material, and could never stand up to an European foe. Finally, the nervous apprehension with which they credit the English in India leads the Russians to believe that the Englishmen themselves feel that their position is

EXTREMELY INSECURE

so that any shock from the outside would shake it to the very center. The British soldier they regard as pampered, insubordinate, impatient of discipline, and altogether unable to [illegible] hardy Cossa[illegible] reign. T[illegible] ea[illegible]

and ambitious, and the successes which have attended their aims and diplomacy during the past twenty years have inspired them with the belief that it is the destiny of the Slav to expand in every possible direction. They believe that they see decrepitude stealing over the British Empire, while their own is expanding with all the vigorous buoyancy of youth, and they proudly say, "the twentieth century is for us."

The Jewish *Chronicle* reports that Prussia is still expelling Russian Jews from Memel, and the orders are being executed with great severity. The number expelled is great, and among them are the old and feeble who can hardly bear the wear and tear of emigration, and many men with large families. It would have been much better if the people now ordered to quit the town had been allowed to settle in Memel. After being hospitably received and so many years allowed to remain, and have become good citizens, and in many cases married natives, they are now suddenly to be driven out to seek new homes, as they have lost the right to live in their native country. "We hardly know," says the Memeler Allgemein Zeitung, "what the reasons of this rash act are. As far as we know, those who have received notices to leave are

INDUSTRIOUS AND PEACEFUL PEOPLE

who, and whose families, have gained their livelihood by honest means, and have never come upon the rates. [poor rates]. Moreover they have paid *their* rates and taxes and been a source of income to our citizens. The steps taken by the authorities will result in great damage to the town, as property will fall in price, business will be considerably disturbed, and a large number of rate payers will be lost." The Ostpreussische General Anzeiger states that up to date twenty-three families, comprising 106 souls, have received notice of expulsion." In this connection we may mention the fact that the much talked of Congress of Jews at Basle has taken place,—and we understand that the conclusion arrived at was, to raise sufficient funds to secure the land of their fathers, as the first step toward founding a Jewish state. This being done, the plan is to send an

EXPLORING EXPEDITION

equipped with all the resources of science to thoroughly overhaul the land from one end to the other before it is colonized, and establish telegraphic and telephonic communication with the base as they proceed; and the determination is to have a million colonists in the country within a year of its acquisition. At the head of the movement will be two great and powerful agents—the Society of Jews, and the Jewish Company. The first named will be a political organization to spread the Jewish propaganda. The latter will be a limited liability company

UNDER ENGLISH LAWS,

having its headquarters in London, and a capital of a million of marks. Its task will be to discharge all the financial obligations of the retiring Jews, and regulate the economic conditions of the new country. At first only unskilled labor will be sent—that is, the very poorest, who will make the land arable; lay out streets, build bridges and railroads, regulate rivers and lay down telegraphs according to plans prepared at headquarters. And it is claimed that their work will bring trade, and trade, the market, and the markets will cause new settlers to flock to the country. Every one will go there voluntarily at his or her own risk, but ever under the watchful eye and

PROTECTION OF THE ORGANIZATION.

They think they will find Palestine at their disposal sooner than we expected. Dr. Herzl went to Constantinople last year and had two long conferences with the Grand Visier, and he says the Sultan has taken no unfavorable view of the proposals, as is shown by his having decorated him. The Jews in exchange for Palestine propose to regulate the Sultan's finances and thus prevent disintegration, and at the same time form a new outpost for Europe against Asiatic barbarism, and a guard of honor to hold intact these relishrines of the Christians. If their proposals are not accepted they say they will wait and either take over Palestine from the European Congress called together to divide the spoils of disintegrated Turkey, or look out for another land and such as Argentine, and say to their brethren, "There is your Zion." If the accounts we read in the English press be *half* true, they look upon the

[illegible]ESS AS THEIR REDEEMER,—

[illegible] immediate result of this Zionistic movement has been to unite the most antagonistic Jewish elements, and to bring into life a new shoot of Jewish literature. There can be no mistake in saying that the dry bones are being mightily shaken: and every one who has learned what the plot of Jehovah's Book is, must be an interested watcher of the movement,—which is truly remarkable at this time, when we are nearing the crisis of the kingdoms of this world.

The *New York Sun* recently contained an article entitled, "Rabbi Mendes on Zionism; Objects, Boundaries and Politics of Palestine Restored." The writer, in comparing Zionism with some of the great historic movements of the world, asks, "What does this quickening of Hebrew sentiment mean? And after showing that all great national or religious movements took many years to crystalize into action, instancing the the secession movement; the Reformation under Luther, and various others, he goes on to say that it is difficult, if not impossible to say when Zionism began to be more than inspiration. He says it has always been an inspiration from the day when the brand of

THE ROMAN SOLDIER

lit the temple flames whose tongues told the world that Zion's children were without a fatherland. Proceeding, he says Menazzah ben Israel championed Jewish rights at the bar of liberty in 1655: the French Revolution could not deny the Jewish claim to liberty, fraternity, equality, and the Revolution of 1848 brought the Jewish question forward, and right had to be heard; and the Crimean war of 1854 gave political thought a trend in the direction of Palestine. The Mortara and the Pope of Rome case, of 1860 welded the Jews into union which made all things possible. The consequent formation of the Alliance Israelite Universelle was followed by the organization of the Anglo Jewish Association of England, Board of Delegates of America, a Jewish Gemeinde in Germany, the Alliance of Austria, all in harmony and interlinking with each other. And within the last decade such societies as Hovevs Zion, Shoneve Zion, Jewish Colonization Society, etc., are

EXTREMELY SIGNIFICANT

especially in connection with the revival of Hebrew letters and the colonization of Palestine by Jews with success. And after Rabbi Mendes' eloquent utterances, and his quotation of the thrilling words of Isaiah chap. xlix. and 22nd verse, and chap. lxi. 9, and lxvi. 20; and xxvii. 6, and Micah v. 16, we cannot help thinking that something of the ancient hope of Israel burned within him. God speed the day when the Deliverer shall come and turn ungodliness from Jacob.

The *Literary Digest* of August quoting from an English Journal, says that the Queen recently said to a minister of the Church of England: "I am looking for the coming of our Lord, and I do not think it impossible that I may not have to surrender my crown till I lay it down at his feet." Evidently she has been studying the "New Era."

Communicated.

Conference Report.

According to announcement the Conference of the Church of God of the Abrahamic faith in Iowa convened at Marshalltown, Iowa, Aug. 19, 1897, and continued until Aug. 29, 1897. Preaching brethren present, G. M. Myers, A. J. Eychaner, John Garton, J. B. Craton, D. M. Hudler, W. L. Crowe and many were the feasts of fat things that these brethren furnished to the brethren gathered from over the State. There were several visiting brethren and sisters from Illinois, Indiana, Kansas, Dakota and Minnesota. Among them were Sister Nichols of Minneapolis, Bro. and Sister Williams of Ashton, Ills, Bro. Hasson and daughter of Elkton, Dakota, Bro. and Sister Underwood of Plymouth, Indiana, and others. Encouraging letters were received from Sister Alice Mahrous of Blair, Nebraska, and from Bro. J. Booth on behalf of the congregation at Antioch, Illinois. Sister Ella Greenlee, State Superintendant of Sunday schools, reported the following Sunday schools: Eagle Grove, 4 classes, average attendance 25, average collection 37½ cents, O. J. Allard Supt., Alta Kiunan Sec'y. Hickory Grove, 4 classes, average attendance 35, average collection 15 cents. W. T. Fish Supt. Lake Mills, attendance from 40 to 60, Geo. Merrill Supt., Gertie Porter, Sec. Sac City, attendance from 50 to 75, Jennetta Polly Supt., Alma Holloway Sec. Irving, average attendance 35, classes 3, average collection 30 cents. F. L. Marsh Supt., Hattie Royce Sec. Gladbrook, classes 4, average attendance 45, average collection 47 cents, Mrs. A. J. Eychaner Supt., Mrs. Sarah Clark Sec. Alden, classes 2, average attendance 20, average collection 35 cents, Supt. Mrs. A. L. Furry. Belle Plain, classes 3, average attendance 20, average collection 17 cents, Mrs. Ella Greenlee, Supt. Sister O. B. Cady of Hubbard reported teaching a class of children at her house until sickness prevented her from continuing the work. Wednesday Aug. 25 was devoted to Temperance work and an interesting programme was given us by the W. C. T. U.; among the subjects treated were the following: Duty of the Church, Scientific Temperance Instruction, Modesty False and True, and two very interesting addresses were given by Rev. Hadley of the Friends' Church of Le Grand on Church and State in relation to temperance, and do we need the Saloon by Rev. S. O. Heffelstein. We feel it our duty to extend our most hearty thanks to the W. C. T. U. for their instructions in the line of Purity work, and trust that the brethren and sisters feel that there will be a big improvement in lives on this line during the coming year, and we feel to exclaim, "God bless the *W. C. T. U.*" Especially in their purity work. Evangelist A. J. Eychaner submitted report for work done during the year as follows:—Number of sermons in Tent Conference 91, outside 52, organization meetings 6, baptized 13, funerals 7, days worked 122; money received from Conference $139.50. Assistant Evangelist G. M. Myers reports work done during year as follows: number of discourses 70 organization meetings 4, baptized 6; money received from Conference $110.00. Bro. G. M. Myers also reported as follows for J. F. Wilcox: sermons preached 15; Jno. Garton 4; Elder Davis 2; additions 3, baptisms 1. Paid to J. F. Wilcox by Conference $15.00; paid Jno. Garton $24.00; total $39.00. Assistant Evangelist W. L. Crowe reports work done for Conference during the year as follows: sermons preached 62, days worked 60, money received $57.50, expenses $5.00. On motion report was accepted by allowing him $7.50 more for work done making his wages $1.00 per day. A. J. Eychaner Treasurer submitted report for year as follows: money received $767.33, paid out $700.44, balance on hand $66.89.

The old tent was pitched at but one point during the year which was at Belle Plaine with Bro. J. F. Wilcox and J. Garton in charge. The new tent was pitched at Sac City with Bro. Crowe and Eychaner in charge where a three weeks meeting was held. This closed the work for the year 1896. On the 29th of May of the present year, the new tent was pitched at Odebolt two weeks meeting held; next to Lake View where another two weeks meeting was held and although the seed was sown with lavish hand by Bro. Eychaner and Myers no one became obedient. Sac City was again visited and a congregation of 44 organized; Lake Mills next visited and a congregation of 35 organized; this closed the tent work up to the convening of Conference Aug. 16. The following officers were elected for the ensuing year, Pres. A. J. Eychaner, Treas. J. W. Appleyard, Sec. O. J. Allard, Cor. Sec. Hester V. Cummings, Sunday School Supt. Mrs. Ella Greenlee. Conference voted that the Sunday school Supt. be instructed to visit the Sunday Schools at least once during the year and to be paid from the Conference Treasury. A. J. Eychaner, newly elected President, appointed the following committees for the ensuing year: reception committee, Mrs. M. Nichols, Hester V. Cummings, Mrs. G. M. Myers and W. L. Crowe; auditing committee S. M. White, Jno. Garton, O. J. Allard; committee on grounds, G. M. Myers, Mrs L. Palmer and Samuel White; on programme, Mrs. M. Nichols, Mrs. A. J. Eychaner and W. L. Crowe; on collection W. L. Crowe, J. W. Appleyard. On motion Bro. W. L. Crowe was elected Evangelist for the coming year. On motion it was decided the first Saturday of Conference session be devoted to Temperance work. Saturday Aug. 29 was devoted to the young people and the day was fully occupied by them. The Conference feels thankful indeed to Bro. Hasson of Dakota and Bro. Underwood of Indiana for their words of admonition to the young people of Iowa, and it is needless to say were duly appreciated by them. Now brethren and sisters let us to the work with a will. Our advancement in the past is apparent to all, but let us do more the next year. Let us freely give of our means, and make this one of our most important duties. When we heard Bro. Crowe say he had helped support his family by working at haying and harvesting, and quoted that Paul worked at tent making as an excuse, we were wondering if our people were doing their duty in the way of supporting a worthy young man. Brethren think of this and if your conscience pricks you just set right down and send $5 00 or $10.00 more at once to J. W. Appleyard, Texas, Odebolt, Iowa, for the Evangelist work for the next year. Let us give him an assurance that he will be taken care of in the work of sowing the seed of his Kingdom and not making hay and harvesting for worldly men, but harvesting sheaves for the Lord. Brothers and sisters, let us do our duty. The meeting was a profitable one, a spiritual feast throughout, and to you dear ones who were not there, imagine the parting scene of the older brethren who bade each other good bye with arms around each others necks and with a holy kiss parting with a strong hope of meeting again, if not in this vale of tears, then when Jesus comes in the glory of the Father to reward every man according to his works. May God bless and keep us all, and give us an earnest desire to do our duty and be ready and watching for the Master.

O. J. ALLARD, Sec.

[Essay read at Iowa Conference.]

God's Rights, or the Divine System of Finance.—No. 1.

"Every beast of the forest is mine and the cattle upon a thousand hills. I know all the fowls of the mountains and the wild beasts of the fields are mine." Ps. l. 10.

"The silver is mine and the gold is mine, saith the Lord of Hosts" Hagai ii. 8.

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Ps. xxiv. 1

"Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also and all that therein is." Deut. x. 14.

One of the most difficult lessons for man to learn is, that God owns everything. Even the Christian is slow to learn his financial responsibility as a servant of Christ. God being the owner of everything we should remember that he has a right to say what shall be done with that which belongs to him. Every believer should early learn that he himself is not his own—that he is a servant, a bond-servant and free only in Christ from the world, but a slave to the Master and to God. In reality, conversion is a voluntary submission to become a servant of the Most High. "Ye are not your own, ye are bought with a price." 1 Cor. vi. 20. When we, as believers of the gospel join ourselves to the Lord, and promise to serve him, and to love his name, and to be his people we ought to recognize God's ownership of all we have and are. God is dishonored by any course of conduct on our part that does not recognize this fact. "Honor the Lord with thy substance and with the first-fruits of thine increase" is the Divine Counsel. Prov. iii. 9.

The principle of sacrifice is simply the principle of giving. The first sacrifices of mankind were an expression of gratitude. There was not the idea of sin connected with sacrifice in the early ages of the world. The simple patriarch brought a gift as an expression of his gratitude to God, and that gift was his sacrifice. Allgiving, by whatever plan, must come from a grateful heart to find acceptance upon God's altar. To feel that it is a tax is a spirit wholly at variance with God's design.

The Israelites were taught of God and a study of the methods of that Divine Schoolmaster will be acceptable. If God was the Teacher we shall expect to find order, regularity, and justice in their system of finance.

The Law by which that people were governed is a wonderful law in many respects, and the most wonderful one the world has ever known. It maintained military order in their camps and marches. It furnished sanitary regulations for an army of between two and three millions of people in camp life. It regulated their devotions and guided them in all their worship. It moulded the national character, and gave inspiration to its bards and sages; and when settled in Canaan, furnished the best system of land tenure and ownership found among any people. And shall we not expect among the same nation a system of finance in harmony with the high moral tone of the nation and their teacher?

And here we really find a system of finance definite, just and complete in tithe. A close analysis of the law which governed Israel shows that God made the following claims upon his people, viz.,

1. The first-born of every family—Ex. xxii 29.

2. The first-fruits of the Land—Ex xxiii 19.

3. A tithe or tenth of all—Deut. xxvi. 12.

It is clear that if God owns everything and only asks of us what is enumerated above that he has given the remainder for our own use. We will examine this in the light of the following propositions.

1. Does the Bible teach systematic giving to support the Lord's cause?

2. Does it teach regular giving?

3. Does it establish a ratio between the amount of income and the amount his people are to give? or, in other words, does it teach proportionate giving?

4. What are the blessings, if any, that are to come to those who follow God's plan?

Fraternally Yours,

A. J. EYCHANER.

(To be Continued.)

To the Brothers and Sisters of the Church of God, in Indiana:

The Conference has convened at Argos, as called. At that meeting the writer was requested to act as President for the following year. I therefore ask for your earnest consideration of the following.

It seems to be a recognized fact that in order to greater accomplishments in the cause of truth throughout the State, plans more definite, and system more detailed, must be adopted. In order to effect such plans and system, the Executive Board chosen at this aforenamed meeting, must earnestly petition for prompt, hearty and energetic co-operation from *each* and *every* member throughout the State of Indiana.

The 1st request is that you will aid us in determining our numerical strength throughout the State. To this end we ask that the Secretary of each organized church will mail to the writer, at Rensselaer, Indiana, the name and address of each member of their respective churches. And each and every isolated member of this faith is also requested to send their name and address to writer likewise. In those localities where there are a group of believers who are not organized, or who have no secretary, please do not neglect answering this request by each one leaving the matter to another. Let us have a report promptly. And any one having knowledge of others who will not get this request, not being subscribers of The RESTITUTION, please send their name and address at once. We wish to have all the names of those throughout the State inside of *ten days*, or two weeks at the longest. Please do not delay. Act promptly. Winter is here at our door, and we wish everything to be in working order when the working season opens.

Yours laboring for the spread of the Gospel.

F. L. AUSTIN.

MARRIED.

On Thursday afternoon, Sept. 9 1897, at the residence of the bride in Plymouth, Ind., Mr. James Wickizer of Argos, Ind., and Mrs. Sarah C Chaplin, widow of our late Brother S. A. Chaplin, formerly Editor of THE RESTITUTION. The groom is 66 and the bride 64 years old, and have known each other for many years. The ceremony was performed by L. E. Conner, after which the wedding party went to Argos where they will make their home for the present.

Dear Bro. Underwood:

I am sorry to say that we are once more compelled to change the time of our annual meeting here in Nebraska, on account of another meeting in progress at the Cambridge Park, we were unable to get the grounds, but can have them by the 24th of this month. Therefore the meeting will begin on Friday, Sept., 24th and hold ten days. We earnestly hope that all will make an effort to attend this meeting, and that much good may be done.

RENA GORDON, Sec'y.

Excursion to Fort Wayne via Pennsylvania Lines.

Thursday, Sept. 16th, low rate excursion tickets will be sold to Ft. Wayne from Forest, O., Wanatah, Ind., and intermediate ticket stations on Pennsylvania Lines for Encampment 51st Union Veteran Legion; return coupons valid Sept. 17th, inclusive

Chicago Excursion via Pennsylvania Lines.

September 19. One Dollar round trip from Plymouth on special train at 5:30 p. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No. 4, leaving Chicago 11.30 p. m. August 15, to Stations at which train No 4 is scheduled to stop. If you want to see the sights of Chicago

(Republished by request of Brother J. A. Boyer.)

Who Authorised the Change?

Some time ago, W. A. Phillips, D. D., of the Western Avenue Methodist Church Chicago, preached a sermon on Baptism which has been printed, and is being circulated among the people. A copy was handed to Sister E., our Sister gave it to me for the purpose of review. I call attention to a few extracts from the above sermon.

"Our three former discourses have brought us in this discussion of the sacrament of baptism, to the consideration of its mode. And in this very outset let me say that this is a question over which there ought to be no controversy. And the fact that there is, is due, as we believe, to two unwarranted and unscriptural assumptions, viz: that the mode is an essential, in the place of an incidental part of this sacred rite, and that the New Testament teaches only one way for its proper administration—by immersion." * * * Now, they are right or wrong. If they are right, then I, who was sprinkled in my baptism, am deluded, and was not, as I thought, baptized; nay, more, I am not a member of the visible church nor is my ministry to which I have been set apart by ordination, authoritative, and therefore, everything done by my office is invalid. Grave indeed, is this question of how we are baptized, if to the mode God has attached such importance as this; if how I am baptized, determines whether I am a member of his church, and whether I may, or may not commemorate the death and sufferings of my precious Savior, then I cannot afford, nor can you, to be ignorant of what 'saith the Lord' about this matter.

We have *before said* that as Methodists we give candidates wishing baptism their choice of the three modes, believing that they are all valid

But as 'it is an outward sign of an inward grace,' we believe that, when done by sprinkling, or pouring, *these* symbols best represent that which is symbolized. What is water baptism? We have shown in a former discourse it is not a saving ordinance. What is it then? Simply and purely a symbol of the cleansing power of the Holy Ghost. It is true it implies other things, but this is the great thing signified. Keeping in mind that baptism was not instituted to represent the burial and resurrection of Christ, but the work of the Holy Spirit."

The pastor teaches his flock that it is an "unwarranted an Unscriptural assumption" to affirm "that the New Testament teaches only *one way* for its proper administration—by *immersion*." As a scholar it would have been best for him in the first place to have ascertained whether the word *baptize* admitted of *one* or *several* diversified methods. As to the meaning of the word, I will quote from eminent Greek scholars in the Methodist, and Presbyterian churches, etc., and will carefully exclude all testimony from Baptist sources, that the charge of bias may be avoided.

John Wesley, (Methodist) "Buried with him.—alluding to the ancient manner of baptizing by immersion."

Adam Clarke (Methodist) on Rom. vi. 4. "It is probable that *the* apostle here alludes to the mode of administering baptism by immersion, the whole body being put under the water, which seemed to say the man is drowned—*is dead*, and when he came up out of the water, he seemed to have a resurrection to life: the man is risen again, he is alive."

Calvin, (Presbyterian) *Institutes*. "The word baptize signifies to immerse, and the rite of immersion was observed by the ancient church."

Beza on Mark vii. 4. "Christ commanded us to be baptized, by which word it is *certain* immersion is signified."

Vitringa. "The act of baptizing is the immersion of believers in water. This expresses the meaning of the word."

Scholz on Matt. iii. 6. "Baptism consists in the immersion of the whole body in water."

Bossuet. "To baptize signifies to plunge, as it is granted by all the world."

Dr. Campbell. (Presbyterian) "The primitive signification of baptisma is immersion, of baptizing, to immerse, to plunge, to overwhelm."

Dr. Chalmers (Presbyterian) on Rom. vi. 4. "The original meaning of the word baptism is immersion."

Moses Stuart Bib. Rep. 1833. "Bapto—baptizo, means to dip, to plunge, or immerse into a liquid. All lexicographers and critics of any note are agreed in this."

Charles Anthon, L. L. D., (Episcopalian) professor of Latin and Greek in Columbia College N. Y. "The primitive meaning is dip or immerse. Secondary, if it has any, refers to the same leading idea. Sprinkling is entirely out of the question."

Dr. Augusti, (Lutheran) "*Baptisma* denotes plunging, dipping and the like."

Martin Luther. "Baptisma is Greek. In Latin it may be translated *immersio*, since we immerse anything into water, that the whole might be covered."

Dr. Trenon, (Catholic) "Plunge into the water. *Baptize* strictly conveys this signification as all the learned are agreed."

Macknight on Rom. vi. "Christ submitted to be baptized, that is, to be buried under the water by John."

Schoettg. "He who is baptized is entirely under the water, and no longer seems to live."—*Bloomfield's Critical Digest, V. p. 637.*

The following is the testimony of eminent lexicographers as to the meaning of the word baptize.

Stockius. "Baptizo: Proprie est immergere ac intingere in aquam. Properly to immerse or dip in water."

Robertson's Thesaurus. "Baptizo: Mergo, lavo; to dip, to wash."

Schleusner's Thesaurus. "Baptizo: Immergo, intingo; to immerse, to dip."

Morel. "Baptizo: Mergo, immergo, aqua obruo; to dip, to immerse to overwhelm in water."

Greenfield. "Baptizo: To immerse, immerge, submerge, sink: in New Testament, to wash, perform ablution, cleanse; to immerse, baptize, administer the rite of baptism. Baptisma: Properly what is immersed; hence immersion, baptism, ordinance of baptism."

Buss. "Baptizo: To dip, immerse, or plunge in water; to wash: bathe oneself: to be immersed in sufferings or afflictions."

Laing. "Bulitzo: To baptize, to plunge in water."

Wright. "Baptizo: I dip, immerse, plunge, saturate, baptize, overwhelm."

Grove. "Baptizo: To dip, immerse, immerge, plunge: to wash, cleanse: purely to baptize, to depress, humble, overwhelm."

Suicer, another Greek writer. "Baptizo I dip, I wash."

Scapula. "Baptizo: Mergo seu immergo, item submergo, item abluo, lavo. To dip or to immerse, also, to sink under, to wash clean, to wash."

H. Stephanus. "Baptizo: Mergo seu immergo. To dip or immerse."

Schrevelius. "Baptizo: Mergo lavo: I dip, I wash."

Dr. G. Campbell, (Presbyterian) Lectures on pulpit Eloquence, says, "I have heard a disputant, in defiance of etymology and use, maintain that the word rendered in the New Testament baptize, means more properly to sprinkle than to plunge: and in defiance of all antiquity, that the former was the earliest and the most general practice in baptizing. One who argues in *this* manner never fails with persons of knowledge to betray the cause he would defend; and though, with respect to the vulgar, bold assertions generally succeed as well as argument, and sometimes better, yet a candid mind will always disdain to take the help of falsehood, even in the support of truth."

Testimony like the above from eminent Greek scholars connected with denominations who practice sprinkling, and call it baptism, (which it is not), can be continued to almost any extent desired, but enough has been given to serve our purpose, but on the other hand *not one* eminent Greek scholar can be found who would risk his reputation by translating the words *bapto or baptize* by the word *sprinkle*. I challenge the Western Avenue pastor to produce one.

He says: "As Methodists we give candidates wishing baptism their choice of *three* modes," which are immersion, sprinkling and pouring. It is certainly a strange thing to call those three things baptism, when the Holy Spirit in the Divine Word uses a *distinct word* for each action, and *never uses* those words interchangeably. We *know* this is also the case in English. If our Methodist pastor should immerse a candidate, he would never suppose for one moment that he had sprinkled him; or if he had poured water on his head, would he say that he had sprinkled him? Yet he commits this folly with the Greek language, where the meanings of these three words are just as distinct as they are in English. See Lev. iv. 6, 7: "And the priest shall dip (*bapsei*) his finger, then he shall sprinkle before, (*pros rano*) and then perform the third action pour out (*ek chesi*) the blood. See Lev. xiv. 6-8: "He shall take the scarlet, wool, and hyssop and dip (*bapsei*) them then he shall sprinkle (*rano*) of the blood. In verse 15 and 16 we have the three actions. First, he shall pour out (*ek chesi*) the oil into his left hand: second, he shall dip (*bapsei*) his right finger in the oil. Third he shall sprinkle (*rano*) it with his finger

Bapto and *baptizo* are never in a single instance translated sprinkle or pour, neither is *rano* or *rantizo*, ever translated, dip, immerse, or plunge. A noted scholar speaking of these words, says: "We have *rano* and *rantizo*, to sprinkle or asperse, and *bapto* or *baptizo*, to dip, plunge, or immerse. Now, as in English, we never use to dip to signify the same as to sprinkle, so never does *rano* in the Greek signify *bapto*, nor *bapto rano*."

Says Joseph Mede: "There was no such thing as sprinkling or rantism used in baptism in the apostles' days, nor many ages after them."

A candidate comes to this Methodist pastor and says: I want to be baptized ("dipped"—Calvin) he performs three actions. First, pour (*chesi*) water into the font. Second, dip (*bapsei*) his fingers in the water. Third, sprinkle (*rano*) water upon him. He claims that these three actions, are three different modes of baptism, hence he baptized the font, his fingers, and the candidate, each by a different mode. In fact has baptized his fingers but practiced rantism upon the candidate.

He says: "If they are right, then I, who was sprinkled in my baptism, am deluded, and was not as I thought baptized." I now reprote the above sentence and supply the original meanings of the words used.

"I, who was sprinkled (rantized) in *my* baptism (a word from the Greek *baptizo* or *bapto*, I dip or *plunge.—Chambers,*) am deluded, and was not as I thought, baptized (immersed)." Of a truth you were "deluded," they practised rantism on you, and do *you* suppose *you* were baptized? In like manner you are deluding those who trust you. You practice rantism on them, and say you *baptize* them, which you do not. For in English we never use the word dip to mean the same as sprinkle, neither does the Greek work *rano* mean the same as *bapto*, or *bapto rano*. You cannot tell them that *bapto* and *rano* mean the same, without deluding them, for as a scholar you *know better*. You would not dare tell them that the English words dip and sprinkle mean the same, because they *know better*. Now, how comes it, seeing *bapto* and *rano* in Greek don't mean the same thing, any more than *sprinkle* and *dip* do in English, that the churches persist in calling sprinkling baptism?

WHO AUTHORIZED THE CHANGE?

I will call upon Calvin, the founder of Presbyterianism to answer. In his comments on Acts viii. 38 with regard to the baptism of the eunuch, he says: "We see, from this instance, what was the baptismal rite amongst the ancients; for they *plunged the whole body in the water. Now 'tis the custom for the minister to sprinkle only the body or head.*" By way of explanation he further adds: "It is certain that we want nothing which maketh to *the substance* of baptism. Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat, excepting *the substance* of baptism." Calvin testifies "that *the church did grant liberty to herself* since the beginning to *change her rites* somewhat." What church "did *grant liberty to herself*" "*to change the rites?*" In the first place the Catholic church did this. Says Dr. Trenon, an eminent scholar in it at church: "Plunge into the water. *Baptize* strictly conveys this signification as *all the learned are agreed.*" As scholars they *admit this*, but claims the "liberty to herself," "*to change the rites.*" The Protestant denies her right to this "liberty." Yet the Presbyterian Church did this at Westminster. They took a vote on the question, and by a majority of *one* "did grant liberty to herself" "*to change the rites.*" What right have men to vote on changing God's ordinances. He will certainly hold them responsible for their presumption. Since then other Protestant denominations have taken "liberty to *change the rites somewhat.*" The Catholic charge it home upon them that they have borrowed the "*change*" from them, and tell them that "all the learned me agreed," that *baptize* "strictly conveys" the signification of "plunge into the water" but the change was made by the authority of the Roman Catholic Church.

[illegible] grant to take the liberty "to change the rites," let me refer you to the "diverse washings" (*diaphorois baptismois*) and sprinkling (*rantismou*) practiced by the Jews as recorded in Heb. ix. 10, 13, 19, 21. In verse 10 he uses the words *diaphorois baptismois* (diverse baptisms) verse 13 *manti zousa* (sprinkling) verse 19, *errantise*, (he sprinkled) verse 21, *errantize* (he sprinkled). Grotius, Whitby, and Macknight are eminent Greek scholars, members of churches who practice sprinkling and call it baptism. They translate Heb. ix. 10, as follows: "And diverse immersions (*diaphorois baptismois*) and ordinances concerning the flesh imposed until the time of reformation."

Now, if sprinkling is *simply a mode* of baptism, why is it the words *for sprinkle* and *baptize* are not used interchangeably in the Divine Word? And why is it eminent Greek scholars, members of churches who sprinkle and call it baptism, recognize the *difference*, and do translate them by *different words, every time*. If the difference does not exist? Calvin was right when he said: "the church did grant liberty to herself since the beginning to *change the rites* somewhat."

I will now briefly call attention to an extract or two from the sermon of this Western Avenue pastor to show the species of reasoning that must be resorted to to sustain the "change" which they took the liberty to make.

"Philip had not only taught him (Eunuch) the nature and significance of the ordinance, but the *mode* of its administration, which the sacred text they had just read said was by '*sprinkling*.' And when he was converted to Christ as the promised Redeemer, and saw the *beauty* and appropriateness of baptism as a gospel symbol, they said: lovely came in that desert place to water, and the Eunuch asked if he might not then and there be baptized. And Philip consented. When the chariot was stopped they got down and went to the water, and he was baptized. Oh, but says the immersionist, give the record as it reads in Acts viii. 38, and you will see they went down both into the water, both Philip and the Eunuch and he baptized him."

"Now, I shall not detain you as I might by a critical and I believe conclusive argument to show that the Greek preposition "into" might, with perfect justice, have been translated "to" or "at" the water, but will content myself and I hope satisfy you, by some obvious considerations, leaving all controversy over Greek particles to the classical scholars."

He thinks the Greek preposition (*eis*) into, might be changed to the word "in" or "at" the water. Those words would doubtless suit the "*change*" the church "did grant liberty to herself" to make. I will quote a few passages, inserting this pastor's "change" to show how it will work. The mariners cast Jonah near "*to*" but not *into* the sea. The swine run down "*to*" or "*at*" the sea, but not (*eis*) into the sea. The Egyptians were drowned not in the Red Sea, but near "*to*" or "*at*" the sea. Jonah was three days and three nights not *in* the whale but near "*to*" or "*at*" it. Noah and family was saved not *in* the ark but near "*to*" or "*at*" the ark. Lazarus was not *in* the grave but just near "*to*" or "*at*" the grave. Murderers, adulterers, fornicators, etc., have their part near "*to*" or "*at*" but not *in* the lake of fire. Daniel was cast close "*to*" or "*at*" the lion's den. The Hebrews were cast close "*to*" or "*at*" but not (*eis*) into the furnace of fire. The righteous shall have an abundant entrance not (*eis*) into the kingdom of God, but just close "to" or "at" it. I presume this pastor would power to retain the preposition (*eis*) into this case, but substitute "to" or "at" when it comes in connection with the word water. It would be difficult to learn how they could *come up* (*ek*) out of the water, if they only went down "to" or "at" the water, in place of (*eis*) into the water.

Let me call attention to another extract which refutes itself in the mind of every thinking person. 1. "Now notice, Saul was baptized *in* a house, where he could not be immersed. 2. He was baptized "forth with" which precludes his delaying to go out and find a river." 3. He was baptized standing—for he "arose," which posture is appropriate for sprinkling and impossible for immersion." Says Moses Stuart, *Bib. Rep.* 1833. "Bapto—baptizo, as an to dip, to plunge or immerse into liquid. All lexicographers and critics of any note are agreed in this." Then if we accept the testimony of "*lexicographers and critics of any note*," as authority, the pastor's "No. 1" would read as follows: "Now notice, Saul was *baptized* (immersed) in a house where he could not be *immersed*." 2. "He was baptized (immersed) forthwith, which precludes his delaying to go out and find a river." No. 3. is absolutely funny. He says, "He was baptized standing." I have baptized a great many people in my time, and in every case they "*arose*" and placed themselves in a "*standing*" "posture" in the water before I immersed them. I am sure I never immersed one sitting down.

What strange reasoning is resorted to because "the church did grant liberty to herself since the beginning to change the rites somewhat?"

W. H. WILSON.

The Word of Man Vs. The Word of God.

Word of Man. "Man has a body and a soul. The body dies, THE SOUL NEVER DIES. The souls of the good will be happy in heaven. The souls of the wicked will be miserable in hell." *Scripture Lessons, Am. Tract Society.*

The Word of God. "Behold all souls are mine as the soul of the father *so* also the soul of the son is mine THE SOUL that SINNETH IT SHALL DIE." Ez. xviii. 4.

The Word of Man. "God has revealed it to be his will to punish some of mankind FOREVER. You know not but you are one of them. Whether you will be saved or damned depends entirely (?) on his will. And supposing he sees it most for his glory and the general good that you should be damned. On this supposition, then, you *you ought to be willing to be damned*, for not to be willing to be damned in this case is opposing God's will."—Works of Hopkins, D. D., Vol 3, page 145.

The Word of God. "The Lord is not slack concerning his promise as some men count slackness; but is *longsuffering* to usward NOT WILLING that any should PERISH but that ALL SHOULD COME TO REPENTANCE."

"For I have NO PLEASURE in the DEATH OF HIM THAT DIETH saith the Lord God: Wherefore turn yourselves and LIVE YE." See II Peter iii 9; Ez. xviii. 23-32.

The Word of Man. "The bodies of the damned will be salted with fire so tempered and prepared as to burn the more fiercely, AND YET NEVER CONSUME."—John Whitaker.

The Word of God. "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: *they shall consume*: INTO SMOKE SHALL THEY CONSUME AWAY." Psa. xxxvii. 20.

The Word of Man. Sinners shall suffer the most grievous torments both in soul and body, and WITHOUT INTERMISSION FOREVERMORE. These torments are beyond expression, and our most bewild thoughts cannot equal the horrors of them. *Book of Divinity*, Boston.

The Word of God. "And [illegible] kill the body but are not able to kill the soul: but rather fear him which is able to DESTROY BOTH BODY AND SOUL IN HELL."

"For I will not contend *forever*, neither will I be always wroth: *for* the spirit should fail before me and the souls which I have made."

"For yet a little while and the WICKED SHALL NOT BE: yea thou shalt diligently consider his PLACE and IT SHALL NOT BE." Matt. x. 28; Isa. lvii. 16; Psa. xxxvii. 10.

The Word of Man. "It is the PRESENCE and agency of God which gives everything virtue and efficacy, without which there can be NO LIFE, NO SENSIBILITY, NO POWER. God is therefore himself PRESENT IN HELL to see the punishment of these rebels against his government * * * While his *powerful presence* and operation maintain their being and render their powers most acutely sensible. * * He will exert all his divine attributes to make them as wretched as the capacities of their mind will admit."—*Benson on Endless Misery.*

The Word of God. "Who shall be punished with EVERLASTING DESTRUCTION FROM THE PRESENCE of the Lord and the glory of his power." 2 Thess. i. 8-9.

The Lord PRESERVETH all them that LOVE HIM, but all the WICKED WILL HE DESTROY." Psa. cxlv. 20.

"He that believeth on the Son hath EVERLASTING LIFE and he that believeth not the Son SHALL NOT SEE LIFE but the wrath of God abideth on him." John iii. 36.

"For God so loved the world that he gave his only begotten Son that whosoever believeth in him SHOULD NOT PERISH but have EVERLASTING LIFE." John iii. 16.

The Word of Man. "The world will probably be converted into a lake of fire, or liquid GLOBE of fire, a vast ocean of fire in which the wicked will be overwhelmed * * and also they shall be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor one age, nor for two ages, nor for a hundred years, nor for ten thousand millions of ages, one after another, but forever and ever, *without any end* at all and never, never to be delivered." Sermons, Vol. VII. p. 166. Jonathan Edwards.

The Word of God. "But as truly as I live all the earth shall be filled with the glory of the Lord." Rom. xiv. 21. "And God shall wipe away all tears from their eyes; and there shall be *no more death*, neither sorrow, nor crying NEITHER SHALL THERE BE ANY MORE PAIN; for the FORMER THINGS are passed away." Rev. xxi. 4.

We ask the reader to seriously consider the foregoing contrast between the Word of God and the word of man. God is revealed to us as a loving Father not willing to prolong the sufferings of men but to offer to them *eternal life* in his kingdom. He has *no pleasure* in the death of the wicked. How could he then take pleasure in the endless suffering of finite man?

The Gospel offers life and immortality to all who will come to our Blessed Lord. Those who reject the offered boon are exposed to death, for it is written, "The wages of sin is DEATH, but *the gift of God is eternal life* through Jesus Christ our Lord." Rom. vi. 23. He who converts a sinner from the error of his way shall save a *soul from* DEATH." "When sin is finished it *bringeth forth death*," beyond which there shall be no more pain. The second death closes the scene of earth's sufferings and beyond we behold the earth filled with the glory of God. No eternal hell. "For *death and hell* were cast into the lake of fire which is the SECOND DEATH.

Then, says the Word of God: "Every creature which is in *heaven*, and on the *earth* and under the earth, and such as are in the sea and *all that are in them*, heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

In conclusion we may say in the language of the apostle: "For this cause also think we God without ceasing, because when ye receive the Word of God * * * ye received not as the word of MEN, but as it is in truth, THE WORD of God which effectually worketh also in you that believe." I Thess. ii. 13.

H. V. REED.

Whose is the Kingdom Heaven?

"The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. vii. 18.

"The Ancient of Days came, and judgment was given to the saints of the Most High: and the time came that the saints possessed the kingdom." Dan. vii. 22.

"The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all rulers shall serve and obey him." Dan. vii. 27.

"Then shall the righteous shine forth as the sun in the kingdom of the Father." Matt. xiii. 43.

"Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34.

"Fear not little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii. 32.

"Ye who have continued with me in my temptations, I appoint unto you a kingdom." Luke xxii. 29.

"Hearken my beloved brethren, hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him." James ii. 5.

"Jesus lifted up his eyes on his disciples, and said, Blessed poor! For yours is the kingdom of God." Luke vi. 20.

"Brethren, give diligence to make your calling and election sure;.....*for so* an entrance shall be administered unto you abundantly into the kingdom of our Lord and Savior Jesus Christ." 2 Pet. i. 10, 11.

"Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians.....We are bound to thank God always for you, brethren, ...for your patience and faith in all your persecutions and tribulations that ye endure,..... that ye may be counted worthy of the kingdom of God; for which also ye suffer." 2 Thess. i. 5.

Reader, are you "holy" and "righteous?" Are you of the Christ's "little flock," and do you know the "temptations" of the members of his body? Do you "love" God, and is your "treasure" in heaven? Are you "giving all diligence" to find the mansions eternal? Do you belong to the Church of God, at present suffering in obscurity? If such is your character and relationship, the kingdom is yours; and we exhort you to bide God's time for possession, continuing instant in prayer, increasing in prayer, increasing in faith, joying in hope, and living as on the borders of the inheritance.

The true believer is a man under sentence of death with a hope of resurrection and eternal life beyond. Although as a prisoner awaiting the execution of the first death, he is far superior to fear of this death as of a wave of oblivion, for he sees himself walking out of his grave and away from his tomb, and soaring upward to meet the Lord in the air, death flung off of him and left beneath him for ever. This is his prospect, his comfort, his expectation; to this consummation he labors; for this real freedom he seeks. His hope shall not be cut off. His vision of God's mercy will one day become a blissful reality. Blessed is the man who is a prisoner of hope!

So comprehensive are the doctrines of the gospel, that they involve all moral truth known by man; so extensive are the precepts, that they require every virtue and forbid every sin. Nothing has been added to either by the labors of philosophy or the progress of human knowledge.

Many afflictions will not cloud and obstruct peace of mind so much as one sin; therefore, if ye would walk cheerfully, be most careful to walk holily. All the winds about the earth make no earthquake, but only th[illegible]

Christian Witness.

The Old Testament is useless if the Chri[illegible] tasted to it.

Communicated.

"Cast Thy Bread upon the Waters."

To sow the seeds of truth, the Word of the kingdom of God soon to come, that kingdom about which Jesus, the great model teacher, and his apostles had so much to say, and of which the people know so little in this our day. The gospel of Christ being the good news relating to this glorious and divine kingdom, and the power and plan of God unto salvation unto every one who believes and obeys, then it becomes the imperative duty of every Christian, every follower of the meek and lowly Jesus, to be up and doing, and let their light shine out to others. To be in harmony with Jesus, the Lifegiver, we must not only believe and obey him, but we must also seek to work in harmony with him. His mission was a mission of mercy to the poor fallen, dying sons and daughters of Adam's race. Just so his children of faith must promise and cultivate his spirit, his disposition and seek earnestly to be found in harmony with him, their Lord and Master, by walking in his footsteps in all they say and do. As his mission was to save the perishing, to seek and save the lost ones, and his kind and generous heart beating in harmony with his Father's will, caused him to labor and die to accomplish the plan of salvation. So will all who are his brethren—his Father's children by faith, seek and labor earnestly and faithfully to help the needy ones by pointing them to the "Lamb of God that taketh away the sins of the world," and as time is short, and the way to life straight and narrow, and but few true and faithful servants out in the field seeking to honor their Master and his cause by proclaiming a straight gospel to poor erring mortals, it becomes every one naming the name of Christ, rich or poor, to fall in line, and prove their faith by their works, assist and encourage our true standard bearers on to victory. And I know of no way to do this better and more in harmony with our blessed Master's will than to give them good words of cheer, and aid them with your means that God has given you to use for your comfort and his glory. And as faithful stewards who must give account of our stewardship, let us not waste or squander our Master's goods upon our lust, or our pride and vanity, and to please the world, as our Master set us no such an example. But rather work along the line of life and be in company with Jesus the Master, and have him for our great leader and friend, and the Captain of our salvation, and then he will not be ashamed of us when he calls us to account. And there is room for us all to work, and work for us all to do, and let us all be sure that we do our work and do it well, and not stand idle all the day in the vineyard of the Lord, and thus deceive ourselves and miss the crown of life at last. And as all cannot go out and preach in public, yet all must be co-workers together and with him, then let us use some of the Lord's money in the good cause by aiding those who can and will write good and wholesome tracts to scatter broadcast. Many a man and woman will owe in part their salvation to some generous child of God and some little silent messenger of truth that fell into their hands. And as our dear Bro. Joblin, who is working so faithfully for our Master and his cause, has furnished us with such a grand supply of life messengers, and so very cheap, let us do our duty and help him scatter them out among the needy ones, and the Master will say, "Well done, good and faithful servant, enter into the joy of thy Lord." Amen.

T. E. ADAMS.

Dear Restitution:

It is probably right I should acknowledge through THE RESTITUTION for the tracts and papers for the purpose of leading some out of darkness into light by having those good tracts placed in their hands to read. Received one dollar's worth of Bro. Joblin's tracts from Jennie Page; from H. V. Reed twenty-five copies of a "Letter to a Friend;" from John C. Woodruff twelve copies of the same; from Mrs. H. E. Paddock a roll of papers; one pound of tracts from M. Joblin; one roll of papers and tracts from some one in the State of Washington; one roll of papers sender unknown; for which you all have my thanks. I will give them where I think they will do the most good.

Your Brother in the vineyard

M. L. ADAMS.

The King of Siam is visiting England.

Announcement.

The Northwest Conference of the Church of God will convene on Friday Oct. 8, at the Lake Shore School house, Wash., and continue over the following Sunday. Brethren and Sisters we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus the resurrection and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not leave come in vain. Those coming from a distance will be met at the Esmond hotel, Vancouver, on Friday. Those who cannot come until Saturday, will be met at the same place at 1 o'clock, on Saturday, by addressing me at Felida, Wash. The brethren at this place extend a hearty welcome to all those who will attend.

JOHN E. MCRAE, Sec'y.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday evening, Oct. 1st, 1897, and continue over the following Sunday. The brethren at Millbrook have earnestly requested that the meeting might be held there, feeling that by our united effort much good might be done. All of like precious faith are invited. Train leaves Grand Rapids at 7:10 A. M. via Grand Rapids and Western R. R. formerly Detroit, Lansing and Northern R. R. via Sparta, Greenville, changing cars at Elmore, waiting there about 20 minutes taking the Big Rapids Division to Blanchard, reaching there at 10:00 A. M. where the brethren will meet any who come on morning trains. Another train leaves Grand Rapids at 4:20 P. M. Blanchard at 8:00 P. M. Blanchard is two miles from Decker School-house where the meeting will be held. This church has only recently joined the conference and the brethren are very anxious to have a successful gathering. Will all that can, come up to the help of the Master. The signs of the times show to us who are waiting and watching the near coming of our Savior that we should improve the time. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come.

Yours for the Truth.

EMMA JACKMAN, Sec'y.

Appointments.

Editor Restitution:

Enclosed I send you a list of my appointments until Nov. 1897.

Lamark, Ill. Sept. 16 to 19.

Irving, In. Sept. 23 to 28.

Hickory Grove, near Colo, Ia. Sept. 29 to Oct. 5.

Sac City, Iowa, Oct. 8 to continue as brethren may desire. Can preach for brethren at Lake Mills, Iowa, if they wish. Brethren please take notice of above appointments and arrange accordingly, that no time be lost.

Your Brother, in hope of the coming kingdom.

D. M. HUDLER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$67.85

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$121.80

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COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $4.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

Brother Underwood:

Please say through THE RESTITUTION that my son, J. E. Hatch, has moved in with us and I can now do some preaching wherever called, unless I can get from home.

J. S. HATCH.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio, services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner Market St., and Lawrence Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God at Salem, Ind., meet in their house on W. Morgan St., Pastor Elder Jacob L. Wagoner on the 2nd Sunday in the month. Sunday School every Sunday and social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God in Freeborn, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jacob Welton, Elder; Sarah Sellick, Sec'y.

Unsworth, Neb. Sunday School every Sunday at R. Cheney's House at 1:30 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; visible cars run every hour, and ferry lying from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible-class and Sunday-school. Communion at 1:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Antion, Elder.

The Church of God at brooklyn, N. Y. meets every Sunday at 10:30 a. m. in Bewaur Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every two weeks, and at Patron meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Mich. Bro. Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by reason of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trushell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7.30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at the above by Elder Edward E. Grant at Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. and said meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union City Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Waterlands, Ill., Sec.

The Church of God in Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and sisters coming this way will be made welcome with us. Richard Corbett, Pastor.

The Church of God, in Franklin, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private homes. All lovers of Truth, and brethren here are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Fancette, Leader.

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FUTURE PROBATION.

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Massillon	"	10 58	3 33	7 33	10 18		
Wooster	"	11 30	4 05	8 05	10 50		
Mansfield	"	12 20	4 55	8 55	11 40		
Crestline	Ar	1 05	5 40	9 40	12 25		
	Lv	1 15	5 50	9 50	12 35		
Galion	"	1 40	6 15	10 15	1 00		
Van Wert	"	3 01	7 37	11 37	2 22		
Ft Wayne	Ar	3 25	8 00	12 00	2 45		
	Lv	3 35	8 10	12 10	2 55		
Arcola	"	3 54	8 29	12 29	3 14		
Columbia City	"	4 09	8 44	12 44	3 29		
Warsaw	"	4 31	9 06	1 06	3 51		
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Clarke	"		11 47	3 47	6 32		
Chicago	Ar	9 05	1 30	5 30	8 15		
		PM	AM	PM	PM		

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Clarke	"		10 45				
Liverpool	"		10 55				
Hobart	"		11 10				
Wanee	"		11 20				
Valparaiso	"	10 32	11 30	4 25	5 30		
Wanatah	"		11 40				
Hamlet	"		11 50				
Bourbon	"		12 00				
Plymouth	"	10 58	12 10	5 03	6 08		
Bremen	"		12 30				
Burr Oak	"		12 40				
Etna Green	"		12 50				
Warsaw	"	11 23	1 00	5 53	6 58		
Milford	"		1 10				
Silver Lake	"		1 20				
Pierceton	"		1 30				
Columbia City	"	11 48	1 45	6 18	7 23		
Arcola	"		1 59				
Ft Wayne	Ar	12 15	2 20	6 45	7 50		
	Lv	12 25	2 30	6 55	8 00		
Van Wert	"	1 50	3 55	8 20	9 25		
Elida	"		4 05				
Bluffton	"		4 15				
Crestline	Ar	3 05	5 25	9 35	10 40		
	Lv	3 15	5 35	9 45	10 50		
Mansfield	"	3 55	6 15	10 25	11 30		
Wooster	"	4 45	7 05	11 15	12 20		
Massillon	"	5 17	7 37	11 47	12 52		
Canton	"	5 35	7 55	12 05	1 10		
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Leo	2 00 "	7 10 "	11 30 "
Auburn	2 15 "	7 25 "	11 45 "
Waterloo	2 30 "	7 40 "	12 00 M
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Butler	3 10 "	8 20 "	12 40 "
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The Restitution.

"The Restitution of all Things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, SEPTEMBER 22, 1897. NUMBER 36.

Poetry.

An Acrostic.

The Father has given a wonderful plan,
His love he has shown to poor sinful man,
Even in this dark world of woe.

Redemption from sin to us he has given,
Eternal abode in the Kingdom of heaven,
Secure 'neath a clear cloud that bows,
Together the saints on the shore shall reign,
In doing God's will and us have to proclaim
The goodness of God they will prove,
Until all shall proclaim the love of the Lord
To the ends of the earth without a discord,
In praising and singing his love.

O may you and I of the dear precious faith,
Never stand still in this Christ on race.

And laying on the good armor again,
Let us all do our best to work for the Lord,
Make it our aim to watch the good word,
In earnest, then we shall obtain
Reward and a crown from the dear coming One,
And praise him forever for all he has done,
Most happy in the Kingdom of God.

Because we shall know the sins we've known,
Receive the reward for the seed we've sown,
Oh! joyful the day of the Lord,
O yes, I can say my heart is now fixed,
Knowing that Christ is exalted above,
So thankful am I for the gift of his love.

Communicated.

A Precious Promise.

"Blessed are the pure in heart: for they shall see God." Matt. v. 8.

"Shall see God." The thought seems too vast for human comprehension. What! can it possibly be, that the pure may yet see the Great Uncreate, dwelling in light, unapproachable by mortals, and before whose glorious presence the angelic host prostrate themselves, crying, *Holy, holy, holy, Lord God Almighty*, as he dwells in an atmosphere of immaculate purity? Poor sinful creatures that we are, the simple contemplation of the scene, may well cause us to prostrate ourselves, and cry out, Undean! undean!

It is the order of nature that like will seek the companionship of like, the low and debased love to creep together along the slimy trail of the serpent, among the filth and mire of sensuality, while the pure in heart attract the pure, like as a magnet attracts that to which it has an affinity."

The promise is to "the pure *in heart*, and not to that which may *appear* so on the exterior. An apple may appear beautiful on the outside, giving a promise as far as *appearances* go, of being perfect, and still may be rotten at the heart. So a person may be polished and polite in his behavior, and may even talk piety, and yet at heart he may be desperately wicked. "The pure in heart," *live purely*, while the sham *profess* purity. The life of the pure in heart is conspicuous, it is exalted and luminous as a city set on a hill, it shows itself in good works, and others see it, and glorify God, it lights up the life with a splendor which is admired by all.

HOW TO BECOME PURE IN HEART.

It consists in a process of three steps.

1. The seeker after heart-purity, must in the first place, be completely purged from his old sins. This cleansing is accomplished by believing the gospel, which consists of the glad news concerning the coming Messianic reign on the restored throne of David, and the things which concern the name of Jesus (his sacrificial offering on the cross) the Christ, (the anointed King) repentance (to reform or change the life) and baptism for the remission of sins. Mark xv. 15, 16; Acts viii. 12; Acts ii. 37, 38. This secures the remission of past sins.

2. The second step consists of a provision by which those who *have been* purged from their *old sins* by complying with the *first* step, may be purged from errors afterwards unwittingly fallen into. Addressing his believing children, he says: "If we confess our sins he is faithful and just to forgive us our sins and *cleanse us from all unrighteousness*. 1 John i. 9.

Now a person who is "cleansed from ALL unrighteousness," is pure before God, and by sincere confession, and repentance, a purified condition may be constantly maintained before God.

3. The third step consists in perfecting, obtaining the *mastery* over those things which *overcome* us. "To him that overcometh will I give to eat of the hidden manna." "He that overcometh, and keepeth my works unto the end, to him will I give power over the nations." "He that overcometh the same shall be clothed in white raiment." "Him that overcometh will I make a pillar in the temple of my God." "Him that overcometh will I grant to sit with me in my throne."

This matter of overcoming means a constant and persistent work on the part of the obedient believer. The effort to overcome on the part of those who *have not* taken step No. 1, is of *no avail*.

THE EFFECT AND POWER OF A PURE LIFE.

"He that is slow to anger is better than the mighty, and he that *ruleth his own spirit* than he that taketh a city." Prov. xvi 32. Such an one is great and noble, he wields a scepter more potent and far more reaching than he who rules an empire, but is unable to govern his own wayward life.

The sceptre of the pure in heart is not confined to his own immediate surroundings, even as the sweet notes of the feathered songster are not confined to the verdant forest, but as it wings its flight over field and hamlet, its melodies fall in harmonious cadences upon the ear of the passer by. Again, it might be compared, to the aroma of flowers, which is not confined to the refreshing retreat in which it grows, but the passing breeze catches up its perfume, and wafts fragrance upon the wings of the wind, to delight the senses of those who have never seen their beauty of form, or marvelled at their beauty of color.

The beauty and power of the pure in heart is seen and felt in the home life—it is a crown of glory—it is a precious gem that sparkles and exhibits its many hued colors as it is reflected in the sunlight of God's truth—it delights and captivates those who compose the home circle, and like seed reproduces itself in the inmates, and by them is carried to others like fragrance of the flower is borne upon the breeze.

The pure in heart robes itself with the beauteous garment of love, and sallies forth on errands of good will and mercy. Vulgarity and vice vanish before it like the fog before the rising sun.

Says Webster: "Political eminence and professional fame fade away with all things earthly. Nothing of character is really permanent, but *virtue* and *personal worth*. These remain."

Sir Walter Scott said to Lockhart, as he was dying: "I have but a minute to speak to you. My dear, be a good man; be *virtuous*, be religious, be a good man. *Nothing else* will give you any comfort when you come to lie here."

At such a moment how sad it would be to realize that we are passing away simply as "a worthless atom in the universe." Surely a pure heart is the only tie which can bind to the Infinite. With such an one while the declining sun of life shall still linger, and gild its horizon with golden memories, and tender thoughts, visions of joys untold will entwine itself about God's dearly beloved Son, and rise up above the mists and shades cast by sin, into the full light, and sunshine, of the eternal day.

Purity and love are twin sisters that would entwine their caresses about a heart rifted and broken in the storm of life, even "as the vine which has long twined its graceful foliage about the oak, and been lifted by it into the sunshine, will, when the hardy plant is rifted by the thunderbolt, cling around it with its caressing tendrils, and bind up its shattered boughs."

The sublime mission of him whom the pure in heart love to honor, was to release the captive, and bind up the wounds of the broken in heart, and pour into it the *healing balm of consolation and love*. To the erring one he would say, neither do I condemn, thou go and sin no more. So the mission of the pure ones should be not to condemn, but rather direct erring ones to wash and be clean, to sin no more. A mind thus exercised, will have greater aspirations, it will reach out after that which is high and ennobling. The nation, star or sign will then beam gloriously from the firmament of his life. Deprive it of this cheering hope, and his life would be like the earth without flowers, landscapes, seas, forests, and mountains—a material monotony; like the forests without verdant foliage, blossoms, and the minstrelsy of birds—dark, cheerless, and haunted with spectres; like night unrelieved by stars, and the dawn of morning."

This "blessed hope" points the index finger to the rise of the Day Star in the east which is surely illuminating the horizon, giving promise of the better day, so gloriously predicted by prophets of old—and portrayed in verse by poets—sung of by minstrels in notes almost divine—inspired the eloquence of silvery-tongued orators—comforted the afflicted—lighted up the prison cell of Christian captives—nerved the arm of martyrdom-shrouded lions as they fought wild beasts—cheered God's pure ones as they have struggled with the adverse circumstances of time and sense—reformed the profligate—and dispelled discord as the glorious orb of day chases away the shades of night—refines the vulgar—promotes piety—is as the guardian angel of God's pure ones—points the hungry to a time of plenty—the weary to rest, sweet rest. "He maketh me to lie down in green pastures: he leadeth me beside the still waters"—at which time the blind shall see—the dumb shall sing for joy—the lame shall leap like the hart—the sick shall wear the ceaseless bloom of immortal youth.

Purity, peace and joy are bosom companions. God has joined them together. Wherever purity lends, joy and peace are sure to follow. Pure ones cheered by the blessed hope, though cast in the deepest dungeons have more real joy in heart, than the emperor in his palace, or the king upon his throne. A pure life is a peaceful messenger, a promoter of a joyous and tranquil life. Her soothing peace is a placid flowing river, and her righteousness like the waves of the sea. On sinner, lay hold of the pure gospel of the kingdom, and seek for the glory, honor and immortality, wrapped within its folds, and let your faith clasp the grand column of eternity, and let the poor joy of a penitent heart rise up like sweet incense to the Father who loves you.

W. H. WILSON.

"What are These and Whence Came They?"

I have been waiting and hoping that some one of the readers of THE RESTITUTION would take up this subject and show that the "opinion" of the writer in a late paper in answering the above question, is not according to sound reasoning. He says—the class of Rev. vii. 9, 13, is the same class as the overcomers of ii. 26, and is "selected and chosen as the Bride, the Lamb's wife to rule and reign as kings and priests on the earth." I would kindly suggest to the writer that there is nothing said by the Revelator about their being selected or chosen. This is an error and misleading. So far as the description is concerned, they may be, (and I think are,) a remnant after a selection has been made. Now, if this company is the Bride, the Lamb's wife, and the same class as the overcomers of ii. 26, etc., why are they numbered and described so differently? One class is numbered 144,000; the other is innumerable. One is called kings and priests; the others are called servants. One company sits with Christ on his throne, the others stand before the throne. One company is brought to view as virgins; the others as having washed their robes and made them white in the blood of the Lamb. The innumerable multitude are not once called virgins, but are brought to view as having been defiled: because they are said to be washed. This thought taken in connection with the fact, that a virgin once defiled can never be washed or cleansed so as to restore her virginity. But the company seen on Mount Zion with the Lamb are called virgins. "These were redeemed from among men, being the first fruits unto God and the Lamb."

"And they sung as it were a new song, and no man could learn that song but the 144,000, which were redeemed from the earth." That song may be found in Rev. v. 9, 10.

Now, did the Revelator make use of a dark lantern or use language so differently in describing the same class of persons?

There are evidently two classes of persons under consideration. One class to sit with Christ on his throne and to reign with him a thousand years; the other class are for servants, just as the Revelator says to serve God day and night in his temple, or to present unto the nations as Isa. lxvi. 19, says to declare the glory of the King among the Gentiles.

But there is another objection to the brother's "opinion" which I wish to notice. In describing the city, the holy Jerusalem, the Revelator says,—"I saw no temple therein." Then in chap. xxii. 3, he says—"The throne of God and the Lamb shall be in it, and *his servants shall serve him*." v. 5. "And there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." But the innumerable multitude serve God day and night in his temple. Now did the Revelator get his description mixed up and contradict himself? Evidently the brother did not notice this thought or he would not have opined that the overcomers should serve God day and night in his temple where there is no temple and no night. Alas! Alas! such a clashing in the brother's "opinion" and contradiction wont go down. But why so much distortion and conscription of language in order to merge these two classes into one class? Has a hatred of the practiced Christians anything to do with it? I cannot bear any hatred towards them because they cannot see all that I think I can see. I can love them, or what they do, nor hate them for what they do not do. They are sending Bibles and "truth literature" by the tons to the heathen and men and women to teach them to read it, in their own language. These workers are leaving their homes, their brethren and sisters, etc., for Christ's sake, and shall they be punished with everlasting destruction at the revelation of Jesus Christ because they have not been baptized? The Savior says NO. See Mark x. 29, 30. They will be rewarded in the world to come with eternal life. See Rom. x. 9; Matt. x. 32. But will they get into the kingdom of God? Jesus said NO. See John iii. 7. The Savior made no mistake here.

Now if the brother will excuse me I will try to "show mine opinion."

I understand there will be a great work to be done, after the kingdom is set up, before the earth shall be filled with the knowledge of the Lord as the waters cover the sea." Our King will not subdue the refractory and rebellious nations and enlighten the heathen, with a wave of his hand; but will make use of common sense means to rebuke the nations, and teach the heathen, and so bring them into harmony with himself, and it will take a vast multitude of servants and missionaries to do his work. Evidently, this great company will be made up, (in part at least,) of a class of persons who *have made missionary* work their life-time business, and who have some of the characteristics of Christ, but fall short of all the qualifications which are necessary for kings and priests. I believe rankized and immortal real believers will help make up the innumerable multitude of Rev. vii. 9. These ARmore believers have done and are doing a little of the very work that our King will want done when he sits on his throne in Zion, and the innumerable multitude of servants will stand ready to be sent unto nations to declare the glory of the King among the Gentiles. See Isa. lxvi. 19.

The trouble with what we call kingdom believers, is; they believe all who are saved will be rewarded with royalty, to reign over the nations when the kingdom is set up. This, I believe is a very great and sad mistake. Very few, comparatively, of those who have believed and have been baptized will attain to royalty. A case occurs to me of one who believed and had been baptized and yet had "no part nor lot in this matter." The trouble with him was; his "heart was not in the right sight of God."

Furthermore, I do not find any proof that simply belief and baptism will entitle any one to royalty. Mark xvi. 16, is seized upon for proof. But this clause from 9 v. to the end of the chapter is of doubtful authenticity and is rejected by some of the best scholars. But be that as it may; belief and baptism only entitle a man to salvation, and I think I have proved beyond controversy that the multitude of Rev. vii. 9, 13, will be saved but only as servants. To illustrate this view, let us suppose that a man believes the gospel and has suffered himself to be baptized, because some one has told him so, but his faith and hope are founded on what his friend has told him. He does not believe because God says so. Will our King entrust him with royalty and appoint him to reign over the nations? I cannot believe it. Only the best material will be entrusted with royalty.

I sometimes fear that I will not become one of an overcomer. I sometimes get out of patience with the horse, the hens or cat, and my wife at my elbow suggests—"If you can't govern yourself, how do you expect to govern others when you get into the kingdom?" This is a timely suggestion, and it would be well if every brother and sister would take it home. Can we? Do we govern ourselves? If we are not faithful in these least things, how can we expect to have the true riches committed to us? Ah! brethren and sisters, we must not only believe the gospel and be baptized, but we must "add to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness," and last though not least, charity. Paul in 1 Cor. xiii. agrees with Peter in regard to charity. "Charity, (or love,) suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, thinketh no evil." We are not to make a man an offender for a word, nor the company to which he belongs, nor condemn them because they cannot pronounce our shibboleth.

On a certain occasion, John said—"Master we saw one casting out devils in thy name, and we forbade him because he followeth not us. And Jesus said forbid him not: for he that is not against us is for us."

Submitted in love for the truth's sake.

DANIEL HOWARD.

Indiana Workers.

In another column will be found an article entitled "Workers Together with Him." We now wish to apply the principal thought in that article to God's co-laborers in the State of Indiana. (By the way my others may read and practice if they so desire.)

We have lately held another conference meeting. And according to the report of treasurer not one particle of work had been done in the past year by the Conference. Consequently nothing about which to confer. Now, this is a perfectly terrible report for a State Conference to make whose members claim so much truth as do the members of the Church of God. We do not want such a thing to happen again, and it is not going to, for over two hundred dollars were subscribed Sunday afternoon toward an evangelist fund. This (excepting twenty-five dollars) by those present at the Conference. An agreement has already been made between a speaker and the executive board for said speaker to commence work in October. So we have already done much more work than was done all last year. But that two hundred dollars was only intended for a starter. There are several hundred members in the State who were not at the expense of attending Conference and can consequently do more than those who were present. I do not believe it is too much to ask. Those of our faith in this State for as many dollars as there are members, to be used in spreading the truth. There are certainly very few who are unable to give one dollar per year, less than one-third of a cent for each working day, to this cause. While there are several who are abundantly able to forward one hundred dollars each year for this work. Indeed, did the writer have as much strength in nerve, and "Private funds to loan" as some of our people have, he would consider that he would not be a "worker with God" but a playfellow with Satan if he furnished less than five hundred dollars worth of strength for the cause of truth.) I herewith copy conditions of all subscriptions taken at the Argos Conference to wit:

"We the undersigned agree to pay the amount set opposite our names to the secretary of the Indiana State Conference of the Church of God, to be used for the sole and exclusive purpose of evangelization, as directed by the executive board of said Conference. A full and accurate account of all money received and expended in this fund shall be kept and reported by the treasurer at each yearly Conference in September, at which time the Conference year is reckoned to begin. And no money shall be paid out except upon the written order of said Board.

The subscriptions herein are for one year, and shall be due quarterly in even payments, on or before the first days of Oct., Jan., Apr. and July."

This money you all know is to be sent to Bro. A. C. Roberts, Secy., Plymouth, who will receipt you for the same. Now to lessen the work for Bro. Roberts, and to lessen expense of remitting it is desired that all churches or bands of believers will select some one person to take subscriptions and notify Bro. Roberts at once the amount subscribed, then quarterly to collect these payments and forward to secretary. To all isolated ones, will you please notify Bro. Roberts at once the amount you can pay for the year and then forward in payments quarterly, unless you prefer to remit sooner.

I am sure that if all in the State were in one body and all were as earnest as were those at Argos Sunday afternoon Sept. 12, we could raise ten thousand dollars in an hours' time. Let us all act promptly and freely. The season is almost here in which to do the best work. We wish to learn at once how much money we have so as to arrange to use it promptly. Please do not delay. Write now. Submitted with a desire to further the gospel.

F. L. AUSTIN, Pres. Ind. Con.

As the result of the development of our public school system and the deepening of books, there has grown up a large class of men and women who seek broader education, or desire to extend their knowledge along special lines. Their duty in life, or lack of means, exclude them from the universities. *The Cosmopolitan Magazine* has undertaken the task of bringing liberal education, in its broadest sense, within the reach of those who have the aspiration, but are deprived of the opportunity. Dr. Andrews, late of Brown University, has undertaken the Presidency of *The Cosmopolitan's* educational movement. The work, thus begun, is not intended to take the place of regular university work, but to supply a gap in existing educational facilities. Those who are really in search of knowledge will find direction and aid. It can do nothing for those who have not the desire to study. An intending student sends to *The Cosmopolitan*, New York, his name, occupation, previous courses of study, studies desired to be pursued, objects and purpose for which course is designed, and the number of hours', daily or weekly, study which can be given. No charges of any kind will be made to students.

The Restitution.

THE RESTITUTION advocates the restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

...estitution.

...ORIAL STAFF
...of the C. P. Association.
...BLIN, *Corresponding Editor.*

PLYMOUTH, IND. SEPTEMBER 22, 1897.

THERE will be no paper next week, as there are five Wednesdays in this month.

"EVERY attribute of God's nature is arranged against sin; his wisdom disapproves; his holiness abhors; his justice condemns; his power punishes; his grace destroys it."

"NEVER sacrifice a right principle to obtain a favor—the cost is too great. If you cannot secure what is right and needful for you by square and manly conduct, better do without it."

W. SECKER tells of a painter who, being warmly reprehended by a cardinal for putting too much *red* in the faces of Paul and Peter, answered,—"It is to show how much they blush at the conduct of many who style themselves their successors."

THE English and Egyptian forces in the work of re-conquering the Soudan seem to be having things pretty nearly all their own way; and the fact that the population of Egypt is now 9,700,000, an increase of 900,000 in seven years, speak well for the fostering care of Britain.

"A LITTLE deeper," said one of Napoleon's old guard, when they were probing for a bullet that had mortally wounded him. He thought they were getting near the heart.—"a little deeper, and you will find the Emperor." Hilke the guard, all who have enlisted under the banner of the cross and the crown, the Great Captain is embedded in their hearts, happy *are* they, and happier *will* they be."

WHEN the Italian Anarchist who killed the Spanish Premier was before the Examining Magistrate, in reply to a remark that in killing Senor Canovas he had only removed a man, and not an institution, he said: "Ah! you think so, but this is only an isolated execution, and you will see many others." The *Figaro's* correspondent says that the magistracy is convinced that it has to deal with a formidable organization having ramifications in every country.

IF the fire of *love to God* be not kept burning brightly we will become *lovers of ourselves*, and fail to detect any defection from God. In many places the Word of the Spirit has taught us to expect that the ranks of those who have enlisted under the banner of the cross and crown will be terribly thinned out before the King appears. Brothers and sisters, we exhort all that we can possibly reach, to tighten their grip on the grand old covenants of promise, and the things concerning the name of Christ, and then all the powers of darkness cannot move them. A strong tower is that name. Those who enter and *abide* in it are absolutely safe. No others are.

SHORTLY before the rising of the British Parliament an amendment was made by Mr. Goschen of a new Admiralty programme, consisting chiefly of the building of four new first-class cruisers of an improved type. This is the purpose to which the extra half million assigned to the navy in the Budget is to be applied. Mr. Goschen stated that this increase is the answer of the Admiralty to the "abnormal condition which one of the Continental powers is about to make to its naval forces. The Power is understood to be Russia. It is also reported that the British Government propose to build a Naval Station at Simon's Bay, Cape of Good Hope, at an expense of £2,500,000.

THE Worcester *Daily Times*—English says, "A private letter from Jerusalem gives some interesting statistics of the influx of Jews into Palestine. During the last few years nearly 150,000 Jews have entered the Holy Land, and the arrival of another host is said to be imminent." If this report be correct, a revolution in the politics of Mediterranean Asia may be anticipated. Already the railroads are opening up the country between the coast and Jerusalem and Damascus, and a Jewish migration on a large scale may cause Syria to become once more of vast importance in the East. There is, however, considerable rest... among the Druses, which may ...e effect in deterring this ...migration."

...agazine says, "The ...liquor curse is em... ...llowing facts: The ... Sold in ... ...

its revenue from the traffic in strong drink; while the Niger Coast Protectorate proportion is *eighty per cent.* What those figures mean in the degradation and demoralization of the native races can be readily imagined—the more in that the tax on ardent spirits is exceptionally low, showing the consumption to be enormous. This is a blot upon the governments of Great Britain and other Powers that no number of Bibles sent there can obliterate. Bibles, indeed; what could more effectually prevent the illumination of their minds by the Word of Truth?

The Drink Bill of Switzerland—that State in many respects considered a model—is estimated at $7,200,000, or a sum seven times as large as the cost of the Swiss army, and double the whole Federal Budget of the nation. What a millstone round the neck of a poor people! What a scandalous and wicked waste." What a gigantic evil! No power on earth can grapple with it. Divine power alone is equal to the task. Do we not need a change of Administration? Shall we not mightily cry, "Come Lord Jesus, quickly come?"

DURING the unveiling of an image (an idol) to the virgin in Pisa Cathedral, recently, the decorations caught fire from the lighted tapers, and nine lives were lost, and twenty-five persons were injured; and we see from "*The Annals of our Blessed Lady of Victory*" sent to us by some friend, to what astounding lengths the idolatry of Mary is carried. We subjoin a few sentences. The leading article says:

"In every Age Doctors of learning have dignified the prerogatives of Mary. Theologians have seated her upon a throne second only in the royal Magnificence to the eternal throne of God, and placed upon her brow a diadem sparkling with gems, the choicest of heaven's growth, while about her throne sings the angelic choirs countless in numbers, created to serve their Heavenly Queen." And then we find articles under such headings as these: "Devotion to Mary, the inheritance of our Holy Faith;" and "All Blessings flow from our Blessed Lady;" and "Mary's Help necessary for Salvation;" and "Mary the Medium of our Salvation;" and "Mary the Ship of Life;" and "God wishes all to be saved through Mary;" the closing paragraph of which is as follows: "What hope of Salvation would remain to us, if thou, Oh, Mary, didst abandon us,—thou who art the life of Christians." What blasphemies! Mary is long since dead herself.

Consecration. Rom. xiv. 7, 8.

CHURCH OF THE BLESSED HOPE, CLEVELAND, OHIO. BIBLE CLASS PAPERS. NO. 1.

Consecration as defined for us is the "act of solemnly and sacredly dedicating a person or thing to the service of God. It was one of the most widely spread religious ceremonies of the ancient world, being practiced in India, Chaldea, Judea, Greece, Rome, Britain and other countries. This custom, at least, *so far as regards places and things*, did not pass immediately from *Judaism* to Christianity, for the latter, being more or less a persecuted religion, until the time of Constantine, could not venture to indulge with safety in any public ceremonialism." This is consecration as the world sees it. It is an act of solemnly and sacredly devoting a person or thing to the service of a God.

In the Old Testament, God ordained that all the first born, (a type of those who have part in the first resurrection probably) should be consecrated to his service. Exodus xiii. 2, 12, 15. The whole family of Israel was particularly consecrated to his service. Exodus xix. 6. These were consecrations which God ordained by his own absolute and sovereign will. Besides these there were recognized consecrations which were dependent upon men, who consecrated themselves, or the things belonging to them, to the service of God forever, or for a limited time. Some of the Nazarites consecrated themselves to the Lord only for a certain time. Num. vi. 1-8. In the New Testament all who believe and obey the gospel are represented as consecrated unto the Lord. They are a chosen generation, a royal priesthood, a holy nation, a peculiar people. 1 Peter ii. 9. They are God's husbandry. They are God's building. 1 Cor. iii. 9.

Man cannot give or consecrate himself to God in the sense of doing God a favor or giving anything to him that is not his by right, for we read in the 24th Psalm that the earth is the Lord's and the fulness thereof, and they that dwell therein." They are his by right of creation, and preservation; and not to yield obedience to his just and merciful requirements is

AN ACT OF ROBBERY.

The commandments of God are not grievous. He has asked nothing which ought not to be man's greatest joy to give. Matt. xxiv. 40. Love to God who created him and placed him in a world filled with all things for his happiness and pleasure; "Things good for food and pleasant to the senses, which were to be freely his, the only condition being love, and through love, obedience. He should not touch that which would bring suffering upon himself, or, a knowledge of evil. And was not that first commandment given to man an entreaty? rather "Of the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die." There is no sacrifice required in this command,—only, thou shalt not do *that* which shall bring thee harm. Placed where no evil could touch him except of his own will, and warned against that evil; and given all things required to make him happy, surely man ought to have loved his God with all his heart, with all his soul, and all his mind. God has not changed:

BE STILL IS LOVE.

He still entreats us and commands us for our good; and if we be guided by him, we shall be beside the still waters; yea, though we walk through the valley of the shadow of death, we need fear no evil, for he will be with us, his rod and his staff shall protect us, and goodness and mercy shall follow us all the days of our present life, and having been led through the valley of the shadow of death, we shall dwell in the house of the Lord forever.

To those who have tasted that the Lord is good, *his* yoke is easy and his burden light. Their *delight* is in the law of the Lord, and in his law do they meditate day and night. Such have no time to play with the toys with which the children of the world try to amuse themselves,—they have

NO TIME TO KILL,

but life is a glorious gift from God—a chance for preparation for the glories yet to be revealed. And consecration of our all to God, is not a sacrifice, it is our pleasure, our joy, and our constant prayer is.

"O take my life and let it be,
Consecrated, Lord to thee."

And "Lord, what wilt thou have me to do?" We will not be seeking crosses in God's service. When I hear people talking of sacrifices, and crosses, I am always reminded of Jeremiah xiii. 33, where God says through that prophet "And when this people, or a prophet, or a priest shall ask thee saying: What is the burden of the Lord? Thou shalt then say unto them: What burden? I will even forsake you saith the Lord. And as for that prophet, and the priest that shall say, the burden of the Lord, I will even punish that man, and his house. Thus shalt ye say every one to his neighbor, and every one to his brother, What hath the Lord answered? And what hath the Lord spoken: and

THE BURDEN OF THE LORD

shall ye mention no more: for every man's word shall be his burden, for ye have perverted the words of the living God, of the Lord of hosts, our God." And is it a burden, a cross, a sacrifice to follow in the footsteps of our Elder Brother, whose *meat* and drink was to do the Father's will? I know we have our trials, or temptations, but James says: "My brethren, count it all joy when ye fall into various trials, knowing this, that the trying of your faith worketh patience." And while we are to take up *our* cross and follow him who is our great example, he took not up the cross until it was placed upon him by men. He did not seek it, except by fearlessly doing the will of his *Father*. So we have crosses to bear upon us, but not by our Father in heaven, but by those who do not his will, and cannot endure that any should. If such bind burdens upon us, then let us take up our cross, the "reproach of Christ," rejoice and

BE EXCEEDINGLY GLAD,

remembering that so persecuted they all servants of God, who have been before us. And in so doing none of us liveth to himself but the glory of God, is our desire, and as the soldiers of our King, we serve him even to the laying down of our lives. This is no more than men do for the earthly kings, who after their subjects have obeyed unto death can no more reward them, but our King is king over death, and the reward for serving him is not a so-called glorious death, but a glorious crown of life,—the life everlasting.

WILLIAM HICKOX.

Communicated.

Report of Meetings.

Held by Bro. D. M. Hudler over first Sunday in September, at Antioch, Ill.; it was one of the most interesting meetings held for some time. The brethren are fully in earnest at this place and we hope for much good. May the good seed sown bring forth much fruit.

At Adeline, Ill. held meetings over the second Sunday of September. After a series of meetings and the hearing of the glad tidings from the Word Mrs. John Pyper, Mrs. Wm. Miller of Antioch, Miss Emma Renner of Lamark, were fully persuaded and went down into the water and were buried by baptism into the ever-saving name of Christ, to arise to walk in a newness of life. Just a few weeks prior Edward Renner of Lamark was baptized by Bro. D. M. Hudler. Thus we see a few are being called out by the preaching of the gospel.

The meeting at Lamark Sept. 16th to 18th inclusive was very well attended and some from a distance as well as from the city were to hear the gospel of the kingdom for the first time. There was more than the usual interest and we have reason to believe that the good seed sown may bring forth fruit meet for repentance.

Bro. D. M. Hudler was re-engaged by the churches of Antioch, Adeline and Lamark, Illinois for the coming year. On Monday morning he left for Iowa to preach a couple weeks. Thus the good work goes on. May the Lord bless his endeavors and the Word spoken fall in good and honest hearts.

J. M. GLOTFELTY

Dear Restitution:

We have a little band of earnest believers here in Lamark, and we meet together to read and investigate our Bibles every first day at three o'clock P. M., and it strengthens and encourages and holds us together to contend for the truth once delivered to the saints. Oh, those cheering letters from the household of faith; how they seem to us it were live over the pleasant times that we have had with the dear family of our heavenly Father.

Your Brother,
S. P. RENNER.

Dear Restitution:

At our last meeting at Brady, in Southern Mich. Aug. 29th, the church rejoiced to witness the burial by baptism, of Sister Bastian. How strange our lives run on. About the same time that Sister Bastian was dying to sin, by taking the name of Christ upon herself, our Sister McCrodan was passing under the death penalty which none of us can escape unless our Savior shall come to deliver us. And still with all these warnings before the world, how careless the masses are, how thoughtless of the future. God is giving all plenty of time to repent, but they slight the offered mercy, the hand of love stretched out to help them. God pity and forgive and help us so to live to meet all the faithful at last.

B. W. WOODWARD.

Dear Restitution:

On Monday I baptized Nelly Penwell, an intelligent young lady of Bonham, Texas. I am doing all I can to spread the good news, the gospel of the kingdom. THE RESTITUTION is doing a grand missionary work, give God the glory.

Your Brother in Christ,
S. R. CLINKENBEARD.

Dear Bro. Underwood:

On the first of the month I preached at Pleasant Hill to an attentive audience; since then have been to Bear, Ark., near Hot Springs, where Bro. James L. Muncrief is trying to hold aloft the banner of the King Immanuel, to a lost and "gain saying people." Rom. x. 21. And now I am trying to save my crop. The Lord has blessed us abundantly.

Yours truly,
R. A. HUMPHREYS.

Dear Editor:

Will you allow me a little space in our Church paper to say to the brethren scattered abroad that I am in the faith as strong as ever. I am preaching every Sunday; will establish a Church of God at Summit, Alabama, on the second Sunday in October, if prejudice don't keep the people away. I see that Bro. Kidwell of Arkansas is traveling and preaching, will he come south to Alabama and preach some for us? Bro. Kidwell is acquainted with me, will he please say whether he can come or not. Editor, do you or any of our brethren know where we can get a young man to come to Alabama and preach? We will keep a young man in the field all the time. Will some one write me at once as our Conference meets in November. We want him to preach a year for us. Address Summit, Blount Co., Ala.

J. W. CARDELL.

Obituary.

Sarah Jane (Hoy) McCrodan was born in the town of Glasslough, Monaghan Co., Ireland, June 17th, 1825. Very early in life she united with the Presbyterian Church. She was married to James McCrodan May 14th, 1845. In the year 1852 they emigrated to the United States and settled at Pittsford, Monroe Co., N. Y., remaining there until the spring of 1867, they moved to Jamestown, Ottawa Co., Mich. where her husband died in Aug. 1870. For the last twenty years she has resided with her oldest son, Wm. McCrodan, of Dutton, Mich. She first heard the gospel of the kingdom preached by Elder O. R. L. Crozier, which faith she embraced and in the month of April 1871, together with her son William and youngest daughter, Susan, was baptized by Brother Crozier into the saving name of Jesus Christ. Six children were born to her, four sons and two daughters, five of which survive her, viz: William of Dutton, Mich. George J. of Bronson, Mich. John R. of San Francisco, Cal. Mrs. John W. Jones, of Johnsonburg, N. Y. and Mrs. Susan White, of Decatur, Ala. While visiting her son George, she was taken sick on Sunday night after attending church morning and evening of that day, and although everything was done to restore her to health she gradually grew worse, and two weeks from the day she was stricken down she fell asleep, her death occurring at noon, Aug. 29, 1897. Her remains were brought to Dutton, for interment. Funeral sermon by the writer, from 1 Thess. iv. 13.

B. W. WOODWARD.

Editor Restitution:

There are two mysterious texts which I would like to have Bro. Gardner, or some Hebrew scholar, explain. One is in Psa. cxxxix. 15, "My substance was not hid from thee, when I was made in secret; and curiously wrought in the lowest parts of the earth." The other is 1 Cor. xi. 10, "For this cause ought the woman to have power on her head, because of the angels."

W. L. CROWE.

OUR LOVE FEAST.

Dear Brethren and Sisters:

I can stand as a witness for my blessed Master. I am trying with all my heart and might to do something to bring poor lost souls to Christ before the great and notable day of the Lord's appearing. I have been sending out gospel papers in every direction to bring the lost to Christ, and I am determined to work for him till he comes. My desire is to meet you in the kingdom o God. Let us be up and doing the work that Christ has left us to do. If we ever needed the Spirit of the Lord burning in our hearts as the lamps of the five wise virgins were, it is now. Let us be watching and waiting, and ready for the Master when he comes to make up his jewels, for we know he will soon be at hand. We can see the signs on every hand. Oh, let us distribute tracts and do all we can to show that there is life in Christ, so they will seek salvation. Will some restitution minister come out here and hold a protracted meeting. I am poor but would find a lodging for him. Address me at Smith Center, Kan.

Pray for me, brethren and sisters, that I may ever hold out faithful and meet you in the kingdom of heaven.

Your brother in Christ,
JOHN E. ROHRAUGH.

Dear Restitution:

It has been over a year since some dear friend sent me the paper and I want to thank them through its columns, and to say that I am still unable to take any paper. Since I last wrote you we lost our entire home on account of continual failure of crops, small grain is very poor and the corn is all gone again. I shall miss the paper very much if I do not get it as it is all the preaching I have. There are only twelve of us left here, and we are so scattered we hardly ever get together even for Bible study. I have had poor health for over a year, and I ask the prayers of the brothers and sisters of the one faith that if it is God's will, that I may regain my health, and when Christ comes may we all be ready to enter that glorious rest where sickness is no more.

Your sister, watching for the Savior.
MRS. VINTA SKADDEN.

Editor Restitution:

How prophecy is fulfilling in our day. Last fall I read in Job. "If I have made gold my hope, or have said unto the fine gold, Thou art my confidence. If I have rejoiced because my wealth was great, and because mine hand had found much.....This also were an iniquity to be punished by the judges, for I should have denied the God that is above." Job xxxi. 24, 25, 28. I have seen no account of this golden light in our papers, or elsewhere. In the days of cyclones and cloudbursts and dreadful accidents, such a vision would be considered too tame for notice. But notice particularly the next verse. "Gold cometh from the north and with God is terrible majesty." The New Revision reads "Out of the north cometh golden splendor." Instead of giving an account of this golden light, the papers gave glowing accounts of Klondike gold from the far north. I remember when the civil war was in our midst of reading in the Bible, "Say ye not a confederacy to them that say a confederacy." I delight in thy law, O Lord."

E. K. HOLE.

Dear Restitution:

Dear brothers and sisters, I believe the coming of the Lord is near at hand, even at the door. The question is, Are we ready? I can say that I am trying to be ready. O, may we be found watching for his coming. O, what a glorious thought it is to think of meeting the loved ones again, never to part if we are found worthy of a home in the kingdom. Pray for me that I may be one of the chosen.

Your Sister in Christ,
NETTA ARNSPIGER.

Dear Restitution:

Enclosed find money for my subscription, the rest to send the paper to some one not able to pay for it. I am so glad I was led to see the truth, and that I am not a believer in the popular preaching of the day. But people will listen and believe, and will not study the Word of God to find out his plan of redemption to the children of men. May the dear Lord soon come is my prayer.

Your Sister waiting for his coming.
MRS. SARAH HADDEN.

Dear Restitution:

Please find enclosed $1.50 to pay for our paper as our time has expired some time ago. I thank our kind heavenly Father who has provided money for us. The Bible and T... RESTITUTION are all the preaching we have in McBride. We have what some call gospel preaching, a heart-kingdom. I praise God that I have been permitted to see the light and truth as it is in Christ Jesus. Pray for us, dear brothers and sisters in Christ, that we may hold out faithful and meet you all in the kingdom when Jesus comes.

Your Sister in Christ,
MRS. W. H. HARTT.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$121.80
Sarah Hadden,	3.50
Mrs. P. C. Breckenridge,	1.00
R. A. Humphreys,	1.50
Alpheus Davison,	1.00
D. L. P. Clem,	.50
S. P. Renner,	4.00
D. Renner,	1.00
N. Roblee,	1.50

Home Seekers Excursion West, Northwest and Southwest, are offered via the Nickel Plate Road Oct. 5th and 19th at about one fare for the round trip. Inquire of agents.

Praise as well as pray. If you would arm yourselves for trouble and duty, recount the marvelous acts of the Lord, as well as supplicate the communications of his grace. Before they departed—the Redeemer to the terrible agony, the disciples to the dreaded separation—the last thing was to sing a hymn—a chant of thankful psalms.

Special Train Excursion to Michigan City.

Tuesday Sept. 28th, another special train excursion via Nickel Plate Road to Michigan City, Ind. Tickets will be sold from all stations between Payne, New Haven, Fort Wayne and stations west to Wanatah, at remarkably low rates. This is the opportunity to visit the State Penitentiary and Michigan's famous Summer resort. Special train starts from Payne. For rates, time of train leaving stations, etc. See Agents.—1 t.

Great Britain has consented to an international seal conference.

Communicated.

[Essay read at Iowa Conference.]

God's Rights, or the Divine System of Finance.—No. 2.

Does the Bible teach systematic giving of our means to the Lord's work? That it teaches it to be the duty of his people to give to the Lord's work a share of their means no one will question, but that there should be system in giving not all are prepared to admit. Systematic giving is simply exercising this privilege according to God's System of Finance. The Bible represents the Christian as the Lord's Steward. The first requisite of a steward is that he be found faithful. Honesty is essential, and not only honesty, but systematically performing his work in the right time and in the right manner.

I once knew a School teacher who called the school roll only once a week and then not in the school-room but in his own room after the week was over: and you may know how imperfectly it must have been done. The School Board could not be certain of the daily attendance or the average attendance under his uncertain way of marking. He might in a way, guess about the number present but there could be nothing certain or accurate about it. He always reminded me of the grocer whose account books were burned in a fire. Obtaining a new set of books he entered the names and amounts upon his new books "by guess." His wife said to him one day "Tom, are you sure you have all the names down that were on the old books?" To which he replied, "I don't know Susan whether I have *all* or not, but I am sure of one thing, and that is, these new accounts are against better men!"

So it is in giving without system. You can never be sure that God has been honestly dealt with. You can never tell whether we have robbed God or whether we have robbed ourselves.

The teacher referred to above afterward became a partner in business—became a steward. His negligence was apparent in his accounts. His books and the cash seldom agreed, and the reason was, a lack of system in business methods. While he may not have been dishonest, yet his books could never be trusted, because when he received or paid out money he seldom entered it at the time, and many entries that should have been made never appeared because neglected and often forgotten. The lack of system ruined him financially.

Cheating a fellowman is a crime—it is in fact a species of stealing; but what can we say for the man who will cheat his Creator. Robbing God is an awful crime, and he knows all about it too. Whether we defraud through carelessness or avarice makes but little difference and whoever does it is not innocent.

Following God's system of giving, as laid down in the Bible, carefully, honestly, conscientiously and faithfully, we shall find not only pleasure and the rich reward of an approving conscience, but also the promise of God's blessing realized.

Careful examination shows that more is given and God's work and cause advanced more in proportion as we follow God's plan of giving. Systematic effort accomplishes more in every department of work, and all kinds of labor require system. The farmer plants his corn in rows. He plants it in the soil, in the proper season. He has a system of cultivation and follows it closely, for he has learned by experience that nature resents none of his mistakes nor overlooks his carelessness. Ceres, the goddess of Corn is imperius in her demands and he must be systematic if she smiles upon his labors. System and success are synonymous. If in all branches of human industry systematic effort is crowned with the richest results, shall we expect less in the work of God? System implies regularity and this brings us to consider next the question,—Are we taught to be regular in giving?

Regularity marks all God's works everywhere. The sun is regular in its motion. The moon obeys its appointed time. The planets, the stars, and even the comets are regular in their periods. The seasons come and go. The earth is clothed with snow or with verdure with a regularity that admits of no question. The rythm of time enters into all the poetry of nature. Health depends upon regularity; this curious machinery of my body is ever surging to and fro, and the life currents ebb and flow like the tides of the grand old ocean. [illegible] law of nature therefore the law of God.

In the law of God as given through Moses to Israel, everything was systematic and regular. Every morning the smoke of sacrifice ascended. Every evening found the priest before God's *altar ministering* for the people. The sabbath came regularly like a smaller wheel fitted into the Jubilee, the larger wheel in the proportion of 7 to 1, seven revolutions of the sabbattic year brought the 49 years of the greater Jubilee.

The passover was to be in its season as all the feasts. The offering of the first fruits was to be regular. Ex. xxii. 29. "Thou shalt not delay to offer the first of thy ripe fruits"—you must not put it off. "The first[illegible] of the flock shall remain with its mother seven days and on the eighth day it *shall be offered to the Lord.*" Ex. xxii. 30. On the eighth day the first-born was to appear before the *Lord* and receive the sign of his citizenship and a token of God's covenant. Also in regard to the first-fruit and the tithe we read—"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing and hast given it to the Levite, the stranger, the fatherless and the widow.....thou shalt say before the Lord thy God.....I *have not transgressed* thy commandments neither have I forgotten them, but *have done according to all* that thou hast commanded me." The Law required system and regularity. So too when we come to the New Testament we read in 1 Cor. xvi. 1, 2, "Now concerning the collection for (not of) the saints, as I have given order to the churches of Galatia even so do ye. Upon the first day of the week let every one of you lay by him 'in store,'" etc. A careful reading of the above order from Paul will establish the conviction that he is laying down *a rule for* giving, to the poor saints at Jerusalem; and the first thing that strikes the mind is *regularity*, it was to be done upon the first day of the week. And he further states that the same regularity he had already established in the churches throughout the province of Galatia. He fixes the time regularly every week for *giving*. This is not a weekly meeting of the disciples. There is nothing said about a meeting—it is all about *giving* or laying aside for the poor. He does not say this is a *congregational* work but an *individual* work for every one was to lay *by himself* a proportionate amount as *he* had been prospered the previous week. This "laying by" was at *home* and not in a meeting. The following translations will show that the thought of the Common Version is the correct one, viz that it sets forth regularity in giving as well as that Paul intended it for the individual at his home to lay by a part of his income.

Greenleaf translates thus.—"With ones self, i. e. at home."

The Vulgate—"With ones self at home."

Osterwald,—"At his own house, at home."

German,—"bei sich sellst—by himself.

Italian,—"In his own presence at home."

Spanish,—"In his own house."

Swedish,—"mer sig self—near himself."

The Douay,—"Put apart with himself."

Beza-Latin,—"A pudse—at home."

The Syriac,—"Let every one of you lay aside and preserve at home."

Dr. Edwards confesses that the idea of a public congregational collection is not found in the Scriptures and translates the above passage thus:—"Lay by him in store.—at home.

It is thus settled beyond all dispute that this passage relates to regular giving—regular giving, and not to meeting.

If then, everything in nature is regular and everything in the Law of Moses was regular, is it not reasonable that the system Christ established is regular and systematic. We are rather wont to pride ourselves that the law was imperfect and that Christ established a superior system of order, regularity and perfection. That he was methodical and systematic is seen in the fact of his having a treasurer among his twelve disciples and a *standing* committee whose business it was to draw upon the treasurer and go away into the "city to buy bread."

A. J. Eychaner.

(To be Continued.)

"Workers Together With Him."

With who? God! Who are workers together with God? We Are!! Now I ask—Is it an easy matter for us to be [illegible] Cor. vi. 1 and let us learn of what Paul is talking, and of whom. "We" the first word. Who? Why Paul and the Christians at Corinth. Is it possible, then that Christians are co-laborers (Diog.) with the Father? Yes, that is what is taught by Paul. Did you ever stop to consider that you are laboring with one so revered? But, say, just one moment before going further. *Are you* one who is working with God? Paul was *not writing to all classes. Just to the* workers. Just the *workers!* Not the playfellows but *the workers.* We want to be sure and get this started right for I wish to communicate with the same class which Paul was writing to, namely the workers—*workers.* Now if we are co-laborers with our heavenly Father, and I hope we are, then it must be we are doing the same kind of work that he is, though not necessarily in the same way. In other words, our aims must be the *same.* But, says one, does God work? Certainly. Of course he does. It took labor to *create* this beautiful world: and it will take still more work to overthrow the evil and restore the once "very good." What is the work to be done? I Cor. v. 18-21, it is found to be the work of reconciling the creation to the Creator. And to assist to that end God gave the life of his Son. And he "hath given to us the ministry of reconciliation: to wit.....hath committed unto us the Word of reconciliation." Now we have the aim of all *true* workers. To reconcile others to God *through* the *Word.*

Here then is our work, now a glance at the material we are to work on. It is spotted with infidelity, agnosticism, indifference, and a benumbed yawning, semi-living, coldness. Infidelity is bad; agnosticism is worse; indifference is doubly worse than the two former combined: while that last named ingredient is simply horrible. However bad, such are the facts, and it is not ours to find fault but *to go to work* to remedy as far as possible. Reconcile these things to God,—and not God to them. It is to be done by applying properly the Word; with love, with earnestness, with patience, with perseverance. And this is "committed unto us." What a great honor, and yet what a great responsibility. Now, brethren, are we discharging our duty faithfully? Are we working together with him? It is the Word that is going to be effective. How to be made effective? Through the energy of those to whom committed. Its truth must be sown broadcast: must be thoroughly harrowed; and the tender plants carefully guarded. To do this requires brains. Brains require food. Food requires money. And money requires a warm, loving, willing, working heart. Are you a worker? Notice article in another column to "Indiana Workers."

Yours for the cause of Truth,

F. L. Austin.

Conference Report.

At a business meeting of brethren, held at Springs, Brown Co., Kansas, Sept. 4, 1897, a conference for the States of Kansas and Missouri was organized as follows:—

On motion of J. Shellenberger, Chairman of the tent committee, W. J. Orem was elected Chairman. Pro tem, and A. W. Darby Secretary Pro tem. W. J. Orem, J. F. Wilcox and E. M. Saylor were elected a committee to draft articles of organization. The committee reported the following which was adopted:—

ARTICLES OF ORGANIZATION OF THE KANSAS AND MISSOURI CONFERENCE OF THE CHURCH OF GOD OF THE ABRAHAMIC FAITH.

1. This conference is organized for the purpose of promoting a closer union and co-operation among those of like precious faith in the work of the gospel in the states of Kansas and Missouri.

2. The Bible of the Old and New Testament shall constitute our only rule of faith and practice, and Christian life and character our only bond of fellowship.

3. By Christian character we understand the character of an immersed believer in the things concerning the kingdom of God, and the name of Jesus Christ, the Life Giver, as explained and defined in the Holy Scripture.

4. The membership of this conference shall consist of churches and isolated individuals in sympathy with the foregoing declaration of faith and practice who desire to co-operate with us.

5. The officers of this organization shall consist of a President, Vice-president, Secretary, Corresponding Secretary and Treasurer, whose duties shall be those usually discharged by such officers respectively.

6. It shall be the duty of the Treasurer to report to the conference annually all monies received and expended.

7. This conference shall employ one or more evangelists every year within its bounds at such salary as may be agreed upon from year to year, who shall hold tent-meetings during the tent season, and during the remainder of the year in such places as may be secured.

8. All evangelists shall make an annual report to the conference of all monies received by them and how expended, which report shall be published in The Restitution. They will also make report to the treasurer of all receipts since their last report, when drawing on him for money, or as often as the treasurer may require.

9. All members of churches or isolated persons affiliating with this conference are expected to contribute such a sum as their means allow for the support of one or more evangelists in the field, and all monies shall be paid to the treasurer or to any collector appointed by him, or may be paid directly to the evangelist from time to time who shall account therefor to the treasurer.

10. All churches belonging to this conference shall be present at its annual meeting by at least one delegate besides its pastor, but every member in good standing in his church shall have the right to vote when present at any meeting of this conference.

11. All ministers who are members of this conference are expected to be present at every annual meeting and report their work in the gospel for the previous year, or give sufficient reason for their absence.

12. All churches who belong to this conference shall hold a meeting quarterly, fixing the time as they see fit, but the last meeting of the conference year shall be held at least one week before the date set for the meeting of the annual conference, and at such meeting a full report of the previous year shall be made and forwarded to the annual conference.

13. The time and place for the meeting of the annual conference shall be determined by the Evangelical Committee from year to year when the same is not fixed by the conference itself at a regular meeting.

14. All ministers in good standing who are members of this conference when they so desire shall have the right to a certificate of such membership signed by its President and Secretary and good for one year from date.

15. The President, Secretary, Treasurer and Corresponding Secretary shall constitute ex-officio a standing Evangelical Committee to direct the Evangelical work of the year, and to devise ways and means as a financial committee for carrying on the work and to contract with the Evangelist.

After adopting the articles of organization the conference proceeded to the election of officers for the year, as follows:—E. M. Saylor, President, J. Shellenberger, Vice President, P. H. Oatman, Secretary and Treasurer, and J. F. Wilcox, Corresponding Secretary.

The tent committee then made report of all money received up to date and how expended, and turned the tent over to the conference all of which was accepted.

REPORT OF TENT COMMITTEE.

Money received, $190.15. Paid out, May 5th to J. F. Wilcox, $2.00. May 29th, fiesage to K. C., .25, lamps, sledge, hatchet, $6.65. J. F. Wilcox for Hymn Books, $6.00. June 22nd, to J. F. Wilcox, $20.00, for tent $135. 00, J. F. Wilcox, $10.00. July 1st, J. F. Wilcox, $10.00, Message from Severance, .25. Total amount expended, $190.15.

The committee also reported a number of persons who have subscribed to the work but have not paid.

The Evangelist made report to the Conference which was accepted and will be sent to The Restitution as soon as prepared.

There being no further business the conference adjourned.

W. J. Orem, Chairman.
A. W. Darby, Secretary.

Report of the Annual Conference of the Church of God, of the Abrahamic faith in Indiana, held at Argos, Sept. 10th to 12th, 1897.

The Conference was called on Saturday at 2 p. m., Bro. Wagoner not being present, Bro. Wince presided. Before any business was transacted it was moved and carried that the Conference work be done in conformity with the constitution, that is through the several delegates of the different churches, represented as designated in Art. 8 of the constitution, and as not all of the churches sent the required number of delegates, it was further ordered that the delegates present be empowered to cast all the votes which their respective churches would be entitled to. It was also ordered that Isolated members present not belonging to any organization have the right of franchise.

The election of officers for the ensuing year resulted as follows: F. L. Austin, Pres., D. E. Vanvactor, 1st Vice Pres., J. L. Wince, 2nd Vice Pres., A. C. Roberts, Sec., L. B. Boggs, Treas.

The treasurer reported one dollar in the treasury. Bro. Austin made a rousing speech urging that the work of evangelizing be pushed forward, and a movement is now under headway through which by the hearty co-operation of all the members we earnestly hope to accomplish more in that direction than has been done for some time in the past. The spirit of all the churches represented were favorable to reimbursing the evangelical fund and we believe there will be no difficulty in doing so as soon as we can devise some systematic means.

It was moved and carried that the work of evangelizing be left to the executive board which consists of the above named officers.

On Sunday p. m. after communion service the members were called to order to further complete arrangements to replenish the evangelical fund. A subscription paper was circulated and liberally responded to by those present, there being $186.50 subscribed, the church at Rensselaer pledging to pay $25.00, making $211.50 in all. These subscriptions are good for one year and shall be due quarterly in even payments on or before the first days of October, January, April and July. The churches represented each chose one of their number whose duty is to look after the collection of the funds, send it to the Secretary who will credit each church or individual with the amount, then turn it over to the treasurer who will keep an itemized account of all receipts and expenditures.

Those elected for the different churches were as follows: Church at Bracken, J. L. Wince; Argos, Chas. Fish; Antioch, T. O. Taber; Plymouth, A. C. Roberts; Eagle Creek, Sadie Bowers; Rensselaer, F. L. Austin; North Union, Georgia Osborn; Selrcleville, W. F. Finney.

The meetings were well attended, the speaking good and well received. Bro. Reed did most of the preaching; Bro. Austin preached on Saturday morning, and although there were no additions all felt it was good to be there.

The ministers present were H. V. Reed from Chicago, F. L. Austin, Rensselaer, J. L. Wince, G. W. Smith, R. C. Ruibslack and Alphonso Drew.

Letters of commendation were granted to or renewed, Bro's Wince, Austin and Drew.

Those addressing the Secretary will please address A. C. Roberts, Plymouth, Ind., (Box 340).

The next Conference will be at Plymouth (D. V.) further notice of which will appear later on.

F. L. Austin, Pres.
A. C. Roberts, Sec.

Iowa, Attention!

Members of the churches of God in Iowa, Greeting:

Will the Secretaries of all church organizations and superintendants of Sunday Schools, send me on a postal card, or by letter the names and Post Office address, of all the believers in your locality also any isolated believers of which you have any knowledge.

Will all isolated believers in the state send me their names and addresses who read these lines, also give the name or names of any other believers of which you may know.

We ask this favor that we may effect a more perfect organization of our State Conference.

We must know where you are. You may live alone. *You* need our help and we need your help, and by knowing where you are we may mutually assist each other.

The cause of Christ is gaining, and there is an earnest need that we get together in these perilous times for mutual help and encouragement.

You will do this now won't you? Don t forget it. A postal card will do. Do it today. It is a little thing for you, but it means everything for the cause of truth in Iowa. Send to me at Gladbrook, Iowa.

A. J. Eychaner, Pres.

Michigan City excursion Tuesday Sept. 28th, Special Train by Nickel Plate Road Low round trip fare from Payne, New Haven, Fort Wayne and stations west to Wanatah. See Agent.

No man yet ever looked on the dark side of life without finding it.

Announc[illegible]

Dear Restitution:

Will you please give p[illegible] columns for one more call[illegible] be the last one. At our Annu[illegible] ference, Sept., 96, a vote was take[illegible] convene in Conference again in Sept., 97. A committee was appointed to take charge of the arranging of this meeting. In the absence of the Sec. Wm. Vickery, I have been requested to send this notice. This meeting will be held near the Crescent school house, Sumner Co., Kan., as near the place voted on as the committee can conveniently arrange. This meeting will commence Friday, October 29th, a month later than was voted on. This was done to give ample time for seeding and past the extreme hot weather. Now brethren, we had a splendid meeting last fall under the teaching of Bro. L. E. Conner; its effects have shown its worth. Now we propose to try and have another good meeting with Bro. J. F. Wilcox and others to assist us. A large attendance is expected and the invitation is to all who can and will come. Come prepared to care for yourselves and others. Just a word, don't go to town just before you come to this meeting and deposit all the money you have, but bring your money along and divide up a little. Deposit a part of your means with the Lord, he has made the demand, don't fail to respond, your help is needed in defraying expenses. I am not authorized to say how long this meeting will continue, but it will be for several days if the interest demands and the brethren will satisfy the laborers. Those coming by railroad from north, south or east will stop at Arkansas City. Notify the committee in good time and you will be met at the train. The committee are Wm. Hadika, Genda Springs, and Wm. Vickery, Newkirk, O. T. We would love to see a goodly number from every point of the compass. Come with song, come with prayers, come with exhortation, these are all good, if you should fail in any of these things you can help by your money. Bro. Wilcox and family have to live and we must not forget this. Those coming by private conveyance will find meeting near southeast corner of Sumner Co., Kansas. Committee,

T. H. Jackson,
Wm. Hadika,
Wm. Vickery,
I. S. Miller, Pres.

Officers of the Iowa Conference.

The officers of the Conference of the Church of God for the State of Iowa are as follows:—

A. J. Eychauer, Gladbrook, Iowa, President.

O. J. Allard, Eagle Grove, Iowa, Secretary.

Hester V. Cummins, DesMoines, Iowa, Corresponding Secretary.

John W. Appleyard, Odebolt, Iowa, Treasurer.

Those who make donations for the the Lord's work, to sustain the Evangelist or for tracts, and those who pay Conference dues will send all money and donations to Brother Appleyard, who will in all cases receipt for same by Postal Card and make a record of amounts received, which record will form a part of the treasurer's report at the next conference.

The tent is now pitched at Iowa Falls, in charge of W. L. Crowe, Evangelist, assisted by John Garton. Alden will be the next point, If weather continues favorable, where we will probably close the tent work for the season.

Advice and counsel in regard to our work for the coming year is solicited and will be gratefully received and duly considered by the Conference Board.

A. J. Eychaner, Chairman.

Nickel Plate Old Time Low Rate Excursion to Chicago.

On October 8th, a special train Excursion will be run to Chicago with return limit of tickets good for five days. Tickets will be sold at Cleveland and all stations west at rates lower than have been offered for several years.

Oct. 9th will be the 26th, anniversary of the memorable Chicago fire, and the event will be celebrated on October 9th, 1897 as only Chicago can celebrate.

In addition to the special train, the cheap excursion tickets will be good within the five days on any one of that Trio of Express Trains which [illegible] doing so much to increase the [illegible] larity of the favorite Nick[illegible] Road.—Watch the paper[illegible] information on this sub[illegible] fer with ticket agents.

In a list of your f[illegible] Lord stands first. [illegible] securing [illegible] set self ha[illegible]

...and Route.

...ervice of the Chicago ...nd North-Western Line ... the standard of per... is regarded by discrimin... travelers as the safest, most re...liable and best route to all Pacific coast points, or to the Orient.

The Route.—Nature has designed the Chicago Union Pacific and North-Western Line as the most practicable and feasible highway between the East and West—over the Great Divide. This line crosses the fairest portions of Illinois and Iowa, and touches such interesting points as Wheaton, Geneva, Dekalb, Sterling and Morrison, Illinois, Clinton—where it crosses the noble Mississippi over a long trestle—Cedar Rapids, ...rshalltown, Ames, Des Moines and Carroll, Iowa. At Council Bluffs the great transfer is passed, the train rolls over the vast bridge across the Missouri, and fair Omaha is reached. Continuing, the route skirts the southern portion of Nebraska, through the great corn belt, crosses one corner of Colorado and enters Wyoming. Cheyenne is passed and the awful ascent of the Rockies begins. The summit is reached at Sherman, the site of the mighty Ames monument. Then comes Laramie, the "Gem City of the Rockies." The mountains passed, and the route lies through the great American desert, replete with strange scenes. At Granger, Wyo., the Portland cars are detached and sent northward, while the main body of the train proceeds by way of Ogden, where change is made for Salt Lake City points. Across Nevada, up the awful snow-capped Sierra Nevadas, through yawning canons, and then down into the warm, rich plains of California, touching at Sacramento and other noted points. The train is conveyed across the straits of Carquinez on an immense steel transport, and soon draws up at Oakland pier, and the glories of San Francisco are seen across the bay. This is the greatest scenic route of America, and the fascinations of the journey increases with every mile. This is the only safe and reliable route to the Pacific coast.

The Trains.—For the overland service the Chicago Union Pacific and North-Western Line has two great trains of the most perfect equipment and luxurious appointments. These trains have all modern safety appliances and every facility for comfort and convenience. These trains are:

The Overland Limited No. 1.—This train is the banner train of the overland service, its equipment is so perfect and luxurious that further improvement would seem impossible. It is drawn by a swift engine of massive strenght and capacity, and comprises palace sleeping cars from Chicago to Omaha, Sioux City, Salt Lake and San Francisco, with annex sleeping cars to Los Angeles. It also has elegant buffet-library, and handsomely upholstered free reclining chair cars from Chicago to Salt Lake, and tourist sleeping cars to Portland without change. Club dining cars are operated on this train, and most delectable meals are served on the entire journey on the "a la carte" plan. This is a fast-flying palace train, completely vestibuled, that places Chicago and San Francisco just three days apart. Yet these three days are crowded with pleasurable incidents along the world's famous pictorial line.

Pacific Limited No. 3.—This is the counterpart of No. 2 in respect to the character of its equipment. It has elegant palace sleeping cars from Chicago to Omaha, Denver to Portland, and through tourist sleeping cars from Chicago to San Francisco, with annex tourist cars to Los Angeles. The dining car service, on the "a la carte" plan, is from Chicago to Grand Island, Nebraska. A special feature of the Pacific Limited is the tourist car service, which is most excellent, and extends from New York and Boston through to the Pacific coast.

Roadway and Equipment.—The North-Western Line has the standard roadway between Chicago and Omaha. Its entire line is solidly built: its bridges and trestles are strong and safe; the ties are sound and well ballasted; the rails are 80-pound steel, well tested, and are laid with precision and perfect alligument. From Chicago to Cedar Rapids the line is double tracked; the remainder of the route has a large number of sidings. The entire line is protected by block signal stations, and is under the ...care of skillful operatives. ... mile of this route is ...ly prairie, where rich ...ee fields of corn and ...ing tasteful dwell... highways on ...w exceptions the stations at important points are new and elegant structures of brick and stone. The station at Cedar Rapids is one of the finest in the West.

The North-Western Line is constantly improving its overland as well as general service, and is determined to keep ahead of the times.

A valuable feature of this line is the free attendant service at the Central station, Chicago. Agents in red caps assist passengers to and from trains or conveyances free of charge. An excellent cab and omnibus service is operated with this line at Chicago.

Write W. B. Kniskern, G. P. & T. A., C. & N. W. Ry., Chicago, for interesting literature on The Overland Route.—*The Lever, Chicago, Aug. 26, 1897.*

Announcement.

The Northwest Conference of the Church of God will convene on Friday Oct. 8, at the Lake Shore School house, Wash., and continue over the following Sunday. Brothers and Sisters we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus the resurrection and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not have come in vain. Those coming from a distance will be met at the Esmond hotel, Vancouver, on Friday. Those who cannot come until Saturday will be met at the same place at 1 o'clock on Saturday, by addressing me at Felida, Wash. The brethren at this place extend a hearty welcome to all those who will attend.

JOHN E. MCILVIN, Sec'y.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday evening, Oct. 1st, 1897, and continue over the following Sunday. The brethren at Millbrook have earnestly requested that the meeting might be held there, feeling that by our united effort much good might be done. All of like precious faith are invited. Train leaves Grand Rapids at 7:10 A. M. via Grand Rapids and Western R. R. formerly Detroit, Lansing and Northern R. R. via Sparta, Greenville, changing cars at Edmore, waiting there about 20 minutes taking the Big Rapids Division to Blanchard, reaching there at 10:00 A. M. where the brethren will meet any who come on morning trains. Another train leaves Grand Rapids at 4:20 P. M. Blanchard at 8:00 P. M., Blanchard is two miles from Decker School-house where the meeting will be held. This church has only recently joined the conference and the brethren are very anxious to have a successful gathering. Will all that can, come up to the help of the Master. The signs of the times show to us who are waiting and watching the near coming of our Savior that we should improve the time. Besides all this such a reunion always helps us. We feel that we have a foretaste of what is to come.

Yours for the Truth.
EMMA JACKMAN, Sec'y.

Appointments.

Editor Restitution:

Enclosed I send you a list of my appointments until Nov. 1897.

Irving Ia. Sept. 23 to 28.

Hicko y Grove, near Colo, Ia. Sept. 29 to Oct. 5.

Sac City, Iowa, Oct. 8 to continue as brethren may desire. Can preach for brethren at Lake Mills, Iowa, if they wish. Brethren please take notice of above appointments and arrange accordingly, that no time be lost.

Your Brother, in hope of the coming kingdom.

D. M. HUDLER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$33.85
Church of God, Salem, Ohio.	1.40
S. P. Renner,	1.00

COMMENCING Sunday June 20, and continuing each Sunday thereafter until further notice the Pennsylvania R. R. will sell excursion tickets to Chicago and return from Plymouth for $1.00 the round trip. Tickets are good on train No. 15 leaving Plymouth at 5.20 A. M. and returning on train No. 4 leaving Chicago at 11.30 P. M.

The population of the United States is now estimated to be 77,000,000.

The United States is establishing a mail route to the Alaska gold-fields.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Shellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

Thereduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

Weyler has scored another victory,—he has sent two American correspondents home.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at B. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the Sexual Home on top of the hill; cable cars came very near, and every brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for bible class and Sunday school. Communion at 11.00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hospedia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro. Emerl. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elder W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private homes. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Guyer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Sumom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

Brother Underwood:

PLEASE say through THE RESTITUTION that my son, J. E. Hatch, has moved in with us and I can now do some preaching wherever called, unless too far from home.

J. S. HATCH.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

QUESTIONS FOR THINKERS AND THOUGHTS FOR THE THOUGHTFUL.

Is the title of a pamphlet of 96 pages by H. W. Bowman, containing questions on the Eternity of Evil, Probe mation, Hell and kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 6cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. Thisclearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 24 pages price 10 cts or three for 25 cts.

A PARALLEL BATTLEFIELD, OR ESSON'S WATERLOO.

Is the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus Question. 10 cents a copy.

THE KINGDOM OF GOD.

A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth. 16 pages 6cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. If it is as good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Count A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditioned and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible texts given in answer to this question. A 3-page tract 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined, 2 pages ten copies for 10 cents

Address, THE RESTITUTION, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their name inserted here.

B. W. & M. A. Woodward, Dutton, Mich.
L. M. Closebrough, Galesburgh, Mich.
Norton Gould, 1810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. H. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Steele, Scholls, Ore.
E. Hoyt, Box 884, Grand Rapids, Mich.
S. Rowland Wood, Plierton, Ind.
D. T. Dunsmoor, Andover, S. D.
C. A. Sayle, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Sciotville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Price, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
B. L. Kean, 4607, S. N. St. Tacoma, Wash.
J. P. Olsan, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Rossville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1310 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
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J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmhamville, Ia.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Counway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Irvington, N. Y.
C. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
P. B. Stouffer, 301 East 2 St. Salt Lake City, Utah.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Aids to Bible-Study and Mission-Work.

1. The Gospel of the Kingdom, arranged in a series of Ten discourses. A volume of 288 pages. Cloth 25c, a Copy. In other bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

3. The Gospel of the Kingdom. An 8-page double column tract 10 cts. per dozen 75 cts. per hundred.

4. Who are Led by the Spirit? A 4-page tract 25 cts. per hundred.

5. Seeking and Finding. A 4-page tract 25 cts. per hundred.

6. Honoring the Son. An 8-page tract 25 cts. per dozen.

7. Early Lessons. 30 pages 10 cts. copy. Suitable for old or young.

Written and for sale by WILEY JONES, Macchester, Va.

VANDALIA TIME CARD

In effect Jun. 20 1897.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 6. Ex. Sun. For St Joseph	10:55am
No. 2. " " "	10:01pm
No. 14. " " "	7:35am
No. 16, Sunday Only"	8:24am

GOING NORTH.

No. 5. Ex. Sun. For Terre Haute	5:24 a m
No. 3. " " "	1:05 pm
No. 15, " " Logansport	7:35pm
No. 17. Sunday Only " "	8:35pm

For complete Time Card, giving all trains and stations, and for full information as to rates through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Chicago, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains-Central Time.

Pullman Sleeping Cars on No. 15, Pullman Vestibule Dining and Sleeping Cars on 4, 6 and 9.

Dark Cars Type denotes time from 12:00 noon to 12:00 midnight.

Plaz Stop Sunday for Chicago Passengers

Westward.	6	10	39	3	7
	AM	PM	AM	PM	PM
Pittsburgh, Lv	7 00	4		12	
Allantic "	9 50			3	
Canton "	10 25			3	
Massillon "	10 58			4	
Wooster "	11 30			4	
Mansfield "	12 10			5	
Crestline, Ar	12 45	5	10	5	
" Lv	12 55	5	20	6	45
Ontario "	1 22	5	45	6	45
Lima "	2 30	6	55	8	00
Van Wert "	3 10	7	35	8	37
Ft Wayne "	4 55	9	15	10	00
Arcola "	5 35	11	00	11	00
Columbia City "	5 55	11	20	11	20
Larwill "		11	35	11	35
Pierceton "		11	50	11	50
Tippecanoe "		12	05	12	05
Warsaw "	6 21	12	15	12	15
Elkhart "		12	35	12	35
Elm Creek "		12	45	12	45
Bremen "		12	55	12	55
Inwood "		1	05	1	05
Plymouth "	6 06	1	20	1	20
Grovertown "		1	35		
Hamlet "		1	45		
Davis "		1	55		
Kenna "		2	10	49	
Wanatah "	6 55	2	30	AM	
Valparaiso "	7 15	2	50	1	35
Wheeler "		3	00	1	45
Robert "		3	10	1	55
Liverpool "		3	20	2	05
Clarke "		3	30	2	15
Chicago, Ar	9 05	5	05	3	55
	PM	AM	PM	PM	PM

Eastward.	29	8	4	6	50	38
	AM	PM	PM	AM	AM	PM
Chicago, Lv	7 35	2	10	2	45	10
Clarke "	9 25		3	55		12
Liverpool "	9 45		4	10		12
Robert "	9 51		4	16		12
Wheeler "	9 57		4	22		12
Valparaiso "	10 15	4	32	4	50	1
Wanatah "	9 37			2	05	
Kenna "	9 50					
Davis "	10 05					
Hamlet "	10 15					
Grovertown "	10 19					
Plymouth "	10 35	5	45	5	00	2
Inwood "	10 55			5	15	
Bourbon "	11 05			5	25	2
Bremen "	11 15			5	35	
Wyman "	11 30	5	26	5	50	3
Eagle Lake "	11 35					
Tiverton "	11 40					
Larwill "	11 47					
Columbia City "	12 07	6	05	6	15	3
Arcola "	12 25			6	30	
Ft Wayne "	1 05	7	00	7	00	4
Van Wert "	2 45	8	40			5
Lima "	3 25	9	20			6
Bucyrus "	4 45	10	40			7
Crestline Ar	5 15	11	10			7
" Lv	5 45	12	20			8
Mansfield "	6 12	12	47			8
Wooster "	6 50	1	12			9
Massillon "	7 18	1	40			9
Canton "	7 35	1	55			10
Alliance "	8 10	2	30			10
Pittsburgh, Ar	11 55	5	50			1
	AM	AM	PM	PM	PM	AM

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2 30	Tippecanoe	2 10
3 00	Claypool	1 40
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5 30	Galion	11 00
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Poetry.

Comfort One Another.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort; who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4.

"Comfort one another;
For the way is growing dreary,
The feet are often weary,
And the heart is very sad
There is heavy burden-bearing,
When it seems that none are caring,
And we half forget that ever we were glad.

"Comfort one another;
With a hand-clasp close and tender,
With the sweetness love can render,
And looks of friendly eyes.
Do not wait with grace unspoken
While life's daily bread is broken—
Gentle speech is oft like manna from the skies."

Selected.

[Selected by Elizabeth A. Reed.]

The Early Date of the Gospels Proven by the Discovery of the "Diatessaron."

Of all the discoveries of the last twenty years the first, and, in some respects, the most important, is the "Diatessaron" of Tatian. As its Greek name indicates ("by" or "by means of four") it is a harmonized gospel, composed out of the four gospels by dovetailing verses out of the different evangelists into a single narrative. This is a device which has often been practiced in the church down to the present day, but the importance to us of Tatian's harmony lies in the evidence which it affords not only of the existence but of the pre-eminent position of our four canonical gospels at a very early date.

Tatian was born about A. D. 110, a native of Assyria. He was converted to Christianity by Justin Martyr, whose chief work, the "Apology for Christianity," was written about A. D. 150-155. After Justin's death, about A. D. 165, he fell into the error of the Encratites, an extremely ascetic sect, who regarded marriage, eating flesh, and drinking wine as unlawful, and he died about A. D. 180. Different views have been held as to whether his harmony was written in the days of his orthodoxy or afterwards. On the one hand, it evidently passed current in the Syrian Church for many generations as an orthodox representation of the gospel narrative: on the other, Mr. Rendel Harris has shown reason to believe that it exhibited traces of the special opinions of the Encratites. In the one case we should suppose it to have been written about 160: in the other, about 170. If, then, the "Diatessaron" was put together out of the four canonical gospels, it is clear that they held, at this date, a position of marked and recognized superiority over all other narratives of our Lord's life, and since such a position could not be acquired except after the lapse of some considerable time, this would show that all four were composed at a date at least as early as that which Baur assigns to the earliest of them and much earlier than those which he allows to three out of the four.

The story of the recovery of the "Diatessaron" is curious, mainly for the reason that it was delayed so much longer than it need have been, indeed, all the while that Baur was expounding his theories and his disciples were developing them evidence was staring them in the face which made their views untenable, at least so far as related to the dates of the gospels. In 1836 the Armenian Mechitarist Fathers at Venice published an edition, in Armenian, of the works of St. Ephrem of Syria, and among them was the very commentary on the "Diatessaron" to which, as mentioned above, Dionysius Bar-Salibi had made reference, but which had been supposed to be lost. Published in Armenian, however, and with no distinctive title to call attention to its character, it remained absolutely unknown for forty years, till, in 1876, the Mechitarists employed Dr. George Moesinger to revise and publish a Latin version of it which had been made by the original editor of the Armenian, Dr. Aucher. Yet, even then, when edited in Latin by a German scholar, it attracted no notice for four years; and Lightfoot, when writing an answer to "Supernatural Religion," a year after the appearance of Moesinger's volume, was unaware of the discovery, which would at once have determined an important branch of the controversy in his favor. It is to America that the honor belongs of first bringing the discovery forward in its true light, since it was Dr. Ezra Abbot, in his "Authorship of the Fourth Gospel" (1880), who first directed general attention to it. Dr. Wace took it up in England, Dr. Harnack in Germany, and Dr. Zahn was led to devote a large monograph to the subject, in which he endeavored to reconstruct the "Diatessaron" from the quotations given by St. Ephrem.

The commentary of St. Ephrem established beyond all doubt the all-important fact that Tatian's "Diatessaron" was actually constructed out of the four canonical gospels; and his very copious quotations enabled Zahn to make out the general structure and much of the actual text of the work. Meanwhile, what purported to be an Arabic translation of the work itself was lying in the Vatican library, and had been briefly mentioned by J. Assemani, who brought it to the Vatican, so long ago as 1701, and by a few subsequent writers. No one, however, had made any detailed study of it, until Zahn, though unable to examine it himself, called attention to its existence, and so aroused the interest of Father Ciasca, one of the librarians of the Vatican. Ciasca, consequently, had the privilege of being the first modern scholar to make acquaintance with the complete "Diatessaron"—a fit reward for much good service to biblical criticism.

One more happy incident, however, had yet to intervene before the world at large was placed in possession of the recovered treasure. Circumstances delayed its publication until, in 1886, Ciasca chanced to show the manuscript to the Vicar-Apostolic of the Catholic Copts, then on a visit to Rome; and this gentleman at once remarked that he had seen another copy of the same work in private hands in Egypt and could undertake to procure it. He was as good as his word; and from this newly-acquired manuscript, which is superior to the copy in the Vatican, Ciasca edited the work in 1888, as a gift from the College of Writers of the Vatican Library to Pope Leo XIII., on the occasion of his jubilee. So, after many vicissitudes, was the world at last placed in possession of the long-lost "Diatessaron" of Tatian.

The importance of this discovery for biblical criticism has been indicated above. It shows that, at a date at which Baur believed two at least of the gospels to have been yet unwritten, all four not only were written, but occupied a pre-eminence and authority which could not be the growth of a few years. When closely examined it proves even more than this; for the gospel text used by Tatian, so far as it can be ascertained with certainty, differs already in many respects from that which are due to mistakes, the insertions, or the omissions of copyists, imply the multiplication of copies and some considerable lapse of time in which the variations may spread. It is true that the evidence on this point is still incomplete, because we have not recovered the "Diatesseron" in its original language. What we have is a copy (or rather two copies) of an Arabic translation, made early in the eleventh century, of a Syrian copy written about the year 900, together with two copies of an Armenian version of a Syriac commentary composed by a writer who died in 373.

Until recently it was supposed that the "Diatessaron" was written in Greek, as its Greek title would seem to indicate: and in that case we are doubly removed from the original language. There is, however, good reason for doubting this opinion and for holding the original language to have been Syriac. It was certainly in Syria that its use flourished, its text has strong affinities with that which is found in the oldest Syriac version of the gospels: St. Ephrem, who commented upon it, was a Syrian father and wrote in Syriac; and there is evidence that the Old Testament quotations in it were in accordance with the Syriac version of the Scriptures. If this opinion be true, then we have the "Diatessaron" at second hand only; and competent scholars declare that our Arabic text has the appearance of being a faithful rendering of the Syriac from which it is translated. If, then, the variations which we find in it from the gospel text, as this appears in other early authorities, date from Tatian himself, it follows that the original composition of even the latest of the gospels must be put at a point very considerably anterior to the middle of the second century in order to allow time for these divergencies to be propagated.

Thus, along two lines of argument we find that the reappearance of the "Diatessaron," though it does not enable us to fix absolutely the date of the composition of the gospels, yet demolishes the extreme views of Baur and his followers, and pushes back the origin of the gospels to a period when the friends and companions of the apostles were still alive and could have testified whether the narratives which passed under their names were indeed their work or not.

If the gospels were not written later than A. D. 120, and this the evidence of the "Diatessaron" seems to establish, then it is very difficult to argue with any plausibility that they fall outside the apostolic age at all. More than this we must not expect to be able to prove by evidence of this class. We can hardly hope to discover an ancient work which will authoritatively fix for us the exact years in which each of the four gospels were written. It is enough for us to know that they belong, even the latest of them, to the age of the apostles, and that there is no reason, so far as external evidence is concerned, to doubt the traditional belief that they were written either by the apostles themselves or by their companions.

One discovery has thus served to ruin the structure which Baur and his followers reared upon their own imaginings and to render any similar theory much more difficult and less plausible.—*F. G. Kenyon, assistant in the Departments of Manuscripts in the British Museum, in McClure's Magazine.*

Communicated.

An Exposition.

Sister Zug desires me to give an exposition of John xiii. 1-19, through THE RESTITUTION.

The lesson in the above Scripture is based upon an hospitable custom which prevailed in Palestine, during our Savior's earthly career with regard to the washing of the feet of guests wearied by their travels upon the public highways. At that time most of their journeys were made upon foot, and we must remember also that they did not wear shoes and stockings as we do, but sandals strapped upon their feet. Their feet on this account were not protected from dust, sand and heat, which became very disagreeable, especially during that dry season, at which period no rain falls.

At that time, it was the duty of menial servants to wash the feet of guests, that they may be refreshed by a cooling and cleansing foot bath.

The Savior perceived that there was a spirit of pride among his followers which needed correction. The most effective object lesson that could possibly be given them was, that he, their Lord and Master, should become to them a menial servant, and wash their feet. Peter's pride revolted against the thought, that his Lord should perform such an humiliating service for him. The lesson he taught them was, that if he, their Master, could be *their* servant, then they, also, should crush fleshly pride to the earth, and serve each other, and in honor prefer one above the other, and not consider themselves superior to their fellow disciples.

Another object lesson was given them, by placing a simple, trusting little child, in their midst, and saying to them, that unless they could curb their pride, and become humble and trusting as an innocent babe, they could find no place in God's kingdom.

In our country the same necessity for the custom of feet washing does not exist, and its observance as a church ceremony, becomes merely formal, and lacks an element of the complete crucifixion of pride. The *outward form* becomes more important to them than the lesson for which it was introduced by the Savior.

Pride may be even taken in its observance as being a distinctive ritual service of their church. The Savior never intended that they should go to church to wash feet at some special time appointed by their ecclesiastics, but at any time or place, when the act could be of some *real service*, and at the same time *crush pride*.

The cleansing the Savior had in mind is something deeper than the washing of soiled feet. Jesus says: "Ye are clean, but not all. For he knew who should betray him: therefore, said he, ye are not all clean." Judas was unclean, avarice and the love of money stained his heart. The filth of sin can only be washed away in the bath of the new birth, after faith and repentance. Says Jesus, "Except a man be born of *water* and of the spirit, he *cannot* enter the kingdom of God." "*A man*" is to be the party who must become the subject of the birth of water, etc., and not something then non-existent.

The great theme of the Scripture under consideration, is not the founding of a feet washing service, but a

SUBLIME LESSON OF OBEDIENCE AND HUMILITY.

The hard, arrogant and proud will of the flesh *must* be broken, and become pliable and plastic, ere it can conform to the pattern of which he must be an image, before an honorable position in the temple of the redeemed can be assigned to him.

The self-exalted cannot last longer than the duration of the material from which he is made—"Dust thou art, and unto dust shalt thou return."

"Why should the spirit of mortal be proud?" He may today receive the honors and plaudits of his fellows, but tomorrow the chilly blast of the winter of death, may congeal his heart, extinguish the fire of his eye, blanch his cheek, and what then? Listen: "Man that is in honor and understandeth not, is like the beasts that perish." "While he lived he blessed his soul: (and men shall praise thee when thou doest well to thyself:) he shall go to the generation of his fathers: *they shall* NEVER *see light*."

In life they may have been statesmen, military heroes, merchant princes, and millionaires, but in death (to use a strong descriptive comparison) they are no more worth than a dead dog.

The fleshly proud cannot rise higher than this, unless their arrogant will shall be humbled, and their haughtiness leveled with the dust.

Then the Divine and imperishable nature may be attained, and a crown of glory which shall never fade away, grace their brow.

THE ALLUREMENTS OF THE FLESH ARE FICTITIOUS.

Its insidious fascinations may for a time captivate the mind, bewildering excitements intoxicate, its visions of political preferment, and the golden dreams of wealth, gild the horizon of life, and thus he may be led to rush madly into the vortex of sin, and plunge recklessly into the leaping, roaring cataract of iniquity, and over the precipice, into the chasm of eternal ruin.

I recently learned of a man who became possessed of an inordinate desire for wealth. In quest of the coveted prize he plunged into the ocean of iniquity. In time he acquired that for which he sought, and ere he acquired it disease fastened itself upon him, and he soon realized that the grim monster's icy hand would be laid upon him, saying, no further shalt thou go. And there he lay stretched upon the bed of death, destitute of hope, and agonized in mind, with his coveted treasure placed upon a stand, that he might handle it, and draw from it some crumb of comfort, but alas! it came not.

He appealed to his doctor, saying: "Doctor, cannot you save me?" He replied: "No, I cannot, you are dying now." He next addressed his wife, saying: "Wife, cannot you save me?" She replied, "No, dear, I cannot." He then appealed to his children by name, but the replies came, "I cannot." Summoning his strength, he raised himself up in bed, his long gray locks falling gracefully over his pale face, and poured forth a volley of awful blasphemies, and then laid himself down in his bed and died cursing God.

Life without God, is a most miserable failure. Of what profit is it, though he gain the whole world, and by that acquisition forfeit the life to come? God's smile is only upon the humble and contrite heart, which bows in sweet submission to his will. Such may find a safe retreat, and rest beneath Eden's shady bowers, in the paradise of God, and find a calm repose upon the verdant banks of the beautiful river, flowing onward in its majesty by the throne of the Lord, into the valleys, and over arid deserts; and the desolate wilderness, by reason thereof, shall be clothed in living verdure, which shall even rejoice and blossom as the garden of the Lord. Joy and gladness and the voice of melody shall break forth from the lips of the redeemed. They will no more hang their harps upon the weeping willow's bough as captives in a strange land. But the sons of Zion, and the redeemed of the Lord will in unison make the hill-tops, mountains and valleys of old Judea ring again with melody, and with lofty aspirations of praise to him who has loved us, and washed us in the cleansing font.

Listen, methinks I hear in the far distance a mighty chorus, it is the "voice of a great multitude," so great that no man can number them. As the sound approaches nearer, it becomes "as the voice of many waters," even as the voice of a mighty cataract, as it plunges into the unfathomed abyss, or as the mad roar of old ocean lashed into fury by a mighty wind. Hark! as onward it rolls, it becomes "as the voice of the mighty thunderings," as peal upon peal rings amid the great dome of heaven.

Oh, how glorious! let the redeemed shout for joy now. It is sweet to confess Jesus as the Christ, at all times.

"Sweetest name in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

The path of the just one, even the lowly, humble follower of Jesus, is *now* as a shining light, but in the sweet by and by, God's loved ones shall shine resplendent as the sun, the majestic orb of day, in the kingdom of their Father.

God is the burden of their thoughts at the early dawn of morning, or as the sun sinks behind the darkened west. Their life is a sweet calm, as they gaze upon the glorious expanse of the star-lit heavens, or as they behold God's power and majesty in the storm, or his love is shown in the gentle showers which water the earth and clothe all nature with verdure and beauty.

The world may be darkened by tempest and storm, the lightnings may light the heavens with a lurid glare, the mighty thunders rock earth's foundation, but ere long the clouds will part, and heaven's etherial blue appear, and the sun peep forth from behind the clouds with smiles, and laugh away the storm. Even so, shall the Sun of Righteousness robed in glory part heaven's blue, and riding forth in his majesty dispel the dark night of sorrow and death.

"Take my life and let it be
Consecrated Lord, to thee;
Take my feet and let them be,
Swift and beautiful for thee."

W. H. WILSON.

Jesus said—Ye judge after the flesh; I judge no man.

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, OCTOBER 6, 1897. NUMBER 37.

Which Road did You Take?

"Enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

There is a sweet land of rest awaiting us at the end of our journey if we take the right road; but if we take the wrong road (be we ever so honest) we will only reach the "Land of Darkness." Job x. 22. But there are so many roads and nearly all are broad and smooth—so which must we take? Ah! we see some who draw back when the narrow way is pointed out to them. It is staight but sometimes darkness and dangers of every kind seem to cover our little pathway and there are such a few of us we wonder, what! are we lost? Are we on the wrong road? Right here is where there is danger of some dear one going wrong. Yes, back yonder at the cross roads the "few" who were starting to take the "narrow road" were discouraged in every possible way by the "many" who were traveling the "broad road" with such remarks as "If you are right, why don't some of our smart men find it out;" and there are such a few of you, you ought to keep still," and some of them say, "We are happy all the time, so we know we are right," and so. All this is meant to discourage the "few" and once in awhile some poor foot-sore traveler leaves the narrow way, goes back to the "broad," smooth road where they are happy all the time. And does he find the happiness? Why, certainly not does. He leaves the narrow way because it is so narrow and such a few in it. While the broad road is always full of happy travelers. Ah, yes, they have had such a good time: they have not noticed whether or not there are any signs (signs of the times) as an indication that they are on the right road. Dear reader, did you ever when going to a certain place take the wrong road just because it would make the journey pleasant, knowing at the same time you would never reach the place you started for. If you want to make a trip to Canada, don't buy a ticket for Florida though you may think it pleasant traveling southward. We have come to the conclusion that it is better to stand still than to travel in the opposite direction from which you wish to go. We have noticed of late, several have said, "I am alone here in the faith." Ah, yes, this is one of the many proofs that we are right. The Lord's people are "the fewest of all people." The road is sometimes almost impassable,

"But the road of this perilous journey,
The hand of the Master has made;
With all its discomforts and dangers,
We need not be sad or afraid.
Paths leading from light into darkness,
Wave plunging from gloom to despair,
Wind out through the tunnels of midnight,
To fields that are blooming and fair.

Though the rocks and the shadows surround us,
Though we catch not one gleam of the day,
Beyond us fair cities are laughing,
And dipping white feet in some bay,
And always, eternal, forever,
On over the hills in the east,
The last final end of our journey,
There lies the dear land of peace."

Let us all keep the narrow road a little longer, and our reward is sure.

Your Sister,
LAURA M. SKEELS.

Some of the Reasons Why I Love the Bible.

It has been my faithful counselor and unerring guide for sixty years. It has taught me all I know about God, and heaven, and eternity. It has taught me all I know about right and wrong; all I know of my own origin and destiny; and of the origin and destiny of our world. And also of the boundless love of God; and of the precious Savior's dying love for all mankind, and especially for those that love and obey him. And also how we may eternally walk in the sunshine of that love. It has saved me also from many sins, and hateful ways. Its promises have cheered and encouraged me, and given me a very pleasing, yea! a glorious hope both for myself and others of a most blessed Immortality. It has taught me the way of peace and of salvation, and among its richest blessings already given, is that of Christian fellowship, all the way, and it offers the same blessings to all who will earnestly seek for them, "First."

HIRAM SHOEMAKER.

The Restitution.

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M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. OCTOBER 6, 1897.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

By a mistake in W. L. Crowe's report for last year's work in Iowa, the number baptized was omitted, which was 13.

For some reason the usual supply of copy furnished by Brother Joblin has failed to reach us, and we are compelled to issue without it this week. Hope to receive it for next issue.

The article by H. V. Reed entitled "Word of Man, vs. the Word of God" will be published in tract form and can be had at this office for 2-cts each or one dozen for 15 cts.

A LETTER from Brother H. V. Reed tells of his having a good meeting last Sunday at Ashton, Ill. and announces that he will speak at Argos, Ind. next Sunday Oct. 10. All interested will take note of this meeting.

From reports of Bro. J. F. Wilcox he is doing a good work with the Kansas & Missouri tent, and we trust the brethren where he is laboring will rally round him and give the needed support. Indiana is to have some share of the work, as Brother and Sister Woodward of Michigan are announced to begin meetings in Warren Co. soon to continue indefinitely, and Brother Wagoner goes near Frankfort to labor. With so much activity we look for good results. May the Lord bless the efforts of these workers.

Communicated.

The Gospel Recovered. No. 1.

For many centuries the gospel had been lost in the Apostacy from primitive Christianity. This grievous departure from "the faith once delivered to the saints" had been the subject of express prediction by the Apostles of our Lord, and even by our Lord himself. The Apostle Paul in his second letter to Timothy, says, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the Word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Chap. iv. 1-4.

And in his address to the elders of the Church of Ephesus—"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Acts xx. 29-31.

And the Apostle Peter—"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. ii. 1, 2.

Our Lord said on one occasion, "Nevertheless, when the Son of Man cometh shall he find (the) faith on the earth."

This corruption of the gospel had even begun in the days of the Apostles themselves—Thus Paul—"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; .....And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii. 3, 6-8. And finally culminated in what is known as the Papacy.

The main purpose of this and succeeding articles is to trace the steps by which in modern times, the gospel has been recovered from the mass of corruption—theological, ecclesiastical, and ritualistic, under which it was buried, and placed before the people so as to be believed and obeyed on the sole authority of the Word of God.

Before proceeding to deal more particularly with the manner in which the corruption of the gospel was developed and the agencies by means of which it was afterwards recovered, it is necessary at the outset to point out the true nature of the gospel itself as originally preached by our Lord and his Apostles. Let it not be overlooked that it was at first made known to the nation of Israel in Palestine. It was couched in extremely simple terms. It did not extend to more than seven words (in English): "The kingdom of heaven is at hand." Matt. iii. 1. This was recorded concerning the preaching of John Baptist. That of our Lord is expressed in exactly the same terms in chap. iv. 17. This preaching was so widespread as, in the case of our Lord, that "this fame went throughout all Syria;" and "there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Verses 24, 25.

"The kingdom of heaven" in the passages quoted is otherwise termed "the kingdom of God," as in Mark i. 14, 15, where we read—"Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The gospel, then, was concerning the approach of a kingdom, termed the kingdom of God or of heaven. Now the only Divine kingdom known to history was the government which had been established by Jehovah over the twelve tribes of Israel. This was inaugurated at Mount Sinai by solemn covenant as recorded in Exodus—"Ye shall be unto me a kingdom of priests and an holy nation." David and his House was afterwards chosen by Jehovah to administer the affairs of this kingdom, and after it had existed for nine hundred years, it was suspended in the reign of Zedekiah, with a promise of restoration when "he whose right it is" shall come. Ezek. xxi. 26, 27.

It has to be noted here that although "he whose right it is" had come, the promised restoration was not effected up to the time of his ascension to heaven. This is proved by his own words to his Apostles on the Mount of Olives. After predicting the destruction of Jerusalem, and certain signs of his own coming in a cloud with power and great glory, he spake the parable of the fig tree—and said—"So likewise when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31. The coming of this kingdom became the subject of earnest expectation on the part of his disciples. This is shown by their question—"Lord wilt thou at this time restore again the kingdom to Israel?" This question as to the "time" was answered in strict accordance therewith—"It is not for you to know the times or the seasons.....but ye shall receive power," etc. Immediately after his ascension his personal return was intimated to his disciples by Divine messengers and his return became the object of their hopes, to which they looked for the promised restoration of the kingdom.

At this point it may prove both useful and interesting to observe how the corruption of "the simplicity that is in Christ" was developed. This was due to various causes, chiefly connected with the two great classes of whom the disciples of our Lord were composed—Jews and Gentiles, especially the latter. The earliest form of error shown by the record is found at Antioch, in connection with the Jewish element. We meet with this in Acts xv. 1—"Certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." It is to be noted here that "the brethren" here were not asked to renounce their faith in the gospel, but were simply urged to submit to an institution of the law of Moses. The cause was intensified by the reason given for this innovation—"Except, etc. "Ye cannot be saved." But this element of corruption was not confined to Antioch. It soon spread to other places, especially Rome and Galatia. This is seen from the letters of the Apostle Paul to the churches at those places. In his letter to the churches of Galatia, he writes—"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not an other; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. i. 6-9.

The Revised Version reads "unto a different gospel which is not another *gospel*," supplying the word gospel in the latter clause. That is, I presume, "different" inasmuch as it was mixed up with a Mosaic element, correct enough in itself, but really "not another gospel," because the mixture was destitute of Divine authority; and as the Apostle shows in chapter v. "I testify again to every man that is circumcised that he is a debtor to do the whole law." It is to be noted here that circumcision was a Divine institution enacted for a good purpose in reference to the nation of Israel; but this afforded no warrant for any one to impose it on Gentile disciples. Paul calls this "subversion of the gospel." And he counsels the disciples to "stand fast in the liberty wherewith Christ hath made us free." Chap. v. 1.

The Gentile element of gospel-corruption was a so-called philosophy, which the Greeks had borrowed from the East. This philosophy had its root in the notion of the inherent evil of matter, which led them "to reject our Lord's humanity, on the principle that everything corporeal is essentially and intrinsically evil; and therefore the greatest part of them denied the reality of his sufferings."

This principle took the form of "denying that Jesus Anointed had come in the flesh"—that is that he was not truly human, but only so in appearance. He could not therefore be the Son of David, and hence a denial of his Messiahship. In reference to this class of errorists John says, "Who is a liar but he that denieth that Jesus is the Christ." He shows that this was the Antichrist. "Many deceivers are entered into the world who confess not that Jesus Anointed is come in the flesh. This is a deceiver and an antichrist "(literally *the* Antichrist)". It was but a short step from this to the denial of the Messiah's kingdom. No Messiah, no "kingdom of his father David," and no reigning over the house of Jacob forever," as promised by Jehovah to Mary by the mouth of the angel Gabriel.

The further prosecution of the subject is reserved for a future occasion.

J. CAMERON.

(To be Continued.)

Parables Of Salomoon. Chapter 14.

1. Wise women (or wives) have built houses: but the one without good sense hath dug them down with her hands.

2. The man who goeth his way uprightly feareth the Lord: but the one who is crooked in his ways will have been dishonored.

3. From out the mouth of people wanting in good sense is there a baton of haughty pride: (the word translated "baton" here is the word in the 23rd C. V. Psalm translated "staff" "Thy rod and thy staff they comfort me." How would "staff" or "a shepherd's crook" do in this passage?) but lips of wise men watch to guard them.

4. Where there are no cattle mangers are clean: but where there are many products the strength of the ox is manifest.

5. A faithful witness doth not lie: but an unjust witness flameth out with lies.

6. Thou wilt seek for wisdom with the bad and thou wilt not find it; but perception with the thoughtful is easy to find.

7. All things are adverse to a man wanting in good sense; but wise lips are perception's weapons.

8. The wisdom of the subtile will acquaint itself with their ways; but the folly of the heedless is in misleading.

9. The households of evaders of law will need cleansing; but the households of the justified are acceptable.

10. A hero's heart is perceptive in feeling, his soul sorrowful; and when he rejoiceth it is not mixed with haughty pride.

11. The houses of the irreverent will have vanished away; but the tents of those who restore to uprightness will stand.

12. There is a way that seemeth in the estimation of men to be upright; but the endings thereof come to the lowest depths of Sheol.

13. Trouble is to the mirthful mingled with rejoicings; but close thereof to many cometh unto sorrow.

14. A rash-hearted man will have his ways filled with his own ways, but a good man with his mature thoughts.

15. A guileless man puts faith in every word; but a subtile man cometh to a change of mind.

16. A wise man when caused to fear inclineth away from evil; but a man without good sense trusting to himself, he cometh mixed up with a transgressor.

17. A man swift to anger acteth without counsel; but a prudent man submitteth to many things.

18. People without good sense get calamity as their apportionment; but the subtile will get control in a perceptive way.

19. Evil men will slip in the presence of good men, and the irreverent will serve as courtiers at the doors of the justified.

20. Friends will hate beggar friends; but the friends of the rich are many.

21. He who dishonoreth the needy is sinning; but he who is merciful to beggars is blessed-happy.

22. Those who are being led astray devise evil things; but good men devise mercy and truth. Offspring of the bad do not thoroughly know mercy and faith; but acts of mercy and faith are the part of good offspring.

23. With every one who exerciseth anxious-care there is a surplus; but the easy-going and untroubled will be in want.

24. A crown of wise men is a subtile man; but the discourse of those without good sense is bad.

25. A faithful witness will deliver a soul from evil things; but a deceitful one flameth out with lies.

26. In fear of the Lord there is strong hope, and there is a stay left for his children.

27. The Lord's commandment is a fountain of life, and it causeth one to incline away from a snare of death.

28. In a vast nation is a king's glory: but in the failure of a laity ("a king's people" the true meaning is well brought out here) is the ruin of an able one.

29. A forbearing man is much in thoughtfulness: but a thoughtless man is very easily discouraged.

30. A meek man is the heart's physician; but a moth of one's bones is a keenly-perceptive heart.

31. He who cheateth a needy one provoketh his Creator: but he who honoreth him (his Creator) is merciful to a beggar.

32. In his calamity an irreverent man will have been thrust away; but the one who trusteth in his own holiness is a justified one.

33. In the good heart of a man is there wisdom: but in the heart of man without sense it will not have been discovered.

34. Righteousness exalteth a nation; but sin's diminish tribes.

35. Acceptable to a king is a subordinate who knows: and by his own good conduct he taketh away dishonor.

CHAPTER 15.

1. Wrath destroyeth even thoughtful men; but a submissive answer turneth away anger while a troublesome word stirreth up feelings of wrath.

2. The tongue of wise men thoroughly knoweth good things: but the mouth of men without good sense teileth bad things.

3. The Lord's eyes view bad and good men in every place.

4. A tongue's healing is a tree of life: and the one who watcheth to keep it (esoteric watch) will have been filled with spirit.

5. One without good sense mocketh at a father's chastening; but the one who watcheth to guard (exoteric watch) commandments is more subtle.

6. In righteousness that aboundeth there is much strength: but the irreverent will perish from out the earth root and branch: In the houses of the justified there is much strength: but the fruits of the irreverent will perish.

7. Lips of wise men have been bound up with perceptive thought; but the hearts of those without good sense are insecure.

8. Sacrifices of the irreverent are an abomination to the Lord; but the vows of those who restore to uprightness are acceptable to him.

9. An abomination to the Lord are the ways of an irreverent man; but he loveth those who pursue after righteousness.

10. The chastening of a guileless man is recognized by the passers-by; but those who hate reproofs come to a disgraceful end.

11. Hades (the grave) and loss are manifest to the Lord; How are not the hearts of men?

12. An unchastened man will not love those who reprove him; and he will not associate with wise men.

13. When ones heart rejoiceth ones faces cheerful; but when it is in sorrow it becometh downcast.

14. An upright heart seeketh after perception; but a mouth of the unchastened will know evil things.

15. The eyes of the evil are expecting evil things all the time; but the good are constantly keeping quiet.

16. Better is a small portion with fear of the Lord than great treasures without fear.

17. Better is hospitality with herbs according to friendship and grace (or favor) than a spread of yearling-bullocks with hatred.

18. A passionate man getteth ready contentions: but a forbearing man appeaseth even that which is about to be: A forbearing man will quench judicial strife: but the irreverent stirreth it up all the more.

19. The ways of the unemployed are strewn with thistles; but they have been worn smooth for the manly.

20. A wise son rejoiceth a father; but a son wanting in good sense mocketh at his mother.

21. The ways of one wanting in apprehension are without good sense: but a thoughtful man goeth his way making things straight.

22. Those who do not honor joint-counsels disregard logical reasonings: but counsel abideth in the hearts of those who take counsel.

23. The bad man will not hearken to it though nor can he have said any thing seasonable and good for the commonwealth.

24. Ways of life are the perceptive thoughts of a man of understanding so that he may have inclined away from hades (the grave) and have been saved.

25. The Lord druggeth down the houses of the haughty: but he hath established the boundary of the widow.

26. An abomination to the Lord is unjust reasoning: but the oracular sayings of the pure are respected.

27. The bribe-taker destroyeth himself; but the one who hateth the taking of bribes is saving himself. With acts of mercy and acts of faith sins are being cleansed away, and in the fear of the Lord every one declineth away from evil (this last statement is the 6th verse of the 16th C. V.)

28. Hearts of justified ones meditate acts of faith: but the mouth of the irreverent answereth evil things. (The rest of this verse is the 7th verse of the 16th C. V.) Acceptable to the Lord are the ways of justified men and through them even enemies become friends.

29. God withholdeth himself far from the irreverent: but he hearkeneth to the vows of the justified. (The rest of this verse is given as the 8th of the 16th C. V.) Better is a little taken with righteousness than many products with iniquity.

CHAS. GARDNER.

(To be Continued.)

Consecration. Rom. xiv. 7, 8.

CHURCH OF THE BLESSED HOPE, CLEVELAND, OHIO. BIBLE CLASS PAPERS. NO. 2.

I understand that to consecrate, to dedicate, to set apart, all mean the same, and when we dedicate a building to God's service, it is easy for all to understand that that building or house, must be used for *nothing* save worshiping him. We gave it to God and have no longer a right to use it for anything *we please*.

If then, we so easily understand the evil of using a building for our own pleasure, after once setting it apart for God, we surely must see how very wrong it is for us to continually forget where we are, to such an extent, that we go about seeking our own pleasure instead of doing the work our Master has laid out for us to do, for it is he who bought us with his blood and whose servants we are.

Oh, I hope we can all say with Paul, "I have been crucified together with Christ: still I live, yet no longer I, but Christ lives in me: for that life which I now live in the flesh, I am living by that faith in the Son of God, who loved me even to delivering himself up on my behalf." If this is the sentiment of each heart, our delight will be in the law of our God, our wills will be in complete surrender to the Divine will: our work will be his work and ours will be no half-discipleship, no division of heart, but what is left of our brief lives, will be given wholly for the Lord. We are all of us familiar with the words of Paul in the 6th chapter of 1 Cor. where he is explaining to the Corinthian brethren, that the unrighteous *cannot* enter the kingdom of God, and in the 11th verse he says, "And such characters were *some* of you, but you were washed, you were separated, you were justified by the name of the Lord Jesus, and by the Spirit of our God." Oh, have we been washed and separated and justified? If so, our live must show it, we must be consistent, in all that we do or say, "What manner of persons ought we to be, in holy conduct and piety, expecting and hastening the presence of the day of God."

This little clipping from the *Glad Tidings* strikes me as being very true: "In nothing and never has man the right to think, or believe, or feel, or say or do, what he pleases. Always must he do what *right* demands. He is bound. There is no such liberty as men often boast of, anywhere in God's world. No such free speech or thought as men sometimes demand exists, any more than free doing of like sort or feeling exists. As men must feel right and do right, so they must think right and speak right. They *must* be ruled and regulated, or soon go to wreck. True men are always bound. Their true liberty is in that they are bound by best forces. Bondage to right is the highest and only real freedom. Slavery is not in being bound, but in being bound to wrong."

How often we hear unbelievers boast of their liberty, their freedom to do as *they please* through this life. But does this freedom exist? Are they not bound by laws both secular and natural? And when the natural law of death holds them in his cold embrace, and they are laid in the ground, never more to live; what have their boastings amounted to?

Ah, what a contrast to those, who in life have put their trust in him who is able and willing to save even beyond the power of death. "That whether we live, we live unto the Lord or whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

Herein is freedom and liberty and joy and peace, of which the unbeliever knows nothing.

Are we all confident that our life is hid with Christ in God, that when Christ, who is our life shall appear, then shall we also appear with him in glory? Are we? If not, let us consecrate ourselves to him now, and while there is yet time, do a little work for our Master.

EMMA LANG.

Cotton Mather used to say there was a gentleman mentioned in the nineteenth chapter of Acts to whom he was greatly indebted; namely, the town clerk of Ephesus, whose counsel was, "Do nothing rashly!"

Appointments

The Lord willing, Elder B. W. and M. A. Woodward will begin a series of meetings at Pleasant View Church, Warren Co. Ind., Oct. 10th lasting as long as the interest demands it.

M. A. WOODWARD.

If the Lord will I shall commence a weeks meeting Oct. 9, at Antioch Church four miles South of Frankfort, Indiana. Brethren within reach are cordially invited to attend and assist in the services.

J. F. WAGONER.

This is a list of my appointments: Chicago, Oct. 14 to 17.
Dixon Ill. Oct. 21 to 24.
Antioch, Oct. 28 to 31.
Silver Creek, Nov. 4 to 7.
Adeline, Nov. 11 to 14.
Lanark, Nov. 18 to 21.
Ripley, Ill. Nov. 26 to Dec. 5. If desired, from Ripley to Memphis Tenn.

D. M. HEDLER.

Bourbon County Fair via Pennsylvania Lines.

Oct. 5th-8th, low rate excursion tickets will be sold to Bourbon from Fort Wayne, Valparaiso and intermediate ticket stations on Pennsylvania Lines for Bourbon County Fair; return coupons valid Saturday, Oct. 9th inclusive.

Take the Nickel Plate Excursion to Chicago Oct. 8th.

Chicago Excursion via Pennsylvania Lines.

October 10. One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No. 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. A day to see the sights of Chicago.

Home Seekers Excursoin West Northwest and Southwest, are offered via the Nickel Plate Road Oct. 5th and 19th at about one fare for the round trip. Inquire of agents.

Excursions to Chicago Oct. 8th and 9th via Pennsylvania Lines.

For Chicago one low rate excursion tickets will be sold from Lima, Ridgeville, New Castle, Ind., Indianapolis and Intermediate ticket stations on Pennsylvania Lines to Chicago for the Celebration under the auspices of North Side Business Men's Association of Chicago, all return tickets good Sunday Oct. 10th

Poetry.

Be Kind to the Loved at Home.

Reserve your best smiles deep down in your heart,
When you with acquaintances roam.
And when you have done with the world's busy mart,
Go lavish them freely at home.

Retain your best looks, whatever you need,
And however life's billows may foam.
Oh, cherish sweet love, for life's joys are so fleet,
For the dear ones toiling at home.

An actions speak louder than words, may say,
Then scatter sunshine and not gloom
Among the loved ones who study your comfort by day
And at eve make cheery your room.

Press gently the hand or give a soft look
For your tenderness freely expend—
A richer reward than trinket or book
To keep the heart warm to the last.

Your home may be lowly and you may be poor,
And far from the land of your birth,
But if love's golden star shines in at your door
'Tis the brightest abode upon earth.

Communicated.

[Essay read at Iowa Conference.]

God's Rights, or the Divine System of Finance.—No. 3.

Does the Bible teach proportionate giving?

Let us look at 1 Cor. xvi. 1, 2 once more. It reads as follows: "Upon the first day of the week let every one of you lay by him in store *as God* hath prospered him." The phrase "*as God has prospered him*" expresses a ratio, between the amount to be laid by and the amount the man had been prospered during the previous week. If God had placed in his hands $10.00 during the week he is to give more than if he had received only $5.00, and then too, it is certainly fair to say if one brother has an income of $20.00 per week he should lay by for the poor saints at Jerusalem more than the brother whose income had been only $1.00.

"*As he has been prospered*" is the rule that is to measure the contribution of both these men as well as all others. Notice the ratio is not "*as we feel*" or considering our worldly obligations, but, as we have been prospered. There is proportionate giving here, as all will admit and the only way to get away from the force of duty is to say "*it does not apply to us.*" Whether it applies to us or not depends upon whether God has a plan of giving or not by which his people are to be governed. If this plan does not apply to us then God has no plan or system of giving for there is none other in either the Old or New Testament. It is the proportionate plan or there is none at all.

The basis of *all proportion* is relative value as measured by a standard. If the standard is 100 the ratio is called per cent. As the Bible method of reckoning was by tens and our method is by hundreds and as our's is but a multiple of that of the Bible the system is the same. God required one part in ten which repeated is ten in one hundred or ten per cent.

The system at Corinth was proportionate and therefore a percentage of the income. We are not told what proportion of their income they were asked to give but as there is no intimation of a change anywhere in the Bible, it is reasonable to infer that it was the same that God had established at the first among his people, viz, the tithe or one-tenth of the income. The tithing system is as old as the Hebrew people. Abraham gave one-tenth of the booty to Melchizedek. Paul says of him "This Melchizedek, king of salem, priest of the Most High God who met Abraham returning from the slaughter of the kings, blessed him, to whom also Abraham gave a tenth part of all." And again he says, "Now consider how great this man was unto whom even the patriarch gave the *tenth* of the spoil."

Jacob promised God if he would be with him and keep him, he would set apart *one tenth* for God. The record reads as follows: "And Jacob vowed a vow saying if God will be with me and will keep me in this way that I go and will give me bread to eat and raiment to put on, then.....all that thou shalt *give me* I will surely give the tenth unto thee." Gen. xxviii. 20–22.

God's law to Israel concerning the tithe was as follows:—"All the tithe of the land whether of the seed of the land or the fruit of the tree is the Lord's, it is holy unto the Lord. And if a man will at all redeem ought of his tithes he shall add thereto the fifth part thereof. And concerning the tithe of the flock even of whatsoever passeth under the rod the tenth shall be holy unto the Lord. Lev. xxvii. 30.

After Israel had been carried into captivity for seventy years they were willing to obey the Lord and give him the tenth to carry on the work of the Lord. Neh. x. 37. 9. Then they built a treasure-house for the purposes of storage, into which the tithe might be placed for distribution to the priests, the poor, the widows, the fatherless and the strangers. Amid the prosperity which followed they soon forgot God and in a few years we find the prophet Malachi expostulating with the Jews for withholding the tithe. "Will a man rob God" he exclaims; "Yet ye have robbed me." They ask "wherein have we robbed thee?" and the reply from God comes quick, "In tithes and offerings" and then follows this solemn language "Ye are cursed with a curse because ye have robbed me even this whole nation."

Keeping back God's *share* of the increase or income God himself calls robbery, and the worst kind of robbery that of defrauding God, and the curse is declared by the prophet to have followed as a punishment.

We may try to excuse our theft by saying that we are not under the Divine System—not under the law but under the gospel. Well, admit that we are under the gospel, but does that lessen obligation? Does it not rather increase than lessen our obligation? If the gospel system is superior to the Mosaic is it not worth more to us? Because we have heard and obeyed the gospel, does it make robbers of us, that we may now "*Rob God*" and in turn devise schemes by which we may rob our fellow man, to fill God's treasury, by lottery schemes and grab-bag devices? It is a strange logic indeed that makes the Christian System superior to the Mosaic and yet has nothing definite by which God's work may be supported, and leaves all to the caprice or avarice of man. The higher the moral the greater the responsibility and the more need of regular, systematic and proportional giving. It is written in the New Testament, "I have showed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts xx. 35.

The obligations of Christians to give to the Lord is never questionable. The only point to settle is, is what is the per cent. Let Jesus answer the question. In his teaching he says to the Jews who were the rulers in the kingdom at that time, "Ye pay tithe of mint and anise and cummin, and have omitted the *weightier* matter of the law,—Judgment, Mercy and Faith; *these* ye ought to have done, and not to leave the other undone." Not only are Judgment, mercy and faith obligatory but also paying the tithe even down to the smallest matters. Those who object to God's system of giving tell us "this teaching was before Jesus died on the cross *and therefore* is under the Jewish Dispensation." True, and was not *all the teaching of Jesus, before he died on the cross?* Shall we place ourselves in a position where all the teaching of Jesus by our argument is wiped out? "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." Shall we throw this away because it was spoken before Jesus died on the cross? "A new Commandment I give unto you that ye love one another" shall we say this too belongs to the Jewish age and all the great moral lessons uttered by Jesus before crucifixion shall we lay them aside and cling to an unsound principle because we do not like God's System of Finance?

To those who can satisfy conscience by this sophistry, we have nothing further to say, but to those who see differently and are trying to follow what they think is God's plan, we say precious promises are made to the willing and obedient. Remember, God has said "Honor the Lord with thy substance and with the first-fruits of all thine increase, so shall thy barns be

FILLED WITH PLENTY,

presses shall burst with new wine." Remember also that God has challenged you to prove him—to test his word, by this same plan—the tithe—"Bring ye all the tithes into the storehouse that there be meat in mine house and *prove me herewith*, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake and he shall not destroy the fruit of your ground. Neither shall your vine cast her fruit before the time, in the field, saith the Lord of hosts."

We recommend to you beloved that you try God's system of finance. That you begin to-day. Lay aside one-tenth of all incomes, for the Lord's work. Put it into a purse or box. Then be the Lord's steward over that purse or box. Use it faithfully, judiciously, carefully for all purposes where your best judgment aided by prayer may direct. Remember God sees you. Be faithful, and your blessing is sure.

Members of the Church of God, after years of experience we can say to you that we are happy in following the plan. We would not go back to any other system—we have found nothing better. It supplies all needs. If the Church of God will follow God's System of Finance instead of the devil's systems, there will be money enough for all purposes of carrying forward his work. Try it.

1. Because it is God's System.
2. Because it is right.
3. Because it is proportional—it falls alike upon all. One is not taxed and another burdened.
4. Because God's *blessing* rests upon it.
5. There is no system of finance equal to it.
6. Because, God is honored and not robbed.

Yours in the Christ.

A. J. Exchaner.

(Concluded.)

Report of Meetings.

Dear Restitution:

A few of the isolated ones here have enjoyed a gospel feast recently. Bro. Foore of Temple Arizona, made us a visit of some days, and spread a feast of good things for the benefit of our City. But alas! Those rich life giving dainties failed to attract many of our citizens to the feast. However there was a pretty fare turnout any how, and one holy put on the sin covering name. I am persuaded that all the *good seed sown* will not be lost. "What will the harvest be?" The coming day of the Lord will declare. Of one fact we are convinced, our city (Neodesha, Kans.) has been visited, and for aught we know, is now without excuse. One here and there is willing to heed the call, only a few. Soon the last one will be registered in the Book of the high calling, then the door will be shut. O will I be there in that *glorified throng*, arrayed in fine linen clean and white? The low muttering thunders heard in the East, and the storm cloud now gathering over the nations, speak to us in trumpet tones of the approaching change of empire, and the crush of earthly kingdoms. Notwithstanding all these things they do not awake a slumbering world. While the nominal church not altogether ignorant are heedless of the coming conflict. The idea is not popular, they all like ease and pleasure. This gospel of the kingdom (i. e. Jesus the King of all the earth,) may be considered rebellious and weakening to the present rulership of the world. It requires some courage and zeal for God's children to stand aloof from the world. But their Master worketh not with it. Neither should his followers. "If the world hate you, ye know it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Dear friends we can afford to share *his cross*, knowing there is a crown awaiting all those who love his appearing. Therefore the vanities and short lived pleasures of the present order of things have no attractions for the faithful disciple of the Master. To the careless and all who are neglecting to insure their salvation, remember Noah and his family were called to *come* into the Ark, and God shut the door, after which no one else was allowed to enter. So will it be when the door of mercy is closed again. It will surely come to pass, whether you have heeded the warning or not. Dear ones be of good cheer we are nearing home. Your Sister waiting for the Master.

Sallie Black.

Dear ones of the blessed hope, Greeting:

For several years I was laying in the shade as far as gospel work is concerned. I was an ordained minister of the Crises school, but because I could not find any place for the first resurrection anywhere in the past, I was forced to look for it in the future, and that lead to the institution of Israel with the Christ as their King on the throne of David, and because of this I was thrust out. And so being cumbered with the cares of this life, I got pretty well covered with rust. But after three urgent requests from Brother and Sister Covell of this place Ohio, Mich., I left my home in Millbrook on the 17th of this present month, to come here to preach the gospel of the kingdom. After a drive of 45 miles I found Brother and Sister Covell rejoicing in the hope of the kingdom. Being too tired for any work I rested awhile. At night we had a meeting at Brother Covell's house, and it was full to overflowing with those that wanted to hear about the "new fangled religion" as they called it. The Baptist minister was there to take care of his flock. I saw there was discension in the air. I fired the sword of truth and the Lord helped to wield it right and left. Curiosity overcome envy, for the most part wanted to hear a little, and when I was through there was full hearts to pour out their testimony before the world. Six presented themselves to be baptized into the All-saving name, however two of them were kept back by the parents and the Baptist minister. It was arranged to have meeting on Sunday afternoon and baptize after. And as I wanted all to understand what they were doing, I preached on *baptism for the remission of sins*, Acts ii. 38. The Baptist minister and also all of his members sanctioned every word, but when he saw two of his congregation were going forward he stormed the castle. So they were kept back, but four precious ones went forward and they were the heads of families. The two that was kept back will not be baptized by the Baptist. I pray the Lord that they may not be driven back to the world. We shall try to establish a church here to-night. To-morrow I must go home, but shall return soon if the Lord wills. Yours in the love of the Truth.

W. J. Cummings.

Dear brothers and sisters of the one faith:

I thought that I would write a few lines to let you know what we are doing down here in Camden Co. Missouri. We have had eight days meeting here at the Hix school house. Brother George Kidwell from Arkansas and Brother Frank Fowler from Pittsburg Mo., done the preaching. They are workmen that we need not be ashamed of, rightly dividing the Word of God. They both hold fast the form of sound words. I feel sure that the good seed of the kingdom has fallen into good ground. The Baptists commenced a meeting the next week and held it for ten days. They tried hard to get up a revival but they could not. Dear brothers and Sisters God's Word will not return to him void. After we got through our meeting here at this place we went to Hickory Co. to Spout Spring. There we held meeting two weeks. There are several of the faith at that place. Eight more came out from the world and put on Christ by baptism, and one brother went with us that was of the faith so there are nine more at that place which makes eleven. Now brothers and sisters pray for those dear ones that have just put on Christ that they may ever walk worthy of him. I know how hard it is to battle with the world. Oh may God give them grace sufficient each *day* and may they grow in the knowledge of the Lord is the prayer of a sister. While we were at that place the "Latter Day Saints" made war on Brother Kidwell, and tried to hinder our meeting, but they only helped the cause of truth and Brother Kidwell and Brother Fowler both kept pouring it into their ears until they wanted to fight. Brother Kidwell arranged to have a debate with them in August 1898 at the Spout Spring in Hickory Co. Mo. I have not been able to learn the exact date but it will be in August to discuss two or three different questions. Dear brothers and sisters I ask an interest in your prayers and may God bless you all in your efforts to do good for his cause is the prayer of a sister. "Come Lord Jesus, come quickly."

Mary E. Howard.

Set thine house in order; for Thou shalt die, and not live.

We read in Isa. xxxviii. 1, that God sent the prophet to Hezekiah who was sick unto death and told him to "set thine house in order; for thou shalt die, and not live." Do we realize the importance of this great question? Do we want to live or die? If we were on our bed about ready to die, and *some one with two glasses*, one with poison, the other to restore us to health, which of the two would be taken? Certainly the one that would give us life. Every one desires life, so in this important question God offers life or death to all. Jer. xxi. 8. "I set before you the way of life, and the way of death." The apostle tells us *we are taught to believe on Christ* and we will be saved as he is our substitute. Let us examine this question from the Word itself.

In Phil. xxi. 12, we are told to work out our salvation with fear and trembling. This does not look much like our Savior doing it all, that we might be saved.

In Ezek. xviii. 21–32, we are told the soul that sinneth it shall die, or in other words the whole body is the soul, and that is what dies. God has no pleasure in the death of the wicked. Is not my way equal? Are not your ways unequal?

God has appointed his way and it is well if we take heed to his plan of salvation. I set before you the way of life and the way of death we have presented to us from the Word these ideas, as follows:

FACTS.

1. Jesus died.
2. Was buried.
3. Rose the third day. 1 Cor. xv. 3–4.

COMMANDS.

1. Believe.
2. Repent.
3. Be baptized. Acts ii. 38.

PROMISES.

1. Remission.
2. Gift of the Holy Spirit.
3. Eternal Life. Acts ii. 38.

This suggests four things concerning the gospel of the kingdom (Mark i. 4,) that Jesus preached and why we should accept it.

1. That the Author is God.
2. That the Mediator is Christ.
3. That the Revealer is the Holy Spirit.
4. That the Object is Salvation.

God does everything after the counsel of his own will. Can we realize that this is all done by him that we may work out our salvation and obtain eternal life.

John vi. 29. "This is the work of God, that ye believe on him whom he hath sent." To believe on *him* is to believe his teachings, believe what he and the apostles preached. They preached only the gospel of the kingdom, and Jesus says plainly, "Seek ye first the kingdom of God," Matt. vi, 33. "The law and prophets were until John; since that time the kingdom of God is preached." Luke xvi. 16. They say the world is better now, improved, so they now preach on other themes. Acts viii. 12, says "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." When we believe what Jesus taught is the time to be baptized, not before. Nothing said about penitent-benches and excitement to become converted.

Let us now examine the perfect chain or the plan of God's Word.

DIVINE PART.

God's work, John iii. 16.
Christ's work, Heb. vii. 25; i. 3; John vi. 37.
Holy Spirit's work, John xiv. 26.
Apostle's work, John xv. 27.

HUMAN PART.

Hearing, Rom. x. 17; Mark iv. 24.
Believing, John xx. 27; Mark xvi. 16.
Repenting, Mark i. 15.
Confessing, Matt. x. 32. Why? Rom. x. 10.
Obeying, Acts v. 29; Acts v. 32.
Enduring, Matt. x. 22.

We must believe that Jesus is the Christ, the Son of God, our Lord, Savior, Judge, Prophet, Priest and King, and we must depend upon him for salvation, which means to submit, to confess, consecrate, obey and be faithful to him in all things. Heb. i. 1, 2. We ought therefore to give the more earnest heed and how shall we escape if we neglect so great salvation. Heb. ii. 1–3. "I set *before* you the way of life, and the way of death." Job xiv. 14, 5 asks the question if a man die shall he live again he felt assurred he would.

Job xix. 25–6, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.' Isa. xxvi. 19, "Thy dead men *shall* live and the earth will cast out the dead." Ezek. xxxvii. 12–14, God promises to open the graves and our Savior has the Key to unlock the graves at the proper time. John v. 28. We are not to marvel for all that are in their graves shall hear his voice. 1 Thess. iv. 13–18, gives the opening of the graves at Jesus coming.

Will you have life or death? If you desire life, press toward the mark of the prize of the high calling of God in Christ Jesus. All who enter the straight gate will obtain eternal life. It will only be a few. Many are called but few are chosen. Fear not little flock, it is your Father's good pleasure to give you the kingdom. If you fail to obtain an entrance by following God's commands you can come up in the resurrection and are subject to the second death which will end all. Hence, heed the exhortation to "Set thine house in order" and live. God sets before you the way of life and the way of death. Choose ye and prepare to live and not die.

Fred Grebner.

Work in Kansas and Missouri.

To the brethren:

Now that we have organized our Conference for Kansas and Missouri and begin with Sept. 5th our Conference year, it is well to make a full report of work done, results accomplished and amounts received to date. I would therefore respectfully submit the following. Leaving Bello Plaine, Ia., March 11th, I began a series of meetings at Mound City, Monday evening the 15th, and continued without a break until the 24rd, delivering ten discourses upon prophetic themes. I next spoke in the Christian Church at Severance, Kan., by invitation of its Pastor on Sunday April 4th, morning and evening. I repeated this at Severance by invitation of the Pastor and Church, April 11th. My next point was at Baileyville, Kan., where I remained a guest of Brother and Sister Green from the 17th to the 25th but on account of bad weather and a bad cold spoke but four times. I next visited Liberty Landing, Mo., and stopped over Sunday and held two meetings. May 20th I visited Brookfield, Mo., but on account of rain and other unfavorable circumstances only held four public meetings. Saturday May 29th found me at Bosworth, Mo., where I stopped over Sunday preaching 3 times. June 1st found me at Mound City, Mo., waiting for the tent which arrived Saturday the 5th, and was set up the same day. My first meeting was held the following day at 3 P. M., and we continued without interruption except one rainy Saturday until Sunday night June 27th. I preached 28 discourses, held frequent afternoon Bible readings and private conversations and baptized three. Received from the church $25.00 and from the tent fund $25.00, total $50.00. I began my next meeting at Severance Doniphan, Co., Kan., July 5th and closed Wednesday night, Aug. 4th, held 36 meetings; no baptisms; received from tent fund $10.00, outside sources $7.00, collections $6.65, total $23.65. My next meeting began at Eagle Springs, Doniphan, Co., Kan., Aug. 8th, and closed Wednesday Aug. 25th, preached 25 times; no baptisms; received $6.38. Began my present meeting at Sycamore Springs, Brown Co., Kan., Sunday Aug. 29th, which is now in progress. Time in the field from May 11th to Sept. 5th both inclusive 178 days. Time with the tent from June 1st to Sept. 5th, both inclusive 97 days. Meetings held with the tent: at Mound City, 28; Severance, 35; Eagle Springs, 25; Sycamore, 10; total meetings 99. Received through tent committee $37.00, other sources while with tent $54.18, total $91.18, *before tent season* $64.25, whole amount $155.43.

Respectfully submitted,

J. F. Wilcox.

An Old Time Low Rate Excursion to Chicago will be run via The Nickel Plate Road, Oct. 8th. Ask Agents.

Cheap Rates to the West and Northwest.

On October 5 and 19, the North-Western Line (Chicago & North-western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start *now!* Send for free copy of *The North-Western Home-Seeker*, to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburgh, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Ask them, if you want information about Home-Seekers' Excursions.

Ticket Agents of the Pennsylvania Lines will furnish information regarding Home-Seekers' Excursions to various points in the Northwest, West, Southwest and South. It will pay to investigate if you contemplate a trip. Apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.—Oct. 31.

Chicago Excursion on Oct. 8th the Nickel Plate Road runs a Low Rate Excursion to Chicago account 25th Anniversary of the Chicago Fire to be celebrated Oct. 9th. Tickets *good on* Special or regular trains.

Communicated.

Concerning Things Present and Things to Come.

Dear Brother Underwood:

Allow me, if you can, space in THE RESTITUTION for a few thoughts and queries. In Luke ii. 33 we read, "And he (Jesus) shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Does not this language imply the whole of the twelve tribes, the two kingdoms, Judah and Israel, including also Ephraim and Manasseh and their descendants? Will not these also be in existence at the second coming of the Savior? If so, where are they? In Dan. ii. we have recorded the mission and interpretation of Nebuchadnezzar's dream of a great image, the division of which represents five universal kingdoms, four of which are in the past and expositors all agree as to who they were, and the extent of their dominion and the time of their occupation. They are represented by gold, silver, brass and iron, the latter in part mixed with clay. The next kingdom is to be of stone, and that is to break in pieces and consume all of the iron, the clay, the brass, the silver, and the gold, and the stone (or kingdom represented by the stone) became a great mountain and filled the whole earth. Will the kingdom of stone or the representatives thereof be in existence at the second coming of the Savior? If they are, who are they? It cannot be the Jews alone, for they consist of but two tribes, Judah and Levi. The ten tribes were scattered and lost many years before the captivity of the Jews by Nebuchadnezzar. The Jews are known by all, they have been a byword and a hiss among all nations, scattered and jeered for their rejection and condemnation of the Savior, crucifying him and said his blood be on us and on our children, tribulation and persecution have followed them ever since. The ten tribes were not at Jerusalem, but being scattered and lost had no part in the condemnation of the Savior, therefore the tribulations which are not yet over, does not apply to them: they were scattered for their idolatry, but God through the prophet has promised to save them and bring them back, and make Judah and Israel one stick in the Holy Land. Ezek. xxxvii. 16-20. Believing the times of the Gentiles are nearly over, and that the tribulation on the Jews also ends at the same time, and also that the coming of the Messiah to take to himself his great power and reign is in the near future, and as God through the prophet has promised to save the tents of Judah first (Zech. xii. 7) the balance of the tribes cannot be far off. If the blessing of Israel (Jacob) upon the sons of Joseph, Ephraim and Manasseh whom the patriarch adopted into his own family, even making Ephraim the first born reach only a partial fulfillment since the time the blessing was pronounced, the question is, who and where are their descendants?

I am aware many brethren will say that God in his good time will find and fulfill all he has promised concerning them, true, such has always been the case. God has raised up men to fulfill his purposes in all ages. And will he not use the same means now to find his lost people (not lost to him, but themselves)? Is it consistent with us who are believers in the times of restitution to ignore the labors of those who are laboring Scripturally on the lines of Anglo Israel identity? God has promised through the prophet he would send many fishers and hunters to hunt up his children Israel, Jer. xvi. 14, 15, 16, and have they not been hunted for in every known land? And if the hunters have found them near home, should we reject their testimony? The least we can do would be to investigate, and if consistent with the sure Word of prophecy advertise the labors of those working along those lines. We live in eventful times, we need all the oil (knowledge) we can procure; many noble workers are searching and publishing the result of their labors on the other side of the Atlantic, some noble workers also in America, among the chief ones is Professor Totten, who has sacrificed his means of living, laid down the sword and taken up the pen in defense of the Scriptures, is a believer in the age of restitution. His labors are along the Scriptural lines and we also believing in the times of restitution should help to hold forth his labors for others to investigate. Can we who have accepted the gospel of Christ looking for salvation in the higher or spiritual place reject the promises of God through the prophet concerning the return of his people, fleshly Israel, to his special favors? Jer. xxiii. 5-8, also all of the chap. 31.

J. OGLESBY.

Announcement.

Dear Restitution:

Will you please give place in your columns for one more call—this may be the last one. At our Annual Conference, Sept., 96, a vote was taken to convene in Conference again in Sept., 97. A committee was appointed to take charge of the arranging of this meeting. In the absence of the Rec. Wm. Vickery, I have been requested to send this notice. This meeting will be held near the Crescent school house, Sumner Co., Kan., as near the place voted on as the committee can conveniently arrange. This meeting will commence Friday, October 29th, a month later than was voted on. This was done to give ample time for seeding and past the extreme hot weather. Now brethren, we had a splendid meeting last fall under the touching of Bro. L. E. Conner; its effects have shown its worth. Now we propose to try and have another good meeting with Bro. J. F. Wilcox and others to assist us. A large attendance is expected and the invitation is to all who can and will come. Come prepared to care for yourselves and others. Just a word, don't go to town just before you come to this meeting and deposit all the money you have, but bring your money along and divide up a little. Deposit a part of your means with the Lord, he has made the demand, don't fail to respond, your help is needed in defraying expenses. I am not authorized to say how long this meeting will continue, but it will be for several days if the interest demands and the brethren will satisfy the laborers. Those coming by railroad from north, south or east will stop at Arkansas City. Notify the committee in good time and you will be met at the train. The committee are Wm. Hadika, Geuda Springs, and Wm. Vickery, Newkirk, O. T. We would love to see a goodly number from every point of the compass. Come with song, come with prayers, come with exhortation, these are all good, if you should fail in any of these things you can help by your money. Bro. Wilcox and family have to live and we must not forget this. Those coming by private conveyance will find meeting near southeast corner of Sumner Co., Kansas. Committee,

T. H. JACKSON,
WM. HADIKA,
WM. VICKERY,
I. S. MILLER, Pres.

The Northwest Conference of the Church of God will convene on Friday Oct. 8, at the Lake Shore School house, Wash., and continue over the following Sunday. Brothers and Sisters we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus the resurrection and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not have come in vain. Those coming from a distance will be met at the Esmond hotel, Vancouver, on Friday. Those who cannot come until Saturday will be met at the same place at 1 o'clock on Saturday, by addressing me at Felida, Wash. The brethren at this place extend a hearty welcome to all those who will attend.

JOHN E. MCINTYRE, Sec'y.

Appointments.

Editor Restitution:

Enclosed I send you a list of my appointments until Nov. 1897.

Sac City, Iowa, Oct. 8 to continue as brethren may desire. Can preach for brethren at Lake Mills, Iowa, if they wish. Brethren please take notice of above appointments and arrange accordingly, that no time be lost.

Your Brother, in hope of the coming kingdom.

D. M. HEDLEN.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$35.25

Our Helping Fund.

Herewith we give names, and one amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$135.80

Keep your heart right, and your life will keep itself.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who "consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brothers Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Kansas and Missouri Tent Fund.

We the undersigned agree to pay the sums set opposite our names for the purpose of purchasing a tent to be used in evangelizing in the States of Kansas and Missouri. Subscriptions and pledges may be sent to THE RESTITUTION or direct to the Chairman of the Committee, Joseph Stellenberger, Mound City, Mo.

Previously subscribed,	$215.65

Low Rates, via Pennsylvania Lines.

Special reductions in fare over the Pennsylvania Lines will be granted for numerous events to take place this summer in various parts of the United States, in addition to local excursions. Some of the points to which tickets will be sold and dates of sale are as follows:

To Nashville, Tenn., daily to October 15th, for Tennessee Centennial and International Exposition.

The reduced rates over the Pennsylvania Lines will not be restricted to members of the organizations mentioned, but may be taken advantage of by the public generally. Excursion tickets may be obtained at ticket offices on the Pennsylvania System and will also be sold over this route by connecting railways. Any Pennsylvania Line Ticket or Passenger Agent will furnish desired information concerning rates, time of trains, return limit, and other details, to all applicants, or the same may be obtained by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Broken friendship may be soldered, but never made sound.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on Hollowes-Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Chelbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Desperia, Melrose, Watson and Byron have no regular preaching. The church at Rubin Center is presided over by Brother L. C. Clause.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin R. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Waterhouse, Ill., Sec.

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The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

Brother Underwood:

Please say through THE RESTITUTION that my son, J. E. Hatch, has moved in with us and I can now do some preaching wherever called, unless too far from home.

J. S. HATCH.

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Canton, "	10 30	8 00		4 30		
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	AM	AM	AM	AM	PM	
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Hanna, "			2 15	9 10		
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Chicago, lv	7 25	3 00	11 25	7 45	11 30	4 00
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Hobart, "	9 30		1 15		1 35	
Wheeler, "	9 36		1 20		1 40	
Valparaiso, "	9 45	4 32	1 30	4 01	1 50	
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Burton, "	11 02		3 20	4 19	3 40	
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Warsaw, "	11 30	5 56	3 50	4 55	4 10	
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Pierceton, "	11 45		4 05		4 25	
Larwill, "	11 55		4 20		4 40	
Columbia City, "	12 10	6 58	4 35	5 45	4 55	
Arcola, "	12 30		4 55		5 15	
Ft Wayne, ar	1 15	7 40	5 40	6 55	6 00	
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"The Restitution of all things Which God hath spoken by the mouth of all his holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, OCTOBER 13, 1897. NUMBER 38.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

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Count not thy life by calendars; for
Years shall pass thee unheeded, whilst an hour
Some little fleeting hour, too quickly past—
May stamp itself so deeply on thy brain,
Thy latest years shall live upon its joys.
His life is longest, not whose loneliness grows,
Sunk eyes, worn cheeks, and snow-white hairs bespeak
Life's lights; no! But he whose soul has
In thickest set with these delicious scenes
'Tis sweet to ponder o'er when even falls.

Communicated.

The Gospel Recovered. No. 2.

In the previous article it was attempted to be shown that "the gospel of the kingdom" had been lost in the Apostacy, and that the Apostacy had its beginning in two forms of error even in the days of the Apostles. Judaism was sought to be imposed on Gentile disciples that they might be saved; and certain false teachers denied the humanity of our Lord. The latter idea involved his non-descent from David, and his non-heirship of the promised kingdom; in short a denial of his Messiahship.

It was doubtless this state of matters which called forth, on the part of the Apostles such injunctions as these —"EARNESTLY CONTEND for the faith once delivered to the saints"—"GATHERING together for the faith of the gospel." Pity it is that they are quite as appropriate and necessary in the present day.

The doctrine concerning "the Christ," was regarded by the Apostle John as of paramount importance. This may be the seen from the quotations already made from his first epistle; but in the second he returns to the subject, and forbids even common intercourse with such as deny the Messiahship of Jesus. His words are "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." Verses 9-11. In the Greek the term Christ has the article prefixed, and "the doctrine of the Christ" must be construed in harmony with John's teaching in his first epistle, namely, the doctrine concerning the Christ. This was the truth that "Jesus is the Christ;" and it was to confirm this primary truth he declares he wrote his gospel. See John xx. 31.

Since the Reformation of the 16th century, till within the last fifty years "the gospel of the kingdom of God," as the primary element of the "one faith," was known. After the Reformation when an open Bible became public property, certain important elements of the kingdom were perceived and advocated by those known as Millenarians. The reign of the thousand years, and the personal advent of the Messiah before its commencement, to gather the scattered tribes of Israel into their own land, and to reign with his saints over them and the nations of the world, found many defenders. A writer in the *Quarterly Journal of Prophecy*, Vol. II. p. 279 says, "During the first century after the Reformation it (Millenarianism) rose again into notice, and was held by several learned and godly men. During the second century it rose into still greater eminence, especially in England. Very many of the Non-conformists.....held it.....A large number of the Westminster Assembly (1638) held it. Twisse, the President of that Assembly, was a Millenarian; and many others of that age, of all denominations.....and so strong was their position felt to be that it. Baxter honestly confesses that though he did not agree with them, he could not refute them."

It was doubtless through the influence of Millenarians in the Westminster Assembly that the last paragraph of the Confession was inserted. It is as follows:—

"As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity; so will he have the day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come: and may be ever prepared to say, "Come, Lord Jesus, come quickly."

It may be well to note here a few of the authors who at that time wrote in favor of the pre-millennial advent. In 1627, Joseph Mede published his "*Clavis Apocalyptica*, said by Bishop Hurd, also a Millenarian, to be the first rational attempt to interpret the Apocalypse. Nathaniel Homes (1654); Peter Jurieu (in French-English Translation 1687); Robert Fleming (1701); Sir Isaac Newton (1733); Whiston (1744); Thomas Newton, bishop of Bristol (1754); I. Bicheno (1794). The hymns of the period bear witness to the extent to which Millenarian truth had spread. Charles Wesley wrote a number. One by Olivers is well-known beginning "Lo! he comes with clouds descending."

The Baptists also in the reign of Charles II. 1660 drew up a Confession of Faith which contained a remarkable section stating their views on the Millenium. It is recorded in a "*History of the English Baptists*," by Thomas Crosby in 4 volumes 1738-40. The preamble contains these words:—

"A brief confession or declaration of Faith lately presented to King Charles II. set forth by many of us who are falsely called Anabaptists..... for which we are not only resolved to suffer persecution to the loss of our goods but also life itself, rather than to decline the same." This confession extends to twenty-five sections occupying 15 pages, and is signed by 41 men; closing with these words—"owned and approved by more than twenty thousand." "London, printed for Francis Smith, at the Elephant and Castle near Temple Bar. MDCLX."

Section XXII. of the Confession referred to is as follows:—"That the same Lord Jesus who showed himself alive after his passion by many infallible proofs, Acts i. 3, which was taken up from the disciples, and carried up into heaven, Luke xxiv. 51, *shall so come in like manner as he was seen to go into heaven*. Acts i. 9, 10, 11. *And when he who is our life shall appear, we shall also appear with him in glory*." Col. iii. 4. "*For then shall he be King of kings, and Lord of lords*." Rev. xix. 16. "*For the kingdom is his and he is the Governor among the nations*." Psa. xxii. 28. "*And King over all the earth*." Zech. xiv. 9. "*And we shall reign with him on the earth*." Rev. v. 10. "The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and his Christ." Rev. xi. 15. "*For all is yours* (O ye that overcome this world) *for ye are Christ's, and Christ is God's*." 1 Cor. iii. 22, 23. "*For unto the saints shall be given the kingdom, and the greatness of the kingdom under* (mark that) *the whole heaven*." Dan. vii. 27. "Though (this) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron." Rev. ii. 26, 27. "Then shall they receive a crown of life, which no man shall take from them, nor they by any means turned, or overturned from it; for the oppressor shall be broken in pieces." Psa. lxxii. 4, and their now vain rejoicings turned into mourning and bitter lamentations; as it is written. Job xx. 5, 6, 7. "*The triumphing of the wicked is short, and the joy of a hypocrite but for a moment; though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish forever, like his own dung; they which have seen him shall say, Where is he?*" Vol. II. Appendix pp. 85, 86.

In Volume IV. Appendix pp. 1 to 42. Crosby gives another "Confession," but I do not find either the occasion or the date of it given. It consists of 27 sections, the last of which contains a paragraph on "the Reign of Christ, as follows:

"Concerning the Kingdom and Reign of our Lord Jesus Christ, as we do believe that he is now in heaven at his Father's right hand, so we do believe, that, at the time appointed of the Father, he shall come again in great power and great glory; and that at, or after his coming the second time, he will not only restore the world, but will also take unto himself his Kingdom, and will, according to the Scriptures, reign over the throne of his father David, on Mount Zion, in Jerusalem for ever."

"We believe that the kingdom of our Lord will be an universal kingdom, and that in this kingdom the Lord Jesus Christ himself will alone be visible supreme Lord and King of the whole earth."

I propose to continue the subject on another occasion.

J. CAMERON.

Parables of Saloomoon. Chapter 16.

1. (9th verse of the 16th C. V.) Let a man's heart reason justified (or right) things, that his steps may be made upright. 15th-30 C. V. An eye that beholdeth good things rejoiceth one's heart; and a good report maketh the bones fat. 15th 32 C. V. He who rejecteth chastening hateth himself; but he who watcheth to keep (esoteric watch) reproofs loveth his own soul. 15th 33 C. V. Fear of the Lord is chastening and wisdom, and a beginning of glory will have made answer unto it.

2. All the doings of the lowly are manifest to God; but the irreverent will perish in an evil day.

4th verse not in its order and 3rd committed.

5. Unclean in the estimation of the Lord is every high-hearted man; and them who joineth hands to hand unjustly will not have been held guiltless. A beginning of a good way is the doing of the things that justify; and acceptable to the Lord are they rather than offering sacrifices. The one who seeketh the Lord will find comprehension with righteousness; and those who seek him in the right way will find peace.

4. All the works of the Lord are with righteousness; but the irreverent is being kept guarded unto an evil day.

The 6th, 7th, 8th and 9th verses are omitted.

10. Divination is for a king's lips, and in judging his mouth shall not err.

11. The inclination of a balance is righteousness in the estimation of the Lord: and his doings are right (or justified) weights and measures.

12. An abomination to a king is one who doeth evil things; For with righteousness is a throne of government being made ready.

13. Acceptable to a king are right (justified) lips; and he loveth upright words.

14. A king's anger is a messenger of death; but a wise man will expiate it.

15. In light of life is a king's son; and those acceptable to him are even as a late mist.

16. Nests (schools derived meaning) of wisdom are to be preferred to gold, and nests of thoughtfulness are more to be preferred than silver.

17. Paths of life incline away from evil things, and length of lifetime are ways of righteousness. The one who accepteth chastening will be in good things; and the one who watcheth to regard reproofs will have been made wise. He who watcheth to guard his own ways is watching to keep his own soul; and the one who loveth his life (not "soul" here) will besparing of his mouth.

18. On before ruin pride leadeth; and before a slighting blow malice.

19. Better is a meek man with humility than he who divideth spoils with the haughty.

20. One who hath understanding in affairs is a finder of good things; but one who trusts in God is blessed-happy.

21. The wise and understanding they find fault with; but the sweet in word they hearken to more readily.

22. A fountain of life is a reflection for those who acquire it; but the chastening of people without good sense is a bad thing.

23. A wise man's heart will apprehend the things from his own mouth; and he will carry upon his lips full knowledge of his subject.

24. Honey-comb is good words; and [illegible] is healing for a [illegible] is supposed [illegible]

25. There are ways that seem right to a man: their endings though look into the recesses of hades (the grave).

26. A man in pain pains himself and completeth away his own loss: The crooked man though carrieth his loss in his own mouth.

27. A man without good sense digeth evil things for himself; and treasureth up fire upon his own lips.

28. A crooked man sendeth through evil things (through his lips probably meant) and lighteth a lamp of deceit for evil men, and separateth friends.

29. A man who is an evader of law is tempted away from friends, and he leadeth them away by ways that are not good.

30. And fixing his eyes he will argue perverse things and define all the evil things with his lips: He is a furnace of evil.

31. A crown (garland crown) of boasting is old-age; but it is found in ways of righteousness.

32. Better (more efficient) is a forbearing man than a strong man; and the one who controlleth wrath is more efficient than one who taketh a city.

33. For the unjust all things come into their bosoms; but from the Lord are all the justified things (things made right.)

COMMENT.

The reader will please observe and think out the suggestion given in ver. 31 of the 14th chapter. There are two words in the Old and New Testament which the translators thus far seem to have shown very little understanding of. The "rod of Moses and Aaron" so called is always designated by this first word which is properly the "sceptre" of rule and frequently so rendered by the translators C. V. and R. V. as in the first chapter of Hebrews. "Thy sceptre is a sceptre of righteousness, etc."

The latter word means literally a rod or stick, generally an ox-goad or a shepherd's crook; but very early in Scriptural use comes to mean the baton or authoritative sceptre of the prophet, like the musician's baton. In the 23rd Psalm C. V. which is highly poetical the two words are used in their derived parable sense, "the sceptre" representing God's sovereignty and the "baton" or "shepherd's crook" or "rod of instruction" representing "God's sure Word of prophecy." The first suggests "the King of kings," the last "The Good Shepherd."

"Subtle" in this chapter and generally in the Scriptures is used in a good sense. The word translated "subtle" literally and primitively means an "all-worker" and is a term hard to render into any one English word; in short is one of many Greek words that may be used in a good or bad sense, and which is meant must be determined by the context. The 32nd verse is Messianic.

Any nation will do well to take the 34th verse as the motto for its great seal. And the 35th would be a good thing to embrazon and hang in the home of every one occupying a subordinate position.

The teaching all along here is antithetical the reader will observe as in the three preceding chapters.

Observe the emphasis placed upon the proper use of the tongue as well as the cultivation of the mind that prompts it in the first five verses of the 15th chap. How exactly this teaching correlates with the teaching of "James" (Jakob) the Apostle. The next seven verses emphasize character as seen in the ways and works of those who profit by the chastening of the Lord in contrast with those who do not.

The rest of the chapter is made up of aphorisms pertaining to the character and conduct of life of "those who are wise unto salvation" in all the relations of life private and public in contrast with the spiritually ignorant and depraved.

The 16th chapter which as a whole is especially oracular and even in its mutilated condition in the C. V. and R. V. bearing ample evidence of this character and import shows plainly the rabinical tinkering it suffered in the second century of the Christian era under the specious plea of perfecting the then incomplete vowel-pointing of the Hebrew text. The same attempt was made with the Greek text but failed owing to the watchfulness of the early church, the Greek Scriptures being the authoritative text until the predominance of the Latin Apostacy and the rise of the papal hierarchy. The 12th, 13th, 14th and 15th verses of this chapter are especially oracular and Messianic in their import and the whole chapter wonderfully bespeaks the divine wisdom.

CHAS. GARDNER.

The Symbolism.

Of Ezekiel's vision (chap. 1.) represents the Messiah on his throne surrounded by his saints,—all energized and made glorious by the Spirit of God. The prophet seems to fall into a kind of trance, and while in that state beheld a whirlwind coming out of the North,—a great cloud and a fire enfolding itself. The phenomenon of air in motion is used in the Scripture to represent the Spirit of God. Jehovah is said in one of the Psalms to make the clouds his chariots, and to ride upon the wings of the wind. A whirlwind may betoken a Divine movement in a tempestuous and destructive manner. We are safe in saying that whatever might be the primary import of some of the prophecies, the general drift of their communications had relation to a future,—to the time where the long promised blessing of Abraham would be realized by the world, and the nation of Israel be exalted to supremacy of power and honor in the sight of all the nations. This will indeed be the salvation of God, of which *salvation* the prophets have enquired and searched diligently. And from taking heed to the sure Word of prophecy as a light shining in a dark place, do we not see the near approach of the crowning consummation of all prophetic declarations. And can we not lift up our heads and rejoice, knowing that our redemption draweth nigh?" May the Lord keep us by by his power through faith unto salvation."

J. O. WOODRUFF.

"Throw Out the Life Line."

Dear ones in Christ who are hungering and thirsting after righteousness, let me say to you, that I have just read Bro. Joblin's lectures on "Old Mother Earth to be born Again," and "Vain Worship" and that my poor soul and heart was filled to overflow with gratitude to God for his goodness and his mercies to us. And I could truly say in my heart, "God bless thy long tried and faithful servant abundantly out of thine unwasted fulness. God bless thy precious words of truth, and may the people hear, believe and obey, and be finally saved. Amen and amen." And now our duty is plain, we must help to scatter these words of truth. Scatter the seeds of kindness, and they are so very cheap that every one can help scatter. Help to bear the message of mercy to dying men and women that they too may have hope. Now let us each and every one do what we can to rescue the perishing and care for the dying by taking hold at once "and throw out the Life Line" to one or more that is drifting away. Yes, some ones brother is sinking today. Then why tarry, why linger so long? See him sinking, hasten today. Father of all mercies help us save.

T. E. ADAMS.

Dear Bro. Underwood:

Please say to Bro. Crowe that it does not require a Hebrew scholar to answer his two mysterious questions, one in Psa. cxxxix. 5, and the other in 1 Cor. xi. 10. In Psa. cxxxix. 15, David or whoever wrote it is looking forward to the time we all long for, that he might have part in the promised possession or substance. This thought is plain in the 2nd and 6th verses. In the 12th verse the thought of death is on his mind. In the 14th verse the thought of the resurrection is on his mind. In the 17th verse he praises God for giving him a knowledge of the future world. The 34th verse I think shows that this was the thought in mind. In the 13th, the natural birth is brought in to illustrate the spiritual birth. 1 Cor. xi. 10, Paul introduces himself and Christ in the first verse. Then he takes man and wife for illustration and gives them wholesome advice, but the thought in Paul's mind was Christ and his Bride. I think the thought is clear in the 9th verse and he says in the 10th verse that the woman ought to have power over her head. If it had been translated right it would have been as follows, The woman ought to have power by her head which is Christ, even as the angels have power by their head which is God. I would like to see an article from Bro. Gardner or Bro. W. H. Wilson to see if I understand the mind of the Spirit. I hope Bro. Crowe may be benefitted by my exposition. I am no scholar but I thank God for the knowledge bestowed on me.

Your Brother in hope of eternal life in 1898. Amen.

J. V. GAMBLE.

MARRIED.

At the residence of the bride's parents, Mr. and Mrs. J. W. McIrvin, Felida, Washington, Sunday, August 1st, 1897, at 10 A. M. Mr. Valentine J. Fike, Washougal, Wash., and Miss Mary Edith McIrvin, of Felida, Wash., Elder Wm. Prosser of Scholls, Oregon, officiating. The young people are both strong believers in the soon coming of the Lord, and are earnest workers in the Master's cause. They are members of the church at Lake Shore, Washington. The happy couple are residing at Washougal, Wash., where Mr. Fike is engaged in the mercantile business.

Very respectfully,

MABEL E. FIKE.

It is not hasty but seriously reading, meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them, and drawing out the sweet. It is not he that reads most, but he that meditates most on Divine truth, that will prove the choicest, wisest, strongest Christian.

Good men have all a double history; one is that of their public conflicts with sin and error—the other that of their own heart-searching communings with God. The private history is the key to their character, and discovers the source of their life-long zeal. The world never understands a man who acts from motives of pure love to God—"the world knoweth us not."

Common sense has been defined to be "Reason applied to small things." In like manner politeness is but a proper regard for the feelings of others in every-day relations. To interpret and apply such a regard in the many details of social life is to ascertain every rule of etiquette that was ever worthy of attention.

Sympathy is one of our finest developments of human character. Who has not known and felt sweet influences? In dark hours of grief, when the poor heart bleeds (and whose has not, some time?), how tenderly soothing are kind tones or tears or acts which indicate sympathy with our sorrow!

In private relations to demand respect or affection is to lose it. Such regards are most genuine and most valuable when freely given. The very moment at which they begin to be enforced that very moment they begin to disappear.

"If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. OCTOBER 18, 1897.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 20, 1897, at 1:00 o'clock p. m. to elect a Board of Directors and transact such other business as may come before the meeting.

W. D. THOMPSON, Vice Pres.
A. R. UNDERWOOD, Sec'y.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

WE must seek heavenly things by doing earthly things in a heavenly spirit.

"THE pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible."

Zeal for God energized Saul while persecuting the saints, but with all his zeal for God he was a sinner, and had to enter the narrow way of life in the prescribed way. He had to wash away his sins in the waters of baptism.

"IF we could have our way, most of us would choose a new set of circumstances and would afterward repent bitterly. God does better for his children, disarming and illuminating the things which are against us, so that they become our protection,—the storm on the surface hiding the eternal calm below."

IT would be well to remember that Paul said *none other things* than what Moses and the prophets did say should come; consequently, if any man have the Spirit working in him he will speak in accord with Moses, Christ and the Apostles, and it is only by bringing the claimant to this test that we can determine whether his claim is good or not."

RESOLVES to face duty more manfully in the *future* than in the past are often hastily made and readily forgotten or set aside. It is easy to resolve to do right tomorrow, next week, or after the New Year, in fact, anywhere but *now*. The practical meaning of this, is, "I want to please myself awhile longer. This habit lowers us, instead of raising us to a higher plane of religious life.

WE are each one capable of performing a minute's work in a minute,—but if we neglect the present work and then have to tug and toil to make up for lost days or weeks or months; or when we bring the anxieties of the future upon the present moment, then it is that we are borne down with weariness. Oh how slow we are to learn the lesson set us by the Lord, That the evil, the toil, and anxiety of any one day are sufficient for it to bear.

"PUT not your trust in princes nor in the son of man, in whom there is no help. (Psa. cxlvi. 4) are words which rush into the mind after reading the words of Lord Wolsey: "If I had served my God as faithfully as I have served the King, he would not have given me over in my grey hairs." But even if the Prince's favor is retained till death,—then what? The prince is powerless then. The need of a more powerful, lasting help is felt then. "Trust in the Lord with all thine heart, and not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths."

One by One.

They come. On September 26th the Church of God in Cleveland was cheered by the addition of one more candidate for God's kingdom and glory, in the person of Miss Edith Bundschuh, who lived near two of our Sisters, who interested her in the truth as it is in Jesus,—took her to the Sunday School, and to hear the Word preached, with the happy result mentioned above. Having a skeptical Protestant for a father and a Catholic for a mother, our Sister will doubtless have a thorny road to travel; but as an adopted child of God it is blessed to think she will be the special object of her heavenly Father's care, and that as an heir of salvation the angels will minister to her, as long as she adorns the doctrine of the Anointed Jesus.

On the 3rd of October it was our exceeding joy to baptize and welcome to the Lord's Table one who has been the subject of many an anxious thought and earnest prayer. Our new-born [of water] Brother Groves, the husband of our dear Sister Groves, had been influenced somewhat by the wave of skepticism that threatens to inundate this land of Bibles and Sunday Schools and "Endeavors." When we first talked Bible truth to him personally, he was not certain who the author of the Bible was. But when once satisfied on that point, he soon fell in love with the beneficent Purposes of God in regard to man and earth, and joyfully complied with the conditions imposed. Notwithstanding the troubles of the last days which confront us, these happy incidents cheer us on to scatter the seed of the kingdom—the incorruptible Word. We trust that these babes in Christ will feed liberally on the sincere milk of the Word and grow thereby till they can assimilate strong meat and mature all the fruits of the Spirit, and be able to hail the coming Lord with joy.

"Hold Fast the form of Sound Words which thou hast heard of Me in faith and love which is in Christ Jesus." 2 Tim. i. 13.

No. 1.

It is a long time since these words were penned by Paul and sent to Timothy: but we hold them to be as applicable to those who have taken upon them the sin-covering name of Jesus in these last days, as they were to those of Apostolic Times. Indeed this noble apostle predicts that in the times in which *we* live, the tendency to *let go* the form of Sound Words would be greater than it was in his day; and we see with our own eyes, and hear with our own ears plain evidence that Paul was a prophet of God.

The words "*hold fast*" can only apply to those who have *taken hold* of the form of Sound Words. So that it is certainly possible for people of ordinary intelligence to *get hold* of the form of Sound Words spoken of. And the evidence is clear from the language of the apostle in 2 Tim iv. 3, 4 that the predicted declension from the Truth, or Sound Words does not take place because of mental obtuseness or want of acumen. No! they wont *endure* sound doctrine or wholesome teaching, but will accumulate "teachers for *themselves*, according to their own inordinate desires tickling their ears: and they will indeed turn away from the hearing of the *Truth*, and be turned aside to fables," *dinglott*. In view of this condition of things we are prepared to read understandingly the solemn charge with which the chapter commences: "I adjure thee before that God and Christ Jesus who is about to judge the living and the dead, and by his appearing and by his Kingdom, PROCLAIM THE WORD; be *urgent* reasonably, unreasonably, confute, rebuke, exhort, with all long-suffering and teaching." The WORD lies at the base of this solemn charge; but *what* Word? Our text supplies the answer; "Retain an outline of wholesome Words which thou didst hear from me, in *that* faith and love which are in Christ Jesus;

We would to God that every one who opens his mouth to *speak* for God, or takes his pen in hand to write for him, could realize something of the responsibility he assumes. We are persuaded it would have a salutory effect to study well the charge just quoted, obedience to which is enjoined by the weightiest considerations in the universe—God,—and Christ, and judgment, and his appearing.

We impugn no one's motives, but is it not criminal thoughtlessness or carelessness, or recklessness of consequences to themselves and others to write and publish *opinions* that no outline of can be found in all the writings of the apostle, who *shunned not* to declare the whole counsel of God. Just think of *opinions* from uninspired men near the end of the 19th century concerning the very first principles of the gospel which saves! What a sad picture to contemplate! It either means that the divinely commissioned apostles omitted to define the conditions of salvation altogether, or else did it in such a slovenly, slipshod, hit or miss style, that nothing certain can be known about them: or, that such writers belong to the class spoken of in 2 Tim. iii. 7 as "Ever learning and never able to come to the knowledge of the truth,"—never get beyond opinions. And opinions being necessary, it implies that God in the vastness of his love and the richness of his favor provided a great salvation, but failed to inform the objects of his solicitude how they might attain to it. Most unthinkable this!

We have been in loving belief of oath-confirmed covenants of God more than 43 years, and while we are aware that a great many have a much deeper and soared far higher than we do claim to know, ABSOLUTELY on what conditions God offers men pardon, and peace, and reconciliation and adoption as sons. We know them because they have been published, and we have believed them,—and blessed be God, we know *something* of the blessedness of those whose transgressions are forgiven, and whose sin is covered.

The fact that we as a people have severed our connection with all other religious bodies,—thrown their human creeds to the winds, taken the Bible alone as the rule of our faith and practice, and send out evangelists to preach, and publish a paper to disseminate, truths plainly revealed by God and believed by us, that others ignore or are blind to; all this is to say, goes to show that we KNOW, at least, what *the gospel and its conditions are*, although there be a vast number of other subjects couched in less explicit language, and of not so vital importance to salvation, and about which we may have *opinions* which differ.

THE RESTITUTION in its prospectus on the hand corner of the first page has for years fairly well catalogued truths that ARE TRUTHS, being so abundantly proven by the Spirit's Word that they cannot be the subject matter of opinion by any, unless they lack faith in the Word. Let all such remember that it is impossible to please God without faith; and faith cometh by hearing the Word of God, —not by the *opinions* of men.

(To be Continued.)

Communicated.

Consecration. Rom. xiv. 7, 8.

THE RAY OF THE BLESSED HOPE, CLEVELAND, OHIO, BIBLE CLASS PAPERS.

No. 8.

"For none of us liveth to himself, and none dieth to himself; For whether we live we live unto the Lord; or whether we die we die unto the Lord; whether we live therefore, or die we are the Lord's." R. V. Rom. xiv. 7, 8.

This is the language of Paul to the brethren at Rome. This statement could not embrace unbelievers and aliens. They do not care how they live and but little do they ever think about dying. They all think they have immortal souls, and as Jesus, the Christ, never enters their minds they have no need of being in any way concerned—whether they live or die. The present is all they are interested in. What a contrast as Paul outlines it,—between the one who has a hope and the one who has not. It is to those who have a hope, those who have been obedient and have been begotten to a living hope. 1 Pet. 1:3. It is to such Paul is addressing himself. How can the first clause of this subject selected for examination to-night—"For none of us liveth to himself;" apply to us, who are herefor the purpose of analyzing and applying this great fund of mental truth enunciated by the Apostle unless we all have adopted as our rule of life, the Royal law announced by the Saviour in his Sermon on the Mount. Saying "All things therefore whatsoever ye would that men do to you, even so do ye also unto them: for this is the law and the prophets." Matt. vii. 12. R. V. This language you know was addressed to the chosen disciples of Jesus. Hence we find the Apostle Paul who was a pupil of the blessed Lord after his resurrection, outlining the same doctrine to the brethren at Rome. If therefore we come within the purview of the Apostle's teaching we must be fruit-bearing branches in the vine. John xv. 2. Then will the second clause in our lesson apply—"Whether we live or die it is unto the Lord." His chosen vessels under any and all circumstances. This will bring in something more than a mental acquiescence, it will involve a heart consecration. Dedicated wholly unto the Lord, "living or dying." All the time the Lord's, not a little spasmodic suffering to-day and a complete forgetting to-morrow for the things temporal or running after the worldly matters. No, whether in the temple of worship or on the active mart of worldly strife, amid the din of life's great battle all things *should* be and *must* be done to please the Father and keep the love of the Son. Heb. xi. 6 and Jno. xv. 10, or we are not within the line drawn by the Apostle. "Whether living or dying we are the Lord's. Help us, oh Father, to apply our hearts unto wisdom that we may ever be found within the radius of this apostolic precept, and at last be accepted children. Amen.

J. N. SHROUDS.

Editor Restitution:

Will you please give space to this communication in THE RESTITUTION it may not be of much consequence yet it expresses our hope, and as we do not have the same privilege of listening to any of our preaching brethren as others do in the East, we feel that we want to give expression to our hope and in a way exhort others that are striving to win the prize of life eternal.

"Fear not little flock for it is your Father's good pleasure to give you the kingdom."

It's a matter of great importance to us when we stop and reflect over this Scripture. The little flock spoken of is the people that are to be taken out from among the Gentiles for his name and to reign with Christ in his kingdom. This people are to be a separated people, are to form character in accordance with God's will and are to be made ready through obedience to meet the Lord when he makes his appearance in the clouds of heaven. There will be many things to try the faith and patience of all who may enter in the race. So many little things for us to overcome in our every day life that it is necessary for us to keep the bright reward in view and stay close to the Word of God that we be not drawn away from the hope of the gospel. Do we belong to that little flock and are we ready to meet Jesus when he comes in his glory? let us examine ourselves to see that we do all that is required of us. The gospel of Christ is the power of God unto salvation to all who believe. Jesus our Master announced the glad tidings during his ministry and many believed on him, it is still good news to us and it gives us joy to know that we have been brought into the light and that we have accepted the plan of salvation and are now looking for the return of our Lord. What a blessing to know that Christ will soon come and bring order out of the confusion that we are witness to now. we pray that it will be our lot to be among the number that will be chosen. Members of the little flock that will take the kingdom and reign with Christ on this earth, and we exhort all to hold fast to the faith once delivered to the saints, let all endeavor to do some thing for the Lord. If we don't have the gift of speaking, perhaps will have some other gift that will be equally as well. Bro. Eychaner's essay that was read at the Iowa State Conference ought to be studied and practiced by all. I believe if we were freer with our finance the work in the Master's cause would progress much better. I reported a year ago through THE RESTITUTION that a few of the brethren in Southern California was endeavoring to raise a fund for the purpose of calling some of our preaching brethren this way to help sow the seed of the gospel, and as yet little has been done, but we live in hopes that those who have not responded will make it their duty to do so and do it now. I believe Southern California a good field of labor, we have an intelligent class of people living here and many are of an inquiring mind. What we need is some one to present the gospel pure and simple to the people, and stay with us in the work. To accomplish this we must have the money and in behalf of the brethren I call upon all who are interested in the work to act now, and act in earnest and to any of the preachers who would like to make their home in Southern California write to me and I will be glad to give all the information I can. Address Pomona, Cal.

W. O. STEFFA.

To the Church of God, greeting:

"As iron sharpeneth iron, so doth the countenance of a man that of his friend." How true this is. We are thankful when foes cannot be seen; our thoughts and feelings are deeply stirred from time to time by the silent little pen, as it has been in a late article in THE RESTITUTION, "Awake Thou that sleepest." Can we not sound it all over the land till the hills will echo and re-echo. "Awake Thou that Sleepest." Not, dear brethren, to a sensational meeting, or some special conference, but a real waking, that will take hold of our lives, one that will create just as great an interest when two or three are gathered for worship, as when the whole State is assembled. "They that feared the Lord spake often one to another, and a book of remembrance was written." Bro. and Sister Woodward say, "Let us awake out of this awful stupor." How, or what shall be the first step? Truly there is something wrong when there is nothing done and nothing to record. And a still more serious state of affairs exists when there is nothing done and little interest till the big meeting, or conference. What is wrong? Is it not lamentably true, that too often the churches depend too much on the pastor? Many of the ministers educate themselves and the church to this and instead of admonishing them to admonish one another, burden themselves with talk which was never calculated to be thus when among brethren: Paul's advice was, "Admonish one another." This has been perverted, and to agree with present conditions, should read, "The pastor admonish the church, and do all that there is to be done." Is this not too often the case? It will not be hard to find this state of affairs. You will see a growth, the preacher grows, but the church is so lean, it is indeed hard to find. Brethren, these things ought not so to be. "The leaders of my people cause my people to err," is as applicable today as the day it was uttered. Many times the minister is not to blame but the pleasure-loving flock is so contaminated with the existing state of affairs among the mother church and her daughters, that they prefer to have some one do the work, and it seems impossible to awaken them to duty. Let us be careful and see if we can right the way. We must "exercise ourselves unto godliness," if we would "hold the beginning of our confidence unto the end." "Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." So much depends upon our effort. Let us watch that our hearts are not hardened, for our partaking depends upon our steadfastness. Let us not depart from the living God.

"Awake my soul, wake up from sleep,
And work out thy salvation;
For prayer and watching, thee must keep,
Free from the world's temptation.
Then, watch and pray,
Through all the day;
For sleep may overtake thee,
And death his captive make thee.

O watch and pray, thou needest both,
And let thy watch be prayerful,
So God will make thee free from sloth,
And earnest, sober, careful;
For hell attend,
And help to fiend,
E'en when to sin thou criest,
And then on him relied."

NANCY BARBER.

Dear Restitution:

Our hearts were made glad yesterday by six more joining our home band of the one faith. Four by immersion into the All-Saving Name of Jesus Christ; two that had been immersed before. At four o'clock P. M. we gathered back at our arbor for services again, and commemorated our Lord's death by eating of the loaf and drinking of the cup: first giving our new brethren and sisters the right hand of fellowship. To the Lord be all the praise. All ye saints rejoice with us. We have been two trips South in the Chickasaw nation this summer preaching the good news of the kingdom; generally had good audiences, the people seem eager to hear the truth. I firmly believe the seed was sown in good hearts, and will bring forth fruits unto our heavenly Father. We want to visit those people again before Spring.

Your Brother with the armor on,

M. L. ADAMS.

Conference Report.

The Quarterly Conference of the Church of God in Michigan, was held at the Decker Schoolhouse in Mecosta County, beginning on Friday evening Oct. 1st, 1897, and holding over Sunday as previously arranged.

Ministers present were Elder L. C. Chase, of Raisin Mich., and Elder B. W. Woodward and wife of Dutton, Mich. Sister Woodward had been holding meetings a week before the Conference.

On Friday two were baptized into Christ. May they trust their Lord and Master for grace in every time of need and be faithful to the end.

Bro. and Sister Woodward have been doing a good work at Millbrook, having baptized over 40 within the last two years. There are over 60 members in the church, all seem to be such good earnest Christians. An interesting letter of greeting was read from Bro. Edwin E. Grant of Schools, Oregon. After the reading of the letter Bro. Tucker of Millbrook gave the brethren an account of his meeting with Bro. Grant on his trip over the Rocky Mountains to Oregon, a few years ago, and of being invited to his home, and of his meeting with the church at Lake Shore School house, Wash.

A letter was also read from Bro. Boddington of Grand Haven, Mich. The singing of the young people was much enjoyed by all. Also a hymn from the little ones. (Jesus' "Little Lambs.") There was an aged feeble Brother, named L. H. Dolph, from Meltride who had never attended a conference before who enjoyed it much. He had been led to believe and obey the gospel of Christ by the quiet effort of Bro. and Sister Levi Bayce while they resided at Meltride. Friday evening Bro. Woodward preached an able sermon from Thess. v. 23. Saturday at 9:30, social meeting, preaching at 10:30, by Bro. Chase from 2 Cor. xii. 9.

Bro. Chase did the most of the speaking, all who listened to his beautiful, earnest, words of Gospel Truth could not help being convinced. The meetings were all good, but the sermons of Sunday morning from Romans i. 16, and Sunday evening from Matt. xviii. 3, were especially so and will long be remembered by all present. Sunday at 2:30 Sister Woodward gave a very good discourse from 1st Cor. xiii. 12. After the Sunday evening service the Lord's Supper was administered.

The attendance was good, and all enjoyed the Conference at Millbrook, and the pleasant and profitable gathering will long be remembered by all. What a blessed time it will be, when none shall say "Know ye the Lord" for all shall know him from the least to the greatest.

Your Sister in Christ.

EMMA JACKMAN, Sec.

NOTICE.

All brethren of Southern California who are anxious to make a united effort to advance the cause in our midst will please correspond with me at Tustin, Cal., or with Bro. W. O. Steffa, of Pomona, Cal.

Your Brother in hope,

C. E. HATCH.

Chicago Excursion via Pennsylvania Lines.

October 17. One Dollar round trip from Plymouth on special train at 5:30 a. m. central time; returning special train leaves Chicago 8 p. m. Tickets also good on train No 4, leaving Chicago 11:30 p. m. August 15, to stations at which train No. 4 is scheduled to stop. 50 Cts to see the sights of Chicago.

Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord. But the love of God will, in the end, separate you from tribulation, and bring you out of it, and give you fulness of joy.

Hunter's Excursion Rates.

Parties of three or more may secure one fare rates to designated local points on the line of the Nickel Plate Road, in Western Ohio and Indiana, also single tickets will be sold to points in the Northwest and Southwest.—Nov. 15.

There is but one rule of courtesy; that is the golden rule—"Do to others as you would have them do to you." To apply in daily life is to be perfect ladies and gentlemen.

One Fare Excursion to Buffalo, N. Y. via the Nickel Plate Road, Oct. 12 and 13, account International Convention of the Brotherhood of St. Andrew. Tickets good returning until Oct. 18. Ask agents for detail.

God hears no more than the heart speaks; and if the heart be dumb, God will certainly be deaf.—*Thomas Brooks.*

There is no phrase in the long vocabulary of sorrow that has a sharper sting than "Too late." It is the knell of hope, and its echo often leaves despair.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought,
Keeping in mind, in word and action ever
The time,
The time is short.

Excursion Rates to Buffalo Oct. 12 and 13, via the Nickel Plate Road, account Brotherhood of St. Andrew Convention.

Take care of your character and your reputation will take care of itself.—*Wayland.*

Hunters Rates via the Nickel Plate to designated points in the North-West, and South-West, also to local points in Western Ohio and Northern Indiana.—Nov. 15.

To harbor enmities is to plant miseries.

Poetry.

An old Story in a new Dress.

Have you heard how on Calvary's mountain,
A Lamb for your sinful woes died?
How, that in Judea a fountain,
Was opened to cleanse from all sin?
Have you heard of the great predecessor,
Have you seen the bright banners he bore?
Have you seen the first ray of salvation
In majesty move through the world?

Did you know that the Savior had risen,
The first-fruits of him from the dead,
Did you know that the grave was a prison
Was entered its portals with dread?
Did you know that the voice of God's thunder
Would shake the broad plains of the earth,
The prison-house door, burst asunder,
That the Just might receive the new birth?

Did you know that the Savior's appearing
At predicted world surely draws near,
Did you know that the good we are hearing
Would soon fill the down of the new?
Have you heard the deep groans of creation,
Have you heard any rumors of war,
Is nation now striving with nation,
Oh! what are the tidings afar?

Has your heart ever ached with pity,
Or sighed at humanity's woes,
Have you told a dying earth or man city,
That heaven some day will close,
Have you told them of life's flowing river
That every disease can destroy,
Have you told them they might live forever,
In a land of no fields for joy?

If you have had thought of these mortals
Why do you not wake and prepare,
When the portals of heaven shall open,
A crown of bright glory to share,
When the Conqueror's palms shall be given
The story of triumph be told,
May we enter the kingdom of heaven,
To walk her broad streets of pure gold.

To bask in the presence of Jesus
Through ages that never will end,
To be forever with Jesus,
On whom all the angels attend,
With our harps ever tuned in glory
To join those in heavenly birth,
And reign forever with Jesus,
On Zion, the plains of earth.

J. W. C. Gray.

Communicated.

The Doctrine of the Trinity vs. Sunday as the Mark of the Beast.

By reading the following Scriptures the importance of the subject will be seen, Rev. xiii. 16-17; xiv. 9-10; xv. 2, and xvi. 2. The beast referred to in those Scriptures is the one that John saw rise up out of the sea. Chap. xiii 1. The same beast that the two horned beast of the same chapter makes an image to, and causes all to receive his mark in the hand or forehead. Now let it be kept in mind that the mark is the mark of the first beast not of the two-horned symbol. In examining the history of the power symbolized by the beast, we ought to be able to find what was his peculiar mark, what did his followers have, or what did they have to believe in order to be his faithful followers, and the same to constitute a mark by which they were known and distinguished from them whom he styled or branded as heretics. Having taken the position that the doctrine of the Trinity is the mark, I shall now cite the evidence. In first John iv. 2-3, we read (every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist.) Here we have the testimony of an inspired Apostle as to what Antichrist should teach, and that that Spirit was already in the world. This doctrine that Christ come in the flesh in the truth, and stands opposed to the Trinity which teaches that Christ was a divine Spirit, the second person of the Trinity, and as such he came to this world, not in the flesh, but a divine Spirit, thus making him a divine Savior. One testimony from himself should settle this question. "The bread that I will give is my flesh, which I will give for the life of the world." St. John vi. 51. That the false doctrine contained in the Trinity is what we are warned against by him is confirmed by what is said on this same subject in John ii. 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." Now it is evident that as long as a man holds to the truth that Christ came in the flesh, that he loses the Seed of the Woman, that he was the prophet like Moses, and of their brethren, and as Paul says in Gal. iv. 4, That he was made of a woman, made under the law. So long as he holds the truth on this point, he can not believe in the Trinity, but the moment he lets go of this fundamental truth, he loses the truth concerning the one true God, hence the force of what John says, "He that abideth in the doctrine of Christ hath both the Father and the Son." The same warning is given by Paul in his second epistle to the Thessalonians, where he speaks of the apostacy from the faith, and of the one that opposeth and exalts himself. Now any one that opposeth the truth is an Antichrist, opposed to Christ. The importance of a right faith on this subject will be evident if we consider the words of Christ in his prayer to the Father recorded in John xvii. 3, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

The important scriptures cited are in the direction indicated in this article. Now if it can be plainly proved by history that the doctrine of the Trinity was, as it is, the most prominent mark of the apostacy symbolized by the beast, then I have proved the claim made at the head of this article. Now what saith history? The faction of the Donatists was not the only one that troubled the Church during this century. In the year 317, a contest arose in Egypt upon a subject of much higher importance, and its consequences were of a yet more pernicious nature. The subject of this warm controversy which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead: a doctrine which in the three preceding centuries, had happily escaped the vain curiosity of human researches." Mosheim chap. v. p. 101. Here we have the doctrine of the Trinity opposed by the Arians and in A. D. 325, the council of Nice in which council the doctrine of the Trinity was affirmed, and Arius condemned. But it remained for the Emperor Theodosius to give to the doctrine of the Trinity, its exalted position in the empire, by which the true Catholics may be known from the heretics. "Theodosius was the first of the emperors baptized in the true faith of the Trinity.....and as the Emperor ascended from the holy font, still glowing with the warm feelings of regeneration, he dictated a solemn edict, which proclaimed his own faith, and prescribed the religion of his subjects. "It is our pleasure (such is the imperial style) that all the nations, which are governed by our clemency and moderation, shall steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the Pontiff Damasus, and by Peter, bishop of Alexandria, a man of apostolic holiness. According to the discipline of the apostles, and doctrine of the gospel, let us believe the sole Deity of the Father, the Son, and of the Holy Ghost: under an equal majesty, and a pious Trinity.

We authorize the followers of this doctrine to assume the title of Catholic Christians: and we judge that all others are extravagant madmen, we brand them with the infamous name of heretics, and declare, that their conventicles shall no longer usurp the respectable appellation of churches.

Besides the condemnation of divine justice, they must expect to suffer the severe penalties, of our authority, guided by heavenly wisdom, shall think proper to inflict upon them." Gibbon Vol. 3, p. 80-81, ch. 27. This edict of Theodosius was made A. D., 380, and speaks so plain, comment is unnecessary, but to show the source of its inspiration I will quote again from the same author and on the same page. "Theodosius was confirmed by a theologient argument, adapted to the rudest capacity. He had lately bestowed on his eldest son, Arcadius, the name and honors of Augustus and the two princes were seated on a stately throne to receive the homage of their subjects. A bishop, Amphilochius of Iconium, approached the throne, and after saluting with due reverence, the person of his sovereign, he accosted the royal youth with the same familiar tenderness which he might have used towards a plebian child. Provoked by this insolvent behavior, the monarch gave orders, that the rustic priest should be instantly driven from his presence. But while the guards were forcing him to the door, the dexterous polemic had time to execute his design, by exclaiming in a loud voice, "Such is the treatment, O emperor, which the King of heaven has prepared for those impious men, who affect to worship the Father, but refuse to acknowledge the equal majesty of his divine Son." Theodosius immediately embraced the bishop of Iconium, and never forgot the important lesson, which he had received from this dramatic parable." ....."The heretical teachers, who usurped the sacred titles of bishops, or presbyters, were not only excluded from the privileges and emoluments so liberally granted to the orthodox clergy, but were exposed to the heavy penalties of exile and confiscation, if they presumed to preach the doctrine, or to practice the rites of the accursed sects. A fine of ten pounds of gold, (above four hundred pounds sterling) was imposed on every person who should dare to confer, or receive, or promote, an heretical ordination:..... The rigorous prohibition of conventicles was carefully extended to every possible circumstance, in which the heretics could assemble with the intention of worshiping God and Christ according to the dictates of their conscience. Their religious meetings, whether public or private, by day or by night, in cities or in the country, were equally proscribed by the edicts of Theodosius, and the building, or ground, which had been used for that illegal purpose were forfeited to the imperial domain.....The unathe nas of the church were fortified by a sort of civil excommunication: which separated them from their fellow citizens by a peculiar brand of infamy; and this declaration of the supreme magistrate tended to justify, or at least to excuse, the insults of a fanatic populace. Theodosius was satisfied with his own justice, when he decreed, that, as the Eunomians distinguished the nature of the Son from that of the Father, they should be incapable of making their wills, or of receiving any advantage from testamentary donations." And on page 92 of Vol. 3, chap. 27. Gibbon says of the emperor Theodosius, "In the space of seven years, he promulgated at least fifteen several edicts against the heretics; more especially against those who rejected the doctrine of the Trinity. By this testimony, our minds are directed to Rev. xiii. 16-17. And the connection between the prediction and its fulfillment is easy and natural, that is as far as what constitutes the mark of the power, symbolized by the beast. But let it be kept in mind, that the development of the mark by the edicts of Theodosius in A. D. 380, is not the same as the enforcement of the mark by the power, symbolized by the two-horned beast.

This development of the mark by the edicts of Theodosius, by the council of Nice, and by the council of Constantinople, are all prior to the wounding of one of his heads (see Rev. xiii. 3) which took place in the fifth century, by the Northern tribes of Germany and Scythia: Generally referred to in his history as the fall of the Roman Empire.

Geo. Frances.

James iv. 17.

"To him that knoweth to do good, and doeth it not to him it is sin."

What is the responsibility of knowledge?

The subject matter of this verse is a most appropriate one at the present time; for while knowledge is increasing on every hand there is a strong tendency to shirk the responsibility accruing from such increase. The time seems to have fully come when men would be lovers of pleasure more than lovers of God, haughty, high-minded, proud and boastful, following to the extreme the desires and the lusts of the flesh. It behooves us, as brothers and sisters in the Lord, to *beware* lest these things get a foothold on us as individuals, or among us as a body. By reading several verses of the chapter from which our text is taken we see that James has been giving warnings and exhortations against all such things, and the 16th verse reads, "But now ye rejoice in your boastings, all such rejoicing is evil." And Paul writing in the same strain to the Corinthians (1 Cor. v. 6) says, "your glorying is not good; know ye not that a little leaven leaveneth the whole lump?" And James in our text says, (chap. iv. 17) "Therefore to him who knoweth to do good and doeth it not, to him it is sin." Now, what would be doing good in such cases as cited by James and Paul? We find the answer in 1 Cor. v. 7, "Purge out therefore the old leaven, that ye may become a new lump." Again in chapter iii. 16, 17 verses of this same book, Paul says, "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you? If any man destroy the temple of God him shall God destroy, for the temple of God is holy which temple ye are." Now I take it that our responsibility lies in the knowledge we have concerning the kingdom of God and the name of Jesus Christ, as well as the many necessarily attached passages of Scripture which show us what an exemplary life is, and what the fruits of the Spirit of God are. And when we are baptized into the name of Jesus we acknowledge that they are right and will be guided thereby. Besides, we virtually sign a quit claim deed of ourselves to the Lord, acknowledging that we have thrown off the old man with its lusts, desires and pleasures, and have consecrated to deliver our bodies "a living sacrifice holy and acceptable unto the Lord" which Paul says, "is but our reasonable service." Rom xii. 1. And the result of knowing these things is what in our responsibility lies, at least so it seems to me. Ignorance of human law is held as no excuse for a man who has committed a crime. How much less is such an excuse for one who has taken upon himself or herself the name of Jesus by baptism. Under the Mosaic dispensation we read, Num. xv. 30-31, "The soul that doeth aught with a high hand (or presumptuously) whether he be homeborn or a stranger, the same blasphemeth the Lord and that soul shall be cut off from among the people: because he hath despised the Word of the Lord and hath broken his commandments: that soul shall be utterly cut off; his iniquity shall be upon him." No excuse for ignorance here you see. any one who was within the boundaries of the commonwealth of Israel was supposed to know the laws. Paul in Heb. x. 28, 29, says, "A man that hath set at nought Moses' law, dieth without compassion on the words of two or three witnesses. Of how much sorer punishment think ye shall he be judged worthy who hath trodden under foot the Son of God and hath counted the blood of the covenant wherewith he was sanctified an unholy (or common) thing and hath done despite unto the spirit of grace. Therefore to him who knoweth to do good and doeth it not to him it is sin." James iv. 17. While, as David says, "God knoweth our frame and remembereth that we are but dust." we cannot deliberately and persistently break his laws and statutes and expect to go unpunished; that would not make him a God of justice. Why? Because if one sacrifices the desires and pleasures of life,—sacrifices his hope of position and wealth which he or she could see they would attain by following a certain road and the ways of the world, but by following such a road it is quite possible they would loose eternal life. hence throw all that aside for the Master and the hope of a future life and in other words become an overcomer, and another does not, where would the justice come in if one rule of action is laid down for you, and another for me, and expect the same reward? But the good Lord does not work that way, no, indeed, "For straight is the gate and narrow the way that leadeth unto life and few there be that find it: but broad is the way and wide is the gate that leadeth to destruction and many there be who go in therein." We are none of us perfect, we are none of us free from sin: "He that saith I have no sin deceiveth himself and the truth is not in him." All have to grow in knowledge and the favor of God; but how any one can go through the ordeal of becoming an adopted child of God and attend these meetings any length of time, then plead ignorance of what is good and acceptable unto the Lord is beyond my comprehension. There may be some pleasures, frivolities, or petty vices which we cannot see any harm in and don't see there is any positive proof to debar us from participating in them, but in all such cases of doubt the best plan and safest is to go by the best thought and purest, not only of the members of the church (although that should be enough) but also of the outside. When you see the best thought of so-called Christian world setting themselves in array against this or that action, habit, or pleasure, it is a pretty safe thing for those who have enrolled for the coming King to pass by all such, at least so it seems to me, for. "Be not deceived. God is not mocked, whatsoever a man soweth, that shall he also reap; For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting. Therefore he that knoweth to do good and doeth it not to him it is sin."

Sin in the Scriptures is likened unto leprosy, the most loathsome of all diseases: it starts with a small spot and gradually changes color and extent until for the safety of others they are banished, sent where they can never return. So it is with sin; it starts small, only a little foolishness, only a little lack of judgment, only a little rebellion against restraint, these gradually submerge us, we forget our obligations to God, and unless we are brought up sharp with a right about face we will not only be in great danger of getting lost ourselves, but by our contaminating influence a source of great danger to those around us to be told at last, "Depart from me, I never knew you, all ye workers of iniquity." On the other hand what a contrast at those who know to do good and do it.—Those who recognize the responsibility that knowledge brings them, to whom Jesus will say, "Come ye blessed of my Father, thou hast been faithful over a few things I will make thee ruler over many." Wouldn't that be glorious? Wouldn't that be worth throwing aside all the vain pleasures, foolishness, undefilation and God-dishonoring conduct of the world? And to think of life glorious and everlasting, as unending as the eternal years of God: life full of cheer and happiness: Oh on this glorious old earth restored to its Edenic state, where nothing shall hurt or destroy. What more can I say? "For it is written, (*it is written*) mark these words, eye hath not seen, nor ear heard, neither hath it entered the heart of man the things which God hath prepared for them that love him." 1 Cor. ii. 9. "My dear brothers and sisters, it seems to me that if we but half realized, if we but half appreciated our grand possibilities we would never need to revert to the dark side of the picture. Never by our conduct, our action, or ourselves either at home or abroad, cause the finger of scorn to be pointed at us either as individuals or as a body, thereby bringing our beloved Master to an open shame. May God help us to realize the responsibility of our knowledge concerning these things, help us to hold up clean hands and have a pure heart that we may be found worthy of a crown of life at his coming and kingdom, is my prayer,

David Russell.

["True, brother, but the next verse says, "But God hath revealed them unto us by his Spirit."—Ed.]

Obituary.

The death of Eliza James—Grant occurred at her home, two miles West of Rensselaer, Ind., Sunday Sept. 26, 1897. Many were the attentions and acts of kindness toward her during her sickness of about three weeks, but the oft demonstrated fact was again made evident, that death is man's conquering enemy.

The early life of Eliza James was spent in Huntington Co., Ind., whither her parents moved in 1838 from Randolph Co., the place of her birth July 9, 1834. She was married to James W Grant, Nov. 27, 1871, and a home was soon found in Jasper Co.

Formerly a member of the Christian Church, she united with the Church of God in 1875.

Relatives and friends believe Sister Grant to have lived a consistent Christian life. It is sincerely hoped that he who judgeth righteously look upon her life accordingly, knowing that she shall then receive a "crown of life" with all the joy and peace associated therewith.

May the time soon come when the Father's will shall be "done on earth as it is in heaven."

F. L. Austin.

Wm. P. Evans the Victim.

One of the saddest accidents it has ever been the *Gazette's* task to chronicle happened about 1 o'clock last Monday afternoon, resulting in the instant death of Wm. P. Evans, one of the best known and most highly esteemed residents of Warren county. Mr. Evans was driving from his home in Jordan township to this place, working a pair of young horses. All went well until Mud Run was reached, two and one-half miles west of town, where workmen were putting in abutments for a new bridge. Here the road turns out through the field to escape the obstructions. Just as Mr. Evans attempted to turn off a cloud of dust scared his team and they tried to run. The clip in the neck yoke pulled out, allowing the tongue to drop down, frightening the team still more, and they started down the by-road at a mad pace. They had run but a short distance when the tongue struck an obstruction, stopping the wagon so suddenly that Mr. Evans was thrown high in the air, striking the hard ground with his head. The skull was crushed and death resulted almost instantly. Frank Reed was the first to reach the unfortunate man and he found the spark of life already extinct. The remains were brought to this place and prepared for burial, after which they were taken to the home of his son, H. H. Evans, until Tuesday noon, when they were conveyed to the family residence in Jordan township.

Wm. P. Evans was born in Washington township on May 14th, 1835, and had resided in Warren county all his life. He was one of the best known and most progressive farmers in the county, being ever ready to aid in advancing his chosen calling. He had served as President of the County Farmers' Institute a number of years and filled the position most admirably. A wife and two sons are left to mourn his sad death, besides numerous other relatives and a host of friends.—*West Lebanon Gazette.*

William Franklin Evans, son of David and Ann Evans was born near Williamsport, Warren County, Ind. May 14, 1835, died Oct. 4, 1897, aged 62 years, 4 months, 20 days. Was married to Eliza J. Scudder, Jan. 22, 1863. To them were born two children, Henry H. and Cyrus C., who with his wife survive to mourn the loss of a husband and father. He also leaves four brothers and eight sisters. At sixteen years of age he united with the Christian Church at West Lebanon, and at the organization of the Church of God in Jordan township, joined that church which has been his home for more than forty years, and has been a faithful member ever since. He was a loving husband, and indulgent father, a kind brother, an accommodating neighbor and an earnest worker in the Church, but his work is done,—he rests in peace in the faith of the *Father*. His example will be our guide.

The funeral sermon was preached by Elder B. W. Woodward using as a text one of Bro. Evans' favorite quotations, Job xiv. 14, How we miss him from his accustomed corner. We listen in vain for his voice to speak of his love for God'n Truth, or to sing his loved hymn, "O happy day." By request of his wife this hymn was sung at his funeral. The large concourse of people which assembled to pay their last respects to the loved sleeper attested the high esteem in which he was held. May we live so as to meet him in the resurrection morn.

M. A. Woodward.

Announcement.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, will convene at Plymouth, Ind., Thursday evening Nov. 18, 1897 and continue over the following Sunday.

Now brethren and sisters of the faith in Indiana, the time is almost at hand for another meeting wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our meeting, come with hearts full of love and for the advancement of the cause.

You who have read The Restitution have no doubt seen there is being a renewed effort put forth for more effective evangelizing and we are glad to say in meeting with quite a degree of success and the outlook is very promising if it continues, therefore we urge that every church organization as far as possible be represented by delegates that you may take part in whatever business may come up before the Conference. We invite all who are interested to be with and share with us.

F. L. Austin, Pres.
A. C. Roberts, Sec.

Brothers and Sisters of Indiana:

I wish to call the attention of all in Indiana to the article on Editorial page of The Restitution of Sept. 15, entitled "To the Brothers and Sisters of Indiana." Also to the article entitled "Indiana Workers" in issue of Sept. 22. Some I learn have overlooked both of these articles. Please do not delay in answering these requests. Many reports have come in and thus far they are without exception, truly encouraging. With the earnest and prompt co-operation of all concerned a general report can soon be given that will be welcomed by *every* member of our State. *Please do not delay.*

Attention is also called to the fact that Bro. D. P. Vanvactor, 1st Vice Pres. of Argos, has, by request, accepted the responsibility of acting as State S. S. Supt. Will you kindly give him all the assistance in your power. Yours seeking the co-workers.

P. L. Austin.

Cheap Rates to the West and Northwest.

On October 5 and 19, the North-Western Line (Chicago & North-western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start *now!* Send for free copy of *The North-Western Home-Seeker*, to C. Traver, Rooms 3 and 4, Marine National Bank Building, Pittsburgh, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

For Our Children.

High up 'Mid Leaves of Sycamore.

High up 'mid leaves of sycamore,
Now stirring—now at rest,
Behold the gold-flaked oriole,
Perched on its hanging nest!

List to its mellow, cheery notes
That through the woodlands ring;
And see it leap from bough to bough,
With brilliant flashing wing.

Sweet darling songster of the woods,
Bartered at Fashion's mart!
Cruel the hand which brings thee down,
More cruel still the heart

Of Freedom's votary who finds
No shrinking, quivering dread,
To see thy plumage ruthless wrenched,
That vanity be fed!

—Anna Gerner.

[Selected by Mollie Babcock.]

Striking the Key-Note.

Tinkle, tinkle, jingle, jingle, clattered the keys of the piano, and then slam, slam! bang, bang! they went, as if a dozen little music-scholars were taking their first lesson together.

Mrs. Ogden left her work in the sewing-room and hurried into the parlor. Nell's fingers were still pounding like little hammers on the ivory keys of the piano.

"Nell, what are you doing? Do you call such discords music?" her mother asked sternly.

"Why, no; of course not mother. But when I began to practice, my little cameo pin rang out just as if I had struck it, and I've been trying to make it ring again."

"You struck its key-note, I suppose, my dear."

"Its key-note?" Nell repeated.

"Yes. They say that everything has a key-note, Nell, and years ago I saw Professor Tyndal give a beautiful experiment to prove that theory. He had several little bells placed before him on the table, and when, with a little wand, he struck one, all others rang too."

"What made them, mother?"

"They were all keyed to the same note," Mrs. Ogden explained.

Nell looked thoughtful.

"Have we a key-note, mother?"

"Yes, Nell. Watch yourself and your schoolmates to-day, and I think you will learn that there is a note in all our hearts that rings out sweetly whenever it is struck."

It was almost nine o'clock, and, with a puzzled little face, Nell closed the piano, found her books and started for school.

"O Nell!" cried one of her young friends, as they met at the door of the schoolhouse, "Lois Bigelow's coming to school to-day. I am real sorry, aren't you?"

"Yes," Nell said with emphasis, "I am sorry. Lois Bigelow is as proud as if she were the empress of India. She never acts as if she cared for any one, or wanted any one to care for her. I can't help it, if it is wrong. I do just hate such selfish people."

"So do I, Nell. Lois snubbed me the other day, and now I guess it will be my turn to snub her."

"I heard father say once that snubs are like uncalled for letters,—they are generally returned to us," Nell said, with a proud little toss of her head.

Just then the bell rang, and the girls hastened into the schoolroom. Lois Bigelow was already there. She was a sad and reserved looking girl. She sat at a desk by herself, and did not notice any of her schoolmates.

"She has no eyes for any one but herself," one of the girls said scornfully at recess. "I think she's detestable. Don't you, Nell Ogden?"

"Yes," Nell answered, "I feel as if there was an iceberg in the schoolroom. I believe I'm beginning already to freeze." And the young girl laughed, and pretended to shiver.

"She's nothing to be proud of," chimed in another girl. "Her father was a bank president, and he embezzled, I believe they call it, and had to run away to escape going to prison, and now no one knows where he is. I don't think that a very good reason for carrying your head high, and not noticing other people,—do you, Nell?"

Nell Ogden was silent. In her beautiful young life there had never been a sorrow, or even a shadow of one, but she had a deep and sympathetic nature, and now she seemed suddenly to understand Lois Bigelow. "She feels disgraced because of her father's sin," she thought, "and she shuns us because she thinks we would not care to know her. Why, I should feel just as she does, if I were in her place."

Nell's face grew bright with a beautiful resolve. She went to her desk, and took out a box of candy.

"Oh, give me some!" cried three of the girls.

But Nell only smiled, and, passing them, went up to Lois Bigelow.

"Won't you have some?" she asked, offering her the box. And then, as Lois looked at her with sad and surprised eyes, she said tremulously,—for it was always hard for Nell to make the first advances to any one,—"I want you to welcome you to our school. I want you to let me be your friend,—will you?"

Lois Bigelow's eyes filled with tears, and her voice was choked with sobs, as she whispered:

"Oh, if you will be my friend, I shall be so glad! I am so lonely! You don't know how hard it is to feel that no one loves you."

"I will love you, and so will all the girls if you will let them," Nell promised.

And Lois looked up and smiled,—the first glad smile Nell had ever seen on her face.

"Mother," Nell said that evening, after she had related her little experience, "I believe I struck the key-note of Lois Bigelow's heart to-day,—didn't I?"

Mrs. Ogden smiled tenderly.

"I think you did, Nell" she answered. "And I want you to remember always, dear, that our hearts are all alike, and they will answer to the touch of love when nothing else can move them."—*Mary Hubbard Howell.*

Announcement.

Dear Restitution:

Will you please give place in your columns for one more call—this may be the last one. At our Annual Conference, Sept., 96, a vote was taken to convene in Conference again in Sept., 97. A committee was appointed to take charge of the arranging of this meeting. In the absence of the Sec. Wm. Vickery, I have been requested to send this notice. This meeting will be held near the Crescent school house, Sumner Co., Kan., as near the place voted on as the committee can conveniently arrange. This meeting will commence Friday, October 29th, a month later than was voted on. This was done to give ample time for seeding and past the extreme hot weather. Now brethren, we had a splendid meeting last fall under the teaching of Bro. L. E. Conner; its effects have shown its worth. Now we propose to try and have another good meeting with Bro. J. F. Wilcox and others to assist us. A large attendance is expected and the invitation is to all who can and will come. Come prepared to care for yourselves and others. Just a word, don't go to town just before you come to this meeting and deposit all the money you have, but bring your money along and divide up a little. Deposit a part of your means with the Lord, he has made the demand, don't fail to respond, your help is needed in defraying expenses. I am not authorized to say how long this meeting will continue, but it will be for several days if the interest demands and the brethren will satisfy the laborers. Those coming by railroad from north, south or east will stop at Arkansas City. Notify the committee in good time and you will be met at the train. The committee are Wm. Hudika, Geuda Springs, and Wm. Vickery, Newkirk, O. T. We would love to see a goodly number from every point of the compass. Come with song, come with prayers, come with exhortation, these are all good, if you should fail in any of these things you can help by your money. Bro. Wilcox and family have to live and we must not forget this. Those coming by private conveyance will find meeting near southeast corner of Sumner Co., Kansas. Committee,

T. H. Jackson,
Wm. Hadika,
Wm. Vickery,
I. S. Miller, Pres.

Appointments.

The Lord willing, Elder B. W. and M. A. Woodward will begin a series of meetings at Pleasant View Church, Warren Co. Ind., Oct. 10th lasting as long as the interest demands it.

M. A. Woodward.

If the Lord will I shall commence a weeks meeting Oct. 9, at Antioch Church four miles South of Frankfort, Indiana. Brethren within reach are cordially invited to attend and assist in the services.

J. F. Wagoner.

This is a list of my appointments:
Chicago, Oct. 14 to 17.
Dixon Ill. Oct. 21 to 24.
Antioch, Oct. 28 to 31.
Silver Creek, Nov. 4 to 7.
Adeline, Nov. 11 to 14.
Lanark, Nov. 18 to 21.
Riply, Ill. Nov. 26 to Dec. 5. If desired, from Ripley to Memphis Tenn.

D. M. Hendleo.

"Perfect freedom is perfect obedience to perfect law."

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve copy for themselves.

In ordering books or tracts get the No on copy of the paper you have and don't say what you see advertised in that.

When ordering a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Popular Lectures by M. Joblin.

Brethren and Sisters, have you loved ones who think sincerely will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 10 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

Will our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Ask them, if you want information about Home-Seekers' Excursions.

Ticket Agents of the Pennsylvania Lines will furnish information regarding Home-Seekers' Excursions to various points in the Northwest, West, Southwest and South. It will pay to investigate if you contemplate a trip. Apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.—Oct. 31.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$47.25
A Sister,	1.00
Edgar & Etta Hatch,	.50
W. O. Steffa,	.50

Our Helping Hand.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$135.80
A Sister,	1.00
A. P. Lauterman,	.50

The furiously wicked have but a short career. Bad for them, but good for the universe.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 625 Woodland Ave. Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., a mile west. Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Miller's Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; and Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by recommendatory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; entrance is on the very near end of the bridge from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible Class and Sunday School. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladstone, Ont., every Sunday morning and evening, by A. J. Eyelsimer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular coaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron Center are no regular preaching. The church at Bridge Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Whiterhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cockaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Adam J. Kern.

Home Seekers' Excursion West Northwest and Southwest, are offered via the Nickel Plate Road Oct. 5th and 19th at about one fare for the round trip. Inquire of agents.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodcock. This will need no introduction to many of our readers, as they already know of its gospel that has been accomplished through its circulation. 10 cents each. Send to this office.

IS IT OR CONSUMPTION.

Is that awaiting me? Or "antichristmas" A 150-page pamphlet by Wm. Hemy Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whom are interested in this solemn topic—this work by a talented author. Send ten cents to the office for a copy.

QUESTIONS FOR TRUSTEES AND CHURCHES AND THEIR OFFICERS.

In the title of a pamphlet of 36 pages by H. W. Bowman, containing questions on the Eternity of Hell, Penal Sinnless, Hell-kindled points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a report of a work found many years ago, and a sequence was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for first cash or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. Title clearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 20 pages price 10 cents or three for 25 cts.

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In the title of a tract of 32 pages by H. W. Bowman, and is devoted to an exposition of the Rich Man and Lazarus Question. 10 cents a copy.

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A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth, 16 pages for ten cents.

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Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conant A 4-page tract being a letter written by Brother Daniel Howard and printed in Restitution, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the Restitution of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or the copies for $1.00.

Passages Suppressed to Teach Consequences after Death, by W. H. Wilson which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where do the Dead Sleep. Three are Bible texts given in answer to this question. A 3 page tract 2 cents each or 15 cents per dozen.

Bodies. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined. 2 pages ten copies for 10 cents

Address, The Restitution, Plymouth, Ind.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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A. U. Winchester, Riverside, Kan.
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7. Early Lessons. 20 pages 10 cts. a copy. Satisfaction all or nothing.

Written and for sale by Willy Jones, Macedon, Va.

VANDALIA TIME CARD

In effect Jun. 20 1897.

Trains leave Plymouth, Ind.:

GOING SOUTH.

No. 5, Ex. Sun. For St. Louis	11:05am
No. 2. " " "	10:04pm
No. 14. " " "	7:35am
No. 16. Sunday Only "	8:24am

GOING NORTH.

No. 5, Ex. Sun. For Terre Haute	6:21a m
No. 3. " " "	4:05pm
No. 15 " " Logansport	7:35pm
No. 17. Sunday Only "	8:05am

For complete Time Card, giving all trains and stations, and for all information as to rates through cars, etc., address E. A. Ford, Gen. Pass. Agt., St. Louis, Mo.

Pittsburg, Ft. Wayne & Chicago Rly. Pennsylvania Lines.

Time Table in effect Sept. 26, 1897.

Eastward.

Chicago	lv	12 00	3 00	11 35	4 45	11 30	5 00
Crestline	"	5 55		4 10		4 10	
Galion	"	6 23		4 37		4 37	
Bucyrus	"	6 37		4 51		4 51	
Mansfield	"	7 23		5 37		5 37	
Shelby Junction	"	7 45		5 59		5 59	
Crestline	ar	8 25	4 30	6 40	6 15	6 40	6 30
Crestline	lv	8 30	4 35	6 45	6 22	6 45	6 35
Orrville	"	9 55	5 55	8 10	7 50	8 10	7 55
Wooster	"	10 15	6 15	8 30	8 10	8 30	8 15
Millersburg	"	10 35	6 35	8 50	8 30	8 50	8 35
Newcomerstown	"	11 05	7 05	9 20	9 00	9 20	9 05
Uhrichsville	"	11 20	7 20	9 35	9 15	9 35	9 20
Dennison	"	11 35	7 35	9 50	9 30	9 50	9 35
Steubenville	"	12 05	8 05	10 20	10 00	10 20	10 05
Wheeling	"	1 00	9 00	11 15	10 55	11 15	11 00
Bellaire	"	1 15	9 15	11 30	11 10	11 30	11 15
Glenwood	"	1 25	9 25	11 40	11 20	11 40	11 25
Martins Ferry	"	1 30	9 30	11 45	11 25	11 45	11 30
Bridgeport	"	1 35	9 35	11 50	11 30	11 50	11 35
Wheeling	"	1 45	9 45	12 00	11 40	12 00	11 45
Cameron	"	2 05	10 05	12 20	12 00	12 20	12 05
Glenville	"	2 15	10 15	12 30	12 10	12 30	12 15
Sistersville	"	2 30	10 30	12 45	12 25	12 45	12 30
Littleton	"	2 40	10 40	12 55	12 35	12 55	12 40
Middlebourne	"	2 50	10 50	1 05	12 45	1 05	12 50
Pine Grove	"	3 00	11 00	1 15	12 55	1 15	1 00
Cairo	"	3 20	11 20	1 35	1 15	1 35	1 20
Parkersburg	"	3 40	11 40	1 55	1 35	1 55	1 40
Pomeroy	"	4 10	12 10	2 25	2 05	2 25	2 10
Middleport	"	4 15	12 15	2 30	2 10	2 30	2 15
Gallipolis	"	4 30	12 30	2 45	2 25	2 45	2 30
Point Pleasant	"	4 50	12 50	3 05	2 45	3 05	2 50
Huntington	"	5 15	1 15	3 30	3 10	3 30	3 15
Ashland	"	5 45	1 45	4 00	3 40	4 00	3 45
Ironton	"	6 05	2 05	4 20	4 00	4 20	4 05
Kenova	"	6 15	2 15	4 30	4 10	4 30	4 15
Huntington	"	6 25	2 25	4 40	4 20	4 40	4 25
Ceredo	"	6 30	2 30	4 45	4 25	4 45	4 30
Catlettsburg	"	6 40	2 40	4 55	4 35	4 55	4 40
Ashland	"	6 45	2 45	5 00	4 40	5 00	4 45
Russell	"	6 55	2 55	5 10	4 50	5 10	4 55
Raceland	"	7 05	3 05	5 20	5 00	5 20	5 05
Flatwoods	"	7 15	3 15	5 30	5 10	5 30	5 15
Greenup	"	7 25	3 25	5 40	5 20	5 40	5 25
Portsmouth	"	7 40	3 40	5 55	5 35	5 55	5 40
Ripley	"	8 10	4 10	6 25	6 05	6 25	6 10
Maysville	"	8 30	4 30	6 45	6 25	6 45	6 30
Augusta	"	8 45	4 45	7 00	6 40	7 00	6 45
Carnegie	"	8 55	4 55	7 10	6 50	7 10	6 55
Cincinnati	ar	9 30	5 30	7 45	7 25	7 45	7 30

Westward.

Pittsburg	lv	12 00	3 00	11 35	4 45	11 30	5 00
Allianee	"	2 45	5 45	2 20	7 05	2 20	7 40
Orrville	"	4 05	7 05	3 40	8 25	3 40	8 40
Mansfield	"	4 55	7 55	4 30	9 15	4 30	9 30
Shelby Junction	"	5 17	8 17	4 52	9 37	4 52	9 52
Crestline	ar	5 40	8 40	5 15	10 00	5 15	10 15
Crestline	lv	5 45	8 45	5 20	10 05	5 20	10 20
Galion	"	6 00	9 00	5 35	10 20	5 35	10 35
Bucyrus	"	6 14	9 14	5 49	10 34	5 49	10 49
Leo	"	6 20	9 20	5 55	10 40	5 55	10 55
Van Wert	"	6 45	9 45	6 20	11 05	6 20	11 20
Ft Wayne	lv	7 30	10 30	7 05	11 50	7 05	12 05
Auburn	"	7 48	10 48	7 23	12 08	7 23	12 23
Garrettsburg	"	8 08	11 08	7 43	12 28	7 43	12 43
Kendallville	"	8 16	11 16	7 51	12 36	7 51	12 51
Princeton	"	8 35	11 35	8 10	12 55	8 10	1 10
Eagle Lake	"	8 45	11 45	8 20	1 05	8 20	1 20
Warsaw	"	9 01	12 01	8 36	1 21	8 36	1 36
Silver Lake	"	9 11	12 11	8 46	1 31	8 46	1 46
Bourbon	"	9 21	12 21	8 56	1 41	8 56	1 56
Plymouth	"	9 45	12 45	9 20	2 05	9 20	2 20
Tamarack	"	9 55	12 55	9 30	2 15	9 30	2 30
Bourbon	"	10 05	1 05	9 40	2 25	9 40	2 40
Rochester	"	10 15	1 15	9 50	2 35	9 50	2 50
Macy	"	10 25	1 25	10 00	2 45	10 00	3 00
Peru	"	10 45	1 45	10 20	3 05	10 20	3 20
Converse	"	10 55	1 55	10 30	3 15	10 30	3 30
Marion	"	11 15	2 15	10 50	3 35	10 50	3 50
Fairmount	"	11 25	2 25	11 00	3 45	11 00	4 00
Gas City	"	11 35	2 35	11 10	3 55	11 10	4 10
Matthews	"	11 45	2 45	11 20	4 05	11 20	4 20
Muncie	"	12 00	3 00	11 35	4 20	11 35	4 35
Albany	"	12 15	3 15	11 50	4 35	11 50	4 50
Dunkirk	"	12 30	3 30	12 05	4 50	12 05	5 05
Portland	"	12 45	3 45	12 20	5 05	12 20	5 20
Pennville	"	12 55	3 55	12 30	5 15	12 30	5 30
Redkey	"	1 05	4 05	12 40	5 25	12 40	5 40
Portland	"	1 15	4 15	12 50	5 35	12 50	5 50
Ridgeville	"	1 30	4 30	1 05	5 50	1 05	6 05
Winchester	"	1 40	4 40	1 15	6 00	1 15	6 15
Farmland	"	1 55	4 55	1 30	6 15	1 30	6 30
Knightstown	"	2 10	5 10	1 45	6 30	1 45	6 45
Carthage	"	2 20	5 20	1 55	6 40	1 55	6 55
Rushville	"	2 30	5 30	2 05	6 50	2 05	7 05
Arlington	"	2 45	5 45	2 20	7 05	2 20	7 20
Morristown	"	2 55	5 55	2 30	7 15	2 30	7 30
Shelbyville	"	3 10	6 10	2 45	7 30	2 45	7 45
Acme	"	3 20	6 20	2 55	7 40	2 55	7 55
Indianapolis	ar	3 50	6 50	3 25	8 10	3 25	8 25

Pullman Sleeping Cars on No. 15, Pullman Vestibule Dining and Sleeping Cars on 4, 8 and 9. Day Coaches and Parlor Cars on 4 and 9. Fast Line stop Stations for Chicago Passengers. Through Coaches between Pittsburg and Chicago. Solid Trains between Pittsburg and Chicago. Through Coaches between Pittsburg and Indianapolis. Through Coaches between Pittsburg and Cincinnati. Through Coaches between Pittsburg and Louisville. Through Coaches between Pittsburg and St. Louis. Through Coaches between Pittsburg and Columbus. Through Coaches between Pittsburg and Toledo. Through Coaches between Pittsburg and Detroit. Through Coaches between Pittsburg and Grand Rapids. Through Coaches between Pittsburg and Kansas City. Through Coaches between Pittsburg and Omaha. Through Coaches between Pittsburg and Denver. Through Coaches between Pittsburg and Colorado Springs. Through Coaches between Pittsburg and Pueblo. Through Coaches between Pittsburg and Salt Lake City. Through Coaches between Pittsburg and Ogden. Through Coaches between Pittsburg and Portland, Ore. Through Coaches between Pittsburg and San Francisco. Through Coaches between Pittsburg and Los Angeles. Through Coaches between Pittsburg and Seattle. Through Coaches between Pittsburg and Tacoma. Through Coaches between Pittsburg and Spokane. Through Coaches between Pittsburg and Helena. Through Coaches between Pittsburg and Butte. Through Coaches between Pittsburg and Missoula. Through Coaches between Pittsburg and Great Falls. Through Coaches between Pittsburg and Billings. Through Coaches between Pittsburg and Livingston. Through Coaches between Pittsburg and Bozeman. Through Coaches between Pittsburg and Yellowstone Park. Through Coaches between Pittsburg and Cheyenne. Through Coaches between Pittsburg and Laramie. Through Coaches between Pittsburg and Rawlins. Through Coaches between Pittsburg and Rock Springs. Through Coaches between Pittsburg and Green River. Through Coaches between Pittsburg and Evanston. Through Coaches between Pittsburg and Ogden. Through Coaches between Pittsburg and Salt Lake City. Through Coaches between Pittsburg and Portland, Ore. Through Coaches between Pittsburg and San Francisco. Through Coaches between Pittsburg and Los Angeles. Through Coaches between Pittsburg and Seattle. Through Coaches between Pittsburg and Tacoma. Through Coaches between Pittsburg and Spokane. Through Coaches between Pittsburg and Helena. Through Coaches between Pittsburg and Butte. Through Coaches between Pittsburg and Missoula. Through Coaches between Pittsburg and Great Falls. Through Coaches between Pittsburg and Billings. Through Coaches between Pittsburg and Livingston. Through

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, OCTOBER 20, 1897. NUMBER 39.

Poetry.

Recompense.

But that the world is full of wounds, as when
Were all but that;
But that the sea is such a bitter store, as when
Were all its salt;
The rose would never seem so sweet without
The blighting thorn,
Nor joy make glad the heart to-day had sorrow
Not been born.

—Nixon Waterman.

Communicated.

Parables of Salomonson. Chapter 17.

1. Better (more efficient) is a morsel with enjoyment in peace than a house of many good things and joined excitement with fighting.

2. A servant in a household with an apprehension of things will control heedless masters and divide appointments with headpiece.

3. Even as silver and gold are tested in a furnace so are chosen hearts in the estimation of the Lord (this the same idiom that occurs in our Lord's prayer, where he says "And now Father glorify thou me with the glory that I had with thee, etc." that is "in thy estimation" not with it: the sense of a personal relation in theology has interposed it.)

4. A bad man heedeth to the tongue of evaders of law; but a justified one doth not heed lying lips.

5. He who laugheth at a beggar provoketh the one who created him: and he who rejoiceth when one is perishing will not have been held guiltless; but he who showeth compassion will have experienced mercy.

6. A crown (garland-crown) for old men is children's children; but a boast for children is their fathers. All the cosmos of the useful things is for the faithful one; but for the unfaithful not even an obol.

7. Reliable lips do not fit a senseless person nor lying lips a justified one.

8. Cherishing for those who use it to profit is a wage of graces, and wherever he may turn he will have been prospered.

9. He who hides wrongs seeketh friendship, but he who buileth to hide them separateth friends and members of households.

10. Threatening crusheth a thoughtful man's heart; but a thoughtless one when scourged doth not perceive.

11. Every evil-doer stirreth up antagonisms; but the Lord will send an angel without mercy to him.

12. Anxious-care will fall on a man of apprehension; but the heedless reason to bad conclusions.

13. He who repayeth evil for good, evil will not have been removed from his house.

14. An authority of righteousness giveth official-power to words; but sounding and fighting lead on before want.

15. He who judgeth the unjust man to be justified, and the justified man to be unjust is unclean and abominable in the estimation of God (with God in this sense).

16. Why hath a person without good sense owned possessions (lit. useful things)? For a heartless man will not be able to have acquired wisdom. He who exalteth his own house seeketh ruin: and he who is crooked in learning will fall into evil.

17. Let a friend be thine for any period; but let brethren stand for use in necessity; For they are begotten for this end.

18. A man without good sense clappeth and congratulateth himself when the one who taketh pledges for surety giveth a pledge for his own friends.

19. A lover of sin rejoiceth in fightings;

20. And a hard-hearted person doth not meet with good things: A man who easily changeth his tongue will fall into evil things;

21. And the heart of a man wanting in good sense is a woe to the one who possesses it. A father doth not rejoice over an unchastened son: but a son with good sense rejoiceth his mother.

22. A rejoicing heart causeth one to be in good bodily health; but the bones of a sorrowful man become dried up.

23. The way of a man who unjustly taketh bribes in his bosom are not prospered: and an irreverent one inclineth away from a way of righteousness.

24. A wise man's face is an understanding one; but the eyes of one without good sense are unto ends of the earth.

25. A father's wrath is not even without good sense and a woe to the one who begets him.

26. To punish a justified man is not a good thing, nor is it a holy thing to take counsel against truthful men of ability.

27. He who is sparing of giving out a harsh word is an arbiter, and a thoughtful man is a forbearing man.

28. Wisdom will have been accounted to man without apprehension who consulteth wisdom: and any one who holds his mouth dumb will seem to be thoughtful.

CHAPTER 18.

1. A man who desireth to separate himself from friends seeketh pretexts, and on every occasion will be finding fault.

2. One lacking good sense hath no use for wisdom: For he is being led by folly like rather.

3. Whenever an irreverent man hath come into a depth of evil things he thinketh contemptuously, and dishonor and reproach come upon him.

4. A word in a heroic man's heart is deep water, and a leaps up a river and a fountain of life.

5. To gaze with admiration at an irreverent man's face is not good nor is it a holy thing to incline away the right in judging.

6. A thoughtless person's lips lead him into evils and his rash mouth invoketh death.

7. A thoughtless person's mouth is his ruin and his lips a snare for his soul.

8. Fear runneth down slug-gards and souls of effeminate men will hunger.

9. He who doth not heal himself in his deeds is a brother of him who perfecteth himself.

10. The Lord's name is from greatness of strength, and those who have run unto him are lifted up justified.

11. A rich man's possession is an endowing city and the great glory thereof overshadoweth it.

12. Before ruin a man's heart becometh lifted up; and before glory it becometh humble.

13. He who answereth a word before he hath heard it, his is folly and reproach.

14. A thoughtful courage sustaineth a man's anger: but who will endure a smell-spirit man of influence?

15. The thoughtful man's heart acquireth perception: and the ears of wise men seek reflection.

16. A man's gift enlargeth him, and seateth him beside men of ability.

17. A law-case is his own accuser in a first argument, but his opponent is convicted whenever he attacks.

18. A silent man causeth murmurings to cease, and setteth limitations to ruling-powers.

19. A brother with a responsive brother-helper is a fortified and a high city, and he is as strong even as a founded royalty.

20. A man filleth his belly with fruits of his mouth; but with fruits of his lips will he have been filled.

21. Death and life are in the tongue's hand; and those who control it (the tongue) will eat the fruits thereof.

22. He who hath found a good wife hath found favors and hath received good cheer from God: He who putteth away a good wife putteth away good things; and he who holdeth to an adulteress is without good sense and irreverent.

(Chap. xix. 3 C. V.) a man's folly polluteth his ways, and he blameth God in his heart.

CHAPTER 19.

1, 2 and 3 verses C. V. already given in other chapters.

4. Wealth addeth many friends; but the beggar is left by even the friend that he hath.

5. A false witness will not be unpunished, and the one who censureth unjustly will not finally escape.

6. Many stroke as courtiers the face of kings; but any bad person becometh a reproach to a man of promises.

7. All one who hateth a poor brother will also be far from friendship. Good reflection will draw nigh to those who know it, [illegible] but a babbling man will find it. The one who doeth evil many times will consummate it, and he who stirreth up words of strife will not have been saved.

8. He who acquireth thoughtfulness loveth himself; and he who watcheth to guard (exoteric watch) thoughtfulness will find good things.

9. A false witness will not be unpunished ok: and he who flameth out evil will be destroyed by it.

10. Luxury doth not befit a person without good sense, and if he be a house-servant, he will begin to assert sway with unseemly pride.

11. A mercial man is forbearing and the honor of him cometh unto evaders of law.

12. A king's threatening is like a lion's roar: but like dew upon the grass his favor.

13. A father's shame is a son without good sense: Vows paid from the wages of a concubine are not pure.

14. Fathers apportion a house and property to children, but a wife is fitted to a husband from the Lord.

15. Cowardice lays hold of an effeminate man, and the soul of an indolent one will hunger.

16. He who watcheth to guard a commandment is watching to keep his own soul: but the one who disregardeth his own ways will perish.

17. He who showeth mercy to a beggar is lending to God, and he will repay him according to his gift [illegible]

18. Chasten thy son; For in this wise will there be good hope, and do not exalt thy soul in haughty-pride.

19. An evil-minded man will have been punished many times: and if he become a scourge he will add his soul also as a penalty.

20. Hearken, O son, to the chastening of thy father, that thou mayest have become wise for thy last days.

21. Many thoughts are in a man's heart; but the counsel of the Lord abideth forever.

22. A man's fruit is an act of mercy; and a justified beggar is of no more account than a rich liar.

23. Fear of the Lord is for a man unto life: but the man without fear will have camped out where comprehension does not visit.

24. The man who hideth his hands in his bosom unjustly shall not even bring them to his mouth.

25. A person without good sense hath become more subtle than a pestilent fellow though scourged: But if thou reprovest a thoughtful man he will apprehend perception.

26. He who dishonoreth a father and he who thrusteth away a mother will have been put to shame and will be an object of reproach.

27. A son who ceaseth to watch to heed a father's chastening will meditate bad sayings.

28. The one who becometh surety for a servant without good [illegible] to [illegible] it, teach and baptize those who believed the message. *Men were never* commissioned to baptize with Holy Spirit, that always came from heaven. The gift conferred by the laying on of the Apostle's hands *was not a baptism.* The practice of laying on of hands at *this day* is simply a piece of mockery. they have no gift to confer, and it is certain the candidate receives no extra power from their hands. There is no similarity between the Apostolic baptisms of Holy Spirit, and the supposed

MODERN BAPTISMS OF HOLY SPIRIT.

These supposed modern baptisms can all be explained by natural causes. The phenomena and effects are totally different. In order to have a first class modern "out-pouring," (as they call it) it is necessary to have an excitable, inflamatory preacher, and all the better if he has mesmeric power. The room must also be heated to a proper temperature: if it happens to be cold, and chilly, the "outpouring" will not come. Neither will it come in exceedingly hot weather, they have to wait until winter, when the room by artificial heat may be brought to the necessary temperature. It also operates in a crowded church. If there are but few present, and that few are scattered all over the house, no manifestation will come. In such a case, a great effort is made to concentrate and pack them all close together, that the magnetic current may flow from one to the other. Another method adopted, is to gather the susceptible ones to the "anxious bench," an effect is then made to depress the spirit, by telling them of their sins, and its consequence, etc., and when they feel about as bad as they can, then some light, airy and joyous hymn is sung, and the cheer is so great, the candidate is beside himself, and gets "the power," and acts in a foolish erratic manner. All this, is mere humanism, produced by studied natural causes.

THE BAPTISM OF FIRE.

"He shall baptize you with the Holy Ghost and fire." Matt. iii. 11. If we would learn who are to be subjects of the baptism of fire, we must pay attention to the context, in which the text is found, and if we find subjects of a baptism of fire named therein, we have no right to ignore it, and substitute some human fancy.

See verse 10: "And now also the ax is laid at the root of the trees: therefore every tree which bringing forth not good fruit, is hewn down, and *cast* INTO *the fire.*"

See verse 12: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will *burn up the chaff with unquenchable fire.*"

Compare this with John xv. 6: "If a man abide not in me he is cast forth as a branch, and is withered; and men gather them and *cast them* INTO *the fire*, and they are burned." This is a real baptism of fire, and no ruminism about it. Many ignorant people pray: "Lord, send us a baptism of the Holy Ghost and of fire." If the Lord should answer their prayer, they would be the worst scared people out, and would speedily pray, "Good Lord, deliver us."

Men are not authorized to baptize with either "fire" or "Holy Spirit," that belongs to beings higher than man. The baptism of fire will be administered to the *wicked only:* and there is no command for any one to be baptized in Holy Spirit. That is simply a humanism.

BAPTISM IN WATER

is commanded. "Can any one *forbid water* that these should not be baptized, which have *received the Holy Ghost* as well as we? And he COMMANDED them to be baptized in the name of the Lord." Acts x. 47, 48.

"Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it (from sin) with the *washing of water* (baptism) by the word," of the kingdom, (Matt. xiii. 19) or the gospel of the kingdom (Mark i. 14, 15) of God, which is the gospel to be believed *before* baptism, (Acts viii. 12). Take this in connection with

THE BIRTH OF WATER

of John iii. 5, and we have a complete vindication of water baptism as essential, without one word of Spirit baptism. The birth of the Spirit is explained in 1 Cor. xv. 43-46.

We are specifically told that without the birth of water, there is no chance of entering the kingdom. To avoid the force of the text, some have resorted to the foolish subterfuge that natural birth is meant. These people ought to know that the Savior was talking about *how to enter God's kingdom;* it would be foolishness to tell Nicodemus, that he could not enter the kingdom, if he had never had any existence, any fool could know that much.

Jesus says: "Except a man be born again he cannot see the kingdom of God." "*A man,*" is a person who has experienced natural birth, and has advanced to maturity.

It seems to me that my inquirer must see from the foregoing, that Matt. xxviii. 47, 48, must relate solely to water baptism, seeing that mortal man has no power to administer spirit baptism, and from the sample given, we see that water was the element used: "And they *went down* INTO *the water*, both Philip and the eunuch; and he baptized him."

W. H. WILSON.

A Question Answered.

Having read Bro. Wilson's articles on baptism, in THE RESTITUTION, with a good deal of interest, I would like to ask the dear brother if it is certain that the baptism of our Savior referred to in Matt. xxviii. 20, was essentially a water baptism?

HIRAM SHOEMAKER.

1. If a person would honestly desire to ascertain the Scriptural teaching upon any subject, such an one must consider the ordinary and primary meaning of words, and never seek to employ a strained sense, which the grammatical use of the Word, will not warrant.

2. Note closely the context, in which the passage under consideration is found. To disconnect it will frequently lead one to erroneous conclusions.

3. Diligently compare Scripture with Scripture.

[illegible] deal of useless and needless [illegible] subject of baptism, because those who teach the people, place meanings upon the word baptize, its etymology will in no case warrant, and as scholars they must know it.

To illustrate, they do not hesitate to call sprinkling and pouring baptism, which is equivalent to affirming that they are meanings derived from the original word *bapto*, which means to immerse, plunge or dip. As scholars they know that sprinkle is from *rain* or *rantizo*, so that when they sprinkle a person, such an one is rantized, instead of being baptized. The word pour is from another and different word, namely, *cheo*. *Bapto, rainc* and *cheo*, are different words, each word having its *own*, and a meaning *in common*. In the English language none would have the presumption to affirm that a person who had been sprinkled, was immersed or dipped by that act of sprinkling, yet they take that liberty with the Greek language, when they say, "I was baptized by sprinkling," it is equivalent to saying, "I was dipped by sprinkling."

When a person is baptized in water, he must be dipped, immersed or plunged beneath water, and if a person is baptized in Holy Spirit, he must be immersed, buried or overwhelmed in Holy Spirit, nothing else will constitute a Holy Spirit baptism. So that when my correspondent asks if Matt. xx. 22, 19, refers to water or Spirit baptism, he must *remember these definitions* and tax his memory to see if he can ever remember of a baptism of the Holy Spirit taking place since the baptisms on the day of Pentecost, and at the house of Cornelius. We read, that on the day of Pentecost, it came upon them as a sound "of a rushing mighty wind, and it filled all the house where they were sitting." They were thus overwhelmed or immersed in Holy Spirit: that was indeed a baptism of the Holy Spirit. Has my inquirer ever known of such a baptism since that time, accompanied with *the signs following?* We have reason to be skeptical about any claim to Holy Spirit baptism, if the *signs following* do not PROVE *the claim.*

Again, I would call the attention of my correspondent to the fact that Holy Spirit baptism did not supercede or take the place of water baptism. Proof is found in Acts x. 47, 48: "Can any one FORBID WATER that these should not be baptized, which have RECEIVED THE HOLY GHOST as well as we? And he *commanded them* to be baptized in the name of the Lord." Hence, a baptism of the Holy Ghost, did not excuse them from water baptism.

That Matt. xxviii. 47, 48, is "essentially a water baptism, is evident from the fact that *men* were commissioned to [illegible] it, teach and baptize those who believed the message. *Men were never* commissioned to baptize with Holy Spirit, that always came from heaven. The gift conferred by the laying on of the Apostle's hands *was not a baptism.* The practice of laying on of hands at *this day* is simply a piece of mockery. they have no gift to confer, and it is certain the candidate receives no extra power from their hands. There is no similarity between the Apostolic baptisms of Holy Spirit, and the supposed

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

News and Notes.

One sailor in 256 is lost at sea.

The bank of England employs 1,100 men.

Up till 1775 only two stumps were used in cricket.

Half a million packs of playing cards are sold yearly.

Mechanics head the list of inventors, clergymen next.

Seventy pounds' worth of coin is dropped in London daily.

Ushers in the Queen's household receive £200 per annum.

Glasgow has a population of nearly 1,000,000 and has only 494 doctors.

The cathedral of Rouen, France, boasts of a clock that has kept time for 500 years.

When metal is intensely cold it seems to burn the hand, and a Hungarian has undertaken to cook food with 63 degrees of frost.

In Sweden the railway stations at which meals are served are known by the picture of a crossed knife and fork opposite the name of the place.

In Moravian cemeteries the grave stones are all alike, each being a small slab, laid flat. The simple-hearted brethren say that in the "grave all are equal."

Britain occupies a very high place in mining of all kinds. More than 600,000 of her people are employed at the industry, and they produce over £8,000,000 worth of minerals annually.

Spanning an inlet of the Yellow Sea near Sangang, China, is a bridge five and a quarter miles long, with 300 piers of masonry, and having its roadway 54 feet above the water. This work is said to have been accomplished by Chinese engineers 800 years ago.

A ton of lead is fired for every man killed in battle. Statistics of European wars show that from 3,000 to 10,000 shots are fired for every person disabled. Counting the cost of powder, shells, etc., necessary to propel this lead, the taking of human life in legitimate warfare is an expensive proceeding.

Potatoes made their way very slowly into popular favor in England, and were far too expensive to be seen on the table of any but the richest people. In the reign of James I. the price was two shillings a pound. Soon after the Restoration of the government and the Royal Society tried to encourage the cultivation; but progress was slow, and it was until nearly the end of the eighteenth century that the tuber came into popular use.

In Meduba, on the east side of the Jordan, there was recently discovered by the Greeks in the grounds pertaining to their monastery there, a mosaic floor, in which was wrought in mosaic a map of Palestine. From the Greek inscription and the style of work it is to be inferred that the work dates from the time of Justinian of the sixth century. This map may throw much light upon the ancient geography and topography of Palestine, and might lead to new excavations of great interest.—*Faithful Witness.*

The United States government has just completed the longest triangulated line in the world. It begins at a point ten miles south of the light-house on Little Egg Island, below Cape May, N. J., on the Atlantic coast, and ends six miles north of the Punta Arenas light-house on the Pacific coast, above San Francisco, and follows the curve of the earth, on a level with the ocean, by the side of the 39th degree of latitude. The distance was found to be two thousand six hundred and twenty-five and eight-tenths miles.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. OCTOBER 20, 1897.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 20, 1897, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

W. D. THOMPSON, Vice Pres.
A. R. UNDERWOOD, Sec'y.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

A LETTER from Bro. B. W. Woodward announces that himself and wife will be at Plymouth to attend the Conference as advertized for November. All interested take notice.

WE print this week the Constitution, etc., of the Indiana Conference. Bro. Austin, the President is anxious to work in accordance with it, and all Indiana brethren should take notice and aid him the best they can.

ERRATA. In No. 1 of "Sound Doctrine," second paragraph, "for mental obtuseness." read "mental obtuseness." In same paragraph toward its end, for,—"Be urgent reasonably," read, "Be urgent seasonably," etc. In the second line of the last paragraph, for "On the hand corner," read, "Right hand corner."

Sound Doctrine No. 2.

"Hold fast that form of sound doctrine which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. i. 13.

In our No. 1 of this series we saw that this injunction of the Spirit is as necessary now as ever it was, and more so, as predicted by Paul. It was shown that the real cause of the latter day declension was not because they could *not understand* God's will in regard to truth, but that they wont endure it, and willfully turn away from it, and have their ears tickled with fables. We also referred to the solemn charge of the Apostle to preach the Word—nothing else; they were enjoined to hold to words they had heard of him, in flesh and love which are in Christ Jesus. He was not speaking of *mere* words of truth,

BUT SAVING WORDS

of truth;—truths they could not be saved *without believing*. Truths their *faith* lovingly laid hold of, showing that it was God's words he gave utterance to, because he tells us in Rom. x. 8 that it was the *Word of faith* he preached, and at the 17th verse he shows what he means by the *Word of faith*, viz., that faith cometh by hearing the Word of God.

It seems almost a shame to be obliged to say to those who have heard it so often, that this same apostle says in Eph. iv. that

THERE IS ONLY ONE FAITH

and consequently there is only *one hope*. How could there be two hopes when there is only one set of blessings promised? The Spirit in Heb. vi. 18 speaks of *the* hope (singular) set before us, and the Apostle speaks of himself and his brethren as having laid hold of that hope, and of having it as an anchor of the soul, both sure and steadfast. This does not look like *guessing* or *thinking* one's way to glory. Nothing could be more definite than God's covenants of promise confirmed by his oath, in order that those who lay hold upon them may have *strong* consolation, because the Word and oath show that two immutable things make it impossible for him to lie. It is *not* a question of definite or indefinite statement; but one of *veracity;*

DOES GOD LIE

or can he lie? God never in a single instance speaks as if there was a *liability* or *possibility* of being misunderstood by man in matters relating to his Great Salvation. Every utterance from God on this subject goes to show that, on the part of man, God's overtures are rejected or neglected

BECAUSE OF UNBELIEF

or such hardness and wickedness of heart as to make them impervious to his gracious invitations. Said Jesus, *Ye will not come unto me*, that ye might have life." And Paul says, as we have seen, that they will not *endure* sound doctrine: and *turn away their ears from the truth.*

We do not find Paul apologizing for any because they *could not* see things just as he did. They could have seen it if they would. As a rule the men and women who held hold of the hope set before them in the gospel promises he proclaimed as the power of God unto salvation were not

REMARKABLE FOR MENTAL CALIBRE

or learning either. We find him saying in 1 Cor. i. 17-31 that Christ sent him to preach the gospel *not* with wisdom of speech lest the cross of Christ should be made of none effect.....and that the world of wisdom knew not God, and that it pleased God by the foolishness of preaching to save them that believe; [no others]. And then he tells them, practically, to

LOOK AT THEMSELVES.

for proof that they had neither been called out of the world into Christ because they were wise or mighty or noble. Says he, "For ye see *your* calling, brethren now that not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence; but of him are ye, in Christ Jesus, who is made unto us wisdom, and righteousness and sanctification and redemption."

The matter in hand is beautifully set forth by James in his second chapter and sixth verse, where he says,—"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he had promised to them that love him." And says Jesus, Matt. xviii 3 "Verily I say unto you except ye be converted and become as little children ye shall not enter into the kingdom of heaven." In what respect they should become like little children the next verse shows: whosoever therefore

SHALL HUMBLE HIMSELF

as this little child. A little child's humility, want of assumption, sense of helplessness and perfect trust, and teachableness should be, and *are in fact*, the characteristics of those who have been truly converted. They seek to know what the will of God is, so that they can intelligently and faithfully *do* it. Like Paul, the language of their hearts is, "Lord, what wilt thou have me to do, and when the answer is found they confer not with flesh and blood but

AT ONCE OBEY.

To Paul it was said: "Arise;"—he was still prostrate—and go into the city, and it shall be told thee what thou must do. These commands were the first given and the first to be obeyed, the first test of an obedient mind. Had he rebelled at the start the further instruction would never have been given, the first commands take for granted that they will be obeyed. Jesus when in flesh even, knew what was in man, would he know less after the power of an endless life had taken possession of him? No! Ananias who who was sent to Saul's relief was told that the former persecutor of the saints was a chosen vessel of the Lord's

TO BEAR HIS NAME

before the Gentiles, and kings and the children of Israel." And when Ananias came and said, "Brother Saul receive thy sight. The God of our fathers hath chosen thee that thou shouldst *know his will*, and see that Just One, and shouldest hear the voice of his mouth: for thou shalt be witness unto all men of what thou hast seen and heard. And now, why tarriest thou? Arise, and be baptized, and

WASH AWAY THY SINS

calling on the name of the Lord;" and the testimony says he arose and was baptized. Was he not baptized for the purpose stated by the Lord's messenger? If he was to be rid of his sins on complying with that ordinance, would he not have died *in* his sins if he had *not* complied with it? And now let us see if this was an *exceptional* case, or if it was one of the conditions attached to God's

UNIVERSAL LAW OF PARDON—

we mean, was it one of the conditions of the Salvation offered to mankind in the name and by the authority of the resurrected and ascended and glorified Jesus? How can we doubt the latter conclusion after reading the commission given to his disciples? He said "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." This verse in the Diaglott, Campbell's, Young's, Rotherham's, Alford's, Lange's, Jamieson, Fausset and Brown's, Henderson's, Sawyer's Bible Union Revised and Adam Clark's Translations reads. "Disciple all nations," instead of teach all nations, either in the text or margin, quite a consensus of learned opinion, but the meaning is about the same. A disciple in the New Testament sense is, says the Diaglott,

"A FOLLOWER OF CHRIST,

etc., or a convert to his gospel," what we call Christian, or saint. (Acts vi. 1) a member of the congregation of God (Rom. i. 2) the Disciples were first called Christians in Antioch. Acts xi. 26. The Disciples came together to break bread on the first day of the week. See Acts xx. 7. But besides instructing them in gospel promises, the Disciples were commanded *to baptize* the converts they were to make, or may make. Their *minds* were first to be changed, and then their *state or condition*, or *relation* (*Mind and Christ* had to be changed before no benefit would result from baptism, and therefore

THEY MUST BE BAPTIZED

into the name of the Father Son and Spirit.—and were thenceforth spoken of as the Church of God (i. e congregation) see 1 Cor. i. 2; and the Church in God the Father and in the Lord Jesus Christ, see 1 Thess. i. 1; and "Holy brethren, partakers of the heavenly calling," or invitation. The *commission* tells now they came to be in God and Christ. They were commanded to be baptized into them, and as the same Spirit which gave the command afterwards recognized these converts as

BEING IN GOD AND CHRIST

there can be no serious doubt in any intelligent mind in regard to the process or means employed. This was no *new* way of making disciples. He made and baptized more disciples than John, even,—but the instruction devolved upon him, and the baptizing upon the little flock who had *previously* been made disciples, see John iv. 1. Will any one have the hardihood to say that those said *to be*

IN GOD AND CHRIST

and in the Church of God, would have been thus in God and Christ and the Church of God if they had not obeyed the instruction given for thus initiating, so to speak? The next thing is, to ascertain if the instruction given in Matt. xxxviii. 19 was *obeyed* by the disciples who were addressed in the words "Go ye,"—Turn to the history of the doings of the Apostles almost immediately after the Lord left them to execute the commission given them, and read the grand outline of the truth as it is in Jesus inspired by the Spirit promised them: note well the

DO NOT TURN THE AUDIENCE,

and the reply to the question, "Men and brethren, what shall we do?" The Spirit in Peter commanded them to repent, and be baptized, every one of you" [who believe the gospel, and ask what you shall do to save yourselves from this untoward generation] yes; "Reform and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins." Is this only a news item, or is it the universal

LAW OF PARDON?

If it is, we shall see reference *to* it, and observance *of* it, throughout the Apostolic ministry, for the book lies wide open. We refer to a few references to it and leave those interested to continue investigation. Those who gladly received Peter's words were baptized. Acts ii. 41. When the things of the kingdom of God and the name of Jesus were believed by the Samaritans they were baptized, not before. Acts viii. 12. Philip taught the Eunuch and then baptized him. Acts viii. 38. Saul arose after receiving sight and was baptized. Acts ix. 18. Peter commanded Cornelius and his friends to be baptized. Acts x. 48. Lydia and her household were baptized, the jailer and all his were baptized, many Corinthians are baptized, certain at Ephesus who had been baptized without proper instruction were rebaptized. Acts xix. 8. See also particularly, Rom. vi. 3, 4, 5; Gal. iii. 27; Col. ii. 12; 1 Pet. iii. 21; Eph. v. 26, and Titus iii 5.

The testimony is so simple, and so uniform and consistent throughout, that no one who can read and reject it, is one of those who *will not endure* sound doctrine and who turns away his ears from it. We tremble for those who become the apologists of such, and inspire in them vain hopes.

(To be Continued.)

Will some brother or sister please explain through THE RESTITUTION the 5th chapter of 2 Cor. from first to sixteenth verse and oblige,

MRS. E. WOLFORD.

Communicated.

Consecration. Rom. xiv. 7, 8.

CHURCH OF THE BLESSED HOPE, CLEVELAND, O.—BIBLE CLASS PAPERS.

NO 4.

"For none of us liveth to himself, and none dieth to himself: For whether we live we live unto the Lord; or whether we die we die unto the Lord: whether we live therefore, or die we are the Lord's." R. V. Rom. xiv. 7, 8.

There is such a thing as a person being so wrapped up in [his own selfish plans that he is virtually living to himself—or alone. Such an one must be an alien from the commonwealth of Israel and a stranger to the covenant of promise. Such an one belongs to the class alluded to by the same writer, as "having no hope and without God in the world." They may live to themselves and never realize their hopeless condition while strength and pride are their's. But robbed of these by misfortune, disease or old age, or all these combined, where is their help in the time of trouble? Alone, he lives, doubly alone he dies. Truly without hope and without God. Not so the class Paul is writing to, and with whom he never fails to number himself. It is always a source of pleasure and satisfaction to read PAUL'S "WE" AND "US," to feel ourselves included in his noble company. Do you ask why? Who was Paul? and who was he writing to? If you will look back to the 1st chapter of Romans you will find the answer to both questions. Paul, a servant of Jesus Christ called to be an apostle—To all that be at Rome,"—Does he mean to all the citizens of Rome—bond and free—rich or poor—good or bad? No he does not stop there—"beloved of God, called to be saints." You know who the saints are for you have often exhorted one another to contend earnestly for the faith once delivered unto the saints"—thus quoting the very words of one of the apostles.

Those who are contending for the faith which has been delivered to them are the called ones—they are the class Paul is talking to in our text. "None of them liveth unto himself, nor dieth to himself." The best example of what this means is furnished by the apostle himself in Phillipians 1st chap. 20-21st verses. "So now, also, Christ shall be magnified in *my* body, whether it be by life, or by death. For to me, to live is Christ and to die is gain." This is the

COMPLETE SURRENDER

of self to Christ—the determination that whether he lived or whether he died it should be to the Lord—as he says to the Romans—For whether we live, we live unto the Lord, and whether we die, we die unto the Lord,—therefore whether we live or die we are the Lord's. Such as Paul would have us all be, have this promise:—"I will never leave thee nor forsake thee, so that they may boldly say. The Lord is my helper: and I will not fear what man shall do unto me." Heb. xiii. 6 and 7.

For unto you, it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. i. 29.

We cannot think of this verse too often. We need it when we think we are unjustly or unkindly treated. We need it when the voice of the scoffer rings in our ears, and need it when natural ties and family cares and responsibilities conflict with our call to service for the Master. Also to remember the words—And the King shall answer and say unto them, Verily, I say unto you; Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxxv. 40.

There is a bond of unity which unites all his brethren to each other, and all to God through him; and as he pictures himself as the King speaking to those who have done good unto these his brethren and inviting them to come and inherit the kingdom prepared for them, we find that to do ought for his brethren—yes, even the least of them—is to do so for him.

Do you brethren and sisters discern and count Christ into that brotherhood of which we so often speak to each other? Are you making him the chief one, the elder Brother; serving him in your desire to help them?

My prayer and hope is that we may all go home to-night with an earnest desire to serve the King our Master by serving each other, building up in our most holy faith, exhorting and teaching according as we have received the truth.

"Whether we live therefore, or die: we are the Lord's." What a volume is compressed into that line, if we are of the "we" the apostle refers to. In one place he says "If in this life only we have hope in Christ, we are of all men most miserable."

BUT NOW IS CHRIST RISEN

from the dead and become the first fruits of them that slept. Christ the the first fruits, afterward they that are Christ's, at his coming. 1 Cor. xv. Therefore we can, in the words of Peter, say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead. 1 Peter i. 2. Why this hope, Peter, and how are we benefitted by the resurrection of another? A world of man's wisdom could not answer it, nor his philosophy explain it, but those who sat in darkness have come to this Book and found the light. Peter says that this hope leads to, and takes hold of an inheritance, incorruptable, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith, unto salvation, ready to be revealed in the last time. Therefore let them that according to the will of God commit the keeping of their souls (themselves) to him in well doing, as unto a faithful Creator.

CHAS. GOSS.

Obituary.

John S. Squires was born in Washington County, Salem Township, State of New York, on September 2, 1814. Moved to Canada in 1823; married to Melissa Deugos November 17, 1839. Moved to Carroll County, Missouri in 1866; moved to Sullivan County, Missouri in 1875; then to Harper County, Kansas in 1880; then to Glasco, Kansas in 1892. Returned to Harper County, Kansas in July, 1897. Died Sept. 25, 1897; aged 83 years and 23 days. Brother Squires died firm in the faith of the mortality of man and the unconscious sleep of death and the gift of eternal life through Christ at his coming. He was a zealous advocate of the faith of the Bible, always ready to give a reason of his faith. A regular attendant at meeting, always occupying a seat near the pulpit, always ready to express his hope or give a word of encouragement or instruction.

Sleep on, dear brother,
All anxieties of our gloom,
Jesus is soon coming,
To call thee from the tomb.

The writer talked with him a short time before his death. He said that he did not fear to die; but that he loved to live, but he knew the great Being behind all this was good and would not do anything but what was for the best. And that Being whom he loved and served would remember him, and do what was right. He said that his sleep would be short. Funeral services at the house of his son Peter, five miles northeast of Attica, conducted by the writer, assisted by Elder Scouce of the Christian Church, after which we laid him away to wait the Master's call.

Sleep on, sleep on, our brother dear,
Thy work was faithfully done while here;
Thy rest is sweet, thy hope is sure,
To meet the faithful on the better shore;
O faithful one, in God we trust,
To raise thee again from out the dust,
To enjoy that day of eternal rest
Promised to all the faithful and blest.

S. C. OLIVER.

Our daughter Sarah died without a moment's warning at our home 2½ miles northwest of Columbus, Neb., Sept. 30, 1897, at 7 o'clock P. M., aged 26 years, 9 months and 10 days, of heart disease. She was married July 25 to John Snodgrass at our home, and the next day went with her husband out to Phelps County, this State about 150 miles southwest; enjoyed her new home only a short time. She came home on a visit on Monday September 27th, visited neighbors, on Thursday went to Columbus and bought herself new furniture to take home. She came home and put the horse into the barn, went to the house and told her mother what she had done. She also told her mother that she had all the money with her that we had given her to start to housekeeping. Shortly after my wife was out in the kitchen getting supper ready when she heard something in the bed room. She opened the door and found Sarah unconsciously dropped on her bed. We sent for the doctor but she was cold in death before he came, for although we did all we could she passed away. The doctor found he could have done nothing and he been there. We buried her Sunday, October 3rd, at ten o'clock, services by Rev. Mickel, pastor of the M. E. Church, in our cemetery, followed by an unusually large gathering to her resting place. Hoping to meet her again in the kingdom of God, at the triumphal resurrection.

Yours in hope of eternal life,
J. W. SISSLE.

Another pioneer of the gospel has gone to rest to await the second coming of Jesus, the Christ, in the person of Brother William P. Ryland of the Church of God, Mt. Pleasant Congregation, near Friendship, Hot Springs County, Arkansas. He departed this life tranquilly, resigned to his Master's will, May 22, 1897, in his eighty-sixth year. He was born in Mecklenburg County, Virginia, Sept. 22nd, 1811. He was a member of the Methodist Church sixteen years; but after hearing Dr. John D. Thomas in a series of lectures on the doctrine of the gospel of the kingdom of God, his mind was enlightened concerning the salvation of man, and he embraced the truths of the gospel plan of future life and was baptized by Bro. Albert Anderson. This was in the year 1844. He was a reader of THE RESTITUTION from the first. During the year 1847, with his wife and daughter (sister A. A. Russel) he moved to the State of Arkansas, and built up a good congregation of Christians in Dallas County, Ark. He served as Elder of this body until 1864, when he moved to Hot Springs County, Arkansas. Here with others he was instrumental in organizing another Church in the faith he loved. He held the Eldership over this body until old age and declining strength incapacited him for the business. He died without pain sitting on his chair. He said he had served the Lord the best he knew how for a long time, and felt perfectly assured that he would rise to meet him when he comes the seventh time. What a hope and consolation, may we all have it. The value of such a hope cannot be estimated. He leaves a wife and daughter, some grandchildren and many friends to mourn his loss. Now my brethren, everywhere, let us strive to overcome that we may be considered worthy of resurrection life; and thereby obtain inheritance in the Mighty Kingdom of God when Jesus comes again.

JAS. L. MCKNIGHT.

Dear Brethren and Sisters:

Bro. D. M. Hadler has just closed a two weeks meeting at Hickory Grove, Ia. He delivered eleven sermons in his able, earnest manner. The interest was very good, the house being filled to overflowing at almost every meeting. Although none obeyed, several are almost persuaded to put on Christ by baptism. We all feel greatly strengthened and that his visit was a rare treat indeed. We have a church of about thirty-five members which are alive to their duties. We meet every Sunday for Sunday School and have preaching every fourth Sunday. Brothers and Sisters, let us not grow weary in such a grand cause. Let us put on the whole armor of faith and work with a will. When the Master comes we will be rewarded according as our works have been. We ask an interest in the prayers of all the brothers and sisters. That we may be counted worthy of a place in the kingdom when the dear Lord appears to make up his jewels. Oh, what a grand and glorious meeting that will be. No sickness, no sorrow, no death, but one eternal joy to all the faithful.

Hoping to meet you all very soon in the kingdom I remain your Sister waiting for the King,

MRS. JNO. D. GALLAGHER.

On the 8th day of October more than 10,000 students were on the rolls as members of the first Freshman class of the Cosmopolitan University. The confusion into which the plans regarding the Cosmopolitan's educational work were thrown by the retirement of President Andrews, in order to meet the urgent wishes of his friends at Brown University, has been met by the acceptance of the Presidency by Dr. Elphalet N. Potter. President Potter has been at the head of two great colleges for nearly twenty-five years, and brings to the work exceptional talents as an organizer and man of broad culture and common-sense ideas. He is already at Irvington engaged in organizing his staff of professors. The work of the University has been grouped under fifteen heads, covering the various branches of knowledge. Each of those will be in charge of a professor. As soon as the task of selection is complete, the students will be assigned their work and the largest Freshman class in the history of the universities of the world will begin its studies. The extraordinary dimensions of the class thus formed has opened the eyes of the public to the importance of the gap in educational facilities which the Cosmopolitan has undertaken to fill. Knowing that the appropriation made by the Cosmopolitan is a limited one and that the entries are far beyond the most sanguine expectations, embarrassing the work by their proportions, many professors and other prominent men have already made the offer of advice and assistance without pay.

Declaration of Principles and Constitution of the Indiana State Conference of the Church of God of the Abrahamic Faith.

ADOPTED AT THE ANNUAL MEETING HELD AT ARGOS, INDIANA, SEPTEMBER 10, 1896.

Church of God in Conference assembled at Argos, Ind., September 10, 1896.

We, the members of the several churches represented by delegation, feeling deeply the necessity of closer union and better co-operation in the proclamation of the Truth, and the promotion of the cause of Christ among us, as preliminary to this end, do set forth the following declaration of principles as the foundation of our faith:

We accept the Bible as the only rule of faith and practice.

We believe in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began."

As a means to this end, the establishment of the kingdom of God on the earth, with the Christ as the King of kings, and the immortal saints as joint heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ.

A hearty belief in the gospel, repentance, and immersion as pre requisites to the forgiveness of sins, and a holy life as essential for final salvation.

We believe that Jesus Christ is the Son of God.

And further to secure this end we reorganize this our State Conference.

CONSTITUTION.

1. This Conference shall be known under the name of "*The Indiana State Conference of the Church of God of the Abrahamic Faith.*"

2. It shall be composed of the organized churches of the State of Indiana, which churches shall be represented in the Conference by duly authorized delegates.

3. This Conference shall, at each annual meeting elect the following named officers: A President, 1st and 2nd Vice President, one Secretary, and one Treasurer, these officers to be an Executive Board to transact business.

4. The Secretary shall keep a record of the proceedings of each meeting, of all business transacted, and enter the same in a book kept for the purpose of future reference; which book shall be open to the inspection of any member of the Conference.

5. The Treasurer shall keep an account of all money received, from whatever source, and of its expenditure under the direction of the Conference, or of its Executive Board; said account to be open to the inspection of any member of the Conference.

6. Any organized Church within the State, may be admitted into the Conference upon application and approval.

7. Letters of commendation may be granted to Ministers of the Word, upon recommendation of the local church to which each applicant belongs. Such letters shall be for one year, and may be rescinded at any time, for sufficient cause, by the Conference, if in session, or by the Executive Board, when the Conference is not in session.

8. Each church shall be entitled to one vote at all meetings of the Conference for every ten members, and one for every fraction of six, said votes to be cast by the delegates of the several churches. Each organized church, no matter how small the number, shall be entitled to one vote.

9. This Conference shall meet not less than three nor more than four times a year, for the transaction of business, at such place and time as may be determined by the Executive Board, timely notice being given through THE RESTITUTION.

10. This Conference adopts THE RESTITUTION as its organ, and recommends the brethren everywhere to give it their support.

11. This Constitution may be revised, altered, or amended, by a two-thirds vote of the members present at any regular meeting, notice having been previously given of the proposed change.

God's Gift—the Christ's Possession.

"Christians are the property of Christ. "Ye are Christ's; and Christ is God's." 1 Cor. iii. 23.

"Whether we live we live unto the Lord; and whether we die we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Rom. xiv. 8.

"If any man trust to himself that he is Christ's let him of himself think this again, that as he is Christ's, even so are we Christ's."2 Cor. x. 7.

"For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark ix. 41.

They are given of God to him. "And again, Behold I, and the children which God hath given me." Heb. ii. 13; Isa. viii. 18.

"Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

"I have manifested thy name unto the men which thou gavest me out of the world: Thine they were, and thou gavest them me; and they have kept thy Word.....I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.....Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." John xvii. 2, 6, 9, 24.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.....And this is the Father's will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day.....It is written in the prophets, And they shall all be taught of God. Every man, therefore, that hath heard, and hath learned of the Father, cometh unto me." John vi. 37, 39, 45.

"My Father, which gaveth them me, is greater than all: and no man is able to pluck them out of my Father's hand." John x. 29.

Yet they are a purchased possession. "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are his." 1 Cor. vi. 20.

"Ye are bought with a price: be not ye the servants of men." 1 Cor. vii. 23.

"Ye are a chosen generation, a royal priesthood, an holy nation, a purchased people; that ye should show forth the virtues of him who hath called you out of darkness into his marvellous light." 1 Pet. ii. 9.

His blood was the cost. "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Acts xx. 28.

"Ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifested in these last times for you." 1 Pet. i. 18, 19, 19, 20.

"Having predestinated us unto the adoption of children by Jesus Christ, to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins." Eph. v. 6, 7.

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9.

The Price is also said to be "himself." See Gal. i. 4; 2 Cor. 20; Heb. vii. 27; ix. 14, 26; x. 10 12.

And his "life." See 1 John iii. 16, etc.

I. They are redeemed from their sins.—"And he shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Matt. i. 21.....

"For I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures." 1 Cor. xv. 3.

II. From the curse of the law, which is death.—"Cursed is he that confirmeth not all the words of this law to do them." Deut. xxvii. 26. "He [that] hath despised the Word of the Lord, and hath broken his commandment, that soul shall be utterly cut off; his iniquity upon him." Num. xv. 31.....

"Christ hast redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. iii. 13. "For he was cut off out of the land of the living: for the transgression of my people was the stroke upon him." Isa. liii. 8.

Therefore Christians are not their own. "What! Know ye not that your body is the temple of the Holy Ghost, which ye have of God, and ye are not your own?" 1 Cor. vi. 19.

The privileges obtained by being Christ's are "And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the promise." Gal. iii. 19.

Christ's love of his own. "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." John xiii. 1.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye may be filled with all the fullness of God." Eph. iii. 14.

Read Rom. viii. 35, to the end.

Our personal reception by Christ for his own, "Wherefore, receive ye one another, as Christ also received us, to the glory of God." Rom. xv. 7.

Our comfort when we are unrecognized by men. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19.

Are you Christ's? "They that are Christ's have crucified the flesh, with the passions and lusts." Gal. v. 4.

A final truth. "Now if any man have not the Spirit of Christ, he is none of his." Rom. viii. 19.

Christ's are also called by the following possessional terms, "my sheep," "his body," "his seed," "an heritage," "his inheritance," etc. They are a property for Christ to dwell in. 1 John iii. 24; John xv. 4.

"Remind Me of the King."

La Fontaine, chaplin of the Russian army, once preached a very earnest and eloquent sermon on the sin and folly of yielding to a hasty temper. The next day he was accosted by a major of the regiment with these words—"Well, sir! I think you made use of the prerogatives of your office to give me some very sharp hits yesterday."

"I certainly thought of you while I was preparing the sermon," was the answer; "but I had no intention of being either personal or sharp."

"Well, it is of no use," said the major; "I have a hasty temper, and I cannot help it, and I cannot control it. It is impossible."

And, still adhering to this opinion, after some further conversation he went his way.

The next Sabbath La Fontaine preached upon self-deception, and the vain excuses which men are wont to make.

"Why," said he, "a man will declare that it is impossible for him to control his temper, when he very well knows that were the same provocation to happen in the presence of his sovereign, he not only could, but would control himself entirely. And yet he dares to say that the continual presence of the King of kings and Lord of lords imposes upon him neither restraint nor fear!"

The next day his friend, the major, again accosted him.

"You were right yesterday, chaplain," he said humbly. "Hereafter, whenever *you see me in danger of failing*, remind me of the King."

And so, Christian friends, do not we need to be reminded of the King! The cross which, in our weariness, we are fain to lay down, is borne for his sake. His all-seeing eye notes the "patient continuance in well-doing," as surely as it searches out the hidden wrong—the poor and pitiful excuse.

Bishop Hooper was martyred in 1555. When he came to die, one said to him, "O, sir, consider life is sweet and death is bitter." To which he replied, "Life to come is more sweet; and death to come more bitter." And so he went quietly to the stake. The way to save our life for ever, if we are indeed the Christ's disciples, is to lose it here, if need be, for his sake. "He that loseth his life shall find it." If we are self-considering, and will spare ourselves at the Master's cost, we do so to our eternal cost. Let us look on ourselves as beasts of slaughter, and suffer patiently the injuries of the wicked.

Poetry.

Our Savior.

"In Judea," the land of old,
By prophet's long ago foretold,
"Is born a Savior which is Christ the Lord,"
He of whom John did say,
Whom he wrote in his day:—
"With God, in the beginning, was the Word."

On Jordan's bank he stands
And of John the Baptist demands—
"Bury me beneath the cleansing wave,"
There buried in the flood,
That his redeeming blood
Might all repenting, believing mortals save.

On the plain of Galilee—
"Leave your nets and follow me,
And I will make you fishers of the sea."
The chosen twelve arose,
Taking up their cross with those—
They thought not of the coming sorrow then.

Go out in all the world,
Let Truth's banner be unfurled,
"Preach the gospel to every living man
The multitudes worked,
Cause raised from the dead;
Troubled people eager ran.

The court of Pilate stood
The door of Herod—
"Art thou ——?" "Thou sayst that I am,
On the accusation mouth,
When the saint of God are born,
As King he'll sit—and all the earth be calm.

No more will sin bring he,
But peace on land and sea,
When David's throne the rightful heir shall hold.
From the least unto the great
They shall enter through the gate
Into Jerusalem the "Beautiful City of Gold."

On the cross he hung alone,
God's love upon him shone,
"Forgive them, for they know not what they do."
Even at the door of death,
With his last expiring breath,
Forgive he them—and sinners, why not you?

The angel of the Lord
Spoke the awe-inspiring word—
"He is risen, he is risen from the dead."
The stone had rolled away,
The morn of another day
Found the golden empty—he had fled.

Forty days he tarried here,
With all his disciples near,
Ere he rose to Jehovah's heavenly domain;
And as he rose on high
They heard the angel's cry—
"This same Jesus will surely come again."

Now many a weary heart,
As they from this life depart,
And sleep the sleep of death—are free from care—
When Gentile times are o'er
Will meet him on that shore
And rise to meet their Savior in the air.

Now brothers, sisters, all,
Let us patiently await the call
To that realm of bliss, that other, better land.
It will not, we hope be long
Until we join the throng—
The chosen of God, the elect, immortal band.

EDGAR HATCH.

Selected.

The Great Zionist Congress at Basle.

"For Zion's sake will I not be [literal], still."—Isaiah lxii. 1.

God moves in a mysterious way, his wonders to perform: whether his ends are accomplished through an Abraham, a Joseph, a Moses, a Cyrus, or a Herzl, their value is as instruments only, God alone is the mover thereof. It is, therefore, of paramount importance to ascertain first, whether such an extraordinary movement as the world-wide Zionist Congress at Basle was a God-inspired idea, or merely the outcome of a self-imposed task by a number of enthusiasts to attempt great things, doomed to failure by the very vastness of their proportions. To this I reply, as an eye-witness of all the proceedings during the Congress, that to me the idea appears to be a God-inspired one, which, barring some difficulties, not insurmountable, has every element of success in it. God was at the Congress; and a Herzl, Nordau, Lippe, Birnbaum [illegible]stein, Landau, Sokolow (Editor of the Hebrew paper *Hazefira*), and others, only tried to carry out his purposes for Israel according to the Scriptures, whether they are conscious of it or not. He that said of Cyrus, "He is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built," has raised up these Hebrew patriots to devise legitimate means by which the return of Israel to the land of their fathers might be accomplished; and, if I interpret Scripture aright, it is my firm conviction that God will move the nations to join these heroes in this God-glorifying work by using their powerful influence, and by a peaceful arrangement to bring about the restoration of our brethren to their own land. If I am asked to produce credentials to warrant such opinion, I have them contained in the Scripture of Truth: "I will lift up Mine hand to the Gentiles, and set up My standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers and queens thy nursing mothers." Isaiah xlix. 22, 23.

THE COMPOSITION OF THE CONGRESS.

As I watched the countenances of those assembled, I was struck with the intense earnestness of every delegate in this all-absorbing subject. Never has it been my privilege to behold such an assembly of representative men who might very aptly be termed the princes in Israel, by their splendid physique, high state of culture, gentlemanly manners, and good common sense. I have listened to speeches in Hebrew, German, Russian, and French, and after the close of the Congress in Yiddish, which stirred my soul; and I am fully convinced that our Jewish nation could furnish at this time orators and statesmen of the stamp of Gladstone, Disraeli, and others; and that Dr. Herzl, whose name is now received everywhere with acclamation, is a born leader, and would certainly make one of the best Speakers in any House of Commons. Such is the stuff of which the Zionist Congress was made.

TONE OF THE CONGRESS.

Though nearly every country where Jews reside was represented, there was not a word of disloyalty heard from any lip at any time. The miseries of the Jews were depicted as they existed among the 5,000,000 in Russia, among the 250,000 in Roumania, and the vast populations in Galicia, where men walk about in a forlorn condition, without bread, without homes, and without hope, seeking out their miserable existence in penury, dirt and squalour. The stoutest heart was moved to sobbing when these tales of woe were graphically described by eye witnesses; but never was there an unkind word uttered against any of the rulers of those countries where oppression, and misery the outcome of such oppression, prevailed; and no parliament in Europe could have been conducted with greater decorum, tact and loyalty than was the case at the Congress at Basle, under the Speakership of the great Jewish patriot, Dr. Herzl.

ANTI-SEMITISM.

It is a noted fact that the 204 delegates present at the Congress were men ready to make any sacrifice for the cause they espoused. Being highly gifted in all that pertained to culture, rich in mental development as well as occupying good positions in life, they could have tranquilly pursued their avocations with advantage and profit, without throwing in their lot in this Zionist movement; but these men, Moses-like, felt the embittered lives of their brethren, and the anti-Semites have now discovered that there are men in Israel whose love for humanity far exceeds their proverbial love for money, and that they rather choose to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. If anti-Semites hate the race as a race, because they are a race, Providence has been all the time working out this grand scheme of cementing the hearts of the remnant of Israel with one common hope and aspiration, throwing in their fortunes with their persecuted brethren: and when such nations will have none of them, God says, "I will bring you to Zion." Jer. iii. 14.—*Aaron Sternberg, in Jewish Herald.*

"A mass-meeting of the Hebrews of Chicago was held yesterday afternoon in Porges' Hall, Jefferson and Maxwell streets. B. Howitz, President of the Zion association, an organization formed for the purpose of establishing a colony for persecuted Jews in Palestine, presided. Speeches were made by Dr. Felzenthal, rabbi of the Zion Congregation, by L. Zolotoff, H. Horowitz, and W. Shur.

The day being the second of the feast of the tabernacle, was a holiday, and the hall was filled to its utmost capacity, nearly a thousand persons being present. The object of the meeting was to present the matter of colonization to the people and to urge their co-operation. No definite action will be taken until the association learns from Dr. Herzel and Max Nordau, who are the originators of the colonization scheme, what action was taken in regard to colonization in the great convention held last month in Basle, Austria. The speakers urged the necessity of the movement, declaring that the time for such an action was now ripe."—*Chicago Tribune.*

The prophecies were not written to make prophets of us; but indifference to prophetic themes and to the signs of our times is no mark of ardent Christian faith. Events move with startling velocity, and we need to be awake and alert to keep pace with them.

On the 29th of August, 1897, there convened in Basle, Switzerland, a congress of 200 Jewish delegates from different parts of Europe. The object of their gathering was to consider Dr. Herzl's plan for re-establishing the Hebrews in Palestine. A telegram from Basle, August 30, says Dr. Herzl's plan "was unanimously approved with great enthusiasm by the Zionist Congress."

Dr. Theodore Herzl, of Vienna, the so-called "new Moses" and the originator of the latest scheme to buy Palestine and organize a Hebrew State there, was elected President, and Dr. Max Nordau, Vice-President.

Dr. Herzl, a tall, handsome, courtly, literary man, described his project in an interview in this way:

"Within a year or so of Palestine being acquired from the Turk I shall have a million colonists in the country. The watchword, 'Jewish State,' has roused the Israelites to the remotest corners of the earth.

"My plan is simple enough. We must obtain sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two powerful agents—the Society of Jews and the Jewish Company. The first named will be a political organization and the latter a limited liability company under English laws, having headquarters in London, and a capital of, say, $250,000,000.

"At first we shall send only skilled labor—that is, the very poorest—who will make the land arable, lay out streets, build bridges and railroads, regulate rivers and construct telegraph lines. Their work will bring trade, their trade the market, and the market will cause new settlers to flock to the country. Every one will go there voluntarily, at his or her own risk, but under the watchful eye and protection of the organization."

What the outcome of this enterprise will be, or how far these anticipations may be realized, we cannot tell. We simply chronicle these events as they pass, and wait the unfolding of the divine purpose. If, as the Scriptures seem to assert, there are great and terrible events to occur "upon the mountains of Israel" in connection with the close of this dispensation, it behooves us with all other Christians to be watchful and diligent, that we may be found in peace when the day of trouble comes. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. iii. 8.—*The Christian.*

Appointments.

This is a list of my appointments:
Dixon Ill. Oct. 21 to 24.
Antioch, Oct. 28 to 31.
Silver Creek, Nov. 4 to 7.
Adeline, Nov. 11 to 14.
Lanark, Nov. 18 to 21.
Ripley, Ill. Nov. 26 to Dec. 6. If desired, from Ripley to Memphis Tenn.

D. M. HUDLER.

Editor Restitution:

If it be the Lord's will I expect to labor during the winter months in the South. Perhaps some in Okla. Ter. and La. And if there be any readers of THE RESTITUTION who would like to have me visit their locality and can assist me in getting places of meetings and congregations let them write to me soon at Wilsey, Morris Co. Kan.

J. B. CRATON.

Hunter's Excursion Rates.

Parties of three or more may secure one fare rates to designated local points on the line of the Nickel Plate Road, in Western Ohio and Indiana, also single tickets will be sold to points in the Northwest and Southwest.—Nov. 15.

Chicago Excursion via Pennsylvania Lines.

October 24. One Dollar round trip from Plymouth on special train at 5:30 A. M., central time, via Pennsylvania Lines; returning leave Chicago 8 P. M., and 11.30 P. M., central time, same day. See the grand Boulevards, and Parks in charming autumnal gowns, visit friends, or have a day of pleasure in the Western Metropolis.

Probably the oldest timber in the world is found in the ancient temples of Egypt, in connection with stonework which is known to be 4,000 years old. This, the only wood used in the construction of temples, is in the form of ties, holding the end of one stone to another.

The silk industry of China employs, it is estimated, from 4,000,000 to 5,000,000 people.

Temperence.

Water.

Through well-transparent glass of crystal pure
How lustres it in mountain cup!
So beautiful that one might sip
Could maiden young, gallant, priest or boor,
With visage pale, or as the Moor,
Forget more choice in any beaker grasp?

A thousand times the modest gem has met my gaze
And most delicious coolness
And new life to body given,
But never the richest wound admire and praise
Like the first time in childhood days,
Here was it pealing through a grassy nook!

Home has since the present wine,
In crystals reject with force and fire,
But rather strike the fearful lyre,
To celebrate in numbers more divine
Above the red blood of the Vine,
What kindness neither Barons of Diet nor fire,

What seals the lovers lips and burning brow
When sick, we seek the weary couch
Or coolness, or the blight of shades,
Withers the heart, like leaves upon the bough,
Ah then! the coolness yellow,
It outgrows brought the vintage most in fame

Poland, or on the wild, or in the deep,
Or Nectar that which thirst satisfies,
Made sweeth pure clear deep mild refines,
Or fragrant wines, but nature's first keeps
And Lakes, the cells, and clouds that weep
And drinks come, thoughts or [illegible] views.

First in the dawn of sublunary things,
Pure as the Crystal found it flowed,
Long may it [illegible] make,
As of even the [illegible] springs
Where Desire might dip its fond gent wings,
Nor bee more pure its virgin blooms corrode.

But turned by vice mental that near the brain,
The child, of earth would turn from these,
And drinking, locked more like wines,
That lead him captive to an iron chain;
And still, for warnings plead in vain,
Men spoil the cup, and life in darkness close.

Oh! that the ones who trick themselves on mind
Out-reaching theirs that roam the dale,
Would ever opposite prevail:
And vigor and relief of daily mud,
At home and [illegible] contained,—
Wrongs would be done, and Gaseous cease to wail

—W. G. Monerief.

[Selected by J. T. Wilcox.]

"Touch not, Taste not, Handle not."

I have read of a town meeting in Pennsylvania where this question of license was to be decided. As the question was about to be put, there arose from one corner of the room a miserable female, wrinkled and gaunt, and stretching out her arms, in a shrill voice she cried: "Look upon me. You all know me, or *once* did. You all know I was once the mistress of the best farm in town. You all know, too, I had one of the best—the most devoted of husbands. You all know I had five noble-hearted, industrious boys. Where are they now? *Doctor, where are they now?* You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe,—excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you," pointing with her shred of a finger to the priest, deacon, and doctor, "as authority." They thought themselves safe under such teachers. But I saw the gradual change coming over my family and prospects, with dismay and horror: I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow, I tried to break the spell—the delusive spell—in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed: but the odds were against me. The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon (who sits under the pulpit there, and took our farm to pay his rum bills) sold them the poison; the doctor said that a little was good, and *excess* ought to be avoided. My poor husband and my dear boys fell into the snare, and they could not escape; and, one after another, were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time—my sand has almost run—I have dragged my exhausted frame from my present home—*your poorhouse*—to warn *you all*—to warn you, Deacon! to warn you, false teacher of God's Word!" and with her arms high flung, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed; "I shall soon stand before the judgment-seat of God—I shall meet you there, you false guides, and be as a witness against you all!"

She spoke and vanished. But when the chairman put the question: "Shall any license be granted for the sale of spirituous liquors?" the response was unanimous—"No!"

Announcement.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, will convene at Plymouth, Ind., Thursday evening Nov. 18, 1897 and continue over the following Sunday.

Now brethren and sisters of the faith in Indiana, the time is almost at hand for another meeting wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our meeting, come with hearts full of love and for the advancement of the cause.

You who have read THE RESTITUTION have no doubt seen there is being a renewed effort put forth for more effective evangelizing and we are glad to say is meeting with quite a degree of success and the outlook is very promising if it continues, therefore we urge that every church organization as far as possible be represented by delegates that you may take part in whatever business may come up before the Conference. We invite all who are interested to be with and share with us.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec

Brothers and Sisters of Indiana:

I wish to call the attention of all in Indiana to the article on Editorial page of THE RESTITUTION of Sept. 15, entitled "To the Brothers and Sisters of Indiana." Also to the article entitled "Indiana Workers" in issue of Sept. 22. Some I learn have overlooked both of these articles. Please do not delay in answering these requests. Many reports have come in and thus far they are without exception, truly encouraging. With the earnest and prompt co-operation of all concerned a general report can soon be given that will be welcomed by *every* member of our State. *Please do not delay.*

Attention is also called to the fact that Bro. D. E. Vancastor, 1st Vice Pres. of Argos, has, by request, accepted the responsibility of acting as State S. S. Supt. Will you kindly give him all the assistance in your power. Yours seeking the co-workers.

F. L. AUSTIN.

Dear Restitution:

Will you please give place in *Your* columns for one more call—this may be the last one. At our Annual Conference, Sept., 96, a vote was taken to convene in Conference again in Sept., 97. A committee was appointed to take charge of the arranging of this meeting. In the absence of the Sec. Wm. Vickery, I have been requested to send this notice. This meeting will be held near the Crescent school house, Sumner Co., Kan., as near the place center on as the committee can conveniently arrange. This meeting will commence Friday, October 29th, a month later than was voted on. This was done to give ample time for seeding and past the extreme hot weather. Now brethren, we had a splendid meeting last fall under the teaching of Bro. L. E. Conner; its effects have shown its worth. Now we propose to try and have another good meeting with Bro. J. P. Wilcox and others to assist us. A large attendance is expected and the invitation is to all who can and will come. Come prepared to care for yourselves and others. Just a word, don't go to town just before you come to this meeting and deposit all the money you have, but bring your money along and divide up a little. Deposit a part of your means with the Lord, he has made the demand, don't fail to respond, our help is needed in defraying expenses. I am not authorized to say how long this meeting will continue, but it will be for several days if the interest demands and the brethren will satisfy the laborers. Those coming by railroad from north, south or east will stop at Arkansas City. Notify the committee in good time and you will be met at the train. The committee are Wm. Hodika, Geuda Springs, and Wm. Vickery, Sewkirk, O. T. We would love to see a goodly number from every point of the compass. Come with song, come with prayers, come with exhortation, these are all good. if you should fail in any of these things you can help by your money. Bro. Wilcox and family have to live and we must not forget this. Those coming by private conveyance will find meeting near southeast corner of Sumner Co., Kansas. Committee:

T. H. JACKS
WM. HADIKA
WM. VICKERY
I. S. MILLER, Pres

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth Marshall Co., Ind.

Remittance should be sent by bank draft postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold it up in a letter so that no one can tell it, for one who looks much will [illegible] almost invariably [illegible] a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should keep a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance and your order will be much more promptly attended to.

Popular Lectures by Bro. Jo[illegible]

Brethren and Sisters. Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Ask them, if you want information about Home-Seekers' Excursions.

Ticket Agents of the Pennsylvania Lines will furnish information regarding Home-Seekers' Excursions to various points in the Northwest, West, Southwest and South. It will pay to investigate if you contemplate a trip. Apply to nearest Pennsylvania Line Ticket Agent, or address C. L. KINKADE, Assistant General Passenger Agent, Cleveland, Ohio.—Oct. 31.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$37.25

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund [illegible] be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to be a trust worthy

Previously subscribed	$137.30

The Restitution

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WILL YOU TRY IT?

Hunters Rates via the Nickel Plate to designated points in the North-West, and South-West also to local points in Western Ohio and Northern Indiana.—Nov. 15.

List of Churches.

The Church of God, San Diego, California, meet for worship and study of the Scriptures in Grand Army Hall, 6th St., between G & H every Sunday at 11:00 a. m. All Bible students welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave. Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited to come. S. Johns, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, of Argos, Ind., meet in their house on Michigan St., at 10 o'clock. Preaching by J. F. Wagoner on the 2nd Sunday, in the forenoon. Sunday School every Sunday and social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services. All brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Saturday and Social meetings every two weeks. We have no regular preaching. Jason Wolfen, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11:00 o'clock. Brethren from to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the school House on top of the hill. cable cars come very near, and ferry lines from Seattle.

The Children of the Church of God on Buck Creek, Grant, meet every Sunday at 10:00 a. m. for Bible study and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaise, Keesler, or H. L. Leasure, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Author Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave, near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyebauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Cross Grove every four weeks, one at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Bro. Church, C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pile, Sec.

The Church of God at Linden, Okla., meet at the Arbor at my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and [illegible] desired to have all lovers of truth with us. Services at 2 o'clock p. m. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cornaby, Pastor.

The Church of God in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, N. Y. have preaching [illegible] every four weeks by Brother or sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Rosemond Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study at 3 Sunday School. Faithfully yours, ALICE J. KEEN.

Home Seekers Excursions to West Northwest and Southwest, are offered via the Nickel Plate Road Oct. 5th and 19th at about one fare for the round trip. Inquire of agents.

Aids to Bible-Study and Mission-Work.

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Rejoice Evermore.

"Rejoice though storms assail thee;
Rejoice when skies are bright;
Rejoice though round my pathway
Is spread the gloom of night.

If the good hope be in thee,
That all at last be well;
Then let thy happy spirit
With joyful feelings swell."

Communicated.

A Request Granted.

A brother requests me to write upon a topic suggested by the following questions:

1. Will rantized and immortal soul-believers form a portion of the innumerable company of Rev. vii. 9?

2. Will any one be condemned because he cannot pronounce our shiboleth?

3. Will people who are sending tons of so-called Christian literature to the heathen, be given eternal life for their reward?

NONE ARE RANTIZED.

With regard to question 1. See Rev. vii. 14, and you will learn that they are a "WASHED," and not a *rantized* company. "Have *washed* their robes and made them white in the blood of the Lamb." Sin is the filth cleansed by washing in the blood of the Lamb. See Acts xxii. 16, and you will definitely learn *when* the blood of the Lamb becomes efficacious in washing away sin. "And now why tarriest thou? Arise, and be baptized, and WASH *away thy sins*, calling on the name of the Lord." Or calling on them the name of the Lord in baptism, they then become name-bearers.

Acts ii. 38: "Repent and be baptized every one of you in the name of Jesus Christ *for the remission of sins*."

Rantism is not baptism. A woman never washes clothes by rantism or sprinkling. She dips and soaks, and plunges them in water. Some of these theological tinkerers ought to have their dirty shirts sprinkled, dried, and given to them to wear as a washed shirt. I think they would begin to loose confidence in their nonsensical quackery.

The "innumerable company" are all of them "*washed*," hence there are no rantized believers *in paganism there*.

THERE ARE NO IMMORTAL SOUL BELIEV-ERS IN THE INNUMERABLE COMPANY.

"He that believeth *on* the Son of God hath the witness in *himself*: he that believeth not God hath made him a liar: because he believeth not the record that God gave of *his* Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life." 1 John v. 10-12.

This Scripture describes people who make God a liar by disbelieving the record God gave with regard to his Son, saying that he has given his people eternal life, but as yet the life is NOT *in them*, "IN HIS SON."

"Your *life* is *hid* with Christ in God. When Christ who *is our life* shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

There cannot be any immortal soul believers in that company because they displease God in making him a "liar," in saying our eternal life is *not in his Son*, but *in us*, even now, and always has been. "*Ye shall not surely die.*" "He that hath *not* the Son of God *hath not life*," and none can have the Son of God save by *faith* and *obedience*.

Rantized immortal soul believers disobey Christ's command to believe the gospel and be baptized. They can not believe the *gospel* message and the *devil's lie* at the same time, they are in complete antagonism one to the other. Neither is rantism baptism. Disobedience again.

Rantized immortal soul believers disbelieve and disobey every fundamental doctrine of a Biblical saving faith. Immortal-soulism makes God a *liar*, and robs Christ of his mission as the *life-giver*. "Ye will not come unto me that ye might have life." Rantism changes completely the Divine order of obedience.

With regard to the innumerable company we read: "They shall hunger more, neither thirst any more, neither *shall the sun light on them*, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and *shall lead them unto living fountains* of waters: and God shall wipe away all tears from their eyes."

Tell me, is it possible, that such magnificent blessings can come to those who *dishonor* God, by making him a *liar*, and also *rob* Christ of his glory and mission as the *life-giver*, and by rantism *set aside* the God-given plan of *being inducted into Christ*?

See 1 John ii. 22: "Who is a liar but he that denieth that Jesus is the Christ?" What is the value of believing that Jesus is the Christ? See John xx. 31: "These are written that ye might believe Jesus is the Christ, the Son of God; and that believing ye *might have life through his name*." The belief that "Jesus is the Christ," is the way to get "LIFE *through his name*." Immortal soul believers claim to *have immortal life* from birth, perfectly independent of believing that Jesus is the Christ." And the Divine Word as we have seen makes those who deny *that* "Jesus is the Christ," all liars. Will God lead liars, or those who make God a liar, to "living fountains of waters," and "wipe away all tears from their eyes?" Impossible. The thought seems sacrilegious.

I cannot at this time enter into what it means to "believe that Jesus is the Christ," but every one who is instructed in what it means to believe in the things concerning the kingdom of God and the name of Jesus Christ," know full well, that rantized, sky-kingdom, immortal soul believers do not know what it is to believe that "*Jesus is the Christ*."

Listen to the note of warning, and be not deceived: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. Look to yourselves, that we loose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. And if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." 2 John vii. 11.

Do rantized, sky-kingdom, immortal soul believers "abide in the doctrine of Christ?" If not, listen: "Whosoever transgresseth and abideth not in the doctrine of Christ, *hath not God*." Will he that "hath not God" be led unto "living fountains of waters," and have "all tears" wiped away "from his eyes?"

SECOND QUESTION.

"Will any one be condemned because he cannot pronounce our shiboleth?"

Of course not, "*our* shiboleth," is nothing, but to "abide in the *doctrine* of Christ," is everything. I will let the Bible say who will be condemned.

"Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15.

Never mind "our shiboleth" if you cannot pronounce the above "shiboleth," *you will be condemned sure*.

2 Thess. i. 7-9: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and *obey not the gospel of our Lord Jesus Christ*."

2 Thess. ii. 12: "That they all might be damned who *believed not the truth*, but had *pleasure in unrighteousness*."

Can you pronounce this "shiboleth," my friend?

THIRD QUESTION.

"Will people who are sending tons of so-called Christian literature to the heathen, be given eternal life?"

"Works without faith are dead," and beside, that kind of literature, is more or less permeated with the fictions of pagan philosophy, where in many cases blind, instead of open the eyes to saving truth.

Eternal life is only promised to those who believe and obey the saving faith of the gospel. I know full well that we are living in an age of liberalism, when men will not endure "*sound doctrine*," but will heap to themselves teachers who will tickle their eyes by preaching to please, and entertain, rather than preach the plain sound truth of God. That will often grate hard upon the feelings and impulses of the flesh, and they will affect liberalists, and cry out, "Will any one be condemned because he cannot pronounce our shiboleth?"

When the Son of Man cometh will he find faith on the earth? He will find some, but it will be a severe article, and happy will be the one who possesses it. Any one who holds a true fidelity to the one faith of the gospel will have a hard time of it in *this life*, but an eternal weight of glory in the age to come. Hold fast the form of sound words.

W. H. WILSON.

The Ten Virgins.

When we read any exposition of a parable or figure that seems to be well applied, we are apt to settle down upon it, and cousing to seek for any thing different, we will fail to see inconsistencies it may contain. Let us not try either to avoid conclusions of others, nor to follow them, but simply seek for truth and harmony.

This parable of Matt. xxv. has so long been applied to Miller's work, previous to 1844, that we have sought for no better explanation.

1. We admit that such a warning is necessary before Christ's coming, or it would not be as it was in the days of Noah.

2. Christ did tarry after 1844, yet I do not think that this was the tarrying of Matt. xxv. 5, for the following reasons.

1. The first word in v. 1 is "then," or Diaglott, "at that time." leads us to the previous chapter to see when. Here we read of the coming of the Son of Man. Two in a field, one taken, the other left. The wise and evil servants. The chapter concludes with the good servant's reward, and the evil servant cut off with hypocrites. Were these things done in 1844? Yet it is "at that time that the kingdom is like ten virgins.

2. It is not the church of this age that is like ten virgins, but "the kingdom," which is the future.

3. The bride will not be asleep (2 Thess. v. 4-6) "Ye brethren are not in darkness—ye are children of light. Let us not sleep as do others, but let us watch and be sober." Hence the virgins are not the bride.

4. In Psa. xlv. 13, 14, the bride, the king's daughter is described in her beautiful garments:—"She shall be brought unto the king in a raiment of needlework: the virgins, her companions that follow her, shall be brought unto thee." So these ten virgins are the bridesmaids or servants of the bride, the church.

5. The Syriac renders the last clause of v. 1, "went out to meet the bride groom and the bride." Did the Adventists do this in 1843-4? No, there was no bride to meet them, nor will there be till the church is resurrected.

6. The virgins of the parable went out to meet the bride and groom before the midnight cry was sounded. This was not true of the Adventists, for they did not go out till after the cry.

7. During the tarrying period the Diaglott says, "they all nodded and slept." Will Adventists admit that they have all been asleep since 1844? May it not be that the living are those who "nodded" and the dead those who "slept," and they "arise," v. 7; one class from spiritual lethargy, and the other from the death sleep, to trim their lamps? May not the midnight cry be the "last trump" or the jubilee trump which wakes the dead, re-unites families, releases servants, and proclaims liberty throughout all the land to all the inhabitants thereof? Lev. xxv.

These blessings will not immediately follow the resurrection. The marriage, I think, will be on the earth. But some would object to having any but the bride rise from the dead in the first resurrection. It is the "dead in Christ who rise first." But might not some of the servants of the bride be among the "dead in Christ?" Might not the bride's companions be immortal as well as she? I know of no Scripture against it. Or will the bride's companions be taken entirely from among the living? If the midnight cry is the trump that awakes the saints, both living and dead will hear, and arise to trim their lamps, and go out to meet the groom and bride. But the bride cannot go to meet herself. So I would judge that though the virgins arose with the bride they are not caught away with her, but are ready to meet her when Christ and his saints descend upon the Mount of Olives. Thus, as he says in the same chapter, he will separate the sheep and goats. The sheep may be the wise virgins, the goats the foolish virgins. The foolish virgins are told "I know you not." The goats "depart." However the fulfilment is future, and these thoughts may elicit thoughts from others.

I think that the three parables, the householder. (Matt. xxi. 33), and the marriage. (ch. xxii. 1), and the virgins (ch. xxv.) are in chronological order. In the first the householder is God, the vineyard Israel. (Isa. v.) a fenced off people, the husbandmen, the priests. The first servants, the judges and prophets whom Jezebel and others of their rulers slew.

"Again God sent other servants, prophets, John the Baptist, etc., whom they killed. "Least he sends his Son, Jesus, whom they kill. Hence the vineyard is taken from them and given to other husbandmen—the Gentiles. "The kingdom" v. 43—"shall be given to a nation that will bring forth the fruits thereof."—the church of Christ.

The parable of ch. xxii. begins here, with the gospel call to the marriage. John the Baptist calls, and Jesus and his disciples call to the future wedding. But the Jews slay the servants, therefore the king burns up their city, which took place A. D. 70. The parable then brings us back to the call of the Gentiles after the stoning of Stephen. The servants gather from the highways both good and bad.

Some of those who are called now, and obey, will lack the garment of righteousness, when the King comes, and will be speechless. They will be bound, and cast out, "for many are called but few chosen."

The parable of ch. xxv. begins where this one ends, showing us the fate of *the foolish virgins*, who have been baptized into Christ, but who lack the garment of righteousness, and the oil or Spirit. These will not even be the servants of the bride.

W. L. CROWE.

Report of Labor.

The readers of THE RESTITUTION will remember that a meeting of a week's duration was announced through our paper to commence Oct. 9, four miles south of Frankfort, Ind. The meeting was also announced through three papers published in Frankfort, also by printed bills posted to aid in giving publicity to the meeting. The friends who had extended the invitation to me had as they supposed secured the Christian Church in which to hold the meetings, in fact the house had been tendered to them by the church members. The friends of the truth had intended to hold the meetings, in the school house, but as the school term had commenced and it was deemed advisable to accept the offer of the house, and especially as they had contributed liberally when the house was built. The subject announced in city papers and posters was "The Eternal Purpose of God." The attendance on Saturday night was good and close attention was paid to "God's purpose in creating the Earth." On Sunday morning a large audience assembled to which I discoursed upon the "Covenant God made with the fathers." During this discourse groups of people left the house being unable to endure sound doctrine. After the services closed I was waited upon by the janitor who informed me that his instructions were "not to open the house to me after the Sunday night service unless the trustees consented to it." This to me was somewhat embarassing as I had announced at the morning service for the week, closing Friday night. One of the trustees and the deacon were not consulted, but the order to close the house was given and an abrupt closing of our meetings seemed to be a thing determined. Here a scene followed that almost duplicated Paul's experience in the temple. "Some cried one thing, some another among the multitude," and confusion reigned supreme. The wife of the loyal trustee came to me in great distress saying: "Will you preach at our dwelling house?" Certainly, said I, if so desired. The announcement was then made for meeting Monday night at the residence of Labon Hodgen which was filled with eager listeners to whom I unfolded the wonderful purpose of God in the redemptive scheme. Each night the interest increased as attested by the remark "each night it gets better and better." People living in Frankfort attended each service, coming a distance of five miles, some of whom had reached the allotted period of three score and ten. The eager earnest look testified plainly that the truth was appreciated. The tears plainly visible told most eloquently of the softening influences of the truth, of the searching nature of the gospel of Christ which is the power of God unto salvation to every one that believeth. Our regular appointment at Hillisburg was to begin on Saturday night, but being urgently requested to speak on the "signs that precede Christ's coming" we arranged with the brethren at Hillisburg to withdraw my appointment for Saturday night. The best of attention was paid as proof was given that we stand upon the crumbling verge of a closing age, and stand face to face with the grandest events in human history. This theme never fails to interest for the proofs of holy writ are plainly before us, thus confirming the truths uttered by God's holy ones. The meetings throughout were characterized by a spirit of investigation, the controversial element was almost wanting. To further the honest inquirers after truth visits were made the searcher assisted in the examination of the evidences upon which faith must be predicted. While no direct results of this meeting can be reported, may we not hope that investigation will continue until the errors and prejudices that have been honestly received through a long course of erroneous teaching may result in noble confessions of faith in the things concerning the kingdom of God and the name of Jesus Christ. As an evidence of the spirit we manifested toward those who turned us out of the house we give the expressions of some who wished me to refutiate, saying, "Why don't he pitch into the people who locked him out?" Oh no! friends we have neither the time nor the disposition to abuse people who are simply repeating what has been done all along the line of the history of God's faithful servants. On the other hand some said, "I am glad they turned us out, for we have had a better meeting, and it has raised up friends for the truth." God grant that this all may work together for good to the cause of truth. We are assured that God "compelled the wrath of man to praise him, and restraineth the remainder of wrath." The trustee who was consulted in the matter of turning me out, in whose house the meetings were held submitted this to his former brethren as the only basis of a settlement of the trouble. First that they should apologize to me for turning me out, and that they must also offer me the use of their house to hold a series of meetings in when I could again visit the place, and if they refused to do this to take his name off the church book. I believe he means every word *in that offer*. Placed thus between two fires what will they do? To refuse his request they will lose him and his wife; to grant it will perhaps cause a loss of several who are almost persuaded. Those who turned us out were trying very hard to explain their action. One trustee said to me that they closed the house because I was "preaching doctrinal sermons," to another they expressed the fear that if I was "suffered to continue the meetings I would destroy their church and build upon their ruins our own faith." This now makes three times that I have been locked out just as the interest began to be manifested and I hereby give kindly notice to all who solicit my services for a series of meetings, under no circumstances accept the house under a verbal contract, let the contract be in writing that will legally bind both parties. Even in that event I should prefer a hall or private house. The sword in its sheath is a harmless weapon, so also is the Sword of the Spirit, closed or its doctrines not insisted upon and it is free in all pulpits, but oh, how different the result when the Sword of the Spirit is drawn from its soft velvet sheath and its keen double edge cuts horrid gashes in the traditions of men! Is it any wonder they flinch? Among the last words at the close of the meeting were "When can you visit us again?" To which I replied whenever you need my services. In closing this report I wish to thank the loved ones who so nobly assisted during the meeting, coming as they did fifteen miles is proof of their interest, and of the sacrifice they made. To Bro. and Sister Hook of Boon Co. I am under especial obligations for the timely aid and encouragement furnished. And to our dear friends Thomas and Emma McKinsey from whose eyes the sweet light of day has ever been excluded, but whose musical voices must compensate in a measure for the loss of sight, thanks for the sweet melodies that yet linger as the odors of sweet flowers, yes, I hear the music again "He is standing at the door," and let the sentiment infuse every heart, and if we cannot sing it let each heart earnestly say "Come Lord Jesus, come quickly." And finally to the household who so kindly administered to my wants and to whose unceasing care for my comfort, and their kindly remembrance of the finished needs of those who labor in word and doctrine my thanks are especially due. And that the Word spoken may have fallen in good and honest hearts that may bring forth fruit that will be to the glory and honor of God is my fervent prayer.

As ever in the blessed hope,
J. F. WAGONER.

The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, NOVEMBER 3, 1897. NUMBER 41.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

It is said that, owing to the persistent work done in Italy during the last four decades by English and Scotch Bible societies, there is now no book so widely possessed and read in that country as the Bible. About 3,000,000 copies of the book, entire or in portions, have been distributed altogether.

The development of suburban London moves on apace. A sign of the times is noted in the recent opening of large estates, where there are miles of roads lined on either side with dwellings, villas, etc., where legal provision is made and security given that at no time shall liquor-selling be permitted.

Jerusalem has today seventy synagogues. Of the twenty-four religious sects represented in the city, twelve are Christian. Among the inhabitants the Mohammedans are already in a minority, which is constantly growing smaller.

When Christ implants the well of living water in a man's heart, it will have not merely a refreshing influence, but a cleansing and purifying effect. If there be none of the latter, the absence of the living water may well be argued.

The history of the world teaches no lesson with more impressive solemnity than this; that the only safe guide of a great intellect is a pure heart; that evil no sooner takes possession of the heart, than folly commences the conquest of the mind.—*C. C. Bonney.*

Christ's sweet presence eateth out the bitterness of sorrow.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

H. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER 3, 1897.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 20, 1897, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

W. D. THOMPSON, Vice Pres.
A. R. UNDERWOOD, Sec'y.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

IT is well said that "there is no conflict between science and the Bible. There is a conflict between scientific theories and systems of theology: but there is no conflict between the work of God and the Word of God."

ANOTHER joyful day was spent by the Church in Cleveland on Sunday Oct. 24th when two more were added to the Body of Christ. Brother F. Minor, and Brother Charles Frauboner then took upon them the Sacred Name of Jesus. Yes we rejoiced greatly to see two men in the vigor of young manhood renouncing the world with all its allurements and throw in their lot with the people of God. The Lord bless them, and make them a blessing to others, we pray, so that they may have crowns of reioicing in that day. Thank God that others are enquiring the way to Zion with their faces thitherward.

THE *Sword and Shield* advises its readers to read such books as John, Romans, Ephesians and others of like character through at the same time, if they really desire to see the connecting links. In our opinion the advice is excellent. It also says: "When you read any other book than the Bible, you do not open it in a haphazard way and read just a few verses. You commence at the beginning, and read it through page after page." Surely the Book of God is worthy of the same treatment; but after having been read through, it strikes us that it should be studied topically. One topic thoroughly mastered will make the rest much easier of acquisition. It also says neither Jesus nor Philip were Higher Critics. The first mentioned began at Moses and all the prophets and expounded unto them in *all* Scriptures the things concerning himself; and when Philip found the Ethiopians reading the 53rd chapter of Isaiah, he did not talk learnedly about two Isaiah's, but he simply began at the same Scripture and preached unto him Jesus.

In Memorium.

It was our painful duty to conduct the funeral services of another faithful witness for the truth as it is in Jesus on Tuesday 26th inst. The icy hand of death was laid upon our beloved Sister in the Lord, Sister Rachel Townsend, of the Church of God at Salem. She had been in delicate health for some two years or more,—and on several occasions it seemed doubtful if she would rally; but for sometime she had been somewhat better, and on the preceding Sunday was able to break bread with the little group who show forth the Lord's death on the First day of the week, five miles from her home. On Friday the 22nd she walked quite a little distance to see a friend at one of her neighbor's houses; and after returning she assisted in the preparation of some fruit.—retired at the usual hour feeling comfortable; but soon after midnight she became suddenly very ill and died in about an hour. Happily for her she had long since insured her life with Jesus, and, by a life of faith and prayer and watchfulness had kept her title clear to a mansion in her Father's house. In a community singularly deaf to God's gracious proposition, her consistent walk and conversation commanded the respect of all who knew her. The Methodist Church Building at Bunker's Hill was courteously granted for the funeral services,—and it was estimated that no less than five hundred people were shown that death is a *fact;* man does die; that death came by sin; that in death every faculty of mind and body entirely ceases; and that future life can only be obtained as a gift from God through Christ, the conditions being faith in the gospel of the kingdom of God, reformation of life, baptism for remission of past sin and a godly life, waiting *for* the Lord from heaven.

Our heart goes out in sympathy for our dear Brother Townsend and his family, and those of the household of faith, among whom the enemy has been reaping a great harvest. May he whose voice shall awake the dead soon appear and end the night of weeping, and usher in the better day, we humbly pray.

Sound Doctrine No. 4.

"Hold fast the form of sound doctrine which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. i. 13.

The three preceding articles of this series were written to introduce the 4th and 5th. Would it be too much to ask that they be carefully read again before reading further of the present number?

In combatting the idea that the class of Rev. vii. 9. 13 is the same class as that of Rev. ii. 26 a certain writer said it was "not according to sound reasoning." Leaving him and his opponent to settle *that* particular matter, we feel in duty bound to examine the *objector's* reasoning and opinions. We pray God that we may be able to do it without exciting the flesh, although plainly and pointedly done.

The first point we will examine is the argument that the "innumerable company" are not virgins, because they have been washed, and because a virgin once defiled can never be washed or cleansed so as to restore her virginity. But the company on Mount Zion are called virgins. "These were redeemed from among men, being the first fruits unto God and the Lamb."

What an anomaly! Here we have a writer who commonly only THINKS he can see what the conditions of pardon and adoption are, although couched in the simplest and most literal language! And yet presumes to expound the most symbolic of all God's books.

And now as to the reasoning:

1. He says, "A virgin once defiled can never be washed or cleansed so as to restore her virginity." This is in reference to nature, and is true. The claim is that the innumerable company had been *defiled*, but had washed their robes and made them white in the blood of the Lamb; but upon the writer's hypothesis, the company seen on Mount Zion *had not been defiled*.—were simply redeemed: they needed not to wash their robes and make them white in the blood of the Lamb. They were white enough without that.

Every line makes it painfully evident that the objector has gotten beyond his depth. Does it not say that the company on Mount Zion were redeemed from among men? If so, what were they redeemed *with*? Were they redeemed from their foolish conduct transmitted from their fathers by such corruptible things as silver or gold, or, as Peter says, "By the Precious Blood of Christ, as of a spotless and unblemished Lamb?" If this is what they were redeemed from among men with, did they not

NEED CLEANSING

as well as the "*innumerable* company?" From *objector's* point of view, what did virginity consist of, if they, like the *innumerable company*, needed to be redeemed by the same blood? Does not the Lord himself say, Rev. v. 9, that the overcomers will sing, "Thou hast redeemed us by thy blood?" Did not John in Rev. i. 5, 6, give glory "Unto him that loved us and washed us from our sins in his own blood?" He did. If they had not been defiled by sin they would not have needed washing?

But we must not dismiss the virgins yet. Of course our objector will not say that the word virgin could apply to persons before they had been begotten and born, and lived purely, and therefore we may enquire *when* were the virgins on Mount Zion begotten and born—when did they so live as that they were entitled to be called *virgins* when standing on Mount Zion?

Says Paul to the Church at Corinth, "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you a chaste virgin to Christ." A short time before they were pagans: *now* they are addressed as The "Congregation of God," "the Sanctified in Christ Jesus," "called saints," and "God's children." How had the great change been brought about? Why, in Acts xviii. we learn that Paul went to Corinth and preached the gospel,—the Word of truth, and organized the Church to which the two Epistles to the Corinthians were written. Remember the Corinthians were heathens, and *grossly* immoral heathens, and the preaching the gospel there, *by* Paul, and its result, illustrates what James says in his first chapter and 18th verse:—

"Of his own will *begat* he us, with the Word of Truth, that we should be a kind of first-fruits of his creatures..... Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted Word which is able to save your souls: but be ye doers of the Word, and not hearers only?" Could they have been virgins before Paul visited them with the Word?

Any person can see from this what the first-fruits unto God were raised from: and who the chaste virgins are, who will be presented to him. They will have been evolved from those of the vilest habits, and in *some* respects, the lowest specimens of humanity; but still susceptible of impregnation by the Word of truth, while the mass of Jewish religionists had no ear to hear whatever. Yes, they were *begotten* by the Word of God, *born* of water, fed by the milk of the Word till able to digest, and appropriate strong food; and if faithful to the end—i. e. adhere steadfastly to the doctrine of the Anointed, and not corrupted by the idolatrous worship of the beast nor the doctrine of Anti Christian churches, they are virgins, and will be presented as chaste virgins to him whom they have been espoused to. See 2 Cor. xi. 2. after having born from the dead—born of the Spirit.

Objector asks if the Revelator used a dark lantern or used language so *difficult* in describing the same class of persons? We say to him that the Spirit often compares the kingdom to many very different things, to illustrate different phases of it. And the Ecclesia is symbolized by a "persecuted woman," by "144,000," by "a Temple," by the "Holy City," "Lamb's Wife," etc.

He says there are *evidently* two classes under consideration. "Evidently"—well if there be, there is evidence of it. It is evidence that makes things evident. All we ask is the *evidence*. Where is the evidence? Human reason is not evidence if it be ever so perfect. If there be evidence of two classes,—divine evidence, we mean, it is all we ask,—and it will please us, because God arranges all things in infinite wisdom.

He continues: "One class (is) to sit on his throne and to reign with him a thousand years, the other class are for servants. This is intended to be included in the "*evidently*."—but the evidence is not in sight.

Will the objector *note well:*—

1. That the little flock, to whom it is the Father's good pleasure to give the kingdom, and therefore attain to royalty, are the *servants* who are found watching.

2. That the Lord whom they *serve* in his absence, and whom he *served* while at the Father's right hand, will make them sit down to meat.—gird himself and come forth and serve them, King of kings though he be.

3. That the glorified Son of David and Son of God will be his [Jehovah's] Servant in the age to come to raise up the tribes of Israel and to restore the preserved of Israel, a light to the Gentiles and Jehovah's salvation unto the end of the earth. Is. xlix. 6. He comes to work. His work is *before* him when he comes. "His reward is with him, and his work before him." Isa. xl. 10; and lxii. 11.

4. That the description of the Holy City, New Jerusalem descending from God out of heaven prepared as a bride adorned for her husband, is such as to exclude the idea of its being a *real city*; but a body of people, who, when on *probation* even, were the bride-elect,—that is espoused, or betrothed or engaged to Christ; see 2 Cor. xi. 2; and whose duty it was to invite others to come and take of the water of life freely. Rev. xxii. 17. But at this time will have become a spiritual community.

5. That the union of these with Christ the Lamb of God is to be consummated. The marriage will take place; it has been decreed by God, Rev. xix. 7, 8, And when it says the wife hath made herself ready, we know a *city* could not make herself ready, a city could not be the Lamb's wife. And when it says she shall be arrayed in fine linen clean and white, and explains that the fine linen is the righteousness of saints,—we are certain that those who wear that raiment *are* saints, and that it is those saints who have *washed* their robes and made them white in the blood of the Lamb who are to be married to the Lamb. What now becomes of that writer's *"objection?"*

6. That Rev. xxi. 22 shows that the Lord God and the Lamb are the *Temple* of that *heavenly community* called the Holy City, New Jerusalem. This is descriptive of the same class spoken of in the day of flesh and blood and trial, even as the temple of the living God, and that God dwelt in them and walked in them: see 2 Cor. vi. 16. Yes, this is the *same class* in Rev. xxi. 22, but in a perfect state, and symbolized by a *city*, instead of a temple as in the Corinthians; and here the Lord God Almighty is said to be the temple, and the light of that city, and the nations of the saved shall walk in the light of it, and the kings of the earth do bring their glory and honor into it. The Lord God Almighty is the Temple, and they have been made partakers of Christ,—made like to his most glorious body and appear with him in glory,—being pure and joined of him,—constituents of him,—*actually living stones of that temple*, and serve the Father continually.

7. That after the thousand years, and there is NO MORE curse, no more death, Rev. xxii. 3, and God is all in all,—then even his servants shall serve him. And we humbly conceive our writer's objections are founded in error.

(To be Continued.)

Communicated.

Parables of Salomoon. Chapter 20.

1. Wine is an unbridled thing and strong drink insolent; and with such things every person without good sense becometh entangled.

2. A king threatening doth not differ from a lion's anger: and the one who provoketh it is sinning against his own soul

3. It is a man's glory to turn away from abusive talk; but with such things doth every person without good sense become entangled.

4. A sluggard when reproached is not ashamed; even so also he who borroweth food in early harvest.

5. Counsel in a man's heart is deep water, and a thoughtful man will draw it.

6. A mere man is a great thing and a merciful man a precious thing, but to find a faithful man is a work.

7. He who conducteth himself blamelessly in righteousness will leave behind him blessed-happy children.

8. Whenever a justified king shall sit upon a throne no wickedness will withstand in his sight.

9. Who will boast that he hath a pure heart; or who will boldly say that he is clean from sins?

(The order of the verses changed here to agree with the order in C. V. and R. V.)

20. His lamp will be extinguished, who speaketh ill of father or mother; and the pupils of his eyes will see darkness.

21. A portion that hasteth at first will not have been blessed at last.

22. Say not, I will punish my enemy, but wait for the Lord, that he may become thy responsive-helper.

10. A great and a small weight and double measures are useless in the sight of the Lord, both they,

11. And the one who maketh them. A young man in his devices with a holy one will have been bound hand and foot and his way is a straight way.

12. An ear heareth, and an eye seeth, and both are the Lord's works.

13. Love not to talk against one, that thou mayest not be destroyed. Open thine eyes and be filled with bread.

23. An abomination to the Lord is a double weight, and a deceitful balance is not a good thing in his sight.

24. From the Lord are a man's steps made right; but how will a mortal apprehend his ways?

25. For a man to quickly sanctify any of his own things is a snare; For after he hath vowed he comes to repent (change his mind, you see "repentance" means).

26. A winower of the irreverent is a wise king, and he will put a wheel (a threshing wheel) upon them.

27. The Lord's light is man's breath; and he will search the inner chambers of one's body.

28. Mercy and truth are a king's watch-guard; and they surround his throne with righteousness;

29. Wisdom is a cosmos (a thing of beauty) for young men; but a glory for elders is their gray hair.

30. Bruises and breakages meet the bad, and blows into the inner-chambers of their body.

CHAPTER 21.

1. Even as the movement of water is a king's heart in God's hand: Whoever he willeth to, doth he incline it.

2. Every man seemeth to himself to be justified: but the Lord maketh hearts upright.

3. To do right and to assert the best truth in the estimation of God is very much more than blood of sacrifices.

4. To be high-minded with haughty pride is to be bald-hearted; and the lamp of the irreverent is sin.

There is no fifth verse in the text.

6. He who promoteth inutile treasures with a lying tongue is pursuing them over snares of death.

7. Destruction will have been entertained as a guest by the irreverent: For they do not desire to do the right things.

8. Unto the crooked God seemeth crooked ways: For his works are pure and upright.

9. Better is it to dwell in a corner out of doors than in stuccoed walls with iniquity and in a house in common with it.

10. An irreverent man's soul will not have been shown mercy by any man.

11. When an unbridled man is paying the penalty the guileless becometh more subtile, and a wise man who understandeth will receive comprehension.

12. A justified man understandeth the hearts of the irreverent and boldeth the irreverent faulty in their evil doings.

13. He who stoppeth his ears so as not to hear the weak, will himself invoke and there will be no one to hear.

14. Secret giving turneth away feelings of wrath; but the one who is sparing of his gifts stirreth up strong anger.

15. To act judicially is a matter of rejoicing for the justified; but a holy one is useless in the estimation of evil-doers.

16. A man who is erring from the way of righteousness will pause in an assembly of giants.

17. A man in want loveth rejoicing, being friendly to wine and olive-oil for riches.

18. But a transgressor is an object for purification for a justified person.

19. Better is it to dwell in the wilderness than with a contentious and tongueey and wrathful woman.

20. A treasure to be desired will pause in the mouth of a wise man; but thoughtless men drink it down.

21. A way of righteousness and merciful-doing will find life and glory.

22. A wise man hath gone against walled cities, and torn down the fortification in which the irreverent trusted.

23. He who watcheth to guard his mouth and his tongue will watch to keep his soul from tribulation.

24. A bold and audacious person and a braggart is called a scourge, and he who cherisheth malice is an evader of law.

25. Inordinate desires slay the sluggard; For his hands are not extended to do any thing.

26. An irreverent man hath inordinate desires all the day long; but the justified man showeth mercy and pity without stint.

27 The sacrifices of irreverent men are an abomination to the Lord; Yea, for they offer them in a way avasive of law.

28. A false witness will perish; but an obedient man will talk guardedly.

29. An irreverent man withstandeth a face shamelessly; but the upright himself understandeth his own ways.

30. There is no wisdom, there is no unskilfulness, there is no counsel according to the irreverent man.

31. A horse is made ready for a day of war; but from the Lord is the responsive-help.

CHAS. GARDNER.

(To be Continued.)

The road of life is a turnpike road. It is a path which every one must find for himself, by the help of such directions as God has given us; and there are so many other paths crossing the true one in all quarters, and the wrong paths are so well beaten, and the true path in places is so faintly marked, so many, too, are always going the wrong way, that between the number of paths to puzzle him and the number of wrong examples to lead him astray, a man, if he does not take continual heed, is in great danger of turning into a wrong path, almost without perceiving it.

Learning will accumulate wonderfully if you add a little every day. Do not wait for a long period of leisure. Pick up the book and gain one new idea, if no more. Save that one, and add another as soon as you can. Says an old Scotch adage: "Many a little makes a mickle."

If books do not make one good or bad, they at least make one better or worse.

Quarrelsome persons are very dangerous companions.

Indiana Conference.

The following Programme has been prepared for the First Quarterly Conference of the Church of God in Indiana, to be held at Plymouth, Nov. 18 to and including Nov. 21, 1897.

As it is to be a religious meeting it is thought best to devote more time to religious work and less time to neighborly visiting.

PREPARATORY PROGRAMME.

Churches, choose delegates at once.

Sunday Schools, select delegates early.

Churches and Sunday Schools, instruct delegates and provide with carfare.

Delegates, prepare your reports.

Everybody, (who can) prepare to attend the first meeting on Thursday evening.

Do not expect a feast in the semblance of a religious meeting. God dislikes such gatherings. Isa. i, 14. But to assist one another spiritually is commended. Heb. iii. 13; x. 24–25. "Mary sat at Jesus' feet and *heard his Word*, but Martha was cumbered about much serving. But one thing is needful: and Mary hath chosen that good part which shall not be taken from her." Luke x. 38–42.

PROGRAMME.

THURSDAY, Nov. 18.

7:00 P. M. Song Service.
7:10 Address of Welcome, H. F. Cordill.
7:20 Response, J. F. Wagoner.
7:30 Sermon, B. W. or M. A. Woodward.

FRIDAY Nov. 19.

9:30 A. M. Prayer and Social Meeting G. W. Smith, Leader.
10:30 Sermon.
11:30 Meeting of Executive Board.
1:30 P. M. Conference Business.
2:30 Sermon (if the business is completed.)
6:30 Song Service by Young People.
Paper.—Duties of Christian parents toward the Young People. S. Roxman Wince.
Paper.—Our duties as Young People. Forrest Pantius.
Paper.—What encouragement ought we to receive from our parents.—Miss Mattie Hemphill.
7:30 Sermon, B. W. or M. A. Woodward.

SATURDAY Nov. 20.

Sunday School Session. D. E. VanVactor, Leader.
9:00 A. M. Music and Devotional.
9:15 Paper.—What should be the object of Sunday School work. By the leader, followed with discussion.
9:30 Report of S. S. Delegates.
9:45 Music.—Argos Sunday School Pupils.
9:50 Paper. Characteristics of a good Sunday School. Mrs. Martha Boggs, followed with discussion.
10:05 Paper. How to interest the Primary Pupils. Miss Lizzie Dickson, followed with discussion.
10:20 Music.
10:25 Paper.—How to interest the Young People, L. B. Cochenour, followed with discussion.
10:40 Paper. Do we need the attendance of parents and grandparents at the Sunday School. Miss Myrtle Boggs.
10:55. General remarks by State S. S. Superintendent and others.
11:15 Music. Dismissal.
1:30 P. M. Bible Study. Christian Duties, F. L. Austin, Leader.
2:30 Sermon, J. F. Wagoner. Our Stewardship, followed with general discussion and short papers on same subject.
"The Deacon's Teath." Miss Evelyn Harsh.
6:30 Social Meeting. J. H. Willey, Leader.
7:30 Sermon. F. L. Austin.

SUNDAY, Nov. 21.

9:30 A. M. Social Meeting, Leader, M. A. Woodward.
10:30 Sermon. B. W. Woodward.
2:00 P. M. Short Sermon and Communion Service conducted by J. L. Wince.
6:30 Social Meeting, Leader, B. W. Woodward.
7:30 Sermon. M. A. Woodward.

Brother and Sister Woodward are expected to be present.

All who can, please take a copy of the song book, "The New Jubilee Harp."

F. L. AUSTIN, Pres.
A. C. ROGERS, Secy.

When sorrow is asleep, wake it not.

In vain we climb the hills of earth
In search of some fair spot
Where human sin is unsullied by sin,
And curse has rested not.
Eternal beauty is to come,
When earthly things will seem,
To those who see the glory grand,
Like memory of a dream.

Poetry.

Reflections.

While sitting at my window reflecting, and watching the leaves as they gently drift down from the parent tree, and trampled under foot to be numbered with the forgotten, regardless of the position they once occupied, beautiful were they to deck nature's form. I thought of the analogy between the life of the leaves and the life of mankind, and these inspired words of the Sacred Writer, in Isa. lxiv., came to my mind, "They all do fade as a leaf," and suggested the following lines.

With autumn has come, as the hands of time remain
In dreary winds, of driving rain,
The time now has come for the fading of the leaves.
Gone has summer, with her balmy breeze.

The stately elm sighs as he waves his long arms
In wild despair at the loss of his charms,
Which nature has ripened, and one by one
Its season is severed, its race is run.

The beautiful trees of hill and dell
Have all heard the sound of the autumn knell,
They know that the time has come to fall,
When the beautiful treasures of summer pall.

They are falling by wild Niagara's shore,
And floating away 'mid the silent roar
Of the ceaseless tide as it madly raves,
Borne onward to their watery graves.

They are rolling in wonder-gray and there,
And scattered about with imperial care
That the rich and the poor alike may share
The covering of autumn's treasures fair.

They are calling in rustling accents revealed
Floating softly through the air,
Those robbed of leaves in spring so green,
Now clad in dark with wire, robust sheen.

We pass them by with thoughtless ——,
These withered leaves, types of our dead
We do not realize, we pass as the wind,
But what? We shall also be so fed.

We are not favored as the golden shore
And even favored as the dancing rye.
They have their season to grow and fade,
We can say time in the grave may be laid.

Hoar-frost at the cemetery and the scene is told
Here lie the rich, the poor, the young and the old.
We walk o'er their graves with heavy tread
As we do over the leaves of the autumn dead

Some pleasure the leaves lie thick on the ground,
While still on the trees are some to be found.
And all in motion they seem to be
And the tinted leaves still hail from the tree.

As we journey life's pathway many we see
Who have faded away like the leaves on the tree.
Away with false hopes and allurements, one all,
Like the leaves do wither and continually fall.

There will come a spring as we gladly hail
When the leaves of earth shall again beauty wear.
We will rise together and in Eden's bowers,
Shall in golden summer pluck earth's sweet flowers.

We will meet our loved ones in that happy land,
We will hear the voices of that bright happy band.
We will shout with them the glad refrain,
The leaves of earth are redeemed again.

Redeemed by our Savior, and ransomed from the grave
He suffered for our wrongs, He is to be save.
He wept and groaned and died upon the tree,
That withered leaves might new life see.

At roll call they'll come from every land,
Before his throne earth's kindreds shall stand.
Gathered there with him at his right hand.
Happy are they to do his commands.

ANGELINE LANT.

Communicated.

"And the Holy City shall they trend under foot forty and two months." Rev. xi. 2.

No. I.

In looking over Professor Dimble-bey's work we find that the above months is one of the many measuring lines with which he closes out Gentile times. Now, the months are all right but his application of them may be all wrong. I was amazed at his positive assertion, "Jerusalem cannot be trodden down a moment longer than 1295½ unless we can quench the Sun or stop the rotation of the earth." We have no desire to interfere with the sun and the earth, but we have a desire for the redemption of Jerusalem, and this prompts us to examine some of the Professor's measuring rods. Three of these lines are all that we wish to examine.

Seven times 2300 days and 42 months he makes of seven times a measuring line, that is, 2520 years long. From Daniel iv. we learn that a certain King was to herd with the beasts and feed on grass until seven times passed over him. 2520 years would be a long while for even a king, to feed on grass. In Lev. xxvi. we find the word repeated for the fourth time, "I will yet punish you seven times more for your sins. I will bring seven times more plagues upon you. I will yet punish you seven fold more for your sins." Seven times longer is not once named. The plain inference is seven-fold more, surely. Seven times more plagues. Their plagues were to be sore and of long duration, but how long was not revealed unless it be found in the seventy full weeks of Daniel ix.

2520 years is the Professor's longest measuring line. With this he measures both Jewish and Gentile times. Israel's times as a nation began when they entered into the covenant at Sinai. Their times as a kingdom under that covenant began when the nation was merged into a kingdom. Their times as a kingdom ended when the kingdom was overturned. Their times as a nation under said covenant ended when the nation fell at the hand of Rome. The times of their afflictions and plagues for their sins began in the wilderness, there has been short seasons of respite, but they are still in exile. Their times as a separate and distinct race in the earth began with Abraham, but the Professor's line of 2520 years will not fit any of these times. He must have spun the line and then assumed a starting point. Now when did Gentile times begin? The Professor says B. C. 622. Now if their times began as he states and just 2520 years was allotted to them, they of course would end in 1898, but there were Gentile rulers nine nations before B. C. 622. We find that an idle Queen was made to the nations to say back at the tower of Babel, but it was an allotment of their inheritance and not of their times and seasons. When the Most High divided to the nations their inheritance when he separated the sons of Adam, he set the bounds of the people according to the children of Israel for the Lord's portion is his people, Jacob is the lot of his inheritance. Deut. 32-40.

There is no measuring line of their times in this. The sons of Adam were separated at the tower of Babel, and nations were bidden along the line of confused tongues. If we are looking for the beginning of Gentile times why not go back to the beginning. A man is the federal head of all races. He is the federal head of all Gentile nations and their times date from the commission given to the federal head to rule over the earth, and their times end when the second Adam receives the first dominion, but the duration of their times from start to finish was not revealed. The measuring rod of 2520 years is an assumption. It is an assumption that seven times is 2520 years. Call a time one year, then seven times would be seven years. A time, times and half a time being three years and a half would be seven years. In the law seven days was a full period or cycle of time. Seven times seven days another. Seven years another, and seven times seven years another. Take the longest of these full cycles of time or 50 years and multiply by seven and we have 350 years. Multiply this by seven and we have 2450, even this will not fit the Professor's line. They were punished in the first captivity seventy years multiply this by seven we have 490, bringing them near the time of their second captivity, then if the rule of seven times longer was correct the 490 would be multiplied by seven, making 3430 years of punishment due to them. It is evident that Gentile dominion reached the summit of its power under the golden head of the image, but it was long ages according to this summit, as it has been long ages on the down grade. To determine the length of Gentile times, why lay down a measuring line on the head of gold? Time their times from this date and onward to the end could have been measured by Him who declared the end from the beginning. But the seven times of the law will not fill the bill. As to the 2520 days of Dan. viii., many have blundered in making a measuring line of days, if the days stood for years. If the sanctuary of this vision was the temple in Jerusalem, and the host was the Jews, then the 2300 must begin when the city and the sanctuary was destroyed by the Romans. But here again the Professor's measuring rod will not fit. The bed is too short for a man to stretch himself on it, and the blanket is too narrow to wrap him up. A few words as to Dan. viii. An event marks the opening of the vision of the pushing of the ram, an event marks the closing vision of the sanctuary and the host are given over to be trodden under foot. Daniel heard two parties speaking. Thereupon to the question, how long is the vision continued concerning the transgression and making desolate, to give up both the sanctuary and the host to be trodden under foot, the answer is 2300 days and the sanctuary is cleansed. This is what Daniel heard, but did not understand. This was what the man Gabriel was to explain to him. Now let us hear the explanation given us. He said, I am understand, O son of man, for at the time of the end is the vision." But what end? Answer. "The last end of the indignation. The vision of the sanctuary and the host is placed at the last end of the indignation, and here the 2300 days belong. No question was raised between the two saints that were speaking as to the length of the career of the ram, the goat his four horns or as to the career of the little horn. The question related to the giving up the host and the sanctuary to be trodden under foot, and this is placed at the last end of the indignation. This is called the vision of the evening and morning. But will the last end of the indignation be a period of 2300 years? Will the seven angels be 2300 years in pouring out the seven last plagues?

In Daniel ix., we have the first end of the indignation from Daniel's standpoint, brought to view. The city and the sanctuary was to be desolate until the consummation, and that which is determined shall be poured upon the desolator. Now, this brings again to the last end of the indignation when the nations are marshalled against Jerusalem and God's wrath is poured out upon them. In the last end of the indignation the little horn, the king of a lawless face will become great and his power will be great, yet it is not his own power if it must be derived from confederates. He will stand up against the prince of princes and will be broken without hand.

Believing as I do that the forty two months of Rev. xi is a measuring line of importance to us, I will ask for space in THE RESTITUTION to consider them.

J. P. KOMSA.

(To be Continued.)

Bible-Class Paper.

The lesson for consideration to-night is found in Eph. iv. 3, where it speaks of endeavoring to keep the unity of the Spirit, in the bonds of peace. It is a short verse, but the foundation principle contained therein, takes weeks of study and months of practice to understand and work out. The *unity* of the *Spirit*. Unity means to join together portions as one, to be inseparable, to be united, to be one, so then it is the *oneness* of the Spirit we are to endeavor to keep.

How do we become of one Spirit? The *Word* of God, reveals to man the *will* of God, and when man believes that Word, and declares he will be obedient to it, he has no longer a will or purpose of his own, but is of *one mind* and *purpose* with God. He is then a child *of* God working together *with* God for *one* and the *same end*. It is the Spirit of God, through his Word, working *in* us and *through* us, that makes us of *one mind* and *one Spirit*. It is the *oneness* of our *faith* and *practice*, as the children of God, that will keep us in the unity of the Spirit. Paul in writing to the Corinthians says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all *speak* the *same thing*, that there be no division among you, but that ye be *perfectly* joined together in the *same mind*, and in the *same judgment*." To speak the same thing we must *believe* and *practice* the same thing. Christ went about preaching and teaching the gospel of the kingdom, and the disciples were sent to preach the same gospel of the kingdom, and the things concerning the name of Jesus Christ, baptizing as many as believed. And it is this same gospel of the kingdom and the things concerning the name of the same Jesus Christ, that we believe and teach,—also baptizing as many as believe. If a stranger were among us, and spoke for *five minutes* of his *faith*, we would know whether he or she were of the household of faith. As to our faith there we are united, we are one, we *do* as Paul *beseeches* us, we *do* speak the *same thing*. Now faith brings forth works, and we ought also to be of one *mind* concerning the works which faith brings forth, if *they* are as necessary for our salvation as *faith*, (and they are) for faith without works is dead, being alone. It is the faith that brings forth the works, and if works do not follow faith, then that faith is *dead, because fruitless*. It is the *works* that tell us whether faith is *dead* or *alive*. If we can, (and we do) speak the same thing when speaking of our faith, ought it not to be not the *same* of the *works*? Jesus does not speak *one* thing of works and the disciples another; *they* speak the *same thing*. There is an abundance of Scriptural teaching concerning works, and it all points in *one line*, and that is, to *cease* to be *flesh with all its passions and lusts*, *crucify* the flesh with its affections and lusts, and to be *zealous* and *pray* lest we enter into temptation. We are to *walk* and *live* as *strangers* and *pilgrims* on the earth, *looking* and *praying* for the coming of the Lord. We are to *walk* and *hear*, exactly the *reverse* of the flesh. If there is *no harm* in the dance, in the card party, in the theatre, and in the pleasures of the ungodly, if there is no harm in drinking, smoking, and deceiving ourselves, no harm in being *selfish*, *unkind*, *impatient* and untrue, no *harm* in anger, wrath, malice, strife, covetousness, etc., if there is *no harm* in these things, (*which* are *all* of the *flesh*, and *not* of God,) then *what are* the *things* we are to daily and hourly strive to overcome. Ah! loved ones these are surely not the works faith brings forth. If we do these things, we are *surely* sowing to the flesh, and whatsoever we sow, *that* will we *reap*. Paul writing to the Colossians says, it was these that brought the wrath of God upon the children of disobedience, in which we *one time* walked but *now* have *put off*, having *buried* the old man with his *deeds*. We are *now* to walk in the Spirit. Jesus says it is the Spirit that quickeneth, and the words that I speak unto you, *they are Spirit* and *they are life*, he bids us *follow him*, unto *where* does he lead? The *way* he leads in is very *narrow*, and *few* there be that *find it*, but it leads on to *everlasting life*. For a moment, listen to the words of the prayer he offers to his heavenly Father in behalf of those who follow him. He had seen praying for the disciples, and then goes on to say, "Neither pray I for these alone, but for them also which shall believe on me through their Word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. That the *world* may believe that *thou* hast sent me. I in them and thou in me, that the world may know that thou hast sent me, and hast *loved them as thou* hast *loved me*." that prayer was offered up for us, because we have believed on him, as believed that *God* gave him to be the *Savior* of the world. *Will* we let it help us to be *united* to *Him*? When we look upon ourselves the *name* of that *dear Savior*, we pledged ourselves to leave all and follow him, that we would *love* and *serve God* with all our heart, and all our understanding, and with all our strength, do we do it? If we do, does it leave any room for the things of the flesh? If we do, ought we not to be of the *same mind*, and of *one heart*, walking carefully *together*, *hand* in *hand* along the narrow way that leadeth to life? I have been slow in learning, *how narrow* the way is, out-side I think I have learned it, or almost, and I *pray* that I may be *always found walking* in it, and oh, that we *all* who are here tonight, might pledge ourselves anew, to serve our God with *singleness* of heart, with our *faces set Zionward*, with *Jesus* as our *example*, and, we will keep the unity of the Spirit in the bonds of peace.

MATTIE NEAL.

Report of Work in Washington.

Dear Restitution:

I will write and let your readers know what we have been doing in this part of the Lord's field. (The world is the field.)

The Northwest Conference was held at Lake Shore School House, commencing on Friday the 8th of Oct., with a good attendance throughout from the churches at Schoolls, Camas, Flatwoods and Lake Shore. The preaching was done by Elders W. L. Skeels, Wm. Prosser and Bro. Eggleston. The interest was good throughout. The business meetings were a failure for want of harmony. No new officers were elected; and no Evangelist was elected for this Conference year; each of the several ministers declining to act under the existing circumstances. The main hindrance seems to be the lack of an evangelist fund sufficient to keep an evangelist in the field. The Conference adjourned on Sunday evening the 17th inst.

Elder W. L. Skeels, who has been in eastern Washington, at Waterville and other points was with us, and decided to continue the meetings. There was much interest manifested throughout. The meetings were continued for two weeks, and closed last evening (Sunday the 24th inst). The result was twenty-four baptized, five more to be baptized, and five reclaimed and joined with the church at Lake Shore. The church at this place now has eighty-three members. The interest was good and great zeal was shown, and we trust that much good will yet result to the community at Lake Shore. Sixty-one members partook of the emblems at communion, at the close of these meetings last night.

At a meeting of the committee, Eld. W. L. Skeels was appointed evangelist, and he accepted the appointment to preach for our churches and to go out into new fields when deemed practicable.

At a business meeting held on the 24th it was also decided to begin a Sunday School and social meetings on each Sunday. The Sunday School at 10:30 A. M. and the social meetings at night. Officers were chosen to conduct these meetings.

Great credit is due to Elder Skeels, for the able manner in which the Word was preached. The gospel was shown to be "the power of God unto salvation" to those believing it.

It was decided to have the next annual meeting at Lake Shore on the first Saturday in June, 1898.

Now, we trust that all those who have started, and are about to start in "the narrow way," will never falter, or turn back, but press on toward the prize of the high calling in Christ Jesus.

Your Brother in the one hope.

J. M. FISK.

OUR LOVE FEAST.

Dear Restitution:

It is such a joy to read the letters of the love feast, to know that there are a few scattered up and down the land that understand God's Word. We have no preaching here, so THE RESTITUTION and our Bible are all we have. Enclosed please find money order to pay for ——— per as we cannot well do without it.

With love to you and all of the blessed household.

MRS. C. C. PERRINE.

Dear Restitution:

I am still living in hope of the glorious appearing of our Lord and Savior Jesus Christ. The waiting time seems long, but when we reflect, what are we doing? What can we do? What ought we to do to improve the time? I have dreams of me loosing our reward by lack of work, or is our faith sufficient? I am frequently engaged in thoughts like these, but it seems all to no purpose. When I try to interest others in the things concerning the Kingdom of God of the Lord Jesus Christ, they have no ears, or else they consider me (to use a common expression) a crank. So to sum up, I am just drifting along trying to keep myself unspotted from the world, dropping a word here and there as I have opportunity, but it avails little so far as I can see.

L. W. NOBLES.

Dear Brothers and Sisters:

Pray for me that I may have my loins girt about with truth; that I have on the whole armor of God, that I may be able stand fast in this evil day. Oh, how much we need to exhort one another and pray for one another. How much we need to be knit together in love, compassion, tenderheartedness; with all lowliness and meekness, with long-suffering, endeavoring to keep the unity of the Spirit, striving to be of one mind. And so in this *day* of *so many winds of doctrine*, I ask again "pray for me" that I may be found in him, not having mine own righteousness, but the righteousness which comes by faith in God through the Lord Jesus Christ, that my life may be hid with Christ in God.

From one who hopes for the restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. The Lord help all who *are* striving to be like him,

B. W. WAGGONER.

Dear Restitution:

As I see our Love feast still continues I would like to say a few words in favor of our joys and faith in the promises. Dear brothers and sisters have we really got a sufficient quantity of faith to do us any good? I believe there is a way to know whether we have or not. I think if we go to the concordance and find the word faith, and spend a few hours hunting the references, I believe we will know whether we have got faith or not. And Paul says in Heb. xi. 6, "Without faith it is impossible to please him (God)." And James says in James ii. 17, "Faith if it hath not works is dead being alone." Dear brethren, when I come to investigate, I believe my faith has been a dead faith a great portion of the time since I first believed, but I will try by the help of God to have a live faith from now onward, the little time that I have left to work. I have often said, O if I could only preach like some of our brethren can, I would spend all the time I could possibly spare in preaching the gospel of the kingdom. There are probably more that have thought as I have about that. I think we are deceiving ourselves in that thought, if we don't give all we can spare of our earnings to assist them that can preach. What I give proves to my mind how much time I would spend preaching if I could preach. We have many good proclaimers of truth that I believe would spend all of their time preaching the gospel if they could live by preaching.

Dear brethren, I think if we are exempt from preaching the gospel of the kingdom because we have weak lungs, and are not educated and gifted that way, (which is my case) I can't see why we would not be exempt from the inheritance in the kingdom. I don't think there are any exempt (I mean any Christian) if they can't preach with their voice, they can with their money. If there are some that have no money and cannot work to get it, they can preach to the little children, if not by words, they can teach some by their looks and actions. Another bad mistake I have made, and I have known of others making the same mistake, and that is in saying I would give for this or that purpose if I knew it would be used right or would do any good; if we wait until we know that, we will never do anything for the truth, for that is a thing that we can't know; but if we give (not merely as a duty) with the right spirit, through love for the truth, I think we will have credit for the amount given, in the Lamb's Book of Life. When the books are opened if our names are not there, O how sad it will be. I am afraid we would be among that class that will cry for the rocks and the mountains to fall on them. I believe if we had as much faith in the promises as many have in the prospect of gaining wealth in Alaska, we would keep at least one out of every ten in the field preaching the gospel all the time. Many do their best in trying to get riches in this life, and fail. Even though some succeed, there is no certainty of enjoying it for one day. But not so in the Christian's case, (and professed Christians merely) he lays up his treasures in heaven where moth does not corrupt, and thieves can't break through and steal, and that kind of wealth gives perfect health and happiness eternally. Just think of it a few minutes. All the wealth in the world is not equal to one rain drop in the ocean compared with such treasures, and the beauty of it is, that great wealth is in reach of the poorest of us. I would like very much to attend the *good* conference meetings that I read accounts of in THE RESTITUTION, and also the Iowa and Kansas and Missouri tent meetings. As I esteem it a great privilege to help the good work along. I can hardly tell how highly I prize THE RESTITUTION, so much so that I am very careful to not let any of them be destroyed around home. I scatter them around on the street, in peoples' buggies and wagons, in stores and reading rooms, thinking they possibly may save a soul from death. To destroy them at home I would know that they had done nobody good but myself. Just think of this, dear brothers and sisters, James v. 20, "Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

In love to all, your Brother in Christ.

A LOVER OF TRUTH.

Selected Items.

Common failings are the strongest lessons in mutual forbearance.

The smallest perfect achievement is nobler than the grandest failure.

No amusement is innocent which takes away the soul from Jesus.

The Scriptures have lights in them that are not seen by common gazers.

The elements of success are within a man, but the chances are outside of him.

"What men want is not talent, it is purpose; in other words, not the power to achieve, but the will to labor."

In matters of conscience, first thoughts are best; in matters of prudence, last thoughts are best.

To prize ourselves by what we have, and not by what we are, is to estimate the value of the pearl by the golden frame which contains it.

Upon what condition may we obtain immortality? "Fight the good fight of faith lay hold on eternal life." 1 Tim. vi. 12.

Miseries come unbidden and always stay too long, while joys must be sought for, and when found are liable to slip away unawares.

Nothing is more calculated to quiet the mind in trouble than viewing all things in the hands of God; and that God as our friend.

Chicago Excursion via Pennsylvania Lines.

November 7. One Dollar round trip from Plymouth on special train at 5:30 A. M., central time, via Pennsylvania Lines; returning leave Chicago 8 P. M., and 11.30 P. M., central time, same day. See the grand Boulevards, and Parks in charming autumnal gowns, visit friends, or have a day of pleasure in the Western Metropolis.

Selected.

The Danger of Riches.

Ah! the rust of riches! Not that portion of them which is kept bright in good and holy uses, "and the consuming fire" of the passions which wealth engenders! No rich man—I lay it down as an axiom of all experience—no rich man is safe, who is not a benevolent man; no rich man is safe but in the imitation of that benevolent God, who is the possessor and disposer of all the riches of the universe. What else mean the miseries of a selfish, luxurious, and fashionable life everywhere? What mean the signs that come up from the purlieus, and couches, and most secret haunts of all splendid and indulgent opulence? Do not tell me that other men are sufferers too. Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just heaven! thou hast in thy mysterious wisdom appointed to those a lot hard, full hard, to bear. Poor houseless wretches! who "eat the bitter bread of penury, and drink the baleful cup of misery;" the winter winds blow keenly through your "looped and windowed raggedness;" your children wander about unshod, unclothed, and untended; I wonder not that ye sigh. But why should they, who are surrounded by everything that heart can wish, or everything that heart can conceive—the very crumbs that fall from whose table of prosperity might feed hundreds—why should they sigh amidst their profusion and splendor? They have broken the bond that should connect power with usefulness, and opulence with misery. This is the reason. They have taken up their treasures, and wandered away into a forbidden world of their own far from the sympathies of suffering humanity; and the heavy night dews are descending upon their splendid revels; and the all-gladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hovers over generous deeds and heroic virtue, has fled away from the world of false gaiety and fashionable exclusion. —*Dr. Dewey.*

Sectarianism.

Sectarianism has done more to injure the truth of God than all the writings of Hume, Gibbon, Voltaire and Paine. Human creeds prevent men from studying the Bible, as they are supposed to be a sufficient guide without it. Men who ascribe to certain articles of faith, are accepted as church members, whether they have ever experienced that deep and abiding faith in God or not.

Sectarianism leads to alienate men from each other, and makes them clannish and exclusive in their feelings, their sympathies become contracted, and they only feel an interest in those who are of their view, or pronounce their *shibboleth*.

Sectarianism leads to persecution. Men who cannot religiously ascribe to certain articles of faith, have been burnt at the stake, and made to suffer all kinds of death, simply because they would not sell their souls to the blind and bewildering creeds made by synods and councils. Woe unto that man or body of men who dare claim a free spirit not bound to some formula of faith forged in the conventions of finite man.

The Divine Father has given us our guide, and we should not seek to supersede it by inventing systems of our own, lest we go beyond the power given us, and shut out the only light which shines across our path. The resolutions and creeds of men will all perish, but the Word of God "liveth and abideth forever." Happy is he who accepts it as his chart, hopes in its promises, obeys its instructions, and has an abiding faith in its Author, who will bless us forevermore.—*H. V. Reed.*

Our Times.

The times in which we live are eventful and solemn. All things seem hastening to a point—to some great and inevitable crisis. So rapidly does the mighty wheel of Providence now revolve, that Prophecy is daily passing into history. Institutions, the work of centuries, that seemed stable as the mountains, are giving way. Principles, that seemed forever secured, are again denied and denounced. Controversies, that have lain for ages in silent oblivion, are again revived, and are engaging thousands in keenest warfare. The church is rapidly separating from the world—the men of God from the men of earth, to range themselves on opposite sides; and few now doubt that, if not the last, yet certainly some dread momentous struggle between light and darkness, between the Seed of the woman and the seed of the serpent, is at hand. In such circumstances, what a blessing is it that we are not left to grope in the dark, or trust to vague conjectures? No! we have a more sure Word of Prophecy, unto which we do well to take heed; for it is as a light shining in a dark place, as a pilot in the storm, as a note of warning in a time of peace, and as a voice of encouragement in the hour of conflict; for while it tells of a night of deepest darkness, it also tells of an immediately succeeding day of brightest light—a day of universal righteousness, rest, and glory.

Announcement.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, will convene at Plymouth, Ind., Thursday evening Nov. 18, 1897 and continue over the following Sunday.

Now brethren and sisters of the faith in Indiana, the time is almost at hand for another meeting wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our meeting, come with hearts full of love and for the advancement of the cause.

You who have read THE RESTITUTION have no doubt seen there is being a renewed effort put forth for more effective evangelizing and we are glad to say is meeting with quite a degree of success and the outlook is very promising if it continues, therefore we urge that every church organization as far as possible be represented by delegates that you may take part in whatever business may come up before the Conference. We invite all who are interested to be with and share with us.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Brothers and Sisters of Indiana:

I wish to call the attention of all in Indiana to the article on Editorial page of THE RESTITUTION of Sept. 15, entitled "To the Brothers and Sisters of Indiana." Also to the article entitled "Indiana Workers" in issue of Sept. 22. Some I learn have overlooked both of these articles. Please do not delay in answering these requests. Many reports have come in and thus far they are without exception, truly encouraging. With the earnest and prompt co-operation of all concerned a general report can soon be given that will be welcomed by *every* member of our State. *Please do not delay.*

Attention is also called to the fact that Bro. D. E. Vauvactor, 1st Vice Pres. of Argos, has, by request, accepted the responsibility of acting as State S. S. Supt. Will you kindly give him all the assistance in your power. Yours seeking the co-workers.

F. L. AUSTIN.

Notice.

Dear Restitution:

I wish to say through THE RESTITUTION, I am expecting to go South through the coming winter. Nothing preventing, I expect to beat Memphis, Tennessee, Dec. 14th, for one week. After the above date if any of the brethren in the South will write me at Memphis I will arrange to preach for them until the first of March, after which time I shall go to Willmington, Newbern, and Goldsborough, N. C.

Yours in hope of the soon coming kingdom of God,

D. M. HUDLER.

Excursion to Chicago Nov. 1st to 6th via Pennsylvania Lines.

The Horse Show and Fat Stock Exhibition will be open at Chicago during first week of November. Low rate excursion tickets will be sold Nov. 1st to 6th, both dates inclusive, to Chicago from ticket stations on Pennsylvania Lines; return coupons valid Sunday, Nov. 7th.

Appointments.

This is a list of my appointments,
Adeline, Nov. 11 to 14.
Lanark, Nov. 18 to 21.
Ripley, Ill. Nov. 26 to Dec. 5. If desired, from Ripley to Memphis Tenn.

D. M. HUDLER.

Hunter's Excursion Rates.

Parties of three or more may secure one fare rates to designated local points on the line of the Nickel Plate Road, in Western Ohio and Indiana, also single tickets will be sold to points in the Northwest and Southwest.—Nov. 15.

Philanthropy is not religion, but there is no religion without philanthropy.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$37.25
Church of God, Salem, Ohio.	1.40

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$138.05
J. W. Sutton,	.50
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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 135 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wilcox, Princeton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Hoon, Dudley, Worchestershire, England.
J. S. Hatch, Evirdeville, Ind.
J. W. Niles, Edinburg, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Rossville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl's.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farnhamville, Ia.
J. M. Prinzner, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown, S. C.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Lee Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. H. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Selfick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Reader, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:00 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Benton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, Meltride, Watson and Byron have no regular preaching. The church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl's., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Leonto Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALICE J. KERR.

Hunters Rates via the Nickel Plate to designated points in the North-West, and South-West, also to local points in Western Ohio and Northern Indiana.—Nov. 15.

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Westward.	9	10	26	8	7	
	Ex	Ex	Ex	Pa	Pa	
Pittsburgh, lv	10 00	8 30		4 30		
Alliance, ar	11 25	9 55		5 55		
Canton	11 55	10 25		6 25		
Massillon	12 13	10 43		6 43		
Wooster	12 35	11 05		7 05		
Mansfield	1 25	11 55		7 55		
Crestline, ar	1 55	12 25	6 40	8 25		
Crestline, lv	2 00	12 30	6 45	8 30	7 00	
Bucyrus	2 21	12 51	7 06	8 51	7 21	
Lima	3 45	2 15	8 30	10 15	8 45	
Van Wert	4 37	3 07	9 22	11 07	9 37	
Ft Wayne	5 45	4 15	10 30	12 15	10 45	
Arcola						
Columbia City	6 04	4 34	10 49	12 34	11 04	
Plymouth	6 30	5 00	11 15	1 00	11 30	
Grovertown						
Wanatah						
Hanna						
Davis						
Hamlet						
Wheatfield						
Valparaiso	6 59	5 29	11 44	1 29	12 00	
Kouts						
Wanamaker						
Hobart						
Gleason						
Tolleston						
Chicago, ar	8 00	6 30	12 45	2 30	1 00	

Eastward.	70	6	4	6	30	30
	Ex	Ex	Ex	Ex	Ex	Ex
Chicago, lv	12 30	4 00	11 30	2 45	11 30	11 30
Clarke	12 38		11 37		11 37	
Liverpool	12 48		11 47		11 47	
Hobart	1 00		11 59		11 59	
Wheeler	1 06		12 05		12 05	
Valparaiso	1 23	4 39	12 22	4 00	12 22	
Wanatah	1 37		12 36		12 36	
Hanna	1 45		12 44		12 44	
Davis	1 51		12 50		12 50	
Hamlet	2 00		12 59		12 59	
Grovertown	2 11		1 10		1 10	
Plymouth	2 36	5 15	1 35	5 00	1 35	
Bourdon	2 51		1 50		1 50	
Bourbon	3 00		1 59		1 59	
Wakarusa	3 11		2 10		2 10	
Elkhart	3 30	5 45	2 29	5 30	2 29	
Millersburg	3 45		2 44		2 44	
Goshen	3 55		2 54		2 54	
Benton	4 11		3 10	6 10	3 10	
Silver Grove	4 16		3 15		3 15	
Warsaw	4 32	6 26	3 31	6 30	3 31	
Eagle Lake	4 42		3 41		3 41	
Pierceton	4 49		3 48		3 48	
Leesburg	5 00		3 59		3 59	
Columbia City	5 17		4 16	6 15	4 16	
Arcola	5 23		4 22		4 22	
Ft Wayne	6 05	7 00	5 05	6 52	5 05	
Van Wert	7 13	8 05	6 13	7 59	6 13	
Lima	8 05	8 55	7 05	8 45	7 05	
Bucyrus	9 29	10 19	8 29	10 09	8 29	
Crestline, ar	9 51	10 40	8 50	10 30	8 50	
Crestline, lv	9 55	10 50	8 55	10 35	8 55	
Mansfield	10 37	11 32	9 37	11 15	9 37	
Wooster	11 27	12 20	10 27	11 58	10 27	
Massillon	11 48	12 38	10 48	12 16	10 48	
Canton	12 05	12 55	11 05	12 33	11 05	
Alliance, ar	12 30	1 20	11 30	12 58	11 30	
Pittsburgh, ar	1 55	2 50	12 55	4 30	12 55	
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No. 16, Sunday Only" "	8:24am

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No. 3, " " " "	1:05 pm
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Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers as they already know of the good that has been accomplished through its circulation. 10 cents each, or add to this office.

FUTURE PROBATION.

Is that awaiting any of the unbelieving? A 150-page pamphlet by Wm. Glean Moorhead. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents and receive one copy.

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Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Conard. A 4 page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 28, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 80 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

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"Word of Man, vs. Word of God," by H. V. Reed. A contrast between the two. Can be had at this office for 2cts each, or one dozen for 15 cts.

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Ready to retreat or waver,
Willing to be driven or led:
Walk yourself with firmer bearing,
Throw your moral shoulders back,
Show your spine has nerve and marrow,
Just the things which life most lack.
A stronger word
Was never heard
Than this—Backbone.

Communicated.

The Gospel Recovered. No. 3.

"REFORMATION" MOVEMENT OF WALTER SCOTT AND ALEXANDER CAMPBELL.

In the second article on this subject, reference was made to the revival of certain Bible truths in the centuries following the Reformation. Special authors were named, and extracts from the published confessions of the English Baptists, in which the Reign of Christ on the earth" over the nations during the Millenium was earnestly contended for.

These great and important truths, however, had not been held and exhibited by any one as forming any part of the gospel of salvation. The subject was treated very much as a mere question concerning our Lord's second appearing before or after the thousand years' reign. Hence we find much about the pre-millennial advent, pre-millenarians, etc. The real question, however, is—Will the Messiah return AT ANY TIME to "restore again the kingdom to Israel?"

For the last fifty years, however, the case has been different. In the United States, in Canada and in Great Britain, there has been a more or less general and continuous testimony in favor of these truths referred to as constituting the very foundation of the glad tidings necessary to be believed for salvation. And not only so, but necessary to render baptism valid as the means of introducing the believer into Christ. The history of this movement to be intelligently understood must commence as far back as the year A. D. 1809. During the earliest one-third part of the present century, three young men of considerable force of character arrived at different times as emigrants in the United States from the old country. Through their instrumentality the development of the knowledge concerning the glad tidings proclaimed by our Lord and his Apostles was effected.

Alexander Campbell, born in 1788 in County Antrim, Ireland, arrived in the United States 1809; died 1865.

Walter Scott, born in 1796 in County of Dumfries, Scotland, arrived in the United States 1818; died 1861.

John Thomas, born in 1805 in London, England, arrived in the United States, 1832; died 1871.

In the early period of their career these three men had a remarkable experience with regard to the importance of Bible truth. This became so characteristic of each of them in his subsequent history that it deserves to be mentioned in this connection. In the cases of Alexander Campbell and John Thomas this experience was in its nature almost identical. During their voyage from the old country they each suffered shipwreck, and that under circumstances extremely alarming. The danger to life was so imminent, and his religious knowledge and experience, although brought up in a religious household, so defective that, in the case of John Thomas, he "resolved that if ever he set foot on *terra firma* again, he would not rest until he had discovered beyond all doubt, what was necessary to be believed and done for salvation." In the case of Alexander Campbell, he "decided that if he were spared, he would devote himself to the ministry of the gospel." Possibly his aim at this time was undecided as in youth he had been accustomed to farming. Walter Scott did not suffer shipwreck; but he had [illegible] received the idea that "the Bible alone was the sole authority in matters of religion," and was of so earnest a disposition that "midnight often found him engaged in the study of the sacred volume; and he made a solemn vow to God, that if he, for Christ's sake, would grant him just and comprehensive views of his religion, he would subordinate all his present and future attainments to the glory of his Son and his religion." Preface to *The Messiahship* p. 7.

Again on the text (p. 8). "Except a man be born of water and the Spirit he cannot enter the kingdom of God." He says, "Having looked on this celebrated saying of the Redeemer for nearly forty years without understanding it, and having eagerly seized and carefully examined every exposition that happened to come before him, the author ever felt that the verse remained unexplained. Impatient of his consummate ignorance of this deep saying of the blessed, he took the liberty, in humble prayer, to ask with holy reverence whether his great Redeemer had spoken that saying never to be understood? If not, the author prayed he might be enlightened. The interpretation found in the body of this book was shortly afterward suggested. The case may perhaps illustrate this saying of James—"If any man lack wisdom let him ask of God, who giveth liberally to all men, and upbraideth not, and it shall be given him." The Lord, as of old, may have said, "Gabriel, show this man the Scripture." It may be added that "the interpretation found in the body of the book" is the immersion of a believer, followed by the gift of the Holy Spirit—"promised to all who believe, and given to all who obey" p. 48.

Alexander Campbell and Walter Scott had received an education for the ministry of the Presbyterian Church. The former says "My faith in creeds and confessions of human device had been greatly shaken before leaving Scotland." (He had studied at the University of Glasgow.) Landing in New York in 1809, he went a month later, to Washington in Pennsylvania. He says "I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be an article of faith, a rule of practice, or a term of communion amongst Christians." He adds, "the whole of the Christian religion exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest and most perfect manner in the New Testament, by the Spirit of wisdom and revelation." He says, "On July 15, 1810, I publicly avowed my conviction of the independency of the Church of Christ, in a discourse from the last section of what is commonly called "Christ's sermon on the Mount." ....."On the 12th day of March, 1811, I took to myself a wife of the Presbyterian connection, and.....became a resident of Virginia. I became a citizen of Virginia as soon as the laws of the State permitted.....I was led to question the claims of infant sprinkling to Divine authority.....I was baptized on the 12th day of June, 1812. In the meantime I pursued the avocations of a husbandman as the means of my subsistence." *Christian Baptist*. p. 92. For about ten years, that is, "up to the time when he met with Walter Scott, the winter of 1821-22, Mr. Campbell's efforts had been mainly directed against the errors prevalent among those professing godliness, with a view to the promotion of union among them." Shortly after this (in August, 1823) Campbell started a periodical entitled *The Christian Baptist*. Upon consultation with Scott, who became a regular contributor to it, he adopted this title for it in preference to *The Christian*, which he had originally intended. Scott's Biographer, William Baxter, writing in 1874, says this work "produced the greatest revolution in religious thought in this century." It was carried on for seven years, and was afterwards republished in one large closely printed volume of 670 pages, which went through at least [illegible] promoters. Mr. Campbell followed up the *Christian Baptist* magazine with the issue of another in 1830 or 1831 which he entitled the *Millenial Harbinger*, of which more in the sequel. The zeal manifested throughout this movement so far, was only equaled by the ability shown by Mr. Campbell in the conducting of the works mentioned, and in the production of many series of papers on the various topics dealt with throughout, besides public addresses in many places. This remark also applies to Mr. Scott.

At this point it is desirable to notice the early operations of Walter Scott. Like Campbell he was educated for the ministry of the Presbyterian Church. He studied at Edinburgh; but shortly after the completion of his education, he, on the invitation of an uncle in New York, emigrated to the United States. He was engaged for some time as Latin tutor in a classical academy on Long Island. Hearing glowing reports of the West, he, along with a young man of his own age set out on foot for Pittsburg, Pennsylvania, where he arrived on the 7th of May, 1819. He soon found employment as assistant teacher in the school of Mr. George Forrester, a fellow-countryman. Forrester was a Baptist, and his peculiarity consisted in making the Bible his only authority and guide in matters of religion." Scott was baptized and joined a small church which had been gathered together by Mr. Forrester. Mr. Forrester was accidentally drowned, and upon Scott, who had previously succeeded to the school-mastership, now, for a short time, devolved the care of the church. The study of the Bible had begun to open his mind to great discrepancies between the orthodox creeds and the plain teachings of Scripture, and "he began to feel more strongly than ever that there were thousands as sincere and earnest as himself who were yet under the bondage of the system from which he had been emancipated, and he desired that they should enjoy like freedom."

Scott's meeting with Campbell and movements continued on a future occasion.

J. CAMERON.

(To be Continued.)

Parables of Saloomoon, Chapter 22.

1. A good name is more to be preferred than great riches; and more than silver and gold is good grace.

2. A rich man and a beggar have met one another; but the Lord made them both.

3. A subtile man when he hath seen a wicked man punished is himself chastened in a controlling way; but the thoughtless have gone on and paid the penalty.

4. Fear of the Lord is a generation of wisdom and riches and glory and life.

5. Thorns and snares are in perverse ways; but the one who watcheth to guard his own soul will ward them off.

6th verse omitted in the text.

7. The rich will rule over beggars, and house servants will lend to their own masters.

8. The one who soweth faults will reap evil things. And will get as a result a blow for his works. A cheerful man and a giver God blesseth; but he will get as a result for his works inutility ("vanity").

9. He who is merciful to a beggar will be supported through (tribulation understood). For he gave his own bread to the beggar. He who hath given bribes getteth victory and honor, though he taketh away the soul of those who get possession of them.

10. Cast out of a synedrion (a joint-council) a pestilent fellow and strife will go out along with him; For whenever he sitteth in synedrion he dishonoreth them all.

11. The Lord loveth holy hearts, and acceptable to him are all blameless ones; With lips doth a king shepherd them.

12. The eyes of the Lord watch to [illegible] exceptive thought; but an [illegible] holdeth words cheap.

13. [illegible] and saith, There is a lion in the streets and he is giving voice in the public squares.

14. The mouth of an evader of law is a deep pit, and the one hated by the Lord will fall into it. There are ways that are evil in the sight of a man, and he doth not love to turn away from them; but it behoveth him to turn away from a crooked and evil way.

15. Folly hath kindled the heart of a young man; but a scepter of rule and chastening are far from him.

16. The one who cheateth a needy one and so maketh his own things more forsooth is giving to a wealthy one for less.

17. Place thine ear alongside words of wise men and hearken to my Word and make thy heart to know precisely that thou mayest comprehend that they are good:

18. And if thou put them in thy heart (commit them by heart) they will make thee to rejoice at the same time in thy lips.

19. That thy hope may come to be in the Lord, and he may make known to thee thy way.

20. Yea and do thou write them for thyself three times for counsel and comprehension on the breadth of thy heart.

21. I am teaching thee accordingly to hearken to a true word and good comprehension that thou mayest answer words of truth to those who give thee problems to solve.

22. Do not repulse a needy one with violence; For he is a beggar; And do not disbonor a weak one in gateways, (where judgments were rendered);

23. For the Lord is presiding as [illegible] his trial and thou wilt deliver thy soul inviolate.

24. Do not be a comrade of a passionate man and do not camp out with a man easily moved to wrath,

25. Lest perchance thou mayest have learned his ways, and taken snares for thy soul.

26. Do not give thyself for surety because abashed at a face.

27. For if thou shalt not have wherefrom to pay the penalty, they will take thy bed from under thy sides.

28. Do not change age-lasting boundaries which thy fathers have placed.

29. An observing man and one swift in his deeds, it behooveth such a man to stand beside kings and to stand along side dull men.

COMMENT.

The 20th chapter opens with specific statement of good counsel and there is very little of the antithetical in this chapter "This is the way. Walk thou in it" is the general burden of the inspired teaching. The practical wisdom of the 6th verse calls for special mention as containing so much philosophy in so few words. The 8th verse is clearly Messianic and prophetic in its import; the 9th also in the answer that the Christian Church can boldly give now in the light of eighteen hundred years. These verses are true to their number. Observe moreover how somebody has tinkered with the numbering in this chapter. The 26th verse again is specially messianic in its esoteric significance! Also the 28th. Look and see.

The 21st chapter also has very little of the antithetical in it. The numbering of this chapter is regular with exception that the 5th verse is entirely omitted—probably inserted in some other chapter, but this fact not noted in the text. Such changes generally noted in the best text.

A good Illustration of the truth of the first verse is given in the book of Esther where God changes the heart of the king instantly toward Esther enters his presence and he holds out to her the golden sceptre as the result of this change.

The gist of the gospel is in the 3rd verse. Some of our leading financial promoters ought to read the 6th verse every morning before breakfast. such men as those who promoted the Union Pacific R. R. in its infancy. The 7th 8th and 9th verses might with profit be added to these same promoters repertoire. The tenor will [illegible] and incidentally solve the mental and moral philosophy of the 8th verse. Find the true relation between man and God that must necessarily bring about such a result as here stated.

True love in a cottage is the companion picture of the one seen in the 9th verse.

One of the great truths of the gospel is told in the 13th verse. Two more great truths are announciated in the 15th. The unmarried of both sexes will do well to commit the 19th verse by heart and we need a great many more sermons on the 21st verse as a text than we do just now on "the perseverance of the saints."

I hope such public men as Seth Low, Gov. Pingree and Alderman Harlan are familiar with the 22nd verse and have full faith in the truth of it. There are some good definitions in the 23rd, 24th, 25th, 26th, 27th and 30th verses and there is a thought for the soldier in the 31st verse. The numbering of the 22nd chapter is regular with the exception that the 5th verse is omitted, but not marked as inserted elsewhere in the text. The wisdom oracularly expressed, didactic in form, occasionally antithetical and nothing if not practical and adapted to the ordinary conduct of life and its vital issues.

The mayor and people of Chicago ought to act at once upon the directions given in the 10th verse.

The remembrance of the 11th and 12th verses ought to be more vital in the Christian of today than it is. There are too many "evaders of law" in the church now.

The sluggard and the unwary will do well to familiarize themselves with the 18th and 14th verses.

The young man starting out in life cannot fortify himself any better for life's trials and temptations than by adopting the first principles of good conduct suggested in the 14th and 15th verses. The 17th, 18th, 19th, 20th and 21st emphasize again the importance and value of God's oracular Word and the wisdom of those who have familiarized themselves with it. The balance of the chapter is preeminently hypostatical in its teaching, and as I said at the outset—"This is the way, walk thou in it" is the burden of the wisdom in these three chapters.

CHAS. GARDNER.

Report of Labor.

Dear Brethren and Sisters:

According to promise I will give a brief report of my travels and labors in the vineyard of my heavenly Father.

On the 12th of July we left Phoenix, Arizona, for Parsons, Kansas, where we arrived on the 16th. Here we met our four children. On the 3rd Sunday in July we preached in the Christian church at Shaw, near the place where I preached 27 years ago, and continued to for 25 years. Then we met our worthy Brother Delos Johnson at Erie. We had a good meeting, two put on Christ by baptism. We spent the 4th Sunday at Lightning Creek. Here I met a number of old time brethren. While here I preached the funeral of Sister Una Smith, wife of John Smith. She was an exemplary Christian, having been baptized 22 years ago by the writer. The church at that place is without a preacher.

I spent the 1st Sunday in August in Buffalo, Kansas, where we were offered the use of three different churches. Our oldest daughter lives here, and we had a very good meeting. From here we went to Boxworth, Mo. While at Kansas City we had our pockets picked of $18.00, had 30cts left. Bro. Winslow lent me money to go to Boxworth. On the 2nd Sunday I preached at the Brown School house. We had a large audience, and one put on Christ by baptism. On Thursday evening we met at the house of Sister Sturgeon and broke bread, there were about twelve present. From here we went to Ripley, Ill., where we met Bro Isaac Lanning and his faithful wife, Sister Jennie Cox and a number of others. The brethren here aim to meet every Sunday for Bible Lessons. We next went to Blue Mound, Mo. At Chelsea we met Brother James Bowen. On the 4th Sunday we had a good meeting, also a basket dinner and a visit with several of the faith. We next went to Neosho Co., Kansas. We spoke in the Christian Church and had a good meeting. The 1st Sunday in September we spent at Neodesha, but as Sister Sallie Black has already reported it I will not repeat it. A lady from the Methodist Church put on Christ by baptism. At Cherryvale I met Brother Alva Russell, and at that place I preached in the Christian Church. We had an interesting meeting. The 2nd Sunday in September I spent at Meadow, Mo., where I met Brother Hiram Morrow. The interest was good and one more put on Christ by baptism. The next place we visited was Lightning Creek church, but they failed to get out the appointment very far and only a small turn-out. The 4th Sunday I spent at Galesburgh, in the Methodist Church, where I spoke to a large and interested audience. I preached at this place 27 years ago.

I traveled 4300 miles, preached 58 sermons, baptized 5 and made many friends. I am now nearly 65 years of age and as for laboring with my hands I am nearly done, and I feel that a few more years will close my work for the Master.

Dear ones if you are out of the ark of safety, prepare to meet thy God. Enter now; for when Jesus comes to make up his Jewels there will be no time for preparation. This word, "prepare" has a world of meaning. It means, to get ready. In every work that we undertake we must get ready or prepare for it. Now, our heavenly Father has given to mankind many glorious and precious promises, and has made it possible for every one to attain unto them, therefore get ready, do not delay, Jesus is coming. Do you want to clasp glad hands once more with father, mother, brother, sister, husband or wife? If you do, get ready. We all know how sad it is to part with those we love for only a short time, but think of that eternal separation if you fail to prepare yourself. God the Father invites you, the Savior is pleading for you, angels are hovering around you, the church is praying for you. The Savior said to his chosen witnesses, "Let not your hearts be troubled, ye believe in God believe also in me. In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself; that where I am, there ye may be also." Prepare to meet Jesus when he comes. Let us work in the Master's cause with all our might and means that the Lord saw fit to give us as his stewards. Brethren, the time is short, the Lord is coming. Dear Brothers and Sisters, may God bless you both spiritually and temporally is my prayer.

JOHN FOORE.

Before the evening shades appear,
Before the night of death draws near,
The smallest service for your Lord
Can never lose the sure reward.
Though late, still hear the Master say,
The eleventh hour receives its pay;
Then what thy hand doth find to do,
Delay not, but at once pursue.

I have heard that in the deserts, when the caravans are in want of water, they are accustomed to send on a camel with its rider some distances in advance; then after a little space, follows another; and then at a short interval another. As soon as the first man finds water, almost before he stoops down to drink, he shouts aloud, "Come!" The next one, hearing his voice, repeats the word, "Come!" while the nearest again takes up the cry, "Come!" until the whole wilderness echoes with the word, "Come!" So in that verse the Spirit and the bride say, first of all, "Come," and and then let him that heareth, say "Come;" and whosoever is athirst let him take of the water of life freely.—*Spurgeon.*

Those are the best Christians who are more careful to reform themselves than to censure others. *Thomas Fuller.*

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all His Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, NOVEMBER 10, 1897. NUMBER 42.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Communicated.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND., NOVEMBER 10, 1897.

STOCKHOLDER'S MEETING.

The Stockholder's of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 20, 1897, at 1:00 o'clock P. M. to elect a Board of Directors and transact such other business as may come before the meeting.

W. D. THOMPSON, Vice Pres.
A. R. UNDERWOOD, Sec'y.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

WE are glad to hear so much encouraging news from different parts of the country. Bro. Wilson has some *especially* good news, and we are pleased that God's chosen ones are having the truth so presented to them that they gladly accept it. May the good work go on.

IT was our happy privilege to bury another joyful truster in the liquid grave on Sunday Oct. 31st, Sister Daisy Mason, (daughter of our beloved brother, Dr. Mason, late of Cleveland, now of Toronto,) took upon her the saving name after witnessing a good confession. That she may ever adorn the doctrine of Christ our Savior, and be found of him in peace, we fervently pray.

WHILE attending the Conference in Iowa, our Sister Hester V. Cummins, presented us with a copy of her book, "A Bundle of Twigs." In some way the book was misplaced and now that we have found it, we are pleased to tell to our friends that it is delightful reading for young, also older persons, and we can think of nothing better for a Christmas present than one of these books. This Sister will be pleased to have you order a copy from her at Laporte City, Iowa. Price $1.00. She also has a smaller book for 10 cts. which is very good.

WE hope that many of our friends are making arrangements to come to the Conference in Plymouth. If those that are not able to be present themselves will send a word of exhortation by letter it will be very much appreciated. We want, this coming year, to push the work of evangelizing in Indiana more than ever before. Bro. Austin has made several requests to the brethren and sisters in regard to this work. Will you grant them? If every member of the Church in Indiana could only answer to roll call at this meeting, just think of what it would mean. Let us hear from you in some way.

Sound Doctrine No. 5.

"Hold fast the *form* of sound doctrine which thou hast heard of me, in faith and love which is in Christ Jesus." 2 Tim. i. 13.

In further prosecuting a work we regret the necessity of, we notice the assumption or suspicion that a "hatred of the rantized Christians has something to do with the contortion and conscription of language in order to merge these two classes into one..... I cannot bear any hatred towards them because they *cannot* see all that *I think* I can see. I can love them for what they do, nor hate them for what they do not do. They are sending Bibles and truth literature by the tons to the heathen, and men and women to teach them to read it in their own languages. These workers are leaving their homes, their brethren and sisters, etc.,

FOR CHRIST'S SAKE,

and shall they be punished with everlasting destruction at the revelation of Jesus Christ because they have not been baptized? The Savior says NO, see Mark x. 29, 30. They will be rewarded in the world to come with eternal life. See Rom. x. 9; Matt. x. 32. But will they get into the kingdom of God? Jesus said NO. See John iii. 7. The Savior made no mistake here." Let us examine in detail; and

1. As to hatred of the rantized Christians. Does he know what is in man as did the Lord Jesus? If not, why does he suspect or accuse his opponent of hatred? History seems to repeat itself here. The words of Paul in Gal. iv. 16 apply to him. He said: "Am I therefore become your enemy, because

I TELL YOU THE TRUTH?"

Could any one do another a kinder act than to tell him the truth? Let the critic remember that "love thinketh no evil."

2. He speaks of "rantized Christians." We do not think there were ever any such people. We understand a Christian to be a person *in* Christ Jesus, who believes his doctrine and practices his precepts. And inasmuch as we read in Gal. iii. 27 that "*As many* of you as have been BAPTIZED into Christ, have put on Christ," can a Christian out of Christ be thought of or imagined? One critic admits that

RANTISM

is not baptism, and therefore he must admit that a rantized person is not in Christ; and yet he says that such will be *rewarded* with everlasting life. Let us see now to whom that unspeakable gift,—that inestimable boon of eternal life is awarded:

(A). In Hebrews v. 9, it is recorded of Christ as follows: "And though he was a son, yet, from the fear and the sufferings he endured, he learned *obedience*, and thus he was perfected, and became

THE CAUSE OF ETERNAL LIFE

to all them that obey him." (Syriac Trans.) Do rantized people *obey* Jesus when he says they must be baptized into his name for the remission of sins? If not, how do they *get rid* of their sins? Does he bestow eternal life upon people who are *not fit* for the kingdom of God, and who are in their sins? If so, for what purpose? Where do they *spend or enjoy their eternal life? Does not the kingdom extend to earth's remotest bounds—under the whole heavens?* Does he mean that they shall be rewarded with eternal life and be eternally subjects, but do not attain to royalty? If so, we brand it as most pernicious, delusive idea, destructive to man, and dishonoring to God, and his truth.

(B). In John iii. 16 we read from the lips of Jesus these words: "For God so loved the world [of mankind] that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Do men who utterly disregard one of the most precious items of the gospel of the grace of God, viz: remission of all past sin when obedient to the faith in baptism—Do *such* men believe what he says, or do what he commands? If not, where is the evidence of their love for him?

(C). In John x. 27, 28, Jesus says his sheep hear his voice and he *knows them*, and they *follow him:* and adds: "I give unto *them* eternal life." Plainer evidence that those who do *not* follow him, will *not* have eternal life does not seem possible. As rantized people do not follow either his *example* in being baptized, nor obey his *command* to be baptized, they are not his sheep, not having entered the fold, and he *will not* give them eternal life; the objector to the contrary notwithstanding.

(D). In Rom. ii. 7 we are told that eternal life is obtained by those who patiently *continue* in well doing. Can people in their sins do well in this sense? If not, is not baptism for the remission of sins the *beginning* of well doing? If so, how can any one *continue* to do, what is not begun? And if well doing is not begun nor continued how can they obtain eternal life under the Pauline rule?

(E). In Rom. vi. 23 we are told that "*the* gift of God is eternal life through Jesus Christ our Lord." In the light of this Scripture, is it not astounding to find a poor mortal man telling us that a certain class of people who object to *God's law* of pardon, can secure pardon and adoption *without* it,—be Christians *without* it; and that they can earn eternal life by sending tons of Bibles to the heathen and sending teachers to teach them to read it. Where does

PAULINE THEOLOGY

stand in this writer's estimation? He says the GIFT of God is eternal life. That's the capital prize—Jehovah's own nature of existence. Just think of people whose breath is in their nostrils giving value for value—paying an equivalent for God's own nature!!! Look at the price it is said these people pay for eternal life, and then wonder at our critic's estimate of it. And wonder again that any one could say these people will be REWARDED with eternal life by carrying Bibles and teachers, when God says through Paul, that it is HIS GIFT!!! It is a Gift, it is no reward. It cannot, in the nature of things, be both. Taking Paul as authority, then, it is a grand mistake to say people *willfully disobedient*, can, of their own notion,—their *voluntary* action obtain eternal life. Our critic did run well,

WHO HAS HINDERED HIM

Word in 1 Sam. xv. 22, "Behold to OBEY is better than sacrifice, and to HEARKEN than the fat of rams; for REBELLION is as the sin of witchcraft, and STUBBORNESS is as INIQUITY and IDOLATRY; because thou hast rejected the Word of the Lord he hath also rejected thee from being king. And Saul said unto Samuel, I HAVE SINNED. If our critic has done his duty as Samuel did his, did those people say like Saul,

"I HAVE SINNED?"

Just like Saul they reject the Word of the Lord to be baptized into Jesus' name for remission of sins and baptized into his death, and vain is their *own way* of obtaining eternal life,—he will reject them unless they repent. It is evident from the above Scripture that God's Word cannot be tampered with, with impunity. Saul had *some* excuse, but they have none.—Saul's *own way* in preference to God's was *rebellion*, and a sin equal to witchcraft, and

STUBBORNESS

is declared to be on the level of *iniquity* and *idolatry*. Sin is sin, in the sight of God; with him there are *no little sins*, or white ones.

(F). We read in Ephesians ii. 8, "For by grace, (favor) ye are saved, through faith, and this [has come to pass) not from you,—God's the *free* gift: not from works,—[such as carrying Bibles and teachers, etc.,] lest any should boast, for

HIS WORKMANSHIP

are we, having been created in Christ Jesus for good works, which God before prepared, that herein we might walk. Rotherham's translation.

The Diaglott trans. is as follows: "By favor, indeed, you have been saved, through the Faith; and this is not from you; it is God's gift, not from works, so that no one may boast." The last words show that salvation is God's gift through the instrumentality of faith on *our* part. In a word, the origin of salvation is God's grace or *favor;* its reception is by *faith;* it is

CONFESSED AS A GIFT;

so that our writer should quit boasting about what a certain class will obtain by works of their own choice, although they do not obey the commands of Jesus. The position taken by him is utterly subversive of the truth, and a death-trap to [illegible] who believe it. It is without foundation in truth,—and his opinions are worthless, worse than worthless,—*positively injurious;* it may

LURE HUNDREDS TO DESTRUCTION.

That sort of teaching just *suits the flesh*. That sort of seed grows like the seed of weeds,—without cultivation and chokes out the seed of the kingdom in the absence of vigilant watchfulness and prayer; and in all tenderness we say to him, he himself stands upon slippery places. We urge him to repent before it is too late.

He further says:—"I believe rantized, and immortal soul believers will help make up the innumerable multitude of Rev. vii. 9." This is rapid progress backward. We do not wish to be discourteous, but duty compels us to tell him he believes no such thing! How can a person believe without evidence? If he had evidence of his faith to rely upon,

HE IS HIGHLY CULPABLE

for not giving it. He started out "*to show mine opinion;*" by what process pray, has *opinion* become *faith* in the same paragraph? Is it not true that the immortal soul doctrine is the very essence of the lie the belief of which brought death and a thousand ills into the world? Was not death the *penalty* for that sin? If that law has been repealed why do men still die? If the law of sin and death is still in force and death seizes all there is of man, he can only live again by a resurrection. Knowing nothing to the contrary, we assume that Alliance people die like all others. Now, what about *dead* Alliance people? Will they have a resurrection? If so, when? Paul says: "the dead *in Christ* shall rise first." Are the Alliance people in Christ. Have they been

BAPTIZED INTO HIM?

If not how did they get into him? Have they discovered a *new* way? If not, they are *not* in him, and are not raised with those *in* him, because the planting together in the likeness of his death is in order to have a resurrection like his. Rom. vi. 5. In 1 Cor. xv. 23 the order of the resurrection is stated to be,

"CHRIST THE FIRST-FRUITS;

afterwards they that are his at his coming. If *dead* alliance people are not his, then surely living alliance people are not his; so in that case none of the living alliance people will be changed at *that* time, if ever. Paul made an agonizing effort to obtain a resurrection out from among the dead, (Phil. iii. 8,) in order to be one of those who "live and

REIGN WITH CHRIST

a thousand years;" Rev. xx. 6. These are the blessed to whom it is the Father's good pleasure to give the kingdom. Luke xii. 32. Nothing whatever is said about any cells, or second class ones—that is,—such as our writer would half-way bless because they did many wonderful works in his name; no; not a word. This *whole* company live and reign with Christ as

KINGS AND PRIESTS.

And what more does it say? It says, "*the rest of the dead lived not again until the thousand years are finished.*" That is enough! No *dead* "rantized Christians," or immortalized immortal-soul-believers will stand before the throne as servants, and why should that class of *living* ones have that privilege? Enough space has been devoted to our *opinion*, we think.

We are next told that the trouble with what we call kingdom believers, is: they believe all who are saved will be rewarded with royalty,—to reign over the nations when the kingdom is set up. This I believe is a very great and sad mistake." Why is the *evidence* omitted? Is he forming *an opinion* of his own, and then believing it? Is not *this* what makes the belief of the royalty of all saved ones appear to be a great and sad mistake? We maintain that he believes nothing about it except his *opinion*.

He next authoratively says: "Very few, comparatively, of those who have believed and have been baptized will attain to royalty." In proof of this, or illustrative of the statement that very few attaining to royalty,—a case occurs to him of one who believed and had been baptized and yet had "no part nor lot in this matter. The trouble with *him* was his "heart was not in the sight of God right."

IS THIS SOUND REASONING?

One case to prove a broad principle? But why did he not say that "We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end? Why, because to partake of Christ is to be endowed with his everliving nature, divine of nature, to have eternal life. Imagine any thus endued, and yet *not* attain to royalty, if you can? A partaker of the King of kings,

AND YET NOT ROYAL!

Why did he not say, "With the heart (affection) man believes unto righteousness?" Because this would exclude the class he is the apologist of. They have not faith enough to cause them to get rid of sin past by baptism, and so have a *righteous standing* before God. They have not believed with the heart, then. We challenge apostate Christendom to prove that faithless, *disobedient* or rantized professors will *obtain*

ANYTHING BUT DEATH!

Did our writer, who talks of some being saved with eternal life, without the kingdom ever read the words of the Spirit by Peter in 1 letter, 3rd chapter, 21st verse? "The like figure whereunto even baptism doth also now save us.....the answer of a good conscience toward God? Have his friends a good conscience *without this?* If so, how did they obtain it? Was it by carrying Bibles to the heathen?

He continues: I do not find any proof that simply belief and baptism will entitle any one to royalty." Does *any one claim* that simply belief and baptism will entitle one to royalty? If not, what was this written for? Does it not contain an unjust insendo? We never knew of one, that did, to the best our belief and knowledge.

He says Mark xvi. 16 is seized upon for proof. By whom, when, where is it seized to prove belief and baptism entitles to royalty? Does he not know that Matthew's account is more specific than Mark's, and adds: teaching them to observe all things whatsoever I commanded, and that Matt. xxviii. 19, 20 is as often quoted as Mark xvi. 16?

He says Mark xvi. 16 is of doubtful authenticity and is rejected by some of the best scholars. Only *some* of the best scholars reject this passage,—and some of the *best* scholars do not reject it. So *all* of the *best* scholars are not good authority. Does our critic know which of these two companies of *best* scholars are reliable? If so, how? How did he arrive at a decision? Was it by superior knowledge of the subject, or was he influenced by a prediliction for sincerity as a saving power, *instead* of the gospel of Christ, or as *equal to* it? Does our critic know that the Acts of the Apostles prove the fulfillment of a prediction made in the passage rejected by some of the best scholars? What does their rejection weigh in view of this?

He next says, "Belief and baptism *only* entitle a man to salvation." It is positively painful to have to reply to such a statement. Reader, this is a serious matter, and you should read, especially, Acts xiii. 20; Acts xvi. 17; Acts xxviii. 28; Rom. xi. 11; 2 Cor. vi. 2; 2 Cor. vii. 10; Eph. i. 13; Eph. vi. 17; Phil. ii. 12; 1 Thess. v. 8, 9; 2 Thess. ii. 13; 2 Tim. ii. 10; 2 Tim. iii. 15; Titus xi. 10; Heb. i. 14; ii. 3; v. 9; ix. 28; 1 Pet. i. 5, 9, 10; 2 Pet. iii. 15; Jude 3. Yes, reader, if you are a believer you owe it to God, and truth, and the church, and to yourself to turn to these passages and see if the salvation spoken of can refer to the immortality of rantized Christians, so-called, and believers of the Serpent's lie, and if the Apostle Paul and the Thessalonians are to be immortalized servants only. For what purpose did Jesus command believers of the gospel to be baptized? Peter tells us in Acts ii. 38 it was in order to remission of sins so that men could be SAVED. Of course we cannot expect to benefit a person who does not know the salvation of God, the ONLY SALVATION offered to man is comprised of Eternal life in the kingdom of God. Absolutely no salvation without the kingdom is *offered* to men in this dispensation, and the commission extends no further.

He says I think I have proved beyond controversy that the multitude of Rev. vii. 9, 13 will be saved but only as servants." Yes; if *opinions* and misapplication of Scripture are proofs.

Then he says, suppose that a man believes the gospel *and has suffered himself* to be baptized, because some one has told him so, but his faith and hope are founded upon what his friend has told him. He does not believe because God says so. Will our King entrust him with royalty and appoint him to reign over the nations? A thousand times no! But think of it, our critic needs to be told what he is teaching, viz., that royalty is

THE CAPITAL PRIZE,

and Eternal life secondary. Not so, Jesus, he says, "I am come that they may have life,"—that includes the kingdom. Again in John xvii. 3 he says, "And *this* is eternal life, that they might know thee the only true God, and Jesus Christ, whom thou hast sent!" Is not eternal life the capital prize? And this can be obtained, according to our critic, by *second rate* "*material,*" while the best are entrusted with royalty. Paul says in Rom. ii. 7 *eternal life* is awarded to those *patiently continuing* to do well *—continuing.* One must begin before he can continue.

HE MUST COMMENCE

before he can continue. After faith and repentance the first act of obedience or well-doing is Baptism. If he skips that and begins in the middle he will end nowhere, because he is a sinner all the time,—the wages of sin being death.

Our critic further says, "I sometimes fear that I will not be accounted an overcomer. I sometimes get out of patience with the horse, the hens or cat." This is not a good recommendation for his opinion, but it is not to be wondered at; indeed there is

A FITNESS OF THINGS

in this state of mind. How could he expect to have assurance of hope when he teaches that immortal-soul believers will have eternal life without coming to Christ for it." Eternal life thrust upon them although they would not *seek* it; it is no wonder he is afraid, having apparently forgotten that a family throne of favor has been established, by which pardon for trespasses can be obtained, viz: confessing and forsaking them, and asking forgiveness in Jesus' name, and thus maintain his righteous standing, and be

AN OVERCOMER AT LAST.

See how his theory has borne fruit in himself: Instead of accepting the above gracious provision he is partly expecting *a portion only* of the great salvation. We affectionately say to him, he will receive *all or none!* He has *need* to fear. But why did he write this? Did he wish others to accompany him on his *fearful* way? Faithfully we remind him of the Master's Words about the millstone.

We would gladly rest here, but we failed to insert the following in its proper place. He says, These workers are leaving their homes, brethren and sisters, etc. for Christ's sake, and shall they be punished with everlasting destruction at the revelation.....because they have not been baptized? The Savior says no, see Mark x. 29, 30. They will be rewarded in the world to come with eternal life See Rom. x. 9." We reply they may think like those (see Matt. vii.) who pleaded wonderful works as cause for recognition, but did not succeed. Jesus in the passage quoted, (Mark x. 29, 30) plainly shows that a love of his person or character alone will *not* be rewarded with eternal life. Jesus says, "FOR MY SAKE AND THE GOSPEL'S." It is our solemn that they do not believe much of the gospel, if any. They teach some things concerning the kingdom that are true, perhaps; but they furnish us with the proof that they do not believe them as GOSPEL TRUTH, by the fact that they are in fellowship with those who do *not* believe the gospel of the kingdom Jesus in Matt. xxiv. 14 said should be preached in all the world, at all. And both of these parties *reject* one of the most precious items of the gospel of Christ—remission of sins on being baptized into Jesus' name. In view of the perils of the last days and the many, many substitutes for the gospel of Christ are being constantly offered, we were earnestly importuned to take up this task: and, amid many other pressing duties, we have performed it with the fear of God before our eyes, although doubtless marked by many imperfections. And if the writer of the article reviewed should be induced to call a halt, and return to his first love, and others be led to realize more clearly how essential to salvation the gospel of Christ is, we will give God the glory.

The Work in Chicago.

It is with great pleasure that I announce that on Sunday we buried five more in baptism.

Of the five *three were Jews*, and one a Jewess, a daughter of a noted Rabbi, but now cast off and disowned. It thrills one with joy to see these children of Abraham according to the flesh acknowledging Jesus as the Christ, their Messiah, and entering into the Christ through baptism, (the circumcision of Christ—the seal) may God bless them.

Two weeks ago Mrs. Kathleen Mrazik a converted Hungarian Jewess, gave us one of the most powerful discourses on the Second Coming of Christ to reign on David's throne we have ever listened to. She sent it home with such effect that many eyes were wet with tears.

Bro. Hudler is much interested in the work among the Jews. I wish to say to him that many Jews are willing to accept of Jesus, as the Christ, if undoubted evidence can be given that he is truly their Messiah. Press the truth home on that line, my brother, and I think fruit will follow your labors.

Mrs. Mrazik will speak to us again on Sunday morning November 14th. If any brother or sister happen to pass through the City at that time, call in and hear this Jewess speak on the Restoration of Israel. A Jewess can speak on that topic as no Gentile can do. A Jew loves Jerusalem, he has a natural yearning for the land of his forefathers, and when the heart is fired with the knowledge Jesus is the coming King of the Jews, the rightful heir to David's throne, the truth is sent forth *from the heart*. Come, if you can.

W. H. WILSON.

Dear Brother Underwood:

My husband and I began meetings at Pleasant View Church, Oct. 7th remaining with the brethren over two Sundays. Three were immersed into the dear Christ's name. The sudden death of so valuable a man as Bro. Wm. Evans, was very depressing to all, and laid its sad effect upon the meeting. My husband went from this place to Salem, Ohio, where D. V. he will remain over two Sundays. Then he will return to the church at Pleasant View, from there by request of the church at Plymouth he will go to the Annual Conference where the Lord willing I may join him. I have been attending to some Mich. work in his absence. O how badly laborers are needed in the vineyard, so many calling for help, so few to respond, and right here I think Bro. Gill's question may be answered. Why do our people build up churches and leave them without a pastor? Because there is not enough ministers that are able to leave other employment and depend wholly on the preacher's income for a living. When our people are all willing to do some sacrificing for the cause of truth, much more will be accomplished in the gospel work. We are glad to know that many are adopting the system of giving one tenth of their income. When we all can see that there will be no lack in the Lord's treasury. May God help us to see how we are robbing him and withholding, not only a blessing for ourselves, but keeping some one from hearing the gospel, which save men and women from eternal death

Submitted in love

M. A. Woodward.

Poetry.

[Selected by Agnes Dilworth.]

Thy Will be Done.

"We see not, know not; all our way
Is night—with thee alone is day.
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

"The flesh may fail, the heart may faint,
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

"We take with solemn thankfulness
our burden up, nor ask it less
And count it joy that even we
May suffer, serve or wait for thee,
Whose will be done!

"Though dim as yet in blood and fire
We trace thy pierced hand's wise design,
And thank thee that to range supplies
Its dark relief of sacrifice,
Thy will be done!

"If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by thee, our present pain,
Be Liberty's eternal gain,
Thy will be done!

"Strike, through the Master, we thy keys,
The anthem of the destinies!
The minor of thy better strain,
Our hearts shall learn the old refrain,
Thy will be done."

—John Greenleaf Whittier.

Communicated.

The Free and the Bond, of Gal. iv. 21-26. No. 1.

In reading and rightly understanding, concerning the people in this allegory, it will be necessary to see the meaning of an allegory, and the component parts relative to both parties.

Webster gives the key to the solution thus, "A figurative sentence, or discourse in which the principle subject is described by another subject resembling it in its proportion and circumstances."

Now, if we solve this problem by its proportions and circumstances, we feel confident of reaching results concerning the two seeds here in allegory; that have hitherto been under a cloud. As to God's purpose in putting the Israelites in bondage under the law, and the affinity they held with their Ishmelitish brethren. We believe it has always been held by us as a people, that Jacob's posterity, alone, were in bondage to Egypt, but as we proceed, we are confident we will show this not to be the fact. Let us first revert to the promise of God to Abraham, before he even had a child, bond or free, and see what is therein revealed. We find in the reading of Gen. xv. 12-18, God causes "a deep sleep to fall on Abraham, or Abram" as here written; and revealed to him his seed in bondage 400 years. Now to say this was his free seed only, when there is no allusion to any such division seems to do injustice to the understanding of Abram, and also to proof in the matter.

Let us drop this line for a brief moment and step to the front a pace, say to Jacob's time, and see what is said of his sons and how many of them as free sons went into Egypt. Please read Gen. xxxv. 21-26, and there we find eight out of the twelve free seed, yet they are counted as children of Israel.

Now, we will return again to the promise to Abram, in Gen. xv., and learn what should take place after the bondage of his seed in Egypt, "They (his seed bond and free) shall come hither again." Where? To the promised land of 18th verse. Do we find the two seeds in the Egyptian bondage? Perhaps not only under the title Jacob, but as soon as their journey was organized we find these words recorded in Exodus xii. 37, 38. "And the children of Israel journeyed from Rameses to Succoth, about 600,000 miles on foot, that there were men besides children, and a mixed multitude went up also with them that is with children of Israel?

In Numbers xi. 10, are these words. "And the mixed multitude that was among them, *that loathing Israelites*) fell a lusting, and the children of Israel also wept again." This was not the first time they were thus afflicted. And said—"Who shall give us flesh to eat," etc. Who were these people but aliens? And how could Israel be alienated from the covenants of promise in the unit seed Isaac, without an alienator.

We will go back to the casting out of the bond woman and son from their parental abode, and look at the words there written, and see what Ishmael sustained in the promise to Abraham. Was he not included in the limited promise, and has he not always remained there, in the territory described in the promise, and received the seal with Abraham in his flesh? Some find in Gen. xvii. 1-8 about 23 24 Verses,

understand us right here, our view of the Word teaches us that the promise of the land, and in Isaac are two distinct promises. The first promise to which Abram was called into was for his seed, free or bond, to possess in this natural life co-equal, but through Isaac the unit seed, in the life to come, through the promised Seed, Christ Jesus, our Redeemer.

We will now return to our starting point in Galatians, and see if our premises are true. Now let us read 24th and 25th verses of the 4th chapter. Paul writing concerning the bond and free, speaks in this manner, "For these are the two covenants: the one from the Mount, which gendereth to bondage, which is Agar, or Hagar. Diaglott, 25th verse, "for this Agar is but Sinai in Arabia:" which can be proven as correct, by history as well as by Scripture, and also the declaration St. Paul makes here bears weight to the statements we have herein made, that "Agar is Mount Sinai." And the allegorical comparison is in Jerusalem, being like that Ishmaelitish bond seed of Abraham. The fact that the Ishmaelites inhabited the Peninsula of Mount Sinai, is further proven by the statement made of Hagar's exile from parental abode. Hagar's abode was placed at Ben Sheba on the southwest side of the Desert of Arabia, or in Scripture language, in the wilderness of Paran. See 21st chapter Gen. After the offering up of Isaac, Abraham rose up with his young men, and went to Beer Sheba. Gen. xxii. 19. Ishmael was present at the burial of his father Abraham. Gen. xxv. 9, which occurred 50 years after he was cast from his father's abode. From the casting out of Ishmael to Joseph's being sold to the Ishmaelites was 163 years. Gen. xxxvii. 2. One of Esau's wives was a daughter of Ishmael. And so we find as we trace Scripture and history, that the promises of God to Hagar *at her first casting out into the* wilderness by the fountain in the way to Shur, Gen. xvi. 7, which is at the head of the Red Sea. That he (her son) should be, "A wild man his hand will be against every man, and every man's hand against him: and he shall dwell in the presence of all his brethren." Gen. xvi. 12. And he is called son of Abraham, 14-15 verses. And by referring to your Bibles, the marginal reference is to xv. 18 the line is drawn that encircles this people, and encloses them in "promises that God made with Abraham, Isaac and Jacob that he would give it them and their seed," when as yet they had no child, but Abraham understood the promise in this light, as to his landed inheritance. So we believe by the reading of the fifteenth and sixteenth chapters of Genesis; especially 18th ver. of 15th chapter from the River of Egypt unto the Great River. The River Euphrates,—the Nile of Egypt to *the Euphrates at the head* of the Persian Gulf, so our premises bear us out, before our hearers, in a light hitherto not well explained, and we hope that justice on our part, in relation to this subject, shall be rewarded, and eventually the spirit of grace that sanctifieth may prevail the whole lump, whether bond or Ishmaelite, or bond Israel, and make them meet for the Master's use in the reconstruction and restitution of all things. For we learn that Israel's seed is now bound under the Ishmaelitish law of Mount Sinai. Why do we say this:—please turn with us to Num. xi. 4. Who was it that caused the Israelites to lust? Was it not the mixed multitude that was amongst them? They caused the Israelites to complain and weep, thus binding them closer to the wants of the flesh, and casting them further from grace and supplication, until the ten commandments that were designed to regulate their lives, and lead them back to the unit seed promised in Christ, as a school master, became a burden that they nor their fathers could bear. Also see complaint of Saul. And as a memento of their sorrowful pilgrimage among their *fleshly brethren*, the Ishmaelites until Jerusalem the symbolic city of God, was bound down in a figurative sense, in like manner as Mt. Sinai of the Sinaitic peninsula, the home of the Ishmaelite, or natural seed of Abraham.

R. M. Reykolds.

(To be Continued.)

Believing and Doing.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Mark xvi. 16.

The above text teaches.

1st. Something to be believed.

2nd. Something to do.

3rd. The result of believing and doing.

The something to be believed is declared in it to be the gospel go ye into all the world and preach the gospel to every creature." Gospel means good news or glad tidings. Gospel of the kingdom means glad tidings of the kingdom.

Pilate asked Jesus, art thou a King? Jesus said, to this end was I born, for this purpose came I into the world that I might witness to the truth, i. e. the truth in Pilate's question. Pilate afterward wrote upon the cross, "This is Jesus the King of the Jews." The wise men say, Where is he that is born King of the Jews? Angels answered, "Unto you is born this day in the city of David a Savior which is Christ the Lord (or the anointed Lord). Jesus said the Son of man shall come in his glory and all the holy angels with him. then shall he sit upon the throne of his glory. Again he said, He that overcometh will I grant to sit with me in my throne even as I have overcome and am sit down with my Father in his throne.

Thus *we see* Christ on the Father's throne now and on David's or his own throne after he came and the overcomer to sit with him with him on David's throne, not on the Father's throne. Gabriel said to Mary, the Lord God shall give unto him the throne of his Father David. if we can locate David's throne we can locate Christ's throne for they are identical).

The gospel of Glad tidings embrace the covenant and promises that God made with Abraham when he said "In thee and in thy seed shall all the families of the earth be blessed." That seed is the Christ seed both head and body, bridegroom and bride, viz., Christ and his church.

The things to be believed, are the things concerning the kingdom of God and the name of Jesus, such as his birth, his life and sayings, his death, resurrection, *ascension*, his return and kingdom.

2nd Proposition—Something to be done.

Be baptized, having believed then be baptized. How shall we be baptized? By being buried with Christ in baptism, wherein also ye are risen with him through the faith of the operation (or energy of God who hath raised him from the dead,) Col. ii. 12.

Why should we be buried? Ver. 13, "And you being dead in your sin." If dead the next thing is to be buried with Christ by baptism. Here we see a death, burial and resurrection. If buried in baptism, then baptism must be a burial.

Paul in Rom. vi. asks, How shall we that are dead to sin live any longer? Then know ye not that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him (or as he was) by baptism into death, that like as Christ was raised up from the dead by the *glory* of the Father even so we should walk in newness of life (or in the new life, the old life of sin being before our baptism, the new life in which we are to walk being after our baptismal resurrection.) "For if we have been planted (or covered) together in the likeness of his death, we shall be also in the likeness of his resurrection."

The apostle declares baptism to be a burial into death and would it not be into real death and eternal death if there was no resurrection even from the grave of water?

We remark nothing but an immersion can represent a burial and a resurrection ("Entombed with him by immersion into that death." Diaglott.)

Ver. 8. Now if we be dead with Christ we believe that we shall also live with him. Ver. 10. For if he died he died unto sin once but in that he liveth, he liveth unto God. Here we observe that Christ died once, was buried once and was raised once. So also the believer dies unto sin once, is buried once and raised once, and as one baptism is commanded (and only one), so only one name is commanded (and only one) into which to be baptized. The name of him who died for our sins was buried and rose again is the only name that can legally be used.

We now call your attention to the history of apostolic baptism as rendered in the Book of Acts. There is no sprinkling no consecrated water, no exorcism, no sponsors, no trine immersion, no mention of Father, Son and Holy Ghost. Peter ordered them to be baptized in the name of Jesus Christ, Acts ii. 38. Phillip baptized the Samaritans on their belief in the things concerning the kingdom of God and the name of the Lord Jesus.

When Peter went to Cesarea to the house of Cornelius he first announced that Jesus was Lord of all, and been ordained of God to be the judge of the quick and the dead. to him gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. And he commanded them to be baptized in the name of the Lord.

Not long after Pentecost, Peter and John went up to the temple to pray, and got themselves into trouble by healing a lame man in the name of Jesus and when the people came running together Peter declared that the God of Abraham, Isaac, and Jacob had glorified his Son Jesus, when they had denied and killed whom God hath raised from the dead whereof he and John were witnesses. And his name through faith in his name hath made his name strong. After about five thousand believed the doctrine of the resurrection the Sadducees who believed in no resurrection came upon them laid hands on them and cast them into prison. On the next day Annas, Caiaphas, John and Alexander and the whole brood of priestly kin, take Peter and John and set them in the midst. Poor Peter was he about to deny the Master again? No this is a different kind of a Peter this one was filled with the Holy Spirit, hear him. "Be it known unto you all, and to all the people of Israel that by the name of Jesus, (yes but there were others by the name of Jesus among the Israelites, how can the proper one be identified,) that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead even by him doth this man stand here before you whole. This is the stone which was set at naught of you builders which is become the head of the corner neither is their salvation in any other." Why not? "For there is none other name under heaven given among men whereby we must be saved." What name is that? evidently the name Jesus. "Call his name Jesus *for he shall save his people from* their sins." Jesus said to his disciples "Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

The results of believing and doing are first remission of sins, then heirship heirs of God and joint-heirs with Jesus Christ to the incorruptible inheritance. Let it be said of such who may read these lines, all things are yours and ye are Christ's, and Christ is God's. All belong to God.

John says, "And I saw a new heaven and a new earth. Behold the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God."

No tears, death, sorrow, crying or pain for the former things are passed away (*that is the things that ceased*, tears, etc., are gone.)

The final result of believing and doing. "He that overcometh shall inherit all things, and I shall be his God and he shall be my Son." So mote it be. C. C. Ramsay.

"And the Holy City shall they tread under foot forty and two months." Rev. xi. 2. No. 2.

Jerusalem was to be trodden down by the Gentiles until there times be fulfilled. The Romans, who destroyed the city and sanctuary were Gentiles, the Turks are Gentiles, and the Crusaders were Gentiles. For more than 1000 years the holy city has been under the heel of Gentiles.

If 42 months could be transformed into 1260 years, still the measuring line would be too short. Yet, these months have a beginning and an end. The inference is plain that when they end the holy city will be redeemed from Gentile power. The point is to find where these months begin. The 42 months of chapter xiii. 5, measure the career of the beast, he has power to act 42 months. He acts from the time he arises until he is taken and cast into the lake of fire. The 1260 days of chapter xi. measures the time that the witnesses prophecy and finish their testimony, the beast whose career is measured by 42 months, kills the witnesses after they have finished their testimony. If the career of the beast is in the past the killing of the witnesses is in the past also. This career of the beast that is measured by 42 months is his second and last career. Proof. The beast which thou sawest was, and is not, and is about to arise out of the abyss and to go into destruction. The beast that arises out of the sea is the beast that arises out of the abyss of waters and goes into destruction when he is taken by the king of Kings and Lord of lords and is cast into the lake of fire. His career of 42 months is three years and a half. This will be long enough for the monster to reign. 1260 days is the time allotted for the witnesses to finish their testimony in. The 42 months of chapter xi, 2, is the time allotted in which to measure the temple of God, the altar and them that worship in the temple, and to cast out the outer court. The outer court is not to be measured for it was given to Gentiles, and the holy city shall they tread 42 months. 42 months from the time the work of measuring the temple is began. Some one may say that John measured the temple in question. He did the work assigned to him, which was to prophecy. See chapter x 12 It is one thing to prophe[illegible] another thing to fulfil. Isaiah and Malachi prophecied of the mission of the Lord's fore-runner, but John the Baptist filled the mission and did the work and thus the prophecy was fulfilled. John the Revelator prophecied of seals to be opened, trumpets to be sounded, a temple to be measured, witnesses to be tested, beasts to arise, a harvest to be kept, plagues to be poured out. The fulfillment comes through other agents, as heaven was to be shut up and no rain fall. If those days stood for 1260 years and was in the past, this would be a noted period. Could some one have survived a drought of 1260 years to make a record of it. But the temple of God to be measured, was it a temple builded in a past age, or was it one to be built in the age to come, or was it a temple of God to be builded to a finish in this present evil age. A foundation for a holy temple was laid and some were builded thereon. "Know ye not that ye are the temple of God, and that the Spirit of God dwells in you?" Again we read as follows:—"But ye are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ." 1 Peter, ii. 5. Now, where there is a priesthood and sacrifices to be offered there must needs be an altar. John prophecied of the golden altar that is before God, but back in the typical covenant the golden altar was the altar of incense; it is the altar of sacrifice, that is to be measured in connection with the temple of God and those who worship in it. Of this altar of sacrifice John had prophecied before he eat the little book, and was told to prophecy again. On this altar, some who were worshipers in God's temple had offered the sacrifice of their lives rather than abandon the Word of God, and the testimony which they held. They were to rest yet a little season, until their brethren were killed as they were. Their brethren finish the testimony concerning the Christ, and are killed by the beast that arises out of the abyss. Thus, we find the full dimensions of *this altar of sacrifice*. None will have to make this sacrifice after the witnesses who finish the testimony of Jesus are killed. Here also during these 42 months God's spiritual house builded of living stones will be finished, this chosen race, this royal priesthood, this holy nation will attain unto its full dimensions. And a reed was given unto me, like unto a rod, a reed, a measure of dimensions. The rod attachment would signify power. Power is measured out to those who worship in the temple of the living God. Power to shut heaven that it rains not and to smite the earth with plagues. These signs will confirm the testimony of the witnesses. Divine revelation is confirmed when it is due, in other words the confirmation of prophecy is due, when the fulfillment is due It was revealed to Abraham that his seed should be in bondage and serve 400 years. That they would be brought out and the nations to whom they were in bondage would be judged. The time of their deliverance came, and the judgment came also and signs and wonders were manifest in Egypt. The birth, the trials and the ministry of the Messiah had been foretold by the prophets. The time of fulfillment came and Jesus could say to the people the works that I do in my Father's name they bear witness of me. The time came for the door of faith to be opened to all the world, and the apostles went forth proclaiming the Word, the Lord working with them and confirming the Word by the signs following. But this Revelation which God gave to Jesus Christ, to point out to his servants the things that must be done in haste. When and where has it been confirmed. If the events are in the past, the confirmation is in the past. If the servants have finished the works assigned to them. then, like Jonah, they can sit down and await the result. Power from on high was given to the apostles to confirm the word of their testimony and power from on high will be given to those who worship in God's temple, to confirm the word of their testimony. Figure as men may, it still remains, that, this gospel of the kingdom will be proclaimed in all the world for a witness to all the nations, and then shall the end come. Being proclaimed for a witness it will be confirmed by the signs brought to view in this prophecy.

J. C. Kinsey.

(To be Continued.)

Editor Restitution:

I have frequently seen in The Restitution references made to John xiv. 3 as what we in common parlance at this time mean by house and mansion which I consider erroneous because, first, it don't make sense which is as now understood by the word; house and mansion would mean many houses in a house which is inadmissible and I think was not understood when our translation was made. We know that the English language is changing now and word, don't mean the same now that they did two or three hundred years ago. Now our New Testament Scriptures were written at about the same time, and in the same language that Josephus wrote and were translated into English about the same time; consequently the same words would be used in each to convey the same meaning. In antiquities of the Jews B. 15 chap. 10 Sec. 1, he speaks of the House of Lisanius and in another place he styles it the kingdom of Lisanius. And in B. 3, chap. xlii. Sec. 1. he says, (speaking of Moses.) A little while after this he rose up and went from Mount Sinai and having part, through several mansions.....he came to a place called Lazeroth. And in B. 16, chap. ix. Sec. 2, (speaking of the rapidity with which Herod invaded Arabia) he took an army and led it into Arabia and in three days marched seven mansions. So we see that house and mansion does not mean a domicil or mechanical structure to dwell in but *means territory of greater or less extent*. I think that some of our brethren or sisters who are so well qualified for teaching should throw some light on this subject and put it in a more presentable shape than I am capable of doing.

Yours for the Truth.

J. W. Sutton.

Report of Labor.

Dear Restitution:

By invitation of Bro. Wm. Woods, I left home, (Scipioville, Ind.,) on Oct. 21st, for Silverton, Ill., and began meetings on Saturday night, Oct. 23rd, and continued over the 4th and 5th Sundays. As a result, three were immersed, all young people, two of whom, a son and daughter, were children of Brother John W. Hull, of Dexter, Ill., an earnest worker in the cause. The third being a daughter of Brother and Sister Rogers, of Ingraham, Ill. Bros. Hull and Z. E. Brant assisted in the preaching and did efficient service. Brother Brant lives at Moriah, Ill. Others became interested and some prejudice was overcome, and it was pronounced the best series of meetings held in that neighborhood. One man especially was interested and it is hoped will finally embrace the truth. To those who have made the noble confession and were immersed into the saving name of Jesus Christ we say, "Press on toward the mark of the high calling in Christ Jesus," and trust always in him, and live upright, righteous lives, and an entrance shall be ministered to you abundantly into the everlasting kingdom of God.

J. S. Hatch.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom." leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wiley Jones, Manchester, Va.

Chicago Excursion via Pennsylvania Lines.

November 10. One Dollar round trip from Plymouth on special train at 5:30 A. M., central time, via Pennsylvania Lines; returning leave Chicago 8 P. M., and 11.30 P. M., central time, same day. See the grand Boulevards, and Parks in charming autumnal gowns, visit friends, *or have a day of pleasure* in the Western Metropolis.

Indiana Conference.

The following Programme has been prepared for the First Quarterly Conference of the Church of God in Indiana, to be held at Plymouth, Nov. 18 to and including Nov. 21, 1897.

As it is to be a religious meeting it is thought best to devote more time to religious work and less time to neighborly visiting.

PREPARATORY PROGRAMME.

Churches, choose delegates at once.

Sunday Schools, select delegates early.

Churches and Sunday Schools, instruct delegates and provide with carfare.

Delegates, prepare your reports.

Everybody, (who can) prepare to attend the first meeting on Thursday evening.

Do not expect a feast in the semblance of a religious meeting. God dislikes such gatherings. Isa. i. 14. But to assist one another spiritually is commanded. Heb. iii. 13; x. 24-25. "Mary sat at Jesus' feet and *heard his Word*, but Martha was cumbered about much serving. But one thing is needful; and Mary hath chosen that good part which shall not be taken from her." Luke x. 38-42.

PROGRAMME.

THURSDAY, Nov. 18.

7:00 P. M. Song Service.
7:10 Address of Welcome, H. F. Cordill.
7:20 Response, J. F. Wagoner.
7:30 Sermon, B. W. or M. A. Woodward.

FRIDAY Nov. 19.

9:30 A. M. Prayer and Social Meeting G. W. Smith, Leader.
10:30 Sermon.
11:30 Meeting of Executive Board.
1:30 P. M. Conference Business.
2:30 Sermon (if the business is completed.)
3:30 Song Service by Young People.

Paper.—Duties of Christian parents toward the Young People. S. Roxana Wince.

Paper.—Our Duties as Young People. Forrest Pontius.

Paper.—What encouragement ought we to receive from our parents.—Miss Mattie Hemphill.

7:30 Sermon, B. W. or M. A. Woodward.

SATURDAY Nov. 20.

Sunday School Session. D. E. Vanvactor, Leader.
9:00 A. M. Music and Devotional.
9:15 Paper.—What should be the object of Sunday School work. By the leader, followed with discussion.
9:30 Report of S. S. Delegates.
9:45 Music.—Argos Sunday School Pupils.
9:50 Paper. Characteristics of a good Sunday School. Mrs. Martha Boggs, followed with discussion.
10:05 Paper. How to interest the Primary Pupils. Miss Lizzie Dickson, followed with discussion.
10:20 Music.
10:25 Paper.—How to interest the Young People, L. B. Cochenour, followed with discussion.
10:40 Paper. Do we need the attendance of parents and grandparents at the Sunday School. Miss Myrtle Boggs.
10:55. General remarks by State S. S. Superintendent and others.
11:15 Music. Dismissal.
1:30 P. M. Bible Study. Christian Duties, F. L. Austin, Leader.
2:30 Sermon, J. F. Wagoner. Our Stewardship, followed with general discussion and short papers on same subject.

"The Deacon's Tenth." Miss Evelyn Harsh.

6:30 Social Meeting. J. H. Willey, Leader.
7:30 Sermon.—F. L. Austin.

SUNDAY, Nov. 21.

9:30 A. M. Social Meeting, Leader, M. A. Woodward.
10:30 Sermon. B. W. Woodward.
2:00 P. M. Short Sermon and Communion Service conducted by J. L. Wince.
6:30 Social Meeting, Leader, B. W. Woodward.
7:30 Sermon. M. A. Woodward.

Brother and Sister Woodward are expected to be present.

All who can, please take a copy of the song book, "The New Jubilee Harp."

F. L. AUSTIN, Pres.
A. C. ROBERTS, Secy.

Appointments.

This is a list of my appointments,
Lanark, Nov. 18 to 21.
Ripley, Ill. Nov. 26 to Dec. 5. If desired, from Ripley to Memphis Tenn.

D. M. HUDDLER.

The heart must leap kindly back to kindness.

Announcement.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, will convene at Plymouth, Ind., Thursday evening Nov. 18, 1897 and continue over the following Sunday.

Now brethren and sisters of the faith in Indiana, the time is almost at hand for another meeting wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our meeting, come with hearts full of love and for the advancement of the cause.

You who have read THE RESTITUTION have no doubt seen there is being a renewed effort put forth for more effective evangelizing and we are glad to say is meeting with quite a degree of success and the outlook is very promising if it continues, therefore we urge that every church organization as far as possible be represented by delegates that you may take part in whatever business may come up before the Conference. We invite all who are interested to be with and share with us.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Brothers and Sisters of Indiana:

I wish to call the attention of all in Indiana to the article on Editorial page of THE RESTITUTION of Sept. 15, entitled "To the Brothers and Sisters of Indiana." Also to the article entitled "Indiana Workers" in issue of Sept. 22. Some I learn have overlooked both of these articles. Please do not delay in answering these requests. Many reports have come in and thus far they are without exception, truly encouraging. With the earnest and prompt co-operation of all concerned a general report can soon be given that will be welcomed by *every* member of our State. *Please do not delay.*

Attention is also called to the fact that Bro. D. E. Vanvactor, 1st Vice Pres. of Argos, has, by request, accepted the responsibility of acting as State S. S. Supt. Will you kindly give him all the assistance in your power. Yours seeking the co-workers.

F. L. AUSTIN.

Notice.

Dear Restitution:

I wish to say through THE RESTITUTION, I am expecting to go South through the coming winter. Nothing preventing, I expect to beat Memphis, Tennessee, Dec. 14th, for one week. After the above date if any of the brethren in the South will write me at Memphis I will arrange to preach for them until the first of March, after which time I shall go to Wilmington, Newbern, and Goldsborough, N. C.

Yours in hope of the soon coming kingdom of God,

D. M. HEDLER.

D. Fraser D. D., in speaking of the Jew's hope in the coming Messiah said: With this, too, Israel had hope of the resurrection of the dead. The heathen either sorrowed over the departed, as those who have no hope, or at the best, consoled themselves by the teaching of their philosophers and poets concerning the immortality of the soul, and the existence of the dead as shades that never more could occupy the earth. But the tribes of Israel had a better doctrine and a richer consolation. They hoped for a reversal of death in the whole frame of man—a resurrection of the dead. Acts xxiii. 6; xxvi. 6-8.

Short as life is, it is the seed-time for eternity. Whatsoever a man sows here he shall reap to all eternity. If he sows to the wind he shall reap the whirlwind. If he sows to the flesh he shall reap corruption. If he sows in righteousness he shall reap in mercy. If he sows to the Spirit he shall reap everlasting life. This life is the day of grace, the season mercy, when enduring riches may be secured. Many have seized the moments as they passed, and become immensely rich in faith, in good works, in bright hopes, and in a blessed inheritance beyond this life.

When you give alms, there are two that know all about it—the Master of the Treasury and the giver.

Happiness is a perfume which we cannot sprinkle over others without spilling a few drops on ourselves.

Hunter's Excursion Rates.

Parties of three or more may secure one fare rates to designated local points on the line of the Nickel Plate Road, in Western Ohio and Indiana, also single tickets will be sold to points in the Northwest and Southwest.—Nov. 15.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$38.05

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$139.05

California in Three

Via Chicago, Union Pacific and Northwestern Line. No change of cars. All meals in dining cars. Two trains daily, with first-class and tourist sleepers. Personally conducted excursions every Thursday to California and Oregon. For rates and other information ask your nearest Ticket Agent or write, C. Traver, T. P. A.; Frank Irish, T. P. A., Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A. Chicago, Ill.—Dec. 30.

A heart full of graces is better than a heart full of notions.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Closebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 884, Grand Rapids, Mich.
S. Roxana Wince, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Schrdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olean, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Rossville, Ill.
John Poore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
R. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Lisbon, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Coalinville, Ia.
J. M. Primmer, Coop, Ia.
Mollie Balcomb, W. B. C. Home, Madison, Ohio.
J. Conaway Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Bwiggins, Williamstown, S. C.
A. R. Ogden, North Branch, Kansas.
O. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., *no* follows—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill: cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwer Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Custa Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Ruisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Ogle, met at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Whiterhouse, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:30 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALEX J. KERR.

Hunters Rates via the Nickel Plate to designated points in the North-West, and South-West, also to local points in Western Ohio and Northern Indiana.—Nov. 15.

Aids to Bible-Study and Mission-Work.

1. The Gospel of the Kingdom, invocated in a series of Ten discourses. A volume of 288 pages. Cloth 25c. a Copy. Leather-bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10 cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

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Schedule of Passenger Trains Central Time.

Westward.	9 AM	15 PM	29 AM	3 PM	7 PM	Eastward.	20 AM	8 PM	4 AM	6 PM	30 AM	84 PM
Pittsb'gh lv.	7 50	6 30				Chicago lv.	7 30	7 00	12 01	5 15	10 30	6 40
Allianee	9 50	8 30				Garrett	9 35		2 05	7 10	12 35	8 45
Canton	11 26	10 06				Liverpool	9 15		1 45	6 50	12 15	8 25
Massillon	11 58	10 38				Mt. Gilead	8 51		1 20	6 25	11 50	7 59
Wooster	12 38	11 20				Wooster	8 09		12 37	5 43	11 08	7 17
Mansfield	1 29	12 09				Valparaiso	7 15	4 52	11 35	4 01	10 05	6 13
Crestline	2 25	1 05				Whitmore	6 53		11 13	3 39	9 43	5 51
Bucyrus	2 47	1 26				Bryant	6 39		11 00	3 26	9 30	5 38
Lima	4 30	3 08				Hessel	6 18		10 39	3 05	9 09	5 17
Van Wert	5 24	4 00	8 37			Hamlet	6 05		10 26	2 52	8 56	5 04
Ft Wayne	6 55	5 25	9 57	4 45		Walkerton	5 45		10 06	2 31	8 36	4 44
Ar.						Plymouth	5 25		9 45	2 10	8 15	4 23
Ft Wayne	7 05	5 35	10 07	4 55		Inwood	5 03		9 23	1 48	7 53	4 01
Van Wert	8 18	6 47	11 20	6 08		Bourbon	4 42		9 02	1 27	7 32	3 40
Lima	9 10	7 45	12 15	6 55		Bristol	4 26		8 46	1 11	7 16	3 24
Bucyrus	10 50	9 25	1 55	8 35		Warsaw	4 11	2	8 31	12 56	7 01	3 09
Crestline	11 45	10 20	2 50	9 30		Eagle Lake	3 56		8 16	12 41	6 46	2 54
Mansfield	12 21	10 57	3 26	10 06		Fleetwood	3 42		8 02	12 27	6 32	2 40
Wooster	1 10	11 45	4 15	10 55		Burrell	3 32		7 52	12 17	6 22	2 30
Massillon	1 55	12 30	5 00	11 40		Columbia City	3 15	6 58	7 35	12 00	6 05	2 13
Canton	2 30	1 10	5 40	12 20		Arcola	3 03		7 23	11 48	5 53	2 01
Alliance	3 10	1 50	6 20	1 00		Ft Wayne	2 45	6 35	7 05	11 30	5 35	1 45
Pittsb'gh	5 15	3 55	8 10	3 00		Van Wert	1 31	5 18	5 51	10 16	4 21	12 31
	1 AM	2 AM	3 PM	4 PM		Lima	1 00	4 50	5 20	9 45	3 50	12 00
						Bucyrus	12 15	4 05	4 35	9 00	3 05	11 15
						Crestline	11 20	3 10	3 40	8 05	2 10	10 20
						Mansfield	10 44	2 34	3 04	7 29	1 34	9 44
						Wooster	10 00	1 50	2 20	6 45	12 50	8 59
						Massillon	9 15	1 05	1 35	6 00	12 05	8 14
						Canton	8 50	12 40	1 10	5 35	11 40	7 49
						Alliance	8 10	12 00	12 40	4 55	11 00	7 09
						Pittsb'gh	6 05	10 00	10 35	3 00	9 00	5 05
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[Selected by S. Roxana Wiese.]

Recessional.

God our fathers, known of old—
Lord of our far-flung battle-line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
The captains and the kings depart—
Still stands Thine ancient Sacrifice,
An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
On dune and headland sinks the fire—
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre.
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power we loose
Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
In reeking tube and iron shard—
All valiant dust that builds on dust,
And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen.
—Rudyard Kipling, in "The London Times" of July 17th, 1897.

Communicated.

The Gospel Recovered. No. 4.

"REFORMATION" MOVEMENT OF WALTER SCOTT AND ALEXANDER CAMPBELL, CONTINUED.

At the close of third paper under this heading we left Walter Scott in charge of a small Baptist church in Pittsburg, Penn. and deeply impressed with the desire to disseminate in a wider field the freedom he now enjoyed as a Bible student.

At this juncture a pamphlet fell into his hands.....circulated about 1820, by a small church in New York mainly composed of Scotch Baptists. This pamphlet is described by Scott's biographer as "setting forth with admirable simplicity and clearness.....the design of baptism.....Containing the germs of what was afterwards insisted on by Scott in his plea for baptism for the remission of sins, and also by Alex. Campbell in his celebrated extra on Remission".....The reading of this had much to do with the subsequent course of Mr. Scott.....He abruptly brought his school to a close, and set out for New York.....The result of his visit, however, was a sad disappointment; he found the practice of the church far in the rear of what he had been led to expect...nor did there seem to be any disposition .....for a radical reform. Here remained there three months." He then visited Peterson, New Jersey, Baltimore, and Washington City," all with no better results. He continued his travels on foot (300 miles) to Pittsburg, where he taught a few select pupils in the house of a Mr. Richardson, whose house became his home.....some of his pupils ranked among the finest scholars and most useful men in the State. Among them were Chief Justice Lowrey, and the eminent author and professor, Dr. Richardson," the biographer of Alexander Campbell.

"It was not long after Mr. Scott's return from New York; in 1821 that his mind became possessed by what proved to be the great thought of his life; namely, that the great central idea of the Christian religion is the Messiahship; that Jesus is the Christ, the Son of the living God." This "he was wont in after years to call the 'Golden Oracle.'" His school gave such general satisfaction that he was urged to throw it open, when the number reached 140 pupils. His patrons were mainly Presbyterian, and they desired that the Westminster Confession should be taught in the school; Scott being in favor of the New Testament only being read daily. By a compromise, all catechisms were laid aside and a chapter in the New Testament allowed to be read every Saturday. Scott determined to make the most of this. .....and determined that the lessons should be drawn from the four evangelists, that Christ should be the theme of each lesson; and that the point might be kept before his pupils during the week, he wrote with chalk, in large letters, over the door of his academy, in the inside, the words 'Jesus is the Christ.'"

His biographer states that at this time "the people known as Christians, or Disciples of Christ, were unknown" .....The efforts of Alexander Campbell had been mainly directed against the errors prevalent amongst those professing godliness; but Scott perceived that in addition to the evils of partyism in the church, there was an equal defect in the presentation of the gospel to the world." High Criticism was the prevailing doctrine.

It was now, in the winter of 1821-22, in Pittsburg, that Scott first met Alexander Campbell, and shortly after Campbell's father, Thomas Campbell. The latter had preceded his son by two years to the United States, in search of health. Baxter says "at that time there were few, if any, better educated ministers in America than the elder Campbell." In the last number of the *Christian Baptist*, the Editor says— An unsuccessful effort by my father to reform the presbytery and synod to which he belonged, made me despair of reformation." The same writer, twenty years after meeting Scott, thus writes to him. "We were associated in the days of weakness..... while as yet there was but a handful. "My father, yourself, and myself, were the only three spirits that could co-operate in a great enterprise." Scott prepared an article for the first number of "*Christian Baptist*" with the caption "A Divinely authorized Plan of Teaching the Christian Religion;" A. Campbell had one headed "The Christian Religion;" and his father an essay on the "Primary Intention of the Gospel." This paper marked a new era in religious literature.....and created an interest and an inquiry such as had seldom been equalled. Scott wrote under the signature of 'Philip,' and the subject afore-named was continued through four numbers.

"Up to this time (1823) nearly all the efforts made by these advocates of reform were confined to the correcting of evils and abuses in the church, and comparatively little was done for the conversion of sinners. Scott remained in Pittsburg teaching his academy, and instructing the church till 1826, when he removed to Ohio. Here (August 1827) he was unanimously appointed evangelist by the Mahoning Baptist Association, which consisted of a number of churches in that district, known as the Western Reserve. Alexander Campbell was a member of this Association, being one of the "Messengers" representing the church at Wellsburgh, Virginia. He was "appointed to write the corresponding letter for this year;" also "to deliver the introductory discourse for next year." He was a member of the Committee appointed to nominate an evangelist. It was at New Lisbon, Ohio, that Scott, shortly after his appointment (November 1827) first proclaimed baptism for the remission of sins. This "formed an era in the religious history of the times." Scott himself, referring to this, says, "at the first offering of these generalizations some were alarmed, others fled, many were enraged, a thousand obeyed in one year." *The Messiahship*, p. 205. It is stated that "before Mr. Campbell knew what result, he sent a man after Mr. Scott to stop him; but his messenger was converted and joined him in the preaching." *Herald of the Kingdom*, Vol. x. p. 62. This is not mentioned in his biography by Baxter; but it is stated there that on a third visit to New Lisbon he was accompanied by Joseph Gaston, a minister of the Christian connection who had heartily embraced the truth," etc.

It is rather remarkable that within little more than a month after the New Lisbon movement, the first of a series of seven papers on Immersion appeared in the "*Christian Baptist*," for Jan. 1828. They were written by the editor, Mr. Campbell, and constituted an able plea for baptismal remission of sins. What is, perhaps, more remarkable still, he says, in the opening paragraph of first article (p. 401) "In my debate with Mr. Maccallas in Kentucky, 1823, on this topic, I contended that it was a divine institution, designed for putting the legitimate subject of it in actual possession of the remission of his sins—That to every believing subject it did formally, and in fact, convey to him the forgiveness of sins. It was with much hesitation I presented this view of the subject at that time, because of its perfect novelty. I was then assured of its truth, and, I think, presented sufficient evidence of its certainty." The probability is that Scott was cognizant of this, and in his zeal judged that the time had come for its promulgation; for which he certainly has the credit.

About the year 1830 Scott "began and completed his book called "The Gospel Restored," a full, clear and systematic view of the Christian Religion." Again, his biographer says. "Christ, his nature, offices, and work, were his chief—his almost constant themes—the alpha and omega, the all in all." Again, "he was accustomed to go to Christ rather than to the apostles—to draw from the Evangelists rather than to the Epistles. He was emphatically, a gospel preacher," etc. He says himself, I am not ashamed to acknowledge that twice a week for twenty-two months at a stretch have I discoursed on the Evangelist Matthew alone."....It has cost me ten years of labor to bring into order the thoughts which I have learned from the Scriptures; and I am perfectly willing to spend ten years more in order to increase my knowledge and improve the discourses which I deliver on these principles."

Messrs Scott and Campbell's Reformation examined in next paper.

J. CAMERON.

A Letter to a Friend.

To Mr. G.

I was much interested in the short interview I had with you when I saw you last. I was sorry that circumstances seemed to prevent us from having a more extensive one which I think might have been profitable.

To me the subject of Christianity is the most important of all subjects.

It proposes to take man out of this sinful, dying state in which the transgression of the commandment in the garden has put him, and to give him a life that never shall end to be enjoyed in the kingdom of God, or world to come.

It is a subject which I think is important to be right upon in order to obt. in those important blessings.

And in order to understand the subject properly, it is necessary to know our nature and destiny, that we may be able to comprehend the redemption which we have in Christ Jesus our blessed Savior. Let us enquire a little what do the Scriptures say about this important matter.

"To the law and testimony." We learn from the Bible account of the subject that God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul (or person) and he put him and his mate in the garden subject to a law the penalty of which is death.

They violated that law and God told them that on this account they should return to the ground, for dust thou were and unto dust they should return. The apostle Paul shows that on account of our connection with Adam we are exposed to the same result. (see Rom. v. 12.)

Now if God did not provide away whereby we can get out of this state or condition, what would have been the result? Simply after returning to dust, never to live again. You may see the proof of this by reading carefully 1 Cor. xv.

The apostle there shows conclusively that all future life after death, depends entirely and altogether on the resurrection of the dead. You will notice the apostle's reasoning in the above chapter is directly opposed to the immortality of the soul. That man after death is dependent on a resurrection for future life, and if there is no resurrection we may eat and drink; for tomorrow we die and that will be the end of us. But thanks be to God he has not left man to perish without offering him life on certain conditions.

He so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life. In harmony with this said Paul, "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord."

In respect to the conditions on which this salvation can be obtained, Christ told the apostles to go into all the world and preach the gospel to every creature stating that, he that believeth and is baptized shall be saved, and he that believeth not shall be condemned." In the 2nd chapter of the Acts we have an account of the first discourse preached by the Apostles after this commission was given to them. We are told that on that occasion they that gladly received the apostle's word were baptized. Space prevents me from showing the Scriptural teaching in respect to the action of baptism but would just say that it is a burial in the water. (See Col. ii. 12; Rom. vi. 3, 4, 5), for those who have ears to hear and a disposition to obey the Lord, how important to hear him who speaks from heaven. We are told that every soul who will not hear him shall be destroyed from among the people.

In respect to the future home of God's people, Jesus said, "Blessed are the meek for they shall inherit the earth." Said David, "The meek shall inherit the earth and delight themselves in the abundace of peace." Again, said David, "For such as are blessed of him shall inherit the earth, and they that are cursed of him shall be cut off." (See also Dan. vii. 27.) In short the Scriptures teach us very different to that which is generally believed by many at the present time.

You may think this strange, but Paul gives Timothy a most solemn charge. To preach the Word for he said the time would come when they would not endure sound doctrine but after their own lusts would heap to themselves teachers having itching ears and would turn their ears away from the truth unto fables.

Circumstances prove that we are living in that time now. (See 2nd Tim. iv. 1-4.

It can be shown that several important errors held by religionists at the present time have for their foundation, the doctrine of the immortality of the soul. Strange that a doctrine without foundation in the Bible should be so generally believed and taught. It has no text to support it. The word immortal is used but once in the Bible, and then it is applied to God alone. See 1 Tim. i. 17. The word immortality is used five times. 1st, Paul says the Lord only has it. See 1 Tim. vi. 16. 2nd, Christ has brought it to light through the gospel. See 2 Tim. i. 10. 3rd. It is to be sought for by a patient continuance in well doing. See Rom. ii. 7. And 4th and 5th, It is something to be obtained by those who do thus seek for it, at the sounding of the last trump which brings the resurrection of the dead. See 1 Cor. xv. 51-54.

We discover from the above considerations, that all future glory and reward depend upon the second coming of Christ and resurrection for a fulfillment.

The Christian would say, Come Lord Jesus and come quickly. Amen. In conclusion I would say, I hope you will take no offence at what I have written, I have the glory of God and your welfare in view. It is the truth only that will do us good. Error when received has an injurious effect. May the good Lord deliver us from all evil and preserve us blameless unto his kingdom and glory, when his will will be done on earth as it is in heaven. I hope you will not neglect to search the Scriptures, which are able to make us wise unto salvation through faith in Christ Jesus.

Yours in love,

P. H. BOYS.

Do those who Believe in Christ Die?

"Jesus said unto her, I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." Jno. xi. 25, 26.

This is believed by many people to teach that the righteous never die, but by a careful reading of this passage of Scripture we see that there are two classes spoken of. Those who are dead and shall live, another class that shall never die.

If it were true that those who believe in Christ never die, but pass on to a higher life, "beyond the bound of time and space," (simply nowhere) then only one class would have been spoken of; those that never die.

The question is, what time did our Savior refer to, when he said, "Whosoever liveth and believeth in me shall never die?"

He was speaking of the time of the resurrection, when those who have died in the faith, will be raised from the dead, and those who are living and believing in Christ shall never die, but they will be changed in a moment, in the twinkling of an eye at the last trump. Read 1 Cor. xv.; also 1 Thess. iv. 13-18. Here it is plainly stated that the dead shall rise first, then the living ones shall be caught up together with them in the clouds to meet the Lord in the air. We are positively told here where the righteous ones are to meet their Savior. It is not in heaven, nor in some far away home of the soul; but it is in the air, near the earth's surface.

Rev. xx. tells us that the righteous ones, those who are to reign with Christ are raised at Christ's coming, and that the rest of the dead live not again until the thousand years are finished. Here we are plainly told that the wicked dead live not during the thousand years here spoken of. If it were true that the soul of man is immortal, then the wicked would be living all the time.

Reader, can you not see that the Bible teaches that the dead are really dead, and without a resurrection there will be no future life?

What benefit will it be to us to believe an error? We want the truth and the truth only. We cannot believe that the soul is immortal, because we cannot find one passage of Scripture that says so. Nor one that says man has a never-dying soul or soul that cannot die, deathless spirit; nor that speaks of the spirit land or land of spirits. Not one passage of Scripture that says that the righteous go to heaven at death or any other time. But we do read that, "The heaven even the heavens are the Lord's; but the earth hath he given to the children of men. The dead praise not the Lord, neither any that go down in silence. Psa. cxv. 16, 17. Also read Psa. xlix. 11-16; xxxi. 17; vi. 5; lxxxviii. 10-12; civ. 14; xvii. 15; cxlvi. 3, 4.; Eccl. iii. 18-20; ix. 3, 6. There are many other Scriptures but these are enough to prove to any one that the dead are really dead, and not alive in any place; but are unconscious or asleep. O, says one, I don't think it makes any difference whether we believe the soul is immortal or not. Well, my friend, I think it will make a very great difference whether we believe what God says or not. Adam and Eve were driven out of the garden of Eden because they believed Satan, or the Serpent as he is called in Genesis. "And the Serpent said unto the woman, Ye shall not surely die." A belief of this, "Ye shall not surely die," caused the death of our first parents, because God had said they should die if they ate of the fruit of the tree of the knowledge of good and evil. Gen. ii. 17. It is as wrong to believe Satan instead of God now as it was then, and God's Word teaches that man is of earth, earthy that he is of dust, that at the present time he is not in possession of eternal life. And that eternal life is a gift to be bestowed on those in Christ and those only. Read 1 John v. 11, 12; 2 Tim. ii. 11, 12; Rom. vi. 23; Acts iv. 10, 12; Jno. 47-53; v. 21, 22, 28, 29; iii. 36. For proof of the resurrection of the dead read, Matt. xxii. 29, 32; Mark xii. 24, 27; Acts xxiv. 15; Rev. xx. 6, 12, 13; Isa. xxvi. 19, 21. Reader, search the Scriptures, and believe what God says. We know nothing concerning the future of man except what God has made known to us through his Holy Word, the Bible. Let us believe God's Word and give up false doctrine, that is contrary to the Bible, and prepare to meet our Savior at his coming.

NANNIE OSBORN.

The Restitution.

J. H. Willey

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. Read PLYMOUTH, INDIANA, NOVEMBER 17, 1897. NUMBER 43.

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In The Field.

Dear Brethren:

We have just closed the Annual Gathering of the brethren for Southern Kansas and Oklahoma, and with it the tent season for the present year. The attendance has been good of brethren from all parts of the field and the local attendance generally satisfactory. With the exception of a few days the weather has been favorable and altogether the meeting may be regarded as a success. One of the chief results of the gathering has been a perfecting of their organization and the development of a greater feeling of unity and enthusiasm for the cause of the Master. We have reason to thank God for so successful a meeting, closing so auspiciously the labors of the tent season. And I am, personally, especially pleased with the many new acquaintances I have made among the friends of the truth in these parts. The tent has been carefully stored by Bro. I. M. Vickery, until another season; meanwhile I am ready to fill any calls in this field during the winter unless duty calls me into other and wider fields, or compels me to once more withdraw from the work altogether. I say this because a great calamity has just befallen me in the destruction by fire of everything I possess. I am now practically homeless and a pauper. My wife and daughter are staying with another daughter temporarily and I am not yet decided what course to pursue, or how I can best do my duty to my family and serve the cause of truth as well. I feel like one dazed for the time being, and do not at all understand the meaning of this great affliction. If I at all comprehend the workings of my own heart I have entered into this work in a spirit of self-sacrifice with an eye single to the glory of God and the salvation of men. I have been diligent and faithful and have been successful. God has blessed the cause committed unto me and yet I have "suffered the loss of all things" on account of it. Is it true that in the spiritual warfare in which we are engaged Satan is permitted to give blow for blow? If this be true, I reach the solution of the matter; for I have been delivering some telling blows against his Satanic majesty this summer and have often defied his power. God permitted him to afflict Job without cause—am I to be another Job? Pray for me brethren that God will restrain his malice and bring good out of the evil he designs. Until he is permitted to lay his hand on me or my family and bring us low I shall remain in the field, by the grace of God, and strive to do him greater damage still. My address will still be at St. Joseph, Missouri, until further light, and any Church desiring my labors may address me at that point.

Faithfully your Brother and companion in tribulation and in the kingdom and patience of Jesus Christ.

J. F. WILCOX.

Certain insects assume the color of the leaves they feed upon; and they are but emblems of a great law of our being; our minds take the hue of the subjects whereon they think. "As a man thinketh in his heart, so is he." Readers of trash become trashy; lovers of sceptical books become sceptical; and students of the Bible, who are in real earnest, become biblical, and display the qualities of the Bible. If you read, mark, learn, and inwardly digest the word of God, the qualities of that word will be displayed in you. A man fed on Bibline is a man indeed. In the history of heroes, there are none who show so much moral muscle and spiritual sinew as those who make the word of God their necessary and daily food.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

A. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER 17, 1897.

STOCKHOLDERS' MEETING.

The Stockholders of the Christian Publishing Association will meet at Plymouth, Ind., Nov. 20, 1897, at 1:00 o'clock p. m. to elect a Board of Directors and transact such other business as may come before the meeting.

W. D. THOMPSON, Vice Pres.

A. R. ENDERWOOD, Sec'y.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

WHAT we need, brethren, is to maintain a sound faith and a sound practice. Dead doctrine will avail us nothing: the teachings of Christ must be lived out in *our* lives.

THE first man being in *a state of sin and death*, and renouncing himself in the form of children, they, although guiltless of the action which brought *him* into a state of sin and death, are nevertheless in the same *state*, and subject to its penalties.

EVERY people whose temperament naturally inclines them to some *one* good quality, make a pet of it, and cultivate it to an extreme point where it begins to be a *bad* quality; and besides that neglect the cultivation of other very necessary virtues.

REMISSION of sin is not salvation; but it is a transcendant blessing without which salvation is not attainable. It is the means by which men have access to the way of the Lord, in which way they may progress onwards in laying hold of Eternal Life through a patient continuance in well doing.

A BROTHER sound in faith and practice and capable of good work in the gospel field is desirous of locating where there are brethren of the one Faith and Hope who could assist him to build up a practice as a hygienic doctor, and where he could hold forth the Word of life to *them* and others. Those who may know of such an opening may write to M. Joblin, 626 Woodland Ave., Cleveland, Ohio, for particulars.

THE principal hindrances to the reconciliation of men to God are three. First, ignorance of the way; and second, a refusal to be reconciled after hearing it. God did not merely perfect the means for reconciling men, but sent the knowledge of what he had done to all men. The records of what he *has* done and promised to do are now found in almost every language of man; and thus, he did not merely send men, but carefully preserved the records and sent them that all may hear the joyful sound and live who would. The third great obstacle to the reception of the truth of God *today*, is the *carriers* of the message. So full are they of mysticism and tradition that the gospel message is nullified.

Still Another.

The evidence that the gospel has lost none of its saving power was again furnished to the household of faith in Cleveland, on Sunday Nov. 7, when Mrs. Mason, the beloved wife of our brother Andrew Mason, came out of the world religious and secular and united with the Body of Christ. For several years we have been hoping it would not be long before our brother would have a sister-wife; and at last the truth as it is in Jesus, commanded by his quiet consistent walk and conversation had its desired effect, and they now travel hand in hand the narrow way of life. What cause for rejoicing, that before the door is closed she ran into that name which is a strong tower (Prov. xviii. 10) and a part of safety to those who attain to the righteousness of God by faith. That she may be faithful unto death and receive a crown of life we sincerely pray.

The Sayings of Jesus.

Among the papyri disinterred from a mound at Oxyrhynchus, Egypt, by Messrs. Grenfell and Hunt, of the Egyptian Exploration Fund, was a leaf of papyrus containing eight *Logia Ihkou*, or "Sayings of Jesus, differing somewhat from the sayings recorded in the New Testament, but they leave no doubt on the mind that they were derived from the histories of the evangelists. The contents of the leaf, so far as decipherable have been published at Oxford for the Egyptian Exploration Fund, and are prefaced with an account of the find.

The leaf was found in a mound which produced a great number of papyri belonging to the first three centuries of our era—those in the immediate vicinity of the fragment belonging to the second and third centuries. This fact, and the character of the handwriting are held to fix with certainty 300 A. D. as the lowest limit for the date at which the papyrus was written, and it is possible that it may have been from a century to a century and a-half earlier. The opinion of the finders is that it does not date earlier than 150 A. D. One of the sayings is supposed to be founded upon the Apocryphal book of Baruch, and others cannot be exactly understood on account of the gaps in the original text. There are other sayings which are paralleled by passages in all four of the received gospels, such as the following: "Jesus saith, a prophet is not receptable in his own country, neither does a physician work cures upon them that know him not." "And Jesus saith, a city built upon the top of a hill and established, can neither fall nor be hid;" apparently an expansion of Matt. v. 14.

Another of the translated sayings is as follows: "And then shalt thou see clearly to cast out the mote that is in thy brothers eye," corresponding with Matt. vii. 45; and Luke vi. 42. Infidelity has doubtless had another hard knock.

Where is Heaven—And What is its Nature?

Some brother has sent us the "*Memphis Appeal*" of Oct. 17, containing the answer of eleven leading ministers of that city.

Dr. R. D. Smart of the First Methodist Church said he "believed heaven to be both a place and a state; but as to where it is located, we have no information." He believed this, he said, but gave no proof.

Dr. Davenport, rector of Calvary Episcopal Church said "heaven is described to be all space beyond our world."

The Rev. Mr. Moore, pastor of the Mississippi Avenue Christian Church said, "This is an old question. In one form or another it has been asked ever since paradise was lost. The world is good enough for some people. With others the future home of man is to be this world renovated. Others believe that heaven is to be nowhere at all.....It may be on this earth, or on the planet Jupiter, or in the Sun, or one of the fixed stars, say Alpha Centauri, or Sirius. Wherever the center of the universe is, there, no doubt God has his throne."

Father Larkin, Catholic, said, "heaven according to Catholic doctrine, is the vision of God as he is in his essence and attribute and triple personality."

Dr. Ramsey, Presbyterian, said, "Any attempt to answer the question, where is heaven? would be purely speculative and attended with little profit to any one."

Dr. Long, pastor of the Strangers' Congregational Church said he "believed heaven would be everywhere; that it was certainly a condition, not necessarily a locality. It may be somewhere; it may be anywhere, or it may be everywhere."

Rev. Mr. Forbush, Unitarian, said, "The soul will be its own world. Its thought will form its universe."

Dr. Taylor, Baptist, said, "the Bible does not locate it more definitely than where the Savior dwells."

Dr. Williams, Cumberland Pres. said, "Some say heaven is everywhere, anywhere, when and where man and God are in accord and harmony with each other,—hence, heaven is a condition rather than a place." [Just think of it—all this because *some say*, heaven is everywhere and anywhere," etc.]

Dr. Samfield, Hebrew, said, "In Hebrew literature the word heaven contained no other idea but that of an expanse of space surrounding the earth. At a later time it was used as a synonym of God: I have sinned against heaven. Another idea connected with heaven was that of a celestial abode of immortal beings, the place or state of blessed spirits after departure from earthly life. This conception is of pagan origin, and as a vestige of childish notions of the past, survives in a modified form in the orthox theology of our times," etc.

C. B. Galloway, Theosophist said, "The goal of man is not heaven, but is perfectability, which comes only after great numbers of incarnations." [More truth than all the rest.]

In view of all this religious nonsense—or baseless twaddle, as coolly given out in some instances as if in utter ignorance of the fact that God has provided a glorious home for man on his footstool—earth. And that he has never mentioned heaven above as the home of his saints; yes, in view of all this, how the humble believer should praise the Lord God for having shined in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Oh, how true it is that the entrance of God's Word giveth light.

For Our Children.

A Fel'ow's Mother.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what trade it is a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

A fellow's mother has bags and strings,
Rags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

She does not express—not much, I mean—
If a fellow's face is not quite clean;
And if you're a boy—as I was at the time—
She can put in a patch that you'd never see.

A fellow's mother is never mad,
And only sorry if you're bad;
And I'll tell you this, if you're only true,
She'll always forgive you, whate'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his kindling eyes,
"I'll mind my mother every day.
A fellow's a baby that won't obey."

Buying a Paper.

"Here, boy, let me have a 'Sun.'"
"Can't do now, mister."
"Why not? You've got them. I heard you a minute ago cry them loud enough to be heard to the City Hall."
"Yes, but that was down t'other block, ye know, where I hollered."
"What does that matter? Come now, no fooling; hand me out a paper. I'm in a hurry."
"Couldn't sell you no paper on this here block, mister, cos it b'longs to Limpy. He's just on the further end now; you'll meet him."
"And who is Limpy, pray? And why does he have this especial block?"
"Cos us other kids agreed to let him have it. Ye see it's a good run on 'count of the offices all along, and the poor chap is that lame he can't get around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be lit on and thrashed. See?"
"Yes, I do see. So you newsboys have a sort of brotherhood among yourselves?"
"Well, we're a goin' to look out for a little cove what's lame anyhow, you bet!"
"There comes Limpy now; he's a fortunate boy to have such kind friends."
The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse an opportunity to sell their wares in order to give a weak, halting brother a chance in a clear field.—*Emma J. Leute, in Christian Intelligencer.*

[Selected by Mollie Belcock.]

Star-Wagons.

Every young person is familiar with that famous sentence of Emerson's, "Hitch your wagon to a star." But how many of us have gone deeper than the striking beauty of the image, and thought out the full meaning of those pregnant words?

The star-wagon is the humble faculty or endeavor made a thousand times more effective by being united with a great law, or cause, or opportunity. You really hitch your wagon to a star when you roast down hill on your bicycle. It is the law of gravitation that is drawing you. Necessity, the Christian enlightener and educator of Japan, hitched his wagon to a star when he seized the opportunity to escape to America and fit himself to teach our religion, arts, and sciences.

To enforce our personal fitness and faculty, then, by allying ourselves with something greater and stronger and more vital than ourselves, is to ride in a star-wagon. It is a glorious opportunity, and particularly so in youth, with a lifetime of achievement before one. If from the very beginning we waste no time nor energy in ill-applied endeavor, but take advantage of every great force and principle and opportunity, how grand should be the achievement of a human life, every effort moving in the paths of the stars, every blow backed by the weight of the universe!

Hitch your wagon, first, to the star of faith. Believe in something.—believe in God! It is the grand inspiration for a life of noble achievement. If you believe in God, and God's truth, and the triumph of good over evil, and the final coming of heaven and heaven's redeemed, you have a star to hitch your wagon to that will lead you. There will be none of the inertia of despair, or cynicism, or pessimism, in your life. Believing in God and his Christ, you will believe in all good for yourself and all men. And you will work mightily, with all the forces of the universe, for the realization of that universal good.

Hitch your wagon also to truth. Here is a star that travels in forceful, unbroken orbit, that shall never change so long as God himself endures. He who travels the other way shall, sooner or later, be crushed by the star of truth. But he who travels with the star shall find nothing able to withstand his progress. You may gain a foot today by falsehood, but tomorrow, or sooner, and eternally, you shall lose a mile by it.

Hitch your wagon to work. Laziness may seem easier now, but by and by you will find it harder pulling away from a star than keeping pace with it. Honest work is every young person's opportunity, which, if he accepts it, will carry him on to surest success. Nothing has been accomplished, in all the economy of the universe, save by faithfulest, gradual labor; and, unless you hitch your wagon to the star of this law, the universe has nothing but contempt for you and your product.

Finally, hitch your wagon to love. Let the spirit that lies at the heart of the universe be the spirit that governs your life. Follow the star of goodwill, the star that sets the key-note to the music of the spheres. God is love, and the life that is founded upon that eternal law is God-like in its nature, and shall share God's eternal existence. To do unto others always as love prompts them to do unto you, is the supreme law of happiest, holiest, and most helpful life.—*James Buckham.*

OUR LOVE FEAST.

Dear Restitution:

I think THE RESTITUTION is the best paper we can put into the hands of thinking people, that they may gain some light on God's plan of salvation. We have a few loved ones here in Lanark, Ill., that I think are seeking for the truth. Yours in hope.

S. P. RENNER.

Dear Restitution:

Oh for the unity of the spirit that we may all speak the same thing, having the same mind—not our own opinions, but having the mind of Christ. One in Christ Jesus the Son of the living God. Filled with love and mercy and walking in his footsteps—can we say we are?

Pray for me. Ask of him who is able to do exceeding abundantly above all that we ask or think, that he may grant me according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may be in me. And not for me only, but all.

Yours in Christ,

B. W. WAGONER.

Dear Restitution:

Please find order for $1.50 for the good old paper another year, hope you will not think hard of me for not sending it sooner for I could not well help it. Hope I can do better hereafter as I can't well do without the paper as it is all the preacher we have here. I read it and study it and compare it with the Bible and with the help of both I feel that I am growing in grace and the knowledge of the truth. I would say to my brother Henry that I think my name will be on the list for the paper as long as I can raise the $1.50 to pay for it.

Yours with the love for the truth.

BIRAM CORDLE.

Editor Restitution:

I see my time is out so I will renew as I cannot do without it for it is a great help to me as I am unable to go to our Bible readings as I used to, but I would like to say to all the dear brothers and sisters of the one faith, that I am as strong in the faith as ever and ask them to pray for me that I may be faithful and I hope we may all be faithful and may all meet at the Master's feet and be worthy to enter in at the last day and be for ever with him.

MRS. LIZZIE JOHNSON.

Dear Restitution:

I do not like to be without the paper, 'tis such a help to me to read the letters from the brothers and sisters. My hearing is so poor, I can't hear the testimony of the few that gather in our church to speak a word for the Master. But I am trying to live so that I may have a share in the future life where all will be joy and peace. My dear ones let us have patience. I believe the time is very near, for the foe is before us in battle array but let us not waver nor turn from the way. For one thing assures us we cannot go wrong while trusting our Savior while marching along. Pray for me that I may be numbered with the blest when Jesus comes.

E. V. MCLENITHAN.

Selected.

An Object Lesson.

The traditional "Sick Man of the East" is in trouble again. This time it is not Greece nor the Armenians who are vexing the "Sublime Porte," but a more formidable neighbor represented in the government of Austria-Hungary. This will be all the more annoying to the Sultan in view of the skill with which he has held "the allies" at bay while allowing his faithful subjects to rob and massacre the Armenians and his recent success in the Greco-Turkish war.

The cause of the "unspeakable Turk's" new trouble is characteristic, but, for the reasons given, no less surprising. It is simply another case of Turkish bad faith. An Austrian merchant named Brazzanoli, who also acted as agent of the Austrian Lloyd steamship company at Mersina, Asia Minor, was accused of crime of befriending fugitive Armenians and even of securing for some of the most necessitous cheap passage to enable them to escape from their Turkish oppressors. For this crime he was expelled from Mersina, but, on the protest of the Austrian government, was permitted to return. Then came a new phase of the situation when the merchant was maltreated by the local authorities, and the Austrian Consul, who attempted to protect him, was subjected to insult.

Now it appears that the Austrian government has ordered one of the cruisers to Mersina to protect its consulate and sent a strong note to the Porte demanding an apology and dismissal of the local governors responsible for the indignity committed against its subjects and representatives. In default of this it has instructed the Austrian Minister to demand his passports and quit Constantinople. If the facts are as reported by the Associated Press the prompt and decided action of the Austrian government is worthy of all praise.

This case should furnish an instructive object lesson to our own government. Had the United States government acted with the same decision and energy when the rights of American citizens were violated and its official representatives insulted in Cuba, there is reason to believe that the bloody Cuban war would have been brought to an end months ago.—*Tribune.*

Topics for the Times.

BEAR BREAD FOR THE POOR.

"The Boom in Wheat" is a profitable thing for speculators and Corn Exchange gamblers, who are, no doubt, ranking a good thing out of it. But it is a bad thing for the poor who, with but scant means at the best, find a full penny added to the cost of the loaf. With the farmers we must all rejoice, as far as they are profitted thereby, but it may be that the high standard of wheat will be only made an excuse of by landowners for raising rents.

In Russia the outlook is very serious, as large provinces, peopled by millions of peasants, will have to be kept at the expense of the State, both in bread and in seed-corn.

NO MORE JEWISH EMIGRATION TO SOUTH AMERICA.

The Argentine Colony of the late Baron Hirsch is to be abandoned, and the funds devoted to Jewish educational purposes on the Continent.

Such an event was freely forecasted in our pages long since, for there can be no Jewish Colony but that of the Restoration to Palestine. The abandonment of a generous and well-meant scheme, which was not on providential lines, will serve to clear the air for the true Jewish State.

THE SOUDAN AND ANGLO-EGYPT.

The Anglo-Egyptian forces are having nearly a "walk over" in the Eastern Soudan. This whole region is now reclaimed for civilization, justice and freedom. From Wady-Halfa to Abu-Hamed, Berber, and Suakim, is now British-Egyptian territory.

It is wonderful to most how Britain got, and now maintains and extends her influence and rule in Egypt; and in spite of the active ill-will and hostility to France. We are threatened with a combination of the Powers, to thrust us out of Egypt. Such a result would very much surprise the writer, who expects to see British influence supreme from Cairo to Cape Town; and, also, from the Suez Canal to the North of Syria (Palestine), and eastward to the Euphrates, and probably, the Tigris. "A large order" do you say? Well, we will wait and see.

AN ELECTION WITH A MORAL.

As an outside spectator of politics, we may be allowed, without bias, to note the significant Liberal victory in East Denbighshire, where the previous large majority of the late popular member was increased some 500 by his successor. What is the meaning of this? Chiefly a deep-rooted distrust of the Foreign policy of the country. A plain warning that Armenia, Crete, Greece are names which bring feelings of pain and shame to the British people. We trust this "bolt from the blue" will have its desired and designed effect in changing the Foreign policy of this nation.

TURKEY AND EUROPE.

The boasted "Concert of the Powers" has produced great evils in the East. Armenia lies hopeless and helpless at the feet of her cruel oppressor, and there are grave fears of a renewal of the awful experience of the past two years. Mighty Europe has condoned the Turkish Butcher in the past, and thus encouraged to repeat his vile work in the future. Crete is still in a state of lawless chaos, not one hair-breadth nearer settled and just government. The Turk is still there, and as defiant as ever; whilst Mussulman and Christian alike are still flying at each other's throats. Greece lies bleeding to death, her fairest and most fertile province still trampled on by the feet of the most ruthless soldiery of the modern world, fit creatures of the vile and inhuman despot they serve.

Yet Europe claims to be Christendom! And this is its Christian(?) work! Shame on it. A God of justice may well spue it out of his mouth.

The Divine regard for the Turk in Thessaly may be, perhaps, judged by the recorded fact that, besides a heavy death-rate in the invading army, not less than 10,000 soldiers have been invalid in three short months. The savage hordes of Turkey are melting away before the displeasure of the Lord of Hosts.

OUR BOASTED SCIENCE.

Scientific research has not yet inaugurated its promised millenium. We hear of the wide-spread ravages of the Plague in India, of Yellow Fever in the United States—in the region of the Mississippi—and Typhoid at Klondike, and at Maidstone—1500 hundred cases in the latter. No, we cannot do without the Christ, the Great Physician of the bodies and souls of men. The best cry for the times is "Even so Come, Lord Jesus, Come quickly."

KEEPING TO THE OLD PATHS.

Dr. Parker, of the City Temple, is credited with saying in connection with the induction service of a new pastor: "Don't make a fool of yourself by trying to invent a new Bible, or by trying to fettle up a new cheap gospel. Keep by the tried old ways, the turnpikes over which countless millions have passed." This homely truth may be of service to the "Higher Critics," whose zeal sorely needs to be tempered with discretion—it is so destructive.

THE POPE, THE JEWS, AND PALESTINE.

The Pope is reported to be bitterly resentful towards Dr. Herzl's proposal to a new Jewish State in Palestine. It is even said that he is using all his influence with the Sultan to prevent any encouragement being given the proposal by Turkey. This, if true, shows how important and influential the new Zionist movement is, since Papal Rome fears it is likely to interfere with its own ambitious designs in reference to the Holy City, Jerusalem, and its Holy Places. The Papacy is shrewd enough to see that it may ere long want a place of asylum, one where it can re-establish its Temporal Power. If driven out of Rome, what substitute so suitable as Jerusalem, with its Holy and powerful associations. Where, too, it would be within easy distance of Babylon, the last seat and centre of world power! So it is a case of "pull Pope pull Jew"—with probable advantage to the Turkish Butcher at Constantinople. It is of interest here to say that an American exchange reports, that a Flag—for the Jewish State in Palestine—has been prepared at Chicago, and that it is now in the hands of the leaders of the Zionist movement, and is to be used next spring, to head the procession which will inaugurate the New State in Jerusalem. We cannot verify this, but merely repeat the statement, and leave it without comment.—*The Faith.*

No man can be married to Christ till he is divorced from sin.

Poetry.

Which Road?

If you could go back to the forks of the road—
Back the long miles you have carried the load
Back to the place where you had to decide
By this way or that through your life to abide;
Back of the sorrow and back of the care
Back to the place where the future was fair—
If you were there now, a decision to make,
Oh, pilgrim of sorrow which road would you take?

Then, after you'd trodden the other long track,
Suppose that again to the forks you went back,
After you found that its promises fair
Were but a delusion that led to a snare—
That road you first traveled with sigh and unrest,
Though dreary and rough, was most graciously-blest
With balm for each bruise and unbarm for each ache—
Oh, pilgrim of sorrow, which road would you take?

—Nixon Waterman.

Communicated.

The Free and the Bond. No. 2.

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; inasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes. And it shall be, if thou go with us, yea, it shall be that what goodness the Lord shall do unto us, the same will we do unto thee." Num. x. 29-32.

In this interview between Moses and his brother-in-law, there seems not to be the least of feeling existing; although Moses spoke to Hobab in a conciliatory way. Hobab was not inclined to accept the proposal advanced him. There is always a cause for nature to resent, and hard sometimes to resent, when backed by a promise from a source to which Moses appealed, that is by the Lord to Abraham, concerning his seed bond and free, which hath by nature inclined to by jealous rival. Now, Moses thought after Hobab refused to accept of his offer to advance another step, on a plea as wanting Hobab as a a guide out of the wilderness. See verse 31.

Look at the term Moses uses on this last occasion: appeals to the carnal senses: using the expression, "instead of eyes." As wanting this member as a guide instead of the Lord, who had so far delivered them, and was yet ready to guide them through to the Promised Land. Now, we see a unity professed by Moses in the 32nd of this 10th chapter in these words. "And it shall be, if thou go with us, (Israelites) yea, (an assurance) it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." Little did Moses think at this time he would never reach the Promised Land to which they were journeying, and the work he was accomplishing was to end just this side of Canaan; and as the law incorporate with self must necessarily, as a type, end before the promise was complete in him, we will here introduce to you Moses' father-in-law, who he was, and from whence his people sprung.

In Exodus 3rd chapter 1st ver. we read concerning Moses' keeping the flock of Jethro, a Midian priest. How he came to leave Egypt is explained in the 2nd chapter on the occasion of two of his brethren striving together,—his intervession.—their divulging the fact that he (Moses) had killed an Egyptian, and Pharaoh hearing of it sought to slay Moses, but Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Now, who was the Midian priest, whose daughter Moses married? In turning to Gen. xxv 1-4, we find this priest sprang from the fourth son of Abraham by Keturah, as by her Abraham had six sons, and their inheritance in the promise was Onward the East, where Abraham sent them after giving them gifts. But the bulk of his personal property he bestowed upon Isaac, as we read in 25th chap. of Gen. 5th verse. On this account the servant of Abraham boasted when *sent to seek a wife for his son Isaac.* See Gen. xxiv. 35-37.

We shall follow out this line of research as minutely as possible, so our understanding may grasp the idea advanced more fully, and to the understanding of these relative positions occupied by these two peoples of same parental head.

In 83rd Psalm, David the son of God takes up a lament against these people, in these words: "Keep not thou silence, O God: hold not thy peace, and be not still, O God." Why so, "For, lo, thine enemies make a tumult." We ask how? See by turning to Num. xi. 4, by causing the Israelites to lust, bringing them under condemnation to the law that was too pure for a sinful people to follow. And what more have these enemies done? "And they that hate thee have lifted up the head (not their head, but Abraham as a banner). They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation." What for, "that the name of Israel may be more in remembrance. For they have consulted together with one consent; they are confederate against thee."

In this complaint of David what people are enumerated? Let us read Psa. xciii. 6-9. "The tabernacle of Edom, Ishmaelites, Moab, Hagarenes, Gebal, Ammon, Amalek, Philistines, with the inhabitants of Tyre." Strong confederacy against Israel, their free seed brethren pitting against them with other nations as allies, causing David to offer up this request of 9th verse. "Do unto them as unto the Midianites." Now, what did God do unto the Midianites? Turn with us to Judges chap. 6 and see the judgments there executed. First Israel had sinned against God, or as in the Word, "Did evil in the sight of the Lord, and the Lord delivered them into the hand of Midian seven years." ver. 1. "And the hand of Midian prevailed against Israel: and because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strongholds." Pharaoh and down to now has the Israelites were wont to do their [illegible] that they should not be cut off because the Midianites were their natural seed brethren. The Philistines drove the Israelites to the same extreme we notice by reference to 1 Sam. xiii. 6.

Thus we might trace each one of David's actions in their dealings with Israel God's people. We will return to Israel and Midian: what did God do for Israel after their 7 years of bondage under Midian? "Sent them a prophet, one Gideon, whom the angel stood with his father threshing wheat, by the wine press to hide it from the Midianites." Judges vi. 11. And the Lord's promise to him was, "Surely I will be with thee, and thou shalt smite the Midianites as one man." Thus were God's dealings with the Midianites, that they were utterly discomfited, so those God used to mete out his judgments against a refractory chosen nation are in turn punished with a severer condemnation.

It is well here to mention what the evil was that caused God to deliver the children of Israel into the hand of Midian; by turning to the 2 chap. of Judges 19 verse, that after the judge was dead, they corrupted themselves more than their fathers had done, and for this reason God delivered them to the Midians, that they might be made repentant, and turn to him again, and as the sequel shows, worked admirably. But the Midianites took advantage of the opportunity in hand to retaliate, for supposed injuries from the Israelites concerning the inheritance of their father Abraham.

As we follow on this line, we see Moses' law carried out thus far, figuratively, "A tooth for a tooth, an eye for an eye." It is not our intention to follow out God's dealings with Israel in subjecting them under the hands of other nations, as under Chushan-rishathaim eight years. See Judges iii. 8. And under Eglon, king of Moab, 18 years; and so on, but show the two seeds were handled from the time of the promise of God to Abraham, in 15th chap Gen., the sojourn of 400 years in Egypt. Their exodus there from the giving of the law at Sinai, the people there concerned, and why the moral law (that is all that has not service) was given especially the ten commandments, which were so strict against the natural man,—placing Israel on the same level with Ishmael, and Media, that they both strove to introduce their gods to Israel, and lead them astray from the promises of God to Abraham through Isaac, concerning the Messias, the Lamb of God, that taketh away the sin of the world.

Let us review a few verses in the 18th chap. of Exodus, at the meeting of Moses and Jethro, his father-in-law, and note the conversation held between them, and the recognition of the gods they served. Commencing at the 7th verse, "And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent." And Moses explained to his father-in-law all that the Lord had done unto Pharaoh and to the Egyptians, and how he had delivered them from the hand of the Egyptians and Jethro said, "Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, and who hath delivered the people from under the hand of Egyptians. Now I know that the Lord is greater than all gods."

When we read these words of Jethro, we are not slack in saying he must have been well versed in God's dealing with Israel, their going into bondage to Egypt, Moses' sojourn with him at Mt. Horeb, his return to Egypt as a leader of the children of Israel toward the Promised Land, as he could not have been so prompt in meeting his son-in-law, bringing to Moses his wife and two sons. Jethro acknowledges the superiority of the God of Israel in whom Moses trusts when he says, "I know that the Lord is greater than all gods." They sink into nothingness when compared with the God of Abraham, Isaac and Jacob, who has done this great work in behalf of Israel his people. "For in the thing wherein they (his gods) dealt proudly (that is pulling up a people without effect) he was above them." To bind this acknowledgement, "Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God." Exodus xviii. 7-12. Jethro tarried all night with Moses, and on the next day, and watched the procedure of Moses, as judge for this vast people, as complaint after complaint was entered, from morning till night, and seeing with what weariness his son-in-law cared the duties imposed upon himself, advanced a proposition which Moses readily accepted of, "to appoint [illegible] rulers of thousands, hundreds, fifties, and tens to lessen the burden then resting upon him, in making the people know the statutes of God, and his laws. For Jethro said the thing Moses did was not good, it would wear him out, "but thou and this people that is with thee." "Hearken now unto my voice," says Jethro, "And God shall be with thee." Be thou for the people to God-ward, that thou mayest bring the causes unto God." No better admonition could be given, or richer blessing by mortal man, than was here bestowed on Moses and his dependent people. "So Moses hearkened to the voice of his father-in-law, and did all that he had said." So Moses' father-in-law departed and went into his own land.

In this Moses obeyed a command, in which was the nucleus of one of the ten commandments, "Honor thy father and thy mother that thy life may be long in the land." Did Moses bear this same honor to his heavenly Parent, that he did to Jethro, his father-in-law;—he did not, for he rebelled against the Lord in the wilderness of Zion, therefore was not permitted to enter the Promised Land of Jacob.

Let us for a few moments before we dismiss this subject, for the present, notice briefly why God so distributed the natural seed of Abraham, so as to come in contact at every step with his free seed. We have already stated by Scripture, see Gen. xv., that God revealed to Abraham his decree that his seed should be in bondage 400 years, and should come out with great substance. Why so, and what for? Answer is that his law might be applied to his people to see whether they would be loyal to him as Divine Head, or to man in his fleshly convert. And the placing of the natural seed in the position he did, proved the Israelites unworthy of the Isaac portion of the promise: causing Paul to say concerning those under the law whether bond or free. Gal. iii 28, they were alike under condemnation.

We ask did God give the natural seed an inheritance among their free brethren? We say, yes. Please read Social Psalm cxxii. "Take notice of Edom, or Esau, Ishmaelites and children of Lot, Ishmaelites and Hagarenes. A tabernacle is a dwelling place, and David's complaint was, that they these people said, "Let us take to ourselves the houses of God in possession." 12 verse, which we truly say was a true version of their deeds, as the Israelites were from time to time, so reduced of their personal substance that life became a burden too heavy to bear.

For the benefit of those desiring to read for themselves we refer them to these Scriptures, 2 Chron. xx. 7-13; Deut. ii. 1-5; Num. xx. 7-13; Num. xxii. 4; xxxi. 2; Gen. xxxvi.; 1 Chron. vii. 43; Num. xxi. 28.

R. M. Reynolds.

There is ever more sunshine than shadow;
In all lives more pleasure than pain;
There's never a year without summer,
And sunshine is brighter for rain.
The roses to we buddled and blossomed,
The leaves in their time all turned brown;
Then after the blossoms the winter;
But after the bride—the crown.

When the sun of virtue is set, the blush of shame is the twilight. When that dies all is darkness.

Gospel—Glad Tidings—Good News.

"Gospel,"—is a New Testament word; but although not mentioned in the Old Testament, the glad tidings were contained in the promises made unto the Fathers, and to the children of Israel in the wilderness. "For unto us was the gospel preached as well as unto them," Heb. iv. 2. It is called the gospel of God in Rom. 1. 1, because it came originally from the Father. It is called the "gospel of the grace of God" because it proceeds *from* and *manifests* his favor, and is the means whereby his grace is bestowed. It is called the gospel of Christ;" he is the immediate author and the subject matter of it. In the same passage it is said to be *the power of God unto salvation* to all those who believe. It is called the "glorious gospel of the blessed God," because it is a message of future glory, on account of which all that partake of it will call him blessed. It announces a good time coming when the earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea. For Jehovah spake to Moses, "As truly as I live, all the earth shall be filled with my glory." This is glorious good news from God to every one that believes it. God's gospel is also styled the gospel of the kingdom, because he purposes to manifest his glory and blessedness through a kingdom he declares he will set up in Canaan promised to Abraham.

To preach the "Gospel" and the Kingdom are synonymous, and are used as language in the Scriptures by Jesus and the apostles. So a person in preaching the gospel must preach the things concerning the kingdom of God; see Acts viii. 12 "I must preach the kingdom of God to other cities also," says Jesus; for therefore am I sent.

The great salvation was associated with the good news. It was an invitation to this KINGDOM AND GLORY. "God now commandeth all men everywhere, to repent, because he has appointed a day in the which he will judge (rule) the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance in raising him from the dead." If God has in this gospel placed a power for our salvation, *is it not necessary to understand it, and know* what we *believe and why* we *believe it?* It is called "the gospel of our salvation," Eph. i. 13. "*Begotten* through the gospel," 1 Cor. iv. 15. "Called by the gospel," 2 Thess. ii. 14. Its importance *cannot be exaggerated*, (Amen, Ed.) Our salvation depends upon belief of and obedience *to* the gospel. "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandments of the everlasting God, made known to all nations for the obedience of faith." This obedience of faith is for the name of Jesus (That is, in order to the obtaining of the name of Jesus, Ed.) as Paul says in the first verse of this same letter, Rom. i. 5. We also read in Acts vi. 7, "A great company of priests were obedient to the faith;" evidently conveying the idea of immersion into the saving name of Jesus. "For there is no other name under heaven, given among men whereby we may be saved." "To him give all the prophets witness that through *his name*, whosoever believeth into him shall receive remission of sins. "Repent and be baptized every one of you into the name of Christ for the remission of sins." Thus will the language of the spirit in Peter, to the Jews on the day of Pentecost. Is not this overt act the obedience of faith? "He that believeth the gospel, and is baptized shall be saved."—Jesus.

J. F. Woodruff.

Editor Restitution:

Will you please republish the following article which I found in an old Restitution. It was written by my brother who died a few years ago, and I thought it might be a benefit to some one to have it in print again.

Yours in Christ,
Hannah M. Barber.

The Tobacco Habit.

I want to say a few words through The Restitution in regard to this habit. I was addicted to it for about eight years. I commenced using the weed when about twelve years old; but when I became a disciple of the Lord Jesus, I was much impressed with the thought that if I would serve him acceptably I must abstain from its use; so I at once threw it away, and though it has been many years I have not since used a particle of it.

How any one who is a disciple of the Lord Jesus, can continue using tobacco, is more than I can comprehend. I know there are many excuses offered by those who continue using it; but with all the excuses that can be offered it still remains a wrong. Just think of the filthiness of the habit. The breath of a tobacco chewer, how offensive; the fumes of a smoker how disgusting. The apostle Paul taught that Christians should cleanse themselves from all filthiness of the flesh as as well as of the spirit. 2 Cor. vii. 1.

That to either smoke or chew tobacco is injurious to our health is too plain to need any argument. It causes inability, nervousness, dyspepsia, heart disease, and numerous other ailments. Besides the filthy and injurious features of this habit is the great waste of money; no doubt many professed Christians spend many times more each year for tobacco than for the cause of Christ. It certainly is a shame that those who profess to be the Lord's people will use money in this way. This one thought, a waste of money, worse than money thrown away, should be enough to convince any Christian that the habit is a sinful one.

Think of the good that might be done with the money that is squandered for tobacco.

Let those who are addicted to this habit ask themselves these questions. Am I end I receive the Lord? Would he be glad to have him come while I am a slave of such a habit? Can I expect to hear the glad words, "Well done thou good and faithful servant?" The apostle Paul in writing to the church, says, "The elders which are among you I exhort,..... Feed the flock of God that is among you, taking the oversight thereof,..... being examples to the flock." 1 Peter v. Now for us to feed the flock of God, to take the oversight thereof, to be examples to them, our walk must be such that it would be well for them to follow in our footsteps. Can those who are addicted to the use of tobacco say their example is a good one? Think of the injurious effects tobacco has upon the young, who are many of them professed Christians. It causes physical disorder such as indigestion, impared taste, defective eyesight, dull hearing, nervous affections, and diseases of the heart. It stunts their growth so that they never arrive at normal bodily development. It destroys their ability to apply themselves to study, and prevents their comprehending or remembering their lessons. A principal of a certain school says, "I have had numbers of cases of tobacco using students who remained in the same grade for four successive years, and then they were not ready to be advanced into the next higher grade."

But this is not all, think of the normal results of boys who are addicted to the habit, they are not truthful, they practice deception, and cannot be depended upon. Besides this they now lose their personal self respect and regard for the customs and wishes of others.

Awful as these effects are we find many professed Christians who are by their example teaching the young this sinful habit, which causes the ruin of so many of them. The example of Christians should be such that it would tend to lead the youth to righteousness instead of ruin and death.

While glorious promises are made to the followers of the Lord Jesus; they are to be rewarded with life eternal, and are to sit with him in his throne. They will have no sickness sorrow, nor pain, but in that life fulness will reign. How the Christian's reward ate them to purify themselves, even as he is pure."

C. F. Barber.

Attention!

To the Brethren in Michigan:

Will you please give me your attention for just a moment? Have you read The Restitution of recent date? Have you noticed what a splendid effort our brethren are making in Indiana, the object being to carry the glorious gospel to poor perishing men and women? We all believe the gospel is the power of God unto salvation. Rom. i. 16. Some of our churches, and individual brethren are doing nobly, others are making no effort to support meetings at home or any where else, why not be up and at work for the Master. Is this *do-nothing* policy a good thing; perhaps it is the cheaper now, financially speaking, but hark brother, your stewardship will be called for some day. Remember the Master is going to exact *settlement*, and no excuse; some poor soul's blood will be the seal on your garments and mine, guaranteeing our certain and just doom. If we have been unfaithful, the good Master will never say, "Well done," if not true.

We have two or three brethren in our State that God has given ability, they ought to be out doing work for the Master, but they have families and they must live and have support. Bro. Calvin Winchester, Bro. Cummings and Bro. Gill should have the necessary encouragement. Let the churches that have no meetings or preaching call a business meeting at once, and raise some money. Yes, I mean money, that is just what I mean, and start meetings, and let your poor perishing children and neighbors hear the all-saving gospel for once, which you pretend to believe and love. Some day perhaps they will rise up in the judgment and say, "Father, you were to blame for my destruction." My brother, did you read Bro. Eychaner's Scriptural article and Bro. Fred Austin's, or Bro. Gill's, or did you notice that it was about paying the Lord his part, then drop it quick. It is the worst cheating in the world to cheat the Lord. Israel tried that same caper once and they got a bad set back. Will a man rob God? "Yet ye have robbed me but ye say wherein have we robbed thee in tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation." God exacted his, or what belonged to him anciently, he will exact of us what belongs to him. Let each one do their whole duty. Then thousands could hear and believe and be saved. The Lord says bring in your tithes and offerings and prove me. Try the experiment for just once, brethren, and let us see what the effect will be. Let us remember covetousness is the bane of our time.

Yours in the blessed hope,
B. W. Woodward.

Obituary.

P. A. Moore, formerly wife of Z. Gower, aged 70 years, and 7 months, fell asleep in Christ, Sept. 16th 1897, at her son's, in Cleveland Co. Okla. Ter. Many of our brothers and sisters will remember Polly Gower, and her former husband Z. Gower. Bro. Gower was an able minister of the gospel. Sister Polly leaves several children to mourn the loss of a mother. And the church of God have a loss of a mother in Israel, but we sorrow not as those having no hope. We firmly believe when God's Trumpet shall sound, and the dead are raised, our Sister will be among the first to rise. And we expect to meet her in the kingdom of God. Where there will be no more death, nor sighing. Yes, blessed hope, may we all live so we may meet Sister Polly in the sweet-bye and bye. Funeral services conducted by the writer.

M. L. Adams.

The man of principle needs not the restriction of seal or signature, or any legal instrument. He deals in solitude as in public, at midnight as in sunshine. His grasped hand is as good as a bond, and his promise as sterling gold. The complicated interests of men, which so often jar and conflict, are reconciled in him with beautiful harmony. He is himself the embodiment of justice, the symbol of a perfect society. His charities are not the droppings of a formal pity, but the ointment of a yearning love.

As there are flowers that bloom unseen in solitary glens, watered by him who forms the dew and sends the rain, so there are lowly children of the Most High, who, deprived of all human help and consolation, find their sufficiency in him who supplies all their needs according to the riches of his glory in Christ Jesus; and so have a plenty in the midst of famine, and living water amid the desert sand.

Japan has an income tax, and this is the way they enforce it. If a taxpayer protests that he is rated too high by the officials he is thrust into a dark room and told to "think it over carefully." Sometimes a man stays there twenty-four hours, buried in darkness and thought, and finally he is apt to agree with the officials that he is richer than he at first supposed.

It is the crushed olive that yields the oil; the pressed grape that gives forth the wine, and it was the smitten rock that gave the people water. So it is the broken, contrite heart, that is most rich in holiness, and most fragrant in grace.

Keep doing, always doing. Wishing, dreaming, intending, murmuring, sighing, thinking, and repining, are idle and profitless employments.

Indiana Conference.

The following Programme has been prepared for the First Quarterly Conference of the Church of God in Indiana, to be held at Plymouth, Nov. 18 to and including Nov. 21, 1897.

As it is to be a religious meeting it is thought best to devote more time to religious work and less time to neighborly visiting.

PREPARATORY PROGRAMME.

Churches, choose delegates at once.

Sunday Schools, select delegates early.

Churches and Sunday Schools, instruct delegates and provide with carfare.

Delegates, prepare your reports.

Everybody, (who can) prepare to attend the first meeting on Thursday evening.

Do not expect a feast in the semblance of a religious meeting. God dislikes such gatherings. Isa. i. 14. But to assist one another spiritually is commended. Heb. iii. 13; x. 24-25. "Mary sat at Jesus' feet and *heard his Word*, but Martha was cumbered about much serving. But one thing is needful; and Mary hath chosen that good part which shall not be taken from her." Luke x. 38-42.

PROGRAMME.

THURSDAY, Nov. 18.

7:00 P. M. Song Service.
7:10 Address of Welcome, H. F. Cordill.
7:20 Response, J. F. Wagoner.
7:30 Sermon, B. W. or M. A. Woodward.

FRIDAY Nov. 19.

9:30 A. M. Prayer and Social Meeting G. W. Smith, Leader.
10:30 Sermon.
11:30 Meeting of Executive Board.
1:30 P. M. Conference Business.
2:30 Sermon (if the business is completed.)
6:30 Song Service by Young People.

Paper.—Duties of Christian parents toward the Young People. S. Roxana Wince.

Paper.—Our Duties as Young People. Forrest Pontius.

Paper.—What encouragement ought we to receive from our parents.—Miss Mattie Hemphill.

7:30 Sermon, B. W. or M. A. Woodward.

SATURDAY Nov. 20.

Sunday School Session. D. E. Vanvactor, Leader.
9:00 A. M. Music and Devotional.
9:15 Paper.—What should be the object of Sunday School work. By the leader, followed with discussion.
9:30 Report of S. S. Delegates.
9:45 Music.—Argos Sunday School Pupils.
9:50 Paper. Characteristics of a good Sunday School. Mrs. Martha Boggs, followed with discussion.
10:05 Paper. How to interest the Primary Pupils. Miss Lizzie Dickson, followed with discussion.
10:20 Music.
10:25 Paper.—How to interest the Young People, L. B. Cochenour, followed with discussion.
10:40 Paper. Do we need the attendance of parents and grandparents at the Sunday School. Miss Myrtle Boggs.
10:55. General remarks by State S. S. Superintendent and others.
11:15 Music. Dismissal.
1:30 P. M. Bible Study. Christian Duties, F. L. Austin, Leader.
2:30 Sermon, J. F. Wagoner. Our Stewardship, followed with general discussion and short papers on same subject.

"The Deacon's Tenth." Miss Evelyn Harsh.

6:30 Social Meeting. J. H. Willey, Leader.
7:30 Sermon.—F. L. Austin.

SUNDAY, Nov. 21.

9:30 A. M. Social Meeting, Leader, M. A. Woodward.
10:30 Sermon. B. W. Woodward.
2:30 P. M. Short Sermon and Communion Service conducted by J. L. Wince.
6:30 Social Meeting, Leader, B. W. Woodward.
7:30 Sermon. M. A. Woodward.

Brother and Sister Woodward are expected to be present.

All who can, please take a copy of the song book, "The New Jubilee Harp."

F. L. AUSTIN, Pres.
A. C. ROBERTS, Secy.

Don't you want to know about the Klondike Gold Fields? Then send for Lithograph Map, in six colors, just issued by the Passenger Department, of the Nickel Plate Road. Contains information in regard to routes, cost, outfits, etc. To your address for five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, Ohio.—Dec. 31.

Announcement.

The First Quarterly Conference of the Church of God of the Abrahamic Faith, will convene at Plymouth, Ind., Thursday evening Nov. 18, 1897 and continue over the following Sunday.

Now brethren and sisters of the faith in Indiana, the time is almost at hand for another meeting wherein we can come together and strengthen and encourage each other by prayer and exhortation, and we earnestly urge that each and every one who possibly can arrange to be at our meeting, come with hearts full of love and for the advancement of the cause.

You who have read THE RESTITUTION have no doubt seen there is being a renewed effort put forth for more effective evangelizing and we are glad to say is meeting with quite a degree of success and the outlook is very promising if it continues, therefore we urge that every church organization as far as possible be represented by delegates that you may take part in whatever business may come up before the Conference. We invite all who are interested to be with and share with us.

P. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Brothers and Sisters of Indiana:

I wish to call the attention of all in Indiana to the article on Editorial page of THE RESTITUTION of Sept. 15, entitled "To the Brothers and Sisters of Indiana." Also to the article entitled "Indiana Workers" in issue of Sept. 22. Some I learn have overlooked both of these articles. Please do not delay in answering these requests. Many reports have come in and thus far they are without exception, truly encouraging. With the earnest and prompt co-operation of all concerned a general report can soon be given that will be welcomed by *every* member of our State. *Please do not delay.*

Attention is also called to the fact that Bro. D. E. Vanvactor, 1st Vice Pres. of Argos, has, by request, accepted the responsibility of acting as State S. S. Supt. Will you kindly give him all the assistance in your power. Yours seeking the co-workers.

F. L. AUSTIN.

Winter Schedule on the Nickel Plate Road. Commencing Sunday, November 14. Passenger Trains will run as follows:

WEST BOUND.

No. 1 leaves Buffalo 12.40 Noon; arrives in Cleveland 7.30 P. M.; leaves 7.50 P. M.; arrives in Fort Wayne 2.40 A. M.; arrives in Chicago 7.55 A. M. Time at stations East of Cleveland five minutes earlier than prior to Nov. 14.

No. 3 leaves Buffalo 11.45 P. M., as at present, and on same time at stations West to and including Fort Wayne. At stations West of Fort Wayne No. 3 will arrive a few minutes later than prior to Nov. 14, arriving in Chicago 4.35 P. M.

No. 5 leaves Buffalo 5.35 A. M. same as before Nov. 14 and passes intermediate points, including arrival at Chicago, same time as before Nov. 14.

EAST BOUND.

No. 4 leaves Chicago 10.25 A. M., arrives at Fort Wayne 3.05 P. M.; arrives at Bellevue 6.25 P. M.; arrives at Cleveland 8.15 P. M.; depart from Cleveland 8.35 P. M., arrives at Buffalo 1.35 A. M., arrives in New York City 3.00 P. M., arrives at Boston 5.25 P. M.

No. 6 leaves Chicago 2.00 P. M., arrives at Fort Wayne 7.10 P. M., departs from Fort Wayne 7.30 P. M., arrives at Bellevue 11.35 P. M., arrives at Cleveland 1.21 A. M., arrives Buffalo 6.50 A. M., New York 7.30 P. M., arrives in Boston 10.30. P. M.

No. 2 leaves Chicago 10.15 P. M., due at intermediate points East to Buffalo same as prior to Nov. 14. New York City, Boston and all points East at convenient hours the following morning.

The through car service will be maintained at the same high standard of efficiency as prior to Nov. 14, with an advantage to passengers on train No. 6, which will afford through sleeping car accommodations to New York City and Boston, reaching Boston 10.30 P. M., following evening. The standard of our Dining Car Service will be maintained to that same efficiency, as has characterized our past service.

Solid through trains with uniformed colored Porters in attendance upon all coach passengers.

A lithographed Wall Map of Alaska, showing the overland trails and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, O.—Dec. 31.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$58.65

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy.

Previously subscribed	$130.05

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List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 5th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry lines from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 A. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Potts Grove every 4 weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Schoills, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Orchis or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Schoills, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Schoills, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALICE J. KERR.

Character, judgment, virtue, unselfishness, mastery of one's own self, it is these that tell in the long run, far more than the most brilliant qualities.

P. O. Addresses.

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	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00	1 30		4 35	
Alliance, ar.	9 00	3 30		6 35	
Canton, lv.	10 28	5 10		8 05	
Massillon, "	10 39	5 20		8 15	
Wooster, "	11 11	5 57		8 50	
Mansfield, "	12 04	6 50		9 43	
Crestline, ar.	12 40	7 25		10 20	
Bucyrus, lv.	12 52	7 35	2 45	PM	
Lima, "	2 30	9 01	4 20		
Van Wert, "	3 10	9 42	5 00	2 27	
Ft Wayne, ar.	4 45	11 15	6 30	3 55	
	4 55	11 45	6 40	4 05	
Arcola, "		11 52	6 47	4 12	
Columbia City, "	4 58	11 58	6 53	4 18	
Larwill, "		12 03	6 58	4 23	
Pierceton, "		12 08	7 03	4 28	
Sage Lake, "		12 13	7 08	4 33	
Warsaw, "	5 31	12 46	7 41	5 06	
Silver Lake, "		12 51	7 46	5 11	
Bourne, "		12 56	7 51	5 16	
Plymouth, "	5 06	1 02	7 57	5 22	
Hamlet, "		1 07	8 02	5 27	
Davis, "		1 11	8 06	5 31	
Hanna, "		1 15	8 10	5 35	
Wanatah, "		1 20	8 15	5 40	
Westville, "		1 25	8 20	5 45	
Valparaiso, "	6 30	1 40	8 35	6 00	
Wheeler, "		1 45	8 40	6 05	
Hobart, "		1 50	8 45	6 10	
Liverpool, "		1 55	8 50	6 15	
Clarke, "		2 00	8 55	6 20	
Chicago, ar.	8 00	4 00	10 55	8 15	
	PM	AM	PM	PM	PM

Eastward.	20	8	4	6	30	36
	AM	PM	PM	AM	AM	PM
Chicago, lv.	7 20	3 00	11 30	2 45	10 40	4 30
Clarke, "	9 25		1 35		12 45	
Liverpool, "	9 45		1 55			
Hobart, "	9 51		2 01			
Wheeler, "	9 56		2 06			
Valparaiso, "	9 15	4 32	2 25	4 01		
Wanatah, "	9 57		3 00			
Hanna, "	9 49					
Davis, "						
Hamlet, "	10 03		2 31			
Grovertown, "	10 08					
Plymouth, "	10 15	5 15	2 56	5 00		
Bourne, "	10 20		3 01			
Silver Lake, "	10 25		3 06	5 10		
Warsaw, "	10 31	5 32	3 12	5 22		
Eagle Lake, "	10 36		3 17			
Pierceton, "	10 41		4 16			
Larwill, "	10 46		4 27			
Columbia City, "	10 51	5 53	4 32	5 45		
Arcola, "	10 56		4 37			
Ft Wayne, ar.	11 10	6 30	4 50	6 00		
	11 20	6 40	5 00	6 10		
Van Wert, "	12 55	8 10	6 35	7 45		
Lima, "	1 35	8 50	7 15	8 25		
Bucyrus, "	2 51	9 55	8 20	9 02		
Crestline, ar.	3 20	10 25	8 50	10 00		
Mansfield, "	3 49	10 54	9 19	10 29		
Wooster, "	4 32	11 37	10 02	11 12		
Massillon, "	5 05	12 10	10 35	11 45		
Canton, "	5 15	12 20	10 45	11 55		
Alliance, ar.	6 00	1 05	11 30	12 40		
Pittsb'gh, ar.	7 15	2 50	12 45	2 15		
	PM	AM	PM	PM		

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Learn to wait—life's hardest lesson,
Conned, perchance, through blinding tears;
While the heart-throbs sadly echo
To the tread of passing years.

Learn to wait—hope's slow fruition,
Faint and though the way seeming long;
There is joy in each condition,
Hearts, though suffering, may grow strong.

Constant sunshine, however welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul, untouched by sorrow,
Aims not at a higher state,
Joy seeks not a brighter morrow,
Only soul hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side,
Heroes must be more than drift wood,
Floating on a waveless tide.

Selected.

[Selected by J. O. Woodruff.]

The New Man.

Eph. iv. 24; Col. iii. 10-14.

The religion of Jesus Christ is the religion of newness. It is the outcome of a new covenant. It announces a new creation, it produces a new humanity, it colorces a new commandment, it teaches a new song, summons to a new life, infuses a new hope—the coming of our Lord Jesus Christ, and looks forward to the new heavens and earth as to the final home of God's redeemed.

Paul in speaking of the Christian, speaks of him as a new man, and it is to his writings we turn in order to get the fullest conception of what is meant by this expression. Especially in the Epistles to Colossians and Ephesians do we find its fullest exposition.

There seems to be two senses in which Paul uses the term "New Man," one in which the church is intended, the other in which the individual Christian is meant. In the former sense, Jew and Gentile are as believers, and made one new man. No longer is the distinction of Jew and Gentile recognized in the church, for as believers, both are made one in Christ, (see Eph. iii. 14, 15) "one new man." In the latter sense, the Christian, through the operation of God, has been made a new man, old things with him have passed away and all things have become new. 2 Cor. v. 17. It is of the Christian man we wish to speak.

1. THE NEW MAN.

(1). *The meaning of the new man.*

By the expression new man, we are reminded by contrast of the old man, which was to be put off with his deeds. The old man has been completely ruined by sin, so much so, that he can not be in any way improved and regulated. On this basis the new creation is a necessity, and the words of Jesus to Nicodemus need to be constantly pressed upon men "Except a man be born again, he cannot see the kingdom of God."

(2.) *The origin of the new man.*

The new man according to Paul's conception of him, originated with God, and is the result of his direct creation work. The new man is "created by God in righteousness and holiness of the truth." "We are his workmanship, created in Christ Jesus. Eph. ii. 10. It is clear then that the new man is not evolved out of the old man, a mere development the result of natural cultivation, but as direct, and complete a creation, as was the old creation, when out of the Chaos of an absolute ruin God said let there be light and there was light. In fact the old creation was a type of the new. See 2 Cor. v. 17, 18. The new man was created by God, according to God, and for God. Jesus Christ the typical new man, was not from the world or of the world, but in it and for it, so the new man of which Christ was the fullest exposition and pattern.

(3.) *The formation of the new man.*

The perfected new man is not formed all at once, as an act of divine power, but there is a marked progress in his development recognized by those who have been created. There are great stages of his life clearly definable, although as in all life, too mysterious to be completely explained. Scripture however speaks of them, and as consequence we may.

The new man has to be "begotten," this term is frequently used in the Word of God to indicate his origin and method of formation. See the following Scriptures: Jno. i. 13; iii. 3, 8; 1 John ii. 29; iii. 9; iv. 7; v. 1, 4, 18. In all these instances the word is "begotten." The Word of God is the incorruptible seed which liveth and abideth forever, and by which we are begotten of God. 1 Pet. i. 23; Jas. i. 18; 1 Jno. ii. 9; v. 18. The Holy Spirit uses the Word of God, and thus life is begun in the soul. This life may at first be a sensibility, a very faint desire, but yet it is life.

After this divine begetting, there comes the fuller quickening of which Paul speaks in Eph. ii. 1-2. "You hath he quickened who were dead in trespasses and in sins." In this there is that preparation for birth and independent life, which issues in the liberty and power of life, in birth. That groaning of hope through which both the believer and creation are now passing, preparatory to that birth into life which resurrection itself will be unto us, at the coming of our Lord Jesus Christ. Jesus Christ the head of the new man has already been born into resurrection life and all the members shall be. There will not be the completed new man until head and members are united. Christ is the first fruit of them that sleep, and resurrection will be our birth into fuller life, and fuller possibility of service.

The new man must have food in accord with his nature in order to his *growth and perfecting.* The same mystery meets us here as met us in the communication of his life. The life came down from heaven, and the food came down from heaven also. Earth cannot feed a heavenly life any more than the wilderness could supply food for God's Israel. The true bread is the gift of the Father, and is nothing less than the bread of God, on which he himself has fed and doth feed; and so we are called to have fellowship with him, in all the person of Christ, and in all the value of his atoning work. This bread only needs to be appropriated, and fed upon, in order to sustain, strengthen, and produce a fruitful life. Read John vi.

(4.) *The perfection of the new man.*

The perfecting of the new man is that process of his development which is being carried on in him by the constant renewal of his life by the Spirit of God, until perfected in resurrection at the coming of our Lord Jesus Christ.

We have in Jesus Christ the perfected pattern of the new man. When on earth he said "The third day I shall be perfected," and this third day points to his resurrection as the time when he should be the new man perfected. The forty days after the resurrection represents the life in which we know him, and the life in which we shall be perfected. Every one that will be perfect must be as his Master, and as resurrection life was the perfecting of the head, so it will be of the members, and so of the completed new man.

Christ is the pattern of the whole life of God in the new man. In him we see an equally developed and an equally proportionate life. There was life without exaggeration or defect. He was the "tree planted beside the rivers of water, whose leaf never withered, and whatsoever he did it prospered."

The new man's life is regulated by a law in perfect accord with the life to be regulated. A heavenly life can only be governed by a heavenly law. It is the life of God that is to be regulated, and its law is the love of God, producing love to God. The incentive to holiness is not you must or you must not, but I desire and love to be holy, and cannot (as to the new) be or do anything else. Command, fear, threatening never produced holiness. The new man cannot sin, because he is begotten of God. 1 John iii. 9.

The service of the new man in the scheme of redemption.

The present redemption, or the redemption of the present time centres in the election, but the largest work of redemption is to be accomplished after the election has been gathered, in fact, it will be accomplished by the election now being gathered out. The election is for the world's redemption. Christ came into the world to reveal God, make atonement, and bring men to God, and the same purposes are to be secured in the believer. "As thou hast sent me even so have I also sent them. During the present time the only way man's eyes are opened are as seen by God, and a deepened conviction that only God as revealed in Christ can meet those needs.

We shall have a fuller spiritual harmony with God, and a purer spiritual adjustment, by which we shall not only know and respond, but be able to *do all he requires.* We shall not learn then as we do now, by processes of discipline and difficulty, but by a sensitiveness born of a fuller life, and harmony with the will of God. The deep things of God, and the coming things of God, will be made known by the Holy Spirit, and it is impossible to say how much God can teach and accomplish through us under these changed conditions.

There will be a proper adjustment of motives in service. In how many ways now the subtle flesh works in taking glory to itself for what only God can do. How many times we seem to be doing things for God and yet when we begin to analyze, we find other motives at work in us. The new man can only glorify God, and we shall only have the new man then. Success in work will no longer be before us as a motive or yet the conversion of souls, but his glory alone in bringing about that grand restitution spoken of by the mouth of all his holy prophets since the world began.

Think of the enlarged sphere of service of the new man. How many Christians are laboring now for the conversion of the whole world, instead of for the gathering out of the whole world the people for his name. In the ages to come, however, the sphere of the service will be the whole world, and the object will be for the conversion of the whole world. What an enlarged meaning will the Missionary Commission have in those days. In the call to evangelistic effort at the present time, do we not see the world opening out and preparing for the work of the future? The world is preparing for the laborers, and God is preparing the laborers for the world in the present gathering out of the elect. As we think of these things, we ask who is sufficient? The answer is GOD. The encouragements of the new man are great, as we remember several things. 1st, The larger outpouring of the Spirit promised by God for the accomplishment of his work. 2nd, in the advantages of all previous work, and in the adaption and use of all modern invention, so far as it can be used in that condition of immortal life. God's purpose may well encourage, for he has declared the whole earth shall be filled with the glory of the Lord. God's power may well encourage, for he can do it. God's presence is an encouragement, "Lo, I am with you alway even to the end of the age. How such thoughts should enlarge our conception of the plan of God, and invest the present with an importance we otherwise should never dream of. What we do in the future is largely determined *by* what we do now. What are you doing now? How are you using the present? With a view to the work of the future, or as if this were all? God is giving you a grand opportunity of being associated with and prepared for the greatest work of God, a work which an angel might well desire to do.

[Selected by T. E. Adams.]

Peter in Jerusalem, and Paul in Philippi, Reconciled.

Thousands ask Peter, What shall we do? The jailor asks Paul, What shall I do? to be saved, if the reader please. Peter says, Reform and be baptized, every one of you, etc. Paul answers, Believe in the Lord Jesus Christ, and thou shalt be saved, with thy family? How is this, Paul and Peter? Why do you not preach the same gospel, or I answer the same question in the same or similar terms? Paul, do you preach another gospel to the Gentiles, than that Peter preached to the Jews? What sayest thou, Paul? Paul replies —"Strike, but hear me. Had I been in Jerusalem on the day of Pentecost, I would have spoken as Peter did. Peter spoke to believing and penitent Jews; I spoke to an ignorant Roman jailor. I arrested his attention after the earthquake, by simply announcing that there was salvation for him and all his family through belief in Jesus." But why did you not mention repentance, baptism, and the Holy Spirit? "Who told you I did not?" Luke says nothing about it; and I concluded you said nothing about them. Luke was a faithful historian, was he not? "Yes, very faithful: and why do you not faithfully hearken to his account? Does he not immediately subjoin, that as soon as I got the jailor's ear, I spoke the Word of the Lord to him, and to all that were in his house? Why, you reason like a Paidobaptist. You think, do you, that the jailor's children were saved by his faith? I spoke the whole gospel, or word of the Lord, to the jailor and to his family. In speaking the Word of the Lord, I mentioned repentance, baptism, remission, the Holy Spirit, the resurrection, judgment, and eternal life; else why should I have baptized him and *all of his house;* and why should he have rejoiced afterwards with all his family?" Paul, I beg your pardon. I will not now interrogate Peter, for I know how he will answer me: he would say—Had I been in Philippi, I would have spoken to an ignorant pagan as Paul did, to show that salvation flowed through faith in Jesus; and when he believed this and repented, I would then have said, Be baptized for the remission of your sins." "And here I would ask the whole thinking community, one by one, whether, if the whole race of men had been assembled on Pentecost, or in Solomon's portico, and had asked Peter the same question, which the convicted proposed, would he, or would he not, have given them the same answer? Would he not have told the whole race to reform, and be immersed for the remission of their sins? or, to reform and be converted, that their sins might be blotted out?—to arise, and be immersed, and wash away their sins? If he would not, let them give a reason; and if they say he would, let them assign a reason why they do not go, and do likewise."—*A. Campbell, in Christianity Restored, pp. 256 and 218.*

The Living Way.

Under the teachings of Christ we have the assurance of life in almost every form of expression and doctrine. Indeed life seems to be the emblem used by all who have come into communion with the gospel of Christ.

If we speak of our approach toward God, the assurance is, that it is by a new and a living way. Those who hunger and thirst after righteousness are blessed with the living bread, and the living water. When doubts cloud the sky and darkness obscures the way, it is then that we feel the preciousness of the lively hope. The great offering which we are to make to God places our bodies upon the altar as a "living sacrifice holy and acceptable unto God."

The message which brought to us the blessed news of redemption is declared to be the "Word of God which liveth and abideth forever." The saints are compared to a magnificent temple shining in the brightness of God's own light. In this temple there are lively stones most precious.

Instead of being bound by the legal ceremonies of Moses we are to be led by "the law of the spirit of life." These foretastes are to us assurances of that eternal life which is promised to all who obey the lively oracles.

When the truth has quickened our hearts we are to be buried in the likeness of Christ's death, and beyond this there is a rising up into the newness of life.

Indeed the whole outline of inspired truth comes to us as a vitalizing power. The very words, spoken by our Lord, are declared to be "spirit" and "life;" they will impart a living faith, renew the heart, place us in the living temple and make us heirs of eternal life which shall be given when death is swallowed up in victory, and when we shall be led to living fountains of water.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things which God hath spoke by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, NOVEMBER 24, 1897. NUMBER 44.

Straining After Popularity.

The lack of piety shows itself in our day, in straining after popularity. One is truly popular by the force of his talents, and the fervor of his piety; another, because he seeks it as a main end. Between these there is a wide difference. One is simple and solemn; the other is magniloquent and affected. The one impresses by his thoughts; the other by his manner and words. The one attracts by the solemnity and power with which he presents and applies divine truth; the other, by his newspaper notices, his quaint subjects and texts, his odd illustrations. The one wins converts to Christ; the other, admirers of himself. The one preaches boldly the doctrines of the cross; the other withholds or modifies them lest they should offend, and blunts every arrow lest it should penetrate, ennobled only of the reputation of a popular preacher!

How many and sad are the lessons taught us by the history of the church, as to the great evils arising from an unconverted ministry! How sadly the Jewish church suffered from false prophets! It was an unconverted apostle that betrayed the Lord of glory! For how many ages were the boasted successors of the apostles the vilest of men! And how, even now, in Germany, lowest infidelity is decked in the robes of the ministry; and in England, the merest worldlings, because second or subsequent sons of the gentry, are promoted to church benefices; and how in communions regarded as evangelical, an unsanctified ministry are prostituting the order and ordinances of God's house to the purposes of superstition, and to the supplanting of a spiritual by a formal and ritual religion.

Piety, then, is the first great, essential element of a true minister of the gospel. Without this, a preacher is but sounding brass and a tinkling cymbal. He is a minister only in the technical sense of the word.—*Dr. Plummer.*

One God there is: he rules above, below,
All forces move to do his perfect will.

Those who have little are always ready to strike an average with those who have much.

When a man has not one good reason for doing a thing, he has an excellent reason for not doing it.

If our religion is not true, we are bound to change it; if it is true we are bound to propagate it.—*Archbishop Whately.*

Give me a trust that makes its growth in deeds;
I ask not faith in creeds for chance remote,
But energy divine for work today.

Real faith is as satisfied, and rests as firmly on the abiding promises of Jehovah, as if it had all the blessings of grace and glory in hand.

"It is so sweet to trust thy Word alone:
I do not ask to see
The unveiling of thy purpose, or the shining
Of future light on mysteries entwining:
Thy promise-roll is all my own,—
Thy Word is enough for me.

A young man said to his father some little while ago, "Father, I am prospering in business wonderfully! If I get on at this rate what will it come to?" "Come to the grave," said his father.

Ah, deeply the minstrel has felt all he sings,
Every passion he paints his own bosom has known;
No note of wild music he sweeps from the strings,
But first his own feelings have echoed the tone.

—L. E. Landon.

The Rabbi said to the Nazarite who was not to drink wine or strong drink, "Oh, Nazarite, go about, go about; and do not pass through a vineyard." So, child of God, it will be well for you to go about, and not enter into temptation.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. NOVEMBER 24, 1897.

AT the Stockholders' Meeting held last Saturday (full report of which will be given next week) the following Board was selected, W. B. Thompson, Wm. Railsback, J. H. Willey, D. T. Halstead and A. R. Underwood. THE RESTITUTION will be issued the same as last year, and with like Editorial service, (D. V.).

"REJECT foolish and uninstructive questions, knowing that they produce contentions." 2 Tim. ii. 23.

IF the sun be eclipsed one day it attracts more attention than if it shone a whole year, so if the believer commits one sin, it will cause you many sorrows, and the world many triumphs.

IT rests with God to exalt both men and nations when his purpose requires it,—or to overwhelm them with disaster and destruction, where they fail to realize the objects for which he gave them existence.

THE original idea of a parable is that of comparing together or illustrating one thing by another. The parabolic method of teaching is very ancient—and has frequently a fascinating beauty about it which fixes attention and compels thought, and hence it has always been popular.

THE Conference held last week at this place was a very enjoyable meeting. The programme *as* published was carried out with slight variation, and we feel that a step forward in the work of spreading the gospel light has been taken. We hope to have the Secretary's report for next week, and shall also give the various papers that were read at the meeting.

How will the wicked perish? Answer, "he shall perish for ever, like his own ordure; they which have seen him shall say, where is he? He shall fly away as a dream and shall not be found; Yea, he shall be chased away as a vision of the night. The eye which saw him shall see him no more; neither shall his place any more behold him." Not much universalism in this passage,—and although it be said by Eliphaz, it is in harmony with numerous passages, and therefore the truth and not applicable to Job.

ERRATA.—In article, "Where is Heaven" in RESTITUTION for Nov. 17, the words in brackets [more truth than all the rest], should have followed the paragraph by Rabbi Saufield instead of that by C. C. Galloway, the Theosophist.

In editorial column, second paragraph, instead of "renouncing himself," read *reproducing himself.*

In article, "still another," 12th line from beginning, for "*commanded* by his quiet, consistent walk," read "*commended*," etc.

AMONG the friends from a distance who attended the meetings at Plymouth, were Bro. D. T. Halstead and wife of Andover, S. D., T. G. Bartlett of St. Paul, Neb., S. W. Woodward and wife, Dutton, Mich., F. L. Austin, Mrs. M. E. Thompson, Misses Benjamin, Hemphill and Molan of Rensselaer, J. H. Willey, Monon, Ind., J. F. Wagoner, Rochester, J. L. Wince and wife, Pierceton, G. M. Alexander, Valparaiso, besides others from different points. Their company was very pleasant, and we ask each one to come again.

WE are asked, frequently, where and by whom "Christian Science was originated and what its tenets?" A contemporary Journal says, It originated with the Rev. Mary Baker, G. Eddie of Boston, Mass., who organized the first association with 26 members. In 1866 the membership was 8,724. The destinctive features of this body are, "That they believe all consciousness is God,—that the spirit of man is a component part of God,—that the evil is of the flesh only,—that the soul is not evil and not mortal, that evil is simply the absence of good, and that the Divine power is able to bring all into harmony with itself—that sickness is a belief, a fear made manifest in the body in different forms,—if you rule out the sense of disease, you rule out disease itself. All drugs are therefore discarded.

THE characteristics of the kingdom of God for which we pray, will be "righteousness, peace and joy in the Holy Spirit," and those who wish to "hunger no more, neither thirst any more" must manifest righteousness during probation, and then they will receive life forevermore in that kingdom when it is established on earth; so that life is worth living to the children of God who manifest a character like their Master's,—who in weal or woe strive to do his commandments, and thus show their love to him. When he returns he will make them partakers of divine nature, in which condition all tears shall have been wiped away, and to them there will be no more death, neither sorrow nor crying, neither shall there be any more pain." Rev. xxi. 4. Blessed, happy, and glorious will it be to those who have seized the opportunity and accepted the invitation of Christ sent through his servant John while a prisoner in Patmos. "I am the root and the offspring of David, and the Bright and Morning Star. And the Spirit and the Bride say, Come, and let him that heareth say, Come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. xxii. 17

IF the mission of Jesus be to destroy the devil, (Heb. ii. 14) and "the works of the devil," (1 John iii. 8), how can the existence of sinners and of sin be never ending?

If it be recorded that "The Lord preserveth all them that love him; but all the wicked will he destroy," (Psa. cxlv. 20), and that the enemies of the Lord shall be as the fat of lambs; into smoke shall they consume away." (Psa. xxxvii. 20), what right have any teachers to say that both the wicked and the righteous will live for ever?

THERE lies between this corrupt state of things and the perfection of the kingdom of God, an ordeal which will prevent the entrance of anything that defileth,—a fire that will try every man's work, and thin out the ranks of those who can only say, "Lord, Lord." Wrongful suffering will then be avenged, secret faithfulness openly acknowledged, unappreciated worth recognized and evil doing punished and held up to execration. This is part of the good news concerning Jesus Christ.

SAID Jesus:—"Seek and ye shall find; knock, and it shall be opened unto you." But what does he bid us seek? Hear him again,—"Seek first the kingdom of God, and his (God's) righteousness." Why? Because the good news concerning that kingdom "is the power of God unto salvation to every one that believeth." It is the gospel that Paul declared concerning Jesus Christ, who was the Seed of David according to the flesh, but the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Yes: he is the true Heir to David's throne and kingdom, and God will in due time enthrone him on Zion's hill, God's holy mountain, because he became obedient unto death, even the death of the cross. May reader and writer help to crown him Lord of all.

Lack of Knowledge.

Jehovah, said, Hosea iv. 6, "My people are destroyed (cut off) for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, and thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Parallel passages in the New Testament prove that this is a universal principle—in every age people are destroyed for lack of *knowledge*. DESTROYED! Says Jesus in John xvii. 3, "And this is Eternal Life, that they might *know* thee, the only true God, and Jesus Christ whom thou hast sent." If they do not know the living and true God, and Jesus the Anointed, men will not have eternal life—destruction awaits them. The only alternative is the wages of sin,—death. The new man is renewal in knowledge. Col. iii. 10. Acknowledgement of the Truth is essential, 2 Tim. ii. 25. We are told in 2 Thess. i. 8, that vengeance will overtake those who know not God. There is no salvation without the knowledge of it, Luke i. 77. It is by truth God sanctifies,—how can one be sanctified by truth that he is ignorant of? John xvii. 17. It is evident from these testimonies that flesh and blood, in the shape of men and women is not what God delights in, be they ever so handsome, but *characters* developed in those organisms in harmony with his own; so that he can make princes of them in all the earth to execute his eternal purpose. These characters can only be developed on the principle of faith *in*, and obedience *to*, the revealed will of God. Sect's are purblind in obeying the truth: they must *know* it, then believe it, then obedience follows.

Second Coming of Christ.

Mr. Benjamin Douglas, a Hebrew scholar, of Santa Barbara, California, in the introduction to his translation of the "Minor Prophets," says he "united with the Bleecker Street Presbyterian Church in New York City, in March, 1831, and, horrible to relate, never heard a sermon or lecture on the Second Advent of the Lord Jesus Christ, or any reference to the subject for fifteen years thereafter."

We do not see that that is so very horrible from a Presbyterian point of view, and that seems to be what Mr. Douglas was, or else why did he join that Church? We think it consistent with their faith to omit all reference to

THE SECOND ADVENT

of the Lord Jesus. They have no use in their Church no use for his coming here again. Their system requires him to remain where he is, and receive them to his presence, where he can be glorified *in* them, and admired of them, having redeemed them by his blood, and made them kings and priests to reign for ever in heaven.—Under these circumstances why should they want him to come to earth? Whatever his mission to earth may be it would not concern them, except to deprive them of his presence while he was gone. Mr. Douglas may have *since* learned that the Coming of Christ again is

THE CHRISTIAN'S BLESSED HOPE

(Titus ii. 13,) and left that popular body; if so, he would, in company with all of like precious faith, think with sadness of heart of the myriads who cherish a hope which the Second Coming of Christ forms no part of. Brothers and sisters, this is a sign we can all understand. The departure of the faith has come. We know of a most estimable lady in this city who had to leave the Presbyterian Church because she persisted in teaching the truth concerning

THE SECOND COMING OF CHRIST

in the Sunday School. And one year ago we had the pleasure of baptizing a brother who was obliged to leave that Church for the same reason. For about seven years he gave little heed to the truth of God and was about disgusted with the whole religious business; till his steps were directed to the Church of the Blessed Hope, where he found a band who believed the Book of God on *that* subject and all others, and rejoiced in hope of the promises made unto the Fathers. How could they maintain any other attitude when they know by the Spirit in Heb. ix. 28 that he will appear the second time unto salvation, to

THOSE WHO LOOK FOR HIM.

Let us hope on, dear ones,—the morn without clouds will soon dawn. The King in his beauty will soon appear; and it should be the chief business of this life to so live as to meet his approving smile. We are aware that baptism symbolically proclaims our death to sin,—but indeed we have to die to sin daily. We are aware, too, that we *put on* the Lord Jesus in the same hallowed ordinance,—but we have to put him on every day afterward. We do not mean that we have also to put him *off* every day in order to put him on every day, but to imbibe *more* of his spirit, follow his footsteps more closely, obey his precepts more implicitly, and thus grow up into him our living Head in all things.

Beloved, we have oceans of truth that others are blind to: and our responsibilities are great. Of those to whom much is given, much will be required. It behooves each of us to be a living letter from God to our fellow men. Jesus is coming with his reward SOON.

The Congress of Baptists.

The fifteenth Annual Session of the Congress of Baptists convened at Immanuel Baptist Church, Chicago on the 16th inst. Many of the ablest ministers and theologians of the Baptist Church took part in the discussions. And we could hardly believe our own eyes when we read that the subject discussed in the afternoon, was, "Are the teachings of the Apostle's Equal Authority with those of Christ?" Is it possible that they are not ashamed to let it be known that they have never yet decided that question? Did not Christ commission them to preach, and command them *what* to preach and how to make disciples? Did he not command them to teach their *converts* all he had commanded *them?* Were not the miraculous gifts conferred upon them proof that they

EXECUTED HIS COMMANDS?

Was not this positive evidence that they did not preach themselves, but Christ Jesus? If so, what need was there for a congress to decide as to the authority of their teachings in comparison with those of Christ? We seriously think that the question, "Are the teachings of Christ authority for us in matters relating to Salvation?" Would have been far more appropriate for this August Body, because the subject discussed in the evening was: "Is Baptism a pre-requisite to the Lord's Supper?" Do they not know that the Lord's table is spread for the

LORD'S CHILDREN?

Do they not know that men and women in their sins are *not* the Lord's children, not having observed the ordinance in which their sins are remitted? Acts ii. 38. And in which they put on Christ? Gal. iii. 27. Oh, if they had wanted to know God's truth in the premises they might have known by simple faith in these two Scriptures, and saved all their expense and trouble in going to Chicago to learn how their greatest men settle it. Can it be possible that they think the Lord has left this vital subject at such loose ends that only the most learned can *divine the truth?* Question. Will it be a divine or human settlement when they get through with their papers and sermons? If human, it will not stay settled, if it is an important question now, has it not always been important? Have they hitherto gone it blind on this subject? If so, what will become of their flocks? Let the Lord's Word answer in Matt. xv. 14 and Luke vi. 39.

They *do not believe* that baptism is in order to remission of sins. *That is the seat of their trouble*—unbelief of this precious item of the gospel of Christ, and the consequence is, they flounder and flounder as if we had no revelation on the subject, but we have. Let us say to them kindly that as they will not baptize a person till that person confesses that his sins are already forgiven, such an immersed person is not baptized into Christ, and has no right to sit at the Lord's table.

Is it not painful to look upon a vast congregation of men and women who do not know the first principles of the gospel of the kingdom of God and the name of Jesus Christ, and who profess to have remission of sin without baptism? Say it is the first Sunday of the month, and bread and wine are placed upon a table. To his disciples,—those who have entered his fold

BY THE DOOR,—

he says, "Take, eat, this is my body, which is broken for you, this do in remembrance of me."....and, "This cup is the New Testament in my blood; this do ye as oft as ye drink it, in remembrance of me: for as oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come"—*till he come.* Does this Great Body of people believe he is coming? Do they want him to come? Do they not expect, rather, to go to him?

Is not the whole transaction a farce under this condition? Not intentional, of course,—but all the same, a farce.

In conclusion, then, it makes no difference to *such*, whether they are baptized at all or not; whether they partake of the bread and wine or not. They are not eligible to *either*, because aliens from the commonwealth of Israel,—strangers to the covenants of promise, that make up the gospel of God.

We do not expect this to reach that class; but the time is rolling on when every man's work will be tried, and Jesus says, "Every plant which my Father hath not planted shall be rooted up." Matt. xv. 13. And while life and strength lasts we want to stir up the pure minds of the brethren and sisters by way of remembrance, that it takes the gospel of God, from the heart believed, and obeyed, to save children of a mortal race.

Communicated.

Parables of Salomoon. Chapter 23.

1. If thou takest thy seat at the table of a man of influence to sup, apprehend well the things placed beside thee,

2. And put thy hand upon them, knowing that it behooveth thee to prepare such things thyself, and if thou be insatiate,

3. Do not long for his delicacies: For these things have to do with life's lie.

4. If needy, do not increase thyself by a rich man, but be self-contained in thine own reflective-thought.

5. If thou set thine eye to regard him, he will nowhere appear, and though he stands before thee he retireth into his house; for wings have been furnished him like an eagle's.

6. Do not sup with a man with an evil eye nor inordinately desire his food.

7. For in the way one swalloweth a hair even so he eateth and drinketh: Nor do thou conduct him in unto thyself and eat thy morsel with him.

8. For he will vomit out it and pollute thy good words.

9. Say nothing in the ear of a heedless person lest perchance he may mock at thy words of understanding.

10. Change not age-lasting (everlasting?) boundaries, and enter not into a possession of orphans.

11. For he who redeemeth them is a controling Lord, and he will be the judge at their trial with thee.

12. Give thy heart to chastening and make thine ears ready for words of apprehension.

13. Do not refrain from chastening a child, because if thou shalt smite him with a sceptre of rule he will not die.

14. For thou shouldst smite him with a sceptre of rule and deliver his soul from death.

15. O son of thy heart, become wise, then will cause my heart also to rejoice.

16. And thy lips will discourse words according to my lips, if they be upright.

17. May thy heart not be envious of obdurate-sinners, but be thou all the day long in fear of the Lord.

18. For if thou watch to keep them posterity will be thine and thy hope will not stand away from thee.

19. Hear, O son, and become wise, and restore to uprightness the reflective-thoughts of thy heart.

20. Do not be a wine-bibber, nor contribute to communal feasts of flesh and purchases in the market-place.

21. For every drunkard and every one who spieth for harlots will become a beggar and clothe himself in rags, and every sleepy-head will go ragged.

22. Hear the father who begot thee, O son, and despise not thy mother because she hath grown old.

23rd verse omitted in the text.

24. A justified father fostereth well, and his soul rejoiceth in a wise son.

25. Let thy father and mother rejoice in thee and the one who bore thee let her be glad.

26. My-son thou have given me thy heart, O son, and may thine eyes have watched to keep my ways.

27. For a pierced jar is an alien house, and an alien well is a narrow one.

28. Moreover this (house) will perish ruinously and every evader of law well have been lavishly destroyed.

29. Who hath woes; whose is tumult; who hath law suits; Whose are disgusting experiences and low-lodging-houses? Whose are bruises without cause; whose are blackened eyes?

30. Are they not the lot of those who spend their time with wine? Whose tracks are to the places where drinking-feasts occur?

31. Do not become drunken with wine, but associate with justified men, and associate with peripatetics (philosophers); For if thou givest thine eyes unto the mixing-bowls and drinking-cups, later thou wilt walk (a play on "peripatetic") more naked than a pestle;

32. And thy last experience will stretch thee out as though smitten by a serpent, and as though its venom was being sent through by a horned-serpent.

33. Then will thy mouth talk crooked things when thine eyes shall see an alien land;

34. And thou wilt lie down as it were in the heart of a sea and like a pilot even in a vast billowy sea;

35. And thou wilt say, They smite me and I have no pain, and they have made sport of me and I did not know it: When will it be morning that I may go and seek those with whom I may join myself.

COMMENT.

This 23d chapter abounds in precept and counsel for young and old in the ordinary practical affairs of everyday life. It is manifestly not being offered and ministered to the heedless and obdurate sinner; but to "the child of God." The exhortation frequently repeated throughout the chapter is "O son," meaning a son of God in promise under the covenant, and as we now understand, a Christian and follower of Christ the first-born and first-perfected Son. In these days of Sociology as a science, not to say a fad, we do well to go to such passages as these in the oracular-word for basic principles and rules for the conduct of life, both private and public. Where shall we look for the lines of demarkation in true social relations better than here, lines that demark "the first principles as they are in Christ" as Paul puts it? Lines for the individual, the state, the Church, the world, they are all here.

From the 29th to the 35th verse both inclusive, the incipient drunkard and glutton may see beforehand as in a mirror the end and outcome of indulgence in these inordinate desires that await him. Then if he live in Chicago let him visit the Bridewell and see the fulfilment of this prophecy and the realization of the picture here so vividly drawn.

CHAS. GARDNER.

OUR LOVE FEAST.

Dear Restitution:

I am so glad that I can speak of the loving kindness of our heavenly Father in the love feast, in giving his Son to die that he might be resurrected from the dead to bring life and immortality to light through the Christ as gospel of his Son Jesus, the first I cannot praise him aright. Lord, him for opening my eyes to see the truth as it is in Jesus that we have life only in Christ by believing in him and obedience to all of his commandments. My feet are fixed on the eternal truths in his word and the precious promises he has given to those that love him. It is all of rich, free, unmerited grace but I am what I am. How great and precious has been his love to one so unworthy. I want to sit at the feet of Jesus and be ever learning of him, watching and waiting for his coming from heaven to change this mortality to immortality, then we shall be ever with the Lord. No more sorrow or sighing or tears, where all will be harmony and love, we can see the budding fig-tree, the time of his coming cannot be very far off. Pray for me in my old age, past 75, 25 years in the faith of the soon coming of the dear Lord from heaven. May I be kept in the faith unspotted from the world is my prayer.

Yours in the faith of the coming kingdom.

H. S. DRESSER.

Dear Restitution:

I renew my subscription for another year by sending an Express money order for one dollar and fifty cents. I believe the time is not far distant when the kingdom of this world will become the kingdom of our Lord and of his Christ. I want to be one of the faithful ones who will be found watching. I am so thankful for the light that has shone in my pathway. May God bless and keep all the dear brothers and sisters who name his name, and may we all do his commandments that we may have a right to the tree of life and enter in through the gates into the city.

Yours in hope of eternal life through Jesus Christ our Lord.

MRS. J. WRIGHT.

Dear Restitution:

I feel that we should all be very prompt in well-doing. When I see the prophetic signs being fulfilled of which we are cited to the last days and the near coming of our Lord Jesus, our blessed Savior, who has promised us eternal life through obedience of his glorious gospel. I hope and pray that we all may be found ready and waiting with our lamps burning, and he will say to us well done, thou good and faithful servants, enter thou into the joys of thy Lord. Let us watch and pray lest we fall into temptation for the Father hath said, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Dear brothers and sisters in Christ Jesus. If I could greet you all with a brotherly kiss, and a parting tear, then I could partly show the love which I have for you. My prayer is when he comes to gather his elect that we all may have a grand entrance into his glorious kingdom. I ask an interest in your prayers. I pray daily for you all. Amen.

J. C. DANIELS.

MARRIED.

MOORE—WATKINS.—At the residence of the Bride's Sister, Mrs. Hugh W. Barnhill, on the Eve. of Nov. 23rd, 1897, Miss Cora Watkins of Plymouth, and Mr. John H. Moore of Elkhart were united in marriage by Elder B. W. Woodward, of Mich. Several young people, all members of the Church of God, were present, Sister Cora is the daughter of our beloved but deceased brother James Watkins of Raisin, Mich. Mr. and Mrs. Moore will go immediately to their home in Elkhart, where we pray God's blessings will attend them.

M. A. WOODWARD.

The great steps of the Infinite are not to be measured by our childish walk.

Softly and gently works the Holy Spirit, even as the breath of spring which dissolves the iceberg and melts the glacier.

Poetry.

The Silent Life.

We lead two lives, the outward-seeming fair
And dull of smiles, that on the surface lie,
The other spent in many a silent prayer,
With thoughts and feelings hidden from the eye.

The secret, weary hours of mental pain,
The broken yearnings for the dear ones gone,
The wishes half-defined, yet resisted again,
Make up the secret life we lead alone.

And happy visions we may never show,
And all is silent. Ev'n with sweet rest-more
And they will look like sunset's rosy glow,
Not [illegible] golden glare.

[illegible] We still seek its power
[illegible] from our Comforter to [illegible]
[illegible] Him wander where [illegible] will.

[illegible] to the one those we love most close,
Though day by day we strive to draw them close;
Our sacred chamber—none may enter here.
Save that one Eye that never seeks repose.

And if beneath that Eye we do not quail,
Though all the world may turn from it aside,
We own a secret power that shall prevail
When every motive of our life is tried.

Communicated.

R. A. Torrey Vs. the Bible, on Hell.

The Chicago Tribune says:—"Hell," was the theme of the Rev. R. A. Torrey at the Chicago Avenue Church last evening, the text being found in the sermon on the mount, Matt. v., 29. He said in part: Common sense says there must come sooner or later when men become so confirmed in this in ernsing moral slavery, degradation, and vileness that repentance becomes practically impossible. What then is left? Only eternal hell.

"Hell is a place of physical anguish. Hell is a place of remorse of conscience. Hell is a place of unsatisfied and consuming desires. Hell is a place of ever increasing moral degradation. Hell is a place of shame. Hell is a place of vile associations. Finally, hell is a place without hope. One can endure great agony and shame if in the distance there shines some star of hope. "For ever and ever" is the constant, mourning wail of the restless sea of fire.

"How may we escape hell? There is but one way in which we can escape hell. That is by the personal acceptance of Jesus Christ as our Savior and Lord and the open confession of him before the world."

The text which Mr. Torrey based the above piece of heathen fiction upon is found in Matt. v. 29. To base such teaching upon this passage is to grossly deceive those who listen to, and trust his teaching. This I will proceed to show. The word hell in the above passage is translated from the Greek word *Gehenna*.

I will quote a few authorities as to what *Gehenna* is, so the readers will see that Mr. Torrey's use of the word in the above extract, is completely without foundation, and as false as any lie the devil ever uttered.

Says the *Emphatic Diaglott*: "*Gehenna*, the Greek word translated hell in the common version, occurs twelve times. It is the Grecian mode of spelling the Hebrew words which are translated '*the Valley of Hinnom*.' This land was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts and the unburied bodies of criminals who had been executed. Continual fires were kept to consume these. Sennacherib's army of 185,000 men were slain here in one night. Here children were burnt to death in sacrifice to Moloch. Gehenna, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place symbolizes a place of eternal torment."

Parkhurst Greek Lexicon. "Our Lord seemd to allude to the worms which preyed on the dead carcasses that were cast into the *Valley of Hinnom* (Gehenna), and to the perpetual fire kept up to *consume* them, a place of abominable filthiness and pollution."

Calmet's Bible Dictionary says: "*Gehenna*, or Gehennom, or Valley of Hennom, or Valley of the Son of Hennom (See Josh. xv. 8; 2 Kings xxiii. 10), a valley adjacent to Jerusalem, through which the southern limits of the tribe of Benjamin passed."

Says Wiley Jones: *Gehenna* is the Greek form of what the Hebrews formerly called Ge Hinnem—the Valley of Hinnom; and its location is shown in Josh. xv. 8; 2 Kings xxiii. 10. In the Sep. of Josh. xviii. 16, it is called *Gaienna*. That valley on the West and South of Jerusalem, is called to this day by the native Arabs Wady *Gehenam*."

Webster says Gehenna is "The Valley of Hinnom near Jerusalem, where some of the Israelites sacrificed their children to Moloch, and which, on this account, was afterward regarded as a place of abomination, and made a receptical of all the refuse of the city, perpetual fires (the hell fire our Lord referred to) being kept up in order to prevent pestilential effluvia."

Says Roberts, an eminent Biblical Scholar: "The word (*Gehenna*) ought not to be translated at all. It is a *proper name*, and like all other proper names, should have been transferred to the English Version without alteration beyond the process known as anglicisation. It is a Greek compound signifying the Valley of the Son of Hinnom. In the days of Jesus, it was the highest mark of ignoring that the council of the Jews could inflict, to order a man to be buried in *Gehenna*."

Gehenna fire never preserved in torment, but always consumed the object upon which it preyed. Yet this is the place just outside the walls of Jerusalem. Mr. Torrey has selected by his use of Matt. v. 29, for the endless torment of immortal souls. The allegations of Mr. Torrey's stripe, tell us that immortal souls do not have *body* and *parts*, *weight* or *extension*, but are *immaterial*. Our Lord speaks of casting the whole body and bodily parts into Gehenna, and whatever was cast in was destroyed, and not *preserved for torture*. Our Lord also speaks of destroying *both body and soul in Gehenna*. Mr. Torrey says the soul is indestructible, but God's Word always speaks of it as being capable of destruction. The word soul occurs some 200 times in the Scriptures and the word *immortal* is never attached to it, but it does say: "The blessed and holy Potentate, the King of kings, and Lord of lords, WHO ONLY HATH IMMORTALITY." 1 Tim. vi. 15, 16. In spite of this Scripture this man Torrey says every body has it, whether good or bad, and as the bad cannot die, they must eternally burn and never consume.

The word soul is not peculiar to man. The Scriptures speak of animals, fish and trees having soul.

1. TREES.—"And shall *consume* the glory of his forest, and of his fruitful field, both SOUL and BODY." Isa. x. 18, 19.

2. FISH.—"Every LIVING SOUL died in the sea." Rev. xvi. 3.

3. ANIMALS.—"Levy a tribute unto the Lord of the men of war which went out to battle; ONE SOUL of five hundred, of the PERSONS, and of the BEEVES, and of the ASSES, and of the SHEEP." Numb. xxxi. 28.

Mr. Torrey says: "hell is a place of physical anguish." It is a puzzle to me how the soul can suffer *physical anguish* in hell fire, if it is *immortal*, does not possess *body* and *parts*, *surface*, *extension or weight* as his brother hell fire torment preacher affirm. How does the "*physical*" come in, Mr. Torrey?

There can be no physical suffering when physical consciousness ceases. The Scriptures are very explicit in affirming that consciousness ceases immediately at death.

1. "Put not your trust in princes, nor in the Son of man in whom there is no help, his breath goeth forth, he returneth to his earth; *in that* VERY DAY *his* THOUGHTS *perish*." Psa. cxlvi. 3, 4. When man's "thoughts perish," consciousness is gone, all must admit, and God's Word affirms that takes place on "the very day," "his breath goeth forth."

Again. "In death there is no REMEMBRANCE of thee." Psa. vi. 5.

Once more, "The *dead* know NOT ANY THING." Eccl. ix. 5. If "the dead know not anything," pray where does Mr. Torrey's conscious suffering in hell fire come in?

ETERNAL LIFE A MATTER OF PROMISE.

"He hath promised us even eternal life." John ii. 25.

"The promise of life which is in Jesus." 2 Tim. i. 1.

"In hope of eternal life which God that cannot lie promised." Titus i. 2.

"Shall of the spirit reap life everlasting." Gal. vi. 8.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not *perish*, but have everlasting life." John iii. 16.

The last text has probably been preached from by Mr. Torrey and other hell fire preachers, oftener than any other, and yet the plain teaching visible on its face is ignored by these "Torrey" men. The word "*perish*," is the opposite of "everlasting life." The word "perish," signifies to cease to be, and the text clearly shows that "everlasting life" is obtained by complying with conditions, which if neglected they will "*perish*"—not have everlasting life.

"I *give* unto them eternal life." John x. 28.

"The *gift* of God is eternal life." Rom. vi. 23.

How can eternal life be a GIFT, if all (good and bad) have it by nature, through Adam, in place of a "gift" through Christ",

My Bible says:

"GOD IS LOVE."

What avail would it be for me to preach from the pulpit, that "God is love," and with the next breath tell my hearers that he has prepared an horrid abyss of unending fire, in which it is his purpose to submit millions of creatures to torture as exquisite as the Divine attributes of his being can make it, which shall never for one moment cease while endless ages roll? Such teaching is devilish, heathenish, and God-dishonoring. Common sense reason, and the glorious light of God's Holy Book revolts at such barbarous heathenism. Such teaching from Mr. Torrey, ("Torrid") is but an echo of the dark ages of ignorance and superstition. Such teaching plays into the hands of the enemy. It breeds and sustains infidelity. Such teaching should be frowned down upon by all godly Christian people, who love God's precious Book, and rejoice that it is not found therein, but is a relic of darkness.

Literature correcting such a revolting doctrine should be freely circulated among the members this Chicago Avenue Church, and the Moody Institute, which is under the superintendency of this hell fire preacher.

An objector may observe, does not the Bible speak of everlasting life, and everlasting punishment? Most surely it does. With regard to the righteous it says, "These shall go away into life eternal," which would be impossible if they already had it independent of Christ. But the wicked shall go away into everlasting punishment that is true also. See 2 Thess. i. 9, and learn what everlasting punishment is; "Shall be punished with EVERLASTING DESTRUCTION." The Bible says: "everlasting destruction." but Mr. Torrey, everlasting torment." Which do you believe?

W. H. WILSON.

The 1260 Days or Years Now In the Past.

In the investigation of this subject, it is absolutely necessary for us to take into account two all-important things i. e.

1. Who does these days or years apply to?

2. When and where were they fulfilled? Now as Revelation has revealed these facts to us in advance and, that history has recorded them after they were done, and that in view of this, that it is high time for us to look after these things enough to see where they belong, and the fitness of the same; for it is both prudent and wise for us to thoroughly understand these things as we pass along, we now turn to Dan. vii. 25, for our text, where it says: "They shall be given into his hands until a time, times, and the dividing of time." Now from this Scripture we will ask four questions as follows:

1st. Who are "they"?

2nd. It says into his hand. Who does this apply to?

3rd. When does this "until" expire?

4th. How long shall be this division of time?

A full and complete answer to these four questions both Scripturally and historically will show us without doubt that the 1260 days or years are now in the past. So we will now answer question No. 1. first.

Who *are* they? By going back to the fore part of our text we find very plainly that it is the saints, it says "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times, laws, and they (the saints) shall be given into his hand *until* a time times, and the dividing of time," and also the 21 v. it says, "I beheld, and the same horn made was with the saints and prevailed against them," now this evidence is clear and plain, and proves beyond doubt that it is the saints.

Now for question No. 2. It says "into his hand."

WHO DOES THIS APPLY TO?

But first let us inquire what is meant by the word "hand?" the word hand in Scripture means power as we learn in Exod. xv. 6, "thy right hand O Lord has become glorious in power, thy right hand, O Lord hath dashed in pieces the enemy." also, Job xl. 14, "Then will I confess unto thee that thine own right hand can save me." So we learn by these Scriptures especially that hand, or right hand, is power and it is just as true in our text. So when we read that they (the saints) were "turned over are given into his hand," we want to understand that they were turned over, or given into his power, rule or authority. Now who does this power, rule or authority represent? We say at once that it is no more, nor no less than the Pope of Rome. Now what evidence have we that this is true? We have several facts.

1st. Because this power has had dominion over the saints of God, and have persecuted, and put them to death as heretics for 1260 days or years as history plainly shows, and that they were still persecuting and putting them to death in the most horrible ways when Napoleon Bonaparte and his army entered Rome and put a stop to it and that this power only ended about one hundred years ago.

2nd. We look back over the history of Roman Catholicism, and what do we find? We find that the pope has had universal power dominion over church and State ever since there was a pope of Rome, and on down to 1798, when his political power was taken away from him by Napoleon Bonaparte taking him prisoner of war and from that time to this he has no more right to put the saints of God to death as heretics, at least they are not being put to death by his orders that we know anything about.

3rd. According to Dan. vii. 21, where it says, "I beheld and the same horn made war with the saints, and prevailed against them." Also Rev. xiii. 7, "and it was given unto him to make war with his saints, and to overcome them, and power (or authority) was given him over all kindreds, and tongues, and nations." It is a fact that the pope has filled this bill to the very letter, that he has not only had church and State authority to put the saints of God to death at will wherever he could find them, but that he has also had power (or authority) over all kindreds and tongues and nations, for lo, these 1260 years, for no other power has held such sway like what he has done. Hence, when Scripture and history are united it is an easy thing to find out who this power was, and glad am I that the saints of God do not now live under this persecuting power. And glad am I that their days are past and gone, and that we can proclaim the glorious good news of the coming kingdom of God without restraint or hinderance and unfurl the glad tidings of Jesus' reign with all his saints over the nations of earth to restore and bless.

Question No. 3.

When does this "until" expire? The word until limits the time that this power has over the saints of God to persecute, to put to death, when the time and times and one-half time is up, to which it has direct reference to then its political power or authority or dominion will cease to be as it has already done, and no longer put the saints of God to death as heretics, and this now leads us to notice.

Question No. 4.

How long shall be this division of time?

1st. This time is known in this our day by its being already in the past.

2nd. That it does not now persecute and put the saints of God to death as heretics as it used to do.

3rd. That this power has long since ceased to be.

4th. That a good many of our chronologist, and commentators, do agree that one time is 360 years, that times is two times at least which make 720 years and that one-half time would be one-half of 360 years, which would be 180 years, and now adding this altogether would foot up in round numbers 1260 years so the time that the pope held this universal church and State power or authority was for this 1260 years and during this 1260 is the time when the saints of God were put to death as heretics, whenever they showed up, or opposed his power. Now our text does expressly say that the saints shall be given into his hand or power until this time is up. Now the question arises will he except of them while there? Most certainly he will. Why should he not? When he has given the orders so long in advance what should he done? Can they help it when it is God's decree? They cannot, and by the way this is the only time and place when it is given and as it is only given once it only has to be once fulfilled, so we conclude that God has given the orders to them put there. He will see to it and care for them while there. His care for them while there was just as great as his people as at any other time and possibly a good deal more so and it is just as true in our text. So from the fact that they were in more critical danger and demanded his help and so it comes to pass, the greater the danger, the greater the care for this whole period of time for the life of his saints. Again this 1260 years was as long as the saints of God were to remain there and their coming out before the time is up is the reason why they were persecuted and put to death in so many ways. If they had stayed there as they should have done then they would not have been persecuted and put to death. So their coming out before the time was up was all wrong. But just as soon as the time was up, then the call comes in full force, and we fancy we hear the Revelator say, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xviii. 4.

It is a fact then that some of God's people were there. It is also a fact that they should have all been there, submitted to their rule, then they would not have been put to death. It is also a fact that it is useless, and besides being unreasonable to say, "Come out of her my people" when they were turned over, or given into the hand of this power for 1260 years, but just as soon as this time expires, then the call comes in full force, "Come out of her my people." Never before the time expires. It was punishment and also death to come out before the time, and so it was all along the line. They were punished in every conceivable way, and besides put to death in as many ways. Besides all this the two statements would conflict with each other if they were both in force at one and the same time, and so to make both statements harmonize and not to conflict with each other, only one is to be in force at a time. So while the 1260 years lasted the saints of God were turned over, or were given into his power for that whole time—that they dare not come out from under this power except under fears of punishment or pains of death; but just so soon as this power was taken away from the pope, then they could and ought to have come out rejoicing in the name of the Lord, that there were no more fears of punishment, nor yet pains of death for any and all the saints of God, and go forth proclaiming the glorious good news of the coming kingdom of God, and spread it broad and wide, o'er land and o'er sea, that Jesus with all his faithful servants shall rule in equity.

Again when Napoleon Bonaparte took the pope prisoner of war in 1798, or at least when he took his away away from him so that the pope could not any more enforce his own laws. Then was the time when the 1260 years came to a close, and glad am I that those days are now past and gone, and will never again return, and now if the following figures and dates are correct, we can find when this power arose by setting down the 1798 years and subtracting the 1260 years therefrom which will leave 538 years, which is the time, or thereabouts when this power arose, and upon its arising three other kings gave away to its place, but we are more particularly interested in the time when his political power was taken away from him, and what is further that judgment was passed upon him and his political power, or dominion was taken away from him, and not only this but that this power or dominion was taken away from him, and not this, but that this power was to remain taken away from him unto the end; and so it has been ever since, up to the present time at least. Now this 1260 days or years also spans the entire time of the dark ages, and why was it called dark ages? Because the common people were not to handle the Word of life, much less read and study it through by subjects. So that one of the greatest boons that could have fallen to mortal man was here excluded from them for the major portion of time at least, and in conclusion we say when we come to see and to realize these things to some extent at least we respond at once by saying, glad are we that those days or years have long since passed away before it was our time to live.

J. A. MOYER.

Sundry Thoughts.

1. It sometimes occurs that when a man by reflection thinks he has made a discovery he forthwith hastens to a conclusion that will not stand the test of critical analysis.

2. In Rev. xii.—The woman spoken of is clothed with the sun and the moon under her feet, and on her head a crown of twelve stars. What does the sun, moon and stars as symbols indicate?

3. It is said this woman is the church—that is I infer the one body of Christ. Be it so. How could such a woman described by Paul as a "chaste virgin" espoused or engaged to Christ maintain her chastity and yet be found in a condition of pregnancy, in pain to be delivered of a Man Child?

4. If this child is an illegitimate son, born of fornication, would it seem probable that some have mistaken the "Man of Sin" for a saint?

5. Is it not a fact of history that the one body departed from the simplicity of Christ and did have illicit and forbidden intercourse with the kings of the earth, and as the fruit of spiritual lewdness gave birth to a Man Child of Sin?

6. Did not this "Man of Sin" cast out the dragon and his angels from the Roman heaven, and further did not this woman as the result of the Dragon's overthrow become clothed with the Sun of imperial power, another son an illegitimate seed, inheriting the unclean instincts of a dissolute mother rule all nations with the iron rod of oppression?

7. The Dragon—identify him by his description—7 heads and 10 horns.—and his tail drew the third part of the stars of heaven and did cast them to the earth? What does this monster with seven heads and ten horns represent? Please examine the description critically.

8. That all this prophecy concerning the woman transpires under the seventh trumpet requires proof, simply saying so, does not make it so.

9. 3½ times—means 3½ literal years—involves such a burden of absurdity, that I cannot conceive how it can be entertained when we consider that nearly 60 generations of people have walked in the light of these visions.

10. A great wonder in heaven and war in heaven—not on the earth remember but in heaven. Where, when and what is the heaven in which this great wonder is seen, and where war prevails and sanguinary battles are fought? It is necessary to examine minutely all these things as we go along.

11. The *Woman* fled into the wilderness. In a subsequent vision John was taken into the wilderness and saw a woman seated on a scarlet colored beast riding to perdition: is this the same woman that fled into the wilderness to escape the wrath of the seven-headed, ten horned Dragon?

12. The remnant of the woman's seed, who are they? I rather think they are the overcomers. They are pecular for they "keep the commandments of God, and have the faith of Jesus Christ." Most assuredly any people who keep the commandments of God and have the faith, are those who overcome. The Dragon made war upon them—that is persecuted them. But not a word is said about the "earth helping" them. The earth did "help the woman," and did it willingly and courageously. But this poor remnant gets no assistance from the earth only as it may come indirectly. How did the earth help the woman while war was raging in heaven?

13. When the Dragon was cast out of heaven a great voice was heard saying, "Now is come salvation, and the kingdom of our God," etc. In my judgment the echo of that voice is still heard throughout all Christendom. And what is more neither salvation or the kingdom of our God has come yet. There is no Dragon with seven heads and ten horns now in heaven, but there was once. He was cast out, and when it occurred the people (not the remnant of the Woman's Seed for they know better) thought the kingdom of God had come, and ever since that time the Seed of the apostacy believe and preach that the Church is the kingdom. But the remnant of the Woman's Seed who hold on to the faith of Jesus Christ never have, and do not now believe that doctrine. They know now and doubtless did then that the revolution that brought honor and glory and power to the Church while the Lord was absent from the earth was a delusion that portended only worse evils for the faithful in Christ Jesus. The Dragon power was humane compared with what followed.

Permit me to say in conclusion that I do not write to discourage the study of John's Revelation. Nay verily, I could not cherish such a feeling, nor entertain for a moment such a thought.

GEO. MOYER.

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Communicated.

Baptism.

Dear Bro, Underwood:

Will you give me space to give a few thoughts on baptism? I have a baptism to be baptized with and how am I straightened till it be accomplished, Luke xii. 50. Such baptized into Christ's death will not make earthly ease and comfort their aim but will seek to do good unto all men as they have opportunity, especially to the household of faith. Their self-denial and God-likeness will seek to benefit and lift up the physical man and how much more will it lead to self-sacrifice in order that others may be helped on to the divine life, thus it was that the apostles spent themselves that they might declare the unsearchable riches of Christ. It was for this cause that Paul says, "I now rejoice for you in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake which is the church." Jesus left a measure of suffering for his church as his body to complete or fill up and Paul was zealous to bear as much of it as possible. Glorious ambition to spend his life in bearing the glad tidings of the high calling to those who would receive it; this is the ambition which Jesus both exemplified and commanded saying, "He that would be greatest among you, let him become servant of all." If we thus live a divine life and crucify and ignore the human life we shall be considered a peculiar people, zealous of good works, and we will be so very different from the ideas of the natural man that we must needs remember Je us' words, "Marvel not if the world hate you, ye know that it hated me before it hated you. The disciple is not above his Lord, if any man will be my disciple, let him deny himself and take up his cross and follow me." Self-denial means much and will never be experienced except as we crucify the human nature with its afflictions and desire. We see then that to be baptized into Jesus' death is not an instantaneous act but a life work. When we first come to God through Jesus we covenant with him that we will take up our cross and follow him through evil and good report whether it brings the favor or frown of our fellows. Jesus tells us it means the loss of the friendship of the world, the gain of the friendship of God; the loss of worldly honor, the gain of heavenly honor: the loss of earthly life and earthly nature, the gain of the Divine nature and the Divine image, a spiritual body like unto his glorious body. He illustrated his teaching on the night he was betrayed, "He took bread and brake, saying, This is my body broken for you; eat ye all of it." The bread symbolized Jesus as the truth, "I am the truth, the heavenly manna." After supper he took the cup of wine, saying, "This is my blood of the New Covenant, shed for many for the remission of sins, drink ye all of it." The wine symbolizes the blood. "And after we have tasted of the true bread and have seen that the Lord is gracious, he says, Here is the cup of my suffering and death, drink ye all of it. You must share this cup of suffering if you would share my glory. Yes says Paul, "If we suffer with him we shall also be glorified together." Rom. viii. 17.

Yours for the truth,
FRED MISHLER.

The Prodigal Son—Who is He?

Will not the facts justify us in applying this to the gospel church? The younger son—God says in Exod. iv. 22, "Israel is my son, even my first-born," and in the 3rd and 4th chapter of Gal. we are assured that the gospel church are all sons of God by adoption; hence the younger son, and heir of God. And soon after this younger son had received the rich inheritance bestowed on the gospel church he gathered up all, and went into a far country; and in the days of Constantine, or soon after had wasted his riotous living, and when he had spent all, there arose a mighty famine (of the Word of God) in that land, and he began to be in want. And he joined himself to a citizen of that country, (the Pope of Rome). "And he sent him into the field to feed swine," ("cast not your pearls before swine") Matt. vii. 6, and he fain would have filled his belly with the husks, (false doctrines) "that the swine did eat, and no man gave unto him," (the true bread of life). "And when he came unto himself," (at the reformation by Luther and others,) he said, "I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven and before thee." "But when he was yet a great way off his father saw him, and had compassion, and ran and fell on his neck and kissed him, and said to his servants, Bring forth the best robe, (Christ's righteousness,) and put it on him: and put a ring on his hand, and shoes on his feet," (shod with the preparation of the gospel of peace) and kill the fatted calf, and let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found." At this time the older son was in the field, (the field is the world), and as he came and drew near the house (the old homestead Palestine) he heard the rejoicing, and when he learned the cause, he was as angry as Esau was, when he returned from the field, and learned that his younger brother had got both his birthright and his blessing: for now Israel learns that they as a nation, have also lost both the birthright and the blessing, which was fraudulently obtained at first by Jacob, even the first dominion, which by the father is now irrevocably given to the younger son, having put upon him the *best robe*.

"And when Israel shall again look upon him who they have pierced, and shall realize what they have done, and what they have lost, they shall mourn most bitterly, every family a part and their wives a part. See Zech. xii. 10-14 "In that day there shall be a great mourning in Jerusalem by the whole house of Israel," the elder son.

HIRAM SHOEMAKER.

Editor Restitution:

Again the Church of God at Niagara Falls, N. Y. sends greetings to all the household of like precious faith and report another addition to the Abrahamic faith. Sister Mrs. Anna C. Cadwalder was baptized in the waters of Niagara River into the all-saving name of our Lord and Savior Jesus Christ, on Sunday 9 a. m. Nov. 7th, 1897. Like the Eunuch of old she went on her way rejoicing. May she be able to walk in the light as he is in the light, she will then have fellowship with all of like precious faith, and by living the life of Chr. it will cleanse her from allsin, and may we all be found so walking and showing we are indeed the light of the world, is the prayer of your Bro. in Christ.

FRED GEISNER.

It is better to be doing the most insignificant thing in the world than to reckon half an hour insignificant.

Winter Schedule on the Nickel Plate Road. Commencing Sunday, November 14. Passenger Trains will run as follows:

WEST BOUND.

No. 1 leaves Buffalo 12.40 Noon; arrives in Cleveland 7.30 P. M.; leaves 7.50 P. M.; arrives in Fort Wayne 2.40 A. M.; arrives in Chicago 7.55 A. M. Time at stations East of Cleveland five minutes earlier than prior to Nov. 14.

No. 3 leaves Buffalo 11.45 P. M., as at present, and on same time at stations West to and including Fort Wayne. At stations West of Fort Wayne No. 3 will arrive a few minutes later than prior to Nov. 14, arriving in Chicago 4.35 P. M.

No. 5 leaves Buffalo 5.35 A. M. same as before Nov. 14 and passes intermediate points, including arrival at Chicago, same time as before Nov. 14.

EAST BOUND.

No. 4 leaves Chicago 10.25 A. M., arrives at Fort Wayne 3.05 P. M.; arrives at Bellevue 6.25 P. M.; arrives at Cleveland 8.15 P. M.; depart from Cleveland 8.35 P. M., arrives at Buffalo 1.35 A. M., arrives in New York City 8.00 P. M., arrives at Boston 5.25 P. M.

No. 6 leaves Chicago 2.00 P. M., arrives at Fort Wayne 7.10 P. M., departs from Fort Wayne 7.30 P. M., arrives at Bellevue 11.35 P. M., arrives at Cleveland 1.21 A. M., arrives Buffalo 6.50 A. M., New York 7.30 P. M., arrives in Boston 10.30. P. M.

No. 2 leaves Chicago 10.15 P. M., due at intermediate points East to Buffalo same as prior to Nov. 14. New York City, Boston and all points East at convenient hours the following morning.

The through car service will be maintained at the same high standard of efficiency as prior to Nov. 14, with an advantage to passengers on train No. 6, which will afford through sleeping car accommodations to New York City and Boston, reaching Boston 10.30 P. M., following evening. The standard of our Dining Car Service will be maintained to that same efficiency, as has characterized our past service.

Solid through trains with uniformed colored Porters in attendance upon all coach passengers.

Thanksgiving Day Excursion rates to enable students to return home are authorized Nov. 24 & 25, via The Nickel Plate Road.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

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We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed. $38.65

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed $139.05

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A lithographed Wall Map of Alaska, showing the overland trails and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, O.—Dec. 31.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; take cars come very near, and very brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks, Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Button meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hesperia, McBride, Watson and Byron have no regular preaching. The church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Hazle Woods, Winterhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALICE J. KERR.

The Nickel Plate Road has authorized Excursion fares, Nov. 24 & 25, for students account Thanksgiving Day Excursions.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Gobleburgh, Mich.
Norton Gould, 3810 Sherman st, Omaha, Neb.
J. W. Chamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Rosann Wiley, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Miss Hem. Butler, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Eldwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Roseville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmbanville, In.
J. M. Printner, Jessup, In.
Mollie Bathcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1068 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown, S. C.
J. R. Ogle-vie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinde, Pleasant Ridge, Ind.
J. Ogilvy, 527 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich

Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains. Central Time.

Westward.	6	16	32	8	2
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 00		8 30		1 30
Alliance, ar.	9 05		10 35		3 35
Canton	10 05		11 35		4 35
Massillon	10 38		12 05		5 05
Wooster	11 10		12 35		5 35
Mansfield	11 51		1 15		6 15
Crestline, ar.	12 40		2 00		7 00
Bucyrus, lv.	1 12	2 25	2 35	P M	7 45
Leo	1 30	2 43	2 52		8 03
Van Wert	2 30	3 44	3 57		9 07
Ft Wayne	4 30	5 40	6 00	A M	11 00
Arcola	4 43	5 53	6 13	10	11 13
Columbia City	4 53	6 03	6 23	20	11 23
Larwill		6 11	6 31	28	11 31
Syracuse		6 25	6 45	40	11 45
Wawaka		6 33	6 53	48	11 53
Kimmell		6 40	7 00	55	12 00
Wolcottville		6 46	7 06	1 01	12 06
Lagrange		6 51	7 11	1 06	12 11
Howe		6 57	7 17	1 12	12 17
Pleasant Lake		7 03	7 23	1 18	12 23
Orland		7 10	7 30	1 25	12 30
Fremont		7 18	7 38	1 33	12 38
Clear Lake		7 24	7 44	1 39	12 44
Angola		7 30	7 50	1 45	12 50
Pleasant Valley		7 36	7 56	1 51	12 56
Orland Junction		7 41	8 01	1 56	1 01
Butler		7 47	8 07	2 02	1 07
Auburn Junction		7 52	8 12	2 07	1 12
Garrett		8 00	8 20	2 15	1 20
Butler		8 10	8 30	2 25	1 30
Waterloo		8 15	8 35	2 30	1 35
Auburn		8 20	8 40	2 35	1 40
Garrett Junction		8 25	8 45	2 40	1 45
Chicago, ar.	8 00	8 05	4 35	1 00	8 15
	PM	AM	PM	PM	PM

Eastward.	20	6	4	8	60	26
	AM	PM	PM	AM	PM	PM
Chicago, lv.	12 30	3 00	4 30	9 45	10 30	11 00
Burke	12 53		4 53		10 53	11 23
Liverpool	1 05		5 05		11 05	11 35
Hobart	1 15		5 15		11 15	11 45
Wheeler	1 20		5 20		11 20	11 50
Valparaiso	1 35	4 32	5 35	1 01	11 35	12 05
Wanatah	1 47		5 47		11 47	12 17
Hanna	1 55		5 55		11 55	12 25
Hanke	2 05		6 05		12 05	12 35
Bunker	2 10		6 10		12 10	12 40
Kouts	2 20		6 20		12 20	12 50
Rensselaer	2 30		6 30		12 30	1 00
Remington	2 45		6 45		12 45	1 15
Monticello	3 00	5 45	7 00	5 00	1 00	1 30
Idaville	3 12		7 12		1 12	1 42
Burnettsville	3 25		7 25		1 25	1 55
Chalmers	3 35		7 35		1 35	2 05
Monon	3 45		7 45		1 45	2 15
Francesville	3 55		7 55		1 55	2 25
Wheatfield	4 05		8 05		2 05	2 35
Kniman	4 15		8 15		2 15	2 45
Reynolds	4 25		8 25		2 25	2 55
Medaryville	4 35		8 35		2 35	3 05
Wanatah	4 45		8 45		2 45	3 15
Winamac	5 00		9 00		3 00	3 30
Monterey	5 15		9 15		3 15	3 45
Medaryville	5 25		9 25		3 25	3 55
Oxford	5 35		9 35		3 35	4 05
Otterbein	5 45		9 45		3 45	4 15
Earl Park	5 55		9 55		3 55	4 25
Independence	6 05		10 05		4 05	4 35
Fowler	6 15		10 15		4 15	4 45
Boswell	6 25		10 25		4 25	4 55
Oxford	6 35		10 35		4 35	5 05
Kentland	6 45		10 45		4 45	5 15
Morocco	6 55		10 55		4 55	5 25
Goodland	7 05		11 05		5 05	5 35
Brook	7 15		11 15		5 15	5 45
Mt Ayr	7 25		11 25		5 25	5 55
Rensselaer	7 35		11 35		5 35	6 05
Remington	7 50		11 50		5 50	6 20
Monticello	8 05	6 25	12 05	6 30	6 05	6 35
Wolcott	8 20		12 20		6 20	6 50
Reynolds	8 30		12 30		6 30	7 00
Monticello Junction	8 40		12 40		6 40	7 10
Lafayette	9 15		1 15		7 15	7 45
Stockwell	9 30		1 30		7 30	8 00
Colfax	9 40		1 40		7 40	8 10
Thorntown	9 50		1 50		7 50	8 20
Lebanon	10 05		2 05		8 05	8 35
Whitestown	10 15		2 15		8 15	8 45
Zionsville	10 25		2 25		8 25	8 55
Eagle	10 35		2 35		8 35	9 05
Indianapolis	10 50		2 50		8 50	9 20
	AM	AM	PM	P	M	

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No. 6, Ex. Sun. For St. Joseph.....12:06am
No. 2, " " " " 10:06pm

GOING SOUTH.
No. 5, Ex. Sun. For Terre Haute.....6:58a m
No. 3, " " " " 12:50pm

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Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

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VOLUME XLVI. PLYMOUTH, INDIANA, DECEMBER 1, 1897. NUMBER 45.

The Restitution.

—ISSUED WEEKLY BY—
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Poetry.

[Read at Indiana Conference, and dedicated to "The household of God."]

Keep Close.

Keep close to the Lord, "the Chief Corner Stone."
Stand fast in the faith, in Christ ye are one;
Rooted and grounded together in love,
One fold—one Shepherd—"the household of God."

Keep close to the Lord, his children are heirs,
According to hope, the promise is theirs,
Strong consolation, this anchor and prop,
Keep close, heir of God, to Jesus thy hope.

Keep close to the Lord, his favor secure,
There's strength in the cross to help the endure,
In the cross there is life, protection and love,
In the cross there is joy—keep close to the Lord.

Keep close to the Lord, our life and our light,
Ever stay near, 'twill thy armor keep bright;
Keep in the pathway the Savior has trod,
Lean on his bosom, ye blessed of God.

Keep close to the Lord, sit down at his feet,
There's joy and cheer in communion so sweet,
Ever with Jesus, companion divine,
Precious his teachings—they bless and refine.

Ever keep close to the life-giving stream,
Keep close to the Lamb, who maketh thee clean,
Keep close to the Lord, thy shadowing Rock,
Keep close, blessed Bride, "fear not little flock."

MRS. D. W. POST.

Communicated.

Papers Read at Indiana Conference.

DUTIES OF PARENTS TOWARD THE GROWING PEOPLE.

Parents—Oh what parents have duties devolving upon them that they cannot shirk, duties that relate to the young people, *inside* and *outside* of their own homes.

For I shall take a more extended view of this subject than was perhaps intended. The church and the Sunday-school cannot do every thing. The children in bringing them to and in keeping them for Christ,—the work must be begun at the fireside. I shall look at the subject in this aspect.

1. The offspring given to each happy pair, are gifts from God. He promised that they should be as olive-plants, or plants of peace, about the table of man that feareth the Lord. But he did not mean that this blessed result would, with no effort on the part of the man, be brought about. To have true fear of the Lord, implies that no duty, nor obligation, that he has laid upon us, will be disregarded. He has insisted that his will shall be taught to the children,—that it shall be diligently taught, so diligently, that it is ever to be the uppermost topic in conversation when sitting in the house or walking by the way. When we are lying down with the little ones by our side, and when we are rising up, we are to talk to them about the commands and statutes of the Lord.

And these commands and statutes are to be *so faithfully kept*, that it will seem to the children, as if they were *really bound* as signs upon the hands and as frontlets between the eyes, just as eastern people still bind sentences from their religious books, about the heads and necks of themselves and children, that are sewed up in little heart-shaped sacks, and are supposed to keep off all danger and evil.

He has insisted that the words he has spoken shall be written upon the posts of our houses and on our gates that they may ever be before the eyes of the children and their education in this thing be deep and thorough.

This then is our duty toward the young people in the home. We are to explain to them the meaning of the testimonies, the statutes and the judgments of the Lord. We are to tell them how Israel was Pharaoh's bondmen in Egypt, and how the Lord brought them out with a mighty hand with signs and wonders great and sore upon Egypt and upon Pharaoh, and upon all his household, that he might bring them in and give them the land which he swore unto their fathers.

That it was the Lord who gave them these statutes, and who commanded them to fear him for their good alway, that he might preserve them alive.

That since God created man upon earth no such great thing *has been* heard of as this.—God taking a nation from the midst of another nation, by temptations, by signs, and wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, to endure as a nation before him forever, just as the ordinances of the sun and moon and stars are to endure.

We are to teach them this, and how we are connected with that nation that the Lord has chosen as his own peculiar treasure above all the nations that are upon the face of the earth. How Jesus came of the seed of the Jews, to be the Savior of men, and how they, by accepting him, can become heirs with him to life and a throne.

All this can best be done in the charmed circle of quiet ude and restful love. No fear that the little ones will not be interested nor that the seeds of truth will not sink deep into their hearts.

If we have knowleige of the Lord, if we love him with all our might, mind and strength, if all that we do be done for the glory of God, it will not be hard to give them the knowledge, the love, the acquaintance and the will to do service for him.

But the love of God must be a real thing with us; if it is not, the children will know it. They quickly detect deceit and inconsistency and despise it. We must live what we profess; this is the best [illegible] religion a thing [illegible] about, and not something that is a part and parcel of the very being, they will come to feel, unless the dear Father is [illegible] way to save us that he is a [illegible] religion.

But [illegible] of all this, something that must begin to be taught with the first gleams of intelligence. One writer says, that "to bring up a child successfully requires a generalship as great as to lead an army." It does, and I might say, a greater generalship. God says, "CHILDREN OBEY YOUR PARENTS." Then, the first duty of the parent to the child is to teach it *obedience*. Dr. Pentecost, of New York City, said that a child, if it was ever to grow into worthy manhood or womanhood, must be given backbone, and that this backbone could only come through obedience. We sin against God, and the child when we allow it to break this primal law of its being, because without law it can never be anything but an unhappy, disturbing element in society, ruining itself, and dragging down those with whom it comes in contact.

People take great pains to bring up dogs to obey. They tell us that "dogs can be taught to do anything whatsoever without punishment or threat, but that it needs endless kindness and forbearance." You must begin by teaching it to stay in special places until you are ready to move, and by coaxing it into a corner, and then rewarding it with a bit of bread, and by and by it will go there of its own accord and remain quiet, waiting your will. When you want the dog to obey, you are told that "you must speak decidedly but in a low voice, putting the falling inflection on your last word," and that "you must *earn the dogs'* respect and confidence in your treatment of him." And so it is in the training of the horse. One writer says that "we stand in the place of Providence itself to our domestic animals. How much more do we stand in the place of Providence to our children! God has made the child a thousand times more intelligent than the animal. It can more readily learn the all-important lesson of obedience, that lesson that has so much to do with its happiness and usefulness here, and everything to do with its destiny hereafter.

The same "low voice, decided tone and endless kindness and forbearance," must be used in dealing with the children, that are used in dealing with the lower animals. The child needs love, genuine, God like love, that will restrain, guide, and still make it happy. A dear woman of my acquaintance, who loves God, is teaching her boy, that his duty to the *Father* above, begins in his obedience to her. She keeps him in a wise way. She says "her back yard is a queer looking place, but it serves to keep him at home. He can build trenches, build houses and play the mason there and be under her eye. He has perfect confidence in his mother's love. He knows she will not refuse any reasonable request, so it is always "May I mother?" if he wants to go anywhere, and if she says "no" in her kind, decided way, it ends the matter, he would not for the world grieve her by disobeying.

You can make the contrast yourselves. You all know mothers who are heedless as to whether their commands are obeyed or not, and have seen the result in the lawless anarchists, who cause so many vain and fruitless tears, and who bring to their country such a world of cost and trouble. Lilian Bell, writing of London policemen, and how their uprised finger arrests as if by magic the movement of the thronging thousands pressing along the streets, says "Understanding how to obey is what makes liberty." The Queen of England is behind the policeman. That is the secret that explains the power vested in a finger. Well, God is behind the parent. He is wiser and greater than any earthly monarch. All children ought to be taught this, and that this is "the why" their obedience is required.

The duties of Christian parents toward the young people in the home [illegible] ving been well and faithfully performed, they are ready now to enter the Sunday School, and to continue the study that has been delightful [illegible] the pleasant even[illegible] hour. Among the duties of Christian parents toward the young people will call to mind here. They will be needed as teachers. Their own children have heard them pray as if they meant it, have heard them read the Bible as if they loved it, have seen them treat commands of God as something that must be obeyed at the peril of their lives, and have been seriously influenced;—the impression must be deepened by their attendance at the Sunday School; that some blessed influence must reach out and embrace others.

What has been loved and lived and taught at home can be easily taught in the school, and many of the young be thus brought to Christ. It is a dull Sunday School where the parents do not go. We can do good single-handed, but how much stronger we are, how much more can be done, when all take hold together! And it is the duty of Christian parents to make it a delight to attend the holy school with the children. I say holy school, for such it is, if it accomplishes what we design.

It is the duty of the parents to join in the singing as if the songs were really the songs of the kingdom,—to do all possible to make the little ones feel that it is a place where they may not only learn about God, but may join in actual praise of him.

We come next to the duties of Christian parents toward the young people in the little services held by them for mutual encouragement, counsel and instruction, and for the worship and glory of God. Their presence is needed here. A word now and then will be gratefully received. Light can be thrown on the lesson, or strength be given by earnest opportune prayer. And in the church, oh how solemn, how weighty are the duties of Christian parents! The lips that can here truly tell of a Savior's love that has been sought and found, are lips that are blessed indeed. These are lips that will attract and hold the young; they are lips that will speak the warm word of welcome, that will show the kindly interest, the strong desire of the heart to save.

There must be no reluctance shown by Christian parents about attending the place of prayer, no staying away save from absolute necessity. It is the duty of all to go, and to make the going the crowning pleasure of life. And never must the little ones be left behind if we want to take them with us to Canaan.

We have touched upon the duties of the Christian in the home, in the Sunday School, in the meetings of the young and in the church, but there are duties that they owe to the children outside of this. There are little ones in the highways and hedges, who must be brought in. These too must be diligently taught the commands, statutes and doctrines of the Lord, if they can by any possible means be reached. Poor little lambs! It grieves my heart to see them going so far astray from God, where they may never find the way back! Let them see that we want them to be saved, that we desire for them riches and honor and endless life, by teaching them that God loves them, by giving them the little paper, the touching poem, and the kindly word.

Do we really love God? Then we will show that love by the charity that never faileth!

Do we *really* look for the Savior's speedy advent? We will prove it by hastening to perform faithfully our duties toward the young. The Master sees and knows us all. Let us all strive to win his approval. Save the children and the nation will be saved, the world will be saved.

S. EUNANA WINCE.

WHAT ENCOURAGEMENT OUGHT WE TO RECEIVE FROM OUR PARENTS?

Young people should receive all the encouragement that can possibly be given them by their parents to attend and work in the church, for sooner or later these older people must step off the stage of action and leave the younger ones to carry on this [illegible] work on the Master's. And [illegible] one, old or young, [illegible] more noble occupation [illegible] and where is the father [illegible] who would not be proud to have a son or daughter enlisted in the cause of Christ? But the young people cannot know what work there is for them to do, unless they are taught something concerning the Master, and his plans for the future. But there are so many of them left almost in ignorance of this important subject, and taught so much that is of no value to them. Why are they not taught to know and love the one who suffered death on the cross, that they might have the chance of a life of joy and peace, instead of eternal death. Why are they not taught this in their babyhood, and, as they grow older made to feel that they have their part of this work to do, and that it must be done by them? And why in so many homes, not in all, oh no! but in so many, why is it that the parents do not set the example, do not even encourage the young people to study God's Word, and try to live in accordance with his teachings. Eph. vi. 4 says, "And ye fathers provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

Perhaps the aged people sometimes feel that they are getting old, so will step aside, and let the younger people carry on the work, but we are all but children, only some are older and with more experience and knowledge, but, not too old to learn more from God's Word, and never too old to be wanted, yes, and needed in the church work.

A great many of the young people are ready and willing to learn, and do their part, but must have the more experienced workers to tell them what their duty is. There is so much work to be done, and so many idle hands. How much good could be accomplished if more of God's children are at work. James says, "We must be lovers of the Word *and* not hearers only." Our heavenly Father would be much better pleased to see that each one who has had their names registered in his Book were working faithfully instead of following idly along or dropping out altogether. Think of the sacrifice Christ made for us. Suppose an earthly friend would allow himself to be nailed upon a cross, and left there until death released him, in order that you or I might have life, would we forget that sacrifice so soon? Christ did just that for us, so let us not forget that we each owe something in return. We shall be more than repaid for all that we can do. Not one kindness done in his name will be unnoticed by the Father, for does he not say that he will even care for the little birds.

The poet W. S. Plumore wrote,

"Not a sparrow falleth
But its God doth know,
Just as when his mandate
Lays a monarch low.

Not a leaflet waveth,
But its God doth see,
Think not then, O trembler,
God forgetteth thee!

Far more precious surely
Than the birds that fly,
Is a Father's image,
To a Father's eye.

Even thine hairs are numbered,
Trust him full and free;
Cast thy care before him.
And he'll care for thee.

For the God that planted,
In thy breast a soul,
On his sacred subtles,
Doth thy name enroll.

Cheer thine heart, thou trembler,
Never faithless be.
He that marks the sparrow,
Will remember thee."

MATTIE HEMPHILL.

THE OBJECT OF SUNDAY SCHOOL WORK.

Dear Brethren and Sisters:

I am glad to meet you this morning and thank God that we have existence, and the ability to move and to know; and by these powers are enabled to meet at this Conference meeting for mutual benefit.

"Search the Scriptures for in them ye think ye have eternal life." John v. 39. "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. iii. 8. When Paul and Silas were driven from Thessalonica to Berea it was said of the Berean Jews that they were more noble than those of Thessalonica in that they received the W[illegible] with all willingness of mind and searched the Scriptures daily whether those things were so.

Thus we see that knowledge is essential to intelligent and acceptable religious work. When Paul reached Athens he found that most enlightened nation of earth, so far as science, literature and earthly knowledge was concerned, engaged in the worship of many idolatrous gods, and as he passed through their streets became to an altar with the inscription thereon "To the unknown God" and Paul said, "Whom ye therefore ignorantly worship him declare I unto you." The Athenians had erected to and were worshiping the unknown God through ignorance and consequently in vain; for worship to be efficacious of any benefit to the worshiper must be intelligent—must be according to knowledge.

The great storehouse of religious knowledge is the Bible. It is that inexhaustible fountain of truth from which we can all draw to our satiety. If the question is asked, "What is the object of Sunday School work?" the answer would be, The study of the Bible—the acquirement of a knowledge of God's Word so far as revealed to man. Religion is taken to be a reasonable science, in fact it is the science of sciences, for science is nothing but truth systematized, and the whole Bible contains and comprehends all truth in one great and grand outline. It is therefore of the profoundest interest to every mortal being born into this world of sin and sorrow, of griefs and graves. It is the deepest, broadest, most comprehensive study that ever engaged the mind of man. Poor man, conceived in sin, and born of iniquity, nursed upon pride and ambition, fed on the lusts of the flesh, and feasted with enmity and wickedness, would sink into the yawning abyss of eternal oblivion were it not for the inspiring, uplifting hope held out by the Bible. The Bible is the text book of the Christian religion—the rule and guide of life. How important then that we study it deeply, intently, assiduously. As the subject of that imperial Book transcends all other subjects so should its study be paramount of studies. Accomplishments in music, in mathematics, in history, in literature are all good and well, and serve to symetrically develop and more perfectly polish our minds, but when we have studied, assimilated and obeyed the fundamental truths of the Bible, we have builded upon the solid rock that endureth forever. It is for this study of the Bible we organize Sunday Schools; that we may meet and devote our time and energies to an exhaustive, systematic study, taking up the topics separately and tracing them out to clear concise and definite conclusions, and encouraging the more important points and mastering them.

Another object of Sunday School work is to make it an auxiliary in church work, in interesting those in the gospel of the kingdom that might never get interested in any other way. This is an age of intellectuality; an age of reason, in which men do not receive knowledge second-handed, but must be led to investigating and thinking for themselves before they are moved to any action. And there is no better way to interest such in the Bible than to get them interested in the Sunday School.

One of the greatest objects of Sunday School work is to mold and fashion the plastic minds of the young before they become case-hardened by too long a contract with the wickedness of the world. The child's mind is a rich field of thought and if not sown with good seed, it will surely bring forth a crop of weeds, thistles and thorns. The child's mind is like an opening bud in the spring time, unfolding its beauties to a gross world, but unlike the bud it often absorbs the baser elements from its environments. Again the child's mind is like a new hectograph, wonderfully absorbative, ready to receive and reproduce whatever is presented to it. The child's mind is a clean page. What will we write upon it? What seed will we sow in the rich field? What surroundings will we place about it? What are the original copies we would write upon the hectograph of the youthful mind? It is the province, the object, yea, the duty of the Sunday School to sow the seeds of righteousness, of truth, and of justice; to surround the child with purity, temperance and sobriety; to write the original copies for the new hectograph full of love, sympathy, kindness and charity.

D. E. VANVACTOR.

CHARACTERISTICS OF A GOOD SUNDAY SCHOOL.

To have and maintain a good, interesting and wide-awake Sunday School, brings before us at once the necessity of having a body of earnest and devoted officers. I shall place as a characteristic then, that is, for the foundation of a good Sunday School, a band of well equipped, God-fearing officers.

The superintendent as the head of the Sunday School has a vast amount of responsibility resting upon him, he, therefore, should be a person well-fitted to assume the authority of such a position, as well as one whose daily life is with God. The superintendent as the *executive* officer of the school has in charge both teachers and pupils, and it naturally falls to him to bring about the harmonious co-operation of all. Not only must the superintendent be a devout Christian worker, but every officer and teacher, and the success of their work demands that they prepare each and every lesson, so that they bring it before the minds of their pupils in a manner both interesting and beneficial.

How necessary is it that all should be harmonious in the Sunday School! Jesus said, "Every kingdom divided against itself is brought to desolation and every city or house divided against itself shall not stand." Hence if we stand, we must work together.

It is only by a systematic arrangement of classes that we can accomplish the best results, classes should be graded with regard to the ability of the pupil, and by such grading more good can be accomplished, and with less labor.

Programs may be varied as a means of making the Sunday School more attractive and interesting. This is also

(Continued on 3d page.)

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER 1, 1897.

Stockholder's Meeting.

In accordance with the published call the Stockholders of the Christian Publishing Association met at Plymouth Nov. 20, 1897. Being called to order W. D. Thompson was chosen Chairman, and A. R. Underwood Clerk. Overall of stock it was found that 245 shares were represented, some being a majority. The Board of Directors for 1897 then made the following report which motion was received.

To the Stockholders of the Christian Publishing Association:

Your Board of Directors elected one year ago wish to make report to you that they have caused THE RESTITUTION to be issued for the past year, that being the only work that has come into our hands. The paper has been issued regularly, as you all doubtless know, and we make report to you that no debts are against the Association.

The year just past has been marked by the hand of death, taking from us our beloved Brother Robert Railsback, and in view of this sad event the following was presented and passed as the expression of this meeting:

"WHEREAS:—In the course of human events, on Jan. 17, 1897, Brother Robert Railsback died, and we recognizing the ability and faithfulness of our brother as a member of this Association, and as one of its officers, we the Stockholders of the Christian Publishing Association, in council assembled, do hereby

Resolve, That we acknowledge our great loss by the death of our beloved Brother, Robert Railsback, and do take this means of expressing to his dear wife, who is left to mourn him, our sympathy in her bereavement, and our own sadness in that we shall have him with us no more. And further

Resolved, That these resolutions to spread upon the records of this Association, and that a copy of them be given to Sister Railsback."

The next business before the meeting was the chosing of a New Board of Directors for 1898, and a ballot being taken the following were elected, J. H. Willey, W. D. Thompson, Wm. Railsback, A. R. Underwood and D. T. Halstead.

No other business coming before the meeting a motion to adjourn was made and carried.

W. D. THOMPSON, Chairman.
A. R. UNDERWOOD, Clerk.

Director's Meeting.

Immediately after the Stockholders Meeting the newly elected Board met and organized by chosing J. H. Willey President, W. D. Thompson Vice President and A. R. Underwood Secretary.

Arrangements was then entered into with A. R. Underwood to publish THE RESTITUTION for the ensuing year upon the same terms as has been done since 1888. The editorial management to be as last year.

The matter connected with the publication of this paper being settled for the present, we ask all who are now subscribers to renew promptly and try and get a new name to send with yours, or send it to a friend. Remember also the poor, those who cannot pay for their paper. Send a few cents to aid in this work. They want the paper, and you must help or they will have to go without. Remember their needs.

No further business the Board adjourned to call of President.

J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec.

Answers to Questions.

J. A. J. You want to know "why the gospel does not come in power, and in the Holy Spirit, and in much assurance, as it did when Paul preached in Thessalonica?" We reply, The demonstration of power and Spirit in Apostolic Times was designed to inspire much assurance all down through Gentile Times, as well as in Apostolic Times. After this was *once* done, what need there is for its repetition we do not see. Only have implicit faith in the gospel of the grace of God which *has been* demonstrated by Holy Spirit and power, and we predict that you will then have much assurance, if you have corresponding faith.

T. R. R. You may see by Acts xxvi. 22, that Paul preached none other things than those which the prophets and Moses said should come; so that you cannot tack on to the Pauline theology anything that conflicts with the Old Testament Scriptures. And you must not forget that in this respect as well as in all others, he followed the example of Christ, and exhorts us to him (Paul) *as* he followed Christ. And friend, you may depend upon it, that the New Testament would be a sealed book without the Old. In fact it *is* a sealed book to all who consider the Old Testament out of date. If you cannot accept this last statement, read Rom. viii. 28, and answer this question: What could we understand of the *purpose* according to which God calls or invites men, if it were not for the Old Testament, where that purpose is declared. True, Paul tells the Thessalonians that they had been called to God's kingdom and glory; but that kingdom and glory even are only means to the end revealed in the Old Testament.

G. A. The prophetic times, so-called are, we understand,

I. The Seventy Weeks, of Daniel ix. 24. This is the Key to the understanding of other periods. It proves the prophetic style of reckoning a day for a year, to be correct. Compare (Neh. ii. 1; Daniel ix. 24; Mark i. 15, and Luke iii. 23, 70 weeks equals 490 prophetic years.

II. The seven times of Israel's desolation, Lev. xxvi. 18–28. A time or year equals 360 days.

Seven times or years equals 360 times 7 or 2520 day years.

G. G. We greatly fear, that while you believe the foundation promises of the gospel made to the Father of the Hebrew nation, there is one important item of the engrafted Word which you do not half believe. We fear you do not not half believe "That he that believeth and is baptized shall be saved;" nor half believe that he who repents after believing the gospel of the kingdom and is baptized, shall have his sins remitted; do not half believe that "*as many* as have been baptized into Christ have put on Christ;" do not half believe that baptism into Christ's death is necessary in order to secure the *benefits* arising out of that death. Rom. vi. 3; do not half believe that planting together in the likeness of his death is necessary in order to secure a resurrection like his; do not half believe that it is necessary to die with him in order to live with him; if you did you would very soon know the *blessedness* of him whose iniquities are forgiven, and whose sins are covered by that sacred name—Jesus. Having indicated what we conceive to be the source of your trouble, we leave you to God, and your own reflections upon the living Word.

Communicated.

Conference Report.

Report of the First Quarterly Conference of the Church of God of the Abrahamic Faith, in Indiana, held at Plymouth, Nov., 18 to 21, 1897.

The Conference was called Friday, 2 o'clock P. M., with Brother F. L. Austin presiding. Report of the preceding meeting was read and accepted. The treasurer reported amount on hand at beginning of quarter $1.00, received since $141.25 in treasury, with no disbursements.

It was urged that the different organizations, who have not already, send a list of their membership to the president as soon as possible.

A report of the subscription of the different churches with amounts paid by each was read, which was as follows:—Church at Antioch, subscribed $56.50, paid $20.25. Argos, $26.50, paid $15.00. Plymouth, $47.00, paid $17.00. Rensselaer, $78.00, paid $34.00. Scircleville, $9.25, paid $5.50. Eagle Creek, $11.00, paid $2.50. Bracken, $50.50, paid $27.50. Isolated members, $13.00, paid $13.00. Cash 50 cents. Total subscriptions $295.75. Amount paid in $141.25 to date, Nov. 18, 1897.

To the roll-call of churches Argos, Antioch, Bracken, Eagle Creek, Rensselaer and Plymouth responded. The subject of credentials was presented, but owing to other pressing business the matter did not receive the consideration due it, but will be further considered at some future time.

The Committee on resolutions, previously appointed, presented the following resolutions which were unanimously adopted.

RESOLUTIONS.

To the President, and Delegates of the Church of God in Conference assembled. Greeting:

We the Committee on Resolutions appointed, beg to recommend for adoption with such corrections and amendments as seem best the following Resolutions.

Resolved, That for the *more* efficient work in the building up and establishment in the truth, that it be the duty of each separate body of believers to permanently organize in harmony with the constitution recommended by the State Conference. With legally appointed Trustees who shall be the custodians of all church property. That there be Elder's, or an Elder and Deacons appointed in each congregation.

That each church be *recommended* to keep up regular stated meetings at *least once* each week for the study of Gospel Truth and devotional worship.

That each church so organized be requested through its officers to respond to the call of the State Conference for all reports and accounts due the State Conference whether of statistics or finances due the same.

That each organization be requested to aid and co-operate by its means, to the support of the Evangelical fund. The same to be reported at stated times to the State Official Board.

That each church be recommended to adopt a systematic system of giving.

That all isolated believers attach themselves to some organized body or church thereby giving, as well as receiving strength in the truth.

That each church so organized solicit the uniting with them for co-operation all known isolated believers of the truth.

That it be the bounden duty of each and every congregation to keep up a Sunday school for the early education of our children.

That we would discourage the too free use of the Quarterlies, but would recommend the *Bible* as the *Text Book* for our Sunday school work.

J. H WILLEY,
ISRAEL ROBERTS,
A. R. UNDERWOOD,
W. TUTTLE,
W. D. THOMPSON,
Committee.

The subject of a Constitution which could be *recommended* to all the churches, especially to the newly organized ones, that the work of organization might be more uniform was brought before the Conference. A form of Constitution which had been drafted was submitted and considered, but being unable to arrive at any conclusion, the matter was referred to a committee composed of J. F. Wagoner, J. H. Willey, D. E. Vanvactor, Wm. Railsback and L. B. Cochenour, who after making several amendments submitted the following which was adopted. After which Conference adjourned.

CONSTITUTION.

Whereas, It was thought expedient by the Indiana State Conference of the Church of God assembled at Plymouth, Ind., Nov. 18 to 21, 1897, that the adoption of a uniform Constitution by the several churches of the State would be more conducive to effective work in furthering the cause of the gospel of the kingdom of God through Jesus Christ as taught by himself, the prophets and apostles; and to this end, that the work of the several organizations may be conducted harmoniously and the business done decently and in order. Therefore, Be it ordained that the following uniform Constitution be and is hereby adopted for our future government.

ARTICLE I.

SEC. 1. The name of this organization shall be The Church of God of——

SEC. 2. The place of meeting shall be in——— in the town (or township) of——— in county of——— and State of Indiana.

ARTICLE II.

SEC. 1. Upon the adoption of this Constitution members under the old organization shall be members under the new.

SEC. 2. Any person who accepts the Bible as their divine and only guide of faith and rule of practice, and accordingly are or have been baptized into the name of Christ, shall upon profession of faith in the kingdom of God and the name of Jesus Christ shall upon request be admitted to membership.

SEC. 3. Each member shall be entitled to a voice, both by remarks and vote upon all questions properly coming before the body of the church.

SEC. 4. Any member who desires to sever his connection with the church, upon his request shall be given a letter of dimit in the following form to-wit:

(Date)———

Upon the request of Bro. (or Sis. ter).———who has been a member of this church since———and who has lived a consistent Christian, so far as we can judge, is hereby granted this letter of dimit and is recommended to the churches and the secretary of this church will cancel their name upon receiving notice of their being received into some other church, wherever he (or she) may go.

———Elder.
———Sec.

SEC. 5. If any member shall deport himself or herself offendingly to the church they shall be dealt with "According to the rule of the Master as found in Matt. xviii. 15-17 inclusive."

ARTICLE III.

SEC. 1. The officers under this Constitution shall be three (or five) trustees, two elders, two deacons, two deaconesses, a treasurer and a secretary; all of whom shall be elected at the annual meeting by ballot, and take their seats at the close of the meeting at which they are elected. No member shall hold two offices at the same time.

SEC. 2. The trustees shall be elected for a term of years even with the number of trustees, one being elected at each annual meeting, except at the first annual meeting when one shall be elected for one year, one for two years and so on until the whole number is reached. The trustees under the old organization shall continue in office for their respective terms the same as if elected at the first annual meeting after Jan. 1, 1898.

SEC. 3. The trustees shall be the body corporate of the church, having the control and care of all property belonging thereto. They shall meet and organize themselves for doing business by electing one of their number president, one treasurer and one secretary. All business of the trustees shall be acted upon according to parliamentary usage at a regularly called meeting of the trustees. They shall hold at least one meeting each year on the first Saturday after the annual meeting of the church commencing at 7 o'clock P. M., at which time they shall organize as above stated. It shall be the duty of the president of the board of trustees to preside at all meetings of the trustees and perform the functions usually required of a presiding officer. He shall call meetings of the board of trustees giving each member at least three days notice, stating therein the nature of business to be attended to, and the time and place of meeting, whenever the needs of the church demands it, or when requested to by two of the other members of the board. No business other than that stated in the notices shall be transacted at such called meeting.

It shall be the duty of the secretary of the board of trustees to make record of all the proceedings of the board in a suitable book which shall be provided for that purpose and report the same at the close of each meeting, and at the opening of the next succeeding meeting, and such other work as may be required.

It shall be the duty of the treasurer of the board of trustees to receive all appropriations made and to collect all subscriptions raised for building, repairing, improving or acquiring real estate or personal property for the church; to collect insurance policies when due and receive all monies from the sale of property; to keep an accurate account of the same and report at least at each annual meeting of board and at any other time called for by the board; and to pay out funds in his hands as directed by the board upon its written order signed by the secretary and president.

SEC. 4. The elders shall be chosen for two years, except at the first annual meeting when one shall be chosen for one year and one such year thereafter. It shall be the duty of the elders to see that proper services are held for the instruction and edification of the members and for the promotion of the cause of Christ throughout this locality; and to attend to the wants of the sick and needy. It shall be the duty of the senior elder, the one whose term of office has nearest expired to preside over all business meetings of the church; also to call extra sessions for the election of officers to fill vacancies or transact other urgent business; to call trials, and the time and place, and to attend to any other business pertaining thereto. If through the absence or inability the senior elder is unable to attend to his duties then they shall devolve upon the other elder.

SEC. 5. The deacons shall be chosen for one year. It shall be their duty to properly janitor the place of worship; to administer the communion emblems; one or both to sign all orders drawn upon the treasurer for the disbursement of funds; also to perform any other duties that may devolve upon them not provided for herein.

SEC. 6. The treasurer shall be chosen for one year. It shall be the duty of the treasurer to receive all money coming into the church, not otherwise specified herein; to keep an accurate account of the same and make report annually; to pay out money on hand upon the presentation of order of the church signed by the secretary and a deacon.

SEC. 7. The secretary shall be chosen for one year. It shall be the duty of the secretary to preserve all records and papers belonging to the church; to make a record of all business transactions; to make and keep a record of the membership, stating name, date of admission and date of separation, and from what cause whether by death, dimit or expulsion; to grant and issue letters of dimit as provided in Art. II. Sec. 3, and record same; to keep a full record of the proceedings of any trial as provided in Art. II. Sec. 4; to draw and sign all orders on the treasurer as directed by the church and keep a record of the same and compare them with report of treasurer annually that they agree; and report at each annual meeting the following items: 1. The proceedings of the last annual meeting and all special meetings held during the year. 2. The number of members gained during the year by conversion and baptism, and by letter. 3. The number of members lost during the year by death, by letter, by expulsion. 4. Summary of membership. 5. The number of sermons preached during the year, by whom and amount paid out for same.

Also to do the corresponding of the church and perform any other duties pertaining to the office not herein specified.

ARTICLE IV.

SEC. 1. An annual meeting for the transaction of business shall be held on the first Saturday after the first Friday in January, commencing at 7 o'clock P. M.

SEC. 2. A quorum to do business in any regular or special meeting shall consist of not less than one-fourth of the membership.

SEC. 3. All questions coming before any business meeting shall be decided by *viva voce* vote unless at least one-fourth of the members present shall call for ballot, when it shall be so decided.

SEC. 4. If necessity shall require it, the senior elder shall call a special business meeting, giving each member at least four days notice, either verbally or by letter, which notice shall state the business requiring attention, the time and place of meeting. No other business shall be transacted at such special meeting than that mentioned in notice.

ARTICLE V.

SEC. 1. This constitution shall supersede and take the place of all former constitutions and by laws, and upon its adoption the secretary shall revise the roll of membership and preserve such old records as may be deemed of importance.

SEC. 2. This constitution may be amended at any annual business meeting by a two-thirds vote by ballot. Provided that each and every member shall have been notified at least one week prior to such action, either by the party wishing to offer an amendment, or by the secretary, in writing setting forth what portions are to be amended.

The meetings were well attended and full of interest from start to finish. The plan of the program was adhered to and each did their part well, and taking it all in all we had one of the best meetings, as was attested by many and confessed by all who attended.

The Sunday School session was especially interesting there being many practical suggestions which if heeded would insure a revival in our Sunday School work.

By order, the papers read at the session, will be published in THE RESTITUTION.

The ministers present were B. W. and M. A. Woodward, J. L. Wince, J. F. Wagoner, F. L. Austin, G. W. Smith, D. T. Halstead, Alphonso Drew and T. G. Bartlett of St. Paul Neb., who had been on a preaching tour through N. Y. and stopped off on his way home. There were several in attendance from abroad and a number of encouraging letters were read from those of the household not privileged to attend. Bro. and Sister Woodward will remain at Plymouth indefinately to hold meetings and Bro. D. T. Halstead went to Argos for the same purpose. Bro. Smith will go to Ohio to hold meetings and at a meeting of the Board Bro Halstead was engaged to do some Evangelical work as soon as could be so arranged.

The following was presented and passed by a unanimous vote.

Whereas, The papers of the City of Plymouth have given very full notices and reports of the meeting. Therefore,

Resolved, That this Conference tender to the papers of Plymouth a vote of thanks for their kindness and for favors shown us.

A committee to arrange programme for next meeting was appointed consisting of D. E. Vanvactor, J. H. Willey, and A. C. Roberts.

Dear brethren and sisters throughout the State, another meeting has has come to a close and although some made the good profession we hope the words spoken fell not on barren soil, but found lodgment in earnest hearts, and will finally bring forth fruit for the Master's use. This is the Lord's work. So let us lay aside selfish motives and work together for the advance of the cause.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Report of Sunday School Work.

The first attempt to gather statistics of the Sunday Schools of the Church of God in Indiana was made in the last three months. Some of the schools to which blanks were sent have not been heard from yet, and some schools were not sent any blank because the address of secretary or superintendent was not known. All schools which have not received a blank report are respectfully requested to send the address of superintendent and secretary to D. E. Vanvactor, Argos, Ind., who will mail them a blank report.

The reports so far received show but three schools using quarterlies, namely, Plymouth, Argos and Pleasant View at Hedrick, the aggregate cost being about $8.00 per quarter. Four schools use papers, Plymouth, Rensselaer, Eagle Creek and Argos, at a cost of $8.49 per quarter

ENROLLMENT OF SCHOOLS.

Argos,	80
Eagle Creek,	60
Plymouth,	130
Pleasant View,	30
Restitution Chapel,	25
Rensselaer,	55
Scircleville,	74
Total,	474

The church at Bracken and Colfax have reported no school on account of there being but few members and scattered. Restitution Chapel school has suspended for the present.

The condition of our schools indicate a broad field for work and it is hoped that whatever efforts may be put forth in this direction may receive the hearty support of the church members and Sunday School workers throughout the State.

D. E. VANVACTOR, State Supt.

Dear Brothers and Sisters in Christ:

I know from experience that out of affliction some time comes joy and happiness. For up to the time of my affliction I had a very poor opinion of myself and I thought most every one else had about the same of me; but after it got noised about that I was afflicted I found that I had friends for they began to come and go, come and go from morning until after dark, and the next day the same. One evening, a relative, a cousin, came in and she had a bouquet of beautiful flowers in her hand; and do you know my first thought was, O how much better now, than to have waited to lay it on my coffin. I will tell you, brothers and sisters, my affliction has been a source of joy instead of sorrow. It has builded me up, it has encouraged me, and I would say to the brothers and sisters, if we have any sick or afflicted among us, and we wish to show our love and respect to them, let us not wait to lay our flowers on their coffins, but give them now.

From one who wishes all well,
MEME LOGAN.

The British Museum has books written on bricks, tiles, oyster shells, bones, and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper, and wood. It has also three copies of the Bible written on the leaves of the fan palm.

Papers read at Indiana Conference.

(Continued from 1st page.)

an aid in keeping up the attendance. I think it a good plan to have aside from the usual exercise, an exercise by some class, say a song, or a series of Bible quotations, or a talk by some member of the adult classes. These variations to take place at stated times.

Music being an important factor in the Sunday School, great care should be taken to provide music that all can participate in. The need of an efficient chorister is apparent. If the superintendent can be chorister it is generally preferable. But if he cannot conduct the music, some one should have especial charge of it—or. who will devote time and earnest attention to it. He should not only lead the singing, but give some time to teaching the school new music. God in his goodness has made the whole earth vocal with sweet sounds. The untaught forest echoes the notes of the wild birds, and the habitations of men are made glad by the sweet warbling of caged singers. But above all, the human voice which combines the highest charms of sweet sounds with the inspiration of thought, is given not alone for the ordinary purposes of human pleasure. Its whisper of affection, how grateful; its expression of religious devotion, how exalted; its solace in trouble, how dear; its participation in joy, how unspeakable. The power and influence of music all human beings are willing to acknowledge. It is one of the fairest and most blessed of all the gifts of God. Its power to fix in the memory, even for a life time the sentiment with which it be connected, and to forge the same in the heart, has been understood in all ages of the world. Nothing contributes more largely to the present interest in Sunday School work than the delightful, soul-inspiring Sunday School songs that have appeared during the past few years. Poets, musicians and publishers have vied with each other to furnish songs for our Sunday School. Special singing will add to the interest of the school though it should always be appropriate to the lesson treated. Paul says: "Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Never has the Sunday School been as efficient in successful Bible instruction as today. The direct study of the text, with its interpretation, the *constant* reviews, together with articles fresh from the brain and pen are brought under tribute to make the message plain to Bible class and primary class all and between these extremes. Every ear is open, and every eye awake to hear or see some new thing which may add to the interest of Bible study, or more clearly reveal the truth to the mind, and fasten it in the memory. This efficiency in Bible instruction, and interest in Sunday School work for the most part is due to the untiring effort of live officers and teachers. Hence the necessity of selecting these with the greatest care, and afterward making changes as seldom as possible. Teachers as before stated must make careful preparation for each lesson. *Not* only must they have a knowledge of the Bible lesson, but be prepared to present it to their classes in a manner suitable to hold the attention. As we are commanded to teach the gospel of the kingdom, teachers must be students of the gospel and firm believers in one Lord, one faith and one baptism.

The method of presenting the lesson is a subject which demands our earnest consideration. Many prefer to draw out the facts of the lesson by a series of questions, but a more satisfactory method and one which will hold the attention better is the giving of a talk on a lesson, telling the lesson story, making it very plain by use of parallel stories, geographical situation of places, discussing the central truth, etc. Then after this rehearsal of the story of the lesson, it will be well to ask and answer questions on the lesson.

The time for holding Sunday School so as to bring about the best results may vary; but in my estimation, the morning session is the one which meets the approval of most people. Then officers, teachers and pupils are fresh and bright for the worship of the Lord. Little can be accomplished, unless all are punctual. To have a good school, demands that all be ready for work at the appointed hour. As aids to accomplish the best work, are quarterlies, papers, blackboard for illustrations, etc., and charts and maps summing up all our work in the Sunday School we find a true Christian spirit the motive of it all.

We should strive to overcome all evil as it is written in the Word of God. "And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

MRS. MARTHA BOGGS.

HOW TO INTEREST THE PRIMARY PUPILS.

First, study the lessons; second, study the children, visit their homes, and become acquainted with their home habits and surroundings. Always recognize a pupil of your class whom you chance to meet. In gaining their good will you will find it much easier to interest them in class work. Adapt the method for the child's needs in presenting the lesson, impress the child with your earnestness, bring the mind within the sphere of the child's mind, have each pupil respond to given questions. Question that they may develop thought. The child will get more interested in the lesson to use the pictures (if they are good ones); to illustrate the lesson. The lesson of Paul that we have been studying for some months is more interesting for the primary pupil illustrated. Have each individual child write to you on the lesson of the previous Sunday. Reviewing will help the the pupil to retain the Scriptures given, and the child will make the effort to give you the answer to the question, and their little minds will not forget the Scripture learned. The great Teacher used plain simple language to tell of the Divine Truth, that a child could understand, and so should a primary teacher tell the lesson in such a manner that the child will be interested in your talk. God's Word changing darkness into light; of Noah building the ark and telling the people to feel sorry for their sin; of the first rain; and in the New Testament of Jesus coming into the world, the story of the cross of Jesus, his coming soon from heaven to earth. They will enjoy your talk more of the glories to come than a fable. Have the child commit the Scriptural text on card, learn the lesson text for the day in class, keep the mind employed. Not speaking from experience but observation, perhaps blackboard work will interest the pupil more while in class, but I doubt that the lessons are more lasting in the mind than the illustrated lesson paper, or the pictorial card with the Scriptural text. In giving these first lessons in Scriptural study let us be careful not to give stone for bread.

MISS LIZZIE DICKSON.

DO WE NEED THE ATTENDANCE OF PARENTS AND GRANDPARENTS AT SUNDAY SCHOOL?

I think it is most essential for parents and the older ones to be there. For without the aid of the older ones, how do we expect the younger ones to learn? They also need a good superintendent and older ones for teachers, for they are more capable of teaching. I think it a duty of every parent to take their children to Sunday School. There is no excuse but what either father or mother can go, and they should go and see that their children are in their place and cared for properly. The proper training of a child is what makes the man or woman what they are. We cannot expect our children to take an interest unless the parents have an interest and go. For a child will get so it thinks, well! father or mother don't care about going and why should I? When a child sees its parents staying at home Sunday after Sunday his interest will soon cease unless he has some willingness of his own, more than most children have.

As the saying is—What is home without a mother, so what is Sunday School without the parents? It is very essential that we see that the young have proper training in this direction as the adage is: "As the twig is bent so the tree inclines." I have heard people say from their own experience, that if they did not attend Sunday School in youth, they have no interest to go when they grow older, notwithstanding, they could see the great importance of such training. I believe we would have better Sunday Schools and churches if parents would attend Sunday School more. And the older ones should be there and see after the young whether they have children or not, and see that the progress of religion is carried on.

MISS MYRTIE BOGGS.

SYSTEMATIC GIVING.

That the regular and systematic laying by of some part of which God has given us is the Bible way of giving cannot be called in question. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come," was the exhortation of our beloved brother Paul to the Corinthian Church. This shows systematic giving. The time and the amount is specified.

A portion of every week's earnings must every week be laid by. If the earnings are large, we must give proportionately, if small less is required. And no one is left out, every one is required to give. The mites of the widows are precious in God's sight; the sacrifices of the poor sewing girl are blessed of him, and both will find that God is a friend and a helper to them in their need, because of their obedience to him, and of their trust in the Word of his promise.

Giving a paltry five dollars in a moment of enthusiasm,—and then, neglecting the tender cries of the dear Savior, that something be done for dying men,—for one, two or five years will not do. The needs of the gospel are continuous,—they are pressing,—they are urgent: we cannot put them by, we cannot stop our ears that we may hear nothing about them, though we may steel our hearts to the calls that come from all parts of our land.

Who is it that has given us power to get wealth? Is it not God himself? Is it not *he* who blesses the labor of our hands? And is it too much when he asks that some rental be paid in return? Is it too much, when he desires that we, out of love for him, should use something of what he gives us to bless and to save our fellow-men? It ought to be accounted a delight, a precious privilege, that we are permitted to bring the fruits of our toil to him. We ought to come bringing them with songs and with rejoicings of heart. We miss the meaning of giving, or we would never withhold God's rightful portion.

The Israelites used to go up to the holy place at certain stated times, taking their gifts with songs, and trumpetings, and joyful words of welcome for each other.

We have avouched the Lord to be our God, just as they did, we have said that we would walk in his ways, keep his statutes, his commandments and his judgments, and to hearken to his voice, and the Lord hath avouched us to be his peculiar people that we should keep his commandments. Do we hearken to his voice? How much he has done for us! It makes me speechless in wonder when I think of it. We can never, never do too much for him.

You all know where Macedonia is? It is a country in Asia Minor just across the Adriatic Sea from Italy. There were several churches in Macedonia in Paul's day. They were very poor, so poor that their poverty was said to be *deep* poverty. And beside all this they were in great affliction. The fires of persecution had broken out and were wildly raging. But the joy of these poor people over their new-found faith was so great that they gave even beyond their power, praying Paul with much entreaty that he would receive their gift. They gave until the little gifts piled up into riches.

It was always to me a most touching story, and one that incited me to emulation. If they could give so much out of their deep poverty, as a proof of their love for God, I could surely give in the midst of comfort and prosperity. I do not know that there is anything in the narrative to prove systematic giving, and yet I think there could not have been such abundant joy in bringing their gifts, if this had not been the case.

It will not do to say that we are too poor to give, and to give systematically, God provides for that. If the bullock cannot be brought, the turtle dove will do. And no one can refuse to give in God's appointed way without suffering spiritual and pecuniary loss. If we want to keep wide awake, and in warm and close communion with the Father, we must be actively engaged in the work he has given us. This we cannot do without using money. It takes money to print Bibles. It takes money to publish papers and good books. It takes money to put these into the hands that need them, It takes money to send out evangelists, and to pay our pastors, and to build our churches. We need not be afraid of spending too much for the Lord. He has plenty, and will take care that we do not lack any good thing. The devil's children are not afraid of laying out too much in the devil's work. They spend lavishly. Spiritualists have their missionaries out in all our large towns. They are forming what they call camps all over the country. Ingersoll was paid $150.00 per night for a simple foolish lecture.

And the deadly Upas tree is growing and spreading, and poisoning the minds of the young, with the bitter fruits of unbelief while we are asleep. We mourn and cry over the state of the world, we think it is terrible. But do we sorrow after a godly sort?

If things are so dreadful, why not strive to remedy them with all the might we have? This is just what we are called to do. We are to begin blessing the world now that we may be better fitted to bless it by and by.

I believe in system in the giving. I believe in it because he has *exhorted*—nay *commanded* us so to give. For years it has been my way of giving.

People laugh because I lay my envelopes in separate envelopes, so much for this purpose, and so much for that, why, they say, do you do it? We just keep ours in a pile, and use it as it is needed. But, I answer, if I did not do as I am doing I might spend too much for myself and have nothing for God. When I set apart money for the Lord's cause I never touch it for any other purpose. Houses may burn, and goods be destroyed, but that money is his. I have been blessed in doing this systematic way of giving. And I know my dear husband can testify to the same loving care of the dear Father. *He* gives, and the little crops on the farm always measure out far beyond his hopes. He gives bountifully and reapeth bountifully. We have found the words of the Lord are true and righteous altogether, that his promises never fail.

With this glad testimony to the faithfulness and truth of the Lord, and with the hope that those who have not so tested him, may begin at once, and enjoy the same rich blessings I will close and give room to others.

S. ROXANA WINCE.

"STEWING" AND "GIVING."

Brothers and Sisters in Conference assembled at Plymouth, Indiana

Peace and favor be yours, from God our Father through Jesus our Lord. Your chairman has kindly asked me to say a few words on "Systematic Giving."

Beloved, let us remember the words of the Lord Jesus how he said that it is more blessed to give than to receive. Of course the giving relates to the Lord's work. Some people give to receive praise, some because they do not want to appear niggardly, but how few do it as a "thank offering,"—as a gratuity.

There are two departments of this subject. 1st. The tithe we owe God, and this is best expressed by saying, "We would better pay our debts." 2nd, Free will offering. This comes under the title of *Giving*. There are then, two things to be considered, *Paying* the Lord, and *giving*.

One-tenth of all our income belongs to the Lord. He claims it. It is his, and where we withhold it we are unjust and unfaithful stewards. What we give is an offering—a gratuity, a free will gift, a sacrifice. Beloved, have we not almost wholly omitted to pay the Lord his tithe? I am persuaded that if all God's people would give to the Lord's work one-tenth of the income there would be enough money to carry on all the Lord's work without any begging.

If the brethren of the State of Indiana really desire to see the cause of truth prosper let them all agree that they will give into the Conference treasury one-half of one-tenth of their income, and the other one-half of one-tenth into the Sunday School work, and I promise upon the authority of God's Word that the gospel will receive such an impetus as it never has enjoyed in the history of the State.

Remember this is God's claim upon us for his work. If we want to give to the poor,—God considers this as a loan, and brethren, the security is good. You need not fear. You will get it all back. If God has been kind to you and given you health and happiness and friends and riches, do you not feel like making a thank-offering by giving to the unfortunate, the poor, the fatherless or the widow? The payment of the tithe need not prevent acts of charity, for you have the poor always with you. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet yet it tendeth to poverty." "The liberal soul shall be made fat, and he that watereth shall be watered also himself." There is a blessedness in giving and where opportunity offers it is the privilege of the disciple of Jesus to give money or loving service or helpful service or helpful words or timely advice. But above all let us be honest and not rob God of his claims upon us. Let us faithfully keep account of our income and pay the Lord for purposes of his work one-tenth, and to us as to Israel of old the windows of heaven will be opened and the rarest, richest blessing will attend our work in the pulpit and in the Sunday School.

Dear ones, you will think seriously on this subject, now won't you? Commence today and give the Lord one tenth of all your income. If you are not prepared to say from henceforth it shall be so, say at least before you leave Conference that you will try it for one year. Will you? And well I k ow that experience will strengthen the conviction that you are right, and it would be difficult to induce you ever to go back to the present "Give-me-you-fed" system.

Brothers, sisters, will you all try it? May the love of God lead us all to a faithful discharge of our duty and the nearness of the coming King lend us to a patient waiting for him.

I shall be present with you in spirit and thought and interest, though absent personally. I hope sometime to meet with you in Conference. The Spirit of the Master be in all your deliberations.

Yours in hope,
A. J. EICHANER.

Letters read at Indiana Conference.

Ye Christian Soldiers of Restitution Faith:

Although I have been a reader of THE RESTITUTION but for a short time, yet I want to tell you that I am no stranger to the grand and glorious truths taught in such fullness and purity through its columns. I have read with much interest its subject matter on all lines, and I cannot repress the thankfulness I feel that its writers, like Paul, make known that our Savior Christ Jesus brought life and immortality to light by rendering death powerless over the grave—also that they do not keep the "glad tidings" of the Resurrection laid away, and out of sight, but that they set it before the followers of Christ as daily food. I am glad they teach the scheme of redemption as culminating in the restitution. I also trust the restitution of which Peter and the Prophets have spoken is held dear by every one convening at the Indiana Conference, of which I hope to read a glorious report. On reading among the editorials of Nov. 10th issue that "exhortation by letter would be very much appreciated." I have ventured to send one arranged in verse, which as you have a programme can be read to the meek and lowly followers of our Lord, if you think my humble effort of sufficient merit. May the Lord bless the efforts put forth for Christ and his service during the Conference sessions is my prayer.

Your Sister in the faith, watching and waiting for the King whose right it is to reign.

MRS. D. W. POST.

Mrs. Barnhill—Dear Sister:

Having noticed in the columns of our loved RESTITUTION an invitation to those not able to attend Conference meeting to send a word of encouragement to those more favored, I would say that I was called to Wyoming, Nebraska by a telegram from my sister who sustained a serious injury, having her ankle broken. Though not being permitted to meet with you personally I am with you in spirit and my prayer shall ascend to the Most High that this Conference meeting may redound to the honor and glory of God, that many may be brought to a knowledge of the truth and that we who wait may be sounding forth the praise of him who called us from darkness into this marvelous light. We read in Malachi xvi. "Then they that feared the Lord spoke often one to another and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name." 17th verse, "And they shall be mine, saith the Lord of hosts in that day when I make up my jewels, I will spare them as a man spareth his own son that serves him." Dear brothers and sisters, let us strive to be faithful. I ask an interest in your prayers in behalf of all like myself who are isolated from all those of like precious faith. I would especially love to meet Brother and Sister Woodward once more and hear them proclaim the words of life.

Hoping to meet you all in the kingdom where there will be no more parting I remain your Sister waiting for the Master.

AGNES PILWORTH.

Dear Brethren and Sisters in Conference assembled at Plymouth, Ind.:

Being deprived of the privilege of meeting with you in person, I desire to meet with you by letter. My prayer is that our heavenly Father may bless you all abundantly, and may your spiritual strength be renewed, that you may be the better able to successfully fight the good fight of faith, that you may all finally receive a crown of glory that will never fade away. Oh, let us be faithful a little while longer, for soon the Master is coming to reward all his faithful servants. Let us ever remember that it is to them that overcome that have the promise of sitting with him on his throne. How necessary it is to heed the admonition of the Apostle Paul to the Ephesians. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice, and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." It is so much easier for us to see and confess the faults of others, than to see and confess our own faults. What a comfort there is in the thought that if we confess our sins to God, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. May we all be ready when the Master comes to enter into that rest that remains for the people of God.

Your Brother,
R. C. RAILSBACK.

Dear loved ones in Christ:

As it is an impossibility for me to be with you, and to give in my testimony, I will write a few thoughts, and have them read, that you may know that I am interested in the work of Christ's army and wish to see it prosper. Oh! there is so much work to be done, and comparatively few to do it. I think it safe to say, that there are people in our own country who have never heard the true "gospel of the kingdom." Let all of God's people awake to their duty, and spread the gospel through out all the land. I attended a meeting the other day at which place there was a statement made something to this effect: "There are many good people ruined through investigation of the Scriptures." Follow the paths of your forefathers, they have studied the Scriptures and have marked out paths for you to walk in, do not be wandering into wayside paths, made by those who have investigated the Scriptures and think they have found new ways." Perhaps you rather doubt my word, but there are many that think just that way. Oh, that we might have a better understanding of the Scriptures that we might have more interest in the study of God's Word, or rather more interested students. I feel the need of the meetings and wish it were in my power to be with you, but as it is not, I can only pray for your success; that you may be built stronger in the most holy faith, and also that there may be many brought into the Church in a right and acceptable manner. The other evening while reading I came across a very expressive piece of poetry, and this it was,

"This world is far better than many have thought,
And yet every day with some troubles is fraught;
Some petty vexation—scarce worth a sigh—
Will cause us a heart-pang, we cannot tell why.
And thus, since such trials by all must be met,
We'll take for our motto—"Forgive and forget."

Has some light-uttered word, ne'er meant to cause pain,
Like deep-buried shaft in our heart rankling lain,
And by bitter thoughts has the feeling been stirred,
'Till real seems the wrong which we fancied at first?
With an effort the victory may be gained yet,
By heeding our watchword—"Forgive and forget."

If love's fragile chain thou would'st unbroken keep,
And ne'er o'er its ruins in solitude weep,
Beware then of strifes, for they may destroy
For one careless moment a life-time of joy.
And over thy heart for a guard thou must set
This talisman faithful—"Forgive and forget!"

May this truly be our motto; let it be so impressed upon our minds that we may be able to carry it with us all through life's unwoven journey, for we are all subject to error and if we trust our heavenly Father to forgive our sins we must be ready to forgive others. Knowing that in such meetings long testimonies become tiresome I shall make mine but a little longer, as it is now almost 12 P. M. Only one more thought. 'Tis not in a gay, and thoughtless throng where we find the most joy and contentment.

"Oh not 'tis not among the gay
And thoughtless crowds of earth,
Where dazzling pleasure fills each breast,
And all is joy and mirth,
My heart would ever flutter,
And long to be away,
Their transient joys I would not share,
Or with them wish to stay."

No indeed, Christ is soon coming and those who believe in his appearing should be investing their time in a more profitable employment than seeking the pleasures of this world. Life is too uncertain, we must not delay the work of our Blessed Master.

Your True Sister in Christ,
LYDIA BARNHILL.

Selected.

The Work Done Inside.

One of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh, you shall see in a minute or two. Please let it be the very largest sheet you have."

The sheet of paper was soon procured.

"Now will you lend me a piece of chalk?" said my friend.

"Why, whatever are you going to do?"

"You shall see presently."

Then he quickly printed, in large letters,

Specimen of the work done inside.

He then fastened the paper over the drunken man, and retired a short distance. In a few moments several passers-by stopped and read aloud, "*Specimen of the work done inside.*"

In a very short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in an angry voice, "who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on that paper, I did that; but if you mean the MAN, you did that! This morning when he arose, he was sober—when he walked down this street, on his way to work, he was sober—when he went into your gin-shop he was sober, and now he is what you made him. Is he not a true specimen of the work done inside?"—*Rev. Charles Garrett, in Band of Hope Review.*

The Best Reference.

A story is related of a young man, many years ago, who went into a store in New York seeking a position as a clerk. Standing in the counting-room, he was informed that he was not wanted.

"But," he said, "I have the best of references," one of which was from a most highly-respected person. He began turning over his valise to find the letter of recommendation. when a book rolled out on the floor.

"What book is that?" sharply asked the merchant.

"It is the Bible," was the answer returned.

"And what are you going to do with that book in New York?"

The unabashed young man looked calmly into the face of the merchant and said:

"I promised my mother I would read it every day, and I shall always do so."

When the wealthy merchant heard these words, he told him he had a place for him. He held his place, and won his way to a partnership in the business, by fidelity to the promise made to his mother to read the Bible. Be true to the Word of God.

Modified Features of the New Interchangeable Milage Ticket.

Mr. E. A. Ford, General Passenger Agent of the Pennsylvania and Vandalia Lines, sends out the following information regarding the modified features of the Central Passenger Association's interchangeable one thousand mile ticket:

The most important modifications are in the rule as to signing the mileage strip and issuing the exchange ticket. Under the new rule the owner of an interchangeable mileage ticket may, at his convenience and leisure sign his name upon the back of the widest part of the mileage strip close to the last preceding detachment, (*but it must be signed with an indelible pencil or with ink—or it will not be honored*), and can leave his ticket thus signed with the Agent upon his arrival at a station, or send it to him by a messenger or by the hotel porter or in some other way, and upon his return to the station find his exchange ticket ready and his baggage checked; provided he has made such an advance arrangement. Therefore there need be no more delay at the station or on the train in the use of the new than there was in using the old form of milenge ticket, which latter form was good only over one system of roads, while the "Interchangeable" is good over forty.

The old form of exchange ticket is valid for continuous passage only on a certain train and date, while the new or modern form will be good on any train (except the "Limited") on either the date of issue or the day following. This new form has been simplified to render it easy of issue and to better accommodate travelers, and the hindrances which accompanied the old form will therefore be, in the early future, entirely obliterated.

Interline tickets from points on one Railway to points on another, via through car lines and via junctions where connections are close and there are no transfers, are being prepared as fast as possible. These tickets will be issued in exchange for coupons from the interchangeable mileage ticket, and baggage will be checked through—a convenience which could not be enjoyed by the use of the old form of mileage ticket.

The modifications above alluded to have been approved by the Milenge Ticket Bureau of the Central Passenger Association, and will be in effect on or before December 1st, or just as soon as the new forms of exchange and interline tickets can be printed and distributed among the thousands of agencies of the forty different railway companies over whose lines the tickets are honored—and some Agents of the Pennsylvania Lines have been already supplied with them. It is believed that these amendments to a plan which is already successful and popular, will place the new interchangeable mileage ticket beyond the reach of reasonable criticism.

Homeseekers's Excursions. Special Rates via Pennsylvania Lines This Month.

On December 6th, 7th and 20th and 21st, Homeseekers' Excursion Tickets will be sold via Pennsylvania Lines to points in Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Wisconsin, Wyoming. Anybody may take advantage of the low rates. Full information free upon application to nearest Ticket Agent of the Pennsylvania Lines, or by addressing C. L. KEMBALL, Assistant General Passenger Agent, Cleveland, O.—Dec. 21.

Winter Schedule on the Nickel Plate Road, Commencing Sunday, November 14. Passenger Trains will run as follows:

WEST BOUND.

No. 1 leaves Buffalo 12.40 Noon; arrives in Cleveland 7.30 P. M.; leaves 7.50 P. M.; arrives in Fort Wayne 2.40 A. M.; arrives in Chicago 7.55 A. M. Time at stations East of Cleveland five minutes earlier than prior to Nov. 14.

No. 3 leaves Buffalo 11.45 P. M., as at present, and on same time at stations West to and including Fort Wayne. At stations West of Fort Wayne No. 3 will arrive a few minutes later than prior to Nov. 14, arriving in Chicago 4.35 P. M.

No. 5 leaves Buffalo 5.35 A. M. same as before Nov. 14 and passes intermediate points, including arrival at Chicago, same time as before Nov. 14.

EAST BOUND.

No. 4 leaves Chicago 10.25 A. M., arrives at Fort Wayne 3.05 P. M.; arrives at Bellevue 6.25 P. M.; arrives at Cleveland 8.15 P. M.; depart from Cleveland 8.35 P. M., arrives at Buffalo 1.35 A. M., arrives in New York City 3.00 P. M., arrives at Boston 5.25 P. M.

No. 6 leaves Chicago 2.00 P. M., arrives at Fort Wayne 7.10 P. M., departs from Fort Wayne 7.30 P. M., arrives at Bellevue 11.35 P. M., arrives at Cleveland 1.21 A. M., arrives Buffalo 6.50 A. M., New York 7.30 P. M., arrives in Boston 10.30. P. M.

No. 2 leaves Chicago 10.15 P. M., due at intermediate points East of Buffalo same as prior to Nov. 14, New York City, Boston and all points East at convenient hour the following morning.

The through car service will be maintained at the same high standard of efficiency as prior to Nov. 14, with an advantage to passengers on train No. 6, which will afford through sleeping car accommodations to New York City and Boston, reaching Boston 10.30 P. M., following evening. The standard of our Dining Car Service will be maintained to that same efficiency, as has characterized our past service.

Solid through trains with uniformed colored Porters in attendance upon all coach passengers.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth, Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$38.65

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$139.05

California in Three Days.

Via Chicago, Union Pacific and Northwestern Line. No change of cars. All meals in dining cars. Two trains daily, with first-class and tourist sleepers. Personally conducted excursions every Thursday to California and Oregon. For rates and other information ask your nearest Ticket Agent or write, C. Traver, T. P. A.; Frank Irish, T. P. A., Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A. Chicago, Ill.—Dec. 30.

Aids to Bible-Study and Mission-Work.

1. The Gospel of the Kingdom, arranged in a series of Ten discourses. A volume of 283 pages. Cloth 25c. a copy. Leather-bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

3. The Gospel of the Kingdom. An 8-page double column tract 10 cts. per dozen; 75 cts. per hundred.

4. Who are Led by the Spirit? A 4-page tract 25 cts. per hundred.

5. Seeking and Finding. A 4-page tract 25 cts. per hundred.

6. Honouring the Son. An 8-page tract 25 cts. per dozen.

7. Early Lessons. 30 pages 10 cts. copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

A Klondike Map, an up-to-date Lithograph Map, of the Alaskan Gold Fields, printed in six colors. Complete. Accurate. If interested, send five two cent stamps to Advertising Department, the Nickel Plate Road, Cleveland, O.—Dec. 31.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

A lithographied Wall Map of Alaska, showing the overland trails and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, O.—Dec. 31.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evang-list.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 14:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows—Preaching by J. P. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Friend Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. full well by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keefer, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday school at Prairie Grove every Sunday. Preaching at Fisher and Coats Grove every four weeks, and at Dutton meeting every Sunday. These churches have regular preaching by Bro. Woodward and wife except when they are doing evangelistic work. Hospers, McBride, Watson and Byron have no regular preaching. The church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALEX J. KERR.

The largest known flower is said to be the Rafflesia Sumatra, whose diameter is nine feet, and which smells like a piece of putrid beef.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Unionburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wine, Cleveston, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worchestershire, England.
J. S. Hutch, Scheelville, Ind.
J. W. Silex, Edinboro, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chisonville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
B. L. Keun, 4507, S. N. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Coaner, Rossville, Ill.
John Peters, Tempe, Arizona.
B. F. Royer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Minot, Kan.
J. G. Haupt, Dakota City, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmdamville, Ia.
A. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Darlington, Williamstown, S. C.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Hollie Bachhan, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 381 Grand Rapids, Mich.

Pittsb'g, Ft. Wayne & Chicago Rlw.

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Westward.	9 AM	15 PM	39 AM	3 PM	7 PM	4
Pittsb'gh, P.	12 00	3 35		7 10		
Allegheny	12 09	3 45		7 20		
Manchester	12 20	3 56		7 31		
Clinton	12 35	4 11		7 46		
Massillon	12 58	4 34		8 09		
Wooster	1 19	4 55		8 30		
Mansfield	1 45	5 21		8 56		
Crestline	2 12	5 48	6 20	9 23		1 45
Bucyrus	2 32	6 05	6 40	9 43		2 05
Lima	3 26	7 00	7 35	10 37		3 00
Van Wert	3 58	7 30	8 10	11 07		3 30
Ft Wayne	4 55	8 25	9 10	12 02 AM		4 25
Arcola			9 22	10 16		
Columbia	4 19	8 49	9 37	10 31		4 49
Leesburg			9 47	10 41		
Pierceton			9 56	10 50		
Lake			10 04	10 58		
Warsaw	5 31	9 05	10 15	11 09		5 29
Etna Green			10 27	11 21		
Bourbon			10 34	11 28		
Inwood			10 41	11 35		
Plymouth	6 08	9 52	10 50	11 44		6 18
Grovertown			11 05	11 59		
Hamlet			11 09	12 03 PM		
Hanna			11 14	12 08		
Wanatah	6 43		11 19	12 13		6 53
Westpermiss	7 24	6 30	11 27	12 21	3 36	7 35
Wheeler			11 32	12 26		
Robbins			11 37	12 31		
Westpoint			11 50	12 44		
Clarke			11 56	12 50		
Chicago	8 00	8 05	12 55	1 50	5 35	8 50
	PM	AM	PM	PM	PM	PM

Eastward.	20 AM	6 PM	4 PM	56 AM	38 AM	8
Chicago	12 30	4 30	4 45	11 30	11 45	4 45
Clarke	12 38		4 52	11 37	11 52	4 52
Westpoint	12 43		4 57	11 42	11 57	4 57
Wheeler	12 51		5 05	11 50	12 05 PM	5 05
Robbins	12 56		5 10	11 55	12 10	5 10
Westpermiss	1 02	4 59	5 16	12 01 PM	12 16	5 16
Wanatah	1 10		5 24	12 09	12 24	5 24
Hanna	1 15		5 29	12 14	12 29	5 29
Hamlet	1 19		5 33	12 18	12 33	5 33
Grovertown	1 23		5 37	12 22	12 37	5 37
Clark	1 37		5 51	12 36	12 51	5 51
Plymouth	1 43	5 35	5 57	12 42	12 57	5 57
Inwood	1 52		6 06	12 51	1 06	6 06
Bourbon	1 59		6 13	12 58	1 13	6 13
Etna Green	2 04		6 18	1 03	1 18	6 18
Warsaw	2 30	6 25	6 43	1 29	1 43	6 43
Lake	2 46		6 59	1 45	1 59	6 59
Pierceton	2 51		7 04	1 50	2 04	7 04
Leesburg	2 59		7 12	1 58	2 12	7 12
Arcola	3 09		7 22	2 08	2 22	7 22
Ft Wayne	4 10	7 45	8 25	3 10	3 25	8 25
Van Wert	5 05		9 20	4 05	4 20	9 20
Lima	5 37		9 52	4 37	4 52	9 52
Bucyrus	6 31		10 46	5 31	5 46	10 46
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Mansfield	7 18		11 33	6 18	6 33	11 33
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Orrville	8 05		12 20 PM	7 05	7 20	12 20
Massillon	8 26		12 41	7 26	7 41	12 41
Canton	8 40		12 55	7 40	7 55	12 55
Clinton	8 58		1 13	7 58	8 13	1 13
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Pittsb'gh	9 20	8 50	1 35	8 20	8 35	1 35
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Master, I set me to tell that there are texts
Of thy good promises not one hath failed!
And I would send a ringing challenge forth
To all who know thy name, to tell it out.
Thy faithfulness to every written word.
Thy loving kindness crowning all the days.
[illegible] "The Lord is good
His mercy is for ever, and his truth
Is written on each page of all of life!"
Yes! there is tribulation, but thy power
Can bless it with its raising. For sure thorns,
But they have kept us in the narrow ways.
The King's highway of holiness and peace.
[illegible] thy teaching, but the Father's love
Comes through it; and would any trusting heart
Forego the chastening angel to gain the love
And every step back on to "more and more"
From strength to strength thy pilgrims pass and sing
The praise of him who leads them on and on.
From glory unto glory, ever here.

—Frances R. Havergal.

Communicated.

Parables of Salomoun.
Chapter 24.

1. O sun, be not envious of evil men nor inordinately desire to be with them.

2. For their heart meditateth lies and their lips talk drudgery.

3. With wisdom is a house being built, and with understanding is it being made upright.

4. With perception are inner chambers filled with all precious and good riches.

5. More efficient is a wise man than a strong man and a man who hath thoughtfulness than one who hath a great field.

6. With guidance war is carried on, but responsive help is with a heart that hath taken counsel.

7. Wisdom and good objective thought are in the gateways of wise men: Wise men do not incline away from the mouth of the Lord:

8. But they are accounted in joint-councils. Death meeteth the unchaste soul.

9. And the heedless doth judicially in sins, and uncleanness will have polluted a man of influence who is a pestilent fellow.

10. In an evil day and in a day of tribulation until he shall leave off.

11. Deliver those who are being led away to death and lay off those who are being killed; spare not:

12. And if thou sayest I know him not, be aware that the Lord knoweth the hearts of all men: and he who moulded breath for all can knoweth all things; and he giveth in return to each one according to his deeds.

13. Eat honey, O son: For honey-comb is a good thing, that thy throat may be made sweet.

14. In this will will thou apprehend wisdom for thy soul: For if thou find it thine end will be a good one and hope will not forsake thee.

15. Do not lead an irreverent man unto the pasturage (law) of the justified, nor lie thou deceived with the coarse fodder for the belly.

16. For seven times will a justified man fall and arise, but the irreverent will weaken in calamities.

17. If thine enemy fall, do not rejoice over him; and be not uplifted because he has slipped.

18. Because the Lord will see and it will not please him and he will turn away his anger from him.

19. Do not rejoice over evil-doers nor be envious of obdurate sinners.

20. For a wicked man shall not have posterity and the lamp of the irreverent will have been quenched.

21. Fear the God and King and distrust neither of them.

22. For suddenly will they require the irreverent and who will comprehend the punishments of both (these persons)?

23. (22-27 C. V.) There is one who watcheth to guard speech (logos) and the one who accepteth hath accepted him: A son of loss will be without. Let no lie be spoken from a king's tongue, and no lie shall go forth from a king's tongue. A king's forearm is a sword and not a sword of flesh; and whoever shall have been surrendered to it will have been broken in pieces. For a sharpened it lavishly destroyed men with sinews and it devoureth men's bones, and is endeth like a flame so that there is nothing for the young eagles to eat.

24. (Chapter 30 and verses 1, 2, 3, etc., C. V.) O son, fear my words and when thou hast accepted them repent. Thus saith the man to those who have faith in God, and I praise.

25. For I am a most heedless one of all men and men's clumsy thoughtfulness is not in me.

26. God hath taught me wisdom and I know a way of comprehension for saints (or possibly a way to comprehend sacred things).

27. Who hath ascended to heaven and descended thence from? Who hath gathered winds in his bosom? Who hath consolidated water with an outer-garment? Who hath laid controlling hold of all the ends of the earth? Or what is the name of his children?

28. For all the words of God have been purified with fire, and he holdeth a shield over those who respect him.

29. Add not to his words lest he convict thee and thou become a liar.

30. Two things I ask of thee: Do not take away thy grace from me before I die:

31. Cause vanity and false word to be far from me and give me not riches, nor penury, but provide me with things necessary and the things sufficient:

32. That I may not be filled and become a liar and may not have said, Who seeth me? Or become needy and steal and swear in the name of God.

33. Do not surrender a household-servant into the hands of his master, lest perchance he curse thee and thou vanish away.

34. An evil progeny curseth a father and doth not bless the mother.

35. An evil progeny judgeth itself to be justified, but its exodus it hath not washed.

36. An evil progeny hath uplifted eyes and exalteth itself with its eyelids.

37. An evil progeny hath swords for incisor-teeth and incisor-teeth for molars, so as to lavishly destroy and devour the lowly from off the earth and their needy ones from among men.

38. (21-23 C. V.) And this I say for the sake of fully comprehend, namely that it is not a good thing for one to be shamed-faced in judicial-procedure.

39. The one who hath said the irreverent is justified, will be accursed by tribes and hateful to nations.

40. But those who convict will appear better, and upon them will come a blessing.

41. And they will be like lips that answer good words.

42. Make ready thy works for thy departure and prepare thyself for the field and go thy way after me and thou shalt (or will) build thy house.

43. Be not a false witness against thy fellow-citizens nor give latitude to thy lips.

44. Do not say in the way he used me will I use him and pay him for the things in which he wronged me.

45. Like a field as it were is a man of influence devoid of common sense and like a vineyard an ordinary man wanting in sense.

46. If thou dost neglect it, it will have grown up to weeds and become all grassy and forsaken and the stone fences get dug down.

47. Afterward I myself repented and regarded to prefer chastening.

48. I drowse little and I sleep a little, and I fold my hands upon my breast a little:

49. But if thou do this thy penury (lint) goeth its way on before thee will come and thy want like a good runner.

50. (30-45 C. V.) The leech had three daughters beloved in a loving way and these three did not satisfy her and the fourth did not avail to make her say enough.

51. Hades and a woman's generic love and earth that is not filled with water, and water and fire will not say it enough.

52. And [illegible] that kindleth and a further that dishonoreth an aged mother, may ravens from the ravines have plucked it out and young eagles have devoured it.

53. Now there are three things that I am unable to apprehend and the fourth I do not fully comprehend, namely:

54. The track of a flying eagle and the ways of a serpent on a rock and the paths of a vessel sailing the open sea and the ways of a man in his youth.

55. Such is the way of an adulteress that when she hath acted her part and washed herself, she saith, I have done nothing out of place.

56. The earth is shaken by three things, but the fourth it cannot bear.

57. If a housekeeper shall become a king and a person devoid of good sense be filled with food,

58. And a house-maid cast out her mistress and a hateful wife shall get a good husband.

59. And there are four least things upon the earth, and these are wiser than the wise men.

60. The ants who have no mighty strength and who make ready their sustenance in summer;

61. And the hedge-hogs who are not a strong nation, have made their own houses in rocks;

62. The locust is without a king and he marcheth in well ordered ranks by one command;

63. And a lizzard attacking with its hands and though easy to take, taketh up its abode in the walled places of kings.

64. And there are three things that go their way easily and a fourth that passeth through nobly.

65. A lion's whelp that is stronger than domestic animals and that doth not turn away nor cower at a domestic animal;

66. And a rooster that walketh about with good courage among hens; and a he-goat that leadeth a goat-herd; and a king who is a working-man in a nation.

67. If thou [illegible] note thyself with rejoicing and extend thy hand in battle, thou wilt have been dishonored.

68. Churn milk and it will be butter; but if thou wring noses, blood will come forth.

69. If thou prolongest words legal proceedings and battles will come forth.

70. (Chap. xxxi. 1, 2, 3, etc. to 9th verse C. V.) The following words of mine were spoken by God's king, an oracular saying namely with which his mother chastened him.

71. What, O child, shall thou watch to keep (esoterically)? What? God's oracular sayings: To thee am I saying it, O thou my son, my first-born; What, O child of my womb? What, O child of my vows?

72. Do not give thy wealth to women and thy mind and livelihood to inferior counsel.

73. With counsel do all things: with counsel drink wine. Men of influence are passionately disposed and they should not make wine a beverage.

74. That they may not drink and ignore wisdom, and be unable to judge the weak uprightly.

75. Give drunkenness to those in sorrow and the drink of wine to those in extreme woe.

76. That they may have ignored their penury and not have remembered their painful-toil any more.

77. Open thy mouth with God's Word and judge all men healthfully: open thy mouth and judge justly, and discriminate in behalf of the needy and weak.

COMMENT.

The 24th chapter continues this divine instruction by precept and example; but rises in many places into the higher spiritual realm of the coming age and the coming life. Some of the principles and dicta of the sermon on the Mount are here in embryo. Wonderful tinkering has occurred in this chapter, tinkering in form and substance with the oracular Word. The reader will please compare verse by verse with the accepted translations and see if he does not perceive some evidence of the trail of the serpent.

The 15th verse reads like Christ's own teaching and correlates with such passages as "Cast not your pearl before swine" and "I have many things to say unto you, but ye are not able to bear them now" etc. The 17th and 18th verses remind us of "But I say unto you, Love your enemies and do good unto those who despitefully use you, etc."

Who are "The God and King" of the 21st verse? The 23d verse is especially peculiar and has not only been tampered with, but taken out of its place in this chapter and made the 27th verse of the 29th C. V. What there is left of it, which is hardly recognizable.

From and including the 21th verse, 33 verses remunbered and made a separate chapter called chapter 30 C. V. and R. V. Is it probable that the original Greek text did not follow the original Hebrew text in form as well as substance when done by Hebrew rabbis who were sticklers for the letter and had been so taught? Then the reader will perceive that the thought has been materially changed as well as the form here as well as elsewhere—and in every instance lowered from its *high plane and oracular* significance. The 25th and 26th verses are Salomoun's confession of weakness and inconsistency of life in view of his great gift of wisdom and teaches us that we all, Salomoun included "have this treasure in earthen vessels."

What are the 27th, 28th and 29th verse if not oracular? Or what higher wisdom for this life has been reached in any philosophy than that contained in the 30th, 31st and 32nd verses?

Re-read Christ's language to the Scribes and Pharisees of his day in the 35th, 36th and 37th verses and his justification of using it in the conduct they exemplified. The 38th verse has been made the 23d of the 24th chap. C. V. and R. V. and the thought very materially changed so that no reader will observe by comparison. This verse is really the assertion of a first premise for a logical discourse on judicial procedure in a commonwealth and the individual duties and obligations in the way of honest testimony, devolving upon each citizen in such a community to do his part in the fear of God alone and not of men. Every good citizenship club will do well to study this sermon beginning with the 38th verse and ending with the 48th.

The 50th and 51st verses which together constitute a parable on the insatiety of inordinate desire have been made the 15th and 16th of the 30th chapter C. V. and R. V. and the 52nd has been made the 17th verse of the same, the 53rd the 18th and so on to the 29th, the balance of the chapter 23d C. V. From the 50th to the 76th both inclusive is in the C. V. 15 to 33 both inclusive. Some changes have been made in the R. V. For instance in the 28th verse "the spider" becomes "the lizzard" as it ought to be; but in the 26th verse "the conies" of the C. V. still stands in the R. V. as a monument of poor scholarship where "the hedge-hogs" ought to be. "Conies" are rabbits and they do not "make their houses in the rocks; but hedge-hogs do.

Also "the rooster" (or cock among the hens) in the 31st verse still remains a "grey-hound" or a "war-horse" in the C. V. "You pays your money and takes your choice."

Civic reformers and socialists might make a point on the kind of a king spoken of in the 31st verse moreover.

These last fifteen verses taken as a whole constitute a disjointed collection of aphorisms or as Salomoun calls them in the first chapter "wise sayings of wise men." There is meat in them, which we have not time now to mastic ate.

CHAS. GARDNER.

Feet Washing.

Editor Restitution:

With your permission I will write a short article relative to a subject which, at this time is almost wholly ignored by professors of Christianity. I refer to the subject of feet washing. The question is, as to whether Christ gave it to his Apostles as a command-ment, to be observed by them after the night in which he washed their feet at supper was ended.

The position has been taken recently in THE RESTITUTION, that, as it was a custom in those days to wear sandals, their feet were dirty. In reply to this I wish to say that before eating the Passover Supper the people were required to purify themselves by washing. Therefore I conclude the Apostles had washed. And by taking the record as given by Matthew, Mark and Luke, they had partaken of the Passover with Christ. At the conclusion of that supper, the Lord introduced a Memorial Supper to be kept up until he comes again. In John xiii. 4, we read: "He riseth from supper, and laid aside his garments; and took a towel and girded himself." Can there be any question as to what supper is alluded to? It certainly was the Passover and the Lord's Supper.

Then the 5th verse says: "After that he poureth water into a basin, and began to wash the disciple's feet, and to wipe them with the towel wherewith he was girded." 6th verse, "Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me."

When Jesus said this what a change came over Peter. He was then willing to have his feet, hands and head washed rather than he denied having any part thereafter with Christ. He was told then that they were not all clean having reference to Judas, who would betray him. I conclude therefore that the washing of their feet was not to remove the dirt or filth of the flesh; but for a very different purpose. A lesson of humility is the natural conclu- sion.

This by one writer is admitted. Then if these disciples were in need of that lesson is it not a logical conclusion that disciples of later date would need the same lesson especially in this time, when there is more pride than at any time in past history? Now to the question, was it given to them as a commandment? Verses 13-17, "Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Feet washing is evidently one of the things, and the Lord's Supper the other. For eating the Passover was at an end "Until it is fulfilled in the kingdom of God." In 1st Timothy v. 9, 10, Paul tells the Church what one of the qualifications of a widow to be taken in charge is: "That ye have washed the saints' feet."

Now concerning the ancient custom of feet washing I find that, even angels who visited Abraham and Lot were told to wash their feet. Gen. xviii. 4; xix. 2.

Summary—Christ and the Apostles including Judas, ate the Passover together which closed that type. Then immediately Christ instituted the Supper to be kept by his disciples, covering the time to his second coming, and the washing of the feet of each other to keep them in that humility so as each could esteem others as better than themselves; and in honor preferring each other. This course brings them on an equality—no great I's and little I's.

In hope,
RICHARD CORBALEY.

Eternal Salvation.

"And being made perfect he became the author of eternal salvation unto all them that obey him." Then it is the obedient that obtain eternal salvation. Is there any promise then to the disobedient? Had we not then all better obey? Christ learned obedience by the things he suffered. Must we not learn obedience as well as suffer for Christ?

The captain of our salvation. To make the captain of our salvation perfect through suffering. Can we become perfect in our captain and not suffer for his name and his cause? If we enlist under our captain, must we not follow our captain? Can we be soldiers and not follow our captain? "Let us think on these things." Heb. ii. 15; v. 8-9.

"Having obtained eternal redemption for us." "Once entered into the holy place, having obtained eternal redemption for us." If our High Priest has done so much for us, must we not work for him? We must work under our leader if we ever receive the promise of eternal inheritance. Christ obeyed his Father. We must obey our leader. "Now unto them that look for him will he appear the second time without sin unto salvation." Do we love his appearing? Are we looking for him? or are we absorbed in the other things? Let us look well to our standing; where are we religiously? Heb. ix. 12-15. "In the world to come everlasting life." Jesus told his apostles what they should have in this life, with persecution, and in the world to come everlasting life. Luke xviii. 30; Mark x. 30; Rom. ii. 7.

Paul tells us by seeking for glory, honor, immortality, we will receive eternal life, which is the gift of God through Christ our Lord. In this life while we have our health, and the right use of our reasoning powers. If we ever get eternal life, eternal inheritance, eternal deliverance, eternal redemption, eternal weight of glory—those eternal things are unseen, the temporal things are seen. I say, if ever we obtain all of those eternal things, we must keep ourselves unspotted from the world. Let us work on the [illegible] our Master's work. Then when the Master calls for us he can say, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Christ will never say this unto us unless it is strictly true. Christ us remember this, all of us, the Master will call for his servants soon. Let us be ready, we have *no time to lose.*

J. S. HATCH.

"A Word of Love and Warning."

The above was the caption to advertisements in newspapers, on handbills, and posters, sent all over Chicago, advertising five different meetings, at the same hour, in different sections of this city, by five different evangelists proclaiming the soon coming of Jesus to rule over the nations. What means this universal proclamation of the near coming of Jesus to reign? Is it the midnight cry, "Behold, the Bridegroom cometh?" These evangelists hire expensive halls and theatres, and take up no collections. One meeting was held in Central Music Hall, on State Street, the rent of which, I understand, is about one hundred dollars a night.

THE JEWS ARE WAKING UP ALSO.

Mrs. Kathleen Mrazik, the converted Hungarian Jewess, a descendant of one of the first Hebrew families of Europe, will speak for the Church of God in Chicago, on Sunday morning, December 12, in Hall A, VanBuren Opera House, on the N. W. Cor. of Madison Street and California Avenue. Her subject will be: "Israel, Past, Present, and Future."

Any brother or sister passing through the city, on December 12th, will find it of great interest to come and listen to her.

W. H. WILSON.

According to statistics, the number of yearly telephonic conversations in the United States is 75,000,000; of telegraphic messages, 65,000,000; of are lights, 1,000,000; of incandescent, 15,000,000; and several hundred thousand electric motors. There are 1,000 electric railways. It is estimated that to 2,500,000 persons in this country electricity contributes a means of livelihood.

An English mission in India has won a notable convert, a famous scholar, who has travelled widely, even to Thibet, to preach Hindooism. He attributes his conversion to the Bible alone.

The Restitution.

EDITORIAL STAFF
Directors of the C. P. Association.

M. JOBLIN, Corresponding Editor.

PLYMOUTH, IND. DECEMBER 8, 1897.

The Success of "The Restitution" Depends on You.

Dear Brothers and Sisters:

The success, the very existence, of THE RESTITUTION depends on your action or inaction. We cannot keep it alive without the aid of every one of our friends. If you want it to be issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet to be done before the Master comes, and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *co-worker* with him be satisfied with sitting down with hands folded? Surely no one can think so. All, each one, must be up and doing. We cannot afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will you treat it? Please act today. Right now. Do not leave it for a more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to say they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their increment off, and they unable longer to labor. A few from each one will send papers to the Lord's poor. For the publisher to bear any large share of this is impossible, simply because he has no means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *need* of each. You who have plenty, and can have whatever your fancy calls for, and think there are none so poor, but if they wanted to, could get the money some time during the year, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and get $1000. This can be put in the bank, and as he needs money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men separately, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being prompt in remitting, as the little will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the many that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

Our Christmas Love Feast.

For some years past a very profitable and pleasant feature of our paper has been the Annual Love Feast, consisting of short letters from all over the country, expressing the faith and hope that animates our hearts. Let us have another one this year, brethren and sisters. Let it be better than ever before, inasmuch as we are so much nearer the prize than a year ago. We live in a fast age, and a year now seems to count more than ever a single year did before. So much does happen in such short time that we are lost in contemplating the lightning rapidity of passing events. Truly *time hastens*. Let each one, all, old and young, who have a word for the Master, not hesitate but speak right out. No fear that what you say will not be as good as some other's speech. This is a family affair, with no great attempt at "style." Don't give some one a "edge," nor "ride a hobby," but speak a "*word for Jesus*." Do not wait for Christmas with its cares to come before you write, but write and send now so as to be in time. We want the whole paper full of these letters. Let us have a good "*social meeting*."

THE Bible class papers sent by Bro. Joblin were crowded out of last week's issue by the matters pertaining to the Indiana Conference. They are good and appear this week. More such will be acceptable.

IN the address of D. E. VanVactor published in last issue, about the middle of fourth paragraph substitute "carnality" for "casuality," and same paragraph next to last line read "communizing" for "encouraging."

BROTHER D. T. Halstead commenced meetings at the Union Church near Maxenkuckee Lake, this county, on Saturday night last to continue indefinitely. Brother Halstead is an able expounder of the Word, and we trust will sow some seed there that will bear fruit for the harvest time.

THROUGH the courtesy of Mr. R. F. Horner, General Passenger Agent of the Nickel Plate R. R., we have on our wall a six-color, lithograph Map of Alaska. We are just beginning to realize in some measure the extent and resources of this country, and this map shows all so clear and distinct that we shall value it highly. Thanks for the favor.

READER, the year's settling time is fast approaching. Are you posting your accounts? Jesus is coming with his rewards. What will he bring you? He will bring no reward for you if you are not a fruit-bearing branch of the vine. Brother, sister, what have you done for this year? What do you propose to do, if spared another year?

MANY an old-time brother and sister will remember the trenchant articles from the pen of Brother George Mayer in the *Herald of the Kingdom, Gospel Banner* and THE RESTITUTION, in defense of "the faith once delivered to the saints;" and they will rejoice to see him again dealing out food for God's children, in these days of itching ears and unstable minds—always seeking some new thing, before they have mastered the old.

WE give in this issue an article by Bro. Corlumby on the subject of "Feet Washing." With the publication of this we will ask that the discussion of the subject be discontinued for the present. An able writer a short time since gave an article on "the other side," and as all the "Scripture" has now been given, a further discussion would be only man's opinion. Any one feeling it their "duty" should be allowed to practice it, and others the contrary, always remembering that each must answer before the Judge.

SINCE the close of the Indiana Conference the meetings at Plymouth have been kept going by Bro. and Sister Woodward each evening. The attendance has been very good and the interest more than ordinary. Four have been added to the church by baptism, and others seem much impressed by the preaching, which has been largely doctrinal and very instructive to those disposed to reason and consider. Bro. Woodward was at Argos a few nights last week and continued the meeting opened by Bro. Halstead at that place. He left Saturday for Michigan where he had appointments, having arranged to return to Argos a part of this week, then going to Warren Co., next Sunday. The meetings here will probably close early this week, as Sister Woodward goes to Rensselaer to visit her son, Bro. F. L. Austin. These two Michigan evangelists, have by their faithful work and loving hearts endeared themselves to us in Indiana, so that we have no hesi-

tation in [illegible] calling them to all wherever t[illegible] They are in earnest, yo[illegible] time for calling out a [illegible] name is now very short[illegible] blessing be with them ev[illegible] the ones who have so lately started in the Christian life ever prove faithful and true.

Again We Rejoice.

Another has accepted the invitation to God's kingdom and glory, and how could we help rejoicing? On Sunday the 28th of Nov. we had the unspeakable pleasure of assisting another to take upon her the saving name of Christ. This, our latest born babe, Rosey Smith, has come all the way out of the mother of all the names and denominations in so-called Christendom. She had never owned a copy of the Scriptures, or read them, although brought up as a Catholic and attended Sunday school and the public services till some 13 or 14 years of age. At that time she ceased to be under the immediate oversight of her parents and quit going to Sunday school and church. Not long since she went to live with one of our sisters, from whom she learned the glad tidings from God to mankind; and, learning to love it, was eager to obey it. Many earnest and loving words were spoken to her, by brethren and sisters as we sat around the Lord's table, and we trust their influence will never die out till the Master appears. According to promise, he who died for us and rose again was with us; and we sat together in heavenly places with him, and had a foretaste of the time when we shall be made like him, and be *ever* with him. May the glad day soon roll around.

Destiny of the Wicked.

Paul was a man who felt intensely and spoke forcibly. He shunned not to declare the *whole* counsel of God. Yet, although he refers many times to the end of the wicked, he never describes it as endless agony, but invariably in such terms as "death," "destruction," "perish," "corruption," etc. These words *cannot* be made to mean eternal torment. What has so-called *orthodoxy* to offer in opposition to these definite expressions? Their writings teem with such phrases as the following: "The wicked will live for ever in eternal suffering." "The wicked will never die."—(James Grant.) "shall never be consumed." (Jonathon Edwards). Could the Scriptures be more flatly contradicted? We seldom find a numerous family of children who are at all near what their parents could wish they were,—indeed children in such families often pass out of life whose lives are known to have been vile, and the idea that their own flesh and blood will have to suffer through eternal ages almost prostrate the parents, at first. But, as it seems so awful a doom, they almost imperceptibly come to think that a good God could not be so cruel as that,—and therefore the Bible (which is *supposed* to teach the blasphemous doctrine) is not true, or, does not mean what it says; in either case it is thrown out as useless. Let all such turn once more to the Grand Old Book and see that the wages of sin is death, first, last and all the way through. If not fit to live always death is their doom; they are so utterly destroyed that they shall be as though they never had been. How infinitely better this than eternal torment.

"B'lindness in Part."

A short time ago, Bro. W. H. Wilson gave us the evidence that blindness *in part*, only, is as true of Israel today as it was in Paul's day. The germ of faith and obedience is still found in some of Abraham's seed fleshwise, and it makes us glad; as does the evidence that the knowledge of the truth is gaining ground in all directions, and frequently in places little expected. And if the chains of tradition bind them so tightly now, that they cannot be taken out for world-rulers in the age to come, might we not hope that the people at large will in some measure be prepared to become loyal subjects of the new administrators of this world's affairs, when the proclamation is made that the kingdoms of this world have been transferred to our Lord and his Anointed?

In a private letter dated Austin, Ill., Nov. 9, Bro. Wilson gave us a much fuller account of those children of Abraham who lately were discovered by him, and knowing how deeply the household of faith is interested in our Lord's brethren according to the flesh, we think they should all have the privilege of reading its inspiring lines, which are as follows:—

Bro. Joblin:

There is something very remarkable about these Jewish converts. I cannot account for it unless God's hand is in it directly. The history in brief, is as follows:

I frequently spend the noon hour at Willard Hall prayer meeting. One noon, different speakers had been playing on the word Gibraltar, among them a little Jewish lady arose, and held up her Bible, and said, "This is my Gibraltar, a stronger and more impregnable one than that in the Mediterranean Sea. I have been all over that, but that my Bible is a more impregnable fortress than that. For a few moments she poured forth her faith in the coming of Jesus, and the resurrection of the dead, at his coming. I felt a strong desire to have an interview with her, but I didn't then. After awhile it was given out that a converted Hungarian Jewess would speak on the Second Coming of Christ. I went to hear her, and Oh what burning words she poured forth as she heralded the coming of Jesus to reign on David's throne. I had no opportunity to see her then. After awhile she spoke again, on the topic, enlarging upon her theme. It was grand, she perfectly electrified her audience. She also spoke of her baptism, how she was *not sprinkled, but immersed*, buried with Christ in baptism. After this, I told one of the ladies in charge that I wanted to see her. She was brought to me, and I extended an invitation to her to come and speak to our church on the Second Coming of Christ. She accepted the invitation. She came at the appointed time. She says to me do you baptize? I said yes. She says, *give me your hand!* Now, I say, I want to ask you a question. Do you believe you have immortality by nature independent of Christ? "Indeed, and I *do not*," she says, I do not believe in the immortality of the soul. She said the doctrine of eternal life through Christ knocked on the head the eternal torment theory. She says no man taught me this, I learned it myself from the Bible.

I have heard a great deal, but I never heard such an effective discourse on the second coming of Christ in all my life. It was sent home to the *heart* with power. We often send it home direct to the HEART, but she drove it home to the HEART. Sitting on the platform with her, I could see many eyes wet with tears. *Oh, what a lesson this has taught me.* It took that little Jewess to show me how to preach the gospel with power. It makes me ashamed, and need to hide my faces in the dust to realize that we have been of so little service to our dear Master. She would work herself up into spells of impassioned eloquence, not a studied eloquence, but that which is born of a *warm heart*. Oh, she says, "when I think of these things I become intoxicated." One sister after singing, was so wrapt in thought that she forgot to sit down when the rest did. She had some of her converts there, and said she desired to have them baptized next Sunday. She said they were well instructed. I talked to them some on the things necessary to be believed before baptism. Bro. James W. did also. Next Sunday I baptized *five*, three of them Jews. One was a Jewess, a daughter of Rabbi Moses, now she is cast off, and *disowned*, but I trust *owned by our Heavenly Father.*

With regard to Mrs. Mrazik our lecturer, her maiden connection is with one of the wealthiest Jewish families of Europe, next to the Rothschilds. Now this little woman, not much larger than our daughter Jessie, has abandoned her *kindred, wealth*, and *earthly pleasure*. What for? to preach Jesus as the Christ, the heir to David's throne. She says, "All I live for is the second coming of Christ." To do this she has abandoned wealth and lives in poverty. She has nothing but what is given her. Yet she says to me, "I am rich." Yes, thank God, the riches Jesus will bring with him, far exceed all earthly riches.

She will speak for us again on Sunday, Nov. 14. Subject the Restoration of Israel.

Say, my brother don't you see God's hand in this? God is moving as never *before*. Next spring the "42 months," or 1260 years in which the Gentiles were to tread down the Holy City *ends*. What then? What next? God help us! We need it.

Yours in Christ?

W. H. WILSON.

The purchasing power of money in the days of the Roman emperors was about ten times what it is at present.

Communicated.

Conference Report.

Report of the Annual Conference of the Church of God held at Bitter Creek, Kansas.

Our meetings were held in the Kansas and Missouri gospel tent, beginning Oct. 29th and closing Nov. 7th. Meeting with the brethren seemed like a great feast, a foretaste of the life we so earnestly seek for, when "there will be no more parting, sickness and heartaches will not be there." "Love will flow as the waters cover the sea." We trust all who were present were impressed with the thought that, "This life is a dressing room in which we are preparing for eternity," and that they were brought to realize the full meaning, extent, beauty and grandeur of eternal life. Now will they not meditate and realize how little is asked of them to make them heirs to all of those "great and precious promises."

The meetings were interspersed with social edifications, which we consider a great aid and promoter to success of all religious efforts. At one of these meetings Sister H. L. Vickery on her eighty-first birthday and as she expressed that owing to her age and declining health it might be her last opportunity to talk to the church, stood up, and in a clear voice and earnest manner spoke to them concerning "love." Many of us have been admonished by her for years and it seems she touches us as none other can touch. May we try not only to remember her words but to live by them.

Bro. Wilcox conducted a Bible class every afternoon which was very interesting. He has dug deep for the hidden treasures of the Bible. He created in his class a desire for more of the Bible's riches and precious knowledge.

The young people read papers on Sunday afternoon which showed by their preparation they were earnest and alert to their duties.

During the afternoon two were immersed.

At the business meeting the following officers were elected: Bro. Wm. Hadicke, Pres.; Bro. H. M. Williams, Vice Pres.; Sister Ella Vickery, Sec'y.; Sister Carrie Chambers, Ass't Sec'y.; Sister Lydia Chaplin, Cor. Sec'y.; Bro. I. M. Vickery, Treas. The Conference made some changes in its organization, adopting the Articles which will be found appended hereto.

The next yearly Conference is to be held next fall at Blackwell, Oklahoma.

WM. HADICKE, Pres.
ELLA W. VICKERY, Sec.

KANSAS AND OKLAHOMA.

Articles of Organization of the Conference of the Church of God of the Abrahamic Faith for Southern Kansas and Oklahoma.

Sec. 1. The name of the organization shall be, The Conference of the Church of God of the Abrahamic Faith for Southern Kansas and Oklahoma.

Sec. 2. The territory to be embraced within its boundaries is, all that part of the State of Kansas south of the southern line of Miami County, and the Territory of Oklahoma.

Sec. 3. This Conference is organized for the purpose of promoting a closer union and co-operation among those of like precious faith in the work of the gospel.

Sec. 4. The Bible of the Old and New Testaments shall constitute our only rule of faith and practice, and Christian life and character our only bond of fellowship.

Sec. 5. By Christian character we understand the character of an immersed believer in the things concerning the kingdom of God, and the name of Jesus Christ, the Life Giver, as explained and defined in the Holy Scriptures.

Sec. 6. The membership of this Conference shall consist of churches and isolated individuals in sympathy with the foregoing declaration of faith and practice who desire to co-operate with us.

Sec. 7. The officers of this organization shall consist of a President, Vice President, Secretary, Assistant Secretary, Corresponding Secretary and Treasurer, whose duties shall be those usually discharged by such officers respectively.

Sec. 8. It shall be the duty of the treasurer to report to the Conference annually all monies received and expended.

Sec. 9. No monies shall be paid out by the Treasurer of this association except upon an order signed by the President and Secretary.

Sec. 10. This Conference [illegible] act at a regular meeting and employ one or more evangelists every year within its bounds at such salary as may be agreed upon from year to year, who shall hold tent meetings during the tent season, and during the remainder of the year in such places as may be secured.

Sec. 11. All evangelists shall make an annual report to the Conference of all monies received by them and how expended, which report shall be published in THE RESTITUTION. They will also make a report to the treasurer of all receipts since their last report, when drawing on him for money, or as often as the Treasurer may require.

Sec. 12. All members of churches or isolated persons affiliating with this Conference are expected to contribute such a sum as their means allow for the support of one or more evangelists in the field, and all monies shall be paid directly to the evangelist from time to time, who shall account therefor to the Treasurer.

Sec. 13. All churches belonging to this Conference shall be present at its annual meeting by at least one delegate besides its pastor, but the right to vote at any meeting of this Conference is extended to the isolated members who are present as well as the delegates.

Sec. 14. All ministers who are members of this Conference are expected to be present at every annual meeting and report their work in the gospel for the previous year, or give sufficient reason for their absence.

Sec. 15. All churches who belong to this Conference shall hold a meeting quarterly, fixing the time as they see fit, but the last meeting of the Conference year shall be held at least one week before the date set for the meeting of the Annual Conference, and at such meeting a full report of the previous year shall be made and forwarded to the Annual Conference.

Sec. 16. The time and place for the meeting of the Annual Conference shall be determined by the Evangelical Committee from year to year when the same is not fixed by the Conference itself at a regular meeting.

Sec. 17. All ministers who are members of the Conference shall carry a certificate of their membership signed by its President and Secretary and good for one year from date but such certificate shall only be issued by the authority of this Conference at a *regular* meeting and shall constitute the only evidence of the good standing and membership of such minister.

Sec. 18. The President, Vice President, Secretary, Assistant Secretary, Corresponding Secretary, Treasurer and Evangelist shall constitute ex-officio a standing Evangelical Committee to direct the Evangelical work of the year, and to devise ways and means as a financial committee for carrying on the work and to contract with the Evangelist. And they may select a fit person to act in that capacity until the next regular meeting of the Conference, in case the Conference failed to elect one at its last meeting, or fill any vacancy which may occur in any office.

Sec. 19. All churches who desire membership in this association shall signify the same by a majority vote at a regular meeting and shall convey the same to the Secretary by a resolution signed by the Elder, Deacon, and countersigned by the clerk; and all isolated persons that signify their desire to unite by letter to be put on file by the Secretary of the Association.

Question.

Dear Bro. Underwood:

Permit me to enquire through THE RESTITUTION. Does the blood of Christ as mentioned in the Scriptures ever mean his moral life?

Yours for the truth as it is in Jesus.
P. H. BOYK.

During the last few years nearly 150,000 Hebrews have entered Jerusalem, and the arrival of another host is said to be imminent. Already the railways are opening the country between the coast and Jerusalem and Damascus, and a Hebrew migration on a large scale may cause Syria to become once more of vast importance in the East.

Important deposits of lithographic stone have been discovered in New Caledonia. It is of fine texture, light color, and contains more than 80 per cent of carbonate of lime.

The Bible has been translated, as a whole or in parts, into seventy of the 338 languages and 152 dialects spoken in Africa.

The largest number of tracks in any German railway passenger station is at Frankfurt—twenty-one—Munich coming next with sixteen.

The man who has tested God is sure to trust him.

Poetry.

The Unknown Glory.

"Eye hath not seen nor ear heard," etc.
O brave one standing a picket guard,
For the army of the Lord,
Through the chill of night in the face of the foe.
Have ye ever heard the word,

How that eye hath never seen the like
Of the country over there,
Nor beheld on earthly king such crown
As the conquering saint shall wear?

O sorrowing ones who have trusted so,
Through the dark of your earthly way,
The hand unseen that is leading you
Leads surely unto day.

Ye can never think what waiteth you,—
What sweetness of surprise—
When the veil that shadows your mortal life
Shall be lifted from your eyes.

O worn ones walking the pilgrim way,
Ye never can know how fair
Is the land your feet are leading toward,
Over the river there.

O loving ones who lay down your lives
By the little, day by day,
For the sake of him who gave his own
With the cross of Calvary—

Who gathered the skirts of his glory up,
And went to the Father's throne—
Your hearts have never conceived the things
He will bring when he comes for his own.

O loyal ones who have waited so
For the Holy King's return—
Who have felt your eyes fill up with tears
And your heart within you burn,

For the promise of the white-robed ones,
And the angel's Bethlehem hymn,
The love that hath filled your hearts so full,
And made your eyes so dim,

Is only an earnest of heavenly joy:—
Who hath given so much hath still
A store of his own love's sweetness left,
Your chalice of life to fill.

O dying one, smile on the future life—
It will all be what is best;
For a God who hath made a world like this,
Can be trusted for all the rest.

—Mrs. M. P. A. Crozier.

Communicated.

Bible Class Papers.

"Thanksgiving" was considered an appropriate theme for the evening before the National Day for Thanksgiving; and as one of the speakers spoke with tenderness of many lonely ones in the far West and other sections, and wished they could be with us and enjoy our Thanksgiving supper, we thought it would not be amiss to present to the scattered ones a part of our bill of fare; and this we propose to do with the kind consent of Bro. Underwood. We would have been glad to have given the addresses of the extempore speakers, but that is not possible. After stirring songs suitable for the occasion, and prayer by one of the brethren, the feast began as follows:

We read, "To everything there is a season, and a time for every purpose under heaven." Thanksgiving day has been observed with religious exercises since the time of the Puritans, and has been a national holiday since 1862. I cannot say when the solemn "turk," the powerful mince pie, and the terrible foot-ball usurped the chief place in the minds of the people.

This is Thanksgiving eve 1897, so no subject can be more appropriate than that of "giving thanks." David in the Psalm we have read exhorted the children of Israel to give thanks to the God of gods and Lord of lords, for many specific and particular blessings received at his hands. Paul the apostle to the Gentiles, is more sweeping, saying to the Ephesians "Giving thanks always for all things unto God and the Father in the name of our Lord, Jesus Christ.

In common with most of mankind we have many, indeed, immmerable temporal blessings for which we should be thankful. We know how pleasing is the gratitude of those on whom we have bestowed favors, and how deeply ingratitude wounds. Shakespeare wrote: "Sharper than a serpent's tooth it is to have a thoughtless child." We can, therefore realize in some degree that sincere acknowledgments of blessings past and prospective are most pleasing to our Heavenly Father. I always thank God for his mercies, and pray that I may be truly thankful. If we are sincerely grateful we will do our utmost to please the donor. Of all people in the world what a debt of gratitude we owe! As Bro. Joblin says: "Blessed with a measure of health and strength, and our lives cast in pleasant places," but above and beyond all freed from errors' chain and brought to a knowledge of God's wonderful purpose: children of God: called to be saints, and if overcomers partakers of immortal life in the everlasting kingdom of our Lord and Savior.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit. Yes; bless his holy name, we know something about it, and the prospect cheers us.

"O magnify the Lord with me and let us exalt his name together." Offer unto God thanksgiving and pay thy vows unto the Most High.

Let us come before his presence with thanksgiving and make a joyful noise unto him with psalms, for the Lord is good, his mercy is everlasting and his truth endureth to all generations.

Bert Long.

One day in the whole year is set apart by the authorities for thanksgiving but ought not we to be thankful always? We of the household of faith have much more to be thankful for than the so called Christian. We are told in Phil. iv. 6, "In every thing by prayer and supplication with thanksgiving let your requests be made known unto God." And in Col. iv. 2, "Continue in prayer, and watch in the same with thanksgiving." So we are not to give thanks once a year merely, but to continue in prayer and thanksgiving. No doubt but each of us have many personal matters to be thankful for, but as a church we ought to be thankful that we still have these places of assembly where we may come twice each week to be built up in our most holy faith and be exhorted to have more earnestness for the cause of truth; also for the officers of the church whose earnest desire is for the welfare of each member, and whatever course they may take we must accept it knowing that they do it to the glory of God. We also rejoice that through the efforts of our Bro. Joblin and others the light of the glorious gospel has reached so many during the past year.

We are told to give thanks in all things and at all times. A Christian ought always to be in this frame of mind. We have Jesus as our example, for we find that he gave thanks in all things. If we have not the spirit of Christ we are none of his. There are many other things for which we should be thankful; but I will only mention one more and that is, how especially thankful we should be that the light of the glorious gospel ever reached our ears and that we accepted it. Let us all rejoice in the knowledge of the truth and be more thankful for the privileges we enjoy and may we ever have our lamps trimmed and burning, that we may receive an abundant entrance into God's glorious kingdom. Amen.

Mattie Tomlinson.

We read in the Scriptures of two classes, one who murmured, and the one who gave thanks. These same classes are in the world today. The rulers of the land may command their subjects to meet together and render unto God, praise and thanksgiving for bounteous harvests, for continuance of peace," etc. But following the example of these rulers, the people will remember only to praise their own wisdom and ability, to secure wealth and honor, and congratulate themselves that "they have much goods laid up for many years; that they may eat drink and be merry, while others into whose hands these bounteous gifts have not fallen, toil on, and say that God is unjust who has allowed such unfair divisions of his gifts, and they want not such a God to rule over them. These know not the true God nor care to know him; they equally worship mammon.

But we who have received the love of God in our hearts are commanded not to murmur, 1 Cor. x. 10., but to continue in prayer, and to watch in the same with thanksgiving, Col. iv. 2. Such need not a day set apart, once a year to remember God. He is ever the guest of their thoughts and their hearts are ever saying, "O, give thanks unto the Lord for he is good: for his mercy endureth forever."

The church of the Blessed Hope in Cleveland has much for which to be thankful. Though not rich in gold and silver, it has that which these could not buy. We may not be strong in numbers, but we are strong in faith, in hope, and I trust also, in love. We are particularly blessed in our Elders as teachers, and in the continuance with us of him, who has been to many of us, not only the Ambassador of Jesus Christ, but a most thoughtful, loving, sympathetic brother, who would let no weariness or suffering stand in the way, if by any effort of his we might be led forward one step in the "straight and narrow way." Surely the Nobleman has at least one servant among us whom he will not find idle when he returns. Let us imitate his Paul like example.

Must we not trust that he may tarry until the King shall come to gather us unto that great thanksgiving feast, the Wedding Supper of the Lord.

[We very highly appreciate the spirit which dictated the kind reference to the labors of the Evangelist. But, while it be true that the church of the Blessed Hope in Cleveland is seldom at a stand-still, and that one or more are nearly always tangled in the meshes of the gospel net, this is largely due to the hearty co-operation of every member of the Body. We are all of one faith and hope; and each new member is given to understand that he or she is personally responsible for the furtherance of the gospel in some way, for which each is best adapted. The Elders labor with the Evangelist; the Evangelist labors with the Elders, and finally all the workers work together. But for the personal efforts of brethren and sisters and bringing them to hear the Word preached, and the distribution of free literature, we would gather but little fruit comparatively. Another thing that contributes to our success is this. It is well understood by all that the work laid out for the Body of Christ in this age is, *First*, to purify their own souls by obedience to the truth: and *Secondly*, to win others to a *saving knowledge of the truth*, so that they may live and reign with Christ in the age about to begin. They fritter away no time or talent or labor on fine spun theories or speculation of the fleshly mind. But although we have cause for heart-felt gratitude to God for frequently giving the increase, it is our solemn conviction that the Word will witness against three-fourths of those who fall in love with it. Our greatest adversaries are gospel nullifying preachers.)

Tomorrow, is a day set apart in this country as a time for being thankful for all the temporal blessings of life, and the ordinary dispensation of God's bounties; which are bestowed upon all, both good and bad.

The harvest is ended at this time, the crops have been gathered, the fruits picked, stored and packed, ready for use during the long dreary winter that will follow. Thanksgiving day then is intended to be the time for public celebration of divine goodness—for even the ungodly cannot fail to recognize the hand of a Creator in everything.

But have we chosen thanksgiving as a subject for to-night's lesson, merely because it is a law, and has been designated by a Presidential proclamation? Not a thousand times no. We come to him tonight as children to a loving Father, with our hearts overflowing with gratitude, that we have been redeemed from a race of dying men,—what we have heard and believed the glorious message of love, and that our environments are such, that we are permitted to meet often and talk to one another of the things we love so much.

Surely our hearts should be filled with thankfulness for the ripened fellowship, garnered from the fields of life,—that we enjoy, when two or three of us are gathered together. It is then we can talk of God's goodness to his creatures without reserve, for we know each heart responds to our own, to each sentiment uttered we hear Amen and Amen.

This unity we are indeed thankful for. It is the tie of love to God and mutual love of one another that binds us together thus, and we pray that this unity may exist until the Prince of life shall come.

The poet, Will Carleton has expressed my thoughts in the following verses and I hope will receive a hearty response in the mind of each.

THANKSGIVINGS.

We thank thee, O Father, for all that is bright—
The gleam of the day, and the stars of the night;
The flowers of our youth and the fruits of our prime,
And blessings that march down the pathway of time.

We thank thee, O Father, for all that is dear—
The sob of the tempest, the flow of the tear:
For never in blindness, and never in vain,
Thy mercy permitted a sorrow or pain.

We thank thee, O Father, for song and for feast—
The harvest that glowed and the wealth that increased:
For never a blessing encompassed earth's child,
But that in thy mercy looked downward and smiled.

We thank thee, O Father of all, for the power
Of aiding each other in life's darkest hour:
The generous heart and the bountiful hand,
And all the soul helps that sad soul understand.

We thank thee, O Father, for days yet to be—
For hopes that our nature will call us to Thee—
That all our Eternity through thy favor
One Thanksgiving Day with Jesus, our Savior.

We are living on the eve of God's great harvest day, when the reapers will gather the tares and bind them in bundles to burn, but the wheat, God says, I will gather into my barn.

Are we treading under the tares that try to choke us on every side, so that we can have more room to grow into a perfect kernel? Let us waste no time trying to keep them under control, but pull them root and all, that we may never be troubled with them again. The cry will soon go forth, "Thrust in thy sickle and reap, the time is come for thee to reap, for the harvest of the earth is ripe."

We are children of light and can see the harvest approaching. Then let us be on the watch tower with our lamps trimmed and burning, that we may not come into judgment, and be compelled to say with those who are left, "The harvest is past, the summer is ended, and we are not saved."

Emma Long.

Thanksgiving begins away down in the well-springs of the heart,—down in the inner recesses of our being, and comes ever pure and fresh as spring waters breaking out of the rocks and crevices of the hills. And who or does it end? I think we may well continue the comparison and say that like Tennyson's Brook, thanksgiving "goes on forever," and loses itself in the great ocean of God's love. One whose heart is truly thankful (and that means continually thankful) can no more keep from expressing it in some way than the brook can stop running or the spring retain all its waters. Yes, brethren and sisters, we have the greatest reason to keep in mind the admonition, "in everything give thanks." And how it revives and cheers us on our way to meditate upon God's mercies and manifold blessings to us.

But how can we adequately express our thankfulness? Some will say: "I feel the greatest thankfulness; but am very poor in my language, in fact, I don't know how to word my thoughts." What then? Does God require us to do impossibilities? Would it please our loving Father any better to become masters of rhetoric, or to see the imposing ceremonies of the established churches? No, for he has no pleasure in lip service. The record stands that the people who "drew nigh with their lips" while their hearts were afar off found no favor in his eyes.

But he does require honest expression from those who would properly acknowledge his loving kindness, and tender mercy. So I say, if our thanksgivings do not spring spontaneously from the heart, (the seat or center of the feelings and affections) we had far better remain as dumb as the Egyptian Sphinx than to utter empty words,—counterfeiting that heart-felt gratitude due to the great Creator, and Preserver, who is a preserver of all men, but especially of them that believe.

One of the first lessons which a fond parent trys to impress upon the child is thankfulness. How many times have we all said, and heard others say, to the loved little ones: "Now, say thank you," and the little one, but faintly realizes what it does, obediently lisps the thanks. And so it is with us, brothers and sisters. We, who are the recipients of God's greatest blessing through the gospel, should ever feel it not only the higher privilege but the greatest pleasure as well, to render some acknowledgment for these favors so vastly beyond our deserts.

But does thanksgiving mean words? In the common affairs of life we often say, and that quite truly too, that "Actions speak louder than words." Let us then, if we have not already done so, make a firm resolve right now and here to show by our actions our deep thankfulness, even as the people did in King David's time. When the King desired to build a house where the Ark of the Covenant should rest and a Temple worthy in some degree of the God of their fathers, Daniel tells them of his purpose and of the wealth he had stored up with which to adorn and beautify it. "And now," says he, who then is willing to covenant his service this day unto the Lord? Again I hear this intensely personal question tonight and echo it on to all who will hear. Could there be more acceptable thank offering? When King David put the question to Israel of old there was a noble response, and now when in the name of great David's greater Son, the question comes to us "Upon whom the ends of the ages are come shall be otherwise." "There is work to do, there is work to do, there is work for us to do."

The anti-typical King David is preparing the spiritual Temple now to be builded of living stones, the apostles being the foundation and Christ himself the Chief corner stone. The Record says the chief of the fathers and princes of Israel and captains, with the rulers of the King's work offered willingly and gave for the service of the house of God. And they with whom precious stones were found gave them to the treasure of the house of the Lord. "Then the people rejoiced," says the record, for that they offered willingly because with perfect heart they offered willingly to the Lord: and David the King also rejoiced with great joy." Two things are to be noticed here: The perfect heart with which they willingly gave their valuables and services. Second, The King also rejoiced with great joy.

Will not our King rejoice too with great joy if we with the same spirit take hold of his work and assist in his ideas. Bless the Lord for the thought. I think he will

Chas. Goss.

Thanksgiving signifies an acknowledging and confessing, with gladness, the benefits and mercies, which God bestows either upon ourselves or others—Cruden. Sacrifice and thanksgiving have been customs from the very earliest ages.

A sacrificial offering differs from a thanksgiving in that the thing offered is consumed. Under the law we find Moses instructing the children of Israel to bring peace offerings, saying, "And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried." Lev. vii. 11, 12. About nine hundred years later after the children of Israel had passed through the fiery trial of captivity in Babylon, had returned and rebuilt the walls of Jerusalem under Ezra and Nehemiah. We find them gathering and offering at the dedication of the walls of Jerusalem and thanksgiving—having called the Scribes out of all their places, and brought them to Jerusalem, and they come with thanksgivings with singing, with cymbals, psalteries and with harps. Coming down to the days of the beloved Paul we hear him saying, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." We learn from this that thanksgiving is in order at all times, and not to wait for any particular day or occasion. Coming down still later to our own beloved American institutions of this service, we find the martyred President Abraham Lincoln calling for a national celebration of thanksgiving in recognition of the year's blessings. Since which time it has been annually observed as being a time particularly appropriate for family reunions. But how its observance has become corrupted by changing it from fasting to feasting. And so all the good things which God has instituted being placed in the hands of his creatures now are so soon wrested from their proper use and service. But those who are truly begotten by the Word of truth can look on through the veil that hangs between this time, and the dawn of his appearing (the Bridegroom for his Bride) and see it rising upon a nobler and grander heritage, and a loftier scale of being promised by the prophet Jeremiah as he looked down the vista of time and saw the children of Israel going back to their beloved land, saying, "Behold I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry, and I will multiply them and they shall not be few. I will also glorify them and they shall not be small." Jer. xxx. 18, 19. Then coming down to the last message we have on this grand theme we hear the risen Lord sending by his angel messenger to John in Patmos saying, "And they sang a new song," saying, "Thou art worthy to take the Book and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And hast made us unto our God kings and priests; and we shall reign on the earth."

And again, saying, Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever." Amen." Rev. v. 9, 10, and vii. 12. What a time that will be for thanksgiving, loved ones. Will it not? Shall we all be there to mingle our voices with that blood washed throng? May there be no vacant seats among the number of those we hope to meet, is my prayer tonight. Amen.

J. N. Shoemaker.

Dearly Beloved in the Lord:

I am very glad that this subject has been given to us for consideration. Thanksgiving means giving thanks, giving voice, uttering the thanks which fills our hearts. After having understood, and believed, excepted and obeyed the gospel call, what kind of thanksgiving ought we to render unto God? Ought we to be satisfied to be silent, or to praise God in secret? Ought we? Man is the creature of God's hand, created by him for his own praise and glory, and he will not be satisfied until that time when every creature that has breath shall praise him. When we realize how greatly God has favored us by opening the eyes of our understanding, that we might see, and our hearing that we might believe, we ought to give utterance to the thanksgiving and gratitude which we feel toward God, for his mercy, and loving kindness manifested to us. If a friend do us a great favor, do we pass it by in silence? Why, no: we lose no time in telling him how grateful we were, and thank him more than once for his kindness: and we should feel the same toward God, we should never tire in offering gratitude and thanksgiving and praise to his holy name. How often David bursts forth into song and praise, and thanksgiving; the Psalms are overflowing with expressions of gratitude and love to God, for his goodness and mercy to him. He says, "I will bless the Lord at all times; his praise shall be continually in my mouth; I will bless thee while I live, my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Oh God, thou art my God, my soul thirsteth for thee, and my flesh longeth for thee as in a dry and thirsty land. Although David repeats his thanksgiving over and over again, out of the fulness of his heart, he does not feel satisfied, and he breaks out with, Oh! that men would praise the Lord for his goodness. Oh, ye righteous, give thanks unto the Lord, for praise is comely for the upright. Oh; give unto the Lord the glory due unto his name, Oh, give thanks unto the Lord, for he is good, and let the redeemed of the Lord say so.

Oh, brethren and sisters, let us remember that God expects us to render unto him the praise and thanksgiving due unto him, and when we meet, and when we part, let us give voice to the goodness, and patience, and loving-kindness, and tender mercy of God, for us the creatures of his hand, his dear children, if we continue in his love. And let us rejoice that the time will soon be here, when all that have breath shall worship him from the least to the greatest.

Joy cometh for the Lord shall come.
And rules the saints, and bring them home,
When hearts and tongues shall find employ,
With songs and everlasting joy.

May it be our happy lot to be gathered together unto him at that time is my prayer.

Mattie Neal.

Conferred not with flesh and blood, Gal. i. 16.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$139.05
M. A. Woodward,	3.00
Mrs. Albert Burton,	1.50
J. M. Rohrer,	.50
L. F. Gunn.	.50
Richard Fowler,	.50
S. H. Reeve,	.50

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed,	$38.65
O. W. Calder	10.00

Communicated.

Mechanics and Apprentices.

"*Study* to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15.

Paul, a preacher; Timothy, an apprentice in same *profession* learning of Paul. Advice:—Study to be a *workman* RIGHTLY DIVIDING *the Word of truth*. A homely illustration. Nearly all professional workmen have some dividing of material. And the completed work is to be perfect, the cutting and shaping of each portion must be worked accurately—*rightly divided*.

A carpenter measures and marks accurately a board to be used in a piece of work. His apprentice watches, measures and marks a similar board accordingly. Each take a saw. Carpenter:—Now you be *sure* and cut—divide—exactly on the mark. Both begin sawing. The apprentice, not being accustomed to the use of the tool, fails to cut exactly on the line but cuts first one side, then the other. However it shows that great effort was made to approach perfection. The carpenter—the instructor—failed to touch his mark. He started his saw off the line and bore further from it as he progressed. And still worse, he cut on that side of the line which made his board, after *divided*, too short. Naturally the apprentice would become disgusted.

Ministers are mechanics. So are all who are Christians. But in an emphatic sense may preachers be thus styled. Their profession is to work on the character of man with the hope of making a Christian of him. The principal character upon which he should work is his own. But he induces others to take up the same profession and offers to instruct them somewhat. Unlike some professions, this one has some fixed patterns for general use. Thus dispensing somewhat with the measuring. The pattern is to be applied to the material worked upon, the proper tracings made, and the cutting, or dividing, may be commenced at once.

Pattern No. 1. "Having therefore these promises, dearly beloved, *let us* CLEANSE *ourselves from all* FILTHINESS *of the* FLESH *and* SPIRIT, perfecting holiness in the fear of God." 2 Cor. vii. 1. A preacher having secured several apprentices—converts,—and having caused others to think seriously of taking up the work now begins to apply this pattern. Remember each one is going to endeavor to take his own character and work it over into a Christian character. The pattern is properly studied by each. The tracing is carefully done, and it becomes evident that each will have to do some cutting and trimming. All begin the work. Noble efforts are made by those just taking up the work. But lo! the preacher! styling himself an instructor! From between his once pure lips is forced forth issue after issue of that foul, FILTHY, odorous saliva, colored by, and originating in a deposit that is concealed between the teeth and cheek. The apprentices look on with astonishment. The "serious thinkers" look with disgust. The Church is stunted. The endeavor to spread the truth is almost thwarted. The funds furnished by honest, earnest workers have been spent in vain. All because the head workman was indifferent to his own warnings.

Lack of space prohibits giving the details of many other patterns which ought to be used. Just two or three, however, in a general way.

How often have the efforts to spread the truth which is sacred and dear to many, been suddenly checked or caused to entirely cease on account of some leading one, a minister. One who has extended influence. But one who has never failed to drive a sharp bargain when opportunity presented itself. Some one who would legally rob a widowed sister of house and home. One who has entered into all manners of speculation for filthy lucre. One who has not made a reputation for honesty. One who avoids paying honest debts. One who adds legal advising to Scriptural advising.

Oh, ministers of the gospel, builders of characters, messengers to the aliens from the truth, when will the happy day dawn in which those who labor in your position will realize the importance of purer lives? When filthiness, dishonesty, speculation, jealousy, evil reporting, and campaign anger will not be necessary qualifications for those active in so high and grand a work. When purity, love, friendship, truth, and forgiveness shall be practiced by the teachers. A fountain will *rise* no higher than its source.

"Be thou an *example* of the believers, in *word*, in *conversation*, in *charity*, in *faith*, in *purity*." 1 Tim. iv. 12; Titus ii. 7, 8.

Submitted in love by a friend of the truth, anxious to have the glad tidings of salvation published throughout our land, by a band of earnest workers whose talk and walk agree.

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

F. L. AUSTIN.

Obituary.

Died at the home of his daughter, at Oleander, Cal., on Friday, Oct. 29, 1897, Horace Beach, at the age of 87 years, 9 months and 27 days. He was born in Genesee Co., New York, Jan. 2, 1810; was married Feb. 6, 1832 to Mary Manning. To this union 6 children were born, three of whom are still living. For 25 years he was a member of the Christian Church, until the year 1865, under the preaching of G. W. Lousie, of Emporia, Kansas, he became a believer in the sleep of the dead, the restoration of Israel, and the second coming of Christ. He continued in that faith until the enemy death claimed him. Yes, father has gone to rest, but we sorrow not as those who have no hope, for we look forward to the coming of our blessed Lord, when the graves will be opened and the dead in Christ shall arise. Then they will come forth clothed with immortality and eternal life. Oh blessed day, soon may it come, when the last enemy death shall be destroyed. Our home is a very lonesome place for me, as father has been constantly with us for the last 12 years. There is another vacant chair, and no more can we hear those tottering footsteps. His desire was to live until the coming of the Lord, and not have to pass through death; but thanks be to God who giveth us the victory through our Lord and Savior Jesus Christ, that we have a hope that reaches beyond this life, for Jesus says, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. Then if we are of that little flock, we will hear him say, "Well done, good and faithful servant, enter into the joys of thy Lord." Then we will not hear our loved ones say, I am sick and death will never come. Oh, dear brethren and sisters, is not this worth striving for? We will work and strive to get a home here, and it is not lasting, the floods, or flames, or cyclones may sweep it away, or death may claim us for his victim; but if we gain a home in that kingdom it will be eternal. Then let us not be weary in well doing, for in due time we shall reap if we faint not. Eph. vi. 9.

Your Sister in hope of eternal life,
MRS. M. A. CALDER.

It is stated that a man named Crawford Elliott is in England, where he expects to arrange for the manufacture of his book-typewriter, which writes directly in books. The American factory is in New York City. Mr. Elliott formerly resided in Chicago, where he practised law.

Don't you want to know about the Klondike Gold Fields? Then send for Lithograph Map, in six colors, just issued by the Passenger Department, of the Nickel Plate Road. Contains information in regard to routes, cost, outfits, etc. To your address for five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, Ohio.—Dec. 31.

Paving blocks made of meadow grass are now manufactured. Their inventor was a clergyman, and the meadow grass, impregnated with oil, tar, and resin, is pressed into blocks and finally bound with iron straps. The advantage claimed for these blocks is that they are noiseless and elastic, resist wear well, and are impervious to heat and cold.

It is not widely known that Queen Victoria rules over more Mahometans than the Sultan of Turkey, over more Jews than there are in Palestine, and over more negroes than any other sovereign who is not a native of their country.

The Australian Statistical society estimates that the population of Australia, including Tasmania and New Zealand, was, last June, 4,362,756.

California in Three Days.

Via Chicago, Union Pacific and Northwestern Line. No change of cars. All meals in dining cars. Two trains daily, with first-class and tourist sleepers. Personally conducted excursions every Thursday to California and Oregon. For rates and other information ask your nearest Ticket Agent or write, C. Traver, T. P. A.; Frank Irish, T. P. A., Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A., Chicago, Ill.—Dec. 30.

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WILEY JONES, Manchester, Va.

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WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

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O. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Huds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Homeseekers's Excursions. Special Rates via Pennsylvania Lines This Month.

On December 6th, 7th and 20th and 21st, Homeseekers' Excursion Tickets will be sold via Pennsylvania Lines to points in Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Wisconsin, Wyoming. Anybody may take advantage of the low rates. Full information free upon application to nearest Ticket Agent of the Pennsylvania Lines, or by addressing C. L. KIMBALL, Assistant General Passenger Agent, Cleveland, O.—Dec. 21.

A Klondike Map, an up-to-date Lithograph Map, of the Alaskan Gold Fields, printed in six colors. Complete. Accurate. If interested, send five two cent stamps to Advertising Department, the Nickel Plate Road, Cleveland, O.—Dec. 31

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Walter Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 625 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through there are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frazee Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb., Sunday Sch. ol every Sunday at R. Dewey's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry lands near Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kahle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowmar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill hamlet in Ghadbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches at Gnd at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Schells, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church at God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin F. Grant of Schells, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Schells, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church at God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father, and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterhaven, Ill., Sec.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be an welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. C. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church at God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, ALLEN J. KERR.

A lithographed Wall Map of Alaska, showing the overland trails and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, O.—Dec. 31.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION," Plymouth Marshall, Co., Ind.

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is only to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for their selves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

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Pullman Sleeping Cars on Nos. 15, Pullman Vestibule Dining and Sleeping Cars on 4, 6 and 8. Dark Face Type denotes Limited Trains. Daily. Except Sunday. Daily. Except Saturday.

Westward.	9	15	33	3	7
	AM	PM	AM	PM	PM
Pittsburgh, lv.	7 00	6 30		1 35	
Allegheny, "	7 20	6 55		1 55	
Crestline, ar.	10 05	9 40		4 45	
Mansfield, "	10 38	10 13		5 18	
Crestline, lv.	10 50	10 00	5 20	5 05	6 15
Bucyrus, "	11 12	10 22	5 45	5 27	6 38
Galion, "	11 26	10 36	6 00	5 41	6 52
Van Wert, "	12 44	11 54	7 30	7 00	8 15
Ft. Wayne, "	2 05	1 15	8 50	8 20	9 35
Arcola, "		1 27		8 32	
Columbia City, "	1 53	1 41	9 26	8 46	10 01
Larwill, "		1 54		8 59	
Pierceton, "		2 01		9 06	
Kerl Lake, "		2 06		9 12	
Wawasee, "	2 31	2 12	9 56	9 18	10 31
Syracuse, "		2 20		9 26	
Milford, "		2 27		9 33	
Goshen, "		2 34		9 41	
Elkhart, "		2 45		9 51	
Plymouth, "	3 05	3 00	10 30	10 06	11 20
Tiosa, "		3 10		10 15	
Bourbon, "		3 20		10 24	
Hamlet, "		3 31		10 35	
Wanatah, "		3 42		10 43	
Wanatah, "	3 50	3 50	11 28	10 51	12 05
Valparaiso, "	4 20	4 20	11 58	11 21	12 35
Wheeler, "		4 31		11 32	
Robert, "		4 37		11 38	
Liverpool, "		4 44		11 45	
Clarke, "		4 48		11 49	
Chicago, ar.	6 05	6 00	12 55	1 05	2 15
	PM	PM	PM	PM	AM

Eastward.	20	8	6	16	4
	AM	PM	PM	PM	PM
Chicago, lv.	12 20	7 00	12 30	2 45	11 25
Clarke, "	12 33		12 43		11 38
Liverpool, "	12 37		12 47		11 42
Hobart, "	12 51		1 01		11 56
Wheeler, "	12 56		1 06		12 01
Valparaiso, "	1 08		1 18	4 01	12 13
Wanatah, "	1 37		1 47		12 42
Hamlet, "	1 43		1 53		12 48
Bourbon, "	1 54		2 04		12 59
Tiosa, "	2 00		2 10		1 05
Plymouth, "	2 15	5 15	2 25	5 00	1 20
Elkhart, "	2 25		2 35		1 30
Goshen, "	2 36		2 46	5 19	1 41
Syracuse, "	2 44	5 26	2 54	5 28	1 49
Kerl Lake, "	2 49		2 59		1 54
Pierceton, "	2 55		3 05		2 00
Larwill, "	3 02		3 12		2 07
Columbia City, "	3 13	5 45	3 23	5 50	2 18
Arcola, "	3 27		3 37		2 32
Ft. Wayne, ar.	4 00	6 15	4 10	6 15	3 05
Van Wert, "	5 19		5 29		4 24
Galion, "	6 45		6 55		5 50
Crestline, ar.	7 00	7 45	7 10	7 45	6 05
Mansfield, "	7 32	8 17	7 42	8 17	6 37
Crestline, lv.	7 40	8 20	7 45	8 20	6 40
Allegheny, "	10 05	10 45	10 10	10 45	9 05
Pittsburgh, "	10 25	11 05	10 30	11 05	9 25
	AM	PM	PM	PM	PM

E. C. LORCH, General Manager. E. A. FORD, General Passenger Agent.

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No. 2, " " " 10:05pm

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No. 3, " " " 12:56pm

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Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

IS THE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Graham Moncrieff. This work was issued and sold at 25 cents. We have a good number and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in the subject to get this work by a talented author. Send ten cents to the office for a copy.

QUESTIONS FOR THINKERS AND THOSE THAT THE BIBLE CALLS.

Is the title of a pamphlet of 36 pages by H. W. Bowman, containing questions on the Eternity of Evil, Predestination, Hell and Kindred points. It is well worth reading and will help many who are bothered to give answers many times. We can supply you for 15 cents a copy.

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This is the title of a tract containing 32 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 50cts each or 30 for $1.00.

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A PICTORIAL BATTLEFIELD OF THE CONFLICT WATERLOO.

Is the title of a tract of 32 pages by O. W. Bowman, and is devoted to an exposition of the Gog Magog and Eternity Question. 10 cents a copy.

THE KINGDOM OF GOD.

A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth. 16 pages 5 cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation, A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open letter to J. A. Comer. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

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The Wicked Dead and Plain Truths. The two combined, 2 pages ten copies for 10 cents "Word of Man, vs. Word of God," by H. V. Reed. A contrast between the two. Can be had at this office for 2cts each, or one dozen for 15 cts.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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The Success of "The Restitution" Depends on You.

Dear Brethren and Sisters:

The success, the very existence, of THE RESTITUTION depends on your action or inaction. We cannot keep it alive without the aid of every one of our friends. If you want it to be issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet to be done before the Master comes, and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *co-worker* with him *be* satisfied with sitting down with hands folded? Surely no one *can think so.* All, each one, must be up and doing. We cannot afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will *you* treat it? Please act today. Right now. Do not leave it *for a* more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to *say* they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their income cut off, and they unable longer to labor. A few cents from each one will send papers to all the Lord's poor. For the publisher to bear any large share of this is impossible, simply because he has *no* means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *need* of each. You who have plenty, and can have whatever your fancy calls for, and think there are none so poor, but if they wanted to, could get the money some time during *the year*, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and get $1000. This can be put in the bank, and as he needs money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men separately, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being prompt in remitting, as the little will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the many that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

The Restitution.

VOLUME XLVI. PLYMOUTH, INDIANA, DECEMBER 15, 1897. NUMBER 47.

"The Restitution of all things Which God hath spoken by the mouth of all his holy Prophets."

Poetry.

He Leadeth Me.

In pastures green? Not always; sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine warm and soft and bright,
Out of the sunshine, into darkest night,
I oft would faint with *sorrow* and affright.

Only for this, I know he holds my hand;
So whether led in green or desert land,
I trust—although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow,
And o'er my soul the waves and billows go!

But when the storms beat loudest and I cry
Aloud for help, the dear Lord standeth by,
And whispers to my soul, "Lo, it is I!"

So, where he leads me, I can safely go,
And in the blest hereafter I shall know
Why in his wisdom he hath led me so.

Communicated.

"Hath Everlasting Life."

"He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life." John iii. 36.

"He that hath the Son, hath life; he that hath not the Son of God, hath not life." 1 John v. 12.

I am requested by a sister living in Racine, Wis., to write out an exposition of the above passages.

Our Savior often added force to his lessons by the use of parable or allegory. I think also that we may use them to advantage in many cases.

For the purpose of making plain an exposition of the above passage, I shall invite the participation of my old

PINE WOODS BIBLE CLASS.

Albert. A few weeks ago I attended service in one of the churches at Hammond. The minister preached from the following text: "He that believeth on the Son, hath everlasting life." He placed great emphasis on the Word "*hath*." He repeated it over and over again for the sake of emphasis but that was not emphatic enough for him, so he spelled the word "*h-a-t-h*," and that means, he said the present tense, that we literally have eternal life *now* and have had, since we first drew the breath of life. Everybody has an immortal soul. We can never die. The investigation will be of interest to me, and will be pleased to hear what others have to say.

Teacher. The question of the present possession of everlasting life, may be aptly illustrated by an incident which occurs to *my* mind. You doubtless all recollect our respected neighbor, widow Smith, how since her husband's death, her health has been *poor*, and has *at times* suffered for the lack of life's necessaries. Her brother, a man of sterling character, went to California, to engage in business, which prospered, and recently wrote to his sister as follows:

SAN FRANCISCO, Cal.

Dear Sister:

I have been successful in my business ventures. I want to help you, and have deposited for you, in the First National Bank, of this city, $5,000. *It is yours.* Business engagements prevents me coming to see you at present. In three months hence, I shall be more at liberty, and will come then, and bring *your money* with me.

Your loving Brother.

CHARLES.

This widow at the receipt of the above letter, had never seen, or handled the $5,000, nor was it so she could then appropriate it to her *individual use*, yet she really had $5,000. She could with truth, say, I have $5,000. But when her brother should come, and bring her the money, which was *already hers*, she could then appropriate it to her personal use.

Carrie. Yes, that reminds me of a passage of Scripture showing how we might really possess treasure, which, for the time being, cannot be person ally controlled. See Matt. vi. 19, 20: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through nor steal." We may have treasure in a bank, but we know how often bank officials have misappropriated money placed in their trust, and then the bank fails, and officials abscond, and your treasure is gone. Not so in the Bank of Heaven. Your treasure laid up there is absolutely safe, it never can be alienated except by your own *personal acts*. The treasure you have laid up there is *your treasure*, it belongs to you, and in due time you will be permitted to apply it to your own personal use.

Arlon. Yes, praise the Lord, those who are in Christ, have everlasting life safely stored in the archives of heaven. Hence it is literally true, that "he who believeth on the Son *hath everlasting life*."

Teacher. If *your* eternal life is in heaven, it cannot at the same time be in *you* can it?

Arlon. Certainly not, the immortal life cannot exist in a mortal or animal environment. The apostle Paul says: "Neither doth corruption inherit incorruption." "That was not first which was spiritual, but that which is natural; and afterward that which is spiritual." The spiritual, and the animal cannot dwell together.

Teacher. Are you *sure* you have the life eternal reserved in heaven for you?

Arlon. I am. See Col. iii. 2, 3, 4: "Set your *affections on things above*, (lay up for yourselves treasures in heaven) not on things on the earth. For ye are dead, and *your life is hid with Christ in God*." Now, Christ and God are in heaven and if my "life is hid with Christ, in God," then my life is there also, that is, the life everlasting. The animal or mortal life is not there, that is within my animal environment. The environment and life must be of the same nature.

Teacher. When do you think the life everlasting you *now possess* [illegible] treasure reserved in heaven for you, will be *yours* to personally appropriate?

Arlon. This same chapter, verse four, says, "When Christ who *is our* LIFE shall appear, then shall ye also appear with him in glory." The precious gift of everlasting life is reserved in heaven, "hid with Christ in God," until the time of the "redemption of the purchased possession," which will be "When Christ who is our life shall appear."

Teacher. We miss the aid of our dear Bro. Elias, who has fallen asleep in Christ, who at the present time has no conscious existence either in heaven or on earth, or any where else. The Scriptures are explicit on this. "The dead *know not* ANY THING." Eccl. ix. 5, 10. "His breath goeth forth, he returneth to his earth; in that VERY DAY *his* THOUGHTS PERISH." Although our brother is at present unconscious, yet while he was with us, he laid up treasure in heaven, even everlasting life, "hid with Christ in God," and he only waits the glorious appearing of Christ, and then he also will come forth in the bloom of immortal youth.

Lud. That seems to me to be sensible. It would be useless for a man to present a check at one of our banks, expecting to draw money on it, unless he had deposits in that bank. So it appears to me, to be just as useless for a man to expect to draw on the Bank of Heaven, unless he has previously made deposits there. If a person has not the treasure of life everlasting "hid with Christ in God," how can he expect to receive that treasure, when he has no such deposit there. He may expect all he wants to, but if the treasure is not there, he will never receive it. "He that hath the Son hath life; he that hath not the Son of God, HATH NOT LIFE.

Lucy. Of course, that must be so, if we have no deposit there is nothing to draw. A passage comes to my mind speaking of this life treasure "hid with Christ in God," under the figure of a house. See 2 Cor. v. 1-4: "For we know, that if our earthly house (the present mortal organism) of this tabernacle were dissolved, we have a building of God, (the life everlasting) an house not made with hands, eternal in the heavens. For in this (mortal condition) we groan, earnestly desiring (this mortal) to be clothed upon (or invested) with our house which is from heaven: (when all groaning will cease). For we that are in this (mortal) tabernacle do groan, being burdened: (with the afflictions incident to mortality) not for that we would be unclothed, (return to dust) but clothed upon (before being dissolved) that MORTALITY might be SWALLOWED UP OF LIFE."

Teacher. When will mortality be swallowed up of life.

Lucy. See 1 Cor. xv. 52-55: "The trumpet shall sound, and the dead ("dissolved") shall be raised incorruptible, and we (the living) shall be changed. For this corruptible (the unclothed) must put on incorruption, and this mortal (living ones) must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, DEATH IS SWALLOWED UP IN VICTORY." This is the time that mortality shall "be swallowed up of life."

George. My mind recalls a passage of Scripture speaking of the life treasure laid up in heaven. It is the case of the rich young ruler, (Matt. xix. 16–21,) who came to Jesus, saying: "Good Master, what good thing shall I do, that I *may have* ETERNAL LIFE?" Jesus said unto him: "If thou wilt enter INTO LIFE, keep the commandments." The young man replied, "All these things have I kept from my youth up, what lack I yet?" Jesus said, "Go and sell that thou hast, and give to the poor, and thou shalt have TREASURE IN HEAVEN, and come *and follow me.*"

What treasure? Why the treasure he was seeking: "What good thing shall I do, that I *may have* ETERNAL [illegible] feel like doing the treasure reserved in heaven for you, will be *yours* to personally appropriate? consequently there was no "treasure in heaven," for him. He preferred the treasure kept in banks, where thieves break through and steal.

Teacher. I have been thinking about that sermon Albert heard preached, in which the preacher tried to prove that all people have immortal souls from the text: "He that hath the Son hath life." If he had paid attention to the last half of that same sentence, "He that hath not the Son of God, HATH NOT LIFE," a very different conclusion might have been arrived at. There is no life for those out of Christ. The Son of God must be possessed in the manner the Scriptures require, before life treasure can be laid up in the Bank of Heaven.

Jesus said (John x. 27-29): "My sheep hear my voice, (the rich young ruler did not) and I know them, and they follow me: and I GIVE *unto them* ETERNAL LIFE, and they shall *never perish*, neither shall any man pluck them out of my hand." They are absolutely safe.

His "sheep" are the only ones that have the promise of life everlasting, and only those who comply with certain required conditions can be his sheep. He as the Good Shepherd, laid down his life for the sheep.

Praise God, that our minds have been enlightened by the Word of Life.

W. H. WILSON.

Reviewer Reviewed.

Bro. Underwood:

Please allow me a little space to notice my reviewer, who in a late number of THE RESTITUTION undertakes to set the writer right on the "innumerable company" that John saw, Rev. vii. 9. It is not because of the importance of the question, as to who they are, nor of the review that I write on this, but because the gospel plan of salvation as I understand it, is antagonized by such a lax and liberal exposition as given by our brother. Opinions in a sense are cheap commodities, and yet they may be treacherous and misleading even unto death. "There is a way which seemeth right unto a man (that is his opinion) but the end thereof are the ways of death." Therefore beware of opinions that meddle and interfere with God's revealed plan of salvation. We note a few points that in our judgment need adjusting.

Our Brother writes—"He says the class of Rev. vii. 9. 13, is the same class as the overcomers of ii. 26, and is selected and chosen as the bride, the Lamb's wife to rule and reign as kings and priests on the earth." Here is what I said:—"And we will kindly suggest that from what is said of them, that they *more nearly represent* God's royal people selected and chosen as the Bride, the Lamb's wife, to rule and reign as kings and priests on earth." Your mistake my brother, "*More nearly represent*" than what? Ans. Them rantized Christians who have *never* obeyed from the heart that form of doctrine and been made free from sin." Who have never been washed in the blood of the Lamb." Then our writer says—"So far as the description is concerned, they may be, (and I think are) a remnant after a selection has been made." I would kindly suggest to the writer that the Revelator says nothing about there being a "remnant after a selection has been made." He does however in another chapter speak of a "remnant of the Woman's Seed who keep the commandments of God and have the testimony of Jesus Christ." I wonder if this is the same *innumerable company*? And I am made to wonder if rantized immortal soul Christians "Keep the commandments of God and have the testimony of Jesus Christ?" Then as a point of distinction this is offered. "One (company) is called kings and priests; the others are called servants." I understand that the overcomers, the kings and the priests will still be servants of the Most High God, and servants of King Jesus, but not a class of menial servants however. Who said the great company was such a class of servants? *Who said it?* Then our Brother makes another point of distinction. "One class is numbered 144,000; the other is innumerable." At this point is off the same piece as [illegible] We will answer both at once. The Revelator says in the 7th chapter they were 144,000 "SERVANTS" [illegible] sealed in their foreheads." Then in the 14th chapter he mentions the same number (of servants) who had the Father's name written in their foreheads. Then in the 22nd chapter he says, "And there shall be no more curse; but the throne of God and the Lamb shall be in it; and his SERVANTS shall serve *him*; And they (his servants) shall see his face; and his name shall be in their foreheads.....And they (his servants) shall *reign for-ever and ever.*" Alas! Alas! for such a class of clashing distinctions as our Brother has been able to formulate. We say no, the Revelator did not use a "dark lantern," but it seems our Brother has been using one that marks a distinction without a difference. If our Brother could only remember that no class of persons mentioned in the Bible under different circumstances, bear all the same marks of identity, it would save him a world of trouble.

Then our Brother says, "Furthermore, I do not find any proof that simply belief and baptism will entitle any one to royalty." No one claims it my Brother, but to claim royalty, or even salvation short of belief of the gospel and baptism, is to say the least, building on the sand. The Master for it. Then after trying to throw a shadow of doubt over Mark xvi. 16, he says—"But, be that as it may; belief and baptism only entitles a man to salvation, and I think I have proved beyond controversy that the multitude of Rev. vii. 9, 13, will be saved, but only as servants." Then my Brother, how can you work in rantized folks and have them saved? Have you another way of saving people? Another gospel to offer them? and thus pervert the gospel of Christ, and trouble the brethren, and incur the curse of God. Paul for it. Beware, beware my Brother. We have no right to take liberties and tamper with the gospel, God's plan of salvation. If there are any exceptions to be made he who made the plan of salvation must make them, I have no right to make them, and I cannot accord this liberty to others. "Happy is he that condemneth not himself in that thing which he alloweth." And to preach a definite

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as *joint-heirs* with him in the government of the nations; the restoration of *Israel*; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

gospel, a definite plan of salvation that is repentance, with switches and side tracks all along is only to deceive ourselves and make ourselves a hideous spectacle to men and angels. No, my Brother, I have no hatred to those people, but to promise them life eternal who believe and obey not the gospel is simply to array myself against Jesus who has said, "He that believeth (the gospel) and is baptized shall be saved, he that believeth not shall be condemned." And for you, my Brother, to apologize for those who shall be condemned, and offer a few detached Bible expressions which include and comprehend far more than you are willing to admit, is to say the least, to array yourself against God and his Christ. Beware. You had as well claim justification by "faith alone," and by simply "calling on the name of the Lord," and by baptism alone, "baptism doth now save us." Yea, far better than to thus claim salvation without the faith of the gospel and its obedience, baptism. But if you still insist on your claims, then we will have to say, you and the Lord for it. his Word is the truth that makes free while false doctrine leads astray.

Yes, but we are told that these people are doing a good work. Yes, and Jesus has foretold that many will come in that day saying, "We have done many wonderful works. Jesus says "Depart ye workers of iniquity, I never knew you." In their blind zeal they go forth before he sent them, sowing the devil's doctrine broadcast, which is far worse and more fatal than rum. Our Brother says, No, no, they will come in and get eternal life. Away with this deceptive combination of Satanic and sincerity doctrine that has slain more than Samson yes, tens of [illegible] more.

[illegible] Psalm 91. "This order indicates [illegible] success [illegible] by Centre the latter part of Oct. five were baptized there, and many subscribed for monthly preaching.

Then I stopped four nights in Webster City and preached in the American Volunteer's Hall. I saw that there was no hope to get time to lay a foundation for faith there, so I went to Eagle Grove. I preached eleven sermons there. Although we have a church building there, we have only a few members. Most of them are alive to the Master's work, but we did not have many outsiders to hear us. There were no additions.

I went home for a week then to prepare for winter. Then I came to the home of sister and brother Allen, near Dunkerton. I have preached for ten nights in the school house. Baptized Mrs. *Mary Noss*, a daughter of Sister Melissa French. How pleasant it would be if the children of all believers would all obey the gospel. May the Lord guide, strengthen and maintain all laborers in the vineyard.

W. L. CROWE.

Dear Restitution:

All of us have not gone to sleep yet, but now that Bro. Kinsey is preparing to leave for Arizona, he is doing some good work here in Prescott, Kansas, before leaving. As a result of recent labors, six were immersed on the 1st inst, although the day was cold and ice on the water. Others are nearly ready. We shall need some one to build us up in the faith now when our Brother leaves us. We pray that we may all labor zealously in the Master's vineyard, and that our new brothers and sisters may be found worthy. They are: John and Kittie, son and daughter of Bro. and Sister John Harris, Miss Annie Wilson and her Sister Mrs. Bower, and Iva and Opal Lapsley, daughters of Bro. and Sister N. C. Lapsley.

Yours in hope,

JOSEPH WILLIAMS.

Holiday Excursions via The Nickel Plate Road December 24-25 and 31 and January 1st, returning until January 4th, 1898.—Dec. 31.

The Restitution.

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Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshal Co., Ind."

Remittance should be sent by bank draft postoffice money order or registered letter. Money sent in either of the above ways is at our risk, money sent in loose letters is at the risk of the sender. It is only to mark that you can feel till it is a letter so that no one can tell it, for one who handles such mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A Word with Our Correspondents.

We want your contributions. We want them to be Scriptural. We want them to be written with the conviction upon your hearts that Jesus is coming—coming *soon*. We would have you realize that in view of His soon coming you have no time—*not a moment*—to waste, throw away, lose, in fruitless dissension that is of very little benefit, but only stirs up strife, causing discussion and division. Not *always* actual and open rupture of societies, but a worse state by far, viz: *Division of effort*. It is not necessary to mention all the points which occupy time and space to no purpose, but one or two to illustrate may not be out of place.

In studying the Word of God we learn that there is to be a resurrection of the dead; that Christ died and was raised, and likewise all who are to have any part in the events that will [illegible] coming of [illegible] that he proves [illegible] that "Unspeakable Gift." Being of a dying nature man can only get this "after-life" through the resurrection from the grave. This theme of the Resurrection of the dead may be amplified or made much of according to the ability of the writer, and this Bible truth thus taught is of benefit to our fellowmen and to the Household also.

But one comes in and says "From my reading and reasoning, with my ideas of God and his characteristics, I do not believe the wicked or any but the really and truly altogether 'righteous' will be resurrected." Another holds up hands in horror and says "You don't! Why I believe from *my* reading and reasoning that every one will be raised at *some* time." Lo, and behold, the strife is commenced, and will not stop till death comes, for each is *determined* to fight it out to the bitter end. In no time at all sides are taken all over and the strife is general. Quickly the one fundamental essential principle is lost in the struggle, and a learner not being "rooted and grounded" becomes disgusted, not knowing what to do, unable to settle his own mind. What we should teach is that man being mortal, wanting future life, is promised that life on conditions, by One able to perform, that this life can only be obtained through God's Son by a resurrection out from the death state. Brother, in all kindness let me say to you that *you* will never be *saved* nor *lost* BECAUSE you think no wicked man will ever be raised. Likewise my brother, you will never be saved or lost *simply because* you think *all* men will have a resurrection. But, brothers, in all solemnity we speak and say that *you* will have to answer before God for all the *strife* and *contention* you cause in such matters that do not affect the pure and living Gospel of Christ.

A brother reading his Bible learns that Jesus instituted the "Memorial Supper"—the bread typical of the body, the wine of the blood—and that he requested his followers to partake of it, and remember in doing so his suffering and death, subsequent resurrection and glorification, coupled with the promise that he would no stay away forever, but come again, and then though his disciples might like the Master suffer dire and varied persecutions during his absence, yet when he did return they should have glory as he had. O brother, the thoughts that touch the lo-se-strings as we thus "do this in *remembrance* of Him." As our lamented Brother Conplin used always to say:

> We would see Jesus, for the shadows lengthen
> Across the little landscape of our years,
> And [illegible] the [illegible]
> And [illegible] [illegible]

The feelings of reverence and solemnity that thrill us as we partake of the emblems of his broken body and spilled blood. How solemn an event!

In his enthusiasm one brother feels that he cannot too often participate in this ordinance, and will travel miles through heat or cold, to be at the place where it occurs, and says that *every week* is not too often for him. Another says that he is convinced that at the yearly Passover is the time for this Supper, and that it was only meant to be taken *once* each year. That every week observance makes it a common and familiar event that familiarity breeds contempt," and the weekly communion cannot be made the solemn season that it should be. Consequence, a ventilating of the question with "full and free discussion" is demanded and at it they go with all the vigor and energy of a good cause. Result, contention, strife, division—all to no purpose—for no one is changed in opinion, and the end, like the other ones is never reached. Weak ones in the Household are disheartened and go away from the fold, not caring to remain with such a family.

My brother, a question. Do you think that *because* one partakes of the Lord's Supper every week that on *that account* he will be lost? Contrariwise, my brother, Do you think that *because* one chooses to partake but once each year, and that at Passover time, that *therefore* he will lose eternal life? We know you are tenacious, and do not yield a point, but you will hardly take so strong a stand as this, will you? Surely not. But, the discussion once under way, soon the vital point, the real intent of the "*Memorial*" is dwarfed and out of sight. All absorbed in the "how often," instead of "*as often as ye do*, do in REMEMBRANCE of me."

We beg and entreat you, brethren all, to stop a moment. *The Lord is coming!* He was here once and went away, promising to come back. He left for you and me this charge. "Go ye into all the world, preaching the Gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." He told us also to watch for signs, events, that should occur, and when we should see these in their course we should rejoice, for his return was near. We must do the work he left for us, and watch for his return. And with all deference for the *opinion* of others, we wish to say, that in the writings regarding His coming and preparation for it, please do not lose sight of the *event* in your endeavor to locate the *exact day* and *hour* of the event. The COMING is the prominent and all-important point. Preparation for it, and *haste* in preparation because it is *near* at hand.

Brethren, we should teach that there is a God, All-powerful, able to perform, faithful, just and loving—the Creator. That he made man mortal, dying, but with a desire for life, and so after placing him here with such nature and desires, He left certain writings, which we call "the Bible," and he said they should be an all-sufficient guide and instructor in leading man to eternal life. He left man free to chose life or death. We should teach in accordance with this written Word that God's kingdom will be established on this earth, that God's only begotten Son, Jesus Christ, our Redeemer will set up and take charge of this kingdom, his lowly followers having died through the years of preparation, being raised to life and immortalized, to be exalted to joint-heirship with him in the kingdom, all wickedness done away, and finally the fullness of eternal bliss with God and love supreme be the lot of each son and daughter of the Lord Almighty.

With this comes in the restoration of God's ancient people—Israel, with all the attendant glory that will be theirs after their long and painful punishment. The legal method of adoption of the children of men into the royal family of God, heart-repentance and cleansing, immersion and the works that are given so plainly for us to do, ever remembering that *love* to God and each other should rule our hearts, and minds in every thought word and deed.

Brethren and sisters, let us try for 1898, just *one year*, and write and preach, *every* article and *every* sermon, only what is *absolutely* and *unqualifiedly* necessary for men and women to know and do in order to be "saved." Let us devote the same conscious effort, the same desperate and determined energy of body and brain that has been used so long in perhaps a fruitless endeavor to "see eye to eye," to the one all-absorbing labor of bringing dying men and women to a *saving* knowledge and hearty acceptance of the overtures God has made to the human family.

What [illegible] is [illegible] [illegible] there will be but little of [illegible] it is not gathered in once. No delay for anything. The farmer calls all hands, young and old to the work for need must help. But one big boy says "Father, that onion patch must be weeded, and another "those potatoes over in the garden ought to be hoed or they will not be worth digging if left so." Sternly the father says "Let them go. Nobody for anything. The grain *must* be gathered into the garner. When the wheat is all gathered in, there will be ample time to care for the potatoes and onions.

Brother, Sister, the Lord is coming. Do you truly believe this? and that he is coming soon? That he *may* come this year, or that you may be called to the silent chamber of the grave any moment? That one breath you draw—the next you know not of? Solemn indeed, yet how true. In view of this how much time and energy *have* we use in anything that causes trouble to our brother? How careful we should be, how unselfish, our hearts filled to overflowing with gentleness and love to our brother—the household of God—to our fellowmen.

This is not written with intent to "gag" or "put bits in the mouth" of any one, nor even to discourage "free investigation." On the contrary we wish you to write exactly as you are minded to do and to think as you see best, but in the position we occupy we see many things that do not come to others outside, and we write purely in a spirit of love and good will, and without anxious to please so far as we can. We desire only to impress upon you the *shortness* of the *time* that yet remains for us to labor, and the importance of preaching the *one necessary* "Gospel of the kingdom of God" FIRST. Al[illegible] *signs* of the times in which we live, for "the Son of Man COMETH at an hour when ye think not."

Do we BELIEVE this? Brethren if we do, then let us pledge ourselves, God helping us, this year just starting, to *think*, and *speak*, and *act* as if we really meant it when we say we believe that *Jesus is coming soon*.

We thank you for the favors shown us in the past most heartily, and solicit a continuation of the same, hoping many who write but seldom will send offener of the ripe fruit of their pens. We have made mistakes many times, we are mortal, and do acknowledge our weakness, and ask your forgiveness for wrongs we have done. God helping us, we will try this year of 1898, and with your assistance, dear brethren, to make THE RESTITUTION worthy of being used in God's hands as a humble instrument for good. Pray for us.

Our Christmas Love Feast.

For some years past a very profitable and pleasant feature of our paper has been the Annual Love Feast, consisting of short letters from all over the country, expressing the faith and hope that animates our hearts. Let us have another one this year, brethren and sisters. Let it be better than ever before, inasmuch as we are so much nearer the prize than a year ago. We live in a fast age, and a year now seems to count more than ever a single year did before. So much does happen in such short time that we are lost in contemplating the lightning rapidity of passing events. Truly *time lastens*. Let each one, all, old and young, who has a word for the Master, not hesitate but speak right out. No fear that what you say will not be as good as some other's speech. This is a family affair, with no great attempt at "style." Don't give some one a "dig," nor "ride a hobby," but speak a "*word for Jesus*." Do not wait for Christmas with its cares to come before you write, but write and send now so as to be in time. We want the whole paper full of these letters. Let us have a good "*social meeting*."

Do all the members of the Church in your locality take our paper? If not, won't you try and induce them to do so? The cost is only a trifle three cents a week.

How careful one ought to be to try to be kind and thoughtful of one's old friends. It is so soon too late to be good to them, and then one is always so grieved.

We are out of the tracts—"Questions for Thinkers and Thoughts for the Thoughtful," and "A Parabolic Battlefield or Error's Waterloo" by H. W. Rowman. Please send no more orders.

READER, give a moment's attention to this little paragraph. "If you would be of the number of that glorious company that will spring into being at the manifestation of the Sons of God, you must like them be men of faith and service, and men of benevolent hearts. Those who are not of loving hearts are not of God."

Zionism.

A Manchester (England) newspaper recently said: "The Zionist Congress at Basle last August, has had a curious outcome. A natural and immediate result of the return of the Jews to the Holy Land would be the rebuilding of the Temple, and so confident are some of the Jews that the time of their return is at hand, that orders have actually been given, and the work commenced, for the preparation of buttresses to be used in the restoration of the sacred buildings. In England, wrought iron is being produced for outer gates, and at the marble quarries in Italy, the capitals of pillars are being carved. Not a few of the leading European Jews have great expectations of what the early months of next year will bring forth; and they make no secret of their hopes that circumstances not unconnected with finance will arise, which will enable them to extract from the Sultan a treaty which will virtually restore the Holy Land to their possession." "This is one of the most remarkable things that has yet occurred in respect to the restoration of Israel, and is a proof of the interest taken in the "glorious land" by the rightful inhabitants, the posterity of Abraham. We are persuaded that this is but the commencement of many strange things to be accomplished in the near future."

WE need your hearty support in getting a few new names for our list of subscribers. Will you not send us at least one new one for 1898? We will appreciate the favor.

"Does Death End All?"

The Rev. Dr. Paul F. Sutphen, pastor of the Second Presbyterian Church, of Cleveland, delivered a "Talk" on the above subject last Sunday evening, (Nov. 28th) in which he said, "Death is not the end. The life we now live is only the scaffolding to the building,—only the vestibule to the Grand Cathedral of Immortality. Part of the body may be destroyed, yet personality remains. One may be deprived of an arm by accident, yet he continues to live. A man who has lost both limbs, both arms, both eyes, still thinks as intelligently as before. These cannot therefore be in any sense necessary to his individuality. In other words, a considerable part of a man may be dead and buried, and yet the man be alive still. Now we come to the brain. It is here materialists tell us we find the thinking power; and mind or soul, they affirm, is merely a brain function. If this be so, death is certainly the end."

The end of *what?* Does he mean that death is the end of the life we now live? If so, we agree with him, and inasmuch as everybody seems to believe that already, what need was there of a talk to prove it? We suspect he means, that if the mind is a *brain* function then *certainly* there is no future life for any of Adam's race. We think nothing but the exigencies of a human creed would induce him to think thus. He several times refers to science and scientists in his address, but we see no reference to the Scriptures,—how is this? Does he find nothing in *them* that suits him? Can it be that the God who made man has failed to tell how he formed man, and of what material? Does he not say he formed man of dust? Did he not threaten this dust-formed man with death if he be disobedient? Did not the sentence pronounced upon the disobedient dust-man explain what death is? The Doctor certainly must hold God to be just; and so, when he said to the dust-formed man Adam, "Dust THOU art, and unto dust shalt THOU return," could he ask stronger evidence that

THE DUST-MAN HAD BEEN DISOBEDIENT,

and was held accountable for his conduct? In a word, if the dust-formed man was held to account for his actions does not that prove that *personality* inheres in the creature of dust formation? Let us enquire if what he calls mind be something that exists independently of the dust-formed man, and directs his movements, is not *that* the real responsible man? Would it not be unjust to

PUNISH THE DUST PART

under such circumstances? And as we find no punishment meted out to what he claims to be the *personality*, should he not call a halt? He knows right well, that what he calls the man proper, could *not* suffer the penalty pronounced upon the dust-man, if it were *true*; and the dust-man only did what it was obliged to, and therefore

WAS NOT GUILTY.

God knew who the guilty parties were. It could only be those capable of eating fruit. And the lounging one employed by God shows that he who had been formed of dust, and addressed as "THOU," was the real culprit. He may talk about the brain being the *organ* of the mind, but if he consults Gen. iii. 5, 6, he will see that the woman was not moved to take and eat by something he calls mind, which the brain is the organ of, but by what she saw with her natural

DUST-FORMED EYES,

and what entered her dust-formed ears, when the serpent spoke to her. He says the whole question of immortality hinges upon whether mind is a function of the brain, or, is brain merely an organ of the mind? He has expressed himself in favor of the latter; the mind, the reasoning, calculating, remembering power in man is considered immortal. Did God make that immortal mind? If so, did he endue it with unending existence—his own everliving indestructible existence while it was liable to sin? If so, how can the wickedness of the wicked come to an end? And as Paul in 1 Tim. vi. 16 tells us that

GOD ONLY HATH IMMORTALITY,

if every human being has immortality, every human being must have part of the divine nature within him or her; and as this part of the divine nature is the real personality, and *sins*,—then God will, according to his doctrine, punish parts of himself to all eternity. All this comes of rejecting the counsel of God and turning to the fables of heathen philosophy for the foundation of his faith. At funerals he teaches that "There is no death,

WHAT SEEMS SO, IS TRANSITION"

merely. It now transpires that he has to appeal to the statements of scientists in support of his belief. Surely a "Doctor of Divinity" should have proven his case by the divine Revelation. He says there is no future life if mind be a function of the Brain. In opposition to this we offer the following propositions:

1. In some cases

DEATH DOES NOT END ALL.

Proof:—Psa. lxxxviii. 5, "I am as a man that hath no strength, free among the dead, like the slain that lie in the grave who thou remembrest no more." Again in Isa. xliii. 17 "The army and the power, they shall lie down together; they shall not rise: they are extinct;" and Psa. xlix. 14 "Like sheep they are laid in the grave; death shall feed upon them; and the upright shall have dominion over them in the morning [of the resurrection] and *their* beauty shall consume in the grave from their dwelling."

2. Death does not end all in other cases. Proof:—"God shall redeem *my* soul from the power of the grave; he shall receive me." Psa. xlix. 15. "Though worms destroy this body, yet in my flesh shall I see God," Job xix. 26; "Many of them that sleep in the dust of the earth shall awake," Dan. xii. 2; "He shall swallow up death in victory," Is. xxv. 8; "The righteous hath hope in his death." Prov. xiv. 32.

3. But death, *is death* in all cases while it lasts. Because the first man was of the earth,—not earth and sky,—*natural* not spiritual," 1 Cor. xv. 47. "He knoweth our frames, he remembereth that we are dust." Psa. ciii. 14. "I have taken upon me to speak unto the Lord, who am but dust and ashes." Gen. xviii. 27. "By one man sin entered into the world and death by sin, [not transition by sin] and death has passed upon all men;" Rom. v. 12; "The wages of sin is death." Rom. vi. 23. "In Adam all die." 1 Cor. xv. 21, 22. "The sentence of death in ourselves," 1 Cor. i. 9; "This mortal;" "this corruptible." 1 Cor. xv. 53, 54.

4. In death there is a total suspension of all consciousness and existence itself.—Proof:—"In death there is no remembrance of thee: in the grave, who shall give thee thanks?" Psa. vi. 5. "The grave cannot praise thee; death cannot celebrate thee: they that go down to the pit cannot hope for thy truth." Isa. xxxviii. 18; "His breath goeth forth, he returneth to his earth: in that very day

HIS THOUGHTS PERISH."

Psa. cxlvi. 4. [Is it not supremely ridiculous to say the thoughts of an immortal *entity* perish when the breath leaves the *body*? What is the use of an *immortal* part if it becomes *senseless* when its house dies?] "The dead know not anything—their love, their hatred, and their envy is now perished," Eccl. ix. 5, 6; "There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Eccl. ix. 10. Observe, it is that which when alive *did* know, and work, and devise, that does *not* know and work and devise after death, and what will he do about it? It is painfully evident that he is [illegible] in faith in God, in relation to man's nature, or his destiny. Christ came that we mortals may obtain immortality by a patient continuing in well-doing, and promises to raise us up at the last day,—says that we shall hear his voice and come forth of the grave *to life* (John v. 28, 29) if we have done good: and when Paul in 1 Cor. xv. 51 says, "If Christ be not raised then they that are fallen asleep in Christ are perished," and that all his suffering for Christ's sake will be of no advantage to him if the dead rise not, we have infallible evidence that he is deceiving others, and being deceived himself. We beg him to let philosophy and science alone. The Word alone is able to make him wise unto salvation.

GET us a few new subscribers and we can give you a better paper for 1898 than ever before.

Obituary.

Eckla Ann (Clerk) Warner was born in Delaware County, State of New York, Oct. 18th, 1825. Very early in life she united with the Methodist Episcopal Church and was married to Jesse Warner, Nov. 3rd, 1845. She first heard the glorious gospel of the kingdom preached by Elder Ephraim Miller in the State of Michigan, in 1849 and embraced the faith as taught by the Scriptures and joined the church in 1849 at which time she became a subscriber and reader of THE RESTITUTION, and continued on until her death. Several years ago Sister Warner with her husband came to Arkansas and settled near Ozark, and finally moved to the town of Ozark. She lived a consistent Christian life and died at a good old age, loved and respected by all who knew her. Sister Warner died at Ozark Ark. on the 18th day of Nov. 1897, after an illness of several months which she bore with Christian patience and fortitude being at the time of her death 72 years and 1 month old. She leaves a husband to mourn her loss but his sorrow is not like that of those that have no hope. For he knows that in the resurrection morn when the trump of God shall sound, that the dead in Christ will rise first and then will he meet his sweet and loved companion. May God bless and comfort him in his bereavement is the prayer of one that loved them.

J. H. L.

If you have *not* yet renewed your subscription to this paper, today would be a good time to attend to the matter.

Queation.

Will Bro. Joblin or Bro. W. H. Wilson or some other able writer please answer through THE RESTITUTION the following questions:

How and when will the promises of God to Abraham, Isaac and Jacob as recorded in Gen. xii. 3; xxvi. 4; and xxviii. 14, be fulfilled?

Can all the families of the earth be blessed," or be "happy and prosperous" in Abraham, Isaac and Jacob while Abraham, Isaac and Jacob are dead and in their graves?

Will all the families of the earth receive the promised blessings before Abraham, Isaac and Jacob receives theirs?

Submitted in love to God and his truth.

J. B. CRATON.

Excursion Rates via Pennsylvania Lines for Christmas and New Year.

Following the annual custom, Ticket Agents of the Pennsylvania Lines will sell excursion tickets Dec. 24th, 25th and 31st, 1897, and Jan. 1st, 1898, for the Christmas and New Year Holidays. Tickets will not be sold to adults for less than 25 cents, nor to children for less than 15 cents. Return limit of excursion tickets will include Jan. 4th, 1898. For rates, time of trains and other information please apply to nearest Ticket Agent of the Pennsylvania Lines.—Dec. 31.

Poetry.

Some Day.

"Some day all doubt and misery
Will be made clear:
The threatening clouds that now we see
Will disappear.

"Some day what seems a punishment,
Or loss or pain,
Will prove to be God's blessing, sent
For very gain.

"Some day our weary feet will rest
In sweet content;
And we will know that we were blest
By what was sent.

"And, looking back with clearer eyes
On life's short span,
We'll see with wondering, glad surprise,
God's perfect plan;

"And, knowing that the way we went
Was God's own way,
We'll recognize his wise intent,
Some day, some day."

Communicated.

"If a Man Die shall He Live Again?"

There are certain things in the course of human events which much as we would like otherwise are ever kept prominently before us, events which we must meet and for which we should be prepared.

Foremost among these is that dark enemy which is always near us, and from which we are never secure; that worst enemy of mankind—*death*.

Wherever we find that man has *taken up his abode for any length of time* we find that the enemy has been there. Near the city of the living we find the city of the dead. Not crowded by the busy throng—not the rush of business, nor laughter and mirth, but all is silence. No difference in rank *there*—no kings, no princes, no servants, no rich, no poor—all share alike that unbroken slumber.

Do we wonder that Job exclaims, "Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth like a shadow, and continueth not." "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass: Turn from him, that he may *cease*, till he accomplish as an hireling his day."

He had learned by experience the weakness of humanity and the truthfulness of what he was speaking. Man may be surrounded by all that earth can give; he may be crowned with *honor*; he *may* have all that wealth can buy—nations may bow at his feet, but death awaits him—"his days are determined."

We may enjoy our homes, but it is only for a little while. We see today an unbroken family gathered about the fireside and it seems as though it must continue so, but no, sad changes will come. The picture is dark, but better by far that we see it as it is. If we do not look at the dark we are not apt to see the bright ray of hope that shines so brightly beyond.

Is it possible—is it true that in death man is in that state of complete rest, that perfect unconsciousness in which he appears to slumber when we call and no voice makes reply? Yes it is true. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease * * * But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not wake, nor be raised out of their sleep. Psa. vi. 5; cxv. 17; Eccles. ix. 5, 10; iii. 18, 20.

Death is just what it seems—a silent sleep—a returning to earth. But how came such a dread enemy among us? It is the same old story of transgression. Sin has been the curse of man through all ages, and sin is the foundation of the sorrow and misery of today. The first Adam must die for his disobedience. Not a spiritual death or separation from God as we are sometimes told, but death as we see it. Driven from the garden "lest he eat of the tree of life and live forever." To till the ground until he returned to the dust from whence he was taken.

Once deprive a man of life and he is as powerless to help himself as is the dust from which he was created. Here at last mankind seek a common level and without the aid of Divine power they are destined to sleep an eternal sleep. Is this man's destiny—is there no hope for him? Revelation replies there is hope.

The one who has power to call into existence has equal power to call those silent remains to life again. Nearly 1800 years ago one of God's holy prophets took up his abode with a widow and her son; they were in want for food, but when Elijah came the meal and the oil failed not. The dark winged angel of death entered that home and the son died, but with power from on high that Prophet called him to life again. The first resurrection scene, and the widow exclaimed, "By this I know that thou art a man of God, and that the Word of the Lord is in thy mouth."

With the mountains of evidence that we have—Oh, that we might be as ready to believe as this widow.

Another prophet died and was buried in a cave; the Moabites invaded the land and as they went out to bury a comrade they saw a band of the enemy and hurriedly cast him in this lonely cave, but no sooner did he touch Elisha's bones than he lived.

Oh, wondrous Power—in praise and thankfulness we bow to thee. Yes, it is possible for death to be overcome—this fact has been demonstrated—but this is not sufficient for us. Where is that precious promise that causes our mourning heart to rejoice? That gave hope so long ago and prompted Job to say "All the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee: Thou will have a desire to the work of thine hands."

Or caused Isaiah to exclaim, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead?"

We hear that voice ringing through the centuries, "I *am he* that liveth, and was dead, and, behold, I am alive for ever more, Amen, and have the keys of hell and of death." We hear him speaking words of comfort to a sorrowing friend: words of hope that are extended to you and I. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die," and then weeping before that silent tomb, his compassionate nature and the glory of God is manifest. A few words of prayer, a call "Lazarus come forth" and the dead came forth.

We love to think of that resurrection morning when all the saints of God shall come forth from that long sleep; when with *trumpet sound* "the Lord himself shall descend from heaven," and the resurrected dead and the living saints crowned with immortality are caught away to meet him; of that glad triumphant shout "O death, where is thy sting? O grave, where is thy victory?"

How oft has been portrayed by tongue and pen the scenes that will be enacted on that eventful day. A company of sorrowing friends singing a parting hymn over the grave of some loved one—suddenly the grave opens and its occupant comes forth crowned with immortality. A sad procession slowly wending its way to the place of burial—they never reach it—the sleeping one is caught away. Perchance 'tis a sick room: its occupant slowly wasting away—there is no hope. He has long watched for his Lord's returning, but now he must die. Happy man—his sufferings are over; his hopes are realized, he never meets the dark enemy—he hears his Savior's call and goes to meet him.

Lastly—"two shall be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." O blissful moment to those who are taken. What do the trials, suffering, persecutions of this life amount to with such a hope before us? Alas! for those who are left. How is it with us, my brother?

"Then will the sleeping saints come forth,
Who lie entombed in sea and earth,
And robed in immortality,
Their Jesus face to face shall see.

Break, sacred morning, through the skies,
Bring that delightful, dreadful day;
Cut short the hours, dear Lord, and come,
Thy lingering wheels, how long they stay.

Haste, then, upon the wings of love,
Rouse all the pious, sleeping clay
That we may join in heavenly joys,
And sing the triumph of the day."

EDWIN E. GROAT.

"I am He that Liveth and was Dead."

To the Household of Faith:

Was Christ a divine spirit before he was born of the Virgin Mary, or did he become a spiritual being by the resurrection from the dead? If he was a divine being, how could he become a fleshly being and suffer death? Some believe he was with the Father and helped form man of the dust of the ground. If so, he was before the first Adam, that would make Le second or the one formed out of the dust spiritual. We find the first Adam was made a living soul. The last Adam was made a quickening spirit.

Howbeit that was not first which is spiritual, but which is natural; and afterward that which is spiritual. See 1 Cor. xv. 45, 46. We can see by this that Christ was not with the Father in the formation of man, but was the Lord God and not Christ. See Gen. ii. 7. "And the Lord God formed man of the dust of the ground.

Jesus Christ became a spiritual being. By the resurrection from the dead. 1 Cor. xv. 45. It is sown a natural body, it is raised a spiritual body. Now in reading the Word of God shall we take it in the present tense or future? God who quickeneth the dead and calleth those things which be not as though they were. Rom. iv. 17.

Isa. ix. 6. "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." And again see Isa. xxii. 17, 18, "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them and cast lots upon my vesture." Now, dear reader, this is spoken as though it had already transpired, yet it was many centuries before. And again concerning his sufferings see Isa. liii. 3 to 10.

Now some say Christ never rose from the dead. This question should concern every true child of God, and the destiny of all true believers of that Holy Lamb of God depends on the resurrection from the dead. Now, if Christ be preached that he rose from the dead, what follows? First he is the Son of God, see Matt. i. 18, 23. I come down from heaven. John vi. 5. I proceed forth and came from God. John vii. 42. I am the Son of God. This is my Son in whom I am well pleased. And for his confession that he was the Son of God, he was charged with blasphemy and was put to death, and if he remained dead we would say he was worthy of death and it was a righteous one. But if he arose from the dead the fair form of the young virgin is forever vindicated, for beyond question that the power of God *was* not the lust of the flesh, and by his sinless life God had recompensed him according to his righteousness and the cleanness of his hands. Psa. xviii. 19, 24. The glory that Jesus spoke of in his prayer has not yet come, and is yet future, for when the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. Matt. xxv. 31. We will now leave this and turn to his birth.

Paul says in Rom. xiii. 4, concerning his Son Jesus Christ, our Lord, which was of the Seed of David according to the flesh and declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead. 2 Tim. ii. 8. Remember that Jesus Christ of the Seed of David was raised from the dead according to my gospel. Sal. iv. 4. But when the fullness of the time was come God sent forth his Son, made of woman, made under the law, and again when he brought in the first begotten into the world he saith, and let all the angels of God worship him. Heb. i. 6. Can any of us for one thought wander back and minds picture the stable wherein our Master was born, the most lowly, most humble and most sacred birth that has ever overshone mankind existed.

Go with me if you will and let us picture the shepherds as they were keeping watch over their flocks by night. Not a sound to be heard save the shepherd's horn or the bleating of one of the flock as it had wandered out in the darkness. Suddenly there shone round them the most glorious light they had ever beheld. They were sore afraid, and as they spoke one of the other, Shall we leave our flocks and flee? they heard the voice of the angel saying, "Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Savior, *which is Christ the Lord*." Luke ii. 8, 11. How those old hills must have re-echoed the sound of "Glory to God in the highest, and on earth peace, good will toward men." Again we see those same angels as they leave their flocks and start for Bethlehem to see if those things be true. They go to the stable where they find cows and camels. Must we look here in this hovel for our King. Yes, here we see him in the manger with Joseph and his mother. He is here just as the angel has said. "Oh, thou precious Lamb of God, I must have come from all the lips of those faithful shepherds.

Brothers and sisters, let us work diligently while it is yet day, for the time is not far off when he will come with power and great glory, all the holy angels with him. He can then say, "I am he that liveth and was dead, and behold I am alive forever more." It will be then and not before, dear brothers and sisters, that the glory of the Father in his Son shall be completed in the age of ages.

Watching and patiently waiting for the soon coming of our Lord and Savior, I remain,

Your Sister in Christ,
MRS. GEORGE OSBORN.

That Weight or Clog.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. xii. 1.

Dear brethren and readers of THE RESTITUTION I pen a few thoughts that occur to my mind upon the line of thought suggested in the above quotation. We are all running in the race for the high prize, glory, honor, immortality, eternal life. And if there is any thing that hinders us in running well in this race, we should lay it aside. Now dear readers let each one of us examine ourselves with the light of God's Word shining fully upon us.

Let us see, are any of us carrying some weight that hinders us in our full obedience to the will of God.

God says: "For all that is in the world the lust of the flesh, and the eyes, and the pride of life, is not of the Father, but is of the world," 1 John ii 16. Let us first inquire what is *lust*. Webster defines it as "depraved affections," "eagerness to enjoy."

Now one of the natural faculties of our mind is love of approbation, and an eagerness to gratify the cravings of this faculty becomes a lust. With many the gratification of this faculty is thought to be harmless. But let us see by the light of God's Word

"He that exalteth himself shall be abased: and he that humbleth himself shall be exalted." Luke xiv. 11.

Again, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James iv. 4.

With this light of God's Word fairly shining upon us let us see are any of us trying to exalt ourselves in the opinion of the world? Are any of us trying to win the friendship of the world, are we in any way eagerly grasping after [illegible] approbation?

Why do we put on such expensive clothing? Why have we gone to so much expense in building our houses? Why have we built and expensively furnished our parlors? Why do we drive so expensive a carriage all glittering in the sunlight? Let God's Word answer. "Men will praise thee when thou dost well to thyself." Psalm xlix. 18. It is not wise in us to try to evade the force of this. It is the primary object in all this outward worldly show to seek to and gain the admiration and friendship of the world, to exalt ourselves in the opinions of the world.

"Ye have lived in pleasure on the earth." James v. 5.

If we are in this way trying to win the approbation and friendship of the world, and so exalt ourselves in their estimation, then God says that we are his enemies, and that we shall be abased, and not elevated to that high honor of glory, immortality, and eternal life. Dear ones is it wise and prudent in us to risk so much just to gratify our earthly pride and vanities? Just that we may be looked upon as respectable citizens in society will we run the risk of loosing the high prize in Christ Jesus. If not then let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. What if the world does not own us as one of their company but say of us, oh! he is not considered among our respectable citizens, he don't amount to much.

Let us turn more lights upon our pathway, such as "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." 1st Peter ii. 9.

"Be not conformed to this world." Rom. xii. 2.

"Seek ye first the kingdom of God, and his (God's) righteousness," Matt. vi. 33.

"Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Col. iii. 3.

"How shall we that are dead to sin live any longer therein?" Rom. vi. 2.

I will close by requesting each reader to examine themselves and answer to their own satisfaction before God the following questions.

Are you one of the chosen generation?

Does your every day surround [illegible] your dress, your general style of living, your business methods, and social relations all show to the world that you are not conforming to this world, but are a peculiar person?

Do you seek first (even to the neglect of business demands and all pleasures) the kingdom of God and his righteousness? And trust in God that all these necessary things shall be added unto you? Or do you take thought first of how you can make a living now? Have you fully set your affections on things above and become fully dead to this world?

J. B. CRATON.

Obituary.

Again we are called upon to note the death of one of the faithful followers of the meek and lowly Jesus. Catharine Woods, daughter of George and Missouri Barttroff, was born in Jasper Co., Illinois, May 18, 1854; was married to Bro. R. J. Woods Dec. 24, 1874; fell asleep Nov. 20, 1897, age 43 years, 6 months and 2 days. She had been afflicted for many years with tumor, and for the past three years has suffered almost constant pain. Every thing that could be done by loving hearts and kind hands was done for her recovery. Her physicians told her that she would have to be operated on as that was the only hope of life, she gave her consent but was not able to stand the operation, and while under the influence of drugs she fell asleep. Yes,

"Asleep in Jesus, blessed sleep,
From which none ever wakes to weep."

She leaves a husband, three sons, and three daughters, and many relatives and friends to mourn her departure. She had heard the gospel preached and believed the things concerning the kingdom of God, and obeyed from the heart that form of doctrine. Was baptized by Bro. J. S. Hatch, April 24, 1893, and has ever since lived a consistent Christian life. We extend our heart-felt sympathy to those lonely ones, and pray our kind Father to throw around them his loving arms of mercy and comfort them in this time of trouble. We feel sad, but sorrow not as others that have no hope, for we believe our sister will live again. Then all tears will be wiped from all eyes, and there shall be no more death. Oh, how we long for our dear Savior's return, for we hear him say, "I am the resurrection and the life. I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hades and of death." Paul also says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first." Then we believe our Sister will come forth clad in the garments of immortality. Yes, when the trump of God shall call to life the righteous dead, then she can sing the song of triumph, "O death, where is thy sting, O grave, where is thy victory." Then will they bear palms of victory and wear the crowns of glory. Then will they see the Prince of Peace, the Captain of our salvation. Then will we behold with undimmed vision the beauties and glories of the everlasting kingdom of God, where we hope to meet our Sister and with her share in the promised blessing from our kind and loving Father to whom be all glory forever. Amen.

Dear Sister, thou art sleeping,
Sweetly resting from all care;
Soon art in the Savior's keeping,
For his kingdom thou shalt share.
Oft we miss thy voice of greeting,
But Christ cheers the aching heart;
With a promise of a meeting,
Where we never more shall part.

Sweetly sleep, dear Sister,
Till the resurrection day;
Till Jesus comes in all his glory,
He will raise thy lifeless clay.
Earth's troubles cannot harm thee,
Sleep on in thy narrow bed;
May God help us all to meet thee,
When he comes to wake the dead.

KETURAH ROGERS.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trustworthy

Previously subscribed	$146.55
Mrs. J. Wilen,	3.50
"Hammond, La."	2.50

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

Travel at Holiday Rates via The Nickel Plate Road. December 24-25 and 31st and January 1st. Tickets are good returning until January 4th, 1898.—Dec. 31.

Selected Items.

The first news paper is said to have been the Boston *News Letter*, first issued in 1704. It was a half-sheet, 12x18 inches.

The first cotton mill in this country was established in Beverly, Mass., in 1787. It was designed to manufacture cord and bed ticking.

The latest printing-press turns out 96,000 eight-page papers an hour. Men not yet old can remember when the fastest press could not print that many four-page papers in forty-eight hours.

In Germany, when the vote of the jury stands six to six, the prisoner is acquitted. A vote of seven against five leaves the decision to the court and in a vote of eight against four the prisoner is convicted.

A French savant named Leveille, writing in the Cosmos, assures his readers that the fakirs in India have independently discovered the art of making gold, the reported discovery of which by an American chemist recently attracted some attention.

Recent statistics of the German Government in regard to religious matters show that within the four years from 1890 to 1894 there were 2,088 converts from Judaism to Christianity, and 17,002 converts from Roman Catholicism to the Protestant faith. In Prussia during the same time 14,045 Roman Catholics became Protestants.

Old Cairo is changing visibly. By Christmas the electric tramway to the pyramids will be an accomplished fact, and the eight-mile trip—at present so expensive—will be possible for a few cents. Ismail's great causeway will in no way be spoiled, as the rails have been laid right along the side of the avenue, and, indeed, are scarcely noticeable.

Engineers who have been engaged in the construction of the Trans-Siberian Railway arrived at Victoria, B. C., on Nov. 18, on the steamer "Empress of China." They say the trip can now be made from Vladivostock to St. Petersburg in ten or twelve days. The road is completed, with the exception of a short section along Amoor River and around Lake Baikal.

A dispatch to the London *Daily Telegraph* of Nov. 19, from St. Petersburg, says: "Vice-Admiral Tyrtoff, Russian Minister of Marine, has ordered seven [illegible] three trains [illegible] port vessel. "This order indicates that the Russian government regards affairs in the East as affording little reason for tranquility."

It is announced by the projectors that the surveys for the cable between California and Hawaii are highly satisfactory, and that arrangements are being made for the establishment of that section within eighteen months. Deep sea surveys in the southwestern Pacific show a remarkably even bottom, much more favorable than the older charts indicated, many supposed shoals having been expunged from the admiralty charts. The cable will be 9000 miles long.

RENEW your subscription to THE RESTITUTION today. It only costs three cents a week, and you cannot afford to be without for so small a cost.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$59.05
Jesse White,	.50
"Hammond, La."	2.50

HAS some person lately been baptized and come into your organization? They ought to have our paper to read each week. Cannot you get them to subscribe, or else send it to them yourself? We feel sure you can if you will.

Mileage Tickets to Washington.

The Pennsylvania Lines are now issuing at all of their principal ticket offices, for coupons of one thousand mile interchangeable tickets of the Central Passenger Association's issue, exchange coupon ticket to Harrisburg, Baltimore and Washington, at two cents per mile, short line distance

Travel the road whose service is great
The one that offers a Holiday Rate,
Where trains are fast and "up to date,"
You know, of course, The Nickel Plate.—Dec. 31.

Communicated.

The Year-Day Theory.

The year-day theory is believed by many, I think a majority of Bible students. It stands at the parting of the ways in the explanation and application of many prophecies. Now this theory that when days are predicted in the Scriptures, they sometimes should be read years, is either true or false. It is true we should find in the Scriptures very clear authority for making so great and bold a change in the meaning of language, a change that would not be tolerated for a moment in law or science. We should also find a very plain rule showing when such a change should be made.

There should be recorded some examples of times fulfilled in years, that were predicted in days. Ezek. iv. 4-5, is believed to furnish authority for the theory, but in this case the only times predicted were the 390 years to Israel and 40 years to Judah. They were symbolically laid upon the prophet as days, neither of these periods were "prophetic" times, both the years predicted and the days commanded were "literal," and doubtless so fulfilled. The typifying times were literal and so were the times typified.

This was the case also in Num. xiv. 33-34. Predicted times are always literal, as is proved by records of their fulfilment whenever we have the records.

But if, as many believe, Ezekiel has here given a scale or rule for measuring prophetic periods this scale should certainly apply to the times given to this prophet after it had been said to him, "I have appointed these each day for a year." Now the first time given to Ezekiel after this is 40 years for the desolation of Egypt xxix 11-16, the second is 7 years for burning the weapons. xxxix. 9, the third is 7 months for burying the slain. xxxix. 14. Does any one believe that all or either of these periods are "prophetic" time? If not, why not?

But if the scale cannot be applied to the periods of Ezekiel, far less can it be applied to the periods of Daniel and John, to neither of whom it was said, "I have appointed unto thee a day for a year."

Does Moses use this scale in Gen. vii. [illegible] 25-54; or Jonah iv. [illegible] Cor. [illegible]. 4. [illegible] have proved [illegible] be weeks of seven of years, and as prediction and fulfilment agree, therefore the prophecy was weeks or sevens of years, we have no right or reason to assume that they are weeks of days. Moreover Daniel gives us two examples of how he reckoned prophetic periods.

First, iv. 25-34, "7 times shall pass over thee." "All this came upon the king Nebuchadnezzar. At the end of the days, I Nebuchadnezzar lifted up mine eyes."

Second, ix. 2, "I Daniel understood by the books the number of years—even 70 years."

A. S. Clough.

Notice.

To the Brethren in Oregon and Washington:

The question of evangelistic work having been left in the hands of the executive committee of the Southwest Conference at the annual meeting at Lake Shore, Washington, we wish to announce that all money paid into the Conference fund the ensuing year will be used to employ W. L. Skeels as evangelist unless the giver stipulates otherwise.

Local church work is of first importance to you who are organized into congregations. A Conference is organized and carried on for the special purpose of carrying the gospel message to others.

We invite and urge the many brethren of the Abrahamic faith living in Oregon and Washington to co-operate with the Northwest Conference in the work of evangelizing.

Have you money you wish to see used for spreading the good news of the kingdom? Send it to the treasurer of the Conference, C. K. Schmeltzer, Scholls, Oregon. Have you words of advice, encouragement, or condemnation, send them to any member of the Conference Committee. We wish to hear from all who are interested in this work of spreading Truth, and will then do our part as best we can.

W. W. Jaquith,
P. G. Wolf,
John E. McInnis,
Executive Committee of Northwest Conference of Church of God.

MARRIED.

Allard—Comstock, at the residence of the bride's parents on the eve of Nov. 24, 1897, at 6 o'clock, Mr. Ernest F. Allard and Miss Nellie I. Comstock were united in marriage by Elder Southwell of this place. Nellie is the oldest daughter of Mr. and Mrs. W. S. Comstock and is highly esteemed by all who know her, having lived in this place nearly all her life. The Groom is the oldest son of Bro. and Sister Allard, and having lived in this place 15 years has grown up to manhood with the esteem of all who know him. There were about 50 guests to do honor to the occasion, and showed their esteem for the young people by the numerous presents brought to them. These young people start out with bright prospects for their future. May God's blessings ever attend them, and when life's duties are ended may they have lived so as to be worthy of eternal life in Christ's kingdom is my prayer.

A Query.

Inasmuch as the tables of stone containing the ten words are gone, and no man or woman knows of their whereabouts to this day 'most likely they were destroyed with the temple). And inasmuch as the "Book of the Law of Moses" which tells us all we know about the tables of stone and their contents has had its day—gone by the board and nailed up to the cross, I would like to know what kind of a foundation Sabbatarians stand on today? Let them tell if they can, and oblige,

T. E. Adams.

"Babyland," established in 1877, The Babies' Own Magazine, a wonderful help to mothers in amusing and instructing the children. 50 cents a year, 5 cents a copy. The little ones look eagerly each month for Babyland because it is full of bright, pretty things designed especially for them. The 1898 Volume contains: "Ladybird and the Bold Knight," by Alice Dana Knox: a dainty serial about a dear little girl and her playmates. "More about Buz-buz," by Charles Stuart Pratt, continuing the interesting adventures of a housefly. A Characteristic Serial by Margaret Johnson, prettily illustrated by the author. Original Nursery Rhymes and Jingles, by Miss E. C. Sylvester. Special Stories, by Albert Bigelow Paine. Quaint Fairy Tales, Poems, Bright illustrations, and a host of other good features, by favorite contributors to child literature.—*Chas. E. Graff, Publisher 150 Nassau St. New York.*

What would you do if war should be declared to-morrow with an European power? How would it change your home life, the lives of your brother and other relatives? How would it affect your business? What changes would it make in financial, city, state and national affairs? It is these interesting problems which a writer in the December Cosmopolitan has undertaken to sketch under the headings of "A Brief History of Our Late War With Spain," at the same time vividly describing the exciting scenes which would attend the opening of hostilities. This same number of The Cosmopolitan has an article on "The Well-dressed Woman" by Elsie de Wolfe, a contrast of the characters of Henry George and Charles Dana by John Brisben Walker, in another place "The Loves of Goethe," while Wells' story, "The War of the Worlds," which has been so widely read, reaches its conclusion in an unexpected way.

Holiday Excursions via Vandalia Lines.

For the Holidays the Vandalia Line will sell excursion tickets at reduced fares from all stations, to local points on its own line, and also to points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—Jan 1.

Holiday rates are available on the Nickel Plate Road, December 24-25 and 31 and January 1st, returning until January 4th, 1898.—Dec. 31.

California in Three Days.

Via Chicago Union Pacific and Northwestern Line. No change of cars. All meals in dining cars. Two trains daily, with first-class and tourist sleepers. Personally conducted excursions every Thursday to California and Oregon. For rates and other information ask your nearest Ticket Agent or write, C. Traver, T. P. A.; Frank Irish, T. P. A., Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A. Chicago, Ill.—Dec. 30.

Aids to Bible-Study and Mission-Work.

1. The Gospel of the Kingdom, avocated in a series of Ten discourses. A volume of 283 pages, cloth 25c. a Copy. Leather-bound beautifully embossed and gilt edged $1.00.

2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10 cts. a copy. Intended as a substitute for and improvement on the same writer's Key-Words.

3. The Gospel of the Kingdom. An 8-page double column tract 10 cts. per dozen; 75 cts. per hundred.

4. Who are led by the Spirit? A 4-page tract 25 cts. per hundred.

5. Seeking and Finding. A 4-page tract 25 cts. per hundred.

6. Honoring the Son. An 8-page tract 25 cts. per dozen.

7. Early Lessons. 30 pages 10 cts. copy. Suitable for child or young.

Written and for sale by Wiley Jones, Manchester, Va.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wiley Jones, Manchester, Va.

Notice.

Will our friends please remember that we do not have the books and tracts at this office that are advertised by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. S. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freeson, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Bullis, Assiton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bruckshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
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D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
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J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. B. Townsend, Salem, Ohio.
G. W. Haynes, Farnhamville, Ia.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. House, Madison, Ohio.
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Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Homeseekers's Excursions. Special Rates via Pennsylvania Lines This Month.

On December 6th, 7th and 20th and 21st, Homeseekers' Excursion Tickets will be sold via Pennsylvania Lines to points in Alabama, Arizona, Arkansas, Colorado, Florida, Georgia, Idaho, Indian Territory, Iowa, Kansas, Kentucky, Louisiana, Michigan, Minnesota, Mississippi, Missouri, Nebraska, New Mexico, North Carolina, North Dakota, Oklahoma, Oregon, South Carolina, South Dakota, Tennessee, Texas, Utah, Virginia, Wisconsin, Wyoming. Anybody may take advantage of the low rates. Full information free upon application to nearest Ticket Agent of the Pennsylvania Lines, or by addressing C. L. Kimball, Assistant General Passenger Agent, Cleveland, O.—Dec. 21.

A Klondike Map, an up-to-date Lithograph Map, of the Alaskan Gold Fields, printed in six colors. Complete. Accurate. If interested, send five two cent stamps to Advertising Department, the Nickel Plate Road, Cleveland, O.—Dec. 31

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St. (Odd fellows—Preaching by J. F. Wagoner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Free Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Bundy and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterbride, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be [illegible] with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lemuel Butler, Elder, Ransom Lake, Sec'y. All lovers of Truth are cordially invited to any and all of these gatherings.

The Church of God at Dover, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours Abner J. Kerr.

A lithographed Wall Map of Alaska, showing the overland trails and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department The Nickel Plate Road, Cleveland, O.—Dec 31

"Little Men and Women," established in 1880, especially designed for children from 7 to 12 years of age. $1.00 a year. 10 cents a copy. The 1898 Volume contains: "Going with the Big Boys," by Kate Upson Clark. A serial story full of interesting incidents in the life of a manly "little" boy. "In Glass-Man Land," by Rev. Adolph Roeder. A tale of thrilling adventure in a strange land. "Talking Birds," by Mary Catharine Crowley. More amusing anecdotes about Frolic and his bird friends. "When Grandfather's Grandfather was a Boy," by Elbridge S. Brooks. What the girls and boys did in Revolutionary times. Twelve true Natural History Stories which will be sure to interest every live boy and girl. Instruction for Fancy Work for the girls. Other Toys that amuse foreign children. Other Contributions from time to time, by Harriet Prescott Spofford, Sarah Sidney, Marion Pickering, Helen Pell, and other well-known writers.—*Chas. E. Graff, Publisher, 150 Nassau St. New York.*

Unfurrowed Colonist Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars enroute.

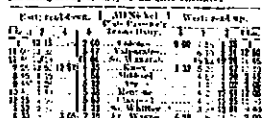

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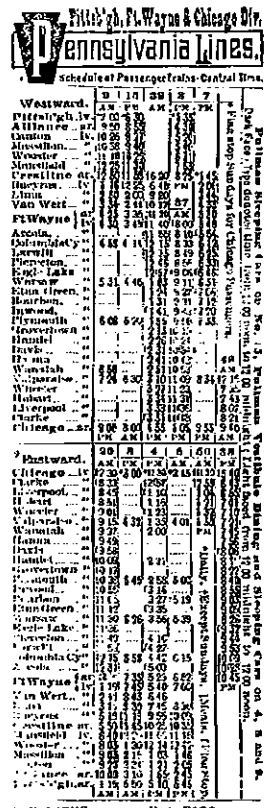

Pennsylvania Lines.

Schedules of Passenger Trains—Central Time.

Westward.	9	15	39	3	7
	AM	PM	AM	PM	PM
Pittsburgh lv	7 45	3 30		3 30	
Allianee "	9 00	5 00		4 55	
Canton "	10 05	6 05		5 55	
Massillon "	10 35	6 40		6 30	
Wooster "	11 18	7 22		7 15	
Mansfield "	12 20	8 30		8 30	
Crestline ar	1 05	9 20	6 10	9 25	12 45
Bucyrus lv	1 22	9 35	6 25	9 40	1 05
Upper "	1 40	9 55	6 45	10 00	1 25
Van Wert "	2 35	10 50	7 40	10 55	2 20
Ft Wayne "	4 32	12 45	9 40	12 50	4 15
Arcola "			9 55		
Schumacher "	6 45	2 10	10 05	2 15	5 30
Leesville "			10 15		
Pleasureville "			10 25		
Engle Lake "			10 35		
Wawaka "	5 31	1 46	10 45	1 51	4 16
Elkhart Junction "			11 00		
Bourbon "			11 10		
Ingersoll "			11 20		
Plymouth "	6 08	2 22	11 35	2 28	4 53
Grovertown "			11 45		
Rendall "			11 55		
Davis "			12 05		
Hymera "			12 15		
Wanatah "	6 50		12 40		5 35
Valparaiso "	7 24	3 02	1 01	3 07	6 09
Wheeler "			1 11		
Hobart "			1 21		
Liverpool "			1 31		
Clarke "			1 41		
Chicago ar	9 00	5 00	3 05	5 05	7 45
	PM	AM	PM	PM	PM

Eastward.	20	8	4	6	50	38
	AM	PM	PM	AM	AM	AM
Chicago lv	12 30	4 00	11 30	4 15	11 20	12 15
Clarke "	2 35		1 57		1 43	2 40
Liverpool "	2 45		2 11		1 53	2 50
Hobart "	2 51		2 15		1 59	2 56
Wheeler "	3 00		2 23		2 08	3 05
Valparaiso "	3 15	6 32	2 40	6	2 25	3 20
Wanatah "	3 27		2 50		2 35	3 32
Hanna "	3 48				2 55	3 52
Davis "	3 58				3 05	4 02
Hamlet "	4 06		3 21		3 13	4 10
Grovertown "	4 15				3 22	4 19
Plymouth "	4 25	6 45	3 55	6 40	3 32	4 29
Bourbon "	4 39		4 15		3 46	4 43
Ingersoll "	4 49		4 25		3 56	4 53
Pleasureville "	5 02				4 09	5 06
Engle Lake "	5 12				4 19	5 16
Wawaka "	11 52	5 26	3 56	5 30	4 23	5 20
Merle Lake "	12 02		4 06		4 33	5 30
Cleveston "	12 09		4 15		4 40	5 37
Orestes "	12 17		4 25		4 48	5 45
Arcola "	12 25		4 35		4 56	5 53
Ft Wayne ar	1 00	5 50	5 10	6 05	5 30	6 25
Van Wert "	2 11	8 43	6 46		6 43	7 36
Lima "	3 03	9 43	7 46		7 43	8 36
Crestline ar	4 50	11 45	10 10		9 30	10 30
Crestline lv	5 00	11 55	10 20		9 40	10 40
Mansfield "	5 45	12 40	11 05		10 25	11 25
Wooster "	6 55	1 50	12 15		11 35	12 35
Massillon "	7 43	2 45	1 10		12 30	1 30
Canton "	8 15	3 20	1 45		1 05	2 05
Alliance "	9 10	4 15	2 40		2 00	3 00
Pittsburgh ar	11 15	6 50	4 50		4 00	5 00
	PM	PM	PM		AM	PM

J. R. Lambert, Gen'l Pass. Agt., Pittsburgh, Pa.

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MUNN & Co. 361 Broadway, New York
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VANDALIA TIME CARD

In effect Dec. 5, 1897.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 6, Ex. Sun. For St. Joseph.....12:08pm
No. 8, " " " " 10:41pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....5:33a m
No. 3, " " " " 12:43pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc. address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen Pass. Agt.,
St. Louis, Mo

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that has been accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Thos. Monnerieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any whom are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 30 for $1.00.

THE COMING NATION.

A lecture delivered by H. V. Reed. This clearly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the Scriptural reasons are given. 26 pages price 10 cts or three or 25 cts.

THE KINGDOM OF GOD.

A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth. 16 pages 5 cents each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cents per dozen.

Bible Plan of Salvation. A 4-page tract telling how to interpret the Scriptures, the development of God's plan, etc. 2 cts each or 15 cts per dozen.

An open Letter to J. A. Comont. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4 page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible texts given in answer to this question. A 8-page tract 2 cents each or 15 cents per dozen.

Index. A Bible account of this place with proof texts. Ten copies for 5 cents.

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The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVI. PLYMOUTH, INDIANA, DECEMBER 22, 1897. NUMBER 48.

The Success of "The Restitution" Depends on You.

Dear Brothers and Sisters:

The success, the very existence, of THE RESTITUTION depends on your action or inaction. We cannot keep it alive without the aid of every one of our friends. If you want it to be issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet to be done before the Master comes, and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *co-worker* with him be satisfied with sitting down with hands folded? Surely no one can think so. All, each one, must be up and doing. We cannot afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will you treat it? Please act today. Right now. Do not leave it for a more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to say they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their income cut off, and they unable longer to labor. A few cents from each one will send papers to all the Lord's poor. For the publisher to bear any large share of this is impossible, simply because he has no means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *need* of each. You who have plenty, and can have whatever your fancy calls for, and think there are none so poor, but if they wanted to, could get the money some time during the year, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and gets $1000. This can be put in the bank, and as he needs money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men separately, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being prompt in remitting, as the little will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the many that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

Poetry.

A Christmas Carmen.

Sound over all waters, reach out from all lands,
The chorus of voices, the clasping of hands:
Sing hymns that were sung by the stars of the morn,
Sing songs of the angels when Jesus was born!
With glad jubilations
Bring hope to the nations!
The dark night is ending and dawn has begun:
Rise, hope of the ages, arise like the sun.
All speech flow to music, all hearts beat as one!

Ring the bridal of nations! with chorals of love
Sing out the war vulture and sing in the dove,
Till the hearts of the peoples keep time in accord,
And the voice of the world is the voice of the Lord!
Clasp hands of the nations
In strong gratulations:
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

Blow bugles of battle, the marches of peace
East, west, north, and south let the long quarrel cease:
Sing the song of great joy that the angels began,
Sing of glory to God and of good-will to man!
Buckl joining in chorus
The heavens bend o'er us!
The dark night is ending and dawn has begun;
Rise, hope of the ages, arise like the sun,
All speech flow to music, all hearts beat as one!

—J. G. Whittier.

Communicated.

"Hath Everlasting Life."

"He that hath the Son, hath life; he that hath not the Son of God, hath not life." 1 John v. 12.

A continuation of

PINE WOODS BIBLE CLASS.

examination of the above topic.

Carrie. Not long since, a friend, whom I was conversing with on the subject of immortality, said that a universal desire for immortality existed; and therefore she said, that is proof that we *are* immortal. I told her that was the main argument Plato used, to prove the soul's immortality.

Teacher. Don't you think that is strange logic?

Carrie. Very strange, indeed. The existence of a desire proves that the object desired is not as yet within the power of the one desiring to gratify themselves by appropriating the thing desired. If they were in personal possession of the thing desired, the *desire* would *cease*. A hungry man's desire for food will not cease, until he has eaten the food. To use the argument of the friend, that a desire for immortality was a proof of the possession of immortality, would also prove that a hungry man's desire for food was proof that he had had his dinner. Paul says: "What a man seeth, why doth yet he hope for?"

Albert. Last evening I was reading a book written by Robert Roberts, he says: "The existence of such a desire, however, proves a great deal in its place. It proves immortality as a *possibility* in the economy of the universe. No instinct or desire exists in nature, without a corresponding object on which it acts. Are we hungry? There is food to be eaten. Are we curious? There are things to be seen and known. Have we benevolence? There is benefit to be conferred, need to be supplied, and suffering to be alleviated. Have we conscience? There is God to be adored. On this principle, the spontaneous craving for immortality and perfection proves the *existence* of the *conditions desired*, and the *possibility* of their *attainment;* there remains the strong natural presumption that the condition thus desired, cannot be altogether a dream, though at present *beyond our reach*. The existence of a desire is no guarantee of its gratification."

Teacher. Is there any way in which we can have a guarantee of its gratification?

Arlos. Yes, that is the question. Let me read to you a few passages of Scriptures, on this point.

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him (according to the Scriptures) should not *perish*, but *have* EVERLASTING LIFE." Here is a positive guarantee provided the Lord Jesus Christ is intelligently believed on from the heart.

"God sent his only begotten Son into the world, that we *might* LIVE *through him*." 1 John iv. 9.

"This is the promise that he hath *promised us*, EVEN ETERNAL LIFE." 1 John ii. 25.

Having thus properly believed from the heart, and lovingly rendered obedience, the next thing to do, is: "Keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ *unto* ETERNAL LIFE." Jude 21.

Then we can believe and trust "the record, that God *hath given* unto us ETERNAL LIFE, and *this life is* IN *his Son*." 1 John v. 11.

And then comes the complete and positive assurance, "That your *life* is hid with *Christ in God*. When Christ *who* is *our life*, shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

Lad. I have been thinking a great deal about the difference that exists between he that *hath not* the Son, and he that *hath* the Son.

He that "hath the Son," "*hath life*." ("hid with Christ in God.") while he that "hath *not* the Son of God, hath *not* life." Now, how can they suffer endless torment, seeing that he "hath *not* life?" A friend reminded me the other day, that the New Testament speaks of "unquenchable fire," and the "worm that dieth not," in connection with the wicked. Well, suppose it does, I said, what has that got to do with the endless torment of the wicked? The fire being unquenchable, it will not relinquish its hold upon its victim, until it is *entirely consumed*. Unquenchable fire never preserves its victim. I once saw Chicago burned with an unquenchable fire, and the reason why it was consumed, was, because the fire was *unquenchable*. It was a fact, that the fire engines had no more effect in extinguishing the fire, than a boy with a toy squirt gun would have. The argument is the same with regard to the undying worms. In Gehenna, what the unquenchable fire left, the worms consumed. If the worms had all died, the utter consumption would not have been completed. The reason why Herod died, was because his worms "*died not*." If his worms had *died*, Herod would in all probability have *lived*.

George. When I lived near Dunkerton, Iowa, I once heard a hot scorching sermon from a preacher who tried to prove immortal soulism and hell fire torment from Matt. xxv. 46: "These shall go away into everlasting *punishment*, and the righteous into life eternal." Why cannot these men stand by the Scriptures? The above text says "everlasting *punishment*," and not a word about everlasting *torment*. If he would let the Scriptures define what "everlasting punishment" is, such a sermon would never have been preached.

Teacher. Will you please give the Bible definition of "everlasting punishment?"

George. I will. See 2 Thess. i. 9: "Who shall be *punished* with EVERLASTING DESTRUCTION." That punishment is a "destruction" which will be "everlasting" in its effect. Torment does not enter into the idea of this punishment, but is simply an everlasting ceasing to exist.

Death is the civil penalty of murder, and our Legislatures are trying to effect death, with as little conscious suffering as possible.

The righteous are said to go away into "life eternal." That clearly shows that previous to this they had in their *persons*, "*no* life eternal," but it was "hid with Christ in God." Now, if the righteous did not have it, surely the wicked did not, and not having it, everlasting conscious torment would be an impossibility.

Lucy. We have all doubtless heard a great many sermons preached from John iii. 16: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, *should not* PERISH, but have everlasting life." The word "*perish*," and the words "*everlasting life*," are the o[illegible] positive declaration [illegible] are [illegible] [illegible] [illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, IND., DECEMBER 22, 1897.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Suppose We Try It.

Suppose each one of the friends of THE RESTITUTION should get one new subscriber and send in with their own, we would have our list doubled. What is your opinion? Don't you think, in view of the times in which we are living, that every member of our faith in the land should have the paper for 1898? Don't you think there are many who are *almost* with us in faith who would be benefitted and perhaps *fully persuaded* soon if they should have THE RESTITUTION for 1898? Are you interested enough in them to try and arrange for them to get the paper regularly each week? The cost is so small—don't you think that sending the paper to them would be the best and cheapest missionary work you could do? Suppose all, each one, *you* who read this, would try sometime during the week between Christmas and New Year's day, and get One *single* one if no more, and send in. Don't dismiss this from mind, saying you do not know any one to approach on the subject, but try it once, and perhaps you may be able to get quite a number instead of but one.

SUPPOSE WE TRY IT.

WE wish you all a pleasant and profitable Christmas and New Year.

BY an oversight the name of Willard Hickox was not attached to the third Bible-class paper in THE RESTITUTION for Dec. 8th.

"LOPPING off the branches of sin is labor in vain, and always to be renewed: there is no way but laying the ax to the root."

WE beg our readers not to pass lightly over the the article on this page under the caption of, "We are not your own." We seriously think many neglected truths will be discovered there, and solemn admonitions.

THERE will be five Wednesdays in December, hence this is the last paper for the year 1897. Our Love Feast issue will be the next issue. Quite a number have already come to hand, and we urge all who care to have part in it to send in their letters at once and we will get the issue out as soon as possible.

THERE are about three hundred million people in India, and nearly two hundred million of these are Hindus, while over fifty million are Mohammedans. The Hindus are said to have thirty million gods. Throughout all India innumerable local gods are worshipped, and there is scarcely a house without its own divinity.

Women are held in the lowest esteem. Here are a few questions and answers taken from the Hindu catechism which give a fair idea of their position:

"What is cruel?"

"A viper."

"What is crueller than a viper?"

"A woman."

"What is the cruellest of all things in the world?"

"A sinful, soulless widow."

In view of this condition of things, how appropriate the prayer of the Psalmist,—"Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty; O let not the oppressed return ashamed; let the poor and needy praise thy name. Arise, O God, plead thine own cause," etc. Ps lxx. 21, 24.

THIS number will complete this volume of THE RESTITUTION, and at this season many subscriptions run out, and we hope all such will be prompt in renewing. We cannot afford to lose one subscriber, and we trust all will be sufficiently interested to send on their subscriptions immediately. We are determined to furnish a paper worthy the support of every lover of the Truth. We intend it to be an uncompromising advocate of the gospel and its conditions—especially do we mean to emphasize the necessity of Godly living by those who have named the name of Christ.

THE St. Petersburg correspondent of the *Daily Telegraph* writes:—"The East cannot be concealed that the Marine Ministry is exceptionally active at present. The Government has decided to rearm the Marines of the Pacific and Mediterranean Squadrons. The decision will be carried out without loss of time, as a part of a comprehensive scheme for rendering the navy ready for unforeseen, or possible emergencies."

THERE have been stormy scenes in the Austrian Parliament, consequent upon the consideration of the financial relations of the two sections of the empire. They evidence the insecurity of the tie that binds Austria and Hungary together. If a rupture should result it may be fought with danger to the peace of Europe. If the union of Austria and Hungary were dissolved what would become of the Triple Alliance?"

THE *Seotsman* in a leading article says:—"The Turkish Empire and its borders are like a great witches cauldron, bubbling and seething with all manner of discordant and conflicting elements. It is true that this is its normal condition. But since the noise of the fighting in Thessaly ceased six months ago, the more subdued but no less disturbing sound of intriguing and plotting and quarrelling among the rival interests, races and faiths, has seemed to grow more audible and threatening than ever."

BROTHER J. O. Woodruff writes:—"What a glorious fact it is, that there is *one* that can be held up before the eye of humanity as a pattern. There were lips that never uttered a falsehood. There were eyes that never looked *aught* but love, and purity, and bliss. There were arms that never closed against watchfulness and penitence. There was a bosom that never throbbed with sin, nor ever was excited by an unholy impulse. There was a man free from all selfishness, and whose life was spent in going about doing good. There was one who loved all mankind, and who loved them more than himself, and gave himself to die that they might live,—that went to the gates of death that we might not be held in its eternal embrace. There was one who lay in the grave to take away its coldness and chill, and its power, and taught humanity how it may ascend above the grave. There was one who, though he walked on earth, had his conversation in heaven, and took away the curtain that hid immortality from view; and presented to us the Father's love. Such an one is the standard held up in the Church of Christ, as the embodiment of all that is attractive, lovely glorious."

Our Work.

It sometimes is well in order to bring out a truth to use an illustration for the purpose of impressing the mind. The idea of this one is not original with us, it having been used many times before. There is to be an entertainment at the hall to which you and I wish to go. The price of admission is 50 cents. I have no money at all, and you have but 25 cents—just half the price. How much more of the entertainment do you see than I do? Not one little bit more. We are both all right on the outside, and can see none of it.

But suppose a good man with tickets to spare comes along, and seeing us kindly gives each a ticket. We accept them and going in, enjoy the performance. You have your 25 cents all the time remember. Now how much more of the show do you see than I do? Not one little bit, for both are alike. You with your 25 cents have no advantage over me with nothing. When we were outside, we both admitted to the good man that we were unable to get in of ourselves—neither one having the price of admission—and gladly accepted his offer to provide us with tickets.

But suppose, while waiting on the outside, we had said to the good man that we would not take his tickets, that we had heard that the manager of the entertainment was a kind and loving man, and wanted every body to enjoy the performance. We would go and say to him that one had nothing, the other but 25 cents, however we both desired to enter in, and relied on his goodness and goodness to give us ready entrance. He would say to us, did not you see the good man, and did he not offer to give you tickets freely? Yes we saw him and heard his voice, but we thought he was but officious, and wanted us to do some things just to please him, and that to had some object in view when he gave the offer, that was selfish, and without any *very good* reason we just did not accept his gift.

The manager says They are out. You would not accept the conditions that was made to you, neither will I accept the flimsy excuses, and so will be me. Step aside and do not block up the doorway, for those who do have tickets wish to enter. We stand nearby, and see many who have made preparation and procured tickets, entering, and know that they are enjoying themselves to its full, while we are shut out. Our waiting does no good—we neglected and refused the offered kindness, and have no one to blame but ourselves. *We are shut out.*

The hours of the entertainment draw on, and we hear the applause of those inside, and gradually draw near the door again. The manager observes us and notes our interest and the sorrow of our hearts at our unkind refusal to accept the offer. He speaks to the good man who is interested in us, and they decide that we will be no hindrance to the ones who are seated comfortably in the room, and say, If you will come quietly in and stand back here you may see the crowning act of the performance. Eagerly we accept the and entering enjoy the part left for us to the fullest extent.

Question. Will the audience who have witnessed and enjoyed the whole entertainment have any good reason to object and find fault with the kindness of heart of the manager in letting us in to see a little of what has caused them so much pleasure? Will they say, It was not fair. We had to get tickets to see this, and now they went and let in some who did not have any tickets. Should they do so their fault finding with the management would spoil all the good they had received from the entertainment. But if they should look around and see the eagerness and intense pleasure shewn on our faces, and say, We are so glad the manager let those poor people in to see some of the splendid sight, and enjoy with us a part of the glorious exhibition that so entranced us; such would only add to their own pleasure. They have no business to question the right of the manager to do as he pleases in the matter, nor to interfere with what he chooses to do.

God is going to set up his kingdom in his own good time. He sent his Son Jesus Christ to this earth to make some plans and invite men and women to join his company and enter the kingdom when it is ready. Some few united with Christ, and did as he told them to—complied with the few simple requirements that he laid down for them—and then he was called away to the Father's side to make further preparation for the establishment of the kingdom. Before going he invited all and offered free entrance to all who wish it and will follow him. He told those who had been with him when he was here to go every where, and extend this invitation, and offer heirship in the kingdom to all who will accept and comply with the conditions required to make them adopted sons of God. These few men went forth, and as they secured disciples they imparted to them the commission they had received to go and publish the gracious invitation given.

Before going away Christ impressed upon the minds of his disciples that he would come again in like manner as he went away, and then all being prepared he would set up the kingdom of God in the earth. He said certain events would occur and conditions arise that would indicate the near approach of his coming, and for them to particularly emphasize the requirement for all his followers to *Watch*, for the *exact* time of his arrival was known only to the Father; though the conditions of the earth and the people would lead them to know that the time was very *close at hand* when he should arrive. That it was imperative that they watch and be ready at *all times* for that event.

We read the record given of the things that would transpire, and the conditions that would exist when the followers of Jesus were looking and expecting to see the Lord appear in sending from the skies. And as we read the records of the world's doings and circumstances that are going on at the present moment, and see that they *exactly* agree. What next? The Word says, "Lift up your heads and rejoice, for your redemption draweth nigh."

Yes, dear brethren, the Lord is coming, even now we almost can hear his footsteps. Are we ready? Do we rejoice? If you are not *quite* ready, you better lose not a single moment in perfecting your arrangements. You who are only also leave something to do. You must not sit down with folded hands and wait. You must tell the good news to those about you, and invite them to get ready and go in with you so soon as the door is opened. You must be in haste about this, for very soon the door will be opened and the ready ones will enter in, and those who are not ready will see the other start and they go out. Weeping will be there and gladness—welcome will be smiles and love.

Do *you* want any one to be shut out? God does not. Jesus Christ does not. They wish *all* to come to a knowledge of the truth" and position themselves with the terms and take the steps of obey and be saved. The good news offered freely includes the repentance that he did not give to Simeon. He has principles of forgiveness gifts rejected, but could do no more. Neither will Christ or any of his disciples force men to make preparations. They will die and urge acceptance, which is all they can do. This is the disciples' work, to EXTEND THE INVITATION AND ARGUMENTS TO RECEIVE IT. They must be earnest and use all haste, not wasting a moment, because the time is near at hand—the Lord is *almost here*. Emphatically we repeat, the work of the disciple of Jesus Christ is first, last and all the time, to "Go preach the gospel to every creature, he that believeth and is baptized shall be saved, he that believeth not shall be condemned."

It would no doubt be very pleasant, and not unprofitable, to try and arrange all the details of the coming kingdom, just *exactly* how it is all to be, so that we might see eye to eye, but bless you brethren, we have'nt the *time*. There are yet, even at this late day, so many who have not received the invitation and made preparation.

Possibly, we do not know, God may sometime during the incoming ages again open the door and "pass" in some to enjoy a part of the glories of his kingdom. If we are accounted worthy and are there we shall offer no objection whatever. But we have no *assurance* that such will be done, and have no right to *even expect* that he will do so. We have, however, the *assurance* that he will give an abundant entrance into his kingdom to each one who will accept of the "admission ticket."

As disciples of Jesus Christ, then, our duty is plain and unmistakable. We say, at the risk of being termed "old fogie" and "non-progressive," "old-fashioned" and "narrow" and accused of "dealing with dead issues" and not "daring to grapple with living issues," that our sole and distinctive work is to "Preach the Gospel." Teach men and women what they "*must* do to be saved."

Brethren, the larger part of the harvest is gathered in—but a few scattering stalks of the grain yet remain. Will you, brother, sister, *glean* a little in 1898?

"Ye are not Your Own."

The Gospel invites men and women to God's kingdom and glory,—to *possess* it,—to rule it; and gives them instructions for fitting themselves for this exalted position. Just consider the common "come to Jesus" doctrine a moment; men are invited to come to Jesus without knowing *how* to come, or what to come for Scripturally,—are earnestly exhorted to come to him for pardon, it is true, but are not told what God's published law of pardon requires of them,—are not told what motives are held out to them by God to *induce* them to seek pardon and peace with him. They are offered a home in heaven for their *imaginary* immortal, immaterial souls, and are promised that they shall throughout the roll of everlasting ages sing hallelujahs *before* the throne of God. As every child of God knows these are towering delusions, ought it not to fire them with zeal to scatter the seed of the kingdom of God under the whole heaven,—and of life everlasting to fit them to enjoy it? We are wondering what plans our brethren are perfecting for the furtherance of the gospel for the year 1898, if permitted to live. If in the past *all* of them have done what they could, how is it that the burden weighs so much heavier on some than on others? We do not for a moment suppose that any who have God and his truth are *inscisible* of the debt of gratitude they owe to God and Christ, or would deny that it is their positive duty to be workers together with God, in they would reflect upon it. But seriously doubt if they do reflect upon it. If they did they would realize what the Lord meant when he told his disciples they were the light of the world; and what the Apostle meant when he said to the Corinthians, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body," and would see that it is as much a privilege and a duty to minister to Jesus of their substance now as it was in the days of his flesh. (Luke viii. 2) and that it is a command of universal application to God's children to *honor* their Father with their substance, and if they fail to do this he regards them as robbers, Mal. iii. 8. This perfectly harmonizes with the fact that they are not their own, and that they are but stewards for God of all entrusted to them. We think those claiming to be of the household of faith very remiss in this direction. It may not be intentional. They do not take pains to examine God their Father's claims upon them, perhaps,—do not take steps to *ensure* him his portion,—supply all their own wants *first*, and if there be any left why the Lord may have it, but the idea of *denying* themselves in order to honor him with their substance does not seem to be often entertained. In behalf of the cause of Truth, and from a deep interest in the everlasting welfare of those who enlisted to suffer with Christ in order to reign with him; and, in view of the shortness of working time we plead with our brethren everywhere to thoroughly look into this matter, and answer to God whether they are doing their *whole* duty or a small part of it only. In these perilous times there seems to be an absolute necessity for a medium of communication between the members of the household of faith, so that they may exhort and cheer each other more and more as they see the day approaching. From many published letters it may be inferred that the visits of THE RESTITUTION are highly appreciated, and would be greatly missed. But few of its readers know what a struggle it requires to keep up its weekly visits. At least it should yield enough to pay for mechanical work involved, and furnish a decent living for the publisher so that he could devote his whole time and attention to it. We are fully persuaded that one thousand of its subscribers could, if they would, pay for *two* copies instead of one without any serious inconvenience, and that would entirely remove the constant wearing pressure upon the publisher, and, at the same time may win crowns of rejoicing for the investors.

We happen to know of one brother who paid for eight copies for the year 1897 and four for three months, whose earnings were only those of an unskilled laborer; but 5 cents a week paid the whole bill, and was little missed, and nothing was suffered. Who will follow this example?

A Day Long to be Remembered.

A day long to be remembered by the Church of God, in Cleveland, was Sunday, Dec. 12th, 1897.

It was our happy privilege to baptize into Christ one who up to that time had been known as the "Rev. A. H. Zilmer," of Chrno, Wis. This gentleman wrote to us some time ago, to say that he had been for months a deeply interested searcher for truth, and made various inquiries in regard to the Church of God and other matters.

At this time he had embraced as *true* many of the truths we hold, but the fact that he had not complied with the adopting ordinance showed that he did not realize that they were essential *Gospel truth*. We wrote him and sent him our lectures, and after a time he sent us the glad word that we had helped him to see light in God's light and had decided to sacrifice all he had hopes of honorable promotion and encouragement in the "Evangelical Association," and associate himself with the "Little Flock," to whom it is the Father's good pleasure to give the kingdom.

As faithfully as we knew how, we showed him the narrowness of the way and the fewness of those who find it, and the difficulty of rowing against the wind and tide of popular opinion, but nothing daunted, he replied that he had counted the cost and resolved to count all his ambitions and prospects as dung in order to win Christ, and attain to the resurrection out from among the dead ones,—and was anxious to put on the Christ by the very ordinance that had always been particularly distasteful to him,—and thus obtain that blessed hope of the coming of the Lord which he had been taught to oppose.

We first sent him by request the addresses of brethren in Illinois where he could be assisted in putting on the Christ, but later invited him to Cleveland for that purpose, which he accepted, and reached this city about midnight of Friday, Dec. 10th,—the 11th was spent in conversation on the gospel and its conditions. On Sunday the 12th we gave an address on baptism and its prerequisites, after which the candidate publicly renounced allegiance to all man-made systems of religion and witness "a good confession before many witnesses," and expressed his determination to die and be buried with Christ in order to share the benefits of his death, and by and by live and reign with him.

Around the Lord's Table, at which he had never before sat, a number of impressive addresses were made, and tears of love and gratitude flowed freely.

Lunch was served in the school room to between thirty and forty of those who reside too far away to return in time for the prayer and conference meeting at 2:30.

At 3:15, our new brother gave an interesting address, tracing the hand of God in all the steps leading him out of darkness into his marvellous light.

In the evening we addressed a large audience on "The eternal purpose of God in Creation and Redemption" and this closed one of the most joyful days of our religious life, because it seemed that God and Truth would now have another faithful witness; and one who will constantly urge upon all who listen to him the necessity of practicing the precepts of Jesus as well as embracing the promises and facts of his gospel.

We pray and believingly hope that a way will soon open for him to proclaim the gospel of Christ he loves so well. His address at present is A. H. Zilmer Chrno, Wisconsin.

RENEW your subscription to THE RESTITUTION today. It only costs three cents a week, and you can not afford to be without for so small a cost.

The authorities of the British Museum are going to publish the new text containing the recently discovered sayings of Christ, which may or may not be apocryphal, in a large, cheap edition; but meanwhile they are very chary of information. Some say there is only one leaf of the manuscript: some, that there are a dozen. Our readers shall have it in full as soon as it can be secured. A further wonderful discovery of papyri is announced, ranging from the first to the sixth century, four thousand in all, which it will take years to decipher.—*Independent*.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

A correspondent writing from Korea states that there is no doubt but what Russia and Japan are preparing for war. Russia is securing coaling stations along the coast, has 100,000 soldiers concentrated near Vladivostock, and has secured a controlling influence in Korean affairs, while Japan is surveying the Korean coast, strengthening her garrisons and her fighting force.

One of the Chicago papers is authority for the statement that there are twenty-seven ministers of a leading denomination in and around that city whose salaries during the last year were $400 or less. The conclusion reached from this and other instances is that clerical poverty is on the increase.

Our Helping Fund.

Herewith we give names, and the amounts donated by each, for the purpose of helping to create a fund to be used in sending papers and tracts to those too poor to pay. This fund will be used only for those who themselves state their needs and circumstances, or whose case is presented by some one known to us as trust worthy

Previously subscribed	$151.55

If you have not yet renewed your subscription to this paper, today would be a good time to attend to the matter.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Previously subscribed.	$12.65

Poetry.

A Christmas Carol.

"What means that glory round our feet,"
The Magi mused, "more bright than noon?"
And voices chanted clear and sweet,
"To-day the Prince on Peace is born!"

"What means that star," the Shepherds said,
"That lights the midnight heavenly way?"
And angels answering overhead,
Sang "Peace on earth, good will to men!"

'Tis eighteen hundred years and more
Since those sweet oracles were dumb,
We wait as still the Magi did before,
Alas, how slow the time hath come!

But yearly wakes, in words of gold
Or songs of love and prayer scarce less divine,
The Christ-child's night to be told
To pitying ears across the line.

And the poor Shepherds of the city's slums
Where sin and misery most abound,
Still bear the message, as of old,
"To-day the Prince of Peace is born!"

—James Russell Lowell.

Communicated.

The Gospel Recovered. No. 5.

THE "RELORMATION" OF WALTER SCOTT AND ALEXANDER CAMPBELL EXAMINED.

In papers three and four, I offered a brief sketch of the labors of Scott and Campbell. I endeavored to do so from their own writings, as fully and fairly as is compatible with the object of these papers and with brevity. I find that it is still necessary to treat the subject to some length, even at the risk of taxing the patience of the reader. To myself the subject is full of interest as a chapter in modern gospel and church history, in relation to the restoration of the true "Ancient gospel."

There has been originated and carried on for many years a movement of great importance which extended far and wide throughout the United States, Canada and even Great Britain and her colonies. In 1835, William Jones, a Scotch Baptist minister in London (England) started a magazine, to spread the views and even the writings of Scott and Campbell, for which he borrowed the title—"*Millennial Harbinger.*" Other parties afterwards started in the same interest the "*British Millennial Harbinger*," and the "*Gospel Banner.*" After a time Mr. Jones ceased to correspond with Mr. Campbell for "openly avowing himself the champion of baptismal regeneration" and "the impugner of divine influence.....pouring out his heterodoxal sentiments by wholesale, flatly contradicting in one page what he had advanced in a former." Thus Mr. Jones' "*Millennial Harbinger*," nearly filled with "Reformation" writings was, after sixteen months, brought to a close.

The foundation of Scott and Campbell's "Reformation" movement may be said briefly to be, the Bible without human creeds as the only basis for the faith, practice, and union of Christians, and that the faith of the gospel is the simple truth that Jesus of Nazareth is the Messiah, including his death for sin, and his resurrection from the dead, and that the immersion of the believer in water is necessary for the remission of sins.

The work was originated and carried on for a considerable time among the Baptists in Virginia, Pennsylvania and Ohio, and was instrumental in the conversion of many thousands of persons to the faith and practice referred to. Mr. Campbell, writing to a brother in England, in 1834, says, "From the best information I can gather, there are about one hundred and fifty thousand brethren in the 'Reformation' in the United States."

The crowning merit of the movement may be safely affirmed to be a plea for the true nature of faith or belief as resting on plain Scripture testimony, in place of impressions imagined to be produced on the mind of the sinner by the direct action of the Holy Spirit of God, as maintained by the theology of the so-called orthodox. The zeal and ability with which Scott and Campbell's work was prosecuted, especially by the public preaching of Walter Scott, is beyond all praise.

It is worthy of note here that the view of faith held by Scott and Campbell, as also the use made by them of Peter's confession, were both maintained by a writer named Robert Sandeman in Scotland, in 1757. He wrote a work in two volumes entitled "Letters on Theron and Aspasio," which reached a third edition in 1762. This work was a reply to a work entitled "Dialogues by Theron and Aspasio, by Rev. James Hervey, an Episcopal clergyman in England. Hervey's work was an interminable argument in favor of the imputed righteousness of Christ to the sinner by appropriation. I quote only so much from Sandeman as relates to the subject in hand. Heavys, Vol. I p. 35, "The gospel proposes nothing to be believed by us but what is infallibly true whether we believed it or not." Again, II 29, "There is no difference between our believing any common testimony, and our believing that of the gospel, but what arises from the very nature of the testimony." He then refers to the question, "How a man is affected by the testimony which he believes...the passions and affections are set in motion according as the nature of the thing testified brings him matter of joy or grief, hope or fear." "Let it be remembered that the saving truth which the Apostles believed was that Jesus is the Christ. The Apostles had one uniform fixed sense of these words, and the whole New Testament is written to ascertain to us in what sense they understood them. Every one who believes that Jesus is the Christ in a different sense from the Apostles, or who maintains anything in connection with these words subservive of their real meaning believes a falsehood; so his faith cannot save him. In the days of the Apostles many affirmed along *with them* that Jesus is the Christ, who yet meant very different from them. The far greater part of Christendom will affirm in like manner; yet we shall not easily find many who, when they come to explain themselves, have the same meaning as the Apostles." Both Hervey and Sandeman held Calvinistic views, which the closing extract from Sandeman will show. In Vol. I, p. 35, he says, speaking of a certain class of persons, "when they are condemned as hypocrites and unbelievers, they are not *condemned for want of Aspasio's* (Hervey's) faith, and that for these two reasons: first, it was never true that Christ died for them; second, they were not faulty in this respect, for the Scripture text describes them as rather too confident about their interest in Christ."

It is proper to mention here that Sandeman's works are named by Scott's biographer among others which formed part of Mr. Forrester's library, from which Scott, "in his Biblical studies received great aid." p. 61.

The self confidence with which, both by mouth and pen, the whole movement was carried on, with its alleged high claims to be the most thorough religious reform the world had seen since the dark ages, gives it to the ordinary reader all the appearance of impregnability. It must therefore appear to be the extreme of hardihood for any one to take exception to it, or to venture a insinuation to the effect—"One thing thou lackest." Let us see.

I have made quotations chiefly from the biography of Scott, and from the "*Christian Baptist.*" Campbell also wrote the "Christian System," 2nd Edition in 1839, and Scott "The Messiahship," 384 pages, in 1859. I have consulted both of these. In looking through all these writings, I have been especially struck with certain remarkable and glaring omissions. In relation to the main position, "Jesus is the Christ," both Scott and Campbell in their advocacy of this, continually quote Peter's confession as recorded in Matt. xvi. 18. Yet strange to say although Scott boasts of having made the four Evangelists his almost exclusive life-long study, he never once mentions the confession of Nathaniel, "Thou art the Son of God; thou art the King of Israel." Neither does Mr. Campbell. I need hardly say that this form of the confession met our Lord's approval equally with that of Peter. It was also earlier in time and expresses in plain terms what was admittedly in the minds of all the twelve Apostles, Peter included. In a matter of this kind everything depends on the meaning of terms. Mr. Campbell well understood this. In his discourse on Law, he says, "Words are signs of ideas or thoughts. Unless words are understood ideas or sentiments can neither be communicated nor received." It is plain, therefore, that if the terms Messiah, Christ, or Anointed be misunderstood or misapplied, where can there be any value in volumes written on it, or a great movement raised upon it?

Again, in making allusions to our Lord's confession before the Roman Governor Pontius Pilate, he terms it Pilate's question, "Art thou the King of the Jews?" which was replied to by both Scott and Campbell. The former simply calls it a charge of "sedition," the latter one of "treason." In John's account of the interview, our Lord not only said, in reply to Pilate's question, "Thou sayest," but he added, "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." What truth but that of his Kingship and Kingdom. He also said, "My kingdom is not of this world," and certainly the kingdom of Israel was, in an important sense, "not of this world;" having been in its origin, constitution, and legislation absolutely divine.

The question here is a very serious one. If the kingship and kingdom of the Jews in the true Hebrew sense, was really not claimed and confessed by our Lord before Pilate, but merely an institution comprising the body of his disciples afterward known as the church—was it not a needless exposure of himself and his supposed true claims to a gross misapprehension on the part of Pilate? It is also to be noted here that the Apostle Paul calls this "witnessing (literally *martyrizing*) a good confession" and also that Pilate placed this very confession on the cross as the "accusation" upon which our Lord was condemned—"Jesus of Nazareth the King of the Jews." While Scott and Campbell also ignore this fact recorded as it is in all the four gospels, it is remarkable that history in the sphere of the fine arts has also preserved it. The crucifixion as painted by the old masters shows the initial capital letters (the Latin part of the "accusation"), I.N.R.I. prominently exhibited on the cross.

It may also be mentioned that another remarkable event has been ignored by the reformers named—that is, the visit of the "wise men" at the birth of Jesus, and the consequent alarm of King Herod caused by their inquiry "Where is he that is born King of the Jews?" He gathered all the chief priests *and Scribes* together, and demanded of them where they Christ should be born. They said unto him, in Bethlehem of Judea: for thus it is written by the prophet And thou Bethlehem in the land of Juda... for out of thee shall come a Governor that shall rule my people Israel." It need hardly be said that this deliverance exactly agrees with all the other testimonies to the Kingly character of the Messiahship as exclusively belonging to the nation of Israel.

Again, both authors lay great stress on what they term the "Ancient Gospel." This, however, they invariably apply to the truth that "Jesus is the Christ." They never seem to recognize the important fact that the "Ancient Gospel" was, while agreeing in substance, couched in terms altogether *different* from those of the confessions of both Peter and Nathanael. The most "ancient" preacher of the gospel was John the Baptist, and although in conversations with individuals he intimated that the Christ was coming, he publicly preached the gospel in *these terms*—"The *kingdom* of God is at hand." This was before the immersion of Jesus. The same terms were used by our Lord himself in preaching the gospel from the very beginning of his ministry. Matt. iv. 17. He appointed for the same mission, first, twelve Apostles, and later on, seventy disciples; and it is recorded by Matthew, Mark, and Luke, that the terms used in their preaching were substantially the same as those used by their Master.

On the other hand there is no evidence that the important truth that "Jesus is the Christ," was preached either by our Lord or his Apostles during his personal ministry. On the contrary we read that after the confession of Peter, he expressly forbade them to make this truth known. "Then charged he his disciples that they should tell no man that he was Jesus the Christ." Matt. xvi. 20.

I close this article by mentioning another class of passages in the New Testament which compel notice by Scott and Campbell. In these the kingdom of Israel is distinctly spoken of as that which our Lord was to possess, or which he was to share with his Apostles. I simply name the passages, requesting the readers to examine them for themselves and judge of their entire accordance with what has been advanced. Luke i. 32, 33; Luke xxii. 28–30; Matt. xix. 27–28.

J. CAMERON.

(To be Continued.)

P. S. An important slip of pen or press occurs in No. 2 of "The Gospel Recovered" Oct. 13, 1897—It occurs in the following sentence:

"Since the Reformation of the 16th century until within the last fifty years, 'the gospel of the Kingdom of God' as the primary element of 'the one faith' was known."

The last word "known" should be "unknown." J. C.

Selected.

1897

We give below an article from the pen of our lamented Brother S. A. Chaplin, being published in this paper Dec. 27, 1877, when he was its Editor. We change the figures only from 1877 to 1897, not a word else needing to be touched. Indeed, were Bro. Chaplin living we doubt if he would attempt an improvement.

Before we shall have issued another RESTITUTION, 1897 will be numbered with the periods, whether reckoned as moments, years, or measureless ages, that are alike lost in the abysms of a past everlasting, whose infinite unison, stretching back to the dateless antagonizing is filled with the existence of the Infinite and Eternal. As it sinks and disappears in those fathomless depths forever, to give place to its successor, 1898, we may well pause a moment to cast a glance backward on the past, contemplate briefly the present, and, through the telescope of prophecy, forecast the near future so far as the sight of dim mortality can penetrate the obscurity of the mysteries hereafter. In the past, if we only retrospect the history of humanity, we contemplate scenes and changes that fill up a dark and sorrowful record. Only one vision of transcendent beauty and loveliness is pictured on the canvas of time. As our world came flashed from the hands of a all wise and benevolent Creator, morning stars sang over a blooming Paradise, and all the Sons of God shouted for joy as they surveyed the grandeur of the new creation. But the serpent spoiler entered the glad garden of God, and seduced its happy inmates into rebellion; the blighting curse fell upon creation's gorgeousness; beauties that were the admiration of heaven faded away, and man, expelled from Eden's healthful bowers and the tree of life, commenced his course of decay, destined to end in his return to the primal earth from which he was taken.

Since that expulsion the flight of time has been over continued desolations. Empires have arisen only to fall, and proud cities have been builded only to become homeless wastes. Around the base of the still standing columns of Thebes, the oldest of cities, the hot sands of the desert are drifting, while its pyramids of mummies' dead repose in the countless sepulchres excavated for miles along the sweep of the neighboring Lybian hills. It can no longer send forth an army of 20,000 men and 200 chariots, from each of its hundred gates.

If we turn to proud Nineveh, the once exalted capital of the great Assyrian Empire, the Lord has made an utter end of its place "with an overrunning flood," and its history is now disclosing through the interpretation of a dialect o'der than the classic tongues in which Homer sang the downfall of Ilium. An arrow-headed language, impressed on the scattered and buried bricks, and the broken slabs that once paneled the entrances to its gorgeous courts, has been deciphered to unfold its former grandeur. Babylon in its turn became the wonder of the world; but the proud walls of the golden city have been broken down, and its high gates have been burned with fire. The wild beast of the desert now meets the wild beast of the island on its desolate heaps, and the satyr dances on the ruined sites of palaces where manly strength and womanly beauty once reveled.

Jerusalem had once a name and a praise in the whole earth, but the abominations of desolation have displaced its sacred fanes, and the infidel foot has trodden down its holy places through the centuries of its captive's long and weary exile. Theocharch, too, of the past has marched a bloody pathway through a frightful howling desert, lined, along its dreadful length, with the graves of its millions of martyred slain.

Turning to the present, and the picture only deepens in sadness. Famine and fire, flood, pestilence and war, are reveling in perfect death-sport in sweeping the world with besoms of destruction and "men's hearts are failing them for fear and for looking for those things that are coming on the earth."

Looking to the future, darkest clouds curtain its heavens, betokening the coming of a tempest of wrath to result in such time of trouble as has never been since there was a nation.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling;
To be living is sublime."

But, O Church of God, beyond the sweep of the near and world-wide desolations of the gathering wrath-storm, dawns the bright day of God, bringing earth's regenesis, and a new-born Paradise. Israel's Hope, and earth's Deliverer, will soon flood the heavens with the light, and the earth with the glory of his coming. He comes for his Church. Soon from the rock-hewn sepulcher, from the graves in the sea, from the arctic snow, from the wind-scattered ashes of burned martyrs, and from the depths of the sea where the tiny coral insect has built the drowned saint a tomb, will resurrection power emancipate a bride for the King of kings. The kingdom of God is now nigh at hand. O thou left over remnant of the royalty of faith, lift up the head and rejoice, for the king is now at the door. We hail thy advent, O Messiah of God, and as thou hast said "surely I come quickly and truly"—our glad hearts responsal—even so, *come, Lord Jesus.* Come, and bring thy church its long-deferred redemption; come, and bring a sin-cursed world restitution; come, and bring a dying world health and cure; come, and bring the feathery palm and the rose to earth's arid deserts; come, wipe the tears from earth's weeping millions; come, O come, and bring life to the sleeping dead. Grant that with girded loins, and well-trimmed, blazing lamps we may go forth to meet thee, should'st thou come in 1898. Stand by us through the watches this last dark night. At last give us the crown to place at thy feet, O loved Redeemer, for thou hast "loved us, and washed us from our sins in thine own blood."

The World's Motion.

Those people who complain of the monotony of their mental scenery have, generally speaking, a good deal of reason for their grumbling. It is the usual that prevails. The world moves quietly, and there is little in its routine to attract attention. The mind tires of contemplating the weary mechanism of its institutions, of seeing mankind move in regular grooves, like an endless train, toward its destination. The human scenery in its garb of rusty black, is as monotonous as the physical outlook. The majority of the race work hard and quietly, content to get food and shelter for their toil. The whole effect on the onlooker is rather soporific. Nevertheless, there are times full of unusual incident, when mankind seems moved by a feverish unrest, when events of first importance so crowd each other as to produce intellectual bewilderment. And we are just now passing through such a period.

Indeed, the stir everywhere is so great that thinking men who appreciate its significance, or stand near enough to the great forces in motion to feel something of their swirl, cannot avoid a certain measure of mental excitement. Look, for instance, at the wars on the earth. There is England waging two wars, one on the Indian border, the other on the Nile. Each perhaps is justified to a certain extent as the discharge of a duty to civilization, but each, nevertheless has a very selfish interest behind it—the strengthening of power and enlargement of dominion. France is fighting a guerilla war in Madagascar, of the real status of which the world would like to know more and at the same time maintaining her warfare with the slave-raiding chief Samory in the western bulge of Africa. Turkey is still holding Thessaly by force of arms, and beside, is engaged in suppressing a rising in Albania which, reports state, is growing daily more formidable. Spain has still two wars on hand, the revolt in the Philippines being yet unsuppressed, while that in Cuba promises to end only with the Spanish evacuation of the island.

Consider, too, the claims now being advanced by the various powers, not yet enforced by shells, but so advanced as to leave no doubt that they will be thus enforced if they are interfered with. There is the demand for indemnity made by Germany upon Hayti, which, if refused, would inevitably result in the German annexation of the island, did not the United States stand as the protector of all the petty republics to the south. There is the German seizure of Kiao-Chau bay, in China, nominally to enforce payment of an indemnity, but doubtless really intended to secure a strong position for Germany as the basis of a claim to a share in the final partition of the Mongol estate. France and England are endeavoring to settle by joint commission rival claims in West Africa, claims which, though more academic than real, each stands ready to defend by the sword. Russia has just notified Turkey of her dependence upon the northern power, and that nothing must be done to prevent Constantinople, when the time arrives, from passing into its hands. The United States is moving toward the annexation of Hawaii: the nations are increasing their armaments in the belief that the next war will be one to the sword-hilt; while the adventurous of the two continents are preparing for a movement on the Alaskan gold-fields which threatens to rival in volume that of the Aryans from the Asian steppes.

The world is, in fact, so full of action that it is difficult to see how all the conflicting interests, real and imaginary, can be reconciled without disastrous collision somewhere. There is so much that is unusual and of first importance that the mind is unable to appreciate its full force and significance, and looks with a kind of bewildered expectancy for the next great event. That it is a pleasant or profitable attitude may be doubted. A certain monotony of life is best for achievement. True, it is held that contemplation of important events, the expansion of the mental scenery, stands for experience, and so increases our stock of knowledge. But book learning must by study and meditation, and in a time like the present, with attention distracted by so many great spectacles, there is no place for either. No doubt a certain energy is developed by so much motion, but it is neither intellectual nor moral. The activity we are looking at only illustrates the irresistibleness of selfishness, and we all know that periods of great excitement are followed by a diminution of mental acuteness.—*N. Y. Observer.*

A new fabric is steel wire cloth covered with a semi-transparent, impervious material. It is adapted to use in skylight roofs, windows, train sheds, green houses, bathhouses, transient partitions, office doors, and many other things. The material in which the reinforcing web of steel wire cloth is embedded is claimed to be quite elastic. Neither heat nor cold, rain, sun, hail, nor sleet affect it. Hot coal and cinders will not ignite it. It is said to be weather-proof, flexible, and as translucent as skylight glass. Its weight is about one-seventh that of glass.—*Popular Science News.*

Last month, at St. Paul's Cathedral, London, there was a commemoration service for the baptism by Augustine, of Ethelbert, King of Kent, founder of the cathedral. He was baptized by immersion, and during the service frequent mention was made of the fact. It is more than probable that many who participated in that service wondered why their baptism should be so unlike Ethelbert's.

Change of Schedule on the Pennsylvania Line.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 28th, 1897. Under the new schedule the time of trains at Plymouth is as follows—For the East 2:45 a. m., 4:59 a. m., 10:38 a. m., 5:47 p. m., 7. 50 p. m.—(extra fare train) 3:12 p. m.

For the West 5:31 a. m. 6:40 a. m. (extra fare train) 9:26 a. m. 2.45 p. m. 7:13 p. m.

Has some person lately been baptized and come into your organization? They ought to have our paper to read each week. Cannot you get them to subscribe, or else send it to them yourself? We feel sure you can if you will.

Travel at Holiday Rates via The Nickel Plate Road, December 24-25 and 31st and January 1st. Tickets are good returning until January 4th, 1898.—Dec. 31.

We need your hearty support in getting a few new names for our list of subscribers. Will you not send us at least one new one for 1898? We will appreciate the favor.

Holiday rates are available on the Nickel Plate Road, December 24-25 and 31 and January 1st, returning until January 4th, 1898.—Dec. 31.

Do all the members of the Church in your locality take our paper? If not, won't you try and induce them to do so? The cost is only a trifle—three cents a week.

Holiday Excursions via The Nickel Plate Road December 24-25 and 31 and January 1st, returning until January 4th, 1898.—Dec. 31.

Get us a few new subscribers and we can give you a better paper for 1898 than ever before.

Selected.

(Selected by T. E. Adams.)

A Terrific Sermon.

Rev. F. F. Passmore, of the Methodist Episcopal Church, and member of the Colorado Conference, recently preached a sermon which is attracting widespread attention, owing to the pronounced views, fearlessly expressed, regarding evils of the present time, and the apathy of the church in dealing with wrong. We can only present a few quotations from the sermon, which was preached from the text: "I have set thee a watchman unto the house of Israel." Ezek. xxxiii. 7. "Feed my sheep." John xxi. 15, 17. Mr. Passmore said: "Watchmen are men who are appointed to look out for danger, and when they see it to give the alarm and warn the people. Shepherds are men who are to look after the sheep—all the sheep and all the interests of the sheep. Studying the ministry of our church from the standpoint of the above Scripture, I am impressed with the fact that the greatest failure of our age is the ministry. I find the ministry in our Church, as a class, the most worldly, unfaithful and cowardly that it has ever been. The Church is worldly, formal and unspiritual, and has lost her power for good; yet, the Church is on as high a plane as her leaders. When I look over the age I see crime of every description and violence on the increase, murder, lynching, suicide, adultery, drunkenness, gambling, defalcation, the oppression of the poor, political corruption, the outraging of womanhood and girlhood; in a word, the passions of men—the worst, the most infernal and devilish—are running riot. I am constrained to stop and ask what our ministers, who are supposed to be the opposers of all sin, are doing? I am sorry to say that I find them even to our bishop, throwing their influence in favor of all these sins and crimes. It is a sad state for the Church, and a gloomy condition for the country, when the ministry and the corrupt and criminal classes are working hand in hand, and walking side by side, as the preachers, saloon men and other corrupt and vile classes are doing. Just as the preachers stood for the divine right of kings in the days of Cromwell, and for the king and the nobility in the days preceding the French Revolution, and upheld the slave-holder in the anti-slavery struggle; so our bishops, editors, elders, college professors and the pastors of our great churches, are standing by the rich and supporting them in outraging the poor.

For men to pretend to preach Christ and then go to the ballot box and support the worst men, and the most devilish and infernal sins and crimes of the age, is about the boldest and loudest hypocrisy that has been made open to the world for ages. How much more staunch supporters of sin can our bishops become than to favor licensing saloons, support a party that now favors the licensing the prostitution of womanhood.

This is worshiping at the shrine of the rich and the vile with a vengeance. I am no longer surprised at the inefficiency of the ministry; the corruption in politics; the deadness of the Church; the development of the trusts; the growth of monopolies; the wealth of the few; the poverty of the many; the brutality of crime; the desecrating of the Sabbath; the increase of infidelity; the rapid growth of immorality. I am no longer surprised at the condition of the Church, the country and the age, when I think that our bishops and our preachers, with a few exceptions, have joined with corrupt politicians, gamblers, saloon men, Sabbath-breakers, prostitutes, money-changers and the opponents of the poor and weak. Instead of driving the money-changers from the temple, they are invited in and made welcome. Dare any one think for a moment that such preachers are preaching Christ, living his spirit, and representing his doctrine to the world? Christ's doctrines, principles and spirit would change all these things and would bring about an era of well being to mankind. The trouble with our age is that Christ is not being preached in our great churches by our great preachers. Great churches in whose pulpits stand men sending forth peals of impassioned oratory for the pleasure of a few rich and favored, and never a word for the thousands of poor hungry and cold of humanity, who have been brought to this distress by the very men who are sitting enraptured by such eloquence, is about as far from being the true spirit of Christ as heaven is from hell. Some women and children picked up coal in the great city of Denver to keep from freezing, while other women and children in the same city are worshiping(?) God in a two hundred and fifty thousand dollar Methodist church, only a few blocks away, with the added luxury of soul entrancing music from a thirty thousand dollar organ. Does any sane man, saint or sinner, believe for a moment that either of these pictures—the one on the river, or the other on Capitol Hill are the products of Christianity? If the people in the bottoms were not so poor, the people on the hill would not be so rich. If the people on the hill were not so rich, the people on the bottom would not be so poor. Yet we have D. D.'s and schools of theology that are teaching that both these conditions are the results of Christianity. A large portion of men who sit in the pews of the great churches, and hang on the words of our bishops and popular preachers, are the men who are corrupting our politics, oppressing the poor, debauching womanhood—are the men who listen to great preachers, pay them high salaries and build the fine churches. Our bishops and great preachers are living in such style of opulence and affluence, and moving in circles of such magnificent splendor, that the poor cannot pay the bills, and cannot, therefore hope for their sympathy. The ministry should live such a plain simple life as to be able to breathe the air of full freedom and perfect independence, which would enable them as ambassadors of God to be faithful and true to all classes of men.

Our great ministers of this State, with Chancellor McDowell, last fall, and also last April, joined hands with the corrupt politicians, gamblers, saloon men and fallen women of Market Street to redeem Store and City. They succeeded, and as one of the results of redeeming, Denver was never so nearly turned over to the criminal elements, and gambling and prostitution was never so flourishing as now. A fine lot of redeemers! Preachers, chancellors, university professors, saloon men, and gamblers and scarlet women. A fine lot of redeemers—such a lot as redeemed Babylon, Tyre and Rome just before those great powers fell. A fine set of reforming preachers, preaching a little about Christ in the pulpit and flirting with gamblers and scarlet women at the ballot box. The fact is that true bishops and leading ministers have gone away from the true work of watchmen and shepherds. It is today as Dr. Hamilton said before the Colorado Conference at Boulder last summer, that a "thieving ministry perpetuated slavery." See what the bishops, elders, editors and old preachers now on deck have bequeathed to us. They have left to us a desecrated sabbath, about three millions of drunkards, two hundred and fifty thousand saloons; patriotism almost dead, expiring; four million tramps, the rich are growing richer, and the poor growing poorer, the rich in power, controlling the navy, army and government; the general government the most corrupt the world ever saw; two saloons running full blast in the capitol of the world's republic. These are only a few of the conditions that a compliant, obsequious time-serving and man-pleasing ministry have left to this age of reformation. And amid all this degeneracy and moral disintegration, these old brothers of ours are not turning over a hand to save or reform the age. They are so busy with the saloon men, gamblers and scarlet women, redeeming the State, that of course they have no time, and less disposition to spend time on trifles. It would never do to neglect such weighty matters as redeeming the State and City, if the Church and Sabbath, and manhood and justice and right go to perdition. Such a ministry as this never blazed out new highways for a progressing and marching humanity. A ministry that will protect rich rogues in the church, and support corruption in office, can always be depended on with the scarlet women as redeemers. We have not a bishop or great preacher today that is thundering against sinners and corruption that is overturning our homes, the church and nation itself. Our great preachers today are preaching for big salaries, fine mansions and sumptuous living; and they are getting them."—*The Raisin River Sentry.*

Holiday Excursions via Vandalia Lines.

For the Holidays the Vandalia Line will sell excursion tickets at reduced fares from all stations, to local points on its own line, and also to points on connecting lines. For full particulars call on nearest Vandalia Line Ticket Agent, or address E. A. Ford, Gen'l Passenger Agent, St. Louis, Mo.—Jan. 1.

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7. Early Lessons. 50 pages. 10 cts. copy. Suitable for old or young.

Written and for sale by WILEY JONES, Manchester, Va.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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A Klondike Map, an up-to-date Lithograph Map, of the Alaskan Gold Fields, printed in six colors. Complete. Accurate. If interested, send five two cent stamps to Advertising Department, the Nickel Plate Road, Cleveland, O.—Dec. 31.

California in Three Days.

Via Chicago, Union Pacific and Northwestern Line. No change of cars. All meals in dining cars. Two trains daily, with first-class and tourist sleepers. Personally conducted excursions every Thursday to California and Oregon. For rates and other information ask your nearest Ticket Agent or write, C. Traver, T. P. A.; Frank Irish, T. P. A., Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, G. P. & T. A. Chicago, Ill.—Dec. 30.

Travel thereon whose service is great
The one that offers a Holiday Rate,
Where trains are fast and "up to date,"
You know, of course, The Nickel Plate.—Dec. 31

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. S. Wegner on the 2nd Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Selma, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wellen, Elder; Sarah Bellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry to magnificent Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Hasbrook, Ind., every Sunday morning and evening, by A. J. Lychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralph Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fields or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Eldess W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Hike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chape Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Linne Woods, Winterhode, Ill., Sec.

The Church of God of Watersville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be most welcome with us. Richard Corbeley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Beckes, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Particulars yours, ALEX J. KERR.

A lithographed Wall Map of Alaska, showing the overland routes and all water routes to The Klondike Gold Fields will be mailed upon receipt of five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, O.—Dec 31

Excursion Rates via Pennsylvania Lines for Christmas and New Year.

Following the annual custom, Ticket Agents of the Pennsylvania Lines will sell excursion tickets Dec. 24th, 25th and 31st, 1897, and Jan. 1st, 1898, for the Christmas and New Year Holidays. Tickets will not be sold to adults for less than 25 cents, nor to children for less than 15 cents. Return limit of excursion tickets will include Jan. 4th, 1898. For rates, time of trains and other information please apply to nearest Ticket Agent of the Pennsylvania Lines.—Dec. 31.

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The Pennsylvania Lines are now issuing at all of their principal ticket offices, for coupons of one thousand mile interchangeable tickets of the Central Passenger Association's issue, exchange coupon ticket to Harrisburg, Baltimore and Washington, at two cents per mile, short line distance

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Louisville, Evansville & St. Louis,
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Michigan Central,
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Ohio Central Lines,
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Peoria, Decatur & Evansville,
Pittsburgh & Lake Erie,
Pittsburgh & Western,
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E. A. FORD,
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Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 6, Ex. Sun. For St. Joseph.....12:45pm
No. 8, " " " " 10:11pm

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For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Bowers, Agt., Plymouth, Indiana or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Books and Tract List.

A LETTER TO A FRIEND.

We have received a new supply of this valuable work, which treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. This will need no introduction to many of our readers, as they already know of the good that is accomplished through its circulation. 10 cents each. Send to this office.

FUTURE PROBATION.

Is God awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. This work was issued and sold at 25 cents. We have a good supply and will send them post paid for ten cents per copy. This is an excellent opportunity for any who are interested in this subject to get this work by a talented author. Send ten cents to this office for a copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This is the title of a tract containing 12 large size pages, and is a reprint of a work issued many years ago, and we suppose was written by Brother Benjamin Wilson. It is clear and comprehensive, and can be had for 5cts each or 20 for $1.00.

THE COMING NATION.

A lecture delivered by H. Y. Reed. Thoroughly sets forth the idea that the Coming Nation will be the nation of Israel restored to Palestine, and the scriptural reasons are given. 26 pages price 10 cts or three or 25 cts.

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A popular lecture by M. Joblin. Very good to put in the hands of those searching for truth. 24 pages 5c. each.

Necessity of Baptism. A 4-page tract, written some years ago by Brother J. M. Stephenson, and it appeared as a newspaper article. It is so good we thought best to preserve it in this way, and offer it at 2 cents each or 15 cts per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Brother Daniel Howard and printed in RESTITUTION, April 22, 1896. 2 cents each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract being a letter written by Sister Abbie A. Howard to Dr. Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—This is three sermons preached by H. Y. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 30 copies for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson, which shows that eternal life is conditional and not inherited. 3 cents each, or 25 cents a dozen.

Where Do the Dead Sleep. These are Bible texts given in answer to this question. A 3-page tract. 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten copies for 5 cents.

Death Compared to a Sleep. This represents death as a sleep and proof texts are given. Ten copies for 5 cts.

The Wicked Dead and Plain Truths. The two combined. 2 pages ten copies for 10 cents

"Word of Man, vs. Word of God," by H. Y. Reed. A contrast between the two. Can be had at this office for 2cts each, or one dozen for 15 cts.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O

The Restitution

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Don't you want to know about the Klondike Gold Fields? Then send for Lithograph Map, in six colors, just issued by the Passenger Department, of the Nickel Plate Road. Contains information in regard to routes, cost, outfits, etc. To your address for five two cent stamps. Address Advertising Department, The Nickel Plate Road, Cleveland, Ohio.—Dec. 31.

Dec 27, 1897

Poetry.

Slipping Away.

They are slipping away—these swift, swift years
Like a leaf on the current cast;
With never a break in their rapid flow,
We watch them as one by one they go
Into the beautiful past.

As silent and soft as the river's thread,
Or an arrow's flying gleam,
As soft as the fragrance he'ore it shed,
That lift the willow's golden head
And ripple the glassy stream.

As light as the breath of the thistle-ball was,
As fond as love's dream,
As pure as the flush o' the rose-bell's throat,
As sweet as the woodbird's matin note,
So tender and sweet the years.

One after another we see them pass
Down the dim light-vista,
We heard the sound of their steps tread
In the steps of our lives long since dead,
As beautiful as the fair

There are only a few years left to live;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
Those beautiful blossoms—fair and sweet,
By the daily ways of life

There are only a few swift years—ah, let
No serious error be heard;
Make life's fair pattern of rare design,
Until up the heavens with love's sweet wine,
But never an angry word

Communicated.

The Gospel Recovered. No. 6.

IS THE CHURCH THE KINGDOM PREACHED BY OUR LORD?

In the previous No (dated 15) of this series of papers I gave a brief recapitulation of the "Reformation" sketched in preceding articles. I also commenced an examination of the views of Walter Scott and Alexander Campbell on the so-called "Ancient Gospel" noticing their reticence regarding such matters as the confession of Nathaniel; the "good confession" of our Lord before Pilate; the inquiry of the "wise men," with Herod's interview with the chief priests; and the true form of gospel preaching "the kingdom of God is at hand." I have also acknowledged as their chief merit their contention that faith is the simple belief of testimony, and not an inward feeling wrought *directly* by the Spirit of God.

I find that I have still occasion to apologize for the length of these remarks; but the nature of the subject seems to require some more space than I anticipated.

However the reticence on the part of Scott and Campbell with regard to such plain New Testament statements as I have pointed out, is to be accounted for, it were of little use for us now to speculate. The fact remains; and it might be an interesting problem for the "Disciples" of modern times to study and explain. In the meantime another important fact has to be mentioned. Both Scott and Campbell strongly held and maintained that theory of the kingdom of God which had been handed down unreformed through three centuries of Protestantism from the Roman Catholic Church. That theory is, that the Church of Christ is the kingdom of God or of heaven, which was predicted by the prophets, and preached by John the Baptist, our Lord himself, the twelve Apostles, and the seventy disciples. On the passage in Dan. ii. 44, "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," the Douay, or Roman Catholic Bible has this note—"the kingdom of Christ in the Catholic Church." A Protestant Commentator, Thomas Scott says, "The kingdom of Christ was evidently intended; from small beginnings it has already made great progress," etc. This doctrine of the "Reformation" movement is so well-known to most of the readers of THE RESTITUTION, that for such no proof is needed. It runs through all the writings referred to, and is occasionally stated formally and contended for. For others, however, as well as to make the matter sure for all, a few examples may be given.

For example, at page 587 of the "Christian Baptist," we find the Editor referring to a baptism and saying, "I cordially congratulate brother Cole on his entrance into the kingdom of the Messiah." At the close of a letter from a correspondent giving a report of 600 baptisms in Kentucky, we find the expression "May the Lord's kingdom continue to increase." In Campbell's discourse on "Law"—(1816) p. 223 he says, "This conclusion (that there is no necessity for preaching the law) corresponds ... with the nature of the kingdom of heaven or Christian Church." In the Messiahship p. 53, Scott says, "The kingdoms of this world will not, by the knowledge of their subjects and true subjects, become [illegible] but [illegible]" on Mount Zion was in reality Jehovah's throne ("his earthly throne") Jehovah's throne in heaven was therefore David's throne! It is matter of plain fact, here ignored, that for nine hundred years, so far as heaven and earth were concerned, there existed two distinct thrones. When Zedekiah was dethroned, David's throne with his crown were "cast down to the ground." Psa. lxxxix. 39-44. This "casting down of David's throne," was decreed, and with a view to information that it was to be of a temporary duration—"until he come whose right it is, and I will give it him." There was here implied in the threatened "casting down" the promise of restoration of the throne of David, but no mention of Jehovah's throne in heaven.

It is just here that the crucial question arises as to whether, as our "Reformers" maintain, the kingdom of God was to set up on the day of Pentecost.

J. CAMERON.

(To be Continued.)

How to Study the Bible.

John says, "Search the Scriptures,—they are they that testify of me." In the Acts we read of the noble Bereans, that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, or rather what things were so, i. e. what was the truth.

It is not necessary to study the Bible very extensively to know that we should not tell falsehood, should not be deceitful, should not take what belongs to another, should be kind, merciful, helpful to those in need. These works of humanity may indeed be performed without care for the written revelation of God.

It is true that the mass of unbelievers can not be trusted and it is likewise true that an honest, firm, loving belief brings with it good works. But the main object of the study of Holy Writ is not to find what are good works nor how we should pray and praise, but to know what is *truth*, what is God's plan of salvation. A true, heartfelt faith is impossible without a true, heart-felt humanity, and the prayer and praise of such will be acceptable.

The proper mode of studying the Bible then is that which gives us an impressive knowledge of the truth in regard of God. This is not largely secured by a consecutive reading of chapter after chapter. Mere description and anecdote and history take up much of the space of portions of the Bible and that which gives definite instruction of truth is generally but partially stated at any one place. Upon each subject we find here a little, there a little. To be informed we must compare scripture with scripture.

This we might do through the preacher if he would give us without hesitancy and with entire fullness each line of God's doctrine. We have also the written teacher in the form of pamphlets and books upon "What to Believe," Faith, Repentance, Baptism, Prophecy, The General Resurrection, The First Resurrection, The Gospel of the Kingdom, The Nature and Duration of Death, Hades, Gehenna, The Second Death, and other topics. Upon each of these we should know nothing except through the Bible. Whatever we hear or see should be diligently compared with the Word of God and if our teacher, living or printed, has been full and sincere we have secured a broad and valuable knowledge. To study independently we require the liberal use of concordance and of references. The main object should be to have before us all upon a particular topic and so secure full knowledge of it. If we love the truth so much as this we are sure to try to do right.

In such a mode of study we will sometimes find passages that will seem to be out of harmony with the general teaching of the Bible upon the subject. The beauty of this study is, however, that we need not go far to find abundant explanation for any such passage. Thus for example we find in Luke the King James version, "Behold, the kingdom of heaven is within you." The kingdom is elsewhere described very differently and is a matter of promise and of prophecy. Besides he speaks here to the Pharisees, the most unChristian of all the Jews. The real meaning "the kingdom of heaven i. e. the prince of or the very core and heart of the kingdom, heavenly in its character, planned and arranged for in heaven whence it shall eventually be brought for those who shall inherit it, is in the midst of you." Jesus merely told them in the way of a parable "I, who am among you am he that shall establish what has been prophesied."

Several such examples might be given where searching the scriptures will give us the delights of the sure word of promise.

Whatever is read consecutively should recieve special attention upon important passages and references and the concordance should there be consulted.

It is unnecessary to say that the Bible should be studied with delight, and freely as a custom and with child-like submission to its dictates. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "Hold fast that which is good and true in all things that the holy testaments teach. The sure word of prophecy is especially important. This is the connection of the apostles and prophets, Jesus Christ being the chief corner stone."

J. G. HAGER.

Obituary.

In Coleman Co., Alabama, Nov. 26, 1897, James Possey, age 39. Our brother in Christ fell asleep after a long spell of typhoid fever, leaving a wife and baby to mourn his loss. While we have lost a good member and officer in the church and the community a good and worthy citizen, we do sympathize with the bereaved wife who has lost a good companion, and with his old mother who stayed by all the time while he lay scorching with a fever, and his brother who got to him just in time to see him breathe his last. The funeral was held at Pleasant Grove Church. Words of comfort were spoken by Eld. J. W. Carroll. May the gospel hope sustain and comfort the large circle of mourning friends till the shadows flee away.

H. H. MAYHALL.

IN MEMORIAM.

Another warrior fallen; but thank God he fell with his armor on, always on. Bro. Geo. W. Conts fell asleep Dec. 20, 1897, after a faithful battle with error against truth for 40 years. Embracing the faith under the teaching of Bro. E. Hoyt, he has never retreated once, his home has always been a welcome resting place for weary soldiers, a home of love and peace.

Bro. Conts was born in Springwater, Livingston Co., N. Y., May 7, 1838; was married to Abbie J. Richardson May 2, 1858. From this union five children have blessed their lives, all united in the one blessed hope of life through Christ. Bro. Conts was as well as usual the day of his death, he ate his dinner with the family and went out to his work, in a short time a friend drove in to put his horse in the barn and found him dead. He had fallen with a stroke of apoplexy. The faithful, devoted wife, four daughters and one son survive the sleeping father. The vacant chair at the fireside, the silent voice, the awful absence every where about the home, the tear-stained eyes, the weary days all tell the sad, sad story over again, the enemy still holds the power of death. Will we never, never see the kind blue eyes light up in welcome, or feel the warm hand-shake of our brother? The sad answer, *never here*, is only brightened when through the clouding gloom comes the sweet hope, "I am the resurrection and the life." The shadow passes, the hope so soon to be realized brings joy and we believe the blessed reward is waiting just a little ahead for our brother. The text chosen by Eld. Woodward was Psa. cxvi. 15, and Psa. lviii. 11. A large concourse of people paid their last respects to our faithful friend, brother, father and husband. May God sustain our dear sister in her widowhood and faithfully preserve us all to the glad meeting by and by.

M. A. WOODWARD.

DR. HARDIN OATMAN.

Dr. Hardin Oatman was born in Greencastle, Ind., Feb. 10, 1813, where he resided with his parents until he attained manhood, when he went to Southern Illinois, where he married, (at a date now lost) Miss Wilmath Bird. She died in 1843 after giving birth to two sons and three daughters, two of whom died in infancy. One son J. F. Oatman became an attorney at law, moved to Llano, Texas, and died Nov. 3, 1882. The surviving son, M. C. Oatman, is a business man in Llano, and the remaining daughter, Mrs. Susan Wilkinson, is now residing in Hayes Co., Texas. In 1842-3 Dr Oatman began the study of medicine under Dr. Goodwin at Dundee, Ill. He attended medical lectures at Rush Medical College, in Chicago, in 1844 and began the practice of his profession in Harrison Co., Mo., in 1845. He was the first regular practitioner in the County, and became its first post master at Bethany, the county seat. Aug. 14, 1846, he married Elizabeth A. Hulse at Bethany, Mo., who still survives. He lived in Harrison Co. until 1851, when he moved to Hayes Co., Texas, with his family to which had now been added three girls and one boy. In 1871, he again returned to Harrison Co., Missouri, and settled in Eagleville. Five years later he came to Buchanan Co., where he continued in the practice of medicine until 1884, when he moved to Nodaway Co., where he remained for eleven years, or until 1895, when he moved to St. Joseph, where he died Dec. 3, 1897.

Of his children by his second wife S. H. Oatman resides in Kerr Co., Texas, and is a Christadelphian preacher; P. H. Oatman is a city salesman for Nave & McCord, wholesale grocers in St. Joseph, Mo., where he resides; W. S. Oatman is employed by the same house and resides with his mother—is unmarried. The youngest son, E. S. Oatman, is a Christian minister in Mo., but unmarried. A daughter, Mrs. May M. Pierson, resides in Buchanan Co., Mo., and her sister, Mrs. Julia E. Warner in Mt. Ayr, Ia. One daughter, born in Texas, died in infancy.

He was the father of twelve children, eight of whom survive him. When about 17 years old Dr. Oatman embraced the gospel and was baptized and was an earnest advocate of the truth until his death. I had an interview with him a few weeks prior to his death, and he declared there was not a cloud in his horizon. His hope was never brighter and he was confident his sleep would be short. He canvassed the signs of the times as far as his strength would permit, and he manifested much joy at the prospect although he knew death was at the door. I am glad to be able to bear witness to his strong and unwavering faith till the end. "Let me die the death of the righteous and may my last end be like his."

The funeral services were held at the house of his son Bro. P. H. Oatman, Sunday, Dec. 5th, 2 P. M., and he was buried in Ashland Cemetery.

Bro. Wm. J. Orem of Baileyville preached the funeral sermon by agreement with the Doctor more than twenty years ago. Much attention was given to the great truths concerning the resurrection and the joyful hope portrayed by Bro. Orem and could not fail of doing much good.

J. F. WILCOX.

An Appeal.

Brethren and Sisters of the Abrahamic Faith in Iowa:

I beg leave to stir up your pure minds in way of remembrance in the way of donations for the spreading of the gospel. So far we have had money to keep one man in the field and have some yet. But not enough to keep Bro. Crowe and Bro. Eychaner at work all the time. Brethren is it possible that we as a people, with the power of God unto salvation, living in one of the most prosperous States in the Union cannot support two men to spread the good news of the kingdom, so that after spending nearly 35 years of the best part of their lives in the study of God's Word so that they might be in a position to meet all the fiery darts of Satan, to be compelled to turn to some other vocation to earn the necessaries of life? Are we going to let a man like Bro. Eychaner hide his great light under a bushel while men and women are daily dying, for want of God's Word to be heralded to their ears? It does not seem possible to me that we can do it. If we can, let us never acknowledge to any one that we are a church body, or ever expect to be. If we can let such men drop out of the Lord's work we do no not deserve to ever have any preachers. Brethren, I sincerely hope from the bottom of my heart that you will think of this seriously, and either send or pledge yourself. God willing, for a small amount at least to keep them at work every day. Send your calls to Bro. A. J. Eychaner at Gladbrook, and Bro. W. L. Crowe of Irving, for meetings, and your donations to J. W. Allard, treasurer, Odebolt, Ia., at once. Now, lets to the work with a will. The Master is near, if we do not keep those men at work, will we hear the welcome plaudit of "Well done, good and faithful servant." Much good should be done this winter, will you aid a good cause? We feel you will. May God bless you and strengthen your desire to see the cause advance.

Submitted in love.

O. J. ALLARD, Sec'y.

Notice.

Three grand children of an aged and esteemed brother are in need of permanent homes. We should like to find homes for them among the believers.

For further particulars address, Alice J. Kerr, Dixon, Ill.

The Success of "The Restitution" Depends on You.

Dear Brothers and Sisters:

The success, the very existence, of THE RESTITUTION depends on your action or inaction. We cannot keep it alive without the aid of every one of our friends. If you want it to be issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet to be done before the Master comes, and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *co-worker* with him be satisfied with sitting down with hands folded? Surely no one can think so. All, each one, must be up and doing. We can not afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will you treat it? Please act today. Right now. Do not leave it for a more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to say they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their income cut off, and they unable longer to labor. A few cents from each one will send papers to all the Lord's poor. For the publisher to bear any large share of this is impossible, simply because he has no means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *need* of each. You who have plenty, and can have whatever your fancy calls for, and think there are none so poor, but if they were told to, could get the money some time during the year, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and get $1000. This can be put in the bank, and as he needs money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men separately, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being prompt in remitting, as the little will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the many that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

Mr. and Mrs. Sankey propose spending the winter and spring in Egypt and Palestine, leaving New York on January 4 by steamship "Normania" for Alexandria. They hope to spend the month of May in England and Scotland.

OUR LOVE FEAST.

Dear Restitution:

I wish all the brothers and sisters in Christ a happy New Year. May we ever put our trust in him who careth for us, and be worthy to meet together in the kingdom of his dear Son, is the wish of a Sister in Christ,

O. E. PARKHURST.

Editor Restitution:

I could hardly do without THE RESTITUTION. The comforting words of the dear ones of like precious faith are a great help in these days of peril and unbelief. If all the brethren do not see everything just as I do, it does not make me feel like saying hard things against them. A little more of that faith that works by love and thinks no evil of a kind brother or sister, is my desire. May the blessings of a kind Father sustain us all, is my prayer.

Yours in faith,

J. F. PIERSON.

Dear Restitution:

An Eastern sister sends love and greeting to all the brethren and sisters in the West, and wishes to say that the many good things in THE RESTITUTION are indeed food and drink to her. When I read them and read of your meetings, oh, how I wish I could go to some of them, and become acquainted with you, and my prayer is, for the whole "Household of Faith," that more and more we may to the cause of Christ and his kingdom, be like those faithful men who joined themselves to King Saul because they were of those "whose hearts God had touched."

Your loving Sister in the Truth,

M. A. LILLYBRIDGE.

Greeting to those scattered abroad:

Though many of them I have never seen, yet I love them with a sister's love. Oh, how my heart goes out in love to the aged when I read their letters of encouragement trying to give us younger ones courage as we journey on. Oh, what a help it is when they say, I have waited for years and we are so much nearer today—nearer when the graves will open, and the living and those now dead will meet our Elder Brother, never to part again.

Your Sister,

OLLIE BRADLEY.

Dear Restitution:

Merry Christmas and a happy New Year. Ere this letter will reach you, both Christmas and New Years will have passed especially the old year 1897, and with it many of our dear brethren and sisters and some of our own dear relatives have passed away, and with the old year are laying silent in the tomb, but not without hope as the Apostle Paul said in Rom. viii. 19-23, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Dear brothers and sisters, the one great hope for the whole groaning creation, towards which blindly and unconsciously, if not with intelligent desire, all are reaching forward, is the marriage of the Lamb. It is the hope of the Bride who shall then be one with the Lord in all his glory, and power and fullness of blessing. It is the hope of the nations, who shall then know the blessedness of righteous rule. It is the hope of the sore-burdened earth, which longs to be delivered from the bondage of corruption into the glorious liberty of the sons of God. And it is the hope of the Lord himself, whose heart yearns over his church, purchased with his own blood, but still lying in the desolateness of death, or amidst the defilements of this evil world, and whose word of promise is, "Surely I come quickly." Let our response ever be, "Even so, come Lord Jesus." Let our hearts be broken through our sympathy with the burdens and sorrows of all, and let us utter in his ear continually the cry for the common deliverance. Oh, Lord hasten thy coming. Times are hard, the poor, poverty-stricken people are suffering and we all join in "Our Father who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done." Well, dear brethren, it may be that my little exhortation may be too lengthy, so I will say we are one year nearer our home today than ever before, and am stronger in the faith of the soon coming King. Well, as Bro. Underwood asks all to send one new subscriber I will send to you the name and money that a dear sister gave me to send to you; she is working under the tithing system, and it is a good plan. If all the brothers and sisters would do so, I assure you there would be no begging for money; Bro. Underwood never would have to write for our renewal, or send on your money that is due us, we need it. And no one would drop us and say I am too poor to take the paper. Well brethren, let us all try to live as though 1898 would be the last year for us, and then ask ourselves, will I live to see another New Year 1899?

May God bless you all is my prayer.

JOHN & MARALA POORE.

Dear Household of Faith:

Another year has past: turn the hour glass, bury the old year. We are living in a grand an awful time. Old mother earth groaneth under the burden of the curse, "Men's hearts failing them for fear." Do we blame them for being fearful? "This know also that in the last days perilous times shall come." 2 Tim. iii. 1. Read the whole chapter and you will get a description of the world at the present time. Yes, dear ones, we are in the last days, prophets have desired to see this day. But the Deliverer is coming, he is even at the door. Are you watching?

VIOLA SKEELS.

Christmas Greeting:

Another year has been ushered into the eternal past since our last greeting of the faithful ones. As we stand on the summit of time and cast our eyes backward over the shadowy vale of the past, and then turn face about and gaze on the broad shining plains of the everlasting future, if the great wheel of time was left in our care, would we turn back one year? No! Not one moment. Looking backward, we see our loved ones careworn and weary, struggling through trials and disappointments, and battling with temptation. Looking forward we see them rejoicing in victory, wearing crowns of immortal glory. No, dear ones, don't keep looking back over the shadowy past; look ahead. Fancy I can almost see the spires and domes of the eternal city and the pure river of life winding its way through fields of everlasting green and an immortal race rejoicing in the light of God's love. Would you live your life over again? No, where you stumbled and staggered this time, perhaps next time you would fall. If I have made failures in the past, I would ask God to forgive and blot out rather than try improvement by living it over again. The present is ours to improve; don't keep looking back. If the great Creator had intended you to make the journey of life with your head turned back he would have put your face on the other side. Look ahead! look ahead to broad fields of everlasting bloom, don't pine for the withered leaves of the past.

SADIE SKEELS.

Dear Restitution:

Seeing that another year's subscription ran out and $1.50 is now due, please find a money order for $2.00 for which send THE RESTITUTION one year to my address as indicated above and please use the remaining 50 cents to pay for some one's paper who is not able to pay for it themselves, and if the brothers and sisters generally think it would be a good plan for us all to unite together and plan that we could send THE RESTITUTION, say 3 or 4 months to every believer in the United States who is not now taking the paper, and that the paper should be filled up with the very best of reading matter that our very best and ablest writer could produce. I would be willing to give $2.00 for that purpose if it could commence right away, while people have time to read it, I believe much good could be done in that way, but will wait to see what others have to say about it.

ENOS COX.

Dear Brethren and Sisters:

How gladly I comply with the request to take part in the "Christmas Love Feast," as the spirit of thankfulness wells up in my soul for the song, sung 1800 years ago, "Peace on earth good will to men." Thankfulness that the good will of God prompted his loving heart to send his Son to die for us, for whom there was no hope; and how that "Good will" has followed poor humanity all down the centuries, leading them to accept the proffered salvation to accept the "Peace" so lovingly offered; not only the peace on earth which Christ will bring, (sin and crime and sorrow and suffering blotted from the face of this reeling earth,) but peace now to each trusting, yielding heart. "Peace I leave with you, my peace I give unto you," John xiv. 27. "These things have I spoken unto you that in me ye might have peace." John xvi. 33.

Be careful (anxious) for nothing but in everything (in the little troubles, the petty cares and trials, the small grinding vexations and the large ones too) in everything, by prayer and supplication, with thanksgiving let your requests be made known to God, and the peace that passeth understanding shall keep your hearts and minds through Christ Jesus." Phil. iv. 9–7. And our Father is not only willing we should have it now if we want it, but he wishes, intends that we should, "And let the peace of God rule in your hearts, to the which ye are also called." Col. iii. 15–17 the wondrous love of the Father how much he has prepared for us, even in this life and what a blessed truth that we need not wait till the end comes to receive all the reward of the righteous, but we may have the earnest—a foretaste—of it now. And he not only permits us to come to him, for our good, but he wants us to come, really wants us to be blessed and happy. Listen to this, "O that thou hadst hearkened to my commandments!" Why, what then—"Then had thy peace been as a river, and thy righteousness as the waves of the sea." Is. lviii. 18. "O that there were such a heart in them, that they would fear me, and keep all my commandments always" that it might be well with them and with their children forever." Deut. v. 29.

Ye have not chosen me but I have chosen you, Jo, xv. 19.

"Of him (God) are ye in Christ Jesus." 1 Cor. i. 30.

"O that men would praise the Lord for his goodness and his wonderful works unto the children of men."

Yours for the coming King,

EMILY E. BARNUM.

If you have not yet renewed your subscription to this paper, today would be a good time to attend to the matter.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, 6th edition: one copy of same in cloth binding: one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Gaines burgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bruckshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Scirdsville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Cibonville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keun, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Russville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Onawkie, Kan.
B. Wilson, 1219 J. St. Sacramento, Cal.
S. C. Oliver, Attica, Kan.
J. G. Haupt, Dakota City, Neb.
I. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmlandville, Ia.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1068 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown, S. C.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Kumpp, Box 14, Viola, Idaho.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 8th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio meet every 1st day of the week at 10:00, for devotional service. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen. Thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill: cable cars come very near, and ferry boats run to Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors a hearty welcome. George Knife, Reader, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 855 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Pennis Grove Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation of School Grove, Oregon, meet every Sunday as Bible study or means of Sunday School, or preaching, or so forth, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trend-ell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Hurst of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken body and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:30 p. m. for worship, in private houses. All interested Truth, and traveling brethren are cordially invited to step all and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Manhattan.

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The Restitution.

"The restitution of all things which God hath spoken by the mouth of all his holy Prophets."

VOLUME XLVII. Read INDIANA, JANUARY 5, 1898. NUMBER 1.

THE LOVE FEAST.

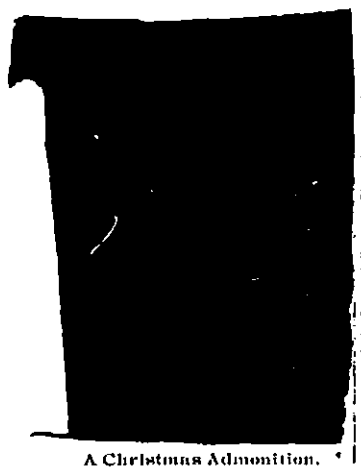

A Christmas Admonition.

All days are alike in many respects. They are a short, a very short measure of a portion of the infinite duration stretching backward into the past and forward into the future. The days of human history so far as they have run have been marked out by events and occurrences, many of them too trifling in themselves to be recorded by the pen of the historian while others have been so grandly important as to find a place in the annals of our race, be sculptured in enduring marble or like Job wished his words to be preserved for future generations—"that they were graven with an iron pen and lead in the rock forever." So important that they are embalmed in the sweet harmony of numbers or chanted in song, and are memorialized by annually occurring celebrations down the centuries of time. The exodus from Egypt; the deliverance from captivity; the birth of Christ and his resurrection from the dead stand before our Israelitish race and the Christian world as mountain peaks on the horizon of the ages. Singling out the day on which Jesus was born, the day the Christian world celebrates by special services. I ask what makes it different from other days of the year? Every day is a birthday and also an anniversary of a birth. But the day in question can never be repeated. The Son of God in preeminence his Son—was born on that day. The king of the ages the Great King, the tender and compassionate Savior through whom God is to carry out his beneficent purposes toward a sinful race was born. It is this event that distinguishes it from all other days. Then it is the event we celebrate and the one born to whom we wish to pay grateful and joyous homage. At each recurring anniversary as we call to mind the fact of the Savior's birth our hearts bound with new joy. It is fitting that our emotions should find expression in song when we think how his birth was hailed with gladness by angel choristers, the sinless messengers from other worlds.

The angel of the Lord, surrounded with the glory that some times attended these heavenly visitants to the abodes of men calms the fears of the Judean shepherds by saying "Fear not: for, behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." To this the multitude of the heavenly host, respond in glad refrain:—"glory to God in the highest and on earth peace, good will toward men." If these unfallen beings, to whom the Son of God could not, in the nature of things, stand in their loving and merciful Savior, felt constrained to pay homage at his lowly birth; to ascribe glory to God in view of the fact, and announce with gladness in prophetic strains what Mary's infant son will be to all people, then surely ought human hearts to throb with rapture and human tongues become vocal with praise, as we, as children and age and reason echo him. What, in its full [illegible] the theme of the angels and [illegible]

[illegible]

[illegible]

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Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

Suppose We Try It.

Suppose each one of the friends of THE RESTITUTION should get one new subscriber and send in with their own, we would have our list doubled. What is your opinion? Don't you think, in view of the times in which we are living, that every member of our faith in the land should have the paper for 1898? Don't you think there are many who are *almost* with us in faith who would be benefitted and perhaps *fully persuaded* soon if they should have THE RESTITUTION for 1898? Are you interested enough in them to try and arrange for them to get the paper regularly each week? The cost is so small—don't you think that sending the paper to them would be the best and cheapest missionary work you could do? Suppose all, each one, *you* who read this, would try and get a *single* one if no more, and send in. Don't dismiss this from mind, saying you do not know any one to approach on the subject, but try it once, and perhaps you may be able to get quite a number interested and of [illegible]

SUPPOSE WE TRY IT.

A Happy New Year.

"With words that fall sweet as the notes of a harp,
With nothing about them discordant or sharp,
We meet and we greet those in life we hold dear,
And tenderly wish them a Happy New Year."

Another volume in our library is finished, closed and sealed. Is placed upon the shelf with the other old records of past years. Were it in our power we certainly would open it, and change the writing on many a page—but we are not privileged so to do, and must be content to let it be as it is. A new book is commenced. What will you write as you daily turn "over a new leaf?" Should you live to see the close of 1898 will there be any pages that you would wish to change? Remember, brother, sister, you will not be able so to do. You must make the record right as you go along. You cannot turn back and undo the error of yesterday. You may make apology today, and be forgiven too, but you cannot change the record. Solemn indeed the thought that the past volume is sealed, and we can make no changes. We must make the new volume for 1898 so clean and free from blemish that the old imperfect and unsightly pages will not be remembered against us.

Brethren, the year 1898 is here. We have entered its open door. All its cares and responsibilities are to be met, bravely taken up as they come to us, and handled for the right and God's glory. We have a duty to perform, and cannot shirk it. We must give account of the talent entrusted to us. God demands action, and we cannot sit in idleness, doing nothing, and then claim the reward, saying we are guilty of no wrong; for the reward is to the well-*doer*.

Some one will say "I am willing to do if I only knew what to do." "What is my duty? Tell me what I must do." Indeed, when we contemplate the many isms and factions that are in the world, it is not surprising that many get confused and do not know which way to turn, what to do or what to believe. A direct outgrowth of which is the prevalent idea that it makes no difference what you do or believe just so you are *sincere*. Brethren, do not be deceived. There is nothing so false or contrary to the teaching of God's Word as this plea of "sincerity." God gave to Adam a command, and the conditions were, do good and get the reward—do evil and be punished. There has never been a change in the policy of God in dealing with any of Adam's race down to this day.

If sometime in the future the all-wise God shall see fit to change his plans we shall find no fault with any of his arrangements. This, however, is an after consideration as we are living and making our record under the *present* dispensation.

Then how important that we become enlightened, informed, and understand what our duty is, then do it. But who will enlighten me, where can I get the information desired, or who can open to my understanding, that I may *know assuredly* what to believe and do? There is so much said about getting out from among "the tombs of the past," and taking up the "living issues" of the day, that we are at a loss to know what to do. We are told that twenty, forty, fifty years ago *the ideas that were then entertained* regarding the kingdom, coming of Christ, restoration of Israel, destruction of the wicked, etc., were all well enough, but that these are now only brought forward by "old foggies," and "old fossils," and that now we must get "up with the times," leave these old subjects and grapple with the new and "up to date."

Several years ago, at a temperance meeting held in Kane County, Ill., the speaker of the evening a "Rev."—— said "The subject of temperance is threadbare—as threadbare as the *Gospel*." We are led to wonder if some of the "reformers" of our time do really consider the good old "gospel" as *threadbare*. Is it possible that we have lived to the time when the gospel of the kingdom has lost its power? No, emphatically no. The gospel threadbare! No. "Its woof is as firm and compact, and its warp has the same glorious lustre, radiant with the love of the Father and the unparalleled generosity of the Son, as when the angels sang Glory to God in the highest! Peace on earth, good will to men."

Indeed, brethren it is high time that we leave the great broad highway we are traveling and return to the "old paths"—yes, get into the *strait and narrow* path once more.

What, then, is "my duty?" The [illegible] and each brother for himself, and declares he will not be "bridled and led about" by any one. He declares that he has the Bible and needs no one to "interpret" it for him. He admits no man's right to "Judge" him. Well, my dear brother, that independence and strength of yours is just what is most needed, and you are quite right. But let us read what James says, "If any man among you seem to be religious, and *bridleth* not *his* tongue, but deceiveth his own heart, this man's religion is vain." This is different. A man need not wait to be "bridled" but must do that to himself. Quite right.

How then can I know what my duty is? Supposing of course that you know and believe the "Gospel of the kingdom of God, and the things concerning the name of Jesus Christ," and have accordingly been immersed and adopted into the family of God, there can be but little need to remain idle, for your duty can be stated in three propositions that will defy all contradiction, and give plenty of work for each day of 1898.

1. "Go ye into all the world and preach the gospel."

2. "Visit the fatherless and widows in their affliction."

3. "Keep yourself unspotted from the world."

Brother, sister, many paths branch out from the straight one and lead to pleasant places, and apparently there is no *wrong* in making little excursions into them. Many "side issues" attach to the Old Gospel, and apparently there is nothing *very wrong* about following them out and just "settling" them as we go along. Of course we can come at the *correct* conclusion, and so arrive at the way God intends to have all come out. There can be nothing bad come of it if we just follow out the matter to a finish. Strange as it may seem, it is a fact, nevertheless, that not one of these by-paths ever lead back to the "narrow way," but go farther and farther away. You can never get back without retracing your steps, and on returning the sights that were so pleasant going are so distasteful now.

For 1898 shall we go back to the old paths? Shall we at once get into the narrow way and keep in it all the year? Shall we let love and charity rule on hearts ever? O brethren and sisters, let us each turn over a new [illegible] leaf, and resolve to have this year the best of our life so far, for

"There are only a few years left to live;
Shall we waste them in idle strife?
Shall we trample under our ruthless feet,
Those beautiful blossoms, fair and sweet,
By the dusty ways of life?

There are only a few swift years—ah, let
No envious taunts be heard;
Make life's fair pattern of rare design,
And fill up the measure with love's sweet wine,
But never an angry word."

We wish you a Happy New Year.

A Happy New Year to You.

New mercies, new blessings, new light on thy way;
New courage, new hope, and new strength for each day;
New notes of thanksgiving new chords of delight,
New praise in the morning, new songs in the night;
New wine in thy chalice, new altars to raise;
New fruits for thy Master, new garments of praise;
New gifts from his treasures, new smiles from his face;
New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits for above;
New light of his countenance full and unpriced;
All this be the joy of thy new life in Christ!

—Frances R. Havergal.

Our Love Feast Continued.

Dear Restitution:

Brothers and sisters of the household of faith. We are glad that we can speak to one another of the grand hope of the gospel in our love feast through the paper. How our hearts glow with love to our heavenly Father for such family relations as we bear for each other in Christ Jesus, and how it cheers us to hear from you all of the soon coming of Christ to set up his everlasting kingdom. Let us grow more like Jesus day by day, and remember the three abiding things, faith, hope and love, but the greatest of these is love.

"My longing heart cries Savior come,
Creation groans for thee;
The weary pilgrim sighs O come!
Bring immortality!

Your Brother and Sister in hope.
JOHN & MARY ALLARD.

Dear Restitution:

May I come into your love feast? I have been much interested in the many earnest testimonies given in your past love feasts. They have the spirit of fifty years ago when I was four years in *The Voice of Truth*, and *The Advent Harbinger*, the ancestor of THE RESTITUTION. Some of you readers may remember the "C." editorials in *The Harbinger*. THE RESTITUTION has held the lineage quite well. The distinctive feature never was any particular set of opinions, but just one commanding principle: *The Word of God, just as it reads*, bearing in mind, as president Hitchcock says, that "The very Word of God" from which alone there is no appeal, is in Hebrew and Greek,.....and the most faithful renderings will finally be pronounced the best." Inspired truth, being committed to those languages when at their highest perfections and just as they became dead languages, was "canned" in those languages and has thus been preserved without corruption. Hence the Bible is a safe universal rule and guide in the straight (and "strait") path. Fifty years of rich experience, the century and the age ripening into the glorious kingdom. Toils and trials—but hope and joy. Abundant proof that the Old Chart is right; the haven is ahead, near, sure and safe. "Our Father is at the helm." Jesus is "the Captain of our salvation."

O. R. L. CROZIER.

Dear Brother Underwood:

May God bless you in your labors. Our hope is in the soon-coming of the Son of Man to reward his servants, and not to us alone but to all them that love his appearing. The signs of the times denote that the time is near, we will not have to wait long. May we be ready when he comes is my prayer. GEO. W. HAYNES.

Dear Brothers and Sisters:

I truly am glad to have the privilege of once more joining with you in the love feast, for in this way we can exhort each other and this is what we are commanded to do. We cannot all assemble in one place. I feel the need of help from the dear ones in the way of exhortation and prayer. It does me good to meet and talk with those of like precious faith. We are all strengthened by being together, and when I read the sayings of the different ones I am strengthened. We have such precious promises if we separate ourselves from the world. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean and I will receive you and ye shall be my sons and daughters, saith the Lord Almighty." It seems that we have so little to do to gain so much. God's requirements are not hard and if we continue obedient we will, at the coming of our dear Lord, be of the overcomers, and he will change our vile body that it may be fashioned like unto his glorious body, and when the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away. When we think of these things we long for the time when Jesus will come and bless us, and that we *may begin* to enjoy what he has in store for those that wait for him. We often sing of the realms of the blest, and what must it be to be there. Shall we be there? We can be there if we will, and by the grace of God I mean to be there. Oh may we all be there and mingle our voices with that innumerable company who will make the arches of heaven ring with praise to him sitting upon the throne, and to the Lamb forever.

SARAH BUTTNER.

Dear Restitution:

I would say that about eighteen years past I first heard the truth. Before obeying it I wandered about trying to find worldly proof in regard to its correctness, but could not. I was married in '89 and came near losing my wife that same year with the terrible LaGrippe, the next year lost a darling little babe and later on another one, and a year and a half ago a three year old girl severely scalded around the body, causing wife to have a nervous shock which caused her to be sick about eight weeks, and last summer I had a hard sick spell, but thanks be to God, with the Bible and THE RESTITUTION I began to see my weakness and to assist my wife in seeing the Bible in its true way. The one that first sowed the seed, Brother John Foore helped me cultivate it by baptism, and my dear wife goes with me and we find pleasure in trying to walk in newness of life, and when I see little children so pleased with Christmas presents I think how pleased we will be when Christ appears if we have fought a good fight and made our calling and election sure. May we all be ready for the soon-coming Bridegroom and King, is my prayer.

L. J. SWEET.

Dear Brethren:

The love feast time is here and we are invited to take a part in this feast. I want to tell you, dear ones, that I have a hope that reaches beyond this vail of tears, when Jesus comes and establishes his kingdom on earth. And when I read in his blessed Word that he that overcometh shall sit with Christ in his throne, and with such promises, let us run the race that is set before us, ever looking unto Jesus, the author and finisher of our faith. Let us have on the wedding garment and oil in our lamps. I am one that is earnestly contending for the faith once delivered to the saints. I am a believer in the one faith. Let us all labor to enter into that rest that remains for the people of God, when there will be no more sorrow, pain nor death. No more following our loved ones to the tomb, and with such grand promises that we all can meet in the sweet by and by. Finally brethren, fare well. Be perfect, be of good comfort, be of one mind. Live in peace. And the God of love and peace shall be with you, is the prayer of your Brother and Sister in Christ,

Z. E. & EMMA BRANT.

Dear Restitution:

Brothers and Sisters in the Lord I am thankful for another opportunity to write a few lines for our love feast. It seems like a good time when we can hear from all of like precious faith. It is forty-four years since I started out to serve the Lord and learned he is coming again to raise his dead and change his living and I have watched for him ever since, but as the poet says he tarrys yet, but I believe it stronger than ever that we shall soon hear his chariot wheels, and brothers and sisters do pray for me that I may so live as to meet you all in Christ's kingdom. When you bow to our heavenly Father remember me as one alone with not one of the faith to speak to and none to invite to my home. My blessed paper and Bible are my all to help me. I am with my oldest girl now, don't know but I shall stay with her till I die, or till the Lord comes. I would like to see him come in his glory. I will close, I am afraid I am too lengthy now.

Your sister waiting for our Lord.
MRS. H. R. CARTER.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

Dear Household of Faith:

It is with heart-felt pleasure that I extend Christian greeting to all the beloved, wherever this messenger of God's truth may find its way. I always do feel a sincere pleasure in giving Christmas congratulations. Not because, as some say, that it is the anniversary of the birth of our Savior, but because it has become a custom we inherit from our forefathers. It seems quite proper at this time of the year to extend Christmas greeting to all, and congratulate each other that God in his wise purpose and mercy has permitted us to live until the close of this year. If it has been a year of service to the Master, and useful to our fellow-travellers journeying down the stream of time it is well, if not, then we have lived in vain. We read from the pen of the grand and venerable Malachi iii 16. "Then they that feared the Lord spoke often to one another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Then if we fear the Lord it is proper for us to speak often one to another, of our glorious hope, of our faith in the life of our Lord, as our example, of his death to open up the way to life and immortality, of his resurrection, and because he lives we may live, and that he is with the Father on his throne, waiting the Father's time to return to claim his kingdom. Mal. iii. 17 says, "And they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels." Then if we would be partakers of this promised blessing which comes to us if we are Abraham's seed through the blessing of Christ, or by getting into him as our ark of safety, and looking to him as the Rock of our salvation, let us speak often one to another by way of encouragement, and the Lord will hearken and hear, and our names will be written in his Book of Remembrance. Then we shall be his in that day when he comes to make up his Jewels. What greater blessing could we ask? Submitted in love.

ANGELINE LENT.

To the Household of Faith:

Again it is time for our annual love feast. Another year has gone with all its trials and imperfections. We are one year nearer home. We as a people firmly believe that the second coming of our Lord is very near. Are we ready? Are our lamps trimmed and burning; ever watching and waiting for our Lord? If not, remember it is only those that are ready go in with the bridegroom to the marriage. Matt. xxv. 10. Let us endeavor to so live that we may be ready any day or any hour, never do anything we would not wish to be doing if he should come. Let us strive to overcome all temptations. "He that overcometh shall inherit all things." I would be glad to meet you and clasp you by the hand, but that is impossible. But hope to meet with you where parting is no more.

Old I want to cross over, don't you, when he reigns?
I want to cross over to Eden's fair plains;
I want to be gathered in Canaan's bright land,
Yes, over the river where the ransomed shall stand."

NANNIE OSBORN.

Dear Restitution:

I have been a reader of THE RESTITUTION for many years and was acquainted with it under the name of *Millennial Harbinger* as my mother used to take it when I was young and I lived with her in the State of New York. In the words of the Psalmist its teachings are "sweet to my taste as honey and the honey comb" and in keeping its precious words I hope to have great reward, through faith in our Savior and the precious sacrifice he has offered. I think the Lord's coming is very near. Oh, that we may be ready to meet him in peace. May the Lord bless in sowing the seed.

MRS. J. B. STEVENS.

Dear Restitution:

We feel that the paper is not only worth twice what is asked for it, but a great deal more. The abundance of good things that are prepared through the year repays us an hundredfold. May the good work continue.

Yours in hope,
L. G. JAEGER.

In the closing part of the article in last issue entitled "Ye are not your own" where it says 5 cents per week read 25 cents per week.

THE Editor is under obligation to Mr. B. F. Horner, Gen. Passenger Agent of the Nickel Plate R'y for a Christmas gift consisting of a handsome white silk handkerchief, with the compliments of the above named popular Railroad. Thanks.

The Eastern Question.

The most warlike demonstrations that the past year has developed are now apparent in the far East. Russia seems to have established herself at Port Arthur, and England, France, Germany and Japan are protesting and seizing other vantage ground in China with the view of checking Russia or else taking part of the Celestial's empire as it is sliced up. From the Chicago *Tribune* we quote:

"The year 1898 opens with a larger amount of international friction and a more formidable flood of warlike rumors than any previous year since the close of the Franco-Prussian war.

[illegible]

[illegible] report that England and Russia have come to an agreement in reference to their complications in Corea and will assume joint supervision over the financial affairs of the "Hermit Kingdom" through their agents already there. While this will be a disappointment to Japan, which sees the advance of Russian power on the shores of the Pacific with evident alarm, it will have to be accepted.

Meanwhile great activity is reported in the British naval yards about Hongkong as well as in the concentration of British and Japanese vessels in the vicinity of the ports recently seized by Germany and Russia. The inference drawn from these movements is that there is some sort of an understanding between England and Japan, though that is not likely to go further than the self-interest of the former dictates. That these two powers acting in concert with their powerful navies may do much to check the greed of Russia and Germany for the time being does not admit of doubt; but Russia will be independent of both so far as her schemes on the continent are concerned as soon as her great transsiberian railway is completed, and may postpone her designs until that time. In the meanwhile Japan looks with indignation upon the policy of Russia as that power tightens its hold on territory which Japan herself had fairly won in accordance with the principles of war, but was compelled to surrender through Russian dictation."

BROTHER Joblin's article on "The New Year" will appear in next issue, it being received after this paper was almost ready for the press, too late to be put in.

A BOOKLET entitled "A Yuletide Bird of Passage" came to us, the gift of Mr. W. B. Kniskern, the General Passenger Agent of the great Chicago and North-Western R'y Co. It is a very artistic work, and the story relating how a passenger on a belated Ocean Steamer, reached her home in time to be present at the Christmas time through the agency of the fast "California in Three Days" train service of this Railroad, is very entertaining, and withal faithfully told. Accept our thanks.

MARRIED.

At the bride's home, near Noblesville, Ind., on Saturday evening, Dec. 25, 1897, at 6 o'clock, Mr. George F. Phuney and Miss Lillie Effie Brammell, Eld. J. S. Hatch officiating. About thirty relatives and friends witnessed the ceremony which united two loving hearts together, and many were the well wishes and congratulations extended to them. Both are members of the Church of God of the Abrahamic faith.

EDGAR HATCH.

On the night of December 24, 1897, I united in marriage, Julius Greenbaum, and Kathlene Mrazik, both Jews. The ceremony was witnessed by a goodly company of people, who wish them well, and hope they may have a harmonious and prosperous life, and a share in the festivities, which will grace the marriage of Christ to his betrothed Virgin Church, pure and spotless.

W. H. WILSON.

Poetry.

Christmas Carol.

On a winter night in the olden time,
When the weary world was sunk in sin,
And darkness reigned and the earth was full
Of war and tumult and hopeless din,
A Messenger came from the world above,
To bring the glad tiding of boundless love.

He was welcomed not by the rich and great;
No martial trumpet proclaimed his birth:
Unknown in a lowly manger lay,
The child of heaven and Lord of earth,
The Messenger sent from the world above,
To bring the glad tidings of boundless love.

A star shone out in the Eastern sky,
To mark the spot to a chosen few,
Where the holy infant lay, who came
To light the benighted world anew—
The Messenger sent from the world above,
To bring the glad tidings of boundless love.

The light still shines with ceaseless ray,
Over every land and every sea,
Through storm and tempest and trouble and strife,
For "I am the light of the world," said he.
The Messenger sent from the world above,
To bring the glad tidings of boundless love.

The light still shines through the clouds of sin,
And always points to a better way,
Where rest and peace and joy are found,
For these are the gifts of this sinful day,
The messenger sent from the world above,
To bring the glad tidings of boundless love.

—Anonymous.

Household of Faith:

A few more days and this year will be numbered with those that are past, time passes so swiftly. But to us who are looking and longing for the coming of Jesus, that should only be a cause of rejoicing, knowing that each passing year brings his coming nearer. Then let us not grow weary in well-doing, but let us strive to grow in grace and in the knowledge of our Lord Jesus Christ. Watching and praying, counting all things else but dross, if we may but hear the Master, "Well done, enter thou into the joy of thy Lord." My faith rests on the promises of God May we all meet in his kingdom, is my prayer.

A merry Christmas and a Happy New Year to all.

C. E. HILLABECK.

Editor Restitution:

I like the paper, it and the Bible is all the preacher that we have here. There are many here that are starving for the want of a preacher. Some that are in the true faith are being over persuaded and are going into other churches. I am 71 years old and just have a living, I have a home and it is always open to any of like faith that may chance to come here, and I think that if a preacher would come here and stay and preach a while there could be good done. We have no preacher nearer than 75 miles of here, and I am not able to pay one to come and preach. So hoping that others may have plenty good preaching I am your brother in the one faith.

WM. GOSS.

Dear Brethren and Sisters:

We wish you all a happy New Year. We are truly thankful to our heavenly Father for his loving-kindness and tender mercies towards us, and for having spared our lives another year. We are isolated here in the north-west corner of the United States. All the truth we have is our Bibles and THE RESTITUTION. We do wish that we could have some of our preaching brethren who are well skilled with the Sword of Truth, visit us here in Port Angeles, Wash. Is there no evangelist fund in the state of Washington? Are those who have been baptised into Christ compelled to let their children drift into Babylon because they are not able to pay a preacher's fare, to come and show them the way of the Lord, so that they and others might be obedient? Brethren, this ought not to be. However, we rejoice that our redemption draweth near, and that our dear Savior will soon come and destroy sin off the earth and usher in an era of peace and good will.

Yours, looking for our King, Jesus the Christ.

RICHARD & BESSIE FOWLER.

Dear Household of Faith:

Another year has passed into eternity and I am thankful to the Lord that I yet enjoy health and strength, and am permitted once more to wish you all a merry Christmas. I am strong in the faith of the soon coming of the Lord. I have been looking for him over 45 years. Now I wish to say let us all strive more than ever the coming year to live better lives, to watch and pray so that we be not overcome with the cares of this life and the deceitfulness of riches. I must close with love to all.

G. T. WILSIE.

RENEW your subscription to THE RESTITUTION today. It only costs three cents a week, and you can not afford to be without for so small a cost.

Dear Restitution:

I would feel lost without our grand paper as it is all the preaching we have in this neighborhood any more. May the dear old paper continue its mission in the Master's cause until the filling up of the Gentile times which seems to be near at hand. May the Lord hasten his coming. Amen.

N. H. MCSADAY.

Dear Restitution:

I believe the time is not far distant when the kingdom of this world will become the kingdom of our Lord. May we all be found praying and watching and doing his commandments that we may have a right to the tree of life and enter through the gates into the city. I want to be one of the faithful ones who will be found watching. Yours in the faith of the coming kingdom.

DANIEL DAVIS.

Dear Restitution:

I see Christmas, the time of our love feast is close by, and I must be there. I do so much love to read of our love and fellowship of the household of faith, though I very seldom meet with a dear brother or sister. I am one of the isolated, and know how to sympathize with all such. But dear sisters if we are truly adopted into the family of Christ, and by faith standing on the promises of God having his spirit and the hope of glory formed within us, we can cheerfully sing

Sweet prospects, sweet hands, and sweet flowers,
Have all gained their sweetness to me.

I do believe in the soon coming of our dear Lord and Master. As I read and observe through the signs of the times I cannot but understand he is very near. Dear brothers and sisters do let us all be in earnest in all things pertaining to our eternal welfare, that we may all be ready to exclaim. lo, this is our Lord, we have waited for him, he will help us and give us that recompense which is only for overcomers. I hope all will come to the love feast. We may never see each others faces, but by the Word of God we are not strangers. I hope to meet you all in the kingdom of God's dear Son. Let us all be found ready waiting when he comes.

With love to all, I remain your Sister in the Lord.

O. B. CADY.

Dear Restitution:

It is our happy privilege to give a report of our meetings conducted by Elder D. M. Hudler, which began the 27th of Nov. and lasted until the 12th of Dec.

He had the pleasure of burying a very intelligent young man in the liquid grave to arise to walk in newness of life. Our prayer is that he may ever adorn the doctrine of Christ our Savior and be found of him in peace. Also that all of like precious faith will see that Brother Hudler will not want for ample means of support for himself and family. He is sound in the Abrahamic faith and capable of good work in the gospel field.

A merry Christmas to all of like faith. In hope of eternal life when Jesus comes.

JENNIE COX.

Dear Restitution:

In Bro. D. M. Hudler's last circuit through our neighborhood we had very interesting meetings. It was my pleasure to meet with the brethren at Antioch where I heard the truth preached. It was a great pleasure to be with the brethren of this meeting. Bro. Hudler went from there to Leaf River, and then to Adeline where he baptized Miss Mina Knodle. The next Sunday at Lanark. After the morning services he baptized Miss Ida Reason into the all-saving name of Jesus. Leaving the brethren at Lanark in good cheer he made his way for the South by the way of Ripley, Ill., and St. Louis, where he intends to remain perhaps a week to teach the Word. Hoping that he may return to us next spring to preach to us again.

May the Lord be with him. Respectfully yours.

J. M. GLOTFELTY.

Editor Restitution:

I can not get along without THE RESTITUTION. How little we hear about the coming of Christ to rule the world in righteousness. We should all strive earnestly for the truth and pray thy kingdom come, thy will be done on earth as it is in heaven. What a blessed time it will be no more sorrow, sickness, pain, or death. I am trying to live so as to obtain eternal life when he comes. I enjoy reading the letters from the brothers and sisters in our love feast.

SARAH L. GIBBS.

Editor Restitution:

We are out here in the northwest corner of the U. S. and we would have one of our brethren who is able to wield the sword of the Lord skillfully I think there could be a church of God started here, but I am unable to pay the expenses to get one here myself, there are some here who are interested in the truth, but we are languishing here for want of an able preacher.

Yours looking for the Master.

RICHARD FOWLER.

Beloved in Christ:

It has greatly rejoiced my heart to learn of the "Annual Love Feast" enjoyed through the columns of THE RESTITUTION by the meek and lowly in heart who have been begotten to a living hope through the resurrection of Jesus Christ from the dead. And dear readers I avail myself of the opportunity to step into your love feast, that I may enjoy the glorious privilege give the Lord's dear children. I believe not anything combines to so strengthen and bind together those who have the love of God shed abroad in their hearts—those who are called in hope, and who have a joy, peace and confidence in the Lord to tell about, as the heavenly place in Christ Jesus where they can speak of the things so graciously given to them by God, making music in their hearts to the Lord.

I praise the dear name of our blessed Lord that today, when trials and dangers are most subtle, and ever on the increase, that God is in the midst of his consecrated ones, his Church. That she is not moved. That every moment she realizes his presence, help, and strong support. "God is in the midst of her; she shall not be moved: God shall help her when the morning appeareth." Psa. xlvi. 5. Blessed thought! with such an assurance we can speak forth our joyous words and fervent prayers of hope for the glorious and everlasting kingdom of our Lord which is so soon to be established in the earth. How blessed the thought that God has chosen the poor of the world, rich in faith, to be heirs of this kingdom.

Let us rejoice with thanksgiving in our hearts that God has made us meet for the portion of the saints' inheritance in light, changing us for the kingdom of the Son of his love. "The Lord knoweth them that are his," he knows their loyalty to him. They know his voice and do follow him, and are blessedly conscious of the fact, that with Christ standing in their midst, the inner man is renewed day by day; thus we realize the security of our refuge in Christ. Blessed covert of defence from storm, where no evil shall befall those who make their Savior their refuge. I will pour out my heart before God that he spared not his own Son: but delivered him up on behalf of us all, that he might stand in the midst of his Church, in her palaces for a refuge. With this thought in mind, Paul asks, "Will he not with him (Christ) also graciously give us all things? Who shall lay anything to the charge of God's elect? Shall God that justifies? Who is he that condemneth? Shall Christ that died? Yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us?"

No, blessed be his glorious name, we know that Christ is too true to our interests to accuse us in the presence of the Father. Oh, no, he constantly says to the Father, They have been judged in me. I have borne their sins. By my stripes are they healed. I am in their midst, to lead, teach and bless. Oh, no, not anything shall be able to separate us from the love of God which is in the Anointed Jesus our Lord. It was written of him, "For thy (the Church's) sake are we killed all the day long, counted as sheep for the slaughter. O thou tower of the flock, thou strong hold of Zion, unto thee shall come even the first dominion. Oh, yes, our hearts just bubble over when we contemplate the victory of the Church and her King, with his kingdom established on the top of the mountains. The Holy God and his Christ have always been in the midst of his Church. No wonder that John fell at his Lord's feet as dead, when he laid his hand upon him assuring him that he was the Living One, alive for the ages of the ages. John saw the risen Lord walking in the midst of the seven churches, he is still in her midst leading to the fountains of waters of life.

Glorious the thought that all our past, and present is under the cleansing blood of Jesus. That all his desires have become ours. His will, his work our delight. His joy also, he has completed in his followers, giving them the glory which the Father gave him, that we may be one, as he and the Father are one. We are not to be troubled in heart, neither afraid, for the Lord's last bequest was his wonderful peace given, not such as the world gives, but that our souls should be satisfied as with marrow. God satisfieth the longing soul, and filleth the hungry soul with goodness.

O praise his dear name, that we begin to comprehend the depths of God's love as manifested in the gift of his dear Son, which through its reflex action upon our hearts, will deepen, and broaden until we are rooted and grounded together in love, and filled with all the fullness of God: able to comprehend the love of Christ who walketh in the midst of the Church to shield, direct, support, and cheer the elect and chosen of God. Oh, yes, the Lord thy God is in the midst of thee, he will save; he will rejoice over thee with joy. We shall rest in his love, and he will joy over thee with singing. I am glad for this "love feast." Surely it will draw the Lord's little ones nearer together, and to him. It will help us to realize that we are one in Christ, who, walking in our midst is our shield, also our exceeding great reward. May the dear Lord continue the flowing of the stream of truth and spiritual plenty in the New Year just at hand is the prayer of your Sister in Christ.

MRS. D. W. POST.

Brother Underwood:

I am well pleased with THE RESTITUTION, also sanction every word you say to "Correspondents" in last paper. We are all willing to learn and for the most part are able to judge any article if it corresponds with the teachings of the Bible or not, without the controversy of one writer with the other.

May the Lord grant you strength to continue in your labor is my prayer,

E. F. UPSON.

Dear Brothers and Sisters of the Household of Faith:

I thought I would write a few words in favor of the all-important truths of God's Word; it contains such a host of soul-cheering promises to the children of God, and the great plan of salvation, that I take new courage every time I read it. Who can disbelieve that the time is near at hand when our Master will come and take to himself his great power and reign on the earth King of kings, and Lord of lords. We need not go out of our own country to see the signs of his near coming; for all we have to do, is to read God's description of the world in the last days, in 2nd Tim. iii. 1st verse and on. He says: "This know also that in the last days perilous times shall come, for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, despisers of those that are good;" and so on, read the whole of Paul's description of the last days, then look around and see if any man unaided by the inspiration of God could give such a perfect description of the situation of mankind around us. O my brothers and sisters in Christ, the Lord's coming is near. And there are many other signs indicating his near coming; and now are we ready to meet him? I can say for one, I can pray from my whole soul, thy kingdom come, thy will be done on earth as it is done in heaven. This prayer will soon be answered. I pray to God daily to give me faith and strength to overcome self and all the besetting temptations that daily surround me and keep myself unspotted from the world. God help me so to do.

C. P. ALGIRE.

Editor Restitution:

I will try once more to send my love and greeting to the dear ones of like faith, who like myself and husband have not the help and comfort arising from communion with those of like faith. Yet we will not complain, God's Word is every day more precious and all self-denial is no doubt good for us. I am praying that God will convert some of our own family as well as our neighbors so we can have a prayer-meeting or some few to talk to of our hopes. Our son is very sick. I would ask the prayers of some of the faithful for him that he may be restored to health and become one with us in faith. He is a Methodist. He is quite helpless from "sciatic rheumatism." I have been praying to be able to do something for the Lord. May be this is the answer. Pray for me that I may not fail to do my whole duty and not be impatient or wilful in any way.

Lovingly yours in affection.

SARA L. SCHENCK.

If you have not yet renewed your subscription to this paper, today would be a good time to attend to the matter.

Editor Restitution:

We would be lost if we were deprived of THE RESTITUTION, as we have no one in this part of California, to give us the good news of the kingdom to come. I often think of the good times we once had, when living in Indiana, and of listening to the good teachings of so many that are now sleeping. Oh what a joyful time it will be when we see them brought again to life, then there will be no more parting forever. I will praise our God, that I will be one of this number. How I do love to read all the love feast pieces from all the dear brothers and sisters. I hope that those who see this will remember that I greet you all with brotherly love. I ask an interest in your prayers. Remember we are seeking for the kingdom of our Lord.

Your Brother and Sister in hope.

J. J. AND L. CORBALEY.

Dear Restitution:

Nearly another year has passed since last Christmas. Truly is our salvation nearer than when we believed. The night is far spent, the day of glory is near at hand, seeing this is so what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening unto that time when all sorrow, sickness and pain will forever be done away with. The redeemed will come to Zion with songs and everlasting joy upon their heads; and sorrow and mourning shall flee away. O joyful day, may it soon come. But let us be careful to live in such a way that we may hear Jesus say, "Come ye blessed of my Father, inherit the kingdom." It will be sorrowful to hear him say, "Depart." May we watch and pray.

Yours in hope.

P. H. BARR.

Dear Brothers and Sisters:

What a glorious thought to know that we have a Savior who has suffered and died and rose from the dead, to life, that we may if faithful be with him when he comes to raise the dead and change the living. I trust too that it may be my good lot to awake to greet you all in the kingdom of our God. Please remember me in your prayers, that I may be more faithful in the future than in the past. I now extend my hand and heart to one and all of God's faithful followers.

Yours waiting for our Savior from on high. Your brother,

[illegible] CORBALEY.

Dear Restitution:

I am so glad that I can speak of the loving-kindness of our heavenly Father, in the love feast, in giving his Son to die for us poor, failing creatures of humanity, and that he was reasurrected from the dead to bring life and immortality to light through the glorious gospel of Jesus Christ. I cannot praise him enough. "O praise the Lord, O my soul, praise his Holy Name forevermore," is my prayer. I want you all to remember me in your prayers.

LOUISA CORBALEY.

Dear Brothers and Sisters:

I am thankful for this opportunity of saying a word for our dear Lord and Savior Jesus Christ, who hath said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Praise his holy name, that we have ever heard and learned of him as we have, and oh, that others could see and hear the beauty in his words when he says, "I am the resurrection and the life. I am he that liveth and was dead, and behold, I am alive forevermore and have the keys of hell and of death." Let us be faithful and obedient unto him who has the keys of the grave and death; to him who is able to unlock and give life; to him who shall come in the glory of his Father and all the holy angels with him; to him who shall say: "Come ye blessed of my Father, inherit the kingdom prepared for you; to him, even to him who shall be King over all the earth; for the government shall be upon his shoulders and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." Let us, I say, be obedient. Striving to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. I have learned that it is necessary that we who think we stand should take heed lest we fall. Pray for me.

Love to all,

EMMA FUGATE.

It Came Upon the Midnight Clear.

"We shall never tire of reading this magnificent hymn. It will go down through the ages until the coming of the millennium."

It came upon the midnight clear,
That glorious song of old,
From angels bending near the earth,
To touch their harps of gold;
Peace on earth, good will to men,
From heaven's all gracious King,
The world in solemn stillness lay,
To hear the angels sing.

Still through the cloven skies they come
With peaceful wings unfurled,
And still their heavenly music floats
O'er all the weary world;
Above its sad and lowly plains,
They bend on hovering wing,
And ever o'er its Babel sounds
The blessed angels sing.

With all the woes of sin and strife,
The world has suffered long;
Beneath the angel-strains have rolled
Two thousand years of wrong;
And men at war with man, hears not
The love-song which they bring,
Oh, hush the noise, ye men of strife,
And hear the angels sing.

And ye beneath life's crushing load
Whose forms are bending low
Who toil along the climbing way
With painful steps and slow,—
Look now! for glad and golden hours
Come swiftly on the wing,
Oh, rest beside the weary road,
And hear the angels sing.

For lo! the days are hastening on,
By prophet-bards foretold,
When with the ever circling years
Comes round the age of gold;
When peace shall over all the earth,
Its ancient splendors fling,
And the whole world give back the song,
That now the angels sing.

—Edmund Hamilton Sears, in 1850.

Dear Brethren:

As the call has been sent out by the publisher for short letters from the scattered members of Christ's little flock, I for one can testify to God's goodness both temporally and spiritually. Though poor in this world's goods we can all be rich in hope in the gospel. And as Bro. R. S. Dwiggins suggested this method some two years ago, I think it has proved a blessing to many of us by way of encouragement, as so many of us are isolated from each other, and do not have the privileges to listen to ministers preaching the true gospel. But thank God, we have the dear RESTITUTION, which comes to us every week laden with its good news of the soon coming kingdom. Let me say to all of like precious faith: Rally to its support and financial aid. We know that its publishers receive but little pay for their time and talent. I feel sure that so [illegible] its readers would pay double the subscription price sooner than have its publication stop. They have also able tracts and books by talented writers who have spent years of study in their preparation, which should not be left on the shelves uncalled for, but should be scattered broadcast. We know not the good they may accomplish by falling in the hands of some honest soul seeking after truth. We rejoice to hear that Brother J. F. Wilcox is again waving the gospel banner. May God bless him in his good work, is the prayer of your Brother and Sister in the gospel hope,

GEORGE & LOUISA BRADLEY.

I say to you, my brother,
And sister too, beside,
Just trust the Master Jesus,
Whatever may betide.

Jesus says, "He that overcometh shall sit with me on my throne."

OSCAR CLOVER.

Editor Restitution:

I will try to pen you a few lines to let you know we are in the land of the living and have not put away the Sword, but I am still fighting or contending for the faith once delivered to the saints, as we think, although we may have hobbies we are not aware of. We are a unit as a people on the gospel, which is the power of God unto salvation to every one that believeth the gospel, not A or any gospel, but The Gospel, and obeys the Ordinances. What we need is more of the love of the Master. I would be glad to have any of the household of faith to join us in our effort to sow the seed of the kingdom. Brethren and sisters, remember me in your prayers that I may hold out faithful in the race set before me. I desire to win in this race and my opponent is said to be swift. I desire the crown, which is the reward at the end of the race. Brethren and sisters, we have had Elder S. C. Oliver accompanied by Bro. O. B. Cleveland in our midst for nearly a week; preaching Saturday night, then nearly every night for a week, good congregations every night, and better attention I never saw. They all seemed to like his manner. He will preach regular for us on every third Saturday in each month. Would like to have all persons interested in the truth to come and hear.

Yours in the faith,

J. R. FISK.

The Success *of* "The Restitution" Depends on You.

Dear Brothers and Sisters:

The success, the very existence, of THE RESTITUTION *depends on your action or inaction.* We cannot keep it alive without the aid of every one of our friends. If you want it *to be* issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet *to be done before the Master comes,* and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *reworker* with him be satisfied with sitting down with hands folded? Surely no one can think so. All, each one, must be up and doing. We cannot afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will you treat it? Please act today. Right now. Do not leave it for a more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to say they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their income cut off, and they unable longer to labor. A few cents from each one will send papers to all the Lord's poor. For the publisher to bear *any* large share of this is impossible, simply because he has no means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *need* of each. You who have plenty, and can have whatever your fancy calls for, and think *there* are none so *poor*, but if they wanted to, could get the money some time during the year, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and get $1000. This can be put in the bank, and he needs no money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men separately, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being *prompt in remitting, as the little* will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the *many* that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

I would like to ask some brother if he will to give an explanation of Dan. 12. Have those days expired or are they yet *in the future*? It seems that he is blessed that cometh to those days. Then all through those days would be a blessed time.

A SUBSCRIBER.

Meeting at Maxenkuckee.

Was there from 5th to 14th of Dec. inclusive. Found conditions in an unorganized and somewhat demoralized condition. But ran much discouraged. Have really no place for meeting. The so-called Union Meeting house is owned by the Disciples. And being built by the people with the express understanding and stipulation that it might be used by all, yet the opposition, obstructions, and annoyance in regard to our people using it, is such that they abandoned the use of it, having no meetings for some time past.

Sister Mosher, an earnest worker, receiving notice on Thursday that I could be there on Saturday, hastened to see the Trustees securing the use of the house until January is wanted, also endeavoring to publish the meeting.

Her husband a noble man working with her, furnishing oil and janitor service.

Commenced meeting on Saturday night. On Sunday four congregations, who respond a Disciple preacher's house first and on hand Monday night requesting me to announce that he would preach there on the following Sunday morning and night, which I did without protest. The weather was continuously raining and the roads bad. Two nights so rainy that we did not assemble, and losing Sunday added much to the disadvantage of the meeting.

Seeing but little prospect of accomplishing much good under present conditions, thought best to not continue longer than the 14th.

Had no additions. No very great interest created. Some earnest steadfast souls in the truth who loved to hear the blessed and only gospel of salvation, and quite a number outside of the best citizens, more or less in sympathy with the Truth, and some seemingly almost persuaded to render obedience. God grant that they may become fully persuaded. I gave out many copies of THE RESTITUTION. Got no subscriptions. Found but few that were subscribers. *Too poor to subscribe!* Yet as one Bro. told me when I asked how many political papers he was taking, only two said he. These things should not be. I received only kind treatment from all, while some thought my preaching too straight. May they yet see there is but one faith, one spirit, even as we are called in one Hope of our calling. I staid one night with Bro. and Sr. [illegible] steadfast in the Truth. The rest of the time made my home with S. J. Mosher's, where I was much at home indeed. May they be rewarded for their untiring kindness, conveying me back and forth 25 miles night after night, through mud and rain. And *may the eternal inheritance be theirs* by virtue of obedience to the Truth, according to the commandment of our Blessed Lord.

D. T. HALSTEAD.

If you have not yet renewed your subscription to this paper, today would be a good time to attend to the matter.

Dear Restitution:

What is complete spiritualism? A minister preaches the soul and spirit as the same thing. He preaches the spirit into heaven with the pearly gates ajar with their heads one above each other looking down to the earth waiting for their friends to join them, and how many dear spirits there are waiting on the walls of the city it is impossible to tell, also waiting for their friends from earth.

That is spiritualism first degree. Then we have the Catholic and Greek churches, etc., praying to the spirits to intercede with Jesus for him to intercede with the Father to forgive them their sins, for if the prayers of the righteous on earth availeth much, how much *more so* the prayers of the spirits in heaven.

That is spiritualism second degree. Then we have mediums who get answers from the spirits in heaven and the spirits hold communion with the mediums on earth.

That is spiritualism third degree. If the first degree was not preached or believe in there would not be the second or third degree. Therefore the first degree is the worst of the three degrees of spiritualism.

SHADRACH WHITE.

Notice.

Three grand children of an aged and esteemed brother are in need of permanent homes. We should like to find homes for them among the believers.

For further particulars address, Alice J. Kerr, Dixon, Ill.

Our Helping Fund.

We whose names are given in, until believing that it is our duty to pro- vide a fund to be used in sending [illegible] for the purpose of aiding the [illegible]

[illegible]

Renew your [illegible] RESTITUTION [illegible]

Tract Fund

We the undersigned, realizing [illegible] the distributing of [illegible] way to spread the truth, and that the time is short in which we can for the Master do [illegible] agree to pay the sums set opposite our name for the purpose of [illegible] to be used in supplying tracts to [illegible] who will distribute them free.

G. T. Wilsie. [illegible]

SEND THE RESTITUTION to some one person a New Year present for [illegible] The cost is only three cents a week.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of [illegible] went into effect Sunday, Nov. 28, 1897. Under the new schedule the time of trains at Plymouth is as follows—For the East 2:15 a. m., 10:38 a. m., 5:17 p. m., 9:40 p. m.—Extra [illegible]

For the West 7:31 a. m., 6:20 p. m. (extra fare trains 9:26 a. m., 2:40 p. m., 7:35 p. m.

Presents for Festivals.

[illegible] one copy of "The Gospel of the Kingdom," [illegible] one copy of "Twelve Tracts," one of "Early Lessons," and one of "Honoring the Sabbath"—all five for the low price of one Dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester.

N. O. Addresses.

Persons expecting their address [illegible] may have their name [illegible]

P. B. Stouffer, Rogersville, [illegible]

E. W. A. M. A. Woodward, Dexter, Mich.

L. W. Colcough, G. A. [illegible], Mich.

Nothing [illegible]

J. W. Gamble, Fredonia, Kan.

J. F. Wilson, St. Joseph, Mo.

Dr. J. C. Hollis, Ashgrove, [illegible]

A. G. Winchester, Ba[illegible]

L. C. Bradbury, [illegible], Allegheny, Pa.

W. L. Steele, St. Bell [illegible]

[illegible] Box 381, Grand Rapids, Mich.

S. Rector, Wilson, Pa. [illegible], Ind.

D. P. Hilderbrand, [illegible], S. D.

C. A. Saylor, Tucson, Arizona.

Silas Bean, Box B, West [illegible]shire, England.

J. S. Harris, [illegible]

J. W. Nave, [illegible]

J. F. W[illegible] Box [illegible] Ind.

Geo. Edward [illegible]

J. J. Daly, Rochester, N. Y.

J. T. Prince, Edison, [illegible]

A. J. Eychaner, Gnadenau

W. L. Winchester, 524 Main City, Kan.

D. L. Keno, Box 1507, S. St. [illegible], W.

J. P. Glenn, Fair Haven, Kan.

John W. Hall, Dover, Ill.

L. E. Conover, Russell, Ill.

John Foster, Tempe, Arizona.

B. F. Boyer, Sweet Fountain, Va.

T. E. Adams, Osawatomie, Kan.

B. Wilson, 1210 J, St. Sacramento, Cal.

S. C. Oliver, Milton, Kan.

J. G. Haupt, Dakota City, Neb.

J. R. Fick, Caldwell, Kans.

M. L. Adams, Lindon, Utah

W. D. Townsend, Selma, Oreg.

G. W. Haynes, Fairmount, Ia.

J. M. Primmer, Jessup, Ia.

Mollie Bidwell, W. F. P. Bower, Madison, Ohio

J. Conaway, Ballard, Wash.

S. T. Hook, Pike, Ind.

H. T. Baker, Box 1[illegible] [illegible]town, Iowa.

A. T. Morris, Cottonwood, Cal.

R. S. Dawsons, Williamston, S. C.

J. B. Ogle, Nor[illegible] Kansas

G. W. Smith, [illegible]

Mrs. M. E. Ro[illegible] Pike, Ind.

R. H. [illegible]

P. O. Box, P[illegible]

J. [illegible]

[illegible]

Mr. [illegible]

[illegible] Mich.

[illegible] and Mis- [illegible]-Work.

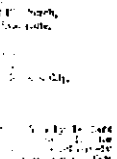

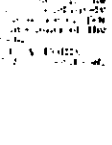

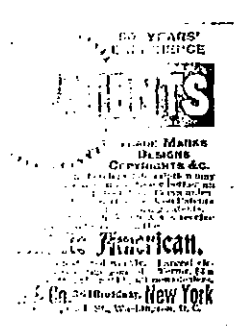

CARD

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[illegible] 5:35 a m

12:13 pm

[illegible]

[illegible] Mich

Books and Tract List.

A GREAT COMPANION.

We have received a supply of this valuable work, which [illegible] of the Covenants of Promise, and their connection with the one Hope, with Baptism, by the late Mrs. C. C. Woodrich. This will need no introduction [illegible] readers, as they already know [illegible] accomplished through [illegible] 10 cents each. Send to this

TO THE POINT.

[illegible] copy of the neighbors? A [illegible] by Wm. Gibson Monteith, [illegible] and sold at 25 cents, [illegible] and will send them [illegible] per copy. This is an [illegible] any who are interested [illegible] each. Get a friend to [illegible] copy

[illegible] Wilson. It is clear and [illegible] and can be had for [illegible] 20 cents.

THE COMING NATION.

[illegible] by H. C. Reed. Has clear [illegible] that the Coming Nation [illegible] proposed to Palestine [illegible] given. 26 [illegible] 25 cts.

[illegible]

[illegible] W. Coblin. Very good [illegible] tion to investigation made. [illegible]

[illegible] A 4-page tract, [illegible] Brother J. M. Stephens as a newspaper article [illegible] to present [illegible] 15 cents a hundred.

[illegible] A 4-page tract [illegible] Scriptures, the design [illegible] God's plan, etc. 2 cts each or 15cts per hundred.

An open letter to J. A. Comstock. A 4-page tract in [illegible] written by Brother Daniel Sommerville and printed in RESTITUTION, April 22, 1896. 2 cts each or 15 cents per dozen.

Letter to Dr. Talmage. A 4-page tract [illegible] written by Sister Mabie A. Howard [illegible] Talmage and printed in the RESTITUTION of April 22, 1896. 2 cents each or 15 cts per dozen.

Medium Points in the Light of Prophecy.—This is the sermon preached by H. V. Reed at Antioch, which has since been printed in tract form, and may be had at this office for five cents each, or 50 copies for $1.00.

Passages Supposed to Teach Conditional Immortality Examined, by W. H. Wilson, which shows that eternal life is with certainty not inherited. 32 pages, 25 cents a dozen.

What Are the Dead Doing. These are Bible readings on this question. A 32-page tract 2 cents each or 15 cents per dozen.

Hades. A full account of this place with proof texts. Ten copies for 5 cents.

Death Likened unto a Sleep. This represents Death as a Sleep and proof texts are given. Ten copies for 5 cents.

Tracts. Wrecked on Rocks and Plain Truths. The two combined, 2 pages, ten copies for 10 cents.

"Word of Man vs. Word of God," by H. V. Reed. A contrast between the two. Can be had at this office for 2 cts each, or one dozen for 15 cts.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JANUARY 19, 1898. NUMBER 3.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:
W. D. THOMPSON,
J. H. WILLEY,
A. R. UNDERWOOD,
WM. RAILSBACK.
D. T. HALSTEAD.

One Year $1.50. Six Months 75 Cents. Three Months 40 Cents.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the glorification of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. A hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for the remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Future.

"The age of crime and suffering yet shall end;
The reign of righteousness from heaven descend.
Vengeance forever sheath the affliction sword;
Death be destroyed, and Paradise restored;
Man, rising from the ruins of his fall,
Be one with God, and God be all in all."

Communicated.

"Hath Everlasting Life." No. 3.

"He that hath the Son, hath life; he that hath not the Son of God, hath not life." 1 John v. 12.

Teacher. A brother in Iowa, sent me a copy of the *Christian Standard*, published at Cincinnati, Ohio, which contains an important question, and its answer. I ask the members of the PINE WOODS BIBLE CLASS to read it, and join me in its investigation. The following is the question submitted to the Editor:—"Can you settle an inquirer's mind upon a very important question touching the teachings of the Christian Church in regard to the destiny of the human soul?

Is a minister if he believes that the Bible teaches limited future punishment or the annihilation of the wicked, permitted to openly advocate his convictions in the pulpit of the Christian Church?"

Teacher. What kind of a spirit, or motive, prompted this minister in the Christian Church, to make this inquiry?

Lad. I should judge from what the Editor says, that the minister is conscientious, and sincere, and feels that [illegible] to let the light shine. [illegible] remarks of the Editor. "This question, which is put forth by our correspondent, whose name is withheld, is evidently not hypothetical. Its tone and the accompanying statements (not published) give evidence that they came from a soul troubled as to its duty. The inquirer feels that these views about future punishment, the state of the soul between death and the judgment, and annihilation are true, and should be urged."

Lad. Yes, thank God, they "should be urged," they are glorious beyond conception. They exalt the character of God, and relieve his glorious name from the blasphemous and horrid stigma placed upon it, by those who advocate that our God will inflict upon those who are unrepentant an unending conscious, cruel torment, lasting without one moment's release, throughout the unending ages of eternity.

Carrie. You are right, Lad, but only just listen to what this editor says about the doctrine of unending life through Christ.

Editor. "They are morbid, moral microbes fastening upon and destroying the simple, practical faith, which is not based on inferential doctrines, but upon the unmistakable and direct revelation of Christ."

Carrie. Just think of it. What can you expect of a people who receive their religious instruction filtered through such a blind guide as this editor appears to be? Let me place before you a few quotations from God's Precious Book, which teaching, this editor stigmatizes as, "morbid, moral microbes fastening upon and destroying the simple, practical faith)." I admit they do destroy "the simple, practical faith," in pagan and heathen philosophy, as taught by Plato, and the Devil. Look at these morbid, moral microbes," and see what you think of them. "The wages of sin is death, (not life in torment) but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 2, 3.

"Sin, when it is *finished*, bringeth forth *death*." James i. 14.

"Who shall be punished with EVERLASTING DESTRUCTION." 2 Thess. i. 9.

"They shall sleep a PERPETUAL SLEEP, and not awake (from the second death) saith the King, whose name is the Lord of Hosts." Jer. li. 57. "The Lord of Hosts," says "shall sleep a perpetual sleep," the editor says such doctrines "are morbid, moral microbes."

"Therefore hast thou visited and DESTROYED THEM, and caused their *memory* to *perish*." Isa. xxvi. 14. Being destroyed it is not possible to have any memory left.

"Man that is in honor and *understandeth not*, *is* like the *beasts* that *perish*." Psa. xlix. 20.

Arlon. This editor seems to think that the way to move a sinner, is to make the terrors of the Lord impressive. My experience has been that the most powerful way to move a sinner, is to *make the* love of God impressive. Conversions made when the heart is deeply moved by love, are sweet, pure and lasting. A rebel subdued by the power of a lash, is a rebel at heart still, remove the lash and you will still find an unrepentant heart. Listen to what *the editor says*.

Editor. "It does not help a sinner to forsake his sin to tell him that he will be granted indulgence on the other side, and it cannot make more impressive to the impenitent the "terrors of the Lord" to teach him that he will be annihilated. Such *teaching* rather encourages the sinner to continue his evil way by holding out to him a deceptive hope or a selfish forgetfulness. Why should anybody be concerned to preach any such an abortive system? But important as all this is, it may not *seem so* to our friend, who waits a direct answer to his question."

Arlon. He says in the above extract: "Such teaching rather encourages the sinner to continue in his evil way, by holding out to him a deceptive hope, or a selfish forgetfulness."

The whip never converts the heart, it may subdue a slave, but it never regenerates, purifies, attracts one to become a true servant of the living God. They are merely crushed slaves, and are not saved at all. A *true* convert always loves the Lord his God, with all his heart. A whipped slave never does. The gospel *only*, is held out as the way of salvation, and not what men are pleased to call "the terrors of the Lord." The Bible never pictures death as being a state of conscious suffering, but *always as a condition* of "forgetfulness."

"The dead know not anything." Eccl. ix. 5, 10.

"His breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

"He shall fly away as a dream, and shall not be found, yea, he shall be chased away as a vision of the night." Job xx. 4-8.

Albert. I notice this editor trents the Bible teaching that the wicked "shall be as though they HAD NOT BEEN," (Obadiah xvi.) as *untaught* questions, although the Scriptures teach nothing else. I think such people ought to post themselves as to what the Bible does really teach, before they set themselves up as instructors of the people. I call attention to another extract from his pen:

Editor. "If he will try them by their fruits their utter failure will destroy their charm. It is not enough to say that they are true; they must be spiritually fertile as well (These "untaught questions" never pioneer reform: they do not enlarge and advance the kingdom of heaven in the earth. They are not missionary; they help no heathen out of his superstition, nor put into the heart of the hardened sinner a desire for the new and better life.)"

Albert. He tells us that these "untaught questions" concerning the unconscious state of the dead, ("the dead know not anything"—Bible) "do not enlarge and advance the kingdom of heaven in the earth." God has as yet, *no* kingdom on the earth to advance or extend. Of course we understand that he teaches a church-kingdom as advocated by his denomination, which the Bible knows no more about, than it does immortal life by natural generation through Adam. Jesus said that it was easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom. The facts are, that it is an exceedingly easy thing for a rich man to enter the kingdom on earth, as taught by this editor.

Again. "Fear not, little flock, (the church) it is your Father's good pleasure to give you the kingdom." That would be giving the kingdom to the kingdom according to our editor's inconsistent teaching.

George. I notice in the extract the editor says, it does not "put into the heart of the hardened sinner a desire for the new and better life." This editor and his church believe that life eternal is a natural inheritance of all both righteous and wicked, and that the righteous will spend a happy eternity, while the wicked, equally possessing eternal life must spend it in torment. He therefore stigmatizes the doctrine that life eternal (as yet merely *a promise*) as "morbid, moral microbes," right in the face of God's Word, which says: "This is the *promise* that he hath *promised us*, EVEN ETERNAL LIFE. 1 John ii. 25.

And again. "I give unto them ETERNAL *life*." John x. 28. How dare he profess to venerate Christ, and stigmatize eternal life as a gift as "morbid, moral microbes?" "The wages of sin is death; but the *gift of God* is eternal life through Jesus Christ our Lord." Rom. vi. 23.

How does he know that the glorious gift of God does not "put into the heart of the hardest sinner a desire for the new and better life?" I apprehend that he knows little about it, his *associations have* been with those who teach the lie of the serpent, "Thou shalt not surely die."

John (1 John iii.) treats specially of life eternal as a gift, in connection with the glorious appearing of Jesus Christ, and says: "Beloved, now are we the sons of God: and it doth not appear what we shall be; but we know, that *when he shall appear*, we shall be *like him*: for we shall see him as he is. And *every man* that hath THIS HOPE in him PURIFIETH himself, even as *he is* pure." Mr. Editor, if "hardened sinners" don't get "a desire for a new and better life," through "this hope," pray where does he get it? Surely not through the devil's infamous lie.

Teacher. What encouragement did this editor give the minister with regard to an opportunity of teaching the Bible doctrine of eternal life as a gift through Jesus Christ?

Lucy. None at all, see what he says.

Editor. "So the advice tendered our troubled correspondent is to either give up his unedifying notions or seek elsewhere for a peaceful and satisfactory ministry. For while among the churches of Christ he might find the permission he is anxious about, nowhere else would he find less opportunity *to successfully exploit* his particular views."

Lucy. So, then, the advice of this editor is, to "give up his unedifying notions (that "the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Rom. vi. 23,) or seek elsewhere for a peaceful and *satisfactory* ministry," or in plain language give up teaching that "this is the promise that he hath promised us, even eternal life," (1 Jno. ii. 25) or get out of our denomination, for "nowhere else would he find less opportunity to successfully exploit his particular views," that "the dead know not anything." Eccl. ix. 5, 10.

Teacher. I notice the editor further says:

Editor. "He might even find some, as in the primitive church, ready to be led away by his fruitless teaching. An untrained congregation might lose the little zeal and knowledge it had and be lulled to spiritual sleep and death. But there would be no abiding place among the disciples of Christ."

Teacher. "By his fruitless teaching," to "keep yourself in the love of God, looking for the mercy of our Lord Jesus Christ *unto* ETERNAL LIFE," (Jude xxi.) some "untrained congregation might loose the little zeal and knowledge it had and be lulled to spiritual sleep and death." If these "untrained congregations," were trained in the sublime truths of God's Word, their spiritual life would be *increased*. I would train them specially in the grand truths contained in John xx. 30, 31: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might believe that *Jesus is the Christ*, the Son of God; and that, believing ye *might have* LIFE through his name." If the congregations of the so-called Christian Church, both trained and untrained," knew what it meant to "believe that *Jesus is* THE *Christ*, they would have but little trouble in believing that they "*might* have LIFE through his name," and this editor would no more stigmatize that grand truth as "morbid, moral microbes."

W. B. WILSON.

Charity.

Can any of us comprehend *the full* meaning of the word Charity? For one I admit that I cannot. I only wish that I could. As I can only given faint idea. I will do the best that I can and by the aid of the Scriptures will endeavor to present a few items for your consideration. We often hear it said that charity is love for man and supreme love for God; so let us strive to get the best understanding of the subject that we can, and not have too much love for the wrong party which is called *self*. Christ says for us to love our enemies, and to love our neighbor as ourselves. Now if we have *charity* we can do this, if not we cannot. Christ also said "If you love me keep my commandments." I will refer to a few of his commandments and let us see if we are living in harmony with them or not. If not *then* there is something wrong. How *many* of us have obeyed this? Another is, "if thy enemy smite thee on the one cheek turn the other also." Have we enough charity to enable us to do this? And another, "feed the hungry, clothe the poor." And another, "do good to all men." Can we *say* that we are keeping these commandments? Let us examine ourselves and see how our lives correspond with his commandments. There are many more that I have not mentioned; but it is our duty to live in keeping with all of his commandments. We all wish for his approval, and we will receive it if we abide in perfect *charity*.

Now let us see if we can find any one who had love for man in general and a supreme love for God. If we can, then we can find a pattern by which to go. I think of one who was born to a very high position, yet humbled himself more than *any* other man. Although born to a kingship, we hear him say that he had not where to lay his head. Though born to be heir of all things, yet possessing no worldly estate.

When doing the Father's will in superhuman acts there was no seeking for earthly fame. When mocked at, and smitten there were no signs of anger, no threats; but he bore it all with patience and humility and love. And he did it all for us, and through the love for his Heavenly Father. The apostle Paul tells us that "charity is the *bond of perfectness*." If we can understand this we will not be lacking in the knowledge of a great sentence. We could then tell whether or not we had the best bond in the world. It is a bond to be felt instead of seen. One to be written in the living characters of *every-day life, at home and abroad*. Charity is a condition that should exist in the heart of every servant of God. If we have that condition; it, like leaven, will work out all envy, all selfishness and all evils. It will elevate us so that we will be accepted of God. If one *leads another* to, and *opens* the gates and shows him the way of life, the glory and the beauties of the Kingdom of God he will not be turned away empty.

Charity does not consist in giving, for if it did the poor could not be credited *with much charity*. The *free one* gives the more charity there is in the sight of God. Paul says, "If one sees his brother in need and opens not his bowels of compassion, how dwells the love of God in him?" If charity requires supreme love for God, let us see to it that the love of God dwells in us richly. Oh! how great is charity? Who is able to fathom the depths of charity? Large books might be written and then only touch on the borders of charity. Paul says that if we have not charity we are nothing, therefore let us have all the charity possible at whatever the cost, that we may be something in the sight of God, in the day that he will send Jesus to claim and crown his own with immortality, eternal life. May we be worthy of the crown of life that fadeth not away.

Submitted in the love of Him who will not tarry.

Read in Bible-class Sun. Jan. 2 1898

JOHN PORTER.

A Day for a Year.

In Eureka, Vol. I, page 257-258, the Doctor writes:—"This letter to the Smyrneans is the first place in the Apocalypse where days stand for years. The Apocalypse is a book of symbols, in which the greater is represented by the less.....great things illustrated by small. This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is, joy, unspeakable and full of glory: things which cannot be expressed. Because of the Spirit's working by this rule it is that so much has been revealed in so small a book. It is a condensed view of the deep things of the Deity, which, if they had been magnitudinously revealed, (I suppose) as John says, that even the Kosmos itself could not contain the books that should be written. Condensation, then, is the general principle of divine revelation: but of the symbols, it is the special.....Day is frequently used in Scripture to represent a year. The first intimation of this is in Gen. xlvii. 9, where Jacob says, "the days of my pilgrimage are 130 years;" and in verse 28. "the days of the years of his life were 147 years".....This principle of the ideal condensation of a great while into a little, is practically exhibited in Numbers xiv. While the twelve tribes of Israel were in the wilderness, they sent *twelve spies* to search out the land of promise; they returned from searching of the land after forty days. Now these were literal days, and so would have remained purely and simply, but for an incident which was made the occasion of converting them into *typical or symbolical days*. The spies caused the tribes to despise the land, so that they refused to go up and take possession of it. Therefore the Spirit said, they should wander in the wilderness forty years. His words are, "After the number of the days in which ye search the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Here is the day for a year plainly indicated."

The foregoing from Dr. Thomas indicates the principle adopted by the Spirit in the Holy Scriptures' condensation in the symbol, as in the four beasts of Daniel which represented four kingdoms.

The life time of the symbol being but a few years, but that of the thing symbolized extending in the case of Rome to some three thousand years. Therefore in order to maintain the symetrical proportions of the vision, a day to represent a year, was adopted by the Spirit, as seen in the fulfillment of the seventy weeks of Dan. ix. 24. In connection with symbols we find symbolic time, but in those cases where *symbols are not used we find* literal time, as in the case of the king in Dan. iv. Literal time when applied to an individual man. If we reckon the seven times a day for a year we get 2555 years, which would be out of all proportion to the life of a man.

GEORGE FRANCIS.

"Blessed are the Poor."

"The poor have the gospel preached to them." Matt. xi. 5.

Some who have written to me in regard to visiting their locality on my tour South this winter say that they are not able to pay much to a preacher to visit their locality. To all such who have written me, or have not written because they feel poor, I wish to say, none need hesitate to write to me in regard to holding meetings because they feel poor. I am working for the Lord, and trust in him, and if he don't prosper you so as to aid me on my way, he will provide for my wants in some other way. Like David I can say, "I have been young, and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." Psa. xxxvii. 25. I do not expect much aid. I make my expenses as light as possible. Railroad fare is the principle expense. As for food and clothing, like brother Paul I labor with my own hands to supply these wants to myself and family. I am favored with a half-fare permit over the most of the Western roads and this lightens my expenses some. The Lord is coming soon and as I go on my way, I want to see all I can of the saints, and encourage them to watch and pray.

J. B. CRATON.

Their Worm and the Fire.

"Where their worm dieth not and the fire is not quenched." Mark ix. 43-48. "Their" and "the"—the former is specific; the latter general; it is "*their* worm" but "*the* fire." The worm lives and preys on the carcass while the carcass lasts; the fire consumes both carcass and worm—cleans out and cleans up the premises. No worm after the fire.

C.

Selected.

Trade Interests in China.

Great Britain has vast interests in China. Her commerce with that Empire, says the *New York Tribune*, amounts to $172,000,000 a year in a total of $258,000,000, or just two-thirds of the whole foreign trade of China. Of the 37,132 ships entered and cleared at treaty ports in 1895 19,579 were British, and only 2 [illegible] were German. The tonnage of the former was 20,525,798, and of the latter only 2,442,185. Naturally Great Britain desires to retain this profitable trade, and does not relish the idea of China's being partitioned among other powers, which are not only her rivals but are actually hostile to her spirit, and will be sure to injure her trade by adverse tariff regulations. No wonder that there is a general expectation that Great Britain will insist upon taking a wholesale grab which has now been started in the East, either to check the rapacity of the others or to secure a lion's share of the spoils herself.

Japan, too, has great interests in China, and has had ever since she beat back the invading legions of Kublai Khan and established her right to independence of her giant neighbor. She stands second to Great Britain in magnitude of trade with China, having $25,000,000 a year—far more than Russia or all the rest of Europe put together. Naturally she wants to retain that trade and increase it. But in her case, too, there is room for grave question ing whether it would be wise to increase her territorial possessions by seizing a province or two on the mainland. At present Japan is secure in her island home, just as Great Britain is. She has merely to keep control of the sea about her to be safe from invasion. There are only two powers in the world today that could beat her in a naval war, and if she keeps up her present rate of naval progress there will probably never be any more. But if she had an empire on the continent to defend she would be subject to land attacks from the overwhelming forces of Russia, and she would have to divide her fleet in such a way as actually to put her island home itself in danger of invasion. It would be a fine thing in many respects to annex some Chinese provinces, but such possessions would be a source of weakness that might in time prove fatal.

The United States, too, has great interests in China, and hopes to have greater when the annexation of Hawaii and the laying of a telegraphic cable shall have helped this country into the dominant rank in Pacific commerce to which it is naturally entitled. Its trade with China is now over $10,000,000 a year—exceeded only by that of Great Britain and Japan. It is eminently desirable that that trade should be preserved and increased. But that end is not to be attained by going to war with the partitioning powers, nor by seizing for this country a share of the crumbling empire."

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, IND., JANUARY 19, 1898.

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WHEN we speak of the "Word," we do not mean the abstract letters or sounds, but the spirit-ideas as connected with Father, Son and Spirit, angels, apostles and prophets, in the whole Bible, with prophecies, types, facts and promises.

WORD comes to us that Mr. James Wickizer died Jan. 16, at his home in Argos, Ind. Most of our readers will remember that Mr. Wickizer and Sister S. C. Claplin were married last September in this city. He was one of the oldest and best known men in the county, an estimable, highly respected citizen. Sister Wickizer has the sympathy of all her large circle of friends in this hour of sorrow.

THE Executive Board of the Indiana Conference met at this city Jan. 16, and listened with interest to two very fine discourses given by Brother A. H. Zilmer of Wisconsin. The Board has engaged Bro. Zilmer to do some evangelistic work in this State, and brethren who know of places where there is an opening for such labor are requested to correspond at once with F. L. Austin at Rensselaer, Ind. The friends at Plymouth are very much pleased with Bro. Zilmer, and believe he will be a valuable addition to our ranks, and hope the Committee who have this work in hand will be able to keep him fully engaged. He is a young man with natural ability and easy address, and with a large heart fully consecrated to the Lord and his work. Let the State of Indiana support him, for such labor as he can perform is needed, and the laborers are indeed few.

AT the time of our Conference here last November, report of which was given, there occurred an incident that perhaps deserves more notice than was given it, inasmuch as it was somewhat out of the ordinary. A young woman quite low with consumption, whose early teaching had been on the lines of infidelity, had become concerned about her future destiny, and while racked with bodily pain had also suffered anguish of heart as she looked into the dark future. Kind friends of various denominations had talked with her for some time, and yet, she being a close reasoner and thinker, the ideas they gave her only served to further confuse her mind. Different persons had visited her, and a friend suggested a visit by Sister M. A. Woodward who was then conducting meetings here. Sister Woodward visited her several times, presenting the Word of God in a clear and logical manner, reading passages that were calculated to enlighten her mind and appealed to her reason and common sense. Of course in the weak condition of the poor sufferer, it could not all be done at once, and Sister Woodward would read and talk and pray with her, and then leave her to rest and think over what had been brought out in the interview. Be it remembered that this lady was anxiously inquiring and looking for light, she *wanted* to believe in God and Jesus, but had never been able to see it in a reasonable manner. Was not satisfied with skepticism, and wanted something better. Believed there was something better, if only the eyes of her understanding could be opened to behold it. One evening after a visit from Sister Woodward, while lying on her bed thinking over the words that had been read and spoken, all

the full light of God's divine plan in relation to and love for fallen humanity came to her, and she realized that there was a hope for her, and that she must has. n to let it be known, and that there must be no delay in putting on the saving name. She sent her friend at once to tell Sister Woodward and others that now she could see light ahead in place of all darkness. Of course all were rejoiced, how could any help it. It was time for angels to sing praises to God, and no doubt there was rejoicing in heaven even as there was here with the little band at Plymouth. The dear Sister was anxious to perform her whole duty, and so a few of our good sisters gathered at the home of the sick one, a tank with water was prepared, and with the assistance of the husband of the sick one, all rejoicing at the goodness of God, Sister Woodward immersed the dear one, and she came up from the watery grave indeed a child of the King. Later a company gathered with her again and partook of the bread and wine, emblematic of the body and blood of her adorable Redeemer, broken and shed for her, that the poor, weak and helpless child of earth might be changed into a member of his family, and be co-heir with him to the glories promised. Our dear Sister talks to every one who calls, telling them of what she has learned and what she has done, wants every body to know of it, and is with all her suffering and pain, happy and glad that the love of God could reach to even such as she was. A letter written by her was published in last week's RESTITUTION. She still lives, but with the calm resignation of one who knows that soon she will be at rest, sleeping in Jesus, there to wait until the angels go forth sounding the call for the dead in Christ to awake and come forth from the grave. May the time soon come when this summons shall be heard, announcing the return of our King and Savior, and may we each be worthy and ready to sing the glad song in a world made new, and where no sickness shall come to cause suffering, and where death cannot enter.

The Crisis.

To M. L., Dear Sir:

We were grieved to learn by your last that you are wavering, and far less determined to obey the truth than when we heard before. Yes; a change for the worst has taken place. An enemy hath done this. You certainly saw that obedience to faith in the gospel of the kingdom was the only way to get into Christ. You know you were baptized into a church that rejects the gospel of the kingdom which Jesus preached. It is but recently that you heard the gospel, and we seriously ask how you could be baptized in obedience to it while utterly ignorant of it? You saw, that you were not eligible to, or a fit subject for baptism when you were immersed: because belief of what was *not* promised could not secure to you what *is* promised. And we plead with you in Christ's stead to secure an interest in God's glorious kingdom by joyously rendering obedience to what you know to be God's eternal Truth. Just as surely as that you did not believe the things concerning the kingdom of God when you were baptized, so sure is it that you have no hope of them. By turning to Eph. ii. 12, you will see that all who are strangers to the covenants of promise you *now* believe, are without Christ, without God, without hope. We entreat you to save yourself from this untoward generation, by forsaking all and following Christ before it is too late.

Prof. Dimbleby and The New Era.

AS THE RESTITUTION has published several references to Prof. Dimbleby's works, in the last of which he claims that Gentile times end in 1898¾, that is in about two months from this date; and, inasmuch as none of us are capable of verifying his calculations we are certainly not qualified to form an estimate of the value of his deductions, except where they are in conflict with the revealed Word of God. Under these circumstances we would be remiss in our duty if we did not say that Grattan Guinness, D. D., one of the ablest prophetic writers in England, and author of a large work entitled "The Approaching End of the Age," (from which our lamented Bro. Chaplin used to make extensive extracts,) is out in a review of Mr. Dimbleby. We now let Mr. Guinness speak for himself. We copy from a contemporary magazine. He says:—

I have carefully examined Mr. Dimbleby's productions, and find that [illegible] astronomy and chronology are as baseless as the vision of a dream. English astronomers take no notice of his writings; they know that 'The British Chronological and Astronomical Association,' of which he vauntingly styles himself 'Premier Chronologist,' is a mere hole-in-the corner association, and that nine-tenths of the eclipses and transits he writes about, and which he claims to have been the first to calculate.

NEVER HAPPENED AT ALL.

They know this for a fact, and think the best thing to do is to just let him alone, and take no notice of his publications, as no one at all versed in astronomy could possibly be deceived by him, and the attempt to reply to him would in their opinion call more attention to his views than it would be wise to bestow.

The silence of astronomers has given Mr. Dimbleby the opportunity to obtain a large circulation for his publications among persons unversed in the science, and, according to his account, thousands of copies of his works have been "distributed throughout the English speaking world. This would not matter so much were it not that so many persons have been led, through his writings, to entertain baseless expectations as to the events which he says will take place in 1898, including the close of the "Times of the Gentiles," the great Assize by the Ancient of Days, the resurrection of the just, and the 'Coming of the Lord Jesus.' Some students in China have, to my knowledge, through reading his works, been led to abandon the effort to pass in their college examinations, as not worth while, since

THE END OF THE AGE

would take place next year; and the evil is spreading. All this is serious, and the results which will follow, later on, will be more serious still. There will be profound disappointment when the time comes, and Mr. Dimbleby's prophecies are falsified, and then there will be a reaction, and doubt will be thrown on the truth of Scripture and the value of the study of prophecy. The great doctrine of the second coming of our Lord will, once more be brought into contempt, and men will scoff at the warning and promises of

THE WORD OF GOD

with reference to the second advent. Under these circumstances, it seems the duty of those who have bestowed special study on those subjects to warn the people against Mr. Dimbleby's false statements and baseless conclusions.

I. The titles he gives himself on his publications of 'Premier Chronologist to the British Chronological Association, and Astronomical Association,' and 'First Calculator of all Eclipses and Transits,' are not only boastful, but are misleading and worthless. Some good people in China re-published one of Mr. Dimbleby's tracts and stated on the title-page that he was 'Premier Chronologist to the Queen!' Of course the description was utterly false.

As to the statement that he is the 'First Calculator of all the Eclipses and Transits,' it is absurd. It would be difficult for me to express to you the feelings with which any one who is acquainted with astronomy must regard Mr. Dimbleby's method of calculating eclipses and transits. He has no more idea of the elements which have to be taken into account, in making such calculations, than a child of six years of age. He tries to work out the dates of a few of them by a rule of thumb method he has invented, which only leads him into

A HOPELESS QUAGMIRE

of false conclusions. To crown all he calls himself 'Prize Essayist on Universal Time.' Would you believe it, that the prize in question was bestowed, not by any board even pretending to astronomical knowledge, but by the 'Baloon Society of the Royal Aquarium!'

Mr. Dimbleby plainly confesses his incompetence to employ the only method by which trustworthy and accurate calculations of eclipses can be made, in the following terms—in which he contradicts himself flatly in an amusing manner:—

(a). 'Of course mathematical calculations will more precisely fix the date of the eclipse,' see 'All Past Time,' p. 139.

(b) 'I never could succeed in calculating ancient eclipses by mathematical science, and I never knew anybody else who was successful in using any such a method.'

After this piece of self-contradiction, and this plain and honest confession of his inability to calculate eclipses by mathematical methods, what are we to say to the title which Mr. Dimbleby gives himself on the opening page of the same book, 'First Calculator of all Eclipses?'

II. His attempt to settle the exact year in which the end of the Times of the Gentiles and the coming of Christ are to take place is one in which no Christian ought to make, for it is written, 'Of that day and hour knoweth no man.' Matt. xxiv. 36. No one with proper reverence for the teachings of Scripture would attempt to fix the date of that great day. It is pure presumption to claim to have discovered what Scripture asserts to be intentionally hidden by the hand of God from human knowledge.

In his recent work, 'The Appointed Time' Mr. Dimbleby states that 'the coming of the Lord from heaven with all his saints,' will take place, 'in 1901¾, and that this involves his coming into the mid-heavens for his saints three years and a half previously, namely in 1898,' p. 230. 'The Lord Jesus Christ will come in 1898, about,' p. 267. 'What I mean by Easter, 1898¾, is about the vernal equinox, say Mar. 21, 1898,' p. 46.

III. In justification of his attempt to predict the time of the Second Advent, Mr. Dimbleby says, 'If it be said that men have made calculations before, and the time has passed. I must deny such a statement.' What shall we say to this denial of indisputable facts? It is notorious that attempts have been repeatedly made to fix the date of the second advent, and have been falsified by the course of events. The attempt was made by Miller, when thousands were led to expect the second advent to take place in a given date, and were disappointed. The same attempt has been made again and again, in our own times by the Rev. M. Baxter. From study of the interpretation of prophecy I know that a volume might easily be filled with accounts of instances in which good people have erroneously anticipated the date of our Lord's return.

IV. His attempt to fix the exact date of the creation of Adam, and then to build on this date a complete scheme of Bible Chronology, including the period of the second advent, is about as wise as the ambitious effort of the men of Babel to build a tower whose top would reach unto heaven. There are at least three chronologies of patriarchal times which claim to be Scriptural, the Hebrew, the Septuagint and the Samaritan, and they are in

HOPELESS DISAGREEMENT,

the Septuagint differing from the Hebrew by 1,300 years. And further, if the Hebrew chronology be selected, as the most trustworthy for these early dates, there are gaps in it which no ingenuity can fill. This fact has been clearly shown by many competent chronologers. Mr. Dimbleby puts the creation of Adam in the year B. C. 3999, assigning this not as a *probable* date, but as absolutely certain. In this assumption he is manifestly wrong. 'The extreme uncertainty attending all attempts to determine the chronology of the Bible is sufficiently evinced by the fact that one hundred and eighty different calculations have been made by Jewish and Christian authors, of the length of the period between Adam and Christ. The longest of these makes it 6,984, and the shortest 3,483 years.' (Hodge).

V. Mr. Dimbleby's attempt to confirm the date which infers from Scripture for the creation of Adam (B. C. 3999), by a set of eclipses and transits which he asserts took place at that remote period, is one of the most absurd attempts made by any writer on chronology. No astronomer, however skilled, can calculate the exact dates of the transits of Venus and Mercury for six thousand years ago, and if they *were* calculated no one could verify them, for no one saw them or recorded their occurrence. Mr. Dimbleby confesses, as we have seen, that he has no knowledge of mathematical astronomy, and yet he pretends to have calculated them all. His method is to construct a table based on the notion that fifteen transits of Mercury occur regularly at the same time every 92 years, and then to reckon the dates of the transits of the planet by means of this fallacious cycle all the way back to Adam. You may imagine the result! No astronomer could glance at the table which begives of the transits of Mercury calculated in this way without laughing at it.

IT IS UTTERLY UNTRUE

that the transits of Mercury are exactly repeated every ninety-two years. Even in the list which he gives of the dates of modern transits of Mercury, there are numerous errors, transits being left out which did occur, and others put in which never occurred at all. He has not the faintest conception of the true method of calculating these astronomical occurrences, nor of the mathematical ability necessary for the computation, and merely works by a fallacious method of his own invention, similar to that which he employs in the case of Mercury.

In Mr. Dimbleby's tract entitled 'Vox Dei, or Eclipse Line of Time,' he makes the ambitious attempt to follow a solar eclipse all the way from the date of creation, stating that this particular eclipse, 'which occurred on Friday, the first day of the fourth month of the creation year, has re-occurred in every subsequent eighteenth year.' He brings this most persevering eclipse all the way down to Wednesday, February 4, 1897.' As it happened, there was no eclipse at that date, for the true date of the solar eclipse which then took place was Monday, February 1st. It is curious fact the solar eclipse Mr. Dimbleby professes to follow all the way back to creation came in on the earth for the *first time in the year A. D. 1103. Beyond that date it had no existence as an eclipse* whatever. But Mr. Dimbleby followed it all through the centuries he pursued it. He saw it, or thought he saw it, or calculated it, at least, back through the years of the Consuls, and Nebuchnezzars, and Pharaohs, and Ninrod and Noah, to the beginning of the world! He puts down the actual dates of its occurrence all the way along in his best and most useful astronomical table in existence,' and there they are today. These are the dates, but where is the eclipse? Unfortunately, nowhere before the year 1103.

And what about the eclipses which happened at 'creation?' For, though we cannot accept Mr. Dimbleby's dates for them, at that distant period, yet some, of course, did occur. The fact is that ages ago, they went off the earth at the poles, and when once an eclipse goes off thus, it does not return for twelve thousand years. Ferguson, the Astronomer tells us that eclipses which happened about the creation are little more than half way yet of their etherial circuit, and it will be four thousand years before they enter the earth any more.' 'Astronomy,' Vol. I, p. 208.

In relation to the above we may say that the standing of its author in the literary world, and his ability as a prophetic student, entitle it to a very careful consideration. In our little life-time we have repeatedly seen the truth of some of his remarks demonstrated. And the great lessons it seems to teach us, is this: We can afford to pin our faith to no theory which contains human elements; and that the Divine injunction to

'PROVE ALL THINGS

and hold fast to that which is good' is still in force. We are aware that hope deferred some times makes the heart sick, and disposes us to catch at straws, that in the end makes matters worse. The history of God's people shows that they were kept in an expectant attitude in every age, and although signs many are hung out which show that our redemption draws *nigh*, we are persuaded that the exact time will not be known—and hence must ever be on the watch.

The Psalms.

He only who knows the number of the waves of the ocean, and the abundance of tears in the human eye, he who sees the sighs of the heart before they are uttered, and hears them still when they are hushed into silence—he alone can tell how many holy emotions, how many heavenly vibrations, have been produced and will ever be produced in the souls of men by the reverberation of these marvelous strains, of these predestinated hymns, read, meditated, sung, in every hour of the day and night, in every winding of the vale of tears. The Psalter of David is like a mystic harp hung on the walls of true Zion. Under the breath of the Spirit of God, it sends forth its infinite varieties of devotion, which, rolling on from echo to echo, from soul to soul, awakes in each a separate note mingling in that one prolonged voice of thankfulness and penitence, praise and prayer.

The New York Bible Society during the year ending September 30, distributed in this city 60,424 Bibles and Testaments, in twenty-four different languages, including the European languages, also Chinese, Arabic, Greek, Bulgarian, and others. The society has missionaries meeting the immigrants with Bibles and Testaments in their languages; and it is doing a large work among the blind and is engaged in a house-to-house visitation, reaching many families and individuals. It also aims to supply the children of the Sunday-schools.

The Success of "The Restitution" Depends on You.

Dear Brothers and Sisters:

The success, the very existence, of THE RESTITUTION depends on your action or inaction. We cannot keep it alive without the aid of every one of our friends. If you want it to be issued remember you are the party who can make it or break it. The publisher cannot do, only as you say he shall. We believe there is a work yet to be done before the Master comes, and that we each have a duty to perform, and that THE RESTITUTION is still needed in the prosecution of this work. Do you believe this? Do you think because you have believed and obeyed the gospel that your work is done and you have nothing more to do? Can a *co-worker* with him be satisfied with sitting down with hands folded? Surely no one can think so. All, each one, must be up and doing. We cannot afford after the long service many have given, to miss the reward now.

Then, if this be so, and we think there can be no doubt of it, we must ask every friend of THE RESTITUTION to at once renew for 1898, and also try and influence some friend of yours to be a friend of the paper. The work is in your hands. How will you treat it? Please act today. Right now. Do not leave it for a more convenient time. Act promptly.

Remember the Poor.

There are some who have taken THE RESTITUTION for many years who are by various circumstances forced to say they cannot longer pay. Some are now old, and having lost husband or wife, are dependent on those who have no interest in the Bible for their temporal support. Others have lost their all in some way, their income cut off, and they unable longer to labor. A few cents from each one will send papers to all the Lord's poor. For the publisher to bear any large share of this is impossible, simply because he has no means to do it with. Shall such be cut off, or will you contribute so that some one may be calling blessings on your head. We think this is neglected by some who are able to aid this branch of work, through failing to realize the earnest *ne*[illegible] You who have plenty, [illegible] whatever your fancy calls [illegible] think there are none so poor, but if they wanted to, could get the money some time during the year, you surely do not know the *dire straits* in which many of our brethren and sisters are placed. If you did we feel sure that this helping fund would never lack when a call is made, but would have a balance always to draw on. O brethren, you who have plenty, do wake up to see this need.

We are Sorry

To say that some are apparently negligent. A farmer has 1000 bushels of wheat, and sells it for one dollar a bushel, and get $1000. This can be put in the bank, and as he needs money for any purpose, all he has to do is to go to the banker and get it. It is kept safely awaiting his demand. Another farmer with the same amount of grain but a little different in quality, his friends wishing to try his kind of wheat, kindly sells to each one a single bushel, until he has 1000 men each owing him $1.00. When he wants to use some money, to get it he must go and ask these men *separately*, and as the amount each owes is so small, they reason that it does not make much difference about hurrying to pay him, as a single dollar will not help him much. It is just so with some subscribers to a paper. The amount each owes being small it cannot make much difference to the publisher about being prompt in remitting, as the little will not be much service to him. Consequently many *neglect*, get careless, and do not send through sheer thoughtlessness. Brethren, apply the rule "Put yourself in his place," a few moments. We do not wish to incur the expense and labor of sending bills to the many that owe us. It is not right to force this to be done, so we ask you kindly yet earnestly to examine your account, and if you owe us anything, do please send us the amount at once. We cannot tell you in words how badly we need it, and that right now. Do not neglect this call. Please do not.

The religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for a hundred cents given is according to the Gospel, though it may be according to law. It looks on a man who has failed in trade, and continues to live in luxury, as a thief.

Poetry.

God's Peace.

"The peace of God which passeth all understanding."—Phil. iv: 7.

How oft amid the griefs of life—
Perplexed, misjudged, distressed—
O God, I wove in the strife,
And long and cry for rest.
How oft I fled—so great my need,
My courage so outworn—
As though my griefs were now indeed
Greater than could be borne.

Yet oft will come in times like these—
Come like a gracious balm—
A sense of peace, of joy, of ease,
A sense of Heav'n's own calm,
Ah! then my heart would fain express
What I have felt before—
'Tis not I feel my griefs are less—
I feel Thy love is more.

Communicated.

Parables of Saloomoon. Chapter 25.

1. These are the indiscriminate chastening instructions of Saloomoon, which the friends of Ezekin's the king of Joudain wrote out.

2. God's glory hideth speech (lit. a word) but a king's glory honoreth affairs.

3. The heavens are high and earth is deep, and a king's heart is not to be questioned.

4. Put silver of unapproved value and it will have become purified wholly.

5. Slay irreverent men off from before a king's face and his throne will be restored to uprightness with righteousness.

6. Do not boast in the prerence of a king, nor exalt thyself in the places of men of influence.

7. For it is better for thee to be told, Come up unto me than for thee to be humiliated in the presence of a man of influence. Things that thine eyes have seen tell.

8. Do not fall into contention quickly, that thou mayest repent finally; Whenever thy friend reprocheth thee,

9. Draw back; Do not treat him with contempt,

10. Lest thy friend reproach thee, and thy battle and enmity be not away from thee, but be to thee like [illegible] grace and friendship make [illegible] do thou watch to keep for [illegible] that thou mayest not become amenable to reproach: and moreover watch to guard thy ways so that they may be easy to deal with.

11. An apple of gold in a little necklace of sardius is to speak a word in this wise.

12. And a wise word in a hearing ear is a sardius of much value set in an earring of gold.

13. Even as a coming forth of snow in early harvest against scorching heat is of advantage, so is a faithful messenger for those who have sent him. For he profiteth the souls of those who are using him,

14. Even as winds and clouds and showers of rain are most manifest things, so is he who boasteth of giving in a lying way.

15. In forbearance is there prosperity for kings, and a gentle tongue breaketh bones.

16. When thou hast found honey eat a sufficiency, lest perchance if filled to satiety thou vomit.

17. Introduce thy foot rarely to thine own friend lest perchance he be sated with thee and hate thee.

18. A cudgel and a sword and a pointed arrow, even in this wise is the man who testifieth falsely against his friend.

19. An evil man's way and the foot of an evader of law will perish in an evil day.

20. As acid induceth corosion even so suffering in body incurred causeth sorrow of heart.. As a moth in an outer-garment and a worm in wood, even so sorrow injureth a man's heart.

21. If thine enemy hunger give him a morsel, if he thirst give him to drink;

22. For in so doing thou wilt heap coals of fire on his head, and the Lord will repay thee with good things.

23. A north wind stirreth up clouds and a bold face arouseth a tongue.

24. Better is it to dwell in a corner of an upper-room than in a whole house in common with a railing wife.

25. As cold water is refreshing to a thirsty soul, even so is good news from a land far off.

26. As if one should fence in a fountain and pollute an outflow of water, even so is it an indecent thing to smite a justified man in the sight of an irreverent one.

27. To eat much honey is not a good thing; but to honor words of renown is befitting.

28. As a city with its walls cast down and unwalled, even so is a man who doth aught without counsel.

CHAPTER 26.

1. As dew in early harvest and as rain in summer-harvest, even so is there no honor for a man without good sense.

2. As birds fly large and small, even so an idle curse will not come upon any one.

3. As a whip for a horse and a goad for an ass, even so is a sceptre of rule for a nation that evades law,

4. Answer not a person wanting in good sense according to his folly that thou mayest not have become like him.

5. But answer a person wanting in good sense contrary to his folly, that he may not appear wise in his own estimation.

6. He who hath sent word through a messenger devoid of good sense causeth reproach on account of his own ways.

7. Take away going from legs and evasion of law out of the mouth of people devoid of good sense.

8. He who *tieth* up a stone in a sling is like him who giveth glory to a person wanting in good sense.

9. Akanthai (or thistles) are planted with the hand of a drunkard, and bond-service with the hand of persons devoid of good sense.

10. Many times doth all the flesh of people devoid of sense become exposed to wintery cold; For their removal of place is their ruin.

11. As a dog that hath returned to his vomit and becometh an object of disgust, even so *is a thoughtless person* who hath returned to his own sin in his own evil way. There is a shame that leadeth unto sin and there is a shame that is glory and grace.

12. I have seen a man glorifying himself as wise in his own estimation, although a person wanting in good sense had more hope than he.

13. A sluggard who is being sent forth into a highway saith, There is a lion in the ways and he is giving voice in the public squares.

14. As a door turneth on its hinge even so turneth the sluggard on his couch.

15. When a sluggard hath hid his hand in his bosom, he cannot bring it to his mouth.

16. A sluggard appeareth to himself to be wiser than the one who gets away with full intelligence.

17. Like one seizing a dog by the tail even so is he who puts himself forward in another's law-suit.

18. As the healer's propound words to men, and the one who hath encountered the word first gets tripped up, even so are all those who lie in wait for their own friends and when they see them, say, I did it in sport.

20. With much dry wood fire flourisheth, but where there is no variance fighting is quited.

21. A hearth for coals and kindling for fire, and an abusively talking man for a fighting disturbance.

22. Words of mischievous fellows may be smooth, but they smite into *recesses of tender-feelings*.

23. Money that is being given with deceit should be accounted even as a potsherd. Smooth words cover a sorrowful heart.

24. A bewailing enemy consenteth to everything with his lips; but in his heart he deviseth deceit.

25. If thine enemy beseech thee with a great voice, trust him not; For there are seven wicked intents in his soul.

26. The one who hideth enmity is plotting deception; but one easily recognized in *joint* councils (upper-courts), revealeth his own sins.

27. The one who diggeth a pit for his neighbor will fall into it; and the one who rolleth a stone will roll it upon himself.

28. A lying tongue hateth truth; and an uncovered (uncharitable) mouth causeth disorder.

CHAPTER 27.

1. Boast not of the things of the morrow, For thou dost know what the morrow will bring forth.

2. Let thy fellow pronounce thy encomiums and not thine own mouth, another's and not thine own lips.

3. A stone is heavy and sand hard to carry; but a heedless person's wroth is heavier than either.

4. Anger is unmerciful and wrath is sharp; but nothing withstandeth jealousy.

5. Better are unconcealed reproofs than hidden friendship.

6. More reliable are the wounds of a friend than the voluntary kisses of an enemy.

7. A soul in satiety mocketh at honey-comb; but to a soul in want even the bitter things seem sweet.

8. As when a bird *hath* flown out of its own nest even so a man becometh a bond-servant when he hath become estranged from his own places.

9. Oil[illegible] heart delighteth in odors of myrrha and in wine and frankincense; but one's soul is broken down by misfortunes.

10. Thy friend and thy father's friend forsake not, and enter not into the house of thy brother in misfortune; Better is a friend nigh at hand than a brother who dwelleth far away.

11. Become wise, O son, that thy heart may rejoice, and turn away words of reproach from thee.

12. A subtile man hath hid himself from approaching calamities; but heedless ones will pay the penalty when they have come upon them.

13. Take off his outer-garment; For he hath become a haughty scorner, he who doth outrage to another's things.

14. He who blesseth (invoketh a blessing upon) a friend in the morning with a great voice will seem to differ in no respect from the one who curseth him.

15. Drops of water drive a man out of his house on a stormy day; even so also a railing wife out of his own house.

16. A north wind is a harsh wind, but is called auspicious by name.

17. Iron sharpeneth iron; and a man of influence meeteth the face of his comrade.

18. He who planteth a fig-tree will eat the fruit thereof; and he who watcheth to guard his own lord will have been honored.

19. As faces are not like faces, even so neither are the thoughts of men.

20. Hades and loss are not being filled; even so also *are* the eyes of men insatiate. He who fixeth his eye immovably is an abomination to the Lord, and the unchastened do not control their tongue.

21. A test of value for silver and gold is by fire; but a man's value is approved through the mouth of those who speak his encomiums. The heart of a transgressor seeketh out evil things; but an upright heart seeketh comprehension.

22. If thou shouldst scourge a thoughtless man in the midst of a synedrion and so dishonor him, thou wouldst not take away his folly.

23. Become well acquainted with souls of thy flock, and set thy heart on thy herds: Because not forever is a man's control and strength, nor do they hand it down from generation to generation.

24. Care for the green things on the plain and them will shear a fleece, and gather the grass of the mountain range, that thou mayest have sheep for fine apparel: Honor the plain, that lambs may be thine.

25. O Son, from me thou hast strong oracular sayings for thy life and for the life of thy courtiers.

COMMENT.

The first verse of this 25th chapter gives us some information that is so different from that given in the C. V. and R. V. that the reader will do well to compare and note difference. This collection of disjointed or rather separate aphorisms of Saloomoon, the wise man, as here stated made by "the friends of Ezekias, the king of Joudain," and "written out by them" for posterity, seems to constitute what we know as the 25th, 26th and the first ten verses of the 27th chapters. The instruction thus far though always specific in form appears to be general in its address and application to the human race; but with the 11th verse of the 27th chapter, the address becomes specific again and the exhortation so frequent before is resumed "Become wise, O son, that thy heart may rejoice," etc.

In these aphorisms we find the seed-thought of many of the Christ's parable teachings and very many of the ideas and phrases as well as the "key-words" of Paul's illustrative teaching. For instance Christ's parable of the well-born man who goes away to receive a kingdom and return and what he will do when he returns is merely the amplification of the thought of the 5th verse of this 25th chapter.

Christ's teaching in regard to taking honored places and places in front when invited to a place of entertainment is all given as an aphorism in the 7th verse of this chapter.

So the parable that begins with "Agree with thy adversary quickly, etc." is merely the exposition of the thought in the 8th verse.

Again the importance of friendship and grace (or good-will) that Christ places such constant emphasis upon, all in the 9th and 10th verses. Notice how different the 14th verse reads from the same in the C. V. and R. V. also the 12th.

The "forbearance" of the 15th verse becomes one of the watch-words of later Christianity. The teaching of the later gospel moods, echoes the apothegmatic 14th of the 21st [illegible] and of the 25th [illegible] as a whole is "*the good news*" *par excellence* therein hinted at.

So we might go through this 26th chapter and the first ten verses of the 27th pointing out the seed-truth contained in these disjointed apothemis. But time and space forbid and I would only say in passing that the remaining portion of the 27th chapter beginning and ending with the familiar address of "O son" seems to be a separate lesson and is not so distinctly apothemistic in form and arrangement—as the 25th and 26th. Notice that we are informed in the last clause of the 25th verse that this lesson is addressed to a king's son.

CHAS. GARDNER.

Hath Everlasting Life.

"He that believeth on the Son hath everlasting life: and he that believeth not on the Son shall not see life."

"He that hath the Son, hath life: he that hath not the Son of God, hath not life."

Let us look at these words that have been spoken for our edification and by earnest prayer and loving consideration strive to be of one mind concerning them, as well as all other scripture. For if when he shall appear we shall be like him, it will be in character, word, and deed. And further, it is *now* that we must be made like him in order that we may be like him when he shall appear.

When a man believes on the Lord Jesus Christ and is buried by baptism into his death and raised up in the likeness of his resurrection, he begins at once to walk in newness of life. He has put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and has put on the new man, which after God is created in righteousness and true holiness; has changed from the old life and is being fashioned after the pattern of Christ Jesus who suffered for us, leaving us an example, that we should follow his steps. He *abides* in Him: has *put on* Christ, and is showing the truth of that statement in 1 Jno. ii: 6. "He that saith he abideth in Him ought himself also so to walk even as he walked."

Every act, as he walks in this newness of life, shows forth the fruits of that spirit which has been shed upon him—the spirit of Christ, and he has become a *living epistle* of Him who loved him, in thus manifesting him. And truly he is able to say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

What is this new life? It is Christ in him, filling up that which is behind of the affliction of the body of Christ. Look at Paul and Stephen, both manifesting the same life, because they have the same spirit of life which was in Christ Jesus: meek and lowly, long suffering, gentle, good, full of faith, peace, joy and love—a perfect Christ-likeness. And it is so with all those who have the spirit of Christ.

What kind of a life was that which was manifested by Christ Jesus? John says: (1 Jno. i: 2) For the life was manifested, and we have seen and bear witness, and shew unto you that *eternal life*, which was with the Father, and was manifested unto us." Now, if we have the spirit of Christ it must follow that we are manifesting the same kind of life that he manifested, for we are to follow in his footsteps, walk as he walked.

This new life is the treasure in earthen vessels, and though we be troubled on every side, yet we are not distressed; perplexed, yet not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, *that the life also of Jesus might be made manifest in our mortal flesh*. So we see that "he that believeth on the Son, *hath* everlasting life; and he that believeth not on the Son shall not see life."

And now let us look a little further. All scripture given by inspiration of God must be in perfect harmony. The spirit of truth does not guide a man into one truth and then by another passage show that the first is *not* truth, for then it would be divided against itself and could not stand. Paul says in Titus i: 2. "In hope of eternal life, which God, that cannot lie, hath promised before the world began."

What is this hope of eternal life? Paul says there is "one hope of our calling." And in Romans viii: 23–24 shows what the one hope is: "that we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our body." The 24th verse shows that that is our hope. The groaning "within ourselves" is the groaning of the inward man—the new man for the redemption of the body, and that redemption is the hope of the new man; and our earnest desire is to be clothed upon with our house which is from heaven. But that which is to be clothed upon is the *life* that has been manifested in our mortal flesh—the Christ life. It is because the life manifested is not in a suitable house, that there *are* groanings and earnest desires for the change. We want to put on immortality. We long for mortality to be swallowed up in life.

And God hath wrought us for this self-same thing, and has given us the earnest (payment) of the Spirit until the time for the redemption of the purchased possession. Oh! what a blessed hope.

Praise the Lord God who hath given us richly all things through our Lord and Savior Jesus Christ. The Lord strengthen us, and make us to rejoice in the glorious light of the truth.

In love,

B. W. WAGGONER.

What is Man?

Dear Restitution:

I will try and write a few lines that I might be some help in the vineyard. "And the Lord God formed man of the dust of the ground." Gen. ii. 7. What is it that we call man? Is it not the body? If so, then it was the body God formed of the dust. Then he says, "For dust thou art and unto dust shalt thou return." Then man returns to dust. "And man shall return to the dust again." Job xxxiv. 14, 15. Here we find that man returns to the dust. "For he knoweth our frame, he remembereth that we are dust." Psa. ciii. 14. "For all flesh is as the grass." 1 Pet. i. 24. "As a flower of the field so he flourisheth." Psa. ciii. 15. "He shall pass away." James i. 10. These references show that man is like the grass. He returns to dust. Man subsists on that which comes from the ground which makes flesh, which is vanity. But we are told that "the spirit returns to God who gave it." That is so, but is the spirit any part of man? Man is of the dust, the spirit returns to God who gave it. What, did he give man the breath of life? Gen. ii. 7. Then the breath is no part of man. We have man after the breath is gone. Then the breath or life is a gift. This word spirit is translated from the word *ruach*, meaning wind or breath. I quote from Young's Concordance. We are told by some that the spirit is the immortal part of man. Let us see. "King of kings and Lord of lords who only hath immortality." 1 Tim. vi. 15, 16. If he only hath immortality, then we haven't got it. Then if we believe the record of God the spirit then is no immortal part of man. Turn to Psa. cxlvi. 3, 4, "His breath goeth forth, he returneth to his earth." Turn to Ezekiel xxxvii. 7-10, "So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army." Now, you see they did not live till they breathed again. "God gave the first man life by breathing into his nostrils the breath of life." Turn to Col. iii. 3, 4, "When Christ who is our life shall appear, then shall ye appear with him in glory." Eze. xxxvii. 12-14. "And shall put my spirit in you (or breathe in you) and ye shall live." So we see that we must receive again the breath of life before we can live. This is what God gave man. This is what leaves man at death, so man goes to dust, his life is hid with Christ in God.

Yours in hope,

WM. WOODS.

Letter to H. F. Cordill.

I was going to try to give you my belief in regard to the future, but when I got my last paper and I found it told in that plainer than I can tell it. It is in the selected article by J. O. Woodruff, entitled "New Man" in the paper of Nov. 24th. I hope you will read it carefully and tell me what you think of it. To my mind it explains the "New Man" and his mission just as the Bible does. It does me so much good to read such articles, and I expect to have some part in the work of bringing the world at large to a knowledge of the truth and in restoring mankind to a state of blessedness, which will take all of our years to complete. When I get to reading and thinking about it I feel like shouting, "Come Lord Jesus, and come quickly," and crown us with glory and immortality, and let us be at our work. We have a work to do now, which I am trying to do the best I can, by talking to people and trying to lead them into the truth, and by *setting them a* good example in the life I live. Yes, Henry, I have no doubt you and I will be co-workers in Christ's kingdom in the glorious work of restitution. It is the only subject that I get interested in now. Oh, how I would like to see and talk with you about it instead of writing. Your Brother,

HIRAM CORDILL.

A Short Dialogue.

TURNING AND TWISTING.

Q. Peter says, "David is not ascended into heaven." Is that true? Do you believe it is the truth?

O. Yes, of course I do. But he means that his body has not ascended upon high, and not his soul.

Q. Then the body was David, and if his soul had ascended the it was not David, unless there be two David's. How is this?

O. I can't tell, as I don't read much and can't think much.

Q. If your soul can't think and can't tell how and where it is, is it not an idiotic soul, and not of God?

O. You have me in a close corner, I wish to be excused.

Q. If Peter had said David has ascended to heaven, then what, would you believe it?

O. Yes, of course I would, he means his soul has ascended to heaven.

Q. Then you believe and say David and other good people have and do go to heaven at death, then you believe what he did not say, and reject what he did say, then do you believe the text?

O. You have me, and I really wish to be excused.

Q. Peter says, David is both dead and buried, do you believe he tells the truth?

O. Yes, of course I do, but he only speaks of his body.

Q. If you both tell the truth, then the body was David, and if you say David is in heaven then you contradict Peter, and tell more than is true. And if David *is dead and* buried, then death killed David, or he was buried alive. How is this? Now, if you have an independent thinker tell us how this is not, believe Peter and be on the Lord's side.

T. E. ADAMS.

Obeyed the Gospel.

On Sunday Jan. 9th, it was my great pleasure to bury with Christ in baptism Mrs. Kathleen Greenbaum (*nee* Mrazik). She was immersed once before, but on examining the Scriptures she found she was baptized before she believed the gospel. Having learned the gospel of the kingdom and the things concerning the name of Jesus Christ, like an obedient child of God, she rendered a cheerful obedience from the heart.

I regard this daughter of Abraham as a valuable acquisition to the cause, as she has the natural ability to publicly tell the story to others. May God bless her, and those to whom she may minister the glad tidings.

W. H. WILSON.

From the cathedral tower at Antwerp eighty bells have, for over two hundred years, rung out the grandest music for the benefit of the people living on the green fields which border the Scheldt. Once a year, in the month of February, the authorities select the music, and the organ plays every hour from the old masters of Christian song.

There is a great deal of pith and point in the comment of the African preacher on the text, "It is more blessed to give than to receive." He said—"I have known many a church to die 'cause it didn't give enough, but I never know'd a church to die 'cause it gave too much. They don't die that way, brederin, [illegible] has any ob you know'd a church to 'cause it gib too much? If you do, just luff me know, an' I will make a pilgrimage to dat church, an I'll clam by de soft light ob de moon to its moss-covered roof, an' I'll stan' and lif my han's to heben an' say, "Blessed am de ded dat die in de Lo'd."

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday January 2, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at No. 15, 5.31 a. m., daily; No. 37, 9.26 a. m., daily except Sunday; No. 39, 2 10 p. m., daily except Sunday; No. 9, 6.10 p. m., daily; No. 7, 7.13 p. m. daily; No. 5, 6.40 a. m., daily, extra fare train.

Depart for the East at No. 4, 2.45 a. m. daily; No. 6, 4.59 a. m., daily; No. 20, 10.38 a. m., daily except Sunday; No. 8, 5.17 p. m., daily; No. 38 8.12 p. m., daily except Sunday; No. 2, 7.50 p. m., daily, extra fare train.

J. E. HAINES, Agent.

OUR LOVE FEAST.

Dear Brethren in Christ:

Tomorrow will commence a new year and may each one start in with a more firm determination to live nearer the pattern laid down in the Old Book of the Bible than ever before as the time of the return of our Master is near at hand. Indeed I believe from the present prospect of the world's preparations for wars and the clamor to arms that we may look for him at any time. But should he come to morrow may we one and all be ready to say, come Lord Jesus, and come quickly. Yes and change our vile body and fashion it like unto his glorious body is my wishes.

DR. J. A. TUTHAM.

Dear Restitution:

Another year has fled and gone to join the cycles of the eternal past. Another year has dawned whose history is hidden from our view only to be revealed as day by day the months fly. Each year is a blank record book to be written day by day and page after page until the whole volume is completed. Each revolution our planet makes around the sun brings us nearer to the millennial epoch foretold by prophets and apostles, when the "desert shall rejoice and blossom as the rose: "When the knowledge of the glory of God shall cover the earth as the waters cover the sea." "Behold I make all things new," is the divine fiat that shall go forth at earth's regenisis. "The things that are seen are temporal," but the things that are unseen are eternal." And these are the new things that shall abide, and which we shall inherit: and which are revealed to us in the Word of God by his spirit, "for thee I first searcheth all things yea the deep things of God." "And now is our salvation nearer than when we first believed?" "The night is far spent, the day is at hand," be ye therefore sober and watch unto prayer." Earth's future Ruler, born in Bethlehem nineteen centuries ago is about to show in this times who is the blessed and only Potentate, the rightful heir to David's throne and kingdom now in ruins but about to be raised up, and to break in pieces the worldwide kingdom and dominion symbolized by the fourth beast of David's prophecy. Then "the kingdoms of this world will become the kingdoms of our Lord and of his Christ." Then will he reign until he puts all enemies under his feet; then shall the Son be subject to him which did put all things under him, that God may be all in all." Then will the Son deliver up the kingdom to God even the Father; for it is the Father's purpose, in the dispensation of the fulness of times to gather in one all things in Christ both which are in heaven and which are on earth." Harmony will be restored between heaven and earth, and God's will will be done on earth as in heaven. Then will the Father reign in the person of his Son as vicar of God, "For he shall reign over the house of Jacob forever and of his kingdom there shall be no end." But God will be all in all. The climax of harmony and perfection will be attained, and this now sin-cursed earth will take her place among the harmonious worlds that revolve around the sun. May every reader of THE RESTITUTION be an overcomer of the world, that at last we may inherit all things is the prayer of your brother.

IRA FORBES.

Dear Restitution:

THE RESTITUTION is a paper we prize very highly; it makes its weekly visits in our home. We read it and study it and it is a great help in reading and studying the Scriptures; often times throws light upon certain places in the Bible that seemed dark and hard to understand. We are trying to live in the ways of the Lord, and our daily prayer is that he look upon us poor, weak and erring mortals with mercy and that his blessings will be on us throughout this life. We know that eternal life is the gift of God through Jesus Christ who was crucified was buried and rose from the dead and is now at the right hand of the Father, that he will return and take unto himself all those that have been faithful and have done the will of God. He has told us that if we have put on Christ, then are we Abraham's seed and heirs according to the promise. This promise is life eternal with Christ in the kingdom. How thankful we are that God in his mercy has provided a way of redemption, and if we do his will, dear brethren, then when Christ shall come in his glory we will stand with him and be with him always. This is a blessed thought and worth all our time and money we use in his service. May it be the lot of each one that has taken upon themselves the all saving name to share in the coming glory.

W. O. STEFFA.

Dear Restitution:

I have taken THE RESTITUTION for over one-half of a century, under its different names, and probably shall as long as we are able to read it. God grant us all grace and wisdom that we may have an abundant entrance into his coming kingdom.

L. W. PAGE.

Dear Restitution:

I cannot think of doing without THE RESTITUTION, for it is all the preaching I have. It is a great comfort to me to read the letters from the dear brothers and sisters that are isolated and alone as I am.

A. B GRIFFITH.

To the Household of Faith:

Though few and scattered abroad over the land yet we seem very close together in faith and love. Are we as strong in faith and hope as we were one year ago, or have we grown cold and indiffrent? Oh and thought! Let us start in the New Year, striving to gain that which is worth far more than all this vain world. What is in this world, does it satisfy? No. If it did how long could you enjoy it, who knows? We have no assurance of an hour. Let us so live that we may be worthy of eternal joy in an everlasting kingdom at the appearing of the blessed King. Let us be ready.

B. FRANK SKEELS.

Dear Little Flock.

Another year has gone by on swift wings since our last "Love Feast" yes just think of it, one more year cast behind us forever! We can never recall the year 97 neither can we change any action or deed done in that time, we can pray forgiveness for the past wrongs, and watch for the temptations that are waiting at the door of 98. (Yes they will come in with the new year.) Prayer is a great and grand privilege but we should Watch as well as pray as the night of doubt and sin advances and be ready for the dawning of that beautiful endless day. The Eastern horizon is already sending out rays of the coming light so we know the hill-tops will soon be bathed in the glorious light and splendor of God's eternal love. May the time hasten.

Your Sister,

LAURA M. SKEELS.

Dear Brethren and Sisters:

I am thankful for this opportunity of witnessing that I am on the Lord's side and striving earnestly with his help to continue faithful. Though at times my faith falters and doubts arise within my heart, I know "His grace is sufficient" for all trials and his promises are sure. His keeping power which is able to keep each of us close to the Savior's side, is ever ready to be bestowed upon us. How grand to know that he is able and willing to keep us abiding in his love, free from sin every moment and every day of our lives! My heart rejoices in the blessed thought that his great love is never-failing; that he is so anxious and longs for our fellowship and this is almost beyond our comprehension. But we know it is so, for he sent his Son to die for us, and he is ever present with us, and the "Lord delighteth in thee." I am also glad that we may know something of how much he loves us. He has given us so many words of comfort and cheer, to help us on our way; and so many promises of his constant care for us. His sympathy for us is so great and we may feel that compassion, that sympathy which is so far beyond any human sympathy for we know, that he is ever with us, that, "As the mountains are round about Jerusalem, so the Lord is round about them that fear him." Why? Because he knows our many weaknesses; he knows we are in need of help and sympathy at all times and he will give us this longed for rest, here if we but consecrate all to him. Oh what a a privilege to be a servant of such a Savior as this. May he give us more faith to take him at his word, to trust in him more fully, that we may come to know something of this wonderful love.

Lovingly,

LETTIE BARNES.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

The highest temperature in the world is recorded in the great desert of Afrien, where the thermometer often marks 150 degrees Fahrenheit.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm. G. Rothe,	3.50
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Mrs Orpha Sanford,	.50
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Geo. Pyper,	1.50

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

G. T. Wilsie,	1.00
Mrs. J. R. Stevens,	.50
Mrs. P. M. Spencer,	.75
Amanda Cramer,	.50

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom." leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. P. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W.L. Skeels, Scholls, Ore.
E. Royt, Box 884, Grand Rapids, Mich.
S. Roxana Wince, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Hunn, Dudley, Worcestershire, England.
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J. F. Wagoner, Box 251, Rochester, Ind.
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J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
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Peter Hinds, Pleasant Ridge, Ind.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Ponoma, Cal.
E. W. Kunpp, Box 44, Viola, Idaho.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

If you have not yet renewed you subscription to this paper, today would be a good time to attend to the matter.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Presbyterian Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grave every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Marie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanor.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

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57	20	50			7	50	Ft. Wayne,			5	40	12	03	10	30
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4	05	1	35			8	30	Marion,			4	50			9	40
4	55	2	25			9	10	Galion,			4	10			9	00
5	30	3	00			9	45	Mansfield,			3	35	12	31	8	25
6	31	4	01			10	36	Newark,			2	39	11	35	7	29
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10	40	8	10			2	40	Erie,			10	35	7	35	3	25
12	55	10	25			4	55	Buffalo,			8	15	5	15	1	05
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Pittsburgh, Pa., Sept. 30, 1897.

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His word was "work and pray."
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"Hath Everlasting Life," No. 4.

"He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life." John iii. 36.

PINE WOODS BIBLE CLASS.

Teacher. Is there anything to be known in order that we may have (*zoe aionios*) "life eternal?"

Carrie. There is. See John xvii. 3: "This is life eternal (*zoe aionios*) that they might *know thee*, the ONLY TRUE God, and Jesus Christ whom thou hast sent."

Teacher. Does that mean that we are to believe that JESUS, himself, is the ONLY TRUE GOD?

Carrie. By no means. It says, know THEE, the only true God, AND Jesus Christ," whom the only true God "has sent." The one *sending*, and the one *sent cannot* be the *same*.

Teacher. The reason why I ask this question is, I recently heard Dr. Henry, Pastor of La Salle Ave Baptist Church, Chicago, deliver two discourses in Wilson's Gun, on the Deity of Jesus," in which he asserted his belief in the *Trinity*, and also that there was *only one God*, and that Jesus was *that one God*. His language was: "Jesus of the New Testament, is the Jehovah of the Old Testament." Again, he said: "Should any ask me what Jesus meant, when he said: 'He that hath seen *me* hath seen the *Father*,' he said he meant exactly what he said, that he was in *reality* the Father, the Jehovah of the Old Testament. But the text quoted by Carrie, shows that the way to (*zoe aionios*) life everlasting, is to "Know Thee, the *only true God*, AND Jesus Christ whom thou hast sent." The conjunction "*and*," separates between the "only true God" and Jesus Christ, as the one "*sent*" by the "only true God," and a knowledge of BOTH is essential to the obtaining of (*zoe aionios*) life everlasting. Are there other passages which show the distinction between the "ONE GOD" and "Jesus Christ?"

Carrie. Yes, Very sharpones. See 1 Tim. ii. 5: "There is ONE GOD, and ONE MEDIATOR between God and men, the MAN Christ Jesus." Notice "there is *one God*" and also "*one Mediator*," and this "one mediator" is "the MAN (not the God) Christ Jesus." If Jesus is "the Jehovah of the Old Testament," how could he officiate as a mediator between himself and man? A mediator stands between two parties.

Teacher. Why did he stand as a mediator between the "one God" and "man?" It was that man may have (*zoe aionios*) life everlasting, was it not?

Albert. It was. Common sense teaches that he could not at the *same time* be the JEHOVAH of the Old Testament, and a "MAN" officiating as a mediator between Jehovah and man. *Jehovah* never could become a *man*, neither could *man* aspire to be *Jehovah*. Such teaching blocks the way to a knowledge of "the only true God and Jesus Christ," so essential to the obtaining of (*zoe aionios*) life everlasting.

Teacher. Dr. Henry described Jesus as being "co-equal, co-eternal and co-existent with the Father."

Albert. To be *co-equal*, etc., requires that there be a *separation* or a *contrast* as to *equality*," etc., could not be drawn. Dr. Henry described Jesus as being "God," "Jehovah," "the Father," "the Almighty." In Eph. iii. 14, says: "I bow my knee unto the Father of our Lord Jesus Christ." Paul did not seem to realize that Jesus was the Father, as Dr. Henry says, or he would have known that if he bowed the knee to Jesus, he would be bowing the knee to the Father, but he says, "I bow my knee unto the Father of our Lord Jesus Christ." The relationship of *Father* and *Son*, excludes the idea of the Son being "CO-EXISTENT," and *coeternal* with the *Father*. Who ever heard of a son being as old as his FATHER? and also co-existent with his Father? yet this is the egregious nonsense some theologians will make to sustain a dogma of their creed.

Teacher. We are told that "God the Father, God the Son, and God the Holy Ghost," are all three co-existent.

Lucy. Yes, I know we are, but God the Father "the Jehovah of the Old Testament," flatly contradicts it. See Isa. xlv. 5: "I am the Lord, and there IS NONE ELSE: there is NO GOD BESIDE ME." As God, the "Jehovah of the Old Testament, says decisively, "*there is NO GOD beside me*," what becomes of Dr. Henry's teaching, there is "God the Son and God the Holy Ghost," beside him. Why will such preachers contradict God?

Teacher. Is there any other passage of Scripture that is as plain as the one you have just quoted?

Lucy. There is. See Isa. xliv. 6, 8: "I am the first and the last, and *beside me there is* NO GOD. * * * Is there a *God beside me*? Yea, there is NO GOD. *I know* NOT ANY." Trinitarians say, they know of *two others* beside him. In one breath they say there is "God the Father, God the Son, and God the Holy Ghost," and in the next breath they *deny it*, by saying there is *only one God*, and immediately contradict *that* by affirming a trinity of Gods. A contradictory mauling up of words which is entirely devoid of the least grain of common sense. No amount of theological tinkering can make three one, and one three.

Teacher. Jesus ought to know whether he is the second person (or God) in the trinity, or not. What does he say?

Lucy. See Mark xii. 29: "Jesus said, the first of all the commandments is, "Hear O Israel, the Lord our God is ONE Lord." Take this in connection with 1 Cor. viii. 6: "To us there is but ONE GOD the Father." Here the "*Father*" is pointed out as being that "ONE GOD." Dr. Henry says, there is "God the Son, and God the Holy Ghost," as well. Which of the two will you believe, God's Word, or the tradition of men brought down to us from the Roman Catholic Church.

Teacher. We have seen that the relationship of Father and Son precludes effectively the teaching that the Son can be co-existent and co-eternal with the Father. Common sense alone would suggest that. I want to ask in what way the teaching that Jesus was co-existent with the Father, and in point of fact is himself "the Father," "the Jehovah of the Old Testament," affects the doctrine of (*zoe aionios*) through Jesus?

Arlon. We read: "As the Father hath life (*zoe*) in himself, so hath he given to the Son to have life in himself. The Father is the Original One, in whom alone was inherent life, and next we read "so hath he GIVEN TO THE SON to have life (*zoe*, not *psuche*) in himself." Now the Son could not be the Father, nor the Father the Son, each must *sustain* his *own relationship*. Now, the Father gives the *inherent life* he alone possessed, to his Son. Then there must have been a time when the Son did not have (*aionios zoe*) everlasting life, which was alone resident with the Father. The Son must exist *as a Son*, before the Father could convey a gift to him, and previous to receiving the (*aionios zoe*) everlasting life, as a GIFT from his Father, he possessed the (*psuche*) soul, or animal life, from his mother.

Teacher. So far, so good. But has not God a plan to convey the inherent (*zoe*) life he has given the Son, to others, who may be worthy of receiving (*aionios zoe*) everlasting life?

Arlon. He has. See John xvii. 2: "Thou (the Father) hast given him (the Son) power over all flesh, that he *should* GIVE (*aionios zoe*) eternal life to as many as thou hast given him." He *derived this power* from his Father.

"Ye will not come unto me (the Son) that ye MIGHT *have life*." John v. 40.

Destroy the literal individual relationship of Father and Son, by the foolishness of trinitarianism, and you destroy the God-given channel of (*aionios zoe*) everlasting life to the world of believers.

Teacher. Appellations of Deity are ascribed to Jesus, in the Scriptures, are they not?

George. Yes, we find that to be the case.

Teacher. If he is not the Deity, the Jehovah of the Old Testament, how shall we understand them?

George. Ascriptions of Deity are given to those through whom God manifests himself. In proof I will give a few passages of Scripture. See Ex. xxiv. 1 "And he (Jehovah) said unto Moses, come up unto the Lord, thou and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel, and worship ye *afar off*. and Moses alone shall come near unto the Lord; but they shall not come nigh, neither shall the people go up with him. * * * Then went up Moses and Aaron, and Nadab, and Abihu, and seventy of the elders of Israel, and they SAW THE GOD OF ISRAEL."

Teacher. This is plain language. "they SAW the God of Israel." How do you make that represent falsely?

George. Connect this with John i. 18: "NO MAN *hath seen God at* ANY TIME." That will cover the first quotation.

Teacher. That looks like a direct contradiction. George. And so it would be, if Scriptures did not explain themselves. See Num. xii. 8. "With Moses I will speak mouth to mouth, (how) even APPARENTLY, and not *in* dark speeches, and the SEMBLETHE *of the Lord shall he* BEHOLD." Hence the "God of Israel" he "saw," and spoke with "mouth to mouth" was "the SEMBLETHE of the Lord," "the God of Israel."

Teacher. Who was it?

George. See Acts vii. 38: "This is he, (Moses) that was in the church in the wilderness, with the ANGEL which SPAKE to him in the Mount Sinai, and with our Fathers; who received the lively oracles to give us." Hence "the GOD OF ISRAEL," which they saw, was "the ANGEL which spake unto him."

He was a *manifestation* of the Deity, and *as such* he used the title of Deity.

Now, as Jesus was God manifest in the flesh, in a higher and grander sense than an "*angel*," he being his only begotten Son, in whom dwelt all the fullness of the Godhead, even his words and works he said were *not his own*, but that his *Father worked* and *spake through him*, it was no wonder that appellations of Deity were ascribed to him, yet those appellations did not signify that he was the Father, the Jehovah of the Old Testament, any more than the "angel" was "the God of Israel."

W. H. WILSON.

Review. No. 1.

The Messenger. A Magazine....specially advocating the kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life. Editor R. K. Strang, Glasgow, Scotland.

HOW DID THE LORD JESUS VIEW HIS MESSIAHSHIP?

The above is the title of an article by G. G. Mitchell in the *Messenger* for September, 1897. It professes to be supplementary to one in October, 1896, and seeks to supply additional evidence in support of what I term a complex Messiahship. The article appears to me to entirely fail in its object, but the reader will judge.

2. With the profession of Catholicity as against "the common restricted idea of royalty in relation to his Christhood," the article is in certain respects extremely one-sided. There is an obliviousness of certain plainly stated truths in relation to our Lord, coupled with a readiness to perceive certain others which seem to chime in with the design of the article. Notably in the former category are the *Lordship* and the *Priesthood* of Jesus. The first mentioned formed a conspicuous element in the Apostle Peter's address on Pentecost. "God hath made Jesus ... both Lord and Christ." This Lordship, whatever be its significance, is manifestly quite distinct from the Messiahship; but it is not given in the article under consideration. There is not even the faintest glimmer of light in it to indicate the possibility that this Lordship may have any share in expounding any of the many sayings and doings of Jesus in relation to his mission, as "to whom all power is given unto me in heaven and in earth." This plain statement even is ignored.

3. Let us look at an illustration. The chief element in the mission of David the son of Jesse was certainly his royalty. He, too, like Jesus, was "Jehovah's Anointed." But David was also more than a king; he was a prophet, and also a poet—"the sweet Psalmist of Israel." It is quite unwarrantable to treat the Messiahship of Jesus as is done in the article, as it would be to make a selection (if it were possible) of the general sayings of David, and to weave them all into his kingship.

4. I have no desire to characterize the article severely, although I regard its vital elements in it that really merit no milder judgment than what I ventured to offer in the October, '96 article, entitled, "What did the personal converts of Jesus believe?"

5. In the first paragraph of the article it is said, "Let any one call to mind how frequently Jesus found occasion to correct, reprove, or instruct those about him concerning their mistaken ideas and beliefs about Scriptures matters—the law, the Prophets, the Kingdom, and kindred subjects," etc. But is a matter of such importance as" etc., say, or rather, give the instances, especially such as apply to his disciples' "mistaken beliefs" concerning the "kingdom;" for this is really want the purpose of the article requires. One really fails to see what is intended by "those about him," or what "the Law, the Prophets.....and kindred subjects," have to do with such an enquiry. I have tried to "call to mind" instances of what I have suggested, and I venture to affirm that there is not so much as one instance of our Lord "correcting a mistaken belief" of any one of "those about him," as to the nature of "the kingdom."

6. The only distinct instance given in the article of a "mistaken idea" on the part of his disciples, is this, "He reproved them for not knowing more than they did of the character of the work which he then had to do. They ought to have known the Christ was to suffer before his glory." This is true; and might even be put much more strongly. But the real question here is, Does this show that "the Lord Jesus viewed His Messiahship" differently from his disciples? This suggests another question, Did the suffering and death of our Lord pertain to his kingly office or to his priesthood? The *crux* of the whole matter is just here. What did his Royalty, his Lordship, and his Priesthood respectively embrace? I have already shown from the Apostle Peter's words on Pentecost that his Lordship is distinct from his Messiahship. His Priesthood, again, was conferred in a special manner by "the word of the oath" of Jehovah, and that not according to the order of Aaron, but "after the order or "similitude" of Melchizedec." Aaron was anointed, but there is no record of the anointing of Melchizedec, either as king or priest, for he was both. A due regard to these facts is sufficient to show that the Priesthood of our Lord was not due to his Anointing or Messiahship. This will also explain his allusions to his sufferings and death, as when he said "the Son of Man is come not to be ministered unto but to minister, and to give his life a ransom for many." So also his sympathy, "his help and solace," his "seeking and saving the lost," his invitation—"Come unto me all ye that labor and are heavy laden, and I will give you rest." To apply the sufferings of the Messiahship and not to his Priesthood, seems to me to show an entire failure to distinguish between those that are. The pre-eminent the priest-hood [illegible]

7. Before noticing some arguments in detail, it may be admitted that there are some statements in the article that are true enough in themselves. The question is as to what may be their value for showing "our Lord's views of His Messiahship? If the article had been headed—How did the Lord Jesus view his Mission as a whole? there would have been less lack of point and clearness throughout its seven pages.

8. Much stress is laid on the alleged disappointment felt by the disciples at the humble circumstances in which our Lord appeared, and at the non-fulfilment of their hopes of the established of the promised and expected kingdom. "He deeply disappointed many, even some who were strongly disposed towards him." If this is meant to apply to the period previous to our Lord's death, the only evidence offered in the article, is the statements of his avowed enemies, and the messengers from John the Baptist while in prison. The former asked, "How long dost thou cause us to doubt? If thou be the Christ tell us plainly." The insincerity of this demand—as if telling them plainly would satisfy them—is apparent, but ignored in the article. For what is Lord's reply—"I told you and ye believed not." John x. 25. The context shows who these were—"They took up stones again to stone him." They were the supporters of the ruling party who plotted his destruction, and at length succeeded. The fact is the article fails to recognize one of the plainest features of our Lord's times, namely, that there were three distinct classes he had to do with. (1) This ruling party; (2) the multitude; and (3) the disciples. The first class—"The chief priests and the scribes—sought how they might take him by craft, and put him to death." But they said, not on the feast day lest there be an uproar of the people." These last were the multitude. The second class mentioned,—"the common people who heard him gladly." These are not to be confounded with another "multitude." —Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people." This rabble it was who cried out to Pilate, "If thou let this man go, thou art not Cæsar's friend".....Away with him, crucify him." This class was well apostrophised by our Lord as "the children of them who killed the prophets; who had taken away the key of knowledge, entering not in themselves, and hindering others who would. So much, then, for this first proof of disappointment on the part the disciples.

J. CAMERON.

(To be Continued.)

The mother's work is such that it demands continual advancement in her own life, in order that she may lead her children to higher and still higher attainments.

Within eighteen months famine and pestilence have killed 8,000,000 people in India.

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Selections.

[Selected, by Hannah M. Barber.]

The Bible.

'Tis a ray of purest light,
Beaming through the depths of night,
Brighter than ten thousand gems,
Or the costliest diadems.

'Tis an orb—more radiant far
Than the fairest evening star:
Yea, the sun outshining even
When it rides midway in heaven.

'Tis a fountain pouring forth
Streams of life to gladden earth:
Whence eternal blessings flow,
Antidote for human woe.

'Tis an ocean, vast and clear,
In which rays divine appear,
Bearing truth, the choicest store
Ever borne the wide world o'er.

'Tis a mine, far deeper, too,
Than on mortal ever trod;
Search we may for many years,
Still some new, rich gem appears.

Blessed Bible! Precious Word!
Boon most sacred from the Lord;
Glory to his name be given
For this best, rich gift of heaven.

Thoughts for Skeptics.

If the Bible is not a good rule of life, why not provide us with a better one? We have "Thou shalt love thy neighbor as thyself" and "All things whatsoever ye desire that men should do to you, do ye even so to them," in the Bible. Now if you have anything better produce it, or desist o finding fault with the Bible.

The idea that nothing is to be taken on trust, is a favorite one with many, and is as absurd as other infidel arguments. Infidels talk of the Bible, but how much have they read of it? They talk of the Koran, the Shasters, and a lot of other near-Zenish trash, which they could not read a page of to save their lives. They argue about astronomy, when they do not know enough to calculate an eclipse of the moon; they disprove the Bible by geology, of which they know nothing except what some one of a dozen wrangling geologists has told them; they say the New Testament was compiled by the council of Nice, when all history shows that that council never had anything whatever to do with the matter; they quote learnedly from authors which they never saw, and could not read if they should see them; and then they pretend that they cannot be humbugged by pious cant, and that they receive nothing without due investigation.

By this rule they would not ride in a steamboat till they could build an engine; would not believe the time shown by a watch, until they knew how to make one; would not call a doctor to a croupy child till they had explored the whole domain of medicine with its "ologies" and "pathies;" would not send a telegram until they understood telegraphy; would not do anything till they knew everything.

On a thousand occasions in common life we are forced to consult those who are honest, truthful, and experienced in matters with which we are unacquainted. We do not surrender our judgement to them, but our judgement tells us that their opinion and their experience is worth our careful consideration. In nine-tenths of the affairs of life, we depend for guidance at the first, upon those who are better informed than ourselves. To do otherwise would be accounted folly in business;—why is it less foolish in matters of religion? Surely prejudice is a poor guide; and a candid weighing of the facts in common life would silence many of the arguments of which infidelity boasts.

The Baldwin Locomotive Works of Philadelphia, Pa., have received the largest foreign order for locomotives recorded for many months, the value of which aggregates over $600,000. The contracts call for 22 locomotives for Cuban Railway; 10 for Grand Trunk, Canada; 24 freight and passenger locomotives for Central Brazil; one truck locomotive for Cia Penoles of Mexico; one for Norwegian State Railway.

It is said that of the eleven millions of people in Mexico, eight millions never saw a copy of the Bible.

The Restitution.

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PLYMOUTH, IND., JANUARY 26, 1898.

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"A RELIGION that does not govern a person *now* will not save him by and by. That which does not distinguish a man from a wicked world, now will not distinguish him from the perishing world of mankind by and by."

ONE of the members of the British Government recently said that England would resist the closing of Chinese Ports even to the extent of war, and the fact that Russia has declared its purpose to evacuate Port Arthur as soon as matters between Germany and China have been settled, shows that the miles of Men of War scouring the Jubilee year convinced the powers that they are in no shape yet to tackle that maritime power.

ANY one interested in the Gold fields of Alaska should send to Mr. W. B. Kniskern, General Passenger Agent of the Chicago and Northwestern R. R. at Chicago and get a copy of the folder just issued by this company showing the route from Chicago direct, and giving much valuable information concerning the country and the way to reach it. Any reader of this paper can get one free by simply applying as above stated.

A CORRESPONDENT of the *Daily Mail* telegraphs from Vienna that the Anti-Semitic Amazons, which is continuing to increase in numbers and in influence. Prince Liechtenstein spoke at the meeting and said that it was a scandal which must be abolished; that Jewish Children should attend the same schools as Christians. Other speakers advocated the rigid boycotting of all Jewish shops. It is a significant sign of the fervor of the anti-Jewish feeling in Vienna that a Jewish firm announces its insolvency today.

"THE eclipse of the sun as seen at Bombay, India, was accompanied by a rapid fall in temperature. An earthy smell pervaded the air, and the scene resembled a landscape under a wintry English sun. The duration of totality was two minutes, with a marvelous corona of pale silver and blue. The native astrologers predicted terrible calamities. The natives swarmed to devotional exercises, and there was general fasting, but no great alarm. The Nizam of Hyderabad liberated fifty prisoners, giving each a gift of money and clothes."

We recently read of a traveller in Ceylon accompanying a missionary on his pastoral visits As they were walking through the garden he noticed that some of the cocoanut trees were marked "X". On enquiring why they were so marked, he was told that every "X" tree was devoted to the Lord. The traveler also noticed that the missionary's wife, as she cooked the monday meal, threw a handful of rice into the pot for each member of the family, and when two handfuls into another pot standing near. The traveler asked why the two handfuls were put into the other pot? The wife replied: "That is the Lord's rice pot and I remember him when cooking each meal."

REFERENCE to the disturbed condition of Crete and other parts of the Ottoman Empire, the *Scotsman* says: "Behind Crete stand rank after rank of other troubles and difficulties that have been growing in number and dimensions while the peace negotiations have been creeping towards conclusion. In Albania there is armed rebellion. The whole of the Balkan Peninsula is, indeed, in a state of more threatening unrest than was the case when the fighting closed, and as for the adoption and application of the much spoken-of Turkish reforms in Armenia and elsewhere, the subject is one that must fill those interested in it with something like despair. The rising in Macedonia is very serious. Turkish troops have come into collision with the insurgents, and there has been much bloodshed on both sides. Large bodies of Turkish reinforcements have been hurried into the disturbed districts."

IT is our pleasant duty to announce that five more soyal traitors join on the Saving Name and become members of Church of God in Cleveland on Sunday Jan. 16th. And we scarcely need say it was another day of rejoicing —especially so as four of them belonged to the Senior Class in the Sunday School, and three of the daughters of believing parents,—one formerly connected with the Methodists,—and the fifth is the daughter of our beloved Bro. Crick. She had for some years been a member of the Disciple Church or Kingdom, which by no means filled the bill of God's Kingdom. It gives us pleasure to introduce to the Church scattered abroad Sister Hattie Pate, Sister Sarah Nichols, Sister Jessie Nichols, Sister Lizzie Swearingen and Sister Cowells, praying that they may all adorn the doctrine of Christ, and be found with him in peace at last."

Jesus Coming to Reign.

A missionary from China named Timothy Richard, was taking a furlough in England recently, and at a missionary meeting at Stockwell Orphanage he related the following in evident. He said: One day two Mohammedans came to my house in Pekin, one was an officer of the Government and the other a high priest of the Mohammedan religion . . . We talked and talked and talked about religion in every aspect, almost, but I felt persuaded that they had some special object in calling, but I could not get it out of them. When I returned their call I sat and talked about two hours to try to find out what they were after, but I did not succeed. When I rose to go I said to them, "Now, if I read your minds aright, you are men who fear God, and who are searching for higher truth, but you have not asked me any particular question that I can lay hold of. Won't you be frank, and tell me exactly what it is that you want?" Then to my astonishment, what do you think they said? Our sacred books say that Jesus Christ is coming again, to reign; and we want to know by what signs he is to be known? for we want to be amongst the first to receive him!" We are wondering if he could give them anything approaching to a Scriptural answer? It is extremly doubtful, although quite possible; for many foreign missionaries have taught millenarian views when they got away from the denominational hush.

The above incident taken together with the fact that more than four hundred thousand volumes of the Scriptures were issued in China last year, confirms the opinion we have expressed before, that the Bible is doing an uplifting work in the dark corners of the earth, although not taking them out as a people for his name, to rule the world in the age to come in righteousness. It may pave the way to a hearty reception of Earth's new rulers when the mid-heaven proclamation is made, "Fear God, and give glory to him, for the hour of his Judgment is come, and worship him that made heaven and earth and the sea and the fountains of waters." Oh how the restlessness of human governments makes us long for the new era thus to be introduced.

Questions Answered.

An isolated Sister wishes to know how to explain John viii. 51 in harmony with our faith respecting man's nature and destiny. It says, in the words of Jesus, "Verily, verily, I say unto you, if a man keep my sayings, he shall never see death."

We think we can help the Sister by reminding her

1. That *natural life* is derived from the first Adam, and then he had no other life.

2. That the first Adam brought death to himself and his race by sin,—and that death means loss of the only life he had to lose.

3. That God has never instituted a system of means by which mankind can EVADE death. It passed upon all. In Adam all die, whether good or bad, obedient or disobedient

1. That the *words* or *sayings* of the Second Adam are spirit and they are life, that is, they are *means of obtaining* spirit nature instead of Adamic nature, or *divine* life in place of the human nature of existance; and that he has been made a quickening spirit.

5. That he will exert his quickening power upon those dead ones in whom the spirit while they lived in natural life, see Romans viii. 11. And this is further proven by Col. iii. 2, 3. It says of the Colossians, "Your life (future life, of course) is hid with Christ in God. When Christ who is our life (future life) shall appear *then* shall ye also appear with him in glory." because then imparts to them his own everlasting nature, so that they can after that never see death,—or literally, never die.

The last death being inevitable,—whether the saying of Jesus or not, then certainly John viii. 51 refers to *future* life, not the present life. The words of Jesus respecting Abraham seeing his day (v. 56) confirm this, and invite us to look ahead to the day that made Abraham glad, and the benediction of the forevermore is pronounced

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Another correspondent wants to know if it is wrong, "*to quote profane or vulgar language spoken by others.*" In our opinion the correspondent *supposes* that it is wrong, if he is in the habit of At any rate people are near the *danger line* when they debate as to the right or the wrong of an act. But enough in this direction.

Can a person quote profane language without violating the commandment of Jesus in Eph. iv. 29? It says, "let no corrupt communication proceed out of your mouth; but that which is good to the use of edifying, that it may minister grace (favor) unto the hearers." We do not see how a Brother or Sister could repeat profane language without violating this positive command.

We are persuaded that one given to do that does not realize how exceedingly sinful this sin is in the sight of God,—nor how such a habit blunts the moral perceptions, and tends to the classification of sin, such as *big* and *little* ones. As all this is foreign to the Word of God; the classification is made by the rules of social life, and are altogether wrong. We never saw a graduated scale of sin in the book of God. What are reckoned little sins by men are reckoned and catalogued with those considered the vilest, by God. No one will say that there is any good to the use of edifying that it may minister favor to the hearers in repeating the foul language of others?

No one will deny that we are commanded to abstain from all appearance of evil. Is there not an appearance of evil in quoting profane language?

The Spirit in Peter says, Just Lot was vexed with the filthy conversation of the wicked, and will not every just (first one be vexed with filthy conversation?

And now the question is, can a justified one consistently quote profane language? The answer is, no! It is the Spirit's answer. Hearing him through the beloved Paul; "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 1 Cor. vii. 1. And again, in Eph. v. 4, we are told not to let filthiness, nor foolish talking nor jesting be named among us as saints, *which are beneath you*, but rather giving of thanks." But a Justified one may do it from carelessness, or inadvertiness, or moral obtuseness or from any other cause; and he may obtain pardon by confessing, and forsaking, and asking for it in Jesus' name.

If these lines come under the eye of any one who is not morbidly apprehensive, and loves to be singular, and studies oddity, let him be careful,—we have been talking of a habit you are peculiarly liable to: and we want to say in conclusion that no one can touch a filthy thing without defilement.

Communicated.

Report of Labor.

Editor Restitution:

This week's RESTITUTION has come with many pleasant words of comfort. I am at Sister Sipe's; commenced preaching here Dec. 26th, will close Sunday 16th inst: preached every night but four since we commenced, twenty discourses in all. have had fair attendance and good interest manifested. There are ten brethren here, an earnest, faithful little company, striving to enter in at the strait gate, and gain an inheritance in the world to come. There are some here that are almost persuaded to obey from the heart that form of doctrine delivered unto them.

I leave here for New Orleans Monday morning, will preach there if I can secure a place. From there I go to Montgomery, Alabama, then to Augusta, Georgia, then to Columbia, South Carolina, then to Wilmington, North Carolina; will preach in above cities if I can secure a place. Will preach at Newber, Goldsboro, Pollocksville, North Carolina, during the month of March; and at Hopgood the first of April, expect to visit Niagara Falls, Newark, New Jersey, during the month of April, nothing preventing

I notice a letter in THE RESTITUTION from Bro. O. G. Allard, that is to the point. Are we as a people living in harmony with our profession? A church professing to believe in the soon coming of the Master, and living as though the Master would not come for a million of years, and we knew it, and that we had the assurance that we would live on until he came; and we could accumulate wealth and enjoy it uninterrupted until the Master come, and then we could take all our wealth into the kingdom and enjoy it, but it is written, "Ye cannot serve God and mammon, by their fruits ye shall know them." Let us fear lest a promise being left us and we come short of it through being overcharged with the cares of this life, and we be found unworthy of eternal life at the coming of the Master.

Your Brother patiently waiting for and looking forward to the coming of the King of all saints.

D. M. BUDLER.

Dear Editor:

Thinking that the brethren and especially those who are acquainted with Bro. D. M. Budler would be interested to know what he has been doing since coming South, I will say that he commenced a series of meetings here at Hammond, La., Dec. 26, and continued to Jan. 16. The attendance was not large, but those that did attend seemed for the most part to be deeply interested and the interest increased to the last. The Word was proclaimed with such simplicity, earnestness and power that we have all been built up and strengthened in the faith and feel to say like Paul, "Forgetting those things that are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." By keeping this prize ever before us when we see how disappointing and unsatisfactory everything in this world is, we shall be made to long with greater earnestness for the time to come when sin, sorrow and sighing shall be done away, and God's will will be done on earth as it is in heaven. Bro. Budler goes from here to New Orleans, where we hope the way may be opened so that he may be able to present the truths of the gospel of Christ to the people. Believing that some of the seed sown here has fallen in good ground, and hoping that it may yet bring forth fruit unto everlasting life I remain your Brother in Christ.

ALBERT SIPLE.

Notice.

We have with us Bro. Zilmer, of Wisconsin, who will labor with us in the Evangelical field. We find him to be a man of rare talent, excellent qualities and zealous in the work, and he comes to us highly recommended. The evangelical committee have engaged his service for the State of Indiana and wish to place him where most needed. Any of the brethren desiring his service or knowing of a good opening will please let us know immediately.

F. L. ATKINS, Pres., Rensselaer, Ind.
A. C. ROGERS, Sec., Plymouth, Ind.

The Hot Springs of Arkansas.

It is announced that all three of the great hotels at this resort will be open this winter. The Arlington has never closed, the Park opened January 6 h and the Eastman January 25th. In addition, there are fifty hotels and three hundred boarding houses giving accommodations at reasonable rates to all classes of people. This is the only health and pleasure resort under direct Government control. The curative properties of the hot waters are vouched for by the Surgeon-General of the United States. Send for illustrated descriptive matter and particulars regarding the greatly reduced ninety-day round trip excursion rates, to the nearest coupon ticket agent of the Vandalia Line.—Feb. 16.

The Queen reigns over one continent, 100 peninsulas, 500 promontories, 1,000 lakes, 2,000 rivers and 10,000 islands.

Selected.

(Selected by F. Gwinner.)

How Strong is Thy Faith?

How strong is thy faith in the Savior divine?
Say, Brother, O Say!
How strong is thy hope? dost thou overpine?
Say, Brother, O Say!
How deep in the heart is the emotion of love?
Say, Brother, O Say!
Is the [illegible] that rolls above?
Say, Brother, O Say!

How intensely thy soul does it glow to the Lord?
Say, Brother, O Say!
How [illegible] dost thou [illegible] thy Word?
Say, Brother, O Say!
How [illegible] and thou nothing [illegible]?
Say, Brother, O Say!
How [illegible] [illegible]?
Say, Brother, O Say!

How [illegible] to Calvary's [illegible]?
Say, Brother, O Say!
Is it [illegible] your soul's [illegible]?
Say, Brother, O Say!
Is [illegible] that is waiting for [illegible]?
Say, Brother, O Say!
When [illegible] to dark [illegible]?
Say, Brother, O Say!

—E. P. Dana.

War News.

London, Jan. 21.—The St. James' Gazette this afternoon, commenting upon the dispatch from Yokohama saying that a fleet of nine Japanese warships will leave Japan in the course of a week for Chinese waters, says:

"Japan is prepared for war. That in a nut shell is the news from Yokohama today, and it is really the first news from Japan since the beginning of the Chinese crisis. It was obvious the Japanese government had stopped telegraphic communication, which it never does except when mobilizing, the army or navy. That is precisely what it has been doing. It is almost certain that the destination of the fleet is Wei-Hai-Wei, and there is no doubt the movement means that the status quo in China, so far as Manchuria and Corea are concerned, shall not be altered by Russia or any combination of Russia's allies, in defiance of Great Britian and Japan. So long as the defender's policy is equality of opportunity in China they are in a position to enforce their claims." It further says, "Even with Great Britain a mere sympathetic onlooker, it is probable that Japan could finish off all the Russian and German warships east of Suez in short order. Great Britain, even including the Powerful, has not a vessel in the north Pacific capable of standing in battle line against three battleships Japan possesses."

Paris, Jan. 21.—The news that the French warships Bruix and Vauban have been ordered to sail immediately for China is confirmed. The two ships will sail on Jan. 21, Monday next. Admiral de Beaumont has been appointed commander-in-chief of the French squadron in the far East. He will hoist his flag on board the Vauban. The Bruix is a steel vessel of 4,754 tons displacement and 9,019 indicated horse-power. It has an armored belt ten inches in thickness, carries four 9.4-inch guns, one 7.4-inch six 5.5-inch guns, and twelve rapid-fire guns.

Berlin, Jan. 31.—The Berliner Neueste Nachrichten announces that the German warships are still sounding Kiao Chou Bay, adding that the exact site of the port is not yet fixed, and that the government intends that the construction of the commercial port shall be borne by private companies. It is further stated that one company has already been formed to construct the docks.

Pekin, Jan. 21.—The prospects of the British loan are not bright. The British and Japanese Ministers are acting in concert in the matter. The loan will be, if arranged, at 3 per cent, and will be issued at par. Colonel Varnoff will proceed to the camp of General Nichsat Lutai.

London, Jan. 23.—The situation in the far East is becoming more strained and even many English papers are admitting the appearance of a war cloud. In all probably Russo-French opposition will succeed in defeating Great Britain's loan, backed though the latter country is by the full strength of Japan.

It seems in the first place that Japan is unwilling to wait indefinitely for the payment of the war indemnity and is therefore likely to send a diplomatic note to China fixing the extreme limit in which the conditions of the treaty of Shimonoseki are to be carried out. If the money is not forthcoming in that period Japan will definitely and permanently occupy Wei-Hai-Wei, in which step Great Britain would concur provided the place in regarded as an open port for trade. The best relations possible exist between Japan and Great Britain, although up to the present no formal alliance has been concluded and none is likely to be because Japan is not part of John Bull's outfit.

London, Jan. 22.—The Sultan of Turkey has determined to spend 15,000 soldiers to Palestine in honor of Emperor William's visit there. The garrisons of Beirut and Damascus will be augmented by 5,000 men, and the Sultan will also give the Emperor a piece of ground at Jerusalem, which, according to tradition, was the site of the last supper which different Christian communities have vainly sought to acquire. It is understood that Emperor William will transfer the ground to the German Catholic missionaries.

Besides the understanding which at present exists, Japan's relations with the United States are much improved, particularly as their interests are almost identical in the far East. It is absolutely certain Japan will energetically, even at the cost of war, support her rights in China, considering she is the power which has the greatest claims on that country. While not desiring war, it does not fear it, and for weeks past the utmost energy has been silently displayed getting the army and navy fit for action. Now all is ready, and the fleet which will in a few days sail for Chinese waters will act in conjunction with that of Great Britain, and the two will thus be able to easily dispose of all other squadrons together in Chinese waters.

It should be remembered that even the best British vessels on the China station, such as the Powerful, are unable to cope with the superb battleships Japan now possesses. In two or three weeks Japan can mobilize 100,000 men and all of her navy. I believe it quite a mistake to suppose that Great Britain's relations with Germany are strained. Kiao Chou is to be virtually an open port, and the reception everywhere accorded Prince Henry and the German vessels by the British authorities on the way to China show that there is some sort of an understanding.

The war cloud now represents England and Japan versus Russia and France. Japan holds the key to the situation, and Germany is more or less of a spectator. China wants money and Britain's offer is refused it will be the turn of France and Russia. As these will demand concessions solely beneficial to themselves, Great Britain will protest. Then if these financial negotiations are carried through it will be for the British government to show whether its fleet is as bad as its bark, which the continental critics say it is not. The tone of all British Ministers in recent speeches is remarkably firm and even menacing. The army and navy are both being strengthened for the great crisis which many believe to be approaching.

London, Jan. 22.—While events are moving with somewhat dramatic rapidity in the far East and complications may any day develop a situation fraught with momentous dangers, when the known facts and position of affairs are analyzed, there is really not much reason at the present moment to suppose that a solution of the crisis will be found in a resort to war. There is reason to believe that diplomatic circles do not fear that it will be necessary to appeal to arms, unless Japan breaks from its mentors. So far as the European powers are concerned the diplomats throughout are satisfied that the Chinese question will not break the peace of the world; but, they have always feared that Japan will prove a firebrand. Unless it can be restrained from impetuous action, the departure of its fleet from Yokohama today, for Chinese waters, may prove to be the striking of a match which may lead to a dreaded conflagration.

Leaving out the possibility of war, the diplomatic game is most interesting. The Marquis of Salisbury is slow in playing his trumps; but unless Russia and France have something up their sleeves, it would appear that he has a decided advantage, for the British Premier has forced Russia to show its hand.

It no longer conceals the fact that it regards the whole of Manchuria and the Liao Tung peninsula as being its exclusive prey; but, by insisting that Talien Wan be made a treaty port the Marquis of Salisbury has countered the Muscovite designs on Port Arthur, for the latter is of little strategic value without Talien-Wan. France, of course, resents the proposition to open Nen Ning, which would clash with its exclusive interests in Tongkin, while both Russia and France are both deeply concerned in Great Britain's claim to extend the Burmese railroad into the Chinese Province of Yun-Nan. France has secured privileges in Yun-Nan which would be seriously discriminated by the British railroad diverting to the north the commerce of such a rich province, while a railroad from Rangoon to Shanghai, which would be the natural outcome of Great Britain's demands, would be a disastrous competitor of the great trans-asiatic line from Saimarcand to Port Arthur, which Russia is so laboriously constructing.

Poetry.

Old Year, Farewell!

Old passing year, adieu, adieu,
We've journeyed with you the twelve months through;
In sunshine, shade, and clouds and rain,
Over desert and o'er fruitful plain.

Old passing year, adieu, adieu,
Soon you will be numbered with the dead;
Soon you will be the grand New Year
How shall our second test appear?

Old passing year, adieu, adieu,
Have we tried to walk in the narrow way
Heavenly?
Have we [illegible] to sin,
And walk like men [illegible]?

Old passing year, adieu, adieu,
Have [illegible] twelve months
[illegible]
We can take with us to God's throne?

Old passing year, adieu, adieu,
Our watch as we've journeyed the twelve months through,
[illegible]
Have been guarded and kept by his holy power?

Old passing year, adieu, adieu,
Have [illegible] and [illegible] him true?
Have we stood to watch, and watched and [illegible]
For the coming King? Bright glory to-day

Old passing year, adieu, adieu,
Have we walked with Jesus and loved him true?
Our garments [illegible] in the blood of the Lamb and white,
As we [illegible] this year's end? Good Night.

May the coming year bring a greater light,
And lift the veil from the darkened sight
Of those who are resting in "sand-bags,"
And think their world all peace to gain.

The dying year knocks, we need
Wonder, you that we hear the need
Of the approaching year, so loud in din,
So sounding out the dirge like a funeral hymn.

Hark! now from the dark and dismal tower
The midnight bell—Twelve, the hour,
Why watch the moments speed out of sight,
Old Year, you're a last Good Night.

ANGELINE LENT.

Communicated.

Sacrifices.

The earliest ideas of mankind are generally the correct ones. They probably came from God at creation, or sprang from the heart before sin entered the world. This is true of sacrifices. At first sacrifices were not connected with sin—they were not offered to cancel sin. They were a gratuity, an expression of love and gratitude. God never ordered sacrifices as a cancel of sin, otherwise salvation would have been planned through works and not through grace. Paul expresses it thus—Sacrifices "could not make him that did the service perfect as pertaining to the conscience."

God did not order sacrifices under the law of Moses. What he did do was to make rules regulating these offerings. Sacrifices antedated the law of Moses by thousands of years. Cain and Abel offered sacrifices, but not for sins. The sacrifices which Noah offered after the flood were not for any sins which he had committed, but for God's preservation of himself and family and the creatures with him in the ark. Abraham frequently "built an altar to the Lord" and made offerings, but they were the spontaneous gifts of an abiding faith in God. When he offered up Isaac it was an act of obedience and not an offering for sin. If it was a type it typified a love and obedience offering and perhaps shadowed forth God's love for man.

"God so loved the world that he gave his only begotten Son." This is the key of sacrifice. All the ancient examples of sacrifice given in the Bible it is love and gratitude speaking through the offerings. Sacrifices had long been offered before the law regulating them was given through Moses. God accepted these offerings as an evidence of the righteousness of the one making the offering and not as an evidence that they had sinned. Paul makes this clear in Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain by which he obtained witness that *he was righteous*, God testifying of his gifts." We see from this language that Abel did not offer the sacrifices for any sin he had committed, but it was a pure offering in righteousness, a gratuity, a gift of loyalty. The same is true of the offerings of Moses.

A misconception of the intent and nature of sacrifices has led to many mischievous errors which lie at the very foundation of the Atonement as it is presented to us by many teachers.

Sacrifices must be voluntary. Their true spirit and intent is set forth in the following words recorded by Moses. "Speak unto the children of Israel that they bring me an offering of every man that giveth it *willingly*, with his heart." The will and the affections working in one can bring an acceptable sacrifice. The first three chapters of Leviticus show over and over that all sacrifices were voluntary. "If any of you bring an offering to the Lord"—is the foundation of all the rules regulating sacrifices. No man was required to bring a sacrifice, but if he brings one it must be in the prescribed manner. "Offerings" and "sacrifices" are used in the same sense.

The law of Moses makes no provision in sacrifices for open, premeditated or willful disobedience. Transgressing any of the great commandments was considered a sin. For such *transgressions* there are no provisions and no cases recognized. He who was guilty of presumptious sin was put to death. Sacrifices for the expressions in ignorance or of accident were often made—not to cancel the sin but to show the good intent and the loyalty of those who made the offering.

Offerings to cancel sin were foreign to God's plan and were neither required nor accepted. David says "Sacrifice and offering thou didst not desire; Burnt offering and sin hast thou not required." Isaiah compares the people of Judah and Jerusalem to Sodom and Gomorrah in their wickedness. They too had the idea that sacrifice would cancel sin. So they brought them continually. The more wicked they became the more the sacrifices multiplied until God said "To what purpose is the multitude of your sacrifices to me?" "When ye come to appear before me who hath required this at your hand?" Isa. i. 11-13. Samuel says "To obey is better than sacrifice." Hosea says "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings."

Israel had the wrong idea of sacrifices. Their history shows that they thought that sacrifices would cancel sin. Jehovah remonstrated through the Prophets again and again, yet the system grew until God said. "Your sacrifices and oblations shall cease." The sacrificial system as regulated by the law of Moses was not a remedial provision that God had introduced. He had only established order and pointed out a method by which the gifts would be accepted, but he had not provided a remedy for sin. The offering could not cancel sin. The sinner must die. God had by the provisions of the law only pointed out how a faithful and loyal heart might bring his offering in an acceptable manner. And thus like Abel God would accept his gift as an evidence of his righteousness. This law regulating sacrifices was for the ignorant and the innocent in conscience and intent; but no provision for the obdurate sinner. The compassion of the high priest according to Paul was "on the ignorant and on them that are out of the way" but willful sin is not mentioned.

If these offerings were a type of the offering of Christ as some claim them to be, and if these are an evidence of loyalty and love, then so too is his offering of himself, an evidence of his loyalty and love to God. If God accepted him as an offering it was not because he was a sinner, nor yet a kind of "pay up" for some other sinner, but because he had kept all his Father's commandments. It was an evidence of his love and loyalty. And because of his faithfulness God has highly exalted him to be a Prince and a Savior or Life-Giver, so that now remission of sins is preached in his name—not by sacrifice, but by repentance or *a turning from* sin in the sinner. Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him.

It was not in the act of dying alone that secured to us salvation, but in the obedience to God in all the things which led up to that death. Thus he was exalted to the Life-Giver, and this is why remission of sins is preached in his name. The offering was not to cancel any sin which he or any one else had committed, but a test of his loyalty and love, and because of faithfulness he was made Lord, and now remission comes to us, if we are faithful to him. Thus Jesus made his atonement, and it is thus (by obedience) we make our atonement—Jesus appearing in the presence of God *for* us, as our high priest.

The real question in regard to all sacrifices is, do they cancel sins, or were they gifts of willing and obedient hearts whose love and loyalty prompted the sacrifice? The Scriptures have plainly declared that God did not want and would not accept sacrifice to cancel sin. Obedience is declared to be better than sacrifice. Jesus was obedient. That obedience led to a Roman cross. He came to do the will of God. Obedience counts for much in the plan of redemption. "When he cometh into the world he saith [illegible] five and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sins thou hast had no pleasure. Then said I, Lo, I come to do thy will, O God." Heb. x. 5-7. From this Scripture we see that Christ came not to offer sacrifice for sin, but to do God's will. In verse 9 he states that, "He taketh away the First that he may establish the Second. Here are presented two ideas in contrast. 1st. The idea of cancelling sin by sacrifice. 2nd. The idea of doing God's will. The first could not accomplish forgiveness. The second was established by Jesus who did the will of God, and Calvin in his obstinacy even unto death, became the author of remission and salvation. Remission comes through his obedience. It was not the death of Christ that God approved, but the obedience which led to that death. The whole course—the sinless conduct of Christ in all his actions culminating in the cross, secured redemption to all who will obey him.

This great offering may be considered in yet another light—an offering of God in behalf of man and to show his love to us. Not to be considered as an offering to cancel man's sin, but an offer of eternal life. "For God so loved the world that *he gave his* only begotten Son that whosoever believeth in him should not perish but have everlasting life." Man's offerings show man's love and loyalty to God, while God's offering of Christ was in man's behalf and shows God's love to man. This is God's sacrifice. He gave his Son up to die because he loved the world, but the rulers were the murderers.

The law contained a shadow of good things to come, but not the very image of those things, for it did not make the comers thereunto perfect. It was not possible that the blood of bulls and goats should take away sin. It was not a remedial system then, and could not be for, mankind are sanctified by doing the will of God. Christ did that will, and being made perfect through suffering he was crowned with and became the author of eternal life to all who obey him." Heb. ii. 9, 10; Heb. v. 9.

The effect is often taken for the cause, and while the Apostles sometimes ascribe salvation to his death, they are always careful to tell us the steps which led to it. Even his blood is said to give us redemption, and this is readily understood when we remember that the blood represents the life, and so Paul says, "We shall be saved by his life." Rom. v. 7-10.

"The sacrificial system has passed away." Yes, men say so, but is it true? What reason can be given for the assertion? Does not God receive offerings and sacrifices now if made in faith by his dutiful, loving children? The sacrifice of labor, of time, of means, of talents all—and even animals are they not accepted if offered by faith as did Abel? Has God changed? Are we not entreated to offer the sacrifice of our lips, and our bodies *as a living sacrifice*? *Rom. xii.* 1. Is not the sacrifice of a broken spirit, a broken and a contrite heart yet received? Psa. li. 17. Will there not be offerings of animals in the ages to come? Zech. xiv. 21; xlv. 17-25. Will not the Passover be fulfilled in the kingdom of God? If we compare the law regulating sacrifices in the coming ages suggested by Ezekiel we shall find God has not changed. The ten commands given to Israel will be the same ten when they are written in the heart under the new covenant after the Redeemer comes to Zion. Ezekiel declares there will be an altar in the new Jerusalem upon which offerings are continually made. Read Ezek. xlii. xliii. These Scriptures can have no reference to any past temple or Priest. The Messiah takes the kingdom, the land is divided, the tribes reinstated, the temple rebuilded, the altar, the priests and the service all there, and the high and holy lessons of love and sacrifice will then be taught mankind. Then the people will make to God an offering in a clean vessel.

God is not so short-sighted that he made a law and then afterward made one he liked better. He has no two laws nor two plans. The law regulating sacrifices was God's recognition of righteousness and love in those who offered them and he has not changed. He still receives our offerings if made in righteousness, but not as a sacrifice to cancel sin.

Yours for obedience.

A. J. EICHANER.

Dear Bro. Underwood:

There is one error in the printing of my appeal in the October [illegible] should be J. W. Applegate, Texas [illegible] J. W. Allard, Pierce [illegible]

O. J. ALLARD.

OUR LOVE FEAST.

Dear Brothers and Sisters in the Lord:

The writer of this having been in darkness, came out of the Catholic church, followed for a time Robt. G. Ingersoll, baptized into the Disciple church, and having the courage of his convictions, stepped out on the Lord's side, and the Kingdom of God which is Christ, and accepted the precious truth was then [illegible] it [illegible] because [illegible] Christ.

[illegible] Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." Paul exhorts us to put on the whole armor of God that we may be able to withstand the adversary, and have our feet shod with the preparation of the gospel of peace. Paul exhorts us to choose Abraham's part and [illegible] for the want of a preacher.

Dear Brothers and Sisters are you not of the disciples of Jesus? He [illegible] "Go ye into all the world and preach the gospel." "Now do you call [illegible] preaching? Paul says preaching was foolishness to them that perish, but unto us which are saved it is the power of God." Separate yourself from the world, and follow Christ. I John ii. 15, "If any man love the world, the love of the Father is not in him."

Work with Christ. I Cor. iii. 9. "For we are laborers together with God: ye are God's husbandry, ye are God's building."

Wait for Christ. Luke xii. 40. "Be ye ready for the Son of man cometh at an hour when ye think not."

Jesus says to the apostles, "Search the Scriptures." John v. 39. Apostles say, "do it daily." Acts xvii. 11. What would be the result? Prov. ii. 3-5, "Yea, if thou criest after knowledge, and liftest up thy voice for understanding. If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God." Matt. v. 6, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Jas. i. 5, "If any lack wisdom let *him ask of God*." Is there anything more you desire? Then read Phil. iii. 15. "Let us therefore, as many as be perfect, be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you." We can only walk in the light as we are willing to walk by it. "Can two walk together except they be agreed." The time is short. The day of grace will soon close, so be up and doing. 2 Tim. ii. 15, "Study to show thyself approved unto God." Is this and you want [illegible] for a preacher, you will see a preaching the gospel of the kingdom yourself. Paul plants Apollos waters, God gave the increase Luke viii. 11. The seed is the Word of God. So plant the Gospel of the kingdom and let it grow and when the proper season they can water and then God will give the increase. Eccl. xi. 6. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both be alike good." Isa. lv. 11. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Way stand ye idle in the Master's vineyard? Send forth his Word, sow the seed and let it grow, it [illegible] a little time to mature and grow to some longer than others. Remember, salvation is by Christ. Acts iv 12. "For there is none other name under heaven given among men, whereby we must be saved." Luke vi. 46. "Why call ye me, Lord, Lord, and do not the things which I say?"

May we all be found watching and doers of the Word, so we may have an abundant entrance into the kingdom when Jesus our Master comes, is the prayer of your brother in Christ.

ELIZA GRIFFIN.

Dear Restitution:

Eighty years have come and gone, and I am yet spared. O help me to praise my blessed Lord for all he has done for me. Through many trials my Savior has led me. He says he never will forsake, but to the end will go with me. What few days were allotted me, I will use them for the Lord I will visit each neighbor and give to them God's Word. There is a work for you and me while here on earth. May I prove faithful till I am called away. Then can I hear the welcome voice say to me, "Well done, enter thou into my [illegible]

CLARA CARSHALL.

Dear Restitution.

In our platform [illegible] we have another brother and a [illegible] mite. Paul said, "But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin." And how much this applies to us as we see God's purposes ripening on every hand, and that 'knowing the time, that it is high time to awake out of sleep, for now is our salvation nearer than when we believed.' I long for the time when we [illegible] with Abraham, Isaac, [illegible] all the worthies in the kingdom of God, and when every tear is wiped from our eyes and fig[illegible] I hope and trust to be [illegible] afraid. [illegible] Lord comes.

Yours in hope of eternal life.

JAS. SANBORN.

Dear Restitution:

I will write to say I can't do without The Restitution. We are few in the faith of the coming kingdom. We do not have any preaching here oft, how I would like to go to our meeting and see my dear sisters and brothers in Christ. I went with a few sisters up in Genesee to our tent meetings. I enjoyed it very much. I have longed to meet with the sisters and brothers since I was baptized and I did not [illegible] a chance till the 29th of October. Brethren and sisters, pray for me that I may be faithful, for I am just a babe in the faith.

Your Sister waiting for coming the of the Kingdom,

AMANDA CRAMER.

Dear Restitution.

How [illegible] I have enjoyed reading of the Jewish sisters preaching in the Chicago churches. I most surely believe in the Restoration of Israel to their own land. It makes my very heart ache to see God's truth so much suppressed and spiritualized away from people who would be glad to learn the truth from their own ministers; but if they do not see it nor teach it—why it cannot be true, like priests, like people. The dear Lord will know what to do with Palestine; but they will have no Zionists in Palestine. As does Rev. Joblin says, we must be possessed with a loving and benevolent heart to be accepted of him. Glory to his name. Oh, for the spirit of prophecy and the truth as it is in Jesus. Oh, I need the prayers of God's faithful children.

Your Sister in the truth,

MRS. M. J. MANSFIELD.

Dear Brethren and Sisters:

As our editor has again requested a word from all believing ones, I will add my mite by saying that I am looking for the Savior to come me[illegible] hope it may be soon, for it will be a release from all the care and oppression of this life. What a happy meeting with all the faithful ones that will be, for it is only the faithful few, those who are earnestly seeking for his coming, whom he will reward when he comes. Let us be careful and prayerful in these last days least we are weighed in a balance and found wanting. Yours in truth.

MARIE THUSSELL.

Dear Restitution:

I cannot do without the paper, it is [illegible] the precious [illegible] Christ, and all [illegible] [illegible] [illegible] dear [illegible] [illegible] [illegible]

Selected.

[Selected by R. M. Reynolds.]

Some Old Testament Portraits of the Bride.

"Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi. 9.

The union which subsists between Christ and His people is constantly represented in Scripture as a marriage union. This idea runs through the Bible from Genesis to Revelation, through type and shadow, till the nuptials are celebrated at the coming of Christ.

It is of this union between Christ and His church or spiritual people that I want to speak to you this morning, and to trace some of the types and illustrations of it to be found in the Old Testament Scriptures. "Whatsoever things were written aforetime were written for our learning." I want to show you how the calling out of the Christian Church, although a secret hidden in the Divine mind from "before the foundation of the world," was all the same, present in the oldest days in many of the acts and lives of God's people, and is "the mystery which hath been hid in God," but "now revealed unto His holy apostles and prophets by the Spirit." And as there is no reason why it should not be clearly revealed to us, I shall take out of the Old Testament no fewer than *five photographic portraits* of "the Bride, the Lamb's Wife and with a necessarily brief description of each of them, submit them for your inspection; and then we shall close our meditation with a hurried glance at the Bride and the Bridegroom reigning together, as described in this chapter, on the throne of glory forever.

I. ADAM AND EVE, OR CHRIST AND THE CHURCH IN PREDESTINATION.

For the first typical traces of the mystical union between Christ and His Church we are carried back to the very source of our race where we witness the joining of our first parents Adam and Eve in holy wedlock. After the creation of Adam it was necessary that Eve should also be created. Adam yearned for a helpmeet; but Eve was already in the purpose of God, although not yet raised into existence. "It is not good that the man should be alone: I will make him a helpmeet for him him." He could not be socially complete until woman was taken out of him and given back to him (see Paradise Lost," book viii.)

And so God in His love provided Adam with Eve, upon whom his love might be placed. Through Adam she received all her dignity and position and blessings. And Adam and Eve are a type of Christ and the Church. For the purposes of God the Church is just as needful to Christ as Eve was to Adam. "It is not good that the Man Jesus Christ should be alone: I will make Him a helpmeet for Him." And as the church of believers is formed to hold high intercourse with Him in the heavenly Paradise. God left not "the first man" without a helpmeet, neither would He leave "the Second." And thus we learn that the Bride of the "Second Man" was in the design of the Almighty from all eternity. In Christ we see her united, as Eve was with Adam, with her Head and Lord. "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." That is a picture of "the bride, the Lamb's wife," in the mind of God—*in predestination*. "Before a single member of the church had yet breathed the breath of life, all were in God's eternal mind, predestinated to be conformed to the image of His Son." Just as Eve was Adam's converse, counterpart, opposite—though not opposite—his other self; so in the counsels of God the New Testament Church was necessary to complete the mystic man; and hence she is called "the fullness of Him that filleth all in all." And just as in the primeval paradise there would have been a blank in the creation without Eve, so in the paradise of the heavenlies there would have been a blank in the creation without the bride, the overcoming Christian Church.

And even the manner in which God formed Eve is significant and typical. "A deep sleep" must fall on Adam and his partner formed out of himself to share his dominion and blessedness. Is not this "deep sleep" a type of the depths of death to which Jesus descended in order to bring His bride into spiritual being? Of that dead rib, in figure, the living woman was built. It was to that awakened or risen Adam that the woman, taken out of himself, was presented: "And Adam said. This is now bone of my bone, and flesh of my flesh."

And is not all this a type of Christ and the Church? From before the foundation of the world "the bride, the Lamb's wife was in the purpose of God chosen and glorified with her Divine Bridegroom in his reign over a restored creation. But the death of the "Lamb" had to be an accomplished fact before the church could be set up. And so Christ died. "Christ also loved the Church and gave Himself for it."

And what ought to be the church's feeling in view of such a glorious position and fellowship in the new Eden of the Apocalypse? What affection Eve must have felt for her husband! What sweetness she enjoyed! What mutual confidence there must have been! What a sense of dominion! In all his dignity and in all his glory she was completely identified with him. He did not rule over her but with her. Together they were lord and lady of all creation. But Eve owed all her position and standing and dignity to him. "For the man is not of the woman, but the woman of the man. . . Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord." And nothing can be more conspicuous as a type than "the first setting up of man in Eden, and then viewing the woman in him, and afterwards forming her out of him, and that, too, under the figure of death, the similitude of the crucifixion of Christ. The church is quickened out of the death of Christ and becomes part "of His body, of His flesh, and of His bones." She becomes part of Himself. She will hold the very nearest place to her Lord; she will sit with Him on the throne. He shall reign, in companionship with His bride, the overcoming church, over the redeemed and regenerating nations of the earth.

II. ISAAC AND REBEKAH; OR, GOD SEEKING A PARTNER FOR HIS SON.

Leaving the first foreshadowing of the heavenly state typically enacted in Eden, in which we view Christ and the Church in predestination, we come for our next picture to the patriarchal period in which another phase of the Bride and Bridegroom is presented to us in the story of Isaac and Rebekah, or God seeking a partner for His Son. In the call of Rebekah we have a striking illustration of the bride of Christ. "The Kingdom of Heaven is like unto a certain King which made a marriage for His Son." Rebekah was necessary to Isaac, as Eve was to Adam; and just as in Eve's case, she, too, was the subject of secret counsel, while yet she was in ignorance of her high destiny. Abraham would make a marriage for his son. His whole thought and plan centered in Isaac. "I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites; among whom I dwell. The covenants of God and the whole plan of redemption hung upon the all important point—"a wife unto my son."

And you remember how Eliezer is despatched, according to the custom, to look for the bride. But you also remember that before that, Isaac had first of all to be offered up and received in a figure from the dead. Then it was that the bride was thought of, and Abraham's servant sent off from Canaan to the far country to bring her home. And this is his testimony: "And he said, I am Abraham's servant. And the Lord hath blessed my master greatly, and he is become great: and he hath given him flocks and herds, and silver and gold, and men-servants and maid-servants, and camels and asses. And Sarah, my master's wife, bare a son to my master when she was old: and unto him hath he given all that he hath." Eliezer reveals the father and the son. He speaks of the boundless wealth of the Father. He tells the unconscious bride of the son's being endowed with his father's wealth and power by virtue of his being "the only begotten" and the object of his father's love. Jewels are given to Rebekah, and raiment Eliezer procures to her the dignity, the nobility, the splendor of both the character and position of Isaac, and the blessedness of breaking with her present connections, to be made one with that beloved and highly favoured son of his master. He tells her that all that belongs to Isaac will belong to her, if she will but consent to become one with him. And all this testimony operates so forcibly upon Rebekah's heart, that when her father says to her, "Wilt thou go with this man?" and the thought of being associated with one so noble and rich as Isaac having captivated her heart, she unhesitatingly replies, "I will go." Then she gladly leaves all and goes forth to meet the bridegroom, whom having not seen she already loves. Then the meeting. Afterwards the marriage and the two are one, and Isaac lavishes his goodness and his possessions on the desire of his heart!

I am sure you cannot fail to see the portrait of the heavenly bride in this Old Testament frame. God's seeking a bride for His Son follows exactly the lines of this patriarchal story. After God the Father had received His beloved Son from the dead, then the Holy Ghost was sent to this far country to fetch a bride for Christ. It is by telling of the Father's grace and the Savior's love that He seeks to attract the heart and draw the poor sinner away from a world of sin into a union of life and inseparableness. Jewels are displayed—the glories of Christ, the beauty of Christ, and the fulness of Christ: eminent is provided righteousness procured by the death of the Cross and the resurrection to life; and all are given to and put in the possession of the believer, who abandons his original connection and condition, like a bride leaving father and mother, and kindred and natural relations, for her husband. Believers in their mystical union as a church then become one with Christ as His bride in the most intimate and endearing of all ties: the nearest tie; and according to the custom in all ages and countries, she assumes the name of her Lord, and shares with Him all the honorable titles by which he is distinguished, as well as all the riches, glory, and happiness which he has laid up in store for her; and, like Eliezer with Rebekah, the Holy Ghost leads the bridal church along the heavenward path to meet the heavenly Bridegroom. And as the days go by and the end of the journey draws near, the longing church is looking for the coming of Christ. What a meeting it will be! As Isaac lifted up his eyes, so the loving eyes of Jesus are looking for the home-coming of His bride: and the eager, expectant bride, like Rebekah, is lifting up her eyes to catch the first glimpses of Him whom, having not seen, she already loves. By-and-by she will see Him face to face, and be like Him, for she will see Him as He is!—*J. Anderson Watt.*

(To be continued)

Religion must draw, not drive, to win.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

If you have not yet renewed your subscription to this paper, today, would be a good time to attend to the matter.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church S. e. Centre and Water Streets, every Sunday at 10:30 a. m. Sunday School 12 m. p. m. Prayer and social meeting Thursday evenings. You are welcome. W. G. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth cordially invited. Sometimes, M. Joblin, Evangelist

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. You are welcome.

The Church of God, at Avon, Ind., meet in their house on Michigan St. on Sunday. Preaching by A. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through Canton City are cordially invited to meet with us.

The Church of God, at Andover, S. D., holds services each Sabbath at 1:30 p. m. in Village Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east of it.

The Church of God, in Fredonia, Neb., meet every Sunday at the Fernie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wolfe, Elder; Sarah Sellick, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 10:00 a. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle Wash. This church regularly meets for publid and church service every Sunday morning at 11:00 o'clock. Brethren known to the church or coming properly endorsed by last referday letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry landing is on Seattle.

The brethren of the Church of God at Arch Creek, Ore., meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 375 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin L. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third and fourth day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cothaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to come and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Great Mediator.

The Church of God at Adlen, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

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Sing the song of thy salvation,
How he lead me, How I came.

I am hoping, watching, waiting,
Looking for the coming hour;
Praying that I may be worthy,
And being in some golden shower

MRS. E. R. BAKER.

Communicated.

"Hath Everlasting Life." No. 5.

"He that hath faith on the Son, hath everlasting life: and he that believeth not the Son, shall not see life." John iii. 36.

GOD AND ANGELS.

Teacher. Realizing the imperfect manner in which the original terms by which God is known, as rendered in our Common Version I ask the

PINE WOODS BIBLE CLASS,

to join in an investigation. Difficulties are made apparent when we place the following Scriptures together

Says Jesus: "No man hath SEEN God at any time."

Says Jesus: "He that hath *seen me*, hath SEEN the Father."

Says Jacob: "I have SEEN God *face to face*." Gen. xxxii. 30

These passages to a person who does not search deeper than the surface appear to be contradictory. What is the difficulty?

Earl. I have an extract here from a learned writer, which I would like to read to you, which will in some degree remove the fog:

"The names of God which occur in the Bible are not arbitrary sounds; and one of the chief imperfections of the English authorized translation, or rather version, is the slovenly manner in which all the names by which God has been pleased to make himself known to his people, have been rendered after the fashion of the Septuagint, by the two words, '*Lord*' and '*God*.' These words do not convey the idea of the Spirit in its use of terms. 'Lord' is of Saxon origin, and signifies monarch, ruler, governor, something supreme or distinguished. * * * It fails to represent the meaning of Ail, Eloah, Elohim, Shaddai, and Yehowah: for all of which it is often or rather most frequently, and almost generally used. The word Adon (another of the names of God used in the original) is properly enough rendered by 'Lord,' but not the other words, for which it *should* never be used. The common use of the word God, in the English language is as little justifiable as that of the word Lord. God, in Saxon, signifies good, a meaning which cannot possibly be extracted from any of the names recited above; God is indeed good, but that word is not a translation of any of the words before us, and when used in their stead, leaves the mind in the dark concerning the things which they were intended to convey."

Teacher. What do these original names signify?

Carrie. I will answer by reading an extract from another writer: "All, signifying strength, might, or power; Eloah, having the same signification; and Jehovah, or, more properly Yahweh, literally I-shall-be, are all names appropriated to *the unnamed Deity*; but *Shaddai* and *Elohim* are plural names otherwise applied. Shaddai signifies mighty or powerful ones, from Shadad, to be strong or powerful; while Elohim is the plural of Eloah, and means gods or powerful ones. Now, these PLURAL NAMES are frequently employed in the *record of God's transactions* WITH MEN; and it will be found they are descriptive of the angels. In Heb. i. 6, Paul quotes a statement from Psalm xcvii. 7, in which the word 'Elohim' occurs. In the Psalm it is rendered '*gods*'—'Worship him all ye gods.' In Heb. it is rendered as follows: 'Let all the ANGELS of God worship him.' Here, to Paul's mind, *Elohim* represented angels.

Again, in Exod. iii., we have an account of the unconsumed burning bush, which God selected as a medium of communication with Moses. It is stated that Moses hid his face, and was *afraid to look* upon God who announced himself from the bush, *as the God of Abraham, Isaac and Jacob*;' yet in the second verse, we read, 'the ANGEL of the Lord appeared to him in the flame of fire out of the midst of the burning bush; so the AGENCY was ANGELIC, though the *power* was of GOD.

Again, in the instance already cited, Jacob says, that he had 'SEEN GOD *face to face*' while from Hosea we find that it was not the *Most High God* that Jacob saw, but one of the Elohim, or angels. The prophet (Hosea xii. 4) referring to the incident, says, 'Jacob in strength had power WITH GOD; yea, he had power over the ANGEL, and prevailed.'

These instances prove that '*Lord*' and '*God*,' as employed in the English version, do not always signify the GREAT INCREATE, but sometimes, in fact, almost generally, those glorious beings, who *act* and *speak* in HIS NAME, and with HIS AUTHORITY. Keeping this in view, many seeming difficulties made much of by unbelievers entirely disappear."

Teacher. Jesus said: "He that hath seen me hath seen the Father." Did he mean that he was Jehovah, or Yahweh?

Arlon. No, because he said (John i. 18): "No man hath seen God at any time," and he never contradicts himself.

Teacher. Have you Scripture evidence that he was not the Increate Yahweh?

Arlon. Yes, we read "*God cannot be tempted*." But with regard to Jesus we read in Heb. ii. 18: "For in that he himself hath suffered, *being tempted*, he is able to succor them that are tempted." This is a fair test. God CANNOT be tempted, Jesus WAS tempted.

Teacher. What relation does all this bear to the question of (*zoe aionios*) life everlasting?

Arlon. It is essential to understand the right relationship of *Father* and *Son*.

Teacher. What Scripture do you base that thought upon?

Arlon. Upon John xx. 31: "These are written that ye might believe that *Jesus* is the CHRIST, the SON OF GOD, and that believing ye might have LIFE (*zoe*) *through his name*." (No life apart this belief).

JESUS COULD NOT be the Father, the Jehovah or Yahweh of the Old Testament (as taught by Dr. Henry) and the CHRIST the SON OF GOD, at the *same time*. Neither could he be the *Father* at *one* time, and the *Son* at *another*. If we ever get life (*zoe*) "through his name," he must be believed as "the CHRIST, the SON OF GOD."

Teacher. Does the Bible generally carry out that thought?

Albert. Yes, sir, see John iii. 16: "God so loved the world that he gave his *only begotten Son*, (not some one else begotten son) that whosoever believeth in him should not *perish*, but have everlasting life," (*aionios zoe*). We must believe in God's "only begotten Son," and not believe that the Jehovah of the Old Testament lost his identity as Yahweh, and become his *own Son*, and was his *own Father*. This is the nonsensical foolishness that arises from the teaching that Jesus was half God, and half man. He was born wholly *man*, but since his resurrection, he was given wholly the *Divine nature*. "As the Father hath life in himself, so hath he *given to the Son* to have life in himself," and it is the Divine purpose that the Son shall convey the same to others. Namely those who "believe that Jesus is the Christ, the Son of God," *not* Joseph's son but "*the Son of God*." And the Son of God is not the Jehovah or Yahweh of the Old Testament, nor Yahweh the Son, their relationship is not interchangeable, and *never was*. God had no "*begotten*" Son, before Jesus' birth from Mary.

Teacher. Is the teaching that Jesus is the Jehovah of the Old Testament out of harmony with the plan of God to give (*zoe aionios*) everlasting life to others?

George. It is. We find the teaching of Scripture is that inherent life (*zoe*) *originated* with Jehovah, or Yahweh, he gave the same to his Son (showing there was a time when the Son *did not have it*) and he gave the Son a plan by which he could transmit it to others.

Teacher. Is it God's plan to give the life *direct*, or always through a *channel*?

George. While it is a gift of God, no one can possibly get it, except through the proper channel. "The gift of God is (*aionios zoe*) eternal life through Jesus Christ our Lord." God, or Jehovah, or Yahweh of the Old Testament, is the *giver*, and Jesus the Christ, his *only begotten Son the channel*. Therefore, to teach that the Jehovah of the Old Testament, and Jesus of the New Testament, is the *same person*, would antagonize the God-given plan to give (*zoe*) life to others.

Teacher. Does the doctrine of the trinity act as a cloud to obscure the vision of others with regard to the teaching of Scripture on the life question?

Lucy. Most certainly it does.

Teacher. How?

Lucy. The ransom of dying creatures required the sacrifice of a *perfect* life. Under the law a *blemished* lamb would not be accepted. The trinity represents that what they call "God the Father, God the Son, and God the Holy Ghost," were three persons, who were all equal, co-eternal, and co-existent," and that Jesus was the Father, the Jehovah of the Old Testament. Now, Jehovah, the great Increate, could not possibly die, no God possessing *inherent life* could die. Our sacrifice must BE A PERFECT MAN, and not an Eternal God. An Eternal God could not lay aside *that nature*, and become a *perishing, mortal man*, born of a woman through natural generation. Our sacrifice was born like any other human child, the only difference being the operations of nature were set in action by the power of the Holy Spirit, in place of the will of man. Man, a *perfect man* could make an atonement for sin, and not a Trinitarian God.

"The Son of *man* came to give his LIFE a ransom for many." Mark x. 45.

"The *man* Christ Jesus, who gave *himself* a ransom for all." 1 Tim. ii. 5, 6.

"While we were yet sinners Christ *died* (an Eternal God could not) for us." Rom. v. 8.

"HIS OWN SELF bore our sins in his own *body* on the tree." 1 Pet. ii. 24.

Only blind credulity could sanction the idea of Uncreate self-existent Deity could lay aside such a *character*, and *personality*, and become a *mortal man* by means of natural generation.

W. H. WILSON.

Selected.

[Selected by R. M. Reynolds.]

Some Old Testament Portraits of the Bride.

"Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi. 9.

III. JOSEPH AND ASENATH: OR, THE CHURCH IN THE HEAVENLIES.

And now, I fear, we must take a more hurried glance at the portraits that remain. Turning over a few pages of the book of Genesis we we see another striking "likeness" of "the bride, the Lamb's wife." The story of Joseph has always been recognized as a beautiful illustration of the many phases of the story of grace. With that ancient story you are all well familiar. You remember how, when he presented himself to his brethren, they rejected him; they put him in the pit; and by their envy he was afterwards brought to the dungeon, the place of death. Then, in the good providence of God, "he was taken from prison and from judgment," and made ruler over all the land of Egypt; and not only so, for he also became the channel of blessing and the sustainer of life to Israel and the whole world

One [illegible] that I want you to note is that, when he had been exalted to this position of dignity and glory, he took to [illegible] Moses was [illegible] for [illegible] the bride [illegible] sinners who afterwards become penitent Christians. I do not say that it is wrong to find similitudes of gospel graces wherever they may be [illegible] aptly found; but perhaps the true analogy is to find in these, at first no kind, and then repentant brethren the prototypes of the remnant of Israel and Judah, who will yet, according to prophecy, "look unto him whom they pierced" and be delivered. But in the mean time their brother gets married; and the woman whom he marries is described as a strange woman. Her name was Asenath, and she belonged to what we could not call a pagan or heathen country—in fact, she was an Egyptian. All the same she became the bride of Joseph, and was intimately associated with him in his rulership and glory. It is true that she does not figure in Joseph's subsequent reception of his brethren as recorded in the story; but, nevertheless, she was his wife and must have been known as such when the brethren ultimately came down to dwell in Egypt.

Well, the exaltation of this strange wife shadows forth the Christian Church in the heavenlies in Christ Jesus. In the first picture we had the church *in predestination*; in the second, the church under Holy Ghost convoy; and now we see the church, as Paul describes her in Ephesians, reckoned as sitting with the fulness of the body in the heavenlies with Christ. This is the church's privilege now. There is nothing in it contradictory of what I have already showed you; it is simply another phase of our glorious redemption. Our divine Joseph presented himself to his brethren, the Jews; but they rejected him—they put him in the place of death. God exalted him; and meanwhile the bride chosen in him from the foundation of the world is, while physically on earth, spiritually "complete in him," and associated with him mystically in the heavens. "As he is, so are we in this world." It is a profound mystery indeed; but ours is an upward calling. Our Lord is in the heavens, and we are called and gathered to a risen and exalted Prince and Savior. And I repeat, this is our sacred and glorious privilege now by faith—a privilege that should give both tone and character to our whole profession, and energize us with spirituality and power for Christian service, while all the time we occupy the place of nearness and intimacy with him and his bride. It was in Egypt that Asenath became the bride of Joseph; Egypt was her native country. In Egypt, too, under a figure, the church is spiritually the bride of the Lamb; that is to say, it is while she is yet in the world—in it, but not of it. May the Holy Ghost lead us more and more clearly into the fulness of power of this wondrous truth—namely, that here and now all truly consecrated believers are seated on the throne with him unto whose hands the Father Almighty has put the reins of all earthly government, till all be brought into subjection to his sceptre!

IV. MOSES AND ZIPPORAH: OR, THE CHURCH IN THE WORLD.

And now let me show you another Old Testament portrait of "the bride, the Lamb's wife," which is the antithesis of the one you have just seen. Every Bible student knows that one of the finest types of Christ to be found in the Old Testament is Moses. That he was a type is obvious not only from his life, but also from direct Scriptural statement. "The Lord thy God will raise up unto thee a prophet like unto me; unto him ye shall hearken." That type works itself out in various ways; but I want you to see it particularly in the union of Moses with a stranger in the land of Midian. You remember the story of the priest of Midian and his seven daughters, who [illegible] Moses against [illegible] shepherds who [illegible]

[illegible] Moses was [illegible] for [illegible] who [illegible] Egyptian bride [illegible] Moses, it is the rejection of his mission: "Who made thee a prince and judge over us?" "Joseph was personally hated; Moses was officially refused."

And as these [illegible] exhibit different phases in type of Christ and the Great Deliverer, who is both Joseph and Moses combined, so their respective brides exhibit different phases of the great mystery of the Christian church. The church under the allegory of "Asenath" was united to the Deliverer in the time of his exaltation; the church under the allegory of "Zipporah" was united to the Deliverer in the time of his rejection. In plain words, Zipporah represents the Church pursuing its mission *in a world that hates that mission* and opposes it. Our position as true Christians is both that of Asenath and that of Zipporah. We are with our Lord in the heavenlies, where he says: "The glory which Thou gavest me I have given them;" and we are [illegible] with our Lord in the world fighting the battles of the Evangel, conscious all the time [illegible] "As thou hast sent me into the world, even so have I also sent them into the world." "I in them, and thou in me." So that under the figure of "Asenath" we are a church triumphant; while under the figure of "Zipporah" we are a church militant. The deliverance which Joseph's Egyptian bride shared with him in effecting, during the famine in Egypt, in which his brethren and the whole world were blessed, is antitypically still future to the Christian church, and awaits the time of her translation or [illegible]. But the deliverance which Moses' Ethiopian bride shared with him, in bringing the Israelites out of Egypt and through the wilderness to Canaan, is antitypically the work of the church during the gospel dispensation, in evangelizing the nations for her own election and calling. It is a dispensation of election—the election of the Christian church, and notwithstanding all the church's enthusiasm and enterprise—a dispensation of universal, or even of general conversion. A type enacted by a single person could scarcely be expected to show this clearly, as in the case of Zipporah. But, all the same, the Israelitish deliverance was an election to salvation. So is the church's. This election is of a people taken out from among the nations. The church is that people; and, therefore, in a sense, all that she does, with all her missionary propaganda and effort is virtually to work out her "own salvation with fear and trembling." In the dispensation to come, in company with her Divine Consort, she will gloriously "work out" the salvation of all the nations of the earth.

V. BOAZ AND RUTH: OR, THE BRIDE REDEEMED.

The last Old Testament portrait of the bride that I have to show you, and only in a few words, is that of Ruth. She is a most interesting type, in marriage with Boaz, of the fact of the church redeemed. Ruth was a Moabitess, and therefore a stranger by nature to the covenant and promise. Death also was written on her house. A Moabitess and her own husband dead! No affair from the land of promise, [illegible] and prosperity mortgaged and [illegible] Widow [illegible] does her [illegible] Naomi [illegible] shadow [illegible] Principles [illegible] Moses [illegible] shepherds [illegible] covenant [illegible]

[illegible] the heart-broken Ruth is brought in [illegible] fearfulness of her soul to the fields of Boaz. But how gracious was her welcome there! Is she thirsty?—she may drink. Is she hungry?—she may eat. Does she glean?—handfuls of corn will be purposely left for her. But this was not all; the type of the heavenly bride's redemption had yet to be completed. And next we see her identified with Boaz in the figure of death—she lay at his feet: and what the other Kinsman was unable to perform, Boaz performed. He redeemed her to be his bride. "And Boaz said unto the elders, and unto all the people, Ye are witnesses this day that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." All the elders bare witness. Ruth, the Moabitess, once the stranger, the desolate, the object of the gleaning kindness of the reapers, now the bridal companion of the wealthy prince Boaz! Redeemed! Bought back! A welcome stranger, without house or hall, now occupying the most honored place on earth, the beloved bride of Boaz, and the mother of David! And this is the church—the Christian church—"the bride, the Lamb's wife," chosen and purchased with the sovereign price of priceless blood—redeemed from among men by her divine God and Kinsman! And surely the work is done! Nothing remains but to dress her in marriage array, issue the marriage invitations to Jew and Gentile, celebrate the heavenly marriage nuptials, place her beside her Lord on the throne, and call upon the universe to "be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready..... Blessed are they which are called unto the marriage supper of the Lamb!"

VI. THE REAL BRIDE AND BRIDEGROOM: OR, THE CHURCH IN GLORY.

And now I have done. We have been looking at some old prophetic pictures of "the bride, the Lamb's wife," during which I trust we have heard something like the angel's voice that spoke to John, saying also to us: "Come hither, I will show thee the bride, the Lamb's wife." The angel referred to the church in translation: he bade John look upon the real bride and Bridegroom—the church and her Redeemer-King in glory. The gospel age selects and makes ready the chaste virgin, the faithful church, for the coming Bridegroom. And in the end of the age when she has been made ready"—arrayed in fine linen, clean and white, the righteousness of the saints"—the Bridegroom comes, and they that are ready go in with him to the marriage: the second Adam and the second Eve become one in that sinless union of eternal Eden, and then the glorious work of restitution begins. Two names are given in the text to the church: one is the "bride," implying that the nuptials were not yet celebrated; the other is the Lamb's "wife," implying that she would not be a bride only, but Christ's married wife; and the use of both terms also implies that the bridal joys will be continuous throughout the unending privileges of that blessed and honorable relation. In the next dispensation—the new heavens and new earth—the church becomes the "bridal wife" of the Lamb: and then shall "the Spirit and the bride say, Come! And let him that heareth say, Come! And let him that is athirst come! And whosoever will, let him take the water of life freely!" Even so, come, Lord Jesus!"—*J. A. Wirt, in Morning Star.*

Whatever may be his calling and its perplexities, let the father take into his home the sunnesmiling countenance and pleasant tones with which he has all lay greetest visitors and strangers.

There are now 1,000 natives of India ordained to preach the gospel to their own nations.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the universal reformation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, present visitation of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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We learn that a company in London and other parts of England are forming an association for the sale of Palestinian products. The capital of the company has been fixed at £2000, in shares of £25, so as to secure a wide personal interest in the business. This step has been taken by request of the Jews in Palestine who are anxious to make their living out of the soil. This surely marks a new era in the history of that land.

THE *Independent* informs us that a number of pious Israelites in Southern Russia are establishing associations for the reading and study of the Scriptures both in the homes of the people and in their public assemblies. Much attention will be devoted to the prophetical books of the Old Testament, and to investigating the claims of Christians that Jesus of Nazareth has in his life and death been the fulfiller of many utterances of the prophets which have for so long been stumbling blocks to the Jews.

WE copy from "*The Last Days*" a prayer which was part of the Easter service held last year in the Church of St. Alban, Protestant Episcopal, London, England:—"Vouchsafe, we beseech thee to bless and hallow this image made in honored memory of the most Blessed Virgin Mary, Mother of our Lord Jesus Christ, and grant that whoever shall *before it endeavor* or supplicantly to venerate and honor the Most Blessed Virgin, may by her merits and prayers obtain grace in this present time and eternal glory in the world to come."

IN glancing over the items which tell us of the moral and religious condition of the world after the misrule of six thousand years, how it makes us long for the coming of the Just One. In spite of every human device for the betterment of the world's conditions, "No better, rapidly," is the unavoidable conclusion. But while the man of faith is to some extent saddened by his environment, it is at the same time a door of hope to him. They are clear indications that the long dark night of sin, and sorrow, pain and death, will soon give place to a bright tomorrow, the morning without clouds. Hail, hail happy day. May the Sun of Righteousness soon arise,—and if we sleep,—may its beams waken us to an incorruptible and glorious life,—and if found with the left-over remnant of God's children, in the twinkle of an eye we shall be changed to the faithful, a glorious prospect.

THE October number of the *Jewish Era* contained a letter from Joseph Rabinowitz, who for a number of years past has been preaching Jesus of Nazareth as the true Messiah, making thousands of converts in Russia and other countries. The letter is dated Kischniff, Russia, Sept. 25, 1897, and in it he says the majority of the Russian Jews confess with assurance that they have a Father who is mighty to save his people, yet "beloved for the Father's sake," and bring them back with joy to the Holy Land in due time. These orthodox Jews know assuredly that the help of Israel cannot and will not come from the hills of Switzerland at Basle, but from Jehovah, Creator of heaven and earth.....I have the pleasure to inform you that the Lord's work is progressing. My desire is ardent and I am strengthened in the Lord by the

dom of God and the coming of our Lord, with great interest. May he be glorified in all that he grants me to do here, and give his increase to the seed sown in the Jewish hearts who regularly attend our synagogue.....

A PARAGRAPH in "*The Christian Herald and Signs of our Times*" states the appalling fact that the number of murders in the United States last year reached a total of ten thousand six hundred and fifty-two, which is an average of nearly thirty a day. Do we need any stronger proof that human affairs cannot stem the tide of iniquity that is inundating the land of Bibles, and Schools of science and art, and mechanics, and general intelligence? Have we not the proof before us that the Bible is the Book of God? More than twenty-five hundred years ago God's prophet Daniel said that many should run to and fro, and knowledge should be increased in the time of the end. That must be the time we are living in. The picture of the time of the end was not completed till Jesus compared it to the time just preceding the flood, and as it was in the days of Lot; and still further by asserting the scarcity of faith when the Son of Man is revealed, and the abounding of iniquity as the primal cause.

More Signs of the Times.

We can scarcely take up a magazine or paper without observing that the tendency of things is from bad to worse morally and religiously. Word comes to us from England that a number of young in the highest circles have founded a new religion. We quote a few sentences from their printed manifesto:—

"The kingdoms of the earth are unhappy because they have forsaken the worship of their ancient gods. When the people forget those gods who made the world beautiful and happy, the gods in their divine displeasure quitted our planet, abandoning it to the outer darkness of despair. But their celestial mercy is infinite and they have now condescended to lavish their divine effulgence once more upon the earth,—and mankind shall be led back to the gods of the divine Cæsars. Let us then turn to Olympian Jove, father of gods and men, sublime upon his ivory throne; to Phœbus, Apollo, the Lord of poetry and light," etc.

The High Priestess is said to be a very charming and beautiful lady, and is likely to secure as much adoration as any of the gods and goddesses she seeks to proclaim. A new temple has been fitted up near Holborn, and pleasant dinner parties are given from time to time in honor of Bacchus.

"Occultism in a most grotesque and monstrous form has lately come to light in Paris and other French communities, says the *Literary Digest*. This is particularly manifest in what is known as the "Satanist Society," or "Devil Worshippers," whose chief center of influence is Paris. Belgium is said to be permeated with *this form of occultism*, and even in Great Britain societies of this kind are established, where the rite of the "Black Mass" is celebrated.

The Anarchist Atheists of New York say openly and frankly, God never existed. There is no God, and never will be. In the name of freedom we mock the Jewish religion. As true revolutionists we fight against religion, the State, private and public property. These three things must be destroyed. We aim to throw off the yoke of the State under whose weight we lie by means of powder and dynamite, which we intend to use against religion, public and private property. We will take the capitalists in one hand and religion in the other and both shall go by means of dynamite and powder."

A Blind Leader.

On Sunday, Jan. 16th, Dr. Spriecher, one of Cleveland's most noted Presbyterian ministers lectured on "What do we know about a Future Life?" The newspaper reporter says he did not at first assume positively that we have lived previous to this life, but later on made a number of strong statements. He advanced the theory that the human soul is the perfection of many stages of progression,—and that he believed that the life of the lower animals was as immortal as the life of humanity, not yet perfect but a step in the line of upward progression. "Neither" said he, "is the soul life of the human perfect. It may be that God carries it upward and onward."

So far as he ever shows, no reference was made to the Scriptures, and he has no conception of ever hearing angels from them, respecting which he believes that [illegible] by the search, and rejoices that Editor Wm. T. Stead of London has taken up the study, and hopes he will find out something.

Is he not one of those who, because they receive not the love of the truth, that they might be saved, shall have, (as the spirit in Paul says) a strong delusion sent to them by God, that they should believe a lie, that they all might be condemned who believed not the truth?

On Sunday Jan. 22nd, this gentleman said, in answer to a question, "That the atom of itself possessed no intelligence, but it did possess a mind stuff." "Mind stuff," is the latest. In answer to another query the Doctor said, "We will probably have the same tastes that we have here. We may ever have use for dogs and other lower animals there." In answer to the question, "Does the Bible contain a Revelation from God?" He said the Bible could never have been produced by merely human power in the age in which it was written."

Prudent doctor,—you saved your salary and your standing in an influential body by one short sentence. But what does that sentence imply? It implies that it could be easily made to order in this enlightened age. And doubtless much improved with a chapter about "Future Life" when Editor Stead concludes his psychic researches. We are warranted in putting this construction upon that sentence, by which he says, "I do not claim that no other books have ever been inspired." But we ask the gentleman if his other inspired books are in harmony with the Bible? If not must they not have come from other gods? And if so, is it a matter of choice which God we serve?

OUR LOVE FEAST.

Dear Restitution:

It is with pleasure I take my pen in hand to say to the loved ones scattered abroad that we extend a cordial invitation to all of the one faith to come and be with us next August. Brother George Kidwell and a Latter Day Saint hold a debate at Spout Springs, in Hickory County, Mo. It begins on Monday at 10 o'clock, after the second Sunday in August, 1898. Come one and all, we will be glad to meet with you and you will be at home with us. Brother George is a workman that needeth not to be ashamed, rightly dividing the Word of truth. He is zealous for the cause and understands the Scriptures and is an able talker. Brethren and sisters, come and let us work while it is called *day, for the night cometh when no* man can work. Brethren, Christ is the medium of all the light and glory and rest and peace and joy we have. Yes, every ray of joy and gladness, every blessing comes to us through him. Blessed Jesus! By divine arrangement we have obtained his name, entered his service, identified ourselves with his cause, become representatives of his religion and joint-heirs with him to the surpassing wealth of God's favor to be dispensed in the ages to come. Oh, what a destiny. Ought we to give him a divided heart? Ought we to give him a half and half service? Surely not. Surely we shall not, if we think of ourselves as risen with Christ. "And let not sin reign in our mortal bodies," and be ever able to say from the heart "for me to live is Christ." Oh! we talk about following him fully, and since the blessed Lord is ever saying to us "follow me" it may be proper to talk about it, but better to do it. What a pattern to work to. His life was one long errand of mercy, and his example taught us how to walk and to please God. Toward God he manifested confidence, obedience, fidelity, he prayed to the Father and taught us to pray, he obeyed him and taught us obedience. Toward men he manifested patience, kindness, long-suffering, compassion, and grace for the present, he renounced pleasures, splendor, pomps and joys, and became a houseless wanderer and sacrificed to the right and the true, the holy and the good. As to the future he looked forward to a kingdom, crown and throne of glory in the day of coming triumph, and with all this in prospect, he was led as a lamb to slaughter, and was it not for our encouragement and comfort it was written, that *he* for the joy set before him endured the cross and despised the shame? Is not the same joy set before us when he answers back, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." We know, beloved, that we can overcome if we will. He would not address the struggling members of his body thus, *to tantalize them*. Yes, he sets before us the joy that was set before him, and positive promises as to seats upon his throne. Blessed Jesus. May his example and loving message be our beacon light, and be to us what they have been to thousands in the past, and now dear brothers and sisters, let us ever walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bonds of peace. Oh, let us build upon that most holy faith and keep ourselves in the love of God. Pray for me, dear brothers and sisters, and may God speed. The coming of his dear Son, is the prayer of a Sister.

MARY E. HOWARD.

Editor Restitution:

We cannot think of doing without the dear RESTITUTION, as it is all the preaching of the one faith we have here. I am a great sufferer with incurable lameness in both limbs but I am still watching and waiting for the change to come. I have a good home with my daughter and husband Mr. F. C. Bellow and wife of the same faith, for which I am truly thankful. Pray for me that we may keep the straight and narrow path, and enter in through the gates of life into the city and have a right to the tree of life, where pain and sickness can never enter, and meet all the dear ones in the kingdom with the dear Savior and receive a crown of glory that fadeth not.

Yours in hope of eternal life through Jesus Christ our Lord,

MRS. T. M. SPENCER.

Dear Restitution:

We are at the close of this another year, which is about to fall into the past with all its joys and sorrows, troubles and deaths. We are one year nearer the coming of our Redeemer, which from the signs of the times will not be in the far future, and our prayer is ever, Come our Lord, come quickly. We send greeting to all our brothers and sisters of THE RESTITUTION. We feel as if we were acquainted with all of them. May the Lord preserve and keep us in the "Holy Faith" and raise us up in that last day, is our prayer.

D. T. & C. SEELY.

Dear Restitution:

I hasten to send in my subscription for 98, just noticed the paper ran out in December, excuse my tardiness. I do sincerely love the paper, for I believe it is teaching nearer the truth than any paper that I know of. I hope it may grow and prosper in the truth as it is in the Lord Jesus, the Christ. I and my family rejoiced and was exceeding glad to read in THE RESTITUTION of last week the article "A Day long to be Remembered," as the writer, A. H. Zilmer, of Clarno, Wis., lives near us and being all of his life taught to believe in the Evangelical doctrine, and to leave that church and join in the little flock, that it is the good Lord's pleasure to give the kingdom, certainly must be a good-send to the one faith, especially in this community as there was no one in this country to preach the one faith we know of, or in the whole State. We believe most sincerely Bro Zilmer will be a great blessing to the Church, believing him to be a man of very good character and of great earnestness in his conviction. May he and all of us stand fast in the one faith and inherit eternal life when our blessed Lord comes, is my prayer.

Yours in the one faith,

L. P. CRALE.

Dear Bro. Underwood.

I wish to say to the brothers and sisters abroad that I am still anxiously looking for our dear Redeemer, and will be so glad when we can look up and say "This is the Lord, we have waited for him." It is with great pleasure that I peruse the columns of the dear old RESTITUTION and hear of the good work that is being done in other places. Oh, may we all strive to live better Christians and do more for the cause of Christ the coming year than we have ever done before. May we all be found ready, is the prayer of your Sister in Christ.

MRS. F. W. CRAIG.

Dear Restitution:

Our time on the paper being expired enclosed please find $1.50 to apply on subscription for we do not wish to be without the paper, as it brings to us many good thoughts to encourage us on toward the kingdom. That golden age which we are anxiously waiting and working for, when shall be fulfilled the Scripture, On *earth* peace, good will toward men. When the curse shall be removed and all things be made new, when righteousness shall fill the earth as the waters cover the sea. When many people shall say, "Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob and he will teach us of his ways and we will walk in his paths, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem, and he shall judge the poor of the people. He shall save the children of the needy, and shall break in pieces the oppressor. He will swallow up death in victory, and the Lord God will wipe away tears from off all faces. When the wilderness and solitary places shall be glad and the desert shall rejoice and blossom as the rose. When the inhabitants shall not say, I am sick; when the lame shall leap and the eyes of the blind shall be opened and the tongue of the dumb sing. When every man shall sit under his own vine and fig tree with none to molest or make him afraid. Then Jesus shall go out with joy and be led forth in peace. The mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands. Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away. Glorious prospect for those who shall be ready when the King in his beauty shall come; but solemn thoughts if we are not ready. Brother and Sister, are you ready? Am I ready? If not, there is but one way, genuine preparation, and the time is short. The war clouds exist and every thinking person knows it will burst soon in a dreadful storm to be followed by a morning without clouds through the rising of the Sun of Righteousness with healing for the nations, leading on to a glorious and happy millennial day, during which war, strife and oppression will cease, the people's woes be cured, the fruitful earth yield abundance for all, while joyful tribes in all lands will be wedded into one united and obedient family, under the righteous rule of God's immortal Son Jesus. With all this in view, how beautiful the prayer we daily offer "Thy kingdom come. Thy will be done on earth as it is in heaven."

May that glad day soon come is the hope of your Brother and Sister.

W. A. & M. MOORE.

Dear Restitution:

I will say that by God's help I am journeying on toward the kingdom which is under the whole heaven. The blessed Master has said, "Be thou faithful unto death and I will give *thee a crown of life.*" Dear brothers and sisters, the crown is worth working for, for it fadeth not away. Are we letting our light so shine before men that they may see our good works and glorify our Father which is in heaven? This is no time to be idle, for Christ will soon come, and will we be found ready? "They that feared the Lord spake often one to another and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and thought upon his name, and they shall be mine saith the Lord, in that day when I make up my jewels." May we not forget the assembling of ourselves together, and so much the more as we see the day of Christ is near at hand. Pray for me that I may be ready when he comes.

Your Sister in hope,

MARGARET ANDREW.

Dear Restitution:

I feel that I can't do without THE RESTITUTION for it is all the real gospel preaching I hear, even in this large city. True I hear a good deal of so-called preaching, but it is so mixed up with human philosophy, it can't be called the truths of the gospel of the kingdom as was preached by Christ and the Apostles. I feel every day like exclaiming with good old Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." I shall ever bless the time I met good Bro. Joblin, who was the means under God to open my eyes to see the beauties of the words of the Holy Bible. I thought I could see it before, but I see it differently now. THE RESTITUTION has been a great help to me. Now, dear brothers and sisters, I hope you all will pray that I may be among those who shall rise first when Jesus comes for his saints. I think the times show that he is near, even at the door, and let us watch and be ready.

Your affectionate Brother in Christ,

JULIUS SAUNDERS.

Editor Restitution:

My husband and I join in sending our love and greeting to all of like precious faith as it is in Christ Jesus. The more we know of him the more we desire to know. As we are justified by faith, and faith without works being dead, let us walk as the Lord has [illegible] and he will teach us of his ways and we will walk in his paths. If it is not in preaching, we can help them that can preach. We are commanded to do good to all men, especially the household of faith. We are watching and waiting for the return of our King to restore peace on earth, good will toward men. Asking the Lord to clothe us in our right minds, and to bless all of his dear children and save at last, is our prayer,

MR. & MRS. SIDNEY GOULD.

Editor Restitution:

I suppose by those spirited in the earliest, but now, behold I record again filled with heavenly grace. As I have never given a word, I will drop a few lines to let many know that I am yet alive and faithful to it. For forty years have been studying God's plan of the ages. I will mark down a little of what I have learned. Matt. xi, 28-30, I say to all of the saints, I know I have Christ's yoke upon me, and nothing upon this earth can make me pull it, nor to turn the yoke. Matt. xxiv, 6, 11-13. As I have never called for any one to help me put on the wedding garment and to know what the oil in the lamp was. Answer, Elder E. Hoyt, Grand Rapids, Michigan. For this I taught. "Whoso readeth, let him understand." Rev. i, 3, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written. For the time is at hand." I am very thankful that God's beloved Son has given me to understand the Book of all books. I desire not to make my letter a sermon, but must say that I am not known among the brethren and sisters, yet well known among those who have a never-dying soul to save and fit up for the skies, while as poor mortals here to wait for our great King to come and bring life and immortality. Amen and all is in it.

CHARLES ANGLE.

To the Churches.—Valuable Information for Persons going to the Gold Fields.

Persons who expect to try their luck in the gold fields of Alaska will find it profitable to call on Ticket Agents of the Pennsylvania Lines and get posted on rates, routes and other preliminaries. This information will be furnished without charge, and any required aid in shaping details will be cheerfully rendered. If not convenient to apply to local agent of the Pennsylvania Lines, send your name and address, with date upon which you intend to start, the probable number in the party, and a request for advice upon the best time of trains and other particulars, to the following representative of the Passenger Department and a recent map will be made. C. L. Kimball, A. G. P. Agt., Cleveland, O.—Feb. 28.

A PARISIAN says on the morphine habit says it is most prevalent in Germany, France, and the United States, and strange to say, that the medical profession furnishes the largest number of morphinists, 40 per cent. Men of letters come next with 15 per cent, then merchants, 8 per cent. Of 1,000 fiends 650 were men, and of the female victims women of means furnish 43 per cent, and wives of medical men 10 per cent.

THE Sultan has authorized a commission consisting of six persons,—two Mohammedans, three Armenians, and one Greek,—to visit the deserted villages of the Armenians and report what should be done. He proposes to rebuild the houses, and build orphanages for the children. Abdul Hamid posing as a reformer and a restorer of Armenian losses will strike the world strangely.

A CONGRESS of high Russian ecclesiastics is considering measures to stop the spread of sectarianism. The congress has decided to ask the Government to proceed against the adherents of Count Tolstoi, as being dangerous to the church and state. It was also voted to prohibit the publication of Lutheran books in the Russian language.

A buried city like that of Pompeii is being excavated in Central America, at the foot of the Volcano Agua. Pottery, fine glassware, jewels, flint instruments and human skeletons over six feet long have been taken out at a depths of 14 to 18 feet.

GOLD was first coined in England in the eleventh century, and the first round coins were not made until one hundred years later. Herodotus says that Croesus was the first ruler to order gold coins to be made.

[illegible] of the [illegible] 9,718,000 out of the [illegible] 68,823,000 [illegible] and Great Britain

Poetry.

God's Care.

Another rising sun has set,
Another day is done,
We all are drifting down life's tide
E'er life is well begun

We meet with friends we have as well,
We sigh as soon we part,
In memory's cell we still find
Them mixed in the heart

So as the sunbeams gathers warmth
From Sun, ere sunbeams bright,
Some good, true friend may show us truth
Through sorrow's darkest night.

And let us all remember well
If we will do our best,
That in some way and manner
God will direct the rest

Then may God bless those whom we love
Bless those we whom we pray,
And grant that we among the blest
Shall meet on judgment day

Emma M. [illegible]

Communicated.

The Religion of the Christ.

My object in writing this article is not to present collective evidences as a proof of Christianity, they serve more to *strengthen* the faith of believers, but I, as a Jewess by flesh, find the strongest *proof* of Christianity, in what I have seen in the *person* of Jesus, the Christ.

Some 1,900 years ago, he appeared as a Galilean peasant, teaching new doctrines, and gathering about him a band of devoted followers, which in time were scattered abroad by persecution. His fidelity in proclaiming himself as the Christ, the Son of God, brought him to the cross, but after three days he appeared again, and his followers went everywhere, preaching Jesus and the resurrection.

The four gospels each present a different aspect of the Christ. His Divine origin is claimed by all of them. Matthew wrote his gospel to the Jews. He presents Jesus as the Messiah of the Jews, and the Savior of the world. Mark writes for the Romans, and presents Jesus principally as the Son of Man, and the risen Savior. Luke writing for the Greeks exalts the Divine origin of Jesus, and the importance of his resurrection. John makes especially prominent his Divine origin, and his second coming.

The central figure in all the gospels, is the *person of Jesus Christ*. Jesus, therefore, is a real living being, whose life and teachings all the gospels truthfully report, although written by four different persons. Concerning this central figure, it is not a creation of fancy, like fiction, but they relate *facts* concerning it. They speak of the religion he taught, as one of the *heart*, which contrasted strangely with the time in which he lived. For instance, the Greeks, Jews and Romans did not regard meekness and passive qualities as beautiful, or desirable. Yet while the Christ was keenly alive to his dignity as being the Son of God, and yet, who was more humble than he? These gospel writers relate facts concerning a person who was real, whose heart, spirit and mind, should be a blessing extending through all ages. If his origin was divine, then Christianity is also divine. It is impossible to separate the teacher from his teaching. In the truest sense the world beholds the glory of God reflected in the Christ, and for one to be a Christian, such an one must likewise reflect the character of Christ, his religion is one of the *heart*, and not of the *head*. The Creator bestowed on man great power, and sublime faculties, and by their misuse, lost the boon of immortality. But Christ came to redeem and offer eternal life on the condition of conforming to the likeness of Christ.

The gospels with their central figure, open up a rich field for the intellect, and for the acquisition of knowledge, not found in any other religion. Its teachings feed and stimulate the *intellect*, as well as the *heart*. The most intelligent, level-headed instruction is that found in the Bible, and we know that we are perfectly safe in studying everything in its light. It furnishes the most exquisite subjects for the imagination to enlarge upon, as for instance, the prodigal son, the woman that was a sinner, the widow receiving her son from the dead. The beauty and power of Christ's Word is a source of purest joy. In our mind, our arms grasp the feet of Christ, we look up and see the Lord's eyes rest lovingly upon us, we hear his voice in warning and tender compassion, and feel his hand in benediction upon our bowed head.

Jesus has revealed the Creator of the universe in a tangible way which to us is the most precious thing [illegible]

kind and gentle with us, full of truth and strength, that we may rely upon him, and he become very dear to us, and come very near to us in the person of Christ. He brings us a message of love and mercy, and if we will only repent, and receive him into our hearts, he will fold us to his heart, and hold our hand that we may not fall. He will comfort and guide us, and no man shall be able to pluck us out of his hand.

Christ in his religion sets up a perfect standard and a perfect moral law which if we follow, we cannot fail, but have a pure conscience towards God and man. Our will is greatly influenced by our environment, affections and imaginations, and thus if it is not governed by Christ's own will will be resisted in doing what is right, just as it ought to do, by having intimate contact with God, and by the person of Jesus Christ the Spirit of God through his Word fills our minds and assists our wills to do what is right, though everything and every body around tempts us to do otherwise. Buddhism, Mohammedism, or Judaism cannot help us, cannot fill us up, and elevate either intellect, conscience or will, it cannot fill us with the grace of God, and engage us to as living as perfect as that of Christ. No other religion has power to deliver us from the guilt and power of sin, none other contains the promises to deliver from the presence of sin, or promise a kingdom of perfect sinlessness. This can only be conceived in the mind and the heart of a loving and Divine Creator, Father and Savior

From all I have said, till now, it is evident that Christ is real, and if real, then divine, and if divine, it is of the greatest importance what position we take towards him and his religion. Biblical criticism and consequently doubt as to the authenticity of the gospels are very numerous. We do not care so much about the objections which so-called Biblical critics make. It is of no importance who wrote these things, and how they wrote them, and where they wrote them. We bless God with a grateful heart, that we have got the Bible, and through it have revealed to us the love of God as expressed in the gift of his only begotten Son, who came to die for us, and by his death conquered death forever, that we may have eternal life. We may come to the Bible blind like Bartimeus came to Christ, and as he gave him sight, so he is willing to give us spiritual light. He is just the same yesterday, today and forever. If we have such a personal experience of a personal Savior, who has led us from paths of self-righteousness, and unrighteousness, into paths of true righteousness, who has not only opened our eyes to heavenly, pure and beautiful thoughts, and also inspired us to heavenly zeal, ambition and noble deeds, which we had no wish or power to do, before we knew him. If he has such a power in our own life, we may justly smile at all critics, gnostics or infidels, for we have the wealth of Christ's redeeming love in our heart, nothing can shake our faith. I pity those people, I for pray them, and against all their arguments, We simply tell them the story how we came to him, and cried out to God to have mercy for Christ's sake, and how God spoke peace to me.

He *leads* us past temptation and smooths care from our brow, and wipes tears from our eyes, and helps us to be pure and loyal. Who will be the safer when the Lord shall come, the doubter or the believer of Christ's religion? I gladly invite all to come and stand with me on the Rock of Ages, it is broad enough for the whole world. It will hold us in time of sorrow and trial, when nothing else will hold. Why did God choose Christ to be a propitiation for our sins, our prophet, our high priest, and our coming King? Because God's righteousness, and Christ's righteousness are the same, and man's righteousness make him unfit to ever enter the presence of God, otherwise than under the atoning blood of Christ. By fully satisfying the righteousness of God Christ became the Savior of the world, and because of it he shall be its coming King. The Bible as we have so often said before, being Divine, and a revelation of the Divine mind, cannot be misunderstood by the true child of God, in spite of the human headings put at the top of the Old Testament pages. And so, if God is true and God's Word is truth, God's ancient people, the Jews, having suffered the full pain of their iniquities, shall be restored to their land, their God and their savior, and Christ the [illegible] throne of his Father, and of their father David, and he not only the King of the Jews, but King of the whole world, judging the nations in righteousness, such as he has described in the sermon on the mount. Already the wind is blowing among the dry bones of Israel, the Jews are stirring themselves, many already have gone to Palestine in order, and [illegible] preparations in heaven, and [illegible] for the glory of the Son of Man [illegible] soon appear. In the twinkling [illegible] and the dead in Christ shall [illegible] we who are [illegible] shall [illegible] meet him in the air, [illegible] part from him, but to [illegible] in great power and glory, [illegible] who pierced him and [illegible] We grand mourn, [illegible] Great Savior, and rejoice [illegible] King, and go out and [illegible] Judea to his foot. Amen.

Katharine Greenleaf.

The Thousand Years Reign

This is a subject that [illegible] minds and makes us rejoice, when we are reading and studying it. The first passage upon this subject we are anxious to look [illegible] found in 1 Thess. iv. 13-18; [illegible] would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Here in this Scripture we have the first resurrection, the saints meeting the Lord in the air, and this is what we are longing and praying for, and it will surely be a glorious meeting that will know no parting.

Now, we will quote some Scripture that will bring the Savior and the saints to the earth again. Zech. xiv. 1-5. "Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle, and the city shall be taken, and half of the city shall go forth into captivity and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations as when he fought in the days of battle. And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half of the mountain shall remove toward the north and half of it toward the south. And ye shall flee to the valley of the mountains for the valley of the mountains shall reach unto Azal, yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah, and the Lord my God shall come and all the saints with thee." Here the Lord has come to the earth with his saints after having raised the dead and changed the righteous living and have met him in the air and have become immortal, and dear brothers and sisters, may it be our happy lot to be *blest* with the blessing of being of the numberless throng, robed in white linen which is the righteousness of the saints. Zech. xiv. 6, 7. "And it shall come to pass in that day that the light shall not be clear or dark. But it shall be one day which shall be known to the Lord, not day nor night but it shall come to pass that at evening time it shall be light." Isaiah xxxv. tells us of some of the grandeur that we shall enjoy after Christ is King over all the earth." The wilderness and the solitary place shall be glad for them and rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing, the glory of Lebanon shall be given unto it the excellency of Carmel and Sharon. They shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not, behold your God will come with vengeance, even God with a recompense [illegible] come and save you. Then the eyes of the blind shall be [illegible] of the deaf shall be unstopped. [illegible]

[illegible] God and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons [illegible] where each lay shall be grass with reeds and rushes. And an highway [illegible] and it shall be called the way of holiness, the unclean shall not pass over it; but it [illegible] those: the way faring men [illegible] fools, shall not err therein. No lion shall be there, nor any ravenous [illegible] it shall not be found there; but the redeemed shall walk there: And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Isa. ii. 1-4: "The Word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more." But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it." This state of things will be quite different from the way they are now. We see the prophet says *every man* will have his own vine and fig tree, that certainly will be universal. Things will be divided on an equality, and all will have a home and plenty.

Isa. lxv. 21-22: "And they shall build houses and inhabit them, and they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

[illegible] 11:15 [illegible] day will [illegible] the [illegible] of David that [illegible] and [illegible] the [illegible] the blind shall [illegible] of the deaf [illegible]

[illegible] are called by my name, saith the Lord, that doeth this. Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Dear brothers and sisters, what a [illegible] that God has [illegible] Word, and that we can [illegible] precious promises [illegible] reading and searching [illegible] that we will be worthy [illegible] upon us. "Well [illegible] faithful servant, enter [illegible] of thy God."

Sarah Bitcher.

A Good Man Numbered with the Dead.

On Dec. 30th, 1907, at his residence 2007 S. 56th St., Phila., Pa., Brother Alexander D. Watson, aged 65 years. When a young man he joined the Methodist Church. His delight was in prayer and searching the Scriptures which led him to a deep acquaintance with the most important truths of Christianity. "The sleep of the Dead." "Life only through Christ. The Life Giver." "The Earth the future abode of the Righteous." After obtaining a knowledge of these truths, he joined the Advent Church, and afterwards connected himself with the Church of the Blessed Hope, under the pastorate of Elder C. C. Ramsay. At all times he manifested a high regard for divine ordinances, and had a peculiar pleasure in attending upon public worship, and at the Lord's Table, where with joy he drew water out of the wells of salvation. Thus upheld by the good hope of the gospel, thus having displayed in lovely concert the diversified graces of the Christian profession, thus having been abundantly refreshed by the consolations of Christ, this blessed sufferer, this ransomed sinner, this victorious believer fell asleep in Jesus. We laid him to rest in Mount Peace Cemetery, waiting the voice of the Life Giver. He leaves a wife and daughter to mourn his loss. Services were conducted by Elder H. C. Taylor and Elder C. C. Ramsay.

"The tears are due to those who weep,
For sin and sorrow's pilgrims found,
They gently lie and sweetly sleep,
Low in the ground

The storm that wrecks the wintry sky,
No more disturbs their deep repose,
Than summer evening's latest sigh,
That steals the rose."

E. King.

For Our Children.

Be Careful.

"Keep thy heart with all diligence, for out of it are the issues of life."

Be careful, little boys,
Lest words be spoiled by noise;
Lest speech be soiled with words profane;
For he who does no abuse he finds,
The Father's name in vain.

Be careful, little girls,
Lest you forget the thoughts within,
From them it is that comes the wrong,
That stains the fair with sin.

Annie Wiese.

Dear Restitution.

I am a little girl eleven years old. We do not live very close to the Church of God, so we do not get to attend very often. But we take The Restitution and it does us so much good to read it. I desire an interest in your prayers. Written in love.

Pearl Wallace.

The Crossbill.

Some caged birds, though they do not beat themselves against the bars of their cage and die of fright and despair, are never quite reconciled to captivity, never forget their former liberty, and never cease to long to get their wings to free untrammeled flight, never lose entirely their instinctive fear of human beings, in short, are never very happy. They are uneasy and restless, and will not eat when watched, and often gravel in a sort of stupor of abject fear upon the floor of the cage. Their songs, for these poor creatures sing as captive will to cheat an aching heart, do not delight the ear that comprehends their import; they rather incite us to tear open the doors of the prison house and let the [illegible] feel [illegible] wish to his [illegible]

brightest, cheerfulest, and best contented of bond-servants; for he is the honored servant not of fear, but of love. He has a thousand and one ways of showing this, not the least of which is his evident delight on being noticed or caressed, and the quaint little self-taught tricks with which he seeks to entertain his friends. A party of spectators gathered about his cage is a signal for the performance to begin; he leaps up to the ring attached to the roof of his cage, and, falling backward, swings upside down, supported by his claws, taking hold with his bill, which he uses as a parrot does its feet, and letting go one claw, he hangs suspended; then, in loosing his clenk, he sways backward and forward, held by one claw alone. The enthusiasm with which all this is done and the pride and pleasure the crossbill takes in "showing off" before an appreciative assembly makes his performance doubly amusing. After a series of such aerial gymnastics, if a lead pencil, pencilder, or any such article be extended toward him, he will fasten upon it with his strong beak, and allow himself to be carried dangling from the end, uttering a subdued little croak of exultation as he is shown in turn to each one about him. A distinguished ornithologist, writing of this bird, says:

"The dear little bird is so quaint and engaging, and so fearless of human beings whom it appears never to have learned to regard as enemies, that it seems as if its trustful, innocent ways should be its protection and that no sportsman could have the heart to shoot it. It is only after repeated experiences of the cruelty and treachery of mankind that it becomes timid and wild. Should his little mate be killed, the crossbill commiserates sorrowfully perched on the branch from which she has fallen and revisits the spot again and again in hopes of finding her. He seems to have so loving and gentle a nature it is almost impossible for him to understand evil or unkindness. The rapture of affection for his little companion is such that he will flutter over the top of the tree where she sits, never weary of pouring out his whole heart in song, until he sinks to rest on his perch by her side. Besides their songs the birds have three funny little words they say to each other. These words are plainly enough 'Gup, gup,' 'Gip, gip,' and 'Yock, yock.' The last is only uttered in confidence to each other as they sit side by side, never after they have taken flight. The word 'gip' repeated once or twice is as much as to say, 'Look out!'

"When one of the birds utters it all fire on the alert, and if he flies the whole flock takes wing. 'Gup' is 'Come back.' When one bird is away from the others and they cry 'gup' he immediately returns to the flock.

"Both male and female are pretty singers. Their song is copious and melodious, but very tender and soft, especially that of the female. As the birds are hardy and easily kept, it is a little surprising they are not more often caged and made pets of. Certainly they are far more interesting than canaries, and more satisfactory in every way than the wild and suspicious creatures whom we keep cruelly and closely confined, because if we afford them the slightest opportunity they will fly away never to return. There are many species of crossbeaks, many of which are found native in the United States, but all have their plumage more or less marked with the crimson stains alluded to by Longfellow in his beautiful little translated poem on this bird, called:

THE LEGEND OF THE CROSSBILL.
(From the German of Julius Mosen.)

On the cross the dying Savior
Heavenward lifts his eyelids calm;
Feels but scarcely feels it trembling
In his pierced and bleeding palm.

And by all the world forsaken,
Sees he how with zealous care,
At the cruel nail of iron,
A little bird is striving there;

Stained with blood and never tiring,
With its beak it will not cease;
From the cross He could free the Savior,
He'Creator's Son release.

And the Savior speaks in stillness:
Blest be thou of all the good!
Bear in token of this moment
Marks of blood and holy rood!

—J. Carter Beard.

Through Pullman Tourist Sleeper.

For points in Kansas, California, Arizona and New Mexico will leave Indianapolis via the Vandalia Line each Wednesday until further notice. For rates, reservations and full information, apply to nearest ticket agent of the Vandalia Line, or to Mr. E. A. Ford, G. P. A., St. Louis, Mo.—Feb. 28

The first mention of money in the Scripture was Abraham's purchase of a sepulchre for 400 shekels of silver. B. C. 1860

Communicated.

Another Day of Rejoicing.

After an absence from the Millbrook church of nearly four months, it was our privilege to again visit them Jan. 15th, this being our regular appointment. It is always a pleasure to visit these people as they are alive and at work, the interest is always good, and one does not have to come in from the heartless world and sit down by smouldering embers; but a live bright Christian warmth cheers you on to other duties as well as the present ones.

After services and the Lord's Supper, on Sunday evening, Sister Sheets came to me and desired baptism. Over a year ago Brother Sheets took the all-saving name upon himself, after which he was united in marriage to this young lady and has been improving the time, teaching her the way of life more perfectly. We gladly helped her to put on Christ, and now may they walk with sweet Christian love, in patience until the perfect day shall give them the more abundant life.

Wife and I will (D. V.) begin a series of meetings in Southern Michigan, near Vicksburg, Br. dy Township, the 29th of this month.

Yours still worging for the Truth.

B. W. Woodward.

Dear Restitution:

I wish to insert a little notice in our paper.

A son of our late Brother James H Simpson, wrote to my father, (J. S. Haveh,) last week, asking him to immerse him. He came last Saturday and was immersed yesterday. Last evening he had the pleasure of attending Brother J. F. Wagoner's meeting where the right hand of fellowship was extended to him. Our young brother's name is Earnest W. Simpson. He leaves for his home in Russellville, Ind. this morning, with the best wishes of all.

Your Sister in Christ.

Azubah M. Schoons.

Obituary.

Sister Angie Smith died at her home in Sheridan Co., Neb., Dec. 28, 1897. She with her husband G. O. Smith first heard the glorious gospel of the kingdom preached by Elder Almus Adams in 1892 and they embraced the faith as taught by the Scriptures, baptized into the all saving name of Christ and joined the Church of God at this place. She lived a constant Christian life and after an illness of four years of suffering of rheumatism and consumption which she bore with Christian patience and fortitude and was conscious until the last, being at her death 35 years, 9 months and 4 days old. She leaves a husband and 3 children, two sons and one daughter to mourn their loss, but their sorrow is not like that of those who have no hope, for they know in the resurrection morning when the trump of God shall sound that the dead in Christ shall rise first, and then they will meet the sweet loved companion and mother. Often during her last illness when she knew this life was fast passing away, she would call her loved husband to her bedside to read words of comfort from the Word of God, or sing some of those soul inspiring hymns of which "Wait and Murmur not," or "Meet me, Meet me over there," was her favorite, and how she has said to the writer, "You will meet me in the kingdom of God, won't you?" and all I could say was, "I will try, dear sister." Funeral service was conducted by Bro. H. Ward, a member of the Seventh Day Church of God, subject, the resurrection, his text being St. John xi. 24. 25. He showed from the Word of God that the loved one there cold and silent in death's embrace should come forth to life and immortality, and if we were only faithful as she had been, we should meet her face and clasp hands in that eternal home of the blessed, no more to part, no more to sorrow, no more pain nor tears, for God would be there to wipe the tears from all faces. Oh, blessed hope, may God bless and comfort the family in their bereavement, is the prayer of one that loves them.

'Tis hard to break the tender cord,
When love has bound the heart;
'Tis hard, so hard, to speak the words,
Must we forever part.

Dearest loved one, we have laid thee,
In the peaceful grave's embrace;
But thy memory will be cherished,
Till we meet thee face to face.

Your Sister in hope of eternal life,
Mrs. E. J. Watkiss.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but
LEASE RENEW TODAY

Notice.

We have with us Bro. Zilmer, of Wisconsin, who will labor with us in the Evangelical field. We find him to be a man of rare talent, excellent qualities and zealous in the work, and he comes to us highly recommended. The evangelical committee have engaged his service for the State of Indiana and wish to place him where most needed. Any of the brethren desiring his service or knowing of a good opening will please let us know immediately.

J. L. Austin, Pres., Rensselaer, Ind.
A. C. Bowers, Sec., Plymouth, Ind.

Dear Restitution:

Will you please say to the brethren on the Pacific coast, through your columns, that I am at Wenatchee, Wash., and intend to hold a series of meetings here and at other places during a few weeks, and would like to correspond with all who desire meetings.

There may be some who live near the place of our meetings and would desire to attend. To all such who love the Master, we say, come, we want to see you and form your acquaintance, and you may be a help to the cause by attending our meetings. Direct all correspondence or inquiries to me at Waterville, Wash., in care of R. Corbeley.

A. J. Eychaner.

The Great Revolution.

This is the title of a book of 80 pages with paper cover, written by J. B. Craton. Every Bible student admits that it is very interesting reading. It points out prophecies that are now being fulfilled that are signs of the near coming of the Lord. The chapters are as follows:—1. The end of the Age. 2. The Lord's coming is near. 3. A Planetary Crisis. (From Astronomy.) 4. Prepare War. 5. Times of Dan. and Rev. 6. History repeats itself. 7. A power rising. (The labor organizations, the Lord's battle-ax.) The chapters of the supplement are:—1. A ray of hope. 2. Restitution. 3. The redeemed shall come to Zion.

The above head-lines of chapters will give the reader an idea of the book. Send eight two-cent postage stamps and get a copy by mail. Address, J. B. Craton, Wilsey, Morris Co. Kan.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wiley Jones, Manchester, Va.

A Free Map of Alaska.

Corrected to date, showing location of Gold Fields and actual mining scenes, besides containing latest mining laws, routes of travel, and other valuable information, will be mailed free on application to C. Traver, Marine National Bank Building, Pittsburg, Pa. or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Feb. 12.

A short time ago the British and Foreign Bible Society published an interesting table of the languages and dialects into which the entire Bible had been translated. The number of languages into which the whole Bible has been translated was shown to be 107. This admirable Society has now furnished a new table of almost equal interest, showing the languages into which the New Testament has been translated. These number 101; that is to say, the New Testament has been translated into 208 languages. Of the 101 New Testaments, only twenty seven have been published in which the Bible Society has had no share in the publication. Eighteen of the names belong to Europe, no less than forty-two to Asia, twenty to Africa, twelve to Oceanica and nine to America.

Any one interested in the Gold fields of Alaska should send to Mr. W. B. Kniskern, General Passenger Agent of the Chicago and Northwestern R. R. at Chicago and get a copy of the folder just issued by this company showing the route from Chicago direct, and giving much valuable information concerning the country and the way to reach it. Any reader of this paper can get one free by simply applying as above stated.

As the one who doth his home to purchase commands for the establishment of it consent is he who giveth up peace in the search for riches, in hope that he may be happy in enjoying them.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm. D. Root,	.50
D. C. Saterlee,	2.00
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In his name,	3.50
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"Sister's Aid Society" Cleveland, Ohio,	3.00
L. C. Cottell,	1.00
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Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

The Hot Springs of Arkansas.

It is announced that all three of the great hotels at this resort will be open this winter. The Arlington has never closed, the Park opened January 6th and the Eastman January 25th. In addition, there are fifty hotels and three hundred boarding houses giving accommodations at reasonable rates to all classes of people. This is the only health and pleasure resort under direct Government control. The curative properties of the hot waters are vouched for by the Surgeon-General of the United States. Send for illustrated descriptive matter and particulars regarding the greatly reduced ninety-day round trip excursion rates, to the nearest coupon ticket agent of the Vandalia Line.—Feb. 16.

Question.

Will some of the friends please explain this:—Did Saul actually kill himself as quoted in 1 Sam. xxxi. 5, or was he killed by an Amalekite, as in 2 Sam. i. 13, and oblige.

A Friend.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Gaboburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
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J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Gleen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Rossville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
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B. Wilson, 1219 J. St. Sacramento, Cal.
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J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmlandville, Ia.
J. M. Primmer, Jessup, Ia.
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J. Conaway, Ballard, Wash.
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H. T. Baker, Box 1008 Decorah, Iowa.
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J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 927 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Kemp, Box 44, Viola, Idaho.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

If you have not yet renewed your subscription to this paper, today would be a good time to attend to this matter.

Send The Restitution to some one person as New Year present for 1898. The cost is only 50 cents a book.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sabbath at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., one block west of Main, holding services every Sunday at 10:30 a. m. Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mohr Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen. Visitors are welcome.

The Church of God, in Freedom, Neb., meets every Sunday at the Center Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weller, Leader; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to be in the church or coming properly endorsed by letter from their letter, will be heartily welcomed. At present we meet in the School House on top of the hill a little east of the car line. Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sabbath at 10:00 a. m. for Bible classes and Sunday school. Come home at 11:00 where prayer and exhortations are made to our Father. He Giver of every good and perfect gift. All visitors address Brother George Keife, Kessler, or H. I. Coleman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. for Bible and social exhortation, one to love and good works. L. Authon, Elder.

The Church of God at Bergen, N. Y., meet every Sunday at 10:30 a. m. in E. Swan Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall on Wilson Ave., near Euclid, Cleveland, Ohio. Strangers all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Ind., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Semiahmoo, meet every Sunday for Bible study, by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elds. Edwin E. Grant of Portland, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Sunday meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet in the Arlington school house, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heaven' Father and commemorate the broken Body, and spilt of Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbeley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evening, for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millersburg, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Burnam Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackenzie.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11:00 a. m. All are welcome. S. C. Oliver, Pastor.

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3. [illegible] Keys to the Scriptures. A key to [illegible] Bible. [illegible] 30 pages. Price, a copy [illegible]

4. [illegible] Bible Studies. A [illegible] Bible Studies [illegible] 30 pages. 10 cts. a copy [illegible]

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Pennsylvania Lines.

Schedule of Passenger Trains Central Time.

Westward.	10	18	50	3	55	7
	AM	AM	PM	PM		
Pittsburgh	10 05	5 30		1 35		7 30
Allianee, ar	12 10	8 35		3 50		9 50
Orrville	1 07	9 27		4 50		10 50
Mansfield	1 38	9 58		5 20		11 20
Wooster	2 10	10 26		5 51		11 51
Mingo Jct	3 16	11 29	6 25	6 57	4 47	12 57
Crestline, ar	3 50	12 05	6 55	7 30	5 20	1 30
Bucyrus	4 14	12 29	7 19	7 54	5 44	1 54
Upper	4 24	12 39	7 29	8 04	5 54	2 04
Van Wert	5 27	1 40	8 37	9 10	7 00	3 10
Ft Wayne	6 30	2 45	9 40	10 15	8 05	4 15
Arcola	6 50	3 03	9 58	10 33	8 23	4 33
Columbia City	7 05	3 17	10 12	10 47	8 37	4 47
Larwill						
Pierceton	7 20	3 32	10 27	11 02	8 52	5 02
South Bend	7 45	3 57	10 52	11 27	9 17	5 27
Walkerton	8 01	4 13	11 08	11 43	9 33	5 43
Kings Bridge						
Bourbon	8 15	4 27	11 22	11 57	9 47	5 57
Lydick						
Plymouth	8 30	4 42	11 37	12 12	10 02	6 12
Grovertown	8 45	4 57	11 52	12 27	10 17	6 27
Hamlet						
Wanatah	9 00		12 07	12 42	10 32	6 42
Valparaiso	9 15	5 30	12 22	12 57	10 47	6 57
Kouts						
Wheeler						
Lowell						
Cedar Lake						
Creston						
Griffith						
Hammond	9 45	6 00	12 52	1 27	11 17	7 27
Chicago, Ar	10 00	6 15	1 05	1 40	11 30	7 40
	AM	AM	PM	PM	PM	PM

Eastward.	20	8	4	6	50	24
	AM	PM	PM	PM	PM	PM
Chicago	10 30	3 00	8 30	12 45	6 15	8 15
Hammond	10 45	3 15	8 45	1 00	6 30	8 30
Griffith						
Creston						
Cedar Lake						
Lowell						
Crown Point						
Dunlap						
Valparaiso	11 00	3 30	9 00	1 15	6 45	8 45
Wanatah						
Hamlet						
Grovertown	11 15	3 45	9 15	1 30	7 00	9 00
Plymouth	11 30	4 00	9 30	1 45	7 15	9 15
Lydick						
Bourbon	11 45	4 15	9 45	2 00	7 30	9 30
Kings Bridge						
Walkerton	12 00	4 30	10 00	2 15	7 45	9 45
South Bend	12 15	4 45	10 15	2 30	8 00	10 00
Pierceton	12 40	5 10	10 40	2 55	8 25	10 25
Larwill						
Arcola	12 55	5 25	10 55	3 10	8 40	10 40
Ft Wayne	1 10	5 45	11 10	3 25	8 55	10 55
Van Wert	2 15	6 55	12 15	4 30	10 00	12 00
Lima	2 45	7 25	12 45	5 00	10 30	12 30
Ft Wayne	3 10	7 45	1 10	5 25	10 55	12 55
Van Wert	2 15	6 55	12 15	4 30	10 00	12 00
Lima	2 45	7 25	12 45	5 00	10 30	12 30
Ft Wayne	3 10	7 45	1 10	5 25	10 55	12 55
Arcola	3 25	8 00	1 25	5 40	11 10	1 10
Columbia City	3 40	8 15	1 40	5 55	11 25	1 25
Larwill						
Pierceton	3 55	8 30	1 55	6 10	11 40	1 40
South Bend	4 20	8 55	2 20	6 35	12 05	2 05
Walkerton	4 35	9 10	2 35	6 50	12 20	2 20
Kings Bridge						
Bourbon	4 50	9 25	2 50	7 05	12 35	2 35
Lydick						
Plymouth	5 05	9 40	3 05	7 20	12 50	2 50
Grovertown	5 20	9 55	3 20	7 35	1 05	3 05
Hamlet						
Wanatah	5 35	10 10	3 35	7 50	1 20	3 20
Valparaiso	5 50	10 25	3 50	8 05	1 35	3 35
Kouts						
Wheeler						
Lowell						
Cedar Lake						
Creston						
Griffith						
Hammond	6 20	10 55	4 20	8 35	2 05	4 05
Chicago, Ar	6 35	11 10	4 35	8 50	2 20	4 20
	PM	PM	PM	PM	AM	AM

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Crestline, ar	3 50	12 05	6 55	7 30	5 20	1 30
Bucyrus	4 14	12 29	7 19	7 54	5 44	1 54
Upper	4 24	12 39	7 29	8 04	5 54	2 04
Van Wert	5 27	1 40	8 37	9 10	7 00	3 10
Ft Wayne	6 30	2 45	9 40	10 15	8 05	4 15
Arcola	6 50	3 03	9 58	10 33	8 23	4 33
Columbia City	7 05	3 17	10 12	10 47	8 37	4 47
Larwill						
Pierceton	7 20	3 32	10 27	11 02	8 52	5 02
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Kings Bridge						
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Lydick						
Plymouth	8 30	4 42	11 37	12 12	10 02	6 12
Grovertown	8 45	4 57	11 52	12 27	10 17	6 27
Hamlet						
Wanatah	9 00		12 07	12 42	10 32	6 42
Valparaiso	9 15	5 30	12 22	12 57	10 47	6 57
Kouts						
Wheeler						
Lowell						
Cedar Lake						
Creston						
Griffith						
Hammond	9 45	6 00	12 52	1 27	11 17	7 27
Chicago, Ar	10 00	6 15	1 05	1 40	11 30	7 40
	AM	AM	PM	PM	PM	PM

Eastward.	20	8	4	6	50	24
	AM	PM	PM	PM	PM	PM
Chicago	10 30	3 00	8 30	12 45	6 15	8 15
Hammond	10 45	3 15	8 45	1 00	6 30	8 30
Griffith						
Creston						
Cedar Lake						
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Dunlap						
Valparaiso	11 00	3 30	9 00	1 15	6 45	8 45
Wanatah						
Hamlet						
Grovertown	11 15	3 45	9 15	1 30	7 00	9 00
Plymouth	11 30	4 00	9 30	1 45	7 15	9 15
Lydick						
Bourbon	11 45	4 15	9 45	2 00	7 30	9 30
Kings Bridge						
Walkerton	12 00	4 30	10 00	2 15	7 45	9 45
South Bend	12 15	4 45	10 15	2 30	8 00	10 00
Pierceton	12 40	5 10	10 40	2 55	8 25	10 25
Larwill						
Arcola	12 55	5 25	10 55	3 10	8 40	10 40
Ft Wayne	1 10	5 45	11 10	3 25	8 55	10 55
Van Wert	2 15	6 55	12 15	4 30	10 00	12 00
Lima	2 45	7 25	12 45	5 00	10 30	12 30
Ft Wayne	3 10	7 45	1 10	5 25	10 55	12 55
Arcola	3 25	8 00	1 25	5 40	11 10	1 10
Columbia City	3 40	8 15	1 40	5 55	11 25	1 25
Larwill						
Pierceton	3 55	8 30	1 55	6 10	11 40	1 40
South Bend	4 20	8 55	2 20	6 35	12 05	2 05
Walkerton	4 35	9 10	2 35	6 50	12 20	2 20
Kings Bridge						
Bourbon	4 50	9 25	2 50	7 05	12 35	2 35
Lydick						
Plymouth	5 05	9 40	3 05	7 20	12 50	2 50
Grovertown	5 20	9 55	3 20	7 35	1 05	3 05
Hamlet						
Wanatah	5 35	10 10	3 35	7 50	1 20	3 20
Valparaiso	5 50	10 25	3 50	8 05	1 35	3 35
Kouts						
Wheeler						
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	PM	PM	PM	PM	AM	AM

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Poetry.

[Selected by Mollie Railsback.]

"Thou art the Same, and Thy Years shall not Fail."

The flowers that bloom in spring-tide's chaplet bright,
And glitter in the dew—
The flowers must fade
The birds that hymn their notes of song
When leaves are sparkling in the sun
Must cease to be so gay.

The sun that rises in the morning
To wake and warm the world
Must set at length
The seed that ripens with the year
With harvest home is gathered
Must ultimate decay.

All come and go, all wax and wane
O Lord save only Thou,
Who dost remain
The same in all thy years—
All things which fall as now
We trust to thee. Amen.

—Christian Record.

Communicated.

Christ's Prayer to the Father.

The glory which Christ spoke of in his prayer in John xvii. 5, which appears as spoken of in the past is yet future. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The word "world" is a mistranslation which should have been age, meaning aions, an indefinite period of time, one age before the flood. After the flood the second age an indefinite period of time, in which we now live is used as singular and plural forms, and the third aions is the glory Christ spoke of in his prayer to the Father. Seeing the first age was destroyed by water, the second age will be destroyed by fire. "Knowing this first, that there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the Word of God. The heavens were of old and the earth standing out of the water and in the water. When by the age that then was being overflowed with water perished. "But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii. 3-6.

Jesus in his prayer to the Father longed for that glory which the Father purposed in him in redeeming poor, fallen man, whom the devil after the creation had caused to transgress and brought death and the curse on the earth. Since that time man has been a natural wanderer from God, begotten in iniquity and born in sin. Because of disobedience God said "from the sweat of thy face shalt thou eat bread all the days of thy life, from dust thou art and unto dust shalt thou return." God cursed the earth saying "thorns and thistles shall it bring forth." Since that time we see it verified, sickness, sorrow, pain and death, separation from loved ones has been ever since the fall of man, and will continue until Christ comes and subdues all things, and delivers the kingdom up to the Father, then will be brought the saying of the prophet Isaiah xxxii. 1, "Behold a king shall reign in righteousness and princes shall rule in judgment." Earth's millennial age will not be brought about by earthly kings, for they are incapable of establishing a peaceful form of government. When earth's rightful King will come to establish a righteous government and the princes who are to help him rule, whom the Lord has been calling out to help rule with him in his kingdom, by being obedient to the gospel call, so when he comes in all his glory and all his holy angels with him, then shall he sit upon the throne of his glory. Matt. xxv. 31. "Enoch the seventh from Adam prophesied of these saying, Behold, the Lord cometh with ten thousand of his saints." Jude i. 14. "Therefore let us keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. For the grace of God that bringeth salvation hath appeared to all men, teaching us that renouncing impiety and worldly desires, we should live prudently, righteously and piously in the present age, waiting for the blessed hope, even the appearing of the glory of our great God and Savior Jesus Christ, who gave himself on our behalf that he might redeem us from all lawlessness and cleanse for himself a peculiar people devoted to good works. So that, having been justified by his favor we might become heirs according to a hope of aionian life. For our commonwealth is in heaven from where also we are expecting a Savior, the Lord Jesus Christ, who will transform our bodies unto a conformity like his glorious body according to the energy by which he is able even to subject all things to himself. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation of him also shall the Son of Man be ashamed when he comes in the glory of his Father with the holy angels." Mark viii. 38.

Now Jesus had spoken unto the multitude saying, "There shall be some of you standing here that shall not taste of death until you have seen the Son coming (in a visionary form) with power and great glory. After six days Jesus taketh with him Peter, James and John and leadeth them by themselves to a lofty mountain apart: and he was transformed in their presence, and his raiment became shining, exceeding white as snow; so as no fuller on earth can make white." This was a visionary form of his prayer. Moses being there to represent the sleeping saints, Elias the living saints.

Now, brethren, let us fight the good fight of faith wherunto thou art called, let us make a good profession before many witnesses, let us keep the commandments of God until the glorious appearing of our Lord Jesus Christ, who in his times will show who is the blessed and only Potentate, King of kings and Lord of lords, the only one possessing immortality, inhabiting light, whom no one of men have seen, or is able to see, to whom be honor and might Aionian, Amen. Now to you who are troubled, rest with us. When the Lord Jesus shall be revealed from heaven with his mighty angels, when he comes to be admired of all them that believe, wherefore he called us by this gospel to the obtaining to the glory of our Lord Jesus Christ, that he so loved us and has given us everlasting consolation and good hope through faith, for if we believe that Jesus died and rose again, so also we believe that God through him, will lead forth with him, those who fell asleep, for this we affirm to you by the Lord's Word, that we the living who are left over to the coming of the Lord will not by no means precede them who fell asleep. Because the Lord himself will come down from heaven with a shout and with an archangel's voice and with God's trumpet, and the dead in Christ shall be raised first. Then, we the living who are left over shall at the same time with them be caught away in the clouds for a meeting of the Lord in the air, and so we shall be always with the Lord.

The apostles were not following cunning devised fables, but had a foresight of his coming glory. Peter says, "We were eye witnesses of his Majesty, for he received from God the Father honor and glory, when there came such a voice from the excellent glory to him saying, "This is my beloved Son in whom I am well pleased. And this voice which came from heaven we heard when we were with him on the Holy Mount. Beloved, now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." John iii. 2.

Christ when he was praying to the Father wished all his dear children to share with him in his glory, and that glory will be completed in him when he comes back to this earth and raises his sleeping saints, and earth is restored to Eden beauty. Then the battle cry will cease, the mighty nations will not draw their swords to take their fellowman's life. Then the lion will not oppress the poor, neighbor will not try to get the advantage of neighbor, earth with its great earthquakes and famines, pestilence, fearful sights, and great signs and commotions, and men's hearts failing them for looking after those things which are coming on the earth will then cease, for God's own Son is coming back to subdue all things to himself. "And I saw in the night a vision, and behold one like the Son of Man came with the clouds of heaven and came to the ancient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom that all people, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 12-14.

"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountain and it shall be exalted above the hills and people shall flow unto it: and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths, for the law shall go forth of Zion and the Word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off: and they shall beat their swords into plowshares and their spears into pruning hooks: nations shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his fig tree; and none shall make them afraid for the mouth of the Lord of hosts hath spoken it." Micah iv. 5.

"And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou was slain and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people and nation and hast made us unto our God kings and priests: and we shall reign on the earth, and there will be no more death, sorrow nor crying, for the former things are passed away. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him." Rev. xxii. 3.

"I am he that liveth and was dead, and behold, I am alive forever more, Amen. And have the keys of death and hell, or the grave." The last enemy that shall be destroyed is death, and when death is destroyed then the righteous can look up and say, "Lo, this is the glory that should come. For even so come Lord Jesus, come quickly."

MRS. GEORGE OSBORN.

Literal or Symbolic Time.

We believe in the continuity of the prophetic time periods that God revealed unto us. He showed us his mysterious measures and numbers by appointing us "a day for a year," as shown through the prophet. Through this revelation we find that Gentile times cover a period of 7 times, revealed to us by figure through Nebuchadnezzar's experience of 7 times passing over him in a wild beast of the field condition—"Until thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." This seven times or prophetic seven years reaches through 2520 continuous years of time. Also that time times and a half time, or 3½ years of prophetic time, and which equals 42 months of prophetic time, or 1260 continuous years.

We understand from the 70 weeks of fulfilled prophecy that a week was a week of years. So we make no mistake when we claim the "appointed day for a year." We are enjoined to "Prove all things and to hold fast that which is good." Hearken to this "And the vision of the evening and the morning, which was told is true, wherefore shut thou up the vision for it shall be for many days." "Then I heard one saint speaking and another saint said unto the numberer of secrets, How long shall be the vision concerning the day or continued, and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden under foot." And he said unto me, Unto 2300 evenings and mornings, Then shall the sanctuary be cleansed." This vision entered 553 B. C., and 2300 year days each down the stream of time to 1847 in these our own times.

I would ask the Church of God if, from that time many errors have not been recovered in preaching the gospel? The truths of the kingdom of God were restored and published, as witness Bro. Cameron's articles in THE RESTITUTION, in which he asserts that within the last fifty years this truth was discovered, acknowledged and preached in the Church of God, immortal soulism was proved a fallacy—"The coming of Jesus in power and glory to reign on the earth, a glad hope to his followers, with many other kindred truths came to light, that were degraded and hidden by the abomination of desolation for long centuries of time. But "Thy Way, O God, is in the sanctuary, who is so great a God as our God." Psa. lxxvii. 13. Ezek. xi. 16. "Thus saith the Lord God although I have cast them far off among the heathen, and although I have scattered them among the countries; yet will I be to them as a little sanctuary in the countries where they shall come. Yet the end shall be at the time appointed." Yes, the cleansing of the sanctuary has begun and the good work shall go on until these bodies of humiliation shall be made like unto his glorious body. "Behold, I come quickly," even so come Lord Jesus.

I wish to show the errors our Futurist brethren have run into. They claim that the Book of Revelations is not a symbolic book, but that its teachings must be literally fulfilled because it is written therein, "He that adds to or that takes away from the words of this book, the plagues written therein shall be added to him, and God shall take away his part from the tree of life." But we enquire, how will or can these symbols be literally fulfilled, which successfully prove to us that the book in part at least is symbolic in its teachings? Hearken! This notice, it is in connection with the measuring of the temple of God and the altar and them that worship therein, "And the holy city shall they tread under foot forty and two months, And I will give unto my two witnesses and they shall prophesy 1260 days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the Lord of the earth, and if any man desireth to hurt them fire proceedeth out of their mouth and devoureth their enemies.....These have the power to shut the heaven that it rain not during their prophecy.....And when they shall have finished their testimony the beast shall kill them and their dead bodies lie in the street; nations do look upon their dead bodies three days and a half and suffer not their dead bodies to be laid in the tomb." If these time prophecies must be literal, then it follows that these two prophets must literally be two olive trees and two candlesticks. Also there must be a literal beast with ten horns and seven heads, and on his horns ten diadems and upon his heads names of blasphemy, and he must be like a leopard with feet of a bear and mouth of a lion and he must overcome the saints. Ah, yes, we know that John used symbols as other prophets did to show forth the things that should shortly come to pass. Let God be true though every man be a liar. In the latter days ye shall consider it perfectly. I will correct them in measure."

Another point showing their error. "But thou, O Daniel, shut up the words and seal the book even to the time of the end many shall run to and fro, and knowledge shall be increased." These present indications show that we are in the time of the end; while to the Futurist, is he at all sure that the 7 times are yet in course of fulfillment? "Go thy way, Daniel, for the words are closed up and sealed to the time of the end." The time of the end means to us 360 years, or one prophetic time or year. To the Futurist it must mean a literal year only, and the words to be closed up and sealed till the time of the end. It follows that the words of the book [illegible] and understand Daniel's prophecies until the last time or last year of the end of the prophecies, else the angel spoke falsely.

"None of the wicked shall understand, but they that be wise shall understand." The feet of the Lord addresh days, but the days of the wicked shall be shortened." Jesus in teaching his disciples said, "Take heed that ye be not led astray, for many shall come in my name saying, I am, and the time is at hand; go ye not after them." Luke xxi. 8, 24. "And Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." Here again is the long continuity of time shown in the "Times of the Gentiles." The fierce anger of the Lord shall not return until he have executed and till he have performed the intents of his heart, in the latter days ye shall understand it perfectly. "And I will recompense their iniquity and their sin double. Therefore, behold I will cause them to know: this once will I cause them to know mine hand and my might. Behold evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost part of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth ... because of fierce anger,' For all this his anger is not turned away, but his hand is stretched out still." Isa. x. 4.

"How long, O Lord, wilt thou hide thyself forever? How long shall thy wrath burn like fire? Thou shalt arise and have mercy upon Zion. For it is time to have pity upon her; yea, the set time is come. Who knoweth the power of thine anger and thy wrath according to the fear that is [illegible] smote thee, but in my favor have I had mercy upon thee. I the Lord will hasten it in its season. After those days, saith the Lord, I will put my laws into their mind, and on their hearts also I will write them, and I will be to them a God, and they shall be to me a people." Will the Lord cast off forever? Hath God forgotten to be gracious? Hath he in his anger shut up his tender mercies? "And I said, this is my infirmity: but I will remember the right hand of the Most High."

"Happy is the man that findeth wisdom; length of days is in her right hand, in her left hand is riches and honor. So teach us to number our days that we may get us an heart of wisdom." "Who is wise and he shall understand these things prudent and he shall know them, for the ways of the Lord are right, and the just shall walk in them, but the transgressor shall fall therein. Look therefore carefully, how ye walk, not as unwise but as wise, buying up the opportunity, because the days are evil, wherefore be ye not foolish, but understand what the will of the Lord is." In reading this passage one's mind at once reverts to the wise and foolish virgins as the cry went forth, "Behold the Bridegroom cometh, go ye forth to meet him." "If a man love me he will keep my words."

How true is this quotation from Ezekiel in the light of these Scriptures. "Even when the number of seeds is filled in you, for he hath weighed the world in the balance. By measure hath he measured the times, and by number hath he numbered the times, and he doth not move nor stir them till the said measure be fulfilled."

E. K. HART.

"Soul Sleeping Doctrine."

No doubt this name was invented and used as a reproach by some man claiming to be a Christian, and yet it expresses more truth and common sense than was intended. See here, in natural sleep we rest with the voluntary powers of the body and mind suspended. Webster. Our experience and observation says that is true. Then if the powers of the mind are suspended in sleep, is not the soul asleep as well as the body? Or is the soul independent of the body or the mind? If so, where is their abode, and what is the manifestation? I am free to confess that I cannot take [illegible] powers of the body and mind are suspended in sleep, or if the soul is dependent on an active organism for manifestations, then when the organism is overcome by sleep then the soul must also sleep. Then if the soul cannot think and act and remember when the organism is asleep, pray tell us how it can and does think and act and sing and shout, when the body is dead and its powers are all suspended? If there is a little soul in this world that can explain and extricate itself from this dilemma, I would be pleased to know its name and its origin, but if it cannot be found, then I must still conclude that it is all a pretentious arrogant delusion, and that the soul certainly sleeps when the body sleeps, and when the body sleeps in death, and all its powers are suspended, then the soul must necessarily sleep also, as there is no channel or organism through and by which it can play its antics. Then soul-sleeping doctrine is the true and sound doctrine after all is done and said. And we are all soul-sleepers if we only knew it. Let us endure sound doctrine, and let the fables go.

T. G. ADAMS.

"Is My Name Written There?"

When we look over our Love Feast, and see the names of loved ones, and names of other ones that we hold dear not there, we are constrained to think of that final gathering, when those who have not been faithful shall be cast out. Matt. xxiv. 51; Rev. iii. 5.

Jesus bids us rejoice that our names are written in heaven, rather than over any other gift or power that we may possess. Luke x. 20.

But brethren, keeping it there is of more importance to us; seeing that it is better not to have known the Way of Life," than to depart from it and die in our sins. John viii: 24, 24; 2 Pet. ii. 21; Luke xii. 47.

To you who are troubled, we say, "Cheer up" and "Cast not away your confidence, which hath great recompense of reward." For Christ as a Son over his own house, whose house are we if we hold fast the confidence, and the rejoicing of the hope of the end; for we are made 'partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. x. 35; iii. 6, 14.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand. By which also ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain." I Cor. xv.

Hence, the necessity of cultivating or working out our salvation with fear and trembling.

R. A. HEATHCOTE.

What Day?

What day of the week was Christ crucified on? When we look along the line we find that Catholicism has handed down the date of Friday, and her daughters have accepted it. But the Bible student cannot accept it as truth, because it makes the words of the blessed Master void: when he said as "Jonah was in the belly of the great fish three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." Now, if he was crucified on Friday he could not remain in the grave three days and three nights and rise on the first day of the week, and the record says he did rise the first day of the week. Mark xvi. 9. So we must conclude that some mistake has been made. Now, dear reader, I think the trouble is, they jumped at the conclusion that he was crucified on Friday because it was the preparation day for the Sabbath. They overlook the fact that there were other Sabbaths besides the weekly or seventh-day Sabbath. The truth is the day after his crucifixion was the yearly or passover Sabbath, and came on Thursday, so he was crucified on Wednesday, was in the grave Thursday, Friday and Saturday, and so we see there were two Sabbaths passed while he was in the grave.

H. F. COMBS.

There is no [illegible]

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

When *we* are right, very little goes wrong.

Good for Turtullion,—he said, "I adore the fulness of Scripture. I do not admit what thou bringest in *of thine own* without Scripture."

"Our individuality is not destroyed by being with the multitude. Each must do his own work, and do it with all his might."

"If we attend carefully to our duty, and keep both beams and motes out of our own eye, those of others will not often seriously trouble us."

By continued meditation on the Word of God a man as naturally improves and advances in the godly life as a tree thrives in a well-watered soil.

We understand that "Zionism" is growing rapidly in the United States; there being no less than thirteen societies in New York City and Brooklyn, and others are being formed by the "richer Jews."

Christian graces are said to be like perfumes; the more they are pressed the sweeter they smell. Like stars that shine brightest in the dark; like trees, that are shaken, the deeper root they take, the more fruit they have.

The Holy Scripture is a golden epistle sent to us from God. This is to be read, searched, inwardly digested diligently. Ignorance of Scripture is the mother of *error*, not devotion, as many say.

If Jesus does not organize the twelve tribes of Israel into a kingdom, out of what or whom will he organize a kingdom? "He shall reign over the house of Jacob forever, and of his kingdom there shall be no end." See Luke i. 30–33.

We learn through the press that efforts are being made to construct a railway from El-Tor to the Summit of of Mount Sinai. A depot will be erected near the spot where, according to tradition, Moses stood when receiving the commandments. The line will also pass the cave in which the prophet Elijah remained in hiding while fleeing from the priests of Baal.

Mrs. Browning says:—"Ah, get to work, 'tis the best we can get in this world. God in cursing gives better gifts than men in benediction. God says sweat for foreheads,—men say crowns, and so we are crowned, ah, geshed by some tormenting circle of that which snaps with a secret spring. Get work, get work. Be sure 'tis better than what you work to get."

In the closing part of an article on the Sultan Abdul-Hamid, in a religious paper, we find these words: "Let us all *earnestly* and persistently pray that the Holy Spirit may fall on Sultan Abdul-Hamid with such mighty power that his wicked heart shall be changed and right and peace reign in his Kingdom." How we wish the heart of the author of that exhortation could be so changed as that she would believe and accept what the spirit in Paul says is God's saving power to those who *believe*. Abdul-Hamid rejects the Holy Spirit's Word—The gospel of Christ—(Rom. i: 16.), and the above exhortation shows that its author does the same. Both need to be lectured by the word of truth, see James i: 18.

This is what Dr. Channing wrote concerning the twisting or wresting the Scriptures to suit preconceptions:

"Of all the acts sagacious dupes invent,
To cheat themselves and gain a world's consent,
The worst is, Scripture warped from its intent,
That men go wrong with an ingenious skill;
Bend the straight rule to their own crooked will!
Thus with a bright and shining lamp supplied,
First put it out, then take it for a guide."

Mr. George Combe, an eminent phrenologist, says:—"No idea can be more erroneous than to suppose that man is an immortal being on account of the substance of which he is composed. System of Phrenology pp. 595–7. Cicero, having reckoned up the opinions of philosophers as to the soul's immortality, concluded thus:—"Which of these opinions is true? Some God must tell us. Which is most like truth is a great question." Institutes Vol. I. p. 56.

In regard to Reason and Faith, Dowie says.—"The adversary may swallow implicit, ignorant believers, but he must chew and pick the bones of the understanding believer, before he can assimilate him and make him like himself. The implicit believer stands in the open field and the enemy will ride over him easily; the understanding believer is in a fenced city and hath outworks to lose before the city he possess: that is, reasons to be answered before his faith is shaken, and he will sell himself dear, and lose himself by inches, if he be sold or lost at last."

It has been truly said that nothing is *now* perfect, and "nothing *will be* perfect until the return of the Lord from heaven. The hope of the moral universe is suspended upon that. The groanings of creation converge upon that. The Christian will not be like his Lord until he appears, and the whole church awaits the same glorious epiphany for her deliverance from spot and wrinkle and corrupt associations of worldliness, hypocrisy and every other evil that clings to her. True Christians, therefore, fix their eyes upon this grand, certain, and exclusive hope—the coming of the Lord from heaven. There is no hope for the church but this; and there is no hope for the agonizing world but this. Oh let us hold fast to this blessed hope, whose realization shall make the church the radiant Bride of the glorious Bridegroom."

"Every plant which my heavenly Father hath not planted, shall be rooted up." Matt. xv. 13. Note the contrast:—

"No wind that blows can ever kill
The tree God plants.
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best,
The tree God plants
Strikes deeper roots, grows hi der still,
Spreads higher boughs for God's good-will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
Its roots are warm beneath soft snows,
And when spring comes it surely knows,
And very fast to blossom grows,
The tree God shields;
Grows on apace by day and night,
Tall, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows,
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane,
When they are spent, it doth remain,
The tree God knows
Through every tempest stand it fast,
And, from its first day to its last
Still fairer grows."

Friends of the Truth in Racine, Wisconsin, recently tried to get the Y. M. C. A. Hall for an Evangelist of the Faith to speak in, and found that the ministers of the city had recently objected to its being used for lectures on the "Second Coming of Christ," by another person. Of course they did not get it. What plea will these blind leaders make before him whom they try to keep away? Think of the above action of the Racine clergy and then know that one of the most popular clergyman in Cleveland in his last Sunday evening lecture, gave utterance to the following sentiments:—He said, "There were men who were Christians and did not know it:" said he thought "baptism was not essential to salvation;" said "a man could be a Christian who did not believe in the divinity of Jesus Christ;" said "the divinity of Christ was an intellectual conception;" said he believed it possible for one who had never heard of Christ, to be a Christian." At the same hour in another vast temple in the city another popular Presbyterian minister was lecturing on "Fiction—its religious element;" the particular novel under discussion being James Lane Allen's "The Choir Invisible;" the Rev. Doctor describing at length the principal characters. We heard of no additions to the church, however, although this was the third lecture of the course.

"The Wrong Signal."

"What has has happened?" said Mr. Hamilton to his son, who entered the room in a hurry, and with the air of one who had some interesting news to communicate.

"A freight-train has run off the track and killed a man." said Joseph.

"How did it happen?" said Mr. H.

"The Watchman gave the wrong signal."

Making a wrong signal cost a man his life. There is another source in which wrong signals occasion the loss of life—of life spiritual. He who fails to declare the way of salvation as it is laid down in the word of God,—who teaches that *all men* shall be saved,—or who teaches that men may secure salvation by their own works, gives the wrong signal. In consequence, men take the wrong track and go down to death.

The private professor whose reputable standing in the church and in society gives influence to his example, pursues a course of conduct utterly inconsistent with the injunction, "Be not conformed to this world," and the younger members are led to similar practice, by degrees he loses all spirituality and becomes one of those who have a name to live but are dead. Giving the wrong signal refused the disaster.

A believer exposes himself to temptation. He has power to resist the temptation and escapes. One of less power is led to follow his example and falls into sin. His predecessor gave the wrong signal, practically said there was no danger there. It was the wrong signal.

"Occupy Till I Come!"

These are the words of our Lord and Master, who has the right to command us, after having laid down his life for *us*, and we have handed ourselves over to *him*. To occupy is to be employed,—to be industrious, faithful, in the Lord,s absence,—using the money (or talents) entrusted to us so that we may be able to render our account with joy when he returns.

There is no doubt but what we all keep *busy* enough, so far as *that* is concerned, but the question for us to consider is, are we occupied as the Lord would have us? Are we doing *what* he told us *to* he told us, or are we mapping out our *own* work and doing it in our *own* way? If so, the serious question is whether or not we are on his *pay roll*? To say nothing here as to what the Scriptures aver on this point, certain is it that common-sense, and reason, and experience would say no, under such circumstances.

Another serious question, and one most profitable to ask is, what has the Master told us to do while he is away in the far country? It would be easy to count upon *hundred* commands that he gave for us to observe; but there is *one*, bearing upon our duty both to him and the world at large, that towers above all the rest, and shows us what we are the *called* to do as co workers with God. It is just what the Acts or doings of the apostles show that *they* did. Jesus told them to go into all the world and preach the Gospel of the Kingdom, and they *did*. They called out men and women for God's name, to live and reign with Christ when he comes. "Till I come," shows *how long* they must work on this line. When he comes their present commission *expires*. All their efforts up to that time, are to win a bride for the Master; and woe to him who neglects that work for speculations about what *is to be*, or what *is not to be* after the dawn of the New Era, and the Lord is King over all the earth. See what the Master says about meat in due season. Matt. xxiv: 46. Luke xii: 43.

Question Answered.

In answer to the request of a correspondent to explain Matt. xxvii: 51, 52, 53, we say to him, you had better just believe what it says, and then by comparing Scripture with Scripture you will know as much about it as any one else. You cannot surely expect us to manufacture testimony for the occasion. It says, "And behold the veil of the temple was rent in twain from the top to the bottom." This was the rich curtain that hung between "the holy place," and "the holiest of all," and shut off all access to God as manifested between the cherubim; and Heb. ix: 8, informs us that the Holy Spirit signified by this that the way into the holiest of all was not yet made manifest. This thick veil hung there through the long ages that preceded the death of Christ, and into the holiest of all none might enter but the High Priest, and he only once a year, by the blood of bulls and goats, had access to God. But the rending of the veil dramatically shows us that a new and living way has been consecrated for us, and we have boldness now to enter into the holiest by the blood of Christ. Read carefully Heb. ix. and x. and see that the law was only a shadow of the good things which have come.

We learn, too, from our text that the earth quaked and the rocks rent and graves were opened when Christ *expired*, and many bodies of the Saints which slept arose and came out of their graves after his resurrection. We do not know who they were, or anything further in reference to them. But we do know that they without us shall not be made perfect, because Christ is the *first-fruit*, and the *second-fruit* are those who are his at his coming. There are those who think that they who came out of their graves ascended to heaven with Christ, and were referred to in Ephesians iv: 8, where it says he led captivity captive and received gifts for men. We cannot agree with this. The context shows that the gifts received for men were the gifts and graces of the spirit, to equip the apostles for the work before them. Jesus was death's captive; he conquered death, and let *it* captive, and holds the keys of death and the grave *i. e.* the *power* over death.

"Current Events in the Light of Prophecy."

"Glad Tidings," remarks that the Far Eastern Question has of late been absorbing public attention throughout the world. China has been considered to be "outside the prophetic area." But the coming reign of God through Christ is to be world-wide; "Unto him every knee shall bow." What effect the recent actions of Germany and Russia in China will have upon the familiar Eastern Question, that is closely bound up with the Holy Land it is difficult to say. These may lead to a re-arrangement of the European Alliances, and may hasten the confusion that is to exist among the nations when the Lord comes.

The *Scotsman* says:—"As 1898 opens, the eyes of the augurs are turned to the East. It is not now our familiar Eastern Question that chiefly interests and puzzles Europe. That is still unsolved. It seems further from solution than it was a year ago; for the Greeks attempted prematurely and blunderingly to cut the Gordian Knot with the sword of war, and, failing, they have made the tangle greater and made the knot tighter than ever before.

The Sultan is still in dire straits for money. After much negotiation the Ottoman Bank has advanced the paltry sum of one hundred thousand pounds. This is to pay the troops in Thessaly and meet the liabilities of the army contractors.

There has been extraordinary bustle in British military circles of late. Troops have been hurriedly despatched from Malta and England to take the place of the regiments in Egypt that have been sent up the Nile. The supplies of war material have been enormous,—far beyond what would be required for the reclaiming of another portion of the Soudan to Egyptian authority, as in former campaigns. The sudden decision and the extraordinary preparations would be inexplicable if that were all, or if it were simply to meet a threatened advance of the Dervishes. There is evidently something more important. This is the explanation given by the Press Association:—"As to the object of sending British reinforcements to Egypt, official reticence in London is still strictly maintained, but few possessing any knowledge of affairs in that part of the world incline to believe that the tactics are purely defensive, and are pursued solely in consequence of a fear that the Dervishes may attempt to regain some of their lost posts. The possibility of an early advance on Khartoum may explain matters somewhat, and there is a disposition in some quarters to believe that the move may be indirectly intended as an intimation to those favoring the repeated aspirations of the French to be the first on the Upper Nile, that this country, or at all events Egypt with the aid of this country, has definite intentions in the same direction, and will be prepared to further those intentions in the most effective manner possible. But the Paris correspondent of the London *Standard* states that the French advance to the Nile is progressing so rapidly that shortly the head waters of the Nile will be claimed as part of the French possessions in Africa."

"Serious anti-Jewish demonstrations have taken place in France in connection with the Dreyfus-Esterhazy affair. It is more than likely that a strong feeling of animosity will spring up against the ancient people all over the mystical Babylon, before the anti-typical Cyrus and his hosts appear upon the scene for their deliverance."

On the 8th instant, newspapers throughout the country made the announcement that "Russia has Manchuria." While the other great powers were talking about the future of China, several thousand Russians have occupied Kurin and the ancient capital of Manchuria, the home of the race which furnishes the present reigning dynasty in China. It is now virtually Russian territory, and a long step has been taken toward the accomplishment of all Russia's designs in Eastern Asia. This lops off one of the most important divisions of the Chinese Empire,—a province of some 6,000,000 or 8,000,000 inhabitants. The papers say England and Japan will have to bestir themselves to prevent the northern part of China becoming Russian territory.

Communicated.

Report of Meetings.

Editor Restitution:

The meetings held by Sister Kathleen Greenbaum, at Lanark, Ill., Jan. 30th, were continued over Sunday, Feb. 6th, much interest was manifested. On Sunday morning she chose for her subject of discourse "Christ as Savior, Priest and King;" and presented it so plainly to the people that many said, "We never heard such doctrine," and after the meeting closed many, although strangers, came flocking around the rostrum to shake hands with Sister Greenbaum, manifesting a spirit of love and interest in the things of the kingdom. Sunday evening at the Progressive Church after the Union Temperance services held by Miss Morrow, Sister Greenbaum had the privilege to make a few appropriate remarks relating to the rescuing of souls for Christ and then becoming Christians in fact by obedience and living a Christlike life. From here she has gone to Dixon. May the blessings of God be with her and her good works.

From a Brother in Christ,
J. M. Glotfelty.

Obituary.

Editor Restitution:

I would be pleased to have the obituary of my daughter printed in The Restitution.

Dear brothers and sisters, I feel encouraged when I see so many good letters. I feel like striving more than ever to do my duty to God, and to do unto others as you would have them do unto you. It has been a sad New Year to us, as death has taken our dear daughter and Sister Ida from us. I feel as if I had nothing worth living for, but I have others that need my care, so I will say, Thy will be done, not mine, the Lord knows what is best for us and will have mercy on us. I hope we will all meet in the kingdom without the loss of one through Christ, our Redeemer. Amen.

May God bless you all is my prayer,
Fanny Norbury.

Miss Ida Norbury Dead.

"This community was startled Saturday morning last to learn of the death of Miss Ida Norbury, daughter of Mr. and Mrs. W. K. Norbury, east of this city, which occurred at Olathe, at 12:30 A. M., that morning, in the 25th year of her age.

Both Miss Ida and her sister Annie, who have been conducting a dressmaking school at Olathe during the past year, took sick at the same time with typhoid fever about two weeks ago last Sunday. Their parents went at once to their bedside. On Friday Miss Ida rested easier, and the relatives here received word to that effect Saturday morning. They had just arrived home with the welcome news, when a messenger arrived with a dispatch stating that she was dead.

The remains were shipped to Lebo Saturday night and from there were brought to her parental home. Arrangements had been made to have the funeral obsequies held on Sunday afternoon, but owing to the heavy rain the services were postponed until 9:30 A. M., Monday. Her funeral was attended by a large concourse of sorrowing relatives and friends, Rev. Woodside, of Colony, Kan., preaching the sermon at the M. E. church. A number of beautiful floral tributes were placed upon the casket by loving hands as a last token of respect to the deceased. The remains were interred in the Hartford cemetery.

Miss Norbury was a lovely young lady and was admired and respected by all who knew her. She possessed of a lovely Christian character, having united with the Christian church in this city in January, 1896. While in Olathe both young ladies made many lasting friendships, and during their illness they did not want for anything, although strong comparative strangers.

The family of the deceased are grief-stricken over the sudden calling away of their beloved daughter and sister. We join the many friends in extending our heartfelt sympathy to the bereaved family in their sad loss of a loved one."

Editor Restitution.

Mr. Francis Malcolm died suddenly Dec. 10th, of paralysis of the heart. He was 87 years and about 3 months old, having been born in the year 1810. He was a good Christian and was prepared to go at any time the Lord saw fit to call him.

Respectfully,
A. J. Walker.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. J. Skinner,	.50
C. K. Schmeltzer,	2.00
Mrs. E. Coffin,	1.00
Mrs. Gideon Absuch,	.50
B. Ludeman,	1.00
A. B. Griffith,	1.00
Mrs. M. D. Morrow,	.50
Emma J. Davenport,	1.50

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Excursions to the South. Special Rates to Mobile and New Orleans via Pennsylvania Lines.

From Feb. 15th to 21st, inclusive, special excursion tickets to Mobile and New Orleans account the Mardi Gras festivities will be sold via Pennsylvania Lines. Return limit will include March 19th, enabling excursionists to spend several weeks in the South. The low rate is open to all. For full particulars about the cost of tickets, time of trains, etc., apply to nearest Pennsylvania Lines Ticket Agent.—feb 21

A little before his death, the great Locke being asked how a young man could "in the shortest and surest way attain a knowledge of the Christian religion in the full and just extent of it" made this memorable reply: "Let him study the Holy Scriptures, especially the New Testament. Therein are contained the words of eternal life. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Low Fare to Cleveland, via Pennsylvania Lines.

Excursion tickets to Cleveland will be sold via Pennsylvania Lines Feb. 22d and 23d account the Students Volunteer Movement in behalf of Foreign Missions. The low fare may be taken advantage of by the public generally. Excursion tickets will be good returning until Feb. 28th, inclusive. Get details of nearest Pennsylvania Lines Ticket Agent.—feb. 21

To Chattanooga. Reduced Rates via Pennsylvania Lines.

Chattanooga, Tenn., may be visited at low fare via Pennsylvania Lines Feb. 20th and 21st, when special excursion tickets will be sold over that route account the National Educational Association Department of Superintendence, good to return until Feb. 28th. Anybody may purchase the reduced rate tickets of Pennsylvania Lines Ticket Agents, who will answer inquiries on the subject.

It is believed that the Turks, since 1822, have slaughtered not less than 152,000 Christians among the Greeks, Nestorians, Maronites, Syrians, Bulgarians and Armenians.

Excursion rates to Cleveland, O, February 22nd, and 23rd, 1898. Via the Nickel Plate Road, account of the convention of the Student Volunteer Movement for Foreign Missions. Agents.—Feb 23

Poetry.

Come Thou, O Lord Jesus.

Coming? Yes coming
To gather the Bride;
Closer, yet closer,
Dear Lamb, I abide.
O'[illegible] heart [illegible]
To keep Thy blessed Lord when soon [illegible]

Watching? Yes watching
Dear Lord we pray
The signs of thy coming
Pervade earth [illegible]
Our lamps trimmed and [illegible] burn bright on
[illegible] Hill
Well-watered, and [illegible]

Waiting? Yes waiting
Dear Lord thy voice
To greet Thee when
Our hearts now [illegible]
That we will go [illegible]
Casting [illegible]

Looking? Yes looking
Dear Lord every hour
For thy incoming
Glory and power.
We [illegible]
The conquering Lord, [illegible]

Longing? Yes longing
Dear Lord, for a change
Into thy Likeness,
Translation [illegible]
Together the bride [illegible]
Blessed Redeemer, [illegible]

Coming? Yes coming
Dear Lord quickly come,
And gather thy Bride
To her heavenly home.
We long to be There, thy glory to share,
In the blest home thou hast gone to prepare.

Coming? Yes coming
On glorious clouds,
Until thy appearing
We'll tell it aloud
That soon thou will come, to gather thy Bride,
Robed whiter than snow, to sit at thy side.

Mrs. D. W. Perry.

Communicated.

The Little Horn with Eyes and Mouth Speaking Great Things.

"There is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days."

Daniel's interpretation of Nebuchadnezzar's dream of the metalic image, reveals four universal kingdoms of men, and out of the fourth would arise ten kingdoms. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever."

After this Daniel had a dream and visions similar to that of Nebuchadnezzar's with another horn, or power. This other power, or little horn having eyes, and a mouth speaking great things is the subject and object of this article, to ascertain if possible, its times, its work, and its end. In order to do this we will trace the dreams and visions of Daniel on down, barely sketching enough to introduce the little horn as we pass along.

The fourth beast has ten horns, "I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Dan. vii. 7, 8, 10. "I beheld till the thrones were cast down, etc., and the judgment was set, and the books were opened. 4. Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

"These great beasts, which are four, are four kings which shall arise out of the earth. But the saints of the Most High shall take the kingdom and possess the kingdom forever, even for ever and ever. Then I would know the truth of the fourth beast, and I would know the truth about the ten horns that were in his head, and of the others that came up, before whom three fell; even of them that had eyes, and a mouth that spake great things, whose look was more stout than his fellows, —I beheld, and the same horn made war with the saints, and prevailed against them."

How long? "Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. vii. 15-22.

"Thus he said, The fourth beast shall be the fourth kingdom upon earth, etc. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and destroy unto the end." This is the third time this little horn has been introduced in the 7th chapter of Daniel, and the next event is the coming of the Ancient of Days (or Christ) when the saints take the kingdom, and possess it forever. This little horn appears again in the 8th chapter of Dan. after the vision of the ram and he-goat. "Therefore the he goat waxed very great; and when he was strong, the great horn was broken, and for it came up four notable ones towards the four winds of heaven. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Dan. viii. 8-13. How long?

This question is asked in reference to the treading down of the sanctuary and the host by this little horn; and the answer is, "Unto 2300 days then shall the sanctuary be cleansed." See Ez. xxxix. 12, 11. 16; Ex. xv. 17, also Psa lxxviii. 54. Daniel don't understand the vision yet: Gabriel is sent to make him understand the vision. "Understand, O son of man: for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the last end of the indignation: for the time appointed the end shall be." Dan. viii. 16-19. "The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes, but he shall be broken without hand."

Twice in this 8th chapter of Daniel and three times in the seventh chapter has this little horn been treated of extensively, and the specifications of its powers and crimes are numerous and specific, yet there seems to be a hidden mystery about it which time alone can bring to light: for Daniel says, "I was astonished at the vision: but none understood it." Chap. viii. 27.

And again Gabriel is sent to inform Daniel, and said, "O Daniel, I am now come forth to give thee skill and understanding. Therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Of this prophecy of 70 weeks of Jewish history, 69 weeks was fulfilled in the destruction of Jerusalem by Titus in A. D. 70, therefore an interregnum of over 1800 years to the last week of Daniel's 70. This last week is covered by that little horn we have been considering. That time is called the time of the end. Dan. viii. 17. Also the latter days chap. x. 14. This little horn has not put in his appearance but will after the ten toe kingdoms are in position, for he plucks up three of the ten. This little horn makes a covenant, or league with the Jews for one week, and in the midst of the week he breaks his covenant with them, chap. ix. 27. and then he takes away the daily sacrifice, chap. viii. 11, and sets up the abomination that makes desolate. See Mark xiii. 14, 19; Rev xiii. 5-7; Dan. vii. 25; also viii. 24, 25.

A few words in reference to Daniel's interpretation of the metalic image. The third, or Grecian kingdom is symbolized: its belly and thighs of brass: on the margin it reads its belly and sides were brass. History confirms the fact now. When the [illegible] passed from Greece to Rome it was in its consolidated form, and later it was divided, and sub-divided, but the toe kingdoms come out of the extremity of the feet; therefore those kingdoms cannot be the toe kingdoms that must be in existence when the God of heaven sets up his kingdom. These toe kingdoms must symmetrize with the other parts of the image. These kingdoms cannot exist long before the little horn comes up and plucks up three, and his time is seven years: the last week of the 70 of Dan. ix. 24. called the time of the end.

After portraying the power and crimes of this little horn, the question is asked, How long the vision—to give both the sanctuary (the land covenanted to Abraham) Ex. xv. 17, and the host (Jews) to be trodden under foot? Unto 2300 days, (not years) then shall the sanctuary be cleansed.

This little horn power we have been contemplating is a descendant of Nebuchadnezzar symbolized by a tree, the tree was to be hewed down and destroyed. Dan. iv. 23; but, leave the stump of the roots in the earth with a band of iron and brass, (what for?) that a spout may come out of the extremity of the iron, or Roman kingdom, and he will make a league, or covenant with the Jews for one week, the last week of Dan. ix. 27, and 7 times shall pass over him. One time is 360 days, 7 times will be 7 times 360 equals 2520 days, and in the midst of the week, or after 1260 days he breaks his covenant with them, by taking away the daily sacrifice, and setting up the abomination of desolation. Matt. xxiv. 15, and they shall be given into his hands for a time and times and dividing of time, or 1260 days the last half of Daniel's seventieth week.

The 1260 days Dan. vii. 25, and the 2300 days of Dan. viii. 14, and Dan. xii. 7, 11, 12, are all measured with the same rod, but have different ending, or epoch. For instance the question in Dan. viii. 13. How long the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? 2300 days. The answer is not in strict accord with the question: it should have been as in Rev. xi. 12, forty-two months. The 2300 days covers the 42 months or 1260 days, and reaches down 1040 days to the cleansing of the sanctuary; the first epoch probably in the restoration of all things, etc., "And there was given me a reed like unto a rod; and the angel stood, saying: Rise, and measure the temple of God: and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not: for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, (I understand the two witnesses to be the saints, and the holy people, or Daniel's people) and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth." While these two witnesses are prophesying clothed in sackcloth the little horn of Dan. vii. 25, is treading down the mighty and the holy people, chap. viii. 10-13, 24, 25, and "they are given into his hands for a time and times and dividing of time." And while in their hands are powerless, having no power, therefore symbolically dead." Rev. xi. 7, "And when they shall have finished their testimony the beast (the little horn) that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, (forty-two months) and shall not suffer their dead bodies to be put in graves. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them. And I heard a great voice from heaven saying unto them, come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." The book of Daniel is a book of hidden mysteries closed up and sealed to the time of the end. "But, behold; the lion of the tribe of Judah, the Root of David, hath prevailed to open the book and to loose the seals thereof." Rev. v. 5. "Therefore go; take the little book (the book of Daniel) which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, give me the little book. And he said unto me, take and eat it up, and I took the book out of the angel's hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter. These bitter things contained in the book are what made Daniel sick. Dan. vii. 28.

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one, that shall be found written in the book." Dan. xii. 1. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the dragon was cast out, that old serpent called the Devil, and Satan, which deceived the whole world." I did not know when I commenced writing about the little horn with eyes and a mouth speaking great things, that I was on trail of the serpent, called the Devil, and Satan, but I knew I could see his work all along the line.

We will give some of the names by which the little horn is characterized. "A king of fierce countenance, and understanding dark sentences." Dan viii. 23. By his nativity an Assyrian. Isa. x. 5, 24, 25. By analogy he is Gog. Ez. xxxviii. 1; xxxix. 4. A Babylonian by direct line through its stump root sprout. A Roman by analogy, and implication through the stump band of brass, and christened with a Greek name, Apollyon. Rev. ix. 11. He is the man of sin. 2 Thess. ii. 3-9. He is the Anti-Christ of whom Christ said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. Would you like to know his name? His name in Hebrew is Abaddon, and is the angel of the bottomless pit. Rev. ix. 11.

D. C. Satterlee.

Our Love Feast.

Editor Restitution:

I have been reading some of the good letters in THE RESTITUTION, and I thought I would write a short letter and ask a few questions that I think are of very great importance for us to understand and know the true meaning, as all Scripture is given to us by and through inspiration. There are great many preachers in our country that advance some very queer ideas on certain Scriptures, so I thought I would come where I could get the light I am searching for. The Scriptures I would like to have explained are these; 2 Thess. ii. 1. 7 verses of this chapter introduce a character that I have thought represented the Pope of Rome. From 8th to 12th verse introduces a different character, and I have thought it represented spiritualism in its true form and when we read Rev. xiii. we find those same characters, one as the leopard beast, the other as the two horned-beast. The two horned-beast comes up out of the earth. Now as I understand this two horned-beast causes great trouble in our land and country by enforcing all the authority and rulings of the first beast. If this be true, can we look for our Savior soon, or must we wait for the full development of the two horned-beast, which will cause trouble as times? Believing we have men in the Abrahamic faith that can explain I wait. Yours.

S. B. Perry.

To the managers of The Restitution and all its friends;

I am thankful for the sending of the paper for 1898. I believe in its doctrines because I find it in general the doctrine of the Bible, and I am thankful that God has given me a desire to know and do his will, and I am waiting for the coming of our Lord Jesus Christ, for unto them that look for him shall he appear the second time without sin unto salvation. "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John viii. 12.

Thy Word is my delight,
It leads me in the light;
And if in darkness I should stray,
It says come back, this is the way.

And when I would give up,
And slum to do the right;
It bids me courage take,
To run the way of life.

Pass on the heavenly way,
And do not go astray:
And soon your path will end,
In everlasting day.

J. Harris, Sen.

Dear Restitution:

A question, who can answer? Alone for years I have earnestly contended for the true faith in Christ. I have been treated with contempt and sneered at, and once was told by a preacher in the Congregational church that we were what he called "Anti-Christ," and if I did not quit teaching that the church was not the kingdom, he would turn me out of his house. I told him I should teach it so long as God gave me strength to do it. The trustees of the church told me they guessed I would not go just yet, but the preacher is gone, but not until he broke up his church or nearly so. I have the young peoples Bible class, which is more than twice as large as it should be for one teacher. Now, I want the prayers of all that I may teach that class just as Christ would have me. We were working on Lake xxi. 24 and Rev. xx. just before I received Bro. W. H. Wilson's of Jan. 5th. Oh, how it cheered us on. Now, for the question. It seems to me I never wanted any help on any passage of Scripture, but here would come our good old paper with just the article I wanted. Praise God, for the love he has for his people. These noble workers cannot imagine how their encouraging, inspiring and instructive articles cheer our lonely hearts who are alone in this wilderness of confusion. May God bless them for it.

My prayer is, Come Lord and come quickly.

C. H. Fussell.

To the in three scattered churches:

Once more it is our privilege to send greeting to each other, and oh, how I love to read those letters from the brethren. It is a great pleasure to me, as we cannot see each other, that we can through The Restitution hear from each other. It is a great help; it gives cheer and strength to some that are often cast down. Then let every one write a few lines for The Restitution that it may be the means of strengthening some. I want to see a letter from all of the brethren in this way.

J. W. Booth.

Dear Brethren and Sisters:

Seeing our subscription is already past due, we enclose money for another year. We have no preaching or religious association here, except what we get through The Restitution. If there is a believer living near Greenfield, Mo., we would be glad to make their acquaintance. With love and greeting to all that are in the faith, I remain your brother.

Wm. Updegraff.

To the Household of Faith:

I have not yet joined the church, but I go to the Bible class, trying to do that which is good in the sight of the Lord, so that I may be able to enter into the straight and narrow gate which leadeth to life eternal, and be among the few when he comes that he will find watching and waiting for him to come and wipe away this awful curse from off the earth, and make it an Eden home for the righteous to dwell in. In the next age where there will be no sorrow, nor death, nor crying, for the former things will have passed away, where nothing will hurt nor destroy in all my holy mountain, saith the Lord. It will be a glorious time when these shall come to pass, and this awful curse removed, and this earth made a home for the righteous.

A hoping friend,

Cleveland Southerland.

[Glad to hear that you are striving to do right. Keep on in your attendance at the Bible class, and in the study of God's Word, and we hope very soon you will see the right path clearly and what your duty is, and to hear that you have been baptized and have taken upon yourself the name of Jesus.—Ed.]

Dear Restitution:

I for the first time mingle my voice in praising and glorifying our Savior with all those that are of like precious faith that was once delivered to the saints, in thanking him for all his goodness and benefits during the past year, and I ask of him to continue to bestow upon all his people goodness and benefits, for he saith all power is in his hand, in heaven and in earth. So dear brothers and sisters, let us abide in him, that when he shall appear, we may have confidence and not be ashamed before him at his coming. Dear brothers and sisters, I ask your prayers that I may hold out and prove faithful.

Yours in hope of eternal life through Jesus Christ our Lord,

J. C. Mitchell.

Dear Home band of Faith:

With sad hearts mother and wife join me in the thankfulness to God, for being permitted to join in one more love feast. We have just heard of the death of Bro. G. M. Merritt. After long years in the self-same with whom [illegible] last year [illegible] be at rest, he expired on Wednesday Dec. 15, 1897, leaving to his dear wife and children, brethren and friends, this legacy: "I have fought a good fight, I have kept the faith." 2 Tim. iv. 7. Words of comfort and instruction were offered by Bro. Jas. T. Mingerief on Friday 17th. The interment was at Shady Grove, near Hot Springs, Ark. Bro. Mingerief's text was Job xiv. 14, showing the absolute necessity of the resurrection of the body in order to life after death. To the bereaved ones, Put your trust in, and cast your cares on the Lord, for he careth for you. For that dear sufferer cannot come back to us, but we can prepare to meet him, where sorrow and sighing will be no more. Amen!

Yours in hope of life in Christ,

H. A. Hembreeds.

[This letter should have appeared sooner but was overlooked.—Ed.]

Dear Restitution:

I am almost ashamed to write to you after getting the paper so long. I like the paper so well and always read it as soon as I get it, and I thank the kind friends who thought enough of my husband and myself to send it to us. It always does me so much good to read The Restitution and I will miss it greatly when it stops. I would like very much to subscribe for the paper, but sorry to say we are in poor circumstances now. My husband has been out of work for over two months, he is now in Kansas looking for work. He has been gone five weeks from home, and I am so lonely without him, if it wasn't for the children and this dear paper I would almost despair, but I trust in our dear Lord to provide and guide us in the right path. Your belief has been mine and husband's for the past three years, although we neither one belong to a church we try to live up to the teachings of the Bible as near as we can. I read the papers and give them to others to read. I will now close by thanking the dear friends again for sending the paper. Dear brothers and sisters, please pray for us that we may be ever faithful to the end and be ready to receive our dear Lord Jesus when he comes.

I remain a true friend,

Mrs. P. P. Smith.

Dear Restitution:

As I have to send you a letter I will send you a few thoughts on the parable of the three measures of meal. One writer said the measures did not count at all in the parable; another carries the last measure into the eternal age. Now the woman took leaven and hid it in three measures of meal. The leaven is the gospel preached in the three dispensations or ages of the world. The first measure represents the law age. The leaven or truth worked to a certain extent in that age, but the whole did not become leavened. The second measure is the gospel age or our time, and leaven working to a greater extent than it did in the law dispensation, but the whole lump will not become leavened. The third represents the millennial age or age to come (as Paul said, whereof we speak). Now in this millenial age the leaven will work until the whole lump becomes leavened; until all will know the Lord from the least to the greatest; now, I am fully persuaded that the Lord Jesus will soon come without a sin offering unto salvation to every one that believes. Soon may it be.

Submitted in love,

C. T. Wilbie.

Dear Restitution:

We like the paper and do not want to do without it. We feel encouraged when we read so many good letters from those of the one and only true faith. We feel like pressing toward the mark for the prize of the high calling of God in Christ Jesus. We are a little band here in Clarksville, sixteen in all, we meet twice a week. On Sunday Bro. Geo. Moyer preaches for us, and he is a workman that needeth not to be ashamed, rightly dividing the Word of Truth. We all think very highly of him and would miss him greatly if he should leave us. We meet Thursday evening for prayer meeting and reading of the Word, and to exhort each other to so live that when our blessed Lord shall come again that we may be permitted to enter into his rest, and share with him in his glory. May God bless all the household of faith, is our prayer.

S. M. & A. Seitz.

Dear Restitution:

As we cannot do without the paper we will send a little money. We meant to send to you ago, but sickness and many cares returned us from so doing. To the loved brethren and sisters participating in the love feast, I send greetings. May we be a [illegible] to the world to [illegible] is my prayer.

Mrs. M. Smith.

Communicated.

Parables of Saloomoon. Chapter 28.

1. An irreverent man fleeth when no one pursueth; but a justified man hath confidence like a lion.

2. Because of irreverent men's sins judicial-proceedings are stirred up: but a subtile man will quench their fire.

3. He is a courageous man who with acts of irreverence bringeth false charge against the poor: Like a boisterous and unprofitable rain.

4. Even so are those who forsake the law and laud irreverence; but those who love the law put a law around themselves.

5. Evil men will not understand a judicial rendering: but those who seek the Lord will understand in every way.

6. Better is a beggar who goeth his way in truth than a rich liar.

7. An understanding son watcheth to guard law: but he who is shepherdeth beastliness dishonoreth a father.

8. He who increaseth his wealth with usurious interest and excessive gains is gathering together for the one who is merciful to beggars.

9. The one who turneth his ear away from listening to law is even making his votive-prayer an abomination.

10. He who causeth the upright to err in an evil way will make himself fall into corruption: And the transgressor will pass through good things and not enter into them.

11. A rich man may be wise in his own estimation; but a needy man with apprehension will find him out.

12. Because of responsive-help for justified ones there hath come to be much glory; but in the places of their irreverent men are being taken prisoners.

13. The one who revealeth his own irreverence will not have been prosperel; but the one who discourseth reproofs will have been loved.

14. Blessed-happy is the man who always stoopeth because of true reverence; but the hard-hearted will fall into evils.

15. A hungry lion and a thirsty wolf is he who acts the tyrant though he is indeed a beggar of a needy nation.

16. A king in need of revenues is a great sycophant; but the one who hateth iniquity will live a long time.

17. The one who becometh surety for a man under accusation of murder will be a fugitive and not in security. Chasten a son and he will love thee, and will give a cosmos to thy soul; He shall hearken to a nation that is an evader of law.

18. The one who goeth his way justly will have received responsive-aid; But the one who goeth his way in crooked ways will have become entangled.

19. The one who tilleth his own land will have been filled with Bread; but the one who pursueth after leisure will have been filled with penury.

20. A man worthy of confidence will have received many blessings; but the evil man will not be unpunished.

21. He who dishonoreth the face of the justified is not good; Such an one will give away a man of worth for a morsel of bread.

22. A man with an evil eye hasteth to be rich, and doth not know that the one who showeth mercy will control him.

23. He who reproveth a man's ways will have more graces than he who speaketh graciously with his tongue.

24. He who casteth away father or mother and thinketh he is not sinning is a partner of an irreverent man.

25. An unreliable man renders judgment according to probabilities; but one who trusts in the Lord will be in a state of careful diligence.

26. He who trusts in a rashly bold heart is wanting in good sense; but he who goeth his way with wisdom will have been saved.

27. He who giveth to beggars will not have besought for himself; but he who turneth away his eye will be in much perplexity.

28. In the places of the irreverent the justified sigh; but in their loss the justified will have been increased.

COMMENT.

The 28th chapter is made up of disconnected aphorisms; but each a jewel of wisdom of itself with a chaste and appropriate sitting of well-selected words. To reset the thought is not an easy thing to do—that is to translate the thought with its very ancient and obsolete idioms I mean. Whether I have succeeded in a degree the intelligent reader must judge.

And I have brought to bear great congruity with the text as well as a thorough acquaintance with previous translations and tried to do conscientious work unbiased by previous prejudices and convictions.

The wisdom, nay divine prescience speaks for itself in these aphorisms and to the thoughtful, reverent mind I apprehend they carry along with them and obedience to their dictates "the promise for the life that now is, as well as the life that is to be."

Read for yourselves and see the seed-thought they contain expanded into the flower and fruit of the later gospel parable and precept.

CHAS. GARDNER.

Merit Always Wins.

The hard times of the past three or four years have been very destructive to all industrial affairs, and the railways have had an unusual amount of difficulty in making both ends meet. Roads that have, during this trying period, earned dividends while at the same time affording high class transportation facilities to their patrons, have, indeed, been fortunate. And such an event speaks well for the management of the roads.

The record of the Nickel Plate road during the recent period of industrial depression has indeed been remarkable and it speaks most eloquently of the conservative judgment of the managers. For this road has made great and steady progress in the material of its roadway and appliances, and in perfecting its equipment. The interests of the public have been in nowise neglected; in fact, the success of this road has inured to the benefit of the public as much, if not more, than to the stockholders. The condition of the road today shows this. Great and valuable improvements of a permanent character have been made—in the shape of strengthening the roadway, bridges, and other accessories, and procuring new and improved safety appliances; new coaches have been added, elegant Wagner sleeping cars put on, new and powerful engines have been placed in service, and everything has been done to raise the standard of the road, to perfect its service, and to give it a leading place among the best roads in the country. The result has been obvious. The people have observed the progressive spirit of the road, have given it a liberal patronage, have enjoyed its excellent facilities, and that tells the whole story of a highly successful enterprise.

Among the most noteworthy improvements effected by the Nickle Plate route is the introduction of a first-class dining car service which has won the approval of the best class of patrons. Then the coaches have been illuminated by the brilliant Pintsch gas, heated by steam, and placed in the care of a colored porter. So the passengers have had the best that money can afford, at the lowest rates.

The through train service of the Nickel Plate, running in connection with the West Shore and Fitchburg railroads—over the great Hoosac Tunnel route, between New York, Boston and Chicago, ranks with the best in the country and has become deservedly popular. Elegant new coaches, and palatial Wagner buffet sleeping cars run through without change; the service is unexcelled, the time fast, the scenery most fascinating. Located along the south shore of Lake Erie are many substantial and attractive summer resorts that are yearly growing in popularity, and this class of travel promises a continually increasing source of revenue to the Nickel Plate road.—mar 2.

One Night to Denver.

"The Colorado Special" leaves Chicago via the Chicago and North-Western Ry at 10:00 A. M. daily and arrives Denver 1:30 next afternoon. Eastbound leaves Denver 3:30 P. M. daily, arrives Chicago 8:45 the next evening. Connections made in Union Depot, Denver, with trains to all points in Colorado and the West. Up-to-date equipment. A daylight ride both ways through Illinois and Iowa. Passengers for Colorado can also leave Chicago 10:30 P. M. daily. All agents sell tickets via Chicago, Union Pacific and North-Western Line or apply to C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—mar 5.

Convention of Students' Volunteer Movement, Cleveland, O. February 22nd. to 27th. 1898—One fare for the round trip is authorized via the Nickel Plate Road, good going February 22nd and 23rd.—Returning to and including February 28th.—Feb. 23

If you have not yet renewed your subscription to this paper, today would be a good time to attend to the matter.

The Great Revolution.

This is the title of a book of 80 pages with paper cover, written by J. B. Cratou. Every Bible student admits that it is very interesting reading. It points out prophecies that are now being fulfilled that are signs of the near coming of the Lord. The chapters are as follows:—1. The end of the Age. 2. The Lord's coming is near. 3. A Planetary Crisis. (From Astronomy.) 4. Prepare War. 5. Times of Dan. and Rev. 6. History repeats itself. 7. A power rising. (The labor organizations, the Lord's battle-ax.) The chapters of the supplement are:—1. A ray of hope. 2. Restitution. 3. The redeemed shall come to Zion.

The above head-lines of chapters will give the reader an idea of the book. Send eight two-cent postage stamps and get a copy by mail. Address, J. B. Cratou, Wilsey, Morris Co. Kan.

Through Pullman Tourist Sleeper.

For points in Kansas, California, Arizona and New Mexico will leave Indianapolis via the Vandalia Line each Wednesday until further notice. For rates, reservations and full information, apply to nearest ticket agent of the Vandalia Line, or to Mr. E. A. Ford, G. P. A., St. Louis, Mo.—Feb. 28

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

The Hot Springs of Arkansas.

It is announced that all three of the great hotels at this resort will be open this winter. The Arlington has never closed, the Park opened January 6th and the Eastman January 25th. In addition, there are fifty hotels and three hundred boarding houses giving accommodations at reasonable rates to all classes of people. This is the only health and pleasure resort under direct Government control. The curative properties of the hot waters are vouched for by the Surgeon-General of the United States. Send for illustrated descriptive matter and particulars regarding the greatly reduced ninety-day round trip excursion rates, to the nearest coupon ticket agent of the Vandalia Line.—Feb. 16.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

C. B. Stoutler, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesbrough, Galesburgh, Mich.
Norton Gould, 3810 Sarnegie st. Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 304, Grand Rapids, Mich.
S. Roxana Wince, Preveston, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Bulley, Worcestershire, England.
J. S. Hatch, Sciceleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chisanville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Priane, Edison, Neb.
A. J. Eschauer, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
O. L. Kean, 1507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Roseville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Parmlinville, Ia.
J. M. Primmer, Jessup, Ia.
Mollie Bateeark, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown, S. C.
J. R. Ogletie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
H. Wilson, 1905 G St. Sacramento, Cal.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but LEASE RENEW TODAY.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Metz Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Fenne Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jesse Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near. Mulberry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Wallaughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eschauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dalton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Bethel and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rose Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and especially from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to step off and meet with us. A. W. Gever, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mockmore.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock A. M. All are welcome. S. C. Oliver, Pastor.

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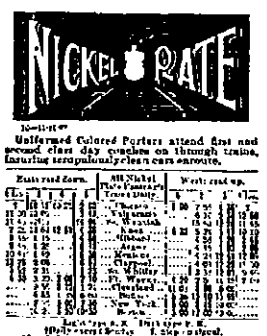

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	AM	PM	AM	PM	PM
Pittsb'gh, Ar.	7 00	3 35		1 35	
Alliance, "	8 50	5 30		3 25	
Canton, "	10 28	7 05		5 00	
Apsenhem, "	10 39	7 16		5 11	
Wooster, "	11 10	7 46		5 41	
Mansfield, "	12 21	8 57		6 52	
Crestline, "	1 15	9 55		7 50	
Ingomar, "	1	12 28	7 35	PM	4 22
Lima, "		2 15	2 50		6 22
Van Wert, "		2 50	3 30		7 07
Ft Wayne, "	4 30	3 55	4 10		8 05
Arcola, "			12 34		4 15
Columbia City, "	4 55	6 23	5 01		9 07
Larwill, "			5 11		9 17
Syracuse, "			5 26		9 32
Eagle Lake, "			5 36		9 42
Warsaw, "	5 31	6 55	5 41		9 47
Etna Green, "			5 50		9 56
Bourbon, "			5 57		10 03
Inwood, "			6 03		10 09
Plymouth, "	6 10	6 31	6 10		9
Tiverton, "			6 18		
Hamlet, "			6 23		
Davis, "			6 30		
Panama, "			6 37		10
Wanatah, "	7 07		6 50		
Valparaiso, "	7 24	6 50	7 05		10
Wheeler, "			7 13		
Hobart, "			7 21		
Liverpool, "			7 31		
Clarke, "			7 37		
Chicago, Ar.	8 05	8 00	8 05		11
	PM	AM	PM	PM	PM

Eastward.	20	8	4	8	106
	AM	PM	AM	AM	PM
Chicago, Lv.	12 00	12 30	12 45		4 30
Clarke, "	2 53		12 06		12 56
Liverpool, "	3 05		12 16		1 06
Hobart, "	3 12		12 23		1 13
Wheeler, "	3 20		12 31		1 21
Valparaiso, "	3 35	4 35	12 50	4 00	1 36
Wanatah, "	3 57		1 12		1 58
Hanna, "	4 02		1 17		2 03
Dixie, "	4 07				
Hamlet, "	4 13		1 23		2 09
Tiverton, "	4 18				
Plymouth, "	4 30	5 40	1 40	4 45	2 25
Inwood, "	4 39		1 49		2 34
Bourbon, "	4 45		1 55	4 51	2 40
Etna Green, "	4 51		2 01		2 46
Warsaw, "	5 00	6 20	2 10	5 30	2 55
Eagle Lake, "	5 05		2 15		3 00
Syracuse, "	5 15		2 25		3 10
Larwill, "	5 20		2 30		3 15
Columbia City, "	5 30	7 00	2 40	6 15	3 25
Arcola, "	5 36		2 46		3 31
Ft Wayne, Ar.	5 55	7 35	3 10	6 55	3 50
Ft Wayne, Lv.	1 10	7 45	5 30	7 00	
Van Wert, "	2 40	9 14	6 58		
Lima, "	3 16	9 50	7 34	8 36	
Ingomar, "	3 51	10 25	8 09	9 10	
Crestline, "	5 05	11 45	9 30	10 32	
Mansfield, "	6 00	12 39	10 24	11 27	
Wooster, "	7 03	1 30	11 27	12 27	
Apsenhem, "	7 33	2 16	11 57	1 04	
Canton, "	7 44	2 31	12 08	1 20	
Alliance, Ar.	9 00	3 16	1 30	2 05	
Pittsb'gh, Ar.	11 15	5 50	3 50	4 40	
	AM	AM	PM	PM	

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To a Sun Dial.

Thou silent herald of time's ceaseless flight!
Say, recall'st thou ages
Since were thine.
Shade, who canst only show how others shine!
Dark, silken witness of celestial Light
In day's broad glare or when the moonlit beam
On Roman Forum
Thy gnomon fingers
Three ends of time, past, present and future sought,
Yet of the present without, just and wise
There is only the moment's fleeting pass,
Sentinel, the petty
Nor less unerring
Applying still, with
By
—John Quincy Adams.

Communicated.

"Without Blemish and Without Spot." 1 Pet. i. 19.

1. Some Josephites and some of Socinian taint, have imagined that our Savior's flesh was "sinful," and that he needed repentance and baptism for remission of sins. But the blood is the life of the flesh (Lev. xvii. 11), and if those who counted his blood "an unholy thing" were blaspheming apostates, are they any better who count his *flesh* an unholy thing? That flesh he compared to heavenly manna, and willingly offered "without spot" to God. The same Greek for "without spot" is translated "without fault" in Rev. xiv. 5, and sons of immortals. Read Heb. ix. 14; x. 29; xiii. 12; Jno. vi. 51; 1 Jn. i. 7. Not even Timothy who was born in sin, needed circumcision for justification (Gen. ii. 5; Acts xvi. 3); why then imagine that Jesus who was born holy, needed baptism for remission of sins? The nature of Emmanuel was better understood by the inspired John than by Josephites and Socinians. Matt. iii. 11, 15.

2. Paul's gospel teaches that Christ was cut off ("not for himself," but) "for the sins." Dan. ix. 26; 1 Cor. xv. 3; 1 Tim. i. 8. Observe the "OUR" five times in two verses. 1 Jn. iii. 4, 5. He was "holy, harmless, undefiled, *and* separate from sinners." Heb. vii. 26. Hence it seems only "profane and vain babbling" to say that he was punished with death for sin of his own. Jno. viii. 46; 1 Tim. vi. 20; 2 Tim. ii. 16. In the sublimity of Divine love he spontaneously and of his own accord "gave himself for *us*," saying, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself." Titus ii. 14; John x. 14, 18. ("But for this voluntary and disinterested sacrifice, there would be no redemption." —Dr. Jno. Thomas, Eureka iii. 382.)

3. Thus by *purity* and *dignity* combined—the purity of "That Holy Thing" born of Mary, and the dignity of "the only begotten Son of God"—He was fully qualified as Mediatorial SURETY and RANSOM, to be "the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 Jno. ii. 2. He who "knew NO sin" was willingly "made a sin-offering on our behalf," and suffered the RIGHTEOUS for the unrighteous." 1 Pet. iii. 18; 2 Cor. v. 21. Dinglott. It is from "the *second* death that believers are thus ransomed; yea, and even the first death is rendered rather a sleep than a death, for they "*sleep* in Jesus." 1 Thess. iv. 14; Rev. ii. 11.

4. Being "made under the law"—in willing subjection to the law—He kept it all, ceremonial and moral: and was "obedient unto death, even the death of the cross." Gal. iv. 4; Matt. iii. 15; v. 17; Phil. ii. 7, 8. By which two things, *obedience and death*, he redeemed us, ("bought us off," Dinglott) from the curse of the law, not only discharging the penalty incurred by OUR sins, which is *death*, but meriting the reward of his obedience, which is *life*, —"The man which doeth those things shall live by them." Rom. vi. 23; x. 5. And as "it was not possible that he should be holden of death." He was raised from the dead to die no more, and says, "Because I live ye shall live also." Acts ii. 24, 27; Rom. vi. 9; Jno. xiv. 19. Thus "the church which is his body" (Ephes. i. 23; comp.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, FEBRUARY 23, 1898. NUMBER 8.

through her living Head) that "endless life" which is a gift from the Father to the Son, and from the Son to the church. Jno. v. 26; xvii. 2; Rom. vi. 23. And though now free from Mosaic law, we are "under law to Christ," to whom "ALL" both just and unjust, are responsible as the Judge of living and dead. Rom. x. 4; 1 Cor. ix. 21; Jno. v. 22, 28, 29; Matt. xxviii 19, Acts xxiv. 15.

5. "All we like sheep have gone astray," but the holy Lamb "proceeded forth and came from God" to seek and save such lost sheep. Isa. liii. 6; Lu. xix. 10. Does not this prove that the unblemished Lamb—the very GOOD to the fold and WAY to the Father—was never himself a *lost* sheep sent to seek the lost? And that he was never "dead in trespasses and sins" as were all of *us* who are "*by nature* the children of *wrath*." Ephes. ii. 1, 3. To be an acceptable sacrifice, the literal lamb that prophetically typified Christ had to have no blemish nor "*any* evil-foreordness." Lev. xxii. 19 to 24; Deut. xvii. 1; Mal. i. 7, 8, 14. No inherent sin was in the cherubic veil that typified the flesh of Jesus. Heb. x. 20; Ex. xxvi. 31. Adam, though a mere type of Christ and therefore inferior to him, began life with flesh that was not "sinful." Rom. v. 14; Gen. i. 31; Eccl. vii. 29. Is it to be supposed then that the inferior Adam began with a *holier* body than the higher Adam? To answer the question, "Who can bring a clean thing out of an unclean?" I need only repeat the angelic words, "For with God *nothing* shall be impossible." Lu. i. 37.

6. "There is one God the Father," and "one Lord Jesus Christ," his only begotten Son (1 Cor. viii. 6), even that Son who truly came "in flesh" (*en sarki*) that was holy at his birth, without fault at his death, saw no corruption in the tomb, and was made immortal and "perfect" at his resurrection. His sanctification should, perhaps, be viewed as twofold, (1) That which he had of the Father through the creative Spirit, at the miraculous conception, before being born or "sent into the world," and (2) That which was manifested by himself in a sinless life and sacrificial death. Jno. x. 36; xvii. 19.

7. "The Holy One" is the Father's name, and also the Son is called his "Holy One," "The Holy One and the Just," "That Holy Thing," "The Most Holy." Hab. i. 12; Acts ii. 27; iii. 14; Luke i. 35; Dan. ix. 24. Now I "tremble at the Word of the Lord" (Isa. lxvi. 2, 5), and cannot adopt the sentiments of Josephites, Unitarians, Socinians, and such like remnants of old Pharisaism and Sadducean "leaven" which tried to rob the Son of his due, under *pretense* of giving glory to God. Jno. ix. 24. Of such leaven the Lord commands us to "BEWARE." Matt. xvi. 6, 12. "All men should honor the Son even as they honor the Father."

A CONSENSUS OF REPRESENTATIVE WRITERS.

"Jesus was 'a body prepared' by special Spirit-creation, the Cherub upon which the effluent power of the Eternal Substance rested.....HE WAS CLEARLY IN AN INTELLECTUAL AND MORAL CONDITION PARALLEL WITH ADAM'S BEFORE HE TRANSGRESSED."—Dr. Jno. Thomas, in Phanerosis, Published 1869. "The referring the promised progeny to the 'Holy Ghost' renders it necessary that he himself should be an 'holy one.....Born a man, the Redeemer bore a veritable human life, but similar to that of Adam BEFORE the fall."—Dr. Olshausen, on Luke i. 35. "Christ's body was pure and sinless whilst ours is impure."—Martin Luther, quoted by Olshausen. "Christ's humanity was formed by the Holy Ghost antecedent to all actions of its own, absolutely holy. He was called in his mother's womb, 'That Holy Thing.' Lu. i. 35."—Dr. A. A. Hodge, in Outlines of Theology (Presbyterian.) "His conception must be otherwise than by ordinary generation, that so, *though partaking of the* human nature he might escape the corruption and pollution of it and not be conceived not shapen in iniquity," —Matt. Henry (Presb.) "A virgin was beyond the law of nature enabled to conceive, and that which was conceived in her was originally and completely sanctified."—Bishop Pearson, on the Creed. "In order to reverse the universal sentence passed upon mankind and to purge their universal corruption, a Redeemer was to be found pure of every stain of inbred and contracted guilt."—Bp. Horsley. "Christ in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his flesh and in his spirit."—Episcopalian Creed, Art. xv. "Man in his original state was sinless.....Adam was formed immediately by God, as was the humanity of Christ. In each the nature was spotless, and richly endowed with knowledge and true holiness."—Encyclopedia of Religious Knowledge. "The Son of God took upon him our nature, yet without sin; honored the law by personal obedience, and made atonement for our sins by his death."—Baptist Declaration of Faith. "We, with our sinful flesh, were devoted to death. But God sending his own Son in the likeness of that flesh, though pure from sin, condemned that sin which was in our flesh; gave sentence that sin should be destroyed, and the believer wholly delivered from it."—John Wesley, on Rom. viii. 3.

WILEY JONES.

Parables of Saloomoon. Chapter 29.

1. Better is a man of convictions than a stiff-necked man: For when he becomes inflamed with rage there is no healing.

2. When justified men have their encomiums sung lawless will have rejoiced: but men sigh for irreverent rulers.

3. When a man is friendly to wisdom his father rejoiceth; but he who shepherdeth harlots will lose riches.

4. A justified (com. trans. righteous) king causeth a place to arise; but a man who evadeth law diggeth it down.

5. He who covertly prepareth a net for the face of his friend is throwing it around his own feet.

6. There is a great snare for a man who is sinning; but a justified man will be in joy and rejoicing.

7. A justified man knoweth well how to judge the needy; but the irreverent man doth not apprehend in a knowing way, and a beggar doth not have a scrutinizing mind.

8. Transgressors have flamed out much; but wise men have turned away wrath.

9. A wise man judgeth nations; but a faulty man though an object of wrath and laughed at doth not stoop.

10. Men who are participants in sins hate a holy one; but the upright will seek out his soul.

11. A person devoid of good sense bringeth out all his anger; but a wise man dealeth it out portion by portion.

12. If a king hearkeneth to an unjust word all those subject to him are evaders of law.

13. When a lender and a borrower have come together the Lord maketh a visitation (an oversight) of them both.

14. When a king judgeth beggars in truth his throne will have been established for an instrumental testimony.

15. Blows and reproofs (convictions) give wisdom; but a child who is being led astray causeth shame to his parents.

16. When the irreverent were many, many sins have occurred; but when they fall the justified have become fearful.

17. Chasten thy son and he will give thee rest, (interval-rest) and will give harmonic-beauty (cosmos) to thy soul.

18. There shall be no interpreter for a nation that evadeth law; but the one who watcheth to guard law will be blessed-happy.

19. An obdurate member of a household will not have been chastened: For even if he apprehend he will not obey.

20. If thou seest a man swift with words know that the one devoid of good sense hath more hope than he.

21. He who liveth wantonly from his childhood will be a house-servant: and at last he will have brought woe upon himself.

22. A passionate man stirreth up strife; and a wrathful man diggeth up sin.

23. Haught, pride bombasteth a man: but the Lord stayeth up the lowly for glory.

24. He who taketh part with a thief, hateth his own soul: and if when an oath hath been administered, those who have heard will not tell.

25. Because they are afraid and ashamed of men, they have been tripped up: but the one who trusteth in the sole Lord will have rejoiced.

26. Many serve as courtiers the face of leaders, but a man's justification cometh to pass from the Lord.

27. An abomination to an unjust man is a justified man, an abomination to a transgressor is a way that restoreth to uprightness.

28. Who will find a manly wife? More precious indeed is such an one than very precious stones.

29. The heart of her husband will take courage on her account: such an one will not be wanting in noble spoils.

30. For she stirreth up her husband's manner of life unto all good things.

31. Spinning wool and flax she hath made a truly useful thing with her hands.

32. She hath become as it were a vessel that cometh with merchandise from afar; and she gathereth together their livelihood.

33. And she ariseth, O nights, and hath given food to the household and employment to her female courtiers.

34. Taking a view of a field she hath bought it, and with the fruits of her hands *hath she planted a possession*

35. Girding up her loins with strength she hath put her shoulders to work.

36. And she hath tasted that employment is good, and her lamp is not accustomed to be extinguished the whole night long.

37. Her arms hath she extended to things of profit and she hath put her hands to a spindle.

38. Her hands hath she opened to the needy and her hands hath she extended to the beggar.

39. Her husband is not troubled about the affairs at home, whenever he tarrieth somewhere, for all those with her are clothed (underclothing meant).

40. Double cloaks hath she made for her husband, and undergarments for herself of fine linen and purple.

41. And her husband comes to be looked around at in gateways, whenever he taketh his seat in a joint-council in the midst of the old men the dwellers of the land.

42. Coarse linen garments hath she made and girdles hath she sold to the Canaanites.

43. Her mouth hath she opened attentively and in accordance with law and she hath enjoined order on her tongue.

44. With strength and appropriate beauty hath she clothed herself (under-clothing meant) and she hath rejoiced in last days.

45. Covered passage-ways are there for her houses, and she hath not eaten the food of sloth. Her mouth she openeth wisely and as the law defineth; and her charitable conduct hath caused her offspring.

46. To arise, and they have become rich; and her husband hath praised her.

47. Many daughters have acquired riches. Many have been the cause of ability; but thou hast exceeded, hast excelled them all.

48. Liars may be pleasing and a woman's beauty is a vain thing; an understanding woman though is blessed; and let her praise fear of the Lord.

49. Give ye unto the fruits of her lips, and let her husband be praised in the gates.

COMMENT.

Chapter 29th opens with a character-building definition of the difference between a conscientious adherence to right and mere foolish stubbornness. How true to all history and experience.

The 2nd verse while historically true in a general way, in a deeper sense is only true in a Messianic realization of our ideal hope. Why is the ideal government in Scriptural teaching always a royalty and not a democracy?

For the reason that persistently and consistently from the Greek of Genesis which asserts God's sovereignty as the *first and most important*—in short "the greatest thing in the world" to the closing chapter of John's Apocalypse "the God of our Fathers" is in reality the King of men, whatever for the time being or in outward semblance the form of government may be.

"The righteous King" of the 44th verse is "the Christ."

The gist of the gospel is in the 6th verse. Our courts and our judicial procedure will be what they ought to be when they conform to the requirements of the 7th, 8th and 9th verses.

The 10th verse tells us why the Christ was hated and crucified and I have no doubt that he was familiar with this particular aphorism of the Wise Man.

The 11th verse ought to be read in connection with the instruction "Be wrathful and sin not."

The 12th verse teaches the responsibility of the governing "powers that be" under God in bringing prosperity or judgment penalties on a people.

Leaders and borrowers ought to ponder reflectively on the 13th verse and brokers will read it with interest also.

The 14th verse can be interpreted only in the light of our later gospel.

Parents in this generation will do well to read and profit by the instruction proclaimed in the 15th, 16th and 17th verses.

Our nation as a whole will do well to read and reflect on the 18th verse.

The 19th and 20th verses are for the obdurate sinner and the careless talker.

The 21st verse is for the spendthrift and the pleasure-seeker.

The 22nd, 23rd and 24th verses give us instruction in regard to curbing our inordinate desires and passions.

The 26th verse tells what true courtier-service is. The 27th verse gives the rationale of the "irrepressible conflict" between sin and righteousness whether it be in the abstract or the concrete.

Beginning with the 28th verse and ending with the 49th (which is made a separate chapter in the C. V. and R. V.) we have the wonderful parable of the so-called "Virtuous Woman." As I have published this before with comment, some years ago at this paper I shall now be brief. Like all the other parables of Scriptural teaching, the natural truth is transparently clear even to the casual reader and finds his ready assent: but the underlying deeper spiritual significance and teaching is not seen without spiritual quickening of the spiritual perceptions and exercise therein. "The manly wife" here in the profounder spiritual meaning of the parable is the working partner or the wife of Christ in the spiritual bond of marriage perfected. The household over which she presides is the household of faith and all the relations of the union herein depicted are the ideal relations yet to be realized in the so-called "hope of Israel." She truly honoreth her husband in commendable utilities and "her husband praiseth her."

CHAS. GARDNER.

Romans viii. 6.

Editor Restitution:

If you will allow me a little space in the columns of your much esteemed paper, I would like to submit a few thoughts that come to me as I study my Bible.

I will take for the foundation of my thoughts Rom. viii. 6, it says "For to be carnally minded is death; but to be spiritually minded is life and peace." First let us see what it is to be carnally minded. In the seventh verse it says, "The carnal mind is enmity against God." Now let us see what a carnal life would be, and what will be the end of such a life. We read in Gal. 19, "Now the works of the flesh are manifest, which are these; adultery, fornification, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Now, I do not think one has to be heir to all of these to keep one out of the kingdom, but I do understand that any one who *is* guilty of one of *these* things is sowing to the flesh, and if they do not repent and turn their back upon it they shall of the flesh reap corruption, or in other words, they shall be "cast into outer darkness." Matt. xxv. 30. Now, let us see if I am not correct, we read in Rev. xxi. 8, "The fearful, and unbelieving, and the abominable, and murderer, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." As we have shown what will be the end of one that is carnally minded, we will endeavor to show what will be the reward of one that is spiritually minded. The text says, "To be spiritually minded is life and peace." Now what is it to be spiritually minded? Paul says in Rom. viii. 9, "Now, if any man had not the spirit of Christ, he is none of his." Does this mean that we have the literal spirit of Christ sent down from heaven and put into each one of those who have been baptized into his name? I say no. It does not mean any such thing; but it does mean, that, when we have come to a knowledge of the truth, and have repented of our sins, and have been baptized into the name of the Lord Jesus Christ, then our minds should be turned [illegible] from worldly lusts, and turn to [illegible] that are heavenly. Paul says in Gal. v. 22, "But the fruit of the spirit is love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Now this is just such a spirit as Christ manifested when he was on earth, and this is the kind of a spirit that we should try to cultivate in ourselves as we grow in grace, and knowledge of the Word of God, as it is laid down before us in the Bible. Now, if we have this spirit of gentleness what will be our reward? The text says: "Life and peace." And in the 17th verse it says, "Heirs of God and joint-heirs with Christ." Now do we understand what it means to be an heir with Christ? It means that they shall receive immortality, and shall be equal to the angels and can die no more. It also means that they shall receive the spirit and birth and shall be able to go and come as the wind, for Jesus says in John iii. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but *canst not* tell whence it cometh, and whither it goeth: so is every one that is born of the spirit." Oh, what a grand thought it is to know that we can escape the second death if we prove ourselves loyal and obedient in this life.

We read in Rev. ii. 11, "He that overcometh shall not be hurt of the second death." And in the 20th verse it reads like this, "And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations." And in Rev. xx. 6, it says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." And in the xxi. 7, it says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." What could one wish for that would be grander than this? Oh, what a blessing it will be to wake up on the resurrection morn, and know that we are a child of God in truth, for what is faith and hope now, will then be a knowledge. The earnest desire of my heart is that I may awake in that blessed first resurrection, and know that I am a child of God. To my mind it is the highest ambition that one can have in this life.

Submitted in love of the truth,

C. H. WILLIAMS.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world begun." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, IND. FEBRUARY 23, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

ENGLAND and France are very near to a clash on account of African complications, and this coupled with the internal conflict in France, makes the situation in Europe very critical indeed.

Miss Frances E. Willard, the President of the W. C. T. U., a woman of world-wide renown, died in New York last Friday. Miss Willard was a woman of great ability, and has been at the head of this greatest of Woman's societies for years, simply because by her worth she belonged at the front. She will be missed in her circle.

THE relations between the United States and Spain have been strained almost to the breaking point owing to the blowing up of the Warship Maine in Havana harbor. It is well to keep down feeling as much as possible, and wait until the investigation that is ordered shall determine if it were accident or design. If some outside agency caused the disaster it will most likely result in war being declared.

BROTHER A. H. Zilmer has just closed a very interesting meeting at Tee Garden, Ind. He was there over three Sundays, and closed with large audiences, though the roads were very bad. He will try and return to them again next month. One man was immersed, and others have said that they would be very soon. We trust the brethren who have the matter in hand will be able to find work so that Bro. Zilmer may be fully occupied. We cannot afford to have him idle.

Current Notes and Events of Interest to Believers.

It seems to be the general impression in Europe that the insurrectionary outbreak in India was connected with the news of the glorious victory of the Great Sultan over the Grecian forces. The capabilities and resources of Greece being absurdly magnified for the purpose of glorifying Islam, has spread throughout Asia, and caused a ferment and enthusiasm which even causes alarm in governing circles in Russia concerning her large Mussulman population more especially in the Caucasus.

The London *Daily Chronicle* says:—"Clearly the engineer is more sacrilegious than the sapper. The latest plan for a mountain railway has one of the summits of Sinai for its higher terminus, El Tor, on the Gulf of Suez, being the starting point. The course selected for the line will bring the tourist within easy reach of most of the famous traditional sites included in the Sinai Pilgrimage. The higher sections of the line will be on the cogwheel system. And when we noticed that concessions had been obtained from the Turkish and Egyptian Governments for the construction of this line, we thought of the Highway the Spirit in Isaiah says shall be out of Egypt to Assyria when the Egyptians shall know the Lord (Is. 19: 21–23, 25) and he shall say "blessed be Egypt my people and Assyria the work of my hands, and Israel mine inheritance." Might not this *projected* road be a section of the *predicted* highway. It certainly looks as if the tide of empire is at last setting Eastward.

The London *Daily Chronicle* says "The dying century offers to us a remarkable spectacle of which unbelief is certainly entitled to make the most in its contention that Christianity has failed as a social force among mankind.....So far from our century having realized the golden dreams of the apostles of liberty, equality, and fraternity, it has seen some of the most awful wars on record, and toward its close we find vaster armaments than were ever known before, competition and rivalry carried to a point undreamed of in earlier ages, and the leading nations of the world, while preserving in their intercourse the ordinary forms of courtesy, acting as though they were all rival brigands. The old struggle for existence has, indeed, taken new forms, but it is still as keen and persistant as in the days of neolithic man. Idealism is at a discount. democracy under a cloud, militarism active as ever, and there is as yet no likelihood of any syndicate being formed to make a "corner" in swords for conversion into plowshares.

Dr. Max Nordau, by way, no doubt, of forwarding the Zionist movement, is contributing a series of articles—printed in Hebrew—to a bi-weekly paper published in Jerusalem under the title of "Hazeoi" an old name for Palestine. After passing from personal reminiscences he advises his Jewish brethren to cleave fast to "Messianism" as the national idea, and says, without an ideal, which is almost beyond attainment, no people can hope to preserve individuality and vigor.

News come to us that the railway from Beirout to Damascus, and its extension to the grain-growing Hauran is now completed. and is one of the most remarkable in the world. The country through which it passes is one of the deepest historical interest, and the difficulties which its constructors had to contend with enormous. The distance traversed by the line is about one hundred miles, and the iron way leads over the passes of both the Lebanon and Ante-Lebanon chains before Damascus, the "head of Syria," and the oldest city in the world is reached.

The *Christian World* says the Anti-Semitic party in the German Reichstag are trying to secure an enactment that will prevent the emigration into that country of Jews who are not subject; and making foreign Jews who have no visible means of livelihood, leave the country, preventing foreign Jews becoming subjects after the passage of the proposed enactment,—and lastly any introducing Jews after the passing of the law, to be fined not to exceed 1000 marks. Whether the law be passed or not,—its discussion alone gives evidence of the strong feeling against the Jews existing in many parts of Germany.

The same paper also says the Jews of Persia are in a critical state, and their leaders feel called upon to join the wonderful movement which has for its object the re-settlement of their race in their own Palestine. During the reign of the present Shah the sharpest measures have been everywhere adopted against the Jews, and quite recently the Shah's ministers have introduced measures which have for their avowed purpose the driving out of all Jews from Teheran. The Zionists have numerous adherents among the persecuted Israelites of Persia. In reference to the Zionist movement it is interesting to learn that an effort is being made among its leaders to begin the rebuilding of the temple at Jerusalem. They believe that the temple once built it would serve as a magnet to draw their co religionists from all parts of the world to the Holy City. And we see by the *Pall Mall Gazette* that so strange is the conviction in some quarters that orders have been given in England and Italy, and at this moment marble is being carved for the capitals of pillars, and wrought iron in England for outer gates and other work.

We see that a German Military Critic has been adding up the grand total of the Continental armies, and, after noting that we can form only a vague idea of what is meant by tens of millions, he tries to bring home to his readers in another way the colossal growth of modern armaments. If, he says, we could have all the armies of the continent on a war footing and drawn up in one long procession, with their guns and ammunition and baggage wagons, the column would be rather more than 24,000 miles long, and, marching day and night, it would take nearly a year to pass a given point.

It is not often the press has to record such a dual calamity as that which overtook Port-au-Prince in Hayti. On the back of a great fire which destroyed 800 houses, warehouses, and public offices and made 3000 persons homeless, came an earthquake, but fortunately without loss of life.

The San Francisco correspondent of the *Examiner* says: "The great sun-spots which the astronomers have been watching for years, have now formed into a fiery swirling mass about to burst from the sun's surface. The disturbance is about 100,000 miles in length, and this new world which the sun is sending out into the universe, is more than three times the size of the earth....The astronomers all over the world are watching the baby world with interest." We offer the above for what it is worth,—that may not be much.

Says the *Review Herald* "Russia has just placed an order for a torpedo boat destroyer that is to run forty-four miles an hour.....Each nation is trying to make the fastest torpedo boat catcher in order to be able to catch and destroy the torpedo boat that is trying to catch and destroy the ship. Surely the next thing will have to be yet faster catcher to catch the catcher that is to catch the ship that is to catch all the other ships. Where will they ever stop in their wild career of war and destruction?"

Questions Answered.

One whose letter shows signs of an anxious enquirer,—says, "I cannot understand how John was in the Spirit body; and in the 15th of 1 Cor. it says there is a natural body, and there is a spiritual body. Rev. vi. 9, 10 represents the souls of the saints under the altar. They were given white robes, etc. Paul says he was having a desire to depart and be with Christ which is far better. It seems by some passages that there is a state of the soul in the third heaven or paradise waiting until the Lord comes to earth to reign."

We have frequently seen cards hung up in places of business which say, "If you do not see what you want, call for it." And we are glad our correspondent acted upon that principle,—called for what she could not see. We shall be glad to show her what she wants if we can,—and if we cannot, we hope she will come again. and ask some one else, who may be able to make it clearer to her mind. We trust she will keep at it till she has mastered these points of *apparent* conflict,—so that she wont have to ask the same questions a year or two later, but be able to *instruct others* who may be puzzled over them. And if she does not keep a file of THE RESTITUTION, she could cut out helpful explanations and paste them into a blank book for ready reference, or to lend to other enquirers. First in order comes the inquiry as to John being in

"THE SPIRIT BODY."

Our correspondent would not expect a person to be an expert mathematician who had not mastered the multiplication table, we are sure. She will see that the closing book of God's revelation is only given to God's servants; that is those who have *learned, believed* and *loved* the grand Purpose of God revealed in the *other* parts of the book, and accepted the conditions laid down for adopting children into

GOD'S FAMILY.

We do not think it *possible* for any to comprehend this last book of God before they have taken these degrees, so to speak, or graduated along this line. It is for God's children, and even *they* will see heights, and depths, and breadths, and lengths they have not explored, while in the flesh.

Our correspondent doubtless knows that business firms, and political parties, and governments, and others send cipher dispatches by telegraph upon important and secret matters; the *senders* and *receivers* only understanding the cipher.

After the first three chapters of Revelation, much of it is given in *cipher*, or what is similar,—in *symbol*—and the Key to the symbols must be obtained from a thorough understanding of what in the Old and New Testament has preceded this last message. But we may say in reference to the question in hand, that

1st, John tells us in the 9th verse of the first chapter that he was an exile on the "Isle called Patmos, for the Word of God, and for the testimony of Jesus Christ."

2. That he was a companion in tribulation with all the servants of God to whom he was writing; that is, a joint-partaker in the tribulation caused by belief of the gospel of the kingdom,—and joint-partaker with them (prospectively) in the kingdom, and their companion in *waiting* for Jesus, the one Anointed to be *King* of that kingdom.

3. In the 10th verse he informs us that while in that state of tribulation and expectancy,—he was in spirit on the Lord's day. We understand this in the light of Ezekiel xxxvii. 1, where it says, "The hand of the Lord was upon me, and carried me out *in the spirit of the Lord*, and set me down in the midst of the valley which was full of bones." Read this chapter and see that it was a *vision*—no real bones.—no real valley, as the explanation following shows. This, we understand, was exactly the case with John. The Spirit took possession of him and projected him forward to the Lord's Day; that is The Day of the Lord,—the day Jesus said Abraham rejoiced to see; the "day in which God will judge, (rule) the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

4. The 7th and 8th verses seem to describe some of the things he saw. The 10th verse explains the *circumstances* under which he saw them; then follow other dramatic representations.

Our correspondent will certainly know that the subject matter of v. 7 has not yet come,—in a word, that the Day of the Lord, or Lord's day has *not yet come*. It was a *vision* of its coming and what would transpire in it John saw. Space forbids further remarks on this point. The next trouble seems to be with the words

"THERE IS A NATURAL BODY

and there is a spiritual Body." 1 Cor. xv. 44. We apprehend that our correspondent's trouble grows out of the supposition that man possesses two bodies at one time,—one natural the other spiritual. In the light of early impressions this is not to be wondered at, they are hard to unlearn. Close attention to the context, however, will remove all difficulty. The Apostle shows in verses 12-20 that the future life of the saints depended upon the resurrection of Christ,—*their* reliving depended upon *his* living again; —those having fallen asleep in Christ would have perished, but for his resurrection. And verse 32 says, "If the dead rise not, it is no advantage to have suffered for God and truth.

But the Apostle avers in the 20th verse that Christ *is* risen from the dead, and become the first fruits of them that slept; the after-fruits are raised at his coming. See v. 23.

Verses 43, 44 show that the dead natural or animal bodies laid away in the ground are raised spiritual bodies. There is a natural (or animal) body, and there *is* a spiritual body. It may be thought that this teaches the existence of *both at once*, both in one person, or how could it say *there* is a spiritual body. In this way: It is written, the first man Adam was made a living soul (creature, person, or breathing thing;) the Last Adam was made a quickening spirit. Here are the two bodies,—one natural—the other spiritual. The natural is put off at death, the spiritual is put on at the resurrection. Jesus has *already* been raised. He is the Lord, the Spirit. And Col. iii. 3, 4 shows that the spirit life of all saints is hid with him in God. It is theirs *now*, but he is the grand repository of it. It cannot, in the nature of things, be associated *with*, or be manifested *in* these vile bodies, and hence Phil. iii. 21 informs us that the Lord Jesus Christ shall *change* these vile bodies, and fashion them unto his glorious body. Amen, and amen. Besides all this it must not be forgotten that the Scriptures say that all the faculties of the mind cease when death ensues. "The dead know not anything." Eccl. ix. 5, 10; "The dead praise not the Lord," Psa. cxv. 17; "Their thoughts perish when their breath leaves them." Psa. cxlvi. 4.

Paul's desire to

DEPART AND BE WITH CHRIST

which is far better, (Phil. i. 21) is the next difficulty that our correspondent is struggling with. She seems to think that this passage conflicts with what we teach for truths; or at least, that she can see no way to harmonize it with them. With the hope of helping her out of her difficulty we first direct attention to the 10th verse of the chapter, where the Philippians are pointed to the "Day of Christ" as *the time of reward*. 1 Cor. i. 8 points to the same day for the same purpose. And we find the same Apostle writing to Timothy just before his execution, "Henceforth there is laid up for *him* a crown of righteousness which the Lord the righteous Judge shall give *him* at that Day of Christ After writing thus plainly and positively, would it not be the height of foolishness for him to wish to go away to Christ *before* that day? How could the crown be given him at death as popularly taught if it were *laid up* for him, and *given* to him, and all others, *at that* day?

In Phil. i. 21 Paul discusses his own fate only in so far as Christ and his gospel are involved. He says all his afflictions had furthered the gospel, and that Christ would be magnified IN HIS BODY, whether by life or by death: and makes no reference to an immortal soul. "For me to live is [gain to] Christ;" not to himself. "And to die gain," also to Christ, not Paul. How, otherwise could Christ be magnified in his body whether by life or by death?

"But," says Paul, "If I live in the flesh," [and magnify Christ in that way] this is the fruit of my labor;" [for which, of course, he would be rewarded.] But he continues, "Yet what I shall choose I know not." [He did not *know* whether living and laboring on, would *most* magnify him, or whether dying would, and therefore could not make a choice between living for Christ and dying for him. This was the strait betwixt two, he was in. But there was a *third thing* he was quite *decided* about, and it looks as if this, in part, at least, made it difficult for him to decide between living and dying for Christ. For, although *ready for either*, he *desired something far better*, than either living or dying. What was that? He desired to *depart* and be with Christ right off. He wrote the Thessalonians that the Lord himself would come down from heaven with a shout, with an archangel's voice, and with the trump of God, and the dead in Christ will rise first: then WE [all, and all the rest who loved his appearing; yes;] "WE shall all be *changed* in a moment; in the twinkling of an eye;" "for this corruptible must put on incorruption and this mortal must put on immortality, and then shall be brought to pass the saying that is written, "Death is swallowed up in victory; O death, where is thy sting? O grave, where is thy victory?" Then WE, [Paul and all the rest of the living, or left over ones] shall at the same time with *them* [the *raised* ones] be caught away in clouds, for a meeting of the Lord in the air; and so WE, [Paul and all the rest] shall be *always* with the Lord."

In the light of 1 Thess. v. 10, 17, and 1 Cor. xv. 52-55 quoted above, is it possible to conclude otherwise, than that Paul was anxious for the day of the Lord ' to come,—anxious that he might be one of the left over ones who would escape death,—*depart* and be with Christ always, *without* dying, which would be far better than living on in mortality and suffering or dying?

Both the head and the heart of Paul were sound, or level. He *loved* the appearing of Jesus; it was the "Blessed Hope" to him; and those who expect to find him stultifying himself by writing one thing to one church, and some thing else to another are slightly mistaken in the man.

The word *analusia*. from *analuo*, rendered depart in Phil. i. 23, occurs once only elsewhere, Luke xii. 36 where it is rendered *return*. And in 22 MSS. of the Septuagint, *analusis* is used in Joshua xxii. 8, for the Heb. word *shuv*, which always signifies "to return."

If the above article be deemed suitable for distribution in tract form, it will be printed when 1000 are ordered at 50 cents per 100.

(Remaining questions answered next week.)

Communicated.

"I Have Never Done Anything Very Wicked."

"I have never done anything very wicked, I am not afraid to die," said a poor woman on her death-bed, not long ago, when a friend tried to explain to her how it was that we must come to God, through Jesus, for the pardon of our sins.

As if, "never to have done anything very wicked" would save us! If we have never done anything *very* wicked we have done *something*, and that is enough to condemn us. Not to have obeyed God, by coming to him in his appointed way is a wicked thing. It is disobedience; it is rebellion. There are countless numbers of human beings who think they can be saved *outside* of the family just as well as if they were *in*.

But their thinking so, will not change the laws of our God: His promises, are made to those who are *in* the family: He pardons *the child*, and not *the alien*.

All are sinners before God, there is none good, not one. All need the covering robe of Christ's righteousness: it is but filthy rags.

Poor, poor indeed is he who has no other dress. The Lord of the Land, has said there must be belief, repentance and obedience, if we would share in his glory. He will not allow us to be saved on our own opinion or in our own way.

S. ROXANA WIRCE.

Obituary.

Died, on Feb. 4th, at the residence of her daughter in West Seattle, Wash., Mrs. Mary Eshelman, Mother of A. D. and J. F Eshelman and Mrs. G. W. Young.

The funeral services were conducted by Dr. Wm. Chapman, Pastor of the Advent Christian Church of Seattle. He selected as the basis of his discourse, 1 Thess. iv. 13–18. His remarks were particularly appropriate and acceptable, giving clear and forcible expression to the Christians hope in a resurrection of the dead to everlasting life and blessedness through Jesus Christ—a hope firmly embraced by the deceased. The following is a brief sketch of her life as delivered upon the occasion.

Mother Eshelman was born in Manheim, Lancaster Co., Pa. Dec. 11th 1818. Her maiden name was Mary Danner, being the next to the youngest of a family of eight children, one of whom, a sister, still living in Manheim survives her. At the age of twenty she was married to Henry Eshelman of the same place. Soon after they made their home at Springville, about twelve miles from Manheim, where they lived till 1856, when they, with their four children, moved to Ohio, near Canton, and three years afterward made their home in Canton, where the eldest daughter and father Eshelman died. In 1890 she, with her son A. D. and family came to West Seattle.

Early in married life she and her husband embraced Christianity and united themselves with the "Church of God," afterwards both obtained enlarged views of the glorious gospel of Christ, becoming deeply interested in the doctrines of the second coming of Christ, conditional immortality, the resurrection of the dead, and the literal establishment of God's kingdom upon the earth at Christ's coming, known as pre-millenium views. The truth of these doctrines became more precious and firmly fixed in their minds as years moved on, and remained so unto the end of their lives.

It is but Just to say, that Mother Eshelman was a faithful and devoted mother, and a devout and conscientious Christian, and died with a firm hope and full assurance of a blessed resurrection to life and incorruptibility at the coming of her Lord and Master.

She was the subject of much physical suffering during her life, which was borne with patience and fortitude. Though feeble and frail she was a busy and incessant worker all her life, enduring much and being very tenacious of life as is evidenced by the fact of her having lived beyond the allotted time of life, dying in her 80th year.

Three children survive her, who were enabled to be present to comfort and minister to her in her last moments, when laying down the burden of life and taking up the peaceful sleep of death, awaiting the glorious resurrection morn to show the beatitudes of God's everlasting kingdom.

Some Russian travellers in Thibet, describe the wonderful storms of dust that occur in Kashgaria near the foot of the Kuen-Lun mountains. The dust in the air is sometimes so dense that complete darkness prevails. Occasionally rain falls during such a storm, but the raindrops evaporate during their descent, and the dust carried with them falls in lumps. Entire forests of poplar trees are buried in dust hillocks 40 feet high. These deposits of dust are afterwards moved on by the wind, but the trees that have been buried die, even after their disinterment.

A telegram from London of Sept. 20 says that efforts are being made to construct a railroad from Tor to the summit of Mount Sinai. The mountain is only accessible on one side. A depot will be erected near the spot where a stone cross was placed by the Russian Empress Helena, and where, according to tradition, Moses stood when receiving the commandments. The railroad will also pass the cave in which the prophet Elijah remained in hiding while fleeing from the priests of Baal.

Three places, at least are known where green snow is found. One near Mt. Hecla, Iceland: another fourteen miles east of the Obi; the third near Quito, South America.

Poetry.

Childhood.

There was a time when I was very small,
When my whole frame was but an ell in height,
Swiftly, as I recall it, tears do fall,
And therefore I recall it with delight.

I sported to my tender mother's arms,
And rode a horseback on best father's knee,
Alike were sorrows, passions, and alarms,
And gold, and Greek, and love unknown to me.

Then seemed to me this world far less in size,
Likewise it seemed to me less wicked far;
Like points in heaven, I saw the stars arise,
And longed for wings that I might catch a star.

I saw the moon behind the island fade,
And thought, "Oh, were I on that island there,
I could find out of what the moon is made,
Find out how large it is, how soft, how fair!"

Wondering, I saw God's sun, through western skies,
Sink in the ocean's golden lap at night,
And yet upon the morrow early rise,
And paint the eastern heaven with crimson light.

And thought of God, the gracious Heavenly Father,
Who made me, and that lovely sun on high,
And all those pearls of heaven, thick strung together,
Dropped, clustering, from his hand o'er all the sky.

With childish reverence my young lips did say
The prayer my pious mother taught me:
"O gentle God! O, let me strive always
Still to be wise and good, and follow thee!"

So prayed I for my father and my mother,
And for my sister, and for all the town;
The king I knew not, and the beggar-brother,
Who, bent with age, went sighing up and down.

They perished—the bright days of boyhood perished—
And all the gladness, all the peace I knew!
Now have that their memory, fondly cherished
God may I never, lose that too!

—Jens. Ruggeveen.

Communicated.

"Hath Everlasting Life." No. 7.

"He that hath the Son hath life; and he that hath not the Son of God, hath not life." 1 Jno. v. 12.

PINE WOODS BIBLE CLASS.

INVESTIGATION AS TO WHO IS JESUS CHRIST?

Teacher. You have seen in past lessons that Dr. Henry, Pastor of LaSalle Ave. Baptist Church, said, "Jesus of the New Testament is the Jehovah of the Old Testament." Therefore Jehovah was Jesus, and Jesus was Jehovah, and consequently *no difference existed between them.* Carrie, does the Bible make a difference?

Carrie. It does.

Teacher. How many times?

Carrie. There are about one thousand three hundred and twenty-six clear distinctions given.

Teacher. And does not this enormous amount of Scripture evidence influence Trinitarians to give up such an unscriptural dogma?

Carrie. Not at all.

Teacher. Why not?

Carrie. Because they are creed bound, and wedded to an unscriptural tradition handed down to us through the Roman Catholic Church.

Teacher. Will Lud tell us what other ministers think of the trinity?

Lud. Yes. I will quote from Mr. Freeth, he said he "had no doubt in his own mind that Jesus Christ was absolutely and solely divine, and the SOLE OBJECT OF HUMAN WORSHIP." And as Dr. Henry said, that "Jesus was the Jehovah of the Old Testament," and if that was so, he *must* be the sole object of human worship."

Teacher. Did Jesus ever set himself up as an object for human worship?

Lud. Never.

Teacher. Did he teach his disciples *how to pray*?

Lud. He did.

Teacher. To whom did he tell them to address their prayers?

Lud. In Matt. vi: 9. He says: "After this manner pray ye: OUR FATHER WHICH ART IN HEAVEN, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven." etc.

Teacher. To whom were they to address their prayers?

Lud. "Our Father."

Teacher. Where was the Father?

Lud. "In heaven."

Teacher. Where was Jesus at the time?

Lud. On earth.

Teacher. If Jesus, was the Father, as Dr. Henry said, why say: "Our Father *which art* IN HEAVEN," when he was with them on EARTH, in their *sight*, and with whom they spoke *face to face*? The great Jehovah says: "thou shalt have no other gods beside me," no, not even a "Triune God."

Lud. It was evident Jesus did not recognize it as a fact that he was the "SOLE object of human worship", if so, prayer to "God the Father," and "God the Holy Ghost" is Forbidden, and we know Trinitarians pray seperately to *three gods.*

Teacher. To whom do trinitarians address prayer?

Lud. Attend one of their general prayer meetings, and you will frequently hear prayer addressed to the *Father*, the *Son*, and to the *Holy Ghost*, separately. I heard several individuals, *during* their prayer, ask petitions of *all three*. There is nothing more common than to hear them pray to THREE Gods separately. as three persons.

Teacher. What does the Jehovah of the Old Testament say about a multiplicity of Gods?

Lud. He is quite decisive about that. See Isa. xliv 6, 8: "I *am the* FIRST and the LAST, (that takes in all) and *beside me* THERE IS NO GOD.....I KNOW NOT ANY." Trinitarians evidently associate *three Gods* in their mind, or they would not pray to what they call "God the Father, God the Son, and God the Holy Ghost," they address the three *personally* and *separately*, as to so many *independent gods*, each one are petitioned or prayed to, *as being a God*, or they would not address them by the title of "God," hence there is no escaping the inevitable conclusion that thus Trinitarians are worshipers of THREE GODS' and violate the commandment: "Thou shalt have no other gods beside me."

Teacher. Will Albert please tell us if the Apostles whom Jesus taught to *pray*, recognized *him as* "God, the Father, the Creator of heaven and earth," or did not they recognize someone else as "God, the Father," "the Creator of heaven and earth," and that Jesus was simply his holy child, and *not* "God the Father?"

Albert. The Scriptures are so plain on this matter, I will call on them to testify as follows: "They (the Apostles) lifted up their voice *to God*, with one accord, and said, *Lord, thou art God*, which hast made heaven, and earth, and the sea, and all that in them is: (not Jesus) Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The Kings of the earth stood up, and the rulers were gathered together against *the Lord*, and against *his* Christ. For of a truth against *thy holy child Jesus* (thy holy *servant* Jesus, R. V.) whom *thou* hast anointed.....the people of Isreal were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" etc. (Acts iv. 24-30). "Blessed be *the God and Father* of our Lord Jesus Christ" (Father and Jesus are not the same) "For through him (Jesus) we both have access by one spirit *unto the Father.*" ....."For this cause I bow my knees unto *the Father of our Lord Jesus Christ.*" (Jesus was not his own father) ....."Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto *him* be glory in the Church *by Christ Jesus*, throughout all ages, world without end.—Amen. (Eph. i. 3; ii. 18; iii. 14, 20, 21.

Teacher. Did Jesus address prayer to the Father?

Albert. He did, he says: "O my Father," etc.

Teacher. Did he recognize him as God?

Albert. He did, he says to Mary: "I have not yet ascended to your Father, and my Father, my God, and your God." He was both *Mary's* God, and *his* God, and as there is but *one Yahweh*, he was that ONE YAHWEH, and not Jesus, who was his only begotten Son.

Teacher. The fact of his addressing prayer to God, recognizes God as being superior to himself, does it not? and that he, Jesus was not the sole object of worship?

Albert. Yes of course, Jesus himself, says; "My Father is GREATER than I," a rather strange comparison to make if he was himself the Father.

Teacher. How do you account for him praying to his Father in heaven, if he, himself was the only one true *Yahweh* of the Old Testament?

Lucy. Such a procedure would certainly be unaccountable. Milton says: "If these prayers be uttered only in his human capacity, (which is the common solution,) why does he petition these things from the Father alone instead of from himself if he were God? Or rather, supposing him to be at once man and the supreme God, why does he ask *at all* for what was in his *own power*?" Notice also his agonizing prayer during the great trial of his life, when he cried out: "My God, my God, why hast thou forsaken me" (Matt. xxvii. 47), to whom he "offered up prayers and supplications with strong crying and tears" for deliverance from death, "and was heard for his godly fear" (Heb. v. 7). If *he himself* WAS the One great *Yahweh* of the Old Testament, to whom was *this* prayer addressed? It was evidently to some GREATER POWER than himself, ("My Father is greater than I") who alone had the power to deliver.

Teacher. Did not Jesus say he thought it not robbery to be *equal* with God?

Lucy. It appears so, in the Common Version, but whom tested by the Original, such a thought vanishes away. I quote from Mr. Bland, as follows: Paul tells us that he (Jesus) thought *not* of the robbery of making himself equal with God, that he counted it *not* a prize, or a thing to be grasped, "to be on an equality with God." (Phil. ii. 6). Revised Version. The Jews had misunderstood some of his references to the Father, and were about to stone him, whereupon Jesus said: "Many good works have I showed you *from my Father*, for which of those works do ye stone me?" They answered him, "For a good work we stone thee not; but for blasphemy; and because (that thou, being a man, makest thyself God.") Now Jesus might have settled the matter definitely here by declaring that he was indeed the Infinite and Eternal Being, but he made *no such claim*, he *counted not equality with God a thing to be grasped;* as he said on another occasion, "My Father is *greater* than I," so he now replied in a manner that did not assert what is claimed by others for him. "Jesus answered them, Is it not written in your law, I said, ye are gods" —ye Israelites, gods, or mighty ones, —now if he called them gods. unto whom the word of God came, and the Scripture cannot be broken," that is, it perfectly true, they were gods, in the meaning of the Hebrew word *Elohim* which means mighty or powerful ones, and is applied to both *angels* and *men.*"

Archdeacon Paley, commenting on this passage says: "He did not affect to be equal with God, or to appear with divine honours (for such is the sense, which the words in the original will bear,) 'but made himself of *no* reputation, and took upon him the form of a servant, and was made in the likeness of man, and became obedient unto death, even the death of the cross.'" His subsequent exaltation is attributed entirely to the Father as the result of his obedience to death, and in such a manner that can leave no reasonable doubt as to the fact that the Father is to be regarded as a *separate being* from the *Son* and that *Jesus himself was NOT God.*"

Teacher. Can a person believe that eternal life (*aionois zoe*) is a gift from God, through his Son, to man, and believe in a trinity of Gods, and believe that Jesus is the one Yahweh of the Old Testament, and also in the dual nature of Jesus and man?

Arlos. He cannot. We read: "As the Father hath life (*zoe*) in himself, so hath he given to the Son to have life (*zoe*) in himself." Again, in John xvii. 2, 3: "Thou (the Father) hast *given* him (the Son) *power* over all flesh, that he should give eternal life to as many as thou hast given him. And this is (results in) life eternal, that they might know *thee the only true God*, AND Jesus Christ *whom thou hast sent.*"

THE SOURCE OF EVERLASTING LIFE.

1. God has inherent (*zoe*) life.

2. So "hath he *given* to the Son to have life in himself." A *derived life.* Therefore he was not co-equal and co-existant with God.

3. The Father gave the Son power (John xvii. 2, 3,) to give life (*zoe*) to others. A *derived power* does not show co-equality.

4. As a prerequisite to receiving eternal life, (*niomos zoe*) we must first "*Know God,*" the *One* God.

5. Next "*Know Jesus Christ,*" whom God hath sent. This necessitates a distinction between the *Father* and *Son.* People professing to know a "Triune God," *do not* Know the one Yahwah of the Old Testament.

There can be no clear distinction, between Father and Son, and believe that Jesus *is* the Father, the One *Yahweh* of the Old Testament.

That *previous* to receiving the (*zoe*) life, *he did not have it*, is but common sense reasoning. And also previous to receiving *power* as a gift from the Father, to transfer life (*zoe*) to others, he was *destitute of that power*, all must admit.

He did not boast of co-equality with God when he said: "My Father is GREATER than I." And is not co-equal, he was not God, and if a *Son*, he was not co existent with the Father. No Son can be as *old as his father*, neither can he be his own father.

Mr. Bland. further remarks:—"To the Ephesians Paul wrote: "One Lord, one faith, one baptism, *one God, and Father of all, who is above all*, and through all, and in you all" (ch. iv. 5, 6). To Timothy he wrote "There is one God, one mediator also between God and men, himself man, Christ Jesus" (1. Tim., ii. 5). Rather a hard text to explain upon the hypothesis that "Jehovah and Jesus were not two persons, but one person. Commenting upon this passage, John Milton wrote: "It cannot be explained how any one can be a mediator to himself on his own behalf; according to Gal. iii. 20, 'a mediator is not a mediator of one, but God is one.' How then can God be a mediator of God? Not to mention that he himself uniformly testifies of himself, John viii. 28,' I do nothing of myself,' and ver. 42, 'neither came I of myself.' Undoubtedly therefore he does not act as a mediator to himself; nor return as a mediator to himself. Rom. v. 10, 'We were reconciled to God by the death of his Son.' To whatever God we were reconciled, if he be one God, he cannot be the God [or being] by whom we are reconciled, inasmuch as that God [or being] is another person; for if he be one and the same, he must be a mediator between himself and us, and reconcile us to himself by himself; which is an insurmountable difficulty."

W. H. WILSON.

The Year 1897.

Dear Restitution:

The year 1897 has come and gone. Has anything been accomplished which should cause Christian people to rejoice? Some one will say, yes, we are twelve months nearer the kingdom than we were at the close of the year ninety-six. From a human standpoint, that is true. But how is it with our heavenly Father? Has he made any progress toward "the time of the end?" In the time of Noah when the question was asked, Are we any nearer to the flood than we were a year ago? To enable the person interrogated to answer the question, he would call on Noah and learn whether any progress had been made in the construction of the ark. So to answer the question asked above, we must look into the world's history for the past twelve months. There is a great work which the Gentiles still have to accomplish before the expiration of Gentile times. The war spirit of the world is to be broken before King Immanuel will begin his reign of peace. There is to be one more great war in the world and only one. Jerusalem will be the last city against which the armies of the world shall be gathered. and its citizens will be the last who will be made prisoners of war. Zech. xiv. It is true the devil with his followers will make a vain attempt after the close of the millenium to capture the camp of the saints, but God soon disposes of him and his followers.

Has God's proclamation to the Gentiles to prepare for war accomplished *anything within the year ninety-seven?* Nations never prepare for war except for three reasons: 1st, To suppress insurrection; 2nd, For conquest; and 3rd, To defend themselves against the encroachments, either threatened or real, of other nations. Judged by these three rules, how do we find the great European nations (all of them Gentile nations) of today? Always remember that Russia is the leader and the aggressor. She is preparing for conquest. In fact she is now engaged in taking possession of and holding the most important part in entire Chinese Empire. By what authority did the Russian government seize Port Arthur, and by what authority does she hold it? By no authority whatever. She has not even a pretence of right. Port Arthur belongs to Japan. Under the treaty of peace between China and Japan, the latter country was to have Port Arthur as part of her compensation for the war. But Russia wanted it and being a more powerful nation than Japan, took possession of it and holds it. Germany, which is the ally of Russia, has also, without any right whatever, taken possession of a very important port in China. England is the leader on the other side, and will do all in her power to frustrate and defeat the ambitious plans of Russia and Germany. She insists that all the ports of China shall remain open and free to the commerce of all nations. Great Britain now has a strong fleet in Corean waters and is preparing to send other warships to that point.

The Czar of Russia, Gog, is the aggressor and will continue to be down to the end, when his armies will be destroyed on the "mountains of Israel." Watch his movements. Great Britain, Turkish, leads the opposing forces in the great conflict. China will not fight. She is not of Gog like. But her people are the [illegible] or more of the ten lost tribes of Israel.

In answer to the question, has the proclamation of Joel accomplished anything in 1897, let me ask another. What more could any of the nations of Europe, all of them Gentile, have done during the year 1897, than they have, to get ready for war? We are in the very last days of Gentile times. Let us rejoice and be glad. King Jesus will soon come. The dead saints will be raised to immortal life, the living saints will be changed to immortality; Jesus will reign; Satan will be bound; wars will cease; peace will abound; mother earth will begin to throw off the curse; the animals will partake of the blessings and become tame and gentle, at peace with man and at peace with each other. The rose shall take the place of the Spanish needle. The dumb shall sing, the blind shall see, the deaf hear, the lame walk, and the ransomed of the Lord shall return singing songs and rejoicing evermore. May the time come right speedily.

R. S. DWIGGINS.

Our Love Feast.

Dear Bro. Underwood:

We do not wish to be without the paper as it brings to us many good thoughts to encourage us on toward the kingdom. I wish to say to the brothers and sisters abroad that I am still anxiously looking for our dear Redeemer. Oh, may we all strive to live better Christians, and do more for the cause of Christ the coming year than we have ever done before.

Your Sister in the faith,

MARY FISHER.

Household of Faith:

As I was reading this morning the testimonials of so many dear brothers and sisters who are joining in the love feast, I decided to send in my mite with the rest. I can say that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth, Rom. I. 16, and that I am thankful for the promises that are laid down in his Word for all those that are found watching and waiting for the Savior; and that I am trying to live in a way and manner that will be pleasing and acceptable in his sight. I enjoy very much our love feast in reading the letters from so many of the one faith. It cheers me up and makes me feel stronger and more determined to press on in the cause of Christ, and to try and live closer to him this year than I did in the past. I can say that we are having a double love feast now, the one through THE RESTITUTION, and another by having our dear Brother Edwin Grant, from Scholl's Ferry, Oregon, here with us, who has been giving us some splendid sermons on the promises and the soon coming of Christ. I have enjoyed the meetings very much, and have thought so much of the dear ones of like faith, who never get to enjoy such meetings, and to such I would say, Be of good cheer, for all signs indicate the coming of our blessed Savior. Then if we are found faithful with our lamps trimmed and burning, we will be gathered in one happy family in the kingdom of God, no more to part; where there will be no sorrow, sickness, pain or death. Oh blessed day, soon may it come. Is the prayer of your Sister in Christ,

MRS. M. A. CALDER.

Editor Restitution:

I would like to write a few lines for the love feast. I am nearly threescore and ten. For fifty years I have been trying in much weakness to walk in the narrow way, I come short many times, but thanks be to God, I am not my own keeper, the Lord leadeth me, I am not my own; I have been bought with a price, even the precious blood of Christ, and that begets within me a blessed hope. For if we are in Christ we are new creatures. Oh, how much it means to be in Christ, to be one with him. If we are united to him by a living faith no evil can come to us, for living or dying we are his. Though death lay us low, he has burst the bonds of death, and hesays, "Because I live, ye shall live also." Oh, thank God for the blessed hope, the hope of the speedy coming of the Lord Jesus to raise up the sleeping dead, who sleep in the Christ, and to change the living ones who belong to him, to change our bodies of humiliation and fashion them like unto his glorious Body, and what need there is for the coming of the Lord. Oh how the whole creation groans and travails in pain, waiting for its redemption. Oh, how frail the earth will be when the great Restorer comes and establishes righteous rule. He comes to restore all things. He comes as our Redeemer and [illegible] He comes the Prince of Peace; he comes the great Deliverer; he comes the King of kings, and Lord of lords, and my heart cries out, "Come Lord Jesus, and come quickly," the hope of the church, the hope of the world. I love to read the letters from the loved ones, for if we belong to the little flock we love one another, though we never meet in this world we have the same blessed hope; we are brethren and sisters in him, and love them. Oh, what love the Father hath bestowed upon us, the gift of the Son of his love, and heirship with him

May God help us to be worthy of the calling wherewith we are called.

MRS. E. J. RATHBUN.

Dear Brothers and Sisters:

I rejoice in the Lord daily and praise his holy name, that he has brought us safely through another year, and has poured out his blessings upon us without measure. "His merciful kindness is great toward us, and the truth of the Lord endureth forever; praise ye the Lord." "The Lord is my Shepherd, I shall not want; He leadeth me to living waters; He leadeth me in paths of righteousness. Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. For God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life. Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope by the resurrection of the dead. He has ascended into heaven and is seated at the right hand of God to intercede for us. When Christ who is our life shall appear, then shall we also appear with him in glory. He will change our vile body, and crown us with immortality, which is the gift of God. Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. Let us strive to overcome that we may inherit all things, for we have the blessed assurance that if we suffer with him we shall also reign with him; wherefore comfort one another with these words.

Your Sister watching and waiting for the King in his beauty,

MARY M. RENNER.

Dear Restitution:

We are glad of the privilege of reading the letters from the brothers and sisters, and especially so when they all "speak the same thing"—one would almost come to the conclusion that there were no divisions among us, and that we were perfectly joined together in the same mind and in the same judgment. God grant that it may be so, and that the Church of the living God, the Bride of Christ, as the day approaches for the union, may grow to be more and more like her absent Lord, and that we all come into a unity of the faith, that we may with one mind and with one mouth glorify God, even the Father of our Lord Jesus Christ. As the years come and go our faith grows stronger in the nearness of the coming of our blessed Lord; and as the signs thicken we can but feel that the time is at hand for lifting up our heads and rejoicing, for our redemption draweth nigh. How important it is that we should live close to Christ. Lay aside everything that would have a tendency to draw us away—beware of the world and its allurements—watch and pray.

From one of the isolated,

WALKER PEARSE.

Praise Justly Won.

The hard times of the past three or four years have been very destructive to all industrial affairs, and the railways have had an unusual amount of difficulty in making both ends meet. Railroads that have, during this trying period, earned dividends while at the same time affording high class transportation facilities to their patrons, have, indeed, been fortunate. And such an event speaks well for the management of the roads.

The record of the Nickel Plate Road during the recent period of industrial depression has been remarkable, and it speaks most eloquently of the conservative judgment of its managers. For this road has made great and steady progress in the material improvement of its roadway and transportation appliances, and in perfecting its equipment.—*Cleveland Town Topics.*

Out of the enormous number of women in Constantinople—the population is nearly a million—not more than 5,000 can read or write.

Of the 400,000 Christian hymns that have been written it is said that Charles Wesley alone wrote 6,500 and Isaac Watts 600.

Communicated.

Report of Labor

Editor Restitution and the Brethren scattered abroad:

Perhaps it may be of interest to some of them to know of my whereabouts and what I am doing. My work at Hammond has been reported. I left Hammond Jan. 18, for New Orleans. The morning after my arrival I began looking for a place to speak in. First I applied to the secretary of the Y. M. C. A. He was very anxious to have me speak, for he had been reading Prof. Totten and wished to hear more: but informed me I would have to see the Chairman of the Lecture Lyceum, committee of the Y. M. C. A. I at once hunted the gentleman up, presented my wants. He was in favor of having the lecture and was anxious, but informed me that the board of directors had passed a law that the officers of the Association could not make or contract for any obligation to bind the Association, therefore he could give me no assistance. The only thing he could do was to rent me the hall, and I would have to pay for the advertizing and printing of tickets, and do all the work as he had no time to give it any attention whatever. I then called on the three Jewish Rabbies. The first one after presenting my letter and certificate, asked me the object of my coming to New Orleans to lecture on the Bible. I informed him in as few words as possible. He laughed at the idea of the Coming of a Messiah and Restoration of the Jews: and I went at him in dead earnest, and as I carried my satchel with my Bible I took out the Bible and turned to the Prophets and asked him to explain away the fulfilled prophecies his face turned red, he got up out of his chair and said he did not wish to discuss the matter. I asked him if he would be kind enough to listen to me for five minutes. He consented. I condensed my argument in a small compass, and when the five minutes were up, I thanked him and rose up out of my chair. He seemed to be impressed with what I had said, and finally said to me, go and see the other two Rabbies; which I did. The first was Dr. Keller, a gentleman and refined Jew. After reading my letter he wanted to know what he could do for me. I stated my wishes. He referred me Dr. Sessler, and I found him a very agreeable gentleman. He expressed himself as being anxious to hear me, but thought if I could secure the Y. M. C. A. auditorium it would be better, and that he would give out my lectures in his synagogue, and for me to secure the Y. M. C. A. hall for that purpose, and he would see that I should have the support of his congregation, and he would announce it before his people, but he was taken sick and it was not announced.

But the night came, and it rained. We had a very small audience and one-half of them held complimentary tickets. I delivered my address. The Secretary insisted that I should deliver a discourse the next night, which I did, and at the close the President of the Lillian Whiting Club rose up and said it was a shame for the City of New Orleans to be so indifferent to religious lectures, and she moved that the Brother be requested to remain in the City until after the Carnival, and that the matter be placed in the hands of the several associations of ladies to work up an interest, and the President of the W. C. T. U. seconded the motion.

This closed the second address. I came down from the rostrum; they gathered around me and insisted on my remaining until after the Carnival, and the several society ladies would make it a success, and give me an audience worthy of my subject. I find a number of persons here that are hungry for Scriptural knowledge; that in two discussions I had given them more light on the Scriptures than they had ever had in all the preaching they had ever heard. One of them, a minister, A. G. Bakewill, of Trinity Church, his residence 1619 S. Rampart St. This gentleman is interested in the Second Coming of Christ and the Restoration of Israel and kindred, but he never heard the doctrine preached before. He invited me to call upon him tomorrow afternoon, and Dr. Heller, the Rabbi, gave me a very pressing invitation to call and see him; he wanted to see me and have a talk with me. I shall do so Monday as I agreed to. It has been a struggle here, but I am determined to be heard before I leave, if I have to go down on the wharf. God being my helper with means to hold out. Therefore I have consented to remain until further arrangements can be made. Your Brother in hope of the soon coming Lord and King.

D. M. HELLER.

Editor Restitution:

With your permission, I will try to give a short report of a meeting held by Brother O. W. Smith, near Otto, Ind.

Brother Smith began meeting on December 2nd, and continued until the 29th. At the first of the meetings the inclement weather and ice on the roads made it almost impossible for people to attend. After these gave way the interest gradually grew until the close. Brother Smith succeeded in removing much of the enmity that the other churches held against us, so much so that he was invited to preach in their house. As a direct result of Brother Smith's labor two were added to the church and many more received the good seed of the kingdom who will obey in the near future. At least some have so stated. The church was greatly built up. Bro. Smith is an energetic worker, never tiring in his efforts to speak forth the words of life in soberness, giving to both saint and sinner, their portion in due season. Not only his manner of preaching the gospel, but his sociability among the people makes friends for him wherever he goes.

The Macedonian cry has come from two other places near us, for Brother Smith to come and preach for them. He left us with the promise to come back in the spring, at which time we hope for many additions.

Brethren, while we are few in numbers we are rich in faith, and we never tire in trying to get others to see the beauty contained in the promises of God, and to get them to obey from the heart that form of doctrine which God has revealed in his Word.

Brethren, remember us in your petitions to God.

J. T. CRICKMORE.

Merit Always Wins.

The hard times of the past three or four years have been very destructive to all industrial affairs, and the railways have had an unusual amount of difficulty in making both ends meet. Roads that have, during this trying period, earned dividends while at the same time affording high class transportation facilities to their patrons, have, indeed, been fortunate. And such an event speaks well for the management of the roads.

The record of the Nickel Plate road during the recent period of industrial depression has indeed been remarkable and it speaks most eloquently of the conservative judgment of the managers. For this road has undergone and steady progress in the material of its roadway and appliances, and in perfecting its equipment. The interests of the public have been in nowise neglected: in fact, the success of this road has inured to the benefit of the public as much, if not more, than to the stockholders. The condition of the road today shows this. Great and valuable improvements of a permanent character have been made—in the shape of strengthening the roadway, bridges, and other accessories, and procuring new and improved safety appliances; new coaches have been added, elegant Wagner sleeping cars put on, new and powerful engines have been placed in service, and everything has been done to raise the standard of the road, to perfect its service, and to give it a leading place among the best roads in the country. The result has been obvious. The people have observed the progressive spirit of the road, have given it a liberal patronage, have enjoyed its excellent facilities, and that tells the whole story of a highly successful enterprise.

Among the most noteworthy improvements effected by the Nickle Plate route is the introduction of a first-class dining car service which has won the approval of the best class of patrons. Then the coaches have been illuminated by the brilliant Pintsch gas, heated by steam, and placed in the care of a colored porter. So the passengers have had the best that money can afford, at the lowest rates.

The through train service of the Nickel Plate, running in connection with the West Shore and Fitchburg railroads—over the great Hoosac Tunnel route, between New York, Boston and Chicago, ranks with the best in the country and has become deservedly popular. Elegant new coaches, and palatial Wagner buffet sleeping cars run through without change; the service is unexcelled, the time fast, the scenery most fascinating. Located along the south shore of Lake Erie are many substantial and attractive summer resorts that are yearly growing in popularity, and this class of travel promises a continually increasing source of revenue to the Nickel Plate road.—mar 2.

One Night to Denver.

"The Colorado Special" leaves Chicago via the Chicago and North-Western R'y at 10:00 A. M. daily and arrives Denver 1:30 next afternoon. Eastbound leaves Denver 3:30 P. M. daily, arrives Chicago 8:45 the next evening. Connections made in Union Depot, Denver, with trains to all points in Colorado and the West. Up-to-date equipment. A daylight ride both ways through Illinois and Iowa. Passengers for Colorado can also leave Chicago 10:30 P. M. daily. All agents sell tickets via Chicago, Union Pacific and North-Western Line or apply to C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—mar 5.

Excursion rates to Cleveland, O. February 22nd. and 23rd. 1898. Via the Nickel Plate Road, account of the convention of the Students' Volunteer Movement for Foreign Missions. See Agents—Feb. 23.

If you have not yet renewed your subscription to this paper, today would be a good time to attend to this matter.

The Prince of Wales is the owner of the most curious paper-weight in the world. It is the mummied hand of one of the daughters of Pharaoh.

Convention of Students' Volunteer Movement, Cleveland, O. February 22nd. to 27th. 1898—One fare for the round trip is authorized via the Nickel Plate Road, good going February 22nd and 23rd.—Returning to and including February 28th.—Feb. 23

Through Pullman Tourist Sleeper.

For points in Kansas, California, Arizona and New Mexico will leave Indianapolis via the Vandalia Line each Wednesday until further notice. For rates, reservations and full information, apply to nearest ticket agent of the Vandalia Line, or to Mr. E. A. Ford, G. P. A., St. Louis, Mo.—Feb. 28

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom." leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 884, Grand Rapids, Mich.
S. Roxana Wince, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worchestershire, England.
J. S. Hatch, Scirleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Roseville, Ill.
John Foore, Tempe, Arizona.
D. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswikie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
G. W. Haynes, Farmlamville, Ia.
J. M. Pelmmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Pocorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown S. C.
J. R. Ogleyle, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Point, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Angeles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1005 G St. Sacramento, Cal.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but LEASE RENEW TODAY.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 8th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., a fellowship-Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. C. Cluss.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School Faithfully yours, Grant Machamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

To the Klondike.—Valuable Information for Persons going to the Gold Fields.

Persons who expect to try their luck in the gold fields of Alaska will find it profitable to call on Ticket Agents of the Pennsylvania Lines and get posted on rates, routes and other preliminaries. This information will be furnished without charge, and any required aid in shaping details will be cheerfully extended. If not convenient to apply to local agent of the Pennsylvania Lines, send your name and address, with date upon which you intend to start, the probable number in the party, and a request for advice about the fare, time of trains and other particulars, to the following representative of the Passenger Department and a prompt reply will be made. C. L. Kimball, A. G. P. Agt., Cleveland, O.—Feb. 28.

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	All Nickel Plate Passenger Trains Daily.				Western Standard Time.			
Lv.	A.M.	A.M.	P.M.	P.M.	Ar.	A.M.	P.M.	P.M.
Chicago	10 00	2 30	5 30	12 01	Chicago	9 05	1 35	10 30
Walkerton	11 55	4 25	7 25	1 56	Walkerton	7 10	11 40	8 35
So. Wanatah	12 08	4 38	7 38	2 09	So. Wanatah	6 57	11 27	8 22
Kouts	12 22	4 52	7 52	2 23	Kouts	6 43	11 13	8 08
Wellers	12 30	5 00	8 00	2 31	Wellers	6 35	11 05	8 00
Demotte	12 39	5 09	8 09	2 40	Demotte	6 26	10 56	7 51
Lowell	12 50	5 20	8 20	2 51	Lowell	6 15	10 45	7 40
Cedar Lake	1 00	5 30	8 30	3 01	Cedar Lake	6 05	10 35	7 30
Creston	1 10	5 40	8 40	3 11	Creston	5 55	10 25	7 20
Hessville	1 20	5 50	8 50	3 21	Hessville	5 45	10 15	7 10
New York	5 00	9 30	12 30	7 00	New York	1 30	6 00	3 00
Boston	5 00	9 30	12 30	7 00	Boston	1 30	6 00	3 00

Lightface P. M. Boldface A. M.

Daily except Sunday. † Stop on signal.

Local freight carries all Nickel Plate Road and Erie trains Monday, Wednesday and Friday and Erie trains Tuesday, Thursday and Saturday.

Drawing Room Sleeping Cars on Nos. 2, 4 and 6 through to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 5, 3 and 1 to Chicago. Meals are served at up-to-date Dining Station and in Nickel Plate Dining Cars at all meal hours. Baggage checked to destination. On leaving you will find our rates are always lower than the other lines, service considered.

For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agent.

Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains. Central Time.

Westward.	6	16	20	8	88		
	AM	PM	AM	PM	PM		
Pittsb'gh, lv.	7 00	3 30		1 35			
Alliance...ar.	9 50	6 05		4 30			
Canton.....	10 35	6 50		5 20			
Massillon.....	10 51	7 06		5 36			
Wooster.....	11 16	7 31		6 01			
Mansfield.....	12 20	8 35	2	7 05	Lv		
Crestline.....	12 55	9 10	3	7 40	Ar		
Bucyrus.....	1 22	9 37	3	8 07			
Lima.....	2 25	10 53		9 11			
Van Wert.....	3 05	11 37		9 55			
Ft Wayne	4 30	1 05		11 30			
Arcola.....				7 45			
Columbia City	4 54	2 31		8 02			
Larwill.....				8 19			
Pierceton.....				8 25			
Eagle Lake.....				8 35			
Warsaw.....	5 31	4 55		8 41			
Miss Green.....				8 55			
Bourbon.....				9 06			
Inwood.....				9 13			
Plymouth.....	6 10	5 29		9 26			
Georgetown				9 35			
Hamlet.....				9 45			
Davis.....				10 02			
Hanna.....				10 12			
Wanatah.....	7 07			10 25			
Valparaiso.....	7 31	6 30		10 50			
Whester.....				10 53			
Hobart.....				11 01			
Liverpool.....				11 06			
Clarke.....				11 18			
Chicago...ar.	9 00	8 07		12 25			
	PM	PM		AM			

Eastward.	20	6	4	8	10	38	
	AM	PM	PM	AM	AM	PM	
Chicago...lv	2 30	3 00	7 30	2 45	11 30	5 45	
Clarke.....			9 06		1 06		
Liverpool.....			9 19		1 19		
Hobart.....			9 25		1 25		
Wheeler.....			9 30		1 30		
Valparaiso.....	3 15	4 00	9 50	4 00	1 50	7 30	
Wanatah.....	3 36		10 13		2 13		
Hanna.....	3 46		10 23				
Davis.....	3 56						
Hamlet.....	4 06		10 42				
Georgetown	4 15						
Plymouth.....	4 28	5 47	11 05	4 55	3 05	8 45	
Inwood.....	4 40		11 20				
Bourbon.....	4 47		11 27		3 15		
Miss Green.....	4 58		11 38		3 26		
Warsaw.....	5 10	6 27	11 50	5 29	3 38	9 17	
Eagle Lake.....	5 20		12 00				
Pierceton.....	5 26		12 06				
Larwill.....	5 35		12 15				
Columbia City	5 50	7 04	12 30	6 15	3 58	9 54	
Arcola.....	5 58		12 38				
Ft Wayne	6 15	7 30	12 55	6 50	4 15	10 30	
Van Wert.....	7 40	8 53	2 20	8 00			
Lima.....	8 20	9 30	3 00	8 30			
Bucyrus.....	9 15	10 25	3 55	9 25			
Crestline.....	9 50	11 00	4 30	10 00			
Mansfield.....	10 25	11 35	5 05	10 35			
Wooster.....	11 29	12 39	6 09	11 39			
Massillon.....	12 03	1 16	6 43	12 16			
Canton.....	12 18	1 31	6 58	12 31			
Alliance...ar.	1 00	2 15	7 40	1 15			
Pittsb'gh.....	4 55	6 10	11 30	5 45			
	AM	PM	PM	PM			

Pullman Sleeping Cars on No. 10, Pullman Vestibule Parlor and Sleeping Cars on 4, 8 and 6. Dining Cars on 4 and 8.

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Solid Train, Pittsburgh to Chicago, 8 hours.

Fast Line, Pittsburgh to Chicago, 8 hours.

Through Coaches, Pittsburgh to Chicago.

Through Coaches, Chicago to Pittsburgh.

Through Coaches, Pittsburgh to Ft. Wayne.

Through Coaches, Ft. Wayne to Pittsburgh.

Through Coaches, Chicago to Ft. Wayne.

Through Coaches, Ft. Wayne to Chicago.

Through Coaches, Ft. Wayne to Crestline.

Through Coaches, Crestline to Ft. Wayne.

Through Coaches, Crestline to Mansfield.

Through Coaches, Mansfield to Crestline.

Through Coaches, Chicago to Crestline.

Through Coaches, Crestline to Chicago.

Through Coaches, Chicago to Wooster.

Through Coaches, Wooster to Chicago.

Through Coaches, Chicago to Canton.

Through Coaches, Canton to Chicago.

Through Coaches, Chicago to Alliance.

Through Coaches, Alliance to Chicago.

Through Coaches, Pittsburgh to Crestline.

Through Coaches, Crestline to Pittsburgh.

Through Coaches, Pittsburgh to Wooster.

Through Coaches, Wooster to Pittsburgh.

Through Coaches, Pittsburgh to Canton.

Through Coaches, Canton to Pittsburgh.

Through Coaches, Pittsburgh to Alliance.

Through Coaches, Alliance to Pittsburgh.

Through Coaches, Pittsburgh to Chicago.

Through Coaches, Chicago

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, MARCH 2, 1898. NUMBER 9.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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We live in deeds not years; in thoughts not breaths;
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives,
Who thinks most, feels the noblest, acts the best.
And he whose heart beats quickest lives the longest:
Lives in one hour more than in years do some
Whose fat blood sleeps as it slips along the veins.
Life is but a means unto an end that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world.

Philip James Bailey.

Communicated.

The Gospel Recovered. No. 7.

WAS THE KINGDOM OF GOD SET UP ON THE DAY OF PENTECOST?

In the two preceding papers (5 and 6) I made reference to certain important portions of the New Testament bearing on the Messiahship, about which Scott and Campbell in their writings show much reticence. I also drew attention to the fact that these modern Reformers held, along with both Roman and Protestant sects, the idea that the church is the Kingdom. Their views also as to the civilization of modern times constituting, along with the preaching of the Gospel, the great factor in the introduction of the Millennium, with their views as to the throne of David being now in heaven came under consideration.

This naturally leads to the question at the head of this article—"Was the Kingdom of God set up on the Day of Pentecost?" I do not find this question dealt with in the "*Christian Baptist*" (1823–30). In the "*Christian System*" (2nd edition 1839) by Campbell, however, there is a chapter (7½ pages) entitled, "The Coming of the Kingdom." This is followed by two shorter ones—"The Ascension of the Messiah," and "The Coronation of the Messiah." He says, p. 105 "It was impossible that the Reign of Heaven could literally commence till Jesus was glorified'..... for he left the earth to receive a Kingdom, Luke xix. 11—15. Again p. 108, "The risen Messiah makes the affairs of his approaching kingdom the principal topic of these forty days. Towards the close of these days, and immediately before his ascension, he gave the commission to his Apostles concerning the setting up of this Kingdom.....Thus, according to his promise and the ancient prophecy, it was to begin at Jerusalem." On p. 171, he says, "The first act of his reign was the bestowment of the Holy Spirit" etc....."Thus commenced the Reign of Heaven on the day of Pentecost," etc.

In connection with this part of the subject, but not in any gospel aspect, Mr. Campbell makes use of the preaching of John the Baptist, and our Lord—"The Kingdom of God approaches or is at hand." Being "at hand" only, it could not have been set up, as some maintain, in the days of John or Jesus. It might, however, having been "at hand," be set up any time subsequent to the ascension. Nearly six pages are occupied with this alone.

Let us briefly notice these statements. "Jesus left the earth to receive a kingdom," that is, according to the theory of Mr. Campbell, to sit as the Messiah, on David's throne in heaven. It is rather strange, however, that he makes no reference to the words in the parable which immediately follow—"and to return." These words, however, are really the key to the parable, and are absolutely necessary for the purpose for which it was spoken. That purpose was to correct the idea of some who thought that, he, being nigh to Jerusalem, the Kingdom of God should immediately appear. The correction consisted in the truth taught in the parable that he should go away and return. It is generally understood that this parable was founded on a usage of the Roman Empire that a candidate for royalty over a province was required to go to Rome to be invested with his office. He must then return to exercise the authority he had received. The parable has no reference to a nobleman going to Rome to be there provided with a throne from which to rule his distant province. It was not designed to illustrate our Lord's exaltation in heaven, but rather the fact that his kingdom although "at hand," was not to be set up during his presence on the earth at that time, but after his return from a "far country." This, the case of the nobleman exactly illustrates.

As in most parables, there is a special point of similitude here along with points of difference. The similitude is confined to the going away to receive kingdom and the returning to exercise authority. The points of difference are confined to the nobleman returning after a short stay at Rome, and our Lord returning after a long stay in heaven, and to the nobleman only exercising authority after his return, and that only in his own province, while our Lord exercises a kind and degree of authority while in heaven, different from that which he is to exercise when he returns.

From this it is plain that our Lord is to return for the purpose of administering that self-same kingdom which the people thought should appear when he was nigh to Jerusalem. At the same time it is a fact that our Lord has been, since his ascension to heaven, seated on his Father's throne. The distinction indicated here finds corroboration and explanation from the Apostle Peter's discourse on the day of Pentecost. He made a statement which shows that Jesus had been invested with an office additional to his Messiahship—"God hath made that same Jesus whom ye crucified both Lord and Christ." This is plain enough from Peter's words, but it is also shown in the fact that the Christing or Anointing of Jesus took place at the beginning of his ministry,—while his being made Lord took place at his ascension.

The question here is—Is it in the exercise of his Lordship or his Christship that Jesus is seated on his Father's throne? Peter supplies the answer to this question by his quotation of Psalm cx. David there says, "Jehovah said to my Lord, Sit thou at my right hand until I make thine enemies thy footstool." It is therefore as David's "Lord," and not as David's Son, the Messiah, that Jesus now exercises authority at Jehovah's right hand. The first act of his Lordship was the shedding forth the power by which the gift of tongues was exercised—"Being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed this, which ye now see and hear." Verse 33. This fact disposes of the contention of Mr. Campbell that he gave the commission to his Apostles concerning the setting up of the kingdom, and that the first act of his reign or kingdom was the bestowment of the Holy Spirit. As he says, p. 171, "Thus commenced the reign of heaven." At a future time this Lordship shall be the subject of confession by every creature—"Every tongue shall confess that Jesus the Anointed is Lord, to the glory of God the Father."

This ex. Psalm is quoted by Mr. Campbell in support of his contention. It is commonly held to be Messianic, it is, however, strictly speaking, a psalm of the Messiah's Lordship. In this exalted position he is represented as "from henceforth expecting till his enemies be made his footstool. And it is while in this position that it is said to him, "Jehovah will send the rod of thy strength out of Zion." This, Mr. Campbell maintains took place at his ascension, quoting the words "beginning at Jerusalem." The reader will judge whether there is any evidence in support of such contention.

Mr. Campbell says, p. 107, The writer to whom we are the most indebted for an orderly and continued narative of the affairs of the Kingdom of Heaven is the evangelist Luke." Strange to say, however, he omits to notice Luke records our Lord's latest intimation as to the kingdom being "at hand." In his discourse on Mount Olivet Luke xxi. 25–31, he mentioned certain future events, which he illustrated by a parable, to the effect that the disciples might know that, when they should begin to come to pass, their redemption drew nigh, and that the kingdom of God was nigh at hand. Unless it can be shown that those events have begun to come to pass, there is no warrant for the idea that the kingdom has come.

In the "*British Millennial Harbinger*" for March 1858, an article by Mr. Campbell contains the following statement, "No one after the events of that day (Pentecost) could, with any propriety, pray 'Thy Reign or Kingdom Come.'"

J. CAMERON.

"Get Thee Thence Satan."

Whenever the tempter entices us from the path of rectitude and right, we ought to be able like our Savior to say, "Get thee behind me Satan." If we could say that he would never get the better of us. He has so many sly ways, that if we do not watch daily unto prayer, we may be led before we are aware of it, out into sin.

Among the many, he often tries to make one think that he has sinned away the day of grace, and do what you will you can never be saved, but will go down into perdition with the ungodly. This is one way that he will work upon your minds until you will almost think it is so. Do not give away to him, because when you do he will have the victory.

"Then the holy angel hand,
Will sadly turn away;
Victory, victory, the evil spirit say."

Instead of giving him the victory, controut him with the Word of God. You know that Satan could quote Scripture as glib as Bob Ingersol, but like the great man of our day misapplieit wonderfully. Now let us take the passage of Scripture which so many stumble over.

In the seventh of Hebrew we read the admonition of Paul to the Hebrew church. He admonishes them to go on unto perfection. Not laying again and again the foundation of repentance from dead works, and of faith toward God. We should remember that this epistle was written to the Hebrews. A people that believed themselves a chosen people of God. A people that had been under the law, and had come out from under the law, into the knowledge of the gospel of Christ. They had left their old ceremonies and the like for a true faith in the gospel. There must have been a question of some kind about the matter. We know that the different churches did often write to him on subjects that they did not understand. Probably they had been thoroughly taught in the doctrine of the new dispensation and had received it, knew all about the coming kingdom, the reign of the saints with the Son of God at the head, all this and more of which we have not time or space to speak of.

Now Paul, (we will suppose that he is the writer) says, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift (Christ) and have been made partakers of the Holy Ghost (or Holy Spirit) that if they had received the Spirit by the hearing of faith instead of the works of the law. And have tasted the good Word of God. That is, I think, having believed God's Word, and the powers of the world to come, if they shall fall away to renew them again unto repentance, seeing they crucify the Lord afresh and put him to an open shame.

Now just stop for one moment and think, you who imagine that this means you. Have you tasted the good Word of God, and the powers of the world to come? Just here, let me say, that heaven is God's throne, and is as eternal as God himself, therefore heaven could not be the world to come that the Apostle was speaking of. If not, is it not the reign of Christ on earth, the saints of all ages as his co-workers in bringing others to Christ? Have you believed this with all your heart, and afterwards there is nothing in it? Have you believed in the Christ? Believed truly? Believed Jesus to be the Anointed One? Have you believed in his mission? And afterwards said, that there is nothing in it? Have you believed that Christ has offered himself without spot or blemish, and that he died on Calvary's Mount for the sin of the world? And have you said there is nothing in it? Has your conscience been purged from dead works to serve the living God, and yet say there is nothing in it? Have you counted the blood of the covenant wherewith you were sanctified an unholy thing? And done despite to the spirit of grace? If you have believed all this, and feel that you were once in favor with God, and now say there is nothing in it, then you might as well cease to think your case was almost past redemption. But, my dear brothers and sisters, whoever you are, your case is not so hopeless as this. But Satan would have you think it is, he would have you that he may sift you as wheat. Yet if you should resist him he will flee from you, and the spirit of grace will come and minister unto you. We should rely wholly upon the arm that can help in every time of need.

Yes, I think this was written to the Hebrew church, but we can take it as a lesson for us. Now, if we feel that we have left our first love, we have one redeeming quality left at least. That is to know it, and that is one half of the battle. Then if we know it and want to return to our Father's house, we should repent and do our first works.

The prodigal son returned to his father's house after he had spent his whole living, and was received with outstretched arms. The fatted calf was slain, and there was great rejoicing. And so it will be with poor sinful man, when he feels that he has strayed from sight should he go back to the old and tried paths, he will be received back with gladness [illegible]

I always feel comforted when I read John xvii. That memorable prayer of our Lord. He says, "Neither pray I for these alone; but for those also that believe on me through their word. Now, I feel that our Lord prayed for me, he prayed for you, and so let us take courage and go on unto perfection. What a consolation to know that our Savior prayed for us, and died for us. Not because we loved him, but because he loved us. He gave his life that we might live. There was a promise to the all Jews or Hebrews entering into the promised land? Well, did they all enter in? No, by no means.

Paul says, "To whom swear he that they should not enter into his rest, but to them that believed not. Well, how many entered in? Only two, Caleb and Joshua. So we see they could not enter because of unbelief. There is a promise left us of entering into rest. Let us fear lest we come short of it. If we come short of the rest promised we fall on the account of unbelief, as did those of old time. Because we have not believed the record God gave of his Son.

Jesus gave us an example in resisting the tempter. He said, "Get thee hence Satan," and the devil left him, and angels came and ministered unto him.

"Tempted and tried, yet the Lord will abide,
Thy faithful Redeemer, thy Keeper and Guide,
Thy Shield and thy Sword, thine exceeding Reward;
Then enough for the servant to be as his Lord,
Tempted and tried, yet the Lord at thy side,
Shall guide thus and keep thee, tho' tempted and tried."

ALMIRA M. BROOKS.

A Talk with a Jew.

Yesterday, Feb. 14th, on my return from Claysville, I had a few hours between trains at Columbia City, and decided to improve a part of the time in talking to Mr.——an Austrian Jew by birth, as I had done two or three times before. In the conversation I learned two things:—

1st. That he is a Reformed Jew (?) that is, one that believes that a Gentile is as good as a Jew, and, perhaps a little better, judging from a remark he made.

2nd. That reformed Jews are infidel practically, though professing to believe the Hebrew Scriptures. They do not of course, wish to be thought such or called such, and yet they are although they spurn the name. In the course of our talk this man, who claimed to fairly represent the views of the class to which he belongs, said he did not believe the big stories of the Book that he was taught by his mother to revere; and as to miracles he thought that the mysterious operations of the laws of electricity would account for these, and that men today could duplicate the marvels of Old Testament history without setting up the claim of divine intervention. When I told him that by no freaks of electricity were the dead being raised to life today, he offset this by stating what came under his own observation. That a well-dressed gentleman came into the room where he and others were taking off his hat he said, gentlemen, you see nothing in this hat, then giving it a shake a bevy of ducks tumbled out and waddled about the room. At this point in our conversation a traveling salesman of New York City, a Jew also, came in, and the two men raised the question of Jewish persecution, affirming that it was the result of the ignorance and prejudice of the Gentiles, and that all that was endured by their people was not in consequence of their national sins, nor as a divine infliction of punishment, merited by their transgressions. I quoted Moses and the prophets in proof that God banished them from their own land and subjected them to the punishment due their transgressions, that this fact is numerously repeated throughout the Scriptures, beginning with the prophecy of Moses. The young salesman confessed his ignorance of the Old Scriptures, and I urged him to read them and that by so doing he would see the fulfillment of prophecies in the history of the people to which he belonged and be convinced of the divine authenticity of the Book [illegible] Their ignorance of the Scriptures, from which Rirsch and all the Reformed Rabbis take texts for learned discourses, is astonishing. This may be set down as a third thing I have learned by talking with Jews of this class. I had often heard it said, and read it too, that a Jew could quote nearly the whole of the Old Testament Scriptures but this is not true of this class unless there be such among them as were educated by the old teachers in the orthodox Jewish ranks in European lands. To hold the Scriptures in such irreverence; to them as a collection of fables, or largely so; to rank them on a level with merely human productions, to fail to see in them a coming and triumphant Messiah, and the predicted and promised issue of the struggling faith and hope of long and weary centuries, is to lose that keen interest in them which prompts the children of God to daily search until familiarity with the Sacred text imbues the mind with a broad and deep knowledge of divine thought and things. I would like to meet an orthodox Jew. To meet a reformed Jew is to come in contact with a frowning wall of darkness too high to be scaled, too thick to be penetrated, a tangle and a mystery that defies all effort to unravel and to solve. As a missionary to reformed Jews I think I would prove a failure from sheer discouragement at the start.

JOHN L. WINCE.

Japheth in the Tents of Shem.

A FORGOTTEN PROPHECY NOW BEING FULFILLED—A CONQUEST OF BENEFICENCE—ITS RELATION TO IT.

Noah blessed his two older sons, but cursed the youngest for his unfilial conduct. The curse came quickly, has been obvious and is perpetual. The blessings of Shem and Japheth have also been obvious and wonderful, but their peculiar relation to each other, as noted in this prophecy, has been long delayed, but seems now to be in process of exact fulfillment.

"Blessed be the Lord God of Shem: and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." Gen. ix. 26, 27.

The general distribution of these three families was—Shem in Asia: Japheth in Europe: Ham (and Canaan) in Africa.

The dominant nations of antiquity were Asiatic; those of later dominance European. The most conspicuous "enlargements" of the race have been those of Japheth, filling Europe and the islands adjacent, and, crossing the Atlantic, finding and filling the New World and the far-off islands with peoples and with nations.

Shem has always been very religious and tenacious of his "own" religion: Japheth not so devout, morally; prone to try and tolerate new religions, but more inclined to government and the practical arts of industry and commerce. His blood seems inspired by the force of progress and expansion with a penchant for vast projects. Shem is reclusion, quite as industrious, and—smart in small ways, (the crackers and nice dishes)—but lacking breadth of conception, self-reliance and enterprise.

Japheth was "the Gentiles" of the first centuries of A. D.—"the wild olive tree"—Shem being the good olive tree." Rom. xi. Paul argues that the spiritual process is

"CONTRARY TO NATURE,"

that the stock, not the scion, controls the fruit: that scions from the wild olive (Gentile) tree grafted into the good olive (Abrahamic) tree bear—not Gentile—but Abrahamic fruit: that the root in this case determines the fruit of the branches whether natural or grafts. Japheth showed himself more susceptible to Christianity than Shem. The margin—"persuade"—suggests this: God would both "enlarge" and "persuade" Japheth to dwell in the tents of Shem—to manage his government and public affairs: and do it for Shem: both blessed thereby, Japheth in doing it and Shem in letting him do it. [illegible]

ments; but an affectionate, [illegible] co-operation, like bearing the garment on their noble shoulders in filial respect in the old home tent.

Japheth may well claim the privilege of this grateful return, having so many years been "partakes of the root and fatness of the good olive tree" which Shem for more than 4,000 years devoutly preserved and cultivated.

Taking a practical man-of-affairs view of Noah's prophecy and of the situation that now confronts us, the two great civilizations—the Japhetic and the Semetic—now face each other in eastern Asia: Japheth Christianized, vital, forceful, ambitious; Shem, the "broken off branches"—broken off because of unbelief—feeble, withered, decayed; the former, with all his faults, yet full of vigor, aggressive, progressive, dominant; the latter, the husks of promise, having despised his opportunity and lost the seed of thrift and power 1800 years ago, stands dazed and helpless. Will Japheth be generous toward his elder brother? Being more conspicuously in his presence than ever before, will he fairly illustrate the religion that deserves the credit of his superior advancement? The United States—no mean part of Japheth—will keep out of war in the Orient as it has in the Occident; but it cannot be an indifferent spectator. Its dignity and its vast interests forbid that it stand silently aloof in so great a deal of the nations. It would seem that American diplomacy might offer some pendant suggestions and that arbitration might find a more becoming and better solution than war will be likely to reach.

Feb. 5. The above, finished Jan. 8, seems justified by the attitude and spirit the nations in interest have assumed since that date: wonderful stride in world-wide reciprocity. Great Britain shrewdly strikes the key note: the ports of the Orient free to all nations alike.

O. R. L. CROZIER.

Question.

Dear Restitution:

Will some one give an explanation in your paper of the text, "My kingdom is not of this world, if my kingdom was of this world then would my servants fight, but now is my kingdom not from hence?"

E. W. MEAD.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, IND. MARCH 2, 1898.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

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By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

"THOUGH a man without money is poor,—a man with nothing *but* money is still poorer."

"THE mind of a young creature cannot remain empty; if you do not put into it that which is good it will be sure to use that which is bad."

"So noted was the martyr Cranmer for always rendering good for evil, that it used to be said of him, "If you wish him to do you a good turn, you have only to do him an evil one."

WE have a letter containing $1.00 from some one at Correctionville, Iowa, who wants their address changed to Anthon, Iowa. No name is given. Will the party please send it.

THE Executive Board of the Indiana Conference have something to say through its officers and workers to the friends in the State. A number of extra papers are sent out, and we urge all to wake up to the needs of the [illegible]th, and help "as the Lord has prospered."

SOLOMON in Prov. iv. 14 says, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away." Young's translation reads: "Avoid it, pass not over into it, turn aside from it and pass on." We earnestly exhort the lambs of the flock to heed well this injunction.

"HE that hateth, dissembleth with his lips, and layeth up deceit within him; when he speaketh fair, believe him not; for there are seven abominations in his heart; whose hatred is covered by deceit, his wickedness shall be showed before the whole congregation." Prov. xxvi. 24-26. Beware of hatred. What an awful crop of fruit it yields.

"IF you want to choke down the spirit of resentment, just learn to pray for them that despitefully use you and persecute you. Earnest and humble prayer and an angry spirit cannot dwell in the same bosom. The more we breathe the atmosphere of heaven, the easier it is to keep the spirit serene and even joyful,—even in the midst of great provocations."

"WITHOUT faith it is impossible to please him," (God). Why? Because if you do not believe him you will not choose him; and if you do not choose him you cannot please him. Just as it is impossible for your friend at the top to help you out of the pit into which you have fallen by throwing you a rope, unless you take hold and hold on to it; so it is impossible for God to save *you* and for you to please *him*, unless you voluntarily take hold and hold on to him by faith. "Faith," says Bishop Fitzgerald, "is choice," and he is right in so far as saving faith is concerned. We choose Christ when we believe "the record God has given of his Son;"—all he *has* done, *is* doing, and *will* do for us.

A RECENT writer said he picked from his barrel of Bell-flowers an apple that was sadly one-sided. The stem, the blossom, and the core were all to one side, while on the other there was a well developed portion of apple. What apple there was, was good enough, but there was only *half* as much as there would have been had the fruit been wholly developed all around. This deformed apple suggested a train of thought. Its one side was all right, but the other amounted to nothing at all. It was not balanced. It had grown all in one direction. It was not well rounded. The one lying side of it was a fine, well-rounded fruit, and consequently it was much more comely in appearance, and there was once again as much apple in it. Just so is it with preachers and teachers. He who is developed only on one side is readily distinguished from the one whose development is well-rounded. The former rides hobbies, and thrusts forward his preferences and prejudices and scolds the people just as if they had been cast in the same mould as he was, or thinks they *should* have been: and besides that, he is often a stickler for a correct *theory* of the truth,—while little attention is paid to the practice of its precepts: apparently forgetting that it is he who *doeth* the will of the Father,—not merely knoweth it—that shall inherit the kingdom.

THE rumor of war between the United States and Spain is not much different from last week. A number of sensational stories have been started, but the government seems to be keeping its own council, and quietly investigating the affairs of the Maine, and until that is completed and the reports in, it is not likely any definite action will be taken. Meanwhile the preparations for war are being pushed night and day, and bodies of men are being offered and the financiers of the country stand ready with offers of money to be used by the government in protecting her name, and punishing the one who dishonors her flag. It is safe to wait for developments.

A WRITER in the St. Louis *Advocate* recently said, "We once had a preacher who used the word *thus* sixty-seven times in one sermon. I told told him about it and he quit,—mended his way, and counts me his friend to this day." The *Telescope* remarking upon this says:—"Pulpit impediments are all too common, no doubt; but this reminds us that there are new impediments also. The correspondent fails to say whether he mended his way of listening to a preacher in order to count his mistakes. We are afraid he has not; and moreover, we are afraid that if his preacher had told him about it, he would not have "quit," nor would he have counted him his friend to this day."

"Preach the Word."

We notice at the recent Methodist Congress at Pittsburgh, President Raymond, of Virginia University, in urging ministers to preach the Word told the following pointed story:—"A young pastor in a college town was embarrassed by the thought of criticism in his cultured congregation. He sought counsel from his father, an old and wise itinerant, saying, 'Father, I am hampered in my ministry. If I cite anything from geology, there is Professor —, teacher of science before me. If I use an illustration in Roman mythology, there is Professor B. ready to trip me up for any little inaccuracy. If I instance something in English literature that pleases me, I am cowed by the presence of the learned man who teaches that branch. What shall I do?' The sagacious old man replied: 'Do not be discouraged. Preach the simple Gospel—*they probably know very little of that.*"

The injunction to preach the Word is as imperative as ever it was, and yet how many devote their time and talents to subjects that but very remotely bear upon the Great Salvation or its conditions. This is a sad mistake. It may secure the praise of men for mental acumen or superior logical power; but be it remembered this is not what the commandment of Jesus calls for. The chief business of called out ones is to sound out the Word of the kingdom. Why will men waste their talent upon theories that will not save after they are demonstrated,—and which, instead of securing the praise of God, tend to distract and divide his children? We have often said it, and we say it again, those who bend their energies to disseminate God's *saving* truth, find no time for hair-splitting novelties. Even the *most favored* of us, have none too much time to work out their *own* salvation, and fish for other men. We earnestly exhort all who have named the name of Christ, to preach—teach—the Word, obedience to which will save them.

Answer to Questions.

SOULS "UNDER THE ALTAR."

Correspondent says, "Revelations vi. 9, 10, 11, represents the souls of the saints under the altar, and that white robes were given to every one of them, and I cannot understand it, or reconcile it with the passages which teach unconsciousness in the death state."

If "Correspondent" will examine this passage closely she will see that there is nothing in it that favors the old theory of the separate existence of immaterial souls,—quite the reverse. In the first place they are said to be under the altar. What altar? *The* altar, some particular altar. As it was the souls of them that were slain *for* the Word of God, and for the testimony which they held, it is evident that *the* altar referred to was the one on which they had been offered up. Where had they been offered? Where were they slain? As their blood had been shed, it is clear enough that they had been slain, or offered on earth,—and that shows earth to be the altar; and that again shows that they were buried under the soil of the earth,—were in the grave.

In addition to this, close attention discloses the fact that the slayers were dwellers on earth, and it was with reference to the judging and avenging their *blood on* these slayers that they cry out, "How long?" How could *souls* be slain? Immortal, immaterial souls could *not* be slain on an altar; and as these souls *were* slain, we have proof they were *not* immortal; and not being *immortal* they were *mortal*. All this agrees with the location of the altar, and the spilling of their blood. Immortal, immaterial souls have no blood to shed, and therefore they are not referred to in Rev. vi. 9, 10, 11. In brief, we understand the explanation to be as follows:—

The Spirit by a symbolic representation shows John what treatment his brethren would receive at the hands of the cruel power that had banished him to Patmos. And the Diaglott translation reads:—I saw under the altar the *persons* of those who had been killed because of the Word of God."

Be it remembered that John in the same way saw the redeemed hosts, and heard their song of triumph after being raised from the dead; in reality they are not raised *yet*. See Rev. v. 7-12, and Rev. xx. 4.

Is it objected that dead persons could not cry with a loud voice or any other voice? That is true; but neither could the blood of Abel really cry unto Jehovah from the ground. Gen. iv. 10.

Doubtless it lifted a load from the beloved Apostle when to the horrors *signified*"—that is, represented to him as above—was added something which revealed what the final outcome would be—white robes were [to be] given unto every one of them, see v. 11. The proof that the giving of the white robes was future is found in the same verse: they were to rest *yet a little season, until* their fellow servants also and their brethren that should be killed as they were, should be fulfilled. Did correspondent ever have any difficulty with what Is. xiv. 7, 8 says about the earth singing and the fir trees rejoicing? If not, why should she be troubled with Rev. vi. 9, 10, 11, if she is a servant of God? It is a message in cipher to the servants of God.

Look Over These Items—

And then, judging by the moral and religious pulse of the world, tell us if the coming of the Lord be not an urgent need:—

In the account of Ohio with the saloons we find there were in 1896, in the State institutions for feeble minded youth, county infirmaries and elsewhere in the State 8,235 idiots, and that of that number 3,705 are children of drunken parents, and the rum-made idiots cost the State $362,186.70 annually. In the Ohio State Hospitals and infirmaries there are 9,430 insane, and Dr. Richardson Supt. of the Columbus Hospital says it is safe to say 55 per cent are there through the use of intoxicants; and the support and care of these cost $890,176.90 a year. In the Penitentaries and workhouses there are 15,334 convicts, and it is safe to say, according to Dr. Howe, that 12,500 of them were intoxicated when they broke the laws; and their annual cost to the State is $511,458.22. Besides all this the State had wholly or partly kept 74,571 paupers, at a total cost $1,380,010; and the lowest estimate is that 75 per cent of this is the result of drink, of which rum-made paupers involve an expense of $1,038,000 the sum total being about $8,000,000 a year, and no account of 8,000 drunkards who die annually in Ohio, nor the cost of the trials.

The Dow tax pays into the treasury $3,500,000 per year, but little more than the cost of the support of criminals, idiots, insane and paupers, and nothing for cost of trials, loss of labor, cost of liquor and the like, which is estimated at $70,000,000.

In the year 1800 there was estimated to be about 1,000,000,000 inhabitants of earth. It was claimed that of this number there were 200,000,000 Christians of all kinds, Greek, Roman and Protestant, leaving a *non* Christian population of 800,000,000. The present population is estimated at 1,400,000,000,—of these, 400,000,000 are claimed as nominal Christians, leaving 200,000,000 more unconverted ones than there were in 1800. A high official of the Episcopal Church says at the rate conversions are being made, it takes 160 years to convert one year's increase of population in Asia and Africa alone; and this puts the conversions of the world 159 years further off every year.

We are told that the Bible has been translated into 267 different languages, and that they are being scattered like autumn leaves, but it is not taken into account that blasphemous publications in Britain issued every year number 40,000,000; nor that of 300 journals, magazines and newspapers in New York, full 200 of them are hostile both to religion and good morals.

Drunkenness on alcohol, opium, chloral, absinthe, hasheesh, tobacco and poisons prevails over 800,000,000 of people to some extent. England, Germany and the United States are reckoned as the bulwarks of Protestantism, but the drink bill of these countries amounts to $2,000,000,000 a year. In 1840 only 71,000,000 gallons were manufactured in this country but in 1883 the consumption had reached 655,000,000,000; nearly ten-fold, while the population increased three-fold. The cost of this 656,000,000,000 was $900,000,000.

In Great Britain crime increases four times faster than the population; and in Scotland twenty-five times faster Murders in England increased 80 per cent in four years. Joseph Cook says the United States has become three times more murderous than the old world.

In Russia suicides increased 300 per cent in ten years; in Saxony eight-fold in 12 years. And in Europe and America self-murder has increased from 4,200 in 1840 to over 30,000 annually. From 1801 to 1876–75 years, suicides in France increased 850 per cent.

This, too is an age of gigantic thefts. A million was stolen from the exchequer of Russia,—state officials stole two millions in Kentucky,—a New York bank lost $3,000,000; as also a bank in Philadelphia,—the whisky ring six millions from the government; and Tweed and his gang stole $26,000,000 from the city of New York.

$900,000,000 a year is spent in drink, and it is steadily increasing, while only $10,000,000 a year is raised for missionary purposes—about 7½ cents for each Protestant.

It costs 90 cents to convert a heathen, while in the lands of Bibles and pulpits and schools it costs $6.30. And what does this progress backward mean? Does it mean that Jehovah has more business than he can attend to? Or, that he does not longer concern himself with the affairs of this world? No! It means that we are living in the last days—the worse and worse days. It means that earth's inhabitants are now, and have long *been* in rebellion, having determined to have their own way about things, and that Jehovah abandoned them to their own resources, so that they were compelled to experiment with self-government for 6,000 years; and so the universal cesspool of iniquity existing to-day is the result of all man's efforts to govern himself

WITHOUT GOD.

It means that God's word is true! He determined that man's disloyalty and conceit, and presumption should pay the expense of his folly before he would restore disordered nature and remove man's self-inflicted ills. We think the enormous and rapid increase of crime during the last fifty years indicates that we are approaching a crisis in the affairs of this world, that the almightiness of God will soon be demonstrated by seating the King upon His Holy Hill of Zion, who will hurl despots from their thrones and for the first time give earth a righteous government. Hail happy day,—soon may it dawn.

To prevent the escape of oil when a lamp is upset a plug of cork is fitted around the wick tube to form a tight joint with the reservoir tube when the burner is in position.

The thickest known coal seam in the world is the Wyoming, near Twin Creek, in the Green River coal basin, Wyoming. It is eighty feet thick, and upward of 300 feet of solid coal underlie 4,000 acres.

Communicated.

Editor Restitution:

Sister E. A. Reed delivered her lecture on the "Songs of the Vedas" at Antioch, Ill. to a crowded house. We think it very fine, for it shows a great deal of careful study and deep thought. It is the essence of the Hindoo literature *boiled down*, condensed, if you please, so much so that to some it was solid food, while to others it might prove quite indigestible; not that it was unwholesome but that they were mentally unused to such delectable food.

It is the result of many months and years of patient toil and careful research by the author among the literary productions of the Vedas, which no other American writer has ever before given to the world, and which, today, might be living in obscurity except for the "unwearied diligence" with which she has applied her noble energies, in the pursuit of her loved theme, which has given her world-wide reputation among the literary admirers of national lore.

On Sunday she delivered a very excellent discourse upon the unity of the two Testaments. Another in the evening upon the way and manner in which we should study the Scriptures in order to gain the most knowledge and to derive the greatest benefit therefrom. Also gave in connection an exposition of the seven-fold blessings to the churches in Asia as mentioned in the revelations. The subjects were presented in a gentle and Christian spirit, which is so characteristic of the speaker that rendered them pleasant and instructive. They were so ably supported by numerous quotations from the Word of God that her arguments were not only clear and concise, but were forcible as well, and we trust made a lasting impression upon the minds of those who heard them.

L. BOOTH.

Obituary.

It is with an aching heart we pen the sadness of little Norma's death, infant son of Brother and Sister W. H. Bernard, aged 6 months and 16 days. Their home has again been visited by the dread enemy, and the ties are being severed one by one, how tenderly they cared for him through the weary days and lonely nights, only to see his lovely face grow pale, and his sparkling eyes grow dim. All that loving hearts and willing hands could do, could not stay the icy touch of death, and with breaking hearts they saw the last ray of hope vanish, the fleeting breath depart, and the little one to fall asleep. Oh, the reaper death is ever present and reaps the bearded grain at a breath, and the flowers, yes, those little flowers that grow between. But it will not always be thus, fond parents, loved brothers and kind sisters, Jesus, the Life-Giver, will soon appear and will banish all sorrow, pain and death, and little Norma with the loved and lost of all ages shall live again, and receive the smiles and tender care of him who hath said, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Sorrow not, dear ones, even as others which have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Even in the darkest hour of sorrow we can trust him who gave his life for us; and in the morning of the eternal spring, flowers of immortal bloom shall spring from those lowly mounds where our loved ones now repose. After funeral services by Bro. I. S. Miller, we saw the little one laid away to sleep by the side of his loved sister and brothers, until the voice of Jesus shall pierce those cold dark tombs and set the sleepers free.

A. J. DAVIS.

IN MEMORIUM.

It is our sad duty to chronicle the death of another brother in Christ, Artemus W. Chase, brother of Elder L. C. Chase, fell asleep Feb. 12, 1898. He had been very poorly for many months, but his physicians told him there was nothing the matter with him but nervousness, he died suddenly Saturday evening after much suffering, and a post mortem revealed the fact of terrible disease of heart and lungs. Bro. Chase was the son of Elder L. H. and Anna Chase and was one of 11 children, the first of the five brothers to be laid away, four sisters are sleeping with him. He was baptized into the blessed hope at the age of 16 years, and has been a true Christian all these years. He was born at Raisin, Lenawee Co., Mich., Dec. 5, 1838, was first married to Mary Smith, to them was born two daughters and one son, both baptized believers, the son now in his sophomore year in Detroit Medical College. His second wife was Dolora Phelps, she, with his two children survive him. Bro. Chase had been in the employ of the Lake Shore R. R. Co., as station agent, for the last 14 years. His sterling qualities, his promptness and honesty so recommended him to his employees that they never questioned his accounts enough to look them over after he had handed them in. He carried his religion into his business life, a good man, a true Christian, a loving father and kind husband has fallen, how good that we, with his many friends can rejoice in the hope of seeing him again among the redeemed at Christ's coming kingdom. Elder B. W. Woodward spoke to a large concourse of people from the beautiful Scriptural words, found in 1 Thess. iv. 13 leaving the sorrowing wife, daughter and son, with brothers, sisters and friends, those comforting words of hope, that we should meet the loved one again, in the sweet by and by.

M. A. WOODWARD.

Died Feb. 12, 1898 of dropsy, Bro. John Root, aged 77 years and 2 months. He has long been a believer in the age to come, having taken THE RESTITUTION for a number of years, baptized by the writer 45 years ago. The writer was away at the time of his demise. Services conducted by Eld. Newel Wood.

JOHN T. ONGLEY.

Joseph Addison said:—"When I look upon the tombs of the Great, every emotion of envy dies within me; when I read the epitaphs of the Beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tombs of the parents themselves I consider the vanity of grieving for those whom we must quickly follow. When I see kings lying beside those who deposed them; when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, factions, and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that Great Day when we shall all of us be contemporaries, and make our appearance together."

In 1518 a battle was fought near Milan, in Italy, and so perfect was the armor of both armies that, although the conflict raged from 9 A. M. to 4 P. M., no one on either side was either killed or wounded, though one man broke his collar bone by falling off his horse.

All the flags for British ships of war except the royal standards, are made in the government dock yards, and the enormous number required may be judged from the fact that in the color loft at Chatham alone about eighteen thousand flags are made in a year.

A ton of Atlantic water when evaporated yields eighteen pounds of salt; a ton of Pacific water, seventy-nine pounds; the water in the Dead Sea more than twice as much—187 pounds to the ton.

Bricks made of plaster of Paris and cork are now used in the construction of powder mills. In case of explosion they offer slight resistance and are broken to atoms.

The long tails of the Shah of Persia's horses are dyed crimson for six inches at their tips—a jealously-guarded privilege of the ruler and his sons.

Chicago's Favorite Passenger Station.

Reasonable success seems to have followed the efforts of the Management of the Nickel Plate Road to make the line popular as a passenger line for travel East and West. It is regarded as a favorite by many in making the journey to or from Chicago.

Great satisfaction will be felt by patrons of that line to learn that arrangements are made, effective Sunday, March 6th, for all passenger trains of the Nickel Plate Road to arrive at and depart from the Van Buren Street Station in Chicago.

With the many advantages afforded by this great Union Depot, located in the heart of the business portion of Chicago, and the continued advantage afforded by lower rates than over other lines, with three express trains daily, with through sleeping cars to New York and Boston, and the advantage of superb meals served in the Dining Cars and Eating Houses operated by the Road, when all considered, should show increased travel over the Nickel Plate Road.—mar. 31.

Poetry.

Like Blade O' Grass.

Confide ye aye in Providence, for Providence is kind,
And bear a' life's changes wi' a calm and tranquil mind.
Though pressed and hemmed on every side, hae faith and ye'll win through;
For like blade o' grass keps its nin drap o' dew.

Gin reit fras friends or crossed in love, as whiles nae doubt ye've been,
Grief lies deep hidden in your hearts, or tears flow frae your een,
Believe it for the best, and frae there's good in store for you;
For like blade o' grass keps it nin drap o' dew.

In lang, lang days o' Simmer, when the clear and cloudless sky
Refuses ae wee drap o' rain to nature parched and dry
The genial night, wi' balmy breath, gars verdure spring anew;
And like blade o' grass keps its nin drap o' dew.

Sae, lest 'mid fortune's sunshine we should feel owre proud and hie,
And in our pride forget to wipe the tear frae poortith's ee,
Some wee dark clouds o' sorrow come, we ken na whence or how;
But like blade o' grass keps its nin drap o' dew.

—James Ballantine.

Communicated.

Indiana Conference Notes.

Arrangements have been made with Brother Underwood for about three hundred extra copies of this issue of THE RESTITUTION. These extra copies have been mailed throughout the State of Indiana with a desire to inform one and all of what is being done in this State to further the cause we hold dear.

Remember that THE RESTITUTION is the official organ of the Indiana Conference. Send Brother Underwood your subscription that you may receive the paper regularly and thereby keep posted. After becoming posted *assist* the work all you can, especially financially.

Brother Halstead's reports from Roll are encouraging. He began work at this place about Feb. 16th, and is still there at this writing.

How often do we feel the need of a more definite purpose. And in church work of a more united purpose. How many of our churches are divided into as many minor churches as there are members in the church. Why? Because there is no general understanding concerning the work before us. Why not? Because there is no head, or rather it is all *heads*, and each head works independent. This is contrary to the object of church work. A church should be a collection of individuals *working together*, aiding each other, to further the cause. The only way this can be done successfully is to all aim at the same object at the same time. This can be accomplished most easily by thoroughly organizing, and selecting and following a leader. (Be sure to get the right one to lead.) See Constitution that was *recommended* to the several churches by the Conference assembled at Plymouth, and reported in RESTITUTION of Dec. 1, 1897. Try it and see if it will not prove beneficial.

Suggestion. Would it not be better before adopting the Constitution recommended to the churches by the Conference assembled at Plymouth, Nov. 18-21, 1897, and printed in RESTITUTION of Dec. 1, 1897, to change the wording of Article II. Sec. 4, from "*shall* be given a letter of dimit" to "*may* be given a letter of dimit?"

Will each isolated brother or sister of the Abrahamic Faith residing in Indiana, who has not already done so, please send name and address to F. L. Austin, Rensselaer, Ind. By so doing you will confer a great favor and also lend assistance to the effort to further the truth.

Try it one year. Devote, say a tenth of your income to the upbuilding of humanity. Can't afford it? "God is able to make all grace abound toward you," 2 Cor. ix. 6-11. "There is that withholdeth more than is meet, but it tendeth to poverty." Prov. xi. 24. Mal. iii. 8-12. Have to pay your debts first? Surely our first debt is to our Father. Pay the first one first. Try it. At the end of one year let all hear from you concerning the results. Try it and keep an eye on the truth, note whether it spreads more or less rapidly.

Brother G. W. Smith has returned to Ollo, to hold a series of meetings at a neighboring point some eight or ten miles distant. Whatever good may be accomplished at the latter point will be close enough to the Ollo congregation to directly strengthen or co-operate with said congregation. Another point, distant from the Ollo congregation in another direction about ten miles, is awaiting Brother Smith's opportunity to do work. Encouraging reports come from this section of the state to the effect that we may not be altogether unhopeful of having more regular and thorough work done there in the near future.

Having indirectly received information that the North Union Church desired to make another effort to advance the cause of truth in their vicinity, the writer visited some of the members on Saturday, Feb. 19th, with a view of ascertaining what to do. No definite conclusion could be reached in so short a time, but it is truly hoped that a reorganization will be effected. If so, being situated only a few miles from Eagle Creek the two congregations can co-operate in maintaining a pastor. The principal obstacle is the lack of a house. It may be possible to remedy this by organizing at Culver, where those of the faith about Maxenceuckee could assist. May all "work together for good."

The writer closed a series of meetings Sunday evening, Feb. 20, at the Eagle Creek Church. Will take up the work there again on Feb. 28, D. V. The results, although not as great as desired, were not lacking of encouragement. Interest was good, and when weather and roads were not too unfavorable, the attendance was good. The members of the church are desirous of taking hold of the work with a firmer hand. Nine of the members, (about twenty in all) after only a few moments consideration agreed to devote one-tenth of their income the coming year to uphold truth. Others will undoubtedly decide to do like wise. May all be done with an eye single to his glory.

F. L. AUSTIN.

Report of Executive Board of Indiana Conference.

The Conference Board met at the home of the Secretary on *Monday*, Feb. 21, 1898, to consider some questions which presented themselves.

The time for which Brother A. H. Zilmer had been engaged for evangelizing having expired it was unanimously ordered that we invite him to move to the state, and that we employ him to engage in evangelizing when and wherever the opportunity presents, and as much of the time as circumstances will admit, and that we invite the churches to engage his service, when he is not otherwise engaged.

Upon Brother Zilmer accepting the proposition he was engaged for the remainder of the Conference year, which expires in September. It was further ordered that a subscription be started for the purchase and support of a tent to be used in evangelizing during the summer months. Also, that we hold a ministerial meeting at Argos, Ind. beginning Thursday evening, March 24, 1898, and continue over Sunday. All who are interested in the Master's cause are invited to come and take part in the discussion of the subjects under consideration, whether they be ministers or not.

We hope to have a profitable meeting, and that much good will result. The following is the program as arranged:—

THURSDAY EVENING.

Inspiration of the Scriptures. A. H. Zilmer.

FRIDAY, A. M.

Minister. 1. What constitutes a minister?
2. Character. H. F. Cordill.
3. Conduct. J. L. Wince.
4. Duties. Chas. Fish.

FRIDAY, P. M.

1. The bearing and power of the Sunday School in relation to Christian work. D. E. VanVactor.
2. Ministers relation to Sunday School work.

FRIDAY EVENING.

The Coming of the Lord. J. L. Wince.

SATURDAY, A. M.

1. The best Method of presenting the Gospel.
2. Clergyman, Layman, Which? A. H. Zilmer.

SATURDAY, P. M.

1 The best way to hold what we gain. F. C. Myers.
2. Should Ministers have regular local work?

SATURDAY EVENING.

Restitution.

SUNDAY, A. M.

Workers together with God. D. T. Halstead.

SUNDAY, P. M.

Gospel. F. C. Myers.

SUNDAY EVENING.

God's Purpose of the Ages. A. H. Zilmer.

Now brethren throughout the State, we have employed Bro. Zilmer to work for and with you in the interest of the cause, and we feel that we can fully indorse him as one able to do much good, and we hope each and every one will take the matter into personal consideration and do all we can for his support. If *every one* would resolve to do what he can, if it be but little the aggregate would be quite sufficient to carry out the work without imposing upon a few willing ones.

And to the churches we would say, if his time is not wholly engaged in evangelical work, we ask that you make arrangements to employ his service at such time.

We feel that in this way those who do so will be greatly benefited. Brethren, the time is short. Let us work while it is day.

A. C. ROBERTS, Secy.

Shall we use a Tent?

Often have our people spoken of the utility of owning a tent. The advantages of a tent are readily recognized. An isolated brother or sister yearning to have neighbors and friends understand a portion at least of God's sacred truth could many times have that yearning satisfied if a house could only be found in which some one could proclaim the truth. It has not been long since a report was submitted to the readers of THE RESTITUTION by Bro. Wagoner, stating that the house in which meetings had been commenced, was soon closed and he had to leave the work unfinished. With a tent at command that could be remailed and the work could be completed: the isolated ones could have the opportunity of inviting their friends and neighbors to listen to the gospel. Much work could be done in a tent that it would otherwise be impossible to do. After six years experience Brother Eychaner's advice is, "By all means put a tent into the field."

The Executive Board, in session Feb. 21st, decided unanimously in favor of using a tent, provided one could be purchased. To use one successfully this coming season it would be necessary to have it ready to erect by June 1st. This would necessitate having the money in hand by May 1st. The probable cost of purchasing and equipping a tent 40x60 would be about $225.00. It would be an easy matter to make such a purchase if all interested would act promptly. Those who are anxious to see this cause furthered please note the following:

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00

Evangelical Fund.

At the beginning of our Conference year an "Evangelical Fund" was started. Those who were anxious to see this fund grow, met with no little encouragement. The truth has been spoken in several communities as a result. Also Brother Zilmer, of Wisconsin has been induced to labor with us. However, the fund could continue to grow rapidly for some months yet without running any risk of having an overgrowth. Some have refrained from subscribing to said fund desiring to exercise precaution; some will receive this paper and for the first time learn of such a fund; and for different reasons different ones have not subscribed. Brothers and sisters, the Executive Board of the Indiana Conference wish to appeal to one and all to lend a helping hand to the end that many communities wherein all are "Strangers from the covenants of promise," may be evangelized, and many hearts made to rejoice on account of receiving the Word of Truth. Those of you who are not supporting local work can the more easily aid in this general work. None can afford to treasure up the truth and fail to assist in offering the same truth to others. This fund ought to be doubled at least. Will you assist? Send all subscriptions and remittances to A. C. Roberts, Box 340, Plymouth, Ind. If you cannot aid at present but expect to in the near future, send in your subscription at once, stating date when you can pay. Let us *all* unite in this glorious work.

Executive Board of Indiana Conference.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Report of Evangelistic Labors.

A short time after my visit to Cleveland, Ohio, and my baptism into the the one Name, I received a communication from Bro. F. L. Austin, President of the Indiana Conference, desiring to know whether I would be willing to labor in the Evangelistic field in the State of Indiana. I replied that I would be glad to embrace an opportunity of this kind. Upon this I was invited by the Conference Board and the Church at Plymouth to preach there. I accepted the invitation and delivered two discourses on Sunday, Jan. 26th. The Board then authorized me as Evangelist in the State of Indiana. After speaking at Plymouth for several evenings I began a meeting at the Antioch church, on the Michigan Road, south of Plymouth. The weather all through the meeting was very unfavorable. The attendance on the first evening was about 15, the second 35, and several times the meeting was interrupted by rain or snow storms. The last meeting was held on the evening of Jan. 31st. It had been our intention to continue the meeting, but on account of the snow storm we held no further meetings.

At this time I received word that a meeting had been begun at Teegarden by Bro. Myers, and that my services were desired. I went to that place on Saturday Feb. 5th, and continued two weeks, this time with more satisfactory results. There was much prejudice among the people against the Advents, as we are termed, and here, too, we had to contend with stormy weather and bad roads. I am convinced that had the weather and the roads been more agreeable we would have had a crowded house every night of the meeting, yet notwithstanding these unfavorable circumstances we had good audiences. A commendable interest was manifested by the people, and we have reasons to believe that some of the former prejudices were removed. The house in which the meetings were held is a Union Church, built by the citizens of Teegarden. Quite a medley of doctrines is heredisplayed, and it is not surprising that there are some who find themselves unable to decide which religion to choose. While the success from the popular view was not large, and we cannot report a "great revival," we have tried to sow the seed—the Word of the kingdom,—to bring the truth before the people, to cause them to think, and especially to investigate the Word of God. Two persons have united with us, one by baptism, and the other who had previously received baptism upon acknowledgement of the things of the kingdom of God and the name of Jesus Christ, upon her confession of faith. With these we have in the vicinity about 9 who are of the faith. We ought to make another effort at this place in the near future, as I think there are others who will obey the gospel, some of whom have expressed their sympathies with us. We have made provision for weekly social meetings at Teegarden, and hope we may organize a class at our next visit (D. V.) Mar. 20th. Besides Bro. Myers, who secured the use of the house and opened the meeting, also Bro. Cordill of Plymout was present part of the time and assisted in the work.

I delivered 31 discourses while in Indiana, 5 at Plymouth before entering upon the regular evangelist work, 11 at the Antioch church, and 15 at Teegarden. On the last evening of the meeting we presented the matter of the Conference Evangelical fund and received toward this fund the sum of $8.00. This ended my first month's work in the State of Indiana. I have but recently come into "the faith once delivered to the saints," and the work is somewhat new to me, although I have spent over six years in the ministry of a popular denomination. I have been greatly encouraged both by the kindness of those of the household of faith, and by the results of these meetings, as well as by the kindness of the Conference Board.

A. H. ZILMER.

On the Dec. 2nd I went to Hamilton County, Ind., began meeting at the Restitution Chapel, Dec. 2nd. The brethren were all glad to see me. I also was glad to look upon their smiling faces once again The United Brethren were holding meeting close by. We had considerable stormy weather part of the time, but the attendance was fair. The little band at that place has had great opposition, but the prejudice is not very strong in that vicinity now. Number of days worked 29; number of discourses 42. People from all denominations came out to meeting. Some went to reading their Bibles to see if these things were so. Two united with the church. I made 19 visits, closed meeting the 29th, came home the 30th. I am going back the 19th of February to hold meeting southwest of Ollo, as the brethren have requested me to come there, as they have a house for me to holding meeting in. I want the prayers of God's dear children, that much good may be done through his name.

Your Brother patiently waiting for the coming of our King.

G. W. SMITH.

Hope

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. xi. 1. We read in the Word that God has promised eternal life to the obedient children of men. We believe, or in other words, we have faith in what we read. We believe God will fulfill his promise, therefore, "faith is the substance of things hoped for." We have the faith now, but the things "hoped for," are yet future. "In hope of eternal life, which God who cannot lie, promised before the world began." Titus i. 2. This life Paul speaks of hoping for, is yet future, for Paul is not against Paul. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." Rom. viii. 24, 25. It is evident from what Paul says, we haven't got eternal life now, only by faith, for he says in another place, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. Showing positively that there is a life to come, which we are in hope of. And Paul is in perfect harmony with Christ. See Matt. xix. 29, "And shall inherit everlasting life." With Luke xviii. 30, "Who shall not receive *manifold* more in this present time. And in the world to come life everlasting." Showing that the life everlasting is yet future and will be given in the world to come, at the resurrection of the dead, and not before; in which some seem to be very ignorant, and have no hope, and there must have been some such in Paul's day, and against such Paul warned the brethren. He says, "But I would not have them ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. iv. 13-16. Then if we claim we have eternal life now, and go to heaven when we die, (or as they say) the body dies, and the real man, which now has everlasting life, is only just staying in this body goes straight to heaven. Then we have no hope, for Christ spoils it all by saying, "I will raise him up at the last day." John vi. 39, 40, 54. But to be sure which one of the men that gets life in the world to come, we need not be troubled the least bit, for Christ has forever put his seal on that. Will you take his Word for it? See John v. 28, 29, "All that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life." Where does the man come from that gets life? Out of the grave. Dust of the earth. Dan. vii. 2. No wonder the good man Job asks, "If a man die *shall he live again?*" Job xiv. 14. The Prophet Isaiah answers him back. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust." Isa. xxv. 19. Martha saith unto him, "I know that he shall rise again in the resurrection." John xi. 24. Martha's faith was that her brother, known as Lazarus, would live at the resurrection, not simply the inner man, but Lazarus. Lazarus had been dead four days, and when Christ raised him to life, he called him from the tomb, he called him not from heaven. If Lazarus had been in heaven four days, I hardly believe Christ would have called him back to the old body, that had been dead four days, and to a life of tribulations and trials, with persecutions. He might have been overcome with the world, and missed heaven next time, and that would have been too bad.

Yours in hope of eternal life,

M. L. ADAMS.

The ocean contains several fish which clothe and adorn themselves. The most conspicuous of them is the antennirius, a small fish frequenting the Sargasso Sea, which literally clothes itself with sea weed.

Sleep and Death Compared.

That natural sleep is a figure or trope of natural or physical death no good Bible student can deny. It is plain to see that Bible writers use sleep and death interchangeably, and there must be a striking likeness between the two conditions. Let's see. In natural sleep we approach the border line of sleepy land, our mental vision grows dim and soon fades away, and we are lost in unconsciousness for the time being, and we see not, hear not and know not what is passing. Soul, body and spirit takes no notice of passing events, all is lost in slumber. Hours may pass, and *all* is lost time to us so far as our notice or knowledge is concerned. That is good natural sleep and rest. Just so in death, the natural vision grows dim and dark, and soon fades away, and we are completely overcome and wrapt in that darkness where there is no light nor order, where "The wicked cease from troubling, and the weary are at rest." In the figure, if thoughts flit across our mind, and we know what is passing, then we are not asleep, our eyes may be closed and our breathing grow heavy, and we appear to a superficial observer to be asleep, but he is mistaken, that is not sleep. Just so in fact or in death, if we can think, act and move, we are not dead, for in death our thoughts perish, and the dead know not anything.

T. E. ADAMS.

Our Love Feast.

Dear Restitution:

The following Scriptures I take much delight in reading, and would like to see them in THE RESTITUTION. "Open thou mine eyes, that I may behold wondrous things out of thy law."

"For he hath remembered his covenant forever, the Word *which he commanded* to a thousand generations, which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

"Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart: For I am called by name, O Lord God of hosts."

Yours in hope of life when the Life-Giver shall have come,

D. C. SATTERLEE.

Dear Followers of our blessed Lord:

I have been permitted once more to see the beginning of another year, but we know not how long we may remain here in this present mortal life. Surely we are living in perilous times, but those that trust in God, and obey his commandments will fear no evil. What a privilege it is that we can speak to each other through our good old paper and encourage each one that has come into the fold. If we only hold out faithful until the end we know that we will be rewarded with eternal life. Dear brothers and sisters, isn't that worth striving for? I ask an interest in your prayers.

Waiting for the return of our blessed Savior,

EMMA V. BAKER.

Dear Bro. Underwood:

I should be very glad to see you and speak with you face to face for we are in the time of the end, and very great events are upon us, and they should be laid before the household. Yes, the time of the end has come, and Daniel's visions can be read and understood. Newspapers bring us startling news.

From your Brother,

LEONARD DAVIS.

Editor Restitution:

We are striving in our weak way to serve Jesus. It has been about eighteen years since myself and wife embraced the one faith, and we feel more determined than ever to press onward in the straight and narrow path that leads to everlasting life. We have Bible reading every Sunday afternoon. There are only a few of us here that believe in the soon coming of our Savior.

Ever your Brother and Sister in the one hope.

W. W. & AMANDA BELDEN.

The Russian photographers have a strange way of punishing those who, having received their photo, do not pay their bills. They hang the pictures of the delinquents upside down at the entrance to their studio.

The Austrian government has enlarged the boundaries of Vienna to such an extent that the metropolitan area is now half as large as London, twice as large as Paris, and three times larger than Berlin.

Communicated.

To and Fro.

The meetings in Missouri at De Soto, Vineland, Hillsboro, Cedar Hill, Morses Mills and Mayfield, were pleasant and we trust profitable to those who heard the things concerning the kingdom and the name of Jesus. Then for three Sundays in succession, morning and evening I had the privilege of preaching to the home congregation at Gladbrook, Iowa. On Jan. 13, I left home again and after a ride of 72 hours stepped from the train at Wenatchee, Washington. Here I found Brother Harry Patterson and soon learned that everything had been arranged for a meeting. The best and largest hall in the town had been secured, seated and lighted and although a united meeting of the Baptists and Presbyterians was in progress, we began our meeting and had a good attendance. Many of the church at Waterville, where Brother Richard Corbaley is pastor, came with him to this meeting and continued till its close. Elder Corbaley and those who came with him were a great help to us in the meeting, in singing, and by their presence. Especially would I mention Sister Platt Corbaley who left her house and work and was at the organ every evening and at every meeting. Brother and Sister Huff, Brother and Sister Fred Patterson and others were on hand and assisted much in the singing. It is a hopeful sign of spiritual life and a love for the Master's cause, when brethren come from evening to evening, and at a great distance too to the place of meeting. They have had good training.

There were 21 discourses preached and an organization effected of 21 members, some of these were members of the church at Waterville, 28 miles away, but finding it more convenient to meet at Wenatchee they put in their membership there. So what has been the loss of the Waterville church is the gain of the Wenatchee church.

Since the close of that meeting we have come to Waterville and begun a meeting here. So far have preached 6 discourses in the Christian church. The deep snow has begun to soften and makes the roads very bad for traveling and we do not know how long we will continue. The interest is good as well as the attendance and the gospel may yet prove the power of God unto salvation to some who are attending our meetings. We pray it may be so if God wills it.

A. J. EYCHANER.

Report of Labor.

Began meetings in Brady, Tp., Jan. 29th, closing Feb. 17th. The weather while there was much against us, and still the people came through snow, rain and mud. The interest increased with each meeting, much opposition had to be combated and prejudice broken down, but it was accomplished to a great extent. There was, and still are more people studying the Bible in that neighborhood than ever before. The seed that is sown will be hard to uproot, although Satan will try hard to do what he can. The church was built up, and good seed sown. Three put on the all-saving name. We left there Friday to speak two evenings to the Prairie Grove brethren before going to Fulton 12 miles distant to begin a series of meetings. We have several believers at this place, but they have never had much truth preached to them here. We began last evening in the Union Hall with a fair audiences. We pray God to give the listening ear, the understanding heart, and readiness to obey.

M. A. WOODWARD.

Editor Restitution:

A small but attentive audience assembled at the Christian church, Rockfalls, Ill., last night to hear Miss Kathleen Greenbaum, of Chicago, who came from Dixon to preach. This lady is a Jewess and of a prepossessing appearance, well educated, yet at some what of a loss for expression in the English language. She is greatly interested in the subjects of the Bible, and what she preaches is the result of self study and examination of the Book itself. Her topic last night was, "What is Truth?"

She said: "The people have made this inquiry all through the centuries. Who is Christ? There is only one God. Christ is the Son of God. He is a great High Priest, Christ's atonement cemented the covenants made to our fathers. Christ gave his life that we might have life everlasting. Christ came to give us immortality. He is our Life-giver. Death is the penalty of sin, life is the reward of righteous living. God wants to call out a people for his name. The coming of Christ and of the kingdom are contemporaneous. When the Son of Man comes, shall he find faith on the earth? We are told to watch for his coming. The millennium will be ushered in by the coming of Christ. All Gentiles are not Christians, but Christians are Gentiles. There are two stages in Christ's coming. The first will not be seen by the world. Only his beloved ones will be saved. Men try to serve both God and Mammon. It is impossible. Christ is the first fruits of the resurrection. Millions of money is spent in work, yet little is accomplished. God lays out no man's fate, he simply fore-knows man's fate. Earth and man are inseparable. This earth which has seen so much of blessing and curse is to be restored to its former state. It is to be the home of God's people."

Miss Greenbaum gave a Bible reading this afternoon at 2 o'clock at the home of Mr. and Mrs. H. H. Williamson on Elm street. Her subject tonight at the Christian church will be "The Restoration of Israel."

S. T. SHIRLEY.

A Canadian traveller who has spent a couple of years in the far Northwest, part of the time along the Peace River, says that there are in that country at least four herds of wild buffalo, numbering altogether not less than 2,000.

The relative size of the earth as compared with the sun is, approximately, that of a grain of sand to an orange.

The only civilized world that does not grant patents on inventions is Switzerland.

London has 1,380 miles of streets, Paris 600 miles, and New York 575.

A carrier pigeon service was established by the Turks A. D. 567.

Merit Always Wins.

The hard times of the past three or four years have been very destructive to all industrial affairs, and the railways have had an unusual amount of difficulty in making both ends meet. Roads that have, during this trying period, earned dividends while at the same time affording high class transportation facilities to their patrons, have, indeed, been fortunate. And such an event speaks well for the management of the roads.

The record of the Nickel Plate road during the recent period of industrial depression has indeed been remarkable and it speaks most eloquently of the conservative judgment of the managers. For this road has made a great and steady progress in the material of its roadway and appliances, and in perfecting its equipment. The interests of the public have been in nowise neglected; in fact, the success of this road has inured to the benefit of the public as much, if not more, than to the stockholders. The condition of the road today shows this. Great and valuable improvements of a permanent character have been made—in the shape of strengthening the roadway, bridges, and other accessories, and procuring new and improved safety appliances; new coaches have been added, elegant Wagner sleeping cars put on, new and powerful engines have been placed in service, and everything has been done to raise the standard of the road, to perfect its service, and to give it a leading place among the best roads in the country. The result has been obvious. The people have observed the progressive spirit of the road, have given it a liberal patronage, have enjoyed its excellent facilities, and that tells the whole story of a highly successful enterprise.

Among the most noteworthy improvements effected by the Nickle Plate route is the introduction of a first-class dining car service which has won the approval of the best class of patrons. Then the coaches have been illuminated by the brilliant Pintsch gas, heated by steam, and placed in the care of a colored porter. So the passengers have had the best that money can afford, at the lowest rates.

The through train service of the Nickel Plate, running in connection with the West Shore and Fitchburg railroads—over the great Hoosac Tunnel route, between New York, Boston and Chicago, ranks with the best in the country and has become deservedly popular. Elegant new coaches, and palatial Wagner buffet sleeping cars run through without change; the service is unexcelled, the time fast, the scenery most fascinating. Located along the south shore of Lake Erie are many substantial and attractive summer resorts that are yearly growing in popularity, and this class of travel promises a continually increasing source of revenue to the Nickel Plate road.—mar 2.

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Moorlee school house about nine miles south of Holbrook, in Furnas County, Nebraska; beginning, the Lord willing, on Friday, March 25th, and holding over Sunday. We extend a cordial invitation to all lovers of truth to attend this meeting. We want to have a blessed time together in working for the Master. Submitted in love,

RENA M. GORDON, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. Geo. Sigler	.50
Helen M. Bray	.50
A. P. Lauterman	2.00
Arthur Zeach	.50
J. C. Murphy	8.00
M. M. N.	.50

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
J. W. Gamble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. S. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. A. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
D. T. Halstead, Andover, S. D.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Sellersville, Ind.
J. W. Nibs, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4607, S. N. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Rossville, Ill.
John Foore, Tempe, Arizona.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Shawnee, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
O. W. Haynes, Farnhamville, Ia.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
R. S. Dwiggins, Williamstown, S. C.
J. R. Ogdevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
D. Wilson, 1005 G St. Sacramento, Cal.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but LEASE RENEW TODAY.

Glass brushes are used by the artists who decorate China.

Prussian blue paint is made from the ashes of the burnt hoofs of horses.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 526 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Pennie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Bellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowar Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Travelling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Nike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock A. M. All are welcome. S. C. Oliver, Pastor.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

One Night to Denver.

"The Colorado Special" leaves Chicago via the Chicago and North-Western R'y at 10:00 A. M. daily and arrives Denver 1:30 next afternoon. Eastbound leaves Denver 3:30 P. M. daily, arrives Chicago 8:45 the next evening. Connections made in Union Depot, Denver, with trains to all points in Colorado and the West. Up-to-date equipment. A daylight ride both ways through Illinois and Iowa. Passengers for Colorado can also leave Chicago 10:30 P. M. daily. All agents sell tickets via Chicago, Union Pacific and North-Western Line or apply to C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—mar 5.

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12 55	6 40	5 00	Kenz	6 35	12 30	8 05
1 35	7 20	5 40	Wyatt	7 15	1 10	8 45
2 45	8 30	6 50	Akron	8 25	2 20	9 55
3 15	9 00	7 20	Nelson	8 55	2 50	10 25
3 55	9 40	8 00	Norwalk	9 35	3 30	11 05
4 30	10 15	8 35	Mt. Vernon	10 10	4 05	11 40
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For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agent.

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Wooster... "	11 16	6 40		8 40		
Mansfield... "	12 20	7 45	6 30	9 45	Fast	
Crestline...ar	1 05	8 30	7 15	10 30	Line	
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Larwill... "				1 29		
Pierceton... "				1 36		
Eagle Lake... "				1 46		
Warsaw... "	5 30	11 55		1 55		
Etna Green... "				2 05		
Bourbon... "				2 16		
Inwood... "				2 23		
Plymouth... "	6 10	12 35		2 40		
Grovertown... "				2 50		
Hamlet... "				2 55		
Davis... "				3 05		
Hanna... "				3 10	4 00	
Wanatah... "	7 02			3 23	4 13	
Valparaiso... "	7 30	6 30		4 30	4 40	
Wheeler... "				4 36	4 46	
Hobart... "				4 51	5 01	
Liverpool... "				5 03	5 13	
Clarke... "				5 08	5 18	
Chicago...ar	9 00	8 00		6 30	6 40	
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Eastward.	20	8	4	6	50	58	
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Liverpool... "	8 55		12 13				
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Pierceton... "	11 49		3 57				
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Any generation, during sacrilege
Shall wicked keep from Thee its gaze
O, heaven's own book, and our only book of God,
The eternal bliss, poured Thee, and Thee alone.

Pulpit.

Communicated.

"Hath Everlasting Life." No 8.

"He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John v. 12.

Teacher. In this lesson I would like to consider the *origin* of this life. In studying this question, it may be well to consider a communication I have just received.

"*Dear Brother:*

Will you please crack this hard nut, and spike this big gun for the enemy, and oblige.

T. E. ADAMS."

This hard nut, is in an extract from the *Orthographic Review*. (Indianapolis, Ind.):

"A brother asks us to give our dilemma for materialists. We have given it to the *Orthographic Review* readers once, but will comply with this request. It is founded upon the fundamentals of religion, which are the priest, the altar and the offering. As Christ is the anti-type of all altars, priests, and offerings of former times, we must find the three in him. As a person, he could officiate as a priest, and he made his body an offering for sin. But he taught that the altar is the greatest of the three, and hence cannot sanctify the offering. As there is nothing that the mind can conceive that is greater than humanity except divinity, the conclusion is irresistible that it was his divinity that sanctified his humanity and made the offering acceptable.

Materialists say that death is annihilation, that is, so far as sentient existence is concerned. We are told that Christ died, and there is no qualification of the term death, in his case. If death, therefore means annihilation, Christ was annihilated. This being so, divinity is susceptible of annihilation, and immutability of God, as taught in the Bible is not true! This would demonstrate the Bible to be false! If to escape this, they would say, his divinity was withdrawn, and only humanity suffered, then there was no altar to sanctify the offering, and we are left without reconciliation. This would show the Bible to be false!"

Teacher. Do you think this nut can be cracked?

Lud. Certainly. This poor man's mind is all confused because he does not understand the *nature* of men, or the *nature* or *mission* of Jesus as the life-giver, as revealed in the Scriptures of truth. He says there are three fundamentals, priests, altar and offering, and that the altar is the greater of the three, and that there is nothing greater than humanity except divinity, and if his divinity was withdrawn "there was no alter to sanctify the offering and we are left without reconciliation."

Teacher. Is there anything greater than the supposed *divinity* of Jesus?

Lud. Yes, the Great Omnipotent Jehovah, his Father, who gave him to suffer for us.

Teacher. Did God *make the offering* of his only beloved Son?

Lud. He did. See Rom. viii. 32: "God spared not his own Son, but *delivered him up for us all.*"

Teacher. Was there reconciliation in the offering the Father made?

Lud. There was. See Col. i. 20: "Having made peace through the blood of his cross to *reconcile* all things."

Teacher. Was the reconciliation effected through [illegible] supposed DIVINITY, or his FLESH, which the above writer would call the *humanity* of Jesus?

Lud. His flesh. See Col. i. 22: "He hath *reconciled us* in the body of his FLESH through DEATH." Again, see 1 Pet. ii. 24: "His *own self* bare our sins in his own body on the tree." That which is divine in nature cannot die.

Teacher. The writer in the *Review* says: "If his divinity was withdrawn, and *only* humanity suffered, even the divinity suffer) there was no altar to sanctify the offering, and we are left without reconciliation." What is the meaning of the word sanctification?

Lud. The primary meaning is to *set apart*

Teacher. Who set apart, sanctified, or ratified the offering, the *victim offered*, or the ONE TO WHOM *the offering was made*?

Lud. The offering being made to God, he accepted the offering, and sanctified or set it apart, that sinners may be reconciled to him through that offering.

Teacher. Was Jesus in his *personal nature* HALF GOD and HALF MAN?

Carrie. By no means. This is simply a foolish mysticism of the apostacy. An appeal to the Scriptures will settle that point.

Teacher. The Scriptures are authority, but first I want to ask you what is the *nature* of angels?

Carrie. Jesus in speaking of those who should be "reconciled" in the *body of his flesh* through *death*," says in the resurrection they "shall be as THE ANGELS, neither can they DIE *any more*," therefore these angels are *deathless*.

Teacher. BEFORE the resurrection then, men did not have the *nature of angels* did they?

Carrie. No. Hebrews ii. 7, answers that: "*What is man* that thou art mindful of him? or the Son of Man that thou visitest him? Thou hast *made Him a little* LOWER *than the angels.*"

Teacher. But how about Jesus, if he was HALF GOD and *half man*, he must be far ABOVE *angels*. How about that?

Carrie. He was not. See Heb. ii. 9: "But we see Jesus, who was made a *little* LOWER than the angels."

Teacher. What for?

Carrie. The balance of the verse says: "For the suffering of death." If he was half divine or half man he could not have been "lower than the angels," that he might suffer death.

Teacher. But if he was half God as well as half man, he must have had the nature of angels on his God side.

Carrie. But he did not. See Heb. ii. 16: "For verily *he* TOOK NOT on him *the* NATURE *of angels.*"

Teacher. What nature did he have?

Carrie. See Heb. ii. 17. "He took on him the seed of Abraham. Wherefore in ALL *things* it behooved him to be *made* LIKE *unto his brethren.*"

Teacher. What is Jesus' nature now?

Carrie. He is *wholly divine now*. "As the Father hath life in himself, so hath he given to the Son to have life in himself." Jesus says: "I am he that liveth and *was dead*; and, behold, *I am* ALIVE FOR EVERMORE." Rev. i. 18.

Teacher. Do you know any way by which we might also become partakers of the DIVINE *nature*?

Arlon. Yes, it can be found in 2 Pet. i. 4: "Whereby are given unto us exceeding great and *precious promises*; that *by* THESE ye might be *partakers* of the DIVINE NATURE, having escaped the corruption that is in the world through lust."

These promises are those made to Abraham, Isaac, Jacob and David, otherwise known as the "gospel of the kingdom," preached by Jesus, and in Heb. ii. 1-5, called the "great salvation," and in Matt. xiii. 19, the parable of the sower, as the "Word of the kingdom." There is *life in this message*. But to make the message effective, we must "escape the corruption that is in the world through lust."

Teacher. Through what channels do we receive the "*divine nature*?"

Albert. God is the fountain of life, this life he has given to his Son, and the Son will transmit it to those who obey him.

"As the Father hath (zoe) life in himself so hath he given to the Son to have life (*zoe*) in himself."

John xvii. 2. "Thou (the Father) hath given him (the Son) power over all flesh, that he should give eternal life (*aionious zoe*) to as many as thou hast given him."

1 John v. 11: "This is the record, that God hath given unto us (*aionion zoe*) eternal life, and this (*zoe*) life is IN *his Son.*" And it must remain there, until we exchange the *psuche* for the *zoe* life. The *psuche* and the *zoe* life cannot dwell at the SAME TIME, in the *same person*. The environment and life must harmonize.

Teacher. Those who have *not* the Son *have not life*, what life is that?

George. They have the *psuche* (soul life), but NOT (*the zoe*) "the life." The *psuche* (life) ends with the dissolution of its environment, as far as his personal possession is concerned, and if he has not (*the aionios zoe*) the everlasting life, "hid with Christ in God," when he parts with his *psuche* (soul life) he has nothing whatever to look to as a guarantee of *a future existence*. Hence, how important it is to have (*aionios zoe*) everlasting life *now*, while the (*psuche*) life exists, *as treasure laid up in heaven*, ready to be revealed in the last time, when Jesus shall come in his glory.

Lucy. Hence, when we read: "He that heareth my Word, (the Word of the kingdom—Matt. xiii. 19) and believeth on him that sent me *hath* everlasting life," it is not at all out of harmony with the Scriptures when we distinguish between the *psuche* and *zoe* life. That is the KEY *plain* and *simple*. Similar difficulties exist in many minds on the subject of *hell*, by not noting the difference between the words *hades* and *gehenna*, both translated by the one word hell. Other errors occur, by translating differing words by the common word *world*. Ministers add to the confusion of people, by calling sprinkling and immersion baptism, when it is well known among students that *bapto* means to dip, and *never* sprinkle, and *rhino* means sprinkle, and *never* dip. Surely the Bible is deceitfully used by its professed friends.

Teacher. If the writer in the *Orthographic Review*, had understood these things which differ, he would never have been in the inconsistent quandary he is in, about the *humanity* and *divinity* of Jesus.

Who in this world ever heard of a son being CO-EXISTENT with his Father. When the relationship of father and son exists, common sense admits the priority of the father.

Again, common sense revolts at the thought of an existing person having the power to resolve himself into a *non-existent* state, and re-appear in life again, by or through natural birth, as an innocent babe, and grow in stature and wisdom as other children do, and at the same time behalf God, and half man. Such teaching is an inconsistent abomination, and belongs to old Babylon-confusion.

The Bible is a plain common sense book and is to be understood in a common sense way, and does not need mysterious interpreting. If people would let literal language alone, and as for symbolic language the key most always accompanies it, and relieves one of guess work. The Bible is a book to be *believed* and *obeyed*, and not *interpreted* and *guessed* at.

W. H. WILSON.

When Will Jesus Come?

That Jesus will come again is as plain a Bible doctrine as there is therein revealed, as the following testimony will abundantly prove.

Acts i. 11, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." The above testimony as it was announced by the two angels, robed in white, to the apostles just after our Lord's ascension is the plain out-spoken truth, and our comment upon it, is not to add to it, nor yet to take from it, but to let it speak out for itself, and that the apostles saw him taken up into heaven with the naked eye, and a cloud received him out of their sight, and just so sure as that they saw him go into heaven, just so sure he will come again.

Again in John xiv. 2, 3, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself that where I am there ye may be also." Here the thought of his coming again, is one of the leading thoughts in the above language and would cause anybody to look forward to the future and expect the event to take place, and if our faith and hope centers in the same glorious event, then we also desire it.

Again in Rev. xxii. 12, "Behold, I come quickly and my reward is with me, to give to every man according as his work shall be." Now, according to the foregoing testimony the second personal coming of our Lord and Saviour Jesus, the Anointed King, is as plain as the light of day, and that we claim the same as a part of our faith and hope, and a part of the sure foundation, and we lift our voice to hasten on the glorious event, and desire to proclaim it far and near, for the good of all that it will reach, and for a witness. And now we next affirm that there will be two stages to our Lord's second coming. The first stage will be his thief-like coming for his saints, and the second stage will be with all his saints. This distinction is clearly revealed in the New Testament, and ought to be thoroughly understood so that we may KNOW what to expect, and with a desire to look forward to with certainly that there shall be no mistake about it.

First, then, the thief-like coming of the Lord for his saints. In 1 Thess. v. 2, it says, "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Then again in the 4th it says, "But ye brethren are not in darkness that that day should overtake you as a thief." Now notice, here he does not come to the brethren as a thief, but to the world at large. Hence the world at large will not know of his thief-like coming, but the saints will know it perfectly for they have been taught it. Also Luke xxi. 35, it says, "For as a snare shall it come on all of them that dwell on the face of the whole earth." Also 2 Pet. iii. 10, "But the day of the Lord will come as a thief in the night." These testimonies all teach us that the thief-like coming will take place first for the saints, to gather them together unto him. 1 Thess. i. 5. Then it is the thief-like coming that the saints are to look forward to by an eye of faith and hope, to be ready for that coming.

The second stage of the Lord's coming with all his saints. In this second stage of the Lord's coming the saints will all take a part in it, for we read in Jude i. 14, "Behold the Lord cometh with 10,000 of his saints." Also in 1 Thess. iii. 13, "To the end he may establish your hearts unblamable in holiness before God, even our Father, At the coming of our Lord Jesus, the anointed King, with all his saints." Also Zech. xiv. 5, "And the Lord my God shall come, and all the saints with thee." Here is the united testimony of three witnesses speaking of the Saviour coming with his saints. One says with 10,000 of his saints, and the other two with all his saints, and as there is but one coming with all his saints they must all have reference to the one same coming.

Again we read in Matt. xxv. 31, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory. (please notice the sentence here) and all the holy angels with him." It does not say angels in heaven, but all the holy angels. Now the Greek word for angel is translated messenger, and a messenger is any body sent, and that this ought to have been translated saints. Then it would read "all the holy saints with him." We know that according to the testimony already given that when Jesus makes his public manifestation to the whole world at large, that all the holy saints will be with him and share in that coming glory, as clouds or a great company, for we read in Rev. i. 7, "Behold he cometh with clouds or great company." And as recorded in Matt. xxiv. 30, "They shall see the Son of Man coming in the clouds of heaven," or coming with a great company, or coming with all his saints in great power and glory. Hence in this second stage of our Lord's coming the saints are to be arrayed with him in this great power and glory.

When will Jesus come as a thief in the night to take away his saints? This is the coming we are taught to be ready for. Now there are two stages to our Lord's second coming, and that the first stage is for the saints, and that stage will be the thief like coming. We naturally inquire, when will that coming take place? For it is just what we want. We know that the time has been set, and react in days that are now past and gone, and that they are now also set. But in the face of all this time-setting that there has been done, and in the face of all there is now being done, they do not present the time of the thief-like coming of the Lord for the saints as of any special interest to them and of our preparation for that event, when it is "the coming" that we want to be worthy of.

Now, note one thing and remember that we do not know the day, nor the hour wherein our Lord will come. This is not what we are trying to teach; but it is the sign we desire to set before you. It is by this sign we do know, and now what is that sign? We now invite your candid attention to the book of Revelation, but says one, the book of Revelations is no guide for our faith and practice, but hold, let us see about this a little. Let us see what John the writer does say about it, come with me to Rev. i. 3, "Blessed is he that readeth and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand." Notice, here is a blessing pronounced upon the three different ways. First read, record, hear, third, "Keep those things that are written therein, for the time is at hand." That is, the time is at hand to read, and hear, and keep those things, because they are now recorded, and we have them within our reach. We may not understand all that there is in the book of Revelations, but let us do the best we can. When it has given us a sign that is to take place just before his thief-like coming, let us know and be ready for it, so that it does not come upon us unawares.

Now come with me to Rev. xvi. 13, 14, 15, and it says, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Then the very next thing is, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Here is a point of time that the saints are to watch for without any doubt, and if they do not watch their nakedness will appear and others see their shame.

Now what are the facts with regard to the fulfillment of this prophecy? As look out upon the nations of the earth today, and what do we learn and see? We learn and see the large standing armies at the back of every nation, ready, prepared for battle at a day's notice, and what are all these armies prepared for? We answer at once that they are prepared for the great battle of God Almighty, and all that is lacking yet is a sufficient time to prepare those three unclean spirits to go forth unto the kings of the earth and of the whole world together them to the great battle of God Almighty. Then the saints of God are to watch for this event, and as soon as these three unclean spirits shall go forth to the kings of the earth and of the whole world together them. Then we look for the thief like coming of the Lord to gather his saints: that the thief-like coming will take place after they go forth to gather the nations and before the battle is fought, from the simple fact, it plainly says, "Behold, I come as *a* thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." This is one of the blessings we crave, and in order to obtain it we are watching for the outpouring of these three unclean spirits. In conclusion then let us be wise, watching the movements of these three great powers and be ready for the thief-like coming of the Lord.

J. A. MOYER.

Is There Anything In the Paper About the Coming of Jesus?

"Is there anything in the paper about the coming of Jesus? I can't find anything about it Auntie," said Omar, last week, as he was anxiously scanning the columns of the newly received RESTITUTION. Took the paper, and sure enough, for once the writers had happened to say little about that blessed Hope that is so dear to all our hearts, but this week, Sister D. W. Post, sent a hymn on the subject, that gave Omar great encouragement, "To lift up his head for redemption is near," and Brothers Joblin, Harris, Dresser, and others spoke of it in a way that pleased him very much. And made his eyes light up, as nothing has lighted them for years. For him it is the one, the all important event. It is the goal of his dreams. His child-like faith, shames us of older years. His trust is implicit; it is perfect. God has said he would send Jesus back to earth. And that is enough. And when Jesus comes, there will be healing and happiness and a crown! No wonder he says, "O, I have found something more about Jesus! It says, 'Jesus is soon coming,'—that it is almost time to call Job, almost time for Rachel's children to come from the land of the enemy. And for David to awake in his likeness, Daniel to stand in his lot, and Paul to receive his crown.'" Would that this same gladness could fill all our hearts, that we could all have the same genuine love for the Savior's appearing. And we must have it, if we expect to share in the joys of the coming millennium. It will not do to express the hope with our lips, if it is not in the heart. If we secretly wish he would not come just yet, are we not telling and living a falsehood? But we do wish he would come. We want the storms to cease; the cruel cold to chill no more, the murderous hand to perish from the earth. We are tired of seeing poor helpless, human beings in the grasp of the monster death; looking at us so pleadingly out of dying eyes, and we, all unable, to rescue. How good it will be when it can be said, "The inhabitant shall no more be sick!" And when there will be no more heartless oppressors. No one to say 'there is no God.' There are pleasures in the present time; our lives have many a joy, but it is all mingled with sadness; it must all end. The years will go on, our friends go out of sight, our heads whiten for the tomb.

"'Tis the wink of an eye, 'tis the gasp of a breath,
From the blossom of health to the paleness of death."

Then 'Come Lord Jesus and come quickly."

S. ROXANA WINCE.

Question.

I would like it some brother would tell through THE RESTITUTION where the garden of Eden was located, and oblige a brother,

J. J. MAY.

It is calculated that in large ocean steamers more than 3,000 articles of glass and china are broken on every voyage.

The amount of property which went up in smoke and flame last year was $100,824,500, the lowest record since 1883.

The cost of maintaining a cavalry soldier and horse in the British army is about $500 per annum

The Restitution.

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PLYMOUTH, IND. MARCH 9, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

LOPPING off the branches of sin is labor in vain, and always to be renewed; there is no effectual way but to lay the axe to the root of it.

"So act that your deeds may be so many counsels and foibles if you wish others to draw from your words rules of conduct for themselves and to carry out the orders you give them."

A PRIVATE note from Brother Zilmer, dated March 7, says that he expects to move to Plymouth next week, and that he has held some meetings in Wisconsin and baptized one young man.

"OF all the forms of skepticism ever assumed, the most insidious the most dangerous, and the most fatal, is that which suggests that it is unsafe to perform plain and simple duty for fear of disastrous consequences, so says Wells."

HAVE confidence in God; there is satisfaction nowhere else—safety nowhere else. Nowhere in the wide universe can you be either at peace or be safe without confidence in him who rules the skies, and at whose disposal is your eternal destiny.

THE late Mrs. Browning said, So far as she could see, modern thought in religious matters was developing two great classes of thinkers, those who tolerate everybody because they believe nothing, and those who tolerate nobody because they believe something.

BROTHER John Foore, who has been in Arizona for some time, has returned to Parsons, Kansas, his old home. He says that Arizona has a beautiful winter climate, but it is too hot in summer. Just before leaving for Kansas he baptized one more person. May the good work of calling out a people for his name, continue.

THIS week Brother Joblin begins a series of articles on the "Law" question, and we ask that our brethren let him get through his argument, believing that he will be able to answer all the points. This subject seems to bother some, and Brother Joblin will endeavor to make plain what the Bible really teaches man must do to have eternal life, and in doing so he will, we think, show clearly that no man will get eternal life, in this dispensation, by keeping the old Israelitish laws. Follow him closely and see.

Radiation.

HUMAN beings radiate influences of various kinds. Some radiate business. They are steeped in it—charged with it—with them it is business here, business there, and business everywhere,—radiate a business atmosphere. Others in a literal and physical sense radiate alcohol; they lurch into a street car, and body and breath will radiate the fumes throughout the conveyance. Others radiate those living sunbeams, cheerfulness wherever they go. It is delightful to be in such an atmosphere of brightness and joy. On the other side, there are those who are always in trouble—or expecting it; a cloud seems to hang above and around them, and they radiate the gloom and dampness and depression. Oh, how true it is "that no man liveth to himself." We are all always radiating influences bitter or sweet, evil or good, uplifting or depressing; what shall be our aim, and how shall we reach it? There is no greater need in the world, and no higher aim possible for us than to radiate Christ! There are those whose very presence sheds a sweet odor of Christ Jesus—a manifestation of his presence seems with them as if a halo of his spirit were around them, and himself within them. His love seems to sweeten their voice, and to beam in tenderness from their eyes; and their whole being seems charged with him. Ah, it not only seems so: it is so. Realizing that they are but the earthen vessels, they know that the excellency of the glory is that which is from God through our Lord Jesus Christ, and not from themselves. Their desire is that Christ may be magnified in their body, whether by life or by death. If, then, we can reach the height to which Paul attained and truly say, "Christ liveth in me," we shall bear him about with us day by day, think his thoughts,—utter his words,—all our actions will be performed in his spirit,—and all our life long we shall radiate the light, the love, the energy, the life of our beloved Lord Jesus. God help us all to radiate Christ.

Law or Gospel—Which? No. 1.

"What shall we do to be saved?" is certainly the most important question mortal can consider; and we have been asked to place before our readers the Biblical answer to those who strenuously maintain that it requires both Law and Gospel to save. In the fear of God we attempt to do this: but we wish to be distinctly understood, that we write *only* for those who believe the Scriptures of the Old and New Testament to be the only rule of faith and practice. We are not foolish enough to contend with just *one* Bible against those who have already *eight* or *ten* volumes of equal value in their estimation with my *one* text-book, and can have more whenever occasion calls for it.

We cannot discuss every item of Gospel Truth, nor every clause of the Law, and so we will take up the question as to whether the *Fourth Commandment of the Decalogue is now in force, and binding on Jews and Gentiles alike?* Our answer is, *It is not in force now, and therefore binding on neither Jews nor Gentiles*, and proceed to prove it:—

I. For some 2500 years after creation no mention was made of the Sabbath, so far as we know. The Bible does not say that any one was commanded to keep it during all those centuries; or that any one *did* observe it; or that any one failed to observe it,—and therefore we have *no proof* of its existence during that period.

II. The Sabbath is first mentioned in Ex. xvi. 23, and we there learn that it was given to the children of Israel when, on the way to Canaan, they were encamped at the foot of Mount Sinai.

III. The *reasons* for giving the Sabbath to Israel were:—

1st, "That I [Jehovah] may prove them [Israelites] whether they will walk in my law or no." Ex. xvi. 4, 5.

If they had had the Sabbath *before* that, they would have been *already* proved by their obedience, or *disobedience* to it.

2nd, The second reason for giving the Sabbath to Israel is found in Ex. xxxi. 12, 13, and Ezek. xx. 1, 12, as follows:—"I [Jehovah] gave them my Sabbaths *to be* a *sign* between me [Jehovah] and them [Israelites] that they might know that I am the Lord that doth sanctify you."

To sanctify them was to set them apart from other nations for himself. And we learn the *import* of this sign of the Sabbath in Ex. xix. 4-6. It was his purpose to organize them as a kingdom of priests,—a separate nation, and a peculiar treasure to him above all people on the earth. The Sabbath was a sign that this compact had been formed. It was *his* nation, and the Sabbath was the *sign* of his ownership, both to them and other kingdoms.

If the Sabbath had been instituted at Creation, and enforced among *all* nations, in the nature of things it could have been no distinguishing mark between God and Israel.

If the Sabbath had been given to *all* nations at Sinai, it would not have made Israel a peculiar treasure to God above all people on earth: all, then, would have been on an equal footing.

As Jehovah explained to Moses the reason for giving the Sabbath to Israel, he seems to have been ignorant of it up to that time.

All the rulers were totally ignorant of it, for they came and told Moses that the people gathered twice as much bread on the sixth day, and Moses explained that this is what Jehovah had said, "Tomorrow is the rest of the Holy Sabbath." Again and again he said this to them so that they could get it into their minds. See Ex. xvi. 22-30.

The third reason for giving the Sabbath to Israel is given in Deut. v. 15, as follows:—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm. THEREFORE, [for this reason] the Lord commanded thee to keep the Sabbath day."

This is absolute proof that they had never kept it before.

As the Gentiles were not brought out of Egypt, nor organized as a kingdom of priests, their loyalty was not proved as was that of this peculiar treasure above all people on earth, by the Sabbath, neither could it be a *memorial* of their deliverance.

The fourth reason why the Sabbath was given to Israel, is given in Ex. xx. 11, together with the reason *why* it should be observed: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the 7th day, WHEREFORE the Lord blessed the Sabbath day and hallowed it."

Jehovah rested from his creative work on the 7th day, and set it apart because in it he rested. In this announcement in Gen. ii. no reference is made to any one but God. No Sabbath was given *to* men or *for* men. But when some 2500 years later he organized a kingdom of his own for the first time since the fall, and took that people into his special care, and brought them into intercourse with himself, what a fitness of things that he should set apart a day of rest for his *peculiar treasure*, that corresponded *with*, and was a *memorial* of his rest from creative work.

On the other hand, how incongruous to give a holy Sabbath as a memorial of Jehovah's sanctified rest after the creative work of six days; yes; how incongruous to expect UNHOLY PEOPLE to keep a HOLY DAY!! What *regard* had they for Jehovah and his rest? Why, he did not communicate with them at all! And what can the estimate of God's character be by religionists who think he would be pleased or honored by compulsory service of that sort? Would not such an institution be a veritable school for hypocrites?

To us it is supremely ridiculous to talk about giving a Sabbath to be observed holily by people wholly alienated from the life of God through ignorance! Supremely ridiculous to think God would *expect* men to renounce *themselves* and their *interests* and *pleasures* and devote one-seventh of their time to him

WITHOUT A MOTIVE.

Is that God's usual mode of procedure? Is there a man on the face of the earth who can show one simple promise of God to Gentiles for keeping the Sabbath which he gave to the Jews, or any other Sabbath?

In giving the Sabbath and other laws to the Jews the *rewards* for obedience to them were published as wide as the laws themselves. And any advantages to be derived from them pertained to *this mortal life*, and related *to the land* they were on the way to;—and as the law could neither give life after death nor confer the inheritance of saints as Paul distinctly avers,—Gal. iii. 18-21, of course Gentiles would reap no benefit from keeping the Sabbath, seeing, they were NOT REQUIRED to keep it. *Their* keeping of the Sabbath would be on a par with the prayers and sacrifices of the wicked,—an abomination. Prov. xv. 8 and xxviii. 9.

To the Israelites, whom Jehovah declares he severed from other people (Lev. xx. 26) he talks plainly. "All the commandments [this includes the Sabbath] which I command thee this day, shall ye observe to do,—*that ye may live, and multiply and go in and possess the land* which the Lord sware unto your fathers." Deut. viii. 1. A plain, straightforward proposition; with the result of *obedience* attached to it; and the threat that the land should spue them out if disobedient is found in Lev. xviii. 28, and Lev. xx. 22. Both sides of the picture being perfect.

IV. Positive evidence is given in Deut. v. 2, 3, that the Law given to Israel at Sinai (Horeb) had never been given to that people before. It says:—

"The Lord MADE NOT THIS COVENANT WITH OUR FATHERS, but with US who are all of us here alive this day."

In verses 7-21 the *specifications* of that covenant are given, so far as the ten commandments.

Moses then reminds them that God *spake* all this, and the people heard him, and also that he *wrote* them; and gives also the reason why he spake in their hearing no more.

V. Additional infallible evidence that even the Israelites knew nothing of the Law of the Sabbath till it was given from Sinai, is found in Neh. ix. 13. It reads thus:—

"Thou [Jehovah] camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and MADEST KNOWN unto them thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant."

Here we have right judgments, true laws, good statutes and commandments, including the holy Sabbath,—doubtless intended as a summary of the whole law,—all given by the hand of Moses.

Nehemiah ix. 14 being true Israel knew nothing of the Sabbath, although descended from Abraham, Isaac and Jacob whose God was Jehovah. As he did not commit his oracles to Gentiles we know they were at least *as* ignorant as the Israelites.

VI. We are informed in Rom. iii. 1 that God *did* commit his oracles to the Jews.

2nd, He did not commit them to the Gentiles.

3rd, That the advantage of Jews over Gentiles was chiefly owing to the oracles of God.

All this is in harmony *with*, and *illustrates* the *facts* that they were a peculiar treasure to God above all people in earth, and that the Sabbath was a sign betwixt him and them alone.

It should be remembered that 430 years before the law was given, God had made an *everlasting* covenant with Abraham—a covenant a thousand times more valuable than that made from Sinai because it secures to the believer everlasting life and the everlasting inheritance. And Paul in the second of Ephesians xi. 16, shows that the Gentiles had no access to that covenant of promise (the children of Israel being its custodian) and were therefore aliens from the commonwealth of Israel, and both without God and without hope of future life.

Now, what was the reason? Something stood in the way: what was it? It was something that caused enmity between the Jews and them. In the Common Version it is styled "The middle wall of partition between us." In Rotherham's translation it is called the middle wall of the enclosure; Young's translation is the same; and the Syriac says "The wall that stood in the midst, and the enmity;" and Henderson's says, "Partition wall that separated us."

The Apostle in the 13th verse shows that at the time he was writing this letter, a wonderful *change* had taken place. He says, "But now, in Christ Jesus ye who were far off, are made nigh by the blood of Christ; for he is our peace [Peace between Jews and Gentiles] who hath made both [Jews and Gentiles] one, [placed them on an equal footing touching the covenants of promise] and hath broken down

THE MIDDLE WALL

of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, or decrees—(Rotherham) for to make of twain [the two peoples] one new man, so making peace; and that he might reconcile both [Jews and Gentiles] unto God in One body, by the cross, having slain the enmity thereby," etc.

From the foregoing Scripture we see plainly that the Jews had been walled in, or enclosed, by a law that caused enmity between them and the Gentiles.

2. That this prevented their access to the life-imparting covenants of promise,—the result being that the Jews looked down upon Gentiles, and called them dogs, and the Gentiles on their part hated the Jews.

We know how Law-advocates bridge this chasm. They tell us there were *two* laws,—one the moral law, viz. the Decalogue, and the ceremonial law. They say that it was the ceremonial law that formed the Middle Wall between Jews and Gentiles, and caused such enmity. And they find proof to satisfy themselves in v. 15, where it says, "Having abolished in his flesh the enmity, even the law of commandments contained in ORDINANCES; and understand the Word of ordinances to mean the ceremonial portions of the Law; and Christ having abolished *them*, Gentiles and Jews are equally eligible to Eternal Life in the Kingdom of God. We expect to show before we are through that this is very wide of the truth, but at present confine ourselves to an exhibition of the truth as we understand it

Something separated the Jews from the Gentiles,—what was it? Something shut them off from the covenants of promise made to Abraham,—what was it? It was some law,—but what law? We answer, THE LAW. The Law of God, which Paul in Gal. iii. 19 says "was ordained by angels in the hand of a Mediator." [Moses].

In referring to that law and its clauses again we are struck with the words recorded in Lev. xx. 26, "And ye shall be holy unto me: for I the Lord am holy, and have *severed you* from all other people, that ye should be mine." We understand that he separated them by the Law as a whole. It was, so to speak, the law of the kingdom of God on earth (see 1 Chron. xxviii. 5, and 1 Chron. xxix. 23) a proper and complete *national* constitution and law. It was *this* that "severed" or separated them. From beginning to end it was *designed* to do just *this*. We boldly affirm that it was in *no* sense intended as a means of *salvation*, but of *isolation*: and it did its work effectually, and was then abolished.

The Great God had long before ordained that Justification should be by *faith*. That is, he determined to save by grace, or favor. Men could make no adequate return for Eternal Life, and therefore a faith that works by love and purifies the heart was the only condition exacted of them. God made exceeding great and precious promises to Abraham on this condition, and his faith was imputed to him for righteousness: and he was called the Father of the Faithful, and became heir of the world through the righteousness of faith.

And we want to say here that God has never departed from this principle of Justification by faith. God made no mistake,—he selected the best means to accomplish his purpose, and still adheres to it. This plan of salvation required no law to supplement it. It requires but little intelligence to realize that salvation by *favor*, through faith, and salvation by works of the law antagonize each other. They could not work together and hence Paul informs us that the covenant made to Abraham was not made void by the law that was added 430 years afterwards.

"THE JUST SHALL LIVE BY FAITH"

was the divine announcement after the law was added, and all the while it was in force: and Paul explains this by saying in Gal. iii. 18 that the inheritance was given to Abraham by promise, not by law; and presently adds that "if ye be Christ's, then are ye Abraham's Seed, and heirs according to *promise*," not according to law. And again in verse 9 he says, "So then they which be *of faith* are blessed with faithful Abraham," not those which be of law. Once more it is proved that the law was not given for salvation purposes.

Happily the Spirit knew we would want to know what the law *was* given for, if not to save people? So he says "Wherefore then serveth the law? And then answers:—"It was added because of transgressions till the Seed [Christ v. 19] should come to whom the promises were made." v. 19.

In this passage we find that the law was added because of transgressions,—it was to govern sinners, not saints. And they were transgressors or sinners because they had no faith. Abraham had faith and needed no law to control his conduct, because the hope of the *promised blessings* inspired him to live godly. He by faith saw the day of Christ and rejoiced.

It must be remembered here that God had promised Abraham that his Seed, the Christ, should be the Savior of the world. And when the vast multitude of his descendants come out of Egyptian bondage the birth of that Savior would not take place for some 1500 years. They were a *multitude* of sinners, and as such, the promises to Abraham counted little or nothing with them. They wanted their flesh to be gratified. Suppose they had mixed with surrounding nations, could God's promise to Abraham that the world's redeemer should be a son of his, have been fulfilled? No! impossible!

Let us read what Paul says once more. Of the law, he says, "It was added because of transgressions." Was this to be a perpetual addition, Paul? No! He says "It was added because of transgressions TILL THE SEED SHOULD COME, to whom the promise was made." Verse 16 says Christ was that Seed.

We now ask if that added law was not limited in duration to the coming of Christ? No intelligent and honest person will deny that its time expired when Christ came.

Can one of our readers fail to see why the Israelites were walled in by the law,—why God organized them into a

POLITICAL KINGDOM

for a stated time, or till a certain person was born, and then abolished the law that held them intact, destroyed their city and the only temple at which they could offer sacrifices, and kill hundreds of thousands of them and broke up the kingdom and scattered the rest the wide world over? This explains what Paul says in the 14th verse:—"Wherefore the Law was our schoolmaster to lead to Christ that we might be justified by faith: but the faith having come, we are *no longer* under a schoolmaster, since you are all the Sons of God, through the faith, by Jesus Christ.

In conclusion we remark that so far from the truth is the idea that it was the ceremonial part of the law that was abolished by Christ, that although the *whole Law* formed the wall around the Israelites which shut out the Gentiles,—we think the SABBATH formed the most conspicuous part of that wall. The words, "I gave them my Sabbaths *to be a sign* between me and them" goes to prove it. It was the *distinguishing* mark that for some reason or other, they were heaven's favorite nation and produced jealousy and enmity in Gentiles.

Having proven that the Law from Sinai constituted Israel *God's nation*, and the subjects of his kingdom on earth; and that the strictest obedience they were capable of yielding to it *did not* secure life after death to inherit the blessings covenanted to Abraham:—and therefore did not make them members of the

HOUSEHOLD OF FAITH,

or the Seed of Abraham faithwise; it would seem proper now to examine Eph. ii. 14, 15-19 more particularly. Paul says the Ephesians had been brought nigh to the covenants of promise, and made fellow citizens with the saints by means of the blood of Christ, who abolished in his flesh the enmity, the law of commandments contained in ordinances.

It appears to us that the Seventh Day Adventists' System is built on the *Two Law Theory*, and on the understanding that the words, "The Law of Commandments contained in Ordinances" refer to the ceremonial part of the Law; or, as they state it the ceremonial Law. This assumption is at least, the Cornerstone of the two-law theory. This we now attempt to disprove: and

In the First place we will examine the *Word*, to ascertain if it necessarily means, or points to the ceremonies practiced in connection with the tabernacle and temple service. The original word for *ordinances* in Eph. ii. 15 is *dogmas*, and is defined in the lexicons to mean "A *decree*, statute, ordinance." Seeing the translators chose to use the word "ordinance" in this passage,—we must see what this English word means. Webster says 1st., "It is an ordaining or establishing by authority; appointment." 2nd ["A rule established by authority; a permanent rule of action; a statute, law, edict, decree, rescript;" and says acts of Parliament are sometimes called ordinances; and says it is often used in Scripture in the sense of a law or statute of sovereign power;—and that its most frequent application in the United States is to laws and regulations of municipal corporations."

There is nothing in all this to warrant the assumption of Adventists that it refers to what they call Law No. 2., or the *ceremonial law*. If the *idea* is not in the *Word*, they have no authority for their theory. They have *taken advantage* of the fact that Presbyterians and others use the word *ordinance* in connection with baptism and the Lord's Supper and so deluded the people.

We have already shown that the SABBATH, more than any other part of the law distinguished Israel, and showed Gentiles they were out in the cold as it were, or under a ban.

Col. ii. 14-20 also contains the word ordinances, and the 16th verse *exhibits* some of the things referred to as ordinances. It says "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon or of THE SABBATH, which are a shadow of things to come, but the Body of Christ."

But why not, Paul? His answer is in verses 13, 14, viz. Because God had forgiven ALL their trespasses, by blotting out the handwriting of ordinances that was contrary to them, and took it out of the way, nailing it to his cross."

Observe, *all* their trespasses had been forgiven whether of the Decalogue or the ceremonies. If the blotting out of the ceremonial resulted in forgiveness, would not forgiveness of trespasses against the Decalogue result from the blotting out of the statutes, laws, edicts, and decrees respecting meat, drink, holy days, new moon and Sabbath? So that they could believe the gospel preached to Abraham 430 years before the handwriting and be baptized into Christ for remission of sin?

Poetry.

They Serve who Wait.

Thou who weary, with clasped fingers
Liest on thy bed of pain,
Why art thou not up and doing?
Is there nothing more to gain?
Hast thou gathered up all knowledge—
Is there now no work to do?
No sad words that need relieving,
In this world of sin and woe?

"Learn to labor," saith the poet:
"Daily strive with all thy might;
In the world's great field of battle,
Be the foremost in the fight."
Ah! I know within those brain-cells
Lofty plans are daily made,
While thy hand's are idly folded,
Or across thy bosom laid.

Thou art mourning thy own weakness,
Striving still for strength to do:
Listen while I teach a lesson
Hard to learn, but still most true.
Stand aside, and let the workers
Briskly pass them at the gate;
Thou'st already learned to labor;
Now thy lesson's "learn to wait."

In the halls of mirth and feasting,
Servants stand with fobbed hands,
Waiting, with their wanchful glances,
For the Master's quick commands;
Yet they may remain unbidden,
Through the feast, to come or go;
But they serve, and serve as truly
As those hurrying to and fro.

This is then thy needed lesson:
Learn it well before too late;
"Though for some to serve is labor,
Yet they truly serve who wait."
Thou art working for the hours
That within the future lie;
Thou art garnering up new forces
For the unknown by and by.

Wait and rest; for God hath promised
Strength he'll give unto the weak.
Wait and listen. In the silence
Thou shalt hear the Master speak.
So with thanks, and not with murmur,
Now accept thy lofty fate;
Sinners well can learn to labor;
Only saints can learn to wait.

—Mary Wood Allen.

Communicated.

The Tithing Question.

What is the Church of God?

Paul in 1 Tim. iii. 14, says "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long that thou mayst know how thou oughtst to believe thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." Also read 1 Thess. i. 7–8. "So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia; but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing."

What sounds out from you? The gospel of Christ, which is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek." Rom. i. 16. Paul.

I am asked, "How can I believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. So then faith cometh by hearing, and hearing by the Word of God." Rom. x. 14, 15, 17.

Jesus said, "I must preach the kingdom of God to other cities also, for therefore am I sent." Luke iv. 43.

It is a fact so clearly taught in the Word of God, and so universally believed by all Christians, that the gospel should be preached in all the world, that we need not enter into a lengthy argument on that point; but we desire to show that this duty is to be shared by all who are led into the light of God's eternal truth.

In 1 Cor. ix. 7–14, Paul discusses this matter in a beautiful and impressive manner. "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

The application of this Scripture to the preaching of the gospel is too plain to be for one moment denied.

We will next notice a few of the words of the Savior on this point. In Matt. x. 10, we read that the "workman is worthy of his ment," and in Luke x. 7, that "the laborer is worthy of his hire." These Scriptures are sufficient to show the duty of God's people in supporting those who preach the gospel, and if it is reasonable to suppose that God would have some definite plan by which this duty should be performed. "The tithe is the Lord's." By careful investigation we shall find that the tithing system was only introduced as the proper means for supporting the servants of God.

In Gen. xiv. we have an account of the taking of the goods of Sodom and Gomorrah and the capture of Lot, and how the Lord blessed Abram in bringing them back. On his return he was met by Melchizedek king of Salem and priest of the Most High God, who blessed him and said, "Blessed be Abram of the most high God, possessor of heaven and earth." Abram then gave "tithes of all" to this servant of God.

In Gen. xxviii. we read of some of Jacob's experience when fleeing from his brother Esau. Many are quite familiar with his dream of the ladder on which Angels of God were ascending and descending; of the renewal of the promise of God that in him and in his seed "should all the families of the earth be blessed;" of his statement when he awoke that "this is none other but the hand of God, and this is the gate of heaven;" but how few there are who pay very much attention to the solemn vow which he then made to the Lord. "And Jacob vowed a vow, Saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee."

It is quite evident that Jacob faithfully performed this solemn vow, and the blessings of God attended him. He prospered in the things of this world; he wrestled with God and obtained the blessing; his name was changed to Israel, a prince of God, Gen. xxxii. 24–30, and he finally came to his father's house in peace. Would to God that every one who reads these lines would make this same solemn vow and as faithfully perform it as did this true child of God. These lessons from Abraham and Jacob ought to have great weight upon the minds of all who are heirs with them of the same promise. Heb. xi. 16; Gal. iii. 27.

"The tithe is holy unto the Lord; and all the tithe of land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tithes he shall add thereto the fifth part thereof; and concerning the tithe of the herd, or of the flock, even of whatsoever passes under the rod, the tenth shall be holy unto the Lord." Lev. xxvii. 8–32.

This Scripture very clearly teaches faithfulness in the paying of all the tithes. Let all who are blessed in the field and in flocks and herds remember the Giver of all these good things and the claims which he makes of all who receive from his bountiful hand.

The wise man has stated the duty of rendering to God the first fruits, and the blessings of the Lord attending it. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10.

We can see by this Scripture that God claims the first fruits, but his plan has been reversed by the majority of people. They first supply themselves, and often bountifully and even extravagantly, and then perhaps they will offer a small amount of what they do not need, to the cause of God, which they profess to love, and which should be considered dearer than their own lives. Others who may not have so much seem to think they are justified in supplying their own desires first, and then if they have no surplus to put into the cause of God they will not be condemned. We have seen that God desires us to render to him his own first, and then he will bless that which is left for our own use.

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. iii. 7–9. Here a terrible sin is marked against those who profess the name of the Lord.

It will not do to say that this Scripture applied only to the old dispensation: for by carefully reading the book of Malachi we should see that much of it has special reference to the last days, in which we evidently are living. In Mal. iii. 5, it says, "I will come near *to you in judgment*," and in the 17th verse we read of the time when the Lord shall make up his Jewels; and in chapter iv. 1–3 we read of the day that "that shall burn as an oven; and all the proud, yea and all that do wickedly shall be burned up as stubble." All this shows that at least some of this has special application to our own days, and the sins that are being practiced by many who have named the name of the Lord.

If a man should rob his fellowman of his earthly goods, we would all say that he had sinned against the laws of God, and the laws of man, and yet the Lord tells us that many are guilty of still greater sin, even of robbing the Lord of that which he claims is his own. Would to God that all might view this in its true light, and cry earnestly to the Lord for mercy and pardon, inquiring "What wilt thou have me to do?" Then may we read the following verses which tell us what to do in this matter, and the blessings that are so freely offered to those who obey.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. iii. 10–12.

Though this grievous sin is marked against us, how thankful we should be that God has offered us a remedy, and so many precious blessings on such just and reasonable conditions. Let us all faithfully prove the Lord, and thus enjoy that which is so graciously offered us.

Now we have found that the tithing system is clearly and forcibly taught in the Old Testament, how is it in the New Testament? Let us hear the words of Christ on this subject. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Matt. xxiii. 23. Also read Luke xii. 42. Christ does not condemn them for paying the tithe, but to the contrary, he shows that they ought to pay the tithe and also to perform the other duties mentioned.

Therefore we see that Christ not only endorses the tithing system, commands that it should be strictly obeyed; and as we have before mentioned, he says, "the laborer is worthy of his hire." Luke x. 7, also Matt. x. 10.

In 1 Cor. xvi. 1–8, the apostle Paul says of this, "Let each one lay by him in store as God hath prospered him" and we have already noticed that the Lord hath ordained that they which preach the gospel should live of the gospel." 1 Cor. ix. 14.

In Heb. vii. this same apostle recognizes the tithing system as the proper plan for all time under both dispensations.

We desire now to show by still another line of thought that the tithing system was not a Jewish institution, but originated long before the Jewish age, and is in full force in the Christian age. By again referring to Gen. xiv. We shall see that the first order of priesthood of which we have any account was the order of Melchisedek. Abraham paid tithes to the same order; as we find in Gen. xiv. 20, and in Heb. vii. 1–10. It is not essential to this argument to know who Melchezedek was as a man, for we are told but little about that; but we are definitely told that he was a "priest of the most high God" "King of Righteousness," "King of Salem," which is King of Peace," and that he was even "better than Abraham." Heb. vii. 6, 7.

It is a pleasure for me to know that this order of priesthood has never been abolished, but is still in full operation; for Christ is a priest "after the order of Melchizedek." Heb. vii. 15, 17. He is the "high priest," the minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man, Heb. viii. 1, 2.

From these Scriptures we can clearly see that the tithing system belonged to the Melchizedek priesthood, and we are now living under that same order of priesthood. The Lord justly and truly demands faithfulness in the payment of all the tithes.

As to how we are to pay our tithes it would be impossible to speak of all the peculiar circumstances under which we may be placed, but the case of Jacob will perhaps meet all cases. "Of all that thou shalt give me I will surely give the tenth unto thee." Gen. xxviii. 22. "The tithe is the Lords," and this he requires of all to support his cause, and we cannot make offerings of the tithe; but as far as possible we should also give offerings to the cause of God, to the poor, and in other ways, out of the nine-tenths which the Lord in his mercy has given us. "The gold and the silver are the Lord's." Hag. ii. 8. "The world and the fullness thereof." Psalms lxxxix. 11. "It is he that giveth thee power to get wealth." Deut. viii. 17, 18. "All that we have and are came from the Lord; therefore it is but our duty and reasonable service to return him that which he requires.

Thus may we all take a part in the labor and sacrifice in the cause of our dear Redeemer, and at last come with rejoicing bringing our sheaves with us. Psa. cxxvi. 6.

JOHN FOORE.

[THE foregoing article on tithing we give on the earnest request of the writer. This subject has been thoroughly gone over, and it would seem as if the readers of THE RESTITUTION were in possession now of all the Scripture that can be produced regarding it. It has seemed to us that if a man was thoroughly "converted," so changed in his disposition and desires, that he *turned his back* on the "world" and its "worldly" ways, and determined to *enter the service* of Jesus, was *wholly* consecrated to the cause of Christ, that with the *rest* of him went his *pocket book*. It seems to some people that in a case of such "converting" that if only one-tenth of his pocket book goes over that but one-tenth of the "rest of the man" need go. That if *all* the man goes the *whole* of the money goes to the Lord also. Now we believe in *complete* consecration, and *no division*. There is a great deal of room for discussion when we take both sides of the tithing question, but not an atom of room for discussion if we take up the full and complete consecration question. In view of possible disagreement, brethren, do let's take the road that is without question *entirely* safe, and work for a few fully consecrated. While on this subject we wish to just on behalf of "many brethren" drop a word or two. Some men who have been by self or some one else constituted "ministers" or "preachers" seem to think that they may make appointments in different parts of the country, go and preach, and then find fault and say the brethren failed to "do their duty" If they are not *paid well*. In such cases it very often happens that the one who has failed to "do his duty" is the "preacher." If he cannot afford to pay his own way, and provide for his family while he is "out in the field," he better stay at his labor and wait until some means are provided, or till he is invited and assured that he will be paid for his time and expenses. No preacher has a *right* to go and "saddle" himself on a community without invitation, and then when the brethren do not enter into the work and *pay* as he thinks they ought, say harsh things of them, and accuse them of "worldliness" and worse evils. They may have had sickness, or other reasons for not "shelling out." Perhaps they are supporting some poor ones, and may be paying out in one way and another for more than the "one-tenth." This the transient visitor may not learn of—perhaps they do not make a "big blow" about what they are doing and few people know of their work. This is not written to cast reflection on any one, but merely as suggestions, because in some cases that we know of, blame has been laid at the door of brethren who have done many times the worth of the preacher's work, and never had any credit, because they chose to not let their right hand know what the left was doing.—ED.]

Epping Forest is the largest public recreation ground in the world.

One Faith

Says one, "They think that they are right and you think you are right." Said in regard to the teaching of God's Book. What may I answer and yet be free from the charge of dogmatism? Can it be that men cannot see the truth of God alike? Is it true that God has spoken to us in riddles in regard to the most essential duties required at our hands, when without obedience to his commands Jesus says we shall be condemned? Is the gospel or "The Good News" so very infinite that we cannot understand it when Jesus says plainly we must believe it, or he that believeth not shall be damned? Since it is God's instrumental persuader we must understand it to believe it. And if we have but one faith it is the result of seeing and comprehending the gospel alike. There is absolutely no ground for the exercise of liberality toward those who preach or hold any other good news, than that which Paul preached. And if I cannot say with full confidence that I believe and teach the same gospel, do not my doubts imply that I may be preaching another gospel, and thus bringing the curse upon my head and misleading my hearers? Is any man fit to carry such important news to a dying world who is not sure that he understands the message he must deliver? Many good people deplore the want of "Christian Union" among the many orthodox churches. One person said to me, Why may we not arrive at a unity similar to the union of the American States? "Each state has its own peculiar laws and ceremonies yet they are united." I said, Yes, but they are not united on what they differ in, but they are united on that sacred compact, the Constitution of the whole body. I said further, We as a nation make our own laws for the regulation of our own affairs. But in the matter of Christianity God is the Law-giver, and forbids us making any laws, or making amendments to his plan of salvation. Let us humbly submit to his Word, and we are in unity with him.

A. B. WIRE.

Report of Meetings.

Dear Restitution:

A few of the isolated ones here at Oleander, Cal., have enjoyed a gospel feast recently. Brother Edwin Groat, of Scholls, Oregon, made us a visit of a few weeks, and gave us fourteen good gospel sermons. We secured the school house for our meetings, but alas, those rich life-giving sermons failed to attract many of our citizens to the feast, but however, a part of the time there was a very fair turnout, and two became obedient by baptism. They were Mr. and Mrs. Perry (my nephew and his wife). We were rejoiced to have them make a start for the kingdom, and we hope that they will continue in the narrow way, and grow in grace and in the knowledge of our Lord and Savior Jesus Christ. There were some others that seemed very much interested, and we hope's're long to see them become obedient, and I can truly say we have all had a love feast, and we greatly regret that we are not able to keep Bro. Groat to work here in these parts. It is a pity, that one so mild and Christ-like, and so capable of doing so much good, could not be kept to work in the Lord's vineyard. We feel that there is much need of having the gospel preached, and to warn the world of the impending doom. The low muttering thunder heard in the East, and the storm cloud now gathering, speak to us in trumpet tones of the great change that is soon to come. Notwithstanding all these they do not awake a slumbering world, but Paul says, "Ye, brethren are not in darkness, that that day should overtake you unawares;" and Luke tells us in the 21st chapter and 36th verse, that we are to watch and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of Man, so let us do our duty, and tell them of the danger of delay, and how necessary it is to obey the gospel, and if they turn a deaf ear, it will be the way they did in the days of Noah. He preached 120 years and warned the people of the great flood, but they believed him not, and so shall it be in the coming of the Son of Man, but these things will surely come to pass, whether they hear the warning or not. One here and there is willing to heed the call, only a few. Soon the last one will be registered in the book of the high calling. Then the door will be shut. Oh, will I be there in that glorified throng; arrayed in fine linen, clean and white? Dear brothers and sisters, we can afford to share his cross, knowing there is a crown awaiting all those that love his appearing. I know we all enjoyed Brother Groat's visit with us, and it was hard to say good by, but we will pray that the Lord will bless his labors, and that if we meet him no more in this life, we may meet him in the kingdom with all the faithful, no more to part.

Your Sister in hope of eternal life,
MRS. M. A. CALDER.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Change of Time, Nickel Plate Road.

Commencing Sunday March 6th, passenger trains will run, as follows:

WEST BOUND.

No. 1—Same as previous schedule, except arriving at the Union Passenger Station, Van Buren Street, Chicago at 8.00 A. M.

No. 3—Same as previous schedule, except arriving at Union Passenger Station, Van Buren Street, Chicago at 4.30 P. M.

No. 5—Same as previous schedule. Now arriving at Union Passenger Station, Van Buren Street, Chicago.

EAST BOUND.

No. 2—Leave Union Passenger Station, Van Buren Street, Chicago, at 10.15 P. M. Other stations same as previously.

No. 4—Leave Union Passenger Station, Van Buren Street, Chicago, at 10.35 A. M. Other stations same as previously.

No. 6—Leave Union Passenger Station, Van Buren Street, Chicago, at 2.55 P. M., Knox 5.34 P. M., Ft. Wayne Ar. 8.10 P. M., Lv. 8.30 P. M., Leipsic Junct. 10.35 P. M., Fostoria 11.27 P. M., Bellevue 12.25 Mid. Lorsine 1.20 P. M. Cleveland Ar. 2.06 A. M., Lv. 2.11 A. M., Painesville 2.57 A. M., Ashtabula 3. 32 A. M., Conneaut 3.50 A. M., Erie 4.48 A. M., Dunkirk 6.06 A. M., Arrive at Buffalo 7.30 A. M.

In the construction of the Simplon tunnel electricity is being used on a larger scale than ever before. With its aid 4,000,000 tons of rock and soil will have to be removed.

An English statician has figured out that in the year 2301 there will be no further use for insane asylums, because there will be no sane persons left to lock up the crazyones.

A new crutch for cripples has an oscillating arm rest pivoted to the top of the crutch and fitted with a pneumatic cushion set in the upper part of the rest.

There are in circulation in China at the present time coins bearing the names of Emperors who lived 2,000 years ago.

The present population of Melbourne is 450,000; that of Sydney, 408,500. The first settlements in Australia were made only a century ago.

In 1,000 cases of the morphine habit collected from all parts of the world the medical profession constituted 40 per cent of the number.

Our Love Feast.

Dear Editor:

I have been getting your paper for a long time and I have not written to you about it. I would like to pay you for it, but I am in a poor shape to take care of myself. I am 73 years old and badly afflicted. I suffer all the time, but can read THE RESTITUTION from one end to the other three to four times. I think it the best Christian paper I ever had. I am thankful to the good friends of the Church of God for the kindness they have for the poor. I am trying to live a Christian life. I am waiting and watching for the dear Savior. I would like to pay for the paper, but I can't. I like all the Church of God.

DAVID LANNING.

Editor Restitution:

We cannot very well do without the paper. My wife and I connected ourselves with the one faith Church at Roll, about four years ago. The more I study the Scriptures the stronger I get in the faith. May we all live so that when the Master comes we may have part in the first resurrection.

Yours in hope,

T. S. SWINDLER.

Dear Restitution:

Oh, how I love your weekly visits. It is like food when I am hungry. I cannot stop until all is devoured, and then it seems so long before another meal. To do without it, I will not, so long as I am able to get the means to pay for it. It does me so much good to read those blessed promises of God, and they are so nicely arranged by our dear brethren, Joblin, Wilson and so many others, and those letters written by the dear household of faith. I hope it does all the readers of the dear old RESTITUTION as much good as it does me, to read its weekly pages. May it continue to be a help-meet for all the household of faith, is the prayer of one that loves you all, and God's blessed Word, and tries to honor the same. Brethren, let us be faithful and a crown of glory awaits us all at the end of the race.

J. L. BARNES.

Dear Brothers and Sisters of the one faith:

As I was thinking of something to write for the love feast this passage of Scripture came to my mind. Luke xviii. 8, "Nevertheless when the Son of Man cometh shall he find faith on the earth?" What meaning there is in that one little word, "faith," without it and works we will never enter into the kingdom when Christ comes to reign. While I am thinking upon this line this good old song comes to my mind, that my dear father loved to sing so well while he lived.

"O for a faith that will not shrink,
Though pressed by many a foe;
That will not tremble on the brink,
Of poverty or woe.

That will not murmur nor complain,
Beneath the chastening rod;
But in the hour of grief or pain,
Can lean upon its God.

A faith that shines more bright and clear,
When tempests rage without;
That when in danger knows no doubt,
In darkness feels no fear.

Lord, may I have a faith like this,
And then what'e'er may come,
I'll taste e'en here the hallowed bliss,
Of an eternal home."

May we all have a faith like this, then add to it virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and meet in the age to come where there will be no parting, sorrow nor pain, is the prayer of your Sister,

MRS. HANNAH CRAMER.

Dear Brethren and Sisters:

I too want to speak for Christ as this opportunity presents itself. I love to read the good letters in THE RESTITUTION and want to be at the love feast, even though a little late. Dear brethren, I believe our dear Lord will soon come and not tarry. Some people call those that speak of the soon coming of Christ as an alarmist. If true, the Great Teacher has placed himself at the head of the class. No one has spoken more positively than he has. He said, "In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am ye may be also." Jno. xiv. 2-3. There is nothing ambiguous about this language, any child can understand it. It means that Jesus will come again. But the message of Christ's second coming is not sensational in its essential character. It is a solemn, practical truth, it is full of warnings and admonition to sinners and worldly professors and full of comfort to the faithful followers of Christ. Jesus, in speaking of his second advent said, "Heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35. Oh, my friends, this is true, whether the world believes it or not. Brethren, the Lord appeals to us thus, "Watch ye therefore, for ye know not when the Master of the house, come at even at midnight, or at the cock-crowing, or in the morning; lest coming suddenly he find you sleeping, and what I say unto you I say unto all. *Watch.*" Mark xiii. 35-37. But if we do not watch he says he will come on us as a thief, and thou shalt not know what hour I will come upon thee." Rev. iii. 3. In consequence of people's not watching, the world will remain in ignorance of the approach of that hour. The people are the same today that they were in Noah's time. They scoffed at Noah and jeered as he built the ark. But oh, every righteous sermon he preached and every blow struck in building the ark condemned it careless, scoffing world. As the time drew nearer the people became more bold, more hardened and impudent. Noah and his family stood alone. Could one family be more wise than the whole world? The ark was a matter of infidelity and Noah was regarded as a willful bigot. "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until that Noe entered the ark and knew not until the flood came and took them all away." Matt. xxiv. 38-39. A picture of the world's condition is here drawn. Men no doubt said on the day the flood began as the sun came up beautiful and the sky was clear, no doubt but what they said, "Where is the sign of the flood." but oh, as it began to cloud up, fear filled every heart. The flood was upon them. The ark was closed. So today we hear men say, "Where are signs of Christ's coming? They scoff and jeer at those that believe the Word of God and say the world is just getting started, just getting so people can live. Oh, the world is full of heady, high-minded people that are lovers of pleasure more than lovers of God. They will not endure sound doctrine, but heap to themselves teachers having itching ears.

Teachers that tell them things that are pleasant to hear, not to think Christ will come, but that they will go to heaven when they die. Devils transformed into angels of light are the professed Christians that dare preach such damnable doctrine in the face of the positive evidence in the Word of God to the contrary. There is not one promise in the Word of God that any one can go to heaven. Oh, that the world did but know what the Book of God teaches concerning man. The day draws nigh, soon the King will come in all his beauty. Oh, brethren, are we ready. Can we say, Come Lord Jesus, come quickly. Soon he shall come, soon all the tribes of the earth shall mourn and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 30. And the kings of the earth and the great men and the rich men, the mighty men and every bondman and every free man hid themselves in the dens and rocks of the mountains, and said to the mountains and rocks fall on us, and hide us from the face of him that sitteth on the throne and from the Lamb: for the great day of his wrath is come and who shall be able to stand?" Rev. vi. 15-17. The prophet Isaiah describes the same thrilling event from the other standpoint,—that of the people of God. He will swallow up death in victory and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth, for the Lord has spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him and he will save us. This is the Lord, we have waited for him. We will be glad and rejoice in his salvation. Great will be the joy of those who after long and patient waiting shall see the fruition of their hope. As they see the sign of the coming of the Son of Man, with what unspeakable rapture will they witness his approach. They will then realize that the struggle with sin is forever over, sorrow and trial have passed. This world with its toil and path of thorns are all behind, before them is an eternity in the presence of one they love; one they have waited for. But on the other hand there will be anguish, sorrow and eternal death. Oh, let every one who has named the name of Christ, watch and be ready to meet the Lord. Only they that overcome will be saved. Let us ask ourselves, Are we ready for Christ to come if we truly love him; we love his appearing.

May God help us to live nearer to him in the future than we have in the past, is my earnest prayer. Your Brother in hope of eternal life when Jesus comes.

J. H. MICHAELS.

To the Household of Faith:

While the pilgrims in their various homes are telling of their faith and hope in the great and precious promises, the one uppermost in the mind seems to be the coming of the Lord.

"Pilgrim, yes, arise look round thee,
Light is breaking in the skies;
Gird thy bridal robes around thee,
Morning dawns, Arise, Arise."

If the repentance of one sinner causes joy in heaven, then let us work while it is day for the night cometh when no man can work. THE RESTITUTION brings us good news every week and often bad news telling us of some one falling out by the way, but we mourn not as those who have no hope; their work is done and their life is hide with Christ in God. Oh, dear ones, contemplate the glorious kingdom of God fully established, with this terrible state of affairs. No wonder the prophet said, "The sun will be ashamed and the moon confounded, for then the prayer of the poor and needy will be heard, and the arm of the oppressor broken." Amen. Dear ones, hold out a little longer. Oh, what a good company. We will have the best men and women out of every nation, or kindred, or tongue. People, those who have and are walking humbly before God. The Master has left Word for us to occupy till he comes. Be faithful unto death and I will give thee a crown. J. P. & E. L. BYSER.

Chicago's Favorite Passenger Station.

Remarkable success seems to have followed the efforts of the Management of the Nickel Plate Road to make the line popular as a passenger line for travel East and West. It is regarded as a favorite by many in making the journey to or from Chicago.

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Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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L. M. Chesebrough, Gibsonburg, Mich.
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J. W. Gamble, Freedom, Neb.
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Elder H. M. Williams, Portland, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Walton, Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 10:30 a. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonner Hall, on Willoughby Ave., near Broadway.

The Church of God meet every Sunday at 10:30 a. m. in K. of P. Hall, 955 Wilson Ave. near Euclid, Cleveland, Ohio, where all of like precious faith are welcome.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyclsmer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterbuds, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbuley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Machamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Moorlee school house about nine miles south of Holbrook, in Furnas County, Nebraska: beginning, the Lord willing, on Friday, March 25th, and holding over Sunday. We extend a cordial invitation to all lovers of truth to attend this meeting. We want to have a blessed time together in working for the Master. Submitted in love.

RENA M. GORDON, Sec.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

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" Brems	1 30 "	5 15 "	7 15 "	1 15 "
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" Plymouth	2 20 "	6 05 "	8 05 "	2 05 "
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" Angola	6 00 "	9 45 "	11 45 "	5 45 "
" Fremont	6 20 "	10 05 "	12 05 PM	6 05 "
" Clear Lake	6 30 "	10 15 "	12 15 "	6 15 "
" Orland Junction	6 40 "	10 25 "	12 25 "	6 25 "
" Pleasant Lake	6 50 "	10 35 "	12 35 "	6 35 "
" Hudson	7 00 "	10 45 "	12 45 "	6 45 "
" Jamestown	7 15 "	11 00 "	1 00 "	7 00 "
" Pinhook	7 25 "	11 10 "	1 10 "	7 10 "
" Fremont Junction	7 35 "	11 20 "	1 20 "	7 20 "
" Metz	7 45 "	11 30 "	1 30 "	7 30 "
" Steubenville	8 00 "	11 45 "	1 45 "	7 45 "
" Orland	8 15 "	12 00 AM	2 00 "	8 00 "
" Ashley	8 30 "	12 15 "	2 15 "	8 15 "
" Waterloo	8 45 "	12 30 "	2 30 "	8 30 "
" Auburn	9 00 "	12 45 "	2 45 "	8 45 "
" Garrett	9 15 "	1 00 "	3 00 "	9 00 "
" Butler	9 30 "	1 15 "	3 15 "	9 15 "
" Auburn Junction	9 40 "	1 25 "	3 25 "	9 25 "
" Kendallville	9 50 "	1 35 "	3 35 "	9 35 "
" Wolcottville	10 00 "	1 45 "	3 45 "	9 45 "
" Rochester	10 15 "	2 00 "	4 00 "	10 00 "
" Bremen	10 30 "	2 15 "	4 15 "	10 15 "
" Akron	10 45 "	2 30 "	4 30 "	10 30 "
" Silver Lake	10 55 "	2 40 "	4 40 "	10 40 "
" Pierceton	11 05 "	2 50 "	4 50 "	10 50 "
" Warsaw	11 20 "	3 05 "	5 05 "	11 05 "
" Leesburg	11 30 "	3 15 "	5 15 "	11 15 "
" Milford Junction	11 40 "	3 25 "	5 25 "	11 25 "
" Milford	11 50 "	3 35 "	5 35 "	11 35 "
" Syracuse	12 05 PM	3 50 "	5 50 "	11 50 "
" Wawasee	12 15 "	4 00 "	6 00 "	12 00 AM
" North Webster	12 25 "	4 10 "	6 10 "	12 10 "
" Sidney	12 35 "	4 20 "	6 20 "	12 20 "
" Leesburg Junction	12 45 "	4 30 "	6 30 "	12 30 "
" Claypool	12 55 "	4 40 "	6 40 "	12 40 "
" Warsaw	1 05 "	4 50 "	6 50 "	12 50 "
" Burket	1 15 "	5 00 "	7 00 "	1 00 "
" Etna Green	1 25 "	5 10 "	7 10 "	1 10 "
" Bourbon	1 40 "	5 25 "	7 25 "	1 25 "
" Plymouth	1 55 "	5 40 "	7 40 "	1 40 "
" Argos	2 05 "	5 50 "	7 50 "	1 50 "
" Tyner	2 15 "	6 00 "	8 00 "	2 00 "
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The Restitution.

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Poetry.

Send Me.

Not mine to mount to courts where seraphs sing,
Or glad archangels soar on outstretched wing;
Not mine in union with celestial choirs
To sound heaven's trump or strike the golden wires;
Not mine to stand enrolled at crystal gates,
Where Michael thunders, or where Uriel waits;
But lesser worlds a Father's kindness knows:
He rules some simpler view below,—
To weep with those who weep, their joys to share,
Their pain to relieve, or their burdens bear;
Some widow in her agony to greet;
Some exile in his new-found home to greet:
To serve some child of thine, and so serve thee.
Lo, here am I; to such a work send me.

Communicated.

Resurrection—Expository.

"That is the true light, that lighteth every man that cometh into the world." John i: 9.

This text is sometimes quoted to prove a universal resurrection of the dead ones. Not however necessarily to life everlasting, but at least to an opportunity or a chance withheld from them in a previous life. It apparently never occurs to those making this application of the text that John possibly is not speaking of the natural world into which the decendants of Adam are born after the will of man: but rather of that world to be—the new or divine order of things, of which Christ is the head and beginning. With this thought in mind the present order, or natural world that now is, can hardly be the world of John's discourse. The context I think confirms this view of the subject.

Jehovah is creating in and by the anointed Jesus, a new family,—a new world into which no man can enter except he be enlightened by the true light. "As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name."

The reception of Jesus as God's anointed son coupled with faith in the *things concerning his name* is the door of entrance into the new family of sons, and the world of which they constitute an integral part. They are in but not of this world,—in a sense they have been seperated from, and taken out from the present order of things and became constituents of a new order being created, and approaching visable manifestation and completion. This view of the matter enables us to apprehend the import of Paul's statement "if any man be in Christ he is a new creature or a new creation," also that other expression, "the world to come whereof we speak." The theme of apostolic discourse was not this world,—nor the material universe, but an age and a cosmos pertaining to the future. There are a number of passages that are somewhat obscure to those who fail to discern the proper application of the word world. Jesus said in his prayer, "Glorify thou me, with thine own self, with the glory which I had with thee before the world was" John xvii: 5. The casual reader at once infers that Jesus must have had an individual existence and association with the Father before the earth was created, and hence the pre-existence of Christ as a Scripture doctrine, which is supported by other statements of like import. The more obscure and marvelous a dogma is, the more kindly the natural average man takes to it. Jesus had glory with the Father before the future world was, a record of the time and place is given see Matthew xvii: 1-10 with parallel passages, also see Dinglot of John xvii: 5.

It is doubtless the fruit of a generous heart—the thought that all men should have just and equal opportunity. If a man enters hades, having had no opportunity of hearing the gospel, it is supposed that injustice has been meted out to him unless he be raised from the dead and favoured with a knowledge of God and his requirements. This line of reasoning is presumtive and speculative and what is more, unprofitable.

It assumes that the creator is in debt to the creature *man*. Having created him: he has no right to dispose of him as seemeth wise and good to himself in accord with what he knows perfectly before we are born.

There are somethings too high and wonderful for frail *transient* creatures like ourselves to properly understand. When we give ourselves over to imagination and speculative reasoning we always go astray. Our only safe course is to abstain from philosophising where our minds are not clearly informed. We must be sure that we rightly comprehend and justly appreciate certain first principles involved in the providence of God, and the record of his dealing with mankind. Out of the same lump of clay the "potter has power to make one vessel to honor, another to dishonor" and Paul made use of this fact to silence all complaint against the Creator by the creature

The pleasure and glory of God stands foremost in all his works, whether in the material universe or in his moral government.

The omnipotent creator does not reveal himself to frail mortals, as though they were his equals, possessed of rights that primarily demand his his recognition.

He that gave life, can take it away, and if the whole population of the globe were consigned to oblivion the Creator of all things would be none the poorer. Man has nothing of himself, and at his best is declared to be vanity. Like the grass of the field and the transient flower his existence with all its pride and pomp is but a momentary shadow that vanisheth away.

The question "What is man that thou art mindful of him, or the son of man that thou visitedth him?" is sufficient to make the God-fearing think soberly, in their estimate of man's worth, and place in the works of God.

ALL MEN NOT DESERVING EQUAL PRIVILEDGE.

Our Savior commanded his disciples not to cast their "pearls before swine, and not to give that which is holy to the dogs," evidently refering to a class of men whose depraved instincts made them unfit to be entrusted with things pure and holy. Incapable of justly appreciating spiritual pearls, or responding to moral truth they were passed by as unworthy of God's goodness and favors. Is there any reason to think that favors withheld from the swinish multitude in this life will be proffered to them in another life? If it is possible for men to become spiritually idiotic, that is, incapable of responding to divine Ideas,—so degenerate through the perverse influence of sin hereditarily or otherwise, enfeebling the power of spiritual preception, and thus making them irresponsible to the law of faith, will their resurrection from the dead change their natural proclivities in any way? If not then all philosophising as to equal opportunity and a fair chance is but so much misleading speculation, unworthy of serious consideration. A man may reason very nicely from a false premise, but what does all this fine reasoning avail if his premises are unscriptural and unsound? Some one will say "Jesus tasted death for every man," and therefore every man is justified, entitled to resurrection from the dead. This mode of reasoning however involves too much; more than we can harmonise with the scriptures, besides being based upon a mis-conception of Paul's statement and meaning. It is true that Jesus tasted death on behalf of every man, but how, and in what sense? "He who knew no sin, was made sin for, or on account of us." But how was this done? Here is a matter that needs clear and definite apprehension, lest we go astray in all our reasoning. Jesus by laying hold of our nature, which had been sold out under sin through the disobedience of Adam was thereby made sin. Human nature as the result of Adam's transgression became sin's nature, therefore Jesus being made of a woman partook of a nature common to all of Adam's children, viz. the flesh of sin and thereby made sin on our account. Had he taken upon him angelic nature he would not and could not have been made sin, for then his nature and character would have been equally sinless. Being however without sin in character, was nevertheless made sin in nature, and therefore tasted death on account of our nature of which he was a partaker. This is the way and sense in which Jesus tasted death for every man. "In that he died, he died unto sin once," and was delivered or made free from the body of sin, by resurrection and glorification.

SUBSTITUTION.

The sin of the world was not metaphorically placed upon the shoulder of Jesus, but rather a man made of our sins nature condemned sin in the flesh by obedience to the divine will, hence in character sinless

Death justly demanded his nature, but had no claim upon his character, therefore "God loosed the pains of death, for it was impossible that death should hold him." If Jesus had been sinless in nature he would not have died; had he been a sinner in character he would not have been raised from the dead. Resurrection is related to character, and possible to those possessed of character as the result of discipline under law. It may be said that no man is without character, which is true in a sense, but not in the sense of being under the law of faith through a knowledge of what God requires, and has promised to the obedient. Jesus died for himself, but included all in him, so that resurrection from the dead is assured to all partaking of his death. He was not an outside party coming forward to die as a substitute in our stead but rather as a member of the Adamic race by obedience he opened the way of life, and made it possible for those dying in him to be made alive in him. Through death he "destroyed him that had the power of death, that is the devil." He did this in his own individual person, and as the result, was raised from the dead to die no more. Having thus obtained salvation for himself, he is able to save all those that believe on or in him, because through his name is granted "repentance and remission of sins."

His name has been exalted above every name and the only name given under heaven whereby men can be saved." His victory over death and the diabolos, entitles him justly to all this honor and glory; for no member of the Adamic race ever endured the hardness, or passed through the fiery trials as did Jesus the Son of God. He was faithful unto death,—even the shameful death of the cross,—voluntarily giving up his life as the good shepherd for the sheep, for in no other way could the individual members of his fold obtain deliverance from death. Resurrection is not simply or exclusively a question of power. It involves a moral element that pertains to the formation of character by the law of faith and obedience. God did not raise Jesus from the dead, simply because he had the power, but because he was morally speaking approved of God,—a man of righteousness—sinless in character, and therefore one whom death could not hold.

On our account, and in our behalf he was made sin, and as stated by the apostle "who his own self bare our sins in his own body on the tree, that we being dead, or having died to sins should live unto righteousness." 1 Pet. ii: 24. He carried our sins in his own body, by virtue of his partaking of our nature, and when that body was nailed to the cross, it was the crucifixion of sin's nature common to all of Adam's children. We can therefore see how and in what way Jesus tasted death for every man, and also how others may be benefitted by his death. If Jesus had tasted death in our stead, or as our substitute then we ought to be exempt from death, which we know is not the case. The theory of substitution will not bear the test of its own weight, and we are compelled to reject it not only as unscriptural but unreasonable. We can hardly reconcile the killing of an innocent and sinless man in the place of the guilty with goodness and justice.

Justice demands the punishment of the guilty—for "the wages of sin is death." The law of life is obey and live,—disobey and die. No substitute can cheat the law out of its just demands, nor can it be justly accepted as meeting the requirments of the law. To crucify a sinless son—in order to save the guilty,—punish an obedient child in order to deliver the disobedient from the chastisement justly merited, would be exceedingly unjust and cruel. Any theory therefore resting upon the assumption that Jesus tasted death as a substitute for every man must of necessity be erroneous and misleading. We should be very cautious as to how we build on a false foundation, and see that we clearly apprehend the premises from which we attempt to reason. Where doubt and obscurity exists it is better to wait until further study and reflection shall enable us to see our way clearly, rather than deceive ourselves with a fascinating but unscriptural theory.

THE LAW OF MOSES.

The Mosaic law sought nothing higher than the betterment of present conditions—it promised temporal blessings, on stipulated conditions. But it is silent as to the bestowment of any future reward involving resurrection from the dead. Doubtless for this reason the Melchisedek priesthood is said to be based upon better promises than that pertaining to the sons of Aaron. It is the righteousness of faith in these better promises, and not that that of the law that justifies and comforts the believer with the hope of resurrection. The author of the Epistle to the Hebrews affirms that the law was "faulty." and he was justified in this statement from the fact that Jesus did not hesitate to make manifest its faults. See Matt. v: 21—38. And Paul declares that there was something the law could not do viz "condemn sin in the flesh." If however as some say the condemnation of sin in the flesh was accomplished by the crucifixion of Jesus, we would infer that the law of Moses would have been all powerful to condemn sin, for it could and did kill men right and left. But death whether by crucifixion or otherwise is not what Paul means by the condemnation of sin. His words are "For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for or on account of sin condemned sin in the flesh." Rom. viii: 3. To condemn sin in the flesh was to maintain freedom from the law of sin that works death. The apostle discovered this law of sin and death working in his members, so that the good he would do he did not and the evil he would not do, that he did. He could will to do good, but was unable to perform.

In this unhappy condition he found himself fettered and chained, a captive to the law of sin, and being powerless to deliver himself from this unwelcome bondage, he could but exclaim "O miserable man that I am, who shall deliver me from this body of death."

But after he had become armed with the mind of Christ, he could triumphantly say "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death."

It was the law of the Spirit of life that enables Jesus to condemn sin in the flesh, and maintain freedom or the mastery over the motions of sin in his flesh. He was tempted—tried in all points, but yielded not to sin. His experience with the adversary in the wilderness, and again at the most critical and trying hour in his history when the agony of his soul and his changed countenance indicated the struggle within, fully illustrates how he condemned sin in the flesh; and subjected himself to the divine will to the end. "For the glory that was before him, he endured the cross, despising the shame." He exercised faith, that is he believed the testimony of the Father, and though it was necessary to pass through death and hades, to obtain the victory, it was all the sweeter, and the more triumphant, in "that fullness of joy" and exaltation that followed his resurrection.

We conclude then that deliverance from the "bondage of the law of sin and death" inherited from Adam can only be attained by the gospel, or what in other words Paul styles the "law of the Spirit of life in Christ Jesus," and moreover resurrection is possible to those only who come under the operation of this law, for no other promises resurrection.

WHY NECESSARY FOR JESUS TO DIE?

In part, this question has been anticipated and answered. But some one may ask if he did not die in our stead, why did he die at all, seeing that he was free from personal transgression?

The answer to this question will appear when we come to consider the following propositions:

1. Jesus was made in all things like his brethren of the Abrahamic family in nature, flesh and blood.

2. He was made of a woman and inherited the nature and condition of his mother, who in the royal line of David, was nevertheless a descendant of Adam.

3. All of Adam's posterity being as yet in his loins when he transgressed, of necessity inherit the consequences of his transgression, and come under the Edenic condemnation of death.

4. Jesus through his mother became a partaker of the nature sentenced to death, and though sinless in character upon which death had no claim, yet it was necessary that his nature, his flesh and blood being made free from the death sentence, as this could only be accomplished through death.

It will therefore be seen that Jesus died for himself, as well as for others. It was necessary that as a member of the race under the death sentence that he be made free from that sentence, by passing through death and resurrection. To this end he fulfilled all righteousness, being circumcised on the eighth day, and afterward being baptized of John, whereby he prefigured in ceremonial form, his own death, as the heritage of sin. Repentance and remission of sins was not preached in his name until after he had obtained salvation for himself through being made free from the consequences of Adam's transgression. By one man's disobedience death came upon all his children. So likewise by one man's obedience resurrection is assured to all in him—that is to those who put off the old man, and put on the new, by baptizing thus legally dying, and passing out from under the death sentence. Baptism is to the sincere and intelligent believer of the gospel is death and resurrection in figure—a form of doctrine whereby he is transferred from Adam to Christ. The profound significance of baptism is hardly apprehended by those who fail to comprehend the doctrine of the atonement. It is not simply the door into the visible church or kingdom, as many advocate, nor is it exclusively for the remission of personal sins, as many think. It is the divinely appointed legal way of being made free from the consequence of Adam's transgression. Alienation from God and death are the result of the first man's sin, while reconciliation and resurrection are obtainable only through the second Man's righteousness. All men in Adam are alienated from the life of God, hastening toward death and hades, but in Christ who is the resurrection and the life, there is hope of deliverance, not only from our present alienated condition in sin, but also from death as the consequence of sin. Baptism, therefore, is that obedience of faith by which the believer severs his relationship to the old man, and puts on the new; and becomes legally related to a resurrected and living head, even Jesus the Son of God. Doubtless, some think there is hope for a man in some otherway than being thus related to the Christ. It is vainly imagined that the death of Jesus on the cross, in some mysterious way which they cannot comprehend or explain, entitles all men regardless of mental and moral condition to resurrection from the dead. If Paul had shared this opinion, or conviction, why should he say that he could wish himself accursed from Christ, for my brethren—my kinsmen, according to the flesh who are Israelites." Rom. ix. 2-3. Paul saw his Jewish kinsmen zealous for God, but in their blindness of heart seeking to attain unto righteousness in their own way, and while in this hopeless condition, falling asleep in death. It was indeed sad and sorrowful to see a people who had the law—the covenants, and the oracles of God, still out of Christ, and in view of it the Apostle says, "I have great heaviness and continual sorrow in my heart." But if there had been hope, or even the shadow of hope for them apart from Christ, why this "heaviness and sorrow of heart?"

We cannot too clearly apprehend the necessity of being reconciled to God in the appointed way, and of becoming participators in the death of him, who is the way, the truth and the life. We thus judge, says Paul, "that if one died then all died," that is all died in him, not involuntarily, but by the obedience of faith. There is no other way of dying with Christ. His death has no bearing upon the man who knows him not, and it possesses no efficacy whatever, save for those who die with him. If we be dead with him, we hope also to live with him.

There is no promise of resurrection or life in Adam, but in Christ there is promise of both. We cannot think too soberly or seriously here. It is a question of life or death,—sin or righteousness. To a man in Christ it is sad and sorrowful to see his neighbors and friends fall down in death, apart from Christ. If we have been legally inducted into him, and are rich in faith and hope toward God, let us hold fast, that we may be fitted and polished for his service and purpose in the day of his triumph and glory.

GEO. MOYER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, MARCH 16, 1898. NUMBER 11.

Items of Interest.

The weight of the Greenland whale is 100 tons, which is equal to that of 88 elephants or 440 bears.

It is said that out of the enormous number of women in Constantinople not more than 5,000 can read or write. Like women anywhere else, though, they can talk.

The longest stretch of straight railroad line in America is on the Lake-shore railway, beginning at a point three miles west of Toledo, O., and running sixty-nine miles without a curve.

Hamburg is a well known market for household pets. A civet cat costs $5, a fama jackal $7, and an affectionate Brazilian snake $40. An alligator one foot long can be had for $1.50, but at two feet he is worth $5, and at seven feet $35.

The work on the Jungfrau railway is being pushed forward in spite of the severe weather which prevails in Switzerland. In Lauterbrunnen water power to the extent of 2,400 horse-power is now available, and half of this force is being utilized for the dynamos employed in the boring of the Elger Glacier Tunnel.

The *Congregationalist* states that "out of a possible 70,000,000 of population in this country it is safe to say that more than 60,000,000 are directly or indirectly connected with some religious body. Christians possess the country and they have the power and the right to insist that its administration shall be in accordance with Christian principles and customs."

The total gain of all denominations for the year is said to be: Ministers 6,204; 2,872 churches, and 680,951 members. The Catholics have made the greatest gain in church members. The Methodists come next, and the Baptists next. The Salvationists report a gain of 524 ministers and ninety churches. Christian Scientists report a gain of 500 ministers and thirty churches.

One of the uses for which balloons may be employed is the investigation of the sea bottom. It has been found by aeronauts that frequently the bottom is clearly visible from a balloon through the water. This fact has recently been made use of to recover a torpedo boat which had been lost off Toulon. Not only was this found, but also two others, which had vanished at an earlier date.

The Restitution.

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PLYMOUTH, IND. MARCH 16, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so as that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and use safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors would preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

"Bless the Lord,

O, my soul" seemed to be the expression on every countenance in the Church of God in Cleveland on Sunday, Feb. 6. We always have *cause* enough to be in that happy frame of mind, but we had a special reason for joy and gratitude on that occasion, because one whom we had long since learned to love for his quiet, earnest search for truth, and religious turn of mind, determined to forsake all to follow Christ, and associate himself with those who had taken, and were bearing his name. Our new brother Thomas Shelton, been counted with the Church of England, and at least one more of the popular denominations, but never experienced the freedom the Truth alone can give. We are happy to say that daily association with several of those who cherish that Blessed Hope, was instrumental in leading him out of darkness into the marvelous light. God bless both him and those living epistles, we pray.

Passing Events in the Light of Prophecy.

At the opening of the British Parliament the speech from the throne contained the following significant passage:—"In view of the enormous armaments which are now maintained by other powers, the duty of providing for the defence of the Empire *involves an expenditure which is beyond former precedent.*" The Prime Minister, in the debate on the Address in reply to the Queen's speech, endeavored to allay the public anxiety. He was very guarded in his utterances, but in effect reiterated the declarations of Cabinet Ministers made during the recess, that Britain would uphold her rights, even at the cost of war. Lord Kimberly, leader of the Liberal Party in the House of Lords, in the part of his speech which dealt with foreign affairs, said there had seldom been an occasion on which there were so many subjects to cause public anxiety; showing that a deep impression that a crisis in the affairs of this world is surely approaching, has taken possession of those in authority.

While public attention has been largely absorbed by events in the far East, and speculation has been rife as to the probable outcome, things have been occurring in the Turkish Empire which show that the breaking up process is steadily going on, and they point to the likelihood of further and greater eruptions shortly. Turkish atrocities in Macedonia, and popular feeling in Bulgaria is highly excited over the flight of the panic-stricken population from Macedonia into Bulgaria. The Bulgarian Government has remonstrated with the Government at Constantinople, and relations are strained.

In Albania there is great unrest. The *Times* Vienna correspondent writes:—"There have been increasing symptoms of unrest in the Balkan Peninsula. As the spring approaches, the situation in Macedonia and Albania becomes daily less promising."

In Thessaly, according to a London *Standard* telegram, reports are of a most disquieting nature. Turkish troops occupy villages by force, and maltreat the inhabitants. The *Standard* also says, "Crete and Europe stand just where they did when the Powers first took the business in hand. There is, however, this sad difference, that "Crete is more miserable, more poverty stricken, more blood-stained, and more divided by vindictive memories and mutual hatreds."

The proposal of Russia that Prince George of Greece has been withdrawn because Turkey objected, and Austria and Germany refused to join the other powers. Following the withdrawal of the Prince, came the announcement that the Russian Government has called upon the Porte to set aside out of the Greek war indemnity one million pounds in settlement of this year's installment of the sum due by Turkey to Russia.

Egypt delivered from the blighting influence of the Turk, continues to prosper under British control and guidance. At the opening of the Egyptian General Assembly the Khedive alluded to the decrease of taxes since 1891 by half a million. The government had a scheme for the further reduction of taxation by £216,000 yearly.

Palestine would soon follow the example of Egypt if she were delivered from the thraldom of Turkish misrule.

The tide of persecution of the Jews on the Continent will impel the Zionists to find a refuge for their brethren in Palestine. The excitement in France over the Dreyfus case is extraordinary. The French have lost their heads, and their cry is, "Down with the Jews." This may intensify and extend the "time of Jacob's trouble," from which the people will be delivered and restored to the land of their fathers—a purified and converted nation.

Law or Gospel—Which? No. 2.

VII. In the third chapter of the second epistle to the Corinthians the Apostles declare themselves able ministers of the NEW COVENANT, (v. 6) *not* of the letter, but of the Spirit; [then follows the reasons *why* they were ministers of the NEW, *not* of the *old*, called the letter, viz.,] "for the letter *killeth*, but the spirit giveth *life*."

VIII. The letter written, engraved in stones, is called the "*ministration of death*," and "*the ministration of condemnation*," in verses 7 and 8.

The reason *why* the letter engraved on the stones is called the ministration or service of death and condemnation, is this:—"It made men *conscious* of sin, and condemned them for it,—and provided no means for its remission, or forgiveness. It cursed every one who continued not in *all things* written in the book of the law to do them,—and no man could be justified by the law in the sight of God, for says the Spirit (Gal. iii. 9, 10) "the just shall live by *faith*," not by obedience to law.

The glad announcement is made in the 13th verse of this 3rd of Gal. that Christ hath redeemed us [Paul and all Jews] from the curse of the law, what for? Answer, "that the blessing of Abraham might come on the Gentiles, through Jesus Christ." The law and its curse stood in the way of this.

But *how* did Christ redeem them from the *curse* of the law? We have the answer in Eph. ii. 15 where it says he *abolished* the law of commandments contained in ordinances, that is statutes, decrees, or edicts; and of course the curse of the law would be abolished with the law itself. This is further proved by Col. ii. 13, 14, where Paul says the Colossians were quickened together with Christ, having been *forgiven* all their trespasses,—(they had not earned their forgiveness—by keeping the law, for it adds:) "blotting out the handwriting of ordinances *i. e.* (statutes, or decrees or edicts, that was against us) which was contrary to us, [because it was impossible to keep them, and hence were cursed by them] and took *it* [the handwriting of ordinances] out of the way, nailing it to the cross."

Verse 16 enumerates some of the things they were relieved of by the blotting out of the writing referred to, for it says:—

"Let no man *therefore*, 'rule you' (Diaglott) in meat, or in drink, or in respect of an holy day (or festival,—Diaglott) or of the new moon, or of the Sabbath, which are a shadow of things future (Diaglott), but the body [they were a shadow of] of Christ." Hence the folly of holding to the shadow after the *substance* had come.

Returning to 2 Cor. iii. 7, 8, 9, 10, 11, etc., we find the Old Covenant and the New, the letter and the spirit, the death-dealer and the Life-Giver, still further visibly contrasted:—

Verse seven says, "Now, if the dispensation of death engraven in letters on stones, was attended with glory, so that the sons of Israel were unable to look steadily into the face of Moses, because of the brightness of his countenance which [dispensation—*glory* in Common Version is added] is passing away now, rather, shall not the dispensation of the spirit be attended with glory?"

Verse 9, "For if the ministry of condemnation be glory, much more does the ministry of *righteousness* abound in glory." Righteousness could not be attained to *through*, or *by means of*, the ministration of death,—the Old Covenant, or law of commandments, see verses 10, 11, "For even that *having* been glorified has not been glorified in *this* respect, on account of the surpassing glory" [of the ministry of righteousness.]. "For if that which was to be *done away* [came] with glory, much rather that which *abideth* is in glory," Rotherham's trans., or, "Far superior, is this remaining glory." Diaglott trans.

Verses 12-14 say, "Seeing, then, that we have *such* hope, we use great plainness of speech." What hope does he speak of? Answer, the hope that the ministration of the Spirit, that they served under, and that remaineth would far exceed in glory that which is done away,—he continues:—

"We use great plainness of speech, and *not* as Moses, put a veil over his face for the sons of Israel not to gaze intently to *the end* of that being abolished."

The splendor of this ministration of condemnation would disappear, because the institution *itself* would disappear; the purpose for which it was established would be *accomplished*; the grand event up to which that institution led, would *take place*, and therefore would be done away.

Israel was devoid of *faith*: and would not for a moment consider the possibility of the Sinaitic Covenant passing away; and still less could they, through blindness of mind, contemplate its ending, or of its being done away by the Messiah. They expected it to be the Law or Constitution by which David's greater Son would rule the kingdom when he should come. The Scripture in hand shows that the veil was also a symbol of their blindness.

IX. Our Lord Jesus plainly teaches the *end* of the law, in Matt. v. 17, 18, where he says, "Think not that I am come to destroy the law, or the prophets; I am not come to *destroy*, but to *fulfil*; for verily I say unto you, till heaven and earth pass, one iota or one tip of a letter shall by no means pass from the law, till all be accomplished." In this language we have infallible evidence that through all the centuries since the giving of the law from Sinai, it had never been all fulfilled,—every son of Israel had offended in some point and became guilty of all. Jas. ii. 10. Is not this he of whom it was predicted that "He will magnify the law and make it honorable?" We know he was made

UNDER THE LAW

(Gal. iv. 4) and therefore what the law said, it said to *him*. Rom. iii. 19. Did he violate any point of the law? Nay, verily: sin is the transgression of law," 1 John iii. 4, "And he did no sin, neither was guile found in his mouth." 1 Pet. ii. 22. Seeing, then, that he perfectly kept the law, and yet was made a curse on our behalf by hanging on the tree, *that the blessing of Abraham might come on the Gentiles* through him (Gal. iii. 13, 14,) have we not absolute proof it was God's *purpose* that he should take it out of the way of the Gentiles, in view of the promise to bless all the families of the earth in Abraham and his Seed? (Gal. iii. 8), after fulfilling every jot and tittle of it?

X. In Deut. xviii. 15 Moses says,—"The Lord thy God will raise up unto thee [Israel] a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

Again, in verse 18, "I [Jehovah] will raise them up a prophet from among their brethren, like unto thee [Moses], and will put my words in his mouth; and he shall speak unto them *all* that I shall command him."

Verse 19, "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."

Moses was the mediator of the Old Covenant,—the Law from Sinai. Gal. iii. 19. "The law was given by Moses." John i. 17. "THE law was given by Moses;" not a part of it, but the *whole* law; there was but *one* law given at Sinai, but it contained many clauses and stipulations; Moses received the whole of it from God, and delivered it to the people,—yes, the *whole* of it. No part of it originated with Moses. And when the Spirit's Word says "*the law* was given by Moses," it means just what Paul expressed by the word "*mediator*," in Gal. iii. 19. He received it of God, and gave it to the people, as the history itself shows.

A prophet like unto Moses must be pre-eminently A LAW-GIVER.

We are told that the Decalogue was a *perfect moral law*, and was given to *all* people, and for *all* time. If that be *true*, what *need* was there of *another* law-giver, or *another* law? We hold there was *pressing* need of another law-giver and another law, because

1st. The law from Sinai awarded only *temporal* blessings for obedience to it, and made no provision whatever for everlasting life. Jesus came that we may *have* life.

2nd. Four hundred and thirty years before the law from Sinai, God made a covenant with Abraham, and his Seed the Christ, which insured everlasting life, and an everlasting inheritance, and an eternal weight of glory: but it needed ratification by the blood of Christ, and a risen Savior.

3rd. *Faith* and *loving obedience* were the conditions exacted of man by this covenant: and Abraham was *justified* on that principle—that is he obtained a righteous standing before God; his *faith* being reckoned to him for righteousness; and he became an heir of all the covenanted blessings.

4. The Spirit in Gal. iii. 17 says the law from Sinai did not revoke the covenant of promise made to Abraham. That covenant remained intact; it selected just the kind of heirs God wanted to exalt to his own divine nature of existence, and was allowed to stand, and stands today, and it is taking out a people yet, is the Gospel preached to Abraham, because the *promises* made to him have not yet been withdrawn, the number of heirs is not yet complete.

Every person should now be able to see *why* the law from Sinai makes no allusion to *future life*, or offers nothing but *temporal blessings* for obedience to it. Spiritual blessings,—exceeding great and precious—had been promised 430 years before as we have seen, and the conditions accompanied them, and all this constituted the Gospel to Abraham, Isaac, Jacob and all the ancients who believed what was promised. For *salvation* purposes there was *no need* for it. See Article No. 1 in the last number of the paper before this.

We trust what has been said will enable all to see the *pressing* need of another law-giver like Moses, who would stand in the same relation to the covenant made with Abraham, as Moses did to the covenant from Sinai. Jehovah told Moses that he would put *his* words in the mouth of the prophet he would raise up, and that he should speak all he would be commanded,—and that the people would have to take the consequence of not heeding those words. And this agrees with the announcement of Jesus that the words *he* spake would judge his hearers, *not* the words of the law given by Moses. Presuming our readers have kept pace with the subject, we will now show the *need* of another law-giver:—

1st, Only the pure in heart shall see God.

There is no moral power in a command to transform the minds of men and induce them to lead holy lives. Love is the motive power of the gospel. The Apostles said, "We love him because he first loved us." How did they know of his love? Did they learn it in the ten commandments, or in the exceeding great and promises by which they could be partakers of divine nature, and the gift of his Son to *procure* that life? Undoubtedly the *latter* begat love in them; and it is *faith* working by love that sustains the hope of righteousness. Gal. v. 6. Another law-giver *was* needed then. But

2ndly, The law-giver like unto Moses says, "Be ye *perfect*, even as your Father which is in heaven, is perfect," etc.

Was the whole law from Sinai capable of making men perfect? Do we not read in Heb. vii. 19, "The law *made nothing perfect;* but the bringing in of a better hope *did*, by which we draw nigh to God?" Did we not *need* another law giver? Is there not a *vast* difference between the temporal hope of the Israelites, and the Better Hope,—the spiritual hope brought in? Does not the Spirit in 1 John iii. 3 say, "Every man that has this hope [of being made like Christ] purifieth himself, even as he is pure? Was not *another* law-giver needed?

3rd, Gal. iii. 21 says the law from Sinai could not give life. How then could the blessings promised to Abraham be shared under it? Was not *another* law-giver needed? "The law of the Spirit of life in Christ Jesus" was needed to "FREE US from the law of sin and death," says Paul. Rom. viii. 2.

4th, Jesus in Matt. v. 6 says, "Blessed are they that hunger and thirst after righteousness." Would the law in its entirety appease this hunger and quench this thirst. The spirit's answer in Gal. iii. 21 says no! So we needed *another* law-giver.

5th, Gal. iii. 11 says "No man is justified by law—the just shall live by faith." Would there have been any salvation at all without another law-giver? How could we be saved without the *law of pardon* from the prophet like unto Moses, viz., *faith, repentance, baptism?*

6th. We have absolute proof that the prophet like unto Moses SUPERCEDED MOSES as to *morals*, for he CHANGED the law of killing, and adultery, and divorce, and false swearing and an eye for an eye, etc. He was not an imposter: he changed Moses' laws to adapt them to the law of the Spirit of life in Christ Jesus,—the ministration of the Spirit: 2 Cor. iii. 6-15, of which Paul and Timothy were able ministers.

7th. The Law from Sinai *expired* when Christ came, and he issued commands in keeping with the recompense of reward HE offered (viz. *life*, everlasting life, glorious life) and which were calculated to purify unto himself a peculiar people, to show forth the praises of him who called them out of darkness into his marvelous light.

Is it not astonishing that men seem on other subjects, should think that the code of Jesus and that of Moses could be in force at *one* time, and for *one* purpose, when given for *two* purposes, wide as the poles apart?

Peter's model sermon at Pentecost ruled out the Law from Sinai as a means of salvation, by preaching the gospel of Christ, and its conditions of faith, repentance and baptism *alone*, and *later*, by identifying the prophet unto Moses, for us. Acts iii. 22.

The great world-wide commission of Jesus before leaving for the Father's right hand in the heavens, *ignored* the law from Sinai as a means of salvation. Besides preaching the gospel and baptizing believers of it, he told them to teach converts "to observe all things whatsoever I HAVE COMMANDED YOU." Will this insure salvation, or will it *not*? Jehovah says, "HEAR YE HIM." Is not that enough? What presumption for mortals to *add* to that!!!

If the Lord will, we will review the Two Law theory in our next.

We intend to publish these articles in tract form after we have completed the study, if considered suitable for distribution.

Selected.

A Warlike Era.

The beginning of the year 1898 will be memorable in history as an epoch-making period. At no time during the century just coming to a close have there been so many and such widespread evidences of popular unrest and international friction threatening to culminate in the clash of arms as within the last few months; and if we are not to pass into a warlike cycle it will be because of the universal knowledge that the advances made during the last generation in the science of arms and the construction of war engines has rendered a conflict between first-class powers, whether by land or sea, so destructive as to approach annihilation. In the present stage of the science such wars are likely to be brief and ruin in speedy victory for one party or the other; but while they last they inflict more widespread destruction of life and property than at any previous period in the world's history. It is to the general consciousness of this fact, perhaps, rather than to any special development of a spirit of amity or increased regard for the rights of each other among many of the nations of the world, that we are to look for a continuance of peace.

The war between Spain and the Cuban insurgents has now fairly entered upon the fourth year of its duration with less prospect of success for Spain than during the first year—in fact, the success of the revolution is now regarded as practically accomplished with the terms of peace to be settled at an early day by the acknowledgment of Cuban independence or by intervention. This was followed in the second year of its progress by a similar outbreak against Spanish rule in the Philippine Islands, and, although this was claimed to have been suppressed about the time of the withdrawal of Weyler from Cuba, it is now reported to have broken out afresh. The most formidable war of the last year was that between Greece and Turkey, and, although it was brief, it was conducted while in progress with great vigor, especially on the part of Turkey, which was completely victorious, although restrained from reaping the full fruits of its success by the action of the allied powers.

Apart from our own differences with Spain over the Cuban question, which have grown chronic and repeatedly assumed a critical aspect within the last year, there has been an unusual amount of friction growing out of differences on boundary questions, chiefly between the republics on the western continent. These issues have led to threatened ruptures between Peru and Bolivia and Chile and the Argentine confederation in South America, and, latterly, between Nicaragua and Costa Rica in Central America, besides tempted revolutions in Nicaragua, Brazil, and Venezuela. Although the situation is still critical in Central America, the point of actual hostilities has not been reached.

In the old world the heaviest war cloud has hung over China during the last three months, and, although it had partly lifted for a time, there are now evidences of gathering strength. Curiously enough this involves the principal nations of western Europe, Russia, France, Germany, and Great Britain, with Japan as a deeply interested spectator and likely to become a deeply interested spectator and likely to become an important contingent in case of actual hostilities—the controversy growing out of conflicting interests in the appropriation of Chinese territory. This is liable to develop into formidable proportions, and will be watched with eager interest throughout the world.

Coming farther west there are now threatenings of a renewal of trouble with the Afghan tribesmen in the northwestern border of British India, which caused so much anxiety in England and such heavy loss of life and property during the closing months of the last year. In case of war between Great Britain and Russia these difficulties will inevitably be renewed and become formidable, backed as the tribesmen would be by Russian influence and furnished with Russian arms.

The prospect of a clash between English and French claims in the Niger country in west Africa has occasioned much anxiety in England, and, although an actual conflict has been averted for the time by the declaration of the French Cabinet that it has no purpose to encroach upon English territory, the full significance of these professions cannot yet be understood. For nearly twenty years the French government has been making desperate efforts to gain a foothold in central Africa, with an ambition to extend its power from the Atlantic Ocean on the west to the Red Sea on the east, and should its schemes be successful it need cause no surprise to find it contesting with England for supremacy on the upper Nile as well as on the Niger.

For the time being the friction between England and Germany over affairs in Africa seem to be suspended, and under the influence of an apparent combination of interests in China may remain so. Nevertheless, Kaiser Wilhelm's friend, Oom Paul of the Transvaal republic, has been causing considerable anxiety to his English neighbors in south Africa by his preparations for some anticipated movement on the part of his enemies, and should actual conflict result would look to Germany for active sympathy.

The best assurance both England and Germany have of continued peace on the part of their volatile and ever watchful rival, France, consists in the evidence furnished during the late Zola trial, that it is resting itself on a volcano which is liable to burst into eruption at any moment. The threat of war between Bulgaria and Turkey may be passed over as of no particular moment, as Russia will be likely to hold the combatants in check unless it has reason to anticipate some profit for itself from an actual conflict. In the meanwhile Russia, with characteristic and stolid indifference to the troubles of its neighbors, is likely to go on appropriating Chinese territory without asking leave of its rivals, while France, relying on its friendship, will try to follow its example in southern China, leaving Great Britain, Germany, and Japan to quarrel over the remainder.—*Chicago Tribune.*

A queer polyglot religious service was recently held at the Seamen's Bethel, at Douglas on the Isle of Man. The Gospel was read in Gaelic, a hymn was sung in Manx, prayer offered in Welsh, and the sermon was delivered in English. On a previous Sunday the Lord's Prayer was said in Cornish, a language the last speaker of which died in the early years of this century.

Poetry.

The Harvest Call.

Abide not in the land of dreams,
O man, however fair it seems,
Where drowsy airs thy powers repress
In languors of sweet idleness.

Nor linger in the misty past,
Entranced by visions vague and vast;
But with clear eye the present scan,
And hear the call of God and man.

That call, though many-voiced, is one,
With mighty meanings in each tone;
Through sob and laughter, shriek and prayer,
Its summons meets thee everywhere.

Think not to sleep to-hold thy hands,
Forgetful of thy Lord's commands;
From duty's claims no lie is free—
Behold! Today hath need of thee.

Look up! the wide-extended plain
Is billowy with its ripened grain,
And on the summer winds are rolled
Its waves of emerald and gold.

Thrust in thy sickle, nor delay
The work that calls for thee today;
To-morrow, it will come, will bear
Its own demands of toil and care.

The present hour is all thy task;
For present strength and guidance ask,
And trust his love whose sure supplies
Meet all thy needs as they arise.

Let the broad fields, with harvest white,
Thy hands to strenuous toils invite;
And he who listens and believes
Shall reap reward of ample sheaves.

Up! for the time is short; and soon
The morning sun will climb to noon.
Up! ere the birds, with trampling feet
Out-running thine, shall spoil the wheat.

While the day lingers, do thy best!
For soon the night will bring its rest;
And, duty done, that rest shall be
Full of beatitudes to thee.

—William Henry Burleigh.

Communicated.

[Read in Plymouth, Ind. Feb. 13, 1898.]

"Be Not Deceived."

Dear Ones:

I have no other apology to offer for appearing before you this morning than that I was chosen, and in the fear of God I will do what I can.

I have, for consideration, chosen Paul's words to the Galatian brethren, recorded in the 6th chapter and 7th verse, "Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap."

These words contain the destiny of the human family: "what a man soweth that he also reapeth." Is it any wonder then, that Paul starts out with these warning words, "Be not deceived?" And do you know, God in his holy Word has often repeated this admonition, that it might warn us of dangers ahead.

We have been told repeatedly, of late, that "It is a fine thing to be a Christian." This we most sincerely believe; for it is true christianity that makes the man of God, ennobling and elevating his character; thus fitting him for the highest responsibilities of life. It makes the mother an example of true piety and good works; it teaches the children obedience to parents, and reverence for old age, thus filling our homes with peace and happiness. But this is not exactly the thought presented by those uttering the words, "It is a fine thing to be a Christian." Their thought as expressed, was, that in true Christianity there were many fine points, hard to be attained to, or in other words, that with our mortal environments, it was hard to reach the perfection of Christian character; but we know this can be done, because it has been done.

We have, recorded in God's Word, such characters, men that were accounted worthy to walk and talk with God, and then we have that perfect pattern, the Son of God, in whom was no sin neither guile in his mouth. He was perfected in his mortality, or else he could never have redeemed you and I. A perfect sacrifice was essential to take away sin; for without the shedding of blood there was no remission; but now we may behold the Lamb of God, that sinless One, whose blood was split that we might come under its cleansing power and be made perfect in him. The way in which we accomplish this was shown us last Sunday.

The first essential step in our reformation is faith. We must have faith in God, believe that he is, and that he is the rewarder of those who diligently seek him.

The second essential is repentance, which includes a sorrow for, and turning away from sin, when we see ourselves lost. We loathe and hate the enemy of our souls, who has brought us to that condition, and in true contrition of heart we denounce and turn from sin to serve the true and living God, thus becoming dead to sin. We are buried with Christ in baptism, raised in the likeness of his resurrection coming forth from our watery grave, a new creature in Christ Jesus. A child of God, perfect before him, and it is in this perfected state that we begin our new life. Will we prove loyal? We shall find satan wily and cunning in his efforts to lead us astray: but we shall find also that the grace of God is sufficient for us if we abide in him. Our service must be from the heart: for a mere forced submission to the will of God would prevent all real development of mind or character.

God designs that man, the crowning work of his creative power, shall reach the highest possible development. This, the religion of Jesus enables us to do: for in it is contained the highest principles of right doing, its essence is love, therefore, love must rule every action of our lives. "Be not deceived whatsoever a man soweth that also shall he reap." We may sow to the flesh and reap death: but will it pay, or in other words, what will a man give in exchange for his soul?

We may use our time and talents for the treasuring up of the riches of earth. They will bring us vexation and care; or, we may educate and fit ourselves to fill the highest positions of honor and state; it will only give back a few fleeting days of glory, and that mingled with sorrow. We may even wear the crown that decks the brow of kings of earth, they too will fade away, hence, the necessity of every man proving his own work; for "if any man think himself to be something, when he is nothing, he deceiveth himself, but let every man prove his own work, then shall he have rejoicing in himself alone, and not in another." The evidence must come to ourselves and that through the test of God's Word. "Search the Scriptures," is written for our instruction and by it we may be thoroughly furnished unto every good work.

We remember that "these of Berea, were more noble than they of Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so." If the influence of Scripture searching was ennobling and uplifting in those days will it not be even more so in these days of evil and false religions? Yes, the more we have of the Word of God treasured in our hearts, the purer our lives will be and the better can we give a reason for our hope. It is the Sword of the Spirit with which we are to fight the enemy, and right here I would like to urge upon our young people the necessity of a careful, prayerful study of God's Word for themselves. Do not deceive yourselves with the thought that the research and productions of others is sufficient. They may have found the truth; but how do you know? We are told to "prove all things, hold fast the good." You can only do this by the Word of God. He has given you talents to be improved, "Be not deceived; for God is not mocked," or "will not be denied" the Diaglott reads. He wants your undivided heart. The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle, but we must submit to God before we can become "holy, as he is holy." "Be not deceived, evil communication corrupt good manners." This is a very sinful and common indulgence. Our tongues are unruly members and often bring us under condemnation. How often we hear professed Christians, repeating unclean and impure stories that they have heard from the lips of an ungodly person, even taking the name of God in vain. "God will not hold him guiltless who taketh his name in vain." To the child of God how sacred that dear name should be; and never should it pass our lips only in loving reverence and adornation, "for with the sacrifice of lips, God is well pleased." "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." David said "I will take heed unto my ways, I will keep my mouth with a bridle, that I sin not with my lips, when the wicked are before me." "If any man seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain."

No sin is small in the sight of God, yet, I do not believe that God looks upon all sins as of equal magnitude. There are degrees of guilt in his estimation, as well as in that of man's. God estimates all things as they really are, while man's judgment is partial and imperfect. The drunkard is rebuked without mercy, while the sins of pride, selfishness, and covetousness too often go unrebuked. Yet, there are sins that are especially offensive to God, for they are contrary to the benevolence of his character. But let none deceive themselves with the thought that God, in his great love and mercy will yet save even the rejectors of his grace. If we will reap life, we must sow to the Spirit.

But, "Without holiness no man shall see God." The children of God are called to be representatives of Christ, showing forth the goodness and mercy of the Lord. As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to the world, that do not know his tender pitying love. "As thou hast sent me into the world," said Jesus, "even so also have I sent them into the world, I in them and thou in me." "Ye are manifestly declared to be the epistle of Christ, known and read of all men." If this be true then in every one of his children. Jesus sends a letter to the world. What kind of a message are you carrying my brother, my sister? Is Jesus dwelling in you so richly that you are telling of his pardoning love to those unacquainted with him? Christians are set as light-bearers, to those out of Christ. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages. They do not see the love of God in his works. If we truly represent Christ, we shall make his service attractive, as it really is. Christians should never gather up gloom and sadness. Let the thorns alone, they will only wound you. Gather the flowers that grow along your path. Has there not been some bright spots in your experience? Have you not had some precious seasons, when your heart throbbed with joy in response to the spirit of God? Has not God's promises, like the fragrant flowers, been a well-spring of joy, and will you not let their beauty and sweetness fill your life and heart? Oh that men would honor and give praise to God, for his wonderful goodness to the children of men.

Love to God must be the spring of action, and if that love be genuine we shall not ask how little we may do to meet the requirements of God, but will gladly yield our very being to his service, knowing that the spirit of unselfish labor for others gives depth, stability, and Christ like loveliness to the character, and this enlarges our opportunities for doing good. If we are Christ's our thoughts are with him, all that we have and are, is consecrated to him. We long to bear his image, breathe his spirit, do his will, and please him in all things. Those who become new creatures in Christ Jesus will bring forth the fruit of the spirit. Love, joy, peace, long-suffering, gentleness, godliness, faith, meekness, temperence. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God, will walk in his steps, reflect his character, and purify themselves, even as he is pure. The things they once hated they now love, and the things they loved they hate.

The loveliness of the character of Christ will be seen in all his followers. Love, beautifying and ennobling must be the controling power of all our actions, that he may work in us to will and to do of his good pleasure, and thus our whole nature will be brought under the controling influence of the spirit of Christ. The true joyous life of the Christian, is to have Christ formed within, the hope of glory. The power of choice God has given to men. It is theirs to exercise. Jesus says, "Ye will not come unto me that ye might have life, and have it more abundantly," and again, "Choose ye which ye will; for ye cannot serve two masters; for you will either love the one and hate the other," or, at least you will serve the one and neglect the other. Oh, you that are outside of Christ, how long will you still halt between two opinions? will still hold yourself aloof from Christ? His tender, saving-love is still extended. Will you still grieve his holy spirit until you shall reach that time when it shall cease to plead. God has said, "My spirit shall not alway strive with man," and thou, O child of God, thank him for the bright pictures he has given us. Let us group them together, the blessed assurances of his love, that we may look upon them continually, and when we seem to doubt his love, and distrust his promises, let us turn to, and gaze upon the scene of Calvary. It is there we behold the Lamb of God, the sacrifice for sin. From that scene we may lift our eyes and behold the King in his beauty. His bride has been chosen, the angels have gone forth and gathered his elect ones, the sleeping saints have heard his voice and have come forth, and now let us be glad and rejoice and give honor to him; "for the marriage of the Lamb has come, and his wife hath made herself ready. He that is unjust, let him be unjust still, he that is filthy let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy let him be holy still; for behold, I come quickly and my reward is with me, to give to every man as his work shall be." "Be not deceived: God is not mocked: for whatsoever a man soweth that also shall he reap."

May it be yours and mine to reap life everlasting, is my prayer. Amen.

MRS. H. W. BAUGHMAN.

Bro. Underwood:

Please Discontinue the Restitution to my address as I have Concluded to support it no longer unless you change it and have it an open paper free for Discussion as i dont see how you can make any question interesting without having both sides of it. your Paper has been taken up to a great Extent on Love feast, now what can you learn from the Love feast when you Read One you have most all of the Rest of them Lovefeast is right in its owen Place which is in a Church or House at social meeting More than Once i have told you to publish certain articles of mine in the line of progress and knowledge but you failed more than Once to Publish them for fear of a discussion, now how much knowledge Can you get on Bible questions where we differ, without a Discussion, you Cant make any question interesting without both sides being showed up, now i have always payed you up in advance when sometimes it was hard to get the money and i never had any excuse to offer, so my subscription expires in Mar so when it runs out stop the paper untill you Change then Probly i may Start in again, i meet on the Level and Part on the square with all mankind, your Bro in Hope

[We give this letter because it shows what some people think of us. We also give it because it introduces a subject that we wish to speak of. This paper is not open to all the subjects that may be brought forward. At the beginning of the present year we tried to outline what we thought was for the best at this period in our history. In brief that policy was, that we use this year, all its time and all our energy, in preaching the GOSPEL. We tried to make it clear that we meant the preaching of *only* that that is *necessary* to save a man. We say with all due regard for the feelings of those well-meaning brethren who have various *advanced* theories that they are very anxious to talk and write about, that we are a little short on *time*. We have no time to spare to follow you out to a finish. There may be—no doubt is—very much in what you want to bring out; but in view of the little *time* we have, and the *fact* that your theory being true or false will make no difference in what a man *must* do to be saved, we ask you for a few months to devote your energy to *God's* work that he has given you, and leave *your* pet theory to rest awhile. Another point that we wish to set at rest is the idea some have that this paper is, or should be, an open vehicle, ready to catch any thing that any one may wish to throw into it. This paper takes the ground that there are some things that are *plainly taught*. That there are some subjects that God has made so clear, and stated so positively, that there is but *one* side to them. We do not admit that *God* has made *two* sides to his *truth*. On these plain questions God stands on *one* side and the devil on the *other*. We do not wish to have the brother who wrote the letter at the head of this to get the idea that we think he is antagonizing God—that what he may have written is *wrong* in itself. That is not the idea, at all, brother. it is that we want none of *your* "progress" and "knowledge." What we do want you to write out is what *God* says on the vital question of man's salvation. In answer to the question "How much knowledge can you get on Bible questions where we differ without a discussion," will just say we do not care the snap of a finger for such "knowledge." We have told you that we have no time for this search for knowledge. We are after *God's* knowledge, and do not want that which will come of a vain disputation on some subject that cannot have a particle of bearing on the answer to the question "What must I do to be saved?" Perhaps by this time, my brother, you will discover by "reading between lines" that this paper is not open for "free discussion of all subjects," and in passing we will tell you that there is *not a paper in existence that is either*. If this paper were such we would get some brother to write on the nature of man and show that we are mortal and liable to die, and that our only hope of life beyond this is by resurrection, and is through Jesus Christ. Then to get the *other side* we would ask the bishop of the Methodist Church to give us his views, and so we would get the *very best* man on that side to show it up. Regarding the "Sabbath" question we would have Bro. Joblin finish up his articles on "Law or Gospel—Which," and then after he has shown that "grace" is our only hope, we would ask Ellen White to give us the other side, so in this way we could compare them and "take our choice." Then regarding the "Trinity" we would have Brother Wilson show from the Word of God and from common sense that there is *one* God, that he is distinct and separate from his own Son, and that both are separate from the Holy Spirit, and yet show their unity of purpose and action, then we would ask the Pope of Rome to give us the other side, and we would have a chance to choose which was right. Further as regards baptism, we would get any one of a dozen good brethren or sisters to show us from the "only creed" that we have that immersion is the *only* proper way, and the real significance of the ordinance, and then to get the other side, we would appeal to the Bishop of the Episcopal Church and after getting his views would be able to judge as between "immersion for believers" or "sprinkling for struggling infants." With all these before us we could rely on each as "authority" on the questions, and rest assured that these matters were "settled." Brother, do you think we *need* a paper that is open for "free discussions?" This paper is published to present to its readers the *truth* of God's Word. If we sometimes err and come short, it is because of our frailty and weakness. We do not claim infallibility or perfection, and will surely make many misteps, yet we have the courage to own our fault, and try again to do his will. If only the ones who are able to dig so deep for hidden truth would realize how important it is that men should be informed of the fate that awaits them if they neglect the preparation for future life, we feel sure no pen would be stayed and no tongue stopped until all around about us knew the correct answer to the question "What must I do to be saved?" Brethren, think on *these* things, and not on so many things that do not answer the all-important question.—ED.]

Obituary.

Dear Restitution:

Allow me space in your columns to announce to the brotherhood of the Church of God, that we have lost by death on 15th of Dec., 1897, near Hot Springs, Ark., a very worthy member in the person of J. M. Merritt; who passed away in the 55th year of his age, after suffering death many times from pains brought on by an eight years' attack of rheumatism, accompanied with paralysis, which during the last year of his sickness, especially the last four months, was so great as to render him entirely helpless. He had to be given food and water with a spoon, and his position changed every few minutes night and day. He could not remain in any one position more than thirty minutes, frequently not more than five, so excruciating were the pains. He bore his afflictions with great fortitude and much patience. His nearest neighbor said, "He was almost another Job." He was born in Henry County, Georgia, principally raised in Louisiana, where he joined the M. E. Church and remained with them three years. After this he took membership in the Christian Church, remaining with that organization until he became acquainted with the great doctrine of the gospel of the kingdom of God, as presented in the Bible. He was a firm believer in this faith and taught the same from the rostrum, and everywhere else he could get a hearing from one or more. He leaves a wife, three daughters, three sons, some grandchildren, two brothers, three sisters and many friends to mourn his loss. A goodly number of neighbors and friends assembled with the relatives of the deceased at the church, to whom words of comfort were addressed by the writer, from Job xiv. 14, using other kindred Scriptures in giving our sleeping brother's belief in that grand resurrection life of Jesus, which will be given to all who are worthy. Luke xx. 35-36; Rev. iii. 21. Many tears were shed in the last sad look at the face of the deceased before the coffin was closed. After which he was laid away to await the resurrection of the body. Now weeping ones, let us endeavor to put on the whole armor of God, and wear it rightly, that we may be able to meet with all the ransomed ones, our Redeemer in the clouds, and so ever be with him.

JAS. L. MERCHEF.

Married

On Dec. 29, 1897, by Judge Shaw, at the home of the groom's parents, Mr. and Mrs. J. E. B. Jones, four miles west of Abbeville, La., Mr. Oliver M. Jones and Miss Clementine, daughter of Sister Sara E. Overman, formerly of Otto, Kansas, now of Abbeville, La. The wedding was very quiet, as only the most intimate friends of the contracting party were present. The groom is respected and trusted by all who know him, while none know Clementine but to love her. The young couple went to housekeeping at once at Dospit, La., where the groom is largely engaged in rice growing. The best wishes of a host of friends go with them to their new home.

A SISTER.

Question.

Will Bro. Joblin give a few thoughts on the 3rd and 20th of Phil.? Rev. Gillaspie, a Christian minister, deduced this conclusion, "Since conversation is used in the sense of citizenship, therefore, we are but sojourners here, and heaven is our nativity or country. Hence we will go home when our sojourn is ended."

Yours in the hope of life,

A. B. WISE.

Report of Meetings.

Dear Restitution:

Bro. J. L. Herriman of Nebraska, and Bro. T. E. Adams of Kansas, have been with us for about two weeks holding meetings. There have been five added to our congregation here by immersion. Our last and youngest daughter Rosa being one of them. To the Lord be all the praise.

We now go thirty miles north to Garden County, in Sister Hicklin's neighborhood, to hold some meetings. The harvest truly is ripe, but laborers are few. Pray that the Lord may send more laborers into the vineyard. Brothers and sisters, be up and working for the Master. If you cant preach, you can talk and buy tracts and give them to people to read. In that way you can spread the gospel to a dying world. Love to all,

M. L. ADAMS.

Editor Restitution:

February 22, Sister Kathlene Greenbaum came to Antioch, Ill., and, began meetings the evening of the 23rd, and remained over Sunday the 27th, going home to Chicago the 28th. While here she gave some very excellent discourses. She is an honest, earnest worker, and whatever topic she chooses to give the public is handled with all the force and power at her command, apparently throwing her whole being into the spirit and letter of her theme, thus making the subject forcible and convicting as well as attractive. Some of the themes which she presented were thrillingly interesting and being supported by an abundance of Scripture references were placed beyond successful contradiction. She made many warm friends while here who will welcome her with pleasure should she ever return to us. May he who has caused the light of the gospel to illumine her mind lead her into all truth, that the work which she seems best to enjoy may result in gathering many sheaves for the golden harvest.

L. BOOTH.

The average rate of wages in Corea is fifteen cents a day.

The quiet, consistent, godly life is a living epistle, known and read of all men.

True character is not something shaped from without, or put on; but something radiating from within.

A new Baptist chapel has been opened every year for the last seven years in Ireland.

In Africa 488 languages and 168 dialects are found; into only about seventy of these has any portion of the Bible been translated.

The Czar has pardoned 200 Lutheran pastors of the Baltic provinces, who, on various charges, had been deprived of their Churches and otherwise persecuted.

Before 1873 it was death to a Japanese to receive Christian baptism, and a penal offense to sell an English Bible. Now there are forty thousand church members (Protestant) in Japan, and the Bible translated into Japanese is freely circulated.

Our Love Feast.

Dear Restitution:

I take a great deal of comfort in reading of the good news of the glad tidings of the blessed kingdom in the columns of THE RESTITUTION. I am isolated from all believers of like precious faith, but God helping me I will keep faithful and ever be on the watch for our coming Savior. May we all be prepared to meet him and receive the crown laid up for those that love his appearing, is the prayer of your Sister,

MRS. JNO. ROBINSON.

To the King's Household, Greeting:

I have been much edified and encouraged in reading the letters from the brethen scattered abroad. Many of them are strangers to me; but since they are made nigh by the blood of Christ I recognize them, and rejoice with them in anticipation of the outcome of our faith in the Beloved. But we are reminded that each one has a work to do. There are no parasites in the vineyard of the God. If we would possess we must strive. If we would have bread we must labor. If we receive strength and courage from others we should use this gift so that others may be likewise profited. We desire to acknowledge our obligations to THE RESTITUTION and its whole staff of contributors for the work they have done during the past year, in so ably setting forth the Word of life, that saint and sinner may have been warned and comforted. We must see the utility of this method of preaching since it brings before the eye as well as the ears the plain doctrine of Christ, and enables the memory to retain the living words of truth, and to compare more readily Scripture with Scripture. I rejoice to see the evidence of the personal possession of the spirit and knowledge of Christ manifested in the letters of our brethren. Many of them are comparatively illiterate in what the world calls learning; yet with what strength and beauty, fervor, and love they discourse upon the ground and reason of their hope, setting forth the faith of the gospel with rare uniformity. How thankful we should be to our heavenly Father for enlightening our minds with his glorious truth, so we may see eye to eye, and speak the same thing that the world may believe that he has sent his Son to save them. We are commanded by the Savior to "Occupy till I come." That implies possession of something, and urges upon us to hold on to whatever he has placed in our care. Weare not to give it away, nor suffer it to become impaired by neglect. In a word it relates to our possession as householders in the absence of him who is Lord over his own house and abideth forever. We then must keep our house neat and clean and in order, so it shall meet the Savior's approval when he returns. May he return soon, and may we be able to exclaim with joy "This is our God, we have waited for him."

Yours steadfastly in the hope,

A. B. & CALLIE WINCE.

Dear Restitution:

I send you one dollar to apply on my subscription. I have taken the paper over thirty years. We cannot think of doing without it. We feel very lonely here, as we are very much isolated. We are growing strong in the promises of God as the signs of the times indicate the near coming of the King in his beauty. Scarcely a day passes that I do not say something to some one of Jesus and his love. I am anxiously watching those Eastern nations, believing prophesy is being fulfilled daily. I want to say to the brethren and sisters, after reading of Bro W. H. Wilson's account of his talk with those Jews, their being baptized into the Christ life. I thought if we could have been with them and heard them accept their rejected Messiah, it would have been the happiest event of our life. I want to say to the household of faith, consult the Scriptures, keep posted on the Eastern question, and I think you will be sure our redemption draweth near.

G. W. SMITH.

Dear Restitution:

Another year, time stays not in its flight, and as 1898 was ushered in upon us we were brought face to face with the perilous times that were to come in the last days. When men are lovers of their ownselves, covetous, boastful, etc., without natural affection—despisers of those that are good. Every man's hand against his brother, killing and robbing, no matter whom or where, on the slightest provocation. The most revolting crimes being perpetrated both in high and low places. Truly the whole creation groans for the appearing of our Savior, King. When he comes will he find faith on earth? The nations seem on the eve of universal war. The mighty men are fast waking up, and all the men of war are drawing near. What shall we see next? Truly we are living in grand and awful times, and as we look about us we see the careless on every side, those who are willingly ignorant. Ignorance of God's plan of salvation is bad, but willing ignorance is much worse. How we desire the multitude of blessings promised under the righteous rule of our coming King; how we desire to see the good of all ages crowned with immortality, and oh, how greatly we desire to see all of those we hold near and dear by the ties of love and friendship, and who are still outside the Ark of Safety, realize that there is, "No other Name under heaven whereby they can be saved but the name of Jesus, and that the time draws near when he is coming for his own. "But who may abide the day of his coming for his own? and who shall stand when he appeareth?" "Sing and rejoice! for, lo, I come and will dwell in the midst of thee, saith the Lord."

May we all share in the blessings of that time.

MRS. C. W. RUSSELL.

Dear Restitution:

With willing hearts and hands we cheerfully toil on as becometh humble followers of the Christ, our blessed Lord, waiting and watching for the developments of the sure words of prophecy, which when coupled with the glorious promises that our God has made to the children of men, seems to us as being visibly manifesting among the nations at this writing. Dear brothers and sisters in the one faith, how it behooves us to walk worthy of the vocation wherewith we have been called. We wish to tender our sincere and heartfelt thanks to the many fearless and able writers of THE RESTITUTION, which furnishes us with all the preaching we enjoy in our isolated home.

J. A. & M. HOUSE.

Editor Restitution:

As our time is up for the paper, we hasten to renew our subscription as we do not like to be without the paper, as it is all the teacher we have aside from the Bible. Our Savior has said, "Be thou faithful unto death and I will give thee a crown of righteousness." Dear brothers and sisters, we are striving for that crown, and we ask you to aid us with your prayers, that we may be faithful until death, or until the Master appears to reward the faithful. Come Lord Jesus and come quickly.

MR. & MRS. E. GARTON.

Dear Brethren and Sisters:

It is my prayer that we may all live so that when Jesus comes he will say, "Good and faithful servants, enter thou into the joys of the Lord.

Your Sister in Christ,

MRS. ELSIE JACKSON.

Dear Restitution:

We feel thankful for the privilege of joining you once more in the love feast. And we can say with the poet that,

"We are one day nearer home,
Nearer our Father's home."

I love to read your loving words; it does me good and gives me a foretaste of "The sweet by and by." "And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Col. iv. 16. Wishing you a happy year in the service of the Master, I will give way for more able pens, preferring to be a listener.

Yours in hope,

KITTIE C. HUMPHREYS.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J. H. Koontz,	1.50

Announcement.

Dear Brothers and Sisters:

The Second Quarterly Conference of the Church of God in Nebraska will be held at the Moorlee school house about nine miles south of Holbrook, in Furnas County, Nebraska; beginning, the Lord willing, on Friday, March 25th, and holding over Sunday. We extend a cordial invitation to all lovers of truth to attend this meeting. We want to have a blessed time together in working for the Master. Submitted in love,

RENA M. GORDON, Sec.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00

Tract Fund.

We the undersigned, realizing that the distributing of tracts is a good way to spread the truth, and that the time is short in which we can work for the Master, do hereby agree to pay the sums set opposite our names for the purpose of raising a fund to be used in supplying tracts to those who will distribute them free.

Chicago's Favorite Passenger Station.

Reasonable success seems to have followed the efforts of the Management of the Nickel Plate Road to make the line popular as a passenger line for travel East and West. It is regarded as a favorite by many in making the journey to or from Chicago.

Great satisfaction will be felt by patrons of that line to learn that arrangements are made, effective Sunday, March 6th, for all passenger trains of the Nickel Plate Road to arrive at and depart from the Van Buren Street Station in Chicago.

With the many advantages afforded by this great Union Depot, located in the heart of the business portion of Chicago, and the continued advantage afforded by lower rates than over other lines, with three express trains daily, with through sleeping cars to New York and Boston, and the advantage of superb meals served in the Dining Cars and Eating Houses operated by the Road, when all considered, should show increased travel over the Nickel Plate Road.—mar. 31.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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L. M. Chesebrough, Galesburgh, Mich.
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A. G. Winchester, Riverside, Kan.
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John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:30 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeburn, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry lines from Seattle.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Clare.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanner.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. U. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1234 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

Change of Time, Nickel Plate Road.

Commencing Sunday March 6th, passenger trains will run, as follows:

WEST BOUND.

No. 1—Same as previous schedule, except arriving at the Union Passenger Station, Van Buren Street, Chicago at 8.00 A. M.

No. 3—Same as previous schedule, except arriving at Union Passenger Station, Van Buren Street, Chicago at 4.30 P. M.

No. 5—Same as previous schedule. Now arriving at Union Passenger Station, Van Buren Street, Chicago.

EAST BOUND.

No. 2—Leave Union Passenger Station, Van Buren Street, Chicago, at 10.15 P. M. Other stations same as previously.

No. 4—Leave Union Passenger Station, Van Buren Street, Chicago, at 10.35 A. M. Other stations same as previously.

No. 6—Leave Union Passenger Station, Van Buren Street, Chicago, at 2.55 P. M., Knox 5.34 P. M., Ft. Wayne Ar. 8.40 P. M., Lv. 8.50 P. M., Leipsic Junct. 10.35 P. M., Fostoria 11.27 P. M., Bellevue 12.25 Mid. Lorraine 1.20 P. M. Cleveland Ar. 2.05 A. M., Lv. 2.11 A. M., Painesville 2.57 A. M., Ashtabula 3. 32 A. M., Conneaut 3.59 A. M., Erie 4.48 A. M., Dunkirk 6.06 A. M., Arrive at Buffalo 7.30 A. M.

Pittsb'gh, Ft Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.

	9	15	89	3	85
	AM	PM	AM	PM	PM
Pittsb'g, lv.	7 00	4 30		1 35	
Alliance, ar.	9 20	6 40		3 55	
Canton	10 05	7 20		4 38	
Massillon	10 35	7 50		5 08	
Wooster	11 04	8 19		5 37	
Mansfield	11 41	8 55	6 50	6 13	Lve
Crestline ar.	12 11	9 25	7 20	6 43	10 10
Bucyrus	12 31	9 45	7 40	7 03	10 30
Leipsic	1 08	10 27	8 17	7 40	11 07
Van Wert	2 00	11 43	9 7	8 34	12 01
Ft Wayne	4 05	1 55	11 20	10 40	2 15
Arcola				10 54	2 29
Columbia City	4 55	2 31		11 30	3 05
Larwill				11 43	3 18
Pierceton				11 53	3 28
Eagle Lake				12 06	3 41
Warsaw	5 21	4 00		12 20	3 55
Etna Green				12 30	4 05
Bourbon				12 36	4 11
Inwood				12 46	4 21
Plymouth	6 10	5 31		1 10	4 45
Grovertown				1 23	4 58
Hamlet				1 30	5 05
Davis				1 40	5 15
Hanna				10 12	4 49
Wanatah	7 07			10 20	4 57
Valparaiso	7 26	6 30		10 40	5 17
Wheeler				10 51	5 28
Hobart				11 01	5 38
Liverpool				11 12	5 49
Clarke				11 19	5 56
Chicago ar.	9 00	8 00	6 50	12 30	7 05
	9 00	AM	PM	PM	AM

Eastward.

	30	8	4	100	38
	AM	PM	AM	PM	PM
Chicago lv.	7 30	3 00	11 30	4 15	11 30
Clarke	8 33		12 36		12 45
Liverpool	8 42		12 45		12 54
Hobart	8 51		12 55		1 04
Wheeler	9 01		1 05		1 14
Valparaiso	9 18	4 22	1 22	4 00	1 30
Wanatah	9 39		1 43		
Hanna	9 51		11 54		
Davis	10 03				
Hamlet	10 12		2 12		
Grovertown	10 19				
Plymouth	10 36	5 41	2 45	4 49	
Inwood	10 50		2 58		
Bourbon	11 00		3 09	5 15	
Etna Green	11 12		3 16		
Warsaw	11 30	6 21	3 34	5 37	
Eagle Lake	11 38				
Pierceton	11 49		3 53		
Larwill	11 59		4 03		
Columbia City	12 07		4 12	6 15	
Arcola	12 15		4 18		
Ft Wayne	12 40	7 30	4 40	6 40	7 00
Van Wert	1 19	8 29	5 32	7 30	7 50
Lima	2 46	9 57	6 58	8 58	
Bucyrus	3 51	10 57	8 00	10 02	
Crestline ar.	4 11	11 20	8 15	10 35	
Mansfield lv.	4 32	11 40	8 35	10 55	
Wooster	5 08	12 16	9 11	11 31	
Massillon	5 33		9 36		
Canton	6 01		10 04		
Alliance ar.	6 40	1 45	10 40	12 10	
Pittsb'gh ar.	8 50	3 55	12 50	2 20	
	AM	PM	PM	PM	

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In effect Dec. 5, 1897.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 6, Ex. Sun. For St. Joseph	12:08pm
No. 8, " " " "	10:11pm

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No. 21, Ex. Sun. For Terre Haute	6:38a m
No. 8, " " " "	12:43pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address P. A. DOWNS, Agt., Plymouth, Indiana, or

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SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs C. C. Woodruff. Many of our readers already know of the good that has been accomplished through its circulation. 10 cents each.

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Is that awaiting any of the unrighteous? A 160-page pamphlet by Wm. Glenn Moncrieff. We have a good supply and will send them post paid for ten cents per copy.

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Address, THE RESTITUTION, Plymouth, Ind.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Written and for sale by WILEY JONES, Manchester, Va.

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WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

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Poetry.

A Crown of Life.

Heart-tired down with sorrow,
Sick and weary-spirited,
Lord! There is a promise,
A day is each to-week,
Weary I am waiting,
Though the night be black and long
Remember, "He who overcometh
A crown of life shall wear."

Overcometh all the trials,
And the hard-ships he may meet,
With a tender, loving patience,
And a love that's mild and meek:
Love for him who knows our heartaches,
Casting on him all our cares;
He will help us bear our burdens,
We can find a solace there.

Is it not well worth the waiting,
For that bright and glorious day?
Struggling through the many trials,
Of the dark and dreary way.
For a life with him who loves us,
Suffered too, that we might live?
Hearts made pure, through pangs of anguish,
Will a crown of life receive.

—Mrs. Etta Griffin Fry, in "Banner of Gold."

Communicated.

The Gospel Recovered. No. 8.

WAS THE NEW COVENANT MADE WITH CHRISTIAN DISCIPLES IN THE APOSTOLIC AGE?

In No. 7 of this series of papers, I dealt with the question, "Was the Kingdom of God set up on the day of Pentecost?" Closely connected with this is the question—"Was the New Covenant made with Christian Disciples in the Apostolic Age." This subject was slightly touched on in paper No. 6. Its importance, however, demands more special consideration.

In the "Messiahship" Mr. Scott speaks very confidently the "New Covenant having gone into operation:" page 172, of our Lord having "negotiated a new Covenant," page 237. In a paragraph quoted in full in No. 6, he speaks of "the organic law—the two tables or ten commandments made at Sinai with the twelve tribes of Israel, bring the type of the disciples of the Messiah receiving the organic law of "the Spirit of life" and being nationalized as the Kingdom of God."

The New Covenant is recorded in Jer. xxxi. 31—34. It is expressly promised to be made "with the House of Israel and the House of Judah." It is fully quoted in Hebrews viii. and the first Covenant which was made at Sinai with the twelve tribes of Israel is spoken of in such a way as to show that it was still in existence. The Apostle says "In that he saith a new covenant he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." From this it is evident that the first or Old Covenant had not yet vanished away; and moreover that in was binding on unbelieving Jews and on unbelieving Gentile proselytes. Paul says, Gal. v. 3, "I testify again to every man that is circumcised, that he is a debtor to do the whole law."

There is a leading provision in the New Covenant which had no place in the Christian church in the days of the Apostles. I refer to the statement, "They shall teach no more every man his neighbor and every man his brother, saying know the Lord, for all shall know me from the least to the greatest." This provision had not only no fulfillment in the mission set on foot by our Lord and carried out by his Apostles and others after the alleged "negotiation of the New Covenant" with the disciples; but the very opposite was the case. Preaching and teaching were a prominent part of our Lord's own work during his personal ministry. And the charge he gave to his Apostles just before his ascension was in exact keeping with this—"Go ye, therefore, and teach all nations"—"Go ye into all the world, and preach the gospel to every creature." This work was chiefly carried out by means "of every man teaching his neighbor," of which the "Acts of the Apostles," bear ample testimony. In fact, the work of Walter Scott himself is a standing proof that this provision of the New Covenant had no fulfilment in his experience.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, MARCH 31, 1898. NUMBER 13.

Lord possessed by the House of Israel and the House of Judah is the result of another provision of the New Covenant stated in these words—"I will put my laws into their mind, and write them in their hearts." Heb. viii. 10. In whatever way this is to be effected, it is certainly something different from anything recorded in the experience of the disciples in the first century. The Apostles and others were certainly endowed by supernatural agency, but this was not for their own special enlightenment, but for the purpose of teaching others—of "saying to their neighbors, know the Lord."

I have avoided saying anything as to any other covenants, such as that made with Abraham. The New Covenant is a national matter which may be seen from the parties with whom it is to be made—"the House of Israel and the House of Judah." This finds corroboration from the mention of a former Covenant made with their fathers on coming out of Egypt, "which was also national. There is nothing corresponding to this in the alleged "negotiating the new Covenant" after Pentecost. The true key to the matter is only to be found in "the restoration again of the Kingdom to Israel," according to the Divine purpose repeatedly declared in the Scriptures.

The words of the Apostle Paul in 2 Cor. iii: 6 call for some consideration here. He says, "Our sufficiency is of God, who also hath made us able ministers of the New Testament." The word rendered "Testament" here is otherwise rendered "covenant." The word rendered "made" here is nowhere else so rendered in the New Testament. It really means fit or sufficient. In Col. i: 12 it is rendered "made meet." This is the only other instance where it occurs as a verb. In 2 Cor. iii: 5, the verse immediately preceding the verse under consideration, it is used as an adjective (sufficient) and as a noun (sufficiency)." Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." Comparing this use of the adjective and the noun by the Apostle with his statement in verse 6, we learn that he is using the verb in a similar sense—"who hath fitted us to be ministers of the New Covenant," and the Revised, "who also made us sufficient as ministers of a new covenant." The Apostle views this New Covenant as a prospective institution for he says in verse 12, "seeing then that we have such hope."

Our Lord in instituting the ordinance of the supper, said, "This is my blood of the New Covenant shed for many for the remission of sins." Moses took the book of the Covenant, and read it in the audience of the people. He then took the blood, previously shed, and sprinkeled it on the people and said, Behold the blood of the covenant which Jehovah hath made with you." Exod. xxiv. Thus the old covenant was ratified. So shall the blood of Christ already shed be effectual for the ratification of the New Covenant when it shall be made with the House of Israel and the House of Judah. The same offering and the same blood which was instrumental for the remission of the sins of individuals, will serve for the remission of the national sins of the House of Israel and the House of Judah under the New Covenant.

Mr. Scott came very near the truth concerning the New Covenant when he penned the following words in "the Messiahship." That they (the people of Israel) were to be for some great purpose preserved in their long dispersion, as a distinct people, such as we see them, and afterward in the latter day restored to their ancient domain, is prosignified with equal clearness by their prophets. p. 172. Surely there was here the place where the New Covenant with Israel and Judah could have fitting fulfilment, rather than with individual Jewish and Gentile converts in the first century.

Apropos of this Mr. Scott made another near approach to Gospel truth. This was in 1842 in connection with the Second Advent movement of William Miller. Both he and Mr. Campbell were deeply impressed. An eminent preacher named Moses Chandler had devoted his labors to the Western States. I shall only quote a few sentences from Baxter's biography of Scott. "The teachings of Miller with respect to the Second Advent were creating great excitement in the West. .....Campbell wrote and spoke much in regard to the matter.....Even entered warmly into the discussion and investigation of the subject.....He was regarded for a season as identified with the Second Adventists.....He invited preachers of that faith to Carthage.....He did not forget, however to present before them the views of the Gospel in which he was regarded as peculiar.....A number of the Second Advent preachers embraced his views and publicly advocated the same..... He did not seem to be convinced with regard to the time at which they expected it to take place....." He wisely held that "the moral lies not in the chronology of the event but in the event itself."

Mr. Scott simply took advantage of the Advent movement for the promotion of his own. He retained his old position to the last, nearly twenty years from this time.

It was reported that Mr. Campbell once held that "the Millennium was at hand, and that Christ would personally appear;" but that he changed from this. Some one (understood to be James Henshall) had asked him how he came to change his opinion about the personal advent of Christ to introduce the Millennium? He is said to have replied that when he saw "the Ancient Gospel" make such rapid progress, he concluded that the Millennium was to be introduced by its proclamation, and not by the personal advent of Christ." Mr. H. is reported to have said that Jesus Christ would never return to live on this cursed earth again." Herald of the Kingdom, vol. x. p. 80. Hence the title of his Magazine—The Millennial Harbinger.

J. CAMERON.

Hrouth. (Book of Ruth C. V.) Chap. 1.

1. And it came to pass while the judges were judging that a famine also occurred in the land: and a man of influence went his way from Bethleem of Joudas to sojourn in a land of Mooab, he and his wife and his two sons.

2. And the man's name was Elimelech and his wife's name Noocmin and the name of his two sons Maaloon and Chelaioon, Ephrathiites of Bethleem of Joudas: and they went into a land of Mooab and were there:

3. And Elimelech the husband of Noocmin died, and she and her two sons were left forsaken.

4. And they took for themselves Moabbitish wives, the name of one Orpha and the name of the other Hrouth; and they dwelt there about ten years:

5. And both Maaloon and Chelaioon died also, and the woman was left forsaken of her husband and of her two sons.

6. And she and her two daughters-in-law arose and turned away from the land of Mooab, because she had heard in the land of Moab that the Lord had visited his laity to give them bread.

7. And she went out of the place where she was, and her two daughters-in-law with her; and they were going their way on the highway to return into the land of Joudas.

8. And Noocmin said unto her two daughters-in-law, Do ye forsooth go your way and return each to the house of her husband, may the Lord have caused mercy in relation to you, even as ye have done in relation to the dead and to me.

9. May the Lord have granted unto you and may ye have found rest each of you in the house of her husband. And she kissed them, and they lifted up their voice and lamented.

10. And they said unto her, we are going to return with thee unto thy laity.

11. And Noocmin said, return forsooth my daughters! And why do ye go your way with me? Are there still more sons of mine in my womb, and will they be yours for husbands?

12. Turn back, my daughters, because I have grown too old to be husband'ed: yea, and I said it is my condition to become a husband'd, and should I bring forth sons,

13. Will ye wait for them to be grown or will ye have withheld yourselves for them from becoming a husband'd? No, my daughters, because things have become exhittered to me for your sakes, because the hand of the Lord hath gone out against me.

14. And they lifted up their voice and lamented still more and Orpha kissed her mother-in-law and returned to her own laity; but Hrouth followed after her.

15. And Noocmin said unto Hrouth, Lo, thy sister-in-law hath returned unto her laity and unto her gods: Do thou also return after thy sister-in-law.

16. But Hrouth said, Persuade me not to forsake thee nor to turn away from after thee, because wherever thou goest thy way I am going to go and wherever thou campest I shall have campod. Thy laity will be my laity and thy God my God:

17. And wherever thou mayest die I will die and there will I be buried: Thus may the Lord have done and thus may he have added, because death will separate me and thee.

18. And when Noocmin saw that she was constrained to go her way with her, she ceased talking with her any more

19. And they both went their way until they arrived at Bethleem, and all the city resounded with the report of them, and they said, Is this not Noocmin?

20. And she said unto them, Call me not Noocmin: call me a bitter thing, because the Sufficient One hath been very bitter toward me.

21. I went my way full and the Lord hath returned me empty: and why do ye call me Noocmin, and the Lord hath brought me low, and the Sufficient One hath afflicted me?

22. And Noocmin and her Moabbitish daughter-in-law returned from a land of Moaab: and they arrived in Bethleem at the height of the barley-harvest.

CHAPTER 2.

1. And there was a man of influence an acquaintance of Noocmin's husband: and the man was able in strength of the kindred of Elimelech and his name Booz.

2. And Hrouth the Moabbitish woman said unto Noocmin: I am going my way into a field forsooth and I am going to glean in the stubble behind him in whose eyes I may have found favor, and she said unto her, Go thy way, daughter.

3. And she went her way and going gleaned in the field behind the reapers, and it fell to her lot to be in a portion of the field of Booz, the one who was the kindred of Elemelech.

4. And lo, Booz came from out Beethleem and said unto the reapers, The Lord be with you: and they said unto him, May the Lord have blessed thee.

5. And Booz said unto his young man who stood over the reapers, Whose maiden is this?

6. And the young man who stood over the reapers answered and said, The Moabbitish maid is she who returned with Noocmin from a land of Moaab;

7. And she said, I will glean forsooth and gather among the sheaves behind the reapers, and she came and hath stood from morning until evening, indeed, and hath not stopped a little even in the field.

8. And Booz said unto Hrouth, Hast thou not heard, daughter? Do not go thy way into another field to glean, and not hence; Stay here with my maidens.

9. Let thine eyes be unto the field wherever they are reaping, and do thou go thy way after them: Lo, I have enjoined on the young men not to touch thee: and when thou art thirsty do thou also go thy way unto the vessels and drink from those the young men get their water from.

10. And she fell upon her face and did homage on the ground, and said unto him, Why is it that I have found favor in thine eyes so that thou dost recognize me and I a stranger?

11. And Booz answered and said unto her, It hath been told all that thou hast done in relation to thy mother-in-law since thy husband died, and how thou didst forsake thy father and thy mother and the land of thy birth and go thy way unto a laity whom thou didst not know yesterday and third day.

12. May the Lord have requited thy doing. May the wages have become great from the Lord God of Israel in whom thou hast come to trust beneath his wings.

13. And she said, May I have found favor in thine eyes, O lord, because thou hast consoled me and hast talked to the heart of thy hand-maid, and lo, I will be as one of thy hand-maids.

14. And Booz said unto her, It is already the hour to eat: Come here and eat of the bread, and dip thy morsel in the sour-wine; and Hrouth took her seat beside the men-reapers; and Booz heaped up barley cake for her and she ate and was filled and left off.

15. And arose to glean, and Booz enjoined on his young men saying, Let her glean between the sheaves forsooth, and do not embarrass her.

16. And do ye carry for her and let fall from the shocks for her, and she shall eat and glean and do ye not reprove her.

17. And she gleaned in the field until evening, and whipped out what she had gleaned, and it amounted to about an ephi of barley.

18. And she took it up and entered into the city: and her mother-in-law saw what she had gleaned, and Hrouth brought and gave to her what there was left from that with which she had been supplied.

19. And her mother-in-law said unto her, Where didst thou glean today, and where didst thou do it? May the one who recognized thee have been blessed. And Hrouth told her mother-in-law where she had done it and said the name of the man with whom I did it today is Booz.

20. And Noocmin said unto her daughter-in-law, He is one who ought to be blessed by the Lord, because he hath not failed of his mercy in relation to the living and the dead. And Noocmin said unto her, The man is near to us, he is of our next kin.

21. And Hrouth said unto her mother-in-law, and that is the reason he said unto me, Stay with my maidens until they finish all the early harvest that is mine.

22. And Noocmin said unto Hrouth her daughter-in-law, It is a good thing that thou didst go out with his maidens and they will not meet thee in another field.

23. And Hrouth cleaned to the maidens of Booz in her gleaning until they had finished the summer harvest of the barley and the wheat.

CHAPTER 3.

1. And she man ; her home with her mother-in-law. And Noocmin, her mother-in-law, said unto her, Daughter, shall I not seek rest for thee that it may become well with thee?

2. Now is not Booz our familiar acquaintance in our intimacy with his maidens? Lo, he is winnowing the threshing-floor of the barley this night.

3. And do thou bathe and anoint thyself and put on thy fine under-apparel and go up to the threshing-floor: Do not make thyself known to the man until he hath finished eating and drinking.

4. And it will be when he hath lain down to sleep, do thou learn the place also where he lieth down to sleep, and do thou go and uncover his feet and lie down to sleep, and he will tell thee what thou shalt do.

5. And Hrouth said unto her, All thou mayest have said will I do.

6. And she went down to the threshing-floor, and did all that her mother-in-law had enjoined on her.

7. And Booz ate and drank and his heart became merry and he went to lie down to sleep in a portion of the straw, and she went secretly and uncovered his feet.

8. And it came to pass in the middle of the night that the man awoke and was disturbed, and lo, a woman was lying at his feet.

9. And he said, Who art thou? And she said, I am Hrouth, thy hand-maid, and do thou put thy wing over thy hand-maid, because thou art a nearest of kin.

10. And Booz said, Blessed art thou of the Lord God, daughter, because thou hast been good in thy last mercy more than in thy first in not having gone thy way after young men, whether he be poor or rich.

11. And now, daughter, fear not. All that thou hast said will I do for thee: For all the tribe of my laity knoweth that thou art a woman of ability.

12. And now of a truth am I thy nearest kin, even though there is a nearer of kin than I.

13. Do thou camp for the night, and it shall be in the morning if he will confirm as nearest of kin let him do it: T'will be well; But if he be not willing to confirm as nearest of kin to thee, I will confirm for thee as the Lord liveth: Lie down and sleep till morning.

14. And she lay down and slept at his feet until morning, and arose before a man his neighbor was aware of it. And Booz said, Let no one know that a woman came to the threshing-floor.

15. And he said unto her, Bring thy upper-girdle (the cole across the breast) and he laid hold of it, and measured out six of barley and placed it upon her; and entered into the city.

16. And Hrouth went in unto her mother-in-law; and she said unto her, Daughter, and Hrouth told her all that the man had done for her.

17. And she said unto her, These of the barley he gave unto me, because, said he, thou must not return empty unto thy mother-in-law.

18. And she said, Be seated, daughter, until thou knowest how the thing will turn out; For the man will not rest until the matter be consummated today.

CHAS. GARDNER.

"Ye are Not your own."

To the brethren scattered abroad, Greeting:

The Apostle says we are not our own. For this reason we have taken up the cross to follow the meek and lowly Jesus. Through evil reports, as well as good reports we are called upon to crucify the flesh and the lust of the flesh. The flesh lusteth against the Spirit, and the Spirit against the flesh, so that we cannot do the things that we would. Now, brethren, if we can do this, bring the flesh into subjection to the Law of the Spirit of life in Christ Jesus, who has made us free from the law of sin and death, let us all try and overcome the flesh with affections and lusts thereof; for we are not our own. For because we have been bought with a price; even the precious blood of Christ. As a Lamb slain to redeem us from under the curse. We should glorify him in our bodies and spirits, which are his, and purify ourselves in obeying the truth. The time is not far distant when the exalted state of men will be brought low, and the humble will be exalted. In behalf of these things, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God. Brethren, think of these things, and when we enter into our secret prayers, if we there think of any that we have wronged in any way, forgive them or ask forgiveness before you offer your prayers, so that your Father in heaven may forgive you.

Fraternally yours,
JOHN S. ARNOLD.

The X ray customs inspection is now in full working order in France. Formerly only about one-third of the trunks and parcels were examined, but now all are inspected. The shadow on the screen in railway stations enables the examination to be far more rapid than the old method. Cigars, cigarettes, and other contraband goods rolled in clothing are easily discovered.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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BROTHER A. B. ZILMER is now located at Plymouth, and correspondents will make note of this change in his address.

THE meeting at Argos was a profitable one for all who were able to attend. The weather prevented many from going. A report will be given in due time.

A card from Sister Woodward tells us that Bro. Woodward will pass through this city on Thursday of this week, and arrangements have been made for him to preach in the church in the evening. All are welcome.

OUR usual custom is to drop an issue of our paper whenever there comes a month with five Wednesdays, only getting out four papers each month. This time we have decided to issue as usual and then if it seems best we will drop two sometime in the summer months. We trust this will be agreeable to our patrons.

THE War news, as we go to press, is yet indefinite. The report of the investigation regarding the blowing up of the Maine has been given to congress, but no definite action has been taken in regard to it. Spain has a fleet of twelve vessels all equipped for war which are now steaming across the Atlantic toward this country. The United States vessels of the Atlantic squadron have usually been painted white, being peaceable, but an order to paint them black ready for war came to them Saturday, and they are likely to be ordered to service any moment. Sentiment is divided as to the real issue, and it is lacking little in either balance to make for war or peace. If it be war, no one can see the end, as complications may arise that will call not only two nations, but the whole world into conflict. We wait with anxiety the outcome. The China affair is far from settlement, and with Salisbury sick and practically out of the British Government, and Gladstone lying at the point of death, it makes some difference who gets the control in England. The student of prophecy has plenty to see now as he looks from the watch-tower. History of the world is being made fast. Be on guard.

Communicated.

The Spirit Birth—What is it?

"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God." John iii. 3–5.

That Nicodemus understood the Savior to here teach a second birth will at once be seen by reading the fourth verse: "How can a man be born when he is old?" The Savior answers him at the fifth verse in these words, "Except a man be born of water and the Spirit he cannot enter the kingdom of God." Our subject being twofold we will endeavor to show from the Scripture what the spirit birth is and also what the kingdom of God is. Our Savior here teaches a water birth and a birth of the Spirit. But to be born of water alone will not secure unto the believer eternal life; they must also have a Spirit birth, which birth does not take place until the coming of the Lord who will change these vile bodies and fashion them like unto his most glorious body. But faith in the gospel of the kingdom must precede baptism, otherwise it is of no account. We know of no other way of getting into Christ. The apostle says, "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 26, 27.

Baptism which is the water birth, brings us into Christ, and the only way in which we can secure a spirit birth is by remaining in him, for Christ says, "I am the vine, ye are the branches, and if any abide not in me they will perish," but by remaining or abiding in him we have the promise that when he shall appear we shall be like him, for we shall see him as he is. Our Savior after having been born from the dead possessed a Spirit body in which he ascended to heaven, and the angel told his disciples, that this same Jesus should come in like manner as he went away. Nicodemus, although a ruler of the Jews, understood not these sayings of Christ, as will be seen by reading the fourth verse of John iii., and our Savior to correct his ideas of a fleshly birth said unto him at the sixth verse, "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, ye must be born again," or born from above, as in the marginal reading.

Verse seventh, "The wind bloweth where it listeth, (pleaseth) and thou hearest the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the Spirit. Nicodemus said unto Christ, How can these things be? Jesus answered and said unto him, Art thou a master (teacher) in Israel and knowest not these things?" And I might say that we have many teachers in Israel like Nicodemus of old, who do not understand these things, and who claim that they were born of the spirit at conversion, but unlike the Savior they do not possess miraculous power to come and go without being seen or heard. But all who will be born of the spirit will be spirit beings and will be able to perform miracles and also to impart the Spirit unto others. The Pentecostal outpouring of the Spirit is but a Type of that which is to come. That persons are begotten by God's Spirit power through the gospel to a hope of life by the resurrection of Christ the Scriptures do teach, but in this begotten state we see only as through a glass darkly. But when that which is perfect is come, then which is in part shall be done away. Then shall we face to face, and be known even as we are known. The good Seed or Word of the kingdom (see Matt. xiii. 2) must be in the heart and bear fruit which will finally develop into Spirit birth or everlasting life.

In the Scriptures of truth we find type and antitype from Genesis to Revelations. We have two creations, two Adams, two begettings one after the will of the flesh, the other after the will of God or from above, which ends in a Spirit birth at the resurrection. See 1 Cor. xv. 51-53.

The Scriptures show us two births, two deaths, and two resurrections, one on the plane of flesh, the other on the plane of Spirit, the heads of each being Adam and Christ; and we must bear the image of the earthly man before we can bear the image of the heavenly man Christ Jesus. And now, dear reader, let me say to you, that if ever you expect to bear the image of this heavenly man you must get into him now in this life. It is said that the ark was like a figure whereunto baptism doth even now save us. Do you think that when God sent a deluge of water to destroy man off the face of the earth, that Noah and his family would have been saved had they remained outside of the ark instead of getting into it? How then can any expect salvation out of Christ, the great Antitype of the ark? But you say, how are we to get into Christ? For an answer to this most important of all questions, we must have a "thus saith the Lord." Eternal life is too weighty a matter to entrust to our feelings. We are still in a mortal state and liable to be deceived as mother Eve was. Our feelings are no guide in matters of religion. Salvation then is made dependent upon faith and baptism, as will be seen by the Savior's commission to his apostles. See Mark xvi. 15, 16. Now that this same gospel was to be preached throughout this dispensation is true, as we have had no new revelation since, but as there are so many gospels preached nowadays we have to search as for hidden treasure to find the one which was once delivered unto the saints. A great many people think that all Scripture is gospel. But while the Scriptures contain the gospel of the kingdom, yet they are by no means all gospel, as they treat of a great many other subjects. The word gospel means good news, glad tidings about something. But before we try to show what the gospel of the kingdom is, which must be believed in order to salvation, I want to show that baptism is an equal factor in God's plan of redemption. On the day of Pentecost, after Peter had convinced his Jewish congregation that Jesus was the true Messiah for whom the nation had been looking, they cried out, "Men and brethren, what shall we do to be saved?" Peter said, "Repent, and be baptized every one in the name of Jesus Christ for the remission of sins." Acts ii. After Saul's conversion, Ananias said unto him, "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." We have abundance of proof in the Scriptures that this is God's mode of pardoning the sinner, regardless of the teachings of puny man. Does any one suppose that if Saul had refused to obey God's command by omitting baptism—as many do nowadays—that his sins would have been pardoned. I think not, for baptism is the first command after faith and repentance, but faith in the gospel of the kingdom must precede baptism, otherwise it is not valid, and all who have been sprinkled or baptized in infancy and before they are capable of exercising faith, have not been Scripturally baptized, and consequently their sins unpardoned, for the Scriptures teach but one way of pardon for sin, and that by faith in the gospel and baptism into Christ, and nothing short of getting down into the water and burying the old Adam's nature, and putting on the new or Christ nature, and rise from the liquid grave in which we are enveloped, being born of water, to walk in newness of life.

There is a beautiful design in baptism, aside from the forgiveness of sins. It represents the burial and resurrection of our Savior. And by this act of baptism we show our faith in a resurrection from the dead. When a person is baptized into Christ they then become joint-heirs with him to all the promises of the gospel; heirs of the kingdom which God hath promised to them that love him. James ii. 5. God is calling Christians to a kingdom and glory. 1 Thess. ii. 12. And this kingdom with its ruling element is being prepared since the foundation of the world and will finally be given to those for whom it is prepared. See Matt. xxv. 34; also Dan. vii. 14-22. This kingdom which the gospel is the good news or glad tidings of, and which is to be shortly set up upon this earth under the supervision of Christ and his redeemed church or bride is the burden of prophecy from Genesis to Revelation. This kingdom is spoken of in the Old Testament Scriptures as the kingdom of Israel, but in the New it is called the kingdom of God, kingdom of heaven, and also kingdom of Christ. Our Savior when speaking of this kingdom said, "The kingdom of heaven suffereth violence and the violent take it by force." See Matt. xi. 12. This kingdom of Israel of whom Zedekiah was its last prince has been taken and retaken, and passed through many hands, and was finally to be no more until he come whose right it is to rule in it. Then God will give it him, and because he did not set it up at his first advent is why his nation rejected him. They overlooked his first coming which was to be one of humiliation and suffering, and also of sacrifice for the sins of the world, and saw only his second coming as a mighty conqueror and king. The kingdom of Israel restored will be the kingdom of God and is to be restored under Christ. See Acts i. 6, 7. This was God's kingdom in the past. See 1 Chron. xxviii. 5, "And David said, Of all my sons, for the Lord hath given me many sons, he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel; and Solomon sat on the throne of the Lord as King instead of David his father." But the perpetuity of David's throne by his fleshly successor (which was but a type of the spiritual Seed) was conditional and they failed to comply with the conditions. See 1 Kings ix. and xi. Now if David's immediate successors had proved faithful to their charge there never would have failed a man upon the throne of Israel up to the coming of Christ. But they did not prove faithful and on this account there has been an interregnum of David's throne and kingdom; but when placed in the hands of David's spiritual Seed it will have no end. See Luke i. 30-33. The Apostle Peter says that God raised him (Christ) from the dead to sit on David's throne. Acts ii. 30, 31. God says through the Psalmist, "I will make him my first-born, higher than the kings of the earth." There are no conditions affixed to this promise. "Once have I sworn by my holiness that I will not lie unto David; his Seed (Christ) shall endure forever, and his throne as the sun before me, it shall be established as the moon and as a faithful witness in heaven, and when the Lord shall build up Zion he shall appear in his glory." The glad tidings of this kingdom have been spoken of by all the holy prophets and reiterated by Christ and his inspired apostles. It is the subject of nearly all of Christ's parables and teaching throughout the New Testament Scriptures. But it is to be remembered this kingdom of Israel restored, will be a divine theocracy ruled on the plane of Spirit over nations in the flesh, for one thousand years. After this kingdom is set up the gospel will have served its purpose by having taken out from among the Gentiles a people for Christ, who are called the Elect according to the fore-knowledge of God, and who are to reign with him over the nations. And these elect ones will be born of the Spirit as our Savior told Nicodemus, before they can inherit the kingdom of God. The millennial reign of Christ over the nations will be the fifth universal monarchy or kingdom. See Dan. ii. and it will be the last one as it is to stand forever.

The Bible is the highest source of political as well as spiritual knowledge. It embraces the most perfect political history of the world. Its historical part gives us an account of the origin and earliest existence of human government, and its prophetic part gives us a knowledge of the characteristics and final doom of all human governments, and of the universal and everlasting divine government which is to succeed them. By a careful study of Nebuchadnezzar's metallic image, (Dan. ii.) one cannot fail to see that we are nearing the second advent of the Son of Man in the clouds of heaven, and when the mystic stone suddenly smites the image (which was in human form representing all human governments) and shivers it to atoms, while it (the stone) becomes a mighty mountain (kingdom) and fills the whole earth. Our Savior could not set up his kingdom at his first advent because the fourth or Roman kingdom was not in its divided state at that time history shows us that Rome ruled as a unit for nearly three hundred years after the birth of Christ and instead of our smiting the image then, Rome smote and killed him and scattered the church. Christ himself said that Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And as we have shown that Gentile times or human governments began with the metallic image of Daniel and ends with the passing away of the Roman kingdom in its divided state in its last extremities (the toes) which already show signs of mortification. Then at that time the God of heaven sets up a kingdom which will never be destroyed. Daniel in interpreting to the king his dream said, "Thou art this head of gold—which represents the kingdom of Babylon—and after thee shall arise another king inferior to thee, which was the Medo-Persian, represented by the breast and arms of silver, and the third or Grecian kingdom represented by brass, which is inferior to silver, and the fourth or Roman being represented by iron and clay, still inferior to brass. And as time advances we see in the symbols a degeneracy of all human governments, which does not look as though our world would grow better, while man in his mortal state bears rule over it.

But our Savior taught the opposite of this doctrine, for he asked the question before his ascension into heaven, "When the Son of Man cometh shall he find faith on the earth?" Our Savior being a prophet foresaw the evils of the last days. He says, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." How was the world in the days of Noah? Did God send a deluge of water to sweep man from off the face of the earth because the world was growing better? No. Noah and his family only were found righteous before God. Read Paul's epistles to Timothy and see if the very characters that he speaks of are not in our midst, and he puts them in the last days. It is true we have plenty of church members and church-going people, but they are as a body pleasure-seekers. They have a form of godliness, but they deny the power thereof." (The gospel as taught by Christ and his Apostles.) The Apostle says, "From such turn away."

Another feature of the last days as given by the prophet Daniel is the increase of knowledge. Has there ever been in any age of the world such rapid increase of knowledge and such great facilities of spreading it as we now have in our railroads, telegraph and telephones. But these things are all in the wisdom of God, and only preparatory to that age which is soon to be ushered in. For in that age the prophet says, that the knowledge of the Lord is to cover the earth as the waters do the sea, and Micah says of that age, that the "law shall go forth from Zion, and the Word of the Lord from Jerusalem, and he shall rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nations shall not lift up sword against nation, neither shall they learn war any more. Yea, all Elders shall fall down before him (Christ) and confess him Lord of lords and King of kings; For the kingdom is the Lord's and he is governor among the nations." Who would not pray for this kingdom to come that God's will may be done on earth as it is done in heaven? I do not wonder that those who confine themselves to the New Testament Scriptures do not see the beauty of God's plan of redemption. The Apostle Peter compares the prophecies to a light that shineth in a dark place, and our Savior when preaching in the synagogue at Jerusalem commenced at Moses and all the prophets, and expounded unto them in all the Scriptures the things concerning himself, and it would be well if people now would follow his example. There could not be the ignorance on Bible subjects that there now is. It is not the design of the gospel to convert the world in this age, that belongs to the age to come. God has visited the Gentiles to take out from among them a people or a body of rulers, and to this agree the words of the prophet, as it is written (after this) "I will return and build again the tabernacle of David, which is fallen down." If we have our minds occupied with the deep things of God we will have but little time for worldly pleasures and amusements, which are soon to pass away and give place to God's incorruptible and immovable kingdom.

Your Sister waiting for our Elder Brother,

S. V. REGAL.

The Promises made Unto the Fathers

Who are the Fathers? Moses was commanded to say to the children of Israel, "The Lord God of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you." Ex. iii. 15. And Peter says, "The God of Abraham and of Isaac and of Jacob, the God of our Fathers hath glorified his Son Jesus." Acts iii. 13. These testimonies, one from each Testament, are enough to show that Abraham, Isaac, and Jacob are the fathers. But in another place God has clearly enough explained himself and settled the question, saying, "To Abraham and his seed were the promises made." Gal. iii. 16, and because those promises were in substance repeated to Isaac and Jacob they are called the promises made unto the fathers in the plural number.

What are the promises made to them? They are found in the history of the patriarchs, as recorded in Genesis, when Abraham left Mesopotamia and came into the land of Canaan, the Lord said to him, "Unto thy seed will I give this land. Lift up now thine eyes and look from the place where thou art northward and eastward and westward, for all the land which thou seest, to thee will I give it and to thy seed forever." The Lord made a covenant with Abraham saying, "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates, I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, and I will be their God. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Gen. xii. 7; xiii. 14, 15; xv. 18; xvii. 7, 8; xxii. 17, 18; xxvi. 3, 4; xxviii. 13, 14; see Gal. iii. 16; Christ the seed; see Gal. iii. 29, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." What was the promise? Was it heaven, as many tell us? Certainly not. It was this land for an everlasting possession. Could Abraham receive this land forever in this mortal state? Certainly not. Only when he puts on immortality he will be like Christ, he will be alive forever more, then he can receive this land for ever. Heb. xi. 13. "These all died in faith, not having received the promises," (but will receive it at the resurrection.) The faith is to believe God, then if we believe that we are going to heaven, and God has not promised us that place, our faith is vain. Then let us believe God, that it may be counted to us for righteousness. There is one faith; that faith is what God has promised, and he promised us this land, he promised us Christ as a Savior, as our King to reign on this earth, to give us life everlasting. "Prove all things, hold fast that which is good." If you will search the record you will find out that thing of going to heaven is not good, for Christ says, "Where I go ye cannot come." Then let us believe his Word. He says he will "Come again and receive you, unto myself, that where I am ye may be also." Gal. iii. 16. "If they speak not according to this Word it is because there is no light in them." Psa. xiii. 20. Then let us watch our preachers, and see if they speak according to the Word. Don't believe everything they say without trying them. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him god-speed, for he that biddeth him god-speed is a partaker of his evil deeds." 2 John x. 11. God says, "Search the Scriptures for in them ye think ye have eternal life, and they are they that testify of me." "Blessed are the meek for they shall inherit the earth," not heaven. Matt. v 5; Psa. xxxvii. 22-29; Psa. ix. 17; Rev. v. 10-12; Tim. iv. 8; Luke xiv. 14; Phil. iii. 20; Rev. xxii. 12; 1 Pet. i. 5, 7.

In hope of the coming King.

O. M. WOODS.

"I Change Not."

Jesus says the meek shall inherit the earth. Did he mean that they should possess it during their natural life; if so do they possess more than the proud and the rich; if not, will his Word fail, or will they in the future yet receive the inheritance "And dwell therein forever?" David says, "The righteous shall inherit the land and dwell therein forever." Do the righteous inherit more land in this life and dwell longer than the wicked; will this prophecy also fail? David again says, "Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off thou shalt see it." Are the wicked cut off more than others? Do they leave their lands to the righteous when they die, more than to the wicked? Will the servants of God ever receive what is so plainly promised them? Or has God become ashamed of his promises and made new and better ones? What if he should ignore the covenant with Abraham and disinherit Christ, the one Seed. It is as likely he would do this as that he should alter his Word in any particular. God is not slack like men but very patient and plentiful in mercy. A literal fulfillment of the word of the prophets, and of the words of Christ and the apostles, fitly harmonize with God's great plan of the ages. His will must be done on the earth, before a dispensation of glory in which God shall be all in all can obtain. To remove man from the earth, and then destroy it; is to ignore his plan and entire revelation to man, and leave his people without even a conjecture of his purposes without faith or ground of hope. We can know but little of what is in store for us beyond that age to come; but the Scriptures are fruitful with comfort to us regarding that age.

A. B. WINCE.

The floating stone is one of the wonders of Corea that travellers have spoken much and often about. The stone is of great bulk, and shaped like an irregular cube. To all appearances the stone is resting on the ground, and is perfectly free from support on any side. If two men, standing at opposite ends of it, each holds the end of a thread they will be able to pass the thread under the stone without encountering any obstacles. The natives consider the floating stone one of the greatest wonders of their land, and have erected a temple in its honor known as the Pon Shih Miro.

Scotland can no longer claim to possess the longest railway bridge in the world. The recently completed bridge over the Danube at Czernavoda obtains this distinction by nearly 3,000 feet. The length of the new structure, exclusive of its approaches, is 13,325 feet, while its principal spans over the main channel of the river are 620 feet, and 455 feet, respectively.

Loving ways are smooth ways.

Poetry.

To Alice, on her Wedding Day.

What give I thee on thy wedding day?
Not costly gifts, from far away;
I lay not gold on the bridal shrine,
Washed from the dust of a planet mine;
Nor sheeny glass, nor the sparkling gem,
But flowers, fresh flowers! for thy diadem,
Flowers! fresh flowers! for thy waving hair,
With their dew-wet petals, and thoughts of prayer
For like to them do I see thee now,
With that pensive light on thy lovely brow,
With the gladdening glance that the pansy shows,
And the sweetness of sweets that the violet bears,
O lovely bride! may thy loveliness
Be missioned many a heart to bless,
Thy light shine out o'er the desert wide
To guide lost feet to the Savior's side!
God guard thy thoughts as he guards the flowers;
That thy steps go right through the changeful hours.
God teach, and heed, till his will be thine,
And his gold be made through thy face to shine.
Such prayers—deep prayers, do I give to thee,
O, Alice sweet! from the bended knee.
Let thy face be turned to the Sinless One,
And like to his, let thy life go on!
I give thee these, on thy wedding day,
And more, far more than my lips can say.
Blessings deep, from the heart-stirred springs
To hover above thee like angel wings,—
O, I would ask from our God above,
His care for thee and his arm of love,
The calm that comes from a chastened trust,
The peace that stays when thy hopes are dust.

S. ROXANA WEBB, Oct. 27, 1886.

Communicated.

"Three Great Fools."

Teacher. The above is the title of a sermon I recently heard, delivered by J. F. Bartlett, Pastor of the Baptist Church, at Austin, Ill.

The discourse was about the rich fool of Luke xii. 16-21, in which it is shown that the rich man had such a bountiful crop that he had no room to store the great increase he had over previous harvests. After deliberation, he concluded to pull down his barns and replace them with larger ones, capable of holding large crops. After these crops were all safely housed, what use did he intend to make of the abundance in his store house?

Carrie. He said it was for the use of his soul.

Teacher. Can souls eat the material fruits of the earth?

Carrie. The rich man said: "SOUL, thou hast much goods laid up for many years; take thine ease, EAT, DRINK, and be merry."

Teacher. What did Mr. Bartlett say about it?

Carrie. Why, he said, the rich man's immortal soul could not possibly have *any use* for such things.

Teacher. What is a soul?

Carrie. We can know nothing about such a thing except as we find it recorded in God's Holy Book.

Teacher. Does the Bible tell us what souls are made of?

Carrie. Of course it does. See Gen. ii. 7: "And the Lord God formed MAN" (not a house for man) out of the *dust of the ground*."

Teacher. But how about the soul?

Carrie. Read the remainder of the verse: "And breathed into his nostrils the breath of life, and MAN (formed of dust) BECAME A LIVING SOUL."

Teacher. Could this soul eat fruit?

Carrie. Yes, it did EAT FORBIDDEN FRUIT to its sorrow. And because it had thus eaten, God says: "In the sweat of thy face shalt THOU (the soul) *eat bread* till THOU (the soul) return unto the ground; for out of it wast THOU (the soul) taken; for dust THOU (the soul) ART, and unto dust shalt THOU (*the soul*) return." Gen. iii. 17-19.

Teacher. I will ask Lad this question: Was this soul immortal?

Lad. It could not possibly be, because it was sentenced to return to dust, from whence the soul was taken. And further on, we read, that the Lord God expelled him from the garden, and that the reason for the expulsion was: lest he put forth his hand, and partake also of the fruit of the tree of life, and eat and LIVE FOREVER."

Then this soul had not yet obtained the power of living forever. Neither had the rich fool's soul. He could eat of the fruit stored in his great barns, and had use for it until he returned to the ground, from whence he was taken.

Teacher. Is the matter of possessing a soul, something exclusive of man, or have animals souls?

Lad. The Bible tells us that *man, animals*, and *trees*, have souls.

Teacher. Read us the passages.

Lad. I will.

1. MAN. "The first man Adam was made a living soul." 1 Cor. xv. 45.

2 ANIMALS. "Levy a tribute unto the Lord of the men of war which went out to battle, ONE SOUL of five hundred, both of the *persons*, and of the *beeves*, and of the *asses*, and of the *sheep*." Num. xxxi. 28.

TREES. "And shall consume the glory of his *forest*, and of his fruitful field, both SOUL and BODY." Isa. x. 18.

Teacher. Mr. Bartlett said, every man was *two*, was a dual being. How about that?

Lad. In the same sense that trees are two, or dual, they have "both SOUL and BODY."

Teacher. How is it Arlon, we are told that the difference between man and beasts is, that man was made "a LIVING soul, emphasis is placed on the word "*living*."

Arlon. There is no force in that, because fish are *living souls*.

Teacher. Give the Bible for it.

Arlon. Here it is. "Every LIVING SOUL died in the sea." You see "living souls" are not immortal, because they die.

Teacher. Mr. Bartlett says the "sin of covetousness keeps more immortal souls out of heaven than any other sin."

Arlon. Ministers who profess to teach the Bible, should use Bible phrases in their sermons. The phrase "immortal soul" is not once found in the Bible. Mr. Bartlett can have a reward of five hundred dollars if he can find the phrase in the Bible, in either the Greek, Hebrew or English.

Teacher. But how about keeping them out of heaven?

Arlon. Mr. Bartlett as a minister ought to know, if he does not, that no man can enter heaven.

Teacher. Can you find Bible proof for that?

Arlon. Yes, see John iii. 13: "And NO MAN hath ASCENDED UP TO HEAVEN, but he that came down from heaven, even the Son of Man' which is in heaven." I have plenty more Bible on this point, but this is sufficient, as Jesus ought to know whether they are there or not.

Teacher. Mr. Bartlett further said: The sin covetousness is railroading immortal spirits to hell by the thousands."

Teacher. Now, Albert, how about that?

Albert. Well, the Bible is as silent as the grave about *immortal spirits* as it is about *immortal souls*, neither has any place in Holy Scripture, it is the invention of pulpit oratory.

Teacher. How about this hell of torment that Mr. Bartlett supposes that covetous immortal spirits are railroaded to?

Albert. That is as big a delusion as his immortal spirits.

Teacher. What makes you think so?

Albert. Because the Bible teaches that the intermediate state between death and the resurrection is one of total unconsciousness, and consequently cannot be one of *conscious torment*.

Teacher. Read some of those passages.

Albert. I will. See Psalm cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help; for his breath goeth forth, *he returneth to his earth*; in that VERY DAY his THOUGHTS PERISH."

Teacher. We are frequently told that the *immortal soul*, and *not* the *physical organism*, is the *thinking* part of man, are we not?

Albert. We are.

Teacher. When does he cease to think?

Albert. The "*very day*" "his breath goeth forth."

Teacher. Why is it the case?

Albert. Because "he returneth to his earth."

Teacher. Please give another passage.

Albert. All right, I will, here is one similar to the one just quoted: "In DEATH there is NO REMEMBERANCE of thee." Psa. vi. 5.

Teacher. Why is his memory extinct in death?

Albert. Because his "*thoughts perish*," when death comes, or when "he returneth to his earth." And being unable to *think* he cannot possibly *remember* anything.

Teacher. So far, so good, please give another. I will ask George to respond.

George. Read Eccl. ix. 5, 6: "The living know that they shall die; but the *dead* KNOW NOT ANY THING." This is the contrast between the dead and living. If "the dead *know not anything*," they cannot experience conscious suffering.

Teacher. Your conclusion is good, we will close this present lesson by a few quotations on this line, from ancient history:

"The soul, O Grecians, is not IMMORTAL in its nature, but MORTAL, for it *dieth* and is DISSOLVED with the body, if it be ignorant of the truth."—*Totlan*, A. D. 172.

"About A. D. 245 the Arabian Christians where Paul had preached were found to be entirely out of the line of false philosophy." "These asserted that the human soul, as long as the present state of the world existed, perished at death, and died with the body, but was raised again at the time of the resurrection."—*Eusebius Eccl. History*, B. 4, ch. 37.

"MARTIN LUTHER'S BELIEF.—In an old work printed in 1772, entitled Historical View of the Intermediate State, on page 348, when speaking of Luther's belief in relation to the state of the dead between death and the resurrection, it is said that he held "that they lay in a profound sleep, in which opinion he followed many of the fathers of the ancient church." He thus ironically responded to the decree of the Council of the Lateran, held during the Pontificate of Pope Leo X.—I permit the Pope to make articles of faith for himself and his faithful, such as—The soul is the substantial form of the human body—THE SOUL IS IMMORTAL, with all those MONSTROUS OPINIONS to be found in the Roman dung-hill of decretals. (The Baptists borrowed it from that hill) that such as his faith is, such may be his gospel, such his disciples, and such his church; that the mouth may have meat suitable for it, and the dish a cover worthy of it."—*Luther's Works*, Vol. II. folio 107. WITTEMBERG 1562.

"TYNDALE'S BELIEF. *The Translator*.—"In putting departed souls in heaven, hell, and purgatory," says Tyndale, "you destroy the argument wherewith Christ and Paul prove the resurrection. What God doth with them that shall we know when we come to them. The trueth putteth the resurrection, which we be warned *to look for every hour*. The heathen philosophers, denying *that*, did put that the soul did ever live. And the Pope joineth the spiritual doctrine of Christ, and the fleshly doctrine of philosophers together—things so contrary that they cannot agree. * * And because the fleshly minded Pope consenteth unto heathen doctrine, therefore he corrupteth the Scriptures to establish it. * * If the souls be in heaven, tell me why they be not in as good ease as the angels be? And then what cause is there for the resurrection?"

W. H. WILSON.

Selected.

English Warships.

If the present complication in Oriental affairs portends the crack of doom for any of the great powers of Europe bent on taking part in a post-mortem on China there will be such tests of strength by sea as will sink into utter insignificance any naval fights that have ever taken place in the world's history. If the present imbroglio ever comes to a fight, and it does not seem possible that the present relations between the great powers of Europe can be strained any further without snapping, the history of the Spanish Armada and the battle of Trafalgar will be tame reading compared to what will be written of this next great sea fight. There is very little similarity between the naval warfare of by-gone days and present-day methods. Then it was a test of man to man strength, bravery, and endurance; now it is a test of science, and the number of men engaged is but a small factor.

There has been so little sea fighting in recent times that it is almost impossible to form any idea as to what would be the probable outcome of an engagement between two up-to-date squadrons, the tonnage, horse-power, and number of guns being about equal. The war between China and Japan demonstrated in a measure the endurance and fighting capacity of the modern war vessel, but the navies of these countries are too small and their methods too Oriental to convey much of an idea of a strictly modern sea engagment. Japan, it is admitted, is making wonderful strides in the direction of securing a splendid fleet of war-vessels and it will not be long before her alliance will be courted for her naval strength. She has few obsolete ships, consequently her navy will be concrete and strong in all its parts.

It is said "in time of peace prepare for war," and if account be taken of the colossal preparations that are being made by every European nation in thus making ready for war, it does not seem that it could continue much longer without coming to a struggle for supremacy. It is not reasonable to suppose that human ingenuity and skill and the almost countless millions of treasure will much longer be devoted to this insatiate national appetite without some way soon showing itself to relieve the pressure. Chips have to be carried about on the national shoulder and so many times nearly knocked off that patience and temper will soon be exhausted. And when the time does come it will mean a death duell for some nation, which will find itself weaker than its opponent. The great statesmen of the world know this, as is evidenced by the feverish and anxious haste exerted by them to match each other's squadrons at anticipated scenes of action, gun for gun and man for man.

Concerning these tremendous engines of war it would be interesting to know something more concerning the world's great navies than is usually published. And, considering them in the order of their precedence, Great Britain, of course, stands at the head with a grand total of 632 vessels of all kinds, not including, of course, the many vessels she has subsidized and which she can call on at a moment's notice. These vessels are included in her mercantile fleet, and the Teutonic, Majestic, and Germanic of the White Star line are excellent types of this class.

Of this total of 632 ships, 38 are modern first-class battleships with a tonnage of 349,570 and 472,000 indicated horse power. The Collingwood, Colossus, Benbow, Trafalgar, and Victorious are all splendid types of these battleships. There are 2 modern and ten obsolete second-class battleships having a tonnage of 114,030 and 75,900 indicated horse power. Obsolete ships are those which were built previous to 1880, and they are being replaced by modern vessels as quickly as the capacity of the British shipyards and finances will permit. There are 2 modern and 9 obsolete third-class battleships with tonnage of 77-820 and 57,600 indicated horse power. The general utility of these classes of vessels has never been fully tested, and that there are not more of them when compared with the grand total is considered a tacit admission that their place in naval warfare is somewhat undetermined. This enumeration includes 5 first-class battleships which are now building.

Great Britain is the proud possessor of 157 cruisers, divided into four classes, having 763,830 tonnage and 1,201,300 indicated horse-power. Of the first class there are 21 modern vessels, of 201,050 tonnage and 337-400 indicated horse power, capable of steaming about 20 knots per hour and carrying 12 gunsench. The Blake, which represented Great Britain at the naval review at New York during the Columbian year, is a typical representative of this class.

Of second-class cruisers there are 58 modern and 7 obsolete ships, the total tonnage being 260,020 and the indicated horse power 490,500. These carry 604 guns, and their speed ranges from 12.8 to 20.62 knots per hour. Most of them range between 19 and 20 knots, there being two at 19, sixteen at 19.5 knots, two at 19.7, eight at 19.75, thirteen at 20, and one each at 20.1, 20.47, and 20.62.

There are 46 modern and 8 obsolete cruisers of the third class, with 116-900 tonnage and 272,400 indicated horse-power They carry an armament of 460 guns. Nine of them are capable of making 20 knots per hour, fifteen make 19 knots, one makes 18.6, one makes 17.8, one makes 17.5, two make 16.7, nine make 16.5, and the balance average about 13 knots.

These three classes of cruisers are unarmored. There is an additional class of armored cruisers, consisting of thirteen modern and nine obsolete ships.

Of smaller craft torpedo gun vessels are a most indispensable adjunct of the navy, and of these there are 33 of modern build, with a tonnage of 25,940 and 113,300 indicated horse power.

Then there are 95 torpedo boat destroyers all of recent construction, with 26,980 tonnage and 507,800 indicated horse power. These vessels are comparatively a new invention, and their utility may be judged from the fact that the British navy has 95 of them, this number including 33 now being constructed, and for which provision was made in last year's estimates. These little ships average about 250 tonnage and 4,200 horse-power. Their speeding capacity is tremendous, and they are termed the all-round utility boats of the navy.

Of the first-class torpedo boats there are 75 of modern and 15 of obsolete build, with 6,998 tonnage and 70,520 indicated horse power.

Of second-class torpedo boats there are 53 modern and 23 obsolete vessels, with 930 tonnage and 15,750 indicated horse-power. There are also 24 first-class modern gunboats with 10-420 tonnage and 28,600 indicated horse-power, and 57 other gunboats which would probably not be very effective, as most of them were constructed previous to 1880, and much progress in the building of this class of craft has been made since that time.

There are also 17 modern and 3 obsolete sloops with 20,750 tonnage and 27,250 indicated horse-power. This concludes the list of fighting boats of the British navy. There are in addition 7 training ships for boys, 1 training ship for the naval cadets, 15 ships for purposes of coast defense, 3 royal yachts, 6 special service vessels, 7 drill ships for the use of the royal naval reserves, 1 gunnery school ship, 2 dispatch vessels, 1 Admiralty yacht, 4 tenders, 6 surveying service vessels, 5 river service ships, 2 each torpedo school ships and torpedo depot ships, 3 store ships, 3 each receiving ships and depot ships, and a large miscellaneous collection of craft all useful in their place but hardly worth particularizing in a naval enumeration.

For the maintenance of this tremendous armament there was voted by the British Parliament for the year 1896-'97 a sum equivalent to $113-000,000 in decimal currency and about the same amount was estimated for the year 1897-'98. The various channels into which this enormous sum is put in circulation is a subject of much interest. Wages to officers and seamen takes $23,480,000; victualling and clothing, $9,033,300; the medical establishments and services, $928,880; the enforcement of martial law, $53,375; educational services, $574,575; scientific services, $302,220; the royal naval reserve, $1,250,085; shipbuilding, repairs, maintenance, etc., $47,220,075; naval armament, $13,548,435; works, buildings, and repairs, $8,276,500; miscellaneous effective services, $1,025,885; and the administration of affairs at the Admiralty office, $1,256,500. These amounts represent what is laid out for what are classed as effective services. In addition there is expended for half pay, reserved, and retired pay, $3,808,805; for pensions, gratuities, and compassionate allowances, $5,375,880; for civil pensions and gratuities, $1,088,925; and for additional naval force in Australasian waters, $476,500.

To meet Great Britain's requirements in the matter of defense, and for aggressive action as well, her navy is divided into twelve divisions, known as the Mediterranean and Red Sea, Channel, North American and West Indies, Southeast Coast of America, Pacific, Cape and West Coast of Africa, East Indies, China, Australia, Training, On Particular Service, and the Surveying Squadrons. In addition there are numerous reserve ships in the home ports, as the world was made well aware of a short time ago when the now famous Flying Squadron put to sea on such short notice.

To man these engines of war there were on the active list of the Royal navy in October, 1897, 93,750 officers, seamen, boys, coast guards, and royal marines.

At the present time the world's attention is directed to Chinese waters in view of a possible conflict between Great Britain, Russia, France, Germany, Japan. It has always been Britain's aim to equal in ships and armament any possible combination that could be gotten together to oppose her policy in any part of the world, and it is interesting to know, then, just what her strength is in Oriental waters. Not including a number of vessels of the first class which it is reported are now or will soon be on their way to reinforce the China squadron, the complete list stands as follows: Centurion, first class battleship, 14 guns, 10,500 tonnage, 18,000 horse-power, and capable of making 18.51 knots per hour; the first class cruisers Powerful, 14 guns, 14,200 tonnage, 25,000 horse-power, 21.8 knots, Grafton, 12 guns, 7,350 tonnage, 12,000 horse-power, 20 knots; Immortalite, Narcissus, Undaunted, each 12 guns, 5,600 tonnage, 8,500 horse-power, 18.1 knots; the second class cruisers Iphegina, Pique, and Rainbow each eight guns, 3,600 tonnage, 9,000 horse power, 19.7 knots, and the third-class crusier Archer six guns, 1,770 tonnage, 3,500 horse power, and 16.5 knots. There are also five first-class gunboats—the Peacock, Pigmy, Plover, Rattler, and Redpole; the second-class gunboats Firebrand' Linnet, and Swift, and the third-class gunboat Esk, torpedo boats Fame, Handy, Hart, and Whiting; sloops Daphne, Algerine, and Phenix; receiving ship Tamar, dispatch boat Alacrity, and the storeship Humber.

This squadron is capable of battling with almost any combination which our imagination may conjure up of the several fleets now in Chinese waters, although the other interested countries are rapidly making additions to their forces. But it may be taken for granted that whatever they do in that direction Great Britain will more than duplicate. In case of great emergency Britain could call on her East India squadron, which includes four crusiers, three gunboats, one torpedo boat, one special service vessel, and three coast defense ships. And during this time her Mediterranean squadron could very effectually prevent the ships of Russia, France, or any other country from leaving those waters. So that taking into consideration all circumstances of strategetic location and coaling depots Great Britain has much the advantage.—*Tribune*.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00

Students Easter Vacation rates, by Nickel Plate Road. Low rates everywhere. A peerless trio of Fast Express trains daily, East and West. All trains arrive at and depart from Union Passenger Station, Van Buren Street, Chicago. See Agents.—apr 10

Easter Vacation Reduced Rates for Students via Nickel Plate Road. A Peerless Trio of Fast Express Trains daily. Through Sleeping Cars between Chicago, Valparaiso, Ft. Wayne Cleveland, Painesville, Erie, Buffalo, New York and Boston. Unexcelled Dining Car Service. All trains arrive at and depart from the Union Passenger Station, Van Buren Street, Chicago. See Agents about reduced rates for Student's Easter Vacation Excursions.—apr. 10

Cheap Rates to the West and Northwest.

On April 5 and 19 the North-Western Line (Chicago & North-Western Ry) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start now! Apply to nearest ticket agent or address C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth Avenue, Chicago, Ill.—apr 9

Old as the Emperor of Austria is, he rises at half past 4 in the morning, shaves himself, and is busy being Emperor by half past 5, and it isn't such an easy job, either, when the Reichsrath is considered.

A gigantic bronze statue of Tubal Cain is about to be erected by the men of Pittsburg. The debt of Pittsburg, in the United States, to "the first artificer" in metals is not so great as that of Great Britain. Still, for all that, the obligation is considerable. The statue will be mounted on a pediment of steel and iron, the estimated cost of which will be £40,000. Tubal Cain will be represented in the act of forging, with a mighty hammer, upon a gigantic anvil, some old-world implement.

Our Love Feast.

Dear Brethren and Sisters:

I thought I would write to the love feast, I hope it is not too late, for the Savior says they that are last shall be first. Dear brothers and sisters of the one faith, it makes my very heart rejoice, to read the loving letters from the dear ones. It makes me rejoice to think there are so many of you that can hear the gospel preached and explained in its purity, while I am almost alone in the one faith. We used to have preaching here, but I hear no preaching now, that is of the gospel. Of course there is a Baptist Church within a mile of me. I don't go to hear them very often, and then there is a Methodist Church in about two miles of us, and you know they preach too much sky-kingdom doctrine to suit the Church of God, and they claim that people go to heaven at death and know more after death than they ever knew here in this life. Dear Church of God, let us not harbor these thoughts for the Savior says, "The living know that they must die, and the dead know not anything," their memories are forgotten. Job also says, "His sons come to honor and he knoweth it not." Now let us be careful and not be led astray, for we learn in the Bible that the "blind will lead the blind and they will all fall in the ditch." I can say for one that I am trying to walk in the narrow way that leads to life everlasting. Pray for me, when it goes well with you, that I may not fall by the wayside. One day there was a man asked my husband, "what had become of our soul sleeper preacher?" and he says, "I don't know, I suppose he is at home." Then the man says, "Don't you know if I was in a meeting house where he was a going to preach, I would just get up and save the house," and if the man had been talking to me I would have said, "that is the way they brought a woman to Jesus to have her stoned to death, and Jesus stooped and wrote on the ground and then he raised up and saw no one there but the woman and Jesus says, Woman, where are those accusers?" then you know the man would leave on account of her guiltiness. Dear ones, when I first started out to serve my Master in my young days, I was about 18 years old, those times we had pretty good meetings. My father was a preacher, he lived and died in the one faith and then I went to meeting pretty often, but that has been several days ago. Now I will soon be 57 years old. Oh, you that have no preachers or no church, I can sympathize with you, but dear brothers and sisters, I don't feel anything like turning back. We can pray for one another and speak words of comfort to each other if we are too poor to hear preaching. I guess that is the reason and we haven't any meeting house and other churches do not want the gospel preached in their churches. I still will try in my weak way to serve my Master. You know Christ says, "Fear not little flock, it is my Father's good will to give you the kingdom."

Your Sister in love,
MRS. R. C. ELLIOTT.

Editor Restitution:

Your remarks regarding some who constitute themselves preachers, are timely and quite in place. If a man cannot provide for his family, is it not better to seek some employment other than making gain of the Truth, and excusing himself on the ground that he is doing good? While it is true that the "laborer is worthy of his hire," yet Paul was thankful that he had made the gospel a charge to no one. He chose rather to make baskets than do so. Would not the interests of the Truth be better served if we follow Paul's example?

Fraternally,
DR. J. H. THOMAS.

Dear Restitution:

The paper is all the preacher we have, we can't get along without it. I have taken the paper for 26 years and still like it, but I would make an appeal for or in behalf of our young people, in place of so many long articles on tithing and kindred subjects, that some of our talented brothers or sisters write a few good articles on faith and baptism. In my mind it would be more edifying and interesting to them at least, that is one thing our paper lacks, more lessons for the young. Of course it is the parents' duty to bring them up in the way they should go, but they would like to hear from the parents some time. We should teach our children to *not* be ashamed of the little flock, for "'Tis the Father's good pleasure to give *him* the kingd om." Christ says, "A new commandment I give unto you that you love one another." Then when we have the faith let us add to it virtue. Knowledge puffeth up but charity edifieth. Let love be without dissimulation, abhor that which is evil, cleave to that which is good, be kindly affectionate one toward another, in honor preferring one another, distributing to the necessity of the saints, given to hospitality, bless them that persecute you and curse not; rejoice with them that rejoice, and weep with them that weep; be of the same mind one toward another; mind not high things but condescend to men of low estate; be not wise in your own conceit; be not overcome with evil, but overcome evil with good. I have enjoyed the love feast letters very much although most of the names are strange to me, but the letters have the right kind of sound.

We are ever your Brother and Sister in hope of eternal life when Jesus comes,

W. C. & RUTH NOWLIN.

Dear Restitution:

I have never written before to THE RESTITUTION, but it has been in our home ever since I can remember, and I have read a great deal in it. I have never been baptized, but have been thinking pretty serious about it for the last six months. The nearest Church of God to us is about 30 miles, so I am not able to attend church, and all I have to teach me is my Bible and parents. I have but one sister that is a member of the Church of God, but two more beside myself are thinking of being baptized this summer. I see so many intelligent people say, "God took their child or friend to heaven," and it surprises me to see how ignorant they are of the Scriptures, to think that God kills their children and friends and takes them away from them. I think such a God is a cruel God. I do not think it will be long that we will have to hear people say this, for Christ will come to claim his own.

LIDA NOWLIN.

Bro. Underwood:

Send on THE RESTITUTION I cannot do without it. There are very few of us in this part of the world. I preached last Sunday to a small audience on the "Promises made to our Father Abraham and the inheritance of the saints," but they cannot stand much of this glorious doctrine. Pray for me that I may stand firm in the faith of the gospel until Christ comes.

Your Brother in Christ,
J. H. LEMAC.

Dear Restitution:

I like the paper very much, have taken it for 13 years and the longer I take it the closer I read, and the better I like it. We have no preacher here in Carns, Neb., that makes the paper give me all the more comfort.

Yours in the faith,
JOHN COURTNEY.

Dear Restitution:

I notice a piece in your last issue headed "Question Answered," to explain Matt. xxvii. 51, 52, 53. As to the vail of the temple, we read in Ex. xxvi. 9, that the sixth curtain shall be double in the tabernacle; and in the 32 verse we may learn that the vail in front of the holiest of Holies was to be hung on four pillars. If that vail was a single vail, what necessity of four pillars? I have a Bible dictionary by Philip Schaff, which shows me that there were two vails between the Holy place and the holiest of Holies. So if that was so it was not the vail between the Holy place and the holiest of Holies, but the single vail between the Holy place and the court of the priests; and as it says the vail of the curtain was rent in twain it could not be the two vails, because they were always in twain. As to the passage where it speaks of entering the Holiest by a new and living way, if you look in the Revised Version, you will find instead of its being the holiest of Holiest, it is the Holy place. As to those who were raised from their graves, we must remember the Jews were in the habit of gathering bundles of grain and bringing it to the temple as the first fruit of the harvest and presenting it to the Lord, perhaps this may give us a hint.

H. K. WADLEIGH.

Notice.

If any one has any back numbers of the "*Herald of the Kingdom*" to spare, the subscriber will be obliged if he could have the following:

Numbers 2 and 11 of volume II.
Number 4 of volume III.
Numbers 1, 2, 3, 4 and 5 of volume XI.

Whole volumes also wanted—Vol. I. and Vol. V.—Address, J. Cameron, Edinburg, Scotland.

Obituary.

Dear Restitution:

My husband went to Montana the ninth of August, his health being poor the doctors advised a higher altitude, having daughters there, thought he would try the climate of Montana. He had the la grippe the winter before and never fully recovered from the effects of it. On the morning of August 23, the great enemy death called him. He was a strong believer in the Abrahamic faith, in the covenant of promise. "In thee and thy seed should all the nations of the earth be blessed." He sleeps awaiting a glorious resurrection. He has taken THE RESTITUTION in all its various forms more than thirty-five years; was a great reader of his Bible. He said to me a few days before his death, "I love such reading." It was his great desire to live to see Christ's coming in the clouds. We sorrow not without hope, for we know if we are only faithful we shall meet where parting is no more, no funeral processions on those golden streets. On the evening of the 23rd my youngest boy and I left Troutdale, Montana, bringing his body with us, arrived here on the morning of the 26th. As Bro. Skeels was away, could get no one but one of the brethren of Preston of the Crisis faith. So we laid him by the side of our dear son that we had laid away sixteen months before.

Oh, may the dear Lord hasten is my prayer.

MRS. S. J. HUCKLIN.

Chicago's Favorite Passenger Station.

Remarkable success seems to have followed the efforts of the Management of the Nickel Plate Road to make the line popular as a passenger line for travel East and West. It is regarded as a favorite by many in making the journey to or from Chicago.

Great satisfaction will be felt by patrons of that line to learn that arrangements are made, effective Sunday, March 6th, for all passenger trains of the Nickel Plate Road to arrive at and depart from the Van Buren Street Station in Chicago.

With the many advantages afforded by this great Union Depot, located in the heart of the business portion of Chicago, and the continued advantage afforded by lower rates than over other lines, with three express trains daily, with through sleeping cars to New York and Boston, and the advantage of superb meals served in the Dining Cars and Eating Houses operated by the Road, when all considered, should show increased travel over the Nickel Plate Road.—mar. 31.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
H. W. & M. A. Woodward, Dutton, Mich.
L. M. Cheatbrough, Gobleburgh, Mich.
Norton Gould, 3810 Saratoga st, Omaha, Neb.
J. W. Humble, Freedom, Neb.
J. F. Wilcox, St. Joseph, Mo.
Dr. J. E. Rollis, Ashton, Kan.
V. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 381, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Sidesville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Coty, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. K. St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidel, Ill.
B. F. Boyer, Seven Foundtains, Va.
T. E. Adams, Oswikle, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Mountfine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Sisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hauk, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1995 G St. Sacramento, Cal.
D. T. Hulsteud, Rensselaer, Ind.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

"He that loveth not, knoweth not God, for God is love."

Rules—Set straight lines, and principles straight lines.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in the house on Michigan St., southwest. Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every 1st day in the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church or residing properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the Hill, cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reuzer Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches at God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Machamer.

The Church of God at Attica, Kansas, meet at their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:00 a. m. at hall on 3rd Floor, No. 1221, Euclid Ave. or Wilson Ave. Church of God where all of like precious faith [illegible]

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

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The Golden Age Draws Near.

Lift up your heads, ye gates, rejoice,
Luke xxi. 28.
Behold the golden morning near
Luke xxi. 28.
With songs of joy let every voice
Isa. xv. 9.
Proclaim the acceptable year.
Luke iv. 19.

Creation shall no longer groan
Rom. viii. 22
Nor earth with blood be deluged o'er,
Rev. xxi. 22.
Christ the Conqueror claims his own
Ezek. xxi. 27; Luke i. 32, 33.
And sin and death shall be no more.
Rev. xxi. 4.

Then hail, all hail the coming day
Luke xxi. 28.
When heaven and earth are joined in one,
Rev. xxi. 3.
And all who walk in God's own way
Prov. xvi. 17.
Have gained the prize, the victory won.
Phil. iii. 14.

Our sin and sorrow, death and pain
Rev. xxi. 4.
With life and peace forever blest
James i. 2
With Christ their King on earth to reign
Rev. v. 10.
In one unending sabbath rest.
Heb. iv. 4, 9.

DR. J. H. THOMAS.

Communicated.

The Origin of the Trinity.

BY PINE WOODS BIBLE CLASS.

Teacher. Does the Bible say any thing about a Triune God?

Albert. Not a word.

Teacher. What does it say about a plurality of Gods?

Albert. "I am the first and the last, and beside me there is no God," Isa. xliv. 6, 8.

Teacher. Well, the Triune God is considered the orthodox deity today. When did this doctrine take its rise?

Albert. Not until the mystery of iniquity began to work, and the result is the monster apostasy of our day.

Teacher. What is the history of the rise of the Trinitarian apostasy?

Albert. Consult the Common Prayer Book of the English Church, and you will find three creeds, the first one they call "The Apostles' Creed," in that there is not a single hint about the trinity. The second creed is the Nicene, said to have been formed by the Council of Nice, A. D. 325. In this creed, the Father and Son are deified, but *not the Holy Ghost*. Here we have a *duality of gods*. The third creed is ascribed to Athanasius, and is said to have been formed either at the close of fourth, or the beginning of the fifth century. In this the Holy Ghost is made God, co-equal and co-eternal with the Father and the Son. At *this* point of time we have a *full-fledged trinity*, not found in the Bible, but the work of creed makers.

Teacher. What does history say about making a Supreme Deity of the Holy Ghost at the time you mention.

Albert. "That Pluvianus of Antioch, having assembled a number of monks, was THE FIRST to shout out glory to the Father, and to the Son, and to the Holy Spirit: but BEFORE HIM, some had said, Glory to the Father *through* the Son, *in* the Holy Spirit, which was the more customary form: and others, Glory to the Father *in* the Son, *and* the Holy Spirit."—*Philostorgius*, Lib. iii. Sect. 15, p 426.

So we see the ascribing of Divine honors to the Holy Spirit as to the Supreme Deity was started by a *lot of apostate monks*. Such a thing was unknown during the purer ages of the church. And such a thing as a Triune God was not known in the Bible nor in the church, until corrupted by a shameless apostacy.

Teacher. But is there not some Scripture on which Trinitarians seek to base their teaching?

Lad. They quote the first chapter of John's gospel: "In the beginning was the Word, and the Word was with God, and the Word was God" etc.

Teacher. What about the personal pronouns "he" and "him," in that chapter?

Lad. I will quote a learned author.

[Paper read at Ministerial Meeting, Aprostad.]

Clergyman—Layman. Which?

1. A clergyman, according to Webster, is "a man in holy orders; a man regularly authorized to preach the gospel, and administer its ordinances, according to the forms and rules of any particular denomination of Christians." He adds: "In England, none but ministers of the Established Church bear the name of clergymen." The origin of the word "clergy" is about as follows: Clergy is a word derived from the Greek *Kleros*, which means a lot or portion, inheritance, estate, and the body of those who perform sacred duties." "The application of this word to ministers or ecclesiastical teachers seems to have originated in their possessions, or separate allotments of land."

2. The word "laity" and "lay"—man is derivative of the word *laikos*, from *laos* (the people), and according to Webster "pertains to the laity, or people, as distinct from the clergy; not clerical; as, a lay person, a lay preacher" etc.

We believe Webster's definition of these words to be quite correct and to represent the present day conception of these terms. Analyzing these definitions we find that:

1. A clergyman is a man in holy orders.

2. He is regularly authorized to preach the gospel.

3. And to administer its ordinances.

4. That this must be according to the forms and rules of any particular denomination.

5. That in England only ministers in the Established Church bear this distinction and are entitled to its privileges.

6. That the clergy is a class of men [illegible] separated from the people—a distinct and separate class.

7. That only certain persons may become clergymen and all the rest are excluded from this distinction.

8. That those who are not clergymen are laymen, "as distinct from the clergy."

9. That the clergy class are, as it were, a holy class, while

10. the remaining class—by far the greater portion of the people "of any particular denomination"—are regarded as the secular class.

Now, the question arises: Are these distinctions authorized by the Word of God, are they warranted by Apostolic example? We find in the Church of Apostolic days: "Apostles, Prophets, Evangelists, Pastors and teachers," Eph. iv: 11–13. Besides these we find Elders and Deacons, but a class or order known as the clergy is conspicuous by its absence. No dignified Reverends, nor highsounding Doctors, either for Divinity or Law. Church history says that the constitution (of the Church) in the Apostolic days was very simple. In every larger church there was a number of Elders (Presbyters) or overseers, who were assisted by the Deacons. But also other members served in the churches with their gifts. *The distinction between the clergy and laity was entirely unknown.* Gradually the consecrated ones (*cleros*—God's peculiar possession) were distinguished from the laymembers." Ironeus says: "All the righteous have priestly dignity." And Tertullian: "Are not we laymen priests? Where two or three are gathered, though laymen there is the ecclesia."

After the year 150 it developed that among the Elders of the churches in the larger cities one was known as Episkopos (Bishop), and his voice was decisive. Soon enough these Bishops arrogated all the holy functions—many of which were mere human inventions to themselves—to themselves. They claimed the exclusive right to ordain, confirm, and absolve. The Presbyters (Elders) were only their counsellors and assistants. In A. D. 250 Cyprian already assumed for the Bishop successorship to the Apostles in their office. A dangerous circumstance was the fact that these Bishops in all the larger cities, as Rome, Alexandria, Antioch, Ephesus, Athens, Thessalonica, Corinth, were accorded higher honors than those in the smaller cities. Soon enough they began to build the glory of the Roman ecclesia, as founded by the two chief Apostles, Paul and Peter. In this way the foundation was laid for the system which finally developed into Papa (Pope) or Holy Father who is now regarded by the Church of Rome as the head of the Church of Jesus Christ. He is the ultimate outcome, the legitimate fruit and offspring of the distinction made in the early centuries of the present era between the clergy and the laity. From these remarks and from the results of this system it will readily be seen that there is not and never was any apostolic authority in favor of such class distinction.

Last Fall, the writer heard a minister in a protestant church in a sermon say, that ministers have better opportunities than the laymembers, for cultivating the spiritual element, inasmuch as their thoughts are never distracted by secular things. I was made to query with myself: Are tilling the soil and plying the saw and plane, and selling goods over the counter secular things, hence the dignity of the cleric'd class? Is it secular or unholy for a man to work with his hands that which is good that he may have to give to him that needeth? Was tent making, in which Paul frequently engaged between his sermons, secular work? Does God call some men to perform sacred work and leave the others to trudge on in their secular pursuits as best they may, and make them dependent on a clergy for their spiritual meat and drink? From appearances it would seem so, but fortunately there is another, a better way. Paul may preach, but his hearers have the privilege to search the Scriptures whether the things he affirms are so. If they are not "so," it is no breach of propriety, and no violation of the church rules if they differ with him. Is it not the bounden duty of *everyone* who has heard and obeyed the gospel, to tell the "joyous message" to others. "They that were scattered passed through announcing the glad tidings—the word." Acts viii: 4. As we search the inspired record we find that they who "preached the word" are the 5000 men who up to this time had become believers and members of the church at Jerusalem. Acts iv: 4. The record says that "they were all scattered abroad except the apostles." No waiting here for an ordained clergyman; no holding back, to be ordained or invested with "authority," or advanced with "holy orders" to announce the glad tidings of the coming Kingdom of God. The case was urgent: the people throughout the regions of Judea and Samaria" were in need of the good news, and the hearts of these simple proclaimers of "the word" being filled with the love of Christ they preached the Word.

Encouragement of the distinction between a "clergy" and "the laity" has the tendency to discourage independent study of the Scripture on the part of the hearers. The writer has observed during 6 years of service in a denomination, which fosters a separate class of clerics, that the great majority of the hearers are wofully ignorant of God's plan of redemption. All this because the clergyman is a sort of repository and distributing center of knowledge of heavenly things. This system denies the so-called "laity"—very improperly so-called—the privilege of administering baptism, and the breaking of bread in remembrance of the Lord's death; only the regular clergy are to perform these rites. Why not grant these privileges to the laity? Because they are seculars, and have not been authorized, *i. e.* ordained by the imposition of hands by the ecclesiastical dignitaries. The believers in apostolic times had no difficulty in this matter, for we read that "they continued steadfast in the Apostles' doctrine (singular), and in fellowship, and in breaking bread, and in prayers." Acts ii. 42. Philip was not an apostle, and yet we find him baptizing. So also Ananias at Damascus baptized Saul of Tarsus. As far as known to the writer Ananias was not even a preacher but an ordinary man—a member of the church at Damascus, and disciple of Jesus Christ. Why not permit any true believer to baptize into the name of Jesus Christ? Why not accord them the privilege, the right to commemorate the Lord's death by the breaking of bread? Yea, why deny any one the right to perform these Christian duties in a becoming manner? The validity of the act is not dependent upon so-called "apostolic succession" or high ecclesiastical authority, or any man-made device. "The word," though presented by "ignorant and unlearned men" in the world's judgment, is not any the less the Word, which Jehovah said should accomplish that which he pleased and prosper in the thing whereto he sent it.

One thought more though before closing. Let every parent observe the Apostolic injunction: "Provoke not your children to anger, but nourish them up in discipline and admonition of the Lord." Eph. vi. 4. Let the Word not only be read, but studied in the home, by all the members of the family. Let a daily Bible reading be practiced, and the results will be truly marvellous. No preaching service, good as it is in its place; no Sunday School, however useful in its sphere; no prayer meeting, however edifying, and no other arrangement, however well adapted to its purpose, can substitute the instruction the children should receive in the home. No one can so fully understand the disposition and needs of the children, and no one in all the world has such access to their tender and receptive minds as the parents. And yet it is a fact that in many families, called Christian, days and weeks pass without a single word from Scripture or a single prayer to God. Brethren, let us exhort one another daily. Let us with our families search daily in the Scriptures, which are able to make us wise unto salvation. No clergyman, no layman, but every one a part of the royal priesthood to offer up gifts unto God, acceptable through Jesus Christ our Lord.

A. H. ZILMER.

Questions Answered.

Was man created mortal or immortal? Some say, mortal, and some say immortal. I would say neither, but they are subject to either, to immortality or eternal life by obedience, or to mortality or death by disobedience. So we see that man disobeyed and brought mortality or death upon himself and his posterity by his disobedience, so death was passed upon all men, for all have sinned. This is the work of the first Adam, also death is the doom of all in Adam. This is all that the first Adam could do, but thanks be to God who gave us the victory over death through our Lord and Savior, Jesus Christ. God gave his only begotten Son, for the redemption of fallen man. The first Adam was made of the earth earthy, the second Adam was the Lord from heaven. "As is the earthly such are they also that are earthly, and as is the heavenly, such are they also that are heavenly." 1 Cor. xv. 47, 48. Now we see that we are of the earthly, yet when we were sinners without God and without hope in the world, God sent his only begotten Son, begotten by the Word, and born of woman. He took upon himself the nature of man, sin excepted, and for sin condemned sin in the flesh. On account of his begottal he could live without sin and in perfect obedience to the Father. Some say that in the first man we forfeited life, and in the second man life is restored again, and the length of this second life depends on our conduct in this life. The wages of sin is death, but the gift of God is eternal life through our Lord and Savior Jesus Christ.

Your Brother in Christ,
B. J. WOODS.

Our mission in life is submission.

The road to ruin is the road to run in.

When off one's guard the true man is seen.

He is at his best, when he thinks best of others.

A flash of temper never makes one shine for God.

The Restitution.

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PLYMOUTH, IND. APRIL 6, 1898.

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THE date on the first page of this issue should be April 6, instead of 2.

WILL Sister F. L. Smith, who wrote for the "love feast" some time ago, please send us her address?

WE call the attention of our readers to Brother Ramsey's card in this paper. He wishes to hear from you immediately. We expect him to include Plymouth in his list of appointments.

ONE more was added to the church in Plymouth on Sunday, April 3rd. Brother W. S. Hendricks made the good confession, and from this time on will strive for the kingdom. May he be found at last with the overcomers.

THE preparations for war are steadily going on; but no decided action has been taken. "Men's hearts failing for fear" is being verified daily. Thickest darkness seems just ahead. To those watching the signs it is the time to rejoice. Bonar said:—"It is the fragments of broken thrones lying across our path that assure us that our route is the true one, and that the end is near." May we stand firm through all the trials that come to us.

Law or Gospel—Which? No. 4.

When we affirm that we are not under law, but under grace or favor,—and the middle wall of partition between Jews and Gentiles has been broken down,—and that the ministration of death has been done away,—and that we are become dead to the law by the body of Christ,—and are delivered from the law, *that* being dead, wherein we were held; when we thus affirm we are met with the assertion that "There were two laws, one moral and the other ceremonial,"—and all the Scriptures referred to by *us* as evidence of the truth of our position, have reference to the ceremonial law only. We *both* agree that *something* was abolished; and it is now incumbent upon us to show by additional arguments

5thly, That the Two-law theory is not true. More than 150 times the *whole Covenant* made with Israel at Sinai is called "THE LAW," (singular,) and laws (plural) not once, to the best of our knowledge.

6th. In Luke ii. 22-24, we read of the law concerning purification, and the sanctification of all the first-born and the sacrifices in these cases. This was not written on the tables of stone, but in the BOOK OF THE LAW, and, as if in anticipation of the departure from sound doctrine in these last days, is called LAW OF MOSES in verse 22, and the LAW OF THE LORD in verse 24, showing conclusively that the Law of Moses and the Law of the Lord were the same law. Moses received *the whole* from the Lord and gave it to the people. In verse 39 these *ceremonies* are positively called *The Law of the Lord*. It says when they had performed all things according to *the Law of the Lord*, they returned into Galilee." This will rend the doom of the Two-Law Theory with all who want the truth in the premises, and it is for them we write.

7. In Deut. xxxi. 24-26 Moses is said to have commanded the Levites to "Take this Book of the Law, and put it into the side of the ark of the covenant of the Lord." Here is the same of the Book; It is the *Book of the Law*.

In Joshua viii. 31 this same Book is called "*The Law of Moses*."

In 2 Chronicles xvii. 9 this Book is called "The Book of the Law of the Lord GIVEN by Moses," and makes all plain.

In Neh viii. 1, 8, 18 this Book is called both "The Book of the Law of Moses," and also "The Book of the Law of the Lord." This exhibits the *truth* of the *unity* of the law to all who have eyes to see; we can expect no others to see.

8. The commands written upon the stones are never once called "The Law of God" as *is* what was written in the Book of the Law. The stones did not contain all of what was written in the Book; but the Book did contain what was written on the stones.

9. In Mal. iv. 4 we have infallible proof that the Decalogue and the statutes and judgments were ALL commanded unto Moses in Horeb at the same time.

10. God himself styles the laws *on the tables* the law of Moses. Mal. iv. 4. It was God's law *also;* he commanded it.

11. In Exodus xxiv. 7 the Book is called the "Book of the Covenant," and the covenant was submitted to the people from the Book. And the people agreed to do ALL GOD SAID. Was the Decalogue left out?

12. All the curses (penalties) of the covenant were written in this Book. See Ex. xxiv. Note the words: "*Curses of the covenant.*" There were no curses on the stones (*i.e.* no penalties) and we are asked to believe that the penalties have been blotted out: the penalties were nailed to the cross. Can the advocates of that theory explain how the law can be operative *without* penalties? Are we required to set reason and commonsense and experience aside in order to become a law-advocate? How is that, when the Great God invites us to come and reason together with him? Will not every honest and intelligent person decide with us that the blotting out of the penalties of the law nullifies the law?

Perhaps all of our readers may not know that a certain prophetess has lately added *a new penalty* for the infraction of the Fourth Commandment. She has decided that the keeping of the 7th day is the seal of God's children in these last days; and all others have the mark of the beast. We presume this was because the nailing of the original penalty to the cross left matters in a bad shape for this new community. Jesus and Paul and Peter have no voice in this matter now. The exceeding great and precious promises,—The gospel of the kingdom,—and the gospel of Christ, have since the apostolic age, been proposing faith and obedience as the test, Mark xvi.; but, as if that test was no longer able to select temples for God to dwell in, the law of the Sabbath takes its *place*. What an awful delusion! It is part of a law which could not give life in the *past*. Can it do it *now*? If so, does it not set aside our Life-Giver? It does! We charge it upon the woman that she sets aside the gospel test for the Law Test. And it makes no difference what else she says about the "dear Savior," she makes both his death and his gospel useless things by making Law a test, see Gal. ii. 21, for reference to his death,—and besides that, it is propagating another gospel, which [in fact] is not another, but a perversion of the gospel Paul preached, and therefore the words of the Spirit by him fall upon her as well as upon the man or angel who should presume to do that very thing. What are they? "Let him or her be accursed." Gal. i. 8. "I marvel that ye are so soon removed from him who called you into the grace (favor) of Christ unto *another* gospel." Law and Gospel are at antipodes. To save her life and that of her followers she could not harmonize, or mix law with gospel. There are no Two-Laws to hide behind.

13. In Rom. xiii. 8-10 Paul in quoting from *the law*, quotes in one sentence from both the *tables* and the *book*. So that it is God's truth that the *contents* of the Book and the Tables constitute one law, or covenant.

14. "Master, which is the great commandment?" Matt. xxii. 36-39. These words were addressed to Jesus. His answer was,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the *first* and *great* commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." Neither of these two greatest commands are found on the tables, but in the Book. If the contents of the book were abolished, where is the command to love either God or our neighbor? Is it not painful to see it claimed that the ten commands are a perfect moral law,—when the two *very greatest* are not among them?

15. Jesus had to *alter* several of the ten commandments to make them comport with the ministration of the Spirit which he was introducing,—but the two great ones quoted from the Book *needed* no altering. They were incorporated just as they were. What now, about a perfect code upon the tables? We are taking lessons from Jesus now!! Earnestly, we ask, would there have been any need of the *ten* commands if the two great ones quoted in the last paragraph had been lived up to? Ah, surely Jesus knew *why* they were the greatest. They involved heart work.

16. Exodus xxiv. 3-8, 12, proves that Moses *wrote the ten commandments* and all the commands given were recorded from the 20th chapter to the 24th, in the Book of the Covenants and read it to the people before God wrote the ten commandments on the tables of stone. Does not this annihilate the two-law theory? Do not fail to read Exodus xxiv. throughout, reader,—if you want to know the truth.

17. Jehoshaphat sent princes and Levites throughout all the cities of Judah to teach the people, and they had *the book of the law of the Lord with them*. 2 Chron. xvii. 7-9. Nothing is said about the tables of stone. Paragraph 16 shows they did not need to carry them. The ten commands were in the Book.

18. In 2 Chron. xxxiii 8, Jehovah says that the WHOLE LAW and the statutes and the ordinances were commanded by him, by the hand of Moses. Is there any reason here for two distinct laws, one the Law of the Lord, and the other the Law of Moses? Does this not illustrate what Paul says, *The Law* was ordained by angels in the hands of a Mediator, and then identify that Mediator for us. Take notice that Jehovah's signature is attached to the above passage.

19. James ii. 10 emphatically teaches us that the WHOLE LAW is broken when one point of it is violated. Do the words "whole law" mean any *less* than the whole law? If not, then the violation of any part of the law in the Book made one guilty of all written on the tables of stone.

20. James ii. 9 proves that those who respect persons transgress *the whole law* on the principle stated in verse 10.

21. Respect of persons is not found on the tables of stone, but in the *Book of the Law of the Lord*. And, as if to once more head off the unwarrantable claim that the ten commandments are a complete moral code, independent of the Book of the Law, and lives after the Book of Law is dead, the Spirit explains on *what principle* he who respects persons transgresses the whole law; viz: "For [i. e. Because] he who said thou shalt not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill thou art become a transgressor of the law." It is on *that principle* that one who respects persons breaks the law of the book, which says "Thou shalt love thy neighbor as thyself," also breaks the law written on tables of stone relating to murder and adultery. THE SAME GOD commanded those on the tables and those in the book; that is the reason given by James. All go to make up the law; all are of equal authority. Who can deny now that the two-law theory is baseless?

22. After a succession of wicked kings on David's throne came the good king Josiah, who *ordered* the temple repaired and cleansed, after purging the land of idolatry. While the temple repairs were going on, the high-priest found the "Book of the Covenant," and Shaphan the Scribe read it to the king, who, on hearing the words of the Book rent his clothes and sent to a prophetess to enquire of the Lord concerning it. The answer that came back to him was, that God's wrath would be kindled against Jerusalem, but because his heart was tender and he humbled himself it should not occur in his time. 2 Kings xxii. 8-20 shows that they found the First and Second commands of the Decalogue in the Book "Thou shalt have no other gods before me," and "Thou shalt not make unto thee any graven image," etc. This they had done, hence the threatened wrath. Where does the two-law theory stand now?

23. In Rom. vii. 4, Paul says, "My brethren, ye also are become dead to the law by the body of Christ," and in verse 6, "But now we are delivered from the law,—that being dead wherein we were held. Is this said of the so-called ceremonial law, given from Sinai? The answer is found in the next verse, where he says, "I had not known sin, but by the law; for I had not known lust except the law had said, thou shalt not covet." No honest person would say the law of verse 6 that was dead, was not the law they were freed from because it was dead. And all know that "Thou shalt not covet" was written on the tables of stone. Here, after fairly disproving the two-law theory twenty-three times, we rest this phase of the case, and try to exhibit

XVI. The weakness of the arguments in defence of the two-law theory, and the ignorance of God's Eternal Purpose that lies back of them.

On p. 13 of "The Two Laws," by J. N. Andrews, we have what purports to be the Distinction Between the Moral Law and the Ceremonial Law, as follows:

1. "The Moral Law was spoken by God." Deut. iv. 12. "The Ceremonial Law was spoken by Moses." Deut. i. 1-6.

Be it known, or if known, let it be remembered, that these are men-given names, to begin with;—and very improper names too, as we expect to show more particularly by and by.

2. Does this mean that Moses was *author* of the Ceremonial Law because he spoke it? and God was the author of the other because it was spoken by him? The true inwardness of this so-called distinction may be seen from the fact that Moses only spoke what God told him to speak. This is calculated to entrap the ignorant, of course. But truth needs no such Jesuitical methods.

2. "The Moral Law was written by God on tables of stone." Ex. xxiv. 12. "The Ceremonial Law was written by Moses in a book." Deut. xxxi. 24.

Since Moses wrote in a book only what God commanded him to write there, is it the material it was written on, that makes one superior to the other? If not why is it referred to as a distinction? The reason is that it may appear to sanction *the assumption* of two separate laws, one of which could be abolished, and the other remain to build another apostate church upon. This fallacy we have already exposed to some extent.

3. "The Moral Law was right, true good." Neh. ix. 13. "The Ceremonial was not good." Ezek xx. 25.

Here the God of the Bible is said to have imposed a Ceremonial Law that was not good. We brand this charge *as altogether false*, to say nothing of the awful presumption of it. "The Moral Law was right, and true and good." The other is said to be not good, and this implies that it was bad,—and bad in this connection means not right, and not true. It is a wicked, garbled quotation, calculated to deceive. We will examine the passage offered as proof that the Ceremonial Law was not good. It reads: Neh. ix. 13, as follows—

"Thou camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and good judgments, and *madest known unto them* [what they did not know before, of course] Thy Holy Sabbath, and commandest them precepts, statutes and laws by the hand of Moses thy servant." The fact that the Sabbath was made known to them is suppressed, because that would refute the claim that it had existed from creation. 2nd. Instead of its being only the so-called *moral Law* that was right and true and good,—The words *right* and *true* and *good* are positively applied to *the judgments* and *laws* and *statutes*, [the very things our author says were *not good*] and commandments."

We will now examine Ezek. xx: 25, to see what grounds there are therefor saying that the ceremonial Law was not good. Have we not just seen God's decision that the judgments, laws and statutes were good? How, then, can we expect to find from another part of his word that they were bad? Will he stultify himself? Let us see:—

At the 11th verse of the 20th of Ezek. God says he gave Israel the very statutes and judgments and Sabbaths, called *good* in Neh. ix. 13, 14.

What next? Why verse 13 says they *rebelled* and would not walk in his statutes, and despised his judgments, and polluted his Sabbaths, and he "said I would pour out my fury upon them, but he withdrew his hand (v. 22) that his name he not polluted before the heathen, in whose sight I brought them forth..... v. 25. "Wherefore [Because of this] I gave them also statutes not good and judgments whereby they should not live; and I polluted them in their own gifts in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord."

Words could express it no plainer, that the supposed proof that the ceremonial Law was not good, only mentions the punishments for *violating* what are called the ceremonial and moral laws. And so we see another gross misrepresentation. But

4. "The Moral Law was a law which if a man do he shall even live in it," Ezek. xx: 11, 13, 21. "The Ceremonial Law was a law whereby they should *not* live. Ezek. xx: 25.

Here the *same verse* is pressed into service to make *another* difference between the moral and ceremonial laws. The remarks respecting it above, are equally applicable here.

5. "The moral law was perfect. Ps. ix: 7. The ceremonial law made nothing perfect." Heb. vii: 19.

The 19th Psalm makes no allusion whatever to the Sinai Covenant. The Psalmist lived in an atmosphere of faith and hope. The ten commandments did not enlighten people in respect to the Eternal Sworn-to Purpose of God in the Covenants of Promise. The Psalmist did not refer to a ministration of death as sweeter than honey, and more to be desired than gold. Was even an Adventist ever known to go into ecstacies because he was told not to steal, nor kill, nor commit adultery? Do they ever sing hallelujahs because the ten commandments never offered them anything to hope for after death for keeping them? If not, then *why* or *how* could the Psalmist? He did not. He speaks of the laws, commandments, statutes and charge given to Abraham to be kept in *obedience to his faith*. Of course the everlasting covenant imposed rules of discipline, whenever the covenant which only offered *temporal blessings*, exacted conditions.

It was *the law*, that made nothing perfect, not a portion of it. The Two-law theory is not true. Why is not the truth of the matter in the words following quoted? It shows that although *the law* made nothing perfect, "the bringing in of a better hope did" [make perfect.] So we see (1) The law had a hope. (2) The nature of the hope prevented it from perfecting anything. (3) The hope of the Law was to be realized in *this* life. (4) The reason why it would not perfect the conscience was because it was compulsory law; do this or die; to this, or the land will spue you out. Its better could be obeyed while the heart was far off from God. It did not therefore lift men to a higher plane of existence. And, as we have shown, it was the lack of faith that made the Sinai covenant necessary for a time.

Communicated.

Report of Labor.

With permission of the Church, I will try to give a short report of our meeting held at Roll, Indiana.

Bro. D. T. Halstead began meeting February 17th, and continued until the 27th. The weather being very bad all the time, however, as we had not had preaching for a long time, we had a well filled house at every meeting and very attentive hearers. There are a great many people here that do not belong to any church, that think we have the truth. I think all we need is to keep an able minister at work. The people are well informed on the Bible, they all understand when it is proclaimed in the right way. We have worked through the most serious time. We have broken down almost all the prejudice, so that all we have to work against is a small congregation of the Methodist Church.

Bro. Halstead is the father of the Church at Dundee, he with Bro. Hornady organized the Church twenty five years ago. Since that time we have had to fight many battles for the truth of the Bible. Bro. Halstead did some faithful work while he was here. He preached twelve sermons in all. On Friday he baptized two, which were added to the Church. The meeting closed Sunday night with a well filled house, but before parting we had the Lord's table spread, and quite a number partook of the emblems. Then we separated to meet some time in the near future.

We ask the sympathy and prayers of God's people, to remember us that we may be a working congregation once again.

MINNIE ROSS.

Students Easter Vacation rates, by Nickel Plate Road. Low rates everywhere. A peerless trio of Fast Express trains daily, East and West. All trains arrive at and depart from Union Passenger Station, Van Buren Street, Chicago. See Agents.—apr 10

Brethren, What think You?

It is said that from one bushel of corn the distiller gets four gallons of whiskey, which when thinned with water, retails for nearly $17.00. The United States government gets $4.40 in the shape of revenue, the railroad company, for freight on the corn and whiskey, $4.00, the retailer,—saloon keeper—$7.60. The consumer gets drunk, the wife gets a sore and hunger, the children get beaten, and the man who votes for license, to carry on this kind of business, is likely to get his part in the lake of fire, where the beast and false prophet will be found. —*Selected by T. E. Adams.*

Obituary

Sister Emma C. Hulett, wife of Andrew B. Hulett, died in Liberal, Mo., March 20, aged 34 years, 6 months. She was baptized into the one faith by Bro. Alonzo Adams some four years ago, and her faith was always strong and her trust firm in Jesus. We desire her to rest by the side of her father, till Christ shall call her from the grave. She leaves a husband and six children to mourn our loss, but they mourn not as them that have no hope, for we believe that Christ died and rose again, and them that sleep in Jesus will God bring with him.

Sleep on, dear one, till Christ is coming
To call the loved ones He took home;
And then we'll meet thee, darling one,
We're waiting here for a reunion come.

ANDREW HULETT.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00

Under the head of "Biblical Research," a religious paper describes the visit of a lady to Mount Sinai. Is it because the popular idea of Biblical research is thought to be accomplished by travelling in Palestine that so many people know so little of what the Bible teaches? True Biblical research best begins at Genesis, 1 and leaves off at Revelation 22.

One day a scholarly-looking man, plainly dressed, went into a church in Holland, and took a seat near the pulpit. A few minutes later a haughty lady stood up to the pew, and seeing a stranger in it, ordered him by an imperious gesture, to leave it. The stranger obeyed and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over, the lady's friends gathered around her, and demanded whether she knew who it was that she had treated so rudely.

"No. Some pushing stranger," she replied.

"It was King Oscar of Sweden," was the answer. "He is here visiting the queen."

Easter Vacation Reduced Rates for Students via Nickel Plate Road. A Peerless Trio of Fast Express Trains daily. Through Sleeping Cars between Chicago, Valparaiso, Ft. Wayne, Cleveland, Painesville, Erie, Buffalo, New York and Boston. Unexcelled Dining Car Service. All trains arrive at and depart from the Union Passenger Station, Van Buren Street, Chicago. See Agents about reduced rates for Student's Easter Vacation Excursions.—apr. 10

The oldest marriage proposal of which there is definite record is 3,425 years old. This remarkable ancient record, which is in the Oriental department of the British Museum, is a small clay tablet, measuring eight inches by four inches, and contains about ninety-eight lines of very fine cuneiform writing. It is made of Nile mud, and bears upon it the marriage proposal of a Pharaoh for the hand of a daughter of the King of Babylon. It is a duplicate copy of a letter written about B. C. 1530.

Poetry.

Communicated.

Hrouth (Book of Ruth C. V.) Chap. 4.

1. And Booz went up to the gateway and took his seat there, and lo, the nearest of kin was going his by of whom Booz had spoken; and Booz said unto him, Incline out and sit down here between yourselves; and he inclined out and sat down.

2. And Booz took ten men from the elders of the city and said: Do ye be seated here; And they sat down.

3. And Booz said unto the nearest of kin, There is the portion of the field that belongeth to our brother Elimelech, and that was given unto Naomin who is returning from a land of Moaub.

4. And I have said I would uncover thine ear, saying: Do thou acquire it in the presence of these seated here and in the presence of the elders of my laity? If thou be the nearest of kin, assert thy nearest of kinship right; and if thou do not assert it tell me and I shall know that there is no one besides thee to assert this right; and I am next to thee. And he said, I am he, I will assert it.

5. And Booz said, the day that thou acquirest the field from the hand of Naomin and from Hrouth the Moabbitish wife of the dead one, it behoveth thee also to acquire her so as to raise up the name of the dead one over his inheritance.

6. And the nearest of kin said, I shall not be able to assert my right for myself lest perchance I corrupt my inheritance: Do thou assert my right for thyself, because I am not able to assert it.

7. And this was the statute formerly in Israel in respect to the nearest of kinship right and in respect to the exchange thereof in order to establish every word; and the man loosed his sandal and gave it to his neighbor who was investigating his nearest of kinship right, and thus was an instrument of testimony in Israel.

8. And the nearest of kin said unto Booz, Do thou acquire my nearest of kinship right for thyself; and he loosed his sandal and gave it unto him.

9. And Booz said unto the elders and all the laity, Ye are witnesses today that I have acquired all that belonged to Elimelech and all that belonged to Chelaion and to Maalaon from the hand of Naomin:

10. And Hrouth moreover the Moabbitish wife of Maalaon have I acquired for myself for a wife, to raise up the name of the dead man over his inheritance, and the name of the dead man will not have perished from among his brethren and from out the tribe of his laity. Ye are witnesses today.

11. And all the laity who were in the gateway said, We are witnesses; (not eye-witness though) and the elders said, May the Lord have granted that thy wife who goeth her way into thy house may be as Brachael (Rachel) and as Leia, who both of them built the house of Israel and caused ability to be in Ephrathu, and there will be a name in Beethleem:

12. And may thy house have become as the house of Phares, whom Thamar brought forth for Joudas, of the Seed that the Lord will give thee from this handmaid.

13. And Booz took Hrouth, and she became his wife, and he went in unto her: and the Lord gave her conception and she brought forth a son:

14. And the women said unto Noomin, Blessed be the Lord who hath not left thee without an inheritor today, and may he have called thy name in Israel.

15. And he will be unto thee a stayer of life (soul) and for the support of thy grey-head, because the daughter-in-law who loved thee brought him forth, she who is better to thee than seven sons.

16. And Noeman took the offspring and placed it in her bosom, and became his nurse.

17. And the neighbors called his name, saying, A son hath been born to Noomin, and they called his name Obiael. He was the father of Jessai, father of David.

18. And these are the generations of Phares: Phares begot Aminadab;

20. And Aminadab begot Naasson, and Naassson begot Salmaon.

21. And Salmaon begot Booz and Booz begot Obiael.

22. And Obiael begot Jessai and Jessai begot David.

COMMENT ON CHAPTERS 1, 2, 3, 4.

Aside from its divine import and oracular importance as the detailed history of the generation of David the type as well as the forebear of the Greater Son of David, this book is the finest and certainly most unique pastoral poem in all literature. The pictures are true to life and show the master-hand in every detail of finish and color. There is not a stroke too much nor too little.

The golden strand of the divine eminence is so deftly interwoven with the human possibility in the trials, tribulation and hopes of the chief characters herein depicted that in the light of the gospel of our day, it would seem a work of supererogation to do more than call the reader's attention to the fact.

The term or name Hrouth (not "Ruth," as there never was any such Semetic—Hebrew—Greek or any other Semetic named means "red" such a red as a maiden's blush, the same Semitic root in this name as in Broubeen ("Reuben").

The name "Naome" as the reader will observe is "Noomin"—the same Semitic root that appears in Nome's name, corrupted in the C. V. to "Noah" with the additional syllable—"min" which is the old form of the pronoun Dative plural of the pronoun meaning "for you." The whole name meaning "one who apprehendeth for you," and considered a name that had a blessing attending it, as comes out in the narrative here "Call me not Noomin, but call me a bitter thing." We may safely presume that there was a time when these Scriptural names, the patronymics and the prophetic names at least were understood in their divine oracular import—not by the laity generally, nor by all the priesthood but by some, the esoteric few; and we have the general interpretation frequently given us in the Scriptures themselves. For instance in Mark iii. 17 two of the disciples receive from the Christ the significant additional name of "Boanerges" and interpreted to mean "sons of Thunder." Now this is not a translation of the word by any means. The word translated means "An energized cry for help," and is a compound word made up of Boa, a cry for help, and an adjective meaning something energized. The final letter g of the word Boa in the earlier Doric form would be n instead of g and the initial e of the other word would be elided or coalesced with a by a well known euphonic rule. The way the common interpretation comes to be made is this: The thunder according to the knowledge and belief of that day was recognized to be the special manifestation of the divine energy. The gospel call is "a call for help" expressed by this other word. These men were to be used as instrumentalities to raise this cry, and their cry was to be inspired with the divine energy.

Even the names in the closing Davidic genealogy are so twisted in the C. V. and R. V. that no true Semite would ever recognize them. Phares becomes Perez, Esrom becomes Hezron, Aram becomes Ram, Naasson becomes Nahshon and Jonbeed becomes Obed and Jessai becomes Jesse.

The reader will do well to compare the whole, verse by verse, as the variations are too many to call specific attention to in brief, comment such as this must necessarily be.

CHAS. GARDNER.

His Mercy Endureth Forever.

How much is comprehended in these words of David we can only know when we have been lifted up out of some deep, dark place by God's divine mercy and brought into the light of truth again as he was. David wandered away from the right paths, and when he desired to return to the Lord and was welcomed, his rejoicing found expression in the words—"O give thanks unto the Lord; for he is good; for his mercy endureth forever," and these words are recorded in the Book of books to which we can turn and read and gain strength and consolation, and renewed faith in the Father of all mercies.

"His mercy endureth forever," and it is extended toward all mankind, with the provision that they submit their erring wills to his divine will. God knows what is best for his children, but he has given each a will of his own to do as he wishes. When man has followed his own will and it has been exercised in a wrong direction and brought him into ill-health or moral wickedness, then if he repent and turn to the Father and surrender his will to the divine will, he will be welcomed with joy and be forgiven, and mercy will be extended toward him, no difference how low he has fallen, if he has not gone beyond the dead line. "For all this his anger is not turned away, but his hand is stretched out still." Isa. v. 12.

Though Israel has transgressed his laws and been a rebellious people, and as a punishment have been scattered among all nations, without a king persecuted and driven about from place to place, yet his merciful hand is stretched out toward them still and he will have mercy upon them and bring again into their land, and establish a kingdom and provide a King, a righteous King,—even Christ, whom they will accept.

But his mercy is extended toward all mankind, and all shall live, because he, (Christ) lives. It is enjoined upon all, however, that they must believe the gospel of the kingdom, repent and be immersed into the all-saving name of Jesus Christ, after which a submitting of their erring wills to the unerring divine will—in other words, lead a godly life. This is essential to salvation.

In creation of man God took control of part of his physical organism. His will—the involuntary will—controls the action of the vital organs in each individual to maintain the body in health. This divinely directed force is exercised in the direction of building up the new material into the body and tearing down and removing the worn out particles. He also gave each a will—a voluntary will—to do as he pleased. But at least one-third of the day, in adult life, and a much greater proportion in infancy the voluntary will must succumb to the involuntary in sleep, at which time the divinely directed force upon the body and maintains it in a healthy state.

When this voluntary will is exercised against the laws of health, in time it produces ill-health, disease and suffering, and death follows sooner or later. But here comes the mercy of the all-wise Creator, and the involuntary force controlled by him is exercised in the direction of mending the injuries caused by the violation of the health laws. This same force which maintains man in health is directed towards bringing him back to health when laws are violated, and this is disease. Disease is a vital effort to mend or purify the body. This inherent Savior principle was placed in the body in the creation, is divinely directed, and it is wrong to interfere with its work by hindering it with taking into the system poisonous drugs.

God speaks through Moses to the children of Israel in Ex. xv. 26, thus: "If thou will diligently hearken to the voice of the Lord thy God, and will do that which is right in his sight, and will give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians: for I am the Lord that healeth thee." David again raises his voice in praise in these words, Psa. ciii. 2, 3, "Bless the Lord, oh my soul, and forget not all his benefits who forgiveth all thine iniquities; who healeth all thy diseases." But healing comes only upon condition that we cease from violating the laws of our physical being relating to health.

I was brought back to health by respecting God's mercy which was being exercised toward me in trying to repair the wrongs I had committed against my body. I learned that his mercy endureth forever, and by doing those things which favored the work of this divine saving principle in me I soon regained health.

This grand truth which has been revealed to me has been a great blessing and has shown me that God is indeed a merciful God, "not willing that any should perish" physically before they had lived out their allotted time, but that they might live longer and thereby be able to do more good in this life. If a bone is broken or the flesh wounded this involuntary force begins at once to repair the injury, and can be assisted mechanically by setting the bone or placing together the wound and doing other things to favor the work of healing, but God alone through this divine healing power creates and mends it. So when the body becomes foul from retained impurities, a diseased effort, (a Savior, principle divinely directed,) sets to work to bring it back to health and this effort should never be hindered in its work of purification by taking into the system more poison in the form of drugs. Favor the diseased effort by baths, applying heat and moisture, eating pure food and breathing pure air, and in many other ways. If one is at a loss what to do, it is better to do nothing than to hinder the chances of life by taking drugs.

I had never realized the greatness of God's mercy to me until I learned the truths relating to my physical self, and I rejoice to-day that I can say as fervently as ever David did—"His mercy endureth forever." And I feel it my duty to tell it to all, because there are many dear ones I know who are suffering from ill-health because of transgressed natural laws and are laboring under the great delusion of drug medication.

Christ was the personal manifestation of this divine savior principle which was with the Father in the beginning. If we believe on him and accept the conditions of pardon through him we shall be saved to a life eternal, and if we believe on the indwelling principle in our bodies and comply with the conditions laid down in nature for bodily health, we shall be pardoned and length of days will be ours. Then will we rejoice in the mercy of God as David did. "His mercy endureth forever." "He healeth all thy diseases."

Submitted in love to all dear ones, by your sincere brother in Christ.

EDGAR HAVEN.

Notice of Debate.

Editor Restitution:

I desire to state through the columns of THE RESTITUTION, that having been challenged by Elder F. S. Sawley a representative of the doctrines of the Latter Day saints, to discuss the following propositions, viz:—

1. Is the reorganized Church of Jesus Christ of Latter Day Saints, in fact the Church of God, harmonizing in faith, doctrine, organization and practice with the Church of Jesus Christ set up by divine authority 1800 years ago? Elder F. S. Sawley to affirm, Geo. Kidwell to deny.

2. Was Joseph Smith a prophet of God, and is the Book of Mormon of divine origin? Elder F. S. Sawley affirms, Geo. Kidwell, to deny.

That I will discuss these propositions with Elder Sawley at Spout Springs Hickory Co., Mo., five miles east of Garden City, known as "Cross Timbers," commencing at 10 o'clock, A. M. on Monday after the 2nd Sunday in August, 1898.

I desire to invite all the brethren of the Church of God, and friends of the faith, together with all the readers of THE RESTITUTION, in fact, everybody interested in the study of the Holy Scriptures.

I will here say to the visiting brethren and friends from a distance, that the people of Spout Springs and vicinity are hospitable and great-hearted, and abundantly able to lodge and entertain all who will attend. I take especial pleasure in mentioning the names of James, Albert, Obadiah and Thomas Driskell, brethren of the Church of God, to whom any one desiring to do so, may write for information as to how to get to the place.

I will state that on Thursday, before the 1st Sunday in August, at 7 o'clock P. M., I will begin a series of meetings at Sister Mary E. Howard's six miles east of Climax Springs to be continued one week. Let all the brethren in that country make ready to attend.

I have just received a letter from J. R. Fisk, of Caldwell, Kansas, informing me that he and his estimable wife will meet me at Climax Springs, also tendering me his services as moderator during the discussion. I extend a special invitation to Brother J. W. Carroll of Alabama being, personally acquainted with him.

Being aware of the indisputed ability of Elder Sawler in defending the doctrine of Latter Day Saints, I ask my brethren to assist me with any information in their possession, by letter, pamphlet, treatise or otherwise any available help, that I may be fully able to meet his arguments, and to defend and uphold the truth.

If any brother or sister has any history or writings on the life and character, officially or otherwise of Joseph Smith, I will esteem it a great favor to have such forwarded to me, to be returned after the discussion, if so desired, on which all return charges will be prepaid by me.

Now, brethren, let me admonish you one and all, to "be up and doing," wide-awake, on the sharp look-out for the coming of the Lord, to establish his eternal kingdom in the land of promise, between the River of Egypt and the great River Euphrates, and be seated upon his throne in Jerusalem, upon Mt. Zion, to reign before his ancients gloriously instead of in Western Missouri, or in Salt Lake City, Utah, as stated in the Mormon Book of Doctrine and Covenants as stated by Joseph Smith and others of the mormon prophets. Lift up your eyes, little flock, and take a view. The signs of his near approach in the gathering of the ever darkening war-cloud, seeing the elements are red with warfare, unrest among the nations, and the great running to and fro, knowledge being increased, men's hearts failing them for fear of the things that are coming on the earth. Without natural affection, one toward another, all of which are signs of his near approach.

Brethren, let us be ready that we may enter into the kingdom as helpmeets for the Lord in carrying out the blessing promised to Abraham through his seed to all the families of the earth. Glorious thought! Come, Lord Jesus, quickly come.

Much more could be written in this article, but lest your readers be weary I will now close and await another writing. As I do not know Brother Carroll's address will he please write to me at Witter, Ark.

DR. GEORGE KIDWELL.

Report of Ministerial Meeting.

As per announcement the ministerial meeting convened at Argos, Ind., Thursday evening, March 24, 1898, and continued over Sunday. All who were assigned subjects were present except Bros. Cordill and Smith, who were unable to attend. Bro. Vanvactor was also unable to be present all the time.

The plan of the programme was adhered to and carried out. The meeting took on the form of an investigation, the subjects being presented by those to whom they were assigned and then the matter was open for discussion, by any and all who wished to participate, which called forth many timely hints and suggestions, and thus by comparison of ideas much could be brought out, making the meeting one of interest, and we trust much profit derived therefrom. There were so many good things said, and so much that ought to have been heard and remembered by all, that we can only speak of it in a general way, and say it was *good*, and that we hope this will not be the last one, for we need more like it. We fear that the term "ministerial" as applied to the meeting conveyed the wrong idea that it was specially for the benefit of the ministers. Well, in one sense that is correct, but we wish to call attention to a paper read by Bro. Zilmer relative to this matter, showing the origin and original use of the term clergyman, and that there is no Bible distinction between them and the laymen so-called, but that we are all ministers together so that should you see another ministerial meeting advertized, you need not think it for the preachers alone, but all who desire to attend.

The following resolution was unanimously passed, thanking the Central Passenger Association for the favors granted the ministers in the way of half fare passenger permits:—

Inasmuch as we as ministers of the Gospel of the Church of God of the Abrahamic faith in Indiana are enjoying the courtesy of ministerial half fare passenger permits,

Resolved: That we heartily appreciate the favor thus shown us, and that we hereby extend our hearty thanks to the Central Passenger Association through their Commissioner Mr. Donald, for the courtesy so kindly extended to us.

We shall also endeavor to guard against abuse of this privilege, and work to the interest of the Association as much as lies within our power. A marked copy of these resolutions to be sent to Mr. Donald.

The attendance was not large until Sunday when there was a good sized audience, but on account of rain many were prevented coming from a distance, but nevertheless the interest was good throughout and we trust much good may result.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. Mary A. King,	.75
Hannah Musselman,	.50
Emma Perrine,	.50
Mrs. John Sipes,	.50

A Card.

Dear Brethren and Sisters:

I embrace the this means of informing you of my intention to visit the West, and it would be a great pleasure to be permitted to meet and worship with you. If you also esteem it a privilege and wish me to call on you please write a card at once, so I can make a list of appointments. I wish to leave Philadelphia about the middle of April. Address me at 2714 Montgomery Ave., Philadelphia, Pa.

Yours in hope.

C. C. RAMSEY.

The woman's mortification can be imagined.

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cosy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by instructive entertainment and study and health-giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all required paraphernalia; the large auditorium in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and boating are fine, the large fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.
—may 30.

Our Love Feast.

Dear Restitution:

Perhaps it is rather late to send in our yearly greeting, but we will endeavor to send a few words if it is late. As we sit this pleasant night in our comfortable room, with kind friends around us, our mind goes back over the past and we are reminded that another year has passed and gone with its joys and sorrows. We ask ourselves the solemn question, What have I done for the cause of our soon coming King? Have we made any sacrifices for the cause of truth? Our mind reverts back about 1800 years over into the Judean plains and view the shepherds watching their flocks one beautiful night, when behold they see a bright light shining around them. They look, and behold a heavenly messenger, who said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior which is Christ the Lord." This was the most exalted being that was ever born into this world. As we follow him through the journey of his life, and behold the wonderful works that he did, we see him feeding the hungry, healing the sick, and at his command the dead are restored to life. We behold him tossed on a tempest sea, and hear the plaintive cry of his fellow passengers, "Lord, careth thou if we perish?" He had only to speak the word and the sea obeyed him. Again, we see him led as a Lamb to slaughter. Then the question, "Art thou the King of the Jews?" His plaintive answer, "To this end was I born, for this cause came I into the world." We look again and we behold him nailed to the cross. We hear him still pleading for his enemies, "Lord, forgive them for they know not what they do."

The earth is veiled in darkness; he is laid in the tomb; his friends go away filled with sorrow. All was gloom and darkness for three days and three nights, but what was the astonishment of his disciples on that memorial morning, when they came to the tomb and found him gone. But what was their surprise and joy when they saw him alive. How glad they must have been to meet him and talk with him. We follow him for forty days, and see him "ascend into heaven" as they stood looking after him as he ascends they see two messengers in shining raiment who say, "This same Jesus shall come in like manner as ye see him go into heaven." We remember that he said while he was here, "If I go away I will come again." Our beloved Paul said, "Unto them that look for him shall he appear the second time without sin unto salvation." Yes, we are looking for him. Then are we ready to meet him? He says, "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh." Yes, this same Jesus is coming again, but not as the man of sorrow, but as King of the whole earth. "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "To him that overcometh will I grant to sit with me in my throne." He is not coming as the man of sorrow, nor to wear a crown of thorns, and be led as a Lamb to the slaughter; but to wear a crown of life. Those hands that were pierced with those rugged nails to sway a sceptre of righteousness and peace; to put down all wicked, selfish rulers, and "fill the earth with the knowledge of the Lord as the waters cover the sea." Then the announcement of the angel will be fulfilled, "Behold, I bring you good tidings of great joy which shall be to all people." "And they sung a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings, and priests; and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne and the beast and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them heard I saying, Blessing, and honor, and glory, and power unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

We believe Jesus is soon coming to enter upon this grand and glorious work. You and I, dear brother, can have the privilege of sharing this honor with him. "To them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life." Is it any wonder that it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the thing which God hath prepared for them that love him." Remember though the road be dark and gloomy, though we have to wear a crown of thorns, our Lord wore one before us. He traveled the same road that we have to. We must bear the cross before we can wear the crown. He was tried, so must we be, for the promise is unto the overcomers. We should keep our eyes on the recompense of reward. Paul says, "Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. The same writer says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." We hear our Savior say, "I am he that liveth, and was dead. And, behold, I am alive forever more. Amen." And have the keys of hell and of death. He is coming to use these keys to unlock those old and musty graves and "set the captives free" and destroy "him that has power over death," and remove the curse. Then we will have the privilege to walk those gold paved streets of the new Jerusalem, and drink of the pure water of the river of life. Will we be there?

Submitted in love.

S. C. & E. B. OLIVER.

Dear Restitution:

We are always eager for the next issue of THE RESTITUTION. We get sweet peace and comfort in reading and our hearts are often, yea often, made glad and to rejoice, and we are made to cry out, "Bless the Lord," while our eyes are blinded by gushing, happy tears. As was the case this day and especially when we read Brother Julius Saunder's letter. Oh, how it made our hearts leap with joy. We shouted out "Blessed be God," and my wife sanctioned, "amen!" Oh, that the world might know of such a faith and such a hope as ours. It is indeed anchored. Our faith is a precious faith. Rarest jewels, gems, gold nor silver, can buy such sweet peace of mind, such comfort and such happiness. Our hope is an eternal hope reaching out and on and on.

We are looking for the return of Jesus and a home in the kingdom, and when we get there we will still be living for the age of ages in which no doubt our joy and happiness will continue to increase as the ages roll on. Who knows the height and depth, the length and breadth of God's love to us people. "Bless the Lord, O my soul, and all that is within me bless his holy name." Jesus says, "Be thou faithful unto death and I will give thee a crown of life. He that believeth on the Son hath everlasting life." Our life is hid with Christ in God. Brethren, oh, how we long to be clothed upon with our house from heaven. When Jesus who is our Life shall appear, then shall we appear with him in glory. Come, Lord Jesus, Come quickly, and give us a home in thy kingdom. Yes, may thy kingdom soon come, and thy will be done on earth as it is done in heaven. Jesus says, "My sheep hear my voice and they follow me," also tells us "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." Then, we should not be discouraged on account of the few and scattered ones of the household of faith. The true and saving faith and doctrine has never been popular in the world. It is not now and never will be. Jesus said, "When I return shall I find faith?" he also said, "Every plant which my heavenly Father hath not planted shall be rooted up." These sayings alone are enough to shake to the foundation all the popular religious faith and doctrines in the world today. Has all these thousands of faiths and doctrines a source from God? There is but one God. Has he changed, and become fickle like man, or to suit man's opinions and imaginations?

Brethren, we are dealing with the only One God, the same yesterday, today and forever. Let us make no mistake nor deceive ourselves. Jesus tells us to be "wise as serpents and as harmless as doves."

Brethren, we know that Jesus is coming soon, coming personally, coming to establish on earth, yea, to restore the kingdom of God that has been overturned, overturned, overturned, until he comes whose right it is to set upon the throne of David and to order it. Jesus' coming does not seem so interest the world; you seldom hear it mentioned in sermons of popular religionists, seem to have no use for it, and really it is a useless thing if their immortal soul throne be true. Jesus' coming will be as a thief to the world, but, brethren, did be not tell his followers that it had not come upon them unawares if they remember his words "watch." "Be not deceived," says Jesus.

Oh what must be the disappointment of those deceived, seemingly honest, sincere religionist, in the time to come, when Jesus will say, "Depart I know you not." No wonder there will be weeping and gnashing of teeth when they have to take their place with the sinner. Deceived, self deceived. Oh, may this not be, but now while they have opportunity during this day of grace. May he examine himself and see if he be in the faith, and oh, Lord assist each honest enquirer by this holy spirit to know that he is a child of God. O Lord, our God may we have eyes to see, ears to hear, and hearts to understand, and wills to obey thee and do thy will. Thy Law, oh Lord is perfect, converting the soul. There is but one Lord Jesus Christ, one faith, one baptism, one hope. The devil deceived our first parents which brought sin and death into the world. Through sin and disobedience the antediluvians were destroyed. Through sin and disobedience the Jews lost the kingdom of God and have been a curse and a wanderer for 1900 hundred years. Through sin and disobedience we too may be blinded to God's will, like Esau, sell our birth-right for pottage. We must not overlook these lessons of the past and think that anything short of doing God's will in God's way will do. We must be doers of his Word. Lord help us to be faithful.

Yours waiting and watching for Jesus.

B. Y. FRETWELL.

Cheap Rates to the West and Northwest.

On April 5 and 19 the North-Western Line (Chicago & North Western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start now! Apply to nearest ticket agent or address C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth Avenue, Chicago, Ill.—apr 9

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Burton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. S. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 284, Grand Rapids, Mich.
S. Roxana Wance, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worcestershire, England.
J. S. Butcher, Sidesville, Ind.
J. W. Nibs, Elizabeth, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Odanville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4607, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Side, Ia.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswego, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. B. Haupt, Laurel, Neb.
E. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. P. Baker, Box 1006 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglesby, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 327 South Los Robles Ave. Pasadena, Cal.
W. O. Steffe, Pomona, Cal.
E. W. Knapp, Box 44, Viola Idaho.
Elder H. M. Williams, Perry and, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Hubbard, Rensselaer, Ind.
John Foore, 2012 West Corning Ave. Pasadena, Kansas.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 284 Grand Rapids, Mich

Of 12,000 miles which form the land girdle of China, 6,000 touch Russian territory, 4,800 British territory, and and 400 French, while 800 may be described as doubtful.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Selma, Ohio, meet every 1st day of the week at 10:00, for devotional services. Any brethren passing through thereby are cordially invited to meet with us.

The Church of God, in Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles west thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Pearce Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have a regular preaching. Jason Welton, Elder; Sarah Sellick Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m, followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. The church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Lectures known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches in God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 19th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor every Sunday one and one half miles north-east of Linden on the third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Whiterocks, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cotbuley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private homes. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanicr.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Prospect Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

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Eastward. | 29 | 8 | 4 | 6 | 30

Table of Pittsburgh, Ft Wayne & Chicago Div. trains: Chicago, Clarke, Liverpool, Hobart, Wheeler, Valparaiso, Wanatah, Hanna, Davis, Daniel, Grovertown, Plymouth, Inwood, Burton, Bourbon, Glen Green, Warsaw, Eagle Lake, Pierceton, Larwill, Columbia City, Arcola, Ft Wayne, Van Wert, Lima, Sycamore, Crestline, Mansfield, Wooster, Massillon, Canton, Alliance, Pittsb'gh.

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No. 6, Ex. Sun. For St. Joseph..... 12:08pm
No. 8, " " " " 10:11pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute..... 6:33a m
No. 3, " " " " 12:43pm

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Books and Tract List.

A LETTER TO A FRIEND

[redacted]

quantities will raise hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Pop[illegible] tures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ," "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Poetry.

What is Good?

"What is the real good?"
I asked in musing mood.
"Order," said the law court;
"Knowledge," said the school;
"Truth," said the wise man;
"Pleasure," said the fool;
"Love," said the maiden fair;
"Wealth," said the miser;
"Beauty," said the lover;
"Freedom," said the rover;
"Home," said the sage;
"Fame," said the soldier;
"Equity," the seer.
Spake my heart full softly:
"The answer is not here."
Then within my bosom
Softly this I heard:—
"Each heart holds the secret:
Kindness is the word."

—John Boyle O'Reilly.

Communicated.

Immortality of the Soul.

At the Universalist State Convention at Lansing, in session, the President of the meeting, Mr. Illman said that their creed should be modified. That "the Church, by having too old doctrines, was in danger of losing its balance;" that it was suicidal for Universalists to close their eyes to the changed conditions, and that the church must step forward or sink backward to an ignoble decay."

It seems to me that many other sects would do well to lay aside tradition and popularity, and search the Scriptures carefully to know the truth, would see fit to change their creed somewhat. The first great error that prevails among the churches, and is the parent of many other errors, is the doctrine of "the immortality of the soul." That God gave to Adam and Eve in creation an immortal soul, and they have transmitted it to all their posterity.

Nothing is said in the creation of man of an immortal man or soul. The Hebrew word translated soul is Nephesh. That word is translated life in the Bible 475 times. It is translated life 120 times, and translated "man," person, fellow, etc., 39 times, but never called immortal. After Adam and Eve had eaten of the forbidden tree, the Lord said, lest he put forth his hand, and take also of the tree of life and eat, and live forever (in misery), he guarded the tree of life with a flaming sword. The Serpent said, "Thou shalt not surely die." The Lord said to Adam: "In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. The first man's disobedience may be properly called a spiritual death. I once heard a Universalist minister say at a funeral that this spiritual death is the only death there is. But we read in Gen. v. 5, "And all the days that Adam lived were 930 years and he died," (a literal death.) "And the Serpent said unto the woman, Ye shall not surely die."

The creed as nearly all the sects very much needs to be revised, for they teach that all men, good and bad do not literally die. Which shall we believe, God or the Serpent? The Universalist believes that all men, good and bad, go to heaven when they appear to die. The orthodox think the good will go after death to a heaven of endless bliss, and the wicked to a hell of endless torment.

Now the Bible teaches that man is mortal and not immortal in this life. Those who "seek for immortality by a patient continuance in well doing" will surely find it at the first resurrection, and thus gain eternal life. Rom. ii. 7. "Shall mortal man be more just than God?" Job iv. 17.

Paul says, 1 Cor. xv.: "Behold, I show you a mystery. We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. Then death is swallowed up in victory. But thanks be to God who giveth us the victory through our Lord Jesus Christ. Then immortality will be gained by all who have sought for it by well doing. Then the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But from the left hand, they go into everlasting punishment. Can that be everlasting misery? Let an inspired man answer, "Those who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." 2 Thess. i. 9. "The wages of sin is death."

The phrase "immortal soul" is not once used in the Bible. But that Book does say "the soul that sinneth shall die;" also, "He that converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins." Joshua was commanded to drive out the wicked nations out of the land promised to the patriarchs and their posterity. But Joshua had to fight them. "He took the city of Lachish and smote it with the edge of the sword, and all of the souls therein. He next smote Hebron with all the souls therein, with the edge of the sword." See John x. 34. The souls were not immortal or they could not be put to death. It is never said in the Bible that the immortal souls of the righteous go to heaven at death, or the wicked to an endless hell of torment. Sleep is often used to represent death in the Bible. "So David slept with his fathers and was buried in the city of David." The same is said of nearly all of the kings of Israel. Before he died he said, "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake in thy likeness. Psa. xvii. 15.

Isaiah says, "Thy dead men shall live together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs." Isa. xxvi. 13. Again, the prophet Daniel is told that Michael the great Prince, who stands for thy people and there shall be a time of trouble, such as never was since there was a nation. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. xii 1, 2, 3.

Peter declared to the great crowd on the day of Pentecost, "The patriarch David is both dead and buried: and his sepulchre is with us unto this day." "For David is not ascended into the heavens." If David is not ascended into the heavens yet, it is pretty sure that other good men have not gone there, but if dead in their graves as David was, will be awakened at the sound of the trump of God.

The first martyr Stephen was stoned, calling upon God, and saying, "Lord Jesus, receive my spirit (breath or life)." "And he knelt down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." Acts vii. 59, 60. When will he wake out of that sleep? Paul declares to his brethren at Colosse, Col. iii. 3, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We cannot appear with Christ in glory until he shall appear.

Again, "Our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "But I would not have you to be ignorant, brethren, concerning them who are asleep that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also who sleep in Jesus will God bring with him." "For this we say unto you by the Word of the Lord, that we who are alive and remain unto the coming of the Lord shall not prevent (go before) them who are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: Then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." See 1 Thess. iv. 13. Those mourning Christians were not comforted by an inspired Apostle by words of going to heaven at death. Why did not Jesus, when he "lifted up his eyes," call Lazarus down from heaven if he was up there, and why did not he tell his friends what he saw there? Some one in the *N. Y. Witness* split a sentence in the words of comfort spoken to Martha just before the call of her brother out of the grave, in order to prove immortality of the soul. Then it read, "Whosoever liveth and believeth in me shall never die." The first part of the sentence reads, "He that believeth in me, though he were dead, yet shall he live." "And never die," after that. As there was no proof that the widow's son, they were carrying out to bury, was a disciple, he went to hell and came back, and told his friends how glad he was to get out of that awful place! Did he? The "orthodox" better let out that job to the Spiritualists!—they are skilled in that business of bringing back "immortal" souls.

E. HOYT.

The Resurrection.

Dear Restitution:

A question arose in our paper as to the true day that Christ arose from the dead. Was it on the seventh or first day that his resurrection took place? One writer believed it occurred at the close of the seventh day and fulfilled this Scripture, "So shall the Son of Man lie three days and three nights in the heart of the earth." But there are several reasons why this Scripture (I think) does not refer to his resurrection and his death. For one reason, his tomb was not in the earth at all. It was new and hewn out of a rock. Mark xv. 46. This fact is against the thought of this text. Here is a text referring to his resurrection, Hosea vi. 1, 2, 3, "Come and let us return unto the Lord for he hath torn and he will heal us, he hath smitten and he will bind us up, after two days will he revive us, in the third day he will raise us up and we shall live in his sight. Then shall we know if we follow on to know the Lord, his going forth is prepared as the morning." The same prophet wrote, "And called my son out of Egypt," which Matthew tells us was fulfilled in the infancy of Jesus. That this Scripture was fulfilled is confirmed by Cleophas who said unto him, Luke ii. 4, "Art thou only a stranger in Jerusalem and hast not known the things which are come to pass there in these days. And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people, and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel, and beside all this, today is the third day since these things were done." What things? The delivering up the condemnation, the crucifixion, the burial, the resurrection, and the third day not yet ended when this conversation occurred; for early that morning before sunrise, the tomb was found empty. I have not found any authority in the Bible where Israel kept more than one Sabbath, or more than one day from evening to evening, and that was the day of atonement on the tenth day of the seventh month. This was the yearly Sabbath, "It shall be unto you a Sabbath of solemn rest, and ye shall afflict your souls, in the ninth day of the month at even from even to even shall ye keep your Sabbath." Lev. xxiii. 32. Note how it reads "in the ninth day of the month at even" prove that the days were not counted from, nor began at evening. Only this one yearly Sabbath day. I know that Sabbath keepers claim that the weekly Sabbath begins Friday evening, but there is no Bible authority for it that ever I could find.

As we have shown the proof that the days did not end at sundown, did they begin after midnight—so I should think, for we have the midnight watch, the cock-crowing and the morning watches taught us by our Lord. If he arose at cock-crowing, or earlier, he would be gone ere the women arrived at the tomb, and it would be at the end of the Sabbath at midnight before the first day began. They would not go to the tomb until that was passed. It is written, "My Word shall not return unto me void." Mark xv. 42. "And now when the even was come, because it was the preparation, that is the day before the Sabbath." Now notice, if the Sabbath began at even this act of his would not have been lawful, neither would it have said the day before the Sabbath. For at this time (at even) it would have been the Sabbath, according to Sabbath-keepers. So we find in the record that God gave of his Son, that at even Friday, Joseph took his body, and laid him in a sepulchre hewn out of a rock, and rolled a stone unto the door of the sepulchre—no earth about it. Friday night, Sabbath day and night until early on the first day of the week he laid in the tomb. Then on the third day early, the angels came and told the wonderful news, "He is not here; he is risen." Glorious news to us who soon shall now see him in his beauty. But some will ask, why does John describe that Sabbath day as a high day? Because it came at Passover time they regarded it (even as the churches regard Easter Sunday today) not as an added Sabbath, but as a high Sabbath occurring in Passover time, or during the week of the feast of unleavened bread. The law of the Passover reads, "These are the set feasts of the Lord, even holy convocations (the Scriptures do not teach that all the days called holy convocations are Sabbaths, which ye shall proclaim in their appointed season." In the first month, on the fourteenth day of the month, between the two evenings (Hebrew, see margin) is the Lord's Passover." Lev. xxiii. 4. So we see that Christ kept the true time of the law in the Passover, if when midnight arrived he eats his last supper with his disciples, after which he retires with them in the garden, and while they sleep during his agony, he awaits the sure fulfillment of the law and the prophets. For Judas comes and the dreadful suffering during the hours of that fourteenth day of the month is at last fulfilled, and he is laid in the tomb. This all occurred on the fourteenth day of the month, on which the Jews prepared their lamb the Passover, in the evening of the 14th instead of from "even to even" as Jesus did. But what of this other text in question, the three days and three nights? Look up the various Scripture texts of heart and earth, and see what they teach.

E. K. HOLT.

The Essentials of a Saving Faith.

"The essentials of a saving faith in Christianity are constants and admit of no addition, or subtraction. They are:

(a) The recognition of the totality of man's inherent sin.

(b) A belief in the unique birth and divinity of the Lord Jesus Christ as the promised Messiah; repentance and baptism (no doubt "immersion.")

(c) In his death, burial resurrection and bodily ascension, exactly as recorded in the gospels.

(d) In the fullness and freeness of the "grace" to all who accept of the propitiation effected by him, and by him only, whose untainted "blood," or "life," was absolutely "poured out," and a commemoration of this death in the Lord's Supper till he comes again.

(e) And finally in his literal return, or second advent in order to cleanse the vineyard, receive his kingdom, and give those who have previously accepted him, their promised Sabbath—"one thousand years" of rest and right rule upon earth—a millennium for weary humanity. We have had a pretty tough lesson through the past six working millenniums of history: it is not only high time for a day of rest, but the "set time" approaches.

One who accepts these tenets will "repent" *ipso facto*, and will endeavor to live a right life. The man who rejects them will inevitably perish (no matter how we define this term) because, unless a man accept a condition, he cannot legally, under any "code of law" be said to live, even constructively under it. How much more must this be so, as to the Millennial state, the *sine qua non* of entrance into which is necessarily a previous faith in its "condition!"

I have copied the preceding declaration of faith from Professor Totten's, "The Millennium,—the Hope of History." (Pages 78 and 79.) Not only to answer the enquiries of several warm friends of "THE RESTITUTION," regarding his belief, especially on baptism, but also with the design of showing how plainly he makes it stand out, that all who reject these essential tenets, and refuse to repent, in fact, will inevitably perish.

There are those who will go away into everlasting punishment, and this punishment is destruction. The wicked and rebellious of earth, are but the chaff of the harvest field; their doom is to be burned,—literally burned, root and branch.

The Professor prefaces the quotation I have made, with these words,—"I do not believe that 'an apostle,' or a 'primitive Christian' would recognize 'the faith once delivered to the saints' in its developed modern outcome."

In the "Introduction" to the book, he says, "Few Christians misunderstand the 'signs' about us. That they are indicative of 'the Times of the End,' all who are genuine in faith, believe. Indeed, we are bold to make this the criterion of the saving faith in Jesus Christ; for such as believe, are more or less conservative with his teachings—taken at first hand from the Bible itself—and (unwise) by the Higher Critics) they proclaim his literal advent, with no uncertain sound, as the chief end of our hope.

In Adam, we are condemned to death, and at the goal of individual existence, we pass away and are no more seen. The dead know nothing at all, nor is there any recollection in the grave. What then is our hope, save Christ's return. His second advent to complete our redemption by our resurrection, and bring in everlasting righteousness, in that then he will give eternal life unto his own? * * * Let us hear the conclusion of the whole matter—'Behold, I come quickly.'—*i. e.* suddenly—and my reward is with me; watch, therefore, for ye know not in what hour the Son of Man cometh!'"

S. ROXANA WHITE.

Matthew xviii. 36.

"Will some one give an explanation in your paper of the text, 'My kingdom is not of this world, if my kingdom was (were) of this world, then would my servants fight, but now is my kingdom not from hence.'"

E. W. MEAD.

Not having seen any response to the above request, the following is offered as an effort in that direction.

As there is no mention made of any particular point upon which explanation is desired, the writer supposes the point to be to produce harmony between Christ's kingdom as advocated by the writers of THE RESTITUTION, and as advocated by those who hold to a present spiritual kingdom. The text, which is found in Jno. xviii. 36, is certainly self explanatory when carefully read. And instead of its being a strong text in favor of a present spiritual, or church kingdom, it is one that is in direct antagonism to that doctrine. This text is often quoted in proof that the kingdom, is not of this world—meaning earth. Allow for a moment that the term "world" refers to "earth." That if the word "hence" which stands at the close of this sentence bears an important part. It is an adverb. Suppose it is here an adverb of place, or locality, as it would be if "world" means "earth." It would then signify that the kingdom was at a distance from the place where Christ was when speaking, or possibly distant from the earth altogether. That would not do, as all believe that the kingdom in some form or another is or is to be on the earth. But there is another little word in this clause which qualifies the word "hence." Namely "not." Still allowing "hence" to be an adverb of place and using "not," the meaning would be that the Kingdom is not at a distance from the place where Christ was when speaking. Let us paraphrase this portion of Holy Writ, interpreting the different words as above. "My kingdom is not of this earth: if my kingdom were of this earth, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not at a distance." Then pray tell where it is. If it is not here on earth, nor away from the earth; where in God's universe is said it be" This interpretation would not admit of a kingdom at all. It will therefore be necessary to review the text.

Peter writing concerning the flood in Noah's day, 2 Peter iii. 6, says, "Whereby the world that then was, being overflowed with water, perished." The word "world" here is the same in the Greek as in John xviii. 36. What perished on the account of the flood? Certainly not the earth. The inhabitants perished. So also did all animate objects, as well as did the inanimate objects that were upon the earth. In fact the old order of things perished. A new order was ushered in as the waters assuaged. An age had drawn to its close and a new age received birth. Suppose this to be the meaning of the word "world" in the text under consideration. The adverb "hence" will now be one of *time*, and not of *place*, and its meaning would be "from this time forward." The text would then be paraphrased as follows, "My kingdom is not of this time, age, or order of things; if my kingdom were of this age, then would my servants fight,.....but now is my kingdom *not* from this time forward." This certainly brings harmony between the first and last clauses of the verse. Not of this age. Not "from hence." from this time forward. Then when is his kingdom to be ushered in? Not until he "shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. xxv. 31. Where will he sit? "At that time they shall call Jerusalem the throne of the Lord; and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem." Jer. iii. 17.

F. L. AUSTIN.

Nowadays it is not "anxious for nothing," but anxious about nothing.

The words of a fiery Christian are not set to heavenly music.

There are passes which are easily taken; they are trespasses.

When we walk inwardly with God, outwardly we stray not.

A Christian is not a success, when he wants Jesus as only a Sunday companion.

Our greatest glory consists not in never falling, but in rising every time we fall.

"Faith, hope and courage gird up the loins, equipping one for achievement and victory; fear, doubt and discouragement dissipate strength and disarm and defeat the man in whose breast they lurk."

"If the dew of morning sparkles like diamonds in the meadows it is because the sunlight touches each drop, transforming it into a gem. If in this world of pain, hardship, disappointment and death, our lives shine, it will be because some ray of the divine love lights up our hearts."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, APRIL 13, 1898. NUMBER 15.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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Plymouth, Ind. April 13, 1898

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Sunday, April 3rd, was another day of rejoicing for the Church in Cleveland. Bro. George Neil, (son of our Bro and Sister Neil), aged 17, and a member of the special senior class in the Sunday School, sometime ago appointed by the Superintendent, Bro. Shourds, for the benefit of such scholars as may be seriously contemplating a union with the body of Christ. This was an excellent arrangement that others may adopt with profit judging from results here. God be praised, four of the members have already yielded obedience. May God bless this latest born babe, we pray.

For Bro. J. B Wince.

Dear Brother:

The Rev Gillespie must have been in great straits for proof to heaven as his future home, if this is the best he can find: "Since conversation is used in the sense of citizenship, therefore, we are but sojourners here, and heaven is our native country." According to this he was born in heaven, and emigrated to this world, and is anxious to get back again for some reason or other. Probably he thinks he is not properly appreciated here. But what silly twaddle this is to justify him in offering to perishing mortals baseless hope! If a person deserves a penitentiary sentence for a fraudulent transaction in real estate that relates to mortal life,—what does he deserve who teaches lies in the name of the Lord in reference to an *everlasting home?*

We are wondering if the Rev. gentleman ever read in the 6th of Hebrews that God has set a hope before men based upon his Word and oath? Has, does he think that Phil. iii. 20 contains the promise which God confirmed by an oath? If not, why does he not turn to that oath-confirmed promise and show it to his people so that they may have strong consolation?

Is it thinkable, that God should want people to fit themselves for heaven above, and offer them a home thereby using "conversation" in the sense of citizenship? What can the man be thinking about? Does he not know that not one in ten thousand of his fellow mortals has the mental acumen to see the alledged offer in that verse? Of course it is not in the gentleman's power to explain it to every body, and what will be one of these? Can the poor man sleep and eat with this load on him?

We presume the gentleman had no fear that his people would ever read the last clause of the verse in question and so discover his ignorance or something worse. It says, "For our commonwealth begins in heavens, out of which also a Savior we look for, Lord Jesus Anointed [To be King of God's kingdom—he having gone there to receive that kingdom, or be invested with royal authority and return, (see Lu. xix. 12) to set up that kingdom] who will transform the Body of our humility into conformity with his glorious Body, according to the energy by which he is able even to subject all things [in this world] to himself."

He who is the beginning of the commonwealth was expected to come back to earth, and those who had known him to hear his voice and come forth out of grave to everlasting life. John v. 28; and change all the living ones of the same class in a moment,—in the twinkling of an eye, to rise in company with the resurrected ones to meet the Lord in the air. 1 Thess. iv. 16-18. But they are next seen on the Mount of Olives in company with the Lord so that they do not remain with him *above.* And we next see him seated upon the throne of his glory (Matt. xxv. 31) on earth, and saying to his saints, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The Lord will be King over all the earth, Zech. xiv. 9; and *under* the whole heavens.—Dan. vii. 27, and all people, nations and languages shall serve him, Dan. vii. 14; and the saints of the Most High take the kingdom and possess the kingdom for ever-even for ever and ever;" all agreeing with Jesus' words that "the meek shall inherit the earth," not heaven. Is not this better than *declaring* conclusions?

Law or Gospel—Which? No. 5.

One last article closed with the remark that it was the lack of faith that made the law from Sinai necessary for a time, as clearly shown by God in Heb. 19, where in enjoining the existence of the law, although the inheritance could not be obtained by obedience to it.

We trust our reader will realize that their long servitude and isolation in Egypt had made heathens of Abrahamic literal descendants, God had to make himself known to them when about to take steps to deliver them from bondage, see Exo. xx. 5. They were even threatened with fury before leaving Egypt because they would not cast away the abominations of their eyes nor forsake the idols of Egypt, see Exo. xx. 7, 8. It was this fearful condition of things that had to be dealt with, and referred to as transgressions by the Spirit in Paul. Gal iii. 19

Degraded as this people were, Jehovah's sworn purpose required that they should be kept separate from the rest of mankind till the seed should come to whom the promises were made, Gal. iii. 16; and then expire, having served its purpose. These things must be borne in mind, if we would have a clear conception of the truth as it is in Jesus. As surely as we begin in the middle we will end nowhere; and we mean to reiterate these bottom facts. The Israelites were too low down in the scale of beings when they came out of Egypt to be governed by the principle of faith and loving obedience; and after experiencing the Red Sea deliverance and destruction of Pharoah and his host, and hearing the thunders at Sinai, they began to realize something regarding the living and true God, and consented to do as he told them, in order to enjoy in peace and plenty the land of Canaan.

6 Jesus has been made a pledge of a *better hope*, founded upon a *better covenant*, which was established upon *better promises*—that is, promises of better things. Heb. viii: 6; vss: Jesus has been made the pledge of the better hope, by being *himself* made a priest forever, showing that the covenant he is the Mediator of bestows everlasting benefits,—*far* better than the Sinai covenant. this,—unspeakably better.

7. The Law made men with infirmities High Priests,—mortal and sinful men, (Heb. vii: 28) but Jesus, the Mediator of this Better Covenant was holy, harmless, undefiled and separate from sinners (Heb. vii. 26) and by oath of God was made High Priest, (Heb. vii: 21) "who is perfected for evermore, (Heb. vii: 28).

8. Every High Priest is ordained to offer gifts and sacrifices (Heb viii: 3) wherefore it is of necessity that this man [our Great High Priest] have somewhat to offer.

This Everlasting Priest is Mediator of a *new covenant*. He has nothing to do with the covenant which Moses was Mediator of. If this be reflected upon it will be clearly seen that he is not officiating to secure anything for *us*, which the old covenant offered. If he is not officiating under the old covenant, Who is? If no one is, how can any benefits be derived from it? We mean, of course supposing it to exist; but it does not.

Heb. viii: 6 says he [Jesus] is Mediator of a *better* covenant. Why not believe this? Adherance to the *inferior* is evidence that we do not believe in the *better*. Why is the news sent to us of a *better covenant*, with an everliving High Priest to officiate in our behalf under that covenant, if not to induce us to *abandon* the old, *which has no High Priest now*, is infallible proof that *there is no old covenant now.*

9. It is a solemn and intensely interesting fact, that our Great High Priest is [illegible] all [illegible], and if faithful [illegible], we Christ's *then* are we Abraham's Seed, and heirs [of the inheritance] according to the promise to Abraham. Gal. iii. 29. The inheritance is not of the law, Gal. iii. 18; neither can the law constitute us righteous in the sight of God, nor give us future life. Gal. iii 21. The law was a ministration of death, while in force. It has been done away. And the Two-Law Theory is a Latter Day Myth.

13. The Old Covenant was dedicated with the blood of beasts. The *new* required dedication by a better sacrifice; and Jesus said, "This is my blood of the NEW COVENANT, which is shed for many; and in Heb. xiii 20 we have divine evidence (1) That the New Covenant is the Everlasting Covenant,—and this means that the old was not to be everlasting. (2) That the New Covenant gives life after death. It reads:—"Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep [By what means?] By the exercise of his Almighty Power, independent of any SYSTEM OF MEANS? No, indeed! but THROUGH *the Blood of the Everlasting Covenant.*" Therefore, man could not give life without the blood.

Is it any wonder that Paul warned the foolish Galatians that if they sought righteousness by the law [from Sinai] Christ's death was in vain?

Ought we not to have a high estimate of the truth stated in Heb. xiii. 10 that we have an altar, whereof they have no right to eat who serve the tabernacle?"

In Advent literature we find that they call Jesus *their* Advocate as complacently as if Jesus' Blood was the blood of the *Old Covenant* they cling to, and it is enough to make one's heart ache to see them utterly regardless of the fact that the blood of Christ was the blood of the *New Covenant not the Old.*

Another supposed difference between the moral and ceremonial law, is as follows:—

14. God declares that the moral law shall stand forever and ever. Psa. iii. 7, 8.—"The Apostles declare there is made of necessity a change of the Ceremonial law." Heb. vii. 12.

We are compelled to say that Psa. iii. 7, 8 says nothing at all in regard to the moral law, so called; neither does Heb. vii. 12 make any reference to the so-called ceremonial law. Both of these statements are based upon the assumption that there is a moral law in distinction from a ceremonial law, which we have most abundantly disproved. Reference to the 111th Psalm will show that the covenant referred to there is one that is to stand forever, and is therefore the one dedicated by the blood of Christ. And it is entirely misleading to say Heb. vii. 12 refers to the ceremonial law, as we have already seen that that passage proves the change of the whole law given by Moses for that given by Christ.

15. It is said:—"Christ did not come to destroy." Matt. v. 17. We are then told that Ephes. ii. 15 teaches that he (Christ) abolished the ceremonial law.

Was our author short of ink or paper, or what?—that he did not quote enough to mean anything bearing on this subject. It reads, "Think not that I am come to destroy the law, or the prophets, but to fulfill [the law and the prophets]: for verily I say unto you, till the heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The whole statement completely refutes what the garbled extract is intended to teach. To fulfill the prophets is to do exactly what they predicted should be done. To fulfill the law is to obey its requirements perfectly. The lawful inference is that the law in its entirety would pass away after every jot and tittle had been fulfilled

But why could not any portion of the law pass away before it was fulfilled, or perfectly obeyed?

1 Because God set forth Jesus Christ a propitiation through faith in his blood, ...that he might be just, and the justifier of him which believeth in Jesus *How* did he manifest God's righteousness? Ans. By receiving the condemnation of sin in his flesh, although personally sinless.

2nd, Because Jesus was the *antitypes* of the temple, altar, High Priest, and mercy-seat, etc., etc., under the Sinai covenant, which was only added till the Seed (Christ) should come, and perfectly fulfill every jot and tittle of it; and in that way work out a perfect legal righteousness that no one else could. In this way he magnified the law and made it honorable by demonstrating its perfect efficiency when obeyed.

3rd The law had said the Jews should observe their ceremonies in hunger and thirst and nakedness and want of all things if disobedient: and Jehovah should send against them a nation of fierce countenance and besiege them, destroy the fruit of their labor, and scatter them over the whole earth, see Deut. xxviii., with many additional horrors; and Jesus reaffirms all this in Luke xxi. This of course abolished the kingdom and temple and the law—and its divine service. Every jot and tittle of it was then fulfilled. It did not pass away, it must be because Christ failed to fulfill it. But his resurrection proves that he *did* fulfil it. It served its purpose, and expired. And then what? Why

16. The Blood of the *New Covenant* was shed. The explanation of this is found in Rom. xv. 8, 9, where it says, "Jesus Christ was minister of the circumcision for the truth of God." [In what respect? How did he serve the Jews in regard to the truth of God? Ans.] To confirm the promises made unto the Fathers: [450 years before the law was added] and that the Gentiles might glorify God for his mercy," etc. These promises are found in Gen xii 3; xiii. 15; xv. 18; and in referring to these promises in the 17th chapter the Lord spoke of them as a covenant. It was the ancient custom to confirm a covenant by cutting an animal into two, and the parties thereto passing between the halves, see Jer. xxxiv. 18, 19. A similar ceremony was enacted in connection with the Abrahamic covenant. In answer to Abraham's question, "Whereby shall I know that I shall inherit it. (the land) the Lord commanded him to take a heifer, a she goat, and a ram, and divide them in the midst. And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp passed between those pieces: a miraculous typical confirmation of the covenant, which assured Abraham that it should duly be fulfilled, Gen. xv. 8-17. We call this a *typical* confirmation, the reason we so say is, that Heb. ix 19 says that Moses dedicated the Sinai Covenant with blood of calves and goats with water and scarlet wool, and hyssop, saying, "This is the blood of the testament, or covenant, [which related to *this* life]. A covenant which ensures a *future life* to human beings needs to be confirmed by something superior to the blood of rams or heifers. This requirement was found in the person of the Lamb without blemish and without spot, 1 Pet. i. 9. The typical confirmation which Abraham witnessed bears the same relation to that effected by Jesus, that the Mosaic sacrifices bear to the suffering of the body of Jesus Christ on the cross. The words of Jesus, "This is my blood of the New Covenant which is shed for many;" Mark xiv. 24; and Heb. xiii 20, "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the Sheep, through the blood of the everlasting covenant," infallibly explains the meaning of Rom. xv. 8, 9, "Now I say, that Jesus Christ became a servant of the Circumcision [Jews] on account of the Truth of God, in order to confirm [with his own blood] the promises of the Fathers." Bagdott.

This brought into force the *new* covenant the *moment* the *old* was nailed to the cross. Abraham and all the faithful of the past received not the promise. Heb. xi. 39; and how could they? It had not been dedicated by the blood of the spotless Lamb. Thank God it has *now* been dedicated, or confirmed, and its power to give life after death demonstrated; and the Great Shepherd himself was the first raised by the blood that confirmed it.

17. It is further said on p. 11 of the "The Two Laws," that "He came to magnify and make honorable, the Moral Law." Isa. xlii. 21. "He took the Ceremonial Law out of the way at his death." Col. ii. 24.

18. "Every jot and tittle of the Moral Law shall stand till heaven and earth pass away." Matt. v. 18. "The Ceremonial Law was only added *till* and then passed away *when* the Seed came." Gal. iii. 19.

We ask our readers to consult the passages referred to, to see if they find anything like the last two paragraphs,—and consider if a more shameful mutilation of God's Word was ever witnessed? What sort of a doctrine worth that needs such methods for its support.

19. Of this, [the Moral Law,] Christ says, "Whosoever therefore shall break one of these least commandments shall be called the last in the kingdom of heaven." Matt. v. 19. Of the other, [the ceremonial,] the apostle said, "We gave no such commandment that ye should keep the law." Acts xv. What a wicked perversion of the Text." Consult the passage to settle it

Communicated.

What Constitutes a Minister.

First: He must be in Christ, a new creature.

Second: He must have an intellect capable of learning and knowing the truth.

Third: He must be energetic enough to study so as to show himself a workman, that needeth not to be ashamed, rightly dividing the word of truth.

Fourth: He must have moral courage enough to tell the people what God says, and not one word more. Remembering the charge to Timothy, 2 Tim. iv. 1-4.

What a solemn charge that was. If it was applicable to the preacher Timothy is it not equally applicable to each one of us today.

O, brethren, are we faithfully discharging our trust or are we holding back a part of the God given message for fear of offending some of our hearers?

Are we catering to the ears of the congregation instead of thundering forth in plain language the God-given message, the word?

We have reason to believe that there are ministers who know more of the message than they communicate and when interrogated as to why they withhold the blessed truths that God has given them, they answer that if they should speak the whole counsel of God, many would be offended and leave the congregation, and, as they do not hold these truths to be vital they choose to withhold them.

Remember brother, you are charged in the presence of God, in the presence of Christ, by his appearing and by his kingdom to preach the word and not just a part of it.

Not such as human wisdom may choose but the entire message and if we fail dear brother, God will hold us responsible for what he has required at our hand.

Let us do our whole duty, preach the word regardless of consequences, God who called you is able to take care of the results. Sow the good seed let some other brother come along and water it.

But God giveth the increase. Let us be faithful to our trust that we may hear the "well done thou good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things."

May this be the happy lot of all my fellow laborers, myself included, is my prayer.

H. F. Combs.

Confusion.

Orthodoxy proclaims to the world in one breath that Christ died for our sins according to the Scriptures and that he was buried, and that he rose again the third day according to the Scriptures. In the next breath says he ascended to paradise that same day with the thief, and also went on a mission to hades to preach to the spirits of the antediluvians. That is, the Christ, did not die, he only laid down his body. That it was only his body that was buried and rose again the third day. That his soul was not left in the Spirit world where the thief went, neither did the body of God's holy-one see corruption. They say he died that we might live and that he became a sacrifice for sin. That a human sacrifice could not save us, it required a divine Saviour. Yet he offered only his body, his humanity only died for the sins of the world.

Of man, they affirm his freedom from death in that his soul is immortal and he only moves out when he appears to die. That his house falls to ruin and will be restored to the soul at the last day. That during the interval between apparent death and resurrection the soul moves into its house in heaven and at the last day will vacate its heavenly house and move into its earthly house.

It follows then, that the Lord is coming not for those that look for him but only for their houses That if a man die shall his house live again. That the dead houses in Christ shall rise first. Could anything be more foolish than such theories?

Let us accept the truth as it stands revealed in its simplicity: that Christ died, and was buried; rose again, and is alive forevermore. If we believe in him though we should die yet we shall live again and die no more.

He did not come to save us in death, but to save us from death and to give us eternal life at the resurrection.

A. B Wince

If you cannot get your own way, do not own disagreeable ways.

The man who is ruled by the Spirit, will be ruling his spirit.

Poetry.

The Coming of His Feet.

In the crimson of the morning, in the whiteness of the noon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness or the gleaming of the moon,
I listen for the coming of his feet.

I have heard his weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,
Worn with weight of sorrow, toiling up the slopes of Calvary,
The sorrow of his coming feet.

Down the minster arches of splendor, from between the twist the cherubim,
Through the worshiping throng, with motion strong and fleet,
Sounds his victor tread, approaching with a music sad and dim—
The music of his coming feet.

Sandaled not with chasm of silver, girdled not with woven gold,
Weighted not with shimmering gems and colors sewed,
But white-winged and shod with the Tabor-light of old—
The glory of his coming feet.

He is coming, O my spirit! with his everlasting peace,
With his life-redness immortal and complete,
He is coming, O my spirit! and his coming brings release,
I listen for the coming of his feet.

Communicated.

The Origin of the Trinity.

PINE WOODS BIBLE CLASS

investigation of ancient and modern gnostics, or

THE TWO NATURES OF JESUS CHRIST.

Teacher. In the first epistle of John what particular sect or class of people does John refer to where he says: "Every spirit that confesseth not that Jesus Christ is come in the flesh, is *not of God*."

Lucy. Irenæus, who flourished in the second century, says John was controverting the Christian Gnostics of his time. And Tertullian says he was opposing both the Gnostics, and the doctrine of Ebion. Dr. Hursley says he refers solely to the Gnostics.

Teacher. What was the basis of the Gnostic philosophy?

Lucy. "It was the basis of the Gnostic philosophy that *all matter* was essentially *evil*, and an annoyance to what was spiritual: but that God, on the other hand, was a benevolent Being, *perfectly free from all evil*." See *Mosheim*, Vol. I, p. 86.

Teacher. But the Gnostics believe in an inferior deity to Jehovah, which John opposes in his gospel?

Lucy. Yes, I quotens follows: "The Gnostics entertained the idea of a Divine Being *distinct* from God, and *inferior to* him, called *the Word*. In opposition to this, John declares the Word was *not a distinct Being*, but *belonged* to God, and was God himself." Modern Gnostics say that the Word is the second person in the Holy Trinity, which is about the *same philosophy*.

Teacher. What notion did the Gnostics have about creation?

Lucy. "They said that creation was not the work of God himself, but of a being less perfect than God." See *Mosheim*, Vol. I, p. 86, and *Michaelis*, Vol. III. Part I, p. 201.

John says it was the work of God, by means of the Word of his power. Modern Gnostics say Jesus Christ, the second person in the Holy Trinity, *created the world*, so weese all are not yet extinct.

Teacher. We know that Irenæus flourished in the second century. Does he say anything about these Gnostics, and the first chapter of John's gospel, as refuting the doctrine of the Gnostics?

Carrie. Yes, Irenæus says: "John, the disciple of the Lord, desiring by the publication of his gospel to root out the error which had been sown among men by Cerinthus, (a Gnostic leader) and some time before by those who are called Nicolaitans, (Gnostics, *'which I also hate.'* Rev. ii 6.) Who are a branch of that science, which is falsely so-called, that he might confute them, and satisfy all that there is ONE GOD, who made all things by his Word, and NOT *as they say*, one who is the Creator of the universe, and *another*, the Father of the Lord, etc.: the disciple, therefore, of the Lord, wishing to cut off these errors, and to appoint a rule of truth in the church, that there is ONE GOD ALMIGHTY, who by his Word made ALL things *visible* and *invisible*."

Teacher. To whom did John allude to, when he said: "Who is a liar but he that DENIETH that JESUS *is the* CHRIST."

Carrie. Irenæus, and other early writers, say he referred to the Gnostics. The Gnostic, and also a branch of the Gnostics, known as Cerinthians, Nicolaitans or Docetes, said that Jesus, born of the flesh through Mary was NOT the Son of God, or the Christ, that the Son of God, or the Christ, but was a Divine Eon, a SPIRITUAL *being*, which dwelt in Jesus of Nazareth, born of Mary, as a mere receptacle or house, and consequently they denied by this teaching that the Christ the Son of God had come in the flesh, but came as a *previously existing* spirit and being. Trinitarians are modern Gnostics, they also deny that the flesh body born of Mary was the Christ, the Son of God, but affirm that the Son of God was a SPIRITUAL being which *previously existed*, and was co-equal and co-existent with the Divine Father, and dwelt in the flesh body as a receptacle. Their doctrine is *identical* with the ancient Gnostics. John denounced such *teachers*, and those who *believe* such teaching, as *"liars,"* and *"anti-christs."*

Teacher. I think it will be well to read the passage from Irenæus, referred to by Carrie, and note how closely it fits our modern Trinitarian Gnostics. Arlen, please read it.

Arlen. I will. It is as follows: "The gospel acknowledges no other Son of Mary except him who was BORN *of Mary*, and who *suffered*. It knows nothing of the CHRIST *flying from* JESUS, previous to His passion. It knows only him who *was* BORN, viz.: Jesus the Christ, the Son of God, who, still the *same person*, suffered and rose from the dead: (the Gnostics and Trinitarians say Christ *never died*) as John the disciple of the Lord confirms, saying, 'But these are written, that ye might believe that JESUS is the CHRIST, the Son of God; and that believing, ye might have life through his name;' guarding against those blasphemous doctrines which DIVIDE the Lord as much as possible, affirming him to consist of this substance and the other. On *which* account also, he (John) hath testified in his Epistle, 'Little children, it is the last time: as ye have heard that Antichrist shall come, even now there are many antichrists,' whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us.' 'Who is a liar but he that denieth JESUS is the CHRIST.' This is anti-christ—that homicidal opinion of theirs, which diminishes and divides into pieces the Son of God (like the Trinitarian Gnostics, who have him PART *God*, and PART *man*) was what the Lord forewarned us to beware of, and what his Apostle John, in his Epistle, enjoins us to shun, saying, 'For many deceivers are entered into the world, who *confess not* that Jesus Christ is *come in the flesh*.' (Trinitarians say the FLESH was only a HORSE for the real Christ, like the Gnostics did). This is a *deceiver* and an *anti-christ*. Look to yourselves that, ye loose, not those things which ye have wrought. * * * 'Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is *come in the flesh*, is of God;' and every spirit that divides Jesus Christ is NOT of God, but of antichrist. On which account he again says in his Epistle: 'Whosoever believeth that JESUS is the Christ, (the real flesh born of Mary) is born of God; well knowing (that *Jesus the Christ* is ONE and the SAME, to whom the gates of heaven opened—who shall also in the *very same flesh* in which he suffered, come again revealing the glory of his Father."

Teacher. This is an important extract from an early teacher,—and shows that those who deny that the real flesh man born of Mary is the Christ, the Son of God, are deceivers and antichrists. Trinitarians and Gnostics say, that Christ, the Son of God, was *a spiritual* being, which only dwelt in the *flesh* body, called Jesus, and hence as John said, deny that Jesus the Christ is come in the flesh. I will ask Albert to read the following extract from Forrest.

Albert. It reads as follows: "Both the Cerinthians and Docetes (branches of Gnostics) affirmed that Jesus of Nazareth was a mere receptacle in which the Christ dwelt, as I have said, and NOT THE CHRIST HIMSELF,' who was a spiritual being. Now it was to the *Christ*, thus distinguished from *Jesus*, that these Gnostics attached all their ideas of glory, including the title of Son of God. It followed, therefore, that they MUST DENY that Jesus, the mere receptacle of the Christ, was the Son of God, but that Jesus WAS NOT; thus provoking the rebuke of the Apostle John, as against persons who were in REALITY DISBELIEVING *the Son of God*." See *Michaelis Introd.* Vol. IV. pp. 409, 410.

Teacher. Please also read this extract from page 67.

Albert. It reads as follows: "This view is proved by John's Epistle itself, and ecclesiastical history bears it out. That it was those who SEPARATED THE CHRIST FROM JESUS, *who also denied the Son of God*, (like modern immortal soul Trinitarians do) according to John is proved by two verses in his Epistle v. 1: 'Whosoever believeth that JESUS is the CHRIST (Gnostics and modern Trinitarians do not so believe) is born of God.' 'Who is he that overcometh the world, but he that believeth that JESUS (born of Mary) is the SON OF GOD?' It is evident from these two verses that a belief that *Jesus* of Nazareth (who had no personal existence before born of Mary) *was the Christ*, and not a *different person*. This view is also suggested by chap. ii. 22: 'Who is a LIAR, but he that denieth that JESUS *is the* CHRIST, (and not some previously existing spiritual person). He is antichrist that denieth the *Father* and the *Son*." Trinitarians say the Father and Son are the *same*, and *not* different personalities. when they affirm that Jesus of the New Testament, was none other than the Jehovah of the Old Testament. So that there is, according to their false teaching, practically no Son of God at all, as no one can possibly be the author, or father of his own being, or co-existent with his Father.

The above extracts prove that the ancient Gnostics, and modern Trinitarians, both equally deny the Christ has come in the flesh, by affirming that Christ, the Son of God, merely dwelt in the flesh Jesus, born of Mary.

W. H. WILSON.

Man, What is he, and What is his Destiny?

How was man created? "And the Lord God formed man of the dust of the ground." Gen. ii. 7.

How did he become a living soul? "And the Lord God breathed into his nostrils, the breath of life." Gen. ii. 7.

What was the breath of life? "What God breathed into the man's nostrils.

What does man breathe? Air.

What does it give man? Life. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4.

"As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; all the while my breath is in me, and the Spirit of God is in my nostrils (that is the breath which God gave him, margin); My lips shall not speak wickedness, nor my tongue utter deceit." Job xxvii. 2-4.

"And they went unto Noah, into the ark, two and two of all flesh, wherein is the breath of life." Gen. vi. 5.

"Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into ye and ye shall live. And I will bring flesh upon you and cover you with skin, and put breath in you and ye shall live." Ezek. xxxvii. 5, 6; read also 9 and 10 ver. Also Dan. v. 23; Acts xvii. 25; Rev. xiii. 15, margin.

Can man live without this breath? No. "And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, (the breath of the spirit of life, margin) of all that was in the dry land died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark." Gen. vii. 21-23.

What caused Noah and all in the ark to live while all outside perished? Those in the ark were kept above the water in the air, so they could breathe air. Those outside went down into the water and their nostrils filled with water, and they died; because the nostrils were made to convey air, (which is the breath of life) to the lungs, and when anything else fills the air passages death is certain.

Why should this process kill animal and fowl life? "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: all go unto place; all are of the dust, and all turn to dust again." Eccl. iii. 19.

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe." Josh. xi. 11 and 14.

How did they destroy the souls? By the edge of the sword, so they could not breathe. Therefore a soul must breathe in order to live.

"Thou takest away their breath, they die, and return to their dust." Psa. civ. 29. "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. cxlvi. 4. Whose thoughts perish? The one that the breath is gone from. They can neither live or think without breath.

"Woe unto him that saith to the wood, awak; to the dumb stone, arise; it shall teach! Behold it is laid over with gold and silver, and there is no breath at all in the midst of it." Hab. ii 19.

"For as the body without the spirit (breath, margin) is dead, so faith without works is dead also." James ii. 26.

But says one the Scriptures say, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." Eccl. xii. 7.

What was the spirit that God gave to man to make him a living soul? The air was breathed into his nostrils. When Adam was 930 years old, he quit breathing, and the air which he breathed returned to God's great store house, the atmosphere. The Scriptures say Adam lived 930 years and died. Who died? Adam. How much of Adam died? All that had been alive. What was he when alive? A living soul. What when dead? A dead soul. I breathing into his nostrils made him a living soul; ceasing to breathe made him a dead soul.

Is this the final end of all men? No. "For as in Adam all die, so even in Christ shall all be made alive." 1 Cor. xv. 22.

Who is it that dies? All that are in Adam.

Who are in Adam? All of the human race.

Then all die? Yes.

Who are made alive? All that are in Christ.

Who are in Christ? All that obey his commands. "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved." Mark xvi. 15. "For as many of you as have been baptized into Christ have put on Christ." Gal. iii. 27.

Is that the only class that is made alive? "But every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. "For as many as have sinned without law shall perish without law: and as many as have sinned in the law shall be judged by the law." Rom. ii. 12, 13.

Who are without law? Those out of Christ; they perish without law. Who are in the law? Those that are in Christ. They shall be judged by the law. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii. 13. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. vi. 23. For the wages of sin is death to who? To all that do not come to Christ for eternal life. Do all that come to Christ obtain eternal life? Yes, if they come believing and obeying the true gospel. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and in the end everlasting life." Rom. vi. 22.

What is done for those that come to Christ? Their names are recorded in the Book of life. What is their condition then? They have the promise of eternal life, when Christ comes.

Is there any chance of losing that promise? Yes. "Yet now if thou wilt forgive their sin; and if not blot me I pray thee, out of thy book which thou hast written, and the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. xxxii. 32, 33. See also Deut. ix. 14; xxix. 20. "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life." Rev. iii. 5.

What is the condition of those that have their name blotted out of the book of life? "For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Peter ii. 20, 21; also Heb. vi. 4 to 6; Heb. x. 26, 27.

Why is their condition worse than one that never joined Christ's body? Because now they have to answer for the deeds done in that body, and if they had never joined Christ's body, they would have died in Adam. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his (Christ's) body according to that he hath done, whether it be good or bad. 2 Cor. v. 10; Rev. xx. 12-15.

In conclusion, "Man was formed of the dust of the ground." Given life by breathing in his nostrils. Continuing a life in Adam brings eternal death. Living this present life in Christ brings eternal life. Leaving Christ and going back to the World brings a judgment to be judged when the books are opened for that purpose at the last final judgment.

Submitted in love.

E. W. KNAPP.

Immortality.

From infancy to womanhood I was taught to believe on the immortality of the soul. My parents, brothers and sisters belonging to the United Brethren church

When very young I was converted, as all orthodox call it, and was sprinkled into the church (instead of being baptized into Christ.) As I grew to womanhood there arose a great question in my mind, Do the righteous dead go right off to heaven, while the wicked dead are cast down to hell, there to burn forever, and ever?

I did not read the Bible very much, but always remembered what my minister taught. After I married my mind was fully centered on the Word of God. After hearing the true teaching I was baptized into the faith, I now believe, to. I then found out that I had been taught a lie from the very beginning, and in searching the Scriptures I found that man was naturally mortal and perishable, or corruptible in nature. But; should we, without opening our Bibles, endeavor to form an opinion of its teachings from the current phraseology of modern theology, we should conclude it to be full of declarations in the most explicit terms that man is in possession of an immortal soul, and a deathless spirit, for the popular religious literature of today which claims to be a true reflection of God's most holy Word, is full of expressions in like manner. But in turning to the Bible our true source of information we learn that the opposite is true. In Genesis iii. 22, we find, "And the Lord God said, Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live forever." In Genesis ii. 17, we hear God instructing the sinless pair regarding the tree of knowledge of good and evil. That if they would eat of it, in that day they should surely die. Of all other trees they were freely permitted to eat of even the tree of life. But after they eat of the forbidden tree they were not allowed to partake of the tree of life again and it was then and there the sentence pronounced on them began to be verified. Consequently the tree of life was intended to perpetuate life, and man did not possess inherent immortality even before the fall and it is self-evident he has not come into the possession of it naturally since. But what a blessing it is that man was not permitted to take of the tree of life after his disobedience for had he been he would then become an immortal in his sins, an immortal sinner, forever shut out of the kingdom of God. Imagine, dear reader, this world filled up with immortal sinners from four to six thousand years old, while there could be no hope of their miserableness ever ending, and although it brought death on us all we must admit that God was an all-wise Creator.

Death natural is the penalty we pay for our hereditary nature in consequence to Adam's transgressions, for we read that the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord. While the second death is the result of sins we commit in our bodies Rev. xxi. 8. We find again in Job v. 17, "Shall mortal man be more just than God? Shall a man be more pure than his Maker? How can we say then that man is immortal? Is that all the proof we have? Let us turn to 1 Tim. vi. 15. What does that say as to the nature of man. Dear Brothers and Sisters do 'you think we need any more proof? Turn again to Romans and read these words. "To them who by patient continuance in well doing seek for glory, and honor, immortality, eternal life." Why seek for something we are already in possession of if such be the case" Would it not be foolish, and God through inspiration the author of it?

In Cor. xv. 53, 54, the apostle Paul says: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The last proof, I will note from what source we get Immortality is found in 2 Tim. i. 10. Here is the true source which is made manifest by the appearing of our Lord Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel. There could have been no life or immortality without this for man was sentenced to death through sin, for the wages of sin is death. So we find Christ has abolished death by dying for man and rising again a victor over death, and it is only for those who will accept his work has he wrought this work, but those who reject it will meet the same fate that would have been the lot of all man-kind had not Christ undertaken the work of redemption for us. Thus through the gospel the good news of our salvation by his suffering and death he has brought to light a way by which we may gain immortality.

Thanks be to God which giveth us the victory through our Lord Jesus Christ. Which according to his abundant mercy hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead.

Dear Brothers and Sisters, I rejoice to know I am resting on a sure foundation, patiently waiting the coming of our Lord and Savior Jesus Christ, and may he say to all his children. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Your Sister in the blessed hope.

MRS. GEORGIE OSBORN.

The Coming of Jesus.

I am like Omer that Sister Wince spoke about. When THE RESTITUTION comes to hand, about the first thing I do is to glance over the headlines to see if there is anything in the paper about the coming of Christ, and thank the Lord I am frequently made glad. In the paper for March 9th, I find an article from the pen of Bro. J. A. Moyer, that I can say amen to. And in my humble way I want to add to what he has already said.

First I will ask a few questions and then attempt to answer them.

1. What powers do the dragon, the beast and the false prophet of Rev. xvi. 13, symbolize?

2. What do the frogs symbolize?

In Rev. xii. the great red dragon symbolized the Roman kingdom under its pagan form of worship. And in chapter xiii. the beast that the dragon gave his seat, power and authority to symbolized the Roman kingdom under its papal form of religion. While the false prophet symbolized the third grand division of the ruling religions of the world, Mohammedanism. And out of the mouths of these ruling religions of the world, shall go forth spirit-like frogs. Before following out this part of our inquiry, let us first inquire what we are to understand by the word spirit in the text. The word spirit as used in the Bible has three primary definitions.

1. A being. As God is a spirit.

2. The spirit, the breath, the air.

3. An influence emanating from a being. And it appears that the third definition is the only one that we can use in the text under consideration. Now, we are ready to go back and answer the question, What do the frogs symbolize?

Frogs are among the lowest type of animal life. Now if frogs symbolize an influence that shall emanate from the people governed by the three ruling religions of the world, what influence can be of a lower type than pure selfishness? And has not the spirit of pure self-interests of those peoples, or of the dragon, the beast and the false prophet already gone out into the world to gather the nations (already prepared for war according to Joel iii. 9, 12) to the battle of the great day of God Almighty? And do we not already hear the muttering sounds of the gathering hosts, all under the one ruling spirit of self-interests? Then let us lift up our heads and rejoice for the time of our deliverance is very near. Yes, thank the Lord, the time for Jesus to come as a thief in the night is at hand. Amen.

J. B. CRATON.

"Buried in Baptism.

Brother Sanford McLelland and his sister Martha J. McLelland were buried in baptism by the writer a few days ago, from thence to walk in a new life. We pray God that they may adorn the doctrine of God and our Savior Jesus Christ, by a Godly walk and conversation, and that they may have an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ

J. S. HATCH.

Our Love Feast.

Dear Restitution:

We read the many good letters you bring to us each week from the household of faith. I have just read one from the pen of Bro. and Sister Morse, and it made my heart burn within me. Like those that conversed with the Savior after his resurrection as they journeyed towards Emmaus, and do you want to know why it stirred me up so much? I answer, for two reasons, and the last one is not least. 1st, it was well written, full of grace and truth, full of Bible. Their every day walk is like their talk—or as the Apostle James puts it, "They show their faith by their works, doers of the Word;" and you know the same writer says, "By works is faith made perfect." O brethren of like precious faith I fear we do not fully realize the importance of practicing what we preach, do not fully realize the influence we have upon each other by our conduct, for good or bad, encouragement or discouragement. How true is it, that actions speak louder than words.

In closing, I would say with Paul, Let us not cast away our confidence, which hath great recompense of reward. Our experience has taught us, that just in proportion as we have faith in our Father in heaven and in his promises, in that same proportion we have that peace which passeth all understanding, which makes life worth living; and while this is the greatest confidence we can possess—confidence in each other is a blessed possession, but in order to have this we must strive to be living epistles known and read of all men—must walk as we talk. Let us thirst for more righteousness, more like the Savior in minds and disposition, that we may at last be made like him when he comes to reward every man as his works shall be. Amen.

J. T. & M. A. PUSEY.

Editor Restitution:

With pen in hand I will try and write a few lines for the paper. I have taken it, at different times as I could get the means, for a number of years, and I can say of a truth, that it is the best religious paper I know of, and I consider it next to the Bible for gospel truth. I enjoy perusing its pages very much.

I am living at Greenville, Michigan, where there is no preaching but fables and doctrines of devils. I would be glad if some one of the Abrahamic faith would come here and raise up a church of that denomination, as I believe God has a few people here who would come out and take a decided stand for the truth if they could hear the gospel preached, and I am convinced that there are quite a number that would accept it. Last evening I attended a meeting of the Methodist persuasion, and he commenced speaking upon the coming of the Lord, and for a while he went all right, and I was quite delighted, as I had not heard any one preach upon that subject for a long time, and I felt in my heart like shouting, but my joy soon ceased, as he soon switched off the track and ended up by saying, that the righteous went to heaven and the wicked into endless torment, to remain forever and ever, throughout endless ages; and said that he could prove it by the Bible, making out God to be a terrible being. I thought to myself, that I did not wonder that infidelity was abroad in the land, when people have to hear such preaching as that. Sabbath after Sabbath. Well, I just felt glad down deep in my heart as never before, that my heavenly Father had revealed his truth to me, and I felt like crying out and saying, "Ye do err, not knowing the Scriptures;" but I was obliged to keep silent, but how I did wish that I was a preacher and could preach upon these different subjects pertaining to the gospel. I would soon show some of those blind leaders of the blind where they stood. O, how essential it is that those who can rightly divide the Word of truth should bestir themselves and wake up and cry aloud, "Spare not, lift up thy voice like a trumpet, and show the people their transgressions, and the house of Jacob their sins."

The third chapter of Timothy is truly being fulfilled. Lovers of pleasures more than lovers of God; having a form of godliness, but denying the gospel power. Amusements seem to be the prevailing element. It can well be seen that we are as in the days of Noah, for as it was before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, and knew not until the flood came and took them all away; so shall it be at the coming of the Son of Man. Yes, dear ones of the Abrahamic faith, we are truly living in the days like those before the flood, and the generation is almost expired that is to bring the final consummation. Do you remember what Jesus answered his disciples, when they questioned him in regard to the end of the world or age, when they asked him what should be the sign of his coming, etc. Now, if he had been a mortal man we might have doubted his word or answer, but we have a "thus saith the Lord," visions shall fail and tongues shall cease, heaven and earth shall pass away, but the Word of the Lord abideth forever. Do you suppose that he gave them an evasive answer to their question? I do not, as he told them plainly what the signs should be. He spoke of Jerusalem being destroyed, and of the tribulation that should follow; and says, that immediately after those days the sun and moon should be darkened or refuse to give light. Well, that was fulfilled May 19 1780, and in November 13, 1833, was the falling of the stars. And he says that generation shall not pass away till all be fulfilled. "For as it was in the days of Noah, so shall it be at the coming of the Son of Man." Noah preached 120 years, so counting from 1780 and the midnight cry was proclaimed by Wm. Miller in 1840, is just 60 years. Now, I will leave it with you to add up the other 60 years, which will make the 120 years—a Bible generation.

Dear brothers and sisters, how do we stand, are we giving meat in due season, and improving the talent that God has given? Let us awake to a realization of these things before it is too late, and improve what little time there is in filling and trimming our lamps, so to be ready to go out and meet the Bridegroom when he comes, is the prayer of a Sister trying to be an overcomer.

MRS. W. WETHERBEE.

Dear Restitution:

I don't want to do without the good old paper, for it and my Bible is the most preaching I have. Bro. Richard Humphreys preaches once in a while for us, he would more often but it seems that people would rather not hear the truth.

I ask all the Brethren and Sisters to pray for me, that I may be worthy of the high calling of God's elect, of which the world is in darkness. Your sister in hope of eternal life, when Jesus comes.

BETSY HUMPHREYS.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sla'er,	$10.00
J. L. Wince,	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth,	2.00
Mrs. Mary E Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth.	1.00

A Card.

Dear Brethren and Sisters:

I embrace the this means of informing you of my intention to visit the West, and it would be a great pleasure to be permitted to meet and worship with you. If you also esteem it a privilege and wish me to call on you please write a card at once, so I can make a list of appointments. I will to leave Philadelphia about the middle of April. Address me at 2714 Montgomery Ave., Philadelphia, Pa.

Yours in hope.

C. C. RAMSEY.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cosy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by instruction, enjoyment and study and healthful giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all required paraphernalia; the large auditorium in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and boating are fine, the large fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets will be sold via the Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa. —may 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Boyard, Iowa.
G. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 455 Broadway, Alliance, Ohio
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Miss Gem, Dudley, Worchestershire, England.
J. S. Hatch, Sniderville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Ealy, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychauer, Ghidbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. C. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Onawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Rudler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conway, Bullard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1068 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Dailey, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 54, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Habel-ad, Rensselaer, Ind.
John Foore, 2012 West Cording Ave. Parsons, Kansas.
J. C. Mikesh, Crowley, La.
Miss Elnora Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 834 Grand Rapids Mich

The latest estimate of the population of the globe has been made by M d'Anfreville, who places it at 1,479,729,000. The number of inhabitants to the square mile in Asia is 48; in Africa, 15; in America, 8; in Oceanica and the polar regions, 3; in Australia, 1. The yearly increase of the population of the earth is about five to every 1,000.

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God at Argos, Ind., meet in their house on Michigan St. as follows: Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Sol on, Ohio, meet every Sunday at the week at 10:30, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Anderson on the direct lines of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Centre Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church coming properly endorsed by introduction either will be heartily welcomed. At present we meet in the School House on top of the hill, cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood at our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cherbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackenzie.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor No. 1203, Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Works;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

NICKEL PLATE

10-24-98

All trains arrive at and depart from the Union Passenger Station, Van Buren Street, Chicago. Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastbound.	All Nickel Plate Limited Trains Daily.	Westbound.
Lv.		Ar.
7 10	Chicago	7 00
11 05	Columbia	3 12
11 45	Ft. Wayne	2 30
2 40	Bellevue	1 05
3 40	Milan	12 05
4 10	Norwalk	11 30
5 30	Shelby	10 05
6 30	Mansfield	9 05
7 30	Crestline	8 05
8 30	Galion	7 05
9 10	Bucyrus	6 30
10 30	Crestline	5 05
11 55	Ft. Wayne	3 30
2 50	Berlin	1 05
3 45	Shelby	12 05
4 55	Norwalk	10 55
5 30	Milan	10 15
6 00	Berlin	9 45
6 45	Bellevue	9 00
8 00	Ft. Wayne	7 45
10 55	Columbia City	4 50
11 45	Warsaw	4 00
12 30	Rochester	3 15
1 10	Logansport	2 40
2 30	Kewanna	1 20
3 15	Winamac	12 35
4 00	Monterey	11 50
4 30	Hamlet	11 20
5 15	Knox	10 35
6 15	Bass Lake	9 35
7 00	Plymouth	9 00
7 30	Bremen	8 30
8 30	Chicago	7 30

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Westward.	9	15	35	3	55
	AM	PM	AM	PM	PM
Pittsb'gh, lv.	7 20	12 30		4 15	9 30
Alliance, ar.	9 50	3 10		6 45	
Canton, lv.	10 35	3 57		7 30	
Massillon, "	10 53	4 15		7 48	
Wooster, "	11 18	4 40		8 13	
Mansfield, "	12 15	5 36	6 30	9 12	
Crestline, ar.	12 55	6 10	7 05	9 50	
Galion, "	1 25	6 40	7 35	10 20	
Upper Sandusky, "	2 05	7 20	8 15	11 00	
Findlay, "	2 44	8 05	9 07		
Van Wert, "	3 32	8 50	10 03	12 37	
Ft. Wayne, "	4 50	9 55	11 30	1 50	5 21
Arcola, "			12 04	2 24	
Columbia City, "	5 03	10 23	12 16	2 36	5 37
Larwill, "			12 31	2 51	
Pierceton, "			12 37	2 57	
Eagle Lake, "			12 44	3 04	
Winona, "	5 31	10 55	12 50	3 10	6 37
Kno Green, "			12 55	3 15	
Burrton, "			1 00	3 20	6 51
Inwood, "			1 04	3 24	
Plymouth, "	5 48	11 31	1 10	3 30	7 14
Grovertown, "			1 21	3 45	
Handel, "			1 25	3 52	
Hoyt, "			1 29	3 56	
Hanna, "			1 32	4 00	
Wanatah, "	7 02		1 42	4 10	
Valparaiso, "	7 25	6 30	2 10	4 39	8 36
Wheeler, "			2 16	4 45	
Hobart, "			2 21	4 50	
Liverpool, "			2 26	4 55	
Clarke, "			2 31	5 00	
Chicago, ar.	8 00	8 05	3 05	5 30	9 55
	PM	AM	PM	PM	PM

Eastward.	20	8	4	6	60
	AM	PM	PM	AM	AM
Chicago, lv.	12 30	4 00	10 25	7 20	11 15
Clarke, "	3 23			12 20	3 41
Liverpool, "	3 45		12 40		4 01
Hobart, "	3 50		12 50		4 06
Wheeler, "	3 56		12 55		4 11
Valparaiso, "	4 20	4 30	1 20	4 05	4 37
Wanatah, "	4 37		1 37		4 54
Hanna, "	4 41		1 41		4 58
Hoyt, "	4 46				5 03
Hamlet, "	4 50		2 12		5 11
Grovertown, "	4 59				5 20
Plymouth, "	5 38	5 48	2 45	6 15	5 58
Inwood, "	5 52		2 58		6 12
Lapaz, "	6 00		3 06		6 20
Burrton, "	6 05		3 11		6 25
Winona, "	6 09		3 15		6 29
Pierceton, "	6 23		3 29		6 43
Larwill, "	6 29		3 35		6 49
Columbia City, "	6 44		3 50		7 04
Arcola, "			3 55		
Ft. Wayne, ar.	7 30	7 30	4 40	7 00	7 50
	PM	AM	PM	AM	PM
Van Wert, "	1 10	1 45	5 36		
Lima, "	2 11	2 48	6 38		
Hooyres, "	2 41	3 18	7 08		
Crestline, ar.	3 45	4 20	8 15		
Mansfield, lv.	3 57	4 32	8 27		
Wooster, "	4 30	5 07	9 00		
Massillon, "	4 55	5 32	9 25		
Canton, "	5 13	5 50	9 43		
Alliance, ar.	5 58	6 30	10 28		
Pittsb'gh, ar.	7 55	8 30	12 30		
	AM	AM	PM		

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His Mother's Songs.

Beneath the hot midsummer sun
The men had cut and bound all day;
And now beside a ripp'ling stream
Upon the grass they lay

Tiring of games and idle jests,
As swept the hours along,
They called to one who stood apart,
"Come, friend, give us a song."

"I fear I cannot please," he said;
"The only songs I know
Are those my mother used to sing
For me long years ago."

"Sing one of those," a rough voice cried.
"There's none but true men here;
To every mother's son of us
A mother's songs are dear."

Then sweetly rose the singer's voice
Amid unwonted calm,
"Am I a soldier of the cross,
A follower of the Lamb?

And shall I fear to own his cause?"—
The very air was stilled.
And hearts that never throbbed with fear
With tender thoughts were filled.

Ended the song; the singer said,
As to his feet he rose,
"Thanks to you all, my friends, good night,
God grant us sweet repose."

Communicated.

[Paper read at Ministerial Meeting, Argos Ind.]

The Duties of a Minister.

What is duty? It is that which we are bound to perform from a divine or a governmental law. Hence the topic assigned me is one of vast importance, so we are taught through the Word of truth to love God and keep his commandments for this is the whole duty of man. So in the commandments are enforced the duties of the minister to God, to his family, to his church, fellow men and government.

My first duty is to God; I should love God with all my heart, soul and mind, who created the heavens and the earth, who decked the heavens with its stars and the earth with its buds and blossoms. God is a God of love and a God of justice and as darkness and gloom hung heavy over this earth in its beauty and glory, and the Gentile was without hope, God's love was made manifest to the children of men by heaven's precious gift, the Son of Righteousness. No grander or better gift could have been given than the adorable Redeemer, the Lord Jesus Christ. Therefore we should consecrate ourselves and all our interests wholly to the Lord, and present our bodies a living sacrifice to him and his service, which he says would be only our reasonable service. I must first seek the kingdom of God and his righteousness, and if I fail to do this I do not do my duty to God, to my family, church and government in which my lot has been cast as a minister. My second duty is to my family, the ones I have declared before God and man I would love and protect. My duties to them do not cease when I have provided the necessaries of life to make them comfortable and happy. Those things are necessary, but there are higher and more nobler attainments to be achieved. I should instruct them in the way of truth and righteousness.

Brother ministers, the responsibilities and duties that fall along our pathway of life are as numerous as the stars that deck the heavens on a clear night, and those duties should stand out as bold to the world as the star that guides the lonely saint on his homeward journey. And I as a minister, often should call those loved ones around me and read to them of the power of Jesus to save, and point out to them the Lamb of God that taketh away the sins of the world, and only through him can they obtain immortal life and a home in the kingdom of God; and at the family altar there implore the divine blessings of Almighty God upon us and our labor of the day, and our keeping through the night; and as we are assembled in the family devotion I must not forget to impress the necessity of faith, repentance and obedience to God and to add the seven Christian graces, that they may enter into the kingdom of God with all of its beauty and glory. I should teach them humility and thankfulness, that they should be as thankful to God as they are dependent on him. Friends, if I fail to do so I do not do my duty to God and the family I have promised to love and protect.

There is much that could be said on the line of family duty of the minister, but with these few brief thoughts I will pass lest I weary your good patience.

Dear friends, my third duty is to the Church of God, the household of faith. How our hearts go out for those loved ones, and how we long to meet with them and take them by the hand and say as we often have heard Bro. Joblin say, Are you rejoicing in the hope, that blessed hope? Brother ministers, our duties do not stop here, as God has given to our trust through his Son, the grandest mission that could be bestowed on mortal man, yes, far nobler and grander than the presidency of this or any other temporal government, when he said, Go ye into all the world and preach the gospel to every creature. Yes, ring out to the world the good news, the glad tidings of a coming Savior, the resurrection of the righteous dead, the final destruction of the wicked, the establishment of the kingdom of God on earth, with Christ as King and the immortalized saints co-rulers with him, and the restitution of all things which God hath spoken by the mouth of all the holy Prophets. Yes, it is my duty speak the Word that becomes sound doctrine, teaching the Church to observe all things which Christ has spoken, and he says, "Lo, I am with you always, even unto the end of the world." I know many times our heart has been sad when it has become necessary to impress on the church some neglected duty; but as minister it is our duty to warn the flock of an approaching danger that may reveal itself to us. So brethren, the paths of a minister are not always strewn with the beautiful flowers of the valley; but oftimes with thorns and thistles, false brethren, that is those who profess to love Christ, and have not his spirit; and if it was not for the flowers and gems we gather from the words of truth, the ministry would be dark and gloomy, but Jesus says, "Be thou faithful unto death, and I will give thee a crown of life." Yes, it is my duty to impress on the Church the way of truth and holiness, and not forgeting myself less after I have taught others I should become a cast-away.

But let us return briefly again to the language of Christ, when he said, "Go ye into all the world and preach the gospel." I am glad he did not command us to go hungry and naked and destitute, and to leave the home we love wanting the necessaries of life to make them comfortable. But how shall I go? It seems to me I can hear some good brother or sister saying, Go trusting in the Lord. Yes, that is my duty; I am not afraid to trust the Lord. But often times I am afraid to trust the brethren.

Friends, may I deviate for a few minutes from the subject under consideration being in my home church? Those remarks may come from a sincere heart, we could not doubt that they are as honest as we, but let us remember that a minister's wife must be clothed and fed, his children eat the same as other children, they must be clothed and educated the same as yours. The minister must have literature in order to instruct an intelligent audience, he must have time to prepare his sermons in order to avoid the ridicule of his church. The minister must pay car fare and frequently sleep at hotels, because the street would be a very uncomfortable sleeping apartment when the mercury would be dancing at 10 and 15 degrees below zero. Friends, it is my duty to help support the gospel; is it your duty? God has given us the talent and health to earn money, and some of that which we earn belongs to the service of the Lord. Yes, ministers are very useful beings, how we like to have them call when we are on beds of affliction. Yes, it is your duty to visit the sick and speak words of encouragement, and lend a helping hand, and when they have passed the way of all mortality, to assist in laying them away to await the coming of the Master. Yes, this world could not get along very nicely if we had no ministers. It would be as dark as the dark ages of the past. So let us remember while the minister is duly bound to the church, the church is under some obligations to the minister, what is that obligation? Can we tell? Is it to stay at home from our regular preaching service and let the preacher talk to empty seats, or is it to stay away from the Thursday evening prayer service, thinking the minister can run that by himself; is it by staying away from the Sunday school, thinking it is only for children; or is it by coming to the house of God and setting still and not helping the minister in his services, which he so frequently needs? No, it is my duty as a member of the household of faith, as well as that of a minister, to try and be present at all services, when the duty of the Master does not call me in other fields of duty; but our duties as a church do not stop here of course, we have other duties, and what are they? Let us let the words of truth tell the story, let the Word speak, "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." I am thankful this is not my words, no, but the Lord ordained it. So my duty, even though I sometimes try to preach a little, is to help support the ministering brethren as the Lord has prospered me; for I know from my short experience, the laborer is worthy of his hire, or at least of what he gets. So let us not become weary in well-doing, for we are laborers together with God—God's husbandry and building.

Kind friends, am I talking too plain, if so, please pardon. Our Lord and Master was a plain talker and the common people heard him gladly, and I always liked plain talk, being one of the common people I could understand it so much better. So now let us return again to the duties of the minister. As ministers we are citizens of one of the grandest governments that exists today under Gentile rule, and it is my duty to be submissive to its laws and regulations, but it is not my duty to be a participant with the Gentiles in the ruling of this government. It may be yours, that you must determine

The Children of Israel, God's chosen people had a very sad experience on this line when they appealed to the Prophet Samuel for a ruler, that they might be ruled and judged as other nations of the world. Oh, how sad Samuel's heart was when he laid before the Lord their desire, and how heavily must have fallen the Word of God on that people, when he informed them through the Prophet Samuel, that they did not reject him, (that is Samuel) but they do reject me (that is God) that I should not rule over them. Yes, it is true, we have a republican form of government, where each individual under the statute law has the right of franchise, and by his ballot has the right to say who shall rule over him. While it is my duty as a minister to be thankful to God for the privileges I receive from the Gentile rule, which has become drunken on the drugs of Rome, and which is so full of corruption that her sins will reach the throne of Almighty God; and evil men and seducers are waxing worse and worse, and through these unjust laws the poor and needy are oppressed.

But, friends, I read of another law that is far grander and more noble, and it comes from the throne of God, and speaks in thundering tones to me, and says, "Come out of her, my people that ye be not partakers of her sins." It is my duty as a minister to come out, and I did come out, although very unpopular at this day and age of the world, when you can hardly distinguish the difference between a minister and a politician during the campaign. Yes, the minister talks as much politics, and makes as many political speeches as the politician, and runs in arm in arm he goes to the ister's duty to the young: how our polls and votes for the same ruler to rule the same Gentile government in which he has his citizenship; and so he preaches, works and votes to try and build a government in which God says he will destroy for its corruption and wickedness. So brethren, it is my duty to let God rule over me, and for me to keep myself unspotted from the world, for I must give an account to God, and not to man. One may say, My brother, this is a matter that does not concern you. So far as my right of franchise is concerned I am aware of that fact; it does not concern me, but it does concern the Lord, and it is my duty as a minister. Though far younger than some I am talking to it is to stir up your pure minds in a way of remembrance that we may all do our duty and reap the rewards of the faithful.

In love I submit these few brief thoughts for your criticism. So I will proceed at once to the fourth and last proposition of the topic under consideration, the duties of a minister to humanity. In the daily pursuits of life we come in contact with humanity in all its various forms. We meet the Christian with his various beliefs, the infidel who says there is no God, the moral and the immoral, the old and the young are frequently in our company, and so it is my duty to come before them with a pure heart and clean hands, for the world is a close critic. It is the duty of the minister to the unconverted, that I desire to notice and that briefly. In the daily transaction of business I should try to be as punctual as possible in all my obligations with them and try and gain their confidence and love. It is my duty to visit the homes of the unconverted, and become acquainted with them and their surroundings, and then lend a helping hand if needed in the time of trouble and distress, and point out to them the path of life, and tell them God is love and through his love the dark clouds of despair will soon pass away. It is my duty to show them by my faith and works that there are higher attainments to be gained, and that only can be gained through the living or resurrected Christ; invite them to our homes and our preaching service, and their children to our Sunday School, and when they come it is the minister's duty to make them feel at home, even though they are not clothed in fine linen or costly apparel, or a gold ring on the finger; it is my duty to put myself on a level with them, and let them know that I love them, and God loves them.

Friends, there is power in the love of God to humanity, if we could only get the selfishness out of our hearts and let the beautiful sunshine of God's love in, and do our duty to God and humanity. Nevertheless, it is true, there are individuals who have reached a very low ebb in human society, almost we might say to that of the lower order of animal creation: yes, wallowing in the ditch like the hog, and at one time they were some mother's babe, and no doubt while she looked on the little bud that bid fair to blossom, it was with the brightest of anticipations; probably reared in a Christian influence and home, and in the midst of the luxuries of this life. Yes, says one, what has that got to do with the duties of a minister? Friends, my love goes out to that one; he needs my help and God's love; it is my duty to play the part of the good Samaritan, for truly he has fallen in the midst of thieves, and they have robbed him of his judgment, money and manhood.

Brethren, if I only be an instrument in the hand of God of converting one such an individual, and they gain a home in the kingdom of God, my ministerial life would not be a failure. It is my duty to show him there is a better way of life, and no drunkard can inherit the kingdom. Yes, it is my duty to go in the highways and hedges and sound the gospel trumpet to a lost and ruined world and warn them of the judgments to come and approaching danger.

So now let me note briefly the duties of a minister's duty to the young: how our love and sympathy should go out to those who have never learned much of this world from net inexperience, surrounded as they are with all the vices and sins of this wicked age. It is my duty to set the Godly example before them, how shall I do this? Can I lead them to Christ by attending the theatre and invite them to follow me by attending the circus with all of its immorals; is it by my presence at the Sunday base ball game, that has become so popular; is it by preaching a short discourse on Sunday morning to myself and the church members and their families and take the electric, A. M. excursion train for some park or pleasure resort, there to learn from the slums of some great city, their vices and wickedness; is it by me inviting them to my home, there to be participants in the fashionable card party, that some ministers have sanctioned from the pulpit and through the press; is it by me encouraging the young to attend the social dance, that cost John the Baptist his life, and Christ and his disciples sorrow; visit by me dancing in the hands of the young the impure literature of the day and sanctioning its instruction." No brethren, this is not my duty to the young. From the young as well as the old the household of faith must be built up, they soon must take our places in the great drama of life. Brethren, it is my duty to take a bold stand for Christ, and denounce from the pulpit as elsewhere, all evils that will lower the standard of humanity, and make sad hearts in the homes. Brethren, let us speak boldly of the evils of this world, regardless the condition of men. I have no compromise to make with the evils of this world. Let us sound forth the gospel message, and do the work of an evangelist. The time is short, the nations are becoming angry, the sound of war is ringing in our ears, and our Lord will soon appear, so come Lord Jesus, and come quickly, and gather thy children unto thyself, and may God bless you all.

CHARLES FOSS.

John xxi. 15-17.

Editor Restitution:

Being a subscriber to your paper, and also a believer of its doctrine, I take the liberty to pen you a few lines, and if it may be worthy of publication well and good. I would like the liberty to comment through its columns on the 21st chapter and 15th, 16th and 17th verses of the Lord's gospel according to St. John. In those verses we read of Jesus talking to one Simon Peter in this wise "Simon, son of Jonas, lovest thou me more than these. He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my lambs." He saith unto him again the second time Simon, son of Jonas, lovest thou me? He said unto him, Yea, Lord, thou knowest that I love thee. He said unto him, Feed my sheep. He said unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus said unto him, Feed my sheep.

Now dear reader, the impression brought to my mind here, is a command; a command to what? A command to feed. To feed what? To feed my lambs. Does the Savior here mean, literally a flock of lambs? Not by any means. If not literal lambs, what then? do with me to God's Word, and we will see if we can find in it the meaning of "My lambs." First, turn with me to John i. 29 and 36. First, we read where John addressed Jesus as the Lamb of God, which taketh away the sins of the world. Jno. i. 29. Second, we read where John on the next day was standing with two other disciples, and seeing Jesus walking by said, "Behold the Lamb of God." John i. 36. Now, this will show us that Jesus being the Lamb of God, his followers would also be lambs.

But let us turn and see what more the Scriptures say in regard to "My lambs." In Luke x. iii., we read, "Go your way, behold I send you forth as lambs among wolves." Now, looking at the beginning of this chapter, we see who it is that is to go their way. And they are sent as lambs among wolves; how great then is the necessity that we follow the Lord's command and feed his lambs. Those then that are trying to follow the Lord's commands and uphold his gospel are the ones to feed.

But let us see if we cannot find something more in regard to "My lambs." Rom. viii. 16, says, "The Spirit itself beareth witness with our spirit that we are the children of God." Gal. iii. 26 says, "For ye are all the children of God by faith in Christ Jesus." 1 John iii. 10. "In this the children of God are manifest." Then in Eph. iv. 14, we are taught to be no more children tossed to and fro, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. Now, these few passages will suffice to show us who "My lambs" signify.

Now, as to the sheep, they are both practically the same, only a more advanced stage; but there are a few passages in regard to sheep that I wish to call the attention of the reader to. Turn, if you please, to Acts xx. 28, there we find it recorded that ye are to "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood. Then it is the Church of God we are to feed, that is we are to look after Christ's children, Christ's flock of which he is the head; in fact, we are to look after one another, be of one mind toward another; mind not high things, but condescend to men of low estate; be not wise in your own conceits." Rom. xii. 16. Now as we are to feed his flock, what are we to feed them with, and how and what will be the reward?

We see in 1 Tim. iv. 16, "Take heed unto thyself and unto the doctrine, continue in them, for in well doing thou shalt both save thyself and them that hear thee." Now, dear readers, would this not be recompense enough for any one, saving our own souls and not ours only, but others also. And now as to how are we to feed the flock. Turn with me to the 1 Epistle of Peter v. 2, there we read, "Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." How did Paul feed the flock? We see in 1 Thes. ii. 9, that Paul labored night and day to keep himself unchargeable, and still Paul preached unto the people the gospel of God. Again, we see in 2 Cor. xi. 9, and when I was present with you and wanted, I was chargeable to no man for that which was lacking to me, the brethren which came from Macedonia supplied, and in all things I have kept myself from being burdensome unto you, and so will I keep myself. Here we see a duty to feed our flock when they are lacking.

Now see what Paul went through as recorded in 2 Cor. xi. 24-28 inclusive, how much more had we ought to heed the command. Now, in these latter days, we do not have to go through what Paul went through. But if it be the pleasure of the Almighty to try us as gold, tried in a furnace, had not the words of our Lord ought to be sufficient atonement. When he says, "Blessed are ye when all men shall persecute you, and say all manner of evil against you falsely for my name sake." And now, dear reader, as we are feeding the flock, let us be sure we are feeding them the bread of life, which is the Word of God.

C. S. BROWN.

To walk in the light of truth, to drink in the sweet spirit of charity, to be warmed by sympathy, to be united in the bonds of love, to be inspired by the same blessed hope, to co-operate in benevolence, to work in concert, and to continue steadfast in faith, will make a strong and spiritual church membership.

The Restitution.

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"Passing Events in the Light of Prophecy."

In view of the preparations for war now going on in this country, being about the only considerable power not hitherto on a war-footing, it looks as if the proclamation by the Spirit through Joel will be as literally fulfilled as any of the predictions concerning the advent of Jesus. Yes, the last of the nations is now preparing war, and waking up the mighty men; and although some have thought the United States outside the field of Joel's prophecy, we are persuaded that she too will have a part to play in the struggles which end with Gentile Times—"*all* the men of War," include those of America. They are not preparing war for nothing; neither do we think that the complications with Spain account altogether for the naval and military preparations now in progress; even though those in authority may think so. Evidently the Spanish trouble has furnished the motive for arming, and that being done, the nation will be ready to "*draw* near," and "come up" to the great battle-ground.

The *Scotsman* says:—"Calm as the surface of European affairs appears to be, there are not wanting signs or prophecies that before the end of the century, or probably before the end of the year, upheavals and disturbances that will recall the great revolutionary movements of the middle of the present and the close of last century.

Glad Tidings says the "Chinese problem seems further from a solution than ever. Demands either for territory or concessions have been made in succession by Germany, Russia and France. Britain looks on, asserting that she wants no territory, but declaring that the ports must be kept open for the commerce of the whole world. In this she has the approval of her "kin beyond the sea,"—the United States. Britain possesses 82 per cent of the total foreign trade with China. It amounts, including that of the Straits Settlements, in round figures to about 130 millions annually.

It is said Japan will not stand idly by and see China partitioned. She is restless and watchful, and is preparing for eventualities. She is getting an enormous number of warships built in Britain, Germany, France and America.

Russia has been steadily sending troops to the Far East by her volunteer fleet it is now computed she has 30,000 in in that quarter. An Imperial ukase has been issued, authorizing an extraordinary expenditure of 90,000,000, roubles (about £14,000,000) on war vessels. Throughout the winter months Russia has been increasing the number of her troops stationed along the Turkish frontier in Asia Minor.

Although Great Britain is said to desire peace the Government is determined to be prepared for whatever may arise. They have asked Parliament for twenty-five and a half million pounds for the navy the coming year. In 1872 Britain's naval expenditure was only nine and a half millions. The first Lord of the Admiralty made some grave statements when introducing the navy estimates. He said, "The nation might with ever increasing confidence look forward to this, that if there was peace, which God grant, it might be peace enshrined in honor; and if there was war, which God forbid, it might be war crowned with victory."

The London *Times* correspondent says that the attitude of Turkey and Bulgaria on their respective sides of the Macedonian frontier inspires mutual distrust; and the *Daily Telegraph* Constantinople correspondent telegraphs that both Bulgaria and Turkey are still concentrating troops on the frontier.

France is said to have quieted down a little since the Zola trial, but the anti-Jewish feeling is still very strong; and the unrest, the instability of the Republic, and the prostration of the people before the army is evidence that France is just what she was a century ago. No one can tell what may happen there, if another Napoleon were to arise at this moment. What the mad violence of the outbreak of 1789 would have resulted in, had not a Napoleon appeared who was able to control its forces and make them subservient to his own ends it is impossible to say; but most people will agree that the only reason why another ruthless despotism does not emerge from the weltering chaos in France is solely because there is not a man of unscrupulous, daring and genius to say it shall be done.

M. Dumont, the editor of the *Libre Parole*, has written as follows upon the present state of affairs in that country: "It seems a serious statement to make, but to tell the truth, as things are, I see no way out of the present awful situation except by a general revolution, which will sweep away our present masters, and replace them with some form of one-man power, not necessarily an emperor or a king, but some kind of a dictator, a strong, patriotic man who will put an end to Jewish supremacy, and clean out our Augean stables of vice and corruption."

These are remarkable words to issue from the pen of a writer in freedom-loving France. How such language leads one to look forward to the future when prophetic utterances shall be fulfilled. We know of one man who shall rule the world in righteousness, and before whom all rule and all authority of mortal men shall be abolished. One of whom it is written that "the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the Spirit of council and might, the Spirit of knowledge and of the fear of the Lord," etc.

Law or Gospel—Which? No. 6.

In exposing the weakness of Law-advocates' arguments we refer to the following:—

20. "Paul delighted in the moral law." Rom. vii. 22. "Neither he nor the Fathers could bear the ceremonial law." Acts xv. 10.

We have abundantly proven that the law of Moses was called the Law of God,—and the law of God was called the law of Moses, because it was *all* given by God to Moses for the people. The two law theory is held tenaciously, there being no other way to make a plausible showing. In the above paragraph the foundation of it is *assumed* as usual. We ask our readers to examine the passages cited and ascertain if there be anything in them respecting either the Moral or Ceremonial law.

21. "The moral law is established through faith in Christ." Rom. iii. 31. "The Ceremonial law was our schoolmaster to bring unto Christ." Gal. iii. 24, 25.

Reference to these Scriptures will show that it was the apostles who say they establish the law. The writer must know that the apostles could not make the law perpetual by faith; and therefore the word *establish* is not used in that sense. It means to *prove* or *confirm*, and it is used by Jesus in Matt. xviii. 16; and by the same apostle who wrote Rom. iii. 31, it is used in that sense in 2 Cor. xiii. 1; it says, "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be *established*," that is, confirmed, or proven.

The apostles confirmed both the truth of the law and its purpose, by their faith in Christ. Its provisions would give life if obeyed. But the weakness of the flesh prevented any obtaining it in that way; but God showed the law was perfect, and the default was on the part of the people, by sending his own Son, who obeyed it *perfectly* and thus earned a perfect righteousness, and demonstrated its efficiency. 2ndly. The writer of Rom. iii. 31 also wrote Gal. iii. 24 which says, "The law was our schoolmaster unto Christ, [not longer] that we might be JUSTIFIED BY FAITH" [seeing we could not obey the law perfectly, and be justified in *that* way.] But after that faith is come, we are no longer under a schoolmaster [either moral or ceremonial, if words mean anything] "For [here follows the reason why they were no longer under a schoolmaster] ye are all the children of God by faith in Jesus Christ, [the very person the law had brought them to, and so there was no further use for it.—it had served its purpose. It had been added *till* the seed should come to whom the promises were made.—the seed had come, and so the law expired.

Let it not for one moment be thought Paul would say the law was perpetuated in Rom. iii. 31, and they were not under it since Christ had come. Just so sure as that construction makes two Scriptures contradict each other, so sure is it that that construction is wrong.

It will be no harm to consult Paul still further. In Gal. iii. 21 he asks: "Is the law then against the promises?" [And then answers] God forbid: for if there had been a law which could have given [the people] life, then verily righteousness should have been [attained to] by the law. But the Scripture hath concluded *all* Jews *under* the law and Gentiles *not under* the law] under sin [for what purpose were *all alike* considered as sinners? Ans.] that the promise,—by faith of Jesus Christ—might be given to them that believe."

Let us take things deliberately: Jews were sinners and Gentiles were sinners, so far as God's Great Salvation was concerned. The Jews had their *own* righteousness of the law; but they reaped their reward for legal obedience in mortal life, in temporal blessings. The Gentiles were debarred those blessings altogether. The Law hedged the Jews *in*, and hedged Gentiles *out* of the commonwealth of Israel, and made them aliens, and strangers to the covenants of promise, see Eph. ii. 12, and, in consequence, were hopeless and godless. They had no benefits under the law, nor the prospect of any benefit from the covenant of promise made 430 years *before* the law.

Observe, when the Jews were relieved of the law, the obstruction of or to the Gentiles was broken down, Eph. ii. 11, so they were brought nigh to the covenants of promise; that is, had access to *them*, equally with the Jews, as we read Gal. iii. 27.

"For as many of you as have been baptized into Christ, have put on Christ: there is neither Jew nor Gentile,—there is neither bond nor free, there is neither male or female [distinctions now] for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

If the whole legal fraternity had tried with might and main, could they have gotten farther away from the truth than they are when they say the Moral Law is established, or made perpetual through faith in Christ?

22. "The moral law contains the commandments of God which it is the whole duty of man to keep, Eccles. xii. 13, which are brought to view in the third message Rev. xiv. 12, which the remnant of the seed of the woman were keeping when the dragon made war upon them. Rev. xii. 17, and which will insure to those who observe them access to the tree of life, Rev. xxii. 14." The Ceremonial Law is the law of commandments contained in ordinances, Ephs. ii. 15, "a shadow of good things to come." Heb. x. 1, and was disannulled for the weakness and unprofitableness thereof." Heb. vii. 18.

Truly we cannot begin to do justice to this paragraph. Positive and absolute proof is furnished that men are taught by our author that they can be

1. Saved without faith in Christ.

2. Saved without faith in the gospel of Christ.

3. Saved without keeping the commandments of Jesus.

4. Saved without the sacrifice of Christ.

5. Saved without loving God.

6. Saved without loving our neighbor.

7. Saved without repentance toward God.

8. Saved without atonement for the remission of sins.

9. Saved without living godly in Christ Jesus.

10. Saved without putting on Christ.

11. Saved without putting off the Old Man.

12. Saved without becoming new creatures in Christ Jesus.

13. Saved while strangers to the covenants of promise.

14. Saved without being begotten to a hope of life by the resurrection of Jesus Christ from the dead.

15. Saved without justification by faith.

16. Saved without the words of him who spake as never man spake.

17. Saved without any of the apostolic epistles.

18. Saved without the New Testament at all.

19. Saved without a Mediator.

20. Saved without hope.

21. Saved without a resurrection.

22. Saved without obtaining the only name under heaven whereby men *can* be saved.

23. Saved without reconciliation with God.

24. Saved without obtaining life from Christ as a gift from God.

25. Saved *without* grace or favor, instead of *by grace*, because

26. Salvation has been EARNED by keeping the ten commandments *which is the whole duty of man, and which will ensure to those who observe them, access to the tree of life.*

Here is the blasphemous assertion in all its nakedness. And it explains why throughout the literature of that community we see ten times more reference to law than to gospel and why the *one* command of God to hear the prophet like unto Moses is so lightly esteemed; and why the new and *living way* is almost ignored for the old dead law; and God's gracious law of pardon is kept in the back ground.

Let it be borne in mind that we *do not say* they in *theory* ignore the saving system of means revealed in the New Testament; but we *do* say they are so drunken with the wine poured out at Battle Creek, Michigan, that they cannot see the logical conclusion of their premises. That the ten commandments contain the whole duty of man, and will ensure to those who observe them, access to the tree of life, nullifies the gospel of the grace [favor] of God, and substitutes for it the law of works, Rom. iii 27, in direct opposition to verse 20, that by the deeds of the law, there shall be no flesh justified in his sight:" and also verse 21 which says,

"But *now* the righteousness of God [the righteousness obtained through means appointed by God] without the law is manifested, being witnessed [that is, attested] by the law and the prophets." [But what is it the Apostle says the Law and the Prophets testified to? They testified beforehand, to what in Paul's day had already taken place. What was that? Why that "the righteousness of God without the law," [was obtainable; but in *what* way without the law? Ans. v. 22:] "By faith of Jesus Christ." [But by *whom* was the righteousness of God obtainable without the law? Ans. v. 22] "*unto all, and upon all them that believe* [in Jesus the Anointed: but Paul, how is this? How comes it that the gate is thrown wide open *now*, to all who believe? Ans. v. 22:] "For there is *no difference*; for *all* have sinned, [the law had not made those under it saints] and come short of the glory of God." [But, Paul *where* is there no difference? Ans. Gal. iii. 28] "There is neither Jew nor Gentile, there is neither bond nor free,—for ye are *all* one [Body] in Christ Jesus." [And Rom. iii. 29:] "Is he the God of the Jews only? Is he not also [*now God*] of the Gentiles? Yes: [God] of the Gentiles also, seeing it is *one* God which shall justify the circumcision [Jews] by faith, and uncircumcision [Gentiles] through faith. Do we then make void the law through faith? God forbid; yea, we confirm [the truth of] the law [it, justification by faith of Jesus Christ] being witnessed [both] by the law and the prophets." What would happen if these zealous law-advocates should see that the law as well as the prophets *testified*, foretold—that the time would come when both Jews and Gentiles would attain to righteousness through faith *without the works of the law*? Would they close up their law offices? If not, why not? Would there be *any* reason why, except that their legal ship would sink if they did?

XVI. We now propose to show that the ten laws written on the tables of stone were *not all* moral laws. To appropriate the language of the lesson-sheet L. C. Thomas, where on p. 23 of "The Law, The Covenants and the Sabbath" he shows that moral "principles, being co-existent and co-eternal with the Deity, as his will, or the great law of Right, never had therefore either beginning or end, and are both eternal and immutable." We believe this statement will bear the strictest analysis. But the fact that we are told by our Lord that the Sabbath was *made for the man*, is conclusive evidence that it is *not* one of the eternal principles of Right and Duty, and therefore was *not* binding upon man until he was *commanded* to keep it holy. We know how this is in our own country, and state. The governments and the people alike treat some laws as essentially wrong in themselves, but it is only wrong to many others when laws are enacted and take force.

It was just so in regard to the Sabbath. Was the Seventh day in itself different from any other day? Did not the same Sun rule that day which ruled the others? Is it not plain that for the reasons given, God *commanded* that it be kept holy, that is set apart from the other days, and not do any work thereon, and making it sin *not* to so keep it? In wantonly thus perverting I do this, and make it binding upon all peoples and nations, or only upon one nation if it so pleased him; and to ordain that it should remain force only till the dawn of a new dispensation, or continue to the end of time.

Not so could it be with the other nine commandments. They have their foundation in God. It can never be other than sinful to have other gods, and bow down to serve them; and to take the name of the Lord in vain, or not to honor father and mother, and to kill, and to commit adultery, and to steal, and to covet what is our neighbors."

On page 3 of "What the Gospel Abolished," it says,—"If there were *not* two laws, then, not only the ceremonial law but the ten commandments, in fact all the moral precepts of the Old Testament were done away by Christ. For is it reasonable that God should abolish such precepts as these—"Thou shalt love the Lord thy God with all thy heart;" "Thou shalt love thy neighbor as thyself." "Thou shalt not kill," etc.?

This is said with the idea that opponents of the law suppose that no moral laws or principles are in force today. The above remarks should dispel this idea. We hold moral principles to be as Eternal as God. And when we say that the substance of nine of the ten commandments are incorporated with the commandments of Jesus, including the alterations or amendments he made in them, such as those mentioned in Matt. v. 21-36, it should silence all opposition, from the point of view that we were utterly without moral law.

And when we add that Jesus, the prophet Jehovah sent to supersede Moses as a Law-Giver according to promise added more than a hundred moral laws not mentioned in the Decalogue, we think every honest person should see that the morality of the Jesus code is as extensive as the Mosaic, and of a far higher type, seeing it requires obedience from the heart. Question? Why was the fourth commandment omitted?

Communicated.

Our Hope.

In 1 Cor. xv. 16-18, we read. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Rom. viii. 22-23, says. "For we know that the whole creation groaneth and travaileth in pain until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Phil. iii. 20-21. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Acts xxiv. 14-15, "But, this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just, and of the unjust."

Acts xxvi. 6-8. "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night hope to come, for which hope's sake I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

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2 Cor. v. 1, "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

Heb. ix. 27-28, "And as it is appointed unto men once to die, but after this the judgment. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

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1 Thess. i. 9-10, "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

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1 Thess. ii. 19, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

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1 Thess iv. 13-18, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."

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1 John iii. 2-3, "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: but we know that when he doth appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

Luke xii 35-40, "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants. And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

Titus ii. 11-15, "For the grace of God that bringeth salvation hath appeared unto all men. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee."

MRS. C. W. EASSLEY.

Self interest is the basic principle of all business.

The first and only law of the kingdom of God is the perfect law of love.

"A man too busy to take care of his health is like a man too busy to take care of his tools."

"Many of the waves of trouble, like those of the ocean, will, if we await them calmly, break at our feet and disappear."

The advice, "Pray devoutly and hammer on stoutly," reminds us of Oliver Cromwell's charge to his soldiers: "Trust in God, but keep your powder dry."

"Many passages of Scripture are sadly misread," says an exchange. "Many a wise-wise good people seem to think there is one which reads: "Feed, if you've received, feebly give."

Poetry.

[Selected by H. F. Cardell.]

Harmonicus.

I've heard them preach and sing and pray,
Exhort and testify.
Declare men go to heaven or hell
The very day they die.
Now this would be all right to me,
If I could find the text,
But as I don't I seem to be
Most terribly perplexed.

For instance: One he teaches thus,
O, sinner, to soon to hell,
He's sure to go, pursuing, lying still,
And yet, He death all things seal
Till Gabriel's Day is rolling on.
The Judge will come in power,
When, as we read, some men, burning there
Might [illegible] some more.

And some who took their flight to heaven,
Had even left a child,
May find there's been a sad mistake
Yet won't be satisfied
Till all the good in store to be seen,
Have gone from this dark shore,
Here is a verse that bothers me worse
Than ever I was before:

"The dead men A. shall live, together with my dead B. shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. xxvi. 19.

I've heard them say "That children A. B. C. Much more than they that live"
This he'll prove to, because you see
He DIE they did not give.
And when I tried to find it
I got mixed up worse and worse,
I hardly knew just what to do:
I believe I have found the verse.

"For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Psalm vi. 5.

"His breath goeth forth, he is turned to his earth; in that very day his thoughts perish." Psalm cxlvi. 4.

Such things as these some do not mind,
But pass them lightly by,
But I am very much inclined
To know the reason why.
Some say they walk the golden streets,
And praise the Lord up there;
I guess I've found the very text,
I am glad I do declare:

"The dead praise not the Lord, neither any that go down into silence." Psalm cxv. 27.

They can't make no difference,
Just as we are sinners,
Yet dear said, "Christ is the Lord
And few that enter there."
I fear they will awake some day:
Be filled with end surprise
Find they have "reaped iniquity."
And eat the fruit of lies. Hosea x. 13.

Yes, death's the gate to endless joy,
The only way to heaven;
I believe so, prove it I will quote
A text that Paul has given:

"The last enemy that shall be destroyed is death." 1 Cor. xv. 26.

—Mary E. Welch.

Communicated.

A Distinction without Warrant. Psyche—Zoe.

The above is the caption of a criticism made by an editor of another religious publication, with regard to an article of mine which appeared in THE RESTITUTION of March 9. The editor said:

"Quite frequently visitors and speakers come to the surface, that make an attempt to draw a distinction between the ideas indicated by the word "Psyche" and the life as indicated by the word "Zoe." This distinction is certainly without warrant, both as to fact and as to Scripture usage. The last effort we have seen is by our much esteemed brother W. H. Wilson, in his article on "Everlasting Life" in THE RESTITUTION of March 9th."

It is certain this editor could not have looked very deep into his topic, when he ventured the assertion in the above extract that "this distinction is certainly without warrant both as to fact and as to Scripture usage." The words "WITHOUT A WARRANT," means *no warrant at all*, that not in a single case, will the Scriptures admit of a distinction between *psuche* and *zoe*. I wonder that he dare make such an assertion. In point of fact, in Scripture usage, the differences are *marked* and *abundant*.

DISTINCTION AS TO SCRIPTURE USAGE.

I will say to the readers, whenever you see either the word *psuche*, or *zoe*, enclosed in parenthesis in a Scripture quotation, it means that is the word in the original, in the passage quoted. Please be particular and notice the *distinction* in the passage quoted. And also please note that when you see the word *nephesh*, that it is the Hebrew equivalent of the Greek *psuche*, and *means the same*.

Psuche, in the New Testament is the ONLY WORD rendered soul, there is not another, no, not even the word *zoe*. Is it not strange that *zoe* is not also rendered soul, as well as *psuche* if the distinction is "*without warrant*."

I will now give the readers a clear distinction between the two words as to "Scripture usage," from which there

IS NO VARIATION.

It is found in this: That wherever the phrases, "*everlasting life*," and "*eternal life*," occur in the New Testament, the word "*life*," is from the Greek word *zoe*, EVERY TIME, without a single exception. *Psuche* NEVER APPEARS with the qualifying adjectives "everlasting" and "eternal." Of the two words *psuche* and *zoe* zoe has an EXCLUSIVE MONOPOLY as to the "Scripture usage" of the adjectives "eternal" and "everlasting," as far as it relates to the so two words. Was this Scripture discinction, if the two words are *equivalents*, and as my critic says, "without distinction," "as to Scripture usage?" The *primary use* of *zoe* in Scripture, relates to the *higher life*, while *psuche* is descriptive of the *animal life*. The distinction is so finely drawn in Scripture that single verses some times use *both words*, where the *higher* and the *animal* life is mentioned in that verse. Let me give you a sample and please note *the distinction*. It is so and in John xii. 25: "He that hateth his life (*psuche*) in *this* world shall keep it unto (*zoe aionios*) life eternal." Why does Scripture use the *two words* in *one* sentence, if there is no warrant for such usage? The readers cannot fail to observe that *psuche* in this text relates to "life in *this* world" and *zoe* to "life eternal." Two conditions in *different ages*, described by *different* words.

I wish also to call attention to 1 John v. 12: "He that hath the Son hath life; (*zoe*) he that hath not the Son of God hath *not* (*zoe*) life." Here are *two* classes of people, one class *hath the Son*, and the other *hath not*. ONE class is said to *have* "*life*," while the other *hath not* life." Both classes are *alive*, both alike moe living, moving creatures. This being the case, where does the *distinction* come in? The harmony is right here. Both classes have the *psuche*—animal life, but only those who have the Son, have (*zoe*) life. Don't you see a distinction here? Where is this life that those who possess the Son have?

1 John v. 11: "This is the record, that God hath given unto us (*aionios zoe*) eternal life, and this (*zoe*) life is IN *his Son*." And it must remain there, until we exchange the *psuche* for the *zoe* life. The *psuche* and the *zoe* life cannot dwell at the SAME TIME, in the *same person*. The environment and life must harmonize.

When will it become a personal possession? See Col. iii. 3, 4: "Your life (*zoe*) is hid with Christ in God. When Christ who is our life (*zoe*) shall appear, then shall ye also appear with him in glory." Our *psuche* life is not "hid with Christ," that we possess now. *Christ does not give us the psuche life*, we have that by natural generation from our parents, the same as the rest of the animal creation. Here we must see the source of both the *psuche* and *zoe* life. To the same purpose, is John xvii. 2, "Thou (the Father) hath given him (the Son) power over all flesh, that he should give eternal life (*aionios zoe*) to as many as thou hast given him."

Let me give a few quotations drawing a comparison as to the *psuche* and *zoe* life, as applied to Christ. We read: "They are dead which sought the young child's life." (*psuche*).

"The good Shepherd layeth down his life (*psuche*) for the sheep." This life which he sacrificed for the sheep, was the *psuche* life, he derived from his mother. Having given this up for his sheep, the Father conferred upon him *another* and *higher* life. "As the Father hath life (*zoe*) in himself, even so gave he to the Son also to have life (*zoe*) in himself."

Peter says: "Ye have killed the author of life." (*zoe*). We know of a certainty he was not the author of the *psuche* or animal life, he derived that himself from the same natural channel as ourselves. He is "the author of life," (*zoe*) as the Second Adam, in the same sense as the First Adam was the author of the *psuche*—animal life. Our *psuche* life was derived from him, as the fountain head of the *psuche*—animal life. But our *zoe* life is to be derived from the Second Adam as the fountain head. "Thou (the Father) hath given him (the Son) power over all flesh (in whom is *psuche* life,) that he should give eternal life, (*aionios zoe*) to as many as thou hast given him." John xvii. 2.

Speaking of his sheep, Jesus says: "I give unto them (*aionios zoe*) eternal life." If there is no warrant for a distinction between *zoe* and *psuche* why don't we occasionally read of *aionios psuche*?

My critic makes a desperate effort to prove that the *psuche* life, will be resound again, and to prove it, quotes Matt. xvi. 25: "For whosoever will save his life (*psuche*) shall lose it, and whosoever will lose his life (*psuche*) for my sake shall find it." He presumes that because it was the *psuche* life that was lost, for Christ's sake, he will find the *same life* that was *lost*. God pity us, if we do. We all of us have all we want of the *psuche* life, in this age. You will notice that nothing is said in *this* passage, as to the *nature* of the *life* found. Mr. Settle presumes that it will be the PSUCHE life, from the use of the word "*it*." This is altogether a presumption.

We must consult parallel passages if we would know the *nature* of the life found by those who sacrifice the *psuche* life to find it. A companion passage is found in John xii. 25: "He that hateth his life (*psuche*) in this world, shall keep it unto (*zoe aionios*) life eternal." He disregards the *psuche* life, and finds the *zoe aionios*—life eternal. "*Everlasting*" and "*eternal*," never attaches to *psuche*, in a single instance.

My critic also quotes John x. 17: "I lay down my life (*psuche*) that I might take it again." The word "*it*" refers to the taking again of life, and not to its *nature*. The life he laid down was his *psuche* life, animal life. We know as a *positive fact* that he took a much nobler life than the animal. *Psuche* does not apply to anything higher than the animal.

We have only to examine the Scriptures and learn what the *nephesh* or *psuche* life is, to be definitely certain that he never took that again. See Deut. xii. 23: "Be sure that thou *eat not the blood*: FOR THE BLOOD IS THE LIFE; and thou mayest not EAT THE LIFE with the flesh."

How did he lay down his life? "He POURED OUT his soul unto death."

The life of the flesh is the *nephesh* or *psuche* life, and "THE BLOOD *is the life*" of the flesh.

Now apply this definition of *nephesh* or *psuche*, to the passage my critic previously quoted. "For whosoever will lose his life (*psuche*) for my sake shall find it." Now suppose he finds the *psuche* life; what does he get? Nothing more than the *flesh and blood life*. What would be the result of such a find? See 1 Cor. xv. 50: "Flesh and blood cannot inherit the kingdom of God."

My critic next finds three passages where the word *zoe* has a different phase from the bulk of places where it occurs. It is not a correct method of Scripture study to modify the great mass of testimony by an exceedingly small minority. Many words, in any language, have some minor shades of meaning, differing somewhat from the *primary signification*, but they must not be allowed to alter or change the BASE and true PRIMARY meaning. Shrewd scholars do not so misuse language.

I will quote a few passages where the words *psuche* and zoe occur, that the readers may see the difference.

Lev. xvii. 14: "Ye shall eat the blood of no manner of flesh; for the life (Heb. *nephesh*; Gr. *psuche*) of all flesh IS THE BLOOD."

John v. 24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, (*aionios* zoe) and shall not come into condemnation, but is passed from death unto life" (zoe). No *psuche*—animal blood life here.

Col. iii. 3, 4: "Your life (zoe—not blood life) is hid with Christ in God. When Christ who is our life (zoe) shall appear, then shall ye also appear with him in glory."

Mark iii. 4: "Is it lawful to do good on the Sabbath days, or to do evil? to save life (*psuche*) or to kill." This miracle was to save natural life.

John x. 10: "I am come that they might have life," (zoe). They already possessed the *psuche*—soul, animal flesh and blood life; but not the zoe The difference is great.

W. H. WILSON.

The Reward of Faith is Sure

I have just read a letter from our much esteemed Sister S. R. Winer; who by her earnest devotion always begets a new degree of enthusiasm and religious fervor in my heart for a season, and fires me with new resolves to do more for the Master's cause. Would to God there were more like her; always filled with the fullness of Christ. Overflowing with faith, hope and charity, one would very naturally be led to think that such lives as hers and her beloved husband lead, would be the means of taking their neighborhood for Christ, and the Truth. Alas, how little does the world heed the power of the gospel, or the influence of holy example. We are not once reminded of the word of Jesus, "A servant is not greater than his Master." The Scriptures assure us, however, that the sower of precious seed, though he scatters with tears, he shall reap with rejoicing, and bring his sheaves with gladness into the Land of the harvest. It is a blessed thing to have full confidence in the Lord all the time. He will keep a record for such as fear him and keep his Word, and they shall be his when he arranges his jewels in his crown: "And they that turn many to righteousness shall shine as the stars forever and ever." What need of patience must we have when we are met by the scoffs of infidelity, and the jesting flings of the profane rabble. Our Master endured it all and more yet no word of murmur escaped his lips. He gave no sign of giving up his grand work of redemption; nor swerved from the line of duty, the cross in fact to the death on the cross. It was written of him in the volume of inspiration, that he came to do the will of our Heavenly Father, and was so fulfilled. Let us be thankful that he was faithful, and as we are in full assurance of faith, that we will perform all that God has given him to do, "That he will save unto the uttermost, all who come unto God by him. Could we brethren encourage a larger hope?

A. B. WINER.

In Memoriam.

Eliza McCrodan was born in Jamestown, Ottawa Co., Mich., Nov. 26 1871. At three years of age her parents, Wm. and Francis McCrodan, came with their family to Dutton, Kent Co., where she with them resided until her marriage with Charles Anderson, May 18, 1895, ceremony performed by Elder Hoyt, of Grand Rapids; to this marriage was given two children, a daughter aged 3 years, and a son 19 months old.

She died March 29, 1898, of quick consumption, at Vermontville, Mich., where her husband was employed as station agent by M. C. R. R., and which place had been their home since last July. Cut down in the very bloom of life, leaving a grief-stricken husband, the two little children, a father, mother, six sisters, one brother and many other friends and relatives to still suffer on and wait until they too may rest beside her. Well do we remember when Elder Woodward led her down into the water to take the all-saving name upon herself, standing by the water's edge with several others, and my Effie's arm around her, waiting for the burial; her great brown eyes spoke the joy she felt. They both sleep now almost side by side, sleeping until the blessed resurrection life.

We spoke to a large audience from James iv. 14. "What is your life." This life freighted with its cares, and pains and death, will not always last, there is a better life awaiting the faithful ones and we may meet again. Our heart aches for the lonely ones, but out of all the gloom of today hope comes to the rescue, for we know that "Joy cometh in the morning."

M. A. WOODWARD.

A Sad Death.

Just before repairing home from Sister Eliza Anderson's funeral, the horrid news reached us, "Goldie Good is very badly burned." We hurried to the bedside of the little sufferer, and found her tossing and screaming in her agony. Medical aid was immediately summoned and every thing was done that lay in human power; but it was all of no avail; the awful fire had done its work; she lived five hours and fell asleep to awaken in "God's beautiful city." She said to her mamma only a few days ago, "Mamma, I do want to be good and be in God's beautiful city when Jesus comes." The parents are nearly crazed of grief at the terrible death of their only daughter. The mother already frail is prostrated with grief, they have two little boys left them. Goldie was a lovely child of six years, a quiet, loving, peaceable child; how she will be missed at the fireside, but "she will come again from the hand of the enemy" in God's good time with immortal beauty. No ugly scars on her little form, in her voice no wailing cry for help, but a sweet glad joy, for mamma and papa will stand ready to receive their darling, where the heartache has ceased, tears are exchanged for songs of victory, with no more curse, for God rules over all. We spoke to a very large concourse of people from Jer. xxxi. 15, 16. The entire community mourn with the grief stricken parents, and God's promises alone can comfort

MARY A. WOODWARD.

National maladies can only be cured by gospel remedies. God's grace has a matchless power to redeem the individual and thus reform the nation.

Obituary.

Died on the 24th of March, 1898, in Decatur Co., Kansas, in the 58th year of his age, Henry Rathbun (better known as "Pat Rathbun.") He was a son of Sister Mary Rathbun, of Cedar Bluffs, Kan., who chose the text for the funeral sermon, which was Job xiv. 14. Henry requested some time before he died that the writer should preach the funeral sermon. He was taken off very suddenly dying of paralysis of the heart. As far as was known he retired at night as well as he ever was, having worked all day on a new house he was building, but was dead the next morning.

I had held a ten days meeting near his house in the last of January and first of February. He attended every meeting and said he was a believer, but he never was baptized. I learned while I was back there that he intended to have been baptized at my next meeting, having deferred being baptized on account of others who expected to come in the Church when I went back.

He was born in Ogle Co., Ill., Mar. 1, 1851; moved from there in Jan., 1873, to Clay Co., Neb., from there to Decatur Co., Kansas, in May, 1873. Was married to Mary Hemper, May 13, 1880, whom he leaves a widow with three children to mourn his loss. He was a member of the I. O. O. F., who buried him in the honors of that Society.

J. P. GLENN.

Selected.

Where do Saints Receive Eternal Life?

1. At the resurrection of the dead.

"Many of them that sleep in the dust of the earth shall awake; some to everlasting life, and some to shame and everlasting contempt." Dan. ix 2.

"The hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life; and they that have done evil to the resurrection of damnation." John v. 28, 29.

2. At the last trump.

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. xv. 51-54.

3. At the end of the Christian course.

"Being now made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. vi. 22

"Strait is the gate, and narrow is the way, that leadeth unto life." Matt. vii. 14.

4. In the way of rewards and punishments.

"When the Son of Man shall come in his glory.....before him shall be gathered all nations: and he shall separate them one from another as the shepherd divideth his sheep from the goats.....And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv. 31, 32, 46.

5. At the harvest of the world. (which is the end of this age.) Matt. xiii 39.

"He that reapeth receiveth wages, and gathereth fruit unto life eternal." John iv. 36.

"He that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 8.

6. In the world to come.

"Jesus said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Luke xviii. 30.

7. In the time of regeneration, or regeneration.

"Peter said, Behold, we have forsaken all and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.....and shall inherit everlasting life." Matt. xix. 27-29.

Every form of personal and social happiness springs from obedience to the two-fold command of love to God and your neighbor.

How Believers have Eternal Life Now.

IN CHRIST IN TRANSIT.

"This is the record that God hath given to us eternal life, and this life is in his Son." 1 John v. 11.

"Life which is in Christ Jesus." 2 Tim. i. 1.

"Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4.

IN PROMISE.

"This is the promise that he hath promised us, even eternal life." 1 John ii. 25.

"Bodily exercise profiteth for a little time; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8.

"Paul, an apostle of Jesus Christ, by the will of God, according to the promise of life, which is in Christ Jesus." 2 Tim. i. 1.

"Blessed is the man who endureth temptations: so that when he is proved he may receive a crown of life, which God hath promised to them that love him." Jas. i. 12.

IN FAITH WHICH RECEIVES THE PROMISE.

"Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." 1 Tim. vi. 12.

The rich are to be "laying up a store, a good foundation against the time to come that they may lay hold on eternal life." 1 Tim. vi. 19.

CONSEQUENTLY IS HOPE.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a hope of life by the resurrection of Jesus Christ from the dead." 1 Pet. i. 3.

"Paul, a servant of God.....in hope of eternal life, which God that cannot lie, promised before the world began." Titus i. 2

"That being justified by his grace, we should be made heirs according to the hope of eternal life." Titus iii. 7.

Wooden Swearing.

"I hope, dear children," said a mother, "that you will never let your lips speak profane words. But now I want to tell you of a kind of swearing I heard a good woman speak about not long ago. She called it wooden swearing. Its a kind of swearing that many people besides children are given to when angry. Instead of venting their feelings in oaths, they slam the doors, kick chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. Isn't this just the same as swearing? It is just the same kind of feeling exactly, only they do not say those awful words; but they force the furniture to make the noise, and so I call it wooden swearing. I hope dear children, that you will not do any of this kind of swearing either. It is better to let alone "wooden swearing" and all other kinds of swearing."

Home Seekers' Cheap Excursions to the West and Northwest.

On May 3, 17, June 7 and 21, the North-Western Line (Chicago & North-Western Ry) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start *now*! Apply to nearest ticket agent or address C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth ave. nue, Chicago, Ill.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

If our religion means anything, it means composure, heroism, serenity, loyalty at all times and in all places. It must be able to stand the strain put upon it, if it is to recommend itself to the world.—*Rev. Garret Wyckoff*

"A good thought," says an old writer "is a great boon, for which God is to be first thanked, then he who uses it, next to utter it, and then it is a lesser but still to a considerable degree, the man or woman that can be said to speak it well.

Our Love Feast.

Dear Restitution:

This seems a very appropriate time for me to say a few words through our beloved paper; although, not a writer: there are very few that are born writers—a very few that become kings, queens, or presidents: and it is well that it is so. Hour lives were all queens and drones, we should have no honey. Yes, I am thankful that I am *the of common people*, for they heard him most gladly. He gathered the disciples and the martyrs from the common people: they were with him through all his trials; they were with him at the cross and the burial and they are now looking, waiting and longing for his soon return. May God bless all such waiting ones is my humble prayer. Dear brethren, write, if you were not born with a pen in your hand. All men crave sympathy, and of all others, we need it through your kindly letters.

A. P. L.

Dear Restitution,

I find many good things in the paper. What a wonderful time we are now living in. Is not Scripture fulfilling so fast that we scarcely keep up with it, unless our eyes are kept wide open to the occurrences. All the nations in the world seem to be in the same condition, just ready for the match. How we long for the redemption of our body, and if things continue much longer the whole creation will be groaning in pain to be delivered, and even they were more subject to vanity, not willingly but by reason of him who hath subjected them in hope; but thanks be to the dear Father they all shall be delivered from the bondage of corruption into the glorious liberty of the children of God. Rom. viii. But they as well as we must learn the lesson for without the knowledge of good or evil, no one could understand the good. Gen. iii. 22. Not one jot or tittle of his law can go unfulfilled. Oh, what a wonderful work there is in the ages to come, (I mean the work of regeneration, after the marriage of the Lamb.) Is not this first work the restoration of Israel, and then Israels work on the nations following, at least, that is the way God's plan is opening out to me. I bless the Lord for all things, knowing that all things will be for the best in the end, for all things are of God. Rom. xiii. 1. Even by him kings and princes reign. Prov. viii. 15–16. For there is no power only from above. John xix. 11. I create the fruit of the lips, Isa. lvii. 18–21. And will he not make men more precious than gold, Isa. xiii. 12. O how good our God is as he knew the end from the beginning. He knew all things, and said, thus far and no farther shalt thou go. We are his workmanship and it will all be done in a God-like manner, and we can lie down by the still waters in green pastures, and the nearer we come in harmony with God, the more love we will have for one another; for God is love, and that is the test, the more love we have for one another, the more of God we will have in us. Bless the Lord. Yours in love.

J. GREENWALT.

Dear Restitution:

With pleasure I write a few lines to to the brothers and sisters. Another year has come and gone since we had our love-feast of letters. Let us all strive to do more for our Savior this year than we have in the past. Let us awake from our lethargy, cleanse our hearts, purify our lives and actions and be ready to work for our Savior, whatsoever we find to do, so that when our Master comes we may be worthy to enter the kingdom and sit down with him on his throne.

Your brother and sister, in Christ.

MR. & MRS. ARTHUR ZECH.

Editor Restitution:

We wish to add our testimony with those who love the dear Master, and are waiting for his return. THE RESTITUTION comes each week as a blessing from God, and we accept it as such and are trying to use them to forward the truth, by giving them to all around us who are willing to read them. Pray for us, dear ones, that we may be able to do something for the Master. O, I long for the time when we can look in each others faces and hear each others voices. I often think when I read the letters from the brothers or sisters, shall we know each other there? May we all have our lamps trimmed and burning, for we know not what hour we may hear the cry, Behold, the Bridegroom cometh! go ye out to meet him.

Yours in love.

WM. A. O. COLLE.

Dear Restitution:

We are still waiting and watching for the glorious appearing of our Lord and Savior Jesus Christ, that we may hear him say well done good and faithful servant.

Yours in hope,

MR. & MRS. S. A. STORY.

Dear Restitution:

Home does not seem like home without THE RESTITUTION'S weekly visit and now in these times of turmoil and and dissensions we need it more than ever. Oh, is it possible that the world wide communion means Christ's soon coming. If it does, all hail the day. Come Lord Jesus and come quickly, is the prayer of your unworthy sister.

MRS. C. F. RANDOLPH.

Dear Restitution:

We have been taking THE RESTITUTION for some two years now and can say that it is a source of great consolation to us, as there are but few here that believe as we do, and of course we never have opportunity to hear preachin on these subjects. My husband and I are firm believers in the blessed truths set forth in your paper. Yours in hope.

JENNIE MCCRORY.

Household of Faith,

I will join in the love feast once more, and I want to tell you all that I am still looking for the appearing of our Lord and Savior who is to come and change this vile body, and fashion it like unto his glorious body just to think of a new body free from pain. But few can comprehend the change; to the most of mentality is composed of pain in some form.

O, to be new, all new, like Christ, and free as those sinful natures of ours who war against the spirit and causes our hearts to ache; for to be spiritually minded is life and joy and peace. I have been seeking to become more spiritually minded. Seeking is a good thing, but to enjoy the thing sought after is far better, and by the grace of God, I mean to enjoy a more spiritual life this year than ever before. I wish for more spirituality in the paper. The doctrine is all right, and is brought out very plainly, but will doctrine save us? There are so many who so thoroughly know the doctrine but do they manifest the spirit of Christ? Without the spirit no one shall see God.

Now I don't wish to be misunderstood. Don't think I have become a spiritualist, for that is as far from my mind as it ever had been, and I believe the gospel just as strong as ever, but feel a lack in our paper of real spiritual food. We can believe a thing and then not accept it, and my daily prayer is to have full confidence in God. An increase of faith and to live in the spirit of Christ, that I may be able to meet him with joy and gladness, and to lift the burdens of this life. If we could be like good old brother Paul and say "these light afflictions;" but how many of us are like Paul? From the abundance of the heart the mouth speaketh. What is our speech? vain words, or are they spirit and life? How often do we stop and think what we are talking about? We are so apt to judge some one else, how careless we get when together. Many times instead of talking of our hope, our joy, our interest in the eternal welfare of some friend or neighbor, we talk of their downfall, of some who have gone wrong, and pass a harsh judgment upon them. Is that Christian love and charity?

Your Sister in Christ.

MRS. CLARA J. CHAFFEE.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. D. Wince,	5.00
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Edgar Hatch,	1.00
Agnes Dilworth,	2.00
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Y. O. Addresses.

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The supposed grave of Eve is visited by over 40,000 pilgrims in each year. It is to be seen at Jeddeh, in a cemetery outside the city walls. The tomb is fifty cubits long and twelve wide. The Arabs entertain a belief that Eve was the first woman that ever lived.

[illegible] were there [illegible]

List of Churches.

The Church of God, San Diego, California, meet for worship, and study of the Scriptures in Grand Army Hall, 6th St., between G & H, every Sunday at 11:00 a. m. All Bible students are welcome.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Ogdenville Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., and Rowe—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every day of the week at 10:00, for devotional services. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars run every hour, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 after prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Coleman, West Millgrove, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 9:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Elder and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ransom Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Frost-D.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fallis or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Hoar of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Scientific Fire, See.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Service at 2 o'clock p. m. Elder Woods, Winterrhode, Ill., Sec.

The Church of God at Walterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House near town. Brethren and Sisters coming this way will be made welcome with us. Reuben Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday school every Sunday. Prayer meeting every Thursday evening. Lorenzo D. Ayer, Elder, Evasion Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanic.

The Church of God at Attica, Kansas, meet in charge [illegible] Attica for preaching [illegible] and 4th [illegible] each month at [illegible] Elder [illegible] S. C. Oliver, Pastor.

The [illegible] meet every Sunday at [illegible] and Rose to 123[illegible] [illegible] Ore. [illegible] where [illegible] we welcome.

The Church of God at first for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

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VOLUME XLVII. PLYMOUTH, INDIANA, APRIL 27, 1898. NUMBER 17.

Poetry.

The Crisis

[illegible]

Communicated.

The Gospel Recovered. No. 9.

[illegible]

The preceding pages of this series have been mostly occupied with the religious movement originated and carried on for upwards of twenty years in the United States by Walter Scott and Alexander Campbell. The principles as enunciated by those reformers were corrected in some details in our own writings, and were criticised with the idea of showing how far they came short of the faith and evidences of the gospel of The Kingdom of God as revealed in the Scriptures.

We now come to the appearance on the scene of our first emigrant from the old country. He joined the "Reformation" referred to, but afterwards became identified with the position he found himself in when visited by the Scripture.

In the year of 1832, after a rough passage of eight weeks in a sailing vessel, and a narrow escape from shipwreck on the coast of Nova Scotia, Dr. Thomas at the age of 27 arrived in New York. His purpose was to see the country with a view to the settlement of himself, his father and his father's family. He had been loved as a physician, which profession he had practised for three years in London, England, his native city. He was provided with letters of introduction to several gentlemen, both of New York and in Cincinnati, Ohio, which latter city was his primary destination. His father, who had originally been in the East India Civil Service in London, but while yet a young man had become, first an Independent and afterwards a Baptist minister, losing patience at the delay, had taken ship and arrived in New York only three days later than his son. They both started in September for Cincinnati. Calling on a gentleman to whom he had a letter of introduction, he was next day introduced to a member of the "Reformation" body named Daniel Gano, who was Clerk of the Supreme Court of the United States. The Doctor and his father received from Major Gano an invitation to dinner. On the following Sunday the Doctor was next introduced to Walter Scott, who was then located there. The result was that at that first interview with Scott, the Doctor after a few hours conversation, was immersed. The incident may be given as recorded by the Doctor, 28 years afterwards in the "Herald of the Kingdom, Vol. X. p. 80—"Mr. Scott persuaded him, and it was not difficult to persuade a truth-seeking ignoramus of ingenious disposition) by a dexterous use of Acts ii. 38, and the case of Philip and the Ethiopian, that all he had to do was to believe that Jesus is the Christ, and thereupon to be immediately immersed for the remission of sins and the gift of the Holy Spirit. He was accordingly immersed by Mr. Scott the same hour of the night in the Miami canal."

Dr. Thomas experienced great kindness from Major Gano, who invited him to make his house his home, which he accepted and resided with him during his stay in Cincinnati, which was seven months. He found his office, however, an unpromising place for the practice of his profession. He says, "it was full of physicians" and he elected on removing to one of the Atlantic cities.

At this period Alexander Campbell had been, in the 23rd year for upwards of twenty years, the latest of which in connection with Walter Scott. The "Christian Baptist" had run its course for seven yearly volumes, and the "Millennial Harbinger" was in its third year. The Doctor says that during his residence in Cincinnati he had "discourse[d] on Christian Baptist and the Millennial Harbinger," for seven months as he supposed, were studying it for himself." *Confession* and *Adoption* 1847. He "had become since his immersion thoroughly instructed in all the traditions of the Campbellian Baptist, Millennial Harbinger, and 'Evangelist,' as far as these periodicals." "Herald of the Kingdom," Vol. X. p. 81. Walter Scott had urged him to speak on religious subjects which he positively declined. He said, "he had nothing to say which he could not have said in two minutes.....and he regarded it as the greatest presumption possible for a young convert to present himself before an audience of old, and, as he then supposed, therefore enlightened professors, to teach, exhort, or preach," Herald of the Kingdom, Vol. X. p. 81.

On leaving Cincinnati he was provided with letters of introduction to Dr. Richardson of Wellsburg and to Mr. Campbell of Bethany, both in Virginia. At the house of Dr. Richardson he met Mr. Campbell, who invited him to spend some time at his establishment at Bethany. This he accepted, and experienced the hospitality of Bethany for a month. Mr. Campbell managed to bring him out as a speaker in his first attempt, almost without notice, being what he knew of Rollin's Ancient History on the great Apocalyptic image in Daniel ii. He speaks very highly of Mr. Campbell.

With letters of introduction from Mr. Campbell he passed on to Somerset Court House in Pennsylvania. He refused here all offers to become a preacher. After sixteen days passing to Baltimore where he was pressed to preach every evening for a week, the subject being the "Ancient Gospel," determined to break away from a preaching career which was being forced upon him, he moved on to Philadelphia. Here he remained eleven months in the hope of getting into the practice of his profession, preaching, etc., however still barring the way. Here he married a wife, and started a periodical, (May 1834) called the "Apostolic Advocate." The Prospectus was published and favorably noticed by A. Campbell in the Millennial Harbinger." After the issue of the first number he leaves Philadelphia for Richmond, stopping on the way for several weeks at Baltimore. Making a fair start at Richmond in the practice of his profession during the first year, there was a falling off in the following year owing to his frequent absence in preaching.

It was here his differences with Mr. Campbell began. In the sixth number of the "Apostolic Advocate" (about October 1834) appeared an article entitled "Anabaptism." His principal was, in the words of his biographer "No immersion is valid that is not based on an intelligent faith on the part of the subject of it at the time of the immersion." Of this his own statement, given in the first volume of the "Herald of the kingdom," (1851) is, "The principle which first turned up as the result of proving all things was that the immersion of an individual whose faith was not the faith of the gospel was a valueless immersion—it was not Christian baptism. This principle has been a leading one in plied, if not expressed in all the Editor's teaching from 1834 to 1850. From this he has never swerved and cannot possibly depart as long as conscience holds her own" p. 2

J. CAUDLE.

(To be Continued)

Enlightening Every Man.

"The TRUE LIGHT was that which coming into the world, enlightens every man." John i. 9: Diaglott.

A correspondent in Nebraska has requested me to explain in what sense are we to understand our Savior to be the True Light of every man.

I would apply to Christ the expression, "coming into the world." Applying it to "every man" would be quite unusual, but amongst the descriptions of Christ it is frequent. Compare John xii. 46: xvi. 28: xviii. 37: 1 John iv. 9: 1 Tim i. 15; etc.

By his coming into the world "every man"—whether Jew or Gentile—was enlightened in the same *general* sense that the apostles preached the gospel "to every creature." Mark xvi. 15; Col. i 23. Not that every individual without exception was savingly enlightened, for Christ was in the world, and yet "the world knew him not." Jno. i 10. John came to bear witness in order that "all men" through him might believe on the True Light: but they have not all believed. "For Esaias saith, Lord, *who* hath believed our report?" John i 7: Rom. x. 16. Our Heavenly Father "maketh his sun to rise on the evil and on the good," yet the Lord sent not. Mal. v. 4, 5. So "the light of the gospel of the glory of Christ" shines for every man, yet, "because of the blindness of their heart," millions are never savingly enlightened by it, for "their eyes they have closed." 2 Cor. iv. 4: Eph. iv. 18: Mal. viii. 15.

The text affords no ground for the following notions.—

1st. The Quakers' creed that every individual has "a sufficient light within" to save him. If such were the case we might expect idolators and others to be saved by their "light within." But an idolator, however cultured, a destitute of God's Word, "Feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xliv. 20.

2d. The notion that deceased heathen nations, after being raised from the dead, will be savingly enlightened in the Millennium. The destiny of such heathen is foretold by Paul who says, "As many as *have* sinned without law *shall* also perish without law .....in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" Rom. ii. 12, 16. Their sinning is *past*, as shown by the past tense "have sinned." Their perishing is *future* as shown by the *future* tense, "shall also perish."

3d. The notion that none but the once enlightened and baptized will be raised and judged. I once heard a man (blinded by this third error) misquote Rom. ii. 12 as though Paul had said, "As many as have sinned without law will have perished without law." But this would not be "according" to Paul's gospel: and any one perverting that gospel will be "accursed." Gal. i. 7, 8, 9.

These three classes of errorists make extensive use of "the leaven of the Pharisees and of the Sadducees." Luke xii. 1, that is, to prove their tenets

"They quote what texts they are inclined to,
But leave out those they have no mind to."

So did the Pharisees who readily *ad*-mitted that Christ is Son of David, but cunningly *o*-mitted that twin truth inscribed alongside of it, namely, that he is also Son of GOD. 2 Sam. vii. 12, 14; Luke i. 32; 35. They had not the honesty of Peter to confess that Jesus, "the Son of *man*" is also "the Son of *God*." Matt. xvi. 18, 16.

We should studiously "beware of" any doctrine or "leaven" compounded by the Pharisaic process.

WILEY JONES.

The Triumph of Peace.

The song of the angels at the birth of the Savior, was a prophecy of peace on earth and good-will to men. The good will part has been our constant inheritance from that day to this. The peace has been deferred to the time of the end; when the King of Salem shall have conquered his enemies, and raised the white banner of peace over a redeemed earth, and a saved and rejoicing church. Jesus says, "My peace I give unto you. My peace I leave with you." Yet, it is only in anticipation that we are enabled to rejoice. It is only in hope that we are enclosed to that within the vail. The sword must be unsheathed first; yea the whole armor of God put on, and a vigilant strife kept up against sin during the entire campaign.

Our foes are two fold, flesh and sin, and sins flesh within. We must not yield an inch of ground to either. The one must be put to death, and the other forced to fly, if we would be overcomers at last. We must fight the good fight of faith, to lay hold on eternal life.

A. R. WILSON.

"Well Done, Good and Faithful Servant."

Those are comforting words of the blessed Master, that will fall from his blessed lips in the great day of accounts,—fall upon the ear of the faithful servant who has been faithful to his trust and occupied his time and talents, not in his own way, or simply doing his own work as the world does, but in doing the Master's will, and imitating the noble example in trying to lead some poor souls to Christ. O, brothers and sisters, our dear Savior is soon coming to gather his people to himself, are we ready? are we living and working for him, or for ourselves? The coming day will soon declare it, and tell which side we are on. O that we may be found among the faithful ones is my prayer. Let us awake to our duty, for the time is short and there are some of that have not heard the gospel as it is in its purity. May we be found among the [illegible]

C. THOMPSON

For Our Children.

Now I Lay Me Down to Sleep.

The fire upon the hearth is low,
And there is stillness everywhere;
Like troubled spirits, here and there
The flickering shadows flutter go.
And as the shadows round me creep
A childish treble breaks the gloom,
And soft as dream in darker room
Comes "Now I lay me down to sleep."

And, some how, with that childish prayer
And that sweet treble in my ears,
My thought goes back to distant years
And lingers with a dear one there.
And, as I hear the child's amen
My mother's faith comes back to me,
Crushed all her sad heart seems to be
And mother holds my hands again.

Oh! for an hour in that dear place!
Oh! for the peace of that dear time!
Oh! for that childish trust sublime!
Oh! for a glimpse of mother's face!
Yet, as the shadows round me creep,
I do not seem to be alone,
Sweet angels of that treble tone
And "Now I lay me down to sleep."

—Eugene Field.

The Story of Israel. No. 79.

AS CONNECTED WITH ZACHARIAS AND JESUS.

In our lesson on "The Day of Atonement," we said that our next paper would be about Zacharias and Jesus. We want the little ones, as they go along with us through this great and wonderful book, to keep their eyes all time "fixed upon Jesus." He was "the end of the law" given at Sinai; all those strangely solemn ceremonies, and sacrifices pointed to him as "the Lamb of God who taketh away the sin of the world."

Therefore to understand the Old Testament you must keep turning to the New, that you may see the connection between, and how beautifully the one explains the other.

At the time Jesus was born Palestine was divided into three provinces, "Judea by to the south." Its capital was Jerusalem, and in Jerusalem was the temple of the Lord, where all the people came to offer sacrifices, and to hold the solemn feast. In the northern part of Palestine lay the province of Galilee, with its beautiful lake. Between these two provinces lay the district of Samaria. This strip of country had once been the home of the ten tribes of Israel, but they went to worshiping heathen gods, and were carried captive out of their own land, into a region bordering on the Caspian Sea, where the Armenians and Kourds now live. The king who made them captive, colonized their country with his people. And we call this heathen colony, Samaritans. The tribe of Judah lived in Judea, and the tribe of Benjamin in Galilee. Rulers appointed by the great Roman Emperor, Augustus Cesar, were ruling over these provinces. Herod, though an Idumite, was one of these governors. He reigned in Judea. But the Jews still kept up the temple worship, and the priests served in twenty-four divisions, or courses, each course would come to Jerusalem and serve a week, and then go home. Every course was divided into seven classes, one class served one day, and another the next, and so on, until all had served. Each priest of the class for the day had his part of the service, or worship, set apart to him by lot.

If you remember there was a daily incense offering, morning and evening, on the altar that stood in the Holy Place. It took two priests to perform this service, one carried the incense in a beautiful vessel, and the other some glowing coals of fire in a golden fire pan, from the altar of burnt-sacrifice.

Zacharias, whose story is told us in the first chapter of Luke, lived in these days. He and his wife Elizabeth were very old people, and they had always done right before God. Is that any different, do you think, from doing right before men? I should say "yes," because things that look right to men are sometimes wrong in God's sight. These old people had always "walked in all the commandments, and in all the ordinances of the Lord blameless." They never asked, "Does it matter much whether we believe Jesus is come in the earth or not," or whether the incense is sprinkled on the inside, or outside altar?" Such questions would have been thought the height of blasphemy. For Zacharias was a priest of the course of Abia. When it came time for his class to serve the lot, to offer incense fell upon him. No priest was allowed to perform this service more than once. So there must have been a great many priests. Zacharias dressed himself in his white robes, carried his head, and when the bell sounded, went into the Holy Place, for the sacrifices unseemly to be burned, and the incense, that was the symbol of the prayers of the people must go before.

The helper of Zacharias placed the coals on the altar, and went out. He was left alone. The incense was emptied on the coals, and Zacharias prayed: all the people were praying outside. Some of them were looking for the dear Savior to come. They longed for deliverance. The wicked Parthians had destroyed so many of their cities and killed their people. The Samaritans and wild Edomites had filled their capitol city with pillage and slaughter. A great earthquake had killed 10,000. Herod was a cruel ruler. They thought if the Savior came, he would be their King, and they would be saved from all their enemies. Zacharias and his wife must have believed these things. We think so, because he was shown great favor from God. While the people were praying, an angel suddenly appeared on the right side of the altar of incense. Zacharias was frightened. He must have been asking God to give him a son, who would prepare the way for this coming Savior. For the angel said, "Do not be afraid. Zacharias: God has heard your prayer; your wife Elizabeth shall bear you a son, and you shall call his name John." "You shall have joy and gladness and many shall rejoice at his birth. For he shall be great in the sight of the Lord," etc. You must read the rest for yourselves, for this dear child was to be a wonderful man. He was to make the people ready for the Lord. Zacharias doubted, after all, whether his prayer would be answered or not: and the great angel whose name was Gabriel, told him that because he did not believe, he should be dumb until the thing promised had come to pass.

All this time the people were wondering why Zacharias staid so long in the temple. The incense could not be laid on the altar until he came out, nor could they go home until he had blessed them. They were trembling lest something dreadful had happened. And when he came out he could not speak: he could serve no more in his course: he could give them no blessing: he could not even dismiss them. He told them by signs what had happened, and went home to Hebron. The people could not imagine what it all meant. Their priests smitten with dumbness! I wonder if Zacharias knew that enforced silence of his was a sign of? Can the little ones guess? The law given at Sinai had been talking to the children of Israel and Judah a long time. It stopped talking to Israel, when they became idol-worshippers. They had broken the covenant that bound them to God, and were not his people. They were like a wife, who forsakes her husband, and he let them be carried off and be called "Gentiles." But the law kept on talking to Judah. It was all this time talking of Jesus. It was the "schoolmaster that was to bring them to Christ." All those sacrifices, the shed blood, the incense the priesthood, that stood between the people and God were object lessons of Jesus. And now Jesus was going to come and that schoolmaster would be needed no more; he would stop talking; he would be dumb. The people must go to another teacher; they must learn other lessons; they must come under another Covenant. The Sinai Covenant will vanish away. They will have no need of sacrifices of slain animals, for Jesus will be their sacrifice; there will be no need of priests to mediate for them, for Jesus will be their Mediator. The Passover will end, for Christ is our Passover. No feast of first fruits, for Christ is the first fruits unto God of the New Creation. No feast of Ingathering, for Christ is to bring about that great harvest of rejoicing at the end of the gospel age; no great day of atonement every year, (or Jesus will go into the Holiest Place of all, into heaven itself, to make atonement for them.

All came to pass just as the angel had said. John, the messenger, that was to go before and tell the people that Jesus was coming, was born. And not long afterward, the Savior's birth at Bethlehem, took place. Many believed the beautiful story that was told by the wilderness prophet, were baptized into the faith of a coming Savior, and were ready to go into the school of Jesus when he began to teach. He did not keep school very long, only about a year. Then he was put to death, raised from the grave, and went up to his Father in heaven. He has been the High Priest of the people ever since. It is in his name that we come to God and are forgiven.

"The Marvel from Sinai to Canaan" will be our next lesson.

AUNTIE WISE.

I would not give much for your religion unless it can be seen. Lampads not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion; let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.—*Spurgeon.*

There is One who cannot be deceived. He sees through our prayers and under our broad phylacteries. He looketh upon the heart—he trieth the reins. Though we make our own nest in the highest clefts, yet will he bring us down. At the sounding of the resurrection there will be a shaking off of gold dust and flint; men will come out of their graves and blush when they read their own epitaphs. Then shall we see face to face and know as we are known. The play will be over, the footlights out, the costumes laid away, the playhouses shut. No more acting! We shall stand forevermore in the clear light of God.—*David J. Burrell, D. D.*

The Restitution.

THE RESTITUTION advocates the final "restitution of no things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints of our ages with him in the government of the nations; the restoration of Israel, the literal resurrection of the dead, the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Upon a hearty belief of the gospel, repentance and faith in the name of Jesus Christ for remission of sins, (pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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WE have received $1.25 from Blairsburg, Iowa, with no name given. Will you please send us the name.

BROTHER RAMSEY expects to be in Plymouth on Sunday, May 8th. We hope for a good meeting, and to be strengthened by his being with us.

SISTER Huldah Bennett writes thus: *Editor Restitution:*

"I do wish some of the preaching brethren would come to Skiatook, I. T. An able brother—one that has on the whole armor of God. I think much good could be done." We hope that some one will answer this call.

A CONTEMPORARY Journal states that during the last three weeks nine communications have been received from Hebrews in Russia, and each one shows there is among the Jews in Russia a decided spiritual movement towards the person of the Lord Jesus; and adds that the desire for Christian literature in that land is simply enormous.

"NATHANIEL WEST says:—"Tholuck was only right when saying, "The idea that the perfected kingdom of Christ is to be transferred to heaven is properly a modern notion. According to Paul and the Revelation to John, the kingdom of God is to be placed on earth, in so far that *this* itself has part in the universal transformation."

PROF. Totten says, "In our opinion France is going to pieces as a republic. The Zola trial and conviction prove that its army and judiciary are arrayed and united against "Justice" as such; and her people are anti-Semitic, as in Austria or Germany. Were I a Rothschild, I would transfer all my funds to London or America and leave Europe to her fate—Armageddon."

A SEMI-official organ of the Holy See says it sees signs of the justice of God at work in the anti-Semitic movements and manias, to prevent a deicide race, which had rejected heavenly blessings from making off with all the blessings of earth. The people who do the pillering and the killing are only an unconscious instrument in the wonder-working hand of God; It is a supernatural and sublime punishment wrought without human will, though with human hands. We are wondering if the editor ever read the words of the Spirit in Zech. i. 14, 15, "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy; and I am sore displeased with the Gentiles that are at ease: for I was but a little displeased and they helped forward the afflictions; therefore thus saith the Lord I am returned to Jerusalem with mercies," etc.

Now It Is War.

Since the sinking of the Warship Maine in Havana harbor the United States and Spain have each endeavored with their utmost energy to prepare for war. The cruelties of Spain in her dealings with Cuba and the sinking of the vessel, her refusal to stop the one and make amends for the other, have at last resulted in formal declarations of war by both countries. The President gave Congress the communication informing it that war existed and had been active from the date of April 21, 1898, and war was accordingly declared. The United States warships have blockaded Havana and other Cuban ports, some few trading vessels have been taken, fortifications have been placed to guard every American port, and every available ship has been prepared and others are being made ready with a rapidity that only "Yankee" energy ever displayed. President McKinley has called not only the regular army, but for State militia to the number of 125,000 men. Congress has furnished money by the million, and it looks as if there was to be a gigantic struggle very soon.

Spain on her side has strained every nerve to get all ready, and has sent her ships to sea with all the engines of destruction that are known in this age. She proposes to battle to the death if need-be. She has tried to engage the other nations of Europe with her, but while she will be aided by some in secret, yet openly to one have yet declared for her. Austria and France are both likely to render her all the aid they have to. Russia professes friendship for America, yet every student of the character of nations well knows that this "king of the north" is for *herself* first and last.

The complications that are likely to arise are so many that to attempt to say how they will work would be unwise, and yet a French paper gives utterance to the following: "This is the first step in an inevitable struggle between the Latin and Anglo-Saxon races, between the Catholic and Protestant religion, between the old and the new civilization." Theides comes to the mind of the prophetic student, will England unite with America? And here we give an extract from a daily paper that will show, as straws, the way the wind blows.

IS AN ALLIANCE PROBABLE?

"An immense amount of interest has been excited in this country by the report that an officer of the American embassy in London has returned to Washington in the interest of an Anglo-American alliance. Ordinarily the arrival of the secretary of the embassy would not be the occasion of remark, but the veil of secrecy that has attended the advent of Mr. White, his close relations with the state department and the report from London that such a proposal is intended by the British government gives the whole affair a most peculiar significance.

As a further indication that Great Britain is attempting to secure closer relations with the United States it may be mentioned that the Spanish officials are about as bitter against the position that England has taken as they are against this country, and yet the British government has done nothing that is not clearly within her province as a neutral power. There can be little doubt that much of the feeling against England that exists in Madrid is inspired by the Spanish minister to St. James, who cannot help seeing the drift of public sentiment in London, even if he is not advised as to the possible import of Mr. White's return to the United States.

Another evidence of the truth of the report is the position of the pro-Spanish press of Paris in discussing the present complications. These papers make no secret of the idea that Great Britain and the United States have a common interest in this war, and that an alliance between the two has been or will be consummated. These papers class this country and England together as "robbers," and threaten them with the direst punishment. This would not, perhaps, be important were it not for the fact that the movement for alliance between the two Anglo-Saxon countries is publicly believed to have proceeded beyond the province of surmise and to have become a feature of international negotiations.

It is not likely that we shall require the active help of any power in Europe for the present, but the moral support of Great Britain would assist us and tend to a speedy termination of hostilities."

England makes no attempt to conceal the fact that she sympathizes with this country. Spain is also likely to have a revolution. The Queen-Regent is a near relative of the Emperor of Austria, and is looked upon by many in Spain as a foreigner, and of course her son, King Alfonso XIII. being only twelve years old can add no strength to her cause. Some want a Dictator chosen in the person of General Weyler, and some of the wealthier classes are looking to Don Carlos to lead an uprising of his followers. We may expect something in the way of modern warfare in the next few days, and whatever the outcome the Church of Jesus Christ can look calmly on, knowing that the finger of God is pointing the way for the nations of earth, and we are but *rushing* on to the Great Consummation.

Law or Gospel—Which? No. 7.

In continuing our examination of the arguments of the Law Advocates we invite attention to the following:—

21. "The Moral Law was a Law of Liberty." Jas. ii. 12. "The ceremonial Law was a yoke of bondage." Gal. v. 1.

What effrontry to make such assertion to those who have Bibles. Surely this must have been written as instruction to the initiated, and not for the eye of the stranger.

The Moral Law, so-called which sentenced a man to death for picking up sticks on the Sabbath, is called *a law of liberty;* just think of the willfulness wrapped up in that assertion! If it had said the man who broke the law of the Sabbath should be deprived of the rest and peace and protection and long-life and plenty, etc., to be awarded to keepers of that law in the land of Canaan, and it was for him to choose his own way about it, it could have been called a law of liberty with *some* reason; but when in addition to that he was immediately stoned to death, we do not see that he had much liberty, except to choose to be stoned rather than not to have the sticks.

In order to show the true inwardness of these last assertions, we ask if any more liberty attached to what is called the Moral Law, than to the Ceremonial? We call for a definite answer! Could one violate any of the provisions of the Law in the Book with impunity? The answer can only be *no!* Could any one violate a law or command written on the tables of stone, with impunity? The only answer is *no.* Hence we demand to know what the alleged *liberty* of the *one,* and the *bondage* of the other consisted of? And we think before they have a scriptural answer ready they ought to realize that the *assumption* of Two Independent Laws, to found a church upon, is a very sandy foundation.

Let us examine the context of Gal. v. 1, to which we are directed for proof that the Ceremonial Law was a yoke of bondage. Yes; sure enough there are the words, *the yoke of bondage,* but that verse does not say the Ceremonial Law was the yoke; we have to see what has led up to these words, *"the yoke of bondage."* Of course our readers know that the divisions of the Books into chapters did not occur for many hundreds of years after the New Testament was written, and subjects are often divided in the midst, and this is one of such cases. At verse 21 of the 4th chapter the apostle addresses those who desired to be under the law, tells them

1. That Abraham had two sons.

2. One was by a bondmaid, the other by a freewoman.

3. That he of the bondwoman was born after the flesh (naturally,) but he of the freewoman by promise [of God,—the being post age at the time.]

4. That these things are allegorical of *two covenants,* the one [covenant] from the Mount Sinai, *which gendereth to bondage,* which is Agar.

So sure as this is the word of the Spirit here, the covenant from Sinai, not a portion of it, *not one of* two covenants, but "THE ONE [covenant] from the Mount Sinai" gendereth, [breedeth] bondage.

5. This Mount Sinai [represented by Agar] answereth to Jerusalem which *now* is, and is in bondage with her people.

6. We know from the life and sayings of Jesus, and the teachings of the apostles that the inhabitants of Jerusalem were in bondage to the *whole* Sinai Covenant. Only one covenant was given from Sinai.

7. The son of the free woman by *promise,* represented the *other* of the *two* covenants referred to,—the covenant of promise. As plain as words could make it, the son of the bondwoman represented BONDAGE to the Sinai Covenant,—the son of the freewoman represented liberty, under the covenant of promise.

8. The bondage of the Sinai Covenant was a *fact,*—the *then present* Jerusalem *was* in bondage with her children, and would not be set at liberty from the covenant that enslaved them. That was the saddest feature.

9. The above or exalted Jerusalem, *had not yet come;* the covenant of promise, (which represented the city Abraham looked for) had not yet been fulfilled. It was *still* the subject of promise, as is evidenced by verse 28, where Paul and his brethren are placed in the Isaac column, and not in the Ishmael column. He says, Now we, brethren, as Isaac was, are *the children of promise,* not realization. And this noble defender of the gospel, Paul, who in Eph. iv. says there is only one hope,—tells us in Acts xxvi. 6, that his hope was "The hope of the promise made of God unto our Fathers." He was not hoping for anything promised in the Sinai Covenant.

10. The apostle in verse 29 of Gal. iv. shows that it was in the past, i. e. as Ismail persecuted Isaac, so those who adhered to the Sinai Covenant, persecuted those who embraced the covenant of promise.

11. In verse 30 the solemn announcement is made on Scriptural authority, that adherents to the bondage breeding covenant *shall not inherit* the covenants of promise, or be heir with the freewoman.

12. Verse 31 says, "So then, brethren, *we are not* children of the bondwoman, but of the free. Could words make it clearer that Paul and his brethren were not in bondage to the Sinai Covenant? And why should they, when by so doing they would lose all claim upon the covenant made 430 years *before* the Sinai Covenant was added for a time and purpose because of transgressions? And so

13. In verse 1 of chap. v. the very *next* verse, the apostle says, "Stand fast, *therefore* [in view of the reason just given, that they were children of *promise,* and were persecuted by the children of *the Law,* and that the law adherents should not be heirs with the children of promise.] Stand fast, therefore in the *liberty,* wherewith Christ has made us free."

What in the name of the Truth set forth in this allegory, had Christ made Paul and his brethren *free from,* if he had *not freed them* from the Sinai Covenant that gendered bondage, then words have no meaning. *How* had Christ freed them from the Sinai law?

1. It was only added till the Seed should come to whom the promises were made [i. e.] *Christ had come.*

2. Christ had confirmed with his own blood the covenant made with Abraham and brought it into force, or operation: and God demonstrated its force by bringing again from the dead he who was slain for us. Heb. xii. 20.

3. He had perfectly *kept* the law, which no one else did; and thus by perfect obedience, even to the command to die, as prefigured he would, by sacrifices under the law, he magnified it and made it Honorable.

4. He came to do God's will, because he, (God) had no pleasure in the sacrifices and offerings and burnt-offerings which were offered by the law. Then he said, "Lo I come to do thy will, O, God." [What God's will was, is disclosed in the next words.] He taketh away the first [will or law that offered sacrifices] that he may establish th second [will or testament] by the which [second will] we are sanctified through the offering of the body of Jesus Christ once for all .....For by one offering he hath perfected forever them that are sanctified. Heb. x. 9, 10, 14. The points to be noted here, is, that the first will or testament *is taken away,* the second is established. See v. 9; so that we know now, *how* Christ made Paul and his brethren free from the Sinai Covenant, or law, or testament, or will,—He *took away* the first or Sinai Covenant, and established the second by confirming it by the blood of himself.

We now see the force of the exhortation following. Having been made free, *stand fast* in the liberty, and be not entangled again with the yoke of bondage,—the Sinai Covenant,—seeing ye are not children of the bondwoman, but of the free.

We claim that the above testimony proves the assertion that the moral law was *a law of liberty,* is altogether untrue. On the contrary, the Law from Sinai, of which the writing on the tables of stone was a part, gendered to bondage, while the newly confirmed covenant originally made with Abraham, together with the things concerning Jesus Christ set men free from that yoke of bondage.

But we must turn to the testimony of the Spirit in Jas. ii. 12, where our author tells us the Moral Law is "called "a law of liberty." Respecting persons on account of their social position is the evil course corrected in this chapter. "My brethren, have not the ten commandments in respect of persons." Does it read that way? No; have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons."....."Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith and heirs of the kingdom which he has promised to them that love him; but ye have despised the poor.....If indeed, royal law ye complete, according to the writing, [what writing? Ans.] "Thou shalt love thy neighbor as thyself—ye do well."

Strangely as it may appear our author says the moral law the—ten commandments—are the Royal law, and if we keep *that* law, we *will* love our neighbor as ourself. The truth is the command to love our neighbor as ourself was *not written* on the tables of stone, and yet he who is the Anointed-to-be-King, has declared *this* command, to love our neighbor, to be greater than any on the tables; and we hold that these facts justify us in saying *it* is the *Royal Law* spoken of in James ii. 12, and that the Decalogue is *not* the Royal law.

This is further proven by what follows: "But if ye have respect to persons, ye commit sin and are convinced [convicted] of the law as transgressors; for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." whether in the Book or on the tables.

Then follows the injunction to so speak, "and so do, as they that shall be judged by the law of liberty." In addition to what we have already said in regard to the law of liberty we may add that we find Jesus saying in John viii. 31, 32, "If ye continue in *my Word,* then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free..... "If the Son therefore shall make you free, ye shall be free indeed." To be free is to have liberty. And Gal. v. 13 says, "For, brethren, ye have been called unto liberty.—only use not liberty [from the law, Gal. v. 1,] for an occasion to the flesh, but *by love* serve one another," [instead of serving because *commanded* to serve.] Following this is the injunction to "walk in the Spirit;" and "But if ye be led of the Spirit ye are *not under law.*"

It is now time to decide what the law of liberty is, by which the brethren of James are to be judged. Jas. ii. 12 In chapter i. 18, we learn that God had begotten them with the Word of Truth. What Word of Truth could this be but the gospel of the kingdom which Jesus said should be preached in all the world? Matt. xxiv. 14; and which was styled by Paul the gospel of Christ, the gospel Christ himself preached, and which he declares to be the power God employs to save people, see Rom. i. 16? And the 5th verse of Jas. ii. shows it was *this word of the kingdom* his brethren had believed, and had been begotten to a hope of, and become heirs to.

Yes; it was the good news that the Anointed Jesus, the heir to David's throne, had been raised from the dead to occupy that seat of authority and had obtained power and authority to raise all believers to reign forever with him, and that repentance and remission of sin was preached in his name. This is what begat thousands at Pentecost, and is the begetting agent still.

It is this gospel of Christ which makes men amenable to judgment. Responsibility is the *basis* of judgment with God, for we find Jesus saying of those who had heard his message of love from God respecting life everlasting in the coming kingdom,—"He that rejecteth me and receiveth not *my words* hath *one* that judgeth him; [that is, God, because, as verses 49, 50 show, God commanded him what to say, so he adds:] The *word* that I have spoken, the same shall judge him in the last day." So we have certainly ascertained what the Law of Liberty is which James intimates shall judge his brethren, viz., The word of the kingdom Jesus preached; in other words the gospel invitation. Said he of those whom he had invited, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."

We think it has been abundantly proven by the Word of the Spirit that James' brethren will not be judged by the so-called Moral Law as claimed, neither will any one else. So sure as that Hebrews ii. 2 contains the words of the Spirit, *every transgression and disobedience* of that law RECEIVED A JUST RECOMPENSE OF REWARD! And having served the divine purpose, it was done away.

This confirms what we have said, —that every jot and tittle of it related to the life that now is, and not that which is to come.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of K. of P. and Uniform Rank Encampment at Indianapolis, beginning Aug. 30th.

For the above occasions the Vandalia Line will make a rate of One cent per Mile.—T. A. Downs, Agent.

Important Note.

Dear Restitution:

I have received a letter from Sister Heyes, the widow of our late brother, Henry Heyes whom some of us well remember. We met him personally during a visit of a week or more at our house in Plymouth. Our Sister is now in the seventy-eighth year of her age, and without means. Will not the friends of THE RESTITUTION extend a helping hand to her now in the time of her need? I feel sure that they have only to know of the circumstances to open their big hearts, and help with joy and gladness. Will not the churches send something from their poor funds, and will not individuals also send whatever they can spare to assist this aged sister? "Inasmuch as ye have done it unto one of the *least* of these, ye have done it unto me." As she is in England some one will have to take charge of the matter, procure drafts, etc., and thus avoid the expense of each one sending separately. I will gladly render this service, and all funds for her use may be sent to me. I will acknowledge the amounts sent in THE RESTITUTION, unless otherwise directed by the donors. Please address me at 41 Seeley Ave., Chicago, Ill.

Cordially thanking you all in advance, I remain your Sister in hope,

MRS. H. V. REED.

[This paper is opposed to publishing appeals for money, as we think that each locality should care for the distressed ones among them. They can know if the case is worthy and when the needed relief is fully furnished. A general appealing leads to injustice and is liable to abuse. Hence we have avoided them. This case is, however, peculiar and as Sister Reed knows all about its needs, she will not suffer any injustice to be done, and we commend the case to those who are able to donate to this aged Sister.—ED.]

Announcements.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, could arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he cometh will find watching," for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACKMAN, Sec.

Editor Restitution:

The Young People's meeting of the Church of God in Southern Kansas will meet at Crescent school house, near Bitter Creek post office, the 28 and 29 of May. The business meeting will be held Saturday evening. There will be two meetings on Sunday, the one 2.30 and the other at 7.30 P. M. All young people interested in the Truth are invited to be present and prepare papers on the subject, which is "Christianity."

MARY I. BARNER, Sec.

Special Rates via Vandalia Line.

Travelers Protective Association at Muncie, Ind., April 29 and 30, One fare for round trip.

Meeting of Elks at New Orleans, La., May 6 and 8, One fare for the Round trip.

Indiana League of Clubs at Bloomington, Ind., May 10 and 11. One and one-third fare for Round trip.

Knights Templar Convention at Indianapolis, May 13 and 14. One and one-third fare for Round trip.

Grand Lodge I. O. O. F. Convention at Indianapolis, May 16 and 17. One fare for Round trip.

G. A. R. and W. R. C. Encampment at Columbus, Ind., May 16, 17 and 18. One Cent per Mile.

Grand Lodge A. F. and A. M. at Indianapolis, May 23 and 24. One fare for Round trip.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

Poetry.

(Affectionately dedicated to R. H. Voss.)

May God be thy Refuge.

May God be thy refuge, dear cousin and friend!
'Tis peace, and 'tis comfort, to know till the end,
Whatever of sorrow the shifting world brings,
All safe are they hidden who rest neath his wing.

May God be thy refuge, when dangers assail,
And luring temptation, is like to prevail!
O cry to thy God! Thy strength he will be,
A fortress, a tower, a helper to thee!

May God be thy refuge! This parting farewell
Breathes faintly the wishes I'm longing to tell.
Hides in it the love, that would rain for thy own
Choose the best and the sweetest that comes from the throne.

May God be thy refuge! These words are a prayer,
That what I hope for my dear cousin may share.
The rest, the rich beauty, the glory of home,
When back to this earth the dear Master has come.

S. ROXANA WIVE.

Communicated.

Who was the Author of Life

A correspondent writes from Los Angeles, California, asking questions about the use of the Greek word *zoe*—life. I will refer my correspondent to an article written in answer to another, which practically answers his questions.

I would like to offer a thought suggested by the above caption. "Ye denied the holy and righteous one, and KILLED THE AUTHOR OF LIFE."

The word "life," in the above passage, is from *zoe*. They took life (*psuche*) away from him who is "the author of (*zoe*) life." Was he the author of the life they deprived him of? Was he the author of his own existence? Or is he not the author of a HIGHER LIFE than that which they *took away from him*, when they "KILLED the author of life?" Is there not a difference between the life taken *from him*, of which life he was *not* the author, and the life of which *he is the author*? Was not the first Adam the real author or channel from which he derived the *psuche*—life, which was taken from him? Is there not a difference, when the New Testament attaches the adjectives *aionios*—eternal and everlasting, to (*he zoe*) the life, of which he is the author, but NEVER to (*he psuche*) the life taken from him? Can *reasoning* men and *scholars* observe such a marked difference, and honestly contend that there is no difference between the life taken from him, and the life of which he is the author? In Rom. x., *zoe* is spoken of as being "life *from* the dead." The *zoe* life in its general Biblical use, signifies the resurrection life—"life from the dead." The life to come. I know there are a very few passages which carry a different signification, but these *limited* exceptions do no more govern the *general* Scriptural use of the word, than do the minor exceptions to other words, as for instance: We have *ruach* and *pneuma*, (spirit) the primary use of which is applicable to "wind, air and breath," yet we find a few exceptions in which the words signify *physical man, a person*. Now, compare this, with I Cor. xv. 45: "The first man Adam was made a living (*psuche*) soul"—*a person*. Now would it be reasonable for a critic to affirm that we have no warrant to draw a distinction between *pneuma* (spirit), and *psuche*, (soul) because in some minority exceptions *pneuma* (spirit) the word is used to signify *a person*, the same as *psuche*—soul? We also know that the primary use of *nephesh* (Heb.) and *psuche* (Greek), signifies—*person* and *life*, and yet, we have an exception, where *nephesh* is rendered "*breath*," while the proper and general words used for *breath*, are *ruach* and *pneuma* (spirit). So we see critics do not reason soundly when they say, we have no warrant to draw a difference between *psuche* and *zoe*, because a *minority* correspondence is seen between them, while the *general* use, between *zoe* and *psuche*, is as wide apart, as the East is from the West. To show this, I will give a few passages where the word *zoe* occurs in the passage quoted, and the same with *psuche*, and I desire the reader to note *specially* the *difference* between the Scripture texts quoted under the head *zoe*, from those cited under the head *psuche*.

ZOE.

Rom. ii. 7: "Seek for glory, honor and immortality, eternal life."

Rom. v. 21: "Reign through righteousness unto eternal life."

Rom. vi. 22: "Fruit unto holiness, and the end everlasting life."

Verse 23: "The gift of God is eternal life."

Luke x. 25: "What shall I do to inherit eternal life?"

Luke xviii. 30: "And in the world to come, everlasting life."

John iii. 15: "Should not perish, but have everlasting life."

John iv. 14: "Well of water springing up into everlasting life."

John vi. 4: "May have everlasting life."

Verse 63: "Thou hast the words of *eternal life*."

John x. 28: "I give unto them eternal life."

Matt. xix. 16: "What good thing shall I do, that I may have eternal life?"

Verse 29: "Shall inherit eternal life."

Gal. vi. 8: "Shall of the Spirit reap life everlasting."

I Tim. i. 16: "Believe on him to life everlasting."

I John iii. 15: "No murderer hath eternal life abiding in him." But he has the *psuche*.

The above are a few of the passages where the word "*life*," is from the word *zoe*.

Now I will give *a few* passages where the word life is from *psuche*, that you may see the contrast.

PSUCHE.

Matt. ii. 20: "They are dead which sought the young child's life."

Matt. xx. 28: "To give his life a ransom for *many*."

Mark iii. 4: "To save life or to kill?"

Mark viii. 35: "Shall lose his life for *my* sake."

Luke vi. 9: "To save life or destroy."

Verse 56: "Is not come to destroy men's lives."

Luke xii. 22: "The life is more than meat."

Luke xiv. 26. Hate "his own life."

Luke xvii. 33: "Seek to save his life shall lose it."

John x. 11: "The *good* Shepherd giveth his life for the sheep."

Verse 15: "I lay down my life for the sheep."

John xiii. 37: "I will lay down my life for thy sake."

John xv. 13: "Greater love hath no man than this, that a man lay down his life for his friends."

Acts xv. 26: "Men that have hazarded their lives for the name of the Lord Jesus Christ."

Acts xx. 10: "Trouble not yourselves for his life is in him."

Verse 24: "Neither count I my life dear unto me."

Acts xxvii. 22: "There shall be no loss of any man's life."

Rom. xi. 3: "They seek my life."

Rev. viii. 9: "Third part of the creatures which were in the sea and had life died."

Now, the above are but a sample of passages that may be given under the heads *psuche* and *zoe*, and I am persuaded that any person reading them possessing ordinary perception, can discern a marked difference as to the class of passages cited under their several heads. An editor who recently criticised my use of the word *zoe*, said it was without Scriptural warrant. Again, this editor says:

"We feel aggrieved when we find such men as Bro. Wilson and Pettingill in his 'Life Everlasting,' drawing these unwarranted distinctions, making us feel like keeping such articles and works in the background, from the view of first class scholars."

He here calls them "UNWARRANTED DISTINCTIONS," and feels like hiding them "*from the view of first class scholars*." If he would *hide them*, of course he would not admit of a reply in his paper, although it professes to be open to free investigation.

He need not hide such books and articles "from the view of *first class scholars*," they cannot be led astray by "*unwarranted distinctions*," they know whether there is warrant for the distinction or not. He had better hide them *from* the *unlearned*, if they must be *hid at all*. Any person, whether *learned*, or *unlearned*, if endowed with *ordinary perception*, cannot fail to mark a distinction, after reading the above lists of Scripture passages. Read them again, and study over them. I am not at all afraid of God's Word. And again, I would ask, if there is no warrant for distinctions, why do we find the words *eternal* and *everlasting* attached to *zoe*, but NEVER IN ONE INSTANCE to *psuche*? This is a distinction drawn by inspiration. In the face of this, who dare say it is an "unwarranted distinction?" If there is no distinction, why did Jesus give his *psuche*—life *for* his sheep, and his *zoe*—life *to* them? When Jesus promised future eternal life on condition of faith and obedience, why did he *always use* the word *zoe*, and *never psuche*? Why did Jesus say "*in the come* that they *might have* (*zoe*) life, if they already had it?

W. H. WILSON.

"Letter to a Friend."

Dear Friend:

I was glad to hear from you, but sorry to hear that you still believe that there is no such thing as death, or that death is the separation of parts. Now I will write, separation of parts instead of death, and see how it sounds. Rom. vi. 23. "The wages of sin is separation of parts." So the righteous suffer the same penalty as the sinner, instead of receiving the gift of God, which is eternal life. Psa. vi. 5. "In separation of parts there is no remembrance of thee," (the Lord) so the separated parts have no memory of God. The separated (dead) praise not the Lord, neither any that go down into silence. Eccles. ix. 5, "The living know that they shall die, but the *separated* know not anything." So you can see by these Scriptures, that the dead, or separated, as you are pleased to have it, praise not the Lord, and have *no memory*, and know *not* anything. Psa. cxlvi. 4, speaking of man says, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish." You say the thoughts are the *immortal* part, so according to the Psalmist your immortal part perishes. You, or the Psalmist must be wrong, for immortality cannot perish.

I know that we have to figure it out some way, that people do not die, or we will make the serpent a liar, for he says in Gen. iii. 4, "Ye shall not surely die." You say it makes no difference whether we believe we lay in the grave or not, if we live a Christian life, we will be all right. You talk positive, but fail to give one word of Scripture to substantiate that belief. I believe it makes a vast difference, whether we preach what God told Adam, or whether we preach what the serpent told the woman.

Listen to some of our Savior's words, Matt. xxiv. 14, "This gospel shall be preached in all the world," etc. Take notice, it is not a gospel. Mark xvi. 15-16, "Go ye into all the world, and preach the gospel. he that believeth (that definite gospel) and is baptized, shall be saved." Listen once more, Gal. i. 8, "Though we or an angel from heaven preach any other gospel, *than* that which we preached unto you, let him be accursed." That don't sound like just anything would do, just so long as we are honest. You say the soul of man is immortal and cannot die, but give *no* Scripture to prove it. I Thess. v. 21, "Prove all things, hold fast that which is good." Notice what is recorded in James v. 20. "He which converteth the sinner from the error of his way, shall save a soul from death," the part that you say leaves the body at death. Ezek. xviii. 4, "The soul that sinneth, it shall die." Psa. xxxiii. 18-19. "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy, to deliver their soul from death," the part that you say leaves the body. Now, if the soul is immortal and immaterial, and death means separation and division, come to divide something that is already immaterial, nothing surely would be the result. I believe that my soul is material, and weighs 135 pounds.

I will give a few of the many reasons why I believe it. Rev. xvi. 3, "And every living soul died in the sea," not on or by the sea. Psa. lxxiv. 19, "O, deliver not the soul of the turtle dove unto the multitude of the wicked." That soul surely was material, and something that the Lord's poor could use for food. Joshua xi. 11, "And they smote all the souls with the edge of the sword, utterly destroying them." Somebody is mistaken again, either you or Joshua, for if the soul was immortal he could not destroy it, and if immaterial he could not have smote it with the sword.

You quote Mark ix. 2-5, and say that is good evidence that there are immortal, disembodied souls, for Peter wanted to make three tabernacles; for Jesus, Moses and Elias. Now, if those tabernacles were bodies for their disembodied souls to live in, (as you say) what became of the body that Jesus had, when he took Peter, James and John up into the high mountain? And don't you think that God would be the one to make new bodies? You say that is plain literal language. Please read the same account in Matt. xvii. 9, "Jesus charged them, saying, tell the vision to no man, until the Son of Man be risen again from the dead."

Your next stronghold is Luke xxiii. 42-43, "And he (the thief) said unto Jesus, Lord remember me when thou comest into thy kingdom." Do you think the thief was perfectly ignorant of what he asked? He asked to be remembered when Jesus came, not now, or when he went. 43rd verse, "And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in Paradise." You say I have no right to change the *punctuation*, so we will leave it where it is, and see if we can get anything out of it for you, or the thief. Luke xxiv. 6, 7, also 34th and 46th verses. The Son of Man, the Lord, and Christ are *all names* that are used for the part that suffered, and was crucified, laid in the grave three days, rose from the dead, and also the part that the third saw and talked to. Matt. xvii. 23, "And they shall kill him, and the third day he shall be *raised again*. the same he that was killed." Now, if there was a Christ that was not lain in that new sepulchre for three days after the crucifixion, then we have two Christs: the one that was crucified and laid in the sepulchre was called in John iii. 18, the only begotten Son of God. I have failed to find a record of any other. Mark viii. 31; Acts xvii 3; I Cor. xv. 3-5, 4 verse, "And that he was buried, and that he rose again the third day," the part that was called the Son of Man is the part that was slain. Luke ix. 22. Rev. i. 18. "I am he that liveth and was dead." Now, as we have no record of any other Lord, Christ, or Son of Man, that did go some other place that day, if the punctuation is in the right place we are forced to the conclusion that the sepulchre (or grave) is Paradise. So the thief had just as well have kept still, for he would have been taken there any way. I think it is a good idea for a person to question every belief they have; find the reason for it, and then investigate that reason thoroughly, it is apt to lead one into the truth, of which I am a great lover.

Hoping to hear from you again in the near future, I remain your true friend,

G. W. CALDER.

Obituary

Fell asleep in Jesus at his late residence, in Rome township, Lenawee Co., Mich., on the morning of April 13th, Bro. Wm. Penn Winter, aged 83 years, 1 month and 3 days. Bro. Winter was born at Warren, Pennsylvania, Mar. 4th, 1815. He moved to Adrian, Michigan, in 1833, where he was married to Hannah Rosetta Comstock, in 1838. Their union was dissolved by the death of the wife in 1847, leaving one son, Zina, who survives the father. In the year 1849 he was married to Permelia Comstock, who survives him. To this last union there has been born seven children, three of whom are living, Ida, Harry and Ella. Bro. Winter very early in the Advent movement embraced the doctrine of the second coming of Christ, and subsequently the other kindred truths, as conditional immortality, the restitution of all "things spoken of by the prophets," the resurrection of the dead, Christ's joint reign with his saints and baptism for the remission of sins. His was ever a consistent life, an "epistle known and read of all men," a good neighbor, kind husband and father; ever earnest in his contention for the faith and careful for the feelings of others. He often expressed a desire to live until the coming of the Lord, but it was not so to be. The writer spoke the words of comfort from the mouth of Uz, "And where is now my hope." We laid him with the inhabitants of the "silent city," to await the coming of his Redeemer. He died as he had lived, peaceful and trusting.

L. C. CHASE.

Another old soldier of the cross has yielded to the monster death. On April 7, 1898, at his residence in Madison County, Missouri, Joshua P. Bailey was born Nov. 11, 1815, age 83 years, 4 months and 26 days. He was one of the first settlers in Tipton Co., Ind., near Windfall. From there he moved to Alder, Hardin Co., Iowa, and then to Dade Co., Mo., and from Dade to Madison Co., Mo., where he has lived for 27 years up to his death. He was baptized by old Uncle Fid Plummer, about 50 years ago, into the Church of God; and ever since he has lived a consistent Christian life, believing in the soon coming of our Lord and Savior Jesus Christ and kingdom of God, and has been the means of saving others by the distribution of good tracts and THE RESTITUTION. Two years ago while Bro. J. S. Hatch was here in Madison Co. preaching, and baptized four others, Bro. Bailey became dissatisfied with his 3 name baptism, and Bro. Hatch buried him in his liquid grave into the all-saving name of Jesus. Oh, what a sight to see those two old feeble brothers, yet strong in faith, as Bro Hatch led Bro. Bailey with his left hand while the right was uplifted to the all wise Father; both their heads made white by the frost of many winters, of which the angels of heaven would rejoice. The last few weeks that Bro. Bailey lived he was almost in constant prayer. He leaves a wife and 8 children to mourn his loss. But not like others who have no hope, for I do believe that all who live faithful will meet Bro. Bailey at the time Paul speaks of in I Thess. iv. 13 to 17, and help him to sing the glad song John the Revelator speaks of in Rev. v 9-10. May we all strive to be there.

Yours in hope,

P. J. GRAHAM.

Sister E. J. Card died March 16, 1898, near Waterville, Douglass Co., Washington, after a short illness produced by copious bleeding of the nose. Sister Card's maiden name was Hand. She was born in the State of Tenn., Jan. 27, 1831, aged 67 years, 1 month and 20 days. She was married to G. W. Card in March, 1848; crossed the plains to California in 1849, and lived in that State until the year 1886, leaving the old home near Kelseyville, Lake Co., Cal., after having lived there 27 years. She has lived in Washington 11 years. Her husband preceded her in coming under the power of the enemy only a few years. She has left four sons and three daughters. One son lives in San Francisco, Cal., and one daughter who lives in the State of Nevada. The remaining five live near where she died. Sister Card was for many years a member of the Christian Church. About twenty years ago she and her husband attended some series of meetings held by the writer, accepted the doctrines of the Church of God, attached themselves to that Church, and lived devoted Christian lives to the end of their race. The mourning children have strong hope of meeting their parents in the first resurrection. And from the signs now so prominent they believe that great event is near at hand. May we all be prepared for that time. The writer spoke words of consolation to the friends at the funeral. The theme was the second coming of Christ and the resurrection. Till then we bid our Sister adieu.

In hope,

RICHARD CORBALEY.

"Man goeth to his long home and the mourners go about the street." Bro. John F. Wilson died April 7th, 1898, at his home in Blythedale, Mo., surrounded by his family and brethren in the faith. Bro. Wilson was born near Lewisville, Indiana, April 24, 1840. He was raised up in the Quaker faith, moved to Iowa, about 1859, and joined the Christian Church soon after. June 24, 1861, was married to Nancy C. Harrold. Moved to Missouri in 1867, was baptized in the faith of Abraham in 1872, by Bro. R. J. Hill at Ravenna, Mo. Bro. Wilson was the father of twelve children, eight of whom with their mother were at the bedside when he died, the other four preceded their father. I first met Bro. Wilson at Ravenna, Mo., in 1873, and have known him more or less intimately ever since, and have spent many pleasant hours under his roof. He was respected by the community in which he lived as a straight-forward, upright man, and by his brethren as an uncompromising defender of the truth as he saw it. Bro. Wilson died of a disease contracted in the army when a young man, and was unable to work for some time before taking his bed, and then was bedfast for several months, but always zealous for the faith, and met death with the calm resignation of a righteous man. May we all meet him in the kingdom of God.

W. J. ORKE.

The little son of Bro. Geiselman and wife of Stark Co., Ind., departed this life April 12, 1898, aged one year, one month and fourteen days. Thus we see the great enemy holds universal sway over the human family, and one by one it claims us as its victims. Though our eyes may be dim with tears and our voice hoarse with weeping, and we may lift our feeble voices, and our cheek be scorched with tears, still death comes, and one by one we see our little buds plucked from the rosebush to wither and decay. When we see a precious blossom that we tended with such care rudely taken from our bosom, how our hearts almost despair. Oh, mother refrain thy voice from weeping, and thine eyes from shedding tears, for thy work shall be rewarded, and our loved ones shall come again from the land of the enemy. If in this life only we have hope, we are of all men most miserable. The funeral services conducted by the writer, for our lesson Job xiv., text I Cor. xv. 26. The last enemy that shall be destroyed is death.

G. W. SMITH.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Salutatory. Israel Roberts.
7.30 Response. F. L. Austin
7.45 Sermon, Heb. x. 24, 25. A. H. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W. Smith.
10.30 Reward of the Faithful. F. C. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. R. Underwood, followed by Discussion.
7.00 Social Meeting led by Wm. Railsback.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S. Session led by D. E. Vanvactor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vanvactor.
10.15 Song by Plymouth S. S. pupils.
10.20 Relation of the S. S. to Church. J. H. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wince.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. F. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. H. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wince.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. WILLEY.
D. E. VANVACTOR.
A. C. ROBERTS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. A. L. Weatherwax,	.50
H. Shoemaker,	1.00
Mrs. J. P. Graham & Irene Shockey,	2.50
A. P. L.	1.00
J. W. Hardy,	4.50

Let nothing be done through strife or vain glory.

Let no man seek his own, but each another's welfare.

The most irrational ground for unbelief is alleged impossibility.

Our Love Feast.

Dear Brothers and Sisters:

I feel it my duty as a follower of the blessed Lord, to testify to his goodness through the love feast column of the dear RESTITUTION. How I enjoy reading the letters from the brothers and the sisters, and I shall consider it a privilege to occupy a short space in this delightful column. I am one who firmly believes in the restitution of all things as spoken by the prophets, and the sooner the Lord comes and restores all things to their former purity and happiness, the better it will be for his people. But let us all remember, we must be faithful to the end, for in due time we shall reap if we faint not. I rejoice to know that the Lord will be with us even "Through the valley of the shadow of death." While I am writing this I am tingering between life and death, "But I will fear no evil for thou art with me; thy rod and thy staff they comfort me." Dear brothers and sisters, pray for me that I may regain my health, and be the means through the Lord of bringing many to Christ.

Yours in the one hope,

P. A. SMILEY.

Dear Brethren and Sisters:

This morning as I write my heart is so full of sadness and sorrow, seeing so much poverty, sickness and sorrow in the world, and then to see the world so completely in darkness and ignorance to any of the ways God has planned, whereby all may be saved and have future happiness in Christ Jesus. And also happiness in this life in spite of poverty and any tribulations that may come. When I see all these things, and so very little that I can do, it causes my heart to cry out to God, to send the dear Jesus who can and will do the great work of restoring. And O, when he comes I do crave an entrance into his dear kingdom, and to have a share in this work, no difference how humble my position may be. Oh, that I may ever be kept unspotted from the world and have on the robe of righteousness and true holiness, when Jesus does come to claim his own, is my heartfelt prayer, and also for the whole church. May it stand blameless in that time, having on the whole armor of God, and be united in the one spirit of Christ, and bonds of true holiness and piety. May God bless you in all things that may be to the honor and glory of his dear name.

Yours in hope of eternal life when Jesus comes,

MRS. MARY A. KING.

Dear Household of Faith:

Yes, that faith that works by love and purifies the heart, and that faith we find spoken of in the Word of God, it is not a mere confession of God's promises, but it is the faith that is exemplified in every day life. Jesus said, "When the Son of Man cometh shall he find faith on the earth?" Today there are multitudes of faith, but I so praise God there is but one faith, one hope, and one immersion, even as we are called in one hope of our calling. This leads me to the thought expressed in Hebrews xii. 7: "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."

This morning Bro. W. H. Wilson spoke of Jesus made perfect through suffering, and it struck my mind very forcibly, what was the cause of his suffering? Was it not because he obeyed his Father, spoke his Father's Word, brought out the hatred of that day, the religious Word, God's own professed children; yet looking unto Jesus again, what do we see but the spirit of love, tenderness and forbearance. Here he has in his own company one who at last betrayed him for thirty pieces of silver; and here is another who so confidently is willing to die for his sake, but could not endure a maid saying that he was one of them. But cursed and denied that he knew the man. Oh! the contrast between the human and the divine. . . . how Christ towers up, to see him by the eye of faith that grand character, a look of that blessed Christ brought tears to that stout hearted Peter, and he wept bitterly, and at his resurrection the blessed Savior mentioned Peter especially, saying, "Go tell Peter I am risen."

Brothers and Sisters, we need to look indeed unto Jesus; that that spirit indeed may be in us. Is it not true, dear ones, a great part of our chastening comes to us on account of disobedience to God; either contracting relationships with those with whom it becomes a snare. Will you not read prayerfully the 11th to the fair in profession. 17th verses inclusive of Heb. xii. Now is there any joy set before us as there was before Jesus? Yes, praise God.

In Rom. viii. 19, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Notice it says "sons." Ver. 20. "For the creature was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope." Ver. 21, "Because the creature itself shall also be delivered from the bondage of corruption into the glorious liberty of the children of God." Ver. 22, "For we know that the whole creation groaneth and travaileth together until now." Ver. 23, "And not only they but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." (Please notice in the 19th it says "sons.") Bro. Wilson speaking today spoke of Christ bringing many sons unto glory.

Dear brothers and sisters, run you and I say as Paul did, "We are forgetting those things which are behind, and pressing toward the mark of the high calling of God in Jesus Christ." Hence the necessity of the discipline today and the chastening to be exercised by them that we may become partakers of his holiness, then we will indeed reflect the spirit of Christ.

Yours in the blessed hope,

M. ASLAKSEN.

Dear Restitution:

THE RESTITUTION is all the paper that I take; it does me so much good to read the news and faith of others; it renews my hope in the dear Redeemer. May we grow in favor with our dear Redeemer and in the knowledge of the truth as it is in Christ, and have him renewed in us day by day. May the time soon come when the great King will redeem us poor mortal creatures. Brother Halstead held some meetings here, and two were added to the little band here, which Brother Halstead organized 26 years ago. He is a good teacher of the gospel.

Submitted in love to all the dear ones in Christ,

J. T. BROTHERTON.

Dear Restitution and faithful ones everywhere:

The sorrows and perplexities of 97 are in the past. We should feel impressed with the Psalm that Mrs. Edwards calls to our attention, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart." And as she adds, "We may have the faith, and a hope, but unless we have clean hands, and a pure heart, it will profit us nothing." Let us keep this continually before us during the year 98. As we shall all have our trials, perhaps not different from the past, as we cannot hope to be free of separations, disappointments and anxious hours over our friends, and every day affairs. But of one thing we can feel assured, that if we but trust and have confidence in him that giveth his beloved sleep, he will give us the living courage.

EMMA C. A. COX.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 3.0, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00

Friendliness is responsive, loveliness in man or woman is attractive. Raise your aims, your ideals, your actions, your life, and you yourself will rise in the estimation of your fellows. Conform your character to Christ's, and some will look to you, while others give glory to God.

When the wheels of a clock move within, the faces of the dial move without: when the heart of a man is sound in conversion, the life will be not read prayerfully the 11th to the fair in profession.

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cosy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by instructive entertainment and study and health-giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all required paraphernalia: the large auditorium in which the assembly meets, one in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and boating are fine, the large fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa. —may 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Patton, Mich.
L. M. Chesebrough, Gobleskeugh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Schoills, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxmon Winey, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Rean, Dudley, Worchestershire, England.
J. S. Hatch, Scirdeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisneville, Ark.
J. J. Cody, Hallbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. X. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. H. B. Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Onawkie, Kan.
S. F. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Huopt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Printzner, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Panama, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
R. Wilson, 1006 G St. Sacramento, Cal.
D. T. Halstead, Rensselaer, Ind.
John Poore, 2012 West Corning Ave. Parsons, R. S. Dwiggins, Rensselaer, Ind.

Kansas.

J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

"Many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful that it does not mark them." Such religion however is not the kind of which James speaks chap. i. 27.

Seek ye first the kingdom of God and his righteousness.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope 826 Woodland Ave. Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren and sisters and all lovers of truth never left unwelcomed. Come. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Lake in Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan st. and will preach ing by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

Church of God at Salem, Ohio, meet every Sunday at 10:00, for Sunday School service. Any brethren passing through the city are cordially invited to meet with us.

The Church of God, at Anderson, S. D. holds services each Sunday at 11:00 a. m. in Modern Hall. Anderson is on the line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles west thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Icenoe Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; visiters come very near, and very many from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehmann, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Cuse.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trask-2.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcomes.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cathcart, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanor.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231, Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co. Oklahoma, in J. R. Fisk's neighborhood 11 miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 11:00 a. m. Sunday, and 3:00 Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

Presents for Friends

Here is what one of our brother brethren says of "The Love of the Kingdom" besides it binding with edition of one hundred pages "Wonders" one of "Daily Lessons" and one of "Honoring the Son," all for the low price of one dollar. This offer is made for the good of the cause of truth.

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Schedule of Passenger Trains Central Time.

Westward.	No. 18	No. 20	No. 8	No. 6
Pittsburgh, lv.	6 30	1 35	3 55	10 50
Alliance, ar.	9 05	4 05	6 30	1 20
Canton, "	9 50	4 50	7 15	2 05
Mass. Junc., "	10 25	5 30	7 50	2 40
Wooster, "	11 00	5 50	8 25	3 15
Mansfield, "	11 50	6 35	9 10	4 00
Crestline, "	12 35	7 20	9 55	4 45
Bucyrus, "	12 50	7 35	10 10	5 00
Leipsic, "	1 20	8 05	10 45	5 30
Van Wert, "	2 05	8 50		6 15
Ft Wayne, "	4 35	11 20	1 15	8 45
Arcola, "		11 31		8 54
Columbia City, "	4 53	11 50		9 12
Larwill, "		11 57		9 19
Pierceton, "		12 04		9 26
North Lake, "		12 12		9 34
Warsaw, "	5 30	12 45		10 05
Etna Green, "		12 52		10 12
Bourbon, "		1 00		10 20
Bremen, "		1 10		10 30
Plymouth, "	5 40	1 20		10 40
Robertson, "		1 30		10 50
Grovertown, "		1 35		10 55
Hamlet, "		1 40		11 00
Bucks, "		1 45		11 05
Donnie, "		1 50		11 10
Wanatah, "	7 02	2 10		11 30
Valparaiso, "	7 21	2 30		11 50
Wheeler, "		2 37		11 57
Hobart, "		2 44		12 04
Lowell, "		2 51		12 11
Clarke, "		2 58		12 18
Chicago, ar.	9 00	4 50	5 00	12 15

Eastward.	No. 19	No. 21	No. 7	No. 5
Chicago, lv.	7 00	3 00		12 15
Clarke, "	7 33	3 37		12 53
Hobart, "	7 45	3 49		1 05
Wheeler, "	7 52	3 56		1 12
Valparaiso, "	8 04	4 07	5 00	1 24
Wanatah, "	8 22	4 25	5 18	1 42
Donnie, "	8 37	4 40	5 33	1 57
Bucks, "	8 42	4 45	5 38	2 02
Hamlet, "	8 47	4 50	5 43	2 07
Grovertown, "	8 52	4 55	5 48	2 12
Tiocsa, "	8 57	5 00	5 53	2 17
Bourbon, "	9 05	5 08	6 01	2 25
Etna Green, "	9 12	5 15	6 08	2 32
Warsaw, "	9 20	5 23	6 16	2 40
North Lake, "	9 53	5 56	6 49	3 13
Pierceton, "	9 59	6 02	6 55	3 19
Larwill, "	10 06	6 09	7 02	3 26
Columbia City, "	10 23	6 26	7 19	3 43
Arcola, "	10 30	6 33	7 26	3 50
Ft Wayne, ar.	10 50	6 50	7 45	4 10
Van Wert, "	1 10	9 10	10 05	6 30
Leipsic, "	1 55	9 55	10 50	7 15
Bucyrus, "	2 10	10 10	11 05	7 30
Crestline, ar.	2 35	10 35	11 30	7 55
Mansfield, "	3 20	11 20	12 15	8 40
Wooster, "	3 55	11 55	12 50	9 15
Massillon, "	4 21	12 21	1 16	9 41
Canton, "	4 55	12 55	1 50	10 15
Alliance, ar.	5 40	1 40	2 35	11 00
Pittsburgh, "	8 15	4 15	5 10	1 35

L. P. DEREE, Gen'l Manager. E. A. FORD, Gen'l Pass. Agent.

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GOING NORTH.	
No. 6, Ex. Sun. For St. Joseph	12:08pm
No. 8, " " "	10:11pm
GOING SOUTH.	
No. 21, Ex. Sun. For Terre Haute	5:33a m
No. 3, " " "	12:43pm

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E. A. Ford,
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St. Louis, Mo

SEND THE RESTITUTION to some poor person as New Year present for 1898. The cost is only three cents a week.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. Many of our readers already know of the good that has been accomplished through its circulation. 10 cents each.

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Is there a future probation? A 150 page pamphlet by Wm. Hicks Moncrieff. We have a few copies only and will send them post paid for ten cents per copy.

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But I [illegible]
Till there was none to hear.

Yet I shall have a welcome
With no echo of regret,
Nor know I failed my Lord,
And passed Him unaware.

Communicated.

The Pre-existence of Jesus, the Christ, before his Manifestation as the Babe of Bethlehem.

In the Bible account of the creation we are informed that "God created man in his own image." Gen. i. 27. And again, "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. The marginal reference shows that the "breath of life" was the breath of *lives* and that "Living soul" means a living *being*, so that the immortal soul doctrine is not Scriptural. On the contrary, it is a philosophy not to be sought for in Scripture as admitted by Dr. Watt in his essay on the Separate.

God's purpose in creating Adam was that he might glorify him and enjoy him forever. But by the interposition of the devil, Adam disobeyed God, and as a result death followed. The pronouncement of God for Adam's sin was, "Dust thou art, and to dust thou shalt return."

By genealogy we find recorded in Luke iii. 38, that Adam who was created in the image of God was his son, and Adam, the son of God was the father of Seth, etc. Thus proving that the created Adam was made in God's own image, and not the breath of life, which was breathed into his nostrils. Hence when he sinned God said, "Dust thou art and to dust thou shalt return."

But God's purpose in creating man was not to be defeated. The man whom he created brought death upon himself and his seed; yet the wisdom and love of God devised a plan of redemption, and this mystery is unveiled in the 8th chap. of Prov., but particularly in the 31st verse, where it is recorded concerning the wisdom of God, "Rejoicing in the habitable part of his earth; and my delights were with the sons of men." It was impossible therefore for God to allow the "sons of men to perish;" hence immediately after the fall the promise is given that the Seed of the Woman should bruise the Serpent's head.

The mystery of redemption was only dimly revealed before the birth of our Savior. But in the fulness of time "God sent forth his Son made of a woman made under the law." Gal. iv. 4. The first Adam was God's Son by creation; but the second Adam is begotten by the Word of his power. In the gospel by John i. we read. "In the beginning was the Word and the Word was with God, and the Word was God * * All things were made by him; and without him was not anything made that was made." In the beginning God and the Word were inseparable The Word was the executive power by which "All things were made." Therefore when God the Father purposed to manifest himself otherwise than by his creative works; his Word went forth as recorded by Isa. vii. 14, "Behold a virgin shall conceive and bear a son and shall call his name Immanuel." And again Psa. ii. 7, "Thou art my son, this day have I begotten thee." Here we see that the same Word which said, "Let there be light" was the power by which the virgin conceived, hence when she bore a son he was begotten, not created; yet the Son of Man as the Seed of the Woman. In this manner Jesus was "made a little lower than the angels." Heb. ii. 9; but with a higher moral character than the descendants of the first Adam not subject to temptation. "Tempted like as we are, yet without sin." In Luke ii. 4, we read, "And the child grew and waxed strong in Spirit." Here we find conditions of growth which warrant us in believing that physically his growth was like any other child under like favorable circumstances. But there is a difference in the spiritual power manifested according as the child grew and waxed strong in spirit which go to prove that the child which "grew and waxed strong in spirit" was not God the Almighty Father, but the begotten of the Father. This is further illustrated by the Prophet Isa. xlii "I have put my spirit upon him." vi 2. "The Spirit of the Lord shall rest upon him." And many other passages equally clear and comprehensive. The teaching of the creeds in our opinion are misleading and tend to confuse when they allege that the soul is as eternal as God the Father. The very term soul implies succession and should teach us that in some things at least natural laws are in the spiritual world. We find recorded in Scripture that the Lamb was slain before the foundation of the world. Also "Behold I will send my messenger and he will prepare the way for me." Mal. iii. But we are not to infer from these passages that either the Lamb or the Messenger literally existed in heaven, and of course no intelligent person does. Why then should we persist in dogmatizing that Jesus the Christ existed in heaven before he was born? It is only when we consider the wisdom of God as recorded in the 8th chap. of Prov. in connection with the Word of God as his executive power that we can form any conception of the mystery of Christ's birth into this world. God is invisible and his Word was his executive power and continued to be such until the virgin conceived. But when the Word was made flesh a transformation took place and the Word of God no longer continues his executive power, for Jesus says "All power is given unto me in heaven and in the earth." Matt. xxviii. 18.

Our Savior's humanity is further proven by his being subject to temptation in the wilderness forty days. If Satan had succeeded natural death would have followed, and the whole human race would have been doomed. But Jesus resisted all temptations, and therefore attained to perfection preceding immortality, by his pure and sinless life. Consequently he never would have died a natural death; which fact was not unknown to himself. Hence he offered himself as a sacrifice pure and holy. "Without blemish or without spot * * Who by him do believe in God that raised him up from the dead and gave him glory; that your faith and hope might be in God." Because he was obedient unto death, even the death of the cross. He became "The end of the law for righteousness to every one that believeth." Rom. x. 4. The first covenant is made away with that he "may establish the second." Heb. x. 9. The sacrifice made by our Savior was voluntary and altogether prompted by love; a love inherited of God and co-eternal with God as declared by the wisdom of God in Prov. viii. 31. Therefore God the Father says, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possessions." When suffering on the cross he exclaimed "My God, my God, why hast thou forsaken me." Thus clearly manifesting his humanity and realizing as he never did before a separation between himself and his Father, which proves his humanity; notwithstanding his being divinely begotten, by the Word of God distinguishing between the second Adam, who was begotten, and the first Adam, who was created from the dust of the ground.

Jesus poured out his soul unto death. But his soul was not left in hades—or the grave. It was impossible that death could hold him. For he did no sin, neither was guile found in his mouth. Therefore he was "Declared to be the Son of God according to the Spirit of holiness by the dead." Rom. i

It was by the resurrection from the dead that our Savior was declared to be the Son of God. His mysterious birth, and his holy life and miracles only would not be sufficient. But when God raised him from the dead, and he manifested himself alive as conqueror over death and the grave. His Sonship was declared. He is declared to be the *Son* of God accepting to the Spirit of holiness. And having ascended to the right hand of the Majesty on high, he becomes the intercessor until he comes again. For the believers are to hope for his second coming, as recorded in Phil iii. 20-21, as follows. "For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ. Who shall change our vile body that it may be fashioned like his glorious body, according to the working whereby he is able even to subdue all things to himself." From the foregoing passages from Holy Scripture and many others equally clear, I state it as my conviction, that our Savior did not exist as a separate part of God, the Father until the Word was made flesh by the power of God, and by the mysterious conception and birth by the virgin Mary. That Jesus was separate from God when suffering on the cross. That he died and rose again, and is now alive forevermore, will come again and raise the righteous, and immortalize his saints, who through him will receive eternal life. That when all things are subdued, the Son himself will become subject to the Father, that God may be all in all. "That they all may be one as thou Father art in me and I in thee, that they may also be one in us that the world may believe that thou hast sent me." Here we find that as God and his begotten Son are one, so also are the believers one in Christ. This is also a mystery which can only be realized in future glory when we shall see face to face. Now remaineth faith, hope and charity, but the greatest of these is charity.

A BIBLE STUDENT.

The Gospel Recovered. No. 10.

JOHN THOMAS, M. D., 1832 to 1847, CONTINUED.

The period here indicated occupies in "Life and work" by R. Roberts, 230 pages out of 317 of which it consists. The remainder covers the subsequent period of the Doctor's life of twenty-four years. A few comparatively brief extracts must suffice for the purpose to be served by this series of papers.

For fifteen years subsequent to 1832, the Doctor continued to be connected with the "Reformation." It has been mentioned that he published in 1834 an article on Anabaptism, advocating the re-immersion of persons whose faith was defective at their previous immersion. Mr. Campbell opposed this in his "Harbinger" although in certain cases he practiced re-immersion himself. What the Doctor wrote was not allowed to appear in the "Harbinger." The Doctor published four letters to Mr. C. occupying twenty pages of small print, besides a long letter to the church at Baltimore.

Later on (December 1835) the Doctor, feeling the responsibilities of editorship in his new position, and being expected to furnish answers to correspondents on Bible subjects, published a list of 34 questions with the heading "Information Wanted." These questions were chiefly concerning the nature of man, embracing the immortality of the soul, the resurrection of the dead, etc. Questions 14 and 17 touch the question of amenability to judgment of certain classes of persons, a subject which within recent years has been the occasion of a description of fellowship among certain believers calling themselves by the name Christadelphian. It is important to note that questions 6, 26, 27, 28 indicate an approach to a Scriptural knowledge on the part of the editor concerning God.

It was, however, the non-immortality of the soul which excited the greatest amount of controversy. The editor of the Millennial Harbinger was much opposed to the idea of the non-immortality of the soul. He did not hesitate to refer to the Doctor as a "materialist" and as of "no soul mensuration," etc. The Doctor on the other hand, pled the favorite text of Mr Campbell "Prove all things," etc. complained of him as assuming to be "arbitrator as to what may or may not be discussed" in 23 "Life and Work."

This controversy on immortality ultimately led (in 1838) to an attempt being made by the mutual friends of both editors to bring about an agreement between them. There was a three days' debate and a three hours' private conversation, between the two editors. The friends drew up a resolution which they recommended for adoption, the substance of which was that the Doctor was recommended to discontinue the discussion of certain things in relation to the mortality of man." Thus the Doctor agreed to, but he contends that the certain things referred to, being regarding the non resurrection of infants, idiots, and pagans; do not affect the real issue, which is, he says—re immersion and the absolute necessity of the natural man."

We have from the Doctor's own pen, an account of his labors from 1831 to 1847, in connection with the various periodicals he issued during the period mentioned. In the "Herald of the Kingdom," Vol. I. p. p. 1-4, the editor says, "Since 1834 the Editor of this paper has published 11 or 12 volumes of periodical numbers. Six were styled the "Apostolic Advocate," one the "Investigator," and five the "Herald of the Future Age." The first of these was to advocate what he then supposed to be the doctrine of the Apostles, under the impression that the New Testament, as expounded by certain writers, was a sufficient rule or measure of faith and practice. But in process of time he perceived that this impression was not made upon his mind by the Scriptures of truth. From the study of these he discovered that the measure of a man's faith was exceedingly defective, which did not embrace an intelligent belief of the Old Testament as well. The words of the Apostle to the Gentiles supposed in his ears that he "testified to the people and their rulers, saying none other things than those which the prophets and Moses did say should come." Acts xxvi. 22. * * * The paper was accordingly named the "Apostolic Advocate and Prophetic Interpreter." This went on till 1839.

Coming later to know from the Scriptures the Age to Come, and the necessity of a resurrection from the dead to inherit it, he says, "To advocate the claims of this Age.....the editor recommenced his literary labors, and bestowed upon the periodical devoted to it the name of the "Herald of the Future Age." He was the more induced to designate it by this title, because he believed that the Age was at hand or fast approaching. If he had thought that it was far off, he would not have styled it the Herald of that Age.....He therefore heralded forth that announcement though upon different principles from the 'Cry' that was then sounding throughout the land."

It would seem from this latter statement that the Second Advent Message with its extreme urgency had some influence in producing on the Doctor's mind the reasons he here gives for giving his periodical the name of the "Herald of the Future Age. William Miller was in the field as early as 1831, and the movement continued for at least 12 years to be prosecuted vigorously.

The extracts just given carry us forward to March, 1847. In the same article the Doctor says, "His faith had now attained an amplitude it had not possessed before. It embraced the hope of God's calling to his kingdom and glory in the name of Jesus as the future Lord and Sovereign of the world. He now perceived what the faith of the gospel was that was necessary to constitute an immersion Christian baptism. It was nothing less than the gospel of the kingdom of God and name of Jesus as the Christ, and he discovered accordingly that if a man would inherit that Kingdom he must believe with an honest and good heart the things concerning it. It was not simply a Future Age of glory, but it was a "kingdom, glory, and dominion in that age with honor and immortality" that were the glad tidings of the truth as it is in Jesus." To become a joint-heir with him of this kingdom the editor was immersed in 1847.

The Doctor adds, "Here is a thousand-fold more than I ever observed the gospel himself, he forthwith commenced its announcement to others in the United States, and after words in Britain. Thousands upon thousands have loved the joy felt and during the two years that are past and if it be God's will that it should be still further proclaimed in these States the Editor holds himself in readiness to do it to the full extent of the means afforded him."

J. CAMERON.

(To be Continued.)

Selected.

Who the Carlists are Claims on which They Base their Present Pretensions to the Spanish Throne.

The talk of Carlists rising in Spain, and particularly the rumor that the person known as Don Jaime de Bourbon proposes to put himself at the head of the Carlist party, may incite a curiosity in some to know who the Carlists are and what they stand for in Spain. Ferdinand V., who came to the throne of Spain after the earth had settled from the Napoleonic earthquake, by his fourth wife, married Maria Christina, daughter of the King of Naples, a sister of the Duchess de Berri and niece of Queen Marie Amelia, wife of King Louis Philippe of France. Ferdinand, always a miserable creature, like most Spanish monarchs, became more miserable after his fourth marriage. He fell completely under the dominion of his handsome, energetic, ambitious, and thoroughly unprincipled wife, says the *Kansas City Star*.

Queen Maria Christina was determined that the crown of Spain should descend to her family. But governing the desire was the decree of Philip V., which had been a law in Spain for 120 years and which declared that no woman could rule in Spain where there lived a male descendant of Philip IV. In default of male heirs from the marriage of Ferdinand V. and Maria Christina, the lawful successor under the decree of Philip V. was Don Carlos, Ferdinand's brother. As it turned out the first child born to this couple was a girl, Isabella, who, fourteen months later, was followed by a sister. Even before the birth of Isabella, the Queen Maria Christina began a movement for the setting aside of the law of Philip V. Ferdinand, for a considerable period, resisted, but yielded at last, and on April 6, 1830, that an incomplete decree by Charles IV., in 1789, which appeared to repeal the Salic law, should be published and made perpetual. All the Bourbons protested, and the King endeavored to undo his action by what was called a "decree of derogation," but on his death-bed he declared that his act was the result of misrepresentation and was, therefore, null and void. This restored his act intended to make his daughter Isabella his heir. When Ferdinand died Maria Christina was reigning as Queen Regent and the little girl Isabella was the heir apparent just as the Maria Christian reigns in the name of the little boy known as Alfonso XIII.

The brother of Ferdinand, usually known as Don Carlos, but who indulged in the name and title at home of Carlos Maria Isidor de Borbon-y-Borbon, infant of Spain, entered his protest before the death of Ferdinand against all the proceedings setting aside Salic law admitting the female line, and declared himself the lawful heir apparent to the throne of Spain. Immediately on the death of Ferdinand the northern province of Spain arose and declared for King Charles, as he was styled, and these people were called Carlists, a name which continues to exist. Those who adhered to the existing government of the Queen Regent were popularly called Christinos.

The cause of Don Carlos, dear to the Spanish heart as standing for loyalty and despotism, seemed at one time likely to triumph, but was betrayed by some of the generals. Meredith Don Carlos fled from Spain and in 1811 abdicated in favor of his son, the second Don Carlos. Cabrera headed Spain in 1845, but he neglected his former practice of murdering and mutilating in prisoners, and the efforts were not supported with the former enthusiasm. The second Don Carlos attempted to enter Spain in 1855 and again in 1860, when he was arrested and signed a renunciation of his claims to the Spanish throne. The present pretender is a third Don Carlos, grandson of the first, a son of Don Juan. The last made several attempts to overthrow the government of Spain; the most formidable beginning in 1873 and lasting until 1876. The Don Jaime, who is described as desirous of mixing in Spanish affairs as head of the Carlists, is the son of the third Don Carlos.

It is a noticeable fact in Spanish history that no rule ever permanently departs from Spain. One permanent affliction of Spain is what may be termed Carlism. In no other country is such a party as the Carlists possible. It is a party that is willing to shed its blood for a government of the worst type of the fourteenth century. There have been many Carlist risings, and they are perpetually expected.—*Pittsburg Dispatch.*

All is Uncasiness.

The Hon. John Wanamaker is reported in the Chicago *Inter-Ocean* as saying in the Third Presbyterian church, in Chicago, May 23, 1897: "The year of our Lord 1897 has not brought much peace. In the world of commerce seen to be borne down by commercial and spiritual controversy. Social and financial questions are raised. We grope in the daytime with fear and trembling for the future. Poor, distracted man is tossed over the night to a more distraught tomorrow. May we not be looking too low? Instead of talking to each other shall we not talk to God? We need a new reading of the old Bibles, and let us come to a new starting point. It is inspiration, not reformation, that the world needs.... I make bold to say to you, in the friendliest way, that we do not believe that God will come down, and take the scales from our eyes, and the bitterness from our hearts, and the uncertainty from our souls. We are unbelieving. But the key to the confidence that the world wants and the progress we are looking for is this Word of God. Yet we are afraid to bring it into our business and life. Yet it is the Word of God."

These are important words from one filling such a high position; but when May 23, 1898, arrives, he will see stronger reasons for making a similar statement.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, MAY 4, 1898. NUMBER 18.

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The Restitution.

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PLYMOUTH, IND., MAY 4, 1898.

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We give in this issue of our paper several selections as regards the present trouble with Spain. We have been asked by some of our isolated brethren to do this. Some do not have access to the daily papers that others have.

W. M. IVES recently wrote, among other things that—"It is very difficult for a soldier to march with a fellow-soldier who will not keep step;" and that "a family raised on 'dont do this and dont do that,' soon becomes a family of dant do anything."

IN last week's issue we announced that Brother Ramsey would visit the Plymouth Church on the 8th of May. Since then we have received a card from him saying that his visit here would be later, notice of which will be given in due time. Will our friends please note the change.

THE late Dr. A. J. Gordon said, "If we listen to our Lord's great eschatological discourse, we hear prediction after prediction of wars and famines, and pestilences and apostasies, and false christs, together with a world-wide preaching of the gospel for a witness; but instead of any gleam of glory in the solemn prophecy we find it culminating in such a time 'as it was in the days of Noah.' And this is our Savior's answer to the question, "What shall be the sign of thy coming and of the end of the age?"

ACCORDING to the *New York Sun*, Father Ducey of St. Leo's Roman Catholic Church, New York, in an address before the Workingmen's Club, said we are approaching a crisis that cannot be avoided. On one side is a banner inscribed 'Industrial Slavery by capitalists,' on the other the inscription is 'Industrious Liberty of the people!' He said the millionaire's Lord's Prayer is as follows:—"My Father who art in heaven, hallowed be thy name; my kingdom has come on earth; thy will be done in heaven; my will be done here. Give me this day all the income I want. Give me my debts in violence against humanity, in foreclosures against my debtors. Deliver us this day from all the isms that destroy our power to enslave humanity. Mine is the kingdom and the power, and thine be the glory forever. Amen."

"Higher Criticism."

We see that Professor Briggs of Higher Criticism notoriety has left the Presbyterian body, and is now a candidate for holy (?) orders in the Episcopal Church, where he expects to have smoother sailing. Has it come to that, that the Episcopal Church can swallow the Presbyterian vomit? If so, then of course it must agree with what Briggs says on page 243, that "Higher Criticism comes into conflict with the authority of the Scripture when it finds that its statements are not authoritative, and its revelations are not credible." Cannot Bob Ingersoll say the same thing? He and all other infidels see much to admire in the Bible, and if they are permitted to reject those statements which, in their judgment, are not authoritative, and those revelations which they think are not credible, of course they will accept the Bible. There is no difference between Dr. Briggs and Ingersoll, except that the former is "a man who who stole the fivery" of an Ecclesiastical Body to serve the adversary in.

The War.

As announced last week, War with all its awfulness exists, and how long it may last no one can tell. The United States Squadron under command of Admiral Sampson has blockaded Havana harbor, and incidentally while patroling the coast of Cuba last week thought best to destroy and stop the further erection of fortification at Matanzas east of Havana. This was done in eighteen minutes after the first gun was fired, the Spanish works being demolished, and no loss to the Americans. At Cabanas west of Havana a similar work was done, and now the vessels are drawing in closer to Havana. Troops of the regular and volunteer army of the United States are being gathered at Tampa, Florida, and ships are almost ready to embark them, and it looks as if they would soon be landed in Cuba, a base of action be established, a juncture made with the Cuban army, and with a land force and the War-ships, the taking of Havana may be but a short way off. However fear of the diseases that are sure to attack an army that is not acclimated may prevent the hastening of troops over to Cuba, and the war may drag on for some time.

In the mean time the Spanish flotilla has left the Cape Verde islands, and the part that is able to cross the ocean is supposed to be on its way. The Flying Squadron with its base at Hampton Roads, is watching our Atlantic coast, and it is fully prepared to deal with this aggregation of warships.

But all this on the Atlantic has been child's play to the terrible events in the Pacific. Commodore Dewey with his Squadron left Hong Kong for the Philippine Islands and not meeting with opposition on last Saturday night steamed into Manila Bay, and on Sunday morning fought the Spanish fleet there, completely demolishing it. Some vessels were burned, others were blown up and some were sunk until nothing remains. He has gone on and silenced the batteries at Cavite near Manila, has demanded the surrender of Manila and of the entire Islands under Spain. The fact that he is able to do this is evidence that his fleet has sustained no severe loss, though most of the dispatches come through Spanish cables. The whole world stands in wonder at the rapidity and awful effectiveness of the American guns and gunners, and at the immense preparations that this country has made in a few months. Nearly $36,000,000 was appropriated by our Congress on Monday for the support of the army of invasion, and a call is up now for the addition of many millions of dollars worth of new vessels for our navy.

The victory in the Philippines has caused the outbreaking of revolution in Spain, the people thinking their government has deceived them. Martial law was declared in Madrid, and we may expect to hear of much trouble for this old country. The complications that are likely to arise in view of the United States being now an active factor in Chinese waters can not be well even outlined. Certain it is that England and Japan will not be displeased to have America so near and so deeply interested there, while Germany who has been wanting for so long to get just the footing that America has now won is likely to be very hostile. Whatever pleases England will displease Russia. We can but look on and watch the events that come on so rapidly. The nations are getting in shape to be formed under two leaders—the king of the north, Gog—and the power that will oppose him—England and those with her. When all is ready the end will come. Watch alway.

Law or Gospel—Which? No. 8.

XVII. We now propose to examine more closely the claim that the Decalogue or ten commands graven on stones was a perfect code, and contained "the whole duty of man, and will ensure to those who observe them access to the tree of life."

If all this be true we give unqualified assent to it; but *is it true?* It is the assertion of a mortal and therefore fallible man; it would be criminal to accept it without heeding the injunction to prove all things and hold fast to that which is good. To get down to business basis, we also make an assertion for others to treat in the same way. It is this:—

The Decalogue is *not* a perfect code. It does *not* contain the whole duty of man. It will *not* ensure to those who observe it, access to the tree of life. We would state the issue plainer than this if we knew how, but we do not, and so at once proceed to give the reasons for our assertion:—

1. God himself did not regard the Decalogue as a perfect code, that contained the whole duty of man, because he added ten times ten other laws to the *same* covenant, at the *same* time, through the *same* Mediator, to the *same* people, for the *same* purpose. We think we could safely rest the case here, but we will not do it, although it is the incontrovertible truth of God, because:—

2. God's Son did not regard it as a perfect code, and as containing the whole duty of man, as proven by the unqualified assertion—authoritative assertion, infallible assertion (a) that two laws found in *the book of the law* were greater than the whole ten on the tables of stone, inasmuch as they not only *added most essential duties* and moral principles, but in fact *embodied all* the commands of the Decalogue, see Matt. xxii. 35-40. (b) The Son of God actually had to *amend* and supplement a number of the ten commandments written upon the tables of stone. (c) The Son of God incorporated the First and Great command, and the Second which was like unto it, into *his code of* laws, without any emendation at all.

3. The Son of God enacted numerous moral laws in addition to those of both the book of the law and to those on tables of stone,—and in view of this fact what presumption to say that the Decalogue is a perfect code, and contains the whole duty of man! The cause of this stupendous blunder is this: (1) It is *ignorantly* supposed that the Decalogue was given for salvation purposes; that is to say, salvation from sin and death to life and immortality. (2) Ignorance of the fact that an Everlasting Covenant that would ensure Everlasting Life had been made with Abraham 430 years BEFORE the Law and was confirmed to Isaac and Jacob, and vastly amplified to David, a long time AFTER the law; making it absolutely certain that it was *independent* of the law, and Gal iii. 17 proves that the Law was as *independent* of the Covenant as the covenant was *independent* of the Law.

Gal. iii. 21 proves positively that *the law was not against* the covenant of promise; and v. 17 proves that it did *not interfere with*, or annul the covenant of promise; and again verse 21 proves that *the reason why* the covenant of promise did not *conflict* with the Law Covenant was this:—(1) The one was given to secure righteousness and life, and the other was not. (2) One was an Everlasting Covenant, Heb. xiii. 20, and the other was only added till the Seed should come to whom the promises were made. Gal. iii. 17.

4. The Spirit in Hebrews says that the first covenant was *not faultless*, for it says, "For if that first covenant *had been* faultless, then should no place have been sought for the second." If it was not faultless, it was faulty; and if faulty how could it contain the whole duty of man,—and if it did not contain the whole duty of man, how could it ensure man access to the tree of life?

5. Paul in Rom. iii. 19 says, "We know that what things the Law saith, it saith to them who are under the law, that every mouth *may be* stopped." If a person talks hatred about his neighbor, will the ten commandments stop his mouth? No: we have to go to *the book of the law* to get something to stop it. Is it not immoral to talk hatred? If so, and the *ten* commands do not stop it or correct it, is it a perfect code? Does it contain the whole duty of man?

6. It is certainly an essential moral principle to "Love the Lord with all the heart, and soul and mind." Matt. xxii. 37. Can the Decalogue be a perfect code when this command is not found there?

7. All the moral principles of the Decalogue grow out of the two Great ones mentioned by Jesus in Matt. xxii. 37, and found in *the book of the law admitted* to have been abolished. If the foundation of the Decalogue has been destroyed, what does it *now* stand upon? If it stands at all, is it a perfect code?

8. We will now dismiss this part of the subject by enumerating some of the essential moral principles which the Decalogue does not contain:—

It contains no command to love God; nor to love our neighbor, nor condemn hatred, variance, impatience, strife, wrath, envy, evil-speaking, backbiting, selfishness, pride, boasting, malice, bigamy, incest, witchcraft, cheating, sorcery, vulgar talk, drunkenness, scolding, pride, selfishness, busy-bodies, whisperers, boasters, heediness, fierceness, an unforgiving spirit, unmerifulness, pleasure loving, heresies, revellings, love of the world, sedition, nor uncleanness; all of which exclude from the kingdom. How can it be a perfect code as claimed?

In addition to all that, it does not enjoin watchfulness and prayer. Is it a perfect code for Christians? No! a thousand times no. And when we look for God's law of pardon and peace and reconciliation and do not find it, we say ten thousand times no! And when we find in it not one solitary ray of hope to cheer us on in the narrow way of Life, we say no! a million times no! IT IS NOT A PERFECT CODE. It will *not* insure to those who observe it access to the tree of life.

It saddens our heart to read on the first page of "The Law of God," that "the first four precepts relate to our duty to God, embracing in short ALL THAT WE OWE TO HIM!!! The last six relate to our duty to our fellow-men, summarily covering all our relations to one another!!"

It makes our head swim to read such a foul blasphemy as those words contain, and think of God's amazing love as manifested in the past and present, and the vastness of his beneficent purpose for the future.

It would seem enough to astonish men and angels to hear that *all we owe* to the Lord God, gracious and merciful, and abundant in goodness and truth, is, NOT TO DO THREE THINGS, and TO DO just ONE THING!! And what is that *one* thing? Ans. To Remember the Sabbath Day to keep it holy." And that is done by DOING NOTHING on that day. If that is not the most ridiculous DO NOTHING SYSTEM of religion ever invented by man, which is? We give it the palm!

The word summarily in the quotation above from "The Law of God," gives the lie to both contentions. That there are Two Laws, and that one of them is a perfect code, and contains man's whole duty. It says "The last six relate to our duty to our fellow-man, "*summarily covering all* our relations to one another.

If they only *summarily* cover all our relations to one another where are the details? Is it a *perfect code* without the particulars? Sure enough. The particulars of all our relations to our relations to one another are not found in the last six commands of the Decalogue. Where shall we find them? Shall we go to *another law* to find out the particular stipulations of *this one?* Would not such be an unheard of procedure? And yet law-advocates ask us with effrontery to do that silly thing, and that too after staking their whole system upon the perfection of the Decalogue,—and the Two-Law Theory!!

In order to show the matter in its true light, we will for a moment allow their claims of the *perfect code*, and two-laws,—one of which has been abolished, the other remaining in force, and it *forbids* the having of other Gods; *forbids* the making of images and worshipping them; *forbids* the profanation of the Lord's name. These three laws *forbid* three things being done; and *commanding nothing to be done.* The Fourth law commands to Remember the Sabbath day to keep it holy. This is said to embrace *all* that we owe to him. Just *one* thing to do and *three* things not to do. An easy and cheap system of salvation, surely. But what is the reason it does not say in reference to our duty to God the same as it says in reference to our duty to our fellow man, that these four laws or commands "*summarily*" cover all our relations to God? Ah, the Perfect code-claim would not permit of that; and so now the perplexing question comes up,—where shall we find out *how* to keep the Sabbath holy? How can we know what, if anything, *can* be done, and what *cannot* be done? What penalty, if any, is attached to the law? Who executes the penalty,—and *when* is it executed? And *how* is it executed? And suppose we can find no particulars, or no specifications, what then? Is the *naked* law or command to keep it holy all there is to it? What *reward* is offered for keeping it holy? What *punishment* is dealt out for not keeping it holy? Where can we learn all these important points of interest? Can the law be in force or enforced without all this information? If it is in force it must be possible to get the information we call for. Not to furnish it would be contrary to all the revealed history of God's dealing with man.

The facts of the case are these—For certain subtle reasons Law-Advocates have separated the ten commands on tables of stone from those written in the book, in the face of the fact that no specifications, or penalties, or promises are attached to the laws on the stones. For the same subtle reasons (apparently subtle to the ignorant) they claim that the ten laws are a complete or perfect code without any particulars, or penalties, or blessings!! And so, calling the contents of the book *ceremonial*, say "it was *that* which was abolished by Christ," so as to *save* the ten commands to build another apostate Church upon.

Hence the dilemma they were in—having a law to keep and nothing for keeping it; a law to keep while in ignorance of its provisions; a law in force without any penalty attached to it. But they think they have mastered that difficult situation, in this way:—A seer has been seeing things, and she claims to have seen [had revealed to her] a *new* penalty, and a new set of rules for observing or keeping holy the Sabbath day, and new promises of good things, and also saw that eli-matic differences and other circumstances prove the day *can* be kept holy *without* keeping it holy, all of which are very convenient, of course.

To show the difference between what God offered the Israelites providing they would keep the Sabbath day law and all the rest of the laws in the book and on the stones, and what the peerless *now* offers for obedience to the ten commands alone, we will quote from the authorities in each case Divine authority first.

BLESSINGS FOR OBEDIENCE TO THE COMMANDMENTS:—

of the King of Israel upon the throne it says, "He shall write a copy of this law in a book out of that which is before the priests the Levites, and it shall be with him, and he shall read therein all the days of his life that he may learn to fear the Lord his God, to keep *all the* words of this law, and these statutes, to do them, that his heart be not lifted up above his brethren, and that he turn not aside from the commandment [all the words of the law and statutes are called the commandment] to the right hand or to the left: [note well what follows:] *to the end that he may prolong his days in his kingdom*, he, and his children in the midst of Israel." Deut. xvii. 18-20. That is what the King would get by obedience to all the words in the book.

Of the whole nation it says, "But your eyes have seen all the great acts of the Lord which he did [in bringing them out of Egypt, and in the wilderness unto Dathan and Abiram, see Deut. xi. 3-6.] Therefore shall ye keep all the commandments which I command you this day, that ye may be strong and go in and possess the land whither ye go to possess it, and that ye may prolong your days in the land which the Lord swore unto your Fathers to give unto them and to their seed, a land that floweth with milk and honey; for the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowest thy seed and wateredst it with thy foot, as a garden of herbs. [Watering with the foot is in allusion to the making little watercourses for water to reach some crops, and we have read that it is a common thing to see men use the foot to raise the sides of the little canals to prevent the water leaking away before it reaches its distinction] But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven. A land which the Lord thy God careth for; the eyes of the Lord thy God are *always* upon it, from the beginning of the year even to the end of the year. And it shall come to pass, if ye hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will send grass in thy fields for thy cattle, that thou mayest eat and be full. Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other Gods, and worship them. And then the Lord's wrath be kindled against you, and he [here follows the penalty—reflect upon it well] shut up the heavens, that there be no rain, and that the land yield not her fruit; and that ye perish quickly from off the land which the Lord giveth you. Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates—[Here follows the reward of obedience—it is nothing but what pertains to the present life] That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give *them*, as the days of heaven upon the earth [it should be their land perpetually in other words] for if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and cleave unto him then [here follows the blessing for obedience] will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the souls of your feet shall tread shall be yours from the wilderness unto Lebanon, from the river Euphrates, even unto the uttermost sea [the Mediterranean] shall your coast be. There shall no man be able to stand before you, for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you. Behold I set before you this day a blessing and a curse."

In Deut. viii. 6-10 we find similar testimony proving the statement we have repeated several times, that the law was not given for salvation purposes, but that it promised temporal blessings for obedience, and punishments in kind.

It says:—"Therefore thou shalt keep the commandments of the Lord thy God, to do his ways and to fear him,—for the Lord bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,—a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones are iron, and out of whose hills thou mayest dig brass. [The work mechusheth should be rendered copper-dark.] When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee."

Deut. xxviii. contains additional blessings for obedience, viz., They were to be set above all nations, v. 1. They should be blessed in the city and in the field; blessed in the fruit of the body and the fruit of the ground, and of the cattle, kine and sheep, v. 4. Blessed in basket and store,—blessed in going out and coming in. Their enemies should be smitten, v. 5, 6, 7. They should be blessed in all they set their hand to, v. 8. They should be a holy people unto God, and all people should see they were called by the name of the Lord, v. 9, 10. They should have rain in its season, and should be able to lend to many nations, and be the head and not the tail of the nations, v. 12, 13. On the other hand, if disobedient, they were to be cursed in each of the above particulars, besides vexation, pestilence, consumption and fever, and inflamation, and the sword, and blasting and mildew, and madness and blindness and a great number of other curses, all temporal. See whole chapter.

If the Sinai covenant only offered temporal blessings to the obedient,—and only bestowed temporal blessings upon the obedient; and only threatened the disobedient with deprivation of temporal blessings, and the shortening of mortal life instead of lengthening mortal life,—what are Law-advocates going to do about it? Reader, examine carefully the blessings and curses God set before Israel for the obedient, and disobedient, and then compare them with the blessings and curses set before the people now by the Law-Advocates:—Prophetess, and then you can make an intelligent decision as to whether the Sinai Covenant, covenanted temporal or spiritual blessings.

It is the art and secret of Christianity, if I may use the phrase, to manage our actions to the best advantage, and direct them in such a manner that everything we do may turn to account at the great day when everything will be set before us.

The Westminster Confession of Faith has gone out of print in Scotland. The *British Weekly* says that, next to the Bible, this is the last book of which such a thing might have been expected.

A cablegram from Prague, Bohemia, says: Anti-Semitic riots have occurred at Pribram. The windows of the synagogue and of the houses occupied by Jews, have been smashed by the mobs.

The new Chicago directory has 517,122 names.

myself are members of the same Church. We look for the dear old paper as we do our meals. I don't know how we would do without it, as we hardly ever get to hear any preaching of the truth of the gospel we live so far away from any of our people. We are in a part where none live, but my own family. We are persecuted very much, though I think through the help of the God of heaven. We are able to bear it all: we expect to wear the crown when our Lord returns to receive his own.

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Yours in hope of eternal life through Jesus Christ our Lord.

MARTHA WAYMIRE.

Our Love Feast.

Editor Restitution:

The nice encouraging letters make me want to tell my experience. About sixty-two or three I united with the Christian Church. Not being as familiar with the Bible as I should have been I thought they had the truth. By misapplying the Scripture they proved that we were already born of the spirit, and had an immortal soul that went to heaven when we die, and that Christ's kingdom was already set up and we were in it. All these things I firmly believed. I don't know how I would have learned better had they not made me an elder of the church. Then I thought an elder ought to know something so I commenced searching the Scriptures and soon found the false teaching. Of course I had to obey Jude's advice, "to contend earnestly for the faith once delivered to the saints," which I could not do by saying nothing about it. That raised a great persecution. My Church, the Baptists, Methodists and Presbyterians all united against me for several months. Some called me a soul-sleeper and some an infidel. Finally when the Church found they could not whip me back they withdrew from me, and put in elders that they called sound in the faith, and soon commenced kicking to pieces. Several times, one time in particular after they had withdrawn from me, I was invited to serve on a committee to settle a difficulty they could do nothing with. I served and settled it before leaving the house, to the satisfaction of all parties. How their hearts must have smote them. About that time I first learned there was such a paper as THE RESTITUTION, and hastened to subscribe for it and have taken it ever since. Hold up your heads for your redemption draws nigh.

JOHN TEAGUE.

Dear Restitution:

As my daughter has written to the paper, I thought I would try and write. I never wrote to the paper before, but thought that I might say something. I have been reading the paper for several years, some friend has been sending it to me. I have been striving for the faith, and looking for the Lord Jesus, who is to be King of kings, to rule and subdue all of his enemies. I have been a member of the Church of God about twenty years. My troubles and trials have been many. Have lost three grown daughters. One son, one daughter, wife and myself are members of the same Church. We look for the dear old paper as we do our meals. I don't know how we would do without it, as we hardly ever get to hear any preaching of the truth of the gospel we live so far away from any of our people. We are in a part where none live, but my own family. We are persecuted very much, though I think through the help of the God of heaven. We are able to bear it all: we expect to wear the crown when our Lord returns to receive his own.

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MARTHA WAYMIRE.

Selected.

United States, Spain and Cuba.

The revenue of the United States is $400,000,000, while that of Spain is but $155,000,000, the revenue of the United States being two and a half times greater.

Spain's peace army comprises 350,000 men, while that of the United States is only 30,000. But on a war footing the United States would have 3,000,000 soldiers, twice as many as Spain, which would have 1,500,000.

In area the United States is ten times as large as Spain, Uncle Sam's territories including 3,602,990 square miles, against 366,076 in the country ruled by Alfonso and the queen regent.

Spain has 25,000,000 population. That of the United States is 74,500,000, two and a half times greater.

The tonnage of the armored vessles built and building owned by the United States is 152,000 tons while that of Spain is 90,000 tons. The United States is thus 1.7 larger, and this does not include the old monitors.

In unarmored displacements, including gunboats under 500 tons displacement, the United States is twice as strong, having 100,000 tons while Spain has but 50,000 tons.

The tonnage of the merchant steam vessels flying the American flag is 1,200,000 tons against 814,000 tons for Spain, the United States exceeding Spain nearly four to one in this respect.

Spain has one-third more torpedo craft than the United States, its fleet numbering twenty-seven vessels while we have twenty-one.

In commerce the United States is five and a half times as great as Spain, having a foreign trade of $1,800,000,000, while that of Spain is but $345,000,000.

The two countries have about the same debt—$1,800,000,000.

Cuba was discovered by Columbus on his first voyage, in 1492.

The first organized attempt made by the Spaniards to colonize Cuba was in 1511 by Diego Velasquez, who brought over a small force from Santo Domingo, the large island to the east of Cuba. Velasquez was a typical Spanish conqueror, and resorted at once to typical spanish methods. The gentle and simple natives were frightened when they saw the Spaniard on horseback, and fled before them. Velasquez pursued them and trampled them beneath the horses' hoofs.

In the course of the first fifty years after Velasquez settled Cuba the native population of 500,000 beings was swept away and exterminated.

Spain has occupied Cuba for 387 years, except that its capital, Havana, was captured by the English in 1762. The British ships engaged in that conquest were chiefly manned by American colonists, who enlisted in the colonies of the Atlantic seaboard, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware and Virginia.

Spain has always restricted the commerce of the island, with a view to reaping all its benefits herself. She forced the inhabitants to draw from Spain most of their supplies of all kinds by imposing prohibitory duties on the products of other nations.

One insurrection has followed another since the first organized outbreak against the Spanish power in 1826. In each war the Spaniards have practiced the most fiendish cruelties on the Cubans, but never until the present war has there been an organized and deliberate attempt made to exterminate the women and children as well as the male residents of the island. This reminds us the crowning infamy of "Butcher" Weyler's life.

The governor general of Cuba is endowed by law with despotic power. He is even authorized to disregard the laws of Spain, which are applicable to Cuba, at his pleasure. In fact, his will is the only law of the Cubans, and all the judges, police officials, civil officers and military are his creatures.

The volunteer military force, of which a detachment is located in every town and city of the island, and which is known as the "civil guard," has always been one of the most corrupt and dangerous military bodies known on earth. It is composed of the dependants and hangers-on of the official class, and the ultra-loyal party in Cuba. Such has always been the power of this party and its "civil guard" that no administration of Spain has ever been able to adopt any measure affecting the government of the island without its consent.

The area of Cuba is estimated at 15,883 square miles, including the adjacent Isla de Pinos, the smaller islands and keys. The population in 1890 was 1,631,687. Sixty-five per cent of the population is white, and the rest negroes, mulattoes and Chinese. Havanna has a population of 250,000. Other important cities are Matanzas, 87,760; Santiago de Cuba, 71,307; Cienfuegos, 65,067, and Puerto Principe, 46,641.

The public debt of Cuba before the war was $135,000,000. The so-called debts of 1878 and 1880, and the floating debt up to 1886, amounting to $124,000,000, were consolidated by royal decree. The annual income of the inhabitants is estimated at $80,000,000. The taxes, direct and indirect, amount to about $25,000,000, besides the sum of $8,000,000 levied in local taxation by 153 municipalities.

Cuba has 777 public and 583 private schools. There is an institution of secondary instruction in each province and a university at the capital. Thirty-five per cent of the white population can read and write and twelve per cent of the colored population. Education is compulsory.

The United States imported from Cuba before commerce was disturbed by the present war almost one and a half billion pounds of sugar, valued at $45,040,333 per year. The average annual import of molasses was over 16,000,000 gallons, valued at $1,700,000, and over 16,000,000 pounds of tobacco, worth about $1,600,000.

In the year 1891 the total imports of the United States from Cuba amounted to $61,714,355.

The principal products of Cuba are sugar, tobacco, molasses, rum, bananas, iron ore, manganese color and mahogany. The island is wonderfully fertile.

Before the war Cuba produced about 646,000 tons of sugar a year and 150,000 tons of molasses. The yearly product of tobacco was 300,000 bales.

The commerce of Cuba in times of peace amounted to about $53,000,000 in imports and $100,000,000 in exports. Most of the commerce is with Spain, the United States and Great Britain.

In a period of eight months in 1891, when the imports amounted to $35,000,000, more than $11,000,000 of products from Cuba went to Spain, about $10,000,000 was shipped to American ports and $8,000,000 to British ports. Germany and France sent to Cuba about $1,500,000 each in the same period.

Meats and dairy products exported to Cuba from the United States in the year 1891 amounted to $2,787,608. Iron and steel manufactures brought $3,120,270, breadstuffs $874,979, coal $776,526, and wool and manufactures $1,190,616.

There are 1,600 miles of railroad in Cuba, and 2,201 miles of telegraph lines doing business at 157 telegraph offices and sending yearly about 462,000 messages.

Of the land in Cuba but ten per cent is under cultivation. Throughout the island are large tracts of land which are still unexplored, and the value of which may not be known for years.

At the close of 1892 the number of landed estates on the island was 907,989. The value placed on these was $220,000,000, with a rental value of $17,000,000.—*Chicago Times-Herald.*

The End of Spain

In none of our wars from the days of the revolution to the days of the rebellion has there been another warrant for the American eagle to flap its wings and scream with exultation. The battle in Manila harbor resembles the battle of the Nile, where Nelson wiped out the French, and the battle of Trafalgar, where Spain was wiped out, though it had the help of France. As the outcome of Sunday's conflict Spain has substantially lost its Asiatic empire. Its strongest vessels are burned, blown up or sunk. Those which are left, if there are any left, may be reckoned as non-combatant.

Pending the time our fleet was on its way from Hongkong to Manila the world was given to understand by Spain that swift retribution awaited it. It would go out of sight as completely as Pharaoh and his hosts under the waves of the Red Sea. The press and people of that country declared that the slowness of our naval operations indicated our inability to adopt any serious offensive measures. The Governor General of the Philippines failed to see the handwriting on the wall, and last Wednesday issued his dambyant proclamations informing his Filippinos that the North Americans were "social excrescences" with whom "the struggle will be short and was unmanned by foreigners possessing neither instruction nor discipline, pretending to be inspired by a courage of which they are incapable." It was announced that Admiral Montojo would not wait in Manila harbor for our squadron, but had sailed out to sea with his seven cruisers and eleven gunboats, and from his lair in Subig Bay would hurl his fleet upon our four cruisers and two gunboats and send them "down among the dead men" in the twinkling of an eye. Notwithstanding these braggart boasts, bluff Commodore Dewey sailed steadily on, like a man with important business on hand, past Subig Bay, through the Chinese Sea, past the Corregidos Islands at the mouth of Manila harbor, with their batteries, through the narrow mouth and into the bay, where he found the Spanish vessels lying under cover of the batteries of Sabinas, Cavite, and Manila. When the sun set that day it saw another sight. The Spanish fleet was in ruins. Shot and shell, fire and explosion had done their work. The first battle for Cuban freedom was fought and it was a victory also for Philippine freedom. It was the first chapter in the stirring drama of revenge for the Maine. Three proud cruisers burned and shattered were at the bottom of Manila harbor. The men of the Olympia, the Baltimore, the Boston, and the Raleigh had remembered their murdered brothers of the Maine. The blow fell swift and hard. The Spanish taunts of cowardice and inefficiency were answered with a blow Spain will not soon forget.

The battle of Manila harbor was the first real test of the fighting qualities of modern ironclad vessels with high power guns in a contest between civilized people, if the Spanish can be counted as civilized. The American vessels were not the strongest in the navy, but they were splendid specimens of second-class protected cruisers. The Spanish vessels were a conglomerate of iron and wood, largely exceeding our own in number and in guns, with one or two exceptions, but the outcome showed they were inferior in gun power. The result was also due in part to the excellent American gunnery which evidently astonished the Spaniard just as it did the British in 1812 with its accuracy and its range, and if this result was accomplished with 8-inch guns, what would have been left of the Spaniards if the guns so deftly served had been twelves and thirteens?

In a recent interview astute and far-seeing Crispi, the ex-Premier of Italy, said Spain was already lost. Will it recognize the fact, resign its place among the nations, and cease to be an independent power? It has been a fraud and a failure for centuries. It has disgraced itself as a nation. Its record is one of abominable misrule and hideous cruelty. It is about to lose its last colonial possession. What better can it do than annex itself to France or Italy, disappear from the stage of action altogether, and end its execrable history?—*Chicago Tribune.*

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To New Orleans, La., May 6th, 7th and 8th, account meeting B. P. O. Elks. Return limit fifteen days.

To Warsaw, Ind., (Winona Lake) May 16th, 17th, 18th, 19th, 20th, and 21st, good returning until June 3d, account Presbyterian General Assembly.

To Naperville, Ill., (Burlington Park near Chicago) May 23, 24th, 27th and 28th, for German Baptist Annual Meeting; good returning until June 24th, with privilege to extend limit until June 30th.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Biennial Convention.

To Louisville, Ky., June 19th and 20th, for Gr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

The British Museum has books written on bricks, tiles, oyster shells, bones, and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper, and wood. It has also three copies of the Bible written on the leaves of the fan palm.

Many members of the Russian nobility profess that they can trace their descent direct from the line of King David. Four princely houses in particular, with whom nearly all the aristocratic Russian families are connected by marriage, claim this honor.

It is said that letters dropped in the post office of Paris are delivered in Berlin in an hour and a half, and sometimes within thirty-five minutes. The distance between the cities is 750 miles, and letters are sent by means of pneumatic tubes.

"One of the biggest fools in the world is the man who think the devil won't go him because his wife belongs to church."

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Salutatory. Israel Roberts.
7.30 Response. F. L. Austin.
7.45 Sermon. Heb. v. 24, 25. A. H. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W Smith.
10.30 Reward of the Faithful. P. C. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. R. Underwood, followed by Discussion.
7.00 Social Meeting led by Wm. Railsback.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S Session led by D. E. Vanvactor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vanvactor.
10.15 Song by Plymouth S.S. pupils.
10.20 Relation of the S. S. to Church. J. H. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wince.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. F. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. B. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wince.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. WILLEY.
D. E. VANVACTOR.
A. C. ROBERTS.

Guide to Washington, D. C. sent free to Teachers and Tourists.

It contains special information about places of interest, also complete and comprehensive map of the National Capital, time of through trains to Washington via of Pennsylvania Short Lines, and reduced rates over that route for the National Educational Association meeting in July. Just the thing for teachers and any one going to Washington. Address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio, enclosing 2 cent stamp. The Guide is worth much more. jmo 1

We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to. We are always complaining that our days are few, and acting as though there would be no end of them.

Competition is the essence of all strife.

Announcements.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, could arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he cometh will find watching," for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACOBS, Sec.

Editor Restitution:

The Young People's meeting of the Church of God in Southern Kansas will meet at Crescent school house, near Bitter Creek post office, the 28 and 29 of May. The business meeting will be held Saturday evening. There will be two meetings on Sunday, the one 2.30 and the other at 7.30 P. M. All young people interested in the Truth are invited to be present and prepare papers on the subject which is "Christianity."

MARY L. PARRIS, Sec.

Special Rates via Vandalia Line.

Meeting of Elks at New Orleans, La., May 6 and 8. One fare for the Round trip.

Indiana League of Clubs at Bloomington, Ind., May 10 and 11. One and one-third fare for Round trip.

Knights Templar Convention at Indianapolis, May 13 and 14. One and one-third fare for Round trip.

Grand Lodge I. O. O. F. Convention at Indianapolis, May 16 and 17. One fare for Round trip.

G. A. R. and W. R. C. Encampment at Columbus, Ind., May 16, 17 and 18. One Cent per Mile.

Grand Lodge A. F. and A. M. at Indianapolis, May 23 and 24. One fare for Round trip.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J. W. & Susan Sissle,	1.25
Mrs. Emily Collett,	1.00

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00

"If the dew of the morning sparkles like diamonds in the meadows it is because the sunlight touches each drop, transforming it into a gem. If in this world of pain, hardship, disappointment and death, our lives shine, it will be because some ray of the divine love lights up our hearts."

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cosy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by inspective entertainment and study and health giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all requisite paraphernalia; the Lirge auditorium in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 5,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and boating are fine, the latter fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Cleve, Chief Assistant General Passenger Agent, Pittsburg, Pa. may 30.

P. O. Addresses.

Persons contesting their address published may have their names inserted here.

P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 1810 Saratoga st Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
V. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 884, Grand Rapids, Mich.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Scottsville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisonville, Ark.
J. J. Cody, Holbrook, Neb.
J. T. Price, Edison, Neb.
A. J. Eyebauer, Hindbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keas, 1507, S. X. St., Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hedler, Muscatine, Iowa.
J. G. Rampt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. B. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Bothell, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1068 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Buthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave, Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 41, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1205 G St. Sacramento, Cal.
O. T. Halstead, Rensselaer, Ind.
John Peters, 2012 West Corning Ave. Pasadena, Cal.
R. S. Driggins, Rensselaer, Ind.
Kansas.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of K. of P. and Uniform Rank Encampment at Indianapolis, beginning Aug. 30th.

For the above occasions the Vandalia Line will make a rate of One cent per Mile.—T. A. Downs, Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Turtle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sister Ver. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Ogden ave Ave. meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Avon, Ind., meet in their house on Michigan St., as follows:—Preaching by J. P. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God at Salem, Ohio, meet every Lord day of the week at 10:00, for devotional services. Any brother passing through Derby are cordially entitled to meet with us.

The Church of God at Vulcover S. D., hold services every Sunday at 11:00 a. m. in Mills Hall. Vulcover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, fifty miles west of Huron.

The Church of God in Freedom, Neb., meets every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have room in parsonage. Jason Welton, Elder. Sunday School, Sec'y.

Viborg, S. Dak., Sunday School every Sunday at R. Olsen's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and social services every Sunday morning at 11 o'clock. Brethren known to this church, coming properly endorsed by introductory note will be heartily welcomed. At present we meet in the School House on top of the hill; cable car service every hour, and ferry brings from Seattle.

The brethren of the Church of God at Rush Creek, Okla. meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Rittenhouse, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gaithbrook, Ia., every Sunday morning and evening, by A. J. Eyebauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ready and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rainbow Cabin is presided over by Brother L. C. Oliver.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trinsdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterhode, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corlmley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanner.

The Church of God at Aitken, Kansas, meet in their house in the city of Aitken for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Lec.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. B. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10.00 a. m. Sunday, and also Sunday evening. All are welcome. J. B. Fisk, Elder, S. C. Oliver, Evangelist.

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10 05	2 55	Valparaiso			12 05
11 30	4 30	Wanatah			10 45
7 00	10 35	Ar.	11 30		6 15
7 00	10 35	Lv.	11 45		6 15
11 55	3 45	Hobart			1 55
12 20	4 10	Kouts			1 30
1 15	5 00	Wheeler			12 40
1 35	5 20	Kersey			12 20
1 45	5 30	Gifford			12 10
2 00	5 45	Ft. Wayne	1 30		11 55
2 30	6 15	New York	6 00		7 30
2 30	6 15	Boston	6 00		7 30
10 20		Lv.	1 30		10 00

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Alliance, ar.	9 50	5 20		4 20		10 20
" lv.	10 05	5 30		4 30		10 30
Canton, "	10 55	6 20		5 20		11 20
Massillon, "	10 54	6 40		5 40		11 40
Wooster, "	11 16	10 03		9 03		12 03
Mansfield, "	12 01	10 47	6 37	9 47	1 55	12 47
Crestline, ar.	12 45	11 30	6 55	10 30	2 40	1 30
Bucyrus, lv.	1 01	11 46	7 13	PM	2 56	1 46
Lima, "	2 10	12 55	8 20	12 40	4 05	2 55
Van Wert, "	3 35	2 00	9 43	1 47	5 30	4 20
Ft Wayne, ar.	4 55	3 15	11 15	AM	6 45	5 50
" lv.	4 30	3 15	6 30	2 30		5 50
Arcola, "			6 44	2 45		6 04
Columbia City, "	4 53	4 23	7 02	3 00		6 24
Larwill, "			7 08	3 06		6 30
Pierceton, "			7 14	3 12		6 36
Eagle Lake, "			7 20	3 18		6 42
Warsaw, "	5 31	4 55	7 30	3 28		6 57
Leesburg, "			7 37	3 35		
Bourbon, "			7 50	3 48		7 20
Inwood, "			7 56	3 54		
Plymouth, "	6 10	5 30	8 02	4 00		7 33
Grovertown, "			8 10	4 08		
Hamlet, "			8 16	4 14		
Davis, "			8 20	4 18		
Hanna, "			8 26	4 24	4 40	
Wanatah, "	7 02		8 37	4 35	4 51	
Valparaiso, "	7 21	6 45	8 52	4 50	5 07	8 30
Wheeler, "			8 57	4 55	5 12	
Hobart, "			9 11	5 09	5 27	
Ellsworth, "			9 14	5 12	5 30	
Clarke, "			9 20	5 18	5 36	
Chicago, ar.	9 00	8 00	11 05	7 35	9 55	11 30
	PM	AM	PM	PM	PM	PM

Eastward.	10	8	1	3	9	5
	AM	PM	PM	PM	PM	PM
Chicago, lv.	7 20	3 00	11 30	7 15	10	5 45
Clarke, "	7 33		12 06		7 51	6 28
Liverpool, "	8 42		12 49		8 58	7 35
Hobart, "	9 01		1 07		9 16	7 53
Wheeler, "	9 05		1 07		9 20	7 57
Valparaiso, "	9 19	4 26	1 20	8 00	9 30	8 10
Wanatah, "	9 25		1 29		9 39	8 19
Hanna, "	9 31		1 34		9 45	8 25
Davis, "	9 36				9 50	8 30
Hamlet, "	9 40		2 13		9 54	8 34
Grovertown, "	10 18				10 32	9 12
Plymouth, "	10 36	5 40	2 45	9 15	10 50	9 30
Inwood, "	11 02		3 25		11 16	9 56
Bourbon, "	11 08		3 30	9 15	11 22	10 02
Leesburg, "	11 12		3 36		11 26	10 06
Warsaw, "	11 30	6 27	3 53	9 57	11 44	10 24
Eagle Lake, "	11 38				11 52	10 32
Pierceton, "	11 43		3 57		11 57	10 37
Larwill, "	11 49	6 43	4 06		12 03	10 43
Columbia City, "	12 15	7 09	4 32	9 45	12 29	11 09
Arcola, "	12 21		4 51		12 35	11 15
Ft Wayne, ar.	12 50	7 35	5 16	10 20	1 00	11 40
" lv.	1 10	7 45	5 30		1 10	11 45
Van Wert, "	2 48	9 24	7 07	11 58	2 48	1 23
Lima, "	3 55	10 30	8 20	PM	3 55	2 30
Bucyrus, "	5 10	11 45	9 35	1 00	5 10	3 45
Crestline, ar.	5 50	12 30	10 15	1 45	5 50	4 30
Mansfield, lv.	6 00	12 40	10 25	1 55	6 00	4 40
Wooster, "	6 51	1 27	11 12	2 42	6 47	5 27
Massillon, "	7 03	1 51	11 36	2 56	6 59	5 39
Canton, "	7 20	2 35	12 20	3 40	7 16	5 56
Alliance, ar.	7 45	3 00	12 45	4 05	7 41	6 21
Pittsb'gh, ar.	10 25	5 50	3 45	6 45	10 20	9 00
	AM	AM	PM	PM	PM	PM

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In effect Dec. 5, 1897.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 6, Ex. Sun. For St. Joseph	12:08 pm
No. 8, " " " "	10:14 pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute	6:33 a m
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Wanatah, "	9 25		1 29		9 39	8 19
Hanna, "	9 31		1 34		9 45	8 25
Davis, "	9 36				9 50	8 30
Hamlet, "	9 40		2 13		9 54	8 34
Grovertown, "

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The heart grows sad as through endless toil
I plain to hide sad things away
With many a wail to the angels
For tender pity and sympathy.
Though memory's sprinkler, we think,
Bedecks it forever in holy things—
The stones dispersed when we recall
The songs of the home and loved ones.

When came at noon them, the old voices,
In "Days on Alcdeo" clear and sweet"
Who does not thrill with "Happy Day"
When through the years he came to greet
"Wait on the Wonder" "Safe Home"
"Tom Moore" —oh how they rise and ring
And seraph harps each note recognize
Than songs that never need be sung.

Communicated.

Judges, Chapter 1.

1. And it came to pass after the death of Jesous (Joshua" C. V. and R. V.) and the sons of Israel were asking through the Lord, saying, Who shall go up for us against the Chananaites, us leaders to make war against them?

2. The Lord even said, Jondas shall go up; Lo, I have given the land at his hand.

3. And Jondas said unto Simeon, his brother, Do thou go up with me in my lot, and let us array ourselves against the Chananaites, and I will also go with thee in thy lot. And Simeon went his way with him.

4. And Jondas went up: And the Lord gave the Chananaite and the Pherezaite into their hands, and they cut them down in Bezek to the number of ten thousand men.

5. And they overtook Adonibezek in Bezek and arrayed themselves against him, and they cut down the Chananaite and the Pherezaite.

6. And put Adonibezek to flight; and they ran after him and took him;

7. And Adonibezek said, Seventy kings who had their fingers and toes cut off were accustomed to gather the crumbs beneath my table: Even as I did therefore hath God given me in return. And they led him into Hierousalem, and they took it and smote it with the mouth of the sword and they burned the city with fire.

9. And after that the sons of Jondas went down to war against the Chananaite who inhabited the mountain range and the south and the plain;

10. And Jondas went his way against the Chananaite dwelling in Chebron, (Hebron C. V. and R. V.) And Chebron went out in opposition; and the name Chebron was formerly Kariatharboksopher; And they smote Sessi and Achimas and Tholmi descendants of Enak.

11. And they went up from there against the inhabitants of Dabor now the name of Dabir was formerly Koriatbsopher, a city of scribes.

12. And Chaleb said, Whoever shall smite the city of the scribes and shall take it first, to him will I give Aska my daughter for a wife.

13. And Gothoniel a son of Kenez a brother of Chaleb, his youngest son took it first, and Chaleb gave him his daughter Aska for a wife.

14. And it came to pass, as she was going in, Gothoniel induced her to ask from her father a field: and she was murmuring and crying out from the beast of burden. In a land of the south give me: And Chaleb said unto her, What is thy request?

15. And Aska said unto him, Give me a blessing, give it me in a land of the south, and give me a redemption of water: And Chaleb gave her according to her heart, a redemption of high lands and low lands.

16. And the sons of Iothor (Jethro C. V.) the Kinaite, the relative of Mouses by marriage, (not his "father-in-law" because Hrageuel was his father-in-law) went up out of the city of the palm trees along with the sons of Jondas into the wilderness that was on the south of Jondas, which is by the declivity of Arad, and took up their abode along with the laity.

17. And Jondas went his way along with Symeon his brother, and cut down the Cananaite inhabiting Sephor and utterly destroyed them: and he called the name of the city Anathema.

18. And Jondas did not inherit Gaza nor the boundaries thereof, nor Askalom, nor the boundaries thereof, and Akkaron nor the boundaries thereof, Azotos nor the sown fields thereof.

19 And the Lord was with Jondas and he inherited the mountain, because they were not able to utterly destroy those inhabiting the valley because Hesiah put an injunction on them

20. And they gave Chaleb Chebron even as Mouses had said: and he inherited therefrom the three cities of the sons of Enak.

21. And the Jebousaite dwelling in Hierousalem the sons of Beniamin did not inherit: and the Jebousaites have dwelt in Hierousalem in the midst of the sons of Beniamin to this day.

22. And the sons of Joasseph they also went up to Baithel, and the Lord was with them:

23. And they pitched camp and took a look down on Baithel: and the name of the city was formerly Louza.

24. And the watchmen saw, and lo, a man was going his way out of the city: and they took him, and they said unto him, Show us the entrance into the city, and we will show thee mercy:

25. And he showed them the entrance to the city: and they smote the city with the mouth of the sword, and the man and his kindred they sent out

26. And the man went his way into Chettin, and built there a city and called the name of it Louza: This is the name of it to this day.

27. And Manasse did not take Baithsan which is a city of Skuthoi ("Scythians") nor the daughters thereof, nor the environments thereof: nor Thanuk nor the daughters thereof, nor those who inhabited Door, nor the daughters thereof, nor the inhabitant of Balak, nor its environments, nor the daughters thereof: nor the dwellers of Magedoo, nor the environments, nor the daughters thereof: nor the inhabitants of Jebbam, nor the environments, nor the daughters thereof: and the Chananaite began to take up their abode in this land.

28. And it came to pass when Israel had become strong, he also made the Chananaite subject to tribute and did not exterminate them.

29. And Ephraim did not exterminate the Chananaite dwelling in Gazer; and the Chananaite dwelt in Gazer in their midst, and became subject to tribute.

30. And Zabouloon did not exterminate the inhabitants of Kedroon, nor the inhabitants of Daanaan; and the Chananaite dwelt in their midst and became subject to tribute.

31. And Aseer did not exterminate the inhabitants of Akebon, and they became tributary to him; and the inhabitants of Sidoon, and the inhabitants of Dafaph, the inhabitant of Aschazi, and Chelsba and Nai and Ereoo.

32. And Aseer took up his abode in the midst of the Chananaite inhabiting the land, because he was not able to exterminate them.

33. And Nephthali took up his abode in the midst of the Chananaite inhabiting the land, and the inhabitants of Baithsamus, and the inhabitants of Baithanuk, he did not exterminate: and Nephthale took up his abode in the midst of the Chananaite inhabiting the land; but those dwelling in Baithsamus an Baitheneth became tributary to them.

34. And the Amorraite drove out the sons of Dan into the mountain, because they did not allow them to come down into the valley.

35. And the Amorraite began to take up their abode in the mountain as it were of potsherds, in which were the bears, and in which were the foxes in Murshuooni and in Thalabin; and the hand of the house of Joseph was heavy upon the Amorraite and they became tributary to them.

36. And the boundary of the Amorraite was from the ascent of Akrabin from the rock and upward.

Chapter 2.

1. And an angel (messenger) of the Lord went up from Galgal unto Baithel and unto the house of Israel and said unto them, Thus saith the Lord, I conducted you up out of Aiguptos, and I led you into the land which I swore unto your fathers, and I said, I will not dissipate my covenant with you forever.

2. And ye shall not have made a covenant with those who are occupants of this land, nor shall ye worship their gods: but their sculptured things shall ye break in pieces. Their altars shall ye tear down, and ye have not hearkened unto my voice, because these things have ye done.

3. And I've said I shall not take them away from your face, and they will be bonds upon you, and their gods be a stumbling block unto you.

4 And it came to pass when the messenger of the Lord had talked these words unto all the sons of Israel, the laity even lifted up their voice and lamented.

5. And they named the name of that place Lamentations, and they sacrificed as to the Lord there.

6. And Jesous sent away the laity and each man went into his inheritance to inherit the land.

7. And the laity served the Lord as bond-servants all the days of Jesous, and all the days of the elders as many as prolonged their days after Jesous, as many as had known all the great doing of the Lord all the things he had done in Israel.

8. And Jesous, son of Nauee, came to his end, a bond-servant of the Lord, a son for one hundred and ten years.

9. And they buried him in a boundary of his inheritance, in Thamnathares, in Mount Ephraim, north of Mount Gaas.

10. And all that generation were added to their fathers; and there arose another generation after them, who did not know the Lord and the work that he had done in Israel

17. And the sons of Israel did that which was wicked in the sight of the Lord and served the Baal-ites for hire.

12. And forsook the Lord God of their fathers, who had led them out of a land of Aiguptos, and went their way after other gods from the gods of the nations round about them, and worshiped them, and provoked the Lord to wrath.

13. And they forsook him and served Baal for hire and the Astarte-rites.

14. And the Lord became wrathful with anger at Israel, and gave them up into the hands of those who were plundering them, and they plundered them exceedingly; and he gave them up into the hands of their enemies round about, and they were no longer able to withstand the face of their enemies.

15. All those in among whom they went their way: and the hand of the Lord was against them for calamities even as the Lord had said, and even as the Lord had sworn unto them, and he wore them out with tribulation exceedingly.

16. And the Lord raised up judges and saved them out of the hands of those who were plundering them.

17. And forsooth they did not hearken to the judges, because they had gone off in fornication after other gods and worshiped them, and they had inclined away quickly from the way, in which their fathers had gone, to hearken to the words of the Lord They did not do in this wise.

18. And do it because the Lord had raised up judges for them, and the Lord was with the judge, and had saved them out of the hands of their enemies all the days of the judge, because the Lord had helped them by reason of their sighing before the face of those who were besieging and afflicting them.

19. And it came to pass when the judge had died they even turned away, and became again more corrupt than their fathers in going their way after other gods to serve them for hire and worship them: they did not cast away their devices and their hard ways.

20. And the Lord became wrathful with anger at Israel and said, because of all the ways in which this nation have forsaken my covenant which I enjoined on their fathers, and because they have not hearkened to my voice.

21. Jakes will not repent delivering a man of influence from the nations that Jesous son of Nauee left behind in the land with which.

22. "To try Israel, to see whether they could watch to guard the way of the Lord, to go the way as their fathers did, to watch to guard it or not

23. And the Lord left these nations even of not driving them away speedily; and he did not give them up speedily; and he did not give them up at the hand of Jesous.

Comment

The Polychrome Bible now being issued under the auspices of the John Hopkins University will soon be before the general public we are told in the outlook, which has given some extracts with appropriate comment from the advance sheets. It will be a translation, we are told, in the interest of the "New Theology" as it is called, and will exemplify the best scholarship of that school, which is distinctively Hebraistic—that is the school that still adhere to the tradition that there is no text worthy of notice or investigation, except the so-called original Hebrew, and this too in the face of the fact that it has been over and over again shown to be the most corrupt of any contemporaneous text extant: "The Masoretic fragments" from which it was compiled in the fifteenth century, were notoriously fragmentary and the lacunae had to be supplied from Hebrew sources that were also notoriously inimical to Christianity and the very word "Masoramenta traditum, against which Christ specifically warned his disciples. The reader will do well to compare, if he has access to the Ptyerotome translation of this book of Judges, which as I stand is now long issued, and is said to embody the latest research in this textual field.

The 1st chapter is of course introductory and minutely particular in its outline of the conduct of the twelve tribes of Israel in their relation to the covenant under which they had been conducted in to inherit the land, and how each tribe without exception had ignored the specific terms of God's conditions of mercy made clear to them, and so confessed by them as here stated—the terms namely of the blessing and the curse.

Notwithstanding all this they soon lapse into Baalism and a conformity to its corrupting influences and environments with all the attendant calamities so clearly predicted by God through Moses.

The second chapter reviews in brief the interpositional mercy of God in raising up men of influence called judges to repeatedly deliver them for the time being from the resulting bondage of their now disobedience, only to lapse again into a state each time worse than the first as herein stated. And this leads us up to a recital history of Israel's experience under the rule and leadership of the judges so called, which gives name to the book, and with which the third chapter opens.

CHAS. GARDNER

Our Love Feast.

Dear Restitution:

As I have never written anything for the paper, and see so many letters from the brothers and sisters that strengthen me and give me courage to press on, I thought a few words from me might benefit others. I am 62 years old, have lived in the Christian Church 35 years. I was immersed three years ago by Brother Eychoner, and now I am determined to walk the straight and narrow way, and make no compromises with error. By the grace of God I am determined to stand firm, turn neither to the right nor the left. There are many things coming up to draw us away from the truths. Brothers and sisters, beware of vain philosophy and divine heroes. They will deceive the very elect if possible. Take the Bible for your guide, search the Scriptures, and see if those things are so. Walk the straight and narrow way. Jesus says: "Will the Son of Man find faith on the earth when he comes?" Think of it, brothers and sisters, stand firm in the faith once delivered to the saints. Some of our brothers and sisters are being led astray by false theories, and some have become cold and indifferent. Oh, how sad to think of. The Master will soon be here once more. I entreat you to wait, have your lamps trimmed and burning, don't be deceived, endure to the end and receive reward. Take The Restitution, it is the best paper, it advocates sound doctrine.

Two thirty-hundred virgins.
Sound with the old answer,
Let us stay and expect the
The Bridegroom draweth nigh.
May all our lamps be burning,
Our lives well guarded by
Each bright work and preparing,
With joy the meeting.

Your Sister in the one faith.

LIZZIE ANTHONY.

Editor Restitution:

I can not give up my paper. I do not hear the true preaching up here. I read my Bible and my paper. I do not know what I would do if it was not for the dear Restitution, for I love to read the letters from the brethren and sisters. I am looking for the soon coming of my dear Savior. I hope we will all be ready when he comes to claim his own.

From your Sister,

Miss IDRA HERRON.

Dear Brothers and Sisters:

For a long while I have longed to send something to the "Love Feast," that the few who know me may know that I am alive and well, but most of all to let them know that I am still in this blessed faith, and that I, with all the true ones of God's family, am looking and longing to see the dear King, our blessed Jesus, returning in his majesty and power, to set all these crooked ways right. But when I read the letters from the dear brothers and sisters, I see so many that express my very thoughts so thoroughly, that I would think, there is no need for me to write, for I should say nothing but what has already been said, and is being said every week. But this is the very thing that makes our relationship so very dear to each other. We are all children of one loving family; all of one mind; all building upon the one "Rock;" all with the same love for our dear crucified Savior; all with the same crosses and trials; taking up the cross daily, that we may thereby win the crown. As our dear elder brother Paul has said, "Glorifying in our tribulations," etc. Paul also says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Nations are angry—by this we do know.
Jesus is coming very soon!
Knowledge increases to and fro,
Yes, Jesus is coming very soon."

Oh, what joy it gives us (who are so weary and heart-sore) to see the signs of his soon coming, and to understand, and know, that very soon we shall be at rest in his beautiful kingdom, where sorrow and sin cannot enter, and when tears shall be wiped away forever. Dear ones, pray for me, that my faith may be made stronger from day to day, so that when he does appear, I may not be afraid or ashamed to look him in the face, and also that I enter in with all the loved and waiting ones.

Your loving Sister.

M. E. B.

Dear Restitution:

I am still living in hope of the glorious appearing of our Lord and Savior. I have belonged to the Church of this faith nearly two years. The waiting time seems long, but we must work while it is day. Pray for me that I may have my loins girt about with Truth, that I have on the whole armor of God, that I may be able to stand fast in this evil day. Oh, how much we need to exhort one another and pray for one another; how much we need to be knit together in love compassion and tender heartedness, with all lowliness, meekness, long suffering, endeavoring to keep the unity of the Spirit, striving to be of one mind of doctrine. I ask again, pray for me that I may be found in him, not in my own righteousness, but the righteousness which comes by faith in God, through our Lord Jesus Christ, that my life may be hid with Christ in God.

From one who hopes for the restitution of all things, which God has spoken by the mouth of the holy prophets since the world began. The Lord help us all who are striving to be like him.

H. HUSER.

Dear Restitution:

I am of the Abrahamic faith, but have not been immersed yet. There are but few of our faith here. We are laughed and scorned at, but thanks be to God, we don't care. I am glad to know there are so many of us scattered over the broad land as there are. I don't know many that write to The Restitution, but we will know each other when King Jesus comes and calls us, and we are gathered to New Jerusalem to inherit the grand glorious blessings.

We are asked, what is the true condition of the dead between death and the resurrection? Let the Bible answer, "The dead know not anything. There is no work, nor device, nor knowledge in the grave where thou goest." Leave with either pleasure or pain it is night when no man can work. In the very day when his thoughts perish, "The dead knoweth not until they are brought up." Then O, grave, where is thy victory? Oh, death, where is thy sting? Then that sleep in Jesus will God bring with him. In the same sense that he brought again from the dead our Lord Jesus. Let me say to all who are walking in the light, that God gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John iii. 16. And so the whole blood washed throng of heirs after his death, as well as them before, will meet in the resurrection and unite with thankful hearts and voices in the song of redemption. "Thou was slain and thou hast redeemed us to God out of every kindred, and tongue, and people, and nation, and hast made us unto our God king and priests, and we shall reign with Christ.

Asking an interest in your prayers,

LOVELL HURST.

Editor Restitution:

I should miss the weekly visits of The Restitution very much, as it is nearly all the preaching I hear from my own faith. But I must tell you of the good meetings we have had at Fulton, Mich., by Brother and Sister Woodward. For sixteen sermons we listened as they held up the truths of the Bible, and I enjoyed it so much. It seems to strengthen our hope and encourage us to hear such preaching of our own faith, the more so as we are so few among the many orthodox believers here. Our numbers are few, but we are firm in the faith once delivered to the saints. We expect to have the pleasure of hearing from our able preachers again, and we hope some may see the beauties and satisfaction of trying to live Christian lives, and join our numbers.

As ever your Sister in the one faith,

MRS. EMMA B. CULP.

Dear Restitution:

It is with pleasure I take my pen in hand to thank you for writing on my subscription. May God bless you, for the sending of the paper is a great blessing to me. I can say by God's help I am journeying on towards the kingdom, which is soon to appear. My desire is to live to see the King come, but God's will be done. The blessed Master has said, "Be thou faithful unto death and I will give thee a crown of life. Dear brothers and sisters, the crown is worth waiting and working for: it fadeth not away. Are we letting our light so shine before men that they may see the great plan of redemption? There is no time to lose life, for Christ will soon come, and will we be found ready? I feel every day like exclaiming with good old Peter, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us unto a lively hope, by the resurrection of Jesus Christ from the dead. With all this in view, how beautiful the prayer we daily offer to our heavenly Father, "Thy kingdom come, thy will be done on earth as it is in heaven." May the glad day soon come and bring life and immortality, is the prayer of a Sister.

SARAH BOWMAN.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

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PLYMOUTH, IND. MAY 11, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk. money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

ACCORDING to LeMatin, there exist in France 72,000 Jews in a population of nearly 38,000,000.

THE *Light* says Christ has glorified poverty, failure and suffering, as this world counts such things.

WE see that a preacher at Douglasville, Ga., recently said to his congregation:—"Brethren, let me exhort you, when you come into the house of God to please leave your tobacco outside on a log or stump. I assure you that neither a goat nor a hog will touch it, and after the service is over, you can go back and get it."

THE English Department of War has directed that facilities shall be given for Jewish soldiers to observe the Passover on April 7, 8, 13, and 14; Pentecost May 27 and 28; the New Year, Sept. 26, and the Feast of Tabernacles, Oct. 1, 2 8 and 9. This indicates that quite a number of Jews are found in English uniform, of which fact we had no idea.

THE *Ram's Horn* says:—

"Keeping eye on Christ, keeps it off the world."

"The dews of God's Grace fall during the night of sorrow."

"God's Son was without sin, but not without temptation."

"The more perfect the trust, the more perfect the peace."

"God will do as much for us as we will submit to have done."

READER, do you wish to know what God requires a believer of his promises to do in order that he may inherit them? The answer to such is, Do what Peter commanded the same class to do in Acts ii. 38. Do what is prescribed in Acts iii. 19. Do what the Samaritans did in Acts viii. 12-16. Do what the Ethiopian did, Acts viii. 38, 39. Do what Paul did in Acts ix. 18. Do what Peter commended devout Gentiles to do in Acts x. 48. Do what the Corinthians did in Acts xviii. 8. Do what the Philippian household did, Acts xvi. 33, for they all did the same thing by divine direction.

WE received this card from Brother Zilmer. We are truly glad to get such encouraging reports.

Dear Restitution:

I am glad to report that the meeting at Delta, Ohio, from April 20th to May 5th, was a success. Seven persons embraced the truth, and upon confession of their faith in the things concerning the kingdom of God and the name of Jesus Christ, were baptized. Our brethren are greatly encouraged. Yesterday I came to North Lewisburgh, Ohio, where I will remain a short time.

Yours in the Blessed Hope.

A. H. ZILMER.

MR. LEON VON OSSKO, of Lancaster, Pa., who for the past six years has been traveling through the world, looking into queer places and making pictures of them, recently said in answer to a question of a reporter, "What kind of a country is the Holy Land nowadays?" said, "It is a fertile country. The hills have grown up a vegetation which makes it a pretty place. I rode out on my bicycle one morning to Bethlehem, some twelve miles from Jerusalem, and I do not believe I ever rode through a prettier country. I found many pretty pictures to sketch while there. All along between Jerusalem and Bethlehem the Jews have settled, and I found many of them speaking English, having come from European countries; and I heard while in Jerusalem of hundreds of families who had moved there to make homes, having acquired wealth in other countries." Mr. Ossko believes the Jewish nation is still the beloved nation, and that their destinies are still being watched over by a higher power, and that their prosperity all over the earth is traceable to this power.

Toil On

Jesus says, "Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels." Matt. viii. 35. This emphasizes what he said in the 5th chapter, "Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven." Beloved, how do you stand in relation to this solemn warning, and this positive command? Are you witnessing faithfully for the truth as it is in Jesus? or, does the offence of the cross and the crown in these evil days cause you to obscure the rays of divine light entrusted to you? Passing events indicate that it will soon be too late to win a bride for the glorious Lord. There is no time to lose if you want to hear Jesus say "Well done, good and faithful servant,—enter thou into the joys of thy Lord." Work while it is called today, the wages follow after. If you have begun to do the work of the Lord keep steadily at it,—abound in it,—your labor will not be in vain, although apparently it yield no fruit. Not a prayer you offer nor a word you speak, nor a step you take, nor a tear you shed, nor a hand you hold out to the perishing, nor a warning you give the careless brother, nor a visit paid to the widow or fatherless, nor a loaf of bread you lay on a poor man's table, but is faithfully registered,—so beloved, toil on,—be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. xv. 58.

Our War with Spain.

But little news other than the full detail of the battle at Manila has reached us. It has been a week of waiting for something to happen. It appears that Admiral Dewey's fleet at Manila came through the fight with only a dozen wounded, none killed and no vessel even badly damaged. He is just holding what he gained, and waiting for orders and reinforcements to come and enable him to land and take possession of the Philippine Islands. Of course the question is, What will the United States do with them? We do not wish to be considered as being able to see far into the future, but if this nation is to take a part in the great events of the world in the future, we think she will keep these islands, and whatever else she can; if not directly governing them, then indirectly, by having them dependent upon her. She will thus have them when she needs them for a base of action.

Admiral Sampson has taken his fleet to the waters about Puerto Rico, and may meet the Spanish fleet there. It is not known where the Spaniards are, but if they are this side of the Atlantic they should be near this island. Troops are being equipped ready for landing in Cuba so soon as the whereabouts of the fleets are known, and there is a conflict at sea.

In the meantime there has been much trouble in Spain. Don Carlos, Weyler and the administration, dividing the people. Riots in the cities, martial law being in force in many places, and distress of all kinds. The powers might be induced to intervene for peace were England not opposed to it. Some strange and unlooked for events will likely startle the world before long. The Bible student can see the outlines of some of them now. Keep on the watch tower. Hasten the work that yet remains for us to do, for the time may be very short that we shall have to work.

Law or Gospel—Which? No. 9.

Our No. 8 closed with the sum of all the good things obtainable by obedience to the Covenant from Sinai. It contained not a single promise relating to future life and blessedness, for the reason we have often given already, viz; that a perfect system for obtaining a title to everlasting life had been in force 430 years when the Sinai Law or Covenant was given. And we have repeatedly proved from the Word of the Spirit in Gal. iii. 17, that that perfect system was *not* annulled by the Sinai Covenant, but remained in force as before. We have many times tried to make this matter clear, whether successfully or not we do not know, and so present it in still other words:—

1. The Covenant made with Abraham, and by which he became heir of the world (Rom. iv. 13) continued in force as if no Sinai Covenant had been made; but

2. It was not in force with that multitude of heathens just freed from Egyptian slavery. If any of our readers ask *why* it was not in force with *them*, we reply, Because they were *not under* that covenant. They were not a party to it. They would not come under it. There was only *one way to* come under it, and that was the way Abraham came under it, and that was by faith in the covenant blessings, and then living a life of obedience to its discipline, as that worthy patriarch did, see Gen. xxvi. 5. That vast multitude were too low down in the scale of being to be governed on the principle of faith and obedience, and had to be placed under an arbitrary law, with the sword of Justice suspended over them, the descent of which was averted by the divine service instituted for that purpose. There is something here which demands the attention of those who place themselves under the law now. Can they not see that such action proves them to be without faith in God's saving power, the Gospel?

XVIII. It is stoutly maintained by the legalists that the Decalogue is of universal application to earth's inhabitants. But how untrue this must be seen to be when we consider

1. That no uncircumcised Gentile could approach God by the typical sacrifices of the Aaronic priesthood? Would a Just God make men amenable to a law impossible for human nature to obey perfectly, and then debar a portion of them from the merciful justifying system of means belonging to it? Heb. ix 1. Would he?

2. God, instead of giving the Decalogue to all people, and offering them the land of Canaan flowing with milk and honey, together with the other temporal blessings enumerated in our No. 8, he set Israel upon the nations in that land and commanded them to extirpate them, so that they should not, and could not share them with Israel. And if any other rewards for obedience to it were ever given, let them be brought to light.

3. Positively the Gentiles were not under the law; Rom. ii. 14 says so, and the same apostle writing to the Corinthians says that to the Jews he became as a Jew that he might gain the Jews; to them that are under the law, as under the law that I might gain them that are under the law; to them that are without law, as without law, that I might gain them that are without law.

4. Positively the law was a wall of separation between Jew and Gentiles, Eph. ii. 14. If both Jews and Gentiles had the law, how, in the nature of things, could it have been a cause of enmity between them?

5. In Gal. iii. 24, Paul says "Wherefore the law was our Schoolmaster unto Christ." If the Gentiles had had the law unto Christ would it not have been THEIR Schoolmaster too? Would it not have constituted Gentiles God's people as well as it did the Jews? Instead of that in giving the Law to the Jews did he not say that they were to be a peculiar treasure to him *above all people*? If Jews and Gentiles alike had the oracles of God committed to them could Paul in Romans iii. have said as he did, that the Jew had *much advantage over the Gentile* because unto them (Jews) were committed the oracles of God? Was not the Sinai covenant included in the oracles of God?

Paul in Rom. ix. 4 positively teaches the same thing again, for he shows that the adoption, the glory, and the covenants, and *the giving of the Law*, and the service, and the promises pertain to his brethren according to the flesh,—and not to the Gentiles, as proven by the 25th verse where he quotes from Hosea ii. 23 the prediction of what had actually been recently done by the instrumentality of Peter, himself, and others, viz: "I will call them my people, which were not my people, and her beloved which was not beloved."

This same apostle in writing to the Ephesians says, chap. iii. 5, in other ages it was not even made known that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel; and further says the favor of showing all such this great truth that had been hidden from the beginning of the world had been given him. see verses 9, 10.

6. Jesus commanded the apostles to go into all the world, but so foreign was the Gentile call to them that they only at first went about among the Gentile nations to preach to their own brethren scattered abroad. And, to overcome this inbred idea it was necessary to work several miracles, and then Peter proclaimed the gospel to the Gentile soldier, see Acts x.

And it is a remarkable providence that at the conference held at Jerusalem to hear Peter's report and to settle the matter of preaching the gospel to the Gentiles,—yes; it is a remarkable providence that the chairman or president, James, says, "Simon [Simon Peter] hath declared how God *at the first*, did visit the Gentiles to take out of them a people for his name." Here, for the first time God's saving truth was proclaimed to Gentiles; here the first one was taken out for God's name: all of which is in perfect agreement with our previous findings.

Just think of the immense amount of evidence—divine evidence—that the Gentiles were *never under* when it was in force, and then think of the consummate folly of making it the means of salvation to Gentiles near 1900 years after it was nailed to the cross of Christ—abolished! Think of it after Paul says to the Gentiles in Rom. vi. 14, "Ye are not under law, but under grace;" and Gal. v. 4, "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace."

Again in Rom. vii. 6, he says, Now we [himself a Jew and the Gentiles and others in the church at Rome] are delivered from the Law, and we serve in newness of spirit [it was heart-work now, not merely mechanical obedience] and not in the oldness of the letter.

Sabbatarians reply to this that the words not under the law means not under its curse. This is entirely gratuitous. Lexicons and common sense and Scripture alike show that it means to be under its authority. Will they apply *their* definition to the Gentiles whom Paul says desired to be under the Law? Did the Galatians desire to be under the curse of the Law? Is not that too absurd altogether? Hence the only conclusion we can come to is, that they wanted to keep it, and have a righteousness of their own like that which Paul repudiated for that "which is through the faith of Christ,—the righteousness which is of God by faith." Phil. iii. 9.

Observe well what the apostle says to these erring Galatians, "Ye observe days and months and times and years [exactly what the law required, and the result was what was expressed in the next words] "I am afraid of you, lest I have bestowed upon you labor in vain, [preached the gospel of the grace of God to them in vain; or as he expressed it in Gal. ii. 21, "If righteousness come by the law, then Christ is dead in vain."]

This is just what the Sabbatarians are doing themselves, and compassing sea and land to induce others to do, enslave themselves to the law and so far as they are concerned, make the death of Christ entirely useless. This is the apostolic decision respecting those who say the Decalogue or the law contains our whole duty to man, and ensures a right to the tree of life. Law and Gospel principles will not mix. It must be one or the other. We have decided for gospel against law, as our readers should know by this time.

But before us lies a letter from a dear brother who gently informed us some days ago that we were only following the lines of the Sabbatarians, and suggested some of their late literature should be consulted as they had changed their front somewhat, and were trimming their sails to suit the breeze. We took the hint without delay, and sure enough, under the heading of "Righteousness, Where found? and How may it be obtained?" and, to our astonishment, "Justification by Faith" etc., they are actually trying to make use of a little gospel truth, by mixing it with law. But such another religious jumble we never before saw. Of course after all that has been said and published in reference to obedience to the law of commandments as a means of salvation it could not be ignored, exactly, in the tract "Righteousness,—Where is it to be found? How is it to be obtained?" So, after quoting the words of Jesus, "Seek first the kingdom of God and his righteousness," it is presently said, "We learn that God's law teaches what the *principles* of righteousness require,—"Thy testimonies that thou hast commanded are righteousness and very faithful." Psa. cxix. 172, etc. And adds: "All unrighteousness is sin, 1 John v. 17; and sin is the transgression of the law, 1 John iii. 4; Rom. vii. 7. This is the law of ten commandments, for the Apostle Paul in the latter text quotes the tenth commandment to show what law was meant. Therefore, as the law of God condems all sin, and forbids all unrighteousness, it must embrace in itself *all unrighteousness*."

In answer to this we say, What a pity the writer does not know what the righteousness of the Law secured to the obedient! How painful to see that he does not realize that the righteous principles contained in the Law *were competent* to ensure all the blessings promised. And how doubly painful to see that the *amendments*, and many scores of additional laws enacted by Jesus, have no place in this statement. To one instructed in the truth the reason is obvious. They do not know, or, if they know, do not believe, that the changes, and additional laws of Jesus, the prophet like unto Moses he promised to raise up, were with a view to salvation from death and *eternal* glory, instead of long mortal life and temporal blessings in Canaan, by the law of commandments. The one included intellectual assent, and Mediatorial obedience. The other required heart-belief, and the loving obedience springing out of their faith.

Law advocates often carry things with a high hand with the popular preachers, who not having the *truth*, they are like those the prophet Isaiah describes as dumb dogs which cannot bark, and are literally talked down. On the other hand Law Advocates have suffered enough Waterloos at the hands of our brethren to make them exceedingly cautious about debating. The preachers have to get permission, as we recently learned from a contemporary paper, which stated that the reply to a request for permission to debate publicly was, that "the time for debate was past." But the next quotation we make will show that defeat has so hurt them that they are trying to change the issue. We quote as follows:—"Yet, while it is true that God's law expresses righteousness, it is also true that we cannot be made righteous by the law. A sinner searching in the law for grace and strength, *will find only condemnation for himself.*"

In the name of truth and commonsense we ask, how, then can the law contain the whole duty of man? And how can it insure one of access to the tree of life, as quoted from "The Two Laws?" Could two statements be more diametrically opposed to each other?

We congratulate the Law Advocates for having learned enough to make them abandon a point they cannot successfully defend, providing they abandon it with the ignorant as well as with those who know better.

But, is it not singular that a people who claim supernatural means of knowing the mind of God, in *addition* to the Scriptures of truth, should, during a great part of its history, make such egregious blunders as to be obliged to so change their front, as to practically undermine the foundation of their organization, and expose the false claims of its prophetess?

Do they not see that by trying to mix law and gospel they are doing what Jesus warns them against doing?—putting new cloth on an old garment,—or putting new wine into an old bottle? And so making a worse rent, or bursting the bottle? Why do they not forsake all and follow Christ God bids them hear him. Is that not enough? Christ himself says, he that believes the gospel and is baptized, and observes all things which he has commanded shall be saved. If they believed that they would have no use for law or the Lord from Sinai.

XIX. We now offer additional Scripture proof that the question of Law Observance by Believers of the gospel of Christ has been apostolically settled for all time!

1st. Col. ii. 16, 17 teaches that:—The saints and faithful brethren in Christ have perfect liberty as they think proper in regard to what they shall eat or drink, or in respect to keeping holy days, or of a new moon,—or of Sabbaths, which are a shadow of things to come (future entirely when first instituted, but the substance of many of them has long since come, others are *still* future,) but the body (or substance casting the shadow, or which were shadowed by these things) is of Christ." They pointed forward to the ministration of the Spirit instituted when Christ finished the work given him to do at his first appearance, and still exists. The things specially shadowed by the Sabbath were the peace and rest the weary and heavy laden find in him now, Matt. xi. 28; and the rest [or keeping of a Sabbath] that remaineth for the people of God, during the seventh thousand years, soon to dawn upon us. Heb. iv. 9.

Gal. iv. 10, says: "Ye observe days, and months, and times and years: I am afraid of you, lest I have bestowed upon you labor in vain."

Rom. xiv. 5: "One man esteemeth one day, [the Seventh] above another: but another esteemeth every day, [alike]. Let each one be fully assured in his OWN mind. He who minds not the day, minds it not for the Lord," Diaglott trans., and no fault is found, each has perfect liberty. V. 1, proves that those who keep it are the weak in faith: so if their faith were stronger they would *not* keep it. Besides this Paul was afraid of those who kept those days. Gal. iv. 10-12.

The word Sabbath occurs 60 times in the New Testament. In 59 of these the Sabbatarians admit that it means the 7th day Sabbath: but in their desperation they maintain that the word Sabbaths in Col. ii. 16 refers to the feast days of the ceremonial law. The truth is that only one day in the year is ever called a Sabbath, from *Sabbaton*. "The word Neorties is the term which embraces all the feast days." By reference to Numbers 28th and 29th chapters, and 1 Chron. ii. 4, and 2 Chron. viii. 13, and 2 Chron. xxxi. 3, and Neh. x. 33, and Ezek. xlv. 17, and Ezek. xlvi. 1, 3, 11, and Hosea ii. 11 our readers will see the precise list given by Paul in Col. ii. 16, and so the silly idea that Paul meant Feast days, and new moons, and Feast days is exploded. He said what he meant, Feast days *are* Feast days; new moons *are* new moons, and Sabbaths *are* Sabbaths, one of them came around every week. In Hosea ii. 11 we find feast days, new moons, and Sabbaths, plural. And in addition to this, the last passage quoted predicted that *all* three of these holy days should *cease*; and we know from the pen of Paul that they had ceased when he wrote. The law containing them had been nailed to the cross,—abolished, done away, is the way he speaks of it.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

J. F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Special Rates via Vandalia Line.

Knights Templar Convention at Indianapolis, May 13 and 14. One and one-third fare for Round trip.

Grand Lodge I. O. O. F. Convention at Indianapolis, May 16 and 17. One fare for Round trip.

G. A. R. and W. R. C. Encampment at Columbus, Ind., May 16, 17 and 18. One Cent per Mile.

Grand Lodge A. F. and A. M. at Indianapolis, May 23 and 24. One fare for Round trip.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

Palestine is reported to be fast becoming a land of drunkenness. In Jerusalem there is a brewery which turns out 1,500 gallons of beer annually, and in Nazareth there are 53 licensed places.

On an island off the mainland of Africa, called Dacheiba, is a monument composed of crossbones and skulls, which was built in 1284, from the bones of the victims who fell in a religious war between the Christians and the Mohammedans at the time when the island came under Spanish rule, and the inhabitants made a successful revolt.

In a leading article the *Madras Mail* sets forth the views of the Hindu astrologists concerning impending events, chief among which is the declaration that 'Vishnu will abandon this world in April, 1900.' So implicitly do the Hindus believe that serious calamities are about to befall the world that they are planning special acts of worship in view of this. The Theosophists, who are allied in belief to the Hindus, also put forward the prediction that the present state of the world will close within a few years.

Troubles are not blessings, but opportunities to secure blessings. Not the troubles themselves, but what we get out of them are to be included in our spiritual assets.

Poetry.

HYMN.

TUNE—"RING THE BELL, WATCHMAN."

The truth Christ has taught us shall spread o'er the world;
"The Faith" is our watchword, our banner's unfurled.
Forward! our cry, we'll advance to the fight,
We'll keep 'round our banner, for 'tis truth and the right.

CHORUS—
Forward to battle! Onward press!
Christ gives the victory. Yes! Yes! Yes!
He never yet wanted opposed, his promises we'll tell.
He, who fought our fight and conquered even death and hell.

Our ranks may be thin, but our Captain leads,
He never lost a battle, he never recedes.
Then on to the victory, on west till it's won,
We'll storm the ranks of error, 'till the're all overcome.

CHORUS—"Forward to battle," etc.

Traditions must yield, and give place to our might,
Darkness loses ground, more bane into the light.
Their rule has been evil, and ours love, their hate,
We'll fight the sectarianism of Truth, we'll fight 'till they're slain.

CHORUS—"Forward to battle," etc.

We'll close up our ranks, and with banners on high,
As Holy crusaders, if needs be we'll die;
But we never will surrender, we never will yield
Advancing ever onward, 'til the truth holds the field.

CHORUS—"Forward to battle," etc.

WALTER SKINNER.

Communicated.

Life, New and Old, Contrasted.

The *old* life is that which originates in the blood, not "of the will of the flesh."

As to the *new* life The Book of Life, says: "Which were born, NOT OF BLOOD, (the psuche—life) nor of the will of the flesh, nor of the will of man, but of God." John i. 13.

"He that *hath* the Son hath life, (*zoe*) he that hath not the Son of God, *hath not* (*zoe*) life." John v. 12. "He that hath the Son" hath the life "born *not* of blood," which (zoe) life, he that *hath not* the Son, does not have. *Both* have *psuche—life*, but only *one* hath *zoe* –life. These two Greek words express the difference, as between the eternal and the animal life. My critic says, "This distinction is certainly without warrant, both as to fact, and Scripture usage."

The *new* life is the eternal and everlasting life, which is shown by the fact, that as between the words *zoe* and *psuche*, *zoe* has given it the *entire* use of those adjectives. With this significant fact as to Scripture usage of these important words, the difference is established beyond all controversy, with thoughtful Bible students. It means something, when as between those words, *psuche* represents the animal life, and *never* the eternal, but *zoe* has all the eternal adjectives, to the absolute exclusion of *psuche*. These are significant facts of Scripture usage, which no man can by any means whatsoever set aside. Added to this, we have nearly the entire list of Scripture evidences where the word *zoe* occurs, pointing to the higher life, and these passages will not bear the rending in of *psuche*—animal life, in place of *zoe*, which it should do, if *zoe* and *psuche* are equivalents. Try it and be convinced.

Take for example, Matt. vii. 14: "Strait is the gate, and narrow is the way, which leadeth unto life; (zoe) and few there be that find it."

The *psuche*—animal life comes to the entire animal creation *without their seeking*, while with regard to *zoe* —life "FEW *there be that find it*." Don't you see a Scripture warrant for such distinction?

Again, "Jesus saith unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have NO LIFE (*zoe*) in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life: (*aionion zoe*,—hid with Christ in God,) and I will raise him up at the last day." The *psuche*—life gives no warrant to its possessor of "eternal life," neither the promise, I will raise him up at the last day." To secure this, we must eat the flesh, and drink the blood, of the Son of Man, otherwise, "Ye have no *life in you*," except the *psuche*—life, and that comes to us not, the very moment man's breath goeth forth. In almost every instance, the *zoe*—life is conditional. See Matt. xix. 17: "If thou wilt *enter into life* (*zoe*) KEEP THE COMMANDMENTS." This cannot be said of *psuche*,—animal life.

The psuche—life is a *present* inheritance, and does not relate to the future, the *zoe*—life, is yet to come. See Luke xviii. 30: "Receive manifold more in this present time, and in the world (*aion*—age) to come (*zoe aionios*) life everlasting." *Zoe aionios*, and *psuche* are never used as equivalents. Says Jesus, "Ye will not come to me that ye might have (*zoe*) life." John v. 40. The phrase, "might have life," signifies that they had not the life Jesus had to give. They had the *psuche* life, derived from their parents, but that was likely to flee from them at any moment, and failing to come to him for *zoe*—life, Jesus would say to them, "Ye have no life in you," and so hope of his promise—"I will raise him up at the last day."

There is a special way in which to travel, in order to obtain the *zoe*—life, which is not the same with the *psuche*—life, this text has already been quoted: "Strait is the gate, and narrow is the way which leadeth unto life: (*zoe*) and few there be that find it."

The way to find *zoe*—life, is so exceedingly "strait and narrow," that few care to travel in it, and the cause, queries is, "few there be that find it." This way must positively be traveled, by all who possess the *psuche*—life, or they will never receive the *zoe*—life, and can have no claim to Jesus' promise, "I will raise him up at the last day."

In my last paper, I referred to my critic, as using Matt. xvi. 25: "For whosoever will save his life (*psuche*) shall lose it, and whosoever will lose his life (*psuche*) for my sake shall find it." I wish to look at it again. He uses this passage to show that should any one lose the *psuche*—life for Christ's sake, he would find his *psuche* —life again at the last day. To do so he places his argument on the word "it," and presumes that is the life he will find. I will call attention to a few passages where a contrast is drawn between the life that now is—the *psuche*, and the *aionion zoe*—eternal life, and at the same time use this same word "it."

I Cor. xv. 42: "It is sown in corruption, it is raised in corruption."

He loses his *psuche*—life, and turns to corruption, and it is an absolute fact that there is not a single instance where the words eternal or everlasting are associated with *psuche*, hence the "it" which turned to corruption, but was "raised in incorruption," could not be the *psuche*—animal life, but the life Jesus promised: "In the world to come (*zoe aionios*) life everlasting." Luke xviii. 30.

Again, "It is sown a *natural* (or animal) body; it is raised a *spiritual* body."

The life one loses for Christ's sake is that which pertains to the "*natural*" or animal body, but he finds in place of it, the "spiritual body." Now, we know of a certainty that the life (*psuche*) which animated the "*natural* body," can never dwell in the "*spiritual* body." The life and environment must harmonize. The psuche—animal life, pertains to *this world*, or age, but "in the world (*aion*—age) to come, (*zoe aionios*) life everlasting.

This word zoe is often prefaced with the definite adjective "*the*"—the "life" thus drawing a clear distinction as referring to *the higher life*, in contrast with the *psuche*, lower, or animal life. I will quote a few samples where *zoe* is prefaced with the definite adjective "*the*," to show this fact.

THE LIFE.

John xi. 25: "Jesus said to her: I am the resurrection and *the life*."

John xiv. 6: "I am the way, the truth, and *the life*."

Acts v. 20: "Go stand and speak in the temple all the words of *this life*."

Eph. iv. 18: "Having the understanding darkened, being alienated from *the life of God* through the ignorance that is in them (ignorant of the gospel) because of the blindness of their heart."

Jas. i. 12: "Blessed is the man that endureth temptation, for when he is tried, he shall receive *the crown of life*, which the Lord hath promised to them that love him." "The crown of life" can never be indicated by *psuche*, that is solely the present animal life.

I John v. 11, 12: "This is the record, that God hath given to us eternal life, and *this* life (in the original "*the life*,") is in his Son. He that hath the Son hath *the life*; he that hath not the Son of God, hath not *the life*." If *psuche* is the equivalent of *zoe*, we should be able to read it into such texts as these.

Rev. xxi. 6: "I will give unto him that is athirst of *the fountain of the water of life*, freely."

While *zoe* alone, has the adjectives describing it as the *eternal* or *higher* life, as contrasted with *psuche*—animal life, yet it has plenty of occurrences without these descriptive adjectives, which any one can see, at a glance, relates to the higher life, without the aid of these adjectives.

ZOE WITHOUT ADJECTIVES.

John iii. 36: "He that believeth not the Son shall not see life."

John v. 26: "As the Father hath life *in himself*; *so hath* he given to the Son to have life in himself."

Verse 40: "Ye will not come to me, that ye might have life."

John vi. 33: "Except ye eat the flesh of the Son of God, and drink his blood ye have *no life* in you."

John x. 10: "I am come that they might have life."

John xx. 31: "Believing that ye might have life through his name."

Acts xi. 18: "God also to the Gentiles hath granted repentance unto life."

Rom. v. 17: "Shall reign in life by one, Jesus Christ."

Rom. viii. 6: "To be spiritually minded is life and peace."

Phil. ii. 16: "Holding forth the words of life."

Phil. iv. 3: "Names are in the book of life."

2 Tim. i. 1: "The promise of life which is in Christ Jesus."

Ver. 10: "Abolished death and brought life and immortality to light through the gospel."

Heb. vii. 16: "After the power of an endless life."

1 Pet. iii. 7: "Heirs together of the grace of life."

In all of the above passages the word *zoe* occurs without the definite adjective *the*, yet no one can fail to see that they all refer to the higher life, while those indicated by *psuche*—animal life, do not.

My critic says: "Quite frequently visitors and speakers come to the surface, that make an attempt to draw a distinction between the life as indicated by the word "Psuche" and the life word "Zoe." This distinction is certainly without warrant, both as to fact and as to Scripture usage."

Our readers can certainly see, by this time, whether the Scriptures warrant a distinction as indicated by the words *psuche* and *zoe*, or not.

There are a few occurrences where the word *zoe* applies to the lower life, but the great mass relate to the higher life, most emphatically. While *zoe uses* ALL *the adjectives describing eternal life*, *psuche* has NONE WHATEVER, but relates primarily to animal life. This is the distinction as to Scripture usage, and is so clear that none need make a mistake.

W. H. WILSON.

For Our Children.

The Violet.

Here is she again, the dear,
Sweetest vestal of the year,
In her little purple hood
Brightening the lonesome wood.
We who, something worn with care,
Take the road, find unaware
Joy that heartens, hope that thrills,
Love our cup of life that fills
Since in spring's remembered nooks,
Lifting fair familiar looks,
There again with cat'ying grace,
In the same dear lowly place
God his annual sign hath set
In the tender violet.

—Margaret E. Sangster.

The Story of Israel. No. 80.

THE CAMP AND THE MARCH FROM SINAI TO CANAAN.

Shall we review a little before we go on? I think that would be best.

In what book was it, that you learned about the beginning of this Israelitish nation? Genesis. Of course it was! It told us how Abraham sprang from Adam through the good Seth, Enos, Cainin, Mahalaleel, Jared, Enoch, Methusaleh, Lamech, Noah, Shem, Arphaxad, Salah, Eber, Peleg, Reu, Sereg, Nahor and Terah, for Terah was Abraham's father. Then there was Isaac and Jacob's twelve sons, and the story of Joseph, and of the happy time in Egypt, under the rule of King Thothmes.

The book of Exodus, told us the story of Israel's bondage under the cruel Edomite Kings—Seti I, and Rameses II.

God had planted the seed of the nation in the land of Canaan; the little plant, was taken down to Egypt, and grew fast in the bright sun of prosperity; then God made rough winds blow on it to harden and toughen it for the time when it must stand alone and become "a tree of righteousness," in that rock-girt school-house at Sinai. For not until the Israelitish nation had camped at the base of the mountain was their separation from all other nations considered complete.

It was at Sinai, that they were fenced off for God, by the giving to them of a law that was sent directly from heaven by an angel. He did not give this law to any other people. He had "borne them, on eagle's wings and had brought them to Himself."

In Exodus, we learned about the Plagues, the Passover, the crossing of the Red Sea. The miraculous stone, the bitter water, the desert journey, the battle with the Amelekites, the firey mount, the making of the idol-calf, the punishment that fell on the people, the broken tables of the ten commandments, the new tables, the various laws, the story of the great annual feasts, how the tabernacle and its furniture was to be made, and how the priests must be dressed, and also where the cloudy-pillar would rest when the tabernacle was set up. It is a book full of prophecies as you will see by reading the book of Hebrews.

In Leviticus, we learned what the work of the priests was to be, about the setting apart of the Levites to wait on the priests—in the place of the first-born of all the tribes; of the different kinds of offerings, of the sin of Nadab and Abihu, in offering strange fire, and how they were devoured by fire; of the beasts and fish and birds, that were clean and might be eaten, and of the unclean ones, that they must never touch; of the dreadful idol Moloch, that the heathen worshiped; of the wicked, familiar spirits, that so many people, even now, like to talk with, of the great reverence due to God; and of the law of love, that embraces both God and our neighbor, telling us to be kind to all.

We might learn many more things about the plague of leprosy, that is so much like sin; about marriage, and how carefully it was guarded; about the blessings that would come upon the nation, if they kept God's commandments, and the awful punishments that would follow disobedience, but, some of these things we can learn about another time.

We want to study the Camp of Israel now, for the people are about ready to start on their journey to Canaan. They have been covenanted to God, in Exodus. In Leviticus, the manner of approach to him is given. In Numbers, the men of war are counted that they may be prepared to go forth and fight. We will begin with the first chapter of Numbers.

It says, "Take the sum of all the congregation of the Children of Israel, after their families, by the house of their fathers, with the number of their names, every male, by their polls."

"From twenty years old and upward, all that are able to go forth to war in Israel; thou and Aaron shall number them, by their armies," (or tribes.) As each tribe is numbered, the same words are repeated—"All that are able to go forth to war." There were 603,550 soldiers; the Levites, were not numbered. 46 and 47 verses, "The Children of Israel were to pitch their tents, every man by his own camp, and every man by his own standard," for the Israelites carried battle flags, just as our soldiers do. Our soldiers are also like the Israelites in another thing, they do not go from one regiment to another; each man pitches his tent in his own regiment and by his own standard.

The tribes of Israel encamped in a hollow square. Inside of the square the Levites pitched round about the tabernacle of testimony, that no wrath might be upon the congregation;" they "kept the charge of the tabernacle of testimony." They took it down and set it up if a stranger came near it, he was put to death.

When the tribes marched, it was in four divisions, and when they went into camp it was the same, (Numbers ii. 1-34) each tribe had its own captain.

Judah was placed on the east side of the tabernacle. Its standard was a lion. The tribes of Issachar and Zebulon, marched under the standard of Judah. Its standard, and the three tribes under it always set out first. On the south side was the standard of Reuben, with his two tribes, Simeon and Gad; his standard had the symbol of a man. This division marched in the second rank. But the tabernacle with the Levites was always kept in the midst of the camp. On the west side was the standard of the camp of Ephraim. Manasseh and Benjamin were under this standard. Their symbol was that of a bull. On the north side was the camp of Dan, with his two tribes Asher and Naphtal. Their symbol was an eagle.

Do you remember "the four living creatures," in Ezekiel, that we had such a time trying to explain? You will find them described in the very first chapter of Ezekiel. The living creatures have the same standards or symbols, of "a man," "a lion," "an ox or bull," and "an eagle." There are four divisions or wings to the army. Every division has two others. The noise of the wings is like the voice of speech, as the noise of an host. There was a throne above them and a man upon it.

We understand it now, don't we? Ezekiel saw in vision the moving army of the tribes of Israel, marching like wheels, with the tribe of Levi, for the inner wheel,—the pillar of fire going with them, God, their King, and the Spirit, their guide.

We find the same "living creatures" in Rev. iv. 6-8; only, they each, have six wings, or divisions. They are called "beasts," but the Greek word here does not mean "beasts," it means creatures. They were living beings or men, for they gave thanks and honor and glory to Jesus. Mr John Cummings thinks these living creatures represent the Jewish church. It looks like it, for they are full of eyes before and behind. These eyes are the eyes of prophecy. We can look backward, through fulfilled prophecy, and forward through that which is yet to be fulfilled. The creatures that Ezekiel saw had eyes in their wings or divisions.

But we must go back to our lesson. It was on the first day of the second month of the second year, after they had come out of Egypt, that the tribes were numbered. The Passover had been kept before in the first month, on the fourteenth day at even, in the wilderness of Sinai (Num. ix. 5) the little passover was kept on the 14 day of the second month, or two weeks after the census was taken.

The Levites were numbered by themselves. They belonged to the Lord for the service of the tabernacle, and were presented to Aaron, to minister unto him. Aaron was of the same tribe, but God had given him a higher place in the worship, just as he has given Jesus a higher place among his brethren. Aaron and his sons had the priesthood. They encamped on the east of the sanctuary. The Gershonites camped on the west side, the Kohathites on the south, and the family of Merari on the north. There were 22,000 Levites.

Another census had to be taken of the children of Israel. This time all the first males born had to be numbered, from a month old and upward. There were 22,273—two hundred and seventy-three more than there were of the Levites—these must be redeemed with money. They must give 5 shekels a piece, or about $2.50. The money was given to Aaron and his sons. Num. iii. 1 51.

All the Levite males were numbered, from a month old and upward, when they were to be matched against the first-born sons of the other tribes, but when they were numbered for the service of the tabernacle, only those were counted who were from thirty years old up to fifty.

The army of God had a good deal to do to get ready to start, but on the 20th day of the second month, just a week after the little passover was eaten, they set out in the order of march given in the second chapter, Num. x. 11, 29.

AUSTIE WINCE.

Announcements.

Editor Restitution:

The Young People's meeting of the Church of God in Southern Kansas will meet at Crescent school house, near Bitter Creek post office, the 28 and 29 of May. The business meeting will be held Saturday evening. There will be two meetings on Sunday, the one 2.30 and the other at 7.30 P. M. All young people interested in the Truth are invited to be present and prepare papers on the subject, which is "Christianity."

MARY I. BARNES, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held in Furnas County, at the Prime School House, about two miles south of Arapahoe, beginning the Lord willing, on Friday, June 3rd, and holding over Sunday. Come, all who can. Attend this meeting, and help to make it a pleasant and profitable one. We hope that before that time, that each congregation will send in its votes for the conference officers it desires for the coming year, and also in regard to the place of holding the annual meeting.

M. D. NEWELL, Pres.
RENA GORDON, Sec.y.

The hill near Jerusalem where the crucifixion of Jesus occured is formed of limestone. The shores of the Dead Sea are lined with pumice stone showered out of some volcano that destroyed Sodom and Gomorrah, which cities finally sank beneath the waters of the Dead Sea.

The Michigan Conference.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, could arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he comes, will find watching," for if we are watching we are also longing and waiting, and if we are longing and waiting, Oh! do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACKMAN, Sec.

PROGRAMME OF THE MICHIGAN CONFERENCE.

THURSDAY P. M.

7.00 Song Service, conducted by C. L. Austin.
7.15 Address of Welcome, President.
7.20 Response, Vice President.
7.35 Sermon, Brother Winchester, "The Lord's Second Coming."
8.35 A Poem, Omer Plover, "The Lord is coming."

FRIDAY A. M.

9.00 Song Service, conducted by A. K. Richardson.
9.15 Social Meeting, R. Lake, subject, "God's Love to Man."
10.00 Paper, "Parent's duties in teaching the Children the Truth," Sister Hoyt. Discussion.
10.30 Sermon, C. L. Austin, "Methodism Work."

FRIDAY P. M.

1.30 Business Meeting.
Paper, "Christ, Our Example," Sister West.
7.00 Song Service, conducted by C. L. Austin.
7.10 Social Meeting, Sister Chaffee, "Workers with God."
7.45 "The future Life as concerns you and me," Bro. Chase.

SATURDAY A. M.

9.00 Song Service, Bro. Chase.
9.10 Social Meeting, Lottie Barnum, "Why and how much does God allow us to be tempted."
10.00 Paper, "What are the requirements of a true minister of the Gospel," K. N. Woodward. Discussion.
10.30 Paper, "The Lord's time, What are we doing with it?" Sister Wince.
Recitation, Ester Richardson.
11.30 Sermon, "The duties of the Church to the Minister," L. C. Chase.

SATURDAY P. M.

1.30 Report of Churches and their Spiritual Needs.
Business Meeting, if necessary.
7.00 Social Meeting, R. W. Woodward.
8.00 Sermon, Bro. Chase, "God's hand in the Affairs of Man."

SUNDAY A. M.

9.00 Song Service, A. K. Richardson.
9.15 Bible Black board Lesson, "The Vine and the Branches," with Bible Reading and Talks, C. L. Austin.
10.30 Sermon, L. C. Chase, "The Marriage Supper."
Collection.
Communion.

SUNDAY P. M.

1.30 Paper, Bro. Wince, "The Lord's money and service." What are we doing with them?
2.30 Sermon, R. W. Woodward, "Darkness before Dawn."
6.45 Social Meeting, F. L. Austin, Divine Union.
7.35 Sermon, L. C. Chase, "The New Era."

Committee on programme,
EMILY BARNUM.
M. A. WOODWARD.
EMILY JACKMAN.
A. K. RICHARDSON.

The *Kin-Pun* is the name of the oldest newspaper in the world. It has been published continously for nearly one thousand years. It began as a monthly. In 1361 it became a weekly, and a daily in 1800. It publishes three editions a day, each edition being on a different colored paper. It is the official organ of the Emperor of China, and is published at Pekin.

If your way is not God's way, you may know that it is not the right way.

Selected.

German Interests in the Philippines.

Reports to the effect that Germany is trying to induce England to make a joint representation to the United States against a blockade of the Philippines may not be true, but undoubtedly a protest has been made by German firms represented in those islands against the proposed action of our ships.

British and German business interests in the Philippines are much greater than those of the Spanish themselves. It is stated that of the 33 great trading houses at Manila 5 are Spanish. Of the remainder, 14, including 4 Swiss, are German, 12 are English, 1 Dutch, and 1 Belgian. Of the 13 large factories only 6 are Spanish. There are in addition to the above 11 other German firms there, which do an extensive business.

The City of Manila has a population variously estimated, but probably of about 125,000, of which the Europeans number some 15,000, not including the troops. The foreign element is almost exclusively Spanish.

Germany has hoped some day to grab the Philippines, and the prospect that under the operations of war the United States may secure control of the islands has stimulated a fear that this country may take permanent possession of them. From our point of view, we know that there is no ground for that apprehension, but it is impossible to make Europe understand that this country is not making a war of conquest. We are supposed to be animated solely by a desire to get possession of Cuba and, incidentally, of as many more of Spain's outlying possessions as may fall into our hands.

This consideration has intensified the bad feeling against this country in the German press and among the German people. With the progress of the war, however, there may be a change of sentiment. The German government has pursued thus far a cautious but not unfriendly course towards ours, and it is not probable that there will be any breach in their official relations with each other.—*Rochester Democrat and Chronicle.*

This Country's Marvelous Wealth.

The government returns of the grain crop of 1897 are now complete. They make almost a startling showing of the wealth of the country in soil production.

Of corn we produced 1,902,967,933 bushels for which the farmers received—for farm prices only are considered—no less than $501,072,952, or about one-half the entire national debt.

Of wheat we produced 530,149,168 bushels, which poured into the laps of the farmers the sum of $468,547,121.

Of Oats we produced 698,767,809 bushels, yielding $147,974,719.

Thus on three grain crops alone our tillers of the soil earned $1,077,594,792.

This does not include barley, hay, beef, mutton, wool, pork, eggs, chickens, garden vegetables, fruits, butter, milk, or any other of a hundred farm products that together exceed these three recorded crops in value. It does not include the 7,000,000 bales of cotton, or the rice or the tobacco, or anything else than three grain products.

What a country ours is, to be sure, when one year's crops yield to the cultivators six or seven times our national debt! What limit shall be set to the power and glory of a country so marvelously fruitful?—*The New York World.*

A map of Palestine in mosaic, over 1,500 years old has been found in uncovering the ruins of an old temple in that country. The mosaic map formed the pavement of the building, and though many parts of it are missing, the section containing the City of Jerusalem is practically intact.

Guide to Washington, D. C. sent free to Teachers and Tourists.

It contains special information about places of interest, also complete and comprehensive map of the National Capital, time of through trains to Washington via of Pennsylvania Short Lines, and reduced rates over that route for the National Educational Association meeting in July. Just the thing for teachers and any one going to Washington. Address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio, enclosing 2 cent stamp. The Guide is worth much more. june 1

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler.	$10.00
J. L. Winer.	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs. Mary E Thompson.	15.00
One who believes that God from little offerings can work out great results.	1.00
A Friend of Truth.	1.00
Mrs. S. A. Wickizer.	5.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, or when left to the publisher to decide, only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J. N. Beck.	.50

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Warsaw, Ind., (Winona Lake,) May 16th, 17th, 18th, 19th, 20th, and 21st, good returning until June 3d, account Presbyterian General Assembly.

To Naperville, Ill., (Burlington Park near Chicago) May 23, 24th, 27th and 28th, for German Baptist Annual Meeting; good returning until June 24th, with privilege to extend limit until June 30th.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Biennial Convention.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C. July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 10th and 20th, good returning until August 29th, account Society of Friends Camp Meeting.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 18th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cosy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by instructive entertainment and study and health giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all required paraphernalia: the large auditorium in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and boating are fine, the large fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa. —may 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

S. R. Chickenbeard, Bonham, Texas.
P. R. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. M. Cressbrough, Gibsburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 284, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchestershire, England.
J. S. Hatch, Scheelsville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Fadwell, Chiswville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Price, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Atlen, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Hamp, Laurel, Neb.
J. R. Fick, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Oswego, Ia.
Mollie Rabacek, W. R. C. Home, Madison, Ohio.
J. Conaway, Bullard, Wash.
S. T. Hook, Pike, Ind.
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H. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave, Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 15, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Halstead, Rensselaer, Ind.
John Fuate, 2012 West Corning Ave, Pasadena, Cal.
H. S. Bwiggins, Rensselaer, Ind.

Kansas.

J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of K. of P. and Uniform Rank Encampment at Indianapolis, beginning Aug. 30th.

For the above occasions the Vandalia Line will make a rate of One cent per Mile.—T. A. Downs, Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., midwayse—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren or the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling on Eld. V. Baker's, 260 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:30 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going West to Aberdeen, thirty miles east thereof.

The Church of God, in Freeburn, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and every hour from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Antlon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bonwar Hall on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ridds Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 40th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Whitethade, Ill., Sec.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbidge, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Dewey, Sec'y and Treas. J. E. Forsythe, Leader.

The Church of Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 3th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

NICKEL PLATE

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The Restitution.

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Poetry.

On The Banks.

East wind and west wind,
Joy and care there be,
Pain and strife that come in life—
Let them come to me.

Cold wind from the North,
Heat from Southern clime,
[illegible]
Through the ages of time.

Whate'er be the lot,
Common to our life,
Let me share the joy and care
Fairly as the rest is.

And if I do work,
And am set to plod,
Let me do it cheerfully all,
Lest I sell out my mind.

Communicated.

Words of Admonition.

Dear Restitution:

I want to say a few words through your columns to the brothers and sisters of our common faith. And if our Editor thinks they are worthy to escape the waste basket assembly, I would like to see them in print.

Now, what I have to say is an admonition to the Church. I do not intend to set myself up for a judge over any one, because we are taught not to do it. But we can admonish one another as our brother Paul has told us. In our little contributions for our paper I have noticed too often, and with a sorrowful heart too, that some of us are too apt to speak too freely about what our neighboring churches believe, and we are apt to give them a wide berth.

Now, if we think our neighboring churches, or our neighbors even do not believe the truth according to the Scriptures, is it our place to stand one side and let them go on, it might be to destruction? I for one say emphatically, no. But we should do them all the good we can. And how can we do them good. Is it not by mingling with them in a friendly way, and letting our light shine in more ways than one. I do not believe in being too clannish. I believe in free speech: I believe every man is a free moral agent, and can choose for him or herself. And if we think that God in his great goodness has made the light to shine in our hearts so that we can see the beautiful plan of salvation, is it not our place and our duty to try to teach some other poor soul the way of life? Therefore, I believe if our neighboring church people will not come in with us, let us go to them

Do we claim to be more holy than the Lord that bought us? Although our Savior was sent to the Jews first, did he ever refuse to heal any one, either Jew or Gentile? Did he not sit at meat with publicans and sinners? Did he not heal the Syrophenen woman's daughter and she a Greek heathen? When Jesus sent out his disciples to preach, on his return, John said, "Master, we saw one casting out devils in thy name, and we forbade him because he followeth not us." Probably the disciples thought that they would be commended for their thoughtfulness. But not so, our Savior said, "Forbid them not, for he that is not against us, is for us." Now do not be too quick to judge other people. You will say, "By their fruits ye shall know them." That is true. Are not other people doing good in the world? I believe so, and I believe also that they will have their reward. But it will be left to the righteous Judge to give them their reward, and to whoever is so blessed is to obtain the better resurrection. Then they will be more competent to give a righteous judgment than now.

I fear sometimes that we drive people away from the truth by our remarks that are not Christ-like. When we tell a man or a woman that the Church of Rome is the harlot and the orthodox churches are her daughters, will that draw men to Christ, who have been brought up to believe that their church is right? They will not believe that until they are taught. Now many, and I might say nearly all, are conscientious in their belief. I do not intend to be understood that it is all right with them because they are honest in their belief. But I do intend to say that they can be driven off from the truth, or from searching for it by such remarks. It was so with myself. I heard the gospel preached quite a number of years before I accepted it, because some would talk out as if railing out against other churches was a part of the gospel. I could see no glad tidings in that. But when I commenced to study for myself I could see the glad tidings in the gospel. Now let us never do it; it will never bring one soul to Christ, but talk with them with the spirit of love. "Charity suffereth long and is kind." to say such things is not kind. When we know those we are talking to have been brought up to believe that way, and never had any other teaching. A good many of us older people belonged to other churches before we joined with the Church of God, and were we not like Paul, honest in our belief, and did we feel that it was kind when any one would tell us our church was one of the daughters? Christ is our pattern, we must not go beyond what he taught us to do or say. The good Book says that those that are led by the Spirit of God are the sons of God, if sons, then heirs according to the promises of God. If we are led by the Spirit of God, we would know how to teach, how to talk to our neighbors on Bible topics; how to pray for them. We have a right to pray for the unconverted; Christ prayed for those that should believe through the Word.

Some of us may have a hobby; let us not ride it to the destruction of ourselves and others. And if we happen to write an article on some subject, and our good patient Editor should think by printing it, it might bring on a discussion which possibly might do more hurt than good; let us trust him to decide for us. He is in a place that we (or most of us) could not fill. He has so many to deal with and please, yet he knows he must do right, regardless of consequences. We should be careful not to show wrath, which is the works of the flesh, but the rather the fruits of the Spirit.

Now, I am going to make a confession to you. Not because I feel that I ought to, only to let you know that I know what I am talking about. Several years ago there had been a discussion in THE RESTITUTION (or through its columns, I should say), on a certain subject. One of the parties made a statement, which I did not think she could prove by the Bible. I thought the matter over a spell, I concluded I would write an article on the other side of the question. I did so, and sent it in. The Editor (Bro. Underwood) sent it back to me, with a private letter, which I will make public, or a part of it. He said he rather liked my views of the subject, but if it was printed it naturally would bring on a discussion; told me to write on some other subject, it would do more good. I thanked him by letter as well as I did in my heart. He knew as well as I that I could not carry on a discussion that would be edifying to any one, or make any one any better. I never would once think of trying it. But suppose I had got offended and told him to stop our paper, would I have been showing forth the fruit of the spirit, or the works of the flesh? Let us be careful what we write, what we say, and above all, how we take well meant advise.

Now, concerning our Sunday schools over this broad land of ours. Let us always try, God helping us, to work in them. It is there we can do good. Some of the isolated brethren complain they have no meetings, no Sunday schools to go to. Now, I would advise those brethren to go the Sunday schools of the other churches; work in them if they will let you; if you are not allowed to work in them, be a scholar, be patient in this respect also, and by and by we shall reap, if we faint not. I remember long before I united with our church, how a good brother in Michigan would always go to the Sunday school. He did not go to let them see how he could argue, but whenever he had a chance to give his views, he did so in meekness, and his words live today in many a heart. Yes, let us work in the Sunday school, in the prayer meeting, for it is there we can do good by a word now and then. "A word fitly spoken is like apples of gold in pictures of silver." We know not what a great matter a little fire kindleth. How are people to know the right way unless they are taught. If they will not come to us, let us go to them. Let us be home missionaries. Paul although an apostle to the Gentiles, yet he preached to the Jews, went where they were, in their synagogues and taught all that would listen to him.

But I must stop. I am afraid I have written more now than I ought. But in conclusion let me say, we must not trust an intellectual knowledge of God's plan altogether. An intellectual knowledge is all right. It is just what we need to make good Christian workers. But we want an experimental knowledge to go with it. How often when I hear people talk, and seem to think because they believe so and so, that they are fit subjects for the kingdom of God. Let us go with God's love in our hearts out in the by-ways and hedges, and compel men to come in with us. By compelling them I mean, teach the Word so plain to them that they will see God's great love, and will give up all and follow the Master. And so I say, let us not be content with our own salvation, but try to bring in sheaves fit for the Master's use.

"Can we go and empty handed,
Can we meet our Savior so;
Not one soul with which to greet him,
Can we empty handed go?"

God has given all at least one talent. Let us use it to the best advantage. How can we do it any better, than to help others to the knowledge of God and to the beautiful plan of his salvation. Now, can we do this by drawing ourselves in a shell as it were, and say we are to come out from among them? Oh, no, that is not what he meant when he said that, "But we were not to partake of their sins." It was with the common people that Jesus was with most, and they heard him gladly, and with publican and sinner also. Let us follow his plan. Go where we will find people that need our help; work in their Sunday schools and prayer meetings, they will let you, and ere long you will reap, if you faint not. Now, let us do this. If we will do it, we will in a short time look in vain for those mournful letters that come out now and then through the columns of THE RESTITUTION. When I read them I feel that our brethren are not doing their duty. "Cast thy bread upon the water and thou shall reap after many days." "The night is far spent, and the day is is at hand." Let us work while the day lasts, for the night cometh when no man can work. I know by experience that we can do good in this way. When we write for our good old paper, let us write in such a way that we can send it out into the world, and feel that it can do missionary work too. Let us send it out broadcast over the land, and feel that others will see our good works, and glorify our Father who art in heaven. Let us proclaim the restitution of all things that were spoken by the holy prophets since the world began. But let us be careful that we do not go beyond what the holy prophets have said. Let us pray the Lord to hasten the time when righteousness shall cover the earth as the waters cover the sea. Amen.

Submitted in love,
ALMIRA BROOKS.

Review.

HOW DID THE LORD JESUS VIEW HIS MESSIAHSHIP? CONCLUDED.

The Messenger: A Magazine.....specially advocating the kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life. Editor R. K. Strang, Glasgow, Scotland. September, 1897.

In the second paper on this subject, three points were specially dealt with —The question put by John the Baptist to our Lord, "Art thou he that should come or do we look for another?" The assertion that our Lord was King of Israel "in fact." The question of the disciples, "Lord, wilt thou at this time restore again the kingdom to Israel?"

2. A strong point is further sought to be made from our Lord's frequent use of the designation "Son of Man" as applied to himself. It is said to be quite Messianic, occurring as it does in Dan. vii. 13, 14, where he is to receive dominion over "all peoples and nations, and languages"—a "wide and universal description, and within which every de ail (Luke i. 32) must fall." It is quite true that "all peoples and nations and languages" are more extensive than the 12 tribes of Israel; but it is nowhere stated in Daniel or elsewhere, that this wide dominion is a function that properly belongs to the Messiahship. The title Son of Man is nowhere said to be Messianic "in its significance." It was applied many times to the prophet Ezekiel, and might with equal propriety be said to be Prophetical in its significance.

3. The matter viewed historically stands thus. Five hundred years before Daniel prophesied, Jehovah made a covenant, promising that a descendant of his should sit upon his throne for ever. 2 Sam. vii. The same David in the 2nd Psalm, where the Messiahship is the theme, represents Jehovah as saying, "I have anointed my King upon my holy hill of Zion," and adding, "Ask of me, and I shall give thee (my Anointed One) the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession." This shows conclusively that the dominion of our Lord over "all peoples," etc., was a superaddition to the Messiahship. Hence when he goes forth to "unite the nations" he is represented as having on his vesture and on his thigh a name written, King of kings, and Lord of lords." In the 110th Psalm where David's Lord is described as "striking through kings in the day of his wrath," and "judging among the nations," it is said "Jehovah shall send the rod of the strength out of Zion." Mount Zion is the Messianic center; the nations "under the whole heaven" constituting the extended dominion of the Lordship. This Lordship of Jesus is often recognized in the New Testament. His disciples addressed him as Lord. Upwards of a score of times he is termed the "Lord Jesus," and upwards of 30 times "the Lord Jesus Anointed." The Pharisees could not answer his question, "How doth David in spirit call him Lord?" It is strange that such facts as these are ignored in an article professing to answer the question, "How did the Lord Jesus view his Messiahship?"

4. Allusion is made to our Lord's use of the term Christ as applied to himself less frequently than "Son of Man." The fact is that all the instances of its occurrence in the gospels where any distinct characteristic of it is traceable, show that the kingly office is the true one. Herod in relation to the visit of the wise men; the Sanhedrim and our Lord's reply: Pilate, the Roman governor; his own allusion to it, and his being the Son of David; the confession of his Apostles in connection with their so-called "deep-rooted prejudices," and yet approved by their Master; and above all, the special form of Nathanael's confession; all conspire to prove that "the Anointed" signifies "King of the Jews." In the absence of evidence pointing distinctly to any function beside this, I prefer to abide by this definition.

5. But just here the crowning proof of the position maintained in the article is reserved for the close of it. It is said "a passage of supreme importance in this inquiry.....is Luke iv. 18. It is our Lord's own Divine conception of his commission as the Christ," etc. This passage may indeed be well described as "of supreme importance," for it is really the only one quoted in the article which possesses a semblance of proof that the Messiahship embraces more than Royalty. I feel convinced, however, that it fails to prove any such thing. The words "*Anointed me to preach*" certainly occur, and it becomes a matter "of supreme importance," to ascertain the true meaning of the passage. It may be considered that any attempt to set aside such plain language must savour of higher criticism and special pleading. But I have to found one criticism other than my own.

6. It is admitted that our Lord's Anointing was primarily at least for Royalty, although his mission embraced the prophetic, priestly, and apostolic offices as well. This has to be kept well in mind.

7. The criticism as regards this text is simply that of *punctuation*. Scholars differ from the Common Version here. The Revisors place a colon (:) after the word "poor." This at least makes a broad distinction between being "anointed to preach the gospel" and being "sent to preach" other things. I venture to suggest here that the preaching of the gospel, that is, "the kingdom of God," thus attributed to the Anointing is simply one of the prerogatives of royalty, which is to proclaim the kingdom pertaining to it. But this only by the way.

8. Other translators go a step further, and place a semi-colon (;) after "Anointed me"—Nathaniel Scarlett (Translation of the New Testament. London, 1798:) and William Thomson, (The New Testament, translated from the Greek, and the four gospels arranged in a Harmony, etc., Kilmaonock, 1816). The punctuation adopted by these scholars places a complete severance between the Anointing and the preaching both of the gospel and the other items following. These are all ascribed to his apostleship, that is his being "sent." Without any alteration of the words, therefore, except a slight transposition of the phrase "he sent me," the passage is brought into agreement with our Lord's statement in verse 43 of this same chapter—"I must preach the kingdom of God to other cities also: for therefore am I "sent." It thus also accords in form with the parallelism in Isaiah lxi. (which our Lord read in the synagogue) as we find it in the Paragraph Bible:

"The Spirit of the Lord God is upon me;
For the Lord hath anointed me;

To preach glad tidings to the meek he hath sent me,
To bind up the broken-hearted;

To proclaim liberty to the captive,
And to open prison doors to them that are bound;

To proclaim the acceptable year of the Lord."

In giving this extract, I have, in accordance with the suggested punctuation, inserted in the first couplet, a semi-colon after "anointed me." I have also connected the phrase "he hath sent me" with the first number of the second couplet as in Mr. Thomson's translation, but in the order given in the Common Version. I quote a note on the passage in Luke by Thomson, showing that others held the view of the punctuation which he had adopted. He says, "I agree with those who think there should be a point after 'he anointed me,' and that *apostellei*, 'he hath sent' should be construed with all the infinitives.....'to preach glad tidings to the poor' as well as with what follow." Mr. T. does not mention who "those" are he refers to; but I find that in the Latin Vulgate, the Spanish and the Portugese, the point used in Isaiah xli. is a colon (:). In the German it is a full stop (.) In the Greek and in the Italian the point used in Luke iv. 18 is a colon (:) in the French and Welsh a semi-colon (;) In the Hebrew Bible there are no points corresponding to those used in modern languages.

9. I have only to remark in leaving this passage that considering such variety of construction as I have indicated, this text cannot be adduced as adequate proof of the complex Messiahship maintained in the article under consideration.

10. I have thus noticed all the more salient points of the article and conclude by submitting to the candid consideration of the reader, that it fails to substantiate the position taken up by the writer.

J. CAMERON.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, MAY 18, 1898. NUMBER 20.

The Michigan Conference

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, could arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he cometh will find watching." for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACKMAN, Sec.

PROGRAMME OF THE MICHIGAN CONFERENCE.

THURSDAY P. M.

7.00 Song Service, conducted by C. L. Austin.
7.15 Address of Welcome, President.
7.20 Response, Vice President.
7.35 Sermon, Brother Winchester, "The Lord's Second Coming"
8.35 A Poem, Omer Clover, "The Lord is coming."

FRIDAY A. M.

9.00 Song Service, conducted by A. K. Richardson.
9.15 Social Meeting, R. Lake, subject, "God's Love to Man."
10.00 Paper, "Parent's duties in teaching the Children the Truth," Sister Hoyt. Discussion.
10.30 Sermon, F. L. Austin, "Methodical Work."

FRIDAY P. M.

1.30 Business Meeting.
Paper, "Christ, Our Example," Sister West.
7.00 Song Service, conducted by C. L. Austin.
7.10 Social Meeting, Sister Chaffee, "Workers with God."
7.45 "The future Life as concerns you and me," Bro. Chase.

SATURDAY A. M.

9.00 Song Service, Bro. Chase.
9.10 Social Meeting, Lottie Barnum, "Why and how much does God allow us to be tempted."
10.00 Paper, "What are the requirements of a true minister of the Gospel," K. N. Woodward. Discussion.
10.30 Paper, "The Lord's time, What are we doing with it?" Sister Wince.
Recitation, Ester Richardson.
11.30 Sermon, "The duties of the Church to the Minister," L. C. Chase.

SATURDAY P. M.

1.30 Report of Churches and their Spiritual Needs.
Business Meeting, If necessary.
7.00 Social Meeting, B. W. Woodward.
8.00 Sermon, Bro. Chase, "God's hand in the Affairs of Man."

SUNDAY A. M.

9.00 Song Service, A. K. Richardson.
9.15 Bible Black board Lesson, "The Vine and the Branches," with Bible Reading and Talks, C. L. Austin.
10.30 Sermon, L. C. Chase, "The Marriage Supper."
Collection.
Communion.

SUNDAY P. M.

1.30 Paper, Bro. Wince, "The Lord's money and service." What are we doing with them?
2.30 Sermon, B. W. Woodward, "Darkness before Dawn."
6.45 Social Meeting, F. L. Austin, Divine Union.
7.35 Sermon, L. C. Chase, "The New Era."

Committee on programme,
EMILY BARNUM.
M. A. WOODWARD.
EMILY JACKMAN.
A. K. RICHARDSON.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Ind. May 18, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—The Restitution, Plymouth, Ind.

We have received a number of papers from Bitter Creek, Kan., written by the young people, and read at their late meeting. We are glad to get them, and will gladly give them place in our paper in regular order.

Brother A. H. Zilmer was at North Lewisburg, Ohio, Sunday, May 8, and baptized three more into the sin-covering name. He was at Roll, Ind. the 15th, and will be in Plymouth next Sunday. He is doing good work for the Master.

Brother Joblin has been quite sick and unable to write as usual. We have the continuation of "Law or gospel," but too late for this paper. Trust he will be able to give us his usual copy for next issue. The war news occupies much attention at this time, and we give some of that in place of Brother Joblin's writings this time.

We would call attention of the brethren in Michigan and Indiana to the very excellent programmes prepared for the conferences to be held in June. Presuming that they will be carried out in the main as arranged. You cannot afford to lose any part of them. Make your calculations so as to be there all through. You will not regret the time spent. Word comes to us that Brother P. H. Bouk of Fonthill, Ont. will attend both these meetings. We should welcome him among us.

War and its Effects.

Matters are getting no better fast in Italy. The "bread-riots" are taking a most serious turn. It seems that they are mere incidents in the deeper schemes of revolution in that country. Italians are heavily taxed to support a first class army and navy on the resources of a third rate country, hence the monarchy is in danger of being overturned. Sir Charles Dilke said some years ago that Italy would drift to the brink of a great disaster on the tide of a fatally pernicious system of taxation. The events of the last ten days have shown the verification of this prophecy. Spain is bad off, but Italy is worse. But the system governing Italy is so vital to the other members of the triple alliance (Germany and Austria) that it must be maintained if possible. France would welcome the downfall of this system, as it would result in an Italian republic that would likely side with France as against Germany. Hence the efforts by Germany to uphold the present King.

Sagasta is striving with all his might to form a strong cabinet for Spain, and so bolster up the tottering administration. He has much opposition, and the enemies in his own house seem to cause as much anxiety as the ones outside.

In England matters of the gravest import are before the government. Lord Salisbury's speech at a meeting of bankers last week produced a "more serious effect on the country than many of his strongest published utterances, and the word "war" is being coupled with the word France in a thousand English mouths today. It is not that the Premier made any direct reference to France, but he warned his hearers in words which could not be explained away that there was real danger of a struggle near. Then he left them to name for themselves the quarter whence that danger was coming.

One who heard the speech informs me that he himself left the meeting convinced that within a few weeks France would either have conceded England's claims with regard to the Niger and Lagos Hinterland or would have thrown down the gauntlet. The Premier's impressive gravity seemed almost to prophesy that France would not come to terms.

Another speech, this time from Birmingham has powerfully moved his people. Seldom since the days of John Bright in that city has such cheering been heard as greeted Chamberlain's expression of the hope that in some great and noble cause the Stars and Stripes and the English flag could wave together over an Anglo-Saxon alliance."

Lord Chamberlain, the Secretary for British Colonies in a speech openly advocated an alliance between America and Britain, and it has stirred the English people to the highest pitch Could such a thing be brought about it would enable England to face Russia and her allies with a bold front. The American people, with the "Monroe doctrine" and the "Policy of Washington" deeply imbued within them, will no doubt be slow to favor such a union, but it will surely come about. It may at first be indirect, and not amount to an "alliance," but it will nevertheless mean "understanding." Mr. Chamberlain said. "The time had arrived when Great Britain may be confronted by a combination of powers and our first duty, therefore, is to draw all parts of the empire into close unity, and our next to maintain the bonds of permanent unity with our kinsmen across the Atlantic."

He spoke of this country as "a powerful and generous nation" and declared that—

"Terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance."

Many prominent men in this country have hinted at just such a union within the past few weeks, and we may look for startling developments very soon.

The fleet under Admiral Sampson on last Thursday bombarded and reduced the fortifications at San Juan, Porto Rico. Other vessels sent to Cienfuegos on the South coast of Cuba had a desperate fight on Friday when they attempted to cut the cable between Cuba and Spain. One of Admiral Dewey's ships sank a Spanish War ship in Asiatic waters last week. Supplies and ammunition with men and vessels are being hurried on to aid Dewey at the Philippines, and at the same time a powerful fleet is being made ready at Cadiz to go to the relief of the Spaniards at Manila.

It is stated in late despatches that Sagasta and the Spanish ministry have handed their resignation to the Queen, and a new ministry will be formed. An American vessel sank several of Spain's ships and reduced the fortifications at Cardenas. This is the same port where the Winslow was almost completely disabled last week. The Spanish fleet is reported to be at Curacao Island north of South America across the Carribean Sea. Where they will next be found is not know. The cloud of war is gathering blacker and blacker. Watch for the lightning's flash.

Selected.

Waterway Across Russia.

It has been freely stated that the monumental railway enterprise of the nineteenth century will be the Transsiberian railroad. Considering that when this tremendous length of line is completed the Pacific littoral will be brought into direct railway communication with the North Sea, one cannot but pause for a moment to admire the enterprise of a nation which in some quarters has been looked upon many years as more or less barbaric.

There is no question that Russia is marching onward with firm and vigorous steps, and in engineering bids fair to compete with any of the older and, presumably, more intelligent countries. Its latest engineering scheme is one which is likely to put into significance any other undertakings of a like character. It is nothing less than to build a gigantic waterway from the Black Sea to the Baltic, in other words, a canal deep enough and wide enough to carry cargo steamers from the north of Russia to the south, or vice versa. At the present time the country of Russian Poland in the watershed of the Dneiper is being actively surveyed toward this end, and early next year it is expected that the work of constructing this gigantic canal will begin. The estimated cost is $100,000,000, which includes a system of electric lights along the canal's whole length of 1,000 miles.

A glance at the map will reveal the fact that in western Russia the low flat marsh land adjacent to the Dneiper should afford excellent opportunities for rapid work in connection with the enterprise in hand. The scheme at present is to take advantage of the River Duna from the port of Riga on the Baltic coast to the town of Dunaberg in Poland. Here a canal will be cut to the River Beresina, which flows into the Dneiper, which itself, after passing through Kiev and Ekaterinoslav, empties into the Black Sea at Kherson, close to Odessa. The canal will, when completed, be in every way as great in its possibilities as the present Suez Canal, for not only is it intended for the development of commerce, but it will be built large, deep, and wide enough to allow of the passage of ironclads and ocean going steamers.—*New York Herald.*

Bread Riots.

"The so-called bread riots that have taken place in Milan and other cities of Italy indicate a condition of affairs that is more desperate than appears on the surface. It is true that the people are suffering for bread, for it so happens that in every great wheat-producing country in the world the crop of 1897 was a short one. In Germany, France and England, where a considerable portion of the wheat consumed is usually of domestic production, almost the entire consumption, has had to be obtained abroad. The store-houses, besides the United States, from which those countries have depended for their wheat have been Russia, India, Egypt and Argentina, but last year Russia had no surplus to export, India had very little, Egypt next to none, and Argentina harvested only enough for home consumption. The result is that bread is dear and the people are hungry.

Italy is in a worse situation than any of the countries importing wheat for domestic consumption. She has impoverished herself by attempting to maintain a standing as a military and naval power that was beyond her possibilities. What Germany and France did, Italy strove to duplicate. She wished to be classed as one of the great powers of Europe, and she has drawn the life blood out of her people in the attempt, realizing only failure. She entered into a triple alliance with Germany and Austria, and has tried to maintain a position of equality with each. With a population of about 30,000,000, she keeps a permanent peace establishment of 216,235 men, with a compulsory reserve of 1,911,000. The members of this reserve, while not constantly in service, are compelled to spend from three to nineteen years in the army, which is a fearful drain on the productive energies of the country. Besides this large number of soldiers the Italian navy has 21,724 men on the active list and 19,600 on the reserve list, making a total of nearly 2,250,000 men who are not only withdrawn from the various industries of the kingdom but have to be supported in idleness. The result is that general stagnation in business and enormous taxation are universal in the country, labor is unemployed, and those who find work receive starvation wages. The increase in the price of bread, even if it is small, brings want and hunger to people who are always on the verge of starvation. The high price of bread is only an incident that drives the people to riots which show the really intolerable conditions of affairs all over Italy. That country is attempting to do what the frog did when it sought to rival the ox, and possibly a similar result may follow the attempt.

To Hold the Islands.

"The English people believe that the time has come for the United States to become a colonizing nation. If George Washington were alive today he would counsel that the doors be thrown open and that the United States give up its policy of non-intervention and take an active part in the affairs of the whole world—seize Cuba and hold it to guard the coming Nicaragua Canal, annex Hawaii, keep the Philippine Islands, and with these possessions stand with England to aid in forwarding that ideal of Anglo-Saxon progress which is to rule the world."

These were the words in which Amyas Northcote, son of Sir Stafford Northcote of England, and member of the Chicago firm of Aldis, Aldis and Northcote, epitomized last night the sentiments which he said were his own, and which he declared he had found during a stay of several months in England to be also those of the entire English people.

"During all the time I was in England," he said, "I met but one person who did not side in an outspoken manner with the United States and its cause. The one exception was a romantic girl who had lived for a while in Spain.

"Up to the time the Maine was destroyed by the Spaniards Englishmen generally though friendly to America, had not paid much attention to the Cuban question. That aroused them and they want to see vengeance. It is the same with Englishmen everywhere. The London papers have been generally conservative, even in indorsing American action, but many of the papers in smaller cities have declared for an active alliance with this country for the purpose of immediately wiping the Spanish nation off the face of the earth.

"I make the positive statement that England stood out against a European plan to intervene in behalf of Spain, and that but for England's decided assertion that it would neither intervene nor consider interference by others a friendly act the United States would today find itself opposed to the concert of Europe.

"I was not in England when Dewey destroyed the Spanish fleet, but I know that England is overjoyed not alone at the result of the battle but the method of it.

"I believe that the United States should keep the islands. I believe, too, that they will open a mission for this country. The Anglo-Saxon is a born colonizer, and he owes colonization as a duty to civilization. The United States has proved its capabilities by colonizing a continent. Let it keep on to the westward. Hawaii is a step, the Philippines another. The islands can go only to Great Britain or to Japan if the United States gives them up. If the United States gives them up the Eastern question will be tenfold more complicated, but if they are retained England will feel that they are in the hands of a friend.

"The English people do not want an alliance any more than do Americans, but they do want to feel that if every other country joins to fight Great Britain then the United States will step up alongside."—*Chicago Tribune.*

Anxious for War to End.

We clip the following from the *Chicago Tribune* of May 15, it being from a London correspondent:—

"Public attention is now centered upon the maneuvers of a small but fast and powerful fleet against stronger but scattered squadrons, whose speed is that of their slowest ships. Every naval expert has his theory respecting Admiral Cervera's objective point, whether it be San Juan, Santiago, Havana, or Key West, but conjectures require no attention when news of a decisive battle for the supremacy in the West Indian waters may come at any hour. Criticism after the event will be more informing than futile guesswork based on individual capacity for naval strategy.

The chief lesson of the week, with daily broadsides of war information, is that the Spanish government has a brilliant talent for keeping its secrets, misleading the American press, and making war in the dark. It is well served by its secret agents in the West Indies, and by its absolute control at home of the press and telegraph has succeeded in concealing the real line of operations of its fighting squadron.

One point on which there is general agreement is that the appearance of a Spanish fleet in the West Indies is a sign that the war will be shortened. If the squadron obtains some temporary success by attacking an inferior force of blockading vessels of Cuba or menacing Key West, the Spanish government will have a better chance of reconciling the public at home to the negotiation of peace, Spanish honor having been saved. If the Spanish fleet be disabled or destroyed, the continuance of a hopeless struggle will be out of the question, and European pressure will be brought to bear strongly upon Madrid against battling with the inevitable.

Whatever may happen in West Indian waters will send up Spanish 4s by promoting the chances of peace, and with the terrible signs of social unrest and organized revolt against the government and law in Italy this result will be welcomed with a feeling of relief throughout Europe.

The Italian revolt is regarded in England as a movement almost as mysterious as the struggle from the darkness to light witnessed in 1848. The agitation for cheap bread is not attributed to wheat speculation in America or to the exhaustion of the world's reserved stock of food supplies: it is described as a movement partly socialistic, partly religious, partly sectional, but wholly inspired by discontent with existing political conditions by which the masses are overwhelmed with taxation and poverty.

Socialist organizations are known to have been making great headway during recent years in northern Italy, and the clerical party is charged with encouraging the movement. The main weight of taxation has fallen upon the northern provinces, which have become dissatisfied with the costly policy of armaments and the results of the unification of Italy. Every traveler who spends the winter in Italy returns with the conviction that it is a self-centered country, ignorant of what is going on in the world, and wholly engrossed with its own misery and with the religious controversy over the re-establishment of the temporal power of the Vatican. That the American attack upon another decaying monarchical state has been the signal for an anti-monarchical movement in Italy is an assumption which cannot be reconciled with the indifference of the people to what is happening abroad; it is more reasonable to believe that the Italian mobs have been starved and taxed into disaffection until they are ready to fight the troops in the streets.

The Ministers are afraid to let the truth be known, and have recourse to stern measures of repression. The most ominous signs are the wide diffusion of revolutionary ideas among the poor, who are armed only with the courage of despair, and the incapacity of the governing classes to consider grievances until the only method of meeting them is by bayonet charges.

Apart from the apprehension caused by the democratic revolt on the continent, with cheap bread as the watery, there is a clear perception here of the truth that the forces of Europe are now in process of rearrangement. France is assuming the leadership of the Latin races, sympathizing with the Italian government in its hour of fiery trial and openly favoring Spain at Martinique in defiance of neutrality, and lending money to the Madrid government.

The triple alliance is well nigh shattered when Italy is honeycombed with socialistic discontent, France, with Russia in alliance, and Italy drawn toward her, and Spain dependent upon her, looms up with new resources of power and prestige.

Lord Salisbury is quick to perceive her increased importance, for he has appalled the well fed London bankers with an ominous display of pessimism, and has reopened the press discussion of the questions at issue in Bousa and the Lagos Hinterland. No minister, unless it be Chamberlain, seems to know whether there is really ground for fighting in West Africa, but every diplomatic expert understands clearly that French ascendancy among the Latin races, with a disturbing of the triple alliance, will carry Germany toward England and the Anglo-Saxon side.

What is unmistakable is the fact that Europe is profoundly affected by American intervention in Cuba and the Philippines, and by the evidence that its own security depends upon an uninterrupted cheap food supply from the United States. So great is the area of disturbance that the continent desires to have the war brought to an end as quickly as possible for its own peace of mind before all existing diplomatic combinations are shattered."

The dews and rich showers of God's grace slide on the mountains of pride, and fall on the low valleys of humble hearts, and make them pleasant and and fertile.—*Leighton.*

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson.	15.00
One who believes that God from little offerings can work out great results.	16.60
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Sipe,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Lucy A. Campbell,	1.00
Mrs. E. V. McLenathan,	.25

Notice.

Bro. Underwood:

We want a preacher at Wenatchee, Wash. We have a small church organized here, but have no regular preacher and I thought you might know of one we could get; or you may make our wants known through The Restitution. Any one writing please give the amount they would want a year. Address us at Wenatchee, Wash. Yours in hope,

Harry W. Patterson.

[We give the above notice as sent to us, hoping that some one may be found to fill the place.—Ed.]

It is said that a poor woman who keeps a small fruit stand in New York gives regularly twenty-five dollars to the cause of missions. Her whole income is not over two hundred and fifty or three hundred dollars a year. Certainly she merits the encomium pronounced by the Savior on one of her sex—"She hath done what she could." If her example were imitated, as it should be, how soon the treasury of missionary societies would overflow! It is not the large gifts of the few rich, but the small gifts of the many in straightened circumstances, that support the cause of world-wide missions.—*Religious Intelligencer.*

Never be cast down by trifles. If a spider break its web twenty times, twenty times will he mend it again. Make up your mind to do a thing, and you will do it. Fear not, if trouble comes upon you; keep up your spirits, though the day be a dark one.

Men will not forever fight about mere memories. He is the wisest who leaves the dead to bury their dead, and who follows the Master into the new fields of present duty.—*Rev. Woodford.*

O how sweet are God's precepts, when we read them not alone in books, but also in the precious wounds of the Savior.—*Luther.*

Summer Havens.—Attractive Resorts For Rest and Recreation.

Illustrated information about American's popular summer resorts is being distributed by Passenger and Ticket Agents of the Pennsylvania Lines. It includes descriptions of leading places of summer sojourn along the Ocean, in the Mountains of the East, and in the Lake Region and Northern Michigan, all of which are within easy reach over the Pennsylvania Route. For a copy please apply to nearest Pennsylvania Lines Ticket Agent, or address your request to C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio. 11

Send to this office and get a "War Atlas" only 25 cts post-paid.

Poetry.

Coming for His Bride.

Behold he cometh for his bride.
Jude 14; Rev. xxi. 9, 10.
All clothed in purest white,
Matt. xvii. 2; Rev. iii. 4.
As down the azure vault he rides,
Acts i. 11.
In majesty and might.
2 Peter i. 16; Eph. vi. 10.

The hills and dales and mountains quake
Matt. xxvii. 51.
At the thunder of his word.
Rev. xix. 2; 1 Thess. vii. 16.
The sleeping dead in Christ, awake,
1 Thess. iv. 16.
To meet their coming Lord.
1. Thess. iv. 16.

Clothed with immortal robes of life.
Rev. vii. 9, 13.
On Zion's Mount they stand.
Rev. xix. 1; Psa. xlviii. 2.
With him as brother, sister, wife.
Matt. xii. 50; Rev. xvii. 7.
Redeemed from every land.
Rev. v. 9, 10.

With joy the victor's palm they wave,
Rev. vii. 9.
As with one voice they sing.
Rev. v. 9, xv. 3.
Where's thy victory now, O grave?
1 Cor. xv. 55; Hosea xiii. 14.
Where now, O death, thy sting?
1 Cor. xv. 5; Isa. xxv. 8.
Dr. J. H. Thomas.

Communicated.

The Last Days.

Dear Restitution:

We are living in the very last days of Gentile times. We do not realize the magnitude of the things which are taking place around us. Until within a few weeks it was generally supposed, by Bible students, that this country would not be drawn into the last great contest between nations, which will result finally in the great battle of Armageddon. This nation was at peace with herself and with all the world, and we are so far from what is to be the scene of the conflict, that it has been generally supposed that we would escape. But what is the outlook now? As an act of humanity we interfere in behalf of the starving Cubans, and lo, the whole kaleidoscope changes. Who can foresee or foretell the end of the struggle between this government and Spain? Who would have thought a few short weeks ago, that the month of May would be ushered in by the bombardment, by our warships, of a city of more than one hundred and fifty thousand people, whose shores are washed by the waters of the China Sea. Truly facts are stranger than fiction.

Is it not strange that the first thing our government does, after declaring war with Spain, is to send our warships right into the territory for the possession and control of which, the governments of Russia, Germany, England, France, Japan, Spain and China are contending. Each of these nations has a fleet of war ships near the Philippine Islands. Why was Commodore Dewey and his fleet stationed at Hong Kong, China? It was because of threatened trouble between Russia, Germany, France, England, Japan and China over the possession and control of Port Arthur and other ports in China. Dewey was there with his fleet to watch the interests of this country. In the late war between Japan and China, Japan was victorious and in the settlement between those two nations it was agreed by China, that Japan should have the country of Corea and the harbor of Port Arthur, which is the best harbor in Chinese waters. No sooner was this settlement made between these two nations, than Russia stepped in and forbid its being carried out, for no other reason, than that she wanted the possession of Corea and the absolute control of Port Arthur. She did not claim that she had any right to either Corea or Port Arthur, or that she had any right to interfere with the settlement made between Japan and China, but she wanted Corea, and she wanted Port Arthur, and she would not therefore permit Japan to have either of them. England took the side of Japan as against Russia, and Germany sympathized with Russia and at once hunted up a port in Chinese waters, which she wanted and took possession of it, and still holds it. The nations at once sent their fleets of war ships to the place of trouble. This country sent Dewey and his fleet. Why we sent a fleet no one can explain. Our statesmen and newspapers claimed all the while that we had nothing to do with the trouble over there. All said this country is in favor of the "Monroe doctrine," which being interpreted means "America for Americans." We said let the European nations take care of the Orient, we will control the Occident.

The newspapers have been telling us from week to week, for months past, that England and Japan on one side and Russia and Germany on the other, would certainly get into a war over the possession and control of these Chinese ports. But what happens? We declare war with Spain and Commodore Dewey is ordered to take his fleet and attack the Spanish fleet in Manila harbor, and get control of the Philippine Islands. The war was declared by us for the purpose of freeing Cuba. We commence by bombarding the Spanish fleet in Manila Bay and by bombarding the forts of the City of Manila, which is more than ten thousand miles from the Island of Cuba. Why didn't we commence by bombarding Havana? That could have been just as easily done and the would have been getting at the matter direct? I am not condemning the policy of President McKinley, on the contrary I am rejoiced that Commodore Dewey has had such good success. But still the question, why is our fleet on the other side of the world actively engaged while our fleet in the Gulf of Mexico, near Cuba, is doing comparatively nothing, remains unanswered. In other words, why did this country go to Asiatic waters to commence this conflict instead of commencing it in the waters surrounding the Island of Cuba? The answer is "man proposes, but God disposes."

The purpose of this government in the present conflict is to free Cuba, God's purpose is much broader and far reaching. This war is one of the many skirmishes which will finally lead up to the great battle of Armageddon.

The Philippine Islands lay at the very gateway into the China, Yellow and Japan Seas. These are the waters on which the fleets of Russia, Germany, France, England, Japan and China will fight in case these nations shall get into war over the troubles now threatened. In the event of such a war the nation which controls the Philippine Islands would have a great advantage as they could be used as a base of supplies.

Does prophecy point to a conflict between the nations on these waters? I think it does. In Ezek. xxxviii. 4. we read "I will turn thee back, and put hooks into thy jaws, and I will bring thee forth." At first blush this would seem to be a contradiction. Immediately after the close of the late Turko-Russian war, which was brought to a close by the Berlin Conference, against the wishes of the Russian government, Russia commenced the building of a railroad to the Pacific Ocean in order that she might have a port of entry that does not freeze up. So that she can have communication with the outside world at all seasons of the year. The Russian government has been trying for more than two hundred years to accomplish this, by getting possession of Constantinople, which could give her an outlet through the Mediterranean Sea. But she has failed in this, and after making her last effort, in the Turko-Russian war aforesaid, she adopted a new policy. She wants Port Arthur for the very purpose of making that the terminus of this railroad, which she is building to the Pacific.

In the great final contest the country of Persia will be allied with Russia. See Ezek. xxxviii. 5. This would give Russia control of the Persian Gulf. Troops could be carried by water from Port Arthur to the Persian Gulf and landed at the north end of that gulf, and marched across the country of Persia to within a short distance of "the mountains of Israel." Ethiopia will also be allied with Russia. This country lays south of Egypt, bordering on the Red Sea. This would enable Russia to have a foothold on that Sea. Thus we see that after laboring in vain for two hundred years to get an outlet through a port that does not freeze, the Lord took hold of "Gog" (Czar of Russia) turned him back and put hooks in his jaws, and led him to build this railroad to the Pacific, which will furnish him a base of operations that will enable him to carry forward the great prophetical war, which is to break the war spirit of the Gentile nations. The war spirit of the Jews and Israelites has been most thoroughly broken by their long persecutions. That is the reason that Joel's proclamation to prepare for war is made only to the Gentiles. I have no doubt but that Russia will attack both from the north and the south. She will not carry all her troops to the Pacific Ocean, but she will take some of them there, and she will also march an army direct from the north, and attack from that quarter as well as by the way of the Persian Gulf and Persia.

War is a terrible calamity, but it must come. It has been so ordered by our heavenly Father. "When ye see these things come to pass lift up your heads and rejoice."

R. S. Duncans.

Curious People

We do not mean by this heading that the people to whom we refer have the organ of marvelousness largely developed, but that their expressions in waiting for our Restitutions are at times exceedingly curious. To one who sees the ludicrous in life some of these expressions seem very funny.

If these glossy memories were due to a lack of natural talent it would be sad indeed, but in most of cases it is a lack of care in the preparation of the manuscript for the printer and such people deserve a kindly reproof.

Perhaps the best way to do this is to point out some of these "funny-isms," so that they may be noticed and avoided in future:

Some writers, (preachers they are) have a way of announcing their appointments something like this:—"I will preach at the Brown Schoolhouse in Brother McCarthy's neighborhood on Thursday evening before the Third Sunday in May, and continue over Sunday the Lord willing."

Well, where is the Brown Schoolhouse? and who is McCarthy? If this announcement should come into a McCarthy neighborhood where there is a "Brown" schoolhouse the McCarthy's might know for whom it is intended. Then, again, the speech that the preacher is to make is an exceedingly lengthy one commencing on Thursday and continue over Sunday:? McCarthy and his neighborhood will be exceedingly fortunate if the Lord is not "willing," and the preacher fails to come. But Mc.'s brain must be clear and able to catch a backhanded expression if he can tell just what day the "Thursday before the third Sunday in May" will be.

Another writer, who otherwise gave us a fine exhortation, began by saying "With pen in hand I will try to write a few lines." Well, how in this world could you write a few lines unless you did it with your pen in your hand?

An intelligent brother with whom we have an intimate acquaintance, and a preacher too, rounded up after the western style, and truthfully showed our failings, which we deserved and even more, yet the odd thing about it was it ended with the usual "amen." It is scarcely to be supposed that the good brother desired that state of things to continue and yet the Amen—so be it he—as it is now used, would express his approbation of our shortcomings.

Another writer tells us in a lengthy article in "Report of Meetings" how few will listen to the truth, and that only a few will be saved: and yet he informs us that he baptized several persons "into the All Saving Name." It is just to suppose the name referred to is the name of Jesus. Is it possible that he will *save all?*

The "Church Directory," or "List of Churches," deserves a little friendly criticism. One church meets "On top the hill" in a schoolhouse on Sunday. If a person desired to find some of the brethren in that large city he might find some of them if he could find the schoolhouse, but it would puzzle him to find any of them on a week day, as there is no name given of any person as Elder or Deacon, or any one to whom a letter may be addressed. We venture the assertion that the brethren of that church are not troubled with visiting brethren or with those of "like faith," even if it is a church with a blessed hope. No one could find them out unless he was an expert detective.

There is another church which meets in a hall on a certain Avenue on Sunday, but no name of elder—no address where a letter may be directed or a caller in the great city may find a brother. Don't they want any one to call on them at all? What is the object of stating that there is a church there, or of putting it into the Restitution?

There is an announcement of a church at another place. They say all are welcome—to come to the hall—of course—but whom could we address telling we would be there at a certain date to speak for them or to visit them or to write an epistle of brotherly good-will and exhortation. It may be the style of large cities to do things that way, but to a western man such an announcement looks as if it was intended to keep people from finding out where any of those brethren live.

Another church tells us that it meets on the "third floor" and no doubt the stairway is dark and crooked, so they are pretty sure not to be found even on Sunday; but if any are of the same precio is faith and succeed in finding them, they are assured that they "are welcome."

Many of our people have long ago learned a passage of Scripture. We do not remember ever having heard the whole verse quoted by them; but that part which refers to "a peculiar people," seems to have an exquisite charm in it; and judging from the fruits displayed they are living it out to the letter—the peculiar part.

There is one more class of curious people among us. They must have been born as naturalists. They manifest a decided preference for animals, and while they never write about birds or fishes they are great on beasts. They are always talking and writing about the "beasts of Daniel and John" and especially about one which they name a "Non descript," which seems to be a favorite one in their menagerie.

Brethren, suffer the word of exhortation from a curious brother.

A. J. Eychaner.

[The foregoing article is somewhat out of the ordinary, and we give it for what it is worth. If any are guilty of course they will mend their ways. In the meantime it our able brother will kindly take his pen in hand" and give us an article on "The Coming of Christ," or "What must I do to be Saved?" we will gladly give it place. —Ed.]

In Memoriam

James Roby, an excellent Christian man, was a member of the Church of God, and had been for many years. The writer knew him and his estimable companion as far back as the early part of the sixties, at Silver Creek, Ill., when the Church at that point was supplied with preaching by such men as J. M. Stephenson, D. P. Hall, A. N. Bostwick, Dr. Jacob's and Elders Whitney and Speers. It was under the preaching of these able men that our departed brother, and his excellent companion who survives him, first heard and embraced the glad message of the promised kingdom, and was baptized into Christ, the Anointed One. Bro. Roby by Dr. Jacobs and Sister Roby by Eld. A. N. Bostwick. This aged couple who had an extensive acquaintance among the brotherhood and enjoyed their esteem and confidence, will be favorably recognized by many of the readers of The Restitution, and especially so by our dear Bro. A. J. Eychaner, who in those by gone days, in company with the writer, used to attend the Silver Creek meetings. Father Roby, as he was familiarly called in this County, died at the home of his widowed daughter, Mary Ballard, near Springview, Neb., April 19, 1898, at the ripe age of a few months over eighty-eight years. He was born in Washington County, Maryland, Jan. 10, 1810; was married May 12, 1835 to Miss Sarah Coffman. In 1850, emigrated from Maryland to Illinois, and located near Mt. Morris, in Ogle County, where he lived for some sixteen years, when he and his wife emigrated to Marshall County, Iowa; in 1884, they moved to Hall County, in Nebraska; and in 1888, they moved to Keya Paha Co., locating near Springview, the County seat, where he resided up to the time of his death. This couple walked in unison with each other for nearly sixty-three years. To them were born eleven children, of whom two are dead and nine are living, one son dying quite young in Maryland, and one in the Civil War. The daughters and sons living are scattered over the different States. James Roby, Jr., Adalton, Neb.; George Roby, Croton, Neb.; Simon Roby, Belogot, Neb.; Frank Roby, Adalton, Neb.; Mary Ballard, Springview, Neb.; Susan Kims, Gleeburg, Ind.; Sariah Davenport, Haddbrook, Iowa; Libby Baker, Denberry, Iowa; Sophia Wallace, Brighton, Col. These nine children, an aged companion, a number of grand children and a large circle of friends are left to deeply mourn the loss of a true husband, a loving father, a generous neighbor and a respected citizen; while the Church has lost a member who was true to her noble mission, firm and steadfast in the faith, intelligent in the things concerning the kingdom, ever ready to defend the faith, hope, doctrines and principles of Bible Christianity.

Yes, Father Roby, our beloved brother and true friend of former years, has closed his life work. He has finished his course, fought a good fight, and kept the faith, henceforth, there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in that day when he shall come to judge the quick (living) and the dead. 2 Tim. iv. 7. This was our brother's faith and hope, and in this divine faith and blessed hope he was laid away in the lone and silent grave to sleep the calm, sad sleep of death, until the ushering in of the morn of resurrection life and glory, so long foretold by prophets true and old. When the "Sun of righteousness shall arise with healing in his wings," and in the light of his glorious life-giving, shine away the darkness of the tomb, heal the infirmities and diseases to which flesh is heir, and destroy even death itself. Mal. iv. 2; 1 Cor. xv. 26. Then if faithful to our trust and mission, we shall meet our loving Christian fathers and mothers, together with the good and holy of all ages past, and with them share in the immortal joys and unsullied glories of our Father's kingdom.

In conclusion I wish to say, that Sister Mary Ballard deserves great credit and praise for loving her affection and kindness to her parents. She is truly a noble and dutiful daughter, and in due time will receive a rich reward in the coming kingdom. The writer was credibly informed that the same can be said of her family, which speaks well for the grandchildren in this age of great moral and religious declensions, when sin and vice in all of its varied forms abound on every hand. I speak of this on account of the spirit of disobedience and unfaithfulness on the part of children toward their parents, which is every where prevalent in this day and age of the world. We should read Paul's prophecy found in 2 Timothy iii., and be convinced from the photograph of this world as given by Paul, that we are living in the last days of this dispensation, standing as it were upon the very eve of the promised restitution age. This was our aged brother's belief, and he died in the faith that he should sleep but a little while, only a night; that the morning light would soon appear, when he should awake in the likeness of Christ fully satisfied. Psa. xvii. 15. This is the Christian's hope. Let us live for and joyfully await its consummation.

A. F. Bugbee.

Report of Meeting.

Editor Restitution:

I desire to make a report of the excellent meetings held here in the Church of God at Niagara Falls, N. Y., from April 24th and closing Sunday evening May 8th.

Sister Kathleen Greenbaum the converted Jewess of Chicago doing the speaking. Though our Savior says, Luke vi. 26, "Woe unto you, when all men speak well of you." Paul adds Rom. xiii. 7, "Render honor unto whom honor is due." So I must give honor unto her who has done well, like Paul speaking fearlessly as a servant of Christ.

On inquiry Brother W. H. Wilson wrote me, "She is brim full of zeal and earnestness, a deep devotional spirit and takes well with the people, breaking down prejudice. She knows the first principles and tells them with greater effect than any one I have yet met." I can only add to his words, Sister Greenbaum is a host in herself, and how well might we as brethren and sisters copy from her the zeal, earnestness and deep devotional spirit and like her give all glory to God.

Many came to hear her and she has set many to thinking. We opened up the way for her to speak to the ladies of the W. C. T. U. here, and the Jews in their synagogue. Several of them came to our meetings. Her animated discussion with them at their meeting has very much impressed one of the young men. It strikes me very forcibly that if we as a people, who claim to have the light and truth, were filled as full of zeal and earnestness, which she possesses and which we certainly should have in the Master's service, we could, like Paul, turn the world upside down. I wonder sometimes if we are a peculiar people, zealous of good work? Yes, we are very peculiar, or rather some, so slow, lacking energy to get together on time, giving freely and working in the Master's vineyard.

Sister Greenbaum's last sermon, "What Must I Do to be Saved?" was given to a good audience Sunday evening, was handled differently and better than I have ever heard it, full of instruction and was listened to with rapt attention by all. At the close, many, if not all the audience went up to shake her by the hand.

The brethren have had food for reflection and appear well satisfied. Only the all-seeing eye can tell the good these meetings have accomplished. The little flock have sown in weakness. Sister Greenbaum has well watered in due season and in his own good time God will give the increase. May God's richest blessing go and abide with the Sister is my prayer.

On Wednesday, 12 M. May 4th Sis. Greenbaum had the pleasure of attending a marriage-feast, when my daughter, Jennie Elizabeth was united in marriage to Frank Leslie Birchard, both of them belonging to the household of faith.

Yours in the Master's service.

Fred Greiner.

Dear Restitution:

We have just had a fifteen days meeting at Baker Union Church, Delta, Ohio, conducted by Bro. Zilmer of Plymouth, Ind. We had good attendance for the time of the year, and we find in Bro. Zilmer, one able to divide the Word of Truth. He wields the Sword of the Spirit with great power, and false teaching receives no quarters from him. His arguments are all backed by "Thus saith the Lord." On Sunday, the 1st. of May, two were baptized into the Christ, and on the 4th five others became obedient to the faith. We have had Bro. and Sister Woodward and others here at different times preaching the gospel, and we find in Bro. Zilmer a preacher of the same old gospel, so that this part of the country is without excuse in that respect, in not hearing it taught. There were some almost persuaded, but Satan hindered. The meeting closed on Thursday evening, May 5th. The Seed is sown, and the Lord said, "My Word shall not return unto me void." May it yet bring forth much fruit.

S. J. Elton, Sec.

Editor Restitution:

Bro. W. J. Orem came up to Blythedale, Mo., April 4, and leaving us on the 11th. While here he preached four discourses to a fair congregation. Oh, it did our hearts good to hear the words of truth proclaimed once more. Bro. Orem is an able proclaimer of the gospel. He was present with us at the bedside of Bro. J. F. Wilson when he died, April 7. As Bro. Wilson was a firm believer in life only in Christ, and "when Christ who is our life shall appear we shall all appear with him in glory." His request was that Bro. Orem should preach on Sunday April 10th. on the Resurrection, which he did to a well filled house, and they gave good attention, but as he told them, "If I throw out the life line and you don't take hold of it, what good will it do you?" He made things, plain, I don't see how they could help from grasping the line. Bro. Wilson wanted to live to see Christ come, but as his disease baffled all the physicians; and the grim monster death slowly but surely stealing upon him, he told his companion there was no way into the kingdom for him, except through death. He was a firm believer in the personal second coming of Christ, and that he would restore again the kingdom to Israel, and raise the sleeping saints from their dusty beds and give them life, yes, eternal life; and change the living saints, and they will be made kings and priests in his kingdom on this earth. Bro. Wilson had all the care that mortal hands could give him. He was confined to the house most of the time for eighteen months; his wife and children ready and willing at any and all times to do all they could for him; but alas, a kind husband, a loving father, a good neighbor, a firm believer in the Abrahamic faith is taken from us.

Yours waiting for the King,

Jesse Harrold.

50,000 Copies.

I have lately received from the printer 50,000 copies of my eight-page double-column tract, "*The Gospel of the Kingdom.*" The price of this new edition is exceedingly low,—10 cts per dozen: 50 cts per hundred: $4.00 per thousand. It is a clear and systematic statement of the gospel of the kingdom. Please send orders to Wiley Jones, Manchester, Va.

Very Low Rates to Denver, Colorado.

Via the North-Western Line (Chicago & North-Western Ry.) Excursion tickets at exceptionally low rates to Denver and return (with stop-over privileges under certain liberal conditions at the Trans-Mississippi and International Exposition, Omaha, Neb.) will be sold June 2, 4, and 5, account of American Medical Association meeting; and will be sold June 16, 17 and 18, account of meeting of Federation of Women's Clubs, all with favorable return limits. For rates and other information ask your nearest Ticket Agent or write, C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Salutatory. Israel Roberts.
7.30 Response. F. L. Austin.
7.45 Sermon, Heb. x. 24, 25. A. H. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W. Smith.
10.30 Reward of the Faithful. F. C. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. R. Underwood, followed by Discussion.
7.00 Social Meeting led by Wm. Railsback.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S. Session led by D. E. Vanvactor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vanvactor.
10.15 Song by Plymouth S. S. pupils.
10.20 Relation of the S. S. to Church. J. B. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wince.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas. Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. F. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. H. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wince.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. WILLEY.
D. E. VANVACTOR.
A. C. ROBERTS.

Guide to Washington, D. C. sent free to Teachers and Tourists.

It contains special information about places of interest, also complete and comprehensive map of the National Capital, time of through trains to Washington via of Pennsylvania Short Lines, and reduced rates over that route for the National Educational Association meeting in July. Just the thing for teachers and any one going to Washington. Address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio, enclosing 2 cent stamp. The Guide is worth much more. june 1

The mind is like a trunk; if well packed it holds almost everything; if ill packed, next to nothing.

Things may be seen differently and differently shown, but actions are visible, though motives are secret.

The humble man, though surrounded with the scorn and reproach of the world, is still in peace, for the stability of his peace resteth not upon the world, but upon God.

Announcements.

Editor Restitution:

The Young People's meeting of the Church of God in Southern Kansas will meet at Crescent school house, near Bitter Creek post office, the 28 and 29 of May. The business meeting will be held Saturday evening. There will be two meetings on Sunday, the one 2.30 and the other at 7.30 P. M. All young people interested in the Truth are invited to be present and prepare papers on the subject, which is "Christianity."

MARY I. BARBER, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held in Furnas County, at the Prime School House, about two miles south of Arapahoe, beginning the Lord willing, on Friday, June 3rd, and holding over Sunday. Come, all who can. Attend this meeting, and help to make it a pleasant and profitable one. We hope that before that time, that each congregation will send in its votes for place of holding the conference the coming year.

M. D. NEWELL, Pres.
RENA GORDON, Sec'y.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Warsaw, Ind., (Winona Lake,) May 16th, 17th, 18th, 19th, 20th, and 21st, good returning until June 3d, account Presbyterian General Assembly.

To Naperville, Ill., (Burlington Park near Chicago) May 23, 24th, 27th and 28th, for German Baptist Annual Meeting; good returning until June 24th, with privilege to extend limit until June 30th.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Biennial Convention.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 25th.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 18th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

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The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Hey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Susan Sollick, Sec'y.

Ainsworth, Neb, Sunday School every Sunday at R. Cheney's house at 1:30 p. m, followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by intendituary letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychimer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Elden and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meeting at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God of Watervills, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 2:30 P. M. for worship, in private homes. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Machamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor No. 12319 Euclid Ave. near Wilson Ave., Cleveland, O., where all of like precious faith are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. B. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. B. Fisk, Elder, S. C. Oliver, Evangelist.

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12:00 M.	Kouts,	1:30 "
1:05 P. M.	Hobart,	12:30 "
1:25 "	Lake,	12:10 "
1:40 "	Merrillville,	11:55 A. M.
2:05 "	Kirby,	11:30 "
2:25 "	Ft. Wayne,	11:00 "
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Alliance...ar	9 05	4 30		9 30	
Canton	10 26	5 50		10 50	
Massillon	10 37	6 00		11 00	
Wooster	11 10	6 40		11 30	
Mansfield	11 51	7 20		12 10	
Crestline...ar	12 20	7 50		12 40	
Galion	12 41	8 10		1 00	
Delaware	1 07	8 40		1 25	
Lima	2 03	9 37		2 20	
Van Wert	2 50	10 27		3 07	
Ft Wayne	4 45	12 15	3 30	4 55	
Arcola			3 51	5 16	
Columbia City			4 08	5 33	
Churubusco			4 23	5 48	
Wawaka			4 33	5 58	
Kendallville			4 45	6 10	
Orland			4 58	6 23	
Angola			5 10	6 35	
Pleasant Lake			5 20	6 45	
Fremont			5 30	6 55	
Eagle Lake			5 40	7 05	
Waterloo			5 50	7 15	
Auburn			6 00	7 25	
Garrett			6 15	7 40	
Butler			6 30	7 55	
Ft Wayne	6 10	5 30		7 45	
Pittsburgh	7 00	6 20		8 35	
Chicago...ar	9 00	8 05	7 35	10 40	9 55
	AM	PM	PM	PM	AM

Eastward.	29	8	4	6	20	24
	AM	PM	PM	AM	AM	PM
Chicago...lv	7 30	3 00		12 15	12 30	5 45
Hobart	9 30					7 46
Liverpool	9 40					7 56
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Valparaiso	10 10	4 22		1 00		8 26
Wanatah	10 27			1 17		8 43
Hanna	10 31			1 21		8 47
Davis	10 39					8 55
Hamlet	10 42			1 32		8 58
Grovertown	10 49					9 05
Plymouth	10 58	5 47	2 45	4		9 14
Inwood	11 03		2 53			9 19
Bourbon	11 08		3 00	5 15		9 24
Sina Green	11 13		3 05			9 29
Wyman	11 20	6 27	3 12	5 27		9 36
Eagle Lake	11 30					9 46
Pierceton	11 40		3 30			9 56
Leesville	11 49		3 44	6 05		10 05
Columbia City	12 00	7 00	4 00	6 15		10 15
Arcola			4 16			
Ft Wayne	12 35	7 35	4 50	6 52		10 50
Van Wert	1 20	8 20	5 30	7 35		11 35
Lima	2 10	9 10	6 20			12 25
Bucyrus	3 05	10 05	7 15			1 20
Crestline...ar	3 40	10 40	7 50			1 55
Mansfield...lv	3 50	10 50	8 00			2 05
Wooster	4 30	11 30	8 40			2 45
Massillon	4 43	11 43	8 53			2 58
Canton	4 53	11 53	9 03			3 08
Alliance...ar	5 18	12 18	9 28			3 33
Pittsb'gh...ar	7 15	2 15	11 25			5 30
	AM	AM	PM			PM

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Spin earnestly,
Spin prayerfully,
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Review —No. 2.

HOW DID THE LORD JESUS VIEW HIS MESSIAHSHIP? CONCLUDED.

The Messenger: A Magazine.....specially advocating the kingdom of God, the Return of the Lord Jesus, and the Hope of Eternal Life. Editor R. K. Strang. Glasgow, Scotland. September, 1897

In the previous article on this subject I dealt in a general way with a paper bearing the above heading in the "Messenger." I showed that the writer by mixing up the Lordships and the Priesthood of Jesus with his Messiahship produces in effect a complex idea of the latter which is not warranted by the Scriptures. I also noticed one special argument drawn from the alleged disappointment of the disciples, derived from the question, "How long dost thou cause us to doubt? If thou be the Christ, tell us plainly."

2. I now come to examine another argument employed to prove this disappointment drawn from the message sent to our Lord by John the Baptist from his prison. The writer says, "John, anguished and helpless in his dungeon, cried out, 'Art thou he that should come, or do we look for another?'"

3. This allegation is based on an assumption that John had seen cause to doubt the Messiahship of Jesus. The only proof offered for this is the fact that John sent two of his disciples to our Lord with the question above quoted. This question certainly implies doubt, but not necessarily on the part of John. The writer of the article does not seem to be aware that eminent authorities have, even from the early centuries of the Christian era, held the view that the doubt was not John's but his disciples.

4. What, then, are the facts and circumstances? And what the fair inferences and probabilities, in the case?

5. Fact number one:—John had very shortly before, as a divinely authorized witness, borne public testimony to the Messiahship of Jesus. Inference: the extreme unlikelihood of John's lapse from this position.

Fact number two:—Our Lord had publicly referred his adversaries to this testimony of John, and it was not gainsaid.

Fact number three:—The question sent from John was put to Jesus on a public occasion, and there is no record that any one ever threw suspicion on John's steadfastness.

Fact number four:—John sent two messengers with the question to Jesus. But why *two?* If the question was John's only, was not *one* messenger sufficient?

Fact number five:—The question, in its terms, is not strictly a personal one from John to Jesus. It is not, Do I look for another? but "Do we look for another?" True, the question *may* have included John, but not necessarily. It certainly included the two disciples.

Fact number six:—John was possessed of the Holy Spirit from his birth, and there is no evidence of the withdrawal of that wonderful endowment. Inference:—There was no need for information on the part of John.

Fact number seven:—On the occasion when the question was put to Jesus, he bore ample testimony to John's prophetic office. "What went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet." Whatever we may reasonably infer here, it must not be forgotten that Jesus infallibly knew whether John doubted his Messiahship. But he gives no hint that such was the case; rather the opposite.

Fact number eight:—John's two messengers had not become the disciples of our Lord. The reason can hardly be conceived to be a satisfactory one. Some of the most important of our Lord's disciples had previously been disciples of John. They were certainly circumstances fitted to keep persons of "little faith" back from discipleship. Expulsion from the synagogue of such as should confess that Jesus is the Christ, had been decreed by the authorities. Some of our Lord's disciples "went back and walked no more with him." Even a good man like Joseph of Arimathea is recorded to have been "a disciple of Jesus, but secretly, for fear of the Jews." John was the very opposite of this character. Of his two disciples, however, we know nothing; but there is little wonder that in the circumstances mentioned, they should hold back and even cherish doubts of his Messiahship, from the fact that their Master notwithstanding the miracles of Jesus was allowed to remain a prisoner.

6. From what has been advanced on this point, I must decline to endorse the libel on the memory of John the Baptist. I have no hesitation in affirming that the narrative, with the facts mentioned, is consistent with the more reasonable view that John sent his disciples to Jesus with *their* question, and not *his*.

7. The following statement in the article calls for a remark. "He (Jesus) was the great Christ of God, not only in view of glory to be revealed, but the Christ then in fact—the King of Israel—and I see no cause to postpone the fact." As this reads, our Lord was King of Israel in fact. This is simply not true. To be the Christ in fact, that is, being Anointed, is one thing, to be the King of Israel in fact, is quite another thing. For this latter proposition G. G. M. offers no proof. It is a purely gratuitous assertion, the purpose of which it is difficult to imagine. True, Nathanael said, "Thou art the King of Israel;" but he did not add, "in fact." Our Lord said to Pilate, "I am the King of the Jews:" but both he and Pilate were quite aware that he was not so "in fact." The Jews belonging to the chief priests' party, said to Pilate, "We have no king but Cæsar," they had no need to add "in fact," for it was well known. Jesus was "born King of the Jews," and he affirmed this truth to Pilate (John xviii. 37) but he was not, "the Christ" or Anointed, till he was 30 years of age. It will not be disputed that from his birth till his Anointing, both his Messiahship and his kingship "in fact" were in abeyance. I know of no evidence to prove that he was more than "King of Israel" by right—in the words of the prophet—"He whose right it is," and that even down to his crucifixion. No believer of the gospel of the kingdom will maintain that, even in his exalted position at the right hand of God, our Lord is King of Israel "in fact." The prophet places his kingship "in fact," at the "coming of the Son of Man with the clouds of heaven." Dan. vii. 13, 14.

8. The question put by the disciples to our Lord on the eve of his ascension—"Lord, wilt thou at this time restore again the kingdom to Israel," is quoted to show that our Lord, during his forty days teaching of "things pertaining to the kingdom of God," had not informed them as to the time when it should be restored. This is followed by the remarks—"a slight tone of disapproval is discernible in his reply." Their minds "had to be schooled to relinquish the immediate gratification of a fondly cherished dream, and to patiently acquire the full spiritual perception of a Christ and kingdom not of earth-born conception," etc. Whatever was the design of the writer in penning these statements, their expressed sense is certainly plain enough, although one can hardly imagine how they could be expressed by a professed believer in the gospel of the kingdom, or find a place in the "*Messenger*." That sense I fail to perceive to be anything but this: the restoration of the kingdom to Israel was "a fondly cherished dream," the immediate gratification of which "dream" had to be relinquished. That this "dream" was concerning "a Christ and kingdom of earth-born conception;" and that the true conception of Christ and his kingdom was of a "spiritual" character quite foreign to their idea. If this is not the "spiritual kingdom" of popular theology, the language used is certainly well-fitted to give expression to it, and in the absence of any explanation to the contrary to mislead.

9. So far from this, however, we have in another paragraph a confirmation of the sense indicated above. It is said, "there is abundant evidence to show that he (our Lord) was well aware of his terrible task to preach a Christ and a kingdom to a large extent neither looked for nor wanted." Here one has to wonder why even a small selection of this "abundant evidence" is not communicated to the reader. The fact is that our Lord's task was performed in preaching the approach of a kingdom, while he kept his disciples entirely ignorant as to any "mistaken notions" they "indulged" concerning its nature, which he certainly must have been aware of, if they had been really entertained.

10. The "slight tone of disapproval discernible in his reply" to the question of his disciples—"Wilt thou at this time restore again the kingdom to Israel?" is not nearly strong enough if it is intended to apply to the *real point of the question*—"at this time." His reply was a direct negative, when coupled, as it was, with their mission to "the uttermost part of the earth." "It is not for you to know the times or the seasons of which the Father hath put in his own power." Does this not imply his own ignorance of the time, as he said on a previous occasion—"that day knoweth no man but my Father only." If the "slight tone of disapproval" is intended to apply to the disciples "mistaken notions" as to the nature of the kingdom, the passage affords no ground for such an idea, but rather the opposite. Their question showed that they still held the Israelitish idea of the kingdom, and he uttered not a word to correct it, when so suitable opportunity offered.

J. CAMERON.

Judges. Chapter 3.

1. And these are the nations that the Lord left to try Israel with, all those who had not known the wars of Canaan:

2. And for the sake of the generations of sons of Israel to teach them war; moreover for the sake of the five satrapies facing them who did not know them:

3. The five satrapies of the other tribes, and all the Canaanitish nation and the Sidonian and the Evaite that inhabited the Libanos from the Amorite mountain unto Laboosemath.

4. And this took place to test Israel with them, to know whether they would obey the commandments of the Lord which he had enjoined on their fathers at the hand of Moonsees.

5. And the sons of Israel took up their abode in the midst of Canaanite and the Chettaite and the Amorraite and the Pherezaite and the Evaite and Jebousaite.

6. And they took their daughters unto themselves for wives, and they gave their own daughters unto their sons and they served their gods for here.

7. And the sons of Israel did that which was wicked in the sight of the Lord, and they ignored the Lord their God, and they served the Baal rites and the groves.

8. And the Lord became wrathful with Israel, and the Lord gave them up at the hand of Chousarsathaim king of Syria of the rivers: and the sons of Israel became bond-servants of Chousarsathaim for eight years.

9. And the sons of Israel cried unto the Lord: and the Lord raised up a Savior for Israel, and he saved them—namely Gothoniel son of Kenez, a brother of Chaleeb, the one younger than he.

10. And the Lord's spirit came to be upon him and he judged Israel: and he went out to war against Chousarsathaim: and the Lord gave up Chousarsathaim king of Syria of the rivers by his hand, and his hand became a controling one over Chousarsathaim.

11. And the land became quiet for forty years: and Gothoniel son of Kenez died.

12. And the sons of Israel repeated doing that which was wicked in the sight of the Lord; and the Lord strengthened Egltoun king of Mooab against Israel, because they had done that which was wicked in the sight of the Lord:

13. And he gathered unto himself all the sons of Ammoon and Amalek, and went his way and smote Israel, and inherited the city of the palm-trees.

14. And the sons of Israel served Egltoun king of Mooab twelve years as bond-servants.

15. And the sons of Israel cried unto the Lord; and he raised up for them a Savior, namely Aood, son of Geera, a son of Jemeni, a man with two right-hands (that is dextorous with either right or left hand): and the sons of Israel sent votive gifts by his hand unto Egltoun, king of Mooab.

16. And Aood made for himself a two-edged short-sword (or dagger) a span the length thereof, and he girded himself with it beneath his woolen-short-cloak upon his right-thigh:

17. And went his way and brought the votive-gifts to Egltoun, king of Mooab; and Egltoun was a very urbane man.

18. And it came to pass when Aood had finished bringing the votive-gifts; and had sent away those bringing

19. And had himself turned away from the idols those common in Galgal, Aood also said, mine is a secret word with thee, O King: and Egltoun said unto him: Be silent; and he sent away from himself all those who were standing in his presence;

20. And Aood approached him; and he was seated in his own upper-chamber, his summer apartment alone by himself; and Aood said, Mine is a word of God with thee, O king: And Egltoun stood up and out from his throne near to him.

21. And it came to pass straightway as he arose that Aood extended his left hand and took the dagger from his right thigh and thrust it into his belly.

22. And buried the handle back of the blade, and the fat closed down over the blade, because he did not withdraw the dagger from his belly.

23. And Aood passed out of the ante-chamber and out through those stationed there, and closed the doors of the upper-chamber and fastened them tight.

24. And went out: *and his (the king's) servants came and saw, and lo,* the doors of the upper-chamber were fastened, and they said; He is uncovering his feet in the summer-chamber, is he not?

25. And they waited until they were ashamed; and lo, no one openeth the doors of the upper-chamber: and they took the key and opened it, and lo, their Lord had fallen dead upon the floor.

26. And Aood was saved while the tumult was going on, and there was no one noticing him; and he passed by the idols and arrived safe in Seteiroothia.

27. And it came to pass when Aood had come into the land of Israel and had blown in a ram's horn on Mount Ephraim, the sons of Israel were come down along with him from the mountain and he in front of them.

28. And he said unto them, Come down after me, because the Lord God hath delivered our enemies, the Moabites, into our hand. And they came down after him and first took possession of the Monbitish crossings of the Jordanos, and did not allow a man to cross over.

29. And they smote Mooab that day about ten thousand men, every fat thing and every man of influence, and there was not a man of mark saved

30. And Mooab was subdued that day beneath the hand of Israel, and the land became quiet for eighty years; and Aood judged them until he died.

31. And after him arose Samegar a son of Dinach, and he smote the other tribes to the number of six hundred men with the ploughshare of the cattle and he saved Israel also.

COMMENT.

This third chapter opens with a statement of a more than passing interest to the Christian pedestrian, to clear statement in fact of God's imminence, and that however it may seem to us within the scope of our finite vision, inspiration assumes and unequivocally states that God does this and that gives as a good reason why he does it—in short assumes that God is ruling in the councils and counsels of men, whether they recognize him and this great fact or not. In other words we are allowed a glimpse of the higher court where sits the Judge of all the earth and a glance at its judicial procedure and we are permitted to see that God is a God not only of his own chosen people, but of "nations also," as Paul so clearly reasons in Rom. iii. 29.

The nations of the earth, and to-day, realize this great truth too little even now, notwithstanding we as Christians are in the noontide radiance of the nineteenth century with all past history open before us, and confirming this great truth more and more every day. We may possibly see why God raised up a Pharaoh, but we do not see why he raised up a Napoleon: we may see why God allowed "other tribes" to educate his chosen people through wars and tribulations; but we do not see God's hand in the wars and tribulations that arise out of "the Eastern question." We see perhaps in in history how God has prodded a prosperous nation but in different to the despairing cries of suffering and oppressed humanity at its door, so that its own selfish interests have finally impelled it to do what long before its better instincts ought to have prompted it to do as an arbitrator of the higher law of regard for neighbor: but we do not see God's hand prodding us in the horrid catastrophe of "the Maine incident."

The lessons of this third chapter are too apparent even to the casual reader for further comment, the lessons of retribution individual and national for persistent and hardened disobedience and the constant renewal of mercy accompanying confession and repentance.

CHAS. GARDNER.

If our religion does not prove a stay and support in times of trial and affliction; if it affords no consolation when "storms of sorrow lower;" if it brings no comfort to our hearts, so often made to ache, then, indeed, is our religion vain. The religion of Jesus was designed to do all this and much more. It "has the promise of the life which now is, and of that which is to come." It is useful to us only as we enjoy an assurance of its reality. When we believe God, as the little child said, "take him at his word," then, come what may, we shall find peace in believing and joy in the Holy Spirit. But when once we begin to doubt the full and personal application of God's precious promises to our own individual case, from that moment our comfort flies, and religion ceases to be a comforting power. Away, then, with doubts. Knowing in whom we have believed, let us trust him fully.

God who prepares his work through ages, accomplishes it, when the hour is come, with the feeblest instruments. —*D'Aubigne.*

Children have more need of models than critics

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Michigan Conference.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, would arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R. ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he cometh will find watching," for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACKMAN, Sec.

PROGRAMME OF THE MICHIGAN CONFERENCE.

THURSDAY P. M.

7.00 Song Service, conducted by C. L. Austin.
7.15 Address of Welcome, President.
7.20 Response, Vice President.
7.35 Sermon, Brother Winchester, "The Lord's Second Coming."
8.35 A Poem, Omer Clover, "The Lord is coming."

FRIDAY A. M.

9.00 Song Service, conducted by A. K. Richardson.
9.15 Social Meeting, R. Lake, subject, "God's Love to Man."
10.00 Paper, "Parent's duties in teaching the Children the Truth," Sister Hoyt, Discussion.
10.30 Sermon, C. L. Austin, "Methodical Work."

FRIDAY P. M.

1.30 Business Meeting.
Paper, "Christ Our Example," Sister West.
7.00 Song Service, conducted by C. L. Austin.
7.10 Social Meeting, Sister Chaffee, "Workers with God."
7.45 "The future Life as concerns you and me," Bro. Chase.

SATURDAY A. M.

9.00 Song Service, Bro. Chase.
9.10 Social Meeting, Lattie Barnum, "Why and how much does God allow us to be tempted."
10.00 Paper, "What are the requirements of a true minister of the Gospel," K. N. Woodward.
Discussion.
10.30 Paper, "The Lord's time, What are we doing with it?" Sister Wince.
Recitation, Ester Richardson.
11.30 Sermon, "The duties of the Church to the Minister," L. C. Chase.

SATURDAY P. M.

1.30 Report of Churches and their Spiritual Needs.
Business Meeting, if necessary.
7.00 Social Meeting, B. W. Woodward.
8.00 Sermon, Bro. Chase, "God's hand in the Affairs of Man."

SUNDAY A. M.

9.00 Song Service, A. K. Richardson.
9.15 Bible Black board Lesson, "The Vine and the Branches," with Bible Reading and Talks, C. L. Austin.
10.30 Sermon, L. C. Chase, "The Marriage Supper."
Collection.
Communion.

SUNDAY P. M.

1.30 Paper, Bro. Wince, "The Lord's money and service." What are we doing with them?
2.30 Sermon, B. W. Woodward, "Darkness before Dawn."
6.45 Social Meeting, F. L. Austin, Divine Union.
7.35 Sermon, L. C. Chase, "The New Era."

Committee on programme,
EMILY BARNUM,
M. A. WOODWARD,
EMMA JACKMAN,
A. K. RICHARDSON.

The Restitution.

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Plymouth, Ind. May 25, 1898.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—The Restitution, Plymouth, Ind.

Gladstone, England's Great Statesman, died May 19, 1898, aged 89 yrs. As a student, statesman and scholar he will be greatly missed. His life was made up of a variety of good things, and for this reason he will be universally mourned, and all nations will unite to honor his name.

The Church in Plymouth had the pleasure of listening to two very interesting discourses last Sunday, given by Bro. A. H. Zilmer. The subjects were:—Does it make any difference what we believe? and The Purpose of the Ages. The large audiences that attended were well repaid, as the subjects are of vital importance and were handled in a masterly manner.

The Nickel Plate R. R. has just issued its booklet "Summer Outings" for 1898. The artistic appearance of the book is very pleasing, and the information contained is valuable to any one contemplating a summer vacation. The service given by this popular road is beyond question, and any one who is looking up a place to spend a vacation will do well to send for a copy of this little work. Address A. J. Horner, Nickel Plate R. R. Cleveland, O.

The war news for the past week has been simply suspense. The government has placed a strict censorship on all the movements of fleets, so that the country is really in the guessing business as to what is really happening. It has seemed each day that the conflict between the two fleets must come the next day, but to this time, we have nothing but rumors. However, many things have transpired in the world. The English and French quarrel in Africa, which last week seemed to indicate war, has now apparently been deferred, with England the gainer by the arrangement. The speech of Lord Chamberlain regarding an Anglo-American alliance has stirred the nations of Europe as nothing else has done in years, and it is not unlikely this may have had some influence in the settlement of the affairs of Africa. Many prominent statesmen of England have since spoken of the union, and the benefit to all of such a condition, outlining the fact that the interests of one nation are the same as the other, and all favoring the closer cementing of the two. In our country some few oppose it, but the deeper reasoners and thinkers will see its importance and it will come about in due time. Senator Teller, who is termed by his colleagues the "prophet Jeremiah," advocates the war tax of 200 million dollars, not for this war now in hand, which he thinks is but a small affair comparatively, but *for years to come* such a tax for the building up and maintenance of an army and navy that will be adequate for the position this country must take among the nations, and to prepare for the big war that this country will be engaged in before many years. He does not say what the war will be, nor who with, but only says it will come. The United States minister in India writes urging the people of this country to at once grasp the commerce that is open to them in China and the Orient, especially in the line of cotton goods manufactures. That the "open door" policy united by Britain is to our advantage, and we must maintain and enlarge our Pacific Ocean commerce. This will make necessary not only increased shipping, but it renders essential the completion of the Panama canal. Italy is no better off than it was, and were it not for the greater interest of other matters it would be quite a problem to study. But these are but straws showing the drift of the winds that are disturbing the nations of earth, and all are but hastening onward toward the final consummation. Watch and pray.

Passing Events in the Light of Prophecy.

We clip from the *Glad Tidings* (English) many interesting facts concerning the state of Europe and Asia, as indicative of the proximity of the end of the Age; they are as follows:

Russia is sending about 2000 soldiers per week through the Suez Canal to China, to strengthen its hold upon the territory recently leased for 25 years.

The London *Standard* says the Russian army has been almost doubled since the last war with Turkey. It says Russia is also busy in the Near East; and its correspondent in Rome states that the Vatican has received curious reports from Turkey. According to these, Russian emissaries are traversing the Sultan's dominions in every direction: and the local authorities do not dare to interfere with them for fear of precipitating the struggle which is felt to be coming.

The appointment of a governor for the island of Crete appears to be as far off as ever. The Sultan has again approached Russia with an expression of his desires that the Governor shall be a subject of the Ottoman Empire. Russia, however, persists in upholding the candidature of Prince George of Greece. The Island is still in a very disturbed condition.

Our readers are doubtless aware that Russia has recently obtained a lease of Port Arthur and a large tract of the surrounding territory. To counterbalance the effect of this Great Britain has obtained a lease of Wei-Hai-Wei on the opposite side of the Gulf of Pechili. It is to be fortified and occupied by British troops. Thus the two latter-day antagonists are face to face in the Far East. Britain has also obtained some new Treaty ports; and an English syndicate has secured extremely valuable concessions of a tract of territory where there are large coalfields. The latter will be of great value to Britain in enabling her to hold her maritime supremacy in the Far East.

The English Chancellor of the Exchequer, in introducing the Budget, gave some interesting figures as showing the vastness of the British Empire. Britain spends annually on her army and navy £63,500,000; or $317,500,000. France spends £36,387,000; Germany spends £35,225,000. Russia spends £38,569,000. Britain's naval expenditure this year is to be £25,528,000, while that of France, Germany and Russia combined is £25,558,000. The population of the British Empire is 365,000,000, scattered over all the globe—18 millions more than France, Germany and Russia put together.

The Anglo-Egyptian army has inflicted a crushing defeat upon the Dervishes in the Soudan.

The judgment of the court in Paris that condemned M. Zola has been quashed. There is to be a new trial. *It may be a dangerous spark in view* of the combustible matter all around.

The *Gazzetta del Popolo* of Turin, Italy, says the debt of Cuba is nearly £19,000,000 sterling, most of the bonds being in Spanish hands. In addition to this the government is liable for nearly £20,000,000 in respect of arrears of pay for the army and navy, to contractors, pensioners, and £2,000,000 a month due to Marshall Blanco for war expenses in Cuba.

Affairs in Italy are in a very unsettled state; and much blood has already been shed in order to stop the bread riots in various parts of the country.

An European statesman recently remarked that another great power had suddenly sprung into existence, and it was his opinion that America would have a voice, and an important one too, in the settlement of the Eastern Question. The history of each week of late shows us that the Eastern Question is one of immense importance, and vast extent. And every move upon the political chessboard confirms our views of prophecy upon-cerned, and of the closing scenes of the Last Days, in particular.

Law or Gospel—Which? No. 10.

As far as irrefragable testimony to show that it is gospel and nothing else—Gospel and not Law, which God requires to save men, we now propose to prove that

XX. Law Advocates do not keep the Seventh Day Sabbath. They only pretend to, and they know it. This is plain talk, but it is true, and the truth must out.

In Ellen White's Book of visions, "Experience," published some 35 years ago, she says on pp. 16, 17, "The Lord gave me the following view in Dorchaw, Mich. We felt an unusual spirit of prayer; and as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped up in a vision of God's glory. I saw an angel flying swift to me; he quickly carried me from the earth to the holy city. In the city I saw a temple which I entered. I passed through a door before I came to the first vail. This vail was raised and I passed into the holy place. Here I saw the altar of incense, the candlesticks with seven lamps and the table on which was the shew bread. After viewing the glory of the Holy Jesus raised the second vail and I passed into the Holy of Holies. In the Holiest I saw the ark, on the top of it, and sides of it was purest gold; on each end of the ark was a lovely cherub.....Above the ark where the angels stood was an exceeding bright glory that appeared like a throne where God dwelt.....In the ark was the golden pot of Manna, Aaron's rod that budded and the tables of stone which folded like a book. Jesus opened them and I saw *the ten commandments*.....The Fourth Commandment shone above them all.....The Holy Sabbath looked glorious,—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were, and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, FOR HE NEVER CHANGES.....I saw that the Holy Sabbath is, and will be a separating wall between the true Israel of God and unbelievers,—and that the Sabbath is the great question to unite the hearts of God's dear waiting saints."

In the above quotation we see it given as the reason for the perpetuity of the Sabbath that *God never changes!*

We see from this that it is intended to teach that the law of ordinances which were nailed to the cross, were notions of Moses strung together which amounted to little and hence were nailed to the cross. Had God been the author they would have been in force today—He never changes. How deceitfully the Word of God is dealt with. The woman who wrote the above knows as well as she knows anything, that God was the sole author of all laws and stipulations given at Sinai. Or, will she say it was Moses who decided that his *own* laws were to be nailed to the cross with the Messiah? If so, who would carry out his intention after he was dead? Did not the writer know that when God added the law he limited its existence to the coming of the Seed to whom the promises were made? And would *not need to change* if they ended there; to turn the woman's artillery against herself, we say, God fixed the date of the abrogation of the Law when he gave it; see Gal. iii. 19; "Till the Seed shall come," is the way it reads. As the Seed certainly came, the law was certainly abrogated, because he never changes. After all the testimony given, it is puerile, or wilful, to talk about *two laws*: it is an assumption without foundation. But now to prove Sabbath Advocates do not themselves keep the Sabbath, it is necessary to see what keeping the Sabbath is? To the law and testimony let us appeal. It says, "Remember the Sabbath day to keep it Holy. Six days shalt thou labor, and do ALL thy work: but the Seventh day is the Sabbath of the Lord thy God; in it thou shalt NOT DO ANY WORK; thou, nor thy son nor thy daughter, thy manservant nor thy maidservant nor thy cattle, nor thy stranger that is within thy gates."

Reason as we just God is, and how strictly he holds to account those who break his law, we read in Deut. xv. 32-35 that a man was stoned to death for picking sticks on the Sabbath Day. It would be difficult to conceive of less labor than the picking up of sticks involved, and yet it cost him his life.

Another proof that the words, "*Thou shalt not do any work*," meant exactly what they said, is found in Ex. xxxv. 3, "Ye shall kindle no fire throughout your habitations upon the Sabbath day." Inconvenience, or what might be considered a necessity allowed no exception whatever. It was not the *amount* of work, but *work*. There was just as much disobedience in a little work, as in much. He who offended in *one* point was guilty of all. Death was the penalty.

Do people who consign everybody to the blackness of darkness forever who do not keep the Seventh day, keep it as the law required the Israelites to keep it? They know they do not. They *do* whatever they consider to be necessary for their comfort. We challenge them to show when or where God modified the Sabbath law, or permitted *them* to modify it to gratify their flesh, or stand self-convicted of being the most presumptuous and hypocritical sect upon the face of the earth claiming to be Christian. It is startling to any honest soul to see a community making the ten commandments the sum of all truth, and duty to God and man, and competent to secure access to the tree of life, the one test applied to children of God in these last days,—and in the face of the fact that the gospel of Christ is the power God employs to save men,—Yes, it is both startling and distressing, to see these people, in their own estimation, head and shoulders above *those insisting that the 7th day must* be kept, only Sabbath keepers can be saved,—and at the time ignoring the rules laid down by God for keeping it, and the substitution of others devised for themselves.

We tell them all to their faces, they *do not keep* the Sabbath of the Decalogue. The 7th day never could be kept holy except in compliance with the Divine instructions or directions for so doing. These latter-day Sabbath keepers profess to reverence the day, but their works do not agree with the words of their lips. They *willfully* disregard the rules God gave for its observance. It says, "Six days shalt thou labor and do all thy work. But the seventh day is the Sabbath of the Lord thy God; in it thou shalt *not do any work*, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates." We hold it to be a shameful piece of religious business to *pretend* to obey the Sabbath Law when in fact *they trample that Law under their feet*, when they disregard the divine instructions given for its observance. Do they think that all they can say, or *do*, or *not do*, would add to the holiness of that day? If so they are grandly mistaken. The Sabbath was made for man. Obedience to the Law of the Sabbath with *all* the particulars, pleased God in reference to that Law, and nothing else could or would please him. They do *some work* on the 7th day; they do *not* do *all* their work on six days. They allow others to work for them,—they allow "strangers within their gate" to work: and allow their cattle to work to some extent, *because the great and good God* avers that nothing in his Great Book warrants the conclusion that God would, at some time appointed, suspend the rules for its observance—and 2nd, abolish the commands written upon stones or abolished.

Reader, ponder it well:—the claim is made that the Ten commands contain our whole duty to God and man, and *will*, if obeyed, secure, or insure our access to the tree of life which will be in the midst of the Paradise of God. The legal advocates know that he who offends in one point is guilty of the whole law. See James ii. 10; and yet they strike out of the law whatever is to them unpalatable, or burdensome, and make for themselves just what rules or regulations suit them. The rules for the observance of the Sabbath, in the very nature of things are a *part* of that law. And, by the principle laid in James ii. 10, they are guilty of all the other 9 on the stones, and the laws, statutes contained or written in the Book of the Law.

Sabbatarians are *lawless*,—yes; while posing as martyrs for obeying the ten commandments, they are *guilty of all*, because they do not keep *the Sabbath as God* requires it of all who are amenable to it. They keep the Sabbath according to the commandments of Seventh Day Adventism. They do what is *agreeable to themselves to do*, and then with audacity claim a right to the tree of life, *not* for obeying the Sabbath as God requires it, but for obeying it *as they please*. They please themselves by obeying the Law of the Sabbath after they have so changed it as that it is agreeable to their fleshly mind.

We repeat it:—"Seventh day Sabbath Keepers so called, DO NOT keep it holy. It can only be kept holy in *one* way, and that way was by doing *all* their work in six days, and not doing any work,—neither their children nor servants, nor their cattle, nor strangers in their gates, on the Sabbath; nor do their pleasure, nor doing their own, nor finding their own pleasure, nor speaking thine own words." Is. lviii. 13, and calling the Sabbath a delight.

This is the only way of keeping the Sabbath holy to the Lord. It can be kept holy according to man's fleshly thinking, by merely suspending their usual businesses or occupations, and making themselves comfortable by building fires and getting meals and washing dishes, and any other domestic duties that seem necessary for comfort, or conveniences, such as paying the fare on street cars and riding to and from meetings on the supposed Sabbath, etc., etc.

If the Law of the Sabbath is in force, the Seventh-Day people *break it*, —*violate it*, *disregard it*, trample it under foot, every Seventh day: and do it presumptuously,—dare to alter its stipulations or exactions, in the face of divine instructions for keeping it; and in the face of the principle enunciated by Jesus in Matt. xv. 9, "But in vain they do worship me [Jehovah, Is. xxix. 13] teaching for doctrines the commandments of men. This is precisely what Seventh-Day-Adventists do. In all the oracles of God no intimation is given of authority to change God's laws. They are doing equally as bad as the mother of harlots who is charged doing—changing the law of God to make it comport with their own religious systems.

The Law of the Lord from Sinai being in force, Sabbatarians are proven guilty by the Word of God, and deserve to be stoned to death—every one of them. We never that *no Law* can be in force without a penalty. Is it not the penalty that imparts power to a law? The law under consideration offers inducements to obedience, and threatens punishment for disobedience.

Sabbatarians say the penalties attached to the law of the Sabbath and the other nine have been abolished, done away,—nailed to the cross with Christ. We suppose this is a license to them to make what changes they please. If they would only add, that the blessings and privileges offered for *obedience* to that law were long ago withdrawn, we would soon see eye to eye on this vital question. Let us suppose for a moment that they have the truth in the premises, and then what? Why, Jehovah has plainly revealed that although he is the Lord God merciful and gracious, he will by no means clear the guilty. Time was when the penalty of the law was death by stoning,—and, because they could not keep it, they were all their life time in bondage to the fear of death. Heb. ii. 15.

Observe, that in divine laws as well as human, *penalties* were published *with*, and were *part of the* law. A law without a penalty would deter no one from sinning. And a law from God that grew entirely out of power and authority to enact and enforce obedience to it, would be out of harmony with his revealed purpose, and characteristic goodness and mercy toward mankind. God legislates for man's *good*, as well as his own *glory*. It would have been *unjust* to man not to have published the wages of sin along with the law; and it would not have been kind to have withheld the exceeding riches of his grace stored up for those who should be obedient to his commands. As it has always been, and is *now*, the motive power of the gospel, God manifests his love by showing what he purposes to do for those who yield faithful and loving obedience to him. In this way he draws men toward him—*his* love begets love in *them*.

But here we have a case where a law, said to contain the whole duty of man to God and his fellow men, and by which access to the tree of life may be obtained, but which it is said, contains *no penalty*,—that it *once* had a penalty, but it had long since been abolished.

In all candor, we ask, If the repeal of the penalty does not imply that the Law has been repealed? And if there be no law with a penalty, have not men a *license* to do as they please, so far as this law is concerned?

As man is a creature that can be influenced by motives, and as God himself organized him with attributes capable of developing a God-like character, is it conceivable that God should fail to set before man some thing to believe in and hope for; or, in other words, to set before him *his grand design to fill* this earth with his glory, by means of a divine government, to be ruled by Christ and his glorified brethren? We think not. In fact we know God has done the very opposite of this. He sent prophets to Israel with glowing descriptions of the age to come: then he sent his only begotten Son to open a way out of the tomb for all who believe the Glad Tidings of life from the dead so that they may inherit the kingdom of God to be set upon earth.

This divine instruction is called *Gospel*, good news, Glad Tidings—Word of Salvation,—Word of life,—covenants of promise, etc. The great truth that the gospel is made up of promises of what God will bestow upon all who believe and obey him, should be indelibly stamped upon the tablet of our hearts and minds.

The points I trust all will see, are

1. The Gospel of Christ is the power of God unto salvation to every one who believes it.

2. All that God offers *to do*, and what he *has done* for mankind, is set forth in the Gospel of Christ.

3. The meaning of the word Gospel, is, "good news," or "glad tidings," or information.

4. The gospel or good news comes to us, or reveals to us, exceeding great and precious promises of good things to be bestowed upon us if we believe them, and walk and live in keeping with the high destiny to which we have been called. See 2 Peter i. 4.

5. There are *no* exceeding great and precious promises by which we can become partakers of the divine nature—we say *there are no exceeding great* and precious promises by which we may become partakers of divine nature, to be found in the Decalogue. There is no gospel in the Decalogue for us or any other people now. The gospel of Christ brings good news of life and everlasting glory and honor in the kingdom of God on earth. There was gospel in the Old Covenant to those under it: but it was good news of a goodly land—the land of Canaan, together with many temporal blessings *during* mortal life time. The Judgment of those amenable to that law took place when the Romans destroyed Jerusalem and the temple, and slew and scattered to every corner of the earth hundreds of thousands of people.

Reader, remember what Mrs. White said: she "saw the ten commands written on stone when in vision when she was carried or permitted to enter the most Holy place; and this proved to her the perpetuity of the Sabbath because God never changes." We demand of her who changed his Word to do *all* their work in six, if he changes not? Did she have a hand in it?

Nickel Plate Road Homeseekers' Excursion.

June 7th and 21st, at lowest rates. Tickets to all designated points North-west, West and Southwest, also to designated points in the south. Ask agents. j20

Advice, like the snow, the softer it falls the longer it dwells upon and the deeper it sinks into the mind.

Vandalia Time Card

In effect May 23, 1897.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 9, Ex. Sun. For St. Joseph.... 12:05pm
No. 14, " " " 7:34am
No. 8, " " South Bend..... 10:41pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute.... 5:23am
No. 3, " " " 12:13noon
No. 15, " " Logansport..... 7:35pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Dowse, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Ag.,
St. Louis, Mo.

Poetry.

Lovely Pictures.

There's a wealth of lovely pictures in this
blessed world of ours;
There's the rainbow in the heavens, after spring
And summer showers.
With its wondrous hues prismatic, with its
form touching grace,
From the zenith of its beauty to its distant
misty base.

There's the sunset in the evening, as it
embracing kisses
Then the sunset in the valley as it robs
blushes;
There's the river flowing gently from the
hand to the sea,
And all nature in the sunlight, in the shadow
or gray.

There [illegible] on clover, and the call
the evening dew;
All is clear, all is peaceful, all are free from every
care;
There's the stars through the woodland, with
its gorgeous autumn hue;
There's the twinkling stars in people's yards
decorating evening time.

There's the vast unreckonable, [illegible]
unbounded sky;
There's the dancing wave, a white cap as it
ships go sailing by;
There's the garden with its flowers, with its
roses all in blow;
There's the very soul of purity, the first love
full of snow.

And they come and go forever in a never-ceasing
train,
And we mortals, gazing on them, know they're
some to come again;
'Tis the message of Jehovah to his people—you
and me—
"Take the promise that I give you of your immortality!"

—John Kendrick Bangs.

Communicated.

A Sealed Covenant.

AN INVESTIGATION BY PINE WOODS BIBLE CLASS.

Teacher. Is it usual to seal covenants?

Arlon. Yes, no covenant is of force, until *signed* and sealed.

Teacher. In what way are they sealed?

Arlon. Various ways. The original way was for each party to the covenant to dip the ball of the thumb in blood, and make an impression upon the instrument, and in case of a dispute, the parties to the covenant verified it, by the thumb to the impression.

Teacher. We read in Genesis, that God made a covenant with Abraham. What did the covenant?

Arlon. We find in Gen. xvii. 2-11, God covenanted to give him and his seed, all the land of Canaan, for an everlasting possession.

Teacher. Did God appoint a seal?

Arlon. He did.

Teacher. What was it?

Arlon. He appointed circumcision. See Gen. xvii. 11: "It shall be a TOKEN of the covenant *betwixt me and you.*" "My covenant shall be in your flesh for an everlasting covenant."

Teacher. Were others commanded to receive this seal?

Arlon. Yes, everybody.

Teacher. What would be the consequence of disobedience?

Arlon. See verse 14: "That soul shall be cut off from his people."

Teacher. For what reason?

Arlon. "He hath broken my covenant." Verse 14.

Teacher. Now, Carrie, does the New Testament recognize the circumcision of Abraham as being a *sign*, and *seal*?

Carrie. Yes. See Rom. iv. 11: "And he received the SIGN of circumcision, a SEAL of the righteousness of the FAITH," etc.

Teacher. For what object?

Carrie. "That he might be the *Father* of all them that *believe*." "Who also walk in the steps of that FAITH *of our Father Abraham.*" Rom. iv. 11, 12.

Teacher. Must all who enter into covenant relationship with God, by embracing "*that* FAITH of our *Father Abraham*," seal the covenant, each one for him or herself?

Carrie. They must, or else the covenant will be of no effect: in their case.

Teacher. In what way is it to be sealed?

Carrie. By the circumcision of Christ.

Teacher. What is the act?

Carrie. The following will explain: The Revised Version of Col. ii. 11, 12 reads: "In whom ye WERE also circumcised with a circumcision not made with hands, in putting off the body of the flesh, *in the circumcision of Christ*; HAVING BEEN *buried with him in* BAPTISM."

Teacher. What is the effect of receiving "the circumcision of Christ: having been buried with him in baptism?"

Lucy. "As many of you as have been *baptized* into Christ have *put on Christ.*"

Teacher. Does it have any further effect?

Lucy. Yes. "In Christ all national, social, and sexual distinctions cease. There is neither *Jew* nor *Greek*, there is neither *bond* nor *free*, there is neither *male* nor *female*; for ye are ALL ONE *in Christ Jesus.*"

Teacher. What relation does this bear to the covenant God made with Abraham?

Lucy. It makes all Jews, Greeks, bondmen, freemen, male or female, who SEAL THE COVENANT, by "the circumcision of Christ," heirs with Abraham to the things God covenanted with him. "If ye be Christ's then are ye ABRAHAM'S SEED, and HEIRS *according to the promise.*" Gal. iii. 29.

Teacher. Will George please tell us the condition of those who are ignorant of the covenants of promise?

George. I will let Scripture answer, and then I shall make no mistake. Eph. ii. 11: "Wherefore remember, that ye being in time past, GENTILES IN THE FLESH, *who are called uncircumcision,*" etc.

Teacher. Well, at the time they were "Gentiles in the flesh" what was their condition?

George. "That at *that* time ye were WITHOUT CHRIST." Eph. ii. 12.

Teacher. In what condition are "*aliens*" and "*strangers*?"

George. "Having no hope, and without God in the world." Eph. ii. 12. These answers seem severe, but nevertheless it is God's Word.

Teacher. Under the law, those who refused to comply with the "token of the covenant," what became of them?

George. "That soul shall be cut off from his people."

Teacher. Why?

George. "He hath broken my covenant."

Teacher. Under the New Testament, who are cut off?

George. "Strangers from the covenants of promise."

Teacher. What is our "token of the covenant?"

George. "The circumcision of Christ: having been buried with him in baptism." Col. ii. 11.

Teacher. Will that make us "Abraham's seed?"

George. Yes. "As many of you as have been baptized into Christ, have put on Christ, (circumcision of Christ) * * * and if ye be Christ's, then are ye ABRAHAM'S SEED, (no longer "*Gentiles in the flesh.*") and heirs according to the promise."

Teacher. When do men *seal their covenants?*

Albert. Not until the TERMS of the covenant have been *agreed upon*, and *understood* by the parties to the covenant. Without this, the covenant is of *no force*. Such also is the case with the Abrahamic Covenant, if it is not UNDERSTOOD, no one can act upon it, by applying the "token of the covenant"—"the circumcision of Christ," to it as a seal to the covenant. Covenants are not sealed in blank.

Teacher. Will "the circumcision of Christ, be accepted as a *bona fide* seal of ANOTHER and DIFFERENT covenant?

Albert. Why no, each covenant must have its *own* seal. "The circumcision of Christ," seals only the Abrahamic covenant.

Teacher. I will ask Lud if he ever heard of a covenant to transport immortal souls to a sky-kingdom at death?

Lud. Why, yes, I once believed that myself, but I found out that it is a *one-sided covenant*, that *God is not a party to it*, although I thought he was, but I was mistaken. There must be *two parties* to any covenant.

Teacher. Did you ever see people attempt to seal this bogus so-called covenant by baptism?

Lud. I have and have also seen some of these parties after learning the Abrahamic covenant, attempt to transfer that seal of the bogus covenant to the genuine, and stoutly insist that the OLD SEAL would answer for the genuine Abrahamic covenant.

Teacher. Are seals transferable?

Lud. Never. Every covenant must have its *own seal*. A seal to the one sided bogus covenant, will never answer as a seal to the Abrahamic covenant. Those who trust it will soon find that they are not under the bonds of that covenant, it being ILLEGAL, because it *lacks the genuine prescribed seal.*

They would not act in this way in covenanting with their fellows, with regard to earthly matters. They would characterize it as a foolish lack of common business principles.

Teacher. Was it permissible under the law, to bring strangers uncircumcised in heart and flesh, into the Lord's sanctuary?

Lud. I will quote from the law, as follows: "Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my house strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house."

It is even so, now, "strangers from the covenants of promise," not cleansed from sin by "the circumcision of Christ," are *unclean*, and unfit to enter the sanctuary of the Lord, and commune with the blood washed "seed of Abraham." Such a procedure was an abomination under the old dispensation, and surely it is none the less so, under the gospel. Between the old and new there is a relationship of type and anti-type on this point. I quote as follows. "All the commands and symbols of the old covenant were pointing forward to the *death* of Christ as the atonement for all sin, and the commands and symbols of the new covenant point backward to the death as having been given, and also forward to a *life* to be received in its fulness by his resurrection: therefore the symbols and commands of the old covenant would not do *literally* for the symbols and commands of the new covenant, though *typically* they answer. For instance, circumcision would not do as a symbol of the new covenant, because it pointed only to death, while baptism points not only to death, but the resurrection also."

W. H. WILSON.

Dear Brother Underwood:

If you will allow me a little space in the paper it will save us much work. We are constantly being questioned as to what we believe in many little particulars too numerous to mention. Those same people affirming that they do not believe in a creed, etc., but—well but what? If we dont believe in a creed we *simply* believe nothing: as the word creed is from the latin word "credo," and simply means, "*I believe.*" I do not believe in a human creed. The Bible is my only guide as to my faith, but when we say we allow every one to interpret the Scriptures as may best suit their fancy or comply with their early education, then we simply admit that Romanism is just as valid as Protestantism, and sprinkling, and immortal-soulism, and sky-kingdom, and all those monstrosities are just as good as truth. Brethren, if we have a faith let us earnestly contend for it. If we have a different faith let us say say so. Preach it by all waters, publish it to the ends of the earth if possible. If Bro. Underwood will be so kind as to publish the "Declaration of Principles," as adopted by our Michigan Conference it will answer all questions without farther explanations.

Yours as ever contending earnestly for the faith.

R. W. WOODWARD.

DECLARATIONS OF PRINCIPLES AND CONSTITUTION OF THE "CHURCH OF GOD" IN MICHIGAN.

We, the members of the several churches represented by delegation, feeling deeply the necessity of closer union and better co-operation in the proclamation of the truth, and the promotion of the cause of Christ among us, as preliminary to this end, do set forth the following declaration of principles as the foundation of our faith, viz:

We accept the Bible as the only rule of faith and practice.

We believe in the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end, the establishment of the Kingdom of God on the earth, with the Christ as the King of kings, and the immortal saints as joint heirs with him in the government of them-tions: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ.

A hearty belief in the gospel, repentance and immersion, as pre-requisites to the forgiveness of sins, and a holy life as essential for final salvation.

We believe that Jesus Christ is the *Son of God.*

CONSTITUTION.

1. This conference shall be known under the name of "THE MICHIGAN STATE CONFERENCE OF THE CHURCH OF GOD."

2. It shall be composed of the organized churches of the State of Michigan, which churches shall be represented in the conference by duly authorized delegates, but all members present in good standing are entitled to a vote in all business transactions.

3. This conference shall, at each annual meeting, elect the following named officers:—One president, one vice-president, one secretary and one treasurer. These officers, with the State evangelists, to compose the executive board to transact business.

4. The secretary shall keep a record of the proceedings of each meeting, of all business transacted, and enter the same in a book kept for the purpose of future reference; which book shall be kept open to the inspection of any member of the conference.

5. The treasurer shall keep an account of all money received, from whatever source, and of its expenditure, under the direction of the conference, or of its executive board; said account to be open to the inspection of any member of the conference.

6. Any organized church within the State may be admitted into the conference upon application and approval.

7. Letters of commendation may be granted to ministers of the Word, upon the recommendation of the local church to which each applicant belongs, which letters of commendation hold good until annulled by said conference.

8. This conference shall meet not less than twice, nor more than four times a year to transact business of such place, and time as may be determined by the executive board, timely notice being given through THE RESTITUTION.

9. This conference adopts THE RESTITUTION as its organ, and recommends the brethren everywhere to give it their support.

10. This Constitution may be revised, altered or amended by a two-thirds vote of the members present at any regular meeting, notice having been previously given of the proposed change.

To the Sisters of the One Faith in Michigan. Greeting:

Very soon we are to meet again in conference gathering. At that time the members of the "Evangelical Aid Society" hold their annual business meeting. How much money have we spent this year for our personal wants? (for our wants are much greater than our needs.) Have we been careful to give the Lord his tenth out of it? or have we grudgingly withheld even that little? O how many of us will be obliged to hear these words some day. "Ye have robbed me in tithes and offerings, ye have robbed me." Robbing God! Think of it, dear sisters. Some of us made promises to the Lord last June. Are we keeping them? Let us come together with a good report of how much we have used for the truth. It need not, cannot all go in one direction. Calls are constantly coming in for help in every direction. Sow upon the waters, though it be many days gathering in. God will bless the increase. We think we cannot do anything, it is such hard times to get the money. One penny a day would seem a small amount to offer God, but at the end of the year it would be $3.65. If 25 persons had saved even that, see what the result would be $91.25. O the good that that amount would do. Try it, dear ones, for our account with God will be called for some day, and we *must hand it in.*

Yours in love.

M. A. WOODWARD, Sec.

Our Love Feast.

Dear Household of Faith:

I have read with interest the letters of the love feast, and while I ever read of so many that are looking for the Master, this most solemn thought comes into my mind. If we are the Bride, the Lamb's wife, are we ready to meet him? Have we on the wedding garment? Are our white robes ready? The Lamb will not come until his wife has first made herself ready. Are we expecting him? Do our works correspond with our expectations? Are we keeping ourselves unspotted from the world? Do we mingle with the world in their amusements? Oh, well, says one, I just go to see what they do. Remember Lot's wife just thought she would see what they were doing in Sodom: she was told by the angel to not look behind her. So we are commanded to love not the world, neither the things that are in the world. If we go to their places of amusements, we surely love them. Yes, here is a brother that belongs to a society that is of the world, and a money making scheme for some one. Do they ever talk about our Savior and the glorious kingdom that he is going to set up at his return. I do not believe you would find Peter, or Paul, or John at any of their gatherings. If we take what they preach for our faith, we should take them for our example. Paul says, it is to all those that love his appearing that will receive a crown of glory. If we love his appearing we surely will keep ourselves in readiness for him. The last message he sent back to his waiting Bride was, "Behold, I come quickly." Yes, he sent us word he is coming and he will be with us soon. Should we not set about with such zeal and eagerness to be ready to meet him at any time. "For what manner of love hath the Father bestowed upon us that we should be called the sons of God, it doth not yet appear what we shall be, but we know that when he appears we will be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Then we should live soberly and righteously in this present world, looking for that blessed hope and the glorious appearing of the great God and Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. That the Word of Christ dwell in us richly, in all wisdom teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in our hearts to the Lord. Let us not grow weary in well doing for in due season we will reap, if we faint not. Then let us be doers as well as hearers of the Word. Isolated and alone, yet I have been made to rejoice by the coming of some of our father's family, Brother Berryman and Brother M. L. Adams, whom we are acquainted with, and Brother T. E. Adams whom we have never met, but have known him for years through THE RESTITUTION. How gladly I took them by the hand and welcomed them to my humble home. How they cheered me on my journey, traveling toward that celestial city: their presence gives me more zeal, more determination than ever to fight the good fight of faith and hold of eternal life. The Master is coming, be ready today. The Master is coming, he will not delay. But the Bride must be ready when the Bridegroom comes with lamps trimmed and burning, to welcome him home.

A lonely Sister waiting for the Master,

MRS. DR. L. HICKLIN.

Dear Brothers and Sisters:

When I see and think of the evils and dire temptations, which surround us on every hand, I am constrained to think of the great resurrection morn, when those only who have overcome, will gain immortality. The question, Am I living in accord with God's Word, often presents itself to me, and should be considered by all. The signs of the times clearly reveals to us that we are approaching the end of this age, and that times will wax worse and worse on the earth. Although at times it seems hard to resist the temptations and pleasures of this world, yet, if we wish to live forever, we must sacrifice these lusts of the flesh and live according to God's Holy Word. Let us ask ourselves, Are we being led away from the paths of righteousness by the evil one, by the lusts of the flesh, or the pleasures of this world? If Jesus should come to this earth at any moment would I want to be found in the ball room, or at the card table, mingling with men who never think of the Bible, God, Christ, or eternal life. No! brothers and sisters, let us examine ourselves and find out wherein we are going astray. "Be not overcome of evil, but overcome evil with good." Rom. xii. 21. "He that overcometh shall inherit all things." Rev. xxi. 7. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16.

Yours in hope,

FREEMAN FIKE.

Editor Restitution:

You will find one dollar to extend my paper a little longer; I am hard pushed for money enough to keep things going for my family and myself, but if I don't get the paper, it is very little food for the inner-man that I get, and I think it is necessary to have it in a family. There is no one in this locality, Pleasantville, Ill., but that scoffs at the teachings of THE RESTITUTION, but they can't set it aside by the Bible, and it is worrying them somewhat. If a good minister would come here I think he could do good.

Respectfully yours,

WARREN MALLORY.

Dear Restitution:

May the good Lord bless you and your paper, and all the dear ones of our "one faith, one hope and one baptism." I cannot do without the paper, for it is all the good preaching I hear these times. The Bible and THE RESTITUTION are my meat and drink in religious matters. Yours in Christian bonds, looking for the great God and his Son Jesus Christ.

ALLIE SNYDER.

Announcements.

Editor Restitution:

The Annual Meeting of the Church of God at Scholl's, Oregon, will commence Saturday morning, June 11th, and continue over the following Sunday. We extend an invitation to all lovers of truth. Come brethren, and aid us in our work here, we want to hear a word from all of you. Let us be up and doing for the time is short. All brethren coming from a distance will be met with conveyance at the National Hotel, Portland, Ore. All those wishing to be met at Portland will please notify me.

Yours in hope.

F. H. LOVESEE, Sec'y.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winer,	5.00
F. L. Austin,	10.00
Edgar Butch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results,	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Homeseekers' Excursion via Nickel Plate Road.

Special excursion tickets for homeseekers' to designated points Northwest, West, and South-west, also to designated points in the South, are offered via Nickel Plate Road, June 7th, and 21st, at lower rates than via other lines. Ask Agents.—j 20.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. G. W. Compton,	1.50
B. F. Smith,	1.50

We waste our time in moments, our money in dimes, and our happiness in trifles.

Homeseekers' Low Rate Excursion via Nickel Plate Road.

To designated points North-west, West and South-west, also to designated points in the South, June 7th and 21st. Ask Agents.—j 20.

Very Low Rates to Denver, Colorado.

Via the North-Western Line (Chicago & North-Western R'y.) Excursion tickets at exceptionally low rates to Denver and return (with stop over privileges under certain liberal conditions at the Trans-Mississippi and International Exposition, Omaha, Neb.) will be sold June 2, 4, and 5, account of American Medical Association meeting; and will be sold June 16, 17 and 18, account of meeting of Federation of Women's Clubs, all with favorable return limits. For rates and other information ask your nearest Ticket Agent or write, C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill. j 1

Send to this office and get a "War Atlas" only 25 cts post-paid.

Improved Train Service.

To accommodate its many patrons the Vandalia Line will commencing May 23rd, extend trains No. 14 and 15 to run to and from Logansport, Ind. Train No. 14 will leave Logansport daily except Sunday, at 6:05 A. M. arriving at St. Joseph 9:40 A. M. Train No. 25 will leave St. Joseph daily except Sunday at 5:25 P. M. arriving at Logansport 9:00 P. M. 2t

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. AUSTIN, Pres.
A. C. ROGERS, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Salutatory. Israel Roberts
7.30 Response. F. L. Austin.
7.45 Sermon, Heb x. 24, 25. A. H. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W. Smith.
10.30 Reward of the Faithful. F. L. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. R. Underwood, followed by Discussion.
7.00 Social Meeting led by Wm. Railsback.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S Session led by D. E. Vancractor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vancractor.
10.15 Song by Plymouth S.S. pupils.
10.20 Relation of the S. S. to Church. J. H. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wines.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas. Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. F. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. H. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wines.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. WILLEY,
D. E. VANCRACTOR,
A. C. ROGERS.

50,000 Copies.

I have lately received from the printer 50,000 copies of my eight-page double-column tract, "*The Gospel of the Kingdom.*" The price of this new edition is exceedingly low,—10 cts per dozen: 50 cts per hundred: $4.00 per thousand. It is a clear and systematic statement of the gospel of the kingdom. Please send orders to Wiley Jones, Manchester, Va.

Guide to Washington, D. C. sent free to Teachers and Tourists.

It contains special information about places of interest, also complete and comprehensive map of the National Capital, time of through trains to Washington via of Pennsylvania Short Lines, and reduced rates over that route for the National Educational Association meeting in July. Just the thing for teachers and any one going to Washington. Address C. L. Kimball, Assistant General Passenger Agent Cleveland Ohio, enclosing 2 cent stamp. The Guide is worth much more [illegible]

Announcements.

Editor Restitution:

The Young People's meeting of the Church of God in Southern Kansas will meet at Crescent school house, near Bitter Creek post office, the 28 and 29 of May. The business meeting will be held Saturday evening. There will be two meetings on Sunday, the one 2.30 and the other at 7.30 P. M. All young people interested in the Truth are invited to be present and prepare papers on the subject, which is "Christianity."

MARY I. BOGGS, Sec.

The Third Quarterly Conference of the Church of God in Nebraska will be held in Furnas County, at the Prime School House, about two miles south of Arapahoe, beginning the Lord willing, on Friday, June 3rd, and holding over Sunday. Come, all who can. Attend this meeting, and help to make it a pleasant and profitable one. We hope that before that time, that each congregation will send in its votes for place of holding the conference the comin, year.

M. D. NEWELL, Pres.
RUSA GORDON, Sec'y.

Indiana Rates to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are not granted for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Naperville, Ill., (Burlington Park near Chicago), May 23, 24th, 27th and 28th, for Illinois Baptist Annual Meeting; good returning until June 24th, with privilege to extend limit until June 30th.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Biennial Convention.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Special Rates via Vandalia Line.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

See that each hour's feelings, thoughts, and actions are note and [illegible] that all may be such

"Beautiful Winona."—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities are at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrance to the grounds, in cozy cottages, or in tents as may be preferred.

Persons who may desire to combine devotion, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot for invigorating both mind and body by interactive entertainment and study and health-giving recreation. The educational work of the Summer School is in charge of well known instructors. The college halls are equipped with all required paraphernalia: the large auditorium in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The fishing, bathing and hunting are fine, the large fleet of boats being of the best.

The season of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent, Pittsburg, Pa.—may 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Stevens, Shawnee Mound, Mo.
S. R. Chickenbeard, Denham, Texas.
P. B. Shindler, Bryard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Quincy, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 165 Broadway, Alliance, Ohio.
W. L. Skeels, Toledo, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Winey, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Lyon, 4507, S. X. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Comer, Sidell, Ill.
R. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswikie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Boupl, Laurel, Neb.,
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
A. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hank, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. P. Morris, Cottonwood, Cal.
J. V. Ogilvie, North Branch, Kansas.
G. W. Smith, Monmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave, Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder R. M. Williams, Portland, Kan.
R. Wilson, 1065 O St. Sacramento, Cal.
D. T. Halstead, Rensselaer, Ind.
John Fouts, 2912 West Corning Ave. Parsons, R. S. Bwiggins, Rensselaer, Ind.
Kansas.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 334 Grand Rapids, Mich.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of K. of P. and Uniform Rank Encampment at Indianapolis, beginning Aug. 30th.

For the above occasions the Vandalia Line will make a special excursion per Mile. T. A. Downs, Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Glenga Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day in the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us and they will be cared for by addressing, or calling at Ella V. Bakes's, 266 West Dry St., Salem, Ohio.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Excelsior Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder: Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Brewer Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ensly and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Clause.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trandell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Presser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock P. M. Lizzie Woods, Winterrhode, Ill., Sec.

The Church of God, of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All loyal Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Dwyer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackamer.

The Church of God at Attica, Kansas, meet at their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. at hall on 3rd floor No. 12315, Euclid Ave., near Ohio Bldg. Ohio, where all are welcome to worship with us.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, 6th edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

NICKEL PLATE

All trains arrive at and depart from the Union Passenger Station, Van Buren Street, Chicago. Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars enroute.

Eastern Standard Time.

Eastbound.	No. 39 Mail & Express Daily.	No. 37 Chicago Limited Daily.	Westbound.	No. 38 Mail & Express Daily.	No. 40 Chicago Limited Daily.
Lv. C	10 15	11 30	Ar. Chicago	5 00	6 00
11 05	3 00	...	Valparaiso	6 07	7 08
11 45	...	...	So. Wanatah	6 45	7 45
12 28	4 00	...	Kouts	7 25	8 30
12 45	...	...	Hillsboro	7 40	8 45
12 55	...	...	Brems	7 50	8 55
1 15	...	...	Monoco	8 10	9 15
1 30	4 45	...	Crooks	8 25	9 30
1 45	...	...	So. Whitley	8 40	9 45
2 00	5 00	...	Ft. Wayne	8 55	10 00
3 40	6 30	...	Cleveland	11 00	12 00
6 50	...	...	Buffalo	2 30	3 30
10 30	...	...	New York	6 00	7 00
10 55	...	...	Boston	6 25	7 25

Lv. Ft. W. Dpt. Ex. P. M.
Daily except Sunday. † Stop on signal.
Through Coaches between Fort Wayne and Kansas City via Hastings, Tuesday and Saturday.

Drawing Room Sleeping Cars on Nos. 2, 4 and 6 through to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 5, 3 and 1 to Chicago. Meals are served at up-to-date Dining Stations and in Nickel Plate Dining Cars at reasonable rates. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agent.

Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

Westward.	9	15	29	3	35	7
	AM	PM	AM	PM	PM	PM
Pittsb'gh, lv	7 00	1 30		4 30		9 30
Alliance, ar	9 00	3 05		6 30		11 30
Canton, "	10 35	4 40		8 00		1 00
Massillon, "	10 55	5 00		8 20		1 20
Wooster, "	11 40	5 45		9 05		2 05
Mansfield, "	12 05	6 10		9 30		2 30
Crestline, ar	12 55	6 55		10 15		3 15
Bucyrus, "	1 12	7 12		10 32		3 32
Lima, "	2 48	8 50		12 08		5 08
Van Wert, "	3 43	9 50		1 02		6 02
Ft Wayne, lv	5 45	11 55	AM	3 05		8 05
Arcola, "	6 15	12 30	7 30	3 40		8 40
Columbia City, "	6 51	1 22	8 07	4 17		9 17
Larwill, "			8 20			9 30
Florence, "			8 26			9 36
Eagle Lake, "			8 40			9 50
Warsaw, "	8 31	4 05	8 41	5 41		9 51
Etna Green, "			8 58			10 08
Bourbon, "			9 08			10 18
Inwood, "			9 15			10 25
Plymouth, "	9 10	5 31	9 26	6 31		10 36
Grovertown, "			9 35			10 45
Hamlet, "			9 50			11 00
Davis, "			10 02			11 12
Hanna, "			10 12	7 10		11 22
Wanatah, "	7 05		10 25	AM		11 35
Valparaiso, "	7 48	6 30	10 39	7 15		11 49
Wheeler, "			10 53	7 30		12 03
Hobart, "			11 01	7 38		12 11
Liverpool, "			11 05	7 42		12 15
Clarke, "			11 08	7 45		12 18
Chicago, ar	9 00	8 07	12 30	9 10	3 55	1 40
	PM	AM	PM	PM	PM	AM

Eastward.	20	8	4	6	30	38
	AM	PM	PM	AM	AM	PM
Chicago, lv	7 30	3 00	11 30	2 15	11 30	5 45
Clarke, "	8 22		12 25		12 25	6 40
Liverpool, "	8 25		12 45		12 45	6 45
Hobart, "	8 30		12 50		12 50	6 50
Wheeler, "	8 34		12 54		12 54	6 54
Valparaiso, "	9 12	4 32	1 33	4 01	1 33	7 32
Wanatah, "	9 27		1 47		1 47	7 47
Hanna, "	9 31		1 51		1 51	7 51
Davis, "	10 02					8 22
Hamlet, "	10 12		2 12			8 32
Grovertown, "	10 25					8 45
Plymouth, "	10 36	5 47	2 45	4 59		8 55
Inwood, "	10 50		2 59			9 09
Bourbon, "	11 00		3 09	5 15		9 19
Etna Green, "	11 07		3 16			9 26
Warsaw, "	11 20	6 37	3 33	5 39		9 39
Eagle Lake, "	11 30					9 49
Pierceton, "	11 45		3 57			10 04
Larwill, "	11 58		4 10	6 06		10 17
Columbia City, "	12 15		4 26	6 15		10 33
Arcola, "	12 51		4 51			11 08
Ft Wayne, lv	1 15	7 35	5 10	6 52		11 30
Van Wert, "	2 10	8 30	6 35	7 50		12 30
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Crestline, ar	5 20	11 20	9 30	10 20		3 30
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Alliance, ar	8 40	3 10	12 55	1 40		6 50
Pittsb'gh, ar	11 15	5 50	3 30	4 15		9 25
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Is there any heart of sorrow
Shadowed over with despair?
Is there any cloud in heaven
To darken your sky or mine?
Remember the sunshine and the shadow
Are sent by our Father above,
And He will temper the shadow
To the sunshine of His love.

That the sunshine and the shadow
Are working out for us
The will of God;
But there comes a word of promise, like the promise in the bow
That however deep the waters they can never overflow.

Communicated.

Papers by our Young People of Kansas

The subject of these papers was "The Signs of the Times," and was subdivided as follows:

"SIGNS OF THE TIMES"

"Ye can discern the face of the sky."

Is not this true to-day? The best inventions are brought into use for discerning the face of the sky, and every day, all over our country, the news is flashed over the wires. "To-morrow will be foul; for the clouds are towering; or the sky is clearing and to-morrow will be fine."

But from any nation or people, do we hear the news that they are discerning the signs of the times, the near approach of the King?

Are the signs discernible? Look over the world to-day, what is the outlook? Prepare war, wake up the mighty men, let all the men of war draw near. All nations are preparing for war, the mighty men are making the greatest preparation for war that the world has ever seen. War vessels of the swiftest power and strength, guns and all implements of warfare of the latest inventions, the best talents of the wise men are put forth to prepare great instruments of death and destruction. Is not this a sign that we are living in the times spoken of by the prophet Joel, when all the men of war are to awaken up, and assemble for the harvest is ripe, and the wickedness is great on every hand. Men are awakening to this one idea, preparation for war. God's Word cannot be broken. He by his servants has foretold all that is to come to pass. Jerusalem is to be trodden under foot until the times of the Gentiles be fulfilled. "Then will I take the children of Israel from among the heathen whither they be gone and will gather them on every side, and will bring them into their own land, and ye shall dwell safely in the land that I gave your fathers, and ye shall be my people, and I will be your God."

The Jews are gathering back and preparing to inhabit the land of their fathers. Slowly, it seems to us who are watching and waiting, but God's times and plans are to be fulfilled, and only can the Gentiles tread the Holy City under foot until the times of the Gentiles be fulfilled. Are we nearing the end of Gentile times? Hush, what means all this great preparation for war? this great unrest of the nations? the despising of God's Word? the wickedness of the world and the returning of the Jews to their promised land? Brethren, does it not mean that the Nobleman that went into the far country is about to return? and his words, "Watch, be ye ready, for ye know not what hour your Lord doth come," must be our watchword to-day. Remember, therefore, how thou hast received, and heard and hold fast. If, therefore, thou shalt not watch, I will come on thee as a thief. "Blessed are they whom the Lord when he cometh findeth watching; He which testifieth these things saith, Surely I come quickly." Amen. So come, Lord Jesus.

Your Sister in Christ.

ELLA KNOWLES.

SIGNS.

We, as a body of people, are all looking forth to the second coming of our blessed Master. We watch the signs that he and his Holy Prophets have spoken of in the Scriptures, with much longing and anxiety, or at least we

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JUNE 1, 1898. NUMBER 22.

should in the love of the Father is in us. In Matt. xvi. it seems the Apostles were very much interested in his coming, so much so as to question him as to the way they should know when he was coming. In Matt. xxiv. 4-15 are enumerated some of the signs that will come to pass prior to his coming. And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, pestilences and earthquakes in divers places. All of these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. "But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

I will ask, if any of these signs have been fulfilled up to the present time? I for one think the most of them have already taken place, some I think are being fulfilled in our own time. Mark xiii. 3 to 37. "Take ye heed, watch and pray: for ye know not when the time is. For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: For ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning. Lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch."

"For this long watching shall be no ill,
When we in his glory stand:
When he crowns of the faithful and wise shall,
With his sentence is heard."

M. R. MILLER.

WATCH.

The word or subject "watch" which we will try to present is certainly not foreign to any of us. It seems to be of a command, or of a more important motive than optional, and we truly understand the magnitude of the term. From the earliest infancy that we can picture from a fond and loving mother and father, we are taught to be watchful. Our social life and character needs our most careful and undivided attention. Also in our business affairs of life we find that it is necessary for us to watch our daily transactions to know whether we be able to carry on the work in a profitable way.

Perhaps we may be at the bedside of a loving mother or father, brother or sister, or some other friend almost as dear to us as life, would we not be as attentive to duty as willing hand and our ability would permit. On the other hand we receive a letter or word from a friend or relative who tells us that he intends to make us a visit in the near future, but does not tell us what day or hour he will arrive; but assures us that we will not be disappointed, and that we will be richly rewarded. Who is there among us who would not go to work and set our house in order so that we might be ready to entertain that friend, and make all things pleasant that he might feel thrice welcome.

When all this is done we begin to watch. Every day we expect that friend, but we do not become impatient. We take up the letter and read it over and over again, and every time we become more deeply interested because of the promises we find in it. They become precious as we watch and wait: for we know that this friend is true to his word and we have all reason to trust him: because he has done many acts of kindness, and still seems to be better that his kindness has not been exhausted, but "If there

my reward is with me, to give every man according as his works shall be." Blessed are they who do his commandments that they may have a right to the tree of life, and may enter in through the gates into the city. All those blessings come to us through Christ, even the victory over death.

Your Brother,

HARVEY WILE.

THE WORD TO THE NATIONS.

In the consideration of so vast a subject there should be an ocean of facts, from which the writer could draw copiously. Indeed, he must, as the facts of nature, of chronology, of schedules of the divinity itself, in order to correctly content his conclusions.

The Scriptures teach us in 2 Pet. other having been speaking on the subject of prophecy something like this, "knowing this that no prophecy of the Scripture is of any private interpretation for the prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." This defines definitely where in the right of prophecy lies, so it will be apparent that my duty is to lay the existing facts concerning the movements of the nations before us and leave you to compare their condition and tendencies with that as prophesied by those who possessed the authority.

Human nature is pretty much the same in whatever walk of life it is situated. It is ever subject to vicissitudes and trials. Man seems to be a double being—one part of his mind seems always ready to do wrong, the other ever ready to obliterate that which seems out of harmony with right, justice and truth. These two facts go as far to be ever as war, one with the other; this is as true of the savage as of the sage, the only difference existing in the superior enlightenment of the one over the other.

Paul tells us that when he would do good evil was present with him, thus showing that his nature was in harmony with his fellow creatures. But says one, you are dealing exclusively with individuals instead of nations? To this we answer, yes; for as the individuals of a country are, so is the country. If you find a people in whose manners and customs you see portrayed kindness, benevolence, strength, patriotism and love you will find that they have fortified their national affairs against any malicious attacks.

But we must hasten. history repeats itself: nations rise and fall, kingdoms and empires decay, new ones rise and rival their ancestors. For as one has said, "It is because today learns wisdom from yesterday, that it is able to teach wisdom from to-morrow." Man appears to be growing more selfish; society seems to be polluted with more vile conduct than in former times; the political world has not the stability it once had, whether its form be a monarchy or a republic. Religious societies seem to be grown unfamiliar with the Word of God, and as a consequence, their influence is being cast in a wrong direction and the same evil that is destroying one of these many classes are disturbing the whole, viz., selfishness and greed. Patriotism is the bulm of nations, like unselfishness and love are to religion. As to my mind this is the present condition, and believing that the powers that be are ordained of God, and that he moves in a mysterious way his wonders to perform, I am most ready to exclaim that finite mind is struggling with God's affairs. The affairs of which man is not capable of fully fathoming. The details of certain nation corresponding to prophetic names, I shall leave to those more able and better prepared to discuss.

But, watching the history of the world we see before us a mighty array of preparations for a coming conflict, the result of which we only can conjecture. The first attribute of human nature is shewing itself in the universal conduct towards struggling China. As Mr. Colier puts it, "a thrilling drama, perchance a tragedy is about to be enacted in the far East." The scheme is not the partitioning of the largest and most ancient empire of the world, as many seem to think, but commercial supremacy. The powerful looking machines of modern time may be the nature, and right well have they relinquished their respective parts with glistening sides and frowning guns, such as customed, awaiting the ringing up of the curtain. And we may have the tranquility of our own so-called peace saved from its inner most joint to its surface before many years more have passed.

Our executive awaits only the report of his special committee. These rumors and many more ought be cited, more of the ways of man that are out of harmony with God's Law. More of sin and vile in different forms could be brought to bear on this phase of the subject, but by the Scripture alone will these things be measured by him, whose Majesty was naught but the golden rule.

W. M. VICKERY.

SOCIAL CONDITIONS.

The meaning of these two words is first, social, pertaining to, or being fond of society. Now the question could naturally arise, What kind of society should we be fond of? Should we be fond of worldly society, or should we be fond of Christian society, and follow that? Worldly society, as I understand it, and all of its pleasures is not giving the Bible one single thought, they let it pass as though it was no more than any ordinary book. Now, is this right? Should we do this? The answer comes, no. For it is written in the Scriptures that we must beware of such things, and guard ourselves against worldliness, and be earnest and sober minded.

Now, we will discuss the word condition. The meaning of this is state or quality. Now, if we are fond of society we must put ourselves in such a condition as to enjoy that society. If we intend to take the worldly society we must be worldly. If we intend to be Christians, Christians are what we should be.

You put a worldly man or woman with Christians, and how much will they enjoy themselves; or even in the opposite case put Christians, and Christians in a dance hall or a pool room, and how much do you suppose he would enjoy himself? not one bit, he would rather be some other place. Now, because we are Christians, that is no sign that we should not have anything to do with worldly people, but we are not to go with them in their worldliness.

We read in the 17th of Luke from 26 to 30 verse, "And as it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage until the day Noah entered into the ark, and the flood came and destroyed them all."

Likewise also was it in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went from Sodom, it rained fire and brimstone from heaven, and destroyed them all. That is worldly society; that is what will become of those who follow the world. Now, which do you think best to follow the world or Jesus Lot?

Since Adam's transgression man is in a fallen condition or fallen state, if you go on in this fallen state, you are with the world; if you change, accept Christ, obey his commandments, you will receive a reward that indeth not away, one with no disappointments, no heartaches, sighing, with tears wiped away. Of this glorious life only the half can be told.

MANNIE REED.

(To be Continued.)

The moment a man parts with moral independence the moment he judges of a duty, not from the inward voice, but from the interest and will of a party, the moment he commits himself to a leader or a party, and winks at evil because divisions would hurt the cause, the moment he slinks off his particular responsibility, because he is but one of the thousand or million by whom the evil is done: that moment he parts with his moral power. He is shorn of a single-hearted faith in the right and the true.

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The Michigan Conference.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening, June 2, 1898, and continue over the following Sunday. A hearty invitation is extended to all of like precious faith. Ample provision will be made for all visiting brethren. The brethren at Dutton wish that as many as can, could arrange to be there at the first meeting. Dutton is situated on the Michigan Central R. R. ten miles southeast of Grand Rapids. Come with hearts filled with love. Let the one great aim be to cheer and encourage each other on the way, and by so doing better prepare ourselves to overcome the trials and temptations we may have to endure. "Blessed is he whom the Lord when he cometh will find watching," for if we are watching we are also longing and waiting, and if we are longing and waiting, then do we keep ourselves in readiness for the coming of our Lord and Savior.

EMMA JACKMAN, Sec.

PROGRAMME OF THE MICHIGAN CONFERENCE.

THURSDAY P. M.

7.00 Song Service, conducted by C. L. Austin.
7.15 Address of Welcome, President.
7.20 Response, Vice President.
7.35 Sermon, Brother Winchester, "The Lord's Second Coming."
8.35 A Poem, Omer Clover, "The Lord is coming."

FRIDAY A. M.

9.00 Song Service, conducted by A. K. Richardson.
9.15 Social Meeting, R. Lake, subject, "God's Love to Man."
10.00 Paper, "Parent's duties in teaching the Children the Truth," Sister Hoyt. Discussion.
10.30 Sermon, P. L. Austin, "Methodical Work."

FRIDAY P. M.

1.30 Business Meeting.
Paper, "Christ Our Example," Sister West.
7.00 Song Service, conducted by C. L. Austin.
7.10 Social Meeting, Sister Chaffee, "Workers with God."
7.45 "The future Life as concerns you and me," Bro. Chase.

SATURDAY A. M.

9.00 Song Service, Bro. Chase.
9.10 Social Meeting, Lottie Barnum, "Why and how much does God allow us to be tempted."
10.00 Paper, "What are the requirements of a true minister of the Gospel," K. N. Woodward. Discussion.
10.30 Paper, "The Lord's time, What are we doing with it?" Sister White.
Recitation, Ester Richardson.
11.30 Sermon, "The duties of the Church to the Minister," L. C. Chase.

SATURDAY P. M.

1.30 Report of Churches and their Spiritual Needs.
Business Meeting, if necessary.
7.00 Social Meeting, B. W. Woodward.
8.00 Sermon, Bro. Chase, "God's hand in the Affairs of Man."

SUNDAY A. M.

9.00 Song Service, A. K. Richardson.
9.15 Bible Black board Lesson, "The Vine and the Branches," with Bible Reading and Talks, C. L. Austin.
10.30 Sermon, L. C. Chase, "The Marriage Supper."
Collection.
Communion.

SUNDAY P. M.

1.30 Paper, Bro. Wines, "The Lord's money and service." What are we doing with them?
2.30 Sermon, B. W. Woodward, "Darkness before Dawn."
6.45 Social Meeting, P. L. Austin, Divine Union.
7.35 Sermon, L. C. Chase, "The New Era."

Committee on programme,
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M. A. WOODWARD.
EMMA JACKMAN.
A. K. RICHARDSON.

The Restitution.

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PLYMOUTH, IND. JUNE 1, 1898.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

"If food is carelessly prepared we do not expect Providence to make it palatable; neither if, through years of folly we misguide our life, need we expect divine interference to bring around everything at last as if we had done it right."

JEAN INGELOW says, "If God give me work to do I will thank him that he has bestowed upon me a strong arm: if he give me danger to brave I will bless him that he has not made me without courage; but I will go down on my knees and beseech him to fit me for my task; if he tells me it is only to stand and wait."

"THINGS," says Philip Brooks, "are what they are used for. The artist uses a stone and it is a statue; the mason uses a stone and it is a doorstep, and beyond mere nature. See how we use men: we are each other's raw material. I make you up in some shape into my life, and you in some way make me up into yours. But what man is of such fixed character that he can be made up only into one invariable thing? Each man makes of his neighbor that for which he uses him. So of all influences and motives. The same educations wall and press upon two lives. One rises on them into greatness: the other drags them down upon it and it is crushed beneath them into ruin. How is it that the Pharisee and the Publican came down the same temple steps, one cold, and proud and bitter, and the other with his heart full of tenderness and humblest charity?"

Law or Gospel—Which? No. 11.

In our last we showed that latter-day Sabbath Keepers do not keep it as God's law required it to be kept, but by a formula of their own, and therefore it was not kept at all. Let us pause a moment here to ascertain how the matter now stands: The Lord God set apart one day in seven—the Seventh—to be kept holy. He commanded or instructed the Jews who were under the law, HOW TO KEEP IT HOLY. HOW did God instruct or command Israel to keep the Sabbath?"

1. Six days shalt thou labor and *do* ALL *thy work*." Ex. xx. 9.

2. This applied to *every* member of the family, son, daughter, manservant, maidservant, stranger and cattle. Ex. xx. 8-10.

3. Isa. lviii. 13 gives further details as to *how* the Seventh day had to be kept. 1st. "By not doing their own pleasure; 2nd By calling the Sabbath a delight; 3rd. "By honoring God, and not doing their own ways, nor finding their own pleasure, nor speaking their own words." Please look this Scripture squarely in the face, and see once for all that any other *way* of keeping it will not do, if the law is in force.

As plain as plain can be, this Scripture teaches that God is honored when our wills are made subservient to his,—when we give up our ways for his: when our whole aim is to honor him by not doing or executing our own wills.

We have said considerable already respecting the secular or temporal nature of the Law from Sinai, but we feel impelled to say more. Ex. xx. 8-10, says the cattle had to abstain from labor on the Seventh Day. As cattle were not morally organized they were not morally accountable. Man was morally organized, and therefore was morally accountable. The cattle, therefore, would be benefitted by the law of the Sabbath in proportion to the faithfulness of man, to whom they [the cattle] were accountable. This cut off the Jews from any pecuniary benefit from the labor of domestic animals, as well as from their own labors, and that of servants.

Singular to relate, we had written thus far when a letter came to hand, dated Battle Creek, Michigan, May 17. After thanks for the series of articles on, "Law or Gospel—Which?" the writer says: –

"Allow me to suggest a bill of exceptions to the Fourth Law, for the special benefit of Seventh Day keepers in this city, and elsewhere:—

"Thou shalt do no work,—thou nor thy son, nor thy daughter, except they *believe not as thou:* nor thy manservant, nor thy maidservant, except the cooks, the waiters, engineers, and those who are needed to help in the creameries, engine rooms, liveries, and on the farms. The horses, not being included or mentioned in the list of animals prohibited from labor, may be sent out from all your liveries, and thy creameries may run their milk separators on the Sabbath day; for many of your people want milk and cream, and might suffer and mourn for them; and your milk wagons may be driven by your servants about the city on the Sabbath Day, as well as among yourselves, so that the heathen may be well supplied. And your engines may be kept running for the many wants of your people. Also your boilers may be allowed to work with a pressure of steam to heat your tabernacles wherein ye do worship me on the Sabbath Day: for ye must be very comfortable, and contented in order to worship me truly."

Battle Creek, Michigan, it is well known, is the Head-quarters of Seventh Day Keepers socalled: and from confessions we have wrung from Sabbatarians *themselves*, we are persuaded that our correspondent is ready to prove that the above is the *modern* way of keeping the Law which says:—

"Verily my Sabbaths ye shall keep .....every one that defileth it shall surely be put to death; for whosoever doeth work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth *any* work in the Sabbath day, HE SHALL SURELY BE PUT TO DEATH." Ex. xxxi. 13-15.

These people know that what is work on six days of the week is work on the Seventh. And right well they know they have to pay as much for it, if not more. Well do they know that if picking up sticks was *work* in the sense of the prohibition, shovelling of coal must surely be work in the sight of the law of the Fourth Commandment.

Well do these *falsely-called* Sabbath keepers know that the domestic duties performed by maidservants were forbidden under the law, and if the law be in force *now*, it is forbidden *now*. How can they have the hardihood to set aside the specifications of the law of the Sabbath without divine warrant, and then count themselves the *favored few*, as if they kept it holy! They speak and act as if they could deceive the Almighty as they deceive the ignorant, after deceiving themselves.

When they for the sake of gain *allow* or *cause* their servants to do exactly what the Law of the Fourth Commandment prohibited, and at the same time claim to keep it holy, are guilty of a gross religious fraud. And the attempt to justify their remodification of a law of God to suit the times we live in, or the customs of the country, or its climate, would be the acme of religious nonsense, were it not an assumption of Jehovah's prerogative.

Here is a community which came into existence some 35 years ago,—

believing at first the Serpent's lie, and differing from the Great Apostacy in only this:—That the coming of the Lord to judgment was impending: in fact that they had discovered the year, month and day when the righteous of all ages would be glorified, and the wicked of all ages would be consigned to everlasting perdition: and the earth burnt up, instead of the world being first converted by existing agencies,—that is, human instrumentality.

This community in the year 1898 is absolute proof that they in 1844 taught lies in the name of the Lord. The Lord did not come *as they said he would:* and, will our readers believe it? They *admit* this, but still insist that the hand of the Lord directed that movement, false as it proved to be. This shows their estimate of God's character, and to some extent, may explain how they can claim to keep the 7th day holy: while openly violating its provisions. If that be the kind of a God they worship, it is natural that they should develop the same crooked traits.

The War.

There seems to have been little progress in the conflict since last week, and judging by battles this is so. However, the most significant event is the sudden awakening of the United States to a realization of herself. A few months ago the country scouted the idea of conquest, and it was to "free Cuba" the war was started. As soon as war was declared it was "Remember the Maine," and now we are to take all we can get from Spain, and give her a good lesson before we stop. America has broadened out, and her policy is no longer the "Monroe doctrine." narrow and contracted, but this country must take her place among nations hereafter. The following extracts from the Chicago *Tribune* of May 27 will show this point:

MANIFEST DESTINY OF THE REPUBLIC.

"The first instalment of relief for Admiral Dewey is now on its way to him across the Pacific.

"The dispatch of these reinforcements to enable Admiral Dewey to retain permanently his territorial foothold marks the beginning of a most important and far-reaching movement in the extension of the influence and power of this republic on the shores of the great Pacific Ocean. It indicates that this country has come of age and has begun to put forth its strength. Having come into man's estate, it is throwing aside the habiliments of childhood and is ready and eager to use its giant power. True to the old Anglo-Saxon traditions and heredity, it is going out into the world to do its part in the great struggle for the advancement of civilization. It proposes to take an interest in the affairs of the world, to have a voice in its councils, and to make its influence felt on the side of humanity, justice and progress. As the first step the Philippines are to be retained because they are ours by right of conquest and American pluck, and because our commercial interests there are of paramount importance. But our relations are not confined merely to the Philippines. No nation except Russia has closer interests with China than the United States, and when we assert our rights in China there will be no danger of trenching upon the rights of Russia. There is plenty of room for all, and we must demand and must have our full share of its vast trade and equal rights with all in developing its manufacturing industries and in improving its resources.

From this point of view the necessity of constructing the Nicaraguan ship canal becomes so apparent that it is unnecessary to advance a detailed argument in its favor. It is a matter of self-protection. Equally from this point of view the necessity for the annexation of the Hawaiian Islands becomes apparent. The recent report of the Committee on Foreign Relations presents the reasons for such annexation, and they are unanswerable.

And this is not the only duty of Congress. Our new position with regard to the outside world, so suddenly and unexpectedly forced upon us, makes it imperative that our navy should be still further strengthened. This Congress should order the keels of at least one battleship for each State to be laid and a proper number of second and third class war vessels, which will proportionately increase our power, guarantee our safety, and bring increased trade to the country. We must no longer be satisfied with taking an inferior position among the leading powers of the world. This republic is no longer a child. It has become one of the first nations, and in childish things. It is time to use the voice of a man and the strength of a man. To do this it is only necessary to assert our strength and let the Old World know that the American republic henceforward is to have a voice in the management of the world's affairs, so far at least as those affairs are concerned with our new and manifest destiny. To do this it is not necessary to make alliances. The republic is big enough and strong enough to stand upon its own feet. We should cultivate the friendship of Great Britain, but it is not necessary to make an alliance except in case our immediate interests demand it. We need come no closer than this to Great Britain or any other power. Our free soil for ourselves must always be maintained, but we must not be placed in a position to espouse the quarrels of European powers without such other. The republic can no longer remain at home unmindful of what is going on outside. Its destiny is to go out into the world, to take a part in the councils of the world, and to be prepared to protect itself and make its power respected. It must take a leading place among the leading powers. It is forced upon us and it would be cowardly to shirk the duty."

The President called for 75,000 more volunteers—making the United States army 285,000 men. Three vessels with 2500 troops and ammunition have started for Manila. It is supposed the Spanish fleet is "bottled up" in Santiago de Cuba harbor. The second Spanish fleet is reported to have left Cadiz, but its destination is not known.

The Italian cabinet has resigned, and a new trouble seems in store for that nation.

The Rothschilds of Paris have refused to make a Spanish loan and that country is in desperate straits for money. However, the French have already aided Spain and must give more assistance, and in exchange will take Spanish territory. The following from London shows the puzzle that all are in regarding the attitude of France.

"The exact position of Cervera is not a greater puzzle to people here than the exact position of France as regards Spain. Rumors there are in plenty and yards of impalite fiction from Madrid, but whether the French have loaned their millions to Spain in exchange for the Canaries or bought sufficient navy at Algeciras to worry the night of the Britisher in Gibraltar, or made a bid for more Philippines, which even foolish Spain must know are labeled "Not for sale," one thing stands out clearly—namely, that the French are Moroccan bound. Costa is without doubt the price or part of the price the Spanish may have to pay for French sympathy. Gunners and coal they had in the past, and hope for in the future, if the French military party ever gets open power or finds times ripe enough to let a dictator spring from their ranks. They boast almost openly of what they will do, and the first item of their program is a French Gibraltar."

Germany still acts somewhat in favor of Spain, having sold a number of heavy guns to that country, sending them through France labeled "Kitchen furniture." The German papers comment in unfavorable terms of the large orders the United States has given for war material, asserting "that there is no present need for such," that it looks as if this country were making preparation for more than simply this war with Spain. In fact the German papers are right, for the United States has suddenly "come of age," and the "Monroe doctrine" is a thing of the past. Henceforth the nations of Europe and the world must reckon with this country in all their doings. Senator Elkins says regarding this: "We have traveled 100 years in the last four weeks. Our whole colonial policy is about to undergo a radical change. The Monroe doctrine, which was all right when it was written, but is no longer, is about to be smashed to smithereens, and the government of the United States is slowly but surely breaking away from its old moorings. This war with Spain will necessitate a change in our colonial policy. If there is any one thing I am certain of it is this. The fortunes of war have given us territory in the seas which we would never have thought of acquiring, but since we have acquired it, the Stars and Stripes must float there forever. The Philippines alone will not compensate or reimburse us. We must have more territory. Puerto Rico will doubtless be under control of the United States government before the end of a fortnight. We should not halt here. Let us acquire a coaling station in the Mediterranean sea. Hawaii should be ours before the setting of another sun, and if I thought I could assist in the acquisition of that territory I would be willing to remain in session all summer."

Our Love Feast.

Dear Restitution:

I don't know how to get along without the dear old paper. It is all the true preaching we have here, except once a year, when Bro. George Kidwell comes from Arkansas, and preaches for us. Now, dear brothers and sisters, I want you all to pray for me, for I am left alone in the world with eight children, all at home but one. My husband died the 19th day of last January; but thanks be to God we sorrow not as those that have no hope. This is the first time I ever wrote to the paper. I read so many good letters in the paper, I thought I would send my mite in answer to them. But they that feared the Lord spake often one to another, and that there was a book of remembrance. So I want to tell you that I am strong in the one faith, and that faith is the same faith that our father Abraham had, that the promised Seed should bless all the nations of the earth, and Paul tells us that that Seed is Christ, and that if we have been baptized into Christ, we have put on Christ. Then we are heirs of Abraham, and if we are joint-heirs with Christ we can be liberated from the iron grasp of death, and share a part in that glorious coming age, to join in that redemption song with the untold millions who will in the eternal ages swell that glad refrain, To live and live in immortal youth and vigor, free from all sin, care and sickness, or fear of death while the eternal cycles of the ages roll their endless rounds. So dear brothers and sisters, let us ever walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. Oh, let us build upon that most holy faith, and keep ourselves in the love of God. Pray for me that I may ever stand fast, and may God bless you all with ever needed blessing, is the prayer of a Sister.

AMANDA M. HURST.

Dear Brother Underwood:

By the date on my paper I see the time for renewing is past, so I will not delay any longer, as I love the paper so well. It is an earnest advocate of the truth as it is in the Word of God. And as I read the letters in the love feast from so many of the dear brothers and sisters, my heart is buoyed up and encouraged, and I almost forget the cares of this life, and in the language of the great Gentile Apostle "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And as I read in God's Word, also in the little books and leaflets that are sent out by the brothers and sisters of the one faith, one hope and one baptism, including God's plan of salvation that is held out to that poor frail mortal creature called man, how my heart rejoices and my soul is made glad, that I have come to a knowledge of the truth as it is in Christ Jesus, for it is a command to "search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." And in reading the papers of the day we hear of wars and calamities befalling man all over the world. What manner of person ought we to be in conversations and deeds, for in the midst of such times Jesus himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, that day will not overtake the child of God as it will the world, for they will be clothed with righteousness and he will not find them walking naked as Adam and Eve were when the voice of God called to Adam in the garden. But ye brethren are not in darkness, that the day should overtake you as a thief in the night. Ye are all children of the light and children of the day," and if we are truly a child of God, we have passed from death unto life. How do we know this? Because we love the brotherhood. Pray for me that I may be among the faithful, for it is to them that a crown of life is given. Oh, may we all that have started in the race, prove faithful to the end, looking unto Jesus, the author and finisher of our faith, and to them that look for him the second time, he will appear without sin unto salvation.

As ever your sister in Christ,
MARY SAUNDERS.

Announcements.

Editor Restitution:

The Annual Meeting of the Church of God at Scholl's, Oregon, will commence Saturday morning, June 11th, and continue over the following Sunday. We extend an invitation to all lovers of truth. Come brethren, and aid us in our work here, we want to hear a word from all of you. Let us be up and doing for the time is short. All brethren coming from a distance will be met with conveyance at the National Hotel, Portland, Ore. All those wishing to be met at Portland will please notify me.

Yours in hope,
C. H. LAWRENCE, Sec'y.

$1.50. To Milwaukee and Return.

Saturday June 11th, via Vandalia and Lake Special train leaves Vandalia Depot at 9:30 P. M. Saturday, June 11th for St. Joseph where it makes direct connection with steamer arriving at Milwaukee at 7:00 A. M. Sunday. Returning steamer leaves Milwaukee at 8:00 P. M. connecting with special train at Plymouth and trains at St. Joseph and trains arriving at Plymouth about 6:00 A. M. Monday. F. A. DOWNS, Agent.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

Improved Train Service.

To accommodate its many patrons the Vandalia Line will commencing May 23rd, extend trains No. 14 and 15 to run to and from Logansport, Ind. Train No. 14 will leave Logansport daily except Sunday at 6:05 A. M. arriving at St. Joseph 9:40 A. M. Train No. 25 will leave St. Joseph daily except Sunday at 7:25 P. M. arriving at Logansport 9:00 P. M. 24

A good violinist always puts his instrument in tune before playing in public, and a wise Christian gets his soul at concert pitch in the closet before praying in public.

Just what you Want.

An artistic booklet entitled "Summer Outing" published by the Nickel Plate Road, describing vacation resorts along south shore of Lake Erie, also list of country homes open to country boarders, sent to any address on application to B. F. Horner, General Passenger Agent, Cleveland, O.—june 30.

If every one would strive to be perfect as he thinks others ought to be, this would be a delightful world to live in.

Homeseekers' Excursion via Nickel Plate Road.

Special excursion tickets for homeseekers to designated points Northwest, West, and Southwest, also to designated points in the South, are offered via Nickel Plate Road, June 7th, and 21st, at lower rates than via other lines. Ask Agents.—j 20.

Dewdrops at night are diamonds at morn; so the tears we weep here may be pearls in heaven.

Lake View Hotel—Lake Maxenkuckee (Culver), Ind.,

Will reopen on June 20th, 1898, for the Summer season, with improved service and thoroughly modern appointments. Family accommodations a specialty. Rates reasonable. Address J. R. Schofield, Manager, Culver, Ind.—July 31.

He who at all times can sacrifice pleasure to a duty approaches sublimity.

Homeseekers' Low Rate Excursion via Nickel Plate Road.

To designated points North-west, West and South-west, also to designated points in the South, June 7th, and 21st. Ask Agents.—j 20.

Focussed sunbeams burn, and focussed truths burn deeper than those which are diffused.

One Fare Sunday excursion tickets are on sale from all stations on Nickel Plate Road.—june 30.

Better be upright with poverty, than wicked with profits.

A new vestibule train on the Nickel Plate R. R. commenced this week.

Poetry.

HYMN.

TUNE—"CHRIST HATH RISEN TO SAVE ALL."

Sinners, now his Word believe,
All who hear the gospel call,
Pardon, you may now receive,
Pardon's offered free to all.

CHORUS—
Mercy's free.....and free to all,
Christ has died.....and you may live.
He will answer all who call,
Elect of the will freely come.

He who wept, and bowed, and died,
Still is pleading true, his throne
He, his patron ne'er denied.
All who come to him have known.

CHORUS—Mercy's free, etc.

Still he cryeth "Come to Me,"
Still he bids us come for rest,
All who come to gentleness see
All who come with penitence blest.

CHORUS—Mercy's free, etc.

Sinners, oh, Who will refuse,
Still "To-day" is "Time to Live,"
All who on his Word rely
Eternal life to them he'll give.

CHORUS—Mercy's free, etc.

He who took the victim's place
Soon you'll see as Judge and King.
Do not now reject his grace,
Come at once, while still we sing.

CHORUS—Mercy's free, etc.

WALTER SKINNER.

Communicated.

Sowing and Reaping.

"Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi. 7, 8.

The above is true, not only in nature, but also in that which is superior to nature, like sowing, like harvest. In its wide scope, the above Scripture affirms, "*Whatsoever* a man soweth, that shall he also reap." In a *special sense*, it deals with the sowing to the *flesh* and sowing to the *Spirit*, and the harvest resulting from such sowing.

The time for sowing seed, for either of these harvests, is while the *psuche*—animal life lasts. The moment *that ceases*, the seed has been sown which will determine the harvest in each individual case.

Why is this so? The solution is not difficult, when we reflect as to what the life of the flesh is:

"THE LIFE OF ALL FLESH IS THE BLOOD."

The above quotation is from Lev. xvii. 11. Now, in sowing to the flesh, the sower sows that which depends upon "*blood*," for life, the *psuche*—animal soul life. The flesh is entirely dependent upon the blood for life. Should the blood become diseased, the life of the flesh is weakened in proportion to the disease. In case the blood becomes totally poisoned, the flesh at once begins to turn to *corruption*; and should he have sown seed only to the flesh, and cared only for his *psuche*—animal existence, he "*is like the beasts that perish*," (Psa. xlix. 6-20), he "*reaps corruption*." The *psuche*—life will never be resumed again by those who have part in "the *first* resurrection." That is a life that pertains *only* to *mortality*. I was much surprised lately to notice an editor of a religious paper (whom I thought knew better) make an attempt to show that the *psuche*—life would be resumed again by the righteous. The Scriptures never use adjectives denoting eternity as applied to *psuche*.

The sowing to the flesh, and the harvest reaped from sowing that kind of seed, is perfectly *natural*.

"Life everlasting" (*zoe* aionios) will be the harvest which will result from sowing to the Spirit.

"It is sown a *natural* (*psuche*) body, it is raised a spiritual body."

"It is sown in corruption; it is raised in incorruption," providing they have in life sown to the Spirit. The Spirit-seed is incorruptible, and in the harvest will produce fruit as incorruptible as the seed sown in good honest hearts. "Being born again, not of corruptible seed, but of incorruptible by the Word of God, which liveth and abideth forever. * * * The Word of the Lord endureth forever. And *this is the Word* which by THE GOSPEL is preached unto you." 1 Pet. i. 23-25: "Hear ye, therefore, the parable of the sower. When any one heareth THE WORD OF THE KINGDOM, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown (the seed-Word of the kingdom) in his heart." Like produces like. Sowing to the flesh *can only result in corruption* as that is the natural tendency of *all flesh*. And if it turns again to corruption, without the implanting of [illegible] *corruptible seed*," there's no good reason which was transitory and mortal: we for expecting an incorruptible har- [illegible] live by natural generation vest; as well might a farmer expect a crop of wheat, from sowing oats.

That which tends to corruption, is the *psuche*—animal life; the Scriptures never represent the *psuche*—life as rising higher than the animal, but it does speak of the *zoe*—life as being *eternal*. This is the life received by sowing to the *Spirit*. Is not this a strong, marked distinction?

The seed sowing and harvest is again brought to view in Rom. ii. 6,7: God "will render to every man *according to his deeds*: to them who patiently continue in well doing (sowing to the Spirit) eternal life (*aionios zoe*). But unto them that are contentious, and *do not obey the truth*, (receives not the good seed) indignation and wrath, tribulation and anguish." The "eternal life," (*aionios zoe*) is conditioned upon "CONTINUING THE *WORK*," and failing to "obey the truth," "indignation and wrath," etc., will result from sowing to the flesh; and possessing only *psuche*-life, can never rise higher than the brute creation. "For that which befalleth the sons of men (according to the flesh) befalleth beasts; even one thing befalleth them: as the one dieth, *so dieth the other*; yea, they have all one breath; so that a man (sowing to the flesh) *hath no preeminence above a beast*." (Eccl. iii. 19) because the *psuche*—life never pertains to eternity.

The difference between the two harvests, resulting from sowing to the flesh, and sowing to the Spirit is further confirmed by Rom. vi. 23: "The wages of sin (sowing to the flesh) is *death*, but the gift of God is *eternal life*, (by sowing to the Spirit) through Jesus Christ our Lord." Here we learn that *aionios zoe*—eternal life, is a "GIFT" *from* God "*through* Jesus Christ." *Psuche*—life don't come that way, we all receive that by natural generation, the same as the rest of the animal creation, but *aionios zoe*—life can only be attained "*through Jesus Christ*."

The same thought is in the text at the head of this article, "shall of the Spirit reap (*zoe aionios*) life everlasting." The *psuche*—life is of *the flesh*, and of the will of man, and tends to *death*, while the other leads to life. Each is a law governing each. See Rom. viii. 2: "For the law of the Spirit of life (*zoe*) in Christ Jesus hath made me free from the law of sin and death." There can be no possible release from *that* law, except by "THE LAW OF THE SPIRIT OF LIFE" (*zoe*). How then say some that there is no warrant for a distinction between *zoe* and *psuche*?

Aionios zoe is the legitimate fruit resulting from a holy life. See Rom. vi. 22: "Being made free from sin, (by obeying the gospel) and become servants to God ye have your fruit unto holiness, and the END (*telos zoe*) everlasting life." Remember, this is the conclusion of the whole matter—"the END *aionios zoe*."

Jesus came to give that which mankind did not possess. He says: "I am come that they *might have* (*zoe*) life." The words, "*might have*," signify the possibility of receiving that of which they were destitute, and that was "life"—*zoe*. If no distinction is to be drawn between the Word life from *zoe*, and the word life from *psuche*, why use such language—"might have life?" They had *psuche*—life which life is never spoken of as being *eternal*, either in this age, or that which is to come. "He that hath *not* the Son of God hath *not* (*zoe*) life." 1 John v. 12. In common with the animal creation they do possess the *psuche*—life, but that being temporal cannot abide. But the *aionios zoe*—life is the life peculiar to the new birth—born of the *Spirit*, and not of the flesh, that is the *psuche*—animal life, which passes away, but the other is higher, and its realm is spiritual, the climax of glory, it is a life of blessedness, it is free from sorrow, and free from the apprehension of death.

It will come to us, not by generation, but by regeneration, and the seed of this new life must be sown *now*, if we ever expect to enter *the* life, in "the regeneration, when the Son of Man shall sit on the throne of his glory." Without this *aionios zoe* life, there can be no possible chance of inheriting God's everlasting kingdom. See John iii. 1, "Verily, verily I say unto thee, except a man be born (be begotten *gennao*) again he cannot see the Kingdom of God. That which is born (begotten) of the flesh is FLESH; and that which is born, (begotten) of the Spirit is SPIRIT."

Says Peirpoint: "In our natural progenitor, was only the *psuche* life. from him nothing higher than this. In our spiritual progenitor, is the *zoe* life, which is spiritual and undying, and this is the life which he gives in regeneration. The distinction between these two lives, the natural Adamic life, which is animal and transitory, and the supernatural life, which *is* spiritual and eternal, is everywhere clearly and definitely drawn, and preserved throughout the New Testament Scriptures. These two words *psuche* and *zoe*, are used to designate them. * * * The real gospel distinction is as actual and broad as it possibly can be. There are two separate progenitors; two separate births; and two separate destinies." What more could any honest student desire, by way of a clear and unmistakable distinction?

Then let us "lay hold on (*aionios zoe*) eternal life," and look for the "crown of (*zoe*) life," seeing "Christ our (*zoe*) life," gives us the "hope of (*aionios zoe*) eternal life." "when Christ who is our (*zoe*) life shall appear." "Let us believe on him to (*zoe aionios*) life everlasting," then we have the assurance that we "shall of the Spirit reap (*zoe aionios*) life everlasting." If we could enjoy this blessing, we must "seek for glory, honor and immortality, (*aionios zoe*) eternal life," then we shall "reign through righteousness unto (aionios zoe) eternal life," and have the "fruit unto holiness, and the end (aionios zoe) everlasting life," for "the gift of God is (aionios zoe) eternal life."

W. H. WILSON.

Begotten Children of God.

Birth always implies life accompanying an organism. This living organism is born to a condition, which it never before knew. Birth also implies that that which receives birth shall exist in a higher condition than ever before. It is *impossible* to attain unto this position *only* through birth. With these thoughts before us, how important the words of "Jesus of Nazareth, the King of the Jews" to "Nicodemus a ruler of Jews," "Ye *must* be born again." This at once implies a higher condition for man, which condition can not be attained *only* by another birth. This birth, the most of those who read these lines will concede, is the resurrection, when the Spirit of him "who raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." But it is forever *impossible* to be born without previously being begotten. So Christ's words also included this, that ye must be begotten again. The begotten creature must possess in its begettal state the same nature, to be sure immature, that it will possess after birth. Those who with Paul count all things, but loss "if by *any means* I might attain unto the resurrection of the dead" are anxiously hoping for a "spiritual body," "divine nature." If so, we must have a similar begettal. The time of birth is at the Savior's second appearing; the time of begettal is to-day. "Of his own will begat he us with the Word of truth." Jas. i. 18. "In Christ Jesus I have begotten you *through the gospel*." 1 Cor. iv. 15. The gospel "is the power of God unto salvation to every one that believeth." Rom. i. 16. As the begettal takes place through a belief in God's truth, THE GOSPEL, and not simply because of sincerity, how great is the importance of searching diligently to know what truth is. Many there are who feel that they would desire to become members of that divine family, but who forget that there is but *one* mode of begettal, namely, by believing and obeying the divine truth and commandments, regardless of tradition of men.

It is also of vast importance in order to a healthy development, or possibly to a development at all, that the embryo be furnished with nutriment by the parent. Also that such nutriment be assimilated by the embryo. It is also of vast importance while in this state that no undue influences are brought to bear, that no impurities are accepted for assimilation. For it is forever impossible to receive birth, should the begettal relationship be severed for any reason, prior to maturity. The children of God are today only begotten children, assimilating the nutriment that is given us through the Holy Spirit, and developing ready for the great resurrection birth. How important it is that we refuse to be led by the appetites and lusts of the flesh: that we refuse the conceptions prepared by the enemy which are only calculated to kill these unborn children. And, oh solemn thought, once the begettal life destroyed, or a severance from the parent, and no longer the possibility of becoming a child of God. How careful all should be that this new life be not severed in its inception. How closely should the appetites be guarded and controlled. With what a keen eye the tendencies of the disposition be watched. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God. And it doth not yet appear what we shall be, but we know that when he shall appear *we shall be like him*, for we shall see him as he is." Oh, happy day, when the songs and praises of the new-born children of God shall echo and reverberate throughout his kingdom.

P. L. AUSTIN.

And the Door was Shut.

In the *parable of the ten virgins* designed by our Master teacher, and illustrate the kingdom of heaven, there are some practical points of deep interest to every true Christian, whether he fully comprehends the lesson in all its bearings or no. Among these we note briefly that *the ten virgins* must necessarily represent those who have heard, believed and obeyed the gospel, and been freed from past sins, and thereby started out to meet the Bridegroom at his personal coming. Then we note that one class of these virgins are wise, or act wisely by daily replenishing their lamps with oil, or by keeping their faith clear and strong, and their love and hope pure and warm for the return of the Bridegroom—their long absent Master. The other class fails to do their duty, their faith weakens, and their love, zeal, and hope is almost gone, which is a sad but true picture of many of those once enlightened, and who started out full of love and hope to run the race and gain the prize, but when trials came, and their faith and hope were put to the test by the long delay of the Master, and the many cares and snares of this world, they are offended and grow cold and indifferent, hence not prepared and ready to go out and meet the Bridegroom when he comes. And we note that at his coming the door is shut and those foolish virgins are left on the outside, with no assurance of mercy, or admittance to the marriage of the Lamb of God. They come up and knock for admittance, saying Lord, Lord, open to us. But he answered and said, "Verily, I say unto you, I know you not." When the Bridegroom comes, those who are ready—who have made themselves ready will go in *with him to the marriage*—*to*, and the door will be shut, while those who have acted foolishly will be left out to see their folly when it is too late. The sad wail of lamentation will then be heard. "The harvest is past, the summer is ended, and we are not saved." John, the Revelator, saw and heard many wonderful things pertaining to the grand transition period. And among other things, "he heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, *saying*, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him! for the marriage of the Lamb is come, and his wife hath made herself ready."

When a young man goes forth in search of a bride and his ideal one is met, and his proposition is accepted, then the betrothal or marriage contract is mutually made, yet they are not as yet married, but both parties to this contract pledge their fidelity to each other, and the young man bids his intended one good by, saying, "Be faithful, I will come again and receive you unto myself." Time rolls on slowly, yet this intended bride, if she be worthy of the name will forsake others, and keep her pledge and her love inviolate, and will make herself ready and long for the return of her beloved one. Just so every member of the body of Christ has pledged their fidelity to him, and to him alone, and should by all means keep their faith and hope in him, and their love for him and his return warm and strong. And as the time draws near for his return, renew their diligence in preparing and making themselves ready for his return and the marriage ceremony, and to do this they must be found blameless, without spot, wrinkle or any such thing. They must be found clean from all filthiness of body and spirit, free from all worldly alliances that tend to divide the affections and the door will be shut. *Are we ready?*

T. E. ADAMS.

Old Cairo is changing visibly. By Christmas the electric tramway to the pyramids will be an accomplished fact, and the eight-mile trip—at present so expensive—will be possible for a few cents. Ismail's great causeway will in no way be spoiled, as the rails have been laid right along the side of the avenue, and indeed, are scarcely noticeable.

"Search the Scriptures."

Jesus says, "Search the Scriptures, *for* in them ye think ye have eternal life, and they are they which testify of me." The Bereans put this advice in practice to satisfy themselves of the truthfulness of the gospel. They rightly concluded if the preaching of Paul agreed with the words of the prophets, then the things he spoke were so. Too many in our day neglect this advice, and the result is sadly disastrous to the correct faith of the gospel. The writer is often charged with giving too much importance to the Old Scriptures, and kindly reminded that they are about all fulfilled, and we have no time to squander in looking up the sayings of the old prophets. They seem to think that God has made an entirely different arrangement for the salvation of man since Christ came and the promises in Christ are not the same as are those made to the fathers, but much more glorious; and in keeping with man's exalted imagination. So they are trying to comfort each other with songs of sentimental nonsense, that do not express any thing real. For instance, "The songs over the Jasper Sea," and "We shall bow before the King somewhere, somewhere." These are so ethereal that they elude my grasp and baffle my conception; and like Noah's dove I have no place to rest my feet, and I *pant to be taken* back into the ark until the waters of confusion shall have abated. Where has Christ said anything about taking us on a voyage across a "Jasper Sea?" How much comfort can we glean from the indefinite word "somewhere?" Yet this is the kind of *pabulum* they feast upon when they disdain the real comfort and hope afforded by the Scriptures. What Scripture is it that gives us comfort and hope? I answer the Scriptures that testify of Christ. If the old promises are too gross, so are the new. David says the meek shall inherit the land, and Christ says the meek shall inherit the earth. David says God will set his King on his holy hill of Zion. And the angel of God declares that the Lord will give him the throne of his father David. David says, "I shall be satisfied when I awake in thy likeness." Paul says, "The trumpet shall sound and the dead in Christ *shall rise first*, and we shall be changed." The change will be into the likeness of the blessed Redeemer, at the same grand awakening. Job declares that his Redeemer will stand in the latter day upon the earth. John testifies that his feet shall *stand in that day on Mt. Olives*. Daniel sees the kingdom in vision extend under the whole heavens. John is carried forward by the same spirit to the same glorious consummation; when the kingdoms of this world shall have become the kingdom of our Lord, and his Christ. Thus the Old and New Scriptures express the same Good News of salvation through Christ. One Gospel results in producing One faith for the obedience of all nations.

A. B. WIKE.

The Yiddish Translation of the Bible.

"The whole of the Old Testament is now complete and 10,000 copies ready for circulation among the thousands of our brethren of the House of Judah." So writes Marcus Bergmann in the *Banner of Israel* for May. I have been watching with deep anxiety for this translation of the Bible to come out, and my prayers have been with the dear translator. I rejoice greatly that it has been accomplished and I feel that all the household of faith will rejoice with me; for now, the part of Israel who have been blinded, will have their eyes anointed with eyesalve and will see. O praise the name of the Lord; for he is doing wondrous things in the earth! Two-thirds of the New Testament is completed and is printed. With this translation six or seven million Jews can be reached. "But there are millions of Jews for whom another version is needed in another dialect." Mr. Bergmann has commenced this second translation and has "the Pentateuch ready to put into the printer's hands!" The Lord has given him the means, as needed. We are living in marvelous days. The kingdom, truly *is* coming.

S. ROXANA WIKE.

Nickel Plate Road Homeseekers' Excursion.

June 7th and 21st, at lowest rates. Tickets to all designated points North-west, West and Southwest, also to designated points in the south. Ask agents. j20

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

Obituary

Sarah Appleyard, wife of William Appleyard, died at the home of her son Thomas, at Wall Lake, Ia., May 19, 1898, age 86 years, 9 months and 5 days. Her maiden name was Sarah Camp; she was born at Sowerly, England, Aug. 14, 1811. She married Wm. Appleyard Jan. 15, 1837. It was a perfect and happy union, and and lasted over 61 years.

Four of their children died in infancy; Mary, wife of Thomas Wilson, died in Chicago, in 1872, and three are yet alive. Thomas Appleyard, of Wall Lake, Ia.; John Appleyard, of Odebolt, Ia., and Mrs. Rachel Kinder, of Glen View, Ill. For over 40 years she has been a faithful member of the body of Christ. Her work has been for the good of others. Her life was simple and exemplary, walking in the Spirit, and in the fear of God, full of faith and good works. She will be missed by us all and the burden of sadness falls with especial weight upon her aged companion to whom her counsel, help and faith have grown to be a part of his life. May the God of Israel support him and lead him gently in his declining years.

She was laid to rest in the cemetery at Odebolt, Ia. The Presbyterians kindly gave us the use of their church for the funeral discourse.

A. J. EXCHANER.

James McLeland, a devoted Christian, a member of the Church of God at Burgetts Corner, Ind., was born in Henry Co., Ind., July 12, 1828; moved to White Co., Ind 23 years ago, and died May 12, 1898. He leaves a wife and two children to mourn the loss of a kind and affectionate husband and father; but they have one thing to cheer them, and that is, the soon coming of the Savior and the resurrection of the sleeping saints and the living with them, instead of the sighs and groans of the oppressed, the suffering and poor—the songs of redeemed millions shall then ascend and fill our world. These shall roll through heaven's lofty dome, while far-off earth shall catch the sound, and reverberate back the sweetest music ever heard by mortal ears. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever." Rev. xi. 15.

Yours in hope of eternal life,

ALBERT M. SPENCER.

Born.

Sunday, May 1st, 1898, at Washougal, Washington, to Mr. and Mrs. Valentine Fike, a daughter. The little one has been named Mywoven Mildred.

V. FIKE.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
P. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs.	2.00

Very Low Rates to Denver, Colorado.

Via the North-Western Line (Chicago & North-Western R'y.) Excursion tickets at exceptionally low rates to Denver and return (with stop-over privileges under certain liberal conditions at the Trans-Mississippi and International Exposition, Omaha, Neb.) will be sold June 2, 4, and 5, account of American Medical Association meeting; and will be sold June 16, 17 and 18, account of meeting of Federation of Women's Clubs, all with favorable return limits. For rates and other information ask your nearest Ticket Agent or write, C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill. j1

Virtue is beauty, and vice deformity of the soul.

Send to this office and get a "War Atlas" only 25 cts post-paid.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to lend each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. Austin, Pres.
A. C. Roberts, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Scripture Lesson. Isaac Roberts
7.30 Response. F. L. Austin.
7.45 Sermon. Heb. x. 24, 25. A. B. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W. Smith.
10.30 Report of the Portland, F. C. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. B. Underwood. followed by discussion.
7.00 Social Meeting led by Wm. Railsback.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S. Session led by D. E. Vanvactor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vanvactor.
10.15 Song by Plymouth S. S. pupils.
10.20 Relation of the S. S. to Church. J. H. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wines.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas. Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. P. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. B. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wines.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. Willey.
D. E. Vanvactor.
A. C. Roberts.

50,000 Copies.

I have lately received from the printer 50,000 copies of my eight-page double-column tract, "*The Gospel of the Kingdom.*" The price of this new edition is exceedingly low,—10 cts per dozen; 50 cts per hundred; $1.00 per thousand. It is a clear and systematic statement of the gospel of the kingdom. Please send orders to Wiley Jones, Manchester, Va.

Guide to Washington, D. C. sent free to Teachers and Tourists.

It contains special information about places of interest, also complete and comprehensive map of the National Capitol, time of through trains to Washington via Pennsylvania Short Lines, and reduced rates over that route for the National Educational Association meeting in July. Just the thing for teachers and everyone going to Washington. Address C. J. Kimball, Assistant General Passenger Agent, Cleveland, Ohio, inclosing 2 cent stamp. The Guide is worth to you

Announcements.

The Third Quarterly Conference of the Church of God in Nebraska will be held in Furnas County, at the Prine School House, about two miles south of Arapahoe, beginning the Lord willing, on Friday, June 3rd, and holding over Sunday. Come, all who can. Attend this meeting, and help to make it a pleasant and profitable one. We hope that before that time that each congregation will send in its votes for place of holding the conference the coming year.

M. D. Newell, Pres.
Rena Gordon, Sec'y.

Reduced Rates to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person who is a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th, and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Annual Convention.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C., July 3d, 4th 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Special Rates via Vandalia Line.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

Home Seekers' Cheap Excursions to the West and Northwest.

On May 3, 17, June 7 and 21, the North-Western Line (Chicago & North-Western Ry) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start now! Apply to nearest ticket agent or address C. Traver, Marine National Bank Building, Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago Ill.

How sweet to work all day for God, and then lie down at night beneath his smile.

Wake service Interesting Sunday re

"Beautiful Winona"—A Delightful Summer Haven.

Winona Lake, Indiana, (formerly Eagle Lake) is an attractive summer haven on the Pennsylvania Lines near Warsaw, Indiana. As the site of Winona Assembly and Summer School, has grown into favor very rapidly. Improvements made on the two hundred acres of romantic woodland which stretches nearly two miles along the eastern shore of Winona Lake, a beautiful sheet of water, include all the comforts and conveniences for a highly enjoyable sojourn. Ample facilities at hand for satisfactory entertainment at reasonable rates at the commodious hotel which adjoins the railway station at the entrances to the grounds, in cozy cottages, or in tents as may be preferred.

Persons who may desire to combine relaxation, entertainment and instruction with rest and recreation will find Winona Lake the ideal spot to enjoy all three, both mind and body by innocent entertainment and study and health-giving recreation. The educational work of the Summer Schools is in charge of well known instructors. The college halls are equipped with all required paraphernalia; the large auditorium, in which the assembly meets, and in which prominent lecturers are heard during the season, has a seating capacity of over 3,000. An amphitheatre, race track and other facilities for athletic pastimes are provided. The boating, bathing and bathing are fine, the lake free of bottle being of the best.

The sessions of 1898 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will begin June 1st, and continue daily until September 30th. Season excursion tickets will be good returning until October 31st.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Gen'l Assistant General Passenger Agent, Pittsburg, Pa.—may 30.

P. O. Addresses.

Persons requesting their address published may have four names inserted free.

J. O. Stevens, St. Lawrence Mound, Mo.
S. B. Caldwell, Beaumont, Texas.
P. B. Stratton, Bryant, Iowa.
B. W. A. M. A. Woodward, Dutton, Mich.
L. M. Overholtzer, Galesburg, Mich.
Norton Goold, 1810 Spruce St., Chandler, Neb.
Dr. J. L. Hoss, Abilene, Kan.
A. G. Wolfenbarger, Riverside, Kan.
L. C. Goodchild, 156 Broadway, Elmore, Ohio.
W. L. Steele, Selma, Ohio.
E. Hoyt, Box 981, Grand Rapids, Mich.
S. Roxana Wines, Peru, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
A. S. Hatch, Spiceland, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chicasaw, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eschemer, Shallbrook, In.
W. L. Winston, 523 Minnesota Ave., Kansas City, Kan.
D. L. Evan, 1507, S. N. St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Comer, Sebel, Ill.
B. F. Boger, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Avoca, Kan.
D. M. Bedlow, Mercantile, Iowa.
J. G. Rampf, Linard, Neb.
J. B. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Ont., Can.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, In.
Mollie Gabrecht, W. R. C., Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
D. T. Baker, Box 1083, Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. O. Stout, Petaluma Cal.
E. W. Knapp, Box 11, Viola, Idaho.
Elder R. M. Williams, Portland, Kan.
B. Wilson, 1905 G St., Sacramento, Cal.
D. T. Bakstead, Roseclare, Ind.
John Coons, 2042 West Corning Ave., Pasadena, Kansas.
R. S. Owiggins, Roseclare, Ind.
J. C. Mitchell Crowley, I...
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of Knights of Pythias Uniform Rank Encampment at Indianapolis, September 7th to 10th.

For full information inquire of the Vandalia Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Wood Place Ave. Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth cordially invited. Saints love. M. Jolliffe, Evangelist.

The Chicago Church, Van Buren Hall, corner Paulina St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., one block south of the depot. Preaching on the 1st Sunday in each month at 11 a. m. Sunday School every Sunday at 10 a. m. Social meeting every Thursday evening.

The Church of God Sabbath [illegible] every Sabbath at 10:30 a. m. and 7:30 p. m. Sunday School at 9:30 a. m. [illegible] will be glad to welcome all who may be in the city. Elder A. Baker's residence, 1214 W. Baker St.

The Church of God, in Anderson, Ind., holds services each Sunday at 11:00 a. m. in Mills Hall. Anderson is on the line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles distant.

The Church of God, in Fairhaven, Wash., meets every Sunday at the Free Church, to study God's Word. Union Sunday School every Sunday and Service at [illegible] every two weeks. We have no regular pastor. Jason Walton, Sr., and Sarah Schick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Grimes's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, West Salem, Wash., Yakima County, meets in public school house every Sunday morning at 10:00 o'clock. Brethren known to be in good standing properly endorsed by introductory letter, will be heartily welcomed. We meet in the School House on Capt. Jo. Hill's ranch, one mile west, on an electric car line from Seattle.

The brethren of the Church of God at Black Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Preaching at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kyle, Kessler, or H. L. Lehman, West Milton, O., c.

The Church of God at Richmond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Iowa, every Sunday morning and evening, by A. J. Eschenburg. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church of God at Fisher and Burton, Mich., meet regularly for worship at Bro. Asa Sisler's. Worcester, Ohio, is nearest R. R. station. The brethren of God at Peady and Pickle Grove, Mich., have preaching every four weeks, and Sunday School at Pickle Grove every Sunday. The Gospel at Rock Creek is presided over by Brother L. C. Hines.

The congregation at Scotts, Oregon, meet every Sunday and Bible study by a series of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Lewis E. Grant of Scholls, Oregon, accompanied by Elders W. L. Shedd and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Ont., meet at the Advance on the above, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God, known as Union Chapel Congregation meet Twice a month for the purpose of breaking bread and social services, and would be pleased to have all lovers of truth meet with us. Services at 2 o'clock p. m. Lizzie Woods, Winterrode, Ill., Sec.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountain view School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Belavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sundays at 3:00 p. m. for worship in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Robinson Lake, Sec'y. All lovers of truth are cordially invited to stop off and meet with us.

The Church of God at Orion, Ill., meet every Sunday for Bible study and Sunday School. Cordially yours, Grace Mackamore.

The Church of God at Alta, Kansas, meet in their house in the city of Alta on [illegible] the 2nd and 4th Sabbaths of each month at 10 o'clock. Isa. Albert Sears, S. L. Oliver, Pastor.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles west of Caldwell, Kansas. Meeting Saturday night and 10:00 A. M. Sunday, a Children's Meeting. All are welcome. J. R. Fisk, Pastor, Box 547, Caldwell, Kansas.

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Thursday offer until further notice to one [illegible] of The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Seven Words;" one set Early Lessons, and one of Morning Lessons, all for the low price of one dollar. This offer is made for the good of the cause of truth.

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Books and Tract List.

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VOLUME XLVII. PLYMOUTH, INDIANA, JUNE 8, 1898. NUMBER 23.

Poetry.

When Jesus Comes.

When Jesus comes, then peace will reign
From Iceland's hills to Afric's plain,
From Europe to far India's land,
Peace, perfect peace, will then attend.

And when the last one passes off the sod,
When Satan's used that biggest word,
Then one, will dwell the blessing, peace,
Not one, one place, not in creation.

O our Lord, that day we long to see,
When all earth's tempests silent will be,
For which then feel, we now to pray,
And with one voice, Lord, oh, come each day.

O may we, as we [illegible]
Till then Thy grace us daily breed,
With heavenly light thy children guide,

That we, the gladd'ning, "Well done"
To Jesus, hasten, the free,
That precious, opening morn to see!

E. R. BOYER.

Communicated.

Papers by our Young People of Kansas.

The subject of these papers was "The Signs of the Times," and was subdivided as follows:

CHRIST PAST, PRESENT AND FUTURE.

This is a supreme and grand subject, a subject not for one people or age, but for all peoples and all ages. Our attention is naturally called to Christ's early life, eighteen hundred years ago, when Jesus of Nazareth went through the regions of Galilee Samaria and Judea, healing the sick, cleansing the lepers and preaching the Gospel of the Kingdom of God.

The birth of Christ was foretold in several of the prophecies. Isaiah says in speaking to the Church, "Be strong fear not, behold your God will come with vengeance, even God with recompence, he will come and save you. Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped. And the parched ground shall become a pool and the thirsty land springs of water."

Much has been written of Jesus, who was born in the manger of Bethlehem. We can almost portray the character of Christ from a letter written by one of the Roman governors as it was their custom to keep the government well posted on all important events. It reads thus. "Conscript fathers. There appeared among us a man of great virtue named Jesus Christ, who is now living among us. The Gentiles accepted him as a prophet of truth; but his disciples call him the Son of God. He raiseth the dead and cureth all diseases. He is a man of stature, tall and comely, with a very reverend countenance that beholders both love and fear; his hair is the color of a filbert fully ripe, and his eyes are gray, clear and quick. None have ever seen him laugh; but many have seen him weep."

History says, Christ was named Jesus because, he shall save his people from their sins. Jesus which is anointed, is his Christian name, and Christ is only a title.

Prophetic history tells us that the year (Christian era) and the month and the day (Christmas) when the child Jesus was born, are matters of more or less uncertainty, not having been recorded with precision at the time; but the most important features in the life of Christ are narrated in the four evangelists who are acknowledged as inspired.

When Jesus was only twelve years old we read of him conversing with the learned men of the day, and being asked why he did so, replied. "Wist ye not that I must be about my Father's business?" When Jesus was about thirty years old, he came forth from obscurity, in which he had hitherto resided at Nazareth. Having sought and obtained baptism of John, with divine recognition as the Son of God; he then addressed himself to his life work in the world. He claimed to be the Messiah spoken of by the Holy men of old, yet more, to be in one sense the subordinate, and [illegible] the equal of his Sovereign. For Christ chose twelve apostles, afterward seventy other disciples to aid him in his ministry, the former baptizing converts as they arose.

Christ continued his ministry about three years at Capernaum and about Galilee. He supported his claims to be the Messiah by his great miracles, such as healing the sick, and raising the dead. The chief priests and other dignitaries, who held sway in the Jewish synagogues, were stirred nearly to madness by jealousy of his success. They eagerly sought the offer of an unworthy apostle Judas Iscariot, to betray his Lord.

A manufactured charge of blasphemy led to the condemnation of Jesus by his deadly foe, the high priest, but the power of life and death now rested not with the Jewish authorities, but with the Roman Governor Pontius Pilate. A charge of his disaffection to the imperial government was next laid against him; but as the Romans were heathens, they attached no weight to the alleged blasphemy.

But the cry, "crucify him" arose from the multitude, and to avoid unpopularity at the expense of moral principle, the sentence was given as the Jews desired it. And the nefarious deed was accomplished; but in three days after news was brought that a resurrection had taken place.

About forty days after this he blessed his disciples and told them to make disciples of all nations, baptizing them in the name of the Father and Son, and it came to pass that while he blessed them, he was carried up into heaven.

Christ predicted his cruel death, his resurrection and his ascension, also his future return to earth in power and glory. Had the princes of the earth known Christ, they would not have crucified him. Even though they knew him not, they glorified him. Christ was always meek and humble, the perfect example for mankind. He came to call the sinners but not the righteous to repentance.

We sometimes are questioned concerning Christ at the present, but Matt. xxii. explains this clearly, "Behold, I see the heavens open and the Son of Man standing on the right of God;" and again we read, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people: for we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may get mercy to help in time of need." It is a beautiful thought that Christ is making intercession for his people.

Jesus was in the fullest sense what he claimed to be, the Son of Man, the perfect pattern for all men in all ages, and under all circumstances. Every great question of the age stands in close relation with this revelation in time. He was the prophet, he is the priest and we are watching for him to fulfill the prophecy and be King upon this earth. John xiv., "And if I go to prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Acts i. 11, "This same Jesus which you see taken from you shall come in like manner."

When Jesus appeared on earth, mankind stood on the brink of destruction. The best men of that time knew of no help. Inasmuch as matters could go no farther they looked for the end of the world, despairing of humanity. The outlook was hopeless. The statesmen, philosophers, artists and poets saw the misery in the world and sought to relieve it, but all in vain.

Then came Jesus with the outfulfillness of his moral power, and as the only Deliverer, and through his simple Word of truth, he destroyed more of the old, and called into being more of the new than all the statesmen of Rome and philosophers of Greece combined. Without weapons and armies he has conquered more millions than Alexander, Cæsar and Napoleon.

Today humanity is drifting into the same condition as it was at the birth of Christ. And the Bible teaches us that Christ will again be the Righteous Deliverer.

Judas said after betraying Christ "I have betrayed innocent blood" and Pilate washed his hands in the presence of the people saying, "I find no fault in this man." Even Herod clothed him in a white robe as a symbol of innocence.

If to us Jesus is no imposter or [illegible] tic, then what is he? He cannot be other than that which he gave himself out to be, the Messiah of the Jews, the foretold of the prophets and the Saviour of the world. In speaking of the future judgment, Christ says, "He will set the sheep on the right hand and the goats on the left and the King shall say to those on the right hand, 'Come ye blessed of my father inherit the kingdom prepared for you from the foundation of the world, and to those on the left, Depart from me, I never knew you." Christ has been appointed heir of all things and is called the Son of his own house, whose house are we, if we hold fast in confidence and hope until the end.

Jude says, "Behold the Lord cometh with ten thousand of his saints to execute judgment upon all and to convince all that are ungodly."

We are looking for Christ to come in glory as prophesied in Matt. with his holy angels with him, then shall he sit upon the throne of his glory. Rev. v. 9, "Then shall they sing a new song saying, Thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests, and we shall reign upon the earth."

"He comes, no royal vesture wearing,
An humble beast the Monarch bearing:
Receive thy King, Jerusalem!
Go forth with palms, his triumph showing,
With branches green the pathway strewing,
And shout hosannas to his name.

O Sovereign, by no host attended!
Holy Champion, by no spear defended!
O Prince of Peace, and Son of Man!—
Thy throne, from whose approach forever
The kings of earth thy step would sever,
Is by thee, without battle, Won.

Into the empire thou first founded,
Though not of earth, nor by earth bounded,
All earthly realms shall subject be.
Forth into every land and nation,
Thy servants, armed with thy salvation,
March to prepare a way for thee.

And at thy coming, clothed with power,
The sullen storm forgets to lower,
And waves grow calm beneath thy tread;
The hearts by man's rebellion blighted,
In a new covenant, are united,
And sin and death in fetters led.

O Lord of grace and truth unending,
And love all words of thought transcending,
Revisit us, so sorely tried!
Thine advent once again is needed,
To form anew thy peace, imbreeded
By worldly haughtiness and pride.

Oh, let thy light, which never shall vanish,
From earth the power of darkness banish!
The lurid flames of discord quell;
That we, the thrones and people loyal,
As brethren 'neath thy sceptre royal,
In thy great Father's house may dwell.

MARY I. BARBER.

(To be Continued.)

For Our Children.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE:
WILLEY,
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CONTRIBUTOR.

8, 1898.

inspiration could be given to an audience than to listen to the clear words with which they express their appliness in that they have so long been in the work of the Master, and their determination to labor on the plane of the course. On Saturday we took dinner at the home of our aged Sister "Grandma" Woodward. She is over 90 years old and very feeble, yet with mind clear as ever. Bro. Crozier called the attention of the guests to the bible and announced that where we were sitting was sacred—the very first words of the "gospel of the kingdom" ever

after Christ, men and women ambition of being founders of Churches or communities, have claimed to be divinely inspired,—and observation teaches us that the so-called christian religious world fails to see that all such claims upon virtual acknowledgement that the Bible does not teach what has been miraculously made known to them.

Are we not to find that the gospel of Christ is God's saving power? Are we not assured that the Scriptures are able to make us wise unto salvation? Does not Jesus pray that his disciples

instructed them in the commandments of God and, as early as 1844 nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. ...From this place several Advent ministers received the Sabbath truth during the year 1844." Here the history of the Sabbath Question among the Adventists is clearly given and strange as it may seem, this History of the Sabbath by Andrews comes from the same publishing house, at Battle Creek, Michigan,—as those containing the statements that the "Great new light upon the Sabbath question" was revealed from heaven in vision to Mrs. Ellen White.

[It is impossible to finish the copy sent by Brother Iublin for this paper. Friends will please to see that it ends abruptly, and connect next week's with this.—ED.]

Our Love Feast.

Dear Brothers and Sisters:

I wish to say to you, especially the isolated ones, that I for one am trying to walk in the strait and narrow way every day, and to be an example for those with whom we have to do. It is my desire to let my light shinebv word and deed in this dark part of the veld. I do rejoice to know that some darkness has been broken in my immediate vicinity. My faith grows stronger every day. I love the doctrine of the gospel of the kingdom. I cannot afford to do without THE RESTITUTION. I love to read the letters of the brothers and sisters, these words are dear to me, coming from the hearts of those I love. I am so thankful that we have such able defenders of the truth as Bro. W. H. Wilson, Bro. Joblin and Bro. Wagoner, and many more whom I would like to mention, but space forbids. Dear brothers and sisters, they cannot bear all the burden alone. We must help them in the fight if we expect to share with them in the victory. The Savior tells us we must suffer with him, if we expect to reign with him. Let us rejoice in persecution and press on in our high calling, earnestly contending for the faith. How thankful we all ought to be, dear readers, of THE RESTITUTION that have no preaching, that we can take our paper, so full of light and truth, and go to the blessed Word of God, and ponder over the blessed promises he has made to them that overcome, and he has promised us in Heb. xiii. 5, that he will never leave us or forsake us. With such promises as these I want to keep right on in the Master's cause. I ask an interest in your prayers that I may be found faithful, that when the Lord comes I may, with you all, gain an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

May God help us to be faithful is the prayer of your Brother in Christ.

A. W. HELL.

Dear Restitution:

I can't get along without the paper, there is so much in it to encourage one to be faithful; and oh, how much we patience need in these troublous times, and may the good Lord increase our faith and give us patience to endure until the end, is my prayer.

From your Sister in the one hope,
MRS. E. F. MCLENTHAN.

Dear Bro. Underwood:

A few words to the love feast. I think this cruel war is a horrible thing, and I hope the Savior will come and end all the trouble. Good by to all the brothers and sisters,

MRS. R. C. ELLIOTT.

Dear Restitution.

As the day is drawing nigh when "the Son of Man shall appear in the clouds of heaven, with power and

the deception practiced by that Wicked One upon our mother Eve. How can we believe that the curse of death, which is the result of the Devil's lie, shall be removed, and still not believe that all the balance of the curse shall also be taken away. For what purpose was Christ sent into the world? Was it not for the purpose of counteracting and removing the evil which was brought upon the human family, and upon old mother earth herself, by the wrongful acts of Satan? That is certainly a part of his mission. Will he fail to accomplish all for which he came? He will not, every vestige of the curse will be removed. All who are faithful will very soon have the opportunity of witnessing the commencement of the fulfillment of the prophecies relating to the "restitution" of all things.

Dear Old Friend, Thou hast been telling us these things from week to week and from year to year, for many, many long years. Thy messages have been messages of love good tidings from the Captain of our salvation. Thou hast told us that there was a way that leadeth unto life and thou hast marked out the way, and hast taught us how to walk therein.

May the light that thou hast caused to shine upon the way never grow dim, until the Master shall say "it is enough."

R. S. DONOHOE.

Dear Restitution.

I must acknowledge the high appreciation we have of the grand old RESTITUTION. It edifies, encourages and strengthens us. Bro. S. R. Clinkenbeard has been quite sick; he is now convalescing. He has the courage of his convictions and is wielding the Sword of the Spirit successfully. He and I desire an interest in the prayers of the saints.

T. C. BLAKEY.

Communicated.

"Save a Soul from Death."

If the soul be immortal it cannot die, and needs no salvation, and cannot be saved. Yet the Apostle James virtually says it can and will die, if not converted and turned from its evil way, hence not immortal. ch. v. 20. The Bible says in so many words —"The soul that sinneth, it shall die." Ezek. xviii. 4. Popular orthodoxy says—"The soul is immortal and cannot die." Which will you believe, God or man? Let God be true, though every man be a liar. "His Word is truth." To die is to lose life, to expire, to cease to live; it is the opposite of life. Proof—"Thou shalt die and not live." Man dies and wastes away. "If a man die shall he live again?" Bible, Adam, the first human soul, was made of dust, and because he rejected the truth, and believed a lie—a false doctrine, and sinned, returned to dust again, "Dust thou art and unto dust shalt thou return." Blind orthodoxy seeks to save immortal souls, that are so very fine, thin and small, they can neither see or be seen, heard or touched. Oh, what a lonely place heaven would be if it were filled with such souls. Such souls are simply pagan fairy stories or fables. And the Bible provides no salvation for such souls, and they need none. And the masses of good meaning men and women are simply wasting their time, talent and means in trying to save such souls. Oh, what an absurd and silly mission for intelligent men and woman to engage in.

The Bible make provision for the salvation of evil men and women who have sinned and forfeited life, and need salvation, but not for immortal souls as they are not known in the Bible. But the worst of all, and the most blasphemous part of this pagan doctrine is—that all the multiplied millions of these little, tiny immortal, immaterial souls are but parts and parcels of the Great God himself, severally divided and sub-divided, and entrusted to every human being in the universe, who is made sponsor for its education, training and salvation under penalty of eternal torture of both soul and body in that awful orthodox hell. Just think of it, God himself divided up into millions of immortal souls and sent to hell torments, simply because he would not reform and do right, and the poor frail body could not reform him!!! Tremendous orthodoxy this, gone crazy, my brethren.

T. E. ADAMS.

LET every dawn of morning be as the beginning of life, and every setting of the sun be to you as the close: then let every one of these short lives leave its record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

The Battle-Axe of God.

"There shall be wars and rumors of wars." We are again embroiled in what may grow into a very terrible and bloody struggle. This time with one of the great powers of Europe. We cannot know the outcome. There are indications of an alliance being formed between this country and Great Britain. This would be called properly an Anglo-American Alliance. And would in fact embrace all the English-speaking people. And though it cannot be claimed that the two nations referred to are Christian, in any high spiritual sense, yet there is absolutely no true Christianity outside of these. They contain the germ, the leaven that is to lead up to the grand outcome, when all nations shall cease to war and learn righteousness subject to the King of kings. This is suggestive at least that this mighty people of all others are chosen of God as his battle-axe, to drive the nations into line of the great purposes to God soon to be consummated wherein the royal Son of David shall be constituted the Governor among the nations. If this be in the line of truth, we may rest the result of the struggle with Spain in the hands of him who orders all things according to his own wise counsel. I do not wish to be understood as saying that God has chosen any nation to do the work appointed to his Son, but I do say in the light of his revealed Word that some nation is already selected to break up and disintegrate the existing Gentile powers preparatory to the recovery of Emmanuel's land to its rightful owners. We are plainly told that God will make the enemies of his Son the footstool of his feet. God's Word has found a safe conservatory among this people and no others. I look in vain to find any other people even approximately carrying out the work designed for Israel in the last days except Anglo-American.

A. B. WINCE.

Professor Kostlin has recently revealed a secret that has been sacredly kept since 1892. In that year a couple of masons, employed at the repairs of the Schloss-Kirche at Wittenberg, dug to a depths of seven feet and accidently discovered the remains of Luther's coffin, consisting of a ruinous mass of wood and metal, but still containing the dust of the great reformer. The bones were in a fair state of preservation, but every trace of clothing and ornaments had disappeared.—*Intelligencer.*

A broken and contrite heart unlocks all inward senses, and makes us see and hear and feel the things which could no more be seen, heard, or felt before. Then a man is a clear-sighted man, hear, see and feel the things that are said and done about him.

The Israelite had no doubt of his healing as long as he looked to the brazen serpent, for he felt it going on, nor will the soul doubt of his acceptance with God so long as it looks to Christ.—*John Angel James.*

Hooker: Every good and holy desire, though it may lack the form, hath in itself the substance and force of a prayer with God, for he regards as prayer the meanings and sighings of the heart.

Pride is an extravagant opinion of our worthiness; vanity is an inordinate desire that others should share that opinion.

As to be perfectly just is an attribute of the Divine nature, to be so to the utmost of our abilities is the glory of man.

W. M. Pomeroy: When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.

It is, after all, the person who stakes the least, who loses most. In the affections this is wholly true. He who risks nothing loses nothing.

Wherever you go, endeavor to carry with you a sense of God's presence, his holiness, and his love; it will preserve you from a thousand snares.

We cannot conquer fate and necessity, yet we can yield to them in such a way as to be greater than if we could.

Man has created by writing an artificial memory, more faithful, more durable, more credible than natural memory.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

Poetry.

Everybody's Garden.

All along the wayside is everybody's garden!
There the wild rose blossoms through the summer days;
Ramparded by thrift-hedges, fever-stretching outward,
Every child's own garden for it gives him pause;
'Tis gay with golden-rod,
Pure blooms grasses nod,
And mallows small and yellow burn over in the sun:
Quaint daisy-heads abound,
And chicory tall and fair,
In everybody's garden each flower's the best of all and one!

All along the ways is everybody's garden!
Come out and gather posies; the very air is sweet,
Come out with hearts of gladness, ye big and little children,
Into our Father's garden made for our strolling feet.
The flitting butterfly,
The fragrant winds that sigh,
Passing clouds that hover above us in the blue,
The birds—oh, hi, hi and see,
Make heaven draw nearer to us
In everybody's garden the world's no more to you!

Selected.

A Glance at the World.

Thrones are tottering, old world monarchies are trembling in the balance, say the exiles. The great armed entente on which will flutter Europe is thought by many to be close at hand. A British republic is even spoken of as one of the political possibilities of the times. Albert Edward, Prince of Wales, may be the last King of England. The celebration of Queen Victoria's 79th birthday and the sixty-first year of her reign, which closes June 20, may be followed by an abdication, a coronation, and another abdication by Albert Edward, King of Great Britain and Emperor of India, and the proclamation of a mighty British republic. Then, indeed, the thrones of Europe would speedily fall and rotten monarchial systems, based upon repression of human liberty, would be disintegrated and destroyed for all time to come.

A tremendous influence has been exerted upon European politics by the war between the United States and Spain. The outcome of the conflict is of vast and momentous importance to the old world, yet the great union of free new world States hardly feels that a war is in progress. The American war spirit is not yet fully aroused, nor is it likely to be unless foreign interference should occur. The latter contingency is one which the closest students of European complications and interests declare is highly improbable. But where powder is ready to be burned a spark may set it off. Spain is playing desperately to bring about an intermeddling policy. Many of the strong powers move their action at first would in all probability take the form of "friendly intervention," but if it should be of a character that must be resented by the United States serious complications might ensue that would lead to no one knows where.

Certain it is that the present war completes the isolation and impoverishment of Spain and gives wings to the grand specter of famine which hovers over that misgoverned nation. Spain is reported to have quieted down. It is the quiet of desperation subsided to gloom. The Spaniards await their fate stoically. Italy has also been quieted by the exertion of military force. The bread riots and insurrections set by women throughout that country were attributed directly to the effects of the American-Spanish war. Industrial and economical conditions, the markets of all continental countries have been affected, to the loss and ruination of scores of men of wealth and influence, who are now filled with resentment toward the great nation of the Western continent which enters with its accumulated wealth and power upon a modern crusade for human liberty. Agitators, prejudiced and hair-brained, communicate this resentment to the masses. It is the people, kept in ignorance and servility to the military power of the thrones, who fail to profit by the object lesson of the resources of the United States and the influence of the policies of this country upon the destinies of the population of Europe. It was the people, not the government of the United States, who demanded that Spain be brought to book for her centuries of crimes against freedom and humanity in the new world; it is the people, not the governments of Europe, who believe, like the harmful and ignorant Spaniards, that the military power, which they have been so unscrupulously taxed to create, is sufficient to warrant interference and put an end to the war.

The most significant feature of the situation from the standpoint of the governments is the talk of new alliances. They all have been so busy repressing Parliaments and constitutional liberty and in grabbing foreign territory from weak peoples of the earth that the sudden entrance of the United States into the armed arena of the world comes as an unwelcome surprise to their plans and operations. Spain now endeavors to incite Austria and through Austria Germany, and Franz Josef waits expectantly for the Kaiser to take the initiative. The cheap boulevard scribblers of Paris advise France to make an alliance with her hated enemy, Germany, against the invident United States. Official organs of the governments give him that Russia would join in the "friendly overtures" except for the fear of losing the friendship of the United States and aiding in bringing about an alliance between Great Britain and America. The English people as a nation, quite friendless and isolated in Europe, appear to be not unwilling to enter an extensive and defensive alliance with "the States," over this possibility, given new significance by the arming of the United States. Father becomes more mercurial and excited; the Kaiser frowns and is careful; Russia hobs about in strict neutrality. But the Czar and his advisers know the value of England as an ally in war. They cannot have forgotten how England went back on the alliance with Russia against Napoleon when the latter by his embargoes on English commerce drove the British to send an army to assist in accomplishing the downfall of the dictator. Italy and Austria are kept too busy with their own unhappy internal affairs to venture to take the initiative in any movement for overt interference. If Austria should move she will be confronted with the Polish question and the possible formation of a great Slav republic between the borders of Austro-Germany and Russia. Neither Kaiser nor Czar relishes this possibility, nor is Russia likely to provoke a costly world war which would leave her despoiled of long-coveted and only recently gained possessions. The republican spirit of Italy has always been friendly to the cause of free Poland, and revolution in Italy would mean the formation of a new republic in central Europe as well. Roumania, Bulgaria, and the Balkan States are constantly disturbed, either through internal troubles or the encroachments of the Turk. Roumanians do not forget that Russia sacrificed their army at Plevna, and had it not been for the overwhelming power of Russia on her northern border she would long ago have entered a republic or federation of the states to the south.

With her vast military force engaged in an unpopular cause abroad Germany would almost inevitably become confronted with a social revolution at home. The people who compose the real backbone of France are lovers of liberty and friends of the United States and of the cause of the oppressed Cubans. In France it is only the rabble and the venal journalists of Paris, who howled for the conviction of Dreyfus and the sacrifice of Zola, that are influenced by emissaries of Spain and express sympathies paid for by the holders of Spanish bonds. Sweden and Norway, rivals for governmental and military control one over the other, are both out of the question as factors in any movement of interference. Belgium, alternately coquetting with France and Germany, is torn with industrial uprisings, and is too small and confined to be reckoned with. Portugal, decayed and somnolent, is ready to fall into the arms of a republic that Spain through revolution may be forced to create. The first cousins of the Dons have been in the mood to welcome such a change since Brazil threw off the yoke of empire and exiled Dom Pedro to the mother country. The only peaceful countries in Europe are Switzerland and Holland, the former already a republic or federation, and the latter dominated by the Dutch spirit of trade, and unpatriotic except in sympathy for the continued independence of "Oom Paul" in the Hinterland.

But Spain, through church and dynastic influences and intrigues, seeks to stir any European government to overt acts, hoping in the general turmoil sure to ensue to escape the infliction of the penalty she has so richly earned at the hands of a peace-loving and outraged people and to present revolution, the overthrow of the monarchy, and possible vassalage and dismemberment. The American question is not the predominant one in all the councils of Europe. Joseph Chamberlain in his recent speech in England favoring a British-American alliance struck the keynote of the fears of all the European governments. It was followed by a storm of inquiries in the disturbed councils of the Czar, in the German Reichstag, in the Austrian Parliament, in the French Chamber of Deputies, in the Italian Chamber, and even in the British house of Commons. The world was startled with the open announcement of a possibility so pregnant with far-reaching influences and results. The open bid of English statesmen presented the power and commanding position of the United States in a new light. But with or without an alliance the material interests of all European countries—their commerce and the stomachs of their people—present an insurmountable barrier against provoking war with the United States. It could only be brought about inadvertently. If the German Consul at Manila had been a trifle more pig-headed and stubborn and had assisted in conveying food to the beleaguered city with German warships and Admiral Dewey had fired upon those ships, as he threatened to do, what then? The cutting of cables involves a grave question of international right between neutrals, and yet the cables have been cut. If German ships had been riddled or sunk would the haughty and high-spirited German war lord have seized upon the event as a pretext for armed intervention? Would France, possibly Russia, join him and thus give cause and incentive for the much talked of Anglo-American alliance? Such an alliance, if accomplished, would cover the waters of the globe with navies and place 20,000,000 armed allies in the field, and at the close of the conflict one phase of the European question would be settled. There would be no monarchies, save perhaps Russia; the rest would be republics.

Throughout the field of speculation and possibilities one fact is predominant. The United States has suddenly become one of the recognized great powers to be reckoned and settled with in the armed arbitrary division of the earth which European military powers have undertaken. The possibility and probable outcome of an offensive and defensive alliance of 80,000,000 of Americans, including Canadians, with England and her colonies creates a situation of sufficient importance to cause the armed and intolerant powers to pause and reflect. Particularly is the view of such an alliance ominous when it is considered that it would have the friendship, if not the active participation of Japan, destined to become the most important naval power in the Pacific, as England is in Europe, and of all the other American republics, all of which are founded upon the principle of the fullest liberty to the subject rather than of royal authority and military repression. That such a combination is possible is shown by the fact that it has been seriously considered and discussed by representative and able men on both sides of the Atlantic. That its effect has been considered in Europe is shown by the consternation and in some quarters rage provoked by Joseph Chamberlain's speech, and his bold and remarkable expressions are now reinforced by the similar advanced stand taken by Arthur James Balfour, First Lord of the Treasury. American sentiment, which in tradition and principle is opposed to entangling alliances, is not yet crystalized upon this question, which is given a new cast by the threatening attitude of armed Europe. Americans would prefer a friendly entente with Great Britain. Both of the distinguished English authorities quoted in public speeches as favoring an open alliance also descant upon and show the value to Great Britain of a closer federation of her colonies.

Just what Joseph Chamberlain did say in his now world-famous speech was this:

"Since the Crimean war, nearly fifty years ago, the policy of this country has been a policy of strict isolation. We have had no allies; I am afraid we have had no friends. That is not due altogether to the envy which is undoubtedly felt at our success. It is due in part to the suspicion that we are acting in our own selfish interest, and were willing that other people should draw the chestnuts out of the fire for us; that we would take no responsibilities while we were glad enough to profit by the works of others. In this way we have avoided entangling alliances we have escaped many dangers; but we must accept the disadvantages that go with such a policy. As long as the other great powers of Europe were working for their own hand, and were separately engaged, I think the policy we have pursued—consistently pursued—was undoubtedly the right policy for this country. It was better we should preserve our liberty of action than become mixed up with quarrels with which possibly we had no concern. But now in recent years a different complexion has been placed upon the matter. A new situation has arisen, and it is right the people of this country should have it under their consideration. All the powerful states of Europe have made alliances, and so long as we keep outside these alliances, as long as we are envied by all, and suspected by all, and as long as we have interests which at one time or another conflict with the interests of all, we are liable to be confronted at any moment with a combination of great powers so powerful that not even the most extreme, the most bot-headed politician, would be able to contemplate it without a certain sense of uneasiness. That is the situation I want you to have in view when you are considering the results of the foreign policy of any government in this country. We stand alone, and we may be confronted with such a combination as I have indicated to you. What is the duty of a government under these circumstances? I say, without hesitation, that the first duty is to draw all parts of the empire closer together, to infuse into them a spirit of united and of imperial patriotism. We have not neglected that primary duty. We have pursued it steadfastly and with results that are patent to all the world. Never before in the history of the British Empire have the ties which connected us with our great colonies and dependencies been stronger; never before has the sense of common interests in trade, and in defense, and in war, never before has the sense of these interests been more strongly felt or more cordially expressed. What is our next duty? It is to establish and maintain bonds of permanent amity with our kinsmen across the Atlantic. They are a powerful and a generous nation. They speak our language, they are bred of our race. Their laws, their literature, their standpoint upon every question are the same as ours; their feeling, their interest in the cause of humanity and the peaceful development of the world are identical with ours. I do not know what arrangements may be possible with us, but this I know and feel—that the closer, the more cordial, the fuller, and the more definite these arrangements are with the consent of both peoples, the better it will be for both and for the world. And I even go so far as to say that, terrible as war may be, even war itself would be cheaply purchased if in a great and noble cause the Stars and Stripes and the Union Jack should wave together over an Anglo-Saxon alliance."

Balfour's words were directed more towards convincing the Irish of Great Britain and America that they should aid rather than oppose such an alliance. It is somewhat singular that such expressions should come from representative Englishmen just at a time when the long heralded abdication of Queen Victoria is expected and a coronation is due. If the Queen should not abdicate, Albert Edward must soon ascend the throne, thus extending the "imperial patriotism" to which Mr. Chamberlain so broadly refers. The Queen lacks but one year of being 80 years of age, and before she sees another birthday anniversary may be in permanent seclusion, possibly in her honored grave. During the sixty-one years of her reign we have been at peace with England and for twenty years before. The Queen is venerable and despite her trip to Nice, is failing rapidly. Indeed, the Court Chamberlain has already given orders for the preparing of a coronation robe suitable for a male figure. The crown jewels are also being furbished up and the throne crown, made expressly for the coronation of Alexandrina Victoria, has had certain of the gems suspected of loosening more firmly set. Whether or not the statesmen of England, who desire an alliance with republican America, anticipate an abdication, it is certain that the powers close to the throne expect and are preparing for a coronation. Great Britain, under King and Parliament, Lords and Commons, will continue on her imperial way as we know it under a Queen and the adjuncts of government. But if British statesmen really desire a closer federation of the colonies, a drawing together in a friendly and harmonious abode of all parts of the empire, as well as an Anglo-Saxon alliance with republican America, in the holy cause of the advancement of human and the peaceful development of the world, what an opportunity they are allowing to escape. Instead of crowning another King of Great Britain and Emperor of India why not declare a republic? The government of Great Britain is now so close to that of the United States in principle that it would require only a change in name, and the transition from monarchy to republic would scarcely be felt, so easily could it be accomplished. What an opportunity, in fact, for Albert Edward to become by one act the greatest man of the age; the most honored in the eyes of his countrymen of any monarch in his line; a ruler beloved of the nation and colonies, and who would receive the praises and plaudits of all peoples to the remotest end of time.

If immediately after coronation he would abdicate, proclaim Great Britain a republic and himself its first President, he would do more to draw the colonies closer to the mother country and to bring about the Anglo Saxon union than all the theoretical statesmen could frame. By peacefully and unostentatiously laying down the greatest crown and scepter in the world in the interest of humanity of his race and the progress of mankind he would by the one act achieve imperishable renown and elevate himself to the highest pinnacle of fame, and at the same time would forestall the inevitable. For while Great Britain may not be one of the "decaying nations," the monarchial system is doomed. Liberalism has taken root in England and is growing. The colonies are populated with a democratic people. As they grow greater and more independent they will be less in sympathy with the signs and emblems of royalty, with the Lords and nobles, and the incidental great and unnecessary expense of a monarchial system. By the noble and disinterested act of abdication and the proclamation of a British republic the forthcoming King of England and Emperor of India could settle conclusively all of the vexatious questions and ominous threatenings that assail Great Britain. His act would throw continental Europe into a convulsion and light a flame in the hearts of the people that would sweep standing armies aside and menacing monarchs from their thrones. It is fear of democratic principles, of republican forms, that now actuates Europe in its attitude toward America in the American-Spanish war. Sympathy for the youthful Alfonso and his Regent mother, "the Austrian," is evoked purely from self interest. This sympathy is as openly expressed and carried to such an extent as is possible only because of the dreaded effect of revolution or the establishment of a republic in Spain and the influence of such a happening upon the other countries of continental Europe. It is the reaction and rebellion against centuries of misrule; against intolerable burdens of taxation imposed to maintain military protection for rotten dynasties that the royal rulers dread. They fear that in the light of example the oppressed people will set their own power and proceed to put it in execution against thrones and monarchs, maintained by no right, but only by the might of power.—*Chicago Tribune.*

Communicated.

Obituary

Dr. Clark Chapman was born in Onondago County, in the State of New York, Sept. 25, 1823; died at his home in Marshall Co. Ind., May 28, 1898, aged 74 years, 8 months and 3 days. Dr. Chapman in early life emigrated with his parents from the State of New York to Ohio, there remaining only for a short period of time; thence they removed to Logan County, Ind., and remaining in that County until the year 1844, thence with his parents they emigrated to Marshall County, Ind., settling on the present homestead of the deceased. Dr. Chapman was united in marriage to Bithiah Barnhill, by Ed. Logan, Oct. 2, 1847, and to this union 13 children have been born, of which 9 are living and were with him during his affliction and death. In early life he became a student of medicine, in the city of Lafport, under the instructions of Dr. Tengarden and after finishing his studies he commenced the practice of his profession in the present locality, in which he has spent one-half of a century in continual study and usefulness to his family and suffering humanity. In his early married life he embraced the truths of Divine Revelation as they were advocated by the Church of God and was baptized into the all-saving Name. Although since the close of the Civil War he was not an active worker in the Church, he never-the-less his integrity to God, and through love to God and his family he always set before them the godly example of true Christian virtue. Dr. Chapman did not live for self alone, he lived to make the world better by his honest and upright life with his fellowmen, believing that the rewards and everlasting life would be bestowed when the Life-giver would come to make up his jewels of the redeemed of earth.

The deceased leaves a widow, 3 sons, 6 daughters, 42 grandchildren and 8 great grandchildren and a host of friends to mourn his loss. Funeral services were conducted by Brother A. H. Zilmer on Monday afternoon, May 30, at the family residence. Many friends were present to show their respect.

John Pruitt was born April 20, 1820, and died at his home in Clinton Co., Ind., May 5, 1898. His age was 78 years and 6 days. His parents came from South Carolina and settled in Rush Co; when he was three years old his parents moved to Bartholomew Co., Ind., near Edinburgh. Bro. Pruitt was united in matrimony to Nancy L. Stewart Nov. 9, 1851; the 18th day of same month he moved to Clinton County, and settled and lived in the same place until death. He was the father of 9 children, 3 have preceded him in death. The aged wife and mother, and children and grandchildren survive him to mourn his loss, but they mourn not as those who have no hope. He was a believer in the things concerning the Lord Jesus Christ for many years. A few months over 8 years ago he was baptized by Bro. Wagoner. He leaves a host of friends; he was well known over this County. He was a friend to the poor, and gave them help in time of need. He often talked of the near approach of Christ, and said he wanted to live until the Savior came. He had not been well for many years; for the last two years he was almost an invalid, his disease was kidney trouble, he suffered a great deal, but bore his affliction patiently and died in the true faith in God to be raised immortal at the resurrection.

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ash grove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Spilman, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Orem and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of the like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel,

J. K. Thomason, Elder.

Very Low Rates to San Francisco.

Via the North-Western Line (Chicago & North-Western R'y.) Excursion tickets will be sold at greatly reduced rates June 28 and 29, limited to return until August 31, inclusive, account of meeting of North American Turner's Union. For rates and other information ask your nearest Ticket Agent or write, C. Thayer, 507 Smithfield St. (Park Building,) Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Men may make wealth enough to sink them into perdition, but not enough to save them in glory.

Opportunities for Homeseekers.

To encourage settlers in western Minnesota and South Dakota, where excellent opportunities are presented for establishing homes, the North-Western Line has placed in effect reduced rates for immigrant movables and will also sell Homeseekers tickets at one fare for the round trip, plus $2.00, on June 21. Inquire of agents for particulars and send for copy of *North-Western Homeseeker* to W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

The Indiana Conference.

Dear Brethren and Sisters:

The time is drawing near to have another meeting at Antioch, commencing Thursday evening, June 9, 1898, and continuing over Sunday. We trust the brethren will feel an interest and put forth an effort to come and partake of the feast of the words of truth, and help to make the meeting to fully serve its purpose, to build each other up in the most holy faith, and impart strength to withstand the trying times which seem to be so near approaching.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

PROGRAMME FOR THE INDIANA CONFERENCE.

THURSDAY P. M.

7.00 Song Service.
7.15 Salutatory. Israel Roberts.
7.30 Response. F. L. Austin.
7.45 Sermon, Heb. x. 24, 25. A. H. Zilmer.

FRIDAY A. M.

9.30 Social Meeting led by Geo. W. Smith.
10.30 Reward of the Faithful. F. C. Myers.
11.30 Meeting Executive Board.

FRIDAY P. M.

1.30 Business Meeting.
2.30 Paper—Upon what things should a Church be united to work harmoniously? A. R. Underwood, followed by Discussion.
7.00 Social Meeting led by Wm. Rnikbnek.
7.30 The Ideal Church. Miss Flora Harris.
8.00 What is True Religion? J. F. Wagoner.

SATURDAY A. M.

9.30 S. S. Session led by D. E. Vanvactor.
9.40 Song Service, and Report of S. S. Delegates.
10.00 Relation of the Church to Sunday School. D. E. Vanvactor.
10.15 Song by Plymouth S.S pupils.
10.20 Relation of the S. S. to Church. J. H. Willey.
10.35 The S. S. as the Nursery of the Church. Mrs. M. J. Price.
10.50 Song by Argos S. S.
10.55 Paper—How can we Encourage and Retain Young People in Church Work? Miss Mattie Benjamin.
11.10 With what Spirit should Young People work in their Religious Societies and by whom should they be led? Mrs. S. R. Wine.

SATURDAY P. M.

1.30 Social Meeting led by A. Drew.
1.45 Bible Study. W. D. Thompson.
2.00 The One Faith. Chas. Fish.
2.35 Our High Priest. F. L. Austin.
7.00 Social Meeting. H. F. Cordill.
7.45 The Hand of God in History, a Gleam of Coming Glory. J. F. Wagoner.

SUNDAY A. M.

9.30 Social Meeting led by J. H. Willey.
10.30 Sermon—Nature of Man, 1st, by Creation; 2nd, by Adoption; 3rd, by Resurrection. A. H. Zilmer.

SUNDAY P. M.

2.30 Communion Service. J. L. Wince.
6.30 Social Meeting led by J. F. Wagoner.
7.30 Second Coming of Christ. F. L. Austin.

It is important that all Sunday Schools appoint delegates, and we hope all will come in the Spirit of the Master. Committee on programme,

J. H. WILLEY.
D. E. VANVACTOR.
A. C. ROBERTS.

Three thousand one hundred and forty-one million seven hundred and fifteen thousand was the number of letter-cards and packets delivered last year by the Post-office in the United Kingdom, a considerable increase on former years. Nearly eighty million telegrams were forwarded. Thirty-six millions of money was deposited in the savings bank. The staff now employs an army of about one hundred and fifty thousand persons. It is a prodigious business with a prodigious profit for the revenue of not far short of four millions sterling for the year.

The Fish and Game Laws

In several Northwestern States have been considerably modified. Send for free synopsis of these laws to W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—1 t.

Personal beauty is a better of recommendation written by the hand of nature, but not unfrequently dishonoring the bearer.

Announcements.

Editor Restitution:

The Annual Meeting of the Church of God at Scholl's, Oregon, will commence Saturday morning, June 11th, and continue over the following Sunday. We extend an invitation to all lovers of truth. Come brethren, and aid us in our work here, we want to hear a word from all of you. Let us be up and doing for the time is short. All brethren coming from a distance will be met with conveyance at the National Hotel, Portland, Ore. All those wishing to be met at Portland will please notify me.

Yours in hope,
F. B. LAWRENCE, Sec'y.

Nickel Plate Road Homeseekers' Excursion.

June 7th and 21st, at lowest rates. Tickets to all designated points North-west, West and Southwest, also to designated points in the south. Ask agents. j20

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Dallas, Texas, June 11th and 12th, account meeting of Nobles of Mystic Shrine. Return limit June 28th.

To Toledo, Ohio, June 15th and 16th, good returning until June 20th, account United Brethren in Christ Church Young People's Biennial Convention.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union. Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Special Rates via Vandalia Line.

Indiana University Alumni Reunion at Bloomington, Ind., June 10 and 12. One and one-third fare for Round trip.

For full information inquire of T. A. Downs, Agent.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

Homeseekers' Low Rate Excursion via Nickel Plate Road

To designated points North-west, West and South-west, also to designated points in the South, June 7th and 21st. Ask Agents.—j 20.

A NEW time Schedule on the Nickel Plate R. R. goes into effect this week.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Elgor Hatch	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from tithe offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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An artistic booklet entitled "Summer Outing" published by the Nickel Plate Road, describing vacation resorts along south shore of Lake Erie, also fine list of country homes open to country boarders, sent to any address on application to B. F. Horner, General Passenger Agent, Cleveland, O.—june 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Stevens, Shawnee Mound, Mo.
S. R. Clickenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Overbrough, Gaboriault, Mich.
Norton Gould, 4819 Saratoga st Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
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J. F. Wagoner, Box 251, Rochester, Ind.
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J. T. Prine, Edgerton, Neb.
A. J. Eyebauer, Goodbrook, In.
W. L. Wenrick, 524 Minnesota Ave., Kansas City, Kan.
D. L. Keim, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
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D. M. Butler, Muscatine, Iowa.
J. G. Hoopt, Laurel, Neb.
J. R. Peck, Caldwell, Kan.
M. L. Adams, Linden, O[illegible]n.
W. B. Townsend, Salem, Ohio.
J. M. Prinmer, Jessup, Ia.
Merle Babcock, W. R. C. House, Madison, Ohio.
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J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
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John Foore, 201 2 West Corning Ave, Parsons, Kansas.
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The most difficult thing is to know one's self; the most easy, to give counsels to another and the most delightful to obtain the contrary of our desires.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Ohero and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave, Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Calhoun Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Avon, Ind., meet in their house on Michigan St., south west. Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meets every 1st day of the week at 10:30, in their house of worship, and would be pleased to have any brethren of the west bank passing through there, to meet with us, and they will be cared for by addressing or calling on Ella V. Baker's, 209 West Ave St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen. Visitors are welcome.

The Church of God [illegible], Neb., meets every Sunday at the [illegible] to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or D. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyebauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Fisher and Dutton, Mich., have preaching services every other Sun. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Accompanied by Elders W. L. Scholls and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Ohio, meet at the Arbor on my place, one and one-half miles south-east of Linden, every third first day of the week, to worship our Heavenly Father and remain mindful of the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corlesby, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship in private houses. All lovers of Truth, and traveling brethren cordially invited to step in and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo De Ver, Elder, Beaver Lake, Sec'y. All lovers of truth are cordially invited to come and all of the meetings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Fraternally yours, Grant Mackenzie.

The Church of God at Alton, Kansas, meet in the Christian Church of Attica for preaching on 2d, 3rd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1221½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meets each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbrode, Ill., for Bible Readings at 11 A. M. All are invited. Elder Wm. Sea, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. B. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. B. Fisk, Elder. S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, 60th edition; one copy of same in cloth binding; one copy of "Twelve Worlds;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

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	9	15	39	3	25					
	AM	PM	AM	PM	PM					
Pittsb'gh, ar.										
Allianc'e, ar.	9 05									
Orrville	10 26									
Shreddon	11 23									
Wooster	11 46									
Mansfield	12 20									
Crestline	1 05									
Bucyrus	1 17									
Leo	1 44									
Van Wert	2 32									
Ft Wayne	3 45									
Arcola										
Columbia City	4 15									
Larwill										
Rochester										
Rome City										
Wawasee										
Warsaw	5 21									
Mud Creek										
Bourbon										
Burnett										
Plymouth	6 15									
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Liverpool	9 45				12 49				6 11	
Hobart	8 51				1				6 21	
Wheeler	9 03				1 13				6 33	
Valparaiso	9 15		4 32		1		6 29		6 45	
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Hanna	9 58				1 40				7 30	
Hayden	10 05									
Hamlet	10 12				2 12				7 45	
Grovertown	10 17									
Plymouth	10 35		5 54		2 45		6 53		8 10	
Inwood	10 [illegible]				2 58					
Bourbon	10 [illegible]		6 21		3 25		6 59			
Glasscock	11 [illegible]				3 [illegible]					
Warsaw	11 20		6 37		3 35		7 15		8 30	
Eagle Lake	11 [illegible]									
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Larwill	11 [illegible]		6 [illegible]		4 [illegible]					
Columbia City	12 [illegible]		7 [illegible]		4 22		7 [illegible]			
Arcola	12 [illegible]				4 [illegible]					
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Van Wert	1 [illegible]		8 [illegible]		5 [illegible]		8 [illegible]			
Lima	2 [illegible]		8 [illegible]		6 [illegible]		8 [illegible]			
Bucyrus	3 [illegible]		9 [illegible]		6 [illegible]		8 [illegible]			
Crestline	3 [illegible]		9 [illegible]		6 [illegible]		8 [illegible]			
Mansfield	3 [illegible]		10 [illegible]		7 [illegible]		9 [illegible]			
Wooster	4 [illegible]		10 [illegible]		7 [illegible]		9 [illegible]			
Massillon	4 [illegible]		11 [illegible]		7 [illegible]		9 [illegible]			
Canton	4 [illegible]		11 [illegible]		8 [illegible]		10 [illegible]			
Alliance, ar.	5 [illegible]		11 [illegible]		8 [illegible]		10 [illegible]			
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	AM		PM		PM		PM			

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One Fare Sunday excursion tickets are on sale from all stations on Nickel Plate Road.—june 30.

Books and Tract List.

A LETTER TO A FRIEND,

This treats of the Covenants of Promise, as their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. Many of our readers already know of the good that has been accomplished through its circulation. 10 cents each.

FUTURE CONDITION.

Is that awaiting any of the upright, etc? A [illegible] pamphlet by Wm. Glenn Moore, B. We have a good supply and will send them post paid for [illegible] per copy.

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Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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Poetry.

Summer Land.

O summer land of God! where winter's chill
And storm-cloud shadows come no more;
Nor tides of evil flood their angry waves
On the golden sands of the fairer shore.

There peace eternal brands the crystal seal—
The benediction of his gracious hand
That once made calm when crested Galilee
Where the waves went obedient to command.

Light from that summer land may reach us here,
To chase away all fear and horror;
And to our tossing souls it's now may come
A touch of the infinite calm.

Communicated.

Papers by our Young People of Kansas.

THE BURDENED FIG TREE.

Learn a parable of the fig tree: "when you see the shoots sprout and the leaves begin to open, know you that summer is nigh." This parable "summer" means Christ's return. If we are very close students of botany we will know that a tree makes preparation for new leaves, immediately after dropping the old ones off, and as soon as the necessary conditions for development are complied with, we see the leaf unfolding and presented. So now when we see the necessary conditions which Christ foretold to his prophets and apostles we may know that his coming is nigh. The day and hour of the Lord's coming is unknown. "But of that day and hour knoweth no man, not the angels of heaven, but my Father only."

In the depth of winter we do not know whether we will leave an early or late spring, but we are none the less anxious and wait hopingly for it. The more loosened and tried by the northern blast and wintry tempest; the more severe, gloomy and prolonged the winter, the more deeply our desires are intensified; the more earnestly we long for relief, and our very beings are stirred with anxiety. How alert and observant we are for every indication of change. We watch the position of the sun, the tender sprouts of grass, the swelling of the buds on the trees, and when we see these things we rejoice, for then our long uncertainty is known to us.

We find it written "But ye brethren are not in darkness, that that day should overtake you as a thief." If we may not know the day or hour of his coming, it appears that we may know when we are drawing near the shores of eternity. Our Divine Teacher says, "When these things which he predicted begun to come to pass, then lift up your heads, for your redemption draweth nigh." The Disciples said, "Lord, what of that?" Listen to the answer, "So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

Today, as never before, we have reason to believe that we can see the fig tree shooting and the glorious summer approaching. Prophecy fulfilled and fulfilling is pointing with an unerring figure to the awesome fact that the coming of the Master cannot be far in the future. We feel that we are on the very verge of the precipice of futurity. The rushing river of time has about emptied itself into the unfathomed sea of eternity. How narrow is the fringe of time which separates us from the fearful realities of eternal judgment we would not dare to guess. How thin may be the veil that intervenes between us and the coming of the King, it would perhaps be unwise to speculate. But that we are near, blessedly and awfully near, the closing scenes of this old world's mortal history we are fully assured. We have evidences that we are approximating the time when the long absent Nobleman will return. If we see evidences of a rain tomorrow and speak of the coming storm, we do not wish to be understood that God hangs out signals regarding the approaching change, just as the officers of the weather bureau would do. We simply mean that the conditions which will tomorrow produce rain, have today produced certain phenomena, not visible, except just before a storm, and we call these indications "signs."

The same principle exists in the moral world, for instance. Christ came into the world during a great crisis. There were signs of approaching change in the social, religious and political world, and Jesus told certain men that they were not able to discern the signs of those times. The signs mentioned were not given arbitrarily, but were rather surface indications of existing conditions, which showed that there was trouble ahead, and the time had come when something must be done for the preservance of society—a condition of things which only Jesus Christ could meet and overcome. The Bible indicates that similar conditions of affairs will exist before Jesus returns.

The Pharisees and Sadducees went to Christ and tauntingly ask him to show them a sign from heaven. He said, "O high priests! ye can discern the face of the sky, but cannot ye discern the signs of the times. Christ foretold that in the last days it would be as in the days of Noah, and that scoffers would rise up and say, "Where is the promise of his coming," for he intended to give tokens of his coming in such a variety of ways in the heavens, on the earth in the sea and among nations, that all persons might have ample warnings. Signs to be read and understood by all people should be very simple. These signs were given to his disciples and for the benefit of his people living at the time of his return. Matthew says, "What Christ said to them he said to all." Christ had the whole scope of physical and political world before him, also the ecclesiastical world, and he has given us a phenomena that would take place in each of these worlds and keep them in their various departments.

Christ's narration to his disciples sketches two great events, the fall of Jerusalem and his coming. Each event has its appropriate sign given to warn his people living in the vicinity of each event. He did not want his disciples to be overtaken as a thief. We can hear him saying to them, I wish you to know when I am about to come in person to the earth, so you *may have your work well done* and be ready to receive me. So I will print the message in heaven and on the earth. You are familiar with nature, you can discern its ordinary phenomenon and therefore be able to see any extraordinary changes; when nature begins to clothe herself with unusual dress and appearance, such as draw special attention by their singularity; when these unusual phenomena are seen in the sun, moon and stars; when extraordinary storms upset the sea, destroying commerce and wrecking navies; when the stars fall from heaven as a green fig tree casteth her green figs when shaken by a mighty wind; when the physical world assumes extraordinary visage, you may know that my coming is near—even at the door.

It may be said that since the days of Christ's first advent we have had physical and moral phenomena. The combination constitutes the force as a sign, and when we show a singularity the combination is a sign.

Paul claims that his instructions came direct from Christ. His picture of the elements and practices of the professing household are quite full and distinct, we know them. "Know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, dishonest to parents, unthankful, unholy; without natural affections, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. Could we give a more accurate description than did Paul, as he by Christ's instructions looked through the ages and described the present generation? I ask you to compare these words of prophecy and answer fearlessly. Are we not now in a condition, socially, religiously and politically—which is absolutely unique in the history of the world, which gives grave reason for apprehension and fear, and in which there is a crying need for a strong hand—the triple sceptre of wisdom, love and power to right the unsettled and increasing wrong of earth?"

As one of the noted expounders, when he was asked what was the best proof of the authenticity of the Bible, answered, "The Jew." So with us the history of the Jew, past, present and predicted future shows where in Christ's narration we are placed. "Behold, I will take the children of Israel from among the heathen, whither they have gone, and I will gather them on every side and bring them to their own land, and I will make them one nation in the land upon the mountains of Israel. Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Before Christ can reign on the throne of his father David over the house of Jacob forever; before he can again restore the kingdom of Israel, they must be gathered into their own land, which land is the same old territory of the former typical kingdom of Israel. The gathering of the Jews is doubtless now commenced. For many years such a movement has been in progress and is certainly increasing rapidly. Some few years ago *The Jewish Chronicle* said, "Palestine has been the ideal of all Jewish hearts since the Jews lost it." It is scarcely too much to say this return is beginning under our very eyes. At the Universal Israelitish Alliance with headquarters at London the scattered nation became an organic unit.

On the 29th of Aug., 1897, there convened in Basle, Switzerland, a congress of 200 Jewish delegates from different parts of Europe. The object of their gathering was to consider Dr. Herzl's plan for re-establishing the Hebrews in Palestine. A telegram from Basle, August 30, says Dr. Herzl's plan "was unanimously approved with great enthusiasm by the Zionist Congress."

Dr. Theodore Herzl, of Vienna, the so-called "new Moses" and the originator of the latest scheme to buy Palestine and organize a Hebrew State there, was elected President, and Dr. Max Nordau, Vice-President Dr Herzl said "Within a year or so Palestine being acquired from the Turk I shall have a million colonists in the country. The watchword, 'Jewish State,' has roused the Israelites to the remotest corners of the earth.

"My plan is simple enough. We must obtain sovereignty over Palestine—our never-to-be-forgotten, historical home. At the head of the movement will be two powerful agents—the Society of Jews and the Jewish Company."

In October a mass meeting of the Hebrews was held at Chicago. The object was to present the matter of colonization to the people and to urge their co-operation. The speakers urged the necessity of the movement, declaring that the time for such an action was now ripe.

A Manchester (England) newspaper recently said:—"The Zion Congress at Basle last August, has had a curious outcome. A natural and immediate result of the return of the Jews to the Holy Land would be the rebuilding of the temple, and so confident are some of the Jews that the time of their return is at hand, that orders have been actually given, and the work commenced, for the preparation of material to be used in the restoration of the sacred buildings. In England, wrought iron is being produced for outer gates; and the marble quarries in Italy, the capitals of pillars are being carved. Not a few of the leading European Jews have great expectations of what the early months of next year will bring forth; and they make no secret of their hopes that circumstances not unconnected with finance will arise, which will enable them to extract from the Sultan a treaty which will virtually restore the Holy Land to their possession." "This is one of the most remarkable things that has yet occurred in respect to the restoration of Israel, and is a proof of the interest taken in the "glorious land" by the rightful inhabitants, the posterity of Abraham. We are persuaded that this is but the commencement of many strange things to be accomplished in the near future.

What the outcome of this enterprise will be, or how far these anticipations may be realized, we cannot tell. We simply chronicle these events as they pass, and wait the unfolding of the divine purpose. If, as the Scriptures seem to assert, there are great and terrible events to occur upon the mountains of Israel in connection with the close of this dispensation, it behooves us with all other Christians to be watchful and diligent, that we may be found in peace when the day of trouble comes."

We think the hand of God is visible in the movement of the Jews. His purpose must and will be accomplished in his own way and time. He will restore the kingdom of Israel. The royal Son of David is now gone like a nobleman into a far country to receive for himself a kingdom and to return. "When he returns he will be King of kings and Lord of lords." "He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor." "He shall have dominion also from sea to sea and from the river unto the end of the earth." "Yea, all kings shall fall down before him. His name shall endure forever, his name shall continue as long as the sun, and men shall be blessed in him: all nations shall call him blessed." "Then nation will not lift up sword against nation, neither will they learn war any more." Glad time may it soon come.

"O glorious hour when Christ shall reign,
And entire the world his wide dominion;
When exiles from every land shall come,
To worship at Jesus's throne.

Peace him righteousness shall spread,
War then shall hide its loathsome head:
Sword to the plow shall then give aid,
And spears to pruning hooks be made.

Love, joy and peace he will maintain,
Oh superstition break the chain:
The free proclaim to every slave,
And bid oppression be no more.

Oh happy day, 'tis nigh at hand,
When Israel shall regain their land;
When Paradise shall be restored,
And Christ the King shall be adored."

Friends, what a contrast that will be to our present condition and surroundings. There is a war cloud hanging over us which for some years has been warded off, but do we not feel and see it settling upon the nations? The story of invasion, starvation and war from China, Spain and Cuba are told to us daily and our boyhood comate, is confronted with perplexing conditions. Surely the coming of the Lord draweth nigh. Solemn thought, may it impress our hearts. Grand impending event! may it have proper effect upon our lives. Terrible reality! may it not find us unready. Blissful consummation! May our spiritual condition be such that we can hail its approach with joy. Of all great and important questions this is undisputably the greatest and grandest; nigh as the very heavens' sublime as awfulness and grandeur can make it; it deserves the consideration of all. Revealed by God, taught by Christ, heralded by angels, and proclaimed by men, it merits our fullest reception and heartiest belief. The truths and merits of this incomparable doctrine are needed by the world today, and should as never before be pressed upon the notice of the people. The thought of the coming of the great judgment will affect many hearts as nothing else can possibly affect them. It oftimes reaches the intellect, stirs the soul, and graciously influences the life when everything else has failed to do so. With Dr. Brown, we affirm "That the Redeemers second appearing is the very polestar of the church." A blessed truth is this truth concerning the coming of Jesus, and one that stirs within Him the loving heart of the faithful believer. It is a truth that glows with a heavenly radiance, that shines with a brightness divine, and beams with cheering and inspiring brilliancy on the patient pathway of the progressing pilgrim. How its rays shine in the midst of this world's darkness; how its hope uplifts and strengthens us, while toiling here. It has been said, "In the gospel the Lord's coming shines in upon us so near that it affords us already at every step much light for our feet." "All hail this great truth and all hail the wondrous event itself," an event we trust is near at hand. As the leaves of the fig tree tell that summer is nigh so events will occur which to the understanding mind will herald the Lord's return. These events remind us not of the time, but that he is at hand, and therefore answers the purpose of putting us on our guard and admonishing us to be prepared. A preparation for "his coming" is needed. To be ready is of utmost importance. If unprepared on that greatest and grandest occasion, better for us if we never had been born.

"The sands of time are sinking,
The dawn of heaven breaks,
The summer morning we've sighed for;
The fair sweet morn awakes,
Dark, dark has been the midnight,
But day-spring is at hand,
And glory, glory dwelleth
In fair Immanuel's land.

The signs in heaven thicken,
The nations are distressed,
Men's hearts for fear are failing—
The ocean cannot rest:
But mid the foaming billows,
And wrecks upon the strand,
We hail the glory dawning,
In fair Immanuel's land.

When from scattered lands afar,
Spreads the voice of rumored war,
Nations in tumultuous pride,
Heave like ocean's roaring tide;
When the solar splendors fail,
When the crescent waxeth pale;
World! do thou the signal dread.
We exult the drooping head.

When the pow'rs that star-like reign,
Sink dishonored to the plain,
We uplift th' expectant eye,—
One redemption draweth nigh:
When the fig-tree almonds ope'ner,
Men behold their summer near;
When the hearts of rebels fail,
We the coming Conqueror hail."

ELLA M. VICKERY.

"BEHOLD I COME QUICKLY."

Christ said to John, "Behold, I come quickly." The echo of these words is still wafted to us, telling us to "be ready" or as Christ would have us to "live ready." In the above text quoted, we find two classes brought to view. The saint and the sinner, the righteous and the unrighteous, each is to receive due reward according to what he has done, whether it be good or evil.

The inevitable doom of the ungodly shall be death; the righteous eternal life, their reward of integrity. It is true many generations have died and the present generation may die before Jesus comes, but the Bible always speaks of Christ's coming as "at hand." Every successive generation has been commanded to keep their eyes on the coming of the Lord, and to live in a state of constant expectancy. A special blessing is promised to those who shall be watching when he comes. The same blessing doubtless is for those who through the ages have fallen asleep watching.

We should take the Word of God just as we find it. If he tells us to watch we should watch; if he tells us to pray, then let us pray. When he tells us he is coming again let us be ready. But while we are watching we must work. Christ absolutely requires work. The fruitless branch is taken away, the savorless salt is cast out, and those who do not use their talents shall be cursed. "Blessed are those servants whom the Lord shall find when he comes, ready. How shall we be ready? We know not the day nor the hour when our Lord shall come. For this reason it would be useless to stand idly gazing into the heavens.

Christ has foretold us all things and when we see these things come to pass we may know his coming is near. We should daily compare our lives with the Pattern, that we live soberly, righteously and godly in this world. Lift up the hand which is hanging down, and the feeble knees, and make straight the paths for our feet, lest others be turned out and fall by the wayside. Gather up the roots of bitterness they will cause some one to err. Live that there may not be the slightest thing which shall hinder us doing that which is "pleasing in his sight." Christ has given us all at least one talent. It is not our duty to hide it, but to use it to his glory. He has trusted us with it and requires us to gain other talents to present to him when he comes. If we have been made stewards over much, our responsibility is greater, and the returns must be greater. "For unto whom much is given, of him much will be required."

The last words of Paul, just before martyrdom mentions a distinct form of love, for Jesus when he speaks of a crown of righteousness which the Lord would not only give to him in the day of his coming, but to all those that love his appearing. This degree of love brings us into more conscious fellowship with the humanity of Jesus and works a wondrous transformation in our minds, preparatory to actually seeing him as he is. It also makes Christ more emphatically our last thought. It focalizes all the currents of our life upon him. How many portions of the Bible have a vague, misty meaning like the distant outline of a mountain, until the appearing of the Son becomes a blest reality to our faith. Our heart leaps with the hope of seeing him appear, and then the veil that mantles so many Scriptures is lifted and those texts are easily interpreted. How great must be Christ's grief when he sees his commands so lightly heeded. There is so much formalism today, this world is deeply plated. There are plated friends and plated Christians; what solemn mockery in the face of God. No matter how pure their inward lives may be, God triumphs over all that man's hand can do.

God's throne of grace is wide . revolution can sweep through it In the pathway of life that leads to that throne we find so many angles; at these angles are sign boards pointing in many directions. And how many of us "like parting of the way," take the smooth looking pathway, trying to avoid the thistles, afraid to climb the steep hill of the opinion of somebody else. Why cannot we be brave and take the path of duty, even though we are wounded and lacerated by scorn and sarcasm, though yesterday's trials discouraged us, for today it is only by continued patience that we may hope to be victorious.

This makes me think of a remark I heard a gentleman make the other day. He said, "I do not care to read religious papers. I am not a Christian, yet no one in all the world admires a Christian more than I do. I like to see them if they are a Christian get up and say so. I call it heroic for any one who will stand up for their religion and their opinions against a multitude of opponents. But the way is long, and the gate is narrow, so I shall step aside and let some one take my place."

So many of us step aside, thinking there is not room even to be Rachel's bearing water jars, Ruth's gleaning golden harvests, royal Esther's pleading for kindred and friend, daring Daniel's or patient Paul's. Our lives should be one lesson of submission, and how hard that lesson is to learn; yet submission must come to us all. We may resolve to do just as we please in this world, but if we find it possible to do this, we certainly are very unhappy. "For Christ pleased not himself," and is not he our example? What a failure to live for self alone, it cannot be called real living. Let us learn the sweet ness of self-sacrifice, to do for God as he shall choose, and be submissive to his choice, to yield our will to his and follow where he leads us, for our heaviest burden is light when compared to those of Christ. Are we bearing a cross by which some one else is being benefitted? But why must we complain? Christ bore his cross on Calvary for our sakes, and without one reproach. He suffered death that we might live, and yet we do not seem to strive for that priceless gift. There is a thrill of power in the words themselves, yet it does not draw us to him.

God has given us his peace to comfort us. His faith to uplift us, and his Word to enlighten us. What divine condescension that he should stoop to remember us in our sin. With peace as a crown, faith for an armor and the Bible for our guide, let us be ready. Then with our ears to the Bible let us listen, "Behold, I come quickly," and with our lips let us repeat the last prayer in the Bible, "Even so Lord Jesus, come quickly."

NEVADA WILLIS.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JUNE 15, 1898. NUMBER 24.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, IND. JUNE 15, 1898.

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All persons addressing us should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittances should be sent by bank draft, post-office money order, or registered letter. Money sent in either of the above ways is at our risk. Money sent loose in letters is at the risk of the sender. It is only to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter soon learns to readily tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

The report of the Michigan Conference is at hand but too late for this issue. It will appear next week.

"I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Paul.

DORUS S. FILLMORE BENNETT, died at his home in Richmond, Ill., June 11, aged 62 years. Mr. Bennett wrote many hymns, the best known one being, "The Sweet By and By."

BROTHERS and sisters, we want you to consider McIntyre's remark lest you despair of usefulness through lack of talent. He said, "It is not so much great talent that God blesses, as great *likeness to Christ.*"

BROTHER P. H. Bouk of Fonthill, Ont., visited us last week and attended the Antioch meeting. We were pleased to meet him, and enjoyed his conversation very much. He returned home on Monday last. We hope to meet him again some day, and renew the acquaintance.

"THE Niger boundary dispute, in which English papers and politicians have seen a war cloud, is practically settled. A convention covering all disputes is ready for a signature. France gets two commercial depots on the lower Niger for outlets for French trade with upper Dahomey, while Great Britain's gains consist of territory on the Gold Coast."

THE following card was received last week, but too late for publication. It is never too late to give good news, so we give it now.

Dear Brother Underwood:

"At our meeting yesterday in Argos we had the pleasure of baptizing four into the name of the Anointed One. Two from White Co., Ind., and two of Bro. Bennett Boggs sons. Another was *almost persuaded. As ever* in the blessed hope."

J. F. WAGONER.

THE Quarterly Conference of the Church of God in Indiana was held last week at Antioch Church in Marshall County. The attendance was very good, and the attention of the audience was excellent. The programme as published was carried out as near as it was possible to do. The various papers were well received, and the subjects assigned to different ones were carefully and studiously discussed. The meetings closed Sunday evening, having been a success in every way. We shall give the Secretary's report in [illegible]

THERE has been some little progress in the War since last week. The United States ships have bombarded and taken possession of Caimanera, on the bay of Guantanamo, thirty miles from Santiago, and landed some troops. It seems certain that the transports loaded with soldiers are now on their way to this place and the vicinity of Santiago. There has been some more combats between the ships and the forts, with the view of making place to land when the troops arrive. Meanwhile, the insurgents are [illegible] harassing the Spaniards. It is reported that the insurgents are in possession of Manila. The war revenue bill was signed by the President and 200 millions will be asked for, and likely 1 e bonds will not be taken in a few days.

THE *Catholic Gazette* of London says that 17,000 English People have been received into the Catholic Church in as many months. This is not to be wondered at when we consider that the High Churchmen are leading the people up to the very door of the Church they are paid to protest against. And would it not be strange if the change did not go on more rapidly. These Protestants in name, but who are Catholics at heart and in practice, save that they do not give to their priestly inventions and acknowledge the Pope, as they ought to do, to be consistent, have recently appealed to the Pope to decide as to the validity of the Holy orders of the Episcopal Church. The Pope, as might have been expected, decided against them,—and what is there left for them to do, but go clean over, and give up their state salaries? If the Pope be regarded by them as authority in the case, as their action implies they, certainly the Old Mother Church is the proper place for them.

THE United States Warship Charleston is now on its way to hoist the Stars and Stripes over Caroline Islands. The following from the *Times-Herald* will give an idea of their importance. A copy of our War Atlas will enable you to locate all points mentioned.

"Much speculation is indulged in concerning the fate of the Carolines, the group of small islands southeast of the Philippines, and, like the latter, Spanish possession, unless the United States *should seize* them, since the Philippines have under the de facto control of this country. The Carolines would give the United States a strategical advantage of no mean importance after the Hawaiian Islands have once been annexed to the United States, a consummation which now seems to be near at hand.

The Carolines as a group are about 1,130 miles east of the Philippines; from the Carolines to the Hawaiian Islands, in a northeasterly direction, is a distance of 2,602 miles, and from Hawaii to San Francisco, still in a northeasterly direction, the distance is 2,039 miles. If the United States are to hold the Philippines for some indefinite time, until permanent peace has been established with Spain, or if she is to have to be held as a pledge for an indemnity until some distant future, it will at once be seen how important the Carolines will be as one of the easy stages between the United States and the Philippines, both for coaling purposes and as a base of operation."

Law or Gospel—Which? No. 12.

CONTINUED FROM LAST WEEK.

The "History" is so circumstantial that it carries conviction with it.

1. It gives the place, Washington, New Hampshire.

2. It gives the name,—Mrs. Rachel D. Preston, of New York.

3. It gives the religious denominations of Mrs. Preston from New York,—Seventh-Day Baptist.

4. It states positively that the Sabbath was *first introduced* to the attention of the Advent people by this Mrs. Rachel Preston, and as two opposite statements cannot be true one of them must be *false;* and we believe Mrs. White to be the false witness, because

1. We have proven by the Spirit's Word that no new light was needed.

2. Mrs. White and her followers claim that the Fourth Commandment of the Decalogue is in force, and this is the reason they keep it.

3. That being true, no *new light* has been given to *her*, and she could impart none to *others*. The prophetess says the Sabbath is a perpetual law because God, its author, is unchangeable. If he be unchangeable, how could he impart to her *new light*, if the wording of the law made men amenable to it for 2500 years?

4. The woman has spoken presumptuously. God has not commanded her, [illegible] We need not be afraid of her or what she says, Deut. xviii. 22; because the Spirit informs us for what *purpose* the law was given, states how long it would be in force, affirms that it has been done away,—and to accept Mrs. White's statements as true is to make God stultify himself. He says to his people, "Ye are not under law, but under grace."

5. Because of the nature of the alleged new light. In "Early Writings" (1854) pp. 27, 33 she says, "I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers, and that the Sabbath is the great question to unite the hearts of God's clear-bearing saints. I saw that Popery rose on the Sabbath, and could not come out, the mediation of Jesus, the Holy Priest, was finished." If this means any thing at all, it means that the One Faith, and One Hope of the Gospel has been set aside for the Holy Sabbath. It means that faith, repentance and baptism no longer figure in God's saving plans. It means that since 1851 the love of christ as a constraining power is not employed; and that the Sabbath was the seal, instead of God's Spirit.

We do not see how any one could show profounder ignorance of the simple gospel of the grace of God than these words exhibit.

Think of it! The Sabbath a *test* after the mediation of Jesus in the Holy Place was finished. The woman who poured this out of her up-lifted head knew what the mediation of Christ consisted of, nor for whom he was mediator. In "Present Truth," p. 22, Aug., 1849 she says what proves the fallacious ideas of Apostate Christendom were hers; viz., that he was up to that time acting as the Mediator for the whole world of mankind. Says she "My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it, for the time for their salvation is past." And Elder Butler says: "There can be no question that for months after the time passed, it was the general sentiment that their work of warning the world was over." And Elder White in Advent *Review*, March 3, 1885 confesses that the "unanimous feeling and testimony was that our work for the world was finished for ever. And "Present Truth," May, 1850, said: "Not another sinner could be converted. All but Adventists were Lost and damned." And Mrs. White's visions as quoted above, confirmed this abominable doctrine." Remember, it was her "accompanying angel" that called her attention to the fact, so-called, that there was no more travail for souls because the time of salvation was past; and then hear what I. C. Welcome has to say of the source of her information. He says "Eld. J. Turner came to Poland and Portland, Maine, and preached a sermon to prove that Jesus had left the Mediatorial office and mercy seat in heaven on the tenth day of the seventh month, 1844 and had come out into the outer court and blessed his people as the antitype of the high priest, which she and myself heard. She had a vision, and a few days later related it in public where I was, stating substantially that they heavenly Father had shown her that Jesus had left the mercy seat in heaven and come out and closed the door, and she saw Jesus in the outer court surrounded by holy angels. This was held to be a confirmation of Turner's sermon." And when to this it is added that in later visions she claims that Christ *went into* the holy of holies on the tenth day of the seventh month, 1844 *instead of coming* out of it as she had seen before,—we are very safe in saying the prophetess has spoken presumptuously,—then shall not be afraid of her.

Selections.

Historic Events Recalled.

The fitful headlines of the current war news strike one with reminiscent passages of history that belong to the first days of British empire making, inspired by the zeal of Columbus and greatly forced by the tyranny and ambition of the Spanish government. That the microbe of the inquisition still lives and is not altogether harmless we have seen in the records of Cuba and the Philippines, the terrible truths of which have yet to be fully known. The confirmation of the Spanish league with the Earl of Tyrone aroused the somewhat dormant spirit of Elizabeth after the defeat of the armada, and compelled action on the lines of Sir Walter Raleigh's advice. It was on the beginning of June that sixteen English ships were equipped against Cadiz and the Dutch added ninety-four. Lord Admiral Howard and Lord Essex were joint commanders, and Sir Walter Raleigh was one of the council that included several famous sea fighters. The Spaniards showed a bold front. Right under the city walls they ranged their galleys so as to flank the English ships as they entered. The guns of Port Philip and the curtain of the city were turned upon the assailants.

In addition to the galleys the enemy had placed artillery on board the large galleons; the whole reaching from shore to shore, were covered by Port Puntal at the entrance of the harbor. But the British bulldogs were of the same breed as many of those the same men who had confronted the armada. At last, on 29 June (22 Old Style) Captain Raleigh, with all his ships saving a few in pursuit, entered the harbor, as the Spanish sailors were stricken by the direction of the Master when they steered into Manila waters. Advancing through the thunder and lightning of forts and ships, taking their fire without returning it, and veering down upon the Spanish admiral. When Raleigh did turn on his guns it was to point their metal into two Spanish ships—obviously the St. Philip and the St. Andrew—two of the vessels that had overpowered Grenville's Revenge. Since then the Spanish fleet was [illegible] Among the captured ships was the St. Andrew. The St Philip was blown up by its commander. The other ships did their best to get out to sea, leaving the city at the mercy of the victors. Only seven ships of the English fleet were engaged in the assault against seventy-one of the Spanish.

If war was more barbaric in those days than we seem to think it now it gave greater opportunities for individual daring, though, to my mind, there can hardly be anything requiring more courage than the fighting of the ships of our day, which are vast and complicated machines. And yet at Manila the sighting of the guns, the scientific measurement of distances and the dropping of shells into the vulnerable points of the defense and other operations were carried on with the calm regularity and order of a factory. We need no examples of pluck, and we have all the staying powers of our fathers, but Manila has lessons for us. In the old days of our fighting with Spain, the don never hesitated about destroying his property, however precious, rather than it should fall into English hands. Moreover, his word bound him no more than that of Russia binds the Muscovite. Nor did he consider his own people when the enemy was to be baffled. While the seven English vessels were laying Cadiz low Raleigh dispatched others to intercept the outward-bound Spanish West Indian fleet. During the afternoon of the victory the merchants of Seville offered 2,000,000 crowns to ransom it; meantime, however, the Duke of Medina-Sidonia caused all the rich argosies to be burned. There was in our ocean work of those adventurous days a good deal that was mercenary, not to say piratical; but Spain was our enemy even when she affected to be at peace with us, and the British would make no peace with a foe that tortured his comrades in her prisons and roasted them alive in her market places. Cadiz was pillaged and its fortresses dismantled and many of its richest citizens handed to the English commanders to be ransomed, and they bought their liberty dearly. No indignity was shown them, however, and such of them as sailed to England were well entertained by their captors; but woe betide any Englishman that fell into Spanish hands! It is of passing interest to recall the fact that after the army had embarked and sailed from Cadiz the fleet made a descent upon Faro, and the library of Bishop Osorius was taken as booty, to become eventually the nucleus of the Bodleian Library at Oxford.

The Anglo-Saxon is the most sentimental of human beings. One had come to think, however, that the yankee was a sufficiently mixed product to keep his heart out of any political or international transaction. Not a bit of it. The Old Leaven is there. He has gone to war just like the old country for an idea. The history of British warfare is full of such campaigns. Look at the bucolic figure that is accepted as typical of Great Britain, and you might credit him with everything in national policy that is hard and matter of fact. But beneath John Bull's waistcoat there is a heart open to the tenderest emotions, and under his hat a brain that is [illegible] as susceptible to the cry of suffering and distress. Brother Jonathan, in his stripe-trousers lower coat and goatee, [illegible] his "Old and Aging" "Uncle Sambo," does [illegible]

suggest much in the way of poetic feeling or a fancy of fighting other people's battles; but it is the humor of the two peoples to caricature themselves in this whimsical fashion. We poke fun at each other now and then, as is the way with Anglo-Saxon families, though we are apt to loose our tempers over anything like an unjust aspersion. There is, however, underlying all bickerings a strong substratum of common sense which is not likely to permit of our drifting at any time into serious unfriendly complications. Nothing could do more than the present trouble with Spain to cement the union of England and America. It has shown Washington who are its best friends in Europe, and demonstrated to them the sacrifices En land would be willing to make under the impulse of that kinship which moved the yankee captain years ago to speak to our assistance in Pekin Bay, and when questioned, if not regretting his government, said in reply that "blood is thicker than water." *Tribune.*

Kin Beyond the Sea.

Gladstone has just ended his long and most arduous and most glorious career, unsurpassed if not unequaled by that of any other statesman in the long history of civil and religious liberty in all Christendom. He was, as he is raised in your editorial columns of Thursday, "The greatest Englishman since Chatham and Pitt." "His death is a loss to the noble idealism that has inspired what is best in the civilization of the century," "in value and utility surpassing the achievements of any other statesman." "equally great as commoner and financier."

In his "Gleanings of Past Years," 1843–78, occur some passages that may serve to confirm and illustrate your estimate of his preeminent abilities.

Part VIII., "Kin Beyond Sea," some forty-five pages, presents admirably the spirit and style of the Grand Old Man:

"Higher and deeper than the concern of the Old World at large in the thirteen colonies, now grown into thirty-eight States, besides eight Territories, is the special interest of England in their condition and prospects.

"It is America alone who, at a coming time, can and probably will wrest from England her commercial preeminence. She will probably become what we are now, the head servant in the great household of the world, the employer of all employed; because her service will be the most and ablest.

"The students of the future in the tranquil domain of political philosophy will have much to say in comparison between American and British institutions.

"There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires.

"Among these children there is one whose place in the world's eye and in history is superlative, it is the American republic. She is the oldest born. She has, taking the capacity of her land into view, as well as its mere measurement, a natural base for the greatest continuous empire ever established by man. The development which the republic has effected has been unexampled for its rapidity and force. While other countries have doubled or at most trebled their population, she has risen, during one century of freedom, in round numbers from two millions to forty-five (1878.) As to riches, it is reasonable to establish from the decennial stages of progress thus far achieved a series for the future; and, reckoning upon this basis, I suppose that the very next census, in the year 1880, will exhibit her to the world as certainly the wealthiest of all the nations. The huge figure of a thousand millions sterling, which may be taken roundly as the annual income of the United Kingdom, has been reached at a surprising rate—a rate which may perhaps be best expressed by saying that, if we could have started from zero, at the rate of our annual increment, we should now have reached our present position. But while we have been advancing with this portentious rapidity, America is passing us by as if in a canter. Yet even now the work of searching the soil and the bowels of the territory, and opening out her enterprise throughout its vast expanse, is in its infancy. The England and the America of the present are probably the two strongest nations of the world.

"In many and the most fundamental respects [illegible] still carry [illegible] perhaps in increasing clearness the [illegible]

"Both wish for self-government, and, however grave the drawbacks under which in one or both exists, the two have among the great nations of the world made the most effectual advances toward the true aim of rational politics.

"They are similarly associated in their fixed idea that the force in which all government takes effect is to be constantly tasked and, as it were, illuminated by thought in speech and writing. They are governments not of force only but of persuasion.

"Many more are the concords, and not less vital than these, of the two nations, as expressed in their institutions. They alike prefer the practical to the abstract. They tolerate opinion, with only a reserve on behalf of decency, and they desire to confine coercion to the province of action, and to leave thought, as such, entirely free. They set a high value on liberty for its own sake. They desire to give full scope to the principles of self reliance in the people, and they deem self-help to be in measurably superior to help in any other form.

"They mistrust and misdike the centralization of power.

"They regard publicity as the vital air of politics.

"Their area, however, the strongest reasons why America could not grow into a reflection or repetition of England.

"In England inequality lies imbedded in the very base of the social structure; in America it is a late, incidental, unrecognized product, not of tradition but of industry and wealth, as they advance with various and of necessity unequal steps. Heredity, seated as an idea in the heart's core of Englishmen, and sustaining far more than it is sustained by those of our institutions which express it, was as truly absent from the intellectual and moral store with which the colonists traversed the Atlantic as if it had been some forgotten article in the bills of lading that made up their cargoes. Equality combined with liberty, and renewable at each descent from one generation to another, was the ground-work of their social creed.

"The infancy of the States had been upon the whole what their manhood was to be, self-governed and republican. Their revolution as we call it, was like ours (1688) in the main, a vindication of liberties inherited and possessed—a conservative revolution.

The two constitutions of the two countries express, indeed, rather the differences than the resemblances of the nations. The one is a thing grown, the other a thing made; the one a praxis, the other a puncta; the one the offspring of tendency and indeterminate time, the other of choice and of an epoch. But as the British constitution is the most subtle organism which has proceeded from the womb and the long gestation of progressive history, so the American constitution is, so far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man.

"I should fail, in looking at the institutions of America, like one who attempts to scan the stars with naked eye."

Now, the above brief quotations, while not entire and consecutive, may suffice to turn the attention of your most intelligent readers to the whole article, "Kin Beyond Sea," as a most instructive, luminous, and concise view of the likeness of the two governments. It is a finished sketch by the master's hand, in the ripeness of his consummate power. It is timely now, and will grow more valuable in future years, not now distant, when the mutual relations of these most powerful governments and most powerful nations, practically one, now and from the outset, in the paramount essentials of race, language, literature, liberties, laws, and religion, may become the inseparable and fraternal relations between two of the great "living nations" of the world.

Lord Salisbury has just described these "great countries of enormous power, growing in power every year, growing in wealth, growing in dominion, growing in the perfection of their organization," as given in his speech in London on May 4, with vivid force and startling novelty of analysis, for we hardly know where to find a parallel, turning the searchlight of truth with astonishing effect on the nations at large, if we judge by the comments of some European statesmen. We are "not of the night, nor of darkness."—*Levi Wells Hart.*

Daily Easo and West—a Peerless Trio of Fast Express Trains, each direction, vestibuled buffet sleepers, unexcelled dining car service. [illegible] low rates ask Agents of Nickel Plate [illegible]

Poetry.

The Kingdom of God.

TUNE—"OH, BUSY MR NOT."

A message we bring you from heaven above,
A message of sweetness, a message of love;
That the Nobleman journeys, now, far, far abroad,
To secure him a kingdom: "The kingdom of God!"

Oh, the kingdom of God! The kingdom of God!
The glorious kingdom: the kingdom of God.

The prophets of Israel have long since foretold,
That God would fulfill all his promise of old;
His oath to the fathers; whose lives were unsaved
Who died in the hope of "The kingdom so good."

Oh, the kingdom of God! The kingdom of God!
The long-prayed-for kingdom: the kingdom of God.

The dominion and kingdom forever shall stand,
A pure reign of peace will bless every land;
Earth's nations accepting, are sceptre and rod,
Of the King of kings, in "The kingdom of God."

Oh, the kingdom of God! The kingdom of God!
The world-conquering kingdom: the kingdom of God.

Repent and believe the glad tidings today,
And obey from the heart in God's own way:
Let your feet with the gospel of peace be shod,
Then look for and hasten to "The kingdom of God."

Oh, the kingdom of God! The kingdom of God!
The gospel-taught kingdom: the kingdom of God.

An heir of God: a joint-heir with his Son:
"Abba, Father," the cry, "Let thy will be done."
With faith in his Word, and with love's path well trod,
Stand firm for the truth of "The kingdom of God."

Oh, the kingdom of God! The kingdom of God!
The soon-coming kingdom! The kingdom of God!

When Christ shall return in a cloud from heaven,
To each faithful one will a crown be given:—
A Spirit-birth life, and this earthly clod,
Will rejoice evermore in "The kingdom of God."

Oh, the kingdom of God! The kingdom of God!
The age-lasting kingdom: the kingdom of God!

DR. J. K. THOMPSON.

Communicated.

One Nation upon the Mountains of Israel.

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. 22.

In 975 B. C., the ten tribes revolted under Jeroboam and was known as the kingdom of Israel, to distinguish it from the kingdom of Judah. At this time, Israel became divided into two kingdoms.

Israel was carried captive about 721 B. C., and in 606 to 588 B. C., Judah also was led away; and since this time, neither Judah nor Israel has ever existed as independent governments under their own kings.

The text quoted above gives assurance that a permanent union of the *two* nations under *one* king, shall yet be effected, and already God's stately steppings is seen among the nations, which will culminate in the rescue of his ancient people.

On this account, it becomes of great interest and importance that we should *closely* watch Israel's movements. Many are watching Anglo-Saxon Gentiles, supposing them to be ancient Israel, and on account of this mistake, will err in noticing the fulfillment of prophecy.

I have gained many excellent thoughts on this topic, by reading a work entitled "Israel my Glory." I will introduce a few points to show that

ANGLO-SAXONS ARE NOT ISRAEL,

and in another paper, where are the ten tribes?

1. See Num. xxiii. 9. This prophecy deals with *the twelve* tribes, and that of course takes in the *ten* tribes. A strict literal translation made by Wilkenson, reads as follows: "Lo, the people alone shall dwell, and among the nations shall not reckon itself."

Who can with truth affirm that Anglo-Saxon England dwells alone? The mere fact that the English are an island people, does not cover the prophecy any more than it would the Irish, (Celts) or any other island people.

Notice particularly the last clause of the prophecy: "Among the nations shall not reckon itself." Is not this quite remote from being applicable to Anglo-Saxon England? Does she not reckon herself not only as being a nation, but a mighty and powerful nation among the nations. England, indeed, reckons itself as a nation among nations, thus proving that she is *not ancient Israel*. The prophecy fits no other people except ancient Israel, yet in exile among the nations, and still disorganized as a government, waiting for the coming of the Son of David.

2. For the next point, see Hosea iii. 4, 5: "For the children of Israel shall remain many days *without a king*, and without *a prince*; * * * afterwards the CHILDREN OF ISRAEL shall return, and seek Jehovah their God, and David their king; and they shall tremblingly hasten to Jehovah, and to his goodness in the LATTER DAYS."

The "many days" in which Israel should remain without "king" or "prince," shall reach unto the "latter days," at which time they will seek "Jehovah their God," and "*David their king*," which the Targum and the Rabbins say, refers to "Messiah the Son of David."

Kimchi, a Jewish writer of the middle ages says, speaking of this passage: "And these are the days of our present captivity, for we have neither *king nor prince* of Israel, but are under the rule of the nations, and even under the rule of their *kings* and *princes*.

How about Anglo-Saxon England? Do they lack civil rulers? And from all appearances it will indeed, be very many days before they are "without a prince," which is a clear proof that they are not the "children of Israel," named in this prophecy.

In considering the prophecy, it would be well to remember that Hosea's mission was to the ten-tribed kingdom of Israel, and the things prophesied of, are clear mis-fits when applied to Anglo-Saxon Gentiles.

Why not let the prophecy rest, and apply to the people concerning which they relate, in place of twisting it to make it apply to a people for which it was never intended. This practice was largely indulged in by the so-called *spiritual Israel*. The glorious promises and blessings recorded in the prophets as applicable to Israel, they apply to themselves, much the same as some of these Anglo-Saxon Gentiles do.

3. For the third misfit, see Deut. iv. 26, 27; xxviii. 62-66; Jer. xxx. 3, 4, 19.

"The Lord shall scatter you among the nations, and ye shall be left few in number *among* the heathen, whether the Lord shall lead you."

This is spoken of the *twelve tribes*, and not Judah alone, in about the year 1,451 B. C., but the division into *two* kingdoms, did not take place until about 975 B. C.

Tell me: are the Anglo-Saxons "*few* in number," and "left" "scattered among the nations?" or are they not a *numerous* and powerful people, already organized into nations?

Both *Israel* and *Judah* were to remain "*scattered*," and "*few*" and not organized as a nation, until their final regathering to the land covenanted to their fathers.

See Jer. xxx. 3, 4, 19: "I will bring again the captivity of ISRAEL and JUDAH, saith the Lord: and I will cause THEM to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake *concerning* ISRAEL and *concerning* JUDAH. * * * I will multiply them, *and they shall not be few*; I will also glorify them, and they shall not be small."

Another noted prophecy concerning the whole of the *twelve* tribes, is found in Deut. xxviii. 62-66: "And ye shall be left *few in number*, whereas ye were as the stars of heaven for multitude, because thou wouldst not obey the voice of the Lord thy God. * * * The Lord shall scatter thee among all people, from one end of the earth even unto the other."

This prophecy relates to the *ten* tribes, as well as the *two*. Are the Anglo-Saxons "*few in number*?" And when it says "few in number," it means "few," as any one can see by the comparative phrase: "Whereas ye were as the stars of *heaven for multitude*," in the past. Are they (Anglo-Saxons) nationally disorganized, and "scattered among all people from one end of the earth, even unto the other?" If they are not, then it is a fixed fact, that Anglo-Saxons are not the ten tribes of Israel.

4. The fourth point, showing that Anglo-Saxons cannot be Israel, is found in Gen. xvii. 10, 14: "Every male among you shall be circumcised." "And the uncircumcised male child whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

None could participate in the national covenant made unto Israel, except by circumcision. The person refusing to comply could not be recognized as an Israelite under the blessings of their national covenant. He "shall be cut off from his people," "he hath broken my covenant," he could be no more to them than an uncircumcised Gentile.

Are the Anglo-Saxons a circumcised people? If *uncircumcised* they are *not* Israel, and cannot be reckoned as Israel, they have no part in Israel's national covenant. Uncircumcised Anglo-Saxons cannot claim to be circumcised Israelites.

5. The fifth point is found in Ezek. xxi. 25-27. Here he addresses the last profane and wicked prince of ISRAEL, and says: "Thus saith the Lord God, remove the diadem, take off the crown, this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." They should be scattered abroad, driven from their own land, and be without king, prince, crown, diadem, or throne, "until he come whose right it is." Neither should they even reckon themselves a nation among nations.

How is it with Anglo-Saxon England? Is is one of the most powerful nations upon earth; they take pride in reckoning themselves as a nation among nations; they possess a crown, throne, and very costly diadems; and they have been blessed with prosperity and abundance, beyond many of the nations among whom it reckons itself a nation. These facts entirely exclude Anglo-Saxon England from laying any claim to being dispersed Israel.

The twelve tribes were banished from Palestine on account of their national sins, and while in dispersion, they should be more or less under the national curse, which curse would be upon them as long as they should remain in exile among the nations.

Anglo-Saxon England knows nothing about being in exile, they recognize no other country other than Old England, as being their native land, and no other princes as heirs to their throne, except the descendants of the royal family. While Israel were to be without other king or princes while in dispersion, and no heir should occupy their overturned throne, "*until he come whose right it is.*"

The condition of Anglo-Saxon England is very far from being the condition of Israel while in exile. The differences are so great, as to amount to an absolute certainty, that they are not Israel in dispersion.

Please notice this fact, that dispersed Israel were to be deprived of king, princes, throne, crown, or any national government, as long as they should remain in exile from Palestine. God would not bless them in any attempt to thus organize either in the British isles, or in America. It will be upon the mountains of Israel that they will again resume national life, and become a glory and power among the nations, under the rule of the Son of David as their King. At this time, Israel will become the nation among nations, it will be the glory of the nations. Do not darken counsel by misapplying Scripture, it means just what it says. When it says Israel, it means Israel, and not Anglo-Saxon Gentiles.

W. H. WILSON.

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Spillman, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Grem and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of the like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel,

J. K. THOMPSON, Elder.

Homeseekers' Low Rate Excursion via Nickel Plate Road.

To designated points North-west, West and South-west, also to designated points in the South, June 7th and 21st. Ask Agents.—j 20.

Rates to all points east and west, lower via Nickel Plate Road than via other lines. Ask Agents.—1 t.

Obituary

Died at her home, near Mine LaMotte, Mo., on May 28 of consumption, Mrs. Laura Townsend, wife of George M. Townsend; born Feb. 19, 1866. Sister Townsend leaves a husband and five small children to mourn her loss. She was baptized into the all-saving name of Jesus about two years ago, by J. S. Hatch of Indiana. Bro. G. M. Townsend was baptized one year prior to that time by John Foore of Kansas. Since then they have both continued steadfast in the faith once delivered to the saints, ever ready to defend the cause and to persuade others to turn to Christ, that they might have eternal life in the kingdom of God when Jesus comes to make up his jewels. In the untimely death of Sister Townsend the husband and little children are suffering the loss of a kind and loving wife and mother, her aged mother and brothers and sisters the loss of a good and kind daughter and sister; to the little band of believers here she will be greatly missed. But we sorrow not as others who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. The day is near at hand when death will give place to life, sorrow and tears to joy and gladness, and never more shall we follow our loved ones to the silent grave. Take courage, dear brother, stand firm in the faith, the glad day of release, so long looked for by worthies of old, is about to burst upon the world in all its grandeur, when all the holy sleepers shall come forth from their dusty beds, clothed in immortal glory, singing redemption's song, shouting triumphant victory over death and the grave.

Your Brother in Christ,

P. J. GRAHAM.

A Word of Thanks.

To the brethren and sisters who have so kindly contributed to relieve the needs of our aged Sister Heyes, I send cordial thanks, and beg to submit to them the following report. I have received from

Edgar Hatch,	.50
M. M. Nichols,	.50
Mrs. Anthon,	.50
Mary E. Knowles,	.50
A. A. Siple,	1.00
C. J. & S. Lee,	1.00
J. Armstrong,	2.00
Annie Hogarth,	3.00
Mary J. Riggs,	5.00
Jennie Page,	2.00
Total,	16.00

Besides this I have received from others, who wished only for private acknowledgements, (which have been sent) various sums amounting in all to six dollars more. This makes a total of just twenty-two dollars, a portion of which has already been forwarded to Sister Hayes, and I expect to send again in a few days.

Knowing that even a "cup of cold water" which is given to a disciple because he is a disciple "shall in no wise lose its reward", I thank you, dear friends, in the name of our soon coming King, for your tender loving thought of one of his "little ones." May the dear Father bless and keep you all until the coming of that glorylit morning when earth shall wear her bridal robes, and be wedded to the glories of eternity.

Yours in hope.

ELIZABETH A. REED.

Bishop Wm. Taylor (Methodists) who has just returned from Africa, called recently on President Kruger. 'I found the ruler of the Boer republic, he said, 'an exceedingly unassuming man. He heard with interest of the work I was doing and spoke very encouragingly to me. He is an intensely religious man. He rises at six o'clock in the morning to hold family prayers and preaches nearly every Sunday.'

Very low Rates to Omaha, Neb.

Via the North-Western Line (Chicago & North-Western R'y). Excursion tickets at exceptionally low rates to Omaha and return (affording a visit to the Trans-Mississippi and International Exposition, Omaha) will be sold June 19 and 20, account of National Eclectic Medical Association meeting; and will be sold June 21 and 22, account of American Institute of Homeopathy, all with favorable return limits. For rates and other information ask your nearest Ticket Agent or write, C. Traver, 507 Smithfield street (Park Building), Pittsburg, Pa., or W. J. Kuskern, 22 Fifth avenue, Chicago, Ill.—1 t.

Biennial Meeting Federation of Women's Club at Denver, Colo., June 21st to 23rd. Lowest excursion rates via Nickel Plate Road. Ask agents.—1 t.

Selected.

All Europe Worried

London, June 11.—There is a hopeful feeling in diplomatical and financial circles that the West Indian war will not last long. The speedy collapse of Spanish rule in Cuba and the Philippines is assumed to be inevitable in every European capital except Paris and Madrid. The Spanish Cabinet sternly resolves to continue the war to the bitter end, but the military and naval forces have not yet shown any sign of fighting power. The Spanish garrisons at Manila and in Cuba have been left to their fate, because it is impossible to reinforce them or deliver them from famine. The Cadiz fleet is useless for actual warfare, and Cervera's game of hide-and-seek has ended ignominiously.

It is not easy to determine what impressions these exhibitions of Spanish inefficiency are making upon the public mind in Madrid, but it is evident that the truth is slowly coming out that the situation is a hopeless one, and that no blow can be struck for the defense of the country's honor. Whether the full force of this revelation can be felt without an outburst of revolutionary passion is a question fraught with mystery. The best-informed observers believe that Sagasta will make peace whenever he considers negotiations safe and the maintenance of the monarchy possible.

No attention is paid in England or on the continent to the future of Cuba, since that is considered an exclusively American question. With respect to the Philippines there is a different feeling. Germany, France, England, and Russia are all intensely interested in the outcome of the American conquest and occupation. The idea which has taken possession of the minds of many influential Englishmen is that the islands may pass under the control of France. They assume that when peace is negotiated the Philippines will be held as security for payment of the war indemnity by Spain and that France will provide the money and take the islands, precisely as England has obtained Wei-Hai-Wei. This result which many influential Englishmen apprehend, and probably official Germany is thinking of it also. It may be assumed with the utmost confidence that England would prefer a permanent American occupation of the Philippines to any other settlement. Germany, on the other hand, cannot reconcile herself to the acquisition of the islands by any foreign power.

The debate last night in the Commons on the government's foreign policy was inconclusive except on one point. This was the satisfaction felt on all sides over the good will existing between England and America. Sir Charles Dilke, Sir William Harcourt, Mr. Asquith, Mr. Chamberlain, and Mr. Curzon were all one mind on that question. Americans should not make the mistake of supposing that Mr. Morley and the Liberals are cool towards America. They are warm and hearty in their friendship for the United States. No English leader could afford to take any line of action pointing in any other direction. Mr. Chamberlain disclaimed the notion that he favored any particular continental alliance or that he had been touting for assistance from any quarter, but again protested against the policy of isolation, and closed with an eloquent reference to an American alliance.

Mr. Chamberlain was in advance of English opinion in his speech at Birmingham, but he now has the support of the country, and knows it.

Important concessions have been made to England at Hongkong, but every member who took part in last night's debate was well aware that these were insignificant in comparison with the advantages to be derived from common action with the United States in the East and West Indies.

All Old World affairs curiously lose their accustomed proportions and perspective in the light of the war news from the Western Hemisphere. Nothing in Europe is as it was a few months ago, yet it would baffle the wisest to analyze the differences. All that can be perceived is that the former scales of standards are profoundly altered. Events, which last year would have convulsed Europe, pass now almost unheeded. Other incidents which then would have had hardly more than cursory attention are taken up now as the most sinister portents. Often those dispatches have quoted Bismarck's declaration that Morocco was Europe's true powder magazine. Every week that doomed Spain sinks further into the quicksands makes this saying gleam out more luridly, like the writing of fire on the wall. There has ceased to be any other question of the first importance in the European chancelleries but that of Morocco and the Spanish islands to the northeast and southwest of it. Even though more excited circumstantial reports than usual of impending trouble with the Balkans are coming to hand, no one really cares about them. If Nikita of Montenegro were to declare himself in the field tomorrow as the restorer of old Servia, it would hardly take politicians' minds from what they conceive to be the great imminent issue of the Mediterranean. As for China, though Russia and England maintain a yapping attitude toward each other on the subject, people are not thinking about it. The statement that the West African dispute, which threatened war a few months ago, has been practically settled appears in small type. Nothing else really matters compared with the partition of Spain's inheritance.

Agreed as all are on the grave importance which Morocco and its geographical appanages have suddenly attained, there is hopeless mystification as to the course its development in this, no better chance is afforded than the fertile farming lands, at low prices and reasonable terms, situated along the line of the Chicago & North-Western R'y, in western Minnesota and South Dakota.

This locality is forging to the front and yearly gaining immense wealth from its fine crops, dairy interests and stock raising.

For further information regarding Homeseekers' rates, etc., please apply to W. B. Kniskern, G. P. and T. A., 22 Fifth Ave., Chicago.

Excursion to Denver, Pueblo and Colorado Springs via Nickel Plate Road, June 15th, 16th and 17.—1 t.

'Though we believe not, yet he abideth faithful.' and 'those who honor him, he will honor.' 'Twould not be becoming in a king to be indebted to his subjects. The King of kings will reward as becometh a King of kings all who have served him.

Nickel Plate Road Excursions to Denver, Pueblo and Colorado Springs.—1 t.

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Nickel Plate Road Excursions to Denver, Pueblo and Colorado Springs.—1 t.

Where to spend the Fourth. Visit Washington and Ohio Troops in Camp—Excursion via Pennsylvania Lines.

An opportunity for a delightful Fourth of July or vacation trip and a visit to the Ohio Soldiers at Fairfax Court House, Virginia, is presented by the special low rate excursions to Washington over the Pennsylvania Lines for the National Educational Association meeting. Tickets at special reduced fare will be sold July 3d, 4th, 5th and 6th, good returning until July 12th, with privilege to extend until August 31st.

A number of persons are arranging to make the trip from this locality to see the sights at the National Capitol and visit relatives and friends among the soldiers at Camp Alger, near Washington. It will be a delightful way in which to spend the Glorious Fourth. Full particulars about rates, time of trains and other details will be furnished in reply to inquiries addressed to local Ticket Agent, J. E. Haines, or C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 6.

June 15th, 16th and 17th on account Biennial Meeting Federation Women's Club. Ask Agents.—1 t.

Of Interest to Homeseekers.

To those desirous of owning a farm home, and seeking by industry and thrift to attain an independent condition in life, no better chance is afforded than the fertile farming lands, at low prices and reasonable terms, situated along the line of the Chicago & North-Western R'y, in western Minnesota and South Dakota.

This locality is forging to the front and yearly gaining immense wealth from its fine crops, dairy interests and stock raising.

For further information regarding Homeseekers' rates, etc., please apply to W. B. Kniskern, G. P. and T. A., 22 Fifth Ave., Chicago.

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Nickel Plate Road Excursions to Denver, Pueblo and Colorado Springs.—1 t.

The Destiny of the Wicked.

Shall we believe those who reject the true teachings of God's most sacred Word and will not obey his commandments, but hold to traditions and commandments of men and the doctrine of devils, shall obtain eternal life, separate and apart from the plan of salvation? We must believe, if God's Word be true, that there are two ways, one to eternal life, and the other to eternal death, and we are on one road or the other. Which road are we on? "There is a way that seemeth right unto man, but the end thereof are the ways of death." If death does not mean death, then surely life does not mean life, and if the wages of sin does not mean death, the gift of God does not mean eternal life. Jesus says, "He that hath me hath life, and he that hath not me hath not life, for the Reaper receives a reward and gathers fruit for aionion life so that the sower and the Reaper may rejoice together."

But there were false prophets among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Yes, some way, just so we are sincere in our belief we will be saved. Now, dear friends, let us examine the Scriptures.

"He that hath an ear let him hear what the Spirit sayeth unto the churches: He that overcometh shall not be hurt of the second death." Rev. ii. 11. "For if God spared not the angels that sinned, but cast them down to hell and delivered them into chains of darkness [or death], to be reserved unto the day of judgment, and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the age of the ungodly, and turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an example for the impious hereafter."

Now, here is a distinction drawn between the two classes for an example to those who live righteous and those that are ungodly. Noah made known to the Antediluvian age a way whereby they might escape the great deluge that was then to overwhelm that age, but being disobedient unto his command, choosing rather to be disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing. Yes, there were only eight that obeyed the command and the rest were all destroyed; to show forth an example to those who live ungodly that they will suffer a penalty who refuse to obey the teachings of our Lord and Savior Jesus Christ, when he comes in "flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power. When he shall come to be glorified in his saints and to be admired of all them that believe in that day."

There are those who are looking for our Lord's return to this earth again, yes, loved ones, we can see the signs are nearly all fulfilled, the clouds of darkness will soon disappear, and the glorious morning will soon be ushered in "and to those who look for him will he appear the second time without sin unto salvation," and then "the sea will give up the dead which are in it; and death and hell or the grave will give up the dead which are in them," and we are all to be judged every one "according to their works." "And whoever was not found written in the book of life was cast into the lake of fire there to receive the second death," not eternal life in endless torment throughout the ceaseless ages of eternity.

Some believe the wicked will all finally be saved. Pray tell me where they get their eternal life from? Let God's Word decide all difference of opinion, regardless of man's theory. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way, even him whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." That they all might be damned who believed not the truth but had pleasure in unrighteousness. "Therefore brethren, let us not sleep as do others, but let us watch and be sober." Let us be the children of light, for what is our hope, our joy, our crown of rejoicing? Are we not all to be in the presence of our Lord Jesus Christ at his coming? "Even now the axe lies at the Root of Trees: every tree therefore not producing good fruit is cut down and cast into a fire. "I indeed immerse you in water in order to Reformation: but he who is coming after me is more powerful than I: whose sandals I am not worthy to carry. He will immerse you in Holy Spirit and in fire. Whose winnowing shovel is in his hand and he will effectually cleanse his threshing floor. He will gather his wheat into the granary, but the chaff he will consume with fire inextinguishable." Emphatic Diaglott. Matt. iii. 10 to 12. So we can see by this the Holy Spirit and fire are to do their work at Christ's second coming. The baptism of the Holy Spirit will be given to all the faithful ones at Christ's second coming, while the baptism of the fire will be given to the wicked who are reprosented as chaff.

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this saith the Lord of Hosts." Mal. iv. 1, 3.

"For the great day of his wrath is come and who shall be able to stand?" A vast number will thus lament. All who can not join the shout of welcome will unite in the wail of despair. There will be but two classes in that day, and to one of those classes each one living will belong. To which shall I belong? Solemn question. To which party will you belong, reader? No one can wait for Christ who is not prepared for his coming. Only the precious blood of Jesus that cleanses from sin can prepare us to receive him, and fit us to dwell in his presence. Have you an interest in his forgiving love? Is your peace made with God? If so, his coming has no terror to you, for he comes to save his waiting people.

As ever your Sister in Christ,
MRS. GEORGE OSBORN.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Louisville, Ky., June 19th and 20th, for Jr. O. U. A. M. National Council Meeting. Return limit June 26th.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winey,	5.00
P. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results,	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wicklaer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Just what you Want.

An artistic booklet entitled "Summer Outing" published by the Nickel Plate Road, describing vacation resorts along south shore of Lake Erie, also fine list of country homes open to country boarders, sent to any address on application to B. F. Horner, General Passenger Agent, Cleveland, O.—june 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Stevens, Shawnee Mound, Mo.
S. R. Cinkenbeard, Denison, Texas.
F. B. Stouffer, Bayard, Iowa.
H. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesbrough, Galesburgh, Mich.
Norton Gould, 3816 Saratoga st., Omaha, Neb.
Dr. J. E. Rollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hayt, Box 384, Grand Rapids, Mich.
S. Roxana Winey, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Hean, Dudley, Worchestershire, England.
J. S. Hatch, Sicickeville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eyelsimer, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kram, 4507, S. N. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
S. F. Boyer, Seven Fountains, Va.
T. E. Adkins, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Hauge, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinmer, Joseph, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1608 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Monmouth, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1205 G St., Sacramento, Cal.
D. T. Halstead, Remsselaer, Ind.
John Poore, 2012 West Carolina Ave. Parsons, Kansas.
R. N. Dwiggins, Remsselaer, Ind.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Lake View Hotel—Lake Maxinkuckee (Culver), Ind.,

Will reopen on June 20th, 1898, for the Summer season, with improved service and thoroughly modern appointments. Family accommodations a specialty. Rates reasonable. Address J. B. Schofield, Manager, Culver, Ind.—July 31.

Nickel Plate Road Homeseekers' Excursion.

June 7th and 21st, at lowest rates. Tickets to all designated points Northwest, West and Southwest, also to designated points in the south. Ask agents. j20

List of Churches.

Church of God, Plymouth, Ind., meet in their Church, Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sentz Bros. M. Joslin, Evangelist.

The Chicago Church Van Buren Hall corner of Michigan St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., southwest. Preaching by J. F. Wagoner on the 1st Sunday, a. m. the fourth. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God at Goshen, Ind., meet every Sunday at 10:00 a. m. in Hawver Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelsimer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trunsdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Pekin or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon, Assisted occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior. Acts the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carlisle, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder, Raymond Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mudeamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1291½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday in the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom" leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honouring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Homeseekers' Excursion via Nickel Plate Road.

Special excursion tickets for homeseekers to designated points Northwest, West, and South-west, also to designated points in the South, are offered via Nickel Plate Road June 7th, and 21st, at lower rates than via other lines. Ask Agents—j 20.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Cheap Rates via Vandalia.

The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

The Supreme Lodge of K. of P. and Uniform Rank Encampment at Indianapolis, beginning Aug. 30th.

For the above occasions the Vandalia Line will make a rate of One cent per Mile.—T. A. Downs, Agent.

Pittsb'gh, Ft. Wayne & Chicago Div.
Pennsylvania Lines.
Schedule of Passenger Trains—Central Time.

Westward.	9	15	89	5	25
	AM	PM	AM	PM	PM
Pittsb'gh, lv	7 00	12 30		4 30	
Alliance, ar	9 05	2 30		6 30	
Canton, lv	10 05	3 30		4 30	
Massillon,	10 30	3 55		5 00	
Wooster,	11 11	4 36		5 40	
Mansfield,	11 51	5 16	6 00	6 20	Lv
Crestline,	12 30	5 55	6 40	7 00	7
Ingersoll,	1	6	7	7	7
Lima,	2 44	7 30	8 08		
Van Wert,	3 22	8 08	8 47	8 32	
Ft Wayne,	4 50	9 30	10 20	9 30	
Arcola,			12	10	
Columbia City,	4 59	9	12 01		
Larwill,			12 19		
Pierceton,			12	2	
Eagle Lake,			12	2	
Warsaw,	5 31	10	1	3	
Etna Green,			1	3	
Bourbon,			1	3	
Inwood,			1	3	
Plymouth,	6 10	5 31	2 10	3	
Grovertown,			2	3	
Hamlet,			2	3	
Davis,			2	3	
Hanna,			2	3	
Wanatah,			2	3	
Valparaiso,	7 02	6 30	2	3	
Wheeler,			2	3	
Hobart,			2	3	
Riverside,			2	3	
Clarke,			2	3	
Chicago, ar	8 00	8 00	3 45	4 45	5 55
	PM	PM	PM	PM	PM

Eastward.	20	8	4	50	38
	AM	PM	PM	AM	AM
Chicago, lv	12 30	3 00	10 35	2 45	11 55
Clarke,	12 50		10 55		12 15
Liverpool,	12 55		11 00		12 20
Hobart,	1 05		11 05		12 30
Wheeler,	1 10		11 10		12 35
Valparaiso,	1 15	4 22	11 20	4 00	12 45
Wanatah,	1 29		11 32		1 00
Hanna,	1 34		11 37		1 05
Davis,	1 39		11 42		1 10
Hamlet,	1 49		12 12		1 20
Grovertown,	1 54				1 25
Plymouth,	2 03	5 47	12 45	5 15	1 34
Inwood,	2 08		12 50		1 39
Bourbon,	2 14		12 56		1 45
Etna Green,	2 19		1 01		1 50
Warsaw,	2 27	6 22	1 09	5 30	1 58
Eagle Lake,	2 35		1 17		2 06
Pierceton,	2 40		1 22		2 11
Larwill,	2 45		1 27		2 16
Columbia City,	2 54	7 00	1 36	6 00	2 25
Arcola,	3		1 42		2 31
Ft Wayne,	3 45	7 30	2 20	6 30	3 10
Van Wert,	4		2 35		3 25
Lima,	4		3 22	6 30	4 12
Ingersoll,	4		4	7	4 50
Crestline,	4	10	4	10	5 30
Mansfield,	4	10	4	11	5 30
Wooster,	4	10	4	11	5 30
Massillon,	4	10	4	11	5 30
Canton,	4	10	4	11	5 30
Alliance, ar	4	10	4	11	5 30
Pittsb'gh, ar	4	10	4	11	5 30
	AM	AM	AM	AM	AM

L. F. LOREE, General Manager.
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VANDALIA TIME CARD

In effect May 23, 1898.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 6, Ex. Sun. For St. Joseph.....12:38pm
No. 14, " " " " 7:34am
No. 8, " " South Bend.....10:41pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....5:33a m
No. 3, " " " " *12:48noon
No. 15, " " Logansport.....7:33pm

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God's children—his lilies—though copied in dust,
Shall bloom in his glory when he maketh the just.

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Communicated.

Papers by our Young People of Kansas.

THE WORK OF THE CALLED OUT ONES, PAST, PRESENT AND FUTURE.

The work of the called out ones in the past had its beginning when Adam and Eve were expelled from their beautiful home, Paradise. There was given to Eve the promise of a Savior, and this promise would be a promise of the restitution, or the giving back to her and her obedient children of all that she and her husband had lost through their sin. It was the sameos saying, Through the woman's Seed, (the Savior) the dominion shall come back to your race, they shall have access to the tree of life again. The devil shall be destroyed and death have no end. The desert shall rejoice and blossom like the rose, "and sorrow and sighing flee away."

This promise of a Savior opened a door of hope to lost and ruined man. Through faith in that Savior and obedience to the requirements of God, he could be raised from the dust of death, and enter upon a life that would have no end. Much that was told to Adam and Eve was not written down in the Scriptures of truth, there was no need that it should be. We can gather that this was their faith, and the faith of their intermediate descendants from what was revealed afterwards. And we can also gather that a form of worship whereby man could approach unto God, was instituted soon after his fall. The Lamb was slain that pointed to the cleansing blood of a dying Redeemer. Its dress was put on in the taking of their faith that God would pardon them because of their hope in the coming Redeemer. Some one must be called out to keep the faith alive, some dear ones must bear constant witness to the truth. It was the work of the called out ones to be loyal to the faith, keep up the worship of God, to offer at stated times the sacrifice that pictured a coming Christ, and to strive by living pure and holy lives to influence others to come to God.

Cain failed in fulfilling this sacred mission, but Abel's works are testifying today that he did the will of God. Seth and Enoch followed in the footsteps of Abel, and Enoch is the first whose recorded words prophesy of the second advent. He had faith in the promise given to perishing humanity and faithfully taught and lived his faith. Noah was another called out one, to him a specific work was assigned.

As the years rolled away the world had become very wicked, and Noah, the only one found just and perfect in all his ways and worthy of being called out to warn the people of the coming deluge, and that unless they repented they would perish. He was to tell that the dear heavenly Father was merciful and would give them ample time to learn his will and yield obedience thereto. Nothing could avert their doom unless they did repent.

Faithfully his work was done, but while he preached the world laughed; not a convert was made save his own family, during that tedious waiting time of 120 years. But all the time the building of the ark went on, till at last the hand on the dial reached the appointed hour, the end came. "The preaching of Noah had condemned the world." The sudden destruction came and the disobedient were swept away, while Noah and his were safe in the ark, shut in by God's own hand. When the flood was over and the new earth smiled under the sunlight of heaven, Noah came out from his place of refuge and set up again the worship of the living and true God. He stood at the head of a new race the tenth man from the beginning.

It was his work as a called out one to warn a perishing world of a coming judgment, and from it was his work as the head of the saved ones to teach them the blessed truth that had been revealed to Adam and Eve and the rest to him, of a coming Savior and a future life. But that awful untruth that was told by Satan to Eve in the garden of Eden, "Ye shall not surely die," had some how lived through the flood and it soon spread into all the kingdoms of the then known world.

Most magnificent temples were built, human sacrifices were offered and idols of gold were placed in the temples as objects of worship. It is said, indeed, that the teaching of Noah, the holy saint of God, should so soon be apparently forgotten. But the people had grown into a multitude and the knowledge of the true God and of his plans and purposes in creating the earth and man must be committed to one particular nation to be chosen from and separated from all other nations. God fixed his eyes on Abram. He was called out to become the father of this and many nations, and also to be the father of the faithful.

He believed God, and obeyed him, and taught his son God gave him the faith and the fear of the Lord. And of the two sons of Isaac, Jacob was the called out nation whose work it was to be, to preserve among them the true worship and the true faith, and also to be a witness to all other nations that there was a true and living God. It was the work of the called out nation "to forerunne the way of the Lord, to make his path straight."

Their prophets prophesied of him, they gave signs that were to precede his birth, and foretold the place where he was to be born, that "he was to be a man of sorrow and acquainted with grief," and that he was to be brought as a lamb to the slaughter. They spoke of his resurrection, of his ascension to heaven, of his second advent, and of his glorious reign, and watchers were ever ready to greet him when he came, and to take up the glad song of a coming time of peace and good will to men.

The work of the called out ones of the old dispensation was done, and that of the Christian dispensation must begin. Christ was born and grew to manhood, fulfilling all the Father's will. Apostles were chosen and to them were committed the precious story of redeeming love. It was their work, and it has been the work of Christ's followers down to the present time, to take out of the nation a people for his name, an elect body who are to be to the praise of his glory through endless ages." This was the work of the seven churches in Asia Minor, it was the work of the African churches, of the churches in Armenia, in Rome, in Spain and in Great Britain. For this the early Christians died that they might obtain "The salvation which is in Christ Jesus with eternal glory."

The work of the called out ones in the present seems to be very much the same as that of Noah. The wickedness of the world has become very great. "Men are lovers of pleasure more than lovers of God." Awful judgments are coming upon it, and it is our duty to warn the perishing, entreat them to flee from the wrath to come and find refuge in Jesus. We are the heralds of a nearing advent. To us have been entrusted one of the grandest messages ever put into the hands of men. It is the message of the coming of the King of all, of the subjugation to him of all other kingdoms, of the going forth of his law from Zion, and of the blessing of all nations through him. And it is not only our mission to teach the nearing advent of our King, and to warn sinners to fly for safety to the Savior (but we are also to combat the old Satanic falsehood, "Ye shall not surely die." We are to proclaim that there is life only through Christ by the resurrection of the dead and by saving ourselves help to save others.

It is our work to teach that every one that names the name of Christ must depart from iniquity, "purifying his life by obeying the truth," being sanctified wholly by the God of peace, to "not to sleep as do others, but to be watchful and sober, putting on the breastplate of love, the prep of salvation.

The work of the called out ones in the future, is a position we are all hoping to obtain, to sit with Christ on his throne, blessing and ruling the nations. By their hands under Christ's directions judgment will be executed on the earth. Messengers will be sent to far countries to teach them the glory of the Lord, righteousness and praise will spring forth before all nations, "every knee will learn to bow, every tongue to confess that Christ is Lord, to the glory of the Father." Men will be taught the art of peace, rather than the art of war. Every lasting joy will be unto them. We cannot see in part, but a faint glimpse of the coming glory is given us, but we know that the tabernacle of David, which is fallen down, is to be built again. "That the residue of men may seek after the Lord." The called out ones are not only to be kings in the coming age, but they are also to be priests. This would imply a form of worship whereby men are to approach God. If men are to seek the Lord in the coming age, there must be an appointed way. But, there being an appointed way does not prove that all men are saved during the Millennium, for "The sinner being a hundred years old shall be accursed," or cut off. National blessing does not mean individual salvation, that is a personal matter, and must be settled by each one for himself. Then to make ready for the Christ and the coming restitution has been the work of the called out ones in the past. To herald his nearing advent is the work of the called ones in the present, and to rule and bless the nations by giving them the precious knowledge that will save, is to be the work of the called out ones in the future.

NORA WALSH.

HOME SWEET HOME.

How sadly strange the scenes of childhood's home and friends come to me tonight from a far away land, with its many scenes and changes, but the thought of that home is marred by grim death: it has been in your home, and I have felt the pain that his presence brings. And when I begin to record the names of those who have passed into the Valley and shades of death, the friends of youth and those of more recent years, those hours have been hours of pain, which we could scarcely endure. They have been absent, ah so, so long they are gone and tonight how eagerly we long to see them again. No, no, my friends we have not so soon forgotten; their voices still echo in our ears, and could we but have the power of the resurrection, how quickly we would flee to the city of the silent sleepers, and ere the sun would dip the eastern horizon with gleams of morning, we would be rattling at the gates of those dusty beds, crying to the loved ones, "Come home." But oh, God alone holds that power, and says, Watch, work and wait, and ere long he will send his beloved Son with a shout and the voice of the archangel, and the trump of God will peal forth a mighty blast, and will rend the vaulted heavens, and will echo from sea to sea, and from rivers unto the ends of the earth, and our loved ones then shall awake. And tonight we are looking homeward, and how sadly strange we rejoice to know that we are almost there. While we look backward to childhood's home and friends, which brings only sadness and tears, we look in the future to our Eden home, sweet home. Where there will be no more parting, no heart aches, no tears in that better land. Our Savior has been absent so long, but he told his children when he went away to be patient, watch and wait, for he was going to take a journey in a far country and return, and "where he went we could not come," and in his absence we perhaps would have to suffer much, probably grow hungry and cold. The winters long the summers hot, famine and grievous winds would give us terror; we would be reproached, our company shunned. Wolves and roaring lions would be lurking near our rugged pathway; the earth would tremble beneath the mighty steps of Jehovah, the waters would lash to foam at his mighty presence, the Kingdoms of earth would sway and men's hearts would fail them for fear, which tell us we are almost there. Loved gatherers, how many have you told since we last met of our soon coming, home sweet home. Jesus is coming and tells us to watch for the eternal spring, look about you and "behold the fig tree and all the trees, when they now shoot forth ye see and know of yourselves that summer is now nigh at hand."

Have we visited the garden of prophetic events and listened to the voice of muttering, saw a dark mantle cast over the sun, and the moon all turned to blood, saw him take the diamonds of his handiwork and cast them in the blue vault above us as "fig tree casts her untimely figs." Heard the distress of nations and the old ocean with anger roaring, while earth is being shaken. If so let us view the fig tree and see if we can find the first blossom of spring. How it would tell us of the Savior's return to his lonely, waiting children. Let me tell you, dear ones tonight, the blossoms and leaves of our eternal spring are putting forth and we rejoice to know, "Behold he comes quickly."

The little light that shines in a dark place, will soon give way to eternal day; and this sin cursed earth will blossom as the rose. There will soon be a great home gathering; the loved and lost of all ages will be wafted on the wings of the wind to meet the Lord in the air and enter those mansions which he has gone to prepare. Do you remember when Christ was here, he spake so comforting to us, and told us that "in his Father's house are many mansions, if it were not so, I would have told you so. I go to prepare a place for you, and if I go and prepare a place for you, I will return again and receive you unto myself, that where I am there ye may be also," and yet it seems so sorrowful and long for him to be away, but he said, Watch and shun worldly association, for we were pilgrims and strangers, and to "love one another as I your Lord and Master hath loved you," and his love for us was so great that he died to foil the enemy of his second attempt to put us to death. Do we love so great? Ah, he came, he loved and fell and arose victorious and conquered death, hell and the grave, and tonight I believe he is making ready to leave his Father's throne and come for us. Brother, sister, have you thought of the presents that he will bring? There are gifts enough for all. So few of us are left now, so many have gone to sleep with brows so pale and cold, eyes all dimmed and voices hushed. But God will knock at their slumbering abods first, and they will receive the precious gift of eternal life, "and the living will be changed in a moment, in the twinkle of an eye," and then we will go home. Have you ever thought that when he comes for us, that he will not come in a fine carriage, no need of the great panting steed or with ships with sails all furled. He is coming in the clouds of heaven, and when we hear his welcome and well-known voice, "Come," we will mount upward as an eagle's wings to meet him in the air. He will have gifts and honors enough for all. The crown, a mansion in the kingdom to be equal with Christ, a king or a priest, and to sit with him on his throne. The honors of this life sink into nothingness and vanish like the dew in the morning sun. We live in penury and want here, striving hard to keep the wolf from the door. At setting sun our hearts are aching and forms all wrecked with pain, and with morning comes the fevered brow and troubled mind.

We hear the God of gold and silver praised as hear the idols of redemption. But ah, it will not buy a home in the kingdom, it will not give them help or deliverance. "They will cast it to the moles and the bats, and it shall mingle with the dust of the streets. In the saints' sweet home the sun shall be confounded and the moon will fail to give light, for the Lamb is the light thereof." "The bright and morning star." "I know that the Lord saveth his anointed." "I will worship toward the holy temple and praise thy name for thy loving kindness and truth." "Though I walk in the midst of trouble, thou wilt revive me. Thou shalt stretch forth thy hand against the wrath of mine enemies and thy right hand shall save me." "I will be with thee in the sixth trouble, and in the seventh I will not forsake thee." Wonderful comforter. "Lift up your heads, O ye gates and be ye ever lifted up, ye everlasting doors and the King of glory shall come in." Would tonight we could hear the cry, "Behold, the Bridegroom cometh, go ye out to meet him." Would he find us watching, waiting and ready to enter those mansions of rest, our "Home sweet Home" in loved Palestine; and view those fields of living green, those sacred hills where the feet of the saints have trod, and drink from the sparkling streams that flow in sacred silence? Could we but climb Nebo's lofty height and view the land once desolate, but now the restored Paradise of God; those sacred villages and hamlets that so long have slumbered in the dust, have arisen and cast aside the mantle of silence, and have raised their voices in songs of praise to him that sitteth on the throne, and the islands are glad for him. "Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God." Ah, friends, do you not long to be at home? No wonder he commands us to "keep ourselves unspotted from the world," for the reward is so great, the honors so trusting, it is only the faithful few that shall receive them, and as we look homeward we pray, "Come Lord Jesus, and come quickly," and then the angel choir shall sing, "Peace on earth, good will to men." When Zion is redeemed, "the wilderness and solitary places shall be glad for them, the desert shall rejoice and blossom as the rose, even with joy and singing," when they shall see the glory of the Lord, for he will say to the silent sleepers, "Come forth." To the north "give up," and to the south "keep not back." "Then shall the lame leap as an hart and the tongue of the dumb sing, for in the wilderness shall waters break out and streams in the desert, and the parched ground a pool and the thirsty land springs of water. No lion shall be there, nor any ravenous beast, not to be found there, and the ransomed of the Lord shall return to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away." How different, friends, from the present scenes and surroundings, all is but sorrow and disappointment here, the stamp of death is on every brow, the pain of sorrow in every heart, every ray of hope of earth is o'ershadowed with darkest clouds, every bud of promise is blighted e'er it blooms into joy; earth is full of weeping, it is drinking the dregs from the cup of sin, our homes are broken, death has been there, and still he is lurking near, loved friends desert us for the pleasure of sin, to hear at last "Depart." But this will not always be thus, for he who hath said, "Behold, I come quickly," will return, for he shed his blood to redeem us out of every nation, kindred, tongue and people, and will wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Will you, loved one, go to that Eden home, Jerusalem the city of God, the saints sweet home, the city of pure gold, those mansions which Christ has gone to prepare, that is lighted with the glory of God like a jasper, most precious, clear as crystal shall light that beautiful land. No need of the sun, moon or stars to shine in it, for the glory of the eternal shall outshine the noonday sun. The great wall that surrounds this heavenly home, with angelic keepers at its pearly gates, with its many foundations will be garnished with all manner of precious stone, and there is no temple therein, for the Lord, God Almighty and the Lamb are the temple of it, and there will be the pure river of the water of life, clear as crystal, coming from underneath the throne; and on either side of the streets of gold is the tree of life. Ah, is this not enough? Who could say, nay? Be ready; cast aside earth's sinful fleeting pleasure. Let the world despise and leave you, it has left our Savior too.

"Would you walk by the banks of that river,
With the friends you have loved by your side
Would you join in the songs of the angels,
Then be ready to follow your guide?
Soon our conflict must toil would be ended,
Soon, ah soon, we may rejoin;
With the loved ones who are now sleeping,
In Eden's home sweet home."

A. J. DAVIS.

Those who rally to the Despised Prince in the day of his rejection shall share the glory of his court when he comes to his own. Those who in sadness have shared his humiliation, shall in gladness share his throne.

The wealth of Golconda and Klondike is at the disposal of the Almighty, but he chooses rather to accept the offerings—even to the widow's mite—of his people, as he wishes to reward 'a hundredfold' the offerings of love.

Many a humble disciple, content this year to inhabit a cottage for Christ's sake, shall perhaps next year dwell in a palace and have access to the palace of the King. "The night is far spent,' and 'he whose right it is' shall shortly come and dispense justice, and bid the voluntary lowly ones 'Come up higher.'

An incident is given from the renowned Norman McLeod's youth, which says that when he was a boy he was once much discouraged, and in a fit of petulance exclaimed, 'I wish I had never been born!' His good mother hearing it answered, 'Norman, you have been born, and if you were a wise bairn you would ask the Lord what you were born for.' The young Norman did ask and became one of Scotland's greatest preachers.

It is said that the days of the old-fashioned wooden match are numbered. Matches are to be made of paper. By a new process the paper is cut into strips. These are saturated with a flame-producing material. They are then rolled into tubes and cut the length of ordinary matches, and dipped in phosphorus to form the head. These matches are lighter and thought to be more reliable than the old sort.

Summer in Colorado.

Colorado is particularly inviting as a summer haven. The climate is remarkable for its invigorating effect, and the State is rich in grand scenery and points of interest where a vacation may be pleasantly spent. Special arrangements are being made for the entertainment of visitors who are this season expected to be attracted to the seclusion and quiet of the Rockies and the hills and canyons of that great wonderland. Colorado today is nearer home than in former years. The fast schedules of the Pennsylvania Route and connecting lines bring the Centennial State within easy reach, and the cost of a trip thither is no longer a luxury. The special low rate Tourist Tickets over the Pennsylvania Lines places the cost for transportation within the limit of the usual allowance for vacation trips. For special information about rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 31.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JUNE 22, 1898. NUMBER 25.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, IND. JUNE 22, 1898.

We will issue as usual next week, as we may want a vacation later in the summer.

The Iowa Conference will be held at Marshalltown, Aug. 4-15. Notice will appear next week.

BROTHER and Sister C. C. Ramsay are in this city for a few days. Brother Ramsay will preach for us on Friday night and Sunday next.

WE have, on what seems to us to be reliable authority, that *The Independent* of New York contemplates a change of form to the size of some of the prominent monthly magazines. If true, it is certainly a change which will be appreciated by its readers.

The War Situation.

The fleet of transports with United States troops are now near Santiago, and will land at once. There seems to become force of Spaniards to resist them, but the guns of the battleships soon clear the way. A council of the President and heads of the departments was held last week, and it was decided to push the war with all possible vigor, it being intimated that this contemplates sending a fleet to the shores of Spain. Actual pleasure kept back by the censor, but there seems to be a firm determination to strike as fast as can be done. It is rumored that the governor of the Phillippines has surrendered Manilla, but whether this be true or not, the Spanish forces there are in desperate straits for food, and must soon give up the fight.

A report says that Germany is sending not only a strong fleet of war vessels to Manila, but transports with troops also. What this may mean is all guess work, for Germany professes to be friendly to the United States. Time will soon tell what is intended, but if any show of force is meant to deter Admiral Dewey in his operations, it is likely to lead to trouble, as there is no disposition among Americans to allow any foreign nation to interfere. In fact there is very little talk of any intervention now. Spain has received some money help evidently, and is determined to carry on the war.

Three Englishmen have been arrested at Puerto Rico, being accused of being American spies. The British Consul there has asked the Queen to send a war ship for their protection.

"Me too," says Little Japan.

Japan is clamoring for an associate membership in that big Anglo-American alliance of which so much has been recently said. The Japanese newspapers are full of arguments in favor of closer relations with the United States as well as with Great Britain. There is a general belief that some agreement has already been reached with the British on the common basis of resistance to Russia. Now Lieutenant Fujita of the Mikado's navy, who has just come to America to superintend the building of two big Japanese cruisers, advocates a similar close entente between Japan and the United States. He says Japanese public opinion is all in favor of a better understanding between the two countries. He says his government is not opposed to our holding the Philippines and annexing Hawaii. His countrymen foresee that we are to become a large factor in Oriental commerce, and they want to clasp hands with us. There is every reason why Japan, America, and England should be fast friends, though the friendship cannot take the form of an offensive alliance. We have no cause for sharing the hostility toward Russia felt by the other two nations. With Japan, as with Great Britain, the American people will be happy to join friendly hands, but in both cases the alliance will have to be commercial and moral rather than political or military. With that understanding the more alliance talk there is of this sort the better for all concerned.—*Chicago Tribune.*

AMERICAN writers do not want to be tied to England or any other nation in such a way that this country will be compelled to aid them in any of their wars, but how about it if some other nation should take a hand against us with Spain? Perhaps then a sort of "understanding" would be a good thing, and a pleasant sound might be made by British guns roaring. They may write all they please, but it will come eventually. In view of the increase of German ships at Manila bay the following is to the point.

"Practical Englishmen, following the lead of Mr. Chamberlain, do not aim to place the United States under bonds to respect free trade. What they desire, first of all, is American friendship and good will, and, secondly that the Philippines shall be permanently occupied by the United States as a valuable territory, rich in productive resources, which cannot be transferred to any other power without danger of provoking an European war.

The Ministers would reinforce the British fleet at Manila promptly if they supposed that the Germans would there had any other purpose except friendly observation. The fact that the British squadron is not increased immediately in the Philippines is proof that the government does not attach much importance to the German activity in that quarter as anything more than a diplomatic move."

Passing Events in the Light of Prophecy.

The *"Glad Tidings,"* for June says, —"The political outlook all over the world is becoming more ominous. The British Cabinet Ministers have been making very grave utterances, which show that behind the scenes are apprehensions of trouble ahead. Lord Salisbury made significant statements at a meeting in London of the Primrose League about dying nations, which have given offense to some, especially Spain; and in an address to the London bankers, it is said he took a very gloomy view of the general outlook.

The *Scotsman* says, "The state of Europe at this moment is such that there may be changes in all directions. It is plain that whatever may be the case as to the double alliance between France and Russia, the tripple alliance is in a very unhealthy condition. Italy could not be counted upon for much, and Austria-Hungary appears to be in a crumbling state."

British statesman are beginning to question the wisdom of Britain remaining in her splendid isolation. The Secretary of State for the Colonies in a recent speech at Birmingham, made some very outspoken remarks regarding Russian duplicity in connection with the Chinese negotiation. He openly advocated an alliance with the United States and said he hoped to see the Stars and Stripes and the Union Jack flying side by side. His remarks have given great satisfaction to our "Kin beyond the Sea," with a few exceptions. But on the Continent of Europe great umbrage has been taken, and in some quarters a combination of European Powers against Britain and America has been threatened.

It would not be surprising to find by-and-by on the one hand the Anglo Saxon race, and on the other the Powers of Europe with Russia at their head. Events are fast shaping themselves for the grand denouement of the latter day.

Spain is in a most restless state. Great indignation has been aroused at the unpreparedness of the government for war. The very existence of the monarchy has been threatened, and martial law has been declared at some places.

The spirit of restlessness and dissatisfaction has extended to Italy. At first the popular outbursts were described as "bread riots," but fuller information showed that a great revolutionary movement had taken place. The centre was Milan. The rising recalls the events of 1848.

According to the Constantinople correspondent of the London *Standard*, the financial crisis in Turkey threatens to become acute, as almost every department is clamoring for money, and the disposable funds are only sufficient to pay the influential functionaries in the capital. Later. Reuter's correspondent telegraphs that the Commissariat Department has not enough funds to buy a month's provision in advance, and has been obliged to buy supplies once or twice weekly during the past month. But notwithstanding Turkey's financial embarrassment the Russian Embassy has addressed a note to the Porte regarding the settlement of the question of paying the arrears of the war indemnity.

The Russian Consul at Tientsin has notified his colleagues that foreigners will no longer be allowed to enter Port Arthur without passports. Both Chinese and foreigners complain bitterly of this.

Law or Gospel -Which? No. 13.

In our last article we quoted an alledged vision from the writings of Mrs. White, showing that probation for sinners ceased in 1844. In confirmation of this we quote further from her *first* vision in regard to those who gave up their faith in the 1844 movement. She says of these former brethren and sisters—"It was just as impossible for *them* to get on the path again and go to the city, *as all the wicked world* which God had rejected. They fell all along the path, one after another." These backsliders were rejected as God could not be restored, were precisely in the same condition as *all the wicked world* which God has rejected after 1844. This first vision was first published in 1846. In 1847. this first vision was republished by request, by Elder James White, but the four lines we quoted above from the vision as *first published*, were omitted. We can give the address of the person who has a copy of the vision as it *first* appeared, and also the 44 page tract, entitled, "A Word to the Little Flock" by Mr. White containing the amended version.

If Mrs. White was inspired by God to write the first, by whom was Mr. White inspired to write the second? Think of it. Non-belief of the FALSE 44 movement sealed the doom of their former brethren! That is the inspired (?) announcement,—they perish with all the rest of the wicked which God had rejected. A year later this awful, 'tis true, statement is *suppressed.* We are not surprised at it,—but where does the authority to suppress it come from? If God rejected the whole wicked world and advent backsliders in 1846, can it be ever untrue? They have one of those Jesuitical ways of toning down this matter. That was true away back there, and it is true still, except that they have the KEY to reopen the way for certain ones—we reckon our reader will not be puzzled to know what the Key is.

In an article in *Review and Herald* of June 11, 1861, Mrs. White's husband, and signed by nine of their prominent ministers, speaking of those following times, 1844, he says: "Our views of the work before us were then *mostly vague* and indefinite, some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for the world was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation, because he was not in the '44 move."

Observe, this people from the inception of their scheme, had a way of saving without gospel,—and tests altogether foreign to the test of faith in the covenants of promise and obedience to it in baptism, and the observance of Jesus' commandments. And the visions of Mrs. E White are quite in line with the foundation then laid.

The ignorance of those who can accept the leadership of a woman who asserts that she saw that Jesus did not open the door of the Most Holy until 1844.

An inspired leader who does not know that the Most Holy Place of the tabernacle and temple was an annex because the Divine Presence was there represented.

An inspired leader who either does not know, or does not *believe*, that the Most Holy Place of the tabernacle was a "figure of the more perfect tabernacle not made with hands", (Heb. ix. 11.) "The true tabernacle which the Lord pitched, and not man." Heb. viii. 2.

An inspired leader who either does not *know*, or does not *believe* Heb. ix. 12, where it says "He entered once for all into the Holy Places."

An inspired leader who either does not *know*, or does not *believe* Heb. ix. 24 which says, "For he is not entered into the Holy Places made with hands, the figures of the true, but into heaven itself, NOW to appear in the PRESENCE OF GOD for us;"—just what was figured by the Holy Places made with hands.

An inspired leader who either does not know, or who does not believe what is said in Romans viii. 34,—"Who is he that condemneth,—it is Christ that died, yea rather, that is risen again, who is even *at the right hand of God*, who also maketh intercession for us;" the antitype of the once a year entrance into the tabernacle Most Holy Place of the High Priest, to make intercession for the people.

An inspired leader too ignorant to know that heaven itself, in the presence of God, is the very place where he exercises his priestly office

An inspired leader too ignorant to know that the type and anti-type do not both exist at one time; and that the Holy Spirit by the tabernacle Most Holy Place showed that the way into the Holiest of all was not made manifest (brought to view) while the first tabernacle was yet standing. Heb. ix 8.

An inspired leader who claims to have been shown that the remnant followed Jesus into the Most Holy Place, and beheld the Ark and the Mercy seat, and were captivated with their glory. What remnant, or remnant of what, is she talking in her delirium? Did the *figure* of the true tabernacle ever intimate that the High Priest was ever accompanied by *others* when he went into the Most Holy Place? Does not the inspired leader know that it was death for *any one* to enter, except the High Priest? If not, she had better depend upon what is written by men who were moved to write by the Spirit of God, who in 1500 years never contradict themselves!

An inspired leader who does not *know* or does not *believe* that it was Jesus himself that was pre-figured by the tabernacle mercy seat made by hands! Romans iii. 25 affirms that God has set forth Christ Jesus to be a Mercy seat, by his own blood, through the faith, [of Jesus, v. 26:] but this inspired (?) leader represents Jesus as a sort of usher to point out to the "remnant" either the original ark and the tabernacle mercy seat, or perhaps a model, or representation of it. Is not this enough to disgust one who understands the first principles of the revealed purpose of God? The mercy seat himself, exhibiting the *shadow of himself*, the type of himself,—and no reference to the antitype! Should not this latter-day wonder be compelled to explain what use we have for the shadow after the substance has come? And why the listeners and gazers were so captivated with the glory of the ark and mercy seat?

This sublime nonsense continues: "Jesus raised the cover of the ark, and beheld the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but they start back with trembling when they see the fourth commandment living among the ten holy precepts, while a brighter light shines upon it than upon the other nine, and a halo of glory is all around it." (Spiritual Gifts, Vols. I-II pp. 163, 165, edition of 1860.)

An inspired leader, and yet she does not know that the really inspired servant of God, James, gives the lie to the assertion that the fourth commandment is of more importance than the others and outshines them. when he says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

The above again lays bare the rotten foundation-work of this delusion. Supposing the Sinaitic Covenant to be in force still,—what need of a further revelation? Supposing the Sabbath to have been selected as the cornerstone of a new community, while the Scriptures nowhere show that it was ever given to Gentiles, or declare its perpetuity, but on the contrary, show that it was given to Israelites only, and limits its existence to the Seed to whom the promises were made, the leaders of this body realized that they could not make a respectable defense of their claims from the Bible, and so they audaciously say they have authority direct from heaven that nullifies, in fact, what was written aforetime and fully justifies them.

An inspired leader who in 1844 in her ignorance said Jesus only entered the Most Holy Place, as above, in a year or so later heard a sermon by Eld J. Turner, in which he attempted to prove that Jesus had left the mercy seat in heaven on the tenth day of the seventh month, 1844, and had come out into the outer court and blessed his people as the antitype of the High Priest. I. C. Welcome in his work "The Seventh Day Claims Examined," says, "She [Mrs. E. G. White] and myself heard that sermon, and a few days later she had a vision, and related it at a public meeting where I was, stating as substantially that her Heavenly Father had shown her that Jesus had left the mercy seat in heaven, and come out [instead of going in as before] and closed the door, and she saw Jesus in the outer court." Could intelligent men and women be imposed upon in this way on any other subject? The alleged inspiration has to correct itself.

The above are things which the Lord hath not spoken. We have no fear of her.

Selections.

Spain's Sly Plan.

Statements that Spain is looking for "honorable peace" should be taken in the light of her notions of what an honorable peace would be.

Spanish officials and the intelligent people of the country realize that Spain's ability to do the United States any serious damage is virtually at an end. No doubt in such circles there is an earnest desire to have the war brought to a conclusion. But as between two evils—the continuance of a ruinously expensive conflict on the one hand, and, on the other, the danger of accepting conditions of peace which would lay the existing monarchy open to the charge of sacrificing national interests without honorable resistance—the queen regent, Senor Sagasta and the leaders of all the Spanish parties undoubtedly prefer the former.

If peace be created on terms which the Spanish people would regard as "honorable," the government would consider itself as well paid for having gone to war, even at the cost of the great outlay already made and the new financial burdens assumed by an already impoverished state.

The crux of the matter is, What would be considered an honorable settlement from the view point of Madrid?

While the relinquishment of Cuba would be a cession of national territory, the Spanish people at large would view it with comparative complacency at this stage. Cuba has long been regarded by the Spanish people as a great monster which year by year has devoured the flower of Spain's youth. Even the most ignorant classes understand that the long conflicts with the insurgents are largely responsible for the national debt and its burden of taxation.

While the financial classes could not be expected to look with approval on the annihilation of the Cuban debt, the most of which they hold themselves, they would reconcile themselves to it as preferable to the continuance of conditions that are only making the debt greater and steadily diminishing the prospects of ultimate payment.

Peace with honor means in Madrid peace with the abandonment of Cuba to the people of Cuba themselves—an abandonment without qualification, if necessary; an abandonment, if possible, which would still reserve to Spain certain important commercial privileges of a preferential character. There is a section of Spanish politicians who still believe that in the diplomatic shuffle which they are trying to bring about Spain may still be able to retain some kind of nominal Cuban sovereignty, though their newspaper organs only vaguely describe the way in which these could be secured.

What no Spaniard contemplates for a moment is the abandonment of the Philippines. Nor, in the present state of the public mind, could any Spanish government afford to suggest such a condition of peace. The Philippines have all along been regarded as the jewel of jewels in the Spanish crown, and Spanish policy has always contemplated either retaining them as a basis for commercial activity in the Pacific or disposing of them one by one to the great powers in return for valuable concessions elsewhere.

Great as the shock was to Madrid of the destruction of Admiral Montejo's fleet off Cavite, that soon came to be regarded as the fortune of war.

The Spanish people did not dream even then of the possibility that the United States would send there a force of occupation and hold the islands either permanently or temporarily. In their ignorance of the true situation of affairs they relied upon the Filipinos themselves to co-operate with the Spaniards as against an American invader.

The union of the American and the natives against the Spanish garrisons in overwhelming force has changed the whole prospect and the news from Manila in the official dispatches of Captain General Augusti this week has produced a great change in public feeling for the worse. All that had been suspected of the defenselessness of the Philippines and the government's criminal disregard of the requests of the military and naval authorities there is now regarded as true.

The loss of the Philippines even to the natives would always have been regarded as an irreparable disaster. To have it brought about as the indirect result of a war over Cuba is, from the stand point of Madrid, an intolerable disgrace. It is insult added to injury—with both of the very gravest character.

The whole Spanish official world stands aghast at the possibility that the Philippines may be wrested from Spain and annexed to the United States by conquest.

While the press still maintains its fatuous policy of concealing important facts as to the progress of the war, it has not attempted to conceal anything which would, in its estimation, inflame the public mind against the United States.

Therefore while it has been claiming victories almost since the day the war began, it has developed by degrees the American programme, so that a majority of literate Spaniards who read and compare now understand that the United States intends not only to force Spain to abandon Cuba but to defray the entire cost of the war and to pay indemnity for the destruction of the Maine. It is also obvious to the same small section that an early money payment by Spain is quite out of the question.

From this it is an easy step to the conclusion that the United States intends to occupy and hold the Philippines as security. From this occupation, which could not fail to be one of many years, it requires no effort of fancy for the intelligent Spaniard to pass to a condition of permanent occupation.

This is the thing against which Spanish statesmanship is directing every effort. Any concession that could be made in the West Indies, the absolute abandonment of Cuba and Porto Rico as well, would be accepted joyfully by Senor Sagasta and his coadjutors if it would save the Philippines to the crown.

Under this pressure Spanish diplomacy is acting. It is the consciousness of what the abandonment of the Philippines must lead to in the peninsula that prompts the government to the most strenuous endeavors to draw the powers into the negotiations for a settlement.

In this effort, fortunately for Spanish statesmen, the commercial interests of Germany go hand in hand with the dynastic sympathies of Austria; and it is through the two forces that Sagasta is hoping to win. If he cannot win immediately, he hopes to win ultimately by delay. Spain evidently has financial resources sufficient to maintain the struggle on its present footing for another six months at least, and perhaps for a longer period. The fall of Santiago, and even the destruction of Admiral Cervera's fleet by the United States war ships or by its own dynamite, while it would be a terrible factor in disillusionizing the Spanish people to the real position on the sea and in the Antilles, would not bring them to their knees. Neither would the occupation of Porto Rico.

So long as the western provinces of Cuba and the City of Havana itself remain Spanish Spain will insist that there has been no general American victory and that she is not conquered. If Sagasta, who undoubtedly expects the fall of Santiago, could arrange for European intervention immediately after that event, and secure an armistice, he would rely upon the prolongation of the settlement to secure terms which the Spaniards will call honorable.

What Spain did in the case of her revolted colonies in South America she will probably attempt to repeat in dealing with the United States. Long after they had driven her out she maintained a pretense of war. She declined to recognize their independence or to enter into treaties with them. Her programme was dawdle and delay. That will be her programme again. She will endeavor to keep the whole matter open as long as possible, in the hope that the annoyance to American commerce and the risk of misunderstandings between the American and European governments, to whom a continuing state of war would become a nuisance and a menace, would force the United States ultimately to make terms which would not be offered in the first flush of new conquests.

Just so long as there is the remotest chance of Spanish success on this line the outlook for peace is not flattering.

A revolution at Madrid might, of course, work an immediate change, but it is not at all certain that the parties that would succeed the Alfonsists would be any more likely to be reasonable than the present government. Senor Sagasta knows as well as any man that the best way to protect the present dynasty is to make a show of deadly resistance and in this way to win back some of the good will lost by the shameful neglect of internal administration.

So long as the cortes will vote money to maintain more or less fictional fleets, and so long as the press of Spain can be induced to co-operate with the government in making a pretense that Spain *is*, if not vanquishing America, at least holding her own against a stronger power, just so long the Spanish people and all political parties will stand by the existing regime. It in turn has everything to gain, in its own opinion, by delay and in negotiation, hoping ultimately that territorial losses, apart from Cuba, will be confined to the West Indies.—*Times-Herald.*

Poetry.

"I am the Resurrection and the Life."

TUNE—"OH, COME, ALL YE FAITHFUL."

Aloud, raise the chorus
Of praise to him who lived us,
Wondrous is heaven's mercy, great our Father's love,
Hence now he proffers,
Et-rnal life he offers,
The Living Bread from heaven
God, unto man has given,
That all may eat and live for aye with him who dwells above!

E'en men, lost and ruined,
Doomed by sin to perish,
May now believe in Christ, and never, never die
He that believeth,
Pardon now receiveth,
Man, though by nature mortal,
Is clothed the eternal,
In Christ The Life, In Christ, who lives no more to die.

He, our Life in heaven,
"A certain hope" he gives,
"Which hope, as an anchor, sure," shall never fail.
The clouds that received him,
Shall soon again reveal him,
His hoping saints awaking
His living saints then taking,
"We look for his appearing," his coming last!

In darkness man wandered,
His sin and death long perplexed,
One ransomed length and brought immortal life to light:
He conquered even death,
He triumphed o'er death's prison,
As resurrection's First-fruits,
To eternal life, he's risen.
He comes to reap death's harvest, and end death's night!

WALTER SHANKS.

Communicated.

Where are the Ten Tribes of Israel?

THEY ARE NOT ANGLO-SAXONS.

As to what they are, I expect to prove both from Scripture and history, as collated by "Israel my Glory."

I will quote considerable Scripture evidence to show that on religious grounds, a large number of the ten tribes united themselves to Judah and Benjamin, and *remained with them*; and thus, today, a large number of those known as Jews, are really descendants from the ten tribes.

"In 975 B. C., ten tribes revolted under Jeroboam, who became their first king. This ten-tribed kingdom, being in the majority, took the honored name of Israel. The two tribes and their seat of government at Jerusalem.

SCRIPTURE EVIDENCE.

2 Chron. xi. 14, 16, 17: "For the Levites left their suburbs and their possessions and came to Judah and Jerusalem, and *after them*

OUT OF ALL THE TRIBES OF ISRAEL

such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers; so they *strengthened the kingdom of Judah*." They came in such numbers that they were a *material strength* to the kingdom of Judah.

In 944 B. C., Asa, the grandson of Rehoboam, was king of Judah. "And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon, for they fell to him OUT OF ISRAEL IN ABUNDANCE, when they saw the Lord his God was with him." See 2 Chron. xv. 9. ("*Abundance*" don't mean a few.)

In 896 B. C., in the reign of Jehoshaphat, positions of honor and responsibility in Judah, were occupied by "*the chief of the fathers of Israel*." 2 Chron. xix. 8, (official positions held by deserters from Israel, in the kingdom of Judah.)

In 877 B. C., in the reign of Joash, "they went about in Judah, and gathered the Levites out of all the cities of Judah, and the *chief of the fathers of Israel*, and they came to Jerusalem." 2 Chron. xxiii. 2.

In 726 B. C., king "Hezekiah sent to ALL ISRAEL and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover. * * * And all the congregation of Judah, with the priests and the Levites, and all the congregations that *came out of Israel*, and the strangers that came out of the land of Israel, and that DWELT IN JUDAH rejoiced." 2 Chron. xxx. 1-25.

See also 2 Chron. xxxi. 6: "*The children of Israel* and Judah, that DWELT in the cities of Judah."

We now come down to a partial restoration from Babylon, and we will still see large numbers of Israel still with Judah.

"And when they came to Hilkiah, the priest, they delivered the money that was brought into the house of God, which the Levites that had kept the doors had gathered out of the hand of *Manasseh*, and *Ephraim*, and of *all the remnants of Israel*." 2 Chron. xxxiv. 9. "*All Israel in their cities*." Ezra ii. 70. "For a sin offering for *all Israel*, twelve he-goats, according to the *number* of the tribes of Israel." "The children of those that had been *carried away captive*, offered burnt *offerings* unto the God of Israel, *twelve* bullocks for *all Israel*."

So we see a sufficient number of "all Israel," united with, and remained with Judah, to make them representative of the entire nation, as recognized in their sacrifices. "*Twelve* he-goats" and "*twelve* bullocks," representing the *twelve tribes of Israel*.

But this does not

ACCOUNT FOR ALL ISRAEL.

we have still "the outcasts of Israel," that are yet to form a union with Judah, upon the mountains of Israel. Where shall we look for them? There is much force in the suggestion, "*look for a thing where it was lost*."

Says "Israel my Glory:" "In the Scripture account of the deportation, Pul and Tiglath-Pileser, first carried away the trans-Jordanic Israelites, Reuben, Gad, and the half-tribe of Manasseh; and next about nineteen years later, Shalmaneser carried away the remaining seven and a half tribes of the cis-Jordanic Israelites. The whole ten, however, were placed in the same district of Assyria proper, and the adjoining country of Media. The region, then, into which the ten tribes were carried was that in which the Greeks commonly called Adiabene. It lies N. E. of Nineveh; S. E. of Lake Van, W. of the Lake Urumiah, and answers to the *original Assyria proper*, as contradistinguished from the more widely extended Assyrian empire.

Prophecy says: "The Lord shall set his hand again the second time to recover the remnant of his people which shall be left from ASSYRIA."

"He shall assemble the *outcasts of Israel*, and gather together the dispersed of Judah from the four corners of the earth; and there shall be a highway for the remnant of his people, which shall be left from ASSYRIA like as it was to Israel in the day that he came up out of the land of Egypt." Please to notice that in the eleventh verse ASSYRIA is the first place mentioned; prominence is also given to ASSYRIA in the last verse; and then observe that in the twelfth verse, 'the outcasts of Israel' are named before 'the dispersed of Judah,' which seems to indicate that Assyria and the outcasts of Israel,' were intended to be associated.

And whence are to come the outcasts of Israel, if not from ASSYRIA? History says the ten tribes were taken into ASSYRIA; prophecy says they are to be brought OUT OF ASSYRIA.

The plain inference is,

THEY ARE THERE.

Now, let us take the evidence of secular history. (Josephus Ant. b. xi. C. V., Sec. 2.) "And when these Jews had understood what piety the king (Xerxes, son of Darius) had towards God, and what kindness he had for Ezra, they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem: but then the *entire body of the people of Israel*, REMAINED in that country; wherefore there are but *two* tribes in Asia and Europe subject to the Romans, while the *ten tribes are beyond the Euphrates till now*."

Again, in Josephus (Wars, b. ii., c. xvi. Sec. 4) we have the magnificent speech of Agrippa, in which he sets forth the overwhelming power of Rome in order to discourage Jewish resistance to that power. Agrippa is represented as addressing the Jews thus: "Where then are those people whom you are to have for your auxiliaries? Must they come from the parts of the world that are uninhabited? For all that are in the habitable earth are (under the) Romans, unless any of you extend his hopes as far as *beyond the Euphrates*, and suppose that those of *your own nation* that dwell in Adiabene (where the ten tribes were carried) will come to your assistance; but certainly these will *not* embarrass themselves with an unjustifiable war, nor, if they should follow such ill advice, will the Parthians permit them to do so."

It is plainly evident from secular history that down to the first century of the Christian era, the ten tribes were considered to be *still* in the same district into which they were *first taken*.

Now, let us come down to the *fifth century*, in which Jerome, in his notes on Hosea, says: "Unto this day the *ten tribes* are subject unto the kings of the Persians, nor has their captivity ever been released." (Tom. vi. p. 7). And again he says: "The ten tribes inhabit at this day the cities and mountains of the Medes." (Tom. vi. p. 80).

Thus we have historic evidence down to the *fifth* century, that the ten tribes apart from those portions *not already mixed with Judah*, were still in the place into which they were *first taken*. Had they ever migrated from these countries, the native histories must have mentioned an event of such importance. But history observes Dr. Grant, is silent upon the subject. The native histories which are abundant, say nothing of the removal of the captive Israelites from this country.

The ten tribes were taken into Assyria in 721 B. C. His ary down to the fifth century of the Christian era (over eleven hundred years) says they are *still there*. And CAPELLUS PRECIA says: "The Lord shall set his hand the *second time* to recover the remnant of his people from Assyria." If the remnant is still to be restored from Assyria, the plain inference is,

THEY ARE STILL THERE,

and if not, this prophecy will fail. God's Word *never* fails, but fanciful notions frequently come to naught.

How much more satisfactory this evidence is, when we compare it with the guess-work, inferences, coincidences, and fanciful playing upon names, indulged in by those who would have us believe that Anglo-Saxon Gentiles, are real flesh and blood Israelites.

Surely, "to recover the remnant of his people from Assyria," don't mean the British isles, America, etc., but it means the place named and nothing else.

I will give a quotation from some Anglo-Saxon literature, so as to show how they play upon *names* to prove Anglo-Saxons Israelites.

"Alexander, the Maccabæan, of the tribe of Dan, (how do they know it?) which tribe had more than a thousand years before gone into Greece, and with the old Phœnicians of the house of Zarah, of Judah, had founded Troy, Attica, Athens, and many other cities, and planted many colonies in Greece, on both sides of the Danube."

"The Scythians, a name from Scythar in northern Palestine—wanderers. They were known as the Gaetæ—Gales-Wales, from Galilee. They were known as the Kimbri from Omri one of their kings. They were known as the Angles—men of God. They were known as the Saxons—Isaxons—Isaac's sons."

How foolish this stretching and playing upon words as proof of a theory seems, when compared with Scripture teaching, prophecy and straight history, as quoted above.

In place of "Isaxons—Isaac's sons." The Israelites in both Scripture and history, were known as "*sons of Jacob*," "*children of Israel*" (Jacob) and never "*Isaxons*."

We need to be sceptical of theories which require so much twisting, turning, and fanciful fixing up, as given in the above samples, and stand by the Word of God.

"IT IS A SINGULAR,

though rather humiliating circumstance, that the ten tribes have been sought in almost every other country but the one into which they were taken captive. Some Welsh people have told us that they must be the ten tribes because some *Welsh words* are *like* some *Hebrew words*. Some Irish people have told us the Irish are the ten tribes, because they have never persecuted the Jews, and it would be unnatural to persecute their brethren."

True enough, it would be unnatural. The persecution heaped upon the heads of these Jews by Gentile powers, simply because *they were Israelites*, would be sure proof that they *were not their brethren* according to the flesh, take for example Anglo-Saxon England.

HOW ENGLAND USED THE JEWS.

"At the coronation of Richard I. of England, the populace slaughtered every Jew they could find, plundered their houses, and then set them on fire. They were fined'y in 1290, the time of Edward I., banished from the kingdom, *and for four hundred years no* Jew dared openly set foot in the English realm.

Henry II., of England, ordered 60,000 pounds, an enormous sum in that day, to be levied on them, to meet his expenses as a crusader.

King John of England, ordered all the Jews of the realm to be imprisoned, until they made a full discovery under torture, of all they possessed. Upon discovering which, he compelled them to pay an enormous sum of money to be released. One rich Jew at Bristol, was ordered to have a tooth extracted daily, until he should pay 10,000 marks.

Under Edward, the Confessor, of England, the Jews, and all their possessions, so the law ran, belonged to the king. They had no legitimate rights whatsoever."

What excuse was there to give license to this imprisonment, torture, murder and robbery? Nothing, except they were Jews, or Israelites. Would you think their kinsmen according to the flesh, would thus use their brethren? Would Israelites thus persecute Israelites, simply *because they were Israelites*? Never!!

Banish forever the thought that these Englishmen are Israelites. It is contrary to Scripture, reason, history, and common sense. Place confidence in the sure prophetic Word, and look for the remnant of Israel to come from the Assyrian country according to that Word

W. H. WILSON.

Obituary

Drusilla May Wheatley, died at Eagle Grove, Iowa, June 10th, 1898, of quick consumption, age 26 years and 22 days. About three years ago she lost her husband with the same disease. She leaves two children, a girl and a boy, aged six and three years respectively. A few months ago she embraced the glad tidings of the Kingdom of God, and was baptized by the write. She died full of faith in the promise of God unto the fathers. On Sunday, June 12, after a few words of comfort by the writer, from 2 Thess. iv. 13, we laid her away in the cemetary at Eagle Grove to await the coming of the Life-giver to call forth his loved ones to immortality and eternal life.

"Then our ranks we shall meet,
And our loved ones shall greet:
Who are lying in death's cold embrace,
From the tomb they will come,
To their bright Eden home,
Clad in heavenly beauty and grace."

O. J. ADAMS.

Conference Report.

According to previous announcement, the Annual Conference of the Church of God in Michigan, convened at Dutton, Thursday evening, June 2nd, 1898, and continued over the following Sunday.

Ministers present were, F. L. Austin, Rensselaer, Ind. O. R. L. Crozier, Ann Arbor, Mich. C. Winchester, Byron Centre, Mich. B. W. & M. A. Woodward, Dutton, Mich. Among the friends from a distance were Brother and Sister Austin, of Rensselaer, Brother P. H. Bouk, of Fonthill, Canada, Sister Simonds of Chicago, Ill., and Brother and Sister Underwood of Plymouth, Ind. Their company was very pleasant and we ask each one to come again.

The conference was called to order Thursday evening, at 7:30 P. M. with Brother Hammond presiding. The programme as published was carried out with slight variations, and we feel that a step forward in the work of spreading the gospel has been taken.

It was a great disappointment to all the brethren at not having Brother L. C. Chase with them, but circumstances over which he had no control, prevented his leaving home.

The papers of Brother and Sister Vince, "The Lord's Time, What are we doing with it?" and "The Lord's Money and Service, What are we doing with them?" were both interesting and instructive. We all wished that we could become acquainted with the writers.

Friday P. M. Business Meeting. Minutes of the last meeting were read and accepted. The following were elected as officers for the ensuing year:

President, Lorenzo Decker.
Vice-president, H. C. Hammond.
Secretary, Emma Jackman.
Treasurer, A. K. Richardson.
Evangelists, B. W. & M. A. Woodward.

EVANGELIST'S REPORT.

B. W. Woodward, days work in Michigan, 29. Sermons 149. Funerals 9. Married two couples. Baptized 16.

M. A. Woodward. Sermons, 49 in Michigan, elsewhere 26. Days worked in Michigan, 49. Baptized 4. Funerals 2.

TREASURER'S REPORT.

Money received for the year including the amount on hand was $223.62. Paid the evangelists $122.90, for work and expenses. Paid to Brother W. J. Cummings for work done at Otn, Michigan, $10.00. Money in the treasury $90.72. Moved and carried that the treasurer's report be accepted. Money received from the Sister's Evangelical Aid Society was $33.02. Paid out to THE RESTITUTION $10.25, leaving in the treasury $23.67.

The report from some of the churches was very good, and some others forgot to send in any report.

Brother F. L. Austin did most of the speaking, presenting the Bible truths in a most pleasing manner. After the Sunday morning service the "Lord's Supper" was administered by Brother Woodward, Brother Winchester and Sister Woodward.

Two became obedient to the gospel, a brother and a sister. The ordinance was attended to on Sunday afternoon by Brother Woodward.

It was a real pleasure to us all to have Brother and Sister Underwood with us. We shall all feel a greater interest in our paper, THE RESTITUTION, for having become acquainted with the editor and his wife.

The meeting was a profitable one, a spiritual feast throughout. May these good meetings continue to be held from time to time until Christ comes, and we are all gathered to that most glorious meeting of which these are only a foretaste.

Yours in hope of eternal life.

EMMA JACKMAN, Sec'y.

According to announcement the Church of God of the Abrahamic faith in Indiana met in Conference at Antioch June 9, and continued over Sunday following. The weather was perfectly adapted to the occasion; rain to cool the air and lay the dust but not interfere with the meeting.

The plan laid down by the program was followed as near as possible, all with few exceptions taking the parts assigned them, and thus we had a good meeting throughout.

At 1:30 Friday the business meeting was called to order with Brother F. L. Austin in the chair. The minutes of the preceding meeting were read and approved. On roll call of churches Argos, Antioch, Bruceton, Eagle Creek, Plymouth and Pleasant View responded.

Treasurer reported amount received since November $253.28. Paid out $182.14, leaving $71.14 in evangelical fund. Received $19.00 on Tent fund.

Our State Evangelist, A. H. Zihner, gave a brief report of his labor since he came with us which will be given in next issue.

The tent question was laid before the meeting, and it was decided that the Conference purchase a tent to be used in evangelizing, and that as only $71.00 has been subscribed as yet, that the subscription be left open so that others who so desire may contribute and perhaps by next year there will be enough to purchase and run the tent.

It was also carried that the business of the tent be left in the hands of the executive board.

It was ordered that the Conference follow the regulations laid down in the Constitution in regard to the issuing of ministerial certificates, which provides that any minister desiring such certificate shall present a recommendation from the church or organization of which he is a member.

A committee on program for our next meeting was appointed composed of Flora Harris, Chairman, Phebe Thompson and T. O. Taber.

On invitation from Bro. Austin it was ordered that our next Conference be held at Rensselaer sometime next September.

Those present from a distance were P. H. Bouk Canada, F. L. Austin Rensselaer, J. L. and S. R. Vince Princeton, Lydia Evans and Jessie Pence Hedrick, J. F. Wagoner Rochester. Sister Benjamin not being able to fill the place assigned her Sister Evans filled the vacancy.

Considering the busy time of year, the attendance was good. The meeting was one of interest from start to finish. The preaching was of a high character and commanded the best of attention. The papers read were excellent productions, and will appear in this paper as space will allow, also a letter from Bro Halstead of Andover S. D.

On Sunday evening one sister came forward to receive baptism. May she ever prove faithful and finally be rewarded with all the faithful, and may others heed the warning and accept the overtures of mercy.

Thus it is that another good meeting has ended. Its record is made, it may be the last, as it will be for some at least. So let us cherish the good in our hearts, that it may bring forth an hundred fold and in the end everlasting life, is our prayer.

F. L. AUSTIN, Pres.
A. C. ROGERS, Sec'y.

Dear Brothers and Sisters:

Owing to the rainy weather, the Third Quarterly Conference of the Church of God in Nebraska could not be held at the time and place appointed. Bro. G. M. Myers of Iowa was with us and preached some very interesting sermons at the school house on Sunday June 5th, and at the Christian Church in Arapahoe on the following Tuesday and Wednesday evenings.

The Secretary's report for the quarter was as follows: received in April and May $40.91; June $12.25; total $53.16.

The Treasurer's report: received in April $22.00; May $18.91; June $12.25; total $53.16. Paid Elder Adams $53.16.

The Evangelist's report: money received $53.16; expense $7.12; amount less expense $46.04; number of discourses 35; number baptized 18.

It was decided to hold the Annual Conference at Omaha during the meeting there.

Submitted in love,
M. D. NEWELL, Pres.
RENA GORDON, Sec'y.

Editor Restitution:

The Young Peoples' Meeting, of Southern Kansas, was held May 29, with good attendance and interest. The next regular meeting will be held at Blackwell, O. T., July 31. The subject to be considered is, "God's purpose to the Human Family." The subject has been subdivided as follows: 1. The Garden Home; 2. The Ark Beyond the Billows; 3. Moses in Darkness and Light; 4. The Footprints of God's wrath; 5. The Necessity of God's Love; 6. The Cry in the Wilderness; 7. The Troubled Waters; 8. The Break of Dawn; 9. The Close of Day; 10. The Gate Ajar; 11. God's sign in Heaven on Earth made known; 12. The Lamp of Love; 13. The Voice of the Archangel; 14. The King of Peace. We would be glad to have any of the young folks from a distance attend this meeting; if they cannot be present we would be glad to receive manuscripts from them which will be read. We hope that all that can will be present.

Your Sister,
MARY I. BARBER, Sec.

Vandalia Line Fast Trains.

Commencing June 20th the Vandalia Line will resume its fast train service between Terre Haute and St. Joseph, leaving Terre Haute 1.00 P. M., arriving Crawfordsville 2.39 P. M., Frankfort 3.22 P. M., Logansport 4.35 P. M., Culver (Lake Maxenkuekee) 5.38 P. M., Plymouth 5.57 P. M., South Bend 6.39 P. M., St. Joseph 7.50 P. M. Southbound leave St. Joseph 4.00 P. M., South Bend 5.13 P. M., Plymouth 5.57 P. M., Culver 6.18 P. M., Logansport 7.20 P. M., Frankfort 8.28 P. M., Crawfordsville 9.14 P. M., arrive Terre Haute 11.00 P. M. Daily except Sunday. Elegant coaches and parlor cars. Address nearest Vandalia Line Agent for details. E. A. Ford, General Passenger Agent, St. Louis, Mo.—july 15.

No cross, no crown. No rain, no rainbow.

Turners' North American Convention at San Francisco. Nickel Plate Excursion.

June 27th, and 28th. A Peerless Trio of Fast Express Trains daily, vestibuled buffet sleepers, unexcelled dining car service. Rates lower than via other lines. Ask Agents. 1t

Nickel Plate Road Excursion to San Francisco.

Account of North American Turners' Convention. Tickets on sale June 27th and 28th. Ask Agents. 1t

The Unexcelled Dining Car Service on The Nickel Plate Road.

Beginning Monday June 20th, breakfast will be served *A la Carte*, on dining cars of Nickel Plate Road, July 14.

War Map Free.

Latest official indexed maps of the world, Cuba and Philippine Islands for pocket use, issued by the Chicago & Northwestern R'y, free for two cent stamp. C. Traver, 507 Smithfield street (Park Building), Pittsburg, Pa. —1t.

VANDALIA TIME CARD

In effect June 19, 1898.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph.....7:34 A M
No. 6, " " .....12:08 P M
No. 20, " " " " .....5:37 P M
No. 8, " " South Bend.....10:11 P M
No. 16, Sunday only, for St. Joseph, 8:24 A M

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:35 A M
No. 3, " " " " .....12:30 NOON
No. 7, " " " " .....5:57 P M
No. 15, " " Logansport.....7:38 P M
No. 17, Sunday only " .....8:10 P M

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

Selected.

Our "New National Policy."

General Merritt, who is the appointed Governor-General of the Philippines spoke to a company of representative men of the Pacific Coast, and declared his belief in the "change of policy" for this government. We clip the following from the *Times-Herald*, June 11:—

"In his utterances before the Pacific Union Club at San Francisco with reference to what he called "the new national policy of the United States," General Merritt gave expression to his own personal sentiments as an American citizen. He did not speak in any representative capacity as far as the government at Washington is concerned.

It is significant, however, that the man who has been sent by the administration to be governor general of the Philippines should, on the eve of his departure for his post of duty, proclaim his adherence to "a new national policy of the United States which looks to acquisition of additional territory represented in outlying islands that are requisite for the development of national strength and growth."

Moreover it would be useless to deny the fact that in this bold utterance General Merritt expressed the dominant American sentiment at this time. A war which had its inception in a desire to advance the interests of humanity and civilization has become, through the necessary incidents in its successful conduct, a war of conquest, a war of conquest. The acquirement of outlying islands has become essential to the attainment of the direct object of the war—the expulsion of Spanish tyranny and oppression from Cuba. A war for humanity has become a war of conquest, and this war of conquest forces upon us a "new national policy." Historical traditions are shattered by the unavoidable exigencies of a war which was inaugurated, not to acquire territory but to restore peaceable government and order to an island lying near our shores, which has been pillaged by Spanish cruelty and misgovernment.

We cannot escape the logical conclusions of the conflict. There is no reason for believing that the administration desires to escape them now. On the contrary, it has pushed forward with all possible speed the military movements made necessary by a conflict that has developed into a war of conquest. Our flag must be kept over the Philippines. The President will keep it there if he has to call for another hundred thousand volunteers to reinforce Merritt and Dewey. If the stars and stripes are planted on Porto Rico, the Carolines, the Ladrones, the Canary Islands, or upon every island in the entire archipelago, from the Marshalls to the Philippines, it will be backed up by American military force and naval valor.

This is the 'new national policy' forced upon us by a war which was not undertaken to acquire territory but to give to struggling Cubans a free government. Having acquired outlying islands, as an incident of war, the new twentieth century national policy may demand that we retain them as necessary to 'the development of national strength and growth.'"

Where to spend the Fourth. Visit Washington and Ohio Troops in Camp—Excursion via Pennsylvania Lines.

An opportunity for a delightful Fourth of July or vacation trip and a visit to the Ohio Soldiers at Fairfax Court House, Virginia, is presented by the special low rate excursions to Washington over the Pennsylvania Lines for the National Educational Association meeting. Tickets at special reduced fare will be sold July 3d, 4th, 5th and 6th, good returning until July 12th, with privilege to extend until August 31st.

A number of persons are arranging to make the trip from this locality to see the sights at the National Capital and visit relatives and friends among the soldiers at Camp Alger, near Washington. It will be a delightful way in which to spend the Glorious Fourth. Full particulars about rates, time of trains and other details will be furnished in reply to inquiries addressed to local Ticket Agent, J. E. Haines, or C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 6.

Reduced rates to Portland, Ore., via Nickel Plate Road, June 29th and 30th, account Tenth Triennial National Council of Congregational Churches. Ask Agents. 11

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Solomon, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Owen and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but we'll be glad to meet as many of the brethren of the like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel.

J. K. Thompson, Elder.

Of Interest to Homeseekers.

To those desirous of owning a farm home, and seeking by industry and thrift to attain an independent condition in life, no better chance is afforded than the fertile farming lands, at low prices and reasonable terms, situated along the line of the Chicago & North Western R'y, in western Minnesota and South Dakota.

This locality is forging to the front and yearly gaining immense wealth from its fine crops, dairy interests and stock raising.

For further information regarding Homeseekers' rates, etc., please apply to W. B. Kniskern, G. P. and T. A., 22 Fifth Ave., Chicago.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Washington, D. C., July 3d, 4th, 5th and 6th, for the National Educational Association Meeting. Good to return July 15th, with privilege to extend return limit until August 31st.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 18th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Send The Restitution to some poor person as present for 1898. The cost is only three cents a week.

Very Low Rates to Portland, Ore.

Via the North-Western Line (Chicago & North-Western R'y). Excursion tickets will be sold at greatly reduced rates June 30 and July 1, limited to return until August 31, inclusive, account of meeting of Congregational Council. For rates and other information ask your nearest Ticket Agent or write, C Traver, 507 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—J. 25.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winer,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S A. Wickizer,	5.00
Mrs. A. M. Sipe,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J. B. Leal,	.75
C. H Watkins,	1.00
Mary A. Vermillion,	2.00
C. Woodworth,	.50

Just what you Want.

An artistic booklet entitled "Summer Outing" published by the Nickel Plate Road, describing vacation resorts along south shore of Lake Erie, also fine list of country homes open to country boarders, sent to any address on application to B. F. Horner, General Passenger Agent, Cleveland, O.—june 30.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. B. Stevens, Shawnee Mound, Mo.
S. R. Hinkelmeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Throshrough, Gulesburgh, Mich.
Norton Gould, 3810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 884, Grand Rapids, Mich.
S. Roxana Wines, Perreton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Seircleville, Ind.
J. W. Niles, Edinboro, Pa.
J. F. Wagoner, Box 254, Rochester, Ind.
Geo. Kidwell, Chismville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edson, Neb.
A. J. Eyestone, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. K. St, Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Comer, Sibil, Ill.
B. F. Bayer, Seven Fountains, Va.
T. E. Adams, Ozawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadley, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Denmark, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Ogdevie, North Branch, Kansas.
G. W. Smith, Belmont, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
R. Wilson, 1005 G St, Sacramento, Cal.
D. T. Halstead, Rensselaer, Ind.
John Poore, 2012 West Corning Ave, Pasadena, Kansas.
R. S. Owlesgine, Rensselaer, Ind.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Lake View Hotel—Lake Maxinkuckee (Culver), Ind.,

Will reopen on June 20th, 1898, for the Summer season, with improved service and thoroughly modern appointments. Family accommodations a specialty. Rates reasonable. Address J. B. Schofield, Manager, Culver, Ind.—July 31.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12.00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the precious faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Ivy St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, underly bring a from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyestone. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Centre is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Teasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon, Assisted occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to step off and meet with us. A. W. Guyer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Interim Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechamer.

The Church of God at Allen, Kansas, meet in their house in the city of Allen for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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Canton, "	10 05	7 30		3 30	
Massillon, "	10 25	7 50		3 50	
Wooster, "	11 10	8 30		4 30	
Mansfield, "	12 03	9 30	6 30	5 25	1 30
Crestline, arr	12 45	10 05	6 50	5 45	2 00
Crestline, lv	1 15	12 50	7 30	5 50	4 00
Galion, "	1 45	1 20	8 05	6 20	4 30
Van Wert, "	3 35	2 10	9 47	7 55	6 07
Ft Wayne, lv	4 30	3 50	10 30	8 30	7 00
			AM	PM	PM
Arcola, "		4 15	10 45	8 45	7 15
Columbia City, "	5 58	5 23	11 37	9 31	
Larwill, "			11 50	9 43	
Mercedes, "			12 05	9 58	
Eagle Lake, "			12 15	10 08	
Warsaw, "	6 31	4 56	12 41	10 34	8 31
Bourbon, "			12 55	10 48	
Bass Lake, "			1 05	10 58	8 51
Donelson, "			1 08	11 01	
Inwood, "			1 12	11 05	
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Wanatah, "			3 00	12 53	
Hanna, "			3 01	12 54	
Davis, "			3 07	12 59	
Hamlet, "			3 12	1 04	
Overturf, "			3 19	1 11	
Plymouth, "	10 35	8 47	3 45	1 39	
Inwood, "			3 58	1 52	
Bourbon, "			4 06	2 00	
Grass Creek, "			4 15	2 09	
Warsaw, "	11 30	9 27	4 38	2 32	
Eagle Lake, "			4 57	2 51	
Mercedes, "			5 07	3 01	
Larwill, "			5 19	3 13	
Columbia City, "			5 33	3 27	
Arcola, "			5 38	3 32	
Ft Wayne, lv	12 30	10 45	6 00	3 50	
	AM	PM	PM	PM	
Van Wert, "	1 45	12 00	5 30	7 00	
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Bucyrus, "			7 45	10 15	
Crestline, arr	3 30	1 45	8 30	11 00	
Crestline, lv	3 40	1 55	8 40	11 10	
Mansfield, "	4 20	2 30	9 15	11 45	
Wooster, "	5 05	3 15	10 00	12 30	
Massillon, "	5 30	3 40	10 25	12 55	
Canton, "	5 50	4 00	10 45	1 15	
Alliance, arr	6 35	4 45	11 30	2 00	
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THE LORD'S TIME—WHAT ARE WE DOING WITH IT.

Dear Brothers and Sisters:

I have never seen your dear faces, and do not even know your names; yet, because you belong to my Father's family I love you and want to do you good.

This business of the Lord's is a solemn one, and we must be in earnest about it. I hope you all are, and I want to bear some humble part with you in carrying it forward.

You would not be holding this conference if none of you were in earnest; there would be no ministers here, no invited guests from abroad, no arrangements made for song services, social talks, thank-offerings and grateful prayer.

But if there should be some among you who have not consecrated your lives wholly to the Lord, I hope in his strength to be able to show you how you can do this, and in doing it climb higher and nearer to God.

It is something "to stand on the top of the mount, where Moses stood"—it is a grand thing to be permitted to go even half way up, as did the seventy elders of Israel, yet God's grace can bring his devoted children even there in a figure.

They can feel the rapture; can hear the voice of the Lord; and can catch bright visions of his coming glory as the cloudy pillar leads them on to Canaan.

If but few are permitted to enter as it were into the presence of the Lord and to abide beneath the shadow of his wings, it is only because there are but few who care to take the road that will lead them there. Those who are to minister effectually in the courts of the Lord must come in with clean white dress, with golden vessels of incense in their hands, and with consecrated fire from the Lord's own altar. Not else will their ministrations be accepted, or bring forth fruits of blessing for others.

With these few introductory remarks I will now present for your attention a few thoughts on a theme of most absorbing interest to every one of us who have professed the name of Christ. I do not know that I could have chosen one that would more closely connect itself with your present and eternal well-being. "The Lord's Time—What are we doing with it,"—that is my theme for to-day.

Time is a brief space lent to us in which to prepare for eternity. I say "lent," for all that we have is "loaned" us of the Lord: even life itself. He waits. He gives us time to repent because he is long-suffering and not willing that we should perish. He wants us to grasp the truth; to live the righteous life; to come off victors over all evil; and to do this we must use our time, or, what is the same, our lives in his service. For so far as we as individuals are concerned, life and time are the same.

In the time that is given us we are "to work out our own salvation with fear and trembling." But as the blessed gospel was not sent into the world to save just you, my brother, or you, my sister, it is necessary in order to your own salvation that you take up the glorious story that has been rehearsed in your ears and hear it on to others. This necessitates preparation. It calls for careful and earnest study of the Bible. We must delve and get the jewels of truth if we would have them on hand for those who come to buy. There will be plenty of buyers if the truth is kept brightly burnished on your shelves.

God wants us to study, every one of us, that we may be able to give a reason for the hope that is in us to every man that asks.

It is said that "if the pupils in our public schools learned as little as church members the teachers would soon be turned off." But it is not the fault of the teachers in our Advent churches that the people do not learn; it is the pupils themselves that are in fault. They do not use the text book; they come to school with their lessons all unlearned; the masters can only outline the subjects for the day and settle some of the difficult points, and with this the learners are not satisfied and go home discontented and unhappy saying, "the Bible is so hard, no one can understand it!" I am afraid the child would get many a severe whipping if he acted as the pretended students of God's word act. We do not allow the children to throw their school books aside because the lessons are hard to understand, and will the Lord excuse us if we throw our school book aside? He has committed it to our keeping, that we hide it in our heart s, and thus be preserved from sin. He has made it our armor—has clothed us with it—has put it into our hands as our sword of defence against the enemy. Let us see to it that we use it.

The teachers can do nothing to interest and instruct if their classes make no use of the book. But if it has been studied, references looked up, chronology settled, historical information gained, geography of places grasped, then the members will feel as if they were partners and helpers with the teacher. They can sit with head erect, and with ears wide open, saying, "We know something about that too! We have the lesson by heart, and how nice it is to hear it rehearsed by the teacher!

We are the Lord's and therefore our time is the Lord's time. But he doesn't say anything about time, does he? Where has he asked us to use our time for him? "Redeeming the time because the days are evil!" "Work while it is day, for behold! the night cometh, when no man can work." "The time past ought to suffice us to have wrought the will of the Gentiles" * * * we are "no longer to live the rest of our time in the flesh to the lusts of men, but to the will of God."

"And if ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." "Ye are not your own, ye are bought with a price."

Is not this enough to convince you that the Lord's time must be used for the Lord? What is it to redeem time? Is it not to buy it away from sin? We are to redeem it "because the days are evil," or, in other words, because they are full of the works of the evil one and we want them to be filled with the works of righteousness and of peace.

"Acquire the time out of the forum," "secure the season for yourselves," "to speak to one another in psalms and hymns and spiritual songs." Eph. 5: 16-19, Col. 4: 5, that "God's kingdom may come, and his will be done on earth as it is done in heaven."

I have shown you that there must be preparation, for the work that is to be a factor in your own salvation, and that this preparation which is to fit you to take up the glorious gospel story for the ears of others consists in earnest, prayerful study of the Bible, and I might say in the study of history in connection with symbolical prophecy. I have shown you that so far as you are concerned life and time are the same. I have given you Bible texts to prove that we must use our time for God.

Now what are you doing with the Lord's time in your homes? Are those homes consecrated homes? Are they places of prayer and of holy song? What influence do they exert upon the world? What is the influence upon those who come beneath the shelter of those roofs? Are any of your guests brought to God? If you use the Lord's time as you should in your home you can no more help making converts there than a boat can help flowing down a rapid river.

What are you doing with the Lord's time for the children? At home, in the church, in Sunday-school? My earliest lessons of God were learned at home at my father's and mother's knees. The New Testament was the first reading book that was put into my hands. I read the whole Bible with my parents in family worship, and my lips were early taught to join with them in prayer. How much I thank God now that the home of my childhood was a consecrated home.

If you desire above all things that your children have a home in the kingdom teach them "to remember now their Creator in the days of their youth," read the Bible with them, make its lessons plain and beautiful to their infant minds, set a good example before them, go with them to church, teach them in Sunday-school, train them for the service of the Lord.

The first thing that a pious Jew does is to teach his child the fear of the Lord. The Bible is made the principal text-book. He must learn its lessons if he learns nothing else. It is this reverence for God's word that has kept the Jews so pure amid all the contaminating influences around them.

But with us the secular education is made the all-important thing. We use the Lord's time in having our children learn heathen mythology and the foolish philosophy of Plato and Socrates.

The divine education we leave out, or at the most, give it but a half hours' consideration of a Sunday—perhaps even then delegating the matter to an utterly untrained and worldly teacher! Thirty or more hours per week to fit the children to battle for the corruptible gold of the present, and such brief space to fit them for gaining the gold of eternity!

Such a course is having its effect upon the character of our nation in the lack of faith that we find everywhere in the outspoken infidelity of the times, in the social impurity of the masses, in the wide-spread dishonesty, and in the blatant blasphemy that hurls its defiant curses against the very throne of Omnipotence. Our fair land could never have given birth to Ingersoll as Ingersoll if we had kept the simple piety and not dauntless faith of our Puritan forefathers.

Why is it that days are evil,—the times, perilous?

For the very reason that men have not been redeeming the time for God. The church has lost her hold upon men, and men have drifted away from the church and from God because the Bible has not had the place it ought to have in our homes and in our schools. The world has had dreadful lessons along this line.

True Christianity is the salt of the earth; it is all that saves it from destroying itself. France once had the salt of a pure church, but martyred its members or drove them into exile. All that could restrain or save was gone. Infidelity raised its head: Voltaire sent out his infidel books. The prickly thistle seeds took root and grew. The result was a perfect earthquake and hailstorm of death. From 1789 to 1794 the poniard, the guillotine, the fusillades, the drowning waters and the resultant disease, pestilence and horror mowed down their countless thousands. The babe and its mother, the children of the schools, the old man on his staff, the aged woman in her snowy cap, all went the way of death. Religion was dethroned, God defied, blasphemy clothed the nation as with a garment, and that all could debase, and defile held sway. It infidel France still. And it all began by "attacking the word of God, denying its inspiration, mutilating its texts, and despising its precepts.

Can you not see from this how much depends upon the way we use the Lord's time for the children?

It is not a splendid secular education, it is not the army, it is not the navy, it is not the state nor the general government that gives safety, but a pure faith and a Christian people. "These are a country's strength," says Cumming, "for where these are there God is also,—a sun and a shield.

Only the possession of the Bible and a pure and active faith can save a people even in the present time.

"Godliness is profitable for all things, having promise of the life that now is, and of that also which is to come." We have been saved many times as a nation because of those who have held fast to the Bible, and who have boldly declared "The Lord is my banner, he is the God of my salvation, my strength and my deliverer." Be careful then in the use of the Lord's time for the children.

But what are we doing with the Lord's time for our neighbors? for the world at large?

God uses human instruments in saving men. He would not do a thing for this sin-cursed earth if no faithful ones come forward to carry out his plans. How much would have been done towards winning a bride for the Master if the members of the early churches had sat down at their ease? How I wish that I had time to tell you what they did do for the Lord! How in the Cottian Seps, and in France and in Spain, they protested against the awful idolatory of Rome, and averred in the very teeth of death that the Pope was the anti-Christ! All that we have of truth, of liberty and peace, we owe through God to those faithful, witnessing churches. They committed whole books of the Bible to memory and the very children could give a reason for their hope.

Make the needful preparation and then use every opportunity to save your neighbors, and thereby help to save the world, so far as it can be saved in the present time.

What are you doing with the Lord's time to help your ministers in their work? What if the teachers study hard and long, that they may be able to illustrate and make plain the beautiful lessons of the Holy Book, and then come to the school-room and find it nearly empty? No interested classes there, no Bibles, no black-board, with its comforting text for the day, no interested enquirers, no friendly helpers? How disappointing, how disheartening to the earnest servants of the Lord. But I hope you never have it that bad in St. Joseph, but that you are all co-workers together in hastening toward the day of God.

We can none of us be indifferent spectators of the mighty struggle that is going on in the world between the army of the Lord and the army of satan. It is not the on-lookers who win the battle: those who wield no sword and fire no gun, can never hope to overcome and have a seat with Jesus on his throne.

The minister, humble and despised though he may be, occupies the highest position that it is possible for any human being to occupy in this present state, for he is a herald, or messenger, of the King of the Universe. Beware then how you use him, for the name of the God is upon him. Strengthen him, help him, hold up his hands.

We have been pained here in Indiana by having our bright, young members take positions as teachers and choir-singers in other churches, by having our older members go to social gatherings on prayer-meeting nights and by having them stay at home to entertain company, or to go visiting on Sunday. But this does not often happen, and we thank God for the association of dear, devoted helpers. It is perfect inspiration to meet them week by week, in the courts of our God, where "we remember the works of the Lord and his wonders of old," and where "all that fear Him declare what He hath done for their souls." If some stay away we are sad, but we let it go and try to be patient, working away with all our might for the Master, sure that he will approve, and that some jewels will be won for our crown of rejoicing in the day of the Lord Jesus.

What are you doing with the Lord's time for the church? Each one of you has something to do with its prosperity. If only one member is indifferent it casts a cloud over the whole, and has an adverse influence upon those who are on the outside. If you who are in Christ, do not care for his blessed work, how can you expect sinners to come in?

Be always on hand in the church unless sickness lays you by.

If you have sweet, rich voices, consecrate them to the truth, use the Lord's time in singing for him. Have you a talent to speak? Speak for the truth! To write? Write for the truth! Other good causes may seem to need you, but the truth needs you more. You can encourage others to stand fast by your good example, and can awaken enquiries in reference to the truth by your active service by taking hold of the work yourselves.

There is so much to be done that I can hardly stop to eat or to sleep: an unseen hand seems urging me forward to fill with haste every precious moment, lest the time go by and the work be undone.

And there is so much to learn and to tell. My dear brethren and sisters what are you doing with the Lord's time?

Have you anything to show for it? Any precious gathered sheaves? Are you sending out letters of cheer to the lonely ones? Are you answering questions? Are you giving tracts or scattering books? Or are you living in sinful pleasure, reading penny trash, wasting the Lord's time in light and trifling conversation?

Do you want to know what one man did with the Lord's time? You have read about the slaying of the two witnesses in Revelations? Those witnesses stand for "a succession of individuals," their "death is figurative, of the extinction of their testimony. Whenever there is no witnesses to protest against Rome, then the death of the witnesses can be officially announced. At the beginning of the sixteenth century it was thought that the Waldenses were extirpated and the Lollards in England silenced. Only the Bohemian heretics remained. "These were summoned to appear and plead in person, or by deputy, on the 5th of May, 1511, in the Forum, or the Bread street, or market-place of Rome." Not a single person appeared "to testify for Christ and against the superstitions of Papacy," before that mighty throng "representing all peoples, nations, tie-tongues and religions. "Silence reigned in the council, and there "by a public act, the epitaph of the witnesses was written." The orator mounted the pulpit and said, "No one protests, no one opposes," i. e., "heresy is extinct."

And we all know that Rome denies to heretics the right of burial. Their bones may be picked by vultures, to float to the sea, but the earth may not hide them from the gazed men. It is well, let "them that dwell upon the earth rejoice over them, make merry and send gifts to one another, because these two prophets tormented them that dwell on the earth" by protesting against their evil deeds, for there is to be a figurative resurrection of the witnesses that will change the merry-making into mourning.

We shall see what God can do with a poor miner's boy by setting him against the whole world.

It is the 31st day of October, 1517, just three and a half years since the witnesses were pronounced dead in the Roman Forum, and here is Martin Luther boldly posting his theses upon the gates of the church at Wittenberg.

One witness is standing up: he has come out of the grave of a monkish monastery!

That "pale, emaciated monk" has drawn a Bible from a dusty library, unclasped it, studied it contents," and behold! he unfurls it as his standard and the great apostacy is unmasked, the whole world is shaken, kingdoms are arrayed against each other, tyranny is smitten, and liberty is born!

This champion who stood for an open Bible, had only a dead-plank pulpit in the market-place at Wittenberg, but in that humble stand he used the Lord's time to proclaim the message of the hour, and to preach against the false doctrine and the idolatry of the Papal church.

"Bulls were fulminated against him, menaces and bribes were used to turn him, but no power could daunt or put him down. Wherever he went he gave his testimony as the truth of God against Rome.

So great was the wrath of his enemies, that in order to save him from death his friends seized him and imprisoned him in the castle of Wartburg.

What could Luther do with the Lord's time in that lonely prison? Translate the Bible from Hebrew and Greek into his own German tongue! Oh! the results of that work [illegible] mind, for his translation of the "little book," has been multiplied and sold by millions of copies.

Others, when he was released from prison, heard him preach, and lighting their torches at the Bible lamp, sped forth "from the rivers to the ends of Europe!"

In 1530 Luther and his co-reformers called themselves Protestants (protestis)—that is, the witnesses!

England and Scotland and Wales have felt the influence of that reform and over the waters it has come, and here we sit in delightful homes with the dear Bible on almost every Anglo-Saxon stand.

How much, how much can be done by the son of an obscure miner when he uses the Lord's time for the Lord!

And on the other hand how much can be lost when the church forgets that her time is the Lord's, and falls asleep! Then it is the devil's church *alias* the church of Rome—uses the devil's time to sow the tares.

The churches of the United States went to sleep after the Advent proclamation was made in 1843-44. They forgot that "the continuation of the reformation is in the blessed volume still"—that it has its "meat" for every season, and that stupor and death will follow the rejection of the proffered food.

It is in the acceptance and in the earnest proclamation of the truths that belong to each age, that wake fulness, and reformation and life, can be assured. It belonged to the churches as a whole to accept the doctrine of the Advent, but [illegible] closed their ears and went off into lethergic slumbers—oblivions of the fact that [illegible] made them responsible for [illegible] of His b[illegible] lest the hand of Popery [illegible] its pages against the people.

But stealthily, like a gli[illegible]ng serpent, —while the churches slept—did the sleepless foe lay hold of the holy palladium of liberty, and withdraw it from our schools: stealthily did he sow the baneful seeds of idolatry, treason and infidelity, until he has all his arsenals filled, his minions armed, his hand on the nation's throat, and only God can save! In him is my trust; I do not fear.

I would like to pursue the subject farther, but I have already trespassed grievously upon your time.

Take warning and don't go to sleep!

Be faithful to the dear Advent message that you hear to men!

See that you use the Lord's time to warn men that the Lord is coming!

Say that—

He is near, even at the door. Dedicate every moment of your time to him whether laboring in the field, in the shop, at the anvil, or the loom—whether in the pantry, the garden, or the wash-room, let toil be the handmaiden of God.

The Jews are accepting Christ—in Europe and in our own land. They hope soon to have a home in Canaan with Christ for their King.

And Israel, of the Ten Tribes, is learning from whence he was hewn, that he,—though Anglo-Saxon called, —is Isaac's son. These are marvelous days. God is in the movements of the nations. His army, of the Anglo-Saxon race, will conquer the idolatrous world, but in the meantime we are looking for our own King.

"Christ is coming! let creation
Bid her groans and travail cease;
Let the glorious proclamation
Hope restore, and faith increase:
Christ is coming! Christ is coming!
Come, thou blessed Prince of peace!

Earth can now but tell the story
Of thy bitter cross and pain;
She shall yet behold thy glory
When thou comest back to reign:
Christ is coming! Christ is coming!
Let each heart repeat the strain.

Long thy exiles have been pining,
Far from rest, and home, and thee;
But, in heavenly vesture shining,
Soon thy shall thy glory see:
Christ is coming! Christ is coming!
Haste thy joyous jubilee.

With that "blessed hope" before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll from tongue to tongue:
Christ is coming! Christ is coming!
Come, Lord Je-us quickly come!

S. ROXANA WIXOM.

The Restitution.

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PLYMOUTH, IND. JULY 6, 1898.

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Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can feel it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

French and Spanish War

For the past week General Shafter's troops have been gradually closing in on the city of Santiago, and are now in position to assault the place. He has asked the Spaniards to surrender, and received the reply that they would not do so, but wished for time for the foreign residents and women and children to move out. They were given till noon of July 5, to do so after which the bombardment will commence.

The morning of the 3d Admiral Cervera undertook to run out of Santiago harbor with his fleet, but was met by the American vessels and lost his entire fleet, every one of the ships being on the beach or at the bottom of the sea. Admiral Cervera is a prisoner, with most of his officers and several thousand men.

The American loss on the land numbers from 500 to 1,000, and the navy loss only one or two men. The Spanish killed number several thousand men.

The troop ships have arrived at Manila and Admiral Dewey was to demand the surrender of the place on July 4, and if they did not give up then the city was to be assaulted. The other nations have not yet interfered with the combatants.

What Became of a Lie.

[We transcribe the following lines of Mrs. M. A. Kidder, in the *Jewish Gazette*.]

"First somebody told it,
Then the room wondered hold it,
So the busy tongues rolled it
Till they got it outside;
When the crowd came across it
They onward did toss it,
Till it grew long and wide.
From a very small lie, Sir,
It grew deep and high, Sir,
Till it reached the sky, Sir,
And frightened the moon,
For she hid her face, Sir,
At the dreadful disgrace, Sir,
That happened at noon.
This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers
A terrible crew:
And while headlong they hurried,
The people they flurried,
And troubled and worried
As it always do,
And an evil breed,
This monstrous lie goaded,
Till at last it exploded
In smoke and in shame:
While from mud and from mire
The player flew higher,
And, but the real liar,
And killed his good name."

Law or Gospel—Which? No. 15.

In view of the falsity of the visions referred to, what will the reader think of the person who has the audacity to say, Vol. 4, p. 148, "In ancient time God spake to men by his prophets and apostles [and then what?] Hath in these last days spoken unto us by his Son." Heb. i. 2? No indeed! That did not suit the Sabbatarian Prophetess: so she adds in place of these words of the Spirit, "*In* these days he speaks to *them*. [that is those to whom in ancient times by his prophets and apostles, for this is what the *language* means. Evidently her guardian angel on this occasion was not well up in English grammar] by the testimonies."

This plainly supplants the Lord Jesus Christ as a means of communicating with us. Prophets, apostles and Mrs. E White, these are they through whom in all past and present time God addressed the human family. Is it not a wonder and a pity that Jesus is counted out, or if not *counted*, out,—omitted?

On p. 197, of Vol 1, she says, "In slighting the light brought out by his messengers we slight the Savior of the world.

On p. 196 she says those who reject the message of God's servants, reject not only the Son but also the Father.

On p. 211 she says, "When the testimonies are doubted and given up satan.....launches them into open rebellion, which becomes insurable and ends in destruction.

On p. 230 she says, "My work for the past 30 years bears the stamp of God, or the stamp of the enemy. There is no half way work in the matter. The testimonies are of the Spirit of God or of the devil."

This being so, we know from the falsity of the testimonies quoted, and the character of the devil as given by Jesus, that the latter is the real author of them.

In Vol. 3, p. 492 she says, "Many have the idea that they are responsible to Christ alone [we presume this was another mistake of her guardian angel, who probably meant to say, *indebted*] for their light and experience, independent *from* his acknowledged followers;" the context proving that the acknowledged followers are the leaders of the Seventh Day Community, in her estimation.

In Vol. 3, p. 317 she says, "I know may compared to what it once was to preach the third angel's message. Those who now engage in this work .....have things made ready to their hand. The truth is *all* brought out for them,—arguments all prepared.

In Vol. 3, p. 451 she says, "God has bestowed the greatest power under heaven, upon his church, it is the voice of God."

In Vol. 1, p. p. 417 in speaking of erroneous views held by some in regard to the "Future Age," "American Costume" etc., they all want religious liberty.....would to God that they would be reformed or give up the Sabbath." Yes—seal of God as it is said to be, she would rather they would give it up than reject her testimonies.

In Testimony 33, p. 219 she says, "The instructions I have given by pen and voice have been an expression of the light that God has given me." [This shows that what she has said and written is not taught in the Bible, —if it were what need would there be for visions?]

Again, in reference to the Testimonies she says, "Do not feel that you can dissect them to suit your ideas, claiming that God has given you ability to discern what is light from heaven, and what is the expression of mere human wisdom. Will the reader bear the above in mind, while we quote from Vol. 1, pp. 561-5.———

"Brother A. C. W. introduced to us the matter of his combined patent washer and wringer. He has since made us a present of one. It does its work well and fast. Brother W. sent circulars which may can have by addressing us and including postage."

This is what may be called an inspired puff of a washing machine. She will allow no "dissection" of what she writes or delivers orally. It must all be taken for Spirit teaching, see previous paragraph. It would have been meant indeed for the patentee *not* to have sent her a machine under their circumstances. Were this affair not a gross caricature of divine things, it would be laughable.

In "Peck's Modern Prophet's and Prophecies," p. 3, we read of a President of a local Seventh Day Conference, (very) saying from the pulpit that the Prophet of the third angel's message in these last days is the greatest prophet that ever lived from Adam to this time. Jesus and Paul, and Peter, and John, and Isaiah, and Jeremiah, and Daniel, and Moses, and all the rest are totally eclipsed by Mrs. E. White, of Battle Creek, Michigan.

The Seventh Day Advent Church of Norwich, Conn., is authority for the following:—

"The publication of Testimony No. 11 was delayed by the publishers at Battle Creek, because they lacked funds. They informed the author, Mrs. White, of the situation, and a special Testimony, suited to the occasion was prepared. Here are her own words in reference to it:—'They need the influence of my Testimony to *move* the brethren' [to hand on the money.] See Vol. 1, p. 563. She says in addition, "I shall be blamed for speaking as I now speak."

Here explain as need be, we see TESTIMONY MADE TO ORDER; and the evidence that the publishers knew what string to pull to draw the money. Was it vanity that induced her to let this financial secret out?

In Vol. p. 31, we read:—"We have a positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meat, butter, spices, rich cake, mince pies, a large amount of salt, and all exciting substances used as food.

On p. 67 she was inspired to say "You have used the fat of animals which God in his word expressly forbids. Where does God forbid the fat of animals? If he has said nothing of the kind, does she not speak lies in the name of the Lord?

And as to eating butter,—she is divinely inspired to prohibit its use, although it was specially prescribed for the Son of the Virgin, Isa. vii. 14, by the prophet of God. Is it not supremely ridiculous?

Inspired to forbid *flesh meat*, while the priests under the law part took of it by divine direction: and the Father of the faithful killed a calf, and took butter and milk and prepared a repast for the angels of God who destroyed Sodom. And what of the passover of which Jesus partook on the night on which he was betrayed? What of the Spirit's command to let no one judge you in regard to meat or drink? Col. ii 16.

Inspired to say in Vol. ii. p. 68, "Cheese should never be introduced into the stomach," Scheeves 9 Sam. xvii. 18; and 2 Sam. xvii. 29 show that it was a regular article of diet in the times of David and Samuel, in Israel, and no fault found.

Vol. 2. p. 400 we find inspiration to the effect that "Eggs should not be placed upon your tables." To answer a fool according to her folly as Solomon advises, we do not see how they should hurt the table. Does not the Lord Jesus recognize an egg as an article of food in Luke xi. 12.

This Latter-Day wonder was also inspired to say that "This sinless pair [Adam and Eve] wore no artificial garments. They were clothed with a covering of light and glory, such as the angels wear.....They had not been clothed, but were draped in light." How does this agree with Dan. x. 5, and Mark xvi. 5; and Acts i. 10?

Our readers can take their choice; if they want to believe this leader of the Seventh-Day Adventist's in preference to the Spirit's testimony, they can of course do so,—but believe such drivellings as the above, especially when barefacedly *opposed* to the Word of Spirit, and at the same time to *believe* and *teach* the Bible is utterly impossible.

Inspired to say, was Mrs. White that "Adam was more than twice as tall as men now living upon the earth: and that Eve was not quite as tall as Adam." Spirit of Prophecy, Vol. 1, p. 25. What a momentous prophetic theme?

Page 99 says, "God as ordered beasts, and trees *many times* larger than those now upon the earth..... should be buried in the earth in the time of the flood." The character of these testimonies indicates the class of people she expected to take in her net; and we do not see how any other class could be taken.

In testimony 11, p. 10 Mrs. White by direct revelation from God was shown a dress to be worn by females who had accepted the tenets of the Seventh-Day Adventist's, she said:—"The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the side walk, and street without being raised by the hand."

In No. 12, p. 34, she must have forgotten herself for she then earnestly recommended uniformity in length and would say nine inches from the ground.

This Reform Dress was to distinguish the Lord's people from the world.....The Dress Reform answers to us as did the rituals of idols to ancient Israel, Testimony 22, p. 6-8, and on p. 67 she says, "Those who have this light and do not follow it will find that their blessings will be changed into a curse and their mercies into judgments."

In "Blanchard's Testimonies" from which we cull many of these statements, on p. 10, he says:—"I am credibly informed that Mrs. White does not wear this dress herself in California, and when she was asked why this was, she replied, The time has not yet come to adopt it in this state." We wonder if she still thanked God for the cross when she could not face the odium of the dress advocated by Fowler and Wells, and Graham and Jackson thirty years or more before. These men needed no inspiration, further than a desire to inculcate rules for living that would benefit the race.

Elder Conright who for more than a quarter of a century was a prominent writer and preacher among the Seventh Day Adventists, says, Mrs. White never uttered one prophecy God has been fulfilled, although prophesying more than 10 years; and that he has seen her scratch out whole paragraphs and even pages and write them differently. And has repeatedly heard Elder White suggest changes in the testimonies,—giving her words and ideas, and sentences which she would put in.

She now employs an educated copyist to re-write all her matter and put it into popular style for the press. Thousands of words and phrases not her own are put into these books so says Mr. Conright.

In four vols., recently published, 21 changes on an average were made to the page, or 63,70 in the four books. This is published over Mr. Conright's own signature. He says:

A large share of her last book "The Great Controversy," she copied from other authors and published it as inspirational. This matter was investigated before a committee in Healdsburg, Cal. Feb 28, 1889, and it was proven that she had page after page copied from Andrew's History of the Sabbath, and Wylie's and D'Aubigne's History of the Reformation, Life of Miller, Sanctury and other books. So glowing her an out and out religious fraud.

Communicated.

Proverbs iii 5.

Editor Restitution:

If you will allow me a little space in your paper, I would like to give a few thoughts on a subject that was presented to me a short time ago. It reads like this. "Trust in the Lord with all thine heart and lean not unto thine own understanding." We find two things taught in this verse, first, it teaches us to not build up a faith, or creed, of our own and say it is just as good as the one that the Apostles taught.

Now let us notice the first part of the text. "Trust in the Lord with all thine heart," and in the sixth verse it says, "In all thy ways acknowledge him, and he will direct thy paths."

How are we to lean on the Lord without first learning of him and his ways? How can one lean on something they know nothing about? How can one learn of the Lord except through the teachings of that holy book called the Bible. Paul says in Rom. x. 14: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

As it was in the case of the eunuch when Philip came to him and said, "Understandest thou what thou readest? And he said, how can I, except some man should guide me?" Acts viii. 30-31. And 2d Tim. iii. 16-17, it says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." We also read in Rom. xv. 4, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." And in Rom. iv. 20-25, Paul in speaking of the faith Abraham had in what God said, says, "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed if we believe on him that raised up our Lord Jesus from the dead who was delivered for our offences, and was raised again for our justification. and he goes on in the 5th chapter and first verse and says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." In 1 Cor. x. 10 we read, "Let therefore as hath failed and rather reproach be cast upon in the living God who is the Savior of all men, especially of those that believe."

Now I have stated and by the first, that as the only and infallible rule of the word of God, that gives us a knowledge of the Lord Jesus, that it is through him, in his words, or promises, and obedience to his commands that shows our trust in the Lord. Now let us notice the latter part of our text, it says, "And lean not on thine own understanding," and in the seventh verse we read "Be not wise in thine own eyes." Paul says in Rom. xii. 16: "Be of the same mind one toward another, mind not high things, but condescend to men of low estate, be not wise in your own conceits." Solomon tells us in Prov. xxvi. 12, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." And he also says in the twenty seventh verse, "Whoso diggeth a pit shall fall therein and he that roleth a stone it will return upon him."

Now I understand from Solomon that if we attempt to build up some other doctrine than will be sure to fall in the end. Jesus says in John x. 1, "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." It seems to us the tone of this verse, that Jesus meant to teach us that there was only one way to get in the fold. And Paul says in Eph. iv. 5, there is "One Lord, one faith, one baptism, one God and one Father of all." But says one how are we to know which is the right way when there are so many different doctrines taught? I would say that there is only one doctrine to build your faith on, and that is the doctrine taught by the "Apostles and Prophets, Jesus Christ being the Chief Corner Stone," and Jesus tells Thomas, "I am the way, the truth, and the life no man cometh unto the Father, by me." John iv. 6. And John the revelator says, "And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in the book." Rev. xxii. 19. This had ought to be enough to convince any one that they should not lean on their own understanding, but should lean on the Lord in all things, or in other words put our whole trust in God and his promises, believing firmly that he will do all he has promised to do for us, if we prove faithful and obedient to the end. How can one lean on the Lord and turn their ear unto fables: Jesus says, "But in vain they do they worship me, teaching for doctrine the commandments of men." Matt. xv. 9 and Paul in Col., ii. 23, says, "Which things have indeed a show of wisdom in will worship, and humility and neglecting of the body: not in any honour to the satisfying of the flesh," and in 1 Tim., iv. 8, it tells us, "For bodily exercise profiteth little: but Godliness is profitable unto all things, having promise of the life that now is and of that which is to come." It seems to me that this had ought to be sufficient evidence to show any one the difference between putting your trust in the Lord, and leaning on your own understanding. Now let us look to ourselves closely, and see if we are putting our whole trust in the Lord, if we are not, then we are building our faith on the sand, and Jesus tells us that a house built on the sand will not stand, and I would say, for any one to build their faith on any thing outside of the Bible, is a very frail thing to build on, and is very easily carried away by every wind of doctrine, or as Paul tells us Col., ii. 22, "After the commandments and doctrines of men."

Submitted in love of the truth.

J. H. WILLIAMS.

Dear Brethren and Sisters:

I am looking for the soon coming of Christ to this earth to gather the faithful ones in his everlasting kingdom. My prayer is that I may so live that I may be found worthy when he comes to gather up his jewels.

Your Sister in Christ.

SARAH HADDEN.

Chautauqua excursion via the Nickel Plate Road, July 8th, tickets good to return to July 12th. Ask Agents.

Bird of Gladness.

Thou art a delight to me,
Bird so fearless wild and free,
Jesting in the genial time
Of the rosy summer's prime,
Mounting in thy daring high,
Skimming where the meadows lie,
Over flowers and lilies of love,
Nestling then among the trees,

Sweetly as the dewy air,
Thy merry music warbles rare,
Through woods that softly blow,
Over hills and valleys low,
From morn to eve, with skilled mood,
The heart of man to gladness stirring,
While o'er your head shall be,
Your Father's watchful care,
Carefully provide for thee.

While thy notes to you we sing,
Tuning heart glad thoughts they bring,
And I echo back the song,
Daughter, child and faithful servant,
O, who constant remembers,
Our Father loves us best,
Ever watcheth over me,
As he watcheth over thee.

—Rev. Robert J. Wilson.

A Mother's Love.—It Never Dies.

For that little unheeding bundle, a mere seed of life, the mother heart pours out all the royal tides of love, asking no reward save the privilege of service, and the opportunity of nourishing it out of nothingness and little-ness into largeness and beauty. And though in later life the child, through deceit and flattery, goes astray, and dress from home only to be shattered and wrecked, yet the sacred tide of love still flows on, and the golden cord of love unrolling, holds the child fast and draws it back out of all the confusion and storm. Having borne the child's sickness and infancy, having carried its ignorance and disobedience in youth, at length the mother bears its follies and vices and even its crimes. Between the cradle and the grave there is not a single hour when the mother heart will not open wide the arms to protect the child by reason of the great love she bears it. No young man can walk in evil ways while the thought of mother's love is in his mind, and the word "mother" is on his lips. Before he can pass through sin's gate and journey along the highways of wickedness he must banish every thought of mother, every remembrance of her kindness and love. The thought of mother will dash to the ground the ruinous cup raised to the lips. *Forget not your mother.*

Low Rates to Chautauqua. The Nickel Plate Road will sell thirty day limit excursion tickets July 8th. Inquire of Agents. 11

If you have ever watched an icicle as it formed, you would have noticed how it froze one drop at a time until it was a foot long or more. If the water was clear the icicle remained clear, and it sparkled brightly in the sun; but if the water was slightly muddy the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or thing at a time adds its influence. If every thought be pure and right the soul will be bright and lovely, and will sparkle with happiness; but if there be thoughts and feelings impure and wrong the mind will be soiled, the character destroyed and darkened, and there will be final deformity and wretchedness. How important. Even, that we should be on our guard against every evil impulse and desire.

The Same Old Trio on a Brand New Schedule.

There's been no more added, three express trains in each direction were considered sufficient, but it was deemed desirable to make faster running time with some of our trains, so the new schedule was put into effect June 26th. 11

Very Low Rates to Omaha, Neb.

Via the North-Western Line (Chicago & North-Western R'y). Excursion tickets at exceptionally low rates to Omaha and return (affording a visit to the Grand Trans-Mississippi and International Exposition, Omaha) will be sold July 12th, account of National Republican League meeting. For rates and other information ask your nearest Ticket Agent, or write, C. Traver 507 Smithfield street (Park Building), Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago. 11

One, Two, Three. This expresses the numerical strength of daily express trains in each direction effective on The Nickel Plate Road with their Spring Schedule. 11

It is said that of the eleven millions of people in Mexico, eight millions never saw a copy of the Bible.

The Nickel Plate Road Chautauqua excursion leaves Chicago and intermediate stations to Cleveland July 9th. 11

Poetry.

Choose.

There are two ways which we may take,
'Tis but with us the choice to make,
Wide is the gate and broad the way,
Where multitudes will go astray,
And worldly pleasures view'd as sin
Are all allowed to enter in.
Straight is the gate, narrow the way,
Where some are walking day by day
A good old way, long tried and true,
A living way ever new.
Come now, for there's no time to lose,
To-day choose, to-day reflect and choose

There are two leaders and we may
Choose which we will and him obey,
One all He promises will employ
Both soul and body to destroy,
And as in Eden, so he will
Tempt and deceive and ruin still.
The other is a Leader true,
All he has promised he will do,
He knows the way and to the end
Will be an ever present Friend.
To come, do not for self repose,
But hear him now and wisely choose.

There are two destinies, and we
Can now decide which ours shall be,
The broad road leads to endless woe
Where those we love below must go,
Remorse, despair and disonor,
Forever is their portion there
The narrow way leads home to God,
Where in the presence of our God
With saints and loved ones gone before
Is peace and joy forevermore.

Communicated.

What Do You Know About Faith?

If some one should suddenly ask your the above question, what would your answer be? Suppose each one reading the above question, were to give a brief, an answer, would each answer be in substance the same? What do you think? I intend giving a few thoughts on the question. I would so much like to know how many of you, who read this article, think the same?

In the abstract, I regard faith as the basic principle underlying every reasonable, thoughtful, rational action. In discussing this question, we must distinguish between *faith* and *credulity*.

Faith requires *rational evidence*, credulity may thrive upon *superstition* or *emotion*. When a farmer sows grain, he does so in faith, believing the result will be a crop. He has the evidence of past experience, and this evidence, is sufficient. Should you lend a man money to be returned at a stated time, and you have the evidence of past experience, that he is truthful and honest, you have faith (confidence) that you will receive it again according to his word. Should you lend it to a stranger, whom you don't know you cannot have the same faith (confidence) because you lack the evidence. Evidence, I take it, is an essential prerequisite to faith.

Bro. S. said: "This brings us to a philosophical conclusion that faith is an effect whose exclusive and only cause is evidence—so much so, that no evidence, no faith; strong evidence, strong faith; weak evidence, weak faith; clear evidence, clear faith; cloudy evidence, cloudy faith; in all cases the faith will be the exact counterpart of the evidence which produced it. We might as well suppose fruit without a tree, a stream without a fountain, or an effect without a cause, as to suppose faith without evidence. We may have any amount of credulity without evidence, but faith is absolutely dependent upon evidence for its origin."

When you ask a Trinitarian for evidence that three gods make one god, does he not tell you that "it is a great mystery, we cannot explain it, you must take it on faith." Faith is the wrong word, you must take it on credulity.

The Bible speaks of faith as being the gift of God. True, I will illustrate how it is the gift of God, in the following quotation: "Since God has commanded man to believe, we conclude that man possesses the inherent power to believe. If he had not that power, as an inherent quality of his own mind, he is no more responsible for its exercise, that the unconscious dust he tramples beneath his feet. Every promise, from the first promised access to the tree of life, in the blooming garden of Eden, down to the last promised ingress to the tree and river of life, in the closing up of the Apocalypse presupposes the free agency of man to believe, or not to believe, at the peril of his salvation or condemnation. Faith is not the gift of God in any other sense, than that of the power to walk, to talk, to think, to reason, to love, to hate, to taste, to smell, or to exercise any organ or faculty of body or mind is the gift of God. *God is the author* of these faculties and organs, but not that devil opposed nor exercise. It has not its low because God made my eyes, that therefore he sees for me, or because he made my brain, that therefore he thinks for me, or because he *made the organ of faith*, that therefore he believes for me. God is only the author of faith in that he made the brain with which man thinks, and is the author of the word, by which faith is developed. Man possesses a distinct intellectual faculty of faith. If he had not this faculty evidence would no more affect his mind than if it were a stone.

Paul reasoned in harmony with the above, when he said: "Faith cometh by *hearing*, and hearing by the word of God."—Rom. xi. The faculty of hearing the word of God produces an effect on the mind, which we call faith. If a man has no avenue by which the word of God can reach the mind, he can have no faith.

Paul also shows that there can be no faith without evidence, he says: "Faith is the substance of things hoped for, *evidence of things not seen*." Religiously there is no faith apart from *God's word* and *evidence*.

We read in Heb xi. 6: "Without faith it is impossible to please him. (God.)

OF FAITH?

In this matter we are shut up to one proposition. See Eph. iv. 4-6, "There is one body, and one spirit, even as ye are called in one hope (the result of one faith) of your calling; one Lord, one faith, one baptism, one God and Father of all."

Now, we have before us these statements:

1. The way to *study* faith, it must come by *hearing God's word*, in place of being some supernatural gift.

2. Faith is the *evidence* of things *not seen*.

3. Without faith it is *impossible* to please God.

4. There is only ONE FAITH which comes as a result of hearing and believing God's word.

5. Therefore, in order to please God, it is essential to understand and believe the ONE FAITH, as revealed in the Scriptures.

6. Hope is expectancy, whose parent is faith.

7. The one faith is belief, caused by evidence, with regard to a definite promise of things not seen, but made real, by indisputable evidence, in a definite message, charged with power from God, called THE GOSPEL, by means of which we may be made "unblamable and unreprovable in his (God's) sight. If ye *continue in the faith* (having embraced it) grounded and settled, and be not *moved away* from THE *hope of* THE *gospel*, which ye have heard." Col. i. 23.

9. "*The Faith*" is not some miraculous gift, given in answer to prayer, but sublime truth, conveyed to the mind by *being taught*. See Col. ii. 7. "Rooted and built up in him, and stablished in *the faith*, as ye have BEEN TAUGHT, abounding therein with thanksgiving."

THE ONE FAITH

is the common salvation. See Jude 3. "I gave all diligence to write unto you of our common salvation, it was needful for me to write unto you, and exhort you that ye should *earnestly* contend for THE FAITH which was once delivered unto the saints."

If it was "*needful*" in those days to write and exhort, "that ye should earnestly contend for the faith once delivered unto the saints." *Is* that what is it to-day, when the baneful blight of liberalism has swept the earth like a black pall? Men who once stood in defence of the faith, now pull down the bars, and even call those who persistently refuse to obey the gospel brethren, and invite such to membership and communion.

I am apprehensive that if judgment has commenced at the church of God, what shall the end be of those who obey not the gospel?

Fearful judgment awaits those who refuse to obey the gospel, and I, for one, dare not lull them to sleep by teaching smooth things, and thus knowingly let them glide along to destruction.

With regard to faith, we can have evidence that the thing believed will become a fact, but to be able to demonstrate how it may be done, we cannot. Paul said to his judge, "why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 8. With Paul, it was perfectly credible, as he had conversed with one who had been raised from the dead.

On this line, I will quote, as follows: "Faith believes the promises, and hope expects to receive them. That faith upon which the approbation of God rests, is of the Abrahamic type. No other kind of faith will be approved of God. A class of philosophers have arisen in these last days who will believe nothing except that which they can demonstrate.

Rationalism is fast supplanting the true faith. What we can demonstrate is not faith, but knowledge. The simplicity of Abraham's faith was to trust God for what he did not understand."

TO CONFESS BELIEF, IS TO AVOW FAITH.

"To have faith there must be something definite to which it can attach. The faith that pleases God, is to have confidence in the message he sent his Son to deliver, and that relates to one system of divine truth the Bible calls the "ONE FAITH," and having laid hold upon it, says: "Continue in THE FAITH grounded and settled, and be not moved away from THE HOPE of the gospel." There being but one faith, one hope, and one gospel, our faith must grasp this *unit* system of truth.

Now, as there is but one gospel, and Jesus preached the gospel he was sent to preach, therefore, whatever message he preached as gospel, must be the one gospel, the one faith, and the hope it engenders is the hope of the gospel. The message he heralded during the entire period of his ministry was

"THE GOSPEL OF THE KINGDOM,"

and along with it he says, "repent, and believe the gospel."

He says to his chosen followers "Go ye into all the world and preach the gospel to every creature. He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned." When he sent his disciples to preach the gospel, what did he intend them to preach? We can get the answer from Jesus, himself, in Luke ix. 2: "He *sent them to preach* THE KINGDOM OF GOD."

What did they *do*? See verse 6: "And they departed, and went through the towns preaching THE GOSPEL.

Again, in Acts viii. 12: "When they believed Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ they were baptized both men and women." Now, as there is but "one hope," "one faith," and "one gospel," and the above is what Jesus and those he sent preached as this *unit system*, therefore it is the "one faith" which alone is pleasing to God.

Reader, has your mind grasped the "one faith?" If any of you *have*, and you have been baptized *before* you learned the "one faith," and have not *obeyed since*, you have no claim to the promises of the gospel. Don't delay, the King is coming soon.

W. H. WILSON.

Who Shall Inherit the Kingdom of Heaven

There is a question of vital importance that confronts every professor of Christianity, and that is, "who shall inherit the Kingdom of Heaven?" I believe that all professors of Christianity expect to receive this blessing; but is it promised to all of them? I fear not; for Christ says, "many shall strive but few shall enter;" again he says, "broad is the way that leadeth unto death and many enter in thereat." It is of great importance to man to learn how to start and what path to take. Men in his cunning has staked out the broad way, full of paths leading in every direction imaginable, and all claiming to center in Heaven. There are priest's potsdilled with "holy water" to be sprinkled on, and there are sprinklers to sprinkle any one that willeth. There are men with pitchers of water ready to pour water on you if you wish, and if you will not accept either of these ways then they will take you into the water and baptise you by a complete burial in water, but many have the image of the thief on the cross to tell you to look at that and you do not need to be baptised at all. I will ask those who use the thief on the cross to prove that baptism is not essential to salvation to give a scriptural proof that the thief had not been baptised. They have all kinds of inducements to increase their membership, something like they use at the county fairs. All kinds of amusements to attract men and catch them. Oh vain man! will you allow them to cheat you out of the eternal life that Christ offers to them who love and obey him? God has established the way that leads to eternal life. If you wish an inheritance in the Kingdom you will have to walk in his way. As soon as man had disobeyed and fallen into a dying condition, God gave to us a light to light our pathway through the "valley of death" into the eternal age, and that light was the promised Redeemer. In that promise he said "the seed of the woman shall bruise the serpent's head" and he also said that the seed of the serpent should bruise his heel. The seed of the woman (Christ) only three days and nights on his journey and then he was healed and became victorious over death, and has entered into the heavens there to remain, not forever, but until the time of the restitution.

Some teach that we have to go to heaven where Christ is, to get our reward. How differently Christ taught those that had faith in him. He told them "where I go ye cannot come. I go to prepare a place for you, and if I go I will come again and receive you unto myself that where I am there ye may be also." And God's evidence, given by the angels was, "This same Jesus shall return in like manner as ye see him go into heaven." When that noble man receives for himself a kingdom he will return, and he has warned all of his followers to watch for his return, and to all his faithful servants he will give a rulership according as they are worthy. But says some we have the kingdom in our hearts. Do they have faith in God's word? I fear not. For God said by the mouth of Paul that "flesh and blood cannot inherit the Kingdom of God." Is not man in this life a flesh and blood creature? Christ said to Nicodemus, "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." So if Christ had the correct view, man enters into the kingdom instead of the kingdom into man.

Well says one, "you are so very particular as to who baptises you, that is all foolishness, for any one can do that." But that person is in God's word? Let us see who Christ commissioned to perform the act of baptism. By referring to the 28th chapter of Matthew and the 19th verse, you will find that the commission was given to those who taught the gospel, so if we place our trust in the Lord it is evident that we will not mock at him by allowing ourselves to be operated on by one that teaches a perversion of the gospel. I often hear it said that there are some out of all sects that will be saved, or go to heaven, as they claim. Have they not exalted themselves a little too much? Are they not liable to have to be, as Paul says, abased? Are they superior to David? Peter said that David had not ascended into heaven. We often hear it said "that it don't make any difference what church you belong to you will be saved any way, if we are only good." I notice that they who hold this broad and free idea are very careful not to be members of God's church, or the body of Christ. They like the "go as you please" way instead of God's way.

There is to be a Kingdom established when the Messiah comes and there will be no classes in that Kingdom, Immortalized and mortal beings, when all nations gather together to destroy God's people (the Jews) and take their goods and wealth then and there the Lord will destroy all those that he knows are not fit to enter into the age to come and the left of nations will dwell on the earth, and be ruled over by the redeemed of the Lord. Christ promised the apostles that in the regeneration they should sit on twelve thrones judging the twelve tribes of the children of Israel. It is therefore evident that this honor will not be given to any one else. It is not promised to those chosen from among the gentiles, but they who are chosen from among the gentiles are to rule over the nations, not over the Jews. Paul says in the 26th chapter of Acts that he was "judged for the hope of the promise made of God unto the fathers." We find this promise made unto the fathers was an inheritance in an everlasting Kingdom of God, under the whole heaven. We are informed by Paul that in times past the gentiles were "without Christ, being aliens from the covenants of promise, having no hope, and without God in the world, but now in Christ Jesus ye who were *afar off* are *made nigh by the blood of Christ*." Since the middle wall of partition has been thrown down that the gentiles should be fellow heirs and partakers of God's promise through the seed of Abraham; *by faith in the gospel* and in *being* a doer of the same should share in the heirship of the hope of Israel, which those who sleep in the dust cannot receive without a resurrection *from* the dead. If we are of the faith of Abraham and have put on Christ by being baptised into his name then we are promised a *joint* heirship with him and an inheritance in the Kingdom of *God*, provided we *continue* in well doing.

Brethren it is my hearts desire that we, one and all, may in the day that Jesus comes to claim and crown his own that he may find us in a worthy condition, find us of the faith of that well tried Abraham, that we have kept the faith, that we have been begotten by the gospel, been buried in baptism, planted in the likeness of his death that we also may be in the likeness of his resurrection, find that we are worthy to be called the children of God and joint heirs of Christ to the promise of God made to Abraham and to his seed. If we be in Christ and continue we will share the everlasting kingdom in Christ and be like him—spiritual beings—and cannot die any more, and will possess the kingdom that is "to be given to the people of the saints of the Most High." This long line of ancient worthies reach all the way from righteous Abel down to the coming of that great King, the Messiah. May we share in these spiritual blessings is my prayer.

JOHN PORTER.

A Good Way of Doing Good.

Christian! You are certainly eager to do all the good that lies within your power, are you not? You are to co-operate with your heavenly Father in carrying forward his great work among the children of men. You are aware of the fact that in this land of Bibles, and churches, and Sunday-schools, there are multitudes of people who are woefully ignorant of God's plan of salvation. The question proposed by the evangelist Philip to the Ethiopian eunuch would be very appropriate in their case: "Understandest thou what thou readest?" And no doubt many would reply in the very words of the eunuch: "How can I except some man should guide me?" You remember very well, do you not, how you lived for years in total ignorance of God's ways, until one day a preacher came to you and by a few simple suggestions threw a great flood of light upon some portion of God's word which had up to that time been wrapped in mystery. The preacher was not a public orator who by his pleasing ways and elegant speech won you for the truth of God, but an unassuming little tract or leaflet, sent or handed to you by a friend. This modest preacher, however, was "mighty in the Scriptures," that is full of Scripture and references, pointing out in short, comprehensive sentences the plan of salvation: and in this way, perhaps without hearing a single public discourse, you were *induced* to search more deeply after God's truth. And to-day you and your family rejoice in the hope of the salvation which is *ready to be revealed* at the last time. Now, dear brother and sister, allow me to direct a few words of exhortation to you. You have been blessed by our kind heavenly Father with the means of not only sustaining your own family, but also of doing good to others. No doubt you have done with your might what your hand found to do, but perhaps it has never occurred to you that by spending a small sum of money you could reach and do lasting good to a large number of persons. I hope this will appeal to your good judgment.

Much can be accomplished by tract distribution. Purchase a number of different tracts and leaflets on Bible topics, and have them on hand in your home for distribution among your friends and relatives. Last winter while in the city of Cleveland, Ohio, it was my privilege to share the hospitality of a kind and devoted Christian family, and I noticed one day that a man called upon the generous host on some business, and after the transaction the brother handed the caller some tracts kindly requesting him to read them, which the gentleman consented to do. It will be well, also, to enclose a leaflet when writing to friends and relatives at a distance. It will cost us extra postage, and even if it did, you are actually doing good in this way. And again, why not send your tracts out among your acquaintances in your vicinity? Also take a number with you to church and pass them around after the meeting. The writer has observed during his labors in the evangelistic field that many were eager and purposely waited until he would reach them with his tracts; and others called on him for tracts. Brethren and sisters, cast your bread upon the waters. Do good, speak a kind word to those about you, in the hope of turning many, or at least some, to righteousness, and remember "that who converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Submitted in love,

A. H. ZOLMER.

The spring change of time on the Nickel Plate Road has shortened up the schedule of trains. Our Peerless Trio of Daily Express Trains are better than ever. It

Our Love Feast.

Dear Restitution:

Please find enclosed money order to pay for my paper another year, as I cannot do without it in these trying *times*, and the balance *you can use* to help send THE RESTITUTION to some brother or sister that is not able to pay for it, for if they love to read it as well as I do they would be lonely to be without it, and to the dear brothers and sisters, I have read all your good letters and was much encouraged. I am still in the one faith, and I am watching the signs of the times and trying to keep myself unspotted from the world, and trying to live a Christian life. I am watching and waiting for the coming of our Lord and Master. Your Sister in hope of eternal life.

MARY A. VERMILLION

Dear Restitution:

I think my time has about expired for the dear old paper, I call it old for surely it has been almost a constant visitor at our home for over forty years, but of course under different headings and editors, but all the same good paper, and since the death of my dear husband I am feeling so very lonely that I know I appreciate the paper more than ever before, as it brings encouraging thoughts of the resurrection and that glorious kingdom that is to be established on the earth, where we hope to meet our loved ones never more to part.

MRS. H. BERGOCK.

Dear Household of Faith:

This is the first time that I ever attempted to write, but I hope the brethren will pardon me for writing, being so ignorant; but when I read so many encouraging letters from the brethren and sisters I take new courage, thinking that the hardships we have to bear only tries my faith. We hear no preaching of the gospel, only what we get through the good paper, which is greatly cheering to us. We hope and pray that some teacher will pass this way and give us some good straight preaching, for we are hungry for the bread of life. We read the paper over and over till we almost wear them out, and can hardly wait for the next. I feel so thankful to the brethren for the paper, I hope in a few more months that I will be able to pay what is behind on the good old paper. I am living in a new neighborhood, when I hold forth the Word of truth to them, they say that is strange doctrine, or a new doctrine. But in reply, I tell them that it is as old as the Bible, for the Bible teaches it. Oh, I wish I was able to tell them all the good news concerning the kingdom of God. I have got some of them to read the paper, but I can't see as it makes any impression on their minds. May God bless you all, is my prayer.

Yours looking for the King,

JOHN M. HERRON, SR.

Dear Restitution:

We are very lonely and the visits of the paper help us to spend some of the time in reading, it gives great satisfaction too. No, we are not alone, for God is with his servants, and I do put all my trust in him, for there is none other to trust in. Pray for us that we may be found worthy to see the Savior in peace. We are looking for him and trust we may hear, "Well done, good and faithful servant."

MRS. I. JANE MERRITT.

To Chautauqua Lake. The Nickel Plate Road runs a low rate excursion July 8th. It

Obituary.

Israel Elias Forsyth, died June 23, 1898, after a long illness of Cancer of the stomach, age 58 yrs. and 8 mo. He embraced the truth in 1885, and was a defender of it. He was very patient during his sufferings and died in the faith of the gospel, which is the hope of the resurrection.

He was a native of Canada, moving to Pennsylvania in 1880, and in 1882 moving to Batavia, N. Y. where he since resided. He was the leader of the "Little Flock" here. He is survived by his widow, one son, Charles H., and two daughters, Mercedes and Carlotta.

Words of comfort where spoken by Elder A. C. Newell and he was laid away to rest June 25th, in Batavia cemetery to await the coming of the Master.

MRS. I. E. FORSYTH.

The Young People's Christian Union of the Universalist Church will convene at Chicago July 13th, to 20th, and the Nickel Plate Road will offer excursion tickets for sale July 12th, and 13th, good returning July 15th to 21st, inclusive. It

Iowa Conference.

The Annual Conference of the Church of God in Iowa, will convene at Marshalltown, Iowa, Thursday August 4th, 1898, and continue over August 15, 1898. Will occupy the grounds we occupied three years ago, and adjoining the grounds occupied for the last two years, on North 3rd Street, opposite the Green house. Marshalltown is situated at a junction of the Chicago and Northwestern, Great Western and Iowa Central Railways, and on account of the excellent service of these great trunk lines, is easily accessable to any part of the State. Take street car to the cemetary and it will take you right by the tent for only five cents. Brethren, it is with a glad heart we pen the notice of this meeting, for as we look over the events of the past year, we feel to lift up our heads and rejoice, for we know our redemption draweth nigh, and the coming of the Master is near at hand. Do not your hearts feel glad to contemplate these things? And do you not feel like making a small sacrifice to come to this meeting, and there our hearts and strengthen our faith. God willing, we expect to have Brother C. C. Ramsay, and Brother Hudler, and others with us. Now, brethren, make an extra effort to attend this year, we are sorely in need of your council to help the work in the State, will you not come and help us? There are many important matters to be decided and it all depends upon you, we pray that each one will realize it is their duty to attend this Conference. Remember, "Where there is no sacrifice there is no reward." May God give a stronger desire than ever before to attend the Conference, and let us say to you, "Cherish the thought, keep it always in your mind." Commence at once to prepare, and come and do your duty. Only a few more trials, only a few more tears, and then the welcome plaudit of "Well done, thou good and faithful servant."

O. J. Allaire, Sec'y.

Editor Restitution:

I wish to state through The Restitution that Brother George Kidwell is going to hold a meeting at the Hix School-house, six miles from Climax, Mo., beginning August 4th and continuing over one week. We hope that much good seed will be sown among the people.

Effie C. Howard.

Summer in Colorado.

Colorado is particularly inviting as a summer haven. The climate is remarkable for its invigorating effect, and the State is rich in grand scenery and points of interest where a vacation may be pleasantly spent. Special arrangements are being made for the entertainment of visitors who are this season expected to be attracted to the seclusion and quiet of the Rockies and the hills and canyons of that great wonderland. Colorado today is nearer home than in former years. The fast schedules of the Pennsylvania Route and connecting lines bring the Centennial State within easy reach, and the cost of a trip thither is no longer a luxury. The special low rate Tourist Tickets over the Pennsylvania Lines places the cost for transportation within the limit of the usual allowance for vacation trips. For special information about rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 31.

Vandalia Line Fast Trains.

Commencing June 20th the Vandalia Line will resume its fast train service between Terre Haute and St. Joseph, leaving Terre Haute 1.00 P. M., arriving Crawfordsville 2.39 P. M., Frankfort 3.32 P. M., Logansport 4.35 P. M., Culver (Lake Maxenkuckee) 5.38 P. M., Plymouth 5.57 P. M., South Bend 6.36 P. M., St. Joseph 7.50 P. M. Southbound leave St. Joseph 4.00 P. M., South Bend 5.13 P. M., Plymouth 5.57 P. M., Culver 6.18 P. M., Logansport 7.20 P. M., Frankfort 8.28 P. M., Crawfordsville 9.14 P. M., arrive Terre Haute 11.00 P. M. Daily except Sunday. Elegant couches and parlor cars. Address nearest Vandalia Line Agent for details. E. A. Ford, General Passenger Agent, St. Louis, Mo.—july 15.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

To fill the sphere which Providence appoints is true wisdom; to discharge trusts faithfully and have exalted ideas, that is the true mission of good men.

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Spillman, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Green and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of the like previous faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel,

J. K. Thompson, Elder.

Reduced Rates to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, U. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 28th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

The Unexcelled Dining Car Service on The Nickel Plate Road.

Beginning Monday June 20th, breakfast will be served *A La Carte*, on dining cars of Nickel Plate Road, July 14.

On Sundays parties of five or more can go anywhere and return within one hundred miles on the Nickel Plate Road for $1.00 for the round trip. Ask agents.—july 31

Ask Agents about Sunday Outings on the Nickel Plate Road. Parties of five or more can go anywhere on the Nickel Plate Road not to exceed one hundred miles at a round trip rate of $1.00.—july 31

Get Particulars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.—july31

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at 5.18 a. m., 6:41 a. m, 9.26 a. m., 2.10 p. m., 6.10 p.m., and 9.45 p. m.

Depart for the East at 2.45 a. m., 4.50 a. m., 10.38 a. m., 5.47 p. m., 7.50 p. m. and 8.52 p. m.

J. E. Hanes, Agent.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wines,	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Ilsworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results	10.00
A Friend of Truth.	1.00
Mrs. S. A. Wickizer.	5.00
Mrs. A. M. Sigler,	10.00
Mrs. Mary J. Riggs.	2.00

Our Helping Fund.

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Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

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The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at H. Cheney's home at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, an ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or R. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antoon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowker Hall, on Willoughby Ave., near Broadway.

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The congregation at Schulls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tetzell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Schulls, Oregon, Assisted usually by Elders W. L. Skeels and Wm. Prosser both of Schulls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stop and all of these gatherings.

The Church of God at Bison, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Muchamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbush, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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THE IDEAL CHURCH.

The ideal church does not exist today in reality, only in our fancy or imagination. In our minds we form from the knowledge we possess of the subject, our ideas of what would be a model or ideal people, governments, societies, etc. It is well that we should have the highest and noblest ideals toward which to direct our efforts, and better still that we cannot attain them completely in this present life, or we would cease to strive when we reached them, and feel that our work was finished.

The true method of discovering the duties, laws and results of a religious body, is by making a conscientious study of God's word, and from the knowledge obtained therefrom, form our ideas of a model church. Too many people form their ideas by studying the various church denominations, and select out a certain one which they deem most perfect, judging from the standpoint that a good service is one that pleases or entertains for the time being, but the higher and nobler object for one's attending any religious service, is to worship God and to be instructed on such subjects that will tend toward building us up spiritually and helping us in our daily walk and conversation. How often have we heard this remark made especially by the city church going people. "I attend this church because the music is simply grand." While good singing is inspiring and elevating and necessary to a good service, let us try and discover some of the other essentials.

The aim of a church organization should be to work harmoniously together and strive to be as a single Christian person. The conduct of the church as a whole should be Christlike, the same as each individual of that body professing Christ, attempts to imitate him. For God's people will not only be rewarded individually when Christ comes, but will be received as a church as well, for "He loved the church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph., v. 25-27.

First, we must look to Christ for instruction, for he is the "head of the body or the church." He is the vine, we are the branches; if we abide in him we shall bring forth much fruit; for without him we can do nothing. "As the Father hath loved me, so have I loved you; continue ye in my love." How? "If ye keep my commandments ye shall abide in my love." "This is my commandment—that ye love one another as I have loved you."

The love or charity of church members toward each other is certainly an essential quality of the ideal church. I think the lack of this is one of the chief reasons why our churches do not prosper more. Our words and actions toward one another are being constantly noted by all the outside world, and, they have their influence either for good or bad. Oh, may our influence be for good, and it will, if we will but only look more for the good that is in our neighbors, instead of the evil, if we are constantly finding fault with them the world will know we are not the Lord's disciples. Jesus says, "By this shall all men know that ye are my disciples, if ye have love one to another."

The spirit of forgiveness, closely connected with that of love is not exercised enough. So often are we commanded to forgive, for we cannot expect to be forgiven by our Heavenly Father only as we have forgiven those who trespass against us.

Now let us see what advice Paul, a follower of Christ, gives to the various churches. Although the local churches of his time were probably different in many respects from ours of to-day, I think it would be very profitable to us to follow the same precepts to-day; for if carried out, they would certainly form an ideal body of Christians. So why not accept the kind of church of which Jesus and his followers approve as our example or ideal, just as the individual Christian takes Christ as their pattern.

In Paul's first epistle to the Church of God at Corinth, he first of all exhorts them to "unity—unity in mind. He says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1-10. In his letter to the Ephesians, Paul entreats them to endeavor "to keep the unity of spirit in the bond of peace." Also to the Philippians he exhorts to "stand fast in one spirit, with one mind striving together for the faith of the gospel." We are given different talents or positions in life; these, we as servants of Christ, should use for the work of the ministry, to teach, help and administer to the wants of our fellow-man, "till we all come into the unity of faith, and of the knowledge of the Son of God." How much there is contained in these few words: "unity of faith" and "the knowledge of the Son of God." There is indeed a work to do, and unless we can agree to a great extent upon the methods of procedure, thus unite all our efforts and energy, we will accomplish but little if anything. This is well illustrated in all our local churches. David says, "how good and how pleasant it is for brethren to dwell in unity."

Faith is one of the important weapons of Christian warfare. There is only one true faith, so let us discover what that is, then as we are commanded "be strong and stand fast in this faith, grounded and settled." Now is the time when our faith is tried, for there are so many things to allure one away unless he is strong. This is an age of free thought; new views and theories on religious subjects are constantly springing up, which the public eagerly peruse and in too many cases these ideas are accepted as the truth. We read that "in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." "When the Son of Man cometh shall he find faith in the earth?"

If we have full faith we will have works to show for it. The ideal church is not an idle one. There is much to do. Let us be industrious servants of Christ, he was busy going about doing good all the time while on earth. The model church has its Sunday-school or as some one has called it "the nursery of the church," where the children are instructed and brought up in the knowledge of the truth, and finally to the obedience of Christ. There is also a weekly prayer-meeting and Bible study. And I think there should be a Bible class and song service combined especially for the young people, not only for the young members of the church, but they should each earnestly request other young people who do not attend any religious services to attend. There is a prevalent thought among the churches of to-day that it is necessary to have various other departments of work; as committees for calling, visiting the sick, missionary work, etc. But I see no especial need of most of them, for the member of an ideal church would naturally go forward and perform such duties as needed to be done while they were appointed on committees, they would be on such duties all the time. No young person who can be induced to commit such a verse each week will become interested in Bible study. Those who become interested in the study and love to commit the verses, will be greatly strengthened, and encouraged to do more work. Once interested and encouraged they can be retained by keeping their interest at its highest pitch. The teacher ought to be one much interested in the work, and constantly doing her part; for if the teacher is not interested, the young people are sure not to be.

But the work may go further. Let it be understood that should some other teacher be absent, a teacher may be selected from the young people's class. They need not be pushed nor made to teach, but if older ones take the lead in willingness, and the lesson has been carefully prepared by the younger ones, they will not long hesitate to do their part.

Another work that may be assigned to young people, is some of the light office work. This can be done easily, and help to wear away the timidness with which many people are burdened, but older people must lead if they would have younger ones to follow. It has always seemed to me that when too much work was thrust on to the young people, it discouraged them, instead of encouraged them.

It encourages younger ones to see of her ones work and then their assistance be asked in such a way that they know that confidence has been placed in them. Much confidence ought to be placed in the young people.

No person, old or young, wishes to do any thing in the presence of others when they know that they will be highly criticized for it. Most church work is a public work, and young people are afraid of being criticized. But if confidence be placed in them and others show that they want to help, and not hinder their work, it will encourage them very much.

The training in the social meetings may be somewhat more difficult than that in the Sunday-school. If a poor way of training is used the work will indeed be difficult. But should a good way be chosen, the efforts of the workers will not be in vain.

For the benefit of the young people, there ought to be a young people's society in every church. A few years ago young people's societies were unknown, but at the present time, nearly all of the best organized churches have them. They feel them a necessity. But why a necessity? Because the young people work better there than any other place.

When young people are by themselves, they are not so timid as when with older ones. In their meetings they feel much freer to take part for two reasons. First, it is their meeting, and its success depends on them. Second, they are not so exposed to criticism as at other times.

In the young people's society, there ought to be a leader who understands the work. Such persons, that will help the timid ones most, should be chosen for the different committees. If a timid one be placed on a committee with stronger ones, that one can be strengthened greatly by the aid of the others.

After the young people's society has been organized, in some way get as many as possible to take an active part. If they think they are unable to say or do any thing, references may be given to texts on the given subject. This will enable quite young ones to take part, as some one can help them find the place at which to read. The help that is given them must be given in such a spirit that will show the helper to be one interested in the meeting and also in the welfare of others. When this is done it will encourage them to try to be able to find their own texts and read them. Finding the texts and reading them will encourage them to do more active work in the society.

The subject for the meeting should be assigned at least one week in advance, so that all may have ample time to prepare something for the meeting. [illegible] have been prepared [illegible] meeting is increased and all are encouraged.

Often times precious gems are found in papers. These should be saved, and if there are those who do not like to read from the Bible, nor prepare for the meeting in any other way, the slips of paper may be given them. For some, that would be much easier than reading the texts from the Bible, and yet, in my opinion, it will strengthen them just the same. But be sure and have the gems given out that bear on the subject for the meeting. While much is to be gained by the gems given, it must be understood that they are not Bible truths, neither do they take the place of Bible work, but simply pave the way for closer Bible study.

At times memory meetings may or ought to be held. In them will be found a use for the verses given in the Sunday-school class. Each person at the meeting being asked to give a verse or verses committed at some time from the Bible. No forcing need be done but all urged to take part in the meeting.

In the regular social or prayer meeting of the church, the young people must be made to feel at home. Although there is a meeting for the young people alone, this should not hurt them from the regular social meeting of the church. The work in their own society ought to strengthen and encourage them for the general work of the church.

Therefore, if young people are to be encouraged and retained in church work, they must never be discouraged in any way. Their teacher at Sunday-school must always be present and in some way make the lesson interesting. They must be led and not driven. As Christ led and taught the disciples, in what was to be done, so must young people be led and taught in what they are to do.

They should be taught to read and study the Scriptures for themselves. To establish young people's societies and carry on the meetings in them. To work for themselves and others at all times, in all places. Then confidence should be placed in them and every thing done that will help and not hinder them in the work.

LYDIA A. EVANS.

Trial.

Dear Brothers and Sisters:

Has it ever occured to you that we are on trial now? Every day of our lives we are apt to think, oh, I am all right. I have complied with the conditions, I have believed the Gospel and been baptized, the danger is all over for me, I am safe. Now brother, sister, depend upon it if we think thus, we never were more mistaken. Every day of our life is a trial day. God has sworn by an oath that through or by Abraham and his seed he will bless (make happy) all the families (nations or people) of the earth. For two thousand years the earth has swung in her orbit around the sun that instrument of blessing may be selected from among the children of men. It is for that purpose we are permitted to live from day to day. Not that we may gather together goods and funds for our comfort. Not that we may provide a soft and luxurious couch of down and feathers upon which to spend our declining years. Nor that we may gather around that couch a wide circle of loving and admiring relatives and friends to soothe and make happy our last days. All these things are given from our Heavenly Father. He will give or withhold them as he in his wisdom deems best.

A master mechanic repairs a number of pieces of steel for a certain purpose. They are to occupy most important places in a great machine which he is constructing. They each must be without flaw and of an exact temper throughout in order to suit the purpose for which they are intended. Now how does he proceed? First he tempers each one out of good [illegible] of the desired length and [illegible] proper place perfect. Look out right! But is the [illegible] Oh no! it is only [illegible] must be tested. They are every one put under pressure. They are bent this way and twisted that way. Many fail at the first test, some are too hard and brittle. They are cast to one side worthless. Others are too soft and bend. They are re-tempered and tried again and again until pronounced perfect. Others again are rejected without trial. They bear on their surface unmistakable evidences of their unfitness for the exalted position to be filled and so are laid aside, perhaps to fill some humbler place in the plans of the master mechanic. For "Whom the Lord loveth he chasteneth (tryeth) but if ye be without chastisement whereof all (whom God loves) are partakers then are ye bastards and not sons." But how does he try us? Well, in a multitude of ways. But depend upon it the heaviest strain will be upon our weakest points. Abraham's weakest point was his love for his son Isaac, so he was tried at that point. Job was given wealth, much goods and all the comforts of life, that he might be tried by their loss. But like true steel, without flaw, these noble men stood the test and came out from under the hand of God victorious. The early Christians were tried with the faggot and the stake, with persecution, torture and death in its most horrible forms, and thousands of them stood the fiery trial. Our trials in this age, thank God, are not so severe, but the necessity of standing the test is just as great. Perhaps the greatest stumbling stone in our path to-day and the one point at which most of us are found wanting in this age is brought to light in Mark iv. 4-19: "The cares of this world and the deceitfulness of riches and the lusts of other things entering in choke the word and it becometh unfruitful." The cares of this world, who can number them? They assail us from the moment we open our eyes in the morning until we close them at night and how do we meet them? Calmly, quietly and meekly as did our Lord and Master? or do we fret, and storm, and stew, and scold, and doubt, and wonder in our hearts why this or that is so? If the latter, our trial has brought to light a weakness which must be strengthened. But do not be discouraged. This is what we are living for. The great Master expects to find these defects, and after one is remedied he will probably find another and yet others throughout all the days of our trial, and our trial ends only with death.

A brother is industrious and diligent in business. His schemes prosper, wealth flows into his coffers. He surrounds himself with the luxuries of life. He prides himself upon his success in life. He thinks in his heart Brother James is sober and industrious but he has never succeeded. I am smarter than he and a better financier, this is the cause of my success in life. I am sorry for James but he ought to be wiser. I will give a little to James and also a little to the church, but must be very careful to reserve enough to keep me in luxury while I live. The master mechanic sees his weak spot which totally unfits him for the exalted position to which he aspires. He bends him to the trial. His riches and comforts melt away like an April snow. He is left in his old age helpless and dependent. Then what is the result? If the metal be good he will see that his wealth was the gift of God. That it did not flow into his coffers because of any superior merit on his part, but was simply placed in his keeping for a purpose by a higher power, and that no one brother can blamelessly live a life of ease and luxury while hundreds of Christ's brethern, "Princes in disguise," and perhaps more deserving than he, are suffering for the necessaries life. He will see all this and bending in humble submission to God will say with patient Job, "The Lord giveth and the Lord taketh away blessed be the name of the Lord."

S. H. THOMAS.

Think before you speak, and consider before you promise. Take time to deliberate and advice but hasten [illegible]

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JULY 13, 1898. NUMBER 28.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life necessary for final salvation.

The Restitution.

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PLYMOUTH, IND. JULY 13, 1898.

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All letters should be addressed to "THE RESTITUTION, Plymouth Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

THE formal vote was taken by our Congress and Senate and Hawaii is now annexed to this country.

WE are glad to note that since leaving Cleveland, our dear Brother Ramsey has been able to renew the battle against error and ungodliness; and hope that by carefulness he may maintain it till the Master appears; we expect him soon.

A LARGE French passenger steamer was sunk near Sable Island and out of over 800 passengers and crew only about 200 were saved. The sailors went wild and refusing to assist in saving women and children, beat them off the boats with clubs and knives, taking the only means of saving life for themselves. In contrast to this on an American coast steamer that was burned the crew saved every one of the passengers, and by attention to the officers not a life was lost all being rescued. Discipline and courage tells in such cases.

SINCE last week the war has been at a stand still. The American forces are intrenched within a half mile of the Spaniards in front of Santiago. Non combatants and foreigners have been given time, under a flag of truce, to get out of the city. The bombardment was to commence July 10 at 4 P. M. General Shafter had placed his artillery on the hills overlooking the city, and Admiral Sampson was to shell the harbor fortifications and the city from the water. It seems as if it were madness to resist longer, but the Spanish officers act as if under orders to fight to the last and surrender nothing. Germany, Austria and Italy are urging Spain to ask for peace, thinking that she may yet save the Phillipines and other places by letting Cuba go. But the haughty Dons are rushing on to destruction asking no quarter. Admiral Watson is to take a fast fleet to the Spanish coast at once if Spain does not yield, and Admiral Camara has turned his ships homeward after passing through the Suez Canal. If he meets an American fleet he will likely receive the same treatment that has been given Spains other two fleets. Whether the war last much longer or not depends on Spains unconditional surrender and acceptation of America's terms. One thing the United States seems determined about, and that is that none of the "Great Powers" shall be allowed to "negotiate" terms of peace. Spain must give up or be destroyed

Death's Doings.

On the 20th of June we made another sad journey to Salem, Ohio, having been informed by telegraph that the enemy had snatched away another member of the "Little Flock," at that place. This time his victim was Sister Emma, wife of Bro. Frank McMillan, who died at her home near Salem, June 18th, after only a two days, illness. She was only 32 years of age and leaves the husband of her youth with three motherless children, the youngest only 16 months old. It was a heart-rending scene around that casket, and made those who cherish that Blessed Hope, long to see Jesus, who in his own case has already abolished death, and will raise to life and glory all who sleep in him

The interment took place at Bunker Hill Cemetry, some seven miles from the city.

We have been there a number of times on the same sad errand.

Adjoining the burial place stands a large Methodist Church, and by the courtesy of the officials we have addressed many hundreds of apparent eager listeners, with what result, the Lord only knows.

Hitherto no objection had been made to our presentation of the truth as it is in Jesus, but this time I was requested "not to speak quite so plain, as it hurt the feelings of some." We replied that "We were there for the purpose of preaching the truth as we understood and believed it,"—when another said,—"Of course we could shut you out." We think they are afraid some of their members are in danger of being led astray, for we never addressed such large audiences at funerals as at this place. We spoke the truth as faithfully and affectionately as we know how, and left the result with God.

Our heart goes out in love and sympathy to the bereaved brother and his little ones, and also for the church, whose ranks have been so often thinned by death of late. May deliverence soon come. Amen.

Spain's Impossible Terms.

Under this heading the Chicago *Tribune* prints the following:

A report comes from London that the following terms of peace will be acceptable to Spain:

Cuba to be independent, but to pay to Spain an indemnity for several years.

Spain to keep a minor Cuban port until this indemnity shall have been paid.

The great powers to send small detachments of troops to certain Cuban ports.

The Philippine Islands to be independent.

The United States to occupy Puerto Rico as security for the payment of which shall be negotiated.

Spain ought to be more than willing to make peace on those terms. They are not acceptable to the United States, however, which has the most to say about the matter. Whether Cuba shall be independent or belong to the United States is something which this country will determine at its own pleasure. Doubtless it will keep the island, but if it were decided that Cuba should be independent not a cent of indemnity would be paid by the Cubans to Spain. The boot should be on the other leg. Spain should repay some of the money it has extorted from Cuba. The propositions that Spain shall retain a "minor Cuban port" for a time and that "the great powers" shall garrison other ports are impossible. Spain must get out of the island altogether and at once, and the "great powers" must keep out. They have no business in Cuba.

The Philippine Islands are not to be independent. They are not fit to be. If the inhabitants were granted independence they would not retain it for three months. "The great powers" would fall upon the islands and divide them among themselves. The United States will keep the Philippines. It will keep Puerto Rico also, not as security for the payment of a war indemnity," which Spain will never be able to pay, but as one of the inalienable fee simple possessions of the United States.

It is not for Spain to suggest terms of peace. All that it can do is to ask for peace and then accept thankfully the terms which the United States may see fit to dictate. They will not be specially severe. Spain will simply be required to renounce all claim to countries which it has shown itself unable to govern and accept the fact that those colonies belong henceforth to the United States. That is all the "indemnity" this country will demand

Law or Gospel—Which? No. 16.

B the falsity of Mrs. White's alledged visions required further proof we could have it, Vol. I, p. 215, where in relation to a brother E., who had sinned in some ways, she was inspired to say. "He has stubbornly chosen his own course, and refused to listen to reproof.....It he repents ever so heartily the church must let his case alone. If he GOES TO HEAVEN it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered." They give him the cold shoulder even in heaven, it seems.

Could I she get further away from the truth if she tried? Listen to the language in Matt. xviii. 21, 22 in answer to Peter's question: "Lord, how oft shall my brother sin against me and I forgive him, till seven times? Jesus saith unto him, I say not unto thee, until seven times, but until seventy times seven." And it has been pertinently asked, what kind of a heaven is that in which *all alone* the offending is? Is it not gloriously evident that the Scripture which says "the blood of Jesus Christ cleanseth from all sin," is addressed to such of the body of Christ as may offend in word or deed?

Still another test of the Sabbatarian Prophetess. In Testimony 15, p. 82 she says the use of swine's flesh was in disregard of his (God's) express command." This was in 1868.

Bear in mind what we have repeatedly shown, that it was [according to the most distinguished leaders of the Seventh-Day Adventist Community] the book of the Law, said to be the law of Moses, that was "abolished," "taken out of the way," "done away," "nailed to the cross," etc. Yes; remember this, because four years after the statement from Testimony 15, p. 82. Elder White published in the "Health Reformer," an article under the caption of "Not Done Away," said:—"We affirm on the authority of the Sacred Scriptures that the ordinance relative to eating the flesh of swine, Deut. xiv. 8, is not done away." We design to prove that the command 'ye shall not eat of their flesh,' is as really binding upon Christians as the precept, 'Thou shalt not steal.'"

Now for the contrast. In Testimony 5, pp. 27-29. Mrs. White says, "Some have gone too far in the eating question. They have taken a rigid course and lived so very plain that their health has suffered. I was referred back to Rochester. I saw that when we lived there we did not eat nourishing food, as we should, and disease nearly carried us to the grave..... *all this is outside the* Word of God..... If he requires his people to abstain from swine's flesh he will convict them of the matter.....If this be a duty of the church God will discover it to more than two or three." Again in writing to her dear Sister Curtis, she says, "I felt sorry for you as I read your letter. I believe you to be in error. The Lord showed me two or three years ago that swine's flesh was *no test*. Dear Sister, if it is your husband's wish to use swine's flesh, you should be perfectly clear to use it." Examination of Mrs. E. White's claims by H. E. Carver, p. 28.

H. C. Blanchard on the Testimonies of Mrs. White p. 22 says:—"About 17 years ago Uriah Smith introduced 1 Tim. iv. to prove that it was lawful to eat swine. Place this beside Testimony 17, pp. 131-2, where Mrs. White says we bear positive testimony against tobacco, liquor, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, etc. Grains and fruits prepared without grease should be the food for the table of all who claim to be preparing for TRANSLATION TO HEAVEN. But says one, are we not allowed to eat a nice turkey or chicken? Answer.....No butter or flesh meats of any kind come on my table.

Now it is Elder White's turn again, in Review Vol. 5, No. 18, he says, speaking of the action of the apostles in Acts xv. 28, 29, "For it seemed good to the Holy Ghost and to us, to lay upon you no other burden than these necessary things, that ye abstain from meats offered to idols, and from blood, and from fornication: from which if ye keep yourselves ye do well."

What does Mr. White say to this? He says, "Their (the apostles) being right, settled the question with them, and was a cause of rejoicing among the churches; and it should *forever* settle it with us.

If any one wants to shut his eyes to these glaring contradictions and place all the blame on the inspiring spirit he is welcome to do it, for us. Certainly the God of the Bible cannot work such stones into the temple he is creating for himself to dwell in. We wonder they are not ashamed to deal trifly themselves as they do and expect people to believe they are speaking for God! As the Prophetess claims the perpetuity of the Sabbath because God is unchangeable, ought she not to call a halt, in order to ascertain who it is that inspires her to contradict at one time what she saw at another.

Exposure enough of this great pious fraud has been made to satisfy reasonable people, we think. These are not trumped up charges, but quotations from her own works, in which are stated whatever comes uppermost at the time, evidently either forgetting what has been written before, or, reckless of the consequences of false statements.

Doubtless our readers are aware that the Sabbatarians, through the assigned power and wisdom of God vested in their leaders, and the infallible authority of their Church Conference, call Sunday-keeping the *Mark of the Beast*.

At this point it seems proper that our position in regard to Sabbath-keeping should be stated. It must be known by this time that we hold that no Sabbath was made for man's observance until Israel was assembled in the vicinity of Sinai.

2. That it was a part of a law given only to Israel, and that therefore only Israelites were amenable to it.

3. That the law of which it was a part was given to educate and control sinners, till the promised Seed should come.

4. That it contained no Gospel of Salvation, or life after death, or means of becoming righteous before God.

5. That *every promise* for obedience to it, or *inducement* to obey it, was of a temporal nature, and not spiritual, and was guaranteed to them in the land they were journeying to, and nowhere else.

6. That the *whole law* expired at the appointed time, the Sabbath being no exception.

7. That the *whole law* came by Moses; but favor, grace and truth came by Jesus Christ, *not* by Moses.

8. That THE TRUTH which came by Jesus Christ *secures* the favor or grace to all who from the heart believe and obey it. It is the truth which came by Jesus Christ that Paul styles the Gospel of Christ, and which he declares is the power of God to save all who believe it whether Jew or Gentile. Rom. i. 16. always implying that the conditions exacted be complied with.

9. That whereas the Seventh Day in the week was to be sacredly observed as God's Sabbath by the Jewish commonwealth, the Church of God in Christ Jesus, having been bought with a price, are not their own, and are under obligation to glorify God in their bodies, by *whatsoever* they do, even to eating and drinking; and *without intermission*,—have to serve him *every day* with a full purpose of heart,—present their bodies a living sacrifice, *holy, acceptable* unto God which is their *reasonable service*, in view of the riches of his grace they have become heirs to. Everything they have and are belongs to God,—and not merely ten per cent. And as to service it is ten times more exacting than the observance of one day in the week. And we stand ready to prove that the law of Christ demands an obedience seven days in the week—more exacting by far,—more crucifying to the flesh than that called for by the Fourth Commandment when in operation, which it is *not*, now. And the reasonableness of this is manifest when we reflect that one service related to temporal, and the other relates to eternal things; and besides that, it must be remembered that one law was *arbitrary*; and the word of justice was suspended over them, so that all their life-time they were in bondage through fear of death,—on the other hand, the motive power of the gospel of Christ is *love*; Christians love God because he first loved them; and they are constrained to love Christ by *his* love. Note the difference:—The law from Sinai was an intolerable burden, and the fear of penalty make them slaves; while the truth as it is in Jesus makes men free indeed. And although the commands of Jesus are numerous and most inflexible, he says his yoke is easy and his burden light, just because the obedience to it grows out of love, not fear; they *love* to do, what they are *commanded* to do.

Before leaving for the court of heaven Jesus commanded his disciples to teach believers of the gospel to observe all things whatsoever he commanded, and that would ensure their salvation. Shall he saved is what he says of those who believe his gospel and are baptized into his name, and observe *his* commands. We believe the apostles did *exactly* what he told them to do—kept back nothing profitable. They never told their converts to keep the Sabbath Day holy, and this is positive evidence that Jesus never told them to. As he was the prophet *like* unto Moses, [a law-giver] and never commanded the observance of the Sabbath,—it is *not necessary to keep it*; because it was *not* a moral law; but a statutory law, and given for a special purpose to a particular people, for a specified time, which long since expired.

We challenge criticism here. We have stated the unvarnished truth. Not only did not God give the law to Gentiles,—so sure as that Paul was an apostle of Christ and servant of God, so sure is it that in the ages preceding Apostolic Times *it was not made known* that Gentiles should be fellow heirs with the Jews, and of the same body, or Partakers of God's promise in Christ by the gospel. See Eph. iii 1-6 S. V. and that this hitherto unrevealed secret was made known to the Apostles, Eph 3, 5 and Paul was specially commissioned to make all men see what is the *fellowship* of the mystery which had been hid in God up to that time. Would it be possible to frame language to more emphatically prove how intended to bind Israel to Christ was never given to Gentiles? We do not think it possible!

Indeed Gentiles could not be reconciled to God in one body with believing Jews till the enmity even the law of commandments contained in ordinances was abolished. See Eph ii. 14-16. And we ask—Was a more outrageous proposition ever thought of than that Gentiles should be amenable to a law of God for some 1500 years before he revealed the secret that they were ever to be sharers of his great salvation!!!

And reflect upon this:—near 1900 years after the law was abolished, Gentiles are told that if they do not keep one item of the law,—that of the Sabbath of the Fourth Commandment,—but in obedience to the law of the land suspend labor and business partially on Sunday, they have the "Mark of the Beast!!! This is said to be a part of the Third Angel's Message, by the false prophetess we have been reviewing, and those blind ones whom she blindly leads.

We ask our readers to take in the whole situation. This aggravation of supposed holy ones, or self-styled "remnant" know *nothing* of Jehovah's purposes in regard to man and earth, and are looking for Jesus to come and transport them to heaven as their residence for a thousand years, while he destroys all the rest of mankind and burns over the earth till all the works of man and everything inflammable has been consumed into smoke. How in the name of truth can people who *reject* the foundation promises of the gospel, read the Lord's cipher message to those who in loving faith *accept* them.? In place of a key to unlock, or reveal the things to come to pass, the Seventh Day Community claim direct information from heaven through Mrs. White. But inasmuch as this alledged information is utterly subversive of the restitution of all things spoken of by the prophets, it is *mis*information. The Woman who has furnished ten or twelve volumes of additions to the Bible for her people, does not know what the Beast's mark is. She says it is Sunday keeping.

The Lord willing we will endeavor to show what the Beast's Mark is in our next.

Communicated.

False or True?

Which are you? Perhaps you have not stopped to think, but remember there is not a day flies by, however busy it may have been to you, but what God has had time to make a record of your life, and some time, when the judgment sets, the record made up and your name called, that day's life, be it what it may, will confront you. How will it affect you? A blush of shame, a sense of remorse, a throbbing, aching heart, as the awful sense of what the next words will bring you from the lips of a righteous judge, forces itself upon you? Sisters he is speaking directly to you now,—"Inasmuch as ye have done it unto one of the least of these my brother ye have done it unto me." The money you have spent so foolishly to satisfy your pride, and extravagance, would have fed my hungry little one, clothed the naked, kept your husband [illegible] instead of all this you [illegible] satisfied you own selfish pride and, "I have no need of thee." "But Lord, I was baptised into thy name, and"—"Stop my poor child!" I commanded you to repent of your sins before taking that sacred name upon yourself, all this waste of time and money is sin, and you have continually stained and sullied the sweet name of Christ. I have watched your home life since you arose to what should have been a changed and better life, and you have been just as fretful to the babes I gave you, just as exacting to the companion who is trying to make you happy; your will must be law or you are sullen and crabbed, you have driven your husband to despair and death, by your extravagant and reckless use of his earnings. Besides all this your example was felt by your friend across the way, and although she started less than a year ago to honestly live a Christian life, she became disgusted, turned from a devoted Christian life, to be a spendthrift and an outcast. In spite of her pastor's admonitions, father's warnings, or mother's prayers and tears, she is gone from the path of virtue. The bar-room, theater, and every place where low and vile associates, there you will find her, and you are the real cause of her downfall. Your life was watched by your next door neighbor who was one of these unfortunate men who has always doubted my love or power to save; and when the dark cloud of skepticism was just beginning to lift its mantle from his face he felt the influence of your life, and arising from the little ray of light which might have been fanned into a full blaze of glory, he plunged into deeper darkness, and with an oath upon his lips I have heard him saying, "it is all a fraud." False you have been again. Better never to have taken my name upon yourself than to have carried it into disgrace. O child the baptismal waters cannot save you alone, for faith without works is dead. A form of Godliness will not save without the conservation. A Christian life must be a life of humility, love, gentleness, kindness, meekness, patience. The gift I have awaiting a true Christian is worth to you all the sacrifice you can possibly make, it is presented to you at a great cost. Are you not willing to do anything to gain it? It is the price of blood, my life-blood. There can be no frauds here you cannot hide your life one moment from me, for I know your work and will reward accordingly. I gave you mail all my dear children so many words on warning. Many hundred years ago I told my people 'I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.' You know I never change, my love for my own is just as tender as then, and I repeat it over to my children now: 'Turn ye, turn ye from your evil ways, for why will ye die?' Are you trusting in your own righteousness? I have sent the warning word to such as these: 'If he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it.' O be warned in time, my love is waiting for you, come to me and live."

Obituary.

Mary Mallissa Siple was born Sept. 24th, 1837 in the Province of Canada and died at the home of her daughter Mrs. Rebecca Gates in Aurora, Iowa, May 27th, 1898, aged 60 years 8 months and 4 days.

She was married to Ezra French Sept. 13, 1858, in Lester township, Blackhawk county, Iowa. Mr. French died July 28, 1872.

She leaves two sisters, Mrs. Dorcas Brown of Waterloo and Mrs. Roxy Allen of Bunkerton. Also four children, Mrs. Achsah Everett of Fairbank, Mrs. Rebecca Gates of Aurora, Mrs. Mary Noss of Washburn and Charles French of Waterloo.

Mrs. French was a member of the Church of God and lived a consistent Christian life. The Baptist people kindly gave us the use of their church house.

It was Decoration Day and the Decoration services were first held, then the funeral discourse, after which the people all went to the cemetery preceded by the funeral train, all together the largest ever witnessed in the place, about a mile in length. After burial the soldier's graves were decorated with flowers and the people dismissed. We endeavored to direct the people to Jesus as the resurrection and the life, and to comfort those who mourned, with the glad thought of meeting loved ones again at the resurrection.

A. J. EVERETT.

Poetry.

[Rhymes Six Hundred Years Old.]

Good Counsel.

Guard, my child, thy tongue,
That it speak no wrong;
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong!
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise.
Guard, my child, thine ear,
Wicked word s will rear.
Let no evil word come in
Guard, my child, thine ear.

Ear and eye and tongue,
Guard while thou are young;
For, alas! these busy three
Can surely members be.
Guard while thou art young,
Ear and eye and tongue!

Communicated.

The Nature of Man.

1. By creation.

Man is a remarkable being, and the Psalmists' inquiry concerning man: "What is man?" is perfectly legitimate and in order. Many and diversified are the answers that have been proposed in the course of time to this important question. Science "falsely so called" would tell us that man, together with all the surrounding phenomena, is a product or result of a "fortuitous concourse of atoms." But this statement, without some explanation, does not satisfy the inquirer after the truth concerning man. Man, separate and apart from the revelation which God gave him, knows but very little about himself, especially as regards his own origin, the purpose of his existence, and his destiny. And since we can find no satisfactory and conclusive answer to the question: "What is man?" outside the oracles of God, we shall apply to those for the solution of this problem.

1. In the first place let us consider how man came into being, or in other words, who made man. The so called scientific statement that man and all the universe is the result of a fortuitous concourse of atoms is not satisfactory, inasmuch as it does not tell us who made these atoms, nor who made the law by which those atoms were brought together. According to the positive statements of the Word, it was God himself who made the first man; for we read in Gen. i. 26, "And God said, let us make make in our image, after our likeness." By reference to Gen. ii. 7, we find that it was Jahwah Elohim who made or formed man, the same Jahwah who made himself known to Moses as the "I AM THAT I AM," or as the name JEHOVAH indicates: He who is. Ex. vi. 2, 3. So then He who is and shall be purposed within himself to make man. This fact is acknowledged by nearly all the inspired writers throughout the Bible.

2. What are the materials out of which God made the man. We are not left in doubt as to this matter, for the Word plainly says that "the Lord God formed the man of the dust of the ground." Gen. ii. 7. He also told the man in just as many words that he was dust: "Dust thou art." Gen. iii. 19. The Apostle Paul, speaking of this subject says: "The first man was of the earth, earthy." 1 Cor. xv. 47. The Greek preposition translated "of" is *ek*, which means "out of," and so we might paraphrase and say: "The first man was made out of earth, and is therefore earthy." The Patriarch Abraham was also well aware of the earthy origin of the human race, and in his intercession with God for the cities of Sodom and Gomorrha said: "Behold now, I have taken upon me to speak unto the Lord," not because he imagined or claimed to be a part of God; no nothing of the kind, but he said: "Who am but dust and ashes." Gen. xviii. 27. David said that "the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." Ps. ciii. 14. Certainly, Jehovah remembered this fact very well, since he himself formed man of the dust of the ground, and it would be well for us to remember that we are of the dust. I will add just one more paragraph bearing on this subject. The "wise man" says that "all are of the dust, and all turn to dust again." Eccl. iii. 20. All these passages go to show most conclusively that man is of the dust, that "dust of the ground" is the only material used by God in the formation and that it did not require the addition of any other substance to make the man complete.

3. We find that God made man in his own image or likeness. To find why God made the man in his own image. To the end that man might carry out the purpose for which he was intended God gave him the intellectual ability to subdue the earth and have dominion over the works of his hands.

A. H. ZEMER.

Judges Chapter 4.

1. And the sons of Israel repented doing that which was wicked in the sight of the Lord: and Aood died:

2. And the Lord delivered up the sons of Israel into the hand of Jabin king of Canaan; and he reigned as king in Asoor: and the ruler of his host was Sisera, and he dwelt in Arisooth of the nations.

3. And the sons of Israel cried unto the Lord, because he had nine hundred iron chariots, and he caused Israel tribulation in a controling way for twenty years.

4. And Debboora a prophetess, a woman of Laphidooth, she was judging Israel in that particular period.

5. And she was accustomed to sit beneath Debboora's palm-tree between Brama and Baithel in Mount Ephraim, and the sons of Israel were accustomed to go up, unto her for judgment to be rendered.

6. And Debboora sent and summoned Barak son of Abineem from Kades Nephtali, and said unto him, Hath not the Lord enjoined on thee, and thou shalt go unto Mount Thaboor, and take with thyself ten thousand men of the sons of Nephthali and of the sons of Zabuulun:

7. And I will gather thou unto thee into the Valley of Kisoon against Sisara ruler of a host of Jabin and his chariots and his multitude, and I will give him into thy hands?

8. And Barak said unto her, If thou goest thy way with me I will go: but if thou dost not go I will not go, because I know not the day when the Lord will prosper the angel with me.

9. And she said, I will go my way with thee: but understand the priority will not be thine on the way that thou art going, because at the hand of a woman will the Lord give up Sisara. And Debboora arose and went her way with Barak from out Kades.

10. And Barak called to his aid Zabuulun and Nepthali from out Kades, and his ten thousand men went up on foot: and Debboora went up with him.

11. And Chaber the Kinaite had removed from Kaina, from the sons of Joabap (Job) Moosses' relative by marriage, (his nephew in fact) and had pitched his tent as far as the selfish people's oak-tree which adjoineth Kebus.

12. And it was told Sisara that Barak son of Abineem had gone up to Mount Thaboor.

13. And Sisara summoned all his chariots, nine hundred iron chariots and all his laity (the people of the king) with him from Arisooth of the nations into the valley of Kisoon.

14. And Debboora said unto Barak, arise, because this is the day when the Lord hath delivered up Sisara into thy hands, because the Lord will go out before thee: and Barak descended from Mount Thaboor, he and ten thousand men behind him.

15. And the Lord confounded Sisara and all his chariots and all his camp at the mouth of the sword in the sight of Barak; and Sisara descended from his chariot and fled on foot.

16. And Barak was pursuing after the chariots and after the camp as far as Arisooth of the nations; and all the camp of Sisara fell at the mouth of the sword, there was not left even one.

17. And Sisara fled on his feet to the tent of Jaeel wife of Chaber, a comrade in arms, the Kinaite, because there was peace between Jabin king of Asoor and the house of Chaber the Kinaite.

18. And Jaeel went out to meet Sisara and said unto him: Incline out, my Lord, incline out unto me; fear not. And he inclined out unto her into the tent, and she covered him with a covering.

19. And Sisara said unto her, Give me forsooth a little water to drink, for I thirst; and she opened the milk-skin and gave him to drink, and covered him up.

20. And Sisara said unto her, Do thou stand at the door of the tent, and it shall be if a man came unto thee and ask thee and say, Is there a man here? Thou shalt say, There is not.

21. And Jaeel wife of Chaber took the tent-pin and fixed the mallet in her hand, and entered in unto him unawares, and smote the tent-pin into his temple and it went through into the ground, and he became unconscious and darkness seized him and he died.

22. And Barak pursuing Sisara and Jaeel came out to meet him and said unto him, Come hither and I will show thee the man, whom thou art seeking. And he went in into her, and lo, Sisara lay dead and the tent pin in his temple.

23. And God overthrew Jabin king of Canaan that day before sons of Israel.

24. And the hand of the sons Israel went its way and became hard against Jabin king of Canaan until they had utterly destroyed Jabin king of Canaan.

Chapter 5.

1. And Debboora and Barak son of Abineem sang that day saying,

2. A revelation was made in Israel when a laity were made willing praise the Lord.

3. Hear ye kings and give ear ye lawe: marked it well ye satraps: I (*lit* I am) will sing unto the Lord. I (*lit* I am) will exalt the strain unto the God of Israel.

4. O Lord in thy exodus in Seeir when thou didst take up from a field of Edeom, earth was shaken and the heavens distilled dew and the clouds distilled water.

5. Mountains were shaken from before the face of the Lord Eloai (the God of motion) this Sina from before the face of the Lord God of Israel.

6. In the day of Samegar son of Aonth, in the days of Jaeel they forsook highways and went their way by perverse highways.

7. Men of militance failed in Israel, they failed until Debboora arose, until a mother in Israel arose.

8. They had chosen out new gods, then they made war against cities of rulers. If a broad shield and a spear in forty thousand in Israel appeared,

9. My heart was for the battalions of Israel; ye who are willing among the laity commend the Lord.

10. Ye who ride upon a female ass at mid-day, ye who sit upon a judgment-seat and go your way by ways to Sanedrioi along a highway;

11. Discourse ye with the voice of those who prelude in the midst of water carriers. There will they give arts of righteousness. Do thou, O Lord increase acts of righteousness in Israel; then went down a laity of the Lord into the cities.

12. Awake, awake, O Debboora, awake, awake, speak with an ode: arise O Barak, and lead captive thy captivity, thou son of Abineem.

13. Then came down a remnant of the strong: a laity of the Lord came down for him among the controling ones of mine.

14. Ephraim cast them out in Amalek: behind thee, O Benjamin among thy tribes. In the Machir came down searching things out, and from Zabuloon drawing after them with a scribes sceptre of discourse.

15. And chief-leaders in fellowship with Debboora and Barak. In this wise Barak sent into the valley on foot, into the portions of Hrouheen; great stirrings of heart were there.

16. Why did they sit in doubt when they heard the piping of the messengers in the divisions of Hrouheen? Great were Galaad's flutterings of heart in the land across the Jordan: nos where he had pitched his tents; and Dan why was he away from home in ships?

17. Aser sat on the sea-shores and would pitch his tents by the ports thereof.

18. Zabouloon's laity reproached their soul unto death, and Nepthali went up to a high place of their field.

19. Kings arrayed themselves for battle; then kings of Chanaan warred in Hanaak by the waters of Mageddoo. They did not take a money-offering.

20. From out the heavens the stars arrayed themselves for battle, from out their paths they arrayed themselves with Sisara.

21. Kisoon's stream, a stream of ancients, Kisoon's stream piped them out with, (the refrain) my able soul will tread him down.

22. When his horses' heels became entangled, with haste did his strong men haste.

23. Curse Meeroaz, the Lord's angel said, Curse ye, accursed is every one inhabiting it, because they did not come up to the Lord's call for help to the call for help with ablenes.

24. Blessed be Jaeel among women Jaeel wife of Chaber the Kinaite; blessed of women in tents.

25. He asked for water; she gave him milk; she brought him butter in a dish for superiors.

26. She stretched out her left hand for a tent-pin and her right for a labourers' mallet and she hammered Sisara: she pierced through his head and smote him, she pierced through his temple.

27. Get over her feet he rolled down, he fell and he down I there on her lying down he fell: even as he had lain down there he fell and went his way.

28. Through the window the mother of Sisara peered out outside the low-window: why hath his chariot been put to shame? why tarry the feet of his chariots?

29. Her wise women answered her, and she answered herself:

30. Will they not find him dividing spoils? Will he show pity to the head of a man of influence? Spoils of dyed-stuffs of variegated work, these are spoils for his neck.

31. In this wise may all thine enemies have perished, O Lord: and may those who love him be like the going forth of the Sun in his ability. And the land became quiet for forty years.

COMMENT.

These 4th and 5th chapters contain much fact for reflective thought and the story and "Song of Debboora" are household words the world over wherever the Bible has gone. The names Barak and Debboora are as usual appropriately significant of their official positions and work. A Barak person is one who is heavy and slow to rise to the privilege of his opportunity and high-calling; and a Debboora person is literally a substitute, illustrating the truth clearly taught all through revelation that any instrumentality in the hands of God can prevail and that if God calls a man who is slow to respond, he can and sometimes will and does use as a substitute a woman or "the weaker vessel." The whole book of Esther emphasizes this important truth. In fact the whole history of Israel is luminous with the glory of "Mothers in Israel." "The song of Debboora" as it is commonly known is, as the reader will perceive, an ode, the joint-product of Barak and Debboora and a glorification in which Barak plays second-fiddle.

The glory of the leadership is Debboora's and the glory of the master-stroke of victory is Israel's instead of Barak's as it might have been.

The outlined picture of the apostacy of God's laity and the result—not state of "innocuous desuetude" which precedes "the ode" prepares us for the awakening overture and the piping out of the clans at the call of God and his inspired prophetess. "The song of Debboora" has been Israel's "Marseillaise" all these ages since and as a battle-hymn or national ode ranks along with another Mother-in-Israel's "Battle Hymn of the Republic."

CHAS. GARDNER.

To the Members of the Church of God in Iowa.

Dear Ones in Christ:

The time is near for our eleventh annual conference. We want to have the best meeting this year we have ever had, and we want to see you there.

This is a real, personal letter to you. The many bright faces and happy hearts that will be there, will be less so if you are not among the number. Make every sacrifice to come. Besides the meeting of old friends there will be brothers and sisters you have never seen whom you will want to meet, and whom it will be a pleasure to remember.

There will be earnest and able discourses both doctrinal and practical, essays, discussions, Bible readings, Sunday-schools and a thorough consideration of the great question which relate to the times in which we live and the coming of Jesus and the Kingdom of God.

You cannot afford to miss the spiritual strength and upbuilding these meetings will give and the encouragement they will bring. Do come.

These days are full of events and making history rapidly. Let us meet together and talk them over, and pray with and for one another.

Let the children come, and the young people too. There is no better time for them to come under the influence of the gospel or to get acquainted with each other. We expect the old veterans without fail.

The meeting will be held Aug. 4 to 14 on North Third street, Marshalltown, Iowa. The street car will carry you from the depot to the camp.

Tents will be provided, but you should bring a little bedding in the shape of quilts and pillows. Don't neglect this.

Meals will be served at 10 cents or 25 cents per day. Some prefer to furnish their own meals.

Come if you can only stay one day, but it will be pleasant and profitable to stay all through the meeting. This meeting of our people comes only once a year, and by planning ahead you can be there and enjoy these blessed seasons with us in the leafy grove.

A. J. EVANSICH, Pres.,
O. J. ALLARD, Sec'y,
J. W. ANDERSON, Treas.

This Country and the World.

This thing known as "National Expansion," and talked of as something new, has been, since the beginning of history, the rule of every progressive nation, including most conspicuously the United States. The peculiarly American motto addressed to the individual citizen of "growing up with the country" has never shut out from the sight of our statesmen the greater principle that this country is to grow up with the world.

The old-fashioned world, in which some philosophers imagined us as rising above all in prosperity and greatness through isolation and strict confinement within our Atlantic and Pacific coasts, has sunk out of sight beneath the world of today, with its telegraph that puts Hongkong by the side of New York, its steamship that makes coal the arbiter of warfare, and its impending dismemberment, by a few powerful nations of advanced civilization, of the most colossal empire of history, the Chinese empire. With this gigantic transformation, growing up means merely that we must equip ourselves with the means of protecting our vast interests after the manner of our rivals in competition, or, after the manner of China, be subordinated and eclipsed.

The god of battles, now upholding so gloriously, magnificently the American flag, happens to be an American statesman of transcendent genius. At a supreme crisis of the world's development he has put into our hands a stronghold in the East than which our most beseeching prayers to fortune could have asked nothing better. The public men who have stood in the way of the administration's policy in respect to Hawaii and the Philippines have been trying to block the progress of the United States and put us at the mercy of our enemies as surely as if they had treacherously struck down the American rifles at Santiago and left our glorious troops bare and helpless before the fire of the Spaniards.

Let anti-annexationists and obstructionists stand aside! The United States must grow up with the world.
—*New York Sun.*

An Appeal.

To the Brethren of Missouri and Kansas, and to all who are interested in the Missouri-Kansas work, we wish to say that our tent is in the field, and it is very desirous that the work should move on vigorously and without a break. And to keep the work thus moving more money will be needed. Therefore, we appeal to you for means. Make your donations early, and as large as you can. Forward to Conference Treasurer, P. H. Oatman, care Nave & McCord, St. Joseph, Mo. Those contributing where tent meetings are held can pay into the Evangelist while there, who is authorized to receive such money, and who will report direct to the treasurer. Donations are desired to continue the work to the end of the present conference year, Sept. 1st, and pledges are desired for the work for the coming year. We should have enough thus pledged to sustain a man in the field for the entire coming year; and one will be employed to the full extent of the money pledged.

E. M. SAYLOR, Pres.,
P. H. OATMAN, Treas.,
JOSEPH SHELLENBERGER,
A. W. DARBY.

Report of Meeting.

Editor Restitution:

A two weeks meeting was closed at Mound City, Mo., last Sunday night. There was a fair attendance and good interest. Several profess to be interested but no conversions. The speakers were, D. P. Bennett, W. J. Orem and G. M. Myers. The next meeting will be held at Blue Mound, Livingston county, Mo., commencing July 15.

A. W. DARBY.

We are haunted by an ideal life, and it is because we have within us the beginning and possibility of it.

Christianity proves itself, as the sun is seen by its own light. Its evidence is involved in its existence.

One hour of eternity, one moment with the Lord, will make us utterly forget a lifetime's desolation—*Bonar.*

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

Iowa Conference.

The Annual Conference of the Church of God in Iowa, will convene at Marshalltown, Iowa, Thursday August 4th, 1898, and continue over August 15, 1898. Will occupy the grounds we occupied three years ago, and adjoin on the grounds occupied for the last two years on North 3rd Street, opposite the Green house. Marshalltown is situated at a junction of the Chicago and Northwestern, Great Western and Iowa Central Railways, and on account of the excellent service of these great trunk lines, is easily accessable to any part of the State. Take short cut to the secretary and it will take you right by the tent for only five cents. Brethren, it is with a glad heart we pen the notice of this meeting, for as we look over the events of the past year, we feel to lift up our heads and rejoice, for we know our redemption draweth nigh, and the coming of the Master is near at hand. Do not you brethren feel glad to contemplate these things? And do you not feel like making a small sacrifice to come to this meeting, and feed our hearts and strengthen our faith. God willing, we expect to have Brother C. C. Ramsey and Brother Rudder, and others with us. Now, brethren, make an extra effort to attend this year, we are surely in need of your council to help the work in the State, will you not come and help us? There are many important matters to be decided and it all depends upon you, we pray that each one will realize it is their duty to attend this Conference. Remember, "Where there is no sacrifice there is no reward." May God give a stronger desire than ever before to attend the Conference, and let us say to you, "Cherish the thought, keep it always in your mind." Commence at once to prepare, and come and do your duty. Only a few more trials, only a few more tears, and then the welcome plaudit of "Well done, thou good and faithful servant."

O. J. ALLARD, Sec'y.

Editor Restitution:

I wish to state through THE RESTITUTION that Brother George Kidwell is going to hold a meeting at the Hix School-house, six miles from Climax, Mo., beginning August 4th and continuing over one week. We hope that much good seed will be sown among the people.

EFFIE C. HOWARD.

Summer in Colorado.

Colorado is particularly inviting as a summer haven. The climate is remarkable for its invigorating effect, and the State is rich in grand scenery and points of interest where a vacation may be pleasantly spent. Special arrangements are being made for the entertainment of visitors who are this season expected to be attracted to the seclusion and quiet of the Rockies and the hills and canyons of that great wonderland. Colorado today is nearer home than in former years. The fast schedules of the Pennsylvania Route and connecting lines bring the Centennial State within easy reach, and the cost of a trip thither is no longer a luxury. The special low rate Tourist Tickets over the Pennsylvania Lines places the cost for transportation within the limit of the usual allowance for vacation trips. For special information about rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 31.

Vandalia Line. Fast Trains.

Commencing June 20th, the Vandalia Line will resume its fast train service between Terre Haute and St. Joseph, leaving Terre Haute 1.00 P. M., arriving Crawfordsville 2.39 P. M., Frankfort 3.22 P. M., Logansport 4.45 P. M., Culver (Lake Maxenkuckee) 5.38 P. M., Plymouth 5.57 P. M., South Bend 6.39 P. M., St. Joseph 7.50 P. M. Southbound leave St. Joseph 4.00 P. M., South Bend 5.13 P. M., Plymouth 5.57 P. M., Culver 6.18 P. M., Logansport 7.20 P. M., Frankfort 8.28 P. M., Crawfordsville 9.14 P. M., arrive Terre Haute 11.00 P. M. Daily except Sunday. Elegant coaches and parlor cars. Address nearest Vandalia Line Agent for details. E. A. Ford, General Passenger Agent, St. Louis, Mo.—july 15.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent but PLEASE RENEW TODAY.

Mrs. Tubbs sent the following to some poor person or persons not long ago. The next [illegible] Terre circle a week

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Spillman. About 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and earnest exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Otrich and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of the like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel.

J. K. THOMPSON, Elder.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Chicago, Ill., July 12th and 13th for Young People's Christian Union, Universalist Church. Good returning July 21st, with privilege to extend until August 10th.

To Buffalo, N. Y., July 12th 13th, 14th and 15th, good returning until July 19th, with privilege to extend until September 1st, account Baptist Young People's Union International Convention.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, C. E. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

The Unexcelled Dining Car Service on The Nickel Plate Road.

Beginning Monday June 20th, breakfast will be served *A la Carte*, on dining cars of Nickel Plate Road, July 11.

On Sundays parties of five or more can go anywhere and return within one hundred miles on the Nickel Plate Road for $1.00 for the round trip. Ask agents.—july 31

Ask Agents about Sunday Outings on the Nickel Plate Road. Parties of five or more can go anywhere on the Nickel Plate Road no to exceed one hundred miles at a round trip rate of $1.00.—July 31

Get Particulars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.—july31

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of train at Plymouth is as follows:

Depart for the West at 5.18 a. m., 6.41 a. m., 9.26 a. m., 2.10 p. m., 6.10 p. m., and 6.15 p. m.

Depart for the East at 2.26 a. m., 4.55 a. m., 10.38 a. m., 4.40 p. m., 7.50 p. m. and 8.52 p. m.

J. E. HAYES, Agent.

Send to this office and get a "What Aileth" card. 25 cts post paid

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310, Plymouth Ind.

Mrs. S. J. Sigler.	$10.00
J. L. Wimer.	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs. Mary E. Thompson.	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer.	5.00
Mrs. A. M. Siple.	10.00
Mrs. Mary J. Riggs.	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Robert Allen,	.50
Sarah Hadden.	.75

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Sweetser, Shawnee Mound Mo.
S. R. Chakeabard, Roanoke, Texas.
P. B. Stauffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Oakelarch, Mich.
Norton Gould, 1810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Boyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierrepont, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Benn Dudley, Worchestershire, England.
J. S. Hatch, Scipioville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Calsaville, Ark.
J. J. Cady, Holbrook, Neb.
J. T. Prince, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 1507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Ozawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadley, Muscatine, Iowa.
J. G. Hauja, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinzmer, Jessup, Ia.
Mollie Rohrock, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
D. T. Baker, Box 1008 Deborah, Iowa.
A. T. Harris, Cottonwood, Cal.
J. B. Ogletie, North Branch, Kansas
G. W. Smith, Marmaa, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. O. Stolin, Pomona, Cal.
E. W. Knapp, Box 11, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1005 G St., Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Cleary, 2012 West Corning Ave., Parsons, Kansas.
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ALLEN JOHN, Manchester, Va.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. P. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren and sisters and all lovers of truth are cordially invited. Sister mary M. Johlin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., met every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one truth passing this way heartily to meet with us, and they will be cared for by calling or writing at Elk A. Baker's, 260 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday in the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wilson, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; take cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhr, Kessler, or H. L. Lehman, West Milton Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Reisner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling saints when will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., are preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. At occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Elke, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north and of Linden, every third 1st day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All beloved Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Mattoon, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meetings every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Cordially yours, Grant Mackemer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God no. 6 meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave., near Wilson Ave., Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meets each Sunday, at private houses for the purpose of breaking bread and social worship. Also on second Sunday at Union Chapel [illegible] Pastor, St. Joe, Indiana. All are welcome.

The Church of God at Ottawa, Kan., meet every third Sunday in each month at 11 a. m. at the residence of Sister Mary Hoffman, 1 mile south of Ottawa, on Main St. Sunday School at 10 a. m. Preaching every Sunday evening at 7:30 p. m. at the residence of Brother Wm. Hoffman, 1 mile south of Ottawa, on Main St. All are welcome. Wm. Hoffman, Elder.

The Church of God meets for preaching every third Sunday, in the Third School House, in Grant Township, Lebanon, Ind., Rev. Jacob Hoover and Rev. Andrew Hoover, Elders. Sunday School at 10:00 a. m. Preaching at 11:00 a. m. and 7:30 p. m. Prayer meeting every Thursday evening. All are welcome. Wm. Hoffman, Elder.

The Church of God meet for preaching every third Sunday, in the Third School House, in Grant Township, Lebanon, Ind., Rev. Jacob Hoover and Rev. Andrew Hoover, Elders. Sunday School at 10:00 a. m. Preaching at 11:00 a. m. and 7:30 p. m. Prayer meeting every Thursday evening. All are welcome. Wm. Hoffman, Elder.

The Church of God meet every Sunday at Caldwell, Kansas. Meeting Saturday night, and Sunday at 11 a. m. Sunday evening at 8:00 p. m. All are welcome. A. F. Ford, Elder, S. C. Oliver, Evangelist.

Yes, come one, come all and come at once to the regularly called meetings of the Church of God every Sunday at 10:30 a. m. and 7:30 p. m. at Caldwell, Kansas.

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The G. A. R. National Encampment at Cincinnati, O., Sept. 5th to 10th.

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Westward.	No. 10	No. 14	No. 20	No. 8	No. 16	No. 24
Pittsburgh, lv	7 00	9 30		1 35		
Allianee, "	8 57	11 20		3 10		
Canton, "	10 30	12 50		4 40		
Mans. Junc. "	10 58	1 00		5 08		
Wooster, "	11 30	1 30		5 31		
Mansfield, "	12 20	2 20	6 30	7 20	Exc.	
Crestline, ar	12 55	2 55	6 55	8 25	1 00	
Bucyrus, "	1 15	3 15	7 15	8 45	1 20	
Leipsic, "	2 08	4 05	8 07	9 37	2 12	
Van Wert, "	3 35	5 35	9 37	11 05	3 40	
Ft Wayne, "	5 45	7 45	11 45	1 15	5 50	
Arcola, "		7 55				
Columbia City, "	6 43	8 47		2 13		
Larwill, "		9 02		3 26		
Plymouth, "		9 20		3 44		
Eagle Lake, "		9 33		3 57		
Warsaw, "	6 57	9 45		4 07		
Etna Green, "		9 55		4 17		
Bourbon, "		10 06		4 28		
Bigwood, "		10 20		4 42		
25 Mouth, "	7 10	10 30		4 52		
Georgetown, "		10 40		5 02		
Bristol, "		10 50		5 12		
Bayles, "		11 05		5 27		
Hamm, "		11 20		5 42		
Walkerton, "	7 40	11 40		6 02		
Valparaiso, "	7 51	11 55		6 17		
Wheeler, "		12 10		6 32		
Hobart, "		12 20		6 42		
Liverpool, "		12 30		6 52		
Clarke, "		12 40		7 02		
Chicago, arr	9 00	2 05	3 55	4 35	9 00	9 55
	P M	A M	P M	P M	A M	P M

Eastward.	No. 21	No. 11	No. 15	No. 17	No. 23	No. 9
Chicago, lv	7 30	3 00	10 45	2 45		
Clarke, "	7 50		11 05		3 30	
Liverpool, "	8 05		11 20		3 45	
Hobart, "	8 15		11 30		3 55	
Wheeler, "	8 25		11 40		4 05	
Valparaiso, "	8 35	4 30	11 50	4 00	4 15	
Walkerton, "	8 46		12 01		4 26	
Hamm, "	9 01		12 16		4 41	
Bristol, "	9 16		12 31		4 56	
Georgetown, "	9 26		12 41		5 06	
25 Mouth, "	9 36	5 40	12 51	4 30	5 16	
Bigwood, "	9 46		1 01		5 26	
Bourbon, "	9 56		1 11		5 36	
Etna Green, "	10 06		1 21		5 46	
Warsaw, "	10 16	6 07	1 31	5 05	5 56	
Eagle Lake, "	10 26		1 41		6 06	
Plymouth, "	10 40		1 55		6 20	
Larwill, "	10 54		2 09		6 34	
Columbia City, "	11 05	6 47	2 20	5 45	6 45	
Arcola, "	11 30		2 45		7 10	
Ft Wayne, arr	12 00	7 35	3 15	6 45	7 40	
	P M	P M	P M	P M	P M	
Ft Wayne, lv	12 10	7 40	3 25	6 55	7 50	
Van Wert, "	1 45	9 15	4 55	8 30	9 20	
Lima, "	2 15	9 45	5 25	9 00	9 50	
Bucyrus, "	3 45	11 15	6 55	10 30	11 20	
Crestline, ar	4 10	11 40	7 20	10 55	11 45	
Mansfield, "	4 45	12 15	7 55	11 30	12 20	
Wooster, "	5 35	1 05	8 45	12 20	1 10	
Orrville, "	5 55	1 25	9 05	12 40	1 30	
Canton, "	6 20	1 50	9 30	1 05	1 55	
Alliance, "	7 50	3 20	10 55	2 30	3 25	
Pittsburgh, ar	9 45	5 15	12 45	4 25	5 20	

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Trains leave Plymouth, Ind.

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph	7:34 a m
No. 6, " " "	12:38 p m
No. 20, " " "	5:57 p m
No. 8, " " South Bend	10:11 p m
No. 16, Sunday only, for St. Joseph	8:21 a m

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute	5:33 a m
No. 3, " " "	12:30 noon
No. 7, " " "	5:55 p m
No. 15, " " " report	7:35 p m
No. 17, Sunday only "	8:10 p m

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Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promises, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodrum. Many of our readers already know of the good that has been accomplished through its circulation. 10 cents each.

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A Prayer.

"If any man will do his will, he shall know of the doctrine."—John.

My God, I will to do thy will.
To thee my voiceless prayer is lifted;
What only can'st my hunger fill,
And keep it unless murmur still,
And satisfy my spirit's yearnings.

Teach me of thy doctrine true,
The secret to the lives of saints,
Thy precepts thy counsels new,
Reveal the path where I should go,
Naught of thy way from me withholding.

Communicated.

Papers Read at Indiana Conference.

THE RELATION OF THE SUNDAY SCHOOL TO THE CHURCH.

The word relation conveys the thought of connection,—a part of belonging to a kinship,—something of like nature, an existing harmony of thought, of work, and of purpose which tends toward the same great and final end. That we may better understand the connecting link which exists or which should exist between the Sunday-school and the church, we will note the origin and as authority shall quote somewhat as to dates, and facts, from Chamber's Encyclopedia. The Sunday schools, as we see them at the present day, were began in 1780 by Robert Raikes a printer of Gloucester, yet the systematic and wide-spread attention to the religious training of children is of more modern date. It is true, some attention was bestowed upon the teaching of children in patriarchal times, the father acting as teacher and priest toward the children. In the Jewish economy there were provisions for the training of the young in the knowledge of the law and the prophets. Ezra read the law and had it explained to the congregation.

There were religious schools in connection with the synagogues of the New Testament times. It is affirmed that the first word the Jewish mother teaches her child to speak, is the name of the Great Jehovah. At the age of five years their children begin to receive scriptural instruction, and at the age of thirteen they become subject to the law. In Apostolic times teachers were set over the young and unlearned. The early Christians took all possible care to have their children accustomed to the study of the Scriptures and to instruct them in the doctrines of their holy religion. Luther at the beginning of the reformation in 1529, finding the people fearfully ignorant, opened schools for children. Knox did the same in Scotland. Robert Baxter and the Rev. Joseph Alleine were in the habit of gathering young people together for instruction. But it was Raikes who founded and gave publicity through his journal to the modern Sunday-school system.

If we may judge from the character of the work he did, he was most assuredly a true Christian philanthropist.

One day in 1780 he had gone to hire a gardener in a low part of the town, where the most of the people found employment in a pin factory. He was grieved at seeing groups of ragged, wretched children at play in the streets. He was informed that they not being employed on Sunday, spent their time in rioting and profanity, thus creating a scene greatly to be deplored.

To check this profanation of the day, and to lift the neglected children out from the degradation to which they had been born, he engaged four women to instruct as many children on Sunday as he should send them. They were to teach them their letters, reading, writing and spelling, and also give them as their minds were able to grasp it, instructions in church catechism. For this work they were to receive one shilling each per day. All that I shall require, said Raikes, is that they come with clean hands, clean faces, and hair combed. The children came to the first Sunday-school ranging in age from 6 to 13 years and in a short time a visible improvement was noticeable in the manners and morals of the attendants. One of the employers said the change could not have been greater if they had been transformed from wolves and tigers into men. In 1781 the first Sunday-school was established in London. Soon after numerous schools began to spring up in all the principal towns, and a society was formed to promote the interest of the schools throughout the Kingdom, by their societies patronage and financial support.

Thousands of pounds were expended and one of the greatest impediments to the early prosperity of the schools, was the expense of having so many teachers. It was to the self-sacrificing spirit of young but noble Christian workers that we owe the present system of gratuitous teaching. A number of young men, banded themselves together and agreed to teach without pay. The seed was sown, and the spirit spread, and a marked improvement was soon noticeable. A higher grade of teachers presented themselves and instead of the poorer teachers, who taught solely for the pay, there were better teachers who taught because of the love of Christ in their hearts. It is true, that the secular teaching of these schools was quite superficial, yet it was the key of knowledge to multitudes who would have otherwise been unable to learn to read. And the religious instructions with which it was combined, moulded the character of some of the best and noblest men of England.

Thus we find the origin of the Sunday-school was the work of the Church, and it stands related to the Church as a part of the Church family. It was begotten and brought forth by the efforts of those whose hearts were touched with the needs of humanity. The Church has its preachers (teachers) who deliver unto us learned lectures upon Scriptural topics. So we as teachers should study that we may be able to rightly divide the word, that we may teach the children those truths which shall build their minds up in heavenly wisdom then they shall become wise unto salvation. The Sunday-school as an auxiliary to the Church can not be overestimated. It is truly the Church nursery. The junior department, for we are all disciples of Christ, ever learning of him, coming to him for comfort, and for guidance, ever turning to the Book of books for instruction which shall guide us aright, and lead us safely over the rough, and to us, unexplored pathway of life, through the wilderness of unrighteousness until we shall enter at last the haven of eternal rest. The relation of the Sunday-school to the Church is very clearly noticeable in the similarity of its work and associations, and yet it may not be wholly composed of those who have found the Christ. It is here we may come in touch with those who are strangers to the covenants of promise, who have not as yet become adopted into the true family relationship, who are not heirs of God and joint heirs with his only begotten son Jesus, the Christ.

It is at the Sunday-school the children of the world and of the Church may meet. And happy and prosperous is that Church the members of which are living epistles of the uplifting, cleansing, and sustaining influence of the Gospel, to such an noticeable degree as to establish in the minds of the unlearned a trusting confidence in the things which God has revealed. The harmony which exists, make it an easy transit from the Sunday-school close to the all saving name. And thus the school is an auxiliary to the Church, attracting, socializing, educating, and bringing to the Master. The Sunday-school is related to the Church by birth, by its influence, and by its ultimate results. It is the duty of every Christian to cherish the Sunday school. To aid in its support. To treat its members individually and collectively with cordial friendship. To meet with the school, and to impress the scholars, as we go to teachers, with the fact that you are interested in them. Make them by your solicitude to love the witness evidence in you. Treat them as brothers and sisters. Let the fathers and mothers meet with the children. Let the assembling of the Sunday-school be a family gathering, in which we encourage and receive encouragement, helping and being helped, and thus we are fortified and strengthened to withstand the evil one. Then as we meet in our daily avocations we shall walk more circumspectly, that we bring no reproach upon ourselves, or the words of our Heavenly Father. We shall then be living epistles known and read of all men, and thus adorn our profession and honor our God.

J. H. WILLEY.

GATHERING TOGETHER.

To the Dear Ones Gathered at Antioch Meeting June 9, 1898, Greeting:

I trust you will pardon this seeming intrusion on your published program for the occasion.

As I read the notices of the gathering together, here and there from time to time of the waiting pilgrims, who are seeking a better, that is a Heavenly country, ("Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.") especially the notice for Indiana, of the gathering at old Antioch, where so many grand gatherings have been in the past, where I have so much enjoyed them in years gone by, I cannot but breathe the prayer, and indulge the hope that this one may surpass all others in the way of building up, and blessed enjoyment to all those in the faith who are privileged to meet together. Where you will not only speak of these temporary meetings, however enjoyable they may be, but also of those decisive gatherings now taking place, which are converting prophesy into history with a rapidity unknown in the past.

Already the word by Isaiah—"He shall gather together the dispersed of Judah from the four corners of the earth," is rapidly progressing. Insomuch, that even now, they exceed in number those gathered back from Babylonish captivity. Even now the proclamation of Joel is sounding—"Proclaim ye this among the Gentiles; prepare war—wake up the mighty men, let all the men of war draw near," which is but the prelude to that wonderful gathering together of the kings of the earth and of the whole world to the battle of that great day of God Almighty. Requiring seven months to gather and bury the bodies and bones of the slain. Ezek. xxxix.

This wonderful gathering is appalling to contemplate apart from its necessity in order to the glorious gatherings which follow in close proximity, which shall completely vanquish the long dark reign of sin, usher in the reign of righteousness and forever settle the worlds destiny.

Amid this last and awful struggle of nations in battle, comes the King of Kings and Lord of Lords, whose right it is to reign. He descends from heaven with a shout. The dead in Christ rise first, who with the living saints are caught away to meet him. What a grand gathering this will be.

"Our God shall come. He shall call to the heavens and the earth, Gather my saints together unto me; those that have made a covenant with me by sacrifice." Ps. l. Are we such participants in the sacrificing? Are we making such a covenant? May each from the heart be able to say, I am trying to the best of my ability.

When this gathering shall be, then follows not only the completion of Judah's gathering, but also of Israel. "He that scattered Israel will gather him and keep him as a Shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he." Jer. xxxi. Henceforth they become one nation again. "And I will make them one nation in the land upon the mountains of Israel, and one King shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all." Ezek. xxxvii. The King with his elect Bride, taken out of the nations, and now gathered unto himself to reign with him, inaugurates the right-eous reign of peace. Gentile rule is ended. He rebukes strong nations afar, they learn war no more. The proclamation of the everlasting gospel goes forth to them that dwell on the earth, and to every nation, kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7. To which come, in response, "Who shall not fear thee, O Lord, and glorify thy name? for only thou art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xv. 4. What a gathering this shall be! Beyond the commotions of war and political strife "When the people are gathered together and the kingdoms to serve the Lord, when he shall build up Zion, when he shall come in his glory." Ps. cii. When he shall reign until he subdues all enemies. May he soon come and reign, put down all rule and authority, wipe away all tears, remove the curse, and give us to share in a world made new. Let us watch and be ready.

D. T. HALSTEAD.

For Our Children.

Papers written by our young friends of Rensselaer, Ind.

The Earth.

"In the beginning God created the heaven and the earth." Genesis, i. 1. God created earth for man. He said unto them, "Be fruitful, and multiply and replenish the earth, and subdue it and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth on the the earth." Gen. i. 28. "The heavens and the earth were finished, and on the seventh day God ended his work which he had made, and rested on the seventh day from all his work which he had made." Gen. ii. 2.

God saw every thing that he had made, and behold it was very good. Adam was the first man to disobey the word of God, by eating of the tree of knowledge of good and evil. God then said, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life, for dust thou art, and unto dust shalt thou return." Gen. iii. 17-20.

Thorns and thistles or troubles are the results of the curse, which the earth now bears.

I think the thorns and thistles of life are making us every day more and more Christ-like, for we cannot be like Christ unless we bear with patience the troubles of life as he did. Abraham believed in the Lord God, and he would have sacrificed his only son because God told him to. God then promised him an everlasting possession of land for his obedience.

To enjoy this land forever we must believe in the word of God and have everlasting life. Abraham's seed are as we think the followers of Christ,—"for unto Abraham and his seed the promises were made. He saith not, and to seeds, as of many but as to one, and to thy seed, which is Christ." Galations iii. 16.

To be Abraham's seed, we must be believers, baptized, and walk in newness of life and endure to the end or the second coming of Christ.

At the resurrection there shall be no more curse, "but the throne of God and of the Lamb shall be in it, and his servants shall serve him." Rev. xxii. 3.

After this there shall be no more curse, and the earth will be as it first was, and the people shall be good and rule with Christ. The tree of life will grow, as found in Rev. xxii. 2.

Christ and his people shall reign over the earth forever, and the wicked shall be barred. When people die, they sleep peacefully in their graves until the second coming of Christ, when they shall rise and be glorified.

People do not have to go to heaven to receive their reward, because in Psalms cxv. God says, "The heavens, even the heavens are the Lord's, but the earth hath he given to the children of men."

The good people are raised at the first resurrection and those that are living when he comes, he shall change. A thousand years after, the dead shall live again.

Now, my kind hearers it pays for you to believe in the Lord Jesus Christ, for you shall then have eternal life and reign with him who died for you.

FANE NELSON.

"God created the earth." Gen. i. 1.
"It was created for man." Psalms. cxv. 16.

"The heavens, even the heavens are the Lord's but the earth hath he given unto the children of men."

Man was the last thing created. God said that all the things on the earth was good, or very good. Adam disobeyed and things were changed. Adam was made of dust, put in the garden of Eden, told that he could eat of every tree in the garden except one which was the "tree of knowledge of good and evil." But satan came into the garden and said unto the woman, "Why dost thou not eat of the tree." To which the woman replied, "Because God commanded us saying, 'Of every tree thou mayst freely eat, but the tree of the knowledge of good and evil, thou shalt not eat of it: for on the day thou eatest thereof thou shalt surely die.'" Gen. xi. 16-17. Unto which satan replied, "The Lord doth not want you to be wise but if you eat of the tree you shall be wise." So Adam and Eve ate and the Lord came into the garden and asked where they were, and Adam said, "They had hid." And the Lord asked the man if he had eaten of the tree. And Adam said, "The woman thou gavest unto me told me to eat and I did eat." And the Lord said unto the woman, "Why [illegible] And the woman said "Satan [illegible] to eat and I did eat." And the Lord cursed the ground for satan's sake. Thorns and thistles, and sorrow and sickness, and death were parts of the curse on things.

The second Adam, or Christ will have it removed.

The bad things that will be removed when Christ comes are sorrow, and sickness, and death. People are having good news about the kingdom preached to them and those who accept it, and are baptized and walk in newness of life will be kings and priests and reign with Christ one thousand years. And "behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii. 12. The good ones will live with Christ, and the wicked shall have a chance to repent and if they do not repent they shall be burned to death and the good people shall walk over their ashes.

ORA YEOMAN.

God created the earth for man and all living creatures. And he said "every thing was very good" when it was finished. He created man the last thing and he said man should rule over the earth. Adam was the first man's name and God told him and Eve they could have their home in the garden of Eden, if they would not eat of the fruit of the tree of knowledge of good and evil, and they did eat of it, and so they disobeyed God, and that was a very bad thing for them to do, and so the earth was cursed by them disobeying God. The curse on the earth was thorns, thistles and doing wrong, and it brought sorrow, trouble and death and such awful things to man. The curse will be taken off at the resurrection, or the second coming of Christ. The curse now is wickedness but after the resurrection it will be pure and people can not sin any more, because they believe in Christ and are baptized unto Christ. When he rules the earth it will be pure just as it was before Adam and Eve did wrong, the curse will be taken off forever. The head was promised to Abraham and his seed, because he obeyed God. God promised the land to him more than others because he was one of his chosen people and because he believed in him and obeyed

The Restitution.

The Restitution advocates the final "restitution of *all things which God hath spoken* by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also to heartily belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

him. His seed is his children and heirs according to the promise.

We may become heirs to the promise by doing as God asks us to and becoming Christ's, for Paul tells us in Gal. iii. 16, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ." And in the last three verses of the same chapter he tells us how we may become Christ's and heirs to the promise. Gal. iii. 27-29. "For as many as you as have been baptized unto Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for you are all one in Christ Jesus. And if ye be Christ's then are you Abraham's seed, and heirs according to the promise."

The earth will be pure and sinless when Christ comes again. The good people are to live and rule with him. The righteous will live forever and live on this earth, and the wicked will be burned up.

BEATRICE YATES.

Is Man Immortal?

This question is often asked by persons capable of thought and reason. As we lay our friends away we are very likely to enquire in the language of Job, "If a man die shall he live again?" Job did not believe that man never died, else, he would never have asked such a question. When the Prophet proclaimed to Hezekiah that he should "die and not live" the king believed that death meant death. His sorrow and tears is satisfactory evidence of this. He believed as God had said, "Man dieth and wasteth away," he believed that death was an enemy and not the gate to en[illegible] is low, and it is not reasonable to believe that God would send an enemy to bring his children home, as we nowhere find in God's Word the word "immortal" applied to man. We cannot believe that a matter of so much importance would have been left out.

Men often speak of a sky-kingdom, but we nowhere find it in the Word of God. Men often speak of an "immortal soul," "immortal spirit," "never dying soul," "died and went to heaven," but God's Word, never. The Bible is silent on this question of man's immortality. Is man immortal? "Yes," says one, "man cannot live without inherent immortality, it is his life." Let us reason for a moment. There are three kingdoms, the animal, vegetable, and mineral, to which kingdom does man belong? No one will say the vegetable, or mineral, then he must belong to the animal kingdom. Now is inherent immortality positively essential to animal life? If so, all animals must possess it, and if all animals are not immortal, then animal life can be lived without inherent immortality, and as man belongs to the animal kingdom then he must live on animal life. And if animal life can be lived without inherent immortality tell me how does man know that he possesses it, unaided by divine revelation? And as divine revelation is silent, where is the evidence?

Paul is the only Bible writer that ever used the word "immortality," and he never applied it to any man this side of the resurrection, "When this mortal shall put on immortality," then and not till then, shall we sing to that triumphant song of victory over death. Friends, let us by an eye of faith leap the dark cavern of death, where the saints shall be immortalized, having lived a life of righteousness, walk in robes of white by the river of life in that sun bright clime.

DR. PIERCE.

The Source of Peace.—"Yet come the enlargement when it will, it must I admit, come after all through the channel of a simple credence given to the saying of God, accounted as true and faithful sayings. And never does light and peace so fill my heart as when, like a little child, I take up the lesson that God hath laid on his Son in the iniquities of us."—*Dr. Chalmers.*

The Restitution.

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Plymouth, Ind. July 20, 1898.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—The Restitution, Plymouth, Ind.

Brother A. R. Zimmer will preach at Antioch Church on Sunday July 24th. There will be two services, one at 10:30 A. M. and one in the afternoon. Bring your dinner with you. It is hoped that all that possibly can will make an effort to be present, and may the meeting be an enjoyable one and result in much good for the Master.

The scene of conflict is about to change. Santiago has surrendered with the eastern provinces of Cuba and about 20,000 Spanish troops. The surrender is unconditional with the agreement by the United States to send them home to Spain. The expedition to Porto Rico will start at once, and also the fleet for the shores of Spain. The only thing that can stop this will be Spain suing for peace, and she is not yet ready to do that. Admiral Dewey has not been idle in the Phillippines, but has taken charge of affairs in Subig Bay where it is thought Germany hoped to be established. When the American ships there a German vessel was aiding the Spaniards against the natives, but departed at once leaving her anchor in the sea. An explanation may be asked for in due time.

Passing Events in the Light of Prophecy.

The wonderful career of conquest recently entered upon by the United States still continues,—since the destruction of Admiral Cervera's Squadron, Santiago and a large portion of the Eastern province, with some 15,000 or 20,000 men have surrendered to the American General Shafter, and a powerful Squadron has been fitted out for Commodore Watson to carry war into Spain itself, perhaps, or at least to destroy the last remnant of the Spanish Navy. In the far East Admiral Dewey is waiting for more reinforcements before attacking Manila. And at home rapid preparations are being made for the seizure of Porto Rico.

England is still further strengthening her position in China,—having obtained a lease for 99 years of the peninsula lying opposite the colony of Hong-Kong, comprising 200 square miles. A few days ago the Prime Minister announced that the British Government were entering into an arrangement with the Chinese Government whereby Britain would be able to help them to reorganize their army and navy.

According to the *Daily Telegraph* France and Russia are reported to be still pursuing a policy of making parallel demands for every concession made to England. And the *Times* correspondent at Pekin gives particulars of Russian activity in China,—they are endeavoring to obtain control of as many projects of railway construction as possible.

There have been ministerial changes in France and Italy, and regarding the former, a newspaper writer says: —"France is set drifting more rapidly than ever on a dangerous, and it may be, fatal course."

The financial condition of Italy and Spain is going from bad to worse,—startling changes in the latter country may be announced any day. Austro-Hungary is also in a very precarious condition,—an acute ministerial crisis being looked for.

The outbreak of war and pillage on the Montenegrin frontier threatens to reopen the whole Eastern Question. The Montenegrins (Christians) and Albanians (Mohammedans) have been engaged in a terrible conflict,—villages have been destroyed and many people on both sides killed and wounded.

An insurrection has broken out in Yemen Arabia. In order to quell it the Ottoman Government has called out 8000 Redifs in Syria.

The First Lord of the English Admiralty has announced that certain circumstances is contemplating making addition to the ship-building programme. It is understood that the increases in the Russian and French navies has caused this move.

Law or Gospel—Which? No. 17.

According to promise we proceed to examine the Sabbatarian Tenet that Sunday Keeping is.

"THE MARK OF THE BEAST."

Whatever "the Mark of the Beast" is, it is certainly a dreadful and fatal mark; for whoever receives it will drink of the wine of the wrath of God," Rev. xiv. 10. Hence the importance of knowing what it is. Mrs. White claims to have been inspired to say it is "*Sunday Keeping*;" but, in obedience to divine command we include this among the "all things" to be proven, remembering first of all, that she is ignorant of the *first principles* of the "gospel of the grace of God," and we cannot think that God would select *such an one* as a chosen vessel through whom to correct mistakes made by himself when moving prophets, Jesus and the Apostles to speak, or to reveal what he *forgot* to say through them,—or to mold through her, after-thoughts, after having declared his Word a perfect guide to salvation and eternal glory. This is too great a strain upon our credulity, and altogether too derogatory to the wisdom and knowledge of God, to be swallowed whole. If the poor deluded creature had only believed the covenants of promise made to the fathers of the Hebrew nation, and which now by the grace of God are extended to Gentiles, so that she could tell perishing mortals what they could do to be saved,—it would appear *more feasible* that she would be selected as a vehicle for special revelation if any were needed—which there were *not*—but to select an alien to instruct citizens,—to employ one to reveal the deep things of God who was ignorant of what laid on the surface, is to practically charge God with foolishness such as few *men* would be chargeable with.

Why it is because Mrs. White is *infidel* to God's revealed truth, or through *ignorance of it*, that she has foisted upon the credulous during fifty years or so a pretended *supplement* to the "Word of God," that was being revealed during some 1500 years; yes, she has published a supplement in fifty years, several times bigger than the original document: and that too, after God had declared it complete.

Secondly, This Woman's predictions have been proven false repeatedly, and therefore we know God did not speak by her,—and her statements squarely conflict with the Bible, as we shall again see.

The spirit said to inspire Mrs. White makes it appear that man can work only six days in the week without incurring the wrath of God. But what does God himself say about it? In Rom. xiv. 5 God says: —

"One indeed esteems one day better than another day: but another esteems every day. Let each one be fully assured in his own mind. He who minds [keeps] the day, minds [keeps] it for the Lord: and he who minds [keeps] *not* the day, minds [keeps] it *not* for the Lord," and there the matter ends.

The above is an infallible, emphatic and far-reaching statement,—and we may say of universal application. And if it does not prove that the child of God in this age has perfect liberty to set apart one, two or three days for God, or *no day at all*, if he so please, how could language be employed to prove it? That it *does* prove it, no honest and intelligent person will deny, unless he be forced to do it by the exigencies of a creed. Is not *the law* of liberty here grandly illustrated?

And reader, considering the character of God, and the fact that the law of which the Sabbath was a part, was given to regulate subjects who would not be governed on the principle of faith and loving obedience as was Abraham, and that its existence was limited to the time when the Seed should come, to the promises were made, and *to which* promises for the time specified, the law was added, and to the fact, that when Paul penned the words of the Spirit in Romans xiv. 5, the law had been taken out of the way, how could we expect God to say anything else than that his adopted children could esteem one day above another, or esteem all alike if they choose? Or, as he otherwise expresses it in Col. ii. 16.—"Let no one therefore rule you in food, or in drink, or in respect of a festival, or of a New Moon, or of Sabbaths, which are shadows of the future things, but the body [substance] is Christ's."

This is what we decided to do many years ago,—to let no man or woman either, or community, judge us in regard to these things. It is a plain, positive divine *command* to those in Christ Jesus, *not to allow any one*, to rule them in these matters. This command cannot be disregarded with impunity, by those of the household of faith.

At this point it may be asked if Rom. viii. 14 does not *allow* any one to place himself under the Seventh-Day Sabbath Law, if he please? Not at all. Nothing could be farther from the truth. Rather does it prove the abolition of the law, which had no such an accommodating clause, and the privilege of doing whatever should be suggested by duty or affection. And now we will consider the question proper,—"*What is the Mark of the Beast?*"

Long before the Revelation of Jesus Christ was *signified* to John by the angel, it was the custom for "slaves, soldiers and devotees to bear the imprint of those who claimed to have control over them. The impression was generally on the *forehead* or the *hand*, in token of servitude." An old Latin author says they were "*branded with marks*" of letters, so that the slave was styled "*literatus*," or "lettered." Ambrose says:—"Slaves are inscribed with the mark of the master," [much as the Texas ponies are which are disposed of in the Northern States: and we presume that the cattle on the prairies are branded in the same way.]

Petronius says slaves were marked in the forehead, while soldiers were marked in the hand by the name of the Emperor. It will be seen by reference to Lev. xix. 28 that the Israelites were not allowed to imprint any marks upon themselves, as was the practice of idolatrous nations.

"The Spirit foresaw that the Beast of the Earth would distinguish *itself* by a certain character or sign, or mark as the symbol of its faith and power or authority, and would enforce it by the severest penalties; but the particular "*charagma*" or sign or mark, or character, is not named, and of necessity it must be identified by the facts of history. And so it would seem proper to ask here:—

Did the Beast ever Brand its subjects in their foreheads or their hands with the words

"SUNDAY KEEPING?"

We want it to be distinctly understood that the Beast selects his own "*charagma*" or sign [of ownership] or character, and *brands* with it. He needed no assistance from Mrs. White or any one else. If he *had* needed her, she was not on hand, any way. Well, he managed to get along without her, and we have never yet come across the least scrap of information, or the least hint in the history of the past that he branded his slaves or devotees with the words:—

"SUNDAY KEEPING"

and if he had we do not see how it would have indicated his proprietorship, in the absence of a legislative act to that effect.

Be it remembered that there was to be no evasion of the Mark; all were to be branded; the small and great, that is, infants of days as well as adults, rich and poor, free and bond were to be branded, and of necessity this law must be *promulgated*, or how could it be obeyed; *all* were to be branded in their right hand or in their forehead, and no one could buy or sell unless he had the Mark. Once more we demand if any such law were enacted, or if any such branding is recorded in the annals of the past, as

"SUNDAY KEEPING?"

If not, we know that it was lyingly charged upon the best ages after he had *decided upon*, and actually *used* and *still uses*, *another* brand or character for his worshippers, by the False prophetess now, and for a long time, of Battle Creek Michigan. Till the history of such legislation or branding is produced, we shall maintain that no such history exists, and proceed to show what the history of the Beast and his transactions *does* say.

We remark first, lest any be confused, that what the image of the Beast, or *Ecclesiastical* arm, *did*, the Beast, or *Secular* arm is said to do because the *latter* was the source of the power exercised by the former, or Ecclesiastical constituent of the Beast; and so "the *mark* of the Beast" is a *sign* or character imprinted *really* by the Ecclesiastical,—*not* the Secular arm. We hope now to show

THE NECESSITY FOR "THE MARK OF THE BEAST."

The history of the 12th and 13th centuries shows plainly that the spread of heresy so alarmed the Ecclesiastical Power that it determined or decreed that all should be utterly exterminated by fire and sword, who would not receive a "mark" in token of subjection.

In order to carry this into effect the first crusade of papists against what they called heretics was proclaimed, and the murderous Inquisition was first erected.

History shows, and it is publicly known now, that all the worshipers of the Roman Clerical Hierarchy receive a sign or mark of their profession similar to soldiers to the Emperor and slaves to their masters and heathen devotees to their gods. And so we read that when Boniface VIII. ascended the throne of the Image of the Beast in A. D. 1294, he decreed that, "It is essential to the salvation of every human being that he be subject to the Roman Pontiff," and added that "whosoever obeys not as the Scriptures declare, let him die the death."

In accordance with this decree, "both the secular priests and the monastic orders took the vow of obedience, and received the Romish Sign upon their hands in token thereof. And the "Pontificate Romanum p. 49 A. D. 1627 on the Ordination of Priests, says, "The Bishops anoint both the hands of each of the ecclesiastics, joined together in the form of a cross, and before handing them the cup and paten, or plate, he makes the sign of the cross upon the hand of him whom he ordains." And when the soldiers of the Papacy enrolled for the murder and extermination of heretics, they were obliged to wear upon their vestures the Papal *cross*, and it was from this they acquired the name of *crusaders*. And then, the mark of the *cross* being assumed, the Pontiff king, through his anointed priests, imposed this sign of his order upon all classes of his subjects, without exception, so says the Fourth Lateran Council,—some receiving in the baby, the signal of the cross, sprinkling ordinance of the Apostacy, upon the forehead.

The "*charagma*" was imposed according to Canong, Sess. 7 of the Council of Trent and entitled "De Characters," that is "concerning the Mark," and which states the doctrine thus:—

"If any one shall speak against the three sacraments, to wit, baptism, confirmation, and ordination, that the "Mark shall not be impressed upon a soul, let him be accursed."

Junius says,—"Their Chrism, by which in the sacrament of confirmation, they *make servile unto themselves the persons and doings of men*,

SIGNING THEM IN THEIR FOREHEAD AND HANDS,

and as for the sign left by Christ, and of the holy sacrament of baptism, they make it void."

Ballarmine's "Dottrina Christiana Breve," shows that besides the *reception* of the "Mark" from the clergy, the people themselves were also to make the Sign of the Cross. For instance, a master asks his disciple, "In what principally consists the faith of Christ?" The answer is,—In two principle mysteries, which are included in

"THE SIGN OF THE CROSS;"

and it adds—"The Sign of the Holy cross is made by putting first, the right hand to the *head*, saying, "In the name of the Father:" then under the *heart*, saying "and of the Son;" and finally on the *left shoulder*, and on the right, saying, "And of the Holy Spirit."

It cannot be denied that the sign of the cross is the universal character or sign of both Rome and her apostate daughters. The mass book of England and the United States, called the Book of Common Prayer, says, when the priest pours water on the face of an infant, "We receive this child into the congregation of Christ's flock, and do sign him with the

SIGN OF THE CROSS."

In the margin opposite of the Prayer Book of the Episcopal Church in America, we find these words —

"Here the minister shall make

A CROSS ON THE CHILD'S FOREHEAD."

"In the controversy between the late Archbishop Hughes with Breckenridge the Presbyterian he confessed that infant cruticism was not taught in the New Testament but was decreed by the Catholic Church, from which all other sprinklers have received it." This is true, and it is emphatically, as says Eureka, the Beast's outward and visible sign of an alleged inward grace given to the child, and in which it receives the "MARK," without any intelligence or faith or repentance, it being claimed that the water used is sanctified by the Holy Spirit to the mystical washing away of sin. Yes: the washing away of sin never commanded.

As Mrs. White knew nothing of the Beast's History, or its transactions, must it not have a most villainous spirit that inclined one to say "Sunday Keeping is the Mark of the Beast?"

Communicated.

Obituary.

Rhoda Jane Smith was born in Mercer County, Kentucky February 10, 1819. She was united in marriage with Dr. Samuel Frankeberger in Hendricks County, Indiana, December 27, 1838. In the early fifties they settled a coffarm near the Jordan church on the Indiana State line, and lived there until April, 1872, when they removed to this city. They lived here until after the old doctor's death, which occurred July 22, 1883. Afterwards Mrs. Frankeberger lived mostly with her children. She has been sick with a dropsical affection for a long time, but was able to be about the house and do the necessary work of the household until last February. She was brought to the home of her eldest daughter, Mrs. America F. Romine, in this city about June 1, and her condition was very precarious from that time on. Only a good constitution and strong will kept the spark of life in the frail body. She died at 9:15 Friday evening last, July 1, aged 79 years, 4 months and 21 days. She was the mother of fourteen children, of whom eight are living, as follows: Mrs. America F. Romine, Hoopeston; Henry P., McCune, Kansas; Samuel G., Two Harbors, Minnesota; Simeon O. (Bud), Lafayette, Indiana; Mrs. Henrietta Billings, Veedersburg, Indiana; Harriet, Hoopeston; Mrs. Eva McWilliams, Blue Mound, Kansas; and Mrs. Clara Ella Shannon, of Allegheny City, Pennsylvania. Rolla, the youngest son, died in Minneapolis, Minnesota early in the '80's, and was brought to this city for interment.

Mrs. Frankeberger was an active member of the Christian church for sixty-one years, she and her husband being two of the faithful few who organized the church in this city. She was very devoted to her family, and was one of those women who are idolized by husband and children, and who assist in making this country the best on the face of the earth.

The Chautauqua Assembly is now in session. Realizing the popularity of this delightful summer resort and the benefits to be acquired at such an educational center, the Nickel Plate Road has authorized an excursion to that point on July 20th. The low rate for this occasion is one of the predominant features, while a splendid road-bed, fast time, courteous employees, elegant sleeping cars, and an unexcelled dining service, combine to render a trip over that popular line, most enjoyable.

No man is born into the world whose work is not born with him: there is always work, and tools to work with-but, for those who will: and blessed are the horny hands of toil.—*J. R. Lowell.*

An Appeal.

To the Brethren of Missouri and Kansas, and to all who are interested in the Missouri-Kansas work, we wish to say that our tent is in the field, and it is very desirous that the work should move on vigorously and without a break. And to keep the work there moving more money will be needed. Therefore, we appeal to you for means. Make your donations early, and as large as you can. Forward to Conference Treasurer, P. H. Oatman care Nave & McCord, St. Joseph, Mo. Those contributing where tent meetings are held can pay into the Evangelist while there, who is authorized to receive such money, and who will report direct to the treasurer. Brethren are desired to continue the work to the end of the present conference year, Sept. 1st, and pledges are desired for the work for the coming year. We should have enough Bros pledged to sustain a man in the field for the entire coming year: and one will be employed to the full extent of the money pledged.

E. M. Saylor, Pres.,
P. H. Oatman, Treas.,
Joseph Shellenberger,
A. W. Babby

What the English Fleet is Worth.

The present value of the British fleet in money is about $52,000,000 ($260,000,000). According to recently issued papers the proportion of ships of large dimensions to the total number built is not nearly so great as is often asserted. All but two of those are battleships, the exceptions being the Powerful and the Terrible, cruisers. Of between 12,000 and 13,000 tons there are eleven ships, seven battleships and four cruisers; between 10,000 and 12,000 tons there are ten ships, two being battleships. Twelve cruisers are of from 5,500 to 9,100 tons, twenty-four between 4,000 and 5,800 tons, forty-six between 2,000 and 4,000 tons. Of between 1,000 and 2,000 tons there are twenty-two vessels and forty-three are less than 1,000 tons. Little more than one-fifth of the total number are over 9,000 tons.

Cotton Mills in the South.

In 1880 the South had 180 cotton mills, with a capital of $24,000,000. In 1890 there were 254 mills, with $61,000,000 capital. At present she boasts 400 mills, representing an investment of nearly $125,000,000. In 1880 the South had one-fifteenth of the spindles of the whole country; today she has nearly one-fourth of the whole number. The South has become a serious competitor in cotton manufacturing. With the ever-increasing investment of New England as well as Southern capital, and with the tendency to improve continually on methods of manufacture which she has recently shown in a marked degree, it is difficult to assign a limit to the expansion of the cotton industry of the South.

Summer in Colorado.

Colorado is particularly inviting as a summer haven. The climate is remarkable for its invigorating effect, and the State is rich in grand scenery and points of interest where a vacation may be pleasantly spent. Special arrangements are being made for the entertainment of visitors who are this season expected to be attracted to the seclusion and quiet of the Rockies and the hills and canyons of that great wonderland. Colorado today is nearer home than in former years. The fast schedules of the Pennsylvania Route and connecting lines bring the Centennial State within easy reach, and the cost of a trip thither is no longer a luxury. The special low rate Tourist Tickets over the Pennsylvania Lines places the cost for transportation within the limit of the usual allowance for vacation trips. For special information about rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt. Cleveland, O.—July 31.

A man's elevated position in the church does not make him other than what he is. The raven cawing from the steeple is a raven still.

Intelligent people are always looking for an opportunity of increasing their store of knowledge. Chautauqua N. Y. is without a peer as a place to brush away the cobwebs. A Low Rate Excursion via the Nickel Plate Road offers another opportunity of attending this justly famous school. The agents of that line are glad to furnish details information.

Borrowed trappings, like borrowed money, only reveal the poverty that envies and the loan.

Poetry.

Are You Ready?

TUNE—"Standing on the Promises."

Soon, oh, soon will He come to us again,
With the whole bright host angelic on His train.
Calm, watch, pray and glorify Him on earth to reign.

Are you ready for the Lord to come
Watching? Watching?
Are you ready for the Lord to come
Watching, watching?

Are you looking for the Lord to come
Watching? Watching?
Are you looking for the Lord to come
Watching, watching?

Ready at the coming of the Lord
Watching, watching, etc.

With a good greeting they will rise in air,
They will meet the hosts of heaven gathered there
And from Christ descend the Saviour's throne to share;

Ready at the coming of the Lord
Watching, watching, etc.

Kings and priests forever will the nations be,
Here on God, and here with Christ they'll reign in unity
How sweet to enter into God's eternal rest
Ready at the coming of the Lord.

Watching, watching, etc.

By J. K. Thompson.

Communicated.

The Gospel Recovered. No. 11.

JOHN THOMAS, M. D. 1847 TO 1850.
VISIT TO BRITAIN.

In the previous article we reached an important point. Dr. Thomas, as narrated in the Herald of the Kingdom, vol. 1, had attained to "the obedience of faith." The year is March 1847, after fifteen years in connection with the Reformation. He had come to know that certain things concerning the Kingdom of God in the true Israelitish sense as preached by our Lord and his Apostles were really of the essence of the gospel, and were necessary to be believed prior to baptism. It will not be disputed by the readers of The Restitution that here was the gospel recovered, and that Dr. Thomas was an instrument providentially honored to bring to light the "Ancient Gospel" from the darkness in which it had been so long holden.

To many, both in America and in Britain, this proved a welcome discovery. The indebtedness of many to the doctor was ungrudgingly awarded, and publicly expressed even by brethren who felt compelled to dissent from his opinions on what they considered to be secondary points. The crowning merit of Dr. Thomas does not consist in his voluminous writings, but in bringing to light "this gospel of the kingdom," and his continuous advocacy of its claims to public attention.

It seems proper here to remark that individuals may have believed substantially the things concerning the kingdom of God, and who had been afterwards baptized. For example, among the Baptists of two hundred years ago; among those called Plymouth Brethren, many of who in bold the doctrine concerning the kingdom, and were in the practice of baptism. Possibly even among Adventists and the reformation such may have been the case.

At the time of his re-immersion, Dr. Thomas published in "Herald of the Future Age," vol. III. 1847, a Confession and Abjuration of Errors, along with a Declaration of Principles. A notice to the following effect appeared in the New York Morning Star of June 3d, 1848: "John Thomas, M. D., President of the Scientific and Electric Medical Institute of Virginia, sails in the "De Witt Clinton" for Liverpool on a tour through England and Scotland, to invite public attention to European affairs as 'evidential of the near approach of the kingdom of God.' We understand Dr. Thomas bears his own expenses." This was copied into the Macclesfield Chronicle (England) of 8th July.

He was provided with letters of introduction, especially from James Boulman, of New York "Reformation" meeting, to James Wallis of Nottingham, and to Albert Y. Vickle of Liverpool, both of the "Reformation." The letter to Mr. Wallis was read in the church and unfavorably replied to. A long reply to the church from Dr Thomas was miscarried, and ultimately found its way to an Adventist meeting in Nottingham. The result is found in a newspaper report as follows: "By request of the Advent Brethren Dr. Thomas has favored the town of Nottingham with a visit; he preached in their chapel three times on Sunday, July 30, to a crowded house. Many who were anxious to hear could not gain admittance in the evening. The assembly room was engaged for the evenings of Monday, Tuesday and Wednesday following. * * * The hall was also engaged for Sunday, August 6 when the doctor preached three times during the day, the room, in the evening particularly, being crowded to excess.

Through a notice on the cover of the "British Millenial Harbinger" for July, containing a misrepresentation of the Doctor's Confession and Abjuration, and committing any mention of his Declaration of principles, occasion was afforded for the following finding its way into the press. By a singular circumstance, a second periodical in connection with the "Reformation," had been started in Nottingham just four months prior to the doctor's arrival. From its importunity and greater liberty as compared with the British Millenini Harbinger, it proved of great service to the doctor in making known the gospel of the kingdom. The first volume contained six articles entitled "Hints on Prophecy." The gathering of Israel and some related topics were touched on by this writer (I. B. R.). Volume I. contained seven papers by an advanced "Reformer," George Greenwell, entitled "The Destiny of Man and Nature," substantially, the things concerning the kingdom of God.

The new periodical referred to, "The Gospel Banner," among other important items, contained a copy of the doctor's letter in reply to that of the Nottingham Reformation church. In that letter he gave an outline of the faith as held at that time. It is as follows:—

I. I believe and teach that the scriptures of the Prophets and Apostles are able of themselves to make men wise unto salvation, and that whatsoever is not according to these ought not to be received. There is nothing which can be shown to be taught here, but what I do and will receive it with all my heart.

II. I believe the promises made to the fathers, Abraham, Isaac and Jacob, in their literal, or grammatical import, and in the everlasting covenant made with David.

III. I believe in that kingdom spoken of by Daniel and the Prophets, which will soon be set up by the God of heaven, upon the ruins of all states and empires.

IV. I believe that the Son of Man is to possess this kingdom, and the dominion of the globe, but that he was first to be a sufferer, become obedient unto death, rise from among the dead, lead captivity captive, sit at the right hand of the Ancient of Days until the time comes to set up the kingdom: then come in power and great glory to rule men justly in the fear of the Lord.

V. I believe that Jesus of Nazareth is this prophetic sufferer and glorious King of men: the Son and Anointed One of God and the great Captain destined to lead many sons to glory.

VI. I believe that the gospel comprehends the things concerning this promised kingdom, AND, *not or*, but *and* the things concerning the name of Jesus Christ.

VII. I believe that the obedience of the gospel consists in a believer of the things indicated in No. 6, being immersed into the name of the Father, Son, and Holy Spirit, and that in submitting himself to this *act of faith*, like Abraham's, is counted to him for righteousness, or remission of past sins. This I understand to be baptism for the remission of sins.

VIII. I believe that man is a sinner by *constitution* and by practice, and by both entitled only to the good and evil of the present state, to death and corruption.

IX. I believe that glory, honor incorruptibility, and life are *attributes of the kingdom of God*, and not of *sinful flesh*, and that whosoever is accounted worthy of the kingdom will receive them. Hence they are set before us as matters of hope, and recompense of reward.

X. I believe that the promises are a part of the faith that justifies the obedient, as it is written, "through the knowledge are given unto us *exceeding great and precious promises, that* BY THESE ye might be partakers of the DIVINE NATURE." To obtain the kingdom a man must be a *partaker of the divine nature* or he cannot share with the model of that nature—even Jesus, in the inheritance. One of the distinguishing feature of this nature is justice. "Why do ye not of yourselves judge that which is right?"

XI. I believe in the resurrection of the righteous to possess the kingdom; and of the unrighteous, 1000 years after to judgment, etc.

XII. I believe that Jesus will come soon *in pers. in persona* to the salvation of those "*who look* for him" and to raise his saints, and to "take away the dominion" of the nations from their present rulers.

XIII. I believe the saints shall rule the world for 1000 years.

XIV. I believe more about the present eventful times than I can write now.

XV. I believe in that repentance which results from the belief of the exceeding great and previous promises, which is essentially the disposition of the fathers Abraham, Isaac and Jacob, and known by the fruit of the Spirit—that it is the goodness of God, and not terror that leads men to repentance.

XVI. I believe that it is the duty and privilege of the faithful to "contend earnestly for the faith originally delivered to the saints" to meet every first day to break bread, for natural edification, etc., and that the apostolic churches had a plurality of elders, etc.

These things I believe and teach as the doctrine of the Word. If you can prove from that Word that a single item is not there, I will renounce it. If I can prove them will you be equally candid, and receive them? If you say we do believe them, then between you and me, at least, there is no controversy. We must therefore, be agreed. But woe to you if we do agree, and you forbear to co-operate in their advocacy, from fear of man on this or the other side of the Atlantic Ocean. Remember that "the fearful" are classed among the "abominable" and therefore as certain to be excluded from the kingdom as "the unbelieving."

J. CAMERON.

(To be Continued.)

The Nature of Man. No. 2.

2. By adoption.

To adopt is "to take a stranger into one's family, as son and heir—giving him a title to the privileges and rights of a child." Man by nature is a stranger from God. We speak of his condition since the transgression in Eden. Paul speaks of the relation of the Gentiles in the second chapter of his epistle to the Ephesians: "Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without (or apart from) Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." Eph. ii. 11-12. Surely a very discouraging position, and they who are thus situated have great need of sympathy from some one who can offer sympathy. The question now is, how are those who are afar off, made nigh, or, by what process are they adopted into God's family? Surely not through any merit in themselves to commend them to God to adopt them as his own. But Paul very beautifully answers this question when he says, "but now in Christ Jesus ye who sometimes were afar off, are made nigh by the blood of Christ." Through him he predestinated them to "the adoption of children unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made them accepted in the beloved." Eph. i. 4-6. The manner in which this adoption into the Divine family is conducted is as follows: The glad tidings of the coming kingdom of God, with Jesus, the Anointed, reigning upon God's throne, together with his saints with him, are proclaimed; they who hear and believe these glad tidings, repent, or reform their lives, to conform to the teaching of the glad tidings, and upon such reformation and renunciation of sin, they are immersed, according to the requirements of the gospel: "He that believeth and is baptized, shall be saved." We have both precept and example in the Word to warrant this course. We read that as many as gladly received Peter's word on the day of Pentecost, were baptized." Baptism has a great purpose, designed by God himself. Through baptism we are brought into Christ, as Paul wrote both to the Romans and Galatians Rom. vi. 3, and Gal. iii. 27. "As many of you as were baptized into Christ were baptized into his death, and did put on Christ." To those who are "in Christ Jesus" there is then no condemnation, because they have been adopted into God's family; and if they walk not according to the flesh, but according to the Spirit, they have great boldness toward God. They have also the witness of the Spirit that they are children of God. Rom. viii. 16. By this witness of the Spirit we are to understand not some mysterious influence, exerted upon them apart from the Word, but the Word is the voice of the Spirit, and the Spirit speaks or witnesses through the Word. That witness being upon record, is reliable, and there are no chances of mistake or deception to those who are governed by the Word.

But the question is, is man changed in any way as to his nature by adoption? We may answer both yes and no. This may at first seem rather paradoxical, but the propriety of this answer will be apparent as we examine the subject more deeply.

Alternatively we may say that man to some extent is physically changed by adoption. We know what manner of life and conduct the gospel enjoins upon those who embrace it. The grace of God with salvation for all men teaches us that "denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii 11-13. And again, "every one who hath hope in him, purifieth himself even as he is pure." I John iii. 3. Such a life cannot but affect the physical nature of man, and while it cannot of course give eternal or endless life, it certainly has the tendency to prolong the present life, and at any rate makes it more enjoyable. The affection being set upon things above, and the mind being engaged with these things it also enlightens the understanding in accordance with Eph. i. 18, and enlarges the intellectual powers of the child of God. Yet it must be remembered that our knowledge in this life, at best, *is* but in part.

Negatively we must say with all emphasis that adoption does not change the nature of man from mortal to immortal. "In Adam all die," and we are all in Adam, and must bear in mind that we are adopted children of God, and have not yet been born anew, or of the Spirit, and have consequently not yet become partakers of the Divine nature. During Paul's time many of the brethren had fallen asleep, I Cor. xv. 6, and the Apostle very clearly intimated that if in this life only we have hope in Christ (that is if there were no other) we would be of all men most to be pitied. Ver. 18.

The Word also admonishes believers "beloved of God" to seek "by patient continuance in well-doing, for glory, honor and immortality." Rom. ii. 7. If they were already in possession of immortality, or had come to be possessors of it through their adoption, this advice would seem to be out of place, but with the understanding that they were in need of just this boon, we see a fitness in this injunction. Jesus said that "he that believeth on me though he were dead (notwithstanding he shall die) yet shall he live." Jno. xi. 25. So that we see that during the present order of things even faith and a life of piety do not exempt any one from death. Only the coming of the Lord Jesus from heaven can bring about a change in our nature. Therefore we proceed to the third part of our subject. The Nature of Man by resurrection.

A. H. ZELMER.

Judges Chapter 6.

1. The sons of Israel did that which was wicked in the sight of the Lord, and the Lord gave them up to the hand of Madiam for seven years.

2. And the hand of Madiam became strong over Israel, and the sons of Israael made for themselves away from the face of Madiam the holes in the mountains and the caves and the hanging-dwellings.

3. And it came to pass that if the sons of Israel sowed, Madiam and Amaleek also came up, and the sons of the east came up along with them, and pitched camp against them,

4. And destroyed their fruits as far as to come into Gaza, and did not leave behind them subsistence for life in the land of Israel nor in their herds a bull nor an ass.

5. Because they and their acquisitions came up and their tents came to be like a locust flight in multitude; of them and their camels there was no number: and they came into the land of Israel and ravaged it.

6. And Israael became exceedingly impoverished from before the face of Madiam.

7. And the sons of Israel called for help unto the Lord from before the face of Madiam.

8. And the Lord sent a man of influence, a prophet unto the sons of Israel and he said unto them, Thus saith the Lord God of Israel, I am he who led you out of a land of Aiguptos (Egypt) and led you out of a house of your bond-service.

9. And delivered you out of the hand of Aiguptos and out of the hand of all those who were causing you tribulation, and cast them out before your face, and gave unto you their land.

10. And said unto you, I am the Lord your God; ye shall not have feared the gods of the Amorraite in whose land ye are locating yourselves: and ye did not hearken unto my voice.

11. And an angel of the Lord came and sat down beneath the terebinth tree En Ephratha in the field of Jooas father of Esdri: and Gedeaon, his son, was whipping out grain in a wine-vat in hiding away from the face of Madiam.

12. And the angel of the Lord appeared unto him and said unto him, The Lord be with thee, thou strong one of the hosts.

13. And Gedeaon said unto him, In me my Lord? And if the Lord be with us, why have these calamities found us? And where are all his wondrous acts of which our fathers have discoursed to us, saying, Did not the Lord move us up out Aiguptos? And now he hath cast us off and given us unto the hand of Madiam.

14. And the angel of the Lord turned unto him and said, Go thy way in this thy strength, and thou wilt save Israel out of the hand of Madiam; lo, I have sent thee.

15. And Gedeaon said unto him, In me, my Lord, in what will I save Israel? Lo, my thousand hath become weak in Manasses and I am a younger in the house of my father.

16. And the angel of the Lord said unto him, The Lord will be with thee and thou wilt smite Madiam as though they were one man.

17. And Gedeaon said unto him, If indeed I have found mercy in thine eyes, and thou art going to do for me anything that thou hast said to me,

18. Do not withdraw from here until I shall have come to thee, and until I shall offer the sacrifice, and I will offer it in thy sight: and he said, I am will remain seated until thou hast returned ("I am" here is the subject nominative of the verb in the 1st person singular).

19. And Gedeaon entered in and prepared a kid of the goats and an ephi of barley unleavened, and he placed the flesh in the basket and the broth in the earthen pot, and brought them unto him beneath the terebinth tree and drew nigh.

20. And the angel of God said unto him, Take the flesh and the unleavened and place them on that rock and pour out the broth next to them. And he did in this wise.

21. And the angel of the Lord stretched out the tip of the sceptre in his hand and touched the flesh and the unleavened, and fire arose out of the rock and devoured the flesh and the unleavened: and the angel of the Lord went his way from his eyes.

22. And Gedeaon perceived that this was an angel of the Lord. And Gedeaon said, Alas, O Lord, my Lord, because I have seen the angel of the Lord face to face.

23. And the Lord said unto him, Peace be unto thee. Fear not, Thou shalt not die.

24. And Gedeaon built there an altar unto the Lord, and he invoked on it "the peace of the Lord" unto this day, while he was yet in Ephratha belonging to the father of Esdri.

25. And it came to pass that night that the Lord also said unto him, Take the yearling bullock, the bull which is thy father's and a second seven-year old bullock, and tear down the altar of Baal, which is thy father's and the grove which is by it shalt thou destroy,

26. And thou shalt build in the appointed way an altar unto the Lord thy God upon the summit of this Mauozi, and thou shalt take the second bullock, and thou shalt offer whole burnt-offerings with the wood of the grove which thou art to destroy.

27. And Gedeaon took ten men from his own bond-servants and did in the way the Lord had told him; and it came to pass that he was afraid of the house of his father and men of the city to do it by day and he did it by night.

28. And the men of the city arose in the morning early, and lo the altar of Baal was torn down and the grove that was by it was destroyed, and they saw the second bullock that he had offered upon the altar that had been built.

29. And each man said to his neighbor, Who hath done this thing? And they sought and traced it out and became aware that Gedeaon, son of Joeas, had done this thing.

30. And the men of the city said unto Joeas, Bring out thy son and let him be put to death, because he hath torn down the altar of Baal and because he hath destroyed the grove that is by it;

31. And Gedeaon, son of Joeas, said unto all the men of the city who had arisen against him, Ye are not acting as civil judges for Baal, are ye? Nor will ye save him, will ye? Let him while it is yet morning, who shall act as judge for him: If he is a god, let him judge for himself, because one hath torn down his altar.

32. And he called it (the place) Hierobaal on that day, saying, Let Baal act as judge therein, because his altar hath been torn down.

33. And all Madiam and Amaleek and sons of the East were gathered together at the same place, and encamped in the valley of Jezreael:

34. And the Lord's Spirit endued Gedeaon and he blew in a ramshorn and Abiezer responded to his call for help to come after him.

35. And he sent messengers into all Manasses and unto Aaser and unto Zabuloon and unto Naphthali, and he went up to meet them.

36. And Gedeaon said unto God, If thou art saving Israel by my hand even as thou hast said,

37. Lo, I am placing the fleece of the wool on the threshing-floor, If there come to be dew on the fleece alone and drought upon all the ground, I shall comprehend that thou art saving Israel by my hand even as thou art saving Israel by my hand even as thou hast said.

38. And it came to pass in this wise. And he arose at dawn on the morrow and wrung out the fleece, and dew distilled from the fleece an earthen dish full of water.

39. And Gedeaon said unto God, Let not thine anger forsooth become wrath toward me, and I will talk yet once for all again; I would make a trial yet once for all again on the fleece, let the drought be come to be on the fleece alone, and let dew come to be on all the ground.

40. And God caused in this wise that night, and there became drought upon the fleece alone, and there became dew upon all the ground.

COMMENT.

"The holes" and "the caves" and "the hanging-dwellings," for the reason that they were at this time still in evidence to confirm the facts herein recorded.

In the fourth verse we have the word "hupostasis" (English "hypostasis") used and here translated "subsistence." It will be of interest to the reader to know that this is the word used in Hebrews xi. 1 to define faith. "Now faith is the substance of things hoped for, etc." (C. V.) It was the Greek word for reality as opposed to ideality and when used metaphysically as in Hebrews xi. 1 means a real state as opposed to an ideal or hypothetical state.

Of course the condition of things depicted here in the opening verses of this sixth chapter leads up to and prepares us for the call of Gedeaon, one of the most striking and remarkable characters in all history sacred or profane. The casual reader of course knows him as "Gidian" a corruption of his true name Gedeaon meaning "One who prayeth indeed." His father was a man of prominence and wealth and a priest of Baal and had Gedeaon not been called of God and converted he would have inherited the same office and title. In fact he is called "Hierobaal" in the first verse of the seventh chapter and this means "a priest of Baal." The reader will observe also that Gedeaon is the speaker in the 31st and 32nd verses, whereas in the R. V. "Joash," his father, is the speaker and moreover he calls the place "Hierobaal" (Jerubbaal C. V. and R. V.) and not "I [illegible]" as in the R. V. Gedeaon was probably nicknamed Hierobaal because of his prominence in this incident already related. If he had really been a priest of Baal as his father was God, would not have called him. Then the gist of the story is that he risked his life in renouncing Baalism, the religion of his father, and destroying his altar and grove. By the way the word "grove" is given in the R. V. as a proper name, "Asherah," and the reader is left to draw his own inference as to who or what "Asherah" was.

CHAS. GARDNER.

A good thing bears repetition. The Nickel Plate Road will run another of its popular excursions to Chautauqua, N. Y. on July 29th. Low rates thirty day limits, and first class service make a great drawing card. Ask agents for time of trains and rates.

Iowa Conference.

The Annual Conference of the Church of God in Iowa, will convene at Marshalltown, Iowa, Thursday August 4th, 1898, and continue over August 15, 1898. Will occupy the grounds we occupied three years ago, and adjoining the grounds occupied for the last two years on North 3rd Street, opposite the Green house. Marshalltown is situated at a junction of the Chicago and Northwestern, Great Western and Iowa Central Railways, and on account of the excellent service of these great trunk lines, is easily accessable to any part of the State. Take street car to the cemetary and it will take you right by the tent for only five cents. Brethren, it is with a glad heart we pen the notice of this meeting, for as we look over the events of the past year, we feel to lift up our heads and rejoice, for we know our redemption draweth nigh, and the coming of the Master is near at hand. Do not your hearts feel glad to contemplate these things? And do you not feel like making a small sacrifice to come to this meeting, and cheer our hearts and strengthen our faith. God willing, we expect to have Brother C. C. Ramsey, and Brother Butler, and others with us. Now, brethren, make an extra effort to attend this year, we are surely in need of your council to help the work in the State, will you not come and help us? There are many important matters to be decided and it all depends upon you, we pray that each one will realize it is their duty to attend this Conference. Remember, "Where there is no sacrifice there is no reward." May God give a stronger desire than ever before to attend the Conference, and let us say to you, "Cherish the thought, keep it always in your mind." Commence at once to prepare, and come and do your duty. Only a few more trials, only a few more tears, and then the welcome plaudit of "Well done, thou good and faithful servant."

O. J. Allard, Sec'y.

To the Members of the Church of God in Iowa.

Dear Ones in Christ:

The time is near for our eleventh annual conference. We want to have the best meeting this year we have ever had, and we want to see you there.

This is a real, personal letter to you. The many bright faces and happy hearts that will be there, will be less so if you are not among the number. Make every sacrifice to come. Besides the meeting of old friends there will be brothers and sisters you have never seen whom you will want to meet, and whom it will be a pleasure to remember.

There will be earnest and able discourses both doctrinal and practical, essays, discussions, Bible readings, Sunday-schools and a thorough consideration of the great question which relate to the times in which we live and the coming of Jesus and the Kingdom of God.

You cannot afford to miss the spiritual strength and upbuilding these meetings will give and the encouragement they will bring. Do come.

These days are full of events and making history rapidly. Let us meet together and talk them over, and pray with and for one another.

Let the children come, and the young people too. There is no better time for them to come under the influence of the gospel or to get acquainted with each other. We expect the old veterans without fail.

The meeting will be held Aug. 4 to 14 on North Third street, Marshalltown, Iowa. The street car will carry you from the depot to the camp.

Tents will be provided, but you should bring a little bedding in the shape of quilts and pillows. Don't neglect this.

Meals will be served at 10 cents or 25 cents per day. Some prefer to furnish their own meals.

Come if you can only stay one day, but it will be pleasant and profitable to stay all through the meeting. This meeting of our people comes only once a year, and by planning ahead you can be there and enjoy these blessed seasons with us in the leafy grove.

A. J. Eychaner, Pres.,
O. J. Allard, Sec'y,
J. W. Appleyard, Treas.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

Send The Restitution to some poor person to present for 1898. The cost is 10 cents a week.

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek a tributary of the Solomon, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Kiggins of Bavaria, Saline Co., Kan., a very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, informs me that he expects Bro. W. J. Orem and other good preaching brethren will be present to assist in preaching the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of the like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel.

J. K. Thompson, Elder.

Editor Restitution:

I wish to state through The Restitution that Brother George Kidwell is going to hold a meeting at the Hix School-house, six miles from Climax, Mo., beginning August 4th and continuing over one week. We hope that much good seed will be sown among the people.

Effie C. Howard.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, P. P. Church. Return limit August 10th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

On Sundays parties of five or more can go anywhere and return within one hundred miles on the Nickel Plate Road for $1.00 for the round trip. Ask agents.–july 31

Ask Agents about Sunday Outings on the Nickel Plate Road. Parties of five or more can go anywhere on the Nickel Plate Road not to exceed one hundred miles at a round trip rate of $1.00.–July 31

Get Particulars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.–july31

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at 5 18 a. m., 6:41 a. m, 9.26 a. m. 2.10 p. m., 6.10 p.m., and 6.45 p. m.

Depart for the East at 2.45 a. m, 4.50 a. m., 10.38 a. m., 5.47 p. m., 7.50 p. m. and 8.52 p. m.

J. E. Hanes, Agent.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday, until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:17 a. m. central time returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the grand city

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310, Plymouth, Ind.

Mrs. S. J. Sipe.	[illegible]
J. L. Wines.	5.00
C. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs. Mary E. Thompson.	15.00
One who believes that God from little offerings can work out great results	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Sipe.	10.00
Mrs. Mary J. Riggs.	2.00

Our Helping Fund.

We whose names are given on here, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the worthy doers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Stevens, Shawnee Mound Mo.
S. R. Chinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
E. W. & M. A. Woodward, Dutton, Mich.
L. M. Chessbrough, Galesburgh, Mich.
Norton Gingil, 1810 Saratoga st. Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. P. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 381, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Scheelville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark.
J. J. Pady, Holbrook, Neb.
A. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. X. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner Sidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Arthen, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Haupt, Lowell, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
C. P. Norris, Cottonwood, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Southland, Iowa.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffe, Pomona, Cal.
E. W. Knapp, Box 41, Viola, Idaho.
Elder B. M. Williams, Portland, Ore.
B. Wilson, 1907 G St. Sacramento, Cal.
B. T. Bidelspach, Andover, S. D.
John Coons, 2012 West Corning Ave. Pasadena, Kansas.
E. S. Bullington, Otley, Mich.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 381 Grand Rapids, Mich.

Lake View Hotel—Lake Maxinkuckee (Culver), Ind.,

Will reopen on June 20th, 1898, for the Summer season, with improved service and thoroughly modern appointments. Family accommodations a speciality. Rates reasonable. Address J. B. Schofield, Manager, Culver, Ind.—July 31.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons" and one of "Honoring the Sun,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wm. A. Jones, Manchester Va.

Send to this office and get a Wall Art at only 25 cts post paid.

List of Churches.

Church of God, Plymouth, Ind., meet in their church Cor., Center and Water Streets, every Sunday at 10:30, a. m. Sunday School 12.00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Church of God, Van Buren Hall corner of Monroe St., and Calumet Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., one block S. Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday school every Sunday and Social meeting every Thursday evening.

The Church of God at Lisbon, Ohio, [illegible] Sunday at 10:30 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. All are welcome to these services. Come and worship with us. Lida A. [illegible], Pastor.

The Church of God at [illegible] Sunday at 10:30 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. All are welcome to these services. Come and worship with us. Lida A. [illegible], Pastor.

The Church of God at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Christians at God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God, near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon, Assisted occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meeting at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles east of town of Linden, every Third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Whatcom, Wash., meet every Sunday for preaching and public worship, at Alexanderson's School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Connelly, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and moving brethren are cordially invited to drop off and meet with us. A. W. Gower Sec'y and Treas. 4 E. Pavilion, Leader.

The Church at Milbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lewis, Sec'y. All lovers of truth are cordially invited to meet with all of these gatherings.

The Church of God at Dixon, Ill., meet on Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanic.

The Church of God at Attica, Kansas, meet in their house in the city of Attica on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

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The Church of God, near

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

BOARD OF DIRECTORS:

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One Year $1.25. Six Months 75 Cents. Three Months 40 Cents.

Poetry.

But One.

To night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

The mind has a thousand eyes,
And the heart but one;
Yet the light of the whole life dies
When love is done.

—Bonnhilion.

Communicated.

Papers Read at Indiana Conference.

HOW A CHURCH SHOULD BE CHURCHED: IN ORDER TO WORK HARMONIOUSLY.

This subject may be made short or long, and I realize that in its treatment your Committee has assigned me a task of no mean responsibility. It occurs to me they could have found more able hands in which to place it. In the handling of this subject it *could* be stated in a general way that a Church to work harmoniously should be so bound together with the cords of *love*, and be so imbued with the sweet spirit of *charity*, that nothing else could be added to make it a *Unit*.

Let us pause a moment and see if we can make this work. We find the definition of Love to be "A feeling of strong attachment induced by that which delights or commands admiration; pre-eminent kindness or devotion to another; affection; tenderness." Charity we find is "Love; universal benevolence; good will. Liberality in judging of man and his actions; a disposition which incline men to put the best construction on the words and actions of others."

It would seem if we could have a strong, yet kind, tender and affectionate regard for each other coupled with unbounded benevolence and good will, that we *could* have no more. *Perfection* would be reached.

On the other hand we might go into an elaborate search of the decrees of God with man and the things taught, and endeavor to get at the *essentials*, and list *them* as the *things* a Church must be united on. To do this would "take all summer" as General Grant said, and we have too little time for this task. Which horn of the dilemma shall I grasp? The first is too vague and indefinite, the second too great—requiring the smallest details. I must endeavor to choose a road between the two, and will do the best I can to show you what God teaches on the subject.

UPON WHAT THINGS SHOULD A CHURCH BE UNITED TO WORK HARMONIOUSLY?

Before giving answer to this question, it will be well to ask, What is a Church? We find the word has several shades of meaning, referring to the house occupied, to the congregation, to the general body of all beliefs. However, the definition with which we have to do is that relating to the Assembly, and we find this is "formally organized body of Christian believers, holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority; a denomination; a collective body of Christians."

From this we learn that a Church is a company of persons gathered together, who have organized a society with a basis of common belief, following the same rites or practices of government, and who acknowledge the same ecclesiastical authority. And further, that this organized company must be *Christians*.

Next we are led to ask, What is a Christian? and consulting Mr. Webster again we find a Christian to be "One who *believes*, or *professes*—or is *assumed* to believe, in Jesus Christ, and the truth as taught by him, *especially* one whose inward and outward life is conformed to the doctrines of Christ." We are often accused of cutting out what does not suit us, and as we may as well leave the "grace of the name" and as part of our definition does *not* suit, we will proceed to cut out the objectionable part. It does not suit us to call one a "Christian" who only or-

Jesus or is *assumed* to believe" in Jesus Christ. We prefer to call such an impostor, a counterfeit, and not a real "genuine Christian. After taking this theory with our definition we have a Christian one who "believes in Jesus Christ and the truth he taught, and who lives in accord with such profession."

We have found that a "Church that is a Church" is a (selected) company organized for the purpose of worshiping together, to believe the truth as taught by God, through his prophets, Jesus Christ and the apostles, and whose lives accord therewith.

Having learned so much we must come to the conclusion that it is possible and *necessary* for such a Church to have a common belief, a common basis or foundation principle upon which to stand. If we admit that there can be such a Church then we are bound to conclude that there are *things* taught in God's Word that are a "sure foundation" that each individual of the company or Church can and must assent *to* and *do* in order to be counted a part of that organization—the Church of the living God.

My subject is "Upon what *things* should a Church be united to work harmoniously?" Surely the "discussion" of this subject will be short inasmuch as it is so plain and direct that there is but "one side" to it. It is a common saying that "all questions have two sides." It is also a common saying that "every rule must have some exception to prove it by." In this case our subject is surely the exception to the general rule, as it has but one side. We are but to determine what God has said we must believe and do and we will have our question answered, and answered beyond all cavil. If we can possibly find out what God has taught through his inspired Word, then discussion is at an end.

However, before going into this search to find out what it is that is necessary to believe and do, we wish to call up the question of a "creed." Please do not start and be frightened at the word—it is harmless. My brother, will you tell me, please, what *you* believe regarding the proper method of baptism, according to what you read in your Bible? Certainly. "Complete immersion, plunging, dipping, burying in water is the *only* true baptism." Thank you, brother. Now I know just what *your* "creed" says concerning baptism, and if I go through the whole list of fundamental principles of the "Gospel," you will give me answers just as promptly, and I will then know and be able to write out *your creed*.

Very queer that you are not afraid to "stand up in meeting" and tell what you believe, that you can write for the press and say what you *know* God's Word to teach on a subject, and yet hold up your hands in horror when the word "Creed" is mentioned. Why, all it means is "I believe." But one says, "I do not believe in any *human* creed. The *open* Bible is good enough for me. I will accept no man's interpretation, but reserve the right to *think* for myself, and I am *liberal* enough to give every other man the same privilege."

This is certainly very generous and liberal in you, and means when boiled down to its real significance, that you allow every man to be his own *interpreter*, that he is as apt to be right as you are, that it makes no real difference what he *believes* so long as he *believes* he gets his *belief* from *the Bible*. The *world is fast drifting* to the *belief* that a man can believe as he pleases, so long as he is a fairly good man, he is all right, no matter what his peculiar ideas may be. Every thing is thus beautifully indefinite, nothing is stable, nothing sure, the foundation is sand, the structure will not stand the flood and the wind.

Brethren and Sisters, I have noticed this, the brother who is so very tenacious for being his *own* interpreter, is not "*Creed-bound*," can take some one of "another denomination" and just ride him with the fire of his sar-

shall thou eat thy bread, and whereas thou mightest live on enjoying the blessings about thee, thou shalt die and not live. From dust I made thee, unto dust shalt thou return, for dust thou art.

Adam proved unworthy, and we learn he died—was by nature mortal. One *thing* a Church relying on God's Word must believe is that man is *mortal* by nature.

Was the fall of Adam to frustrate the purpose of God in creating the world good, and in having a people worthy of inhabiting such a place? No, surely not. So continuing our search we find that a promise was made that in the future there would come a time when all should be restored, so a Church must believe there will be a "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began," and as many people are given to spiritualizing quite largely, we deem it proper here to say that as the fall was literal the restitution will be literal; and as the punishment for rebellious Israel has been literal, we must believe that this "restitution" spoken of includes the restoration literally of God's ancient people to the land and position we find promised them. So we include in this "thing" for a Church to believe not only the restitution of earth and man, but the restoration of Israel also.

Proceeding further we find the features of a Kingdom that will be established, with all the attendant elements to completeness—King, territory, people; government and all described in detail. We learn that this kingdom is to be set up in the future, hence we will have our Church believe in the establishment of God's Kingdom on this earth sometime in the future, and all to be literal.

Again, in order for men who have died to have part in this Kingdom of God they must be raised to life, and on search we find the Word teaches that there will be a resurrection of dead men to life. So a Church must believe in the literal resurrection of the dead.

In order to accomplish this work God tells us that he has appointed his Son, his only begotten Son, Jesus Christ, to perform this labor—be the means through which all this work of restoration and resurrection shall be accomplished. So our Church must believe that Jesus Christ is the Son of God, and that he is the only means through which we can be made partakers of the joys of the Kingdom of God, and be resurrected to life.

Again we learn that God's Son Jesus Christ was here in person, literally on this earth, and that when he had performed the work appointed for the time, he was taken literally to the right hand of the Father in heaven, where he is acting as our High Priest. That when he went away, he promised, and the celestial messengers from the throne of God also testified, that he would come again in like manner as his disciples saw him go. Hence our Church must believe in the personal coming again of Jesus Christ.

We learn that when he does so come he will come to establish the Kingdom, raise the dead who are to have part in the affairs of that time; that then will be associated with him the immortalized saints who will be joint-heirs with him in the conduct and rulership of God's Kingdom. So our Church must believe that *the coming* of Christ and setting up of the Kingdom are yet future.

To recapitulate—We find that our Church must believe, if it is a Christian Church in the strict sense,

1. That there is a God, Creator of heaven and earth.

2. That God has communicated his purpose and will by holy men inspired by him, and has given us the Bible.

3. Man is by nature mortal—dying.

4. That Adam sinned and died, lost life, and God will restore life and blessing to those worthy of it.

5. That literal Israel will be restored to God's favor, and be blessed as promised.

6. That God's Kingdom will in the future be established upon the earth.

7. That men will be literally raised from the death state to life.

8. That Jesus Christ is really God's Son, and that only through him can this work of establishing the Kingdom, blessing ancient Israel, and raising the dead be accomplished.

9. That the resurrected and immortalized saints will be associated with Jesus Christ in the establishment of the Kingdom and the government of earth.

10. That Jesus was here on earth, ascended to the Father, but will return again even as he went away, and at that time, and not till then he will raise the dead and bless mankind.

That in brief these are the "things" concerning the Kingdom of God and the name of Jesus Christ—the Gospel—which is the power of God unto salvation. For a Church to work harmoniously, then each member must believe the Gospel.

So much we learn concerning what members of a Church must *believe*, but there is something else. We go on in our investigation and find that as something was *necessary* on the part of Adam, so it is for each one who will be acceptable to God. It is not enough to simply *learn* what God has designed in his creation and *believe* what he has revealed as his will in the future unfolding of his plan. He calls upon all who wish to participate in the glory of his Kingdom to not only *believe* but to *do*. Hence we must search and see what he wants his Church to do. We find that he wants us, after learning of these things, and realizing our fallen condition, to be so sorry for our wrong-doings and our imperfections that we heartily repent and turn from them and manifest a disposition to act in accord with his wishes. That we wish to leave the old way of sin and live righteously, wish to be made free from sin, and searching further we find he has arranged a plan by which we can leave the old *man* and put on the new. Be adopted into the family of God, have our past sins remitted—blotted out—remembered no longer against us. We learn that this is through baptism, immersion, burying in water, dying in figure, and rising again to walk in the new and better way. We further learn that we are to continue this holy life onward throughout the term of our sojourn here, as we further learn that it is *essential* to our final salvation that we continue *steadfast* in our belief and *faithful* in our demeanor.

Then a Church must be united in this also

11. It is necessary to repent of our evil deeds and turn from them, to be baptized in water, and thus blot out past wrongs, and be adopted into God's family.

12. It is necessary to live a Godly life ever after, acting as Christ did, going about doing good,

In conclusion then, we answer our question "Upon what things should a Church be united to work harmoniously?"

1. Purpose of organization—mutual aid and dissemination of its belief.

2. Government of organization—that which is best adapted to local needs and the times.

3. Belief of organization—The Gospel of the Kingdom of God, and the things that concern the name of Jesus Christ.

4. Duty of organization—Holy life essential for final salvation.

Such being true, with each member alike in *belief*, each will have the same "faith," and the same "blessed hope" will animate each heart. Then with Object the same, Government the same, Belief—faith—hope—the same, Duty of each alike, *all* united in one, you have a Church that can and will work harmoniously. Such a Church must, cannot help being a power for good. Is it *possible* to have such? Without any question it is possible to have the opposite. Is it possible to reach the ideal Church in Object—Law—Belief—Work? God grant that we may strive to get closer to the Perfect One, and in so doing we shall get nearer to the perfect state, and vice versa, if we strive to attain unto the perfect state we will but be drawn nearer to him who is our Perfect Pattern.

A. R. UNDERWOOD.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, JULY 27, 1898. NUMBER 30.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the *immortalization* of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as *essential* for final salvation.

Selected.

Railroads of the World

A pretty good test of the civilization of a country is to be found in its railroad mileage. Among the important countries of the world the one which stands lowest in the respect to railroad mileage is Persia. Persia has just thirty-four miles of railroad—the distance from Brooklyn to Fire Island, no more—and it is made up of the line from Teheran to Shaabdul-Azin (a good name for a brakeman's announcement); another line twenty miles long was begun, but abandoned later. Persia's distinction of being last on the railroad list seems likely to continue indefinitely. China and Japan have generally been regarded as similar countries, but while China is described by Lord Salisbury as a dying country, Japan is up to date. The area of Japan is approximately 150,000 square miles; the area of China is 1,300,000 square miles, or more than eight times greater. The population of Japan is 42,000,000, whereas the population of China is in excess of 400,000,000, or ten times greater, and yet the railroad mileage of China is only 124, while that of Japan was 2,237 by last accounts. The longest of the railroads in China is seventy-three miles, from Tientsin to Pekin. The Japanese railroads carried last year 70,000,000 passengers, about 10 per cent of the number carried by the railroads of the United States.

There are in this country 180,000 miles of railways, a mileage greater than that of the whole of Europe and the whole of South American combined. The extent of the American railroad system, the wonder of all other countries, is better understood, perhaps, with knowledge of the fact that in proportion to population the United States has more than five times as much as Germany, five times as much as Great Britain and Ireland, more than four times as much as France, more than six times as much as Austria-Hungary, and more than twelve times as much as Russia. The laggard among European nations in respect to railroads is, of course, Spain; the country having the largest railroad mileage in proportion to its area is Belgium. In respect to the rate of increase in railroad mileage Russia stands first, with a gain of 20 per cent in the last five years, Germany's being 7, and that of France 6, and of Great Britain 8. There are 9,500 miles of railroad in Africa and 14,000 in Australia.

If we love God, the reward promised us is nothing less than the sight of God himself, face to face; not transiently, not as a glorious flash of light, but an abiding vision, a glory and a gladness, a marvelous rapture of the will, forevermore. Think how such a reward transcends all the expectations, all the possibilities even, of our nature! How God must love us, and how too he must love our love, to have prepared for us such joys as these, which eye hath not seen, nor ear heard, nor man's heart hath conceived!—*F. W. Faber.*

A deposit of fossilized asbestos was recently discovered near Lompoc, Cal. The indications are that this deposit is nearly 100 feet thick and a quarter of a mile long. It lies near the surface and many tons have been uncovered. It is being shipped East at the rate of six carloads a week. It is said to be the most extensive in area and the best in quality yet discovered anywhere.

Madrid abounds in slums, which are even greater eyesores than those of Whitechapel. There are babyin the narrow old streets, bordered by the most uninviting hovels; and it is in the squalor of these abodes spring the contagions of the atrocious mobs which are the bane of the city.

The Restitution.

A. R. ENDERWOOD, Office of Publication,

EDITORIAL COMMITTEE
J. H. WILLEY,
W. D. THOMPSON,
W. H. CUSHMAN,
D. T. TAYLOR.

M. JORDAN, Special Correspondent.

PLYMOUTH, IND., JULY 13, 1898.

Important.

[illegible] discontinued.

All letters should be addressed to THE RESTITUTION, Plymouth, Ind.

Remittances should be made by postoffice order, draft or registered letter. Money sent in other ways is at the risk of the sender. It is only by these means that we can be responsible for its safe delivery. If, for any reason, such remittances cannot be made, please write us, and we will almost certainly be able to arrange it. Take warning and endeavor

All communications should be addressed to the office of publication, Plymouth, Ind.

We cannot be responsible for the return of articles sent us unless accompanied by postage for that purpose.

In sending us names for the free copy of the paper, please send also your own name and address, and state whether you subscribe or not.

When writing to subscribers, please give your old and new address.

By complying strictly with the above you will save us much unnecessary work, and much time and postage will be saved.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. The will be mailed to you for 25 cts. Send orders at once, and if the position of the plates must be changed, you can be notified of the change. Subscription will affect the terms of the world. Address,—THE RESTITUTION, Plymouth, Ind.

An earthquake in Chili on Feb. 20 destroyed many houses in the city of Concepcion.

WM. Brother Ensley please send his present address to Anna E. Dye 3709 N. Gale ave. Peoria Ill.

We wish to warn our correspondents not to [illegible] again both as to [illegible] names only [illegible] have their own names will drive [illegible] and your name should be [illegible] those in arrears. Be careful.

While watching so closely the war between Spain and America, we should take a glance occasionally at the old seat of trouble. The Sultan's knee is always in a bend, and just now the diplomats are endeavoring to stave off actual conflict.

The war moves on slowly. Santiago has surrendered with the whole eastern end of Cuba. Twenty-three thousand Spanish troops are prisoners of war, and are to be returned to Spain by the United States. This is something entirely new in war, as such a thing as the victors transporting a captured army to their homes is an unheard of action. General Shafter is looking after the affairs in and about Santiago, feeding the starving, and caring for the health of his army, as yellow fever has appeared among some troops. General Miles has started off with an expedition to Porto Rico and will land at two or three points on the island, and endeavor to get possession of points from which to act in the advance on San Juan. There is talk of peace, and many and various opinions as to how long Spain will continue war. It is likely she would not for peace terms at once, were it not that the government fears the people. Evidently Spain is doomed to anarchy revolution. The throne is tottering. In the meantime Admiral Dewey goes quietly on with matters in the Philippines making little fuss, but feeding a firm hand with all. No trouble with other nations seems to be feared now.

Law or Gospel—Which? No. 18.

In concluding our remarks respecting the "Mark of the Beast," we say here, in the language of Ed. Cartwright, that to entertain that absurd theory they have to assume

1. That the Beast of Rev. xiii. 1-10 is the Papacy.

2. That it [illegible] Sabbath.

[illegible]

1. That the 144,000 of Rev. vii. 1-8 are Seventh-Day Adventists.

5. That the Seal of God, Rev. vii. 2, is the Sabbath.

6. That the angels of Rev. xiv. 6-12 represent Adventists.

7. That the [illegible] Rev. xxii. 12 [illegible] Ten Commandments.

[illegible] That [illegible] formed [illegible] a strict Sabbath [illegible] law.

[illegible] these [illegible] Rev. iv.

[illegible] of these [illegible] expect [illegible] Word [illegible] the [illegible] Rev. xxii. 14 [illegible] *orders* the evil [illegible] One [illegible] and [illegible] the [illegible] and called the dead, but recalled with a capital D. Of [illegible] person [illegible] the word, as follows

"Satan was once an honored angel in heaven next [illegible] [According] to this Christ was an angel; and if this same Christ spoke the truth in Luke xx. 36 those who are on the same plan of existence as angels, cannot die; and we want to let this woman know that our Christ died on our behalf—*the first for her*, if Christ was of an angelic nature. Is it not a shame that her guardian angel does not teach her that there was no Christ till Jesus was Christed [anointed by] Holy Spirit at his baptism? Besides, if the soul [making Devil she describes] possessed Divine Nature of existence, how can Jesus complete the work laid out for him by *destroying* him that had the power of death?]

The Prophetess continues "His [Satan's] countenance, like those of the other angels, was mild, and expressive of happiness. His forehead was high and broad, showing great intelligence. His form was perfect, and bearing noble and majestic.

What in the name of common sense, was this vision to console us to believe? How was to give her children faith [illegible] was a [illegible] part of a Devil it [illegible] saved? The desired effect [illegible] only [illegible] to succeed in him was that [illegible] of souls. We are wondering why she did not give the date of the rebellion so that we might answer the [illegible] or no it was [illegible] [illegible] and [illegible] of glory. Any [illegible] of reason can [illegible] [illegible] to know more, why didn't [illegible] where this [illegible] Devils [illegible] and where [illegible] but no [illegible] After [illegible] to supply [illegible] [illegible] record, why isn't she [illegible] [illegible] [illegible] How can we have [illegible] applications of Scripture [illegible] such divided [illegible] opinion?

We will now examine the Gold Assertion that Sabbath observance is THE SEAL OF GOD, Rev. vii. 1-3. Sabbatarians say that God's great message of reform which they declare is to oppose the work of the Beast and his Image and the enforcement of "the mark."

They act as if it would be quite beneath them to explain to us how they know this, or offer any Bible proof of what they say. They have a line of communication all their own, and none can question their assertions. For ages past this has been so. Men and women itching to be some *body*, and *something* not warranted by the Word of God, have claimed authority direct from heaven,—and [illegible] with the credulous and ignorant, shuts off investigation and dives into the Bible.

So we are told that "Sabbath Keeping is the seal of God" as set forth in Rev. vii. 1-3. But this naturally suggests the question whether or no God ever sealed his servants before the Millerite movement fifty odd years ago, or the Seventh-Day community first sprung out of it? We are persuaded that God has always sealed his servants; at any rate we read in John iii. 32, 33 that those who receive the testimony of Jesus Christ, have set to his seal that God is true." Again in chapter vi. 27 we read these heavenly words from the lips of Jesus:—"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for him" [that is he who labors for the enduring meat,—yes,] for him hath God the Father sealed."

Our readers will perceive that this sealing of the Father antedates the sealing-so-called, of Sabbath keeping. And how refreshing to read in 2 Cor. i. 20-22 that all the promises of God in him [Christ] are yea, and in him Amen unto the glory of God by us. [illegible] with [illegible] sealed us and given the earnest [pledge] of the Spirit in our hearts."

Again we read in Eph. i. 11, 12, 13 the words of the Spirit to the Saints: "In whom [Christ] also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, that we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest [pledge] of our inheritance until the redemption of the purchased possession, unto the [praise of his glory]."

Again, in Eph iv. 30 we find this solemn exhortation, "Grieve not the Spirit, whereby ye are sealed unto the day of redemption."

All must admit this to be most unequivocal testimony. No one can get [illegible] ground it. And we desire something of the sense of the word *seal* as used in the Scriptures in 1 Cor. ix. 2, where the Apostle tells the Corinthians they were the *seal* of his Apostleship in the Lord. This in plain English means that they were the evidence that he was called of the Lord to do the work he did in Corinth,—he took the fruit of his labor there as a confirmation of his apostolic office, just as a writing is confirmed by a seal and therefore borrowed its figure to make himself understood.

In 2 Tim. ii. 18, 19 we read of those who had erred concerning the truth, saying that the resurrection is past already, and overthrew the faith of some, and continues: "Nevertheless the foundation of God standeth sure, having this seal, (or assurance) the Lord knoweth them that are his, and let every one who names the name [of] the Lord depart from iniquity."

We are certainly warranted in saying that "The testimony of Jesus Christ," John iii. 32, 33, and "the meat that endureth," Jno. vi. 27, and the "Holy Spirit of promise" by which the Ephesians were sealed, Eph. i. 13, all point to Our Paul's Gospel of Christ, and says it is the Power of God unto salvation to every one that believeth. So that is THE power employed for saving men and so it begins, for work and so on to the end, these wrapped about with immortality-made partakers of Divine nature of existence, and God is all in all to them and it remembered that it is in the act of obedience to the faith of the gospel of Christ [Baptism] Or the name of Jesus is [illegible] and the [illegible] is made, and from that moment they are *his*, and it becomes easy, in the light of all this, to be assured that he knows them [illegible] are's.

This should prepare the reader for the remark that the angel of Rev. vii. having the seal of the living God, and who restrained the four angels who were about to hurt the earth till the servants of God were sealed,—yes, we think what has been shown should prepare our readers for the remark that it was the gospel of Christ that he was about to seal them with. And also that it was a multitudinous angel that was about to do the sealing. The angel says, hurt not the earth till WE have sealed the servants of God in their foreheads.

Be it remembered that this is a book of symbols, and as we have shown the seal to be *Divine Teaching*, the truth would be impressed upon the minds, the intellect. The seat of which is the forehead, so that to be sealed is first to be taught of God, and this is followed by faith in God and love to him. And in John vi. 27 we learn that the Father sealed the Son of Man: and the words of that Son of Man show it was by the same process as that by which his brethren are sealed.—"I have told you the truth which I have heard of the Deity," "I speak to the world those things which I have heard of him." And in addition to this, he said, "The words I speak unto you are spirit, and life."

Write it down: Paul kept back nothing that was profitable. He kept back Seventh-Day-Keeping,—he never sealed the servants of God with that it was not profitable. He sealed them with the gospel of Christ in their intellects and affections, and made new creatures of them in Christ Jesus. Paul used *all* gospel *no* law, and this is the truth recorded of all the rest of them who are mentioned.

We suppose it will be granted that the things signified by John embrace and symbolically exhibit the fortunes so to speak, of the corporate body of Christ, the [illegible] of Jesus from that Date," the [illegible] [illegible] [illegible] as from [illegible] [illegible] [illegible] sealed [illegible] work. If that be conceded, it is in place to enquire how far along the road the 7th chapter conducts us. In other words, when did the sealing of God's servants, there mentioned, take place? It suits Seventh-Day-Adventists to locate close down to the end of Gentile times,—that is, the end of this year of dispensation. This idea is not found in the Divine Record, but it has been seized and pressed into service, and worked for all it is worth and vastly more.

Let us see whether it the closing scenes of this world or age are depicted in it. In chapter 5 we are told that the Lion of the tribe of Judah, the root of David was worthy to take the book and open the seals of it, for he was slain and by it redeemed those who sang to his praise.

The 6th chapter describes the breaking of the seals by the Lamb, one after another and what was seen and heard. The opening of the first seal symbolically set forth the *first* of the things [or events] shortly to come to pass. John saw a white horse and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer.

Whatever event this was descriptive of, it happened at the nearest point of time to the revelation of it to John by the angel, and was history *in advance* but a short time—was soon accomplished.

It is common to employ animals to represent political powers. As a matter of fact the horse was one of the symbols of the Romans as shown by Mr. Elliott, who cites coin and other evidences to show it.

The *white* horse indicates a work of righteousness and power to which the Roman world was subjected by the party represented by the rider of the horse. We understand and believe that this symbolizes the warfare entered in by Paul and the other apostles against paganism when he said "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, 2 Cor. x. 4; and we wrestle not against flesh and blood but against the principalities and powers [the ruling authorities] against spiritual wickedness in high places," Eph. vi 2. This was the nature of the war carried on by the Spirit of God through the Body of Christ. It was truth against error, and of righteousness against wickedness, with the result that Pagan Rome was stricken to its foundations, and their victories marvellous. Their sound went out into all the earth, and their words to the end of the world," Rom. x. 18. It was proclaimed to every creature under heaven, Col. i. 6, 23. Paganism was driven from the throne, and the world into a *nominal* subjection to Christ

While this vast enterprise was being prosecuted peace and liberty prevailed to a great extent during the first seal period, and lasted about eighty years, and under the reigns of Nerva, Trajon, Hadrian and the Antonines. When it was time to break open the

SECOND SEAL,

and the whole scene changed, as may be surmised by the appearance this time by a red horse, and power being given to its rider to take peace from the earth. Bloodshed was the characteristic of this seal. Commodus came to the throne a mere youth, but he was a dissolute tyrant who shamed public decency and squandered the resources of the state in debauchery and prodigacy; at length fell a victim to the flood of violence he had let loose, and the senate appointed Pertinax, who was assassinated two months later by the soldiery because he cut down their wages. The imperial purple being sold to the highest bidder by the army, it was followed by an interstine war and confusion that paved the way for opening the

THIRD SEAL.

See Rev. vi. 5 and John saw a black horse and a pair of balances in the hand of its rider, and heard a voice saying, "A measure of wheat for a penny and three measures of barley for a penny." History shows that ruinously high prices of grain obtained because of heavy taxation under the reckless extravagance of the Emperors Caracalla and Elagabalus, who for ten years, first one and then the other wasted the treasures of the people to such an extent that it was common for parents to expose their children to destruction rather than provide for them.

When Alexander Severus came to the throne taxes were reduced to *one-thirtieth* part of what they were under Caracalla and Elagabalus, but the army opposed the reforms of the [illegible] and by them hoisted, put [illegible] the way for the dreadful experiences of the

FOURTH SEAL

and the beloved apostle saw a pale horse, and the name of its rider was death and Hades (the grave) followed with him, and power over the fourth part of the earth to kill [illegible] Lamb [illegible] with the [illegible] there. It is said [illegible] in not nearly seventy years and [illegible] five there were three [illegible] or more claiming to [illegible] [illegible] [illegible] pestilence [illegible] in battle they were [illegible] This awful period began with [illegible] Marcus Aurelius who was [illegible] as the Magnanimous, [illegible] thousand of the most respectable people of Rome to death, and this conduct finally [illegible] [illegible] and famine followed, and these pestilence to spring up to [illegible] for some time five thousand died daily in Rome. The imagery of the fourth seal seems exactly accepted to describe this fearful time of public calamity as pale horse, ridden by death and followed by the grave.

The scene changes again with the opening of the

FIFTH SEAL.

John saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. This symbolism shows plainly that the Apostolic warriors met and with sad reverses,—and were no longer carrying things by storm in the Roman world. The history of the facts is that "the victim on becoming emperor removed many of the executive of the fourth seal, but he proved to be a great persecutor of Christians. He believed the calamities of the fourth seal period were due to *them*. There existed in the government, Gideons a zealous devotee of the gods to prevent Rome, stirred up Diocletian to destroy utterly the Christian name. An edict punishing with death all who had ordered assemblies [illegible] [illegible] [the breaking of bread, supposed to also celebrate that all the Scriptures should be burnt. Twice within three days the Imperial Palace was found to be on fire, and this was charged on the Christians. Every mode of torture was put in requisition and more bloody executions took place. Whole multitudes of professors saved their lives by renouncing Christianity and giving up the Scriptures. Pagan[illegible] time is represented very aptly by the symbolism of the fifth seal. With the opening of

THE SIXTH SEAL

we have a vision of a mighty revolution taking place, as it were in the overture of a retribution for the awful persecution under the fifth seal. An awful political earthquake takes place. The Roman Sun [Throne, becomes black, and its Moon [Pagan clergy] becomes blood, and its stars [lesser magnates] fall, and the heaven of Pagan Rome is rolled up as a scroll and departs. The son of one of Diocletian's colleagues was the instrument of this mighty revolution, whose name was Constantine, who was [illegible] in favor of the Christians, and proclaimed himself their protector. On the death of his father Constantius, the army of the West proclaimed him his successor. This deister of Christianity soon resulted in a war with the other Emperors, but he rapidly vanquished them all and became the sole Emperor, and the constitution of the world was completely changed and all who had participated in the persecution of Christians recognized the awful change that had overtaken them, as retribution inflicted by the God of the Christians. This change was in progress for years. Christians, from being proscribed and hated and hunted down and destroyed, became favorites with the authorities and revenues were lavished upon them, and it was not long under these circumstances before a departure from the simplicity of the gospel was observed. Paganism was mixed with gospel,—and it was not long [illegible] the Christians [still so-called], proved themselves unworthy of the name, by suppressing Paganism, and propagating and establishing Christianity by the methods formerly used by Pagans;—persecution to the death, conscientious and humaneness and becoming thus the Apostasy carried everything before it with a high hand. This hasty [illegible] the six seals was taken to show *why* four angels were held severally to cause the four winds to [illegible] the Roman earth. It was to [illegible] retributive justice for apostasies [illegible] the faith [illegible] delivered to the [illegible] [illegible] committing spiritual fornication with the Kings of the earth.

But it must not be forgotten that from this time forward the Christian [illegible] [illegible] [illegible] the fourth [illegible] Pagan [illegible] [illegible] [illegible]

Poetry.

A Voice from over the Wave.

[illegible]

Society.

Uncle Sam's Relation to the Powers of Europe.

To the people of the United States as well as the friends of our united country, the recent [illegible] upon the part of the European powers [illegible] Secretary Hay [illegible] without question [illegible] text to every [illegible] and [illegible] [illegible] [illegible]

Iowa Conference.

The Annual Conference of the Church of God in Iowa, will convene at Marshalltown, Iowa, Thursday August 4th, 1898, and continue over August 15, 1898. Will occupy the grounds we occupied three years ago, and recommend the grounds occupied for the last two years on North 3rd Street, opposite the Green house. Marshalltown is situated at a junction of the Chicago and North-western, Great Western and Iowa Central Railways, and on account of the excellent service of these great trunk lines, is easily accessible to any part of the State. Take street car to the cemetery and it will take you right by the tent for only 5 cents. Believing it is with a glad heart we pen the notice of this meeting, for as we look over the events of the past year, we feel to lift up our heads and rejoice, for we know our redemption draweth nigh and the coming of the Master is near at hand. Do not your hearts feel glad to contemplate the changes? And can not feel like making a small sacrifice to come to this meeting, and shed our hearts and strengthen our faith. God willing, we expect to have Bro. the C. C. Ramsey, and Brother Butler, and others with us. Now, brethren, make an extra effort to attend this year, we are sorely in need of your council to help the work in the State, will you not come and help us? There are many important matters to be decided and it all depends upon you, we pray that each one will realize it's their duty to attend this Conference. Remember, "Where there is no sacrifice there is no reward." May God give a stronger desire than ever before to attend the Conference, and let us say to you, "Cherish the thought, keep it always in your mind." Commence at once to prepare, and come and do your duty. Only a few more trials, only a few more tears, and then the welcome plaudit of "Well done, thou good and faithful servant."

O. J. Allard, Sec'y.

To the Members of the Church of God In Iowa.

Dear Ones in Christ:

The time is near for our 22nd annual conference. We cannot have the best meeting this year we have ever had, and we want to see you there.

This is a real, personal letter to you. The many bright faces and happy hearts that will be there, will be less so if you are not among the number. Make every sacrifice to come. Besides the meeting of old friends there will be brother and sisters you have never seen whom you will want to meet, and whom it will be a pleasure to remember.

There will be earnest and able discourses both doctrinal and practical, essays, discussions, Bible readings, Sunday-school and a thorough consideration of the great question which relate to the times in which we live and the coming of Jesus and the Kingdom of God.

You cannot afford to miss the spiritual strength and upbuilding these meetings will give and the encouragement they will bring. Do come.

These days are full of events and making history rapidly. Let us meet together and talk them over and pray with and for one another.

Let the children come, and the young people too. There is no better time for them to come under the influence of the gospel or to get acquainted with each other. We expect the old veterans without fail.

The meeting will be held Aug. 4 to 14 on North Third street, Marshalltown, Iowa. The street car will carry you from the depot to the camp.

Tents will be provided, but you should bring a little bedding in the shape of quilts and pillows. Don't neglect this.

Meals will be served at 10 cents or 25 cents per day. Some prefer to furnish their own meals.

Come if you can only stay one day, but it will be pleasant and profitable to stay all through the meeting. This meeting of our people comes only once a year, and by planning about you can be there and enjoy these blessed seasons with us in the leafy grove.

A. J. Exchaner, Pres.,
O. J. Allard, Sec'y,
J. W. Applegarth, Treas.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

SEND THE RESTITUTION to some poor friends as present for 1898. The cost is only three cents a week.

Announcement.

Editor Restitution:

The Church of God at Ashvale, Kan., (Post Office address, Hunter, Mitchell Co., Kan.,) will hold a grove meeting (D. V.) beginning on the 29th day of July, 1898, and continuing over Sunday, and as long as may be deemed best thereafter, at or near the Ashgrove schoolhouse in Lincoln Co., Kansas. The place of meeting is on Bacon's Creek, a tributary of the Spillman, about 16 miles northwest from Lincoln Center, Kansas.

Bro. J. T. Wright of Bayne Co., Saline Co., Kan., is very zealous and worthy exponent of the truth, under whose efforts the church at this place was organized, it seems me that he expects Bro. W. J. Green and other good preaching brethren will be present to assist in proclaim the Word.

This is believed to be an excellent point for the commencement of a good and profitable work. We are in the country, a long way from the R. R., but will be glad to meet as many of the brethren of like precious faith as possible at this meeting. A cordial greeting will be given to all who may come.

Yours in the faith and hope of the gospel.

J. K. Thompson, Elder.

Editor Restitution:

I wish to state through The Restitution that Brother George Kidwell is going to hold a meeting at the Hix Schoolhouse, six miles from Chillicothe, Mo., begin the August 6th and continuing over one week. We hope that much good seed will be sown among the people.

Effie C. Howard.

Reduced Rates to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person who is a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Saratoga, N. Y., August 1st and 2nd, account Young People's Christian Union, C. P. Church. Return limit August 9th, with privilege to extend until August 31st.

To Richmond, Ind., August 19th and 20th, good returning until August 29th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address P. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

On Sundays parties of five or more can go anywhere and return within one hundred miles on the Nickel Plate Road for $1.00 for the round trip. Ask agents.—july 31

Ask Agents about Sunday Outings on the Nickel Plate Road. Parties of five or more can go anywhere on the Nickel Plate Road not to exceed one hundred miles at a rate of one cent per mile.—july 31

Get Parlor cars from agents regarding $1.00 excursion tickets offered for sale by the Nickel Plate Road on Sundays, to parties of five or more.—july31

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at 5.18 a. m., 6.11 a. m. 9.26 a. m., 2.10 p. m., 6.10 p. m., and 6.15 p. m.

Depart for the East at 2.45 a. m. 4.59 a. m., 10.38 a. m., 5.47 p. m., 7.50 p. m. and 8.52 p. m.

J. E. Hanes, Agent.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 25th of April, 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310, Plymouth, Ind.

Mrs. C. J. Sigler.	$10.00
J. L. Winer.	5.00
P. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs. Mary E. Thompson.	15.00
One who believes that God from little offerings can work out great results.	5.00
A Friend of Truth	1.00
Wm. S. A. Wickizer.	5.00
Mrs. A. M. Sipple.	10.00
Geo. Lucy J. Flynn.	2.00

Our Helping Fund.

We who use names as our subscribers, knowing that it is our duty to provide a fund to be used in sending The Restitution to those who are poor to pay for it themselves, do cheerfully give the amount set opposite our name for the purpose of aiding the publication of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

A. R. Stevens, Shawnee Mound, Mo.
S. R. Cofferdaniel, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Ivesdale, Ill.
L. M. Cheshrough, Gainesville, Ala.
Newton Gould, 1810 Saratoga st., Omaha, Neb.
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S. C. Oliver, Atlica, Kan.
D. M. Hoffer, Wasontine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Osawkie, Kan.
M. L. Adams, Linden, Okla.
W. D. T. Atwood, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Cottonwood, Cal.
J. R. Oglesbie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. E. Stiffe, Pomona, Cal.
C. W. Knapp, Box 44, Vicks, Idaho.
Elder H. M. Williams, Portland, Kan.
E. Wilson, 1305 G St., Sacramento, Cal.
O. T. Halstead, Andover, S. D.
John Evans, 2042 West Corning Ave., Pomona, Kansas.
R. S. Bridgens, Otter, Mich.
J. C. Mitchell, Crowley, La.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 386 Grand Rapids, Mich.

Lake View Hotel—Lake Maxinkuckee (Culver), Ind.

Will reopen on June 20th, 1898, for the Summer season, with improved service and thoroughly modern appointments. Family accommodations a specialty. Rates reasonable. Address J. B. Schofield, Manager, Culver, Ind.—July 31.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt, strong, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons," and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wiley Jones, Manchester, Va.

Send to this office and get a "War Atlas" only 25 cts post-paid

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:30 p. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jolliff, Evangelist.

The Chicago Church, Van Buren Hall, room of Addison St. and California Ave., meet every Sunday at 11 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan st. south of Presbyterian church. Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Tuesday evening.

The Church of God at Ohio, meet every 1st Lord's day in each month for the usual social worship and the breaking of bread. All lovers of truth are cordially invited to meet with us, and they will be welcomed by all the members. A. Eakin's post office address, Ohio.

The Church of God at Valparaiso, Ind., will have services each Sunday at 11:00 a. m. in Mrs. Hyde Archer's residence on Franklin street, one square south of the Court House. Sunday School at 2:30 p. m. Prayer meeting every Thursday evening at 7:30. All are welcome. W. W. Trego, Pastor.

The Church of God, in Freedom, Neb., meets every Sunday at the Union Church, for study of God's Word. Also a Social every Saturday evening at 8 o'clock. Preaching every two weeks. We have no regular pastor at present. Address Wilson, Elder Sarah Sellick, Sec'y.

Ainsworth, Neb. Services, Second every month at R. Carey's house at 11:00 a. m. Edward Evans at 2:00. All welcome.

The Church of God, Decatur, West Side, Ind., This church conducts weekly prayer and social church service every Sunday morning at 10:00 o'clock. Brethren from a distance and all lovers of truth are cordially invited to meet with us. Preaching every other Sunday, and Sunday evening. Visiting brethren cordially welcomed. Public Stations and in A. Sell's Office. Carriage to and from depot. Business checked to all parts. Orders by mail will receive prompt attention. Any letter will be heartily welcomed. At present we meet in the school House on top of the hill on the west side of town, and by bring them to the

The Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday-school. Commence at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors addressed Brother George Knife, he over, or R. L. Hall, West Creek, Ohio.

The Church of God at Lima, Ind., meet every Sunday at 2:00 p. m. for social and Sunday-school, come to love and good works. L. Cook, Pastor.

The Church of God at Bethel, N. Y., meet on the Sabbath at 10:30 a. m. at Bowne Hall, on William St., Ave. near Broadway.

The Church of God at Park Hill, Church in Cleveland, Ohio, holds meetings and services as follows: Preaching by A. J. Ogborn, Tract Reader Brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Fisher and Burton, Ohio, meet for worship on each Lord's day. Sunday-school at 10:00 a. m. Prayer meeting every Wednesday evening at 7:30. Brethren from a distance are cordially invited to meet with us. The church at Burton Center is presided over by Brother L. D. Carter.

The church at Scholls, Oregon, meet every Sunday at 11 o'clock, only be at one of the services on each 5th and Would be pleased to have all lovers of truth, and other brethren of the faith meet with us. The pastor is W. W. Trego.

The Church of God at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. and every Thursday evening at 7:30 p. m. at the Church on the corner of Cleveland Ave. and 81st. All are welcome.

The Church of God at Nappanee, Ind., meet on the fourth Sunday either at Fields or Locke Stores. The gospel of the Kingdom is preached here. Other places for Sabbath Grant, Goshen, Syracuse, Argos, Bremen, Plymouth, Walkerton, Rochester, Culver, Logansport, Peru, Kokomo, Marion, Fairmount, Gas City, Muncie, Anderson, Elwood, Alexandria, Pendleton, Fortville, Indianapolis, Greenfield, Knightstown, Shelbyville, Edinburgh, Franklin, Greenwood, Whiteland, Edwardsport, Vincennes, Terre Haute, Brazil, Clay City, Sullivan, Bloomington, Mitchell, Salem, Orleans, Paoli, Mt. Vernon, Evansville, Princeton, Oakland City, Petersburg, Washington, Loogootee, Shoals, Mt. Pleasant, Crawfordsville, Lafayette, Monticello, Rensselaer, Wheatfield, Hebron, Valparaiso, Hobart, Crown Point, Lowell, Hammond, Whiting, Michigan City, La Porte, Kingsbury, Wanatah, Hanna, Wellsboro, Kendallville, Albion, Ligonier, Wolcottville, Lagrange, Howe, Angola, Fremont, Orland, Hamilton, Pleasant Lake, Metz, Steuben, Fremont, Angola, Hudson, Coldwater, Quincy, Union, Bronson, Coldwater, Sherwood, Bronson, Hillsdale, Jonesville, Litchfield, Reading, Hillsdale, Jonesville, Litchfield, Reading, Hillsdale, Jonesville, Litchfield, Reading

The Restitution.

A. R. UNDERWOOD, Publisher

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The Source of Power.

What is sought for more intently than the source from whence power may be derived, as a cause to produce some desired effect?

Men of learning and inventive genius investigate every avenue science affords, for its search. The chemist, the electrician, mechanic, applies known forces found in chemicals, electricity and steam, as power to produce marvelous results.

The conversion of the world, however, has failed to discover a power that can effectively stay onward march of death, or remove its victims. That power is resident only with the Supreme Ruler of the Universe, and must be sought for from that source alone. That power is able to extract the sting, and command the grave to yield its virgin

VIM, POWER OR GOD

to cause release from death, to be made effective in every individual, providing the power is *properly applied*, otherwise it can have no more effect than a means of the force found in chemicals, steam and electricity, would have, to produce some desired result.

God sent his Son, and other trusted messengers to give instruction to the people as to how they may apply this power in each individual case. As to

WHAT THE POWER IS:

God has made known in the Guide Book. See Rom. i. 16: "I am not ashamed of the *gospel of Christ*: for IT IS THE POWER OF GOD unto salvation, to every one that believeth; to the Jew first, and also to the Greek." "The gospel of Christ," is the "power," and it is made effective in the *believer*, and only believers: Any other message will not answer, for the reason that it lacks *God's power*.

God sent his Son to inform the people with regard to this power, and the Son sent other trusted messengers to spread the glad tidings. He says: "Go ye into all the world, and preach THE gospel to every creature. He that believeth and is baptized, SHALL BE SAVED; but he that believeth not, *shall be damned*." Mark xvi. 16.

1. The message must first be believed.

2. After belief, (not before) the believer must be baptized.

3. By this dual process the power is applied to the person so acting in faith, and to no others.

After God's chosen messengers were fully instructed, and equipped for the work, his Son ascended to heaven. And then they went out to tell their fellows about God's power. Many believed their report and were baptized, and in turn carried the same message to others.

At this time, there arose one who was exceedingly mad against those believers and being clothed with civil power, he persecuted them in a most dreadful manner, slaying a thousand

[illegible]

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy [illegible]

VOLUME XLVII Read PLYMOUTH, INDIANA, AUGUST 4, 1898. [illegible]

[illegible] Christ, to which it pertains, before God [illegible] from heaven to us that spoke gospel [illegible] "Our [illegible] we should not receive the grace of God in vain." Our liberality must never exceed the Scripture warrant for liberality. If it does, there is no merit in it, for it is [illegible] rebellion. In my ministry of the gospel of the Kingdom, and the things which concern the name of Jesus the Christ, I have found more trouble from those professing the faith, than any other source. I have seen some who would even admit to membership and fellowship those who refuse to "obey the gospel." To those accept such, the tendency would be to deception, by leading them to think they are saved, when they *are not*, and under such circumstances, may never see the necessity of obedience.

I maintain that it is not only liberal, but kind, to tell such, in plain language, their true position, and also show them the folly of trusting an obedience rendered, while believing "another gospel," the promises of which, are all fiction. It always has been a cross to the flesh, to preach and defend the true faith of the gospel.

Paul says to his judge: "I confess unto thee that after the way which *they call heresy*, so worship I the God of my fathers, believing all things that are written in the law and in the prophets." As a result of his continuous and faithful adherence to "the way which they call heresy," the whole course of his ministry was a scene of persecution, finally ending with placing his neck upon the executioner's block, dying with this comforting reflection: "I HAVE KEPT THE FAITH."

While the day has passed in which the civil power can be invoked to imprison and physically torment those who proclaim the gospel, other means are used to test the mettle and faith of those who proclaim the ancient gospel. It also sometimes comes from some who profess the faith, loosely held, on account of latter-day liberalism.

Paul's prophetic vision saw what would come in the last days, when he said: "Now the Spirit speaketh expressly that in the latter times some shall depart from THE FAITH, giving heed to seducing spirits and doctrines of devils."

He also shows the true way in which all may be

PRESENTED FAULTLESS

to God. It is found in Col. i. 23 as follows: "If ye continue in THE FAITH, *grounded* and *settled*, and be *not moved away from* THE hope of THE gospel, which ye have heard."

To be "grounded and settled," signifies to be *definitely fixed* with regard to "the faith," "the hope," and "the gospel." On any this position, and the so-called liberalists, will have but little use for such. You will be sure to be called narrow-minded, they will soon get tired of hearing you preach the good news, and want you to keep still, and let some one else talk. A speech on this line, no matter how short, will be too long for such people. They will call it "the same old story," and crave something oratorical that will please the ear. As a class such are *ever* learning and *never* come to a definite knowledge of the truth.

The expression, "rooted and grounded," I apprehend is borrowed from a tree, who sends its roots deep into the earth, that it may take a firm grip, and be able to resist the stormy blast. So with regard to "*the faith*," and "*the hope of the gospel*" be "rooted and grounded" be a fixture for Christ on that ground. Take a firm hold, and show some contrast between *your faith*, and that of the *know-nothing agnostic*. "Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking THE TRUTH in love, may grow up unto him in all things, which is the head, even Christ." Eph. iv. 14, 15.

A companion passage to the one quoted from Col. i. 23, is found in Col. ii. 7 "*Rooted* and built up in him, and

[illegible] WILL APPEAR,

as ye have been taught, abounding therein with thanksgiving." The next verse gives a much needed warning: "Beware lest any man *spoil* you through *philosophy* and *vain deceit*, after the

TRADITIONS OF MEN,

and after the rudiments of the world, and not after Christ." We have any amount of philosophic tradition teachers abroad, alluring people from their steadfastness in the faith. Because of your ground, and the stand *established in* THE *faith*," and never dishonor it by *compromise* under any circumstances whatever.

An *error* of Kingdom immortal soul believes, is no more in the faith, than a *saint* of believer in that faith. Their faith being fiction, a baptism on such faith is no better. The power is in the gospel *believed* first, and then *obeyed*.

W. H. W[illegible].

Selected.

The Island of Porto Rico

The Island of Porto Rico is 3,668 square miles in extent. It is 95 miles long and 35 miles broad, and has a population, according to the latest figures, made in 1887 of 813,937, of which more than 300,000 are negroes. There were 137 miles of railway and about 150 miles of wagon road. All other traveling and transportation must be done by mules and riding horses. There are 470 miles of telegraph lines and telephone systems in the principal cities. In 1895 the total value of the imports was $16,155,056 and of exports $11,629,491. In 1887 the United States sent imports to the island to the value of $2,181,024 and received exports valued at $1,988,888. In 1895 the exports to Spain were $5,123,760 and there was received from Spain $7,328,880.

The principal city is San Juan, situated upon a small island connected with the mainland by a bridge. At the other end of it are the high cliffs which support El Morro Castle. The harbor entrance is one of great difficulty except under the most favorable conditions, but a broad and beautiful bay is concealed beyond it. The smaller island is two and a quarter miles long and averages a quarter of a mile in width. The city is a complete walled town, with parapets, moat, gates, and battlements. Although over 250 years old it is still in good condition.

Inside the walls the city is laid off in regular squares, six parallel streets running in the direction of the length of the island and seven at right angles. The houses are closely and compactly built of brick, mostly of two stories, stuccoed on the outside and painted in a variety of colors. The upper floors are occupied by the more respectable people, while the ground floors, almost without exception, are given up to negroes and the poorer class, who crowd upon one another in the most appalling manner. The population within the walls is estimated at 20,000, and most of it lives on the ground floor, where everything reeks with filth and conditions are most unsanitary. The entire population depends upon rain water caught upon the flat roofs of the buildings and conducted to the cistern, which occupies the greater part of the inner courtyard, while vaults occupy whatever remaining space there may be in the patios.

Epidemics are frequent, and the town is alive with vermin, fleas, cockroaches, mosquitos, and dogs. The streets are wider than in the older part of Havana, and will admit two carriages abreast. They are swept once a day by hand, and are kept clean. The soil under the city furnishes a good natural drainage. The trade wind blows strong and fresh, and through the harbor runs a stream of sea water at a speed of not less than three miles an hour. With these conditions, no contagious diseases, if properly taken care of, could exist.

There are several small suburbs without the walled city, and the total

[illegible] men. The [illegible]

Mayaguez, the chief city [illegible] in the west part, facing [illegible] Bay. There are [illegible] of chocolate, [illegible] Sugar, coffee, cocoa, pine [illegible] and cocoanuts is exported to [illegible] United States. Of [illegible] trade goes to the United [illegible] the centrifuged to [illegible] Muscovado. The exports [illegible] is cheese and part [illegible] the cocoa. [illegible] go annual export [illegible] 170,000 [illegible] of the [illegible] flour are imported into [illegible] every year from [illegible] The population [illegible] majority white. [illegible] dent, the temperature [illegible] 90 degrees F.

Aguadilla, in the north [illegible] of the island, has 5,000 inhabitants. In the town are three establishments for preparing cocoa for [illegible] The climate is hot, but healthy.

Arecibo, with 7,000 inhabitants, is situated on the north coast. The harbor is poor, being not [illegible] open roadstead. Goods are conveyed on the river to and from the town in flat-bottomed boats, with the aid of long poles. At the bar of the river everything is again transferred into lighters and thence to vessels.

Fajardo has a population of 5,772. The town is about one and one quarter miles from the bay. The only important industry of the district is the manufacture of muscovado sugar. Shooks, hickory hoops, [illegible] and provisions come from the United States in considerable quantities. Sugar and molasses are exported, and occasionally tortoise shell. The climate is temperate and healthy.

Naguabo is a town of [illegible] inhabitants. The capital of the [illegible] Humacao, is [illegible] and has 4,000 inhabitants. [illegible] comprising more than 15,000

Arroyo is a seaport of 1,200 inhabitants. The annual exports to the United States [illegible] 7,000 [illegible] 000 hogsheads of sugar, 2,000 [illegible] 000 casks of molasses, and 50,000 [illegible] casks and barrels of [illegible] guava.

Costly Prussian Canal.

The Elbe-Trave Canal, which is to follow the general line of the [illegible] old Stecknitz Canal, will [illegible] Lubeck with Lauenburg on the Elbe. The old canal was sixty miles long, with seventeen locks, the highest being forty feet above the level of the Elbe. Its average breadth was only forty feet, with a [illegible] foot depth of water. The new canal will be [illegible] and shorter by about twenty miles; it will have a bottom width of seventy feet and a top width of about 100 feet, with 6½ feet depth, or deeper if the river is deepened. The locks will be reduced to seven in number, and their maximum dimensions will be 250 feet long, 35 feet wide, 7 feet deep, admitting vessels of about 800 tons. The estimated cost of the new canal is 26,750,000 marks, of which the City of Lubeck will provide about 8,000,000 and the Prussian Government the remainder.

[illegible]

[illegible]

[illegible]

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
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W. M. RAILSBACK,
D. T. HALSTEAD,

M. J. BLAIN, Special Contributor.

Plymouth, Ind., August 3, 1898.

Important Notices.

All persons addressing us should use the following plainly and take particular notice directly.

All letters should be addressed to the Restitution, Plymouth, Marshall Co., Ind.

If it is necessary to write to any individual personally, address only as above, and write plainly the name of the person, the name of the post office, the county and the state. Many send letters to the place where we live, and then to the office of the paper, and then to the post office, and then to the state, and then to the county, and then to the post office, and then to the person

Poetry.

Coming By-and-by.

A day is coming, a meeting place for all [illegible]
song,
When truth and right with both might, shall
overthrow the wrong,
When Christ the Lord will listen to every
plaintive sigh,
[illegible] his Lord over sea and land, with
power to satisfy.

The [illegible] mighty tyrants no more shall
fill [illegible]
But [illegible] shall have their reign and
[illegible] anywhere.
No more hot wars and sorrow [illegible]
hopeless cry.
But War Shall cease, and [illegible]
Shall reign supreme by and

The tidal wave is coming, the sea of wonders,
with a shout and song, [illegible]
[illegible] to the sea.
The palaces of nations [illegible] shall reveal earth
and sky.
The [illegible] of [illegible] shall be [illegible]
to see by.

We're waiting Lord, and longing, till those
[illegible]
To us [illegible] and say throne supreme
and [illegible] to reign.
We [illegible] glorious coming, till morning
opening [illegible]
Our [illegible] shall come to take us home, to
be [illegible] by and by.

Dear Savior haste thy coming on [illegible]
throne to reign.
Thy [illegible], soon shall be done through
out earth's vast domain.
Restore the tribes of Israel, bless every want
supply,
And let thy [illegible] through every land, bring
blessings [illegible]

Oh, for that glorious morning we watch and
wait and pray,
Till o'er the [illegible] morning night shall
drive the ghost away,
And then the heavenly glory shall flood the
earth and sea,
We'll bless the Lord in all his Word and praise
him by and by.

Selected.

Current Topics.

An English publication has an article that takes a new and novel view of the present war, which has the indication of having been written by one who has an intimate acquaintance with the naval affairs of that country. There may be more truth than sentiment in the peculiar opinions advanced by the writer of the article.

His conclusions, in brief, are that this is a war not so much between the United States and Spain as between Great Britain and France. He recalls the long and permanent unfriendliness between the two European countries and the frequency with which they have drifted very nearly into war even in recent times. He mentions the fact that the French are a Latin race, while the English are Anglo-Saxons, and also that the navy of Spain is built, armed and manned very much upon the same plans as that of France, while the United States follows the same general design as Great Britain. He further compares the fighting spirit of Spain with that of the French and the British army with that of this country. He concludes that if the Latin navy and army had proved themselves to be the equals of the American peace could not for many years be maintained between France and Great Britain.

The dislike existing between the two nations on opposite sides of the straits of Dover has become a second nature to both, and the complications growing out of disputed territorial claims upon the Niger, in Africa, which were settled a few weeks since, indicate the very delicate relations that subsist. Possibly it is true that the overwhelming defeat of a Latin nation, like Spain, by an Anglo-Saxon people, like the Americans, will have a strong restraining influence on France in her dealings with Great Britain, and that to such an end the victory over Cervera off Santiago may have nearly as good an effect as any of Nelson's successes.

Whatever truth there may be in the idea advanced, it cannot be denied that the people of England have rejoiced in American triumphs as sincerely as we have ourselves, while every power in Europe has been most profoundly impressed by the strength of our war vessels, the heroism and discipline of our seamen and the ability and daring of our naval officers. England may well be proud of us, and, without vanity, we may be proud of ourselves.

F. Marion Crawford, the novelist, who has lived much in Italy and owns property there, points to the crushing weight of taxes as one of the causes of existing discontent among the Italian people. Taking national, provincial and communal taxation together, he himself pays nine. The assessed income upon a few acres of land 12 per cent, upon the assessed rent of his house 25 per cent, and if he paid income tax in Italy the government would exact 13½ per cent more. As there is no limit of [illegible], real or personal, below which exemption is not applied, he finds it easy to understand [illegible] sermons on persecution which for years has engaged Italian agitators, for practically [illegible] the income, [illegible], while leaving upon the hands of the government an immense area of farm land confiscated for overdue taxes, which nobody could be induced to take under the present conditions even as a gift. Such a condition of things [illegible] simply an incipient form of social bankruptcy.

The *Jewish Chronicle* of London [illegible] the subject of Jewish colonization in Palestine some of the reasons why the sublime porte of Turkey does not give his assent to the movement. The Sultan has 120,000 Jews as subjects in Turkey and 150,000 in Asia, and instead of sharing the opposition to them that is shown in most of the other European countries he has always recognized them as among the most valued of his people. They hold important positions in his armies and in the civil service, as well as in his own household. He is also a contributor to the various Jewish charities. That Turkey has been frightened into interference with the free immigration of Jews into Palestine is generally admitted. The *Chronicle* says:—"The Ottoman empire has yielded its ground to external pressure, but its shrinkage has in more than one case been coincident with a contraction rather than an expansion of the area of liberty. True, Servia is magnanimous to its Jewish subjects. But Roumania has broken its claims only to rivet them on some of the least offensive of its own people. Its treatment of its Hebrew population is a stultification of those powers which championed its cause in the interests of freedom, and in striking contrast to the action of the Sultan. Then, again, Greece's alleged blow for Cretan liberty was accompanied by a wave of anti-Semitism, as the report of the Thessalian evacuation showed. The imminence, too, of Russian predominance in Bulgaria is a direct menace to the Jews in that principality."

Madison, Wis., July 25.—The lecture of Dr. E. Benjamin Andrews, Superintendant of schools of Chicago, on "European Politics" was the feature of the Lake Monona assembly today. He predicted that Europe would soon be plunged into a great continental war and that if the United States does not now take a hand in European affairs it will be dragged in when the crisis comes. He believes this country should retain the territory it acquires in the present war and advised an alliance with Great Britain.

"The greater part of the Turkish question deals with the occupation of Asia," said the speaker, "and that leads to the question of European war. Almost everything in the social and political outlook in Europe points to an impending great war. Military drill by day and night, building of great warships and fortifications, and continual playing for advantageous alliances must result eventually in a clash. The money power is the great force in the preservation of peace in Europe. The formidable billions are chiefly in the hands of Jews, a people who dislike war and love thrift.

"Cecil Rhodes is working northward with a great British empire in South Africa, and the Dutch republic there will soon be English territory. Then will come British expansion through Turkey in Asia toward India, and the significance of this is that Great Britain will soon be at the back door of Constantinople, and will say to Russia, 'You shall never have the Bosphorus.' The result of this stupendous chess playing will be that the Oriental question will be shifted to the Pacific coast of Asia.

"We must bear some part in the great struggle if one comes, and to have the friendship and co-operation of Great Britain, with whom we have most in common, might be of great advantage. The world has become so small through steam and electricity that we must take a hand in the world's politics."

Dr. Andrews said that he believed it no violation of the Monroe doctrine to take an aggressive stand when compelled to. In closing he said if any alliance, formal or informal, is to be made with Great Britain we must go in as an equal, not as the tail of the lion, but rather as a second lion.

The race of a modern life becomes a fight were to a vast extent ideal to the chance of success.

Communicated.

The Gospel Recovered. No. 12.

JOHN THOMAS M. D. 1848–1850.

In the previous article it was mentioned that Dr. Thomason his visit to Britain, had been opposed by the Reformation party, especially by James Wallis of Nottingham, editor of the British *Millennial Harbinger*. This is all the more extraordinary seeing that Wallis who had previously edited the *Christian Messenger*, and had permitted the insertion of contributions from the Doctor's pen on subjects embracing the Hope of the Kingdom of God. Regarding this he Doctor says, in his reply to the Reformation meeting at Nottingham. "While I was among them" as you say, I learned *from the Word* the things I now hold, and which have substantially appeared in the *Christian Messenger*, edited by Mr. J. Wallis, and continued to be published there with approval *by him*, and many others in this country." This is more fully referred to in "Life and Work," as the occasion, from an article on "The Hope of the Gospel," of leading the Doctor to form more decided convictions as to the vital importance of the things concerning the kingdom of God. In the same letter he adds—"I still teach what I have taught for years though, I admit, that I did not see, that some of the things taught belonged to the faith which justifies."

Even from the United States it was attempted to prejudice the British "Reformers" against the Doctor. The title of an article in James Henshalls "Intelligencer," Richmond, Va., was "Is Dr. Thomas one of us?" This was reproduced on cover of British *Millennial Harbinger*. The Doctor had said—"It is also an untruth to say that I am not in fellowship with the churches of the Reformation!" In quoting this against the Doctor, the reply is—"it suits his purpose to leave out what immediately follows, viz. 'with some it is true I have no more dealings than the Jews have with the Samaritans; but with others of them I am freely welcomed.'"

In a former article reference was made to the fact of the Doctor's attaining to "the obedience of faith" by his immersion in March, 1847. I have not been able to find much definite information as to his operations in America during the fourteen months which elapsed from that date to May, 1848, when he sailed for Europe. He visited and lectured at Baltimore, New York, Buffalo, and Rochester, N. Y. At New York several separated from the Reformation meeting, and met at the house of Stacy. This is said to have formed the first Christadelphian Ekklesia there, but of the date of this I have no information. With the exception of this there is no evidence of any meeting having been formed on the basis of his new position, until some time after his return from Europe in November, 1850. The fact is that he continued to retain his connection with the Reformation. He worshiped with the Reformation meeting in New York on the eve of his departure for Britain, and gave eight or nine public addresses at the request of Beadman and others there. In London, England, as well as in other places in Britain, he continued the same practice, when opportunity offered.

A short extract from Volume I (1851) of the "Herald of the Kingdom," will give, in his own words, some account of his proceedings after reaching home in November, 1850. At page 4, he says—"Having returned from Europe for this purpose (prosecuting the mission he had undertaken) he (the editor) begins this work by the issue of the "Herald of the Kingdom and Age to Come." As the things of the kingdom of God and of his anointed will be the great theme of this periodical, he has amplified the title of the former work. The Future Age and the Age to Come signify the same thing: he has, therefore, for the sake of euphony, adopted the latter phrase as a substitute for the former, and inserted the kingdom before it. This is the great fact of the Age to Come, and the promise made to the fathers, the Hope of Israel, and the faith of all believing Gentiles who are not high-minded, and too wise in their own conceit, to learn.....The Herald .....may be considered as of all those, be they many or few, whose hope the kingdom is."

In a "Farewell Address," published in the *Gospel Banner*, November, 1850, Dr. Thomas refers to his work in Britain. A few extracts are here given:—

"If it be inquired, [illegible] labor consisted in, since your arrival in Britain? I reply, that I have travelled through this island thrice: addressed the people 250 times, averaging an hour and a half each time; talked with them at: Soirees and in private about the kingdom, etc., early and late; written an octavo volume on the kingdom, of upwards of 400 pages, which would only receive about two-thirds of what was written: published hundreds, yea, thousands of ephemeral articles for gratuitous circulation.

The *proximate* results of my labor have been the convincing of many persons that what I had before been was God's truth; the baptism of several who have believed, both men and women; the regeneration of the views of a church of some sixty persons in Nottingham who will gradually obey the same God my neighbours do. They believe in and worship an immaterial God, "without body parts or person, and that is not the God of the Bible—not Abraham's God. Hence there could not, and would not be any real genuine consistency or affinity in such meetings or such worship. This it seems would be enough, but this is not all, as we would by such actions condemn ourselves, and only confirm our neighbors in their delusions. And our influence would be lost. This has been my experience on this line of action. Oil and water will not mix. One man a member of church a few years ago, was so encouraged by my presence at their meetings, that he offered to bet five dollars that I would be in their church in a years time. No. I think there is a better way to occupy than to surrender and go over to the world. Let us encourage those who can preach the truth, and make greater efforts to be there, or let us meet with two or three and read and study God's Word, and worship the living and true God, and wait for his Son from heaven.

T. E. ADAMS

Some Things that are Better than Gold.

There are things that we acknowledge to be worth their weight in gold: and other things we own are better than gold.

One that is far better than much fine gold is—"A charity broad enough to enfold all men as brothers."

We are told that "sorrow makes the whole world kin." There is another thing in which the world stands on a common level, and that is the feeling of superiority. The idea that we are just a little better than some one else.

We Americans with our numerous churches and missions, and boasted Christianity, speak with tip-tilted nose of foreigners and white folks, we of all people belonging to the latter class.

The Englishman is very sure there is not his equal upon earth.

The Hindoo is a worshiper of caste.

The Chinese undoubtedly looks with curiosity mingled with disgust at the, to him, peculiarities of other nations.

While our own colored brethren of the South look condescendingly down upon the "poor white trash."

Human nature will assert itself wherever found, and it is only the Divine as manifested in the Son of God that recognizes the equality of the race, the common Fatherhood of God, and brotherhood of man. He alone possessed the "charity broad enough to enfold all men as brothers." He alone, though far superior to the best of earth, could serve all that he might lift them to a higher level, and teach them that God had indeed made of "one blood all nations of earth;" that One is our Master, even Christ, and all we are brethren.

LILLIE HENRY WILLIS.

Farewell is a sad word, but if we could only contrive to say it to some of our bad habits we should be much happier.

Take a Little Outing

And enjoy one on Nature's greatest wonders, by availing yourself of the low rates authorized via the Nickel Plate Road for their Annual Excursion to Niagara Falls, on August 15. Reserve sleeping car space in advance. Toronto $1.00 extra.

Many a man's virtue has been the subject of public opinion rather than the child of the heart.

Take the Annual Excursion via the Nickel Plate Road, August 15th, to Niagara Falls. Sleeping Cars attached. The rate to Toronto and return is $1.00 in addition to rate to Niagara Falls, affording an excellent opportunity of enjoying a delightful trip across Lake Ontario.

A Bit of My Own Experience.

And for fear some may not approve, I will be brief. A short time ago one writer in this paper admonished the isolated ones to attend and take part in the Sunday School and prayer meetings of our neighbors, and not be "clannish." Now let me tell you my experience in that, as I have tried that remedy and made a failure, hence I cannot recommend it to others. And I now tell you why. In the first place I do not believe in and worship the same God my neighbors do. They believe in and worship an immaterial God, "without body parts or person, and that is not the God of the Bible—not Abraham's God. Hence there could not, and would not be any real genuine consistency or affinity in such meetings or such worship. This it seems would be enough, but this is not all, as we would by such actions condemn ourselves, and only confirm our neighbors in their delusions. And our influence would be lost. This has been my experience on this line of action. Oil and water will not mix. One man a member of church a few years ago, was so encouraged by my presence at their meetings, that he offered to bet five dollars that I would be in their church in a years time. No. I think there is a better way to occupy than to surrender and go over to the world. Let us encourage those who can preach the truth, and make greater efforts to be there, or let us meet with two or three and read and study God's Word, and worship the living and true God, and wait for his Son from heaven.

T. E. ADAMS

The Sabbath Changed.

PSA. XCV. AND HEB. IV.

The 7th day was the Jewish Sabbath. The first day is sanctified by the resurrection of Jesus Christ as the Christian Sabbath: the former by direct command, the latter is a voluntary loving memorial. The devout Spirit which led the holy women to meet Jesus at his open tomb early the first day of the week and his disciples to seek and adore him restored to life may well invest the first day of the week with a holy charm.

Jesus could not mar the sweet memorial with an arbitrary command. The joy of the risen Lord was enough—a better authority. Not an idle day; no inhibition of work; it was full of work; how busy moving here and there; what intense interest. What a joyful activity filled every first day while he was with them—and, it would seem, that of his ascension and of Pentecost. No superstition about it, no day worship, no harsh regulations, a gentle, sweet reminder of the greatest event in human history, a greeting afresh at the opening of each week of the living Lord of glory who had just conquered death and brought immortality to light.

It was natural that Christians should continue to devote the first day to special gospel work. David caught the spirit of the great commission (Psa. xcv.) and Paul noted the Sabbath transition from the "7th day" to "another day"—the first—which remains to the people of God. Heb. iv. Both seem to refer primarily to days of the week; remotely and typically to the kingdom era.

The leveling of days (Rom. xviii.) is no objection. The mildness of the new Sabbath and its easy adaptability to human conditions commend it among New Testament institutions. God has both verified his "oath" and honored his Son in the change.

Paul reasons the matter: "If Jesus [Joshua, margin] had given them rest, then would he not afterward [to David] have spoken of another day. As God "limited," instituted and designated, "another day" of which Paul says, "There remaineth a keeping of a Sabbath to the people of God [margin]." Heb. iv. 9. Do we not err if we say there is no Christian Sabbath?

The fourth chapter of Hebrews has been overlooked in the discussions of the Sabbath question. It supplies a very bright feature in that subject—enlarges that ancient institution into vast proportions worthy of both the events given as the foundation of the Sabbath, creation and exodus. Ex. xx. and Deut. v.

O. R. L. CROZIER.

Notice of Annual Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will be held at Rensselaer, Indiana, D. V. commencing Sept. 1, 1898, and continue over the following Sunday.

There will be important business transacted at this meeting and it is desirous that as many as possible of the churches be represented by delegates. A cordial invitation is extended to all lovers of the truth. An interesting programme is presented and we hope to have an interesting and profitable meeting.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR INDIANA CONFERENCE.

THURSDAY P. M.

7.30 Gleanings from the Proverbs:—"Where no wood is there the fire goeth out."—Mrs. Bannie Barnhill.

"A word fitly spoken is like apples of gold in pictures of silver."—Mrs. Jeanne Cleveland.

"Yet a little sleep a little slumber, a little folding of the hands to sleep."—E. K. Barnhill.

"The fining pot is for silver, and the furnace for gold, but the Lord tryeth the hearts."—Mrs. Mary Price.

"There is that scattereth and yet increaseth."—Andrew Roberts.

8.00 Sermon. "Signs which indicate the near approach of Christ's Coming."—J. F. Wagoner.

FRIDAY A. M.

9.30 Business Meeting.

FRIDAY P. M.

1.30 Social meeting led by Wm. Railsback.

1.45 Paper "The Personal Work of a Christian."—Martha Boggs.

2.15 "Christian Fellowship."—Charles Fish.

7.30 "Historical study of the Bible."—G. W. Alexander.

8.00 Sermon "Purpose of the Ages."—A. H. Zilmer.

SATURDAY A. M.

9.30 Paper "Cultivation of brotherly love, peace and harmony."—L. B. Boggs.

10.00 Paper "The relation and condition of those who enter the kingdom of God."—Israel G. Roberts.

SATURDAY P. M.

1.30 S. S. session led by D. E. Vanvactor.
Song by Sunday School.
Opening address by J. H. Willey.
Paper "Teachings of the Quarter,"—Forest Pontius.
Short essays by Faue Nelson, Beatrice Yates, Lela Grant.
"Our relation to and interest in S. S. association work."—D. E. Vanvactor.

SATURDAY P. M.

7.30 Paper "On the Watch Tower," Mrs. A. R. Underwood.
Recitation "1 Cor. xv."—May Vanvactor.

8.00 Sermon. A. H. Zilmer.

SUNDAY A. M.

9.30 Sunday School.

10.45 Sermon "The Hour of Waiting."—A. H. Zilmer.

11.30 Communion. J. L. Wince.

SUNDAY P. M.

2.00 Paper "Patience in Christian character building,"—Washington Tuttle.

2.30 Paper "Higher Criticism—Its effect on Christian character."—S. Roxana Wince.

3.00 Sermon. J. L. Wince.

7.30 Social meeting led by J. A. Burnham.

7.45 Song Service.
Paper "How can we best utilize music in church work,"—Miss Stella Taber.

8.30 Sermon. A. H. Zilmer.

Programme committee,
FLORA HARRIS,
T. O. TABER,
PHEBE THOMPSON.

Remember

That August 15th is the date of the Annual Excursion to Niagara Falls via of the Nickel Plate Road. The low rates offered for this occasion, and the sights at the Falls, form an inducement for a short vacation at moderate cost. $1.00 extra to Toronto.

Republican State Convention.

For the above occasion the Vandalia Line will sell tickets to Indianapolis at One fare for the Round trip—good going on all trains of Aug. 2nd and 3rd, and good to return up to and including Aug. 5th.

T. A. DOWNS, Agent.

Enquire of any agent of the Nickel Plate Road for complete information and sleeping car space for the Annual Excursion to Niagara Falls via that Line on August 15th.

Iowa Conference.

The Annual Conference of the Church of God in Iowa, will convene at Marshalltown, Iowa, Thursday August 4th, 1898 and continue over Aug. 15, 1898. We expect to see a large number of Elders present, and all the churches represented by letter. Come brethren, and let us say to your Church "Be thou kept always in your mind." Come and prepare, and come one day early. Only a few more trials, and then the welcome plea to "Well done, thou good and faithful servant."

D. J. ALLARD, Sec'y.

To the Members of the Church of God in Iowa

Dear Ones in the Lord:

The time is near at hand for the annual conference. We shall have the best meeting this year we have ever had, and I want to see you there.

This is a social, personal letter to you. The many bright faces and happy hearts that we shall see there will be less sad if you are not among them. Remember. Make every sacrifice to come. Besides the meeting of old friends there will be brothers and sisters you have never seen who you will want to meet, and whom it will be a pleasure to remember.

There will be earnest and able discourses both doctrinal and practical, essays, discussions, Bible readings, Sunday schools and a thorough consideration of the great question which relates to the times in which we live and the coming of Jesus and the Kingdom of God.

You cannot afford to miss the spiritual strength and upbuilding these meetings will give and the encouragement they will be to you. Do come. Let both heart and purse make an earnest effort to attend this year, we need it, you need it, to help the work, in the State, we need your help and help us. Don't let any thing stand in the way. Make all the sacrifice necessary, and let it be said to your Church "Be thou kept always in your mind." Come and prepare, and come one day early. Only a few more trials, and then the welcome plea to "Well done, thou good and faithful servant."

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D. J. ALLARD, Sec'y.

The time will be [illegible] to 11 on South Third street, Marshalltown, Iowa. The first car will carry you from the depot to the camp.

Tents will be provided, but you should bring a Fifth bedding in the shape of quilts and pillows. Don't neglect this.

Meals will be served at 10 cents or 25 cents per day. Some prefer to furnish their own meals.

Come if you can only stay one day, but it will be pleasant and profitable to stay all through the meeting. This meeting of our people comes only once a year, and by planning ahead you can be there and enjoy these blessed sessions with us in the leafy grove.

A. J. EICHANAN, Pres.,
D. J. ALLARD, Sec'y,
J. W. APPLEGARTH, Treas.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

THE RESTITUTION is [illegible] per [illegible] as [illegible] 1898. The next [illegible] other week.

Announcement.

Editor Restitution:

I wish to state through THE RESTITUTION that Brother George Kidwell is going to hold a meeting at the Dix School-house, six miles from Climax Mo., beginning August 4th and continuing over one week. We hope [illegible] good seed will be sown [illegible] people.

D. C. C. HOWARD.

An Appeal.

To the Brethren of Missouri and Arkansas, and to all who are interested in the Western-Kansas work, we wish to say that our tent is in the field, and we very desirous that the work shall move on vigorously and without [illegible]. And to keep the work going means more money will be [illegible]. Therefore, we appeal to you for means. Make your donations freely, and as large as you can. Forward to Conference Treasurer, P. H. Oatman, care Nave & McCord, St. Joseph, Mo. Those contributing where [illegible] and would can pay into the Evangelistic fund there, who is authorized to receive such money, and who will report direct to the treasurer. Donations are desired to continue the work to the end of the present conference year. Specific and pledges are desired for the work for the coming year. We should have enough thus pledged to sustain a man in the field for the entire coming year; and one will be employed to the full extent of [illegible] received.

E. W. SAYLOR, Pres.,
P. H. OATMAN, Treas.,
JOSEPH SHELLENBERGER,
A. W. DARBY.

Reduced Rates to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person who is or a member of the Order or interested in the event. The reduced rates will be open to every body.

To Richmond, Ind., August 19th and 20th, good returning until August 20th, account Society of Friends Conference.

To Cincinnati, Ohio, September 3d, 4th, 5th, and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at 5.18 a. m., 9.41 a. m. 9.26 a. m., 2.10 p. m., 6.10 p. m. and 6.45 p. m.

Depart for the East at 2.45 a. m. 1.59 a. m., 10.38 a. m., 5.47 p. m., 7.50 p. m. and 8.52 p. m.

I. E. HAINES, Agent.

Summer in Colorado.

Colorado is particularly inviting as a summer resort. The climate is remarkable for its invigorating effect, and the State is rich in grand scenery and points of interest where a vacation may be pleasantly spent. Special arrangements are being made for the entertainment of visitors who are this season expected to be attracted to the seclusion and quiet of the Rockies and the hills and canyons of that great wonderland. Colorado today is nearer home than in former years. The fast schedules of the Pennsylvania Route and connecting lines bring the Centennial State within easy reach, and the rest of a trip thither is no longer a luxury. The special low rate Tourist Tickets over the Pennsylvania Lines places the cost for transportation within the limit of the usual allowance for vacation trips. For special information about rates, time of trains and other details please apply to nearest Pennsylvania Line Ticket Agent, or address C. L. Kimball, A. G. P. Agt., Cleveland, O.—July 31.

Transport Boxing Club.

For the above occasion the Vandalia Line will sell tickets to Logansport at One fare for the Round trip—good going Aug. 2nd, 3rd and 4th, and returning up to Aug. 5th.

T. A. HOWES, Agent.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winer,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results,	10.00
A Friend of Truth	1.00
Mrs. S. A. Wirkizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. H. Stevens, Shawnee Mound, Mo.
S. R. Chikesdowrd, Bonham, Texas
P. H. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. M. Peasbrough, Gabelsburgh, Mich.
Norton Gould, 4610 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Vulcan, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Milan, Ohio
W. L. Skeels, Scholls, Ore.
E. Hoyt Box 381, Grand Rapids, Mich.
S. Rowan Winer, Scranton, Ind.
F. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley Worchestershire, England.
J. S. Hatch, Sidesville, Ind.
J. F. Wagoner, Box 251, Rochester Ind
Geo. Kidwell, Chismville, Ark
A. J. Cody, Holbrook, Neb.
J. T. Prince, Edison, Neb.
A. J. Culbertson, Ghidbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kent, 4507, S. N. St. Tacoma Wash
J. P. Olcott, Fair Haven, Kan.
John W. Hull, Dexter, Mo.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Oswikie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Hunyt, Laurel, Neb.
J. R. Fisk, Coldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Rathbuck, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Brock, Pike, Ind.
G. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
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W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
H. Wilson, 1005 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Foore, 2012 West Corning Ave. Pasadena, Cal.
J. C. Mitchell, Crowley, La.
Kansas.
S. S. Dwiggins, Oden, Mich.
H. F. Tyler, 2711 6th ave. Tacoma, Wash.
Miss Emma Jackson, Treasurer of "Ladies Evangelical Aid Society," Box 231 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

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Excursions to Chicago.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. m. Prayer and social meeting Tuesday evenings. You are welcome. W. B. Hoover and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and those not [illegible] cordially invited. Services M. Joblin, Pastor.

The Church of God at Argos, Ind. [illegible] of Michigan St. and [illegible] Sunday at 10:30 a. m. and 7:00 p. m. Elder L. F. Wagoner is the [illegible] Sunday School [illegible] Every Tuesday evening [illegible]

The Church of God at [illegible] every Sunday at 10:30 a. m. and 7:00 p. m. Elder [illegible] Bible class every Sunday at 2:00 p. m. Prayer meeting every Thursday evening at 7:30. All are welcome to attend these services. Elder [illegible] Pastor.

The Church of God at Auburn, Ind., meet every Sunday at 10:30 a. m. and 7:30 p. m. in the Christian Church. Sunday School at 2:00 p. m. Prayer meeting every Thursday evening at 7:30. All are welcome to attend these services. Elder [illegible] Pastor.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. and 7:30 p. m. in Temperance Hall. Sunday School at 2:00 p. m. Prayer meeting every Thursday evening at 7:30. All are welcome to attend these services. Elder [illegible] Pastor.

The Church of God at Anderson, Ind., meet every Sunday at 10:30 a. m. and 7:30 p. m. in Temperance Hall. Sunday School at 2:00 p. m. Prayer meeting every Thursday evening at 7:30. All are welcome to attend these services. Elder [illegible] Pastor.

The Church of God, in Fremont, Neb., meet every Sunday at the house of [illegible] to the Word. Union Sunday School every Sunday and Social meetings every Wednesday. We have no regular preaching. [illegible] Elder Sarah Schick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at 11 o'clock a. m. Preaching every Sunday by services at 2:30. All are welcome.

Church of the Blessed Hope, [illegible] Wash. This church regularly meets [illegible] and church services every Sunday morning at 11 o'clock. Brethren from a distance or coming properly endorsed by their Church, will be heartily welcomed. All are welcome in the School House. Corner of [illegible] and Jefferson streets every week and every Sunday in Seattle.

The brethren of the Church at [illegible] Creek, Ohio, meet every Sunday at [illegible] our Bible class and Sunday school. Come and [illegible] of Heavenly prayers and [illegible] made to our Father, the Giver of every good and perfect gift. All [illegible] welcome. Brethren, George Knife, Kessler, or H. L. Lehman, Archbold, Ohio.

The Church of God at [illegible] every Sunday at 2:00 p. m. to be at [illegible] exhort one another to love and good works. Elder Autumn Elder.

The Church of God at [illegible] N. Y. meet every Sunday at 10:30 a. m. in Reformed Hall on Willoughby Ave., near Providence.

Preaching at Park Hill every [illegible] to every Sunday morning and [illegible] by Bro. [illegible]. Traveling brethren will find a welcome. Sunday school at [illegible]

The churches of Pleasant and Dutton, Mich., [illegible] preaching as often as Bro. and Sister Woodward can be present. The [illegible] Bro. [illegible] Brady and [illegible] Mich. [illegible] preaching every [illegible] Sunday Sabbath. [illegible] Prairie [illegible] every Sunday [illegible] Robinson [illegible] Pastor.

The congregation of Sabbath [illegible] every Sunday. Bible [illegible] Sunday School, or something [illegible] be pleased to have all [illegible] brethren from a distance meet [illegible] Elder is W. W. Wright.

The Church of God, in Nebraska City, Neb., meet every Sunday at 10:30 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and Iowa St. All are welcome.

The Church of God, in Wellington, Kansas, meet every fourth Sunday either at Pekin or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edward E. Grant of Schell's Oregon. Assisted by Elders W. L. Skeels and Wm. Fraser of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec'y.

The Church of God at Linden, Ind., meet in the Arbor on the place one and one-half miles north east of Linden every third first day of the week to worship our Heavenly Father and commemorate Our Broken Body and Spilled Blood in our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Walcott, Ward [illegible] every Sunday in preaching and [illegible] at Rawsonville School House, near Jones Redhead and Sisters coming this way will be made welcome with us. Richard Gutcher, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 10:30 a. m. for worship, in private houses. All lovers of Truth, and those who have recently invited to stop off and meet with us. A. W. Greer, Sec'y and Treas. A. E. Forsythe, Leader.

The Church at Millbrook, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Laurence Decker, Elder, Roxana Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackenzie.

The Church of God at Afton, Iowa, meet in their house in the city of Afton [illegible] on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor No. 1231, Euclid Ave. near Wilson Av. Elevator to the whole all of like precious faith are welcome.

The Church of God, Knowles Union [illegible] Congregation meet each fourth Sunday at private houses, for the purpose of breaking bread and social service. Also on the second Sunday [illegible] Church. Worship at 11 a. m. All are invited. Lizzie Woods, Sec'y.

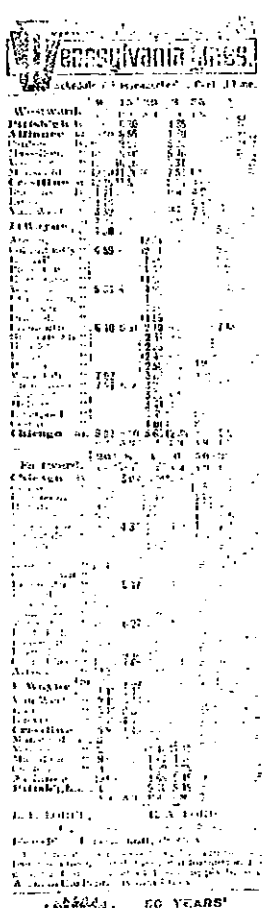

TIME CARD

In effect June 19, 1898.

Trains leave Plymouth, Ind.,

[illegible]

No. 7, Ex. Sun, For St. Joseph.....7:31am
No. 41.....12:05pm
No. 29.....5:57pm
No. 3, South Bend.....10:11pm
No. 31, Sunday only, for St. Joseph. 8:24am

[illegible]

No. 21, Ex. Sun, For Toledo.....5:33a m
No. 3.....12:30p m
No. 7.....5:47 p m
No. 39.....7:33p m
No. 37, Sunday only.....8:45 p m

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Coming Again.

The King in his beauty is coming again
Oh yes, King Jesus is coming to reign.
We are waiting and looking and watching today.
For long he has tarried and still is away,
But he promised a good and speedy return,
And for that returning our hopes do yearn.
On the mountains of Israel we all then shall stand!
And survey old Creation the fair heaven land,
And Abraham, Isaac and Jacob will be,
Shall stand there like pillars of temples so fair,
And Jesus shall say, Well done, good and true
Everlasting life I now give unto you.
Then a glorious song and a mighty shout,
Shall echo through hills and valleys about
And God shall come down and dwell with men,
And all shall be happy for ever. Amen.

J. E. H.

Communicated.

May Have a Right.

That to which a person has a legal right to possess, he will boldly claim as his own. If property has been left him by will, he does not go into the Probate Court to beg for possession, but to claim it as a right.

Have you a right to the tree of life and an entrance into the New Jerusalem? If you have, you can lay claim by the right. If you have not, then you may have an undisputed right, by complying with the terms which pledges you a right. They are as follows:

"Blessed are they that do his (Jesus') commandments, that they

MAY HAVE A RIGHT

to the tree of life, and may enter in through the gates into the city." Rev. xxii. 14.

None can ever pass those gates unless they have a right.

"Strait is the *gate*, and narrow is the way, which leadeth unto life; and FEW *there be that find it*." Matt. vii. 14.

Question. Who can pass the gate?

Answer. "He that doeth the will of my Father which is in heaven." Matt. vii. 21.

Question. Will some seek an entrance, who have no right?

Answer. Yes, they will say: "Lord, Lord, have we not prophesied (taught) in thy name? and in thy name cast out devils? and in thy name did many wonderful works?"

Question. What will he say unto them?

Answer. "I never knew you." He cannot be deceived. He says, "I am the good Shepherd, and *know my sheep*."

Question. They evidently professed to be Christians, what was the matter with them?

Answer. They were logical Christians, they had not entered the fold in the way directed. This is evident, because he says: "I NEVER *knew you*." The will of the Father must be done, and the commandments kept, to be known by him.

The above professors who were denied admittance, would evidently pass as Orthodox Christians today, possibly "ministers of the gospel"(?) had prophesied, taught and preached in his name, and did good works in Jesus' name, but he says, "*I never knew you*." What was the trouble with them? I think the explanation can be found in Gal. i. 7, 8: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, LET HIM BE ACCURSED."

These people who were denied admittance, had evidently done this thing, preached a perverted gospel, and thus earned the curse. It may be the so-called "three-fact-gospel" preached by Alexander Campbell, and others. Jesus preached a gospel full of promises relating to the future, and called "the gospel of the kingdom," but these gospel perverters, present to us three historical facts. Which will you take?

Those desiring a clear right to enter the city, must keep the command-

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, AUGUST 24, 1898. NUMBER 32

ments of Jesus. The fundamental injunctions or commands are as follows:

1. Believe the true gospel.
2. Be baptized. "Buried with Him in baptism." Rom. vi. 4.

Many threshers of gospel believers pervert the second command also, by substituting sprinkling for a burial with Christ. Is it any wonder Jesus will say unto them: "I never knew you?"

"He *that saith* I know him, and

KEEPETH NOT HIS COMMANDMENTS,

is a liar, and *the truth* is not in him." 1 John ii. 4.

Following the above we have another command:

"If any man say I love God, and hateth his brother, he is a liar: * * * This is a commandment we have from him that he who loveth God, love his brother also." 1 John iv. 20, 21.

Who are brethren? Those of like *precious faith*, who obey the commandments. This specially means love to the household of faith, who have the same faith, the same hope, whose destinies are closely knit together by these sacred ties. They have a common Father, and can say together, "Our Father which art in heaven," a relationship which will never cease, if we unitedly keep the commandments. Remember who gives the command:

"And this commandment have we FROM *him*, that he who *loveth* God, love his brother also."

Let the commandment apply just where it belongs.

Obedience to commands, is essential to a *right* to enter the city.

MUCH MISCHIEF IS DONE

by those who constantly belittle the *form* of a command, by claiming that the *spirit* of it, is the all important thing.

Who authorized any one to thus divide? The *form* and *spirit* are *inseparably* united together. Divided, either one is *without value*.

I will illustrate by quoting Rom. vi. 16-18: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of *sin unto death*, or of obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have OBEYED from the HEART that FORM of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

Question. How were they "made free from sin?"

Answer. "Ye have *obeyed* from the *heart* that *form* of doctrine."

Question. Obey the "form," and leave the "heart" out of the obedience, what will be the result?

Answer. That kind of obedience is all vain, and *no* good result will follow.

Question. Observe the "spirit," and ignore the "form," what will be the result?

Answer. No good.

Question. "Obey from the *heart* that *form* of doctrine," what will follow?

Answer. "Being then made free from sin."

Question. What is the form?

Answer. See verse 1: "Therefore we are BURIED with him by baptism."

Question. Won't some other "*form*" do as well, take for instance sprinkling?

Answer. No, it must be "*that form of doctrine*."

Never for one moment, divide between the *form*, and *heart*, of any command. Never seek to belittle the "form," by calling it "a mere outward form."

God would never excuse an Israelite from not observing the form of circumcision. For him to claim that he would observe the *spirit* of it, without the *form*, would never be accepted. Neither will he excuse one from not observing the "circumcision of Christ, buried with him in baptism." Col ii. 11, 14.

A failure right here will cut one off from "a right to the tree of life," etc.

KEYS TO THE KINGDOM OF HEAVEN.

By means of the key, admittance can be gained to that from which we have been previously hindered, by reason of a locked door. In this case it is the kingdom of heaven, or in other words, the kingdom of God.

The keys were first given to Peter, indicating that he should be the first to open up the way by which the kingdom may be reached, which he did on the day of Pentecost, in these words:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. Then they that gladly *received his* word (the gospel) were BAPTIZED." Acts ii. 38-41.

No other key will open the door to the kingdom of heaven. All others will be found to be *misfits*. To omit that which some may be pleased to call "*a mere outward form*," will so mutilate the key that the lock will not answer to its application.

THE TENDENCY OF THE AGE

is to rebel against the above heaven-ordained plan, as being too narrow and contracted for this progressive and enlightened era, which wisdom assumes to be superior to the wisdom found in the sacred Scriptures.

The Church of God, which is supposed to be composed of baptized believers of "the things concerning the kingdom of God and the name of Jesus Christ," in some instances dislike to be bound *to that standard*, but are willing to admit to membership and fellowship, those who refuse to become obedient to the faith. By this means the Church is slowly drifting back into the apostasy. Let us be on our guard, and stem back again these assaults upon the citadel of faith.

I well remember reading an article written by Bro. J. F. Wagoner, entitled: "How to the Line," which made quite an impression upon me. Instead of hewing to the line, the tendency is to jump the line, for the sake of smooth sailing, being considered liberal, and building up a large congregation. It takes a good deal of Christian grit to "hew to the line," under the condition of things which now exist.

An urgent necessity exists that all who are sound in the faith, should unitedly stand together, and maintain the Scriptural standards, and thus sustain the weak, who may be brought under the withering blight of the present last day liberalism.

THE GOSPEL IS A FIXTURE,

and cannot be changed to suit the conditions which now exist, or which in the future may exist. The gospel is not a soft putty substance (like modern theology) which may be pressed into any shape to suit the desires and tastes of the people. The gospel will ultimately be found to be a millstone, which will grind to powder those who presume to array themselves against it.

A "RIGHT" to enter in through the gates into the city, is reserved for those who "*do his commandments*." Have you a right? If so, guard it as a "right" most precious, and let no one be the means of alienating that sacred "right."

In civil matters the people are very particular about their rights, and will quickly resent *any encroachment* upon their rights. Surely that is more important than the rights guaranteed in the gospel? Then zealously guard it from the intrusion of those who would trample upon your most sacred rights, and above all things never consent to a compromise as a means of gaining church members.

W. H. WILSON.

Are Anglo-Saxons Israelites?

The whole world will be at peace during the whole of the millennial age.

1. Satan is to be bound at the very commencement. Could there be a war with the Chief of Devils sealed up in a pit and his power to do evil thus taken away? Rev. xx. 2.

2. The reign of Christ, like Solomon's, is to be a reign of peace.

3. The war spirit of the world must be broken before Christ's reign commences.

4. Therefore the great war which leads up to and ends in the great battle of Armageddon, must precede his coming.

5. The three unclean spirits go forth unto the kings of the earth and to the *whole world*, to gather them to the battle of that great day of God Almighty." Rev. xvi. 13 and 14.

6. The battle of Armageddon precedes the miraculous destruction of the armies of Gog on the mountains of Israel, mentioned in Ezek. xxxviii.

7. The Gentiles will do the fighting and not the Jews or Israel. Joel iii. 9.

8. Neither the Jews or Israelites will ever again engage in war. There is no need that they should. The war spirit which they once possessed has certainly been broken. Hence Joel does not command them to "prepare for war" but he "calls out the Gentiles."

9. Have the English speaking people, or Anglo-Saxons, been called into the contest? Are they preparing for war? Has not this country, within the last sixty days, called out 285,000 men, including soldiers, sailors, seamen, and men for the navy, and spent more than two hundred million dollars for war ships and war material?

10. Are not *these Gentile* times?

11. Is not the gospel to be preached to the *Gentiles* during this age? Yes. The natural branches were broken off and the wild olive tree was grafted in. Rom. xi. 17.

12. To whom has the gospel been preached, and to whom is it being preached today, a not to the *Anglo-Saxons* and their *descendants*?

13. The Anglo-Saxons are the protectors and defenders of Israel and Judah, but they are not the descendants of either.

14. Those things being true, where are we in the world's history today?

15. God would not have the nations of the world exhaust themselves in preparing for war until the time for the war to take place had about arrived.

16. The preparation for the war includes a great many things.

17. Sixty days ago the best Bible expositors were of the opinion that the United States would not be involved in the great last struggle. It was said that this nation was so far away from the scene of the conflict and was in no way interested in the subject of the conflict, viz: division of the Turkish empire, that we would have nothing to do with the *matter*.

They overlooked the prophecy contained in Rev. xvi. 13, viz: "The three unclean spirits go forth unto the kings of the earth and to the *whole world* to gather them to battle."

They also overlook the prophecy contained in Zech. xiv. 2. "For I will gather *all nations* against Jerusalem to battle." All see differently now. Next to England and Russia, this country will be the most important of any nations engaged in the great conflict.

R. S. DUNBOYNE.

No Right to Take up Arms.

It is a frequent thing to hear persons affirm that Christians under the present dispensation *have a right to* take up carnal weapons and go to war

"If not so frequent, would not this be stranger? That 'tis so frequent, this is stranger still."

The following and similar commands of God are so plain as to leave the transgressor without excuse: "*Love* your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. v. 44. "The servant of the Lord must not *strive* (or, *fight*, as the Greek means), but be gentle unto all men." 2 Tim. ii. 24. "All they that take the sword shall *perish* with the sword." Matt. xxvi. 52. "The weapons of our warfare are not *carnal*." 2 Cor. x. 4. "Recompense to *no man* evil for evil." "Dearly beloved, *avenge not* yourselves." Rom. xii. 17, 19. "We ought to obey God rather than men." Acts v. 29.

A preacher recently told a public assembly of soldiers that John the Baptist did not command soldiers to disband, and that Paul's life was once saved by soldiers. But he did not tell them that "a soldier" *beheaded* John (Mark vi. 27, Revised Version), and that "the soldiers" gave counsel to *kill* Paul (Acts xxiii. [illegible] even those who [illegible] were [illegible] John xix. 2; Matt. xxvii 12, 15; 1 Cor. ii 8.

The preacher (either through ignorance and omitting to investigate facts recorded again and again in soldiers, reminded me of those who practice [illegible] but in the law. "And about [illegible] trick is to

[illegible]

But I cannot close [illegible]

When Moses, Joshua and David went to war they had Divine commands for it, but there is no command in the New Testament ordering Christians to take up carnal weapons in this dispensation and [illegible] their followers, but many forbidding them. The retaliation allowed in the Mosaic dispensation of "an eye for an eye and a tooth for a tooth," is forbidden to Christians. Matt. v. 38, 39. Between that retaliation did not allow of a dozen eyes or teeth for one. Yet how many ships and crews have been already destroyed in retaliation and revenge for the one Maine and her crew?

WILEY JONES.

A Plea for the Song Birds.

We feel safe in saying that in the brotherhood there is not a sister who attempts to ornament her head by wearing dead birds. (I wish I could say as much) and yet it may be good for all of them, as well as their families, to read a real sensible communication concerning the value of our song birds, and the inhuman treatment they receive at the hands of those who destroy them for the sake of heartless fashion. We clip from the *Zion's Watchman*:

"In a recent letter Professor Witmer Stone, of Philadelphia cited many facts to show [illegible] great check on the [illegible] of insects, and that they were able to [illegible] between plants and insect life. Ten thousand caterpillars it has been estimated, could destroy every blade of grass on an acre of cultivated ground in thirty days from the time it is hatched. And an ordinary caterpillar increases 10,000 times in bulk, and the food it lives and grows on is vegetable. The insect population of a single cherry tree infested with aphides was calculated by a prominent entomologist at no less than 12,000,000. The bird population of cultivated country districts has been estimated at from 700 to 1000 per square mile. This is small compared with the number of insects, yet as each bird consumes hundreds of insects every day, the latter are prevented from less or [illegible] the scourge they would be but for the beautiful song birds. Those insect-consuming birds have been wantonly killed of late for their plumage, that some of the sisters, have to law prohibited women from wearing dead birds as a part of their head gear. And yet, we could believe that protection to bird life is very poorly administered, for their plumage in every conceivable hue and shape is piled upon feminine head-gear, [illegible] most abandoned disregard of all the laws of neatness, good taste or beauty, while dead birds, of every possible kind, lend their ghastly horrors to the motley array. We cannot understand how it is possible for women, possessed with by far the larger share of all the "finer feelings" of the race, to look with complacency and [illegible] the light upon the poor dead birds, with their wide-spread, appealing wings, distorted necks, and glassy, reproachful eyes, that have been slain to satisfy an inordinate love of fashion? Thinking of it calmly, it does not seem credible. Yet we see the horrid evidence that such is the fact upon nearly every feminine head we meet. How it can be so, is more than we can tell. We were quite shocked the other evening to see a young woman arise in church, wearing one of these head-gears, so overloaded with birds and feathers as actually to distort her otherwise beautiful face, and to hear her jokingly say, that "all she had was consecrated to the Lord!" We seriously wondered, concerned if the slaughtered but innocent birds in her

The Restitution.

The RESTITUTION is to include the final restoration of mankind [illegible] spoken by the mouth of [illegible] prophets since the world began. The restoration of the kingdom to Israel, the establishment of the kingdom of God on the earth with the Christ as King [illegible] and the resurrection of the saints, the restoration of the righteous dead; the immortalization of the right sons, and the final destruction of the wicked, eternal life only be realized in many [illegible] excluded from the kingdom. The [illegible] of the gospel, repentance and baptism in the name of Jesus Christ for the remission of sins, the reception of the baptism of the Holy Spirit, and a holy life of righteousness until the coming of the Lord.

[illegible] to the Lord or [illegible] These were such millinery [illegible] things, either [illegible] having a gentle [illegible] of heart, which should be the first characteristic of the Christian lady, or that she has the courage to resist the dictates of an idolatrous fashion. One would naturally suppose that the very instinct in women of today would [illegible] by the ghosts of the innumerable company of feathered creatures that have been [illegible] to death to gratify their vanity and pride. And that their souls would be heard crying for vengeance like the "souls under the altar," and like Abel's blood [illegible] the ground. And no doubt they are heard in the same way by those who have ears to hear. It must be that the wearing of dead birds is [illegible] thoughtlessness. In one year 5,000,000 birds were slaughtered to [illegible] women's hats, 1,000,000 babies' links were bereft of life, 70,000 song birds' notes were stilled, that their plumage might [illegible] giddy heads. If every woman could realize that a hat trimmed with aigrettes was ornamented at the expense of a little mother life, would she, could she still wish their adornment? Aigrettes are obtained in the breeding season, when the mother bird—anxious to protect her young—will not hover far from the nest, and thus is an easy mark for the sportsmen. Then when the proud happy mother is gone, killed in the movement of her terror, the cries of the hungry baby birds are left for the echoes of the woods to soothe, until death, at last, hushes them into stillness."

"Oh deliver not the soul (or life) of thy turtle dove into the multitude of the wicked." Psa. lxx. 19. Women by reason of their finer natures, are [illegible] and we are glad [illegible] We need [illegible] tenderness, need the [illegible] of soft beautiful hands, and are charitable enough to believe that this wicked craze is more the result of thoughtlessness and the sway of fashion, than any want of tenderness of heart, and touch of pity for the poor little birds which sing their sweetest songs at our windows these lovely spring mornings.

Mrs. E. E. Williams, in the Christian *Standard*, well says, "Who can conceive of anything more incongruous than a number of women bowing around that sacramental altar, to commemorate the atoning passion of our tender, merciful Lord, with their heads decked out in the badges of cruel, carnal pride, in the shape of dead birds, or no-thing aigrettes, torn ruthlessly from the tortured breast of a little dying mother, while her nestlings are left to starve? Oh, the shame of it—the awful, cruel shame of it!"

Add to this, what would this world of sin and sorrow be without the little heralds of dawn, who have so much brightness in their hearts that they know the coming of light before it has fairly crept into the blue sky? What would nature do if the sunshine of the world were not put to music in the trees? Think of a spring without the love calls of the birds! Can we go along without our songsters in the bush? Then, how can we stop their destruction? Only by women in one great body and in the love of humanity, standing up for the right; lifting their voices in one mighty chorus of determination against this awful devastation of life and song, this sacrifice of joyous existence to vain desire for ornament.

Ladies stop and listen to the cries,
While you may
Let your all turn to butterflies,
Be by many admired I'm sure,
But to those you go heaven no more.
Pause a moment and linger with me
To take one more look in the looking glass,
Found in the Book of Isaiah chapter three

We have faith in true Christian womanhood, and want to believe that our appeal in behalf of the sweet charming birds, now returning to us to cheer our hearts with their happy, innocent songs, will not be in vain. We men do not care about the feathers on the bonnet, but the beautiful face inside of it. So now, if you dress to please us, stop this needless slaughter of God's innocent little creatures. Especially should women professing godliness see to it that they keep their record clear of participation in this cruel crime against God and his creatures.

T. E. ADAMS.

The Restitution.

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To comply strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so to ourselves is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places now that you can better understand how the various complications will affect the nations of the world. Address—THE RESTITUTION, Plymouth, Ind.

We call special attention of our readers to the notice of reduced rates on the railroads leading to Remsheuer Conference. Brother Austin writes that a large attendance is expected. All go that can.

After an interval of two weeks we once more greet our readers. Since our last issue the war between the United States and Spain has been ended, with victory on our side. All the details of the terms of peace are not settled, and a commission will likely be given the task of exact settlement. It is certain that Cuba and Porto Rico will be governed or dictated by America, while just how far our influence will be dominant in the Philippines is yet a question. The Spaniards will of course have to leave these islands, but what will be the final disposition of them is not known. We will not wait to write more at present, as we are late now, but will try and keep all posted with the goings on of the various nations in the future.

Law or Gospel—Which? No. 20.

The declaration of the Spirit in Col. ii. 14-17 is so *plain*, and so *directly opposed* to Latter Day Sabbatarian doctrine that they have made desperate attempts to show that it applies to *other* than the *weekly* Sabbath. They say the word Sabbatons rendered Sabbath days, is plural, *Sabbaths*, and therefore refers to *other* festivals. Nothing is so blinding as unbelief, and they ask us to believe that Paul said, "Let no man judge or rule you in food, or in drink, or in respect of a festival, or of a new moon, or of festivals." Why would he refer to other festivals *twice*, any more than to *food*, or *drink*, or *new moon*? The fact is, they can refer to no other term which the Apostle could have used to have meant the Weekly Sabbath.

Sabbatarians admit that *Sabbaton* in 59 cases out of 60 in the New Testament means the *weekly* Sabbath, but stoutly claim that in Col. ii. 14-17 it means something else.

To settle the matter beyond a doubt, that Paul refers to the weekly Sabbath we make reference to the Old Testament where precisely the same list of holy days are given as this in Col. ii.

In 1 Chron. xxiii. 30, 31 we have a direct reference to the *daily* offerings, —offerings on the *weekly Sabbaths*, new moons and set feasts, just as ordered in Numbers xxviii. and xxix.

In 2 Chron. ii. 4, and 2 Chron. viii. 13, and 2 Chron. xxxi. 3, Neh. x. 33, and Is. i. 13, 14; Ezek. xlv. 17; Ezek. xlvi. 1, 3, 11 we have the same daily weekly, monthly and yearly festivals as before referred to.—the very list given in Col. ii. And inasmuch as there is but one so named, yet it needs no more to be clear, because it names every month, surely the Sabbath falls out of the literal enactment, seemingly required every week.

As supplementary to what we said of Sunday as being the mark of the Beast, we would call attention to the [illegible] Paul [illegible] Chron. xiii. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48,

Poetry.

Some Better Thing

The watery wind the yellow sandlight cast,
For spring's wild harbingers it seemed to
sweep;—
Its long Decembers had the north-wind
known,
New order walketh Second Nature's
The
Threatening and
The
Lo, in the
And
Heaven
Almost
O
Some
He will not call the children of
Some better thing! Lay deeper all the
Its glory trailing sadly in the dust:
Dull eye to him, the Sayer heeds
Than
Purchase he hath to clep
And
Give thanks! Continue
Through which the Dayspring
shall
O patient heart, thy best, thy brightest
bringing,
With full reward upon his altar lay!
Some fair new blessing even now is
All unobserved, its
Thy purpose crossed, each sunny prospect
clouded,
Still to his changeless promise hasten
Although his ways may be in darkness
Jehovah hath reserved some better thing.

Lucy A. Bennett.

Communicated.

Judges Chapter 7.

1. And Hierobaal, he is Gedeon arose at dawn, and all the laity with him, and pitched camp by the fountain of Arad: and Madiam's camp was from the north from Gaiai hamoreni in a valley.

2. And the Lord said unto Gedeon, The laity with thee are too many for me to give Madiam up into their hand lest perchance Israel may boast over me saying, My hand saved me.

3. And now do thou talk in the ears of the laity saying, Who is afraid and a coward? Let him turn and withdraw from Mount Galaad, and there turned away from the laity twenty-two thousand men and ten thousand were left.

4. And the Lord said unto Gedeon, The laity are still too many: Bring them unto the water, and I will cleanse them out there for thee. And it shall be that of whomsoever I shall have said unto thee, This one shall not go his way with thee, he shall not go his way along with thee.

5. And he brought down the laity to the water; and the Lord said unto Gedeon, Whoever shall lyke from the water with his tongue as the dog reseth, them shalt thou stand by themselves, and those also who incline on their knees to drink.

6. And it came to pass that the number of those who took with their hand to their mouth were three hundred men, and the rest of the laity inclined on their knees to drink water.

7. And the Lord said unto Gedeon, with the three hundred men who took will I save you and I will give Madiam into thy hand, and all the laity shall go their way each man to his own place.

8. And they took the rations for the laity in their hands and their rams-horns and he sent every man of Israel each man to his tent, and the three hundred men he strengthened; and the camp of Madiam was below them in the valley.

9. And it came to pass that night that the Lord also said unto him; Arise and go down into the camp, because I have given it into thy hand.

10. And if thou art afraid to go down do thou and thy young man Phara go down into the camp,

11. And thou wilt hear what they say,—And after that thy hands will become strong, and thou wilt go down against the camp; and he and Phara his young man, went down unto a company of fifty who were in the camp.

12. And Madiam and Amalek and all the sons of the East were reclining in the valley like a locust flight in multitude, and of their camels there was no number; but they were like the sand that is beside the shore (the lip) of the sea in multitude.

13. And Gedeon went out, and lo, a certain man was discoursing to his neighbor a dream, and he said, lo, I have dreamed a dream, and lo, a cake of barley-bread was rolling into the camp of Madiam, and it came as far as the tent and smote it and it fell and overturned it and the tent fell.

14. And his neighbor answered and said: This is no other thing (save) the sword of Gedeon, son of Joas, a man of Israel: God hath given up into his hand Madiam and all the camp.

15. And it came to pass when Gedeon had heard the exposition of the dream, and the interpretation of it, and had given the camp of Madiam into the hand

16. And he [illegible] as the hundred men with him in command (an archer) of the camp at the weigh (ten archers) of the middle watch (that is the middle of the middle watch); and they awoke the guards (they would not have been asleep at the beginning of the watch when just set probably) and blew in their rams-horns and broke the earthen vessels in their hands:

17. And he [illegible] and Lord Gedeon.

18. And I shall blow in the rams-horn, I shall, and do ye all with me blow in the rams-horns round about all the camp (or station) and ye shall say, For the Lord and for Gedeon.

19. And Gedeon entered in he and the hundred men with him in command (an archer) of the camp at the weigh (ten archers) of the middle watch (that is the middle of the middle watch): and they awoke the guards (they would not have been asleep at the beginning of the watch when just set probably) and blew in their rams-horns and broke the earthen vessels in their hands:

20. And the three companies (or chiefs) blew in their rams-horns and broke their earthen-vessels, and laid hold of their left hands and with their right hands the rams-horns to blow, and they shouted, The Sword of the Lord and of Gedeon.

21. And they stood each man next to the other round about the camp and all the camp ran and gave the signal and fled.

22. And they blew in the three hundred rams-horns and the Lord disposed each man's sword against his neighbor in all the camp, and the camp fled as far as Beth-Seach Thaarasentha Abelmeoula at the foot of Tabath.

23. And every man of influence of Israel called for aid from Nephthali and from Aser and from all Manasse, and they pursued after Madiam.

24. And Gedeon sent messengers into all Mount Ephraim, saying, Come down to meet Madiam and take possession of the water as far as Bathbera and the Jordan; and all the men of Ephraim responded to the call, and took by action the water as far as Bathbera and the Jordan.

25. And seized the rulers of Madiam, both Oreeb and Zeeb, and they slew Oureeb in Sour of Oureeb, and Zeeb they slew in Hakephazeph; and they pursued after Madiam, and the head of Oureeb and Zeeb they brought unto Gedeon from across the Jordan.

Chapter 8.

1. And men of Ephraim said unto Gedeon, What is this thing (or ocular word) thou hast done unto us, in not having summoned us when thou didst go thy way to array to array thyself against Madiam? And they criticised him severely.

2. And he said unto them, What have I done now as compared with you? Or, is not the foliage of Ephraim more efficient than the vintage of Abiezer?

3. Into your hand the Lord gave the rulers of Madiam Oureeb and Zeeb: and what have I been able to do as compared with you? Then was their spirit removed from him when he had spoken this word.

4. And Gedeon came unto the Jordan and he crossed it, he and his three hundred men with him hungry and pursuing.

5. And he said unto the men of Sakchooth, Give ye bread for sustenance unto this laity at my feet, because they are faint; and lo, I am pursuing after Zebee and Salmana kings of Madiam.

6. And the rulers of Sakchooth said, Is the hand of Zebee and Salmana now in thy hand, that we should give bread to thy host?

7. And Gedeon said, Therefore, when the Lord hath given Zebee and Salmana into my hand, I also will thresh your flesh with the thistles of the wilderness and with those of Barkenin.

8. And he went up from there to Phanuel and talked with them in like manner: And the men of Phanuel answered in the same way as the men of Sakchooth.

9. And Gedeon said [illegible] of Phanuel and slew the men of the city.

10. And Zebee and Salmana were in Karkar, and their camp with them about fifteen thousand men, all that were left of all the camp of the sons of the East: and there fell of the camp a hundred and twenty thousand men who drew sword.

11. And [illegible] in the way of those dwelling in tents on the east of Nobe and Jegbaa, and smote the camp, the camp being secure.

12. And Zebee and Salmana fled, and he pursued after them and took the two kings of Madiam, Zebee and Salmana, and all the camp he terrified.

13. And [illegible] from the battle of Asareth Semes,

14. And he captured a young man from the men of Sakchooth and questioned him: and he wrote down for him the names of the men of Sakchooth, the seventy men of princes.

15. And Gedeon went to the rulers of Sakchooth, and said, Lo Zebee and Salmana, with whom ye reproached me, saying, Is the hand of Zebee and Salmana now in thy hands that we should give bread to thy fainting men?

16. And he took the elders of the city and thrashed the men of the city with the thistles of the wilderness and of Barkenin.

17. And he overturned the tower of Phanuel and slew the men of the city.

18. And he said unto Zebee and Salmana, Of what sort were the men whom ye slew in Thabour? And they said, As thou art, even so were they, in likeness of a son of a king.

19. And Gedeon said, They were my brothers and sons of my mother. As the Lord liveth, if ye had spared them alive I would not have slain you.

20. And Jether said unto his first-born, Arise and slay them: and the young man did not draw his sword because he was afraid, because he was still too young.

21. And Zebee and Salmana said, Do thou arise and meet us, because thy power (manliness) is as of a valiant man. And Gedeon arose and slew Zebee and Salmana, and took the necklaces on the necks of their camels.

22. And the men of Israel said unto Gedeon, Lord, do thou rule over us thou and thy son and thy son's son, because thou hast saved us from the hand of Madiam

23. And Gedeon said unto them, I will not rule over you, and my son in your midst shall not take rule. The Lord shall rule over you.

24. And Gedeon said unto them, I will make a request of you, and do ye give me, each man an ear-ring from your spoils. For they had gold-ear-rings because they were Ismaelites.

25. And they said we will give, and he unrolled his outer-garment and each man there cast in an ear-ring of his spoils.

26. And it came to pass that the weight of the gold-ear-rings for which he had asked was fifteen hundred of gold, besides the necklaces and knots and the outer-garments and garments of purple on the kings of Madiam, and besides the collars which were upon the necks of their camels.

27. And Gedeon made it into an Ephood and set it up in his city in Ephratha: and all Israel went off in fornication after it there: and it became a thorn for Gedeon and his house.

28. And Madiam yielded before the sons of Israel and did not repeat lifting up their head, and the land became quiet for forty years in the days of Gedeon.

29. And Hierobaal, son of Joas, went his way and retired to his house.

30. And Gedeon had seventy sons who went their way from out his thighs, because he had many wives.

31. And there was a concubine of his in Sychem, and she brought forth for him also a son and gave him the name of Abimelech.

32. And Gedeon, son of Joas, died in his city, and was buried in the burial-place of Joas, his father in Ephratha Abi-Esdri.

33. And it came to pass when Gedeon was dead, the sons of Israel turned and went off in fornication after the Baal rites, and made a covenant for themselves that he should be their god.

34. And the sons of Israel did not remember the Lord God who had delivered out of the hand of all those who were giving them tribulation round about.

35. And they did not do mercy in relation to the house of Hierobaal, he is Gedeon, according to all the good [illegible] Israel.

[illegible] Gedeon [illegible]

[illegible] Gedeon [illegible]

[illegible] Gedeon [illegible]

Our Love Feast.

Editor Restitution:

We are living in a grand time, and the signs indicate that the end of the age is nearly here. The Savior commands us to watch, and "Unto you that look for him will he appear the second time." Paul tells us that there is "one hope of our calling." Brethren, have we the "one hope"? "By hope are ye saved." Rom. viii. 24. "Now abideth faith, hope and charity." 1 Cor. xiii. 13. Hope is composed of desires and expectations. Now, what hope does the Bible authorize? For answer please read the following passages of Scripture: Eph. iv. 4 (one hope); Acts xxvi. 6, 7 (no going to heaven); Heb. vi 17, 18, 19. What is the condition of those who have not this hope? Eph. ii. 12. So we find the hope of the Bible is that God will fulfil the promises made to "the fathers." (Abraham, Isaac and Jacob). Acts vii. 32. I would like some one to write on prophecy. Brethren, let us try to increase the circulation of THE RESTITUTION. Bear one another's burdens, so fulfil the law of Christ.

JOHN ANDERSON.

Dear Restitution:

I am so glad to have the privilege of reading the dear words of truth from the brothers and sisters of the one faith, which our dear RESTITUTION gives to all: it makes my heart rejoice.

Yours in hope of the soon coming of Christ our King.

MRS. MARY SMITH.

Dear Brethren of The Restitution:

I do not feel like I could do without the paper, being isolated as I am without a paper. What a comfort it is to read the expositions of brethren of like precious faith, and know that they too are looking for our soon coming King. I am looking for the Master to come, when, if I am found an overcomer all the privations and sorrow I have to endure now will be nothing to be compared with the glory then revealed. Pray for me that I may hold out faithful to the end, which cannot be long with me, even if I should fall asleep before the Master comes, for I am 60 years old, but thank the Lord, in good health for one of my age.

Your Sister in Israel's hope,

V. A. RUSSELL.

Dear Restitution:

As the time has come for my renewal please find order for $1.50, which I am so glad I can still raise. I do not know how long I will be able to raise it, as my health is poor and means are limited to some extent, but I am trusting in God, with God's help it is my great aim to be prepared to live. I hear some say they are preparing to die, but I am preparing all I can to live. I intend to live as long and be as useful as I can in this life, and be prepared to have everlasting life in the world to come.

Your Brother trusting in God.

HIRAM CORBLE.

Dear Restitution:

I have not been identified with the children of our blessed Master, but by the help of God I am trying to earnestly contend for the faith once delivered to the saints. We are very few in number and are mocked and scorned at on all sides; but thanks be to God when we come to consider the gracious blessings awaiting us. We feel proud to know that we can well afford to bear reproach. For we know that when he cometh to redeem us from the grave that these bodies will be clothed with immortality, and that we will ever be with the Lord. We are called infidels, water dogs, and soul-sleepers, and no Hell-men, and various other names. But how glorious to be able to withstand the enemy, for we know "they shall soon be cut down and wither as the green herbs." Brethren, there is a splendid work here for some one to accomplish. We have some good material here that needs converting into usefulness, and all we need is some one that is able to come and destroy sectarianism, and all will be right. We trust that some of the brethren who may read this little missive will be sufficiently interested to come and help us to show the light, and explain the truth as it is in Christ Jesus. If some preaching brother will come, and come prepared to debate the doctrine (should it be necessary) of Christ there can be a great deal of good accomplished. We have a number of honest people here who desire to obey the gospel, but do not know how. The fact is they have been taught so many ways, and after comparing the ways with the true and only way find it is at they are being deceived, and they know not which way to go. Address me at Oakman, Ind. Ter. Yours in the faith.

JAMES T. MCMAHAN.

Obituary.

Alsenia Baker, daughter of James and Elizabeth Bryan, was born March 1, 1868; died July 27, 1898; aged 30 years, 4 months and 26 days. She leaves father, mother, six brothers, three sisters and three children (two daughters and one son) to mourn her departure. The undersigned spoke at the funeral on the subject of the "Resurrection."

A. H. ZELMER.

As we stand in the midst of the rushing currents of history we hear an inspired voice crying through the confusion and the strife of life—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

Kansas and Missouri Conference.

The Annual Conference of the Church of God in Kansas and Missouri will convene at 9 A. M. September 3, 1898, in the southwest corner of Doniphan Co., Kansas, near Hiawatha on the Missouri Pacific R. R. and Purcell on the Rock Island R. R. The tent will be spread about two miles from either station; parties coming on either road will get off at the stations named, and those wanting to be met at the depot will notify Bro. O. M. Anderson. Now, brethren, make an extra effort to attend this meeting, for your presence will be needed. There is work to do and the way to do it is to put our shoulders to the wheel and push the work. Our preachers have bushwhacked a little here and there after the wheat and oats were harvested, and the fall seeding done, and the corn was in the crib, and they felt just right, and a good deal of the time pay their own expenses. All this without system, and the result is, for the last fifteen years we have been losing ground. Now, brethren, let us remedy this by getting together, and keep the work going that has been started, and this we can do if we will only give ten cents a week each. Some can and will give four or five dollars a month, if others will show a disposition to do their part. If we love the gospel and believe in the Master's soon coming, let us show it by our action, and the way to do is by united effort. If you cannot come to the Conference send a pledge for the work with a word of encouragement and thus show your interest.

E. M. SAYLOR, Pres.
A. W. DARBY, Sec.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Cincinnati, Ohio, September 3d, 4th, 5th and 6th, for the G. A. R. National Encampment. Good returning until September 13th, with privilege of extension until October 2d.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address D. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday June 26th, 1898. Under the new schedule the time of trains at Plymouth is as follows:

Depart for the West at 5.18 a. m., 5.41 a. m, 9.26 a. m., 2.10 p. m., 6.10 p.m., and 6.45 p. m.

Depart for the East at 2.45 a. m. 4.59 a. m., 10.38 a. m., 5.47 p. m., 7.50 p. m. and 8.52 p. m.

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EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only 13 cents a week.

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We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing, said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

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Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

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Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7.15 a. m. central time; returning leave Chicago 8 p. m. and 11.30 p. m. Excursionists have all day to look about the great city.

List of Churches.

Church of God, Plymouth, Ind., meet in their Ch. rch Cor. Garro and Water Streets every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Turpie Elders.

Church of the Blessed Hope, 676 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Be silent from 4 o'clock and 45 hours of truth are read daily at 9 Wed. Services. M. Johns Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. All are welcome.

[illegible] Church of God, Napoleon, Ohio, meet every Sunday at 10:30 a. m. and 7:30 p. m. [illegible] ers, and would be pleased to have any Brethren or Sisters who may pass through, to meet with us, and they will be expected to attend preaching or calling at the A. Baker's, 260 West Ivy St., Solem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 12:00 a. m. in Miller Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meet every Sunday at the Farmer Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wetzel, Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Both Saints and those in this church, or coming properly endorsed by introductory letter, will be heartily welcomed. All persons we meet in the School Room on top of the hill; also visitors come very near, and very long room Seattle.

The brethren of the Church of God at Grand Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to bend, break and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eyelancer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The [illegible] Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother I. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday or Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Brown of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prusser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and honoring brethren are cordially invited to stop off and meet with us. A. W. Glover, Secy and Treas. J. E. Forsythe, Leader.

The Church of Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Secy. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechmner.

The Church of God at Allen, Kansas, meet in their house in the city of Allen for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1271, Euclid Ave, near Wilson Ave. Cleveland Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also at the usual Sunday at the Union Chapel 10 A. M. Worship to be held [illegible] All are welcome. Jesse Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, to locate to Oklahoma, in J. R. Fisk's neighborhood, one mile south and one mile east of Cedar, Kansas. Meeting Saturday night, [illegible] Sunday and also Sunday evening. [illegible] Elder, S. C. Oliver, Locumtenens.

You are cordially and heartily invited to attend [illegible] Sunday at 3:00 p. m. at 1245 S. 9th Ave. San Diego, Cal.

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10 05	4 40	Bryan	8 05
10 15	4 50	Edgerton	7 55
10 25	5 00	Hicksville	7 45
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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, SEPTEMBER 7, 1898. NUMBER 34.

Read

J. H. Willey

The Restitution.

PUBLISHED WEEKLY BY
A. R. UNDERWOOD, Publisher
FOR THE
CHRISTIAN PUBLISHING ASSOCIATION.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and holy life as essential for final salvation.

Poetry.

"Ye are not Your Own."

TUNE—"Who is on the Lord's side?"

Who is loyal to Jesus? Who is ready will,
Who "The Truth" heralding, will his doctrines preach?
Who their all surrender, Now his cross will share?
Who'll confess his Master, if he meet every where?

CHORUS.

Who is loyal to Jesus, Owning him Our Lord?
Who will bear Jesus' banner sweetly?
Owning him "Redeemer," owning him as "King,"
Who will to his service, Life and talents bring?

Who his will will suffer, Even to bear his cross?
Who as "bond-slaves" serve Him, Thus Overcome?
Consecrating to him, Now their thought tonight life,
Wealth, or ease, or pleasure, Who will sacrifice?

Help us Lord to serve thee, We are not our own,
Redemption price thou gavest, For our souls atonest
Thou didst leave thy glory, Crown and royal throne,
We thy life receiving, Give thee now our own.

WALTER SCOTT.

Communicated.

Eternal Life.

It is commonly accepted that when the Scriptures speak of eternal or everlasting life they mean a life which is eternal or everlasting in duration. This view, as far as the fact of the bestowal of such a life upon certain persons is concerned, is correct; and yet these terms do not fully express the thought of the original. "Life" stands for the Greek noun *zoon*, and eternal for the adjective *aionian*. A noun and adjective derived therefrom must [illegible] appeared in the King James translation of many Bible terms. The Greek noun *aion* has been variously rendered, as age, world and course; and the adjective, in order to partake of the qualities of the noun, would have to be aionian or age-lasting, worldly, etc. If worldly is right in one case, why not in another, or in all cases? Yet no one would think of saying "worldly life;" for since the noun *aion* means an age or dispensation, the life qualified by the adjective *aionian* must partake of the properties of the noun. Aionian life, then, we take to mean nothing less than a life which will be age-lasting or age-enduring, lasting through successive ages or dispensations; a life which is indissoluble, and therefore endless. And in this respect it differs from "the life which now is," which is "a vapor that appeareth for a little season, and then vanisheth away." James iv. 14.

Jesus possesses this age-lasting life, for he says, "I am he that liveth, and I became dead, and behold, I am alive to the ages of the ages." Rev. i. 18. Are there any besides him who are in possession of this life? Is it any natural present possession? Do not be surprised to hear the unhesitating reply, No. If eternal life were already ours by actual possession, then why should we believe in Jesus in order to obtain it? ".....Whosoever *believeth* in him should not perish, but have everlasting life." John iii. 16. This life is to be bestowed upon all who believe in Jesus, and in this way will they be saved from perishing, that is when this "life shall appear." Col. iii. 4. We are repeatedly urged to "lay hold of eternal life" (1 Tim. vi. 12, 19), and Jesus said, he had come that men might have life, and have it more abundantly. John x. 10. Again, everything that has been written concerning him, "was written that ye might believe that Jesus is the Christ, and that believing ye might have life in his name." John x. 31. This becomes apparent when we consider that eternal life has been promised by God who cannot lie. Titus i. 2; 2 Tim. i. 1, and especially 1 John ii. 25 where the inspired writer says: "This is the promise which he hath promised us, even eternal [illegible] to be bestowed upon all who believe, and is abundantly able to fulfill his promises. For this reason eternal life is a matter of [illegible] as Paul writes to Titus: "In hope of eternal life, which God promised before the times of the ages." But as confidence in Paul was misplaced, if it is only in possession, why should we hope for it? "For in hope we were saved; but hope that is seen is not hope: for what a man seeth, why doth he hope for? But if what we see not, we hope for, with patience we wait for it." Rom. viii. 24, 25. Again, it is said concerning faith that it is "the substance (ground of things hoped for, the evidence (conviction, of things not seen." Heb. xi. 1. So then if we live in hope of eternal life our faith in the promise of God is the assurance and conviction that this promise shall be fulfilled in due time.

This life is in the Son of God. The Father, on account of the perfect obedience of his Son, obedience even unto the death of the cross, not only bestowed this life upon him, but also made him the Repository and Distributing Agent of it to others who follow him in obedience. "That he should give eternal life to as many as thou hast given him." John xvii. 2. It is strictly "the gift of God through, or by means of, Jesus Christ our Lord." Rom vi. 23. Since this life is in the Son, we readily see that "he that hath the Son hath the life, and he that hath not the Son of God hath not the life." 1 John v. 11, 12. But it is also a fact that even belief in Jesus does not necessarily exempt from death. Jesus said at the grave of "our friend Lazarus:" "He that believeth in me, though he die, yet shall he live." Jno. xi. 25. Only those who "live and believe" at the time of "the resurrection in the last day" shall "never die." It is not only possible for believers to die, but many thousands, who through their entire life exercised implicit faith in him, nevertheless fell under the power of the "king of terrors," death. Job xviii. 14. The true believer's hope and consolation lies not in the fact of present deathlessness, but "though he die, yet shall he live."

We next ask: What, besides faith, must precede the bestowal of this life? "*Patient continuance* in well-doing," and seeking for glory, and honor, and immortality." Rom. ii. 7. This patient continuance is to cover the entire life until Jesus comes; and to him who thus continues until the end is the promise. The fulfilment of this promise is not realized at death, which would make the latter a friend instead of an "enemy," but at "the day of wrath and revelation of the righteous judgment of God, who will render unto every man according to his deeds." This fixes the time when eternal life will be given. Life lies at the termination of "the way which *leads* to life." Matt. vii. 14. According to the positive declaration of Jesus, eternal life will be given in the "age to come." "Verily, I say unto you, there is no man who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world (*aion*-age) to come life eternal." Mark x. 28-30. Anyone can see at a glance that in the above quotation "now in this time," and the world to come" are placed in contrast, and that the latter phrase refers to the future. This becomes all the more apparent when we consider that the word rendered "world" is *aion* (age) in the original. "And in the age that is coming life eternal."

We further remark that eternal life comes through the resurrection from among the dead. "They who shall be accounted worthy to obtain that world (age) and the resurrection from the dead, ...they cannot die any more, for they are equal unto the angels; and are children of God, being children of the resurrection." Luke x. 34-36. [illegible] who obtain that [illegible]

RESURRECTION." The [illegible] and all things which we cannot carry with us mean us. We are to be despised only the eternal and lasting things are worth while.

Everything natural or make believe [illegible] We need not worry [illegible] strength and assurance [illegible] We must go to do." Only the next right thing. We ought not to be discouraged. Let us do today's duties. Nothing other will make us happy. Tomorrow is but another today. God has put us here; he is the one judge of all, let us make what we can of it all. That which displeases may often be changed by work. Let us live not in discontent but strive to secure better betterment with all [illegible] Through it all and above all use of this strife develop into selfless love. Our own happiness and our own highest good can only come to us through that which we may do for others.

Time ranks first among the things on which we are to lay hold. "Every day is a little life, a whole life is but a day repeated." We cannot lay hold of time through work, but of this and consciousness of doing our duty will come present happiness. Love must necessarily develop and from this will come friendship that dearest and most blessed of all relations. What can and one friend do for another? What would life be to us but for our friends? What a comfort and consolation can there be to us through life? We should lay hold of sorrow. Many a life has been made pure and sweet through suffering. We are brought nearer the Christ in every experience which is like unto his life, so full of sorrows. Through all of this must shine out the bright star of faith. "A little while and ye shall not see me; and again, a little while and ye shall see me, because I go to the Father." When we believe that he was with us and went away for us, in a little while he will come again that we may be with him, what can we not do in this faith? What things will this faith make worth while and what will be the things to let go? It must always be worth while to do our bidding, to strive for eternal good, and to let go those things which can be to us as nothing but passing evil.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

For where your treasure is there will your heart be also."

THOMAS MCDONALD.

For Our Children.

A Gentleman.

I once was born a gentleman,
Long since that was over,
The coat was cut of a scarlet wool,
Its cheeks were like the red poll
And who had the way I make,
With little time for play,
I knew I was a gentleman
By coat and sign-boards.

He met the mother on the street,
[illegible]
My door was shut, he waited there
Until I heard his step.
He took the handle from my hand
And when I stopped my pen
He spoke to [illegible]
This gentleman [illegible]

He does not push and crowd along,
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass
He always shuts the door
He rises on errands willingly
To long and toil and store.

He thinks of you before himself,
He serves you with a will
For, in whatever company
The manners make the man.
At meal or [illegible] he sits
The center of the table
And I discern the gentleman
By certain signs to-day.

Margaret E. Sangster, in [illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, IND. SEPTEMBER 7, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and

tuke, for it says:—"It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood." Very much like a mistake, surely; but inasmuch as God had given every moving thing that liveth to unto for meat, even as the green herb, and thereby thrown the Mrs. White repentarian doctrine all out of joint,—and seeing the book of Leviticus commences with divine instruction in reference to burnt offerings, sin-offerings, trespass offerings, etc., which extend *through the first ten chapters*, we are under the impression that the verse our attention

have been on the 15th. The fact that there was no Sabbath then is proven by their marching from Elam to the Wilderness of Sin Ex. xvi. 1 states. The fact that there was no Sabbath on the 15th is evidence that there was no Sabbath on the 8th, nor the first day of the *Second* month:—*suspension* of the Sabbath was unknown after its establishment. We now commence with the *first* month where we have an unquestionable starting point.

9. That on the tenth day of the first month, the congregation of Israel were commanded to take every man a lamb according to the house of their fathers, a lamb for an house, and keep it until the 14th day of the same month, and then kill it in the evening, and strike the blood on the side posts and the upper door posts of the houses, roast the flesh and eat it with unleavened bread and bitter herbs that night, with loins girt, shoes on, staff in hand ready for the start out of Egypt on the 15th day of the month.

10. That on the 15th day they marched to Succoth and from thence to Etham. Ex. xii. 6.

11. That on the 16th they reached Pi hahiroth, and

12. And that they *crossed* the Red Sea on the 17th, and as the Spirit has given us the evidence of the FIRST SABBATH OBSERVANCE on the 22nd day of the Second Month, we have infallible evidence that that was thirty-five days after crossing the Red Sea, (seven weeks) so that the *crossing* would have violated the Sabbath if there had been one. In addition to all this:—

13. The *tenth* day of the first month when they were commanded to select male lambs of the first year without blemish, and take them out from among the sheep or goats, and keep them up until the 14th would have been on the Sabbath if there had been a Sabbath, and would have violated it. But there was no Sabbath,—as Jehovah had to explain its institution to Moses, even, and he to the elders or chiefs of the people. Ex. xvi. 16-30.

How great is our God. His understanding is infinite,—and his resources for the protection of his saints against error is boundless. Graciously has he anticipated our want of weapons to combat the Latter-Day-Fallacy of a Sabbath for all mankind from the beginning, and we are grateful for the first link of this chain of testimony against it.

Communicated.

Questions and Answers.

"When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, I was sick and ye visited me, I was in prison and ye came unto me. Then shall the righteous answer him saying, Lord, when saw we thee an hungered and fed thee or thirsty and gave thee drink? When saw we thee a stranger and took thee in, or naked and clothed thee, or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me." Matt. xxv. 31-40.

Truth Seeker. I would like to ask a few questions in the interest of truth, concerning the above Scriptures, as much difference of opinion exists regarding the date of these events, and the nature and character of the different actors in the scene.

Bible Student. I will be pleased to lend you any assistance in my power in your search for the truth.

Truth Seeker. First, when does this scene occur, at the coming of the Lord or at the end of the thousand years?

Bible Student. At the end of the thousand years.

Truth Seeker. But does not verse 31 read "When the Son of Man shall come in his glory and all the holy angels with him. Then shall he sit upon the throne of his glory?"

[illegible]

ning or morning of the great judgment day.

Truth Seeker. Can you point to any evidence for your assertion that the event takes place at the end of the thousand years?

Bible Student. I believe I can. You will observe, by carefully reading the account, that the company is composed of—

1st. The King on his throne, v. 31

2nd, All nations divided into sheep and goats, v. 32.

3rd, The King's brethren, v. 40.

These brethren were caught away, judged and rewarded long before the gathering of all nations and at the thief coming of their Lord, (See Titus, iv. 13-18) and are now the beloved and all-powerful associates of the King, and as the promise to them is that they shall rule over the mortal nations of the earth, the judgment of the nations, the destruction of the wicked, and record of the righteous, as portrayed above, must necessarily be the closing events of the great millennial dispensation, the great white throne judgment of Rev. xx.

Truth Seeker. Who then are the sheep, and to what age do they belong?

Bible Student. Manifestly they are not of the household of faith, the Royal Priesthood, or Brethren of Christ, for they ministered unto "these my brethren," verses 36-37.

Truth Seeker. When did they minister unto Christ's brethren?

Bible Student. When they were hungry, thirsty, naked, sick and in prison, verses 35, 36.

Truth Seeker. When were Christ's brethren hungry, thirsty, naked, sick and in prison?

Bible Student. Surely during the term of their natural lives, the time of their trial and probation, when clothed with weakness and mortality, assailed by temptation, and acquainted with suffering they struggled onward and upwards towards a realization of their present high and exalted position as brethren of Christ and sons of God.

Truth Seeker. Then am I to understand that there is hope in the purpose of God for some at least of this gospel age who fail to attain to the Royal Priesthood?

Bible Student. If at the great, final judgment a large class who failed to qualify as kings and priests stand up again and are justified as a reward for deeds of kindness to God's chosen people, as the above record describes, then the conclusion is forced upon us that the great mercies and infinite ultimate purpose of God reaches out to and embraces more of his creatures than many are willing to admit. Dear Brother and Sister, while we rejoice and are glad that we are heirs of salvation let us not close the door behind us too closely. Perhaps God in his infinite mercy and goodness would leave it ajar.

S. H. THOMAS.

John's Vision on the Isle of Patmos.

Bro. Underwood:

With your permission I would write a few thoughts for our much loved paper. The subject I wish to bring before the readers is John's visions on the Isle of Patmos. Johnsays, "Blessed is he that readeth and they that hear the words of this prophesy, and keep those things which are written therein: for the time is at hand." Then he addresses the seven churches, and in the 7th verse brings us down to the coming of Christ. In the 10th verse he was in the Spirit on the Lord's day. That seems to be the time he had the visions, The Lord's Day. We find the phrase, day of the Lord, and judgment day, several times spoken of, but I believe this is the only place where it speaks of the Lord's day, and I am inclined to think they all refer to the same time.

I will pass over what he says to the seven churches and refer to the opening of the seals; I will also pass over the first five seals, and commence with the sixth seal. John describes what he saw, and after the sealing of the 144,000, he brings to view a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, which all, so far as I know, admit is a resurrection scene. Now, if John's Lord's day is a future day called the day of the Lord, and the resurrection takes place under the sixth seal, then it follows beyond all dispute that the rest must be after the resurrection. You will notice that the seven angels or trumpets do not sound until after the seals are all opened. Please read the 8th chapter and take particular notice of the 1st verse, and you will see that the trumpets come after the seals. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key to the bottomless pit." He describes what he saw and says they were like horses prepared to battle; 7th verse, and in the 11th verse and they had a king over them, which is the angel of the bottomless pit. In the 14th, chapter and 7th verse he speaks of a beast that ascendeth out of the bottomless pit, which seems to be the same as the king in the 11th verse of the 9th chapter.

In the 13th chapter he sees a beast come out of the sea, having seven heads and ten horns, and in the 17th chapter and 8th verse he says that he is the beast that came out of the bottomless pit. He also says that he is the beast that was, and is not, and yet is. Now we will go back to the 13th chapter again and get a more minute description of the beast in verse 2. "And the beast which I saw was like unto a leopard, and his feet as the feet of a bear: and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. Now, when or where do we have a leopard beast spoken of before? Go with me back to Daniel's prophecy. Dan. vii. 6, "After this I beheld another beast like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads: and dominion was given to it." This all agrees was a Grecian beast or Alexander the Great. Now John says the beast that he saw is the one that was, and is not, and yet is. Daniel's beast was and is not, and John sees him come up again as the "yet is," so he would be a Grecian beast still.

Hoping some of our best Bible students will take this up and show me where I am wrong, I remain your Brother,

J. B. LENZ.

The Word which God Hath Spoken.

"These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3: 14.

Heb. i. 2, declares he made the world by his Son. Fourth verse, he says he made him better than the angels, and that he inherits a better name than they. What name? "But unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of thy kingdom is righteousness. Thou hast loved righteousness and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they all shall wax old as doth a garment: And as a vesture shalt thou fold them up, and they shall be changed, but thou art the same, and thy years shall not fail." Col. i. 14.

"Who hath delivered us from the power of darkness and hath translated us into the kingdom (by faith) of his dear Son, in whom we have redemption through his blood, even the forgiveness of sins, who is the image of the invisible God, the first born of every creature: For by him were all things created, that are in heaven and that are in earth visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by him and for him: And he is before all things and by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. Eph. iv. 9.

"Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same that ascended far above all heavens." The Word also says, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. viii. 9.

And Jesus says in his prayer, "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.' I have lived almost 83 years and have never heard this subject preached on or referred to, why is it? It is God's plain Word, and to me it is glorious subject. Oh, what a sacrifice. I think these truths very important. Jesus when told by Satan, to make bread of stones said, "It is written man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word also says secret things belong to the Lord, but things that are revealed belong to us and our children for ever. I think it would be impossible to use any plainer language than is used in Scripture on this subject.

Yours for the truth.

MRS. H. L. [illegible].

Selected.

"Tell Me How I Can Blister My Feet."

A preacher, whose name is well known throughout the United States, in walking the length of the hotel piazzi at a summer watering place, met a lady friend hastening toward the breakfast room. It was late in the morning. A casual remark of the gentleman as to the lateness of the hour for breakfast led to the following reply: "I am late because I was tired. I danced last night until I blistered my feet."

"May I ask one question?" the preacher said, and with consent he asked: "Did you ever blister your feet in the service of your Redeemer?" A scornful look and a hasty retreat was the result. For several days the lady avoided her friends, and in fact was invisible. Nearly a week passed. Then followed an interview at the request of the offended lady, who with real distress confessed that, although angry at the preacher's question, she had been unable to justify herself, nor had sleep been possible since the morning of her confusion. "God has forgiven me," she said. "I come to ask your pardon, and that you will tell me how I can blister my feet in the service of Christ. I am ready to do it now, and before I do anything else; I want to do it very much indeed; I want to make myself weary in his service."—*Missionary Record.*

Will of God.

The will of God is like a rope thrown to us as we struggle among the untamed waves. To remain "independent" is to repulse all succor, all salvation; it is to wander without a chart through the fury of the storm. To obey the storm, to advance against the confederate waves, to let one's self be irresistably drawn toward the invisible harbor where our heavenly Father awaits us. Obedience is duty under all its forms. Obedience is faith and resignation. Obedience has for its watchword, "May thy will be done;" "I will fulfill it when I am strong; I will accept it when I am weak."—*Wilfred Monod.*

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these [illegible] leave its sure record of some kind thing done for others, some goodly knowledge gain[ed] [illegible] from day to day from strength to strength, you will build up indeed, by art, by thought and by just will, an ecclesia of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin.*

Benevolence is not in word and not in tongue but in deed and in truth. It is a business with men as they are, and with human life as drawn by the rough hand of experience. It is a duty which you must perform at the call of principle, though there be no voice of eloquence to give splendor to your exertions and no music of poetry to lend your willing footsteps through the powers of enchantment. Benevolence is not merely a feeling, but a principle; not a dream of rapture for the fancy to indulge in, but a business for the hand to execute.—*Chalmers.*

Of all human frailties there are none so base as ingratitude, none so inhuman as to return evil for good—to debase the purest friendship extended to us by life-long friends.

Teach self-denial and make its practice pleasurable, and you create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.

Annual Ohio Excursion via Vandalia-Pennsylvania Lines Thursday Sept. 8th, 1898.

Special train will leave Lakeville, Ind. at 9.00 p. m. on above date, running through via Plymouth. Tickets will be sold to Canton, Alliance, Niles, Warren, Millersburg, Youngstown, O., and other points. Rate $5.00 for the round trip, with the exception of Youngstown which is $5.50. Tickets good returning for 10 days. Tickets can only be purchased at Lakeville or through that office. For further information address, Mrs. M. C. Rensberger, Agent Vandalia Line, Lakeville, Ind.: E. A. Ford, G. P. A., St. Louis, Mo.: W. F. Brunner, A. G. P. A., St. Louis, Mo.

Indiana State Fair.

For the above occasion the Vandalia will sell tickets to Indianapolis Sept. 12 to 17th, inclusive at one fare for round trip.

Poetry.

[Selected by S. Roxanna Wines.]

Jerusalem.

Jerusalem! dear name of joy and beauty,
Of woe and anguish, never, never known
Beneath the sun, to any other city
Since in the dust went down thy regal crown.
Blood, blood and tears and deep desolation,
And every form of torture and despair
Thy dreadful portion, since upon Golgotha
The cross was lifted in the shuddering air.

No other spot on earth has such a story
As thine, Jerusalem, thy carding hill—
Have seen thee shining with unequaled splendor.
Have seen thee trampled and mantleless as ashes.
Joy of God's chosen, in the wondrous ages
When men to God's bright presence might draw near,
And see the glory on the inner temple,
And feel its own robe of majesty would bear.

Cry of despair that lit thy night terrestrial,
That rose and rose albeit there was no soul was near.
The battle ground of nations—then bestowed
Egypt and Rome in their fierce forces spoil,
Persia and Babylon, made to mingle water
To flow abundant in the mourning ways,
And Franks and Turks and Moors and wild Crusaders,
Swelled the red tide that rolled through fatal days.

Centre of moral storms, whirlwind and earthquakes,
"Innocent blood" was long avenged in thee,
From Abel's down to his who would have saved thee—
Whom thou didst nail to the accursed tree.
Football of nations, every heathen robber,
All peoples, good or bad, have found a place
In thee to dwell—till save the Jew were welcome
Where thy best lover dared not show his face,

But times are changing, O deserted city!
Jerusalem of ever sacred call!
The awful depths of misery are clearing,
Wanderers in exile, hope amid your toil,
Near, near to come, the times of promised blessing,
When Gentile feet shall tread you down no more,
Jerusalem! name beaming sunlike ever,
The days of waiting now are almost o'er.

Joy of the earth beloved of all people!
City of God, to rule in grandeur next;
Christ, Son of David, soon will reign in glory,
The thronging Gentiles, bending at his feet.
While Israel's millions after ages scored,
—Augusta Moore, in Hebrew Christian.

Communicated.

Two Sides.

Jesus taught us all through his ministry that there were only two sides or two ways. The one leading to life, the other to death. No side track but a straight and narrow road, which, if followed would give us life everlasting. [illegible] What[illegible] that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap everlasting life."

Here are two quotations from Paul's letter to the Galatians giving us good foundation for thought. I do not like to dwell on the first one; it is not pleasant to think of, yet it is there and must mean just as it says. He tells us not to be deceived about this matter, for "whatsoever a man soweth, that shall he also reap." What is it to sow to the flesh?

Paul tells us in Gal. iv. 19-20, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanliness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of which I told you before, that they that do such things shall not inherit the kingdom of God."

Dear brothers and sisters, (for it is to you I am writing) can we indulge in these vices which are enumerated, and yet feel that we are fit subjects for the kingdom of God? We should remember that it means more than these seventeen, because it says, "and such like." We could not enumerate, if we tried, all the vices that would cut us off from inheriting the promises of God. But we know good from evil, and for that reason man is a free moral agent and can choose for himself.

Elijah said unto the people, "How long halt ye between two opinions, if the Lord be God follow him. But if Baal, follow him." They were free to choose for themselves.

Again in Josh. xxiv. 15, Joshua says to the children of Israel, "Choose ye this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, as the gods of the Amorites, in whose land ye dwell; but as for me and my house we will serve the Lord." Joshua considered the people to whom he was talking to could choose for themselves as well as he, or he would not have said what he did to them.

Let us come down later and see what Jesus said concerning Jerusalem. "O Jerusalem, Jerusalem, Thou that killest the prophets and stonest them that are sent unto you. How often would I have gathered thy children together, even as a hen gathereth her chickens under wings and ye would not." No, they would not; so our Savior said, and we would do well to believe it. Jesus would never have gone through such a farce of lamentation if those Jews could not have acknowledged him, but they would not. And so say I with our dear brother Paul, God is not mocked. We may deceive ourselves, but not God. Some of the writers of today say man is not a free moral agent, but by and by all will be raised from the least to the greatest. If words mean anything I do not see how these things can be so. I have searched the Scriptures like the Bereans of old, and I have found such Scripture as this: "They that sow the wind shall reap the whirlwind." And "They that plow iniquity, and sow wickedness shall reap the same." Now how is it with us as a church. Have we hatred in our hearts to our fellowmen? Are we at variance with our brother? Did not Jesus say, "First be reconciled to him, then offer thy gift?" Are we living in such a way that we cannot come to the Lord's table with our brother? If so the work of the flesh is with us. Is there rivalry or emulation among us, if so, let us tear it from the midst of us. Is there envyings, wrath or strife among us? Let me say that the Word of God says, that they that do these things shall not inherit the kingdom of God.

And now I will leave this side of the question and take up the brighter side. "They that sow to the Spirit reap everlasting life." Everlasting, do we take in the whole sense of the word? The poet gives us a faint idea in that old song—

"When we've been there
Ten thousand years,
Bright shining as the sun:
We've no less days
To sing God's praise,
Than when we first began."

Christ said to the disciples just before the betrayal, "I am the vine; ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit." Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faithfulness, temperance: against such there is no law." What a wide difference between the works of the flesh and the fruit of the Spirit.

And Paul says in Rom., "There is now no condemnation to those that are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life hath made us free from the law of sin and death. Now, if we would be sons of God, we should be willing to be led by the Spirit of God, and thus be more Christlike, then we shall have a right to the inheritance, or in other words become joint-heirs with Christ in the kingdom of God.

I heard a minister say once in his sermon, that he thanked God for a "whosoever religion." I thought at the time it was a queer expression, yet it made a great impression on my mind, for does not Christ say, "Whosoever will may come?" Not those that will not, but those that will may come and partake of the water of life freely. They may come without money, without price to the fountain of life. Here we have the "whosoever" again in John iv. Jesus says, "Whosoever shall drink of the water that I shall give shall never thirst: But the water that I shall give him shall be in him a well of water, springing up into everlasting life." Here we have "everlasting" again. O that we may all have the fruit of the Spirit, that we may gain thisever lasting life, and let us remember that it is only promised to those that come under the head of "the whosoever." There is a "whosoever" that comes under the works of the flesh, which reads like this, "Whosoever hateth his brother is a murderer, and no murderer hath eternal life."

Now, if any of us cannot come to the Lord's table with another brother, there must be something between them that would cut them off from the inheritance. We are all of us giving the sinner or unconverted good advice and quoting Scripture to them where we think it will be good. That is right and proper, but let us not forget the weightier matter, which is "love." Love to God and to our fellowman. Peter tells us to love the brotherhood. Jesus says, "This is my commandment that ye love one another, as I have loved you." How far did he show his love for us? He laid down his life for us. And greater love hath no man than this, that a man lay down his life for his friend. Can we claim this love when we cannot look over a brother's fault, or be reconciled with him that we can eat and drink at the Lord's table together? We have the Word of God for it, that judgment shall commence at the house of God. I feel that there will be a terrible sifting among those that claim to be followers of God, at the appearing of our Savior. "Who shall abide the day of his coming?" We as a church claim to be looking for him, how dare we hold aloof when the bread and wine are set out, when Jesus himself says, "Drink ye all of it." It shows that something is not right, and Christ may come before it will be made right too.

"Around the table of our Lord
We come to eat with sweet accord
And thus obey his loving words,
Until he come—Until he comes.

The Lord he said, 'Do this in remembrance me.
My grief and pain are all for thee.
And this example thine shall be,
Until I come, Until I come.

And when no more we gather here
Nor to this table more draw near,
May we sit down with him in glory,
When he shall come, When he shall come."

ALMIRA M. BROOKS.

1 Cor. xv. 29.

Dear Restitution:

As we have on hand an article written on 1 Cor. xv. 29, and reading in our beloved paper from time to time views on this all important verse—thought perhaps this communication might give a new idea to the brethren of our faith. We jotted down the following through our spare moments of the past winter, therefore bear with us in our imperfection if you see fit to publish it.

Otherwise what will those do who are being immersed on behalf of the dead? If the dead are not raised at all, why then are they immersed on their behalf? Comment.

In examining this Scripture, at first view, it looks quite unreasonable to expect the construction to be correct, as corresponds to former reasoning, as rendered in the C. V., but as the Diaglott renders, seems easier of solution. Let us analyze our text in a legal way and see result obtained, and then apply Scripture solution and observe result obtained by the application. Party of first part on behalf of party of second part, immersion as seal of faith of party of first part, on behalf of party of second part. Comment.

This appears to be a legal deed, or guarantee of good faith of the obedient ones; acknowledgement of the Messiah's power to harmonize all things by subjection, under his feet as expressed in v. 28, before the Father takes the reign over the new creation. Now, as Christ is our Mediator, "Who gave himself, a ransom for all, to be testified in due time," we cannot expect the accomplishment of his testatorial officeship, until the last of Adam's children shall legally be tried by the example of his immersion, and the power of his resurrection life, and that of his obedient ones, for thus it is written, "For even hereunto were ye called, because Christ also suffered for us, leaving us (mark the words) an example (unit of purpose) that we should follow his steps." 1 Pet. ii. 21. Moulded into the same substance, solemnly united to our federal Head, "Who being in the form of God, thought it not robbery to be equal with God." Phil. ii. 6. And then Paul says 5th v. concerning the position Christ held in relation to the Father, "Let this mind be in you, which also was in Christ Jesus," that if we are Christ's, we are emphatically united with him, in the same degree. He was with the Father, therefore the immersion of the household of faith stands in some relation of accomplishment to the dead in verse under consideration, as Christ's: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit." 1 Pet. iv. 6.

In this quotation we learn, that the gospel, or good news of Christ was not closed at his death, but was carried with him in its preached form through death's dark portals, and resumed, or carried with him into his immortal state, and into his mediatorial life, to the priestly and kingly glorification with his elect. This Scripture under consideration and subject matter contained therein, stands in the same relation to the gospel, as 1 Pet. iii. 19, and must be considered in the same light.

It was the act performed through Christ's death, burial, and resurrection, that gave the gospel to the antediluvians, and not personal delivery of verbal utterance. Thus we learn by the reading of the 18th ver. of this chapter, that Christ's death in the flesh, and his quickening was the means, and only means employed in this case; so we read: "For Christ also hath once suffered for sins, (we suffer for well-doing) the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which (mark you the act) also he went and preached unto the spirits in prison." It was the act that preached to the antediluvians and not the verbal utterance of Noah: see Heb. ii. 7: "By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which (act of building) he condemned the world, and became an Heir of righteousness which is of faith." See Gen. vi.

It was the act of Christ's immersion as example for our obedience. "Not the putting away of the flesh, but the answer of a good conscience toward God." Not verbal proclamation. As this figure is taken from the act of Noah, by the interposition of God in his behalf, established his faith, in answer to a good conscience toward God, so the like figure on our behalf, establishes the same obedience in us. The spirit of obedience that actuated Noah, compelled him to build an ark for the saving of his house, compelled Christ to suffer death, the just for the unjust, that he might bring us to God; so the spirit in which the act was accomplished in each case, is in harmony, penetrating the dark recesses of the tomb, that God laid help on One mighty to save, "Who is the resurrection and the life."

What signified Christ's immersion, or his being immersed by John; was it not a seal of obedience to God's demand on him, to be a sacrifice in behalf of Adam's lost race, to redeem them from the power of the grave? And if so, would the command be complete until, "All that are in the grave heard his voice, And come forth, they that had done good unto the resurrection of life: the evil to the resurrection of condemnation." "Blessed is he that hath part in the first resurrection, for on such the second death hath no power," but how about those on whom death the second holds power, and are not raised from the tomb to answer for themselves, the demands of life laid upon them by God, in behalf of his creative power. If they have expiated the Adamic sin, by death once, they are no more holden of it, only under its dominion until the final judgment. Christ died for the redemption of Adam's family. "He tasted death for all." The testimony is complete concerning the ills of mankind in this life, and the power manifested in him by a resurrection from the tomb, the act gospel of our own redemption. Christ's immersion opened the valley of death, so that we could see a way of escape from its thralldom, and we accepted of the invitation to serve God's Son as our Savior, and more, "To become heirs of God, and joint-heirs with Christ;" "To be kings and priests." But what of those who have not heard, having never seen this radiant light of God, 'which he sent into the world to be the light of man," will they not some day see the power of God as manifested in his redeemed ones, those immersed on their behalf, who will be exhibited to the world as a testimony of the redemptive power of God's dear Son?

Now, let us learn a lesson from Lot's wife, and position he occupied in Sodom. Abraham asked the angels if a certain number of righteous dwelt in Sodom, with Lot, if they would spare the city? They said, yes. And Abraham kept reducing the number until there was not a redemptive feature left: and the seed of righteousness planted there in the person of just Lot, was taken away, so the city of the plain fell; now then, has the "purpose of God in Christ, the seed which Christ planted here when he went to the Father, lost its saltness in so far that it will be useless and tasteless, and cast away from him when he comes to finish the work designed him to perform? The Father sees representations in his plans of dealing with mankind. A few examples we will refer to, Jer. l. 5; Ezek. xxii. 30; James v. 17.

The question is, does he differ from this plan in the coming age? When it is written of him in the Psa. xcvi. 13, "He shall judge the world with righteousness and the people with his truth;" and again. Psa. xcviii. v, "With righteousness shall he judge the world, and the people with equity." If this is true, dare we limit justice with God? How does Webster define equity, let us see. "Justice: right. In practice equity is the impartial distribution of justice, or the doing that to another which the laws of God and man, and of reason, give him a right to claim. It is the treating of a person according to justice and reason."

"With righteousness shall he judge the poor, and reprove with equity." Isa. xi. 4. "And he shall be of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." This is the characteristic of the Branch and of the Root of Jesse, that shall judge the world with the help of his sanctified ones. "For both he that sanctifieth, and they that are sanctified are all of one." Heb. ii. 11.

Brother Paul 1 Cor. vi. 1-4 says, "The saints shall judge the world, and also the angels, and also the things that pertain to this life, therefore judgment concerning this life, and of the coming age, are to pass under review, by Christ and his saints, at the time appointed." See 1 Cor. iv. 5. This being true, the destiny of Adam's posterity will be judged by the regenerate posterity of the second Adam, who will be fully endowed with royal authority to execute with equity and righteousness, the doom or eternal glory of their fellowman. If the Judge of the whole earth shall do right, if it pleases him to exalt to the judgship his immersed saints, who are immersed in behalf of the dead, as Christ was immersed in our behalf when we were dead, we see no injustice in either case, nor disagreement in the text under consideration, but a more complete and compact judicial court of appeal, is impanelled, where the sin burdened dying posterity of Adam, can appeal for justice, a tribunal whose very heart will beat in unison with that of the Father of life, and will not cease until righteous judgment is vindicated in behalf of lost humanity, and righteousness and peace fill the whole habitable.

Submitted in love,

R. M. REYNOLDS.

Report of Labor.

Dear Restitution:

Pursuant to previous arrangements, Brother Geo. Kidwell, of Witter, Ark., arrived at Banister, Camden Co., Mo., on the 4th of Aug., 1898, at which place he was to conduct a series of meetings. Upon Bro. Kidwell's arrival at his time and place of appointment, of one year's standing, he was confronted by the Missionary Baptist people, who stoutly contested for Brother Kidwell's time. After some parleying over the matter, a challenge for a discussion on the setting up of the kingdom, and the Immortality of the human soul was submitted. During seven days of joint-discussion great interest was aroused among the people at large. The Baptist minister made a heroic effort to sustain his position, but "Truth is mighty and will prevail." While not prepared to give the arguments in full. A brief outline may be interesting to RESTITUTION readers. The Baptist minister made the challenge and affirmed, that. The kingdom was already set up. The Baptist Church was the kingdom, and was accessible to. He claimed it originated from the Apostles, or in the days of John, the Baptist.

To this proposition, Bro. Kidwell, replied that the minister was in error, as the doctrines of the Baptist Church could be traced back to the Garden of Eden, and Satan was the founder when he told Eve she would not die the day she ate the forbidden fruit. After a flood of Bible truth had been turned upon this subject of the kingdom that the minister could not turn aside, he branched off on the doctrine of the immortality of the soul, and affirmed that the soul was the real man, immortal, indestructible, and in a conscious state from the death of the body, till the general judgment: souls of the righteous going at once to heaven; those of the wicked going straight to hell. On this proposition he was as completely "bottled" as was Cervera in the harbor at Santiago. At this point Bro. Kidwell served notice on the minister that he had him "bottled and tightly corked," and when he attempted to gain the "high sea" he might look for a general engagement. At the last of the week he returned to the kingdom; claiming it to be spiritual and in heaven. That the throne of David would never be set up and re-occupied.

While he was making his greatest efforts for victory for his cause, Bro. Kidwell derided the minister had reached "high sea" and proceeded to demolish the whole Baptist theory on the kingdom in a masterly presentation of the Abrahamic and Davidic Covenants. Bro. Kidwell so ably and clearly presented the Bible Truths on the Gospel of the Kingdom that many thinking persons of Baptist persuasions freely admitted their champion was defeated beyond any question.

Brother West, the Baptist minister, ably defended his doctrines, was courteous and gentlemanly all the way through. He and Bro. Kidwell parted with kindly feelings for each other. Brother West would not admit his belief of the doctrine of the kingdom as presented by Bro. Kidwell, and during the closing speech of Bro. Kidwell Bro West wept bitterly; whether from conviction, or conscious defeat, we are not prepared to decide.

At the close of the debate, seven persons came out upon the side of Truth, and joined the Church of God; three of whom were baptized. Many people attended the debate, and it is reasonably believed much good will result therefrom, as a spirit of investigation was aroused in the people of the country at large.

Closing at this place on Friday, the 12th, Bro. Kidwell went to Spout Spring, in Hickory Co., to meet Elder Sawley of the Latter Day Saints of the Church of Jesus Christ, in a joint-discussion. Bro. Kidwell had made extensive preparation for this occasion, and his disappointment can be more easily imagined than described when Elder Sawley failed to appear and did not send a man to take his place. The expected debate did not take place.

However, Bro. Kidwell began a series of Bible discourses on Saturday night, Aug. 13, and continued eight days and nights, expounding the truths of the Bible with convincing power to increasing and attentive congregations. One person joined the Church and was baptized.

Leaving appointments for next year as follows: At Banister, near Sister Mary E. Howard's, in Camden Co., on Thursday, before the first Sunday in Aug. 1899.

From this place Bro. Kidwell will go to Spout Spring, in Hickory Co., and hold a series of meetings; thence to Wheatland in the west end of Hickory Co., on the Warsaw and Springfield State road.

The homeward journey was begun on the 29 inst., from Thomas Driskell's, at Spout Spring, arriving at Bro. Ben. Scott's the same evening, where a most pleasant reception was had, remaining there until Thursday morning, from whence we were transferred by Bro. Scott to the town of Collin, where we took the train at 4 p. m. for St. Paul, Ark., at which place we arrived Friday noon, in good health, without mishap.

In closing this communication it seems but right and proper that due respect be paid to the kindly disposition of the people of Camden, Benton and Hickory Counties. Through the kindness of Bro. Geo. Kidwell in extending an invitation to accompany him on his annual visit, the writer had the pleasure of forming an acquaintance with the many warm friends which the doctor has in the above mentioned Counties.

Having travelled a great deal among strangers, the range of observation is quite extensive, and it can be truthfully stated that no County can boast of a more industrious, thrifty, social and hospitable people than those it was our very pleasant lot to be cast among for a stay of three weeks. Should it never be our lot to meet those good people in their homes again, the memory of the pleasant stay with them on the first acquaintance, will ever be as an "oasis on life's desert way."

Yours in hope of eternal life at the coming of the Lord Jesus Christ,

HENRY C. MOORE.

Hay Fever Sufferers.

Find relief at the cool resorts in Northern Michigan and Wisconsin, on the lines of the Chicago & North-Western R'y. For full information regarding rates, etc., apply to W. B. Kniskern, 22 Fifth Avenue, Chicago, or to any ticket agent in the United States.—Sep 17

Hope is the ruddy morning ray of joy, recollection is its golden tinge; but the latter is wont to sink amid the dews and dusky shades of twilight, and the bright blue day which the former promises breaks indeed, but in another world and with another sun.—*Richter.*

As we stand in the midst of the rushing currents of history we hear an inspired voice crying through the confusion and the strife of life—"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."

Selected.

Destiny of the Anglo-Saxons.

Saratoga, N. Y., Aug. 31.—An address on "The Proposed Anglo-American Alliance" was delivered before the American Social Science association today by Charles A. Gardiner, A. M., Ph. D., counsel for the elevated railroads of New York City. He said in part:

"In continental Europe and Asia Russia is the only virile, invincible and increasingly dominant power. Its domains are practically coterminant with the Slavic race; in the western hemisphere the United States is supreme, and in the rest of the world Great Britain. Two nations whose territories embrace the Anglo Saxon race. These three nations, and two races, I the ultimate analysis of human power rule the world. Thousands of miles from their seats of government, on the other side of the globe, they have met, face to face, for the first time in history.

"Shall it be America for Americans, segregation from the rest of the world, a policy of isolation, and internal development without external expansion? Or shall we keep the Philippines and enter the lists with England and Russia for the trade and empire of the world?

"We own the Philippines by right of conquest, moreover no one does, we can maintain stable government Spain cannot, and the natives are incapable of self-rule. I can conceive no reason to give away, or sell, or lease, or abandon a single foot of the territory. It would be to lessen to that proportion the greatest opportunity providence ever placed before the nation. With the Philippines, Ladrones, Samoan and Hawaii, our possessions will reach across the Pacific, and its commerce will become the commerce of America in a larger degree than of any other nation. Such is the broad plane of international relations upon which alone it is wise to discuss an Anglo-American alliance.

"Another utilitarian basis for alliance is maintenance of peace. The attitude of the European powers is now best described, not as anti American nor even anti-British, but as broadly hostile to the Anglo Saxon race. They will defend concerted American action. And England knows and America knows that all the nations together could never stand against it.

"The grandest thought of the century is this convergence of the Anglo-Saxon race. As citizens and individuals on duties ally us with this beneficent movement. Let us promote a unity already begun, let us encourage the common interests and sentiments of the nations; let us, so far as in us lies, consummate in our day the alliance of kin predicted by the wise and good of three generations, as the noblest, most beneficial, most powerful primacy ever presented to the heart and understanding of man."

The Danger of Small Wounds.

Many lives are lost each year in consequence of the lack of a little common sense about simple cuts or wounds of the hands or other parts. Several cases have been recorded in our newspapers of inquests on persons who have died from blood-poisoning from small cuts on the hands. A man, for example, while working at his trade, or even while cutting a piece of bread, receives a cut on the hand; it scarcely calls for notice; anything is considered good enough with which to stop the bleeding, and the small wound is left to take care of itself. As long as the wounds, however small, remain unhealed, the risk of contracting blood-poisoning will always be present. Cuts should have some dressing, vaseline answering in most cases, and be tied up in linen; or at least have court-plaster on until the skin heals. By the way, court-plaster should never be wet by the lips to convey acid saliva or germs from the mouth. To be perfectly safe, plaster should be kept in wax paper, and wet in boiling water.

The violet cannot become the rose, the daisy cannot be the lily; and if earth could be the loveliest flower, earth would lose half its beauty. Without variety, a scene however fair within itself soon wearies us. Know-est thou the moral? Be content in thy proper sphere, then mayest be the violet or the daisy but envy not the rose or lily; all are beautiful when in their appointed places.

Fall in! Comrades.

The Nickel Plate Road has authorized low rates to Cincinnati on account of the National Encampment of the G. A. R. [illegible]

Illinois State Conference.

To the Church and all the Brethren of the one faith in Illinois:

You are hereby invited to come to a Conference to be held at Lanark, Ill., on or about Oct. 20, 1898, for the purpose of more fully organizing the Church of God in this State and make proper arrangements for evangelistic work throughout the State. Notice of programme will be given in due time—come to this meeting and show that we believe that the Lord will soon establish his kingdom.

J. M. GOODRICH, Sec.

I would second the call of the secretary, and say, let us come up to Lanark, from every part of the State. Every baptized believer of the gospel of the kingdom is earnestly invited to be there. There is but little work being done in Illinois, probably less than in any other State in the Union. This ought not to be so we must all come and assist one in effecting a change. We also need to come in contact with each other, for personal strength and encouragement.

Come, if you have to make a personal sacrifice to do so. I believe in my brethren and sisters, and fully expect a goodly company will be there.

I want to request that every one who will come, if it is possible for you to do so, to send your name and address to the Secretary, at Lanark, Ill., at once it will help matters to learn that you have an interest in it.

A programme will be arranged later on.

W. H. WILSON.

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at Brady, Kalamazoo County, Michigan, commencing Friday evening, Sept. 30th, 1898, and continue over the following Sunday. Friends coming from the north reach Vicksburg via Grand Rapids and Indiana R. R., which leaves Grand Rapids at 2.40 p. m. Teams will meet all trains on Friday and Saturday, to convey passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo, all friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Meadow.

Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Come all that can and help to make this our Quarterly Conference as interesting as possible.

EMMA JACKMAN, Sec'y.

List of Appointments.

Hickory Grove, Iowa, Sept. 8 to 11.
Irving, Iowa, Sept. 14 to 18.
Hampton, Iowa, Sept. 22 to 28.
Ashton, Ill., Oct. 1 to 5.
Silver Creek, Ill., Oct. 6 to 9.
Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 23.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. HOLSER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fares are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th, 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

From Sept. 5th to 10th, there will be a great gathering of the B. of G. A. at Cincinnati, for their Annual Encampment. The Nickel Plate Road sells tickets to Cincinnati at low rates. For [illegible] address any agent of the Nickel Plate Road or E. [illegible] Passenger Agent, Cleveland.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given on through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all communications to be sent to A. C. Roberts, Box 330, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Weare,	5.00
F. L. Austin	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs. Mary E. Thompson.	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer.	5.00
Mrs. A. M. Sipe,	10.00
Mrs Mary J. Biggs.	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor requests, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

R. Fowler,	.50

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

John Congdon, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. B. Winkelsteel, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
E. W. & M. A. Woodward, Dutton, Mich.
Norton Gould, 4810 Saratoga st., Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Schoills, Ore.
E. Ruer, Box 384, Grand Rapids, Mich.
S. Roxana Wires, Cheyenne, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worcestershire, England.
J. S. Hatch, Sidesville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Catesville, Ark
J. J. Cody, Hollbrook, Neb.
J. T. Prince, Edison, Neb.
A. J. Eychaner, Shellbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
R. C. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
O. M. Hudler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fiss, Caldwell, Kan.
M. L. Adams, Linden, Ont.
W. D. Townsend, Salem, Ohio.
J. M. Princner, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1003, Dows-ch, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Ogleve, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Las Robles Ave., Pasadena, Cal.
W. O. Stiles, Pomona, Cal.
E. W. Knapp, Box 11, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1065 G St., Sacramento, Cal.
D. T. Halstead, Anderson, S. D.
Jesse Emery, 2012 West Corning Ave., Pasadena, Cal.
C. Mitchell, Crowley, La.
Kansas.
G. S. Bwiggins, Oil-n, Mich.
H. F. Tyler, 2711 6th ave, Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding, one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell Cleveland to Chicago, Special excursion tickets from Plymouth to Chicago. Special [illegible] leave at 7:15 a. m. Central [illegible] Chicago 8 p. m. [illegible] at 11:30 p. m. Correspondingly low [illegible]

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God at Argos, Ind., meet on their house on Michigan st., on fellowship preaching by J. F. Wagoner on 1st and 3rd Sundays in the month. Sunday School at 9:30 a. m. Sunday and Social meeting every Thursday evening.

The Church of God at Mt. Olive meet every Lord's day in the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by all the [illegible] meeting at 10:00 a. m. 2001 West Ivy St., Seattle, Wash.

The Church of God at Anderson, S. D., hold services each Sunday at 11:00 a. m. in Miller Hall. Any brethren or sisters in the Oregon, Milwaukee & Seattle Ry. coming west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb. meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Wilson, Elder; Sarah Selleck, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Carney's house at 10:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and every brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaiser, Keeder, or H. L. Lehigh, West Milton, Ohio.

The Church of God at Rammond, Ga., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Lowdyk, N. Y., meets every Sunday at 10:30 a. m. in Rowser Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Shellbrook, Ia., every Sunday morning and evening by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruisin Center is presided over by Brother L. C. Chase.

The congregation at Salmis, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y., is, of every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat, of Scholls, Oregon. Accommodations for Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Ont., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Connelley, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All honest Truth, and true disciples are cordially invited to step in and meet with us. A. W. Graver, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Geo. Muchmore.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231, Euclid Ave. near Wilson Ave., Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Gospel Church, meet each and Sunday at [illegible]

The Church of God in Watertown, N. Y., meet every Sunday at 10:30 a. m. and 7:30 p. m. in the Church on Sherman St., between Washington and Clinton Sts. Visitors welcome. Pastor, Elder Wm. Hall, 1000 Pine St.

The Church of God at Ellwood City, Pa., meet every Sunday at 10:30 a. m. and 7:30 p. m. in the Church on Lawrence Ave

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, SEPTEMBER 14, 1898. NUMBER 35.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalsaints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"I am the Way, the Truth and the Light."

TUNE—"SWEET HOUR OF PRAYER."

Are you looking to Jesus, your Savior,
Looking to him for your light;
And trusting to his gracious favor,
And learning more him what is right?

CHORUS.

Living, growing, looking, thriving, Truth seeking,
Looking to Jesus, Finding rest at last;
Learning to do by Him in meekness,
Serving in Jesus, Sacrificing.

Many trust men in letter's traditions
Rejecting the truth for the lie,
For his words teach of many superstitions,
And his Bible would not deny.

So many lie Word are not as it,
Look [illegible] by Theorizing Bible
And many God's laws by mutilation,
So many with cross is guile.

Promising life where death threatens
Believing [illegible]
As truth, [illegible]
And loving the words that he sent.

Come then where wisdom are Truth,
Come to the [illegible]
His truth its own [illegible]
His Word when believed is sought.

WALTER SKINNER.

Communicated.

Bible Study on the Word Hope.

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Pet. iii. 15.

To give "a *reason* of the hope that is in you," suggests that the expectation we entertain with regard to good things to come, is within the bounds of reason, and that its reasonableness can be shown, or made manifest to those who may "ask you for a reason of the hope that is in you." The question asked, is not so much as to *what* your hope is, that is supposed to have been already given, and the enquiry arises, is your hope a reasonable expectation? Will it stand the test of reason?

If a man tells me that his expectation is centered in a death that never dies, and that in death, his never-dying soul will wing his flight to the spirit-land, it is my privilege to apply the test of reason and common sense, and if my informant cannot show its reasonableness, I know of a certainty that he entertains a false hope, because the one true hope will stand the severest test of reason.

Dear reader, are you able to give a reason for your hope? If not, get ready. "Be ready always to give an answer to every man that asketh you," not in a boastful offensive way, but "with meekness and fear."

The world abounds with professions of fictitious hopes. The Bible recognizes but one hope. See Eph. iv. 4: "There is one body, and one Spirit, even as ye are called in ONE HOPE of your calling." In the study of this topic emphasis should be placed upon the word "*called*," in this passage: "even as *ye are called* in

ONE HOPE OF YOUR CALLING."

"Many are called, but few are chosen."

What are we to gain by the "one hope of your calling?" See Rom. viii. 24: "We *are saved by hope:* but hope that is *seen* is *not hope:* for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

The one hope can be known by the enlightenment of the mind. See Eph. i. 18: "The eyes of your understanding being *enlightened:* that ye may *know* what is *the hope of his calling*, and what the riches of the glory of his inheritance in the saints." Back of all this is the "One Faith" strongly enforced by evidence. Please note:

1. There is but *one* hope.
2. We are saved by this hope.
3. It is to be perceived by the enlightenment of the mind.
4. By it we are brought into a condition of holiness and freedom from sin. We *are* saved.

I would ask in what message is all this blessedness revealed? See Col. i. 22, 23: "To present you holy, and unblameable and unreprovable in his sight: If ye continue *in* THE *faith* grounded and settled, and be not moved away from

THE HOPE OF THE GOSPEL,

which ye have heard." Hence, the "one hope" of the Scriptures is "the hope of the gospel."

There being but one hope, does not signify there is but *one thing* hoped for, but that all the blessings of our hope are founded in the *one message* called the gospel. I may buy *one* basket of fruit, but in that one basket may be found many varieties. All blessings are concentrated in the one gospel.

"We are saved by hope," hence comes the exhortation: "Be not moved away from the hope of the gospel." Are people moved away from the hope of the gospel? Yes, the mass of the people are moved away from the hope of the gospel. The hope of their gospel points them to a sky-kingdom for immortal souls to be entered upon at death. There is not the faintest allusion to such an expectation in "the hope of the gospel." They commenced very early to be "moved away from the hope of the gospel." Paul says in Gal. i. 6, 9: "I marvel (wonder) that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; (there being but *one gospel*) but there be some that trouble you, and would pervert THE gospel of Christ." And from this early perversion was arisen a massive apostacy.

"The hope of the gospel" is a place of refuge. See Heb. vi. 18: "We might have strong consolation, who have fled for refuge to lay hold upon

THE HOPE SET BEFORE US:

which hope we have as an anchor of the soul both sure and stedfast." What is this "sure and stedfast" hope? Read the context to this passage, and you will see it refers to the promises (not three historical facts alone) made unto Abraham, Isaac and Jacob, sealed by God's impregnable oath. The message then comes to us: (ver. 11-13) "We desire that every one of you do show the same diligence to the

FULL ASSURANCE OF HOPE

unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises."

There being but "one hope," which hope is "the hope of the gospel," and in these "promises," we have the "full assurance of hope." These promises are "the hope," and "the gospel," taught in the Scriptures.

Peter confirms this, when he says (2 Pet. i. 4) "Whereby are given unto us exceeding great and precious promises:

THAT BY THESE

ye might be partakers of the divine nature." Paul divinely commissioned by Jesus, to preach the hope of the promises, got into trouble for doing so. They arrested him, and took him before King Aggrippa, for trial. In his defense he said: "And now I stand and am judged for

THE HOPE OF THE PROMISE

made of God unto our fathers. Unto which our twelve tribes instantly serving God day and night hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" "The hope of the promise made of God unto the fathers involved the resurrection of the dead. They could not be fulfilled without it. Hence as we see, the question of the resurrection arose at his trial.

Paul then appealed to Cæsar, at Rome, and thither he was taken. (See Acts xxviii. 20-23.) On arriving there he called for the chief men of Jews, and said unto them: "For this cause therefore have I called you, to see you and to speak with you: because that for

THE HOPE OF ISRAEL

I am bound with this chain. * * * And when they appointed him a day, there came many to him in his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." That is the way he preached "the hope of Israel," or "the hope of the promise made of God unto the fathers." and showed it not to be an incredible thing "that God should raise the dead." Eternal life by the resurrection was a matter of hope involved in "the hope of the gospel." See Titus i. 2:

"IN HOPE OF ETERNAL LIFE,

which God that cannot lie, promised before the world began." Hence "eternal life" is a matter of hope and promise in "the hope of the gospel." In the perverted gospel of the apostacy it is preached as a present possession, and hence is no hope at all.

See also Titus iii. 7: "That, being justified by his grace, we should be *made heirs* according to

THE HOPE OF ETERNAL LIFE."

Paul in Acts xxiii. 6, says: "Of the hope of the resurrection of the dead I am called in question," which is intimately involved in the hope of the promises made of God unto the Fathers."

Paul draws a line and shows a difference with regard to the future, as between those who have died having embraced "the hope of the gospel," and those who have not. He says in I Thess. iv. 13: "I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others

WHICH HAVE NO HOPE."

Who are without hope? Those who have not learned "the hope of the gospel," "the hope of the promises made of God unto the fathers." This is confirmed in Eph. ii. 12: "Wherefore remember that ye being in time past Gentiles in the flesh: * * * that at that time ye were

WITHOUT CHRIST,

being aliens from the commonwealth of Israel, and strangers from the covenants of promise,

HAVING NO HOPE,

and without God in the world." Hence, "strangers from the covenants of promise" etc., have "*no hope*," (that is a Bible hope,) "the hope," "the "one hope," "the hope of the gospel," "the hope of eternal life," "the blessed hope," are not "saved by hope," do not "rejoice in hope," does not "know what is the hope of his calling," have no "hope laid up in heaven," does not "wait for the hope of righteousness," are "moved away from the hope of the gospel," and from "the hope of eternal life," have no "full assurance of hope," has not laid "hold upon the hope set before us," can give us no "reason of the hope that is in you," does not "rejoice in the bringing in of a better hope," has no "hope toward God," at death's approach they sorrow as "those which have no hope," they little realize that "we through patience and comfort of the Scriptures might have hope," are not like Abraham "who against hope believed in hope," have not the "hope which maketh not ashamed," cannot "stand and rejoice in hope of the glory of God," but hopelessly approach the future, not knowing what may lay before them. Are "alienated from the life of God through the ignorance that is in them." Then a person can be "alienated from the life of God" by ignorance of the way 'the life of God" might be obtained. This knowledge is centered in "the hope of the gospel," which if believed and obeyed will bring "the light of life." "If judgment first begin at the household of God, what shall the end be of them that obey not the gospel." We are not permitted to temporize either with "the faith," or the "obedience of faith," it is a serious matter to play with matters that relate to eternity. God will hold us responsible, if we deceive others with a specious liberality. He is the most liberal, and the greatest benefactor who will "contend earnestly for the faith once delivered to the saints," and refuse all compromise with the flesh.

The time has arrived when the Church of God should "continue in the faith grounded and settled, and be not moved away from the hope of the gospel." Scattered abroad are all manner of teachers and hobby riders, who deceive those who are not grounded and settled." They preach a specious liberalism which is agreeable to the flesh, but will prove disastrous when the Lord shall be revealed from heaven.

W. H. WILSON.

The Gospel Recovered. No. 13.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the previous articles on this subject I have endeavored to trace the progress of Dr John Thomas from the fold of the "Reformation" in 1832, to his baptism in 1847, when he rendered the obedience of faith in the gospel of the kingdom. His further labors in America and in Britain down to 1851 also passed under review. In No. 12, I quoted from Herald of the Kingdom (Vol. I.) these words, "The Herald...may be considered as the organ of all those, be they many or few, whose hope the kingdom is," and in No. 10, "the question of amenability to judgment of certain classes of persons, a subject which within recent years has been the occasion of a disruption (not description as printed) of fellowship among certain believers calling themselves by the name Christadelphian." Also, "it is important to note that questions 6, 26, 27, 28, indicate an approach to a Scriptural knowledge on the part of the editor concerning the kingdom of God." The words "the kingdom of" having been omitted from the paragraph in THE RESTITUTION.

The *Herald* was issued for eleven years, ceasing, owing to the Civil War, in 1861. In 1862 the Doctor again visited Britain, having just issued the first volume of *Eureka*.

Having said so much as to the recovery of the gospel, and the credit due to Dr. Thomas in connection with the same, it appears a fitting occasion to make some reference to certain drawbacks by which it has been, up to the present time, characterized. It needs no telling that among its professors disunion to a great extent has prevailed for over thirty years, nor that divisions have been based on certain matters of Bible truth beyond "the gospel of the kingdom." It is well known that such matters may be summed up in what is known as "mortal resurrection," the nature of the Deity, the nature of the Christ, the nature of Satan, amenability of certain classes to judgment, etc. The signification attached to such points may be right or wrong, but that is a question which need not be considered here. Whatever the amount of truth may be here contended for by Christadelphians to belong to their views of them, they cannot be demonstrated as necessary elements of the gospel. Such views may be characterized as purely speculative. Of this I give only one example. "If I might venture a conjecture upon so profound a subject I would suggest that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the Scriptures term "Spirit," and philosophy, "electricity." Eureka Vol. I. p. 96. See a more reasonable view in Elpis Israel, 12 years earlier, p. 103. "What his essence consists in he has not revealed."

The divisions referred to originated, so far as I can ascertain, among those who had been gathered through the agency of Dr. Thomas. I am not aware that the Doctor was *directly* responsible for the sad state of matters referred to, however he may have given his countenance, by word and deed, to that section of the brotherhood who agreed with his own opinions. Of this perhaps more anon. Meanwhile I quote a short paragraph written in 1875, with the remark now offered, that I am unaware of the date of the incident, and as to whether Dr. Thomas had any active part in the matter. "It is a remarkable circumstance, illustrative of the tendency towards extremes, that the original church in New York, with which our late brother Dr. John Thomas was connected, withdrew from those holding the original basis, because they were willing to regard mortal resurrection as an open question. On the other hand, however, it is gratifying to observe that the church in Jersey City, with which Dr. Thomas was latterly in fellowship, called Christadelphians, have, along with others from various places, been fraternizing with the brethren of the original basis at Brooklyn."

It was certainly no easy position Dr. Thomas had to maintain when all the circumstances are considered. In the first place he had the alien element to face, both in his writings and lecturing. In the second, he had a section of the brotherhood who were but too ready to forget the injunction of the Apostle, "Let no man glory in men." He had a third section, who, while possessed of sufficient gratitude to acknowledge the service the Doctor rendered in bringing to light the testimony concerning the faith and obedience of the gospel, were at the same time by no means disposed to accept, without question, his opinions on secondary subjects.

It may be permitted here to state a few facts as to one peculiarity of the Doctor's work as author, editor, and preacher, towards the forming of a correct judgment, on the part of whom it may concern, in relation to the state of the brotherhood.

Speculative questions had been a favorite pursuit of the Doctor from an early period. He had contributed an article to the "Lancet," a medical magazine in London, when a young man, in reply to an essay on the "immateriality of the mind," etc. As already mentioned, he published in 1835, 34 questions, with the heading, "Information wanted," in his *Apostolic Advocate*. His views on some of these questions were afterwards introduced in *Elpis Israel*," and more recently still, in *Eureka*, vols. I., II. and III. 1861 to 1869. Thus, the nature of God, besides being treated in *Elpis Israel*," occupied eleven articles in the *Herald of the Kingdom*, vols. VIII. and IX. These were afterwards reproduced in separate book form which extended to 73 closely printed pages, and entitled *Phanarosis*, (1869). The same subject occupies twenty pages in Eureka. Again, the "Nature of Satan" is dealt within *Elpis Israel*, occupying a large part of thirty pages—68 to 98. The same subject occupies 36 pages in the *Herald of the Kingdom*, vol. II. So much for the fact of what seems to me undue fondness for speculative subjects.

Another fact is that such speculations naturally became the subjects of discussion among believers, and were adopted by many. And it need not be surprising that, on the other hand, many even of his best and earliest friends were totally unable to accept them. Of course Dr. T. had a perfect right to form opinions upon any subjects that came in course; but the same privilege belonged to all others, and that without in the least subjecting them to any opprobrium. The evil was in imposing such views upon others. It was certainly not to be assumed that brethren had either no minds of their own, or had not sufficient independence to express their views on fitting occasion. The amount of literature *pro* and *con*, both serial and other, on God Manifestation, mortal resurrection, etc., is sufficiently extensive to confirm what I have stated.

Another fact here may be mentioned. Dr. Thomas was quite sensible of this propensity for controversy on subjects that interested him, and even goes the length of acknowledging the evil of it. In his Confession and Abjuration! (1847), speaking of the works of A. Campbell and W. Scott, he says, "We acquired a taste for theological gladiatorship, for which we have not been altogether unjustly blamed." Life, p. 206.

J. CAMERON.

(To be Continued.)

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.

Selected.

The Extent of the Philippines.

Were the maps of these islands and of the eastern seaboard of the United States drawn to the same scale, and one placed over the other we would find that the map of the Islands would reach from New York on the north and extend through South Carolina on the south.

The total length of the group, from the northernmost point of Luzon to the southern extremity of Mindanao, is about 950 miles, or fifty miles less than the distance from the northern boundary of New York to the southern point of South Carolina. The Philippines have never been thoroughly surveyed or explored, and consequently the estimates of the total area of the several hundred islands of the group have differed widely. The most trustworthy calculations fix this total area to be between 114,300 and 115,500 square miles, an extent of territory equal to the combined areas of the states of New York, New Jersey, Pennsylvania and Maryland. The largest of the Philippine islands, Luzon, upon which Manila is situated, has an area of 40,875 square miles, being thus of almost exactly the same size as the state of Virginia and over 8,000 square miles smaller than New York state. In length Luzon extends for about 475 miles and would reach from a point slightly north of the northern boundary of New York almost to the mouth of the Potomac river.

Mindanao, the next largest of the islands, has an area of 37,256 square miles. It would require the combined territory of West Virginia and Maryland to equal the island in size. Mindanao extends nearly 300 miles from north to south, or, in comparison with the part of the map upon which it is superimposed, it would reach from the mouth of the Roanoke river, in North Carolina, to Charleston, S. C. Projecting from its western coast, Mindanao has a long, irregular peninsula, which makes the extreme width of the island something over 300 miles.

The two smaller islands of Mindoro and Panay, upon the latter of which is the port of Iloilo, are each over 4,000 square miles in area. Together they equal in size the State of New Jersey. Samar island, southeast of Luzon, covers 7,000 square miles.

There are estimated to be about 1,200 islands in the Philippine group, though any accurate statement is impossible. Probably not more than one-third of these are inhabited. It is as difficult to obtain correct statistics regarding the population of the Philippines as it is to get a definite statement of their area, because a careful census has never been taken. Various writers estimate the present population at from 8,000,000 to 10,000,000.

Temptations are among the means of Christian growth. Every time that a temptation is mastered, and we are able to say "Get thee behind me Satan," we add another link to our armor. When trials are courageously surmounted, when the plot which is laid for our destruction frustrated and we outflank the enemy and cause him to retire in disorder, we feel within us the thrill of victory and are stronger than before.

It is not the flashing meteor that attracts so much attention for a moment and then goes out in darkness, but the steady shining of the fixed stars, that is reliable. So with Christians. It is not the flashing, brilliant talkers that count, but the steady people who live and shine every day.

Beauty then art twice blessed; thou blessest the gazer and the possessor. A sweet disposition, a lovely soul, an affectionate nature will speak in the eyes, the lips, the brow, and become the cause of beauty.

Man has created by writing an artificial memory, more faithful, more durable, more credible than natural memory.

The Restitution.

A. K. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 14, 1898.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

Bro. A. H. Zilmer started last Thursday for Fonthill, Ont., to preach for a while at that point and other adjacent places.

Bro. B. W. Woodward called on us Monday, on his way to hold meetings at Argos for a few evenings, and then going on to Warren Co. where he preaches regularly each month.

BRETHREN interested will please take notice of the change of time of the Illinois Conference. We trust the friends will all attend this gathering, and help in the work in Illinois.

WE have the continuing part of Bro. Joblin's series of articles in hand, but owing to delay in receiving it, and having some other articles started, we will not be able to give it to our readers till next week.

IN the island of Crete the Mussulmans have commenced to massacre the Christians, and a British warship has bombarded Candia. It seems as if this place cannot long enjoy quiet, but must ever be in a turmoil.

THIS week we give considerable space to the passing events of the world. We trust it will not be uninteresting to our readers. Some few who have the metropolitan daily paper will remember that very many of our patrons have no other paper but ours, and it is for their information we give this class of matter.

THE Right-Honorable Joseph Chamberlain, Colonial Secretary of Great Britain, landed in this country last Wednesday for an extended visit here. He says that ninety-nine out of every one hundred Englishmen favor an Anglo-American Alliance. Further he says "I have been holding for years that an alliance between this country and Britain was sure to come."

THE following dispatch would indicate that England had made one more point in the Chinese game, and is at present on the gain in influence.

Peking, Sept. 7.—Li Hung Chang has been dismissed from power. It is presumed this was done in accordance with the demand which it was rumored, the British Minister here, Sir Claude M. MacDonald was instructed to make on account of the alleged partiality of the great Chinaman to Russia. Li Hung Chang's schemes are said to have resulted in Great Britain being deprived of the contract for the Peking-Hankow railroad, the Russo-Chinese bank getting financial control of the road.

THE report of the Indiana State Conference is at hand, and will be given next week. We will also begin the publication of some of the very excellent papers that were presented at that meeting.

THE Empress of Austria was killed by an Anarchist assassin Saturday afternoon, at Geneva, Switzerland, where she was traveling. She was on her way to a small steamer for a pleasure ride, when a man sprang at her stabbing her to the heart with a stiletto. The man was a Frenchlatina, and was captured.

The Cry of "Peace."

The Czar of Russia has asked that a conference of nations be called, the object being to reduce the existing armies and navies, and to arrange a scale for each nation, to be the basis for the numbers and power of future armaments, and that each pledge not to exceed the list formulated. It is probable that such an arrangement may be made. The War between the United States and Spain, and the fact that hereafter the "great powers" must recognize their "new member," has set all the diplomats of the world to figuring on fresh examples that have been given them to solve.

The old powers are confronted with disaster. Russia, France, Germany, Austria, Italy, and Turkey are taxed to the verge of bankruptcy to maintain their present forces, and to increase is but to more hopelessly drag them down. England is a little "better fixed" financially, and she looks calmly on, seeing that her natural ally—the United States—has proved to the world that when the necessity arises she can raise in a few months not only army and navy, fully equipped, but when the money is asked for her people literally "fall over" each other in their eagerness to supply the needed funds.

England's statesmen know, and some Americans know, and more of them will recognize the fact soon, that the tie of "common interest" will unite the Anglo Saxon race, if there be nothing else to bring it about. The two nations have interests that are common to both, and they *must* stand together. Other strong nations have interests that are in direct opposition to them, and when the other powers get ready and unite for mutual advantage, then the union of England and the United States will be the natural outcome. Russia's cry for peace just at this time is not unlooked for. It comes in so apply that it is just what could be expected. Russia is not yet ready for war. She needs all her resources for some time yet to put upon her internal improvements. For some few years she has been busy in a quiet way carrying out the spirit of the "Will of Peter the Great" and advancing her boundary lines right across Asia, into China, and getting as near as possible to the territory of England. The barrier of nations that separated the two ten years ago, and seemed likely to be able to check their onward march as the rocky coast rolls back the ocean's waves, have melted away, and we see the two dominant powers of the last times face to face, foot to foot, each with hand on the sword, and it half drawn.

In this position they stand, the great Russian Empire, in a sense, disdaining her "little island foe," yet not daring to strike. The dismissal of Li Hung Chang this last week, a clear gain for England in China, with the already announced alliance between England and Germany, leaves Russia with but France as her friend. Poor France is in sore distress, being threatened by internal rupture on account of the recent developments in the Dreyfus case, and the attempt to implicate German officials in the matter has so angered the Kaiser that notice has been given that if the obnoxious statements are not retracted the German Ambassador at Paris will ask for his passports, and war will result. Not only Europe, but all the world, seems wrought up to the highest pitch, and a little match sets going a great fire. Every nation on earth is apparently ready to take offense at any little occurrence. All are very sensitive regarding their "honor," and it takes but little to cause "War talk."

Viewing the world as it is presented in the daily chronicles of the time, the idea that Russia should cry out for peace at first seems strange, and her sincerity is doubted, but on second thought we think she is very much in earnest. Look up the history of Russia for the past twenty years, and see what she has gained in territory and influence in this period. Would war bring her greater gains? Certainly not. Had Russia appealed to the sword she would never have been what she is today. Peace, and acting in the role of Peace-maker, has given her the increase of influence and power she now has. To be sure she occasionally lifts her little skirmishers, but her plan has been to get her near neighbors into quarrels, then step in when they have despoiled each other, and settle the trouble between them, taking, as pay for such mediation, always a slice of each. We are not, therefore, surprised at her cry for Peace.

Russia wants to finish her railroad across Asia, it being so very necessary to have it when transporting men and materials to the future battlefields on the Pacific. She cannot successfully carry on war without this. Then the canal that is in course of construction across her country to connect the north waters with the southern, must have a time of peace to ensure its completion. Her plans for the future demand that these and other enterprises projected be accomplished before she is ready for the "coming conflict." Some people are fond to suppose after reading statistics of the extent of the Russian War department, and of the amount of her war fund, that she is better prepared than any other nation for war. Were this true it is not likely that she would allow any other nation to check her in any way. The fact is that little England has only a few days ago "called her down;" an event that has not occurred since the Turko-Russian War, when with Russian troops almost in sight of Constantinople, and apparently sure to enter the city, notice was served by this same little nation that a step further would mean British war ships passing the Dardanelles. The result the world knows, and the Berlin treaty was signed.

England now has an alliance with Germany, thus giving her an assistant well able to take care of her old time enemy—France—and depriving Russia of any material aid by a French alliance. Britain's natural, rational ally—the United States—has proved herself so amply able to not only provide the gun, but also the "man behind the gun," that Russia well knows that with such aids at hand England can defy her to the face. So the Czar with all sincerity asks for peace. But, the leopard cannot "change his spots," and the student of prophecy studying past and present history well knows that it is only a matter of policy. That Russia is a friend to no nation but Russia, and her own ends are to be served without a care for others.

Brethren, "we are living in a grand and awful time." Event follows event in rapid succession. God's hand is in the movements of nations today, and one becomes almost dazed watching the rapidity with which he whirls them with cyclone swiftness, hastening onward to the final day.

Brother, Sister, standing on the mountain top, gazing on the dizzy maze, can you cry with longing heart,

"Fly swifter round ye wheels of time,
And bring ; the welcome day!"

Or does it cause you anxiety and trouble. The fury of the storm is upon the world. Soon the clouds will pass and the bright Sun of Righteousness will shine forth, flooding all with its glory. Trust, watch, pray, only a little longer, and sweet rest will be yours.

May we each be faithful the short hour that remains.

EXCEPT the heading "Dark outlook for Europe," the Chicago *Tribune* of Sept. 11, gives this very suggestive review of the events of the week, and the complications that may come in the very near future.

London, Sept. 10.—Instead of the century closing in universal peace, with the nations joining in with the Czar's proposition for disarmament, Europe has not been for years so close to the verge of general disaster.

War, discord, death, and crime seem to suddenly have burst forth in all parts of the globe. The assassination of the Empress of Austria is liable to have a far-reaching effect, while the situations in Crete and Africa have assumed such critical aspects today that all manner of gloomy predictions are made.

Taking up Austria's case first, the old Emperor, Franz Joseph, is a broken-down man. His son was murdered in a criminal intrigue. His country is fast falling to pieces, and now his wife is assassinated without reason. Several times the Emperor has been on the point of abdicating, and this last blow may be his last. Everywhere it has been said for years that he will be the last Emperor of Austria-Hungary, for at his death or retirement the federation would surely dissolve.

What international complications such dismemberment might cause no one can foretell. It undoubtedly sooner or later would bring bloody strife between two or more greedy, avaricious powers, as well as internal discord between the various small countries forming the empire, who have never affiliated or wedded their interests in common.

Little Crete nearly involved Europe in hostilities last year, and now again is burning like an incendiary's torch. Today the Admirals of the powers sent an ultimatum to the Turkish Governor giving but a few hours for disarmament of everybody on the island, including even the Turkish regulars. What may result from this is beyond even the most diplomatic guessing. It is simply a case of hoping for the best.

The gravity of the Cretan riots, which really threaten the peace of Europe, is fully appreciated in England. That Edhem Pasha, clear-eyed and long-headed as we know him to be, did not foresee the coming massacre is not to be believed for a moment. It is far more probable that some of the bullets picked out of the wounded English will be found to have been fired from the Turkish government rifles.

One puzzle is why Edhem, who knows his book pretty well, did not foresee that this riot could have but one inevitable result of driving every Turkish soldier from Crete and the English navy into permanent possession of Suda Bay. Possibly it will be found that Edhem acted unwillingly enough under orders from the Yildiz Kiosk, the occupant of which is suffering severely from swelled head in consequence of the coming visit of the Emperor of Germany.

The Sultan will have to be taught that it is safer to massacre thousands of Armenians than half a hundred Anglo Saxons, and the teachers of this elementary lesson are already on their way to Crete from Malta and Alexandria.

Selected.

Closing Palestine to Jews.

Formal announcement is made by the Turkish Legation at Washington of a decree from the Sultan forbidding the landing of immigrant Jews in Palestine. The Sultan's intention, of course, is to block the recent project for buying the Holy Land and colonizing the Hebrew nation in the country which was its home before it was scattered over the earth and before the Ottoman interlopers overran the Orient. The Turks know that the only way they can maintain their hateful rule is to bar out all influences of civilization from within their boundaries. This blow at the Jews is inspired by the same fanatical and barbarous spirit that connived at the massacres of Christians in Armenia. It is part and parcel of the same Mussulman fanaticism that is causing the massacres in Crete. And in the end this edict against the Jews will be burst through by advancing civilization as ruthlessly as the Cretan mob rule is being crushed. The Turkish Empire has forfeited its right to existence. It has acted the part of a hyena among civilized nations and must be suppressed. The Sublime Porte's sublime impudence in barring the Jewish people out of their fatherland cannot be long sustained. Many good Christians believe in the fulfillment of the Bible prophecy that Israel shall be gathered together in Jerusalem, and a still larger number of thinking people believe in the Jewish colonization of Palestine as feasible and common sense realization of a still potent national tradition. In any case the Sultan has set himself against manifest destiny, and due time destiny will crush him and his murderous autocracy. America's example in dealing with Spain will not be without its effect on Europe's future dealings with Turkey.—*Tribune, Sept. 11.*

Depends on the Rich Jews.

Some of the Jewish rabbis in America are opposed to the plan for colonizing the Jews of the world in Palestine and others are in favor of it. The opponents of the plan have little to say against it save that it is impracticable. Whether it is feasible or not depends entirely on the wishes of the rich Jews of the world. Do they want Judea re-established? If they do, all the firmans that the Sublime Porte can concoct between now and doomsday will not suffice to keep the Hebrew nation out of its ancient fatherland.

A large share of the wealth of the world is in the hands of the Jews, especially in Europe, and wealth means power and influence. The Jews are influential enough in the capitals of Europe, as landholders and capitalists, to bring about the Palestine colonization project if they want to do it. There is no doubt of that. They also have a vast influence in America in any such a matter. Let it be known that the wealthy and philanthropic members of the "chosen people" are willing and anxious to buy the land of their fathers back and there will be no lack of powerful Christian sentiment to aid the movement in the United States. This country has no love for the murderous Turk, and if nothing but the Sultan stands between the scheme and its realization America's public sentiment can speedily crystallize into some potent persuasion at Constantinople. If all turns on the rich Jews, who would have to back the scheme in order to make it successful.

There have already been experimental Jewish colonies established in the Holy Land, and they have attained a degree of success that shows what can be accomplished with sufficient capital.

The persecuted Jews of Europe must find some place to go, and Palestine is the logical and proper place for them. Almost every government in Europe would be willing to solve the anti-Semitic problem by helping to compel the Sultan to withdraw his obnoxious edict. It only remains for the Jewish capitalists to say the word and their nation can again be gathered together in its historic home. *Chicago Tribune.*

Queen Wilhelmina of the Netherlands.

Amid pageantry of unusual splendor and to the accompaniment of the roll of drums and blare of trumpets Wilhelmina Helena Pauline Maria, daughter of the late King Willem III, and his second wife, Princess Adelhaid Emma Wilhelmina Theresia, on Sept. 6, 1898, was crowned Queen of the Kingdom of the Netherlands. Wilhelmina's father died in 1890, since which time her mother has been the Queen Regent, Wilhelmina coming of age Aug. 31 last. The fourth representative of the House of Orange, which has given to the Netherlands as sovereigns Willem I. (1815), Willem II. (1840), Willem III. (1849), is a girl of but 18 years of age, possessed of rare tact and good sense and greatly beloved by her Hollanders, as is the Queen Dowager. That she may have a long and happy reign and in her own good time select a husband of her own choice to help her bear the cares of government will be the wish of every one.—*Chicago Tribune.*

Obituary.

The little band of believers at Rensselaer, Ind., was called from its pleasant lands of the Conference, to mourn the loss of one of the oldest of its number, our beloved Sister Bedford.

Elizabeth Phillips Bedford was born in Preble Co., Ohio, Aug. 29, 1816. She moved to Rush Co., Ind. with her parents about 1825; thence to Conn. in 1837; from there to Cincinnati, O. in 1843; and in 1850 she located in Jasper Co., Ind., where she has since resided. Death occurred at her home on Monday evening, Sept. 5, after an illness of about three weeks, aged 82 years and 7 days. She leaves to mourn her loss a husband, four sons, one sister and two brothers.

Sister Bedford united with the Church of God at Rensselaer in 1860, after having been a member of the Christian Church for about seven years. Strong was her faith in God, and firm was her hope in the fulfillment of his promises through Jesus Christ our Lord.

"Asleep in Jesus, Blessed sleep,
From which none ever wake to weep."

Having reason to believe that she is sleeping in Jesus, the hour of waking is anxiously awaited. May that hour soon come after which the joy of the righteous shall not be turned to mourning, death then having been conquered.

F. L. ACKERS.

Mr. George Johnson, died at his home, 1222 East First Street, Fort Scott, Kansas, August 26th last, at the advanced age of 94 yrs. 2 month and 1 day.

Mr. Johnson was born in Hamilton, West Va., and came to Fort Scott, locating permanently many years ago. During his long residence in this city he has made a host of friends, being a zealous worker in the Christian cause and tireless in his energy to promote the good work to the greatest possible end. He enrolled his name as a subscriber of THE RESTITUTION, 17 years ago and was, up to the time of his demise, a constant reader of its columns. Prior and up to within a few weeks of his death, he was able to be up and around, attending to his regular duties, and for a man so far advanced in years, his faculties were wonderfully preserved.

The funeral was held from his late residence Saturday afternoon Aug. 27th, interment taking place in Evergreen Cemetery, this city.

M. D. CAMPBELL.

Illinois State Conference.

To the Church and all the Brethren of the one faith in Illinois:

You are hereby invited to come to a Conference to be held at Lanark, Ill. to commence September 20, and continuing over Sunday. This meeting was first intended to be held the last Sunday of October, but the brethren saw fit to make this change as to time of the meeting.

Brothers and sisters of the one faith, do come to this meeting, and show by your presence that we are watching and waiting for the Lord's appearing. Now, brethren and sisters of the whole State of Ill., will you please report yourself in person or by letter at this Conference, that we may know who you are and where you are. We should like to know the strength of the brethren and sisters in the State, and if you can not come, please write a letter to be read in Conference.

J. M. GLOTFELTY, Sec.

We want every brother and sister in the entire State who reads this notice, to understand that you are each one individually invited. We must hear from you. The Master's business entrusted to your care demands your PERSONAL ATTENTION, and in a congregated capacity we can best unite our forces to advantage. Be in earnest, correspond with the Secretary at Lanark, Ill.

W. H. WILSON.

PROGRAMME FOR ILLINOIS CONFERENCE.

FRIDAY, SEPT. 30.

FORENOON.

10:00—Social Meeting.
10:30—Sermon—"Cultivation of Brotherly love." A. J. Eychaner.

AFTERNOON.

2:00—Papers by Eddy Remer and Medin Mitchell.
3:00—Discussion on the plans of organization.
7:00—Social Meeting.
7:30—Sermon. D. M. Hadler.

SATURDAY FORENOON.

9:30—Short talks from the Brothers and Sisters.
10:00—Paper—"Baptism, its Necessity and Object," by Miss Jessie May Wilson.
11:00—Sermon—"Duties of Baptized Believers." A. J. Eychaner.

AFTERNOON.

2:00—Conference Work and Organization. We want all to be present at this meeting.
7:00—Social Meeting.
7:30—Sermon—"Who Made the Bible?" W. H. Wilson.

SUNDAY FORENOON.

9:00—Bible Class led by W. H. Wilson.
9:30—Paper—"Sunday School Work," by Mrs. Ruth Whitehead.
10:30—Sermon—by A. J. Eychaner. Breaking of Bread. Service conducted by W. H. Wilson.

AFTERNOON.

2:30—Social Meeting, followed by closing Business Meeting.
3:00—Sermon. The Blessed Hope, by W. H. Wilson.
6:00—Young People's Meeting—Essays and Papers.
7:30—Sermon. D. M. Hadler.

J. M. GLOTFELTY, Sec'y.

P. S. An effort is being made to get reduced rates on Railroads, if we succeed due notice will be given.

Let every dawn of morning be to you as the beginning of life, and every setting of the sun be to you as its close; then let every one of these short lives leave its record of some kindly thing done for others, some goodly strength or knowledge gained for yourself.

Wherever you go, endeavor to carry with you a sense of God's presence, his holiness, and his love; it will preserve you from a thousand snares.

It is, after all, the person who stakes the least, who loses most. In the affections this is wholly true. He who risks nothing loses everything.

Pennsylvania Lines Excursions to Pittsburgh for Knights Templar Conclave.

Excursion tickets to Pittsburgh on account Knights Templar Conclave will be sold October 8th, 9th, 10th, 11th, 12th and 13th via Pennsylvania Lines. For special information inquire of nearest Pennsylvania Line Ticket Agent, or address, C. L. Kimball, Ass't General Passenger Agent, Colmbus, Ohio.—oct 13

Selections.

Jews Looking Toward Zion.

Basle, Sept. 3.—The one supreme fact developed by the second Zionist congress this week is that the just powers of Europe have begun to show a friendly interest in this great movement to reestablish the Jewish people as an actual nation in Palestine, from whence they were led as captives by Titus seventy years after the beginning of the Christian era.

It is a fact that the German Emperor is unofficially represented in the congress by a trusted representative, charged with the duty of reporting to him minutely the plans and purposes of the whole undertaking. The Emperor has also allowed it to be known to the members of the congress that when he reaches the Holy Land he proposes to spend one night in the Jewish colony at Jaffa, the seaport of Jerusalem, founded through the munificence of Baron Edmond Rothschild.

But the one man in the whole world who has it in his power to reestablish Judea on her ancient soil with the cooperation of the great powers is the Sultan of Turkey. There is something thrillingly suggestive in the fact that in a reply to a message of congratulation sent by Dr. Theodore Herzl, President of the congress, to the Yildiz Kiosk, the commander of the faithful sent a telegram of hearty thanks and a most cordial message of good will.

These two facts alone stand out clearly as signs of the unmistakable progress of Israel back to the scene of her ancient spiritual splendor. That this work is not the fruit of idle dreaming is shown by the practical manner in which this second congress has promptly authorized the establishment of a bank with a preliminary capitalization of $10,000,000, and that of this sum $1,000,000 has already been subscribed without any definite plan being made known to the subscribers.

Ninety-five per cent of the $1,000,000 was taken in individual subscriptions of $5, showing a total of not far from 100,000 subscribers. They are principally poor Jews, who are looking forward from the ends of the earth to Zionism and Zion.

In addition to this the congress demonstrated that the enrolled number of Zionists has increased seven fold within a year; that the number of delegates has been doubled and that the Christian friends of the Zionists have multiplied in the same proportion. The congress itself was an extraordinary and powerfully representative body. The great area of faces, curiously enough, would not suggest Judea to a man not familiar with the Jewish physiognomy of western Europe. The general type was neither Semetic nor Oriental, but rather Graeco-Slavonic, owing to the preponderance of the Russian delegates, representing a population of 5,000,000 dwellers in the unhappy provinces of Jewish Poland in Russia.

Over the building flew for the first time what is to be the actual flag of restored Israel, the Biblical six-pointed shield of David in blue on a ground of white. This is the national standard of the rejuvenated nation. By a singularly and poetic coincidence the American flag flying over the American Consulate a few feet away almost touched the folds of the flag of Israel, whose people it has sheltered and encouraged for so many years.

In the rows of the delegates on the platform were to be seen some of the most conspicuous men of the race of this generation. There were Dr. Nordau, the sociologist; Dr. Herzl, statesman and editor of Neue Freie Presse; Dr. Bemho, the famous Russian scientist; Aaron Marcus, known to the Galicians as the Jewish Tolstoi; Professor Mandelstamm, the eminent physician from Kiev; Dr. Gaster, Chief Rabbi of the Portugese Jews of England; Bernard Lazare, the indominatable defender of Dreyfus in Paris; Rabbi Ruiff, formerly of the Prussian Town of Memel, through whose hospitable doors long processions of Jewish exiles from Russia have gone to every part of the earth; Brainin of Berlin and Sokolof of Warsaw, both gifted Hebrew poets; a delegate from the Argentine Republic, who said he hoped that the Jewish settlers of Baron Hirsch's colony in Argentine might journey from this present Zion to the Zion of their fathers in Palestine; a brilliant Jewish advocate of Bialystock, who has given up his profession for the sake of spreading the movement among his people; a gifted physician from Russian Poland, who has given 8,000 precious volumes to Akemband Library at Jerusalem, accepting rare books at all times in place of fees, and thus enriching his already precious gift.

The congress had more than 400 members, nearly all of whom were important factors in the life of Jewry in their respective countries. Practically every country in the world was represented. Indirect messages came from tens of thousands of Jews in distant countries too poor to send delegates.

Speeches were delivered in English, French, Russian, Italian, Hebrew, Polish, Roumanian, and the wierd picturesque accents of Judeo-German, or Yiddish were heard of course.

The dramatic feature of the congress was Dr. Nordau's brilliant oration in which he recounted the story of modern Jewish martyrdom throughout the civilized world, referring to Russia and Roumania as the classic lands of Jewish persecution, and dwelling upon England, America, Holland, and Belgium as the only countries free from the taint of anti-Semitism.

It is a fact not generally understood that the Jews have, to some extent, evasively succeeded in establishing something like 75,000 Jews in colonies and cities of Palestine, with the surprising result that, on the soil of their ancestors, they have enthusiastically taken up agriculture, an occupation which the world knows they *have been compelled too long to eschew elsewhere.*

The Vienna commission was headed by Dr. Herzl. He presented an exhaustive report prepared by Dr. Motzkin, who had studied local conditions in Palestine on the availability of the land for Israelites in their ancient occupation of farming and herding, together with new industries.

In this connection it is interesting to know that Baron Edmund Rothschild of Paris, who is known as the "Protector of the Colonies," has undertaken, quite aside from Zionism, to build a number of great factories in Jerusalem for the employment of Jews. This work is to be assisted and extended by a great Jewish colonial bank authorized by the congress.

It was definitely determined by the congress that no further infiltration of Jews into Palestine will be sanctioned by Zionism until the Sultan himself has been won over and his official sanction has been secured for the work. It was laid downas an absolute principle of the movement that the highest mutual toleration should be observed by the two great sections of the Jewish race who have some differences in their points of view respecting the faith and practice of Judaism.

During the congress there was a typical students' festkommers, where during the feasting the old psalms and songs of Zion were sung in the old tongue.

But the most striking of all was the Sabbath morning service, where Jews from every quarter of the globe, Arabs, Egyptians, Greeks, Italians, Americans, Englishmen, French, Russians, Belgians, Syrians, South Africans, Germans, Portuguese, and other remnants of the scattered tribes stood together in the town synagogue and offered up once again the prayer of the Jewish prophets for the rebuilding of Zion of their fathers.

Such a scene has not been witnessed since the *destruction* of Jerusalem. In those somber, lofty strains there seemed to be combined the echo of all the Jewish Ghettos, where the chosen people have languished in degradation and captivity for centuries.

The final session of the congress, which lasted for nearly twenty-four hours, ended at dawn of Wednesday, and as Dr. Herzl with tear-dimmed eyes spoke the closing words: "The old wandering of Jews has come to an end and in its place let us begin the spirit pilgrimage to Zion and hope that a new and better day has begun," the first ray of day break shone prophetically upon his glorified face. —*Chicago Tribune.*

Nations are Natural Allies.

Bristol, England, Sept. 7.—At a meeting here in honor of the opening of the memorial tower on the crest of Brandon Hill, erected by subscriptions to commemorate the fourth centenary of John Cabot's discovery of the continent of America, the Marquis of Dufferin made a speech, extolling the friendship existing between the two nations, and he then opened the door with a golden key, which he afterwards handed to the Mayor.

The Marquis, in the course of his remarks, said that perhaps the best way to realize the value of Cabot's work was to ask what would be the condition of the Western world now if, instead of an Anglo-Saxon influx, the Spanish race and customs had overrun what are now the United States and Canada.

"Yet, but for Cabot," he continued, "such a consummation might well have occurred. Since I last had the honor to *address* you on this subject another and the last act of an international drama has been unfolded. Spain, the whilom mistress of the Indies, has been finally divorced from the last possessions acquired for her by Columbus and compelled to retrace her steps across the Atlantic."

Proceeding to refer to the "vast interests opening in the far East which the United States would be compelled to take part," the Marquis of Dufferin and Ava said: "Whatever solution there may be of these problems it is pretty certain that the interests of America and Great Britain will not clash, but rather that both nations will desire the same ends.

In concluding his address he said:

I believe that the British and American Foreign offices are the only ones that really understand the meaning of each other's dispatches. I believe that but for England's attitude during the recent war the ultimate settlement might have been different, and when it is remembered that this action on our part was disinterested and inspired solely by the community of the two peoples, which led us to approve the motive that forced the United States to intervene in Cuba, it may be fairly anticipated that our attitude at a critical turning point in their destinies will have made a lasting impression upon the memory and conscience of the American people, and will lead to a conviction that the peace of the world and the general prosperity of the human kind are best promoted by harmonious co-operation between the United States and the mother country and the multitudinous English-speaking communities.

"Should this recognition of a community of interests ever be reached, in common justice we are bound to remember that it was John Cabot who opened the door of the northern continent of America to Anglo-Saxon enterprise."

Baron Strathcona and Mount-Royal cordially reciprocated Lord Dufferin's expression of hope that the proceedings would find a responsive echo in Canada.

Last evening Lord Dufferin at a banquet given in his honor again emphasized the blessings for the world's peace likely to flow from Anglo-American co-operation.

Meaning of English Victories in Africa.

It would be a great mistake to suppose that the avenging of Gordon was either the main motive or the main achievement of the present Anglo-Egyptian expedition. The belated dash into the desert under Lord Wolseley was as different a thing as possible from the deliberate, irresistable, gradual advance of the British from Egypt toward the equator. In the interval they have been putting Egypt in order. Both on the financial and the military side the work of these intervening years has been a work of preparation. In the former war the desperate fanatics of the Mahdi were greatly an overmatch for the Egyptian levies. If we are to believe a British and imperialist poet they were an overmatch even for the British regulars. But in the interval not only have Egyptian finance and taxation been administered rigorously and honestly by Lord Cromer, but "Sergeant What's 'Is Name," the inconspicuous British drill-master, has been equally busy with the Egyptian army. It follows that when Sir Herbert Kitchener's expedition once started it was irresistible. It has not received a single check in its slow progress from Dongola to Khartum. It has undergone hardships and privations, but these were foreseen and as much as might be mitigated. And the result is that the British now hold impregnably the whole line from the Mediterranean to within some fifteen degrees of the equator.

That the work of the British in Egypt during these fifteen years has been a good work there can be no dispute. Egypt itself has succumbed to civilization. Justice has succeeded oppression and law the caprice of a tyrant. The occasional notes of protest that are still raised against "perfidious Albion" lack both cogency and sincerity. The evident fact is that British rule is the best thing that ever happened to Egypt, and that no friend of civilization can desire to see it withdrawn. And the extension of it is a benefaction to mankind.—*New York Times.*

The Anglo-German Agreement.

The British and continental press continues to speculate on the subject of the reported Anglo-German agreement, though no official facts have yet been given out. The amount of smoke would seem to indicate that there is fire somewhere, but it is impossible, as yet, to tell exactly where it is or what it is all about.

It may be safely inferred that England would be glad to obtain possession of Delagoa Bay, giving it control of the best and most extensive harbor on the whole east African coast, and enabling it effectually to "bottle up" Oom Paul in his isolated south African republic. The only real obstacle to this in the past has been the Kaiser, whose friendship for the Dutch President was exhibited in a somewhat spectacular manner a year or two ago. With this obstacle removed Portugal would, no doubt, be "entirely agreeable," and with the aid of British gold the "sphere of English influence" would be extended in a direction where it would do the most good.

Coming with the recent success of Great Britain at Khartum, this acquisition would have immense significance for British plans in Africa. It would render it possible to secure a connection with the east coast at a most favorable point for the railway now in course of construction from Cape Colony to connect in the vicinity of the great African lakes with the road now advancing on the Nile Valley in the rear of General Kitchener's army. This road may have as much importance for English interests as the Transsiberian railway will have for those of Russia, and be of more importance than the latter to the world's commerce because it will be open to all nations. Now that England seems to have a firm foothold on the upper Nile, it would not be surprising if the African transcontinental line should be completed before the Russian line has reached Port Arthur.

But whether the agreement relates to the partition of China, a union of interests in east Africa, the distribution of the assets of the "Sick Man of Europe," resistance to the aggressions of Russia and France, or all of these, there are evidences of a better understanding between Great Britain and Germany than has previously existed during the reign of the present Kaiser. All the facts will doubtless soon be known to the public. While it puts an end to British "isolation" it is evidently regarded as scarcely short of a menace to Russia and France, whose alliance seems, by a singular coincidence, practically to be broken, rendering them the really isolated powers of Europe. While in consequence England may be less anxious for an alliance with the United States than it was a few months ago, Americans can look on with indifference, feeling that their interests are not endangered so long as European powers attend to their own and each other's business. Indeed, there is reason to believe that an Anglo-German alliance would furnish a new pledge for good behavior on the part of the Kaiser.—*Tribune.*

Reasons for an Anglo-German Alliance.

There are some uncommonly strong reasons why such alliance, or at least some cordial understanding, should be effected between England and Germany. Their peoples are of the same original stock, and thoughts and temperaments are more alike than those of almost any other two nations in Europe. Their interests run in parallel channels. Both are colonizing and commercial powers. It is to the practical interest of each to be and to remain on good terms with each other. Each has far stronger reasons for antagonism toward some other power than toward the other of these two. And then there are some concrete and detailed reasons for cooperation. Each can serve the other greatly. Germany wants Syria and a larger share of China. Great Britain wants her hold upon Egypt recognized as legitimate, and to be permitted to purchase Delagoa Bay. These objects can be attained if the two act together, and it is not sure that they can easily be if they do not. The German Emperor is going to Jerusalem, not altogether for his health nor for pious pilgrimage, we may surmise. He will in all probability make the visit a means toward the end of capturing Syria, toward which German ingenuity is already setting in a tide. More than that, he is going to visit Egypt on his way home and will there be the guest of Lord Cromer, and will thus in a singularly impressive manner give his imprimatur to the position to the British occupation of that country. It may also be recalled that Germany has somewhat ostentatiously snubbed the Boer President and given him to understand that he had better be properly respectful to Great Britain as the lawful suzerain over Transvaal. These are not the only current circumstances that mark these two powers as the most fitting in all Europe to come together in some sort of an alliance. There is no question that such a compact between them would make for peace. The combination could be the strongest that could be made, far outranking the triple alliance in military effectiveness. Yet all its interests would be on the side of peace.—*New York Tribune.*

Communicated.

Too Much Alike.

The first editorial, 11 pages by the Editor-in-chief, in "*The Messenger Review of the World*," for September, Funk & Wagnells Company, Publishers, New York and London, is a sad lament for the little *done* in heathen lands and for the lack of interest in Christian lands to do more.

The best thing in the whole article is the sentence in these words, "Great is the value of a *candid mind*."

The long and wide experience of the Editor and Publishers ought to have qualified them to judge in this line. It is a mistaken generosity to give away our best things, especially when we need them ourselves and can use them to better effect than others can. The Editor, certainly did not wade through a sea of words to avoid discovering to himself and others the "Great Emergency in the Work of Missions." The "Fact" is patent; the "Causes" stated are secondary not primary—results in common more than causes;—the "Remedy" is fully stated and shorn of its strength.

The "Emergency," itself is rather a condition of long standing at home and abroad. See Standard Dictionary. Do the heathen need Christianity? Such as missionaries offer them? This is widely doubted both in heathendom and in Christiandom, and the Japanese are now trying to solve this problem, with indications favoring a negative answer. The premises there and here are substantially alike. That religion—ours as well as theirs—pertains chiefly if not wholly to this life. Neither offers a national eschatology. The good Christian and the good heathen seem to have about an equal chance in the hereafter. The superiority of the former in this life may be due to other things than Christianity. Then, we must give Christians credit for not really wishing to propagate the home-grown article. They know it is badly defective, intolerably foul. They would cleanse it, but don't know how. It would be a [illegible]rous effort if the Editor of the [illegible]ew would teach them how—when he has learned. He has the alpha—the Second Coming,—let him build around it the beautiful system portrayed in the Scriptures. Then he might draw the heathen with something better than they have, and possibly, draw Christians with something better than their copy of heathen philosophy. Try an outline:

Jesus is coming as King of all the earth:

The righteous dead will be raised.

They will be made immortal then.

A new government: Zion its seat.

The righteous, now joint-heirs; then co-rulers with Jesus.

He commands and enforces universal obedience.

His enemies shall lick the dust.

The binding of satan, the guiding and teaching of the nations by the law from Zion and the Word of the Lord from Jerusalem, will fill out the beautiful pictures that adorn the prophecies—Jesus and the saints possessing the kingdom under the whole heaven, the earth filled with the glory of the Lord.

Prior to the Second Coming—

A series of preliminary epochs:

A family trained to the Messianic idea to teach the nations.

Their records lead in religious literature. Their prophecies are the history of nations in advance.

They taught others well, but did'nt know enough to teach themselves, nor quit when their time was out.

The New Testament, made by Christian Jews, dominates all canons; makes a toy of boasted ancient philosophy.

And the Christian Church now adorns itself in the cast off clothes of the old religion that died 2000 years ago.

If Brother A. T. P. can himself have courage to believe the New Testament and cannot convert his publishers to it, he will then know how CHRISTIANIZE heathen lands. Till then his task is a bad one, the missioner and the missioned being too much alike.

He has started well, with a positive (though dim) perception of the chief element, *the Second Coming of Christ*; its force however, is nearly neutralized by a deitinus, counterfeit system cunningly devised and persistently maintained; it offers all that is hoped for with all the Second Coming. "A *candid mind*" can see as wide contrasts between the system of the New Testament and that held by the Christian Church as existed between the latter and that of the heathen world. But "The Review," can't see it. It is not built for self-mission; its religion worldly—the New Testament is ornamental; the cross is glorified; the crown is despised; Jesus and his kingdom are lost in the abundance of present blessings.

The same officialdom that is trying to convert the heathen has, for more than 50 years and against better light persistently resisted the truth and educated the Christian church in obstinate ignorance of the New Testament. With what sad and awful fidelity Jesus closed his mission of tenderness and love with *the eight* terrible woes (Matt. xxiii.) against official Israel.

O. R. L. CROZIER.

To the Brethren in Michigan.

Have you noticed the call for our conference? Will you all make a special effort to be at the meeting? The brethren in Brady and surrounding country are a very generous people, and will make ample preparations for all, and they don't want to be disappointed. Let us make the meeting a grand success. Remember, we are God's stewards. The cause of truth he has put in our hands the success of the cause depends upon our personal efforts. Don't say "I can't come." Where there is a will there is generally a way.

Yours, working for the Master,

B. W. WOODWARD.

Low Rates to Pittsburgh for Knights Templar Conclave.

Elaborate arrangements are completed for the Knights Templar Conclave at Pittsburgh in October. You may enjoy it all by going on low rate tickets to be sold over Pennsylvania Lines October 8th to 13th, inclusive. After taking in the sights and festivities, interesting side trips may be made from Pittsburgh at small cost by depositing return coupon of Pittsburgh tickets with Joint Agent at that place. For particulars apply to nearest Pennsylvania Line Ticket Agent or address C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

Bro. Underwood:

Will you please announce, through THE RESTITUTION as follows:—

I will be at the Illinois Conference to be held at Lanark, the first Sunday in October—the Lord willing—after which I will visit and hold meetings at Antioch, Dixon, Paines Point, and other places. Will the Elders at those places write me and arrange the dates?

A. J. EYESIAKER.

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburgh over Pennsylvania Lines on cheap tickets to be sold via that route October 8th to 13th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburgh to points in Ohio and Pennsylvania, and to Baltimore and Washington, over the Pennsylvania Route, by depositing excursion tickets with Joint Agent after reaching Pittsburgh. Full and particular information furnished in reply to inquiries addressed to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, Ass't General Passenger Agent, Cleveland, O.—oct 13

Dear Brother Underwood:

Please announce through the RESTITUTION the following appointment. The Lord willing, I will be at Hazel, in the neighborhood of Brethren Woods and Rogers, Jasper Co., Ill. to hold meetings for some days to commence on Friday night before the 2nd Sunday in October, the date of commencing will be Oct., 7th, and continue as long as thought best.

J. S. HAYS.

You Can Go to Chicago Sept. 18th, for $1.00.

From Plymouth via Pennsylvania Lines excursion train at 5:30 a. m. central time; returning leave Chicago 8 and 11:30 p. m.

Selections.

Recent Archaeology and the Bible. No. 2.

In continuation of his lectures, in Tolbooth Parish Church, on "Recent Archaeology and the Bible," the Rev. Dr. Nicol, treated last night of Babylonian Literature and the Early Narratives of Genesis." He pointed out that, however much the magnificent figures discovered in the ruins of Nineveh by Layard and his fellow-workers struck the wonder of Europe, far more important to the philologist and the historian were the clay tablets recovered from the mounds of Nineveh, and especially from the ruins of the library of Assurbanipal. He showed that this monarch, the grandson of Sennacherib and "the great and noble Asnapper" of the Bible, was not only a powerful monarch, but an eminent patron of letters, whose age was kind of an Augustan age in Assyrian literature. Assurbanipal's services in collecting old Babylonian texts were passed in review, and a description given of the exceedingly varied literature derived from the inscriptions, legends like those of the Creation and the Flood, hymns and penitential psalms, dictionaries and grammatical works, astrological reports and astronomical observations of no mean order, documents connected with business and trade, and especially valuable for the chronology and the history, lists of kings, with their annals and the lengths of their reigns. Among these remaining of old Assyrian and Babylonian literature, attention was especially directed to those epic poems which afford such instructive parallels to the Bible record of the Creation and the Flood, and to other texts presenting probable, if not altogether uncertain, parallels to the institution of the Sabbath, to Paradise, to the Fall, and to the beginnings of civilization, as recorded in Scripture. Having referred to the labors and the genius of the late Mr. George Smith in the discovery and decipherment of those Babylonian legends, the lecturer proceeded to give an account of the "Creation Epos," which was shown to be a poem in a definite and regular metre, and of which he gave a brief account. The resemblances and differences of the Biblical account and of the Babylonian tradition were then discussed, and the contrast between the beauty and simplicity and lofty spiritual purpose and pure monotheism of the one, and the gross polytheism disfiguring the other, clearly brought out. The existence of the Sabbath, called "A day of rest for the heart," and the prevalence of a Sabbatarianism so rigid that it allowed of no works of necessity or mercy, as shown in tablets of very high antiquity, were also commented upon. Analogies to Paradise, to the Serpent, and to the Fall of Man were stated to have been found in old Babylonian records, and the penitential psalms and hymns addressed to the ancient Accadian deities revealed a sense of sin and a sorrow for it wonderfully deep and sincere from earliest times. It was the Flood legend, however, which had presented the most remarkable parallel. It was not, like the Creation Epos, an independent poem. It was really a canto in the greatest of all Babylonian poems, the so-called Nimrod Epos. This great poem consisted of three thousand lines, and was in twelve cantos, named by the twelve signs of the Zodiac, and, appropriately enough, the eleventh canto, named from Aquarius, the water-carrier, described the flood sent by Rammon, the storm god of the Babylonian pantheon. The story of the flood, as told to the hero of the poem, Gilgames, by his great-grandfather, Sit-napisti, "the ruaam of life," the Babylonian Noah, was then summarized, special notice being taken in the Babylonian tradition, of the building of the ship and the pouring of pitch over the outside and bitumen over the outside, of the sending forth of the birds—the dove, the swallow, and the raven—of the rainbow, of the sacrifice and of the covenant that there should be a flood no more. Here again the resemblances and differences were discussed, and the great contrast exhibited between the lofty conception and character of God in the Biblical account, and the multitudes of gods of like passions with men, quarrelling among themselves, and skulking before the storm like dogs to their kennel, in the Babylonian account. In conclusion, the lecturer discussed the relationship of the two traditions, and the bearing of the phenomena presented by a comparison of the two upon questions raised by the newer criticism. He rejected the view the Hebrew writers borrowed from these Babylonian traditions to provide themselves with a beginning for their national history in the times of exile, when, it might be supposed, these old legends were accredible to them, as in the highest degree improbable, and quoted Dillmann and Schrader in favor of a far higher antiquity for the Genesis narratives. Similarly, the time of Tiglath Pileser was set aside, and the view maintained that as the Biblical account of the Flood might well have come from some source higher than the Babylonian, but common to it, this and other traditions might have entered the history of the people of God, sifted and purified by the spirit of revelation, in the time of Abraham, and even been committed to writing before the time of Moses. The question of the precise literary form of these narratives was also discussed in the light of the discovery of these Babylonian legends and their relationship to the Bible record, and emphasis laid upon the ethical and spiritual teaching they contain, that God's glory as the Creator of all the high destiny of man, the alien character of sin with its woe and its divinely-planned remedy of redemption, God's righteousness, and faithfulness, and wisdom, and love, were all set in the very forefront of the volume of Revelation, and shine resplendent in the earliest records of the human race. It was intimated that the subject of the next lecture would be "Babylonia to the Age of Abraham."—*Edinburgh Scotsman, Jan. 17, 1898.*

Hay Fever Sufferers.

Find relief at the cool resorts in Northern Michigan and Wisconsin, on the lines of the Chicago & North-Western R'y. For full information regarding rates, etc., apply to W. B. Kniskern, 22 Fifth Avenue, Chicago, or to any ticket agent in the United States.—Sep. 17

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at Brady, Kalamazoo County, Michigan, commencing Friday evening Sept. 30th, 1898, and continue over the following Sunday. Friends coming from the north reach Vicksburg via Grand Rapids and Indiana R. R., which leaves Grand Rapids at 2.10 p. m. Teams will meet all trains on Friday and Saturday, to convey passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo, all friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Mendon.

Able speakers are expected to be present, and an earnest invitation is extended to all to attend and bear the truth. Come all that can and help to make this our Quarterly Conference as interesting as possible.

EMMA JACKMAN, Sec'y.

List of Appointments.

Irving, Iowa, Sept. 14 to 18.
Hampton, Iowa, Sept. 22 to 28.
Ashton, Ill., Oct. 1 to 5.
Silver Creek, Ill., Oct. 6 to 9.
Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 23.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. HOBLER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether or a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 310 Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the messenger of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

John Compton, Blair, Neb.
J. H. Stevens, Shumway Mound, Mo.
S. R. Chickenbeard, Dunham, Texas.
P. B. Shoaffer, Bagard, Iowa.
E. W. & M. A. Woodward, Dutton, Mich.
L. M. Cheesbrough, Galesburg, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 381, Grand Rapids, Mich.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Hom, Dudley, Worchestershire, England.
J. S. Hitch, Scipsville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Cotonville, Ark
J. J. Cody, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Ghadbrook, In.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 1507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Baldwick, W. R. C. House, Madison, Ohio
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Jharmont, Ind.
Mrs. Mollie Baldwin, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. D. Stelle, Pomona, Cal.
E. W. Kumpp, Box 41, Viola, Idaho.
Elder R. M. Williams, Portland, Kan.
B. Wilson, 1005 G St., Sacramento, Cal.
D. T. Balsted, Andover, S. D.
John Fouse, 2012 West Corning Ave, Pasadena.
J. C. Mitchell, Crowley, La.
Kansas.
R. S. Daiggitte, Okla, Mich.
H. F. Tyler, 2714 6th ave, Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on the 2nd Sunday preceding by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Lord's day of the week at 10:00 o. m. for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will find Sister Boyd on the corner, or call on D. V. Baker, 209 West Day St., Salem, O.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in McHall Andover is on the line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word, Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Wilcox, Elder; Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introduction letter, will be heartily welcomed. At present we meet in the School House on top of the hill, cable cars come very near, and ferry bring from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehmann, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Chadbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Elder and Button, Mich., have preaching as often as Bro. and Sister Wood can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday at the Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Assisted occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northwest of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cothaby, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All interested in Truth, and desiring brethren cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Rasmus Lake, Sec'y. All lovers of truth are cordially invited to any or all of these gatherings.

The Church of God at Bigon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Great Mackamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 10 o'clock a. m. All are welcome. S. C. Oliver Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12313, Euclid Ave. near Wilson Ave. Cleveland, Ohio where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each lord's Sunday, at private homes, for the purpose of breaking bread and social worship. At 3 P. M. on the second Sunday in the Union Chapel Church, Waterford, Ill., for Bible lessons and worship. All are invited. [illegible] Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend [illegible] Sunday, next Sunday at 3:00 P. M. at [illegible] Ave., San Diego, Cal.

EXAMINE

The label on your paper, and if it bears a date previous to this time please KNOW NOW. Do not wait for other notice to be sent, but

PLEASE REMIT TODAY.

SEND THE RESTITUTION to some poor person as [illegible] for 1898. The cost is only [illegible] each.

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For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agents.

Pennsylvania Lines

Schedule of Passenger Trains Central Time.

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Drawing Room Sleeping Cars on Nos. 2 and 4 through to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 6 and 10 of Chicago, Meals are served in "Nickel Plate" Dining Stations and in Nickel Plate Dining Cars at operations meal hours. Baggage checked to destination. On leaving you will find our cars are always lower than on other lines, service considered.

For rates and detailed information, address B. F. Horner, General Passenger Agent, Cleveland, O., or Local Ticket Agents.

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[illegible]

In effect June 19, 1898.

Trains leave Plymouth, Ind.,

[illegible]

No. 11, Ex. Sun. For St. Joseph ..... 7:30 a m
No. 6, " " ..... 12:05 p m
No. 20, " " ..... 5:55 p m
No. 8, " South Bend ..... 10:11 p m
No. 16, Sunday only, for St. Joseph, 8:21 a m

[illegible]

No. 21, Ex. Sun. For Terre Haute ..... 5:30 a m
No. 3, " " ..... 12:30 noon
No. 7, " " ..... 5:57 p m
No. 17, " " Logansport ..... 7:35 p m
No. 15, Sunday only ..... 8:10 p m

For complete Time Card, giving all trains and stations, and for all information as to rates through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen'l Pass. Agt.,
St. Louis, Mo.

The Church of God, in Ravenna, Ohio, meet every Lord's day at 10:30 a. m. for worship, and 2:30 p. m. for Bible study. Visiting brethren cordially welcomed. Meeting place, Room 3, Opera Block, Main St. Sister Mary Hall, Elder.

The Church of God, in Kansas City, Mo., meet every Sunday at 10:30 a. m. for worship, and 2:30 p. m. for Bible study. Visiting brethren cordially welcomed. Meeting place, Room 3, Opera Block, Main St. Sister Mary Hall, Elder.

The Church of God, in Kansas City, Mo., meet every Sunday at 10:30 a. m. for worship, and 2:30 p. m. for Bible study. Visiting brethren cordially welcomed. Meeting place, Room 3, Opera Block, Main St. Sister Mary Hall, Elder.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, &n their connection with th one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. Many of our readers already know of the good that has been accomplished through its circulation. 10 cents each.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Moncrieff. We have a good supply and will send them post paid for ten cents per copy.

GLAD TIDINGS OF THE KINGDOM OF GOD.

This tract contains 12 large size pages, and is a reprint of a work issued many years ago. It is clear and compact in style. Sent each on 30 or $1.00.

THE COMING NATION.

A lecture by H. V. Reed. This not only sets out that the Coming Nation will be the nation or United restored to Palestine, with the Scriptural reasons given. 20 pages. 10 cts or three or 25 cts.

Notes on Baptism. Written some years ago by J. H. Stephenson. It is good. Also, also Plain Salvation, with Scriptural texts. Each 2 cts each or three per doz.

Week-Day Meetings in the Light of Prophecy—a sermon preached by H. V. Reed at Colorado. 16 pages. 4 cents each, or $3.00 per hundred.

Persons Supposed to Teach Conditional Immortality, by W. H. Wilcox, which shows that they do not teach it. 3 cents each, or 25 cents per 12.

Where Do the Dead Sleep. Three Bible texts given in answer to this question. A 3-page tract 2 cents each or 15 cents per dozen.

Hades. A Bible account of this place with proof texts. Ten pages for 5 cts.

Sin Is Compared to a Sleep. The opposite darkness a deep and proof texts are given. Ten pages 5 cents.

The Sacred Bread and Plain Truths. The above sold well. 2 pages, ten copies for 10 cents

A Call to Man to Stand to God," by H. V. Reed. A contrast between the Two. 20 each or 15 for 25 cts.

Address, The RESTITUTION, Plymouth, Ind."

Popular Lectures by M. Joblin.

Brethren and Sisters. Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled:—"The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free; or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

Aids to Bible-Study and Mission-Work.

1. The gospel of the Kingdom, advocated in a series of Ten discourses. A volume of 283 pages, Cloth 25c, a Leather-bound beautifully embossed and gilt edged $1.00. 2. Twelve Words or the true meanings of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptable, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as gathered from their uses in the Holy Scriptures. A tract of 40 pages 10cts a copy. Intended as a substitute for and an improvement on the same writer's Key-Words. 3. The gospel of the Kingdom. An 8-page double column tract 10cts. per dozen; 75cts. per hundred. 4. Who are Led by the Spirit? A 4-page tract 25cts per hundred. 5. Seeking and Finding. A 4-page tract 25cts. per hundred. 6. Honouring the Son. An 8-page tract 25cts per dozen. 7. Early Lessons, 30 pages 10cts. copy. Suitable for old or young.

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Poetry.

"I Set Before You Life and Death."

TUNE—"OUTSIDE LANE."

O sad sin, yet sweet is the Savior's voice,
As he calleth to you and me;
Now "Come unto me," "Today make choice,"
I am offering Life to thee.

CHORUS.

Look not to me, O believe and live,
From heaven I came, my flesh to give
That you might eat and drink, and live,
O hear the words of Jesus

"It is written—"The wages of sin is death,"
And "The soul that sinneth dies;"
He "setteth before us Life and Death,"
"Choose Life," he lovingly cries.

"As Moses the serpent once lifted up,"
So Christ has been raised on high;
We looking to him, shall healing find,
O look ye, "Why will ye die?"

WALTER SKINNER.

Communicated.

Indiana Conference Papers.

"WHERE NO WOOD IS THERE THE FIRE GOETH OUT."

Solomon was one of the wise men of earth, indeed, he was more wise than any other in that his wisdom was a special gift of God; for the Lord appeared to him in a dream, and said: "Ask what I shall give thee, and Solomon said, give me, thy servant, an understanding heart, to judge thy people, that I may discern between the good and the bad; for who is able to judge thy, so great a people?" The request pleased the Lord and he said: "Because thou hast not asked for thy self riches and honor, I have done according to thy word. There was none like thee before thee neither after thee shall any arise like unto thee."

Our committee has done well to ask for gleanings from his proverbs and I have been asked for a few thoughts from the words, "Where no wood is, there the fire goeth out." We might take up different lines of thought from these words, but as it is the beginning of a series of meetings in which we hope to see manifested, and felt, the spirit of God, and with a desire for a good meeting, we have chosen love as the fuel with which we hope to kindle such a flame as shall ignite and set on fire the heart of every child of God till he shall not be able to hold his peace, but shall seek to excell to the edifying of the church in love: "For now abideth faith, hope and charity, the greatest of these is charity."

We as a people talk a great deal about faith,—that is right; for without faith it is impossible to please God. It must be the one faith. We also talk much of hope,—that too, is right, it is both sure and steadfast, and enters "that within the vale." We must have the one hope; but "the greatest of these is charity."

I sometimes fear that we almost lose sight of this truth in our zeal for the others.

Love is called the bond of perfection and would it not be well for us to exercise more of it, and have more on that line from our pulpits, in our prayer meetings, in our homes and among our fellow-men. It is love that has made it possible for us to become the children of God. Then, is it not essential that we make it the ruling power of our lives? By it we may be able to excuse the faults of others, thus removing the beam from our own eyes before trying to pick the mote from our brothers.

O, let us worship God in the beauty of holiness, giving unto the Lord the glory due unto his holy name. Let brotherly love continue. Be kindly affectioned, in honor preferring one another, seeing we have purified our souls in obeying the truth. What manner of persons ought we to be in our conversation and conduct? Let us not deceive ourselves.

David, in contemplating the condition of humanity and his own weakness was made to cry out, "Lord, make me to know mine end and the measure of my days, that I may know how frail I am," and after consideration of the matter he came in hel with Solomon that man at his best state was vanity. "The beginning of wisdom is the fear of the Lord."

Let us pray that he will give us understanding, that we may keep his law, yea, that we may observe it with our whole heart. May we all be able to apply our hearts unto wisdom and remember that "Where no wood is, there the fire goeth out."

MRS BARRIE BARNES.

"YET A LITTLE SLEEP, A LITTLE SLUMBER, A LITTLE FOLDING THE HANDS TO SLEEP." PROV VI 10.

Sleep is the act of taking rest in repose, of both body and mind. As our physical natures will become exhausted by constant exercise, it has been wisely arranged by the great Creator that we should have a time for sleep, by which rest and repose, our minds become invigorated and our bodily strength renewed. The wise man, however, is contemplating a different kind of sleep, or rather an abuse of this law nature; as we learn by the abuse of nature's laws we suffer physically, as well as by a close observance of them we are strengthened and renewed.

The verse just previous to our text which reads, "How long wilt thou sleep, O sluggard, when wilt thou awake out of thy sleep?" expresses the kind of sleep he has reference to. A condition of inactivity, of sluggishness, idleness, indolence, a condition that will reduce from affluence to penury and want, as in the succeeding verse, "So shall thy poverty come as one that traveleth, and thy want as an armed man."

As is this condition in nature's laws, or temporal things, so is the rule applicable in spiritual things. "I would thou were cold or hot, so then because thou art lukewarm and neither cold nor hot, I will spew thee out of my mouth." Rev. iii 15, 16. Christ [illegible] the Church of the Laodiceans teaches us, that God has no love or use for the sluggard in his cause; no more one even cold to the lukewarm; nature even teaches us this, a lukewarm drink is nauseating, while either hot or cold are palatable and satisfying. Lukewarm in actions, betokens one who is listless, indifferent, no particular interest in the cause he has espoused; just to live a quiet, easy, cheap religious life, trying to "serve two masters at the same time," which Jesus says "Ye cannot do."

But why does God prefer the cold to the middle state? We have often remarked that they who merely profess Christianity, but which is not discernible in their actions, "hiding their light under a bushel" as it were, are more detrimental to the cause than they who make no profession at all, because to make profession and go on in the ways of the world, is virtually saying that there is nothing in it, while with those who make no profession, their influence is not thought of in that light; "By their fruits shall ye know them."

Have we any among us of this lukewarm nature? Let our empty pews, our empty church treasury and our half-paid ministers answer. But is the opposite of cold, because he that spake by the Revelator preferred cold to lukewarm, was not saying that he loved the cold, no he only preferred that condition, because it carried with it no detrimental influence. As cold indicates no action spiritually, so hot indicates a state of activity, of interest, of zealousness, of earnestness, they who will "Let their light so shine that others seeing their good works may be constrained to glorify our Father which is in heaven." They who are punctual in attendance at church, not regarding the inclemency of the weather, nor absenting themselves because it is only social meeting, or because the preacher is not just their style, social, meek in spirit, recognizing and esteeming the lowly as seeing the more fortunate, working zealously in the vineyard of the Lord, sowing the seeds of charity wherever and whenever opportunity offers.

In conclusion we would say that the sluggard in the cause of Christ is as detrimental as the one in the busy world, aye more, because the great busy world can move right along and if more him, will the church, not being so strong, needs all live workers

"O Christ in whose dear name I stand,
The hours I spend and words I say
Teach me the lesson of his coming,
And be the moments like thy."

Increase the narrow span of life,
With wise designs of virtue's deeds,
So shall we wake from death's dark night
To share the glory that succeeds."

E. K. BURCHILL.

"THE FINING POT IS FOR SILVER, AND THE FURNACE FOR GOLD, BUT GOD TRIETH THE HEARTS."

In our lesson we have a beautiful simile, by which we are led to look upon God's work in the heart as a refining process, which subjects it to the closest scrutiny; the fiercest test. As gold and silver are tried by fire, so we are tried in the fiery furnace of affliction.

But how does God try us? Does the efficiency of the work depend altogether upon the afflictions imposed, or does it not largely depend upon the spirit in which they are borne? Not all metals can bear the intense heat to which gold and silver are exposed, but would be lost in the process, may not we therefore by the same figure, instead of being purified and refined, be lost. Are we passive beings in God's hands while undergoing this change, or have not we also a work to do?

Is it the plan of the Father that one being shall attain to a greater degree of purity than another, or does it not remain with each one to fix the degree for himself? God is no respector of persons, therefore will promote no one to a position, for which he has not by trial, fitted himself. Nearly all promises are conditional. God has opened up a way by which all may attain to the blessings he has promised; all may come, even the vilest sinner may come, but all must come, and all must perfect Christ [illegible] for the position which he shall fill. If God spared not his own Son this test, how much less will he spare us? What would have been the result if Christ had failed? When he prayed so earnestly in the Garden, for God if possible, to let the cup pass, would it have been a kindness to him if his Father had heeded his cry? But God forgot him, or did he "Who ordereth all things well" in his great love for his Son compel him to drink the cup! We sometimes feel that Christ was not mortal, was not tempted in all points as we are, but if he was not, all expressions to this effect are misleading. Christ in his agony was anxious to forego the death of the cross, as any other human being could have been, but after the struggle came the submission which must come to all, "Thy will, O Lord, not mine, be done."

Our heavenly Father pities us even as an earthly father pities his children, but in his infinite wisdom, permits us to pass through fiery trials, and it remains with us to decide whether we shall be saved unto great honors, saved with great loss, or lost altogether.

MRS. MARY PRICE.

THE PRACTICAL WORK OF A CHRISTIAN.

"To serve the present age,
My calling to fulfill,
Oh, may it all my powers engage
To do my Master's will."

The practical work of a Christian includes all this. To do our Master's will, it will be necessary, after giving ourselves to be what he wants us to be, to simply do what he gives us to do. If we do this—give ourselves to God, and then say: "Lord, what will thou have me to do?" it will not be long before the Holy Spirit will suggest something for us to do, though it may not be something very great. It may not be the founding of a mission school, or the building of a hospital, but if we have money it will come to us what to do with the money God has given us; but many have no money, and yet much can be done with little money or with none.

Peter said: "Silver and gold have I none, but such as I have give I thee." And we always have something, we can have faith without money. What we Christians need is to be filled with a burning zeal to serve Christ and to give up worldly ambition.

Have a mission in life. Be of some account, do not count responsibility, neither shirk it when it is laid upon you. See God's hand in every act, and note its bearing upon you personally. He has use for you somewhere, and often where you least expect it. It may be in the home in the immediate community, among the lowly and unfortunate in this life; but wherever it is, fall in line and serve him and his will from time to time as opportunity presents itself, although you have not a conspicuous place to labor, he will keep out your talents in the sphere where you can do the most for him and for others, if you follow his guidance and are faithful.

The Christian life necessitates work, but work without faith availeth nothing. "Work is not religion," says Rev. G. W. Ridout, "but there can be no true religion without work." Satan keeps many people out of the church today by getting them to believe that work will take the place of real faith in Jesus Christ. We learn from God's Word that, "For as the body without the Spirit is dead, so faith without works is dead also." It is by faith that we obtain victories and some one has said that "Faith is victory itself." Lo the word has been written: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right of the throne of God."

Now is the time for all Christians to be up and doing busy sowing "Seeds of promise." It is now the day when the ground is being plowed and harrowed, preparatory to the seed time. How important that it should be well pulverized and made mellow, but this is not the most important work of husbandry. It is that of planting the seed, for even though seed be sown broadcast on strong ground, or in soil ill prepared, there will be some of it sure to take root and grow. Why is it that Christians sometimes lose thought of the importance of planting seed in human hearts? Years are spent in tilling the ground, in cultivating and preparation, we go through the process of Christian care while in the home, and then years of training at school and afterwards college and yet neglect the sowing of precious seed. Education is good, culture is good, but woe unto us if we neglect the seeding. The words of Jesus are the seed. Let us sow them in our hearts, and from the great harvest let us store up and scatter in other soil. God don't want a plowed field, he wants a harvest.

We should always bear in mind that as followers of Jesus Christ we reflect him unto men; that we are responsible for the evangelization of the world and the advancement of his righteousness; that we are the messengers of his salvation. We are the witnesses for God. Our life is worth nothing for him, nor is our experience of any use to the church, unless from out of our experience we appeal to some other souls experience, unless from our heart there goes some vital testimony no matter whether it be the testimony that comes from off the lips or whether it be the silent message that our life bears to some other soul. "From faith to faith," are the victories that must win this world for God.

The late Dr. A. J. Gordon in a pastoral letter to the members of his church said: "Forget not that your first and principle business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore, ask daily what the Lord would have you do in connection with the work of carrying the news of salvation to perishing millions. Search carefully whether he would have you go yourself to the heathen if you have youth and fitness required for the work. Or if you cannot go in person.

Inquire diligently what 'God-mortgage there is upon your property in the interest of foreign missions—how much you owe to Christ, for redeeming you with his precious blood. I warn you when your Lord comes to reckon with you, if he finds your wealth invested in superfluous luxuries, or hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost. "But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore, I counsel you to seek the special grace and anointing of the Holy Spirit, that he may work in you that consideration of the heart and life on which so much depends."

If we Christians take to heart these words of the Divine, our practical work will be evident. In God's Word we find these words: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and to keep himself unspotted from the world." Our work again is made clearly apparent. The obligations and duties of a Christian life are not all eternal. They are for the most part material, and must come from the heart.

There is no virtue in one's daily actions unless it be first established in the soul. Yet the external practice of Christian virtues, and the performance of Christian duties pertain to the integrity, if not to essential character, of Christian life. As our external duties are not absolutely and under all circumstances essential, they vary both in number and frequency. According to our environments and opportunities. A merchant or any business man cannot do all that a minister is expected to do, nor a man of the world all that is possible and perhaps easy, for one who shuns society. But every one, no matter what their pursuits of life, how little or how much time they can call their own, can and are obliged to perform daily, acts of prayer and religion, and perform duties of virtue and charity.

Mr. Lowell represents Jesus as saying to Sir Launfal:

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me."

Every one with a little determination and an earnest will, even though the feeblest, can accomplish *something*, yes, often much for Christ's sake.

God will help us if we help ourselves. Now, dear Christians, let us heed the precepts of Paul to the Thessalonians, "Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men, see that none render evil for evil unto any man; but ever follow that which is good, both among yourselves and to all men.

Rejoice evermore, pray without ceasing. In everything give thanks, for this is the will of God in Christ Jesus concerning you."

MRS. MARTHA BOGUS.

Selected.

Recent Archaeology and the Bible, No. 3.

The third of the course of Lectures on "Recent Archaeology and the Bible" was delivered last night by the Rev. Dr. Nicol in Tolbooth Parish Church, Edinburgh, the subject being "Babylonia to the time of Abraham." Pointing out that it was a prominent feature of the history of Israel, as reconstructed by the highest criticism, to relegate the story of the Patriarchs to the region of myth and legend, and quoting Wellhausen, and Stade, and of most recent critics Meinhold, to this effect, he indicated some difficulties which this view had to encounter from the Biblical narrative itself. He then proceeded to describe the times in which Abraham lived—times of advanced civilization and flourishing culture—when contemporary events were being recorded or engraven on the walls of palaces and temples, when great movements of commerce and war were in progress, and when the highways connecting East and West were traversed continually by caravans and armies, in order better to determine the value of the Biblical narrative as veracious history, and to judge of the Father of the Faithful himself as a real actor in those stirring scenes. He showed that it was just upon the lands associated with the career of Abraham—Babylonia, where he was born; Egypt, to which he took refuge from famine; and Canaan, where he spent his closing years and died and was buried—that the greatest amount of light had recently been shed. Starting from the ethnographical table in the tenth chapter of Genesis, he showed that the dependence of Egyptian civilization upon the Babylonian, which is now being generally held, was quite in accord with the statements of this table, and he maintained from the researches of Eduard Glaser, Professor Hommel, and others that the Egyptian Kushu for Ethiopia and the Babylonian Kashu, represented by its Kushite dynasties of kings were originally one and the same. Taking the account given in the same chapter of the founding of Babel, Accad, Calneh, and Erech, in the land of Shinar, he proceeded to show how these mostly forgotten cities, hidden away in an obscure chapter of the Bible, had been restored to their proper places in history. In connection with Accad, he referred to the story of Sargon, and told how he in childhood was placed in an ark of bulrushes and committed to the waters of the Euphrates, just as Moses was to the waters of the Nile. Assuming Calneh to be Nippur, he showed from the discoveries at the University of Pennsylvania Expedition that in the fourth millennium before Christ a very advanced civilization existed there—domestic comfort highly developed, drainage systems and sanitary appliances, architecture and engineering, art from which Greece learned, writing in wonderful perfection, political institutions of no mean order, not to speak of temples and ritual and all the functions of a highly developed religious system. Speaking of Lagash, or Shirpurla, now represented by the ruins of Telloh, so thoroughly excavated by M. de Sarzec, he found in the palaces of that city-kingdom in the fourth millennium before Christ the prototype of Melchizedek in the days of Abraham. With reference to the kings now made known to us by the American and French Expeditions from that remote antiquity, he said it was possible to see these figures looming through such an incalculable antiquity bigger than they really were, and it was tradition only that had preserved the memory of them, we might well suspect our powers of vision. But when it was from inscriptions, vouched for by scientific inquirers as bearing the marks of contemporary origin, and from monuments whose style and finish and general characteristics proclaimed their high antiquity that we learned of those kings and warriors, we needed to have no such suspicion. When we actually handled the fragments of vases deposited as offerings in the temples of the gods, and looked upon their faces as they stand out from seal or statue or battle scene, Lugalzaggisi and Sargon and Accad ceased to be mythical personages, and became very real indeed. In conclusion, the lecturer called attention to the remarkable elucidation that had recently been obtained from the monuments of the famous campaign of Chedorlaomer, the King of Elam, a kingdom which was about as great a restoration to modern history as the Empire of the Hittites. He held that this narrative in the fourteenth chapter of Genesis, elucidated as it had been by modern research, bore all the marks of a veracious record, and carried with it as much the political importance of Abraham and his historical character as the Father of the Faithful, the ancestor of the Jewish race, and, save One, the greatest being in the world's history. The subject of the next lecture will be "Egypt and the Patriarchs."—*Edinburgh Scotsman, Jan. 21, 1898.*

When I think of the agencies which are ceaselessly at work to make this bad world better, I am thankful that I live.—*H. M. Paushon.*

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Sept. 21, 1898.

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Mount Vesuvius is again broken out and threatens to destroy the country around it.

Remember the conferences that are announced. Attend them and do the work that yet remains the little time that this dispensation lasts. The change is coming soon.

That our nation thinks the work not all done in the Pacific is proven by the sending of the battleships Oregon, Iowa and Texas on the journey to be in position to aid Dewey if necessity calls.

Last Saturday, Sept. 17, was New Year's day for the Hebrews. In the Jewish calendar this is the beginning of the year 5659, reckoning from the creation of the world, 3760 years before the birth of Christ. This year will have 353 days. Last year contained 355 days, and the year succeeding this will contain 381 days. In the Jewish calendar New Year falls upon different days each year, being regulated by calculations based upon the date assigned to the creation of the world.

The Peace Commissioners appointed by the United States sailed for Paris last Saturday, to meet the Spanish Committee and arrange final settlement of terms. Before going they were given instructions, and as we anticipated, they are to demand the entire relinquishment of all the Philippines. They are to treat with Spain as conquerers with the conquered. Spain must give up all the Philippines, Cuba and Porto Rico. Failing to submit to this, the negotiations will end, and the war be re-commenced and carried at once to the Spanish peninsula.

America having whipped Spain, is now going to set Europe another example by compelling the Turk to pay the indemnity due for murdering American missionaries during the Armenian massacres. The Sultan has three times failed to meet this obligation, and as he is not in the habit of paying attention to threats, it may be possible that this "new nation" of ours, may try to enforce settlement by the show of guns. Important events are just ahead. Watch closely the "Signs of the times." When the watchman on the tower, gazing eagerly for the first faint light he naturally looks toward the East. It is not safe to look in one direction all the time in these days, for there are signs of "day" all around. Brethren, do not sleep. Be alert and vigilant.

In its issue of Sept. 16, the *Chicago Tribune*, in commenting on the fact that Colonel Hay, the new Ambassador to Great Britain, is not in favor of an Anglo-American alliance, gives utterance to the following:—"We want no offensive and defensive alliances with Great Britain or any other foreign power. Such a proposition cannot be seriously entertained for a moment. We have no need for such an alliance, for the United States is great enough to "play a lone hand" in any international game of that sort which does not concern it, as would inevitably be the case if it tied itself to Great Britain.

Great Britain makes no attempt to conceal the fact that it wants our help and is willing to do almost anything in a friendly way to secure an alliance. Mr. Chamberlain, who is now visiting in the United States, has repeatedly stated in interviews that we need only to name our terms and they will be met more than half way. But there are no terms on which we could entertain such a proposition. The most that could be done would be to co-operate with Great Britain in some war against a combination of foreign powers in defense of our own rights and interests, where these happened to correspond with Great Britain's interests. Such co-operation would be of our own free will at the time and would cease the moment our rights ceased to be involved.

It is conceivable that we might join Great Britain in repelling an attack in which Russia and France sought to dispossess the British of their possessions in India or Africa or to invade and overpower the United Kingdom, provided the enemies of Great Britain also sought to interfere with our exports of food and raw materials to England. We might feel impelled to protect our own rights of trade and commerce against molestation and to fight side by side with the Britishers for that purpose. Again, it is conceivable that France might undertake, with Russia's powerful aid to seize and re-annex Lower Canada. The United States would hardly consent to stand idly by and see that thing done. Some other contingencies of this sort can be imagined, but not one of them would warrant a formal war union with any foreign power such as this British alliance talk seems to contemplate.

To be friendly with Great Britain is to our interest, and the ties of kinship and of common institutions that exist between us should never be broken or forgotten. The friendly-neutral stand taken by the British government throughout the recent war has been appreciated by the American people and has served to cement closer the informal friendship which we shall always hope to maintain, but when it comes to signing a sort of mercer that will make us a participant in every British territorial squabble we must decline with thanks. There would be too much sentiment and too little common sense in such a course to suit the American people.

This nation has set out to carve its destiny with its own hands and it neither asks for nor goes into foreign alliances. Wherever our destiny calls upon us to assist Great Britain that nation may depend upon us to go in and fight its enemies and our enemies with all our naval and military might. If the talk of an Anglo-American alliance means anything more than this it may as well be dropped, for it will amount to nothing."

Well, about all that the American friends of an Anglo-American alliance mean is just simply that an "understanding" shall be arrived at whereby the "joint interests" of the two nations shall be protected *jointly*. It will be apparent as we go on in "carrying out our destiny," that our "interests" are so very identical with those of England, that we will be compelled to join hands with her. An understanding such as this may be very helpful to the United States were she to try to force the Sultan to terms soon. It may transpire that this country will ere long be asking England to please "ally" with us. Watch, for God is moving nations fast these times.

Law or Gospel—Which? No. 22.

A recent Sabbatarian writer draws the "conclusion" from certain premises that the Sabbath was given at creation. There would be no need of this, if there were any evidence of such a fact. This from acknowledged authority shows that all the rank and file base their belief on the conclusions of their leaders; and if they *want* to believe that the Sabbath dates from creation, this is what they *have* to do; there is no evidence. It is absolutely and infallibly true that God rested on the Seventh day. It is just as true that he blessed and sanctified it because he HAD [after the six days creative work] rested. Prof. Bush says the Hebrew word "*shabath*," means *ceased*. It is not opposed to weariness, but to action. The rest was not repose from fatigue, but a ceasing to create. The import of the term is not that of a total inaction, as we may see from the words of Jesus, John v. 17, "My Father worketh hitherto and I work."

The whole Sabbatarian system would crumble without the Sabbath-from-creation idea; and all who reject the idea of its perpetuity are consigned to the blackness of darkness for ever. And yet the Great God did not see fit to publish a Sabbath law for some 2500 years after God's rest, or ceasing from creative work, and after mankind had been born, lived and died without a knowledge of it.

The words:—"And on the Seventh day God ended his work which he had made, and he rested on the Seventh Day from all his work which he HAD made. And God blessed the Seventh day and sanctified it because in it [the Seventh Day] he HAD rested from all his work which God created and made," may be quoted ten thousand times, but it would leave the matter of Sabbath FOR MAN from creation unproved.

The Sinai Law says, six days shalt thou labor and do all thy work, but the Seventh day,—[the next after the six days of labor] is the Sabbath of the Lord thy God. How would this rule fit a Sabbath for man from creation? On the day God ceased from creative work man was one day old; if he Sabbath law for man was already in force five more days must elapse before *his* Sabbath, unless he rested before he did anything, which would reverse the order in God's case, as well as in that of the law.

Let it be noticed, that we do *not* read that God blessed the Seventh day and sanctified it because in it he rested. Had it read that way Sabbath Advocates would have a strong case; but when we read that he blessed and set it apart [presumably for man's observance] he

"HAD RESTED"

already. We know *when* he *had* rested from Gen. ii. 1, viz. the next day after the sixth day of creation when all was finished. We also know *when* he blessed and sanctified the Seventh day and sanctified it as a MEMORIAL of his own rest. It was the next day after the rain of manna for six successive days. See Ex. xvi. 22, 29; Ex. xx. 10, 11 and other places. If the Lord blessed and set apart the Seventh day for man's observance, at creation, was not that enough? Did his blessing exhaust itself? If blessed then would it not stay blessed? If so, why did he bless and set it apart again. Sabbatarians know right well how this goes against their claim, but they have been equal to the emergency. They call it a "reform."—a "reformation." The evidence of what we say lies open before us. This can only be a wicked reflection upon God: for man had nothing to do with the making of the law or the blessing of it.

In harmony with all this is the fact that before the giving of the law from Sinai the Sabbath was never mentioned. It is not said that any of the ancient worthies kept it; but after its enactment at Sinai it is mentioned more than a hundred times.

We are called a NO-LAW-PEOPLE. This is not true. Like Paul we are under law to Christ, he having superceded Moses, because we are told that the law *ordained* (Gal. iii. 19) or *spoken* (Heb. ii. 2) when in force meted out a just recompense for every transgression and disobedience,—and that Christ does not administer that covenant,—but a new one. Being of the tribe of Judah he could not be a priest of that Mosaic system. Both the Law and the priesthood have been changed. Heb. vii. 11-18, and this last verse positively says the preceding commandment has been annulled because it was weak and unprofitable, and chap. ix. 9 explains the nature of its weakness,—it did not perfect the conscience even when obeyed to the letter. Are we far astray when under law to Christ? This explains the action taken by a council of the Apostles at Jerusalem as recorded in the 15th of Acts, in refusing to impose the law of Moses upon Gentile believers, as demanded of the Pharisees. Those who want to know God's truth in this matter should carefully study the whole of the 15th of Acts. We guarantee that no Advent Conference ever sent out such a circular letter as that there recorded, because they deny the change of the law, the change of the priesthood and of the Mediator, partially at least, by splitting one law and making two of it, and discarding the part that suits them and retaining the remainder, although they have no priest or mediator, Aaron and Moses being dead, and Jesus cannot officiate for them, being of Judah, and besides that is Mediator of a *better* covenant established on *better* promises,—and therefore has introduced a *better* hope. Is it not just like sinful flesh to have its own way, even to the acceptance of what is *known not to be best?*

Before us lies a work by one high up in the councils of one Section of the Sabbatarian Community, and in it he says that Moses "*Received from God the only law ever given to man.*" Is it not shameful to behold the ignorant by such a statement. Does the writer not know that a law is any rule of action or command, or decree, or statute by authority issued? Does his doctrine need such an argument? Does he not ignore every Patriarch or prophet who has spoken for God, except Moses? Does he not ignore Christ and his Apostles? Yet, verily.

But hearken to the next sentence:—"That law [given by God to Moses] *was to be kept through all eternity!!!*"

How does he know that? Does he know what he is talking about? Or is he drunk with something worse than wine? Just think of the Law given by God to Moses, which could not give life, and by which no one could become righteous, see Gal. iii. 21, and which was enacted for sinners, and because of transgressions, see verse 19 of the same chapter, "*Was to be kept through all eternity!!!*" What class of people does he expect to reach by such double-distilled foolishness? Does he mean that the 144,000 Advents *after* their glorification and ascension to heaven and reign with Christ there for a thousand years, and return to earth to enjoy their everlasting inheritance,—yes; does he mean that they will still be liable to want other gods? and

Make graven images?
And bow down to them? and
Take God's name in vain?

Does he mean that the 144,000 Sabbatarians will keep the Typical Seventh Day Sabbath when the *Anti-typical* or Seventh thousand years shall have *come*, and *gone*; and the *endless* beyond entered upon?

Does he mean that after entering upon the Eternal state they will be liable to dishonor their father and mother, and must be restrained by the law given to Moses? If so, what if their fathers and mothers should have had the mark of the Beast, and had gone to their own place, what then?

Does he mean that the 144,000 will be liable to break out, and want to kill somebody after everybody has been made immortal?

Does he mean that some of them will want to steal something from somebody after all things have become theirs?

Does he mean that the redeemed Sabbatarians will covet their next neighbor's house 1300 miles away, after the earth has been swelled out [redacted]

Does he mean they will be liable to covet their neighbor's wives after Jesus has said in Matt. xxii. 3 that in the resurrection they neither marry, nor are given in marriage?

If this is not what he means what use will there be for the law given by Moses through eternity.

We publish this as a specimen of what is being sent broadcast for gospel, while millions are perishing for lack of knowledge, and to make it clear to all that a system which allows such things to go out for truth is a great religious fraud.

In trying to make out a consistent case Sabbatarians get deeper into the mire of fleshly thinkings.

In "The Lord's Day," by M. C. Wilcox, on p. 54, under the head of "The Law of the New Covenant," he quotes Jer. xxxi. 31-34 as the New Covenant that was confirmed by the death of Christ and says it is the everlasting covenant running parallel with the Everlasting Gospel.

In the Scripture above referred to God promises to make *a new covenant* with the people he made a covenant with when he brought them out of Egypt,—but not the same sort of a covenant,—*that* was a covenant of temporal blessings, the *next* is to involve heart work, while the other could be mechanically or physically obeyed. Paul is a divine commentator, and in Romans he shows that God is able to graft the natural branches in again, and *will* do so, and all Israel shall be saved, but not till the times of the Gentiles be fulfilled (Luke xxi. 24) and the Deliverer shall come out of Zion and turn away ungodliness from Jacob, when their blindness will end,—see Rom. xi. 25, 26, and the 27th verse being quoted by Paul from Jer. xxxi. 33, 34 is conclusive proof that God's covenant with Israel described by the prophet had not been made with them in Paul's day and *could not* be made with them till their blindness is removed and the Deliverer comes. v. 25, 26, and they say to him, "Blessed is he that cometh in the name of the Lord." Matt. xxi. 9. In a word Sabbatarians confound the covenant promised to the nation of Israel in the future, with the covenant confirmed by the blood of Christ, and by which alone we can be raised as Christ was. See Heb. xiii. 20. It is useless to speak of these things to those who believe Jesus is coming as the *destroyer* of the whole race save themselves, instead of the Great Restorer. But we refer to it to exhibit the company they are in who believe Sabbatarianism.

Those who have the one hope set before us, believe the gospel preached to Abraham, Gal. iii. 8,—the belief of which constituted him heir of the world. Rom. iv. 13. This was the promise of the saints' inheritance, see Gal. iii. 18; and the 13th and 14th verses proves that Christ was made a curse in order that Abraham's blessing may be inherited by Gentiles. It is an everlasting inheritance and therefore it involves or embraces everlasting life.

Before dismissing this subject we will notice one more gross error made by Adventists to justify their position that two laws or covenants were made at Sinai; but that the ten commandments were neither the Old covenant, nor the New, but an independent or 3-year-old covenant. Our answer is 1st The New Testament recognizes one New Covenant in force during Gentile times—that confirmed by the blood of Christ. Luke xxii. 20. 2nd. That the New Testament recognizes only one covenant made at Sinai, and was a ministration of death, not of life. 2 Cor. iii. 7, and was represented allegorically by *one* woman, namely Hagar. Gal. iv. 24, and answered to Jerusalem in Paul's day in bondage with her children. 3rd. The Free Woman's children were children of promise. Gal. iv. 28, that is, of the *covenants* of promise, Eph. ii. 12, and Christ sets the children of promise—those who believe the promises—free from the yoke of bondage, the law from Sinai. Gal. iii. 24, and Gal. v. 1-4. 10th. That this freeing covenant was made 430 years before the Sinai bondage covenant came into existence. Lastly we review the statement that

THE OLD COVENANT

is recorded in Ex. xix. 5, 6, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine," a simple proposition preliminary to a covenant he proposed to make, the contents of which he made known after the awful scenes enacted on Sinai to inspire the people with [redacted] Covenant.

Jehovah's proposed covenant commences with *the ten commandments*, after this follows a great many laws and judgments occupying more than three chapters; all of which came from the mouth of the Lord, and Moses wrote all the words of the Lord in a book, and then made preparation for ratifying the covenant, builded an altar and offered burnt offerings, and sacrificed peace offerings of oxen. Moses then took half the blood in basins, and half of the blood he sprinkled on the altar. And he took the book of the covenant and read in the audience of the people, and they said, all that the Lord hath said will we do and be obedient. And Moses took the blood and sprinkled it on the people and said, "Behold the Blood of the covenant, which the Lord hath made with you concerning *all these words*." All What Words? All the words Jehovah spake as recorded in Ex. xx. 21, 22, 23, and which we are told in Ex. xxiv. 4 Moses wrote,—all the words he read out of the book of the covenant in the audience of the people. There is no propriety in saying Moses wrote all the words of the Lord, and calling it "the book of the covenant" if it contained only the 6th and 7th verses of chapter 9. Nothing but the exigencies of a false doctrine could blind one to the *truth*, that when in chapter xx. 1, we are told God spake all these words, saying,—

"I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage." "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image," etc., and in one continuous stream of words, called "*all these words*" at the end gives utterance to the covenant he proposed to make with that people, to the end of chapter 23. It began with the TEN COMMANDMENTS.

We have infallible proof in Hebrews ix. 18 that *all these words*, not a part of them, was the first covenant; 2ndly that it, [the first covenant] was dedicated with blood. It was the covenant containing all these words of God that was *dedicated* with blood,—*confirmed, ratified* with blood.

What would the covenant have amounted to without ratification by blood? For a moment suppose that Ex. xix. 5, 6 *was* the first covenant,—where or when was it dedicated with blood? If not thus dedicated, it was never of force, nor that defence of two laws at Sinai signally fails.

(Concluded next week.)

Obituary.

Eva Compton was born Sept. 22, 1866, and died Sept. 6, 1898, aged 31 years, 11 mo. and 14 days. She was united in marriage Dec. 6, 1887 with G. W. Bourdon. To this union was born one daughter, Gladys, who with the husband and father now mourn the loss of a kind, gentle and loving wife and mother.

Eva became a Christian by faith in and obedience to the gospel in 1887, since which time she has lived a devoted Christian life. Eight weeks before her death she left her home in Elwood, Ind., to visit her parents and the scenes of her childhood, in West Lebanon, Ind., and to recuperate, if possible her health, which was not good. Failing in the latter, the fatal stroke came, preventing her return to the home she loved so well.

Of her immediate family she leaves a husband and one daughter 9 years old, together with a father, mother, one brother and sister to mourn the loss of one whose place in this world can never again be filled. She had a peculiarly kind and cheerful disposition, very patient in all her sufferings, so much so that her own relatives could scarcely detect the seriousness of her illness, until the fatal moment came. For nearly two months she struggled heroically with typhoid fever, but her strength was insufficient for such a contest. All that a kind husband, father and mother, and friends could do for her was done, but all efforts were fruitless; darkness closed about her until she fell asleep. Funeral service was conducted by the writer, after which she was laid to rest with the many floral offerings, which demonstrated the high esteem in which she was held by her many friends. With sad hearts do we turn from the sorrowful scene, so many times repeated in our experience, praying the return of the Life Giver, to dry our tears and calm the troubled heart by bringing back our loved ones to our fond embrace.

L. E. Conner.

Report of Labor.

Editor Restitution:

Please allow me space in the Restitution to make a short report of the progress of the truth in South Carolina. Friday Aug. 5, we began a tent-days meeting at Guthrie Grove, four miles west of Pelzer, in Anderson Co., S. C. We had a good attendance, and several were induced to be baptized. The meeting closed on Sunday Aug. 14. The closing sermon was preached by Elder E. M. Anderson, after which several were baptized, and Aug. 31 was set for the time to baptise others that were not ready at this time. On Saturday, Aug. 21st, Bro. Garrett baptized Brother Long, a Baptist minister, who from this time on will preach the gospel. These are persons were baptized at the different times, Mr. Frank James, Mrs. James Harris, Mrs. Pack, Mrs. B. Z. Chandler, Mrs. John Brewer, Mrs. Wm. Hammond, Miss Rose Hammond, Mr. and Mrs. G. M. Pack, Mr. and Mrs. Wm. Martin, Mrs. Joseph Brewer, Miss Alice Brewer, Miss Bell Wall, Miss Essie Davis, Mrs. James Hammond, Mr. Wm. Brewer. Mr. Wm. Brewer and Miss Bell Wall were united in marriage. We now have a church of 46 baptized believers. May the good work go on.

John Anderson.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—The Restitution, Plymouth, Ind.

A catechism. What is a saloon? A saloon is a place authorized by law to sell mixtures of fusel-oil, logwood, alcohol, nux-vomica and other poisonous drinks, at a profit of from two hundred to three hundred per cent.

Poetry.

Communicated.

Conference Report.

Report of the Annual Conference of the Church of God of the Abrahamic faith in Indiana held at Rensselaer, Sept. 1-5, 1898.

The business meeting was called to order on Friday morning by the president Bro. Austin. The minutes of the preceding meeting were read and approved.

The treasurer sent a report of the finances, but as there had since been some paid to the secretary his report was accepted which was as follows:

Amount subscribed and paid to secretary to date Sept. 1, 1898.

Antioch subscribed $57.50, paid $52.50, due $5.00.

Bracken subscribed $60.50, paid $55.50, due $5.00.

Argos subscribed $33.75, paid $27.50, due $6.25.

Plymouth subscribed $59.50, paid $49.50, due $10.00.

Rensselaer subscribed $78.50, paid $78.00, due $.50.

Scircleville subscribed $9.25, paid $5.50, due $3.75.

Eagle Creek subscribed $11.00, paid $9.50, due $1.50.

North Union subscribed $13.00, paid $13.00.

Isolated member subscribed $21.00, paid $21.00.

Collections $33.23, paid, $33.23.

Tent fund $143.00, paid $67.00, due $76.00.

Cash $1.00.

Whole amount subscribed $521.23.

Whole amount paid $413.23.

Due on subscription $108.00.

Whole amount paid out of treasury $280.64, balance in treasury $132.58, deducting from this the tent fund $67.00, leaves a balance of $65.58 evangelical fund. By an error the subscription taken at the last June meeting at Antioch was counted in with the evangelist fund, where it should have been with the tent fund.

Bro. Zilmer, the evangelist, submitted his report from Jan. 20 to Sept. 1, 1898, which was accepted.

Days in employ of Conference 121, amount due him at $1.67 per day, $202.07; traveling expense $7.69, total $209.76. Amount paid him up to Sept. 1, 1898, $194.19. Subscribed on evangelist fund $5.00, total $195.19, leaving a balance due him of $10.57. Number of discourses in Indiana 83, number in Ohio 26. Number baptisms in Indiana 3, received into church 4, funerals 5. Baptized in Ohio 10; baptized in Wisconsin 1; total number 14.

On roll call of churches Plymouth, Bracken and Rensselaer responded by delegates, but Argos and Antioch being represented by members were by mutual consent enlisted as delegates.

The election of officers resulted as follows: Pres. F. L. Austin; First Vice Pres. D. E. Vanvactor; Second Vice Pres. J. L. Wince, Secretary A. C. Roberts; Treasurer L. B. Boggs.

A committee consisting of Bros. Wince, Wagoner and Burnham and Sisters Dickson and Boggs was appointed to consider the question of evangelizing the coming year.

The committee reported favorable to the appointment of some one in each organization to look after the collection of means to meet the expense of an evangelist, and also favored the employment of Bro. A. H. Zilmer as evangelist.

It was moved and carried that we make Bro. Zilmer an offer of $50.00 per month and car fare to evangelize during the coming year. Bro. Zilmer accepted the proposition.

On motion it was ordered that the further arrangements of evangelical work be placed in the hands of the executive board, which comprise the officers of the Conference. It was further ordered that the president appoint one member in each church to collect money for the evangelist work and report quarterly.

As there are several churches which are unable to support themselves it was ordered that the executive board be empowered to render such aid to these as was in their power and as they see fit.

An extension committee consisting of Bros. Wagoner, Wince, Zilmer, Abel Grant and Harry Evans whose duty is to look to the furtherance of evangelical work.

The board met at Bro. Austin's on Saturday p. m. for further transaction of business. It was ordered that Bro. Zilmer be empowered to use his own judgment in regard to his work in evangelizing in case of absence of advisement of board, and that he be empowered to receive any funds and receipt the same and turn over to the secretary, and that all funds for evangelical and tent work not received by him, be forwarded to the secretary who shall receipt the same and turn it over to the treasurer. And should he go to outside the State to evangelize, he would still be in the employ of the Conference, and the organization for whom he shall work pay to the Conference the same as the Conference pays [illegible] empowered to collect the same and turn in to the secretary.

I think that I will express the sentiment of all who were privileged to be there that not withstanding the excessively warm weather, we had a good enjoyable meeting and one which we trust will eventually result in much good. A little company of us gathered on the bank of the river on Sunday morning, and witnessed one sister immersed in the all-saving name. She with her husband and little child drove a number of miles to attend the meeting. May she never grow weary in the Master's cause and finally be rewarded with all the faithful.

The ministers present were Bro. Wagoner, of Rochester; Bro. Wince, of Pierreton; Bro. Zilmer, of Plymouth; and Bro. Austin of Rensselaer.

The plan of the programme was carried out, those having part and were not able to be there sent their papers.

There were many from abroad who attended the Conference: E. G. Bulsizier, Bro. and Sister E. Cox, Clermont, Ind.; Sister C. Yeoman, Rossville, Ill., Bro. and Sister M. Lemert, Burnettsville, Ind.; Bro. J. L. Wince Pierreton, Ind.; Bro. J. F. Wagoner, Rochester, Ind.; Sister Geo. Sigler, Mt. Ayer, Ind.; Bro. Chas. W. Willey, Kans.; Bro. J. H. Willey, direct from Michigan; Bro. and Sister A. C. Roberts, Sister Lizzie Dickson, Sister Dora Dickson, Bro. A. H. Zilmer, Bro. and Sister A. R. Underwood, Plymouth, Ind.; Sister Frank Boggs, Sister Myrtle Boggs, Bro. and Sister D. E. Vanvactor, Argos, Ind.; Bro. S. D. Fahrney, Bro. and Sister Adakson, Sister Dean, Sister Elvey, Sister Whitehead, Bro. Thompson, Chicago, Ill.; and many others whose names we did not learn. A happy coincident was the unexpected reunion of Bro. J. H. Willey's brothers and sisters; some of them had not seen each other for thirty-two years and were not recognized by the others when they came into the church. The three brothers and two sisters met, we know not, perhaps for the last time in this life. But we are glad to know they are all rejoicing in the same hope.

We were glad to be there and mingle with the good brothers and sisters of Rensselaer. They spared no means for our comfort and enjoyment, and should we not meet here again, may we all meet at that grand reunion where parting will be no more, is our prayer.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

[P. S. It would appear to one not informed as if the several churches named had subscribed to the Evangelist fund, and some were behind in payment. That there may be no wrong impression we wish to state that while this is credited to the different *Churches*, the subscriptions were made by *individual* members of these churches, and the organizations are not responsible for their payment.—Ed.]

The business meeting of the Thirteenth Annual Conference of the Church of God in Nebraska was called to order at 2 p. m. on Friday, Aug. 26. The president being absent, Bro. G. M. Myers was elected chairman. The minutes of the last meeting were read and approved. Then followed the reading of reports:

Secretary's report: received in May, $89.23; April and May $69.91; June $12.25; July $51.50; Aug. $84.50; total $287.39.

Evangelist's report: received for year $287.39; expenses $17.99; less expenses $269.40. Number baptized 18.

Treasurer's report for last quarter: received in July $31.50; August $84.50; total $116.00. Paid Elder Adams $116.00.

Moved that we proceed to the election of officers. Motion seconded and carried. The votes of the churches at Orinoque and St. Paul were read. Both churches voted that the old officers be re-elected. Moved that the secretary cast vote for the entire Conference for old officers. Motion seconded and carried.

Remarks in regard to the work of evangelist in visiting a number of churches regularly. Moved that the Conference Board direct the movement of the evangelist as to the places he will visit and hold meetings for the next three months. Motion seconded and carried.

Moved that the churches throughout the State be requested to make their wants known to the board in regard to the work of the evangelist. Motion seconded and carried.

Moved and carried that Bro. J. P. Gleam's certificate be renewed for another year.

Moved that we adjourn to call of chair. Motion seconded and carried.

The long-looked for meeting at Omaha has been held, and is now a thing of the past; but its memory still lingers in the minds and hearts of those who attended, and they will ever regard it as one of the brightest and happiest events of their lives. The joy we experienced in meeting with old friends, in greeting new ones, and in talking and hearing of the blessed truths of the gospel will only be excelled when all of the faithful ones meet and greet each other in the soon-coming kingdom of God. Oh, may we all be there!

Your Sister in Christ,
RENA M. GORTON, Sec.

Conference Notice.

The Annual Conference of the Church of God in Southern Kansas and Northern Oklahoma will be held at Blackwell, Okla. (D. V.) commencing Oct. 7, and closing Oct. 16, 1898. We are very anxious to have this a meeting that will strengthen and upbuild, "Where no wood is, the fire goeth out." Let all come and come with fuel for a profitable meeting. Bro. A. H. Zilmer will be with us during this Conference, and for a few weeks afterwards. The following point only having been reported: three miles west and three south of Newkirk, Oklahoma. We wish to use these few weeks to the very best advantage, so all knowing of a desirous field make it known to the Secretary and the Committee will consider all points and favor the ones where they deem the best work can be done. The programme will be published later. It is the desire that all come prepared to stay on the grounds so they can attend every session. The business meeting will be the first Saturday in the afternoon.

ELLA M. VICKERY, Sec.

Low Rates to Omaha—Every Day via Pennsylvania Lines for Trans-Mississippi Exposition.

Excursion tickets to Omaha are on sale daily at principal ticket offices of the Pennsylvania Lines may be obtained up to October 15th inclusive. The return limit includes November 15th. For special information about the low fare and quick through time over this route, apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Dusen, A. G. P. Agt., Pittsburgh, Pa.

Selections.

Growth of Expansion Idea.

Now that the President has instructed, or at least authorized, the Peace Commissioners to stand fast for the retention of all the conquered Spanish territory it is interesting, not to say astonishing, to look back a few months and trace the rapid but inevitable growth of this expansion idea among the people and in the President's mind.

Eight months ago we had no idea of making war on Spain. Six months ago the people were clamoring for war, the President was opposing it, and nobody had any idea of adding a square mile of territory to the union. Four months ago the thrill of Dewey's victory had created the idea of national expansion all over the country, but the administration had scarcely begun to think of. Two months ago the country had begun to catch the thought of the people and had determined on the annexation of Porto Rico, but he still believed in giving up the Philippines. Today the logic of the situation and the will of the people have brought the President and the outside world alike to the conclusion that all the Spanish colonies must come under American control and that the United States must henceforth be a world nation and not a hermit nation.

The war idea awoke full armed at the sound of the infamous explosion by which Spanish treachery sent the Maine and 260 of its seamen to the bottom of Havana harbor Feb. 15. The expansion idea was born an infant, yet a sturdy and growing one, on the morning of May 1, when Dewey and his gallant fleet sunshed the Spanish navy in Manila harbor and planted the American flag on Philippine soil at Cavite. Between those two events no one thought of the American people was to put a stop to the hideous cruelty under which the Cuban insurgents were living and the Cuban reconcentrados dying, and incidentally to avenge the crime of the Maine. The Spaniards were to be driven out of Cuba and the Cubans set free at the cost of a war on our part. Where the war would end no man knew or cared, but there was no thought of territorial aggrandizement in the patriotic enthusiasm that sent the soldiers of the nation to the front at the President's call last April. The idea of expansion came later as the result of the irresistible logic of events, but when it did come it came with a rush and a sweep like some irresistless flood, carrying the nation on to a wider and manifest destiny.

First came the cry of mercy for the oppressed Cubans and of vengeance for the Maine infamy. That it was seen that to punish Spain would lead straight to a war. What the dimensions of the war would be no man could foretell in March last. Thinking men began to see, however, that we would have to invade Cuba, drive the Spanish army out of the island, and destroy the Spanish fleet. The American people did not hesitate at the task. We must stop the civil war in Cuba at any cost, help the insurgents, and save Weyler's victims from starvation and death. What was to be done with Cuba afterward? The question was left, like men of action, for future events to determine. While the nation was pondering over these things there came the startling news Dewey's brilliant victory at Manila. We had Spanish territory on our hands in the Orient, and the people began to think and their ideas began to expand.

But while we kept on thinking we also kept on fighting. The blockade of Cuba went on apace, and then came the invasion of the island by the army. The destruction of Cervera's fleet at Santiago proved anew that Spain was as weak as it was vicious and that it could never hold any colonies again, even if we gave them back. The Philippines were in our hands and the people kept on thinking. Santiago fell and Toral surrendered with his 25,000 wretched Spanish soldiers. Porto Rico dropped—nay, rushed—into our arms. Spain sued for peace, showed an inclination to accept our terms as conquerors, and formally surrendered all right and title in Cuba and Porto Rico, while the Philippines still practically remained in our hands to do with as we found best.

Meantime an active discussion was going on all over the country as to what should be done with these conquests, and by the time the war closed the idea had gathered strength that we should keep them all. Widespread and earnest discussion still continued among Americans everywhere, and each day the policy of territorial expansion gained more converts and objectors grew less aggressive. It was seen that the past policy of this government ever since the revolution had been to gain territory, and it became plain that we had as much right to go abroad to the Asiatic islands to expand our domain as we had had in previous generations to take Russian, Spanish, or French territory on the American continent by war or purchase. The effect on our institutions, on our foreign commerce, and on the growth of liberty everywhere was seen to be full of promised benefits. The nations of Europe besought us to hold the Philippines, and the law abiding elements in every Spanish colony called upon us to protect and govern them and to fulfill the solemn obligations which we had incurred.

These months of intelligent discussion wrought a revolution in American people themselves. Millions who at the outbreak of the war would have denounced the idea of holding or annexing a foot of Spanish territory came out of that campaign of education with the fixed belief that we could not wisely or honorably do less than hold every foot of Spanish territory we had conquered. The great, expansive, inspiring idea of becoming a world nation had proved irresistible.

The logic of events had compelled us to move on and out into the wider sphere of the powers that rule the earth. The President, while holding a conservative attitude befitting his great responsibilities, yet kept his ear close to the people and his finger on the public pulse. At last he has evidently decided to act in accordance with the people's will, knowing that a great thinking nation that has never gone wrong on any great issue could not be mistaken now. Such is the story of the evolution of the epoch-making idea of national expansion, which is the crowning glory of the war with Spain.—*Tribune.*

Anglo-American vs. European Combination.

The Rt. Hon. Sir Richard Temple, an English baronet, has contributed a paper to the North American Review for September, under the title, "An Anglo-American Versus a European Combination," which will attract the attention of all thoughtful readers. The article in question is devoted to a statement of the comparative strength of these combinations in case of war. Upon the one side he places the United States and the British Empire, with their belongings, and on the other side the three great powers, France, Germany, and Russia. While Austria could not contribute much in force or resources, the writer places it on the side of Germany, and in such case Italy to the British side. Japan is not included on either side.

As to the factor of population, the writer assigns to the European combination 224 millions, mostly white; 61 millions colored; in all 285 millions, of which Russia alone furnishes 136 millions. On the other side, the population of the United States is set down at 70 millions and that the United Kingdom and self-governing colonies at 55 millions, a total of 125 millions. In all parts of the world the British Empire has a total of 350 millions, so that the grand total would amount to 475 millions, or more than one-third of the population of the globe while the power of expansion would augment enormously the status of the Anglo-American population. The latter combination would lose nothing by the comparison of area, as it has 15½ millions of square miles to 13 millions for the European combination. The total coast line of the European combination would hardly exceed 17,000 miles, with only one harbor of the first rank—Hamburg—while the Anglo American combination has 62,000 miles of coast and 18 first rate harbors. The writer says in this connection: "The United States has 3,000 miles on the Atlantic, with the harbors of Boston, New York, Baltimore, and New Orleans, and 2,000 miles on the Pacific, with the harbors of San Francisco and Portland, together with 3,000 miles for Alaska and its islands. A portion of the population is indeed inland, but more than half, perhaps nearly two-thirds, is on or within reach of the coast." In this enumeration of harbors the writer has omitted to mention Portland, Me., Portsmouth, Mobile, Galveston, Philadelphia, Seattle Charleston, San Diego, Savannah, Havana, Porto Rico, Manila, Hawaii, and the Ladrones. The European combination would have 79,500 miles a railroad, the Anglo American 285,000 miles. The total trade of the former is 1,600 millions and of the latter 1,120 millions annually, while the former has 11 millions of shipping tonnage to the latter's 8½ millions. The annual output of coal of the United States and Great Britain is 405 millions, of the European combination 188 millions, while that of iron is 25 millions and 20 millions respectively. The total revenues on the Anglo-American side are $1,855,000,000, while those of the European combination are $2,025,000,000. The peace establishments of the French, German, and Russian armies may be two millions, while that of the European combination is 1,030,000. The Anglo-American navy would number 110 ships, that of the European combination 381.

These are the main points of the writer's comparison, briefly stated, but there are other points to be considered. First, it is not reasonable to suppose that Germany would enter into such a combination as the writer contemplates, to engage in a struggle with the United States; and, second, such a war would be of necessity a war at sea. The European combination undoubtedly would seek to invade England; and in its sea defense is the position where it is strongest. Its navy is more powerful n w than that of Russia, France, Germany, and Austria combined. Our navy can be increased quickly so as to exceed that of France. We have unlimited raw material—iron and coal—and also a degree of mechanical skill and ability which is far greater than that of any European power.

But how could our country, for instance, be interested in the question of the possession of British India by Russia? We could not be expected to send a great army there to help England to hold it. As to China, it is hard to conceive that we want any of its territory. We ask nothing more than a free chance to trade with the Celestials on as good terms as any other power would enjoy.—*Tribune.*

We are a World Power.

The President has notified the Czar that the United States will send a representative to the international conference which he has called.

The State department gave out this item of news as a routine matter and it has apparently attracted small attention. Yet is it not in reality the statement of an epoch-making event? Does it not directly entail consequences of the most far-reaching character? Does it not mark the end of our era of isolation, the beginning of our era of active and conspicuous participation in the politics and policies of the family of civilized nations from which we have hitherto striven to hold aloof?

Less than six months ago our interest in Europe and Europe's interest in us were general, not particular. Then came the Spanish war—to drive one more European nation from this continent and, as it was generally supposed, to isolate us still further. We had not been at war ten days when this delusion of further severance from world politics was blown to atoms by the shells from Dewey's guns.

The Czar's conference is purely for the discussion of world problems and politics. Six months ago he would have invited us as a matter of courtesy, but would have anticipated our probable declination. What did we care politically whether Europe was convulsed over questions of Eastern Hemisphere frontiers? Today the Czar invites us and he expects us to accept. And we do accept, not after long hesitation, but promptly and as a matter of course.

In its quiet, brief announcement the State department has officially informed the world that hereafter Europe cannot reckon well without taking us into account; that we are a world power, with a mighty sword to toss if we will, into the scales of world adjustments.—*New York World.*

Cheap Trips to the Northwest, West, and Southwest.

Persons contemplating business or pleasure trips to the Northwest, West or Southwest may arrange for an enjoyable journey at low fare by communicating with C. L. Kimball, Asst'l Gen'l Passenger Agent of the Pennsylvania Lines, Cleveland, O. He represents the short Lines to Chicago, St. Louis, Louisville and Cincinnati, the gateways to the Northwest, West and Southwest. Tell Mr. Kimball where you wish to go, and he will cheerfully furnish full information about special low rates and quick through time.—Oct. 31.

You Can Go to Chicago Sept. 25th, for $1.00.

From Plymouth via Pennsylvania Lines excursion train at 5:30 a. m. central time; returning leave Chicago 8 and 11:30 p. m.

The Vandalia road new schedule in effect Sept. 19, shows trains north at 7:34 a m, 12:08 m, 10:11 p m. South at 5:33 a m, 12:43 m, and 7:33 p m.

Illinois State Conference.

To the Church and all the Brethren of the one faith in Illinois:

You are hereby invited to come to a Conference to be held at Lanark, Ill., to commence September 30, and continuing over Sunday. This meeting was first intended to be held the last Sunday of October, but the brethren saw fit to make this change as to TIME of the meeting.

Brothers and sisters of the one faith, do come to this meeting, and show by your presence that we are watching and waiting for the Lord's appearing. Now, brethren and sisters of the whole State of Ill., will you please report yourself in person or by letter at this Conference, that we may know who you are and where you are. We should like to know the strength of the brothers and sisters in the State, and if you can not come, please write a letter to be read in Conference.

J. M. GLOTFELTY, Sec.

We want every brother and sister in the entire State who reads this notice, to understand that you are each one individually invited. We must hear from you. The Master's business entrusted to your care demands your PERSONAL ATTENTION, and in a congregated capacity we can best unite our forces to advantage. Be in earnest, correspond with the Secretary at Lanark, Ill.

W. H. WILSON.

PROGRAMME FOR ILLINOIS CONFERENCE.

FRIDAY, SEPT. 30.

FORENOON.

10:00—Social Meeting.

10:30—Sermon—"Cultivation of Brotherly love." A. J. Eychaner.

AFTERNOON.

2:00—Papers by Eddy Renner and Media Mitchell.

3:00—Discussion on the plans of organization.

7:00—Social Meeting.

7:30—Sermon. D. M. Hudler.

SATURDAY FORENOON.

9:30—Short talks from the Brothers and Sisters.

10:00—Paper—"Baptism, its Necessity and Object," by Miss Jessie May Wilson.

11:00—Sermon—"Duties of Baptized Believers." A. J. Eychaner.

AFTERNOON.

2:00—Conference Work and Organization. We want all to be present at this meeting.

7:00—Social Meeting.

7:30—Sermon—"Who Made the Bible?" W. H. Wilson.

SUNDAY FORENOON.

9:00—Bible Class led by W. H. Wilson.

9:30—Paper—"Sunday School Work," by Mrs. Ruth Whitehead.

10:30—Sermon—by A. J. Eychaner. Breaking of Bread. Service conducted by W. H. Wilson.

AFTERNOON.

2:30—Social Meeting, followed by closing Business Meeting.

3:00—Sermon. The Blessed Hope, by W. H. Wilson.

6:00—Young People's Meeting—Essays and Papers.

7:30—Sermon. D. M. Hudler.

J. M. GLOTFELTY, Sec'y.

P. S. An effort is being made to get reduced rates on Railroads, if we succeed due notice will be given.

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburgh over Pennsylvania Lines on cheap tickets to be sold via that route October 8th to 18th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburgh to points in Ohio and Pennsylvania, and to Baltimore and Washington, over the Pennsylvania Route, by depositing excursion tickets with Joint Agent after reaching Pittsburgh. Full and particular information furnished in reply to inquiries addressed to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, Ass't General Passenger Agent, Cleveland, O.—oct 13

As to be perfectly just is an attribute of the Divine nature, to be so to the utmost of our abilities is the glory of man.

Low Rates to Pittsburgh for Knights Templar Conclave.

Elaborate arrangements are completed for the Knights Templar Conclave at Pittsburgh in October. You may enjoy it all by going on low rate tickets to be sold over Pennsylvania Lines October 8th to 18th, inclusive. After taking in the sights and festivities, interesting side trips may be made from Pittsburgh at small cost by depositing return coupon of Pittsburgh tickets with Joint Agent at that place. For particulars apply to nearest Pennsylvania Line Ticket, Agent or address C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at Brady, Kalamazoo County, Michigan, commencing Friday evening Sept. 30th, 1898, and continue over the following Sunday. Friends coming from the north reach Vicksburg via Grand Rapids and Indiana R. R., which leaves Grand Rapids at 2.10 p. m. Teams will meet all trains on Friday and Saturday, to convey passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo, all friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Mendon.

Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Come all that can and help to make this our Quarterly Conference as interesting as possible.

EMMA LACKMAN, Sec'y.

To the Brethren in Michigan

Have you noticed the call for our conference? Will you all make a special effort to be at the meeting? The brethren in Brady and surrounding country are a very generous people, and will make ample preparations for all, and they don't want to be disappointed. Let us make the meeting a grand success. Remember, we are God's stewards. The cause of truth he has put in our hands the success of the cause depends upon our personal efforts. Don't say "I can't come." Where there is a will there is generally a way.

Yours, working for the Master.

B. W. WOODWARD.

Bro. Underwood:

Will you please announce through THE RESTITUTION as follows:—

I will be at the Illinois Conference to be held at Lanark, the first Sunday in October—the Lord willing—after which I will visit and hold meetings at Antioch, Dixon, Paines Point, and other places. Will the Elders at those places write me and arrange the dates?

A. J. EYCHANER.

Dear Brother Underwood:

Please announce through the RESTITUTION the following appointment. The Lord willing, I will be at Hazel, in the neighborhood of Brethren Woods and Rogers, Jasper Co., Ill., to hold meetings for some days to commence on Friday night before the 2nd Sunday in October, the date of commencing will be Oct., 7th, and continue as long as thought best.

J. S. HAVEN.

Pennsylvania Lines Excursions to Pittsburgh for Knights Templar Conclave.

Excursion tickets to Pittsburgh account Knights Templar Conclave will be sold October 8th, 9th, 10th, 11th, 12th and 13th via Pennsylvania Lines. For special information inquire of nearest Pennsylvania Line Ticket Agent, or address, C. L. Kimball, Ass't General Passenger Agent, Cleaveland, Ohio.—oct 13

List of Appointments.

Hampton, Iowa, Sept. 22 to 28.
Ashton, Ill., Oct. 1 to 5.
Silver Creek, Ill., Oct. 6 to 9.
Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 23.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom,

D. M. HUDLER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10 00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer,	7.00
Mrs. A. M. Sipe,	20.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Rollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bratchaw, 165 Broadway, Alliance, Ohio.
W. L. Eicholtz, Scholls, Ore.
E. Hayt, Box 384, Grand Rapids, Mich.
S. Roxana Wince, Plymouth Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Scircville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kern, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Io.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Dunaway, Bullard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1098 Decorah, Iowa.
A. T. Morris, Arcola, Col.
J. R. Iglesia, North Branch, Kansas.
G. W. Smith, Monmouth, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 927 South Los Robles Ave. Pasadena, Cal.
W. O. Stoffle, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Poore, 2912 West Cozaing Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
R. S. Bwiggins, Odessa, Mich.
H. F. Tyler, 2714 6th ave, Tacoma, Wash.
Miss Emma Jaskunas, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

List of Churches.

Church of God, Plymouth, Ind., meet in the Church Cor. Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. Yearly convenant. W. B. Thompson and W. Tate Elders.

Church of the Blessed Hope, 626 West Third Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all others of like faith are cordially invited. Sentafoe, M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall corner of Madison St., and California Ave. Services Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on following Lord's day by J. F. Wagoner on the 1st Sunday, in the month. Sunday School at 9 o'clock and Social meeting every Thursday evening.

The Church of God at Salem, Ohio, the second Lord's day of the week, at 10:30 a. m. A cordial invitation is extended to all lovers of truth, to meet with us, and they will be welcomed by the Church meeting at No. 9 Depot St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. about 200 miles to Aberdeen, thirty miles east thereof.

The Church of God, in Loudon, Neb., meets every Sunday, at the house of Thomas Green, to study God's Word. Union Sunday School at 10:00 a. m. Sunday and Social meeting every two weeks. We have no regular preacher. Address William Elder, Sarah Selleck, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house, at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to the church, or coming properly endorsed by some orderly letter, will be heartily welcomed. At present we meet in the School House on top of the hill; other services come every week, and every Lord's day in Seattle.

The brethren of the Church of God at Bruce Creek, Ohio, meet every Sunday at 10:00 a. m. in Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Aulton, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowery Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. Sunday School of God at Brady and Prairie Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The church at Union Center is presided over by Brother L. L. Chase.

The congregation at Scholls, Oregon, meet every Sunday—a Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tresler.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Assisted occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Salvation Fike, Sec.

The Church of God at Linden, Okla., meet at the Academy in my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commune with the broken Body and spilt-of Blood of our Savior Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gayer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stop and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackumer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ind., for Bible Reading at 11 a. m. All are invited. Little Weeks, Secy.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

Your name and address are cordially [illegible] Sunday [illegible] Sunday [illegible]

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only One cent a week.

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Schedule in effect May 15, 1898. Central Time.

[illegible]

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In effect June 19, 1898.

Trains leave Plymouth, Ind.

GOING SOUTH.

No. 14, Ex. Sun. For St. Joseph	7:31am
No. 6, " "	12:08pm
No. 20, " " " "	5:57pm
No. 8, " " South Bend	10:11pm
No. 16, Sunday only, for St. Joseph	8:24am

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute	5:33a m
No. 3, " " " "	12:30noon
No. 7, " " " "	5:57 p m
No. 15, " " Logansport	7:33pm
No. 17, Sunday only "	8:10pm

For complete Time Card, giving all trains and stations and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo.

Books and Tract List.

A LETTER TO A FRIEND.

[illegible] and Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are *ignorant* of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled: "The Kingdom of God;" "Old Mother Earth to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

Each Lecture of 16 pages $1 per 100 post free or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Written and for sale by WILEY JONES, Manchester, Va.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

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Indiana Conference Papers

SOME THOUGHTS ON THE STUDY OF THE BIBLE.

When your committee asked me to write a paper they kindly allowed considerable latitude as to its subject matter. I shall try to confine what I have to say to, "Some Thoughts on the Study of the Bible."

In a general way we may say that the Bible should be studied as other books, but occupying a field peculiarly its own it demands our attention in a special manner not accorded to other books.

The Savior said, "Search the Scriptures." John v. 39. Notice the force of the word "search." As Webster defines it it is "To look over or through, for the purpose of finding something." The Bible, the same as other books, must be read for a purpose. But the purpose for which books are read vary as widely as the nature of the contents of the books.

In taking up any work of an historical character the intelligent reader wishes to know three things. 1st. He wishes to know as much as possible of the author. 2nd. He wishes to know the customs of the people dealt with. 3rd. He wishes to know their history.

No one has either the time or inclination to read all that is published today, and when a new work appears, before giving his money for it and his time and attention to its perusal, the wise individual very naturally inquires as to the ability and reliability of the author. His inquiries must be answered in terms of what the author has done. This serves not only to establish the author's ability but enables him to get more meaning out of the author's words. To illustrate: Were the inventor of a machine to describe it his description might fail to be understood. Yet if the machine were seen in operation the description would become perfectly clear. The man's thought is set forth in his work, and his work and the description of it are mutually helpful in obtaining his full thought.

With God's Word before us, and his works all about us shall we not accord him the same privilege we give to man? Shall we not get as much as possible of his thoughts from his works?

We believe that he who studies aright the works of the Bible's Author will know that "God is not the author of confusion." And if he study the starry heavens he will feel that "The heavens declare the glory of God." If he study the sun with all its splendor and attractive force he will have a grander, nobler idea of the "Sun of Righteousness." And if he considers the solid rocks he will have a higher conception of the "Rock of Ages," and will more certainly seek shelter there.

In "The Gospel of the Kingdom," Wiley Jones gives this "common sense" rule for the study of the Bible. "All the plain texts from Genesis to Revelation, relating to any particular subject, must be taken together, impartially compared, and the expressions of one of them restricted by those of another, and explained in mutual consistency. Then, the doctrine fairly deduced from them all in conjunction is the doctrine of the Bible on that particular subject."

If the Bible be studied in this way, and with a proper regard for the works of the Creator there will be no excuse for the agnostic's "I don't know," or for his deliberately putting himself into that whirlpool of destruction in which he is constantly circling, never getting outside the radius of his own circumstances, and never advancing.

Men speak boastfully of "science," and of their believing science in preference to the Bible. They want "science" to account for everything. Science is all right. But what so-called science has not undergone radical changes within the last few years? And what is called science today in all probability will not be so called a few years hence. Science may attempt to account for some things, but it can never make a world nor a blade of grass. It is asserted by those who ought to know that science has demonstrated no truth that is out of harmony with the teachings of the Bible.

Let us notice a few customs prevailing at the time of Christ. "Arise, and take up thy bed, and go thy way into thine house." Mark ii. 11.

We may better understand why the palsied man was told to take up his bed when we are told that, "The word bed, wherever used in the Bible, must be understood to refer only to the mattress on which people slept. It was much thinner than anything we know under that name.....which was rolled up and taken away during the day, and only spread at night, in no fixed place, but at the will of the sleeper."

In those days the rank of slaves varied from those doing the lowest drudgery to those whose condition was nearly as good as that of the citizen. "Shoes were only soles strapped under the foot. To unloose their clasp (or latchet), bring them, or carry them away, was the work of the lowest slave."

From this we may see the humility of John the Baptist, when in speaking of Christ he says, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose."

"He said therefore, a certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke xix.

"This parable is based on the fact that the kings of Judea in those days used, before commencing their reign, to go on a journey to Rome in a far country to be invested with the royalty; after which they would return and reign in Judea."

Figurative language must be interpreted by the literal and in harmony with the literal. Read the parable and notice that this was a "nobleman" and not a king when he went into a far country. But when he had returned, having received a kingdom he was then a king.

Christ has gone, but will soon return a King. He would not receive a crown from the people. John vi. 15. Neither would he accept it from Satan. Luke iv. 8. He will accept it of him who said, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Psa. ii. 8.

The theme of the Bible is the Kingdom of God. Around this central thought all others are arranged.

"But seek ye first the kingdom of God; and his righteousness; and all these things shall be added unto you." Matt. vi. 33.

We are told the kingdom is "nigh at hand." "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke xxi. 31.

"Can you not discern the signs of the times?" Matt. xvi. 3.

"And what I say unto you I say unto all, Watch." Mark xiii. 37. It is our duty to watch, and as much as possible discern the signs of the times.

Daniel, in his interpretation of the great image, chap. ii., and of the four beasts, chap. vii., has delineated the course of events from his own time until Christ's second coming.

As much of what I wish to say is better said in "The Gospel of the Kingdom," than I can say it I shall quote freely from that excellent book.

The author gives a summary of the two visions as given by Hippolytus, who was martyred A. D. 235. "The golden head of the image, and the lioness, denoted the Babylonians; the shoulders and arms of silver, and the bear, represented the Persians and Medes; the belly and thighs of brass, and the leopard, meant the Greeks, who held the sovereignty from Alexander's time; the legs of iron, and the beast dreadful and terrible, expressed the Romans, who hold the sovereignty at present; the toes of the feet, which were part clay and part iron, and the ten horns were emblems of the kingdoms that are yet to rise; the other little horn that grows up among them meant the anti-christ in their midst; the stone that smites the earth and brings judgment upon the world was Christ."

It must be remembered that Hippolytus wrote before the division of the Roman Empire.

The author "for greater clearness" presents the visions of Dan ii. and vii. in a chart in parallel form and says: "Some things are represented by the beasts which could not be represented by the metals; hence the one set of symbols is supplanted by the other.... "That the Roman was that fourth great empire is proved by its closely succeeding the third, and having authority to send out a decree from Rome "that all the world should be taxed." Notice how beautifully the Bible is its own interpreter in all this great succession of empires, telling us which would succeed which, and that the glorious and eternal Kingdom of God shall succeed them all.....

"Well, taking the Bible in one hand and history in the other, we find by the logic of historical events, that we are living in the very last extremity of the image, in the very last days of mortal rule, and on the verge of [redacted] moment when the [redacted] will crush into dust [redacted] ernments and fill the earth with the Kingdom of God. When Paul wrote to the Thessalonians he certainly did not place the advent in an indefinite future, but plainly taught that some generation of believers—those who "are alive and remain"—shall be eye-witnesses of it, and that it would occur after a certain power then existing should be taken out of the way, and the man of sin developed. 1 Thes. iv. 16, 17; 2 Thes. ii. 8.

"But signs even more vivid than those already considered are given for the comfort and warning of waiting and watching ones, by which they may know that "the morning cometh and also the night,"—the morning of endless joy for the righteous, the night of eternal death for the wicked. Isa. xxi. 12. The constant drying up or wasting away of the power symbolized the 'great river Euphrates' is one of those signs. See Rev. xvi. 12-15. Anciently the Assyrian empire, bordering on that river, was the political Euphrates, and that nation, extending itself and conquering its neighbors, was compared to that river overflowing its banks. Isa. viii. 7. Hence the wasting away of that empire or nation might have been aptly compared to the drying up of that river. There can hardly be a doubt but that, in symbolic language, the Turks are the modern Euphrates. (Waters, in the very next chapter, 'are peoples and multitudes and nations and tongues.' Rev. xvii. 15.) .....But why call this drying up a sign of the advent? Because it is announced under the same vial (the sixth) with the announcement of the Lord's coming.....

"The rapid decline of "the sick man," as the Turk has been called, brings England upon the scene to look after her interests in his estate. And this becomes on the prophetic horizon another bright streak of the coming dawn, for it leads us to hope for a great improvement of Palestine and for a speedy gathering there of the number of Jews which prophecy requires to be in the land at the Lord's coming. There must be some gathering there, for when Gog marches against them in the latter days they are described as the people that are gathered out of the nations, which have gotten cattle and goods. Ezek. 12-16.

"And simultaneously with the decline of Turkey is the aggrandizement of Russia, and her encroachment upon the Turk. This too is a sign, for prophecy requires that in the latter days a vast military host shall come out of the north parts' with many allied bands against the mountains of Israel, and the Jews gathered there; but that host shall then perish at the presence of the Lord, which indicates that he will come at that time. Ezek. xxxviii. 15-23.

The question is asked "But why suppose that Gog, the land of Magog, the chief prince of Meshech and Tubal' means Russia?" The answer is "Because history and geography point that way." The author discusses the question at some length and quotes from Maury's geography and other sources to sustain his position. He then gives his reasons for believing that the "Merchants of Tarshish" points to the British forces, and in regard to Ezek. xxxviii. he adds: "This prophecy therefore seems to point to the British forces and their allies assembled about Palestine to defend the British route to India; and indeed to defend India itself; for it seems probable that the snatching of India from England will be one of the motives with which Russia will invade the land of Israel. These military movements will produce a vast confluence of peoples to Palestine. One of the effects of the sixth Vial, besides drying up the Euphrates, is to gather "the kings of the earth and of the whole world to a great assemblage in a place called in the Hebrew tongue "Armageddon" the name being in the Hebrew tongue indicates the place to be in the Hebrew land *i. e.* Palestine. [redacted] Chamberlain [redacted] eth the wrath of man praise him, and so the movements of the Russians, the Turks, the Jews, and the British appear to be one grand system of signs, all converging to the formation of that crisis in Palestine which will bring the Lord Jesus personally upon the scene. We live in an age of rapid movements, and the advent crisis may be quickly formed. It will be sure to take the great, stupid, sleepy, surfeiting, avaricious, and wicked world entirely by surprise. 1 Thess. v. 3, 4. But oh, how ardently does the Christian yearn for that event! and his fervent prayer is, 'Come, Lord Jesus, come quickly.' 'Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." 2 Pet. iii. 14.

It may be asked why the decline of the Turk is simultaneous with the aggrandizement of Russia, and why it brings England "upon the scene."

The answer to the first seems to be this: In 1453 the Turk took Constantinople, the head of the Greek church, and endeavored to trample out the religion and political spirit of the Greek. Russia, from the start, embraced and championed the Greek faith. Besides inheriting the quarrel with the Roman Catholics she was now the antagonist of the Turk. That antagonism still exists. So what is Turkish loss is Russian gain.

At first "the eastern question" was of a religious nature, but became in part a political question by Russia's endeavoring to get possession of the countries of the eastern empire, and especially of Constantinople. This would afford her great political and commercial advantages. Having the sympathy of the Greeks Russia rose rapidly in power. She schemed for political and commercial ascendancy. Her national policy became threatening to western Europe. They shaped their policy to thwart Russia's scheme. This feeling entered into all alliances and combinations of the western nations.

The treaty of Paris, which closed the Crimean war, took the eastern question out of Russia's hands and put it into the hands of the "great powers of Europe." This makes all those nations interested in "the sick man's estate," and especially a strong, commercial nation like England.

Everything seems to be moving rapidly in fulfillment of prophecy. Prophecy is becoming history so rapidly that we feel that the time is near when the God of heaven will set up a kingdom. Then for the righteous there will be no more pain, sickness or sorrow, but joy and peace forever. May the prayer, "Thy kingdom come," soon be exchanged for the song of the redeemed.

G. M. ALEXANDER.

Extracts From Letters.

Dear Restitution:

I would briefly state that Brother Zilmer last Saturday night closed a series of meetings in this place, (Fonthill, Ont.) resulting in good. There were four baptized, and I think his labors left a good impression on the minds of those who heard. He delivered ten discourses which were listened to attentively which he put forth in his zealous manner. I would just say that I think he is the right man in the right place, and I would heartily recommend him to all who may need his services. We were glad to see him and sorry to have him leave. If the Lord will we hope to enjoy a visit from him again sometime. May God bless him abundantly in his labor of love, and make them successful in winning many souls to Christ, is my prayer.

P. H. BOYK.

Dear Brethren and Sisters:

I love to study and get hold of the ideas of those who are so much better versed in the great plan of redemption through our Redeemer. What a world this will be when the author of sin and misery [redacted] and peace shall [redacted] Even so, Come Lord Jesus.

J. A. WILLIAMS.

Dear Restitution:

I believe we are nearing the end of the present order of things. All things point that way, and the Word also teaches us that the watchers "shall not be in darkness with the rest of the world, but that we shall know of his parousia among us, while the world shall go on with its affairs as usual saying, "Where is the promise of his parousia?" Although I am of the poor of this world, I am watching and waiting 'till my change comes. May the Lord bless your good efforts.

F. W. CHANDLER.

Editor Restitution:

I have just returned from a meeting I held at Wenatchee, Wash. One person was immersed, one came forward to be baptized soon, and another put in membership who was previously immersed. I believe others will obey soon as there is apparently a good interest awakened. Recently there have been some additions to the church near Waterville. Alas! how few are heeding the call to prepare for the coming kingdom of God. In hope.

RICHARD CROSSLEY.

Dear Restitution:

I was glad to see in the paper that there was to be a conference in the state of Illinois, this year. As Brother Wilson said, it does seem as if there was a lack of interest on the part of each individual, (probably I am a little too severe in using that word,) no doubt we are each one of us interested and anxious to see the work go forward, but as every thing that is worth doing well needs some one at the head of it to start it and push it along, and I am sure that we have such an one in Brother Gutfelty, I also feel certain that as it has been published in THE RESTITUTION, that each one will feel that they have a part in this work and will make a special effort to have this meeting a success. We certainly cannot help but see the need of true proclaimers of God's truths as they are laid down in his Holy Book, as we each day of our lives come in contact with our fellowmen, and see how indifferent they seem to be about their future welfare. My prayer to God is that we may each one more fully realize our responsibilities, that we not only owe to God, but that we are to a certain extent our Brother's keeper. We may not all be ministers of the gospel, or have very much of this world's goods, but we can have the love of God shed abroad in our hearts that as we come in contact each day of our lives with those about us that they may see that we have been with him and learned of him, and that there is a pleasure in serving our Master. Though our life may be silent our actions may be such that many may turn from their sinful ways and be led to Christ. I ask an interest in your prayers, that I may ever be found on the Lord's side striving to do right in all things.

May God bless you all is my prayer.

N. M. HENRY.

Dear Restitution:

I am happy to say that our labors at Fonthill, Ont., were not in vain. It was my happy privilege to immerse four believing ones into the Anointed on the 16th inst. Closed the meeting on Saturday and spoke for our church at Niagara Falls, N. Y., on Sunday and Monday evening, and will also speak there tonight. From there I go to Randolph, Pa., to spend a few days at that place in the interest of the truth.

Yours in the blessed hope,

A. H. ZILMER.

Dear Restitution:

I want to keep the dear old RESTITUTION coming, as it is all the church I have to go to, as I am one of the isolated ones. The last sermon I heard preached of the one faith was by Brother Herman, in Nebraska, over three years ago. O how we would like to have him here to preach for us, or someone else of the same faith.

Yours in the true faith,

M. A. ALLEN.

Conference Notice.

The Annual Conference of the Church of God in Southern Kansas and Northern Oklahoma will be held at Blackwell, Okla. (D.V.) commencing Oct. 14 and closing Oct. 23, 1898. We are very anxious to have this a meeting that will strengthen and upbuild, "Where no wood is, the fire goeth out." Let all come and come with fuel for a profitable meeting. Bro. A. H. Zilmer will be with us during this Conference, and for a few weeks afterwards. The following point only having been reported: three miles west and three south of Newkirk, Oklahoma. We wish to use these few weeks to the very best advantage, so all knowing of a desirous field make it known to the Secretary and the Committee will consider all points and favor the ones where they deem the best work can be done. The programme will be published later. It is the desire that all come prepared to stay on the grounds so they can attend every session. The business meeting will be the first Saturday in the afternoon.

ELLA M. VICKERY, Sec.

Low Rates to Omaha—Every Day via Pennsylvania Lines for Trans-Mississippi Exposition.

Excursion tickets to Omaha are on sale daily at principal ticket offices of the Pennsylvania Lines may be obtained up to October 15th inclusive. The return limit includes November 15th. For special information about the low fare and quick through time over this route, apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Buson, A. G. P. Agt., Pittsburgh, Pa.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel, the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. E. [illegible]

Entered at Office.

J. H. WILLEY

W. H. HUDSON.

W. H. HALLOCK.

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Important Notices.

[illegible]

Please notice the change of date on the Cook report at Blackwell, Okla.

Mount Vesuvius continues to threaten destruction to Naples, and other towns near.

The Cretan question is a hair to Ireland. The Sultan apparently has two [illegible] and a contrast, and he [illegible] The four powers England, [illegible] and Italy now demand that the Mussulmans disarm or leave the island. Germany keeps out. The Emperor intends to visit the Holy Land soon and wants no hard feelings with the Porte. The trouble in Africa seems over, with England in possession of Fashoda, France being too much absorbed with domestic cares to be able to do much outside work. The wheel turns amazingly fast these days, and what new combinations among the nations will arise [illegible] is hard to guess. The Czar's call for peace seems to have cured the opposite.

That our readers may better understand why such a tempest has been stirred up by the appearance at Fashoda of a few Frenchmen, we give the following from a daily paper, showing the object of each nation in its operation in Africa. "The French are bent on seizing and holding a wide belt east and west across the continent from the Niger country on the Atlantic to some point on the Red Sea. The British are equally determined to complete an unbroken stretch of territory running the whole length of the continent, north and south, from Egypt to Cape Colony. There is still an unallotted region where these two belts must cross, and Fashoda is at its center. The gravity of the present situation therefore arises not from any value that may attach to Fashoda but from the fact that two great national projects here come into natural and deadly conflict. If the British complete their strip of territory and build their transcontinental railway along the east coast of Africa, then the French will be shut out from their colonial and commercial [illegible] on the Red Sea or the Indian Ocean. If the French complete their transverse belt [illegible] the British right of way will be broken and the British [illegible] plans defeated. The ruin of the other must grow out of the [illegible] and it will hardly be the British. If the French engineers and their Abyssinian allies refuse to defeat the project, here is likely to be trouble, and a fight might easily lead to larger issues than Fashoda will ever see. All things, however, [illegible] party sees right or wrong, Great Britain will have its way in the end."

Only last week the English seemed to have the whip hand in the Chinese muddle. With Li Hung Chang dismissed from office, and the French contrary, were to be honored. The Chinese Emperor issued edicts looking to wide reforms throughout the whole empire and the nation seemed to be waking up and ready to take very decided steps in advance, when suddenly the world is startled by the report that the Emperor is a prisoner, that the Empress Dowager has assumed the reins of government, and that the Emperor is [illegible] Germany. Advices received [illegible] stopping the reforms proposed. Li Hung Chang to be Prime Minister, and the [illegible] Russia and the United States [illegible] and English people [illegible]

[illegible] upon [illegible] Emperor, and [illegible] Christmas as if she [illegible] We [illegible] following [illegible] *Chronicle-Tribune* [illegible] of [illegible] to [illegible] power [illegible] in [illegible]

Washington, Sept. 21.—The British battleship [illegible] Admiral H. Seymour [illegible] the Empress dowager [illegible] Chinese [illegible] suddenly [illegible] by the Emperor's orders, [illegible] recalled from [illegible] Gen. Gordon by the battle [illegible] Victoria, [illegible] cruiser [illegible] Admiral [illegible] Before leaving [illegible] Alexandria [illegible] Admiral Seymour [illegible] Chinese [illegible] Emperor [illegible] the case of the viceroy [illegible] the power of Peking [illegible] the power of sending a fleet of [illegible] to China.

Shanghai, Sept. 21.—It is reported that Kang Yu-wei, the Cantonese reformer, who is now [illegible] the Empress dowager, is [illegible] to Japan. The Emperor's life, which recently [illegible] from Peking, arrived at Nagasaki, [illegible] and came [illegible] of [illegible] Canton [illegible]

New York, Sept. 21.—Lord Salisbury, who has [illegible] to lose much all the European [illegible] during his vacation, seems to have the Chinese puzzle [illegible] to [illegible]

The deposition of the Emperor of China, after creating a suspicion of court plot, is now accepted as proof that the combinations of interests hostile to England has again triumphed. It implies the restoration of Li Hung Chang to power, a great increase in Russian prestige, and a very pending decline in British influence.

[illegible] of the Emperor [illegible] to [illegible] of the shrewish, ineffectual Empress would be regarded as a passage from a comic opera if the Englishmen [illegible] felt sure they could afford to laugh over it. They have an academic interest in the reforms which the Emperor has encouraged by his liberalizing edicts, but they understand the practical significance of the triumph of reaction which restores [illegible] enemy in China as the power [illegible] across the [illegible] [illegible] [illegible]

Poetry.

The Invited Guest.

I gave Heaven my Master
Didn't like me as an heir
That then God in a fit of pique
Gave back the keys of Paradise.
Then when I saw such a corner
At the Lord's Supper of the ages,
That would speak by Christ forever,
We make it the world's pulpit.

Would prove with self-disproval
It wedding-garment spread,
Should I clean my child-like hidden
And show him a heart dead,
And a breath exhaled,
Were I fooled till all the
Of childhood time and
All thankful and prize-song,

Leave Bread and peace and come in,
With the last meek look of day,
With love-light and a star in it,
When naught more shall grieve or sway
More wild and strange And deeper
Sought of that his gift draw
Content in rags and cobwebs,
To stay, and starve and die.

Yet [illegible]
Mine sin and kept the claim,
With Christ on golgotha,
Where [illegible]
And of the radiant wedding
Where member fast is sealed,
And lay [illegible] guests are flocking
With Jesus at their head.

Its gifts, and natural pleasures,
The Christ-child bid Oh come,
And in his Charity rescue
Have sent [illegible]
These thoughts, my heart [illegible]
He died! He died for me!
And soldier of the heavens,
I will take my stand for Thee.

The world's my Master's now,
While he obtain eat duty,
How can I fight on heaven at
To other lords I pray?
The smile beside me until,
Fast beats the glowing desk
Some throw it magic shuttle,
And spin—turn the wheel.

The hire is good the painter,
Is patient labor wait,
The envy does the bidding
Of Sloth or Potentate,
The [illegible] soldier,
In [illegible] Wars,
Bids monarchs and Neighbors follow
When the star of glory shines,

Each servant at his calling
For some dear Master's eye
Across the need of duty,
In golden [illegible]
And [illegible]
That earn [illegible],
With natural heed and medial,
And loyal [illegible]

The [illegible]
[illegible]
To [illegible]
They [illegible]
I see thy servants charges,
Oxen, [illegible]
And Red [illegible]
[illegible]
—S. Reading Wines, in Recreation of 1885.

Selected.

Chinese Getting Their Eyes Open.

At last under the continued gentle nudgery from Japan, Russia, England, America, Germany, and the rest, the Emperor of China is really waking up and beginning to look out. The outside world is bigger than he thought it was and vastly more interesting, and he seems to be terribly in earnest. It is true he is but one, and not all Chinamen are like him. But he stands for some 100 millions of them and is at least their nominal ruler and leader. Once he fairly gets into the middle of the road and facing the sunrise of the new order of civilization, the rest of the people will have to follow. It may come too late to save the integrity of the empire as a political structure. A certain partition of the country with distinct "spheres" of foreign influence seems now foredoomed. What Russia has got Russia is not likely to let go. The same is equally true of Great Britain and the other powers. The destiny is unmistakeably manifest that the West is bound to lay its controlling hand on the East.

The Emperor has not only begun to see a great light, but is displaying a wholly new and extraordinary eagerness to see more of it. Mr. Yano, the Japanese representative at Peking, in an interview the other day, says that "both the Emperor and Empress-dowager have now definitely embraced liberal views; they read the newspapers; lose no opportunity of conversing with men of liberal views; are steadily and with all prudent celerity issuing proclamations and inaugurating measures to bring about a new era." Only a little while ago the Emperor sent out to the American missionary book store in Peking to buy sample copies of all the books they had in stock. When brought to him, as he did not fancy the smell of them, he set a whole army of copyists at work to reproduce them for his perusal. The edict issued by him just a few days ago shows that nobody could be more interested in the "university extension" idea than he. Accordingly, branches of the Imperial university at Peking, distinctly modern and Western in its scheme of education, are ordered to be established at various provincial centers.

Although it was Japan which so rudely knocked the sun-spangled from the Chinese beauty and conceit, the two countries are well known to be on the friendliest terms with each other, and the Japanese representatives in China have lost no opportunity of urging upon the Chinese authorities the necessity of adopting the Western educational ideas and methods.

Of course, the Emperor has not had all these good things to travel; it is often so much easier to learn than it is to make up. The imperial government is between two fires—the foreign and the provincial. Some things which it would willingly, perhaps gladly, do, it cannot do. It will be obliged to wait for the new yeast to do its dough—and an enormously big portion of the human loaf it is to work out its transformation. Meanwhile, although one cannot but pity the Emperor in this sore pinch of destiny between the old and the new, he is deserving of the respect and sympathy in his disposition to do the best he can in adjusting himself to the new and the inevitable.

And now that America has come to be among the foremost and most powerful of world powers, China will see in us no enemy, but in all ways the truest of friends. Moreover, since Dewey's guns at Manila signalled the full advent of the new epoch in the history of the far East, or, as we might as well call it, the far West, it becomes ever so much easier for the Emperor of China and his awakening people to think of America as a neighbor and to learn from it lessons in civil government and the popular enlightenment which they need most of all to learn.

America, then, salutes China, not as an empire about to die, but rather as one on the eve of experiencing the beginnings of a great resurrection.

England and Russia Wrangle About a Railway Line.

The friction between England and Russia, arising from the attitude assumed by the Chinese government in regard to railroad concessions in the Celestial empire, has become the all-absorbing topic of the hour among foreign diplomats. In view of the large American interests in the far East the trend of affairs is also being closely followed in this country. At the close of the war between China and Japan, England and Russia, both watchful for an opportunity to increase their power in the Chinese realm, stepped in and gained control through "leases" over the territory which had been occupied by the Japanese troops. Russia took Port Arthur and the surrounding country on the north of the Gulf of Pe-Chi-Li, while England acquired control of Wei-Hai-Wei, on the south of the gulf.

At the present time there is only one railroad in China, which was built by Li Hung Chang and is under the control of the government. The trouble now threatening between Russia and England has arisen through the application by China of a contract with the Hongkong and Shanghai Bank to build a road from Tientsin via Shan-Hai-Kwan to New-Chwang. The bank is owned almost entirely by English capitalists, although a few Americans hold stock in it. The proposed new road was an important part of the railroad system under development in China.

At its northern terminal it was to have connected with the Manchurian road, which formed the connecting link with the great transsiberian route. On the south it would have tapped, through Tientsin and the road reaching to the Yang-tse River, the rich valley which is China's chief source of agricultural wealth. The proposed road, which the Hongkong and Shanghai Bank held the contract to build, ran through the Russian sphere of influence. Consequently Russia brought great influence to bear upon the Chinese government to prevent the carrying out of the terms of the contract. Russia's Charged Affaires at Peking, M. Pavloff, appeared before the Yamen and protested and threatened. Li Hung Chang was made to feel the Czar's determined opposition to English aggression, with the final result, as now announced, that China repudiated the contract with the Hongkong and Shanghai Bank.

The [illegible] between Tientsin and Hun-kow is being financed ostensibly by French and Belgian capital, but, as a matter of fact, Russia is supplying the money. This road runs through the English sphere of influence. In view of this fact disinterested persons are trying to figure out the justice of Russia's opposition to an English road in its sphere of influence when Russia is infringing in a similar manner upon English property. Another peculiar feature of the controversy is found in Russia's demands regarding the financing of the two roads. No matter what nation supplies the money, Russia insists that, in case of the road running into her sphere of influence, it should in no manner be mortgaged with the possibility of its falling into the hands of an alien power. At the same time Russia insists that all liens on the road running to the Yang-tse River through British territory shall be under the Czar's control.

In 1896 an agreement was made between the Chinese government and the Russo-Chinese Bank, a branch of the Russian Ministry of Finance, by which was created the Chinese Eastern railway company. In reality this was merely an offshot of the Siberian road. Its object was to connect the latter from a point near Nertchinsk, in the transbaikal district, with the terminal Vladivostock by a line carried across Manchuria. In connection with her recent negotiations for the lease of Port Arthur and Talien-Wan, Russia claimed the right to carry her railway down into the Leao-Tong Peninsula.

The agreement signed in March permits Russia to extend a branch line to Talien-Wan, or, if necessary, to the most suitable point on the coast between New-Chwang and the Yalu River. The North of China extension, as provided for in the contract with the Hongkong and Shanghai Bank, would have spoiled such a scheme by connecting New-Chwang with Tientsin and Peking. Russia's plan would have left that important treaty port out in the cold, and the bulk of the Manchurian trade would have been driven down to Talien-Wan and Port Arthur, instead of passing, as hitherto, through New-Chwang. That was another consideration which weighed heavily with Russia in her determination to control all railway [illegible] tention from the [illegible] proposed rail[illegible] Chwang as surveyed covered [illegible] tance of about 350 miles. The Franco-Belgian (Russian) railroad from Tientsin to Hankow will be about six hundred miles long.

Germany has also obtained important concessions in connection with the acquisition of Kiao-Chou, while France has rights of a similar nature in southern China.

As for the United States, a deep interest is being taken by the State department at Washington in the contract given to Dr. Yung Wing by the Chinese government, which is considered one of the most valuable yet granted.—*New York Tribune.*

Will the Jew Return to Zion?

The fact that the Jews are not in possession of Palestine may be accepted as a proof that there is not a strong desire among them as a people to regain their ancient and historic domain. There is a shadowy belief, based upon the declarations of the ancient Hebrew prophets, that Israel will be once again restored to its early heritage, but it may be recalled that at the Zionist conference at Basle in August of last year neither England, the United States, Italy nor Holland was represented, while the object of the conference—which was to create for the Jewish people a public legally assured home in Palestine—was received in other countries with opposition and indifference.

In Germany the union of German rabbis issued an appeal calling on Jews in the name of religion and patriotism to stand aloof from the movement. The chief rabbi in England called Zionism an egregious blunder, and the leading rabbis of France and Belgium condemned it. In those countries alone—as for example, Russia—where the anti-Semitic sentiment is very strong, is any pronounced feeling or favor regarding the creation of a Jewish state in Palestine.

In the 3,000 years in which the Jew has been a wanderer on the face of the earth, the sentimental ties binding him to the land of his nativity have been greatly weakened. In the darkest days of his bitter persecution he might well have cast his eyes to the holy city whither the tribes went up in the days of Solomon and David, and to be sung and glorified by the memories of the tall cedars of Lebanon and the dewy rose of Sharon. But the descendants of Israel have found other lands as fair as the plains of Judea. Other rivers as cool and [illegible] as Jordan flow in [illegible] lakes that are as [illegible] as the Galilee, and they have found rest for their feet in far away countries that were never dreamed of by the ancient [illegible].

Sentiment aside, and a spirit of national consciousness [illegible] as very strong in the Jew would lead to the rebuilding of Jerusalem by the people to whom it once stood as the foundation, of all that was sacred in the body. If this desire should ever become general among the Hebrews, its accomplishment would follow through the exercise of that power which has enabled Jews the arbiters of finance in the world. They would have to engage the infidel Turk with [illegible] of arms, but with [illegible] with which [illegible] has their ancient kingdom. The thrift of the Jews is not permitted to interfere with his own gratification, if his sentimental spirit should [illegible] that stage where the Jewish state with its capital at Jerusalem should seem good in his sight, the equality of the Turk will be the influence which shall remove from the holy city the emblem of the crescent.

Such a change would be hailed with a feeling akin to joy by all Christendom, to whom the occupation of Jerusalem by its original founders and possessors would seem vastly more befitting than the rule of Mohammedanism. Here the persecuted Jew might find an asylum from his oppressors, and worship the God of Abraham and of Isaac and of Jacob in peace and without fear of molestation. But not even such a sanctified refuge, ennobled by memories which shine like undimmed gold, would call again to Zion the great multitude of Jews who have found peace and prosperity in the new world, who occupy places of influence and power in Europe, and who, by the force of a tenacity which has been proof against all persecution, have identified themselves with the advancing interests of modern civilization.—*Kansas City Star.*

Declares it is Destiny.

[illegible] Chamberlain [illegible] for the [illegible] [illegible] House of [illegible] in which [illegible] occasion for weeping on your shoulder. You are seventy millions and able to take care of yourself. I only want to point out the identity of your interests and ours.

It isn't aggression. They call England a land grabber and all that. Now, your position in the Philippines and ours with regard to Egypt are almost parallel. The Anglo Saxon everywhere looks at things the same way.

Your country is growing; you can't resist its development. For a hundred years you have followed Washington's advice. I do not think you can find another instance in history where one man's word has been so followed. It had been treated as an inspired utterance. But conditions have vastly changed.

It is not supposable that Washington would have maintained the same attitude if conditions had essentially altered, as they must have altered in a hundred years.

Your constitution does not forbid the idea of growth and expansion. It provides for the disposition of new territory and other property of the United States.

Speaking wholly as an outsider, a spectator, not an advisor, the situation was similar to the Egyptian problem England faced. The United States could not shirk its responsibilities any more than the English could. You can't get out any more than we could get out of Egypt. You can't hand the Philippines over to Aguinaldo. The natives are so unused to self-government as far as the rear of America and England, they cannot be left to themselves. There would be outbreaks, then revolutions, then anarchy.

You say, "Hand them over to England." But how do you know we should want to take them? Russia, France, Germany are jealous, but not of you. Your keeping the islands would not mean such a readjustment of conditions as if any other power had them.

These people never in human [illegible] can come up to your and our civilization. You could not give [illegible] equal state representation, etc., but they might be [illegible] advanced.

Thousands of people have been made happier, healthier, and better. If left alone they [illegible] [illegible] selves, kill one another, and devastate things generally.

Men do not naturally fight solely for the [illegible] [illegible] don takes that as [illegible] as [illegible] Galilee, and they have found rest for their feet in far away countries that were never dreamed of by the ancient [illegible].

[illegible] [illegible] [illegible] [

Illinois State Conference.

To the Church and all the Brethren of the one Faith in Illinois:

You are hereby invited to come to a Conference to be held at Lamark, Ill., to commence September 30, and continuing over Sunday. This meeting was first intended to be held the last Sunday of October, but the brethren saw fit to make this change as to time of the meeting.

Brothers and sisters of the one faith, do come to this meeting, and—dear by your presence that we are watching and waiting for the Lord's appearing. Now brethren and sisters of the whole State of Ill. will you please report yourself in person or by letter at this Conference, that we may know who you are and where you are. We should like to know the strength of the brothers and sisters in the State, and if you can not come please write a letter to be read in Conference.

J. M. GLOFFELTY, Sec.

We want every brother and sister in the entire State who reads this notice, to understand that you are each one individually invited. We must hear from you. The Master's business entrusted to your care demands your PERSONAL ATTENTION, and in a congregated capacity we can best unite our forces to advantage. By so doing last, correspond with the Secretary at Lamark, Ill.

W. H. WILSON.

PROGRAMME FOR CONFERENCE.

FRIDAY, SEPT. 30

FORENOON.

10:00—Social Meeting.

10:30—Sermon—"Cultivation of Brotherly Love." A. J. Eychaner.

AFTERNOON.

2:00—Papers by Eddy Kenner and Medin Mitchell.

3:00—Discussion on the plans of organization.

7:00—Social Meeting.

7:30—Sermon. D. M. Hudler.

SATURDAY FORENOON.

9:30—Short Talks from the Brothers and Sisters.

10:00—Paper—"Baptism, its Necessity and Object," by Miss Jessie May Wilson.

11:00—Sermon—"Duties of Baptized Believers." A. J. Eychaner.

AFTERNOON.

2:00—Conference Work and Organization. We want all to be present at this meeting.

7:00—Social Meeting.

7:30—Sermon—"Who Made the Bible?" W. H. Wilson.

SUNDAY FORENOON.

9:00—Bible Class led by W. H. Wilson.

9:30—Paper—"Sunday School Work," by Mrs. Ruth Whitehead.

10:30—Sermon—by A. J. Eychaner. Breaking of Bread. Service conducted by W. H. Wilson.

AFTERNOON.

2:30—Social Meeting, followed by closing Business Meeting.

3:00—Sermon. The Blessed Hope, by W. H. Wilson.

6:00—Young People's Meeting—Essays and Papers.

7:30—Sermon. D. M. Hudler.

J. M. GLOFFELTY, Sec'y.

LATER.—Some changes have been made in program too late to advertise.

Reduced rates can be had for ten or more, from any one place. No general order could be obtained.—J. M. G.

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburgh over Pennsylvania Lines on cheap tickets to be sold via that route October 8th to 13th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburgh to points in Ohio and Pennsylvania, and to Baltimore and Washington, over the Pennsylvania Route, by depositing excursion tickets with Joint Agent after reaching Pittsburgh. Full and particular information furnished in reply to inquiries addressed to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, Ass't General Passenger Agent, Cleveland, O.—oct 13

Low Rates to Pittsburgh for Knights Templar Conclave.

Elaborate arrangements are completed for the Knights Templar Conclave at Pittsburgh in October. You may enjoy it all by going on low rate tickets to be sold over Pennsylvania Lines October 8th to 13th, inclusive. After taking in the sights and festivities, interesting side trips may be made from Pittsburgh at small cost by depositing return coupon of Pittsburgh tickets with Joint Agent at that place. For particulars apply to nearest Pennsylvania Line Ticket Agent or address C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will be held, the Lord willing, at Brady, Kalamazoo County, Michigan, commencing Friday evening Sept. 30th, 1898, and continue over the following Sunday. Friends coming from the north reach Vicksburg via Grand Rapids and Indiana R. R., which leaves Grand Rapids at 2.40 p. m. Teams will meet all trains on Friday and Saturday, to convey passengers to the place of meeting. Those coming from Hastings will take the Grand Rapids and Indiana R. R. at Kalamazoo; all friends coming from the north will be met at Vicksburg. Those coming from the south will be met at Meadow.

Able speakers are expected to be present, and an earnest invitation is extended to all to attend and hear the truth. Come all that can and help to make this our quarterly Conference as interesting as possible.

EMMA LOCKWOOD, Sec'y.

To the Brethren in Michigan

Have you noticed the call for our conference? Will you all make a special effort to be at the meeting? The brethren in Brady and surrounding country are a very generous people, and will make ample preparations for all, and they don't want to be disappointed. Let us make the meeting a grand success. Remember, we are God's stewards. The cause of truth he has put in our hands the success of the cause depends upon our personal efforts. Don't say "I can't come." Where there is a will there is generally a way.

Yours, working for the Master.

R. W. WOODWARD.

Bro. Underwood:

Will you please announce through THE RESTITUTION as follows:—

I will be at the Illinois Conference to be held at Lamark, the first Sunday in October—the Lord willing—after which I will visit and hold meetings at Antioch, Dixon, Paines Point, and other places. Will the Elders at those places write me and arrange the dates?

A. J. EYCHANER.

Dear Brother Underwood:

Please an[illegible]
FICTION, th[illegible]
The Lord w[illegible]
in the n[illegible]
Woods and[illegible]
to hold me[illegible]
commence on Friday night before the 2nd Sunday in October, the date of commencing will be Oct., 7th, and continue as long as thought best.

J. S. HATCH.

Pennsylvania Lines Excursions to Pittsburgh for Knights Templar Conclave.

Excursion tickets to Pittsburgh account Knights Templar Conclave will be sold October 8th, 9th, 10th, 11th, 12th and 13th via Pennsylvania Lines. For special information inquire of nearest Pennsylvania Line Ticket Agent, or address, C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

List of Appointments.

Hampton, Iowa, Sept. 22 to 28.
Ashton, Ill., Oct. 1 to 5.
Silver Creek, Ill., Oct. 6 to 9.
Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 23.
Lamark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 4 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. HUDLER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 210, Plymouth, Ind.

Mrs. S. J. Sigler.	$10.00
J. L. Wiser.	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Dilworth.	2.00
Mrs Mary E Thompson.	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer.	5.00
Mrs. A. M. Siple.	10.00
Mrs. Mary J. Riggs.	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

N. M. Henry.	.25
Mrs. E. C. Gilbert,	1.50

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Crimea.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. G. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
J. M. Chesebrough, Galesburgh, Mich.
[illegible] 1810 Saratoga st, Oma[illegible]
[illegible] Kan.
[illegible] Riverside, Ky.
[illegible] 155 Broadway
[illegible]
[illegible] 84, Grand Rapids, Mi[illegible]
Rosann Wiser, Petersburg, Ind.
P. A. Saylor, Tempe, Arizona.
Silas Rose, Dudley, Worcestershire, England.
J. S. Hatch, Sevierville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cody, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Shellbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
B. L. Kean, 1507, S. S. St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
F. E. Adams, Osawkie, Kan.
S. C. Oliver, Alden, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Haupt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. S. Townsend, Salem, Ohio.
J. M. Prinner, Jessup, Ia.
Mollie Butcher, W. R. P. Rome, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1038 Decorah, Iowa.
A. T. Morris, Arvata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmon, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffe, Pomona, Cal.
E. W. Knapp, Box 11, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1305 G St. Sacramento, Cal.
D. T. Halsted, Andover, S. D.
John Fouse, 2012 West Corning Ave. Pasadena, Cal.
J. C. Mitchell, Crowley, La.
Kansas.
R. S. Driggins, Odell, Mich.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

List of Churches.

Church of God, Plymouth, Ind., meet in the Christ Church, Corner Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 m. Prayer and [illegible] Meeting Thursday evenings. You are [illegible] W. H. Wilson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. [illegible] at 10:30 a. m. and 7:00 p. m. Bible lessons and all lovers of truth are [illegible] Visitors welcome. Manuel Rose, Elder.

The Church of God at [illegible] Ind., meet at Wilmot Hall on [illegible] Sunday at 11:00 a. m. Visitors welcome.

The Church of God at [illegible] meet at their house on Mechanic [illegible] ing by J. F. Wagoner on the [illegible] the month. Sunday School [illegible] Social meeting every Thursday evening.

The Church of God [illegible] day of the week [illegible] ren, and would be pleased to [illegible] and those who [illegible] preach with us. If they will [illegible] meeting, according to the [illegible] West Day St., Sabbath, etc.

The Church of God, at Modesto, S. D., [illegible] services each Sunday at 11:00 a. m. in the Rail Road Avenue Christian Church. The [illegible] Modesto & San Pedro R. R. passes west to Modesto. Party [illegible]

The Church of God, in Pleasant View, [illegible] every Sunday at the Prairie Church, to study God's Word. Then Sunday school every Sunday at 10 o'clock. Preaching every Sunday at 11:00 o'clock. Everybody welcome. [illegible] known by the [illegible] or coming [illegible] by friend, or letter, will be heard with welcome. At present we meet in the School House on top of the [illegible] come [illegible] bring [illegible] South.

The Church of the Chosen Few at [illegible] Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday School. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors welcome. Brother George Knife, Kessler or H. L. [illegible] West Milton, Ohio.

The Church of God at [illegible] Ind., meet every Sunday at 2:00 p. m. for [illegible] and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meet every Sunday at 10:30 a. m. in Benson Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Chelbrook, every Sunday morning and evening, by A. [illegible] Inquirers will find a [illegible] at 10 a. m.

[illegible] Mich. Preaching at office as Bro and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every two weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is [illegible] by Brother L. C. Chase.

The [illegible] Church of Christ, Oregon, meet every Sunday at 11:00 o'clock by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren in distress meet with us. The Elder is W. W. Fike.

The Church of God at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All hungered Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. A. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanicsburg.

The Church of God at Alden, Kansas, meet in their house in the city of Alden for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel House, Waterford, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

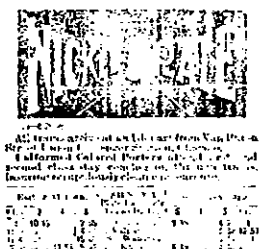

All trains are run on Eastern Standard Time. Pittsburgh Standard Time is one hour faster. [illegible] Limited Parlor [illegible] second class day coaches on [illegible] between Chicago and Pittsburgh. [illegible] Ticket Agents. [illegible]

[illegible] Pennsylvania Railroad System.

[illegible] Westward. [illegible]
Pittsburgh lv.
Allianee ar.
Canton
Massillon
Wooster
Mansfield
Crestline ar.
Bucyrus
Lima
Van Wert
Fort Wayne
Ar. Adrian
Columbia ar.
Fairmount
Peru
Wabash
Converse
Marion
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Columbia ar.
Ar. Adrian
Fort Wayne
Van Wert
Lima
Bucyrus
Crestline ar.
Mansfield
Wooster
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Canton
Alliance ar.
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The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, OCTOBER 5, 1898. NUMBER 38.

Oregon State College
Oregon State

Poetry.

One Upward Lift.

If you were toiling up a weary hill,
Bearing a load heyond your strength to bear,
Straining each nerve untiringly, and still
Stumbling and loosing foothold here and there;
And each one passing by would do so much
As give one upward lift, and go his way,
Would not the slight, reiterated touch
Of helpful kindness lighten all the day?

There is so little, and there is so much,
We weigh, and measure, and define in vain:
A look, a word, a light, responsive touch,
May be the minister of joy to pain.
A man may die on honor, walled in gold,
A crumb may quicken hope to stronger breath:
And every day we give or we withhold
Some little thing that tells for life or death.

—Susan Coolidge.

Communicated.

In-Diana Conference Papers

THE RELATION AND CONDITION OF THOSE WHO ENTER THE KINGDOM OF GOD.

Adam is the head of the human race, and of course we partake of his nature, and that is, a fallen nature. He was made of dust of the ground and placed in the garden of Eden, and commanded to dress it and eat of all the fruit of it, except the fruit of the tree of the knowledge of good and evil, this he was not to eat, or touch, least he should die. He did eat, and the sentence came, and that was death. "So by the offence of one, judgment came upon all men to condemnation." So this is our condition by nature, on account of the relation we sustain to Adam. So we see by nature we are lost in death. Oh! what a helpless condition, "without hope and without God in the world."

We will consider the condition we must sustain to our heavenly Father, in order that we may have an entrance into his heavenly kingdom. Man must be regenerated or made new. In his natural condition he cannot enter the kingdom. "Flesh and blood cannot enter the kingdom" on account of their corruptible nature. Now the new man. We will commence by saying, Man must be begotten and born in order to be a perfect new man.

Jesus commissioned his Apostles to "Go and preach the gospel to every creature, and he that believeth shall be saved, and he that believeth not shall be condemned," and John says: "Those that receive this gospel purify themselves even as he is pure."

How are we justified? Justified by faith. Justified in what? In what we do by having faith. The Word says, "Repent and be baptized for the remission of sins." Why are we baptized? It is a symbol of our faith. We believe Jesus died and rose again the third day. He rose after the power of an endless life. We too go down into the water and come up to walk in newness of life. Now our faith and works agree. Now we are justified before God in the forgiveness of our sins. Now we are in the begotten condition.

Paul in 1 Cor. says, "He had begotten them by the gospel." John speaking of this class says, "Now are we the sons of God, but it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him for we shall see him as he is." Then have we the spirit of Christ? Oh, yes. It comes through faith in God's Word. John says if we "have not the Spirit we are none of his."

Now we remain in this begotten condition till the Lord comes, then we are to be born again, changed from the corruptible to the incorruptible. Our bodies changed from the corruptible to the incorruptible. Then we are the sons of God by birth. Then we will know as we are known. That is,—we will know as God knows. Why? Because we will have the heavenly nature, that is, the same that is spoken of in 1 Cor. xv., "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting: O grave, where is thy victory." This takes place when Christ comes for his saints. The dead are raised incorruptible, the living changed and all caught up to meet the Lord in the air, and so shall they ever be with the Lord.

The next in order is the wedding. This unites the church and Christ, now they are Bride and Bridegroom—that is after the marriage takes place. O what an idea! To be the Bride of Christ! Is it possible for poor mortals as we are to attain to such a high calling as this? Yes, if we are overcomers. This high calling consists in being made "Kings and priests unto our God," which we have a promise of in Rev. v. 10. This is the promise to the faithful. Now the world has no priesthood. Christ is a Priest over his own house, which is the Church. Heb. x. 21. This is the time of "taking out a people for his name." Acts xiv. 15. "Many called but few chosen." We see this by the parable of the sower. Matt. xiii. 18. When Christ comes and raises up the tabernacle of David that is fallen down, in order that the residue of people might seek after the Lord, then the world will have a Priesthood. When Christ comes with all his saints, the saints are to be priests unto God over what, if not over the residue? Not over one another, certainly not. So it must be over the residue, so then the world will have a Priesthood. Then the work of restitution will commence, that is, making all things new. Then the law will go forth from Zion and the Word of the Lord from Jerusalem. Then the gospel that was preached to Abraham will be due. That in him and his Seed all the nations should be blessed. Then the covering or vail that is over the nations will be taken off. Isa. xxv. 7.

This shows that the nations will be enlightened; light into shine "more and more until the perfect day." After the kingdom is set up it will be due then to say: "The Spirit and the Bride say come, and whosoever will may come, and take of the water of life freely." Prior to this it is stated that no man can come to me except the Father draw him." John vi. 44. This is the time of the election, taking out a people for his name. The conversion of the world is after the kingdom is set up. We see in Daniel ii. 44, the God of heaven is to set up his kingdom. It breaks in pieces all other kingdoms, and it is to take their place, and this kingdom is to be given to the people of the saints of the Most High." Dan. vii, 27. "Whose kingdom is an everlasting kingdom."

We see according to Zech. xiv. 5, that Christ and the saints come to the Mount of Olives, the Mount cleaves in the midst and there is a valley, so we see by this that this is the beginning of making the earth new. And we see in Rom. xi. 26, that Christ is coming to Zion, and is going to deliver and "turn ungodliness from Jacob." So we see the good work commenced in the earth, and man, that is, the regeneration or making a new of all things spoken of. We see by the Scriptures that the gospel was first preached to the nations of Israel. The first command was not to go to the Gentiles but to the "lost sheep of the house of Israel," and we see some of them received it. We see by what Paul says in the 11th of Romans that Israel hath not attained what she sought for; but the election hath attained it, and the balance were blinded on account of their rejecting the gospel. Was that condemnation, death without mercy or death to all eternity? Oh no, Jesus says, "O Jerusalem, Jerusalem, how oft would I have gathered you as a hen gathers her chickens under her wings; but you would not. Behold your house is left unto you desolate and ye shall not see me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord." In Ezek. we see that the Lord is going to "bring them up out of their graves" and he is going to "take their stony hearts away and give them a heart of flesh." So we see Israel is to be restored back to their own land, that was given to their fathers according to the prophet, and never to be removed out of it. Ezek. xxxvi. and xxxvii. So the good work goes on.

John says in Rev. v. 21, "He that sat upon the throne, behold I make all things new." Then will be fulfilled what Paul says in Eph. i. 10, "That in the dispensation of the fullness of time he might gather together in one all those in Christ, both which are in heaven and which are on earth even in him." Also in Rom. viii. 21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." What a blessed hope for the future. When sin and all its consequences are in the past. When "the lion and the lamb shall lie down together, and when a child can play around the hole of the cocatrice's den. When none shall harm nor molest in all God's holy mountain." When sickness and death is all done away; when tears are wiped off all faces; when it will be joy and gladness to all hearts; when we will meet our loved ones, our fathers, mothers, brothers, sisters, also our dear companions. Oh, what a meeting that will be. Never to be separated any more at all. Under such circumstances who would not say, "Come Lord Jesus, come quickly," "Thy will be done on earth as it is in heaven." This is our prayer, "Come Lord Jesus, come quickly."

I. G. ROBERTS.

PATIENCE IN CHRISTIAN CHARACTER BUILDING.

My attention was called especially to this subject about three years ago, on hearing the first chapter of James read at one of our Sunday morning social meetings. Of course I had read the chapter and had heard it read frequently previous to this time, but it had not impressed my mind so forcibly as on this occasion. The fourth verse arrested my attention sharply; it reads "But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing."

The language is so strong, and the result so promising, that I immediately made up my mind, that here is an element in Christian building that is worthy of my most earnest study and investigation, and I immediately entered upon the work, and I had not proceeded far before I found that I had struck it rich, and it paid from the start.

And I must acknowledge that I was surprised at the extent and importance of the subject, and the vital necessity of patience in building up, filling in, and rounding out, and embellishing, and completing and perfecting, the life and character required of God's children, to prepare and qualify them to stand approved in the presence of the Son of God, our King and Savior, when he shall come to gather his tried and faithful ones to himself, and shall say, "Well done, thou good and faithful servant, enter into the joys of thy Lord. Thou hast been faithful over a few things, thou hast patiently endured the trials and temptations that have come to you for my sake. Come, now, inherit the kingdom prepared for you, and receive the crown of life promised to all the faithful ones."

It may be of interest to some to know the plan that I adopted in the investigation of this subject. In the first place I hunted up the meaning and uses of the words patience, patient, and patiently, etc., and found that they were taken or translated from several original words with slight difference of meaning, in the different and various connections in which they are used.

I do not know any better way to illustrate the manner of my investigations than to give a few Bible quotations in which the words occur. I used Young's Analytical Concordance in my work. I found the word patience to mean forbearance, long suffering.

Heb. vi. 12, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

I found the greater number of quotations to mean endurance and continuance. Luke xxi. 19. "In your patience possess your souls." The Diaglott reads, "By your patient endurance preserve your lives." This is emphatic, study the chapter, it is important.

I also found the word in its various [illegible] to mean: forbear, bear long, [illegible] will, to remain unmoved, [illegible] in tribulation, continuing in prayer."

To forbear, suffer long, 1 Thes. v. 14, "Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men."

To wait, to expect. Psa. xl. 1, "I waited patiently for the Lord, and he inclined unto me, and heard my cry." And many other quotations to the same effect.

I also found that patience is a product of faith, and also a test of faith. James i. 3, "Knowing that the trying or proof of your faith worketh or produces patience." Also Jas. i. 12. "Blessed or happy is the man that endures temptation, or trial, for when he is tried, or become an approved person, he shall receive the crown of life which the Lord has promised to them that love him."

But in order to claim the promise and the crown we must "let patience have a perfect work, that we may be perfect and entire, wanting nothing, or deficient in nothing." That is, in connection with the graces and virtues that belong to Christian character, we will be thoroughly equipped with everything necessary to the upbuilding of our lives after the example of our Lord and Savior Jesus Christ. But if deficient in this grace we cannot be successful in our work, but must fail.

I also found that the work of patience in connection with other Christian graces and attributes in Christian character building is progressive work, a warfare, a race, finished and perfected only, and not until the coming of the Lord.

1 Tim. vi. 11, 12, "But thou, O man of God, flee these things and follow after, or pursue, righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called."

Heb. xii. 1-2, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

2 Pet. i. 5-9. "Giving all diligence, add to your faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, love. For if these be in you and abound they make you that ye shall neither be barren, nor fruitful in the knowledge of our Lord Jesus Christ."

But remember the 9th verse: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

But let us give earnest heed to the 10th verse, "Wherefore, the rather, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall, For so an entrance shall be ministered unto you abundantly in the everlasting kingdom of our Lord and Savior Jesus Christ."

I find also that we should not only be patient under all trials, in all cares, but should rejoice in the same. James says, "My brethren, count it all joy when ye fall into divers temptations, knowing this that the trying of your faith worketh patience."

Also Paul in Rom. v., "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us."

And 1 Peter ii., "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it if when ye be buffeted for your faith ye shall take it patiently? But if when ye do well and suffer for it ye take it patiently, this is acceptable with God. For even hereunto you were called because Christ also suffered for us, leaving an example that ye should follow his steps."

Can we stand the test and follow in the steps of our great Example? Yes, in his name, and by his grace, we may come off more than conquerer through him that loves us. Perhaps there is no place or condition in life that calls for more patience, and love, and forbearance than in the church, among our own brothers and sisters in Christ. It is so easy to find fault and criticise each other if things do not go just to suit our own ideas and notions, and get out of patience and blame somebody else for everything that goes wrong.

I once read in some paper that each one of us ought to carry about with us a good sized cemetery to bury the faults of our friends in, and it struck me very forcibly that it was a first rate idea, for if we could keep the faults of friends out of sight, it would save us a world of trouble and heartburning, yea, and lots of evil speaking and backbiting, and estrangement and coldness toward each other. And in many cases the work of the Lord is hindered and our Christian characters are injured thereby. Paul puts it very nicely in his letter to the Colossians 3rd chapter to which I think we all should take heed and also practice. "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering. Forbearing one another and forgiving one another, if any man have a quarrel or complaint against any, even as Christ forgave you, so also ye. And above all things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to which also you are called in one body and be ye thankful."

One thing more I wish to call attention to. We are admonished to be patient until the coming of the Lord. This has tried the patience of the waiting Church through all the long dark centuries since Christ left the earth. How long, O Lord, how long, has been the cry of his waiting and suffering Church through all these ages. Says James, the Apostle, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until the early and the latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh."

But while we are patiently waiting for the Lord's coming, we may still pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven, and come Lord Jesus and come quickly." Then

"O Christian, toil on, work—work while the day,
And soon a bright crown you will gain:
In the land of the blest, the weary shall rest,
From labor, temptation and pain;
There is rest over there, blessed rest, over there,
Sweet rest on that heavenly shore.
Yes, there's rest over there, sweet rest,
Where sorrow will come never more."

Then dear ones, let us exhort one another daily while it is called day, lest any of us be hardened through the deceitfulness of sin, for we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.

"For whatsoever things were written aforetime were written for our learning, that we, through patience, and comfort of the Scriptures might have hope. Now the God of patience and consolation grant us to be like minded one toward another, according to Christ Jesus, that we may with one mind, and one mouth, glorify God, even the Father of our Lord Jesus Christ.

WASHINGTON TUTTLE.

Oregon State College
Oregon

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

HOW CAN WE BEST UTILIZE MUSIC IN CHURCH WORK.

Ever since the morning stars sang together and all the sons of God shouted for joy at the creation, music has been a moving power on the hearts of men. It swells the breast with joy, soothes the troubled brow in distress and heals the wounded spirit. It enlists, excites and intensifies every feeling, every element of human nature. Yea, its harmonies and influences reach throughout all nature. "Music hath charms to sooth the savage breast." It has been one of the greatest civilizing agencies through the march of progress for past centuries and is today one of the most potent agencies in the onward advance of man's development. Music is one of the fine arts which appropriates the phenomena of sound to the purposes of poetry and has a province of its own in many respects wholly distinct from, yet analogous to that of the other arts. It is the eternal harmony that pervades all nature—God's throbbing soul that ebbs and flows through all the universe.

One of the highest attributes to music is that religion causes it and is one of the highest proofs that religion brings joy to the heart, that when men have found God they want to sing. At the birth of our dear Savior the angels sang "Glory to God in the Highest and on earth peace, good will toward men."

Paul in Eph. v. 19, says: "Be not drunk with wine but be ye filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord."

"David, the sweet singer of Israel, says: "Serve the Lord with gladness: come before his presence with singing." And again "Then was our mouth filled with laughter and our tongue with singing." Thus we see that holy men of old and the inspired apostles of Jesus Christ were touched with the significance of music as a method of worship and today with our improved instruments and systems of music, it can be and is more potent than ever to inspire the heart of the true worshiper to breathe out swelling emotions of reverence in song and tune to the God they adore; to the Christ they love. And there is no other sphere of religious work where its influence is more advantageous than in the church and the Sunday School. In the Sunday School we seek to teach the child religion and in the child emotions are very strong, and it will be interested in music when spoken language would often fail. Then after the interest is enlisted by the harmony of sounds it can be gradually led to intellectual thought and finally to the great truths of God. Let us then try to excite the sentiment of love in the Sunday School by means of the music.

In the first place there should be a leader and one that is willing to spend some time during the week teaching the smaller ones songs. The songs should be simple and within their grasp. Occasionally it would be well to have a separate class furnish all the music.

Another way to interest them is by the special exercises as Children's Day, Easter, Christmas, etc. Then is it not important that we utilize the power of music on the young? Make their lives full of song.

Henry Ward Beecher said, "We can sing away our cares easier than we can reason them away. The birds are the first to sing in the morning; the birds are more without care than any thing else I know. Sing in the evening. Singing is the last thing that robins do. When they have done their daily work, when they have flown their last flight and picked up their last morsel of food, then on a top twig they sing one song of praise. I know they sleep sweeter for it. They dream music, for some times in the night they break forth in singing and stop suddenly after the first note, startled by their own voice.

Oh, that we might sing morning and evening, and let song touch song all the way through. Oh, that we could put songs under our burdens, and extract the sense of sorrow by song! Then these things would not poison us so much. Sing in the house; teach the children to sing.

STELLA TABER.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 28, 1898.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

BROTHER A. H. Zilmer will preach at the Plymouth Church next Sunday at the usual hours morning and evening.

OUR paper is a day late this week. The reason being that in company with Brother W. D. Thompson and wife, the Editor and wife drove over to Brady school house and attended the Michigan Conference. The trip was very enjoyable, and the meeting again with old friends and the forming of new acquaintances, was indeed pleasant. May we each so live that we may meet and enjoy each others society in the coming kingdom.

THE Peace commissioners from this country have demanded from Spain the entire group of Philippines, and the Spaniards are so surprised they have asked time to consider. It is among the possible events that war may be resumed, though it hardly seems as if single-handed Spain would again venture to try arms with America. She may delay final action for some weeks, but she is doomed to lose her possessions to some one else if not to the United States.

THE situation in China is so serious that the United States government has seen fit to order two ships from Admiral Dewey's fleet to proceed at once to Taku, and nearer if possible to the City of Pekin. There is grave danger that the native Chinese will attempt to kill foreigners, and the city may be occupied by marines from the ships of the different fleets in order to protect the consuls. Minister Conger says:—"serious danger yet. Considerable anxiety for future. Foreign fleets assembling at Tien-Tsin. Some Ministers ordering marines to Pekin for legation guards. The interests of the United States in China are large enough to make it necessary to send protection to the seat of trouble, and there was no hesitation by the Navy Department in acting affirmatively on Secretary Hay's request. American missionaries are plentiful in the Flowery kingdom, and any outbreak would probably result seriously for them, as the fanatical followers of the non-progressive party would be likely to attack 'the foreign devils.'" The ships sent are placed at the disposal of the American Minister, and by prompt action trouble may be avoided.

"Bountiful Crops and a Great Volume of Business."

This is the word brought to us from all parts of the country; the east, west, north and south seem to have been quickened into new industrial life and energy,—and those at the helm of large enterprises report orders that will tax their productive facilities for months to come; and others are taking steps to double their output. And Eastern capitalists say that the Great West is getting so well on its feet, financially, that it can move its crops without advances from them,—which is something quite new. The Secretary of the Kansas Board of Agriculture says the product of the live stock market this year is about twelve millions greater than last year.

Taking it for granted that those of like precious faith with us, who, in obedience to the divine command have been diligent in business, fervent in spirit, sowing to the Lord, have received a goodly share of God's bounties, we are wondering what effect it will have upon the cause of God and Truth. For several years there has been a great shortage in the Lord's treasury. Fewer Evangelists have been kept steadily at work, and the publisher of THE RESTITUTION has had a hard struggle to keep his head above water. Scarcity of employment, slow collections of business men, and indifferent crops through unpropitious seasons and unremunerative prices, together with other things, have made it very hard to make both ends meet, and so keep the banner of truth a waving, although, with the assistance of certain ones who realized their stewardship, it continues to this day.

With the turn of the tide of business prosperity there is no necessity for such a condition of things; and we cannot believe that the expectants of crowns and welcome plaudits, when Jesus comes, will suffer this hand-to-mouth state of affairs to continue.

Events are crowding events in rapid succession in confirmation of the grand truths we have espoused and which are committed to our trust; and our working day may close very soon. Depend upon it, it behooves those who have taken the name of the Lord upon them, to look about them and see what they can do to further his cause. They have been called out as witnesses for the *True Witness*. This is their *imperative* duty. They are enlisted to do this. They are obliged to consider themselves "the *light of the world*," if they are in any relation to Christ at all. A small part of this obligation may be discharged by living godly lives; this would doubtless have a salutary effect on a few intimate acquaintances, but there will be no *saving* power in such an influence, apart from the truth. It requires gospel to save people, and the people generally have not been trained to distinguish between the effects of pious living and the sanctification produced by obedience to God's Truth.

It is the light of life.—the light of the gospel, that men must be illumined with, before they can secure an inheritance with the saints in light. Of late facilities for sowing seeds of truth have multiplied so fast and are furnished so cheaply that they are in reach of all. For the trifling sum of three cents per week THE RESTITUTION would regularly visit a family or friend, and be the means, perhaps, of lending one or more of earth's loved ones to accept the call to God's kingdom and glory, and at the same time secure crowns of rejoicing in the day of God for whoever may have brought Jehovah's beneficent purposes to their notice.

By all the love of Christ and of God we entreat those who are today rejoicing in hope of the glory of God, and who want to show their gratitude to him for crowning the present year with his goodness, to determine, to secure by the first of January, 1899, a thousand additional subscribers, if permitted by life and circumstances to do so.

In Christ, and the Result of It.

There was a time when Paul was not in Christ for he speaks in Rom. xvi. 7, of some who were in Christ before him. And as he in Gal. iii. 27 says, "For as many of you [Galatians] as have been baptized into Christ have put on Christ," it would be safe to conclude from *this*, that he had gotten into Christ the same way. But we have the *direct proof* that he did, in Rom. vi. 3, 4, for he there includes himself with the beloved of God, called saints, at Rome, in this way:—"Know ye not, that so many of *us* as were baptized into Jesus Christ, were baptized into his death, therefore we are [have been] buried with him by baptism into death;—that like as Christ was raised up from the dead by the glory of the Father, even so *we* also should walk in newness of life." And so, when we turn to the history of his conversion and see that he took the medicine he prescribed for others,—and read in Acts xxii. 16, and Acts ix. 18, that at the word of Ananias, "And why tarriest thou? Arise, and be baptized, and wash away thy sins," he "arose and *was* baptized,"—the evidence is complete that he *practiced* what he preached.

This, together with the *wording* of Rom. vi. 3 and Gal. iii. 27: "Know ye not that *so many of us*"—no others—as were baptized into Christ, were baptized into his death;" and "For as many—*no others*—as have been baptized into Christ, have put on Christ," shows the tremendous importance attaching to this divine formula, viz., this baptism *into* Christ, and this putting *on* Christ. "And if ye be Christ's, then are ye Abraham's Seed and heirs according to promise," Ver. 29. If words have any meaning,—If not *baptized* into Jesus Christ, we are not baptized into his death; and we have *no connection* with his death in the case no interest in it, and, so far as we are concerned, he died in vain. And if we are not planted in the likeness of his death what ground have we to hope to be raised as he was, in view of Rom. vi. 5? And if we are not baptized into him, and put him on, as stated Gal. iii. 27 *when*, or *where*, or *how* do we *become* his? Where does the transfer take place if we set aside the means to that end? And if we do not thus become *his*, how do we become Abraham's seed? And if Abraham is not our father, Faithwise, what claim have we on his promised estate; or, in the words of the Spirit: "[Heirs] [with Abraham] according to the promise? And this means to be blessed as he will be blessed; Christ having been made a curse to that end, see Gal. iii. 13, 14.

To be *blessed* with the Father of the faithful, must we not *believe* with the father of the faithful? Could Abraham become our father in any other way? Does it not stand to reason as well as Scripture that if Abraham is blessed with the blessing promised him,—and is addressed because *he believed what was promised* him, is it not necessary for *us* to believe what was *promised* him in order to become heirs according to *the* promise?

Are we not plainly told in Rom. iv. 13 that a promise was made to Abraham that he should be the heir of the world? And was it not the *belief* of the promise that he should be the heir of the world, that *made* him the heir of the world? Who can deny it, when we read that his faith was reckoned to him for righteousness? Who can deny it when verse 16 clearly shows that the same promise made to Abraham, is made sure to all who believe it as he did.

Reader, read Romans 4th chapter over and over again, till the great truth is deeply stamped upon your mind, that Abraham's seed faithwise, —yes: Abraham's seed faithwise, become such by believing what was promised him and his Seed, v. 13. The promise to Abraham's *seed*, as well as to *himself*, was made because his faith was reckoned to him for righteousness. Primarily the Seed was Christ, see Gal. iii. 16. Secondarily all those who become Christ's by faith and obedience, Gal. iii. 27; thus the acquiring of joint-heirship is made clear; Christ is Abraham's Seed; by union with Christ we become Abraham's Seed too; and consequently heirs according to *the* promise, not *a* promise, remember, but *the* promise made to Abraham.

We next invite attention to the fact that all who become Christ's, and therefore Abraham's Seed, have been called or invited according to the Eternal Purpose of God. Eph. i. 11, and Eph. iii. 11, and we learn from 1 Thess. ii. 12 that it was a call to God's kingdom and glory,—and the *object* for which they are called to that kingdom and glory is learned from Galatians iii. 8 and Gen. xii. 3. In Abraham and *his seed*, [the Christ, and, as we have seen, *all who are Christ's* and *thus* become Abraham's Seed or children] all the families or nations of the earth are to be blessed.

If asked *how*, In Abraham, and his Seed, the Christ, and those who are his, all nations are to be blessed? We reply, by means of the kingdom he called them to see, 1 Thess. ii. 12, and to which he invites them when he comes, in the language of Matt. xxv. 34, "Come ye blessed of my Father, inherit the kingdom prepared for [in the Eternal Purpose] from the foundation of the world."

If asked what the next event in the divine programme may be? We reply that, according to promise they now *reign with Christ*, because they have already, in the mortal state, suffered with him. 2 Tim. ii. 12. And besides being kings, they will be priests as well. "Joint-heirs with Christ" is the way it reads, and as he is to be a priest upon *his* throne (Zech. vi. 13 and Psa. cx. 4) they will be priests upon theirs,—see their triumphant song in Rev. v. 9, 10.

It is senseless to talk about reigning on the throne of a kingdom where there are no subjects to reign over; and hence the next question that confronts us is,—Having been placed in authority and power, over whom will this vast multitude of glorified Seed of Abraham exert it? Over whom will they reign? We answer, in the words of the To-Be King *of* kings and Lord of lords, speaking from heaven on this subject in Rev. ii. 25, "Hold fast till I come; and he that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

Remember the promise was that all nations were to be blessed in Abraham and his Seed. Only one, the Christ, of Abraham's Seed, is as yet qualified for the mission of blessing all nations; and he is waiting for the rest of them. The gospel call all down the ages has picked out the Seed to begin this work along with the glorified Jesus, after being made like him and invested with Almighty Power. They will do what human instrumentality failed to do.—fill the earth with the glory of God. Religionists suppose that God has from the beginning endeavored to convert the world of mankind. Do they not know that God never fails to do what he determines to do? It is so, whether they know it or not. The gospel has been doing all it was intended to do ever since the germinal promise to Eve in the Garden, that the Seed of the Woman would bruise the head of the Serpent. It has from that time to the present been doing *all* it were intended to do,—viz.: To take out from among earth's inhabitants a people for God's name, to be used for his glory during the age soon to dawn, in the way indicated above; that is, to rule the world in righteousness till the whole earth reverberates with Jehovah's praise.

A righteous government is the first blessing to be granted all nations. But in order to thus bless them, unrighteous governments must be put out of the way. Dan. ii. 44 shows that God's kingdom will break in pieces all human governments and occupy all the territory; but this does not annihilate the masses of the people. Psa. lxx. 6 shows that it is the heads [rulers] over many countries that are to be wounded. If the United States had sent to Spain and destroyed its government, it would not have destroyed the people,—they would have granted the victory; so, when the overcomers obtain power over the nations and break them in pieces as a potter's vessel it is only preparatory to the kingdoms of this world becoming the kingdom of our Lord and his Christ, Rev. xi. 15, and then the prediction of Dan. vii. 14 will be fulfilled, and dominion and glory, and a kingdom that all people, nations and languages should serve him. These are the *subjects* of the Son of Man. Dan. vii. 13, and the saints, verse 18 whom Paul says shall reign with him; and the 72nd Psalm gives a glorious picture of the condition of those subjects, and the grand result is said to be exactly what the gospel of Abraham promised him,—"*Men shall be blessed in* him, [the Messiah,—Abraham's Seed] all nations shall call him blessed, and the inspired Psalmist is full to overflowing at the prospect, and shouts, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

Without fear of successful contradiction, we affirm that the kingdom Jesus preached the coming of, and commissioned his disciples to preach the coming of, Matt. xxviii. and Mark xvi. is to be set up when he comes to earth and seats himself upon the throne of glory promised him, see 2 Tim. iv. 1. *Secondly*, that it is *then*, —when Jesus comes and sets up the kingdom Daniel foretold, and breaks up the kingdoms of men, chap. ii. 44, and has saints bind the kings in chains, and the nobles with fetters of iron, which all the saints share the honor of, Psa. cxlix. 6-9,—*then* it is, that the blessing of all nations beings, as promised to Abraham.

This is the kingdom the gospel of which Jesus said should be preached in all the world for a witness, Matt. xxiv. 14. As those who believe that gospel and render heartfelt obedience to it in baptism, are *in* Christ, what would be the condition of those who believed they were going to heaven at death, and by baptism endeavored to secure a claim to it? Would they be in Christ? If a person believed that Jesus was coming to destroy all the wicked and glorify the righteous and fit up the earth as their everlasting home, could there be any kingdom where there were only kings and priests? How could all nations be blessed in Abraham and his Seed after they were burnt up? Would it not be awful *bad news* instead of good if the Lord was coming to destroy the nations instead of blessing them? Seeing Jesus has been anointed by God to be King of the Jews on the throne of David, Luke i. 30, and all nations shall call him blessed, Psa. lxxii. 17, because he blessed *them*, is it not *another gospel* which promises something entirely different? And if Jesus has been anointed to reign with his saints over mortal subjects for a thousand years, till all know the Lord from the least to the greatest, is it not a grand delusion to virtually ignore the Anointed and rejoice [with him while *he* is doing the gospel concerning it?

Is it not criminal to allow men to think they are in Christ when they believe what millions? Isa. ix. 6, 7; Psa. lxxii, Jer. xxiii. 5 and Acts x. 36, 37 and hundreds of other Scriptures, including Acts iii. 19-21 with not a warning that ignorance of the covenants of promise leaves men without God, without Christ and without hope see Eph. ii. 11, 12. A man who believes these things of the kingdom and the name himself, as gospel, and allows that something else will answer for others is not obeying the injunction in Jer. xxiii. 28 "He that hath my Word, let him speak my Word faithfully. What is chaff [which man may mix in with it] to the wheat, saith Jehovah?"

Selected.

United States as a Factor in the Development of the Continents and Islands of the Pacific.

A short time before the outbreak of the recent Spanish American war a discussion took place at a Washington luncheon table between two distinguished American public men. One of them was a strong believer in the "forward" policy, who accepted, and even glorified in, the title of jingo; the other was "conservative" and an opponent of external expansion and aggressive activity. The latter remarked that the United States should have no concern with militarism and imperialism. "We are a pacific power," he said.

"I guess so," replied the other gentleman. "But we intend to spell pacific with a large P."

The words seem prophetic already. The appearance of the United States as an actor in the drama which is being enacted on the shores and waters of the Pacific Ocean may turn out to be the most abiding and important result of the brief struggle with Spain. The American republic made its sudden dash into military and naval activity through a series of events which many people regard as fortuitous. But if there had been no tale of outrage in Cuba, and no shattering of the Maine in Havana harbor, the United States would not have been able to maintain its attitude of passivity and freedom from international complications much longer. A manifest destiny, if ever nation had one, has been driving it in the direction along which it has moved with startling rapidity since the spring of the present year. The change has been accelerated by the circumstances which forced on intervention in Cuba and the rupture with Spain; but it was bound to come in any case.

It is a curious fact, which may possibly receive explanation from some historian of the future, when history has become more scientific than it is at present, that a whole chain of causes has been steadily drawing the United States on the way of imperialism. Two years and a half ago the present writer pointed out that the novel interpretation of the so-called Monroe doctrine asserted by President Cleveland and Mr. Olney, in the Venezuela dispute, was not to be taken as a merely personal eccentricity on the part of a particular administration. The motives and principles which induced Mr. Olney to declare that the United States was entitled, if it so pleased, to intervene in a quarrel between two governments having possessions in South America might also furnish the warrant for intervention in the Caribbean Sea, or the Pacific, if the interests of the republic seem to be affected or menaced in either of these regions. It would not have been difficult to demonstrate that there were other quarters of the globe in which, on the general Olney doctrine, the Washington government might feel itself called upon to act. The theory has been re-asserted in a broader and more emphatic form by Mr. Olney himself in the course of the last few months. Here is a passage which may be worth quoting:

"In our country, as well as in monarchies, tradition and custom are strong. This policy of international isolation was formulated by Washington in his farewell address, and has come down to us indorsed by a long line of great statesmen. It is a rule that could hardly have been more closely adhered to if it were in the constitution itself. There are many cases to which laxity cannot be excused by an appeal to that time-honored rule. If in Turkey we can protect our missionaries by making a temporary alliance, and not without it, we should do it. Or if our trade with China were ruined by its partition among other nations, we would be justified in making such a temporary alliance. The rule has been outgrown by our natural development and expansion. Washington said that the time might come when we might take part in European affairs. We are always offering our moral support until the nations of the earth think we have nothing else to offer; that we are making swaggerers, who exhaust support our blustering words, and consequently we are today, through this policy of isolation, left with no friends among the nations of the globe. . . . No foreign question arises nowadays, but as soon as it is hinted that the United States should interfere and play its part in a manly fashion, then the cry of "jingo" goes up, and all we do is some lat tardily to tender our "moral support," is that the position for a great nation to take? It is not enough for us to pose and to call upon the world to look upon us and admire us; we must do something to justify our claims to be worthy of notice."

There is no man in America whose opinions have had more weight with the thinking portion of the American people than the distinguished strategist, Captain Mahan. If this able and suggestive writer has had a profound influence upon our own views, not merely of naval strategy but of international relations, he has, just as truly been even more effective with his own countrymen. No one who has studied the pages of Captain Mahan's books with any attention can have failed to see that the drift of his teaching is to urge upon the United States the paramount necessity of equipping itself with a strong navy and a sufficient military establishment, in order to play its part in that new sphere on which he foresees that the country will be bound to enter. It is extremely significant and interesting that the regions marked out by the Captain as the special points for the display of American activity are those where the sailors and soldiers of the United States have been hard at work in the last few months. At any time during the last seven or eight years Captain Mahan has been endeavoring to impress upon his countrymen that the future has in store for them two gigantic responsibilities. In the first place, they have to exercise a controlling and paramount influence in that enclave of blue water which washes the shores of North, South and Central America and the West Indian Islands; and, secondly, they have to realize that they must bear a large part, if not the largest part, in the struggle for the economic, military, and political development of the continents and islands of the Pacific Ocean. And these two things—supremacy in the Caribbean and the Mexican Gulf and the maintenance of ineffective influence in the Pacific—are so closely connected that both together are likely to determine the character of American foreign policy for some time to come.—*Pall Mall Gazette.*

Pennsylvania Excursion to Fort Wayne.

For the free Street Fair at Fort Wayne the Pennsylvania will run special trains Thursday and Friday Oct. 6th and 7th, leaving Plymouth at 7.30 A. M.; returning, leave Fort Wayne 11 P. M. Those dates round trip rate $1.00. Excursion tickets will also be sold for regular trains Oct. 4th to 7th inclusive, good returning until Oct. 8. J. E. HANES, Agent.

Christianity is a help in business. God issues a bond: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." When we fulfill the requirements, when we meet the conditions, we may be certain that God will pay the bond.—*Park.*

As the servant of a nobleman, money is exceedingly valuable, for it furnishes opportunity to enlarge the scope of charity and benevolence. As the master of it, it rapidly ruins it, develops the meaner qualities of human natures and makes its possessor a mere caricature.

You Can Go to Chicago October 9th, for $1.00.

From Plymouth via Pennsylvania Lines excursion train at 5:30 A. M. central time; returning leave Chicago 8 and 11:30 P. M.

Poetry.

Standing in the True Favor of God.

"Not I, but Christ liveth in me"
Together with him crucified God:
From the law of sin I am free,
By the law of faith put to deal.

Called unto liberty I am—
Liberty from sin through the blood;
Made free in the Lord, now I stand
Without blame before him in love.

From sin, in his blood I've been cleansed;
Robed whiter than snow by the Lord:
Not lived with corruptible gems,
I now am all-one-ment with God.

Subsidssive to God's holy will:
My heart pierced and cleft through the Rock
My longings the Lord doth fulfill
I lack it, by reason of love.

My all hid in Jesus, the stone
Quickly the rod Shepherd smote:
Hi-rock, in sweet pensive divine,
Whose veinings is lustrous with gold.

God's wave-tepid and sanctified flows
Of holiness shed from above,
Ever roll on my heart to keep true,
And perfect peace with the Lord.

Now Mary's good portion is mine;
In choosing that glorious part,
The Lord by his Spirit divine,
Now dwells in my sanctified heart.

Anointed and sealed by the Lord,
The pledge of the Spirit I hold.
Not looking to self, but to God,
God's will, is the will of my soul.

A branch of the Vine grafted in I pure,
In my soul his life-current flows;
Made one with the Lord, I'm secure:
The way for my feet he doth show.

Thus walking in newness of life
In newness of Spirit to serve,
I will wage the glorious strife
Without an delay, or reserve.

By faith I have entered his rest,
His glories I've caught in my heart:
Now leaning on Jesus' breast,
I stand with God's chosen, apart.

"Now steadfast and sure is my hope,"
"It entereth within the veil:"
No longer in darkness I grope,
My Guide will never falter nor fail.

Led by the still waters, and blest;
O, blissful and transporting state:
I have found my Refuge and Rest:
For the Lord I'll patiently wait.

Joyful and precious the story,
O tell it ye saints, one and all,
That sures the lordship and glory,
For Christ is our all, and in all.

The glory, dear Savior, is thine;
Imprinting thy light on our souls,
Dear Lord, by reflection we shine,
Thy glory and praise to extol.

Reflecting the beams of thy love
Our eyes string to heavenly lays:
We'll sing on the hills of our God,
Of the narrow and straight holy way.

Mrs. D. W. Carr.

Communicated.

The Difference between Begettal and Birth.

"Marvel not that I said unto thee, Ye must be born again." John iii. 7.

Teacher. I request

PINE WOOD'S BIBLE CLASS

to unite in an investigation of the above topic. Very often those who teach the people, speak of being "*born again*," when in fact they had not advanced beyond the *begettal* stage in the *new* life. (*zoe* life) which may in some cases prove abortive before the period of birth arrives. I wish to ask is it necessary to be born again?

Albert. It is indeed.

Teacher. On what do you base your proof?

Albert. John iii. 3, "Verily, verily, I say unto thee, Except a man be born again, he *cannot see the Kingdom of God*." (Part with the *psuche* and take *zoe* life.) It is important the topic should be *understood*, on this account.

Teacher. What does the birth consist of?

Albert. See verse 5, "Verily, verily, I say unto thee, Except a man be born of WATER and of the SPIRIT, he *cannot* enter the Kingdom of God."

Teacher. What three steps are necessary to arrive at a full stature of *complete manhood* in Christ?

Albert. 1st by begettal, 2nd by growth or development, 3rd by birth.

Teacher. By what power is the begettal produced?

Albert. See James i. 18, "Of his own will BEGAT he us with the *Word of truth*, that we should be a kind of FIRST FRUITS of his creatures." There are two points here, the begettal is "of his (God's) *own will*, and the means producing it, "*the Word of truth*." The *psuche* life comes by *man's will*.

Teacher. What is "the Word of truth" which produces the begettal?

Albert. See 1 Cor. xv. 15, "In Christ Jesus I have BEGOTTEN you THROUGH THE GOSPEL."

Teacher. Does the sonship commence when they have gone no further than simply believed?

George. No, Sir. That is the *begettal only*. See John i. 12, "As many as received him, to them gave he POWER to *become sons of God*, even to them that believe on his name." We must distinguish between the "POWER TO BECOME *sons of God*," and, BEING sons. To whom has he given "THE POWER?" To them that believe on his name.

Teacher. When does the *begotten believer* become a son?

George. When born. "Born of water." John iii. 5. In other words: "He that believeth and is baptized shall be saved." If not "born of water," "he cannot enter into the kingdom of God," no matter how much he believes. The *begettal* must come to *birth*, before a *son can exist*. This is otherwise spoken of in the Scriptures as the "*washing of regeneration* and the renewal of the Holy Spirit." To regenerate is to bring to *birth again*, in the "washing of regeneration" or "*the bath of the new birth*."

Teacher. Who are in Christ?

George. See Gal. iii. "As many of YOU as have been *baptized into Christ*, have put on Christ."

Teacher. What is he then?

George. See 2 Cor. v. 17. "If any man be *in Christ*, he is a NEW CREATURE." The beginning of *zoe* life.

1. "I have begotten you through the gospel." 1 Cor. iv. 15.

2. "Born of water." John iii. 5.

3. "If any man be in Christ he is a *new creature*." 2 Cor. v. 17.

4. Growth. "As NEW BORN BABES, desire the sincere *milk* of the word that ye may grow thereby." 1 Pet. ii 2.

5. "Strong meat belongeth to them that are of FULL AGE." Heb. v. 14.

Teacher. Having passed the above elementary stages what is such an one?

George. He is a son of God, he is "born again."

Teacher. In John iii. 5, we read, "Except a man be born of *water* and of the *Spirit* he cannot enter into the kingdom of God." The birth of the spirit being distinct from the birth of WATER, what does it mean? We read the phrase "*born of God*," frequently in the Bible, does it mean the same as *born of the spirit*?

Arlon. The phrases "Born of God," and "Born of the Spirit," are as different as anything can be. We are "born of God" now while in *mortality*, but with regard to the birth of the spirit, says Jesus: "They are the CHILDREN of God." Why? Because, "Being the CHILDREN of the *resurrection*." "It is sown a *natural* body; it is raised (born) a SPIRITUAL body." 1 Cor. xv. 44.

Teacher. What peculiarity does Jesus point out to distinguish those "born of the spirit?"

Arlon. He says in John iii. 6: "That which is born of *flesh* is *flesh*, and that which is born of the *Spirit* is SPIRIT." It is either one thing or the other. We cannot have the spirit and flesh nature at the *same* time

Teacher. Yes, that is true, but don't Jesus give something that is *marked* and *peculiar* about those who are "born of the Spirit?"

Arlon. Oh yes, there is something quite distinctive. That is seen in v. 8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is EVERY ONE that is BORN OF THE SPIRIT." The peculiarity is, they will be able to travel through space unobserved as the *wind*. This will be the peculiarity of "*every one* that is *born* of the spirit." The flesh and blood nature cannot do this. Jesus after his resurrection did this. He could suddenly appear to his disciples, in a closed room, and then vanish away again. His person was none the less real and tangible than was his flesh and blood body. The *spirit substance* cannot be governed by the laws which govern flesh and blood. It is superior to the law of gravitation. It enabled him to ascend to his Father without the aid of wings, or any other method known to man. "So when this *mortal* shall put on *immortality*, and this *corruptible* shall put on *incorruption*," they also will rise superior to nature, and ascend to meet the Lord in the air.

Carrie. Paul says in Rom. viii. 11. "He that raised up Christ from the dead shall also quicken (make alive) your *mortal bodies* by his SPIRIT which dwelleth in you." They will then be "born of the spirit." It is simply preposterous to talk of mortal dying men being already "born of the spirit," they may be "born of God," and "*walk after the spirit*," and be "*spiritually minded*," but not "born of the Spirit." Roberts says, commenting on Rom. viii. 11: "Here is a *second birth* to be effected by the spirit of God: and on the principle laid down by Christ, all who are the subjects of the operation of the Spirit upon their mortal bodies will be *born of the spirit*, and will therefore be *spirit in nature*, or *spiritual* bodies sustained in life by the spirit of life. Living by the thorough permeation of the life-spirit in their natures, they will be glorious and powerful, pure as the gem, strong as adamant, and more incorruptible than gold, glorious in the sense of physical luminosity, as exemplified in the Lord Jesus when he shone above the lustre of the Sun in its mid-day strength." Says Daniel: "And they that be wise shall shine as the brightness of the firmament, (not until born of the spirit) and they that turn many to righteousness as the stars forever and ever." It is painful to hear preachers and mission-workers talk about being "born of the spirit" while in mortality.

Teacher. We can be "born of God" now, can't we?

Lud. Yes.

Teacher. Who are they?

Lud. See 1 John v. 1: "Whosoever believeth that *Jesus is the Christ* is *born of God*." That comprehends what it *means* to believe that "Jesus is the Christ." The phrases "born of God," and "born of water," are used interchangeably along with the word "begotten." The being born of God, or rather the *begettal*, commences with a belief of the gospel, but does not culminate in being "born of God" until brought to fruition in being "*born of water*," and there can be no such thing as being "*born of the spirit*," unless we are *first* "born of God," the one must *absolutely precede* the other. It is a manifestation of ignorance of God's word to use the phrases "*born of God*," and "*born of the spirit*," as meaning the *same* thing as many public teachers do. They darken the counsel of God.

Lucy. Let me call attention to 1 Pet. i. 23, "Seeing ye have purified your souls in *obeying the truth*, (born of water, *after* believing the gospel) through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. Being BORN AGAIN (born of God—born of water) not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Teacher. What is this "incorruptible seed," called "the Word of God?"

Lucy. See verse 25, for a clear explanation: "But the Word of the Lord endureth forever. And THIS is the Word which by THE GOSPEL is preached unto you."

See Titus iii. 5: "NOT by works of righteousness, which we *have done*, but according to his mercy he saved us, (how?) by the WASHING of REGENERATION, and the renewing of the Holy Ghost." "The washing of regeneration," is rendered, "The bath of the *new birth*," "Born of water," after a begettal by the incorruptible seed, "the Word, which by the gospel (of the kingdom) is preached unto us."

Never tell people you are "Born of the Spirit," until the event has become a fact in your life, according to God's revealed order.

W. H. Wilson.

Conference Notice.

The Eleventh Annual Northwest Conference of the Church of God will convene on Friday Oct. 21, at Scholls, Oregon, and continue over the following Sunday. Now brethren, let me admonish you in the name of our Lord Jesus Christ, come to this meeting, come with smiling faces and your hearts full of love and self-sacrifice. We would like to have all the Churches in Oregon and Washington represented at this Conference, and especially we would ask the isolated ones to come. Brothers and sisters, it will pay you to come even at a personal sacrifice. Those wishing conveyance from Portland to Scholls will please correspond with Bro. W. W. Jaquith, Scholls, Ore. Will say in conclusion that the brethren at Scholls are a generous people and will be pleased to meet you.

Yours in hope of eternal life,
John E. McInvis, Sec.

Our Annual Conference will be held at Scholls, Ore., beginning on the evening of Oct. 21, and continuing over the Sunday following. Any wishing to attend will be met by conveyance at the National hotel, Portland, between the hours of ten and three on the 21st. Besure to notify us in ample time if you wish for conveyance. Try by all means to come and you will be provided for while in attendance. The following are the committee of arrangement,

Wm. Threshell,
Alamia Brooks,
W. L. Skeels.

Program for the Kansas-Oklahoma Conference.

FRIDAY P. M.

7.00 Song Service, conducted by Sister Carrie Chambers.
7.15 Address of Welcome by President.
Response by Vice President.
7.35 Sermon.

SATURDAY A. M.

7.30 Morning Service, Wm. Hadicke.
9.30 10.30 Bible Study, Subject, "Resurrection," conducted by H. M. Williams.
11.00 Sermon.

SATURDAY P. M.

2.00 Business Meeting.
7.30 Song Service, J. Butcher.
8.00 Sermon.

SUNDAY A. M.

7.30 Song Service. Harvey Wile.
7.40 8.00 Social Meeting, Subject, "Our Interest in Future Life." S. C. Oliver.
9.30 10.30 Bible Study "True Unity of Believers" Ella Vickery.
Talk to Children, Eliza Ruhe.
11.00 Sermon.

SUNDAY P. M.

2.30 Song Service A. J. Davis.
3.00 4.00 Young People's Meeting.
7.30 Song Service Carrie Chambers.
8.00 Sermon.

MONDAY A. M.

7.30 Song Service A. J. Davis.
7.40 8.00 Morning Service N. Whalley.
9.30 10.30 Bible Study "The Covenant of Promise," conducted by Bro. Hatfield.
11.00 Sermon.

MONDAY P. M.

2.00 3.00 Papers. "The Great Show," A. J. Davis.
"Home Influence, Its Incentive," Sarah Butcher.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

TUESDAY A. M.

7.30 Service conducted by Nancy Barber.
Prov. xxiii. 23, E. F. Randolph.
Prov. xxv. 21, Hannie Barber.
Prov. xvii. 9, J. Butcher.
Prov. xvii. 14, Elnora Waldo.
Prov. xiv. 12, Bro. Hubbard.
Prov. xvii. 3, Eliza Ruhe.
9.30 10.30 Bible Study "The Bride" A. H. Zilmer.
11.00 Sermon.

TUESDAY P. M.

2.00 Song Service, Carrie Chambers.
2.30 3.30 Essays or Talks, "Who are we Working for?" Miles Miller.
"Perfection of Character," W. M. Vickery.
"Workers with God," Carrie Chambers.
"The Only Foundation," Della O'Dell.
7.30 Social Meeting, "Is my Name Written There?" conducted by A. J. Chaplin.
8.00 Sermon.

WEDNESDAY A. M.

7.30 Song Service, Sarah Butcher.
7.40 8.00 Morning Service, H. M. Williams.
9.30 10.30 Bible Study, "Parable of Ten Virgins," I. S. Miller.
11.00 Sermon.

WEDNESDAY P. M.

2.00 Social Meeting, conducted by J. Fisk.
2.30 3.00 Papers or Talks "Manifesting the Life of Jesus" by Minnie L. Chaplin.
Poem, "Reflections from Memory's Mirror," Clementine Overman.

THURSDAY A. M.

7.30 8.00 Morning Service, S. Chambers.
9.30 10.30 Bible Study, "Christ," Jacob Reed.
11.00 Sermon.

THURSDAY P. M.

2.00 3.00 Papers or Talks, "Don't Lower Your Colors," Mrs. Ella Vickery.
"The Unchanging Word," Bro. Shuck.
"Sociability," Bro. Hatfield.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

FRIDAY A. M.

7.30 Social Meeting, "Is there Work in the Lord's Vineyard for Me?" Nevada Waldo.
9.30 10.30 Bible Study, "The Vineyard," E. F. Randolph.
11.00 Sermon.

FRIDAY P. M.

2.00 3.00 Essays or Talks, "Trifles" Elnora Waldo.
"Sensitiveness to Opportunity," Harvey Wile.
"God's Way of Doing," J. Butcher.
3.30 Sermon.
7.30 Song Service, Harvey Wile.
8.00 Sermon.

SATURDAY A. M.

7.30 7.50 Morning Service, T. Jackson.
9.30 10.30 Bible Study, subject selected, J. Brown.
11.00 Sermon.

SATURDAY P. M.

2.00 3.00 Talks on Spiritual Improvement, conducted by Bro. Hadekie.
"My Christian Desire," 1 Thes. ii. 12. Mrs. Hadekie.
"Are we living Epistles?" 2 Cor. iii. 2-3, Lydia Chaplin.
"Self Control and how to gain it," Col. iii. 1-17, Hannie Barber.
"One thing thou lackest," Mark x. 17-27, H. Barnard.
"Taming the tongue," James iii. 2-12, S. C. Oliver.
"In what are we our Brother's keeper?" Rom. xiv. 13-23, A. J. Davis.
"God deals with us as individuals," Isa. xxx. 21, Mrs. Reed.
"Christian Unselfishness," Rom. xii. 10, I. S. Miller.
"Right and wrong way of seeing," Matt. vii. 11-20, Bro. Hatfield.
"Acknowledging." Prov. iii. 6-7, Mrs. Ella Vickery.
"Will God accept my excuses from duty?" Luke xiv. 15-24, E. F. Randolph.
"Laying aside every weight," Heb. xii. 1-2, Mrs. Cramer.
"Neglecting is rejecting," Heb. ii. 1-4, Mary Barber.
"Bible idea of character," 2 Tim. ii. 15, Nevada Waldo.
"The whole armor," Eph. vi. 11, Jacob Reed.
"Rules of Life," 1 Pet. iii. 8-18, Sarah Butcher.
"Hold Fast," 1 Thes. v. 21, Carrie Chambers.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

SUNDAY A. M.

7.30 Song Service, A. J. Davis.
7.40 7.50 Morning Service. Mary Barber.
9.30 10.30 Bible Lesson selected, Dr. Hobson.
Talk on Sunday School Work, Harvey Wile.
11.00 Sermon.

SUNDAY P. M.

2.30 Song Service, A. J. Davis.
3.00 4.00 Young people's meeting.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

All persons coming from a distance finding it difficult to reach Blackwell by notifying the President. Wm. Hadicke, Guide, Kansas, will be met at Arkansas City, Kan.

An effort is being made to give board on the grounds at thirty cents per day.

Ella W. Vickery, Sec'y.

Herd-Clinkenbeard Debate.

Elder Philip Herd, of the Christian Church, challenged S. R. Clinkenbeard of the Church of God, of Oakland, Tex. Question: The Scriptures that the whole, entire man, dies, and is unconscious, until the resurrection. Clinkenbeard affirmed; and Herd denied. Brother Clinkenbeard brought abundance of Bible proof to bear in a masterful way, which established his position beyond controversy. Mr. Herd soon saw that he could not scope with Brother Clinkenbeard. They had a large and intelligent audience. All went off harmoniously and pleasant. You may know that Mr. Herd was in a strait when he brought up the Witch of Endor to prove his point. Bro. Clinkenbeard enlightened his hearers, and I think much good was accomplished.

T. C. Blakey.

Light Wanted.

Bro. George Moyer:

Will you please explain through The Restitution the Master's statement "And no man hath ascended up to heaven:" Jno. iii. 13, with "And Elijah went up by a whirlwind into heaven." 2 Kings ii. 11. Also the Master's statement to his disciples, "that with faith as a grain of mustard seed they could remove mountains, etc." And oblige one or more who are hunting for the light of life, that shines more and more unto the perfect day.

Yours in the blessed hope of life through Christ the Life giver,

T. E. Adams.

The light of friendship is as the light of phosphorus—seen plainest when all around is dark.

Report of Labor.

And still the good work goes on. At our last visit to Millbrook, Sept. 25, the hearts of the brethren were once more made glad when Sister Alger requested baptism. We had the pleasure of helping her to take the all-saving name. Don't be discouraged fellow-workers, a few can yet be reached by means of earnest, honest effort. The dear Master has not forgotten to bless his own cause.

Yours striving for the kingdom.

B. W. Woodward.

To all the faithful in Christ Jesus Greeting:

Do not fail to send postal card to Bro. Joblin ordering as many of the tracts on "Law or Gospel Which?" as you can use. It is the best campaign literature that can be got. Let every Church order largely, and each individual secure a supply as soon as published. In hope,

J. F. Wagoner.

Editor Restitution:

Will you please announce in the paper that Bro. A. J. Eychaner will preach at Antioch, Ill., Saturday and Sunday, Oct. 8 and 9.

Yours for the hope,

L. Booth.

Believe me when I tell you that thrift of time will pay you in after life with a usury of profit beyond your most sanguine dreams, and that the waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckonings.—*Gladstone.*

Exaltation from humility is better than humility from exaltation. Don't forget Luke xiv. 11.—*H. A. Mitchell.*

He deservedly loses his own property who covets that of another.

Go to Pittsburgh—Special Rates and Special Trains via Pennsylvania Lines.

Magnificent decorations and electrical displays and Grand Parade at Triennial Conclave Knights Templar. From Oct. 8th to Oct. 15th, the cities of Pittsburgh and Allegheny will entertain people from all parts of the United States, as well as from foreign countries, assembled to participate in and witness the imposing ceremonies of Knights Templar in Triennial Conclave. Preparations for the event have been completed on a grand scale, and never in the history of the electrical age have there been such extensive illuminations by electricity as may be seen on this occasion. Both cities will be ablaze with lights every night. The decoration of business blocks and residences will be the most remarkable ever witnessed. The grand parade to take place Tuesday, Oct. 11th, will be a wonderful demonstration. Thousands of Sir Knights will be in line, marching to music furnished by hundreds of bands. The sight will be an inspiring one.

The grandeur of the occasion may be enjoyed at small cost for fare, as non-transferable tickets to Pittsburgh will be sold over the Pennsylvania Lines each day from Oct. 8th to 13th, inclusive. Tickets will be good returning Oct. 17th, with privilege to extend the return limit to Oct. 31st. Arrangements have also been made whereby holders of excursion tickets over the Pennsylvania Lines may indulge in cheap trips from Pittsburgh to points within a radius of 200 miles of that city, also to Harrisburg, Gettysburg, Baltimore and Washington. Concessions in fare for side trips may be secured by depositing the return portion of excursion tickets to Pittsburgh with the Joint Agent in that city.

Persons making the trip over the Pennsylvania Lines arrive at stations in the center of Allegheny or Pittsburgh, right in the midst of the hotel and boarding house districts, convenient to places where the events of the week will transpire. The Pennsylvania Station on Federal street, Allegheny, is close to the point where the grand parade will be formed on Tuesday, and is near splendid locations for viewing the procession. It is also directly on the line of march.

The hospitality of the Iron City is well known and all visitors will be satisfactorily taken care of. It will perhaps be the opportunity of a lifetime to see such a wonderful exhibition of electrical illumination and decorations, and vast army of representative men from all over the country in line. Persons who attend will be amply repaid for the trip, the expense of which will be small. Full information about rates, time of trains and other particulars may be ascertained by applying to J. E. Haines, Pennsylvania Lines Ticket Agent at Plymouth, Ind.

Obituary.

Mary C. Gladden, wife of William N. Gladden, died at their home near Healdsburg, Sonoma County, California, August 17, 1898. The deceased was the daughter of Jeremiah and Jane Corbaley; was born near Indianapolis, Indiana, Oct. 10, 1829. She was 68 years, 10 months and 7 days old. She became a member of the Church of God with her husband at "Old Union," Indiana, when a young woman. Was married to William N. Gladden, at her old home, April 13, 1848, celebrated their 50th wedding anniversary last April. They had a beautiful home near "Old Union," where they lived until October, 1871, when they and their children removed to California, where they have since resided until their home was invaded by the enemy death. She was the mother of six children, three of whom are dead. Her husband, two daughters and a son, and their families are left to mourn their loss. The deceased had a severe attack of "grippe" last winter, from the effect of which she did not fully recover. She in company with her husband and one of her brothers, S. B. Corbaley and wife of Indianapolis, Ind., spent a part of last summer at Bartlett Springs, a great health resort in Lake Co., Cal., but it did her but little, if any good. The immediate cause of death was heart failure. Her husband writes relative to the last moments of her life: "She was perfectly conscious to the last, and about five minutes before she died, she went to sleep breathing naturally, and so slept her life away." The doctor who was present remarked: "That is what I would call going to sleep." And truly it is a dreamless sleep. The deceased is a sister of the writer. I now have four sisters asleep in the dark domain of the tomb. Our sister had hoped she might live until the coming of the Lord; but as she could not, her faith and hope were strong that she would be numbered with the jewels who will be gathered at the first resurrection. Now to Bro. Gladden, and surviving children: I know you do not sorrow as those who have not hope. Live with reference to the future meeting. Remember her devotions, exhortations and wise counsels. The time is near at hand for the reunion by those who will be ready. Our dear Sister has finished her life work, may we all do ours as well. Many Indiana friends will remember Bro. and Sister Gladden. In hope,

RICHARD CORBALEY.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburgh over Pennsylvania Lines on cheap tickets to be sold via that route October 8th to 13th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburgh to points in Ohio and Pennsylvania, and to Baltimore and Washington, over the Pennsylvania route, by depositing excursion tickets with Joint Agent after reaching Pittsburgh. Full and particular information furnished in reply to inquiries addressed to nearest Pennsylvania Line Ticket Agent, or to C. L. Kimball, Ass't General Passenger Agent, Cleveland, O.—oct 13

Low Rates to Pittsburgh for Knights Templar Conclave.

Elaborate arrangements are completed for the Knights Templar Conclave at Pittsburgh in October. You may enjoy it all by going on low rate tickets to be sold over Pennsylvania Lines October 8th to 13th, inclusive. After taking in the sights and festivities, interesting side trips may be made from Pittsburgh at small cost by depositing return coupon of Pittsburgh tickets with Joint Agent at that place. For particulars apply to nearest Pennsylvania Line Ticket Agent or address C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

Conference Notice.

The Annual Conference of the Church of God in Southern Kansas and Northern Oklahoma will be held at Blackwell, Okla. (D.V.) commencing Oct. 14 and closing Oct. 23, 1898. We are very anxious to have this a meeting that will strengthen and uplmild. "Where no wood is, the fire goeth out." Let all come and come with fuel for a profitable meeting. Bro. A. H. Zillmer will be with us during this Conference, and for a few weeks afterwards. The following point only having been reported: three miles west and three south of Newkirk, Oklahoma. We wish to use these few weeks to the very best advantage, so all knowing of a desirous field make it known to the Secretary and the Committee will consider all points and favor the ones where they deem the best work can be done. The programme will be published later. It is the desire that all come prepared to stay on the grounds so they can attend every session. The business meeting will be the first Saturday in the afternoon.

ELLA M. VICKERY, Sec.

Cheap Trips to the Northwest, West, and Southwest.

Persons contemplating business or pleasure trips to the Northwest, West or Southwest may arrange for an enjoyable journey at low fare by communicating with C. L. Kimball, Ass't Gen'l Passenger Agent of the Pennsylvania Lines, Cleveland, O. He represents the short Lines to Chicago, St. Louis, Louisville and Cincinnati, the gateways to the Northwest, West and Southwest. Tell Mr. Kimball where you wish to go, and he will cheerfully furnish full information about special low rates and quick through time.—Oct. 31.

Dear Brother Underwood:

Please announce through the RESTITUTION the following appointment. The Lord willing, I will be at Hazel, in the neighborhood of Brethren Woods and Rogers, Jasper Co., Ill. to hold meetings for some days to commence on Friday night before the 2nd Sunday in October, the date of commencing will be Oct., 7th, and continue as long as thought best.

J. S. HAVEN.

Pennsylvania Lines Excursions to Pittsburgh for Knights Templar Conclave.

Excursion tickets to Pittsburgh account Knights Templar Conclave will be sold October 8th, 9th, 10th, 11th, 12th and 13th via Pennsylvania Lines. For special information inquire of nearest Pennsylvania Line Ticket Agent, or address, C. L. Kimball, Ass't General Passenger Agent, Cleveland, Ohio.—oct 13

List of Appointments.

Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 28.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. HEDLER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

Low Rates to Omaha—Every Day via Pennsylvania Lines for Trans-Mississippi Exposition.

Excursion tickets to Omaha are on sale daily at principal ticket offices of the Pennsylvania Lines may be obtained up to October 15th inclusive. The return limit includes November 15th. For special information about the low fare and quick through time over this route, apply to nearest Ticket Agent of the Pennsylvania Lines, or address F. Van Dusen, A. G. P. Agt., Pittsburgh, Pa.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer.	5
Mrs. A. M. Siple,	
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phœnix, Arizona.
J. D. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. B. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Cheesbrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. C. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Boyt, Box 384, Grand Rapids, Mich.
S. Roxanna Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Seiberville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Chalbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. X. St. Tacoma, Wash.
J. P. Olenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. G. Houpt, Laurel, Neb.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linder, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Bullard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1098 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Ogletir, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1005 O St., Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Foore, 2012 West Corning Ave. Parson.
J. C. Mitchell, Crowley, La.
Kansas.
R. S. Dwiggins, Gilco, Mich.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jaokman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

Send to this office and get a "War Atlas" only 25 cts post-paid.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 826 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 202 West Bey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Grange Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sedlick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are read to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Great of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackanier.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhodelph, for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

SEND THE RESTITUTION to some poor person as present for 1898. The cost is only three cents a week.

NICKEL PLATE ROAD

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.

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Pittsb'g, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	6 AM	18 PM	39 AM	3 PM	35 PM	
Pittsb'gh, lv.	7 20	8 00		1 30		
Alliance, ar.	9 50			4 00		
Canton, lv.	10 26			4 36		
Massillon	10 39			4 49		
Wooster	11 13			5 23		
Mansfield	12 11	10 00		6 21	7 40	
Crestline, ar.	12 51	10 50	6 55	7 15	8 15	
Bucyrus, lv.	1 05	11 05	7 10	7 30	8 30	
Lima	2 50	2 00	8 55		10 15	
Van Wert	3 34	2 48	10 45	9 27		
Ft Wayne	4 45	3 40	11 57	10 37		
Arcola			12 25	7 45		
Columbia City	4 55		12 40	7 55		
Larwill			12 50	8 19		
Pierceton			1 06	8 36		
Wilmot Junc.			1 20	8 50		
Warsaw	5 31	4 42	1 37	9 07		
Etna Green			1 57	9 27		
Bourbon			2 08	9 40		
Inwood			2 13	9 45		
Plymouth	6 10	5 16	2 30	9 59		
Grovertown			2 40	10 05		
Mandel			2 50	10 15		
Davis			3 00	10 25		
Hanna			3 05	10 30	9 40	
Wanatah	7 02		3 10	10 35	9 50	
Valparaiso	7 35	6 17	3 30	10 57	10 15	
Wheeler			3 37	11 03	7 30	
Hobart			3 45	11 09	7 35	
Liverpool			4 17	11 39	8 07	
Clarke			4 25	11 47	8 15	
Chicago, ar.	9 00	7 45	5 15	12 35	9 05	8 50
	PM	AM	PM	PM	AM	PM

Eastward.	20	8	4	6	30	38
	AM	PM	PM	AM	AM	PM
Chicago, lv.	7 30	3 00	11 35	2 15	11 35	4 55
Clarke	8 15		12 05		12 05	5 25
Liverpool	8 43		12 33		12 33	5 53
Hobart	8 51		12 39		12 39	6 01
Wheeler	9 00		12 45		12 45	6 07
Valparaiso	9 15	4 22	1 00	4 00	1 00	6 22
Wanatah	9 50		1 35		1 35	6 57
Hanna	9 55		1 40		1 40	7 02
Davis	10 02		1 47		1 47	7 09
Hamlet	10 12		1 57		1 57	7 19
Grovertown	10 15		2 00		2 00	7 22
Plymouth	10 28	6 47	2 15	4 55	2 15	7 35
Inwood	10 55		2 42		2 42	8 02
Bourbon	11 02		2 49	5 19	2 49	8 09
Etna Green	11 13		2 59	5 29	2 59	8 19
Warsaw	11 30	8 27	3 16	5 46	3 16	8 36
Wilmot Junc.	11 45		3 31		3 31	8 51
Leesburg	11 53		3 39	6 05	3 39	8 59
Pierceton	12 08		3 54	6 20	3 54	9 14
Larwill	12 22		4 08	6 34	4 08	9 28
Columbia City	12 38	7 00	4 23	6 45	4 23	9 43
Arcola	12 48		4 33		4 33	9 53
Ft Wayne	1 10	7 45	4 55	7 05	4 55	10 15
Van Wert	2 34	9 06	6 19	8 29	6 19	11 39
Lima	3 23	9 55	7 08	9 18	7 08	12 28
Bucyrus	4 58	11 30	8 43	10 53	8 43	2 03
Crestline, ar.	5 11	11 45	8 56	11 06	8 56	2 16
Mansfield	5 51	12 25	9 36	11 46	9 36	2 56
Wooster	6 49	1 20	10 34	12 44	10 34	3 54
Massillon	7 23	1 55	11 08	1 18	11 08	4 28
Canton	7 36	2 08	11 21	1 31	11 21	4 41
Alliance, ar.	8 12	2 50	11 57	2 07	11 57	5 17
Pittsb'gh, ar.	11 15	5 55	2 55	5 05	2 55	8 15
	AM	AM	PM	PM	PM	PM

Fort Wayne Division. Fort Wayne Division. Pittsburgh Division. Pittsburgh Division.

L. F. LOREE, General Manager. E. A. FORD, General Passenger Agent.

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No. 14, Ex. Sun. For St. Joseph.....7:31am
No. 6, " " 12:06pm
No. 8, " " South Bend.....10:11pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:38a m
No. 3, " " " " 12:13noon
No. 15, " " " Logansport.....7:33pm

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Poetry.

The Happier Life.

To-morrow the sun will rise and part
We need but one of these
To open always a leader-door
For the truest thing that is

The wish, the need to love we make,
The happiest lie we live
And the more we give for another's sake
The more we shall have to give.

So let us widen it day by day
By loving a little more,
Till nothing living be shut away
From a share in the heavenly store.

—Alison C. Hosmer.

Communicated.

Indiana Conference Papers

"THERE IS THAT SCATTERETH AND YET INCREASETH."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. . . . He that . . . shall be watered also himself. . . . Withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it." "There is that scattereth, yet increaseth." Referring so closely to the two verses.

There seems to be but one phase under which to consider this question, and that as was suggested, a lesson on giving freely. It seems to me this matter has been so thoroughly probed and ventilated, and treated from every point of view, that it is utterly useless for me to attempt to present any thing new or impress it more thoroughly upon the minds of those who should be interested in the welfare of the Master's cause.

Solomon in enumerating a long list of moral virtues and their contrary vices, among others says: "There is that scattereth and yet increaseth." This as you observe is an elliptical sentence, and when the omitted words are supplied reads: "There is that (which) scattereth and yet increaseth. This, to the casual observer might seem a contradiction of terms, to scatter and at the same time increase. Again he says: "There is that maketh himself rich and yet hath nothing. There is that maketh himself poor and yet hath great riches." Prov. xii. 7.

Another contradiction of terms from a worldly point of view. From this we conclude that Solomon does not at all times refer to earthly riches or poverty. A man may be rich in earthly possessions, and poor in the things pertaining to the kingdom of God and *vice versa*.

The question arises, Who is he who scattereth and yet increaseth? Is it the man who devotes all his time and energy to the accumulation of wealth, and for a time is prosperous; but who, at an ungarded moment partakes of the fatal cup and from its direful effects loses self control and in a few days scatters that which it took years of diligence to collect? Is it he who spends lavishly for the enjoyments and pleasures, who surrounds himself with every thing his heart may desire, loves sumptuously every day, without thought as to whom he is indebted for all he has? He is a financier, he makes close deals, so close he crowds over on the other side occasionally, loans money on real-estate securities and when it becomes due, if the man is not able to meet the payment, closes the mortgage, takes all the poor fellow has, turns him out of house and home, all of which is a fair and legitimate transaction of business in the eyes of the law of the land: and perchance his conscience chides him too much, he goes to church on Sunday morning, of which he is a very prominent and devout (?) member, and when the contribution box is passed drops in a five or ten dollar bill to compensate for the evil of his ways, and appease the wrath of a justly indignant God: and at last when he feels that the time of his departure is at hand, he makes a disposition of his wealth, bequeathing a large sum to some benevolent institution to perpetuate his name.

Does the declaration of Solomon apply to either of these? Certainly not. Does it refer to the worldling at all? I answer in the negative and feel what I believe a good deal will receive just recompense of reward. Then to whom does he refer? I believe he refers to the child of God: he who has made the goodly profession, the follower of the Anointed, he who has set affections on heavenly and not on earthly things. If I should speak somewhat plain I hope you will bear with me for it is a matter which concerns us all alike. This subject of finance, (for that is what it resolves itself into) has been a perfect bug bear to our Christian organizations all along the line. Why is this so? I ask. Is it because we are too poor and not able to meet the demand to carry on the work?

We will suppose some scheme is started by parties. . . . enjoy is backed by . . . to redeem every . . . We will say the business . . . annual dividend of one hundred percent on the investment. The business increases in proportions, and the founders being of a beneficent turn of mind, conclude to allow others the benefit of the enterprise. Stock is issued and you have the privilege of investing little or much as you see fit. Now that the reliability of this enterprise is fully established, do you suppose they would have to spend much time in urging and drumming people to take hold of it? Why bless you, you would see the purse-strings release, old stockings come from their hiding, men and church men at that, who never had any means for any thing else would open their hearts and purses, and it would be but a short while until that concern would be completely submerged with funds, and they would have to call a halt. Men would invest every cent they could spare, make themselves poor in order to become rich. Why is this, I ask? The reason is very plain. The individual has confidence in it, and he expects to get good returns.

Now again, we believe, or profess to believe in the all-wise Father, Creator of all, that he is all-wise, all-powerful, that he is able and will redeem his promises, that he has perfected a plan whereby men may, by complying with certain requisites, be most generously rewarded for every good deed, and that, no man who hath left all for his sake and the gospel's, but shall receive, not only one hundred fold now, but in the world to come eternal life. Mark x. 29, 30. And yet this enterprise goes begging, while the other is driven under full sail. Again I ask, why is this so? I answer, in the first instance the incentive is right in line with your natural inclinations, there is no resistance, your heart is in your hand and you can hardly run fast enough to get there. While on the other the order is reversed. God's way is not man's way. By nature he is wholly estranged from the divine order of things before we can become interested in his plan we must be in a sense regenerated, we must be begotten by the Word, the old Adam must be crucified, we must come out from the world and worldly affairs, keep ourselves unspotted from the world, take Christ as our man of counsel and hope. When this work is thoroughly done, and not until then will it be natural and easy for us to aid in the divine cause, for now we work by faith and not by sight. The man who has that filial faith and trust in our heavenly Father and the desire to obey from the heart will feel duty bound to contribute of his means to the cause, and he will not do it merely from a sense of duty; but will consider it a privilege and give cheerfully, and right here let me say until this change takes place in the individual you need not expect much of him in a financial way, nor indeed any way pertaining to Christian religion. You may make a demand on him for money and perhaps be able to extract a few dollars from him. Does God want such means? I very much doubt whether such was ever the means of converting a single soul to Christ. You may [illegible] him with the very quintessence of sarcasm, he will oblige it thinking it was meant for the other fellow: or perchance you strike him it will only have the effect of driving him further away. There is no reality in the religion of Jesus to him, he sees nothing in it, his affections are set on worldly things."

Some one has said that next to a man's religion is his pocket book; but in this enterprising generation it seems to me the order might be appropriately reversed, if perchance he made any profession at all. I do not wish to be understood as making the question of giving freely a test of a man's religion or christianity, but like the steam governor, a engine it is a pretty good [illegible] of the energy behind it. [illegible] to realize we are not [illegible] that we are bought with a price, when our desires and affections have been transferred from earthly to heavenly things by the transforming power of the gospel, then we will work for the good of the cause, and the perplexing question of how to raise means will cease to be perplexing. Then the question of how much must I give? will be transformed to, how much can I give?

Based on this hypothesis what better or more appropriate rule could be given than the one Paul gave the Corinthian brethren, to *lay aside* as the Lord hath prospered you.

Submitted in love,

A. C. ROBERTS.

Men and Brethren, What Shall We do?

Seeing no evidence that Gentile times have closed, as some of our scribes have recently marked out; we think it fit to remain at our post of duty, and occupy till the Master comes. And feeling assured that his coming is in the near future, and that a preparation of heart and life for that stupendous event is of most importance we should devote a good share of our best time and talent in making sure, and holding up "God's plan of salvation" to poor dying mortals: and then earnestly plead with them in the name of our blessed Master, to come, learn, believe, obey, and live. And now that we give the trumpet no uncertain sound, and thus bind some one astray, and call down upon our own head the curse of God; we kindly ask those out of the way to come with us to the Bible and learn what God would have us do to be saved.

"What says the Bible?
Few can tell.
What says the Bible?
Study it well."

Jesus, the Son of the living God, when on earth, spent much of his time in preaching and showing the glad tidings concerning the kingdom of God. And in order to learn what he meant by the "kingdom of God," let us go to his teaching in Matt. xxv. 31, where he introduces his future personal coming, or his return to earth with all the holy angels with him, as the time when he would be enthroned in glory, and would be a righteous ruler on earth, and a judge of all nations, and will then and there judge the living and the dead at his appearing and his kingdom. Preach the Word, preach this, brethren, where-ever you go, and thus preach like Jesus preached. Tell sinners how to become Christians and heirs of the kingdom, just like the Apostles told them, then tell them they are required to live a new life, a holy life of faith and obedience, waiting for the Son of God from heaven, when he shall come to be admired and glorified by all his children by faith, when he comes to set up and establish his righteous kingdom on earth, execute judgment and justice in the earth, and say to those on the right hand, the sheep, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let all of God's people continue to pray fervently that God's kingdom may soon come, and be given to the saints of the Most High.

"And God's will on earth be done,
By all who live to seek the sun,
God's Kingdom then will be,
A righteous rule from sea to sea."

"Men and brethren, what shall we [illegible] Do to have our sins forgiven, and be saved, and finally inherit a home in the kingdom of God on earth, and live with Jesus, our living and loving Savior, and all his dear people of all ages.

This important question, our head line, is what the convicted Pentecostians cried out when they heard and believed and were made to feel the power of God through the gospel preached by Peter, on that largest occasion. He it remembered that Peter was filled full of Holy Spirit, and only had to open his mouth, and let the words of eternal truth as dictated by the Holy Spirit roll out and over that vast assembly of eager listeners, who believed with all their heart the words they heard preached to them in power, which pierced them to the heart, yet their mind was not at rest, and they did not feel satisfied and willing to risk the delusive "faith-alone doctrine," as it gave them no comfort or peace of mind until they heard Peter, the new Holy Ghost preacher, tell them to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." This was the law of pardon then, and has been, and is to this day. And all who believe the gospel as preached by Peter on that great day, and are led and influenced by the Holy Spirit of God, are led down to the water for the obedience of faith just as they were, as this was the law of pardon, the law of the Spirit of life in Christ Jesus, that makes free from the law of sin and death, and to be led by the Spirit is to believe and obey his requirements. Then the comfort and peace of mind comes as a natural result of intelligent obedience.

When Saul of Tarsus was stricken [illegible] and [illegible] was told by an humble disciple of Jesus to arise and be baptized and wash away his sins, calling on then name of the Lord. And he too, like the Pentecostians, was not satisfied, did not feel that comfort and peace of mind, and was not willing to risk the "faith-alone doctrine" (although he had humbled himself down to the earth, and had prayed most earnestly for days) until he had purified his soul, his life from past sin, by obeying the truth through or by the directions of the Spirit given or requested, through or by Ananias. This was again the law of pardon—the law of the Spirit of life in Christ Jesus, that makes free from sin. Neither did the eunuch, although he believed the truth preached by Philip, find any comfort in the "faith-alone doctrine," but when he went down into the water, and was buried with Christ in baptism, then, yes then, he arose, and went on his way rejoicing. Just so it was with that Philippian jailor, when he saw what was done by that great earthquake, drew his sword and would have killed himself, but Paul a true soldier of the cross, cried with a loud voice, "Do thy self no harm, for we are all here." Then the jailor called for a light, and came trembling, and fell down before Paul and Silas. And brought them out and said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Here is your "faith-alone doctrine," if there be any in the Bible, and it is certain this is not that sort of doctrine, as these true servants of God did not believe or teach it, for they went on and spake to him the Word of the Lord—the gospel, and to all that were in his house, that they might hear believe and obey. And to show that he was not willing to risk "the faith-alone doctrine," he took them the same hour of the night, washed their stripes; and was baptized, he and all his (family) straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house. The "faith-alone" is a dead doctrine, and will save no one, while the true faith of the gospel is an important factor in God's plan of salvation, as it prompts to obedience. Then this is in harmony with the great world-wide commission, "Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit." "Go ye into all the world, and preach the gospel to every creature. He that believeth (the gospel) and is baptized shall be saved: but he that believeth not (the gospel) shall be condemned. And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." These testimonies from Jesus and his Apostles prove positively that faith in the gospel of Jesus Christ, and a hearty reformation of life, that changes all our bad habits, so that we are in reality dead to sin, and an immersion or burial with Christ in baptism for in order to remission of sin, to be the true and heaven ordained way to life, though few there be that find it. Then Paul the wise master builder, clinches the argument by telling his Roman brethren, that they were made free from sin, when they obeyed from the heart that form or mould of doctrine delivered unto them.

Now it is absolutely certain that men and women, too, are buried alive in the waters of baptism, unless they have previously died to sin by breaking them all off, and quit all foolish and hurtful habits contracted in their ignorance. While on the other hand if "the faith-alone doctrine" be true, and sinners are quickened and made alive by it, then they are buried alive, if buried in baptism. Baptism alone will save no one, and faith alone is dead, yet baptism with the necessary Scriptural pre-requisites is an essential and saving ordinance, and those who object, and reject it, Jew or Gentile, Pharisee or lawyer, reject the counsel of God against themselves. The design of Scriptural baptism is twofold: 1, It is for the remission of past sins; 2, It is the final act of the law of adoption into the church of Jesus Christ—the family of God; 3, It is God's memorial of the death, burial and resurrection of Jesus the Christ, the Son of the living God; 4, And last, but not least, it is God's symbol, figure and pattern or type of our physical death, burial and resurrection—the final adoption, to wit, the redemption of our body. While those who prefer the tradition of the elders, will miss the object of their creation, and never see life. Acts ii. 38; xxii. 16; Rom. viii. 15; Gal. iv. 4-6; Eph. i. 5; Rom. vi. 17, 18; 1 Cor. xv. 1-4; Phil. iii. 10, 11; Rom. vi. 5.

Yet it is a sad and fatal fact, that some even among us, who claim to be teachers of the way of life, claim a difference between Jew and Gentile, and claim two ways, or laws of pardon, and yet one law of adoption for all. The Jew must now be immersed for the remission of sin, because he in his ignorance falsely accused the Savior of sinners, and clamored for his life blood; seeming to forget or overlook the fact that the Jews were only subjects, who paid tribute to the Roman Gentile government as an evidence of submission; and that Pilate, the Roman governor, had and claimed to have the power to crucify or release this falsely accused prisoner, and would not do so. And now for us Gentiles to rise up and say that God has made a difference between us, and that he now requires the Jew to be buried in baptism to be free from his past sins, and that we Gentiles can be free, and come in on a shorter line, is simply a chimera of the brain, a vain, idle fancy, standing directly in opposition to the plainly expressed will and Word of God.

Peter, one of God's Holy Ghost preachers, positively teaches otherwise, for he says, "And put no difference between us (Jews) and them, (Gentiles) purifying their hearts by faith." Then if there is no difference, the hearts of all are purified by faith, if purified at all, and if we claim a difference, we simply differ with God, and with Peter. Not only so, but we differ with Jesus the Son of God; who told his preachers to go and preach the gospel to every creature, he that believes and is baptized shall be saved. Now, if we make a difference and preach otherwise, one condition to one creature, and another condition to the other creature, then we must necessarily be some other man's servants, preaching another gospel. And to further prove that this great commission and plan of salvation as given by the Master is world wide, let us hear him once more. When he had opened their understanding he said to them, "Thus it is written, and thus it behooved Christ to suffer and rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Now, go with me to Jerusalem and learn what was preached in his name for remission of sins, and we have it direct and pure, and those who still halt and oppose, would most surely oppose if one rose from the dead. To those who believed, and enquired what to do to be saved from their past sins, (not knowing or even thinking that they were thus saved) Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Now, in conclusion let me say, that while I have written plainly and pointedly, I have written kindly and for the good of all concerned in this great salvation. And more, that I heartily endorse the synopsis or declaration or principles as enunciated prominently on the first page of our grand old RESTITUTION paper. Now, brethren and sisters, you know where I stand, and where to find me, and if you stand on this platform, then we stand together, and in union there is strength and communion. And to those who are aliens and strangers to the covenants of promise, without hope and without God in the world, let me say, Come to Jesus and learn of him, take his yoke upon you and find that sweet peace and rest to your souls or lives—promised in his Word. God, the Father, so loved the world, that he gave his beloved Son to die, the just for the unjust, for you and for me, that whosoever would believe in, and obey him, might not perish, but have everlasting life. Then a strong and living faith in his Word, and a hearty and loving obedience to his requirements is our only plan of safety. O do not delay until it is too late, hasten to obey, and become a child of a King, a child of God by faith, and very abba Father, then he will hear you, and bless you, and Jesus will be your elder brother and Savior, and will plead for you, and save you when he comes to gather his jewels home. But if you neglect this great salvation, offered now through the gospel, then how will you, how can you escape? Now is the day of salvation, O do not harden your hearts, but hear, learn, love, believe and obey, and thus have a right to the tree of life, and live forevermore. "And the Spirit and the Bride say come. And let him that heareth say come. And whosoever will, let him take the water of life freely."

"Come to Jesus, while you may,
Come to Jesus, the true and living way;
Come to Jesus, and obey,
Come to Jesus, O, come today."

T. E. ADAMS.

To all the faithful in Christ Jesus greeting:

Do not fail to send postal card to Bro. Joblin ordering as many of the tracts on "Law or Gospel Which?" as you can use. It is the best campaign literature that can be got. Let every Church order largely, and each individual secure a supply as soon as published. In hope,

J. F. WAGONER.

Cheap Trips to the Northwest, West, and Southwest.

Persons contemplating business or pleasure trips to the Northwest, West or Southwest may arrange for an enjoyable journey at low fare, by communicating with C. L. Kimball, Ass't Gen'l Passenger Agent of the Pennsylvania Lines, Cleveland, O. He represents the short Lines to Chicago, St. Louis, Louisville and Cincinnati, the gateways to the Northwest, West and Southwest. Tell Mr. Kimball where you wish to go, and he will cheerfully furnish full information about special low rates and quick through time.—Oct. 21.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, OCTOBER 12, 1898. NUMBER 39.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JORLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 12, 1898

STOCKHOLDERS' MEETING.

Notice is here given that the regular Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of chosing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. WILLEY, Pres.

A. R. UNDERWOOD, Sec'y.

A LETTER from Bro. Woodward tells that they are having a good meeting in Warren Co., Ind., where he with his wife have been laboring the past week. Bro. and Sister Woodward will attend the Conference at this place next month.

THE report of the Lamark, Ill., Conference is at hand and will be given next week. We are rejoiced to know that the brethren in Illinois have perfected an organization, the more systematically to do the work that is still left for the Church. Keep it going.

ACCORDING to John vii. 17 the Spirit of obedience ensures a clear perception of God's truth. "If any man wishes to perform his [God's] will, he shall know of the doctrine [teaching] whether it be of God, or I speak of myself." May we not hope that acquiescence with God's will, will unlock a thousand *other* truths?

PROF. PATTISON says preachers run out because they fail to do what Addison did when he had completed the "Cimodium." "I must take some time and lay in fuel for future work." The strongest blaze dies down and goes out when a man uses the *bellows*, but puts on no more fuel. Wind can never take the place of fuel."

WE desire to increase our list. There are members of our Church who do not take the paper, and we would urge each one who does take it, to present the matter to your neighbor, and see if he will not let you send in his name with yours, when you renew. As an inducement to new subscribers we will begin now and all who send for a year, and pay $1.50 in advance for it, will be given the remaining numbers for 1898, that is they will be credited to the end of 1899, for the price of one year's subscription.

WE desire to avoid the labor and expense of sending out statements to those of our friends who are in arrears on subscription. It costs considerable money besides much work, and we feel that if you were in our place you would like us to do as we now ask and urge you to do. We have furnished you the paper on your promise to pay us for it, and you certainly should not desire that we make a special request to you by letter to make your promise good. Surely you will be thoughtful enough to attend to this matter promptly, and not neglect it longer.

WE see that that great pulpit Orator, Talmage, has given up the idea of converting the world by the close of the present century. In addition to this, he has about concluded that no human agents *will* or *can* ever convert the world, and that from present appearances the Lord will have to take the matter in hand himself. If he had only believed what the Lord has said about it first, he would not have made many hundreds of foolish predictions, and such presumptious attempts to do what he now confesses to be *impossible*. It looks as if human failure, rather than the Word of Lord, has changed his mind now.

THE present arrangement seems to be that the German Emperor and his party will leave for Constantinople Oct. 12, reaching that city Oct. 17. The tour includes a special religious service on the Mount of Olives on Sunday, Oct. 30, visit to the Greek Monastery at Mar Saba, Haifa, Beirut, Damascus, and Bethlehem. They will reach Alexandria about Nov. 17. All Europe is kept guessing the real import of this pilgrimage at this time when such stirring events are demanding the best judgment of the diplomats. The Kaiser has taken such an active part in the government of his empire that it appears strange that he should go on such an extensive pleasure trip for pleasure's sake. More than likely it means something besides what is seen on the surface.

"THE highest glory of manhood is when it stands in the attitude of the benefactor. It is in this attitude that it most strikingly exhibits its own sense of gratitude to God for *His* benefactions."

AN minister of Ireland thinks that people who talk of sending missionaries into our own possessions, do not know what they are talking about. He doubtless thinks that Cuba and Porto Rico has all the spiritual light they need.

BROTHER A. H. ZILMER preached two excellent sermons for the Church at Plymouth on last Sunday. He goes this week to Blackwell, Okla., to attend the Conference at that place. We bespeak for him a hearty welcome in this to him new field, being sure the brethren will find him a workman of the true Christian sort, rightly dividing the Word.

WE had a few hours visit on Wednesday the 28th ult., with our dear Brother Zilmer, instead of four or five days as we expected, his appointments ahead compelling him to leave the same evening. We found him full of love and zeal for God's truth, and gratitude that God is smiling upon his efforts to save men. That he may have many souls for his hire is our fervent prayer.

ENGLAND'S troubles come thick and fast. Surely do her marines arrive in Pekin to protect her representative there, when Russian Cossacks appear, and the lion and bear are facing each other again. To still further arouse the British, word comes that through Menelik of Abyssinia the Russians have grabbled a coaling station on the Red Sea, directly on England's route to India. This point is on what was supposed to be Italian territory, but the claim is made that Italy had abandoned it, and Russia steps in and takes it. Should this be established, and Russia hold this place it will be a direct menace to English interests, and may lead to England and Italy joining hands for a time. England is not safe with Russia on her track so close, and may be looked upon to resent the intrusion. Then the African affair with France is still unsettled, and the dispatches state an ultimatum has been sent to Paris, demanding the withdrawal of the French from Fashoda within a given time. Whether France will take kindly to such a threat is to be seen. She is on the verge of civil war, and can hardly add much to her present debt, which is now the largest in the world, being £1,500,000,000. The British Premier seems to realize the trouble that is brewing in the far East, and is sending large stores of war goods and ammunition to Hong Kong, besides the first-class cruiser Terrible has been ordered to join her sister ship the Powerful, on the China station. These vessels are the largest cruisers in the world, which fact shows the importance attached to this part of the world. Another speck of trouble for Britain appears in the Transvaal once more, so that on all sides the lion is assailed. How much longer will these two leaders of the latter days (England and Russia) be in gathering about them the nations that will finally be on either side when the time comes for the King of the North to descend upon the unwalled villages described by Ezekiel? Faster and faster the nations maneuver on the world's great plain, and measures that took years formerly are now worked out in a day. Let us watch the developing of the picture closely, that no "sign" of his coming escape us.

"The Lord's Supper."

In reply to J. F. M., and all others interested, we say yes; the Church of God in Cleveland has broken bread on the First day of the week since its organization in 1863.

Among the *reasons why*, for such practice, we mention first of all,—

Apostolic authority and usage. The Apostle Paul delivered the ordinance,—to the Church at Corinth, and the brethren there kept them as he delivered them. (1 Cor. xi. 2,) and so praised for it.

As Christ has but one Body, what was law to *one* congregation was law to *all* congregations. Paul and Luke and others sailed away from Philippi after the end of the Passover week, and reached Troas five days later, Acts xx. 6, and remained there seven days and upon the First day of the week Paul and his companions broke bread with the disciples at that place, —that First day being at least twelve days after the Passover, which began on the 15th of Nisan, Ex. xii. 14, and lasted eight days. That feast could be observed at *no other time*, and if the Lord's Supper took the place of the Passover it can be observed at no other time.

Paul *did* observe it at *least* twelve days *after* the Passover, and therefore, the Lord's Supper has no relation to the Passover.

It was full fifty days after the Passover when the Pentecostal converts *began* to partake of the Lord's Supper and from that time *forward* we are told they "continued steadfastly in the apostolic doctrine, and fellowship, and in breaking of bread, and in prayers." Acts ii. 42.

Besides this *positive* evidence *against* the yearly, and *for* the weekly observance we have strong inferential evidence of the weekly periodicity in 1 Cor. xi. 1, 2, where the apostle commands every one to set apart a portion of whatever he may have been prospered with, to prevent a collection when he arrived, showing it to have been *deposited in the treasury* every week, or else there would *have* been a collection after all, if each retained custody of his own offering.

This shows that the Corinthians did as the Church at Troas did.—came together to break bread on the First day of the week.

Further on in the chapter of 1 Cor. the apostle writes severely of some who *came together* in obedience to the ordinance, but did not come for the proper purpose, that is, to eat of *the Lord's supper, but their own*, and by their eating their suppers singly, and offering nothing to those who were without food, they were a disgrace to a social meal even, much more to a gathering of saints, to engage in a service calculated to feed their faith and confirm their hope by means of symbols of the Body and Blood of him who had been slain on their behalf, and had risen again for their Justification, and promised to come again, and the words of the Spirit in the 20th verse shows *the chief object* in coming together should be to eat the Lord's Supper, this they failed of, not discerning the Lord's Body, and ate and drank to their own condemnation, v. 29.

As the Passover was an essential part of the *Old Covenant*, which was only added because of transgressions till the Seed [Christ] should come, and then pass away: and Jesus' blood was the blood of the *New Covenant*, Luke xxii. 20, we trust you will see how *impossible* it would be for the Lord's Supper to be in any way related to something that has passed away.

But if still in doubt, please remember that the Passover was a NATIONAL institution, and secured only temporal blessings,—while the cup of blessing which we bless, is *by faith* the medium of communion *with*, or participation *in* the benefits growing out the blood of Christ by INDIVIDUALS.

Besides this you may see that the Lord's Supper was not instituted *at* the Passover feast,—but *after* it.

If the Passover were to have been thereafter the Lord's Supper, what need would there have been for two separate suppers in one evening? See Luke xxii. 15–20.

If the Passover of the Old Covenant was to have been continued, could he have said, "This cup is the *New Covenant* in my blood, which is shed for you?"

If the Old Covenant Passover was to have been perpetuated, would not the Passover lamb have been perpetually slain yearly?

What need would there have been to slay the Lamb of God?

What need would there have been to re-affirm or re-ratify a covenant that had been in *force* some two thousand years, and a Just recompense had been meted out under it for every transgression? See Heb. ii. 2.

We have the Word of the Spirit for it in Heb. vii. 11–12, that the Priesthood had been changed, and this made it necessary to change the Law also, because Jesus was of Judah, and could neither be connected with the Law officially nor sacrificially, as it only related to him *typically*.

As he in all his offices and work at his first appearance was the *substance* of the good things *shadowed* to come in the Old Covenant, how could the shadows exist after *the good things themselves* had come?

As Jesus positively says that his was the blood of the *New* Covenant,—and Heb. vii. 22, says he was made the surety of *a better covenant*, than the law or covenant which made nothing perfect, Heb. vii. 19, and as Heb. xiii. 20 shows that the New and better Covenant was an Everlasting Covenant, and the other was to last only to the time of Reformation, Heb. ix. 10,—and while it was in force did not perfect the consciences, Heb. ix. 9, it is plain to be seen that the Lord's Supper has no connection with the Passover, except that the latter was the type of *our* Passover who has been slain already: and surely we have no need of the type, after that transcendant event.

Let our correspondent and all in a similar estate of uncertainty through the perusal of the literature of those who do not know what the Gospel of the Kingdom and the things concerning the name of Jesus are, come to the fountain of truth, and take deep draughts, and let the speculations of the aliens alone. The coming together on the First day to break bread was confined to those who had taken upon them the name of Jesus. Only as those who were *in* that name could they meet the conditions upon which the Lord promises to be in the midst of them (Matt. xviii. 20) even where only two or three gather. Oh, is not that inducement enough to come together every First day? Is it not plain to be seen that he will be promptly on hand wheresoever they assemble who have named his name? And we say here, that after the experience of 35 years the precinct of the Lord's table is still the very gate of heaven to us. The happiest moments of our lives are spent there,—and the most hallowing and uplifting exercises we ever expect to engage in, this side of the coming of the Lord, are enjoyed there. Indeed, we believe that no one has ever come to that table in the proper frame of mind, and gone away without a blessing. And the fond hope has been frequently expressed that he will some day issue the command, "Gather my saints unto me," as we sit around the board.

May the glad day soon roll around when, according to promise, our glorious Lord shall gird himself, and invite the Servants whom he shall find watching for him, to take their seats at his table, and come forth and serve them; (Luke xii. 37) and in that happy company may writer and readers meet, to nevermore part. Amen and Amen.

Communicated.

Report of Labor.

At the invitation of Bro. P. H. Book, of Fonthill, Ontario, I left Plymouth, on the 8th of Sept., for that place. I arrived at Welland, Ont., early the next morning, and found Bro. Book waiting for me. We then drove 5 miles northwest to Fonthill, where we have a small band of believers. Although but few in number they have kept up their meetings, "not neglecting the assembling of themselves together." I began the meeting the evening of the same day and spoke to a small but attentive congregation on the "Inspiration of the Scriptures." I remained from the 8th to the 17th and delivered 10 discourses. During my stay in Canada the Prohibition campaign was in progress, and I had the pleasure not only of listening to able arguments against the continuation of the liquor traffic, but also of speaking a few words against this monster evil. I was pleased to see from the papers since the vote was taken that a majority of the votes cast were against liquor.

Our labors were not in vain in this place. The congregation grew in size as the meeting progressed and the interest increased. On the last night, the hall in which the meetings were held, was crowded, and not a few expressed their regret that the meeting had to be brought to a close. It was my happy privilege on the 16th to baptize four young believers into the Anointed, in Lake Ontario. Our ardent wish and prayer to God is that they may prove faithful and have an abundant entrance into the everlasting kingdom. I always feel concerned for those who begin young, and have many difficulties to contend with. But on the other hand I am glad that the little ecclesia at Fonthill is apparently wide-awake, and will watch over and care for the new-born babes to the extent of their ability. Above all I am rejoiced to think that we have such a faithful High-Priest, who can be touched with the feeling of our infirmities. On the eve of the 17th I had to say "good bye" to some of our dear people at Fonthill, as there was an appointment for me at Niagara Falls, N. Y., for the 18th. "We'll never say good bye in Eden." Thus it goes in this life; we form acquaintances only to say farewell and make new ones. I spoke for our congregation at Niagara Falls, 3 times on Sunday, and on Monday and Wednesday evenings, and very much enjoyed my stay with them. Being so near the great Cataract of the Niagara, I could not leave the place without visiting this great wonder, of seeing the water fall over a precipice 150 feet. The sight of the mighty waterfall every minute rolling its tons of water over the high bank is treble grand; nay, that expresses it too mildly—it is awful. Great and marvelous are God's works. But wonderful are also the works of man. But a short distance below the Falls are at present three steel bridges each over 150 feet above the water, two to carry railroad bridges, and the other for passengers. The Niagara Falls are not only ornamental but also useful. The electric cars of Niagara Falls city, of the city of Buffalo, and for a distance of about 30 miles along the Niagara River, are driven by power supplied by this river. Besides this a number of manufacturing establishments have utilized some of the power thus supplied by nature. Indeed, there seems to be no end to possibilities for turning this mighty power to the service of man. I also improved this trip to pay a visit to the city of Toronto, on the North shore of Lake Ontario. It was a most delightful trip on the Steamers "Chicora" and "Corona" of the Niagara Navigation Co. Toronto is an interesting city. It has a great many churches, as also large numbers of educational institutions. During my stay at this place I met with Bro. T. A. Weldon, local manager for the Eddy Company, a large paper firm in Canada. I secured Bro. Weldon's subscription for THE RESTITUTION. My next stop was at Buffalo, New York where I called on Bro. Oakley, whom I had met at Niagara Falls. I spent a pleasant time in company with him and his excellent family.

From this place I bought passage to Meadville, Pa., where I was met by Bro. Ira R. Hull, with whom I had conducted a correspondence for some time relative to making a trip to Randolph. Bro. Hull and his sister, Mrs. Haight, have been rather alone for some years, and they were pleased to see some one who had obtained the same "precious faith." I spoke 10 times to interested congregations, and regret that my time was so limited that I could not remain longer. I am quite confident that with a little more effort a people might be gathered for the Lord at this place. Bro. Hull, I am pleased to say, will keep up the interest and speak on Bible subjects from time to time. I hope he may do much good in this way. I wish to speak on one feature of the work in which I am intensely interested and that is that there are, apparently at least, so very few workers in the field to push the work energetically, while there seems to be so very much to do on every hand. I learned of a number of places in the State of New York where we even have congregations, which for the want of care or some one to push the work or to lend are losing ground. So also in Pennsylvania there are places in which much good could be done, if there was some one to do it. "The harvest is white, but the laborers are few." Where are the reapers? Where are our young men whom God has blessed with talents with which to do good? Can we afford to allow the work to go down when it is within our power to help it along? We as a people should have two or three live men in the East to devote their entire time to the work of evangelizing. If these lines come under the notice of young men whom God has blessed with the ability to speak, let me appeal to such. As "workers together with God," can we allow the work to go down? Would this be working together with God? Again, there are others who have been blessed with this world's goods; if you can not preach, can you not out of love for your dying fellowmen and love to God, to whom you owe everything, devote of your means to this noble cause? Brethren, let us "think on these things," and let us do it seriously before God!

On the 28th I stopped for a few hours at my old home in Cleveland, Ohio, calling on Bro. and Sister Joslin and Bro. and Sister McLaughlan. Fond recollections came to mind as I approached the "Church of the Blessed Hope," No. 626 Woodland Ave. Here on Dec. 12th, 1898, I forever renounced immortal soul doctrine and all the errors of orthodoxy, which I had preached for six years previously, and confessed faith in the things concerning the kingdom of God and the name of Jesus Christ, and here I was inducted into that blessed Name in which alone we have the promise of salvation. My heart rejoiced to see those dear ones again, who had manifested such a deep interest in my behalf and did so much for me. I should like to have remained with them over Sunday, but other engagements made this impossible. On the 29th I arrived safe at home and found my family well, after an absence of just three weeks.

On the 30th I departed for Brady, Mich., where the Michigan Conference met for their quarterly conference. These were pleasant hours spent in company with brethren and sisters of like precious faith. At present I am at home preparatory to my trip to the Southern Kansas and Oklahoma Conference.

Your Brother in the Anointed,

A. H. ZULMER.

Dear Restitution:

Please allow me space in your valuable paper to make a short report of the progress of the truth in Southeast Missouri in Madison Co. On Sept. 17, we met Bro. John Foore of Kansas, at the depot at Fredericktown, and Bloch, 6 miles west by team, and in conformity with previous appointment commenced a meeting Saturday night, Sept. 17, and continued until Friday night Sept. 23. On Friday 11 A. M. we met at a nice walnut grove on the banks of the Big St. Francois River, and after hearing a masterly sermon on Baptism, six were buried in baptism in the name of Jesus for remission of sins, of which five were over 50 years old, one man was nearly 83 years. At 5 P. M. we met at the School House where our meetings were held at nights and partook of the emblems of our Lord's broken Body and shed Blood. At 7 P. M. sermon, "Duties to the Church," whereupon Bro. W. T. Waggoner's oldest daughter, Mrs. Laura Vishins, came forward for baptism which was administered Saturday 10 A. M. making seven in all. From there we conveyed Bro. Foore back to Fredericktown, and at 3 P. M. we took the parting hand but we hope not forever as he promised, the Lord willing, he would visit us again Aug., 1899. He then took the train for De Soto, Mo., 90 miles north to hold meetings there with the brethren at that place.

This was a grand and glorious meeting for us and long to be remembered, as it is so seldom we ever hear any preaching. Bro. Foore visited us three years ago last May, and Bro. I. S. Hatch, of Indiana, two years ago. Bro. Foore at his first visit baptized seven, making fourteen in all. Bro. Hatch baptized five, of which two have fallen asleep. We have a membership now of 21 baptized believers. The good Seed has been sown and any preaching Brother who templates going South this winter would be glad to have call on us, we are 75 miles south of St. Louis, on the Iron Mountain branch of the I. M. R. R. I will say in conclusion Bro. Foore is a talented preacher and should be kept constantly in the field of labor.

Yours in hope of eternal life when the Master comes,

P. J. GRAHAM.

The Peace Jubilee at Chicago, Ill., on Oct. 18th, and 19th, will be an event that every patriotic American citizen will want to attend. A rate of one fare for the round trip has been authorized via the Nickel Plate Road on Oct. 17th, and 18th, good returning Oct. 22nd, affording the opportunity of enjoying this festival.—It.

The Hawaiian Islands.

The Chicago & North-Western Railway has issued a booklet with the above title, giving a brief description of these islands, their topography climate, natural resources, railways, schools, population, etc. It contains a folding map and mentions the various steamship lines plying between the Pacific ports and the islands. Attention is also called to the unparalleled facilities offered by the North-Western Line, the Pioneer Line west and northwest of Chicago, for reaching San Francisco, Los Angeles, Portland and other western points. The booklet will be sent to any address upon receipt of four cents in stamps by C. Traver or Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Show your patriotism by attending the Peace Jubilee at Chicago, Ill. Oct. 18th, and 19th. One fare for the round trip via the Nickel Plate Road. Tickets are good returning until Oct. 22nd. Here is a splendid opportunity of viewing the great metropolis of the Central and Western States in Holiday attire.—It

Home Seekers' Cheap Excursion.

On October 18, November 1, 15, December 6 and 20, the North-Western Line will sell home seekers' excursion tickets, with favorable time limits, to numerous points in the West and South at exceptionally low rates. For tickets and full information apply to C. Traver or Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern 22 Fifth avenue, Chicago, Ill.

Poetry.

The Dawn of Peace.

Put on your strength, O Kings,
And beat your bounds to dust!
Your hands must learn a stiffer grasp,
Your feet a firmer tread.

O Leaders! Hope's young spirit
Is alive in the morning wind.
Do not the poets hear it,

Even in the grassy mountain paths
The glittering dust-fire leaps—
Lo, it comes! They come! How fair their feet!
They come who publish peace!

And O ye, can ye rest,
Dear hearts, one hour,
For all need on Love's gospel to light
And all the earth with flowers,

Ye sad-oppressed and dying with a cry
Of want and little woe,
And with the patient deathless eyes
Of weariness shed smile,

And weary toilers, asking thing
Of all by sweat of brow,
Not hands shall wear the flock be fed,
Nor mouths go to the rest.

—John Ruskin.

Selected.

Will China be Open to All?

London, Oct. 1.—The palace revolution at Peking is treated here as a minor occurrence in the slow solution of the Chinese question. What the European powers are now striving to decide is whether the decrepit empire will henceforth be a dependency of the Czar's or whether the territory will be made accessible to the rest of the world to increase the world's wealth.

There is no need to dogmatize as to the question under which system the Chinese people would be happiest, but it may be affirmed, from the standpoint of the struggle that statesmen are now waging, that it will not affect the issue whether the Emperor of China is alive or dead. The new man who mounts the throne will, like Alexander I. of Russia, "be preceded by the men who murdered his grandfather, surrounded by men who murdered his father, and followed by the men who may murder himself."

There is the best reason for believing that Lord Salisbury will hold steadily aloof from this turmoil and intrigue. An influential supporter of the government says today: "Our concern is with what the rulers of China will do, not who they are. If we restore the Emperor or any pretender to full authority we must help him govern China. We must protect him from all foreign and domestic foes. We must, in fact, govern China. It would, in the end, require an army, and the job is too big for men of sense to undertake."

On the other hand, the government's supporters are hoping much from an extension of the Anglo-American agreement to joint action for certain purposes in China. Germany's precipitation of China's collapse by the seizure of Kiao Chou was a strongly anti-English action, but events have since taught the wisdom of considering certain joint measures as an alternative, instead of having to face disastrous, accomplished facts. The idea of any kind of co-operation with Germany is still unpopular here. The supporters of the government are arguing for the benefit of their constituents that it is perfectly possible to carry an enterprise through successfully with a man for whom the country has no affection.

The last week has seen several important disclosures as to the extent of the Anglo-German agreement in Africa. They have been received without friendly comment, in marked contrast with the enthusiastic support of every suggestion of Anglo-American co-operation. If this afternoon's grave news from Peking effects the latter consummation it will be by far the most popular achievement of the present government's career. It would be premature to connect the stoning of English and Americans in Pekings with the palace revolution, but people here already see in the choice of British victims the results of a Russian corruption fund acting on ignorant and overzealous converts.

American Interests in China.

The promptness with which the administration has directed Admiral Dewey to send the warships Baltimore and Petrel from Manila to the Chinese waters will not only be universally commended in this country but has evidently produced a favorable impression abroad. In view of the critical condition of affairs at Peking there will be much anxiety for the safety of foreigners of all nationalities in the Chinese capital until the present crisis is past. Scarcely anything will be likely to do so much towards checking the lawless spirit which has been manifesting itself, as well as the revolutionary tendencies of the governing factions, as the evidence that all the great powers are determined to act in concert in preserving order.

It is deeply to be regretted that we have not some light-draft vessels on the Asiatic station capable of reaching Peking itself by the Peiho River, but that lack will no doubt be remedied by the Navy department as soon as practicable. The great battleships Oregon and Iowa will soon be headed for Manila, and, although the voyage will consume some two months' time, the knowledge that they are on their way will inspire confidence in the belief that shall soon be prepared in that quarter for any probable emergencies.

The fact is now widely recognized that we are destined henceforth to take a stronger hand in the affairs of the far East than we have ever done before. This means no invasion of the rights of any foreign power, but simply protection of our growing interests in that quarter of the globe. Already there is abundant evidence that such a step will be hailed with satisfaction by such powers as Great Britain and Japan, while Russia, France, and Germany will have no ground of complaint.

What the present commotion now existing at Peking may portend for the Chinese Empire cannot be accurately predicted, but there is a general disposition to look for some far-reaching results. Russia is already in practical possession of the great northeastern dependency of Manchuria, with eight or ten millions of population, and by its aggressive policy is evidently seeking new advantages. Its attempt to divert trade from the open port of Niu Chang to Port Arthur by getting possession of the Niu Chang railway concession has been a direct blow to American trade as well as that of Great Britain and other foreign countries. Germany is also seeking to strengthen its hold upon Chinese trade by using to the utmost its advantages obtained in the concession of Kiau Chou Bay. In the face of movements such as these the United States cannot afford to omit any steps necessary to protect American interests in China, destined soon to develop in such vast proportions, and the foothold we have already gained in the Philippines places us in a position to do this more promptly and more efficiently than ever before.—*Tribune.*

Communicated.

The Extinction of Evil.

Far back in the eternal past the origin of evil manifested itself in the universe in contrast to that which is good. The purpose and design of its origin and manifestation it is not my purpose at this time to unfold; but of its annihilation and extermination from the universe of God. That evil exists, needs no argument to prove. The history of the human race from Adam to the end of the present age bears witness to the fact. Evil is the contrast to good. It is the direct cause of all the bloodshed misery and death that has occurred in the past, or ever will occur in the future.

This being true, a revelation of its extinction, together with a redemption from its effects, must be hailed with delight as the most glorious news that ever greeted the ears of Adam's race. That such a revelation has been given to us by the God of heaven through the prophets, in the Scriptures of truth, it is my purpose in this paper to prove.

The first manifestation of evil in our world was sin. "By one man sin entered into the world, and death by sin," or on account of sin as a penalty for sin. What is sin? "All unrighteousness is sin." "All have sinned and come short of the glory of God."

If this world continued for a billion of years, (without divine intervention), earth's inhabitants would still be a sinful race. Humanity cannot by any means or process extricate itself from a sinful nature. Can the Ethiopian change his skin, or the leopard his spots; how then shall they do good who are accustomed to do evil? "There is none that doeth good, no, not one." How then can we prove that evil shall be extinct, if sin, its first manifestation, has got such a grip of humanity, that not all the boasted art or science, evolution or development of 6,000 years has produced one single specimen of sinless humanity. We prove it by faith in the Word and power of him, concerning whom John the Baptist spake, "Behold the Lamb of God, who taketh away the sin of the world." Hitherto, among all the sons of men none could be found adequate to the accomplishment of a work so mighty and so grand. Thus far the question is settled that the extinction of evil is an assured fact resting upon divine revelation.

Our next inquiry is, how and when will he do it? First, how will he do it? I answer, by the Spirit of the living God. This divine Teacher, called the Lamb of God, communicated to his disciples a message of good news called the "Gospel of the kingdom of God," for to be preached among all nations; accompanied with the declaration "He that believeth and is baptized shall be saved." "For he that believeth in him, as the Script ure hath said, out of his belly shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive." The Spirit then is given to all them that believe. "If any man have not the Spirit of Christ he is none of his." This is the first step to the sinless state. But believers are not sinless. "If we say we have no sin, we deceive ourselves, and the truth is not in us." The possession of the sinless state is reached when this same Spirit shall have quickened our mortal bodies, when this mortal shall put on immortality. When we reach this period in the unfolding plan of redemption, (the resurrection of the body of Christ) the church only will appear pure and spotless, perfect and holy, the first trophy of redemption, the first fruits as it were of the extinction of evil.

We now come to the second question. When will he, the Lamb of God, "take away the sin of the world?" I answer in the world or age to come. Proof, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man that thou art mindful of him? Or the Son of Man that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." Heb. ii. 5-8. From this Scripture we learn, that in the world or age to come, all things must be put under the feet of the Lamb of God, or as he will then appear, "The Lion of the tribe of Judah." Having come in great power and glory, fitly represented by the Lion, the most powerful of beasts. He then sets up his kingdom on earth in the Holy Land, with Jerusalem its capital, and begins a conquest in the midst of "his enemies." "The Lord shall send the rod of thy strength out of Zion, rule thou in the midst of thine enemies." Psa cx. 2. Compare this with 1 Cor. xv. 25. "For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." When he thus puts down all rule and all authority and power, the world to come shall then be subdued or put in subjection to Christ. Then will occur the resurrection of "the rest of the dead," for then cometh the end or the general resurrection of the dead both small and great; and the judgment of "the great white throne." Then death, the last enemy, shall be destroyed, with the devil and his angels, "and all whose names are not found written in the book of life." Thus we have reached the extinction of evil."

I said sin was the first manifestation of evil in the history of Adam's race; but it did not stop with sin; for it is written, "Cursed be the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth unto thee." And so with the extinction of evil, we must expect the removal of the curse and the beautifying of the earth. And the Scriptures fully justify us in looking for and expecting the same in such texts as the following, "And there shall be no more curse." Rev. xxii. 3. "Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree." Isa. lv. 13. "Thou renewest the face of the earth." Psa. civ. 30. "And the desert shall rejoice and blossom as the rose." Isa. xxxv. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. ii. 14.

From the above textait will be seen, that every trace and effect of evil will be blotted out from this now sin-cursed and rebellious world. Then will be fulfilled the Apostle's words, "That God may be all in all." A purified, renovated earth, with an Eden-like landscape encircling the globe (for there shall be no more sea) phenomenally fertile as the Paradise of God, and peopled with countless millions of deathless race, the multitudinous seed of Abraham; ruled over by Christ and the Church united, the elect body of the gospel age. Mount Zion towering in majestic splendor in the midst of the eternal city, with its transparent, golden paved street; its "pure river of water of life clear as crystal;" its "tree of life bearing twelve manner of fruits, and yielding its fruit every month, and whose leaves shall be for the healing of the nations;" its gates of pearl through whose portals shall flow the glory and honor of deathless nations; its dazzling light outshining the sevenfold splendor of the sun; its twelve foundations of earth's most precious stones. Such is the revelation of some of the things that shall exist when evil shall be extinct. Concerning this same Jerusalem it is written, "Thou shalt not see evil any more." Zep. iii. 15. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea the deep things of God." 1 Cor. ii. 9, 10. A glorious conquest, a glorious world, a glorious age, "God all in all."

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

IRA FORBES.

Conference Report.

The first Quarterly Conference convened at Brady, Michigan, as appointed, with our President Lorenzo Decker at his post to call the house to order. A goodly number were in attendance at the beginning of the meeting; among them Sister Nichols, of Minneapolis, Minn., formerly of Grand Rapids. Sister Cooper of Indiana, and Sister Catt of Bangor, Michigan. Conference opened with several songs of praise, prayer by Elder B. W. Woodward followed by a good sermon from A. H. Zilmer of Indiana, speaking from 1 Pet. iii. 15. Saturday morning B. W. Woodward spoke from Rom. xii. 16, after lunch at the house of worship Sister Woodward spoke from Matt. xii. 42. We met early in the evening to enjoy a prayer and social meeting, and had begun to sing the songs of Zion, when Bro. and Sister Thompson and Bro. and Sister Underwood entered. They came by private conveyance, were tired, but not too tired to lend their voices in inspiring song and testimony, how it thrills and electrifies the whole being when we listen to the voices of others, even strangers in the flesh, as we realize they have stopped to quench their thirst at the same fountain, are partakers of the same hope and calling, trusting in the coming of the Christ for the fulfillment of all their hopes of eternal life; some of us had never met Sister Nichols before, but it did not matter, we soon found in her an active worker and helper in the cause. It was a great pleasure for us to meet Sister Catt again after many years of separation. She is the widow of our beloved Bro. Isaac Catt, who fell asleep June 14, strong in the blessed hope. We had wandered somewhat in the long separation from this dear brother and sister what the years had done for them, but as Sister Catt arose to testify there was no uncertain sound or discordant notes, the blessed hope was the comforting thought to her as to others, and this social meeting was an inspiration to Bro Zilmer as he spoke from 1 John iii. 3. Sunday A. M. Bro. Zilmer's subject was "Why do we believe as we do?" followed by an address from Sister Woodward, her subject being "Profit and Loss." Another good social meeting in the evening followed by Bro. Zilmer using that important subject, "What must I do to be Saved?" as his theme. The attendance was good all through and we trust all were benefited by this gathering together.

M. A. WOODWARD, Sec. Pro. tem.

REPORT OF AID SOCIETY.

The ladies met during lunch hour to transact business. Sister Emily Barnum, President, called the meeting to order. Secretary being absent Sister Woodward acted in her place. Roll call found seven members present, one new name was added. Sister Martha Pike paying in the offerings, resulted as follows: Sisters M. Good, $5.00; A. Miller, $3.00; A. Moon, $2.50; M. Woodward, $1.00; Griggs, $.50; E. Culp, $.50. On motion the name of society was changed to "Ladies' Tithing Society," with directions to Sister Woodward to correspond with each member, sending them a copy of constitution and urging each one to consider their obligation to God's work. And trying to induce each one to consider their back delinquencies as a debt to God which should be paid, also that hereafter our meeting was a part of the Conference and should be called before the general assembly that each member of Conference might understand our mission and work, and be brought to see the necessity of system in the Lord's work.

M. A. WOODWARD, Sec. Pro. tem.

Evangelist Labors in Indiana.

At our recent Conference at Rensselaer, Ind., an evangelism Committee was appointed "to look to the furtherance of evangelical work." The following are members of this committee: J. F. Wagoner, J. L. Wince, Abel Grant, Harry Evans, and the undersigned. Now, I wish to say to these brethren, and to all concerned, that I am going to the Southern Kansas Conference on the 12th of this month (Oct.), and expect to be gone about one month. I wish that during this time each one would put forth every effort to ascertain suitable places in Indiana for evangelistic work, and communicate the same to me. And should there be any isolated members knowing of favorable openings for work please let me know. As "workers together with God," let us be wide awake, and improve every opportunity for pushing the Master's cause. Please do not neglect this matter, but act at once.

Yours for work.

A. H. ZILMER.

Conference Notice.

The Eleventh Annual Northwest Conference of the Church of God will convene on Friday Oct. 21, at Scholls, Oregon, and continue over the following Sunday. Now brethren, let me admonish you in the name of our Lord Jesus Christ, come to this meeting, come with smiling faces and your hearts full of love and self-sacrifice. We would like to have all the Churches in Oregon and Washington represented at this Conference, and especially we would ask the isolated ones to come. Brothers and sisters, it will pay you to come even at a personal sacrifice. Those wishing conveyance from Portland to Scholls will please correspond with Bro. W. W. Jaquith, Scholls, Ore. Will say in conclusion that the brethren at Scholls are a generous people and will be pleased to meet you.

Yours in hope of eternal life,

JOHN E. MCELVAIN, Sec.

Our Annual Conference will be held at Scholls, Ore., beginning on the evening of Oct. 21, and continuing over the Sunday following. Any wishing to attend will be met by conveyance at the National hotel, Portland, between the hours of ten and three on the 21st. Besure to notify us in ample time if you wish for conveyance. Try by all means to come and you will be provided for while in attendance. The following are the committee of arrangement.

WM. TRUESDELL,
ALMIRA BROOKS,
W. L. SKEELS.

The First Quarterly Conference of the Church of God of the Abrahamic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the effort, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and work together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off conquerors in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

P. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME.

THURSDAY P. M.

6.30 Prayer and Social Meeting, W. Tuttle.
7.15 Salutatory, A. H. Zilmer.
7.30 Response, B. W. Woodward.
7.45 Object or Purpose of our Meeting, P. L. Austin.

FRIDAY A. M.

9.30 Social Meeting, M. A. Woodward.
10.30 Sermon, J. L. Wince, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon, P. L. Austin.
6.30 Social Meeting.
7.30 Sermon, M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers.
Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him," A. H. Zilmer.
2.15 Sermon, Signs of the Times, J. F. Wagoner.
6.30 Song Service.
6.45 Social and Praise Service.
7.30 Sermon, A. H Zilmer

SUNDAY A. M.

9.30 Social Meeting, P. L. Austin.
10.30 Sermon, B. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, B. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE.
R. C. RAILSBACK,
A. C. ROBERTS.

"VANITY is so solicitous of self, that, even where its own claims are not involved, it seeks indirectly the ailment it loves, by showing how little is deserved by others."

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so to comprehend is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

List of Appointments.

Adaline, Ill., Oct. 13 to 16.
Dixon, Ill., Oct. 20 to 23.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 4 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. BROLER.

Reduced Fares to Various Points via Pennsylvania Lines.

Excursion tickets will be sold via Pennsylvania Lines as indicated in the following paragraphs. Although concessions in fare are authorized for meetings of certain Orders, tickets may be obtained by any person whether a member of the Order or interested in the event. The reduced rates will be open to everybody.

To Pittsburgh, Pa., October 8th, 9th, 10th, 11th 12th and 13th, good returning until October 17th, account Knights Templar Triennial Conclave. Return limit may be extended until October 31st.

During the excursion season special rates will also be in effect via Pennsylvania Lines for special and local events. For particular information please apply to nearest Ticket Agent of the Pennsylvania Lines or address C. L. Kimball, Assistant General Passenger Agent, Cleveland, Ohio.

On the occasion of the Great Peace Jubilee at Chicago, Ill. Oct. 18th and 19th, a rate of one fare for the round trip will be in effect via the Nickel Plate Road, good returning until Oct. 22nd.—It

California in Three Days.

Via Chicago, Union Pacific and North-Western Line. The Overland Limited leaves Chicago daily at 6.30 P. M., reaches San Francisco 8.45 the third evening and Los Angeles 1.20 next afternoon. The equipment of this train is new and thoroughly modern, as is that of the Pacific Express, which leaves Chicago daily at 10.30 P. M. and reaches San Francisco at 9.45 the fourth morning. For rates and other information ask your nearest ticket agent or write: C. Traver or Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Conference Notice.

The Annual Conference of the Church of God in Southern Kansas and Northern Oklahoma will be held at Blackwell, Okla. (D.V.) commencing Oct. 14 and closing Oct. 23, 1898. We are very anxious to have this a meeting that will strengthen and upbuild. "Where no wood is, the fire goeth out." Let all come and come with fuel for a profitable meeting. Bro. A. H. Zillmer will be with us during this Conference, and for a few weeks afterwards. The following point only having been reported: three miles west and three south of Newkirk, Oklahoma. We wish to use these few weeks to the very best advantage, so all knowing of a desirous field make it known to the Secretary and the Committee will consider all points and favor the ones where they deem the best work can be done. The programme will be published later. It is the desire that all come prepared to stay on the grounds so they can attend every session. The business meeting will be the first Saturday in the afternoon.

ELLA M. VICKERY, Sec.

PROGRAMME OF THE SOUTHERN KANSAS AND NORTHERN OKLAHOMA CONFERENCE.

FRIDAY P. M.

7.00 Song Service, conducted by Sister Carrie Chambers.
7.15 Address of Welcome by President.
Response by Vice President.
7.35 Sermon.

SATURDAY A. M.

7.30 Morning Service, Wm. Hudicke.
9.30 10.30 Bible Study. Subject, "Resurrection," conducted by H. M. Williams.
11.00 Sermon.

SATURDAY P. M.

2.00 Business Meeting.
7.30 Song Service, J. Butcher.
8.00 Sermon.

SUNDAY A. M.

7.30 Song Service, Harvey Wile.
7.40 8.00 Social Meeting. Subject, "Our Interest in Future Life." S. C. Oliver.
9.30 10.30 Bible Study "True Unity of Believers" Ella Vickery. Talk to Children, Eliza Rahe.
11.00 Sermon.

SUNDAY P. M.

2.30 Song Service A. J. Davis.
3.00 4.00 Young People's Meeting.
7.30 Song Service Carrie Chambers.
8.00 Sermon.

MONDAY A. M.

7.30 Song Service A. J. Davis.
7.40 8.00 Morning Service N. Whitley.
9.30 10.30 Bible Study "The Covenant of Promise," conducted by Bro. Hatfield.
11.00 Sermon.

MONDAY P. M.

2.00 3.00 Papers, "The Great Show," A. J. Davis.
"Home Influence, Its Inventive," Sarah Butcher.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

TUESDAY A. M.

7.30 Service conducted by Nancy Barber.
Prov. xxiii. 23, E. F. Randolph.
Prov. xxv. 21, Hannie Barber.
Prov. xvii. 9, J. Butcher.
Prov. xvii. 14, Elnora Waldo.
Prov. xiv. 12, Bro. Hubbard.
Prov. xvii. 8, Eliza Rahe.
9.30 10.30 Bible Study "The Bride" A. H. Zillmer.
11.00 Sermon.

TUESDAY P. M.

2.00 Song Service, Carrie Chambers.
2.30 3.30 Essays or Talks, "Who are we Working for?" Miles Miller.
"Perfection of Character," W. M. Vickery.
"Workers with God," Carrie Chambers.
"The Only Foundation," Della O'Dell.
7.30 Social Meeting, "Is my Name Written There?" conducted by A. J. Chaplin.
8.00 Sermon.

WEDNESDAY A. M.

7.30 Song Service, Sarah Butcher.
7.40 8.00 Morning Service, H. M. Williams.
9.30 10.30 Bible Study, "Parable of Ten Virgins," I. S. Miller.
11.00 Sermon.

WEDNESDAY P. M.

2.00 Social Meeting, conducted by J. Fisk.
2.30 3.00 Papers or Talks "Manifesting the Life of Jesus" by Minnie L. Chaplin.
Poem, "Reflections from Memory's Mirror." Clementine Overman.

THURSDAY A. M.

7.30 8.00 Morning Service, S. Chambers.
9.30 10.30 Bible Study, "Christ," Jacob Reed.
11.00 Sermon.

THURSDAY P. M.

2.00 3.00 Papers or Talks, "Don't Lower Your Colors," Mrs. Ella Vickery.
"The Unchanging Word," Bro. Shuck.
"Storability," Bro. Hatfield.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

FRIDAY A. M.

7.30 Social Meeting, "Is there Work in the Lord's Vineyard for Me?" Nevada Waldo.
9.30 10.30 Bible Study, "The Vineyard," E. F. Randolph.
11.00 Sermon.

FRIDAY P. M.

2.00 3.00 Essays or Talks, "Trifles" Elnora Waldo.
"Sensitiveness to Opportunity," Harvey Wile.
"God's Way of Doing," J. Butcher.
3.30 Sermon.
7.30 Song Service, Harvey Wile.
8.00 Sermon.

SATURDAY A. M.

7.30 7.50 Morning Service, T. Jackson.
9.30 10.30 Bible Study, subject selected. J. Brown.
11.00 Sermon.

SATURDAY P. M.

2.00 3.00 Talks on Spiritual improvement, conducted by Bro. Hudekie.
"My Christian Desire," 1 Thes. ii. 12. Mrs. Hudekie.
"Are we living Epistles?" 2 Cor. iii 2-3. Lydia Chaplin.
"Self Control and how to gain it," Col. iii. 1-17. Minnie Barber.
"One thing thou lackest." Mark x. 17-27, H. Barnard.
"Taming the tongue," James iii. 2-12, S. C. Oliver.
"In what are we our Brother's keeper?" Rom. xiv. 13-23, A. J. Davis.
"God deals with us as individuals," Isa. xxx. 21. Mrs. Reed.
"Christian Unselfishness," Rom. xii. 10, I. S. Miller.
"Right and wrong way of seeing," Matt. vii. 11-20, Bro. Hatfield.
"Acknowledging," Prov. iii. 5-7. Mrs. Ella Vickery.
"Will God accept my excuses from duty?" Luke xiv. 15-24. E. F. Randolph.
"Laying aside every weight," Heb. xii 1-2, Mrs. Cramer.
"Neglecting is rejecting," Heb. ii. 1-4, Mary Barber.
"Bible idea of character," 2 Tim. ii 15, Nevada Waldo.
"The whole armor," Eph. vi. 11, Jacob Reed.
"Rules of Life," 1 Pet. iii. 8-18, Sarah Butcher.
"Hold Fast," 1 Thes. v. 21, Carrie Chambers.
3.30 Sermon.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

SUNDAY A. M.

7.30 Song Service, A. J. Davis.
7.40 7.50 Morning Service, Mary Barber.
9.30 10.30 Bible Lesson selected, Dr. Hobson.
Talk on Sunday School Work, Harvey Wile.
11.00 Sermon.

SUNDAY P. M.

2.30 Song Service, A. J. Davis.
3.00 4.00 Young people's meeting.
7.30 Song Service, Carrie Chambers.
8.00 Sermon.

All persons coming from a distance finding it difficult to reach Blackwell by notifying the President, Wm. Hudicke, Gueda, Kansas, will be met at Arkansas City, Kan.

An effort is being made to give board on the grounds at thirty cents per day.

ELLA W. VICKERY, Sec'y.

Good Chance to Visit the East at Low Fare.

Persons going to Pittsburgh over Pennsylvania Lines on cheap tickets to be sold via that route October 8th to 13th, inclusive, account Knights Templar Conclave will have the privilege of buying low rate excursion tickets from Pittsburgh to points in Ohio and Pennsylvania, and to Baltimore and Washington, over the Pennsylvania Route, by depositing excursion tickets with Joint Agent after reaching Pittsburgh. Full and particular information furnished promptly to inquiries addressed to nearest Pennsylvania Lines Ticket Agent, or to C. L. Kimball, Asst. General Passenger Agent, Cleveland, O.—oct 14

Send to this office and get a "War Atlas" only 25 cts post-paid.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

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Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
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Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Sts. every Sunday at 10:30 a. m. Sunday School at 9:30 a. m. Prayer and social meeting Thursday evenings. Address with stamp W. E. Thompson and W. Taylor Pastors.

Church of God, [illegible] Ave., Cleveland, O. [illegible] at 10:30 a. m. and 7:30 p. m. Bible classes and Sunday school at 2:30 p. m. Invited. Seats free. M. Hobbs, Evangelist.

The Church of God, Vernon, Jackson Co., Ind., meets at Madison St. and Church Ave. every Sunday at 10:30 a. m. and 7:30 p. m.

The Church of God, at Ashley, Ind., meets in their house of worship on Second [illegible] day in each month, Sunday School at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Social meeting every Thursday evening.

The Church of God, at Ashley, Ohio, meets in their house of worship on the [illegible] day of the week and first Lord's day in each month, and would be pleased to have any [illegible] with us. Sunday School at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. Sabbath School at 10 a. m. West Unity, Ohio.

The Church of God, at Andover, S. D. meets in the school house. Sunday School at 10 a. m. Preaching at 11 a. m. and 8 p. m. Prayer meeting every Thursday evening at 8 p. m. Address D. T. Halstead, Andover, S. D.

The Church of God, at Bryan, Ohio, meets every Sunday in the Union Church. Sunday School at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. Address Mrs. Mollie Babcock, 1 Mound St. Bryan, Ohio.

The Church of God, at Andover, S. D. meets in the school house. Sunday School at 10 a. m. Preaching at 11 a. m. and 8 p. m. Prayer meeting every Thursday evening at 8 p. m. Address D. T. Halstead, Andover, S. D.

The Church of God, at Ainsworth, Neb., meets every Sunday at 11 a. m. and 7:30 p. m. for worship in the Union Church. Sunday School at 10 a. m. Prayer meeting every Thursday evening at 7:30 p. m. All are welcome. A. S. Hoffman, Pastor. Address Ainsworth, Neb.

The Church of God, at Ainsworth, Neb., meets every Sunday at the Union Church. Sunday School at 10 a. m. Preaching at 11 a. m. and 7:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. All are welcome. A. S. Hoffman, Pastor. Address Ainsworth, Neb.

Ainsworth, Neb. Sunday School every Sunday at 2, Church Services [illegible] by services at 3:00. Address [illegible]

Church of the Blessed [illegible] West Seventh Week. Every [illegible] and Sabbath [illegible] at 10:00 o'clock. By the [illegible] the Church of the coming people [illegible] to [illegible] letter will be [illegible] A permit was [illegible] in the School House on [illegible] the [illegible] came every year, and to [illegible] Scott.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father the Giver of every good and perfect gift. All visitors address Brother George Knife, keeper, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Author, Elder

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Caravan Hall on Willoughby Ave., near Broadway.

Preaching at Park Hill church, Gladbrook, Ia., every Sunday morning and evening by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Burton Mich., have preaching [illegible] Sabbath and Brother Woodward can be present. The Church of God at Bundy and Prairie Grove, Mich. Have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday in Bible study by reason of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Assisted occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carmody Pastor.

The Church of God, in Galatia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship in private houses. All lovers of Truth are cordially invited to stop and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Hosea Fike, Sec'y. All lovers of truth are cordially invited to come and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackemer.

The Church of God at Milan, Kansas, meet in their house in the city of Milan for preaching on the 2nd and 4th Sundays of each month, at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor No. 1231, Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday at private houses, for the purpose of holding [illegible] and social services. Also on the [illegible] Sunday at the Union Chapel Church. We [illegible] for [illegible] Brethren [illegible] and [illegible] Love Worship [illegible]

The Church of God meet for preaching every third Sunday, at the West Second House in [illegible] Sabbath [illegible] Sunday School at 10 o'clock. [illegible] and Sabbath [illegible] Sunday [illegible] Sabbath [illegible]

[illegible]

[illegible]

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, OCTOBER 19, 1898. NUMBER 40.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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Hidden and lost the form within us lie.

Spare not the stroke; do with us as Thou will;
Let there be naught unfinished, broken, marred;
Complete in us the purpose that we may become
Thy perfect image, Thou our God and Lord.

—Bonar.

Communicated.

Indiana Conference Papers

HIGHER CRITICISM—ITS EFFECT ON CHRISTIAN CHARACTER.

The recent examination of two young men for license to preach,—the one, Wm. J. Long, called by the North Avenue Congregational Church, Cambridge, Massachusetts, and the other, William B. Robb, who appeared before the New York Presbytery,—reveals a state of things, that is intensely alarming, not only because these young men confessed that "they did not believe all parts of the Bible to be wholly inspired and inerrant" but because of the great number who voted to give them license, the negative, triumphing in one case by only 12 votes and in the other by 4! What does it mean, but that true and living faith is vanishing from the earth, [illegible] the time has come of which the [illegible] prophesied, when there would [illegible] earnest and importunate cries [illegible] to God for deliverance, like that made by the widow to the unjust judge?

What is this "Higher Criticism" but covert infidelity? It sets itself above God; it dares to pass judgment on his Word; to question his authority. And the awfulness of this blasphemous daring is intensified, because these critics claim to be ministers of Christ and of his religion: to be the sworn servants of that God, whose law they are undermining and overthrowing. They stand up in the pulpit before assembled thousands, and beginning with the story of creation and of the fall of man, go on through the Bible, denying the inspiration of this part, and of that until there is little left for perishing men to cling to. Reason must be the arbiter of what is to be accepted or rejected. Historical statements that cannot be explained; miracles that are beyond understanding; doctrines that conflict with the fleshly lusts of the natural man, are flatly denied, or treated as myths or stories of the early ages. It is true, that the "Higher Critics," are not all ministers, that some of them are men of science, teachers of the young in the colleges of our land, that others are the heads of philosophic systems, which reject the belief in a personal God and a divinely revealed religion, such as Atomism, Positivism, Pantheism, Spiritism, Theosophy, Christian Science, etc., and that it is from these that our pulpit orators get their seditious doctrines, but so far as the influence over society and the nation is concerned, that of the first named, is by far the most pernicious.

The Church is intended to be "the pillar and ground of the truth," she is set in the world for a light; she is to reflect the glory and the character of the Being who has called her. But if at her head she places a man, who deliberately plans to undermine the foundations upon which she has been built, what then?

"All the Scriptures, without distinction, are called the Word of God." The Lord hath spoken in Isaiah, and he hath spoken in Genesis. It is he who has given us the story of Israel, who has sung for us in the Psalms of David, who has looked forward through thousands of years in the prophets. It was he who told the story of Jonah and the great fish, from his lips came the account of Satan and the fall of man; he put in force laws that are beyond our comprehension, to perform miraculous things. Every word, every phrase, every sentence, every chapter, every book, is the work of his hands; it is all inspired. We can take no part away, can question no historical statement, to do so, would be to invalidate the whole. Stephen filled with the Holy Spirit calls the books of the Old Testament the Living Oracles. Jesus said that "All things must be fulfilled which were written in Moses and in the Psalms and in the Prophets concerning him."

God went with the mouth of Moses and taught him what to say. Ex. iv. 11. There has been no greater prophet in Israel, save Jesus, Deut. xxxiv. 10; Acts vii. 37. "Jesus and the Apostles and the whole people call by the name of Prophets, all the authors of the Old Testament. "And prophecy," says Peter, "came not by the will of man, but holy men of old spake as they were moved by the Holy Ghost." There is prophecy in Bible history. The actors, the scenes, the lands, the offerings, prophecy of other times,

"When from grass-grown graveyards old,
Coral caves and mountains bold,
Desert sands and flowery plain,
Dust shall leap and live again."

We have now the Old Testament all called Prophecy, and all Prophecy given by inspiration, or the literal king of God. What then of the New Testament? How did it come? Is it of equal authority? Can the story of the birth of Jesus be questioned? Did such a being as Satan, fallen from his estate, meet and tempt the Lamb of God in the wilderness of Judea? Was the sacrifice made on the cross? Is there efficacy in the blood of the Saviour? Jesus said to the Apostles, "It is not ye that speak, but the Spirit of your Father which speaketh in you." At Pentecost they spake in fifteen different languages as the Spirit gave them utterance." Acts ii. 4-12, 17, 18—they "declared the whole counsel of God,"—they "had the mind of Christ;" it was the Word of God that they preached; all the authors of the New Testament wrote as prophets. Then all that they have written is inspired, and we feel as the Israelites felt at Mount Sinai when there were "thunders and lightnings and a thick cloud upon the Mount, and the voice of a trumpet exceeding loud." We tremble: we seem to see "the fire," "the smoke as the smoke of a furnace," and to hear "the voice." But bounds are set that we may not pass, "lest we die." God has "talked with us from heaven" and it is enough. We can come near to him but with reverent feet.

We must now go back to our question, "If the Church—intended to be 'the pillar and ground of the truth'—sets at her head a leader, who goes to work to overthrow the truth, what then? What influence will he have upon them, and they upon the world? Will not the result be an overflowing flood of evil? That time is not coming—it has already come. "Evil men and seducers have waxed worse and worse, deceiving and being deceived." They have seduced men from the faith,—they have "loosed the faith."

To doubt God's Word is to doubt God,—to say that the Old Testament is all fulfilled, and is no longer of much use; that prophecy is to be valued only for its moral influence, that it is not "a light set in a dark place, until the day dawn, and the day star arise;" that Christ's death was useless, that Christ was only a man: is to loosen faith in God, and when faith is loosened in God, what follows? What is the effect upon Christian character? Is it not destroyed? And if Reason is made the criterion as to what in the Bible is important and what is not, of what is essential to salvation and what is not, then Reason becomes a sort of goddess, as it once did in France, and if this wicked unbelief continues to spread, the world will become a sea of crime and bloodshed, such as has never been known.

The Bible cannot be thought human and infallible and have any power over men. To weaken faith in any of its parts or statements, is to break the force of its moral code, and to increase sin. We have the proof of this statement before our very eyes. We have only to roll up a time, not so far back in our lives as to be forgotten, when there was a solemn and almost universal reverence for every word of the Bible, and a corresponding rectitude of conduct on the part of those who bore the name of Christ. It is not so now. Dishonesty in Government is no longer a crime: the edges of the precipice of profanity can be laughingly trodden upon: to oppress the fatherless and the stranger by laying the weight of a banker's hand upon them, is a light thing. Lack of reverence for the Word of the Lord has the same effect upon Christian character, that lack of reverence for the word of the parent has upon the child. The little one may have been carefully trained, its heart may be full of love and trust for the dear beings who gave it life, but let it fall in with bad companions, or come under the control of a nurse or teacher who has no scruples for questioning the truth of what those beings say, and slowly and unconsciously unbelief will creep in, and disobedience will follow. No child whose faith has been shaken in its father's and mother's word will yield loving obedience: it will break away from restraint, it will become reckless, its character will be ruined. And just so it is with the child of God, if he listens to these Higher Critics. The Bible will become changed to him and he to it. It will no longer be to him an infallible law that he must obey. It will have no weight nor authority over him, and he will become indifferent and will cease attending church, and will bring up his children without faith in, or reverence for, holy things. If we allow ourselves to take the role of the "Higher Critic," this must be the effect.

There is a word in 2 Tim. iii 16, that means God-breathed. It is the word "inspiration." The passage says that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works."

In the Syriac it reads, "All Scripture written by the Spirit is profitable," etc., and in the Diaglott, "All Scripture divinely inspired is profitable." The word Scripture means something written with a pen, or stylus. All that is thus written, is not God-breathed, though all books are Scriptures. The not understanding this, is what makes the difficulty with the text, for many think the word only applies to the Bible. It does apply, but usually with the presence holy or sacred, or with the edit truth.

But there are other Scriptures beside the Bible, that are held sacred among men. The Koran, or Mohammedan Bible, Vedas of the Hindoos, and the Book of Mormon, are such Scriptures. But these Books are not inspired. God had nothing to do with them, neither directly, nor by his envoy extraordinary—the Holy Spirit. He sent no great angel to Mohammed nor to John Smith as he did to Daniel and to John the Revelator.

God has a right to govern us, to teach us, for he made us, and gave us the earth. His book ought to be and soon will be the law of the world. Satan sees that that time is drawing near, and would, "if possible, deceive the very elect"—the elect nation—and the elect rulers. He wants to hold the dominion of earth, by keeping his minions on the throne. Higher Criticism is his effort to overthrow God's authority in the Church, for if he gets the Church he has the whole. Be careful then, O my brethren and sisters, that it affect not you. Hold fast to the Book, for it is all, all from God. Take it as it reads, that Satan is Satan, as described, that the sun and moon did stand still at the battle of Bethheron, that Jesus was the Son of Mary as recorded in Matthew, that he arose bodily from the dead, and that he is so coming again. Eliminate no passage, no chapter, doubt no statement. It is the last days, and "false teachers are privily bringing in their damnable heresies, even denying the Lord that bought them, bringing upon themselves swift destruction."

"Give up the direct inspiration of the Bible," in all its parts, and the child of God is left in dark uncertainty not knowing on what to depend or whether to flee. If part of the Book is not true, none of it may be true, and who is to tell? But it is true—all of it is true. God has proved himself a God of truth by fulfilling to the letter his Prophetic Word. The very fact that there are Higher Critics and such a thing as Higher Criticism, with the wide spread unbelief that it has fostered, and the licentiousness, the dishonesty and the murderous spirit that has followed, proves that his Word is inspired, for it foretold that such a class of men would come, and what the result of their teachings would be.

But in more ways than this he God proved himself to be a God of truth; keeping truth with his servants forever. He has proved it by his care for his children and for his chosen people Israel, by his work among the nations in breaking the yokes and letting the oppressed go free, as in the case of Cuba, and the still grander steps that he is taking in Africa, in Hawaiian matters, and in the far East, toward the establishment of a kingdom upon earth, wherein true liberty and light and holiness shall abound.

He has proved himself a God of truth in that the Turkish abomination rests upon the Holy Land: he is proving it in that the Jews are being driven back to the covenanted home of their fathers, and he will soon still farther vindicate himself by taking the Turkish curse from off that suffering land, breaking the power of Russia, and making Jerusalem the joy and the praise of the whole earth, the capitality of united Israel and Judah. We rejoice in him; our pole-star of faith has not gone down; our chart is not a fiction, our sun still shines, our shield still protects and will protect forever; the Bible can never be overthrown.

Baleful as is the effect of Higher Criticism upon the Christian character of our nation and of other nations of the world, the Pyramid will have the cap-stone,—carried by Israel in all her wanderings—put on by and by—the mountain-kingdom will have Christ, and God's will will be done on earth as it is done in heaven. Fear not; "the Old Book is going to stand," a perfect Gibralter against all the assaults of unbelief, it cannot fall, for God ever keeps in the world a select band of men and women whom the seditious doctrines of the Higher Critics cannot defile. They have not bowed the knee to Baal; they never will. They are the servants of Christ, they are virgins, and sometime in the near future, they will "walk with Christ in white, for they are worthy." Sing the doxology, dear ones. Praise God that the Bible is inspired, lift up your heads for the things you are coming to pass, for behold your redemption draweth nigh.

S. ROXANA WISE.

The first Chinese lady to practice medicine in her own land is Dr. Rachel Q. Reau, of Tien-Tsin, who was appointed physician to the women in the household of Li Hung-Chang after his return from his recent trip around the world. There are two other Chinese women who stand pre-eminent as leaders in this new revolt against the subjection of women, Miss Wang and Dr. Eng.

The smallest flower known to the botanist is said to be that of the yeast plant. It is microscopic in size, and it is said to be only one-hundredth part of a millimeter in diameter.

A man who is a child of God and has walked with him for some years keeping step, ought to so get into his Father's gait that he can be told from other folks by it.

A church in Seidlitz, in Bohemia, contains a chandelier made of human bones.

Selections.

Important Problem for the United States.

We have already annexed Hawaii, and it now seems certain that the ultimate outcome of the war with Spain will be to leave us possessed not only of Porto Rico and one of the Ladrone Islands, but also of considerable territory of the Philippines. All of these newly acquired domains lie within the tropics, and we are thus confronted for the first time with the question, How can we best turn to account the natural resources of regions the climatological conditions of which are unfavorable to prolonged residence and intense physical activity on the part of men born and reared in the temperate zones? By a curious coincidence this question has been lately made the subject of study by Mr. Benjamin Kidd in a series of essays originally contributed to a newspaper and since reprinted in book form.

The economical importance of the tropics to mankind is recognized by Mr. Kidd as naturally vast and prospectively incalculable. The statistics of British and American trade bear impressive witness to the extent of our dependence upon tropical and sub-tropical products. Before reproducing the striking data, we should mention that the section of the earth's surface which Mr. Kidd has in mind, when he speaks roughly of "the tropics," is the belt of territory on both sides of the equator within the parallels of 30 degrees north and 30 degrees south. Outside of this zone lies in the northern hemisphere nearly the whole of the territory of the United States and of Europe, besides the greater part of Asia, including Japan and two-thirds of China. In the southern hemisphere there would be excluded from the belt Cape Colony and Natal, the Argentine Republic, and Chile, and the whole of Great Britain's Australian colonies, except Queensland. With the tropics thus defined, the trade of the United Kingdom in 1896 amounted to $6,000,000,000, while its trade with the English-speaking world, not including the British tropics, was valued at $1,465,000,000. The trade of the United States in 1895 with the same tropical belt amounted to $346,000,000, while their commerce with the English-speaking world, not including the British tropics, was valued in the same year at $657,000,000.

The combined trade, then, of Great Britain and the United States with the tropics was $1,036,000,000. On the other hand, the combined trade of these two countries with the remainder of the world, outside of English-speaking islands, was but $2,365,000,000. That is to say, their united trade with the tropics represents about 44 per cent of their total trade with all the rest of the globe. Impressing as these figures are, they are insignificant compared with those which the twentieth century is destined to exhibit. In the immense regions comprised within the tropical belt are embraced some of the richest territories on the earth's surface. But, as yet, they are territories for the greater part undeveloped. Throughout a considerable proportion of these regions exists a state either of anarchy or of primitive savagery, in which no attempt is made or can be made to turn to account the natural resources lying ready to hand. Over a part of the remainder of the tropical lands European powers hold control, but in some cases this control is maintained on principles beyond the exercise of which the advanced peoples have certainly moved, and for which a substitute will have to be found, if the natural resources of the tropics are to be successfully exploited.

It is Mr. Kidd's belief that the event which is to play a great part in the twentieth century will be the final filling up by Western peoples of all those tracts in the temperate regions of the earth which are suitable for permanent occupation by them. As this process tends toward completion, it may be expected that the inexpediency of allowing a great expanse of territory in the richest section of the globe, that, namely, comprised within the tropics, to remain undeveloped, with its resources running largely to waste under the management of races of low social efficiency, will be brought home with ever-growing force to the minds of the Western peoples. The day is probably not far distant when, with the advance science is making, we shall recognize that it is in the tropics, and not in the temperate zones, that we have the greatest food-producing and raw-material-producing regions of the earth; that the natural highways of the world's commerce are those that run north and south, and that the inhabitants of the temperate zones have the highest possible interest in the proper development and efficient administration of the tropical regions, and in an exchange of products [illegible] with on a far larger scale than has been yet attempted or imagined. In this interdependence of the [illegible] and the tropical zones, the [illegible] import of which will soon be [illegible] ssed home to Europe, the United States is so deeply concerned, for we already possess the beginnings of a tropical empire.

The question, then, that at an early day will present itself for solution will be, How is the development and efficient administration of the tropical regions to be secured? Endeavoring to answer the inquiry, Mr. Kidd points out that the ethical improvement that has taken place in our civilization, has rendered the experiment once made to develop their resources by forced native labor no longer possible, or permissible, even if possible. Never again will a social structure, of which the corner stone is human slavery, be tolerated by an enlightened people. Abandoned, also, under the pressure of experience, has been the idea, which at one time prevailed, that tropical lands might be occupied and permanently colonized by Europeans, as have been vast tracts in the temperate climes. Within a reasonable period, and under the like pressure of experience, we shall probably have to discard the idea which in its turn has temporarily found many advocates, the idea, namely, that the colored races, left to themselves, possess the qualities requisite for the exploitation of the rich lands they have inherited. This optimistic assumption has been refuted in practice by Hayti, San Domingo, Liberia, the British West Indies, and the Central American commonwealths. A clearer insight into the laws that have shaped the course of human evolution must bring us to see that the process which has gradually developed the energy, enterprise, and social efficiency of mankind northwards, and which has left less richly endowed in this respect the peoples inhabiting the regions where the conditions of life are easiest, is no passing accident or the result of circumstances changeable at will, but part of the cosmic order of things which we have no power to order or to alter.

It is Mr. Kidd's opinion, and we may do well to consider it in framing forms of government for our new tropical possessions, that the European races will gradually come to realize that the tropics, which modern ethics will not permit us to enslave, and which, as experience has shown, cannot be colonized, must be simply administered from the temperate regions. There is no insurmountable difficulty in the task. It is being performed under our eyes by England in India, in the Straits Settlements, and in Egypt. What England has done, the United States can do. All that is needed to assure the successful performance of the administrative function in the tropics is a clearly defined conception of the moral necessity and the economical advantage. Such a conception is sure to come when the energetic races of the world, having completed the colonization of the temperate zones, are met with the spectacle of the resources of the richest regions upon earth still running largely to waste under inefficient management.
—*New York Sun.*

About one-third of the streets in Paris are ornamented with trees.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE:
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 19, 1898.

STOCKHOLDERS' MEETING.

Notice is here given that the regular Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of chosing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec'y.

We desire to increase our list. There are numbers of our Church who do not take the paper, and we would urge each one who does take it, to present the matter to your neighbor, and see if he will not let you send in his name with yours, when you renew. As an inducement to new subscribers we will begin now and all who send for a year, and pay $1.50 in advance for it, will be given the remaining numbers for 1898, that is they will be credited to the end of 1899, for the price of one year's subscription.

From the diary of Rev. William Emerson, pastor of the church at Conway, Mass., we quote from a contemporary magazine, as follows:—Jan. 1, attended to study. Bottle rum, fifty cents. Jan. 23, married three couples; fee $6.25. Feb. 4, paid a woman tailor for one day, twenty-five cents. Aug. 12, Two quarts of rum at William's store, $1.50. Paid for killing hog, seventeen cents. Oct. 10. Put in cellar for winter use thirty-eight barrels of cider; value, $32. Dec. 29. Lord's Day. Preached from 2 Sam. i. 27, "How are the mighty fallen?" The Editor's remarks on the above say he is amazed at the revolution of a century, and is sure the world *does* move, and concludes the reign of righteousness must be drawing near. We are wondering if this will cause Talmage to change his mind again.

TACT is one of the first of mental virtues, the absence of which is frequently fatal to the best of talents. This idea well digested would explain the cause of many failures. Is not this the lesson taught by Jesus to his Evangelists in Matt. x. 16, "Behold, I send you forth as sheep in the midst of wolves; be ye *therefore*, [in view of this condition of things] wise as serpents and harmless as doves?" The *necessity* of wisdom and harmlessness under the circumstances will be obvious to all who consider that these gospel messengers were expected to encounter persecution without compromising their principles, and where possible, avoid persecution without incurring guilt. They would have, not only to stand before the Ecclesiastical authorities, but also governors and kings as well, and this implies that they would be treated as *common criminals*. But all was wisely pre-arranged as a testimony against those authorities and the Gentiles, proving conclusively that responsibility is the basis of Judgment with God.

The New Covenant—What is It?

M. Joblin, My Dear Brother:

In RESTITUTION on Sep 28, in your 23rd and last article on "Law or Gospel," if I read aright, you take the position that the Jer. xxxi. 31. covenant has not yet been made and ratified. I honestly differ with you here. The rest of your article I like. I always thought Paul in Heb. 8th and 9th chapters was speaking of the Jeremiah covenant, read both chapters, also x. 9, 10; now read Heb. xii. 24; xiii. 20, through the blood of the everlasting covenant. Now go with me to 2 Cor. iii. 3-6 "Who hath made us able ministers of the New Testament" (Covenant.) Then if the teachings of Christ, and confirmed by the apostles was not the New Covenant, what is it? By reading Matt. x. 5-7; xv. 22-27, we find the Covenant made to or with the House of Israel, in harmony with Jer. xxxi. 31; Heb. viii. 6-13. If the New has not been made the Old must yet be in force, then that must be out of joint with your arguments against seventh day folks. I believe the New Covenant to be in force now, and we show that we do believe it when we commemorate the Lord's death. See Matt. xxvi. 28, "For this is my blood of the New Testament which is shed for many for the remission of sins," which points back to the Jeremiah Covenant. Now please read Heb. ix. 15-20, showing the Christ Covenant, taking the place of the Old, or First Covenant, both dedicated with blood,—the New when he was crucified. See Luke xxii. 20, with Heb. x. 29. If we are not now under the New Covenant, you will do us a favor by telling us why we are not. Yours in hope.

M. L. ADAMS.

In addition to the above, in a *personal* note the writer says, in a very commendable spirit, "If I am wrong I want to be set right, and I am satisfied there are others in the same boat with me." This is very encouraging indeed, and we take pen in hand earnestly praying to be so illumined by the Spirit, that we may present the truth as it is in Jesus, so that we may ere long rejoice together in the bonds of the *same Covenant*.

We will first show wherein we agree already, and thus clear away the underbrush, and find out exactly what we have to do.

1. We believe with the writer of the article that the New Covenant is now in force.

2. Like him we *show* that we believe it to be in force when we commemorate the Lord's death.

3. We believe the Old Covenant is *not* in force.

4. Like him we *understand*, and *believe*, and *teach*, that Heb. ix. 15-20 refers to the New Covenant in contrast with the Old, and as having superseded the Old.

5. We are also in harmony with him when he refers to Heb. x. 28, and Matt. xxvi. 28, and Luke xxii. 20, to prove that the blood of Christ was the blood of the New Covenant.

6. We also agree with him that we are *now under* the New Covenant. But when we say WE are under the New Covenant, we mean those who have *believed* the Covenants of Promise, turned from sin and put on the Anointed One by baptism and are living Godly in Christ, and waiting for him.

The difference is now reduced to this:—

"If the teachings of Christ confirmed by the apostles was not the New Covenant, what is?

We think that by showing *first*, *What the New Covenant is*, little will be required to show the relation of the teachings of Christ to that Covenant.

First then, we have a *series* of Covenants to deal with. That is, a first and a second, an Old and a New Covenant or Testament.

2. That ONE of these two Covenants, was that one made at Sinai, and is distinctly taught, Gal. iii. 22-24 as follows:

"For it is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he of the bond-woman was born after the flesh, but he of the free-woman by promise,—which things are an allegory, for these are [represents] the two Covenants; the one from the Mount Sinai which gendereth to bondage, which is Agar." Here one of the two Covenants is plainly indicated,—and just as plainly is it taught in verse 30 that the Sinai Covenant was to be abolished. The bond-woman and her son was to be cast out, and the "son of the bond-woman shall not be heir with the son of the free-woman."

3. The son of the free-woman was born by promise (v. 23,) of the Spirit (v. 29,) and thus is infallible testimony that the promise by which Isaac was born was part and parcel of the OTHER ONE of the TWO represented by allegory in v. 24.

4. Verses 28 and 31 prove that Paul and the church at Galatia were, as Isaac was, the children of the promise,—children NOT of the bond-woman, the Sinai Covenant, which gendered to bondage, v. 24 but of the *free*, v. 31.

5. Verse 1 of Gal. v. furnishes infallible evidence that Christ had cast out the bond-woman and her son, and had given Paul and his brethren *liberty* by becoming "*children of promise*" by believing and obeying it.

6. Eph. ii. 12 proves even more emphatically than Gal. iv. 22-24 that the bundle of promises made to Abraham, and which included the birth of Isaac, is called the Covenants of promise.

7. Romans ix. 8, 9, 10 proves (a) that the children of the promise are counted for the seed, and (b) that the Father-promise, that is one of the promises by which the children BECOME children, was that made to Abraham concerning the birth of Isaac, through whom the seed of Abraham [Christ—Gal. iii. 16] should come. It says, "For this is the Word of promise, at this time will I come, and Sarah shall have a son; (Isaac) in whom thy seed shall be called," vs. 7, 8, 9, 10. The awful importance of this *one* promise concerning Isaac is seen by this last Scripture. "*For this is the word of promise*," shows it contained the germ of all the rest, so to speak,—without Isaac there will be no Christ,—no Christ, no king Jew, no life, no glory or honor,—no restitution.

8. Zacharias filled with Holy Spirit, in expounding this matter to us in Luke i. 67, says the Lord God of Israel has raised up a horn of salvation .....To perform the mercy promised to our fathers, and to remember *his holy Covenant*." What Holy Covenant? Was it the Covenant he promised to make with the house of Israel and the house of Judah through Jeremiah (xxxi. 31-34)? Our correspondent wants the truth, and we are glad. the Spirit's Answer to the question *What* holy Covenant Zacharias spoke of, is found in the next verse, viz.:—"The oath which he sware to our father Abraham." The Spirit's Word for it that is the mercy promised,—(v. 72); that is the holy Covenant he *is* to remember, and *does* remember.

9. That being settled beyond doubt, verse 74 happily shows the glorious final result of remembering his holy Covenant to Abraham: viz., Israel is to be delivered out of the hand of their enemies, and they will serve God without fear, in holiness and righteousness before him all the days of their life.

Reader, do not forget that all this is to attain under the holy covenant to Abraham, and sworn to by God: and then consider that no such results have been achieved by Christ's teachings. (a) They have *not* been delivered *out of* the hands of their enemies by Christ's teachings. (b) They do not serve him in holiness and righteousness all the days of their life. (c) They were delivered *unto* the hands of their enemies. (d) They do wickedly all the days of their life; showing conclusively, that the New Covenant TO BE made with the house of Judah and Israel as promised in Jeremiah xxxi. 31 is the one under which they shall all know the Lord as there described.

10 The *New* Covenant of Jer. xxxi. 31, is a NATIONAL INSTRUMENT, *and takes the place of*, and is contrasted with the NATIONAL COVENANT made with them when they were brought out of Egypt. See Jer. xxxi. 32.

11. Jesus was born to be King of the Jews, Matt. ii. 2, and Gabriel promised his mother that the Lord God would give unto him the throne of his father David, and that he should reign over the house of Jacob [the 12 tribes of Israel] to the ages, Dinglott, of his kingdom there shall be no end. And Jesus in Matt. xix., promised the twelve that each should have a throne, and rule a tribe under him; and they show by what they said to him on the eve of his departure that they expected him to do as he promised. See Acts i. 6.

12. In Jeremiah xxiii 5-8 we learn that it is *when* the Branch of David [Jesus] *reigns* and *prospers* and *executes judgment and justice in the earth* that Judah and Israel are to be saved, and dwell safely; and having been gathered out of all countries whither God drove them, they dwell in their own land. See abundant testimony to this effect in Ezek. xxxvii., and scores of other passages.

13. Jesus while on earth visited his people with an invitation to be kings and priests in his kingdom which is to be established under the Covenant made to Abraham and Christ (Gal. iii. 16) and which is to cause God's will to be done in earth as it is in heaven, but, being then a man of sorrows and acquainted with grief, and no place to lay his head, he did not meet their expectations respecting David's heir, and so rejected him, and slew him,—with the result that *as a nation* the invitation was withdrawn from them,—and a world-wide commission given, in order to take out a people for God's name; and Acts xv. 16, 17 shows that when this mission is fulfilled, Jesus *then returns* and re-erects David's tabernacle according to the predictions referred to above.

14. Jeremiah xxxi. 31 shows that instead of an arbitrary law like unto that of SINAI, the twelve tribes of Israel as the *subjects* proper of the kingdom of God to come, will be governed on principles similar to those governing the household of faith in this age. Israel as a people, *rejected* the opportunity to *reign*, and yet, being loved for the Fathers' sake, they, when they see him whom they pierced, (Zech. xii. 10, and xiii. 6) and repent, are permitted to live in that kingdom and be *reigned over* as previously seen.

15. Rom. xi. 8-26 teaches in unequivocal terms, (a) That God has blinded Israel as a recompence, (b) That through their fall salvation is come unto the Gentiles. (c) That as their *fall* was the riches of the Gentiles, and their diminishing the riches of the Gentiles, how much more their fulness. (d) And that if the casting away of them be the reconciling of the world, the receiving of them will be life from the dead. (e) That they were broken off because of unbelief. (f) That God was severe toward them that fell, but good toward us, if we continue in his goodness: otherwise we also shall be cut off. (g) And that if *they* abide not in unbelief they shall be grafted in again. (h) That blindness in *part* is happened to Israel, UNTIL the fulness of the Gentiles be come in. (i) And then all Israel shall be saved, as it written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

16. Isaiah lix. 19-21, and Jeremiah xxxi. 31 show HOW he will turn ungodliness from Jacob.

17. Romans xi. 27 shows also that God covenants to thus take away their sins when the Deliverer comes, not before, so that the door of admittance as kings and priests will then have been closed.

18. Romans xi. 28 says, in view of the above: "As concerning the gospel [of the kingdom, which offers the kingdom and crowns, to *reign* with Christ,] they [Israel] are enemies for *your* sakes; but are elected [as subjects] for the love borne them for the Fathers' sakes."

19. Gal. iii. 29 says "And if ye be Christ's then are ye Abraham's Seed and heirs according to the promise." If the promise which bestows the inheritance had not been made to Abraham and believed by him, how could we become *his Seed*, by believing it?

20. As Abraham became heir of the world by believing the promise of it, [Rom. iv. 13] it WAS made to him. "God gave it to *him* by Promise," is the Spirit's Word in Gal. iii. 18.

21. Rom. iv. 16 says the heirship of the world is made sure to all who have the same faith as Abraham did.

21. Rom. iv. 16, 17 calls the promises referred to in Romans 4 "*the Covenant*," and it was not made, nor promised to be made through Jeremiah, but 430. years before the law from Sinai was given even.

23. Gal. iii. 14 says that Christ was made a curse for us that the blessing of Abraham might come on the Gentiles.

24. Gal. iii. 8 proves that the promises to Abraham were gospel to him.

25. Acts xxvi. shows that these Covenants of promise made to the fathers was what Paul hoped for,—and hence there is no other gospel hope. See Eph. iv. 4.

26. This Covenant to Abraham is the Everlasting Covenant, because it bestows an everlasting inheritance, which involves everlasting Covenant, because it bestows an everlasting inheritance, which involves Everlasting life.

27. This Covenant was confirmed to Abraham typically with the blood of beasts, which *pointed to* the blood of the Lamb of God; but it *did not bring the Covenant into force*. It required a better sacrifice,—the spotless blood of one of our own race.

28. His blood being accepted as the ratification of that instrument, it was brought into full force—power was imparted to it to give, not only life after death, but everlasting life. And the precious passage in Heb. xiii. 20 shows the Christ of God to be the first raised through *his* blood of the New Covenant. New in contrast to the Old one then ready to vanish away. New, because it only existed as a matter of promise till Christ came to *confirm* the promises composing *it*, not to *make* a New Covenant. See Rom. xv. 8, 9.

29. If the New Covenant was not made till the time of Jeremiah, then no means of attaining to future life was offered to Abraham, Isaac, Jacob or any of the ancient worthies.

30. Positively no Covenant was made by Jeremiah xxxi. 31. A promise was made that a New Covenant *should* be made with the same people that God made a Covenant with when he brought them out of Egypt, and he will do it, when the Deliverer comes.

Finally, all the offices of Christ—his life and death of suffering and his matchless teachings constitute the new and living Way, whereby the exceeding great and precious promises made to the fathers may be possessed. We believe this to be an epitome of God's eternal truth in the premises and we thank Him for the occasion to present it, and pray it may be blessed to all who read it.

Passing Events.

The evacuation of Porto Rico by the Spanish forces is practically accomplished as General Macias, the Spanish governor has sailed for Spain with his entire staff. The demand is made for Cuba to be cleared of Spanish rule by Dec. 1, whether the peace commissioners arrive at a conclusion of their work or not. This may not suit Spain, and he will likely try to delay matters, and endeavor to gain by keeping the world uneasy until the nations try to interfere and settle between the two countries. The United States is in no humor to allow such a result to be reached, and may be firm enough to even resort again to arms if this is the policy of Spain.

The Isthmus canals are being considered by the engineers in charge, and great activity is apparent in these enterprises. One or the other of them—perhaps both—will be necessary for the full development of the growing trade in the Pacific. The idea is advancing rapidly that the United States must see that this work is accomplished, and that it be done by American capital.

France is fast working herself into as bad a plight as is Spain. Strikes of workmen have caused the paralysis of every branch of industry, railroads are affected and it may be spread to the docks of Havre. Large numbers of troops have been called into Paris, and it is possible that soon the city may be under martial rule. The first steps looking to a revision of the Dreyfus trial are taken, but it is likely to be secret as before. Whether this will satisfy the people is an open question as they demanded to know all about it. The Fashoda case may be taken as a measure to divert public attention, and there may be some who will rather risk a war with England than submit to the people's demand to know the inside workings of governmental affairs. Should such a course be taken France would quickly be found in the condition her sister Spain is in, unless perchance Russia should take up her cause.

The Sultan has consented to withdraw his troops from Crete. The Sick Man was made to realize that the four powers were in earnest, and would brook no delay, hence he submits to the inevitable. He hoped for aid from Germany, and counted on the inactivity of Russia, as she had said she would not favor any "violent measures," but the firm stand of England finally made itself felt in this case.

The impression abroad last week that the Chinese Emperor was dead seems now to be false, as it is claimed that he has by a friend given assurance to the British Consul that he is alive and in good health. The Empress Dowager also gives out that in a partial degree the reforms inaugurated will be carried out. She has not restored Li Hung Chang to power, but is evidently endeavoring to conciliate all sides, and so keep friends if possible with the world. An arrangement has been made with certain capitalists of the United States to build a railroad in China. It may be possible that Russia will not antagonize such an enterprise undertaken by Americans as she would were the same an English measure, but the chances are that what is built by America will be of benefit to Britain, and that may cause Russia to oppose the scheme, or at least to ask a similar concession.

Leslie J. Perry, of the War Records office at Washington, writing in the New York *Independent* under the Caption "An Alliance with England," says "In the commercial partition of the world now going on, we shall, perhaps, get left unless we fight *for* our share." Further on in discussing the probabilities in China he says, "China's 400,000,000 of people are now the commercial world's bone of contention. Russian, German, or French supremacy there means the exclusion of all others. An Anglo-American Alliance would control the whole. It is a commercial booty worth fighting for, and we *may have to fight* for our share of it anyhow, alliance or no alliance." Again "Our only chance to maintain the 'open door' is to support the English policy. Weighing all the chances, it appears to me that the United States can well afford to enter upon this new 'imperial' policy of commercial aggression hand in hand with Great Britain.

Gradually we see that the Guiding Hand of the God of the Universe is forcing the nations into the channels that will finally gather them under the banners of the two dominant powers, and yet this is being brought about by perfectly natural and regular means. No miracle is being wrought, no command is given for them to assemble, but the inate selfishness and desire for self-aggrandizement is governing each, and where self-interest is you will surely find them. Watch, brethren. The end is not far off now, and events come rapidly. Be on guard, ever ready.

Conference Report.

Report of Missouri and Kansas Conference of the Church of God held near Purcell, Kansas, Sept. 4, 1898, at Bro. O. M. Anderson's. Conference was called to order by the President, Bro. E. M. Saylor. Minutes of last meeting read and approved. Report of Evangelist, G. M. Myers, read and approved. Bro. J. F. Wilcox failed to send in report of work done in September and October, 1897. Report of Treasurer read and approved. Report of Corresponding Secretary read and approved. Bro. W. J. Orem reported having visited several places this year and preached 55 discourses; received in cash, $112.00; received in merchandise, $3.00; paid out as R. R. fare $57.45. Bro. Kiggins reported having preached whenever he could resulting in twelve additions, and leaving a good impression at all points visited. Bro. Bennett reported having done some work in this field, leaving a good feeling at all points visited by him. Next in order was revising our articles of organization. Bro. Darby moved to strike out of articles of organization the words "Abrahamic faith." Motion carried. On motion of Bro. Orem the words "Churches and isolated" were stricken out of Article 4. On motion of P. H. Oatman the words "Corresponding Secretary" wherever they occurred were stricken out. On motion of Bro. Darby the words, "And *Evangelist*," were inserted after the word "RESTITUTION," in Article 8. By mutual consent the words "Of churches or isolated persons," was stricken out Article 9. On motion of Bro. Orem all of Article 10 was stricken out. On motion of Bro. Orem Article 12 was stricken out. On motion of Bro. Kiggins Article 14 was stricken out; also articles of organization were ordered re-written as amended. On motion of Bro. Orem, Bro. G. M. Myers of Beatrice, Neb., was recognized as a member of this Conference. Next in order was the election officers, which resulted in the election of Bro. E. M. Saylor, as president; Jas. Shellenberger, vice president; A[illegible] secretary; and P. H. O[illegible] urer. On motion of Bro. [illegible] adjourned.

P. H. OATMAN, Sec.

Dear Restitution:

I was very much pleased to see Bro. Wagoner's appeal in behalf of Bro. Joblin's tract, Subject: "Law or Gospel,—Which?" It is the most thorough expose of one of the most giant errors of these last days. Let each church take right hold of the matter and secure a liberal supply. I know of no tract that is needed so much as this, as many are being deceived. Honor to whom honor is due. Let us hold up Bro. Joblin's hands. He has done a noble work in behalf of truth, which has cost him a world of research and work. Let us show him that we, as a people, appreciate his efforts. The tract is what is needed now.

B. W. WOODWARD.

We desire to avoid the labor and expense of sending out statements to those of our friends who are in arrears on subscription. It costs considerable money besides much work, and we feel that if you were in our place you would like us to do as we now ask and urge you to do. We have furnished you the paper on your promise to pay us for it, and you certainly should not desire that we make a special request to you by letter to make your promise good. Surely you will be thoughtful enough to attend to this matter promptly, and not neglect it longer.

Flour is now being pressed for army use in camps and on the march. The The British government is testing it for this purpose.

The oldest university in the world is El Azhar, at Cairo. It is the greatest Mohammedan university, having clear records dating 975.

The population of India, which now numbers 280,000,000, is more than that of all Europe, exclusive of Russia; ten times the population of England; one-fifth that of the whole world.

The King of Annam has an original idea in the way of a strong box. He has the trunks of trees hollowed out, filled with gold and silver and flung into his private lake, where a large staff of crocodiles wards off intruders. What will he do when he wants his treasures?

Poetry.

"Behold He Cometh."

Time's sun is fast setting,
Its twilight is nigh,
The evening is falling
In cloud o'er the sky;
Its shadows are stretching
In ominous gloom;
Its midnight approaches—
The midnight of doom:
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Rides forth the fierce tempest
On the wing of the cloud;
The moan of the night-blast
Is fitful and loud.
The mountains are heaving,
The forests are bowed,
The ocean is surging,
Earth gathers its shroud;
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

The vision is nearing—
The Judge and the throne!—
The voice of the angel
Proclaims "it is done;"
On the whirl of the tempest
Its voice shall come,
And the blaze of its glory
Flashes out from its gloom:
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

With clouds he is coming!
His people shall sing;
With gladness they hail him;
Redeemer and King.
The iron rod wielding,
The rod of his ire,
He cometh to kindle
Earth's last fatal fire!
Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing—flee, lingerer, flee!

Selected.

The Empress Dowager of China.

The late events in connection with the removal of the Emperor of China have brought to notice the hitherto little known real ruler of the empire. The following from the Chicago *Tribune* regarding this woman, will we trust be of interest to our readers.

The most remarkable, the most powerful, and the one about whom least is known is Tuen Tson Hsi of China. A poor slave girl, her beauty and wit won her the favor of an Emperor, who married her, and her intellect and will have enabled her after her beauty faded to maintain power over the people whom she rules. There have been more or less inaccurate sketches of her life. It is not true that she is the mother of the deposed Emperor, although that is the popular impression. She was the step-mother of his predecessor, Tung-Chi, and a secondary concubine of Hien-Fung, the latter's predecessor, but no relation to Kwang-Su.

She was born in the family of a laborer, who did not kill this daughter, as is often the custom in Chinese families. But when 10 years old, as she was good-looking and he needeth money, he sold her to the Viceroy of Lung-Chang, who made the slave girl a servant. Winning favor with her mistress, she later won that of her master, and as a great boon he allowed her to learn to read. It may have been then that she became ambitious. Chinese history tells of the supremacy attained by others of her sex, as, for instance, by the Empress Liuchi under the Han dynasty and by the Empress Kiachi under the 1st of the latter Tsins. Each of these two last named women removed occupants of the throne by poison, as the present Empress has done twice.

When 20 years of age the Viceroy sent her as the prettiest of his slaves with a present to the Emperor, Hien-Fung, in gratitude for a decoration of the peacock feather. By Chinese custom, the slave who bears the present is a part of the gift, and Tuen Tson Hsi became a slave in the royal harem. Her beauty and wit attracted attention, and soon became known to the Emperor, who made her one of his secondary concubines. This was in 1854, when she was 21 years of age, and for the last forty-three years she has been increasing in power and influence, and for the greater part of the time has been the ruler of China.

By the Chinese law, the Emperor names his successor. Hien Fung named his son, a child of less than 6 years, and appointed a Board of Regents. Three months later Tsi Tshi, the principal widow of the former Emperor, and the present Dowager, with Prince Kung, his brother, together carried out a plot for the removal of the regents and the appointment of the elder woman as Regent. Afterwards Tuen Tson Hsi also was associated in the regency. This being effected four years later, Kung, who had been made chief Minister, was removed for a year in order that the Empresses might show their power. Together they ruled until 1873, when the Emperor, being 16 years of age, was given nominal authority. He endeavored to kick over the traces, and it was then announced that his health was in a precarious state. He died, and soon afterwards his widow followed him. Foul play was hinted at the time.

The successor was Kwang-Su, the son of Prince Chung, and he was chosen because he was only 4 years of age. This was in 1875. In 1881 the older dowager died, and the former slave girl assumed the reigns by herself. It was reported at the time that the older dowager had been poisoned by her more ambitious and capable colleague, who wished to rule alone. In 1884 she dismissed Prince Kung, the most powerful man in the empire, in order to show her power, and since then her favorite Ministers were, first, Prince Chung, father of Kwang Su, then Marquis Tzeng and later Li Hung Chang. The two former, becoming ambitious, died sudden deaths, and Li has since been the most important man.

When Kwang Su married, on Feb. 26, 1889, Tuen Tson Hsi abdicated formally, but has really continued to rule.

The Emperor was intelligent in appearance, travelers said, but had a frightened look, and it is probable that he was ruled by fear of such a death as the world believes has now overtaken him. The Empress has always been the power behind the throne, with Li Hung Chang as her ally, and in 1893, after his temporary disgrace, it was only her interference that saved the Viceroy his head. In 1895, against Kwang Su's protests, she had Li restored to his former dignities, and connived with him in his schemes for amassing wealth at the sacrifice of China's best interests. There is no need to attempt to summarize the character of the woman, which is clearly shown in this brief sketch of her life. It might be added that she is the richest woman in the world through peculations of various kinds. Her tool, Li Hung Chang, is worth $100,000,000. This being so, the estimate is made that she must have $800,000,000, although this is mere guess.

Quebec, Sept. 29.—J. W. Foster, one of the American commissioners, said today of Chinese affairs: "The situation at Peking appears to be grave, but my conjectures are based on newspaper reports and knowledge of Oriental character. The Dowager Empress has for years been the real ruler of China. I regard her as one of the most remarkable women of the century. Four years ago, in accordance with Chinese custom, she retired from public life on attaining her 60th year. There were grand ceremonials, and great was the satisfaction of the nations which had incurred her hostility.

Now it would appear that the situation resulting from the war has led her to assert herself once more. She has abiding faith in Li Hung Chang, and their joint influence will be in the future still further exercised for the advantage of Russia. It is difficult to conjecture the real fate or position of the Emperor, who leads a life of prison-like seclusion. His personality is generally known to be weak, and he either showed no inclination to govern or was regarded by greater individuals as a mere puppet."

Communicated.

Report of Illinois Conference.

Illinois has once more swung into line, and in union with our sister states, as a state organization, we will once more unfurl the glorious gospel banner to the breeze, that perishing children of earth may rally around the standard, and find rest and peace beneath its graceful folds, shouting Hallelujah to the coming King of Israel!

FRIDAY MORNING SEP. 30.

In answer to the call published in THE RESTITUTION, Representatives from various parts of the State assembled at the Church of God, located on Locust Street, Lanark, Illinois. At 10:30 A. M. Conference was rolled to order by J. M. Glotfelty, of Lanark. After devotional exercises a temporary organization was effected by electing Lyman Booth, of Ashton, temporary President, and W. H. Wilson, of Austin, temporary Secretary.

The chair then appointed J. W. Wilson, J. M. Glotfelty, D. L. Hudler, and Ruth Whitehead a committee on programme to report during the afternoon.

On motion, the chair appointed A. J. Eychaner, J. Glotfelty, Mrs. Dean and Simon Renner, as a committee on permanent organization, with instructions to report on Saturday afternoon.

Reports of Churches were then called for and listened to. The reports were only partial, as many Representatives were not present at the opening session, but came in later in the day, and some in the morning following.

Letters were read from S. J. Lindsay, Oregon, Mrs. H. V. Reed, Chicago, William and Martha Knodle, Silver Creek, Sober A. Grisel and wife, C. P. Grahame, Waynesville, Martha Harris, Dalgoun.

On motion, A. J. Eychaner, of Iowa, was invited to give us a talk about the Conference work in Iowa—the methods employed, and point out where their successes and failures came in, that we may profit by their experience. The following are a few of the leading points noted while he was speaking.

"The Churches comprising the Iowa Conference were composed of baptized believers of the Gospel of the Kingdom and the things concerning the name of Jesus Christ. In such churches as the grade system was abolished. Elders, deacons and members were all brethren, and stood on the same level. To insure life in these churches they found it a necessity to be aggressive, and push the work. It was also found necessary to form a bond of union between these churches, and those believers living in isolation.

For Evangelists and church officers they always sought the *best* men, it did not always comprise the men who knew the most, but the men who had the push and were competent to teach men how to reform their lives.

The finances for Conference work was obtained by means of pledges and trust in God. By this means they never have lacked money but always had enough to carry on the work. He laid great stress on the tenth system. He said, take the Lord into partnership with you, open up an account, and do business with the Lord, don't rob him, but give him the tenth of your income, and prosperity will follow both the giver and the cause of Christ.

He said it was easy to trust God when we had an abundance, but the true test would come when afflicted with poverty and distress."

At this point Conference adjourned for dinner. Elder Eychaner to continue his remarks in the afternoon.

The Trustees of the Baptist Church at Lanark, offered the use of their Church to the Conference as a dining-hall. Seats were removed and tables spread all over the Church, and the entire conference took both dinner and supper together throughout the sessions of the conference, and you may be sure we had a blessed social time of of it.

FRIDAY AFTERNOON.

After devotional exercises Elder Eychaner continued his remarks.

He said, "The President, Secretary and Treasurer were made an Executive Board to carry on the State work.

In selecting an Evangelist he advised not to hire him by the year, but by the week or month, that you will be enabled to make a change, should he not suit your purpose, and always insist that he carry out the instructions given him, and pay him only when he works. And that he turn in to the State Treasurer finances collected on his trips.

Keep a record of every cent received and who contributed the same.

He said our Churches in Iowa paid more *per capita*, than any other Church organization in the State. He said that a contribution of $1.00 for each male and 50 cts for each female would sustain one evangelist his entire time, and $2.00 for each male, and $1.00 for each female would sustain two evangelists.

He claimed the tenth plan was the most successful financial system, and that each person should be a steward over his or her tenth, and be accountable to God for its right use, even to the tenth of the corn-stalks in the field, he said, were God's.

In 1881 they bought a tent which with its necessary accompaniments were soon paid for. This investment he said had been the best one we had ever made. By means of a tent, the ears of the people are reached. You cannot catch fish unless you go where the fish are.

Use the tent for conference purposes and relieve the people where conference is held of the financial pressure. Besides this, he said, the social element of a tent was beneficial. The first years tent work, cost five days work, and $12.50 in money to make a convert. The second years work, thirteen discourses, and seventeen dollars per convert. He advised to be spiritual minded, be zealous, but according to knowledge. Elect clean officers, and make your constitution short and to the point.

Committee on programme reported and report adopted.

A paper on Evangelical Work was given by Mrs. Greenbaum.

Adjourned for supper.

FRIDAY EVENING.

At 7:00 o'clock, a social service was led by Anna Drew of Dixon, which was generally participated in to our spiritual profit. She also ably presided at the organ during the sessions of the conference.

Following this a sermon was delivered by W. H. Wilson, of Austin, entitled, "Who Made the Bible?" after which conference adjourned until 9:30 A. M.

SATURDAY MORNING.

After devotional exercises the following papers were read:

James Wilson, Austin, "Church Word and Organization."

Lelia Whitehead, of Austin, "Auxiliary Societies."

Eddie Renner, Lanark, "The Kingdom of God."

Jessie May Wilson, Austin, "Baptism and its Object."

Moved and carried that the papers constitute a part of the Conference Report, and that THE RESTITUTION, etc, be requested to publish the same.

A vote of thanks to the Trustees of the Baptist Church for the use of their house was then given.

TEMPERANCE DAY.

The following motion was presented and carried:

Resolved:—That the Conference recommend to all congregations and ministers to observe "Temperance Day" on the last Sunday in November, and have a special service for temperance on that day.

GENERAL CONFERENCE.

Moved and carried, that this Conference recommend to all our existing churches to join in a delegate Conference to take place in November, 1899.

It was moved that a permanent fund be established for mission work among the Jews, and that Elder Hudler be elected missionary to the Jews, and that a prayer union be formed for prayer at regular stated periods, for the furtherance of this cause. Referred to the Board of Managers.

Adjourned for dinner.

SATURDAY AFTERNOON.

Committee on Permanent Organization recommended the adoption of the Constitution as presented.

On motion each Section was acted on separately, and then adopted as a whole, as amended, which reads as follows:

ILLINOIS CONSTITUTION

Adopted at the First State Conference at Lanark, Ill., Sept. 30-Oct. 2, 1898.

1st. This Conference shall be called the Illinois State Conference of the Churches of God in Christ Jesus.

2nd. This conference recognizes the Bible as its rule of faith and practice.

3rd. The object of the organization shall be the propagation of the blessed Gospel of Christ, organization, upbuilding and strengthening of churches, encouragement of Bible study, holy living, Christian work and charity throughout the State.

4th. Its membership shall comprise all baptized believers in the Gospel of the Kingdom of God and the things concerning the name of the Lord Jesus Christ, who are living faithful lives in harmony with the precepts of the Gospel, who shall enjoy its privileges and freely participate in its meetings.

5th. The Conference shall hold annual meetings for the election of officers and the transaction of such other business as may come before it.

6th. The officers of the Conference shall be:

(a) A Board of Management, consisting of five members, who shall have general direction of all Conference work, such as the collection and disbursement of funds, employment and direction of evangelists, selection and distribution of literature, and such other work as shall further the object of the Conference. The Board shall hold quarterly meetings at such place or places as a majority may direct on the last Saturday of each quarter year, to hear reports of officers and transact such necessary business as may come before it.

(b) A president, who shall be the executive officer and overseer of the Conference, preside at all meetings of the Conference and of the Executive Board, countersign all orders for the disbursement of funds, and fulfill such other duties as devolve upon the President in like organizations. The President shall be elected at the annual meeting of the Conference, to hold his office one year. And in case of sickness, absence, or other disability the Board shall have the power to appoint a Vice President from its members to fulfill in the absence of the President all his duties.

(c) The Secretary and Treasurer shall be elected by the Board of Management and shall hold their offices each one year, or at the discretion of the Board. They shall fulfill the usual duties devolving upon such officers in like organizations.

(d) An evangelist or evangelists shall be employed by the Board at its discretion, whose duty shall be to preach the Gospel from place to place as directed by the Board, organize churches and set them in working order, and fulfill such other duties as devolve upon an evangelist as set forth in the Scriptures.

7th. This Conference shall be maintained by voluntary contributions from the churches and individual members, who are invited to contribute to this, which we believe to be the Lord's work, according as the Lord has prospered them, ever bearing in mind that "the Lord loveth a cheerful giver."

8th. Letters of authorization may be granted by the Conference to evangelists upon recommendation by a majority vote of the members of the local church organization to which he belongs.

10th. This Constitution may be changed by a two-thirds vote of all members present and voting at any annual meeting of the Conference.

ELECTION OF OFFICERS.

The following officers were elected for the ensuing year:

James Wilson, Austin, President.

Lyman Booth, Ashton, Secretary.

J. Glotfelty, Lanark, Treasurer.

S. D. Fahrney, Chicago, Martin Asbaeksen, Chicago, Ernest Gesin, Foreston, J. M. Glotfelty, Lanark, Board of Management.

FINANCES.

It was moved and carried that there be created a Conference fund, known as an "Evangelist Fund," which shall be used for tent and other evangelistic purposes under the direction and control of the Board of Management. Three hundred and fourteen dollars were pledged on the spot.

ONE-TENTH.

The undersigned hereby pledge ourselves to give to the Lord one-tenth of our income during the coming year. Judd Lyon, Ada Drew, Mrs. Julia Dean, Eva Norris, Ruth W. Whitehead, E. J. Ruthbun, Mary M. Renner, Dell Glotfelty, Martin Asbaeksen.

SATURDAY NIGHT.

Social Service led by Mrs. Glotfelty. Subject: "Faithfulness," was participated in quite freely by those present, followed by a discourse by Mrs. Greenbaum, "What Must I do to be Saved."

SUNDAY MORNING.

9:00. Bible Class led by J. M. Glotfelty of Lanark.

9:30. Paper on "Sunday School Work" by Ruth Whitehead, of Austin, followed with a paper read by Miss. Medin Mitchell, of Lanark, entitled: "My Friend."

10:30. Discourse by James Wilson of Austin, Subject: "Prophecies of the Book of Revelation."

11:30. Communion Service led by W. H. Wilson, of Austin.

Adjourned for dinner, at which about 150 sat down.

SUNDAY AFTERNOON.

Discourse by A. J. Eychaner. Subject: "A Sign of the times."

Adjourned for supper.

SUNDAY NIGHT.

Social Service led by Judd Lyon of Chicago.

Discourse by D. L. Hudler. Subject: "Jerusalem, the Throne of Glory."

This was followed by an earnest appeal by A. J. Eychaner, to obey the gospel. Closing with devotional service. A vote of thanks was given the church at Lanark, for their hospitality and generous treatment of their guests. "Good-bye until we meet again," was feelingly sung. It is very probable that we will not all meet again, in like capacity. But may God grant that we may all meet again, on the Evergreen shore where partings will be unknown.

God bless you all.

W. H. WILSON, Sec. Pro. Tem.

Low homeseekers excursion rates via the Nickel Plate Road on Oct. 18th, Nov. 1st, 15th, Dec. 6th, and 20th, offer an opportunity of visiting the west and gaining an idea of our country's greatness and resources. oct 31

Dear Brothers and Sisters:

And especially those whose privilege it was to meet at our yearly Conference at Dutton, Mich. Did we receive any real good in meeting together? If not—why not? If you did, tell us about it, that we may know how to make our next meeting together more helpful and truly spiritual. How can this be done? Some one will ask. Let us begin now and pray earnestly each day, that God will renew our hope, strengthen our love and fit us for the gathering time, if it is in this life, or in the life to come. Then surely when we meet together it will be a glorious time and the Lord's work will be done and done right. If there should be any cause for reproof or rebuke, it may be done in love and received the same, not received in rebellion. Heb. xii. 4-11. Be sure and remember Luke xvii. 3. Especially the last clause, "and if he repent, forgive him." also 2 Tim. iv. 2; Titus ii. 14-15. How do we forgive those who sometime have said or done some unkind thing? Do we really and truly forgive as we wish our heavenly Father to forgive us? All, everything, not one bit of the old bitter feeling left, not just enough to make us say, "They did it all the same," with a selfish injured air. O, these human natures of ours, warring against the Spirit, crowding out the good.

Back to the first question: Did we receive any good from the meeting in Conference? Yes, I did. I feel stronger and have a greater desire to do more work for the Master and for our Church at Dutton, Mich. I think because of the subjects on our program being carried out so far as possible in the brief space of time, we had many good thoughts brought before us and surely we can't but see the time is short to do our Master's work. How will he find us when he comes, with our work well done, our lamps trimmed and burning,—plenty of oil in our vessels,—or do we expect to get into the kingdom because we have done so much work. Can we afford to harbor one little evil thought against any one, even though they have not done their duty. Shall we do wrong and suffer for wrong doing? We might humble ourselves and show them where they are wrong, and try to get the thing made right. It certainly does no good to keep repenting the fault of some else, when perhaps if we could get the beam out of our own eye, we could see more clearly our own duty. O brothers and sisters, let us be more careful and live better lives. Let us be very careful of our words, for by our words we are justified, Matt. xii. 36-37, and by our words we are condemned. Are we always careful, before those who know not God's love, do we talk to them about it and tell them how much he has helped us to overcome, or do we spend our time telling funny stories that would cause the blush of shame in our own faces, if our little ones should be heard repeating them after us? "From the abundance of the heart the mouth speaketh," may God help us to search our hearts that we may be found blameless at his coming.

Your Sister in Christian love,

MRS. C. J. CHAFFEE.

[This letter was written soon after the June Conference in Michigan, but for some reason Sister Chaffee did not send it until now.—ED.]

The largest Bible in the world is the Buddhist tripitaka, or "Three Baskets," which comprises 325 volumes, and weighs 1,625 pounds.

Homeseekers excursion rates to points west, northwest and southwest will be in effect via the Nickel Plate Road on Oct. 18th, Nov. 1st, and 15th, Dec. 6th, and 20th. Inquire of of agents for full particulars.—oct 31

"Only two monarchs of first class states, Austria and Holy, are now Catholics, and one of these has remained excommunicated for two generations. No Catholic ecclesiastic is now a sovereign prince, actually ruler in his territory; no government, excepting perhaps that of Ecuador, maintains laws completely in accord with the ideas and wishes of the Holy See. The rulers of Spain, Portugal, Belgium, Bavaria, Saxony, and Roumania acknowledge the authority of St. Peter, but they are rivaled and outweighted by the princes of Sweden, Denmark, Holland, Wurtemburg, Hesse, Baden, Greece, Servia, and Montenegro. Of the great powers, Great Britain and Germany are Protestant, while Russia's allegiance is to the Greek Church."—*Christian Work.*

If you think of going west, take advantage of low homeseeker's excursion rates via the Nickel Plate Road on Oct. 18th, Nov. 1st, 15th, Dec. 6th, and 20th.—oct 31

Conference Notice.

The Eleventh Annual Northwest Conference of the Church of God will convene on Friday Oct. 21, at Scholls, Oregon, and continue over the following Sunday. Now brethren, let me admonish you in the name of our Lord Jesus Christ, come to this meeting come with smiling faces and your hearts full of love and self-sacrifice. We would like to have all the Churches in Oregon and Washington represented at this Conference, and especially we would ask the isolated ones to come. Brethren and sisters, it will pay you to come even at a personal sacrifice. Those wishing conveyance from Portland to Scholls will please correspond with Bro. W. W. Asquith Scholls, Ore. Will say in conclusion that the brethren at Scholls are a generous people and will be pleased to meet you.

Yours in hope of eternal life
JOHN E. MCBAIN, Sec.

Our Annual Conference will be held at Scholls, Ore., beginning on the evening of Oct. 21, and continuing over the Sunday following. Any wishing to attend will be met by conveyance at the National hotel, Portland, between the hours of ten and three on the 21st. Desire to notify us in ample time if you wish for conveyance. Try by all means to come and you will be provided for while in attendance. The following are the committee of arrangement.

WM. TRUESDELL,
ALMIRA BROOKS,
W. L. SKILES.

The First Quarterly Conference of the Church of God of the Apostolic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the effort, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and work together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off conquerors in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

F. L. AUSTIN, Pres.
A. F. ROBERTS, Sec.

PROGRAMME.

THURSDAY P. M.

6.30 Prayer and Social Meeting, W. Tuttle.
7.15 Salutatory, A. H. Zilmer.
7.30 Response, R. W. Woodward.
7.45 Object or Purpose of our Meeting, F. L. Austin.

FRIDAY A. M.

9.30 Social Meeting, M. A. Woodward.
10.30 Sermon, J. L. Wince, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon, F. L. Austin.
6.30 Social Meeting.
7.30 Sermon, M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers, Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him." A. H. Zilmer.
2.45 Sermon, Signs of the Times, J. F. Wagoner.
6.30 Song Service
6.45 Social and Praise Service.
7.30 Sermon, A. H. Zilmer.

SUNDAY A. M.

9.30 Social Meeting, F. L. Austin.
10.30 Sermon, R. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, R. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE,
R. C. RAILSBACK,
A. C. ROBERTS,

List of Appointments.

Dixon, Ill., Oct. 20 to 23.
Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom.

D. M. HOLLER.

Evangelist Labors in Indiana.

At our recent Conference at Rossville, Ind., an extension Committee was appointed "to look to the furtherance of evangelical work." The following are members of this committee: J. F. Wagoner, J. L. Wince, Abel Grant, Harry Evans, and the undersigned. Now I wish to say to those brethren, and to all concerned, that I am going to the Southern Kansas Conference on the 23d of this month (Oct.), and expect to be gone about one month. I wish that during this time each one would put forth every effort to ascertain settable places in Indiana for evangelistic work, and communicate the same to me. And should there be any isolated members, desiring to be settled, or any openings for work, please send me them. As "workers together with God," let us be wide awake and earnest in every respect in order to bring the Master's cause. Please do not neglect this matter, but put at once.

Yours for Work,
A. H. ZILMER.

A nice present for a friend would be a years' subscription to this paper. By accepting this offer you get the Indiana Tent Fund and all for only 1.50.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and as accurate maps are necessary to make clear the situation, we have decided to offer our readers a complete War Atlas of sixteen pages of maps showing all the territory where conflict can occur, besides some valuable statistics. This will be mailed for only 25 cts. Send orders at once, and get the position of the places made clear to you. Address, The Restitution, Plymouth, Ind.

Simla, India, is built on the side of a steep hill, and the roof of one house is often on a line with the foundation of one in the next tier.

Important Notices.

All those subscribing who should give their address to their company at state, vicinity and date.

All those whose subscription to The Restitution expires with the 24th, Ind.

Remittances should be by bank draft, postoffice money order or registered letter. Money sent in other ways is at your risk, and we cannot be responsible for the loss of the same. It is easy to obtain the above mentioned safe methods, and we can tell it, for those who handle your mail matter run almost no risks. Put a letter with money in it. Take no chance, and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Writers should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in Oct.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance and your order will be much more promptly handled to.

Excursions to Chicago.

Commencing July 17th and continuing every Sunday until further notice the Pennsylvania Lines will sell One Dollar round trip excursion tickets from Plymouth to Chicago. Special train will leave at 7:15 a. m. central time; returning leave Chicago 8 p. m. and 11:30 p. m. Excursionists have all day to look about the great city.

The Nickel Plate Road has arranged a low excursion rate of ——— on Oct. 25th, account the Exposition. This will be the last day on which such rates will be in effect. Agents of the Nickel Plate Road are in position to furnish cheap information. 11

Cheap Trips to the Northwest, West and Southwest.

Persons contemplating business or pleasure trips to the Northwest, West or Southwest may arrange for an enjoyable journey at low fare by communicating with C. L. Kimball, Ass't Gen'l Passenger Agent of the Pennsylvania Lines, Cleveland, O. He represents the short Lines to Chicago, St. Louis, Louisville and Cincinnati, the gateways to the Northwest, West and Southwest. Tell Mr. Kimball where you wish to go, and he will cheerfully furnish full information about special low rates and quick through time.—Oct 31.

Send to this office and get a "War Atlas" only 25 cts post-paid.

The last chance to visit the Omaha Exposition at low excursion rates will be Oct. 25th, on which date there are special rates via the Nickel Plate Road. Ask agents.—11.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1899, pending notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all communications to be sent to C. L. Gridley, Box 340, Peymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Wince,	5.00
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Persons requesting their address published can have their names inserted here.

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No. 2 [illegible] 11:40 m
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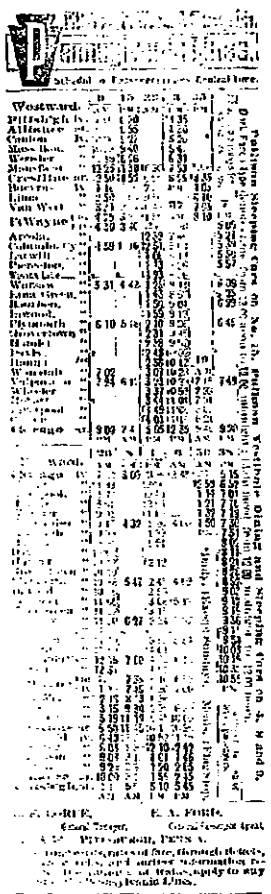

Time Table, In Effect [illegible]

	Eastward.	Mail & Express	Fast Line	Atlantic Express	Pacific Express	Cincinnati Express	Fast Mail	Day Express	Chicago Express	Sunday Special	Night Express	Westward.
		A M	P M	A M	A M	P M	P M	P M	P M	P M	P M	
	Pittsburgh, lv	12 05	3 45	5 30	8 00	12 30	3 00	5 40	8 00	8 00	11 45	Pittsburgh, ar
	Allegheny	12 20	4 00	5 45	8 15	12 45	3 15	5 55	8 15	8 15	12 00	Allegheny
	Canton	2 [illegible]	5 [illegible]	7 [illegible]	10 [illegible]	2 [illegible]	5 [illegible]	8 [illegible]	10 [illegible]	10 [illegible]	2 [illegible]	Canton
	Alliance	2 [illegible]	5 [illegible]	7 [illegible]	10 [illegible]	2 [illegible]	5 [illegible]	8 [illegible]	10 [illegible]	10 [illegible]	2 [illegible]	Alliance
	Orrville	3 [illegible]	6 [illegible]	8 [illegible]	11 [illegible]	3 [illegible]	6 [illegible]	9 [illegible]	11 [illegible]	11 [illegible]	3 [illegible]	Orrville
	Wooster	3 [illegible]	6 [illegible]	8 [illegible]	11 [illegible]	3 [illegible]	6 [illegible]	9 [illegible]	11 [illegible]	11 [illegible]	3 [illegible]	Wooster
	Mansfield	4 [illegible]	7 [illegible]	9 [illegible]	12 [illegible]	4 [illegible]	7 [illegible]	10 [illegible]	12 [illegible]	12 [illegible]	4 [illegible]	Mansfield
	Crestline, ar	5 [illegible]	8 [illegible]	10 [illegible]	1 [illegible]	5 [illegible]	8 [illegible]	11 [illegible]	1 [illegible]	1 [illegible]	5 [illegible]	Crestline, lv
	Crestline, lv	5 [illegible]	8 [illegible]	10 [illegible]	1 [illegible]	5 [illegible]	8 [illegible]	11 [illegible]	1 [illegible]	1 [illegible]	5 [illegible]	Crestline, ar
	Galion	5 [illegible]	8 [illegible]	10 [illegible]	1 [illegible]	5 [illegible]	8 [illegible]	11 [illegible]	1 [illegible]	1 [illegible]	5 [illegible]	Galion
	Upper Sandusky	6 [illegible]	9 [illegible]	11 [illegible]	2 [illegible]	6 [illegible]	9 [illegible]	12 [illegible]	2 [illegible]	2 [illegible]	6 [illegible]	Upper Sandusky
	Findlay	7 [illegible]	10 [illegible]	12 [illegible]	3 [illegible]	7 [illegible]	10 [illegible]	1 [illegible]	3 [illegible]	3 [illegible]	7 [illegible]	Findlay
	Fostoria	7 [illegible]	10 [illegible]	12 [illegible]	3 [illegible]	7 [illegible]	10 [illegible]	1 [illegible]	3 [illegible]	3 [illegible]	7 [illegible]	Fostoria
	Fremont	7 [illegible]	10 [illegible]	12 [illegible]	3 [illegible]	7 [illegible]	10 [illegible]	1 [illegible]	3 [illegible]	3 [illegible]	7 [illegible]	Fremont
	Clyde	8 [illegible]	11 [illegible]	1 [illegible]	4 [illegible]	8 [illegible]	11 [illegible]	2 [illegible]	4 [illegible]	4 [illegible]	8 [illegible]	Clyde
	Norwalk	8 [illegible]	11 [illegible]	1 [illegible]	4 [illegible]	8 [illegible]	11 [illegible]	2 [illegible]	4 [illegible]	4 [illegible]	8 [illegible]	Norwalk
	Monroeville	8 [illegible]	11 [illegible]	1 [illegible]	4 [illegible]	8 [illegible]	11 [illegible]	2 [illegible]	4 [illegible]	4 [illegible]	8 [illegible]	Monroeville
	Plymouth	6 10	8 [illegible]	9 [illegible]	12 [illegible]	4 [illegible]	7 [illegible]	10 [illegible]	12 [illegible]	12 [illegible]	4 [illegible]	Plymouth
	Chesterfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Chesterfield
	Bunker Hill	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Bunker Hill
	Peru	8 [illegible]	11 [illegible]	1 [illegible]	4 [illegible]	8 [illegible]	11 [illegible]	2 [illegible]	4 [illegible]	4 [illegible]	8 [illegible]	Peru
	Converse	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Converse
	Marion	9 [illegible]	12 [illegible]	2 [illegible]	5 [illegible]	9 [illegible]	12 [illegible]	3 [illegible]	5 [illegible]	5 [illegible]	9 [illegible]	Marion
	Upland	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Upland
	Matthews	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Matthews
	Gas City	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Gas City
	Jonesboro	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Jonesboro
	Summitville	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Summitville
	Anderson	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Anderson
	Elwood	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Elwood
	Alexandria	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Alexandria
	Anderson	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Anderson
	Pendleton	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Pendleton
	Fortville	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Fortville
	Greenfield	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Greenfield
	Cumberland	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	Cumberland
	Indianapolis	12 [illegible]	4 [illegible]	5 [illegible]	8 [illegible]	12 [illegible]	3 [illegible]	5 [illegible]	8 [illegible]	8 [illegible]	11 [illegible]	Indianapolis

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Tuesday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited to visit us. 11 Judge, Evangelist.

The Church of God, at Argos, Ind., meet in their [illegible] Michigan St., to follow Preaching [illegible] Sunday at the 1st Sunday in [illegible] Sunday School every Sunday and [illegible] Thursday evening.

The [illegible] Church of God meet every Sunday at [illegible] God's Word. Preaching and Sunday School every Sunday and Social meeting every two weeks. We have no regular pastor. Jason Wilson, Elder; Sarah Sellers, Sec'y.

Nineveh, Ind., Sunday School every Sunday at 9:30 a. m. Preaching every Sunday at 10:30 a. m. followed by services at 2:00. All are welcome.

Church of the Rose of Sharon, West Seattle, Wash. Twice each week to the public and [illegible] every Sunday morning at 11:00 o'clock. Brethren known to be church or citizens properly vouched for by Introductory Letter, will be heartily welcomed. We present we meet in the School House on top of the hill, entrance one block west, and every body is welcome to Seattle.

The Church of God in Peach Creek, Ohio, meets every Sunday at 10:00 a. m. for Bible class and Sunday School Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kenova, W. Va., or R. L. Coleman, West Milton, Ohio.

The Church of God at Hammond, La. meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. Jo. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Rowen Hall, on Walloughby Ave., near Broadway.

Preaching at Park Hill church in Holbrook, In., every Sunday morning and evening, by A. J. Eyelsimer. Two day brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Otter and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Church of God at Brady and Prairie Grove, Mich. have preaching every [illegible] Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 19th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Stone. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Accompanied by Elders W. L. Skiles and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God in Linden, Ohio, meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Cockaby, Pastor.

The Church of God in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3 p. m. for worship, in private houses. All lovers of Truth are hearing heartily invited to attend. Come and meet with us. A. W. Gates, Sec'y. and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lemuel Decker, Elder, Ramona Lake, Mich. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Ulen, Ill., meet every Sunday for Bible study [illegible] by Sister Faithful Jones. Grant Mason, [illegible].

The Church of God at Alden, New York, in their house in the city of Alden [illegible] on the 2nd and 4th Sundays each month. Hezekiah Allen, Pastor. S. C. Cover, Pastor.

The Church of God [illegible] every Sunday at 10:30 a. m. with [illegible] No. 12315 Euclid Ave. near White [illegible] land, Ohio, where all lovers of truth are welcome.

The Church of God [illegible] Union Chapel [illegible] Sunday, at private [illegible] Sunday [illegible] day [illegible] Pastor.

The Church of God in Lincoln, Ill., meet every Sunday for Bible study [illegible] by Sister Faithful Jones. Grant Mason, [illegible].

The Church of God at Alden, New York, in their house in the city of Alden [illegible] on the 2nd and 4th Sundays each month. Hezekiah Allen, Pastor. S. C. Cover, Pastor.

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The Church of God [illegible] Union Chapel [illegible] Sunday, at private [illegible] Sunday [illegible] day [illegible] Pastor.

The Church of God in Linden, Ohio,

The Restitution.

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—FOR THE—

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Although the fig tree refuse its shade bloom,
Nor fruit be plucked from the ever-changing vine,
Even labor in the olive prove for naught,
The fields their meat yield not at harvest time;
The flock be cut off from the fold the fruitful flock,
And herdless stalls resound my hungering pain;
Yet in the Lord I ever will rejoice,
With joy the God of my salvation praise.

Communicated.

The Abomination of Desolation. Where? What? When?

The Scriptures mention many abominations and several desolations, but in Matt. xxiv. 15, Christ points to that one spoken of by Daniel, the prophet, as I gives the caution as in Dan. viii. 7, 9, 23, to "understand" as if this vision was specially important and difficult. Where? The locality of this event is given by Christ. The abomination of desolation would be seen standing in the holy place. Lev. vi. 16; 2 Thes. ii. 4, and from the connequent or accompanying tribulation the unfaithful believer could not should escape by fleeing out of Judea to the mountains, so it would seem that the abomination of desolation would be set up in the temple, and the tribulation would not extend much beyond the Jordan. The great tribulation would be "in the land" of Judea, and "wrath upon this people," the Jews. Luke xxi. 23; Dan. viii. 11-12; iv. 27; xi. 31-35, 45; Rev. xii. 13-17.

What? What is this event standing second in the series of nine signs of Christ's coming, and which series should be fulfilled during the one generation, the "ye" who should see "all these things." "These things begin to come to pass." Referring to Daniel we find that the abomination of desolation is set up in the reign of the little horn. Dan. viii. 11, 31. A power about which Daniel makes over 120 distinct statements giving his contemporaries, vii. 8, his origin, viii. 9, his conquests, vii. 8; viii. 9, his character, vii. 25; viii. 24, and his end, viii. 25, ix. 26. Some of these statements will apply to almost any king, but to the right king every statement of time and circumstance will apply. I do not find such a king in history.

Dan. viii. 11, "By him the daily sacrifice was taken away and the place of his sanctuary was cast down." (It took away from him the continual burnt-offering, and the prince of the host, and it took away from him the continual burnt offering, and the place of his sanctuary was cast down." R. V. This king or his military supporters "shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abominations that maketh desolate." xi. 31.

"He shall exalt himself and magnify himself above every God." xi. 36-39; John v. 43; 2 Thes. ii. 3-12, neither shall he regard the God (gods R. V.) of his fathers—nor regard any god, but in his estate shall he honor the god of forces, a god whom his fathers knew not." Rev. xiii. 5-18.

"Thus shall he do in the most strongholds with a strange god." xi. 39. ("He shall deal with the strongest fortresses by the help of a strange god." R. V.) Rev. xiii. 14.

This rules out Antiochus who lived before Christ's prophecy, and worshiped the gods of his fathers. The Roman invaders did not exalt themselves above every god, but worshiped the gods of their fathers. It also rules out the Arabian prophet and the Pope, (1 John ii. 22,) who both worshiped the true God, and the evening and morning sacrifice had ceased centuries before their time. But this king, although exalting himself above every god, yet sets up and uses a new god. Rev. xiii. 12-18. It seems that the policy of enforcing this abominable idolatry will desolate the city and bring the great tribulation on the worshipers of God. Dan. xii. 1; Matt. xxiv. 21; Luke xxi. 22-24; Rev. vii. 14; xi. 2-11. Type Dan. iii., although great prosperity will be enjoyed by the adherents of the little horn and "whosoever acknowledgeth" his new god. Dan. viii. 25; xi. 24-39; Rev. xiii. 17; Ezek. xxxviii. 8-13.

When? After predicting the preaching of the gospel in all the world before the end, he says "When ye therefore shall see the abomination," the word "therefore" seems to indicate that the abomination should be expected as the consequent and next succeeding event after the preaching of the gospel in all the world. Acts xv. 13-17; 2 Thes. ii. 6-12.

Referring to Daniel we find the abomination of desolation spoken of in the "vision of the evening and morning." (Dan. viii. 9-14,) and in three interpretations, viii. 16-26; ix. 22-27; xi. 12.

Below are some statements of times and events which locate the time of the abomination of desolation.

"By him the daily sacrifice was taken away." ("It took away from him the continual burnt-offering and the place of his sanctuary was cast down." R. V.)

"How long shall be the vision concerning the daily sacrifice and the transgression of desolation," ("continual burnt offering and the transgressions that maketh desolate," R. V.) to give both the sanctuary and host to be trodden under foot?"

"Unto 2300 days (evenings and mornings, R. V.) then shall the sanctuary be cleansed."

This period measured by 2300 recurrences of the evening and morning sacrifice, seems to begin with the taking away of the continual burnt offering by the little horn, viii. 10, 11; ix. 27; xi. 31-32, and end at the cleansing of the sanctuary. Isa. x. 12; xvi. 4-5. This sacrifice was not a yearly ceremony and the period can by no fair means be called 2300 years.

Dan. viii. 17, "Understand, O son of man, for at the time of the end shall be the vision." ("The vision belongeth to the time of the end." R. V.)

Ver 19, "Behold I will make thee to know what shall be in the last end of the indignation." Isa. x. 5-25 "For at a time appointed the end shall be." ("In the latter time of the indignation for it belongeth to the appointed time of the end." R. V.) Dan. vii. 25-27; viii. 14.

Ver. 23, "In the latter time of their kingdom." (Dan. ii. 25; xi. 40. when the transgressors are come to the full, (John v. 43.) a king of fierce countenance shall stand up."

Ver. 26, "The vision of the evening and morning"—it shall be for many days ("it belongeth to many days to come." R. V.) Hab. ii. 3.

Dan. ix. 27. "He shall confirm the covenant (make a firm covenant, R. V.) with many for one week, and in the midst of the week (for the half of the week, R. V.) he shall cause the sacrifice and oblation to cease." I believe that in this week occur the events mentioned in Dan. vii. 25; viii. 11; xi. 31; xii. 7-13; Zech. xiv. 1-4; Luke xxi. 24; Rom. xi.

Dan. x. 14, "Now, I come to make thee understand what shall befall thy people (Dan. ix. 20) in the latter days, for yet the vision is for many days."

Dan. xi. 35. "Some of them of understanding shall fall—even to the time of the end," Rev. vii. 14.

Ver. 36. "Shall prosper till the indignation be accomplished." Dan. viii. 12, 19; Dan. xii. 7; Deut. xxxii. 21-26; Ezek. xxi. 27; Matt. xxiv. 21-22; Dan. xii. 1, "At that time shall Michael stand up, (Rev. xii. 7,) and there shall be a time of trouble such as never was since there was a nation." Isa. xxvi. 16-21; Jer. xxx. 5-8; Gen. xxxii., Rev. xii. 12.

Dan. xii. 6, "How long shall it be to the end of these wonders." "It shall be for a time times and a half, (Dan. vii. 25; Rev. xii. 14,) and when he shall have accomplished to scatter the power of the holy people (made an end of breaking in pieces the power, R. V.) all these things shall be finished" Deut. xxxii. 36; Isa. lix. 14-21; Rev. xi. 2; xiii. 5.

Dan. xii. 9, "The words are closed up and sealed till the time of the end." Hab. ii.

Ver. 11, "From the time that the daily sacrifice (continual burnt offering, R. V.) shall be taken away and the abomination that maketh desolate set up, there shall be 1290 days."

The foregoing passages appear to locate the vision concerning the continual burnt offering, and the abomination that maketh desolate, at the time of the end, in the latter days, in the 70th week, therefore these events will not be found in ancient or medieval history, but within 1290 days of the end.

A. S. CLOUGH.

Dear Friend and Sir:

I beg your pardon for intruding these lines upon you, but I am impelled to do so by the best of motives, that *of doing you good*—if I may be able to do so. I believe you to be sincere in your devotion to the truth as revealed to us in the Bible, and that as a thinking man you will appreciate the suggestion I am about to make. The matter to which I would call your attention is the kingdom of God. It is spoken of over 100 times in the New Testament and is the subject of Prophecy and frequent mention in the Old Testament. I am aware of the fact that the organization of which you are a member holds that the kingdom of God was set upon the day of Pentecost, and that for this reason we may not pray: "Thy kingdom come." It is said that at Pentecost the church was organized, and that this was the beginning of the kingdom of God. I desire to call your attention to the fact that the church was not organized on the day of Pentecost; it already had an existence from the day when Jesus chose out the 12 disciples to follow him. We find by reference to Acts i. 15, that "in those days," between the ascension and Pentecost, "The number of names that were together were about 120," and by reference to chapter ii. 41 that those who gladly received Peter's words and were immersed, were added unto them, that is to the 120, whose "names were together" already.

I desire to make two propositions, which I hope to be able to prove by the Word. Before doing so I must state that the church, neither the one you belong to, nor the one of which I am a member, nor any other, is the kingdom. The church is not the kingdom, but the latter is the hope of the former. It would not do to read church in the place of kingdom, or *vice versa*. And now to my two propositions, First: The kingdom was not established before Pentecost. Second: The kingdom was not established at Pentecost.

I. The kingdom was not established before Pentecost. Here I point to a statement by Jesus concerning John the Immerser, as recorded in Luke vii. 28: "Among those that are born of women there is not a greater prophet than John the Immerser: but he that is least in the kingdom of God is greater than he." If the church were the kingdom we might read: "He that is least in the church is greater than John." But how does this agree with the facts? I am sure that as to myself I would bear no manner of comparison with the Immerser, and no church member today would imagine himself or herself greater than John, the greatest of the Prophets, neither in understanding, nor in authority, nor in power, nor in any respect. But the least saint who has been immortalized, and thus put on the Divine nature (2 Peter i. 4), "is greater than he." Then notice a statement that Jesus made, not to sinners, but to his disciples, Matt. v. 1, 20: "Except your righteousness shall exceed that of the Scribes and Pharisees, yet shall in no case enter into the kingdom of heaven." They were disciples, but not yet in the kingdom; entrance into this must be preceded by a life of "righteousness." Again, it was said to the *disciples* to "seek the kingdom," and they were assured that it was their "Father's good pleasure to give it" to them. Luke xii. 31, 32. Further, they were to pray, that the kingdom might come. Matt. vi. 10. Notice in connection with this the petition: "Thy will be done on earth *as it is in* heaven." When the kingdom comes, to "put down all rule and authority and power" (1 Cor. xv. 24, 25), when every enemy shall be subdued, *then*, and no sooner, will God's will be done on earth as perfectly as it is done in heaven.

Notice also the attitude of Joseph of Arimathea "a good and just man," toward the kingdom of God. He is even said to have been "a disciple of Jesus," and in his day he "waited for the kingdom of God." Luke ii. 3, 50; Jno. xix. 38; Mark xv. 43.

I desire particularly to call your attention to the words of Jesus to those who murmured at his treatment of Zacchaeus, and "thought the kingdom of God should immediately appear." Luke xix. 7, 11, 12. He said: "A certain Nobleman went into a far country to receive for himself a kingdom *and return*." We know who the "Nobleman" was, where he "went," but he has not yet "returned," to administer the affairs of his kingdom, and give his servants according to their deeds. This is still in the future.

Once more, read Luke xxii. 18: "For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Did he drink of the fruit of the vine after this, before or after Pentecost? Never, as far as known from revelation. I think you will agree with me that the kingdom was not established before Pentecost. Now let us proceed to our second proposition:

II. *The kingdom was not established at Pentecost.* Peter speaks of the "demonstration" on Pentecost as being in fulfillment of the prophecy of Joel. Acts ii. 16, 17. Now I call your attention to the fact that the prophecy of Joel as cited by Peter on Pentecost, did not have reference to the establishment of the kingdom, but to the miraculous out-pouring of the Spirit. If that was the setting up of the kingdom why have those striking accompaniments of the Spirit's presence ceased in the kingdom? For we see no such demonstrations today. Has the order in the kingdom of God changed? Why did not Peter say: "This is that which was written by Daniel the Prophet: In the days of these kingdoms the God of heaven will set up a kingdom which *shall* never be destroyed.....And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him?" But not so, for Peter will knew that that prophecy was not applicable to this case, and therefore did not so apply it.

In the year of our Lord 46, 12 years after Pentecost, we find Paul "confirming the souls of the disciples, and exhorting them to continue in the faith," telling them that we must through much tribulation enter into the kingdom of God." Acts xiv. 22. Here were disciples who had become such by the obedience of the gospel, and to *disciples* Paul says that the way into the kingdom leads through much tribulation. This proves, to me at least, that although disciples, they were not yet in the kingdom, but that the kingdom lies, as it were, at the further end of much tribulation. Again 33 years after Pentecost the Apostle Peter wrote to those who had obtained the like precious faith with himself, that by doing certain things they should not only be guarded against stumbling, but there should be ministered to them abundantly "an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter i. 11. He did not say: "There has been ministered to you an entrance; no, this would depend whether they would *do*" the things enjoined or not. Further, Paul wrote, 21 years after Pentecost, not to sinners, but to a church which was "in God, the Father, and the Lord Jesus Christ," that they were to endure tribulation, "that ye may be counted worthy of the kingdom of God; for which ye also suffer." 2 Thess. i. 5. He did not encourage them to suffer *in* the kingdom for which *they had been* counted worthy. According to Paul there will be no suffering to those who are in the kingdom of God. He anticipated "rest" for himself and his suffering brethren, when the Lord shall be revealed with with his angels. v. 7. When will this counting or reckoning take place? When Jesus comes, and not one minute sooner. Then will he say to worthy ones: "Inherit the kingdom." How proper, and how reasonable, and how Scriptural this is! Again, Paul admonishes this church to "walk worthy of God, who calls them unto his kingdom and glory." "Sinners are called out from the world, into the church, but the latter is called for the kingdom and glory. When will the kingdom and glory be manifested? "When Christ shall appear then shall we also appear with him in glory." Col. iii. 4. When the Son of Man shall sit upon the throne of his glory, in connection with the building up of Zion. Psa. cii. 16. God has "*promised*," not given, a kingdom to those who love him (James ii. 5), but they are no more in possession than they have the crown of life, which he has promised to those who love him (John i. 12). We know very well what "*day*" it is upon which the crown will be given: "THAT DAY," "at his appearing and kingdom." 2 Tim. iv. 1, 8. Further, the righteous are to shine in the kingdom of their Father. When? Do they shine? Yes, they now shine as lights in the world (Phil. ii. 15), but at a certain time they are to shine as the Sun in the kingdom of their Father. Matt. xiii. 43. When is this to take place? Please notice that it is "*then*," at "the harvest" which is "the end of the age." The end of the age will be when Jesus comes, and that is also when the kingdom is to come. 2 Tim. iv. 1. The two—"appearing *and* kingdom"—go together. We notice also by reference to Luke xxi. 28, 31, that redemption and the kingdom of God are near when certain signs will be observed. Then look, and lift up your heads. Oh what comfort those words are to us in these troublous times when men's hearts are failing them for fear, etc. Verse 26. "Your redemption—what is it? Why, that spoken of by Paul in Rom. viii. 23, as "the redemption of the body." "Flesh and blood cannot inherit the kingdom of God." 1 Cor. xv. 50. You and I are flesh and blood to our entire satisfaction, and as far as God is concerned we can have all there is of the church, and doubtless we are in the church. But as long as we are flesh and blood, with mortal natures, limited knowledge, defective judgment, and great liability to fall, we are not in the kingdom. We have been once born, of the flesh, and are flesh, but the birth of the Spirit, of which Jesus is the First-Fruit, is a thing still in the future, (Col. i. 18) and is just as necessary to entrance into the kingdom, as the birth of the flesh is to natural existence. We will have a divine nature when we have been born of the Spirit, and are Spiritual beings. Jno. iii. 1-8; 2 Pet. i. 4. It is sown a natural—soulical—body; it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. 1 Cor. xv. 44, 49. Then will we be in a proper condition to inherit the kingdom of God. Then we will be able, not only to govern ourselves, but can also reign with Christ. We do not begin to reign with Christ when we join church, neither are we to be ruled over by him, because the overcomers are to sit with Christ upon his throne even as he overcame and sat on his Father's throne. Rev. iii. 21. No, it is not now the prerogative of the church to reign, inasmuch as the reign is divinely ordained to follow a school of suffering. 2 Tim. ii. 12. Now is the testing time, the time for the development of character and fitting for God's purposes in the ages that are coming. Eph. ii. 7. When the Nobleman returns from his visit to the "far country," then will he assign cities to his *faithful servants to reign over*. Luke xix. 12-28.

But this may suffice for today. Please look this matter up carefully, and I know you are willing to be governed by the positive declarations of the Word. Wishing you much joy I am, Yours very truly,

A. H. ZIESER.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

I was very much gratified when I read the report made by Bro. John Anderson showing the work that is being done in the church in Anderson County, South Carolina. Wife and I had the privilege of meeting and worshiping with that congregation during October, November and half of December last year. I never preached to more earnest and honest Christian people than those we found down there. They were hungering and thirsting for the truth and were kind and generous to a fault. How I rejoiced when I read in Bro. John's letter of the large number who had lately been baptized. I remember them well and hope and pray that we may all meet in the kingdom.

Elder E. M. Anderson, who is the father of Bro. John, is the founder of that church. Years ago he was a popular preacher in the Baptist church in North Carolina. He was the pastor of quite a large congregation at a point twenty miles south of Asheville, N. C. In his investigation of the Bible he learned the truth and when he did he honestly told his congregation how his views had changed. His experience was the "old, old story." The door of the church was closed against him. His salary was stopped. It had never been large enough to enable him to accumulate anything. He was therefore left without any means to support quite a large family, except common day labor in a country where wages were quite low. But he did not become discouraged. His congregation wanted him to renounce the new doctrine and remain their pastor. He said no, I must preach the truth. He held services just across the road from the church, in a grove, from week to week, until he had converted enough of the members of his old congregation to control the church building and from that time he held services in the building. Before he left there, he had the glorious satisfaction of having converted nearly all the members of his old congregation. The church now numbers about sixty. Four or five years ago he moved to Pelzer, S. C., where he now resides. He soon found a neighborhood five miles west of Pelzer where the people let him have a school house in which to hold services. It was all new to them. He was permitted to use the school house two Sundays and then it was closed against him. Again he went to the grove and continued his preaching. He is a very pleasant and forcible talker, and with all very kind and considerate of the feelings of others. He continued to preach each Sunday after Sunday and the people became interested and went to hear him. The result was that in a short time some became convinced and were baptized. The church grew and now numbers forty-six. They have erected a nice little church in a beautiful grove where they meet from week to week to worship. Little did Bro. Anderson think when he told me of his labors and experiences, that it would ever get into the Good Old RESTITUTION and be carried to others of like precious faith. My only apology for giving a very small part of what he told me to the loved ones, is that it proves how much one determined Christian can do for the Master under the most adverse circumstances. May God help us to take courage and press on. The Master will soon come.

R. S. DWIGGINS.

California in Three Days,

Via Chicago, Union Pacific and North-Western Line. The Overland Limited leaves Chicago daily at 6.30 P. M., reaches San Francisco 8.45 the third evening and Los Angeles 1.20 next afternoon. The equipment of this train is new and thoroughly modern, as is that of the Pacific Express, which leaves Chicago daily at 10.30 P. M. and reaches San Francisco at 9.45 the fourth morning. For rates and other information ask your nearest ticket agent or write: C. Traver or Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JORLIN, Special Contributor.

Plymouth, Indiana, Oct. 26, 1898.

STOCKHOLDERS' MEETING.

Notice is here given that the regular Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of chosing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. Willey, Pres.

A. R. Underwood, Sec'y.

The Rev. D. W. Le Lacheur says that infanticide is so common in Pekin, China, that each day a cart goes around to pick up the little girl babies, to throw them into the potter's field.

Errata—In paragraph No. 9 for *attain* read *obtain*. Same paragraph, for *unto* the hands of their enemies read into. In paragraph 26 for "involves everlasting *favor*," read involves everlasting *life*.

We are made to sorrow with our beloved Brother Driggins over the sudden death of his wife. We know how weak are words at such a time, and can only express our sympathy, and point to the eastern sky, already giving signs of coming day.

"Will a man rob God? Yet ye have robbed me. But yesmy, *Wherein* have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." This was a challenge from God to Israel when all other methods failed to induce obedience. Love to God they had not enough of to cause them to give him his *due*; and he was under the necessity of appealing to their selfishness for means to carry on his work. We are wondering if they were yet able to take him at his Word,—trust him to return to them through natural channels, compound interest, as if it were loaned to him as a favor, or whether they thought it safest to hold fast to what they had in hand. The words, "Will a man rob God?" show that such conduct on the part of man, who lived and moved and had his being in God, was so audacious that it almost astonished him!

"If ye continued in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." The friends of God have been pressing to the front lately, after a noble fashion, and it has rejoiced us to see that many hearts have been rekindled with love for the pure gospel of the kingdom, and the divine conditions enacted after initiation into the Body of the Anointed One. This means, doubtless, that they have clearer conceptions of what Jesus meant in John xv. 16 when he said:—"Ye did not choose me, but I chose you, and appointed you, that ye should *go and bear fruit*, and that your fruit should *abide*; *that* whatsoever ye ask the Father in my name, he may give it you." Doubtless this explains why so many prayers are never answered; the promise is only made *to bearers of fruit*. God bless the brethren and sisters who so strenuously advocate purity of faith and practice, in spite of taunts that there's no progress about them. His the oh! old gospel that saves,—there is no other.

Passing Events.

Great Britain is aggravated at the turn of events in China. The dethronement of the Emperor and Li Hung Chang's restoration to power give great advantages to Russia. Trouble is certainly brewing in the far East.

After playing with the fire a little while, it growing hotter all the time, the Sultan of Turkey at last yielded to the pressure brought to bear upon him by the powers in Cretan affairs.

Among the notable events of the week may be noted visit of the Emperor and Empress of Germany to Constantinople, where the Kaiser and the Sultan have seemed to try to outdo each other in splendid courtesies. Diamonds of great value were given to the Empress by the poor old sick man of the East, and to the Emperor a magnificent sword, besides allowing the construction of a commercial portant Haidar, opposite Constantinople, and has decorated all the members of the Kaiser's suite. And the Emperor on his part has presented to the Sultan the busts of Emperor William I. and the late Empress Augusta; and bestowed the order of the Black Eagle on the Grand Visier. The Kaiser is said to have designs upon Asiatic territory belonging to Turkey as an outlet for his surplus population. And it is hoped in some quarters that his influence with the Sultan may smooth the way of the Zionist movement, and at the same time rid Germany of vast numbers of objectionable citizens. We will watch the result of the Kaiser's Eastern tour with interest.

Matters between England and France begin to look serious. The latter power is reported to be mobilizing ships and rushing troops toward her seaport towns; but the bold utterance of some English statesmen to the effect that that country will fight rather than yield an inch in the Nile Valley indicates that they are ready for the conflict at any time.

The Spanish and American Peace Commissioners seem to be making little headway just now. The former are trying to saddle the Cuban debt upon America before it evacuates the island. As the latter strenuously refuse to assume that burden it will take some time for Spaniards to accommodate themselves to their manifest destiny. In Porto Rico the stars and stripes are floating all over the island.

The impressions of the Zionists, as expressed after returning from the Basle Congress furnish very interesting reading to those who constantly pray for the peace of Jerusalem. From one of the English delegates we quote as follows:—

"I have just come back from Basle, physically worn out, but spiritually exalted in such a manner as I have seldom experienced. I have felt the fellowship of a common suffering, and a part of the spiritual reward which is at times the lot of those who are the afflicted in this world. But until I came to Basle I never experienced that great delight which come from being a member of a body of Jews who fearlessly and openly discuss the affairs of their people, and seek some help from out of difficulties with which it had been beset these many hundred years. With many of my brethren I thought not to see again the Jew all a fire with the holy flame, but here were men and women—certainly not the least among the descendants of Jacob—so possessed of this enthusiasm as to be ready for any sacrifice which may be demanded. Aye, the despised of the world sitting in Congress! From the *Tribune* I looked at that sea of heads! What a miracle had taken place! The power to do and to act was once more given to those who had ceased to do and to act these eighteen hundred years. Through all this time they had been crying, "How long, O Lord! How long yet!" Did I dare to hope that at length the Almighty had heard that prayer? that the time had come at last when out of Israel's own midst salvation should be brought? that the breath of the Lord had once more gone forth, and touched the dry bones into life?

And so the Second Zionist Congress has ended. I carry from it a great inspiration. My Jewish heart beats once more in joy and hope. They of the wandering foot, weary goers from place to place may yet find rest and peace. As I write, the news that comes from Algiers, and what I hear from Paris itself, is another spur in our flank. Israel must once again be up and doing. God will give his weary ones rest."

The *Jewish World* says:—

"Nearly two thousand years have passed away since Israel ceased to be a nation, and was scattered over the face of the earth. Nothing but the Mosaic code sufficed to bind the wanderers. This was the sole shield against assimilation,—their one defence against the nations that strove to swallow them up. Now, after the long centuries of almost ceaseless persecution, after troubles to which the Egyptian captivity must seem, by comparison, a small thing, a cry is raised to call the nation home again; and from the four corners of the earth the call echoes to hearts that have never lost hope or faith."

A special correspondent of the *Jewish World* writes thus:—

"Light is truly breaking through the darkened glass. The new page of history is almost completed. It is goodly written: it tells a plain, but wondrous tale. The Zionists builded better than they knew. Their strivings have been far from being in vain. They have awakened the sleepers far and near. Simply by personal exertion they have aroused the conscience of the nation; and the Congress with all its conflicting elements was a microcosm of Israel, and, as such, spoke what it thought, asked for what it wanted. There was no man there who came to scoff, *but remained to pray!*

Yes, the Second Congress is at an end. It kept the oath administered at the first. "If I forget thee, O Jerusalem, let my right hand forget its cunning."

Most remarkable and soul stirring words; they irresistibly carry us back to Ezekiel xxxvii., where we are taught that then bones will come together, bone to his bone, and be clothed with sinews and flesh, and the whole body politic receive the breath of life."

News Notes.

Lord Charles Beresford has arrived in Pekin as bearer of a special mission from England to China.

It is stated on good authority that Russia now has 40,000 troops at Port Arthur.

Native Chinese merchants are refusing to make contracts for English goods for Northern China, as they declare that that part of their country will be Russian territory in the spring.

The Fashoda matter will not down. France is making immense preparation for war. Perhaps with the intent of drawing the nation's attention to outside affairs and away from the present internal trouble. Fifty thousand troops are assembled in and about Paris.

The outbreak of the bubonic plague in Vienna is causing consternation there. One feature of it is that some papers are inflaming the people by telling that it was brought to the city by certain Jewish doctors from India, and the result may be riots against the Jews.

A recent commission that was sent to Nicaragua has just finished its work, and reports that such arrangements have been made as will enable the great Canal across that country to be built and controlled by American capital.

We desire to increase our list. There are members of our Church who do not take the paper, and we would urge each one who does take it, to present the matter to your neighbor, and see if he will not let you send in his name with yours, when you renew. As an inducement to new subscribers we will begin now and all who send for a year, and pay $1.50 in advance for it, will be given the remaining numbers for 1898, that is they will be credited to the end of 1899, for the price of one year's subscription.

Obituary.

Stricken by the dread enemy death, Mrs. Fannie T. Dwiggins, wife of Bro. R. S. Dwiggins. Sister Dwiggins, though she had been somewhat ill for several months, was attacked by man's greatest enemy without the slightest warning and with no opportunity for defence. She arose Thursday morning, Oct. 20, 1898, at her usual time, feeling fully as well as usual and being in a very joyful frame of mind. At nine o'clock Bro. Dwiggins was hastily summoned from his work at the court house only to bend over the lifeless form of the companion he had bade "good bye" but two hours previously. Heart disease was the cause.

Sister Dwiggins has been a faithful wife to Bro. Dwiggins for nearly thirty-six years. The memories of the past—the bridal robes, the exultant heart, the anxious care, the faithful hands, the loyal life—but dimly foreshadow what she hoped to become, a member of the Bride of God's well beloved Son. When that Son, our Saviour, shall leave the seat beside his Father's throne to take his Bride, to "cleave to his wife:" when "they twain shall be one flesh," may our late Sister together with her now lone companion be called to share the glories, the honors, and the enduring riches of that day.

Fannie T. Dwiggins was born in Clarion Co., Penn., May 1, 1836, died at Rensselaer, Ind., Oct. 20, 1898, aged 62 years, 5 months, and 19 days. Her maiden name was Travis. She was married to Robert S. Dwiggins, Dec. 28, 1862. May that day soon come when there "shall be no more death, neither sorrow nor crying." When the "former things are passed away."

F. L. Arrick.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Jewish Nationality.

The following paper was written for our Plymouth Church service of last Sunday morning, without the least intention of publication, but the earnest solicitation of a number who heard it read has overruled our intent, and it is given here as read.

I desire to call your attention this morning to a general survey of the world in its bearing upon the most vital, the most important question of the times, viz the subject of the Jewish nationality.

Away back in the beginning of Creation, when the morning stars sang their pæans of praise at the birth of our world, the All-Wise Creator had in his mind a definite plan and purpose in the things he wrought. The infidel who sees only Chance and Nature and recognizes no hand of an over-ruling God is the only excuse for an intelligent being who does not endorse this statement. Every mind, whether of one denomination or another, Protestant or Catholic, all who recognize God—agree that he has a purpose in his words and deeds. When therefore, God made the world he fitted it up as an abode for man, then made man, and gave him charge concerning the work for him to do. Man miserably failed to come up to the standard God desired—hence he was cursed for his short-comings.

But was God's plan to fail because the first man, and the second and the third, failed to respond to the demand made upon them? Surely not. God's plan can be carried out though many men fail to grasp the blessings offered for righteousness.

Upon the scene finally came one man who was faithful, and with him God made a solemn covenant that because of his well-doing he should be called the Father of the Faithful. Abraham is the foundation upon which the family of God is builded. Through many vicissitudes the line ran—now an upright man to carry the nation that sprung from the small beginning on to sublime heights, when seemingly the goal was reached, and God could indeed dwell with them. Then, alas, the next generation saw the nation plunged in the deepest idolatry—the one true God rejected, and many false gods worshiped with all the zeal possible.

This was the signal for repented warning of wrath to come if it was continued in, and the nation was well nigh wiped off the earth many times, a mere lathe only sometimes being preserved of the royal line through whom the covenant made with the ancient fathers should be kept alive. God had promised Abraham that he would bless the world through his descendants, and that he would remember the nation he had chosen to build up, that they should suffer for their evil deeds—be scattered and become a hiss and a by-word among the other peoples of the earth—but that at a set time he would again remember them, and for the sake of the faithful fathers, he would finally establish them in the land he had covenanted to Abraham—having repeated the pledge to Isaac and Jacob. As God's first plan of having a race of beings to inhabit and care for the things he had made cannot fail, so his ratified covenant with the father of Israel cannot but be accomplished. It were an idle task for me to undertake to cite you to the scores of testimonies of prophets and holy men who have told and retold of the glory in store of God for the nation whom he long ages ago claimed as his chosen.

This is a subject so well known by you that it is unnecessary to detail it here. God has promised—covenanted, and confirmed it by an oath—ratified in blood—that he will call the scattered and accursed family of faithful Abraham from the uttermost corners of earth, and give them the inheritance that is theirs of old. Man fails in things small and great, but every iota of the promises of God will be fulfilled, and that to the remotest letter. The one thing that God cannot do is to lie. Each word uttered by him relating to the future will be accomplished. The Psalmist David says, "The Lord shall arise and have mercy upon Zion, for the time to favor her, yea, the set time is come."

From the lesson read, and other portions of Scripture familiar to each of you, we learn that the conditions of the world's affairs are just now more than at any other time, precisely as they are to be when the set time to favor Zion will come, and we have but to look about us to see the signs fulfilling at our doors. We have become so used to natural earthquakes that it must be something very great that even startles us. We have become so used to hearing of rumors of wars that we read the news and pass it by in an idle hour; ready for the next to come. Mighty indeed are the convulsions of nations brought about by wars—but far and away beyond all this is the revolution in the sentiment of the people. "Men's hearts failing them for fear." What does it all mean? Not only the student of the prophetic word, but men who know nothing of such things see this "sign of the times" and exclaim, What do these things mean? They see the advancement in art, science and invention, discontent where there is plenty and even luxury, and they see the increase in millionaires and paupers. Business enterprises that once were local and confined to narrow limits are now immense corporations world-wide in power. Common men composing the masses of the people dare to discuss and criticize at will national policies, and the sayings and doings of public men. Even church denominations show this spirit of unrest, for we see the creeds and dogmas criticized, and there is evident dissatisfaction among all Christian societies. Every preacher standing in a pulpit this day stands there conscious that the sitter in the pew is listening but to criticize his words. No hand holds pen to write upon any question but feels as each word is noted down that the reader will be his critic. We are in an eddy. The whirlpool is all around us. Things are not as they once were. Times are changed. The times that try men's souls are upon us. The time of lack of confidence, when none know which way to turn. Times of wars and rumors of wars; evil times; troublous, perilous times. Strange times. The times when men's very hearts sink and fail them.

But brother, sister, look up. The Scriptures declare such times will come. The hour of God's judgment is near. The *changing* time—the short dark hour just before the dawn of day. Think of it—only a little—little while longer to wait amid the darkness and uncertainty—then the brightness of the glad day—and permanent relief from all the turmoil of this time. Do we really comprehend it all?

But we were to take a rapid glance at the world, with the view of seeing if we really are down in the time when God will favor his people of old. The plan is for him to cause them in large numbers to return, with the wealth they have accumulated during their weary wanderings, back to their own land. To establish themselves there with the prosperity of the land returned. We have heard for numbers of years of many bodies of Hebrews, mostly those driven by persecution, going back to Palestine, and so by degrees some thousands are already there, and gradually have developed the land somewhat, but no very large and decisive movement has been noticed until lately, when the "Zionist Movement" was organized. This society is formed not altogether on a sentimental basis, but on the sure foundation of a solid business. Many of the foremost financiers of the world, prominent bankers and money holders of the time are Israelites; and not only have they become largely interested in this movement, but the promoters of the scheme conceived the idea of enlisting the people—the common people of the race, so they organized a "Shekel Contribution" and at their meeting held in Switzerland a few weeks since the report shows that the result is very encouraging—250,000 people having responded to the call, and they pronounce it an "unqualified success." This shows that once the enterprise of securing the land for a national home is taken up in a tangible manner, the people are ready and willing to enter into it. People who put their money into anything are interested in it, and want it to succeed, and this response is significant indeed. It is proposed to establish a bank, with this money, with headquarters in London. It is to be a people's bank, and this participation of the masses is the best guarantee of the security of the concern. The report says:—

"The Corporation who shall have supervision of the Bank is to be charged with the promotion of various enterprises among which are

1. The creation of industrial establishments, both of Insurance and Shipping Companies in the East, especially Palestine and Syria for the purpose of utilizing Jewish labor.

2. The support of Jewish Agricultural Colonies.

3. Organization of export and import trade in Syria and Palestine by support of commercial undertakings.

4. Acquisition of concession for construction of roads, harbor works, mines and trade monopolies in the East.

Branch banks will be established in different countries. The founding capital is to be two million pounds sterling, in shares of one pound each. This means that as many people may be stockholders in the institution. Thus in a strictly business way it is proposed to gain such a footing in the land as will develop and control the trade of the country.

Whenever the Jews have manifested a disposition to return to Palestine the Sultan of Turkey, who now owns the land, has opposed them. He is afraid to let them get in in too large numbers. So while they must wait for his "removal" which will come in God's own good time, they will, from the outside world, develop and improve the country so that when the gates are opened they will be ready to pour in with numbers and wealth, and take up personally the businesses they have built up. Who says the Jews are not returning to their own land? It would be hard to conceive of a more perfect scheme to "return" them. We must remember that the ways of doing business change. No more will the old ways do—new lines are followed, and in this the old way in vogue a few years since of lending a few Jews on to a vessel with a lot of agricultural implements, landing them and saying, Now sneak in and go to work developing the land, and so get a foothold—such are no longer the proper methods. Times have changed, and no one has been quicker to grasp the changed situation than the down-trodden, hissed at, spat upon, Jew. Yes, the Jews are returning to the land of promise. So far the plan is working, and we are living in the time and seeing it.

But, when this condition of things is in existence, and all dwell safely in unwalled cities, apparently secure from outside trouble, a power to the north desiring to possess this vast wealth, anxious for self-aggrandisement, the prophet tells us will think to go up against them, to take to himself this goodly land with its gold. At the same moment another power will say, Why so? What do you want? Think you to take a spoil? Dare to proceed against this defenceless people who are not harming you, and I will join you in battle.

While the Jews are going back, these powers, one of whom will wish to [illegible] your the holy land and people, [illegible] that will fight for Israel, are also to be developed. We are right in that developing era now. An epoch—a grand division of time is just before us. At no point in the history of the world has the work that is being wrought by the hand of man been so far-reaching in its import, and no less remarkable than this fact is the terrific *speed* with which all is coming about. Take the case of our own land in the events that have transpired since the beginning of 1898 for example. When last spring it was evident that the United States would be compelled to go to war with Spain for the avowed purpose of setting Cuba free, the very idea of any acquisition of territory was not advanced even. War was declared on April 21st, and Pres. McKinley uttered the language of the prophet Joel, "Prepare war, wake up the mighty men; let all the men of war draw near. Let them come up. Beat your plowshares into swords and your pruning hooks into spears. Let the weak say, I am strong. Assemble yourselves and come." He said to Admiral Sampson, Take your ships and blockade the ports of Cuba. His generals were ordered to assemble the fighting men. He called for 125,000 more to come from the walks of peaceful life and join the ranks of war. Factories that were making useful articles for commerce were told to make implements of war. The war spirit was born in a moment and in a day sprang to the stature of a man. But while this was going on at home, the other nations of the earth were not idle, they could not be. By the laws of nations no vessels that were covered by the Stars and Stripes could remain in a neutral port. This nation had been very much of a "stay at home," and had never realized the benefits of "Coaling" and "naval" stations in far away places. Commodore Dewey was in command of a few ships on the coast of China, thousands of miles away from any American port. He telegraphed to Mr. McKinley, "I am ordered to leave the neutral port I am now in. You have made no provision for me in your blind haste. What shall I do? Back goes the answer, "Go find the Spanish fleet and capture or destroy it." With that message sent April 23rd Mr. Dewey started his ships, and with them went the United States on rapid wings to her manifest destiny. You

are all familiar with the result of the battle fought May 1 in Manila Bay, and I need not repeat it here, but the lightning rapidity with which our country has pursued her course since that day is wonderful to contemplate. No more complete revolution could be imagined. Here and there an occasional man among us asked the question "What will be done with the territory Mr. Dewey has taken?" Gradually men ventured to discuss the subject. Occasionally the words "territorial expansion" "imperialism" "foreign alliances" were heard. With something of horror and in whispers at first, then louder and louder, until now the conviction that we have outlived the time of Washington and the Monroe doctrine is accepted by the entire American people. What has brought this about? What reason is there for such complete change in an intelligent people, such a radical transposition of sentiment and of thought? Less than a year ago the United States was founded firmly on the policy of, Our country is all we want, and we do not propose to enter your quarrels. We will take care of ourselves, and you may do the same. We do not wish to meddle with you, and we want you to keep away from us. Now what? We want to know what you are doing, and we want you to do what you do in a manner that we will sanction. Failing to do so we will interfere. We want to branch out. We manufacture many articles and we raise much produce, all of which we wish to sell. Our people want articles that are the product of other countries. We want the privilege of trading where we can market our own goods best, and buy what we want most. To do this we are building ships to carry these goods, and as a natural consequence we must have stations of our own on the watery highways, so we want some of your islands where we may establish such places. Again, we have some men among us who have money and are possessed of enterprise and push, and they wish to build railroads for you and operate them for personal gain, therefore we want concessions from you to enable us to do this. As we thus get an interest in your countries we will build many war ships, and ha[illegible] them in readiness to protect the interest we thus gain among you. We [illegible] and equip an army also to further enforce our demands.

Further, we recognize that the richest part of the world, the place that will yield the largest returns the quickest is over on the other side of the Pacific in China and adjacent countries. Therefore we ask that *this* land *especially* be open for our trade. We see that the "open door" policy of Great Britain is the one that exactly suits us. What is to their interest is to ours. We are out among you other nations. We did not know that we were "coming out," but here we are, and we feel very well over it, so we just propose to stay out and share these things with you. Without hardly realizing it, even against our will, declaring among ourselves that we do *not* want an alliance with England, we are driven by the hand that has marked out our destiny, by perfectly natural means, by means the most potent because they are strongest, appealing to the selfish interests of our natures as they do, to this union of forces. We see that our self-preservation now requires us to demand the same things that England has been demanding, that England has been on the verge of fighting for. We will soon see that England cares not a whit whether China is developed by Americans or Englishmen—to her they are already one. What she desires is the opportunity to trade there.

While this widespread spirit has taken possession of the people of the U. S., we are not alone in this revolution of national policy. In China England has been for some years arranging to build railroads and engage in various enterprises that will develop the natural resources of this "rich old China," and enable her to get the wealth to the sea where her ships are always waiting. Russia is jealous of every move England makes, and so she moves to checkmate the Briton and do the work herself. But her interest lies in a different direction. When the product of the country is brought to the sea Russia has no ships to deliver it to. There Britain is supreme. She therefore interests Germany and France, and other countries who have ships, and gets them to unite with her to crowd England out. She sees it is best to not develop these parts too fast. She is not ready to take full advantage of the condition of things, hence would strangle the rising spirit of progress born of the pushing Briton. But it will not down. The seed is planted, and the people of China see their condition and are quick to imitate the example of others. They demand various reforms, and the enlargement of their opportunities. Their Emperor responds to the call of his people, and issues edicts commanding a complete reversal of the existing policy of his government. The common people would feel the effect of the movement, and be benefitted. But the class who had hitherto enriched themselves at the expense of the poor would be exposed and disgraced were this measure to prevail. Russia sees that such a thing will be her defeat, so at once sets her diplomats at work to frustrate it at any cost. The old Empress Dowager still has power. She boldly steps in and deposes the Emperor, and immediately all is turmoil. It was supposed the Emperor was dead. That is now believed to be false, but he is a prisoner at least. While we look on we see the ships of war of nations interested hurry to the scene and wonder what the outcome will be. We soon learn that the deposing of the Emperor, or even his death, could not stifle the spirit aroused in the people, so the Empress announces that part of the reforms mentioned will be at once inaugurated, and other measures looking to the development of the nation on modern lines will follow. She dare not at once restore her old friend to power, but is endeavoring to conciliate all sides, and keep friends with the world. An arrangement has been made with certain capitalists of the U. S. to build a railroad in China. It may be possible that Russia will not antagonize such an enterprise undertaken by Americans as she would were the same an English measure, but the chances are that what is built by America will be of benefit to Britain, and that may cause Russia to oppose the scheme, or at least ask a similar concession.

Leslie J. Perry, of the War Records office at Washington, writing in the New York *Independent* under the Caption "An Alliance with England," says "In the commercial partition of the world now going on, we shall, perhaps, get left unless we fight for our share." Further on in discussing the probabilities in China he says, "China's 400,000,000 of people are now the commercial world's bone of contention. Russian, German, or French supremacy there means the exclusion of all others. An Anglo-American Alliance would control the whole. It is a commercial booty worth fighting for, and *we may have to fight* for our share of it anyhow, alliance or no alliance." Again "Our only chance to maintain the 'open door' is to support the English policy. Weighing all the chances, it appears to me that the United States can well afford to enter upon this new 'imperial' policy of commercial aggression hand in hand with Great Britain."

Truly significant words are these. We have gone so far now that the trade of China is necessary for us to have a share in. We *will*, we *must* have it, even if we have to fight Russia for it. This war spirit that is aroused in us is but the outgrowth of the hand that is leading us on to our destined place in the world of nations. To where we must be when the "set time" is fully here. To where we must be when Russia, that Gog Power of the North, shall come against the gathered tribes of Israel to cover them and their land as with a cloud. This is a period to which we are hastening, and the world is being fitted out with everything necessary to be used at this event. Do we say "Awful time, perilous, troublous time?" To the worldling, yes it is, but the child of God can see the Grand and Sublime in it. Can catch the "gleams of the golden morning" and in the language of the Scripture "lift up the head and rejoice, for the day of our redemption draweth near."

But we are not through with the map of the world and must hasten. We have seen that our self-interest requires we have a share of the China and India trade—the Pacific market so largely undeveloped is to be opened up, and we must share it with others. To do this we must now keep the Philippines. The Hawaiis we have. It is openly advocated now that we must have the rest of the Ladrones and all of the Carolina islands. In short Spain must get out of all her Pacific possessions, and we take them. This is argued as a measure of safety for our commercial vessels that carry the merchandise back and forth. It looks very much as if this would ultimately be accomplished. With such a result England will be immensely pleased, and we may look for Russia to be proportionately displeased. Such an outcome would make an almost impregnable fortress, for the Anglo-Saxon race would then own and control the strategic points on every route to India and China. Take the map and remember that the desire of Russia is not altogether the mere possession of Palestine, that being but an incident in the way. She really wants what others want, viz., the wealth of the tropical lands. Frozen through part of the year, cold and barren as she is, she wants the warmth and wealth of "England's fair India." China is on the route, and therefore to be taken. But with the United States in possession of the points named, England and America can control every port from Shanghai in China just by the 30th parallel, clear down the coast of China, along India and Hindustan, through the Indian Ocean, the Red Sea and the Suez canal. Into the Mediterranean next, and who will dare doubt England's ability to hold her own there? especially when the U. S. shall by "purchase or otherwise" secure a naval station in that Sea. Is it any wonder that with a desperation born of fury at the sight, Russia attempts to seize a station on the Red Sea? Is it any wonder that her present ally France, grasps at the drowning man's straw, and tries to make a show of holding Fashoda in Africa. With this line of Anglo-American stations it were not safe for the vessels of Russia, Germany or any other nation to try to force a path through them. The only open way will be by the long and costly trip around the Cape of Good Hope.

Apparently the power that will oppose the Northern King is now uppermost, and may take a breathing spell, but it is not safe to do so. The map shows that only Persia is between the Caspian Sea where the Russian now is, and the Persian gulf, with the Sea of Arabia opening right out to the shores of India. Even now the Russians all but control the weak Persian Government, and we may look for stirring events in this direction once Russia sees she is shut out by the way of China. She is shrewd. Peter the Great left her a legacy, and his outline of her course has not been altered one iota. Steadily she keeps on her way, gaining all the time. She is indeed a foe worthy the steel of any antagonist. Occasionally she is checked, but never is she whipped. We may look for her to continue her policy to the end.

Then again the visit at this time of the German Emperor to Palestine is not wholly a sentimental affair. The times are too fraught with dangers of various kinds to make it purely a pleasure trip. Whether he designs to further the establishment of German colonies there, or just the point he has in view, it does not now signify much what it is—certain it is that he is manifesting great interest in the land. Were the Czar of Russia to undertake such a trip, the world would hold its breath, and watch each day's doings with keenest eye—indeed it is possible that such a visit by Russia's ruler would be opposed bitterly by England. But may there not be as much in this visit of the German Emperor? There exists not one student of the prophetic word but is certain that the "Gomer and all his bands" who will be with Gog and Magog when the descent is made upon the Holy Land, is identical with Germany. It reasonably follows therefore that whatever interest Germany takes in Palestine is really a semi-Russian interest; and therefore opposed to British interest.

These matters all tend to the calling together, by the uniting of self-interest, of the powers to be antagonized at the last great battle. The battle is going to be brought about by the return of the Jew to Palestine and his establishment there in peace. By whatever means this is brought about the result is the same. Whether God performs a miracle, as some have supposed he would, and so changes the hearts and natures of the Hebrew people that they will recognize him in their return, or whether it be by the regular and natural development of business and selfish interests, the end attained is the same.

Meantime England and Russia, with their various allies, go on with the world's great game of checkers, sometimes one then the other leading, all the time binding in closer union those who are designed of God to be joined together. Ever crystallizing the head of each, until in God's own good time the Jew is back, and the conditions fit for the onslaught, when the Lord will fight for his people and the enemies of righteousness will be broken and destroyed. This is the solution of the Great Eastern question—when the Sick Man of Turkey will no more disturb—when the tyranny and oppression of a Spain will be at an end. When the dispensation changes, and the glad day, so long foretold, will dawn with all its brightness.

Brothers, "the night is far spent, the day is at hand." I have not touched in this brief essay on what is the duty and position of the people taken out for a "peculiar people" from among all the tribes of earth—whose *destiny* it is to be associated with Christ when he comes at that day. This is matter for a score of discourses. Suffice it to say that the Guide and Former of all these conditions—the Great God of the Universe—is moulding all and *forcing* the nations into the channels where apparently their natural interest leads them—setting them in order under the banners of their leaders, all in perfectly regular order. No miracle wrought, no command given, but the gradual, natural, destiny of each worked out. Every point coming out as laid down by the inspired men of old—answering the exact conditions portrayed for the last times.

Do we realize our position? are we alive to *our* manifest destiny? Is it true that "the night is *far* spent, and the day *at hand*." Is the long night of the world's agony *almost*—is it *almost*—over? Is the *day* at hand? Is the Son of Man really coming? Coming with power and glory? Will the common-place things of earth be ended, and a different order of things be ushered in? Will faces here in Plymouth be upturned to see the skies brighten with the flash of the light of his countenance? Will this really happen, and will we see it? Yes, we do believe such will be the course of events, and we cry out Come, O Lord, come, for we are all weary with anxious care. We would hail thee in thy brightness. We cry "Fly faster round ye wheels of time, and bring the welcome day."

May we each be on the watch-tower, eagerly scanning the Eastern sky for the early glimpses of the coming morning—ever ready to gladly welcome the One who will deliver the turbulent, toilsome earth from her present thraldom, and bring in the Era of peace and happiness, joy and glory. May we each have an abundant entrance into that Holy City prepared of God's own hand is my prayer.

A. R. UNDERWOOD.

Emmaus.

Art thou a stranger even, and hast not heard
Things that have come to pass, these bitter days,
Jesus of Nazareth is crucified—our Lord:
And we walk desolate, in sore amaze,
We trusted it was he who should redeem
His waiting Israel—nay, it was a dream.

Our hearts go mourning even in the gloom
That wrapped Golgotha and its crosses three;
We knelt in fruitless pleading at the tomb
Where Jesus have stationed Roman soldiery.
And Hope is dead, and Faith yields to Despair;
There is no living Savior anywhere.

How heavily the woful hours have passed
Since his last lamentation filled the air!
The rock-hewn cave that held his body fast,
Filled with sweet odors, like a woman's prayer,
Echoed in mournful answer to our cry;
The guards sealed up the door and thrust us by.

And when the women, at the break of day,
For his anointing brought their spices sweet,
The stone that sealed the door was rolled away.
Some know where rest those weary, mangled feet.
Nothing is left; and some already go
Back to their fishing; and we loved him so!

Come, thou companion of our loneliness,
Abide with us; the day is now far spent;
Surely God sent thee our sad hearts to bless
As sorrowful across the hills we went.
Hadst thou but known our Lord! but now, beside
All this, 'tis three days since the Master died.

And they constrained him; and the risen Lord,
Staying but for their urgency of need,
Entered the house with them, sat at their board,
Took bread, and blessed. As the familiar deed
Revealed the form unrecognized before,
Blessing the bread, they saw his face no more.

He passed from sight; but in their lightening gaze
Still breathed his blessing whom they mourned as dead.
And faith, upspringing from their conquered fears,
Grew strong, since he was risen, as he said;
Forgotten were the cross, the rocky prison;
The Lord lay there no longer: He was risen.

From the dark cave where I have laid away
Hopes crowned with thorns, and dreams with spear-thrusts torn,
Comest Thou, Lord, to join me on my way
As I go weeping, faithless and forlorn?
Until the day break and the shadows flee,
O risen Savior, come, abide with me!

—May Hastings Nottage.

Died near Calhoun, Oct. 5, 1898, infant of W. H. and M. H. Loyd, aged 27 days. Funeral services by the writer at Pleasant Grove Church, where we laid her away till the Deliverer will come and loose the bonds of death and set the prisoner free. We mourn not as others who have no hope; for we believe that when Rachel's children come from the land of the enemy that she will come with them to die no more. May God hasten the time when we all may meet on that evergreen shore.

H. H. MAYBALL.

Selections.

Russia and Manchuria.

Russian interest in Manchuria is of ancient date. A couple of centuries ago Russians explored Eastern Siberia, and crossing the Amur, erected two forts south of it. The then Emperor Kanghi was as suspicious of his Russian neighbors as any of his successors have been, and the Chinese regarded those two forts, though in unoccupied territory, as a wedge involving future trouble. As a defensive measure Kirin was built as an arsenal to provide for the military wants of northern Manchuria, and troops were sent to the wild north to drive the Russians across the Amur. Despite the Russian bombs, which terrified the Chinese soldiers, the forts were taken and the garrisons escorted as prisoners to Peking. Their descendants form a Russian colony there at the present day, which has been religiously ministered to by a succession of Archimandrites sent by the Russian Government. The existence of this colony had important results in 1860. It may have a greater influence in the future.

In 1860 the Anglo-French expedition destroyed the Northern armies of China and made their victory a basis of treaties of commerce, concluded before they withdrew. Russia, noting as the private friend of the Empire, at the same time secured possession of the rich and extensive maritime province east of the Amur and erected at its southern extremity Vladivostock, fortifying the fort against all comers. At the same time a number of other smaller forts were set on the western border of the province along the Amur as points of observation on China. In 1857 came the great Mohammedan rebellion, and Russia, again acting as the friend of China and in the interests of the preservation of order, took possession of the fine province of Ili. When, however, General Tso put an end to the rebellion in so remarkable a manner, the province was restored, on payment, however, of a sum of money to Russia for her trouble in keeping the peace. Then came the Japan-China War. For twenty years the Japanese had been spying out every corner of land and policed its immense value, but saw also what powerful influence Russia would exercise as soon as her splendid railway should be completed. They therefore struck the blow which destroyed the defensive power of China on the north, and demanded and obtained the southern part of Manchuria for a military possession. Again Russia appeared as a friend of China, strenuously opposed the plan of the Japanese, drew to her support France and Germany; and the victors, who dared not defy the combined fleets, withdrew, exacting, however, a large sum for the retrocession of the territory which was almost immediately leased to Russia.

It is, therefore, no new or hastily conceived plan that Russia is carrying out in Manchuria, but one of long growth and well considered. Its developments only are startling as circumstances favor its evolution; these circumstances being, as a rule, wars carried on against China by other Powers. Nor can this plan be considered unreasonable. Russia desires a warmer climate than is hers by birth or inheritance, and least of all can the Briton protest, who has not only desired but taken with a celerity undreamed of in Russia whatsoever portion of the earth, tropical or temperate, he believed necessary to his well-being. There are, however, two facts to be noted in considering this southward movement of Russia as explaining, at least in a measure, British opposition—her prohibitive tariff and her inimical attitude toward Christian missions.

It is as natural for Russia to adopt a protective tariff as for England to adopt a free-trade policy. She needs the development of her internal resources, thoroughly sufficient for all her needs. What she wants is not so much markets as tax-paying peoples; and hence wherever she goes the products of other nations are shut off as by a wall of fire. Her advance, therefore, means a serious loss to the trade of every other nation, and it can scarcely be wondered at that while many regard her ambition with a certain amount of sympathy, they also oppose her acquisition of territory as a danger to themselves.—*Rev. John Ross, of Mukden, Manchuria, in The Independent.*

A nice present for a friend would be a years' subscription to this paper. By ordering now you get the balance of 1898 and all 1899 for $1.50.

Report of Omaha Conference.

A general Conference of the Church of God met at Omaha, Neb., beginning Aug. 19 and closing Aug. 28. The meeting was held in an orchard which Bro. Jacob Elton kindly donated for the use of the Conference. The Kansas-Missouri tent was used as an audience tent, the Nebraska tent for dining purposes, and smaller tents with cots for sleeping apartments. During the time there were about 160 persons present, some remaining only a few days while others attended the entire time.

G. M. Myers was chosen chairman and much credit is due him for his excellent management. Lydia Orem was elected secretary. The chairman appointed Sisters Gould and Johnson, and Bro. Chas. Cole a committee on table arrangements, and Bros. Stauffer Cole and Jacob Elton as a committee whose duty should be to look after the tents and receive the newcomers.

The audiences were very good throughout both as to interest and numbers. The programme had to be altered somewhat as some of the brethren could not be present at the appointed time. Friday evening after a short song service W. J. Orem addressed the congregation on the subject of our relation to the religious world, and our duty to keep aloof from it—to make our separation a *complete* one. Saturday at 11 o'clock Jno. Foore spoke from Acts xxvi.—"Why should it be thought a thing incredible that God should raise the dead?" J. F. Kiggins spoke in the afternoon at 3 o'clock. In the evening G. M. Myers spoke on the subject, Life. W. J. Orem spoke twice on Sunday—in the morning on The Kingdom of God, and in the evening, after a social meeting led by Rena Gordon, on The Resurrection, reading from 1 Cor. xv. Sunday afternoon J. F. Kiggins spoke on Obedience. Monday at 11 o'clock J. T. Prime spoke on the Restitution, and at 8 P. M. we listened to J. K. Thompson, on The Coming of the Lord, speaking from 2 Peter. In the evening G. M. Myers gave a discourse on The Inheritance of the Earth. At 11 o'clock Tuesday Jno. Foore spoke on the Restoration of Israel, at 3 P. M. W. J. Orem on The Tabernacle and Apostasy, and at 8 P. M. C. C. Ramsey on the Restitution, reading from Micah. Wednesday A. M. G. M. Myers spoke on Anglo-Israel, 3 P. M. Amos Adams on The Mortality of Man, Heb. ii. 6. Wednesday evening, C. C. Ramsey on The Coming Man. Thursday morning J. S. Arnold spoke on The Design of Baptism, followed by a short talk from J. K. Thompson. Jno. Foore spoke again in the afternoon, and in the evening W. J. Orem discoursed on The Coming Woman. Friday morning C. C. Ramsey gave his last address, the subject being, Christian Life. Friday P. M. W. Crowe spoke on The Gospel, followed in the evening by Amos Adams on the Resurrection. Saturday D. M. Hudler spoke both in the morning and afternoon. The morning address was from Ezek. xxxviii. and xxxix. Saturday evening the subject was, The History of the Jews, discussed by A. Adams. Sunday morning W. J. Orem delivered his last address, the subject being, The Gospel, W. Crowe spoke in the afternoon, and the meetings closed with an address by D. M. Hudler on the Restoration of Israel. We had Bible Readings each morning at 7 o'clock and Bible Class at 9 o'clock. Saturday Miss Della Westburg read a paper on The Holy Spirit.

Everything went off pleasantly and harmoniously. The Bible classes were interesting and instructive, many points being discussed in the spirit of "Come and let us reason together." Seven were immersed by Bro. G. M. Myers, at the home of Bro. Elton. One young man from Iowa on Thursday afternoon and on Saturday forenoon five children of Bro. Gould, of Omaha, and a young lady from Blair, Nebraska.

To those who have never had the privilege of attending such a meeting, and who are isolated from those of "like precious faith," the meeting was a rare treat and inspiration. It was source of pleasure and instruction to all and every one left with the feeling that "it was good to have been there" and hoping and praying for the soon coming of the Lord to carry out God's will in the earth.

LYDIA OREM, Sec.

The demand for the Polychrome Bible in England seems to be very great. The first supply of the three volumes issued, Isaiah, Judges and Psalms, has been exhausted, and a second edition is nearly finished.

Selected.

Death of the Leader of the Christadelphians.

The death is announced in his 60th year as having taken place suddenly, at San Francisco, on Saturday, of Mr. Robert Roberts, the leader of the religious body known as "Christadelphians." Mr. Roberts was a native of Aberdeen, and in his youth followed the occupation of a newspaper reporter. In 1858 he came to Edinburgh to fill a situation in that capacity on the now defunct "Caledonian Mercury," from he subsequently removed to Huddersfield to a similar appointment on the "Huddersfield Examiner." In 1861, when Messrs Fowler & Wells, the American phrenologists, visited this country for the first time, he joined them as one of their staff of shorthand writers, and along with them travelled over the principal towns in England, ultimately settling in Birmingham, where for a time he resumed his connection with the newspaper press. About twenty years ago he devoted himself wholly to the work in connection with the Christadelphians, and during that period he published a large number of religious works, chiefly of a controversial nature. For thirty-four years he had edited and published a monthly magazine advocating the peculiar tenets of the body. He had also at different times engaged in public discussions with a number of the leading opponents of his views. Three years ago Mr. Roberts went on protracted tour in Australia and America in propagation of the Christadelphian faith, which occupied a whole year. He set out on a similar expedition about a year ago, and was at San Francisco on his return to this country, when his death took place there suddenly, as already stated. Mr. Roberts married an Edinburgh lady, who is at present at Melbourne with her two daughters. An only son of Mr. Roberts is a medical man in London.—*Edinburgh Evening News, Sept. 27, 1898.*

Dear Restitution:

By this time at least some of the brethren want to know what has become of John Foore, as some write that way to me, Why don't you write to THE RESTITUTION, and what are you doing? Well, my last work was in Madison Co., Missouri. I began a meeting on the 17th day of September, near P. J. Graham's, at Bush, or near there. Preached fourteen discourses, baptized seven. Four out of the seven were Baptists, two Camellites, one Seventh Day Adventist. We closed one of the best meetings that I have had the privilege to attend in many a day. One old man, aged 88, put on Christ by baptism, 71 years a Baptist, also his son, W. H. Rose and wife. Two from the Christian or Camellite, a man and his wife. It was a meeting that will not be forgotten soon. On Friday evening before I left we partook of bread and wine to show forth Christ's death till he comes. The brethren are all poor at that place, so far as this world's goods are concerned, but rich in faith, all good soldiers of the cross. If any one of the faith passes by that way, call and see them. Their houses are ever open for Jesus and his friends. Oh, how many poor people are neglected on account of their being poor in this world. All would rather go where people are rich and would be able to pay some salary over and above their expenses, all of us are good to pray for one another, and that is all right, but the railroad Co. will not take that for fare. We must have something in the shape of money. My time of preaching will soon be over. I have always been in the front of the battle, or "bushwacking" as the Kansas brethren call it. I will go on till the Master comes. Pray for me when you enter into your secret closets that I may cast my bread upon the waters, till we may all meet where sickness and sorrow, pain nor death, will ever disturb us. This is my prayer for the sake of Christ and his cause,

JOHN FOORE.

Home Seekers' Cheap Excursion.

On November 1, 15, December 6 and 20, the North-Western Line will sell home seekers' excursion tickets, with favorable time limits, to numerous points in the West and South at exceptionally low rates. For tickets and full information apply to C. Traver or Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa. or W. B. Kniskern 22 Fifth avenue, Chicago, Ill.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the effort, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and work together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off conquerors in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME.

THURSDAY P. M.

6.30 Prayer and Social Meeting. W. Tuttle.
7.15 Salutatory. A. H. Zilmer.
7.30 Response. B. W. Woodward.
7.45 Object or Purpose of our Meeting, F. L. Austin.

FRIDAY A. M.

9.30 Social Meeting. M. A. Woodward.
10.30 Sermon, J. L. Winer, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon, F. L. Austin.
6.30 Social Meeting.
7.30 Sermon, M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers.
Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him," A. H. Zilmer.
2.45 Sermon, Signs of the Times, J. F. Wagoner.
6.30 Song Service.
6.45 Social and Praise Service.
7.30 Sermon, A. H. Zilmer.

SUNDAY A. M.

9.30 Social Meeting, F. L. Austin.
10.30 Sermon, B. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, B. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE,
R. C. RAUSBACK,
A. C. ROBERTS,

A nice present for a friend would be a years' subscription to this paper. By ordering now you get the balance of 1898 and all 1899 for $1.50.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

List of Appointments.

Lanark, Ill., Oct. 27 to 30.
Rock Falls, Ill., Nov. 2 to 13.
Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Nov. 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

Yours in hope of the coming kingdom,

D. M. HUDLER.

Homeseekers excursion rates to points west, northwest and southwest will be in effect via the Nickel Plate Road on Oct. 18th, Nov. 1st, and 15th, Dec. 6th, and 20th. Inquire of *agents for full particulars.*—oct 31

Low homeseekers excursion rates via the Nickel Plate Road on Oct. 18th, Nov. 1st, 15th, Dec. 6th, and 20th, offer an opportunity of visiting the west and gaining an idea of our country's greatness and resources.—oct 31

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1899, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 349, Plymouth, Ind.

Mrs. S. J. Sigler.	$10.00
J. L. Winer.	5.00
F. L. Austin.	10.00
Edgar Hatch.	1.00
Agnes Ilsworth,	2.00
Mrs. Mary E Thompson.	15.00
One who believes that God from Bible offerings can work out great results.	10.00
A Friend of Truth.	1.00
Mrs. S. A. Wickizer.	5.00
Mrs. A. M. Siple.	10.00
Mrs. Mary J. Riggs.	2.00

Our Helping Fund.

We whose names unregiven herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. R. Adams, Bandurg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Theodorough, Galesburgh, Mich.
Norton Gould, 3810 Saratoga st. Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Steele, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wiser, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Sidney, Ill.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisenville, Ark
J. J. Daily, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 623 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
R. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
O. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. H. Prinmer, Jessup, Ia.
Mollie Babcock, W. R. R. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hunk, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arvada, Col.
J. R. Ogle-vie, North Branch, Kansas.
H. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
R. Howard, Scotland, Conn.
J. Ogilvy, 927 South Los Robles Ave. Pasadena, Cal.
W. G. Stelle, Pomona, Cal.
E. W. Kumpf, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
R. Wilson, 1905 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Foore, 2042 West Corning Ave. Pasadena, Cal.
J. C. Mitchell, Crowley, La.
Kansas.
R. S. Bwiggins, Otho, Mich.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich

Cheap Trips to the Northwest, West, and Southwest.

Persons contemplating business or pleasure trips to the Northwest, West or Southwest may arrange for an enjoyable journey at low fare, by communicating with C. L. Kimball, Asst Gen'l Passenger Agent of the Pennsylvania Lines, Cleveland, O. He represents the short lines to Chicago, St. Louis, Louisville and Cincinnati, the gateways to the Northwest, West and Southwest. Tell Mr. Kimball where you wish to go, and he will cheerfully furnish full information about special low rates and quick through time.—Oct. 31.

Send to this office and get a "War Atlas" only 25 cts post-paid.

If you think of going west, take advantage of low homeseeker's excursion rates via the Nickel Plate Road on Oct. 18th, Nov. 1st, 15th, Dec. 6th, and 20th.—oct 31

VANDALIA TIME CARD

In effect Sept. 19, 1898.

Trains leave Plymouth, Ind.,

SOUTH BOUND.

No. 14, Ex. Sun. For St. Joseph.....7:34am
No. 6, " " 12:08pm
No. 8, " " South Bend.....10:11pm

NORTH BOUND.

No. 21, Ex. Sun. For Terre Haute.....5:35 a m
No. 3, " " " 12:17pm
No. 15, " " Logansport.....7:33pm

For complete Time Card, giving all trains and stations, and for all information as to rates, through cars, etc., address T. A. Dowdall, Agt., Plymouth, Indiana, or

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Table with columns: Eastward. Rows: Chicago, Clarke, Hammond, Hobart, Wheeler, Valparaiso, Wanatah, Hanna, Hanna, Plymouth, Inwood, Bourbon, New Green, Warsaw, Silver Lake, Plymouth, Larwill, Columbia City, Arcola, Ft Wayne, Van Wert, Lima, Galion, Crestline, Mansfield, Wooster, Massillon, Canton, Alliance, Pittsburgh.

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Meals are served at "Up-to-Date" Dining Stations and in Pennsylvania Lines Dining Cars at uppertown meal hours. Passage checked to destination. On quality you will find our rates are always lower than via other lines, service considered.

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EXAMINE

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Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Museum St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional service, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Elbe V. Baker's, 209 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Fenno Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlion, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ralph Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mashamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. S. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. S. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodcock. Many of our readers already know of the good that has been accomplished through its circulation. 6c cents each.

FUTURE PROBATION.

Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Gloun Moncrieff. We have a good supply and will send them post paid for ten cents per copy.

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This tract contains 12 large size pages, and is a reprint of a work issued many years ago. It is clear and comprehensive. 5cts each or 50 for $1.00.

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Necessity of Baptism. Written some years ago by J. M. Stephenson. It is good. Also, Bible Plan of Salvation, with Scriptural interpretations, 2cts each or 15 cts per dozen.

Modern Events in the Light of Prophecy.—Sermon preached by H. V. Reed at Antioch, put in tract form. 5 cents each, or 30 copies for $1.00.

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"Word of Man, vs. Word of God," by H. V. Reed. A contrast between the two. 2cts each or 15 for 25 cts.

Address, THE RESTITUTION, Plymouth, Ind.

Popular Lectures by M. Joblin.

Brethren and Sisters, Have you loved ones who think sincerity will save them? Have you friends who think they worship acceptably while ignorant of God's promises? Have you acquaintances with false hopes of heaven, or who believe themselves immortal by nature, or who think their sins are forgiven, although they are ignorant of the Law of Pardon, or who have no use for a God who consigns sinners to Eternal Torment, and are ignorant of Jehovah's beneficent purpose to fill the earth with his glory, and bestow Eternal Life upon believers of the Gospel, so they can enjoy it for ever? If so, send for Popular Lectures by Bro. Joblin, entitled: "The Kingdom of God;" "Old Methods;" "Born to Be Born Again;" "Strangers from the Covenants of Promise;" "Vain Worship;" "No Immortality Out of Christ;" "Hope Begotten by the Resurrection of Christ;" "God's Love and Solicitude for Mankind;" and "What Shall We Do to be Saved?"

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VOLUME XLVII. PLYMOUTH, INDIANA, NOVEMBER 2, 1898. NUMBER 42.

The Restitution.

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Poetry.

Home.—Tune "Oak."

Weary of waiting here,—
Come, Jesus, come;
To wipe away each tear,—
Come, Jesus, Come.
A place thou dost prepare
For saints with thee to share;
O quickly, quickly come!
To call us home.

In thee we hope and live,—
Come, Jesus, Come;
Thou only canst relieve,—
Come, Jesus, Come.
Thy wondrous promise fair,
Thy loved thy home will share,
O quickly, quickly, come!
To call us home.

ELIZABETH BOYER.

Communicated.

Transfiguration Scene, and the Lessons Taught by it.

I desire to offer a few thoughts under the above caption, not with the idea of adding anything bearing the impress of novelty or newness, for the literature of this subject is so voluminous as to preclude the possibility of such a thing. But like all great truths promulgated by the Holy Scriptures the facts are so vividly set forth by those startling occurrences upon the Mount of Transfiguration will bear an infinite amount of reiteration and each repetition causes them to shine with increased effulgence and soon to give them augmented attractiveness to the minds of all honest inquirers after the truth. No other portion of the inspired Word is so frequently appealed to nor quoted so confidently as this by the advocates of man's unconditional immortality—to sustain their peculiar view of the conscious state of the dead between death and the resurrection. For Moses they argue had been dead for hundreds of years and yet the Apostles saw him talking with the Savior. How could he carry on an intelligent conversation with the Master unless he was then capable of of maintaining a conscious state of existence. All this looks plausible to the casual thinker. But it is only to those who are imbued with that nineteenth century inheritance of the Witch of Endor times, and who give to question a superficial or incomplete investigation that this view of the case appeals with any degree of force.

According to this class of theologians it was Moses's disembodied, immortal soul that was holding intelligent converse with the Savior upon the Holy Mount. And upon this class of Bible interpreters the fact that the Moses the disciples saw upon the occasion in question manifested powers and capacities totally incompatible with an immaterial, disembodied spirit has no staggering or disturbing effect. Let us give this a little more attention than it ordinarily receives at the hands of such cursory, biased students. What does he say in the concluding verse of the preceding chapter? (Matt. xvi. 28) "Verily I say unto you, There be some standing here which shall not taste death till they see the *Son of Man coming* in his kingdom." Weighing his words carefully as we always should, what does he mean? Simply that there were those in the group to whom he was addressing himself that should not die until they had seen the Son of Man exactly as he would appear when coming to this earth again as King of kings and Lord of lords. That promise made then was faithfully kept, when at the expiration of six days he took with him Peter, James and John and went up into the mountain and was transfigured before them. That the transfiguration scene was the redemption of Christ's promise made to the Apostles six days before scarcely none will dispute. It is also very nearly universally conceded that Christ's coming in his kingdom is yet future. And when he does come it will be as an immortalized King. Having exchanged the mortal habiliments of this life for the incorruptible nature upon his emergence from the sepulchre of Joseph of Arimathea *nineteen hundred* years ago. The object of this transfiguration drama is obvious. They, the Apostles, were at that time acquainted with the Savior in a mortal capacity only. They had no basis or foundation upon which to predicate a conception of what he would be in an immortalized state.

The striking occurrences upon the transfiguration Mount were made simply a great lesson, a panorama of the future spread out before them by the interposition of divine power to in a measure illuminate their minds with some sort of an appreciation of the glories of the age to come. That it had the desired effect is evidenced by Peter's enthusiastic exclamation—"It is good for us to be here." Notwithstanding the fact that he was only an interested spectator in the tremendous transformations laid before his astonished gaze Peter was very averse to taking up the trials and perplexities of this life again, and wished to escape such a contingency by constructing tabernacles and remaining there. They were looking upon an immortalized King and upon the indescribable glories of the great consummation age. The point to which attention is specially invited is this, Was Christ immortal at that time? Certainly not, for he dropped his mortal nature for the immortal at his resurrection and that was an event still in the future. Yet he was represented in the grand transfiguration scene as a being that had previously passed the line of demarcation between the mortal and the immortal state. Now it is evident that so far as our Savior was individually concerned the transfiguration scenes were only apparent. This fact being demonstrated beyond any doubt is it logical or reasonable to suppose that any other portions of the drama partook of the nature of reality.

The whole transaction was simply a vision by which as previously stated the Savior sought to supplement by ocular demonstration the inability of the Apostles to comprehend the magnificence of the age to come.

This view of the case is amply sustained by the language of our Savior as he descended from the Mount when he cautioned the Apostles to tell the *vision* to no man until he should be risen from the dead, clothed upon with immortality. Be actually ushered into that state so beautifully and effectively pre-figured by the scene they had just witnessed. The injunction of the Master just mentioned should be sufficient to satisfy any one not steeped in the superstition of the ages of the true nature of the occurrences upon the Mount of transfiguration. To undertake to treat this as an actuality in the interest of dogmas and paganistic notions entirely antagonistical to the harmonious teachings of the entire Word of God subjects us to the necessity of giving similar treatment to other occurrences of the same nature. Peter upon the house-top is a notable example. To pursue the line of interpretation just described we should have to accept as a fact that the Great God embarked in the menagerie business upon a scale far surpassing P. T. Barnum's wildest dreams. True no one questions the power of God to do such a thing and yet we imagine that few if any will be found who will positively assert that such a stupendous miracle was actually performed.

We rather think that Peter would have experienced great difficulty in establishing the reputation of a Mighty Nimrod with the different types of the inferior animals he saw in the great sheet. Now if the power of God was sufficient and ample to make so vivid an impression upon Peter's mind without the presence or intervention of actual animals was not the same power adequate to produce just as vivid an impression upon the mind of the same person and his comrades several years before without the actual presence of the persons represented. In addition it is only necessary to say that this view of the case must be accepted as true or the Bible becomes one of the most contradictory and *unsatisfactory books extant*. Having partially at least cleared the gospel highway of the theological obstructions interposed by prejudice let us take another step up the *mountain* of truth. We have been looking at this question chiefly from a negative standpoint. Let us examine it affirmatively and in doing so approach the subject by the Scriptural route instead of the superstitious one along which the ghosts of the departed flit in shadowy outlines. Having at the same time due regard for the sign posts erected by the holy men of old for our guidance and information upon this particular occasion the beneficent hand of Omnipotence lifted the veil that intervenes between the present and future and exposed to the enraptured gaze of the Apostles the glories of the resurrection hour. The immortalized Christ as the central figure in the resurrection scenes was exchanging greetings with Moses and Elias two personages who represent two conditions of saintship in the regeneration times. Moses, that sublime leader of men, at whose obsequies angels presided, whose funeral oration was pronounced by the Great God of heaven and earth, whose weary form was reverently laid to rest in an unknown grave by celestial hands stood for the dead saints, who in that glad hour shall burst the cerements of the grave and come forth in an immortalized condition to meet the King in his beauty. And Elijah, that servant of God as a reward for an unswerving devotion to the cause of his Master, was permitted to exchange the frailties of a mortal existence for the incorruptible crown that fadeth not away without enduring the horrors of a passage across the dark river, represents those saints who shall be so fortunate as to be living when the cry shall come, "Behold the Bridegroom cometh, go ye out to meet him."

The Apostles numerically superior but vastly inferior in organization. But at the same time intensely interested spectators of the transcendent glorious scene represent earth's inhabitants, who by non-compliance with God's demands, are not permitted to immediately become active participants in the benefits conferred upon others more faithful to their trust, and who now keenly realize the extent and magnitude of their loss and desire to retrieve as much as possible their impaired fortunes by inviting and submitting to the leadership of King Emmanuel. This we conceive to be the true lessons taught by this grand panorama of the ages and not the old paganistic idea that the dead are conscious after death in opposition to the plainest declarations of Scripture.

Respectfully submitted,

E. E. HELSZER.

Selections.

The Issue in Africa.

France seems to be getting ready to fight England over the possession of Fashoda, and England is certainly determined to fight France if the latter does not give up this patch of Nile swamps and rude native huts. Some people think the issue is trivial and not worth fighting for, but this is a great mistake. Fashoda is worthless enough in itself, but it stands for an empire. It is the point at which two vast schemes of territorial expansion meet in deadly conflict, and the one that triumphs will henceforth dominate the continent.

British statesmen, manufacturers, and merchants foresee a time when Great Britain may lose its hold on the vast market of India and China, for Russia's completion of the transsiberian railway may enable the colossus of the North to control China completely and dominate all Asia, more or less. Looking ahead to these possibilities the British have set out to establish a great dependent empire in Africa—a new India. Roughly speaking, this empire consists of the eastern half of Africa, stretching 5,000 miles north and south, from Cairo to Cape Town, without a break, except the German "sphere of influence" between the equator and 10 degrees south, and this England will try to secure by purchase, exchange, or force. Abyssinia will eventually be absorbed in this British domain. The only region still left white on the maps is the indefinite area still called the Soudan, and it is for a part of this that both France and England have made a dash. The two claims meet and clash at Fashoda.

The Nile River extends from the great lake, Victoria Nyanza, northward to Alexandria on the Mediterranean, thus furnishing a continuous waterway fully half the length of the continent. The British are determined that their control of this river shall not be broken at any point. On the other hand France is equally eager to get a water front on the Red Sea, and in order to do so it must cross the Nile somewhere.

A large part of the long stretch of territory south of Khartum is fertile and well watered—including the region around Fashoda. Probably a million square miles of area are here included in the British "sphere of influence." Great Britain also claims another million of square miles in southeastern Africa—including the Boer republic, the adjoining Free State, Delagoa Bay, and the Portuguese Province of East Africa, though the British title to some of these still remains to be perfected in one way or another. The English are already preparing to build a railroad, beginning near the Island and Port of Zanzibar and extending to the great Victoria Nyanza, the scene of Livingston's discoveries and death.

Great Britain has a firm grip on all the Lower Nile. It rules old Egypt, with its six or seven millions of population, and with its wonderfully rich land for raising wheat, cotton, sugar cane, rice, and tropical fruits. Under British methods much of the former desert is being reclaimed by vast irrigating dams and a scientific system of canals. One of these irrigation enterprises is alone to reclaim three or four millions of acres. These agricultural projects, in connection with the great trans-continental railway, sufficiently indicates the position and purpose of Great Britain in eastern Africa, along the Red Sea and the Indian Ocean. The region is to be a second India, with a short cut to it through the Suez Canal, which England can control if it desires, being the owner of over one-half the stock shares.

The French have mapped out for themselves a domain no less vast across the northern half of Africa. It begins in Algeria and Tripoli, fronting France on the Mediterranean, and it contemplates the acquisition of Morocco, fronting on the Atlantic. Thence the French influence stretches southward to the Niger and even to the Congo, while the ambition of France is to extend this broad sweep eastward to the Nile, and beyond it to the Red Sea. It is an immense tract, including much of what was formerly the Sahara desert on the maps. With a sweep nearly a thousand miles in breadth it aspires to cross the British Upper Nile, taking in the Fashoda district above Dongola.

This whole French claim in northern Africa, counting only what has already been conceded by the other powers, embraces three million square miles. To this France is now trying to add anywhere from half a million to a whole million of square miles on the Nile and across to the Red Sea. If it should succeed it would have an African empire as large as the whole of the United States, including Alaska. England claims about 2,000,000 square miles in Africa. All but 500,000 of this—mainly on the Niger—is located in the eastern part of the continent.

France says it has the best right to seize the Upper Nile country claimed by England. Great Britain sternly and unitedly denies this, and it has notified France that it will fight for its claims. If war breaks out between these powers there is but little doubt that the British claim will prevail, for the British have the resources and strength of Egypt at their disposal, giving easy access to all the Upper Nile region, via a water and railroute which has already mastered the Nile cataracts. And if it comes to open war France will be likely to lose some of the territory it already possesses. Great Britain will unquestionably seize the French Niger territory on the west, south of the desert—a region said to be remarkably rich in tropical products; also the great island of Madagascar on the east coast, containing five or six millions of half civilized Africans who hate France.

These, in brief, are the vast interests that center about the obscure Nile village called Fashoda. They furnished plenty of material for a bitter war between the two powers if one of them does not recede. Both England and France have found out the great agricultural, mineral, and forest resources of Africa. Both have discovered the ease with which the poor, ignorant, passive, unprogressive, unorganized natives can be governed. Both have come to realize that these tropical lands and natives can be made profitable under white control and dictation in raising all sorts of valuable products, without any fear of their revolting for centuries to come. Wealth and power and future dominion are at stake at Fashoda. The ambitions of one country or the other will have to be curtailed, and as Great Britain evidently has the whip hand it will rest with France to do the backing down. As this can be done more gracefully before hostilities begin than after, many persons still look for France to recall Major Marchand from Fashoda and give up the Nile in order to remain sure of the Niger.—*Tribune.*

William II. in Palestine.

The German Emperor is now in Constantinople on his way to Palestine, which is part of the country ruled by the "unspeakable Turk." What does his visit mean? No doubt it means something more than a desire to gratify curiosity or to satisfy religious sentimentalism, but how much more? It is only natural that the nations of Europe should feel an interest, resembling anxiety, to know what political purpose occasioned this remarkable visit—the first of its kind made by any great European sovereign since the crusades.

It was announced when he left Berlin that William II. intended to land at Haifa, the ancient Hepha or "haven" of the Jews, about fifty-one miles from the Sea of Galilee. This place is at the foot of Mount Carmel and hard by Acre, called by Napoleon "the key of Syria." It is about to be connected by railroad with Damascus, a city of 250,000 inhabitants. The significance of the Emperor's choice of a landing place lies partly in the fact that there is a prosperous German colony there now and partly in the rumor that the Sultan may make the Emperor a present of this port, with its great possibilities.

The *Fortnightly Review* for October intimates that not only Haifa, but some small port on the Persian sea, may be bestowed on the German Emperor by his friend at Constantinople. That such a suggestion should be made by such a periodical is of itself significant. It shows how suspicious and apprehensive the England of today is. The same magazine recalls the fact that German statisticians have figured out lately that Palestine and Syria could support, under proper conditions, from 10,000,000 to 14,000,000 of Germany's surplus population. "To any one," it adds, "acquainted with the fine climate and extraordinary fertility of the country such an estimate appear excessive."

It is not altogether likely that the German Emperor is the advance agent of a colonization scheme, but it is possible. Germany has shown of late years a growing ambition for commercial enterprise and an astounding ability to enter it. The young Emperor's strongest desire is to make the Germans the greatest commercial people on the globe. Despite the fact that the Anglomaniac ignoramus has named him "warlord," he aims primarily to be a "trade lord," enriching his empire and stopping with colonial wealth the gapping mouths of the hungry socialist mob.

During his stay in Constantinople the Emperor visited, among other places, a German school, and in the speech he made there he used the phrase, "victorious force of Germanism." Vague as is the phrase, it shows clearly that the Emperor's mind was dwelling on business of the sort that kings engage in. A new movement in the commerce between the far East and Europe may be approaching, and the object of the Emperor's visit may be put to "Germanism" in the way of asserting its "victorious force" in the coming era. Venice fell because the Turks closed her commercial routes to the East. The *Fortnightly Review* recalls this fact and adds: "Our little country is at present the center of the world's commerce, but will not remain so if the great trade routes fall into other hands." Perhaps that was what the German Emperor was thinking about when he decided to go to Jerusalem by way of Constantinople and Haifa.

No doubt the Sultan of Turkey holds the key to the commercial situation in the Levant, but he utterly lacks the power to use it. If he should attempt to hand it over to his friend, William II., England and France might unite in objecting. However that may be, it is certainly true that in these days of steam power by land and water there is a natural line of intercontinental commerce which extends from the Bosporus to the east shore of the Pacific, by way of Palestine, Persia, India, Burmah, and China, and that to open it might endanger the present British supremacy in Oriental trade. There is still another intercontinental route, which touches Alexandria and passes through Palestine. "Whoever holds Palestine," says a recent English writer, "commands the great lines of communication, not by land, but by sea. Not only would the power in Syria control the railways, but would be master of the Suez canal, and in addition would dominate Egypt. With a modern power like France or Germany firmly established in Syria, the British could only remain in Egypt on tolerance."

The Emperor may find no practical way to gain a comprehensive grasp on Palestine, but, under cover of a pious wish to visit the birthplace of Christianity, he can be his own Joshua and Caleb, spying out the land and perhaps bringing back a cluster or two of the territorial and commercial grapes of the country.—*Tribune.*

Obituary.

John O. Turner was born May 3, 1828, died Oct. 11, 1898. Bro. Turner was born in South Carolina, but his parents moved to Georgia while he was quite small and he grew to manhood there. He was married to Rosamond Bean, Aug. 31, 1851; moved to Kansas in 1857 and settled on a farm four miles east of Plesanton where he died. Seven children were born to them, two died in infancy, and the other five are all married, but one Thomas S. who is still at home with his mother. Two sons live in Texas, one in Pittsburgh, one in Abilene and one in Mound City, Kansas. Bro. Turner was baptized by Bro. J. C. Kinsey twenty-eight years ago. I was at Prescott, south of Plesanton holding a discussion and a few meetings, and knowing that Bro. Turner was in bad health had set Thursday to go and see him, but on Wednesday morning a message came saying Bro. Turner was dead, and they wanted me to come and deliver a funeral discourse. Such are the uncertainties of life. May we all meet with Bro. Turner in the kingdom of God.

W. J. OREM.

Chicago Excursion.

Thursday Nov. 10th via The Nickel Plate Road. A Special Day-light Excursion Train scheduled to reach Chicago at 8.35 p. m. has been arranged. Ask Agents for time. Extremely low rates.—Nov. 10.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, NOV. 2, 1898.

STOCKHOLDERS' MEETING

Notice is here given that the regular Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of electing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec'y.

We have no doubt but our brethren are nobly working to provide the bread that perishes, for all *dependents;* but *what* are they doing for God? Are they furnishing the bread and water which will prevent hunger and thirst ever after, to those out of the ark of safety?

We are in a time when a day may bring the most important change. Yesterday the Emperor of Germany had plans for his trip through Syria and to Jericho, but now abandons all to hurry home. The gravity of the English and French controversy demands his return. It now transpires that France is inspired by Russia to practically abandon her position at Fashoda, and all at once the whole Egyptian question is opened up. The Pall Mall *Gazette* says: "England has been and even now is so near war that the government has carried its preparations to the farthest limits of the preparatory stage." The *Eclair* of Paris says: "France has now decided to raise the whole Egyptian question, which should have been done from the first, thus avoiding the humiliation of yielding to the British ultimatum. When the question is thus enlarged France will not be alone in its discussion with the Marquis of Salisbury. Egypt interests all the powers. Russia has promised M. Delcasse its most effective assistance, and, besides, Germany has the *biggest interest*, in view of her east African possession and trade in the far East, that the Suez Canal should not become exclusively British and is disposed to support the Franco-Russian arguments for a definite settlement of the Egyptian question."

The Gospel of the Kingdom.

The Gospel is good news concerning a future kingdom to be established on the earth, which will ultimately become universal, having Christ as King, the saints ruling with him, and all the nations of earth as the subjects to be ruled.

Jesus taught this Gospel. Mark testifies (Mark i. 4) that he came "preaching the Gospel of the kingdom of God."

The Apostles taught it. "Among all ye," says Paul, "I have gone preaching the kingdom of God." Acts xx. 5.

What is that kingdom? It is a *real* kingdom on earth that occupies all the territory,—for the prophet (Zech. xiv. 9) says "The Lord shall be King over all the earth, and in that day shall there be one Lord, and his name one." Clearly this decrees the *universality* of the kingdom. Jesus announced the coming of: and the personality of its King: and its locality. But in addition to this we may add that it is to be the kingdom of Israel restored, under an immortal Son of David, who will occupy David's throne and reign over the house of Jacob, (the twelve tribes of Israel) Luke i. 30-33, and Matt. xix. 28, and many other proofs, including Psa. cxxxii. 11, and Acts ii. 30, where we find Jehovah's *oath* to the effect that he would raise up Christ and set him upon David's throne. That it will in no sense be a mystical or mythical kingdom, such as is often said to be in men's hearts, is evinced by the work divinely laid out for it to do. The Spirit in Daniel ii. 35, 44, makes the positive announcement that it will actually break in pieces and consume all human kingdoms, and stand for ever; yes, occupy *all* the territory, and stand forever.

And we would press upon the attention of any who are not *familiar* with the Gospel, or good news of the kingdom of God, that it is like all *other* kingdoms, in that, besides having territory and a King and associate rulers, and a capital city where its laws and decrees will be issued (Isa. ii. 1-3, Psa. cx. 2, 3, and Jer. iii. 17), it still have *subjects*. Therein be no kingdom, either good or bad, without subjects; no need of laws where there are no subjects; no need of kings or rulers if there be none to rule, and therefore we pity those who are expecting to reign in heaven. Who would they reign over there?

Are we asked by any one who the subjects of God's kingdom will *be*? If so, we answer in the language of the Spirit in Dan. v. i. 13, 14. All people, nations and languages shall serve the Son of Man when the dominion, glory and kingdom has been given him," and this includes the 12 tribes of Israel. Matt. xix 28.

Seeing the saints POSSESS the kingdom, along with the Son, Dan. vii. 14, 18,—and all the overcomers have the promise of a seat on the throne with Jesus, and authority over the nations given them, Rev. ii. 26, and Rev. iii. 21, this divine testimony should satisfy every candid mind, that a kingdom where there are no kindreds and tongues and peoples and nations to serve Him and his saints, every one of whom share this authority and power, IS NOT THE KINGDOM TO BE GIVEN TO THE SON OF MAN. Dan. vii. 14.

In addition to this, let those desirous of testing the validity of their faith remember that the honor and power over the nations is not promised to *a part* of the overcomers, but to *every one of them*. Psa. cxlix. 9, Rev. ii. 26, 27; Rev. iii. 21. And Paul in 2 Tim. ii 12 says "if we suffer with him (Christ) we shall also reign with him."

Let them remember, too, that belief of the Gospel of the kingdom by Paul, caused him to suffer very severely—so severely that we do not see how it could be more severe: but while we may not be called upon to suffer as he did for believing the same gospel, we understand Phil. i. 29 to teach that belief in the Anointed, which is belief of his Gospel, *invariably* brings suffering of some sort.

Will our readers now ask themselves, if Paul had believed in a different kingdom from that which the prophets and Jesus himself foretold, would he have been suffering with Christ *then*? If so, on what principle?

Suppose, for instance, Paul had believed in a kingdom in which there is *to be only Jesus and the saints*,—that is to say, all kings and priests and *no subjects*—no peoples, nations and tongues to serve him, would he have been suffering with Christ under such circumstances? Where would he find any promise of such a kingdom?

Would it not be impossible for Jesus to do what it is promised he *will do*, in Acts xv. 16, return from heaven "build again the tabernacle of David .....That the *residue* of men may seek after the Lord, and all the Gentiles upon whom his name is called? The utter impossibility of this is seen at a glance, in a kingdom without subjects,—which by the way, is a misnomer—how could the *residue*, or the rest of men, seek after the Lord after the saints have been glorified and all the rest destroyed?

Where would the ten cities or the five to be awarded those who were faithful while the Nobleman was absent in the far country be found, if all *out of Christ* be destroyed when he comes?

Seriously, is there any gospel, or good news in the story of a kingdom that God has never promised?

Can a man be justified by faith in what is not true?

Did not Jesus pray, "Sanctify them through thy truth, thy Word is truth?" If only is lief of the Gospel of the kingdom Jesus preached will save a man, we affectionately and earnestly ask again, how he who believes a different Gospel can be justified and saved?

We earnestly entreat any of our readers whose minds are beclouded in this direction to read the beautiful pen-picture of the future age in the 72nd Psalm and ask themselves if they can find a place for it in the above theory of the kingdom, held by many: and also to ask how the prayer of the Psalmist could be fulfilled: "Let *all* the people praise thee, O God," when the earth yields her increase and God blesses them, and the nations sing for joy because he judges the people righteously and GOVERNS the nations upon earth. Psa. lxvii. 1-7. A theory of the kingdom that has no room in it for these prophetic utterances, is of human origin, without question.

Low Rate to Chicago and Return.

Tuesday Nov. 15th, via The Nickel Plate Road. You have a day light ride to Chicago via special train at extremely low rates. Nov. 10.

Communicated.

This is an Epoch Making Era.

Dear Restitution:

Never in the history of the world has the work of mankind, under the providence of God, been so far-reaching and fraught with such tremendous results as at the present time. The most remarkable thing about it is the tremendous speed with which things are accomplished.

Wholly without intention on the part of the Administration this country is rapidly approaching a situation, where a decision, more momentous than any for a century past, must be taken, and this decision when rendered will affect the entire world.

No definite policy has been reached by the Administration at Washington, or by our American statesmen. In fact the great questions have scarcely been thought of, much less decided.

The United States government is steadily drifting toward its destiny. England's necessity forced Admiral Dewey's fleet to sea. Nothing was left for him to do but annihilate the Spanish fleet and seize Manila this accomplished it became instantly imperative to send him reinforcement sufficiently strong to defeat the Spanish land forces and hold Manila. Thus, this nation, without design, without intention and almost against its will, is forced to take possession of a huge territory in Asiatic waters, with a population of nearly ten million people and hold it against the world.

Who could have foreseen or foretold the change in public opinion in this country. On April 30th nobody wanted the Philippine Islands. On May 1st few people thought of giving them up. The people of the nation have had a short time to consider the matter and no one now thinks of restoring these islands to Spanish misrule. Neither can they be turned over to other nations. We must and will keep them.

Thus in every direction events have moved and the Administration has followed. In the language of Ambassador Hay "it has been a case of the imposition of invisible hands. The moving finger has written, and it cannot be lured back to "cancel half a line."

Will the United States when peace is declared, withdraw within its old limits, and abide by its old traditions and resist the temptation of empire, or will it accept what the fortunes of war have brought and turn its face toward a new destiny? The struggle will be long and bitter, but of the result I have no doubt. The advice of General Washington, to confine our efforts to this continent and let foreign nations alone, is no longer patent.

Why should we entangle ourselves with European powers, says one. We are already entangled. Our interests are equal to those of England in keeping open the vast markets of China. England is not able to resist the encroachments of other nations single handed. Unless this nation shall assist, England will be overborne and China will be seized piecemeal.

The hand of God is leading us on to the accomplishment of his own great purposes. The war spirit is abroad in the world today as it never has been before. The Armies and Navies of the world, with their smokeless powder, are many times more powerful and destructive than any armies or navies which have ever been joined in battle.

Many long years ago the Ruler of the Universe, made a proclamation to the Gentiles, through his Prophet Joel. It reads "Proclaim this among the Gentiles. Prepare war. Wake up the mighty men, let all the men of war draw near, let them come up. Beat your plowshares into swords and your pruning hooks into spears." Joel iii. 9.

It must be remembered that the proclamation is not to the Jews or Israelites. They are therefore not included in its terms. The proclamation contains a positive command, but it is addressed to the Gentiles only. Has this prophecy ever been fulfilled? It has not. Is it being fulfilled at the present time? In my opinion it is. How is it with the great powers of Europe, viz. England, Germany, Russia, France, Austro-Hungary and Italy? Are they prepared for war? Have they beaten their plowshares into swords and their pruning hooks into spears? The peace footing of the army of Russia is 1,250,000. In case of war, that country could put 5,250,000 effective, well armed and well equipped men in the field. Germany has the finest and best drilled army of any nation in Europe. In the event of war she could put an army of 5,000,000 men in the field, every one of whom had seen at least one year's service. France could muster an effective army, in case of an emergency, of 4,000,000 men. Austro-Hungary could muster 3,100,000 men. England's land forces are not so great as some of the other nations, but her navy is more powerful than any other nation. She could muster, by calling on her dependencies, an army of from two to three million men. Italy could put 1,000,000 men into the field. In addition to the foregoing the smaller nations of Europe viz: Turkey 150,000, Portugal, Holland, Switzerland, Belgium, Denmark, Sweden and Norway could muster 75,000 troops, making a grand total of 19,975,000 men in Europe alone.

All the foregoing nations are almost as well prepared for war as it is possible for them to be. The Czar of all the Russias admits this by his proclamation to the nations of the world asking for a disarmament. If the nations were not armed to the very teeth, it would not be necessary to hold a congress of nations, to discuss the question of disarmament.

Joel's prophecy struck this nation about six months ago and within sixty days we called into action 285,000 men, including soldiers, men for the navy and sea. In the same length of time we spent $200,000,000 for war ships, war material, and other expenses of the war. Truly we are beating our plowshares into swords and our pruning hooks into spears at a tremendous rate.

But is that all? Has this nation and other nations ceased to make preparation for war? *By no means.* I have referred to the calling of the Peace Congress by the Russian government. That call has been accepted by many of the nations, including this country and England. Less than ten days before the calling of this PEACE CONGRESS, the Czar of Russia entered into a contract with a ship building company in this country, for the building of three war ships for his government, which when constructed will excel any warships now afloat.

This nation, through President McKinley, accepted the invitation of the Czar and appointed a delegate to attend the Peace Congress, but just before doing so, not to be outdone by the Russian government, contracts were entered into for the construction three war ships, which when completed will be equal to the three contracted for by the Czar.

England also accepted the Czar's invitation and appointed a delegate to the Peace Congress. But Johnny Bull understands the importance of having his "Shooting Irons" ready, and so before accepting the Czar's invitation and before appointing a delegate to consider the question of disarmament, he appropriated eight million pounds—equal to $40,000,000—in addition to the regular appropriation with which to build and buy warships. This will enable England to build more war ships the coming year than Germany, Russia and France all combined. This is disarming with a vengeance.

Truly "they cry peace, peace, when there is no peace." In the great pending contest, the interests of the English nation and of this nation, will be identical. Outside of the fraternal feeling existing between the two nations, their interests being the same, they would naturally unite their efforts. Why shouldn't they? When they represent nearly all the Christian people now in the world?

No formal alliance has been, or perhaps will be entered into between them, but there is no doubt there is or will be a tacit understanding between them. Japan, England and the United States will undoubtedly be united in the contest for the control of the country of China and the ports of entry to that country. Their interests are identical so far as it relates to China and Chinese waters.

With the United States government occupying and controlling ALL the Philippine Islands, the three countries of Japan, England and the United States could so guard and defend these waters that the ships of other nations could not enter them. They would thus not only control the ports of China but the ports of other small countries which border on the China Sea.

England owns and controls the Suez canal and in that way controls the navigation of the Red Sea. The vessels of other nations cannot therefore, without the consent of England, approach any of the countries bordering on the Indian Ocean, without going around the Cape of Good Hope.

With the United States controlling all of the Philippine Islands, the three countries of England, Japan and the United States would have the practical control of the entire sea coast of the Continent of Asia, south of the fiftieth parallel north latitude, amounting in all to about eight thousand miles of the best and richest sea coast in the eastern hemisphere. A sea coast which controls the trade of about seven hundred million people. All of whom are heathen, to whom the gospel of the Kingdom must, and in God's own good time, will be preached. Is not our heavenly Father leading us on to the accomplishment of his own great purposes?

The foregoing results cannot be brought about unless the United States Government has absolute control of ALL the Philippine Islands. They are the key to the whole situation. Is it any wonder that England wants this nation to hold ALL these islands? Is there any doubt that we will hold all of them?

The war spirit in the world, which is more intense and more determined than it ever has been before, must be broken before there can or will be universal peace, as foretold by the prophets. There will be a great war between the Gentile nations of the world. They have been directed to arm and will, ere long be brought into conflict.

In that war England, the United States, France and I think Japan, with some smaller nations perhaps, will be united in the struggle. On the other side, Russia will be the leader, and will have Germany, Austro-Hungary, Persia, perhaps Italy and some smaller nations to assist her.

With a view to this war and for the purposes of getting ready for the same, Russia is building a railroad across Siberia. She wants to make the terminus of this road at a port that never freezes. The only ports now owned by Russia are frozen up about five months in the year, and she cannot during that time use her navy? Therefore she is very desirous of securing a port that does not freeze. To get to such a port she is compelled to build her railroad across Chinese territory. She has been negotiating with the Chinese government for a long time trying to secure the right to build her road to Port Arthur and the right to control that port absolutely. Naturally England opposes her and is determined that China shall not grant her what she wants. Only a few days ago Russia succeeded in getting the Chinese government to grant her request. Thereupon England demanded of the Emperor of China that the agreement he had made with Russia should be cancelled and set aside and to enforce her demand she sent some war ships and threatened to bombard some of the cities of China if her demand was not granted. Whereupon the Emperor of China became frightened and cancelled the agreement with Russia, and also at the demand of England he removed Li Hung Chang from office, who as the representative of the Chinese government, had made the agreement with the Russian government. The Emperor of China had no sooner done this than the Dowager Empress removed him and took control of the Chinese government herself and she will probably renew the agreement with Russia. What the end will be no man knows.

In my opinion the only thing that delays the general conflict, is the fact that Russia cannot carry on the war successfully without this railroad being completed and connecting with a harbor in Chinese waters. Russia is the aggressor and when she is ready she will bring on the terrible conflict.

It will be the last war that will ever be fought, and when it is over the world will be at peace forever. The picture is dark, but there is a silver lining to the cloud. We open the books of prophecy and learn that the time is coming when universal peace will prevail in all the world. "They shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4.

The spirit of peace and good will shall be so strong that the whole human family, then living on the earth, will not only lose their disposition to quarrel with their neighbors, but every one will become so imbued with the spirit of love, that it will become contagious, and the wild and savage animals will be filled with that spirit and become tame and gentle. "The wolf shall then dwell with the lamb, and the leopard shall lie down with the kid.....The sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Isa. xi. 6. Nothing less than the eternal love of our heavenly Father for his frail erring children, would ever induce him to take the trouble to bring about such a glorious result.

Our God does nothing by halves. When he begins the "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began," Acts iii. 21, He does not stop short of a full and complete work. "The eyes of the blind shall be opened and ears of the deaf shall be unstopped. The lame man shall leap as an hart and the tongue of the dumb sing." Isa. xxxv. 5.

There is so much wrangling and contention among nations and individuals that we are very apt to conclude that the whole universe has become so wicked, that it will be impossible to ever again have genuine peace and love rule the affairs of men. I have called attention to the foregoing prophecies to prove that the works of Satan will not always prevail. The blessings of God are only held in abeyance for a short time. He rules in the affairs of men as absolutely and completely today, as he ever did, and we can trust him as confidently as could Father Abraham and the Patriarchs. In the economy of God there is a difference between the nations of the world and the people who compose them. While it is true that the work for the conversion of the world will not be undertaken until the beginning of the Millennium, nevertheless our heavenly Father is working and will continue to work, to get the nations ready for that event.

I have shown how the two nations of England and the United States, following the lead of the Master will get control of the trade and commerce of the two mighty Empires of China and India. Should this be accomplished, what will it mean? It will mean that these two nations, England and the United States, would in that event build the railroads, improve the cities, establish manufactories, make them a market for all their surplus products and sell to them such things as they need. They would also establish schools and educate the people in arts and sciences and teach them how to become prosperous and live happily.

In this manner we will get such a hold on the people of those countries, that when Jesus comes and inaugurates the work of the Millennium and sends out the saints to preach the gospel to every nation, kindred and tongue, the way will have already been opened for the work.

Why should not the English speaking people and the God-fearing nations of the world be united in an alliance for not only promoting their commercial and material interest, but also for the purpose of pushing forward the glorious work of the Master?

There will be war. There will be great trouble and suffering, but it will not always be so. God rules and the nations of the world, ere long, will have great cause to rejoice.

"Right forever on the scaffold,
Wrong forever on the throne,
But the scaffold rules the future,
And behind the great unknown,
Standeth God within the shadows,
Keeping watch above his own."

R. S. BRIGGINS.

Dear Restitution:

I join Bros. Wagoner and Woodward in urging the publication, in tract form, of Bro. Joblin's series of Articles on "Law or Gospel—Which?" It should be in the hands of all who are after the truth in this matter. I will do my best to give it an extensive circulation among our people wherever I go.

Yours for the Gospel,
A. H. ZILMER.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Home Seekers' Cheap Excursion.

On November 1, 15, December 6 and 20, the North-Western Line will sell home seekers' excursion tickets, with favorable time limits, to numerous points in the West and South at exceptionally low rates. For tickets and full information apply to C. T. [illegible] ver or Frank Irish, 507 Smithf[illegible] street (Park Building), Pittsb[illegible] Pa. or W. B. Kniskern 22 Fifth [illegible] nue, Chicago, Ill.

Poetry.

At Anchor.

At anchor, in a sheltered cove,
We heed no more the sweeping seas,
Though raised, beyond the swelling breeze,
To mingle with the clouds above.

We know our anchor staunch and strong,
Will hold amid the breaker's strain,
And warring winds must strive in vain
And so we pass the night in song.

At anchor in the port of Love,
The swollen seas of life may roar,
And storm-tossed breakers lash the shore,
While home, temptations, ne'er us move.

We know our anchor, tried and true,
Will keep safe-moored the fairest gale;
For Faith and Hope have set our sail
And angels watch among the crew.

We shrink not from the angry blast,
The waves shall sleep, the morn arise,
Yet troubled clouds forsake the skies;
Then, let us sing till storms are passed.

—C. D. Thomas, M. D.

Communicated.

Address Given at the Illinois Conference.

CHURCH ORGANIZATION.

The question of the organization and maintainance of local churches is of vital importance to the welfare and prosperity of the Body of Christ. Paul's words, "Let all things be done decently and in order," 1st. Cor. xiv. 40, implies organization, for without system orderly work is impossible. Also his use of the human body as a figure of the church with "Christ the head," making with the church "the whole body fitly joined together and compacted by that which every part supplieth according to the working due of every part." Eph. iv. 16 (R. V.) strikingly implies organization of the highest type, and of a nature where every individual, no matter how insignificant, has some work to perform in the service and at the will of his Master, the head.

IS IT GOD'S WILL THAT WE ORGANIZE?

Jesus said: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

GATHERING TOGETHER AND AGREEING PRESUPPOSES ORGANIZATION.

It is a blessed privilege to have our petitions granted of the Father, and still more blessed to have Jesus with us. We are promised both in these words of Jesus if we will come together and agree.

On the night of his betrayal Jesus gathered his disciples in that memorable upper chamber, to eat the last passover supper, and there after supper instituted a new ordinance. The old paschal lamb feast, would be no longer necessary. Before another sun should set that which it foreshadowed would be accomplished. "The Lamb of God that taketh away the sin of the world" would be slain. John i. 29.

It would then be no longer needful to commemorate the night of Israel's deliverance from the bondage of Egypt, but to commemorate our deliverance from the bondage of sin through the medium of a crucified Savior. Hence, a new ordinance—a token of the New Covenant was instituted.

The old type, the paschal lamb, like the arms of a cross pointed back to Egypt and forward to the great antitype, the crucified Savior. The new points back to the crucified Savior and forward to the reunion with him in the kingdom of God.

It was the will of God that the Jewish people should come together on stated occasions to observe certain ordinances, among which was the passover supper. This would soon be fulfilled, but another vastly more important event was about to transpire, the greatest event in the world's history, which it would be doubly important to commemorate.

After the passover supper therefore, "Jesus took bread and gave thanks and brake it and gave it unto his disciples saying, 'this is my body which is given (not broken) for you. This do in remembrance of me.'" "And the cup in like manner after supper, saying, 'this is the new covenant in my blood even that which is poured out for you.'" (R. V.) Matt. xxii. 19, 20. Thus the new ordinance was instituted and handed down to his followers for their continued observance until fulfilled by reunion in the kingdom of God.

It is evidently the will of the Master that we should come together at stated intervals to thus in sacred concourse and in the communion of the bread and wine "eat his body and drink his blood." John vi. 54. Otherwise he would not have instituted this ordinance and his wish is law with those who love him. Nay, this is more than an expressed wish. The words, "this do in remembrance of me" embody a command.

Hence we find the early Christians "continued steadfastly in the apostles' teaching and fellowship and in the breaking of bread and in prayers." Acts ii. 42, (R. V.) In order to continue steadfastly in doing these things it was necessary to assemble at some given place at a stated time, and follow some system. This is organization. Such a gathering constituted a church. Paul says, 1st. Cor. x. 16. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread."

The central object of these gatherings was in old times to partake of the Lord's supper, and indulge the thoughts, suggestions, self-examination, and the renewal of spiritual vigor which surround it and spring from it. That such was the case is evident from the Scriptures. Luke says, in Acts xx. 7, "On the first day of the week, when the disciples came together to break bread, Paul preached unto them." The fact of their coming together to break bread presupposes a regular assembling for that purpose, of which Paul took advantage to deliver a sermon.

There has been no change authorized. No other or later command has been given. Men may have changed or lessened the importance of the ordinance in their own minds, and changed the times of its observance, or forgotten the central object of the gathering of the church, but God has not changed, and I am sure Christ will be best pleased with those who, other things being equal, continue faithfully to remember him in the way he himself instituted. Those who neglect such assembling are missing a blessed privilege.

IS IT IMPORTANT?

Was an ordinance of the Lord ever instituted that was not important? Did God ever hold a man guiltless who counted any of his ordinances unimportant or neglected them? Jesus himself instituted it and commanded its observance.

Paul shows how important he esteemed it in the severe lecture he gave the Corinthians (See 1st. Cor. xi.) for having corrupted it into an unbecoming feast. They came together, it is true, seemingly according to an established custom, and the central object of their coming seemed to be to partake of the Lord's supper, but instead of making a communion or community service of it, feeding on the spiritual rather than the carnal food, each brought his own supper, sufficient to satisfy his carnal appetite, and went off into his own little corner by himself to eat it, so that the spiritual object—the communion of the body and blood of Christ was lost. While some went hungry others were drunken. The apostle reminds them that they have houses to eat and drink in and said "If any man is hungry let him eat at home."

The Lord's supper is not to satisfy a carnal appetite, but is of a spiritual character, designed to keep alive in our hearts the memory of the great love of Jesus as exhibited in his bruised body and shed blood.

After reprimanding the Corinthians Paul further says: "For I received of the Lord that which also I delivered unto you." Mark carefully the language. It came from the Lord through the medium of the apostle Paul. Would the apostle lay such stress upon it if it was unimportant, if it was a thing which could be observed or neglected at will? "That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks he brake it and said, 'Take, eat: This is my body, which is given for you: this do in remembrance of me.' After the same manner also he took the cup, when he had supped, saying, "This cup is the new covenant in my blood: This do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death 'till he comes.'"

Then he shows how important it is by teaching how careful we should be how we eat of this bread and drink of this cup, because if it is done unworthily we become guilty of the body and blood of the Lord—murderers of the Lord Jesus Christ. It is therefore needful for us to be careful and examine ourselves; otherwise, we are in danger of bringing condemnation upon ourselves. Because the Corinthians were eating and drinking unworthily he says, 20th verse, "For this cause many are weak and sickly among you, and many sleep," undoubtedly referring to spiritual weakness and sickness and spiritual death—a kind of weakness, sickness and death of a much more serious character than mere bodily afflictions.

As again showing the importance of these assemblings Paul says, Heb. x. 25, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." "For if we sin willfully after that we have received a knowledge of the truth there remaineth no more sacrifice for sin."

Is it then a willful sin to forsake the assembling together to remember the Lord's death in this ordinance? He is talking about the covenant and the sacrifices old and new. That is the theme of the chapter. He then goes on to say, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

Does he mean that those who neglect this communion of the body and blood of Christ are despising the law of God and trampling under foot the Son of God and counting that precious blood wherewith we are sanctified an unholy thing? If there are any who have forsaken assembling themselves together, which God forbid, let them answer.

Read this chapter carefully, weigh it well, especially in connection with the significant words of the same writer in the 11th of Corinthians. We cannot afford to slight the love of Christ.

In the early days of the church, following the apostles as well as in the apostles' time, this ordinance was considered of the utmost importance and was celebrated with great regularity. It was not only celebrated upon the regular assembly days, the first day of the week, but on many important occasions of life such as marriages, or deaths, or in commemoration of martyrs. It was also considered so important that every one should partake of it that if any of the members were sick or were shut up in the prisons on account of their faith and thus were unable to attend, the deacons carried the ordinance to them. In Africa it was the practice of many of the members to carry portions of the bread and wine home with them after its celebration that they might begin another new day by partaking of the consecrated food the next morning.

From the first period after the apostles there was attributed to it great efficacy, but as the church in time began to degenerate, ideas of the wonderful and mystical began to be associated with it. These extreme views only tend however to confirm the importance attributed to it by the early Christians.

Some, however, held to its original intent and celebrated it in its original simplicity, and I firmly believe not a week has passed but that somewhere, somehow, some faithful souls, even though in mountain fastnesses, catacombs or dens and caves of the earth, have remained faithful to the Master by thus assembling in remembrance of and communing with his body and blood, and that the chain will not be broken but his death will thus be openly published until the grand consummation, when all the faithful will partake with him in grand reunion in the kingdom of God.

FORM OF ORGANIZATION.

The method of organization of the early churches, how the services were conducted, what officers ruled them, how such officers were selected, the length of the term of office, and the days and hours of gathering, how often the communion was celebrated, is not clearly revealed.

While God made clearly defined rules regulating the assemblies of the Israelites, he seems to have left much to the discretion of the churches, probably that the church might adapt itself to the varying conditions to which it has been subjected during the years of its existence.

A form of organization which would fit a flourishing church in a peaceful city might not be adapted to one hiding itself in the mountain fastnesses or in the catacombs, and an organization made for a church with a numerous membership would not fit two or three gathered together in Jesus' name.

The first organization seems to have taken the form of a commune. The record says, Acts iv. 32, "And the multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own, but they had all things in common."

In course of time however trouble grew, seemingly through a lack of system. Some of the widows were neglected in the daily ministrations. So the apostles, in order that they themselves might be free from such cares, called the multitude of the disciples together and asked them to elect seven men of honest report who should have charge of the distribution of food, etc., in the community. (See Acts vi.)

These seven deacons were elected by the church and the choice of the church confirmed by the apostles. How they were selected we are not informed. It was customary at that time to make such selections or elections by lot or ballot. (See Acts i. 26.) So in all probability that was the method used.

This community system seems to have been broken up by persecution, in which Saul, afterwards called Paul, was conspicuous, when the church at Jerusalem was broken up and its members scattered. We read that those who were scattered abroad through this persecution went everywhere preaching the word, and they seem also to have followed some system of organizing churches. Hence we begin to read of churches in different places.

Thus in xi. 26, 29, 30, we read: "And it came to pass that for a whole year they," that is Paul and Barnabas, "assembled themselves with the church and taught much people. And the disciples were first called Christians at Antioch." And in the 29th verse, "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. Which also they did and sent it to the elders by the hand of Barnabas and Saul."

We learn from this that a church had been established at Antioch and that a relief system was organized to send relief to suffering brethren in Judea, and that such relief was sent by Paul and Barnabas, and delivered to certain officers of the churches called elders.

In Acts xiv. 25, we learn that it was customary for Paul and Barnabas, and doubtless other evangelists, to ordain elders in the several churches they organized and visited. How they were selected, and elected, and how long they held their terms of office is not stated.

The name elder as applied to such officers is of Jewish origin, and doubtless the elder in the Christian church occupied the same relation to the church that the elder did in the Jewish congregation, viz: that of an overseer.

There seems in some instances to have been more than one elder to each church. For example, in Acts xx. 17, the record says, "And from Miletus he sent to Ephesus, and called the elders of the church."

And in the 28th verse ye calls these same elders bishops or overseers, whose duty was "to feed the church of God which he hath purchased with his own blood."

That the terms elder and bishop are practically synonymous, and were so used by the New Testament writers, and applied to the same officers is further evidenced by Philippians i. 1, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

Bishop means overseer, and deacon from diakonos, minister or minister. One's duty evidently was to preside and oversee the spiritual welfare of the church, the other to minister to it in other matters. Of the qualification of elders or bishops Paul says, Titus i. 5, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

He also gives similar rules in Tim. iii. beginning with the 1st verse. Of the qualifications of deacons he says, 1 Tim. iii. 8, "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; hold the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

The duty of the elders seems to be to oversee or have the care of the Church of God. Paul says, 1 Tim. iii. 5. "For if a man know not how to rule his own house, how shall he take care of the Church of God?"

They were also to be teachers of the Word. See 1 Tim. iii. 2; Titus i. 9. They are to rule over the church but not necessarily to minister to the Word; that is, proclaim the gospel to outsiders, but if they added this to their duties they were counted worthy of double honor. See 1 Tim. v. 17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

It was also seemingly a part of their duties to visit and pray over the sick, as the record says, see James v. 14. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up."

The duties falling to the lot of deacons is nowhere plainly stated. In the pioneer organization at Jerusalem the seven deacons were appointed to wait upon tables and look after the distribution of food and other matters of that character. Following this thought, as ministrant, it would fall to the lot of the deacons of later churches to provide and see to the distribution of the constituents of the Lord's supper; see to the collections and finances of the church, and the distribution of the church's relief funds, and other matters of a like character.

We find that two at least of the seven deacons of the pioneer church were also ministers of the word. Paul frequently calls himself a diakonos, or minister, see Eph. iii. 7.

Another officer in the primitive organization was the evangelist, which means one who announces good tidings. Philip was called an evangelist. See Acts xxi. 8; 2 Tim. iv. 5. Paul and Barnabas and all who went from place to place preaching the word were evangelists. In addition to their duty of announcing glad tidings they were to organize churches, set them in order, appoint elders, etc. See Titus i. 5.

HOW SHALL WE ORGANIZE AND OFFICER CHURCHES AT THE PRESENT TIME?

On the principle that God knows best, our wisest plan would be to follow the precedent of the early churches as closely as the meagre information as to the form of organization they followed will permit. As to the minor details where no instructions or precedents are found it is evidently intended that the churches should use their own discretion.

The duty and necessity of organization is plain and evident. How many may constitute a church is also plain, —"where two or three are gathered together in my name there am I in the midst of them." Two is more than one. A man and a wife make two and may constitute a church, and if isolated ought to hold communion service at regular stated intervals. Why not do so as well as hold family worship, which I hope none neglect.

If there are two believing families that can assemble all the better. A small organization can then be effected, which in the appointed way can show forth the Lord's death until he comes, and also may become a shining light shedding forth the lustre of the gospel in their neighborhood.

Larger churches will need more systematic organization and more officers and other regular appointments of an organized society. Bishops, elders, or overseers should be elected to take spiritual oversight, preside at meetings, etc. Deacons also should be chosen, in both these officers following carefully the apostle's instructions as to character and ability. The deacons to have charge of the offerings and communion service, and other details of like character.

The primitive church had no paid local ministry. These officers were not allowed to take money for their services. Those who labored in the word and gave their whole time to it received compensation, as was proper. A workman is worthy of his hire. If a man gives his whole time to the word and is employed for that purpose by the churches it is proper that he and his family should be supported. A paid ministry presiding over local churches is a product of the apostasy.

Regular services should be held at least as often as once a week, on the first day of the week, the resurrection day. I do not believe that churches which only assemble when an evangelist or preacher comes around are fulfilling their whole duty towards God and the Master, and are missing a blessed privilege.

Each church, no matter how small, should be made to stand alone. Its members should discipline themselves by practice and study so as to conduct the services in a becoming manner. It is the duty of the evangelist to spread the glad tidings among believers, and thus additional burden should not be imposed upon him.

In organizing churches he must at the outset assume a responsibility which his experience should qualify him to fulfill. Without being dictatorial he should assist the newly organized church to a proper selection of officers, and instruct those officers in their duties, one of the first principles of which should be not to rely too much on him.

We have no inspired apostles now to direct and appoint elders, so that the broadest principles of democracy should be followed in making such a choice, letting the members of the church make free choice by secret ballot. Such officers I believe should also be re-chosen each year, thus giving the church an opportunity to easily relieve an officer from his position if he is not fulfilling his whole duty towards God.

I am a firm believer and strong advocate of weekly communion service, although there is no law upon the subject but the law of love. At the same time, the great preponderance of evidence is in favor of weekly meetings. The evidences both of the Scriptures and church history favor it, while there is not a particle of evidence in favor of yearly or monthly observance. The only argument that has weight in favor of a yearly observance is the fact that Christ instituted it on the night of the passover supper. We are not, however, commemorating the deliverance of Israel from Egypt, but that greater deliverance from the bondage of sin which the great Deliverer, the Lord Jesus Christ has opened up for us. Paul says as oft as we do this we show forth the Lord's death until he come. Surely it is best, considering its object to do it oft.

In my experience and observation I have noted that those churches which hold weekly services are as a church spiritually alive, and those members who commune weekly with the body and blood of the Savior are the ones who can be depended upon to carry forward his work, while those churches and individuals who are unfaithful in this respect are like those of the Church at Corinth whom Paul reproved weak and sickly or spiritually dead.

Of the order of service much is left to the churches. There is much instruction in the Scripture which should as nearly as possible be followed. See especially 1st Cor. 11, 12, 13 and 14th chapters. Paul says: 1 Cor. xiv. 26, "When ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." It seems then in the early church that every one contributed something to the service. This is a wise policy—a course which should be followed in all churches. Young members as well as the old should be drawn out and exercised in taking part in the service. Spiritual strength, like physical, comes through exercise. Let every one have a chance to grow. Such churches and members become bright shining lights and will stand in the day of visitation, while those who depend upon a minister and do not develop their own strength will be scattered and lost.

J. W. WILSON.

Excursion to Chicago.

Via the Nickel Plate Road, Nov. 10th. Via Special train arriving in Chicago 8.35 p. m. Rates extremely low. Five day return limit.—Nov. 10.

There is an immense garden in China that embraces an area of 50,000 square miles. It is all meadow land, and is filled with lakes, ponds and canals.

Special Train Excursion.

To Chicago via The Nickel Plate Road, Thursday, Nov. 10th. Ask Agents for low excursion rates and time.—Nov. 10.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Report of Labor.

I left home the first day of Oct. to hold meeting, going first to the neighborhood of Brethren, Claypool and Murphy in Clark Co., Ill., beginning on Saturday night and continuing until Thursday night following, delivering six discourses, good attendance and a good meeting. I then went to Hazel, Jasper Co., Ill., where I held a twelve days' meeting in the neighborhood of Brethren, Woods, Rogers, Slack and Shamness preached fourteen regular discourses. We had seven social meetings, five at the houses of the brethren and two at the meeting house. It was one of the best, if not the best meeting of my life, as every one went into it with such a zeal, the brethren laid aside their work, and sisters did the same. The little band are good singers and apt in exhortation and prayer. During the meeting we had communion twice. The Church is certainly a zealous one, and perfectly joined together, no discord among them. At the close of our meeting the last Sunday night two presented themselves for baptism which was promptly attended to on Monday afternoon by our beloved Bro. B. J. Woods. Then in the evening we returned to our place of meeting where we preached our last discourse to a good audience with the best of interest. There are others almost persuaded. They wish for me to return some time next summer and hold another meeting. All praise and honor and glory to God.

Your Brother in Christ.
J. S. HAVEN.

Dear Restitution:

This leaves me well, hope you and all that are near and dear to you are enjoying a like blessing. I am still contending for the faith once delivered to the saints, and the battle is becoming more and more intense. I find there is a contest between truth and error, that is assuredly growing, and teachers of the various denominations are blindly leading their hearers on and all are becoming indifferent, *and say* it makes no difference about baptism, or what a person believes, just so he is sincere: it makes no difference where the kingdom is, just so I am prepared to get into it. As Jesus taught in vain, you leave me, teaching for doctrines the commandments of men. We see the *multiplying* evidences of God's Word all around us, the battle is close upon us, and the conflict must soon come. God has said that he will perform the intent of his heart in the latter days you shall consider it, then nations shall see and be confounded, and lay their hands upon their mouths and crawl out of their holds like worms of the earth. Thus says the Prophet, thou will perform the truth to Jacob and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

As true as God has said it, the Word that has gone out of my mouth shall not return unto me void, but shall accomplish that whereunto I have sent it; thus my brethren, as we see the fulfilment of what God has said, should come to pass, let us hold fast our profession firm unto the end, least another take our crown, and may the multiplying evidences strengthen our faith, confirm our hope and make our heritage more noble in the ages to come, and that we may be partakers of the divine nature of our Master at his coming.

Since returning from the South I have attended the Marshalltown, Ia., Conference, and the Omaha Conference of Kansas and Nebraska and met with brethren at Omaha that I never met before and hope to meet them again under like circumstances. The Iowa Conference was a most enjoyable season. I preached for the brethren at Sac City, and hope it may be my good pleasure to preach for them again; and at Hickory Grove, Irving and Belle Plain, all of which we found some faithful, honest searchers after eternal life. My prayer is that they may be found faithful at the important hour. Amen.

Your Brother in hope,
D. M. HUDLER.

Excursion Rate to Chicago

From all regular stations on The Nickel Plate Road Cleveland to Valparaiso. A special train will be run Thursday Nov. 10th, at extremely low rates. Ask Agents.—Nov. 10.

"Now is the golden hinge on which the future turns into the past."

Thursday Nov. 10th.

The Nickel Plate Road offers extremely low rates to Chicago, available for five days returning. Ask Agents for time of special train.—Nov. 10.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the effort, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and work together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off conquerors in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME.

THURSDAY P. M.

6.30 Prayer and Social Meeting. W. Tuttle.
7.15 Salutatory. A. H. Zilmer.
7.30 Response. B. W. Woodward.
7.45 Object or Purpose of our Meeting. F. L. Austin.

FRIDAY A. M.

9.30 Social Meeting. M. A. Woodward.
10.30 Sermon. J. L. Winee, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon. F. L. Austin.
6.30 Social Meeting.
7.30 Sermon. M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers.
Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him." A. H. Zilmer.
2.45 Sermon. Signs of the Times, J. F. Wagoner.
6.30 Song Service.
6.45 Social and Praise Service.
7.30 Sermon, A. H. Zilmer.

SUNDAY A. M.

9.30 Social Meeting. F. L. Austin.
10.30 Sermon, B. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, B. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE,
R. C. RALSBACK.
A. C. ROBERTS.

List of Appointments.

Muscatine, Iowa, Nov. 15 to 27.
Ripley, Ill., Dec 1 to 4.

Brethren, if above appointments and dates do not suit, will you write me at once?

D. M. HUDLER.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 340, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winee,	5.00
F. L. Austin,	10.00
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Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth.	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. D. W. Post,	2.00
Mrs. E. Coffin,	1.00
Sarah Lasko,	1.00
J. W. Sutton,	3.25

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Battalang, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clickenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Cheesbrough, Gaboburgh, Mich.
Norton Gould, 4310 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hays, Box 384, Grand Rapids, Mich.
S. Roxana Winee, Pierston, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Price, Edison, Neb.
A. J. Eschaner, Chalbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keim, 4507, S. K. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boger, Seven Fountains, Va.
T. E. Adams, Oswikie, Kan.
S. C. Oliver, Attica, Kan.
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J. H. Fisk, Caldwell, Kan.
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Mollie Ballard, W. R. C. House, Madison, Ohio.
J. Conaway, Tullard, Wash.
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H. T. Baker, Box 1803 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
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Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stolts, Pomona, Cal.
L. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
R. Wilson, 1005 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Faure, 2012 West Corning Ave. Pasadena, Cal.
I. C. Mitchell, Crowley, La.
Kansas.
R. S. Dwiggins, Odon, Mich.
H. F. Tyler, 2714 6th Ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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No. 6, " " 12:36pm
No. 8, " " South Bend.....10:41pm

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No. 3, " " " 12:43pm
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The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertised by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 n. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 269 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort one another to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Renwar Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eschaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and communicate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All forms of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gurer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Leman Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mackmaster.

The Church of God at Altoa, Kansas, meet in their house in the city of Altoa for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Ch[illegible] of God meets every Sunday at 10:30 A. M. [illegible] on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday at private homes for the purpose of hearing, breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbottom, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodsell. Many of our readers already know of the good that has been accomplished throughout its circulation. 10 cents each.

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Poetry.

Fling Thou Thy Banner O'er Our Host.

Though we, O Lord, in all our actions
Are crippled all by those we call to be
We humbly bow, must wait, and call on
To those who are with us in battle's fight
Though foes may rage, our home is cold,
Still be our Welcome and our Shield.

Created we, O Lord, to worship Thee,
Our souls — in ceaseless melody,
For us to kiss Thy pierced side, to see
We render homage unto Thee;
Didst Thou thy banner o'er our host,
Thine answer to our fervent heart

Ages on ages would stand shoulder
We raise their force and questioning looks,
In thy hands are the little and great —
What mortals in time will these or that
Or Most High, what will these mean —
Nor we thy work must finish forever.

Will make all tribes and people free —
We all are bankrupt by sin's trade —
There are special laws on this —
And [illegible] Peace Lord — or that more [illegible]
Lead thou all armies with thine own.

Haste Liberty's full meridian hour,
Break that iron reign of sin and wrong,
And host of good and pitiful power;
Build up our Ark — Hope more strong,
Go thou before, our father's God,
And light the years where thou hast trod.

—W. C. K.

Communicated.

Illinois Conference Papers.

AUXILIARY SOCIETIES.

God, in his infinite wisdom and mercy, has not left us to struggle alone but has placed at hand, above and below, around and about, examples and lessons by which we may grow and be strengthened. In the starry heavens, where the suns and worlds revolve in order and majesty; in the earth, from the tiniest grass seed to the glory and grandeur of the mountains, in all of God's vast book of nature are found the symbols of our hope and of our faith, and of the ideals to which we must aspire.

Two little brown seeds are laid in the earth, both die and decay. From the one comes forth a plant, from the other, nothing, but the process of decay goes on and on until it cannot be told from the earth around. What a symbol of the dead; the dead, who are laid side by side, the one to come forth to glory unspeakable, the other to remain to eternal destruction, to resolve into the dust from which he was taken. What tells us the lesson of the resurrection more beautifully than the birth of the plant from the death of the seed, or the transformation of the ugly green worm into the beautiful, fairy butterfly. And so let us take our lesson for the morning from this book of God's making.

Look at that noble and grand tree, that dream of grace and strength and beauty. See how it holds its head aloft, in the proud consciousness that it is the most beautiful of God's creations. Look at the trunk, how it neither bends nor breaks, but holds itself erect in every storm. See how it sends its roots down to bed rock, there securing a hold and foundation from which it cannot be stirred; then see how it spreads in every direction, gathering the food so bountifully provided and carrying it up to feed the branches and leaves. Where can you find a better symbol of the Church? Yes, but what is the trunk without the gracefully drooping branches crowned by the delicate quivering leaves, which gather in the blessed sunshine, and send it down to stimulate and freshen the trunk? What the branches are to the trunk, the auxiliary societies are to the church. While the church feeds —the auxiliary societies stimulate and show forth the life that is present. "By their fruits ye shall know them."

Show me anywhere a church which has a live Sunday School, an active Ladies' Aid Society and a working Young People's Society, and I will show you a live church, and one that will hear the "well done" at our Master's coming. On the other hand show me a church with neither Young People's Society, Ladies' Aid Society nor Sunday School, and I will show you a half-dead church, a lukewarm church, one that will be saved as if by fire.

The most important of these branches, the Sunday School, I will not speak on, as that is assigned to another, but I will begin, ladies, with you. I wish to put this question to each and every woman before me. Are you a member of a Ladies' Aid Society, and if no, why not? Are you a band of Christian workers who are united in that part of the Master's service you are so fitted to do? "This is pure religion and undefiled, to visit the widow, and fatherless in their affliction and to keep ourselves unspotted from the world." Who can so soothe the woman's bleeding heart as a woman can look after the little orphaned babies, to feed and clothe them. Oh, there is so much you can do, so much you are fitted to do that the men cannot do.

Is there no tired, overworked mother who will be glad to receive with Christian grace the help with her sewing that you give in Christian love. You are fortunate indeed if you live where there are no needy ones. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then how about the absent members, with whom a call and a chat on church work may do so much. Not one call but many until they are warmed to life again.

Have you a Sunday School? If you have not, what a great work lies at your hands, and if you have, there is still a great work.

But why do we have to organize a Ladies' Aid Society to do this work, you ask. Is it not the duty of every Christian to do these things? Of course it is, but you know that what is everybody's business is nobody's business. Organize, systematize your work and systematize, and you have no idea how much more you will accomplish. If there is no Ladies' Aid Society, then start one. Do not say that you cannot, for you can do all things through Christ, who strengthens you. Find one other and if there are no more than two, begin with two. Do not delay and do not expect big things. Above all do not be discouraged, but work and pray and pray without ceasing, and let the blessed comfort of God's Word help and strengthen. "He who is faithful in that which is least is faithful in much."

And now I come to one of the most vital of all the questions of church work, the young people. Our young people have joined other churches, our people prefer to go to other churches because there is more society there. Do we not hear these things over and over again? Why is it so? There cannot be an effect without a cause, and I am going to lay a great deal of blame on the parents. Have you had a Sunday School of your own faith and trained your little ones in the love of the truth? If not, then where does the blame lie? If you have, after you have gathered them into the fold have you protected them and helped them along the way? You do not expect a baby's tottering steps to have the firmness of a man's. Have you taken pains every little while, to make the Sunday Service especially interesting to the younger members or do you forget all about them and feed to the babes in God's Truth strong meat all of the time. How can they stand it? Do you try to draw the younger members out, and train them to walk in your path? If the Lord delays his coming, who will take your places when you are laid to rest, but these same younger members? But they will not develop unless they are given an opportunity by themselves, where all are on the same footing and there is no criticism from the older ones. And that is why I would urge so strongly the forming of a Young People's Society. Young people—assemble yourselves together for the study of God's Word. Each and every one of you take your turn at leading the meetings. Never mind the failures, for they are the stepping stones to perfection. Make it your chief aim to draw out the youngest members. Have those who are not members but interested, attend. If you have an influence over them, keep it. Don't start with objections and say you can't lead and the members won't come. Our little society has an average attendance of six and some of the members live thirteen miles apart. Of course we have the railroads to travel on and we try to find a place of meeting that is central, but you see, at the best we have a long way to travel. But the members come and expect to continue coming. Are we never discouraged, you ask? Yes, at times it is disheartening to think that the members do not take more interest, but we carry it to the Master and go right along.

I was visiting this summer where there were seven or eight young people living in the town and as many more within two miles and they have their own church to meet in. They have no Young People's Society because they are afraid the members will not come. Have you any right to be afraid? Have a meeting, begin with those who come out, choose your officers and get to work. Choose good live subjects, expect every member to take part, if it is only the reading of a verse, have a social meeting every now and then, a meeting of the young people, not of the older ones. Then when you are in good working order, see where you can take hold of some special church work. When there is a time for all to speak, do not let the time drag. Get on your feet and say something. Help in the Sunday School work. You have no idea how your fresh young vigor will stimulate the tired, discouraged workers already in the field. And above all, make it the training school for church work.

Do not neglect to use auxiliary societies. Make them one with the church and the church one with them —each upholding and supporting the other. Then we will have no dead churches, no lagging of interest, no waiting for a minister to come before we can have a service; but we will have active, wide awake churches, churches that are longing for our Savior's coming and churches which have made their calling and election sure. May we all be among that number.

Submitted in love.

LELIA E. WHITEHEAD.

A Letter to a Friend.

Dear Restitution:

I send a copy of a letter that I have written to a South Methodist minister, that I had a short talk with one evening in the mountains, and if you think it worthy a place in our valuable paper, I would like to have it appear.

Dear Friend:

As I had to come home without any more talk with you on the most important subjects to me, and should be to all mankind, I will tell you a little of what I believe, and why I believe it. First, I believe that God is a person, because Paul says, that Jesus is the express image of his (God's) person, Heb. i. 3, and that he has form, because the Word so plainly says that Jesus was in the form of God Phil. ii. 6. I can't believe that God made man and then put his image into him, because God says, that in the image of God made he man. Gen. ix. 6. It was the man made in the image of of God, and not an image put into the man. Gen. ii. 26. Can you believe that man is *part* earth, and part God, when the Scriptures so plainly teach, that God made man of the dust of the ground, and that the first man (Adam) is of the earth, earthy. Gen. ii. 7; 1 Cor. xv. 47. I cannot believe the creeds of men to be consistent, when they assert that God is without parts, and yet teach that God has part of man in him, which divides God into a multitude of parts. I cannot believe that the breath God breathed into man was part of God's very immortal nature, because the Bible says thus man and beast have one breath. (Eccl. iii. 19;) which would prove that beasts were immortal as well as men. I cannot believe that God made man's body, and put an immortal soul into it, because God says, that man became a living soul; and Paul says, that the first man Adam was made a living soul. Gen. ii. 7; 1 Cor. xv. 45; it was the man that became a living soul, and not that God put a soul into the man's body. I believe that man is mortal, because God says so in Job iv. 17: he doesn't say, the house that man lives in. I want you to give me the best reasons you have for believing that man has an immortal soul when the Apostle teaches us that we must seek for immortality by patient continuance in well doing, Rom. ii. 7. Why seek for it if we have it? I believe that Paul told the truth, when he said, that God only had *immortality*, 1 Tim. vi. 15-16; and that we don't get it until the resurrection of the dead. 1 Cor. xv. 53-54. I don't see how you can believe me to be immortal, when the Word of God nowhere teaches such an idea, and when the word immortal is used but once in the Scriptures, and then is applied to God. (1 Tim. i. 17;) and the word immortality but five times, once that God only had it, once that we should seek for it, once that it is brought to light through the gospel, and twice that it is not put on until the resurrection of the dead. 1 Tim. vi. 16; Rom. ii. 7; 2 Tim. i. 10; 1 Cor. xv. 52-54. Those are the only places where it is used in the Bible. God says in Ezekiel xviii. 4, the soul that sinneth it shall die. With many people, the testimony of dying Christians has had more weight than any thing they read in the Bible. Such should consider the language of Sampson and Balaam, which said, let my soul die with the Philistines, Judges xvi. 30; and let my soul die the death of the righteous. Num. xxiii. 10. See margin of these quotations for correct rendering. Job did not indorse the popular doctrine of today, or he would not have said, My soul chooseth strangling and death. (Job vii. 15;) for it is impossible for immortality to strangle and David did not embrace the doctrine, that the soul never dies, or he would not have said, none can keep alive his own soul. 'Again, he (God) spared not his soul from death, (his soul certainly died according to that) Psa. xxii. 29; lxxviii. 50; the righteous are promised immortality, eternal life, by patient continuance in well doing, Rom. ii. 7: and this is the promise that he (Christ) has promised us eternal life. Jno. ii. 25. You claim that the terrible wicked ones, already have what is promised the righteous for patient continuance in well doing, in Mark x. 30: the righteous have a promise of eternal life in the world to come. Also the same promise in Luke xviii. 30, once more. As thou hast given him power over all flesh, that he (Christ) should give eternal life to (all mankind): no it doesn't read that way, but to as many as thou hast given him. John xvii. 2. You claim that when death is spoken of, as the wages of sin, it means a death that never dies, that is just what I am striving for in my weakness, eternal life. I don't see how you can believe that a man's thoughts continue to live right on after death, when the Bible says, in that very day his thoughts perish. Psa. cxlvi. 4. So if your views be correct, that the soul, the thinking part of man never dies, and the Bible be correct, that man's thoughts perish at death, then we would be forced to the conclusion that the immortal soul at death becomes a perfect idiot, without thoughts, rather a bad fix for part of God to be in, I am sure. We told in Psa. cxv. 17; that the dead praise not the Lord, neither any that go down into silence; and in Eccl. ix. 5, that the dead know not any thing, there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest. Eccl. ix. 10. Is it possible that God was addressing the house or tabernacle, if so, I don't know of one promise in the entire Bible to the man. David says, in death there is no remembrance of thee. Psa. vi. 5. Many years after David died, Peter said, David is not ascended into the heavens, Acts ii. 34; and that he is both dead and buried. Verse 29. Take notice, it was not the house nor the tabernacle, but David that was buried. The Apostle says if the dead rise not, then they who are fallen asleep in Christ are perished. 1 Cor. xv. 18; would you dare say, that makes no difference to me, for it is only the house that I live in that *will fall* asleep. Paul surely did not believe that he had a soul that lived on after he was dead, or he would not have said. What advantageth it me if the dead rise not, let us eat and drink for tomorrow we die. 1 Cor. xv. 32. And Jesus said. All that are in their graves shall hear his voice, and shall come forth, (even a house bear) they that have done good, to the resurrection of life, and they that have done evil unto the resurrection of damnation. I believe that Christ's words are true, and if your views are correct, man has no distinct understanding parts, the one that hears the voice or call from the grave, and the one that you say leaves the body at death, of which I find no account of in the Bible. The statement in Psa. cxlvi. 4, in that very day his thoughts perish, should ever settle the question of consciousness after death. The Scriptures say, that the gift of God is eternal life through our Lord Jesus Christ. Rom. vi. 23. That don't sound much like inherent immortality. You told me that the wicked would live eternally in some place of torment.

I will send you a few more of the many reasons why I believe there is no mortality out of Christ, because God says all the wicked will be destroyed (can he destroy immortality?) Psa. cxlv. 20; and they shall be as though they had not been; and shall not be, perish, be as nothing, be burned up root and branch; be consumed: lose life; not see life; be denounced: burnt up with an unquenchable fire; shall be as ashes. Obad. xvi.; Psa. xxxvii. 19-20; Isa. xli. 11-12; Mal. iv. 1-3; John xii. 25; Psa. civ. 35; ci. 8; Ezek. xviii. 4, 20; Rom. vi. 23, Heb. vi. 8; Gal. vi. 7-8; Matt. iii. 12. I truly hope you will thoroughly examine the reasons I send, why I believe there is no eternal life out of Christ, and if my reasons are good accept of them. When you tell me what you believe, please don't fail to tell me the reason why you believe it. You said, it makes no difference what I believe about other things, just so that I believed that Jesus came and suffered and died for our sins. I was all right. If I understand anything of your belief, you don't believe that Jesus died, but that the house was burned and Jesus went to heaven, or some other place on business. A few of the many reasons why I believe it makes a vast difference what we believe and teach; because God said in Gen. ii. 17, Thou shalt surely die: and the serpent said, in Gen. iii. 4, Thou shalt not surely die. Jesus also disputes the serpent for he says, I am he that liveth and was dead. Rev. i. 18. Most all of the infidels that I have talked with dispute all of the Bible except Gen. iii. 4. I believe what God said, because it agrees with the rest of Scripture, and also with reason. Paul says, in Gal. i. 8, Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. Again, the 9th verse, If any man preach any other gospel let him be accursed. Is a man all right that is accursed, if not, I can't find words to express how much difference it does make what we believe and teach. Them that seek for glory, and honor, and immortality have the promise of eternal life, Rom. ii. 7. If we have immortal souls as is generally taught and believed, what a pack of foolishness the Bible is, (as the infidel calls it) for we are told to seek for immortality, and have promises of it, if faithful, all through the Bible, with only one contradiction, and that is in Gen. iii. 4. Many a man has stumbled and fallen headlong, over professed Christians. O how careful we should all be that profess Christianity, in precept, and example, a pattern should be as near correct as possible.

I close, hoping to meet all the faithful in the kindgom of God, under the whole heaven. Dan. vii. 27.

G. W. CALDER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, NOVEMBER 9, 1898. NUMBER 43.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

"Law or Gospel, Which?"

This is a very important question, one in which we all are, or ought to be deeply concerned, as it forms the basis of our eternal destiny. If I understand the import of our Master's message to poor frail mortals, *it was gospel.* For three years or more his constant theme was the gospel of the kingdom of God. Near the close of his ministry, he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." He tells his preachers to go teach all nations—preach the gospel to every creature, he that believes (the gospel) and is baptized shall be saved, he that believeth not shall be condemned. Paul also says, *It is gospel.* Hear him, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." Then for salvation purposes, the gospel is the power, plan, or means God uses to that end. And there is abundance of law in that, all that is necessary, as it is the law of Christ—the law of the Spirit of life in Christ Jesus that frees from the law of sin and death." Then brethren and friends, let me say to you kindly, be not deceived, cling to the gospel system, God's plan of salvation. And as an aid to this end, do not fail to send to Bro. Joblin for his very able and *clear exposition* of this question, read, loan, scatter and thus lend a helping hand.

T. E. ADAMS.

Dear Restitution:

I join Bros. Wagoner and Woodward in urging the publication, in tract form, of Bro. Joblin's series of Articles on "Law or Gospel—Which?" It should be in the hands of all who are after the truth in this matter. I will do my best to give it an extensive circulation among our people wherever I go.

Yours for the Gospel,

A. H. ZILMER.

Married.

At the home of the bride's parents 6700 Stewart Avenue, Chicago, on Tuesday Oct. 25, 1898, Brother Judd S. Lyon and Sister Louisa M. Turney, both of Chicago. May the blessing of our kind Father in heaven be upon them through life, and peace and love be theirs until we are all called unto the Marriage Supper of the King.

A. J. EICHANER.

Egypt is the only country in the world where there are more men than women. The male sex in the dominions of the Khedive exceeds the female by 160,000. Another interesting fact is that the proportion of Egyptian women knowing how to read and write is one woman in every 200.

There has been a steady decrease during the last ten years of candidates for holy orders in England, and among them the proportion of Oxford and Cambridge graduates is also diminishing. The number ordained in 1897 was 1296, which is the lowest in twenty-two years.

It has been lately discovered in the excavations at Nippur (supposed to be the ancient Calneh) that the river of 'Chebar,' by which Ezekiel dwelt, and where he had his visions, was one of the navigable canals in the plain of Shinar near Nippur, or Calneh, itself.

The Old Testament is now recommended to those preparing for examination in China, on the ground that it is a classic of Christian countries. About two million candidates take this examination every year.

Gold was first coined in England in the eleventh century, the first round coins were not made until one hundred years later. Herodotus says that Croesus was the first ruler to order gold coins to be made.

The longest stretch of straight railroad line in America is on the Lake-shore railway, beginning at a point three miles west of Toledo, O., and running sixty-nine miles without a curve.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, NOV. 9, 1898.

STOCKHOLDERS' MEETING.

Notice is here given that the *regular* Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of chosing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec'y.

THE way to live for God is to live *for him wholly.*

HE who prays fervently should watch strictly.

"THE most profitable work that we can do, is to work out our salvation with fear and trembling."

"THE person who loves to pray, prays because he loves to, and loves to pray the more, the more he prays."

WILL you be at the Indiana Conference? Do try to come. We need your help in every way. Begin today to get ready to come.

THE Christian's brow would be ofter unclouded, did he visit more frequently the mount of prayer. There the wounds received by contact with the world are all healed, and the heart rests in the fulness of infinite love."

W. H. P. FAUNCE says, in writing of evangellatic work:—"The field is not the church; the church is composed of the *reapers* thrust out into the field. God help us to keep before our eyes the map of all the territory to be cultivated, and may we have hearts that are willing to go *anywhere*, or else we will be fit to go nowhere."

We hope all our friends will save us the expense and labor of sending notice regarding renewal of subscription. The time of the expiration of your subscription is known to you certainly, and you must realize that we need the money. It seems to you doubtless a small matter, and to be attended to a little later on, but while each one is but little, when gathered in to us it makes it easy for us to pay our bills. We have to meet our bills, so please be prompt with your renewals.

ON Sunday October 30 we had the pleasure of assisting another to obtain the sin-covering name of Jesus. He came all the way from Denmark with the object of bettering his condition in this life, but found something infinitely better—the Pearl of Great price. The *truth*, which makes men and women free indeed, was brought to the notice of Brother Aggard and his wife, a Scottish lady, by two of our sisters; and it seems to be just what they were hungering and thirsting for, —they received the Word with gladness, and would have been baptized together, but for sickness. May our loving Father watch over this babe in Christ, and not only bless him, but make him a blessing to *others*, and at last may he have an abundant entrance into the kingdom of God's dear Son.

BRETHREN and Sisters are you all preaching Jesus the Anointed? Are you preaching his humiliation, suffering, death, sacrifice, resurrection, ascension and mediation? Are you preaching his coming again? Are you preaching the glorious gospel of his kingdom and of life to inherit it by resurrection,—the seat of the government of which will be Jerusalem, from whence the law is to go forth? Are you teaching the soul-cheering truths concerning the mundane inheritance of the saints? Are you publishing far and wide the codicil to God's will, which contains the law of pardon and peace and reconciliation and adoption? Are you making it clear to all that faith in the gospel of the kingdom of God, repentance towards him, and heart obedience to the above faith in baptism is necessary for the forgiveness of past sin,—and that the justified standing before God can only be maintained by a godly walk and conversation while life lasts? A fearful responsibility rests upon every one of us, loved ones, to hold up the lamp of life to others,—Are you doing it? Will it be said of us, They have done what they could?

McWHORTER says it is a truth of science that the plateau of Central Asia, described in Genesis as the birthplace of man, was the portion of the earth's surface first prepared for such a resident.

REMEMBER that we send the balance of 1898 issues to each new subscriber sent in before Jan. 1, 1899. When sending your renewal try and get your brother who does not take the paper to try it for a year. Or if you can spare the money, send it to some friend. You will never know, perhaps, the good done by such an action, but you can be assured the Father will make record of each item to your credit.

JESUS said "the children of this world are in their generation wiser than the children of light;" therefore we commend to our readers what Napoleon is reported to have once said: —"The army that remains in its intrenchments is already beaten." Whether this is universally true of military tactics or not, we believe it is eminently true of soldiers of the cross. It is evident from the published regulations, that the soldiers of Jesus Christ are expected to be *always* on duty, except when asleep,—in fact are placed under marching orders from the day of enlistment. From the day of Pentecost,—Christ's conception of his army is that it *is* always on a forward movement, and not that they are to be housed up in barracks or hiding behind entrenchments. "Forward," is the order that has sounded out all along the centuries since the resurrection of Jesus. Ceaseless aggression has been the divine policy until now, and ever will be till the Captain of our salvation comes and in person assumes command. And experience teaches that that is the only way they can hold the ground already taken. Brethren, let us move on, and push the enemy hard, and then we will never be surprised, never repulsed, although our ranks be greatly thinned. One vastly greater than Blucher will come to our relief before long, and the defeat of the adversary will be immensely greater than that at Waterloo.

THIS is called a wonderful age of progress, and so it is in many respects; but in one direction there is no progress, as may be seen by the fact, that on the 28th of December, 1856 our dear brother J. L. Winge, reported to the *Expositor and Advocate* in outline, a discourse he heard at Pontine, Ill., by a *United Brethren* preacher,—his text being Psalm xlvi. 4, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." He said the gospel was called the river, the streams the several divisions of the Protestant church; and finally made the church answer to the description of *rebuilt* Jerusalem in *the Age to Come!* In concluding Bro. Winge said:

"Such is a specimen of the doctrines preached by this poor man, remarkable only for zeal, to a large community, the most inveterate lovers of this world's goods and its false pleasures! The Methodists, Baptists and Presbyterians are all here, but do not possess even the empty form or cold ceremony of religion.....They can only talk of religion as something of vital importance which the most vicious and profligate in the community should pay deference and respect *to;* or that themselves should have meetings to attend on Sundays so as to be fashionable and respectable."

Themselves being witnesses, the moral and religious status of the Populars has not only not improved, it is far worse, and their best men are making frantic appeals to their members to pray for God's converting power to be sent, that the tide may be turned the other way. It is heart-saddening, to hear such wails for the converting power to be sent when it is here already, and only requires their heart acceptance to make it operative But it saddens from one view, and gladdens from another; for we are thankful all over to know that God, who caused the light to shine out of darkness, has shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and the rapidly increasing darkness only assures us that we are nearing the break of day. Soon may it come, we pray.

The Mark!

In Phil. iii. 14 Paul says: "I press toward the Mark for the prize of the High calling of God in Christ Jesus." It is said that no person can walk straight in any direction unless he follows some path, or mark, or is guided by some distant object toward which he may direct his course. Let a man be blind-folded, and if he attempt to walk in a right line he will invariably find himself describing a circle, as persons lost in forests or on trackless wastes usually travel round and round, sometimes wandering for days yet never going far from the point whence they started. The way we have heard this explained is, by the unequal strength of the two sides of the human body, one foot walking a little faster than the other, and so turning the steps from a straight line to a circular course, and sending a man round in aimless and endless wanderings. We do not know this to be correct. But if a person be blind-folded and placed in a large field and told to find his way to a particular distant point he will probably not find it. Nothing but sight can guide the steps,—and the sight must be rightly directed, and steadily fixed upon some distant object, or the steps will unconsciously diverge from the desired course. The lesson for us is obvious. Men blinded by the God of this world wander round and round, chase this phantom and that. But he who would make straight paths for his feet, lest that which is lame be turned out of the way,—who would, in the midst of a crooked and perverse generation, pursue a steadfast course, must fix his eye upon some mark toward which he may direct his steps and unflagging zeal. "Wherefore laying aside every weight and the sin that doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus, the beginner and finisher of our faith." Oh, what a star to steer by! Taking him for our pattern, our guide, our beacon, our bright and morning star, we may walk boldly and confidently through this world of snares and cares, and errors, and mistakes, assured that as long as our eye is fixed on Jesus our feet will never leave the narrow way of life. Oh beloved, let us forget the things that are behind, and reach forward to the things that are before, and press toward the Mark for the prize of the High calling of God in Christ Jesus.

News Notes.

The Spanish vessel, Maria Teresa, that was raised by Hobson at Santiago bay, was swamped during a storm while on its way to Norfolk to be repaired. The crew all escaped, but the vessel is lost.

It is now stated that the Sultan of Turkey gave the German Emperor, while on his visit to the Holy Land, a certain piece of land on the Mount of Olives, and the Emperor at once turned it over to German Catholics there, notifying the Pope at Rome of his gift, and receiving his thanks in return.

The peace negotiations between America and Spain proceed very slowly. A demand was made on Spain for the relinquishment of all the Philippines, and the proposition was rejected. Another delay is the result.

While it is assured that the French will be withdrawn from Fashoda, yet the English navy has not ceased its gigantic preparations for war. France must retire from other points where Marchand has established posts, for England is determined to press the Egyptian matter to a settlement now. Should France persist in her course, it is not improbable that she may find her seaport town blockaded, and then the colonies in continents and islands throughout the world will be at the mercy of the numerous English fleets which are already moving to vantage grounds, preparatory to the onslaught. Englishmen say "Why delay longer? We are now ready. Force the matter to settlement at once." Rumors of wars are heard.

In China the only treaty port in the province of Manchuria, New Chwang, is menaced by Russia. In a month it will be naturally closed by ice, and then when outside nations are cut off the Russian overland will be able to quietly do his work.

Despatches from Washington tell of a fire on Sunday last which destroyed the historic Supreme Court chamber, the Congressional Law Library, with 75,000 volumes, and several other rooms adjoining in the National Capitol building.

Unfulfilled Prophecies.

"Thou shalt be called the city of righteousness, the faithful city." Isa. i. 26.

"For out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Isa. ii. 3.

"The Lord of Hosts shall reign in Mount Zion, and in Jerusalem." Isa. xxiv 23.

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down.....And the inhabitants shall not say, I am sick; the people that dwelt therein shall be forgiven their iniquity." Isa. xxxiii. 20-24.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Isa. xl. 2.

"Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come in unto thee the uncircumcised and the unclean." Isa. xlii. 1.

"For Zion's sake I will not rest, until the righteousness thereof go forth as brightness." Isa. lxii. 1.

"I create Jerusalem a rejoicing and her people a joy, and I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying." Isa. xlv. 18, 19.

"Ye shall be comforted in Jerusalem." Isa. lxvi. 13.

Difficult Passages

Elucidated by comparison with the Syriac Version:—

ENGLISH VERSION.

"Because thou wilt not leave my soul *in hell*, neither wilt thou suffer thine Holy One to see corruption." Acts ii. 27. The

SYRIAC VERSION

of the above passage reads as follows: "For thou wilt not leave my soul in the grave, nor wilt thou give thy pious one to see corruption."

ENGLISH VERSION:

"He seeing this before spake of the resurrection of Christ, that his soul was not left *in hell*, neither his flesh did see corruption." Acts ii. 31 while the

SYRIAC VERSION

reads thus:—"And he foresaw, and spoke of the resurrection of Messiah, that HE was not left *in the grave*, neither did his body see corruption."

ENGLISH VERSION

"The pillar and ground of the truth. And without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Tim. iii. 16, the

SYRIAC VERSION

reading in this way:—"The pillar and foundation of the truth, and truly great is this mystery of righteousness, which was revealed in the flesh, and justified in the Spirit, and seen by angels and proclaimed among Gentiles, and believed on in the world, and received up into glory."

ENGLISH VERSION

(Melchisedec). "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." Heb. vii. 3. The

SYRIAC VERSION

being as follows:—"Of whom neither his father, nor his mother are written in the genealogies; nor the commencement of his days, nor the end of his life; but after the likeness of the Son of God, his priesthood remaineth for ever."

ENGLISH VERSION.

This is the record that God hath given unto us eternal life, and this life is in his Son. He that hath the Son of God hath life, and he that hath not the Son of God hath not life." 1 Jno. v. 11, 12. And

SYRIAC VERSION

says:—"This is the *testimony* that God hath given to us life eternal, and this life exists in his Son. Every one that taketh hold of the Son taketh hold of life; and every one that taketh not hold of the Son hath not life."

Indiana Co-Workers.

I wish to especially call the attention of Indiana co-workers to the notice of the Conference to be held at Plymouth, Nov. 17 to 20. I notice that the churches which are generally represented at the Conferences are the most eager to further the proclamation of the truths we hold dear. May I ask the following named churches in *particular* to send delegates? Roll, Pleasant View, Colfax, Schreiberville, Olio and North Salem. May we not see *your* representatives at Plymouth from Nov. 17 to Nov. 20? We meet for study, for exhortation, for instruction, and for WORK.

F. L. AUSTIN, Pres. Ind. Con.

SEND THE RESTITUTION for 1899 to some friend. We send all the remaining issues of 1898 free to new subscribers for the new year.

Selected.

Russia's Great Canal.

St. Petersburgh, Oct. 20.—Russia's disarmament proposition and the war talk, which keep all Europe busy just now, are responsible for the fact that an immense Russian undertaking has been kept from the outside world, though it is so enormous in its possible results that it may mean a revolution in industrial conditions in Europe, and indeed in the world, and a complete change in the naval programme of the powers. The project is nothing less than a ship canal across the Empire which shall connect the Baltic sea with the Black sea so that the largest battle-ship can pass through it at reasonable speed. Great as the plan is, it is so simple in its engineering aspects, and also from a financial viewpoint that the only wonder is that the work has not been done long ago. Though the waterway will be ten times as long as the Suez canal, the territorial conditions are so favorable and the existing waterways are so large and deep and convenient in their natural direction that only about 150 miles of the 1000 miles will need to be dug, and comparatively little dredging will be required to complete the availability of the natural waterways.

The least width of this great ship canal is to be little more than 213 feet at water level and 114 feet at the bottom. The depth will be twenty-nine and one-half feet uniformly. The Baltic sea terminus of the ship canal is to be the port of Riga. Riga is on the mouth of the Dvina river, which is navigable for many miles from its mouth. The channel of the Dvina river will be used for the canal as far as Dunaburg, where an artificial canal will branch off across the Lepel watershed and into the Beresina river, a confluent of the Dnieper, the third largest river in Europe. Here there is little work except dredging necessary, and the canal-builders will utilize the course of the Beresina to the Dnieper river, meeting the latter stream somewhere near Lviel. Then the Dnieper channel will be followed to its mouth on the Black sea, where the port of Kherson now is. The topographical conditions are so favorable that the canal needs only two locks, one at each terminus, and the soil of almost the whole territory through which the canal will pass is of the best possible character, being clay of exceptional consistency and of such good quality that the bricks and other necessary materials can be manufactured, as the work proceeds, from the earth which is dug up.

Five years is the time which it is calculated will be necessary to complete the work and open the canal for shipping. The cost is estimated at only 200,000,000 rubles, or $154,400,000.

Besides the two terminal ports, fifteen inland ports are to be created from cities that are almost isolated at present. The canal will practically give them the importance of coast cities, for in each it is planned to construct harbor facilities in which the largest ocean-going vessels can lie at anchor and take and discharge cargo without interfering with the commerce of the canal.

The engineers who have been planning this great waterway estimate that the largest ship can steam through it at the rate of six knots an hour, and thus go from the Black sea to the Baltic in a little less than seven days. The branches of the Dnieper, most of which are deep and wide, can be opened as feeding canals, and thus an immense inland territory of Russia will be opened to the outer world.

Perhaps the most direct interest for Americans is the fact that this ship canal will open a cheap and quick route of transportation to the wheat growers and petroleum producers of Russia. They can reach the Baltic and Mediterranean with equal facility and economy, and thus supply Asia and Europe and Africa more quickly and economically than can the Americans. The canal passes through the best petroleum territory. Russia expects that the facility of intercourse which the canal will furnish will give great impetus to many industries which are prosecuted at present only for home purposes, and which could be extended enormously when the markets of the entire world are open to them. What this means can be estimated from the figures that show the wonderful growth of the population of some of the cities which will be ports on the canal when it is finished. There is Ekaterinoslaf, near Kherson, for instance, which has doubled its population and size in less than twenty years. Odessa, with 404,000 inhabitants, and Lodz, with 314,000, have grown with a rapidity that would be remarked even in the United States, the country of rapid urban growth. Riga has 282,000 inhabitants, and is growing at a rate which promises to double this number in ten years. Kief has 230,000 inhabitants. All these cities, and a half dozen others with more than 100,000 inhabitants each, will be in easy communication by water, the cheapest of routes, with the markets of Europe and America.

In the effort to drive the American petroleum out of the Russian markets the Russian producers always have brought all possible influence on the government for a reduction of freight rates, because they saw that only in this way could they fight the petroleum from the United States' refiners.

The government helped them several times, and the rate now is only 0¼ cents a gallon, throwing a heavy burden on the roads, without apparently any great corresponding benefit to the shippers. The ship canal will be the one thing that they need.

The Russian navy will gain immeasurably in effectiveness from the new canal. Its fleets are separated hopelessly now. The Black Sea fleet is shut in by the Dardanelles, and could not make connection with the Mediterranean fleet except by breaking through. Even if the two did manage to combine in that way they would be penned in a sea both exits of which are held by Great Britain, Gibraltar commanding one and the Suez canal the other.

With the canal the entire question in time of war would resolve itself into a question of commanding the Dardanelles, with a immense advantage on the side of the Russians. Should the Black sea fleet, on the other hand, be menaced by a victorious enemy, the canal would save it, for where the ships now would be locked up helplessly, with the canal they could steam into the Baltic in a week and refit or carry offensive operations on hostile northern coasts long before the fleet which menaced them in the south could steam through the Mediterranean and meet them in the North Sea.

In addition to this the Russians have almost completed their work on their new ice-free harbor in the Baltic, which will offer a safe winter port for their northern navy. It is within striking distance of the most eastern German coast fortification, and, with Riga well fortified, the Baltic Russia will be impregnable and a steady menace to all the other powers. —*Inter Ocean.*

Armed Alliance Between Germany and Turkey.

Berlin, Nov. 5.—The Frankfort Zeitung says it learns from a well-informed source that Emperor William's visit to Turkey led to an agreement by which Germany undertakes to support the integrity of the Sultan's Asiatic possessions, for which Germany will receive commercial and industrial privileges. The paper adds that it is believed this agreement is tantamount to an armed alliance between the two countries.

A number of rumors as to the real objects of Emperor William's visit to Constantinople and the Holy Land have been in circulation ever since the intention of his Majesty to visit the Orient was announced about a year ago. These alleged purposes included important railroad concessions to Germany, the ceding of territory in Syria to Germany for colonizing purposes, the ceding of the Port of Haifa in Palestine, the ceding of the Island of Rhodes to Germany, and the granting to Germany of the right to plant a large German colony along the whole frontier at Tripoli.

This last agreement it was added, was intended to protect the Sultan against French encroachments across the Tripoli-Tunis frontier, and would also avoid granting Germany a concession in Asia Minor, which would induce Russia to demand compensation.

On the other hand, it has been announced that some of the powers have notified Turkey that she will not be permitted to cede any territory to Germany; and Russia, it was announced from Berlin on Saturday last, was arriving at an understanding with Austria and France to provide against the accomplishment of certain German plans in the Orient.

Constantinople, Nov. 6.—M. Zinovieff, the Russian Ambassador to Turkey, has formally proposed the appointment of Prince George of Greece as Commissioner General of the European powers in Crete.

Russia's is going to turn the harbor of Libau, on the Baltic, near Riga, into a first class naval station and fortress. The port will be closed to merchantmen and foreigners, for whom the harbor in Windau is being fitted up.

Poetry.

Something Kind

If thou can'st tell me something kind
That has been thought of me,
If thou can'st lift my spirit up
To moods of buoyancy,
Then speak the words, I pray thee, dear,
However light they seem,
Withhold not from me anything
That adds to life's sweet dream.

If thou can'st tell me of some one
Whom I have chanced to aid,
If thou can'st point me to some spot
That I have brighter made,
Then whisper softly unto me,
In accents low and low;
The kind truth never carries one harm,
But stirs the heart aglow.

So come with light and warmth and cheer
To meet me every day.
Reflect to me the world's bright smiles,
And hide its frowns away.
Oh, hast thou sorrows of thine own?
Have others injured thee?
I chasten as them will, then I feel
My tender sympathy.

But if some cruel, heedless tongue
Has uttered words to hurt,
With justice or injustice mixed
My errors, hesitate
Before thou tell'st me what will bring
But shadows in my life.
God knows we all have need of love
To calm our secret strife.

If thou can'st tell me something kind
That has been thought or spoken,
If thou can'st lift a spirit up
Too oft by treachery broken,
Repeat it, dear, my faith inspire,
However vain it seems,
For I would ask be trustful still,
Nor wake from life's sweet dreams.

Selections.

America and England in the Pacific.

Two hundred years ago William Patterson, the founder of the Bank of England, warned Great Britain to beware of American influence in the Pacific. He declared then that if neither England singly nor the maritime powers of Europe jointly seized the American "isthmus America would seize it and thereupon take possession of the Sandwich Islands. Stationed thus in the middle of the Pacific, and on the east and west sides of the new world, the Americans, Mr. Patterson maintained, would form the most potent empire of history—potent not only in dominion of mainland but also in dominion of the sea. "They can make the tour of the Indian and South-Seas," he said, "collecting wealth by trade wherever they pass. During European wars they may have the trade of all. If blessed with letters and arts, they will spread civilization over the universe. Then England with all her liberties and glory may be known as Egypt is now."

This prophecy did not fall on deaf ears. Ever since it was uttered England has been striving to control the Pacific. She possesses the key to the eastern entrance. She has Gibraltar, Malta, and Cyprus, lending to the Suez canal, which she controls. At the mouth of the Red sea she keeps guard at Aden, Perim, and on the Somali coast. She is supreme in the Indian ocean. The Indian peninsula is a part of the British empire, and England holds the outlet to the Western Pacific—the straits of Malacca—where she owns more territory than any other country in the world, except China.

English statesmen had the control of the Pacific in mind when they founded new colonies in Australia, when they occupied scores of islands in the great ocean, and when they developed African colonies from the Cape of Good Hope northward. They had it in mind when they tried to capture the valley of the Columbia river, and when they attempted to bar the way to exclusive American control of the isthmus by means of the Clayton-Bulwer treaty. While American statesmen were neglecting the Pacific, England by force of arms or diplomacy was pushing to every point of vantage. It was not until Seward said in the Senate thirty years ago, "The Pacific ocean, its shores, its lands, and the vast regions beyond, will become the chief theater of events in the world's great hereafter," that American statecraft concerned itself with the great ocean slumbering in the west of us. Since that time an attempt has been made to correct the mistakes of the old era, and within the last year we have made such progress on the line pointed out by William Patterson in 1698 that English statesmen and publicists are alarmed.

In the *Nineteenth Century* for October Benjamin Taylor gives voice to the alarm when he says that the war with Spain having convinced America that the Nicaragua canal must be constructed with all the speed the scramble for China should convince England that no such canal ought to be constructed unless she has a very decided share in it. Mr. Taylor makes this pregnant statement: "In defeating Spain the American Union has become a maritime nation, and by annexing Hawaii and protecting the Philippines she will become politically, as she always has been geographically, one of the powers of the Pacific." In precipitating itself into the Pacific, in committing itself to an international policy in the Philippines, Mr. Taylor does not believe the United States need abandon the principles of the Monroe doctrine, if it will stand by the Clayton-Bulwer treaty. The English idea of the Monroe doctrine is that England and the United States shall dominate America, and that England and the United States, as American powers, must build and control the isthmus canal. If the Monroe doctrine and the Clayton-Bulwer treaty are reconcilable, and if both must fall before the advance of the United States into the Pacific, then England will resist. In the words of Mr. Taylor, "England's position in the Pacific is too critical; her commercial and financial interests there too vast for her to allow the western water route to fall absolutely under the control of any other power, even of a friendly power like the United States."

In urging joint ownership of the Nicaragua canal Mr. Taylor reminds Englishmen that there are 878,000,000 people in the Pacific area, or more than half the population of the globe; that the sea-borne commerce of the Pacific exceeds $5,000,000,000 per annum, and that the twentieth century will see this doubled; that in struggling for this trade the United States will become "a great maritime power, whose territorial ambitions will not be limited by Hawaii or even by the Philippines."

Mr. Taylor points out that in the markets of Europe the manufacturers of the United States have to compete with experienced and resourceful producers of the old world on their own ground, while in the Pacific American and European manufacturers will compete on neutral ground, where America will have the advantage of contiguity.

Every argument advanced for his own country by this Englishman, looking to joint control of the Nicaragua canal, has tenfold strength for the United States when limited to us alone. Mr. Taylor's every argument as to the control of the Pacific has special application to this Nation today. England is alert to the importance of our new ventures in the Pacific. Many Americans are asleep or as indifferent as when the Clayton-Bulwer treaty was negotiated. Now is the time to awake. A year hence will be too late. *Tribune.*

Our Margin of Expansion.

The Pacific possessions of the United States were characterized by the late Secretary Blaine as "imperial in extent and of extraordinary growth." He estimated that the American territory depending for commercial outlet on that ocean comprises an area of 800,000 square miles—only three, however, of the eleven states included in this territory actually having a seaboard. These eleven states contain 6 per cent of the population and 10 per cent of the wealth of the Union, according to the calculation of M. G. Mulhall, and the three coast states possess about 60 percent of the wealth of the group. Yet, while the center of so much wealth and the natural ocean outlet for it, San Francisco, the seventh city of the Union, has as yet barely 5 per cent of the sea-borne foreign trade. Speaking broadly, the Pacific states have at present about 6 per cent of the whole foreign trade of the Union. What a margin, then, remains for expansion in these splendidly endowed states fronting that enormous ocean within whose basin may be counted the major portions of the population of the globe! Sixty years ago there were probably not as many hundreds as there are now millions of white residents in these states; Australia was still terra incognita Australis, and the wide range of Oceanica was but a geographical expression.

The late Secretary Seward was neither a prophet nor the son of a prophet, yet some thirty years ago he made a prediction in the United States Senate that "the Pacific ocean, its shores, its islands, and the vast regions beyond, will become the chief theater of events in the world's great hereafter." We are now seeing the fulfillment of that prophecy. A dozen years ago there was a race for island-grabbing in the south seas that might easily have resulted in a great European war, and which left the Union Jack as the predominating flag on the broad bosom of the Pacific. The gains did not at the time seem worth the candle, but who can say what part these insular groups may yet play in the development of the Pacific? They are, at any rate, stepping stones between the two vast borderlands. Britain has tapped the North Pacific by railway to Vancouver, just as Russia is tapping it by railway to Vladivostok. The Anglo-Saxon races are filling up British Columbia and the Pacific states of the Union, just as the Amur and Manchuria will soon be filled with emigrants from Russia. Thus is Europe streaming into Asia, while Japan stands as a young giant between the old and the new, and China looks on in placid ignorance that the front of the world is being changed, and she more than all.—*Nineteenth Century.*

Russia Pushing Her Railroads Toward India's Frontier.

From a German diplomat who has just returned from Persia I get the interesting news that Russian influence is now paramount in the Shah's empire. Russia, without making any fuss about it, has recently completed the construction of a railway from Resht, on the southwestern coast of the Caspian Sea, to Kasbin, near Teheran and Russian capital, the activities of which may be taken as the pulse of the St. Petersburg government, is seeking and obtaining railway concessions which will make it a simple matter to mobilize the imperial army on the Persian Gulf or the Afghan frontier. The railway already completed will enable Russia at need to mass troops on short notice near Teheran, but in addition thereto Russian engineers have obtained a concession for the construction of a railway through northern Persia, and the preliminaries are already under way.

From Teheran, which lies about sixty miles south of the Caspian Sea, to Hamadan 150 miles southwest of Teheran, a German syndicate is now constructing a railway. Negotiations are now in progress between the Shah and the Czar's government for the building of a road parallel to the German railway, and another from Hamadan southeast to Bushir, on the Persian Gulf. If these negotiations are successful the granting of Bushir as a Russian coaling station will soon be included. Russia already has a naval station in Persian territory at Ashurada, on the southeastern coast of the Caspian Sea. According to present indications there will doubtless soon be a Russian railway running both from Resht and from Ashurada to Teheran, and thence through Hamadan straight through Persia to Bushir and the Persian Gulf.

Our Love Feast.

Dear Restitution:

I feel that I could not get along without the paper as it is all the spiritual food I have aside from my Bible. I am trying to do a little missionary work as I feel that I do not want to let my zeal to work for my Master get cold right on the brink of his coming to set up his kingdom and reign here on earth. Pray for me that I may be found working and worthy to enter into the kingdom of our Lord and Savior Jesus Christ at his coming.

Your Sister, patiently waiting.

MRS. W. WETHERBEE.

Editor Restitution:

We have just heard two discourses.—"The Restoration of Israel," and "The Final Great Battle," from Bro. Hudler, who has been engaged for this work at Antioch, Ill., and other places for the coming year.

The speaking was done in the Y. M. C. A. rooms which will hold perhaps seventy-five or eighty people when carefully seated. The room was comfortably filled each evening with people who are hungry for the peculiar (?) doctrines as set forth by our brother who uses the Scriptures as a two-edged sword. Brother Hudler just gave the friends enough to whet their appetites to that extent that they are clamoring for more.

Owing to the lateness of the hour when we received Brother Hudler's notice that he could spend two evenings with us it was too late to get one of the churches and advertise the meetings. The next time he visits this place we hope the conditions may be more favorable for many to hear the words of our blessed hope

In addition to this brief report I am minded to write of another matter which I believe concerns the church so much in this day and age. I have reference to the matter of laying by us regularly a share of our earnings so that those who come to us with the Bread of Life need not go away from us hungering for the bread that is necessary to keep the body alive that God has given them. If we who receive the benefits of this preaching were required to live on the same amount of money that some of our gospel teachers are compelled to live on I fear that we would think God had dealt harshly with us. Listen! "Freely ye have received, freely give." "It is more blessed to give than to receive." "The Lord loveth a cheerful giver." Friends and brethren, as a rule God has blessed our people beyond the lot of the average and with the proper spirit of giving in our hearts, our church could today be feeding the gospel-hungry that are crying and the many who have never heard the glad tidings, instead of being in the impoverished condition that we are. I am so glad that it entered the hearts of some of our people at the Lanark Conference to obey the command to lay by one-tenth. When I view God's mercies to me and mine I feel like weeping for joy because of his goodness I declare unto you I believe we have made no sacrifice, nor do we deny ourselves until we give to him from the nine-tenths which we have left. "The cattle on a thousand hills are mine." "The gold and the silver are mine." "The earth and the fullness thereof are mine." So saith the Lord and why should we deny him that which is his? If we keep back what belongs to him how shall we stand in the judgment before those who have not heard of the gospel because of it?

Let us study God's word prayerfully in regard to this matter with fear, knowing that it is of no advantage to any one to gain even the whole world if by so doing he loses his own soul. I am with you all in the Spirit, watching for the soon coming of the One who cometh like a thief in the night.

S. J. LINDSAY.

Dear Restitution:

I have been going from place to place for some time, and have missed several numbers of THE RESTITUTION. but bless the Lord I have not forgotten to "Search the Scriptures." I am still firm in the blessed hope set before us in the gospel, and the one faith, one hope, one baptism, one God and Father of all. May the Lord bless you and all the good brethren who write for the paper, so many good things, it does my heart good to see the truths of the Bible so ably defended.

JULIUS SAUNDERS.

Communicated.

Brother Underwood:

Will you kindly say to the readers of THE RESTITUTION that I was mistaken in saying that the Alliance people were Ranters. They are not Ranters but are strict Immersionists and I humbly beg pardon of all concerned. They have advertised and keep a tract for sale, entitled, "Do you see the three C's?" The tract is published by a Presbyterian clergyman. But is too much piled up with bodnage and is not an exhaustive work.

The Author says—Ranters is a sin and had its origin in heathenism.

The three C's, he says—are Conviction, Conversion and Confession.

The Alliance people believe in the immortality of the soul and going to heaven at death. In this I am not mistaken.

They doubtless read Jude 14th, "Behold the Lord cometh with ten thousand of his saints." They therefore reason that if the saints come from heaven with Christ: they must have been taken there previously. In this they are not mistaken: but when were they taken to heaven? Not at death certainly. This would contradict many plain and positive statements of Scripture But they, as the "man child" of Rev. xii. 5: "Were caught up unto God, and to his throne." And this occurs silently and noiselessly "as a thief in the night." See 1 Thes. v. 2; 2 Pet. iii. 10. But when he comes *with* his saints, he comes with a great sound of the trumpet. See Matt. xxiv. 31.

But I cannot say of doctrine of the immortality of the soul as our author says of ranterism that it and its origin in heathenism. Its origin is prior to heathenism. It can be traced right back to "Ye shall not surely die." But what then? Will all be decided at the revelation of Jesus Christ who have believed the Serpent's lie, or who have not obeyed the demands of the gospel in not having been baptized? If so, Jesus Christ is not a Savior but a Destroyer. Then what use will the overcomers have for their rods of iron? How can the Apostles judge the 12 tribes of Israel in the regeneration, seeing they are all destroyed?

I hold the same views in regard to immortal soul believers that I have so frequently expressed in regard to ranting believers. All these will be found in the immeasurable multitude of Rev. vii. 9, 15, and will be servants to "serve God day and night in his Temple."

In Joshua ix. we learn that the Gibeonites worked willily and came to Joshua with a lie in their mouths, yet Joshua delivered them out of the hands of the children of Israel that they slew them not because of the oath which he had sworn to them. Joshua had promised to spare their lives, but made them servants: hewers of wood and drawers of water for the congregation and for the altar of the Lord. And although the Alliance people are believing in a lie, yet they have not worked willily to deceive as the Gibeonites did, but are innocent of any intention to deceive.

Will our King be less compassionate, less merciful to those who have left their homes, their brethren and friends and have gone to the dark and pestilential corners of the earth to preach the gospel of the kingdom in all the world as a witness to all nations, even though they are believing the Serpent's lie, than was Joshua in saving the lives of the lying Gibeonites and making them useful? Our King will have use for a vast number, an innumerable multitude of servants, missionaries, teachers, etc., etc., before the heathen and even Christendom shall be brought under his righteous laws.

In Isa. lxvi. 18, 19, 20, the prophet describes the work that our King will have done when he is enthroned in Jerusalem. He will send his servants to the nations that have not heard his fame neither have seen his glory, and they shall gather all nations and tongues to see his glory, and shall also gather Israel in chariots and litters (coaches margin), of whom he will take for priests and Levites saith the Lord."

In THE RESTITUTION some time since, I noticed an editorial entitled "Our Work," which attracted my attention because it coincided with my views of the rewards that shall be dispensed at the great assize and because it so clearly illustrated Paul's description of the vessels in a great house. See 2 Tim. ii. 20. Paul says! "In a great house, there are not only vessels of gold and of silver, but also of wood and earth, and some to honor and some to dishonor."

In the illustration above refered to: those who had tickets to the exhibition were admitted with honor, and those who had no tickets, but manifested a desire to see the performance, were admitted graciously by the kind hearted manager; but were required to take a back seat or stand back there where they could witness the crowning act of the performance, even the "glory of God from the rising to the setting sun."

In the illustration; those who had tickets clearly represent the virgins of Rev xiv. 4, and those without tickets represent the innumerable multitude of Rev vii. 9, 15.

Submitted in love for the truth.

DANIEL HEWARD.

(We give Bro. Howard's letter as above. It would be well if we could bring ourselves to realize fully just what God wants of us. He has laid down in unmistakable terms that we must believe certain things and must do certain works. That these honestly continued in, we will be rewarded with the position for future usefulness and glory as laid down. To believers and doers God says, Go tell this to others, and persuade them to join my family. The future of all or part of living or dead nations is safe in the hands of the Ruler of the Universe, and until he gives us direction concerning them we may as well let them alone. We may conclude, from what is said will occur after this dispensation changes, that there will be plenty to do, and as to how it will be done, we may rest assured God is able to manage it without so many "pointers" being given by us. Our present duty simply stated appears to be to believe what God says, work the works he has given us, tell others of his goodness and love, and so induce them to come in and partake, and to watch the signs that portend the near approach of the changing time that will herald the dawn of the new day. Let us do the work God has given us for *this* time, and when tomorrow comes we will be ready for the duties of *that* day. —ED.)

Notice of Ministerial Meeting.

After due consideration it is thought best to hold our ministerial meeting at Plymouth, Nov. 21 and 22, immediately following the Conference meeting. We believe this to be an important meeting and much good may result from it. A programme will be arranged and we look forward to an interesting and profitable meeting.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Plan of Work for Ministerial Meeting.

The following are a list of the subjects we hope to discuss at the Ministerial Meeting to convene at Plymouth, Ind., Nov. 21. You notice this meeting will be called Monday morning after Conference closes Sunday evening, Nov. 20. It will therefore serve well as supplement to the Conference. We do not wish it to be understood that this will be a meeting solely for ministers. The practical subjects are such as demand thought and consideration of the minister particularly. One of the primary objects of the meeting is to discuss these subjects. We invite one and all to unite with us in this effort, indeed we shall be disappointed do we not have good attendance of, and assistance from believers generally. The work is arranged as follows: Morning sessions, practical topics; Afternoon sessions, studies in prophecy; Evening sessions, sermons (omitted in outline). The meeting will probably close Wednesday evening.

OUTLINE OF PROGRAMME.

Why we should be encouraged. Short statements by all.

A Minister's duties and opportunities, how to discharge them and improve them.

The duties and opportunities of all believers.

Events of today compared with prophecy, or, *Today* in *Prophecy*.

Church Organization. Does the Bible condemn it? The advantages derived therefrom.

Today in *Prophecy*.

How encourage churches to more active and definite work?

How engage holiest believers in a more hearty co-operation with church and conference.

The advisability of scattering tracts.

The Prophet's picture of *Tomorrow*.

F. L. AUSTIN, Pres. Ind. Con.
A. C. ROBERTS, Sec. Ind. Con.

The weight of the Greenland whale is 100 tons, which is equal to that of 88 elephants or 440 bears.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trash. Unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Peace is Only a Dream.

Man is a fighting animal. After 4,000 years, according to Biblical chronology, two highly civilized nations have just been flying at one another's throats. The most enlightened nation in the world, the United States of America, has been engaged in war, variously stated to be for "the pacification of Cuba," "the freedom of Cuba," "the annexation of Cuba," "a war for humanity," "a war to drive Spain out of the Western Hemisphere," and "a war to avenge the Maine."

Universal peace is a dream of the student and the scholar. That amiable person, Albert, the Prince-consort—who was imported from Germany into England to continue the royal Hanoverian line—believed in peace. At the opening of the Crystal Palace exhibition, nearly half a century ago, he told the world that this exhibition heralded the dawn of peace; that thereafter the dogs of war would never be let loose. This was in 1851. Yet in 1851 England waged war against China; in 1856 she waged war against Persia; in 1857 she made shooters like water in India, crushing the mutiny there; in 1859 France, Italy, and Austria became engaged in war; in 1861 the United States entered upon the bloodiest civil war ever known to the world; in 1866 Prussia vanquished Austria; in 1867 England began her war against Abyssinia; in 1870 France and Germany engaged in their bloody struggle; in 1874 England waged war against the Ashantees; in 1879 Russia and Turkey went to war; in 1879 England began her Zulu war; in 1882 England bombarded Alexandria and invaded Egypt; in 1883 Chili and Peru were at war; in 1883 the French were at war in Tonking; in 1894 China and Japan went to war; in 1895 Greece and Turkey were at war; in 1898 the United States went to war with Spain. These are a few of the wars that have taken place in the last half century, not to mention the scores of minor wars in half-civilized countries like South America. Prince Albert's dream of peace was a bloody one.—*San Francisco Argonaut.*

Jerusalem to be a Great Railroad Junction.

Within three years a man will be able to get into the train at Ostend and travel strait through to Port Arthur. In five years a person will be able to travel in a railway carriage from the Cape to Alexandria. There is yet a third great world line from Constantinople via Palestine, Persia, India, and Burmah to Hongkong. The importance of these three great lines of communication cannot be sufficiently dwelt upon; it can certainly not be exaggerated. With the Siberian railroad we have nothing to do now; with regard to the other two this is to be noted—they both of them meet in Palestine. Palestine is the great center, the meeting of the roads. Whoever holds Palestine commands the great lines of communication, not only by land, but also by sea.—*Fortnightly Review.*

Our Helping Fund.

We whose names are given here with, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is represented by some one known to be trustworthy.

Mrs. Stephen Sherland, .50

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

Special Train Excursion.

To Chicago via The Nickel Plate Road, Thursday, Nov. 10th. Ask Agents for low excursion rates and time.—Nov. 10.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the meeting, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and seek together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off victorious in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME

THURSDAY P. M.

6.30 Prayer and Social Meeting, W. Tuttle.
7.15 Secretary's Report, A. H. Zilmer.
7.30 Response. E. W. Woodward.
7.45 Object or Purpose of our Meeting, F. L. Austin.

FRIDAY A. M.

9.30 Social Meeting, M. A. Woodward.
10.30 Sermon, J. L. Wince, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon, F. L. Austin.
6.30 Social Meeting.
7.30 Sermon, M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers.
Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him," A. H. Zilmer.
2.45 Sermon, Signs of the Times, J. F. Wagoner.
6.30 Song Service.
6.45 Sacred and Praise Service.
7.30 Sermon, A. H. Zilmer.

SUNDAY A. M.

9.30 Social Meeting F. L. Austin.
10.30 Sermon. B. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, B. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE,
R. C. KAISER,
A. C. ROBERTS,

Important Notices.

All those sending us money should give their names, post-office, county and state plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth Mail Publishing Co., Ind."

Remittances should be sent by bank draft, postoffice money order, or express money order. Money sent to either of the above ways is at our risk, unless sent in letter or at the risk of the sender. It is safer to think it over and then write it. Be sure that no one but the publisher, for whom letter is addressed, can get it. Be sure to write your address plainly in giving it. Take warning and act safely.

All remittances should be made payable to the order of "THE RESTITUTION."

Where you find this sign [illegible] it is a return of unsent copies. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and refer only to what you see advertised in that.

When desiring a change of order send both your old and new address.

By complying strictly with the above you will save us much annoyance and your order will be more promptly attended to.

Excursion Rate to Chicago

From all regular stations on The Nickel Plate Road Cleveland to Valparaiso. A special train will be run Thursday Nov. 10th, at extremely low rates. Ask Agents.—Nov. 10.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Branful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 540, Plymouth, Ind.

Mrs. S. J. Sherland,	$10.00
J. L. Wince,	.50
F. L. Austin,	10.00
Edgar Burch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results,	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Riggs,	2.00

Excursion to Chicago.

Via the Nickel Plate Road, Nov. 10th, Via Special train arriving in Chicago 8.35 p. m. Rates extremely low. Five day return limit.—Nov. 10.

P. O. Addresses.

Persons responding to address published may receive mail matter addressed as follows:

A. M. Lake, Pioneer, Nebr.
J. B. Adams, Hazelton, Iowa.
John Compton, Blair, Nebr.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Chidlaw, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesbrough, Gobleville, Mich.
Aaron Gould, 1810 Sherman St., Omaha, Nebr.
Dr. J. E. Ballis, Ashton, Iowa.
S. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 153 Broadway, Alliance, Ohio.
W. L. Shields, Toledo, Ore.
J. Bogle, Box 281, Grand Rapids, Wash.
S. Roxanne Wiese, Plevna, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Dean, Dudley, West Leicester, England.
J. S. Harris, Box [illegible], Ind.
J. F. Wagoner, Box 251, Bourbon, Ind.
Geo. Kelsey, Prescott, Ark.
J. J. Cody, Hancock, Nebr.
J. T. Price, Edison, Nebr.
W. J. Kyner, Glad Creek, Va.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kans.
D. L. Keen, 1507 N. X St. Tacoma, Wash.
J. P. Gum, Fort Benton, Mont.
John W. Hull, Denver, Ill.
L. D. Conner, Sidell, Ill.
H. T. Boyer, South Pekin, Ill.
T. C. Adams, Osceola, Iowa.
A. C. Oliver, Arthur, Iowa.
D. M. Dull, Mansfield, Texas.
J. H. Fisk, Caldwell, Kans.
M. L. Adams, Canton, Ohio.
W. D. Tomlinson, Salem, Ohio.
A. M. Primrose, Jessup, Ga.
Mark's Bake-ok, W. F. C. Conner [illegible], Ohio.
J. Conaway, Bedford, Wis.
[illegible] Bank, Cass Iowa.
H. T. Baker, Box 1003 Decorah, Iowa.
A. T. Morris, Arcola, Col.
J. P. Ogden, Castle Rock, Col.
G. W. Stith, Mansfield, Ind.
Mrs. Jacob Perkins, Council Bluffs, Iowa.
D. Howard, Smithland, Iowa.
[illegible], 527 South Los Robles Ave., Pasadena, Cal.
W. O. Stoltz, Fremont, Cal.
C. W. Kinney, Box 41, Vivian, Ind.
Elder B. M. Williams, Portland, Ore.
B. Wilson, Box 784, Sacramento, Cal.
D. T. Caldwell, Anderson, S. D.
John Evans, 2012 West Commerce Ave., Parsons, Kansas.
J. C. Shiels, Seward, Neb.
B. S. Derbyshire, Otis, Mich.
H. F. Tyler, 2711 6th ave, Tacoma, Wash.
Miss Cinda Jackman, Fresno, Cal. "Ladies Dress," "Old Fashioned" Sun Bonnet and Rag Dolls."

Time-Card Nov. 10th.

The Nickel Plate Road offers extremely low rates to Chicago, available for five days returning. Ask Agents for time of special train.—Nov. 10

California in Three Days.

Via Chicago, Union Pacific and North Western Line. The Overland Limited leaves Chicago daily at 6.30 p. m., reaches San Francisco 8.45 the third evening and Los Angeles 1.20 next afternoon. The equipment of this train is new and thoroughly modern as is that of the Pacific Express, which leaves Chicago daily at 10.30 p. m. and reaches San Francisco at 9.45 the fourth morning. For rates and other information ask your nearest ticket agent or write C. Transeau, Frank Irish, 507 Smithfield street (Park Building), Pittsburg, Pa., or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Chicago Excursion.

Thursday Nov. 10th via The Nickel Plate Road. A Special Day-light Excursion Train scheduled to reach Chicago at 8.35 p. m. has been arranged. Ask Agents for time. Extremely low rates.—Nov. 10.

Send to this office and get a "War Atlas" only 25 cts post-paid.

VANDALIA TIME CARD

In effect Sept. 19, 1898.

Trains leave Plymouth, Ind.

GOING WEST.

No. 14, Ex. Sun, For St. Joseph 7:31am
No. 6, " " 12:08pm
No. 8, " " South Bend 10:11pm

GOING EAST.

No. 21, Ex. Sun, For Fort Wayne ..... 5:35 am
No. 3, " " 12:47pm
No. 15, " " 7:33pm

For complete Time Card giving all trains and stations, and for full information as to rates, baggage, etc., address C. F. Daniels, Agt., Plymouth, Indiana.

C. F. DANIELS,
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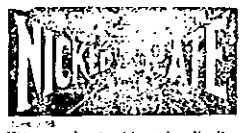

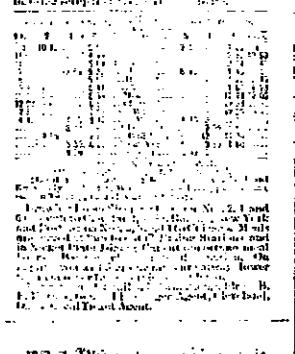

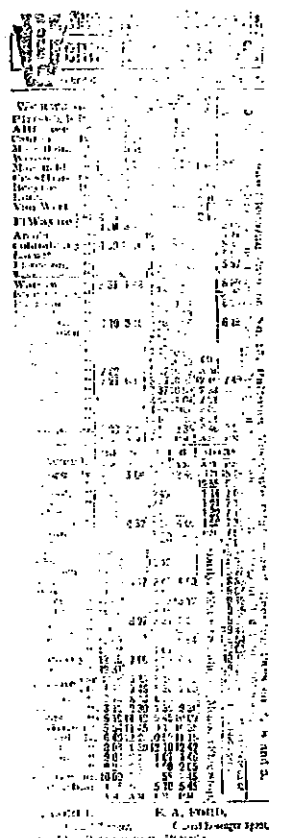

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EXAMINE

The label on your paper, and if it bears a date previous to this please RENEW NOW. Do not wait to receive notice to be sent, but PLEASE RENEW TODAY.

Notice.

WILL our friends please remember that we do not have the books and tracts at the office that are advertised by Brother Jubilee or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Jefferson and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. Prayer and social meeting Thursday evenings. Visitors welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 623 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. S. Trout, M. Jubilee, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and Cottage Grove Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in the Seventh-day Methodist Episcopal Church for regular Worship every Sunday. In the month Sunday School every Saturday afternoon. Prayer meeting every Thursday evening.

The Church of God [illegible] Ohio, meets every 1st day of the week for regular devotional services, and would be glad to have any [illegible] with us. Sunday School at 10:00 a. m. Lake Valley Railway, 208 West Bay St., Toledo, Ohio.

The Church of God, at Webster, S. D., hold services each Sabbath at 11:00 a. m. in M. E. Church. Visiting brethren and sisters are welcome. Address A. C. Paul, R. D. 2, point west of Webster, for information.

The Church of God, in Freeburg, Neb., meet every Sunday at the Union Church for worship of God. W. M. Duke, Elder. Union Sunday School every Sunday and Social meeting every two weeks. We extend a cordial welcome to all visiting brethren. H. Dorsey, Superintendent of Sabbath-school.

Ainsworth, Neb. Sunday School every Sunday at 10 a. m. Social meeting Wednesday evening, followed by [illegible] Sabbath. All are welcome.

The Church of the Blessed Hope of West Seattle, Wash. The church regularly meets for public worship and Church service every Sunday morning at 11 o'clock. We have a house to worship in, and our meeting property endorsed by investment by us, will be heartily welcomed. At present we meet in the School House on upper the hill, a little more than one mile and a half from Seattle.

The brethren of the Church of God at Broad Creek, Ore., meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 o'clock. [illegible] are made to our Father, the Giver of every good and perfect gift. All visitors will be [illegible] George Koontz, Kessler, or H. L. Johnson, West Milton, Ohio.

The Church of God at Bucyrus, Ohio, meets every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Neilson, Elder.

The Church of God, at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in the house Hall on Willoughby Ave., near Broadway.

Preaching at Peck Hill church in Gladbrook, Iowa, every Sunday morning and evening, by A. A. Eyestone. Come and see us. We will be a welcome [illegible] at 11:00 a. m.

The church at Fisher and Dutton, Ohio, have preaching as often as [illegible] Sister Woodward can be present. The Churches at Toledo and Pemberville, Mich. have preaching once in four weeks. Sunday School at Pemberville every Sunday. The Church at Bowling Green [illegible] by Brother L. C. Sias.

The saints in Toledo, Oregon, meet every Sunday and Wednesday evening. Sunday-school at 10:00 a. m. preaching at 11:00, and would be pleased to have all lovers of truth, and God's people in this place meet with us. The Elder is [illegible] W. Tuttle.

The Church of God, in Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Chapel on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God at Vancouver, Washington, meet every fourth Sunday in each month in Elder or Lake Shore. The gospel as the same delivered and proclaimed at this place by Elder Edward Grecott, of Salem, Oregon. Arrangements will be made to have preaching every two weeks. Services conducted by Elders W. L. Steele and Wm. Power both of Salem, Oregon. Services at 11 A. M. Social meeting at 2 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northwest of Linden, every third first day of the week, to worship as Brethren. Gatherings commemorate the Broken Body and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Corey, be, Leader.

The Church at Millbrook, Wash. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lessons in Bible Readings, Sermons, Songs, Copies of truth are cordially invited to any and all of these services.

The Church of God at Dixon, Ill., meet every Sunday for worship and Sunday School. Faithfully yours, Head Master.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in I. O. of O. F. Hall, No. 12315 Euclid Ave, near Wilson Ave, Cleveland, Ohio, where all of like precious faith are welcome.

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He Cometh.

He cometh, again the time hath expected,
For long has the prophet, the Christian King
Been promised as a shepherd to his people appointed
Peace, righteousness, blessing he cometh to bring.

Lift up, our eyes, for the morning is breaking,
The beauties of daylight and glory is near
The kingdoms of evil in weakness are quaking,
They totter and fall and shall rise never more.

Communicated.

Illinois Conference Papers.

BAPTISM, ITS NECESSITY AND OBJECT.

The question is, What is baptism? Some people say it is sprinkling, some dipping or pouring, and some immersion. We as believers think it is immersion, but what does the Bible say. let us turn to Romans vi. 4 and we read, "Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." Again we read in Col. ii. 12. "Buried with him in baptism, wherein ye are also risen with him, through the faith of the operation of God, who hath raised him from the dead." We would draw from this, that baptism is a burial, a covering and not sprinkling. We think of the story of Philip and the eunuch. Philip was preaching Jesus, and the eunuch said, "See, here is water, what doth hinder me to be baptized? and Philip said, If thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they went down both into the water, both Philip and the eunuch and he baptized him." This could not have been sprinkling, for it is not necessary to go down into the water to be sprinkled.

Mr. Calvin says: "The church did grant liberty to herself since the beginning to change the rites somewhat, excepting the substance."

Mr. Campbell says, "This is the reason, then, why they tolerated sprinkling; and their concessions are unimpaired by this declaration. The fact is, those learned Pedo-Baptists conceded the points at issue now, but pleased themselves with the supposed power the church had, from the beginning of changing the rites somewhat."

Hence they change immersion into sprinkling, and a river or a bath into a basin. For Calvin and others declare that the reason why John baptized at Aenon was, because the water was deep enough to immerse. The only question between those learned Pedo-Baptists and us, is not about the meaning of baptism, for in this we agree, but this right the church granted herself.

We allege the essence of popery is contained in this right or assumption, those men did not see this, or if they did, did not think proper to abandon it. I fearlessly affirm that the Presbyterian church is founded on the very principle assumed in those words of Calvin. They have granted unto themselves the liberty of changing the rites somewhat, sometimes scarcely retaining the substance.

In a periodical entitled the *Nineteenth Century*, Dean Stanley, called "the Queen's preacher" says, "The change from immersion to sprinkling has set aside the larger part of Apostolic language regarding baptism, and has altered the very meaning of the Word."

The reason of the change is obvious. The practice of immersion, apostolic and primitive as it was, peculiarly suitable to the Southern and Eastern countries for which it was designed, and peculiarly unsuitable to the tastes, the convenience, and the feelings of the countries of the North and West. There is no one who would now wish to go back to the old practice.

It had no doubt the sanction of the Apostles and their Master. It had the sanction of the venerable churches of the early ages, and of the sacred countries of the East. But, speaking generally, the Christian, civilized world has decided against it. It is a striking example of the triumph of reason and convenience over the bondage of favor and custom.

The author of the "Gospel of the Kingdom" says: "But he ought to know that to 'change' and 'decide against' what Christ has ordained, and to set aside the larger part of apostolic language regarding it," are things that pertain to the Anti-Christian and not to "the Christian world." Contrast what the holy prophets have said with what this modern "Dean" says about such changing. Dan. vii. 25, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time and times and the dividing of time."

Isa. xxiv. 5 reads: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

The Episcopalian "Dean" is candid enough to admit and confess that immersion is the "apostolic and primitive" way, but his effort to justify "the change" on the grounds of "common sense and convenience," etc., is a piece of impious effrontery, and a "striking example of wickedness in high places," Ephes. vi. 12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I use this pointed language because truth requires it, and because I am trying to save people, not to flatter them. Mark xvi. 16, reads, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Then we are to believe something.

What are we to believe, immortal soul, sky-kingdom, etc.? We will see what God teaches. We read in Acts viii. 12, "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." What are "the things concerning the kingdom of God," that we are to believe? Acts ii. 38, Peter says: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts xxiv. 15. And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust. Paul speaks of a sleep, he says in 1 Cor. xv., "We shall not all sleep, but we shall be changed." We read in 1 Thess. iv., "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring forth with him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God and the dead in Christ shall rise first. Then they which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Paul says in Rom. vi., "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years." "Behold I show you a mystery, we shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality; so when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Brothers and sisters of the faith of Abraham, I am longing for Christ to come, when death will be swallowed up in victory. I truly thank my dear teacher, Sister Ruth Whitehead, for her so patiently instructing me about this wonderful and glorious kingdom of God. She has been my only Sunday School teacher from a little child. She has brought many to see the light. May God bless her in her work.

I could not do better than to finish my paper with this quotation I here by give from the "Doctrine of Baptism."

"Our works must correspond with our faith. Like faith like works is one of the simplest axioms of philosophy. To have a Gospel baptism we must have a Gospel faith; and to have a Gospel faith we must first hear and understand the Gospel;—the Gospel therefore sustains the relation to faith of cause and effect. Conclusion, no Gospel faith no Gospel baptism. Baptism sustains precisely the same relation to Gospel faith that fruit sustains to the tree which produces it. It can no more exist antecedently to such faith than an effect can exist before the cause that produces it, a stream before its fountain, or fruit before the tree upon which it grows. The whole issue of salvation therefore turns upon having heard and understood the Gospel previous to baptism. Let us not deceive ourselves in reference to this matter. Too much is at stake to run any risks. If there should be any doubts as to the validity of our title to houses, lands, or worldly interests, we could not rest until the question of validity should be settled by an appeal to the records of lands and titles. Eternal interests are involved. If the least doubts shadow our title to an incorruptible crown of endless life, let us not rest until an appeal to the Book of Records the Word of God, shall anchor our hope upon the Rock of Ages; and having made sure our title to all the glorious promises of the Gospel, which run commensurate with the endless years of God, let us lay aside every weight and run with patience the race set before us, looking unto Jesus the author and finisher of our faith, for in due time we shall reap the golden harvest, if we faint not."

Your Sister, looking for the soon coming King,

JESSIE M. WILSON.

Evolution.

Mr. Scott of the *New York Witness*, writes his view of "Evolution." He says, the Standard Dictionary has this to say concerning evolution, as to its meaning, "It is the act of being evolved or developed," etc.

In the year 1876 a New Jersey tailor by the name of Soutar was known all over that region as "the drunken tailor." He was of Scotch birth and had many good qualities. In the winter season it was the custom of the boys to bring him home on their sleds when he was found so drunk he could not walk. He tried all kinds of schemes to cure himself of his evil habit, but was a slave bound in chains to the monster intoxication. But one day some W. C. T. U. ladies prayed with him, and he prayed himself. The result was that a Savior, who can save to the utmost, broke the fetters that bound him and set the captive free. In other words he was an "evolutionist" who had evolved from a miserable drunkard to a bright and living light. That is the kind of evolution I believe in, and wish there was more of it. All hail to such an evolution that takes a man out of the gutter and puts a new song in his mouth, even praises to him who had saved and was keeping him saved. For years after, that reformed tailor lived to be an honor to his race. One day he died, and then took place another evolution. He was taken from his troubled life here to a mansion in the skies. That was another evolution by a development or growth in grace."

Mr. Scott's last evolution is a great mistake. What is the true Bible evolution? "The Lord said unto David, and when thy days be fulfilled and thou shalt sleep with thy fathers," etc. Again, "So David slept with his fathers, and was buried in the city of David." "As for me, I will behold thy face in righteousness. I shall be satisfied when I awake with thy likeness." Psa. xvii. 15. What does Peter say of David at Pentecost? "For David is not ascended into the heavens." Acts ii. 34.

The Prophet Isaiah was sent to King Hezekiah to tell him to set his house in order, "for thou shalt die and not live." Isa. xxxviii. 1. Would he have lived if that solemn message had been carried out? Again, the same Prophet says, "Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in dust." A great evolution!

The Prophet Daniel declares "And many that sleep in the dust of the earth shall awake, some to everlasting life"—not all. Eternal life will then begin. Take the words of Jesus, "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit on the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." The gift of that kingdom to all who become heirs of it beforehand, will at the second coming of the King, be the greatest evolution that this world has seen!

Paul writes to the Romans, "God will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, and honor, and immortality," eternal life. Why seek for eternal life if we have it already? Eternal life also is in the future, and why seek for immortality if we have it already. Rom. ii. 7. Again, viii. 23. Paul says we are "waiting for the adoption, to wit, the redemption of the body." For we are saved by hope. Paul writes to the church at Philippi that the Lord Jesus will change our vile body, that it shall be like his glorious body, when he shall appear. He writes to the Colossians, "Your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye appear with him in glory."

Job writes, (iv. 7). "Shall mortal man be more just than God?" Job never says immortal man. Nowhere in the Bible is man called immortal in this life—no immortal soul is found in the Bible. "Put not your trust in princes, nor in the son of man, his breath goeth forth, in that very day his thoughts perish." Psa. cxlvi. 4, "For our citizenship is in heaven; from whence also we look for the Savior, the Lord Jesus Christ, who shall change this vile body, that it may be fashioned like unto his glorious body." Phil. iii. Again, he writes to the Colossians, (iii. 4) "For ye are dead and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory,"—Cannot appear with him in glory until he appears. Read Paul's letter to the Thessalonians i. 10; ii. 19. "And to wait for his Son from heaven." For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" Again in iv. 13, in the same letter, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring with him." For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." Again, Thes. i. 6, "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus: who shall be punished, not with eternal misery, but with everlasting destruction, from the presence of the Lord."

Paul writes to Timothy in his second letter, (iv. 1) "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word, for the time will come when they will not endure sound doctrine. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give unto me in that day, and not me only, but unto all them that love his appearing." "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 13.

In Paul's first letter to the church at Corinth, (xv. 51) "Behold I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." No immortality till the trump of God shall sound to wake the sleeping saints of all ages. Death and the grave will be swallowed up in victory! But thanks to God who giveth us the victory through our Lord Jesus Christ! "So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." Hebrews ix. 28.

In these passages I have quoted and many others show us that the day of judgment of the quick and dead and that immortality and eternal life will be given to all who have sought them by a patient continuance in well-doing, and the promised kingdom, not at death, but at the glorious second appearing, without sin unto salvation. Heb. ix. 28. Jesus Christ, who is the true Nobleman, has gone into the far country to gain a kingdom, and will return and reward all who have become heirs of the kingdom and the great salvation. That will be the great evolution.

E. HOYT.

Editor Restitution:

I wish to say through your valuable paper, that I have felt it an oversight in the Church at Niagara Falls in not giving public expression of our appreciation of Brother Zilmer's services while here. He gave in all five grand discourses which were beneficial to all, and I believe I speak the sentiments of the church when I say they were appreciated by all. As far as I am individually concerned I feel in a position to say that as a preacher he is of high merit. As a teacher he is plain and easily understood and as a guest he is without fault. This is not flattery but honor to whom honor is due.

Since the building of our place of worship through the efforts of our lamented Bro. Black, we have been favored with a variety of speakers from other places, among whom are Brother L. E. Conner, Brother and Sister Woodward, Brother J. G. Haupt, Brother Mason, Brother Hudler and last but not least is Brother Zilmer, all of whom gave good satisfaction.

Our pulpit is supplied except when visiting brethren are here, by home talent, our brethren speaking in turn, and we have good meetings twice every Sunday, and Bible study Wednesday evenings. We feel that we are truly blessed in this respect for we have quite a number of good ability. We feel and when we learn from the old paper which is now THE RESTITUTION, of the many appointments all through this state that have gone down for the want of a shepherd which is necessary for the growth of any church. Brother Zilmer fully appreciates our situation in the east, judging from his report of labor here, in which he speaks of our need of an evangelist, to which I fully agree. I think a good, energetic, earnest evangelist would do a great deal of good in this state if one would settle here and travel through Ontario as there are preaching places closed for the want of a preacher, and members gone to other churches.

Oh, it does seem to me that somebody is not redeeming the time, somebody is letting the precious moments fly which God has granted unto them. They are gone and we "Can never turn the mill with the water the water that has passed." Somebody is letting the precious grain waste and die just for the sound of one awakening word, one gospel sermon. There are those who really and truly belong to the household of faith, that are being rocked to sleep in the cradle of the world whose lullaby's have almost overcome them, without the sound of one familiar voice to arouse them to their situation. Can there be no lifeline to reach them? no one to touch them kindly and say, "Awake, thou that sleepest?" No one to feel that while there are ninety and nine in the shelter of the fold, there is one wandering on the mountains far away? Who is there that will leave the ninety and nine and go to seek the wandering one?

We hear a call for reapers, shall it be in vain? While the call is sounding loud and long, let us remember that the laborer is worthy of his hire. We cannot expect to employ laborers and not pay them. What would we think of a farmer who would employ reapers and after they had performed the labor, would say, "Depart, be ye clothed and fed," without giving them a recompense? we would denounce such a person unfit for the household of faith, and yet, it is just as reasonable to expect the reapers of life's harvest to labor without proper compensation. I have the conviction that there are many talented young men of our faith who would enter the field if they could be financially sustained sufficient to procure the necessaries of life. I am persuaded that any one could preach better if they had a little to fall back on, a few dollars in his pocket would be quite an incentive. I fully believe that if those of our faith were one-half as zealous as the churches at large that we could call for reapers and they would cheerfully respond to our call and enter heartily in the vineyard. Let us each think of these things, and see that we do not "Muzzle the ox that treadeth out the corn."

A gospel that is not worthy of a little sacrifice is not worth having. If money is worth more to us than the gospel then let us keep the money, but let us be more dignified than to get all the preaching we can for nothing, and be like the Methodist Brother who "thanked the Lord for a free gospel, he had belonged to the church 40 years and it had never cost him but a shilling."

Submitted in love.

ANGELINE LENT.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Married.

ON Thursday Nov. 3, 1898, Brother Charles Franboner, and Sister Mattie Gibbs were united in marriage by the writer, at his home, 626 Woodland Ave. Being young, healthy and possessing the blessed hope of seeing Jesus and being made like him, we are encouraged to hope for them all the joy it is reasonable to expect in this vale of tears, and crowns of unfading glory at last.

M. JOSLIN.

It is ten thousand times harder to live right than to die right. It is not difficult for a man to give his life up through the chamber of death. But to give your life while you hold it, yes, and to use it so that it is a perpetual benefaction all through—that is hard, and that is the special Christian duty. To live in such a way that, as from the moon by night and the sun by day, light and guidance are issuing, so from you shall proceed an influence that comforts, cheers, instructs and alleviates the troubles and sufferings of life—this is the true following of the Lord Jesus Christ.

Conscience is half of religion.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
I. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 16, 1898.

STOCKHOLDERS' MEETING.

Notice is here given that the regular Annual Meeting of the Stockholders of the Christian Publishing Association will be held in Plymouth, Ind., Nov. 19, 1898 for the purpose of chosing a Board of Directors, and the transaction of such business as may come before the meeting.

J. H. Willey, Pres.

A. R. Underwood, Sec'y.

Will the person who sent an article on "Sowing and Reaping" please send name. It was unsigned, and we must know the author's name before printing.

J. S. Hatch writes as follows:—

Please state in The Restitution that since I came home from Illinois I immersed one Sister into the all-saving name of Jesus Christ, for the remission of sins, then to walk in new life.

It is altogether too late in the day to talk in a general way about living Godly. The flesh is always warring against the Spirit, and trying to give the impression that the commandments of Jesus just suit some one else. The fact is they were *intended* for all and *suit* all.

The call for peace and disarmament has not yet affected the United States. At Norfolk, Va., orders have been given to work night and day on the vessels there for repairs, etc. And 20,000 shells of the six-pound style are ordered shipped to San Francisco at once to be sent to Dewey at Manilla.

Brethren and Sisters, if we are *not ready* and *willing* to do God's will *now*, is it not a solemn mockery to pray for it *to be* done in the future? If God's will is distasteful to us now, what likelihood is there that it will suit us by and by? We can press this matter closer home yet. If we do not do God's will now, as far as lies in us, it will make no difference to *us* whether God's will be *ever* done in earth, as it is in heaven, or no.

We hope all our friends will save us the expense and labor of sending notice regarding renewal of subscription. The time of the expiration of your subscription is known to you certainly, and you must realize that we need the money. It seems to you doubtless a small matter, and to be attended to a little later on, but while each one is but little, when gathered in to us it makes it easy for us to pay our bills. We have to meet our bills, so please be prompt with your renewals.

The Turkish forces are at last all out of Crete, and the flag of that country is lowered. Actual force had to be used at the end, as after a number of troops were loaded on the transports an attempt was made to reland them. This was resisted by the British Admiral who put armed men ashore, surrounding the Turks and gave them but ten minutes in which to leave, meanwhile clearing a warship for action to enforce his demand. He was obeyed, and now it is almost certain that Prince George, son of the King of Greece, will be appointed Governor of the Island.

Notwithstanding the call of the Czar for a Peace Convention, the active war preparations the world over indicate that the nations do not believe that permanent peace is in sight. England has gone so far that she cannot now turn back. She must play her card, and failing to win by diplomacy, will have to fight. If the Franco-Russian combination see fit to persist in the China and Africa positions it looks very much as if England will also remain firm and a clash is inevitable. The fact is patent to the world that neither France nor Russia are quite ready for a war. On the other hand England never was in better shape to strike quick and heavy blows. Germany will not care to repeat her late experiment at Kiao-Chau in China, nor the South Africa deal, both of which were by the connivance of Russia, and have both turned out to be failures. Whatever be, future course may be, just now she will make most as the nominal supporter of England. Dangers are on all sides. A day may bring forth startling events.

The Spanish-American Peace Commissioners are near to a dead-lock. Spain hopes for Europe's sympathy, but none has manifested itself as yet. The United States demand the Philippines, and Spain proposes to resist what she claims is an unjust claim.

Remember that we send the balance of 1898 issues to each new subscriber sent in before Jan. 1, 1898. When sending your renewal try and get your brother who does not take the paper to try it for a year. Or if you can spare the money send it to some friend. You will never know, perhaps, the good done by such an action, but you can be assured the Father will make record of each item to your credit.

Jesus said of certain ones—"I speak to them in parables, because they seeing, see not, and hearing, hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah which saith, By hearing ye shall hear, and shall not understand, and seeing ye shall see and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted and I should heal them." Matt. xiii. 13. The very conditions existing today.

What God thinks of sin may be learned from the threats leveled against it: "In the day thou eatest thereof, dying thou shalt die." "The wages of sin is death." Almost imperceptibly our abhorrence of sin will diminish if we are not watchful. Crimes are amazingly increased during the past two decades and the daily paper make its readers so familiar with the blackest and foulest deeds that they are getting accustomed to it, and of course it does not shock them as it used to do, and that means that sin does not seem to be so exceedingly sinful as it once did. And the next thing in natural order is to make a classification of sin to suit themselves such as little sins and big sins,—white lies and black lies, and so forth. But we have yet to learn that God does not treat *all* as being *exceedingly* sinful. The times we live in make it imperative for all who would secure a crown of life, to cultivate the sense of sin's sinfulness,—yes; the EXCEEDING sinfulness of ALL SIN in the sight of God.

All Day Services

Were held by the Church of God in Cleveland on Sunday Nov. 6, it being the tenth anniversary since opening the present house of worship. Although the weather was very inclement we had a large gathering, and the interest in the various exercises was maintained from morning till night. We believe that the hallowing and uplifting influence exerted will long be felt. The fact that two more were baptized into Christ's death, added greatly to our joy, and encouragement to maintain the conflict. Sister Parker, wife of Bro. Parker and Sister Aagaard, wife of Bro. Aagaard, are hereby introduced to the church scattered abroad, trusting they will prove to be faithful for God and Truth and share the great salvation.

A New Creature

The Word of the Spirit says: "If any man be in Christ Jesus he is a *new* creature." Not physically new, of course, but morally and mentally new. Old things in these respects have passed away. What can this message have been sent to us *for*, if not to show us that we are NOT new creatures, if we cherish old *loves*, and old *tastes*, and old *likes* still control us, and *restraint* in that direction is irksome. No matter how much truth there may be in our heads, we have no right to sit at his table if our minds are unrenewed, and our affections not transferred. We have been squarely warned that if we love the world the love of the Father is not in us. These loves are not compatible. The *ways*, aims and principles of the people of the world, the things worldlings love,—that which gratifies the flesh, that which relates only to the present evil age, is utterly faithless of God, and at variance with his purposes. If we think we can habitually gratify self and please God at the same time, we will experience an awful surprise by and by.

It is an easy matter to say in the language of the apostle, "If we suffer with Christ we shall also reign with him," but do we all realize that we *cannot* suffer with him unless we deny ourselves? We read of Jesus that he pleased not himself. (Rom. xv. 3.) He had a mind that yielded to that of the Father. He denied himself, and the language addressed to us is found in Matt. xvi. 24; it says:—"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me." Every one's selfhood is sure to be opposed to the discipline involved in following Christ. Every intelligent and obedient believer of the Gospel of Christ solemnly undertakes to *displease* himself in order to please his Father in heaven. The cross has to be shouldered as soon as the name of Jesus is taken, and it must be carried all along the way of life. Ever remember that Jesus did not please himself, it should be our aim to live a life of sacrifice, because it assures us of a diploma for suffering with him, and raises the crown certain.

Talmage Again.

It is a difficult matter to put one's finger on this slippery theologian. He shifts with the wind very often, but when the wind doesn't shift often enough, he shifts independently of it. On the 18th of September he drew such a gruesome picture of the world's moral condition, and confessed the failure of all human efforts to improve it, and thought the Almighty would soon have to take the matter in hand himself. This looked as if one little ray of divine light had beamed upon him, and begat a hope of the restitution predicted by all God's prophets, when, as Jesus promised, the meek should inherit the earth. But his sermon on the 30th of October shows that he is back in the old rut of popular theology, and is talking heaven as one home more recklessly and blasphemously than we have known him before.

He says the storest typed heaven does not make adequate impression upon us. What is the *reason* "the stereotyped heaven," as he calls it, does not make adequate impression upon us? Is it *true*, or *false*? If true, how dare he set it aside? If true, *he* is not responsible for the cool reception it receives. If it is false it ought to be coolly received. If it is *false*, who is accountable for its being stereotyped? Isn't it as true now as ever it was? Isn't it as true as the *improved* heaven that is to take its place? Does he not know he willfully advances what is without foundation? Does he not know there is no moral power in his list of lies? He says not, now *suppose* we are tied down to the phraseology of King James' translation and proceeds to give a description all his own, but tries to evade its authorship by calling it a "translation" from the old King James' to modern phraseology. In the first place, he uses an "I SUPPOSE," and goes on to the end as if all the statements made were ascertained facts. Among many other statements are these:—The atmosphere of heaven is a combination of early June and Indian Summer in October. That it combines the advantages of city and country,—the streets standing for one, and the twelve manner of fruits for the other. A place of musical entertainments,—harpers, pipers, trumpeters, doxologies. Wonderful architecture. The higher forms of animals may be there. Those once beaten, lashed and galled, and unblanketed and worked to *death* (so he expects them to have a resurrection) are to be turned out (to grass we suppose) with those white horses which the Revelator says are seen in heaven. That it is a place of stupendous literature—the books are open. A place of botanical, ponological, ornithological, arboreseent and worshipful beauty and grandeur.

He speaks next of the *improved* heaven,—no city on earth has been improved in fifty years as heaven has. It is not the same place as when Job and David and Paul wrote about it. The population has vastly increased by five hundred million babies to say nothing of the adults, whereas it was only a village when Abel went there. Heaven has vastly improved in knowledge also after studying the sciences with all the advantages of laboratories, for thousands of years.

And who would have thought it, besides Talmage? Heaven's society has been vastly improved by the blessed souls which have gone there, including Hannah More, Charlotte Elizabeth, Robt. McCheyne and John Summerfield, and many others, including members of the households of his Washington audience. It is constantly improved by the good cheer of announced victories in the old earth that four or five weeks ago had almost completely gone over to the devil,—yes; every one that goes makes it a brighter place, and although it is a thousand times more of a heaven than it used to be, it will be better yet. He then describes his own entry into heaven, which he found almost empty. On enquiring of the guard it some[illegible] the city, he [illegible] that there was a world burning away off there and all heaven had gone over to look at it, and take the victims out of the ruins. Presently the rumbling of wheels and the clattering of hoofs were heard, and all heaven came back. All this is offered because the people are tired of the old talk about heaven, and it fails to impress them. Does the reader feel impressed with the *improved* heaven? Does it make you *feel* as if you had taken a powerful emetic? Do you not wonder at the effrontery of the man who will stand before an audience at the national Capital and devote his time to such false and ridiculous nonsense, and such presumptuous and insulting stuff as this?

Has the knowledge of the Gospel of the Kingdom sending me from the dead to make us eligible to it, should gladden our hearts after reading such trash from a doctor of divinity? Is it not doctoring divinity with a vengeance? Sure enough the doctor was right respecting human instrumentalities, if that is the best gospel he has to offer.

One could hardly believe that such wretched drivellings came from the most popular pulpit orator in the country if not published as his in the public press. The utter blindness to God's revealed purpose, and the disrespectful reference to God's throne (heaven) and the mean conception of its inhabitants, and their improvement, and the possibility of their being swept away with plagues, are an appropriate consummation of a hope begotten of the serpent's lie. No wonder King James' translation does'nt suit him, for it plainly sets forth his destruction in earth, together with all who despise the word. (Prov. xiii. 13.) Where that word says, "The righteous shall be recompensed in the earth," (Prov. xi. 31,) and "the meek shall inherit the earth," (Ps. xxxvii. 11,") and "dwell therein forever," (Ps. xxxvii. 29,) and "such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off, (Ps. xxxiv. 22,) and Matt. v. 5! Can Mr. Talmage deny that he despises the Word when he turns away from it and befools the people with the inventions of men, after the above distinct utterances have been on record for thousands of years, and hosts of collateral testimonies respecting the unity of man and his unconsciousness in death. What ridiculous nonsense to say that those without thoughts can study science and literature, and improve the society of heaven!!

Brethren and Sisters, let us praise and magnify the God of heaven that he has called us to a kingdom and glory UNDER the whole heaven, (Dan. vii. 27,) and that we ever found it in our hearts to believe the record, that he has given of his Son, viz. that "He that hath the Son hath life, and he that hath not the Son of God hath not life," (1 John v. 11, 12,) and so will live nowhere in the heavens above or the depths beneath,—and that through rich grace, by compliance with the condition exacted we cherish that blessed hope, (Titus ii. 13,) and are heirs according to the promise made to the fathers of the Hebrew nation, Gal. iii. 29; Acts xxvi. 6, 7. Yes; let us thank and praise God that we have no need to construct a heaven for ourselves by imagination, but trust the Living Word, that abideth forever.

Selections.

The Egyptian Sudan.

This term is applied to a somewhat indefinite territory lying chiefly West of the White Nile, and including the provinces of Kordofan, Darfur and Waidai on the North and the very fertile valley of the Bahrel-Ghazal on the South. It has also often been held to cover the section between the White and Blue Niles, now known as the Equatorial Provinces, recognized for a time as in the sphere of Italian influence, and since the Italian defeat claimed by Abyssinia, or rather by a Franco-Russian combination of Prince Henry of Orleans and Count Leontieff, under the general patronage of Abyssinia. This whole territory of Abyssinia on the East nearly to Lake Tchad on the West was ruled by the Egytian government until the rise of the Mahdi, and its reversionary right to the territory as soon as the Arab rule should be conquered has never been yielded. With the general agreement as to sphere of influence, France received as her portion in West and Central Africa an irregular strip of territory extending from the Atlantic Coast between the Congo Free State and the German Kamerun district to a somewhat indefinite boundary on the North. She also held, just below the Red Sea, the small district of Obok, whose chief town is Jibutil. From the very first it seems to have been the plan of the French to utilize these two possessions to secure a transcontinental line East and West corresponding to that planned by England from North to South. It was also apparently her thought that she might by this neutralize the value of England's hold on Egypt and thus recoup herself for her loss of that country.

The importance of this movement on the part of the French to England is threefold. It seeks to deprive Egypt of those fertile and delightful provinces that endangers the value of the Nile valley and introduces an element that has always proved disturbing to peace and industrial development. There is probably no section of Central Africa, if even of the entire Continent, that has received such an unmixed praise as the valley of the Bahrel-Ghazal, and it was esteemed by General Gordon and those associated with him as the gem of the Egyptian provinces. Its rivers also control to a considerable extent the flow of the Nile and tax affect seriously the fertility of the whole Nile valley. Entirely apart from the danger of wanton waste in case of war it is claimed that the water might easily be so employed for irrigation as to accomplish practically the same result. It is the testimony of all who have studied the Nile question that the interests of the whole valley are such as to require a uniform government over the whole in order that all parts may have equitable treatment. Rival if not antagonistic control of the Bahr-el-Ghazal may easily mean loss, even ruin in Egypt. The third point of the political disturbance that would result is self evident.—*Independent.*

Disquiet in China.

The situation in China gives indications of a clash between the new regime and the foreign Powers. The Empress Dowager, apparently in dread of the foreign drilled force at Tientsin, under command of a general of whose loyalty to herself she is suspicious, has ordered other troops to the capital. The foreign embassies have, it is said, met this by a strong demand that these troops be removed from the province before the 15th of November, and accompanied the demand with a threat that unless it is granted they themselves will assume the protection of the railway communication between Peking and the Coast. Another significant incident in the report that a number of Russian sailors have been prevented from going from Tientsin to Peking. At the same time there appears to be a better feeling between China and Japan, the Japanese Minister having had an audience with the Empress Dowager and the Emperor, for the purpose of announcing exceptional decorations that have been conferred upon them by the Mikado. The reception was by the Empress-Dowager, who was seated one step above the Emperor. She made the complimentary speech and the Emperor, who appeared in good health, followed with a similar address.—*Independent.*

Norway Plans to Quit Sweden.

Christiania, Nov. 11.—The Storthing took to-day what diplomats believe to be the first step toward a breach of the union of Sweden and Norway. A resolution introduced by a leading member of the Radical party to provide a purely Norwegian flag, without the old emblem of the union with Sweden, was adopted.

The present session of the Storthing has been a stormy one, and for the first time in the history of Scandinavia the champions of Norwegian independence are in the majority. One of the first proceedings of this session was to invest the Storthing with the power to turn the regular troops into the "Landevaern" (militia), the use of which, according to the old constitutional provision, is forbidden beyond the Swedish frontiers. This deprives King Oscar of the last chance to use the Norwegian army for the common defense.

Before the Storthing adjourns it is believed that Norway will demand her own consular and diplomatic service. —*New York Journal.*

"The book to read," says Dr. McCosh, "is not the one which thinks for you, but the one which makes you think."

Proud hearts and lofty mountains are always barren.

Conference Report.

The Eleventh Annual Northwest Conference convened as pre-announced with our most highly esteemed Bro. Jaquith presiding as President. Minutes of the last meeting were read and approved. Report of Evangelist W. L. Skeels was read and approved. The Treasurer's report was given verbal stating that he had received no money and had not paid out any. After hearing the reports of the churches the election of officers was in order and are as follows: W. W. Jaquith, Pres., Scholls, Oreg; A. J. Mills, Vice Pres., Vancouver, Wash.; John E. McIrvin, Sec., 577 Burnside st., Portland, Ore.; C. H. Seaver, Treas., Scholls, Ore. After which the business needing adjourned.

We met together again at 7:30 and listened to a discourse given by Bro. Eggleston on the "Second Coming of our Lord" which was given in an able manner.

Sunday exercises began with social meeting at ten o'clock, which lasted one hour. After which we had the pleasure of hearing one of Bro. Skeel's excellent discourses on Eternal Life, taking for his text the words of the young rich man, "Good Master, what shall I do to inherit eternal life?" Bro. Skeels in closing made an appeal to the audience to be obedient.

Mr. Jaeger and wife of Tacoma came forward for baptism. After partaking of a basket dinner spread by the generous sisters of Scholls we went down to the mill pond near by where Bro. Skeels buried Brother and Sister Jaeger in the all-saving name of Christ. Oh, how it fills one's heart with gratitude to God to see man and wife taking Jesus into their home, what a grand Guest he is.

In the afternoon we spent an hour listening to the young people read papers and recite recitations, and Sister Gronlie's Bible class, her subject being the "Resurrection."

At 7:30 there was preaching again by Bro. Prosser, his subject being the "Gospel." After partaking of the Emblems we extended the right hand of fellowship to Brother and Sister Jaeger. Taking the meeting as a whole it was a grand success. All the brethren present seemed determined to push the work the coming year.

Will say in conclusion the executive committee has agreed on Elder W. L. Skeels to represent the Conference the coming year. As Evangelist Elder Skeel's report shows during the year past that he has devoted 134 days to evangelizing he gave 128 discourses, received 51 into church fellowship, of whom he immersed 45. Whole amount received from all sources $130.25. Expenses of traveling $22.45. Leaving a balance of $107.80. Those wishing to donate toward spreading the Truth will please send all monies to C. K. Smeltzer, Scholls, Ore.

John E. McIrvin, Sec.

Dear Restitution:

My labors in this part of the country are coming to a close. What has been done? I have endeavored to sow the seed—"the Word of the kingdom"—and had the honor of baptizing three more believing ones into the name of the Lord Jesus Christ. So far I have delivered 31 discourses, and trust the truth may cause still others to submit to God and obey him from the heart. The brethren and sisters have shown me much kindness. Be faithful, dear ones; war a good warfare, and let your light shine brightly.

Yours in hope of the glory of God,

A. H. Zumbro.

An Urgent Call,

Is hereby extended to all the churches and isolated brethren and sisters scattered through the State of Illinois, who were neither present at or represented in the State Conference held in Lanark, Sept. 30 to Oct. 2, to kindly report to the Secretary, giving their names and addresses, as he has some printed matter which he wishes to mail to you. Also be kind enough to report the name and address of any other member not likely to see this. Please treat this appeal with earnestness and respond at once.

Lyman Booth, Sec., Ashton, Ill.

Editor Restitution:

I have for 51 years been familiar with the controversy on the Seventh day Sabbath and other Battle-Creekisms, and regard Bro. Joblin's articles the best refutation of them I had seen in print. Carefully revised by the author and put in convenient form for distribution, they will be very useful.

O. R. L. Crozier.

Send to this office and get a "War Atlas" only 25 cts post-paid.

Poetry.

The First Day.

This is the day the Savior rose;
The day that hope revived;
The day he showed his well-beloved,
That he had power to rise.

And then in eight days more he came,—
Entered within closed doors;
And doubting Thomas was within,
He, now, his Lord adores.

And on this previous evening day,
In old Jerusalem,
With one accord, they met to pray—
Aye, Christ had bidden them!

And while they tarried, while they prayed,
The Holy Spirit came;
Convincing many, on that day,
This, God's own saving plan.

And after that, this day was known
The one on which to meet,
That the Disciples may proclaim,
Their Lord's own death they keep.

Now, seems not this a fitting time,
Since he brought life this day:
To meet and keep in memory,
The death which brings us day?

Mrs. E. R. Boyer.

Selected.

Are Cossacks Destined to Dominate the World?

"In a hundred years," said Napoleon at St. Helena, "Europe will be Cossack or republican."

That was in 1815, and it will be sixteen years before it is known whether the prophecy of the great General will be fulfilled. Yet the prospects are good for its fulfillment, if not within the allotted time, at least before many years after said. Europe may be republican, but the indications today point more strongly to its being Cossack.

Will Russia rule the world is the topic uppermost in the minds of statesmen and scientists today. The former are alarmed at the rapid growth of what is really the newest country in the world. Seldom has there been so rapid a rise to power as that of the empire of western Europe. English and continental newspapers sound vague alarms. Distrustful of the Czar, they yet obey his mandates, forced to do so by the skill of his methods. They do not realize the inevitable result of the present contest.

Sociologists and writers on political science have a better realization of the meaning of the struggle now in progress. The scientific reviews voice the conclusions of the minds most ably trained in the philosophy of history. "Within two centuries, perhaps in one, the Latin races will be in vassalage and Germany, without a foot of foreign territory on which white men can thrive will have been reduced to insignificance by the increase of peoples who have room to grow. Slav and Saxon. It narrows down to these, each of them with room for five hundred millions. Which will rule the world? The Slav is as yet far before the Saxon in industrial efficiency, in everything that can make for success in the struggle, unless it be in his willingness to devote all of his energies to national aggrandizement. His territory is compact and unified, but one in which development must be slow and which is ill adapted to the production of a varied civilization. The Saxon has an ideal territory for the development of a world civilization, but one having little natural unity. Are the physic bonds, the consciousness of kinship and the intellectual perception of interest strong enough to hold the race together? If so, its supremacy is assured by the nature and distribution of its territory, the character of its people, and their enormous start in economic and intellectual development. If not, their fate, too, is vassalage, and America is not exempt." These are the words of H. H. Powers, one of the greatest authorities on social and political science, and they are contained in the annals of the American Academy of Political and Social Science, the leading organ of those sciences. They are not the words of an alarmist striving for sensational effect, but the sober opinion of a man who carefully weighs every word because of the respect with which it will be received.

Whether the people of other nations will admit it or not, Russia is already the dominating power. If the Czar does not exercise sovereignty over all Europe, he at least dictates the policies of every nation except that of Great Britain. Only a few years ago the political supremacy was in the hands of Great Britain. Then Russia found herself without an ally. Today the state of affairs has changed. Great Britain finds herself isolated and Russia is the dictator.

The story of the transfer of authority can hardly be told. It has taken place so gradually that it was scarcely noticed. And today no one asks how or why, but accepts it as an accomplished fact.

RUSSIA'S STEADY GAIN.

There was first the Franco-Prussian alliance. Russia had all to gain and France nothing. Russia found a rich and powerful ally and money for the development of her resources and the increase of her army and navy. Prince Lobanoff, the originator of the policy that Count Mouravieff is continuing with such skill, realized that the Czar could never have a free hand in the East so long as the triple alliance was of great power. The Russo-French entente gave this alliance a staggering blow. Mouravieff followed this by an entente with Germany, and Italy was left to fight its own battles in Abyssinia and met defeat. The young German Emperor fell a victim to the Czar's wiles and today Berlin and Paris engage their foreign policies from St. Petersburg.

Spain has been crushed by the United States. Italy's dream of colonial expansion ended with its defeat in Abyssinia, and Austria has troubles enough at home, finding it no easy task to retain dominion over the many nationalities that comprise the empire. Both Italy and Austria have become subordinate to Germany, and through Germany the Czar rules the members of the triple alliance. Gradually England has lost all her friends; standing alone without an ally she is anxious to welcome the aid of the United States and dreams of an Anglo-Saxon alliance.

This state of affairs has made it possible for Russia to have practically a free hand in the affairs and fate of Turkey. Things have changed greatly since the Crimean war. Then, in 1853, England and France successfully prevented Russian encroachments upon the Sultan's territory. Today Turkey is practically a Russian province. Every one knows that the Sultan obeys the Czar's wishes, and the other powers have allowed Russia to manage affairs in her own way. This was shown clearly in the settlement of the Cretan question, when Russian diplomacy was again supreme. The Sultan is practically the Czar's vassal, and Russians think it is only a question of time when their flag will float over Constantinople.

The Turkish situation finds a parallel in China. There can be no question that the authority of Russia is now supreme in China. The enormous diplomatic and other successes have been so far achieved without bloodshed or ostentation. All along the Russo-Chinese frontier are troops ostensibly for the protection of the Russo-Manchurian railway, but really to hold vantage points from which Russia will never recede. Russia snatched the fruits of her victory from Japan. The grateful Chinese have given them to the Czar.

British newspapers charge that the reduction of China to practically a vassalage to Russia has been brought about by the bribery of Li Hung Chang and the Empress Dowager. However it may have been achieved, there has been no doubt that of late the rulers of China have received their orders from St. Petersburg, and no step is taken in foreign politics without the consent of the Slavs. And a monopoly of China's industrial development has been given to her Northern neighbor.

In Corea the same state of affairs exists. Corea by the Japanese war exchanged a nominal sovereignty by China for one by Russia. The Japanese, however irritated they may be they are unable to check Russian control of Corean affairs, admit that it exists.

Keen observers of international affairs declare that Russia will follow her control of China and Corea by the acquisition of Persia, and India bit by bit. The Shah formerly received orders from London. He now gets them from St. Petersburg. England finds she must keep an ever-watchful eye to preserve the integrity of India, for Russia presses closer upon her frontier. Slowly but surely Russia is becoming mistress of Asia. When that time arrives she will dominate some eight hundred millions of the human race—active, hardy, and intelligent, and requiring only direction to become a formidable force in any competition, whether in commerce or war.

At home the industrial development of Russia has been as wonderful as her diplomatic conquests have been abroad. The vastness of the Russian Empire is scarcely realized by Americans. A quotation from a well-known traveler will aid in such a realization. He says: "You could take the whole of the United States, from Maine to California, from Lake Superior to the Gulf of Mexico, and set it down in the middle of Siberia without touching its borders. You could take then Alaska and all the countries of Europe except Russia, and fit them in little pieces round the edges of the United States as it lay in the middle of Siberia and you would still have more than 300,000 square miles of Siberian territory." The popular idea is that this is a wilderness. But one might as well talk of the climate of the United States as that of Siberia. It extends from the frozen north to the tropics, and everything will grow in some part of it, and all kinds of minerals are found there. It is a country of limitless development.

Russia has annexed only contiguous territory—except Alaska, which it sold after annexation. Within this century Russia's actual acquisitions of territory have been greater in extent and importance than the whole of European Russia before that time. Her frontier has been advanced toward Stockholm 630 miles, toward Berlin 700 miles, toward Constantinople 500 miles, toward India 1,300 miles. Her territory in Europe comprises more than one-half of that continent. Until within 100 years southern and southeastern Russia were infested with hordes of Tartars and Kalmucks, who overran nearly one-third of Russia—wandering tribes without fixed habitation or permanent government, marauders, slave dealers, and vagabonds who came, conquered, burned, pillaged, murdered, and went. The first step of Russia when she determined that her empire should belong to the civilization of Europe was the subjugation of these tribes. This has been accomplished by compelling the Tartars and Kalmucks to live within fixed and permanent boundaries, by enrolling the cossacks into bands of cavalry—and substituting the agricultural for the nomadic life. Many of the tribes, unwilling to give up their roving existence, retired beyond the Caspian Sea, and from those regions continued their inroads upon Russian settlements. Russia, for her own protection, was again obliged to subdue these unruly tribes, and thereby to extend her dominion still farther to the east, until it finally reached the barrier in the Pamir and the mountains of Afghanistan.

SECRET OF POWER.

It is not 200 years since Russia changed from a barbarian power to one of civilization. It is in this sense that Russia is the youngest of the world's great nations—younger perhaps than the United States for the first growth was slower. The vast empire was thinly settled by wandering tribes utterly lacking cohesion. They had no commerce, no manufactures but the rudest, and no softening intercourse with other nations. Peter the Great, a boy of 17, came to the throne at this time. Although wholly without education and encouraged in drunkenness and other vices by his sister, who had usurped his throne, he resolved to learn the secret of the progress of the rest of Europe. First educating himself, he began the movement that has made Russia today a world-power, and, although he lived but fifty-three years, during that time he accomplished more for the development of a nation than any other man had ever done before. He perfected his armies, taught them European methods of discipline, and with these armies extended his frontiers. Then he determined that Russia should have a navy, and himself went to Amsterdam and Deptford, where, as Petter Zimmermann, he learned the trade of a ship carpenter. He picked up blacksmithing, enough of cobbling to make a pair of shoes, and of surgery to bleed and pull teeth.

Upon his return from his visit to the civilized world Peter began his reforms. A formidable navy was constructed. Then he built St. Petersburg as Moscow was remote from European influences. St. Petersburg was built so that as "from a window he could look out upon western Europe." His subjects were forced to give up their long beards and flowing Asiatic robes. The power of the nobles was lessened. Religious toleration was granted. Arithmetic was introduced into the government offices where previously accounts had been kept by a system of balls threaded on wire. He introduced silk and woolen manufactures, the art of painting, and made roads and canals. He established a postal service, began to develop the vast mineral wealth of the country and founded hospitals and medical schools.

Over all these reforms he took personal supervision; for among all crafts he had some knowledge of each which he had gained in England and Holland.

When Peter ascended the throne Russia exercised dominion over 5,000,000 square miles of the earth's surface. Today Czar Nicholas gives the law to territories extending over 9,000,000 square miles. The world has no parallel to this monstrous growth. Since the beginning of the last century Russia has added to its dominions a territory greater than that of Europe, and it is all contiguous territory, not like the African marshes and deserts that England and France have gathered in. And today the Czar gives the law to one-seventh part of the earth's surface, not including China, Turkey, and those whom he influences by diplomacy. His empire extends from the north pole to the Mediterranean Sea, and from the Asiatic coast of the Pacific almost to the Atlantic coast of Europe.

The development of Russia until the Crimean war was largely on military lines. Then, after suffering defeat, she turned her attention to industry. Alexander did much in this direction, and Nicholas, who was educated as much like Peter the Great as is possible nowadays, is following in his footsteps with the aid of his wife Alix, a woman of rare intellectual attainments and herself a master of political science. Lobanoff and Mouravieff, with the other ministers, have been able agents in this direction. Peter the Great invoked the aid of skilled men in all lines of industry, and Englishmen and Scotchmen contributed to the development of the nation's resources. Today they are also employed and many Americans may be found working for the Czar. Already many reforms have been instituted that make the books written a few years ago unreliable today. The liberation of the serfs has made labor more productive, and millions of men are tilling small states that together produce more food than any other country except the United States.

During the last thirty years the industrial development of Russia has been especially great. In this direction its progress has been greater than that of any other country excepting only the United States. In some directions it exceeds that of the United States, and it must be remembered that Russia has a great undeveloped region of contiguous territory in Siberia in which the resource capacities for unlimited growth. The opening of the Transsiberian railroad, the greatest railroad in the world, has laid open to industry a region which the ignorant though civilized world pronounced unfit for human habitation.

Of all nations Russia is undoubtedly the one capable of greatest development. The Bankers' Magazine recently drew attention to the unparalleled influx of private capital into Russia, and this is still on the increase. The Bankers' Magazine says that the opportunities in Russia have been largely responsible for the withdrawal of foreign capital from the United States.

GROWTH A RAPID ONE.

In population the United States tends in increase, for while the population of Russia has doubled in forty-six years, that of the United States has trebled in the same period. Yet in no other nation than these two is the increase so rapid. In Russia this is due to early marriages, which are responsible for the large birth rate. This is increasing in Russia, while in America there is a growing dislike to early marriages. In the past the large death rate has prevented Russia from greater increase in population, but under Nicholas II. there has been an attempt made to introduce sanitary improvements and better the condition of the people, which will result in an increased birth rate. Today Russia has 130,000,000 people, against 78,000,000 in the United States, and statisticians do not believe the United States will ever overtake Russia.

Agriculture is still the chief industry in Russia. The peasants, for the most part, still carry on the industry with crude implements, made in their own furnace. Yet in spite of this there has been such development that Russia now produces more food than any other country in the world except the United States. Food to the value of $2,500,000,000 is produced annually in the Czar's dominions.

The wealth of Russia has nearly trebled in thirty years. Mulhall estimates it as £2,818,000,000 in 1864 and £6,524,000,000 in 1894. The annual product of the manufactories rose from £177,000,000 to £380,000,000, and internal trade from £560,000,000 to £1,080,000,000. From 1850 to 1896 the railways of European Russia increased from 310 miles to 23,308, or seventy fold.

Russian statesmen are bending their efforts to the further development of Russian industry, and it is believed the nation is on the eve of an awakening which will surpass anything ever known. The great Transsiberian railroad will join St. Petersburg with the Pacific, and unites to civilization great districts, which a quarter of a century ago were practically as far removed as the lands which border on the Polar Sea. Frozen wastes and shivering exiles are suggested by the name of Siberia, but to judge of this great region by its northern portion would be as erroneous as to estimate the fertility of North America from an inspection of the Hudson Bay territory. The southern part of Siberia, through which the new road is constructed, is rich and fertile, and when the problem of transportation is solved it will doubtless be one of the world's granaries. If the Russian peasant does not equal our own in intelligence, he knows enough to raise wheat, he is industrious and frugal, and where he works wages are low and land is cheap. Economic writers are already talking of the time when the United States will no longer be the great wheat-producing country of the world. This is the opinion of a correspondent of the London *Times* who has seen the region.

One of the great aids to the Czar in his plans for the world's domination is that he can preserve peace or bring war at pleasure. It so happens that he desires peace for the development of his empire, and in this lies the true reason for his proposal of a universal disarmament. It is interesting, by the way, to note that last week it was announced that every country invited, even France, would send delegates.

The Czar has the largest army in the world and it is well equipped. His standing army on a peace footing numbers 1,743,214 men, a greater force than those of Germany, France, Great Britain, Austria, and Italy combined.

The development of Russia's sea power is by no means so well known. Since the Crimean war, when Russia was made to feel the need of sea power, one of the chief aims of the Czars has been to increase the inefficiency of the Russian navy. It was England's growing jealousy of Muscovite power that imposed the hard conditions in regard to the Black Sea and the Dardanelles, thus blocking her way to the Mediterranean. Finding herself checked in this direction, Russia turned to the East, and has finally reached the Pacific. She now has great fleets. Her navy is surpassed only by those of Great Britain and France. She has eighteen battleships, twenty-eight coast defense vessels, seventeen armored and protected cruisers, fourteen gunboats, and 230 torpedo boats and destroyers. The Russian naval estimates show a continual increase and she is building ships in the best yards in the world.

Her strength on land and sea makes Russia in many respects the most formidable power in the world. Her ability to feed herself and the fact that her territory is contiguous would make her almost invincible in a defensive war, in the opinion of military critics. The same could apply to a war with a border state, and it must be remembered that Russia's aim is always to acquire contiguous territory.

The knowledge of this fact has been to make Russia dreaded and has given Nicholas the right to be the arbiter of the peace of Europe. The Czar can preserve peace or bring on a war. Emperor William's conservative Germans will not fight unless they are attacked. France cannot go to war without an ally. England fears that she will find no one to help her, and Italy and Austria have no money. The Czar alone need consult only himself in the matter. Alarmists believe that if the Czar sets about it all Europe will become his prey.

It is these conditions of the present, the gradual domination of other European peoples by the Cossacks, together with the possibilities of Russia's future development, that make the students of sociology and statecraft believe that the Slav is destined to be the race that will fight the Anglo-Saxon for supremacy.

"The twentieth century belongs to us," cried the St. Petersburg Novoe Vremya not long ago. And it may unless the English-speaking race prove stronger than the Slav. That a clash will come some day is not unlikely. The threatened conflict in China is an indication of what must happen some day. And the war, if it comes, may go far to determine the future destiny of the world. If there should be no war with arms there will be one in industry, whose influence will be no less potent.—*Tribune.*

England's Activity.

That England is making every possible preparation for war is evident. The Channel squadron is at Gibraltar, an unusual place for it; an emergency squadron has been formed, and the cruiser squadron is almost ready; while a reserved fleet, relied upon for the regular defense of the Channel, is also ready. All these ships are thoroughly provisioned in every way and the dockyards have been working under high pressure. Orders for volunteer officers are all addressed and ready for dispatch, and the volunteers themselves are well provided with everything necessary for a long campaign. It is said that never since Nelson's time have such efforts been made, and the significance is still greater from the fact that the Chancellor of the Exchequer, Sir Michael Hicks-Beach, who is generally very pessimistic indeed, has lauded it all without a question. At the same time no public statement has been made by the Government. At a dinner to General Lord Kitchener at the Mansion House Lord Salisbury made a speech in which he announced that France had decided not to hold Fashoda, and then added that he must not be understood as saying that all causes of controversy are removed; that there may still be some discussions, but a somewhat acute and perhaps dangerous cause of differences has been removed. All this is watched with great interest in England, and receives the most cordial support of the people, who are convinced that at last the Government has made up its mind to act promptly and effectively for the permanent settlement of the many vexing questions that have harassed English foreign development for some time.—*Independent.*

The truth cannot be burned, beheaded, or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still: and the lie on the throne is on the way to defeat, and the truth in the dungeon is on the way to victory. No accidents of position can change the essential nature of things, or the eternal laws which determine their destinies.—*William McKinley.*

SEND THE RESTITUTION for 1899 to some friend. We send all the remaining issues of 1898 free to new subscribers for the new year.

Excursion Rates via Pennsylvania Lines for Thanksgiving Day.

For the accommodation of persons who may wish to make Thanksgiving Day trips, non-transferable Excursion Tickets will be sold on Thursday, November 24th, from ticket stations on the Pennsylvania Lines West of Pittsburgh to any station on those lines within one hundred and fifty miles of selling point. Tickets for adults will not be sold for less than 25 cents, nor for children at less than 15 cents. Excursion tickets will be good returning up to and including Friday, November 25th. For details apply to nearest Pennsylvania Line ticket agent.

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Cheap Cab Service for Washington Visitors via Pennsylvania Lines.

A complete and efficient cab service similar to that in operation at passenger stations of the Pennsylvania System at Broad Street, Philadelphia, and at Twenty-third Street, New York, has just been established at the Pennsylvania Passenger Station in Washington, D.C. The service is satisfactorily performed at very reasonable rates by brand new rubber-tired coupes, victorias and omnibuses. The vehicles will be found at the cab stand at the B Street entrance to the Washington station, and may be engaged by the trip or by the hour. Visitors to the National Capital will find the new arrangement a very convenient one.

Notice of Ministerial Meeting.

After due consideration it is thought best to hold our ministerial meeting at Plymouth, Nov. 21 and 22, immediately following the Conference meeting. We believe this to be an important meeting and much good may result from it. A programme will be arranged and we look forward to an interesting and profitable meeting.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Plan of Work for Ministerial Meeting.

The following are a list of the subjects we hope to discuss at the Ministerial Meeting to convene at Plymouth, Ind., Nov. 21. You notice this meeting will be called Monday morning after Conference closes Sunday evening, Nov. 20. It will therefore serve well as supplement to the Conference. We do not wish it to be understood that this will be a meeting solely for ministers. The practical subjects are such as demand thought and consideration of the minister particularly. One of the primary objects of the meeting is to discuss these subjects. We invite one and all to unite with us in this effort, indeed we shall be disappointed do we not have good attendance of, and assistance from believers generally. The work is arranged as follows: Morning sessions, practical topics: Afternoon sessions, studies in prophecy: Evening sessions, sermons (omitted in outline). The meeting will probably close Wednesday evening.

OUTLINE OF PROGRAMME.

Why we should be encouraged. Short statements by all.

A Minister's duties and opportunities, how to discharge them and improve them.

The duties and opportunities of all believers.

Events of today compared with prophecy, or, *Today* in *Prophecy*.

Church Organization. Does the Bible condemn it? The advantages derived therefrom.

Today in *Prophecy*.

How encourage churches to more active and definite work?

How engage isolated believers in a more hearty co-operation with church and conference.

The advisability of scattering tracts.

The Prophet's pen pictured, *Tomorrow*.

F. L. AUSTIN, Pres. Ind. Con.
A. C. ROBERTS, Sec. Ind. Con.

Dear Household of Faith:

As I opened my Bible a day or so ago, my eyes fell on these words, "For when they shall say, Peace and safety, sudden destruction cometh upon them." 1 Thess. v. 3. It struck me forcibly. I thought, surely, are we not right there? Russia and all other nations that have given their views, think it far safer to have peace and life, and not so much money spent that is needed for other purposes. It looks to me as if it is the very last sign of the coming of our Savior, who said, when speaking of the slumbering virgins, the cry would go forth, "Behold, the Bridegroom cometh, go ye out to meet him." It seems to me it is truly midnight. Dr. Talmage has told plainly the condition of the world why did he not use the language of Scripture, but he says, "What it shall be, I cannot say, but it may be the demolition of all these monstrosities, and establishmen of righteousness in all the earth." He says, "He can do it, and he will do it. I am as confident as if it were already accomplished." He seems to have changed his mind very much of late. It seems strange to me that while they desire peace they keep right on hurrying to prepare warships, and swifter vessels if possible, and made with all the dispatch possible. All seem to be afraid of each other. Peace Conferences and War Conferences by the same nations looks strange but it is so. Let us who are looking for our Savior watch for him, for surely he is at the door. Let us be ready to hail the glad day.

Your Sister, in hope of eternal life,
MRS. H. L. ISHAM.

For Thanksgiving Day a rate of one fare and one-third for the round trip has been authorized, to points within 150 miles on the Nickel Plate Road. Good going Nov. 24th. Tickets good returning until Nov. 25th.—Nov. 23.

An elephant is possessed of such a delicate sense of smell that it can scent a human being at a distance of 1,000 yards.

One fare and a third for the round trip, to points within 150 miles from starting point, will be in effect on the Nickel Plate road on account of Thanksgiving Day.—Nov. 24th, good returning Nov. 25th.

Conference Notice.

The First Quarterly Conference of the Church of God of the Abrahamic Faith will convene at Plymouth, Ind., Thursday evening November 17, 1898, and continue over the Sunday following.

The Church at Plymouth is desirous of having a good meeting and we hope all who can will come and help to make it one of interest and profit to all concerned. We are all responsible for the result of the effort, and whether it is a success or not depends upon the effort of each individual. Let us come with the true spirit of worship and work together in harmony of purpose and we will surely be blessed with that spiritual strength which will enable us to come off conquerors in the end. Let all the churches be represented by duly appointed delegates. All will be welcomed who desire to attend.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME.

THURSDAY P. M.

6.30 Prayer and Social Meeting, W. Tuttle.
7.15 Salutatory, A. H. Zilmer.
7.20 Response, B. W. Woodward.
7.45 Object or Purpose of our Meeting, F. L. Austin.

FRIDAY A. M.

9.30 Social Meeting, M. A. Woodward.
10.30 Sermon, J. L. Winee, Individual Responsibility to the Church.

FRIDAY P. M.

2.00 Sermon, F. L. Austin.
6.30 Social Meeting.
7.30 Sermon, M. A. Woodward.

SATURDAY A. M.

9.30 Devotional.
9.45 Report of Ministers. Business Session.

SATURDAY P. M.

2.00 Bible Reading, "In Him." A. H. Zilmer.
2.45 Sermon, Signs of the Times, J. F. Wagoner.
6.30 Song Service.
6.45 Social and Praise Service.
7.30 Sermon, A. H. Zilmer.

SUNDAY A. M.

9.30 Social Meeting, F. L. Austin.
10.30 Sermon, B. W. Woodward.
12.00 Sunday School.

SUNDAY P. M.

3.00 Sermon, A. H. Zilmer.
3.30 Communion, A. H. Zilmer.
6.30 Social Meeting, B. W. Woodward.
7.30 Sermon, M. A. Woodward.

The following are the programme committee,

W. TUTTLE,
R. C. RAHNSACK.
A. C. ROBERTS.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

L. F. Gunn, .75

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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Three Months For 25 Cents.

WILL YOU TRY IT?

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April, 1898, providing notice is given through THE RESTITUTION that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 240, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winee,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results.	10.00
A Friend of Truth,	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Sipe,	10.00
Mrs. Mary J. Riggs,	2.00

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phœnix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. M. Chesebrough, Gobleskugh, Mich.
Norton Gould, 4810 Sarbitgen st, Omaha, Neb.
Dr. J. E. Rollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bendshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wilcox, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worcestershire, England.
J. S. Hatch, Seiderville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Aldwell, Chisonville, Ark
J. J. Cody, Holbrook, Neb.
J. T. Prince, Edmond, Neb.
A. J. Eyestone, Gladbrook, Ia.
W. L. Winslow, 524 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 1507 S. N. St, Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hall, Dexter, Ia
L. E. Conner, Sibley, Mo.
E. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Alden, Kan.
H. M. Hadley, Mystic, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Hedrick, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinner, Jessup, Ia.
Molli Babcock, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash
S. T. Hook, Pike, Ind.
H. C. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglesbe, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Hollie Rachlen, Council Bluffs, Kan.
D. Hoover, Scotland, Iowa.
J. Ogilvy, 667 South Los Robles Ave, Pasadena, Cal.
W. H. Steffa, Pomona, Cal
S. W. Knapp, Box 14, Vale, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1203 C St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Foore, 2012 West Gering Ave, Pasadena, Cal.
J. F. Mitchell, Conway, La. Kansas.
E. S. Driggers, Otter, Mich.
H. F. Tyler, 2714 6th ave, Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 364 Grand Rapids, Mich.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

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All persons addressing us should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittances should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

VANDALIA TIME CARD.

In effect Sept. 10, 1898.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph.....7:34am
No. 6, " " 12:08pm
No. 8, " " South Bend.....10:11pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....5:33a m
No. 3, " " " " 12:13noon
No. 15, " " Logansport.....7:33pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Foote,
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10-6-98

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Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean conveyances.

Eastward. | Miles | Arrive | Depart | Westward.
Lv | 0 | | 10 05 | Chicago | Ar | 7 15
Ar | 19 | | 10 30 | Valparaiso | Lv | 6 50
Lv | 19 | | 10 35 | " | Ar | 6 45
Ar | 39 | | 10 55 | Kouts | Lv | 6 25
Lv | 39 | | 11 00 | " | Ar | 6 20
Ar | 57 | | 11 20 | Attica | Lv | 5 55
Lv | 57 | | 11 25 | " | Ar | 5 50
Ar | 74 | | 11 45 | Hammond | Lv | 5 30
Lv | 74 | | 11 50 | " | Ar | 5 25
Ar | 92 | | 12 10 | Gibson | Lv | 5 05
Lv | 92 | | 12 15 | " | Ar | 5 00
Ar | 111 | | 12 35 | Fort Wayne | Lv | 4 40
Lv | 111 | | 12 40 | " | Ar | 4 35
Ar | 129 | | 1 00 | Huntington | Lv | 4 15
Lv | 129 | | 1 05 | " | Ar | 4 10
Ar | 146 | | 1 25 | Warren | Lv | 3 50
Lv | 146 | | 1 30 | " | Ar | 3 45
Ar | 164 | | 1 50 | Peru | Lv | 3 25
Lv | 164 | | 1 55 | " | Ar | 3 20
Ar | 182 | | 2 15 | Kokomo | Lv | 3 00
Lv | 182 | | 2 20 | " | Ar | 2 55
Ar | 200 | | 2 40 | Tipton | Lv | 2 35
Lv | 200 | | 2 45 | " | Ar | 2 30
Ar | 218 | | 3 05 | Sheridan | Lv | 2 10
Lv | 218 | | 3 10 | " | Ar | 2 05
Ar | 236 | | 3 30 | Westfield | Lv | 1 45
Lv | 236 | | 3 35 | " | Ar | 1 40
Ar | 254 | | 3 55 | Elwood | Lv | 1 20
Lv | 254 | | 4 00 | " | Ar | 1 15
Ar | 272 | | 4 20 | Anderson | Lv | 12 55
Lv | 272 | | 4 25 | " | Ar | 12 50
Ar | 290 | | 4 45 | Alexandria | Lv | 12 30
Lv | 290 | | 4 50 | " | Ar | 12 25
Ar | 308 | | 5 10 | Elwood | Lv | 12 05
Lv | 308 | | 5 15 | " | Ar | 12 00
Ar | 326 | | 5 35 | Pendleton | Lv | 11 40
Lv | 326 | | 5 40 | " | Ar | 11 35
Ar | 344 | | 6 00 | Fortville | Lv | 11 15
Lv | 344 | | 6 05 | " | Ar | 11 10
Ar | 362 | | 6 25 | Greenfield | Lv | 10 50
Lv | 362 | | 6 30 | " | Ar | 10 45
Ar | 380 | | 6 50 | Cumberland | Lv | 10 25
Lv | 380 | | 6 55 | " | Ar | 10 20
Ar | 398 | | 7 15 | Indianapolis | Lv | 10 00

Eastward. | Miles | Arrive | Depart | Westward.
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Ar | 72 | | 10 35 | Pendleton | Lv | 6 20
Lv | 72 | | 10 40 | " | Ar | 6 15
Ar | 90 | | 11 00 | Elwood | Lv | 5 55
Lv | 90 | | 11 05 | " | Ar | 5 50
Ar | 108 | | 11 25 | Alexandria | Lv | 5 30
Lv | 108 | | 11 30 | " | Ar | 5 25
Ar | 126 | | 11 50 | Anderson | Lv | 5 05
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Lv | 144 | | 12 20 | " | Ar | 4 35
Ar | 162 | | 12 40 | Sheridan | Lv | 4 15
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Lv | 180 | | 1 10 | " | Ar | 3 45
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Ar | 216 | | 1 55 | Peru | Lv | 3 00
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Ar | 252 | | 2 45 | Huntington | Lv | 2 10
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Ar | 271 | | 3 10 | Fort Wayne | Lv | 1 45
Lv | 271 | | 3 15 | " | Ar | 1 40
Ar | 290 | | 3 35 | Gibson | Lv | 1 20
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Ar | 309 | | 4 00 | Hammond | Lv | 12 55
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Ar | 290 | | 3 35 | Alexandria | Lv | 12 30
Lv | 290 | | 3 40 | " | Ar | 12 25
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Ar | 326 | | 4 25 | Pendleton | Lv | 11 40
Lv | 326 | | 4 30 | " | Ar | 11 35
Ar | 344 | | 4 50 | Fortville | Lv | 11 15
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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, NOVEMBER 30, 1898. NUMBER 45.

The Restitution.

—ISSUED WEEKLY BY—

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The Restitution.

THE RESTITUTION advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the literal destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and conversion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Groaning Creation.

"Across the sea I heard the groans
Of nations in the intervals
Of wind and wave. Their blood and bones
Cried out in torture, crushed by thrones,
And sucked by greedy cormorants.

I dreamed of freedom slowly gained
By martyr meekness, patience, faith,
And lo! an athlete grimly stained,
With colored muscles battle strained
Shouting it from the fields of death.

I turned me, awe-struck, from the sight,
Among the clamoring thousands mute,
I only know that God is right,
And that the children of the light
Shall tread the darkness under foot.

I know the pent lie heaves its crust,
That sultry skies the bolt will form
To smite them clear; that Nature must
The balance of her power adjust,
Though with the earthquake and the storm.

God reigns, and let the earth rejoice!
I bow before his eternal plan.
Dumb are the organs of my choice;
He speaks in battle's stormy voice,
His praise is in the wrath of man.

Yet, surely as he lives, the day
Of peace he promised shall be ours;
To fold the flags of war, and lay
Its sword and spear to rust away,
And sow its ghastly fields with flowers."

—Whittier.

Communicated.

Illinois Conference Papers.

GOD'S KINGDOM.

"And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break to pieces and consume all these kingdoms, and it shall stand forever." This kingdom when set up, is to be the fifth and last universal empire, which shall stand forever. It is symbolized in Daniel by the stone, cut out of the mountain without hands. Daniel in the seventh chapter informs us that this kingdom is to be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Again we read in Daniel 7th chapter, "I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed."

It is evident from the foregoing Scriptures that this kingdom is not yet set up, as Christ must first come in the clouds of heaven, before that event will take place. In the 24st of Luke we learn from the teachings of Christ himself that after giving the signs which are to precede his coming, that when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Hence we know that the establishment of this kingdom will take place when Christ comes again to sit upon the throne of his father, David and to rule over the house of Israel forever.

Referring to Revelation xi. we read: "And the seventh angel sounded and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Again in the twelfth chapter, the Revelator tells us: "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

From this foregoing Scripture it is evident that this kingdom is not yet set up, for the results growing out of the setting up of this kingdom have not yet been fulfilled. For we learn in the fourth chapter of Micah that when the mountain of the house of the Lord shall be established in the top of the mountains, that the law shall go forth from Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his God and we will walk in the name of the Lord our God for ever and ever, and the Lord shall reign over them in Mount Zion from henceforth, even for ever." What a consummation this will be. After so many ages of war and strife to see the corrupt and jealous nations of the world overcome and subdued, and then succeeded by a kingdom of peace and righteousness, whose dominion is to extend over the whole earth.

How our hearts should rejoice when we consider how fast this glad time is approaching, when the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously.

EDDIE RENNER.

MY FRIEND.

I have many friends most faithful,
Who are gentle, kind and true,
I would like to have you know them,
You would surely love them too,
Yet they have their faults and failings,
And they often go astray,
But I have one Friend who never
Wanders from the holy way.

It is to this particular Friend that I wish to call your attention this morning. You have all heard of Jesus and his wonderful works, but will try to do as the Apostle Peter says: "Stir up your pure minds by way of remembrance."

Jesus was a "man of sorrows, and acquainted with grief. He was tempted in like manner as we are, yet did no sin, neither was guile found in his mouth."

His record is pure and spotless. Then let us wisely accept him as our pattern and guide, that we may make no mistake in our journey through life, but be able to keep in the narrow way that leadeth unto life; "For wide is the gate and broad is the way that leadeth to destruction and many there be which go in thereat."

Solomon says, "There is a friend that sticketh closer than a brother." It is the very same Jesus, for he knows we are poor weak mortals, surrounded with difficulties, with snares upon our right and upon our left, calculated to lead us into the broad road that leads to destruction.

He knows our secret sorrows that no other ear hath heard, and no matter how degraded, how afflicted or oppressed, he will gladly be your helper. He forgets our old time folly, when he sees our footsteps turn. Sometimes our most intimate friends prove false, are enemies in disguise, but his lips never flatter, neither justify a wrong. Do you want to be his friend? Hearken, what he says: "Ye are my friends, if ye do whatsoever I command you." How important then that we should study to know his will in order that we may become his friend.

He tells us to "love one another as I your Lord and Master hath loved you." To what extent did he love us? "Greater love hath no man than this, that a man lay down his life for his friends." John xv. 13. Yes, he became a willing sacrifice for the good of others. "Suffered the death of the cross, was buried and arose victorious over death and the grave, and is now alive forever more."

Jesus says, "All power is given unto me, in heaven and in the earth." While he was upon the earth, he went about doing good, teaching the people, preaching the gospel of the kingdom, healing the sick, feeling the hungry, and so on. When he ascended into heaven he left his true followers not without hope, for he says, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am ye may be also."

He says "heaven and earth shall pass away, but my words shall not pass away." Matt. xxiv. 35.

His words are true and sure, without change or shade of turning. My blessed Friend is waiting in the courts of heaven today, pleading patiently, come to Christ and come today. This is mercy's golden hour.

Solomon says, "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." "Today if ye will hear his voice harden not your hearts." "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live, "Turn ye, turn ye. Why will ye die."

Jesus says the reward for good deeds is to be bestowed at the resurrection of the just. "Behold I come quickly and my reward is with me to give to every man as his works shall be." Immortality is a gift which God offers us through Christ.

Christ says, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and sup with him and he with me." Open the door ere it be too late.

MISS ALMEDA MITCHELL.

The Seven Ages.

1. Antediluvian; 2. Patriarchal; 3. Law; 4. Christian; 5. Kingdom; 6. Little Season; 7. Perfect Age.

About 1650 years were measured off to the Antediluvian age; "And the flood came and destroyed them all."

The Patriarchal age had allotted to it a duration of about 850 years. It closed in judgment on the oppressors of God's chosen people, in the plagues of Egypt, and overthrow of Pharaoh and his army and power over Israel.

The Law Age began at Sinai, with its unflinching requirements, and penalties. The work of "our school master" was accomplished in bringing us to Christ; and the work ended by "Blotting out the hand writing of ordinances that was against us, which was contrary to us; and took it out of the way, nailing it to the cross." More than 1500 years of Jewish history, and judgments came in the destruction of Jerusalem; and the Jews were sifted among the nations, like as corn is sifted in the sieve." The age closed in just judgments.

The Christian age has had more centuries measured off, and allotted to the little good and much evil of its generations, than any preceding age. Its corruptions increase, and the signs of its eventide, and its coming night of woeful judgments are casting a shadow over the nations, until "men's hearts are failing them for fear, and for looking after the things which are coming upon the earth."

Then, what beyond? The reign of our coming King. "Blessed and holy is he that has part in the first resurrection, on such the second death hath no power: but they shall be priests of God, and of Christ, and shall reign with him a thousand years." But even the age to come must end in judgments. "And when the thousand years are expired Satan shall be let out of his prison, and shall go out to deceive the nations:.....and they compassed the camp of the saints about and the beloved city; and fire came down from God out of heaven and devoured them."

This will be followed by a "little season." There is no method by which we may determine its duration. "The books will be opened," perhaps they will contain a record of the requirements of the preceding ages. "And another book will be opened, which is the book of life." Whatever the duration and opportunities of this age, it too will close in a judgment. In this case final and irrevocable; for "death and the grave will be cast into the lake of fire. This is the second death. And whosoever shall not be found written in the book of life shall be cast into the lake of fire."

Let the ages hasten on, even to this judgment, upon the last of the enemies, and to the completion of the redemptive ages. With the completion, and finishing of redemptive work we shall reach the Sabbath of the ages, the holy convention of the feast of the full harvest, the great jubilee. John looking through the mist, and gloom of the ages and wrote: "And I saw a new heaven and a new earth:.....And I saw the holy city, New Jerusalem.....And God shall wipe away all tears from their eyes; and there was no more death; neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Oh, glorious convention! Oh grand consummation! Jubilee of jubilees! Eternal age of rest! Hasten! ages, hasten! Hasten to the full harvest, even the blessing and salvation, when "the nations of them that are saved shall walk in the light of the city;" and "the Lamb is the light thereof." Let the cycles roll on, till the blood of seven sprinklings, that stained a shadow of the cross before the mercy seat, on the floor of the Most Holy, reaches the Antitype at Calvary, and its cross, and heaven and its mercy seat, and the blessings of our High Priest; and onward till its seven manifestations of cleansing power shall be completed. Then God's footstool shall rival his throne! Note the following facts:

The first age ended with the judgment of the wicked.

The second age with judgments on the oppressors of God's people.

The third age had its judgments on Jerusalem, and the destruction of a million and a half of its people.

The fourth age will close with impending judgments on the nations.

The fifth age will be "finished," "fulfilled," or "expire," when the rebellious nations are devoured by fire, that "shall come down from God out heaven."

The sixth age will end with the destruction of death, the grave, and those not found written in the book of life.

The seventh age will be unending. It will never change, because, it, and the earth, and the inhabitants will be perfect. It will merit no judgment, because there will be no more sin. To it the ages move progressively forward; and toward it hundreds of predictions, and scores of types point. Shall we gain the ages to come, and life unending? W. L. SKEELS.

The Story of Israel. No. 83.

THE MARCH FROM SINAI TO CANAAN.

Who, who will be the real victors in this Israelitish army? Will it not be those who keep the first and great commandment of the law, to "love the Lord their God with all their heart?" And who keep the second commandment, that is like unto it, "Thou shalt love thy neighbor as thyself?" "Thou shalt love the stranger." Deut. vi. 5, 10, 12, 19; Lev. xix. 18. That is what the Lord required of them, that they "fear him to walk in all his ways, to love him, and to serve him, with all the heart and with all the soul." Deut. x. 12. The Lord "loved them" and "because he loved them, and because he would keep the oath, which he had sworn unto their fathers, he brought them out with a mighty hand and redeemed them from the house of bondmen, from the hand of Pharaoh, king of Egypt.

It would be those who had faith in this God of love, who would conquer, for it is only faith that makes works of any account. They would be the victors in the war, who remembered always, that "the Lord their God is God, their faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousands generations." Deut. vii. 9.

They must believe that they were to be saved eternally, not by keeping the laws of their country, but by having faith in the promises of God made to their fathers, of a coming Savior, through whom they would be raised from the dead to everlasting life and an everlasting inheritance. The sacrifices, the blood, the prayers, the Day of Atonement availed nothing, if they looked not away unto Jesus. Keeping the laws of our country will not save us with an eternal salvation, not even if those laws were all God's laws, taken right from the Bible. God did not want his people to think that the Government of the State could save them; he wanted them to lean entirely upon him for the future. Many wicked people keep many of the laws of the land, because they are afraid to break them, lest they be punished. They do not keep law because they love God and love their neighbor, nor because they have any hope of any thing beyond; they are not Christians, they have no trust in Jesus. But those who hope for something beyond this life, because God in his great love has promised them something, and those who keep the law of their land out of love for him, for them it will be different: their faith will be known by their works, and will "be counted to them for righteousness."

Only those Israelites of this army could be saved in the everlasting kingdom, who had faith in the power of God to fulfil the promises made to Abraham. You must never forget this as we go on with our studies. It is one thing to belong to a nation that is saved in the present time from all their enemies round about.—just as God has been saving our nation for nearly a hundred years—but it is quite another thing to be sure of endless life for ourselves individually in the world to come.

Some of the Israelites had this faith, for Jesus says, "Many prophets and kings desired to see and to hear the things that the disciples saw and heard." Luke x. 24. And Peter says of "the lively hope" to which we have been begotten again, "By the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled and that fadeth not away, that this is the salvation about which the prophets enquired and searched diligently. God's Holy Spirit revealed to them the sufferings of Christ and the glory that should follow. This every thing was told in sign language to Abraham when Isaac was bound and laid upon the altar to be slain. It said just as plainly as words could say, that the dear Savior, the real Son of promise, of whom Isaac was the type, would be actually slain for us, and would be given back from death to his Father, just as Isaac was in figure, given back from death to Abraham. Read 1 Peter i.

Paul said when he stood before the Jewish council, to be tried for his life, "of the hope and resurrection of the dead I am called in question." "I stand and am judged for the hope of the promise made of God unto our fathers, Unto which promise our twelve tribes, instantly serving God day and night hope to come." Acts xxiii. 6; Acts xxvi. 6, 7.

Many of the Israelitish church "were tortured, not accepting deliverance that they might obtain a better resurrection." Heb. xi. 35. Have I made this plain to you little ones? that some of the Israelites believed in the resurrection through Jesus just as we do? Then we will go on. We are not getting on very fast, but it is better to go slow and understand our lessons, than to go over a great deal and know nothing when we are done. Our object is to link all of our lessons with Jesus. He is what the Jews call "the Messianic idea." The faithful Jews still cling to the faith that the promised Messiah and the kingdom will come, so we want to cling to that thought, in all our our Bible studies.

AGNES WISE.

Dear Restitution:

From this time forward, so long as there shall be contentions among nations, England and the United States will be allied. They will stand together as one nation. The question at stake is the supremacy of the world. In that contest the United States and England will be successful. Russia with those nations which will assist her, will win a victory at the great battle of Armageddon, but his armies will be immediately destroyed, which will leave England and the United States in supreme control of the nations of the world, and thus it will be when Christ comes with his saints. Napoleon Bonaparte said "the world will become either Republican or Cossack." IT WILL NEVER BECOME COSSACK.

R. S. DOUGLAS.

Concerted honors never wear well.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the literal destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and conversion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Egypt Under the British.

There are few more interesting and inspiring spectacles among the nations of the world today than that presented by Egypt under British guidance. That country, one of the oldest in settlement and civilization, if not the oldest in the world, is strikingly refuting the idea that the ruined empires of the past can never be rehabilitated. In other cases the rule has seemed to prevail. Assyria is dead and will not live again. Persia is dying, with no hope of resurrection. Modern Greece is scarcely a shadow of the Athens of Pericles and the empire of Alexander. Modern Italy covers scarcely a reminder of ancient Rome. And this is so not merely in respect to political greatness, but equally in respect to numbers of population and industrial wealth. But here is Egypt, oldest of them all, after centuries of prostration more complete than most others have suffered, rising into a newness of life and wealth and greatness surpassing its best days of old.

There is no exaggeration in saying that. Let us begin with population. How many inhabitants the Egypt of the Pharaohs had is problematic, but it is doubtful if it had more than did the Egypt of the Ptolemys, and that was not more than eight millions. A couple of centuries ago, under the Mamelukes, the number had fallen to three millions. Under Mehemet Ali and his successors there was some improvement, and the census roll of 1875 was increased to six millions, at which figure, or a little less, it stood in 1882. Now, after scarcely sixteen years of British rule, the population is about ten millions. That means an increase of 66 per cent in sixteen years, or a little more than 4 per cent a year. It means that Egypt today, Egypt proper, not counting the vast realms of Equatoria and the Bahr-el-Ghazal, is more populous than ever before in all its history. That in itself is a singularly impressive and significant fact.

In industries the growth of Egypt is comparably great. The country is not the granary of Europe, as it once was. Other lands have usurped the place. But if we measure its grain, its fruits, its cotton, and all its products we shall find it is yielding far more than it did even in the fat years of Joseph. It is not building pyramids and sphinxes and Philes. But the barrages of the Nile, one built and one building, are greater works than those. Nor may we overlook its railroads, of which it has some 1,100 miles, or more than Spain, or Portugal, or even Austria-Hungary. Twenty years ago there was scarcely a mile of good wagon road in all the land, and travel and transportation had to be afoot or on muleback or camelback. In the last six years more than a thousand miles of fine roads have been built, and the work is proceeding at a rate that would warm the cockles of Roy Stone's heart.

But at least there is no political revival for the land? We are not sure of that, but rather inclined to the contrary. The talk of a few days ago about the formal proclamation of a British protectorate was, of course, groundless, as all discerning men knew at the time. But if such proclamation was not made it was not merely because it would have been injudicious, but also because it would have been superfluous. The British occupation has long gone beyond a mere protectorate. Egypt is now, and will remain, a part of the British Empire, and that is such an empire as the greatest of the Pharaohs never even dreamed of possessing. So in that potent and vital sense the political renascence of Egypt is fully comparable with its populous and its industrial. And the fact is its own vindication. One has only to ask himself if there would have been any such growth in population and prosperity and wealth, and any such advance in education and order and administration of justice and development of right government if Egypt had remained under native or Turkish control, or, indeed, had passed under any other control than that of Great Britain. The answer is an unhesitating and emphatic negative, and it is the seal to Great Britain's moral title-deed to Egypt and the whole Valley of the Nile.—*New York Tribune.*

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 30, 1898.

The article on the visit of the German Emperor to Jerusalem is sent us by Bro. J. Cameron, of Edinburgh, Scotland. Thanks.

We call especial attention to the article on "Egypt" on our first page. It is one of the most important features of the "signs of the times," that are placing the nations in the positions they will occupy when the Lord comes. Mighty events are "happening" every day.

Owing to the necessary confusion attending the care of our Conference, we decided to drop out last week's paper in place of this week. There are five Wednesdays in this month, and we issue but four papers a month. The papers of Nov. 16 and 30 are consecutive numbers, no paper being issued for Nov. 23.

If the Bible says there is but one hope, (Eph. iv. 4,) and that the hope of eternal life to be bestowed at the second appearing of Jesus Christ, (Titus i. 2, 3; xiii. 3, 7), what right have any to teach that men have eternal life now, and that the coming of Jesus is something that does not concern his disciples?

Ruskin says:—

"That which we foolishly call vastness is, rightly considered, not more wonderful, not more impressive than that which we insolently call littleness; and the infinity of God is not mysterious, it is only unfathomable,—not concealed, but incomprehensible; it is a clear infinity, the darkness of the pure unsearchable sea."

Again we find Ruskin speaking of God's kingdom:—

"The kingdom of God is as a treasure hid in a field; and we are not to put confidence in those who say:—Here is the treasure. We have it and will give you some of it; but to those who say, That is a good place to dig, and you will dig most easily in such and such a way."

Remember that we send the balance of 1898 issues to each new subscriber sent in before Jan. 1, 1899. When sending your renewal try and get your brother who does not take the paper to try it for a year. Or if you can spare the money, send it to some friend. You will never know, perhaps, the good done by such an action, but you can be assured the Father will make record of each item to your credit.

Bishop Leighton said: "The heart may be engaged in a small business as much as in many and great affairs. A man may drown in a little brook or pool, as well as in a great river.....If he plunge into it and put his head under water. Some care thou *must* have that thou mayest *not* care. Those things that are thorns indeed, thou must have a hedge of them to keep out temptations that accompany sloth, and extreme want that waits on it; but let them be the *hedge;* suffer them not to grow in the garden."

Our Indiana Conference was held at this place as announced, and was in every way a very enjoyable and profitable meeting. Bro. and Sister Woodward, Bros. Austin, Wagoner, Driggins, Zilmer and Wince were the speakers, and were listened to with attention. The Ministers Meeting held after the real Conference ended, was also of great benefit to all who attended. The friendly discussion of ways and means, and interchange of thought on various subjects, carried on in a kindly Christian spirit is well, and we are glad to say this meeting was permeated by that loving charity that should always characterize our deliberations. It was a *good* meeting, if not the *best* we ever had here. Report will be made by the Secretary later.

We hope all our friends will save us the expense and labor of sending notice regarding renewal of subscription. The time of the expiration of your subscription is known to you certainly, and you must realize that we need the money. It seems to you doubtless a small matter, and to be attended to a little later on, but while each one is but little, when gathered in to us it makes it easy for us to pay our bills. We have to meet our bills, so please be prompt with your renewals.

If Paul said that Jesus Christ shall judge the quick and the dead at his appearing and his kingdom, (2 Tim. iv. 1,) how can any one be rewarded or punished before Jesus returns to earth?

The following little paragraph from Ruskin is well worth circulating,—well worth remembering. It contains three or four great truths—truths of vast importance. It says:—

"Anything which makes religion its *second* object, makes religion *no* object. God will put up with a great many things in the human heart but there is *one* thing he will *not* put up with in it,—*a second place!* He who offers God a *second* place, offers him *no* place."

"Justice is administered every day without the slightest slip. If a man neglects to do the right or does wrong he injures himself. Powers of personality, through which life has its interests and joy, are damaged, just as the taste may be impaired, or hearing, or sight. Other and special retribution will follow, but what can be greater than this, the suicide of man's better self? What doth it profit a man, to gain the whole world and forfeit his life?"

The Power of the Word.

Heinrich Heine, the great German Jew, is said to have sounded the depths of unbelief, and ascended the heights of human cynicism, but we copy from a contemporary Journal the voluntary confession he made at the close of his life to illustrate the transforming power of truth believed. He said:—

"In truth it was neither a vision nor a seraphic revelation, nor a light from heaven, nor any strange dream, nor other mystery which brought me into the way of salvation. I owe my illumination entirely to and simply to the reading of a book. A Book? Yes: a homely-looking Book, modest as nature, and as she herself—a Book which has a work-a-day and unassuming look, like the sun which warms us; a Book which seems to look at us as cordially and blessingly as the old grandmother who reads it daily with dear trembling lips and with spectacles on her nose. And this Book is called shortly, *the Book*,—the Bible. Rightly do men call it the Holy Scripture. He who has lost his God may find him again in this Book, and towards him who has never known God it sends forth a breath of the Divine Word. Why do the British gain foothold in so many lands? With them they bring the Bible, that grand democracy wherein each man shall not only be king in his own house, but also bishop. They are demanding,—they are founding the great power of the Spirit, the power of religious emotions, and the love of humanity, of purity, of true morality, which cannot be taught by dogmatic formulas, but by parable, and by example, such as are contained in that beautiful, sacred, educational Book for the young and old,—the Bible."

Well Done!

From Matt. xxv. 14-23 we learn that these words or their equivalent will be addressed to faithful servants when the traveller to the far country returns. And it behooves all who have made a covenant with that Nobleman to be looking well to their accounts so that they may be able to render them with joy.

"Well done, good and faithful servant" is said to two out of three, in the parable so full of practical lessons. Circumstances forbid *an attempt* to get all these lessons before our readers, but will call attention to several of them; and

1st, The Master of the House expects every servant to work for *his* interest during his absence; and

2nd, That the gifts or talents of each servant are regulated by personal capacity, susceptibility, or natural endowment.

3rd, That one who improves a small capital proportionate to one of a large capital will be proportionately rewarded.

4th, That it is incumbent upon *every* servant to first ascertain what his capital consists of, and second, how to invest it with most profit to the Nobleman.

5th, That careful protection and honest return of the Lord's money or talent, without profit, will result most disastrously. Something must be *done* with it. It must not be hidden away in a napkin. The faithful servant will hear the words, "Well done!" Not only done, but *well* done. It is the will of the Father that has to be done, and only those who do it shall enter the kingdom. Matt. vii. 21. It cannot be denied that God's will is our sanctification; and Jesus has let us into the divine *process*. We are sanctified by belief in and obedience to God's truth. John xvii. 17. And, if that were all, our *sole business* as servants would consist of interests which centered in us. But the idea that we have been called out for God for our own special benefit, is wide, yea, *very* wide of the truth in the premises.—God has an eternal purpose to carry out yet, in reference to man and earth,—and he has ordained that *those* who accept his invitation by the gospel, shall, in company with his glorious and exalted Son execute that purpose, when the time arrives. But they have, in the mean time to work together with God in taking out the requisite number to rule the world in righteousness. They have to publish the gospel message far and wide and baptize them into the legal Heir to the throne of David. Are we looking after this part of our duty? Are we all doing this? If we are not doing this part of the Father's will and doing it *well*, can we expect the Son to say we have? Will he reward us for what we have not done? As all of us have received one pound can we expect to evade the sentence of him who hid his talent in the earth, if we fail to improve it?

A Government Needed and Promised.

We think it was Coleridge who, when asked what sort of a government he, personally, would choose for man, said,—

"An angel from Heaven, and a Despotism!" That would be a despotism, administered by a sinless being. He came pretty near making the very best possible choice, under his circumstances; but we would have said, The LORD JESUS from heaven, and a despotism. We know such a Ruler with such a Rule is necessary because it is promised, thus:—"Behold the Lord God will come with strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." Isa. xl. 10.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. ix. 7.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand for ever."

"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 32.

That these, and many more passages refer to earth and not to the distant heavens is patent. David's throne and kingdom was earthly. Christ has no present nor promised throne apart from David's, for that which he now provisionally occupies, is the shared throne of the Father, where he waits until he receives his *own* throne, and becomes King of kings and Lord of lords. A consummation devoutly to be wished, sure, not until then will earth and man know a righteous and peaceful government.

Current News.

Among the news items of importance we condense somewhat. Representative Hepburn who was chairman of the committee to whom was referred the Nicaraguan canal matter, makes an report that he will favor the building of the canal by the government directly, with the help of no other nation, and with the understanding that it be built on land owned by the United States. Of course this will imply the purchase of the land. He says this is the only safe method as the work is a great and imperative political and commercial necessity for the protection of our national interests.

In view of the fact that this country is to hold and control the Philippines it is necessary that an ocean cable be laid, and the acquisition of one of the Caroline Islands by purchase is now under consideration. This is one step in the work of securing a line of stations to enable our ships to be supplied with coal, while on long voyages around the world. Another important event is the ceding last week of the island of Socotra by England to the United States. Get the map and you will find the island lying right at the mouth of the Gulf of Aden, at the entrance to the Red Sea. This arrangement was unannounced, and no one but the officials in charge suspected any such a concession. But it all works out right, being a prominent place right in the course of the commerce that our nation is to develop and own. Where will the next station be? We need one in the Mediterranean. Will we get it?

German Emperor in the East.

Jerusalem, Oct. 31.—The Emperor William proceeded to Mount Zion this morning, and attended the ceremony of hoisting the German and Turkish flags on the piece of ground known as "La Dormition de la Sainte Vierge," which his Majesty acquired from the Sultan. Subsequently his Majesty formally presented the piece of land to the German Catholics. The Emperor in the course of the day received the deputation of the English Knights of St. John sent by the Prince of Wales to greet him.

After his acquisition of the plot of ground known as La Dormition de la Sainte Vierge, the Emperor William sent the following telegram to the Pope in French:—

"Happy to be able to inform your Holiness that, thanks to the benevolent intervention of his Majesty the Sultan, who did not hesitate to give me this proof of personal friendship, I have been able to acquire at Jerusalem a piece of ground known as La Dormition de la Sainte Vierge. I have decided to place this territory, consecrated by so many pious memories, at the disposal of my Catholic subjects, notably the German Catholic Association of the Holy Land. It rejoiced my heart to be able to prove on this occasion how dear to me are the religious interests of the Catholics whom divine Providence has confided to my care.

I beg your Holiness to accept the assurance of my sincere attachment."

The Pope replied as follows:—

"We are deeply touched by the courteous telegram which your Majesty has been pleased to address to us, informing us of your decision to present to your Catholic subjects the site of La Dormition de la Sainte Vierge, which you have acquired at Jerusalem. In expressing our lively satisfaction, we feel sure that the Catholics will be very grateful to your Majesty, and we are pleased to unite with them in expressing our most sincere thanks."

The consecration of the new Church of the Redeemer, in which the German Emperor and Empress took part today, was attended by ceremonies of a splendid and impressive character. From seven o'clock in the morning a huge crowd of sightseers had taken possession of David and Christian Streets to witness the passage of the Imperial cortege to the porch of the church. The way was kept clear by Turkish troops and a contingent of German sailors, both being accompanied by their bands.

The Emperor and Empress, who drove to the Tower of David, and continued on foot from that point to the church, arrived there at nine o'clock precisely. His Majesty wore the white full-dress uniform of the German Imperial Guard, and the Empress was attired in grey. Both their Majesties wore numerous decorations. The service, which included an anthem, an impressive organ recital, and a sermon by Pastor Hoppe, was a most solemn and interesting one throughout, and as all the congregation were in full uniform, it was attended by all possible pomp and eclat.

In course of the service the Emperor read the constitution of the church, and in a few words expressed the hope that the ministrations in the new edifice would be followed by the divine blessing.

At the close of today's ceremony of consecrating the Church of the Redeemer, the Emperor delivered an address, pointing out how Jerusalem united all Christians, regardless of creed or nationality, in the Apostolic faith. From Jerusalem, proceeded his Majesty, there came the light, in the splendor of which the German nation has become great and glorious. And what the Germanic people have become they became under the banner of the cross, the emblem of self-sacrificing Christian charity. As nearly two thousand years ago, so there shall today ring out from Jerusalem the cry voicing the ardent hope of all—Peace on earth. The Emperor then renewed the vow of his ancestors—"I and my house will serve the Lord"—and called upon all present to make the same vow, concluding with the prayer that God would vouchsafe that confidence in the Almighty, brotherly love, resignation in suffering, and earnest work might remain the German nation's noblest adornments, and that the spirit of peace might ever more penetrate and hallow the Evangelical Church.

It was half-past three o'clock when I arrived on Mount Zion in order to be present at the ceremony in which the German Emperor was to formally hand over to the German Catholics a piece of ground which he has acquired from the Sultan.

The Emperor and Empress drove up at four o'clock, and were greeted by the band playing a march. The Emperor stepped into the open space below the flag, and in a few stirring words addressed the assembled people, telling how the Sultan Aziz had thirty years ago given a piece of land, and how now his successor, Abdul Hamid, had with the greatest kindness (here his Majesty bowed to the Pasha present) given him this plot of land, which he, in turn, was now about to hand over to the German Catholics for religious purposes. It behooved, said his Majesty, all Germans to guard and protect it. Upon a signal given by the Emperor, the German National Anthem was played and the German standard hoisted.

The Catholic Patriarch, Father Schmidt, in the name of the Catholic Union in the Holy Land, in his reply, assured his Majesty that his faithful Catholic subjects in Palestine would steadfastly stand together as firm as Mount Zion itself. He concluded by bestowing upon their Majesties the blessing of the Holy Virgin, who had on this spot fallen asleep.

Afterwards his Majesty personally decorated the Guardsmen who formed the guard of honor, exhorting them in a few brief words to defend the honor of the Fatherland. Three cheers were given for their Majesties, and, to the strains of an inspiring march, the Imperial party withdrew, again passing under the Zion Gate on their way back to the town.

While the Western world resounds with preparation for war, out of the East comes a proclamation of peace. The Kaiser's sermon echoes the Czar's Rescript in its message of good will towards men, and especially towards Christians, "regardless of creed, nationality, or apostolic faith." If the spoken call to practice "self-sacrificing Christian charity"—to ring out the thousand wars of old and ring in the thousand years of peace—be less formal than the written one of three months ago, the place, time, and circumstances of the new appeal are surely far more impressive. The German Emperor lifts up his testimony upon the walks of Zion, at the birthplace of our religion, the center of the most hallowed associations of civilized and Christian mankind. The renewal of the oath of allegiance to the cross and its principles takes place in what has already been known during nearly four millennial periods of history as the "City of Peace." Must we not believe that Jerusalem is about to acquire fresh and less ambiguous claim to its ancient name, when the successor of the heads of the Holy Roman Empire, the War Lord of the modern Teutons, rises up within it not only to conjure now creeds and peoples to unity and brotherly love, but to give example along with precept? For, besides preaching from the text "Peace on Earth" at the consecration of the Church of the Redeemer, has not the Kaiser been purchasing, "through the benevolent intervention of his Majesty the Sultan," a plot of ground on Mount Zion for the housing of German Catholic communities in Jerusalem, and have not telegrams of congratulation passed between him and his Holiness the Pope on the subject? When one beholds this happy co-operation, for a noble and generous purpose, between three such Powers of the world, temporal and spiritual, as the Pope of Rome, the Champion of Continental Protestantism, and the Caliph of the Faithful, may we not conclude that the time not merely for beating swords into plowshares, but for laying aside the differences and disputations on matters of faith and belief, is nigh at hand? How far away seems the "Culture-Kampf" in the light of these congratulatory messages; how far even the Constantinople massacres! The reunion pointed to is one that goes far beyond the polite adjustment of those questions of policy and material interest which in these days chiefly set the nations of civilization by the ears: beyond, too, the removal of those pretensions and prejudices which, more than differences of doctrine, still keep the creeds and sects of Christendom apart in spirit. In the East, if not in the West, men hate and slay each other over points of faith. May not this tripartite agreement in act of benevolence and devotion—this "proof of personal friendship" rendered by the Sultan to the Kaiser, and by the Kaiser passed on to the Pontiff—signify a reign of universal peace and friendship not limited to the bounds of Christendom and civilization, and embracing the whole earth?

No one need doubt the sincerity and earnestness of the Kaiser's exhortation to peace and good will. No one can help admiring the spirit that inflames his words and actions. But it would be rash to conclude, because of anything said or done in Jerusalem, that the questions put abo[ut] confidently answered in the af[fir]mative, either immediately or in the [fu]ture we are shortly about to e[n]ter upon. Have we not the warni[ng] of the Czar's Rescript? Months [have] passed since it was issued, and the [ex]cellent sentiments and intentions [it] met with praise on all hands. B[ut] success has been what our Fren[ch] neighbors call a "succes d'estime." No visible advantage to the cause [of] peace has thus far followed it. On the contrary, the outlook is everywhere more threatening of war. "Unfriendly acts" have been committed by nation on nation, and have not been disavowed; and in consequence fleets are being prepared and armies mobilized. Elsewhere in international politics there are clouded skies and a plentiful lack of the "self-sacrificing Christian charity" which the Kaiser wishes to see. His "personal friend," the Sultan, still seeks to hold out against the removal of the Turkish garrison from Crete; Spain and the United States threaten to break out into new wrangling over the spoils of war; China keeps slipping into the melting pot. We cannot imagine that the Emperor Wilhelm is not keenly aware of all these portents and dangers. He is a man of ideas and aspirations. But he is also, there is good reason to believe, a man of energy and action. He is right to give strong and full expression to his sentiments, especially when they run strongly in the direction of the proclamation of the feuds of race and creed. Preaching peace on the walls of Jerusalem is, perhaps, better employment than shaking a mailed fist in the Further East. But it would be rash to deduce the future course of the policy of Czar or Kaiser, or that of any sovereign or ruler from words spoken in public, even although these may be the genuine and fervid expression of the speaker's desires.

Even as the Emperor was speaking at the consecration of the Church of the Redeemer, rumor was posting abroad over Europe with the news that, in consequence of complications that had arisen in European affairs, his visit to the East was to be cut short. It is now explained that it is in consequence of "the heat" that certain items in his programme are to be dropped. The heat is an excellent reason—or excuse—for not going down to Jericho and the Dead Sea. Whatever the cause, it would seem that he is coming home sooner than was originally intended; and, however great or small may be the effect of his exhortation to the Christian creeds and nations to dwell together in unity, there can be no question that he has already succeeded in making an impression upon the Turk and upon the East generally. With the the insouciance and apathy of his hosts he has brought into contrast his own fiery and relentless energy. The Ottoman officials in Stamboul itself, it is said, had example given to them which they are not likely soon to forget in punctuality, and making a good use of their time; and it was doubtless with this admirable purpose in view, and not for the more sinister reasons that have, it appears, suggested themselves to the minds of the Christian part of the population, that he confined his attention to the Moslem quarters and infidelities. Jerusalem, too, has had its lesson. But then, as the Emperor himself reminds us, Jerusalem had its lesson nearly two thousand years ago, from an infinitely greater Preacher of the Gospel of Peace. It was not remembered or taken to heart; and no spot on earth has stood more in need of an exhortation to brotherly love and charity than the "City of Peace"—the city that has sustained seventeen sieges and has been repeatedly destroyed and laid waste; of which it has been said that there is none other in the world "whose soil has been more often drenched with the blood of its people." Down to the present time, it has been a very rock-pit of furious religious and racial passions, even among peoples and sects calling themselves Christian. Have not the Latin and the Greek Churches been quarrelling for centuries over what is claimed to be the Holy Sepulchre? Was not this question of the "Holy Places" the proximate cause of the Crimean War? And have not Ottoman soldiers to be posted on the occasion of the great Christian festivals to keep the adherents of rival Churches, all owning the authority and professing the principles of the same Master, from flying at each others' throats? One rejoices to hear of the many evidences furnished by the Emperor's visit of subsiding rancour and increasing harmony and brotherly kindness, not only as between Catholics and Protestants, and Greeks and Latins, but among all the many tribes and faiths of Jerusalem—Jew, Moslem, and Christian. But, remembering the long and weary vigil which Jerusalem and humanity have had to undergo, while waiting for the realization of the original message of Peace on Earth, one must not look for any sudden miracle of change in the nature of men or in the ways of nations and churches to follow the Kaiser's prayer.—*Edinburgh Scotsman.*

Communicated.

A Glance at the Political and Prophetical World.

Let us take a walk along the highway of Time which will lead us to the time of the second advent of the Lord and a little beyond. First let us examine the last will and Testament of Peter the Great, which is one of the most remarkable political documents ever written. Peter the Great was the true founder of the Russian Empire. His will is to the student of history and also to the diplomatist of the present day, what the prophecy contained in the 38th and 39th chapters of Ezekiel is to the student of prophecy. In view of the present threatening complications in Europe and Asia this will is especially interesting at the present time. I therefore give it in full.

THE WILL OF PETER THE GREAT.

"In the name of the most holy and invisible Trinity, we, Peter the Great, unto all our descendants and successors to the throne and government of the Russian nation:

The All Powerful, from whom we hold our life and our throne, after having revealed unto us his wishes and intentions, and after being our support, permits us to look upon Russia *as called upon to establish her over all Europe*. This idea is based upon the fact that all nations of this portion of the globe are fast approaching a state of utter decrepitude. From this it results that they can be easily conquered by a new race of people when it has attained full power and strength. *We look upon our invasion of the West and the East as a decree of divine Providence*, which has already once regenerated the Roman Empire by an invasion of "barbarians."

The Emigration of the men from the North is like the inundation of the Nile, which at certain seasons enriches with its waters the arid plains of Egypt. We found Russia a small rivulet, we leave it an immense river. Our successors will make of it an ocean, destined to fertilize the whole of Europe, if they know how to guide its waves. We leave them, then, the following instructions, which we earnestly recommend to their constant meditation:

I. To keep the Russian nation in constant warfare, in order always to have good soldiers. Peace must only be permitted to remit the finances. To recruit the army, choose the moment favorable to attack. Thus peace will advance your projects of war, and war those of peace, for the obtaining of the enlargement and prosperity of Russia.

II. Draw unto you by all possible means, from the civilized nations of Europe, captains during war, and learned men during peace, so that Russia may benefit by the advantages of other nations.

III. Take care to mix in the affairs of all Europe, and in particular of Germany, which being the nearest nation to you, deserves your chief attention.

IV. Divide Poland by raising up continual jealousies within its bosom. Gain over its rulers with gold, influence and corrupt the Diet in order to have a voice in the election of kings. Make partisans and protect them, if neighboring powers raise objections and opposition, surmount the obstacles by stirring up discord within their countries.

V. Take all you can from Sweden; and to effect this isolate her from Denmark, and *vice versa*. Be careful to arouse their jealousy.

VI. Marry Russian princes with German princesses; multiply these alliances; unite these interests; and, by the increase of our influence, attach Germany to our cause.

VII. Seek an alliance with England on account of our commerce, as being the country most useful for the development of our navy (merchants, etc.) and for the exchange of our produce against her gold. Keep up continued communications with her merchants and sailors, so that ours may acquire experience in commerce and navigation.

VIII. Constantly extend yourselves along the Baltic and the borders of the Euxine.

IX. Do all in your power to approach closely Constantinople and India. Remember that he who rules these countries is the real sovereign of the world. Keep up continual wars with Turkey and Persia. Establish dockyards in the Black Sea. Gradually obtain the command of this sea, as well as the Baltic. This is necessary for the entire success of our projects. Hasten the fall of Persia. Open for yourselves a route toward the Persian Gulf. Re-establish as much as possible, by means of Syria, the ancient commerce of the Levant, and thus advance toward India. Once there you will not require English gold.

X. Carefully seek the alliance of Austria. Make her believe that you will second her in her projects for dominion over Germany, and secretly stir up other princes against her, and manage so that each be disposed to claim the assistance of Russia; and exercise over each a sort of protection, which will lead the way to future dominion over them.

XI. Make Austria drive the Turks out of Europe, and neutralize her jealousy by offering to her a portion of your conquests, which you will further on take back.

XII. Above all recall around you the schismatic Greeks, who are spread over Hungary and Poland. Become their center, and appear a universal dominion over them by a kind of sacerdotal rule, by this you will have many friends among your enemies.

XIII. Sweden dismembered, Persia conquered, Poland subjugated, Turkey beaten, our armies united, the Black and Baltic seas guarded by our vessels, prepare, separately and secretly, first the court of Versailles, then that of Vienna, to share the empire of the universe with Russia. If one accept, flatter her ambition and make use of one to crush the other by engaging them in war. The result cannot be doubtful; Russia will be possessed of the whole of the East and of a great portion of Europe.

XIV. If, which is not probable, both should refuse the offer of Russia, raise a quarrel between them, and one which will ruin them both. Then, Russia profiting by this decisive movement, will inundate Germany with the troops which she will have assembled beforehand. At the same time two fleets, full of soldiers will leave the Baltic Sea, will advance along the Mediterranean and the Levant, keeping France in check with one, and Germany with the other. And these two countries conquered, the remainder of Europe will fall under our yoke. THUS EUROPE IS SUBJUGATED."

It will be observed that in the introductory part of the Will, Peter the Great says the All Powerful, having revealed unto us his wishes and intentions, permits us to look upon Russia, *as called upon her to rule over all Europe*." Again he says, "*We look upon our invasion of the West and the East as a decree of Divine Providence*." When we take these utterances and place them along side of Ezekiel's prophecy it is indeed most remarkable. It does not prove that Peter the Great was either a prophet or a seer, but it does prove that God in his wisdom was directing the policy of the Russian nation, which will finally result in the accomplishment of his purposes with reference to that nation as foretold by Ezekiel, as long ago as the days of Peter the Great. Peter the Great says, "We found Russia a small rivulet, we leave it an immense river." So it would seem that God began the work of preparing the Russian Empire for the work he has in store for her to do, during the reign of Peter the Great.

"God works in a myst'rious way,
His wonders to perform."

Having taken a look at the historical side of the picture, we will now turn to the prophetical.

All are familiar with Joel's prophecy which is a command to all Gentile nations to arm and get ready for the coming conflict.

We are also familiar with the prophecy of Ezekiel, which foreshadows the great work to be performed by Gog, the Czar of Russia.

We are also familiar with the fact spoken of by Ezekiel, that Tarshish (British Empire), and the young lions thereof, will interpose to defeat the ambitious projects of Russia, in her attempted conquest of not only Palestine (mountains of Israel), but of the entire Turkish Empire. But the nations which will assist Russia on the one hand and England on the other, is not so well settled. All nations, that is all Gentile nations, are to be engaged in some manner in the conflict. Ezekiel tells us that Russia will be assisted by "Persia, Ethiopia, and Libya, Gomer (which is Germany) and all his bands and many people with thee," which shows that there will be other nations not named. I am inclined to think that Austria-Hungary, perhaps Italy and some smaller nations, will aid Russia.

We are also informed by the Prophet that Sheba, and Dedan, and the Merchants of Tarshish with all the young lions thereof, will oppose Russia. Tarshish is England, or the old lion country. The Merchants of Tarshish refers to India. Many years ago the English Government chartered the East India Company, giving that Company power and authority to trade and carry on business in India. This Company became so rich and powerful that it practically reduced the people of India into subjection to it. Whereupon the British Government stepped in and took possession of that country, and Queen Victoria was made Empress of India. Thus India was made one of the dependencies of England. The young lions include all of England's dependencies, and may be said to include the United States as England is our *mother* country. If she is the Lion country, and we are one of her children, then we are one the "Young Lions."

In putting France with England I am aware that I cross the track of nearly all statesmen and Bible expositors. Nevertheless, I am firmly of the opinion that France will assist England in the great conflict. I think so for the following reasons, viz:

1. Germany and France will never combine. Germany will fight with Russia, therefore France will be on the other side.

2. Much as France hates England her people would much prefer that England should continue to hold Gibraltar, and thus control the entrance to the Mediterranean Sea and also hold the Suez Canal, which controls the commerce on the Red Sea, Gain to have them both fall into the hands of the "Northern Bear." As proof of this I need only refer to the action of the French nation during the Crimean war, in 1856. When it became apparent that Turkey could not, single handed and alone, contend with the Russian forces, England and France joined their forces and assisted Turkey to drive the Russian Bear back to his northern den.

3. Napoleon Bonaparte, when on the Island of St. Helena, said to Governor Hudson, "In the natural course of events Turkey must fall to Russia. The greatest part of her people are Greeks, who, you may say, are Russians. The powers it will injure are England, France, Austria and Prussia. As to Austria it will be very easy for Russia to engage her assistance by giving her Servia, and other provinces bordering upon the Austrian Dominions, reaching near Constantinople. The only hypothesis that France and England may be allied with sincerity will be in order to prevent this. But even this will not avail. France, England and Prussia united, cannot prevent it. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a great naval power, and God knows then what may happen. She quarrels with you and marches off an army to India, of 70 000 good soldiers and 100,000 Cossacks, which to her is nothing, and England loses India. All this I foresaw. I wanted to establish a barrier against those barbarians by re-establishing the kingdom of Poland, but you imbeciles of ministers would not consent. A hundred years hence I shall be praised. They will say I was right."

Napoleon was right. France will fight against Russia.

The interest of this nation is identical with that of England and we will join her. Japan will do the same, for the same reason. As the effort of Russia will be to overthrow the Turkish Empire Turkey will naturally side with England. Canada, India, Australia all being provinces of England, young lions, will aid her. But the objector will say, why France and England are this very day, October 25, standing with drawn swords ready to fight, and most likely will fight over the possession of Fashoda in Africa. These little tiffs don't signify. The probability is that this trouble will all be settled before these words are in print. Three years ago this nation and England were going to war over the Venezuela question. We did not fight and there never was any probability that we would, although the scare cost millions in the shrinkage of property, however it was all soon recovered.

With the foregoing picture of the nations of the world, arrayed on either side, we can locate the events as they take place.

This nation has been taking her place in the line of battle ever since the thirtieth day of last April, when we stepped to the front, and took possession of the most important place, from a strategic standpoint, on the face of the globe. Having got the possession of the Philippine Islands does any person who has carefully studied the situation, suppose for a moment, that we will give them up? Why did we take possession of them? It was the Lord's doings.

In a former article I have shown how England, the United States and Japan control the entire sea coast of Asia as far north as the fiftieth parallel north latitude, which will give them the trade of more than seven hundred million people.

The route thus controlled is over eight thousand miles in length. To do the carrying trade which this will furnish, and at the same time take care of and look after our new possessions, will require a great many more ships of commerce than we now have. I therefore predict that this nation will, in the near future, adopt the policy of subsidizing all ships which may be registered as American ships, whether built in this country or bought abroad. Our commerce on the high seas will increase enormously, and the policy of the nation will be to build up a powerful marine fleet of the very best ships built, for the carrying trade.

England and the United States united, and they will unite, would have, when the Nicaragua canal is completed, as it soon will be, almost a straight route around the world, not diverging very far from the twentieth parallel north latitude. The route would be, starting say, from Palestine and going east, first through the Suez canal, Red Sea, Indian Ocean, Straits of Malacca, China Sea, Pacific Ocean, Nicaragua canal, Atlantic Ocean and the Mediterranean Sea to the starting point. By diverging to the north or south of this line all the nations of the world could be reached.

No other nation, except it be Japan, could send their ships over this route, for the reason that they could not, without the consent of England and the United States, run their ships through the Suez Canal or the Nicaragua canal. Neither could they pass through the Straits of Malacca, or the China Sea without the consent of the two nations of England and the United States. These two countries would therefore have a monopoly of the carrying trade of the world.

England could use all ports belonging to the United States, and this country do the same with all the English ports, so that it would not be necessary for either of the two countries to be at the expense of securing more coaling stations or ports of entry. Do we realize what such a condition of things would mean to the business interests of these two favored nations?

But I am asked the question, what has all this to do with the fulfilment of prophecy? The prophets tell us that the Jews and Israelites, that is the two tribes and the ten tribes, are to return to their own land. They are now scattered to the four corners of the earth. How are they to get back to Palestine? Again we look into the prophecies and we learn that the ships of Tarshish shall bring them. Tarshish is England, but it also includes the United States for the reason that England is our mother country.

There are ten million of the two tribes of Judah and Benjamin to say nothing of the ten tribes. What an immense undertaking it will be to carry all these people with "their gold and silver, their cattle and goods" back to their promised home.

But why should these two nations have the benefit of all this immense business to the exclusion of all other nations? The answer comes quick and strong "Blessed is the nation whose God is the Lord." How plainly we can see the hand of Almighty Power in all this, leading the nations on to their final destiny.

Only a small part, comparatively, of Israel will be taken back to Palestine before Christ comes. But the business will be continued after his advent, until *all* Israel shall again be united in their own land.

Here we have an illustration of the lapping over of one age upon the next. The return of the Jews to Palestine has already commenced in a small way. It will continue and in my opinion will very soon increase very rapidly. It will be going on when the Savior comes and will continue until all are restored to their own land.

The nations of the world shall go up to Jerusalem during the reign of Christ, as did Queen Sheba during the reign of Solomon, but they may be convinced of the splendor and magnificence of the temple and of the city, and at the same take lessons of Jesus and his ministers in the art of government.

This pilgrimage by the representatives of the nations of the world to Jerusalem, will take place once each year. To compel obedience to this command, we are told by the prophet that the nation that will not go up shall be without rain. It will require hundreds of ships to carry these people to and from Jerusalem from all over the world once a year. The LORD has directed that they should go up and he will have ships to carry them. The English and United States governments will be his agents to do this business.

After I had this article thought out and partly written, I said to myself, if Russia and all the nations following her lead, shall be shut out of the Japan Sea, China Sea, Indian Ocean, Red Sea, Suez canal and the Mediterranean Sea, by England, the United States and Japan, how will she transport supplies, munitions of war, etc., with which to supply her army when they shall reach the "Mountains of Israel." That she will have an invincible army consisting of many millions of men there is no doubt. That her army will be victorious and take the City of Jerusalem and carry half of the citizens of that city into captivity is clearly foretold by the prophet, but how such an army could be provisioned by the government of Russia, without being permitted to use the Mediterranean Sea over which to transport supplies, I was unable to determine.

The despatches published in the papers on the morning of November 7th, made the matter plain. The Ship Canal which Russia proposes to construct, connecting the Baltic and the Black Seas, will enable Russia to sail her ships right up to the Bosphorus. It is as plain as the noon-day sun now. Russia will be impregnable on the Black Sea. The building of that canal, from a military standpoint, is the greatest scheme of the age.

B. S. DOUGLASS.

Conference Report.

Editor Restitution:

The Church of God met at Blackwell, Okla., T'y. The weather was quite unfavorable, but all present felt improved by the papers, Bible studies and the intellectual feasts which Bro. Zilmer has always prepared for his hearers. Owing to a severe wind storm the attendance was so small, that the business meeting was postponed until the second Saturday.

The following officers were elected: Pres., Wm. Hudicke; Vice Pres., J. Butcher; Recording Sec., Ella W. Vickery; Corresponding Sec., Lydia Chaplin; Treas., T. H. Jackson.

The inconvenience of not having a church building was realized, and the desire to have a building of our own was expressed by most of the brethren. All interested are to meet at Crescent school house, Dec. 17th.

The next yearly Conference is to be held in the vicinity of Geuda Springs in the light of the moon before the twentieth of September.

After Conference Bro. Zilmer held a ten days meeting at Geuda, Kan. Preached five discourses at Banner school house, two at Pleasant Valley, three at Oxford, Kan., and one at Crescent school house. There was good attendance and interest. He baptized three, awakened the interest and earnestness of those who came in contact with his mild manner, plain and clear presentation of Bible teaching. A desire to know more of the way and things he presented has been expressed by many of his listeners. He is truly a speaker that can reach the people as well as rightly dividing the Scriptures. We shall miss him from our midst, but trust that we shall remember his admonition for love, unity and well-doing; become more earnest seekers for the glorious reward which is in store for us. Let us set to work to be "more than conquerors."

ELLA W. VICKERY.

The Association of Believers of the Church of God.

At the Twelfth Annual Meeting of the Northwest Conference of the Church of God convened at Scholls, Oregon, on the 21st of Oct., 1898, a plan was projected for more effective means of promulgating the gospel. With a membership of seventy-five "The Association of Believers of the Church of God" entered upon its gospel mission.

The following officers were chosen: John E. Melvin, Pres.; J. B. Wolf, Vice Pres.; Mrs. Almira Brooks, Sec.; C. K. Schmitzer, Treas.; and W. L. Skeels, Evangelist. We invite your attention to our plan and solicit your membership. If it meets your approval address name and aid to Mrs. Almira Brooks, Scholls, Ore.

RULES OF THE ASSOCIATION OF THE CHURCH OF GOD.

This Association shall be known as "The Association of the Church of God," and shall be governed by the following rules:

Rule 1. The object of this Association shall be the promulgation of the gospel of the kingdom, and life through Christ, by means of tracts, books, periodicals and evangelizing. It shall act in auxiliary work with the congregations, and conference of the Church of God.

Rule 2. The duty of its members shall be to agitate, and proclaim such truths as relate to our salvation in the kingdom of God; and to discourage the agitation of such theories as may have no bearing on our salvation, or the salvation of those that may be reached by the gospel.

Rule 3. The members of this Association believe, and their object is to advocate the following Bible truths:

The only begotten Sonship of Christ.

The restitution of all things which God hath spoken by the mouth of all the holy prophets since the world began; and as a means to this end the establishment of the kingdom of God on the earth, with Christ as King of kings, and the immortalized saints as joint-heirs with him, in the government of the nations; the restoration of Israel; the literal resurrection of the dead, the immortalization of the righteous, and destruction of the wicked; and eternal life only through Christ; also a hearty belief of the gospel, repentance, and immersion for the remission of sins; and a practical Christian life as essential for final salvation.

Rule 4. Believers of these truths may become members of this Association, by giving one dollar towards maintaining its object, and may retain their membership by giving one dollar per annum, to be used exclusively to carry out the object of the Association.

Rule 5. Each member is entitled to an equal voice in the use of any fund that may accrue from membership fees.

Rule 6. The officers shall consist of a President, Vice President, Secretary, Treasurer, and when practicable, an Evangelist.

Rule 7. The officers shall constitute an Executive Committee.

Rule 8. The President, Vice President and Secretary shall act as a financial committee.

Rule 9. The President shall perform the duties usually devolving on that officer, under rules that may be instituted by the Association.

Rule 10. The Vice President shall act under like rules in the absence of the President, or the vacancy of his office.

Rule 11. The Secretary shall keep the minutes, and attend to the correspondence of the Association.

Rule 12. All funds passing through the hands of the Treasurer shall be paid out under an order written by the Secretary, and countersigned by the President, in harmony with the design and wish of the Association.

Rule 13. While this Association is originated for the purpose, and shall act in advancing the gospel work in Oregon and Washington, any believers who may not reside in these States that may desire to co-operate with us, are invited and solicited to unite with us and help in the work.

Rule 14. The Association shall meet at least once per annum, and unless otherwise provided, in connection with the meetings of the Annual Conference.

Rule 15. The Executive Committee shall be empowered to call special meetings whenever in their judgment the cause may require it.

Rule 16. It shall be the duty of the Executive Committee as far as practicable to notify each and all members of any meeting of the Association.

Rule 17. The rules of this Association may be revised or amended by a majority vote of a quorum. A quorum shall consist of any number present, when due diligence shall have been used to notify all members of the stated time and place of meeting.

REPORT OF EVANGELIST OF THE NORTHWEST CONFERENCE OF THE CHURCH OF GOD, SCHOLLS, ORE., OCT. 22, 1898.

During the Conference year beginning Oct. 8, 1897, and ending Oct. 21, 1898, I devoted to evangelizing and other appointments: number of days, 132; number of discourses, 128; received into fellowship, 51; immersed, 45; received from all sources, $133.26; Expense of traveling, $22.45; balance received, $110.81.

Respectfully submitted.

W. L. SKEELS.

The foregoing report will explain the necessity of some financial plan, and "The Association of Believers," giving one dollar each, is the most feasible plan we could devise.

ALMIRA BROOKS, Sec.

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Communicated.

"To Him that Overcometh."

Many are the exceeding great and precious promises to him that overcometh and maketh himself worthy of them. While on the other hand, the reverse would be, those who fail to overcome and fit themselves for the good things promised, are in reality overcome, and will miss all that is worth living for. The important question then is, what does the Lord want us to overcome? We answer, all that is wrong about us. We name some of them, and will let others name others. Of course the Lord in his Word has pointed them out, but we short-sighted creatures are inclined to overlook them. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John ii. 15-17. This is plain and comprehensive; and some of the wrong things that we must overcome, or we are lost, learned of old while on its way to the promised land, were constantly murmuring and lusting after evil things, and in their hearts turned back into Egypt. Paul mentions these things as examples to us, to the intent we do not lust after evil things as they did. If we will not heed the lesson we too will be destroyed. The lust of the flesh ruled and ruined them. How is it with us today? Do we sow to the flesh or to the spirit, which? They turned back in their hearts to Egypt, and lusted after things they loved, that were left behind. How is it with us today? Do we imitate them, and like the dog and sow, turn back to the evil things of the world? Do we in our hearts first, and then in our deeds turn back to the world, and join hands with them and conform ourselves to their evil ways? If so, we cannot be counted as an overcomer. They were in a fearful measure governed and led by their unrestrained natural passions and appetites, and were as a result destroyed. They remembered and lusted after many of the common enjoyments left behind in Egypt, distrusting the Lord and his provision freely provided for their good; just so we today with all the fearful lesson before our eyes, are inclined to distrust the Lord, and want our own ways, and become headstrong about it, and will go where we please and do as we please, and tell our friends they have no right to correct us.

Question. Where would such liberties lead us? And are we striving hard to overcome evil with good? And let us not forget our lesson of old, and that the promises are only to the overcomer. The old man self must be overcome with all his lust in him, he must be slain or he will overcome and slay us. Our unruly tongues must be bridled, and held in check or they will rule and ruin us. Our baser passions must be restrained or slain, or they will overcome and slay us. We all, no doubt, have in our ignorance contracted some bad habits, what shall we do about it, shall we stick to them like a brother, or shall we look for them, and hunt them out, and put our feet on them, and conquer, and overcome and kill them? If we fail to do this, they will not fail to overcome and kill us. Which will we do? Which had we better do? Kill the mad dog, or let the mad dog kill us? We must abhor the filthy conversation of the wicked, like Lot of old. Not only so, but we must put off all these: anger, wrath, malice, blasphemy, filthy communication out of our mouth. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

Hear Paul again, "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all* filthiness of the flesh and spirit, perfecting holiness in fear of God." This is Paul's idea of an overcomer, and if we claim the promises we must do as he tells us, or we fail to be an overcomer, and thus forfeit the promises. No matter if the filthy tobacco habit was unknown in Paul's day; the Lord knew it was coming and directed Paul to use the comprehensive adjective "*all* filthiness" so as to include it with all other filthy habits when it did arrive: and there is no way to get over it or around it, and be an overcomer, that I can see. Can't we oblige Paul this way, by saying that he is not sufficiently explicit to mean anything, and thus hem him off all around, and then we can have our own way about it. This seems to be our only chance to hold to our idols. And then when it is too late to reform, the consolation will be, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." Just think of it, a person who claims to be a Christian, a follower of Christ, claiming to be washed clean in the blood of the Lamb, sucking on, and swallowing out the poisonous perfume of incense to offer to, or [illegible] (as they do). I heard a user of the weed call it the "devil's enthusiasm." And another one said it was a good weapon to fight the devil with." Chewing and spitting right and left, and woe be unto your eyes if you come near. Those who use the weed very long, become thoroughly saturated, or soaked in the poison. I wonder if the Lord will have the angels wash them, and sweat the poison out of them, and then say to them, "Well done, good and faithful servant." Or, will the Lord do for us in that great day what he tells us to do today? This is the preparation day. Were Jesus now or appear of your us as it is here? Then put it aside you may, and be an overcomer".

T. E. Cravens.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday, Nov. 20th. Under the new schedule the time of trains at Plymouth is as follows.

Depart for the West: No. 15, 5.18 A. M.; No. 5, 6.41 A. M., extra fare train; No. 37, 9.26 A. M.; No. 39, 2.40 P. M.; No. 9, 6.40 P. M.

Depart for the East: No. 6, 2.45 A. M.; No. 14, 4.59 A. M.; No. 20, 10.38 A. M.; No. 8, 5.46 P. M.; No. 2, 7.50 P. M., extra fare train; No. 38, 8.51 A. M.

J. E. Hines, Agent.

The Pope Manufacturing Co., of Hartford, Conn., has issued the Columbia Desk-pad Calendar for 1899. This handy reminder has been for years one of the most pleasing of special advertising features. We note that the new calendar is very similar in design and make-up to the 1898 calendar, although it has more artistic covers and is more profusely illustrated. Any person may obtain a copy by applying to the nearest Columbia dealer or sending five 2 cent stamps to the Calendar Department, Pope Mfg. Co., Hartford, Conn.

Send The Restitution for 1899 to some friend. We send all the remaining issues of 1898 free to new subscribers for the new year.

California in Three Days.

Via Chicago, Union Pacific and North-Western Line. The Overland Limited leaves Chicago daily at 6.30 P. M., reaches San Francisco 8.45 the third evening and Los Angeles 1.20 next afternoon. The equipment of this train is new and thoroughly modern, as is that of the Pacific Express, which leaves Chicago daily at 10.30 P. M. and reaches San Francisco at 9.45 the fourth morning. For rates and other information ask your nearest ticket agent or write: C. Traveror Frank Irish, 597 Smithfield street (Park Building), Pittsburg, Pa.; or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.

Home Seekers' Cheap Excursion.

On November 1, 15, December 6 and 20, the North-Western Line will sell home seekers' excursion tickets, with favorable time limits, to numerous points in the West and South at exceptionally low rates. For tickets and full information apply to C. Traveror Frank Irish, 597 Smithfield street (Park Building), Pittsburg, Pa. or W. B. Kniskern 22 Fifth avenue, Chicago, Ill.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Bristol of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Present The Restitution for 1899 to your friend.

Indiana Tent Fund.

We the undersigned promise to pay the sums set opposite our names for the purchase and equipping of a tent, to be used in Indiana for the purpose of evangelizing. Said tent to belong to the Indiana Conference, and to be under the control of the Executive Board of said Conference. Said subscription to be paid by the 20th of April 1898, providing notice is given through The Restitution that enough has been subscribed with which to purchase said tent. All notices of subscription and all remittances to be sent to A. C. Roberts, Box 349, Plymouth, Ind.

Mrs. S. J. Sigler,	$10.00
J. L. Winse,	5.00
F. L. Austin,	10.00
Edgar Hatch,	1.00
Agnes Dilworth,	2.00
Mrs. Mary E. Thompson,	15.00
One who believes that God from little offerings can work out great results,	10.00
A Friend of Truth	1.00
Mrs. S. A. Wickizer,	5.00
Mrs. A. M. Siple,	10.00
Mrs. Mary J. Rigers,	2.00
J. F. Wagoner	2.65
F. L. Thompson,	5.00
Subscriptions at Antioch,	12.00

P. O. Addresses.

For the next year their address printed on the Covers of The Restitution.

J. S. Fike, Phoenix, Arizona.
A. B. Adams, Hinton City, Iowa.
J. S. Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Cinkelbeard, Bonham, Texas.
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John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
R. S. Dwiggins, Odell, Mich.
H. F. Tyler, 2711 6th ave, Tacoma, Wash.
Miss Emma Jackman, Treasurer "Ladies' Evangelical Aid Society," Box 384 Grand Rapids, Mich

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

Wiley Jones, Manchester, Va.

Important Notices.

All persons addressing us should give their names, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "The Restitution, Plymouth Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "The Restitution."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance and your order will be much more promptly attended to.

Send The Restitution to some poor person as present for 1899. The cost is only three cents a week.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and as no course is laid to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing, all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand when the various engagements will start the nations of the world. Address The Restitution, Plymouth, Ind.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, or when left to the publisher to decide) only for those who do not feel able to do their circumstances so call, or whose case is presented by some one they want to help.

Change in Schedule of Washington Limited Pennsylvania Lines.

A convenient and elegant all-rail service similar to that in operation at passenger stations of the Pennsylvania System at Broad Street, Philadelphia, and at Twenty-third Street, New York, has just been established at the Pennsylvania Passenger Station in Washington, D.C. The service is satisfactorily performed at very reasonable rates by brand new rubber-tired vestibule victorias and omnibuses. The vehicles will be found at the cab stand in the B Street entrance to the Washington station, and may be engaged by the trip or by the hour. Visitors to the National Capital will find the new arrangement a very convenient one.

VANDALIA TIME CARD

In effect Sept. 11, 1898,

Trains Leave Plymouth, Ind.,

Eastward.

No. 14, Ex. Sun, For Logansport.....7:34 am
No. 6, " " " .....12:08 pm
No. 8, " " South Bend.....4:[illegible] pm

Westward.

No. 21, Ex. Sat., For Terre Haute.....7:35 am
No. 3, " " " .....12:15 noon
No. 15, " " " Logansport.....7:[illegible] pm

For rates, time Table Card, sleeping car routes and stations, and for all information as to rates, through cars, &c., address T. A. Bowser, Agt., Plymouth, Indiana, or

J. A. Foote,
Gen'l Pass. Agt.,
St. Louis, Mo.

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.
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The Church of God, Van Buren Hall, corner of Michigan St. and Van Buren Ave., meet every Sunday at 11 a.m. and 7:30 p.m. Visitors welcome.

The Church of God, at Argos, Ind., meet every Sunday at 9:30 a. m. Preaching by A. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social on every Thursday evening.

The Church of God, Ohio Settlement, Indiana, are now at work at Petoskey, Mich., and would be glad to have any brethren and sisters who may be passing through the city, to be of help to us, and they will be sure to find the church on Sunday at 10:30 a. m. and 7:30 p. m. 260 West Bay St. Salem Giles.

The Church of God, at Mishawaka, Ind., holds services each Sunday at 11:00 a. m. in Kiblinger's Hall, Main St. over the first bank of the Citizens Bank. All Saints are welcome to attend the services there.

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Church of the Blessed Hope of West Seattle, Wash. The Church meets at our public meeting house every Sunday morning at 11:00 o'clock. Brethren known to the Church, or coming properly endorsed by intermediary letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and there is big conveyance. Seattle.

The Church of the Church of God at Black Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knipe, Speaker, or H. L. Lehman, West Manton, Ohio.

The Church of God at Linwood, Ind., meet every Sunday at 2:30 p.m. to break bread and exhort each other to love and good works. L. Nelson, Elder.

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The congregation at Scholls, Oregon, meet every Sunday at 11:00 o'clock and, by request of Sunday School, or preaching or both, and would be pleased to have all lovers of truth, and be favored with a distance meet with us. The Elder is W. W. Trisdell.

The Church of God at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Chapel on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Wash. Services are held every fourth Sunday either at Parker or Lake Shore. The gospel in the kingdom is preached at this place by Elder Edwin L. Gaard of Scholls, Oregon, occasionally by Elder W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Ohio, meet at the Arbor on my place, one and one-half miles northeast of Linden, on each first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. A. Adams, Elder.

The Church of God in Waterville, Wash., meet every Sunday for preaching and public worship at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Be loved. Cordially, Pastor.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All interested Truth seekers are therein cordially invited to drop in and meet with us. A. W. Gower, Sec'y and Treas. A. C. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Musselman.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315, Euclid Ave. near Wilson Ave., Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Waterloo, Ill. for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grand Co., Oklahoma, on J. R. Fisk's neighborhood five miles south and four miles east of Enid. P. Kennon, Meeting Saturday night, and four a. m. Sunday. [illegible] Sunday evening. White welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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But the holy, meek and lowly,
Shall be hidden from all strife,
Safe from danger with the Savior,
They shall enter into life:
Do not borrow grief or sorrow,
In the hours that yet remain,
Who shall know a glad tomorrow,
When the Savior comes again.

REFRAIN—For the Savior comes, etc.

Sunshine over crimson clover,
Blossoms on the meadows wide,
Verdant mountains, crystal fountains,
Everywhere on every side:
Angels singing, voices ringing,
Happy hearts that feel no pain,
All their sadness turned to gladness,
For the Savior comes again.

REFRAIN—For the Savior comes, etc.

W. L. CROWE.

Communicated.

Judges Chapter 9.

1. And Abimelech, son of Jerobaal, went his way unto Shechem unto his mother's brothers, and talked with them and with all the kindred of his mother's father, saying,

2. May ye have said in the hearing of all the men of Shechem, Is it a good thing for you that all the seventy men, the sons of Jerobaal rule as lords over you, or that one man be to you lord? And remember that I am your bone and your flesh.

3. And the brethren of his mother talked about him in the ears of all the men of Shechem all these words; and their heart inclined after Abimelech; because, said they, he is our brother.

4. And they gave unto him seventy pieces of silver from out the house of Baalberith; and Abimelech hired for himself poor and cowardly men, and they went their way after him.

5. And he went into the house of his father in Ephratha and slew his brothers, the sons of Jerobaal, seventy men on one stone, and Jotham the youngest son of Jerobaal, was left because he was hid.

6. And all the men of Sikimoi and all the house of Beethmaloo were gathered together, and they went their way and made Abimelech king at the foot of the chestnut tree that found a standing in Sikimoi.

7. And it was told Jotham; and he went his way and stood upon the summit of Mount Garizin, and lifted up his voice and lamented, and said unto them: May ye have hearkened unto me, ye men of Sikimoi, and God will hearken unto you.

8. The trees went their way to anoint over themselves a king, and they said unto the olive-tree; Do thou be king over us.

9. And the olive-tree said unto them, Shall I leave my fatness with which men may glorify God, and go my way to move over the trees?

10. And the trees said unto the fig-tree, Do thou be king over us.

11. And the fig-tree said unto them, Shall I leave my sweetness and my good products and go my way to move over the trees?

12. And the trees said unto the vine, Come do thou reign as king over us.

13. And the vine said unto them, Shall I leave my wine that rejoiceth God and men, and go my way to move over the trees?

14. And all the trees said unto the thorn, Come, do thou reign as king over us.

15. And the thorn said unto the trees, If in truth ye are anointing me to rule as king over you, Here, stand back in my shadow; and if not, may fire have gone forth from me and may it have consumed the cedars of the Libanus.

16. And now if in truth and sincerity ye have done and constituted Abimelech king and if ye have done that which is good in relation to Jerobaal and his house, and if ye have done it to him as a repayment for his hand.

17. Because my father strayed himself in your behalf and exposed his life (soul) and delivered you out of the hand of Madiam.

18. And if ye arose against the house of my father today and slew his sons, seventy men namely upon one stone, and made Abimelech a son of his house maid king over the men of Sikimoi, because he is your brother.

19. And if in truth and sincerity ye have done in relation to Jerobaal and his house this day, may ye have rejoiced in Abimelech, and may he also have rejoiced in you.

20. But if not, may fire have come forth from Abimelech and may it have devoured the men of Sikimoi and the house of Beethmaloo and may it have devoured Abimelech.

21. And Joontham fled and ran away and went his way to Baiear and dwelt there away from the face of Abimelech his brother.

22. And Abimelech ruled over Israel three years.

23. And God sent forth a wicked spirit between Abimelech and the men of Sikimoi and the men of Sikimoi revolted against the house of Abimelech.

24. To bring the iniquity of the seventy sons of Jerobaal upon him, and to put their blood upon Abimelech their brother, who had killed them and put their blood upon the men of Sikimoi because they had strengthened his hands to kill his brethren.

25. And the men of Sikimoi set men in ambush upon the tops of the mountains and were robbing every one who passed by unto them on the highway, and it was told the king Abimelech.

26. And Gaal, a son of Joobael, and his brethren came to Sikimoi, and the men of Sikimoi hoped in him.

27. And they went out into a field and were gathering their vintage of their vines and treading it, and they made a festival and brought into the house of their God and were eating and drinking and they cursed Abimelech.

28. And Gaal, son of Joobael, said, Who is Abimelech and who is a son of Shechem that we should do bond-service to him? is he not a son of Jerobaal, and Zebool, his overseer, his head servant along with the men of Emmoor, the father of Shechem? And why should we serve him as bond-servants?

29. And would that some one might give this laity into my hand, and I would remove Abimelech, and say unto him, Multiply thy host and come out.

30. And Zebool, a ruler of the city, heard the words of Gaal, son of Joobeel, and he became wrathful with anger.

31. And sent messengers unto Abimelech secretly saying, Lo Gaal, son of Joobeel, and his brethren are coming against Shechem, and lo, they are environing the city in opposition to thee.

32. And now arise by night, thou and thy laity with thee and lie in wait in the field.

33. And it will be at dawn at right-way when the sun riseth thou shalt arise and extend toward the city, and he and his laity are going their way against thee, and thou shalt do to him whatever thy hand may find to do.

34. And Abimelech arose he and his laity by night and lay in ambush adjoining Shechem in four companies.

35. And Gaal, son of Joobeel, came out and stood at the door of the gateway of the city, and Abimelech arose, he and his laity with him from the ambush.

36. And Gaal, son of Joobeel, the laity and said unto Zebool, Lo a laity is coming down from the tops of the mountains; and Zebool said unto him, Thou art regarding the shadow of the mountains as men.

37. And Gaal talked still more and said, Lo, a laity is coming down at the west from the part near the center of the land, and another company is coming by the way of Hichonnunon plain.

38. And Zebool said unto him, And

[illegible] mouth [illegible] when thou said: Who is Abimelech that we should serve him as bond servants? Is not this the laity that thou didst scoff at? Go out now forsooth, and array thyself against him.

39. And Gaal went out in the sight of the men of Shechem and arrayed himself against Abimelech.

40. And Abimelech pursued after him and he fled from before his face, and many fell wounded even unto the door of the gateway.

41. And Abimelech entered into Aroema; and Zebool cast out Gaal and his brethren from dwelling in Shechem.

42. And it came to pass on the morrow that the laity also went out into the field and told Abimelech.

43. And he took the laity and divided them into three companies and lay in wait in a field; and he saw and lo, a laity came out of the city, and he arose against them and smote them.

44. And Abimelech and the chief-leaders with extended and stood beside the door of the gateway of the city, and the two companies stretched out against all those in the field and smote them;

45. And Abimelech arrayed himself in battle against the city all that day and took the city and slew the laity therein and tore down the city and sowed it with salt.

46. And all the men of the tower of Shechem heard it and went to a concourse in Baitheelberith.

47. And it was told Abimelech that all the men of the tower of Shechem were gathered together.

48. And Abimelech went up, he and all the laity that were with him; and Abimelech took the axes in his hand, and cut a branch of a tree and lifted and placed it on his shoulders, and said unto the laity with him, What ye see me doing, do ye also do quickly as I am doing.

49. And each man cut a branch and they went their way after Abimelech, and put them on the assembly and set them on fire over the assembly, and all the men of the tower of Sikimoi died, about a thousand men and women.

50. And Abimelech went his way out of Baithecberith and encamped at Thecbees and took it.

51. And there was a strong tower in the midst of the city, and all the men and women of the city fled there for refuge, and closed it outside of them and went up upon the roof of the tower.

52. And Abimelech came unto the tower and drew up in battle array along side it; and Abimelech drew nigh to the door of the tower to set fire to it.

53. And a woman cast a fragment of a mill-stone upon Abimelech's head and broke his skull;

54. And he called quickly to his armor-bearer and said unto him. Draw my sword and kill me, lest perchance they may have said a woman slew him: and the young man thrust him through and he died.

55. And the men of Israel saw that Abimelech was dead, and they went their way each man to his place.

56. And God turned back upon Abimelech the wickedness he had done to his father in having slain his seventy brethren.

57. And all the wickedness of the men of Shechem God turned back on their head; and the curse of Jooatham, son of Jerobaal, came upon them.

COMMENT.

We have in this 9th chapter another glimpse behind the scenes as it were into the divine council of the universe and are permitted to see how God can and does overrule the counsels of men, making even the wrath of man praise him. We also have another sample of the inimitable parable teaching with which the Scriptures of the Old and New abound.

The nearest approach to these parables in heathen literature is "Æsop's Fables" which have all the earmarks of their Israelitish origin. It also needs but the eye of the novice to see in old Æschylus and his dramatic portrayal of relentless fate and the pursuing furies, the hen's perverse and God's righteous judgments, which whether swift or slow surely and relentlessly follow after [illegible]

of his law to the third and fourth generation of those who hate him and even their own innate sense of right. We learn also in this chapter that there is such a thing as an effectual righteous curse, notwithstanding all the twists and perversions heathendom and superstition have given to this idea. The true curse of revelation is but an invocation of the divine wisdom and power to bring about according to God's inscrutable will and way just requital upon the specified wicked acts of specific wicked men, and the reason we as Christians are instructed to bless and curse not is because we are under a covenant of grace and remission of which we are all common-participants as well as heralds, and because we have a full assurance that the Judge of all the earth and the God of Righteousness will see to it that his law is vindicated, and that justice will be meted out here or hereafter, better than we can possibly do it.

CHAS. GARDNER.

Apparitions which I Believe in.

The above is the subject of a lecture delivered by one called Rev. Dr. S. P. Sprecher of the Presbyterian Church, Cleveland, O. It appears that he has delivered a series of lectures on kindred topics, and in this one sets forth the view as his belief that persons just at death do, on many occasions, actually see the forms of their previously dead friends. In short he is a believer in the usual "death-bed visions" as held by most of immortal-soul supporters. He states that—"It seems likely that in the hour of death many do catch glimpses of the other world before they cross over. In [illegible] cases it is probable that [illegible] ness is not lost during the [illegible] sage from this life to the next. [illegible] is quite possible that such a soul may be able to use its spiritual eyes before it is entirely liberated from the trammels of the flesh, and so catch sight of waiting friends and other heavenly objects. The belief that there are such cases is very widespread, and has been in all ages, especially among Christians."

Bro. J. T. Smith, of Collinswood, takes the case up with him in an open letter published in the Cleveland *Leader*, which is herewith given to our readers. The whole trouble with the "Rev. Dr." is that he fails to go to the only true source for information—God's Word. Had he done so his lecture would be different. Following is Bro. Smith's reply to him.

"*My Dear Sir:*

I have read carefully the newspaper report of your lecture—the sixth of a series on apparitions—delivered Nov. 6, in which you consider the 'visions' of the dying and say that 'in these, or in some of these, you are inclined to believe,' and give as a reason that 'it seems likely that in the hour of death many do catch glimpses of the other world before they cross over. In some cases it is probable that consciousness is not lost during the whole passage from this life to the next.'

Now the question arises what do we know of the next life. Is it not true that all we do know about it is what God has chosen to reveal to us in his Word? If what are called the Sacred Scriptures are truly a revelation of the Creator to man the creature, then man may reasonably entertain a hope of a life beyond this, if he complies with the conditions on which such life is promised. To those who do not believe in the Scriptures as divinely inspired it seems to me there is no reasonable ground on which to build such a hope. And yet many such claim to entertain it. This being conceded, I ask can the idea that one may consciously pass from this life to the life beyond find any support in the sacred writings? I think not, for a careful study of them surely teaches that we can only attain to the future life through a resurrection out from among the dead ones, and that death while it lasts is a state of unconsciousness. [illegible]

ENTERTAINED BY THE HOPE

But after he should awake he would see God (margin). He believed that God would have a desire for the work of his hands. 'He will call and I will answer. * * * All my appointed time will I wait, and if I wait the grave is mine house.'

Job believed that he would wait in the grave till God called for him, and during the time if his sons came to honor he would not know it, or if they were brought low he would perceive it not of them.' Take another case. The prophet tells King Hezekiah to set his house in order, for he should die and not live. The king is very sorrowful, 'weeps sore,' and prays to the Lord. The Lord hears his prayer, and adds *fifteen years to his life.* Then the king rejoices that the Lord has delivered his soul from the pit (grave meant) of corruption, and adds, 'For the grave cannot praise thee, death cannot celebrate thee.' They that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day.' Now this is tantamount to saying that if the Lord had executed the sentence first pronounced, and put him in the grave, he could not have praised him, but living, he could and did.

But the time came as recorded in 2 Kings xx. 21, when Hezekiah slept with his fathers.

The view of death entertained by these patriarchs is surely sustained by many other passages found in the Old Testament Scriptures, such as, 'For in death there is no remembrance of thee; in the grave who can give thee thanks.'

'The dead praise not the Lord; neither any that go down into silence.'

'The dead know not any thing.'

'There is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.'

[illegible] passages need not be cited, [illegible] the above are sufficient to show what the Old Testament teaches as to the nature of the condition called death.

Some of the passages cited are found in the Psalms of David, but the fact that the psalmist says, 'I shall be satisfied when I awake in thy likeness,' shows that he entertained the hope that God in his own good time would awake him out of his unconscious sleep.

So much for the Old Testament. Now do the teachings of the New Testament harmonize with those of the Old on this subject. I think they do fully, but to make anything like an exhaustive examination of the passages bearing on the question would far exceed the limits of a letter like this. I can, therefore, only hastily glance at a few passages.

The Savior at the tomb of Lazarus tells the sorrowing sister that her brother will rise again. The sister having no doubt been taught by the Savior replies, 'I know that he shall rise again in the resurrection at the last day.' Observe the consolation the Savior first offers is based on a resurrection; and there is nothing said in all the conversation about the death of Lazarus, about a departed soul or spirit, or anything pointing to an intermediate state of existence, which would have been natural had there been any warrant for it.

The conversation of the Savior with the Sadducees when they put the hypothetical case of the woman having had seven husbands is very conclusive. It is sufficient for our purpose to only call attention to the Savior's reply:

'The children of this world marry, and are given in marriage.' 'But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage.'

'Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.'

Now observe those who obtain 'the other world,' will not just pass over without losing consciousness, but they will be the children of the resurrection.

IN SEVERAL PASSAGES

the Savior declares that to those who would believe in him he would give everlasting life, 'and he would raise them up at the last day.'

He promises rewards at the resurrection of the just, [illegible] Jesus [illegible]

his followers that the Father hath given him authority and power to quicken (make alive) whom he wants.

After his resurrection he declares: 'I am he that liveth and was dead, and behold I am alive forevermore. Amen, and have the keys of hell (grave) and death.' The teachings of the apostles are in harmony with those of the Savior.

Peter on the day of Pentecost said of the patriarch David: 'He is both dead and buried and his sepulchre is with us unto this day * * * is not ascended unto the heavens.' Meaning, of course, that David was not in heaven, but in his sepulchre. Paul declares that if the dead rise not then they who have fallen asleep in Christ are perished, and asks what advantage it had been to him to fight with beasts at Ephesus if the dead rise not. Paul tells the Thessalonian brethren how to comfort one another who some falls asleep (dies), and the consolation is based altogether on a resurrection: not a word said about passing directly to the life beyond. But it is, if we believe that Jesus died and rose again. Even so (in like manner) those also who sleep in Jesus will God bring with him. * * * For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ (dead up to that moment) shall rise.'

I know there are passages that as they are generally understood seem to sustain the popular view. The reply of the Savior to the thief on the cross and the parable of the rich man and Lazarus, but did time and space permit I think I can abundantly show that these Scriptures do not conflict with the general teaching of the Bible on this subject.

How then can we account for the visions of the dying? Is it not probable that in cases where visions occur the mind is in a state of expectancy in harmony with the belief entertained by the individual during life? I have observed that in the aged when dying consciousness or memory of the immediate past dies out first and even in of early life, especially those strongly impressed at the time are retained longest.

May it not be that as a consciousness of the present and immediate past fades away, events of some former time that had made a vivid impression on the sensorium and the forms of those associated with that event might be recalled? At all events, such experiences are visions.

Obituary.

James Baird was born in Philadelphia, Pa., Oct. 16, 1852, and died near Attica, Kan., Oct. 31, 1898. When eleven years old he moved with his parents to Missouri, where he married and lived until Oct. 4, 1882, at which time he located in Harper County, Kansas, near the town of Attica, where he resided until his death. He leaves a wife and seven children, a mother and a brother, to mourn the loss which death has caused.

The funeral services were conducted at the home four miles northwest of Attica by the writer. He was taken to Pleasant Valley Cemetery, followed by a large number of sympathizing friends, where we laid him away to await the coming of the Life-Giver. Then he will come forth to die no more.

Some seven or eight years ago he heard the Gospel of the kingdom, the coming reign of the Lord Jesus and kindred truths. They entered into a good and honest heart, when he became obedient by being buried with Christ in baptism, and he lived an exemplary Christian life. By his death the wife and children lose a kind and loving husband and father, the mother and brother a kind son and brother, the church a good member, and the county one of its best citizens. But we sorrow not as those who have no hope. Then in the midst of our sorrow look beyond this darkness and gloom to that evergreen shore, where there shall be no more death, neither sorrow nor crying for all tears shall be wiped from all faces. Come [illegible] Jesus [illegible] CLOVER.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
WM. RAHLSBACK,
D. T. HALSTEAD.

M. JORDAN, Special Contributor.

PLYMOUTH, INDIANA, DEC. 7, 1898.

THE friends of Brother B. W. Woodward will be interested to know his condition, no doubt. He was taken down with pneumonia a week ago Sunday night, and has been very sick ever since. He is perhaps a little better now, but will have to be exceedingly careful of exposing himself for some time. He is at the home of Bro. W. D. Thompson in this city.

THE news of the day has many important items, but we cannot give them this week. The treaty of peace with Spain is being drawn up for signing. The old world is in a turmoil. It is not yet a settle with guns, but the statesmen of each nation are keenly alert to their part of the business. All are shaping as the Lord would have them, and though we may not see it clearly the Lord knows and all will come right.

An Address Before Baptism.

PUBLISHED BY REQUEST OF THE CHURCH.

For some time I have been wondering if we would be able, as a Church, to reach any more with the good message before the door was shut. But I am thankful to say that two others have had ears to hear, minds to understand, and hearts to joyfully receive the life-giving Word. And having learned that others were contemplating obedience in the near future, I will try to set forth the truth of God in reference to baptism in as simple and earnest a way as I am able. To commence with, I affirm what all will admit, that the human family is a family of sinners, or rebels against God: God has not sinned *against*, or *wronged* man! And that means, of course, that if a reconciliation be desirable it is God's prerogative—God's right to make the

TERMS OF RECONCILIATION,

and man's duty, or privilege to *accept or reject the terms*. What is called the Gospel of the favor of God, at other times styled the Gospel of the kingdom, and also the Gospel of God and the Gospel of Christ,—being different names of one and the same Gospel. Yes,—this gospel contains, and sets forth in great detail and exactness the terms or conditions on which men can be reconciled to God,—become friends of God instead of enemies. The gospel offers Eternal Life in a kingdom of glory, which he has sworn to set up on this earth when Jesus comes the Second time. It does not offer men and women the privilege of becoming *subjects* of that kingdom,—but invites them to live and reign in it as kings and priests, in association with Jesus who is to be *King of kings*, and Lord of lords. Dan. ii. 44; vii. 18, 27, proves that that kingdom of God is to destroy all the kingdoms of men on earth and take their place, so that all people, nations and languages will be subject to it—and that the saints of God will share its power and honor and glory with Jesus forever, even forever and ever, agreeing with Jesus, Matt. v.: who said, "Blessed are the meek, for they shall inherit the earth."

To be frank with you, dear friends, if you do not accept of God's offer in good faith, or, if his offer of Eternal Life in that kingdom on earth does not suit you, there is no use of talking with you about

THE CONDITIONS

upon which you can inherit it. If you do not want what God *offers*, *you* have no use for any conditions whatever, be they difficult or easy; and practically that means that you will just let the future take care of itself, if you cannot have *your own choice!* To be faithful with you, I solemnly aver that God has offered nothing that Eternal Life in that kingdom does not embrace,—as far as God's Book is concerned it offers nothing else. If you are *expecting* something else, somewhere else, I solemnly say to you, it is time you were examining the grounds for your expectations; for just as sure as that the Bible is the Word of God,—he has not promised anything but Eternal Life in his kingdom on earth. With the hope of reaching the ear of some who believe God's offer means exactly what it says, and would like to inherit it, I will state the conditions. In the first place, God requires men and women to believe *what he offers, and not something else*. This is such a

VERY REASONABLE REQUISITION

that no one could *object* to it on reasonable grounds. If it is worth *having* it is worth *believing in*. In the next place, God requires men and women to reform their lives,—*i. e.* turn *away* from sin, and turn to God and serve him with full purpose of heart. In other words, they must develop a character worthy of the high destiny offered. This is another very reasonable condition. And these two conditions prove conclusively that God *in mercy* makes the conditions easy because *he is anxious for acceptance!* But there are *other* conditions to be noticed yet. Supposing the two conditions named thus far are not found fault with, I now bring forward the third, viz.:—Baptism for the remission of past sin—the forgiveness of the sin piled up before believing the Gospel. Counting the ways of sin today won't change out the sin of yesterday, or last month, or last year, or the whole past life. All the sin of the past still stands charged against a person, *after* he has ended a bad and mended his ways, what has *been* done, never can be undone, but the way is open for believers God's gracious offer of life in the kingdom and repented, pleads shown how he can have the

OLD SINS WASHED OUT,

pardoned, forgiven, remitted. These words show that man cannot work it out, or get out of it by leading a better life, *or any other means of his own devising*; and therefore *he is freely forgiven* when he proves his faith in the Gospel by being baptized for that purpose. But while this provides offer of pardon for past sin is offered on terms so amazingly simple, the price is not regulated *by its value*, but is made so low as to suit the poverty of the believer of the Gospel. I solemnly aver that God only offers to pardon those who are baptized *with a view to pardon, or in order to be pardoned*, after belief of the gospel of the kingdom. But strange to say, many will *accept faith and repentance* utterly REJECT BAPTISM as a condition of salvation. It is such a *trivial* thing they think—yes altogether too small for such tremendous consequences, or results. They think they themselves can do something more in keeping with matters of so great importance. To all such I would say, Baptism for

REMISSION OF SIN

is part and parcel of the gospel of the kingdom to be believed, just as a penalty is part and parcel of a law. You may ask any one present who knows the blessedness of iniquity pardoned and sin covered, if baptism for the remission of sin—not a most precious item of the gospel. Where would we all be today without it? We would be in the gall of bitterness, and the bonds of iniquity. As I have said unbelievable without the *proof*. I will now ask a question or two, and answer them in Scriptural language:

What is the blood of Christ shed for?

Answer, Matt. xxvi. 28: "For this is my blood of the New Testament, for many, *for the remission of sins.*"

What are Repentance and Baptism *for?*

Answer, Acts ii. 38, "Repent and be baptized, *every one* of you, in the name of Jesus Christ, *for* the remission of sins."

On every hand we hear of the blood of Jesus being shed for sinners, and to popular religionists of today of the VERY BEST TYPE, this is the *sum* and *substance* of the Gospel. And I would not *object* to that, if it were God's purpose that the mere fact of the blood being *shed* would save all men. If *that had* been his purpose, he would have attached no conditions to it! As he *has* attached conditions, we have infallible proof that it was *not* his purpose that the mere shedding of blood should remit the sin of all mankind. A child can see that the command to be BAPTIZED for the remission of sin would never have been given if the shed blood of Jesus was for remission or pardon for all. You observe, that there are at least three things to be done in order that sin may be remitted, besides belief of the gospel. 1. Christ's Blood must be shed. Man has nothing to do with *that*. 2. Man must repent,—quit sin,—reform his life or conduct God-ward. 3. He must be *baptized* for the remission of sin. If any one fails to see why it is necessary to be *baptized* for the remission of sin, after the blood of Jesus has been shed for that purpose, I would first say that it is a principle of the divine economy that *there is no remission of sin without the shedding of blood. This is so,*—and we have *no right* to ask *why* this principle was established: it was God's prerogative to establish it. But some one may wonder why anything *in addition* to this is necessary for remission to sin. In reply to the I would say, there is nothing lacking on God's part, nothing wanting in the efficacy of the blood; but as we have seen from Matt. xxvi. 28 it was

"SHED FOR MANY

for the remission of sins," *not* for remission of the sins *of all* men. Now then, how shall we know *who receives the mercy* referred to? Does God predestinate certain ones whose sins shall be remitted and leave the rest out? No! that is *not like* a God of love! That is *not like* a Holy God who has declared that only the pure in heart shall see him! That is *not like* a God who has organized man as an accountable creature, who will be rewarded according to his works! How could a creature of his own free will, and out of faith and love to God develop a right godly character,—if he be predestined to be, and to do, just what he *will do!* You will see in a moment that God does not work along those lines at all. *He places life and death before man with the conditions of both destinies attached.* All down the ages have seen, let out the solemn facts, that "the wages of sin is death," and the soul that sinneth shall die." And, on the other hand, "the gift of God is eternal life through Jesus Christ our Lord." And to all intents and purposes the language of Yahweh Israel was drawn the same "Choose ye this day whom ye will serve." Now what remains to complete this part of our subject? Why, we want to ascertain *how men are to manifest their choice*—how they must show they are *fit* and proper persons to receive what God proposes to give. We want to know by

THE DIVINE RULE

what they are whose sins are remitted through the shedding of the blood of the Anointed Jesus. And it is here that Acts ii. 38 comes to us in tremendous power—"*Repent* and be *baptized*, every one of you, in the name of Jesus Christ, FOR the remission of sins." If the Scriptures of God we now know who the *many* are for the remission of whose sins Christ shed his blood. This is only *one of many* reasons why the blood of Christ was shed; but it is the one of paramount importance to the dear ones who today come to take upon them that sin covering name—Jesus. I trust they especially, and all others, will see distinctly why *Repentance and baptism are equally essential* to them with the shed blood of Christ. There is still *another* condition yet, just as essential to remission as those already named. In other words, all the foregoing—ever so sincere and genuine repentance toward God,—and ever so heart-felt an obedience in baptism ALL TOGETHER, will not ensure one of the great salvation God offers, unless another condition be fulfilled!! What we have been discussing is the

BEGINNING OF WELL-DOING;

the faith must hold out to the end; the reformation of life and conduct toward God must be permanent; this obedience begun at the waters of baptism must be followed every day by obedience to whatsoever Jesus has commanded. It will be no excuse for you to plead the baby-act by saying you *didn't know* it was wrong to do this or that or the other. His commands are all been published, and if the truth of God and the love of God have taken full possession of you, you will make it the chief business in your lives to *find out* the commands of Jesus, so that you will know what will please him, and what will displease him. I entreat you to remember that neither the blood of Christ, nor faith and repentance and baptism will avail anything without patient continuance in well doing. The confidence you have today must be held fast to, steadfastly unto the end of life's journey, and then you will be invested with Christ's divine nature of existence, and then it will be impossible to sin any more. It is proper to place remission of sins at the head of the list of reasons for baptism. But baptism is also the *adopting* ordinance: God has *only one begotten Son*, and he is heir of all things, and in order to become children of God and brethren of Jesus

WE HAVE TO BE ADOPTED,

and to be adopted and become joint-heirs with the *only begotten Son*, we have to obtain *his* name and this can only be done by baptism into it. When we take his name according to that divine formula he becomes our sin-covering. Baptizing *them* into the name of the Father, Son and Spirit, is the instruction of Jesus in the great commission, Matt. xxviii. 19. It is not merely baptism by the *authority of* the Father, Son and Spirit's name, but INTO that name; the name must be *taken*, and *borne*; and we say from Acts ii. 38 already referred to frequently, that JESUS is the name, the one name which endorses the name of Father, Son and Spirit.

IT IS NOT IMPORTANT

that we should be able to explain the mode of baptism, but it is important that we should be able to explain what baptism is for. Baptism is for *a person* who has believed the gospel and repented

TO REMISSION OF SINS.

He is commanded to be baptized. The action expressed by the word baptize falls upon the person baptized, not on the water. In sprinkling, the action falls on the water or the substance sprinkled. That is the WATER is said to be sprinkled, and *about* is said to be sprinkled; but "sprinkle" is not used of the person baptized. In baptism, the water is never said to be sprinkled, but the person is said to be baptized. The Holy Spirit is said to be poured out, but the Holy Spirit is never said to be baptized. The word is used in the Scriptures to show that spiritual influences and baptism. To sprinkle a man is to mark him with a sign or token. To baptize is to immerse, submerge or overwhelm. Baptism is a burial, a going down into the water, a coming up out of the water. Sprinkling is not burial, pouring is not burial, neither is burial a symbol of one or the other. In sprinkling, the person is left under water he is cut off from his natural being, for the meanest object is under water he is cut off from his natural being, for the meanest object is under water. There must be a symbol of separation,—and what is more appropriate than burial? Sprinkling is not burial, pouring is not burial, neither is burial a symbol of separation. In sprinkling, the person is left

Poetry.

In Memory of Marie Chaplin, Died July 24th, 1898.

She is gone, no more we'll meet her,
Hear her little prattling voice;
[illegible]

[illegible]
With the death damp on her brow;
[illegible]

[illegible]
[illegible]

[illegible]
[illegible]

[illegible]
With her [illegible] loving ways,
[illegible]

[illegible]
[illegible]

[illegible]
[illegible]

Free, oh free, the native cherubs,
Held by this our tender love,
Clear in the glad redemption,
Free from sorrow, pain and woe.

When sweet peace shall be our portion,
And beside Zion's crystal stream
We shall walk with bowed and blest ones,
Where sweet flowers rest our dreams.

So farewell, my little loved one,
Precious little sweet Marie;
I must leave you a little while,
Jesus holds the prison keys.

Precious in his sight, the children.
They are safe in Jesus' bosom;
He will call and you awaken.
Farewell, sweet one, 'til that day.

Percy Chaplin.

Communicated.

The Gospel.

We should first learn what the gospel is. What does it embrace? What is to be believed and preached? The gospel of God, the gospel of our Lord Jesus Christ, the gospel of the grace of God, the gospel of the kingdom of God, are expressions of frequent occurrence in the New Testament. The word gospel means "good news." It includes all that God has revealed concerning his plan to redeem and restore a lost world through our Lord Jesus Christ, his Son. It embraces a system of grace, favor, unmerited to a race of intelligent beings, whom sin had brought under the power of death, doomed to dust, from which man came.

The angel who came to the shepherds of Bethlehem and said, "Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Savior, which is Christ the Lord," was not the first who preached the gospel. This was but an announcement that one portion of the gospel which had been preached in former dispensations and recorded in the Old Testament was now fulfilled. It was an event of great importance to all the race of mankind and that generation of men was called to witness the miraculous literal, visible fulfillment of a class of wonderful promises of God contained in the prophecies of the four thousand years then passed, and which had constituted the foundation of the faith and hope of the people in the patriarchal and prophetical dispensation. It was the opening bud of hope demonstrating that that promise on which hung the final destiny of the human family, that of the "Seed of the woman shall bruise the serpent's head," Gen. iii. 15, would be fulfilled and the world redeemed. It was an appropriate occasion for great rejoicing among the angels and a host of the heavenly sang, "Glory to God in the highest, and on earth peace, good will toward men."

Man being sinful, morally depraved and having no help in himself, no price to redeem himself from the grave, death brought all within its grasp and would make a final end of him apart from the gospel plan; but early in the career of sin, the Lord began to reveal to man a system devised in mercy and divine wisdom to redeem him out from death and to accept the gift of eternal life beyond, and to restore his forfeited and ruined homestead, for an eternal inheritance.

The gospel is the good news of this plan of grace, and has been proclaimed to our race in several parts and forms by promises, by covenants, by symbols, by parables, and thus in Gen iii 15, we have the statement already quoted which generated hope. Then in Gen iv 4, an [illegible] of animals is given when the Lord made [illegible] of animals and provided coats of the *skins for a covering for* Adam and Eve.

According to Jude a portion of the gospel was preached to the *antediluvians* by Enoch who proclaimed that the Lord would come to execute judgment upon all the world. Jude 14, 15.

To Abraham and his seed were the promises made. "He saith not and to seeds as of many, but to thy seed which is Christ." Gal. iii 6; viii 16. So the covenant and promises made *with* and to Abraham and his seed, Gen xiii. 14, 15; Rom. iv. 13, are parts of the gospel, good news concerning Christ and the blessings of the great redemption of those who live with our father Abraham, and the restitution of the earth.

Jacob preached the gospel in these words, "The scepter shall not depart from Judah, nor a law giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be," and Job declared the gospel in these words, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms shall destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." Job xix. 25, 21.

Moses wrote this gospel covenant of mercy and grace in Deuteronomy "For this commandment which I command thee this day is not hidden from thee, neither is it far off, but the Word is very nigh unto thee in thy mouth and in thy heart that thou mayst do it. See, I have set before thee this day life and death, and good and evil, therefore, choose life, that both thou and thy seed may live." Paul quotes the above and applies it to the New Covenant of eternal life in Jesus Christ. Rom. x. 6, 10.

The Lord communicated a portion of this gospel to the prophet David in these words, "I will set up thy seed after thee which shall proceed out of thy bowels, and I will *establish* his kingdom, he shall build an house for my name, and I will establish the throne of his *kingdom forever* and thine house and thy kingdom shall be established forever." 2 Sam. vii. 12, 16, on this promise David trusted for eternal life and an eternal kingdom through his lineage, he says, "I will *sing of* the mercies of the Lord forever, with my mouth will I make known thy faithfulness to all generations, then thou spakest in vision to thy holy one and saidst, I have exalted one chosen out of the people, also I will make him my first-born, higher than the kings of the earth, and my mercy will I keep for him forevermore, and my covenant shall stand fast with him, his seed also will I make to endure forever, and his throne as the days of heaven." Psalm lxxxix. 1, 19, 27, 29.

When Gabriel visited a virgin of the lineage and house of David, to speak to her, he preached this gospel of the Kingdom of God, saying to Mary, "Thou shalt bring forth a Son and shalt call his name Jesus. He shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 26, 31, 33. Isaiah had preached much this gospel of grace, and also the kingdom of God. "Behold a virgin shall conceive and bear a Son and shall call his name Immanuel." "For unto us a child is born, unto us a son is given." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."

The prophets and apostles were constantly proclaiming the two advents of the Messiah, and the work of redemption and restitution through him.

Although the children of God are now bound in death, it is but a sleep, for they have not perished, they shall awake to everlasting life. Hear him convincing the Sadducees out of the teachings of Moses whom they claimed to believe. That there is to be a resurrection of the dead saints to live forever, but they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more for they are equal unto the angels, being the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead but of the living, for all live unto him. God *recognizes death as a sleep* from which all shall awake, so he calleth things which are not yet done as though they were. Says Paul, "Christ both died and rose and revived that he might be Lord both of the dead and living." Rom. xiv. 9.

We have not only all these plain and positive Scriptures which we have quoted on these points and a hundred others of the same class over all of which many modern teachers stumble in their unbelief, but our Lord demonstrated his power to fulfill all these promises by raising Jairus' daughter and the widow's son, and Lazarus from death. He then uses this fact to teach that he will raise up all. "Marvel not at this, for the hour is coming in the which all that are in the grave shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. John v. 28, 29. My dear brothers and sisters, can we all say with Paul that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. Who would be ashamed of such a gospel and such results. If the gospel is having this effect upon you. If you believe it then it will surely lead you into the glorious everlasting kingdom of our Lord Jesus Christ, which is very soon to come. All signs show that the kingdom of God is nigh at hand.

Mary E. Howard.

Evangelist's Report.

After the Conference at Rensselaer I went home for a few days, preparatory to going to Fonthill, Ont., where I had an engagement to conduct a short series of meetings. I arrived at Welland, Ont., on the morning of the 9th of Sept., and was met by Bro. P. H. Bonk, who conveyed me to Fonthill. I remained at this place from the 9th to the 17th, delivered 10 discourses, and baptized 1 persons. On Sunday the 18th I went to Niagara Falls, N. Y., where I remained until the 22nd, speaking to the brethren there 5 times. On the 23rd I took passage for Randolph, Pa., where I remained until the 28th, and delivered 6 discourses to attentive audiences. I arrived at home the 29th. On the 30th I took the train for Vicksburgh, Mich., to meet an engagement with the Michigan Conference. I delivered 4 discourses for the brethren at Brady. The time from Oct. 4th to 11th I spent at home. On the 12th I started for Blackwell, Okla., where the Kansas and Oklahoma Conference held its session from Oct. 14-23; at this place I spoke 17 times. After the close of the Conference we began a meeting at Geuda, Kan., where I remained 10 days and delivered 12 discourses. From this place we went to the Banner school house, 7 miles southwest of Newkirk, Okla., at which place I spoke 5 times. Here it was my privilege to baptize three who professed faith in the things concerning the kingdom of God and the name of Jesus the Christ. The gospel is still, even in these days of abounding iniquity, the power of God unto salvation. It was our intention after the last named meeting to deliver a number of discourses at the Pleasant Valley school house, but on account of a series of Western windy days could hold only one meeting. The place I next visited was Oxford, Kan., where we have a number of brethren. I spoke for them three times. The last meeting was at the Crescent school house, on Sunday evening. This ended my labors in this part of the country. During this trip I delivered 39 discourses, and baptized 3 persons.

I am pleased to say that in my judgment we have a bright future in this Western field. In the first place, we have quite a number of excellent young people. It afforded me genuine pleasure to listen to a number of papers read by them at Blackwell and Geuda. The productions evinced not only a high degree of intellectuality, but also a commendable interest in the truth as it is in Jesus. May their zeal never lag, but may they ever be active. And let me say, I hope those profitable young peoples' meetings may be continued. I was glad for the movement which was started at the Blackwell Conference to erect a house of worship in the vicinity of Geuda. No doubt this would do much to strengthen the work. Altogether this was a pleasant trip to myself, and I trust that good has been done. Brethren, everywhere, let us be faithful in the service of God. It will pay.

Yours in the Blessed Hope,

A. H. Zilmer.

Present Fee Restrictions for 1899 to your friend.

Conference Report.

Report of first quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, held at Plymouth, Nov. 17-20, 1898.

The business meeting was called on Saturday morning by F. L. Austin, President, after song and prayer the ministers present were heard. The secretary not being present D. E. Van Vactor acted until he arrived.

Bro. J. L. Wince gave verbally a report of his labor, but the items were not taken down.

Bro. A. Drew reported 15 sermons preached at Germanschaal house and other points, and interest in the cause at many places.

Bro. H. F. Cordill reported having delivered during 1898 23 discourses, and baptized 8 persons.

Bro. B. W. Woodward gave report of the church in Warren Co. They have engaged him for another year. This church is becoming more united. He and Sister Woodward held a series of meetings and baptized one there. He thinks this church will be in better condition at the end of next year.

Bro. A. H Zilmer reported 65 sermons since the September meeting, 7 baptisms. Was at Roll and found them wanting meeting and needing it to get them on an independent basis. Had just received a letter asking for meetings at another place, and spoke of isolated ones near Maxinkuckee who should be visited. He makes report of work done outside the State with receipts of $141.57 and expenses $41.12.

Bro. F. L. Austin is engaged by the Rensselaer church for the year. Reports an impetus in church and Sunday school work in the last two weeks, and says this church is doing all it can financially. He reports an opening at Remington for evangelical work, also at Hedrick.

North Salem was reported as having about 35 members, but of much interest in spreading the good news.

Plymouth reported preaching once each month during past year by Bro. Wince, with occasional labors by Bro. Zilmer, Bro. Ramsay, Bro. and Sister Woodward. Meeting every Sunday led by some member, prayer meeting every Thursday night, and a flourishing Sunday school. Interest in each steady and good. Nine additions and four losses during the year.

Argos reported preaching [illegible] month by Bro. Wagoner [illegible] meeting every Thursday [illegible] an interested Sunday school. [illegible]

The minutes of the preceding meeting were read and accepted.

The secretary reported $65.58 on hand at beginning of the quarter; received since $114.68. Paid out $46. Amount on hand $134.26 evangelical fund. Tent fund at beginning of quarter $67, received $6, amount on hand $73.

Fifty song books were purchased at an expense of $10, to be used by the evangelist.

No other business being presented Conference adjourned.

The meeting was fairly well attended with good interest. The good seed was sown and we hope some fell on good ground, and will in time bring forth much fruit. Four came forward for baptism, Bro. Rouse and wife from near Bremen, and two young sisters from the Sunday school. May they prove faithful is our prayer.

The ministers present were F. L. Austin, J. F. Wagoner, J. L. Wince, A. H. Zilmer, B. W. Woodward and wife, R. S. Duggins, F. C. Myers, A. Drew, and H. F. Cordill. Among the others from abroad who attended we mention Sister M. E. Thompson of Rensselaer.

The Ministerial meeting held Monday and Tuesday after the Conference was very interesting and much enjoyed by those able to attend. The subjects presented in the programme were discussed, and were unanimous in saying that good may be derived from interchange of thought, and the board was authorized to call such meeting whenever it seemed best.

Bro. and Sister Woodward remained in Plymouth to continue the meetings indefinitely. May the good work go on, and may we all take new hope, double our diligence, and be able to stand to the end, God helping us, is our prayer.

F. L. Austin, Pres.
A. C. Roberts, Sec.

Remember that we send the balance of 1898 issues to each new subscriber sent in before Jan. 1, 1898. When sending your renewal try and get your brother who does not take the paper to try it for a year. Or if you can spare the money, send it to some friend. You will never know, perhaps, the good done by such an action, but you can be assured the Father will make record of each item to your credit.

Obituary.

Asbury Herrold was born in Athens County, Ohio, Feb. 9, 1843. Died Nov. 24, 1898. He was the Son of David and Mary Herrold. He moved with his parents to Laporte County, Ind. in 1853. Married Margaret Allison in 1866. Removed to Sac County, Iowa, in 1871. There are two children living.

Brother Herrold for many years has been a firm believer in the things concerning the kingdom of God and the name of Jesus Christ. He formerly was associated with a branch of the Methodist Church, but when he found that man is mortal and that eternal life is to be obtained by faith in the gospel of the kingdom he accepted it with joyful heart. His faith in the covenants of promise, the coming of Christ, the resurrection of the dead the setting up of God's kingdom upon earth, and eternal life beyond the resurrection was clear and strong. He never lost sight of the glories of the future ages. Our last visit with him was indeed pleasant and the time was spent in talking about God's promises and the things concerning Jesus.

His death was sudden and unexpected. He had been shoveling snow during the forenoon of thanksgiving day and ate his dinner as usual. After dinner he went out to finish the nearly completed work. The evidence of circumstances showed that he had only shoveled two or three shovels of snow when he fell back and died without a struggle.

The funeral was on Sunday. Psalm cxxi. was read and a prayer at the house, when we went to the church, which was crowded. The discourse was from John xi. 25, 26.

We endeavored to show that Christ is the Resurrection and also the Life, and the believer in Christ who has died, can only reach the life of promise through resurrection. That the resurrection is a re-living of the dead. That the dead will come out of the graves, and judgment and reward will follow Resurrection. (John v. 28, 29; Rev. xx. 12, 13; Isa. xxvi. 19.) The text not only refers to those who have died and will be subjects of resurrection to the life promised, but it also refers to another class, of God's children, viz., to those who will be alive at that time. Jesus says of them that they "*shall never die.*" verse 26. Paul also explained this; he says that they [illegible] pass through a change and will not see death. His words are "Then we which are alive and remain shall be caught up together with them (the raised ones) in the clouds to meet the Lord in the air." 1 Thess. iv. 13-18. And again he says "We shall not all sleep but we shall all be changed..... the dead shall be raised incorruptible and we shall be changed." 1 Cor. xv. 51-55. What glorious promises concerning the dead and the living.—If dead the believer shall live, if alive and believes in Jesus he shall never die. The resurrection and life eternal is our hope through Jesus our Lord.

A. J. Eychaner.

Dear Restitution:

Death has again entered our little flock at Salem, Ohio. This time it claimed as its victim, Sister Harriet Cook. She was stricken over a year ago with a light stroke of paralysis, from which she never recovered, but was some better than at first, and continued so until the 16th of this month, in the morning she was taken again th same way and continued to grow worse, and died just before midnight of the same day. She was in her 67th year. She was a noble woman. We would all do well to follow her example in this mortal life. I believe that when Jesus comes to raise the dead, that she will surely have a part in the first resurrection.

W. O. Townsend.

Dear Restitution:

I wish to write a few lines in memory of my dear companion, Thomas S. Case, who sleeps in Jesus. He was born Sept. 18, 1876. We were married by Eld. J. Waters on Jan. 4th, 1896. He was taken sick June 13th, and died the 23d of fever. Aged 21 years, 9 months and 5 days. He was buried in Old Refuge graveyard, there to await the summons of our Savior, come forth, ye that have done good unto the resurrection of life.

Funeral services by Eld. J. M. Lydic. He leaves a father, mother, four brothers, a sister, a little son and daughter and myself, besides many friends, who mourn his loss. We mourn not as those who have no hope, for he embraced the truth and was baptized by my father when young, and was ever a firm believer. He told me a few days before he died not to grieve about him as it would only be a short time till I should see him at the resurrection.

He was a loving husband and father, and a Christian brother. It is hard to give him up, and how sad I feel to think of the happy hours we spent in our little home by the river side. Oh, how sad to know I shall never hear his loving voice again, or see his eyes look into mine as before.

Thank God for the blessed promise that he shall live again. Yes, praise the Lord, I expect to meet him at the King's right hand some sweet day.

Pray for me dear ones in Christ that I may be faithful until death.

Your sister in Christ.

Flora Case.

MARRIED.

On Thanksgiving Day at the home of Brother E. E. and Sister Almira Brooks of Schoolls, Ore., their daughter Orilla was united with J. L. Lawrence in marriage by the writer. The day with its fountain-thanksgiving feast was highly enjoyable to all the guests.

The tastes and religious sentiments of Sister Orilla and her companion are such that we anticipate for them a happy and united journey through life.

As Brother Brooks' family have for years been our nearest neighbors, we felt a special interest in seeing one of the esteemed members of the family change name and relation to start a new home. The presents to the bride displayed a tendency to utility rather than display.

W. L. Skeels.

Dear Restitution:

Through the liberality of the Weal thy Avenue Baptist Church in Grand Rapids, on Sunday, Nov. 12, I baptized in their church fountain, six members of the family of Brother and Sister Chamberlain. Their son-in-law, Brother Gerrish and their daughter, —his wife and another daughter, two sons and a neice. Brother Gerrish has poor health, and every winter has to go to a warmer climate—last winter to Los Angeles, Cal., and I suppose to spend this winter on an island in the Pacific Ocean, west of Angeles. I did not *rantize* the friends spoken of but *baptized* them. My Greek Lexicon, published in 1829, says used "in the colleges and schools of the United States," says rantize means to "sprinkle," "shed upon." That baptize means to "dip, to immerse, to submerge, plunge, sink."

E. Hoyt.

An early Anglo-Saxon custom, strictly followed by newly-married couples, was that of drinking diluted honey for thirty days after marriage. From this custom comes the word honey-moon, or honey month.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the Hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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CHICAGO & NORTH WESTERN RY.

Poetry.

The Beatitudes.

Methinks I can see
The Lord on the mount,
When he uttered of blessings,
So wondrous a number—
To the poor now in spirit,
This blessing is given,
(If contrite and submissive,)
Theirs the kingdom of heaven.

And of those that here mourn,
Does the dear Savior say,
That they shall be comforted,
Aye, blessed in his day;
For when he shall come,
To call those his own,
Tears, sorrow and mourning,
Will no more be known.

Of the meek he hath said,
The earth shall be theirs—
'Tis their promised possession—
(Through Christ are they heirs)
He will reign on Mount Zion,
As ruler of all;
He the head, they the body,
When matter this call.

To be fit for that Kingdom,
They hunger most for,
Like the child "in the midst,"
For example we see
Like Jesus, the lowly,
Submitting to God's will.
Unto all that were neglected,
To righteousness ill.

And those who for righteousness,
Do hunger and thirst,
Shall be filled with true wisdom,
Oh his saints to be first,
For to know, and to honor,
To do God's own will;
Will make them his chosen,
With righteousness fill.

The merciful, too,
He says shall be blessed;
Aye, they of their kind,
Shall obtain perfect rest.
As they sow, so they reap;
As they give, so receive,
Thus the heavenly Father,
Will mercy them give.

The pure in heart,
Their God they shall see;
O how my soul yearns,
Of those blessed ones to be;
To be chimed by our Savior
As his loved and his own—
To see that glad day,
When we know as we're known.

Blessed peace-seekers,
Called the children of God;
Because, in obeying,
His way they have trod:
Their calling in Christ,
Their peace they make sure,
To obey from the heart,
His love they secure.

If for righteousness sake,
Persecution you bear,
You are blessed, since the kingdom
Of heaven you'll share;
And if men shall revile,
And falsely, evil shall speak,
This will bring you a blessing,
If borne for his sake.

These thirteen precious words,
Do a blessing become;
To make us pure and meek,
Like Gr. Us own dear Son;
To walk in his footsteps,
To sit at his feet,
And learn of him daily,
For his kingdom he meet.

Mrs. E. H. Boyer.

Communicated.

Harvest Work.

Christ in his explanation of the parable of a man that sowed good seed in his field, as given in Matt. xiii. says, "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one. The enemy that sowed them is the devil: the harvest is the end of the world: and the reapers are the angels." The reapers first gather out the tares from among the wheat and bind them in bundles to be burned. And after this part of the harvest work is done, then the reapers gather the wheat into the barn. The language here used "The end of the world" is nearly if not quite synonomous with "The last days" as used in other parts of the Holy Scriptures.

In 2 Tim. iii. 1. we read, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, etc." Now every Bible student knows that this prophecy is now being fulfilled. And the prophecy in James v. 1-5, "Ye (the rich men) are heaping treasures together for the last days." And how are they doing it. Just as James says they would. By keeping back by fraud the just wages of them who perform the labor. Every intelligent Bible student knows that the rich men of the world have united, and have formed trusts, syndicates, and various combinations for the purpose of increasing their business. And they have become so anxious to lay up treasures fast, that by their united power they can, and have kept back too large a per cent of the fruits of labor from those who perform the manual labor. And thus we see that this prophecy is now being fulfilled. And the prophecy in 2 Peter xxxiii., "There shall come in the last days scoffers, saying, where is the promise of his coming, etc." The fulfillment of all of these prophecies prove conclusively that we are now in the last days, or the end of this world, or age. And we see that in these last days there is an influence at work among the people gathering together the people and binding them with bands into bundles or organizations all over the world or field. And organized capital and organized labor have become so heated over their controversy that fires of destruction have already been kindled in several localities, and the first spasmodic struggles of organized labor (as symbolized by the woman in travail.) Thus v. 3, are already upon the people as seen in strikes and contests between organized labor and capital. And men are not infrequently shot down because they are thus organized and remonstrate against those who are keeping back by fraud their just wages. And these strikes are growing more serious and threatening. The labor organizations are heavily in the minority in numbers and strength, but long we may expect them to put forth a united effort to bring forth a new order of things. When this trial of the strength of these two contesting parties comes it will bring upon the latter the fire of God's destruction. The sword of God's wrath upon all the inhabitants of the world. See Jer. xxv. 33.

Those in the field shall die with the sword and those in the city by the famine and pestilence, which the condition of things will then force upon them. See Ezek. vii. 11, 19.

Every thoughtful and candid observer knows that the fulfillment of these prophecies are now before us, and that we are in the last days. If we are now in the last days, in the harvest of this world, what ought God's children to be doing? Sowing more seed in the field while the reaping of ripe grain is in progress? It takes time for wheat to mature and ripen, so also with the children of the kingdom. It takes time for them to grow in grace and knowledge of God's Word and will. And to perfect a character that God knows that he can trust with the great responsibilities that he will confer on all those who are to rule the nations. See Rev. ii. 26. If it takes time for God's children to perfect a character, when should the work of choosing out a people for the name of the Lord end in order to give the last ones chosen a sufficient time to perfect a character? "Who then is the faithful and wise servant whom his Lord hath made ruler over his house, hold to give them meat in due season." Matt. xxiv. 45. Amen.

Submitted in love,

J. B. Caton.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 20th. Under the new schedule the time of trains at Plymouth is as follows.

Depart for the West: No. 15, 5.18 A. M; No. 5, 6.11 A. M., extra fare train; No. 37, 9.26 A. M; No. 39, 2.10 P. M; No. 9, 6.10 P. M.

Depart for the East: No. 6, 2.45 A. M.; No. 11, 4.59 A. M.; No. 23, 10.38 A. M.; No. 8, 5.46 P. M.; No. 2, 7.50 P. M., extra fare train; No. 38, 8.51 A. M.

J. E. Hoxes, Agent.

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Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Branful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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J. F. Wagoner,	3.00
C. C. Thompson,	5.00
Subscription at Antioch,	12.00

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Persons requesting their address published may have their name inserted here.

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J. R. Stevens, Shawnee, Gospel Ave.
S. R. Chickering, Durham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dayton, Mich.
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"In the beginning was the Word."—John

God in the beginning spake
Thus the Word was with Him
And its mighty worlds did make
In celestial rhythm.

Thus the universe became
God's inspired poem;
Writ in characters of flame
By the creative Theism.

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Was Jesus' Prayers Always Answered?

"Father, I thank thee that thou hast heard me. I knew that thou hearest me always." John xi. 41, 42.

PAGE WINONA BIBLE CLASS.

Teacher. I wish to ask some questions which at first may not appear to apply to the subject, but you will see where they fit in before we conclude the investigation. I will ask, was there a set time for the Messiah to die, *before* which he could not die, and *beyond* which he could not go?

Arlon. Yes, the time for his cutting off, was definitely fixed, and God revealed it in his Prophetic Word, many long years before Jesus was born.

Teacher. Are God's decrees always immovable, and cannot be changed by prayer, or any other cause?

Arlon. This is the case, prayer made contrary to his revealed Word, would be contrary to his will.

Teacher. Where can the prophecy speaking of his cutting off be found?

Arlon. In Dan. ix. 25, 26: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah, the Prince, shall be seven weeks and three score and two weeks; * * * and after three score and two weeks shall Messiah be cut off, but not for himself."

Teacher. I wish to ask some one else, Was Jesus aware of a *set time*, until the accomplishment of which, his enemies *could not take him?*

Lud. Yes, he was. See John vii. 29, 30: "Why go ye about to kill me?" "Then they sought to take him: but no man *laid hands on him*

BECAUSE HIS HOUR WAS NOT YET COME."

See also John viii. 20: "And no man laid hands on him; for his hour was not yet come."

Teacher. Did Jesus know when the hour did come?

Lud. Oh yes, he was keenly alive to the fact, when his time came. See Jno xiii. 1: "Now before the feast of the passover, when Jesus *knew* that his

HOUR WAS COME

that he should depart out of this world unto the Father." See also Matt. xxv. 45: when Jesus saw the mob coming to take him he said:

"BEHOLD, THE HOUR IS AT HAND,

and the Son of Man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand, that *doth betray me.*" He was now conscious that the cutting off prophesied of in Daniel was about to be accomplished.

Teacher. Did he pray when he realized his "hour was come?"

Lucy. He did, he prayed earnestly.

Teacher. What did he pray for?

Lucy. See Matt. xxvi. 39: "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt."

Teacher. Was his prayer answered?

Lucy. It was.

Teacher. How? Was he not cut off just as Daniel prophesied?

Lucy. Exactly. His prayer had no reference to that event.

Teacher. What is your opinion Carrie?

Carrie. I agree with Lucy. It would have been an inconsistency altogether unlike our Savior to pray to be delivered from that which he knew from prophecy was his manifest destiny and upon which the salvation of others depended. See Luke xxiv. 13, 25, 26, 44-47. This relates to two disciples on a journey to Emmaus, they were down cast, and said, "We trusted that it had been he which should have redeemed Israel."

Teacher. What did Jesus say unto them?

Carrie. "Oh, fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have *suffered* these things, and to enter into his glory?"

Teacher. After rebuking them for not believing what the prophets had said concerning him, what did he do?

Carrie. "And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Teacher. Did Jesus have any idea that the prophecies concerning himself in Moses and the prophets could be set aside in answer to prayer?

Carrie. Never! He says:

"ALL THINGS MUST BE FULFILLED,

which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me."

Teacher. What were those things thus written?

Carrie. He said: "Thus it is written, and thus it

BEHOOVED CHRIST TO SUFFER,

and to rise from the dead the third day."

Teacher. For what purpose?

Carrie. "That repentance and remission of sins *should* be preached in his name among all nations, beginning at Jerusalem."

Teacher. If Jesus had prayed to be delivered from the cross what would be the result of such a prayer?

Carrie. It would have in effect been a prayer for the Father to set aside the prophecies written in Moses and in the prophets, and in the Psalms, and defeat God's purpose "that repentance and remission of sins should be preached in his name." We can be positively certain that Jesus never prayed for any such thing.

Teacher. What cup did he pray to be delivered from? Albert, what have you to say?

Albert. I am under the impression that it was God's final *test*, or *trial* put upon him, even as he so severely *tried* Abraham's faith, when he required him to offer up Isaac, the son in whom all his hope centered.

Teacher. What was Jesus' trial?

Albert. Jesus said his "hour was come," of which the prophets had spoken, but he found himself dying in the garden of Gethsemane, and unless divine power intervened, he would pass away, and the things prophesied of him in Moses and the prophets would fail, and hence he prayed in agony for the Father to let the cup pass which would seemingly defeat the predictions of the prophets concerning him. Nevertheless he like Abraham could submit to God's will, believing he would still work out his purpose concerning him in ways he did not know of.

Teacher. What intimations have we that he was threatened by death from some malady?

Albert. I quote from Matt. xxvi. 37 (*Diaglott* "My soul (*psuche*—person or life) is surrounded with a DEADLY anguish," or in other words, death was imminent on account of anguish which was deadly.

Mark xiv. 34: "My soul is exceedingly sorrowful UNTO DEATH." Death on account of sorrow was just upon him.

Teacher. What kind of malady did this excessive sorrow produce?

Albert. See Luke xxii. 44: "And being in an agony he prayed more earnestly and his sweat was great drops of blood falling down to the ground."

This malady is produced either by excessive sorrow or joy, and is known to medical science, both ancient and modern. On this point I quote the following from *Smith's Bible Dictionary:*

EXTRACT.

"One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane is described by Luke (xxii. 44): "His sweat was as it were great drops (lit. *clots*) of blood falling down to the ground." Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. The cause assigned is generally violent mental emotion. Dr. Millingen (*Curiosities of Medical Experience*, p. 489 2d ed.) gives the following explanation of the phenomenon: 'It is probable that this strange disorder arises from a violent emotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood.'"

This malady was produced in our Lord by a "DEADLY anguish." "My soul is exceedingly sorrowful UNTO DEATH." There would be no force in such language if he was not afflicted with a malady which was rapidly producing dissolution. He prayed to be delivered from THIS CUP, and his Father heard his prayer, and sent an angel to his rescue.

The old view dishonors our Lord, and makes him lacking in both *manly* and *moral* courage. I don't believe it. His courage was equal to the emergency. I believe God permitted the trial, like he did that upon Abraham. He was *tried in all points.*

Teacher. I will now ask George if he knows of any passage of Scripture, which says how "he was delivered from death?"

George. Yes, sir, it is this: "And there appeared an angel unto him *strengthening* him."

Teacher. Can you give us a plain *positive Scripture saying* his prayer was heard?

George. I can. See Heb. v. 7: "Who in the days of his flesh, when he offered up prayers, and supplications, with strong crying and tears unto him that was

ABLE TO SAVE HIM FROM DEATH,

and was *heard* in that he feared."

There was no occasion during the "days of his flesh," when "he offered up prayers, and supplications, with strong crying and tears," like the tragic scene in the garden, "unto him that was able to save him FROM DEATH" with the assurance *that* he WAS HEARD," and delivered by the ministration of an angel.

He never in all his life shrank from the accomplishment of that which the prophetic Word said, "*Must be fulfilled.*" Every prayer of the blessed Christ was answered.

Infidels deride him as playing the *baby act*, in praying to be delivered from the cross: but I trust you will see by this explanation that he never prayed for anything of the kind. Our Lord's courage was always equal to the trial on every occasion. I love to honor the noble and courageous character of our Redeemer. He says the predictions concerning him in Moses, the prophets and the Psalms "MUST BE FULFILLED." Now, whatever "*must be*," he submitted to without a question.

W. H. WILSON.

Repentance.

The Scriptures affirm that God repents and that man repents. The command to repent is addressed to every sinful human being to whom the gospel message comes. In the New Covenant Scriptures there are two Greek words which, in its judgment King James' committee rendered by the English word "repent." This fact every one, who can read, though, wholly ignorant of Greek can settle to his or her satisfaction by turning to the word repent in Young's Analytical Concordance. "Metanoeo," and "metamelomai" are the words. Mr. Young gives a short definition of both—the former word defined—"to have another mind," the latter—"to be careful or concerned with." The two words occur sixty-two times in the Greek of the New Testament—the former fifty-five, and the latter seven times. Although these words have nearly the same meaning as defined by Green, the Holy Spirit discriminated between them favoring the use of the former in the ratio of nearly eight to one of the latter, and giving it the special office of embodying a command addressed to the sinner, a command demanding, at least, to begin with, a change of the entire mind—judgment, will and affections: and in its broader sense, as defined by Green, a change of practice—in a word, reformation of conduct: So, in many of the later translations it is rendered by the word "reform" and this means, to build a new character, to make oneself a new creature in Christ—or being made such by the means God employs, looking to it from the divine side. Daniel [illegible] to the Babylonian king's point here, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." Dan. iv. 27. Looking at the new or reformed character in Christ John says: "He that doeth righteousness is righteous." 1 John iii. 7.

GOSPEL REPENTANCE IS GODWARD.

Paul at Miletus, reviewing his ministerial life says: "Testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ." Acts xx. 21. Drunkards often repent but without reference to God, his will and his ways. The repentance to be preached in Christ's name is commanded by the Great Jehovah, the Sovereign of the universe. Paul addressing the refined and philosophic but sinful Greeks who were ignorant of the one true God who "gave them life and breath and all things," says: "And the times of this ignorance God winked at; but *now* commandeth *all* men every where to repent." Acts xvii. 30. The awful majesty of Jehovah's name is back of this command. The reason—"Because he hath appointed a day in the which he will judge the world in righteous by that man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead." ver. 31. Jesus affirms that "the Father hath committed all judgment unto the Son." John v. 22.

Think of this, my unbelieving friend! Consider and be wise! God's name! with all this implies back of the command making it solemnly authoritative! It is addressed to you personally! Before you is the judgment and God's Son the Judge who is to render to every man according to his works. Your final destiny is in the balance! What would you have it be? Eternal life? or—Eternal death? The repentance commanded is not a trifling matter that may be set aside or spurned with contempt and no serious consequences follow. The majesty of God's law will be vindicated. Mercy persistently spurned must result in eternal loss. Jesus said "Except ye repent ye shall all likewise perish." Paul—"The end of those things is death." This Apostle to the nations burdened his great heart with the question of rejected mercy on the part of those to whom he bore the message of love and reconciliation. He says, "Knowing the terror of the Lord we persuade men." 2 Cor. v. 11. "Our God is a consuming fire." Heb xii. 29. Speaking of a cross which had once been highly favored with the light of divine truth, had shared with all the churches of that day the gift of the Holy Spirit, but had turned away from the truth in willful transgression, rejecting the entire system of mercy, he says for such, "There remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries." Heb. x. 26, 27. In verse 31 he adds "It is a fearful thing to fall into the hands of the living God." The punishment named here as awaiting these willful rejectors of grace and mercy is a sorer (worse) punishment than that inflicted on the violators of the law, who died without mercy by two or three witnesses. The penalty of the law was death—not purgation or purification. It fell upon the transgressor in vengeance for sin. Will the punishment threatened against the violation and rejection of the higher law, "the law of the Spirit of life," be less than death, Who will affirm? The Apostle's language, though in the form of a question carries the idea that it may be more or worse, than capital punishment under the law. If his language here is in fact an affirmation in an interrogative form then does he affirm in fact a worse punishment to meet these cases of sinning against overwhelming odds of opportunities for good. Death then—not temporal but eternal—awaits those who reject and set at naught God's council of love and mercy.

The constraining power to gospel repentance is the love of God as set forth in his Word. The great Teacher said, "God so loved the world (human kind) that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. The Father's love is first "We love him, because he first loved us." 1 John iv. 19. "Christ died for us while we were yet sinners." Rom. v. 8. *The repentance commanded is not sorrow for sin.* From early childhood up to maturity I was taught that repentance and sorrow were interchangeable terms: that what the one meant the other meant. I carried this impression into my reading of the New Testament. I think the religious world (Christian so-called) labors today, in a large measure, under this false notion. Paul taught differently. In 2 Cor. vii. he employs the two words—not interchangeably, but in the relation of cause and effect. "Now I rejoice," he says, "not that ye were made sorry, but that ye sorrowed to repentance." 9 ver. 10 ver. "For godly sorrow worketh repentance to salvation *not to be repented of.*" Paul's first letter to the Corinthian church had the *desired* effect and brought about a change in the mind and conduct of that part of the church which was boasting over the shameful relationship of one of the members of the body instead of "putting away from among themselves one so wicked," ver. 13. The Word of God reveals sin in us, and shows in what light sin is looked upon by the Great Being we have offended against, and at the same time sets before us God's love and mercy, pity and compassion. Having faith in the message we are convinced of our helpless condition: and here the love of God as portrayed in the gift of his Son, touches our hearts—stirs our emotions. We feel sorry that we have been living in continual violation of his law and in utter disregard of his claims upon us. This is godly sorrow that works repentance or reformation to salvation.

JOHN L. WISE.

Helpful Queries for Sabbatarians.

If the Sabbath be binding now, is it binding as it once was? If so, who keeps it? If not, why not? If not as it once was, is it binding at all? If binding, how binding is it, and how do you know it is binding? If the original regulations be removed, who by, and when, were they removed? And where is the new code of regulations, and who is their author? Give chapter and verse. Again. If the Master kept the Sabbath, (which is an inference at best, as there is no positive proof) and it be the great sent of the living God, and "pivot" of life and death, through all time, and for all people, why did he omit to preach and comment and tell the people all about it? If it was an eternal institution, Jesus knew it, then why did he touch it to modify it, so that his people could have much liberty and keep it as they see fit? Did Jesus do this, if so, where is the record? If the Sabbath be binding, why did not Jesus enforce it, and tell the people they would be lost if they did not keep it? Was Jesus behind the time, or have you outstripped Jesus? If the Sabbath be an important factor in the plan of salvation, why have all the able, honest ministers of the New Testament failed to tell the story? If Peter and Paul kept and preached the Sabbath, why does not the record say so? Paul preached, reasoned and argued on the Sabbath day, but why is it he never expounded the question, nor urged its claims? Ah, the question is easy from a Bible stand point, he was a follower of his Master, and his message was the gospel of the kingdom of God, and not the Law. Read Acts xxviii. 23, 30, 31: 2 Cor. iii. 6: Gal. i. 6 9. If Jesus and all his Apostles saw fit to leave the Sabbath in the background, when preaching the gospel plan of salvation

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. PLYMOUTH, INDIANA, DECEMBER 14, 1898. NUMBER 47.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ as remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

—the "new and living way;" is it not our wisdom and our life to follow them? If we fail to follow them and still insist for the Sabbath and the Law, then are we not disciples of Moses, wandering in the mazes and fog that envelopes blind Israel?

When "it"—the heart—shall turn to the Lord the veil shall be taken away. Praise God. You claim to be the true Israel, and talk about keeping all the commandments, meaning only the ten, but Israel of old entertained much broader views about the commandments. Look well. There are some things that helped the writer many years ago to get out of the mournful shadowy vale, into the pure clear life-giving rays of the Sun of righteousness, who has life, light, rest and healing in his wings. And if we can only aid some poor tempest-tossed soul out of the dim shadows and labyrinths of the old school master—the legal system, into the glorious liberty and life-giving system—the gospel of Christ, and power and plan of God unto and for salvation to, and for every one who believes and obeys, and remains steadfast and unmovable unto the end, we shall be satisfied, and ascribe all the praise unto him who has loved us and washed us from our sins in his own blood by or through the washing of regeneration—the washing of water by the Word. Amen.

T. E. ADAMS.

Dear Restitution:

I ought to have taken the time long *long* ago, to tell you that I had sent the last of the money collected through the RESTITUTION, to Sister Heyes, and received her receipt therefor. There was only $22 10 which I reported through the paper, but the two which were received from Bro. J. Anthony, of Des Moines, Iowa, was inadvertantly credited in the wrong place. The whole amount was sent to Sister Heyes, in three instruments, always waiting until the last had been received and acknowledged, before sending again.

God's "little ones" are his heritage to his church and if we would live near to the Master we must be loyal to those whom he loves.

Thanking you all again, and regretting that an extraordinary pressure of a multitude of duties, has made me so dilatory in making my final report.

I remain yours in the blessed hope.

ELIZABETH A. REED.

An Appeal.

Dear Brother Underwood:

I thought I would make an appeal through THE RESTITUTION, in hopes that we may secure a preacher here at Wenatchee, Wash. We meet every Sunday, at 10 A. M. for Sunday school, and 11 A. M. for preaching service. We have prayer meetings on Wednesday evenings, but think much good could be done if we had a good preacher. We want one that is an all-round Christian, and would like to correspond with any one that would like to come. Address Harry W. Patterson, Wenatchee, Wash.

We hope all our friends will save us the expense and labor of sending notice regarding renewal of subscription. The time of the expiration of your subscription is known to you certainly, and you must realize that we need the money. It seems to you doubtless a *small matter*, and to be attended to a little later on, but while each one is but little, when gathered in to us it makes it easy for us to pay our bills. We have to meet our bills, so please be prompt with your renewals.

'An Indictment of the Bishops' is a book just issued by the Church Association with the object of opening the eyes of the British public as to 'how the Church of England is being corrupted and betrayed.' The frontispiece shows the two Archbishops and Dr. Creighton in copes and croziers, and subsequent plates exhibit the 'Anglican Confessional' in full action, and a 'Modern Mass in the Church of England' at the moment of the Elevation. Yet these illustrations are as nothing to the tremendous array of Romanizing practices which are alleged in circumstantial detail against almost every diocese in England.

Oregon State College
Oregon, [illegible]

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR,

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PLYMOUTH, INDIANA, DEC. 14, 1898.

BRO. R. W. Woodward and wife are still here, though he is somewhat improved since last week. They think if he gets no worse they can go home in a few days.

THE character of the Bible is clearly perceived in the words uttered by Jesus:—"Thy Word is Truth." It is truth unadulterated—Truth without any admixture of error. There is nothing in it, and we may accept all its teachings,—its source is divine.

REMEMBER that we send the balance of 1898 issues to each new subscriber sent in before Jan. 1, 1899. When sending your renewal try and get your brother who does not take the paper to try it for a year. Or if you can spare the money, send it to some friend. You will never know, perhaps, the good done by such an action, but you can be assured the Father will make record of each item to your credit.

STATEMENTS have been sent to a number of our subscribers who are in arrears. We must insist on having a prompt response to this call, and hope all will pay attention and answer. If errors have been made we want by all means to hear from you, and we will gladly correct them. If you owe, then we kindly ask you to please send us a remittance without delay. We ask this for the very simple reason that we need it. Do not think because you are only one and your amount small, that you can take time, and it will make but little difference. If each one does so then it will make a very great difference, but if each one will send a small sum the aggregate will be the means of making our work very much lighter indeed. Please give this your earnest heed.

A RUSSIAN Jew, resident of Mead'ub, gives information concerning a great number of Israelites inhabiting the oasis of Sahara and dwelling at Bu-ther, Bis Arabi Tuggart, Bousra Bein, Ueab, Loquaz, etc. There are in each of these places as many as a hundred families, and in some even more. In one place there are six hundred families, with numerous synagogues and about one hundred copies of the Law written on parchment, some of them were older than any he had before seen. But this is not all. A Jew who had accompanied a traveler to Timbuctoo, found near Barbary a large number of Jewish negroes, nearly every family of them possessing the Law of Moses written upon parchment.

WE are having calls for THE RESTITUTION to be sent to some too poor to pay. We can do some of this good work, but not all of it. A few have aided us, but there is a large field unworked still. The managers of this paper do not want a single cent of free donation—all money sent is applied at once as directed. A poor widow in Kansas is reported to us as wanting the paper. Who will send it to her? An aged brother in Canada cannot pay for his paper longer. Can any one spare money enough to supply him? What is done should be done promptly. We are compelled by the limits of our purse to stop some who we know are worthy—unless our good friends will aid. Brothers and sisters, do please consider these poor ones of the flock. Their appeals are indeed pitiful. Isolated, with no one to talk with often. The Lord will bless your gifts.

Bible Questions.

If Paul said that "Jesus Christ shall Judge the quick and the dead at his appearing and his kingdom," 2 Tim. iv 1, how can any one be rewarded or punished before Jesus returns to this earth.

If the Thessalonians, when converted by the Truth, turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, 1 Thess. i. 9, 10, how is it that Protestants and Catholics are waiting to be taken to God's Son in heaven?

If the Bible says there is but one hope, Eph. iv. 4, and that the hope of Eternal Life to be bestowed at the Second appearing of Jesus Christ, Titus i. 2; ii. 13 & 17, what right have any to teach that we have Eternal life now, and that the coming of Jesus is something which does not concern his disciples?

Bishop Foster of the M. E. Church arraigns that Body after this fashion, he says:—"Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art,—social luxuries, with all their loose moralities, are making inroads into it, and as a satisfaction for all this worldliness, they are making a great deal of Lent, and Easter, and Good Friday, and Church ornamentations." On reading the above we were led to wonder whether or no the lack of zeal for God as manifested by the neglect of established agencies for the dissemination of his truth could be explained upon those lines? If so, there will be some fearful surprises by and by. The words of Jesus, "*what I say unto you, I say unto all. Watch!*" were never more pertinent than at this time. After even most vigilant watchfulness our environments may stealthily influence us. Let us add prayer and close attention to the Word of Truth, and then we will stand unmoved from the hope.

News Items.

Congress is in session, and the President's message is before them. He recommends increasing the regular army to 100,000 men, and approves the Secretary of the Navy's list for 15 new battleships. He wants definite action to be taken by this congress regarding the Nicaragua Canal, which he deems necessary, and says that it is absolutely essential that it be owned by this government exclusively. He sees an increasing trade with China, and asks that a commission be appointed to study Chinese trade and markets. This will call for the upholding by this country of the policy of England in keeping the ports open, and of course will antagonize Russia's closing schemes. Our envoy in Turkey is ordered to press our claims for property of missionaries destroyed in 1895.

The treaty of peace is signed, and America gets all she asked for. It remains to be seen whether or not the Senate will ratify the action of the Peace Commission.

It is reported that the United States has now secured a coaling station at Chiriqui Lagoon on the east coast of the Panama Isthmus.

Carlism seems to be the greatest danger that now overshadows Spain. The authorities fear that with the signing of the peace treaty the Carlists will make a stir.

France is disturbed by the question whether the military or civil authority shall rule the nation, with the military in the lead just now.

The Triple Alliance—Germany, Austria and Italy—that has held Europe in peace for so long is near its end, and who can tell what will come once this bond is removed. Italy is so badly in debt she can scarcely keep alive, Austria is composed of so many small states each wanting to be first, that she is almost as near disruption as is France.

Russia is looking on at the growing breach between Norway and Sweden, ready to play "peacemaker" and take pay as usual from both.

Russia is trying to get into the good graces of the Sultan again. It seems the Turkish ruler was very indignant that his flag was so unceremoniously hauled down from Crete, and protested when Russia named Prince George as Governor of the island. The Czar, to conciliate the Sultan, arranges that the flag of Turkey shall be raised, not where it had been removed by the Admirals, but on a little island near by, where there are no Christians. This seems to have pacified the Porte.

There are rumors of more massacres by the Turkish troops in the outer provinces.

It now apears that Major Marchand is to retire from his position in Africa, and gather up his row of French flags, so quitting the country claimed by England.

The war cloud is again seen rising in India, the Mad Mullah having beaten the tribesmen and advanced to a position where he expects to cut off the British communication with Chitral. It is likely that the Indian government will have to use sufficient force to put down this rising, and then assume charge of the whole section of the Pamirs. This will extend through to Chitral, and will bring the British and Russian frontiers together with no barrier between them.

Christ's Coming—1 Thessalonians.

1: 10. To wait for his Son from heaven.

2: 19. Even ye, in the presence of our Lord at his coming.

3: 13. Stablish your hearts at the coming of our Lord.

5: 23. Be preserved blameless unto the coming of our Lord.

The Little Flock.

It is surprising how any one who is at all acquainted with the Scriptures, can have the idea that the majority are certain to be right. An idea seems to prevail that people *will go* where they hear the truth proclaimed, and that the masses love truth rather than error. If such is the case, then we must class Jesus as one of the false prophets, for he said, "Wide is the gate and broad is the way that leadeth to destruction and many there be that go in thereat: because strait is the gate and narrow is the way that leadeth unto life, and *few there be that find it.*" Matt. vii. 13, 14.

We know that when Jesus uttered those words, he spoke, as he always did, that which was true, and instead of men loving the truth, they *hate* it, and not only so, but they hate him who proclaimed the truth and those who follow him. As Jesus said to his disciples, "If the world hate you, ye know that *it hated me*, before it hated you. If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, *therefore the world hateth you*" John xv. 18, 19.

The test to be applied to those who profess to know the truth and follow Christ is *not* their popularity, or the crowds that speak well of them, and who flock to hear them, but it will be found that the believers of the gospel which Christ and his apostles preached, are, like their Master, despised and neglected of men. (Isa. liii. 3,) and hated both by the Christian world, so called, and others, Mark xiii. 13.

That professing Christians should be among the persecutors of the children of God, may seem strange to those who know not the truth, but that it is so any one who professes the faith once delivered to the saints, Jude 3, knows by experience. In fact, the very persecution which they suffer is only a fulfillment of the words of the Master, who said, "they shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God's service." John xvi. 2.

Instead of repining at this treatment, the disciples of Christ are to rejoice. "Blessed are ye when men shall hate you, and when they shall separate you from their company and reproach you, and cast out your name as evil, for the Son of man's sake: rejoice ye in that day, and leap for joy, for behold your reward is great in heaven, for in like manner did their fathers unto the prophets." Luke vi. 22, 23.

How absurd, then, for the world to be flung at those who know the truth, that their numbers are so small, or that the sect is so unpopular! The sect is now as it ever has been, "every where spoken against," Acts xxiii. 22, and until the day of Christ's power and dominion, it is likely to remain so. But, we can wait, and amid all the reproach which the profession of the truth brings with it, we have the assurance that in the future age we shall reign as kings and priests on the earth Rev. v. 9, 10, and be made equal unto the angels, and die no more. Luke xx. 36

The few are generally on the right side as the Bible amply illustrates; and what was said to the Israelites might be said to the few who believe the truth in the present age, "The Lord did not set his love upon you, nor chose you, because ye were more in number than any people, for ye were the fewest of all people" Deuteronomy vii. 7.

Then let not the illusion of numbers deter any from believing and obeying the truth, and associating with those of like precious faith, 2d Pet. i. 1, to wait in patient hope for the day when their salvation and redemption shall come. To such are the words of Christ addressed—Fear not, little flock, for it is the Father's good pleasure to give you the kingdom. Luke xii. 32.

"So few there be
That choose the narrow way, or seek the right;
All keep the broad highway and take delight
With many rather to go astray,
And be partakers of their evil plight,
Than with a few to walk the rightest way.
O! foolish men! Why haste ye to your own decay?"

Forgiveness of Sin.

Forgive us our trespasses, as we forgive them that trespass against us.

"Our sins to God we now confess,
That they may be forgiven:
As we to others mercy show,
We mercy beg from heaven."

In all our ways and works, let us ever remember that we are compassed with infirmity, and that our best endeavors fall short of perfection. In the flesh inherently dwells no good thing. The natural mind is alienated from God, and all its desires tend earthward, for the thinking of the flesh is at enmity with the mentality developed by the inworking of the Word of Truth. The flesh wars incessantly against the Spirit. The conflict is keen and the victory is not continuously on the side of God. "For if we say we have no sin we deceive ourselves." But let us not be discouraged because of this. We are not to depend upon our works, for they are not perfect, but to the pardoning mercy of a loving Father. None can reach the standard of perfection set before us in the character and person of the Lord Jesus Christ. There remains, therefore, much to be forgiven, and for this we are taught to rest solely upon the intercessory power of our great High Priest.

Oh, how we do long to see and cring children to know that their gracious and ever-loving Father is ever willing to hear and answer petitions through the dear name of Jesus, and that even the unuttered breathings and longings of unfeigned hearts are already known to him, and that their Father knows what things they have need of before they ask him. And they may be sure that he who is ever ready and willing to hear the cry of his sorely tried and suffering children, will reject no prayers which are presented by sincere and humble supplicants. He will not despise the cry of a broken and contrite heart; bless his holy name.

It is the disposition God delights in, and this is what we are called upon to cultivate, trusting in his abounding love and Fatherly care, ever remembering that when through frailty we stumble and grow faint, he has graciously provided a merciful and faithful High Priest, who is ever waiting to help, being touched with the feeling of our infirmities, having himself suffered, being tempted. Oh, let us, then gladly avail ourselves of this divine provision for the children of a mortal race who have undertaken the tremendous task of keeping the body under. Let us come with a humble boldness to the family throne of grace, that we may obtain mercy and find grace to help in time of need.

But let us bear in mind the essential attitude. We must exercise clemency and forbearance toward others, or else we cannot expect the same to be extended to us. The trespasses of fellow mortals against us are nothing compared with our trespasses against the great Jehovah. What we sow, that shall we reap. "And if we forgive not men their trespasses, neither will our Father forgive our trespasses." Matt. vi. 14, 15.

Death's Doings.

For months we have had many vacant seats in the Assembly of God's saints in Cleveland, and we have often wondered what havoc the enemy was contemplating amongst Beloved ones of the only faith and hope of the gospel,—fearful that the ranks of witnesses for Jesus would be thinned out before he would cease his attacks. Presently the recovery of one and another cheered us, and we began to hope that it would be better with us than all our fears. But, while hoping the worst for the present was over we were sadly apprised that our aged

SISTER BUELL

had fallen a victim to his dart. Our beloved Sister ten years ago laid away the husband of her youth, after a protracted affliction, and this blow together with the long and anxious watching that preceded it shattered her constitution, and for a time it appeared doubtful if she would ever be herself again. And before time had fully relieved the poignancy of her sorrow, and revived her strength, she was called to part with her naturally lovely daughter Hattie, but whose loveliness was heightened by communion with the one altogether lovely. This was more than her shattered nervous system could bear and she has been failing and failing ever since. At last a severe cold ending in pneumonia put a period to her sufferings.

The funeral services were held at the old homestead on Hough Avenue on Nov. 13th, where we had the privilege of addressing many of her old friends and acquaintances on the subject of death and after life. Since that date we have watched with mingled hopes and fears the grounds of disease upon our dear

SISTER CATTELL

whom it was our privilege to assist in putting on the sin-covering mone of Jesus in 1865; at which time she was in anything but robust health. And although much of the time since she has attended to household duties, she always bore on her face the sign of suffering. About six weeks ago she met with the Body of Christ the last time, although suffering with severe pain in the head. This trouble continued to increase till it baffled the skill of her physician and after lingering unconsciously several days, the lamp went out at 3 P. M. Sunday Dec. 6th.

Happily she took steps to secure an endless life free from sorrow, pain, sighing and parting when God's beloved order was made known to her,—and the sustaining power of the gospel hope, and entire submission to God's will was testified to just before deprived of consciousness. And while we weary of these sad scenes and long the apocalyptic welcome, "Come Lord Jesus," we sorrow not as those who have no hope; believing that she sleeps in Jesus, we brush aside our tears, brace up for the conflict with error and evil, and endeavor to keep busy in the vineyard, if perchance we may yet snatch others as brands from the burning.

The funeral services were held at the residence, 79 Woodland Court, where a large audience listened intently to the gospel of life,—with what result God only knows, save that one lady expressed the determination to search and see if these things be so. We then repaired to the city of the dead and laid the dear one to rest, in sure and certain hope of a better resurrection.

Selected.

Watching.

"And what I say unto you, I say unto all, Watch." Mark xiii. 37.

Many times the Savior enjoins this upon his church as they should draw near the time of his return, and the fact of his repeating it so often proves the great importance of our heeding the command. He saw the many dangers and temptations that would surround his people in the last days, and knew their need of watchfulness. After giving the signs that should precede his coming, he says, "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell (dwell securely) on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" Luke xxi. 34-36.

We are plainly taught that there will be two classes of "servants" when the Master returns. Of one class we are told, "Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." Verse 37. Of the other class Jesus says, "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken: the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Verses 45, 46. All these represent professed followers of the Master, but some are "watching" for his coming, while others are not. It is a sad fact, but we can see clearly these two classes today. Very many who claim to love the Savior are indifferent to his return and are persecuting those who see its approach, and endeavor to warn others.

This, however, is but another evidence that we are very near the end, and we will continue to prayerfully watch and wait and "abide in him: that when he shall appear, we may have confidence, and not be ashamed before him at his coming."—*Wm. Wolcott in Herald of Life.*

THE
EMPHATIC DIAGLOTT.

We are pleased to announce that we can offer our subscribers this valuable reference book at the very low price of only THREE DOLLARS. This work is so well known that it needs no introduction. It contains the Original Greek text of the New Testament, with an interlineary word for word English translation: a new Emphatic Version, based on the interlineary, on the renderings of eminent critics, and on the various readings of the Vatican Manuscripts. Also illustrative and explanatory foot notes, and a selection of references. By Benjamin Wilson. We have these books now in stock, and can mail at once. Send to this office.

A most excellent and appropriate present for any Bible student.

Paragraphs.

Mr. Gladstone's library contains no less than 35,000 volumes, of which 15,000 are still at Hawarden Castle.

The atmosphere is so clear in Zululand that it is said objects can be seen by starlight at a distance of seven miles.

At the close of a century of Christian missions there is actually an increase of the heathen to the extent of about 100,000,000.

The most magnificent tomb in the world is deemed to be the palace temple at Karnak, occupying a space of nine acres, or twice that of St. Peter's at Rome. The temple space is a poet's dream of gigantic columns, beautiful courts and wondrous avenues of sphinxes.

Japan will soon have a University for the higher education of women. It is being erected in Tokio, at a cost of $40,000, and the project has the enthusiastic approval of the Emperor, Empress and nobility. Equality of the sexes is coming into fashion where least expected.

The largest searchlight in the world was exhibited at the Columbian Exposition in Chicago. The reflecting lens, sixty inches in diameter, weighs 800 pounds, and is mounted in a bronze ring which weighs 750 pounds. The reflected light from the great electric lamp is equal to that of 375,000,000 candles. A newspaper could be read by its light a hundred miles away.

Mr. Gladstone once addressed an assembly on the island of Corfu in modern Greek, a little later spoke to an assembly in Florence in Italian, a few days later conversed with ease in German with Bismarck, soon afterward responded in fluent French to a toast at a banquet in Paris, and then crossed the Channel to deliver a five-hours' speech in Parliament on the budget.

Indiana Tent Fund.

Editor Restitution:

You may please withdraw the subscription list to the "tent fund" and insert the following notice:

We discontinue the publishing of the subscription list to tent fund until some future time. Any one wishing to subscribe to this fund will please send it to the secretary who will acknowledge receipt of same.

F. L. AUSTIN, Pres.
A. C. ROGERS, Sec.

NOTICE.

The following members of the Iowa State Conference of the Church of God by vote of the Conference, will receive Ministerial Certificates for the year 1898-9.

O. J. Allard, Eagle Grove, Ia.
D. M. Radler, Muscatine, Ia.
W. L. Crowe, Irving, Ia.
A. J. Eychaner, Glad Brook, Ia.
P. B. Stouffer, Bayard, Ia.
A. D. Allen, Lake Mills, Ia.
J. B. Adams, Hamburg, Ia.
John Garton, Marathon, Ia.
John Foore, Parsons, Kan.
J. B. Croton, Wilsey, Kan.

A. J. EYCHANER, Pres.
O. J. ALLARD, Sec.

Holiday Excursions.

Owing to Christmas and New Year falling on Sunday, and the observance of those holidays to occur on Monday as a rule, the annual custom of the Pennsylvania Lines to grant special rates will this season cover two extra days. Excursion tickets may be obtained over these lines December 23d, 24th, 25th, 26th, 30th, and 31st, 1898, and January 1st and 2d, 1899. Tickets for adults will not be sold at less rate than 25 cts, nor for children at less than 15 cts. The return limit on tickets sold at special rates on the above dates will be Tuesday, January 3d, 1899. For special information about rates, time of trains, etc., please apply to nearest Ticket Agent of the Pennsylvania Lines.—dec 30

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trash, unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Poetry.

Hour by Hour.

One single day
Is not enough to look upon. There is some way
Of passing hours of such a time. We can face
A single day; but please
Too many days before our eyes—
Too many days for unthrived sighs—
And we lose heart
Just at their call.
Years really are not long our lives
The longest which survives—
And yet, to look across
A future we must tread bowed by a sense of loss.
Bearing some burden we long down so low
That we can scarcely go
One step ahead, that is so hard.
So stern a view to pass, unstirred.
Unmercifully light, so marked with dread.
How would it take a step ahead.
Be brave, and keep
The feet quite steady; feel the breath of life
Ever on our face again
We must not look across—looking in vain—
But downward to the next close step.
And up. Eyes which have wept
Must look a little way, not far
Lest broken vows to hours and days, that
hour by hour.
And day by day
Just going on a little way
We might be told all things
To keep quit courage
Should all the weight of life
Be laid across our shoulders, and the nature,
rite
With woe and struggle, meet us face to face
At just one place.
We could not go
Our feet would stop, as two
Gaolings a little on us every day,
And never I believe, on all the way
Will burdens bear so deep,
Or pathways lie so steep,
But we can go, it, by God's power.
We only bear the burden of the hour.
—George Eliot.

Our Love Feast.

Dear Household of Faith:

We are closely watching the signs of the times, and when we see the different nations in so troubled a condition, we feel to rejoice to know that our redemption draweth nigh, and that the coming of our King is not far distant. I am trying to so live that when he comes I may be found worthy of an entrance into his glorious kingdom. Yours in hope.

MRS. F. W. CRAVEN.

Editor Restitution:

There are a few words I would like to say. I am alone here in the faith. I watch the signs and look for war, the war spoken of in Ezekiel. All nations will have a hand in that war, and Christ will also be in the great battle and come off victorious. I want to fight with Christ. Watch and pray, is my prayer. If any of the dear brothers and sisters of the one faith and one baptism come to Hampton, Neb., please call on me. I preach at this place. Let us all try to spread the gospel of the kingdom. May God be with all is my prayer.

P. L. WATKINS.

Dear Restitution:

I will now tell you what a good meeting we had here when Brother Zihner was here in the fall. We were edified and encouraged by hearing him preach, and there was a good impression left on the minds of the people. We consider him a workman that needeth not to be ashamed rightly dividing the word of truth. We would be much pleased to hear him again, and we hope he will be successful in the work of proclaiming the glad tidings concerning the kingdom of God and the name of Jesus the Anointed One. We are pleased to read the letters from the dear ones scattered abroad, hoping they will live in harmony with the grand truths taught by the blessed Master who did no sin, neither was guile found in his mouth. May we all live in that humble frame of mind as to say, "Not my will, but thine be done," is the prayer of your brother in Christ.

A. RAILTON.

Dear Restitution:

I see you have begun the love-feast again, which I so much enjoy. In first running over the paper I read of those with whom I am personally acquainted, which brings to memory their very features. Next I turn to those whose names I have often read, and seem to be near of kin to me; yes, even the new ones seem as kin, for we are all one in Christ by being adopted into the Abrahamic faith through baptism, which makes us heirs and joint-heirs with Christ, and we are called God's children, or sons of God. Then may we well say, brother and sister. When I look forward to the coming of our Elder Brother, Jesus, when we shall all meet face to face and greet each other with joy, then turn and see father Abraham, and Isaac, and Jacob, then see Jesus seated on the throne, and saying, "Come unto me all ye that labor and are heavy laden and I will give you rest," surely we can rise up with new courage to fight through this wayfaring age and condemn the very first influence of evil. Now dear ones may I give you a warning by telling an incident of one of my neighbors. They were living happily with the wife's invalid mother and to pass away the time they played simple games, but, by-and-by in came a deck of cards to be played for fun, but next came the drink, and soon the oldest son was selling it, and the law took hold of him and he is now looking through the iron bars. Next the father was found guilty of the same crime so he too stands behind the bars and poor invalid grandmother and wife and little ones have to drag through life the best they can, all because the wife allowed simple game playing for pastime in her home. I say, dust from your houses all games; yes, burn them up, and never allow such things to enter your door.

JENNETTA TILLMAN.

Communicated.

Future Home of the Saints

We learn from Isaiah that "God who formed the earth and made it, he hath established it, he created it not in vain he formed it to be inhabited." Isa. xl. 18.

The above tells us the earth is to be inhabited, but whether by angels, men, or demons, it does not say, but the Psalmist says the Lord has reserved the heavens, "But the earth hath he given to the children of men." Psa. cxv. 15.

Solomon tells us what class of men will inhabit the earth. In Prov. x. 30, we read, "The righteous shall never be removed, but the wicked shall not inhabit the earth."

According to the above three witnesses we have the promise of him who created all things, both in heaven and earth, of him who said, "Let there be light," and the sun, moon and stars sent forth their glorious rays in obedience to the divine command of their Creator.

It is this great Creator who brings forth light and hide darkness; he, who decrees "The wicked shall not inhabit the earth, but the righteous shall never be removed," and we believe that he who has performed such wondrous works will fulfill his promise to the righteous. Believing this earth is to be our everlasting home, we are naturally interested to know what will be the positions of its inhabitants, in the future age, and who can better tell us than he who created him?

We will therefore take his word which he has spoken by the mouth of his apostles and prophets to satisfy our longing to know of his will concerning our future.

Concerning the future government, Daniel tells us "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever." Isaiah speaking of the Son of God, says, "The government shall be upon his shoulders." Zachariah tells us, "The Lord shall be King over all the earth."

According to the promise of the angel to Mary, Christ is to occupy "the throne of his father David, and reign over the house of Jacob forever." In this universal kingdom which is to subdue all other governments, there will be subordinate rulers who will be subject to the King of kings. Jesus promised, "To him that overcometh, and keepeth my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron, as the vessels of a potter shall they be broken to shivers."

David in referring to the breaking up of the heathen governments says, "To bind their kings with chains and their nobles with fetters of iron, to execute upon them the judgments written this honor have all the saints." Psa. cxlix. 8, 9.

When the twelve Apostles wished to know what would be their positions in the kingdom, Jesus told them that when he should take possession of his throne (the throne inherited of his father David, he is now seated with God on his throne) "They also should sit upon twelve thrones judging the twelve tribes of Israel." From the foregoing we learn that Christ is to be King of kings, and the twelve Apostles are to have authority over the nations of Israel, and the saints (that is those who keep the works of the Lord unto the end and are deemed worthy of immortal life at Christ's coming) shall have power over the heathen nations. According to Bible use that includes all nations except Israel. Then will the redeemed sing the new song saying, "Thou art worthy to take the book and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation. And hast made us unto our God kings and priests, and we shall reign on the earth. Rev. v. 9, 10.

Then will be fulfilled the national blessing which is promised through Abraham and his Seed, which is Christ and his followers. Gal. iii. 27-29. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper and shall execute judgment and justice in the earth." Jer. ii. 5, 5. According to Jeremiah Jerusalem shall be the capital city of the universal kingdom, he says, "At that time they shall call Jerusalem the throne of the Lord and all nations shall be gathered unto it."

Isaiah says, "For out of Zion shall the law go forth and the Word of the Lord from Jerusalem." Isa. ii. 3. "Then the moon shall be confounded and the sun ashamed when the Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously." Isa. xxiv. 23.

Let us see the result among the subjects of this righteous reign. Isaiah says, "They shall beat their swords into plowshares and their spears into pruning hooks, nation shall not lift up sword against nation, neither shall they learn war any more. They shall build houses and inhabit them, they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit, they shall not plant and another eat, for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands; they shall not labor in vain, nor bring forth for trouble." Isa. lxv. 21-23.

"The Lord hath sworn by his right hand and by the arm of his strength, surely I will no more give thy corn to be meat for thine enemies, and the sons of strangers shall not drink thy wine for which thou hast labored, but they that have gathered it shall eat it and praise the Lord, and they that have brought it together shall drink it in the courts of my holiness." Isa. lxii. 8, 9.

From the above we might infer that mortgage holders, speculators and lawyers will not flourish much under the rule of the righteous King. There will be employment for all. God would never have created man with the ability to do wonderful works, if as soon as he comes into possession of immortal perfection he is to do nothing but sing hallelujah throughout the ages.

Let us now consider the position of the wicked. David tells us, "Yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." Psa. xxxvii. 10. So we see there will be no place for the wicked in the future kingdom. Therefore they will be converted into ashes and trod under the feet of the righteous. Mal. iv. 1-3.

SADIE SKEELS.

Selections.

Recent Archæology and the Bible. No. 4.

The subject of the fourth of the Croall lectures on "Recent Archæology and the Bible," at present being delivered by the Rev. Dr. Nicol in Tolbooth Parish Church was "Egypt and the Patriarchs, including the Exodus." Starting with Menes the founder of the First Dynasty of kings, the recovery of whose tomb and calcined bones has restored to us a historical figure up till recently discredited by Egyptologists, the lecturer briefly sketched the early history of Egypt, referring to the Pyramids and the sphinx as among the oldest and most wonderful creations of human genius, and mentioning the proverbs of Ptah-hotep which go back to about 3500 B. C., when the hieroglyphic system of writing was already perfected and in use. The Twelfth Dynasty which saw the Old Empire closed, and the New Empire begun, and the seat of government transferred from Memphis to Thebes, was described as a highly cultivated and brilliant period some centuries before the time of Abraham. The lecturer gave some account of the temples and pyramids built during this period mentioning Amenemhat's engineering works in the Fayoum, and the recent recovery in the neighborhood of the brick pyramid of Dahshow of jewelry which had belonged to the Princesses of the Royal houses of Amenemhat and Usertesen, exhibiting an artistic skill, and an exquisite workmanship, marvellous in an age still some centuries before Abraham's day. Special notice was taken of the famous pictures from the tombs of Beni-Hassan representing the arrival of a party of Semitics strangers in this period, the wives unveiled, and admitted along with their husbands, in some such fashion as Abraham arrived at a later time, when the Princes of Pharaoh saw Sarah, and commended her for her beauty to the King. It was in time of the Hykos rulers that Abraham went down into Egypt, and it was most probably in the reign of Apopi II., one of the last of those much discussed and still perplexing sovereigns, that Joseph was sold into Egypt, and the close relations between Israel and Egypt began. The lecturer here discussed the silence of the Egyptian monuments, and the absence from their inscriptions of all reference to the residence of the Israelites in the land, pointing out, among other things, that it was contrary to the usage of all nations in ancient times to take notice of incidents or individuals that had been the cause of national disaster and humiliation in their records. At any rate, to argue from the silence of the monuments, as the more extreme adherents of the newer criticism had done, that there was no settlement of Israel in Egypt, no oppression, and no exodus, was a line of which the dangerous and hopeless inconsistency was shown by the discoveries that have recently been made, and were still being made. He maintained that it should go far towards establishing the historical character of the Scripture narrative and of Joseph's career, if we could show that the details of the Bible story are thoroughly consistent with all that the inscriptions had revealed to us of the manners and customs and life of Egypt in the times assigned to him. Not only would this establish the veracity of the record, but help also to establish contemporary authorship. He did not think remembering the blunders Herodotus had made when dealing with strange countries and remote times, that an Israelitish writer, in the times of the Hebrew monarchy, could possibly have had the exact knowledge of the Egypt of the patriarchs required for the narrative. He then proceeded to give details of what Ebers has called the "Egyptiety" of the Bible narrative, showing how the descriptions of land and people, of manners and customs, the ways of peasant life and the ceremonial of the Egyptian court, correspond in all particulars to what is known of the Egyptians from their monuments and inscriptions. He referred in particular to the land of Goshen, the limits of which have now been defined by the discoveries of Naville and others, and the residence of Rameses II., the Pharaoh of the oppression, in it, proved by statues discovered at San, and bricks stamped with his name. The significance of the discovery of Pithom, one of the store cities built by the Israelites for Rameses in the sand hillocks of Tel el Mashhuta, was dwelt upon, and the layers of bricks for which the builders had had to seek reeds or stubble, and then layers of bricks made without anything to bind them together, actually found in succession in the ruins of ancient Pithom, were regarded as an undesigned but most striking proof of the historical character of the incidents recorded in Exodus. In dealing with Merenptah, the Pharaoh of the Exodus, the lecturer discussed the appearance of the name of Israel upon a stele of this monarch found in 1896 by Professor Flinders Petrie, the only occurrence of the name yet discovered on the Egyptian monuments, and criticised the explanations of it that had been offered by Professors Hommel, Strack, Sayce, Orr, and others. Without professing to have reached any satisfactory conclusion on the point, the lecturer expressed the hope, which there was reason to cherish, that new discoveries might clear away the ambiguities and perplexities still besetting the question. He concluded with an account of the elucidation which these discoveries and recent surveys of the ground by Sir William Dawson, Sir Colin Scott-Moncrieff, and others have furnished of the Exodus of the Israelites under the leadership of Moses for the great part they were to play as the people of Revelation and Redemption.—*Edinburgh Scottsman.*

Notice.

WILL our friends please remember that we do not have the books and tracts at this office that are advertized by Brother Joblin, or Brother Wiley Jones. Do not send to this office for them, but send to their address as given in the advertisement. This will save both trouble and delay. PLEASE REMEMBER.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to any P. O. for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address—THE RESTITUTION, Plymouth, Ind.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honoring the Son,"—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

WILEY JONES, Manchester, Va.

SEND THE RESTITUTION for 1899 to some friend. We send all the remaining issues of 1898 free to new subscribers for the new year.

Low Holiday excursion rates are in effect via the Nickel Plate Road on Dec. 23rd to 26th, 30th and 31st, 1898 and Jan. 1st and 2nd, 1899 with tickets good returning to and including Jan. 3rd, 1899.—dec. 30.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth Marshall Co., Ind."

Remittance should be sent by bank draft postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

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How Two-Cent Fare Will Affect Business.

Notwithstanding the continual increase in expenditures for improvements demanded by this progressive age, there has not been a perceptible increase in the net revenue collected by railways. On the other hand it has required careful financiering and shrewd business tact to carry on the business successfully, particularly in recent years when depression in trade has affected business circles generally. It will be lamentable, indeed, if the Legislature enacts a law compelling railways to make passenger fares two cents per mile and thereby strangle an industry which gives employment to thousands of citizens and which annually pays into the State funds an enormous amount of money.

A two-cent fare law can not result otherwise. If railway profits are now at a low ebb, a compulsory reduction in revenue will sink them still deeper. Less revenue will necessitate the curtailing of expenses which will naturally affect the list of employes, number of trains and standard of service. Improvements will not go on, and the salary list will be shortened. Nearly every railway city, town and hamlet in the State has one or more railway employes in its population, and one or more families dependent upon the pay car of some railway. Less revenue for the railway means the disbursement of less money through employes. The effect will be felt on all sides; decreased salaries and idle men will lessen the demand for various articles and an era of business stagnation will result.—I. t.

Special Inducements

Are offered by the Nickel Plate Road to students desiring to return home for the Holidays. Inquire of Agents relative to rates and limits.—dec. 29.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances to need, or whose case is represented by some one known to be trustworthy.

Jno. Morrison,	.50
Lizzie C. Byrne,	4.50

One, Two, Three.

Have you ever noted the evolution and progress of a great trunk line, how it begins with one through train each day, then as its business increases it adds one more, and still another? It is an ascending course in numerals—one, two, three. Each figure represents a notch of progress; each indicates the high water mark of success. Three through trains each way daily is a distinguishing mark of success for any railway.

Such has been the success of the famous "Nickel Plate Route." It began with one train; the popularity of this demanded another. And still the people increased their patronage until a third train was imperative. And now across the rich plains of Illinois, Indiana, Ohio, Pennsylvania and New York, from Chicago to Buffalo, aye, to New York and Boston, three swift and elegantly appointed trains pass each way daily over the finely graded roadway of the Nickel Plate Route, each carrying a large contingent of happy travelers. That is the moral of the story. Remember the significance of One, Two, Three.—dec. 21.

When you are planning to spend your winter in a milder climate, do not overlook the advantages offered by California. Low rates are in effect via the Nickel Plate Road, and each of their Peerless Trio of Fast Express Trains makes direct connections at Chicago with all lines to California. Inquire of Agents of the Nickel Plate Road for additional information.—dec. 30.

Cheap Cab Service for Washington Visitors via Pennsylvania Lines.

A complete and efficient cab service similar to that in operation at passenger stations of the Pennsylvania System at Broad Street, Philadelphia, and at Twenty-third Street, New York, has just been established at the Pennsylvania Passenger Station in Washington, D.C. The service is satisfactorily performed at very reasonable rates by brand new rubber-tired coupes, victorias and omnibuses. The vehicles will be found at the cab stand at the B Street entrance to the Washington station, and may be engaged by the trip or by the hour. Visitors to the National Capital will find the new arrangement a very convenient one.

"What do I fear?" is a question worth asking by each man or woman. Perhaps without recognizing it the reader of this paragraph is being influenced in his or her daily life by groundless fears that are ruinous to character. *The Cosmopolitan* Magazine has taken up this subject and is obtaining the views of a great many prominent people, who they are willing to open their minds frankly. A great many other prominent people have refused *The Cosmopolitan's* request, being afraid to tell the public what they fear—perhaps even afraid to confess to themselves what they fear. The December issue includes statements from Wm. Dean Howells, Richard Croker, Admiral Oberardi, Chauncey M. Depew, Viola Allen, Mme. Janauschek and Ella Wheeler Wilcox. The second series will, it is promised, be even more interesting.

Julian Ralph who has for some years been in England, writes for the December *Cosmopolitan* a very clever analysis of what seems to him the English idea of a gentleman; and Mr. John Bridges Walker attempts to consider the American ideals. We are in the formative stage of American manners, and too much stress can scarcely be given to the dangers of introducing those ideas which are least admirable in the character of our English cousins.

Holiday excursion tickets via the Nickel Plate Road are on sale Dec. 23rd, 24th, 26th, 30th and 31st, 1898, Jan. 1st, and 2nd, 1899, and are good returning to and including Jan. 3rd, 1899. With their splendid train service and low rates the Nickel Plate Road adds a pleasing feature to the enjoyment of Holiday travel.—dec. 30.

For Our Children.

December.

When the winds of winter blow,
And the air is thick with snow,
  Drifting over hill and hollow,
Whitening all the naked trees—
Then the bluebird and the jay
And the oriole fly away.
  Where the bobolink and swallow
Flew before them at their ease.

You may look, and look in vain,
For you will not see again
  Any flash of blue or yellow
Flitting door and window by;
They have spread their dainty wings,
All the sunshine-loving things,
  Gone to pipe away their mellow
Tunes beneath a southern sky.

But we are not left alone,
Though the summer birds have flown,
  Though the honey bees have vanished,
And the katydids are dead;
Still a cheery, singing note
From a dear, melodious throat
  Tells that winter has not banished
"Little bird with bosom red."

Pipe away, you hearty bird!
Sweeter song I never heard,
  For it seems to say, remember
God, our Father, sits above;
Though the world is full of wrong,
Though the winter days are long,
  He can fill the bleak December
With the sunshine of his love.

The Story of Israel. No. 84.

MARCHING TO CANAAN. NUM. X. 11-36; XI. 1-15

Shall we imagine we are at Sinai this morning, looking down upon the camp of the Israelites? See! the cloudy pillar is being "lifted up from the tabernacle." That is the signal to move. What a stir there is! Trumpets blowing and each tribe falling into line. One month and nineteen days of the second year have gone by since they ate the Passover on that awful night when the first-born of the Egyptians were slain. They were 45 days in reaching Sinai, on the fiftieth day, the Lord descended upon it in fire, and answered Moses by a voice. Ex. xix. 1-20.

They have been in camp a little more than a year, and they are glad to take up the line of march, even though it be in soldiers' garb, to battle for their promised home. It is now far now to Canaan. They can reach Kadesh in eleven days of actual marching. Deut. i. 2. But there are two Sabbaths to be kept, for this is Friday. So they cannot get there short of two weeks. They are leaving the valley of Er Rahah by way of the Wady esh Sheik. They will not move far this first day, for it is the day of preparation for the Sabbath, and besides, they are unused to travel, and would not be able to stand a forced march. They halt, when outside the mountains of Horeb, and when almost due north of Mount Sinai,—the highest peak.

But we must stop here to think, what a year of schooling this has been at the awful Mount! What wonderful experiences, what grand revelations have come in its swiftly passing hours! Laws and influences have been set to work, that will never have an end. These Israelites may rebel; they may forget God; they may worship idols; yet, wherever they may go, these laws and influences will follow and reclaim them, and will mould them into a righteous, liberty-loving, God-fearing nation, that is destined to take precedence of all other nations. It will take a long time but God's precious Word will accomplish the work at last.

But while we are talking about the schooling that the grown people have been having in this wilderness college, we must not forget the children. We think some of the little Israelite boys and girls have learned lessons here that will never fade from memory. They never have had such outings in Egypt as they had here. No such great crowds gathered there for the worship of God. There were no sights of fire, no voices from heaven, no tabernacle, no sacrifices. It must have impressed their tender hearts with feelings of wonder, of reverence and of awe. But will they be true to God through all the trials that are coming? We must wait and see. Some of them at least will live to go into the land of Canaan, and will take the knowledge of God with them.

Is there anything in this camp to make you think of our own people? "Yes," you say, "our people protect the Holy Bible and its ministers, just as the armies of the Israelites protected the tabernacle, the priests, and the holy things. Our battleships and our soldiers, encompass it were around the missionaries who carry the gospel to far-off lands. The nation's army goes with the church and helps her in many ways to prepare for Christ's coming and reign, just as the Israelite army went with the church and prepared the way for the reign of their kings. Do you remember the order in which the tribes of Israel marched? "The ark of the covenant of the Lord went before them * * * to search out a resting place for them." So Moses, Aaron and the priests must have taken the lead. Then Judah with his lion banner and his two tribes. Following Judah are the Gershonites and Merarites with the wagons that bear the boards and staves of the tabernacle. Would you like to see the wagons? They were not like ours, but they must have been strong and durable.

Reuben came next with his two tribes. The standard, with the ox or bull upon it, floated over them. Jacob said Reuben was "the beginning of his strength," and the ox is the symbol of strength. The Kohathites, with the sanctuary borne on their shoulders, come after Reuben. Then Ephraim and his two tribes, with the banner of the man, and last of all, Dan and his two tribes, with the eagle standard. We have enjoyed looking at the imposing scene, after having studied so much about it in our former lessons.

But we said the army had halted, so it has, but it will not form a regular encampment here, because it is to stay such a little while. Do you know the name of the place? Moses called it Taberah, and Taberah means burning, some of the people are getting frightened at thought of the rough and tiresome road that is ahead of them, and of the fierce battles that must be fought at the journey's end. "It will be hard," they think, "to drive the sheep, the goats and the cattle over such a road, and to get the little children along." They begin to fret and worry. They do not think now God will go before them and help them. They have been poor learners in his school. There is no faith in their hearts. Never fret, dear children, at the hardness of your lot, for you too are marching to Canaan. It will displease the Lord if you do. He was displeased with the Israelites. He sent a fire that burned many of them up. It broke out in the farthest part of the camp, perhaps among the "mixed multitude," that had followed the Israelites out of Egypt.

Then the people cried to Moses, and Moses prayed to the Lord and the Lord forgave them, and the fire was quenched. It was on this first days' march that Moses asked Hobab, his brother-in-law, to go with them to the promised land. He refused at first, but some think that he finally yielded and went. He knew the way. It says in Judges i. 16 that "the children of Jethro went up from the city of palm-trees with the children of Judah, into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people."

You think that burning was an awful punishment to send upon the Israelites? It was, but you must remember, that they form an army; and each soldier has promised, that "All the Lord hath said will I do, and be obedient." They are in the enemy's land, and are to keep the covenant that they have made. If they do not they are traitors, and under all governments, DEATH is the punishment meted out to the traitorous soldier. If such soldiers were spared, the whole army might be lost to rebel, and the holy cause of freedom and righteousness would be lost.

It is the first day of the week and the Israelites start out again, crossing a valley called Derbet er Ramleh, and stop near a pass that will take them into another valley beyond. They are at the edge of little Paran now. No name is given here, but Moses in Deut. ix 22 seems to call it Massah, or "temptation," as he did Rephedine where the people chided him because there was no water to drink. The text says "And at Taberah and at Massah, and at Kibroth,—hattaavah, ye provoked the Lord to wrath." They must have kept on murmuring in spite of the lesson at Taberah. Their next stopping place is Kibroth—hattaavah. Num. xi. 34. But we can talk no more tonight; it is too late.

AUNTIE WISE.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 20th. Under the new schedule the time of trains at Plymouth is as follows.

Depart for the West: No. 15, 5.18 A. M.; No. 5, 6.41 A. M., extra fare train; No. 37, 9.26 A. M.; No. 39, 2.10 P. M.; No. 9, 6.10 P. M.

Depart for the East: No. 6, 2.45 A. M.; No. 14, 4.59 A. M., No. 20, 10.33 A. M.; No. 8, 5.16 P. M.; No. 2, 7.50 P. M., extra fare train; No. 38, 8.51 A. M.

J. E. BOXES, Agent.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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J. B. Adams, Ramburg, Iowa.
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J. H. Stevens, Shawnee Mound, Mo.
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W. O. Steffa, Panama, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
B. Wilson, 1905 G St. Sacramento, Cal.
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John Foore, 2032 West Corning Ave. Parsons, J. C. Mitchell, Crowley, La.
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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jublin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Vigus, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Orcutt of Scholls, Oregon. Assisted occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'n., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private homes. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Mechanner.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and 3:00 Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Sciotoville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

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12	10	12	5	Bluffton	8	1	1	3
12	10	12	5	Argos	8	1	1	3
12	10	12	5	Bremen	8	1	1	3
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12	10	12	5	Akron	8	1	1	3
12	10	12	5	Orrville	8	1	1	3
12	10	12	5	Rittman	8	1	1	3
12	10	12	5	Wooster	8	1	1	3
12	10	12	5	Orrville	8	1	1	3
12	10	12	5	Akron	8	1	1	3
12	10	12	5	Cleveland	8	1	1	3
12	10	12	5	Leave	8	1	1	3
12	10	12	5	Akron	8	1	1	3
12	10	12	5	Orrville	8	1	1	3
12	10	12	5	Rittman	8	1	1	3
12	10	12	5	Wooster	8	1	1	3
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The Restitution

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The Flying Years.

[illegible]

To that [illegible] happy [illegible]
No shadow [illegible]
Nor sin, nor sorrow, [illegible]
Shall cloud its [illegible]
But joy, unspeakable, [illegible]
Through every blood [illegible]

And they who, [illegible]
Have left earth's [illegible]
Loosened from [illegible]
Shall [illegible]
Shall with the ransom'd [illegible]
Released from [illegible]
From disappointments, [illegible]
With joy their anthems [illegible]
And sing the Savior's [illegible]

Oh, ye who mark each fleeting year
Your time or [illegible]
For not with gold must [illegible]
Your loom in [illegible]
[illegible]
Your souls have been [illegible]
To [illegible]
Ye [illegible]
And [illegible]

Oh years! Oh years! How many [illegible]
Bringing [illegible]
Speed on, Speed on your flight!
Haste on to noon, and [illegible]
And [illegible]
When tears and sighs shall [illegible]
Then may we meet, redeemed by blood,
Within the Paradise of God.
And there, beyond all care and fear,
Hail God's eternal, glad New Year.

—H. L. H.

Communicated.

The Gospel Recovered. No. 14.

DRAWBACKS AND HINDRANCES.

"That all may be [illegible] that the world may believe that thou hast sent me."

In the preceding article (No. 13) in RESTITUTION, September, I mentioned the termination of Dr. Thomas' "Herald of the Kingdom," in 1861 (11 volumes), and the issue, in same year of Eureka, Vol. I. Certain drawbacks which the gospel met with chiefly from divisions among its own friends were pointed out. I also referred to certain facts showing the partiality of Dr. Thomas for speculative questions. The discussion of such questions by believers, and the Doctor's opinions adopted by many, became a fruitful source of dis-union. Hence no extensive literature was called into existence both in periodical and book form. It was also stated that Dr. Thomas was not *directly* responsible for this state of matters although he afterwards sided with those who adopted his opinions, by which no doubt discussion was perpetuated.

It seems fitting here to notice a very expressive term which Dr. Thomas applied to himself—namely "Theological Gladiator." In enclosure of the previous article it was stated—"In his Confession and Adjuration (1847) speaking of the works of A. Campbell, and W. Scott, he says, 'We required a taste for theological gladiatorship, for which we have not been altogether unblamed.'" Life p. 206. This term "gladiator," which is borrowed from the contendings in the Roman amphitheatre, and the Grecian Olympic games, indicates what is, in a very important respect, a noble characteristic. The Apostle Paul refers to this quality when he says "Fight the good fight of faith." This was the Apostle's own mission, not, however, in defence of "Theology," but for something more solid and certain, namely "the faith." Again he says, "I have fought a good fight.....I have kept the faith." The Apostle also gave a warning which has an important lesson for such as contend for anything short of real gospel truth. "Of these things put them in remembrance charging them that they *strive* not about words to no profit," etc. It was but natural that Dr. Thomas' example as a "theological gladiator" should have been both admired and copied by a certain class of minds; a course which it was easy to pursue with little regard to the Apostle's example and warning. With all the plausible appearance of cultivating growth in little knowledge, the ball need been set rolling, and it is sad to see that the rolling was allowed to go on during subsequent years without let or hindrance. It goes without saying that with a certain class of believers this "theological gladiatorship" is on behalf of secondary questions, still holds its old place. Apart from Paul's warning a little knowledge of human nature might teach any one of even ordinary experience, that "gladiatorship," unless employed in a good cause, is a dangerous practice.

A glimpse of the Doctor's "gladiatorship," at no early period, may be obtained from the intimate association of the friends of Sir and A. Campbell formed respectively regarding truth. In a letter written by the Doctor to Mr. James Wallis, dated Oct. 20, 1858, he says, "Some think my writings all chaff and A. Campbell's all wheat, and *vice versa*. Now I don't think our friends are right on either side. *The truth lies in the medium.* I think there is chaff and wheat in the writings of all infallible men. Who bears the palm of having most chaff must be left for the Judge of all to determine at his coming."

The evil of "gladiatorship" in the advocacy of secondary questions, whether Bible truths or otherwise, is twofold. There is the effect produced on the disciples themselves both as individuals and as communities in church fellowship. Heart burnings, bitter feelings, and actual estrangement, are the results liable to be entailed, which must be far from conducive to spiritual growth. Then the want of co-operation, thus resulting, causes the promotion of the gospel itself to suffer in a corresponding degree.

Again there is an amount of reproach endured from outsiders being needlessly prejudiced against the gospel arising from its admixture with secondary matters. Such questions have "given occasion to the enemies of the Lord to blaspheme." In many cases this has taken the form of sectarian professors speaking evil of the truth and its advocates. Many instances of such could easily be given. For example, when "Elpis Israel" was published, many were offended because it contained matters beyond the scope of the lectures delivered in Britain, during 1848.

The requisition to print was expressly for the publication of those lectures, and influential subscribers in the principal towns felt disappointed. One at least went so far as to commit the book to the flames.

The "Quarterly Journal of Prophecy," edited by the late Dr. Horatius Bonar, had notices of the work, which were chiefly directed against alleged errors; while the gospel of the kingdom was quietly ignored. A first brief notice has the following:—"That there is much truth in this volume forcibly put forth, we do not deny; but there are so many serious counteractions.—both in the errors which it contains and the tone in which it is written, that we cannot but disapprove and discommend it. The author's contempt for other men, other churches, other sects, is quite unbounded. To differ from Dr. Thomas is to be a fool if not worse." Vol. II. 1850 p. 232. At page 379 is a longer notice extending to upwards of a page. The editor says, "What we have been accustomed to call a soul is nothing but refined galvinism, or electricity." Then he quotes the Doctor's words from p. 30. "These three together, the oxygen, nitrogen, and electricity, constitute *'the breath'* and *'spirit'* of the lives of all God's living souls." Then the editor says, "Still further he holds that it was in the image of angels and not of God that man was made * * * makes use of most revolting language in reference to the Son of God. He seems to disbelieve entirely the existence of Satan."

The leader of the "Reformation" in England was not slow to take advantage of the speculative points made so prominent in Dr. Thomas' writings. In the organ of the party in England, the "British Millennial Harbinger," for October, 1864, an article of upwards of six columns is devoted to *"Thomasism."* A brief extract is here given. "It is announced that 'the head quarters of the testimony of Antipas in America are on Sundays at Cooper's Institute, New York City, where the Word is expounded by the author of 'Elpis Israel,' where is most faithfully preached the glad tidings that the soul is not immortal—that there is no devil—that all infants dying in infancy perish—that Christ will shortly appear to raise the saints, establish them in Jerusalem, and arm them with sword and gunpowder to execute vengeance upon the nations, or something of this sort, which is the hope of Israel.' One of the recent discoveries for which the church is indebted to Antipas is that the saints will not be raised with spiritual bodies. We used to believe Paul who wrote, 'It is sown a natural body; it is raised a spiritual body.' But not so, says Antipas. He must have it raised a *natural* body, and subsequently when the natural body has done its work, the spiritual body shall be given."

A remark which occurs here, is that even supposing Dr. Thomas' opinions and its obedience on such points could be established, is not the advocacy of "the gospel of the kingdom pure and simple" a sufficient ground of reproach from the sectarian religious world, without adding to this so many other points, some of which are open to question even by true believers of the gospel? These appear to me to be examples of "theological gladiatorship" which a due regard to the warning of the Apostle Paul, already quoted, would have avoided. "Calvinism" and "electricity," may or may not explain human nature, but a close adherence to the Scriptures on that subject, can dispense with both. And, singular to say, in "Elpis Israel" itself the Scriptures alone find fitting advocacy. At p. 177 the author says, "O that men could be induced now to devote themselves to the study of the Scriptures without regard to articles, creeds, confessions, and traditions! These things are mere rubbish; monuments of the presumption and folly of former generations indoctrinated with the wisdom from beneath. If a Berean spirit could be infused into them; if they could be persuaded to 'search the Scriptures daily' for the truth as for hid treasure; they would soon leave their spiritual guides alone in all their glory of mysticism and patristic lore; and rejoice in the liberty of that truth which can alone make men free indeed."

A note here in closing this article. Many who had received enlightenment from the teaching of Dr. Thomas, both from his lectures and from reading "Elpis Israel," had previously left their spiritual guides, if ever they had such; such persons were not likely to feel disposed to accept Dr. Thomas in a similar capacity. No allowance, however, was made for such a contingency as this. Differences of opinion on certain points inevitably arose, and a corresponding lack of forbearance on the part of many who had adopted the Doctor's opinions on secondary questions.

J. CAMERON.

(To be continued.)

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVII. Year PLYMOUTH, INDIANA, DECEMBER 28, 1898. NUMBER 48.

Born of the Spirit.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John iii. 5.

Teacher. Have you not heard people claim that they are at the present time already born of the Spirit?

Arloa. Yes, quite frequently.

Teacher. What do you think about it?

Arloa. I think they make a mistake.

Teacher. What reason have you for thinking so?

Arloa. Because the *birth* takes place under the sounding of the *seventh trumpet*, which as yet has not sounded, but is about to sound its dead awakening blast.

Teacher. Please quote Scripture proof.

Arloa. See Rev. xii. 4, 5. "The dragon stood before the woman (the formal church) which was ready to be delivered, for to devour her child as SOON AS IT IS BORN. And she brought forth a man child who was to RULE ALL NATIONS *with a rod of iron:* and her child WAS CAUGHT UP unto God, and to his throne."

"*As soon as it is born*," (raised from the dead) the dragon seeks to devour it, but is immediately "*caught up.*"

Compare this language with 1 Thes. iv. 16, 17: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the TRUMP *of God:* (the seventh trumpet) and the dead in Christ shall rise first: (man child born) then we which are alive and remain, shall be CAUGHT UP together with them in the clouds, to meet the Lord in the air and so shall we ever be with the Lord," BECAUSE BORN OF THE SPIRIT.

Teacher. Have we further Scripture to show that the man child *born* under the *seventh trump*, are the first fruits raised from the dead?

Carrie. Yes, while Arloa quoted, "who was to rule all nations with a rod of iron," my mind was taken to Rev. ii. 26, 27: "He that overcometh and keepeth my works unto the end, to him will I give *power over the nations.* And he shall RULE THEM WITH A ROD OF IRON." Rev. i. 5, 6, shows that the man child who is to "rule all nations with a rod of iron," are those who have been "WASHED" (born of water) in the blood of the Lamb "Unto him that loved us, and WASHED us from our *sins* (baptism for the remission of sins) in his own blood, and made us *kings* and *priests* unto our God and his Father."

Again, immediately following the account of the birth of the man child, in Rev. xiv. 4, we read: "These were redeemed from among men, being the FIRST FRUITS unto God and to the Lamb."

Jesus is the first fruit, or FIRST BORN of the Spirit, and the above are the first fruits, or the *ecclesia* of the first born. These are the firstfruits, or the first born from the dead, after the *power* of an ENDLESS *life.*

Teacher. Should a person ask you how he might be born of the Spirit, or be a portion of the man child, so soon to be born, what would you tell him?

Lucy. I should tell him he must enter covenant with God, and ratify and seal that covenant by circumcision.

Teacher. What kind of a covenant?

Lucy. The covenant referred to in Eph. ii. 11, 12: "Wherefore remember, that *ye* being in time past Gentiles in the flesh,' (uncircumcised Gentiles) who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at *that time* ye were WITHOUT CHRIST being aliens from the commonwealth of Israel, and strangers from the COVENANTS OF PROMISE, having *no hope*, and *without God in the world.*"

These "covenants of promise," relate specifically to the restoration of "the commonwealth of Israel, as the disciples asked Jesus, just before his ascension, "Lord, wilt thou at this time restore again the kingdom to Israel?" Paul said, "For the hope of the promise made of God unto the Father I am bound with this chain."

Teacher. To what fathers were the promises made?

Lucy. Abraham. Isaac and Jacob. God made a covenant with Abraham, and confirmed the same unto Isaac and Jacob. Paul in Gal. iii. calls it the "Gospel preached before unto Abraham."

Teacher. Lucy said if we wish to be born of the Spirit, we must not only enter into the covenant, but seal it by circumcision. Now, George, how about that?

George. She is right.

Teacher. What circumcision is that?

George. The circumcision of Christ.

Teacher. What does the Bible say about that?

George. Col. ii. 11, 12: "In whom also YE ARE CIRCUMCISED with the circumcision made without hands, in *putting off the body of the sins of the flesh*, by the *circumcision of Christ:* BURIED WITH HIM IN BAPTISM, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."

Teacher. What does the circumcision do for us?

George. It puts "off the body of the sins of the flesh."

Teacher. Suppose we refuse to be thus circumcised? What is our condition?

George. We are unclean, uncircumcised Gentiles. "Gentiles in the flesh," the "sins of the flesh," are still upon us.

Teacher. When the Jews were convicted of sin at Pentecost, what were they told to do?

George. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." In other words, receive the "circumcision of Christ," by which means "the body of the sins of the flesh," are "put off." And Jesus in John iii. 5, distinctly says, we cannot "enter into the kingdom," unless we are "*born of water.*"

Teacher. I want to ask Lud, when do men seal the covenants they make with each other?

Lud. They first make a covenant with each other, and agree as to its terms, and then an instrument or paper is drawn up, containing the covenant and its terms and to this they attach signatures and seal.

Teacher. God made a covenant with Abraham, when was the seal attached?

Lud. After Abraham accepted the covenant.

Teacher. What was the seal?

Lud. "The sign of circumcision, a SEAL of the righteousness of the faith." Rom. iv. 11.

Teacher. Does God offer to make a covenant with us?

Lud. He does.

Teacher. What covenant?

Lud. The same that he made with Abraham.

Teacher. When does the covenant take effect?

Lud. When we enter into it, and affix the seal.

Teacher. What is the seal?

Lud. "The circumcision of Christ, *buried* with him in baptism." Col. ii. 11, 12.

Teacher. Of what value is a covenant without seal?

Lud. It is of no effect.

Teacher. I want to ask Albert, Did you ever know of any one professing to have made this Abrahamic covenant with God, and refuse to affix the seal?

Albert. I have.

Teacher. What reason did they give for their refusal?

Albert. They say they were baptized *before* they knew anything about the Abrahamic covenant, when they thought the covenant insured their supposed immortal soul a home in a sky-kingdom.

Teacher. Was such a thing ever known as sealing a covenant, before the covenant was even thought of?

Albert. Of course not, yet religiously men commit just that same foolishness.

Teacher. What will be the result if they persist in *such folly*?

Albert. When the time comes to receive the things covenanted, they will find themselves out in the cold, no valid covenant existing between them and God.

Teacher. I will ask Carrie, Is the acceptance of the terms of the covenant, a preliminary step to the birth of the Spirit?

Carrie. Yes. The birth of the Spirit is one of the blessings contained in the covenant.

Teacher. What is the birth of the Spirit?

Carrie. It is a change from the flesh and blood nature, to that of the Spirit, a nature that is proof against death.

Teacher. Why is the change necessary?

Carrie. Paul says: "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. xv. 50. Mortality cannot inherit immortality.

Teacher. In view of this, what do you think of Christ's words in John iii. 5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?"

Carrie. It is perfectly reasonable and harmonizes with the nature of things. The steps are:

1. Learn the covenant.
2. Agree to it.
3. Seal it by the "circumcision of Christ," "born of water."
4. Strictly live up to the agreement or the terms of the covenant.
5. Born of the spirit. "It is sown a natural body: it is raised a natural body." 1 Cor. xv. 44.

Teacher. What is the condition of those outside of the bonds of the covenant?

Carrie. "Ye were without Christ being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. ii. 12 Therefore let us be content enough to allow human wisdom to set aside the wisdom which is from above. Jesus meant what he said when he said: "Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

W. S. WILSON.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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STATEMENTS have been sent to a number of our subscribers who are in arrears. We must insist on having a prompt response to this call, and hope all will pay attention and answer. If errors have been made we want by all means to hear from you, and we will gladly correct them. If you owe, then we kindly ask you to please send us a remittance without delay. We ask this for the very simple reason that we need it. Do not think because you are only one and your amount small, that you can take time, and it will make but little difference. If each one does so then it will make a very great difference, but if each one will send a small sum the aggregate will be the means of making our work very much lighter indeed. Please give this your earnest heed.

Holiday Excursions.

Owing to Christmas and New Year falling on Sunday, and the observance of those holidays to occur on Monday as a rule, the annual custom of the Pennsylvania Lines to grant special rates will this season cover two extra days. Excursion tickets may be obtained over these lines December 23d, 24th, 25th, 26th, 30th, and 31st, 1898, and January 1st and 2d, 1899. Tickets for adults will not be sold at less rate than 25 cts, nor for children at less than 15 cts. The return limit on tickets sold at special rates on the above dates will be Tuesday, January 3d, 1899. For special information about rates, time of trains, etc., please apply to nearest Ticket Agent of the Pennsylvania Lines.—dec 30

The Restitution.

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PLYMOUTH, INDIANA, DEC. 28, 1898.

OUR paper is late on account of sickness in the family of the Editor, who is himself at this time, quite ill. This number completes the year 1898. May the New Year bring new blessings to all our subscribers and friends, and may the time soon come when we can say, "I am no more sick."

Passing Events in the Light of Prophecy.

"The Cretans are at last free from the thralldom of Turkish misrule. The Ottoman troops were ordered away, and in one or two cases had to be forced on board the transports. The administration of the island has been taken out of Turkish hands. Prince George of Greece is to be the Governor General."

"It is difficult to follow the course of events in the far east. They are a veritable Chinese puzzle. But it seems clear that China is gradually coming into the clutches of the Russian octopus. News from Odessa shows that the Russian troops in China are to be vastly increased in the Spring. The Russian government has given orders for the building of twenty-three torpedo-boat destroyers, five of which are for Port Arthur and Vladivostock. But England is not inactive. One thousand Chinese soldiers are to be enrolled and stationed at Wei-hai-Wei. They are to be drilled by British officers as was done with the Egyptian army."

"The first meeting of the Anti-Anarchist Conference has been held in Rome for the purpose of arriving at a common understanding with respect to the action to be adopted against Anarchists.

Owing to the presence of a French expedition at Fashoda Great Britain and France were on the verge of war. Britain declined to discuss the matter until the expedition was withdrawn. Fashoda in itself was not worth fighting for, but the Secretary of the Colonies in a speech at Manchester, stated that the occupation of Fashoda was the climax of a series of acts which Britain was obliged to consider unfriendly. He pointed out that unfriendly acts had been done by France in Egypt, Newfoundland, West Africa, Madagascar, Siam, Tunis, Abyssinia, China and South Africa.

"The preparations of the British Government were enormous, and they still continue, although Lord Salisbury was able to announce at the banquet of the Lord Mayor of London in honor of Sirdni of the Egyptian Army, that the French Government had decided to withdraw the Expedition from Fashoda. But the feeling of statesmen and the press throughout the country is that the passing away of the war-cloud is only a momentary respite.

One clear result of the Soudan Campaign and the Fashoda incident is that Britain is more firmly than ever rooted in Egypt. The conservative policy has all the time tended in that direction, but *The Speaker*, a liberal organ now says, "No one can take note of the signs of the times without feeling that on all sides and among all parties, men have been quietly but resolutely making up their minds that the time has arrived when the world must be told plainly that we are in Egypt to stay, and that we shall never, while our strength and nation lasts, allow ourselves to be ousted by any rival Power from the Nile Valley."

The Last Hours of 1898.

Brethren of the one faith and hope of the Gospel,—the last hours of the year 1898 are but a little way in the future. All its blessings and privileges, and opportunities will soon be things of the past. We will never travel the same road again. If we have not appreciated privileges accorded to us as the Household of Faith, or as individual adopted sons and daughters of the Lord God Almighty, it is an irretrievable loss. If we did not embrace the opportunities that offered themselves during the year, for testifying of the grace of God, or of witnessing for the truth as it is in Jesus, by showing others what a glorious and sustaining hope we have, and inviting them to come and share the glories of God's kingdom so freely offered, they are eternally lost; nothing we can do to life's latest hour can make amends for this remissness. If permitted to live on in another year we shall only be able at the best to render to God what is *due* to him each day. This fact should make closer to us that a second account stands against us, unless we have mended our ways and sought pardon, through the mediation of our great High Priest, Jesus, at the right hand of the Father.

These are solemn considerations, indeed; and trust all will realize that if we are still indolent, still careless, still lukewarm, still indifferent to the interests of him who called us,—this is positive evidence that the past is not repented of, for, as the old hymn truly explains:—

> "Repentance is to leave
> The sin we loved before,
> And show that we in earnest grieve
> By doing so no more."

Yes; it is a serious time to be living on the border of the old year and close to that of the new. It is doubly serious to be living now, because we are also living very close to the time when two dispensations meet, and one of them will for ever disappear. One, believed in the Lord, he intended of us to take an active story of the spirit and stock on hand, as the closing hours of the year approach.

We deem it to be an impossible thing that we now stand before God as we did twelve months ago. We must have all risen higher and higher in the divine life, or have sunken lower. We must be more Christ-like, or more *unlike* him;—more prayerful or less so;—more watchful or less so;—the flesh is more subject to the Spirit or less so; we have more zeal for God and his truth or less. There is no such thing as standing still; we have to *walk* with God,—we have to *grow* in favor; and, once more another significant figure, which shows what exactness the hope of the calling set before us is capable of inspiring in one whose eye is fixed on the mark of the prize, we are to *run* with patience the race set before us.

God's loving foresight is everywhere manifested in his Word, in behalf of that portion of this mortal race which now listen to his gracious overtures, and complied with their conditions. Infinite stores of spiritual food are stored up for them, and freely offered; but like all meat for the physical frame it must be *eaten, digested*, and assimilated or there is no growth in it for us.

The variety of the divine bill of fare is wonderful to contemplate. There is something laid up to suit every *person*, and every *condition* of every person in Christ Jesus, and every circumstance such objects of his care can be placed in. And not only is it *food* in the common meaning of that term. It is *medicine* as well as food,—it cures all moral ailments as well as promotes the growth of the new man.

We are wondering if our readers have become very familiar with the Holy Father's great storehouse? Do they know on what shelf to look for any particular food or medicine they may need? Do they know how to feed themselves, or do they need some one else to feed them? The proper answer to the questions will go along way toward showing what their present status is.

The last words with you this year, brethren and sisters, are these:—Never forget that you have been taken out of the world, and now belong to a divine community, with divine pursuits, divine mind and aims. Remember too that the book you have taken as the rule of your faith and practice, says that "Dead flies cause the ointment of the apothecary to send forth a stinking savor;" and be careful to harbor no dead flies. "As any putrefaction spoils perfume, so a foolish or sinful act, will ruin one's character." Let each of those who have the name of the Anointed be a reflector of the light of divine truth, as with open face they behold the glory of the Lord and reflect the same as mirrors. May you all open your hearts to his holy influence, and by degrees be changed into his image from glory to glory, even as by the spirit of the Lord, and then in due time that glorious and *physical* change for which you wait, and which will result *from* the moral and spiritual change *now* in progress, —will come to pass. Your bodies of humiliation will be transformed and made like the body of his glory by his divine energy, and then you will shine forth as *the* Son in the kingdom of our Father and his Father, of our God and his God.

Glorious consummation. May the glad day soon come, and may readers and writer, by diligence to make our election sure, and by contemplating God's faithfulness and goodness, increase our *faith*, so that we may see the King in his beauty and be forever with him.

The New Covenant—What Is It?

Thinking some might want to hear from me again on this important question, I now write. The question is whether, or not, the Jer. xxxi. 31, new covenant has been make, or is a future event? The readers of THE RESTITUTION will all know who I refer to, when I use the letter J., in this article. Bro. J. in RESTITUTION of Oct. 19, 1898 writes his reply to me. In my article I claimed the Jer. xxxi. 31, covenant was the covenant of Paul in Heb. viii. and ix. Also 2 Cor. iii. 6. was the new covenant spoken of in Jer. xxxi.

I can hardly understand Bro. J., when he starts out he says, "This is very encouraging indeed, and we take pen in hand earnestly praying to be illumined by the spirit, that we may present the truth as it is in Jesus. So that we may ere long rejoice together in the bonds of the same covenant," then in almost the same breath, he says:

1. We believe with the writer of the article that the new covenant is NOW in force.

2. Like him we show that we believe it to be in force when we commemorate the Lord's death, and endeavor, by Scripture citations so far to the new covenant now in force, except Jer xxxi. 31. Then certainly we must be joining in the same new covenant." Unless Bro. J. is rejoicing in a covenant not yet made. I understand Paul in Heb. viii. 13; ix. 4; 2 Cor. iii. 14, to refer to the "Sinai-bond woman covenant." Gal. iv. 24-25. And the new covenant which Christ ratified with his blood, Matt. xxvi. 28, takes the place of the "old."

Now I want to ask Bro. J. a question. Was, or is the Abrahamic, or free women of Gal. iv., covenant, the one NOW in force, which Christ ratified with his blood, called the new covenant? Bro. J. seems to teach that it is, and that it is not. In paragraph 27, he says. This covenant was confirmed to ABRAHAM typically with the blood of beasts, which pointed to the Blood of the LAMB of God; but it did not bring the covenant into force, it "required a better sacrifice—the spotless blood of one of our own race." Evidently he refers here to the new covenant Christ in Matt. xxxvi. 28, and Paul in Heb. viii. ix., speaks of which Bro. J. has acknowledged was now in force. Yes, for he says in par. 28, his blood being accepted as the ratification of that instrument, it WAS brought in full force, power was imparted to it (Abrahamic covenant,) to give, not only life after death, but everlasting life, teaching positively that the Abrahamic covenant was ratified with the blood of Christ, and is now in full force, and the new covenant of Matt. xxvi. 28 which I freely admit, and teach. Now we will quote Bro. J. again, and see if he does not connect the Abrahamic covenant with the Jer. xxxi. 31. covenant. We will commence at par. 8. Zacharias filled with holy spirit, in expounding this matter to us in Luke i. 67, says: "The Lord God of Israel has raised up a horn of salvation.....To perform the mercy promised to our fathers, and to remember his holy covenant." What holy covenant? Was it the covenant he promised to make with the house of Israel and the house of Judah through Jer. xxxi. 31-34? Our correspondent wants the truth, and we are glad. The spirit's answer to the question, what holy covenant Zacharias spoke of, is found in next verse, viz.. "The oath which he sware to our FATHER ABRAHAM." The spirit's word for it, that is the mercy promised (v. 72); that is the HOLY COVENANT he is to remember, and does remember. That being settled beyond doubt, verse 74 happily shows the glorious final result of remembering his HOLY "COVENANT to ABRAHAM;" Listen, "[we] is to be delivered out of the hand of their enemies, and they will serve God without fear, in holiness and righteousness before him all the days of their life." Readers, do not forget that all this is to obtain under the Holy COVENANT to ABRAHAM, and sworn to by God: and then consider that no such results have been achieved by Christ's teachings.

(a). They have not been delivered out of the hands of their enemies by Christ's teachings.

(b). They do not serve him in holiness and righteousness all the days of their life.

(c). They were delivered unto the hands of their enemies.

(d). They do wickedly all the days of their life. Showing conclusively that the new covenant TO BE made with the house of Judah and Is. [sic] promised in Jer. xxx. 31 [sic] the one under which they shall all know the Lord as there described. I have quoted paragraph 8 and 9, here of Bro. J's. reply. Reader, you can easily see that Bro. J. has joined the Abrahamic covenant, and makes it the same new covenant Christ ratified with his blood, and is now in force, also, he makes the Abrahamic covenant the Jer. xxxi. 31 covenant, and is not made yet. Bro. J, how is that? Seems you have the covenants mixed up. Certainly, I believe in Israel's restoration, and the apostles will sit on twelve thrones judging the twelve tribes of Israel, but if Mr. Jew doesn't serve the Lord NOW in holiness, it's his own fault, as the commission in Matt. xxviii. 19; Mark xvi. 15, 16, Applies to Jew as well as Gentiles. Christ breaking down the middle wall of partition, Eph. ii. 14. "All one in Christ Jesus." The Jews must be grafted in the true olive stock the same as Gentiles. Rom. xi.; Gal. iii. 26-29, is the way. There is neither Jew nor Greek, they are all one in Christ Jesus. The Jews since the cross, are Israel no more according to the flesh. To sum it all up, if as Bro. J. says, the Abrahamic covenant is the Christ ratified covenant of Matt. xxvi. 28, and is the Jer. xxxi. 31. covenant, I am right after all this shrinking. Yes, and Paul was right when in Heb. viii. 8, he quoted almost *verbatim* the Jer. xxxi. 31 covenant, now I trust my Bro. J. will not get offended at my audacity. Truth is what we want, and this has been written with much respect for our brother.

M. L. ADAMS.

REMARKS ON THE ABOVE.

When we were asked to explain something in reference to the covenants we did so as respectfully and plainly as we could; and the correspondent owed it to himself, to our readers, to us and to God, to study carefully what we said, before writing; again, because paragraphs 13, 14, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, would have explained most of the difficulties, and if these explanations did not suit him we did not wish to force them upon him or others. If the subject matter of these paragraphs are not in harmony with *revealed* truth they should have been *refuted, not ignored*, and necessitating their repetition. As the matter stands we do not feel under obligation to write more, but will do so, with the hope that it may help others. To our mind, the question, "If the teachings of Christ, and confirmed by the apostles was not the new covenant *what is*?" is one of awful importance! And the thought that two of those who profess to SPEAK FOR GOD should *differ* as to what *it is*, makes us tremble! One says it is one thing, and the other says it is something else, proving that one or the other of them is ignorant of the alphabet, or first principles of the gospel. The spirit in Eph. ii. 11, 12, teaches that ignorance *of*, or being strangers *to* the covenants of promise, constitutes people aliens from the commonwealth of Israel, having no hope, and without God in the world; and as the fearful doom for speaking lies in the name of the Lord comes over us, we assure our readers we do not feel like "*skirmishing*" but would to God that some one better able to present God's truth in the premises, had to do it; and, only the deep down conviction that we have the correct outline of God's revealed purpose encourages us to try once more, to make it clear to others.

We remark, in the first place, that it is useless to expect to arrive at the truth of this great subject from an isolated text here and there. It is necessary to begin at the beginning, and mark the unfoldings of God's redemptive scheme step by step. If we begin in the middle we end nowhere. When man by disobedience incurred the penalty of the law,—death, that would seem to be the utter end of him, if left to himself. But having a desire for the work of his hands, God revealed his purpose to *redeem from death* on the principles of faith and obedience, all who develop those characteristics. As an object for faith to take hold of, *a promise* was made of a Redeemer, in the person of the woman's seed which, as to speak contained the germ of all other promises. We hold that *faith* in the promised One, would justify the guilty pair, and a life of obedience would enable them to *maintain* that justified standing and secure redemption from death.

The next development of the redemptive scheme took place when God selected Abraham to be the founder of the particular race of mankind through whom the promised seed would come, see Gen. xii. He was told to leave his country and kindred and go to a land Gen God would show him,—"and," says the Lord, "I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing,—and I will bless them that bless thee, and curse him that curseth thee,—and in thee shall all the families of the earth be blessed." All the families of the earth SHALL be BLESSED IN ABRAHAM. This was God's covenant to Abraham, that embraced the whole range of blessings, but did not give the details. It was God's revealed purpose that there should be no redemption except through Abraham and his seed. "Salvation is of the Jews."

On arriving at the land of Canaan whither God had directed him, the Lord appeared to him again, and said, "Unto thy SEED will I give this land, and there builded he an altar unto the Lord, who appeared unto him. Happily Paul in Gal. iii. 16 explains who this seed is, which is to have the land. It is not *seeds*, a plurality of Abraham's descendants, but *seed*, a single person, and tells us also who that one person is,—viz. CHRIST. Turn at once to Gal. iii. 16 reader, if you care to verify this, before you go further. In Gen xvi. 11, 15 God repeats the promise of the Lord, but mentions both *seed* and *his seed*, this time, and also tells size how long this grant of [illegible] EVER.

In addition to this, in the next verse, the Lord makes a condition in his respecting his *other children* [illegible] the *one seed* Paul speaks of, and [illegible] shall be innumerable. Then he is told to walk through the land in the length of it and the breadth of it to see what he was getting for his ever lasting inheritance,—"for," says the Lord, "I will give it unto THEE," Abraham.

Again in Gen. xv. 1 God says to him "fear not, Abram, for I am thy shield, and THY EXCEEDING GREAT REWARD. At verse 5, the Lord is said to have brought him forth and told [illegible] to go out to try to count the stars, and if he was able to count them, so should his seed be. And Per 6th verse adds: And he believed in the Lord, and he, [the Lord] counted it to him, [Abram] for righteousness.

At the 7th verse the Lord says to Abram, "I am the Lord that brought thee out of Ur of the Chaldees to give *thee* this land to inherit it." And to this Abram said, "Lord God, whereby shall I *know* that I shall inherit it,"—and he was then told to take a heifer of three years old, and a she goat, and a ram of three years old, and a turtle dove, and a young pigeon, and he took all these and divided them in the midst, and laid each piece one against another, but the birds divided he not; and when the fowls came down upon the carcasses Abraham drove them away. And when the sun was going down a deep sleep fell upon Abraham, and lo, an horror of great darkness fell upon him." Not to quote more we refer the reader to the chapter, and merely say, that he was told that his seed should be slaves in Egypt 400 years, and he himself should go to his fathers and be buried in a good old age; and when the sun went down a smoking furnace and a lamp of fire passed between those pieces. And the same day the Lord made a covenant with Abraham, saying, unto THY SEED (singular) have I given this land, from the river of Egypt unto the great river Euphrates."

In Gen. xvii., when Abraham was 99 years old the Lord appeared to him and told him to walk before him and be perfect, and he would multiply him exceedingly, and establish his covenant with him and his seed after him in their generations for an

EVERLASTING COVENANT

and I will give unto thee and thy seed after thee, the land of Canaan for an *everlasting* possession, and I will be their God." This is proof beyond question that every thing pointing to Abraham's seed, the Christ, and those in Christ by faith, and the multitudinous or *natural* seed and all the families of the earth.—every blessing comes from God through the several Abrahamic covenants, consolidated into one covenant, but referred to by Paul in Eph. ii., in their individual or separate aspects as covenants of promise.

In addition to all this God promised Abraham in Gen. xvii. 19 that he would also establish his covenant with his Son of promise, Isaac not yet born, for an

EVERLASTING COVENANT.

Let us now listen to David in his sublime Psalm of thanks in 1 Chronicles xvi 14-18, "He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations,—even of the covenant which he made with Abraham, and of his oath to Isaac, and hath confirmed the same to Jacob for a law, and to Israel for an

EVERLASTING COVENANT,

saying, unto thee will I give the land of Canaan, the lot of your inheritance, when ye were but few, even a *few*, and strangers in it." The importance of the above announcement may be seen from the fact that it is inserted again, verbatim, in Psalm cv.

But all the *details* of God's purpose as continued in the covenant to Abraham, Isaac and Jacob are not recorded in it. The covenants to David are additional revelations of good things contained in the original document, and each additional promise made related to *everlasting things*, so that the throne and kingdom and king, and *Son of David*, which explains what the land was covenanted for, are to be coexistent with the land grant. See 2 Sam. vii. 16, "And thine [David's] house and thy kingdom shall be established for ever before *thee*, [David] thy throne shall be established *for ever*. And Psalm lxxxix. 35, "Once have I sworn by my holiness that I will not lie unto David. His seed

SHALL ENDURE FOR EVER,

and his throne as the sun before me,—it shall be established for ever as the moon, and a faithful witness in heaven." Compare this with Gabriel's promise to Mary respecting her to-be Son, and Son of David and Son of God, and a glimpse will be had of the *divine method* of blessing all the families or nations of the earth through Abraham's seed, as covenanted to Abraham.

All the beautiful pen-pictures of the future of Israel and all nations, given in the Psalms and the prophets are founded upon the

EVERLASTING COVENANT,

made to Abraham, and reveal more and more of the benificent provisions of that precious document. And when we reach Malachi, even, the sum of those provisions was not told. Paul in Col. i. 25, 26 shows there was something kept back for him to reveal, viz., "the mystery which hath been hid from ages and from generations,"

etc., which is explained in Eph. i. 5, 6 as follows:—"Which in other ages *was not made known unto the sons* of men, as it is now revealed unto his holy apostles and prophets by the spirit. [Well, Paul, what is this great, hitherto *unrevealed* truth? Hear him]:—That the Gentiles should be fellow heirs and of the same body and partakers of his promise [God's promise] in Christ, by the gospel, whereof I was made a minister, according to the gift of the favor of God given unto me by the effectual working of his power." This is the last unfolding of his purpose,—and praise his name, it admits Gentiles to share his promise in Abraham's seed.

What, now, is the sum of our findings?

1. That one germinal promise of the "woman's seed" was made in Paradise, before man was expelled.

2. That Jehovah made a number of promises to Abraham and called them covenants, and everlasting covenants,—the substance of which were, that in [or by] and his seed, Christ, all the families of the earth shall be blessed; and that *he*, and Christ, should possess the land of Canaan as their everlasting inheritance in a future life; and besides this, promises relating to Abraham's multitudinous seed, or natural descendants; all of these promises being comprised in one grand covenant called "The everlasting covenant."

3. That the same everlasting covenant was confirmed to Isaac and to Jacob.

4. That Jehovah further revealed his purpose by making other everlasting covenants to David, but which are only parts of the Abrahamic covenant, not previously disclosed. But were to David all his salvation and all his desire. 2 Sam. xxiii. 5.

5. That the prophecies and Psalms most abundantly prove the existence of the *everlasting covenant* from Abraham down through the Mosaic dispensation.

6. That not only were Gentiles excluded from the provisions of that everlasting covenant during the ages and generations preceding Apostolic times, but even the fact that it was God's *purpose* that they should *ultimately* share his promise was kept secret till the spirit by Paul fully revealed that they could be fellow-heirs, if they would. This is a brief summary of divine teaching,—not human.

Now we will reason with our readers a moment. Abraham was justified by *faith in the covenants of promise*, and became an heir of the world, (as we learn by the spirit in Rom. iv., and this was far more than appears on the face of the covenant,) and everlasting life, after death. Paul in Gal. iii. 13, 14 says these blessings of Abraham are what the death of Christ made possible for us. Can we obtain them without believing the promises of them, as Abraham did? Can we believe those promises if we are strangers to them? See Eph. ii. 12.

As it was the everlasting covenant that promised Abraham the inheritance and the future life to enjoy it, *was it not that everlasting covenant that required ratification by the blood of Christ?*

As Christ is said in Heb. xiii. 20 to have been brought again from the dead through the blood of the everlasting covenant it proves that that covenant *promised* Abraham's seed, the Christ, life, after death as well as the inheritance, as it did to Abraham.

Should not this, together with the preceding testimony, for ever settle it with the intelligent and honest mind, that the Abrahamic covenant is the everlasting covenant? We leave it with you, reader.

As the spirit in Heb. xiii. 20 says the Lord Jesus was brought from the dead through the blood of the *everlasting covenant*, which all admit was the blood of the Lord Jesus Christ,—and as that same Lord Jesus Christ in Matt. xxvi. 28 and Mark xiv. 24. says his blood is the blood of the *new covenant*, have we not infallible evidence that *the everlasting covenant* is that which he calls the *new* covenant? One covenant differently designated?

But now as to the claim that the *new* covenant was the covenant promised in Jer. xxxi. 31, we remark, that while Abraham was justified by faith in the everlasting covenant, his descendants on coming out of Egypt were *heathen*, and therefore had no faith either in God or the covenant, and so were placed under *law* as a school master till the promised seed should come, without interfering with the everlasting covenant for those who may have faith. This law held them as a *nation*, instead of a household of faith. When the seed came the law expired and the covenant remained as from the beginning, waiting for the *antitypical* ratification by a better sacrifice than that of bulls and goats.

As the Jews rejected Christ they as a *nation*, were blinded—only a few individuals comparatively, believing, the masses were scattered everywhere, as at this day; and still are, and will be faithless *till* the Believer comes and turns ungodliness from Jacob. Rom. xi. 26.

All peoples, nations and languages and tongues are to serve Abraham's seed. Dan. vii. This includes the house of Jacob. It is to be ruled by the twelve apostles, under Jesus the King of kings, a new covenant with them as a nation of mortals, as SUBJECTS of God's kingdom, will be made, *unlike* the national law from Sinai which said do this or die; and Jeremiah xxxi 31 gives us the text of that covenant,—it reads as follows—

"I will put my laws in their (Israel's and Judah's) inward parts, and write it in their (Israel's and Judah's) hearts, and I will be their (Israel's and Judah's) God,—and they (Israel and Judah) shall be my people; and they (Israel and Judah) shall teach no more every man his neighbor and every man his brother, saying know the Lord, for they (Israel and Judah) shall know me from the least of them unto the greatest, of them saith the Lord. For I will forgive their iniquity and I will remember their sin no more."

So that Jer. xxxi. 31, and every word of the whole chapter is Israelitish and national. Compare this code with that prescribed for *other* nations in Rev. ii. 25–27. Are we asked why this difference? Not for their own sake. They will be loved for their fathers sake, and for his own name's sake, which the heathen had blasphemed, and that they may know that the God of Israel is Jehovah Ezek. xxxvi. 32–36. Having briefly set forth the truth as we believe and teach it, we now attempt to

SHOW OUR CORRESPONDENT

what *he* believes. He claims to believe that the *new covenant* ratified by the blood of Christ was the covenant promised, and recorded in Jeremiah.

From the testimony in relation to God and Abraham already adduced we know that when God makes a covenant it is a promise to give or do something. Sometimes conditions are attached, as in the case of Abraham, of whom faith and a walk with God were exacted. In other cases, as for instance, the covenant to Noah and all flesh that there should be no more a flood, was absolute, without conditions.

We now proceed to examine the foundation of our correspondent's *faith and hope*. If Jer. xxxi. 31 be the covenant ratified by the blood of Christ that is *the gospel to him*, the exceeding great and precious promises Peter speaks of, by which he must become a partaker of divine nature, and which, in order to be saved, must be believed in connection with the things concerning Christ in all his offices and work. But only what is

PROMISED IN IT,

or any other covenant, can be *believed* in, or *hoped* for, or claimed. Is it not a serious matter to turn to that passage and find no promise of *life and immortality*, or *glory* or *honor* or *power* or *kingdom of God*? If that had been the covenant Christ had intended to ratify, would he not have preached it, and sent his apostles to do the same? He preached the kingdom of God coming. A kingdom requires territory, and a throne, and a king and rulers, and laws, and subjects, and capital city and this had all been provided for, that is *covenanted* to Abraham, Isaac, Jacob and David in the covenants of promise, and attested, by amazing condescension, with

THE OATH OF JEHOVAH.

And when we bear in mind that Abraham by faith saw the day of Christ and *rejoiced*, knowing that if he ever lived to take possession of his inheritance, it must be through his seed, the Christ,—who can doubt that Christ, who knew his Father's will *perfectly*, knew that the grand instrument of long ago promising life and all else had to be ratified by his blood, or there would be no life or kingdom or blessing of all nations.

Our correspondent would scorn to take and open a letter addressed to another and appropriate its contents, but he seems to have no compunctions of conscience in taking a will or testament, or covenant addressed to the house of Israel and the house of Judah and appropriating what is promised, and distributing it to other Gentiles. Strange to say he virtually acknowledges it was for Israel and Judah by his claim that the covenant was actually *made* with Israel by Christ, but no mention of a covenant is made in the passage offered as proof of the claim.—Matt. x. 5–7. The correspondent would never have made that assertion if he had turned to Rom. xii., and Ezek. xxxvi., and seen that the time when the Jer. Covenant is made, with the promised results, is after their gathering, and the Deliverer comes and turns away ungodliness from Jacob. Jer. xxxi 31 shows it will be done in the manner before explained.

Our correspondent does not seem to know that at the time of the events recorded in Matt. x. 5–7, one of the two legatees mentioned in the covenant of Jer. xxxi 31, viz: the house of Israel, had been put out of God's sight 600 or 700 years before. Did Christ and Paul and Ezekiel make a mistake, or our correspondent?

When our correspondent does what Jesus told his apostles to do, preach the coming of God's kingdom, does he make a covenant with the people as he alleges they did? If made at *all*, it was by the *message*? We showed him in our first article the promised results did not follow, and that should have shown him his mistake. He has had two opportunities to *prove*, and not say, "*I always consult*," "and if it is not, what is," etc. But one *proof* would settle it. As it nowhere says that Jer. xxxi. 31 is the covenant ratified by the blood of Christ it only rests upon human deduction, and that is a very sandy foundation for faith to rest upon.

If the correspondent will carefully study Jer. xxxi., from beginning to end, he will see that *every word of it* relates to Israel and Judah,—and amongst many other things said, we mention a few to support this statement:—

At the beginning of the chapter it tells that the Lord will be the God of all the families (12) of Israel. Then, that a day shall arise when they shall say, let us go up to the heights of Zion. Then God says he will bring them from the north country and the coasts of the earth. Then that God will be their father. Then God calls the nations and the islands to hear that he who scattered them will gather them. Then that they will come and sing in the height of Zion. That in Judah men shall go forth with flocks. That God will sow the house of Israel and the house of Judah [with whom he presently promises a new covenant] with the seed of men and beasts [so that both shall be prolific] then that children shall not suffer for sins of parents as now. Then comes the much quoted 31st verse promising a new covenant, before quoted in full, in which the house of Israel and house of Judah as mentioned in their pronouns no less than six times, besides twice in their proper names in the immediate context.

Then follows a graphic description of the *result* of the promised covenant, and God's most solemn and emphatic pledges to do all he said he would in this chapter, so far,—he then proceeds to say that the city shall be built to the Lord from the tower of Hummel to the gate of the corner, and the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath, and the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; "it shall not be plucked up, nor thrown down any more for ever."

And the whole account is so topographic and circumstantial that it would seem no mortal man would have the audacity to wrest one verse out of the centre, and all its logical connections, on which to found a gospel nullifying theory. Before Almighty God and the Lord Jesus Christ, we affirm the solemn conviction, that the theory in question is as baseless as the fabric of a vision, dishonoring to God, and most cruel to other mortals.

The reader must remember that Jer. xxxi. throughout contains all the blessing to be desired under the covenant promised in verse 31. And we challenge the whole of apostate christendom to prove anything in it beyond a happy, peaceful, prosperous, loving, prolific holy nation of mortal men, who will continue to die as long as they continue to be born. Instead of being kings and priests and reigning with Christ, they are *only preferred subjects*.

Near the end of his article our correspondent says:—"There is neither Jew nor Greek,"—they are all one *in* Christ. Very true; *all in* Christ are one, surely. But we cannot pass the next sentence without a decided protest. It says:—"The Jews since the Cross, are Israel no more according to the flesh."

Is that so? What then, are they? Are they Israel according to the spirit? Impossible, inasmuch as the law of the spirit of life in Christ Jesus is rejected by them. Have they become Gentiles in the flesh? We reckon he has become "*mixed*" somewhat, because Paul will have to take a back seat if the correspondent be correct, for he says in Romans ix. 2, 3, 4 he is in great heaviness about his "kinsmen according to the flesh, who are Israelites." This was some 30 years or so, after the cross, and on that hypothesis the apostle makes a similar blunder in 1 Cor. x. 18, for he exclaims: "Behold Israel after the flesh," etc. He tells us in Romans xi., that God has given them (Israel) the spirit of slumber, even that they should not see and ears that they should not hear in verse 8, but notwithstanding all this, he informs us that he himself is a proof that some of his countrymen can be accepted, and so says practically what God by Isaiah said should be done, provoke them to emulate the Roman Gentiles who had been grafted into the good olive tree. See v. 14. We prefer Paul as authority in this matter. It is evident from the expression "Israelite indeed" in John i. 47, and Jew *outwardly*, and *inwardly* Rom. ii. 28, 29 that the words Israel and Jew are used in two senses,—and these two senses are explained by the same apostle in Rom. ix. 6–9 where we find that descent from Abraham merely, does not constitute them the children of God, but belief of the promise does, and this, thank God, shows us yet once more *what promises*, see verse 8, and Gal. iv. 28–31.

Before closing this long article we want to add another thought or two for those seeking to know the truth. And first, when the Master rises up and shuts the door to the kingdom, that is the sign that the everlasting covenant has taken out of the Gentiles as a Jews all who will share the glories of God's kingdom in the age to come, and when the dead and living saints are all made the Christ's glorified body through faith and obedience to the promises and putting on of Christ and becoming Abraham's seed, then the everlasting covenant will have accomplished the work assigned it.

Faith in promises then seems to give place to *sight* as the moving principle, after the kingdom has come, judging by Isa. ii. 3 and other like Scriptures. What the covenant promised will then have come, and Jer. xxxi. 31. shows that the particular discipline for national Israel will resemble that now enjoined on the household of faith.

We are charged with joining the Abrahamic covenant with the Jeremiah covenant. Could we have been so stupid in foolishness? We have heard men speak of the tail wagging the head, but we never saw such a striking illustration of the idea as that would be. One might as well say one link was a chain, or one drop an ocean. The passage in Luke i., relating to the deliverance of Israel from their enemies is a *result* of the Abrahamic covenant as we stated. But how? It promised the kingdom, promised the king, promised the rulers, promised the subjects, viz.—the Israelites. The kingdom will be a *result* of the Abrahamic covenant,—the king will be a *result* of the covenant, the rulers will necessarily be a *result* of the covenant,—and the delivered Israelites will be a result of the covenant to Abraham, and the *new covenant to be made with the delivered Israelites*, and promised in Jeremiah xxxi 31, and brought into force when the Deliverer comes and turns ungodliness from them by *means of it*, will be a *result* of the Abrahamic covenant,—but I trust the reader will see that as *none* of these constituents of the kingdom will be *parts of the covenant* they grew out of, neither will the promised covenant when it is made, be any part of the Abrahamic covenant it was the *result* of, and also that the idea of the Jeremiah covenant is without foundation still.

Let Paul settle the matter for ever. Instead of Christ coming to *make a new covenant* with the house of Israel, he came, says the apostle, "To *confirm*, [or ratify] the promises made unto the fathers." So what Jesus called the *new* covenant in his blood was composed of those promises, and would BEGIN ITS REDEMPTIVE WORK in about three days, by giving him self life from the dead, while the OLD Sinaitic covenant, would be nailed to the cross with him.

In the fear of God we have declared what we understand to be his eternal truth, and taxing it good faith the avowal that truth was the object of the correspondent, we have written strongly and pointedly, for we *aimed to hit, not persons*, but what we judge to be erroneous ideas. Trusting it will be received in the same spirit, and may prove helpful to some, we dismiss the subject and send it on its mission.

Poetry.

The Star of Bethlehem.

There, in the silence of the night,
Hermon in snowy splendor towered;
And Hebron's hills and hill in the light
Which on her sunset brow was showered.

Low couching, in the sacks his say,
A new-born orb reposed—not alone.
The light of Jove was pale thereby,
And Venus into shade was thrown.

Not as some blazing meteor flies,
But seemed majestically slow,
It sails along the Orient sky,
And gives the night a morning's glow!

The travelers on the pathless lake
With bold surmise the star survey;
And cry, while joy each heart doth quells
"It leads the way! it leads the way!"

While thus their road in heaven they found
Chosen, bright angels o'er them bent.
The Morning stars in music moved,
And that spheres Light beams them went!

Above the Syrian plains it passed,
And rested upon the Land of Saul
Of all by it, dearer than that
O'er Bethlehem's white-robed shores it stood.

The Magi,—with their gifts of gold,
And frankincense and myrrh,—then sought
The heaven's Babe, by heirs so old
Foresaid in strains from seraphs caught!

They found him in a manger laid;
They knelt before him, and adored;
The regal look his brow displayed
Told plainly here was Christ the Lord!

—W. B. Hastings.

Obituary.

Leonard Adams was born in the year 1809, in the village of East Bloomfield, Ontario Co., N. Y. He came to Michigan with his parents in 1826, where they located one mile west of Rochester. Here he began his pioneer life by taking up one-fourth of a section of land from the government, and laid the foundation of his home, with his own hands he built a house, and in 1835 was united in marriage to Miss Martha Morrill. He was the father of six children, four surviving him, Mrs. Leonard Lawrence of Battle Creek, Mrs. Webster Williams of Ypsilanti, Mrs. F. H. Brotherton of Escanaba, and James Adams of Oakwood, with whom he had made his home for the past twenty-seven years, and where he died Dec. 12, 1898. He was a member and deacon of the Congregational church of Rochester for some time, but after much thought and study he changed his religious views, and became a firm believer in the second coming of Christ, and his personal reign on earth, and immortality only through faith in Christ and the resurrection from the dead. "For it is sown in corruption; it is raised in incorruption. It is sown a natural body; it is raised a spiritual body. For this corruptible must put on incorruption, and this mortal must put on immortality." The study of God's Word and the prophecies, were a great comfort and solace to him in many lonely hours, and his faith was unwavering to the end. The last four weeks of his life were weeks of intense suffering, yet midst the gloom and when in an almost semi-conscious state, he was heard to quote, "Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." The following poem was written by him, and is the embodiment of his perfect trust in the divine will of his Creator.

WHERE SHALL I GO?

Where shall I go to find relief,
When pressed with care and filled with grief;
Where shall I go for counsel true,
To guide me, all my journey through?
When friends forsake and foes assail,
To cause my trembling heart to quail,
Where shall I go to find relief,
To calm my mind to perfect peace?
Can I expect from human aid,
Though kind of heart and wise of head;
A full supply of all I need,
To feed my heart with heavenly bread?
Ah no, no, no, their power is weak,
'Tis like the brittle, broken reed;
When sorrows like the billows roll,
And overwhelm the stricken soul.
Where shall I go? Go to the Lord,
Who's promised in his sacred Word,
To keep that soul in perfect peace,
Whose mind is ever on him stayed!
There you may find a full supply,
For all your wants, he'll not deny;
Just ask in faith, be trustful, true,
He'll guide you all your journey through.

—L. Adams, Dec. 17, 1898.

Report of Meeting.

The undersigned conducted a two week's meeting at Roll (Dunlee), Ind., with good results. Two young men obeyed the gospel in baptism. Others were prompted to a more earnest study of the Scriptures which are able to make wise unto salvation."

On the 14th day of Dec., the writer united in marriage Mr. Arthur M. Kelley and Miss Minnie L. Roby, both of Roll, Ind. The latter is a member of the church of God at above named place. May the blessings of God be with them, and may their matrimonial life be a happy one.

A. H. Zolmer.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and as recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places where that you can better understand how the various completion will affect the nations of the world. Address,—The Restitution, Plymouth, Ind.

NOTICE.

The following members of the Iowa State Conference of the Church of God by vote of the Conference, will receive Ministerial Certificates for the year 1898-9,

O. J. Allard, Eagle Grove, Ia
D. M. Hadler, Muscatine, Ia.
W. L. Crowe, Irving, Ia.
A. J. Eychaner, Glad Brook, Ia.
P. B. Stouffer, Bayard, Ia.
A. D. Allen, Lake Mills, Ia.
J. B. Adams, Hamburg, Ia.
John Garton, Marathon, Ia.
John Poore, Parsons, Kan.
J. B. Crafton, Wilsey, Kan.

A. J. Eychaner, Pres.
O. J. Allard, Sec.

When you are planning to spend your winter in a milder climate, do not overlook the advantages offered by California. Low rates are in effect via the Nickel Plate Road, and each of their Peerless Trio of Fast Express Trains makes direct connections at Chicago with all lines to California. Inquire of Agents of the Nickel Plate Road for additional information.—dec. 30.

Ten Days at Washington.—Tickets via Pennsylvania Lines Good for Stop-Over at National Capital.

Tickets to Philadelphia and New York via Washington and good for ten day's stop-over at the National Capital may be obtained over Pennsylvania Lines at the same fares as tickets sold to Philadelphia and New York over the direct line of the Pennsylvania System. For special information apply to nearest Ticket Agent of the Pennsylvania Lines.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the cour of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Dropall trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

East via Washington.—New Arrangement for Passengers via Pennsylvania Lines.

On and after Christmas, 1898, the Pennsylvania Lines will sell tickets to Philadelphia and New York via Washington, D. C., at the same fares as apply over the direct lines of the Pennsylvania System and allow ten days stop-over at the National Capital. For particulars apply to nearest Ticket Agent of the Pennsylvania Lines.

With their Peerless Trio of Fast Express Trains Daily, Low Rates, Unexcelled Dining Car Service and Magnificent Vestibuled Sleeping Cars through to New York City and Boston, the Nickel Plate Road offers the traveler to those points every comfort and convenience demanded by the exacting American public.—dec. 30.

Communicated.

An Exhortation.

Dear ones of like faith.

"The whole creation groaneth and travaileth in pain together until now." Romans viii 22.

This passage is used in singular and plural; in the singular as an individual, in the plural as a nation. The Apostle in this chapter clearly sets forth in his letter to the Romans and endeavors to show to the world that there would be sorrow, pain, sickness and death, and the earnest expectation of each creature of God's children must wait for the manifestation of the sons of God. Then if we have been faithful to his trust we will be excluded from all these things and be transported into his everlasting kingdom, at the revelation of Jesus Christ our Lord. But until then we will meet with disappointments in this life. Oh, if it was not for the glorious hope the child of God has as an anchor sure and steadfast in his soul, which hope causes us to lift our drooping heads and raise our feeble voices with praise to God. Though in this life we may almost give up and all looks dark, and our life a failure, must I give up? No, no dear ones, do you have any emptiness, any real enjoyment out of Christ? No, we will not give up hope, for we have a more sure Word of prophecy to which we do well to take heed as unto a light which shineth in a dark place until the day dawn. We are still in a dark place, sin and sinfulness do abound. The golden rule was broken near six thousand years ago and nation has been rebellious toward God and has been in wars, tried to conquer and subdue by the sword, to bring about a peaceful form of government, but there are days of darkness and man can never bring about a perfect form of government. No, they will deceive and be deceived and wickedness shall wax worse and worse.

The cause of all creations' groaning and pain is sin. All the moral as well as the physical degradation which directly or indirectly cause the pain and groaning of the human family is their's under a blight and suffers both individually and as a whole. Its own imperfect and unjust government has brought many nations in pain and has as a natural recourse drifted in this direction because of man's fallen and imperfect condition, though man can and does in some way enact laws that have helped to form a better government and make some improvement, but at best they are feeble and spasmodic; they are utterly incapable of releasing themselves from difficulties, though man has tried it for nea. six thousand years and is not successful in the experience. They have not succeeded in establishing a perfect form of government, nor can man in his efforts stop the groans and wipe away the tears that have so often trickled down our cheeks as we have stood by the side of our loved ones who were suffering in agony of death. Nor can we bring them mentally or physically to the image of God, all we can do is to point them to the Lamb of God, which taketh away the sin of the world, then to offer themselves a living sacrifice to God which is our reasonable service, and Christ in due time will make us perfect in himself: but until then disease of all descriptions will prey upon us physically, we see burning fevers, wasting ulcers, cancers, poison of blood, broken limbs and other deformities of all descriptions; and mentally their condition is worse, some are crazed, others are partially so, and in all the human race not one is perfect; morally their condition is no less deplorable, selfishness and greed, pride, evil-speaking and deceit, hatred, malice, envy and contention, lovers of pleasure more than lovers of God, distress of nations with oppressions of the poor, the cry of the needy from the lips of the desolate. But no help comes, all our fond hopes seem buried. Truly it is a groaning creation still, and yet as the Apostle suggests they are not altogether hopeless: they are waiting for something they know not what; they are looking forward toward the glorious day that is fast approaching by the agency of our Lord and Savior Jesus Christ, that blessed messenger of Jehovah, who nineteen hundred years ago promised to redeem his people by laying down his life to redeem it from the curse. Oh, may the time hasten on when he will come and set up his kingdom. He will not oppress the people to exalt himself as man often does, but will bless all the families of the earth, through a wise and righteous administration, then he, Christ, will judge the world in righteousness, and will thus give life everlasting to all who shall prove themselves worthy of it. The earth will then be filled with the knowledge of the glory of the Lord as the waters that cover the sea.

The gospel age has been the age in which God has been calling out a people for his name's sake by declaring, "Go ye into all the world and preach my gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned." But the gospel age will soon close, then will the golden age be ushered in. At the close of the gospel age nation shall rise against nation: all Europe looks as though it would soon be plunged in war, and in this the United States will be drawn in when the crisis does come, and there shall be a time of trouble such as never was since there was a nation. Some set up the claim that Christ has already set up his kingdom, while others claim the kingdom is in their hearts. But did Christ say so? Let us see. "Our Father, who art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is done in heaven." Has his will been done in earth yet? I for one say no, for if it has heaven must be a deplorable place. Even the church has drifted away from the Word of God in the fashion of the world and rudiments and elements of men: they are lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof. It is very true that the kingdoms of this world are under the power of the invisible Prince, Satan who has taken the advantage of the darkness of human ignorance and depravity, as we expect to have any better form of government as long as selfishness is the rub of nations. In finance affairs we find selfishness there for the rich men only, to be the result of action for rich benefit. James says, "Go now ye rich men weep and howl for your miseries that shall come upon you, your riches are corrupt and your garments are moth-eaten: your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasures together for the last day." James v. 1-3. Today we see the poor man taxed to his utmost capacity, and the cry of distress is heard all over the land, but no general has this tendency of the people become that the favored aristocratic classes, who have long enjoyed a monopoly of this world's goods, are in fear lest their glory may suddenly depart, and indeed they may be for the struggling masses are determined to reach the top rounds of the ladder of fortune, no matter how many homes they make desolate. The struggle has already commenced and the threatening aspect of things foretokens an early fulfillment of the prophecy of Daniel xii. 1. There shall be a time of trouble such as never was since there was a nation. What will be the result? Let us see, when the visible Theocracy shall have accomplished its great purpose, "The mystery of God will be finished as he hath declared to his servants, the prophets." Rev. x. 7. When the Kingdoms of this world become the kingdoms of our Lord and his Christ. We find in the Bible revealed a grand, political economy in the near future affecting the welfare of nations by the establishment of the kingdom of God under the Messianic order of things. Behold a King shall reign in righteousness, and princes rule in judgment. This divine scheme regulating the affairs of the world is the long looked for golden age of universal peace and prosperity, finally resulting in the abolition of death itself. Hence we find these final judgments being executed. "Then came a great voice out of the temple of heaven from the throne, saying, It is done. The mystery of God is finished. O sing unto the Lord a new song, for he hath done marvelous things, his right hand and his holy arm hath gotten him the victory. Your Brother in Christ,

G. W. SMITH.

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 20th. Under the new schedule the time of trains at Plymouth is as follows.

Depart for the West: No. 15, 5.18 A. M.; No. 5, 6.41 A. M., extra fare train; No. 37, 9.26 A. M.; No. 39, 2.40 P. M.; No. 9, 6.10 P. M.

Depart for the East: No. 6, 2.45 A. M.; No. 14, 4.59 A. M.; No. 20, 10.33 A. M.; No. 8, 5.46 P. M.; No. 2, 7.50 P. M., extra fare train; No. 38, 8.51 A. M.

J. E. HINES, Agent.

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Will be mailed postpaid by WILEY JONES, Manchester, Va.

Low Holiday excursion rates are in effect via the Nickel Plate Road on Dec 23rd to 26th 30th and 31st, 1898, and Jan 1st and 2nd, 1899 with tickets good returning to and including Jan. 3rd, 1899.—dec. 30.

Reducing Taxes on Railways.

If railways are obliged to lower fares one cent by the enactment of a two cent law, will it not be just as reasonable for them to expect a reduction in the amount of taxes they are taxed at to annually pay into State and county funds? A reduction of one third in the vast sum of State and county taxes paid by the railways will mean a great deal to a State but not any more than a two cent fare means to the railways.

One, Two, Three.

If you ever noted the evolution and progress of a great trunk line, you'll begin with one through train each day, then as the business increases it adds one more, and still another? It is an ascension—from one—one, two, three. Each figure represents a notch of progress each indicates the high water mark of success. Three through trains each way daily is a distinguishing mark of success for any railway.

Such has been the success of the famous "Nickel Plate Route." It began with one train; the popularity of this it rapidly added another. And still the people increased their patronage until a third train was imperative. And now across the rich plains of Illinois, Indiana, Ohio, Pennsylvania and New York, from Chicago to Buffalo over to New York and Boston, three swift and elegantly appointed trains pass each way daily over the finely graded roadway of the Nickel Plate Route, each carrying a large contingent of happy travelers. That is the moral of the story. Remember the significance of One, Two, Three.—dec. 21.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

Presents for Friends.

I hereby offer until further notice one copy of "The Gospel of the Kingdom," leather gilt binding, fifth edition; one copy of same in cloth binding; one copy of "Twelve Words;" one of "Early Lessons;" and one of "Honouring the Son,—all five for the low price of one dollar. This offer is made for the good of the cause of truth.

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Holiday excursion tickets via the Nickel Plate Road are on sale Dec 23rd, 24th, 26th, 30th and 31st, 1898, Jan. 1st, and 2nd, 1899, and are good returning to and including Jan. 3rd, 1899. With their splendid train service and low rates the Nickel Plate Road adds a pleasing feature to the enjoyment of Holiday travel.—dec. 30

VANDALIA TIME CARD

In effect Sept. 19, 1898

Trains Leave Plymouth, Ind.

SOUTH BOUND.

No. 14, Ex. Sun. For St. Joseph 7:31am
No. 6, " " 12:38pm
No. 8, " " South Bend..... 10:41pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute 3:33pm
No. 5, " " 12:43noon
No. [illegible] Logansport..... 7:21pm

For complete Time Card, giving all trains and stations, and for all information as to rates, through cars, &c. address A. Dolson, Agt., Plymouth, Ind.

L. A. Goss,
Gen. Pass. Agt.,
St. Louis, Mo.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 m. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Jolliffe, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. All are welcome.

The Church of God at [illegible] meet in their house on Wabash [illegible] every Sunday at 3 P. M. Wednesday evening, [illegible] Sunday and social meeting [illegible] evening.

The Church of God at [illegible] meet every Sunday at 10:30 a. m. at the residence of [illegible] with preaching by [illegible] to follow. All are welcome and they will be pleased to be visited by all desiring preaching at Ellis V. Baker's, 2nd [illegible] Ohio.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, Huron, and beyond.

The Church of God at [illegible] Neb., every Sunday at the [illegible] Church, to study the Word. [illegible] Sunday School every Sunday at 10:00 a. m. Preaching every other Sunday at 11:00 a. m. Elder Weston, Elder [illegible] Pastor.

Services each Sunday at [illegible] every Sunday at the [illegible] Church, corner of [illegible] Streets.

The Church of God at [illegible] Ohio, meet every Sunday at 10:30 a. m. and 7:30 p. m. at the residence of [illegible] Sunday School at 2:30 p. m. Prayer meeting every Thursday evening at 7:30 p. m. All are welcome

The Restitution.

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Communicated.

Is There a Contradiction?

It is affirmed in the Scriptures that God repents. The Lord repented that he made man. Gen. vi. 6. He repented of the evil which he thought to do unto his people. Ex. xxxii. 14. He repented him that he had set up Saul to be king. 1 Sam. xv. 11. In Jer. xviii. he himself declares that he will repent of the evil and also of the good which he thought to do unto a nation. In seeming contradiction to these statements it is declared: "The strength of Israel will not lie nor repent: for he is not a man that he should repent." 1 Sam. xv. 29. "I the Lord have spoken it; it shall come to pass, and I will do it; I will not go back, neither will I repent." Ezek. xxiv. 14. Balaam under divine inspiration said: "God is not man, that he should lie; neither the son of man, that he should repent." Num. xxiii. 19. And Paul, "The gifts and calling of God are without repentance." Rom. xi. 29. The infidel says here is a plain contradiction; and more, that the God of the Bible is fickle like man, changing to suit purposes, and is bound by no agreement to which he pledges himself.

Infidels are poor expositors so to speak—careless readers is the truth of the matter. The Christian expositor believes both statements, and that there is here only a seeming contradiction. He holds firmly to the truth that God never lies; and that he is unchangeable as he has declared. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. iii. 6. Some times the attempt is made to remove the difficulty growing out of the statements that God repents, and that he does not repent, by saying, that God being unchangeable, when repentance is affirmed of him we are not to understand it as denoting "change of mind, purpose or action, as when affirmed of man. But this explanation only shifts the difficulty and brings us face to face with the word "repent." If it does not carry the idea of change as it stands affirmed of God, then what idea must we attach to it? Who will tell us? or who has told us? Bush hath hits and misses the truth, in my judgment. Misses it when he says: "As a general rule wherever repenting is attributed to God, it implies not a real inward change in his feelings and purposes. This statement is suitable to the anthropomorphic notion of a God without body parts or *passions*. The notion then that God's feelings and purposes are not changed, as the word repent seems to denote, if it be not a meaning [illegible] manifestly contradicted by [illegible] of persons as applied to [illegible] people Israel, and to other [illegible] and to individuals as well. One class of texts expresses his displeasure toward his [illegible] a threat of punishment to be inflicted in case it is persisted in. The other class of texts expresses his approval and intention of doing them good, and this based upon their return to right conduct. Such hits the [illegible] but not the whole truth in [illegible] the same connection a sentence [illegible] that it implies a [illegible] without repentance." Rom. xi. 29. God looks beyond the centuries of Israel's hardness of heart, and promised punishment for national sins [illegible] the fullness of the nations shall [illegible] in, so all Israel shall be saved. This is God's purpose toward his [illegible] not chosen a people, still "beloved for the fathers' sakes." Touching this he does not repent. Nothing will stand as a bar to the national restoration and salvation of blinded Israel. The truth has been sworn unto. My attention is frequently called to the fact that God is unchangeable, that his Word so teaches. Here are the words which declare it: "For I am the Lord I change not. First clause of the 6th ver of Malachi chapter 3. This must be understood in the light of Israel's calling and God's purpose in calling them. The next clause gives the conclusion, "Therefore ye sons of Jacob are not consumed." As much as to say, "I have an ultimate purpose toward you, and through you to all nations, therefore I will not utterly consume or destroy you." They were always to be a nation before him. Jer. xxxi. 36. The Psalmist says: "He being full of compassion forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away." Psa. lxxviii. 38. He turned his anger away,—repented of the evil which he thought to do unto them. Above all these changes in Israel's fortunes making it necessary for God to change his dispensations toward them, he remained unchangeable as to his ultimate purposes.

JOHN L. WIKE.

The Gospel Recovered No. 15.

BRAWBACKS AND HINDRANCES.

"That all may be are.....that the world may believe that thou hast sent me."

The previous article (No. 14) was chiefly occupied with "theological gladiatorship," as illustrated by Dr. Thomas, as the warrior characteristic, excellent in its proper place, but disastrous in its effects when misapplied. However interesting as an intellectual exercise to a certain class of minds, theology, being something outside the "simplicity that is in Christ," is really unworthy of being earnestly contended for.

It seems fitting now to show more at length that Dr. Thomas was from an early period compelled by the force of circumstances to recognize the distinction referred to, and even to defend himself against certain who mixed up vital with minor points in their opposition to him. Thus in "Life and Work," p. 77, referring to the 34 questions noticed in a previous article here on a variety of secondary points, he says, "We were involved in a discussion of minor and comparatively unimportant points, such as the destiny of infants, idiots, and pagans, the lust end of the wicked, etc. These are details or consequences resulting from a great principle, not the principle in itself. The opposition strove to keep this out of sight, and to make it appear, if possible, that what we contended for was the non-immortality of the soul, the non-resurrection of infants, etc., and the annihilation of the wicked, as the pith and marrow of the gospel. Here is where their hypocrisy, dishonesty, or ignorance beam forth as the meridian sun."

In an article headed "Preach the Word," in the "*Herald* of the Kingdom" Vol. III. 1853, p. 44, referring to 1st Cor. ii. 1, he says, "He (Paul) did not come to them with excellency of speech or of wisdom," such wisdom and oratory as the Greeks delighted in, whose wisdom "is foolishness with God"—he did not BLEND their foolish wisdom with God's testimony, as some were beginning to do." He gives here in a long note, Clemens Alexandrinus, Origin, etc., as examples.

In the "*Herald* of the Kingdom," Vol. V. are three articles headed "Colonial" extending to forty columns. The first is headed "Pan Christendom sentimentality" with an extract from the "*Expositor*" as follows: —"Dr. T's zeal for the discovery of something new and diverse from the elements of all Christendom, has carried him into a system of theological ultraisms." Dr. Field of Jeffersonville, Indiana. The articles take the form of dialogue between Elpis and Josedec, the latter seeking to charge Elpis with advocating that "a man should be perfect in knowledge before baptism." The Dr. contends for the simple faith and obedience of the gospel of the kingdom. He puts a good deal of exposition as to the promises to Abraham and David into a nut shell thus, "The kingdom which formerly existed in the Holy Land, God will again establish there, under a new and better constitution."

In the Dr's many paper controversies with the late Joseph Marsh, editor of the *Expositor* at Rochester N. Y. he required to advocate "the simplicity that is in Christ." Here is a remarkable instance. In the *Expositor* for 1857, p. 662 the following statement was made:—"Dr. Thomas has published that the recent Russian war would not terminate till the Lord shall come, and destroy Gog and his army on the mountains of Israel. The war has terminated in a general peace; the Lord has not come; Gog has been turned back, and consequently has not been on the mountains of Israel." The Dr. has a reply of two columns in the *Herald* of the Kingdom, Vol. VII. p. 280. A few sentences must suffice. He says, "We never have pretended to infallibility or an exemption from error especially in our views of the *details* of the future.....We are certain that the kingdom will be set up or *restored*, in the Holy Land, etc. We can make no mistake about this while we retain the faculty of reading the English Bible where these points stand out in such bold relief, that a child may read and understand." After referring to Marsh's denial of such points, he says, "These are errors that cannot be offset.....by publishing mistaken notions of Dr. Thomas' views or opinions of unrevealed details strongly expressed." He then argues that the present is not a general peace but a temporary truce."

Let it be noted here that it is only the plain language of the English Bible, simple even to a child, that Dr. Thomas falls back on, when his "views or opinions of unrevealed details" are called in question.

Again in "*Herald of the Kingdom*," Vol. VIII. 1858. p. 212. he has this, "Let a man, or a company of men and women prove that they believe the gospel, Paul preached, and have obeyed it, and we will call them only by a New Testament title."

In "*Herald* of the Kingdom," Vol. IX. 1859; p. 66, he says, "A man may have a theoretical understanding of the gospel, but not a hearty belief in it. He may also understand it, and at the same time add on to it the sentiments of all Christendom for the sake of getting on more easily with it."

In "*Eureka*," Vol. I. 1861, p. 863, we find, "It is by the truth called the word of the truth of the gospel of the kingdom," Acts xx. 24, 25; Col i. 5, believed and obeyed, that relations are established between men and God. This is the spiritual connecting medium that links them to his throne in their present state." See also "*Eureka*," Vol. II. 1865, p. 336.

These and other similar statements of a later date, which could easily be quoted, must have been well known to any of those who made, and who still continue to make, so much of certain pet opinions causing disruption of church fellowship. The "theological gladiatorship" of such seems to have been too strong to permit of their being wholesomely affected by such considerations. Neither did his sentiments and reasonings in behalf of the simplicity of the faith and obedience of the gospel operate favorably with the Dr. himself to interfere with his partiality for one section of the brotherhood. Those calling themselves Christadelphians had in many instances flagrantly violated those very sentiments by elevating minor points to a level with the gospel itself, and practically excommunicating all who did not agree with them. "Brotherly love" in the case of such brethren is confined within a narrow circle of human construction, in defiance of Divine rule, as prescribed by the Lord and his apostles. Such a course has to a great extent proved its own failure, of which ample evidence is furnished by those who entered upon it, and who still persist in prosecuting it. Of this more anon.

Meanwhile the exhortation of the Apostle Jude is brought into striking contrast with the policy which is attempted to be criticised in these papers. "That ye should earnestly contend for THE FAITH which was once delivered to the saints."

J. CAMERON.

(To be continued.)

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JANUARY 4, 1899. NUMBER 1.

THE RESTITUTION advocates the final restitution of *all things* which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as *joint-heirs* with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Selected.

Recent Archæology and the Bible. No. 6.

The fifth lecture in the present course on "Recent Archæology and the Bible" was delivered by the Rev. Dr. Nicol last night in Tolbooth Church, the subject being "Canaan and its Neighbors in the Tel-el-Amarna Tablets." The land of Canaan, the lecturer pointed out, had been the goal of the military ambition of the rulers of Babylonia from Lugal-Zaggisi, in the fifth millennium before Christ, to Nebuchadnezzar, in the sixth century before our era. It was coveted also by Egypt, because it lay right on the high road to the fertile plains and wealthy cities of Mesopotamia. From the time of the going down into Egypt to the conquest of Canaan by the returning descendants of Abraham, under Joshua, little or nothing is to be learned from Scripture of the peoples who inhabited Canaan and the other northern lands. Egyptian records have something to say of the peoples of Northern Syria as far as the Euphrates, especially of the Hittites and the part they played in the wars of Thothmes III. and Rameses II. and other Egyptian kings. The Egyptian occupation of Canaan and the neighboring countries is written in the copious annals of the eighteenth dynasty, and the list of places in Northern Syria and Palestine conquered by Tothmes III. and engraven on the walls of the temple of Karnak, throwing some light upon the early geography of Syria and Palestine, and upon the history of the Canaanites. But these records shed only few and feeble rays of light compared with the flood of light which the Tel-el-Armana tablets have thrown upon the political condition of Canaan before the conquest. That famous correspondence, written in cuneiform characters, consisting of letters from allied and vassal princes and governors in Syria and Palestine to Amenophis III. and Amenophis IV. of Egypt, was immediately concerned with the decline and fall of the Egyptian power, which for a time after the conquests of Thothmes had been supreme in Western Asia. But, indirectly, the Tel-el-Armana letters bore a testimony which revolutionizes our conceptions of the history of those times. It had been shown in a previous lecture that Babylonia once exercised sovereignty over these regions, more or less continuous and complete, and it was under the shelter of such a suzerainty that the Babylonian language and writing had taken such firm root and spread so widely in Western Asia. The Babylonian language, as could be seen from the Tel-el-Amarna tablets, was employed in those regions and at that time not simply as a diplomatic convenience, but for the ordinary purpose of civilized life. Even the strange and powerful Hittite people came under the intellectual influence of Babylonia at the period, and used the Babylonian characters for their still mysterious and untranslatable language, one example of which is found in the Tel-el-Amarna correspondence. And even when Babylonian supremacy had given place to Egyptian in Canaan and Syria and the neighboring lands, the Babylonian language held its ground so tenaciously that it had to be adopted by the reigning Pharaohs as the medium of communication between themselves and their allies, and vassals, and governors in those regions. After pointing out the bearing of these facts upon the questions raised by the higher critics who have been accustomed to make the ignorance of writing at that period a ground for maintaining the legendary character of the pre-Mosaic narratives, the lecturer gave some account of the tablets themselves, referring to the different countries from which they came to their long [illegible] in the archive chamber of the Pharaohs by the Nile, and to the variety of the clays of which they were composed, forming a kind of solid water-mark to authenticate the locality of their origin, and then discussed in some detail their contents. Special notice was taken of the Lachish tablet, written by Zimrida to the Pharaoh, a fellow to which was found by Dr. Bliss when excavating Tel-el-Hesy, the site of the ancient Lachish, bearing the name Zimrida, and held by some to have been written by Zimrida to a neighboring military commander. The letters from Jerusalem were of peculiar interest as proving that it was a city and sanctuary of renown among the hills of Judah long before the conquest; and the position of Ebed-Tob, the governor of Jerusalem, as a priest-king, deriving his office not from father or mother, but from the Mighty King, the God whose oracle was there, was shown to be similar to that of Melchizedek in the days of Abraham, just as Melchizedek's position was shown in a previous lecture to be that of the patesi, or priest-king, of Babylonia long before. In the Tel-el-Amarna tablets, the lecturer pointed out there were two peoples mentioned as the chief antagonists of the Egyptian domination in Syria—the Khabiri and Khatti. Different views are held regarding the Khabiri, who are represented in the correspondence as bearing hard upon Ebed-Tob around Jerusalem, and also upon the Pharaohs' representatives as far north as Hamath and Damascus. It could not well be maintained that they were the Hebrews coming in to conquer the land—the chronology and general political situation seem to forbid that supposition—but it might be, taking various indications into account, that they were some detachment of Israelites who had found their way into Palestine and addicted themselves to a wandering and warlike life before the nation as a whole conquered Canaan and settled in it under Joshua. The Khatti were now identified beyond all question with the Hittites of Scripture, although the Scripture reference to the Hittites in their scattered settlements in Canaan and its northern border give but a very inadequate idea of the greatness of this people at the zenith of their power. The story of the discovery of the Empire of the Hittites within the last quarter of a century was told, and their relations with the Egyptians and Assyrians, as well as with Abraham and his descendants, described from Biblical, Egyptian, and Assyrian sources. Their influence upon the nascent art and culture of Greece was pointed out, the famous lions of Mycenæ having been borrowed from Hittite art, and the pottery of Cyprus and to the Trojan plain having had a Hittite impress. The two-headed eagle of the Hittites, which had been the emblem of the very early Babylonian kings of Lagash, two thousand years before the period in question, survives, by a descent which can be historically traced, as the symbol of Imperial power in Austria and Russia today, and is seen figured on the coins and postage stamps of the Emperor and the Czar. Surely a wonderful survival of two Empires, widely separated from one another, which had disappeared not only from the kingdoms of the earth, but from the records of history, to be recovered and set fairly in their place among the nations by the research of the last quarter of a century.—*Edinburgh Scotsman.*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JUBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JAN. 4, 1899.

THE Editor, who has been very sick for over a week, is a little better, but still unable to leave his bed. It is hoped that with care and rest he will soon recover.

Giving Thanks Always.

This is one of those deep-meaning admonitions of the apostle, which at first sight seems rather impracticable; but as it is only the spiritual man that can discern the spiritual, so only those who are in touch with Paul can follow his depths. Is not this what the gospel of God's favor should generate in our breasts: we worthless, cursed for, and sought for, by the great Creator, and all out of *his love*—ought not the knowledge and realization of what salvation to eternal life means, and the thought of God's mercy and goodness to lead us into that state of mind beyond empty formula, nor platter-cleaning, long verbal prayers, giving alms to be seen of men, but the offer of the highest part of our nature—the intellect—to God, by offering him our *heart*. Joyful in the truth as David,—confident in God as Paul, real in worship as Christ,—always abounding in joyful heart-praises to God. In every act, and look, and word and *thought*, "Giving thanks," like nature in her silentness and beauty.

The Gospel of the Kingdom.

The gospel is good news concerning a future kingdom to be established on the earth, which will ultimately become a universal kingdom, having Christ as King, the saints as rulers, and all the nations of the earth as the subjects to be ruled.

Jesus taught the gospel. "Jesus came into Galilee," (testifies Mark i. 14) "preaching the gospel of the kingdom of God." The apostles taught it. Among all ye, says Paul "have I gone preaching the kingdom of God." Acts xx. 5. What is that kingdom? A kingdom on earth. The Lord shall be King over all the earth, and in that day there shall be one Lord and his name one. Such is the testimony of Zechariah. The universality of the kingdom is declared, the position defined, and the King revealed. The ancient throne of David is the throne upon which the Lord will sit. The Lord hath sworn in truth unto David, "of the fruit of thy body will I set upon the throne." Psa. cxxxii. 11. Peter applies this to Christ, as we read in Acts ii. 30, "David being a prophet, knew that God had sworn with an oath to him, that of the fruit of his loins according to the flesh, he would raise up Christ to sit upon his throne." The co-rulers with Christ are his immortalized brethren. Jesus himself said, "And I appoint unto you a kingdom as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." The song of the redeemed will be at the period of their immortalization, in these words, Rev. v. 10. "Thou hast redeemed us—and hast made us unto our God kings and priests, and we shall reign on the earth." The kingdom is Yahweh's. It is an instrumentality ordained of him for the complete and final redemption of the world—the consummation of his glorious purpose. Hence it is the saints' great desire to attain to that kingdom. It is the prize set before them. They are exhorted to seek it first. "Seek first the kingdom of God and his righteousness." And having sought and found by a faithful adherence to the word of their salvation, and continuance in well doing to the end of their probationary career, the welcome words of their gracious King, will fall sweetly on their ears, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then will their every desire be gratified, their every hope more than realized, for long life and length of days will be theirs, together with glory, honor, and incorruptibility. Amen.

"The Year 1899"

Will have been born before our paper readers our patrons, 1898 is now only a measure of past time. How has that measure been spent? This is an important question to ask ourselves on the threshold of the new year. The years roll by, each succeeding one appearing to bring in its train increased care, additional responsibility, and a larger experience of labor and trouble.

"We cannot expect it to be otherwise. The darkest part of night is just before the dawn of the morning, and it is quite in keeping that the metaphorical night should deepen its darkness before the rising of the sun of righteousness and the dawning of that morning without clouds. Can we look back upon the past with the satisfaction of knowing that it has been well spent? Or, have we to confess that many of the precious hours were squandered away? Such enquiry may enable us to value more highly the fleeting moments of our probationary career, and to apply our hearts unto wisdom, that we may be diligent while we have opportunity. How can to kill time, be the object of those who are commanded to redeem it? It is only the empty-minded worldling who feels it necessary to engage in any pursuit with such an object.

It is well to start the new year with aims of the right kind in view, with resolves that are worth carrying out, and purposes the opposite of everything mean, selfish, or ignoble, in any degree; to set before our minds examples worth imitating, and to study well the characteristics of men of true nobility and moral worth, and concerning whom we have authoritative assurances that they pleased God. If we look at men whom the world calls noble, we seldom find examples worth imitating, but often see much to inspire contempt, if not disgust, and qualities which the voice of wisdom bids us shun,—practices hateful in the sight of him with whom we have to do, and little to command our respect. The Bible, however, reminds us that in "a little while the wicked shall not be;" that the mighty will be put down from their seats, and that a storm of divine anger will sweep away the immoral, vicious, horse-racing, gambling, pleasure-seeking beings, although occupying high positions now,—and shall establish in their stead, the humble and meek. No, we must not go to the world's great men to learn lessons of sublimity of moral character,—not to the idols of the multitude, such as Byron or Burns, or Sheridan. What does all the honor of this present age amount to when a man lies silent in the arms of the great spoiler and the icy hand of the great enemy has been laid upon his throbbing heart? They may reiterate his great achievements, recount his honors, they may place his laurels upon the coffin that encloses him, and exhibit the decorations that were a source of pride to his vain mind, but they cannot put life into the dead form. They cannot send the blood coursing through the veins. They cannot cause the glassy eyelids to look once more upon passing objects, or the once active brain to think again. There is no power outside of heaven that can accomplish a result so wonderful as this. There is none but God and his glorious Son who possesses that mighty energy whereby "bodies of humiliation can be changed and fashioned anew, "like unto the glorious body of the Anointed Jesus. There are none besides who can make men "Equal unto the angels so that they can die no more;" and *their* power will only be exerted in behalf of those whose names have been enrolled upon the scroll of life, because they have sought and known and done his will.

How the hearts of the Little Flock should swell with gratitude when they remember that the grand old Book of God introduces us to society altogether different from that we have adverted to. How refreshing to turn from the vanity and vice, the ambition and pride, the selfishness and greed, the worldliness and indifference to divine things, and the hollowness, shallowness, levity and superstition, to study for a time the characteristics of the Nobleman of the *past*; and yet of the *future*; the men of whom the world was not worthy: men of true greatness because of real goodness: men of thorough, robust character who counted not the favor of king or people; who would not compromise the truth for any earthly consideration: who would not lower the standard of holiness in order to please those who desired to live both for God and the world, to serve Christ and the world (as if such a thing were possible); men who weighed not their lives in the balance, but who counted all things but loss that they might win the divine approval; men who could say—in view of bonds and imprisonment, hunger and thirst, weariness and pain, miry dungeons and cruel mockings, lion's dens and fiery furnaces, and perils of deaths of every kind, "None of these things move me, neither count I my life dear unto me." These are the sort of men the Bible introduces us to None of your hand-and-glove-with-the-world gentlemen, who could not denounce a sin for fear of the consequences. Brethren and sisters, the study of *their* lives and the imitation of their *deeds* will truly make our lives sublime.

Right at the threshhold of 1899 let us all, who have named the name of Christ, make the prayer of the Psalmist our prayer:—"So teach us to number our days that we may apply our hearts unto wisdom." Let us offer this prayer from the heart every day we live, and then there will be no danger of a surprise when the Lord calls for those who are his. And that stupendous event may not be far away. Darkness may increase, and difficulties may thicken, but this must not dismay,—these are an augury of the near approach of that day upon which all our hopes are fixed.

In wishing all the faithful in Christ Jesus a Happy New Year, there is hope of its realization, and here and this we have only room to say our closing words to all are in Deut. vi. 24, 25, 26.

Communicated.

Israel and Judah.

Dear Restitution:

Israel and Judah must first acknowledge Christ as their Messiah, as a condition precedent to being relieved from the judgments which have been pronounced against them, by reason of their having rejected him when he came the first time. "Blindness in part has happened to Israel *until the fulness* of the times be come in." Rom. ii. 25.

The meaning is not that blindness has happened to part of Israel, but blindness as to part of the prophecies has happened to them. What was the blindness? They did not fully understand the prophecies that relate to the first advent of the Savior and therefore they rejected him. This blindness will not be taken away "until the fulness of the Gentiles be come in." "Nevertheless when it (Israel) shall *turn* to the *Lord*, the vail shall be taken away." 2 Cor. iii. 16.

When shall the vail be taken away? "WHEN ISRAEL SHALL TURN TO THE LORD." When will Israel turn to the Lord? When the "BLINDNESS IS REMOVED. When will that be done? AFTER THE CLOSE OF GENTILE TIMES.

Let me call attention to some very plain prophecies, relating to Israel, found in Ezek xxxix. "So the house of Israel shall know that I am the Lord their God *from that day forward*." Ezek. xxxix. 22. What day? Why the day that the Lord destroys the army of Gog on the mountains of Israel, after the great battle of Armageddon has been fought.

Again, Ezekiel says "And the heathen shall know that the house of Israel went into captivity for their iniquity: *** Therefore thus saith the Lord God, Now will I bring again the *captivity* of Jacob, and have mercy upon the *whole* house of Israel. *** *When* I have brought them again from the people, and gathered them out of their *enemies'* land and am sanctified in them in sight of many nations." "Then shall they know that I am the Lord their God, *** neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the Lord God." Ezek xxxix. 23, 25, 27, 28 and 29.

All Bible students know that these prophecies have not yet been fulfilled. That being true, Jacob is still in *captivity* and God has not yet exercised his "mercy upon the whole house of Israel." The prophet says, "Then shall they know that I am the Lord their God." When will they know it? AFTER THEY ARE BROUGHT BACK FROM THEIR CAPTIVITY AND NOT BEFORE.

The Prophet Isaiah says, "It shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people *** and shall assemble the outcasts of Israel." Isa. xi. 11. "Behold I will take the children of Israel from among the heathen *** and bring them into their own land, and will make of them one nation." Ezek. xxxvii. 21. If the children of Israel are *dispersed* among the heathen, they cannot be identical with the Anglo-Saxons or English speaking people, for the reason that these constitute two nations, viz., England and the United States. "Behold the days come, saith the Lord, when I will make a covenant with the house of Israel and with the house of Judah." Heb. viii. 9, 10, 11. The eleventh verse shows that this takes place *after* the second advent of Christ. Will the Lord attempt to convert the Israelites until after he makes this new covenant with them? "When the Lord shall bring the *captivity* of his people, Jacob shall rejoice and Israel shall be glad." Psa. xiv. 7 and liii. 6 This proves that Israel is in *captivity* and will so remain until the Lord brings them out of it. "Thou hast brought back the *captivity* of Jacob." Psa. lxxxv. 1. "The Lord hideth his face from the house of Jacob." Psa. viii. 17. Israel is not now the favored people, but they will be AFTER THEY ACKNOWLEDGE CHRIST AS THEIR MESSIAH, BUT NOT BEFORE.

At a time when the nation of Israel was one of the most powerful nations in the world, Moses prophesied of them as follows: "Thou shalt become an astonishment, a proverb and a by-word among all nations." Deut. xxviii. 37. He further prophesied of them, "The Lord shall SCATTER THEE AMONG ALL PEOPLE FROM ONE END OF THE EARTH EVEN UNTO THE OTHER, and there thou shalt serve *other gods*, which neither thou nor thy fathers have known, even *wood and stone*." Deut. xxviii. 64. What gods were these people to serve during their captivity? Answer, *wood* and *stone*. This prophecy shows that during their captivity the Israelites will not serve the true God, but will serve heathen gods which their fathers did not know. Does not this prove that LOST Israel must be looked for among the heathen nations who worship gods made of *wood* and *stone*? I think it does so most conclusively. "For the Lord shall have mercy on Jacob and will yet choose Israel and set them in their own land." Isa. xiv. 1. Here we have a proof that notwithstanding the fact that the Israelites are now bowing down to wood and stone, God will in due time have mercy on them and restore them to their own land.

R. S. DWIGGINS.

"Let Us Redeem the Time Because the Days are evil."

The long winter evenings are here, and give us time and opportunity to think and write upon those previous themes of truth touching the great salvation. Let us not suffer the time go to waste, especially let us remember THE RESTITUTION. It is what we make it by our means and contributions. Our faithful Editors depend on their patrons for both means and matter to give us back a paper that is worthy of the Truth, and fit to place in the hands of saints or sinners as a faithful exponent of the gospel of Christ. There are but few of our brethren who are not able to instruct others in some line of Truth, and many times those who think themselves so weak and ignorant have a vein of inspiration that only needs tapping, to set in motion a covenant that may flow out and water and revive the hearts of all with whom it may come in contact.

It is not the long sermon, nor the long article that interests us most; but we are stirred to act most frequently by the short, earnest, practical appeal. It takes us unawares, and we fall in line of duty before we have time to question its authority. It was thus with the Savior' teaching. The multitudes were irresistably drawn after him, and confessed he spake as never man spake. The secret of touching the hearts of men consists in a measure of saying and doing the right thing at the right time in the right manner. We need not weary our hearers, but we do need to interest them. If the simple story of the cross fails to move the heart, no amount of Talmagian eloquence will induce a man to seek after the Lord. He might seek after Talmage, but his time to turn to God has not come. The sinner does not need his ears tickled; but he does need his heart broken up, and stirred to its core. Flattery is not the medicine to give to one who is an alien from God. Do not cry peace, when there is no peace, nor strive to heal a wound while the arrow is wranking in the sore. Jesus says many shall strive to enter in and shall not be able They strive unlawfully. They often try to unite with Christ without being made free from sin. They fail to receive the word of the kingdom into a good and honest heart. They do not repent. Hence their baptism does not wash away their sins. They simply unite with the church, and hide under the folds of its outer garment, instead of hiding in the refuge of the Rock, Christ Jesus. Such persons are in every church. They need to be looked after, and some need rebuke, and some encouragement, and some need to be admonished to repent and do their first work over again; lest the candlestick be removed out of their hand. Too little attention is given to the young convert by those who have experience and growth in the divine life. We should impress upon his mind the necessity of "Cleaving to the Lord," of being "steadfast in the faith," of "pressing toward the prize." These things are the milk of the word upon which his growth depends, and deprived of them he dies. Let us brethren not forget the nature of our high calling; nor the duties it places upon us. We may become strong and able to digest, and understand intricate questions of truth, but as the Savior said of the poor being always with us, so we have the weak always with us. The best teacher among us is the one who can make plainest the path of duty and the way of truth. We are not always understood. "Let us condescend to men of low estate." Yours for the Truth.

A. B. WIRE.

Sound Words.

Brother Underwood:

As one of the readers of THE RESTITUTION allow me to thank you for the remarks you made upon the Howard article, a few numbers back. If ever there was a necessity of sounding out the glorious gospel of the kingdom, and giving all side issues and hobbies the go by, I think it is now. I am astonished, that men who have professed to have heard and accepted the joyful sound, should fritter away their time and talent upon questions that never did nor ever can, either save a soul from death, or incite those who have believed, to live more godly, and build them up in their most holy faith. Oh, how I wish all who write, would write with that end in view; and then the readers would see that the writers themselves, are forging ahead in the divine life, and beckoning us forward and upward in the same. I wish too, they could see that a solemn responsibility rests upon all who essay to speak for God. If they propagate a theory which is without foundation, the injury to some one may be fatal: and since the effects of a wrong impression may never be removed, although a life-long effort in that direction be made, how careful we should be to write and speak only as the oracles of God speak. Word is brought back to us by those who attend conferences, that some of the speakers take the opportunity to air their speculations and new ideas, that would be of little value, even if true and which throws a wet blanket over those who are hungering and thirsting after righteousness, and eager to hear the eternal purpose of God rehearsed once more, and to hear earnest souls, from all directions, give voice to the joy and peace that grow out of the blessed hope.

It looks as if the Lord is at hand, and although I am not recognized as a teacher through your columns, I seemed impelled to give a note of warning at this late hour of the day to sound out only the Word of the Lord. It is the gospel that saves and obedience to Jesus' commands, is living godly.

In the bonds of the gospel,

WALTER TOMLINSON.

Editor Restitution:

I thought I would let the brethren know that through the preaching of Brother A. N. Cronk, a few of us have been led to see the difference between the sky-kingdom as taught by the different churches, and the gospel of the kingdom as taught by Christ and the Apostles. Also that the doctrine of the immortality of the soul as taught is Satanic in its origin. We have a little church here at Burwell, Nebraska, of the one faith, that are looking for the coming of the Lord. We would be pleased to have any preaching brethren of like faith come and preach at this place in order that the people can see that there are others that preach the gospel of the kingdom besides Brother Cronk. We have ten that have accepted the truth. Eight of them were baptized by Bro. Cronk, I saw Brother Herlman when he was here several years ago, would like to have him come and see us if convenient.

Your Brother in Christ, looking for his appearing and his kingdom,

A. E. FALES.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

Notice of District Meeting.

The First District Meeting of the Church of God of the Abrahamic Faith will be held at the Salem meeting house, five miles north of Plymouth on the Michigan road, commencing January 26th, 1899 and continuing over the 5th Sunday. A cordial invitation is extended to all whom it may concern, by the brethren in the locality of the meeting. Able speakers will be present to preach the Word. Praise and adoration of the ever blessed Father for the gift of his Son, will be the happy privilege of every believing heart that shall be present at this series of meetings.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAM OF MEETINGS.

THURSDAY P. M.

6.00 Song Service, followed by remarks on "Christian Worship," including music and song.
7.30 Sermon, Subject, "The Bible." A. H. Zilmer.

FRIDAY A. M.

9.30 The Duties of Ministers of the Gospel; of Elders and Deacons, and of the common membership. A friendly interchange of thought on these topics is solicited.
11.00 Sermon, Subject, of his own choice, J. F. Wagoner.

FRIDAY P. M.

6.30 Bible Reading, J. L. Wince.
7.00 Sermon, R S. Dwiggins.

SATURDAY A. M.

9.30 A Paper on Prophecy, followed by discussion.
11.00 Sermon, Subject of his own choice, F. L. Austin.

SATURDAY P. M.

6.30 Song and Social service.
7.00 Sermon, "Nature of Man," A. H. Zilmer.

SUNDAY A. M.

9.30 Social Service, conducted by Henry Cordill.
10.30 Sermon, "Kingdom of God," J. F. Wagoner.

SUNDAY P. M.

3.00 Communion.
6.30 Prayer and Praise
7.00 Sermon, A. H. Zilmer.

This program is subject to change.

The pastor of Brunsdorf conducted the services at the funeral of Prince Bismarck, according to the rites of the Reformed Church. The text, in compliance with Prince Bismarck's desire, was from 1 Cor. xv. 53-57, as follows: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ.'

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

The British Museum has books written on bricks, tiles, oyster shells, bones, and flat stones, together with manuscripts on bark, ivory, leather, parchment, papyrus, lead, iron, copper and wood. It has also three copies of the Bible written on the leaves of the fan palm.

The most active volcano in the world is Mt. Sangay, 17,190 feet high, situated on the eastern chain of the Andes, South America. It has been in constant eruption since 1728, and the sound of its explosions is sometimes heard at Quito, a distance of 150 miles, 267 having been counted in an hour.

According to the authority of an English magazine, Great Britain controls 21 out of every 100 square miles of the earth's surface, and 24 out of every 100 square miles of territory in North and South America.

Poetry.

Sometime.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore have set,
The things which our weak judgments here have spurned,
The things o'er which we grieved with tasks wet,
Will flash before us out of life's dark night,
As stars shine most in deepest tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see; while still we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.
And e'en as pitying parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And if, sometimes, commingled with life's wine,
We find the wormwood, and recoil and shrink,
Be sure a wiser hand than ours or mine,
Pours out his portion for our lips to drink,
And if some friend we love is lying low,
Where human kisses can not reach his face,
Oh, do not blame the loving Father so,
But bow your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friends,
And that, sometimes the cable pull of death
Converts the tiniest focus into love-crowned,
If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all his doubt and strife,
And for each mystery could find a key.

But not today. Then be content, poor heart;
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart—
Time will reveal the calyxes of gold.
And if, through pain, we reach the land,
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say that "God knew best."

Communicated.

Our Future Life and Our Future Abode.

"Which hope we have as an anchor of the soul."—Heb. vi. 19.

The following article was sent to a very good religious paper, which for fifty years has been spreading the gospel of the kingdom—i. e., the news of the second coming of our Lord Jesus Christ, to reign upon the earth. But it will persist in trying to bolster up the theory that man is possessed of an immortal soul, which at the death of the body flies away to heaven, a theory which is based upon the lie the devil told Eve in the Garden of Eden—that if she ate of the forbidden fruit she should not die, but she should "be as God, knowing good and evil." Gen. iii. 5. If that theory be true, why should the soul be brought from all the joys and glories of heaven and reunited to its body, to again dwell upon the earth? Such a theory is a muddled up, inconsistent heathen tradition, which has no foundation in the Holy Scriptures. But here is the article:

"I have been an editor the best part of my life, but I have never tried to make a paper to please everybody, because I was well aware that I would make a complete failure if I did. I suppose you are in the same boat. But there is one question I wish you would either quit hammering at, or else give the opponents of your views an opportunity to present their side of the matter, and that is whether man is possessed of an immortal soul. You keep firing shot at those you are pleased to call materialists, but in all your little pop-gun shots, or in all Brother——'s attempt at heavy artillery and seige work, you have not been able to present a single positive text to sustain your immortal soul theory, because there is no such text in the Bible.

1. "There is not a text in the Bible that says anything about man being possessed of an immortal soul or never-dying spirit, or any such thing.

2. "The Bible does not present a single promise of a future life without a resurrection—and that through our Lord Jesus Christ. He is the Life-giver."

3. "The Bible does not present a single promise that those who attain to a future life shall ever dwell anywhere else than on this earth, renewed and purified."

"Those three points cover the whole ground, and, if you will point out positive texts in our Bible that will refute them, I will send you a check for *fifty dollars*. I do not mean texts from which you draw such inferences, because I have the same right to draw inferences from what may be called obscure texts, and I want my inferences to agree with the positive texts, to avoid making the Holy Scriptures contradict themselves."

1. "Man was created out of the dust of the ground, and he did not have a living soul put in Him, but he—the man made out of the dust—became a living soul when God breathed the breath of life, or—as the Hebrew has it—the breath of lives, into him, Gen. ii 7. 'The soul that sinneth it shall die.' Ez. xviii. 4, 20. 'His spirit goeth forth, he returneth to his (native) earth; on that very day perish his thoughts.' 'That which befalleth the sons of men befalleth beasts: even the same thing befalleth them: as the one dieth, so dieth the other, yea they have all the one kind of spirit, so that the pre-eminence of men is naught.' (Lesser's translation of Ecc. xxi. 4: and Eccles. iii. 19.) Read also the standard version, and read carefully the xxxvii. Psalm and scores of other texts of similar import.

2. "Christ Jesus is the Life-giver. 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John iii. 16 'He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life.' John iii. 36. 'The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation,' or condemnation. John v. 28, 29. 'If the dead rise not, then is not Christ raised; and, if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.' 1 Cor. xv. 16-18. Those 'that know not God, and that obeyed not the gospel of our Lord Jesus Christ * * shall be punished with everlasting destruction.' 2 Thess. i. 8, 9. Not everlasting torment. Paul, after giving a long list of ancient worthies, says: 'These all having obtained a good report through faith, received not the promise.' Heb. xi 39. 'This is the promise that he hath promised us, even eternal life.' 1 John ii. 25.

3. "'For a child is born unto us, a Son has been given unto us, and the government is placed on his shoulders; and his name is called Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace, for (promoting) the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of the Lord of hosts will do this.' (Lesser's translation of Isa. ix. 6, 7.) 'I looked in the nightly visions, and, behold, with the clouds of heaven came one like a son of man and he attained as far as the Ancient of days, and they brought him near before him. And there were given him dominion, and dignity, and government, and all people, nations and languages had to serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom is one which shall never be destroyed.' (Lesser's translation of Dan. vii. 13, 14.) The angel Gabriel, when he appeared to Mary and foretold the birth of her Son, told her to 'call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end.' Luke i. 32, 33. 'Behold, I will create new heavens and a new earth: the former shall not be remembered, nor come into mind: but be glad and rejoice unto all eternity in what I create; for, behold, I will create Jerusalem for rejoicing and her people for gladness. And I will rejoice over Jerusalem, and be glad in my people: and there shall not be heard in her any more the voice of weeping, nor the voice of complaint.' 'The new heavens and the new earth, which I make, shall have permanence before me, saith the Lord.' (Lesser's translation of Isa. lxv. 17-19, and lxvi. 22.) 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' 2 Pet. iii. 13.

"'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new.' * * * 'And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor unto it.' Rev. xxi. 1–5, xxiii. 24. 'And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign forever and ever.' Rev. xxii. 5.

What better heaven, or place of eternal abode, could be asked or imagined? Read both chapters in full, and then search the Bible from Genesis to Revelations, and if you find a single plain, positive text showing that the human race are possessed of immortal souls which, at the death of the body, fly away to heaven, then send me word where it is, and where that heaven is located. These are things I want to know.

The paper referred to has not published the article or any reply thereto, and the editor, in a private letter, only quoted one text from which he drew an inference that man are possessed of immortal souls. Yours for the truth,

ALPHEUS DAVISON.

Our Love Feast.

Dear Restitution:

Enclosed find money to pay for the dear paper another year, home does not seem like home without THE RESTITUTION'S weekly visits, and now in these times of turmoil and dissentions we need it more than ever. Oh, is it possible that the world wide commotion means Christ's soon coming? It does: all hail the day. Come Lord Jesus and come quickly, is the prayer of your unworthy sister,

MRS. LOUISA CORDALEY.

Dear Restitution:

Dear Editors of THE RESTITUTION, that are battleing for the truth as it is revealed in God's Word may you be blessed in your labors, for it looks as if the day time of the Gentiles was almost run out, and we ought to look for the Nobleman to return. It looks as if the governments of this age could not get much worse than they are just now, and may we pray for Christ to "come and come quickly" and set up his kingdom. Then we can sing "Peace on earth, and good will to men."

Your Brother in hope of the kingdom.

AMOS EATON.

Dear Brethren in the Lord's Anointed:

I am glad of the privilege to inform you that I am yet in the land of the living, surrounded by all manner of wickedness, and inducements to draw my attention from the gospel of the kingdom; but, the Word and promises of God is far stronger than anything the world can produce to lead me from Christ and his kingdom; yes brethren, we are in the straight and narrow way that leads to life eternal, this world has no attraction to me any more; my mind, my hope, my all, is on the things of the kingdom, and the evidence is growing brighter that we are nearing the time of the coming of our King. We need only to look around us to see the signs of the times we are living in. Read Paul's description of the last days in 1 Tim. iii. I he says, "This know that in the last days perilous times shall come," and then goes on and tells what will cause them. Now dear ones, could any man now living give a better description of the times we are in? We are not at a loss to give it its right application; for Paul has already done that; he says, "In the last days," that settles it, and loved ones, we are here in the midst of the days; and now what can we look for but the coming of our King? O, brethren, and sisters in the Lord's anointed, let us be faithful in the service of our Master; and let not anything take our attention from the service of our soon coming King. If we loose a place in the kingdom, we loose all. Love to all.

C. P. ALGIRE.

Dear Brethren and Sisters:

I was absent last year from your Christmas gathering but not because my love for the truth and its faithful advocates had grown cold. I am late now I fear for the special number (if you have one) but a place later will do if I may be allowed. I have not had the dear paper regularly for a long time, not being at home, and have not very thoroughly read the copies I have had, my health being such as to hinder me studying as we have to, to get hold of the deep meaning hidden in the precious themes discussed, but I did not fail to look for the dear familiar names of the workers and the records of their faithful labors. My heart has rejoiced with your joy over victory won and my prayers have mingled with yours for future and greater blessings, and deliverance for the suffering church of God, and through her for a lost and dying world. May God abundantly bless the dear faithful toilers who have so long borne the burden and heat of the day against untold obstacles, and discouragements, while many have seemed almost to be idlers in the vineyard. Be patient and faithful dear ones to the end, nor fear that the Master has failed to see it all. Your reward is sure and your sacrifices of love are not forgotten by him who numbers even the hairs of our heads. When we come to have the spirit of our patient loving God we will not judge to even the latest and feeblest one of his "little ones" a full and perfect reward. Matt. xx. 16. Let us heed the dear Father's voice in the parable of the prodigal son, Luke xv. 31, 32, and not be afraid of losing our place in his Sections, but open our hearts with him to welcome the dear returned wanderer even at the eleventh hour. Let no jealous or envious thought of ours, chill or blight the delicate buds of faith, hope and love, springing up in the poor hearts that have been desolated by sin's withering curse. "Love seeketh not her own." Help them, lift them up, love them, believe in them, beyond all earthly reasoning, and having done all you can for them, lay them in the dear Shepherd's arms, and lay your weary head upon his heart and rest, and fear not. He can bring them safely home and he will, nothing can pluck them out of his hand. I enclose the words of a little poem I would like to see published again. It has been such a comfort to me and might be to other tired hearts as it is Scriptural as well as beautiful.

"Late at night I saw the shepherd,
Tolling slow along the hill,
Though the flock below were gathered,
In the fold so warm and still.

On his face I saw the anguish,
In his locks the drops of night
As he searched the misty valleys
As he climbed the frosty height.

Just one tender lamb was missing
When he called them all by name
While the others heard and followed
This one only never came.

Oft his voice rang through the darkness
Of that long, long night of pain
Oft he vainly paused to listen
For an answering tone again.

Far away the truant sleeping
By the chasm of despair,
Lay unconscious of its danger
Shivering in the mountain air.

But at last the Shepherd found it
Found it ere in sleep it died
Took it in his loving bosom
And his soul was satisfied.

Then I saw the eastern spires
Part before a shining throng
And the golden dome of morning
Seemed to shatter into song."

"The Son of Man is come to seek and save that which is lost". "He shall see of the travail of his soul and be satisfied." I pray from my heart that the church may awake to her great duties and privileges, be cleansed of every fault and fitted for her great work of blessing all nations. May all make full proof of their ministry and be accepted for the great work of the new age in which the filling of the earth with the knowledge and glory of God will be accomplished. My hopes of this and of the soon coming of our great Leader are very bright. Let us love one another and pray one for another. Let us watch carefully against the evil on every hand. Let us work diligently, faithfully, and wait patiently, not neglecting our own readiness to meet the Master. We know that though it seems long his coming must be nearer now, than when we first believed. In our impatience for the end of sin's cruel reign, let us not waste our chances of serving him and his. Hoping and praying for a place among the approved ones in that day and wishing you all good, now, and ever I close. Your sister in true Christian love and hope.

ALICE ADAMS.

To all God's faithful ones:

As the time has arrived for the world to indulge in a season of feasting and greeting, the object being the commemoration of the first advent of our Savior, is it not becoming for the followers of our Lord and Master to engage in a season of spiritual feasting? Some have repudiated the idea of having a portion of our paper devoted to the love feast and think it taking valuable space for letters of little importance. One brother said some time ago that our paper should be devoted to subjects of more importance and edification, and asked what any one could learn from reading the love feast? Well, he could at least have learned that there are many whose names we would never have heard had it not been for their testimony in the love feast, who are watching and waiting for the Nobleman who has gone into a far country to receive a crown and to return. The object of the love feast was, I believe, to express our faith in the soon coming of our Savior and Redeemer. The man who is so wise he cannot learn anything from a subject that should concern every believer must indeed be thoroughly furnished, but not unto good works. Christ was all love and sympathy. He condescended to men of low estate. He said, "Blessed are the poor in spirit for theirs is the kingdom of heaven." He never said, "Blessed is the man who is so wise he has no disposition to appreciate the many testimonies of the loved ones concerning his second advent." No, no, my brothers and sisters, those who fear the Lord will "Speak often one to another, and the Lord will hearken and hear, and a book of remembrances will be kept for those who think upon his name, and they shall be mine in that day when I come to make up my jewels." Christ has heard every one of your testimonies, though they may be simple and childlike. We may not all write labored articles, but we can write a few lines and thereby strengthen perhaps some fainting one, who amid the breakers of the world are trying to cling to the Rock, Christ Jesus. Is it not our duty when we are converted to strengthen the brethren? How is it to be done? By reading long debates and discussions on questions that are calculated only to gender strife? and often produces weariness? Or by sympathetic words and actions show that we love the brethren? that we love to hear their testimonies? We take new courage when we read of their faith and hope, and they do the same when they read of our faith and hope, and in this way kindle a flame of sacred love in these naturally cold hearts of ours, and fan into a flame the dying embers.

Let us not be among those who will say, "My Lord delayeth his coming," and begin to eat and drink with the drunken, but stand as a light house on the rocky shore, or, as a city set on a hill that cannot be hid, that others groping along the pathway of life may step into our light and be lead by its beams to that better life to know Christ and the Father which sent him, is life eternal, which we cannot do unless we have "Christ formed in us the hope of glory." With Christian love, I desire to extend Christmas greeting to all God's children and a Happy New Year of usefulness, and may we be as zealous in our spiritual feast, as the world in their temporal feast, and the smoke of our incense will arise as a sweet savor unto our God, and Christ will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Let us be like simple, confiding children and if we cannot do great things we have each a duty to perform, which will be just as acceptable in the sight of God. Let us keep our hearts pure, for we read it is only the "pure in heart that shall see God." See that loving heavenly Father who gave his only begotten Son to redeem us from the death state, whose death opened up the way to life and immortality. He is the portal to an endless life. May we all be faithful and gather at last in one happy family, separated and scattered in the first Adam, united in the Christ the second Adam to go out no more forever.

Submitted in Christian love,

ANGELINE LENT.

Editor Restitution:

I will write a few words in regard to our church at Blair, Neb., which I am sorry to say is in rather a poor condition. It seems too bad, but we have very little preaching and no Bible readings and Sunday School. Bro. Crowe is coming to preach for us next week, and I hope he will waken us up. I can say, for myself, that I am strong in the faith as ever, but what am I doing for the Master? is the question I often ask myself. It seems to me that we are not practicing what we believe. We believe in the near coming of Christ, but we are still planning and working for self, just as if this life was all we have to live, and I am afraid we will not be found in the first resurrection. Oh! I hope we may. We had a grand good meeting at Omaha, and I met many brothers and sisters there that I perhaps will never see again, but will take this opportunity to wish them all a Happy New Year which will soon be here, and say to one and all, let us watch and pray lest we miss the first resurrection, and to miss that is to miss all, and my prayer is, "Come Lord Jesus and come quickly."

Yours in hope,

MRS. LIZZIE JOHNSON.

Dear Restitution:

I have read with interest Bro. Cameron's articles and also Bro. Duggin's, and Craton's. The 5th of James and the 3rd of Joel certainly applies to our time. Events are fast shaping themselves for the coming of Christ in his kingdom. I want to say to Bro. Cameron, that for 30 years I worked and worshiped with that body of people known as "Campbellites" but some years ago they expelled me from their worship as a heretic, soul sleeper, non-hellist and materialist. But none of these things move me, and I have been baptized into my new faith, having a new hope, and new associations. The Bible is a new book to me. Though getting old and feeble I am thankful to the Heavenly Father that he has opened the eyes of our understanding that we should have a knowledge of his holy will in these last days of Gentile times. Yours in hope of eternal life when Christ comes.

H. B. FOWLER.

Dear Restitution:

I will feel very lonesome for a while for I lost my dear loving companion the fourth of this month, leaving me to care for a girl six years of age, a boy four years and an infant boy. But during my deepest bereavement I felt that God had caused the dear sympathizing friends (although strangers to me) to help me freely; God bless them. The dear loving wife "Died in the faith, not having received the promises, but having seen them afar off, and was persuaded of them, and embraced them, and confessed." Heb. xi. 13. I notice in my daily work that most all men curse and swear and when I hear it the thought comes in my mind like the vivid flashes of lightning, "When the Son of Man cometh, shall he find faith?" Luke xviii. 8. The answer just as quick, "But as the days of Noe were, so shall also the coming of the Son of Man be." Matt. xxiv. 37-39. I believe we are living near "The last days." 2 Tim. iii. 10. I shall try and be worthy of meeting my dear companion when the Lord comes to make up his jewels. Mal. iii. 17. "For his anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning." Psa. xxx. 5.

Your lonesome Brother in hope of eternal life.

L. J. SWEET.

Dear Restitution:

I am glad to see in the paper that our Christmas love feast is commenced; it does me so much good to read the letters from the brothers and sisters scattered abroad, and a great many like myself, are alone and where we cannot meet with the brothers and sisters of like precious faith, to worship our dear Father in heaven. But, I feel that he is with us and watching over us, and let us all live so that we will at last hear him say, "Well done, good and faithful servant." It is hard to withstand all the opposition and the temptations that come in our way, but it is a trial of our faith, and if we hold out faithful our reward will be all the greater. Let us pray daily for grace and strength to hold out, and at last to overcome and be accounted worthy of a place in his kingdom. I am striving daily to live in all good conscience towards God and man, and it does me so much good to hear from others. It encourages me and gives me new strength to persevere. Pray for me, and may God grant that we may all meet in the kingdom, is my prayer.

Your Brother in Christ looking for the soon coming of our Lord.

A. B. GRIFFITH.

To all the loved ones in Christ:

As it is again nearing Christmas I will try to write a few lines. We are among the isolated class, are living where we hear no preaching of the true gospel, but we are trying to live as near right as we can, for we believe we are living in the last days. In Matt. xxv. 14, 23, we learn that if we have been faithful we shall hear the good tidings, "Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord." Wishing you all a merry Christmas we remain yours in Christ.

VIRGIL & FANNY TILLMAN.

So that which is right. The respect of mankind will follow; or, if it do not you will be able to do without it.

Fell Asleep.

Jesse Rose fell asleep in Jesus on the 18th of Dec., 1898, in Madison Co., Mo. Bro. Rose was born in the State of Indiana, on the 14th day of Jan., 1816, age 82 years, 10 months and 20 days. Moved with his parents to Ohio at the age of 7 years, and is one of a family of 24 children, of whom 10 survive him. He married Martha Fowler in 1838. To them were born 4 daughters and 4 sons, of whom 2 daughters and one son, W. H. Rose, are living. Bro. Rose joined the Primitive Baptist order, in 1857; moved to Madison Co., Mo., in 1873. Joined the General Baptist 4 years ago, and lived with them, believing that he had an immortal soul, and a home in the sky. He was destined to hear the gospel, good news, glad tidings of great joy, preached by Bro. John Foore. On the 17th day of last September, Bro. Foore came here and held meeting 7 days, of which Bro. Rose attended, heard the gospel preached as he never had heard it, believed it, and on the sixth day of the meeting was assembled on the bank of the river with 5 candidates for baptism, (W. S. Rose being one of them), after hearing a masterly discourse on baptism and witnessing the representation of the death, burial and resurrection of our Lord Jesus Christ for the remission of sins. He saw he was without God and hope in the world and to delay was dangerous, so he demanded baptism, and came up out of the water to walk in newness of life, of the few days that remained for him to live, we are persuaded that he walked a Christian life, being strong in the faith.

GEORGE M. TOWNSEND.

Married.

On Dec. 25, 1898, at the residence of the bride's parents, Mr. and Mrs. J. W. McCrory, near Plymouth, Ind., their only daughter, Miss Vinsy McCrory was married to Mr. James Adams of Payne, Ohio. Mr. Byron McCrory acting as groomsman, and Miss Mina Zumbaugh as bridesmaid. Many friends and relatives assembled to witness the ceremony and to congratulate the happy pair, after which a bountiful repast was served. Many beautiful and useful presents were given them. The evening was spent in a social way, conversation and song. They will make their home in Ohio.

May he who calmed the raging storm,
And walked the waves of Galilee,
Help thee thy sacred vows to form
Till launched on life's eternal sea.

The ceremony was performed by the writer,

WILLIS LOGAN.

A Great Engineering Feat.

December 18th the engineers of the Chicago & North-Western Railway accomplished the wonderful engineering task of moving its 220-ton bridge crossing the Kinnickinnic river at Milwaukee, on its Chicago division, down stream 250 feet. This is a feat that has been undertaken but a very few times in the history of engineering.

The bridge was a single-track draw, and was removed to a new foundation in the quick time of two hours and forty-seven minutes. The structure was floated on two scows, one on either side of the center, which were sunk with 90,000 gallons of water. With the scows in proper position, the water was pumped out and the bridge gradually lifted from its foundation and towed to its new resting place by two tugs.

The bridge was in perfect condition and was removed only to make way for a double-track structure of the latest pattern.—It.

What the War is Costing the Railways.

The railways are expected to yield over two and a half millions of dollars toward defraying war expenses. This vast amount will be collected as taxes in the form of stamps required on bills of lading, etc. Aside from the actual war tax, a large expenditure will be necessary for extra printing, supplies and clerical work entailed in complying with the war tax law.

Notwithstanding this enormous outlay in addition to current expenses, there has been no material increase in railway earnings, and the average per mile fare received from each passenger during the year 1898 will fall below that of 1897, when it slightly exceeded two cents. The injustice of a law compelling railways to make a general fare of two cents per mile, under such circumstances, is plain.—It.

The sublimity of wisdom is to do those things living which are desired to be when dying.

Happiness is like a sunbeam, which the least shadow intercepts, while adversity is often as the rain of spring.

NOTICE.

The following members of the Iowa State Conference of the Church of God by vote of the Conference, will receive Ministerial Certificates for the year 1899.

O. J. Allerd, Eagle Grove, Ia.
D. M. Hadley, Muscatine, Ia.
W. L. Crowe, Irving, Ia.
A. J. Eychaner, Glad Brook, Ia.
P. B. Stouffer, Bayard, Ia.
A. D. Allen, Lake Mills, Ia.
J. R. Adams, Hamburg, Ia.
John Garton, Marathon, Ia.
John Foore, Parsons, Kan.
J. B. Cruton, Wilsey, Kan.

A. J. EYCHANER, Pres.
O. J. ALLARD, Sec.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed for only 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

To have the men who have demonstrated their organizing ability by great business successes tell their secrets of organization, is the object of the editor of *The Cosmopolitan*. That he is succeeding, is proved in the January issue by the article from CHARLES R. FLINT, who is regarded in New York as one of the three or four ablest organizers in America. He is president of the Rubber Trust and the head of the great mercantile house of Flint, Eddy & Co., which has its ramifications in almost every port of the world. Mr. FLINT tells very openly what makes for success in the organization of business. His article may be read with interest by the Rockefellers, the Armours, and the Wanamakers as well as by the humblest clerk seeking to fathom the secret of business success.

In the same line is an article, also in the January *Cosmopolitan*, telling how Mr. PLATT organized and conducted the campaign for the election of Roosevelt. It is by a gentleman who was actively engaged at the Republican headquarters during the campaign, and who gives a vivid picture of the perfection to which political organization has been carried in New York State by the most astute of managers. The wary old Senator who has been a lifetime in politics and the youngest political aspirant will alike find food for reflection in Mr. PLATT'S article.

Ten Days at Washington.—Tickets via Pennsylvania Lines Good for Stop-Over at National Capital.

Tickets to Philadelphia and New York via Washington and good for ten day's stop over at the National Capital may be obtained over Pennsylvania Lines at the same fares as tickets sold to Philadelphia and New York over the direct line of the Pennsylvania System. For special information apply to nearest Ticket Agent of the Pennsylvania Lines.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

East via Washington.—New Arrangement for Passengers via Pennsylvania Lines.

On and after Christmas, 1898, the Pennsylvania Lines will sell tickets to Philadelphia and New York via Washington, D. C., at the same fares as apply over the direct lines of the Pennsylvania System and allow ten days stop-over at the National Capital. For particulars apply to nearest Ticket Agent of the Pennsylvania Lines.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Wm. Bullduck	2.05
A. B. Griffith	1.50
Mrs. J. F. Wagoner	.50
W. W. Lincoln	1.50
D. E. Russell	.75
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Eliza Kanskaden	1.50
Mr. & Mrs. J. E. Lent	1.50
Chester Woodworth	2.00
Geo. Henry	.50
N. Robles	1.50

Change of Schedule on the Pennsylvania Lines.

A change in the schedule of passenger trains on the Pennsylvania Lines went into effect Sunday Nov. 20th. Under the new schedule the time of trains at Plymouth is as follows.

Depart for the West: No. 15, 5.18 A. M.; No. 5, 6.41 A. M., extra fare train; No. 37, 9.26 A. M.; No. 39, 2.10 P. M.; No. 9, 6.10 P. M.

Depart for the East: No. 6, 2.45 A. M.; No. 14, 4.59 A. M.; No. 20, 10.33 A. M.; No. 8, 5.46 P. M.; No. 2, 7.50 P. M., extra fare train; No. 88, 8.51 A. M.

J. E. HINES, Agent.

VANDALIA TIME CARD

In effect Sept. 19, 1898.

Trains leave Plymouth, Ind.:

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph.....7:34 a m
No. 6, " " .....12:08 p m
No. 8, " " South Bend.....10:11 p m

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....5:33 a m
No. 3, " " " .....12:45 noon
No. 15, " " Logansport.....7:35 p m

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. DOWNS, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait or other notice to be sent, but PLEASE RENEW TODAY.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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J. R. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
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Norton Gould, 4810 Saratoga st, Omaha, Neb.
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G. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worchestershire, England.
J. S. Raich, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark
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W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
Elder H. M. Williams, Portland, Kan.
R. Wilson, 1005 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Foore, 2012 West Cording Ave, Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave, Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.
R. S. Dwiggins, Rensselaer, Ind.

Traits of character which you seek to conceal you had better seek to reform.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Cottle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Saints welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00 for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by calling at Ella V. Baker's, 202 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mill Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meet every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill: cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bradford Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Commencing at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulls, Kreider, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benwar Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gowe, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Grant Muchamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterlonde, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 P. M., 3245 Larimer Ave. San Diego, Cal.

The Church of God near Scipio, Ind. meet in their new Church as follows:—1st and 3rd Sundays, our Social meeting and conversation. The 2nd Sunday preaching by J. S. [illegible] the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Books and Tract List.

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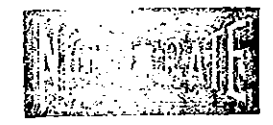

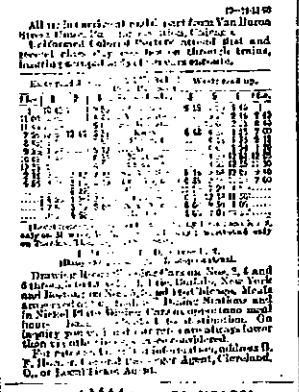

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VOLUME XLVIII. PLYMOUTH, INDIANA, JANUARY 11, 1899. NUMBER 2.

The Restitution.

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—FOR THE—

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We wait for Thee, all-glorious One!
We look for thine appearing;
We hear thy name, and on the throne
We see thy presence cheering.
Faith even now
Uplifts the brow
And sees the Lord descending,
And with him bliss unending.

Though for Thee, through days forlorn,
In patient self-denial;
We know that thou our guilt has borne
Upon the cross of trial.
And well may we
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee, already thou
Hast all our heart's submission;
And though the spirit sees thee now,
We long for open vision;
When ours shall be
Sweet rest with thee,
And pure, unfading pleasure,
And life in endless measure.

We wait for Thee with certain hope—
The time will soon be over;
With childlike longing we look up,
Thy glory to discover,
O blest to share
Thy triumph there,
When home, and joy and singing,
The Lord his saints to bringing.

From the German of Hiller.

Communicated.

Judges Chapter 10.

1. And there arose after Abimelech to save Israel Thoola, son of Phoua, a son of his father's brother (an idiomatic way of saying a nephew of Phou) a man of Issachar; and he dwelt in Samir in Mount Ephraim.

2. And he judged Israel for twenty-three years, and he died and was buried in Samir.

3. And there arose after him Jair, the Galaadite, and he judged Israel twenty years.

4. And he had thirty-two sons who were accustomed to ride on thirty-two asses' colts and who had thirty-two cities; and they called them Jair's suburbs unto this day in the land of Galaad.

5. And Jair died and was buried in Hramnoon.

6. And the sons of Israel repeated doing that which was wicked in the sight of the Lord, and they served as bond-servants the rites of Baal and the rites of Astaroth and the gods of Aram and the gods of Sidon and the gods of Ammon and the gods of the Philistim; and they forsook the Lord and did not serve him as bond-servants.

7. And the Lord became wrathful with anger against Israel and gave them up into the hand of the Philistim and into the hand of the sons of Ammon.

8. And they afflicted and crushed down the sons of Israel in that period for eighteen years, all the sons of Israel, namely in the country across the Jordan—nor in the land of the Amorite in Galad.

9. And the sons of Ammon crossed the Jordans to array themselves against Juda and Benjamin and against Ephraim and the sons of Israel were in exceeding tribulation.

10. And the sons of Israel called unto the Lord for help, saying, We have been sinning against thee in that we forsook God and served as bond-servants the Baal service.

11. And the Lord said unto the sons of Israel; was it not out of Aiguptos and from the Ammorite and from the sons of Ammon and from Philistim.

12. And Sidonions and Amaleek and Madian who had caused you tribulation, was it not from them ye called to me to help you, and I saved you out of their hand?

13. And ye forsook me and served other gods as bond-servants: Therefore I will not repeat saving you.

14. Go your way and call for help unto the gods whom ye have chosen for yourselves and let them save you in your time of tribulation.

15. And the sons of Israel said unto the Lord; we have sinned; do thou unto us that which is good in thine eyes, only deliver us this day.

16. And they turned the alien gods away out of their midst, and served as bond-servants the Lord alone; and, Israel's soul belittled itself with weary toil.

17. And the sons of Ammon went up and pitched camp in Galaad, and the sons of Israel were gathered together and pitched camp in the spying-place.

18. And the laity, the rulers of Galaad said, each man of influence to his neighbor who is the prominent man who will be first to array us against the sons of Ammon, and he shall be ruler of all those who inhabit Galaad.

CHAPTER 11.

1. And Jephthae the Galaadite was one exalted for ability, and he was a son of a woman who was a harlot, and she had begotten Jephthae unto Galaad.

2. And the wife of Galaad brought forth sons for him: and the wife's sons grew up and cast out Jephthae and said unto him, Thou shalt not inherit in the house of our father because thou art a son of a concubine, thou art.

3. And Jephthae fled from the face of his brethren, and took up his abode in a land of Toob; and idle men were gathered together unto Jephthae, and they went out with him.

4. And it came to pass when the sons of Ammon arrayed themselves against Israael.

5. The elders of Galaad also went went their way to take Jephthae from the land of Toob.

6. And said unto Jephthae, Come and thou shalt be a chief-leader for us, and we will array ourselves against the sons of Ammon.

7. And Jephthae said unto the elders of Galaad, No, no, ye hated me and cast me out of the house of my father, and sent me away from you, did ye not? And why have ye come unto me, now when ye are in need?

8. And the elders of Galaad said unto Jephthae, It is for this reason we have now returned unto thee, and do thou go thy way and array thyself against the sons of Ammoon, and be a ruler of all those who inhabit Galaad.

9. And Jephthae said unto the elders of Galaad, If ye are returning unto me to array yourselves against the sons of Ammoon and the Lord give them up in my sight, shall I indeed be your ruler?

10. And the elders of Galaad said unto Jephthae, Let the Lord be the one who is listening between us if we do not do according to thy spoken word.

11. Jephthae went his way with the elders of Israel and the laity constituted him a head and chief leader over them. And Jephthae talked all his words in the sight of the Lord in Massepha.

12. And Jephthae sent messengers unto the king of the sons of Ammon saying, What is it to me and thee that thou hast come against me to array thyself for war in my land?

13. And the king of the sons of Ammoon said unto the messengers of Jephthae, It is because Israel took my land, when he came up out of Aiguptos, from Arnoon to Jabok and unto the Jordanos; and now restore them in peace and I will go my way.

14. And Jephthae again sent messengers unto the king of the sons of Ammoon.

15. And he said unto him; In this wise saith Jephthae; Israel did not take the land of Moab and the land of the sons of Ammoon.

16. Because when they went up out of Aiguptos Israel went his way in the wilderness unto a sea of Siph and came to Kadees;

17. And Israel sent messengers unto the king of Edoom saying, I would pass along in thy land forsooth; and the king of Edoom did not hearken; and he sent moreover unto the king of Moab and he was not satisfied; and Israel stopped in Kadees,

18. And went east of the land of Mooab in the wilderness, and camped in the land across Arnoon and did not enter into Moab's boundaries, Arnoon is a boundary of Moab.

19. And Israel sent messengers unto Seeon, king of the Amorraite, king of Eseboon, and Israel said unto him. Let us forsooth pass by in thy land unto our place.

20. And Seeon did not trust Israel to pass by in his boundary; and Seeon gathered together all his laity, and pitched camp in Jass, and arrayed himself against Israael.

21. And the Lord God of Israel delivered Seeon and all his laity at the hand of Israel and smote him; and Israel inherited all the land of the Amorraites who were inhabiting that land.

22. From Arnoon even unto Jabok and from the wilderness unto the Jordanos.

23. And now the Lord of Israel took away the Amorraite from before the face of Israel, and wilt thou inherit him?

24. No, no, whatever Chamoos thy God shall give thee to inherit, these wilt thou inherit, and all the people whom the Lord our God took away from before our face will we inherit, shall we not?

25. And now art thou better than Balak, son of Seppheor, king of Moaab? Did he not fight with Israel or war with him,

26. When he dwelt in Esebuon and in the boundaries thereof and in the land of Arour and the boundaries thereof, and in all the cities thereof, and in all the cities beside the Jordanos for forty years? And why didst thou not deliver them in that period?

27. And now I (lit. I am) have not been sinning against thee, and thou art doing wickedly in having arrayed thyself against me; may the Lord have judged today between the sons of Israel and the sons of Ammoon.

28. And the king of the sons of Ammoon did not hearken unto the words of Jephthae, which he sent unto him.

29. And the Lord's spirit came to be on Jephthae and he went unto Galaad and Manassee and he went unto the spying-place of Galaad unto the limit of the sons of Ammoon.

30. And Jephthae made a vow unto the Lord and said, If thou dost give the sons of Ammoon into my hand.

31. It also shall be that whoever shall come out of my house to meet meet me when I return in peace from the sons of Ammoon, shall be the Lord's; I will offer him as a whole-burnt-offering.

32. And Jephthae went to array himself against the sons of Ammoon, and the Lord gave them up at his hand.

33. And he smote them from Arour to the entrance in unto Armoon, twenty cities in number, and as far as Ebeldharmin, a very great blow. And the sons of Ammoon withdrew from the face of the sons of Israael.

34. And Jephthae came to Massapha to his own house, and lo, his daughter was going her way out to meet him with tympana and a choral procession; and she was his only born; he had no other son or daughter.

35. And it came to pass when he saw her that he rent his outer-garments and said, Alas! Alas! My daughter, thou hast brought me into great trouble; and thou wast in my trouble, and I (I am) opened my mouth unto the Lord against thee, and I shall not be able to turn back from it.

36. And she said unto him, Father, Thou hast opened thy mouth unto the Lord against me? Do unto me in the way there went out from thy mouth in respect to the Lord having made a requital for thee on thine enemies from the sons of Ammoon.

37. And she said also unto her father, May my father surely have done this word; allow me two months, and I will go my way and walk down upon the mountains, and lament over my virginity, I (I am) and my female companions of my age.

38. And he said, Go thy way; and he sent her away for two months; and she and her comrades of her age went their way and lamented over her virginity upon the mountains.

39. And it came to pass at the end of the two months she returned unto her father, and he performed his vow on her which he had vowed: and she had not known a husband; and it became an ordinance in Israael.

40. From days to days the daughters of Israael were accustomed to go their way to threne for the daughter of Jephthae, the Galaadite, four days during the year.

COMMENT.

The [illegible] chapters, the 10th and 11th [illegible] history of Jeptha's [illegible] and besides embodying much significant and important history relating to God's special people Israel, and his dealings with them as a nation, is replete with moral and religious instruction for the individual Christian now. How clearly we have brought out here in the biography of Jeptha the later aphorism of Paul that "God is no respecter of persons." Here we have the son of a concubine, an outcast and one despised by his whole nation selected of God to become their deliverer and exalted to the leadership of the very people who had cast him out as well as of his own brethren, whose hatred had set the whole nation against him.

Perhaps the most important thought suggested by the narrative of Jeptha is the ethical question in casuistry raised by the rash vow made and carried out by him to which apparently he attributes his success in defeating the sons of Ammoon. The whole qestion is a difficult one, and much can be said both for and against the payment of a rash vow involving the happiness and even the life of another. Of course the general teaching is that we should be slow to vow and swift to pay any vows we have made, even to our own loss individually; but how about involving an innocent party in our own loss, even if we have so vowed? This I think was the mistake of Jephthae though there is every evidence of sincerity on his part. I may offer my own life in a spirit of sacrifice; but the offering of the life of another without the knowledge and absolute previous consent of that one cannot be acceptable to a righteous God, and must be accounted nothing less than murder, if that person be innocent as in this case and be offered as an expiatory sacrifice. The only possible merit in a vicarious sacrifice is in the fact that it is a willing one. "Lo I come to do thy will," "In that will have we been sanctified."

The whole heathen world and all idolatry has thus erred in their thought of God and in their idea of a vicarious sacrifice; and the theology of apostate Christianity has in its deductive conclusion attributed to God a character worse and more fiendish even than heathendom, "A life for a life" and "no remission of sin without the shedding of blood" is found to be an inherent instinct in mankind as well as a dictum of divine revelation, and all true sacrifice is now granted to be vicarious whether the result of mother instinct for child or the human father's labor and sacrifice of his own desires for his offspring or carried over into the higher realm of the spiritual instincts and volitions, the subordination of the self in some way for other selves and others' interests. This principle of the subordination of the lower to the higher, or of the one to the multiple in short is the gist of the gospel—the law of "the survival of the fittest" not as asserted by modern science and scientists—namely the subordination and elimination of the weak by the strong, which of course is the law of the natural, but the assertion of the higher spiritual, which is the willing subordination in sacrifice of the strong to the weak—this in the individual that the general multiple may be increased.

This in the line of the higher teaching it seems to me, a fair deductive lesson from the "Story of Jephthae's Daughter."

CHAS. GARDNER.

Editor Restitution:

In looking over the last number of THE RESTITUTION which reached me, viz., the 14th inst., I read the article under the headlines of "Was Jesus' Prayers Always Answered." I usually found a great deal of instruction from the "Pine Woods Bible Class," but in this case I was very much disappointed. If the exposition of our Lord's prayer as answered by Albert to the question, "Teacher, What was Jesus' trial?" is in accord with the Bible and generally accepted by the "Christian Publishing Association," then I say that I have been reading THE RESTITUTION these many years to no purpose. I understand from the 10th verse of Rom. vii. that if any one could keep the law, that he could live thereby, and as in Rom viii. 2, our Lord did fulfil the law. He could never die by natural causes, hence the sacrifice on the cross was a surrendering of a life which death could not claim. He having fulfilled the law, death could not have any power over him till he was raised up on the "accursed tree." Rom. x. 5 proves that our Lord was perfect and if he only wished immortality for himself the law could not demand his life. But for the sake of Adam's race he allowed himself to be made sin, who knew no sin, etc. In speaking of his approaching demise to his disciples who wished to follow him, said to them, "Can you drink of the cup of which I drink?" Evidently the cup referred to them was the cup referred to in the Garden the night of his passion. The real pith of our Lord's prayer was "Nevertheless not as I will but as thou wilt." And again he said, "The Spirit is indeed willing, but the flesh is weak," so that there is no justification for saying our Lord was not willing to lay down his life "for his friends." If I am wrong on those points all my views are astray. But I feel confident that the Scriptures are with me and I deprecate any attempt at wresting the Scripture in order to satisfy infidels who scoff at our Lord's prayer in the Garden. I would like to hear from you on this subject.

Yours very sincerely,
JOHN MORRISON.

Editor Restitution:

I was conversing with an Advent preacher, a Sabbath keeper. He said "the Sabbath covenant was to last for a thousand generations." Said I, will you give me the proof? So he turned to Psa. cv. and read ver. 8, 9, 10, "He hath remembered his covenant forever, the Word which he commanded to a thousand generations," etc. Here is proof positive that the Sabbath covenant was to continue a thousand generations. Said I, Please to read the next verse and you will see what covenant it was to last a "thousand generations." Said he, "A thousand generations is thirty thousand years; literally without end." Said I, please to read the next verse. But it was some time before he would heed my request. But finally after re-peated soliciting, he turned his eyes to his Bible. I waited probably ten or fifteen minutes for a reply, but no reply came. He tired me out waiting; so I left without hearing his conclusion. This is the kind of argument and proof that takes with some. Is it supposable that he had never read this eleventh verse before? Evidently he had and evidently he intended to make a convert to Sabbath keeping by deception if possible. I cannot account for his conduct on any other line.

D. HOWARD.

Our Love Feast.

Editor Restitution:

I am still working among the Indians. Have no brethren near me, have not heard a sermon of any kind for over a year and a half. Yet I am strong in the faith and will ever press on to gain the prize. May the time not be many years in the future that will bring our sorrows and trials of this life to an end, and we meet the dear Savior and our loved ones in the glorious kingdom, is my one prayer. I ask an interest in the prayers of all earnest followers of the meek and lowly Jesus.

Your lonely Sister.
H. E. PADDOCK.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Dear Restitution:

My father sent me the blessed paper for the past three months. I had never had it before. Father took it while I lived with him and I find I cannot do without it. When Saturday comes and it is not in the office, Sunday is a lonesome day, for I cannot take the Bible and gather the information I can with your paper. I do not see how I have done without it so long. I have been telling the people of the blessed Word of God around here for the past five years, but they seem to think their way is best. I have told of our Lord's coming and of the danger that rests upon them. They seem to think the Bible teaches it, but it doesn't make any difference.

Yours truly hoping to meet in a world where no sorrow comes when our Lord comes.

W. A. SOREN.

Dear Restitution:

I hasten to renew for my paper, as we cannot well do without it. It is time for our love feast to commence again, it is so encouraging to hear from the isolated ones. I know there are a few scattered over this broad land that are watching and waiting for the return of our dear Savior. May we be ready to welcome him, is my earnest desire. With much love, especially to the household of faith.

Yours watching and waiting,
C. E. PERKINS.

Dear Brother Underwood:

My time is up and I hasten to renew, have been waiting in hopes that I could have some to send for the poor, would like to help to send to some of God's poor, as I know how to feel for those that cannot take the paper. If I miss any of the papers I am lost as there are so many good articles that help me on my way, so I can sympathize with those that are not able to take it. Another year is almost gone, never to return, how have I spent it, have I made good use of it, have I done all I could to advance the cause of our blessed Master? These are questions that we all should ask ourselves, and to try and find some way of doing more for the cause of him who laid down his life to redeem us from the bondage of sin. Where would we have been if it had not been for our dear Redeemer? Lost to all eternity. But through the love of our heavenly Father over the works of his hands he devised a way to bring his children out from under the dominion of the arch-deceiver, and if we will only believe and obey his commands we can have eternal life. Just think of it, dear reader, when so much has been done for us, should we not give him our whole desire? O, dear ones, give the Lord your heart, and use all your influence to lead others to the Savior who has done so much for us.

J. B. LENT.

Dear Restitution:

My interests in and love of the wonderful revelations of the divine light is paramount above all else with which I have to do in my sphere of mortal existence; therefore to be telling of the old, old story of the gospel with its precious promises is my greatest delight and most satisfying joy. Being an isolated "child of the King," I most deeply sympathize with all others who are walking alone with God in the like precious faith, and that the dear Lord will direct us in all his ways and keep our hearts unto the love of God, and unto the patient waiting for the return of him who is to reign and rule in righteousness on the new earth, is my earnest pleading.

MRS. R. W. COOPER.

The case against Ritualism and Catholicism was put in a nut-shell by Mr. Watkinson. Their genius was not the genius of knowledge. 'A little while ago I found in the house of one of our people an extinguisher,' said he, 'and when I came to look at it it was in the shape of a monk.' Nothing more was needed to depict the blighting influence of Monasticism.

Under the laws of China the man who loses his temper in a discussion is sent to gaol five days to cool down.

The Restitution.

A. B. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD,

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 11, 1899.

Send in letters for our Love Feast, so that we may have a word of cheer from all.

The Editor is some better, being able to be up and about the house most of the day.

"If you want love, love. If you want sympathy, have sympathy yourself."

In giving thanks for your blessings, don't forget the criticisms you have received.

It is better to say a little worse than you mean, than to mean a little worse than you say.

For K. W.:—You can find the information you want in Gal. iii. 8, and Heb. ix. 10.

"When thou wouldst help another, study not to please not thyself in the doing, but him thou servest. So shalt thou be unselfish indeed."

He who acts solely from principle should have an overwhelming love for it; for when the battle is over he will find himself with nothing left but principle."

There are human beings who are proof against both commands and persuasion, and they are called mullish; but this is libelous, for even a mule can be persuaded sometimes.

"It rests with God to exalt both men and nations when his purpose requires it, or to overwhelm them with disaster and destruction, when they fail to realize the objects for which he has given them existence."

For L. P.:—Death is real and actual. All evidence is an attestation of this fact. Not anything survives death as a personal, living being. To contend otherwise involves a denial of death, and a denial of the resurrection.

For R. R. T.:—By reference to Acts xxvi. 22 you will see that Paul preached "none other things than those which the prophets and Moses said should come. He also exhorts men to be followers of him, as he was of Christ. If we obey his injunction we cannot ignore the Old Testament Scriptures. Apart from them the New Testament is a sealed book.

"I hear men everywhere praying for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all, that they want, but a change from faith to sight. In both these cases you do not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith walking in the dark with God, only prays for him to clasp his hand more firmly—does not even ask him to lighten the darkness so that he may see the way."

For E. T.:—"The Rulership of the future age is that of a Royal Priesthood. Not only will Christ be King, but he will be a priest upon his throne. The kingdom will endure for ever, but not in the above form. Its constitution will be changed at the close of the thousand years. Christ will deliver up the kingdom to his Father, having completed his work. His priestly office will be no longer required, for sinners will no longer exist. The kingly office may be changed to some extent, but there is no clear statement to that effect, and therefore we decline to be drawn into a discussion of speculations. It is, however, clearly set forth that in the Eternal Ages all will be constituents of a united brotherhood, and Christ will ever remain supreme Head of all.

A passage in a Cornish cobbler's sermon reads as follows:—"I've often thought, what a poor master the Devil's servants have got. Why when he came up to tempt our mother Eve, in Paradise, he hadn't got any bit o' a little for to bribe her with, and all he could do was to tempt her to steal her Master's apples. He hadent got anything at all of his own. Andrew didn't say, "I'll try to do all the good I can," and then do nothing, because he couldn't find anything to do; but says, "There's Simon; I'll go and catch him." That's the way; pick out one soul, and set your heart 'pon it; begin to pray for that one, and go on trying till you've got it; and then try for another. We might do a good deal o' good in the world, if we didn't try to do too much. I've heard folks a ringing, and meanin it too:—

"Were the whole realm of nature mine,
That were a present far too small,"

An' because the whole realm o' nature wasn't theirs, they didn't give anything at all." The indications are that there are many waiting to own the whole realm of nature before they give.

A Word with Our Friends.

Brothers and Sisters, a year ago we asked that the contributions of each writer for 1898 be of the character that would build up—not tear down—that would instruct the outsider in the doctrines of our holy faith, and encourage all to a closer walk and more godly life, that thus an abundant entrance may be gained into the soon coming kingdom. Only in a measure has this been carried out, some deeming it a "bit" in the mouth, and desire of some one to "guide" them, when they are well capable of going without the aid or direction of any one. This idea, we feel constrained to say is an unjust way to look at it. Nothing of the kind was intended, as the managers of this paper are believers in "free speech," and always have been. The cry is made to have a paper that can be given out freely, and that will be an exponent of our belief as a people; and with the view of having The Restitution such a journal, we asked then and do now repeat the request for 1899.

Brethren, we as a people believe in the second coming of Christ. Our hope is centered there and then. Will you kindly write articles on this subject—proving from the Bible that it is truth—so that we can have an article, (two or three of them) for each issue. We believe in the "restitution of all things which God hath spoken by his holy prophets;" the establishment of the kingdom of God on earth; Jesus Christ, God's only begotten Son as King of kings and Lord of lords, and the saints made immortal to be with him in the work of that age; Israel's literal restoration; the literal resurrection of the dead; conditional immortality, or eternal life only through Christ; the gospel to be believed, sins to be repented of, baptism by immersion in water for the remission of sins, and holy life after—all as necessary for final salvation.

Brothers and sisters, we ask you to write so as to bring out the different phases of the cardinal principles of our belief—The One Faith, the one Hope, the one Baptism.

The Transitory State.

To man in his mortal condition life is sweet; all wish to retain it, and none desire its end. We wish to live our allotted time, and view the tomb with feelings of awe and dread. Yet we know that in the common order of things this is our portion, as it is the portion of the myriads of the past.

Our individual experience now is one of continuous change. Years come and go, and with them come and go the friends we have loved so well. With most of us the friends of today are not the friends of years ago. In the dim vista of life's changing scenes we see them—coming forward in all their strength and sweetness, our companions for a little while—we see them fade away, and others take their places, and in turn pass away, until now, many whose friendship once was ours, exist but in memory, the fading shadow of a by-gone day. They came forth as a flower, but were cut down; they fled as a shadow and continued not. The place that knew them then shall know them again no more for ever. Their lure once so familiar, is now hid in the darkness of night, and they sleep in the land of forgetfulness.

And with our own loved ones, those near and dear to us, change is ever present. They do not live for ever. Affection's tightened grasp cannot keep them. They pass away, and in their turn, will be where the wicked cease from troubling, and where the weary are at rest.

Looking at ourselves, we find we are but poor frail creatures of the dust; at the best but a fleeting shadow, our life but as a vapor, a tale soon told. Our appointed three score years and ten glide quickly away, and it will soon be our turn to sleep the sleep of death.

Thus human existence at the best is but an ephemeral affair.—a transitory state. A man is so vain, so unfixed, so perishing a creature that he cannot last long. He goes off, and is forgotten, like a phantom, or as dream when one awaketh.

This is a sad view of life. Yet it is not from a love of dreariness we are impelled thus to the contemplation of the brief span of human life and the return of man to his native earth. It is well that we should so contemplate life at times; that we should bear in mind our frailty, that we may be induced to search for the light that can alone guide us through the darkness of the grave into the glorious light of an everlasting day. This is the Spirit's counsel. The words of Divine Wisdom are, "So teach us to number our days that we may apply our hearts unto wisdom."

Communicated.

Dear Restitution:

Another loved one has been led away in the "silent city of the dead, to await the coming of the resurrection angel. Florence Thompson Sears, the eldest child of Alfred Thompson and Mary Ellen Thompson, was born June 12, 1858, in Rensselaer, Indiana, which place has always been her home. She was educated in the public schools of Rensselaer, and the Northern Indiana Normal of Valparaiso, Ind. On June 12, 1880, she was married to Charles G. Sears, of Rensselaer, with whom she passed nearly eleven years of happiness, until his death, February 27, 1891. After this heavy loss she sought distraction in new scenes, and became an extensive traveler; all alone, and mostly without fear, she visited and made a thorough study of her own and several other countries. Mrs. Sears was in delicate health most of her life, and endured with great fortitude several severe and painful attacks of illness; yet she possessed an indomitable will power that maintained her in a life of unusual activity. Probably the most prominent trait of her character was her sincerity and love of truth, an inheritance from her parents. She was a true and faithful and appreciative friend. She had a high sense of the family tie, and was a loyal and devoted daughter, sister and wife. Her last illness was mercifully short, and she was spared the suffering she has always dreaded. She breathed her last at 6.20 P. M., Jan. 2, 1899, at the age of 40 years, 5 months and 20 days. She resided with her mother, and the funeral services, conducted by the writer, was held at Sister Thompson's residence.

R. S Owmarts.

Not a Perfect and Complete Law

Startle not, gentle reader, at my caption, but hear me, and give me a fair trial before you set in judgment and condemn me. David never said the ten commands is the perfect law of the Lord, converting the soul. No sir, that was the other fellow that said that, and you and I ought to know that it is both unwise and unsafe to be led by such a trickster, who simply works in the simple rule of addition, and thereby fools the people, and leads them astray. Seems that the good people are entirely too credulous on one side, and have been for the last six thousand years for their own good. Look here! Don't you know that the ten commands make no provisions for the sinner? Then how dare you tell the people that they are perfect, and that they convert the soul? When on other occasions you do not hesitate to tell the people the truth about the ten commands—that they can only convict of sin, and condemn the transgressor at most. And if they be perfect, and convert and change the sinful soul, then what need of another remedial system? Right at this point, an elder, when pressed, said that it took both laws to convert the soul. Then away goes your misleading argument, and the bottom falls out. Is that the blind misleading the blind? Look here. If the ten commands were a perfect law, then when is the necessity of resorting to an imperfect law to ascertain when to be in and end your Sabbath? "From even to even shall ye celebrate *your Sabbaths*." That makes it plain. But oh, what an anomaly, God's chosen remnant people with a prophetess in their midst, blundering along and treading on both ends of the Sabbath for years, and then all at once a new light flashes up to explain this perfect perplexing Sabbath puzzle, and set this people right. And where does the timely light come from? not from heaven this time direct, nor from Ten commands either, as one in their right mind would naturally suppose, but from this old, imperfect, obsolete law, that had been out of date for 1800 years. Talk about the ten commands being a perfect law, and you simply deceive yourself and the people too, but thank the good Lord, you cannot deceive all of them all the time.

Look here. If the ten words are a perfect law, universal and eternal in their obligations, how can you account for this strange fact—that the tables of stone and their contents are gone, and you know not where, and all you know or can know about them, you get through this old, imperfect, obsolete law of Moses. Praise the bridge that carries you over. It seems enough to suggest an honest person. Again, when I read I heard the words spoken, they had no idea they were a perfect and complete law—the whole of it. Nay verily, they felt like there was more to follow. Now if they were right, then the Ten law theory is all wrong, and if they had a correct idea, they the Lord compliments and confirms them in it. Moses says so, read Deut. v. Now which of the dilemma will you take? Once more. To believe and teach that the ten commands are a perfect law, and the whole duty of man, is to believe and teach a falsehood, as no Bible writer ever talks that way and I know, and I believe that you know, that the ten commands are not, nor never were the whole duty of man. The case man does not say it, no, it is that other fellow, who presumes to himself much liberty with the Word of God and with the people. In conclusion let me ask you kind Christians, Do you not feel away down in your soul, that it would be a great relief to be able to read in the Bible, that this death penalty and all those "last sections, and restrictions about what you shall do, and shall not do on the Sabbath, and been nailed to the cross and taken out of the way? Which would virtually destroy the Sabbath.

Yours Truly.
T. E. Adams

An Open Letter.

Editor of the ——:

In reply to your question permit me to lay down a first principle by which I seek to be governed in all Scripture study and investigation, and that is, the testimony of God is to be believed and argued. Opposite to this is another principle that we must at all cost look or neglect, viz., exhaustive criticism. The contextual teaching related to all passages of the Word cited as proof of any doctrine.

Before coming directly to the subject in hand, it will not be out of place to consider in a general way Jehovah's work and purpose in the earth, as it will enable us to look at the testimony pertaining to a certain feature of the truth in accord with the whole.

In the beginning God created the heavens and the earth, and all things therein, whether animate or inanimate, and among those things divinely created was man. The material—natural cosmos did not originate and make itself. It was on the contrary the direct work of divine wisdom and power. The laws governing the natural world must not be confounded with the cause producing it, lest we exclude from our vision the self existent Eternal Spirit of whom, or out of whom are all things visible and invisible.

Man in the first instance was made out of dust, but the natural law of procreation, is quite distinct from the creative energy that in the first instance made man. The cosmic order was first created before any law pertaining to its subsequent control could find expression through that order.

Son of God.

Adam was a son of God by direct creation out of dust, or out of the earth: something that cannot be affirmed of his posterity. Adam's children are the secondary, indirect production of the procreative energy divinely planted in his constitution in the form of life germs, which by the law of sexuality continue to reproduce, or propagate the species originally created. The natural man—alias, the scientist, is more or less averse to believing anything not seen in what he calls the operation of natural law, and as a result he has spared no effort to discredit the Mosaic account of creation. In one way he cannot complain of lack of compensation, when we realize how absolutely faithless and godless is this present generation. But until more light and evidence of a conclusive nature is presented than has been so far offered, we shall continue to exercise confidence in and feel satisfied with the narrative of Genesis. Plausible speculation based upon the operation of what is termed natural law may be entertainingly entertaining, but never can convincingly solve the mystery as to how the human species originated. Natural law begins a little subsequent to the origin of things, and therefore does not go back far enough to give light where light is most needed. Where we cannot see, or where experimental or absolute knowledge is wanting, we are compelled to fall back upon reason and faith. Reason as to the validity and truthfulness of ever-com records, claiming to be God-given, and faith in the assurance of the same as the light of heaven.

The eye of faith encouraged and strengthened by the intellectual appreciation of satisfactory testimony as evidence can penetrate the darkness of the past, and the invisible future as well; even with unspeakable confidence and joy, confidence as to what has been, and the consolation of hope in what is coming. Reason and faith must go hand in hand; separate them and both are stranded and wrecked. The natural man exercises his reason, but dwarfs spiritual perception and faith with physical curiosities pertaining to the indefinite or unwritten fossils and shells of extinct animal life enveloping the mind with the curious and interesting, but affords no food for faith nor light for hope. The spirit, the heavenly manifestation of life on a higher plane than the natural or animal, there exhibit and outgrowth of the recreation process, made operative through the second man is the true and proper field of faith, even opening the door of hope to the children of men.

New Creation.

No evidence of a new creation would be convincingly apparent if the interposition of the divine hand was not visibly manifest. Our conception of a new creation must of necessity be formed from what the Scriptures teach upon the subject directly, in connection with what they affirm creation was in the first instance.

In other words we must know what creation means before we can determine satisfactorily what is meant by the phrase "New Creation." Adam was created, but it cannot be affirmed that Cain and Abel were God-made like their father; and this illustrates the point we wish to emphasize concerning Jesus, the first man of the "New Creation." Jesus is styled "the beginning of the creation of God." Rev. iii. 14. The quick of perception will hardly misapply this statement. Jesus a creation in a sense peculiar to himself "the image of the invisible God, the first born of every creature, for by him were all things created, that are in heaven, and that are in earth, visible and invisible whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things.....and he is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence, for it pleased the Father that in him should all fullness dwell." See Col. i. 15-19.

The foregoing quotation deserves particular attention, and I request the reader to notice the following points.

1st. Jesus like the first man was made in the image of God.

2nd. "By him and for him were all things created, whether they be thrones, dominions, principalities or powers." the all things constituting the theme of Apostolic discourse. Paul is not speaking of the material universe, nor of the present cosmic order under the constitution of sin and death, but of a new order having been delivered from the darkness and thraldom of sin.

Adam is the representative head and beginning of this world, not Jesus. We must keep these two orders distinct and separate, if we desire to enjoy the full benefit of the testimony given. Misapprehension and confusion is not desirable, and can be avoided if the Scriptures are properly applied.

3. "He is before all things, the head of the body," etc. The church is created in him, and out of him, deriving its existence from him, even as Mother Eve was created out of Adam. The creation of Adam and Eve was the result of divine power miraculously applied, even as the creation of Jesus and his bride; begins, and ends with miracle; that is not the outgrowth of what we call a law of nature. By nature we are alienated from the life of God, and under the transmitted effects of sin, ending in death. If Adam was the child of miracle, equally so was the second Adam. If the first man was the beginning of the old creation, then the second man stands at the head of the new.

Converting dust into flesh was no more a manifestation of supernatural power, than was the making of the Word flesh. Both were creation acts: illustrative not only of divine power, but also of divine intent and purpose in things attained thereof. Adam was the son of God, not the son of man, but Jesus is more, in that he is both Son of God and Son of Man; which fact involves more perhaps than is apparent at first sight. He is Son of God by creation, and Son of Man by virtue of the substance, out of which he was created. Adam was made out of dust. Jesus was made out of a woman, but both were God made, and therefore sons of God, in a sense peculiar to them alone. Jesus is the beginning of a "New Creation" not out of the dust of the earth, but out of the Adamic race. The "New Creation" is a step forward and upward in that it begins, not as in the first instance with inanimate dust, but rather with vitalized flesh. Adamic flesh in and of itself cannot propagate either physically or mentally, anything higher or better than itself. On this account except God had interposed, it would under the law of sin and death, slowly tend toward extinction. In the creation of the second man, there is the beginning of something higher, and better than the first, in that the substance of his make-up was flesh, which after ages of suffering and moral discipline, had been prepared, and when refashioned by Spirit energy, the development of the second man, as the beginning of a "New Creation" was on a higher plane than the first, not simply in a material sense, but in the mental and moral proclivities that would be actively operative. "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee," an explanation as to how God would interpose in the incipient process of creating a new family, and a new order of things. It is unnecessary to stumble like the Jew at the idea of Deity having a son, or stagger at the thought of miracle. Miracle is only another word for divine guidance, control and assistance. All along the history of the world God has been constantly assisting the natural to work out the desired result. You see this in Isaac, Jacob, Joseph, Moses, Samuel and John the Baptist, but in the fullness of perfection in Jesus. Every one and more as the natural order of things was too feeble, God has interposed to strengthen and breathe as it were, anew into man the Spirit of life. Isaac was the son of promise, involving divine power to fulfil the promise. Is Jesus the promised Seed of the woman, inferior to Isaac? Sometimes the divine purpose is overshadowed by marvelous facts in advance of its full and glorious manifestation. Abraham's promised seed,—the child of miracle, was doubtless a type and evidence of the greater Seed to come. Why should we hesitate and stumble at Jesus, and not at Isaac? Indeed all of God's promises are above and beyond natural causes,—even our every day life requires his constant and kindly protection and assistance; else salvation from sin and death would be impossible. Moses, Samuel and John were men of God, but Jesus was more, he was not only a man of God, but the Son o God. While others were servants in God's household, he was the heir of the vineyard, and worthy of all respect and difference from the tenants thereof. In olden times God spoke to Israel by his servants, the prophets, but in the last days of the Jews' commonwealth he spoke to them by his Son. Heb. i. Some foundation for this language must exist, and it is well that we look for it at the very beginning of the new creation. Sonship has its life germ, its embryotic condition of incipiency in the creative act and energy of the Eternal Spirit.

Geo. Moyer.

(To be Continued.)

A contemporary refers to a law-suit going on in Switzerland about 'the 520 fish out of the Sempach Lake given to the monks every year for the deliverance from purgatory of the souls of the Austrian soldiers who were slain in the Battle of Sempach. 'Those ecclesiastics have eaten 354,800 of those fish, and they have been saying masses for those souls for nearly five hundred years, and yet the wretched Austrians must be in purgatory still. And if in Mexico they can get a soul out of purgatory in a moment's notice by the winning ticket in a raffle, how comes it that in Switzerland five centuries of their intercessions have not yet prevailed?'

A gentleman, travelling in Persia, says he has been in a town where the bells ring for prayer five times a day, and business men run out of their offices to the churches, leaving their places of business unlocked, and nobody ever has a thing stolen.

Poetry.

Rest.

He sees when their footsteps falter,
When their hearts grow weak and faint;
He marks when their strength is ebbing,
And listens to each complaint.
He bids them rest for a season,
For the pathway has grown too steep,
And bobbed in tender caresses
He gives the loved ones rest.

Like weary and wayworn children,
That sigh for the day's decline,
He knows that the best is waiting
For some kind reward of mine.
So he calls them home to his bosom
From the shadows and toil and sin,
And silently watches o'er them,
He gives to the loved ones rest.

He watches the sorrowful mother
As she bends above each bed,
The father who silently prays
So tenderly o'er his dead.
Counts often are now the trials
And sorrows that make them weep,
For each one has something peculiar
He gives to his loved ones sleep.

He sees it. Friends the dearest
Can never the loved restore;
But He who is the changeless Friend
And Father of the sorrowing kind
Has promised to meet them
He gives to the loved ones rest.

Selected.

[Saved by the Breeks.]

The Battle Hymn of the Republic sung amid the ruins of Spain and Persia.

Spain and Persia during the most splendid epoch of their greatness ruled the known world with a savagery and brutality almost unparalleled in the history of the race.

Although existing in periods many centuries remote from each other these two nations had many points of character and their governments, their final ruin and overthrow up on land and sea, are varied only by the differences in the arenas in which they perpetrated the blackest crime in the annals of history, but.

"Mine eyes have seen the glory of the coming of the Lord:
He is trampling out the vintage where the grapes of wrath are stored.
He hath loosed the fateful lightning of his terrible swift sword.
His truth is marching on."

Five centuries before Christ uttered in prophetic vision of the destruction of Jerusalem, Persia under Darius ruled with a rod of iron almost the known world a vast empire from the upper Ganges to the Nile of Northern Africa and with equal rigor governed what is known as European Russia and Turkey.

Spain, founded upon the ruins of Ancient Rome, conquered the old world and with a proud, ambitious, domineering spirit carried slavery and chains into every nation of the Western Hemisphere. But Columbus, who gave to Aragon and Castile the new world, with unspeakable cruelty was thrust into a Spanish dungeon to wear out his miserable existence under a load of chains. Under the iron rule of the first Charles the whole Iberian peninsula, the Balearic isles and a vast country north of the Pyrenees, the islands of the Mediterranean, Belgium, Austria, Bohemia and Hungary were included in the Spanish empire. In Africa Spain ruled that part of the ancient empire of Persia which the Portugese pirates had seized. In Asia she had conquered the Philippine archipelago and subjected their inhabitants to the same cruelties inflicted by Persia upon the Ionians in the Grecian archipelago.

In the Western hemisphere Spain ruled the greater part of North, South and Central America, including the islands in the West Indies from whose shores the wail of her slaughtered millions ascend and mingle before the throne of heaven with the sighs of the Greeks slain by Persia on the coast of the Aegean sea, and the myriads of victims of Persian and Spanish cruelty in all ages and climes, appealing to the God of Battle in the name of humanity till

"I have seen him in the watch-fires of a hundred circling camps;
They have builded him an altar in the evening dews and damps;
I can read his righteous sentence by the dim and flaring lamps:
His day is marching on."

Spain like Persia [illegible] of only great in size and in strenght but both were rich beyond computation. The immense wealth and the unlimited forces of the Great King were excelled only by his great prototype in crime and conquest, Charles the 1st of Spain. Both had conquered nation after nation and hurled millions upon millions into death and slavery until the sharp edge of the steel sword met ruled the world for centuries. Marathon and Thermopylae [illegible] after pouring out [illegible] to conquer, like Cuba and [illegible] efforts to [illegible] of Persia remained undefeated [illegible] in free, universal [illegible] to Philip of Spain who [illegible] to the absolute [illegible] of Xerxes the Persian [illegible] And navy [illegible] of the Greeks, while [illegible] established her colonies throughout the archipelagos and along the coast of Asia Minor, republics and homes alike highly civilized, with a literature glowing with the beauty and heroic thoughts of a multitude of great men, like the Saxons of [illegible] and their sons in the new [illegible] Civil and religious [illegible] were [illegible] under the [illegible] of Persia have no [illegible] and efficiency of [illegible] civilization, and [illegible] Athens, Sparta, and Salamis and the glorious battlefield of Marathon where the heroic Greeks [illegible] Persia never more [illegible] the cord of [illegible] Spain until [illegible] Like the deliverance of Athens by Spartan Anglo-Saxons, has been read around the world in the light of God's wrath that [illegible] Mene Mene Tekel, a gospel [illegible]

[illegible]

[illegible]

[

Obituary.

After four weeks of suffering, little Samuel, infant son of E J. and Lucy B. Groat, fell asleep on Christmas morning; age 11 months and 22 days. We laid him to rest, knowing that his suffering is over and that the sorrows, the worry and care which fall to the lot of those who are permitted to live longer will never be his. We live in hopes that when the voice which spake with resurrection power at the grave of Lazarus, calling him from his silent slumber, shall again speak to the sleeping ones we shall meet our little Samuel. Meanwhile this innocent, trustful life, with its ready smile will live in our memory as an incentive to a higher and nobler life.

EDWIN E. GROAT.

Dear Restitution:

I wish to write a few lines for THE RESTITUTION in my lonely hours in memory of my youngest son, who was killed on the race track in Tennessee. His remains were shipped to Plymouth, then on to Lapaz. His funeral was conducted by Bro. Zilmer at the Lapaz church, where I have other sons living. He went in that line of business against my wishes, but I must say he was a good son to me. I have learned from different places that of all the evil surroundings, he tended his work and did his duty. If it was not for hope my heart would break. We can only look to Jesus for consolation. If it was not for him we would all be in despair. When he was here on earth he made us such wonderful promises, said he was going to his Father, then he was coming again the second time. I know his second coming has been delayed so long, but we must still watch and wait. I pray the Father that he will soon send his Son Jesus from heaven to reign here in righteousness, and be our King. That I may be one of the worthy ones, is my prayer.

Your Sister in Christ,

S. SHERLAND.

Notice of District Meeting.

The First District Meeting of the Church of God of the Abrahamic Faith will be held at the Salem meeting house, five miles north of Plymouth on the Michigan road, commencing January 26th, 1899 and continuing over the 5th Sunday. A cordial invitation is extended to all whom it may concern, by the brethren in the locality of the meeting. Able speakers will be present to preach the Word. Praise and adoration of the ever blessed Father for the gift of his Son, will be the happy privilege of every believing heart that shall be present at this series of meetings.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAM OF MEETINGS.

THURSDAY P. M.

6.00 Song Service, followed by remarks on "Christian Worship," including music and song.

7.30 Sermon, Subject, "The Bible," A. H. Zilmer.

FRIDAY A. M.

9.30 The Duties of Ministers of the Gospel; of Elders and Deacons, and of the common membership. A friendly interchange of thought on these topics is solicited.

11.00 Sermon, Subject, of his own choice, J. F. Wagoner.

FRIDAY P. M.

6.30 Bible Reading, J. L. Wines.
7.00 Sermon, R S. Dwiggins.

SATURDAY A. M.

9.30 A Paper on Prophecy, followed by discussion.

11.00 Sermon, Subject of his own choice, F. L. Austin.

SATURDAY P. M.

6.30 Song and Social service.
7.00 Sermon, "Nature of Man," A. H. Zilmer.

SUNDAY A. M.

9.30 Social Service, conducted by Henry Cardill.

10.30 Sermon, "Kingdom of God," J. F. Wagoner.

SUNDAY P. M.

3.00 Communion.
6.30 Prayer and Praise.
7.00 Sermon, A. H. Zilmer.

This program is subject to change.

EXAMINE

The label on your paper, and if it bears a date previous to this time please RENEW NOW. Do not wait for other notice to be sent, but PLEASE RENEW TODAY.

In Zululand, when the moon is at the full, objects are distinctly visible at as great a distance as seven miles. By starlight one can see to read print with ease.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

J. N. Hardy	2.00
Ella Knowles	1.50
Mary Knowles	1.50
Mrs. Elma Baker	.50
Helen Fyfe	.50
S. Sherland	.50
Mrs. H. E. Paddock	.75
Mrs. Ollie Bradley	3.40

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to any for 25 cts. Send orders at once, and as the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind

Railways Promote Prosperity.

It has been truly said that every prosperous railroad carries its prosperity in every cent and hundred upon its line. Railroads in prosperous conditions spend their money liberally along their lines in the way of improvements. So long as the earnings of a railroad are kept up, their employees are able to earn good salaries and it is to the interest of every man to have railway employes earning good salaries, because no class of people are larger consumers in proportion to the amount of their income than are the railroad employes.

A compulsory reduction of passenger fares will affect the prosperity of any railroad when the average earnings are barely above two cents per mile for each passenger carried. The average in Indiana for last year was a fraction over two cents per mile. The earnings for the current year have been on the down grade and expenses have been largely increased by the war tax, so that the showing is not favorable The deduction is clear that a two cent fare law will not fail to cripple the railways and business in general.

Ten Days at Washington.—Tickets via Pennsylvania Lines Good for Stop-Over at National Capital.

Tickets to Philadelphia and New York via Washington and good for ten day's stop-over at the National Capital may be obtained over Pennsylvania Lines at the same fares as tickets sold to Philadelphia and New York over the direct line of the Pennsylvania System. For special information apply to nearest Ticket Agent of the Pennsylvania Lines.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

East via Washington.—New Arrangement for Passengers via Pennsylvania Lines.

On and after Christmas, 1898, the Pennsylvania Lines will sell tickets to Philadelphia and New York via Washington, D. C., at the same fares as apply over the direct lines of the Pennsylvania System and allow ten days stop-over at the National Capital. For particulars apply to nearest Ticket Agent of the Pennsylvania Lines.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his holy Prophets."

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The Restitution.

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The Restitution.

The Restitution advocates the final restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as associate with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Were Half the Power."

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts.

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

—Longfellow.

Selected.

Europe's Game in the Orient.

Dispatches from the Orient indicate a gradually increasing tension in the relations between France and China. For months France has been negotiating for the cession of additional territory to her settlement near Shanghai. The Viceroy of China refused to grant further concessions.

Following the refusal came an edict appointing Governors of all Chinese provinces members ex-officio of the Tsung-li-Yamen (Chinese Foreign office), thus creating for an extraordinary emergency a Cabinet embracing the whole empire.

The action of the Chinese government was immediately followed by an order from Russia to her Ambassador to Pekin to support French interests in China "as energetically as if they were Russian."

Thereupon the French Consul at Nankin boarded a French warship held in readiness for many weeks and left the city.

Foreign residents at Shanghai are in a state of alarm and are expecting serious trouble of some kind.

Thus all the elements of a serious crisis are at hand, and the signal is only needed for a combined European effort to wrest large portions of territory from the Chinese Empire—by diplomatic cunning, if possible; by force, if necessary.

What are the "claims" of France, Great Britain, Germany, and Russia, in China?

France wants the four southern provinces adjacent to the Tonquin frontier.

Great Britain has determined to control the entire Yang-tse-Kiang Valley, stretching from the Yellow Sea to the eastern and northern confines of India—by far the richest and most fertile part of the Chinese Empire.

Germany is after the Shan-Tung peninsula, bordered by the Yellow Sea and watered by the Yellow River.

Russia has already grasped the Manchurian peninsula, and undoubtedly aims at the ultimate absorption of the entire northern portion of the Chinese Empire.

These are the claims of the European powers. They are not mere diplomatic demands. To a large extent they have already been taken, partly by treaty, but largely by force.

It was but a few years ago the partition of China by the four great powers of Europe was commenced. Yet today they control hundreds of thousands of square miles of territory and millions of population. These territories are administered by European governments, they are amenable to European laws alone, and pay taxes to European treasuries. They have lost their identity as integral portions of the Chinese Empire.

Events are moving swiftly in the slow-going Orient. The years 1897 and 1898 witnessed a tremendous advance in European aggression.

In June, 1897, the French fleet seized the island of Hainan, lying off the coast of the French possessions in Tonquin and commanding the entire southeastern coast of China. The seizure was, of course, diplomatically denied, but the French forces were not withdrawn. They are there yet, and to stay.

The seizure was quickly followed by a "treaty," drawn up at the Quai d'Orsay. By this treaty, signed July 12, 1897, China practically surrendered Hainan to France. In April, 1898, China signed a second treaty "leasing" to France a large and easily defended bay on the southern coast; granted a concession for a railroad from Tonquin to Yunnan-Fu, in the Province of Yunnan; pledged herself not to alienate any of the territory in the four provinces of the empire bordering on Tonquin; and conceded to France a voice in the control of Chinese postal affairs.

France has already wrested much from China. She already controls Cochin-China, Cambodia, Annam, and Laos and Tonquin. These provinces have a combined area of 196,422 square miles and a population of 19,500,000. From them France derives a revenue of $13,400,000. Her trade with these provinces is large and is practically all with France.

French aggression in the south of China is, however, overmatched by Russia's grasping tendencies in the North. It would seem the allied powers of France and Russia are much like the two jaws of a vise, with China in danger of being crushed between them.

Russia has already practically acquired the Manchurian peninsula, having an area of 360,000 square miles. Of course, Russia's claim to the entire possession is not yet recognized by any of the numerous "treaties" which China has been compelled to sign, but Russia holds the principal ports, the coast line, and main province. She is building railroads through it, and her fleet will use its principal harbor for its Asiatic rendezvous. To all intents and purposes Manchuria is today a Russian colony.

Russian aggression in Manchuria bore its first fruits on March 27, 1897, when China signed an agreement "leasing" Port Arthur and Ta Lein-Wan Bay to Russia. The same agreement granted a concession for a railroad through the entire Manchurian peninsula, from Vladivostock to New-Chwang and Port Arthur, and ultimately to Peking.

Russia's advantage from this agreement is a tremendous factor in the final struggle for the dismemberment of the Chinese Empire. Up to the date of the ratification Russia's fleet was ice-bound at Vladivostock the greater part of each year. For centuries she had endeavored to secure a port open to her ships of war the year round. The "leasing" of Port Arthur from China gave Russia that open port. The agreement gives her the exclusive right to use Port Arthur as a harbor for her war vessels, and the fleets of every other power are barred from entrance.

Russia's success was learned with alarm at Berlin, and Germany made haste to secure her share of Oriental spoil. A pretext was easily found. In November, 1897, a German Catholic mission in Shan Tung province was destroyed by a fanatical Chinese mob. In the same month a Chinese mob attacked the German Minister to China in the City of Hoo-Pee, and, it is claimed, insulted the German flag.

Germany dispatched a fleet of four war-ships to the coast. On Nov. 18, 1897, the fortified City of Kiao Chou was seized by force. Germany then demanded the punishment of the leaders of the mob which attacked the German mission, the payment of $150,000 to the families of the murdered missionaries, and an indemnity large enough not only to cover the expenses incurred in sending a naval expedition, but to cover the cost of maintaining a military force at Kia Chou.

Needless to say, the demands were promptly conceded. China paid the indemnity and "leased" to Germany 148 square miles of territory adjacent to Kiao Chou, ceded that port and the bay it commands, and recognized a German "sphere of influence" to the extent of 2,740 square miles.

Great Britain was not long in following the example of her rivals. Lord Salisbury first undertook to come to some arrangement with Russia by which the latter would give up Port Arthur and abandon all attempts at the conversion of the Manchurian peninsula. Russia declined. Thereupon, on May 20, 1898, a British fleet took possession of Wei-Hai-Wei.

The port of Wei-Hai Wei practically bottles up Russia at Port Arthur, as it commands the entrance to the Gulf of Pechili. It advances British policy with reference to the Yang-tse-Kiang Valley. This valley is the cream of the Chinese spoils. It embraces practically one half of the most [illegible] part of the Chinese Empire. The Yang-tse-Kiang drains a territory embracing 800,000 square miles. It is 3,350 miles long and, with its tributaries, furnishes a system of navigable waterways aggregating 12,000 miles in length.

Great Britain, it may be certain, will get the lion's share of the Chinese Empire when the partition of the Orient is finally accomplished facts. —*Tribune.*

Partition of Persia is the Next Move.

Persia is doomed. China's fate will be that of the Shah's empire. The vast territory once ruled by those proud conquerors, Cyrus, Darius, and Xerxes, is to be the vassal of infidel states, and the nation that has a history of more than 2,500 years is sure to perish within the next quarter century.

Rich in mineral resources, with great possibilities of development under civilized rule, Persia is coveted by Russia and England. The northern territories, under Russian influence, have become partially civilized by the opening of railroads, the kingdom for the most part is in a primitive state. The civilization of Cyrus and the Barbaric splendor of Xerxes have been dissipated until Persia is the least of nations. But the methods of government have changed only slightly since that time. There is no State Treasury, the taxes collected from the people being paid into the private Treasury of the Shah, who spends the money as he wishes.

The more enlightened men of Persia —for the land that produced Omar Khayyam still contains some enlightened men—will welcome the partition of the empire. In the hands of the Russians or the British industries would thrive. The country is rich. At present it exports little besides carpets and tobacco. Yet there are vast mineral resources in the unexplored mountains now held by lawless tribes. There are great areas of fertile fields as large as some of the Western States of the United States, and that under cultivation might be made quite as productive. There are few manufactures except of carpets and silks, for which they are famous, and this is almost entirely handwork. Today there is no progress. Railways are few, and they have been built by Russia and Great Britain for the purpose of mobilizing troops in case of necessity. There are few cart roads. Traveling is mostly done by post horses and caravans, and transports by pack animals.

Those who have visited the country, however, say that it has no great possibilities as any in the world, and the Russian and British statesmen who have made it a bone of contention for a century know it to be the truth.—*Tribune.*

Recent Archæology and the Bible. No. 6.

The sixth lecture of the present course was delivered by the Rev. Dr. Nicol last night in Tolbooth Church, the subject being "The Early Times of the Hebrew Monarchy." When the children of Israel crossed the Jordan under Joshua and undertook the conquest of Canaan they found the circumstances specially favorable to their enterprise. The Hittites had been exhausted with the wars they had carried on against Egypt and were now on the decline. Early in the reign of Meruptah, who had been named to be the Pharaoh of the Exodus, Egypt suffered from an invasion of strangers from the coast lands of the Mediterranean by the north-east way to Egypt, had overrun the flourishing communities of the Canaanites, and helped to bring about that condition of anarchy in which the Israelites afterwards found the peoples of Canaan. By the time of the conquest, Egyptian suzerainty over Canaan had ceased, and the garrison of Egyptian troops had been withdrawn, and it was with the peoples of Canaan, unaided by foreign allies, that the Israelites had to reckon when they crossed the Jordan and began the conquest. Reference was made to the taking of Lachish by Joshua, and to the record of it in the blackened ruins of the fourth city discovered in the "Mound of Many Cities" excavated at Tel-el-Hesy by Dr. F. J. Bliss, and it helped to give a profound impression of the historical reality of the Israelitish conquest under Joshua when archæologists could point with such a measure of certainty to the ruins of a city which he had sacked. Mentioning that there were important points in the chronology of the times of the Judges still to be settled, the lecturer proceeded to the times of the monarchy, when Jerusalem became the theatre of events now better understood in the light of Palestine exploration and of the recently discovered annals of Assyrian Kings. Reserving the later period of the monarchy, especially as it appears in the cuneiform inscriptions, for another lecture, he devoted attention to the results of the Moabite Stone and the Siloam inscription. Sir Charles Warren's work in the discovery of the underground Jerusalem was described, and especially the excavations which were believed to have laid bare the foundations of Solomon's Temple. It was sometimes supposed that not only the timber but also the stones for the temple at Jerusalem were obtained from Lebanon. There was no doubt Lebanon had supplied the timber to Solomon, just as it had supplied cedar wood for the palaces and temples of the mighty Babylonian cities millenniums before his day. But since the discoverery of the Royal Quarries on the Temple Hill in 1852, the stone of which was exactly the same as those massive stones believed to be the foundation stones of Solomon's Temple and the Temple wall, there was every reason to believe that it was in these quarries the stones for the Temple were hewn and prepared, so that there was neither hammer nor axe nor any tool of iron heard in the Temple itself while it was building. It was not long, however, till the Temple suffered at the hands of the spoiler, for in the reign of Rehoboam Shishak, the Sheshong of Egyptian history, in all probability under invitation from Jeroboam, came up against Jerusalem and took away the treasures of the house of the Lord, the record of his successful campaign being engraved on the south wall of the Temple of Amon at Karnak, where a name and a figure appeared which were at first believed to represent King Rehoboam, an identification which has had to be given up. The interest of the Moabite Stone set up by Mesha, King of Moab, the contemporary of Ahab and Jehoshaphat, was described as lying in the fact that it not only confirms in a very interesting way an episode in the Book of Kings, but furnishes the oldest example known of alphabetic writing, and though in the Moabite language, differs very little from the Hebrew, the form of the letters being that of the oldest Hebrew. Between the Moabite account of the episode and that contained in the Hebrew Scriptures there was general agreement, with discrepancies due partly to the fragmentary character of the inscription as we now possess it, and partly to the circumstance that, like other ancient Kings, Mesha recounts his victories and is silent as to his defeats. We do not need to go to the length of Professor Sayce, in attributing to the Hebrew annalist the same readings, to suppress what is humbling to the national pride, for the Biblical writers do again and again chronicle defeats sustained by Israel and Judah, and this is only what we would expect when we consider the moral purpose running through the Divinely-guided history of Israel and the record of it as well. The Siloam inscription, believed to date from the reign of Hezekiah, is the oldest inscription in pure Hebrew that we possess, and showing that a century before the Exile writing had attained to considerable perfection. There is nothing incredible, therefore, in the reference in the Book of Proverbs to proverbs of Solomon which the men of Hezekiah, King of Judah, copied out. Kings of Assyria and Babylonia employed large bodies of scribes in copying and editing the older literature of the country, and with writing in such a state of advancement as the Siloam inscription shows, Hezekiah might have had men so employed likewise. The discovery of the Siloam inscription, taken along with the engineering works to which it belongs, shows that the age of Hezekiah was by no means destitute of the arts of civilization and of literary culture, and goes right in the teeth of the contention of the more extreme critics, that writing was unknown in Israel till the time of the Exile. The subject of the next lecture will be "The close of the Hebrew Monarchy in the light of Assyrian Annals."—*Edinburgh Scotsman.*

Punishment Eternal, but Not Eternal Torture.

"And these shall go away into everlasting punishment, but the righteous into life eternal." Matt. xxv. 46.

We readily allow that the Greek word translated everlasting, is precisely the same as that translated eternal: it means eternal in the case of the righteous, and eternal in the case of the wicked,—the existence of the righteous to be eternal, the punishment of the wicked to be eternal also. We agree to all this; but, when the word punishment is altered to torment and made synonymous, we disagree at once. Torment and punishment are not necessarily synonymous terms; fine, imprisonment, death, may be called punishments, yet the person so punished may endure no torment at all. Death can be effected in many ways without the individual suffering torment.

But death and destruction, it is contended, cannot be everlasting punishment. We ask, Why not? The sinner is offered everlasting life; he rejects the offer, and is punished with death. Were a man's life taken away for a year, and then restored, he would be punished for a year: if for ever, and never restored, he would be everlastingly punished. In 2 Thess. i. 9, we read that those who "know not God, and obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." Here destruction is termed everlasting: not that this destruction is for ever going on, and never accomplished; for we are told that the wicked shall suddenly be destroyed, and that without remedy; but we say if destruction is called everlasting, the punishment which it constitutes can be called everlasting too. Everlasting punishment, for in both cases it is the effect, not the act, which lasts eternally.—*W. Dashper.*

The religion that makes people pay their debts; the religion that keeps people from speaking ill of their neighbors; the religion that makes no distinction between wealth and poverty; the religion that makes people honest and upright: the religion that makes men manly and women womanly; the religion that is part of people's every-day life, exemplified in kind deeds, loving acts, cheering words, is the religion that is needed in the world today. Have you got it?—*Sabbath Advocate.*

The largest library in the world is the national library of France, founded by Louis IV., and which contains 1,400,000 books, 800,000 pamphlets, 175,000 manuscripts, maps and charts, 150,000 coins and gold medals, 1,800,000 engravings, and 100,000 portraits.

Fewer lives are shortened by sorrows and tragedies than by dull monotony, idleness of the body, or torpor of the brain.—*J. A. Garee.*

The Restitution.

A. B. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, JAN. 18, 1899.

WE wish to thank our patrons for the promptness with which they have responded to our call for renewals, and for help for the poor. We trust that this last will continue so that it will not be necessary to stop one paper to any of the Lord's little ones. A few who are in arrears have failed to respond, and we must insist on hearing from them. If there is some good reason for your delay further, we ask you kindly to write us, and let us have a clear understanding of affairs. We are asked to pay our accounts, and must ask you to pay yours to us. We will not knowingly wrong any one, and will make right any error shown us, and we only ask that those who know themselves to be behind in payment will make haste to fulfil their promises to us. Please attend to this matter to day.

Till He Come.

The following lines from an English magazine will, we think, bear reprinting:—

"Tell me not with deep emotion,
Of a heaven in the skies;
This will draw no true devotion
From a sinful soul that dies;
While the grave remains the portal,
All must enter till he comes
Till he come the King immortal,
Who himself the victory won.

Tell me not in mournful sadness
Evil things will never cease;
This admits no ray of gladness,
Gives no hope of joy or peace.
But tell out this, yea, tell it ever,
That the Righteous King will reign;
He that lives and fails us never,
Will the Eden bring again.

Then the saints in Jesus sleeping,
Will awake at his glad voice;
And with those in patience waiting,
In the rapture will rejoice.
In the gathering them together,
To the Savior from above,
In the ineffable for ever
All will live, for God is love."

M. MAX REGIS, the Jew-baiter of Algiers, has been elected Mayor by 36 out 87 votes.

FROM what has appeared in the daily papers of late it would appear that there is an Anti-Semitic movement in New York City.

WE see by exchanges that Dr. Herzl has been to Rome to secure the support of high officials to the scheme of founding a Jewish state in Palestine.

BARONESS de Hirsh has donated half the expense of erecting a hospital building at Jaffa ($15,000) on condition that a like amount be raised by general donations.

DR. HERZL when in London recently said, "Today I tell you I do not hold the moment far distant when the Jews will get in motion. I know what I say. I never spoke so distinctly."

FAUNCE says. "The field is not the church: the church is simply the reapers thrust out into the field. God help us to keep the map of this field, and help us to be willing to go anywhere Unless we are willing to go anywhere we are fit to go nowhere."

LORD Kitchener has returned to the Soudan. Before he left England he appealed to the public for £100,000 to found a Gordon Memorial College at Khartoum for the education of the Soudanese. Considerable over that amount has been subscribed. The Marchand Expedition has evacuated Fashoda, and the British and Egyptian flags have been hoisted on the fort.

A LETTER from Sister Woodward, dated at Dutton, Mich., Jan. 10, says that B. W. Woodward is but little improved, has only been able to be out once for a few minutes, coughs a good deal, and is weak. Sister Woodward has so much to do it is impossible for her to write to all the friends who are interested in their welfare. We hope with the change in the weather he will get well and strong again, and be able to go on with the work in hand.

A FAMINE is threatening Russia. The harvest in 1897 was a failure, and 1898 was no better. In some districts of Kazan no food worth speaking of was taken from the soil for man or beast, and hundreds of thousands will have to be fed either by the government or by private charity. For a long time the government persistently ignored the warnings of correspondents,—but at last they are seriously alarmed, and agents are buying grain.

FRANCE is still agitated over the Dreyfus affair, and the St. James' *Gazette* (London) says the crisis seems more and more to be working up to an overthrow of the Republic as at present constituted. The Westminster *Gazette* says France need not expect to be rid of the Dreyfus affair for several months to come, and the prospect is a terrible one for Frenchmen. The national debt of France in 1871 was £480,000,000; it is now £1,490,000,000.

PHILIP Brooks once wrote:—"What shall I do with sorrow that God has sent me? Why take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there was in it,—if I saw how it would help me, then I could bear it. What shall I do with this hard hateful duty which Christ has laid right in my way?"

"Do it, and *grow* by doing it."

"Ah, yes, if I could only see that it would make me grow."

"I hear men everywhere praying for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all, that they want, but a change from *faith* to *sight*. In both these cases you do not see that what you are begging for is not more faith, although you think it is, but sight. You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task. Faith walking in the dark with God, only prays for him to clasp his hand more firmly—does not even ask him to lighten the darkness so that he may see the way."

THE new British Ambassador at Constantinople has very energetically protested against the difficulties of English subjects on landing at Jaffa. The ambassador pointed out that restrictive regulations against British subjects of whatever religion, would mean a breach of treaty which the British government could not tolerate. It is said that the Porte, in order to gain time, denied having knowledge of restrictive orders with regard to British subjects, and promised to ask the Governor of Jerusalem for an explanation.

INGERSOLL, the champion atheist for the moment, delivered his new lecture on Superstition last Sunday evening to an immense crowd in one of the large theatres in Cleveland. Hundreds were turned away for want of standing room. And from the press reports we see that the sweltering crowd seemed eager to catch every word that fell from the great blasphemer's lips. This shows the drift of things. Even the *form* of godliness is fast disappearing. Nothing but God's judgment in the earth will cause men to learn righteousness.

"An Infallible Tribunal."

The knowledge that the disputes, misunderstandings and wrongs of the present maladministration of things, are destined in the purpose of God, to come before an infallible tribunal, at which every man shall have praise or condemnation, is one of the greatest sources of relief which the truth affords. It rejoices one to know that nothing that defileth can enter the kingdom. It is comforting to know that wrongful suffering will be avenged,—that secret faithfulness will then be openly acknowledged, unappreciated worth recognized, and the evil doing, unsuspected, will be held up for execration in the assembly of the holy angels or elohim."

"Give Attendance to Reading."

Was a part of the apostle's injunction to his young son Timothy; and our first words to the brothers and sisters at this time, will be the same words of exhortation—the exhortation of such an one as Paul the aged—"Give attendance to reading."

The most important help in the way to eternal life is the regular and devoted perusal of the Sacred Scriptures. From them alone can that wisdom be obtained which will make "wise unto salvation." There is positively no other source. Hence the necessity of our acquaintance with the things therein revealed, if we would make salvation ours. It is, therefore, of all books most precious, and should be our chief and most beloved companion. It is indeed a lamp unto the feet and a light unto their path. It gives knowledge and understanding of the deep things of God. By it we become acquainted with his mind and purpose. His thoughts there revealed, thus become our thoughts, and impart to us a divine-mindedness, which will, if we are exercised thereby, produce purity of life and form in us a character before him well-pleasing and acceptable. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." His words are pure words, and when *read* carefully, and *studied* carefully will engender holy thoughts, and these impel to pure actions. These actions repeated become habits, and the habits in their sum total form that character which is interwoven with, and in truth is, our real selves. Thus our life-work would be in harmony with God's will, and we should increase daily in the knowledge and love of God,—reaching forward unto the perfect man, unto the measure and stature of the fulness of Christ. Thus we should realize the object for which the Scriptures were given: that we might become as he would have us become; that we might live as he would have us live,—bringing forth fruit unto holiness; being washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God.

Those who are begotten by the Word become new creatures in him. They possess a power, a mentality, an understanding, through the mighty influence of the inworking of the Word of truth,—by which they are enabled continuously to overcome the promptings of the natural mind, (the thinking of the flesh, the enmity against God, the *diabolos*, devil) and bind down and crucify the flesh with all its lusts, for the perfect manifestation of the Spirit, the disposition of Christ, to the salvation of the soul.

How full of meaning and weighty with power become the words of Psalm xix. 7-11:—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them are thy servant warned; and in keeping of them there is great reward."

While other learning, then, may gain the applause of a few frail creatures, whose applause may soon be hushed forever by the hand of death,—divine knowledge will direct the soul to the raptures of eternal day, and insure the approbation of the King of kings, and the welcome congratulations of angelic myriads, in the presence of him who is, and who was, and who is to come."

For Our Children.

Forgive and Forget.

Forgive and forget, forget and believe,
Be happy whoever your lot may be cast;
Don't dwell on the wrongs you daily receive,
Nor think that your troubles forever will last.

No day brightly dawns but darkly may close,
And clouds will hang under the sunniest skies;
But happy is he who cheerfully goes,
And turns from the shadow faith's large, loving eyes.

This life is too fleeting and precious to throw
Away on the trifles that float in the air;
To catch at the zephyrs or sunbeams that glow,
Will drive the most gifted to grief and despair.

If wronged and you know it, don't bitterly weep,
But with a stout heart move steadily on;
When safe in your bosom the secret you keep,
The triumph o'er pride is patiently won.

Forgive and forget. How placidly flow
The currents of joy that mingle and meet,
Beneath the broad splendors of Hope's weeping bow,
When the triumph of peace is full and complete.

Then cherish love only and always be kind,
And never return a slight that is given;
And friend unto friend and your virtues will bind
And strengthen your trust in the goodness of heaven.

The Story of Israel. No. 86.

MARCHING TO CANAAN. NUM. XII. 1-16.

It was the 25th day of the second month, when that innumerable flock of quails flew in from the sea, over and around the camp of Israel.

The month of feasting, lasted 29 days in all, making 86 days of delay on the journey, as you will see before we get through this lesson.

They have marched but three days; they started the 20th of the second month, rested the 21st, marched the 22nd and 23d, began murmuring on the eve of the 24th, and the quails were sent the eve of the 25th.

They ought to have reached Kadesh-Barnea, Thursday—the 4th day of the third month, but they will not very naughty after they get there, and none of the older people, except Caleb and Joshua, will ever make Canaan their home.

The Israelites remain encamped at Kibroth-hataavah, a whole month, as we have said before, then march due north, up the Wady El Attlyeh, to Hazeroth, situated at the base of the Jebel er Tih mountains and on a plateau, much higher than the one they have left. There are no quails here. There flight is low down, across the lower valley.

Can you guess what happened while they stood at Hazeroth?

"Aaron and Miriam spake against Moses, because of the Ethiopian woman that he had married, for he had married an Ethiopian woman."

We thought, Zipporah. Jethro's daughter was a Kenite, or Midianite, but we hunt up some ancient maps and see that the people of Arabia, are called Ethiopians, so Zipporah, could be properly called an Ethiopian, and a Kenite too. But some think that Zipporah died, and that Moses, married a second wife. He was married twice, according to Josephus, the Jewish historian, but his first wife was not Zipporah, but Tharbis, the daughter of an Ethiopian king, who lived far up the river Nile.

The Ethiopians had come against the Egyptians, and were defeating their armies and taking their cities. Everybody was afraid of them. Moses was made general on the Egyptian side. He marched into the country of the Ethiopians and surprised and defeated them. He went against a city built on an island between the Blue and the White Nile. It is now called Khartoum,—the gate-city of central Egypt that we spoke of in our other lesson. It is a hard place to capture. Moses, was a very handsome man. Tharbis saw him and thought she would like to have him for her husband. She sent him word that "if he would take her for his wife the city should be his." He agreed, the city was given up, the marriage took place and the war ended.

The Bible, says nothing about Tharbis, unless this Ethiopian, that Aaron and Miriam are fretting about, is her. Moses was a very meek man, more so than all the men that lived upon the face of the earth. He had no confidence in himself: he could never have put himself forward to be the leader and king of such a great people, if the Lord had not chosen him. But he had confidence in God and was faithful to him in all his house. Yet Aaron and Miriam envied him: they thought they ought to be recognized as prophets too, and have as high a position as he had. The Lord calls all three to the tabernacle, and informs them that "if there be a prophet among them, he will make himself known to him in a vision or speak unto him in a dream."—"Mouth to mouth and not in dark speeches."

"Why were they not afraid to speak against his servant Moses?" He was angry with them and when he went away, the cloud was taken too. Miriam had become a leper, white as snow. Aaron looked at her and saw how foolish they had been. He prayed that the sin might not be laid upon them (the consequences of the sin, he means) and Moses cries to the Lord and Miriam is healed. But she must remain outside of the camp seven days for that is the law. I told you the total delay would be 36 days and these seven days make it.

The Israelites, now "move north again, up through the pass in the mountain range and out to the second terrace of the Sinaitic Peninsula."

They have come to the edge of "The great and terrible wilderness."

They have only traveled five days in all this time. It will take six more days to get to Kadesh. This wilderness, is the great desert of Paran. Moses sees that no more time must be wasted. So he hurries them up and they camp that night at Rithmah, the modern Bireth Thineh, thirty miles west of Ezion Gaber at the head of the gulf of Akabah. The next stopping places are not set down till you get to Numbers xxxiii.

They left Rithmah and went on to Rimmon-parez and staid over the Sabbath. Then to Libnah; from there to Rissah; next to Kehelatha, opposite the mouth of Wady Quades, the 11th and last day's journey they went up the Wady Quades, to Kadesh Barnea.

Can you find it on your maps? We begin the thirteenth chapter of Numbers here. We will take that for our next lesson. It will tell us about the sending of the spies into Canaan.

AUNTIE WINCE.

It is probably not generally known that the word 'dad,' used by many children in place of 'father,' is the purest Welsh. The opening words of the Lord's prayer in Welsh are *Ein Dad*.

Communicated.

Isaiah xi. and 9th.

"They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This prophecy relates to the condition or state of things growing out of the reign of the Messiah in the age to come, and relates to things on the earth (viz.) men and beasts. The prophecy is literal in every aspect, and terrestrial in its application. In the beginning God gave Adam absolute dominion of the beasts of the field, and the fowls of the air, and they were willing servants to man, and we may rightly conclude perfectly docile to him, and peaceful toward each other. That their natures were perverted when man gave heed to the serpent's lie. The effect of sin touched and marred the earth and all upon it with discord and inharmony. The animals turned upon each other with tooth and nail, and refused to submit to the service of man, without a struggle, and contested the right of dominion with him. This state of things still obtains everywhere. In some parts of the earth many thousands fall victims to the ruparious cruelty of wild beasts every year. No locality is entirely free from some form of poisonous serpents, or venemous reptile. Even our most docile domestic animals come far short of meeting the picture the prophet has made to represent that time when the righteous branch shall reign and prosper. A moment's reflection tells us such viciousness among beasts could not be tolerated there. We may thank God that he has not forgotten to promise the second Adam absolute dominion over all the earth, including every creature. Our brethren are well aware how absurd and foolish this writing would be to a by one, except ourselves who believe in a restitution age.

To show you how this view is received and disposed of, I will relate a little Sunday School experience with the 11th chapt. of Isaiah as the lesson. The class agreed in explaining away the beasts, and transforming them into men, and women, and children, and of course they could not make their figure go on one leg much less four. Seeing their helplessness I ask if I might have five minutes time to talk about that point in the lesson. It was granted. I said in substance "Man possessed originally perfect control over all earthly creatures. This was forfeited when sin entered into the world. That the present world is evil, and the curse has touched earth and everything upon it. That the world to come would be given the Messiah, and that meant the removal of the present state of things here on the earth, and in their stead a new order of things would be established in harmony with man's perfect happiness, and the righteous rulers will, and it would result producing harmony and peace even among the beasts of the forest and field. I closed by saying I understood the language to teach that the vicious animals in the age to come would not hurt anybody. The pastor of the church being present replied as follows, "I do not believe this language could refer to a reformation of beasts: as they have no soul or spirit, nor moral sense. Hence God could not make them docile." "And besides I do not believe there will be such a menagerie of animals in heaven." This last thought showed that my weapon had not pierced his understanding, his thoughts were "Beyond the Jasper Sea." What simplicity. This same Sunday school waded through Moses and the Prophets every year, and has done so for forty consecutive years. Shall I say, "Ever learning and never able to come to a knowledge of the truth?" How will they be ready to enter into the work assigned to the servants of the Lord when he returns, seeing they have ignored his teaching, and scorned the work he has appointed them for that age. It is a serious matter if God is concerned about man's faith as he is about his actions. To my mind he requires him to believe his word and walk by it, and hope in it. Let us rejoice in and be satisfied with the precious promises of his grace, and wait for his Son from heaven. Yours in hope.

A. B. WINCE.

A centrifugal gun, discharging 30,000 bullets a minute, has been invented by an English engineer. The bullets are poured into a case from a hopper, and guided into a disk three feet in diameter, revolving in the case at the rate of 15,000 revolutions a minute. They are discharged from the edge of the disk.

"He Giveth His Beloved Sleep."

Bro. John W. Anderson died at his home in Dixon, Ill., the 2nd day of Jan. 1899, after an illness of but a few days.

As the peaceful calm steals over the turbulent waves of the ocean, so did the cares and storms of this mortal life pass away and he fell asleep in Jesus, to sweetly rest until the voice of his Savior will awaken him to everlasting glory and happiness.

Bro. Anderson was born Feb. 17, 1823 in Chester Co. Penn., and during the early years of his life he was a firm member of the Baptist Church, but after hearing the truth preached by H. V. Reed, of Chicago, he believed and obeyed the gospel, being baptized by Mr. Reed: and for thirty-five years he has worked and contended for the truth, taking the Bible for his guide day by day, and striving for the great reward promised to all who overcome. "And this is the promise that he hath promised us, even eternal life." 1 John ii. 25.

During the latter years of his life the Bible was constantly by his side, it was to him as his daily meat, and he never wearied of reading and talking over the many precious teachings of the wonderful Book.

In the little church of Dixon he was a zealous worker, striving to keep together the little flock, and by preaching and expounding the Word among them to keep the light of the gospel clear and bright before them.

From their midst one is gone who will be greatly missed and though the loss will cause sadness, yet will come the comfort that he is peacefully awaiting the coming of the Savior, and that in his words, is the comfort and the hope which helps us all in our affliction.

"I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live."

The funeral sermon was preached by D. M. Hudler of Muscatine Iowa.

Written by one who has realized his gentle kindness and love, and who now mourns the loss of a loving father. His daughter,

EDITH E. ANDERSON.

"Law or Gospel, Which?"

Editor Restitution:

I wish to say a few words of praise of Bro. Joblin's article on the "Law or Gospel, Which?" I think we readers of THE RESTITUTION owe it to ourselves to see that those letters are printed in pamphlet form and that we give them a well directed and wide circulation. I have read many treaties on this subject of which he so ably treats, and I think his is the best of all. "Would-be law keepers" are every where, and nothing is better to head them off, and catch the attention of honest men and women about to embrace the "Law Gospel" of the Seventh Day Adventist people. As these articles of Bro. Joblin's. Therefore let us do our duty to see them in pamphlet form and then use them the best we know how. Just a word and a few tracts in time saved me from being a Seventh Day Adventist by Bro. Bingly about 9 years ago, and by the use of these articles we may help others to see the light.

JAS. M. LEVEL.

Prospectus 1899. "Little Men and Women."

Little Men and Women is full of Jingles to please the baby ears. Stories that call forth the "Tell it over again" request. Kindergarten articles that furnishes play for active baby fingers. Among the contributors to the 1899 volume are Sophie May, Emile Paulsson Margaret Johnson, Edith Thomas. Two splendid serials: The Purple Owl Rug, by Sophie Sweet. The Five Little Smithers, by Nell K. McElhone. Special short stories by Kate Upson Clark, Frank Pope Humphrey's, Margaret Compton, Carolyn Bailey, Albert Bigelow Paine. Other notable features. Classic myths of many nations, Compiled in several papers by Cora Haviland. The Pastimes of German Children, by Miss F. Otey Farmer. Holidays in Japan, by Mrs. Ada Wooten Shaw. Queer Swiss Toys, by Mrs. Alice Crossette Hall. Dakota Play Days, by Miss Annie Beecher Scoville. And Frequent Fairy Stories, National History Stories, Stories of Adventure. "Little Men and Women" and "Babyland" have been combined giving a 32 page magazine for 50 cents a year. Little Men and Women Co., Troy, N. Y.

In Norway the Gothenburg system is giving way to Prohibition. There women above twenty-five years are allowed to vote on the temperance question, and a large majority of the towns, as they are from time to time allowed to decide the question, are voting down the government saloon.

Poetry.

Christ is Coming.

All the elements are telling it; the sky is full of signs;
There's an ominous awakening foreboding God's designs.
E'en the timorous are telling what the mighty fear to speak,
And the powerful are cringing with the wicked and the weak.
It is God's expostulation with the wretched and the rich,
With the princes in their palaces, the drunkards in the ditch.
Christ is coming, Christ is coming, all the prophecies proclaim,
With the mighty hosts of heaven, in his chariot of flame.
He is coming, he is coming, it is written in the sky;
Earth is ripening for the harvest, and the harvest-time is nigh.

He has heard the cry of millions in the slavery of sin:
He has listened to the shouting of the ones he died to win;
He is gathering his armies for our liberation day;
And that great emancipation human hands cannot delay.
He is whispering in the whirlwind, he is speaking in the flood,
In the perfume-laden zephyr, in the bursting of the bud.
All the stars are singing praises to the glories of his name,
While the rocking earth is groaning 'neath a load of sin and shame.

View parades her gaudy trappings 'mid the pleasure-seeking throng,
Tinging with enticing glamour every separate way of wrong.
Homes once happy are in ruins through the gay deceiver's wiles;
While the throng are singing praises to the drama that beguiles.
There's a luring fascination for the slinking libertine
In the comedy of passion, for a glimpse behind the scene.
Soon the bloodhounds are followed by the wrecking of a life,
And the bonds are snapped asunder 'tween a husband and a wife.
There's a plaintive cry ascending in a long, unceasing moan
From the lowly orphan children to the great Judge on his throne.

Yonmay listen but a moment to the mutterings of woe
That are gathering all around you as the seasons come and go;
But the words you hear are laden with a draught of bitter dregs—
There's a great, gaunt army growing, and the ragged waif who begs
At the doorstep of your dwelling is a thoroughly-drilled recruit
In that massive, marching legion moving down destruction's route.
Justice heeds the cry but seldom of the innocent oppressed;
Where the glittering bribe is lacking, many a wrong is unredressed.
Wealth is marshalling its forces; labor's legions are astir,
Anarchy, the wild, red-handed, has in this its dowager.

All the nations are a-quiver with the threatenings of strife,
Pouring out a golden river for new means of taking life.
They are furrowing the ocean with a myriad ships of mail,
Ballasted like clouds of fury with a cloud of iron hail.
On the hill the beacon's lighted, every torch is trimmed anew,
And the ranks of moving millions gather where the harvest grew.
There's a force unseen impelling all earth's nations to the fray;
'Tis the warrior host of Satan, hastening Armageddon's day.

You have seen the stars of heaven falling as the King foretold;
Seen the moon with bloody visage; seen the sun his light withhold.
You have seen the march of knowledge with its swift increasing stride,
And the progress of invention, like an irresistive tide.
You have seen the preparation of the armies of the world,
Waiting now the order only like swift meteors to be hurled
To the seething sea of turmoil, 'gainst the city and the plain,
Belching death in iron hailstorm, strewing all the land with slain.
God is holding still the bridle of the prancing warrior steed,
While there yet is hope in heaven and a Priest to intercede.

When redemption's work is finished in this sin-polluted land,
And the seal of God is given to his humble, faithful band,
Angel hands will stay no longer earth's impatient armed horde,
And the trodden plains will redden 'neath the thrashing of the sword,
Sad will be the billows' burden where the flaming fleets go down,
With the bright-eyed sailor laddie, and the captain of renown.

Then the form of the Redeemer in the heavens will be seen,
Seated on a cloud of glory, in his hand a sickle keen.
By the hand that bled for sinners will the harvesting be done;
For salvation's work is finished, and the race of sin is run.

—Charles Miles Snow.

Glorious things of thee are spoken,
Zion, city of our God:
He whose word cannot be broken,
Formed thee for his own abode.
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's wall surrounded,
Thou mayest smile at all thy foes.

Communicated.

An Open Letter.—No. 2.

Editor of the ——:

MARY'S PEDIGREE.

The conception and birth of the Lord Jesus as given by Matthew and Luke is, in my judgment, in full accord with the foregoing general view of Jehovah's work. In reading those narratives, however critically, I find it exceedingly difficult to discover a single verse that could be omitted without doing violence to the record as a whole; besides causing obscurity instead of giving light. Matthew's history makes Joseph his reputed father call his name Jesus, while Luke's record imposes the same obligation upon Mary. This fact is a pointer. The two writers are in substantial harmony, but writing from two different standpoints. Matthew makes mention of Mary incidentally, only when it was necessary to complete his narrative as a whole, and Luke is equally silent as to Joseph; showing that while one wrote the history of the male line, the other confined himself exclusively to the female side of the house. We can hardly look upon this fact as accidental. If Mary had not been a descendant of David, Luke's record was and still is without especial significance. If Jesus was the son of Joseph, doubtless both narratives would have stated the fact, without any hesitation, or ambiguity, but they did not. Luke in his preface avers in all candor that he had perfect understanding of all things from the very first, and writes his narrative that others might know the certainty of those facts wherein he had been instructed. His language seems to imply that he considered himself fully as well, if not better qualified, than others to give an accurate history of Jesus from his birth to his resurrection; that is all the facts pertaining thereto.

Crediting his statement as truthful, I read his record of the said facts carefully to determine, if possible, whether it bears on its face any evidence of having been designedly corrupted, or in any way disfigured by the cunning craft of an interpolator. Commencing with Zacharias, the father of John the Baptist, he gives an account of the conversation that transpired between the angel and Zacharias with reference to his forthcoming son, that should be born to him in his old age—also the fact that he should call his name John, and how he should be grant, being filled with the Holy Spirit from his birth—chosen and sent of God to prepare the way and make ready a people for the coming One, even Jesus, the Son of God. Moreover, he does not overlook the incidental fact that Zacharias became of his old age, and Elizabeth, his wife, well stricken in years, was more inclined to argue with Gabriel than to believe the statements of his celestial visitor. All this was natural, just what we would anticipate when something out of the natural order of things is promissive. Had Zacharias acted differently he would have been in this day of criticism regarded as an imaginary character, one of those fictitious beings so common to the light literature of modern times. He desired to see a miracle, before he could believe a miracle possible, especially when pertaining to his own individual experience. He acted and spoke from the impulse of the moment and therefore in line with the natural. This fact in my judgment inspires confidence in the record. There is a total obscurity of anything like fraud or cunning deception in the narrative, hence I am compelled to believe it as truthful.

In a later time miracles became common place, and pious frauds abounded, on every hand. From the second to the fourth century and onward religious romance prevailed to such an extent, and superstition so overshadowed the religious world that nearly all the literature of those times is little more than a mixture of fable and fraud, or "lying wonders." Luke's narrative evidently escaped the corruption of theological bigots and zealots as is apparent from the simplicity and brevity of its statements in full accord with the natural where the supernatural interposes. His record does not invoke the supernatural where the natural is sufficient, nor does it exclude the divine, where the human is feeble and helpless and therefore incompetent to work out the desired result. He treats human nature as it really is instead of clothing it with the marvelous drapery of myth and superstition. Zacharias demanded a sign for he was skeptical, this fact is consistent with the teachings of the natural man, a craving for evidence visible to the physical eye. His attitude mentally was defiantly practical and stubbornly incredulous, doubtless just as you and I would have acted under similar circumstances. I see nothing of a legendary nature so far in the record. The desired sign was given: more of a sign perhaps than Zacharias desired, but it was certainly convincing, in that it could not be mistaken. It was even a miracle, of such a nature, as to prove both a sign and a reproof: rendering the unbelieving priest at the altar of incense speechless and dumb. All this, however, is in line with precedents of like character in the old Scriptures, notably in the case of Moses, who sought by argument and excuses to evade the divine will, until silenced by the miraculous infliction and healing of leprosy in his own person. Thus far Luke's history is in line with the old Scriptures, and consistent with itself and the facts it purports to narrate. Certainly no pagan hand of corruption is visible in any part of the record so far examined. Six months after John's birth and mission had been foretold the same messenger visited Nazareth, and entering the house where abode a virgin daughter of Israel, he greeted her as follows, "Hail thou that art highly favored, the Lord is with thee; blessed art thou among women." When she saw the angel and heard his salutation, Mary did not faint or swoon: though somewhat surprised and affrighted, she nevertheless maintained her self possession, and while in the presence of Gabriel was becomingly modest and dignified in her deportment. If there is any fraud in Luke's record, we ought to be able to detect it in this and what follows in the way of conversation between the angel and Mary. The intelligence, judgment and practical good sense of Mary shines forth in the fullness of native ability and strength. Doubtless she was a virgin of mature years, surrounded by humble circumstances it is true, but gifted with those graces of mind and heart that in the providence of Jehovah made her truly the highly favored of God, and blessed among women. In examining critically this record I do not see how one verse could be omitted without disjointing the narrative as a whole. If we were to drop out the 34th and 35th verses, for which we have no authority we would but add obscurity, where now none exists.

Mary's question, "How shall these things be?" is no more than would naturally follow as the result of Gabriel's announcement. Her question did not arise from unbelief, as is evident from Elizabeth's words in verse 45. But if verses 34 and 35 are spurious then verse 45 is pointless. Mary had greater reason to doubt the angel's word than did Elizabeth and Zacharias. But if Mary's first born Son was the son of Joseph she deserved no credit for believing the angel's word, for there was nothing improbable or marvelous in the fact of her future maternity, seeing that she was already bethrothed to Joseph. Elizabeth, however, in verse 45 gives her praise and commendation for believing something evidently not in accord with the natural course of things: if not, then her language to Mary is without point. She gave her praise for faith in contradiction to her own husband's unbelief, when in fact if Gabriel's answer to the question, "How shall these things be?" is spurious and false Mary deserved no credit whatever. Zacharias was smitten with dumbness—paralyzed in speech not only as a sign, but as a reprimand for unbelief. Unbelief of what? That John should be the forerunner of Christ? No. That was not what he called in question. What he doubted was that he should have a son in his old age. His unbelief was natural, rational, and practical, and therefore he demanded a sign. But not so with Mary. She believed that the purpose of God would be accomplished, however improbable from a natural standpoint it might appear, and on this ground the words of Elizabeth are significant, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord." What was it that Mary believed? What were the things told by the Lord? Moreover why did Elizabeth commend her for believing if there was no such a thing as divine interposition in the conception and birth of her son? Evidently we are surrounded by statements in this record that are absolutely irreconcilable with the hypothesis that Joseph begat Jesus. Not only so, but inconsistent with themselves. The question, "How shall these things be?" is spurious and false Mary deserved no credit whatever. Zacharias was smitten with dumbness—paralyzed in speech not only as a sign, but as a reprimand for unbelief. Unbelief of what? That John should be the forerunner of Christ? No. That was not what he called in question. What he doubted was that he should have a son in his old age. His unbelief was natural, rational, and practical, and therefore he demanded a sign. But not so with Mary. She believed that the purpose of God would be accomplished, however improbable from a natural standpoint it might appear, and on this ground the words of Elizabeth are significant, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord." What was it that Mary believed? What were the things told by the Lord? Moreover why did Elizabeth commend her for believing if there was no such a thing as divine interposition in the conception and birth of her son? Evidently we are surrounded by statements in this record that are absolutely irreconcilable with the hypothesis that Joseph begat Jesus. Not only so, but inconsistent with themselves. The question, "How shall these things be?" is spurious and false Mary deserved no credit whatever. Zacharias was smitten with dumbness—paralyzed in speech not only as a sign, but as a reprimand for unbelief. Unbelief of what? That John should be the forerunner of Christ? No. That was not what he called in question. What he doubted was that he should have a son in his old age. His unbelief was natural, rational, and practical, and therefore he demanded a sign. But not so with Mary. She believed that the purpose of God would be accomplished, however improbable from a natural standpoint it might appear, and on this ground the words of Elizabeth are significant, "Blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord." What was it that Mary believed? What were the things told by the Lord? Moreover why did Elizabeth commend her for believing if there was no such a thing as divine interposition in the conception and birth of her son? Evidently we are surrounded by statements in this record that are absolutely irreconcilable with the hypothesis that Joseph begat Jesus. Not only so, but inconsistent with themselves. The question, "How shall these things be?" is

[illegible] with the teachings of the natural man [illegible]

god's promise,—a promise that required, as do all of Jehovah's promises, divine fulfilment. Mary rightly comprehended this principle, from her acquaintance with Jehovah's dealings with her nation: but how it was to be done, was the information she desired. The desired information Gabriel gives in what follows as an explanation as to how Jehovah would himself interpose to fulfill the promise made. We cannot hide our eyes to these facts narrated by Luke, and confirmed by Matthew.

It matters little as to the geneology that follows, or even that given by Matthew, so far as concerns the legitimate heirship of Jesus to the throne of David and his kingdom. Matthew evidently wrote from a Jewish point of view as he begins with Abraham, which was all sufficient so far as the Jew was concerned, while Luke traces the geneology of Heli back to Adam, the son of God. Matthew says Jacob begat Joseph the husband of Mary. Accepting this statement as true we are compelled to regard Heli as the father of Mary. Joseph could have been Heli's son only in a legal sense, by adoption or marriage. Being in the line royal as the son of Jacob, and the legal head of his wife, who also was of royal blood through another branch of David's family, it appears all proper and right that his name is mentioned or counted in the geneology as given by Luke. But if we desire to be cynically critical, we might set up the claim that Luke's table of names had been corrupted, or that some mistakes had occurred by way of transcribing. This, however, would be assuming what we ought to be able to prove. But suppose we substitute the name of Mary in the place given to Joseph, can any man point out wherein the record would be disfigured in any other part, or wherein it would contradict anything affirmed by Matthew? That Luke actually gives the pedigree of Mary is evident to my mind from his narrative as a whole. The same thing can be affirmed of Matthew concerning Joseph. We certainly must exercise judgment and reason when we compare Matthew with Luke's, and to what other conclusion can we come, than that Matthew gives the pedigree of Joseph, while Luke gives that of Mary.

Joseph, according to Matthew, was in the line of Solomon; while Luke follows in his register of names through Nathan; both, however, were sons of David. These two branches of David's family appear to unite in Zorobabel, and again divide until united by the marriage of Joseph and Mary. I cannot undertake to notice all the difficulties that have been encountered in endless geneology, nor even those given by Matthew and Luke. However, in comparing the two it is noticeable that while Matthew commences with Abraham and comes down through David and Zorobabel to Joseph, Luke follows the stream backward to its fountain in Adam. Was this accidental? Matthew says "Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." If Joseph was really the father of Jesus, why did he not say Joseph begat Jesus? This would have been in accord with the style of his geneology as a whole. But when he comes to Joseph there is a sudden break in his mode of expression, necessitated no doubt by the facts in the case. He could say David begat Solomon, but he could not write Joseph begat Jesus. This is more than confirmed by Luke and John. Luke writes "being as was supposed, the son of Joseph," who was the son of Heli. There evidently was a known cause in Luke's mind for these words, else this statement would have never been written. Luke avoided the difficulty of saying Heli begat Joseph, and this fact goes a long way in proving that Luke purposely arranged his table to give the pedigree not of Joseph, but of Mary. We are, actually, it seems to me, shut up to this conclusion; that Mary's name is omitted, affords no grounds for stumbling; nor any real cause for quibbling. It is worse than folly to critically quibble over a matter of this kind, unless we have strong support from other sources. Moreover, we are bound to be honest with sound judgment and reason in a matter where their exercise is absolutely essential. Luke gives some one's pedigree, it cannot be Joseph's, else Matthew's is false. What conclusion then other than the one indicated can we come to?

GEO. MOYER.

(To be Continued.)

It is perhaps not generally known that the defence of Pekin is still largely intrusted to men armed only with

Blindness in Part Happened to Israel.

"For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in." Rom. xi. 25.

This is the A. V. rendering. Without at present quoting any other translation we will try and find out what the apostle means; and to do this it is necessary to refer to other passages of this same chapter and book. The Scriptures more than any other book are self-explanatory. The discouraged and disconsolate prophet Elias at one time thought that he, of all Israel, was the only one who was not worshiping Baal. The answer of God to him was, "I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal," verses 3, 4. The apostle having quoted these words then says, "Even so then at this present time also there is *a remnant* according to the election of grace." ver. 5. The idea here is, "a *part* of Israel" in contradistinction to "all Israel." A part of Israel in the prophet's day were worshipers of the true God; in Paul's day a remnant or part were elected by grace; leaving a part, a very large part, of which he affirms blindness. This is very plain. The thought in the apostle's mind, and on the very surface of his words is, that a part of Israel were blinded or hardened through unbelief. It is a part of Israel and not "a part of the prophecies" as it is sometimes understood.

The 7th verse reads "Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." Why this failure on the part of Israel? In chapter ix. 32, we are told: "Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone." Christ was the "stumbling-stone and rock of offence laid in Zion." The Israel that stumbled sought justification by the law. Who then is this Israel? Answer. A people with the law in their hands at the time when the Messiah appeared among them. It was not the ten tribes or Ephraim-Israel, but Judah-Israel who as a nation had rejected Christ, and whose doom was near at the date of this letter to the Romans. The former abandoned the law away back when they lived in Samaria and adopted Baal-worship instead. It is written: "When Ephraim spake trembling, he exalted himself in Israel, but when he offended in Baal he died." Hosea xiii. 1. Jereboam took counsel and made two calves of gold, setting the one at Bethel and the other at Dan; made a house of high places and made priests of the lowest of the people. The law was not Ephraim's ritual of worship and of course he did not seek to be justified by its deeds. Israel of the ten tribes went into captivity without the law and are found a people not worshiping according to its ordinances. They got rid of their idolatry somewhere out in their captivity, as did Judah at Babylon; for Hosea represents Ephraim as confessing thus: "What have I to do any more with idols." Hosea xiv. 8. Jeremiah describes Ephraim as "bemoaning himself," thus: "Thou hast chastened me and I was chastised, as a bullock unaccustomed to the yoke: turn thou me and I shall be turned; for thou art the Lord my God." Jer. xxxi. 18. God in his faithfulness and unwillingness to forget Ephraim pledged himself to be a little sanctuary to them in the countries where they should come. Ez. xi. 16. Ephraim is styled "God's first-born," his "dear son" and "a pleasant child." And all this in their captivity. Their sins were not so great as those of Judah's, consequently their punishment would be less severe and protracted. Judah is still blind and groping her way in the darkness of legalism. Their table has been "made a snare, and a trap, and a stumbling-block, and a recompense unto them." Rom. xi 9. Even to this day "their minds are blinded; the vail is upon their heart when Moses is read." See 2 Cor. iii. 13. Their day of turning to the Lord is near when the vail will be removed and then the two nations forming one under one head will rejoice together in the Lord. I will now give Conybeare and Howson's translation of the text embodying the headline of this article: "For I would not have you ignorant, brethren, of this mystery, lest you should be wise in your own conceits—that hardness in heart has fallen upon a part of Israel until the full body of the Gentiles shall have come in."

JOHN L. WINCE.

The fear of being caught is a great moral [illegible]

Notice of District Meeting.

The First District Meeting of the Church of God of the Abrahamic Faith will be held at the Salem meeting house, five miles north of Plymouth on the Michigan road, commencing January 26th, 1899 and continuing over the 5th Sunday. A cordial invitation is extended to all whom it may concern, by the brethren in the locality of the meeting. Able speakers will be present to preach the Word. Praise and adoration of the ever blessed Father for the gift of his Son, will be the happy privilege of every believing heart that shall be present at this series of meetings.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAM OF MEETINGS.

THURSDAY P. M.

6.00 Song Service, followed by remarks on "Christian Worship," including music and song.
7.30 Sermon, Subject, "The Bible," A. H. Zilmer.

FRIDAY A. M.

9.30 The Duties of Ministers of the Gospel; of Elders and Deacons, and of the common membership. A friendly interchange of thought on these topics is solicited.
11.00 Sermon, Subject, of his own choice, J. F. Wagoner.

FRIDAY P. M.

6.30 Bible Reading, J. L. Wince.
7.00 Sermon, R. S. Dwiggins.

SATURDAY A. M.

9.30 A Paper on Prophecy, followed by discussion.
11.00 Sermon, Subject of his own choice. F. L. Austin.

SATURDAY P. M.

6.30 Song and Social service.
7.00 Sermon, "Nature of Man," A. H. Zilmer.

SUNDAY A. M.

9.30 Social Service, conducted by Henry Cordill.
10.30 Sermon, "Kingdom of God," J. F. Wagoner.

SUNDAY P. M.

3.00 Communion.
6.30 Prayer and Praise.
7.00 Sermon, A. H. Zilmer.

This program is subject to change.

Jerichol Jerichol All out! is the cry, according to a tourist's letter from the East, which is now resounding on the sacred banks of the Jordon. On the river where St. John the Baptist once baptized his penitent hearers a steamboat is now plying, with religious pilgrims and gay pleasure-seekers for its passengers.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Our Love Feast.

Editor Restitution:

We are living as many others of the household of the faith, isolated from the privilege of meeting to worship as we would like to. There are but few of us here endeavoring to hold to the one faith. Several others are friends to it, but popularity is to strong for them to resist, an earnest contention is demanded, but we must be patient, gentle, apt to teach, it is true, but we cannot sanction the heresies that our Brother said would come by reason of which the truth would be evil spoken of. Your Brother in the one hope of his soon coming, with a remembrance of our dear brother Editor in our prayer.

WM. D. ROOT.

Dear Brothers and Sisters:

And to all those that have obtained like precious faith with us through the rich treasures of God and our Savior Jesus Christ. Merry Christmas, and Happy New Year to you all. What are we striving for anyway? Oh, for a crown, for the overcomers, as Jesus has overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Oh those words, "As I also overcame." Brethren let us awaken as we vow that if the Lord will spare our lives, giving us health and strength that we will work more in the cause than we have done in the year that is past. In this love feast let us be very careful how we write, you all know that paper is very gentle, will lay still and let us write on it just what we please, and talk is cheap, so let us not promise anything to the Lord except what we intend to do. While I have been to 67 New Years already, I can say that I am strong in the faith, and I will do for 1899, as much as in me is, preach the gospel to other cities wherever there is a way opened, my hands untied so that I can go, then go I will. According to our great and learned men the time is nearly up when "He that will come, will come and will not tarry," and when the number is full, the door will be closed. Are we ready? that is the question, not who can write the best article. When I look back to my younger days to the days when I first learned the truth from Br. J. F. Wagoner, R. Corbaley, and old father Shaffer, in old Ind., nearly 40 years ago, and take a look at the line of the old soldiers of the cross, and see how the enemy death has slew the old soldiers, I stop and ask, who will be the next to fall on the battle field? Is it I? "Finally my brethren, be strong in the Lord, and in the power of his might." Eph. vi. 10, 11. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." Oh, how hard it is to stand with all of the many pleasure resorts and pleasure games not only by the world, but the different churches, and some of the one faith people forget themselves, and the first thing we know are pattering after the world's people. "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the spirit, which is the Word of God: Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." You all read all the Savior's last prayer, or the one you find in John xvii. 9, "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. I have given them thy word; and the world hated them, because they are not of the world. How much better are we than they? I pray not that thou shouldst take them out of the world, but that thou thou shouldst keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy Word is truth." (French the Word.) "Neither pray I for these alone but for them also which shall believe on me through this Word. That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us. Not one for Paul and one for Apollos, and of Cephus; and of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul. Brethren we want to be careful as to how we exalt men, Paul may plant and Apollos water, but God gives the increase. The gospel is "God's power unto salvation" is not the man that converts. He only sows the good seed and if it falls into good ground it produces in due time. Well, now back to St. John xvii. How close do we come of fulfilling this prayer? and why should we all be one in him? "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me?" What were these things written for that Paul tells us in Rom. xv. 4? "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." In St. John xx. 30, we find "And many other signs truly did Jesus in the presence of his disciples which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." In conclusion will say or ask how many of the dear ones will start anew, not only with pen and ink and paper, but with your means and your all in the spread of the gospel by helping those that are willing to go out into all the world, why there are hundreds, yea millions of people hungering and thirsting for a morsel of the bread of life and to get to the well of no one heeds the call, to busy making money to lay it up for that day that James speaks of, James v. 1 to 8, just upon us. If you can't do more send THE RESTITUTION as a New Years gift to some poor hungry starving soul, all we need of this world's goods is just enough to get through this world. Send out tracts, papers and help the poor, lift up the fallen, let us do more good in 1899, than any year before, and the good Lord will prosper you both spiritually and also in earthly goods. If you don't want to send Paul, send Apollos, or Cephus, all that can sow let them go out and preach if they can't see what good they have done it may be that the Lord can. I recollect of reading where only twelve were standing by Jesus all had left him but twelve, and asked them "Will ye also go away?" they answered, "To whom shall we go, thou hast the words of eternal life." These words are a comfort to me. "Thou hast the words of eternal. May God bless you all, all that love the Lord.

JOHN FOORE.

Editor Restitution:

Don't stop the paper it is the best religious paper that ever came into my house, keep right on, here to the line regardless where the chips fall. Enclosed you will find pay for paper and will try to keep you paid up sooner. Yours in the soon coming of the Lord.

BEN CLARK.

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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Westward.	9	15	59	3	95
	AM	PM	AM	PM	PM
Pittsb'g, lv.	7 20	2 15		7 30	
Allegheny	7 30	2 25		7 40	
Canton	10 15	5 05		10 30	
Massillon	10 37	5 27		10 52	
Wooster	11 27	6 17		11 42	
Mansfield	12 05	6 55	6 30	12 20	Lv 9
Crestline ar.	12 40	7 30	6 55	12 55	Lv 9
Bucyrus	1 07	7 57	7 22	1 22	9
Galion	1 25	8 15	7 40	1 40	9
Van Wert	2 45	9 37		3 00	
Ft Wayne	3 40	10 30	8 50	3 55	Ar 9
Arcola	4	10	8	3	49
Columbia City	4 19	10	8	3	49
Warsaw	4 42	11	8	3	49
Etna Green	4	11	8	3	49
Barbee	5	11	8	3	49
Bremen	5	11	8	3	49
Plymouth	5 18	11	8	3	49
Greencastle	5	11	8	3	49
Dunlap	5	11	8	3	49
Lydick	5	11	8	3	49
Hanna	5	11	8	3	49
Wanatah	7	11	8	3	49
Valparaiso	7	11	8	3	49
Wheeler	7	11	8	3	49
Hobart	7	11	8	3	49
Liverpool	7	11	8	3	49
Onarga	7	11	8	3	49
Chicago ar.	7 50	7 45	8	3	49
	PM	AM	PM	PM	PM

Eastward.	80	6	8	12	56	16
	AM	PM	PM	AM	AM	PM
Chicago lv.	7 30	3 00	8 10	12 45	11 00	4 00
Clarke	10 25		12 05		1 55	
Liverpool	10 41		12 21		2 11	
Hobart	10 47		12 27		2 17	
Wheeler	10 50		12 30		2 20	
Valparaiso	11 00	4 30	12 45	2 45	2 30	5 30
Wanatah	11 10	4 40	12 55	2 55	2 40	5 40
Hanna	11 18		1 03		2 48	
Lydick	11 25				2 55	
Dunlap	11 27				2 57	
Greencastle	11 29				2 59	
Plymouth	11 39	5 15	1 30	3 30	3 09	6 15
Bremen	11 50		1 41		3 20	
Barbee	11 55		1 46		3 25	
Etna Green	11 59		1 50		3 29	
Warsaw	12 15	5 45	2 05	3 45	3 45	6 50
Bourbon	12 34		2 24		4 03	7 17
Wakarusa	12 40		2 30		4 09	
Elkhart	12 50	6 20	2 40	4 20	4 19	7 30
Goshen	12 56		2 46		4 25	
Millersburg	1 06		2 56		4 35	
Benton	1 15		3 05		4 44	
Elkhart Green	1 23		3 13		4 52	
Wakarusa	1 29		3 19		4 58	
Bourbon	1 35		3 25		5 04	
Pierceton	1 54		3 44		5 23	
Leesburg	2 04		3 54		5 33	
Columbia City	2 15	6 55	4 05	5 05	5 44	8 15
Arcola	2 25		4 15		5 54	
Ft Wayne	3 05	7 45	4 55	5 55	6 35	9 00
Van Wert	4 40		6 30		8 10	
Lima	5 30		7 20		9 00	
Bucyrus	6 55		8 45		10 25	
Crestline ar.	7 20	10 00	9 10	10 00	10 50	1 30
Mansfield	7 55		9 45		11 25	
Wooster	8 35		10 25		12 05	
Massillon	9 25		11 15		12 55	
Canton	9 45		11 35		1 15	
Alliance	10 20		12 10		1 50	
Pittsb'g ar.	12 30		2 20		4 00	
	PM		AM	PM	PM	PM

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:30 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:30. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; cable cars come very near, and ferry brings from Seattle.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 1:30 where prayers and exhortations are made to our Father, the River of every good and perfect gift. All visitors address Brother George Kelly, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Antion, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fedex and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Roisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Great Mechanic.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. [illegible] Illinois, Iowa.

The Church of God meet for preaching every third Sunday, in the Flat School House, in Grant Dr., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also mid-week meeting. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Books and Tract List.

A LETTER TO A FRIEND.

This treats of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. Many of our readers do only know of the good that has been accomplished through its circulation. 10 cents each.

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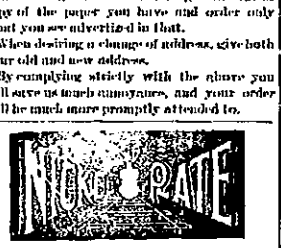

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Lv.	Ar.			Lv.	Ar.	
11 30	12 55	1	Toledo	6 40	7 55	11
11 30	12 55	2	Fostoria	6 40	7 55	11
11 30	12 55	3	Ft. Wayne	6 40	7 55	11
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11 30	12 55	14	Chicago	6 40	7 55	11
11 30	12 55	15	Fostoria	6 40	7 55	11
11 30	12 55	16	Toledo	6 40	7 55	11

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VOLUME XLVIII. PLYMOUTH, INDIANA, JANUARY 25, 1899. NUMBER 4.

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Poetry.

If Life were All.

[illegible] and death were ruin and—
[illegible] turned the soul to higher aims—
[illegible] love, and quest, and deed,
[illegible] we could—but we want life attaining
Reward so small
[illegible] never [illegible] the battle line sustains,
If life were all.

[illegible] further object—
[illegible] of the distance of life's utmost scope—
[illegible] sometimes, where joy [illegible]
[illegible] for all things that our hearts may
[illegible]
Beneath Life's pall
[illegible] not [illegible] for those long years to grope
If Life were all.

[illegible] recall, and [illegible] wild storms
[illegible] nor [illegible] shone thro' the awful
[illegible]—
[illegible] through the Dark no outstretched loving
Arms
[illegible] the world to forsake his wars:
O, cup of gall!
Life were not worth the [illegible] of its tears,
If Life were all.

—Eliz. Gaskell.

Communicated.

An Open Letter.—No. 3.

Editor of the ————:

MARY'S PEDIGREE.

Of the four historians Mark is the only one who contents himself in beginning his record with the entrance of Jesus upon his public ministry. His words are the beginning of the glad tidings of Jesus Christ, the Son of God. We cannot pass by in silence the words "Son of God." On what grounds could Mark call Jesus the Son of God? Certainly there must be some reason for such an exalted title and name. Was he the Son of God in any sense more than John the Baptist? He certainly was not, if we ignore the testimony of Matthew, Luke and John. Mark even fails to show us he was of the lineage of David, or that he has any earthly parentage at all, nevertheless he hesitates not to call him the "Son of God," even more than hinting that the anointed One could be no other than Jehovah's Son. It seems to me that Mark's narrative lends aid and support to both Matthew and Luke. It certainly does not contradict them. Luke shows why Jesus should be called the Son of God, in his record of the conversation that transpired between Mary and Gabriel, and Mark I., in full accord therewith. John's record differs from all the rest. He affirms almost nothing as to the human side of the Messiah. Matthew and Luke relate the facts pertaining to the conception and birth of Jesus: but John goes back to the original *fountain* of the creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made, that was made.....And the Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only *begotten Son of the Father*, full of grace and truth."

1st, There was the abstract Word in the beginning before it was made flesh, the Word of promise concerning the woman's Seed that should overcome sin and destroy death.

2nd, The personal Word after it became flesh, the only begotten Son of the Father full of grace and truth.

3rd, The Word after resurrection and glorification in the presence of the Father became or was made spirit incorruptible and deathless. The foregoing three phases of the Word are given in order to connect the beginning with the completion of the new creation as illustrated in the person of the Lord Jesus.

There are a number of points I would gladly submit pertaining to John's words "with God and was God," but I can hardly undertake so much in this epistle. Suffice to say I am not a pre-existing theorist. Dust existed before it was made flesh in Adam,—likewise the Word existed before it was made flesh in the person of Jesus. Neither Adam nor Jesus existed as conscious individuals before their creation. This fact ought to be self-evident to all. But speaking of the subject now before us, it is necessary to remember that both were God-made—that is they did not come into existence independent and apart from the supernatural.

Adam was the Son of God, all will admit this fact, and all admit it on a common basis. Was Jesus inferior to Adam? We say nay, because he was recognized in the words of John as the "only begotten of the Father." There is certainly a significance to the words "only begotten" that distinguishes the Lord Jesus from all others; words he afterwards himself employed to reveal his Sonship which was higher and closer to the Father than all others: all plain and satisfactory enough in the light of what Luke affirms as to his supernatural conception. If Jesus was the natural son of Joseph,—it is impossible to satisfactorily account for the use of language that makes him the only begotten Son of Deity; dwelling in the bosom of the Father; that is, nearer to the Father than any other one.

"The Lamb of God"—divinely provided to "take away the sin of the world." "The true light that came from or was caused to shine" in the world "Israelitish order," without whom that order would never have been created. The order itself was in all its ceremonial service a shadow of good things to come, focalizing upon the "Son of God" as the beginning of the new creation. Jesus was, and is the truthful Heir to David; you admit this, and contend for it on the ground that he was David's Son. Follow up your own reasoning and see how he is also the heir of God, because he is God's Son. It will not meet the issue to say that he was declared to be the Son of God by resurrection, for sonship was necessary before resurrection was possible. Had he not been Son of God before resurrection, his restoration to life, and escape from hades could not have made him such. His resurrection was a confirmation of sonship, not a creation of it. He was the heir in the days of his flesh—"the child of promise, the Seed of the covenant, the antitype and substance of the Mosaic shadow, Jehovah's light-bearer, reflecting the perfection of holiness, and though born of a woman, was nevertheless the Son of God. Hence John could well say, "I saw and bear record that this is the Son of God." This statement could not be true, if Joseph begot Jesus: for in that case he would not have been distinctively God's Son, in any higher sense than many others of the Abrahamic family. I am not unmindful of the words of Philip, who gave utterance to the popular apprehension. Legally and conventionally speaking Jesus was doubtless styled the son of Joseph; this would be natural, and instead of weakening, it adds strength to both Matthew's and Luke's record. Had he not been recognized by his contemporaries as the son of Joseph, common custom and practice would have been set aside, and higher critics of our day would not have been slow to detect it as a matter too exceptional to escape suspicion and doubt.

The circumstances surrounding the birth of Jesus were well calculated to conceal its significance and importance from those dwelling in the obscene village of Nazareth: even if any of them had knowledge of the real facts.

The fact that he was born in Bethlehem, and afterward to escape the violence of Herod took flight into Egypt, and after the death of Herod returning to Nazareth, their former home, were events of which the family acquaintances and neighbors in Nazareth would have little knowledge or interest.

In view, therefore, of all these circumstances Philip's words to Nathaniel confirms Luke's statement as "being the supposed son of Joseph." These four narratives appear to be so interwoven one with the other in the statement of facts, that I find it impossible to reject one, or any part of one, without repudiating all of them. I sincerely ask you to reconsider and re-examine these records, not simply in a critical but comprehensive manner; not merely to find a flaw, or discrepancy in one, but how to discover the truth and harmony of all. You must, to be honest with your own conscience, be able to satisfy your own reason and judgment before trying to convince others that those records are fraudulent in their statements.

All the New Testament writers speak of the Anointed One as the Son of God in an exceptional sense, and on a basis peculiar to him alone, that is, in a form of speech inapplicable to any other human being—nay, more in a sense that distinguishes from and gives him pre-eminence over the angels of his presence and power. "For unto which of the angels has he said at any time, Thou art my son?" And again he said when he bringeth the first begotten into the world, "Let all the angels of God worship him."

How can you account for this peculiarity of language and sentiment attaching to Jesus on the grounds that his conception and birth was independent of divine *interposition* and power. Not without a show of reason and truth it may be affirmed that the foregoing quotations are applicable to Jesus on the ground of having been the "first begotten" from the dead, and made in the presence of the Father both Lord and Christ, reaching the conclusion that previous to his resurrection he was the son of Joseph, but after his soul was rescued from hades to die no more, he became the Son of God in partaking of the divine nature. This mode of reasoning injects an element of error into the testimony and thereby conceals the truth in part.

The resurrection and immortalization of Jesus did not make him the only begotten of the Father, but rather a justification and declaration that he was such. Glorification was a personal reward—"the glory set before him," and to which he attained as an obedient son, sonship preceded resurrection for, says the apostle, "When he bringeth again the first begotten into the world," showing conclusively that he was the first begotten Son of God, when first introduced into the world, and will be the same in the second instance.

Jesus himself bore witness to his sonship, in styling himself the "gift of God." John iv. 11. These words are significant, and full of meaning as expressing a relationship planted in the beginning of his existence. As a gift he came direct from the Father—the voluntary and beneficent volition of the divine will, making the Word flesh in the person of a divinely begotten Son.

The Word of life has its germ in Gen. iii. 15 indicating the purpose of the Creator to accomplish a certain result through the Seed of the woman, "I will put enmity between thy Seed and her seed, it shall bruise his heel." When the fullness of time came in the person of a divinely begotten Son, (Gal. iv. 4) the promised Seed made his appearance, and was bruised or wounded on our behalf; but his wound was healed, hence says Paul, "If when we were enemies we were reconciled to God by the death of his Son." Rom. v. 11. Again he says, "God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh." Rom. viii. 3. Jesus himself affirmed the same doctrine, "God so loved the world that he gave he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16. "The Father loveth the Son and hath given all things into his hands." Ver. 35. "He that cometh from above is above all." Ver. 31.

The foregoing testimonies and many other passages of like import show conclusively that Jesus in the day of his flesh, was the Son of God, in a sense peculiar to himself and on a basis not common to all. Where can we find a satisfactory solution of this peculiarity of sonship, if Matthew and Luke's records are rejected? Words if they mean anything mean something clear and well defined. Is there any idea or doctrine in the New Testament more clearly and forcibly taught than the sonship of Jesus? Peter's confession, "Thou art the Christ the Son of God" is a fair example of New Testament teaching on this subject. Jesus accepted this confession as pre-eminently sound and truthful, and responded "Upon this Rock will I build my church and the gates of hell shall not prevail against it."

What [illegible] this confession that constitutes [illegible] solid and immov[illegible] Sonship [illegible] Peter acknowledged no more, and no less than Jesus claimed; he confessed the truth, expressing his real conviction that Jesus was not only the anointed of God, but also that he was the Son of God; these two ideas are inseparable, for sonship is the root and foundation of Messiahship. Destroy or kill the root by repudiating the Sonship of Jesus, and you take away all hope, not only of life, but the glory of his kingdom as well.

We stand on dangerous ground when we question the record God has given of his Son, and are in no way prepared to challenge death, or defy the gates of hell. This is a serious matter, seeing that it involves every thing that moulds our history, and fixes our destiny.

GEO. MOYER.

(Concluded.)

Depart and Be with Christ.

PINE WOODS BIBLE CLASS.

"I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better."

Teacher. I have a strong desire to depart and be with Christ, how is it with you, Carrie?

Carrie. I have also, in the sense the Scriptures speak of. We can never appreciate the Scriptural sense unless we learn what is involved in the word depart.

Teacher. What two thoughts come prominently before us in the above text?

Carrie. First, Depart. 2nd. Be with Christ.

Teacher. Is there anything in the Scripture under examination, to indicate the lapse of time between the two events?

Carrie. Nothing whatever!

Teacher. To what event is the word "depart," in this text usually applied?

Carrie. Death.

Teacher. What is the condition of the dead?

Carrie. The Scriptures say the dead "know not anything." Eccl. ix. 5.

Teacher. How could they be with Christ while in a condition of unconsciousness? I would also ask is there an appointed way through which that which is dead can *"be with the Lord,"* as our text says? What have you to say, Lud?

Lud. It will be through the medium of the resurrection. See 1 Thess. iv. 16, 17: "The *dead* in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and *so shall we ever* BE WITH THE LORD."

Teacher. What space of time elapses between the *departure*, and the being with Christ?

Lud. The time which will elapse between the death of the individual, and his resurrection. There is no Scripture warrant to expect to be with the Lord before then.

Teacher. Is *"depart,"* the only proper translation of the original, from which it is taken?

Lud. No sir, it is not. It is used to signify *"return,"* as well as *"depart."*

Teacher. What language did Paul use in his writings?

Lud. The Greek.

Teacher. What is the Greek for "to depart?"

Lud. I will answer by the following quotation: "The word is *analusai*, the aorist infinitive of the verb *analuo*, which is a compound of *ana*,—and *luo*—to loose." Parkhurst says: "It signifies in the New Testament, to *return* or *depart*."

Teacher. Give a passage where the word is translated *"return."*

Lud. See Luke xii. 36: "Be like unto men who wait for their Lord, when he will (*analusei*) return from the wedding."

Teacher. Does the proper application of the Greek grammar to the word in question, make the matter clearer? Tell us what you think, Arloa.

Arloa. I will quote from a scholar as follows: "The significance of this word will be perceived in the light of the following rule of Greek grammar. The infinitive with the article is in all cases, equivalent to a substantive; as *ton legeo*, the act of speaking. Hence, *to analusai* (literally 'the to return') is *the act of returning*, and should distinctly be *'the returning,'* in addition to the verb *return*, there is the verb *to be; this* also is in the infinitive and preceded by the article, and, therefore, ought also to be understood as a substantive—*the being*. Both phrases are preceded by the preposition *eis* (for), from which it follows, that Paul's desire was 'for the returning and the being with Christ? The verse then translated in strict accordance with the original, would stand as follows: 'For I am straitened by the two, having the earnest desire for the returning and the being with Christ, far better by much.'"

Teacher. Can there be any *being* with Christ until the *returning* of Christ?

Arloa. There cannot, the Bible always associates the being with Christ when the Christ returns.

Teacher. Why would it be *better?*

Arloa. As I understand it, Paul thought it would be much better to be with Christ when he comes in glory, than to continue in mortal flesh. The preference is decidedly in favor of the returning.

Teacher. What does Paul say about his departure?

Arloa. He connects his *departure* from life, with the *returning* and being with Christ as the time he would receive his crown, and not immediately after his departure from life: although, in fact, it would *appear to* him as though he had immediately passed to his reward, as speedily as the lightning's vivid flash, on account of not being conscious of the lapse of time. Hence, it would be quite natural to connect his departure with being with Christ, for the very next conscious moment he would experience, he would actually be with Christ.

Teacher. Yes, that is all true; but did he really expect a lapse of time between his departure from life, and the receiving of his crown?

Arloa. He did. 2 Tim. iii. 6-8, brings us to the time when he was about to place his neck upon the headsman's block. He says: "I am now ready to be offered, and *the time of my departure is at hand.* I have fought a good fight, I have finished my course. I have KEPT THE FAITH: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me at THAT DAY; and not to me only, but unto all them also, that LOVE HIS APPEARING." The words, "that day," have reference to the Lord's *"appearing."* He had a desire "for the returning and the being with Christ." His whole thought was centered in being with Christ.

"He that hath raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us WITH YOU." 2 Cor. iv. 14.

We shall meet the Lord in the air, and shall *"ever be* WITH THE LORD."

Teacher. Can we ever be "with the Lord:" and still have our mortal body? How is that Lucy?

Lucy. Oh, no, Paul says 2 Cor. v. 8: "We are confident, I say, and willing rather to be absent from the (mortal) body, and to be present with the Lord."

Teacher. I notice you have put the word "mortal," in parenthesis, does the context warrant this?

Lucy. It does. See verse 4: "That MORTALITY might be SWALLOWED UP OF LIFE." Our bodies are now *mortal*, but when they become "swallowed up of life," they are no longer mortal bodies, that will be a thing of the past, and we can truly say at that time, we are "absent from the body," —the terrestrial body, we once had. "There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. xv. 40. Here we have the *two bodies*, the *terrestrial* and *celestial*. When we are absent from the Lord, we are also absent from the celestial body. When we are "present with the Lord," we are also absent from the terrestrial body. The terrestrial body cannot ever exist in the Lord's presence; hence, it is true that if we would be "present with the Lord," we must be "absent from the body,"—the body of our humiliation, and be fashioned like unto his glorious body.

Teacher. Did Paul expect it would be gain to himself to depart and be with Christ? What do you think George?

George. Certainly he did, he said for me to die is gain.

Teacher. What would he gain?

George. Jesus said: "He that loseth his life for my sake, the same shall find it." He draws a contrast, in which the gain is shown. "For in this (earthly body) we do groan, earnestly desiring to be clothed upon with our house, which is from heaven." The gain consisted in being prepared by faith and obedience, to be clothed upon with that which is eternal, and freed from all the ills and evils incident to a groaning mortal condition. Waiting for that auspicious event, in the unconscious sleep of death, he would also gain exemption from the trials and afflictions through which he was at that time passing. The weary would be at rest.

Teacher. Won't it be a glorious thing to "depart and be with Christ?" What have you to say, Albert?

Albert. It would indeed be really a desirable thing to depart from this groaning condition, which is entailed upon us through sin, and experience blessings and joys, which as yet have not entered into the heart of man to conceive of. "The half has never been told."

Teacher. How can it be obtained?

Albert. Yield an obedience from the heart, to the glorious gospel of the kingdom, be firm in the faith, and never compromise it with the apostacy. Next, live a godly life in harmony with it, and cut loose from every ungodly, worldly abomination. He pure as he is pure. The pure in heart shall see God.

Teacher. That is right, Albert, I heartily respond. Amen.

W. H. WILSON.

Wealth of Nations.

The United States constitutes the richest nation on the globe. Mulhall furnishes these figures: United States, $81,750,000,000; Great Britain, $59,030,000,000; France, $47,950,000,000; Germany, $40,260,000,000; Russia, $32,125,000,000; Austria, $22,560,000,000; Italy, $15,800,000,000; Spain, $11,300,000,000. These computations are based upon values as shown by *real estate* records, buildings, merchandise, and railways, as well as the circulating medium in each nation. As will be seen, our wealth is more than seven times greater than that of Spain, double that of Germany, two and one-half times greater than that of Russia, nearly double that of France, equal to the combined wealth of Russia, Italy, Austria, and Spain, and $22,720,000,000 larger than that of Great Britain.

One day in January, 1516, the inhabitants of the Vaudois valleys of the Alps received an intimation from the Pope's representatives that, unless on the next day they went to Mass, they would be punished without mercy. With the full knowledge of the fate before them, this was their resolve: "We here promise, our hands on the Bible, and in the presence of God, to maintain the Bible whole and alone, though it be at the peril of our lives, in order that we may transmit it to our children pure as we received it from our fathers."

The Arab entertains a belief that Eve was the tallest woman that ever lived.

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee:
E. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Jan. 25, 1899.

King Oscar of Sweden has abdicated his throne in favor of his son Prince Gustaf. Ill health being the reason given.

We wish to hear from every one who has had this paper sent to them free for the past year. Write and tell us how you are situated now. Please attend to this at once.

The lower half of the kingdom of Greece and the adjacent islands suffered from a destructive earthquake on Sunday last. Many towns were wrecked and a number of people were killed.

We hope all who can will attend the District Meeting at Salem Church, five miles north of Plymouth. This is the first one of these meetings, and very naturally the friends near this house want it to be a success. The programme is an excellent one, and the meeting will doubtless be both interesting and profitable. All who can should attend.

Dr. Selden H. Talcott in his annual report of the Middletown, N. Y. Asylum, in substance declares that teaching the doctrine of eternal damnation to children, in many cases results in insanity. He says the shock of fear from teaching sensitive children the horrors of future punishment often ends in the arrest of mental development. Children should not be frightened into religion, nor the so-called religious education driven into them. Worry, insomnia, arrest of mental development, and then imbecility are the results. In concluding he says: "Present religion to the young in the form of a new commandment,—a glorious inspiration to do good and be good."

Seeing the threat to adults of fire and brimstone for ever and ever has been abandoned, it is a revelation to us that these horrors are heaped upon children. What a commentary.!! '

Suppose this office owed you a sum of money, and it being past due, you should write inquiring about its payment, and no attention was paid to your letters. Would you think it was just treatment at our hands? We have sent letters at much cost in labor and money, to a number of our patrons who are in arrears, and stated that we need the money. A goodly number have responded promptly, and some have failed to make any reply whatever. It is to these we write this, we want to ask you if you have done exactly as you would we should do to you? We do not ask impossible things, but it does seem as if you might at least write and tell us why the money is not sent. If it is that you are waiting to get the money all at once, then we say do not wait another moment, but if you have but a single dollar ready send that *today*. Do not wait for next week. If it is on account of poverty—then let us know that, and may be we can arrange to have you supplied. If it is simple neglect, then do please remember that we are needing the money very badly, and do not delay any longer.

These Times

Are peculiarly perplexing from some aspects. The New York *Herald* in an extended review of the most important industrial combinations, denominated as trusts, says that within six months articles of incorporation have been taken out by more than a hundred companies of abnormal capitalization, which are designed to concentrate the business of scattered companies in the various fields of industry; the grand total capitalization being the enormous sum of $2,717,768,000. That of the Oil trust is $135,000,000; steel and iron $347,650,000; coal $161,750,000; gas $432,771,000; sugar $115,000,000; cigarettes and tobacco $108,5000,000; telephone $56,720; alcoholic trusts $07,800,000; electrical $180,327,000; miscellaneous trusts $1,349,250,000; these latter trusts include flour, horseshoes, leather, crackers, starch, harvesters, lumber, rubber, dressed beef, sheet copper, paper, acids and chemicals, malting, silverware, lead, knit goods, sash and doors, wall-paper, typewriters, window glass, caskets, crockery, windows and doors, smelting, saws, ropes, twine, axes, bolts, nuts, thread, furniture, stockyards, matches, plate-glass, refrigerators, air-brakes, envelopes, type, soda-fountains, tacks, potteries, marbles, cartridges, linotypes and gossamer rubber.

Only for the light of the prophetic Word we would be sadly perplexed at the tendency of things. But we are confident, that although this transition state may cause suffering and loss to some, the outcome will more than level things up. And even now, while small operators will be driven out of competition by underselling them,—even then, millions of consumers will be benefitted. Political and domestic economy are subjects we are not qualified to discuss,—but we see that the capitalists are in control of almost every industry and are constantly enlarging and perfecting their producing faculties, and no earthly power can hinder them. As far as they are concerned self aggrandizement furnishes the motive, but we believe God will use all their inventions and energy in the execution of his eternal purpose in the earth.

When he whose right it is to reign, shall assume the royal prerogative, he by his mighty power and wisdom will re-adjust the business affairs of earth and rule in righteousness, and none will say to him, nay: and we have no doubt that the amazing developments of these last days are intended to furnish means to execute his vast and beneficent designs when he takes to himself his great power.

The New Covenant.

We were surprised and delighted a few days ago by the receipt of a letter from one whose writings of years ago have with us a delightful fragrance. It was pleasant to learn that our efforts to exhibit the truth of God on so vital a theme as the "*New Covenant*," was appreciated by one so profoundly read in prophetic lore; but it was so perfectly delightful to find that he had taken up the subject where we left off, and led us into rich pastures. We trust he will forgive for presenting to our readers the contents of a private letter. What is good for us is good for the whole household; and we bespeak for the letter a careful reading,—and we think there may be found in it a clue to a number of difficulties, or what *appear* to be such in many minds; at any rate, let all search and see.

To Mr. Maurice Joblin,—Dear Sir and Brother:

I have read your communications in The Restitution with reference to the covenants—especially the *New Covenant*. I feel thankful that you undertook the labor of contributing two articles so much needed on the part of many readers of The Restitution, and I might add writers too. That accurate knowledge requisite, can only be acquired by diligent and persistent study, and retention of the testimony of the records.

It is a necessity on the part of the student to apply the apostolic injunction, "To rightly divide the Word of truth," for one's own profit and the profit of any who may be in the range of the teaching. Failure in this particular is quite apparent in articles appearing in The Restitution from time to time. I have been intentionally, and for a definite purpose, a diligent searcher of the Holy Scriptures for 40 years. And in view of acquired convictions, I am delighted to know that others have been digging away in the same mine of wealth—the true riches. Your contributions fully met and answered the objector's effort to narrow down the covenants of promise within the range of his mental vision. Not understanding the length, breadth, height and depth of the Divine Purpose in the earth, which the Father purposed in the Anointed Jesus before the founding of the Mosaic Cosmos. There are a few points closely related to the matter you presented, which occurred to my mind after reading your last article. And then I thought I would write you, but put it off till this evening—will now make a beginning and finish as opportunity offers and time permits. As intimated above, these have been with me a special study for sufficient time to enable me to see harmony and consistency as well as divine philanthropy in the records concerning the covenants of promise. *Not what you have written* for instruction—but what you have not, that I ask you to come with me for a short time and travel along the path of Revelation for the purpose of knowing the teaching. I do not intend to give full quotations, but just enough to catch your ear, (eye) being familiar with text and context:—Ex. iv. 22, 23, "Israel, my son, my first-born," etc. Note the relation of the "first-borns" to God, and the same thought in regard to the first fruits, that the tribe of Levi sustained a mediatorial relation between God above them and the congregation below them. So that the tribe of Levi belonged to the Lord in a sense which the congregation of Israel did not. Num. iii. 6, 9, 12; and viii. 2, 6. Having arrived at the foot of Mount Sinai, Ex. xix. the announcement is made:—"If you will obey my voice indeed.....You shall be a peculiar treasure unto me above all people, for *all the earth is mine:* And you shall be unto me a *priestly kingdom—a sanctified nation*," etc. Compare with the King's Version, and note the difference between "*a kingdom of priests*" and "*a priestly kingdom.*" The former affirms that the constituents of the kingdom are all priests, individually, contrary to the records: while the latter represents the kingdom of Israel as a *priestly* or mediatorial kingdom and a sanctified nation—being officially related to the heavens above them and the earth beneath them as in Isa. lxvi. 22, compared with Jer. ii. 3. Leave out the supplied words and read "Israel sanctified to the Lord, the first-fruits of his increase." The first-fruits belonged to the Lord. See remarks on above. A mere handful compared with the great harvest at the time of the re-gathering of the nations. See Zech. ii. 11 and parallels.

Accordingly we know that Israel in the epoch of the regeneration, will be mediatorially related to the nations which will be joined to the Lord in that day. As the tribe of Levi was related to the congregation of Israel during the Mosaic economy:—*Israel as a nation*—destined to continue as long as the new heaven and the new earth (Isa. lxvi. 22) agreeing with Jer. xxxi. 31-34—when the ordinances of heaven and earth come to an end—when the sun himself grows dim with age and nature sinks in years—when the alternations of day and night shall cease (Gen. viii. 22), when God's covenant with the day and the night, and the succession of the seasons shall be no more. Then and not till then, shall God's covenant with Israel be abrogated. Compare Gen. i. 14 and Jer. xxxi. 32; xl. 33. As long as the throne of David continues. Psa. lxxxix. 3, 4, 28, 29. [They did; ver. 30.] [He did, ver. 32] Ver. 34-37 and compare Ez. xxxiv. 23, 24 and xxxvii. 24, 25. The perpetuity of David's throne is assured to David in the strongest terms, together with the nation of Israel, being co-related and co-extensive as well as contemporaneous: one cannot exist without the other.

Another, and an important element in the department of *worship* is the perpetual covenant with the Aronic family concerning the perpetuity of this Aaronic Priesthood. See Ex. xl. 15; Num. xxv. 12, 13; Mal. ii. 4, 5; iii. 3, 4; Ez. xliii. 7, 18, 19, and Jer. xxx. 9; xxxi. 34; xxxii. 40; xxxiii. 8, 14, 18, 20, 21. I note the passages for convenience, not for your information. Thus the holy priesthood of Aaron is assured in perpetuity for a purpose, according to the "plan of the ages." "Then Israel will dwell in safety alone. The fountain of Jacob will be upon a land of corn and wine, yea, his heavens will drop down dew." And the holy temple will be a house of prayer for all nations.

This national aspect concerning Israel is fully illustrated in the teaching of Jesus. Matt. xxv. 31-46. Give the passage its grammatical construction, and mark the force of the particles of comparison, "He will separate *them* [the nations] *as* a shepherd divides his sheep from the goats." The King divides the nations for certain reasons stated, and for a purpose; on account of their relations and attitude towards Jesus' brethren. Consult Is. xix. 23, 24, 25 and preceding context. Here are three of the many nations to be joined to the Lord, including Israel. On the other side it might be safe to mention—(1) Russia since 1881 (2) Germany, (3) France, (4) Spain, (5) Austria, (6) Bulgaria.....You get the thought. These goat nations will be cut off from the national life of the age to come as cumberers of the ground while the approved nations—for the reasons set forth, will enter into the national life of the age.

Let us look at the reading of Heb. viii. relating to a certain covenant having direct reference to a people mentioned by name for a purpose and period without any reference to the Melchizadec order, only in contrast. Days are *coming* when I will make—complete, or finish a new covenant with these people which he (God) led forth out of Egypt at a certain time. On the other hand the covenant of which Jesus *is now* Mediator has been in force since its ratification. Consult Heb. ix. 15. Referring to the previous verse the writer affirms: "For this cause or this very reason he is Mediator of a new covenant so that by means of death for a redemption of the transgressions under *the first covenant*, the called might have, etc. The blood of the Anointed One ratifies a covenant which affects the conscience—the mind and heart, and a covenant is of no force until the death of the appointed victim is produced This has been done as in verse 14 compared with verse 24. For Christ did not enter the holies made with hands, the figures of the true, but entered into heaven itself to be present in the presence of God on our account—as Mediator of this new and more efficient covenant. Ver. 25-27. This only by the way, we now return to Israel. Note the force of the pronouns "*They*," "theirs" and "them" in reference to Israel and Judah and their conditions under this new covenant. No such thought as a transfer of covenant relations from Israel and Judah to Gentiles whether Christian or pagan. Lev. xvi.; and Num. xviii. 1. Israelism in future manifestation, as compared with that ceremonial suitable for "the time then present," under the shadowy constitution of things; as viewed through the officialism of the day of atonement becomes a large affair in the adjustment of the world powers according to the arrangement of the ages for the Deity, by means of the administration of the Messiah and his associate Rulers.

The wording of the Israelitish covenant (Jer. xxxi. 31), is significant when chronologically applied in accordance with the unfolding purpose of the times of restitution culminating "in the economy of the fulness of times when all things will be reached under one Supreme Head." Eph. i. 10.

"This is the covenant which I will covenant with the *house of Israel after those days* saith the Lord—I will put my laws into their *minds*, and on their *heart* will I write them.....Because all shall know me.....For I *will be merciful to their unrighteousness* and their sins I will remember no more." A system of education is here suggested—*the law is not to be hidden away in a chest*, but laid up in the *minds* and *hearts* of the holy people. Sins are not to be remembered *every year* as under the former argument. But, on the other hand, they are "*remembered no more*; according to the meaning of the covenant, agreeing with Jer. l. 20 and xxxiii. 8. Compare Jno. i. 29 with Acts iii. 19, 20, 21. (Nationally) Our Savior Jesus is now at the Father's right hand in heaven itself "*until* the times of Restoration." Then, as prefigured in the official acts of the High Priest on the day of expiation—*He returns home from the far country and blesses his people Israel;* having borne away their sins in fact, so that their transgressions under the first covenant might be obliterated. This, as also *that* are national affairs relating to Israel.

It is worthy of note in this connection to consider that in the sacerdotal arrangement of the world to come there is *no* provision made for the observance of the great day of Atonement: and provision *is* made for other great days with suitable ceremonial observances. And for sufficient reason, as intimated above in quotation from Heb. ix. 15.

One would suppose of all people, that the chief Priest of Israel would understand the significance of the ceremonial of the day of atonement; and therefore we would refer to John xi. 48-52 it reads, "And one of them being a high priest that same year, said to them, (the council) You know nothing at all, nor do you consider that it is *expedient for us* that one man should die for the people, and that the whole *nation* perish not. This he *said not from himself;* but being high priest that year he *prophecied that Jesus should die for the nation;* and not for that *nation only;* but that he also should gather together in one (body) the children of God which were scattered abroad." Compare Heb. x. 12-14, continue to read and you will find what the Holy Spirit through Jeremiah affirms, "their sins," etc., "remembered no more," and therefore an offering for sin, under these circumstances unnecessary. Ver. 18.

The distribution of the earth's surface to the favored nations in the future age will be justly apportioned according to the number of the children of Israel, "because the Lord's portion is his people (in a sense which the saved nations are not) Jacob the lot of his inheritance." Compare Deut. xxxii. 8, 9 and Acts xvii. 26 with Isa. ii. 2, 3; and xlix. 6, and Rev. xxi. 24; etc. Predicated upon the Noahic covenant, Gen. ix. 12, and preceding and succeeding context. Note the phrase: "*Perpetual generations*" for the reason that "Seed time and harvest..... summer and winter," etc. shall never cease "while the earth continueth." Gen. viii. 22; and Eccl. i. 4. Salvation of the nations by means of the *One offering*, with Israel the most favored of them all; as the mediatorial nation for a purpose. And salvation of the *body* of *Rulers* by means of the same offering. Eternal life of the body individually and as a municipality with the glorified Jesus as the head of the Great Council;—The new Jerusalem. And as rulers and subjects are co-related and reciprocal, the *national* eternal life of the favored nations are assured, and hence the eternal perpetuity of the kingdom and the subjects thereof.

Generations come and generations pass away, but the nations continue under the divine rule. And as the first-fruits belong to the Lord—a mere handful compared with the great harvest or increase (Jer. ii. 3) at the time of ingathering, what must this harvest of nations be, but the fulfillment of the Abrahamic promises? Abraham will attain to the fatherhood of a "multitude of nations."

Israel will be conspicuous during the subjugating period as the instrument in the Lord's hand for the purpose. Zech. ix. 14; x. 3, 4, 5; Psa. xlv. 6; cxliv. 6. Compare with Rev. vii. 4. These select men "*out of* the twelve tribes of Israel's sons." Mark the reading: "Not out of Gentile nations; as affirmed in verse 9, a multitude out of all nations for another purpose altogether. It is wisdom to abide by the reading—a "revelation" is something comprehensible when the words are understood. Therefore, I would suggest the propriety of allowing the thought before mentioned concerning the part which Israelitish instrumentality will play in the drama of the world's overthrow and subsequent renovation under divine rule.

And further, what people would be more fitting as a messenger in mid-heaven from Deity to announce to the nations the conditions of that salvation from the impending judgments of the seven last plagues? Consult Rev. xiv. Note the angel in mid-heaven succeeding the description and character of the 144,000 redeemed from the earth, but not elevated to the royalty. Redeemed from the men, namely, from the men of Israel composing the tribes aforesaid. They follow the Lamb in his career of conquest. They were not defiled by the harlot women of the Apostacy. "They are virgin"—mark also the threatening of the message—worship God, or take the consequences. Once more: "The City had 12 *gates*, and names written thereon which are the *names* of the *twelve tribes of Israel's sons.*"

C. W. Tomkins.

Communicated.

Rest.

"My presence shall go with thee, and I will give thee rest."

"After battle rest is sweet,
He who ne'er stood battles heat,
Never fought and never won,
Can not put fresh laurels on."

There was a time when the writer had no special interest in this word, rest. He wanted to be on the move all the time. When the days work was done and supper over, he wanted to see and be seen on all Market St. —now called Baltimore St. What a change 45 years has made, no one to meet now on Market, or any other street. The old familiar faces I rarely see in the day time, and at night never. They don't come out any more. If they do, I don't. What would I do, now that I am compelled to take my place among the "has beens," if there was no compensation for wearied limbs, loss of memory, loss of the attainment and respect I had when younger? My children assure me that they will look after me when I become helpless. This is some compensation, but is a little like assuring one, that when we become stone blind some one will lead us. I do not know how much rest other old people find in these assurances. I only know that they do not fill the bill in my own case. I must look beyond the promises of my children. My compensation is in the assurances of Jesus. How soothing his—"Let not your hearts be troubled, ye believe in God believe also in me." Again, "I am he that liveth and was dead, and because I live, ye shall live also." And "Come unto me all ye that are weary and heavy laden and I will give you rest."

This is what I need and crave, rest. rest, rest from a thousand thoughts that also are too true. Such thoughts as—nearing the end,—left at home to mind the grandchildren. Answer the door bell, etc. etc.

The feeling of isolation is one of the hardest things I have to bear. While this falls on me I try to sing the hymn commencing "Abide with me," etc. The 23rd Psalm is also a restful easy chair for me. Tired people need rest. "Rest to the laboring man is sweet," but not half so sweet as the rest one experiences who is fully trusting in God for things present and things to come. "My presence shall go with thee and I will give thee rest." This rest is more than the ploughman experiences when he lies down at night. It is emancipation from the bondage of fear. It enables one to say exultingly, "The Lord is my Shepherd, I shall not want." Lack of trust, today, is holding thousands of people here in Baltimore, in bondage just as real, as the negro slave experienced before the war. I met an old man in the street cars the other day and he looked so happy. I asked him in a whisper, what made him so cheerful and he answered "because Jesus, my Master says, be of good cheer." I thought what a pity that so few of us try to obey this command. This man referred to, attracted nearly every eye in the car. He had found rest for his soul by a faithful, intelligent following of Jesus. The prospect of a cold or long winter failed to effect his glowing happy face. He was allowing the Father in heaven to attend to all this and he was just having a great holiday, resting in God.

In reading society notes, I am often pained at the avoidence of unrest one detects in these human butterflies, seeking what can not be found in valley, mountain or sea side, in the way society proposes. No, we must come to Jesus if we would find real rest for our souls. The invitation is to all. It is very sad that so few set themselves to learn those things when they are young.

Isaac McCurry, Sr.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Jacob Elton	.50
David Elton	3.50
Mrs. E. Tyler	1.50
Mrs. J. R. Stevens	2.00
L. D. Sutherland	.75
W. G. Rothe	2.00
Mrs. E. P. Tuttle	.50

Our first parents were deprived of having access to the tree of life, just because of the sin of disobedience, and their posterity will never be permitted to eat from life's fair tree in the paradise of God, besmeared with sin. Ample provision has been made for cleansing, and only those who avail themselves of this privilege will be permitted to share in the glories of a redeemed and purified host.—*H. A. Mitchell.*

A very curious presentation of the number of Irishmen, of the stamp of Wolseley in England, the Duke of Tetuan in Spain, General O'Brutescheff in Russia, Viscount Taafe in Hungary, who are leaders in many nations, is given in the January Cosmopolitan under the title, "Irish Leaders in Many Nations." It will be found interesting to all who have even a drop of Irish blood in their veins. "The Jews In Jerusalem" is another article in the same number possessing interest for a large class.

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Poetry.

The Golden City.

From the days of St. John's Revelation
The marvellous story is told,
And down through the ages has come the song,
The song of the City of Gold.

To the innocent hearts of the children,
To the toilers who faint 'neath earth's sun,
To the old who have fought out its problems,
To the dying whose journey is done,

Comes the dream of the mystical City.
With color and loveliness rife,
Iridescent its jewell'd foundations,
Flower-bordered the River of Life,

And the streets of the City are golden,
And the sea as of crystal appears,
And the sound of the harpers is in it,
And it knows naught of sorrow or tears.

Like a mirage far out in the desert,
Like the fabric that fashions our dreams,
Like some many-hued mirrored reflection
The heavenly Jerusalem seems.

We grope 'mid the types and the shadows,
We fret at its veiling disguise;
But our hearts cannot grasp nor conceive it—
Its glory is hid from our eyes.

We catch but a note of the music,
A glimpse swiftly passing and faint,
A hint of its wondrous perfection,
Low whispered to seer and to saint.

Yet the glow of it shortens the journey,
And our feet tread more bravely the road
Which leads to the surrendless City
Whose Builder and Maker is God.

And thus as a gift to the ages
The marvellous story Love's on,
And the heart of man rests on the vision
That illumined the eyes of St. John.

—Christian Burke.

Selected.

Elements of the Prophetic Word. No 1.

[These articles are a series of letters written by Allan Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—Ed.]

Sir,—In a recent lecture, you endeavored to expose the fallacy of certain measures which would likely be brought before the next Parliament, and warned all Chartists to keep aloof from any agitation on imperfect measures, as they would be productive of no real benefit.

Now, for similar reasons, based on the true sayings of God, I venture to warn you to withdraw yourself from the agitation of imperfect measures, and to call on you to raise your voice, and proclaim the near approach of a perfect government, presided over by the Messiah.

Whatever be the relative merits or demerits of the various human schemes propounded for the regeneration of society, they must all be inadequate and imperfect, from the imperfection that attaches to man. For, what are the British? what are the French? what are the Americans? or the Italians? or the Hungarians? Take them at the best, and they are but aggregations of weak, ignorant, selfish men, capable of communicating to no governmentiany principles but those inherent in themselves; and thus, under any system of representation, it must inevitably happen that the elect will be weak, ignorant, selfish beings, with a dash of qualities belonging to the crafty and headstrong. A pretty set of legislators! A combination of fallibles producing an infallible!—a clean thing for an unclean!

From the advocation of such foolishness, I pray, may the good God deliver you! There is a reform and a regeneration beside which these cannot be named, and the advocates of which have this assurance, that, come when it may, they will share in the bliss and glories for whose approach they plead. You may advocate Chartism—"the little or the big Charter"—but you can have no confidence that you will see the establishment or the results of either. But this we know, that they who contend earnestly for the faith delivered to the saints, will have a part and a place in the realization of that which they believe.

But, with your mind so firmly bent upon the social and political regeneration of the world, I cannot but direct your attention to the word of God regarding this very point: for although it has generally been said that the revelation from God relates to the salvation of the soul, it stands out glaring, from almost every page, that God has a mighty work to effect apart from the resurrection of the body and the restoration of life, and that is to establish on the shattered remnants of the present social and political structures a new organization of the social state, with new habits, new enjoyments, and new aims, all regulated and harmonized by governors possessing both the will and the power to preserve order, and perform the most beneficent actions.

In proof that these things are so, I refer to the second chapter of the Book of Daniel. There we find revealed to Nebuchadnezzar, as the head of the Gentile power, the fate of all human governments. Nebuchadnezzar saw a colossal image of terrible form, consisting of four principal parts. Its head was of fine gold, the breast of silver, the belly and thighs of brass, the legs of iron, and the feet part of iron and part of miry clay. It indicated four successive governments, of different characters, during successive times, and, as a consummation, a grand confederation or consolidation of the power of all these governments under one powerful head, to exist at a time still future. At that time, the image is not only under one head, but it stands on feet and toes, which attracted the most particular attention of Daniel. The dream is given, and the interpretation too. The feet and toes are seen in the act of formation; the iron is mixed with miry clay, and hence the kingdom is partly strong and partly brittle. The strength of the iron seems to represent the strength of Despotism. Any one who has looked at political systems must have observed that the oneness of will of despots is in itself a great power. Deliberative assemblies often differ, but a single-souled despot decrees with the most powerful celerity. Hence, where power is most needed, on the battle-field, each army is under a despotism of the most absolute nature. There is no Chartism there. It is by this power of despotism that the down-trodden peoples of Europe are overmatched and coerced. But in this vision of Nebuchadnezzar, it is seen that the iron despotism and the miry clay—that is, the seed of men, or the frangible democracy—are to attempt to form mixed governments, such as we have seen during the last few years. But, without pretending to gifts of prophecy, or at all relying on the interpretation before us, we might safely affirm that, as hitherto, so all future attempts to make autocracy and democracy to cohere will be utterly unsuccessful. The two have nothing similar—nothing coherent in their natures. There must either be death to the aristocrats or to the democrats. The destruction of the aristocrats is an impossibility; for, although they were all killed today, there would be a fresh crop of them tomorrow—perhaps, however, under a different name. There is no portion solely of clay in the image seen by Nebuchadnezzar; so that, believing this, I necessarily hold that all attempts to form democratic governments are but childish patterings amongst untemperable mortar. But in this vision, it appears that for a time, very short indeed, mixed governments have an important existence, and by a freak of inconsistency—such as is seen in Republican France upholding Popish despotism—bear up, and are directed by a glorious golden autocrat. But at this epoch—at the conjuncture of these circumstances—when the world beholds such an empire as it had never hitherto witnessed, a stone cut without hands smites the image on its feet, and breaks them to pieces. Then the iron, the clay, the brass, the silver, and the gold, are broken to pieces together, and become like the chaff of the summer threshing-floors, and the wind carries them away till no place is found for them. The kingdoms are dashed in pieces, and the God of heaven sets up a kingdom which shall never be destroyed—which shall not be left to other people, but it shall break in pieces and consume all those Gentile kingdoms, and it shall stand for ever.

I call special attention to the following circumstances and consequents:—

1. The stone smites the image on its feet, therefore the feet must exist when the stone gives the blow.

The golden head, the silver breasts and arms, and the brazen belly and thighs, are all crushed at the same time that the legs and feet are crushed. Thus, all interpretations which destroy the golden head, etc., before the feet suffer the blow, are palpably erroneous; and, as the image in all its entireness has never existed, it is clear that the time for the stone to smite is not yet come.

This is the kingdom, whose near approach I call on you to believe and proclaim. It is a new kingdom from its very radix, and it is established by one who has omnipotence to arrange its affairs with perfect wisdom.

Need I say such a government will contain all the elements necessary for effecting and insuring the welfare of the subject peoples? Are they poor?—the King will satisfy the poor with bread. Are the priests covetous?—he will clothe the priests with righteousness. And in Zion will God cause David's horn to bud, and on him shall his crown flourish. Is there one law for the rich and another for the poor? Is the law not presently accessible to the poor? or do privileged villains turn the poverty of some into a means of opposing others? He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressors. He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the lives of the needy from their avaricious oppressors. He shall redeem their soul from deceit and violence, and, instead of valuing their lives at a shilling a-day, their blood shall be precious in his sight. The righteous flourish, and the ways of the wicked are turned upside down. Justice and judgment are the habitation of the throne; mercy and truth are established in its presence.

Is that a government that meets your desires? All-powerful for good, incapable for evil, the King-priests of that are minister to the welfare of the people, who place their confidence in governors from whom they fear no tyranny or injustice, but instead receive bounties and blessings from those vessels of mercy and glory.

(To be continued.)

Recent Archæology and the Bible. No. 7.

The concluding lecture of the present course on "Recent Archæology and the Bible" was delivered by the Rev. Dr. Nicol in Tolbooth Parish Church last night, the subject being "The Times of Christ and the Apostles in the Light of Recent Discovery." In the time of Christ Palestine was a Roman province, and the country was occupied by a busy and prosperous population. There are not a few spots in the Holy Land where the traveller feels sure he is in the very footsteps of Christ—the long and difficult ascent from the Jordan Valley to Bethany itself, the spot on the road from Bethany where the Holy City bursts upon the view, the garden of Gethsemane; Bethlehem, the place of his birth; and Nazareth, which was the home of his youth. Jacob's Well is one of the places the site of which is acknowledged by Jews, Moslems, and Christians alike; and though the identification has been challenged, and it has been said there was no such place as Sychem in the time of our Lord, the objections have been well met by Professor George A. Smith and others. Of the nine cities by the Lake of Galilee which were flourishing in the time of Christ, the sites of several have been identified. About the sites of Capernaum, Bethsaida, and Chorazi there is no certainty, and their almost complete disappearance is in accordance with Christ's prediction concerning them. In connection with Jerusalem, reference was made to the supposed discovery of the Pool of Bethesda, to the Via Dolorosa, and to the site of Calvary, which the tradition of more than fifteen centuries had located in the Church of Holy Sepulchre, but which modern research, led by Major Conder, General Gordon, and others, is inclined to place on the knoll a little distance from the Damascus gate, and over what is known as Jeremiah's Grotto, where, in the face of the rocky bank terminating the knoll, are two holes like the sockets of eyes in a skull. Notice was next taken of what has been recently achieved by archæological research in elucidation of the Acts of the Apostles, and especially of the missionary journeys of St. Paul. Scholars and historians like Bishop Lightfoot, Professors Mommsen and Ernst Curtius, and M. Waddington, have laid New Testament students under a deep debt of gratitude by their splendid contributions to the History of the Early Church, based upon the important discoveries of the last twenty-five years. The labors of Sir Charles Wilson, formerly Consul-General of Anatolia; of Professor Sterrett, of America; and of Professor Ramsay, of Aberdeen, in accumulating materials, topographical and epigraphical, which no critic or commentator can now overlook, were heartily acknowledged. The crowning achievement of the last-named, to which his travels and collection of inscriptions, and wide and varied classical learning had all contributed, his vindication of St. Luke as a historian of the first rank, and of the Acts of the Apostles as a veracious history, were warmly commended; and his books on "St. Paul the Traveller" and his "Church in the Roman Empire" were spoken of as the finest examples of what could be done by historical and archæological learning in correcting the critical refinements and subjective analysis of the mere book student or speculative theorist. Illustrations were then given of the way in which the story of the life and work of St. Paul, and set before us in the Acts and in the Epistles, can be tested by contemporary history and politics and topography, and the sites of cities visited by St. Paul on his missionary journeys, now absolutely or approximately discovered, were shown to bear their own witness to the accuracy of the Scripture narrative. Glancing at the value of discoveries of inscriptions at Rome and Thessalonica in elucidating and confirming statements in the Acts of the Apostles and the Epistles, the lecturer passed on to Ephesus, where some of the most remarkable of such discoveries have been made. By means of the Ephesian inscriptions discovered within the last thirty years, and published by the British Museum authorities under the editorship of Canon Hicks of Manchester, the historian of the Acts can be subjected to a very searching test, and out of it the nineteenth chapter of the Acts, referring to St. Paul's labors and the uproar excited against him, comes without any well-founded imputation of inaccuracy, but rather with accurate touches vouching for the exact knowledge and the veracity of the historian brought into view. The situation, history, commerce, and public buildings of ancient Ephesus were described, reference being made to the great theatre, capable of holding at least 24,000 spectators, the outlines of which are still discernible. Some account was then given of the search for the great temple of Diana at Ephesus, and its discovery by Mr. J. T. Wood, after many years of persevering toil. On one of the marbles found by Mr. Wood at Ephesus is an inscription bearing the very name of Demetrius, said to be of the Ephesian tribe, and not improbably, as Canon Hicks has shown, the Demetrius named in the Acts, the silversmith who made silver shrines for Diana. There is, at least, a marvellous accord between the position of Demetrius in the inscription and the account of Demetrius in the Acts, for in the inscription he occupies a place of special responsibility in connection with the temple, while in the Acts he is the leading man in his craft, and jealous for the honor of the goddess. The Asiarchs, whose kindly attentions to St. Paul are a proof of the influence he had gained, and whose office Professor Ramsay has now cleared up; the town-clerk, or, perhaps, rather the chief magistrate; the deputies, or pro-consuls, who were over the administration of the province; the expression "temple-sweeper," applied to Ephesus, were all shown to furnish touches of accuracy, proving contemporary knowledge. Inductions were also given in the inscriptions of the decline of paganism, and one inscription, of date 160 A. D., contains a decree bearing that the Ephesian goddess was being set at naught in her own city, and intended to secure the restoration of her decaying prestige, thus indirectly testifying to the progress of the Gospel and the spread of the faith of Christ. In conclusion, the lecturer expressed his gratification at the large attendances which had followed the delivery of the lectures, and at the expressions of interest which the newspaper reports of them had elicited in many quarters. It was his firm conviction that, great as had been the results achieved by the scions of archæology, and particularly of sacred archæology, in the century now closing, these were but the first fruits of the harvest that awaited the cultivator of this rich and fascinating domain. The Bible might, in consequence, have to be read in a new context; there might be new readings of incidents and episodes of the sacred history; but there was no need to tremble for the Ark of God, for the Word of God liveth and abideth forever, and we can do nothing against the truth, but for the truth.

(Concluded.)

Fair Play a Jewel.

A Scotch preacher, who found his congregation going to sleep one Sunday before he had fairly begun, suddenly stopped: "Brethren, it's nae fair; gie a man half a chance. Wait till a' get along, and then if a'm nae worth listening to, gang to sleep, but dinna gang before a' get commenced. Gie a man a chance."—*Congregationalist.*

"Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."

Communicated.

A Letter.

To Mr. Mead, Pastor of the Congregational Church, Scotland, Conn.

Friend Mead:

Your remark the other day in regard to the serpent's head, has set me into a train of thought which I will endeavor to communicate by pen. You said the serpent's head would stay bruised. This is emphatically true. But what is the serpent's head? To my mind; the serpent's head is the doctrine of the immortality of the soul, to wit, "Ye shall not surely die." This is the fount and head of popery, idolatry, Buddhism, Mohammedanism and Spiritualism; in short, every error that has ever obtained among mankind; and in fine, every trouble that mankind has ever experienced may be traced directly to the deductions from the serpent's lie. God's works are perfect. Mankind was not made for trouble, pain or sickness, but the doctrine of the immortality of the soul is responsible for every wrong and evil to which mankind is subject. But Paul in 1 Tim. vi. 15, says—that the Lord Jesus Christ, at his appearing, will show in his times, who only hath immortality. Now, how shall this be shown at Christ's appearing? Evidently by a discrimination between those that are left on the lines of deductions from the serpent's lie, when Matt. xxiv. 40, 41 are fulfilled, I feel fully satisfied that not one who believes that immortality is a result of natural generation, rather than a gift of God through Jesus Christ will be accounted worthy to help make up the number of the Bride, the Lamb's wife. Jesus Christ will not want, nor will he have any but virgins for his Bride, and by professing to have immortality by any other means than by seeking for it by patient continuance in well doing, is certainly a plain mark of defilement. I therefore conclude that not one who believes in that abominable doctrine, will find a place in the Elect Bride.

But you will reply—"The Alliance people believe in the immortality of the soul and of going to heaven at death; will they therefore be excluded from eternal life?" I reply: not necessarily. If a man have the privilege of partaking of the Tree Life, he will eat and live forever. See Gen. iii. 22. And in the restitution, when the flaming sword shall be removed and Paradise restored, or regained (as Miltonsings) then those who are worthy, having come into the purview of the Savior's promises, will have the privilege of partaking of the Tree of Life, whose fruit shall be for meat, and the leaf thereof shall be for medicine. But the fruit of the Tree of Life will not be straw royalty, nor even immortality.

The Savior's promises do not need any fixing up nor an ellipsis read into them in order to make them harmonious. He plainly promised everlasting life to all those who have left houses, etc., for the kingdom of God's sake; and he well knew how this promise would be fulfilled, as well as an exclusion from the kingdom of God of all those who have not been born of water. See John iii. 5. This exclusion will be as literally enforced as any other promise of eternal life will be fulfilled.

But in reply to John iii. 5, perhaps you will say as did the Editor of the *Christian Herald* in answering a question: "What did the Savior mean by being born of water?" He replied that "He meant the natural birth as any physician will tell you." If the Savior meant the natural birth, then every person that has been born since Adam will enter into the kingdom of God, so far as being born of water is concerned. Is it possible that the Editor of the *Herald* can be so blind or infatuated by Rantism, that he cannot see that this would be nonsense and that the Savior was not the author of it? Paul says Rom. vi. 4, "Therefore, we are buried with him by baptism into death." Again ver. 5, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Will you kindly tell us how you can see any likeness to Christ's death and resurrection manifested by sprinkling a few drops of water on a man's forehead? By practicing rantism you virtually, (though not intentionally perhaps,) ignore the death and resurrection of Christ, for Paul shows in the above quotations that to be buried in baptism, symbolizes the death of Christ, and to arise from the watery grave, symbolizes his resurrection. But rantism contains not a thought of the death nor resurrection of Christ. Christ came to fulfil the law, (Matt. v. 17,) and for that purpose he went to John the Baptist to be baptised. This law was the law of priesthood, 2 Chron. iv. 6. A sea was made containing 3000 baths for the priests to wash in. Why so large a sea if a pint of water would be sufficient? There can be no other conclusion but that the priests must be immersed before entering upon their office. So Christ went to John to be immersed in the Jordan to fulfil this law of priesthood, and so all who aspire to the priesthood must necessarily be immersed as Jesus was, before he can enter upon the priest's office.

But by practicing rantism you are evidently following the leadership of that Lexicographer, E. Robinson. He says—page 119, "There is in summer no running stream in the vicinity of Jerusalem, except the mere rill of Siloam, a few rods in length, and the city is and was supplied with water from its cisterns and public reservoirs." This may be true. Again he says—"From neither of these sources could a supply have been well obtained for the immersion of 3000 persons." There may be grave doubts entertained of the truth of this last assertion. But possibly Mr. Robinson did not notice the upper pool of Gihon, which at a rough estimate is 20 or 30 rods in length and half as wide also, the lower pool of Gihon, which probably is half as large, the Pools of Hezekiah and Bethesda within the city walls, and the Sheep Pool on the east side of the eastern wall. All these five pools are now dry, except the Pool of Hezekiah. But evidently they contained water in the Apostles' day. But if necessity require a trip to the Jordan would not be an impossible thing, as the account in Acts does not specify that they were all baptized in one day, but were added. But at any rate I shall not discard Paul for Robinson, nor plain and positive statements of Scripture for Robinson's conjectures.

A clipping that I have pasted in my Bible tells me that Drs. Carson, Hinton, Campbell of Scotland, Chalmers, Luther, Calvin, and the hundred great and learned men who edit the Edinburgh *Encyclopedia* all agree in the fact that the word baptize should be rendered immerse, and that baptism by immersion was the ancient practice.

Submitted in love for truth,

B. Howard.

A Second Letter to J. A. Conant.

Friend Conant:

The subject of the new birth has occupied my attention of late, and our conversation the other day has stirred me up to communicate my thoughts to you. We claim that the new birth takes place when immortality is put on at the revelation of Jesus Christ. If conversion is the new birth, then Christ was converted, for Paul says (Col. i. 15) that Christ was the first born of every creature, and in ver. 18 says,—that Christ is the beginning, the first born from the dead. Christ was not the first that was made alive from the dead; but he was the first born or made immortal from the dead. Christ came from the dead immortal. He was the beginning of an immortal race of beings. If I understand you correctly, the new birth took place with you when you were converted. Bro. tell me please when the regenerating process took place with you? or was you born without being begotten? Christ makes use of natural things to illustrate spiritual things. That which is born of flesh is flesh, and that which is born of the Spirit is spirit. His illustration in regard to the wind blowing where it listeth is right to the point and should be conclusive. Please notice, that the Savior says—"So is every one that is born of the Spirit." The person himself is so, can come and go at pleasure, can go into a room as the Savior did, or as the wind does, the doors being shut, (John xx. 19) and can vanish out of their sight. Luke xxiv. 31. When one is born of the flesh, he is born in the likeness of him who begat him; so when one is born of the Spirit, he is born in the likeness of him who begat him by the Word. Conversion is the begetting process, and if he make no failure so as to prove an abortion, he will be born from the dead at the revelation of Christ, or if living he will be changed to immortality.

Yours truly,

D. Howard.

We don't have to try and convince ourselves that we are not as bad as our neighbors; it comes natural.

The man who boasts he owes no man a dollar may not know of any one who would be willing that he should owe him ten cents.

Our Love Feast.

Editor Restitution:

There is a good field here, at Redington, Neb. for an able speaker there is only a few of the one faith here. We have our Bible class every Sunday and have had for the past eighteen months. We are still living in hope of gaining that glorious kingdom which God has promised to those that are faithful to the end. May we all be faithful is the prayer of your Brother and Sister.

W. W. & A. BELDON.

Dear Restitution:

We do eagerly look for the dear old paper every week, as much as our daily bread, and if it is delayed we feel lost. I am sorry the Editor is sick. May God bless him and give him his health, we feel that we are weak in the flesh, but strong in the faith once delivered to the saints, though foes do surround us we will try to overcome the evils of this world by doing good, and we ask the Prayers of the faithful that we may grow in grace with all humility of spirit, knowing that if we faint not that we shall reap the reward promised. Your Brother and Sister in Christ.

MR. & MRS. SEBEE A. GUILD.

Dear Restitution:

It is now time for us to renew our subscription for you again and we are so thankful that we can, we have been away from home a few days and are about a week behind our usual time of renewing but we cannot do without you and may the God of Israel watch over you to keep you in the paths of truth and the love of God until he comes is our prayer. God bless THE RESTITUTION.

JOHN ALLARD.

Dear Restitution:

As I sit thinking of the old year that has just past, it leaves many pleasant memories. While I do not have the pleasure of meeting very often with the brethren and sisters of THE RESTITUTION, my heart is often cheered while reading the testimonies from them through THE RESTITUTION. May God keep us close to his side, and at last may we meet in his kingdom. From a Sister in Christ.

MRS. O. E. PARKHURST.

Editor Restitution:

The year 1898 closes this evening. Our record for the year is made, have we done anything to advance the cause of our blessed Master. Have we said a kind word, or done a kind act to help some poor weary one to bear their trials and troubles, or have we been finding fault with some poor brother or sister when perhaps they have been doing the very best they can. I can only answer for myself. I am no fault finder, am a poor unworthy servant esteeming others better than myself, have tried to do a little for the Master as best I could. Hope I will be able to do more the coming year. We have regular meetings at White Cloud, Kan., once a month at our school house, generally a very good hearing. Any brother or sister coming this way will be welcome and kindly treated here, we would be very glad indeed, to have some preaching brother drop in some of these long winter evenings, and give us a few good meetings. I hope the brethren and sisters will give us lots of short letters the coming year, it seems almost like being at church to read the friendly words of so many each week in THE RESTITUTION. Now brother we wish you a prosperous New Year, and a pleasant Editorial journey until the kingdom is reached, may we all be there.

J. F. PIERSON.

Editor Restitution:

I thought I would avail myself of the privilege and contribute a few lines to the love feast. The old year is gone and the new one began. Many things transpired last year that we little dreamed of when the year began and what may not this year bring forth. Shall we say we hope it will bring the coming of the Lord? Yes we should all say come Lord Jesus, and come quickly, that should be the uppermost wish in our minds. But have we so lived that we could meet him with confidence? That is a serious question. We are surely nearer his coming than we were a year ago. And we are sure of another thing, the Scriptures say he will come some time, and we all believe that promise. So let us all watch as we are commanded to do for we know not the hour when the Son of Man will come. I will close by wishing all the household of faith a happy New Year. May we soon meet in the kingdom of God is my prayer.

A. SEITZ.

Notice of District Meeting.

The First District Meeting of the Church of God of the Abrahamic Faith will be held at the Salem meeting house, five miles north of Plymouth on the Michigan road, commencing January 26th, 1899 and continuing over the 5th Sunday. A cordial invitation is extended to all whom it may concern, by the brethren in the locality of the meeting. Ministers will be present to preach the Word. Praise and adoration of Him ever blessed Father for the gift of his Son, will be the happy privilege of every believing heart that shall be present at this series of meetings.

T. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAM OF MEETINGS.

THURSDAY P. M.

6.00 Song Service, followed by remarks on "Christian Worship," including music and song.

7.30 Sermon, Subject, "The Bible," A. H. Zilmer.

FRIDAY A. M.

9.30 The Duties of Ministers of the Gospel; of Elders and Deacons, and of the common membership. A friendly interchange of thought on these topics is solicited.

11.00 Sermon, Subject, of his own choice, J. F. Wagoner.

FRIDAY P. M.

6.30 Bible Reading, J. L. Wiuce.
7.30 Sermon, R. S. Dwiggins.

SATURDAY A. M.

9.30 A Paper on Prophecy, followed by discussion.

11.00 Sermon, Subject of his own choice, F. L. Austin.

SATURDAY P. M.

6.30 Song and Social service.
7.00 Sermon, "Nature of Man," A. H. Zilmer.

SUNDAY A. M.

9.30 Social Service, conducted by Henry Corbill.

10.30 Sermon, "Kingdom of God," J. F. Wagoner.

SUNDAY P. M.

3.00 Communion.
6.30 Prayer and Praise
7.00 Sermon, A. H. Zilmer.

This program is subject to change.

Railroad Fares are Reasonable.

Legislatures in different States are from time to time urged to tinker with passenger tariffs on railways and enact a law compelling a general charge of two cents per mile. The current rate is three cents, but the average falls below that owing to concessions granted for special occasions. Persons who appreciate the convenience and comforts provided by the railways will not consider a three-cent fare exorbitant. The present charge for a twenty mile ride on a railway will not pay for horse hire for such a trip, to say nothing of the time required for an overland journey and the discomforts of muddy roads and inclement weather.

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address: THE RESTITUTION, Plymouth, Ind.

Most of us know we could achieve more if we considered our own personal comfort less.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Oliphenhard, Bonham, Texas.
P. B. Stouffer, Baynel, Iowa.
R. W. & M. A. Woodward, Dalton, Mich.
L. M. Chesebrough, Gobleburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wiser, Perreton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchester Shire, England.
J. S. Hatch, Schoeville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chiswville, Ark.
J. J. Cody, Hull & Nes.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Glenbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kern, 1697, S N St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Pa.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Pennuer, Jessup, Ia.
Mollie Bullock, W. R. C. Home, Mc Farr, Ohio.
J. Conaway, Bullard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1068 Decorah, Iowa.
A. T. Jones, Austin, Col.
J. R. Oglevie, Nemaha Branch, Kansas.
O. W. Smith, Monmouth, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Brainerd, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffe, Pomona, Cal.
E. W. Kamps, Box 41, Viola, Idaho.
Elder B. M. Williams, Portland, Kan.
R. Wilson, 1905 G St. Sacramento, Cal.
D. T. Halstead, Andover, S. D.
John Frore, 2012 West Corning Ave. Pasadena, Cal.
J. C. Mitchell, Crowley, La.
Kansas.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jurkmun, Treasurer of "Ladies Evangelical Aid Society," Box 344 Grand Rapids Mich.
R. R. Darlington, Rensselaer, Ind.

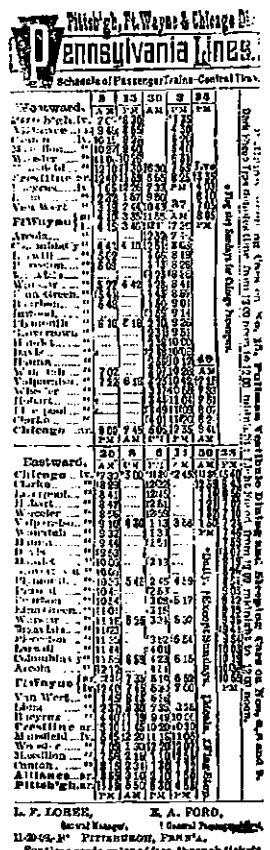

VANDALIA TIME CARD

In effect Sept. 19. 1898.

Trains leave Plymouth, Ind.

GOING NORTH.

No. 14, Ex. Sun For St. Joseph..... 7.34am
No. 6. " " 12:05pm
No. 8, " " South Bend.....10:11pm

GOING SOUTH.

No. 21, Ex. Sun. For Terrehaute.....5:38a m
No. 3. " " " " 12:48noon
No. 15, " " Logansport,.....7:38pm

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 628 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St. and California Ave., meets every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Tuesday evening.

The Church of God Selma, Ore., meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing or calling at Ella V. Baker's, 209 West Bay St. Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R. going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social in village every two weeks. We have no regular preaching. Jacob Weldon, Elder; Sarah Selfridge, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public meeting service every Sunday morning at 11:00 o'clock. Brethren known to this church, or coming properly endorsed by introductory letter, will be heartily welcomed. At present we meet in the School House on top of the hill; entrance on the west side. Car service very near, and ferry brings from Seattle.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Homewood, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Arthur, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Eldon and Hutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. All are welcome.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin S. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, O., Fu., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley, Pastor.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y, and Texas. J. E. Foraker, the Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Dixon, Ill., meet every Sunday for Bible study and Sunday School. Faithfully yours, Great Mackamer.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Pastor.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1981½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Linda Woods, Secy.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday School Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Readings, every Sunday at 3:00 p. m., 1215 Logan Ave. San Diego, Cal.

The Church of God near Scholls, Ind., meet in their new Church on Fullmore—1st, 2nd and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching, by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

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Poetry.

The Coming of Our Lord.

He is coming—oh how precious!
Till earth's shadows flee away
How this hope should sooth and cheer us
As we tread our pilgrim way
Through the desert
To the land of endless day!

Yes, we know that he is coming,
For 'He promised in his Word;
Surely hearts should then be longing
For our faithful, loving Lord,—
Ever watching,
That his footfall may be heard!

Oh, the joy of that glad morning
When we see Him face to face!
In his beautiful adorning,
Love in every feature traces,
See his glory,
Know the fullness of his grace.

He will share his triumph glorious
With his well-beloved Bride;
Over every foe victorious,
She will then with him abide,—
With his presence
Be forever satisfied.

Angels listen to the story
Of our dear Redeemer's love;
Then he shall have all the glory—
All the praise from choirs above,
And forever
We his loving kindness prove.

—Lizzie Howard.

Selected.

Elements of the Prophetic Word. No. 2.

[These articles are a series of letters written by Allan Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—ED.]

When the Reform Bill was passing, the Duke of Wellington warned the Lords and the country, that hence forth would begin a race for popular favor, by which class would be arrayed against class, and the end would be anarchy and disorder. It was well spoken. If your advice to the lower class be adopted, and they refuse to support any alterations of the electoral body which the middle class may propose, the natural effect is the alienation of the middle class from that beneath them, and their alliance with the conservative or aristocratic party. In the agitation, the chasm would gradually but inevitably widen, till there would be no sacrifice of value sufficient to appease the popular wrath; but the lower class would seize the pillars of government, and hurl them to the dust, though they should be buried themselves. It is a political earthquake—the commencement of civil convulsions—and a bloody war of classes, and against property, similar to what took place in France in the end of last century.

If, on another view, the suffrage should be extended to the great mass of people, whether it be household suffrage or universal suffrage—whether the whole six points of the Charter, or only two or three of them, be peaceably enacted—the effects would not differ. The universal voice of the people, or the voice of the great mass of the people, is more readily evoked for the perpetration of evil than for the accomplishment of good. It was universal suffrage that built Babel; it was universal suffrage that made a golden calf for Israel; it was universal suffrage that crucified Jesus of Nazareth. The working class is as capable of any act of oppression, of violence, of wrong, as any other class, as was shown in France, when recently arose the wild cry of "Liberty, equality, fraternity!" British artizans were driven from the country, and many escaped almost naked and penniless, while their houses were pillaged by the fraternal working classes. I am aware that the education of the people weakens the power of despots, and that nothing is more terrible to them than the advance of what are called "liberal opinions" among their subjects. Hence, the last Emperor of Austria said to a deputation of professors that waited upon him, "I wish obedient subjects—not learned men. Do not make the people too learned!"

But, in thus restricting learning, the Emperor overlooked the truth, that "a little learning is a dangerous thing." More than a little learning very few of the laboring classes can obtain, and very few of any class seek to obtain more. They are taught to read without being taught to discipline their thoughts, and are thus easily led by plausible appeals to their passions, their sympathies, and their antipathies. They are fit for an insurrection, but not to govern themselves, much less to govern others. In being so ready to follow Daniel O'Connell and Fergus O'Connor, and, while ragged and dirty themselves, to give units of money to both these demagogues, I confess I see a willingness and liability to be duped, deluded, and oppressed: but however good qualities these may be in slaves, they are the very worst that legislators can possess.

But, further. With stern facts and figures before me, I cannot think that society is progressing except for the worse, and that all reforms of the legislative body that have taken place have produced no good effects to the people. Since the passing of the Reform Bill, the taxation for the maintenance of the army has swelled from fifteen millions to upwards of twenty-one millions of pounds annually, although the Government has resigned all aggressive policy, and declared for peace and non-intervention. The proportion of poor permanently on the poor-rolls in Scotland has gradually increased, until from being one in every forty-two of the population in 1845, it became in 1849 one in every thirty-two. But, in addition to that amount of declared and admitted permanent poverty, there is a large amount falling or rising according to the fluctuations in the demand for labor, in the cost of living, and in the amount of disease. So large is this floating pauperism, that, in 1848, one in every eleven in England received relief as paupers, one in every six in Ireland, and one in every twelve in Scotland: or, in the three kingdoms, every eighth was in a state of starvation. In Edinburgh, every sixth person was a pauper; in Dunfermline, every fifth person; and in Glasgow, two out of every seven had to supplicate a pittance from the inspector's hands. And, apart from private charities, and the assistance which those nearest to want gave to those starvelings, the expenditure for the poor in Scotland rose from £295,232, 8s 1d in 1845, to £377,044 2s 4d in 1849. In the same way the statistics of crime show an increase far exceeding the increase in the population: and if any reliance can be placed on the official returns by the Excise department of the revenue, the quantity of spirits distilled in Scotland was never so great as in the year last returned.

But, further still. In addition to all the crime, depravity, and pauperism which exist, there is welling up copiously and unceasingly an appalling surplusage of power, which threatens to overleap and tear down the barriers that confine it, and, like waters from a bursting reservoir, to sweep its path with the besom of destruction. To want sufficient power is to struggle against fate, but to have a redundancy of power is to be hurled with it into the gorges of a cataract. If mankind were unable to work sufficiently they must starve, unless a miracle intervened; and if they work more than is necessary for their comfortable maintenance, the workmen are deprived of their means of livelihood, and being thrown into the fellowship of the dissolute and the vicious, are mingled with them, and ready to join any scheme that promises to make them no more miserable than they are, and thus to shock to their foundations the pillars of society and government. Now, this latter is what is presently going on. Over production is continually increasing, and there are thus continual additions to that horde of vagrants without livelihood or home, and subsisting on vice, with their hand against every man, and every man's hand against them. Repeated Acts of Parliament may check the progress of this evil, but in the nature of things they will not and cannot be applied until myriads upon myriads have been steeped in wickedness and crime.

With all these facts and considerations before me, it would be strange if I were not sceptical as to the effect of any possible reforms in the legislative body. Whatever ameliorations, by extension of the suffrage, have taken place in the state of British society, they have not arrested the progress of poverty and crime. And why should they? Why should a vote for a Member of Parliament stay crime and quench the pangs of hunger? A vote will not fill a man's belly, unless it can be bought and sold; neither will a man avoid crime on account of such a pitiful right; much less will the placing of legislative power in the hands of the ignorant conduce to enlightened and righteous government. Thus, then, the pauperism and crime of the country seem to me too great to be stayed by any other vote or voice than that of him who spoke to the winds and the waves, and they obeyed. The whole head is sick, and the whole heart faint; from the sole of the foot unto the head, there is no soundness in the present social state. It is wound and bruise, and putrifying sore, neither pressed nor bound nor mollified with ointment. The disease is constitutional, and political doctors in vain strive to mend the shattered frame.

And so the Scriptures reveal the future as an unward downward progress in iniquity, till the nations have filled their measure to the brim. Evil men and seducers wax worse and worse, deceiving and being deceived. There is no wickedness like unto that which prevails after all your measures of amelioration and progress. Its cry is great as Sodom's, and goes up into the ears of the Lord of Sabaoth, demanding speedy retribution. As it was in the days of Noah, so shall it be after all your "remodellings and improvements of society." God sees that the wickedness of man is great in the earth, and every imagination of the thoughts of his heart is only evil continually. Fraud, rapine, and violence, attain a climax. The harvest is ripe; the press is full; the wickedness is great. If peace theories had ever progressed it was only when destruction was hastening; for a proclamation goes forth among the Gentiles, "Prepare war; wake up the mighty men. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Let the people be wakened, and come up to the valley of Jehoshaphat." Joel iii. 9. God shall whet his glittering sword, and his hand shall take hold on judgment. He will render vengeance to his enemies, and will reward them that hate him. His arrows will be satiated with blood, and his sword shall devour flesh. Deut. xxxii. 41. And the Lord goes forth to fight against those nations as when he fought in the day of battle. Zech. xiv. 3. Heaven opens; and, followed by the armies of heaven, goes forth the Faithful and True, the King of kings, and Lord of lords, in righteousness to judge and make war. Rev. xix. 11. And John saw an angel standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and them that sit on them, and the flesh of all, free and bond, small and great. It is a sacrifice for every feathered fowl, and every beast of the field—a great sacrifice upon the mountains of Israel; and the Lord God will set his glory among the nations, and never more hide his face from the House of Israel. Ezek. xxxix. 17-22. "The tabernacle of God is with men, and he will dwell with them; and they shall be his people, and he their God." Rev. xxi. 3.

That is the end of the present state of things, after all legislative reforms and ameliorations. Daring impiety and wickedness have leagued their armies and fought against God. The nations rush, like the rushing of many waters; but God rebukes them, and they flee far away, and are driven, like the chaff of the hills, before the wind, and, like a gossamer, before the whirlwind. Once before, God shook the earth; but now hath he promised, saying, "Yet once more I shake not the earth only, but also heaven." And this "yet once more," signifieth the removing of those things that may be shaken, that those things which cannot be shaken may remain. Wherefore, receiving a kingdom which cannot be moved"—(Heb. xii. 26 28)—shall those who believe God's promise to overthrow the thrones of kingdoms, and destroy the strength of the kingdoms of the peoples—(Hagai ii. 21, 22)—shall they try to make or mend political constitutions, when God has condemned all that can be made? Nay, they are pilgrims and strangers, and will hold fast grace, by which they may serve God acceptably, with reverence and godly fear.

(To be continued.)

Communicated.

Washington Gladden's Book, Entitled, Seven Puzzling Bible Books.

The seven books discussed, are Judges, Esther, Job, Ecclesiastes, Songs of Solomon, Daniel, Jonah. Most of the trouble in interpreting the puzzling books of the Bible Dr. Gladden thinks is due to a "failure to take them for what they are; from an attempt to make history out of fiction, dogma out of drama, allegory out of simple poetry, and prophecy out of apocalypse." The reviewer has this to say of the book, "Many will find it a help toward satisfying their reason, and confirming their faith." The Higher critics will have reason to thank the Dr. for this effort of his as it adds another volume to the already large library on their side of Biblical controversy, and lends the influence of one more reputable name to the cause of Infidelity disguised under the profession and name of Christianity. Gladden and Abbot constitute a large addition to the working force of the Higher criticism; and when the Polychrome Bible is given to the world as the result of profound scholarship(?) we may expect to see the beginning of an era of strong faith, characterized by the absence of all doubt(?) *If the Dr. is right in his theory of the books enumerated*, I see no good reason why he should not regard all the books of the Bible in the same light and treat them in the same manner, and per consequence, undermine all faith, for faith must rest upon divinely authenticated facts. The question is, Are there not other puzzling books as well as the seven comprising his list? What about the Revelation, the last book of the Bible, for this is confessedly the most puzzling one of them all. All except the Higher critics regard this as a prophecy or a book of many prophecies. In the introduction it is styled "the prophecy;" and a benediction pronounced on him who reads and them who hear the words of prophecy. Come Mr. G. and try your hand on the symbolisms found here. They all mean something. Tell us what they mean; for you are an expert on puzzling books and this is one of them, and of course needs your treatment!

"Make Prophecy out of Apocalypse." What does he mean by this? He uses the word prophecy in its usual sense, to foretell, but what meaning has he attached to "apocalypse?"

This is a Greek word changed a little or anglicised. It occurs twelve times as a noun in the original and is defined by Green, a disclosure, revelation; and as a metaphor, illumination instruction, manifestation, appearance. God, in kindness to us and to meet our need of enlightenment gave us an apocalypse, a disclosure or revelation; and a large part of this tells of things to come, and may properly be called prophecy; so where is the mistake? Prophecy in a special sense means a disclosure of events future to the day of the prophets; apocalypse includes things to come; especially is this true of the book, God in his wisdom, called The Apocalypse in which John wrote the "things he saw, the things that are and the things that shall be hereafter," and in which was set before us that grand prophetic event the personal apocalypse of the Son of God.

The book of Daniel is somewhat puzzling but to call it "apocalypse" does not change the matter nor does it come to be prophecy because so called. It has been so regarded and so treated by the long line of prophetic students from Jesus and Paul, to Cumming, Weethee and Totten. It may be that Gladden attaches to the word apocalypse a meaning unknown to the Greeks of any period of Greek literature. But then this question would confront him. How do you know that it is this and not prophecy? The great Teacher called Daniel a prophet. Matt. xxiv. 15. Upon the very surface of the book stands sketched in brief but bold outline the history of the great world kingdoms including Babylon down to and embracing the stone kingdom which is to demolish all other kingdoms. The book is both apocalypse and prophecy from the standpoint of truth and the usage of language! Amen. I am not reviewing and pronouncing judgment on the Author's book which I have not seen, but criticising his theory of the books he enumerates, of which theory he gives a clear statement as quoted at the beginning of this paper. I have a curiosity to know how he has made out his case, no not this but how he has tried to make out his strange theory. It is on his statement that I join issue. I am a literalist and he is a higher critic. I believe in the Bible as written and for the purpose written. He says, "Judges and Esther, Job and Jonah are fictions." If so where will we find history in the Bible, or any where else? He is equal to Swedenborg who said there was no such personages as Adam and Eve; that these were only names of faith and love. Surely Judges is a historical book. There is mention by name of twelve judges. The account covers a period of at least three hundred years and presents to our view six cycles of revolt, of punishment and deliverance. All this has the air of actual events; some of them contemporaneous and others successive. In three hundred years Israel and the nations in and adjacent to Canaan would enact a great deal of history. Now why should the scribe, whoever he was, fall to writing fiction when there was such a fruitful field of facts.

Fiction under these conditions would not "satisfy our reason nor confirm our faith." Surely not. The Higher Criticism neither creates nor confirms faith but on the contrary is destructive of faith. Avowed Infidelity is not near so dangerous as this Higher criticism under the garb of Christian profession, adorned with high sounding titles and backed by eminent scholarship. Old fashioned Infidelity was open and direct in its manner of attacks upon the Bible. The New Infidelity is a kind of Judas that betrays with a kiss and wounds the truth in the house of its pretended friends.

JOHN L. WINCE.

Purgatory.

The following is a Leaflet which was distributed at a Lecture held in Edinburgh, in (1851), in opposition to the doctrines of the Roman Catholic Church. It was got up by the present writer and a brother named James Hamerman now deceased. The Lecture was one of a series, and the subject for that evening was "Purgatory, and Indulgencies." Its reproduction in "THE RESTITUTION" may be of interest to some readers, and the truth it sets forth so briefly will be considered sufficiently important to rescue the *nonceau from entire oblivion.*

J. C.

"THE DEAD KNOW NOT ANYTHING."—SOLOMON. ECCLES. IX. 5.

The doctrine of Purgatory depends entirely upon the state of the dead between death and the resurrection. It has generally been taken for granted that man, when dead, is capable of

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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Walter Tomlinson & Sykemans

The Restitution.

The Restitution advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

thinking and feeling—of enjoying pleasure and suffering pain. This doctrine is founded upon the idea that man is possessed of an immaterial, immortal soul, which can live, and move, and have a being independent of the body, and before the resurrection. This is a very important subject, and it becomes us to ask seriously if it has any foundation in Scripture. It is always considered a safe principle of interpretation to take the teaching of plain, direct, and unparabolic passages in preference to those which are parabolic or in any other way obscure. Let us examine a few of that class of passages bearing on this subject. Moses, in his account of the creation, informs us that "the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. ii. 7. God did not create a separate *soul* and join it to a body; but the *thing* made out of dust became a living soul by the breath of life being breathed into it. The breath of life was possessed by the lower animals as well as by man:—"And all flesh died that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man; all in whose nostrils was the breath of life." Gen. vii. 21. Man, therefore, in having the breath of life, has no pre-eminence over the beasts. Eccles. iii. 19. The withdrawal of the breath of life causes death, as Elihu testifies, "If he set his heart upon man, if he gather unto himself his spirit and his breath; all flesh shall perish together, and MAN shall turn again unto dust." Job xxxiv. 14, 15. Thus it is not an important appendage of man, but MAN himself that returns to dust; the spirit, or breath, returning unto God who gave it. Eccles. xii. 7. But it is said that the thinking part of man survives, and man continues to think. Solomon says, "The dead *know* not *any thing*." Eccles. ix. 5. And also, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccles. ix. 10. And David puts the question beyond a doubt when he says, "His breath goeth forth, he returneth to his earth, in that very day his THOUGHTS perish." Psalm cxlvi. 4. This agrees exactly with the testimony of the Apostles. The Apostle Paul expected no advantage without a resurrection. He says, "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, IF THE DEAD RISE NOT? let us eat and drink for tomorrow WE DIE." 1 Cor. xv. 32. These are plain statements of Scripture. They condemn both the Popish and the Protestant ideas of the state of the dead between death and the resurrection. Their plain teaching appears to be that man is mortal, and that his only hope of future existence is by a resurrection from the dead. This is in strict harmony with the words of the Savior himself:—"I am the resurrection and the life." John xi. 25. It is important to observe the order of the Savior's language—Resurrection first, life after. Search the Scriptures, then, for yourselves. Cease from man and from man's systems. "Kiss the Son, lest he be angry, and ye PERISH from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm ii. 12.

J. CAMERON.

We often say a bad thing about a man without thinking. When it comes to saying a good thing we think once or twice, or more, and end in not saying it at all.

Once upon a time a man conceived a strange story. To him it seemed incredible. He set out in search of people who would believe it, and he did not have to go far.

When a man talks about dishonesty to acquaintances, he is likely to be personal in his remarks, even if he does not realize it always.

To some small spirits the hardest thing in the world to believe is what they know to be so.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, FEB. 1, 1899.

WORD reaches us confirming the news of the death of Bro. Wiley Jones of Manchester, Va. He died quite suddenly on Dec. 7, 1898. Full particulars of the sad news, and other data concerning him has failed to reach us yet. Shall give a more extended notice later.

REMEMBER the statements sent out to those in arrears. A number have not yet responded. The Golden Rule enjoins that we do to others as we would have others do to us. If we owed you and failed to reply even to your letters, what would you think of us? Let your own heart; answer the question.

ON Monday morning we received a call from Bros. Wagoner and Wince on their way home from the District Meeting five miles north of this place. They report having had a very interesting meeting. The extreme weather and the great amount of sickness caused the attendance to be less than had been hoped, though the audiences were very good. Bro. Zilmer will continue the meetings for a few days longer. An itemized report will be given soon.

In Memoriam.

Death has once more entered our little band and taken a loved Sister from us,—Mrs. Catharine Russell, whom it was our privilege to baptize, on the profession of her faith in the things concerning the kingdom of God, and the name of Jesus Christ, on the 19th of January, 1890. She died on Jan. 14th, 1899.

In childhood she was brought up in the Calvinistic Faith, which at that period had a firm hold in Scotland, the place of her nativity; but that cruel belief was never congenial to her sense of justice, and her sweet, loving disposition. And when James Morrison, the Scotch Reformer commenced his crusade against Calvinism, and vindicated the character of God from the aspersions thereby cast upon it; she and her husband, then in their early married life, were among the first to join his standard, and their home often sheltered the Reformer in his journeys while on his preaching tours.

The impressions then received of the love and goodness of God prepared her mind in a large degree for the reception of the Truth in later years. And when her mind was enlightened to receive the gospel, she embraced it *in the love of it*. Few there are who enjoy it more than she did. For many years she was in very feeble health, but was tenderly cared for by her devoted children.

Although for a long period unable to attend the assembly of the saints, she took great pleasure in pouring over the Word of life, and reading THE RESTITUTION, and *Glad Tidings*, and would frequently say, "Why was it we did not see these grand and glorious truths long ago? O that we could make all see that there is no immortality out of Christ Jesus, and that eternal life is the gift of God through his Son, to be conferred on believers only at his coming and his kingdom."

She watched with great interest the signs of the end of Gentile rule, and loved to speak of the soon coming of the Prince of Life.

As an humble, loving, trusting follower of Jesus she will long be remembered by us, while we cherish the fond hope of meeting her, along with all the faithful ones in the realms of light and glory,—the kingdom of God in earth, long promised, where sickness, pain, sorrow and parting shall never come.

"Organized Christianity."

The Rev. David Beaton writes of what he styles "Organized Christianity," as follows:—"Deep moral earnestness for the welfare of mankind, combined with bitter enmity to organized Christianity, is a startling phase of modern literary activity." He refers to the fact frequently noted of late that in recent meetings of laboring men, the name of Jesus is often applauded, and the name of the Church as often hissed.—occurrences which give voice to the indictment that the Church of today is hostile to the objects for which Jesus lived. This same accusation, either implied or expressed, he discerns in a large portion of recent leading fiction. He says of one of Baroness Von Suttner's works that it is an appeal to the nations to ground arms and practice the teachings of the Prince of Peace. She naturally expects to find the Church speaking against War, the crime of crimes,—but instead, finds the warmest supporters of her peace principles in Renan, De Maupassant and Dr. Berner, avowed opponents of the church and even of the faith, and the advocates of war among Christian(?) ministers whose position in the Church renders him utterly blind to the moral inconsistencies of his arguments..... In a word, the author goes to skeptical *literateurs*, scientists and philanthropists for support and inspiration, and pours her bitter contempt upon the representatives of official Christianity from the Pope down, as leagued with the powers of the world against the very principles for which Jesus lived and died.

Speaking of Mr. Hall Caine's work, "The Christian," he says:—"Stripped of all verbiage he makes this charge against the Church: That when a man with the spirit and character and aims of Jesus Christ appeared in the Church of his birth to do the work that Jesus did and commanded his followers to do, the fate he met was the same as his Master's—death; and this at the hands of the Church and the people whom this Church had been teaching for a thousand years."

No wonder Mr. Benton thinks this state of things furnishes ample reason for humility and new resolves to manifest more of the Christ-likeness to the world. But what folly to expect an exhibition of Christ-likeness from those who reject his teachings? The truth is, that what is "called Organized Christianity" and subjected to the fire of skeptical philanthropists and scientists, is a spurious article from the bottom up, and has been the principal factor in turning men of true hearts and beneficent purposes away from all such pious shams. The very fact that the name of Jesus is reversed by such men indicates the influence which the life of Jesus reproduced in his professed followers might have exerted in the world. To do that, involves belief of the gospel of the kingdom and of Life only in Christ, and acceptance of the Law of Pardon. Ah, it involves the forsaking of all to follow the Anointed. It involves the denial of self, and the taking up of the cross of the Anointed One as the way to the crown.

Communicated.

Restitution.

Restitution is the most popular doctrine in the Bible, because God "has spoken it by the mouth of all the holy prophets since the world began." Yes, and all the prophets from Samuel and those that follow after. "As many as have spoken, have likewise foretold of these days." Acts iii. 21, 24.

It was typified in the Jubilee year that came every fiftieth year, in which all that the Israelites lost has restored. The Levites had no possession in the land hence had nothing to lose, but they assisted in the work of restitution. In the type the Priests and Levites stand for the true church of this age; the kings and priests of the restitution age, while the whole congregation of Israel represent the world who are to be the objects of the restitution.

There are a number of Scriptures, looking at them from any other standpoint than that of the restitution, which would lead one to believe that God's "plan of the ages," Eph iii. 11. Emphatic Diaglott, had failed, when having passed six thousand years, and we see only a small number that have a hope.

One passage reads, "This is the light that lighteth every man that cometh into the world," John i. 9. The natural man reasons thus—not so Lord for by far the greater majority of earth's population has lived and died never having seen the light. Again we read, "Jesus Christ by the grace of God tasted death for every man." Heb. ii. 9. And we are constrained to cry out, how can it be? When so few have as yet received any benefit from his death?

Another reads, "Behold I bring you glad tidings of great joy, which shall be to all the people," and we wonder, when we know what the popular doctrine of today is,—that only a few will be saved and the remainder of mankind the greater majority, will go to hell to be in torment for all eternity, for not seeing the light, that came to lighten every man. Surely there must be some mistake. It can not be "glad tidings" to those who have never heard the good news, or seen the light.

We read again, "Christ Jesus who gave himself, a ransom for all to be testified in due time." Ah! now we see God has a due time, and God has a "plan of the ages" and he will "in the ages to come show the exceeding riches of his grace."

God's original plan was to bless all the families of the earth. He told Abraham that "in him and his seed should all the nations be blessed." The times of restitution is the age following the second coming of Christ. When all that was lost by the first Adam will be restored by the second Adam.

In Acts xv. 14, we get a glimpse of God's plan that it was not to convert the world in this age, but to take out a people for his name, who are to be the kings and priests in the next age. And Gal. iii. 27, 29. "As many of you as have been baptized into Christ have put on Christ. And if ye be Christ then are ye Abraham's seed, and heirs according to the promise," and when the seed is complete, that is to bless all the families of the earth, then we read after this, (after the people for his name have been taken out,) I will return and build again the tabernacle of David, that the remainder of men might seek after the Lord, and all the Gentiles upon whom my name has been invoked," Emphatic Diaglott.

It is in the times of restitution, that "every one shall die for his own sins," Jer. xxxi. 30. "And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people," Acts iii. 23.

It is there that the highway will be cast up for the people. The stones will be gathered out and no lion or ravenous beast shall go up thereon, but the redeemed of the Lord shall walk there, and with evil restrained, it will be much easier to walk than in the narrow way of this age. for the wayfaring man though a fool shall not err therein." Isa. lxxxv. 8, 9; lx. 10.

Then "The earth shall be full of the knowledge of the Lord as the waters cover the sea," Isa. x. 9.

Then the curse will be lifted from the earth, and it shall yield its increase, and from the "wild beast and the lion and lamb shall lie down together, and a little child shall lead them." Isa. x. 7-8; Ezek. xxxiv. 27.

Christ and the church which will then be the seed that will bless all the families of the earth, must reign, till they have put down all rule, and all authority, and power. "Then the king dom and dominion shall be given to the people of the saints of the Most High." Dan. vii. 27.

Thus we see that the dominion that was first given to Adam, and which he lost through the fall, is to be restored to man as well as the earth his home. After he has proved his willingness to conform to God's laws.

ADDIE GRANGER.

Editor Restitution:

Hearing a discourse on our identity with the house of Israel, it set me to thinking and studying, and the more I study the stronger my belief is that we are Gentiles and not Israel. Then reading Bro. Dwiggins' article on Israel and Judah I feel just like making a few remarks on that subject myself.

But before I proceed I wish to say, if anyone does not agree with me on these points please do not condemn me for I have no hard feeling toward you, because you see it some other way. What mattereth it to you or me whether we are Jews or Gentiles. We should rejoice in that we have a chance to accept the gospel.

1. Bro. Dwiggins showed that Israel was in captivity, and if in captivity it could not be a ruling power (or nation) and the conclusion we arrive at "is" if not a ruling power (or nation) England or U. S. cannot be Israel, for the reason that they "are" ruling powers.

2. In the parable of the rich man and Lazarus. We see Lazarus the beggar (representing the Gentiles) carried by angels to Abraham's bosom. Acts x. Cornelius the first Gentile ever converted under the gospel was told by an angel to send to Joppa for Simon who would tell him what to do, and after he was baptized, I learn he "became" (showing he was not already) the seed of Abraham, Gal. iii. 29. Before baptism he was without Christ being an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world.

Now the point is this, if we are Jews or Israel, we could say with the Pharisees, John viii 33, that we are Abraham's seed: without being baptized into Christ, but my Bible teaches me "if" I am Christ's I am Abraham's seed.

3. We read he came unto his own and his own received him not, and Paul says, lo we turn to the Gentiles. James also says, Simon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. and to this agree the words of the prophets. To what agree the words of the prophets? After this. After what? After he has visited the Gentiles, he will return and build the tabernacle of David. What for? That the residue of men might seek after the Lord. Now the question arises, Who is the residue? Well if there are but two classes of people, viz., Jews and Gentiles, and the Gentiles were visited at the first, then the residue must mean the Jews, and this is confirmed when it says, and "all" the Gentiles upon whom my name is called, showing that the residue is a different class of people from the Gentiles upon whom his name is called.

Again. What are they to do? They are to seek after the Lord, and who is to seek after the Lord but the Jews? They that have been cut off, they that have been blinded in part, will (as Bro. Dwiggins showed us) be gathered out of every nation whither they have been scattered and brought into their own land to serve the living God. The natural branches were broken off; so some of the wild branches are grafted in; in their places. So if we the wild branches are having our chance now, and believe in the restoration of all things, we must believe in the restoration of the Jews to the gospel, or in other words we must believe God will grafted them in again. I could make a few more remarks on this subject, but will refrain from it. Submitted in love.

FRED EDDY.

Editor Restitution:

I find as I study my Bible these comforting words, "Be thou faithful unto death, and I will give thee a crown of life." Rev. xi. 10. From the reading of this verse we learn that we who are faithful, will receive a crown of life. Now the question arises, when do we receive this blessing, do we receive it at death as some people claim, or do we get it at the resurrection. Let us turn to 1 Pet. v. 4, and see what we find. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This shows plainly when we shall receive the crown, it will be at the time when the "Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. iv. 16-17. And we also find another proof in Matt. xxiv. 30, 31. "And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." In 1 Cor. xv. 51-52, 53, Paul says, "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. for this corruptible must put on incorruption, and this mortal must put on immortality." This shows what the crown is, and also when it is to be given. Now the question arises, do we go to heaven to get the crown, or does it come to us, let us see what the Revelator says about it in xxii. 12, "And behold I come quickly and my reward is with me to give every man according as his work shall be." This is only one proof of the many that are in the Scriptures, that the Lord is coming to earth once more to dwell with men, and judge the nations. We also read in Isa. xl. 10, "Behold, the Lord God will come with a strong hand, and his arm shall rule for him: behold his reward is with him, and his work before him." So we find in both the Old and the New book, that the reward comes to us, instead of our going to heaven to receive it. Now Paul must have meant to teach something of this kind when he said, "Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but to all them also that love his appearing." Oh, my dear brothers and sisters in Christ, let us look closely to ourselves, and strive to be one of the faithful ones that shall receive the crown of righteousness, when our Saviour shall come to claim his own; oh, what would be more pleasing to the ear, than to hear the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 34. The earnest prayer of my heart is that we may earnestly, "Press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 14. Oh, let us not do as Lot's wife did, at the last minute turn our faces back to the world and lose all hope of a future life, but let us keep our faces Zionward for Paul says, "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Phil. iii. 20, 21. Oh, what can we wish for, that would be grander, than to become like our Savior, "who is a rewarder of all those who diligently seek him." Oh, are we proving ourselves worthy to pray "To our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done, in earth as in heaven."

Submitted in love of the truth,
JOS. WILLIAMS.

Our Love Feast.

Dear Restitution:

We have taken THE RESTITUTION for fourteen years and it is still a welcome visitor at our home. I have been sick for four months and THE RESTITUTION is all the preaching we have here. From your Bro. and Sister in the one hope.

MR. & MRS. JOHN COURTNEY.

Dear Brothers and Sisters:

Let us keep our hearts pure, for we read it is only the "pure in heart that shall see God." Let us work diligently, faithfully and wait patiently, not neglecting our own nor "less to meet the Master. Pray for us that I may be among the faithful, for it is to them that a crown of life is given. And may God grant that we may all meet in the kingdom, is my prayer. Your Sister in Christ.

ELSIE JACKSON.

Editor Restitution:

A Brother inquired some time ago where the garden of Eden was located. Turn to the 2nd chapter of Genesis 10-14th verses and read. Then look on a map of the patriarchal ages for the rivers, it shows very near where it was. Yours in the hope.

M. V. STAUB.

Editor Restitution:

I would like to say through the paper that we are located in Pendleton, Oregon. And if there are any of the faith near here, or any traveling through I would be very glad to have them call on us. I have been alone in the faith so long that I feel very weak and unworthy, and without THE RESTITUTION to read, until lately. My father J. W. Barber of Windom, Kan., sent some back numbers. I found them very interesting and so many good letters from those that are strong and hopeful that I have been encouraged and will enclose $1.50 for it this year. Yours waiting for the Prince of peace.

SARAH E. SMITH.

Dear Restitution:

I cannot afford to be without the paper; for I find it a great help. Its weekly visits is a source of strength in this time of waiting, and watching. I am very anxiously watching the signs as they are made manifest, showing that the time must be at hand, when in the fullness of the times, our Lord and Savior, and King, shall be made manifest unto his "little flock," and will take unto himself his great power, and will reign with his saints. I believe we are now in the days of his preparation, that the wonderful things that we see now being made manifest, is his work preparatory for the kingdom. May the time speed greatly is the prayer of your unworthy Brother in Christ.

C. W. WILLEY.

Dear Restitution:

We are still looking for the return of the King to set up his kingdom on the earth, and long for it but do not see as he will come yet if he waits for the church to be one as he is in the Father one that we may be one in him, for one seems to be teaching one thing and some another and a very few attending to the ordinances of the Lord's house. Oh how I would like to see all agree on the communion and attend to it every first day of the week. I have no doubt but what that was the purpose of the disciples coming together, and then exhort each other in the things of the kingdom, and if we should practice what the disciples of old did I think we would be all right for an abundant entrance into the kingdom when the Lord comes. I am as ever in the one hope of his coming. Amen.

JACOB ELTON.

Selections.

The University press at Oxford has appliances for printing 150 languages.

Luck may often give us a start, but it doesn't push us up hill very far.

There is a clock in Brussels which has never been wound up by human hands. It is kept going by the wind.

If virtue were as common as evil it would not be rewarded as much as evil is punished.

The majority of men fancy they could succeed better if they only had somebody else's chances.

We consider it very easy for other people to break away from their bad habits.

If we paid for the good things of life only just what they are worth to us we would be richer than we are.

We can be excused for envying the success of others if increased effort on our part is born of that envy.

The best kind of advice is that which tells us what to avoid doing, rather than what to do.

The path of duty may be narrow, but it is not too narrow to allow us to walk abreast of our fellow-men who go that way.

The man with a pound of theory thinks himself a conquering hero until he comes in contact with a man with an ounce of practice.

It is not to taste sweet things, but to do noble things, that the poorest son of Adam longs. Show him how to do that, and the drudge kindles into a hero.—*Carlyle.*

In grace you can be under bonds, yet not in bondage. I am in bonds of wedlock, but I feel no bondage; on the contrary, it is a joy to be so bound. The bond of grace is a marriage bond, uniting us to him whom we love above all.—*Spurgeon.*

You cannot repent too soon. There is no day like to-day. Yesterday is gone—to-morrow is God's, not your own. And think how sad it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy, when you should have it to burn.—*J. Mason.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. H. L. Vickery	$3.50
Dr. J. T. Smith	3.50
Mrs. Salin Anderson	3.50
E. F. Oesin	2.00
Gertrude Carpenter	2.50
Sam'l J. Lindsay	1.50
L. D. Sutherland	1.00

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

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Poetry.

Waiting for the Restitution.

Until times of restitution,
Spoken of in holy Word;
Can we have the consolation
Of beholding Christ our Lord?
For the heavens must retain him,
Till the time of Gentile times;
God an elect Bride seeks to win,
Gathered out of every clime.

All the holy prophets' stories,
Foretold with proph'tic voice;
When God's restoration glories
Fill the earth, she will rejoice.
Chariots bright with exultation,
Nations all, of every clime;
Christ will work their full salvation,
Through God's restitution time.

Divine action to fulfil promises,
Spreading wide, reverses the curse;
O'er Messiah's peaceful vision,
Which doth all in mind embrace.
Then the hills and mount'ns dropping
Wine for bread, sweet, real, pure;
Into living fountains leading,
Thirst the nations will endure.

Blessed streams, the earth refreshing,
"From the presence of the Lord!"
Pow'r and glory wide extending,
Strike the elect Gentile dead,
When the "Son of God" arraying,
With love's healing in his wing;
Leads his returning
To the never ending King.

Blessed times of restitution,
When the earth and heav'n anew,
Purged, and cleansed from all corruption;
God will bless with heav'nly dew.
Light shall be the earth with knowledge,
To the glory of the Lord;
Jesus, King all will acknowledge:
All shall know the Most High God.

God of heaven—the great restorer,
Scatters all forget then will bless;
Out of Zion the Deliverer,
Comes to turn ungodliness
Away from Jacob. God's elect,
Their transgressions hasting out;
Jacob, God will not reject;
Sing for Jacob, sing and shout.

God will lift the veil of covering,
Causing Israel to again:
Remember their sinfulness bringing:
Israel shall be saved. Amen.
Christ the conquered world restoring,
All wickedness right soon away;
Jews and Gentiles bow adoring:
"Former things have passed away."

Groaneth now the whole creation,
Shareth too, thy Bride the pain:
Waiting for her blest adoption.
When she'll drop her mortal chain.
Round the throne of pearl assembling,
Chosen jewels of the Vine;
With the Lord his Kingdom sharing
Crowned with glories all divine.

All of God's peculiar children,
Sown in weakness, earthly seed;
By his Spirit God will quicken;
From death's bondage they'll be freed.
Rich in pow'r at heart vision,
To the likeness of their Lord;
Royal chosen generation,
"Heart in heaven is their reward."

Living saints in Christ now waiting
For their change to come, when they
In a moment, in a twinkling,
Put on immortality.
Then to comfort one another,
All ye Saints now taught to God;
With these words when met together,
Till the coming of the Lord.

Lord we hail the new creation,
Perfectly restored in thee,
From the bondage of corruption
Into blessed liberty.
When renew the earth with glory,
Fitted for the heavenly rest:
Lighted by the Lord of glory,
Will be "sunshine" for the blest.

Lord, we hail thy visitation,
Told by faithful prophets longer;
Hail the times of restitution,
Later by Apostles sung.
When the Christ of Gentile nations—
Glory of God's Israel,
Soon will end earth's lamentation,
Earth with nations come to dwell.

Yes, we "see the day approaching"
We believe, and wait the hour;
Watching for our Lord's returning,
Clothed with majesty and pow'r.
We are waiting for our union
With Messiah Christ our Lord;
Waiting for the glad reunion
Of the kings and priests of God.

Full of joyful expectation;
Waiting to behold his face;
Full of love and adoration;
Waiting for our Lord's embrace.
Waiting, patient vigils keeping,
While our hearts within us burn;
Restitution songs repeating,
While we wait our Lord's return.

In the top of mountains crowned,
Christ the topmost crowning Stone
With the light of God surrounded,
Sits upon the judgment throne
With "The Church of God" most holy;
Glorified, exalted, bright;
Royal Bride, once meek and lowly,
Shedding restitution light.

Salem then will flame with glory:
"And there will be no more night;"
Holy City—heaven's third story.
"Nations saved walk in its light."
O, thou chiefest of ten thousand,
Born a King in Bethlehem;
Come, O come and take thy kingdom,
Holy, New Jerusalem.

—Mrs. H. W. Post.

Jesus, lover of my soul,
Let me to Thy bosom fly,
While the billows near me roll,
While the tempest still is high;
Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last.

—Chas. Wesley.

Selected.

The Nature of Man.

Is he a Dual Being, composed of body and soul, each being an independent entity, and the soul capable of existing when the body is dead?

Or, is he a unit, and when dead has no living existence in any sense?

To the above questions all so-called orthodox Christians will readily make answer that man is dual. The body mortal, the soul immortal, and, being essential, cannot die. When the body dies the soul is released from its embodiment, which only served to circumscribe its knowledge, power and enjoyment; or, if the body were wicked, its tormentor in the burnings of hell. As all Christian theology is based on Bible teachings, when we ask for Bible proof of this dogma we are referred to such texts as 1 Kings xvii. 21, "Let this child's soul come into him again." Gen. xxxv. 18, "When her soul was departing." Matt. x. 28, "Cannot kill the soul." If we will consult any good Hebrew and Greek lexicon we will find the original words here translated *soul* are used in a restricted *life*, which put to quite different construction on these texts.

Luke xvi. 23, "In hell he lifted up his eyes being in torments." This text says nothing about the soul, for "the rich man died and was buried;" and as after a period we find him in hell, he must have been buried in both bodies).

This account of the rich man and Lazarus is beyond all doubt a parable, founded on a tradition of the Jews, see Matt. xv. 6-9, and rebuked in a rebuke to all such. Traditions in the Savior's teachings as found in verse 31: "If they hear not the sense of believe and obey not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

Luke xxiii. 43: "Today shalt thou be with me in Paradise." Jesus could not have meant to promise the thief but he would be with him in Paradise. "Thy Kingdom" see verse 42, that self same day, within six hours from the time he spoke, because "Thy Kingdom" was not yet established. Nor had Jesus left the earth three days thereafter. Jno. xx. 17, and it was not till forty-three days after that he ascended to heaven: Acts i. 3-9. Besides it is probable, yea, almost certain, that the *thief did not die on that day*, and so if he was with Jesus in Paradise, he must have been with him while yet alive. The soldiers broke the legs of the two thieves, but they "break not Jesus' legs because he was *already dead*. Why would they break the thieves' legs and not Jesus' legs? Because Jesus being dead he could not escape, but the thieves being alive they might escape when taken off the cross at the close of the day—that they might not hang on the cross on the Sabbath. Jno. xix. 31. So Jesus' promise to the thief must have been in the sense of "That day," which the Greek word *semeron* is susceptible of being rendered.

There are two other passages in the Scriptures which *seem* to favor the popular idea of the dual nature of man. When we take into consideration that the translators of our King James version were all believers in the Popes' decretals: (Pope Clement the fifth, Pope Leo the tenth and the Council of Lautern) "The reasonable soul is immortal; and we strictly inhibit all from dogmatizing otherwise; and we decree that all who adhere to like erroneous assertions shall be shunned as heretics." We can readily understand why they rendered every passage that was susceptible of such rendering, to make it *favor their belief*.

There is one passage in the Bible that teaches that doctrine beyond the possibility of a doubt, and there is no use trying to deny it. But in studying the Scriptures we must always examine the context, and see *who* is speaking. The text referred to is found in Gen. iii. 4. For those who adopt the teachings and faith of this text and its author, we have no argument.

But let us now examine some of the plain and positive declarations of God through the mouth of his angels, prophets, and Jesus himself.

In Gen. ii. 7, we read: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Many quote this text to prove that God breathed an immortal soul into Adam; but in order to do so they have to substitute immortal for the word living. As it stands immortality is not implied. The same words are used in Gen. i. 21 and 24, and there they are translated *living creature*; and in verses 20 and 30 the marginal reading is soul, as applied to the beasts, fowls and fishes. So if living soul as applied to man in Gen. ii. 7, means a living entity apart from the body, it would mean the same for the other creatures in Gen. i. 20-30; and numerous other places in the Bible where the same Hebrew word is used, might be cited, and in *that respect* man would have no pre-eminence above the beasts. It is dead and, is the case. Man in his living, breathing functions has no pre-eminence above the beasts, and it is so declared in God's holy word. See Eccl. iii 18 to 21. [Please examine the Revised version, especially the translation in 21st verse.]

The word soul occurs very many times in the Scriptures, but neither in the Old Testament nor the New, can a single text be cited where the word has the undoubted meaning of a thing or being apart from the body or person, whether dead or alive. It is a notable fact that in all the occurrences of the word soul, not once is it qualified by the use of immortal, deathless, never-dying, or like terms in connection with it. On the contrary, the Scriptures speak of souls dying, souls being dead, souls destroyed, souls going to the grave, souls coming out of the grave, etc. Note a few instances.

Joshua x. 28. "And that day Joshua took Makkedah, and smote it with the edge of the sword, and the King thereof he utterly destroyed, them and all the *souls* that were therein; he let none remain." See also verses 30, 32, 35, 37, 39.

Job xxi. 13-23: "But my servant shall sing for joy of heart, but behold ye shall cry for sorrow of heart, and shall howl for vexation of spirit." Here the word heart is used in the place of soul, and the word spirit in the place of life.

Ezek. xviii. 4: "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die." See also verse 20.

Matt. xxvi. 38: "Then said he unto them, My soul is exceeding sorrowful, even unto death." James v. 20: "Let him know that he which converteth the sinner from the error of his way shall save a soul from death."

Psa. lxxii. 9: "But those that seek my soul to destroy it." Psa. xlix. 15: "But God will redeem my soul from the power of the grave."

Acts iii. 23: "And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people."

In all of these, and in many more that might be quoted, the word soul is used as being synonymous with the body or person; and can be so understood throughout the Bible; or of some attribute pertaining to the person, such as life, mind, appetite, lust, etc.

Having fully established the fact, from Scripture testimony, that the soul is not a thing of life apart from the body or person, we will refer to a few Scriptures which will further confirm this view by showing that all thoughts, devices and plans cease at death, and can be resumed only by a resurrection from the dead. Eccl. ix. 10: "Whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."

Eccl. ix. 5: "For the living know that they must die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."

Psa. vi. 5: "For in death there is no remembrance of thee: in the grave who shall give thee thanks?"

Psa. cxlvi. 3, 4: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Isa. xxxviii. 18: "For the grave cannot praise thee, death cannot celebrate thee; they that go down to the pit cannot hope for thy truth."

Now dear reader, do not jump at the conclusion that because the Bible teaches that when man dies he is dead, wholly dead body, soul and spirit, that the Bible does not teach that there is to be a future life. The doctrine of a future life is THE HOPE that is set forth in the Scriptures; but that hope is *wholly conditional*. Man sinned, and through disobedience brought death. Jesus the Christ passed through life without having sinned, always doing those things which were well pleasing to the Father and on account of his obedience he has been constituted the *Life Giver*; but to them *only* who heartily accept of, and conform to, God's plan of salvation. In Jno. xvii. 1-3, we have: "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee; as thou hast *given him power* over all flesh, that *he should give eternal life* to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." And in Jno. i. 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

In Rom. vi. 23, we are told: "For the wages of sin is death; but the *gift of God* is eternal life through Jesus Christ our Lord." Also that eternal life is not a present possession is very clearly stated in the following—1 John ii. 25: "And this is the promise that he hath promised us, even eternal life."

2 Tim. i. 1: "Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus."

Titus i. 2: "In hope of eternal life, which God, that cannot lie, promised before the world began."

Titus iii. 7: "That being justified by his grace, we should be made heirs, according to the hope of eternal life."

Eternal life must be sought for. Rom. ii. 7, says: "To them who by patient continuance in well-doing *seek for* glory, honor and immortality, eternal life."

Paul in writing to the Galatians, vi. 7, 8, says every man will reap according to his sowing. If we sow to the flesh we will reap corruption; but if we sow to the spirit, we will of the spirit reap life everlasting, which is incorruption.

Those who do not have the seeds of eternal life implanted into their minds, hearts and dispositions, by searching out the mind of the spirit as revealed in God's word, heartily believe it, and joyfully obey it, and walk consistent with it to the end of this probationary life, will never be raised to incorruptibility, and be made partakers of the divine nature, by the knowledge of him who has called us to glory and virtue, See Pet. i 3, 4, for having died without the hope they are perished, 1 Cor. xv. 17, 18, or if alive when the Lord Jesus shall be revealed from heaven with his mighty angels, vengeance will be taken on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. 2 Thes. i. 6-10.

But those who have believed that Jesus is the Christ, John xx. 31, have been baptized into his name, Gal. iii. 27, become Abraham's seed according to the promise, Gal. iii. 29, heirs of God and joint heirs with Jesus Christ, Rom. viii. 17, if they have died will be raised to life. Jno. xi. 25, and with the then living righteous, will be changed to incorruptibility, 1 Cor. xv. 53, be born of the spirit, John iii. 6, be made equal to the angels, Luke xx. 36, and in that glorified state will sing the new song: "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us unto our God kings and priests; and we shall reign on the earth." Rev. v. 9, 10.

If we are not in this TRUE FAITH, in these and other vital teachings of the Scriptures, it behooves us to get right by a systematic, careful, diligent and prayerful study of God's word, for Jesus' own word for it, that spurious doctrine will not avail for salvation. He says, "Ye make the commandments of God of none effect by your traditions. But *in vain* do you worship me, teaching for doctrines the commandments of men:" Matt. xv. 6-9. And again: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the traditions of men.....Full well ye reject the commandments of God, that ye may keep your own traditions.....Making the word of God of none effect through your traditions, which ye have delivered." Mark vii 7-13

Jesus also admonishes his hearers to "Strive to enter in at the straight gate; for many shall *seek to enter in* and shall not be able." For a casual familiarity with Jesus and his word, without the love of it, will only serve as a foundation for rejection.—See Luke xiii. 23-30. "For they that worship God, must worship in spirit and in TRUTH: for the Father seeketh *such* to worship him." John iv. 22-25.—*Solomon T. Blessing.*

Communicated.

Questions Answered.

J. B. Lent, writes:

"I am in a dilemma, and I wish to ask Bro. Wilson a question or two to see if he can help me out. I see in his article of Dec. 28, 1898, "Born of the Spirit," that he says by Arlen, that the resurrection takes place under the sounding of the seventh trumpet, and quotes Rev. xii. 4, 5, as proof. Will Bro. Wilson show how he arrives at that conclusion?"

The only reason I know is, the Bible says so, and that is always a sufficient evidence for me. I refer you to Rev. xi. 15-19. I quote from a translation by S. P. Tregelles, LL. D. that great searcher among ancient manuscripts. Most every word of which is based on manuscripts fourteen hundred years old, and none less than twelve hundred years. Ver. 15, commences as follows: "And the seventh angel sounded; and there were great voices in heaven—saying, The sovereignty of the world hath become the sovereignty of our Lord and of his Christ; and he shall reign forever and ever." Verse 18: "And the nations were angered, and thy wrath came, and the time of the dead to be judged: and to give reward unto thy servants, the prophets, and to those who fear thy name, the small and the great; and to destroy those who destroy the earth."

The above events occur under the seventh trumpet, and they are also events which attend the resurrection.

For another proof see 1 Cor. xv. 51, 52: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the* LAST *trump:* (the seventh) for the trumpet shall sound, and the dead shall be raised incorruptible."

"I presume Bro. Wilson will also agree with me that Rev. vii. 9-17, is a resurrection scene, and if so we find that it takes place under the opening of the sixth seal."

The resurrection does not take place "under the OPENING of the sixth seal," it is an AFTER *event*. The sixth seal opens in Rev. vi. 12, and it describes judgment times. Chap. vii. ver. 1, opens up as follows: "After this I saw four angels standing on the four corners of the earth," etc. "*After this*," that is after those scenes of calamity. Then follows the sealing of Israel. The resurrection scene *is still* AFTER *this*. The ninth verse starts as follows: "*After these things* I saw, and a great multitude which no man could number, out of every nation, and tribes, and tongues, standing in the presence of the throne, and in the presence of the Lamb.—clothed with white robes, —and palms in their hands," etc. The end of the chapter closes up resurrection events, and also the sixth seal, just as the close of the sixth trumpet, and the opening of the seventh, brings resurrection events. The trumpets and seals *cover the* SAME *time*. The close of each of them brings RESURRECTION glory.

SECOND QUESTION.

John Morrison takes exception to the study of Pine Woods Bible Class, entitled: "Was Jesus' Prayers Always Answered?" He says speaking of Jesus: "*He could never die by natural causes.*" It needs but two or three passages of Scripture, which are exceedingly plain, that they need no "wresting" to make it appear. I will give two: I quote the *Diaglott* translation of Heb. ii. 14: "Since then, the children have one common nature of blood and flesh, he also in like manner partook of these; in order that by means of his death, he might vanquish him possessing the power of death—that is the enemy."

The phrase: "Blood and flesh" is found in the Alexandrine, Vatican and Sinaitic manuscripts.

Now, I submit, that every single individual, without any exception, who possess the "Blood and flesh" nature, is liable to "die by NATURAL *causes*," at any time. The Scripture says: "He also in like manner, partook of these."

God has many a time in the case of man, interposed divine power, to prevent the death to which he was liable on account of his "Blood and Flesh" nature. He did this also for Jesus. The only reason why men could not take him, and kill him, before his "hour was come," divine power prevented it.

I will now give a passage showing that Divine power did save him FROM DEATH, during the days of his flesh. Heb. v. 7: "He who in the *days of his* FLESH, having offered up both prayers and supplications, crying aloud with tears to him who was able to *deliver him out of* DEATH, and WAS HEARD for his devotion."

The correspondent closes his article with the following: "I deprecate any attempt at wresting the Scripture in order to satisfy infidels, who scoff at the Lord's prayer in the garden." I do, too. I have a most profound regard for God's Most Holy Book, I would sooner part with my life than knowingly wrest it.

W. H. WILSON.

Obituary.

Comrade Wm. H. Knodle was born near Eaton, Krebble Co., Ohio, Nov. 17th, 1838, and died at his home in Rockvale township, Ogle County, Ill., Jan. 11th, 1899, at the age of 60 years, 1 month and 25 days, having but just passed the allotted time of three score years. When but two years of age comrade Knodle was brought by his parents from the Ohio home to Mt. Morris, Ill., where among the pioneer residents of this locality 60 years ago, they made for themselves a new home and new friends, since which time the deceased has resided continuously in Ogle county, save the three years when we went out from home and friends, a member of Co. G. of the gallant old 74th Ill. Vol. Inf. to battle for the preservation of the Union and during which time he received wounds that haunted him during the remainder of his days and to which is attributed the direct cause of his death as stated above. In May, 1864, in a skirmish at Adairsville, Georgia, the bullet which wrought misery for the deceased throughout the balance of his days, entered his groin and he was pronounced fatally wounded by the regimental surgeons and nothing done to relieve him for four days. He clung tenaciously, however, to the slender thread of life and was taken back to Chattanooga and placed in a hospital, where, under the care of a young physician who gave him constant attention and together with the careful nursing of his comrade, Robert Lighthizer, recently deceased, he recovered and his life was prolonged 35 years. Shortly after his return from the war, in Mt. Morris, Ill., he was united in marriage to Miss Martha J. Wagoner, who has proven a faithful companion to him, in strict accordance to the marriage vow "until death did them part." To this happy union was born one daughter and five sons, one of the latter having preceded the father to that long home, in infancy. The others, together with their widowed mother, were present at the last sad rites, one of them making a long journey from Colorado and arrived just as the remains were being transferred from the church to the hearse.

About 27 years ago the deceased united with the church of God and ever remained a steadfast, consistent deciple of Christ, in full harmony with his faith. He was a fond husband and loving father and in years past, during his numerous periods of suffering, he has expressed frequently his readiness to meet his Redeemer, his only desire to remain longer being his great love for his family and the desire to to see his sons and daughters, people of character, capable of making good citizens, which, we believe, has been fully gratified.

The funeral service was conducted from the Silvtr Creek church, near the family residence, by Rev. D. M. Hudler, of Muscatine, Ia., under the auspices of Oregon Post G. A. R., after which the remains were conveyed by carriage to the Silver Creek cemetery, where they were laid at rest according to the impressive service of his comrades, who bore for him the highest esteem as a friend and comrade, well worthy of the highest tribute within their possession.

Caroline Hatch was born September 20, 1822, in Forsythe county, North Carolina. Died Jan. 16, 1899, aged 76 years, 3 months and 27 days. Married to J. S. Hatch in Oct, 1860, at Crawfordsville, Ind. Mother of two children, who survive her. Was immersed by A. F. Service (half brother of J. S. Hatch) in November, 1868.

She was a devoted mother and wife and a strong believer in the second coming of our Lord. Both her children, Mrs. Azorah M. Scrogge, and Jere B. Hatch, are believers in the same and hope to meet her in the kingdom.

A large audience assembled at the new church and listened to a discourse by the writer based upon these words "since by man came death, by man came also the resurrection of the dead." Sister H. was seriously ill only a short time. Our aged Bro. and fellow worker is now left to bear a double burden, but does not sorrow as those who have no hope.

"A few more storms al all pass
O'er this wild death stricken shore
Then we shall be where storms cannot come
And death shall be no more."

J. F. WAGONER.

Communicated.

The Kingdom of Israel or David.

Do the Scriptures teach that there shall be an uninterrupted administration of the kingdom of Israel or David until he comes "whose right it is?"

I understand Totten and all those who hold that the Anglo Saxon are the twelve Tribes of Israel teach the affirmative of the question at the heading of this article. This position is based upon the language of Jacob, in blessing Judah, Gen. xlix. 10. "The Sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come." Also, Jeremiah xxxiii. 18. "Thus saith the Lord David shall never want a man to sit upon the throne of the house of Israel." I have been trying to find out wherein the truth lies relative to the question; by comparing all the testimonies I could summon from the prophets, and apostles, and the Lord Jesus Christ; with the view of fixing the preponderance of testimony. I am convinced that there is but one side to the question. That the Truth lies in the fact, that God caused the kingdom of David, which was the kingdom of Israel, which was the kingdom of God, which was the kingdom of heaven, to come to be; until Christ whose right it is shall come, and restore it again to Israel. I first call attention to Ezekiel xxi. 27, 28. "Thus saith the Lord God." "Remove the diadem and take off the crown, this shall not be the same; exalt him that is low, and abase him that is high." "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Let us examine closely the language here employed. First then; who is the Lord about to depose? Ans. Zedekiah king of Judah. (The high one.) Take off his ornaments, and remove his symbols of royalty. Exalt him that is low. (Christ the lowly one) and abase him that is high. I will overturn, (repeated for emphasis). Now mark the result, and it shall be no more, until he come whose right it is, and I will give it him. Could words express in a stronger manner the end of a kingdom? Now; where is Judah's Sceptre and lawgiver? Calling into being those things which are not, as though they were. I answer they are in the hands of the Lion of Judah's Tribe; waiting the time appointed for his reign: according to the Scriptures. This view is in harmony with Christ's own words concerning the appointed kingdom to him and his apostles; not given then; but in the regeneration. Those who claim an unbroken reign of David's kingly line utterly ignore the phrase, "and it shall be no more," and contradict the express result of the overturning, and seem to teach, that to overturn a thing is the same thought as to turn it over to some other ruler; which would be equivalent to throwing it down, and setting up three several times, and lastly leave it stumbling instead of being no more, until the rightful heir should come. When the disciples ask our Lord if he would at that time restore again the kingdom to Israel, he did not tell them that the kingdom was rolled over, and over, and over, until it now stood right side up in the British Isles: but his words conveyed to their minds that God had appointed a time to do that work: but could not reveal the time. Again, Amos in his prophecy represents the tabernacle of David as down, and says, "God will set it up, and in the same connection, says, the captivity of his people Israel shall be brought back, and not be pulled up any more out of their land. This brings us to the time when God makes a new covenant with both the house of Israel, and Judah; recorded in Jer. xxxi. 31st which covenant is most certainly future, and the results were that all of the Tribes should know the Lord from least to greatest, and their iniquity at that time should be taken away. Then begins the perpetuity of Israel's nationality, illustrated by the enduring ordinances of the heavenly spheres. They are then, (not now), placed under the royal Sceptred King of the Tribe of Judah; whose kingdom is without end. Next let David testify of the condition of his throne and kingdom; when looking forward to the days when God would destroy, and break up the reign of iniquity, under his successors. Psalm lxxxix. 38, 39. "Thou hast cast off and abhorred. Thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant, thou hast profaned his crown by casting it to the ground." Will any one deny that this refers to David's kingdom; which casting down was (not an event still future? Now, if you will take the trouble to read from the 18th to the 37th of this same Psalm, you will find that the Lord Christ is the one who will establish the glory and stability of that kingdom; when God shall make him higher than the kings of the earth, and build up his throne to all generations. It is on account of the holy one of God, and his perpetual reign over the twelve Tribes of Israel; that the prophet could say for God, that David shall never want a man to sit on his throne, and not because of Anglo-Saxon successors. O. Kinnear in the Anglo-Saxon says, "That the throne of David was overturned in Palestine, and carried direct by Jeremiah to the Tribe of Dan in the north of Ireland. Again, "He says Judah as a tribe separated from her own people, and scattered throughout the world; yet still the head and lawgiver of the other tribes; now the ruling race of the whole world." Thus we find that in the Christian dispensation alone, are the prophecies concerning Judah given by Moses and Jacob, accurately fulfilled, because the ten tribes have only been consolidated into a nation, since the Norman conquest; and in fact they have not been wholly united only since the days of James the first, and since that day, a descendant of David has been ruling over the ten tribes, though the sceptre of Judah has now been within the British Isles, since the days of Nebuchadnezzar, and of Jeremiah." Now is it not plain the throne of David is the kingdom of David? and is it not equally plain, that an overturned kingdom is a kingdom destroyed? How will it look then in print, to say that Jeremiah carried a destroyed kingdom over into the north of Ireland. Again, "Judah scattered throughout the world still the head and lawgiver of the other tribes." Head and lawgiver would seem to imply Sovereignty over Israel as the "other tribes." I confess my inability to see that point. It is to my mind as vague as the Pentecost Kingdom of modern theology, and like that theory, only bridges a part of the fact. Hence, since the time from the Babylonian captivity down to the days of James 1st, is longer than from Nebuchadnezzar to the Pentecost. Better regard the word of God, "It shall be no more until he comes whose right it is." "Therefore I say unto you (Jews) the kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Commenting on the above passage a writer in the *Anglo-Saxon* says, the "Church" is not a nation. The "Gentiles" partakers of the root and fatness of the good olive tree, are not a "nation," but to us of the Anglo-Saxon race is a nation, who today are in possession of the church of God" the kingdom of God which the Jews lost: and we, and we alone, of all the races of mankind are, and have been bringing forth the literal and spiritual fruits thereof. "Missions, Home and Foreign," and are also in the enjoyment of the covenant blessings both of the literal and the spiritual. If I apprehend the claim herein set forth, it is, That the church of God and the kingdom of God are synonyms, and are in the hands of the Anglo-Saxon race, who manifest all that the kingdom of God means, both spiritual and literal. Then brethren, when our Savior admonished the people to seek first the kingdom of God, and his righteousness, he meant not the Ten tribes of Israel, and all else would be added unto them; and since they are in the enjoyment of the covenant blessings, both of the literal, and the spiritual, it must be that the necessity of teaching any one among them to know the Lord, is at an end, and it follows that their sins have been taken away, and their iniquity pardoned, and all Israel saved except Judah? How is this? Abraham left out without a foot of the promised land. The territory of the kingdom in the hands of the enemy. He whose right it is not returned from the "far country." The place of his throne in ruins. The city of the "Great King" trodden under foot of the Gentiles, and the "Sceptred tribe" a hiss, and a byword among all nations. And lastly "Israel, blind to the rock from which they were hewn." In conclusion I make this statement. That the oath of Jehovah to David concerning the perpetuity of his throne and kingdom, is not broken, nor weakened, by the interregnum from its downfall to the time of the return of "God's Anointed," any more than is the covenant, made with Abraham broken, because it remains yet to be fulfilled. Both are matters relating to the world to come, and are halfs of a golden whole; neither of which can be consummated without the personal return and supervision, of the Lord's Anointed. The kingdom of heaven admits of no mixture of good, and evil in rulers, nor subjects. Let us brethren continue to pray "Thy kingdom come," and with more zeal than the Jews manifested for Cæsar, let us continue to cry, "We have no king but Jesus," even though it should prove to be that we are Israel.

A. B. WISE.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, cor. of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Akron, Ind., meet in their house on M. Logan St., and observe Breaking by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jesse Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet on prevailing every third Sunday, in the Final School House, in Grant Co., Oklahoma, and R. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday and Communion Service. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Echelbarn.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Ironsides, N. Y., meets every Sunday at 10:30 a. m. in Reamer Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Chulbrook, Ia., every Sunday morning and evening, by A. L. Eyehauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Fisher and Bruce, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truedell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome to all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at the place by Elder Edwin E. Gires or Scholls, Oregon, Alternationally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Lloyd, Okla., meet at the Arbor on my place, one and one half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Belmont, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All hungered Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

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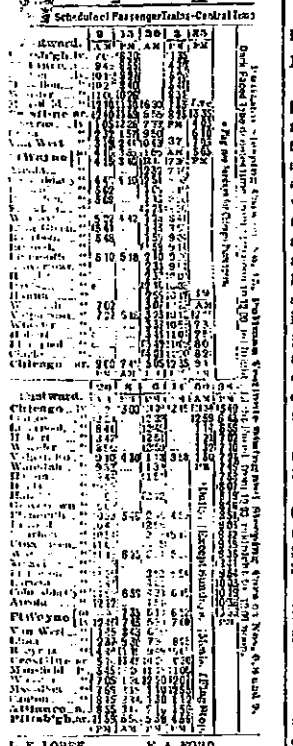

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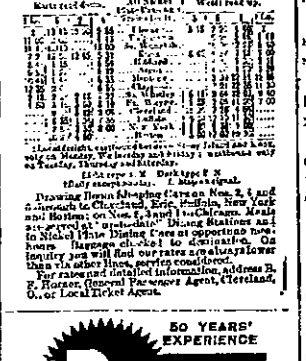

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VOLUME XLVIII. PLYMOUTH, INDIANA, FEBRUARY 8, 1899. NUMBER 6.

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Poetry.

"Think on these Things."

In pain, on a bed of weakness,
A weary woman lay.
Her face was pale and ghastly
In the twilight, dim and gray.
A friend, in that still hour,
Spoke of Jesus being nigh:
"Oh, yes!" she faintly whispered,
"He never says 'Good-bye.'"

He never leaves his people,
He never forsakes his own;
He marks their path, though lonely,
Their wants to him are known.
In sickness and in sorrow
He listens to their cry,
His arm is ever round them,
He never says "Good-by."

Selected.

Elements of the Prophetic Word. No 3.

[These articles are a series of letters written by Alban Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—ED.]

Let me call your attention to the importance of belief in the promises concerning the kingdom of God. They are exceeding great and precious promises, by which we may be made partakers of the divine nature. 2 Pet. i. 4. We are saved by faith, that is, according to Paul, the substance of things hoped for, the evidence of things not seen as yet. Heb. xi. 1.

When John the Baptist came preaching in the wilderness of Judea, the national mind of Israel beat with high hope at his words, "Repent, for the kingdom of God is at hand." Matt. iii. 2. This was a proclamation of a new era—the restitution of all things spoken of by the mouth of all the holy prophets since the world began. It was the proclamation of the advent of a kingdom that they knew of already, otherwise John's preaching would have been perfectly unintelligible. Were John to raise from the dead in our day, and preach in Britain the same words as before in Judea, how would his preaching be understood? It would be unintelligible to the masses. They know of no approaching reign. The only reign of God they know, instead of being still to come, is coeval with God's government of the universe; and they think that the souls of believers are at their death made perfect in holiness, and do immediately pass into glory in heaven. Strange idea! when there is not one promise from God that believers will go to heaven when living, much less when they are dead. David was not ascended to heaven when his sepulchre was on earth: neither does Paul expect to receive his crown of righteousness till the day of the Lord's appearing. The celebrated Sir Norton Knatchbull says, that until the Convocation at Dublin, in 1615, no General Council or Synod had ever explicitly determined for an Article of faith, "that after the end of this life, the souls of the sons of God were immediately received into heaven." Sir Norton says, this was declared "perhaps of a purpose to meet with the Romish Purgatory!"

John was followed by Jesus, by the seventy, and by the twelve going through the cities and villages of Israel making the very same proclamation, "The kingdom of God is at hand." Matt. iii. 2; x. 7; Luke x. 9. "Aye, the kingdom of God—that is the church established on the day of Pentecost," some one may suggest; or, "It is a kingdom beyond the skies," says another. Before either espousing or rejecting any of these views, permit me to consider how a proclamation or promise relating to present action should be understood. It is to be understood not simply as it is spoken, for its author might be unable or unwilling to express what he means; for, through inability, they might not understand it aright. But it is to be understood, as its author thought when he made it, that it was received by those to whom it was made. This does not differ from the actual words of the author, if he expresses himself as he really means—without inability, mental reserve, or intention to deceive. Thus it is in the case before us. God is the author of the promise, Jesus is the speaker—so that both God and Christ are bound to fulfil the proclamation. "The kingdom of God is at hand," as they thought that it was received or understood by those who listen to the preaching of Jesus—and that is as the listeners understood it, for God knew their thoughts. Thus, then, we have two ways to arrive at a knowledge of the true meaning of the proclamation by Jesus—the one to take his words as they stand in connection and harmony with the former revelations of God, and the other to discover what meaning his hearers and disciples attached to his preachings. Keep these things in mind as we proceed.

It is at once manifest, that the vast multitudes that heard these preaching gladly, who went to Jordan to be baptized by John, and who followed Jesus in cities, mountains, lakes, and deserts, never understood the preachings to relate to the commencement of a new sect of Jews and Gentiles combined; and a little consideration will serve to show, that they as little understood these preachings to relate to a kingdom beyond the clouds. When journeying towards Jerusalem a vast concourse of people accompanied him, crying, "Hosanna! Save now, we beseech thee! Blessed be he that cometh in the name of Jehovah! Happy be the approaching kingdom of our father David!" Mark xi. 10. When he came to the temple, the chief priests and scribes ought to have blessed him from the house of Jehovah—Psalm cxviii. 26—but, instead of this, they are sore displeased at the cry of the children there—"Hosanna to the son of David!" Matt. xxi. 15, 16. He heard their Hosannas, and countenanced the ideas of the people, that he was coming in his kingdom, by conforming to their ideas of his coming as predicted in the prophets; but when asked to rebuke the children—who alone welcomed him to the house of Jehovah—he said that their lips perfected praise, at the same time telling the chief priests and scribes, that they should see him no more till they should themselves address to him the same, "Hosanna! blessed is he that cometh in the name of the Lord!" Luke xiii. 35. Here is the expression of the popular belief, that the reign promised to David was approaching.

Again, we find that the chief priests and the pharisees assembled the Sanhedrim, and said, "What are we doing? for this man worketh miracles? If we let him go on thus, everybody will believe on him, and the Romans will come and destroy both our place and nation." John xi. 47, 48. Now, I make bold to affirm, that, if the belief on him then was what is understood by belief on him now, no one would ever have supposed, that for this the Romans would take away their place and nation. At present, belief on him is a belief that he has died, been buried, and risen again. Never was this believed by the Jewish people up to that time, and though it had, never for this would the Romans seek to destroy Israelitish nationality! Together with this belief of the death, burial, and resurrection of Jesus, is now conjoined a belief, that at death the souls of believers are wafted to heaven. At death the soul is represented as being freed from a clog, and as springing up into knowledge, power, and glory. Now, on this, I remark, that the Romans would never interfere with a nation for believing that after death the soul would dwell in the presence of the deity—that being firmly believed by the Romans themselves. And never would sane men, much less clever schemers, have thought or alleged this as a reason for doing something with Jesus. What they wished to forestall and prevent was, what seemed to them, a real palpable danger to their nationality and their religion, arising from the influence and designs of the wonder-working Jesus. The danger seemed to them to be this: "Jesus preached the kingdom of God: it was a kingdom longed for by the people, as their deliverance from their enemies, and from the hand of all that hated them. The people were believing. Once they wished to take him by force and make him a king. He did not consent—it did not suit his plans at that time; but, like other pretenders, he only watches a fitting opportunity to raise a standard for the people and proclaim himself 'the son of David, the king of Israel.' He will revolt, and attempt to drive the Romans from our territory, and for this they will destroy our temple and nation." Thus reasoned the chief priests and pharisees in the Sanhedrim. No doubt they would like to be delivered from the Romans, but deliverance by such a tender plant was what they did not wish nor believe. Hence they dreaded a revolt headed by such a man, and considered it better that he should die than that the whole nation should perish from his intrigues. It is thus seen that, by the preachings of Jesus, the people had understood the establishment of a kingdom which was incompatible with Roman dominance.

His own disciples, too, who were under his most immediate teaching during the whole of his ministry, and who had been engaged with him in publishing that reign, ask, just before he ascends to heaven, "Wilt thou at this time restore again the kingdom to Israel?" Acts i. 6. There is here the clearest expression of their belief in a restoration of the kingdom to Israel, and that after all that they had learned, and especially when he had been with them for forty days after his resurrection, speaking of the things concerning the kingdom of God—Acts i. 3—such pupils, under such a master, could not fail in knowing really what was meant in his preaching, "The kingdom of God approaches." Here they express their firm belief, and if they are mistaken, this is the very time to put them right. But what says Jesus? Does he tell them that the kingdom would not be restored to Israel, but that it was in their hearts, or beyond the clouds? No such thing. He tacitly acknowledges the correctness of their belief in the restoration of the kingdom to Israel, and tells them merely that it was not for them to know the times and seasons, which God had not revealed. What else could he have answered them? Shortly before, he had twice promised, as their reward, that in the regeneration, when the Son of Man shall sit in the throne of his glory, they also would sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix. 28; Luke xxii. 30. They believed this, and were anxious to know the time for this restoration or regeneration. According to some, the disciples misunderstood him altogether; and, instead of sitting on twelve thrones, judging the twelve tribes of Israel in the regeneration, as he had promised and they had understood, they tell us that it was merely meant that they would, in the midst of a wicked unregenerate generation, promulge a new way of approach to Jehovah, which would be principally trod by Gentiles, or that they would kingdoms gain beyond the skies. Strange sitting on thrones this! Those who say so are wiser than Jesus! They would have taken good care that the disciples should understand that the days of Israel's nationality were numbered, or, at all events, that the Apostles never would sit upon twelve thrones judging the twelve tribes of Israel. And these would not have listened to the Apostle John's description of the New Jerusalem, that on its twelve gates would be written the names of the twelve tribes of Israel, and that its twelve foundations would be inlaid with the names of the twelve Apostles of the Lamb. Rev. xxi. 12–14. But so Jesus taught them, and their belief was so often and clearly expressed that no one can plead he did not know it. But if he knew it, he not only taught and approved it, tacitly and by implication, but when the best opportunities offered for correcting them if they had been wrong, he never availed himself of them: and yet he was of the most frank sincerity, and never failed to speak truth because it would be disagreeable. He came to bear witness of the truth; but he must have been the most enigmatical of all truth speakers if, in bearing his evidence, he should wilfully conform delusions, and buttress them by royal promises to his disciples. Shortly after he had promised that they should sit upon twelve thrones, judging the twelve tribes of Israel, the mother of John and James instigated her sons to come and asked that he would grant that her two sons should sit, the one on his right hand, and the other on the left, in his kingdom. Jesus does not quash her belief in his reign over the house of Jacob, but tells that to sit on his right hand and his left was not his to give. When two of the disciples were journeying to Emmaus, Jesus drew near, and asked what they conversed about, and how they were sad? Luke xxiv. 13–27. They, not knowing him, told him of his own condemnation and crucifixion: and their hearts were filled with grief as they said, "We trusted that it had been he who should have redeemed Israel." Their hopes had been nailed with him to the cross, and buried with him in the tomb, and now their minds were perplexed by some strange tidings of the appearance of angels, who said he was alive. Mark how he addressed them—"O, fools! and slow of heart to believe all that the prophets have spoken. Ought not the Christ first to have suffered these things, and to enter into his glory?" And, beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself. Now, if God did not really mean to redeem Israel, surely this was the time for Jesus telling them so. But what says he? "O, fools! and slow of heart to believe all that the prophets have spoken." Consider this a moment. Certain things had been spoken of by the prophets, and Jesus calls his disciples fools and slow of heart, because they did not believe them. Certain other things have been spoken of by the prophets, how shall we describe those who do not believe them? Fools, and slow of heart to believe them!—May this never be applicable to me or you!

And let me remark, that we should believe the prophets as they have spoken. "Thus it is written," is a reference from which there is no appeal; and "thus must it be fulfilled," is the dictum of Jesus. Nothing is more common now-a-days than to make the prophets mean something different from what they say. Hence, Zion is made to mean the Church, and Jerusalem and the land of promise are transported to heaven. Thus the words of man's wisdom teach; not so the words of the Spirit. The words spoken by God's prophets are spiritual already, and there is no process of alchemy revealed by which their nature can be changed. When the disciples were endowed with power from on high, in their first preaching it was affirmed that God had raised up Jesus from the dead, that he might sit on the throne of his father David. Acts ii. 30. This was what we have seen to be the desire of the multitude that hailed his entry into Jerusalem, and the prior expectation of his own disciples; and we have also before seen, that this is incompatible with the existence of the domination of the Romans, and of all other Gentile powers. For when he again appears, he first destroys the Gentile Armies assembled against Jerusalem—Zech. xvi.—and then sits down on the throne of his father David; and, in this his own proper time, is manifested the blessed and only potentate, King of kings, and Lord of lords. 1st Tim. vi. 15. There is given him a dominion and glory and a kingdom, that all people, nations, and languages, should serve him. His kingdom is an everlasting kingdom, which shall not pass away nor be destroyed. Dan. vii. 14. It is, too, a dominion not in heaven—Dan. vii. 27—but under the whole heaven, and particularly embracing those portions of the earth formerly under the sway of the beastly monarchies. To the same purpose is the angelic announcement to Mary—Luke i. 32, 33—"He shall be great, and shall be called Son of the Most High: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." We know that the throne of David never was in the heavens. The seat of David's government over the house of Jacob was in Jerusalem; and there it is prophesied that the Lord of Hosts shall reign—in Mount Zion and in Jerusalem, and before his ancients gloriously. Isa. xxiv. 23. He is the Son of David, concerning whom God promised to him, "He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he will be my son. Yea, in his being punished for iniquity, shall I chastise him with a rod due to men, and with the stripes due to the children of Adam." Kenicott's Translation. 2d Sam. vii.

(To be Continued.)

Building up Zion.

A recent report made to the State department by the American Consul at Beirut gives some late and interesting information concerning the growth of the Jewish population of Palestine. Twenty years ago there were only about 14,000 Jews in the Holy Land. There are 40,000 now out of a total population of 200,000.

This great gain is due largely to "assisted immigration." There are now in Palestine about 5,000 Jews who inhabit the twenty-two colonies which have been founded during the last twenty years by European Jewish associations. Probably not one of those 5,000 souls would be in the Holy Land now but for the aid of co-religionists. These colonists are doing well. They grow grapes, olives, almonds, and cereals. Dairying is carried on profitably at one of the colonies. At another experiments have been made in tea planted. At another there is an excellent agricultural school.

Ignorant persons have asserted often that Jews would not take to farming, even if they had the opportunity to do so, which is denied them in countries like Russia. It has been contended that "the genius of the race" demanded other fields of action—that Jews must be merchants, large or small, or money-changers or speculators. The success of these Palestine colonies ought to convince everybody that Jews will make good farmers and gardeners, even when the conditions are in some respect discouraging.

The government which these colonists have over them is a Turkish government. It is therefore necessarily and inevitably bad. Taxes are oppressive. Officials are corrupt and brutal. Protection for person and property is not always to be had. The Turkish officials dislike Jewish immigration. They do what they can to limit it, while it must be evident to them that immigration which makes waste vacant fields fertile must make the country more prosperous. Yet they have a fear, doubtless well founded, that if the Jewish population became greater than that of other elements, Turkish rule would come to an end.

It is unfortunate that there should be any check on the immigration of Jews who do not desire to crowd into cities like Jerusalem, where there is nothing for them to do, but who wish to "make the desert blossom like the rose," for there is a great deal of fertile land in Palestine untilled now, though it was once. There are extensive areas east of the Jordan once densely settled, but uninhabited now. There are now no forests to be cleared and no savages to be subdued. There are tens of thousands of Jewish families in Russia and elsewhere in Europe who can be settled on those lands when Turkish permission is given, much more cheaply than on lands in Argentina.

And such is the strength of the Zionist feeling among Jews in Europe that, other things being equal, they would much rather go to Palestine than to Argentina. They may not have any clearly defined ideas about setting up a Jewish government after the pattern of any of those described in the Old Testament, either priestly or regal. They may not have their hearts set on rebuilding the temple. But a sentiment causes them to look on the Holy Land as they look on no other country, as they cannot look on a country where they have been persecuted. So the greater the number who can get to Palestine to cultivate the ground and dwell under their own vines and fig trees, the better for them, and the better for Palestine.—*Tribune.*

Electing a Pope.

The Roman court, which phrase includes all those who assist the popein administering the Diocese of Rome, consists of the Sacred College of Cardinals, the ecclesiastical tribunals and the legates, vicars and prefects known as apostolics. Only the cardinals have a voice in electing a pope.

This is the procedure:

On the morning of the eleventh day after the death of a pope, the cardinals gather in St. Peter's. After mass they proceed to the Vatican and enter the conclave. From this session a cardinal may not retire, even because of illness, and reclaim his seat. The session is continuous. If one leaves he does not return.

The windows are walled up, the doors leading to the conclave are sealed. Strict watch is kept that no message be sent in.

Any Christian believer, even a layman, may be elected pope. In practice he is always taken from the list of cardinals.

Three cardinals chosen by lot act as tellers. A large vase, shaped like a chalice, is placed on the altar of the chapel where the cardinals are assembled. Each cardinal takes, before depositing his ballot, this oath:

"I call upon God, who will be my judge, to witness that I choose the person whom before God I judge ought to be elected."

The form of the ballot is:

"I choose for Supreme Pontiff the most Reverend——."

A two-third vote is necessary to elect.

The Activity of British Shipbuilders.

The shipbuilding done in Great Britain during 1898 reached the amazing total of 1,610,000 tons. This is equal to a fleet of 322 steamships of 5,000 tons each, such as Mr. Hill suggested might be most suitable for the beginnings of our hoped for American carrying trade on the Pacific. It is more than equal to the carrying capacity of all the vessels on our great lakes. It would make twenty years' work for all our lake shipyards combined. Here is a powerful illustration of the magnitude of the competition with which American builders have to contend, and of the necessity of such a tonnage bounty as that now under consideration in Congress. If we would make even a beginning in the recovery of the ocean carrying trade. The vastness of the shipbuilding equipment of Great Britain—enabling that country to turn out a big steamship for pretty nearly every day in the year—is something which paralyzes at once all American effort not backed by government aid. And Great Britain keeps on paying vast bounties, notwithstanding the advanced position reached by her shipyards.—*St. Paul Pioneer Press.*

Railway Corporations as Tax Payers.

No other business calling for as much capital is subjected to as many hardships as railways, and no business contributes as much in taxes as the railway companies. Many companies have proven their receipts average only a trifle over two cents per mile for each passenger carried owing to the many occasions for which they are expected to grant rates which seem below the paying basis. It is a gross injustice to further hamper them with legislation which cannot fail to be disastrous to their interests, as a two-cent fare law will undoubtedly be.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 8, 1899

The clergy have the ear of the world, and put into it what, from the experience of ages, they know it will approve."

The greatest and most dangerous enemies to Christ are those who pretend to be his friends, but are not faithful to his doctrine and precepts.

Bro. Zilmer has been conducting meetings all last week at Salem Church, north of this place, and we hear that four have been added to the Church.

In all the departments of the world's social, civil and ecclesiastical life, its devotion is exercised upon trifles light as air; and nothing but sentimental and common trash is the pabulum of its existence.

"A man who is under the control of the Word gets quickly over little irritations; they are quite transient and accidental, and soon pass off. But if the mind is not under the control of the Word, it is the other way."

The Filipinos have been preparing for hostilities for some time, and last Saturday attacked the Americans in Manila, using seige and rapid fire guns, showing the plan to have been well matured. They were driven back by American troops aided by vessels of Dewey's fleet in the harbor. The Americans are victors so far, with 20 killed and about 200 wounded.

For D. T., "A sect is a body of men following some particular leader or united in some settled tenets. The word is derived from the Latin word *secta*, which comes from *sequor*, to follow; hence *a following*. For this reason the Apostles and their brethren were a *sect*, because they followed Jesus as their Master. All who follow Jesus are members of this *sect*, which is everywhere spoken against to this day. But while the disciples of Jesus are a *sect*, the founders of it would tolerate no minor sects within it. It recognizes but one following.—"The Truth as it is in Jesus." We trust this will be helpful.

The Church in Cleveland has laid away another dear old member of the Body—Sister Brown, who received the word with gladness from us, over 30 years ago. Through much affliction she has kept the faith, and demonstrated the power of the gospel hope to sustain those whose aim is to do the will of the Father. The word of the living God was her constant companion, and those in immediate contact with her testify of her zeal to recommend the precious truths which were the comfort of her declining years. Thank God, she has been laid away with a good and certain hope of a better resurrection. May that day soon dawn!

Mr. George F. Bull, the pastor of the Christian Church at Decatur, Ill., has issued a challenge to Robert G. Ingersoll, who lectured lately in that city, to debate, with some one to be selected, the question of "Christianity" etc. The challenge embraces about 2,000 words, and accuses the great infidel of being deficient in education, a poor lawyer depending on splurgy, spread-eagle speeches, declares his lectures are a series of old "chestnuts" and blasphemous ridicule, that he is an unblushing plagiarist, having taken a famous temperance lecture from a publication by Dr. Gunn. He "Mistakes of Moses" from an old English work published in 1819, and his poem on the "death of a child" from the writings of a foreign poet. He goes on and states that Ingersoll has declined to respond to various challenges to debate, among others are the names of Prof. Clark Braden author of "Ingersoll Unmasked," Rabbi Brown of Peoria Ill. Aaron Walker of Kokomo, Ind. A. R. Magruder whom many of our readers will remember well. Dr. Z. T. Sweeney, H. M. Brock, of failing to debate with Prof. O. A. Burgess even after John Darst a banker of Eureka Ill. had offered to deposit $5,000 in bank to his order if he would give ten nights of his time to the work. Dr. Hall proposes to pay Ingersoll $500 a night to now debate from six to twelve nights, and makes all these charges daring him to step out and refute them. We predict the debate will not come off.

Is the Earth to be Depopulated?

D. F. B. asks to be told through The Restitution, presumably for the benefit of others.—"Whether there will be a time in the future when the earth will be depopulated for 1000 years without a human inhabitant?"

We have only one source of information on this subject.—the Word of God. If God has said so, there *will be* such a time as that referred to.

Why not look it up? Bibles are very cheap, and excellent Bible Concordances can be had for a dollar and a quarter, if time is lacking for a thorough investigation without such a help.

We read "an Earth has *never said* the earth shall be inhabited for a thousand years or a thousand hours. But he *has said* he "*made it to be inhabited*." Isa. xlv. 18. We want to know who can frustrate his published purpose? He says he has given it "to the children of men." Psa. cxv. 16. He says it is the righteous portion of the children of men and the meek that shall inherit the earth, and dwell therein forever." Psa. xxxvii. 29 and Matt. v. 5. He says he sees the days of the upright and righteous will be over." Psa. xxxvii. 13. He says to us by his Son in Matt. xxv. 34, that this right-eous state might have this "from the foundation of the world" when Jesus pronounced upon himself upon the throne of his glory on earth, and invites them to inherit it. He says in Prov. xi. 31 that they shall be recompensed in the earth. He says again through the Son in Rev. xxii. that these living part in the first resurrection will be priests of God and of Christ and reign with him thousand years. He says in Rev. ii. 25-27 that those overcoming will reign over the nations. He shows us by Isa. ii. 2-4 that it will be a world-wide empire that we are to look for over with the result that all nations shall learn God's ways and convert their implements of war into those of husbandry and learn war no more. He says by the Psalmist (lxxii. 4) that the nations shall be glad and sing for joy because he will judge (rule) righteously, and govern the nations upon earth by those in whom he hath confided, whereof he has given assurance to all men in that he hath raised him from the dead. Acts xvii. 31.) Then "when all the people praise God" and the earth yield her increase [man as stated in Rev. xxii. 15 there shall be no more curse, but the throne of God and the Lamb shall be in it and they shall reign for ever and ever." [and God, even our own God shall bless us, and all the ends of the earth shall fear him."

Note there shall be no more curse when there was a curse. Earth was cursed for man's sake at the beginning and the thorn and thistle era has caused the sweat of the brow to flow freely. But the kingdom is coming. 2. The King and the overcomers reign righteously. 3. The people learn his ways and so. 4. God's will is done in earth as in heaven, and all the people praise God. 5 The earth again yields her increase. 6. All the ends of the earth shall fear God 7. And they, God's children and his brethren! Do [could] reign for ever and ever." Rev. xxii. 5.

After the glorious restitution of all that's written, why should it be depopulated? Where could the depopulation begin?

We will now show the truth in contrast with the teaching reviewed as briefly as possible—

In Acts iii. 19, 20 we read. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord and he shall send Jesus which before was preached unto you, whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Rev. xx. 6 shows that that work occupies a thousand years, all human authority is put down and the last enemy of the race, death, is to be destroyed. I Cor. xv., and then a change is made of some nature, we cannot now discuss. That is one side of the picture.

The other side is, the Lord comes, raises the dead, changes the living, they meet the Lord in the air and he takes them to mansions above and they reign with him a thousand years, being gradually occupied according to an author lying before me declaring the cases of the fallen angels and all the wicked dead to be raised at the end of the thousand years. No restitution at all.

As to those not taken away, they are all absolutely destroyed [that is killed from off the face of the earth] and the Theological Devil and his angels are bound, that is, confined in this desolate earth to wander up and down, and meditate on their own destructive work till the rest of the dead are raised and then at once organizes the last rebellion.

Just think of ignoring all the prophets have said and accepting such drivelings. Ask them to find a place for God's plan in their theory or be for ever silent.

Gog to Jerusalem.

Under the above heading the Chicago *Inter-Ocean* gives at length an account of an organization called the "Knights of Zion" from which we give some extracts.

"The Knights of Zion of Chicago are doing all in their power to aid in the grand exodus of the Jews to Palestine, and arrangements are being made for the convention of all the Chicago gates, as the local orders are called, next Wednesday night. The Knights of Zion is the organization of Hebrews which was formed two months ago for the purpose of carrying out the grand project of [illegible] ing the Holy Land, where a home for all the oppressed Hebrews will be established, and the Jewish race will once more become a nation in the country from which they were driven 2,000 years ago."

Mr. Zolotkoff who is secretary of the Chicago branch and was one of the delegates to the Basle, Switzerland, meeting held last year, says in talking of the work now being done: "There is now going on in Vienna, a conference of four of the most prominent Hebrews interested in this movement. They are Dr. Herzl, Dr. Nordau, Mr. Wolfsohn, and Dr. Bodenheimer. They were the committee who was received by Emperor William on his recent visit to Palestine, and the result of their conference will have a great effect in stimulating interest in our movement. Within two months the Colonial bank will be started in London, by which the money necessary to purchase concessions from the Turkish government is. Paper money will be raised. The bank will have a capitalization of $50,000,000, which will be all by popular subscription.

We keep a constant watch on the Turkish government and are endeavoring to establish as many agencies as possible, and as independent governments there. Members of every Jewish society in Jerusalem, and we expect that it will become a refuge for the down-trodden and oppressed Jews of every land. The movement will be a great one, and the object of our society is to furnish aid to the Jews of other lands who desire to find peace.

There are already 800 members of our organization in Chicago, and the movement is spreading like wildfire through the country. Our convention will select delegates to go to St. Paul and Milwaukee to-day all three lodges there. St. Paul already has a membership of 400. We are in direct communication with the executive council in Vienna and our movement has their sanction. Our local organization was started two months ago. The movement to colonize Palestine has, however, been under way for a great number of years. There are already a large number of Jewish colonists there who make a good living by raising fruits, making wine, etc. An exhibition is now in progress at Frankfort-on-the-Main of products raised by the Jewish residents of Palestine.

In our new home which we hope to establish in Palestine we will have a government which shall guarantee freedom for every one, and will be as near like that of the United States as possible. It will be founded under the protection of all the great powers, so that there will be no repetition of the oppression we have experienced in other countries. I do not think there will be many go from the United States or Chicago, as the Jews here are good American citizens and are contented with their lot. In England and the United States we enjoy more freedom than perhaps in any other countries. In the recent congress at Basle, in Switzerland, there were 400 delegates, of whom six were from the United States. The Jews have so long been a separated and a scattered race that it has been impossible to carry out any concerted plans for colonizing Palestine, owing to the difficulty of carrying on communications with one another. Now, however, owing to the increased facilities for travel and for sending messages from one world to the other, the plan is possible, and is being carried out as rapidly as possible.

Our convention will be held in our hall on West Twelfth street, and there the progress of the movement will be discussed and new measures proposed for promoting it in Chicago. We have received every encouragement and find none of our race disposed to hang back. As the Jews under Moses walked through the Red Sea dry shod, just so will the Jews of the twentieth century once more find their native land. Abdul Hamid is a very fine gentleman, and we have every confidence that we will be able to secure from him the concessions we desire in the cradle of the Jewish race—Jerusalem."

Obituary.

Wiley Jones was born in Matthews Co., Va., Dec. 18, 1834, and died at Manchester, Va., Dec. 7, 1898. His father's name was William Wiley Jones, and his mother was a Miss Hudgins. When he was quite young his parents moved to Illinois, and later returned to Virginia settling in King William Co. The date of his embracing the faith won't be hard to decide for from a child he knew and loved the Holy Scriptures, and strove to shape his life to that model. He was immersed when sixteen years of age. His father was an elder, and a loving and fearless expounder of the gospel of the kingdom, so his boy did not have to unlearn false teachings. May 31, 1877, he married Miss Roxanna Harding, of Norfolk, who proved herself a helpmeet indeed to him in his business enterprises, counseling early and late. That he might have every possible opportunity for studying and preaching the gospel. She survives, a widow and childless, for their two little girls died very young. Their early married life was spent in Richmond. Afterwards they lived in Norfolk. Later on, for a short while, their home was in Lunenburg county. For some years past they resided in Manchester, Va., where he died quite suddenly of the condition of the heart. He had been suffering for some time with rheumatism in his limbs, but not enough to prevent his going to Church to keep an appointment, for Dec. 4th. In reply to the one who tried to dissuade him from having home service he said "I must work till I die." The weather was, at the time, cold and for him to preach, keeping on overcoat his uncovered head and sitting in a draught, was dangerous for his comfort, and he got him to stay with him, but he pressed on to Richmond Monday. From that time on he had two restful days, and on the third, while waiting at the breakfast table, he was stricken with paralysis, and his wife was waiting on him as he had done in the house for her. Kind neighbors carried him and his wife soon after to their home, but the faithful heart failed, and at last, after nine days of unconsciousness, he fell asleep, beside his beloved ones.

The above meets every one of our lamented brother and friend from a private letter. It never was our pleasure to meet Bro. Jones, but our recollections go back to the time when his name was a household word at my own father's home. Naturally we learned to respect him, and later when years brought us acquaintance with him by correspondence and through his works we grew to love the man who was so earnest and fearless in his defense of truth. Now he is dead—has gone the way of all mankind, but the world and the Household of faith have been benefited by his life. Verily, "his works do follow him." May we each so conduct ourselves through this life that we may meet him and all the faithful on the "Beautiful Shore." T.

In Memoriam.

Dear Restitution:

I am much grieved to learn of the sudden death of dear Brother Wiley Jones, of Manchester, Virginia; well known to most of your readers as an able writer, and an earnest preacher of the truth.

I first met him about twelve years ago when he visited this place and preached several consecutive Sundays to the church, and the more I became acquainted the more I was impressed with his ability as a writer, and his earnestness in proclaiming the truth of the gospel.

He was not only capable, but truly a man of God, eminently devout. On entering his room at an unexpected moment I found him on his knees in earnest prayer, and this feature of his character greatly endeared him to me. Being a spiritually minded man, the ways of the world were exceedingly distasteful to him; he was a beautiful penman, and on one occasion he was offered a very liberal salary to do of fice work which he declined, desiring, as he said, to give himself to prayer, and preaching the Word.

His ten discourses entitled, "The Gospel of the Kingdom," and "Twelve Words," are excellent to put into the hands of learners, and as they may soon go out of print your readers ought to avail themselves of the opportunity and obtain copies.

R. McLaughlan.

[Arrangements are being made to supply Bro. Jones' works from this office. Announcement will be made shortly.—Ed.]

Asleep in Jesus.

I have just received notice accompanied with a request to write a memorial of the death of Bro. Wiley Jones, of Manchester, Virginia. It is certainly with feelings of sadness I do so, in recording the loss we as a body sustain in one who has for so many years stood unflinchingly by the old Gospel of the Kingdom. He was never known to compromise that grand old gospel under any circumstance. My memory goes back to the early days when I was a youth, working in the *Gospel Banner* office, at Geneva, Ind., along with my Uncle Benjamin Wilson. He was at that time one of its correspondents, better for the modest faith of the gospel, and has stood in its defense ever since.

I presume nearly every reader of The Restitution has purchased his valuable little book, entitled "*The Gospel of the Kingdom*," a book of 278 pages which he sold for twenty-five cents each. This every one knows, as it is synonymous of the publishing business was a personal self sacrifice, as there could be no money made in selling a book of that size at such a price. We cannot measure the good he has accomplished by that source alone. I presume it has been read and circulated wherever the English language is known. I have heard of its even use in Jerusalem, The City of the Great King. Bless God for such unselfish and earnest work. Though he sleeps, his work will still bear fruit.

My mind contemplates the time when one of God's most holy messengers, even an angel, laden with heaven's own glory appeared, and from the depths of heaven's azure blue, rang forth his silvery voice with a message from the Spirit. Oh, such a message, fraught with tender affection, and consolation for bereaved ones. Listen! "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The ultimate outcome of dying in the Lord is "blessed," even as the poet sings:

"Asleep in Jesus! blessed sleep!
From which none ever wakes to weep.
A calm and undisturbed repose,
Unbroken by the last of foes.
Asleep in Jesus, peaceful rest!
Where waking is supremely blest.
No fear, no woe, shall dim that hour,
Which numbers us the Savior's power."

The words of Jesus fall upon the ear like a sweet benediction from heaven, to signalize rest. And while they sweetly rest, the world moves onward in its accustomed routine as also in nature, the stars still illuminate the heaven like shining diamonds in the sky. The birds still dart merrily in their early hours, pouring forth their sweet melodies. The flowers still bloom and exhale their fragrance, but the Sleeper in Jesus rests from labor, awaiting the spring time, when like the flower, he too, will bloom with immortal youth.

In the hour of death, we turn our faces heavenward, and ask, Is there hope? The answer comes, O, yes, be loved, there is the blessed hope, the one hope, in it we have consolation so strong that the heart exultant leaps for joy. It lifts the curtain, and we catch a glimpse of impending glory. And when the dark cloud of death is rolled away, hope like the gorgeous sun looks out of the cloud and laughs at the storm.

W. H. Wilson.

District Meeting at Salem.

The First District Meeting of the Church of God convened at the Salem meeting house five miles north of Plymouth Thursday evening Jan. 26, 1899. The weather, and some sickness in the neighborhood was some hindrance to a large attendance but no bar to the fulness of blessing of those present. Two series of meetings opened with a song service that lifted us heavenward in our emotions and carried our thoughts over into the kingdom and the new earth state. Each succeeding meeting seemed to grow better. This was natural under the inspiration of the themes so ably handled by brethren Wagoner and Zilmer, who did the preaching. The program was carried out nearly as printed. The subject of the Bible reading was Jerusalem in gloom and glory as in history and prophecy, and gave general satisfaction. This was followed by remarks. I regard this as an excellent method of teaching and should find a place on every conference program.

The preaching was good and highly practical, whether relating to duties to be performed or to things to be believed. Some not in the faith, expressed themselves as well pleased and desired their brethren to hear more. The subject of prophecy was presented, in a paper read Saturday forenoon, followed by most appropriate remarks on the part of brethren Zilmer and Wagoner. The conclusion reached was that prophecy was given to be studied and understood; that its importance can not be over estimated and that it is the duty of ministers to present it for the benefit of their hearers.

If there was one believer, who attended these meetings, that was not blessed and made to rejoice, that did not feel increasing realizations of duty deep and his satisfaction in the belief of the truth intensified and his determination to live a devoted Christian life strengthened, it was not the writer. I trust there was not one that went from the meetings unblessed. This meeting was not the result of noise or worldly excitement, nor of animal magnetism, nobly assisted nor of both, but the manifest effects of a false system of religion, but was the blessed result of a firm faith in God's eternal truth as presented by men whose hearts were all aglow with the love of the word. This was and is the ground of our rejoicing. It was not the ringing of overwrought imagination but the veritable of inspired history, prophecies and promises that gave the appeal to our emotions. We are not as some men who, not quite willing to say that the Bible is a forgery are looking for a clear and well proven case of "life after death" in the personal of some wandering human soul called up or down at the beck of some medium or witch in league with Satan. We have at hand a well attested case of "life after death" manifested in flesh and bones, the man Christ Jesus whom men slew and buried and rose with his forty days ascension to Heaven and not an army of men dressed up for the occasion. We are looking for the coming of this same dear Saviour we rejoice.

It was arranged for Bro. Zilmer to continue the meeting over the first Sunday in February. May the Lord bless his labors abundantly.

Jesse L. Wisler.

Dear Brother Underwood:

Bro. A. H. Zilmer preached seven discourses in the Burr Oak school house, commenced Jan. 19th and closed Jan. 25th. The preaching was well received, good attention throughout. Could not ask for better order. We never had a better feeling at this place among those of the faith. Bro. Zilmer will hold more meetings in this place or Culver City, in the near future when an effort will be made to arrange for a house in which to hold regular meetings. Hope to be able to make a report soon in which I can give an organized class, with house in which we can worship undisturbed.

Your Brother in Christ,
G. W. Maxey.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the rear of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, P. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Home Seekers' Cheap Excursions to the West and Northwest!

On February 21, March 7 and 21, the North-Western Line (Chicago & North-Western R'y) will sell Home Seekers' excursion tickets at exceptionally low rates to a large number of points in Northern Wisconsin, Michigan, Northwestern Iowa, Western Minnesota, Nebraska, North Dakota and South Dakota, including the famous Black Hills district. Better own a farm! Start *now!* Apply to nearest ticket agent or address A. H. Waggoner, 7 Jackson place, Indianapolis, Ind. Or W. B. Kniskern, 22 Fifth avenue, Chicago, Ill.—Mar. 14.

Poetry.

Song of Peace.

TUNE—"MARTYRS THEWOS GEORGE."

We'll sing with joy, a glorious song,
A song of Jubilee;
O him who died upon the cross,
To set poor sinners free;
And through his death brought us the gift,
Of immortality,
While we are marching to Zion.

CHORUS.

Rejoice, Rejoice, We'll sound the jubilee,
Rejoice, Rejoice, for we possess that made us free,
So we sing the glorious song,
A song of victory
While we are marching to Zion.

The angels first proclaim'd the birth,
O David's royal Heir;
Our Bethlehem the first only strain,
Was echoed here and there;
The song of peace was the burden,
And home to God and men
While we are marching to Zion.

CHORUS.

His heart overflows with loving words,
His willing hands extend,
To bless the poor and suffering,
And help the ones in need,
A pardon free he gave to all,
Who unto him will turn,
While we are marching to Zion.

CHORUS.

He leads the narrow way to life,
A blessed happy home;
His grace, light and truth in sight,
Where the redeemed become,
We see the angels' face,
The stars in splendor,
While we are marching to Zion.

CHORUS.

We see that day is breaking,
He says, I come soon,
Satisfied and glad our enemy Friend,
And angels sound the trump;
Till then we wait and watch and pray,
Our hope is bright and strong;
While we are marching to Zion.

CHORUS.

A. B. WEST.

Selected.

The Voice of God Against Spiritualism. No. 1

Some years ago when THE RESTITUTION was published in the City of Chicago, Rev. H. A. Rust wrote a little work entitled "Witchcraft Unveiled; or the Voice of God Against Spiritualism." This work has been out of print for a number of years and coming across an old copy, we find it fits in so well with the present "Manifestations," and is so complete in answer, not only to Spiritualism as it was twenty-five years ago, but as it is today, that we produce a part of it, and submit it to the careful perusal of our readers.—ED.

"Therefore all our counsel must begin with a conviction that we are dust, ashes or a wind, and a mystery to us. For all the days of this life must be an attendance on unto the Lord." Eccl. xxiii. 10, 11.

Since the year 1848, the public mind has been more or less agitated upon the subject of Spiritualism, and various have been the opinions with regard to it. Some claim for it a divine origin; coming from the world of spirits as a system of truth designed to elevate man, and as opening a new era in the history of spiritual progress. Others equally sanguine, behold in it the elements of a new science, while others claim for it a satanic origin. Whatever may be its moving cause, it has certainly gained a position where it demands the attention of thinking minds and invites investigation. Its beginning was marked by a single circle; its progress is unprecedented, and now its votaries number millions. Only twenty years, and its journals are numbered by scores, its volumes and public evangels by hundreds, its mediums by thousands, its believers by millions, and still it is marching onward with gigantic tread. Nothing seems to stay its progress. Men of strong intellect and extensive research are among its most ardent admirers. Is it not time then, that we stop and enquire, what is the foundation on which spiritual philosophy rests? Volumes and pamphlets have been issued from the press and thrown broadcast like the flying leaves of Autumn. If Spiritualism is a humbug, or a device of Satan, it is time that it met with a sharp rebuke from the Word of God; and if true it ought to be heralded forth with tenfold rapidity, until every nation and kingdom is brought to behold the realities of its mission. We ask then, what is the basis of this new philosophy, and what are its objects? The following, as given by the (pretended) spirit of J. C. Calhoun to Hon. N. P. Tallmadge, expresses in a few words its whole mission, viz: "To benefit mankind, and convince sceptical minds of the *immortality of the soul.*"

There can be no question but what Spiritualism rests upon this one proposition, namely, the immortality of the human soul. This proved and sustained from the Word of God, spiritual manifestations become a matter of fact, and in this we behold the *secret* of its progress. The Christian world at this time is prepared by a long course of discipline, to receive this new development, and not to call in question its foundation. It has been, and still is, one of the main pillars of Protestantism, that man has an immortal nature, and a soul that running consciously between death and the resurrection as a subject of reward or punishment without the body; on this foundation Spiritualism has built its imposing fabric, and now calls upon the churches to disprove its position. Here we see that it is only *perfecting* the Protestant theory of man's *present* immortality. If departed human spirits become our guardian angels as the clergy preach, they do very reasonably, may we not converse with them? Precisely so to the point, and comes with force to those who claim the above, and yet deny spirit agency. When we contemplate how many theories are based upon the doctrine that man has an immortal soul, we are led to enquire, does the Word of God teach such a doctrine? The Catholic purgatory, the Mahomedan paradise, hero-worship, and the Egyptian system of [illegible] Universal Spirit, and to crown the climax, *Spiritualism*, all these rest on the one proposition that man's soul is conscious after death in weal or woe. Remove this corner stone, and these systems fall to rise no more forever.

At this point we enter our protest, and shall endeavor to show from facts and arguments that God's Word does *not teach the immortality of the soul.* This proposition may seem startling to the reader, but we ask you to hear us patiently, for on this issue the whole question turns. If the soul is immortal and goes into after death [illegible] Then Spiritualism rests the argument. But if the opposite be true, then it falls without proof from the Word of God. What does the Scriptures say upon this point? It is a fearful statement that all Bible Christians are exposed to since language, that if the soul is mortal, is it not a sad fact that it is not once mentioned in the entire Word of God? Such phrases as human soul, deathless spirit, the soul that never dies, are used with the confidence of the Bible. The mind of the reader, by association is prepared to receive [illegible] and [illegible] as Bible truths; and [illegible] the Bible on soul." The answer is at hand: Facts as it now stands, that it originated from heathen sources and not from the Scriptures, says Herodotus, "The Egyptians were the first who have defended the immortality of the soul."—*Herodotus, p. 110.* This historical fact is worthy of attention, and if true, shows that the origin of the soul's immortality as now claimed, was from heathens and not from the Scriptures. And further we will remark, it is indeed known that the immortality of the soul was not known to the Jews, but by the commerce which they had with the Assyrians during the time of their captivity. And Milman in a note on Gibbon, Vol. I. ch. 15, page 530, says, "But this doctrine, if popularly known, among the Jews, must have been *purely Egyptian.*" This last statement proves what Herodotus says as being true, that the doctrine is of heathen origin, or from Egypt.

Rollin confirms the foregoing facts, and briefly sums up the Egyptian religion on this point as follows: "It is to Egypt that Pythagoras owed his favorite doctrine of the metempsychosis, or transmigration of souls." Vol. I. page 52. When we examine the history of the different nations of the East, we shall learn that they borrowed much of their religion from the Egyptians; and Plato who maintained that the soul was immortal followed Pythagoras, who learned it in Egypt. It might be proper however, to state that Parkinson maintains, "That the Chaldeans and Indian Magi, have been the first who *asserted* the immortality of the soul."—*Herodotus*, page 3. But all must admit that as history is not in the Bible. Moses and the prophets maintain the most profound silence on the subject, and it is in heathen lands alone that the subject is alluded to; and at this point I am forcibly reminded of the words of Dr. Good, "If we turn from Egypt, Persia, and Hindostan to Arabia, to the fragrant groves and learned shades of Dedan and Teman; we shall find the entire doctrine (of the immortality of the soul) left in as blank and barren a silence as the desert by which they are surrounded; or if touched upon, only to betray doubt, and sometimes disbelief. In the sublime and magnificent poem, (the book of Job) replete with all the learning and wisdom of the age; the doctrine upon the subject before us, is merely as I have stated it, a patriarchal or traditionary belief in a future state, *not by a natural immortality of the soul*, but by a *resurrection of the body.*" See his lectures.

The foregoing historic allusions abundantly prove that the popular doctrine of the dual nature of man is not taught but from heathen sources.

We have said that the immortality of the soul is not mentioned in the Bible, and the allusions to the soul, are such as to give an opposite impression. The word immortality occurs but five times in the Bible, and not once in the Old Testament, and only in the epistles of Paul. We will here briefly examine the use he makes of the word, and learn if possible his idea of the subject. The first text is in Rom. ii. 7, "Who by patient continuance in well doing, seek for glory, and honor, and immortality." This text is against the idea of man's being in possession of it at present, inasmuch as he must seek *for it* in order to obtain it. The second occurrence of the word is in 2 Cor. xv. 53, 54, "This MORTAL must put on immortality."

This allusion shows that man's immortality is *deferred* until the resurrection of the dead, and then the MORTAL is to *become immortal.* This also stands against the present theory of innate immortality. It is referred to again in 2 Tim. i. 10. "Who (Christ) hath abolished death, and brought life and immortality to light through the Gospel."

There are three facts clearly pointed out in the above:

1. Christ has overcome and abolished death.

2. And in so doing he has brought the priceless boon of *life* to light, as he is to die no more, but *ever liveth.* Rev. i. 18.

3. This glorious truth is revealed in the gospel; hence this text stands opposed to the prevalent notion of a present immortality, for it is a part of the gospel plan, to give it to those who seek for it.

The last place it is mentioned, is in 1 Tim. vi. 16, "Who (God) only hath immortality." This has no reference to man whatever, and therefore cannot be brought as proof. Now is it not apparent from the Holy Oracles, that the use of this word as it stands, is opposed to the idea of all men having immortality in this state before the resurrection?

We have remarked that the use of the word soul, was such as to convey the impression that it was not immortal.

We will now give a class of texts pointing out this position.

John x. 55. "All the souls that were therein he utterly destroyed."

Verse 39. "And utterly destroyed all the souls that were therein."

John vii. 15, "My soul chooseth strangling and death."

Psa. xx. 29, "None can keep alive his own soul."

Psa. lxxviii. 50. "He spared not their soul from death."

Ezek. xviii. 4, "The soul that sinneth it shall die."

Matt. x. 28, "Who is able to destroy both soul and body in hell."

Matt. xxvi. 38, "My soul is exceeding sorrowful, even unto death."

James v. 20, "Shall save a soul from death."

Rev. xvi. 3, "And every living soul died in the sea."

The reader will please examine the contexts of all these passages, and he will then learn that they all express the idea of death to the soul of man.

But at this point the objector will say that God gave man a soul after forming his body of the dust. This does not agree with the Bible account of man's creation.

We are therein taught that *man* as such, was himself the soul, and not that there was a super-added entity called soul placed in the man's body after its formation. The text reads as follows: "The Lord God formed *man* of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul."

From this text we learn three important ideas:

1. The material of which man was made, "The dust of the ground." Not part dust and part spirit, but *man* was made of dust, and when God pronounced the penalty on man he says, "*Dust thou art*, and unto dust shalt thou return." Gen. iii. 19. Paul says the first man is "*of the* EARTH *earthy.*" 1 Cor. xv. 47. And David exclaims, "He remembereth that we *are dust.*" Psa. ciii. 14.

These texts are sufficient to show that man is nothing but dust; so far as his formation is concerned.

2. God "breathed into" man's "nostrils the breath of life."

It has been supposed by some that the breath which God gave man was the "immortal part," but this would prove too much, for we learn from God's Book, that man and beast have one breath. Eccl. iii. 19. "Yea they have all *one breath.*" The word that is rendered breath in the foregoing quotation is translated *spirit* in Eccl. xii. 7. "Then shall the *dust* (the man) return to the earth as it was, and the spirit (breath) shall return unto God who gave it." But some will say, it is nonsense to say the breath goes to God. But did not God give the *breath* to man? Most certainly he did, and it is not at variance with Scripture language to say that God takes it. Says David, "Thou (God) *takest away their breath*, they die, and *return to their dust.*" Psa. civ. 29. And in Job xxxiv. 14, 15, "If he set his heart upon man, if he gather unto himself his spirit and his breath, all flesh shall perish together, and *man shall turn into dust.*" These testimonies are so positive that they need no comment. Hence we see that God gave to man the breath of life, and *that* made him live, and when that is taken from him he dies. As *man* was not conscious before he received the breath, he cannot be afterward without a resurrection. But some may ask for proof that the thoughts perish when the breath of life, or spirit goes to God. Well, here it is, "Put not your trust in princes, nor in the son of man, in whom there is no help. His *breath* goeth forth, he returneth to his earth; in that *very day* his thoughts perish." Psa. cxlvi. 3, 4. Hence when the spirit of life leaves man at death, he ceases to think; otherwise the above texts are without meaning.

The third point in the text (Gen. ii. 7.) is, "*And man became a living soul.*" This we discover does not read that God put a soul into the man's body; but MAN, the being that God had made of dust) became a *living soul.* Paul teaches the same idea, and so understood it four thousand years afterwards, "And so it is written (in Gen. ii. 7,) the first man Adam was made a living soul." 1 Cor. xv. 45. Thus we see that Paul did not understand that God made Adam's body and then put a soul into it, but man was made a living soul, or being. The grammar of the language necessitates this conclusion, and it is admissible. The term soul, perfectly represents the whole being, as the following examples will clearly show:

Gen. xii. 5, "And the souls that they had gotten in Haran."

Exod. i. 5. "And all the souls that came out of the loins of Jacob were seventy souls."

Lev. xvii. 12, "No soul of you shall eat blood."

Job xxxiii. 25, "Yea, his soul draweth near unto the grave."

We might add many more allusions where the whole man is called soul, but the foregoing are enough for the argument. The Hebrew word for soul is *nephesh*, and occurs seven hundred times in the Old Testament, and is rendered in the following ways in the English Bibles, "life, person, beast, creature, mind, lust, heart, me, a corpse, dead persons, dead body," etc. There is no text in the Hebrew that represents the soul as a *conscious entity* separate from the body. The Scriptures *uniformly* teach that death is a state of unconsciousness and repose; and as we have but little space, we shall proceed to classify some of the leading texts which have a bearing on the subject; and if the quotations which we are about to insert are true; then it follows that Spiritualism is opposed to the Word of God.

Says Job, "Are not my days few? cease then, and let me alone that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death.....without any order, and where the light is as darkness." Chap. x. 20-22.

This testimony shows us that Job did not expect to go into the spheres of immediate consciousness, and then return to communicate with friends on earth. He expected to go into the land of darkness without any order.

Again he says, "Man's sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them." Job xiv. 21. This text is directly opposed to the teachings of the spirits, who teach that every thing that is now passing on earth is known to them; but Job says of dead men, that their sons come to honor and are brought low, but they know nothing of it. Hence either the spirits or Job, are mistaken!

That Job did not anticipate an immediate conscious state, is further evident from what he says in chap. xvii. 13-16. "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, thou art my father; to the worm, thou art my mother, and my sister. And where now is my hope? As for my hope, who shall see it? They shall go down to the bars of the pit, when our rest shall be together in the dust."

This evidence is in place and gives force to the position of the *sleep of the dead.* Job did not expect to rest in heaven, or the spheres, but in the dust of the earth. The grave is his house and darkness his bed, hence he did not intend to become a *rapping spirit* in the nineteenth century. His hope was in the resurrection of the dead, when the Redeemer stands upon the earth in the latter day, and though worms destroy his body for a time, yet in his flesh he will see his Redeemer. He did not expect to go to some *elysium*, but to wait for the resurrection at the last day. If the dead are conscious, is it not strange that the beautiful poem of Job should not contain one hint of such a condition? His hopes and fears overleaped the interim, and rested on the promise for a future life; when he should be quickened and brought up from the dust of death.

Of the same import is the language of the Psalmist David. He represents death as a state of silent repose and forgetfulness, "For in death there is no remembrance of thee, in the grave who shall give thee thanks?" Psa. vi 5. He says, in death there is no recognition of the Lord, and he then asks, "In the grave *who shall give thee thanks?*" As much as to say, that in death there would be no praise, or joy; that this was his faith is plain from Psa. cxv. 17. "*The dead praise not the Lord, neither any that go down into silence.*"

(To be continued.)

Our Love Feast.

Brother Underwood:

I do not write to you very often, but still have you in mind, especially when I take up THE RESTITUTION to read, and that calls to my mind that we have let our subscription for the paper run by for over a year. I suppose that it is neglect more than any thing else, or else the price of the paper is so small that we do not notice as the days, weeks and months pass by. Well, I will remit to you the money for the years 1868 and 1869, and thank you for the kind forbearance which you have maintained in sending the paper, for we would not wish to have it discontinued, and hope that it will be as interesting and as instructive in the year upon which it has just entered, as in the years which have gone. We are thankful to learn that you have, or are recovering from your sickness, and hope that you may be still spared to carry on the work in the vineyard of the Lord until the Master comes to receive his own into that glorious rest prepared for them, is my prayer.

From your Brother in hope,
LUTHER BUTTON.

Editor Restitution:

I now send two dollars in payment for our dear paper—we cannot do without it. It seems to be our only exponent of Truth here, and the truth only will do us good. I have been a subscriber for the paper from its beginning and want to be through life. I am sorry that I have been unable to be more prompt in my payments, I have had a hard struggle as my health is poor and am poor in things of this age, but hope to wear a crown when the elder Brother comes. May God bless you in your efforts and give us life by and by.

Yours truly,
J. CONAWAY.

Dear Restitution:

The fact of the second coming of our Lord is assured us by the two men in white apparel at his ascension from the Mount of Olives, Acts i. 11, in the following words, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven." Also the following, 1 John iii. 2, which tells us when he appears we will be like him, for we shall see him as he is. Timothy says that he will judge the quick and the dead at his appearing and kingdom. 2 Tim. iv. 1. We learn in Phil. iii. 20-21, that we are to look for him from heaven to change our vile body that it may be fashioned like his glorious body. Matthew testifies that he will come and sit on the throne of his glory and judge the nations. Matt. xxv. 31-32. John, the Revelator, says that he cometh with clouds and every eye shall see him. Rev. i. 7. Paul's testimony to the Thessalonian brethren, 1 Thess. iv. 16, is that the Lord will descend from heaven and raise the dead in Christ first. The above citations of Scripture show the Lord's coming, and some of the things for which he is coming. Jesus told his Apostles he was going away and would come back again. John xiv. 28. So they were desirous of knowing the signs of his coming and end of the world, and put to him these direct questions. "Tell us when these things shall be (destruction of the temple), and what shall be the sign of thy coming and the end of the world." Matt. xxiv. 3. And received this answer, first Jerusalem should be encompassed with armies, (Luke xxi. 20); the city taken, the temple destroyed, they would fall by the edge of the sword, and be led away captives among all nations, and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled, and there would be great tribulation upon that people. Second, after these tribulations then the signs of his near approach, (Matt. xxiv. 29), which will be the darkening of the sun and moon, the falling of the stars and the shaking of the powers of the heavens, and the generation that sees these signs shall not pass away (not die) until all things be fulfilled (or he comes). We are admonished to watch for the signs. Mark xiii. 28. Then follows the fulfillment of the parable of the ten virgins. Matt. xxv. The Christian's attitude then will be watching and waiting for his coming and kingdom, as now he is praying, "Thy kingdom come," and watching for the signs.

From your Brother, watching for the signs of our coming King,
FRANK FOWLER.

Dear Restitution:

The church meeting here in Stewart's hall, Toronto, Canada, known as Christadelphian, at our annual meeting after some discussion, decided unanimously by ballot to drop the word Christadelphian, as applied to this church. It will now be known as the Christian Meeting in Stewart's Hall. Many of the members have objected all along to this name, among which the writer was one. It was shown at our meeting that the name is an absurd one, as applied to the followers of Christ. Strictly speaking it means followers of a brother of Christ. Christadelphian is a compound of three words, two Greek and one Latin. *Christos*, Christ; *adelphos*, a brother; with the Latin termination *ani*, which means a follower of; this termination was in common use amongst the Romans, and when joined to any name indicated that the person or persons were followers of the person indicated. We prefer to be known as the followers of Christ himself. Yours sincerely,
A. W. MASON.

Dear Restitution:

Last fall at a camp meeting an eminent preacher addressing young ministers spoke of some errors which they would have to meet, and advised them how to meet them. He spoke of the belief of the non-resurrection of the wicked, and quoted several texts against it. He spoke of the Seventh Day Sabbath, and gave several texts and arguments against that. He spoke of the doctrine of the age to come, but quoted no text against it. Concerning this doctrine he said, "They will ask you questions in Isaiah, Ezekiel and Paul. I advise you not to answer them, I don't care what Isaiah, Ezekiel or Paul says, a chain is no stronger than its weakest link, and Christ did not teach the age to come in any of his parables." He was preaching on the parable of the pounds in Luke xix. 12-27, but omitted to say who would inhabit the cities over which the faithful servants would be given authority. Thus do men's opposition to truth push them out of the Scriptures. Col. Ingersoll throws God's Word behind him only when it contradicts him.

Yours truly,
A. S. CLOUGH.

Editor Restitution:

Fill up the OLD RESTITUTION each week with the good news of the kingdom to come. When I examined the daily papers of last Monday to see what the high-priced "pastors" of Chicago gave their hearers for their "meat and drink," I thought of Paul's warning to Timothy, and the terms "sound doctrine," "itching ears," etc., passed through my mind involuntarily. Your Brother watching,
SAMUEL J. LINDSAY.

Communicated.

Judges Chapter 12.

1. And the men of Ephraim called for help, and passed by to the north and said unto Jephthae, Why did ye pass by to engage in war with sons of Ammoon and not call us to go on our way along with thee? We will burn thy house over thee with fire.

2. And Jephthae said unto them, I was a warrior, I and my laity and the sons of Ammoon exceedly so: and ye did not save me out of their hand.

3. And I saw that thou wast not a Savior, and I put my soul in my hand and went on by against the sons of Ammoon, and the Lord gave them into my hand; and for what hast thou come up against me this day to array thyself in battle with me?

4. And Jephthae assembled all the men of influence of Galaad and arrayed himself against Ephraim, and the men of Galaad smote Ephraim because those who were saying themselves of the Ephraimites said, Ye of Galaad are in the midst of Ephraim and Manasses.

5. And Galaad had taken possession beforehaud of Ephraim's crossings of the Jordanes; and the Ephraimites who were saying themselves said unto them: Let us cross over; and the men of Galaad said unto them, Thou art an Ephraimite art thou not? And they said no.

6. And they said unto him, Say "Stalk," and he did not succeed in talking in this wise; and they took and sacrificed him at the crossings of the Jordanes; and there fell of Ephraimites in that period forty-two thousand.

7. And Jephthae judged Israeel six years; and Jephthae the Galaadite died and was buried in his city of Galaad.

8. And after him Abaissan from Beethleem judged Israeel.

9. And he had thirty sons, and thirty daughters whom he sent out, and thirty daughters whom he brought in unto his sons from without; and he judged Israeel seven years.

10. Abaisson died and was buried in Beethleem.

11. And after him Ailoom the Zabouloonite judged Israeel ten years.

12. And Ailoom the Zabontoonite died and was buried in Ailoom in a land of ZaboulOon.

13. And after him Abdoon, a son of Eleel, the Pharathoonite judged Israeel.

14. And he had forty sons and thirty grandsons who were accustomed to ride on seventy ass's colts; and he judged Israeel eight years.

15. And Abdoon, son of Eleel, the Pharathoonite, died and was buried in Pharadoon in the land of Ephraim, on a mountain of Amaleek.

CHAPTER 13.

1. And the sons of Israeel still further added to do that which was wicked in the sight of the Lord, and the Lord gave them up into the hand of Philistim for forty years.

2. And there was a man of prominence from Saraa, of a deme of the kindred of Dan, and his name Manoce. and his wife was barren and had not brought forth.

3. And an angel of the Lord appeared unto the wife and said unto her, Lo, thou art barren and hast not brought forth, and thou wilt conceive a son.

4. And now be on thy guard, and do not drink wine and strong-drink, and do not do anything unclean.

5. Because lo, thou hast in womb, and wilt bring forth a son. And iron will not come upon his head, because he will be God's Nazir, the boy will be from the womb, and he will begin to save Israeel from out the hand of the Philistim.

6. And the wife went in and spake unto her husband saying, A man of God came unto me, and his appearance was as the appearance of an angel of God very fearful, and I did not ask him whence he was, and his name he did not tell me;

7. And he said unto me, Lo, thou hast in womb and wilt bring forth a son; and now do not drink wine and strong-drink, and do not eat anything unclean, because the boy will be God's saint (or sanctified one) from the womb until the day of his death.

8. And Manoce offered a votive-prayer unto the Lord and said. In me O Lord, God of love (be understood), the man whom thou didst send, let him come again unto us, and instruct us as to what we shall do for the boy who is being brought forth.

9. And God hearkened unto the voice of Manoce, and the angel of God came again unto the wife, and she was seated in a field, and Manoce, her husband, was not with her;

10. And the wife went swiftly and ran and told her husband, and said unto him, Lo, the man who came on a day unto me hath appeared unto me.

11. And Manoce arose and went his way after his wife, and came unto the man and said unto him, Art thou the man of prominence who talked with my wife? And the angel said, I am.

12. And Manoce said, Now will the word come. What shall be the judicial rendering for the boy and what the things for him to do?

13. And the angel of the Lord said unto Manoce, He shall be on his guard against all the things of which I told the wife.

14. He shall not eat from anything that goeth its way out of a vine of the wine, and wine and strong-drink let him not drink, and let him not eat anything unclean: all that I enjoined on her he shall watch to guard.

15. And Manoce said unto the angel of the Lord, Let us detain thee here, and let us make ready a kid of the goats in thy sight.

16. And the angel of the Lord said unto Manoce, If thou shouldst make ready I shall not eat from thy food: if thou shouldst make ready a whole-burnt-offering, unto the Lord shalt thou offer it; because Manoce did not know that he was an angel of the Lord.

17. And Manoce said unto the angel of the Lord, What is thy name, because should thy ornular-word come we will also glorify thee.

18. And the angel of the Lord said, For what dost thou ask this, my name? And it is a wondrous one.

19. And Manoce took the kid of the goats and the sacrifice, and offered them upon the rock unto the Lord, and withdrew to do it: and Manoce and his wife were looking.

20. And it came to pass when the flame ascended above the altar unto the heavens, the angel of the Lord ascended also in the flame; and Manoce and his wife were looking, and fell upon their face upon the ground.

21. And the angel of the Lord did not appear again unto Manoce and his wife; Then Manoce became aware that this was an angel of the Lord.

22. And Manoce said unto his wife, We shall die therefrom, because we have seen a god.

23. And his wife said unto him, If the Lord had intended to put us to death, he would not have taken a whole-burnt-offering and a sacrifice from our hand, and he would not have shown us all these things, and would not have caused us to hear these things even as the appointed time was.

24. And the wife brought forth a son and called his name Sampson, and the little boy flourished and the Lord blessed him.

25. And the Lord's Spirit began to go its way along with him in Dan's camp and between Saraa and Esthnol.

COMMENT.

The twelth chapter continues the historical career of Jephthae as the leader of the Galaadites against the Ammoonites first and later against the Ephraimites. As a Galaadite leader he had als become the general leader of Israeel as against Ephraim or Samaveia. This chapter recounts the discomfiture of Ephraim, the death of Jephthae and the careers of his two successors as leaders and judges of Israeel. The reader will do well to compare the Ephraim "Shibboleth" story as given in this translation. The test word given the Ephraimite by the Galaadites the reader will perceive was "Stachus" meaning "a stalk" and not as recounted in the other versions.

The 13th chapter leads up to and begins "the story of Sampson" as it is commonly known. There is much fundamental spiritual instruction in this seemingly simple narrative. Let us try to get some small portion at least out of it. In the first place Sampson was a Danite, a tribe in Israeel, that has had a wonderful past history and that according to prophecy is yet again to figure as "a tribe" in restored Israeel. See Jacob's prophetic horoscope as given in Gen. xlix. 16. Dan as a "lost tribe" is yet to come to the front in the march of civilization. He has left his mark all through Europe and "the Isles of the Sea," and has been a fighter "from way back;" and his curse has always been and still is, that he has yielded to the blandishments of the "Dalilah" (a little fire-brand) of idolatry and has not been true to the God who called him out of Egypt. He is still spiritually blind, but the "touch-sign" of God's call to be "a Nazir" is still upon him waiting for him to be true to his vow.

Moreover the Christian now is the true Nazarite.

Re-read "the Story of Sampson" in the light of these hints. Sampson means "Touch-Sign," and Manoce means slow or slack, and that appears to be the character of the person called Manoce here. His wife appears to have been the man of the two. The appellation by which Manoce addresses God in votive-prayer after the angelic appearance and message is very suggestive. The appellation "Kurie Adoonah," which means "Lord of Love." Again the angel appears and seems to them both to be "a man of God." Where are the wings? The angel says, "It is a strange thing thou dost ask my name." (C. V.) Why do you suppose he said it was a strange thing? Who was this particular angel? Wasn't it "the angel of the annunciation Gabriel?" Was'nt he always sent with any important message to God's people? Did'nt he appear to Daniel by name and don't you suppose he was well known to Adam and Noce and Habraam and Mousees and David? Observe the mixture of superstition and true faith in the character of Manoce.

Sampson was one of God's merciful instrumentalities to redeem Ephraim, or the kingdom of Israeel from the bondage of idolatry into which it had lapsed. This of course is the special significance of this character in Bible history, and written for our instruction, both individual and national.

CHAS. GARDNER.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

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The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereity, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles west of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also and evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 4245 Logan Ave, San Diego, Cal.

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The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

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The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trisdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Frost of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'n., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:00 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

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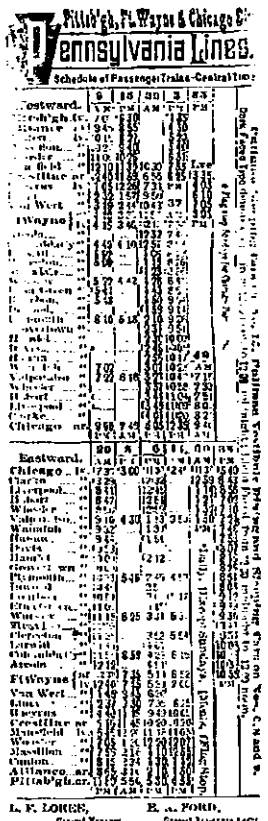

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The Restitution.

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Poetry.

Resurrection.

From the throne of the Father, uprising in might,
He shall come!
To gather his saints in the glory and light,
He shall come!

From the caverns and waves of the fathomless deep,
They shall rise!
From the graves of the earth, where they peacefully sleep,
They shall rise!

And the living be changed with a glorious surprise,
As a countless number they mount through the skies.
They shall rise!

And forever with God and with Christ shall they live,
They shall live!
In unspeakable glory, which God shall thus give,
They shall live!

Take comfort, be patient ones, for sure is the Word,
"I will come!"
And the dead in Christ and True Ones shall gloriously be heard.
He will come!

And none shall be lost who have clung to his name,
In this day of reproach, and suffering, and shame,
He will come!

Selected.

Elements of the Prophetic Word. No. 4.

[These articles are a series of letters written by Allan Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—ED.]

Had these circumstances been fully considered, the period when the kingdom of God should appear would not have been the theme of so much controversy. Some have thought it came on the first Pentecost after the ascension of Jesus, and others have dated it at the destruction of Jerusalem. But be it remembered, that the kingdom of God preached by Jesus and his disciples, was no other than that kingdom predicted by Daniel and the other prophets, which, we have already seen, commences at the destruction of Gentile domination, and lasts for ever. The kingdom of God is everlasting, which cannot be affirmed of any institution or dispensation dating from past times. An everlasting kingdom can only exist in the everlasting age, which we anxiously pray may some right early. Some attempt to make out that the kingdom of God commenced with small beginnings at the day of Pentecost, has been smiting ever since at the image seen by Nebuchadnezzar, and will eventually throw it down. But I trust that it has been made sufficiently plain, in Letter, No. 1, that the image has not yet existed; and much more plain, if possible, is it that the feet and toes had no existence in the first century of the present era, when the Roman sway extended throughout all the world, and, consequently, that the time for the smiting of the image was not then come. One other objection only will I bring to the opinion, that the kingdom is of gradual establishment by the extension of the Church, and that objection is in the words of Jesus. "The kingdom of God cometh not with observation." Luke xvii. 20. Now, if the extension of the Church be the gradual establishment of the kingdom, then it is manifest that, instead of coming without making long appearances and exciting observation, it is intruding itself before the universal gaze, in all the clamor of popular meetings, and blazoned in every religious magazine. Coming not with observation! There is not a sect in Europe but what has some lynx-eyed committee or editor observing and recording its progress. But Jesus tells us on no account to allow ourselves to be led into the belief, that the kingdom of God is here, or that it is there, or that this or that pretender is the Christ. Listen not to them, and go not forth: for, as the lightning shineth from the east unto the west, even so shall the coming of the Son of Man be. Flash, like the lightnings, the kingdom of God shall come: and before you can say there, it is among you.

Some have made death the entrance to the kingdom, but this is quite unwarranted by the Scriptures, which are silent as to death the consequence of sin, being the portal to blessedness: but they are not silent as to a blessedness to be obtained by a birth from the tomb, and the transformation of the living believers, when the seventh or last trumpet shall sound. Then shall be brought to pass the saying, "Death is swallowed up in victory." O, Death! where is thy sting" may be asked by those who never felt it, and who have escaped the appointment for all men once to die; and those saints who, before the grave shall have held inexpitivly may ask, "Where now its victory?" We are sometimes pointed to persons as being born of the spirit; but whatever spirit may be born of, they are not born of the spirit spoken of in the Scriptures, as will be the saints when they rise from the tomb—the children of God, being the children of the resurrection. Luke xx. 36. That which is born of the flesh is flesh, which all may behold; but that which is born of the spirit is spirit.—John iii.—as will be manifested at the appearing of the Christ, the Lord from heaven, when the image of the heavenly will be impressed upon the saints, and they shall be like to him who is presently their hope. It is sown a natural body; it is raised a spiritual body, fit for inheriting the kingdom of God. 1 Cor. xv. Until this resurrection birth, none shall enter into the kingdom of God. This was what Nicodemus did not understand; but that he might and ought to have known is clear, as Jesus upbraided him for his ignorance, saying, "Art thou the teacher of Israel, and knowest not these things?" John iii. Nicodemus did not know that one must be born again before he can enter into the kingdom of God. Hence, he asks, "Can a man enter into his mother's womb, and be born again?" Job would have said, Yes. Nicodemus he can; for he says, "Naked came I out of my mother's womb, and naked shall I return thither." Job i. 31. If he had given that attention to the Scriptures which, as a teacher, at least, he ought to have given, he would not have wondered, nor asked, "How can these things be?" or, "How are the dead raised?" There are in nature many operations which are not to be explained. How does the herb grow from the dead seed? Knowest thou the way of the wind; or how the bones grow in the womb of her that is with child? So neither is it known how the dead are raised, or born of the spirit; but God knows, and performs all these things. Eccl. xi. 5. But Nicodemus ought to have known what the Scriptures testified concerning Abraham, who saw the day of the Lord afar off, and was glad. It was revealed to him that he would die and be buried in a good old age, but Abraham was not troubled. He knew in whom he believed, and was confident that God would raise him from the dead. But this confidence was not the result of an acquaintance with nature. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branches thereof will not cease: though the root thereof wax old in the earth, and the stock thereof die in the ground, yet, through the scent of water, it will bud, and bring forth boughs like a plant. But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens be no more—they shall not awake, nor be raised out of their sleep." Here is Job's judgment concerning nature, and it is reasonable to suppose that Abraham's was the same. In nature, we see the dead tree sprout and grow again; but there is in nature no such hope for man. He dies, and there is no more sprouting for him. But, while nature indicates a revival of plants and no revival of man, everywhere it is written, "There is no immortality here." The sapling is mortal, and the oldest tree is nothing more. Every spring the plants and trees seem determined for immortality; but autumn comes, and where is it? Thus, nature speaks of no immortality or resurrection, but God does. As I have said, Abraham knew that God would raise him from the dead, and that knowledge was communicated through God's promise to him. When Abraham was seventy-five years old, God called him to leave his country and his kindred, to go out into a place which God would show unto him, and which he should afterwards receive for an inheritance. Abraham was nothing loth to obey, but went out, not knowing whether he went. And the Lord said unto Abraham, after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land, in the length of it and in the breadth of it, for I will give it unto thee." Afterwards, the extent of the land was more fully defined, from the river of Egypt to the great river, the river Euphrates, then possessed by ten kingdoms, all specified in the promise. Afterwards, God says, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger—all the land of Canaan—for an everlasting possession." This was promised when Abraham was ninety-nine years old, and after he knew that he was to die, and be buried in a good old age. Gen. xv. When through the poet Isaiah or the weeping Jeremiah, whether through prophet or apostle, the Spirit has spoken throughout the past and speaks in the present to us through God's servants. God has his servants today, and they are burdened with messages from the Spirit along the lines of reform, talking to us on temperance, on finance, on the social evil, on monopolies, on the increase of crime, on the evils of war, on the indifference of churches, on the gospel and on its claims, and on every point where a moral principle is involved, and it is the duty of the hour to hear what the Spirit says.

2. The Spirit speaks to us through conscience. God has more than one way of reaching us, and where momentous questions of life are involved he never fails to instruct, or warn, or encourage.

I said through "conscience." Yes, we call it conscience. It is that method by which we know when we do right or wrong. Whenever we do that which is wrong we feel condemned. When we do right we are approved by this wonderfully curious thing called conscience. But after all is it not the Spirit that speaks to us? And is it not true that he who has an ear to hear will recognize its voice? True, all do not have ears, and such will not regard; but the text is applicable to those who have ears. Now I take it, that those who are honest before God and with themselves will listen to the voice of the Spirit. "If our conscience condemn us not God is greater than our conscience and know all things."

3. Again, the Spirit speaks to us by God's Word. There is no circumstance in which we may be placed in life but that the Word of God comes to us in its application either approving or condemning us. Are you in trouble, there is a balm in the Bible for it. Have we sinned, there is a promise of pardon if we repent. Have we done a good deed there is a promised reward. Is your home darkened are you mourning the loss of loved ones, there is light to arise in the darkness and those who mourn shall be comforted. All the conditions and circumstances of life are minutely noted in this wonderful book called the Bible and there will be found joy for each tear, hope in sadness, love for persecution and respite from every sorrow. God in his wisdom and goodness through the Spirit has caused these words to be written that he might thus speak to those who listen well. Whatsoever was written aforetime was written for our learning that we through patience and comfort of the Scriptures might have hope."

4. God's Spirit speaks to us by events. The winds are sometimes God's messengers. He may not send a cyclone to destroy our property and lives, but when a cyclone comes and wipes out a village and kills hundreds of its inhabitants, are we not reminded of the uncertainty of terrestrial things? God's ministers we are told are sometimes the flames of fire. The cyclones, the fires and the floods are events that speak to the one who has an ear trained to catch the breathings of the Spirit. Many events impress their language upon us as we go through life, and this event of death today speaks to us of man's mortality and the certainty of death. It proves to us that the young may die, and that death may come in an hour when we least expect it.

II. Faithfulness during life, is a cardinal thought in our text. God does not ask us to be faithful a number of years. He never requires of us what we cannot do. He does not place the limit of faithfulness at 50 years, or 25 years, or 10 years, or 5 years. Had he placed it at 5 years and we should die after 4 years of faithfulness we would lose the promised reward. "Be thou faithful unto death" is the requirement. Life is the workday of man, Jesus says work while it is called today. Night brings sleep, not only in the natural world, but the night of death brings a sleep which the Son of Righteousness alone can disturb by the golden light of the resurrection morn. Faithfulness till death is the condition of receiving the crown of life.

Robert was faithful in life. He was true to the principles of virtue, of the right, of loyalty to God. His life was an exemplary one among his associates, and after which they do well who copy.

The text does not seem to express the idea of belief so much as it does trust in God—loyalty, fidelity unswerving devotion to principle. There are no degrees in faithfulness. Either we are true or false to righteousness. If false, then not faithful, and the crown of life is forfeited.

III. The second death. In close proximity to the crown of Life is the idea in contrast, of the second death. Life and death are in the nature of things exactly opposite. Life is a reality and death is the absence of that reality. What life is, death is not.

The phrase "Second death" is not a compound word. The word "Second" is a numeral adjective, and separated in the Greek from the noun "death" by the adjective "the," giving us the thought that it is death the second time. There can be no second death until there has been a first death. The text then cannot relate to the present death. This present life ends in the first death. No one may hope to escape this first death; for we read that it is appointed unto man once to die, and that death has passed upon all, and that being related by nature to the first Adam we "all die." But the death spoken of in the text we may hope to escape if we overcome for "He that overcometh shall not be hurt of the second death."

But before any one can die the second time there must be a second life. Hence the certainty of a resurrection as declared in the Bible for "all that are in the graves." Were it not for a resurrection the second life and the second death would be impossible.

But those who overcome—those who are faithful until death, or during this life need have no fear of dying again. Jesus says, "They which shall be accounted worth to obtain that world and the resurrection from the dead" can die no more. Cannot die the second time, shall not be hurt of the second death. It is then simply a question of faithfulness in life—a question of victory over the sins, the temptations, the errors by which we are tried, whether we will gain the crown of life or be hurt of the second death.

The text then is a promise of a future life, and a future life is reached through the resurrection of the just, to immortality.

IV. When will the crown of life be given?

From what is already before us we see that the promise relates to the future. That loyalty is required during life, now, and here. We cannot be faithful in death, for "there is no work nor device, nor knowledge, nor wisdom in the grave." Our goods deeds must be done now if we would reap the benefit in the future. Our flowers must be given now if others are to be made glad by our ministrations. This life is the seed time for the harvest future. Death ends the struggle and the trial, and happy the ones who have been faithful unto death, for their's will be a crown of life.

Notice what kind of a crown it is to be—a crown of Life. A coronet of gems will not answer,—they may be lost or fade. The rich diamonds of India or the costly brilliants of Golconda cannot equal in value the glittering diadem of eternal life. Is will be a glorious crown, for is it not written, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The mission of our Savior in the world was not to prevent men from dying but to provide a way out of death, and give them a life eternal. Hence he declares that he is the resurrection and the life. Resurrection and eternal life stand or fall together. If there is no resurrection, then those who die are perished.

We present to you then the glad hopes of a re-living when the Chief Shepherd shall gather back into life those who were driven out in the cloudy and dark day. If we may form a judgment from the life of the young man who lies before us in death, he was faithful to his convictions of right and duty unto death, and is worthy of the crown. Let us cherish his memory and follow his example, and while we mourn for the dead, let us be more affectionate and earnest in the discharge of our duties to the living.

Communicated.

Funeral Sermon.

Discourse by A. J. Eychaner at the Chapel near Gladbrook, Iowa, Jan. 27, 1899 on the death of Robert Mann, son of Mr & Mrs. S. E. Mann, who died in the 17th year of his life.

"Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death." Rev. ii. 10, 11.

I. In this text we are called upon to hear what the Spirit says. The Spirit speaks to us, but how seldom do we have ears to hear. Let us reflect for a few moments upon the different ways in which the Spirit speaks to us.

1. The Spirit speaks to us through God's servants. All along the ages God has had faithful men who instructed and warned the people. They were instruments through which the messages were carried to men. On the sacred page there are many illustrations of the Spirit speaking to men. And indeed we are told by the Apostle Peter that Holy men of old spake as they were moved by the Spirit. When God would send a message to Israel the Spirit was the method whether

(*To be Continued*)

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked, eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Married.

Married by the writer at the residence of the bride's mother in Coats Grove, Jan. 20th, Miss Alice Coats and Mr. Jesse Chase. To our young brother and sister we tender a hearty "God bless you." They start out in life with the sweet love of youth uniting them, but better still united in the loving service of God. May their home be sanctified with daily prayer, their life burdens carried to the great Burden-Bearer, and their great aim in life be to seek first the kingdom of God and his righteousness, believing that all necessary things will be added to them.

MARY A. WOODWARD.

It may be that God used to give you plentiful chance to work for him. Your days went singing by, each winged with some enthusiastic duty for the Master. * * You can be idle for him, if so he wills, with the same joy which you once labored for him. The sick-bed or the prison is as welcome as the harvest field or the battle field, when once your soul has come to value as the end of life, the privilege of seeking and finding him.—*Phillips Brooks.*

How many earthly desires and worldly feelings are shaken from the soul by the tempest of a great sorrow, even as the faded leaves of autumn. But when all the leaves are stripped from the tree, and it stands bare and desolate under the lashings of winter winds, there still remain carefully seated up on every branch and twig buds of celestial hope, which are to unfold in leaf and flower in the summer of God's kingdom.—*H. B. Stowe.*

"But how can a man know the day of his death?" "True," replied the rabbi; "therefore, you should turn to God today; you may die tomorrow."

When doubt is in the pulpit, infidelity sits in the pew.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Feb. 15, 1899.

Our friends will excuse Bro. Joblin for being shorter than usual for a while, when they know that his own health is poor and his wife is quite sick. Pray for him.

Bro. A. H. Zilmer closed his meetings at the Salem Church last Thursday, having had a profitable time strengthening the body and adding some to their number. He is now at Bracken, Ind.

The United States Senate ratified the work of the peace commission, by a majority of only one. Meanwhile the insurgents in the Philippines are still keeping up a rousing warfare, and it looks as if America would have to conquer the islands before they can get control.

Word is received from Bro. Richard Corbaley telling of the good work done by Bro. F. L. Austin on his trip West. A full report will be given later. Bro. Austin is now in Michigan, having arrived the latter part of last week. He expects to hold meetings at West Branch for some time.

We learn through a local paper of the death at Aurora, Ill. of Sister Orange C. Baird, at an advanced age. Her husband died some few years since. They were members of the old church at Geneva, Ill. years ago, and were always a welcome visitor at my own father's house. We remember them as two quiet, honest hearted Christians. They rest now, but will live again when Jesus comes, and the call goes over the land that will awake all his saints.

The Czar of Russia will find a much disturbed lot of nations to meet the Conference where the subjects of disarmament, etc. will be discussed. Eight months ago it seemed as if wars and rumors of wars had reached almost every quarter of the globe, but if possible the situation is now worse than then. Apparently the under the call of "Peace" the more nearly the nations are, Russia now has over 200,000 men in and around Port Arthur and 25,000 more are going there. With France to neither shed a tear over the dismemberment of China. England is making frantic endeavors to call to her side not only the United States, but also Germany and Japan to unite to keep China intact, and keeping open her ports for trade. It has been for years England that has kept Turkey alive as a nation, and now the same is to be repeated if possible with China. At the same time in large parts of inland China anarchy is rampant, most of the outbreaks being on a religious line. "Christians" being murdered. Japan is having as hard a time in Formosa as the United States is in the Philippines. England and France are each facing the other sword in hand, clashing not only in China, but in East, West and North Africa, and also Newfoundland. France has her scandals in high army circles to threaten her with revolution, and England is the most internally disturbed nation on earth today, on account of her church troubles. Austria is face to face with revolution, and Italy and Spain are worse than bankrupt. In both central and South America clashes of arms are heard, and South Africa is in her usual chronic turmoil. Sweden and Norway are on most unfriendly terms, but to crown the whole "war fires burn again on the Balkan peaks." Bulgaria menaces the peace of Europe by threatening to open hostilities in behalf of the Macedonian Christians. The Turks have been at their old tricks again with these people, and emboldened by the fact that though Greece was worsted in her struggle with Turkey, yet "the powers" at the end took the matter up and Crete is virtually rid of the Turks. So the Bulgarians argue while they may not be strong enough to fight Turkey and win, yet the attention of the powers will be called to them, and relief will follow. It is a very dangerous experiment, but men are desperate nowadays. We might write columns showing the disturbances of the nations, but we only desire to give a general outline of the condition of the world, and our readers will know that the fewer the storm the sooner will its force be spent, and then—the Morning cometh. Let us watch and be sober.

A letter from Sister Woodward informs us that Bro. Woodward is somewhat improved, though his condition will not warrant his doing much work for some time. We trust he will take proper care of himself this severe winter, and we feel confident the churches among which he labors will gladly forego his visits for awhile that they may have him for years to come.

"The Father's House."

In this text Jesus says, "In the house or kingdom" of my Father are many abiding places; if not I would have told you. I am going on to prepare room for you; I will come again, and will take you to myself, that where I am ye also may be. Jesus has been at this work for the last 1800 years, and abandoned it until he has developed the situation defined in the prophets as that which is to obtain and immediately precede his coming again. The drying up of the great River Euphrates is part of the preparation. We understand that there will be no room for the Father's House in the Holy Land till the authority of the power in control there be in some way removed. All the world can see that that power is growing less and less formidable, although it can on occasion make a display of strength. But where is there another power on earth of any pretensions, that is so often humiliated by the powers? Province after province is it deprived of after vigorous but fruitless protests. Crete is the last star in her crown to be put out. We are watching to see the outcome of the Zionist Movement. If the time to favor Zion has about come, this may be a means to that end.

"Christians are Barred."

The above is a heading over a cogent article in a daily paper, in which it is stated that the British government, through Lord Kitchener, has decided to shut out all missionaries—Protestant and Catholic—from the Soudan. Some fifteen years ago the dervishes got possession of that country, and drove them all out, and now that those tribes are subjected to British rule once more, the missionary societies were prepared to again enter the land. What effect this will have upon some who have looked to Egypt as the great civilizer of heathen lands, all unsuspecting a way for Christianity to go in, is yet to be seen. The decision is not taken without due consideration however. Taking a missionary report on the work in India, Lord Lawrence, one of its most honored governors says: "The number of actual converts to Christianity in India does not by any means give an adequate result of missionary labor. There are thousands of persons scattered over India, who, through the dissemination of Christian truth and principles, have lost all faith in Hinduism and Mohammedanism, and yet who hesitate for our reason or another to adopt Christianity."

In short have been led to abandon a faith that held them in restraint in a moral way, which was a basis for their civilization, and not being inclined to accept the Christian religion, they are without obligation, and are left without moral restraint. The British government has simply concluded that a conscientious Mohammedan or a devout Buddhist is a more satisfactory citizen than an individual who has been led to abandon that faith, and yet declines to subject himself to the requirements of Christianity.

Christian Science.

Prof. Dixon, of Washington University, St. Louis, in a review of Mrs. Eddy's *Science and Health*, says:—"The strongest argument I could use to demonstrate the irrationality of Christian Science would be to open one of the pages of the book and bid a thoughtful student examine it word for word, phrase by phrase, clause by clause. The thorough shoddiness of the material becomes then apparent. The book is the production of a shallow, ill-trained, ill-balanced mind, dealing with subjects far beyond its grasp."

Speaking of the theology of *Science and Health*, the Professor finds fault with the writer for her denial of personality both to God and to Christ. She says, "Christ is the divine principle, not person," "God is Principle, not Personality." This, the Professor says, is as if a son were to speak of his father as "the main principle of my production." To show Mrs. Eddy's elevated conception of the nature and mission of science he quotes the following paragraph:

"In the year 1853 a daguerreotypist said to a youth, whose likeness he was taking for a dollar: 'People think pictures will be cheaper when they can be taken on paper; but it is not so. The process is possible, but it will cost too much for practical use.' Within a few years of this prophecy a dollar would buy a dozen photographs, each more enduring than the fading old daguerreotype upon which the artist was at work.

"So is it every day. Penny postage as a reality. The ocean cable and the telephone are omni-present."

"Many 'improvements,' like these forming the walls of an eternal city, along with the Bible, Jesus, and Christianity! Such is actually Mrs. Eddy's teaching. The whole passage is exceedingly grotesque. She contrasts the appliances of science—the mere 'Nuremberg toys,' as Emerson has named them—with the noble reality of science."

As illustrative of the mental attitude of one capable of producing such a book as *Science and Health*, Professor Dixon tells the following story:—"The other day some women were engaged in a religious discussion. One of them when that he had advanced an exact and intimate study of the best commentaries. This view did not recommend itself to the next speaker. 'I am not,' she said, 'in favor of too much study and thinking. I want to get truth. Are you know we are told that in such an hour as ye THINK NOT, the Son of Man cometh.'"

Russian Quakers in Canada.

A communication from Halifax, N S dated Jan. 30, gives the following description of the arrival of the first shipload of this peculiar sect called Doukhobors. This emigrant number 2000 and two other ships with like numbers are on the way. Driven by persecution from Russia these people have decided to establish themselves in the "New" world, and will locate in Manitoba, where arrangements are already made. Should they be successful others of their faith will join them there.

"There was enacted by be far-famed harbor of Halifax one afternoon last week a scene in the world's drama which will live long in the memory of those who witnessed it as one of the most impressive events in the history of this great country.

"The dropping of the anchor of the British steamship Lake Huron in the placid waters south of the grim fortress which keeps watch and guard on George's Island signalled the dawn of a new life for a great multitude of people. It marked the passing to sturdy people from tyranny to liberty, from persecution to cordial welcome, from cruelty to kindness, from despotic Russia to the free air of Canada.

"Driven at the bayonet's point from their homes on the shore of the Black Sea, over two thousand Doukhobors found refuge and a cordial welcome at the eastern gateway of the Dominion.

"Storm-tossed and tempest-driven for twenty-nine days on the Atlantic, this quaint and oppressed people at last reached the land where that liberty of conscience and worship which was denied them in their native land is every man's birthright.

"The coming of the Doukhobors is an event of no ordinary interest. Never before has so large a band of pilgrims crossed the seas to found a home in the new world. Never before in modern times has the migration of a foreign people excited so much interest on the North American continent, and never before has persecution been more cruel and oppressive."

The following extracts will give an idea of the belief of these people.

"The Doukhobors like to express their religious thoughts and feelings in the form of allegories. Thus, for example, they speak of seven heavens, the first being humility; the second, understanding; the third, abstinence; the fourth, brotherly love; the fifth, compassion; the sixth, good counsel; the seventh, love, where God lives. In a similar way they denote twelve Christian virtues, under the guise of twelve friends—viz:

Truth, which delivers man from death.

Purity, which brings man to God.

Love, where love is, there God is also.

Labor, honorable for the body and helpful for the soul.

Obedience, a quick way to salvation.

Not judging, salvation without labor.

Reasonableness, the highest of virtues.

Mercy, of which Satan himself is afraid.

Self-control, the work of Christ our God himself.

Prayer and fasting, unite man with God.

Repentance, there is no higher law or commandment.

Thanksgiving, gladsome to God and his high angels.

"Our brethren," says one of the disciples, "are called Christians of the Universal Brotherhood" because all men are equal, children of one father—God—and those who live in deeds and not only in word may belong to it and be members of this universal body. The rules of life of the Christians of the Universal Brotherhood' and its general views (at least some of them) are as follows:

"The members of the community revere and love God as the source of all being.

They respect the dignity of man both in themselves and in their fellowmen.

The members of the community regard everything that exists with love and admiration, and they try to bring up their children in the same tendency.

By the word 'God' they understand the power of love, the power of life, which is the source of all that exists.

Life is progress, and everything tends toward perfection in order that the seed received should be returned to the source of life in the form of ripe fruit.

In everything that exists in our world we see consecutive stages toward perfection—thus, beginning with a stone and passing over to plants, we come to animals, the fullest development of which is man, regarding him from the point of life and of a conscious being.

The members of the community hold that to destroy or hurt any living thing is blameworthy. In every separate being there is life, and hence especially in a human being. To deprive a man of life is in no way permissible.

The members accord full freedom to the life of man, and therefore all organization based on violence they regard as unlawful.

The basis of man's existence is the power of thought—reason.

It is recognized that the communal life of man is based on the moral law which has for its rule, 'what I do not wish for myself, that I must not wish for any one else.'

These ten clauses we hold to be the fundamental rules of Christian life, or the Ten Commandments of the New Testament.

Home Thrusts of the Spirit.

"If I regard iniquity in my heart, the Lord will not hear me." This is a passage of fearful import. Oh how many answers to prayers may this have prevented. Reader, do not forget it. God will not hear you, if you "regard iniquity in your heart." If you know you are doing what is wrong, and tolerate it, or find pleasure in it, and do not seek to eradicate it, it shows that you are in love with it, although you pray for forgiveness, if you do not *turn away* from sin, leave off sinning. God will never forgive you.

"Repentance is to leave
The sin we loved before;
And show that we in earnest grieve
By doing so no more."

The forsaking of sin and compliance with other rules of the Law of forgiveness of sin on the part of offending children of God ensures forgiveness; but to bewail the sin of the day and seek pardon for it, and the next morning repeat the wrongful deed of yesterday as a matter of course, and at night obtain pardon as on the preceding day, such an one may flatter himself that he is forgiven for the asking, and always will be, but he will be woefully mistaken. God does not hear him.

The man who for any cause, real or imaginary, cherishes a hard feeling against another, and is always on the outlook for an opportunity to get even with him, and looks at every word and act with suspicion, and is ready without investigation to put a wrong construction upon them, is not walking with God. The peace of God does not rule in his heart, no matter how loud his professions. We are persuaded that what are called trivial things are going to shut more out of the kingdom of God than what are considered heinous sins. Familiarity with and repetitions of what are considered slight offences, if offences at all, blunts the moral perceptions, so that sin imperceptibly grows less and less *sinful* and less and less hateful, and the Spirit's Word for it, the *deceitfulness of sin* hardens them. Heb. iii. 13.

Let us call our readers back to Isa. lxvi. 2, where it gives us the words of the Eternal God. "But to this man will I look, even to him that is poor and of a contrite spirit, and *trembleth at my Word*:" and Psalm cxxxviii. 2, where the spirit in the Psalmist says to Jehovah. "Thou hast magnified thy Word above all thy name." And such a name incurs the same penalty as that of killing? This passage taken in connection with 1 John iii. 14, 15, which says, "He that loveth not his brother abideth in death; whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him," impart the awful truth that one who hates a brother, is at heart, a murderer, and receives a murderer's doom. We pray God that those whose eyes flash fires of hatred, and make themselves long in showing *how* they hate, and still delude themselves with the idea that they have a justified standing before him, may ponder well these words of the Spirit, and seek forgiveness before it be too late. Unmistakably clear as it made, that it is a matter of life or death to *hate*, or *not* to hate a brother,—a deadly sin; one that consigns men to the blackness of darkness forever and ever; they abide in death.

In addition to this we find in Prov. xxx 5 that "*every word* of God is pure;" and in chap. xiii. 13 that 'Whoso despiteth the Word *shall be destroyed*, but he that feareth the commandment shall be rewarded." In these Scriptures we have some solemn lessons.

1st God looks to [regards] the man who is of a contrite spirit and trembles at his Word. The idea being, we apprehend, that it is he who fears to *disobey* God's Word that secures his regard,—others do not.

2nd. We have Jehovah's estimate of his own Word. He magnifies it above all his name.

3. "That every Word of God is pure." It is not for man to pick and cull what it suits him to obey. Only what it is *expected* of man to *obey*,—tremble at,—has been enjoined upon him.

4. That "Whosoever *despiseth* the Word that God supremely magnifies," and every word of which is pure,—yea; "Whoso *despiseth* that word *shall be destroyed*." To despise the Word of God is to disregard it—disobey it, as the last clause of the verse proves—"But he that feareth the commandment, shall be rewarded." No particular command, but every commandment wherever found. It is those who regard iniquity in their heart, that God says he will not hear. Iniquity is sin, and sin is transgression of God's commands or disregard of his will as revealed. Not only will not God hear such,—their destruction is certain.

In 1 Peter i. 8; ii. 5, we learn that those who have been begotten to a hope of life by the resurrection of Jesus Anointed from the dead, are a lively stones, being built up a spiritual house, an holy priesthood, to offer up *spiritual sacrifices*, acceptable to God, by Jesus Christ;" and in Matt. v. 21 we find him that spake as never man spake, saying, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, [or fool, or vile fellow Bagbott], will be obnoxious to the burning of Gehenna. If, therefore, thou bring thy gift to the altar, and there remember that thy brother has ought against thee,—leave thy gift before the altar, and go, first be reconciled to thy brother, then come and offer thy gift."

Here the temple altar service is referred to, to illustrate the practice of the holy priesthood and spiritual sacrifices referred to by Peter. Jesus well knew that the law and its service would soon be things of the past, and a new order instituted, and the illustration of the one by the other warrants us to conclude, we think, that the lesson points to hallowed precincts of the Lord's table on the first day of the week. Or, if it refers to private offering of spiritual sacrifices the result of disobedience is equally disastrous.

We all admit that we must live godly in Christ after we have taken upon us the name. And it is very easy to *say* we must live godly. But what *is it* to live godly? If it is not to live in harmony with God's revealed will,—that is, in obedience to his commands, as expressed by Jesus and his apostles we *do not know what it is*. But we *do know*, that no amount of pious feelings or religious fervor constitutes one godly. Pious feelings and religious fervor are of no account whatever, except as the *fruit* of faith and loving obedience.

Let us apply this principle to the divine rule of Matt. v. 23. A person cannot ignore this injunction and be guiltless. To *obey* is godly, to *disobey* it is ungodly. And not withstanding religious fervor God will not hear such. It is iniquity in the heart that prevents obedience to this and many other commands, unless indeed it be utter ignorance of the precepts of Jesus; in either case the effect is—*disqualification* for offering spiritual sacrifices acceptable to God by Jesus Christ. This is a serious matter surely, and helps us to realize the importance of the apostolic injunction to examine ourselves whether we be in the faith. Clearly a knowledge of the truth and an intellectual assent to it is no guarantee that we are in the faith. The Master says it is he who *doeth* the will of the Father in heaven who will enter the kingdom, and not those who say "Lord, Lord,"—as if on intimate terms with him. Matt. vii. 21.

Matt. v. 21-23 contains another most important lesson. While murder is rightly held to be a heinous crime, has it ever come home to us all that the hatred of a brother with-out a cause incurs the same penalty as that of killing? This passage taken in connection with 1 John iii. 14, 15, which says, "He that loveth not his brother abideth in death; whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him," impart the awful truth that one who hates a brother, is at heart, a murderer, and receives a murderer's doom. We pray God that those whose eyes flash fires of hatred, and make themselves long in showing *how* they hate, and still delude themselves with the idea that they have a justified standing before him, may ponder well these words of the Spirit, and seek forgiveness before it be too late. Unmistakably clear as it made, that it is a matter of life or death to *hate*, or *not* to hate a brother,—a deadly sin; one that consigns men to the blackness of darkness forever and ever; they abide in death.

Selections.

Impending Conflict

Students of prophecy, who are also readers of the newspaper, must surely see that the final crisis is impending. The whole world is preparing for the last act in the tragedy of warfare. Christendom is already the vast military camp and naval depot. The son of Pethuel is again on his watch-tower, blowing the trumpet in Zion, summoning the nations to "come up" to Jerusalem. Joel in his third chapter has dramatized in the most thrilling manner the scene of the advance of nations, marching to the "Valley of Decision," where the "Eastern Question" will be "decided."

"Proclaim ye this among the nations Prepare war. Wake up the mighty men. Let all the men of war draw near. Let them come up. Haste ye, and come, all ye nations round about, and assemble yourselves together." This is the summons. "Thither cause thy mighty ones to come down, O Lord!" This the *prayer*. "Let the nations bestir themselves, and come to the valley of Jehoshaphat, for there will I sit to judge all the nations round about." This *the locality*. "Put ye in the sickle for the harvest is ripe. Come, tread ye; for the wine press is full, the vats overflow, for their wickedness is great." This *the cause*. "The Lord will be the hope of his people, and a stronghold to the children of Israel. This last *the consecration*.—*Dr. Nathaniel West in Prophetic News.*

No nation in the Old World is so near to being an undying, persistent, determined, intelligent, unwavering, united force, as is Russia. Dynasties may change; but Russia neither wavers nor changes. She has set out to win the mastery of the Orient, and nothing but superior force can arrest her course. There is intimation that her aims—which she solemnly interprets as divine predestination—include her paramount rule in Europe also; and that her combinations with conscienceless France already have given her a portentous base in Western Europe, whereby her line of battle already stretches from the English Channel to the Pacific Ocean in the far East. It is superb generalship! What nation has better? Yet the final test will come only when the myriads of armed men meet in the shock of actual battle, which sometimes reverses the fortunes, and consumes the fruits, of the most appalling human generalship, as in Napoleon's history.

The *Christian Herald* of London says: An Italian counterpart has risen to the Parsian Miss Cusadon, who professed to be inspired by the angel Gabriel. A young lady, of good family, educated, and named Signorina Ettorre, of Naples, is an artist, and was copying a picture of Christ by an old master a few days ago, when, as she avers, the spirit of the Messiah passed into her breast, at the same time revealing to her sundry amazing events of the immediate future. She predicts that she is shortly to die, to the accompaniment of an earthquake, eclipse of the sun, and other dramatic effects, including the appearance of a black cross in the heavens. The day after her death she is to be reincarnated, and the Messiah will visit the earth in a form visible to all. His appearance will be marked by sounds as of the world in agony, resounding through the earth, and the pope will ascend to the heavens. Signorina Ettorre's home in Naples is now being daily thronged with wondering visitors to consult the new oracle.

The highest bidder for the crown of glory is the lowest bearer of the cross of self-denial.—*A. J. Horton.*

Poetry.

Thy Loving Kindness.

Not always the path is easy,
There are thickets hung with gloom,
There are rough and stony places
Where never the roses bloom.
But oft when the way is hardest,
I am conscious of One at my side,
Whose hands not whose not are wounded,
And I am happy and safe with my Guide.

Better than friends or kindred,
Better than love and zeal,
Dearer than hope and triumph
Is the name I wear on my breast.
I feel my way through the shadows
With a confident heart and brave,
I shall have in the light beyond them,
I shall conquer death and the grave.

Once who tried and tempted,
Offers a shared of sin,
That, strong as a current in water,
Has made wreck of the peace within.
That wonderful love is gladness,
Patient and tender to save
Has stooped for my redemption,
Has brought a blessing to me.

Therefore my lips shall praise thee,
Therefore let come what may,
To the height of solemn gladness
My song shall arise today.
Not on the deceptive, willow
Shall I hang my harp in the land,
When the Lord Most High has cleansed me
By the touch of His pierced hand.

—M. E. Sangster.

Selected.

The Voice of God Against Spiritualism, No. 2.

[Some years ago when THE RESTITUTION was published in the City of Chicago, Bro. H. V. Reed wrote a little work entitled "Witchcraft Unveiled: or the Voice of God Against Spiritualism." This work has been out of print for a number of years, and coming across an old copy, we find it fits in so well with the present "Manifestations," and is so complete an answer, not only to the theory as it was twenty-five years ago, but as it is today, that we produce a part of it, and commend it to the careful perusal of our readers.—ED.]

"There shall not be found among you" "a necromancer." For all that do these things are an abomination unto the Lord." Deut. xviii. 10, 11.

We are taught in the most positive manner, that the dead are not praising the Lord of hosts and that they go down into silence. The same truth is further taught in Psa. cxlvi. 2, "While I *live*, I will praise the Lord: I will sing praises unto my God while I have any being." But why, David, will you praise him while you live? The spirits tell us that when you are dead, you will be better prepared to extol his name. This was not his faith, for he has told us that "The dead praise not the Lord;" therefore, spirits must falsify the Scriptures. We are also told that David is not dead, but this is contrary to the Word, for Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried and his sepulchre is with us unto this day." Acts ii. 29. If any man is in heaven, David ought to be; but says Peter, "*David is not ascended to the heavens.*" Acts ii. 34. Hence, the conclusion is a just one, as drawn from the Psalms, that man sleeps in the tomb, and without a resurrection there would be no future life for man. And then, says David, "I shall be satisfied when I awake with thy likeness." Psa. xvii. 15.

Solomon entertained the sentiments of his father on this point. He says, "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them, as the one dieth, so dieth the other; yea, they have all one *breath* (Heb. *ruah*,) so that a man hath no pre-eminence above a beast, for all is vanity; all go unto one place; all are of the dust and all turn to dust again. Who knoweth the spirit of man, that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. iii. 19-21.

This is positive in its bearing on this question, but the objector will say that man's spirit goes upward, while the spirit of the beast goes downward. I would remark, that the same word that is translated *spirit* in the twenty-first verse, is translated *breath*, in the nineteenth verse. The Septuagint renders this passage as follows: "And who hath seen the *breath* of the sons of man, whether it ascendeth upward, and the breath of the beast, whether it descendeth downward into the earth." Solomon says in the eighteenth verse, that man and beast have one breath, and that all go to one place, etc. Hence, the argument is fairly sustained, that death happens to all alike, and that all go to dust, from whence they came.

The view of the subject is made plainer by another text from the same book. "For the living know that they shall die: but the dead know not anything, neither have they any more reward, for the memory of them is forgotten; also, their love, and their hatred, and their envy is now perished." Eccl ix. 5. 6.

It is not possible for language to express more positively the unconscious state of man in death, than the foregoing. All the attributes of the mind such as love, hatred and envy, are represented as having perished when the man is dead, and then to tell us that "The dead know not anything," must forever settle the question, into the issue before us.

Spiritualism at this point meets with the most positive overthrow from God's Word, and the only way in which it is met, is by *denying* the statements as not being inspired, and this shows that they feel its force; otherwise it would not be denied.

We trust enough has been said to satisfy the candid, that man sleeps in the grave until the resurrection morn. And we now ask, on what event does the Bible offer man a future state? Does it anywhere teach that man will live forever without a resurrection; if so, then it follows that the raising of the dead is superfluous, and not necessary, as man exist without it. But the Bible most clearly shows that without a resurrection there is no *future* life.

When Jesus wished to console Martha and Mary about the death of their brother, did he tell them to go to some medium and converse with his happy spirit? Nothing of the kind; but he first testifies that Lazarus *is dead*, and then tell them that he shall "*rise again*." He did not assure them that he was now in some bright sphere above, and by forming a circle they could call him back to earth. But he goes to the *grave* where they had buried him four days before, and then called about for Lazarus to "come forth," and he that was dead came forth from the grave.

If we had a class of this kind now-a-days that would take *heed unto* in stead of tipping some pine table, or speaking with some mysterious ghost unseen and unknown to man, we might have some confidence in their teachings. But in a subject of the most direct importance, than did Jesus in his ministry. The way he comforted his disciples was by going to the grave and raising Lazarus from the dead; but he is one of our spirit mediums here at the house of Martha, or will they tell the Jews that the dead will arise? No, we can never be raised, but we will call his spirit for you from the world of spirits, and if there is any thing you wish to know about the "other world" he can tell you. The contrast must be apparent to all who believe in the Holy Oracles. Therefore, in order for them to converse with their brother, he must be raised from the dead. John xi.

If Spiritualism is true, there is no need of a resurrection of the dead; for all that is glorious and dignified about man, leaves him at death, and as we are told the body is but a "prison for the soul," why raise up the prison in some future day, and put the soul back again? But Paul says, "If the dead rise not, *then they also which are fallen asleep in Christ are perished.*" They are no more, and death would have proved an eternal sleep. Again he says, "If after the manner of men, I have fought with beasts at Ephesus, *what advantageth it me if the dead rise not, let us eat and drink, for to-morrow we die.*" 1 Cor. xv. 18. 32. This language is too plain to need comment. Death would be the termination of all existence, without a resurrection from the dead; and when he would comfort the Thessalonian church, instead of telling them that their friends were now in a state of happiness above, he shows them that the dead are to be raised, and the living changed at the coming of Jesus in power and glory. 1 Thess. iv. 13-17. And says Paul to Agrippa, "Why should it be thought a thing incredible with you, that God shall raise the dead?" Acts xxvi. 8. This was his hope. "And have hope toward God, ...that there shall be a resurrection of the dead." Acts xxiv. 14.

We might proceed at length, but we have fairly shown that unless man is raised from the dead he is lost forever, and this all mediums deny. And now, to sum up what we have presented, before we pass to consider the other side of the question.

1. We have shown that the popular theory of immortality has prepared the way for Spiritualism.

2. That Spiritualism is but a *perfection* of the Protestant teaching on this point.

3. That the immortality of the soul is not taught in the Bible.

4. That it originated with the heathen; and was not known to the Jews until their commerce with Assyria.

5. That immortality must be obtained by *seeking* for it, and will be put on at the resurrection.

6. That the soul dies, according to Bible testimony.

7. That the term soul, nowhere means an entity that is conscious when the body is dead.

8. That the dead are asleep and know not *anything*.

9. That without a resurrection there is no future life for man.

10. That there is no need of a resurrection, a future judgment, or second coming of Christ, if man lives in weal or woe, independent of the body. These facts must commend themselves to all thinking men as the voice of inspiration; and if true, Spiritualism can find no place in the Oracles of God.

(*To be Continued.*)

Communicated.

Addresses at the Table, Church of the Blessed Hope, Cleveland, Ohio, Jan. 22, '99.

"THE LORD SHUT THEM IN."

Never was I more seriously impressed with this solemn thought, than when I took the last look at the mortal form of our beloved Sister Russell, on Monday the 16th instant. Silent in the casket, lips cold in the embrace of death. I knew she would speak if she could.

There she lay so peaceful, at rest. And as they sang that beautiful hymn,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

the response of my heart was, surely she will never wake to weep, and as I turned away from the casket, I thought of the beautiful expression of him who spake these words, saying, "Those who were ready went in with him and the door was shut." Shut in with Jesus, and God *the* door keeper of glory, thought. Did you ever read the story the light who went into the ark? If not take down your Bibles when you go home and read it over and over again. See who shut the door. Yes, *remember* who shut the door. God, the door-keeper, has safe secure. Shut in with Jesus, and God shut the door, "the Lord shut them in." Gen. vii. 16. Did you ever think that this was the antecedent of the phrase "Asleep in Jesus?" Thus in 1 Thess. iv. 14. For Paul tells us, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." Then the door being shut by the Lord or Jehovah, and Jesus being the door, if we are in him, whether we are awake or asleep, we are securely wrapped about with that winding sheet which God will, when Jesus appears for his own, unfold. For Paul says God will bring them with him. With whom? With Jesus. What a beautiful story we have here. Do we not? Let us recapitulate, that you may not lose sight of this beautiful figure. "And the Lord shut them in." Not in the Ark now, but in Jesus. Who shut the door? God. None can open it then but God. Man cannot open this door. Who is the door? Jesus. Who is Jesus? Our Elder Brother, and Life-Giver. Now are we God's anointed ones, for Christ means "anointed" and if we are in Christ then we have been "anointed," and if we are anointed of Christ's, then are we Abraham's seed and heirs according to the promise. For as many as have been immersed into Christ have been clothed with Christ, sons of Abraham. Gal. iii. 7. Sons of God, Gal. iii. 26, clothed with Christ. Gal. iii. 27, heirs according to promise, Gal. iii. 29. Wrapped about with that celestial winding sheet which God will unfold when Jesus comes. God will bring them with him. God will open the door. What a thought, Beloved. Have we on the *wedding garment* today? Will we have it on when Jesus comes for his fair Bride? It, the Bride, must be without spot. Like the spotless Lamb, that was slain, that antitype of Jesus. For the promise is only to the overcomer. To him Jesus says, "I will give to eat of the tree of Life, which is in the midst of the Paradise of God." The death knell of the ages is ringing out. Solemnly it strikes on our ears, tolling in doleful notes and saying, "Watchman, what of the night?" And the echo comes back quickly, "The night is far spent, and the day is at hand." Whilst Jesus is whispering to us in soft but solemn accents, "Watch! for in an hour when ye think not, the Son of Man cometh." Momentous and awfully sublime it is to be living when we can almost hear the footsteps of the Prince of Peace coming, and the solemn thought should come to each one of us, Are we watching with that eagerness necessary to place us with the wise virgins, who had oil in their lamps? None can tell what a day may usher in. Let not the cares of the world engross us so that we will not be found watching. Are we all today ready for the Parousia? Can we take our places with the spotless Bride? And stand beside the slain Lamb? Are we ready to be overcomers? May we all be such, is my prayer today. Amen

JESSE N SHOEMB.

Behold, I am come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Rev. xvi. 15.

Dear Brothers and Sisters:

In looking over the different references in his book of Revelation, pertaining to the second coming of Jesus, we find most of them some note of explanation attached. Here it is the interjection "Behold." It is designed to call attention to the solemnity and momentousness of the event. It is one of the most important, aye it not the grandest event in the history of the world. It is the order of our redemption, and the crisis of human history. It will also be noticed that the announcement here is made by the Savior himself. No angel, no prophetic messenger sends out this mighty intimation, it is in the first person. "Behold I come." It sounds like the personal whisper of confidential warning, which he is giving to his friends, that they may be watching and always ready. It is not a shout resounding through the heavens, but a solemn whisper intended to reach the heart of every watchful believer. There are at least two important points presented in this passage. First the manner of the Lord's coming, "Behold, I come as a thief." This is the figure expressing the fact that his coming will be a surprise. The thief does not come openly and announced, but by strategy and stealth. He comes when least expected. He comes under the cover of darkness. He comes to surprise his victim. So the coming of the Lord will fall as a snare on all them that dwell on the face of the earth. His waiting ones will know enough to be ready, but even they will not know the exact time, for Jesus himself hath said, "Of that day and hour knoweth no man." Tottenger gives a good illustration in this connection, he says, it will be like a man who is expecting and ready to meet a friend, but he does not know at just what time he will arrive, imagine if you can his joyful surprise when his friend suddenly appears at his side. So will it be with the coming of Jesus, while the watchers are expecting him, still his appearance is so sudden as to surprise them. To return to the text. The thief comes quietly; his coming is not an open demonstration but a secret and silent one. Here lies the difference of the two appearings of our Lord. The first denotes the silent coming "for" and to take away his saints. The second denotes his public appearing in power and great glory "with" his saints, when every eye shall see him. For the latter we are not particularly looking at the present time, but for the former we ought to be ever ready.

The thief comes not to stay, but to make a rapid visit and swift withdrawal. So the Lord's appearing "for" his saints, will be a transient visitation in the air; caught up together to meet the Lord in the air, etc. The thief comes to take away the treasures of the house. He is after the precious things. So the coming of the Lord here refered to will be an exclusive one. It will directly effect only the holy and waiting ones who are to be caught away with him in the air. What an awful morning that will be after Christ has come and gone! Many a lowly one, aye, and some in the loftiest stations will have disappeared. One shall be taken, and the other left, and the world will have lost its treasures; though possibly, at the present time they are unrecognized. The thief leaves much more than he takes. So the Lord's first appearing is not going to change the old order of events very seriously on this planet. The earth will still remain. The firmament will still be blue; the fleecy clouds will float in the heavens, and the rivers run to the sea. The ships will sail the ocean: the trains will be on time next morning, the stores will be open, the newspapers will be published, the churches will remain, the operatic choirs will be there next Sunday morn and I fear some of the preachers too, and probably the pews will still be full, but they are as reprobate silver, for the Lord hath rejected them. Jer. vi. 30.

God grant that you and I, brothers and sisters, may never see the dawning of the day beneath these old skies, which will follow the coming of the Lord. What a world it will be with the striving of human passions, with the resistless control of Satan and his emissaries, and with the floods of the great tribulation surging around this old earth. May the Lord save us from that dark and dreadful time.

Another point that we get out of the text is, the preparation for his coming. Two things are urged upon us. First, that we should watch. This expresses an attitude of intense earnestness and constant expectancy. We are not to be in a languid, easy-minded, complacent spirit, but intensely in earnest and ever on the alert. Such was the spirit of the great Apostle Paul. No man lived nearer the Lord than he, and so far as we know could count more surely on his reward, and yet it is very solemn to hear him say, "If by any means I may attain unto the resurrection out from among the dead ones." If such was his attitude, "What manner of persons ought we to be in all holy conversation and godliness." 2 Peter iii. 12. Seeing then that we look for such things, let us guard against easy confidence and self indulgence, but rather be diligent that we may make our calling and election sure.

Second, we are admonished to keep our garments. We are not told to keep them clean, but to keep them; they are clean if we have put on the true garment, which is Christ himself. "For as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 27. It is only by the indwelling of the Spirit of God, that fits us for that welcome cry, "Behold, the Bridegroom cometh." Brothers and sisters, let us abide in him, that when he shall appear we may have confidence and not be ashamed. The wedding garment, which every one who expects to be admitted to the wedding feast, must have on, is nothing less than a likeness of himself in us. We read in Psa. lxvi. 10, and Peter i. 6, 7, that he will try us as silver is tried. Now, for the benefit of any one here who may not know how silver is purified, I will say: That when the refiner puts the metal into the crucible or furnace, he stays by it, watching it, until he sees a perfect likeness of himself in the molten mass, then it is ready. Is it possible for us mortal, corruptible beings to reach such a degree of perfectness that the beloved Master will see a perfect likeness of himself in us? Who reads this place? Echo answers, can we? And yet anything short of this would seem to leave us naked and ashamed in the searching light of that great day. The keeping of our garments may have reference also to our faithfulness in service. When a watchman in the Roman civil or military service was found to have neglected his duty, he was deprived of his official garments, and became a marked man with the stigma of disgrace on his person. During the last summer you may have noticed in the papers an American soldier was arrested on a serious charge, and they stripped the buttons and braid off his uniform and sent him home a dishonored man. So it seems, will be the case with some when our Master comes, for he has said, many a servant shall stand in shame and disgrace because of his neglect to prepare for his Master's coming. As unfaithful servants they had failed to keep their garments, while one of the things to bring the reward is the spirit of watchfulness and faithfulness in view of his return.

Brothers and sisters, Simpson was never nearer the truth than when he said: "These are days in which all our Christian work should be done in view of the Lord's coming. It is a time not for ordinary work, not when anything will do, but it is a time for emergency work, when everything should have a direct bearing upon his return, and the best means of hastening to and preparing for it." May our heavenly Father who giveth to all men liberally and upbraideth not, enable us to understand the signs of the times, and be found of our beloved Master in peace and readiness, when he comes "for" his own is my prayer this morning.

D. E. RUSSELL.

"Not a Jew."

"For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh." Rom. ii. 28.

Since the commission Christ gave after he rose from the dead, "Go teach all nations: Go ye into all the world, and preach the gospel to every creature. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Matt. xxviii. 19; Mark xvi. 15; Luke xxiv. 47. I say since the cross—there is no "natural Jew" in Christ, and those outward Jews of today will be lost, unless they obey the gospel of Christ, seeing it was first preached to them. Rom. i. 16; Mark i. 1; Matt. x. 5, 6; Matt. xv. 22-26. These Scriptures will show that the gospel of Christ was first preached to the outward Jew, but after Christ rose from the dead, the glad tidings should go to "all nations," the middle wall of partition being broken down. Eph. ii. 14, 15. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; v. 15. During Christ's ministry the Jews had to believe on him in order to be free. The glad tidings came to the Jew first. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name. John i. 11, 12; see also John viii. 32. The Jews thought because they were the natural descendants of Abraham, they were all right; but Christ taught them their error. See ver. 33-39. Now since the cross, the gospel of Christ goes to "all the world," "all nations," which includes Jews, (outward Jews) as well as Gentiles, the Apostle's word for it. "And hath made of one blood all nations of men for to dwell on all the face of the earth." Acts xvii. 26. In harmony with the great commission the Apostle's word for it. "For there is no difference between the Jew and the Greek (Gentile) for the same Lord over all is rich unto all that call upon him." Rom. x. 12. Again the Apostle's word for it. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. xii. 13. Again where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all. Col. iii. 11. The majority of the outward Jews during Christ's ministry rejected him, and do until this day, and on account of their unbelief in Christ, they stand broken off, and must be grafted into the true olive-stock, Rom. xi. 20-23, on the same condition as the Gentiles, in order to become the Seed of Abraham. Gal. iii. 26-29 "Neither Jew nor Greek." Ver. 28. Comment is unnecessary.

M. L. ADAMS.

There is something very sweet in the thought that we may be Christ's friends. "The secret of the Lord is with them that fear him." This means that if we are Christ's friends, he takes us into close intimacy. Not many of us realize all that is possible in the way of companionship with Christ. If we are on terms of unhindered friendship with him we can talk to him freely, as friend with friend. "How does he talk to us?" some one asks. A heathen convert said: "When I pray, I talk to Christ; when I read my Bible, Christ speaks to me." If we live very close to Christ, the words of Scripture are plain to us, Christ himself, indeed, speaks to us in them. There was a godly man in Germany named Bengal, who was noted for his intimacy with Christ. A friend desired to watch the saintly man at his devotions, so he concealed himself in his room. Bengal sat long at his table reading his New Testament. The hours passed. At length the clock struck midnight, and the old man spread out his hands, and said, with great joy, "Dear Lord Jesus, we are on the same old terms." Then, closing his book, he was soon in bed and asleep. He had learned the secret of friendship with Christ.—*J. R. Miller.*

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila, Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barter, Sec'y, Star Insurance Bldg., Chicago.

Nearly all the good people are dead—so funeral eulogies and gravestones tell us.

Selections.

France to Acquire the Congo.

Great Britain ready to consent to the transfer of the Central African Republic as a solution of the entire Territorial problems between England and France. Probably the most significant development of the week in European diplomatic circles is the news cabled from London and Paris that Great Britain and France will settle their long-standing dispute over territory in Africa.

The settlement proposed gives to France all of Belgium's rights over the Congo Free State.

The Congo Free State represents Belgium's share of the spoliation of Africa. It was born of King Leopold's generosity in sending Henry M. Stanley to central Africa. It was explored and organized as an independent state by Stanley, and by treaty of the interested powers signed at Berlin on Feb. 26, 1885, was declared a neutral state, under the sovereignty of King Leopold of Belgium. In 1889, however, King Leopold by will bequeathed to Belgium all his rights to sovereignty in the Congo Free State.

Belgium hasin the Congo Free State a burden much too great for her resources. Its revenues, even when bolstered by a subsidy of 2,000,000 francs per annum, fall far short of the expenditures.

Moreover, Belgium has never held peaceable possession of the territory. The natives have steadfastly resented the innovations of European civilization, and have maintained a constant warfare. Several months ago the natives united in a general rebellion, which is now at its height.

News from Congo under date of June 21 said the native troops under Major Lothaire had joined the rebels and that Major Lothaire himself was wounded and a prisoner. The death of Baron Dhanis, Governor of the State, is also reported, but not yet confirmed.

Feb. 4, brought more serious news. Dispatches received at Brussels from Africa reported the dervishes had captured the Belgian post at Rejaf, situated on the Nile, between Fashoda and Uganda.

Belgium is willing to cede the entire Congo State to France, and negotiations to that end have been progressing some time. The only obstacle in the way has been Great Britain. France has not dared take over the coveted territory without England's consent.

Lord Salisbury, however, has unexpectedly intimated his willingness to recognize the transfer. With a proviso, of course.

The bargain wanted by Salisbury is compensation for British demands in Madagascar and Newfoundland and the cession of a strip of Congo territory for the proposed railway and telegraph lines from the Cape to Cairo.

France has already intimated a willingness to grant England's demands in Madagascar and Newfoundland, but hesitates at the right of way for the railroad along the border of the Congo State.

It is probable, however, the advantages to be gained by France by the completion of the railroad will more than outweigh the loss of a strip of territory, and that in time this advantage will be duly recognized by the French Foreign office.

The Congo Free State, if finally ceded to France, will add 900,000 square miles to her territory in Africa. It solidifies her possessions in central Africa and gives her the long-coveted outlet to the Nile. The Congo Free State has an estimated population of 80,000,000, and its commercial future is almost limitless. The Congo River, with the exception of a break of 250 miles, is navigable for steamers 1,100 miles from its mouth. Many steamers already ply upon the river.

Nanking an Open Port.

Ancient Southern Capital of the Chinese Empire finally thrown open to the free commerce of the world.

On Feb. 1, Nanking, the ancient southern capital of the Chinese Empire, was made a treaty port, open to the commerce of all nations without discrimination or favor.

The event is another triumph for the persistent diplomacy of Great Britain in the Orient. By a treaty made in 1805 China agreed to open Nanking, but, with true oriental procrastination, has deferred the full recognition of the treaty, Great Britain has never relaxed pressure, and the beginning of the present month brought success.

Great Britain, more than any nation in Europe, has desired an open port at Nanking. The city is situated on the right bank of the Yang-tse-Kiang River—the river selected by Great Britain as the main artery of its future empire in China. It is ninety miles from the sea, but accessible to ocean craft.

Nanking is the center of an extensive trade. It is the supply depot for the great Yang-tse-Kiang Valley, and drawn to its warehouses the products of a territory larger than most empires of the world.

Great Britain fixed her eyes on Nanking more than fifty years ago. In a war with China the city was besieged by British forces in 1842, until a treaty of peace was signed. Again, in 1864, British forces bombarded the city, and finally captured it by assault. British claims to Nanking have been twice asserted in war, and never relaxed in diplomacy. When the final partition of China is accomplished, Great Britain will be found in possession of the Yang-tse-Kiang Valley, stretching from the Pacific westward to the eastern lines of India, and Nanking will be the British metropolis of the Orient.

The Sebastopol correspondent of the London *Times*, who has been touring in European Russia for two months, to discover if possible, some evidence on the part of the Russian government to give effect to the disarmament proposals of Emperor Nicholas, says all his observations were quite to the contrary. The correspondent says: "At the naval dockyards I found feverish activity. Not a man has been withdrawn from the frontiers. The ministers of war and marine have been inspecting all of the important military and naval stations, urging an acceleration of the preparations for defence, but apparently never mentioning the Czar's manifesto. The numbers of men enrolled in the army and navy during the months of October and November last were larger than ever. Reinforcements are being sent to the far east as fast as they can be transported, and all the garrisons along the Russo-Turkish frontier are being largely increased.

The Two Cent Fare Question.

An argument in behalf of two-cent fares on railways is that if one thousand mile tickets can be sold at two cents per mile, the railways ought to be willing to make the rate for all tickets. It has been shown that at the current rate of three cents per mile for trip tickets and two cents for mileage the average is merely a fraction above two cents per mile for each passenger carried, and that the net earnings on that basis are insignificant. The injustice of still further reducing railway earnings is therefore apparent.

It is argued, too, that because people with ample means are able to take advantage of the special rate for mileage tickets, there is discrimination against persons who cannot afford to purchase 1,000-mile tickets. This is also unreasonable. In selling 1,000-mile tickets the railways are following the rule which obtains in all branches of business. Large quantities of certain articles purchased at one time can usually be secured at less than the single article rate. Sellers make lower prices in such cases and buyers always expect them. It is just as consistent to say the baker who charges a dime a dozen for biscuits is discriminating against his patrons who buy less at one cent each.

Great occasions do not make heroes or cowards; they simply unveil them to the eyes of men. Silently and imperceptibly, as we wake or sleep, we grow and wax strong, or we grow and wax weak; and at last some crisis shows us what we have become.—*Canon Westcott.*

"Hard speech between those who have loved is hideous to the memory, like the sight of greatness and beauty sunk into a vice and rage."

My own good name I may leave to the Father; my brother's my Father has intrusted to me.—*Andrew Murray.*

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complication will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donor request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Remittances may be sent by bank draft, post office money order, or registered letter. Money sent in either of the above ways is at our risk, not yours, so there is no risk to the sender. It is easy to think that you can tell this in a letter, but no one can tell it, for one who handles much mail never can remember any thing that is not necessary in it. Take no risks, but be safe.

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Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Lord's day of the week at 10:00 a. m. for devotional services, and would be pleased to have any brethren of the one faith passing through Dwelly, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, in Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Teams Council, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weitzel, Elder; Sarah Selleck, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Third School House, in Grand Co., Oklahoma, in J. K. Fick's neighborhood five miles south and four miles east of Lisbon, Kansas. Meeting Saturday night, and Lord's day Sunday, and Monday evening. All are welcome. J. R. Fick, Elder, S. C. Oliver, Evangelist.

Any of the saints and readers of the Reformer will find a faithful home by calling at the residence of [illegible] Ave., San Diego, Cal.

The Church of God at Scholls, Ind., meet in their new Church as follows—1st and 3rd Sundays for social meeting and examination. The 2nd Sunday for preaching by J. S. Hatch. the 4th Sunday, preaching by J. F. Wagoner of Rochester, Ind.

The Church of God, at [illegible], Ind., meet every Sunday at 10:30 a. m. All lovers of truth are cordially invited to attend. Preaching every [illegible] Sunday in the month at 7:30 p. m. Address A. J. Eychaner.

The Church of God in Lincoln, Nebraska, meet every Sunday at 10:30 a. m. in Schuyler's Hall, corner of 12th and [illegible] Streets. Sunday School at 2:30 p. m.

All lovers of the Church of God at Cleveland, Ohio, are every Sunday at 10:00 a. m. for Bible exercises and Sunday school. Communion at 11:00 a. m. Contributions are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Lash, Keeper, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Grande av.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dayton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Robin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trendell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Walterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corlett, Sec'y.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Runson Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses for the purpose of breaking bread and social service. Also on the second Sunday of the Union Chapel Church, Winterbride, Ill., for Bible Reading, at 11 a. m. All are invited. Lizzie Woods, Sec'y.

VANDALIA TIME CARD

In effect Sept. 10, 1898.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph.....7:34am
No. 6, " " 12:08pm
No. 8, " " South Bend.....10:11pm

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No. 21, Ex. Sun. For Terre Haute.....6:34a m
No. 3, " " " 12:43noon
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Schedule of Passenger Trains—Central Time.

Eastward.

	9	25	39	3	55
	A M	P M	P M	P M	P M
Chicago	7 00	2 00	4 00	12 00	4 55
Valparaiso	8 05	3 05	5 05	1 05	5 55
Wanatah	8 20	3 20	5 20	1 20	6 10
Hanna	8 30	3 30	5 30	1 30	6 20
Wellsboro	8 40	3 40	5 40	1 40	6 30
Kingsbury	8 50	3 50	5 50	1 50	6 40
Michigan City	9 00	4 00	6 00	2 00	6 50
Westward.	20	8	6	37	50
Michigan City	A M	P M	P M	P M	P M
Long Beach	9 15	4 15	6 15	2 15	7 05
New Buffalo	9 25	4 25	6 25	2 25	7 15
Galien	9 35	4 35	6 35	2 35	7 25
Niles	9 50	4 50	6 50	2 50	7 40
Buchanan	10 00	5 00	7 00	3 00	7 50
Dayton	10 10	5 10	7 10	3 10	8 00
Three Oaks	10 15	5 15	7 15	3 15	8 05
New Carlisle	10 25	5 25	7 25	3 25	8 15
Wakarusa	10 35	5 35	7 35	3 35	8 25
Goshen	10 45	5 45	7 45	3 45	8 35
Millersburg	10 55	5 55	7 55	3 55	8 45
Benton	11 05	6 05	8 05	4 05	8 55
Wyatt	11 10	6 10	8 10	4 10	9 00
Mishawaka	11 20	6 20	8 20	4 20	9 10
South Bend	11 30	6 30	8 30	4 30	9 20
Bertrand	11 40	6 40	8 40	4 40	9 30
Niles	11 50	6 50	8 50	4 50	9 40
Eastward.	20	8	6	37	50
Niles	A M	P M	P M	P M	P M
Berrien Springs	12 05	7 05	9 05	5 05	9 55
Baroda	12 15	7 15	9 15	5 15	10 05
Watervliet	12 25	7 25	9 25	5 25	10 15
Hartford	12 35	7 35	9 35	5 35	10 25
Bloomingdale	12 45	7 45	9 45	5 45	10 35
Decatur	12 55	7 55	9 55	5 55	10 45
Monroe	1 05	8 05	10 05	6 05	10 55
Berne	1 15	8 15	10 15	6 15	11 05
Geneva	1 25	8 25	10 25	6 25	11 15
Bluffton	1 35	8 35	10 35	6 35	11 25
Ft. Wayne	2 10	9 10	11 10	7 10	12 00
Ft. Wayne	A M	P M	P M	P M	P M
Orestes	2 15	9 15	11 15	7 15	12 05
Huntington	2 45	9 45	11 45	7 45	12 35
Wabash	3 05	10 05	12 05	8 05	12 55
Peru	3 40	10 40	12 40	8 40	1 30
Kokomo	4 10	11 10	1 10	9 10	2 00
Tipton	4 40	11 40	1 40	9 40	2 30
Sheridan	5 00	12 00	2 00	10 00	2 50
Arcadia	5 15	12 15	2 15	10 15	3 05
Atlanta	5 25	12 25	2 25	10 25	3 15
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I Shall Be Satisfied.

When I shall wake on that fair morn of morns,
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When this vile body shall rise again,
Purged by the power from every taint and stain,
Delivered from all weakness and all pain,
I shall be satisfied.

When I gaze upon the face of him
Who for me died, with love no longer dim,
And praise him in the redeeming hymn,
I shall be satisfied.

When I shall call to mind the long, long road,
With clouds and storms and shadows overspread
And know that I am saved and blest at last,
I shall be satisfied.

When every enemy shall disappear—
The unbelief, the darkness, and the fear,
When Christ shall smooth the brow and wipe the tear,
I shall be satisfied.

When every ransomed soul goes sweetly,
And all will be one, as without, Jesus,
In that sweet dawning of the eternal day,
I shall be satisfied.

—Horatius Bonar, D. D.

Selected.

Elements of the Prophetic Word. No 5.

[These articles are a series of letters written by Allan Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—Ed.]

But this promise of the land of Canaan as a possession, was made not only to Abraham, but also to his seed. If we can arrive at the knowledge who the seed are, then we will know who are to inherit that land forever. Now, it is evident, that as yet neither Abraham nor any of his descendants, have received that land for an everlasting possession. Isaac has not received it as we may read in Genesis, and in the eleventh chapter of Hebrews; nor Jacob, the heirs with him of the same promise. Abraham had even to purchase a burying place for his wife, Sarah; and Jacob bought a parcel of a field from the children of Hamor. In the same way, if we trace the descendants of Abraham from that time till now, we will find, that for only a few years, during the reign of Solomon, was there any near approach to the possession of the land in its full extent. Immediately before Joshua's death, the Lord said unto him, "There remaineth yet very much land to be possessed." Josh. xiii. This land was apportioned to the children of Israel, but they have never yet received it in possession. Even in Solomon's reign, a king reigned in Damascus, over Syria, and was an adversary to Israel. 1 Kings xi. 25. Any one who carefully looks at the boundaries of the land, will find that Syria is included, and so is Tyre, over which Hiram bore sway. Since the reign of Solomon, the possession of the Israelites has gradually shrunk, till the Turk possesses the land of promise, and taxes the Jews for a place of wailing beside the Temple stones in their beloved Jerusalem.

From all this it is evident, not only that the descendants of Abraham have not received that land for an everlasting possession, but that they have at no time, however short, possessed that land in its full extent. The same thing is witnessed by Paul, when reasoning that there remaineth a rest for the people of God, from the fact, that Joshua did not give them the promised rest, and that the Holy Spirit, testifying through David, promised the rest to the nation of Israel, when they should hear his voice, and cease to harden their hearts. Heb. iii. As time rolled on, the heart of that nation has become more and more obdurate, still precluding them, and all others, from inheriting that rest; so that that rest still remains till another day. But the promise and oath of God—two immutable things, by which it is impossible that God can lie—stand still forth, to give strong assurance that both Abraham and his seed shall receive for ever the land of Canaan for an inheritance. There is no reason to hope that the hearts of the Israelites will be softened till the "deliverer shall come out of Zion, and he shall turn away ungodliness from Jacob." This was predicted by the Prophet Isaiah—chap. lix.—and Paul, in his letter to the Romans—chap. xi.—when speaking of the blindness in part which happened to Israel, which he calls a mystery—because then, as yet, it is not completely developed—reminds those Christians of the necessity of understanding it, because the finishing of that mystery will be the salvation of the nation, according to that prediction. Observe, that this prediction concerning the Deliverer announces at the same time the new covenant, which God will then make with the house of Israel, and with the house of Judah—a new covenant, not according to the covenant which he made with their fathers in the day when he took them by the hand to bring them out of the land of Egypt—Jer. xxxi., and Heb. viii.—but a better covenant, of which Jesus is the mediator; and the terms of which are, that God will put his law in their minds, and write them in their hearts, and he will be to them a God, and they will be to him a people. Under the former covenant with the houses of Israel and Judah, the sins of the nation, year by year, waxed heavy upon them, for the blood of bulls and of goats, annually presented in the holy place made with hands, could not take away sin. Hence, the curses of that covenant have driven them, and still keep them scattered and jostled in every country under heaven—everywhere strangers, and nowhere more than in the land which God gave unto their fathers. Under the former covenant, we have seen that the national sins—the sins of the people as a whole—the sins of the holy politie—were annually remembered, and confessed by the high priest; but the offerings then made by him, although they might procure mercy and the delay of punishment, could never take away the sins that the body politic had committed. If the Mosaic body, during any one year, committed no sins, yet there must be a remembrance of their sins at the great day of atonement, until the time should come when, having done the will of God, Christ—who died for the redemption of the transgressions under the former covenant—Heb. ix. 15—should finish the transgression and make an end of sins, make reconciliation for iniquity, and bring in everlasting righteousness. Not indeed, as some imagine, to finish the transgressions of each individual of the house of Israel, for we read that the sinner dying a hundred years old shall be accursed—Isaiah lxv.—but the transgressions of Israel, in its national capacity, will be blotted out—there will be no more remembrance of these. Under the former covenant, while the leaders of the people caused the nation to err, year after year only added to the multitude of sins, that called down upon the nation the curses written in the law; and, however long vengeance might be delayed, yet, under that covenant, these curses must have come, and all the sins committed by that nation are being visited upon them.

But when Messiah the Prince appears, he shall have made reconciliation for the national iniquity, and shall bring in an everlasting righteousness to reign. The sins of the nation have been the sins their rulers led them into, and hence, the rulers likewise have to suffer the punishment; so that, if the former national sins should be remembered in the everlasting age, they would be remembered on Jesus of Nazareth, the King of the Jews, who already has been stricken for their transgressions. In the same way, if the former iniquities of the nation were not forgiven, they would be avenged on the twelve apostles when they should sit on twelve thrones judging the twelve tribes of Israel. Matt. xix. But when the new covenant is established, God will first have recompensed their iniquity double, and then it will be manifest that Jesus was exalted by God's hand to be a Prince and a Savior, to give repentance or a change of heart to Israel, and the forgiveness of sins—Acts v. 31—and, as of those times of refreshing their sins shall be blotted out, so ever afterwards there will be no more national or governmental sins committed, and thus none to be remembered. As then the reconciliation is effected, and this righteousness brought in by Messiah the Prince, the promise to Abraham, that God would give unto him, and to his seed, the land of Canaan as an everlasting possession, may be viewed as a promise, that that land shall be given to Abraham, and to his seed, Christ Jesus, who did not lay claim, to what pertained to angels, but he did lay claim to what belongs to the seed of Abraham. Heb. ii. And to this agrees the Apostle Paul, when commenting, as follows: "Now, to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. iii. 16. So that God's promise and oath are the surer guarantees, that Abraham shall rise from the dead to receive the land of Canaan, and that Christ shall return to sit on the throne of his father David, and reign over the house of Jacob for ever; and of his kingdom there shall be no end.

(To be continued.)

"A Dismal Outlook for Peace."

"The Right Hon. John Morley, M. P., one of England's brightest statesmen, is not one of those who believe that universal peace is to be looked for nor that general disarmament is to be brought about. On the other hand he takes a gloomy view of the future, and not only for his own country but the entire world. In a recent address to his constituents he frankly admitted that he took a pessimistic view of the difficulties threatening throughout the world. 'I think,' he exclaimed, 'we are nearer the beginning of them than the end.' It is his firm conviction that 'the prevailing spirit of imperialism must inevitably bring militarism, a gigantic daily growing expenditure, increased power to aristocratic and privileged classes and war.'

"Germany refuses to consider the Czar of Russia's proposition to disarm in the cause of peace, its chancellor declaring that the salvation of Germany depends on an increase of her military strength; Austria says nothing, but strengthens her army to check dissensions within her borders, her mixed people warring against each other, and herself would be despoiled by the other powers by any serious rebellion. France is polite, and that is all, but orders additional warships. Her great army now dominates the Republic, which is seriously threatened with revolution. England will send representatives to the peace conference, but increases her navy greater than ever, feeling her very existence as a nation depends on it; she also is binding to her side the United States, which is more than quadrupling its army and navy. And it is Russia that England dreads, the very power that demands disarmament, but goes on building her fighting power more than all the rest; she despoils China, bullies Japan, and has reached the borders of British India by buying up the Ameer of Afghanistan, and covets that rich possession. Such a power is not to be trusted any more than a hungry wolf in a sheepfold.

"It looks more, as Mr. Morley says, as if the difficulties threatening the world 'are nearer the beginning of them than the end.'"—*Putnam Patriot, England.*

No man can ever go forward to higher belief until he is true to the faith which he already holds. Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth, your present faith.—*Phillips Brooks.*

Righteousness is moral rightness, moral rectitude, moral uprightness, conformity to moral law.—*Haines.*

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, FEBRUARY 22, 1899. NUMBER 8.

Communicated.

Parable of the Ten Virgins No. 1.

"Then shall the kingdom of heaven be like unto ten virgins, which took their lamps, and went forth to meet the bridegroom." Matt. xxv. 1-14.

The above verse of Scripture calls the twelve verses includes or covers the parable of the ten virgins. [illegible] a chapter has been used so often, both privately and publicly in the pulpit and in the press, that it is now generally in the past, and nearly the same number of times has it been [illegible], because the time and place has not been properly understood, and now for the sake of arriving at the truth upon this parable, do we put our pencil to write these few lines that it may be thoroughly understood, and the very first thing that claims our attention is, "Then shall the kingdom of heaven be likened unto," the very next ask, then when does the fulfilment of this parable take place. For we both see and learn that the whole affair all turns on the word "then," and that it is all important that we start exactly rightly upon the subject, for whatever starts right, ends right, will surely hear the welcome plaudit, "well done," and forth, and in view of this we affirm that the word "then," is an adverb of time and place and almost universally speaking has direct reference to both time and place, where and when the things spoken of will operate. But before going further on this point just now, let me here say that the dividing up of the Bible into chapters as it now is, is all man's work, and often, quite often, is it the more harm than good as to [illegible] especially as since the Lord is done, for its being so divided is the very reason why we so many lose sight of the line of thought that our Savior had in view to convey and thus do not understand as we ought, but if we will only grasp the thought and hold it there, that this 25th chapter of Matt. belongs to the previous chapter then we are able to learn what follows, and in order to do this most successfully we take a backward march over this chapter of Matt. So we now commence by laying our forefinger on the last verse of this chapter, and first let us now stop and think. What do we want to know before we begin? Of time and place, where and when the ten virgins will operate.

Now let us proceed by reading the last verse first, going very slowly and carefully reading each verse by itself, clear back eleven verses, and we do not find a single verse teaching us any thing with regard to both time and place where and when they will operate, and thus brings us back to the 40th verse. Here we start again, when lo, and behold, the very first thing we strike another "then," which teaches us that the very antecedent is back of this. So we keep on reading backward till we come to the 30th verse, and yet we haven't found anything that teaches us of both time and place, where and when the ten virgins will operate. Well, says one, will we ever find what the Bible teaches us to look for? Yes, we will, but at all events, let us not be weary in well doing. So we start afresh once more, and very first thing we find two more "thens" in this 30th verse touching the same thing yet. So we have to still go on reading and in the very next verse we have found it at last, and what does it say, "Immediately after the tribulation of those days." Now here is the time, and here is the place without any doubt, because it will take both time and place to accomplish this work. But says one, I never heard it that way before, you are leading us astray, and off from our subject, not at all, but right back to the exact time and place where and when our Savior intended to convey to us, where and when we can look by an eye of faith and hope for its fulfillment. Now with regard to the word "then" we have it spoken of once in the 40th verse, twice in the 30th verse, and that they all point back to this same time and place where it reads, "Immediately after the tribulation of those days," for there is no time or place spoken of on this side of that event, so it must be there without any doubt.

Having now learned that the parable of the ten virgins cannot meet with its fulfilment till after the tribulation of those days, we next enquire, who is this tribulation upon, and in the [illegible] part of our subject it is absolutely necessary that we be very careful to follow the line of thought right back from the 29th to 21st verse where we find it speaking of this same tribulation, and on back to the 15th verse, where it says, "When ye therefore shall see the abomination of desolation spoken of by Dan. the prophet, standing in the holy place (whoso readeth let him understand) the above is the testimony of Matt. speaking of the great tribulation twice, and once the cause of it, which was the abomination of desolation spoken of by Dan. the prophet, standing in the holy place, now what is our duty with regard to giving testimony in the mouth of two or three witnesses may every word be established. Deut. xvii 6; xix. 15; Matt. xviii 16. [illegible] forcast two witnesses to make out our case, and which will be Matt. and Luke. We find in Matt. xiii. 14, "But when ye shall see the abomination of desolation spoken of by Dan. the prophet, standing where it ought not (let him that readeth understand)." Also also in Luke xxi. 20, 22, 23. "When ye shall see Jerusalem compassed with armies then know that the desolation thereof is nigh, for these be the days of vengeance that all things which are written may be fulfilled. For there shall be great distress in the land and wrath upon this people." Now there is no question from the above testimony but that the great tribulation is upon the Jewish people or nation, and we can look and see for ourselves about our Savior spoke the above, then let us hear the coming warning, nor neither did it commence to take place until A. D. 70, when its city, temple and throne were destroyed by Titus and his army, and over a million of people were killed, and their nationality destroyed, and the living portion of their people scattered among all people. Now here is the exact time when the great tribulation commenced upon the Jewish people or nation according to the above quotation, and that it is still upon them, because they are yet scattered. And now seeing and understanding that we are living in the days of their restoration, we can see that there is a letting or loosening up to the great tribulation, and just as soon as their restoration is completed by their being restored back to their own land, then their great tribulation is over-past and gone, and just as soon as this is done, "then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom," and now how that any body can place this any where else is more than we are able to understand, when we are able by the help of the Lord to run the line of thought from our Savior's day forward to when the great tribulation commenced, and on forward to the time when the great tribulation closes, is the time then the word "then" directs us to look forward to with an eye of faith and hope to when it shall be fulfilled, which also is the exact time the our Savior intended to convey facts to understand, so that there need not be any mistake about it and just so sure as the Jews are now loosening up or being restored, just so sure will the time come when their restoration be completed, then will the congregation of the Lord go forth like the ten virgins to meet their now long absent Lord, and we do rejoice too that that day is now near at hand. Just let the restoration of the Jews be once completed, then we do look for the saints of God to take up their line of march for their Master, and though they may start a little too soon, or stop a little too soon and lay down to rest and slumber and sleep as the dear seem, midnight cry is made, yet they know full well that they will eventually meet their coming Bridegroom.

Yours awaiting the glorious time.

J. A. MOYER.

(To be continued.)

Dear Brother Underwood:

Yours of the 28rd inst received and contents noted: In answer to the two queries would say that there is no variation of text in Gen. xi. 10, except in the spurious versions of the Septuagint, copies of which are still extant, which were the output of the Judaizing rabbis of the second century of the Christian era, the same class who tampered with the text of the whole of the Old Covenant Scriptures under the specious pretext of perfecting the vocalization of the Hebrew text originally by the Masorets probably in good faith. The word rendered "bruise" in v. V. as the same word rendered "kept" or "have kept" where Paul is made to say "I have kept the faith; henceforth there is laid up for me," etc., Should I've been rendered "I have watched over," etc. The word translated "cruise" Exodus xv. 20 is used but once in relation to the word used in Gen. iii. 15, and improperly rendered "bruise" in this passage. "Crush" would be a better rendering. The primitive meaning of the word is to rub two sticks together so as to produce fire, and to do this practically requires an surplus of the wood to a fine powder that ignites with the heat engendered by the friction. I do not doubt the ultimate obliteration of the serpent's head and by a more effective process than merely *bruising*, but there is special need now more than ever that we should all "watch unto" prayer" the close of the mysterious. For we are warned that in all probability but "the very elect" in these last days

[illegible] spoken of in the above quotations and answers, and I would say that I have published to the columns of your paper, THE RESTITUTION, the whole book of Jasher as well as the collateral evidence of his origin. St. I will merely repeat in brief that, the record shows clearly and conclusively that Moseres married Sapphoora, one of the seven daughters of Dragon-el (Reu) C. V.) a descendant of Hahraam, 3rd in line of Hesron (Esau C. V.) from Seir. These sisters had a brother by the name of Zare and Zare had a son by the name of Jooliah, shortened to Jooh, who became the second king of Edom (Edom C. V.) in the 10th of Numbers the person there spoken of as "Hobab" (C. V. in this same "Jooh" and he becomes "Hobab" by the wrong vowel-pointing of those Judaizing rabbis in the 2nd century of the Christian era. Now from this narrative here given it is perfectly evident that he has been acting as "guide" for his Uncle Moseres up to the foot of Mount Sinai and the giving of the law—there as recounted and decides to go back and try for the kingship as successor to "Bulok" who dies about this time, and he succeeds and becomes the 2nd king of Edom as the records clearly show. The Septuagint makes all this and a great many other things perfectly clear.

Yours in the faith *once for all* delivered to the saints.

CHAS. GARDNER.

In England the persecution of the state church by Romanism still continues. The vicar of Hexton has incurred the displeasure of the Bishop of Peterborough by insisting upon administering the Lord's Supper in the Congregational church in Wellingborough to a large number of churchmen who could not feel at home in the excessively ritualistic atmosphere of their own churches. He proposes to found a society "to provide the sacraments of the Established Church for those Protestant churchmen who are driven from the altars of that church by the practices of Romanizing priests." His course is especially noticeable because the like is so seldom seen.

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths, also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, FEB. 22, 1899.

WE do not like to do so, but the fact that quite a number of those who must know they are in arrears on subscription, have failed to respond, compells us to call attention to this long neglected duty. It certainly is clear to the mind of any one, that after notices have been sent, and later attention called to them, that it is a breach of good manners to not reply to our letters. Just ask *yourself*, How would *I* like such treatment? We want a clear understanding with those who owe us. If you are not able to pay now, we want to know it, and know when you can remit. If you are able to pay, then we say frankly that we want the money due us. We are *compelled* to pay our debts. If we did not respond promptly our credit would be ruined, and our business stopped. We ask you kindly to treat us as you would have us treat you. If you do this we will surely get our money at once.

BRO. Edwin Partridge of Tiosa, Ind. died Sunday last. Obituary will be given next week.

BRO. D. T. Halstead has gone to Wenatchee, Wash., to preach for the Church there for a few months.

WE see by the public press that it is expected that the big telescope designed for the Paris Exposition will be ready on time. It is an enormous reflector, bringing the moon to an apparent distance of sixty miles.

A QUESTION is asked by Mrs. N. W. regarding the meaning of Matt. iii. 2. We will give the reading of the Emphatic Diaglott, and a clearer idea of the subject will be had. "Now in those days appeared John, the immerser, in the desert of Judea, publicly announcing, Reformt because the Royal Majesty of the heavens has approached."

AMONG a number of curious things mentioned by a contemporary paper, are these: 1. The tongue that will not be bettered by a padlock. 2. The nonsense some people tell to God when they think they are making a fine prayer. 3. The reluctance to do which people show, who in health sing:

"Death is the voice that Jesus sends,
To call us to His arms."

IN the course of an article sketching the histories of some early English ecclesiastics, a writer in the *Windsor Magazine*, London, tells what it cost to burn a heretic. The records are taken from the municipal records of Canterbury, dated 1535, and are as follows:—

"For the expenses of bringing a heretic from London 14 s. 8 d.
For 1½ loads of wood to burn him 2 s.
For the gunpowder 1 d.
A stake and staple 8 d.
Total 17 s. 5 d."

THE Anti-Anarchist conference at Rome has ended. According to common report combined action on the part of the powers is impossible. It was suggested that an international bureau for the supervision of Anarchism be formed in Berlin,—to which Germany, Austria, France, England, Russia, Belgium, Holland, Italy and Switzerland are to send one representative each. The police of Europe to be in communication with this bureau continually. The expenses to be shared equally. It is however said that only a moderate majority voted for these suggestions.

FELIX Faure, President of France, died very suddenly on Feb. 16. There was danger for the Republic, when it is considered that two rivals, Louis Napoleon and the Duke of Orleans both contemplated making the effort to seize the government. But prompt measures were taken and on Saturday last Emile Loubet was chosen as his successor. For a few hours only was there quiet, for when it was known that the new President was a friend of Dreyfus, the opposition began to make trouble, and all day Sunday Paris was in an uproar. Fighting of the factions and many arrests was the order of the day, and toward midnight the crowds broke the windows of the Rothschild's offices, and newspaper offices were attacked. Order was finally restored. Surely France is in trouble.

BRO. J. L. Winn gave the Plymouth Church two very interesting talks on prophecy on last Sunday.

A DISPATCH from Peking, China, dated Feb. 19, tells of a serious conflict between Russian and Chinese in which 300 natives were killed. The trouble was at Talien Wan, about 100 miles from Port Arthur. Russia now has about 20,000 troops at the two places, and 25,000 more are on their way there. The Chinese army in Manchuria is only 16,000 for the entire district. Talien-Wan is an important port near the southern extremity of Manchuria east of Port Arthur, and is the supposed terminus of the Transsiberian R. R. Taxes is given as the cause of the trouble.

LORD Charles Beresford, the Englishman who has been in China for his government, looking after the "trade" of that country, was in Chicago last week seeing the commercial men of the city and is now in our eastern cities at the same work. He openly advocates the alliance of United States, England, Japan and Germany in a compact to keep the Chinese Empire intact, and of course oppose the Russian and French efforts to divide it up. The United States is naturally slow to take up any English quarrel, but if she once realizes that Russia and France both close the trading posts in their respective "spheres of influence," then it may not be a great step to ally with any one for "self-protection." We express no opinion as to the outcome of these matters, desiring only to let our readers know of the passing events.

Still Another has Fallen.

In all the thirty-six years of its existence in Cleveland, the Church of God has never passed through such trials from sickness and deaths as it has experienced of late. We have sadly had to lay away five sisters in about three months, the last being Mrs. Maria Sandford, the sister-wife of Brother John Sandford who obeyed the Truth by baptism, on the 24th of Feb., 1889, and she loved wife followed him in that beautiful adopting ordinance on the 28th of July the same year. Her health at that time seemed to be failing but the Blessed Hope sustained and held or enabled her to look beyond this vale of tears to the country where the inhabitants will not say they are sick. Not long after identification with the body of Christ Brother and Sister Sandford removed to Akron, Ohio, and later to Medina, and from there came to Cleveland to visit their children towards the close of the year. Bro. Sandford worshiped with us on Christmas day, but we learned of his intention of going to Medina shortly. We heard nothing more of them until informed of Sister Sandford's death. Bro. Cartell conducted her funeral under very distressing circumstances,—the dear brother being at the time so ill, that the corpse had to be carried to his bedside for a farewell look. His son was also too ill to attend the funeral. May the glorious Lord soon end the long delay, and appear for those who are his and end these scenes of sorrow, we humbly pray. And may the God of all grace comfort and sustain our brother in his deep affliction. Amen.

Infidelity Marching On.

The religious world is as little inclined as the political, to believe that there is any infidelity or corruption in it. Hence arises its danger; when they are crying "Peace and safety," and rapid progress in the evangelization of the world, they appear unconscious of the fact that the countries contributing their millions for that purpose are, at a fearful rate, letting slip from them the healthful and uplifting influence of the Bible once exerted over them, and myriads have become utterly faithless of the Word. They cannot be made to see that they belong to the class upon whom sudden destruction will come. They seem oblivious of the fact that many of those whose names stand on their church books, and contribute toward expenses, and perhaps occupy their seats once each Sunday, and listen to lectures on various entertaining secular subjects, have lost about all their interest in the Oracles of God, and that but for social and business advantages they would cut off their religious cloak.

We see however, that the most devout and honest among the clergy have discovered that there must be *something* serious the matter, when about three-fourths of their regular attendants are women, and the proportion of the members not much different.

We do not have to look far for the cause of the existing state of things. The leaders of the people have lost the key of truth. They have no conception of Jehovah's beneficent purpose in Creation and Redemption. The fact in connection with another intimately connected with it, viz., their ignorance of men's nature, have compelled them to teach that the Bible did not mean what it said, and yet required to be interpreted by men specially trained for that purpose. In the nature of things this would cause the laity, if those leaders had all interpreted alike, confidence in them might not have been impaired; but when this privileged class showed that hardly any two of them said the same things, and some of them flatly contradicted the others, the people became bewildered. Then doubt arose, and finally came to believe, that while their pastors may be honest, they were mistaken as to the divine authorship of the book. "Higher Criticism," "Christian Science," and other God-dishonoring devices with a thin religious cloak, together with the marvellous activity of rank infidelity of a few decades past, have contributed to precipitate streams to such the torrent of skepticism now threatening to inundate Bible land. It is our solemn conviction that the clergy of the Protestants, to say the least, prepared the soil for the poisonous seed now yielding such an abundant harvest.

What we call infidelity, includes much more than what popularly goes by that name. To explain what we mean by this, we remark that the general use of the word rendered *infidel* in 2 Cor. vi. 15; and 1 Timothy v. 8, is shown by reference to 1 Cor. vii. 14, 15; Titus i. 15; and Rev. xxi. 8, where it is rendered *unbelieving*, and to 2 Cor. iv. 4, where it is rendered, "*which believeth not*," and to Luke xii. 46; 1 Cor. vi. 6; 1 Cor. xiv. 23, where it is rendered "*unbelievers*," and Matt. xvii. 17; Mark ix. 19; Luke ix. 41 and John xx. 27, where it is rendered "*faithless*," and Acts xxvi. 8, where it is rendered "thing incredible." It will be seen from these passages that an *infidel* is simply an *unbeliever* of the gospel, not merely one who denies that the Bible is the revelation of God's will concerning man and earth but includes him who, while admitting the Bible to be what it claims to be neglects to accept the great salvation and its conditions therein set forth.

We will now be understood when we say that infidelity is now in full triumph throughout the so-called Christendom under the name of "*Liberalism*." The very term *ought* to open men's eyes to its true *character*, but it does nothing of the kind. If men and women would stop and think they would realize that "Religion is a system of bindings—bindings to God as supreme, or to our neighbors, in the various relations of life. It teaches men to control themselves, and to subject their wills and inclinations to the well-being or honor of another.

Liberalism, on the other hand is a system that *unbinds*,—set men free from all restraints and ties, and lets them do about as they please, and if they please do nothing. It teaches its disciples to say, "Let me do as I like, and you shall do as you like."

We maintain that selfishness is the real God of Liberalism, and that it draws all its motives of action from its sensuality. We think any one who faithfully examines this subject Bible in hand, will come to the same conclusion. But of course those whose confidence in the Word has been destroyed by aforementioned influences will not do this. But there are unfortunately, those who still claim to have unbounded confidence in God's Word, who are tainted with Liberalism and do not think it right to disturb the beliefs of others. These people allow their sympathies to control their judgment and silence the voice of the Spirit, which says, "He that hath my Word, let him speak my word faithfully—what is the chaff to the wheat, saith the Lord?" What else but chaff is it, to give perishing mortals the impression that they are brethren of Jesus, by treating them as such, while they are blind *to*, and faithless *of* the exceeding great and precious promises whereby they can be made partakers of divine nature? Is it not as wicked as cruel, to deceive men and women by teaching them that they have been baptized into Jesus the Anointed of God to sit on David's throne, and who alone has power to bestow God's gift of eternal life. Is it not wicked and cruel, we repeat that they secured a claim and a *hope* of these inestimable blessings when baptized with the idea that the church is the kingdom, and that they have eternal life already, and will enjoy it in heaven above the skies! Alas, alas, that it is necessary to write thus at this late hour? But it is? Reader, think you, were you called to God's kingdom and glory for any such ignoble purpose? Is this the light you are expected to hold up? Is your talent properly used?

Passing Events in the Light of Prophecy.

The excitement in France over the Dreyfus case continues unabated, and may lead to a Revolution or an European war, and in all likelihood to a renewal of the persecution of the Jews. The Court of Cassation is still considering the case within closed doors,—its decision is expected to be announced this week, and it is generally believed will be in favor of a reopening of the case. The military party will do its utmost to prevent this. The outlook is very serious.

The racial and political conflict in Austro Hungary has been renewed, and is as bitter as ever. Only the general respect and the love for the aged Emperor prevent the outbreak of a struggle that would end in a break-up of the dual Empire.

A convention has been concluded between Great Britain and Egypt whereby the former is to have the administration of the Soudan, in her own hands. Lord Kitchener has been made Governor General, and he has appointed British officers governors of the principal provinces. Britain is thus more firmly rooted in Egypt. The Continental press recognize this.

In China the latest demands for concessions were made by France, but it was refused on the protests of England, Germany and the United States. The rebellion in the provinces is spreading and is likely to precipitate the breaking up of the Empire.

The French Chamber of Deputies recently passed a bill unanimously and without discussion for a credit of $2,600,000 for armaments and military renovations during the coming year. The Senate unanimously agreed to the vote the following day.

Germany is to increase her army. Russia is to make large additions to her navy, and Britain has ordered a number of battleships.

Communicated.

"Why Should the Spirit of Mortal be Proud?"

Not long since, I heard the quotation in the above caption, fall from the lips of an ungodly man. It excited within me a spirit of reflection, and serious thought. I asked myself the question: "Why should the spirit of MORTALS be proud," when we consider what we are, and whence we are bound, unless arrested by Divine power. "For what is your life? it is even a vapor, that appeareth for a little time, and then vanisheth away." Yes, gone, and gone forever—nothing but a lump of proud flesh, vanished away, even as a vapor before the rising sun. "What is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him?" "My days are swifter than a weaver's shuttle, and are spent without hope. O remember that my life is wind; mine eye shall no more see good." The life of *proud mortals*, is "swifter than a weaver's shuttle, and are spent without hope," his "life is wind," that sweeps onward, and is gone. "All (mortal) flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower fadeth away." Then "why should the spirit of mortals be proud?"

Not only does the Divine Word graphically describe the frailty of the life of mortals, but it is observable to our physical senses in every day life. And yet how few are wise enough to reflect, and check their mad career, ere their frail organism shall crumble into dust, such a life is "spent without hope."

Jesus, God's Son, was cognizant of the fact that in his own personality unaided by Divine power, he was nothing. Did he not say, "The Son can do nothing of himself?" The phrase, "I can do nothing," signifies utter helplessness, as far as his own individual power was concerned. If that was the case with God's Son, surely what are we? Do not many of us who have professed the Christ name, need to learn that lesson? How many of us think we are something, and are proud of our personal acquirements, and individual smartness. Surely God cannot use us until we realize as did our Divine Master, Of mine own self I can do nothing. Is it not right, here beloved in the Lord, that so many of us fail, and are not used by the Divine Master? It is hard to crucify the flesh. "The spirit of mortals is proud." God resisteth the proud. The will of the flesh is determined to assert itself. Beloved before we can succeed in the work of the Master, our fleshly will must be completely lost in the Divine.

WM. H. WILSON.

Obituary.

Died at Garwin, Iowa, on Feb. 3, 1899, James Godfrey, infant son of C. F. and Lizzie J. Kennedy, aged 7 months. Sermon by the writer, from Rev. xx. 13, 14, in the Seventh Day Baptist Church. May the bereaved parents find consolation in God's promises and heavenly hope held out before us in the gospel.

A. J. EVERMAN.

Fell asleep in Jesus, Atlanta Hodgson, wife of Lulon Hodgson, of Clinton Co., fell asleep in Jesus, Jan. 26, 1899. She leaves a husband and four children, and a host of friends to mourn their loss. She joined the Disciple Church many years ago, and after marriage settled near Antioch Christian Church, (New Light) and united with them, and not being in full accord in their faith, requested I. F. Wagoner, to give a series of lectures on "the Eternal Purposes of God," at her place of worship, which was complied with until the church door was closed on him, and she was so anxious to hear the gospel preached, throwed her doors open for the finishing up of these discourses, which resulted in a general searching of the Word of God in the community. Tat Hodgson, as she was called, was fully convinced that the Church of God was the true gospel church, and because of not the favorable opportunity, was not attached to that body. She was a woman of wonderful influence, and had a world of friends. Had she been spared, no doubt, she would have been the means in the hand of God, of leading many souls in the true light of the gospel of Jesus Christ. She had no fears of death, and her request was, that J. F. Wagoner of Rochester, preach her funeral, and if he couldn't be had, then Father Hatch, and as neither one could be had, L. E. Brown of the Disciple's Church of Frankfort, preached the funeral discourse to as large a congregation, as ever assembled on such on occasion in that community, and at 3 o'clock p. m. 27th of Jan., all that belonged to mortal man, was laid away to await the coming of our Savior Jesus Christ, who will come to judge both the quick and dead, let us all be ready.

J. H.

Editor Restitution:

I write to inform you that Mrs. P. B. Whaley one of your readers has fallen asleep, we hope to awaken at the first resurrection. Your paper had been sent to her by some friend, and she read it and enjoyed it as long as she lived, but now is beyond all things of the present dispensation, so will need it no more.

Yours in the great hope.

MRS. I. M. JONXSON.

Dear Restitution:

It is with regret we pen the death of little Clevn Clover, the son of Alford and Rebecca Clover, near Glendelder, Kan. He fell asleep the 27th of Nov., in Oklahoma, where they were visiting. His age was 10 years and 4 months, the enemy of man taking him with membranous croup. Funeral was preached Jan. 8th by the writer, from Job xiv. 14. May God hasten the time when the old enemy shall be destroyed.

Yours in Christ,

T. H. OWENS.

An Appeal.

To the Young People of the Church of God of the Abrahamic Faith, of the State of Illinois.

In the name of God, our Father, and of his Son, Jesus Christ, we would entreat you, brothers and sisters, to unite in one body for closer communion and spiritual uplifting. At our State conference it was decided to have a State Young Peoples' Bible Society. For the working out and completion of the organization, we would most earnestly urge you to send your name and address to our State Secretary, Laurence E. Wilson, 5411 Ohio St. Austin, Ill. We would impress upon all the young people the importance of this, especially those who are isolated. If you are a member of a Young Peoples' Society, please send the address of your president and secretary, when you send your own. Do not delay in this as it is the Master's work and let us daily strive to be ready and waiting for him when he comes.

LEILA E. WHITEHEAD, Pres.
LAURENCE E. WILSON, Sec.

"Samson, rocked to sleep on the lap of the crafty Delilah, when he 'wist not that the Lord was departed from him,' is but a picture of the child of God rocked into fatal slumber in the lap of the world."

Lord Jesus, Quickly Come.

Thou who from Olive's brow didst rise
Before the rapt disciples' eyes,
Victorious through the skies,—
Lord Jesus, quickly come.
For Thine appearing, all things pray,
We count the days of the delay;
The prophet's "Not long hence" says;
Lord Jesus, quickly come.

[illegible] the Morning Star"
[illegible] sign of coming day;
[illegible] glorious Sun,
Lord Jesus quickly come.
Break Thou through the lowering cloud of night;
Put these wild lurid clouds to flight,
Thou great, O resurrection Light!
Lord Jesus, quickly come.

Come, with the welcome dawning;
Come, with the joyful greeting;
Come, with the last to weeping;
Lord Jesus, quickly come.
Come, with the resurrection cloud;
Come, Savior, let the heavens be bowed;
Lord Jesus, quickly come.

And when the astonished heavens shall see
When powers of earth and hell to thee
Shall bend the reverential knee,
In that great day of doom,—
Be one the happy lot to stand
Among the white-robed, ransomed band,
And hear thee say, with outstretched hand,
"Ye blessed children, come."

Brief Paragraphs.

Martin Luther said the "best name by which we can think of God is Father. It is loving, deep, sweet, heart touching name. By this name we deeply touch our God since there is not a sweeter sound to the father than the voice of the child."

It is Christ only who is the righteousness of God to man and man to God. We are so far from paying the utmost farthing, that at the utmost we have not a farthing to pay. That man will be a miserable spectacle of vanity who stands upon the tiptoe feet of his own ability.—*Seckett.*

You cannot repent too soon. There is no day like today. Yesterday is gone—tomorrow is God's, not our own. And think how sad it will be to have your evidences to seek when your cause is to be tried; to have your oil to buy, when you should have it to burn.—*J. Mason.*

We once knew a man who boasted of his ability to take three straight drinks of liquor a day—never any more, never any less. The old man is living yet, but two of his sons died drunkards, and the third one is keeping a bar room. He sowed his "moderate drinking" and has reaped the ruin of his sons.—*The Baptist Standard.*

Few peaceable Americans realize to what an extent the world is under arms. A French statistician states that the total number of men permanently under arms is 4,250,000. If universal war broke out there would be 44,250,000 men ready to take up arms at once. Placed in one line the soldiers of the world could cover the equator right around the earth. To pass along the whole line one would need to ride on express train at sixty miles an hour for seventy days. If the soldiers received orders to exterminate the rest of the population they would only have to kill thirty-three persons a piece.

According to the New Testament, every Christian is a herald, a pastor, a missionary. Every follower of Christ is ordered into a vineyard. Unless he takes up his cross daily, he does not belong to Christ. But this is a page of the New Testament little heeded. "The fields are white unto the harvest, but the laborers are few." The minister goes into the field, and the majority of his people go somewhere else. This, in a sentence, is the running sore of Christendom. Why are the churches half empty? Laymen do not work to fill them. Why are the deficits so universal? Laymen do not plan to abolish them. Why does the church make so few converts? Laymen do not talk on the subject of religion. Why does church life flow in such feeble streams? Laymen do not pour their life into it. The baptism for which the church is waiting is the baptism of larger knowledge. We do not seem to know the things which belong unto peace. They are hid from our eyes. We do not comprehend what this means, "One is your Master and all ye are my brethren." We stumble over this: "As my Father has sent me, even so send I you." We forget to whom this is spoken: "Go and make disciples of all the nations." We cannot say with Paul: "I rejoice in my sufferings, and fill up on my part that which is lacking of the afflictions of Christ," because we do not realize that we, laymen as well as clergymen, are called to be "laborers together with God." And yet, "It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him."

Poetry.

[Selected by Mrs. Susie Dow.]

"Art Thou He that Should Come?"

"Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him: Art thou he that should come, or do we look for another? Jesus answered and said unto them: go and show John again, those things ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them." Matt. xi. 2-5.

Art thou he, the "Hope foretold,"
Sung by royal bards of old
Prince, foreseen in prophetic vision,
King, by holy seers foretold?

Art thou he? Our hearts are weary
Lo, our watching eyes are dim,
Man's deliverer, Satan's conqueror
Hail we thee, or wait for him?

Speak the word, Oh, Holy Teacher,
Calm our heart's rough troubled sea,
Weary are our souls with waiting,
Master, Master, Art thou he?

Lo, the answer! calm convincing!
Mark what things ye hear and see,
Let my teaching, let my preaching,
Let my actions speak for me.

To the blind comes light from heaven,
To the leper health once more,
Dead ones hear, the dumb are singing,
Dead men rise, death's reign is o'er.

Tell your Master, Desert-wanderer,
Mightier than the seers of old,
That my kind and glorious gospel
Comes, unsought by gen'rous gold

Still we hear through circling centuries,
Rolling down the years for aye,
From the lips of many a sufferer,
Still this sad imploring cry.

We are weary of earth's phantoms,
Seek we rest but seek in vain,
Naught is sure, save endless grieving,
Naught is sure, save toil and pain.

Are there hills beyond death's river?
Is there light beyond the tomb?
Who can teach us, guide us, save us,
Lead us to a lasting home?

List, to words like distant music
From yon Galilean shore.
Sorrowing, doubting, weary mortals,
Come to me and grieve no more.

Ye who toss on life's rough billows,
Ye by doubts and fears distressed,
Laborers worn and heavy laden,
Come to me I'll give you rest.

Selected.

The Voice of God Against Spiritualism. No. 3

[Some years ago when THE RESTITUTION was published in the City of Chicago, Bro. H. V. Reed wrote a little work entitled "Witchcraft Unveiled: or the Voice of God Against Spiritualism." This work has been out of print for a number of years, and coming across an old copy, we find it fits in so well with the present "Manifestations," and is so complete an answer, not only to the theory as it was twenty-five years ago, but as it is today, that we produce a part of it, and commend it to the careful perusal of our readers.—Ed.]

"There shall not be found among you * * * a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. xviii. 10, 11.

But there are some who rely upon certain passages of Scripture as proving that the spirits of the dead do communicate with mortals on earth. We shall now proceed to examine the most plausible of these arguments.

I. *The witch of Endor.*

1. It is claimed that Samuel's spirit was called from the spirit world, and held converse with Saul, king of Israel, through the witch of Endor. This position is not only assumed by Spiritualists, but by many orthodox writers. Clarke and others maintain that Samuel's spirit was really present and conversed with Saul; but there are exceptions among the learned on this point. We have not space to examine what men have said, and therefore we shall proceed to the Bible argument.

There is not one word said about the spirit of Samuel in the whole transaction. The position we oppose, therefore starts out with an assumption. 1 Sam. xxviii.

2. At the time this conversation is represented as taking place, God had forsaken Saul, and had ceased to *answer* him either by dreams, or by prophets; verse 2, but if God sent Samuel's spirit back from the spheres, then he *had not* ceased answering by prophets, for Samuel was a prophet.

3. If God had proposed to answer Saul at all, would he not have selected one of his own prophets instead of the witch?

4. Had not God forbidden his people from holding converse with witches or familiar spirits? Deut. xviii. 11-13. If so, then is it consistent to infer that God transcended his own law, and sent his holy prophet to *answer* Saul whom he had refused to answer through his appointed media? Such a position reflects upon the character of God. Again would Samuel consent to come from the spirit world on an invitation of a witch? And if God sent Samuel, could it be considered as a sin in Saul to converse with the holy man whom God sent to him for that very purpose?

5. Samuel was not called down from the spheres *above, but out of the earth.* Is this the abode of human spirits?

6. But it is claimed that the witch "saw Samuel." She also says, "I saw Gods (Heb. *Elohim,*) ascending out of the earth," and if her testimony is valid in the one case it is in the other, and this would lead to a belief in autoterrenan Polytheism, or literally, *gods under ground.*

7. What was Saul's sin? Was it conversing with Samuel? No. What then? Let the Bible answer. "So Saul died for his transgression which he committed against the Lord,.....and also for *asking counsel of one that had a familiar spirit, to enquire of it.*" 1 Chron. x. 13.

This historical fact shows that he did not enquire of Samuel, but of the spirit, which was a familiar spirit, and assumed the name of God's prophet, as familiar spirits now assume the name of *persons* for the same deceptive object.

8. Should any claim that Samuel was actually present, they would have to argue his bodily presence, as she saw an old man with a mantle; and I suppose that Spiritualists would not be willing to allow that Samuel's spirit looked old, or that he wore a mantle! The reader must see from what has been said, that the whole affair was an imposture palmed off on the God-forsaken king of Israel. There is not one word in the whole account, favoring the spirit-ruppings of this age, only that *witchcraft* does exist in the world!

II. *The Transfiguration.*

It is claimed that the appearance of Moses and Elias on the Mount, as recorded in Matt. xvii. is positive proof that the spirits of the departed can converse with mortals; but I trust that a few words will satisfy any one that this *does* not favor the idea for which it is quoted. As to Elias, he never died, but was translated without seeing death: and I would remark that this is God's way of taking men whom he wants, unto himself, not killing them first, and taking their soul, or one-half, but takes the *whole man,* as in the cases of Enoch and Elijah. There is not a hint alluded to in this history, that would lead us to suppose that Moses' *spirit* was there. The question at once arises, was this appearance a vision, or a reality? We shall let the Bible decide. "And as they came down from the mountain, Jesus charged them saying, *tell the vision to no man,*" etc., v. 9. Here then is the most positive proof that it was a vision and not a reality. The whole account shows that it was a vision.

In this vision we behold a beautiful exhibition of the future kingdom of Christ on earth. There was Christ in his kingly glory as he will be when he comes again, and Elijah who never died, a representative of all the saints who shall be living when Christ shall come, and Moses pre-figuring the righteous dead who shall be raised when the kingdom comes, and the three mortal disciples showing forth men in the flesh as subjects of the kingdom when it is established. This probably was the *design* of the vision and he had told them that they should not taste death till they saw the kingdom; and in six days after he gives them this view of a miniature kingdom, and thus fulfilled his word to them. But in the whole account there is no allusion to disembodied ghosts.

III. *The Spirits in Prison.*

"By which also he went and preached unto the spirits in prison." 1 Pet. iii. 19. This text has been considered strong evidence in favor of the consciousness of the dead. It is undoubtedly a fulfillment of Isaiah xliii. 6, 7. Christ is predicted, as coming "to open the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Wakefield's translation frees the text from all embarassment and makes it harmonize with other parts of the Bible. "In which indeed he went and preached to the minds of men in prison, who were also hard to be convinced in former times, *as* when the patience of God continued waiting in the days of Noah." This shows us that the preaching was done to living men, and not to a *part* of men after the body dies. Spirits, in the text, is equivalent to persons. The text as it now stands, is unfavorable to Spiritualism, which claims that the spirits of the dead, are *out of prison,* instead of "in prison."

IV. *The Thief on the Cross.*

Perhaps no other text is more frequently quoted to prove that man is conscious in death, than the promise to the thief on the cross: "Verily I say unto thee, today shalt thou be with me in Paradise." Luke xxiii. 43. In the first place, it must be noticed that the *punctuation* of this verse is not inspiration. The whole force of the argument turns on the use of the comma. It is proper to say, verily I say unto thee today, (or now) that thou shalt be with me in Paradise; and we notice that the thief wished to be remembered, not at death, but when Jesus comes in his kingdom: and also that Paradise is yet future when the garden of Eden shall once more bloom on this earth: and that Jesus told Mary, "Touch me not, for I am not yet ascended to my Father." John xix. 17. And this was spoken after his resurrection, and up to this time Jesus had not ascended to God. Here with all these facts, is it not evident that the comma was placed in the wrong place by the translators? The proof is wanting to sustain the popular notion on the text. There are several examples where the construction of the passage as given, is admissible. We will introduce a few for the purpose of showing the principle.

Deut. xv. 15, "Therefore I command thee this thing today."

Deut. xi. 8. "Therefore shall ye keep all the commandments which I command you this day."

Zech. ix. 12, "Even today do I declare that I will render double unto thee."

These texts all exhibit the idea for which we contend. God commanded Israel to do certain things, and says, "This day I command," etc., not that they were to do all those things the day they were spoken, but he *then* gave the command: so with Luke xviii. 43. "Today," when all things seem to forbid it, I promise you that you shall be with me in my kingdom. And when Jesus comes in his glory the prayer of the thief will be answered as he promised him that day. It might be proper to say, that the original Greek has no punctuation whatever.

V. *Rev. xix. 10.*

"And I fell at his feet to worship him, and he said unto me, see thou do it not, I am thy fellow-servant and of thy brethren the prophets."

This is brought forward to sustain spirit-agency, or that human beings become angels. But a little thought will show the reader that this angel was not one of the brethren the prophets, but the *fellow-servant* of the prophets, and to supply the ellipsis, the text reads as follows: "I am thy fellow-servant, and the fellow-servant of thy brethren, the prophets." This is the grammar of the text in hand, and hence, has no force for Spiritualism. The angel who had brought revelations to John, had also taught his brethren, the prophets. But admitting it to be one of the prophets, then it does not follow that it was a *disembodied* spirit, for Enoch and Elijah never died, and it could not have been one of them, and still the text prove true.

VI. *Souls under the altar.*

"And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God." etc. Rev. vi. 9.

From this it is inferred that the soul is separate from the body, and conscious, but the context gives another impression. If this represents the souls of the martyrs under an altar in heaven, they certainly were not happy, for they were "*crying.*" An altar is a place where people are beheaded; and when we reflect that this scene is under the fifth seal, which represents the Roman persecution; and as the scene was presented to John, he saw the saints beheaded, and their blood poured out, and in this condition they were *crying* to God: the act of their crying no more proves that they were conscious, than the act of Abel's blood crying from the ground against his brother Cain, proves that it was conscious. Whiting translates the word "souls," by the word "persons." "I saw under the altar, the persons of them," etc. This makes the verse clear and harmonious.

There are other texts quoted to prove that the spirits of dead men return to earth and converse with mortals; but they are of the same import as those examined, and we pass them, hoping that the reader will peruse larger works upon the subjects.

(To be Continued.)

Where there is no increase of moral excellence, there is always danger of decrease. Conscience without fresh stimulants, is prone to grow inert.—*Andrew P. Peabody.*

Communicated.

Remarks on Ezek. xxxviii.

If our beloved brethren will permit, we would like to give a few thoughts on this portion of the Divine Word, which we hope will be of some interest to our people; as we have found it useful in our research after truths, we believe to be revealed in this chapter concerning the near future of the Eastern question. We believe, to understand prophecy it is necessary first, to understand the component parts of it, and the relation it bears as a whole to the mind of the author. Therefore, we learn that when the Lord commanded Ezekiel to utter the solemn words recorded here, he did not hesitate to comply with the demand required of him. When the Word says Gog and Magog, we understand the ruler and ruled are meant, and territory attributed to them. When the Lord commanded Ezekiel to "set his face against Gog, the land of Magog, the *chief* prince of Japheth," we believe Ezekiel turned his face northward toward that foe of God. At the time the vision of this prophecy was given to the prophet, he was among the captives at the river Chebar (Euphrates) in the land of the Chaldeans. The land of Magog was directly north, now occupied by the Russian Empire. It has been a national tenure—from the time of its first occupancy by the children of Japheth after the flood to the present time.

We understand from the first seven verses of this chapter, the following points:—first, God is against this northern power; and second, "He will bring them forth," we understand by this, he will advance the empire of this Magog power, until it forms an alliance with the people of Persia, Ethiopia and Libya; Gomer and Togarmah, who will act as guards or outposts. See verses 5, 6, 7. The reason given for the advancement of this Magog power, and alliance with the nations introduced, is to martial them in later years against the "mountains of Israel," or tribes of Israel, in their own land, in unwalled villages, under a federal head, "that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land." We understand the land surrounded by this Magog power. There will be time given to the people of Israel to establish themselves, and shall "dwell safely." Yet Gog shall know it, "And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army." Ver. 15. "And thou shalt come up against my people Israel, as a cloud to cover the land." The position this power will occupy, at the time of this invasion of the land of Israel, will be so as to verify the express demand of these verses, "north parts," "many people," "a great company," "a mighty army," "a cloud to cover the land." Not having recourse to railroad, cavalry will be their main dependence in this warfare for transportation. We do not understand this invasion—an expansion problem—but for commercial advantage, as it hinges upon the commercial outlook of the future of Israel. In this relation we read the 13th verse thus, "Sheba and Dedan, and the merchants of Tarshish," as pitted against the aggressive policy of this Magog power, that is advancing so rapidly in the direction of this coveted country, which has been a burden to all people" Zech. xii.

A question arises here, why use these three countries alone as opponents to this Gog power? We answer this way, God sometimes uses this method of representation for the sake of brevity. Please read 27th chapter of this prophecy concerning the vastness of the commercial relation of the countries represented by these three names under consideration. The countries of Sheba and Dedan are on the Persian Gulf, and were inhabited by Abraham's children by Keturah. 1 Chron. i. 32. Tarshish was a grandson of Japheth, (Gen. x. 3) and was a settler on the Isles of the Gentiles, hence a Gentile, not an Israelite, as some would have us read. Therefore, we advance this conclusion, that Gog and Magog, and Tarshish are from the same parental root, and it has been through this line God's power in the Holy Land has been usurped. We believe these kindred powers will meet in deadly combat on the mountains of Israel, and be "cut in pieces." Zech. xii. 3. And the Gentile rule of that country will be overthrown. See Ezek. xxviii. 21-23. The prophet saw in his day, in vision, what we now see, and begin to realize, this great commercial drama that is agitating the world today, as it did in the days of Tyrus, when it was said they boasted themselves as God. See Ezek. xxviii. What more is it today, when the nations boast of their commercial strength. God is surely paving the way for the consummation of the end. We would not dictate thus, unless we verily believed its truth.

A few extracts from history may be of interest here, in helping to understand the powers arrayed in the chapter under consideration. R. Watson, in his writings says concerning Magog, "Moses speaks of Magog, son of Japheth, but says nothing of Gog, Gen. x. 2 According to Ezek xxxviii. 2-3 and xxxix. 1-2, Magog signifies the country, and Gog (being of that country: the general name of the northern nations of Europe and Asia, or the district north of the Caucasus or Mountains of Tarsus. Smith's Dict. says, second son of Japheth, Gen. x. 2, and founder of a race (Rev. xx. 8, the great Scythian tribe, now called Russian. Ezekiel places the action in the north (xxxix. 2) near Togarmah, and the maritime regions of Europe. Ver. 6. They had cavalry and used bows. In the 7th century B. C. they were a formidable power, felt through the whole of Western Asia."

Chamber's Ency., subject Normans, we find in the following passage he says, "According to the Russian Annalist, Nestor, (concerning the Danish and Norwegian Normen) they appear to have penetrated into the interior of Russia, as far as Novgard, whence they were quickly banished by the native Slavish and Finish inhabitants, but were as quickly solicited to return and assume the reins of government. Hither consequently in 862, accompanied by other noted warriors came three Swedish chiefs, Ruric, Sineus and Truwar, sons of the same father, and belonging to the tribe of Ros, (whence Russ and Russia) thus forming a Russo-Swedish kingdom."

Watson, again in speaking concerning, Rosh, says, "The Hebrew speaks of a people called Rosh," and then quotes D. Herbelot, who said, "The orientals hold that Japheth had a son called Rous, not mentioned by Moses, who peopled Russia, that is Muscovy," and then he says, "We question not but Rosh, or Rus, signifies Russia or the people that dwell on the Araxes, called Rosh by the inhabitants, which was the habitation of the Scythians. It deserves notice, that the 70 render the passage in Ezekiel, Gog, the chief of Ros, Mesech, and Thobel; and Jerome, not absolutely to reject this name, inserts both renderings, Gog, terram Magog, principem capitis (Sive Ros) Mosoch, et Thubal, Symmachus and Theodotion, also perceived Ros to be in this place the name of a people; and this is now the prevailing judgment of interpreters."

We have traced this part of our subject as far as necessary, will now try to discover the location of Tarshish.

Chamber's Ency. on the word says, "Tarshish, probably the same as Tartessus, a city and emporium of the Phoenicians in Spain, somewhere near the mouth of the Guadalquiver. It is frequently mentioned in Scripture, notably so in connection with the prophet Jonah, who took ship for Tarshish, when he sought to flee from the presence of the Lord." Jonah embarked at Joppa, on the Mediterranean sea. Chap. i. 3.

Smith's Dict. on Tarshish, Gen. x. 4, Psa. lxxii. 10, Jonah i. 3, says, "Probably, Tartessus, in Spain. Strabo, 3, 148. There was a city and a river in Spain of the same name; perhaps the same river is called Guadalquiver. The articles brought to Tyre from Tarshish, such as silver, iron, lead and tin, (Ezek. xxvii. 12) were productions of Spain. Second, 2 Chron. ix. 21, and xx. 36, from this passage it seems that there was another Tarshish, in the direction of the Red Sea, and probably in India, judging from the articles brought from there, which were gold, silver, iron, apes and peacocks. 1 Kings x. 22. India was the native land of the peacock."

It is necessary at the close of the second section of this quotation to make a few remarks. The author says, "From these passages, it seems there was another Tarshish in the direction of the Red Sea." We do not so understand it; let us read the verses in 2 Chron. ix. 21, "For the king's (Solomon's) ships went to Tarshish with the servants of Huram (Hiram); every three years once came the ships of Tarshish bringing gold, silver, ivory, apes and peacocks."

The next text is 2 Chron. xx. 36, "And he (Jehoshaphat) joined himself with him (Ahaziah) to make ships to go to Tarshish." The first text says, Solomon and Hiram joined together their mercantile fleets, and we know by our maps, that Tyre was on the Mediterranean Sea, and was Hiram's governmental seat. Therefore, we look for Tarshish in that direction. As to some of the merchandise belonging to India, does not signify anything, in consideration of the time to go and return, occupying three years.

Ezekiel in speaking about commerce with Tyre, xxvii. 12, says, "Tarshish was thy merchant by reason of the multitude of all kind of riches: with silver, iron, tin and lead, they traded in thy fairs." We believe we have fully demonstrated the fact that Tarshish lies west of Tyre, and will adduce further testimony from Phoenician history along this line, which we believe will establish our line of research in placing Tarshish in the proper locality.

Chambers says, concerning the colonization of the Phoenicians toward the west, that they covered all the islands and coasts of the Mediterranean, with their forts, factories and cities." And after enumerating the immense work done through her mariners, that from Sardinia, and Minorcia, the indefatigable mariners, went still further west—through the Strait of Gibralter, to Tarshish (the California of those days) or Spain, where they founded Gadier, or Cadiz, and in the south, Karteia, Malaka and Abdarach, from here having colonized well nigh the whole of the Spanish coasts, they went northward to the tin islands (Sicilly Isles) and to Britain herself, and while they thus explored the regions of the Atlantic, their alliance with the Hebrews had permitted them to find the way to the Indias by the way of the Red Sea." Do we establish the fact that England and her mercantile fleets is Tarshish? We have traced the name northwestward from the place where Ezekiel delivered his prophecy toward England. Tarshish is a representative commercial people, and was the chief commercial people of ancient Phoenicia and Israel: and England was first inhabited by the children of Japheth, through the Gomerian line. There is one more thought we wish to express in connection with this prophecy. Draw a line from Sheba northwest to London, England, it passes through Babylon, and Constantinople. From this line was Abraham called into the land of Canaan, to be a blessing to the nations, and from this line Ezekiel proclaimed the divine command against that northern Magog power. If this proves to be of interest, we humbly submit ourselves,

Your Brother in Christ,
R. M. REYNOLDS.

Report of Meeting.

It is with pleasure that the writer reports of laboring with the congregations at Wenatchee and Waterville, Wash. Each member of the faith seems truly and earnestly contending for the faith: each willingly and energetically doing their individual part of the labor. Meetings were commenced at Wenatchee, Sunday, January 1st, and were continued there and at Waterville until Sunday eve, Feb. 5. Bro. Richard Corbaley and others have done a great deal of work in these places. The seed had been sown unsparingly. During the time above designated twenty-seven requested baptism, sixteen at the former place and eleven at the latter. May God's blessings attend each one of them.

The congregation at Wenatchee immediately invited Bro. D. T. Halstead, of Andover, S. D., to work with them for a few months, until definite arrangements could be made, to which he agreed. Bro. Corbaley will work with the church at Waterville.

That a crown of life may be bestowed upon each one of these faithful coworkers when he comes to make up his special treasure in the prayer of the writer.

F. L. AUSTIN.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy or Spanish war books. Outfit free. Address, P. T. Barber, Sec'y, Star Insurance Bldg, Chicago.

Our Love Feast.

Dear Restitution:

I have been a subscriber and reader of THE RESTITUTION ever since I saw the first copy that was placed in my hands, now more than twenty years since. It is the best periodical that I know of to place in the hands of seekers after Scripture truth. True I think some correspondents err in their explanations, but as a whole it is an excellent paper to circulate. I would that its circulation equaled by the hundreds of thousands.

Your well wisher,
SOLOMON T. BLESSING.

Editor Restitution:

We are living as many others are isolated and have no preaching of the one faith only as we read THE RESTITUTION. It is a welcome visitor at our house every week, it has so many good and inspiring articles in it. Brothers and sisters, I am striving to serve my Master, and feel like doing more this year than ever before. As I have this whole sheet of paper before me it makes me think of the New Year; it is a clean blank sheet, we have not written anything on it yet, we have not blotted it anywhere yet, it is clean, pure and sinless as God gives it to us day by day. Now let us try to keep it clean of all filthiness and clamor. If we live close to the Savior day by day, we can keep from blotting the white sheet in the year. I am interested in the prayers of the lowest ones that I may have opportunities all the trying circumstances of life and thereby gain an entrance into the everlasting kingdom that God has reserved for those that love the appearance of the Savior. O may I become more reconciled to the earth of all wickedness and the righteousness of God be supreme is my prayer.

Yours in hope of the soon coming King,
D. K. LEATHERS.

Dear Restitution:

As the season for meetings draws near, and I always enjoy the really good letters written by the brethren and sisters of like precious faith, and as I have been so often comforted in reading their encouraging letters, it is a love feast to me, for I am striving to love for the truth's sake, and when I read their letters and see and hear how they feast on the Bread of Life, it is a feast to me, and it inspires me all to feast on the Bread of Life, which if a man eat thereof he shall never die. There is a little band of believers in the gospel of the kingdom here in Brownstown, Va., who are standing firm and contending for the faith once delivered to the saints, and notwithstanding, we had not had any preaching for so long by any of our faith, yet we can say with brother Paul, that the Bible thereby furnished us to all good work, and David said it was a light to his path, and a lamp to his feet, and by its precepts he got understanding and this was verified in our midst, we read and studied the Word, from house to house until the seed fell in good ground, and some desired to put on Christ by baptism. We then called on our much beloved Bro. B. F. Boyer, of Seven Fountains, Va., to come over and help us, and he has responded to our call, and visited us several times, accompanied by other brethren, and the Lord has blessed his labors and three interesting sisters have put on Christ by being baptized in his name, and arising to walk in newness of life; and many others are being interested in the great truths of the Bible, and these good brethren have promised us, if the Lord will, to visit us again in the spring. With love and Christian greeting, I am, your Sister in hope of eternal life,

SARAH F. MORRAS.

Dear Restitution:

I will write a few lines to your sacred pages, for the weapons of warfare are not carnal, but mighty through God to the pulling down of strongholds. 2 Cor. x. 4. Then what are our weapons? Eph. vi. 17, "And take the helmet of salvation and the Sword of the Spirit, which is the Word of God." Then if we are warriors and these are our weapons, let us use them with all our might. Breaking down the traditions of men—the immortality of man, the idea of going to heaven and many other false doctrines. I feel that the harvest is great and the laborers are few, I desire to be a laborer in the vineyard of my Lord. Though I am young in the cause yet I am zealous of the gospel of the kingdom of God. I believe that God revealed unto man just what man is, and just what he gives man—the breath of life. Now if he gave man some Spirit and failed to tell him what it is, then man has got to save something that he knows nothing of. Then how can he save that which he knows nothing of? Then is man responsible for what the Spirit does, or is the Spirit responsible for what the man does? It is man that is saved by faith in the gospel or good news of the kingdom by a resurrection from the dead. Then it is man that the gospel is spoken to it is man that curses God; it is man that prays; it is man that dies; it is man that is resurrected. Then let us try and save ourselves from this untoward generation and let us cleanse ourselves from all filthiness of the flesh and run with patience the race that is set before us, looking unto him who is the author of all things.

Your Brother in Christ,
WM. WOODS.

Dear Household of Faith:

One more year has gone into history and many wonderful things have been accomplished. What may be expected of this present year? Let us watch and pray lest we enter into temptation. Let us pray for the return of our blessed Lord from heaven, to set up his kingdom under the whole heavens for some humble position in that kingdom is our desire.

JOSEPH & HARRIET FISH.

Brothers and Sisters of the one faith:

My letter will be late this year for the Christmas love feast, but I want to say that I think the letters from the dear brothers and sisters were very encouraging. I do so love to read them, and may the good Lord bless you all in the year that is before us, and may we all live closer to him this year than we have in the past, is the prayer of one of the isolated ones. If it wasn't for THE RESTITUTION I would never have a chance to [illegible] I hope to see you all in the glory in a soon coming day.

Your Sister in Christ,
MRS. [illegible] DEAN.

Good Restitution:

In the last paper here is a request to hear from every one but one had the paper free for the past year. I acknowledge with gratitude to my dear friends, that it has been seal to me free for years. My pen cannot describe the comfort it has been to me in addition from those of like precious faith. Now it seems my precious Bible are my only comfort, in my sad bereavement—my dear husband died one year and three months ago. I am left alone to weep and mourn, not a kindred but one sister to do and care for me in my loneliness. Adversity has been our lot, all our acquaintances know I am poor, yes, very poor as to this world's goods. Wish I had money to send you, but I have none. My dear husband's dying words to me were, "Trust in the Lord, oh he is my only hope." You can publish this or not, just as you please. From your old Sister nearly eighty-two years old, waiting and looking for the return of our beloved King to reign in righteousness in the earth. Let us all be ready whether in life or death. May the blessing of our heavenly Father rest upon those (and they will) who obey his commandments, is the prayer of your Sister,

JULIA A. ABBE.

Dear Restitution:

I send greetings to the scattered ones. Those deprived of church privileges, who are trying to live for the Master, to live worthy, acceptable lives. I know your lonely hours, the heart longings for Christian fellowship, and the communion with those of like precious faith. To such I say, "Work on, pray on," ever keeping the eye of faith on the promises that are both sure and steadfast, and the hope of glory and a crown of righteousness at the last day. For some time I have been thinking that if those isolated ones, would in each state form a Christian league, and write to each other. We might make many pleasant friends, as well as help each other in our Christian life. We might some times say a pleasant, bright word, that would cheer a drooping spirit. My address is—Miss A. L. Weatherman, Port Byron, N. Y.

If this meets the eye of any such in my own state, or any other, who would wish to write me will be pleased to hear from them.

A man can no more rid himself of fever by scraping off the accumulations on his tongue than he can rid himself of sin by the discontinuation of some of the sinful habits. The fever will coat the tongue again, and the old nature will continue to put forth new sins or repent the old ones. The only remedy for man is the new life, in which old things pass away and all things become new.—*Works and Wonders.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., [illegible] Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Mechanic St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God, at Ashtabula, Ohio, meet every day of the week at 10:30 a. m. for devotional services, and every Lord's day at 10:30 a. m. for preaching. All brethren of the one faith are welcome to Ashtabula, to labor with us, and they will be treated kindly by calling at the dressing, corner of Mr. V. Baker's, 2021 West Dry St., Sidney, O.

The Church of God at Amherst, [illegible] holds services every Sunday at 11:00 a. m. at Mills Hall. Amherst is one of the [illegible] Chicago, Milwaukee & St. P. R. R. going west to Aberdeen, Dak., before Detroit.

The Church of God, in Freedom, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Wilson, Elder, South Shick, Neb.

Ainsworth, Neb. Sunday School every Saturday at R. Cheney's house. [illegible] by services at 2:00. All are welcome.

The Church of God meet [illegible] every third Sunday, in the [illegible] Grant Co., Oklahoma. J. F. [illegible] Enid five miles south [illegible] Caldwell, Kansas. Meeting, Saturday, 7:30 and 10:30 a. m. [illegible] ing. All are welcome. A. [illegible] Officer, Evangelist.

You, your family and friends are cordially invited to attend Bible reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God at Scottsville, Ind. meet in the new Church, as follows:—1st and 3rd Sundays at 3 and preach[illegible] Hall, Elkhart, Ind. Sunday School at 10:00 a. m. Prayer Meeting every Wednesday evening at 7:30 p. m. Address all letters to [illegible] Wash. [illegible] Sunday School at 10:00 a. m. and each [illegible] evening at 7:30 p. m.—Address as above.

The Church of God at [illegible] Ohio, meet for Bible study and Sunday School every Sunday at 10:00 a. m. Preaching every First and Third Sunday afternoon at 2:30. Cleveland, O. & Steubenville R. R.

The Church of God at [illegible] Ohio, meet every Sunday at 10:00 a. m. for Bible study and Sunday School. Preaching every Sunday at 11:00 a. m. and 7:30 p. m. and exhortations on each evening. All the lovers of truth are [illegible] to attend. All visiting brethren are [illegible] Mines, Ohio.

The Church of God at Hopewell, Ind. meet every Sunday at 2:00 p. m. for Bible study and other meetings as [illegible] good works. L. Vale, Elder.

The Church of God at [illegible], N. Y., meet every Sunday at 10:30 a. m. in the room on Wells street, Avenue Broadway.

Free copies of the [illegible] Gallerie, Texas, every Sunday at 2:00 p. m. at the residence of A. J. Lochrane. Any one knowing will find a welcome. Services at 11:00 a. m.

The Church of God at Benton, Mich., have preaching every [illegible] Bro. and Sister Woodward [illegible] Church of God at Ramey, [illegible] Mich., have preaching every one week. Sunday School at Prairie Grove every Sunday. The Church at Baldwin Center is presided over by Brother C. C. Chase.

The congregation of Seattle, Oregon, meet every Sunday, for Bible study by means of our Sunday School, or preaching of both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trousdell.

The Church of God, at Niagara Falls, N. Y., meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Chapel on the corner of Cleveland Avenue and 10th St. Welcome.

The Church of God near Clarkston, Washington, meet every fourth Sunday either at Felida or Lake Shore. The [illegible] for the congregation is presided at this place by Elder E. Grant of Scholls, Oregon, Assistant [illegible] by Elders W. L. Shook and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla. meet at the Arbor on my place, one and one-half miles northwest of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and shed Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y., meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship in private houses. All lovers of Truth, and traveling brethren cordially invited to stop and meet with us. A. W. Gaver, Secy and Treas. J. L. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Location Decker, Elder, Ransom Lick Secy. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica on the second day, on the 2nd and 4th Sabbaths each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1901, Euclid Ave. near Wilson Ave. Cleveland, Ohio. Isolated brethren of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday at private houses, for the purpose of speaking, social and social services. Also on the second Sunday at the Union Chapel Church, West Siloam, Ill., for Bible Reading, at 11 a. m. All are invited. Lizzie Woods, Secy.

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No. 6, " " 12:03pm
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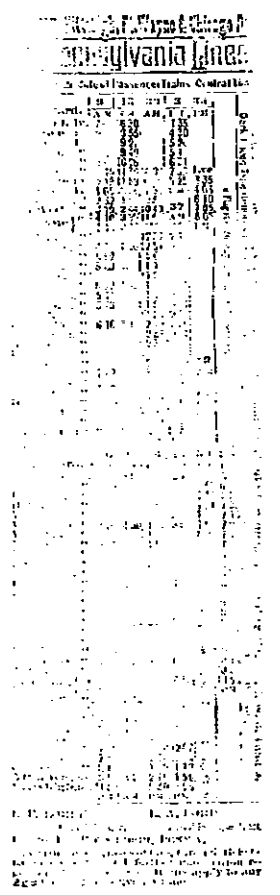

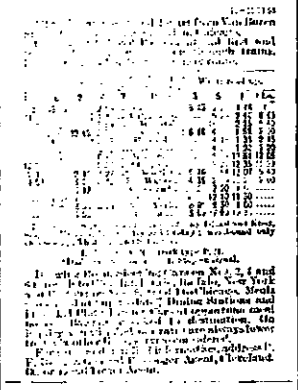

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VOLUME XLVIII. PLYMOUTH, INDIANA, MARCH 1, 1899. NUMBER 9.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The Watch.

"Thou holdest mine eyes waking." Psa. lxxvii. 4.

God's world hath many a garden yet
Where blood-drops fall for dew,
Where in the person of his own,
He weeps the midnight through:
Thou wouldst not, if he bid thee to,
Sleep through his anguish too.

And thou shalt watch this very night
With him who died for thee,
And all thy [illegible]
Shall as a shadow be
Spanned by a bridge of patient love
And tireless sympathy.

This night, before the late cocks crow,
Some Peter sorely tried,
Warming beside an alien fire,
His Master hath denied.
Thy Lord within thee wakes and prays
His faith may still abide.

In the gray twilight of great doubt
Some waiting Mary weeps,
Her Savior's empty tomb without
And all her comfort sleeps:
Till through thy faith the Easter light
Across her dim eyes sweeps.

Sick sailors on the sea of fear,
Until by sun [illegible] star,
An echo of thy prayer shall hear,
Borne on the night afar.
Their sleepless Master walking near
To quell the billow's war.

Unbound, the winged feet of love
Speed o'er the spaces wide,
Nor power of earth nor air above,
Nor sea nor swelling tide
Shall stay them till they reach the need
That for their coming cried.

For as the apple of his eye
His mercy keeps thee still
The patient eyes, whose waking sight
The tears of anguish fill.
And thou will share the watch with him,
Obedient to his will.

—A. E. Miller.

Selected.

Elements of the Prophetic Word. No 6.

[These articles are a series of letters written by Allan Ford, ca. about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—ED.]

But, it may be asked, What have we to *do* with these things? It may be true; for God has promised that Abraham shall have the land of Canaan everlasting in possession. Gen. xiii. and xiv. It may *be* true; for God has promised that Jesus—the Messiah, the son of David, the son of Abraham—shall inherit that same land forever, and be established for ever on the throne of his father David. Luke i. But what right have we to pry into their title-deeds, or be curiously anxious to know what God will give unto them? Much every way; but chiefly in this, that the promise that he should be the heir of the world, was to Abraham and to his seed, according to the righteousness of faith, and because, if we be Christ's, then are we Abraham's seed, and heirs according to the promise. Gal. iii. 29. He that overcometh will Christ grant to sit down with him on his throne—Rev. iii.—and they who are of faith are blessed, at the same time, with faithful Abraham, and with the same blessings. Gal. iii. Thus, then, it is seen that the blessing to Abraham and to Christ is to others in addition, who receive the promise of the Spirit through faith; so that to examine those things is no anxious prying into things that do not concern us, if by any means we can attain to a co-heirship in them. How can we obtain to such a high position? How can we become partakers in those great and precious promises? The first requisite is belief of the gospel. I beg you will not be offended at my stating this requisite, and insisting upon it. What I do, I do from the firm conviction, that the present age and this country labor under gross delusions, which nothing but the most searching inquiry can dispel—delusions of the most dangerous character that ever were palmed upon man. The whole world slept, but like, in deep darkness for centuries, till the voice of Luther and his coadjutors shook it from its slumbers, and many awoke to the conviction that "justification is by faith." But the world still sleeps on as before, neither believing nor dreaming that the subject of the faith which justifies requires to be defined. Let me invite you, then, to consider this. "He that believeth the gospel, and is baptized, shall be saved," is the immediate promise with which we have to deal; and the first point is to know what the gospel is. What is the gospel? Do not tell me its qualities—how beneficent it is—how fitted it is to the wants of man—how worthy of God. Tell me, frankly and freely, What is the gospel? Do not evade this, I beseech you. Salvation is promised only to those who believe the gospel, so that we must take care that we believe the gospel itself, and nothing else in its stead. They who believe another gospel than Paul preached, and the churches of his day believed, shall certainly share in the curse pronounced upon those who preach another gospel. So that again I ask, What is the gospel? The word gospel, as every one knows, means neither more nor less than "good news," so that the question I am now beseeching you to consider carefully is, What are the good news which God communicates for the salvation of men? We have seen the glad news preached by God to Abraham, that he would make him an everlasting possessor of the land of Canaan, and that he should be the father of many peoples, and that all nations should be blessed in him and his seed—the Christ. We have seen the gospel preached to David, that God would establish his throne for ever in his presence, and that David's Lord—the Just One—would ever be settled in his kingdom. This was all David's salvation, and all his desire. In like manner, Isaiah speaks of the gospel as good tidings, speaking comfort to Jerusalem, saying to the cities of Judah, "Behold your God coming, with strength and an arm to rule, and his reward is with him"—Isa. xl.—and elsewhere, "The gospel that publisheth peace, that publisheth salvation; that saith unto Zion: the Lord hath comforted his people, he hath redeemed Jerusalem. He hath bared his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." This salvation by God—this reign of God over his people, Israel, in the redeemed Jerusalem, King over all the earth—has been the hopeful theme of many a prophetic song. It is the good news—the gospel of the prophets, and of the prophets' God. Whether on the monarch's throne, or in the captive's dungeons—when Israel is filled with blessing, or drinks the cup of adverse wrath—ever have the prophets one gospel—the gospel of the reign of God at his appearing and kingdom. When John the Baptist began to preach, it was the same gospel. "The reign of God approacheth"—Matt. iii.—and, as we have seen, the true meaning and understanding of this was in precise accordance with the language of the ancient prophets. And so when Jesus hears that John is cast into prison, he goes forth into Galilee, preaching the same gospel—the gospel of the kingdom of God—saying, "The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the glad tidings." Mark i. 14. He went about all the cities and villages, teaching in the synagogues, and preaching "the gospel of the kingdom." Matt. iv. 23. When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. He saw the harvest was plenteous, but the laborers few; so he sent forth twelve disciples to the lost sheep of the house of Israel, and commanded them to preach, saying, "The kingdom of God is at hand!" And they departed and went through the towns, preaching the gospel, and healing everywhere. Luke ix. Here we have Jesus preaching the gospel, that the reign of God approaches; we have the twelve sent forth to preach the kingdom of God, and we find they preach the gospel. Imagine yourself a listener to these preachers saying, "The kingdom of God is at hand," and say whether you would not understand that this kingdom, or reign, was that spoken of by Micah, when he said, "The Lord shall reign in Mount Zion from henceforth, even for ever!" Micah iv. You answer, Yes; for there can be no doubt that such was the belief of the disciples when they preached concerning the reign of God. But let me notice this, that when they preached that that reign approached they preached the gospel, and, consequently, that belief of the gospel is simply the belief that the reign of God is at hand; for the subject-matter of the gospel is the approaching kingdom, of which I have already written. All the time of the preaching of Jesus, himself and his Apostles had been busily engaged in preaching this glad news; and when he speaks of the time of trouble, such as never was since there was a nation, nor never shall be again, he says, "This gospel of the kingdom shall first be preached in all the world, for a witness unto all nations; and then shall the end come;" and so, after his resurrection, we find him bidding them go forth unto all the world, and preach that gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned. Mark xvi. 16. If language has any meaning, the Apostles were commanded to preach that same gospel they had preached in all the cities of Israel, and salvation was suspended upon the belief of that gospel of the reign of God; so that here we might close our examination, and say with Paul, "If the Apostles, or an angel from heaven, preach any other gospel, they shall be accursed." Gal. i. 8. Awful thought! and awful the fate of those who believe another gospel than Jesus gave forth for salvation! But the Apostles come under no such curse. They went forth preaching everywhere that which they were commanded to preach. Peter stands at the beautiful gate of the Temple, and points to the men of Israel, that Jesus the Christ was to be sent from heaven, where he is now retained until the times of the restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began. Acts iii. The restitution of which all the prophets have spoken is none else than the restitution of the kingdom of God—the restoration of the kingdom to Israel—when will begin to be fulfilled God's covenant with the fathers of Israel: "In thy seed shall all the kindreds of the earth be blessed." The Israelites are first made the vessels of honor and glory, through the mediatorship and grace of the Christ, to whom they appertain by right, and then they diffuse them to all the kindreds of the earth. When Peter preached in the house of Cornelius, he corroborated the preaching, after the baptism of John, that the reign of God is at hand; and says, after Jesus rose from the dead, "He commanded us to preach unto the people, and to testify that it is he who is ordained so of God to be the Judge of the living and the dead." Acts x. And we find Paul standing in the midst of Mars' hill proclaiming that God had commanded all men every where to repent, because he hath appointed a day in which he will judge, or rule, the world in righteousness, by a man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts xvii. When the elders of Ephesus were gathered at Miletus, Paul told them that the ministry which he had received of the Lord Jesus was to testify the gospel of the grace of God. Acts xx. If we ask, How did Paul testify the gospel? he says, "I have gone among you all, preaching *the kingdom of God*;" and so, to whatever place he goes, Paul brings salvation by preaching the kingdom of God, and teaching those things, which concern the Lord Jesus Christ. Acts xxviii. Thus, then, it has been shown that the gospel has been only one since the days of Abraham; and it might be strongly inferred, that it has been, like its author, one throughout all generations; so that when the people, gathered out from among all kindreds and nations, and languages and ages, sit down with Abraham, with Isaac, and with Jacob, in the kingdom of God, it will be found that they inherit what was the common desire of all, and the object of the faith of every one. If it were otherwise—if salvation were bestowed on all who have sincerely believed errors and lies—if the blessings I have treated of were to be given to all, however diverse may have been the objects of faith set before them—then would appear, not only that many had attained what they had never wished before, but what they had actually rejected and despised; and God's salvation would be enjoyed by those who, in the time of their election, had preferred a salvation created by their own fancies, or preached to them by the ministers of the father of lies. We have been taught in a bad school, but we must get to a better, where, instead of the precepts of men, we shall be taught the words and doings and purposes of God, and thus become heirs of those blessings which man's doctrines cannot give nor speak of, but which God has promised to those made righteous by faith of his promises. What a man sows so shall he reap. Hence, if you or any other man should disregard, or lightly think of God's salvation, you need not expect to reap any fruits but those which spring from such seeds. You may imagine that God's bright designs required to be burnished by your genius, and figure a bliss other and different from what God hath revealed. If it be so, you reject God's blessing now, and may rely you will be rejected by him both now and hereafter. Do you fit up some bright star in the vault of heaven, or some comet wandering through the depths of immensity, as the paradise for [illegible] to dwell in? Impious the[illegible]d, who made this world, made it [illegible] the habitation of man—(Psa. cxv. 16)—and he has revealed, that his adversary the devil is not here to triumph, but that his works shall be destroyed, and man shall live in bliss on the earth, which has been cursed for his sake, but is to be redeemed for ever from that curse's bondage. Eph. i. 14.

(To be Continued.)

Communicated.

The Stone Kingdom.

In the prophecy of Dan. ii. We have brought to our view four Gentile kingdoms whose duration is compressed within the limits of this "present evil world." Following the fourth kingdom by conquest, will appear the fifth universal kingdom, symbolized by a stone, which becomes a great mountain and fills the whole earth. The four Gentile kingdoms representing the human rule of this world are symbolized by a metallic image, whose feet with ten toes represent ten coexistent kingdoms, existing at the time when the stone shall smite the image upon the feet. That the stone that smites the image upon the feet symbolizes the kingdom of God is proven by the language in the interpretation, "And in the days of these kings (represented by the ten toes) shall the God of heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

As the territory of the four Gentile universal kingdoms is on this planet, and as the fifth or stone kingdom, of God, is to succeed and consume them, and fill the whole earth, the irresistable conclusion is, that this planet earth is to be the location of the kingdom of God. Do the Scriptures as a whole from Genesis to Revelation, teach that this earth is to be the geographical sphere of dominion of the kingdom of God? I answer they do most positively and conclusively teach that this earth is to be the location of God's kingdom. Let me give you a few of the many texts. "And the Lord said unto Abram, after that Lot was separated from him. Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. xiii. 14, 15. Connect this promise with the following, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. viii. 11. To further prove that Abraham and his seed are the heirs of this planet, read Romans iv. 13, "For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." To prove that Abraham has not as yet received the land promised to him, See Acts vii. 5. "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child." To prove that he temporarily dwelt in the very land, destined to be his future eternal inheritance, See Heb. xi. 8, 9, which reads thus, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

In the light of such inspired testimony, who can doubt that this earth ransomed from the curse, will be the eternal inheritance of all the ransomed hosts of God. But the kingdom of God is like a grain of mustard seed, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree. This teaches the growth and progressiveness of the kingdom after it is set up in the holy land. First a stone, then a mountain, then it "fills the whole earth."

First let us find the stone that is to smite the image. "And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. vii. 3. Now let us look for a smiting of the image. The ten toes upon the feet of the image are parallel with the ten horns representing ten kings, that shall make war with the Lamb, by attacking Jerusalem the city of the Great King; a "confederacy" of the nations for the destruction of the remnant of Israel. But Lo! the stone smites the image, as observe. "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as sheaves into the floor. Arise and thresh, O, daughter of Zion: for I will make thy horn iron, and I will make thy hooks brass; and thou shalt beat in pieces many people; and I will consecrate their gain unto the Lord and their substance unto the Lord of the whole earth." Micah iv. 11, 12, 13. "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." Jer. li. 20. That this language describes the remnant of Israel as God's instrumentality in smiting the image and terminating Gentile supremacy in the earth, is beyond doubt.

The smiting of the image then, will be the end of Gentile rule, accomplished through the remnant of the house of Jacob as the divine instrumentality, for the manifestation of the righteous government of the Son of David; "For the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Luke i. 32, 33.

The setting up of the kingdom of God, then, will be the restoration of the house of Jacob or twelve tribes of Israel, to the land promised to Abraham's seed, and ruled over by the returned rightful "Heir of all things," associated with his body the church raised from the dead, and joint heirs with him in the administration of the government of the age to come. Once set up, its object will be to break in pieces and consume all the kingdoms of this world. This will be a gradual process, but when it is accomplished the kingdom of God will fill the whole earth: For "the stone that smote the image became a great mountain and filled the whole earth." And like the little mustard seed that became a tree when fullgrown; so the kingdom of God shall embrace within its area, every clime and every nation. "And in that day many nations shall be joined unto the Lord." "And the knowledge of the glory of the Lord, shall cover the earth as the waters cover the sea." Righteousness, joy and peace are the characteristics of the Kingdom of God. "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever."

"And the kingdom shall not be left to other people." Dan. ii. 44. All the pre-existing kingdoms of this world were left to other people; but in this respect the kingdom of God will be different. "For the saints of the most High, shall possess the kingdom forever, even forever and ever." Dan. vii. 18. An everlasting kingdom, ruled by immortal rulers. "And of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it and establish it with judgment and with justice, from henceforth even forever." Isa. ix. 7. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and with Godly fear. Heb. xii. 28. It will be in this kingdom age to come, that righteousness will flourish in the earth. I might give you a score of texts in proof of this assertion, but a few must suffice as the following: "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's; and he is the governor among the nations." Psa. xxii. 27, 28. For when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Isa. xxvi. 9. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 4. "Yea all kings shall fall down before him; all nations shall serve him. All nations shall call him blessed, And blessed be his glorious name forever; and let the whole earth be filled with his glory." Psa. lxxii. 11, 17, 19. Then will be answered the prayer our Lord taught his disciples to pray; saying, "Thy kingdom come, thy will be done on earth as it is done in heaven." Seek ye first the kingdom of God and his righteousness, for so an abundant entrance shall be ministered unto you into the everlasting kingdom of the Lord Jesus the Christ."

IRA FORBES.

A Christian character, like everything else, must obey laws of growth. We cannot suddenly decide to have a strong character where we have been weak before. It is a matter of growth. Place yourself in obedience to the laws of growth and the fruit bearing must follow. Again, do not fear the storms. It is said that the swaying of the tree in a storm helps it to send its roots deeper into the soil, thus taking a firmer hold and deriving more means of growth. In the ninety-second Psalm we again have a picture of the flourishing state of the righteous. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age." There is one more thought—upon the planting of the tree. The time to decide in what soil the tree shall be located is when it is young and easily removed. How seldom is a large tree successfully transplanted. In childhood and youth is the time to prepare for the abundant fruit bearing of life.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee:
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 1, 1899.

We do not like to do so, but the fact that quite a number of those who must know they are in arrears on subscription, have failed to re-pond, compells us to call attention to this long neglected duty. It certainly is clear to the mind of any one, that after notices have been sent, and later attention called to them, that it is a breach of good manners to not reply to our letters. Just ask *yourself*, How would *I* like such treatment? We want a clear understanding with those who owe us. If you are not able to pay now, we want to know it, and know when you can remit. If you are able to pay, then we say frankly that we want the money due us. We are *compelled* to pay our debts. If we did not respond promptly our credit would be ruined, and our business stopped. We ask you kindly to treat us as you would have us treat you. If you do this we will surely get our money at once.

He who discovers a truth is better than he who invents a theory.

Germany is a trifle irritated over the Samoan trouble, and a maiden call by Admiral Dewey for the battleship Oregon to be hurried on its way to him at Manila, gave rise to some suspicion that Germany might again show an over-anxious hand in the Philippines.

Arabia is again in revolt against Turkish rule, having been subjected for three centuries. Their ground of complaint is robbery, overtaxation, and religious differences. It is claimed that the Grand Sheerif of Mecca is a descendant of the family of Mohammed, while Abdul Hamid, the Sultan is not. The Grand Sheerif will personally command his troops, and is supposed to have a friend in England, whence he will get money and munitions.

Another "widely known theologian and psychologist," Rev. Dr. Henry Frank, has employed his great talent in endeavoring to "locate the soul." He has been successful, and this time we are told "the soul dwells all through the body." He says "every human being possesses two memories, one of which intelligence is not sufficiently developed to utilize." Philosophers have heretofore told us that the seat of the soul was the pineal gland, or what is known as the "third eye" which was supposed to have belonged to a prehistoric race. Others have said that its locality was just between the two divisions of the brain, known as the large and small brain. But this man now declares the "soul actually controls us by means of the nervous system, and that the soul is in the hand just as much as in the head, and in the foot just as much as in the hand." He explains all the unusual "manifestations" of our time as the outgrowth of "second memory," which will yet be largely developed. Who is next? The Bible does not seem to be one of the books studied by this "distinguished theologian."

Heirship.

We expect about all of our readers would consider it a great honor and high privilege to be named in the will of some wealthy person of distinction, as one of his heirs, having equal rights with his own children, on certain specified conditions. We can imagine with what interest they would peruse the will in order to get fully acquainted with the conditions lest they fail to comply with them in every particular and

LOSE THE INHERITANCE.

This would be the part of wisdom, and the only way to certainly secure what is conditionally bequeathed; and any one who would neglect to adopt this course, and flatter himself that all would come out right if every particular were not complied with, would certainly be thought insane.

But, reader, God who created the heavens and the earth and all that in them is, has made a "will" in relation *to its inheritance*; and is inviting men and women to become *heirs* of this grand estate, not for *a mortal* lifetime, merely, but for ever. The disparity between the first estate referred to, and that which God invites you to

BECOME AN HEIR

of, is so great that comparison is out of the question. The fact that you are reading this article warrants us to conclude that you believe that God has made a *will* and published it; and moreover that the Bible is that *will* revealed. If you or any other person neglected to comply with the conditions of heirship exacted by the man of wealth while you were really in destitute circumstances, in the nature of things the reason would be that you failed to accept the offer in good faith. And if you neglect to secure the everlasting inheritance willed by God to those who comply with the conditions exacted, it will be because you do not accept the offer in good faith. The plain English of that is, that you

DO NOT BELIEVE GOD,

When he invites you and states his terms. To put it in another light, you believe God says what he does not mean, or, plainer still, says what is not true, which makes him a liar. We present the matter in this strong light to show you what the Apostle means when he says, Hebrews xi. 6 that it is impossible to please God without faith; and to make you realize that the

FAITH THAT PLEASES GOD

is that which takes him at his word and implies obedience, and not a blind or vague confidence in his goodness and mercy, etc. Leaving you to think of these things we pass to the consideration of Scriptures calculated to illuminate the minds of all who want to *do* the will of God.

Paul in writing to Hebrew heirs in reference to *this* will, says of Christ, "He taketh away the first, [the one given at Sinai, which was temporary] that he may establish the second, by the which *will* we are sanctified through the offering of the Body of Christ once for all." Heb. x. 9.

This "will" of God is also called his covenant or promise. Paul in Gal. iii. 15, says, "Though it be but a man's covenant, yet, if it be confirmed, no man disannulleth, or addeth thereto." And he goes on to say that "To Abraham and his seed were the promises made, he (God) saith not, and to seeds, as of many; but as of one, and to thy seed, which is *Christ*." He further says that the covenant was confirmed of God, four hundred and thirty years before the giving of the Mosaic law, and that the law could not disannul it, and adds, "If the inheritance be of the law,

IT IS NO MORE OF PROMISE:

but God gave it to Abraham by promise." Now, as the *promise* was to Abraham and his seed, the Christ, the question arises, how can WE have OUR names enrolled as heirs of the promise? The Apostle in the same chapter at verse 26 says, "Ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ.....and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," covenant, or will. All in this position are children of God, and, "*if children*, then heirs,—heirs of God, and joint-heirs with Christ." Rom. viii. 17.

We trust all will look upon this as a straightforward story so far, and if they do, the next questions they will be apt to ask, will be, "What are those heirs of God to inherit? Will it be

HEAVEN ABOVE THE SKIES,

or the kingdom of God *below* the skies? In answering these questions we first call attention to the fact that God gave the inheritance to Abraham *by promise*. It is what God *promised* to Abraham as an inheritance, that Abraham will *possess* as his inheritance, and that everlastingly. Just that, nothing more, nothing less.

We are wondering if the reader ever took the pains to hunt up the promise, or series of promises, upon which Abraham's inheritance depends. If he cares to have a share of it, and fully realizes that God included an inheritance for every one of

HIS ADOPTED CHILDREN

in his promises to Abraham, and, as already quoted from the 3rd of Galatians, every one of them must become an heir, *according to the promise* to that worthy patriarch, he will lose no time in getting right down to the foundation of the Hope of the gospel,—the hope set before him in those promises. If he can find any promise to Abraham of

A HOME BEYOND THE SKIES,

or beyond the bounds of time and space, there is also a promise to *himself* of the same, when like Abraham he believes God and obeys him. But if he finds *no* promise to Abraham of that character, *then there is none for him.*

To further assist the inquiring reader, for fear that he may postpone the examination of the foundation laid by God for the Christian's hope we would give him a few reminders, and

1. That God called Abraham out of his country, and from among his people, "*unto* a land that I, [the Lord] will show thee." [Abraham] Gen. xii. 1.

2. That God led or directed him to, and showed him the land of Canaan, and said to him, "Unto thy seed WILL I GIVE THIS LAND" not some other. Gen. xii. 7.

3. That God renewed his promise to the patriarch in language recorded in Gen. xiii. 14, as follows. "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward, and westward, for all the land which thou seest, to thee will I give it, and to thy seed for ever. .....Arise, walk through the land, in the length of it, and in the breadth of it: for I will give it unto thee."

4. That Paul's inspired comment upon the seed mentioned in connection with Abraham in these promises, Gal. iii. 16, is, that Christ is Abraham's Associate heratee.

5. That the testimony of the spirit in Stephen (Acts vii.) is *positive*, that God, at that time, in the neighborhood of 2000 years afterward, had never yet fulfilled those promises to Abraham and his seed.

6. That the Spirit's testimony in Heb. xi. 8, is *positive* that Abraham never expected to receive the inheritance he walked over and "spected.—yes, that he never expected that inheritance in his then present mortal lifetime, but proved his faith in its possession in resurrection life, by living in discomfort and as a stranger in the land of promise, see Heb. xi. 9 & 35.

7. That the promised everlasting possession of that inheritance carried with it the promise of everlasting life.

Let the interested reader now turn and read carefully that wonderful third chapter of Galatians in connection with these notes and we think he will see a chain of evidence that cannot be broken, proving the utter hopelessness of those who are strangers *to*, and therefore faithless *of* the promises made to the fathers of the Hebrew nation. And we trust that no one will flatter himself that he or she can inherit something that God's will does not contain. What is the will sent to us for, is it not *before*, *obey*, and hope for, [illegible] of love offer us? Take [illegible]dt" is promised to Abraham, [illegible] and Jacob and David, and there is to gospel at all. It is he who believes the gospel and is baptized shall be saved. Gospel means

GLAD TIDINGS

or good news from God to man; and we re-affirm that every particle of the good news relates to the blessings covenanted to Abraham.

It has been charged against us that we in this way belittle the office and work of Christ at his first appearing. This is very wide of the truth indeed. For perhaps the thousandth time, we deny this, and proceed to show the *absolute need* of his exemplary and suffering life, and his ignominious death if any of Adam's race were to be saved. And we challenge our accusers to give a Scriptural reason for his death apart from its connection with the covenants of promise we have been writing about. The words of the blessed Lord himself is most conclusive proof of this. Says he, in Luke xxii. 20,

"THIS CUP

is the New Testament [covenant] in my blood, *which is shed* for you." If, then, it had not been the blood of the new covenant it would not have been shed for his disciples. The words mean this, if they mean anything. It is the Lord's reason why HIS blood was to be shed for them;—it was the blood of the *new covenant*.

Does some one say, Why was the shedding of his blood in connection with the new covenant, necessary? We ans., Heb. ix. 18 shows that the first covenant was dedicated with

THE BLOOD OF CALVES,

and of goats, and the whole connection shows that the new covenant needed a better sacrifice than that, even the blood of Christ, vs. 13, 20.

Secondly, Paul in Rom. xv. 8 says for the Spirit, that Jesus Christ a servant of the Jews for the truth of God to *confirm*,—[declare—ratify—what?] *the promises* made unto the fathers, and that the Gentiles might glorify God for his mercy, through the obedience of the *first* or old covenant, which confined that mercy up to that point, to the Jews, that is, *excluded* the Gentiles.

But some may say, we read that Christ died for us and rose again, and we are told that he thereby brought

LIFE AND IMMORTALITY TO LIGHT

for us, and nothing is said in that connection about the covenants of promise." This is either a mistake of the objector or his teacher. By turning to Heb. xiii. 20 we may read as follows:—Now the God of peace, that brought *again* from the dead our Lord Jesus, that Great Shepherd of the sheep [*How?* The exercise of his Almighty power without employing the very means he himself devised? No indeed!] through the blood of the everlasting covenant. The covenant without the blood would

NOT GIVE LIFE EVERLASTING

after death: and the blood without the covenant was equally powerless. God's promise to Abraham, as we have seen, included everlasting life: but they needed to be ratified by a sinless one of Adam's race before it had power to bestow life after death. Jesus the *sinless one* was the first to be raised from the dead by means of that everlasting covenant.

Some of our readers may think we harp a good deal upon one thing, but of late the evidence has accumulated that these essential truths are very indifferently understood,—and as we are rapidly rushing on toward the time when the Word shall judge all who are amenable to the Law of Christ and we want like Paul to be clear of the blood of all within our sphere of influence, we thus plainly and earnestly write.

Communicated.

The King James Translation—Must this be the Court of Final Appeal?

The inquisitive and studious mind earnestly searching for truth says no. I never met but two men who thought King James' translation was perfect. One of these men insisted that to translate was to take a new Bible entirely different from the old one; that the truth would be wholly supplanted by error. The Authorized Version is good but who would risk the statement that it is the best that is, or could be. True it has been very useful to several generations and many a dying Christian has pillowed his head on it: but truth in a somewhat different dress of words is just as sacred and comforting. Some would question the propriety of ever quoting from any other than the version in common use; and others are of opinion that to practice quoting from the many good translations has a bad rather than a good effect. That it, in a measure, destroys faith in the Word of God, and confuses instead of enlightening the hearer. Now, every intelligent person knows that there are several translations of the Word of God in our language, and that these all differ in some respects, though this variation is mainly in the choice of words without a change of meaning: and we all know that there are translations, differing from the text, printed in the margin of our Bibles, and this for the benefit of the reader, who is expected to choose between the two renderings. Why does not this knowledge undermine faith in and reverence for the Word of God, in the same measure as the fact of the preacher making quotations from other translations? What is the difference? Who will tell us? With as much reason we might object to the simple fact of translating at all, and be satisfied to hold in our hands copies of the Hebrew and Greek originals of the Scriptures which would be of as much use to us as the inscriptions on the Moabite stone.

OBSOLETE WORDS AND MEANINGS.

The English language is continually undergoing changes. It is not now what it was in 1606-1610 when the A. V. was made. I have before me a list of obsolete words and phrases taken from the earlier copies of King James' Version. Some of these have been changed i. e. modern words have been put in the places of the antiquated words, by some one, but on what authority does not appear. Many of these words still remain to perplex the reader. Here are a few: "theotend, beware, chapiter, daysman, deal, fray, bough, leasing, let." Now if the preacher has used of a passage containing one of these lots of words what can he do except to quote from some version having in the passage the modern equivalent of the obsolete word. Some times the word is an important one, the meaning of the text turns on it. Must he quote it as it stands in the A. V. and thus convey to his hearers a wrong meaning? A bashfulness preacher of pioneer times puzzled himself and hearers with an elaborate criticism about the tree into which Zacheus climbed, Luke xix. 4, to see the Savior. He and his audience were familiar only with the sycamores of our flat river bottoms, tall as a steeple and smooth as hypocrisy. "Why" said the orator "a squirrel can't climb them." This preacher lacked the advantage of a modern version. Here is a text with a word in it quite familiar to our ears: "And after those days we took up our carriages and went up to Jerusalem" Acts xxi. 15. Many a child has puzzled its brain over this feat of strength of Paul and his traveling companions; and have been quite as much perplexed as to the wisdom of carrying their carriages when they might have rode in them. Perhaps some of adult age have been similarly troubled over this text. This is an example of obsolete meaning. In the Diaglott it is rendered "Packing up our baggage we went up to Jerusalem." Another example is found in 1 Thess. iv. 15. "We which are alive" says Paul" and remain unto the coming of the Lord shall not *prevent* them which are asleep." "Prevent," today, means to hinder, but it did not mean this three or four centuries ago. In the Diaglott it is rendered, "We the living who are left over to the coming of the Lord, will by no means precede those who fell asleep." To quote as rendered in the A. V. conveys a wrong meaning—to quote some other translation is clearly the duty of the preacher in such cases. There are several other reasons for making quotations from other versions and the expositor should avail himself of this advantage. I will here ask the readers attention to a fact known to scholars and which may be verified by any one by reference to the Emphatic Diaglott, or easier and quicker by referring to Young's Concordance. At a glance it is seen that the word world is employed to render four Greek words into English. These words are printed in English letters and defined:

1. "Aion," age, indefinite time, dispensation.

2. "ge," land, earth.

3. "Kosmos," beauty, world.

4. "oikoumene," habitable earth or land. Here the expositor is obliged to quote some other translation in order to be understood. There are five occurrences of the words "end of the world." The audience are interested to know what it is that is to have an end. What was the thought in the Divine mind when the revelation was made through the medium of the Greek tongue? Before I learned the truth "the end of the world" meant to me a terrible catastrophe, the annihilation of the physical creation, the blotting out of the earth and all the heavenly bodies. I did not know that there was or could be any different rendering of the text containing these words. If King James' committee had rendered "sunteleias tou aionos" by the words end of the age then that awful nightmare of my youthful days, "the crash of worlds and the wreck of matter," had never brooded over my mind. Agreeably to this need as set forth in this short paper preachers and teachers every where have adopted the practice of quoting from other versions than the one in common use.

John L. Winch.

Dear Restitution:

We have read with pleasure and profit the many testimonies from the scattered ones of the household of faith, and thinking perhaps some would be glad to hear of the new here at Oleander, Cal., I thought I would endeavor in my weak way to send in my little mite, hoping it will find a place in your columns. We are still all strong in the one faith and hope, and are striving to be ready when the Master comes. I must say that we have been highly favored with a visit from our dear Bro. W. A. Prosser and wife and daughter, of Scholls, Oregon. They stayed with us over two months, and although we all had a touch of the lagrippe while they were here, yet we had a very pleasant visit. He also preached eleven discourses, which were a feast to us, but it seemed to make no impression on the congregation, (which was small the most of the time) it seems as though their hearts were hardened, and they turn a deaf ear to the truth. It seems like all a great many think of, is to have a good time as they go along, but I fear for them that the time will come for them, that their good time will end, when the Lord comes to take vengeance on them that know not God, and obey not the gospel of our Lord and Savior Jesus Christ, then will they call on the rocks and mountains to fall on them, to hide them from the face of the Lamb. We were disappointed to think our Brother and his family could not remain longer with us. They started for home one week ago, but as they seemed delighted with our lovely climate here, we feel in hopes that next fall they will come back and make this their home, and we all sincerely hope that they will not only come themselves, but that they bring others of like faith with them, for we need them here with us, and he is an able speaker, and knows how to rightly divide the Word of truth. We have felt very lonely since they went home, for it seemed we never got weary of hearing our brother talk on the Scriptures to us. There are only a few here of our faith, yet we do not forget to assemble ourselves together every first day to search the Scriptures and partake of the emblems, striving to be found ready to enter into that rest that the Lord will prepare for all those that love and obey him. I sometimes feel as though I can hardly wait for his coming, as I have very poor health all the time and not able to do the work I would like to do. I would like to be able to work more for the Master. I have in the past year scattered a goodly number of tracts and papers, feeling in hopes that somebody and them might get to understand the true gospel, and be turned out of darkness, into light. Then let us all that have named the name of Christ strive to be found walking in the true light, then when our Master comes he will say, "Good and faithful servant, enter into the joy of thy Lord."

"My longing heart cries out, oh come,
Creation groans for thee;
The weary pilgrim sighs, oh come,
Being immortality."

Your Sister in Christ,
Mrs. M. A. Calder.

A stout heart may be ruined in fortune, but not in spirit.—*Hugo.*

Obituary.

Partridge.—Died near Tiosa, Ind. Feb. 19, 1899, of infirmities of age and paralysis, Edwin Partridge, aged 86 years, 10 mo. and 16 days.

The deceased was born in Onondaga Co. N. Y. April 8, 1812. In early manhood he came to Indiana, and located in Marshall Co. On Aug. 18, 1844, he married Rachel Logan, a sister of Mrs. W. D. Thompson of Plymouth. A few months after his marriage he moved to the farm where he died, near Tiosa in Fulton Co. He was the father of seven children, all boys, four of whom preceded him to the grave leaving his wife and three sons, Thomas, Clinton and William, to survive him.

He embraced Christianity under the ministry of Elder S. A. Chaplin, and united with the Church of God in 1860, in no which time his life was consistent with his profession. Years ago when in the prime of life he had Brother Chaplin come and preach in his neighborhood, for some years, bearing all the expenses himself.

Services were held Feb. 21, by the writer at the residence, which for more than half a century has been his home, text taken being 1 Thess. iv. 13–18. After which he was laid in the grave to await the call to come forth at the resurrection day.

E. C. Andrus.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. M. C. Nichols	$1.50
Emma L. Cronk	.50
Mrs. J. Skinner	.50
Mrs. T. H. Lindsay	1.50
H. C. Hammond	.50

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Feb. 26th, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 14, 5.14 a. m. daily. No. 20, 10.-33 a. m. daily, Except Sunday. No. 8, 5.46 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West, No. 15, 5.14 a. m. daily. No. 5, 6.41 a. m. daily. Extra fare. No. 37, 9.26 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No 9, 6.10 p.m. daily. For particular information on the subject apply to J. E. Haines, Ticket Agent

Poetry.

Good Companions.

"Let prayer
Go with thee everywhere
To voice for thee thy soul's desire,
To bid faith grow and hope aspire,
Amid the silence to speak
Of joy when troubled, strength when weak.
For burdens shrink, mists disappear,
Flowers live, and skies are blue and clear.
And glory lights up care
Through prayer."

Take Peace

To keep when joys increase;
She will lead on to tranquil ways,
Her gentle love will bless thy days;
She, where through leaves the sunshine glances,
Will give thee rest by quiet streams,
Will guide thee to the paths of flowers,
Will sing sweet songs to thee at night,
Will make all discords cease
Take Peace.

Let Trust

Go where e'er they must
For trust will teach thee how to trace
The love upon thy brother's face;
Trust will reveal to thee the best
In shower and sun, in work or rest.
When thou art sad and tears would creep
Kind trust will kiss thee into sleep.
To keep thee wise and free
Take Trust.

Take Love,

All else forsake above.
For love will change the darkest day
To sunniest noon and flower-filled way.
And love does more than crown with gold
To gladden hearts in youth and old.
And when walks with loved ones side by side,
On lowly manor by swelling tide,
Finds earth has heaven there—
Take Love."

—Mrs. Farrington.

Selected.

The Voice of God Against Spiritualism. No. 4.

[Some years ago when THE RESTITUTION was published in the City of Chicago, Bro. H. V. Reed wrote a little work entitled "Witchcraft Unveiled: or the Voice of God Against Spiritualism." This work has been out of print for a number of years, and coming across an old copy, we find it fits in so well with the present "Manifestations," and is so complete an answer, not only to the theory as it was twenty-five years ago, but as it is to day, that we produce a part of it, and commend it to the careful perusal of our readers.—ED.]

"There shall not be found among you any one . . . a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord." Deut. viii. 10, 11.

The texts already presented, certainly do not sustain the position that the soul of the man is conscious. Not one makes an assertion of that kind, and it is only by inference that they can be made to sustain such a hypothesis. But on the other hand, the Word of God is clear and forcible, declaring that the dead do not praise God; that they know not anything; that man's thoughts perish at death, and that there is no wisdom in the grave, whither man goes. All these great truths are taught in the most direct and positive form. But men have left the Word of God, and in its room placed the sayings of men. The professed Christian Church is now reaping the bitter fruits of its own theory. The world has been taught to believe that every man has got an undying nature, and an existence that will run parallel with the existence of God. How is it possible for the clergy to stop the tide of Spiritualism which is now sweeping like a wild deluge over the world?

The only thing that will stand in this age of deception and false philosophy, is the Bible doctrine of the *sleep of the dead*. Take this from us, and we are at sea without a compass, liable to be wrecked on the shoals and quicksands of infidelity. This is the great issue, and it must become the question in this controversy. The Protestant argument is substantially the position of Spiritualism. The works of Luther Lee, S. Drew, Landis, Hinton, Professor Hovey, and others, all present the argument for the consciousness of the soul of man in the same way, and by quoting the same class of texts to sustain their position; and eventually they will be classed together in this great controversy.

If the position taken in this little protest be true, it forms a safe-guard for the Bible student, and enables him to battle manfully for the truth of God against wicked spirits, and this brings us to our last proposition, viz:—

WHAT IS THE MISSION, AND BY WHAT AGENCY DOES SPIRITUALISM PROPITIATE?

Has it done any good in the world? This is a serious question, and much depends upon its solution. Have the spirits enforced one new moral? Have they taught a new precept for the salvation of man? We answer most emphatically, *they have not*. And we call upon its votaries to show *one truth* which was not presented in the book called the Bible. They may say that many have been restored from infidelity to a position of usefulness and morality; but this depends on what is meant by infidelity. It certainly does not mean that men have become believers in the Bible; for it is the leading feature of this system to destroy the idea of the Bible being an inspired book, and instead of teaching men to believe the Bible, they have led them away from it. And so far as the moral argument for Spiritualism is concerned, the world is prepared to judge of its influence in that department of its mission. I think I am safe in saying that it is the voice of an intelligent public, that its morals are degrading, and its influence on society bad. There are exceptions to this principle; but it is true of its system. It is well adapted to become the leading theory of this age. The world is prepared for it, and this last grand deception is the maturity of Satan's first falsehood "Ye shall not surely die." On this one sentence the whole position rests. This has been the pleasant lie of the devil for six thousand years; and, alas! the professed Christian world believe it to be the truth of God, whereas, God told man that if he disobeyed His law, he should "surely die." But man is taught to believe that there is no such thing as death. And thus the Word of God is made void. Again, another class tell us that death is the "gate to endless joy," while God's Word declares it to be an enemy. 1 Cor. xv. 26. God proclaims that man is mortal. Job iv. 17. But men and spirits teach that he will never die, but has an immortal soul. Here the basis of this warfare is now before us, the truth of God against the device of Satan. But God has been pleased to tell us of this last great deception that Satan would bring upon mankind. "When they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter, should not a people seek unto their God, for the living to the dead? To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them." Isa. viii. 19, 20.

Here is an infallible guide, and the subject before us is, Do the spirits speak according to the law of God. This we can easily learn by knowing what the law of God has said on this point. Hear it: "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that *do these things* are an abomination unto the Lord." Deut. xviii. 10-12. The law, then, is against all these abominations.

But what do Spiritualists teach on this point? They tell you, "Go to them that have familiar spirits; consult mediums and necromancers, or those who pretend to converse with the spirits of the dead."—*Web. Dict.* They deny the *testimony* as well as the law. For God has *testified* that the *dead know not anything*;" but the *spirit* says they know more than all the living. Thus we see that Spiritualism is at war with God and his Word.

But in the last days, just before the coming of Christ, such a deceptive power was to come, for says Paul, "Now the Spirit speaketh *expressly*, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy," etc. 1 Tim. iv. 1, 2.

There are several points in this one prediction, which have a remarkable fulfillment in the spiritual philosophy.

1. The Spirit calls express notice to an important truth.

2. It is to be in the last days when the power is to arise; hence its chronology is defined.

Some are to depart from the faith. How true this is of the present. Thousands are *leaving the Word of God*, and

4. Giving heed to seducing spirits; that is, they believe what the spirits teach them, and by so doing depart from God; and how few who endorse modern Spiritualism believe the Bible. They call it the "skin of an old serpent, and "*A good book in its day*," etc.

But there are to be "seducing spirits." This they could not be if they came in their own character; hence they claim to be the spirits of departed friends, and thereby seduce those who already believe in the doctrine of the consciousness of the dead.

Finally, they are to speak "doctrines of devils." What was the first thing the devil ever taught, according to the Bible? "And the serpent said unto the woman, *Ye shall not surely die*." Gen. iii. 4. He made the woman believe it, and I am sorry to say that most of the world believe it now. But Jesus has said, "The devil is a liar from the beginning," and here is his first lie, and Paul says, "the woman was deceived," but if she never died, the devil told her truth, and God's Word has proved a failure.

We ask you then, in conclusion, if it is not wise in us to hear the voice of inspiration, and believe its truths in preference to all the creeds and doctrines of men. The world is filled with discord and wickedness, and is growing worse and worse. And how can we rest secure in lazy luck, when the signs proclaim in thunder-tones, the coming of the Son of Man. The days are evil, and men are leaving the Word of God for fables, and as Paul says to Timothy, "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned into fables;" and in view of it he charges him before God, "*to preach the Word*." 2 Tim. iv. 2.

We say, dear reader, strive to obey the God of truth; fly to Jesus as your only refuge, and when the just curses of God fall on the wicked who have despised his Word, and trampled his law under their feet, you will be secure in him; embrace the gospel hope of a resurrection to life through God's only begotten Son, and that day will find you at peace with God. Seek for immortality, and you will put it on at the Resurrection morn. Amen.

(*Concluded.*)

Communicated.

Parable of the Ten Virgins. No. 2.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom." Matt. xxv. 1.

Having now learned to a certainty, of the exact time when the congregation of the Lord will go forth to meet their coming Bridegroom, like unto what the parable of the ten virgins describes for them. We next inquire, how does it come that they knew when to go forth? First, by what the Scriptures teach; second, by the signs of the times. First, by what the Scriptures teach: they speak of a great tribulation upon the Jewish people or nation, such as we have already proven. They also teach us that this great tribulation will close by a return to their own land, for it says immediately after the tribulation of those days, or as Mark says in those days after that tribulation. Matt. xxiv. 29; Mark xiii. 24. As sure as the great tribulation is now upon the Jewish people or nation, just so sure will the time come when that great tribulation will close, and as sure as that we are now living in the time of their return home, just so sure will the time soon come when their restoration will be completed with a glory of blessing in their own land. See Jer. xvi. 15; xxiv. 6, 7; xxx. 3; xxxi. 10; xxxii. 37-41. And even this parable teaches us by the word "then" to look forward to the future by an eye of faith and hope to the glorious time when the great tribulation will be overpast and gone. Second, by the signs of the times. Of course the signs of the times are no more nor no less than what the Scriptures teach. Yet at the same time we do know and understand that the Jews must be restored. First, that the present gathering is this restoration, and just as soon as this restoration be completed, they, the saints will well know that it is their time to move, to arise, to go forth to meet their coming Lord.

Again, it is a fact worthy of notice, that in all of the parables of the New Testament Scriptures there is not another one just like this one, and yet this parable above all others is given expressly to teach the saints of God that they do not know the day, nor yet the hour wherein the Son of Man cometh, and that this parable is not given to the world of mankind, but just simply and only to the saints of God, and now the very next thing that meets our attention is "Shall the kingdom of heaven be liken unto." Want now we to understand about the kingdom of heaven? What did our Savior mean when he made use of that expression? Did he mean for us to understand that it would be fulfilled in the days long ago? or did he mean for us to understand that he took the whole to represent a part? Now what are the facts in the case? We do not hesitate to say that our Savior took the whole to represent a part, because there is no kingdom age, and in fact there never was, and never will be, only in the kingdom age, and in this parable he has done this same way in other parables, and now for the proof. We read at the 14 ver. of this same chapter where it says, "The kingdom of heaven is as a man traveling in a far country." Here our Savior uses the whole to represent a part in applying it to himself.

Again, in Matt. xviii. 23, "Therefore is the kingdom of heaven liken unto a certain king, which would take account of his servants." Here again, the whole is taken for a part, to show that the saints of God as servants must willingly be entirely on the side of forgiveness. Again, in Matt. xx. 1, "For the kingdom of heaven is like unto a man that is an householder, who went out early in the morning to hire laborers into his vineyard." Here again, the whole is taken to represent a part, and notice too how extremely anxious he is to hire, goes out early in the morning, and presenting another view about the servants, that none should hold any envy or hatred against our Lord, because that all agree for a penny a day, simply because one of them had borne the burden and heat of the day. Again in Matt. xxii. 2, "The kingdom of heaven is likened unto a certain king, which made a marriage for his son." Again, the whole is taken to represent a part. So in all of the above cases we learn that it was somewhat common for our Savior to use the whole to represent a part. So we are safe in saying that it is the correct way that our Savior intended to convey in Matt. xxv. 1. We therefore understand that when it says, "The kingdom of heaven is likened unto," that it has direct reference to the living saints of God, which the five wise virgins represents that it will be the living and truly overcomer, when Jesus comes as a thief in the night to gather the jewels of the earth to reign with him.

Again, the next thing that meets our attention is, "Liken unto ten virgins," what is liken unto ten virgins? The kingdom of heaven. Well, how is it? To answer just how it is, is not quite so easy as one might think, yet the parable represents the living saints when Jesus comes as a thief in the night. Hence the whole is taken for a part, and that part is to be the living saints, which are to be the joint-rulers with him in his kingdom and glory that shall never die, which the five wise virgins represent, and besides it is a decided good thing that our Savior has taken virgins to represent the living saints when he comes again, because of their strict neutrality with everything else, and their nearness to him. Not only are they called virgins, but that they are called "chaste virgins," as well as the Apostle says to the Corinthian brethren, "I have espoused you to one husband that I may present you as a chaste virgin to the Anointed King." 2 Cor. xi. 2.

Having now learned that the living portion of the saints of God at the time of the thief like coming of our Lord are here represented by the ten virgins, we next inquire, what is said of them? What will they do at that time? It is written of them that they took their lamps and went forth to meet the bridegroom. Please take particular notice here, that according to this parable that there is to be only one going forth to meet the Bridegroom, and at that going forth they are sure to meet him. And now another question arises right here, which is, Is a parable to have all its bearings brought into use? or, Is a parable to be understood in all its branches? or, are all the parts spoken of to meet their fulfillment? or as the saying is, Does a parable go on all fours? We answer, if not, what are they stated for?

And now we take a searching look through the New Testament Scriptures to see what they do teach, and we find that every parable that has an explanation to it, has every branch of it brought directly into use, and in fact the explanation is enlarged upon as will be seen in the parable of the sower as found recorded in Matt. xiii. 1-24; Mark iv. 1-21; Luke viii. 1-16. This parable as is given by the three evangelists all speak and agree that there were four kinds of seed into which the seed was cast, and that this seed represents the Jewish people at the time that our Savior gave it, and will apply to all other people as well, and that in the explanation in each four points it is fully drawn out, and in fact each branch is enlarged upon so that in all its parts we are able to discern its wonderful application. Also the parable of the tares of the field as found recorded in Matt. xiii. 24-31 and 36-43. In the explaining of this parable by our Savior he has fixed it out under the head of seven items, to take place in the kingdom age, and in the explanation he enlarges to about a dozen, so that we can plainly see that each branch is brought directly into use. Also Matt. xv. 10, 11, 15, 14 also 15 to 21. In the recording of this parable by Matt. and Mark we learn that our Savior announced just two items, and in the explanation it enlarges to thirteen items. Now, here are three different parables given at three different times, and what do they teach us? They teach us that every branch of these parables is brought directly into use, and in the explanation given it is even enlarged upon. Now here is Bible testimony, and besides it is plain, and now what does the Bible say with regard to testimony given? That "in the mouth of two or three witnesses may every word be established." Deut. xvii. 6; xix. 15; Matt. xviii. 16. Now notice in these parables where explanation is given us, we are taught that every branch is brought directly into use, and that these three parables teach us how they are used, and that when we come to know this, that the Bible has already established the fact that parables are to be used in all their branches, that it is then our duty to so understand them, and to study and learn how and when all the branches of a parable meet with their fulfillment. Having now learned this, we come back again to the parable of the ten virgins and it is said of them that they took their lamps and went forth to meet the bridegroom, and we now ask when do they take their lamps and go forth? We will let the Bible answer. Immediately after the tribulation of those days, and not possibly before, or in other words just as soon as the Jewish restoration is completed, or at the commencement of this great time of trouble, which will be a great time of spiritual darkness, our side of the prairies of God, and why? Because the whole world is not looking for the rise and coming of the Lord, neither do they care for it, not having any faith or hope in it.

Now, right here please notice another thing, and that is, that there are exactly two times of the end, and that one takes place before the other, and that the first time of the end is the time of the end of the great tribulation upon the Jewish people second time, the end of the Gentile times, and that these two times of the end differ from one another as far as day is from night, because one is a great time of prosperity, of a return of the Jews to their own land, and the second is a great time of trouble. The first is an uplifting, the second is a downfall; the first is a blessing of a return home of the Jews to their own land, which time of the end we are now living in; and the second is a curse, a great time of trouble, a punishment, and just as soon as the Jews are restored, their time of end is over and God will lift his wrathful hand from the Jews, and pour it out on the Gentiles, which will be a great time of trouble and spiritual darkness, but we have not come to this yet, nor neither will we, until the Jews are restored; then it will begin, and the worst kind of trouble you ever saw.

But we will pass this for the present and come back to our parable again, or more properly the Lord's parable, and next inquire what about the lamps? What do they represent? The lamps represent the faith, because they all have the faith, at least they all know the Lord is coming, and hence they all go out to meet the Bridegroom. Then what else does it say about them? And five of them were wise and five of them were foolish, and now just at this stage of action it actually turns out that one-half of the saints are wise and the other half are foolish. Is it possible that this parable will strike the saints of God, when one half of them will be prepared, and the other half will not? What is the matter in this most trying time? What says the Word? They that were wise took their lamps, and took no oil with them. This tells the story. It seems that they did not discern the distance that they had to travel, nor yet the amount of oil that they would have to use, and hence they only took their lamps with what oil there was in them, for their journey. No wonder they are accounted foolish virgins. While they do some things all right, they do not do all things right to insure them all the way through their journey. The one grand and essential thing they were minus of was their extra vessel of oil to supply any and all wastes, and now what does the oil represent? It represents works, and why do we say so? Because the faith and works go hand in hand to prove each other correct, and that a live faith must provide works, and that works must come with to support it, and that too the right kind of works that make faith solid and firm. Then everything is all right, and here we stop and think a little, think quite a good deal and ask ourselves the question, what might these works be? And look out upon mean a people that claim to possess the faith, and ask what are the works that will deprive one half of the living saints of God of being ready when Jesus comes? Let us be candid a little, and if necessary take quite a good deal in order to see what those works might be, and really what they are, and as I thought is best on the part of those who never have seen these works pay us. There is only one half of them found doing these works when Jesus comes? And we still ask what are these works that one-half are doing, and the other half are not doing? Even now, for whatever we can find of works that they are divided one-half and are liable to continue so. Then they are the works which the oil represents, and first we will take up acts of humility. When as our Lord has left on record, we make a great dinner, or a great supper for a feast, or we invite the lame, the poor, the blind the halt, that they cannot recompense us again, that the saints shall be recompensed at the resurrection of the just. Luke xiv. 13, 14. Are they divided half and half upon these things, if so, then they are the works. Or is it feet washing as found recorded in 1 John xiii. 4-20. Is the congregation of the Lord divided half and half upon this humiliating work. That one half will do this work and the other half will not, is this the work that will deprive one half of the living saints of being found worthy when Jesus comes, or is it the communion as found recorded in Matt. xxvi. 26-36; Mark xiv. 22-32, Luke xxii 19-23; 1 Cor. xi. 23 to close of chapter. Are one half of us as a people following this closely? do we adhere to it in strict obedience to the spirit and meaning of it only half of us? What do you think and say and do? Or is it being in debt? Are one half of us so in debt that we cannot do our whole duty in the case of tithe? If so, we plead at once in Jesus' name, "Father, forgive." May we struggle with might and main to free ourselves from this besetting sin, and be determined to meet our Savior with joy and peace, for we are plainly taught to owe no man anything, but to love one another, Rom. xiii 8. Or is it keeping the ten commandments of God, and especially the fourth one, which is the Sabbath day? Are we all divided half and half, will this hit us nearer than anything else? If so, we know where we stand. These are the works, and it may possibly be all of the above works. Whatever the works may be that one half are doing and the other half are not doing at the present time will possibly be the work then, because we are so near the time that it will be the same works still.

Now, there is another thing worthy of notice. That it is a very strange thing too that this parable above all others, and the only one that takes its whole place all in the night. But when we come to learn of its place of fulfillment, we find it to be in the very darkest time of the world's history, so much so that none other shall be like it again, and when we come to understand what our Savior has given, we do not wonder at the virgins all travelling in the night in order to represent the darkest time into which the saints will enter, and knowing too that the darkest time is just before daylight.

Yours for wisdom's side.

J. A. MOYER.

(*To be Continued.*)

I can wish for you the things I hold good things—a deep, intense love for one higher and stronger than yourself, or than pure and joy which come, ourselves, to some elect natures who have got rid of Gessings and weariness of self, and live in the life of others.—*George S. Merriam.*

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo on the deck of the Olympia with Dewey, and in the rear of battle at the fall of Manila. Bonanza for agents. Hundred of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barker, Sec'y, Star Insurance Bldg., Chicago.

Our Love Feast.

Dear Restitution:

I take a great deal of comfort in reading of the good news of the blessed kingdom of God in the columns of THE RESTITUTION. I receive it every Sunday morning and read it, as I am isolated from any church of like precious faith. The cares of this life have been very great with me in the last three years. The promises of God have been my only comfort. The promise of life to the overcomer is what gives me strength to overcome sin, for we are told we must be overcomers if we are to wear the crown of life. We are told in the Word of God that "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the good things he has prepared for them that love him." Our Savior said "Straight is the road that leads to life." I am trying to walk in that narrow way. The crown of life is all that is worth striving for in this life, for all earthly possessions and friends will fail in time of trouble. Let us all be ready for the Savior when he comes in his glory. I want to hear him say, "Well done, enter in."

MRS. S. J. BUCKLES.

Dear Brothers and Sisters:

As we read so many good letters from so many, I will try and say a few words for my husband and myself. We are still alive and contending for the faith once delivered to the saints. All the preaching we have is the Bible and the dear RESTITUTION, which we get free. May God bless the Editor and the friends for their kindness to us. We are very poor in this world's goods, but rich in faith, and we hope heirs of the kingdom. Pray for us that they may be our lot.

MR. & MRS. C. W. HERROS.

Dear Restitution:

I enclose one dollar to apply on my subscription. I am so sorry that our dear Brother Underwood is sick. I hope he is better. May God bless him with his rich love and all of you, for the glorious truths that come to us through the dear old RESTITUTION. May we one and all be ready when our Savior comes, is the wish of your Sister in hope of the kingdom of our God.

ELIZABETH KIMBALL.

Dear Restitution:

My time has been closely occupied the past fall and winter. Our little Ecclesia in Springfield, Ohio, is still alive and all earnest workers. Several of our leading members have fallen asleep the past few years and yet occasionally we add some. What a happy thought that we so many of us have been permitted to see and obey God's plan of salvation, that we may occupy that relationship, that whether we live or die, we are the Lord's, and all is safe with us.

Appreciating your and your Board's efforts in keeping up the interest of THE RESTITUTION, I am yours in the one hope,

R. L. HOLMAN.

Dear Restitution:

I am one you have been coming to see without pay for the last two or three years. This leaves me nearly eighty-one years old with an invalid wife who has been with me in the faith for years. We are quite poor and dependent, the fact is the world has gone on and left us. Your weekly visits help us in our lonely poverty-stricken situation. I see from Cameron's letters that Dr. John Thomas was the main one that unfolded the truth these latter days. It is all a mistake. Over forty years ago some dozen of us met each Sunday to search the Bible and came to the Truth, having no help except George Storr's "Six Sermons" and Barnes' work called "Death not Life," and the "Nature of Man." We all became immersed, broke the bread each Sunday, never having heard of Dr. Thomas. A little band of us have held together, nothing moving us, while Christadelphianism has divided and redivided, until there is almost nothing left of them. Send on the good old paper by all means.

Yours for the faith.

D. S. MONROW.

Dear Restitution:

As I thought it right not to be out of door for me to write some this morning for I am very reading the letters from the band of God, scattered abroad over the land as we are, to whom find so many are rejoicing and are anxiously looking for the Noble Lord's return, the King of kings, who soon reign in righteousness for out of Zion shall go forth the law, and the word of the Lord from Jerusalem, and he shall judge among the nations, and shall reinke many people ... [illegible] against nation, neither shall they learn war any more." How different that is from the powers that be. Yes, this world would be a much more gloomy place, were it not for the glory that we are anticipating in the near future, when the present reign of things shall be silenced, and he whose right it is shall hold forth. To this end we pray "Thy kingdom come. Thy will be done in earth as in heaven." Amen. I am at present making my home in Blackwell, Okla., with my daughter, Mrs. Carrie Wile Chambers. We have a few names here, and we anticipate somewhat in organizing a Bible class here in the near future, that we might be taught, and encourage, and exhort one another. "And so much the more, as ye see the day approaching," says Paul. We had Bro. Zilmer with us last fall, who gave us some very able sermons, and encouraged us on our way. Now, I would like to say to the household of faith, if any are anticipating different surroundings, or going to a new country, hope you will visit Blackwell, Okla., before locating, as we have a fine country, and Blackwell is a thriving city, and will be a place for almost all kinds of business. Now, if any one should like to correspond concerning the place or country, we would be glad to answer, as we would like very much to have you locate here.

ELIZA A. BABB.

Editor Restitution:

There are a few of us here at Laurel, Iowa, of the like precious faith. We have preaching once in a while; it seems good to hear a sermon of the like faith, it gives one light and strength and encourages them to move onward to the high calling mark. We give our neighbors some of our papers. They read them, but don't seem to want to look much about the belief. They seem to think just so a person is sincere they will be saved. We try to tell them what they should believe and obey the Word of glad tidings of the Kingdom of God. Pray for us that we may ever prove faithful to the end. Enclosed find a money order for two dollars, a dollar and fifty cents for the paper, and fifty cents can use where you see best.

Your Brother and Sister in Christ,

MR. & MR. ARTHUR ZESCH.

Brother Underwood:

I have been confined to my bed and chair for the past nineteen years. Wife and I are the only two in our County of the Abrahamic faith, so you see we are completely isolated. Oh, how I do wish some of our folks could come to Austin, Ind., and set the truth before this people. I do all I can by talking to as many as come to our house and by handing our paper. They say the most of the articles in our paper are too strong for them. I say it is because they do not know the first principles and because they almost entirely ignore the Old Testament. How I wish for the "Popular Lectures" by Brother Joblin to hand to them. I think they would do so much good here. Sorry to see you and Bro. Woodward have been sick and I pray God to restore you both and spare you if possible, till our blessed Lord comes. If the free will fund will permit please remember us, and may God bless you.

From your Brother and Sister in the one faith,

R. E. & L. I. WOOLLEY.

Dear Brother Underwood:

Why don't Bro. D. M. Butler write some for THE RESTITUTION? If any of the brothers pass through Audubon, Iowa, I should be glad to have them stop and preach for me. I have not heard any preaching for twenty years.

Yours in the faith.

L. BUTLER.

Editor Restitution:

Will you allow me space in our valuable paper to let the brethren of the Church of God know where I am, and what I am doing? I am preaching where the doctrine of THE RESTITUTION is not preached by the orthodox churches of this country and I find many good honest people who would go to heaven preach the Truth, if they had clothes to wear, but they have to stay at home because they are so thinly clothed. Well, Brother Kidwell, I am still preaching the gospel of the kingdom of God. I would be glad to see you; I would like to see all of the household of faith but I am too poor to travel on the railroad, I go on foot everywhere I go, so that you can see that I am poor.

Well, Brother Underwood, we lost our little Cory Ann, she died the 17th day of December, 1898. She was one year, eight months and twenty-two days old. We sorrow, but not as those who have no hope, for we believe that there will be a resurrection of all the dead, therefore we wait for the Lifegiver comes the heaven all things, then we believe we will see our child. We called on a good man to sing and pray at the grave, he was not a member of the Church of God, but it was the best we could do.

I am your Brother in hope of eternal life when the Life-Giver comes.

J. W. CARROLL.

An Appeal.

To the Young People of the Church of God of the Abrahamic Faith, of the State of Illinois.

In the name of God, our Father, and of his Son, Jesus Christ, we would entreat you, brothers and sisters, to unite in one body for closer communion and spiritual uplifting. At our State conference it was decided to have a State Young Peoples' Bible Society. For the working out and completion of the organization, we would most earnestly urge you to send your name and address to our State Secretary, Laurence E. Wilson, 5411 Ohio St., Austin, Ill. We would impress upon all the young people the importance of this, especially those who are isolated. If you are a member of a Young Peoples' Society, please send the address of your president and secretary, when you send your own. Do not delay in this as it is the Master's work and let us daily strive to be ready and waiting for him when he comes.

LEOLA E. WHITEHEAD, Pres.
LAURENCE E. WILSON, Sec.

Important Notices.

All persons subscribing as should give their name, post-office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, post-office money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can hold bill in a letter so that no one can tell it, for one who handles much mail can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest paper or the paper you have and order only what you see advertised in that.

When desiring a change of address, give both your old and new address.

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P. O. Addresses.

Persons respecting their address published may have their names inserted here.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10.30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their home on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Elbe V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Schlick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1.00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and at Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave. San Diego, Cal.

The Church of God near Sidesville, Ind. meet in their new Church as follows:—1st and 3rd Sundays, for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Gilson Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Birch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaile, Kessler or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in lecture Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Shullbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northwest of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 2:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. A. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Attica, Kansas, meet in their home in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12 ½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

VANDALIA TIME CARD

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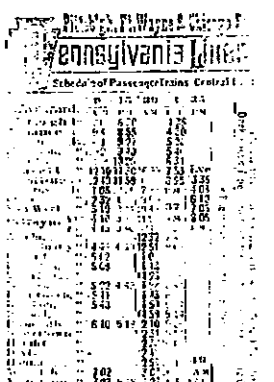

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Necessity of Baptism.—Also Bible Plan of Salvation. 2 cts. each or 15 cts per dozen.

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Address, THE RESTITUTION, Plymouth, Ind.

Active solicitors wanted everywhere for "The Story of the Philippines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Bradful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, F. T. Barbar, Sec'y, Star Insurance Bldg., Chicago.

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The Restitution.

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Poetry.

Semper Idem.

"The same yesterday, to-day and forever."

"The world is a world of change!"
I hear in a manner key
While it waits and wabs through the centuries
Like the moan of winter seas.
But into the mournful song
There comes the sound of a Name
With the might and thrill of a major chord:
Jesus, over the same.

Yes, the verdict of years is true,
For nothing is here to stay;
To-day that is, and the things that are,
Shall utterly pass away.
And the day of doom is set
For this wonderful earthly frame;
But One stands firm, though the heavens fall:
Jesus,—ever the same!

Oh, then, let the change come!
Change! the nations rage and war,
And the world goes down into awful night
With never a moon or star.
'Tis it best before the dawn;
And to-morrow is all athame
With the glory hair of the coming King:
Jesus,—ever the same!

—Christian Endeavor World.

Selected.

Elements of the Prophetic Word. No 7.

[These articles are a series of letters written by Allan Fordyce, about 30 years ago, and addressed to a lecturer whose position on some points were called in question. They were first published at Dundee, Scotland, and in 1882 again reprinted by James Fraser, at Glasgow. They are now sent us by Bro. J. Cameron.—ED.]

It was worthy of the profound sagacity of the singular Lady Esther Stanhope, to ask at M. de Lamartine, when he visited her in Syria, "Do you find the social, political, and religious world well constituted? and do you not think that all the world feels the want, the necessity of a revealer, of a redeemer, of the Messiah whom we expect, and whom our desires have already pointed out?" Enjoying the intimate friendship, and residing with her celebrated uncle, Mr. William Pitt, she had seen and become acquainted, both theoretically and practically, with the finesse and intrigue of governmental diplomacy, while she saw, at the same time, that there could be no sufficient cure or corrective, existing in themselves, for the enormous social, political, and religious abuses amongst mankind—that there was no existing remedy for the universal suffering of nature, of men, and of society—but that all our desires and hopes for an alleviator of those intolerable evils of humanity, must point to and be stayed upon an alleviator who is divine; and so agreed M. de Lamartine, although he did not expect this alleviator in the person of Jesus of Nazareth, the Messiah: and he adds, "I perceive in the wavering creeds of man, in the tumult of his ideas, in the emptiness of his heart, in the depravity of his social state, in the incessant tottorings of his political institutions, all the symptoms of an overthrow, and, consequently, of a near and impending renovation."

If man's hopes had no other foundation than those given by the helplessness of his position, they would be very small. So small would they be, that, instead of hope, we might call his emotion despair; for it would be that of the crew of a sinking and burning ship, with the winds of heaven, and the surges of the ocean, threatening an immediate and horrifying doom. If hope is but the promising child of helplessness, then none should have been so hopeful as those who perished at the flood, or of those who battled with the returning waters of the Red Sea. But hope had some better foundation. It is the child of a nobler and richer parent than necessity; for its father is God, and its foundations are God's promises. All our hopes, therefore, as to a future and better state of being, must be based upon and in accordance with God's promises; and we must be prepared, and willing to acknowledge, that the Revealer and Redeemer of mankind, the Messiah of God, will reveal himself and redeem mankind, and govern them as God's anointed, in that way, and in those circumstances which God has pointed out.

It has been made known, that Jesus of Nazareth is that Messiah, and this has been attested by many signs and wondrous works, which none but God could perform. When brought to the bar of the Jewish Sanhedrim, there was no charge found against him, until he was adjured by the High Priest to declare whether he was the Christ, the Son of God? Mark xiv 61. "I am: and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." They took him to Pilate, and made before him this charge. "He calleth himself Christ, a king." Luke xxiii. Pilate interrogates him. "Art thou the King of the Jews?" to which he replies, "For this end was I born: and I went forth into the world to bear witness of this truth." John xviii. Convinced that the Roman Government was in no danger, or in danger incapable to be averted, from the hands of that personification of sincerity, saying "My kingdom is not of this world, nor is to be established by the sword of man, but by the armies and power of heaven," Pilate finds no fault in his profession of kingship, and would willingly let him go; but the vociferous pleadings of the multitude set upon his fears, and he sends Jesus forth to be crucified, with his name, and the crime for which he perished, written above his cross, "This is Jesus of Nazareth the King of the Jews." This was the crime for which he suffered. This was the good confession he made before Pontious Pilate, which God will vindicate in his own good time, as he has abundantly promised.

But the Messiahship, or Christhood, which he asserts before the Sanhedrim, is the charge which meets him before Pilate, when he acknowledges that he is indeed the King of the Jews; so that the Christhood, and the Kingship of the Jews, are one and the same, as is fully borne out by the cries of the people, "Let Christ, the King of Israel, descend from the cross." Mark xv. 32. The Christ was the one whom the Jews daily and anxiously expected. The Christ, in their minds, was the bringer in of a new era of independence, permanence, and glory, and they had learned from the law, that, when the Christ cometh, he shall abide for ever—John xii. 34. —so that the designation, "the Christ," was by them associated with all their hopes for national pre-eminence and dignity. In wishing for the Christ, they did not wish for a Nazarene crucified, nor for one to be enshrined in the highest heavens, at the right hand of God, but they looked for one who would restore again the kingdom to Israel, and would make it far more extended, and far more glorious, and far more powerful than ever it had been before, even under conquering David, or magnificent Solomon. These, too, are magnificently the ideas which Peter had of his Christhood, when he said, Thou art the Christ, the Son of the living God." Matt. xvi. 16. Peter had then no idea that he was to die an accursed death, nor that he was to sit in the Schechinah of the heavens, but he looked on him as the redeemer of Israel, or, as expressed by Nathaniel, his belief was simply this: "Thou art the Son of God; thou art the King of Israel." John i. 49.

The term Christ, or Messiah, had become familiar to the Jews from the practices and customs of the nation, and the promises and prophecies delivered expressly concerning him as such. The word means "anointed," and, in its application among the children of Israel, it was restricted to the anointed for the throne of their Kingdom. The priests and prophets were in some cases also anointed: but they were never considered, in the language of the Scripture, nor in the understanding of the Jews, as being God's Messiah, of God's anointed. When Peter made the confession, on which the Church is built, "Thou art the Christ," he had no idea of him as a priest, nor as a sacrifice, but only and entirely as King of the Jews: and so, when he addresses the thousands on Pentecost, the same idea fills his mind, as he declares, that God hath raised up Jesus to the throne of his father David. Acts ii. 30. Hence, the intimate connection between preaching Christ, and preaching the things concerning the kingdom of God. In truth, the two cannot be dissevered, for it is equally difficult to preach a kingdom without a king, as to preach a king without a kingdom. The two are co-relative; so that if any one professes to believe that Jesus is the Christ, without knowing and believing the things concerning the kingdom of God, he shows that he knows neither what he affirms nor what he speaks. It is only from a knowledge of the sayings and doings of Jesus, and God's mighty works concerning him, that one can believe and confess that Jesus is the Christ, the Son of the living God. Thus, it is not necessary that, on every occasion where the preaching of the Apostles is alluded to, it should be in the definite form of preaching the gospel of the kingdom of God; for the relative expression, "preaching Christ," is of the same meaning, and equally definite.

Does your faith embrace these things? Do you believe the things concerning the kingdom of God, and the name of Jesus Christ, as they have been evidently set before you? Ever remember that faith is the substance of things hoped for—the conviction of things not seen as yet. Heb. xi. What, then, are the objects of your faith? If your hope be to enjoy the great and precious promises of God, your faith, like that of Jesus, looks at them through the cross and the shame—and is willing to bear and brave these for the joy set before you in the gospel. Salvation can only be obtained through belief of the gospel: and he who believes it approaches it by faith, as he shall hereafter come in fact, unto Mount Zion, and unto the city of the life-giving God, the heavenly Jerusalem—and to an innumerable company of angels—to the general assembly and church of first-borns who are enrolled in heaven—to God, the Judge or Ruler of all—to the spirits of just men made perfect—and to Jesus, the Mediator of the New Covenant—and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. x. Do you see all that glorious assemblage mirrored in your faith?—then this will translate you from the glory you behold to the same glory to be enjoyed. But it is here, as it was to the woman of old—according to thy faith, so be it. Hence, if you believe these things—things surely revealed by the spirit of God, and presented in the gospel preached by all God's messengers, and in outline traced before you in these Letters—in other words, if you believe the gospel of the reign of God—you are in a fair way to have a part in those regal priestly realities, to be brought at the appearing of Christ. But, if you do not believe that gospel, you shall certainly be damned; for, while the gospel is the power of God unto the salvation of every one who believeth, it is to others the savour of death unto death. Ally yourself, then, to those veritues of everlasting weal, and run to obtain a glorious crown at the revelation of Christ from heaven.

(*Concluded.*)

Communicated.

"Keep Yourselves in the Love of God."—Jude.

Volumes and essays, almost innumerable have been written on the theme of loving God, most of which leave the mind uninstructed, or worse, mislead us to how the love of God is obtained, and how kept. That the "love of God is shed abroad in our hearts by the Holy Spirit, which is given unto us," (Rom. v. 5) is a very clear statement of truth. But without reading further we would still be ignorant as to how the Spirit produces this effect. Many therefore conclude that God through Holy Spirit in answer to prayer, will and does by his omnipotent power in an abstruct manner, arrest the affections of the mind, and thus transform them from sinfulness, to God and holiness. While others go further and suppose that, thus a new set of faculties are actually given the mind, which they term the "new creature"—"Life eternal," etc. But did the Apostle after giving the above quotation leave the above subject for us to guess out how the Holy Spirit imparts this love in our hearts? Most assuredly not. For he continues the subject by saying, the very next words, "For (because) when we were without strength in due time Christ died for the ungodly, for scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us." Herein we have the statement as to how love toward God is begotten in us by the knowledge of this manifestation of his love toward us, which knowledge we obtain only through the Holy Spirit by inspired writers. Believing their testimony, how could it be otherwise, than, that we could love him in return? Every spirit begets its own likeness. How perfectly this accords with John's testimony in his I Epistle iv. 1-2, "We love God because he first loved us." How did he manifest this love? Answer, 9th verse. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world (what for?) that we might live through him." Parallel with this is the testimony in John vi. 16, "For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Truly whosoever believes this testimony of the Spirit, needs no additional power to arouse the emotions of love toward God. How the emotion of love is drawn toward those who manifest love for us by sacrificing some worldly treasure for our good, yet how little the good, when compared with eternal life, with all its environments. Additional testimony by the Spirit might be given almost *ad infinitum*, as to how God's love towards us begets love in us toward him. But surely enough has been given to establish beyond controversy, the divine philosophy of cause and effect. It is said of some persons, to know them is but to love. Therefore it would be proof, the one not loving them did not know them. It is written "He that loveth not, knoweth not God; for God is love." To not know God and his Son whom he sent, is to be cut off from the only source of eternal life. See John xvii. 2, 3. But to have a knowledge of God and his Son is to have the faith that works by love. Gal. vi. 6. Hence said Jesus John xiv. 23, "If a man love me, he will keep my words." Perhaps enough has been said to give a glimpse of the importance attached to it. Having shown how obtained—through a belief, unto obedience, of the Holy Spirit inspired testimony of those testifying the glad tidings of his Son. If it be all important that we get this love, can it be any less so that we keep it? Hence the injunction of Jude, at the head of this article. If obtained in the first place, through the Spirit by a hearty belief of the testimony. Therefore it necessarily follows, unless we may entirely abandon the law of cause and effect, that to retain it, or keep ourselves in the love, we must not suffer ourselves to be moved away from the cause that produces it, or as Paul puts it, "Hold fast the confidence, and the rejoicing of the hope firm unto the end." Confidence is faith. "Faith comes by hearing the Word of God." Through faith comes hope, and through hope comes love and rejoicing.

Years ago, a good brother, now sleeping, said to me, "If you are getting cold go near the fire." God's fire is always burning. Draw near to God and he will draw near to you. James. The predicate of Jude's injunction is the statement going before, "That in the last time there would be those who separate themselves, having not the Spirit." How graphically Paul describes the last days in his second letter to Timothy. "Lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof, from such turn away." Now is the time to remember the "turn away." The present condition, not merely of the world, but quite as much of the nominal church, is a complete photograph of the picture given. Moreover the epidemic is quite contagious. Be not lured away. But give the more earnest heed to the things which we have heard, lest at any time we should let them slip (away from us) as water from a leaky vessel—little by little, imperceptibly. The man freezing, before death, becomes entirely insensible of being cold. Let us arouse ourselves while we may. The one lured away, from the warmth of God's love, into the freezing atmosphere of the world, loses his confidence little by little until he becomes unconscious of his own condition. We need only be lured away sufficiently to neglect the great salvation, in order to make failure. Said Jesus, "Because iniquity shall abound, the love of many wax cold, but he that shall endure unto the end, the same shall be saved." Let us each be fully alive in this time to Jude's exhortation, "But, ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

D. T. HALSTEAD.

Infidelity and some of its Causes.

The prevalence of unbelief in the sacred Scriptures is very marked, and rapidly on the increase at the present time. And since there is a reason for every thing under the sun, there must be at least a cause for this declension in the faith of the divine record. Atheism is not without its votaries, but it cannot be considered in this connection, from the fact that it is neither amenable to the laws of revealed religion, nor the demonstrations of natural law. It simply ignores all reason, and establishes its own foolishness. But infidelity accepts the idea of a Creator, but denies that he has spoken to man otherwise than by the visible universe. That he has by his eternal fiat launched forth the heavens and the earth, with all that appertains to them. Making all beings and things subject alike to the unchangeable laws of nature, and these laws open and plain to our comprehension. Hence it denies that God ever has, or can in any manner change, or set aside a natural result without stultifying his own wisdom. I believe I have correctly represented the position of infidelity. The Bible is made the target; the rock of offense whenever its teachings are supposed to clash with their partial understanding of the mysteries of nature's operations. We must concede that all the operations of nature are regulated by the God of nature; but we deny that God is bound by these to the extent that he cannot suspend them at his pleasure. God's revealed purpose relative to man, and to such part of his universe as he has determined for his habitation, is based upon his moral attributes, and addresses itself to man's moral and intelligent natures. What he has promised us in the future he has made contingent upon our conduct. The same principle applies to physical law as well. Health and life are only possible when vital conditions are respected. We claim that God has made known his will to man in the book we call the Bible, and has addressed him through his reasoning powers, and has given him laws to guide him toward his highest good here and hereafter, and has set reasonable penalties to those laws. He has done more. He has offered every transgressor a chance to escape the penalty of those laws that relate to final issues, and the chance is based upon reasonable service, and is not hard to perform, and in strict keeping with his highest good here. Here comes in the first objection. (Reasonable Penalties). "What has he threatened if we are disobedient? Seeing he has given us being without our will concurring. A ruined nature anti-dating our birth. Surrounded with strong temptations to evil. Having by inheritance strong passions. Unnatural appetites. What measures ought a God of love to take to reclaim his wayward child, and what penalty would be just and merciful in case of failure?" I address myself to answering the latter question. Since I regard it as a very potent cause of infidelity, when answered according to modern popular theology. Their answer is eternal life in misery, or eternal torment. The infidel says, "Reason on that if you can comprehend it?" Of course the reason is postponed ad infinitum, and the infidel scoffs at such a penalty. To answer this question permit me to refer you to the record of the advent of sin unto the world, since whatever penalty is there announced, and denounced against the head of the race for sin still stands upon the statute, and will as long as sin is in the world. God said to the man and woman whom he had made of the dust of the earth. In the day thou eatest of the prohibited tree thou shalt surely die. They ate of it, and God proceeds to explain all that was involved in the transgression, and the penalty; first, as it is related to this life, and then gives the ultimate in these words, "Until thou returnest unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou return." If endless torment is involved or contained in the sentence I ask which word affirms it? It is absolutely not there. Such an infinite penalty upon a finite creature without a previous warning from a God of love is not to be thought of. On the contrary we see the love and pity of a kind Father manifested in procuring a remedy for his sin affected children, which should be efficient in reclaiming them from the death state, and securing them against a possibility of its recurrence, and making them the possessors of his own divine nature and eternal life. All this for a reasonable service of faith. What does the word of God continue to assert as the penalty of sin? Ans. "The wages of sin is death." "The soul that sinneth it shall die." "All the wicked will God destroy." "They shall be as though they had not been." "Yet a little while, and the wicked shall not be." "The day that cometh shall burn them up root and branch." "Behold I set before you life and death." "He that converteth a sinner from the error of his way, shall save a soul from death." "Sin when finished bringeth forth death." This we maintain is a reasonable penalty, since a man only receives what he sows. He sows to the flesh, and of the flesh reaps corruption. God does not force endless existence upon any one against his wishes, nor fitness. The proclamation of an endless hell, and eternal pain, is not taught in God's Book, and never did, and never will induce any man to turn to the Lord. But has driven thousands to discredit the divine record, because they were told it taught the doctrine. Another very potent cause of infidelity is the variety of doctrines propagated by the different religious bodies, relative to what a man must believe and do to be saved. The Doctors of Divinity differing among themselves. The seeker after God is so confused by such leaders that he is ready to drop the subject, and conclude the book to be the product of fallible man. This condition arises from many causes, sometimes ignorance, and sometimes pride of religious standing, and sometimes prejudices. The most frequent cause is perhaps unbelief in the plain statements of the Word, and a desire to supplant the truth with some philosophy of their own, which they imagine has more merit as well as more mystery. If men would speak as the oracles of God speak they would speak the same thing, and the world would oftener believe. More anon.

A. R. WILSON.

The world should not expect absolute perfection in the church members, but rather bear in mind the old proverb, "A diamond even with a flaw in it is more precious than a perfect pebble." So the earnest Christian who strives daily to do the Master's will is a child of God and precious in his sight.—*The Rev. F. A. Brown.*

The Restitution.

THE RESTITUTION advocates the final "restituting of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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T. A. Weldon
St. Patrick

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Mar. 8, 1890.

We do not like to do so, but the fact that quite a number of those who must know they are in arrears on subscription, have failed to respond, compells us to call attention to this long neglected duty. It certainly is clear to the mind of any one, that after notices have been sent, and later attention called to them, that it is a breach of good manners to not reply to our letters. Just ask *yourself*, How would *I* like such treatment? We want a clear understanding with those who owe us. If you are not able to pay now, we want to know it, and know when you can remit. If you are able to pay, then we say frankly that we want the money due us. We are *compelled* to pay our debts. If we did not respond promptly our credit would be ruined, and our business stopped. We ask you kindly to treat us as you would have us treat you. If you do this we will surely get our money at once.

"The only safe rule of Christian conduct is Christ first, last and all the time."

From a note from Sister Lizzie B. Oliver, of Attica, Kansas, we learn that Sister S. C. Oliver is very ill.

The whole world lieth in the evil one—in sin; the only exception to this is the untraditionized believers of the truth, who walk therein as little children."

For several days the Pope of Rome has been very sick, and it was feared he would not live many days, but the last reports give assurance that his recovery is now certain.

A Letter from Brother Woodward, dated March 1, informs us that he is just able to be out to the post office and back, but will have to be content to remain inactive until the weather moderates, as his lungs are very sore yet. Sister Woodward is now sick in bed with the grip, so that their work for the present is at a stand still. The friends among whom they labor will certainly not wish them to get out until they are fully recovered, which God grant may be speedy and certain. There is so much to do they cannot be spared very well.

The Italian government has made a demand on China for a lease of San Mun bay on the same conditions as granted to Germany in Kiou-Chou bay, but the Chinese have refused to grant it. Consequently Rear Admiral Genet of the Italian navy is dispatched to the scene to take charge, and enforce he demand. It looks as if England was behind the scheme and that the "open door" policy would be abandoned, and the real partition of the Chinese Empire be an event not far distant. The battle is between England and Russia from first to last.

The French are still in a turmoil, the new President not succeeding in controlling the unruly masses. Spain is near a breaking up. The ministry resigned without ratifying the peace treaty, and when the Queen Regent asked Sagasta to form a new one they differed so much that he refused to do so, and it was necessary for her to take up with one of the army generals. The new cabinet proves to be unpopular with the army, and there are grave fears of the Alfonso regime being overthrown. Of course the Carlists are wide awake ready to take advantage of this state of affairs.

John Ruskin truly says, "That which seems to be wealth, may, in verity be only the gilded index of far-reaching ruin; a wrecker's handful of coin gleaned from the beach to which he has beguiled an argosy; a camp-follower's bundle of rags unwrapped from the breasts of godly soldiers dead; the purchase pieces of potter's fields wherein shall be buried together the citizen and the stranger." This witness is true, for a greater than Ruskin declared, "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of things which he possesseth." Luke xii. 15. He spake with authority, and not as the Scribes, and his words are as true of nations as individuals.

"No one is so substantially happy as the man whose faith and hope are in God."

Reader, have you learned the outlines of God's Purpose in Creation and Redemption? Have you come to know men as God describes him? Do you realize that God's grand old Book is the Book of Life, the Book of the Kingdom, which he has promised to them that love him? Do what the Apostle calls exceeding great and precious promises touch your heart, and fill it with appreciation and love and gratitude? Do you feel drawn towards their author and desire to be brought into closer relation to him? Do you feel godly sorrow for having sinned against him? Does the unspeakable gift of his only begotten Son that whosoever believeth in him might not perish, but have everlasting life, melt down all opposition, and make you say, "Lord, what wilt thou have me to do?" If so, the answer is, "Arise, and be baptized and wash away thy sins." Will you do it?

Many of our readers are acquainted with H. L. Hastings' valuable little volume entitled "Faulins-Theology." It seems that Elliot Stock & Co., London has recently brought out a new edition of it; and a reviewer of it in one of the papers has this to say: "This is an unsatisfactory book. The author quotes various passages from the writings of Paul in which the words 'perish,' 'death' and 'destroy' occur; and, taking Webster's definitions of the English terms, he argues that the Apostle taught that the finally impenitent go out of existence. It is not our province to discuss this doctrine, which has gained the adhesion of many others besides Mr. Hastings. But we are bound to say that to establish his conclusion satisfactorily his treatment of the subject would require to be more scientific and scholarly. It does not inspire confidence in his expository powers that he insists that the Scriptural passages concerning fire and brimstone must be taken literally. Apart from all other considerations, it is absurd to think that fire and brimstone have any chemical power to dissolve a human personality, or that they can be brought into moral relations with a man's sin."

When men who conduct public journals are not ashamed to publish such inane and senseless things by way of criticism of a book that does not follow the old theological rule, the hope of enlightening their *readers* with simple gospel truth almost goes out. When the leaders of the people can write about fire and brimstone not being brought into moral relations with a man's sins, we realize what an impassable gulf exists between the masses and God's power for saving. This silly utterance will doubtless pass with them as an unanswerable argument. But in spite of these untoward circumstances we must be witnesses for God and truth till the faithful and true Witness shall appear, shut too the door of the kingdom, and take us to himself. May the glad day soon come.

"Patience."

We are told by the Spirit in Heb. x. 36, that we have need of patience. Oh, how true this is. If we are keeping a strict watch upon ourselves we feel the need of it every day, and perhaps every hour. We do not propose to give an exposition of the above passage, but merely to invite our readers to fix their minds upon the word "patience" and try to recall circumstances when a little of that article would have saved them many a heart-pang and a world of trouble. As they alone can pursue that study, we leave it with them, and remark

2ndly, That while the old orthodox habit of preaching sermons on isolated texts, words or phrases are not calculated to unfold Jehovah's beneficent purposes, at the same time single words often represent subjects which extend throughout the grand old Book. "Patience," in scores of instances is enjoined in the New Testament as a Christian duty, and the mention of the word in the 37th and 40th Psalms shows that the fruit of character it represents is by no means peculiar to God's children of this dispensation. It tells as much of submission to God's will as any word we can think of. Probably enough has been said in this direction, so we will try to draw a lesson for our readers from the above premises.

It is our impression that *many* brethren and sisters read *too much* Scripture. We mean by that they read more than they digest. Only the food we digest does us good. It is better to eat little and digest it than to gorge to the full and not be able to assimilate it. Our Father has given us a wonderful Book. Besides plain truths plainly stated, in vast abundance, it abounds in seed-thoughts, and the mere reading of a passage does not give the seed time to sprout. We think we ought to "read, mark, learn, and inwardly digest," so that we may "by reason of use have our senses exercised, to discern both good and evil. Heb. v. 14.

It is not meet, nor is it possible for all to investigate alike, and so we will try to demonstrate what we mean by noticing the first word of the verse containing our motto, "patience." It is *for*: "For ye have need of patience, so that having done the will of God, you may receive the promise." These words prove that God has promised something to those who do his will; and that those who do *not* do his will will not receive the promised blessing. 2ndly That his will cannot be done without patience. 3rdly, That it is God's will that we should be patient. 4thly, That when we exercise patience we are doing his will.

We take it for granted that our readers know what is promised, and so we go back to the word "*For*" again. It gives a reason for something said before this; and on looking to see what it was, we find in the preceding verse an injunction: not to cast away your confidence, for it [your confidence] hath great recompense of reward." "For" justifies this exhortation of endurance—shows the necessity of it.

Who are told that they need patience? Why, first, the Hebrew believers: secondly *all* believers. All need patience; trials and cross come upon all. There is no way to avoid them: and we would be borne down by them, or swept away with them if not fortified against them. Patience is absolutely necessary. Especially when suffering for Christ's sake comes in, we need patience. The Hebrews were told that they *needed* patience. They might not have realized it. They might not have known *what* the matter was, although conscious of something wrong. Or, their stock may have run down in view of the fiery trials awaiting them. And the gracious Spirit condescended to explain *why* they needed patience. "For you have need of patience, so that having done the will of God ye may receive the promise.

Patience, it means endurance, suffering with resignation and submission, and calmness and unruffled temper,—pain, provocations, persecutions, slights, taunts, insults, losses, and positive wrongs. Beloved out scattered abroad, what do you know about patience? Is it doing a perfect work? When we reach the point we come upon another "*For*" yes, another and a crowning reason why we should cultivate patience,—listen to it:—

"For yet a VERY little while indeed the coming One will come and will not delay." [Beyond the appointed time]. And although near 1900 years have passed since the words were spoken, and he is absent still, it must be borne in mind that the actual delay to each believer is no longer than his natural life; and that was a *very* little while. In *reality* it will be no longer for Paul than for our own loved ones recently dead. They will awaken equally refreshed, equally youthful, equally joyous! Simultaneously they awake and sing, so that for all *practical purposes*, we can contemplate death and after life as instantaneous as ever we did in the old theological way. And the coming of him who *shall* come can not be reckoned in time to the dead, but as if in an instant after losing consciousness, they awake and sing; so that the Apostle truly says, "For *yet* in a very little time indeed the coming One will come."

The great lesson for each successive age is:—you will not have to exercise patience long. The next verse says the justified one shall live by faith. This keeps hope in the ascendant. This quickens desire to do the will of God by patience and every other fruit of the Spirit. But the next words say: "But if any man draw back my soul shall have no pleasure in him." No pleasure in him. Fearful words, surely. They mean that the backslider's doom will be his,—his life will go out in the blackness of darkness for ever.

Oh, are any of us inclined to draw back? Are the things we have heard, believed and once obeyed leaking out? Slipping away from us? Can we all with heart and soul join with the Apostle and his brethren in the next verse, and say, "But we are *not* of them that draw back unto perdition; but of them that believe to the saving of the soul?" This is the frame of mind to be in,—out and out for God and Christ.

Never in the history of the Church did the words: "Yet a little while and he that shall come *will* come and will not tarry," come with such power as to us. The end of the ages is upon us. Gigantic preparations for the mightiest revolution that ever shook the heavens and the earth are in rapid progress. Jehovah of the armies is marshalling the forces of earth into a position in which he will crush them with a blow. Are we ready for the change? Are we longing for it? Are we praying for it? Are we watching for it? Are we waiting patiently for it? Can we from the heart sing the hymn which says:

"Who counts the days,
The hours of lord she sees?
Longs and watches, weeps and prays.
So the church must wait for those?"

If we cannot there is something wrong. Are we ready to meet him to-night? Are we ready to meet him now? If not, we are not ready to meet him at all. If we are walking in the light we can say *yes*: blessed Jesus come,—so long to see thee. But what a thought to sustain us, it is that the coming One is he in whom we have believed; our Lord, our life, our all; he who died for us, rose again for us, lives for us, intercedes for us,—ah, it is HE who is coming for us! Then "come Lord Jesus, quickly come," *Amen.*

Communicated.

A Letter to a Friend in Washington, D. C.

Dear B. G:

My visit to your house last Sunday (Feb. 4) was one long to be remembered on account of the very interesting Bible readings in the book of Job and other parts of Scripture.

I think that you will agree with me when I say that church people have very little curiosity to know the meaning of their Bibles. Job xxviii. was very interesting, showing where, how, divine wisdom and understanding is found, but the 42nd chapter is even more interesting, where the Almighty sends the three smart men to Job that he might pray for them. These men tried hard to convince Job that all his reverses and sufferings were sent him because of some secret sin. God's decision must have been a great disappointment to those three *extraordinary wise men*. There are thousands of men and women today ready to jump with both feet on every child of misfortune they meet. The Spirit that prompted the inquiry, "Who hath sinned, this man or his parents, that he should be born blind?" is no longer confined to the Jews, but thank God, our reverses are not evidences of guilt, nor are our successes proofs of righteousness.

You kindly invited me to your Church, and I wish to explain here, why I answered you as I did. First, mere church going is not always the best way to spend our time. If we are not learning anything about God, his plans and purposes, etc., we would do more good throwing crumbs on the snow for the starving sparrows, and looking out in our immediate neighborhood that no one is freezing for lack of fire. Going to church is only drilling for the fight, what good is a soldier who is always drilling, never ready to go to the front?

Again, I do not care to listen to a preacher who knows less than I do about the nature of God and the nature of man. Your preacher is supposed to be a teacher. How much has he taught you? Do you know any more now than you did ten years ago? Has your preacher caused you to love your Bible any more, by showing you how to read it? The ministers of your church rarely read their Bibles, and when they do, it is like a Romanist saying their beads, viz., for penance.

The great bulk of the people who attend your church, were never converted to the truth. If they had been they would love God's Book and study it. Persons who are only converted to some church, when their church fails to give them the usual smile and handshake, suddenly go to pieces and remain so until lifted up by the indispensible smile and handshake. This is all the evidence they have of their spiritual health. They never think of going to the Book, and compare their experience with it. No, they are not put up that way. But one who is converted to the truth, to God, the handshake and the smile is neither here nor there to him. He is not dealing with flesh and blood, he is not putting his trust in the son of man in whom there is no strength. He is looking to the God of Jacob for his help. His hope is in the Lord his God. Pious blarney don't figure with him. If you have a Concordance ask your minister to show you how to use it. It is a great help in the study of the Scriptures. Hoping we both may learn to love our Bibles more, I am very truly your sincere friend,

Isaac McCurry, Sr.

Beloved in the Lord:

Truly my heart is made to rejoice as I read, from week to week, the love-feast letters. Like lucious fruits, they refresh the tender sympathies in Christ giving comfort, and soothing love which complete my joy, coming as they do from those showing the same love and zeal, and who have installed Christ as the Master of their hearts, their tongues, their moments and their all. With those who "Mind the things above, not the things on the earth" I would acknowledge the grace, mercy, and peace, which have abounded through the months of the past year while together, we joyfully unite in praise and thanks to God, and thus magnify and honor him who has established our hearts with grace, and mutual faith in believing he will bring us, as blameless and harmless children of God, to his own stand-point of righteousness. The reminiscences of past years which predominate in my mind are those which evidence the consummation of the purposes of God in the salvation of the human race; and which have moved many able minds to investigate the prophetic subjects of the Bible. Some eminently Bible scholars, whose attention have been much devoted to exposition of the prophecies, have thought that the termination of Gentile times might be reached in 1898. Surely the last year has been characterized by extraordinary events, which undoubtedly have been watched with eager interest by all restitution saints.

But if the anticipations of these writers have not been realized, God's saints well know, that he who said to his longing, waiting ones nearly two thousand your ago. "Behold, I come quickly," will come, and will not tarry. Although it is the good pleasure of the Father to conceal the data from the wise, yet to his waiting saints he reveals the fact, that his chariot will not long delay. We have the blessed assurance that, "At evening time it shall be light," and we welcome the "Time of the end when knowledge shall be increased," and receive with gladness the wonderful light, so bright in its divine glory. We remember the parable of the budding fig-tree, while we take cognizance of the many things transpiring which assures us the kingdom of God is nigh at hand; and we know perfectly that the day of the Lord cometh as a thief in the night to all, only the saints in Christ, who are not in darkness that that day should overtake them as a thief. They are all the children of light, and of the day. Undoubtedly those who have read the book entitled "The Appointed Time By Measurements," have been forcibly reminded of the Fathers instruction, that "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord has not spoken, but the prophet hath spoken it presumptuously." Let us rejoice that "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" the prophet whom God raised up, and to whom the "Father gave a commandment what he should say, and what he should speak." He also gave instructions that we hearken unto him. After informing his disciples what would take place upon the earth just previous to his coming, our Lord's words were that "When these things are beginning to occur, raise yourselves, and lift up your heads; for your deliverance is drawing near. What precious words of encouragement, coming as they do from our Lord to the meek, the gentle-spirited and lowly in heart, who are longing for his kingdom of righteousness, wherein is peace and joy, and which will be filled with the spirit of truth, and life and love in Christ, who is our glory, and the lifter up of our heads. Let us "Be watchful therefore, at all times, praying that we may be accounted worthy to escape all these things about to occur, and to stand in the presence of the Son of Man." While we hear the rumbling wheels of his chariot, let us "Diligently endeavor to be found by him in peace, spotless and blameless, and reckon the patience of our Lord as salvation."

While he lingers, let us be careful not to be of those who think lightly of our Lord's appearing, because his coming does not fully with the many dates set for his advent, and permit our minds to be overcharged with the anxieties of this life, and numbered with those who mind earthly things. Our Lord has said he will come again, and take his redeemed, saved people unto himself. Therefore let us be found with Christians of the early church, and with the devoted and thoughtful of every clime, crying "Come Lord Jesus, come quickly!"

As the children of light, we are aware that it is the time of voices, and thunderings, and lightnings, and earthquakes; a time when the mountains (governments) of earth are being overthrown. The God of heaven is now reducing by his power of disintegration some of earth's governments, for they are being swallowed up; and when earth's hills, and mountains are thoroughly melted, the Lord will of the integrant parts, renew, restore, and perfect the new heavens, and new earth wherein dwelleth righteousness. We are to stand with our loins girded, and our lamps burning, waiting for the Master, that when he comes and knocks, we may instantly open to him. O what a love-feast it will be, when the blessed Lord girding himself comes forth to minister to those happy servants, whom when he arrives he shall find watching. We can safely predict, that the watching ones, are the Lord's peculiar children, zealous of good works, in the world, but not of the world, and have not conformed to the world; neither have they loved the world. They have no abiding city, but have gone forth to meet the Lord outside of the camp bearing reproach for him. With Paul they have separated themselves from the world, not as a recluse, but as their divine Examplar, to go about doing good in every possible way, to the minds and bodies of mankind. Thus they live above the world, and joyfully recognize the claims of the world's Redeemer on the entire service of their hearts and lives. Their devotion to their Lord is such that with Paul they suffer the loss of all things that they may be accepted of him. As Paul did, so will they perfect a character which will give them "An abundant entrance into the everlasting kingdom of their Lord and Jesus Christ. How great will be the happiness of those found fitted to share in the glories, honor, and blessings of that royal banquet of the Lord's. O it will be a love-feast which will thrill the hearts of his glorified saints. Dear ones in Christ, while we wait in faith and patience for the coming of his glory; let us shut out the world with its throng of sins, and earnestly study to prepare ourselves for our coming King. With firm faith, devout hope, and sincere love, let us faint not while we look for him who is "Our wisdom from God, our righteousness, and our sanctification and redemption." O let us boast in the Lord, until the day of everlasting brightness dawns, and we, by sight, and without a vail behold the splendor of the glory of his majesty; and being transformed into the same likeness, from glory to glory, we shall rejoice without end in the presence of God, beholding his glory face to face. O that the hour may soon come when the Lord will satisfy his longing saints with his presence, and be unto them their all and in all.

Submitted in love to the house-hold of God.

Mrs. D. W. Post.

It is God's desire not to break our wills, but to direct them. If we yield gracefully he leads gently through green pastures and by still waters. But if we are stubborn and will not bend, if needs, he will send a tumultuous storm over the soul until finally the blind pilot, self-will, is thrown, crushed and bleeding, from his self-assumed post, and the rightful Master drives the tempest-tossed bark from the shoals where it was nearly stranded.

There can be no real blessing gained by tying fruit to a tree, however good it might be; but make the tree good and self-bearing, then it will be a blessing to some one by bearing fruit. The Holy Spirit bears fruit, and of that kind which brings a blessing to the world; therefore be filled with the Spirit, and as a result you will be fruit-bearing in your lives, and a blessing to those who come in contact with you.—*H. A. Mitchell.*

It is good to do the right thing, but it is still better to want to do. Many a one stumbles or drifts into a right action, and so far so good. But no one ought to be satisfied with drifting or stumbling at any time. He ought to know that he has done well because he willed and worked to do well. To ignore one's own faculties is to dishonor their Maker.

No man can follow Christ and not have trouble with the devil.—*Ram's Horn.*

Poetry.

Tell Jesus.

When thou wakest in the morning,
Ere thou tread the untrod way
Of the lot that lies before thee,
Through the coming busy day,
Whether the sunbeams promise brightness,
Whether dim forebodings fall,
Be thy dawning glad or gloomy,
Go to Jesus—tell him all.

In the calm of sweet communion
Let thy daily work be done;
In the peace of soul outpouring,
Love be banished, patience won,
And earth with its entanglements
Seeks thy spirit to enthrall,
Ere thou listen, ere thou answer,
Turn to Jesus—tell him all.

Then as hour by hour glides by thee,
Thou will blessed guidance know,
Thine own burdens being lightened
Thou canst bear another's woe,
Thou canst help the weak ones onward,
Thou canst raise up those that fall:
But remember, while thou servest,
Still tell Jesus—tell him all.

And if weariness creeps o'er thee
As the day wears to a close,
Or if sudden fierce temptation
Bring thee face to face with foes,
In thy weakness, in thy peril
Raise to heaven a trustful call;
Strength and calm for every crisis,
Come in, telling Jesus all.

Communicated.

The Records of Matthew and Luke Harmonized.

The higher critics, say that "according to the record, given in Matthew, Herod the Great, an Idumean, was king over Palestine and Jerusalem at the time Jesus was born;" that "he began to reign by the appointment of Cesar, B. C. 28, and died, according to Usher, 1 year after the birth, and 2 years, according to Dimbleby and Totten," and that "consequently from these figures, the stay in Egypt would have been some two or three years."

But, that "according to Luke, the birth of Jesus took place some ten years later under the governorship of Cyrenius," that "*the history, universally given*, is that *Herod the Great, died*, that his son, Archelaus, was appointed one of the tetrarchs by Cesar, to reign in the stead of Herod over Jerusalem and Judea, and reigned 37 years and was then deposed by Cesar, taken to Rome and Cyrenius, appointed in his place;"—that "the record in Luke, makes no mention of a visit to Egypt, as none was necessary and puts Joseph, Mary and Jesus in Jerusalem, 40 days after the birth with no fear or concern of Herod!" They farther say that "Neither Canon Farrar, Geike, Ritto, nor dozens of other historical writers and critics, give a reconciliation of the two records!"

Now let us see what historians do say, Sulpitius Severus—"the Christian Sallust," writing 401 A. D. says, "*Under this Herod* [*the Great*] in *the three-and-thirtieth year of his reign, Christ was born*, on the *eighth day* [Dec. 25th] *before the Calendar of January*."

Tertullian, says—"Finally, *concerning the census of Augustus, which the Roman Archives, preserve as a faithful witness of the Lord's nativity*." (Tert, adv, mave, lib iv. c. 7).

And again—"For he was of the country of Bethlehem, and of the house of David, as among the Romans. She is described in the Census, 'MARY FROM WHOM CHRIST IS BORN'—in Censu descripto est MARIA, EX QUA NASCITUR CHRISTOS." (Tert adv. Jud. Tom. II.)

Herod came to the throne 37 B. C. according to Robbins' Outlines of History, Page 147, and *not* at 28, B. C. (Geike gives the same date 37, B. C., as the year upon which Herod became *really* king,—he had been appointed by the Senate B. C. 40.

Eusebius, places the enrollment for taxation in the 33rd year of Herod.

Clement, states in "Stromata," (Book 1, ch. xxi.) "Our Lord was born, in the 28th year, when THE FIRST CENSUS, WAS ORDERED TO BE TAKEN, in the reign of Cesar Augustus. (750 A. U. C.—Olymp, 194, 3 774, Ol.) and to prove that this is true, it is written in the gospel by Luke as follows; 'And in the 15th year, in the reign of Tiberius Cesar, the word of the Lord came to *John*, the son of Zacharias', and again in the same book—and 'Jesus, was coming to his baptism about 30 years old.' (Luke iii. 2, 3, 23, and so on.) And that it was necessary for him to preach only a year. This also is written, "He hath sent me to proclaim the acceptable year of the *Lord*.' (Isa. lxi. 1, 2.) This, both the Prophet spoke and the gospel. Accordingly in 15 years of Tiberius, and 15 years of Augustus, so were completed the 30 years till the time (of his baptism at the end of the 69 weeks of lunar years, which began with Nehemiah, after while) he suffered."

If Herod became king 37, B. C., at the time he captured Jerusalem, and the birth of Jesus was in his *33rd year*, that would bring us to the date 4, B. C., when all agree that the nativity took place.

Now we have Eusebius and Sulpitius Severus, agreeing, the one, that "*the enrollment* for taxation, took place in the 33rd year of Herod." And the other that it was in the 33rd year of the reign of Herod the Great, (15th of Dec.) that Christ was born! And yet our higher critics, say that Herod was dead long before either of these events took place! And try to prove this by fixing "the enrollment," far down in the governorship of Cyrenius. ("The enrollment is only a census that precedes taxation) when Clement also says that *our Lord was born* when the *first* census, was taken, the Chronicles of Eusebius, opposite the *42 year of Herod*, make the following correct annotation? *Igitumus*, (another name for Cyrenius) *being sent by a decree of the Senate* into Judea makes a description of possessions and private dwellings (or, according to Main Edition, of possessions and *persons*)" so Cyrenius, *began* the census in the 32nd year of Herod and finished it in the 33rd, for "the Eusebian Record covers both periods." According to Tertullian, Jesus, seems to have been included in the census.

Now we turn to the Diaglott. It says, "This was *the first* TAXATION of Quirinus, Governor of Syria," and remember Quirinus, was sent to Judea *in the 32nd year of Herod*. According to Eusebius. The CENSUS, was taken at this time,—"the 28th year of Cesar on the 'octavian' scale,' for, counting "from the actual date of the battle of Actium (Sept. 2, B. C. 31), his 28th year would fall in 4, B. C., or 750, A. U. C. (the number of years that had elapsed from the date of the founding of Rome), but "the *taxing* was not enforced until Cyrenius, was Governor of Syria, in 11, A. D., which was the 37th of Augustus."

(Professor Totten, news *Leaflet*, No. 8, 1888, page 6).

Then according to Eusebius, Cyrenius, or Quirinus, took THE CENSUS under Herod—this was THE FIRST REGISTRY, of Cyrenius,—who, at the time *Luke* was writing, was Governor of Syria.

Tacitus, says Quirinus was "an active soldier and a rigid commissioner," and Kitto, says, that "Cesar, to punish Herod, for having marched a military force into Arabia, against some handed robbers and other Arabs, degraded his kingdom to a Roman Province." This would make a Roman census possible.

"For soon after" says Kitto. "Josephus, incidentally mentions, that '*the whole nation*, took an oath of fidelity to Cesar and to the king jointly, except six thousand Pharisees who through their hatred to the royal government, refused to take it, and were fined by the king; but the wife of Pheroras, his brother, paid the fine for them.'" and Kitto adds, "As this was shortly before the death of Pheroras, it coincides with the time of this decree for the enrollment, of which St. Luke makes mention; and we may certainly infer that the oath was administered at the same time according to the usage of the Roman census, in which the return of a person's age and properties was required to be made upon oath, under penalty of the confiscation of the goods of the delinquents."

"Males from fourteen and females from twelve, up to 65, were subject to a poll-tax, equal in our money, to 30 cts. "Cyrenius," Kitto says, "who was a Roman Senator, and procurator, or collector of the Emperor's revenue, was employed to take the enrollment." For this view of the subject, Kitto says he is indebted to Dr. Hales.

Now, as to the death of Herod; some have supposed that he died in the spring of the year 750, A. U. C. 3, B. C. (Counting from the founding of Rome, which the letters A. U. C. signify), which would be but a few months after the birth of Jesus.

They fix upon this date because "Josephus says, he died shortly before the Passover and that there was an eclipse of the moon, not long before, but this does not fix the date, for though there *was* an eclipse of the moon, March 12–13th, *4. B. C.*, there was also one *July* 17th *3. B. C.* and another, Jan. 20th, 1, B. C.—the latter, is the one defended by Scaliger, while Professor Tottan, fixes upon that of July 17th, and places the death of Herod, Nov. 3rd, where Archbishop Usler, also places it. And we have just as much right, to fix upon, the notable eclipse of July 17th 2, B. C. or upon the just as notable one of Jan. 20th, 1, B. C. And to place the death of Herod a few days thereafter, as the higher critics have to fix upon the eclipse of March, and, I might say, a thousand times, better right, because, by doing this, we invalidate no part of the divine record, nor do we invalidate Josephus.

In a Jewish tract, called the "Book of Fasting," is found, under date of Casleu, (a Jewish month, corresponding in part with our October, and November,) this record. "The 7th, a fast day; because on it Haruden (Herod), an enemy of the wise died; for it is so before God when the wicked depart."

The 7th of Casleu, would be the 3d of Nov., in the Year 2, B. C. De Solu and Lyon's standard Jewish calendar, have recorded opposite the 7th, day of the month Casleu, this record—"Festival on account of the death of Herod the Great."

The weight of *testimony* is therefore, that the census, *was* taken in the year 4, B. C. and that Herod did not die till some time after. He must have lived through the year 3, B. C. and through 8 months of the year 2, B. C. or until the 3rd of Nov.

This gives ample time for all the events to take place that are narrated by Matthew and Luke. Luke is supplemental to Matthew. He details sometimes more and sometimes less, of the narratives, given in the other gospels, and pays little heed to their chronological order, while Matthew follows the order of their happening. (So says Guessenns to Luke's style.)

But we must hasten on to other matters. Jesus was born, as recorded, by Matthew and Luke. The shepherds came that same night, and "found both Mary and Joseph, and the babe lying in a manger," and "they published that declaration which had been spoken to them about the child," but the thing did not come to the ears of Herod, for Ignatius says "the Virginity of Mary and He who was born of her, was kept secret from the prince of this world;" (Ign. to Eph. iv. 10, See Apocryphal New Testament).

Now had it come to Herod, when Mary and Joseph at the end of 40 days went up to Jerusalem (in our February, 3, B. C.) to present Jesus to the Lord and to make the required offering, of two turtle doves. Anna and Simeon, would not tell the *true* king, nor would any one who really believed that Jesus was the Messiah. So when the law of the Lord had been *obeyed*, *Joseph and Mary went* back to Nazareth, where they abode till the Passover season came around, in the spring of the same year, 8, B. C. This solemn feast was quietly kept, and by all rational inferences the next one also, (2, B. C.) for their custom was to go up to Jerusalem every year. Jesus was now about 15 months old.

It must have been at this time that the Magians appeared upon the scene, enquiring the where abouts "of him who had been born King of the Jews, for they had seen *His* star at its rising and had come to do him homage." The years of Herod's reign had been full of fears as to the loss of his throne, to himself, and to his children. He had committed murder after murder to make it secure, having had his two best beloved sons in the Asamonean line, strangled.

The Magians, made no secret of their mission and it was straightway told to Herod,—here was another future claimant for the crown, and worse than all, it was the Messiah, the Anointed! He had heard of *him* before as his question proves, for he was of Esau's race, and had dwelt long enough among the Jews, to be somewhat familiar with the words of the Prophets. No such alarm had ever filled his breast, as that which fills it now. If he cannot destroy this prophetic child, *his* dynasty is doomed. But he must be very careful.

He calls the chief priests and scribes together and demands of them, "Where the Messiah shall be born?"

The answer is quickly given, as being Bethlehem, (Micah v. 2). Then Herod confers in secret with the Magians: he wants to find out how old the young King is: and he succeeded, having obtained from them *the exact* TIME of the star's appearing. (Diaglott.)

Then he sent them to Bethlehem to make a *strict search*, for the child. When they had found him, they were to bring him word, that he also, might pay his respects to so distinguished a personage. The Star, went before them, and came and stood over the place, where the young child was. (It is a matter of record" Dr. Geise, says, that "a new and peculiar star *did* make its appearance in the first Decan of Virgo in the period immediately preceding Christ's birth, and that it was so brilliant as to be visible even in the daytime. Ignatius says it sparkled brilliantly above all stars. It continued in the sky during the whole period of Christ's lifetime, and for some time after."

Now the Decan of Virgo, is an attendant constellation of the Virgin; both are women, and the women are the same. The one, holds *an ear of wheat* (*the seed*,) and upon it the brilliant *Star*, Spica, in one hand, and in the other the *Branch*, the other woman, holds *an infant*. The star seen by the Magians, marked the head of the infant, they called it *HIS STAR*, on this account. There were also *three* conjunctions of Jupiter and Saturn, in the sign of the Fishes,—(the constellation of Israel),—before the birth of Jesus, just as there was before the birth of Moses. The Magians being astronomers, would note all these things. They were from Media, the land of captive Israel). (Professor Totten, thinks it was probably the Star Spica Virginis, on the *Seed*, or ear; I accept that the wise saw).

Mary and Jesus, were found in "*a house*," and not in "*a stable*," when the wise men came, and they presented their gifts, after having prostrated themselves in worship and took another road home, having been warned in a dream not to go back to Herod.

The very use of the word "*house*" points this out, as a different time, from that at which the visit of the shepherds was made: no such great crowds, are present now, and there is room in the houses for guests.

The very night of the Magians departure, Joseph is warned to flee with Mary and the child to Egypt, and to remain there till the Lord speaks to him, for "Herod is about to seek the child to destroy him." And the record says, "he arose at once, and departed that night for Egypt."

Herod, was soon confident that the Magians had tricked him, but he was determined, not to be foiled but to save his throne for Archelaus, his son. He has learned from the Magians, about how old the dreaded King must be, so to make the matter certain, he sent men and "slew *all* the male children in Bethlehem from *two years old and under—according to the* TIME *which he* ACCURATELY *learned from the* MAGIANS." (Diaglott).—Jesus, being in his second year.

Herod, who had for sometime been in poor health, grew worse. It was rumored at one time that he was dead, and the young Jewish scholars, encouraged by two great Rabbis cut down the Roman eagle, that Herod had placed over the great Temple gate. The ring-leaders were condemned and burned alive! "That very night" says Josephus, "there was an eclipse of the moon" (Antiq XVII. C. 6). July 17th, 2, B. C. Page, describes this eclipse, (See Page "New Light" pp. 73–91). "On the day of this eclipse, Herod deposed Matthias, and made Jouzan high priest in his stead" (Josephus Antiq, XVII. Cap. 6, 8.) His health now failed rapidly. He tried in vain, the warm baths at Callirhoe and returned to Jericho, to settle his affairs as best he might. Many noble Jews were imprisoned, his son Antipatar, was slain, about the 29th, of our October, and on the 7th of Nov. Herod, "gave up the ghost."

Archelaus, was now made Tetrach, but the angel of the Lord, had already commanded Joseph to take Mary and the child and come back to the land of Israel; "for they are dead who sought the child's life." Joseph obeyed, but fearing Archelaus, was warned by an angel, and went and dwelt in Nazareth,—a town, not under Archelaus.

The holy family, were therefore in Egypt, less than eight months. "They went up to the Passover, every year, according to their custom." As recorded in Luke, for they could have been back in Nazareth, after Herod's death, by some time in December.

Let the Scripture Record stand as it is, though Malebas Porphyry and his followers fail. Modern higher critics "do little more than to copy from him and those of his ilk, up to the 18th, century."

God's truth is "written in the very heavens;" it cannot be overthrown. We are but David's, with pebbles and slings, but we go forth in the name and in the strength of the God of Israel.

S. ROXANA WINCH.

Only he who is crucified with Christ is dead unto sin, or ready to be buried by baptism into Christ's death. Of what use to bury a living sinner? He will surely rise from the watery grave in the same old life. Bury dead sinners and raise them up living saints.

Parable of the Ten Virgins No. 3.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bride-groom." Matt. xxv. 1-14.

The parable of the ten virgins verse 4. But the wise took oil in their vessels with their lamps. Here is truly a lesson of wisdom, for from the reading of this verse we learn that three things are essential to make one wise to travel in the night. 1st. A lamp to give light. 2nd, Oil to furnish the light. 3rd, An extra vessel of oil to supply any waste that should follow. Truly, how all important it is with the wise that a sufficient amount of forethoughtedness be exercised and enforced to be qualified for the great task that lies before them, and a lack of these things or any part of them would certainly set a person down as not being sufficiently wise, and would in fact be called foolish virgin, and we find that one-half of the virgins lacked only one of these essential things, and all three of them being essential. Then of course they lacked one of the essential things that would qualify them for the marriage, or to enjoy the feast that should follow, or to engage in the rulership of the kingdom, and no wonder they were called foolish virgins. But how did they come to know that they would meet the bridegroom in the first night? There is not any direct proof that they did know, and besides this parable is wholly out of joint to compare to any thing like it in this one day. It does not compare at all, and you can only fit it where it belongs, and then it fits to perfection, and the only reason that we can give that it was to be part of one night only, is that they did not provide any provision to eat on the way, and even if they should have travelled all of one night they would have got hungry. Hence from this standpoint alone, they did well know that they would travel a part of one night only, and besides they were all wise enough to have lamps, and oil to furnish them with light to travel a given portion of time, till they came to the time of halting at least, and that thus far they seem to travel all right. But the trouble is they were not all wise enough to be supplied with oil all the way through. Hence one-half of them were lacking in only one of the essential things, and that was the extra vessel of oil to supply their waste, and yet that was enough to shut them out.

Now for the application. This parable is expressly given to represent the living saints of God in the first half of the time of the end of the Gentiles, which will be a great time of trouble, and and which will also be a great time of spiritual darkness, and into this the saints will have to pass a little over half way in order to reach a little past midnight of the parable, and as they pass into it they must be cut loose from every thing else, like what the parable speaks of them, and only looking for the coming of the Lord. In the parable there are two vessels, which the wise carry independent of each other, for it says the wise took oil in their vessels with their lamps. "Their vessels" and "their lamps" are two independent things which the wise have provided themselves with, and now please notice here, the wisdom and precaution that the wise have taken to be prepared with with extra amount of oil. Now for the application. Now the Bible and faith are the two independent things which the two vessels represent, that is the saints have got the faith in them, and have learned it out of the Bible prior to this time. Hence it is a settled principal in them. Therefore, faith and the Bible are the two vessels that carry the *same kind of* oil, but faith must draw on works to keep up a living faith, and the works are found in the Bible. Now as the oil is the connecting link between the two vessels, so works are the connecting link between faith and the Bible, and it is a fact that one-half the saints will not like to keep up Christians works as they are passing through this *great* time of trouble, or great time of spiritual darkness, and not having their Bibles by their side, so that they can read it to learn their duty, they will forget what their works are, and thus prove themselves like the foolish virgins. But the wise turning to their Bibles by their sides, the great vessels of good works, they will draw from this fountain head, and read, "He that endureth to the end, the same shall be saved." Matt. xxiv. 13, or to "Occupy till I come." Luke xix. 13 So with this knowledge before them they are prepared at all times to learn to continue faithful to the very last, even if takes them into this great time of trouble, for just so sure as they have started out in this journey, just so sure they do know that they will meet their coming Lord before they give it up. For well do they know that there is but the one going forth to meet their coming Lord, and at that time they will meet him, and also that is a fact worthy of notice, that it is a genuine good thing to be always governed by the pure principal of love. We also know that it is far better thing to know how to use that love with wisdom. So the wise will well know what our Savior has commanded where he says, "But that which ye have already, hold fast till I come: he that overcometh and keepeth my works unto the end, to him will I give power over the nations." Rev. ii. 25, 26. Hence the wise will well know and understand that it will be their duty to obey in this great time of trouble, as well as at all other times, in order to gain the great reward.

Yours awaiting the time when the saints will pass into this great time of trouble, and be prepared for the coming of the Lord in order to gain the reward,

J. A. MOYER.

(*To be Continued.*)

Dear Brother Underwood:

Will you kindly allow me to make a few remarks to Bro. Wilson about his reply to my questions? I do not write for the sake of controversy, but to get at the truth. If I am not correct in the view I take of John's visions, I hope Bro. Wilson, or some one else will set me right, as I want the truth, because error does not profit, and truth does. John says in his opening, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." So I take it to be very important to understand at least the main outlines of what John has written.

I am free to admit that I made a mistake when I said that the resurrection took place under the opening of the sixth seal. I should have said under the sixth seal, and before the seventh seal opens. But I am unable to see any light from Bro. Wilson's reply. He says that the seals and trumpets cover the same time. But I don't so understand it. It seems to me that if Bro. Wilson will carefully read the 1st and 2nd verses of the 8th chapter, he will see that the trumpets do not sound until after the seventh seal is opened. I am aware that Paul says that the resurrection takes place at the last trump, but is that the seventh trump or some other trump altogether? It seems to me that the last four verses of the eleventh chapter belongs to the twelfth chapter, and the dead that he speaks of in the 18th are the same as the manchild that is brought to view in the 5th verse of the 12th chapter, and they belong to the same scene as the great multitude in the 7th chapter.

I would also point Bro. Wilson to the fact of the resurrection being under the sixth seal and before the seventh seal opens. That is fatal to this theory. Paul says of the last trump, not before, it is the sounding of the last trump that calls the saints from their dusty beds. I take it from some of Bro. Wilson's remarks in times past that he holds with the Romish and Protestant Churches, that the Lord's day that John says he was in the Spirit, was Sunday or first day of the week, am I right in this Bro. Wilson? That being one of their doctrines is a very strong reason for me to reject it. I think that is the only place in the Bible that the phrase, Lord's day is used. I find the day of the Lord and judgment day, and I am of the opinion that they all refer to the same *time. And all that John saw takes* place in that day. Please give us your opinion, Bro. Wilson.

J. B. LENT.

Don't we, nearly every day, do some thing we ought to regret, but don't?

Active solicitors wanted everywhere for "The Story of the Philipines" by Murat Halstead, commissioned by the Government as Official Historian to the War Department. The book was written in army camps at San Francisco, on the Pacific with General Merritt, in the hospitals at Honolulu, in Hong Kong, in the American trenches at Manila, in the insurgent camps with Aguinaldo, on the deck of the Olympia with Dewey, and in the roar of battle at the fall of Manila. Bonanza for agents. Brimful of original pictures taken by government photographers on the spot. Large book. Low prices. Big profits. Freight paid. Credit given. Drop all trashy unofficial war books. Outfit free. Address, P. T. Barber, Sec'y, Star Insurance Bldg., Chicago.

Obituary.

Fell asleep in Jesus, Mrs. Sarah Hadden, wife of James Hadden, of Johnstown, Wis., Saturday night Feb. 11, 1899. She was born in Green County, Wis., May 8, 1847. She was the daughter of Mr. C. J. and Mrs. Sarah Lee, of Carpenteria, Cal., who still survive her. Two brothers, Charles, of Iowa, and Frank, of Ft. Atkinson, Wis., and one sister Mrs. Lizzie Freel, of Carpenteria, Cal., also survive her. June 1, 1878, she was united in marriage to Mr. James Hadden, of Johnstown, who proved to be a faithful, loving husband, who also survives her, eight children mourn their loss. In 1873, she was baptized by J. F. Wilcox, into the "Church of God," and ever remained a steadfast consistent disciple of Christ in full harmony with her faith. She was a kind, loving wife and mother, looking well to her household, and much beloved by her family. No better testimony could be borne to her character than this that, "Her children shall rise up and call her blessed." Her piety was of such a stamp that one could not be long in her society without being impressed with the sincerity of her devotion to her Master. Her life was spent helping those that were short of this world's goods. The funeral services were held from the family residence at 2 o'clock, P. M., Feb. 14, Rev. S. G. Huey of the Presbyterian church officiating, her remains were laid to rest in the cemetery at Johnstown Center, where they await the resurrection morn.

"Thou art come to the grave, but we're wrong to deplore thee,
When Christ was thy ransom, thy guardian guide;
He bought thee, he took thee, and soon will restore thee,
Where death hath no power since the Savior hath died."

FRANK J. LEE.

Died at her home near Pierceton, Kosciusko County, Indiana, February 28, 1899, Julia Ruth Stevens, aged 65 years, 10 months and 6 days. Sister Stevens, whose maiden name was Adams, was born near Marion, Wayne County, N. Y., where in December, 1861, she was united in marriage to Herman I. Stevens of Kosciusko County, Indiana, whither she removed and passed the remainder of her life. To this union were born four children, Charley, Kate, Frank and Fannie. Of these the three latter survive to mourn the loss of a kind and loving mother. The husband, who was among the early settlers of the county, died Aug. 6, 1893. Sister Stevens early in life united with the Church of God, having embraced the truth, I think, under the preaching of Brother J. B. Cook in her native State. The glorious and blessed truths of the gospel to which the church of her choice has pledged its faith and support were hers to hold and sacredly cherish down to the close of life. Her life was an exemplary one; worthy of imitation by all who make the Christian profession and wear the Christian name. She loved the truth and him who was the "way, the truth and the life." The force of her character, her mental ability and her means were thrown on the side of the truth. "We sorrow not as those who have no hope, for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The sleep of death is but for a moment. Funeral sermon by Bro. A. H. Zilmer, at Ludlow Church.

JOHN L. WINCE.

IN MEMORIAM.

Dearest mother, now before us,
In the cold embrace of death;
We who loved thee once so dearly,
Of thy presence are bereft.

Round thy casket, gathered loved ones,
Weeping friends are by thy side;
But thy smile no more can greet them,
Thou hast passed bey ond the tide.

Sorrows, troubles, all have left thee,
Peaceful be thy sleep so sweet;
While in yonder quiet graveyard,
Soon dost wait thy God to meet.

FANNIE STEVENS.

"He giveth his beloved sleep." and so we thought as we gazed it endures on the calm face of Sister Lyon, as she lay with folded hands, peacefully resting after five months of suffering caused by rheumatism of the nerves. She fell asleep Saturday evening, Feb. 11, 1899, in the 68th year of her age. Five days before her death she was stricken with apoplexy, which rendered her partially unconscious, until the last day when she recovered consciousness and knew all the dear ones who had assembled. She took some nourishment and tried to talk, but it was only in disconnected sentences. At times she was heard to whisper as softly as the zepher's song, or the music of the aeolian harp,

"Wash me and I shall be whiter than snow."

To mourn her loss she leaves besides a large circle of friends, two brothers and three sisters, residents of Ontario, which was Sister Lyon's home before she was united in marriage with Eld. R. V. Lyon. Since then she has lived at Niagara Falls, where by patient toil they had succeeded in procuring a comfortable home, to which many friends who have been entertained there can testify, for theirs was a home of hospitality, to which all of the precious faith were welcomed with open arms as belonging to the family of God.

The funeral was held Feb. 14, at her residence, 709 Ashland Ave. The Rev. Mr. Brookman, of Toronto, Ont., ably officiating, and they laid her away in Oakwood Cemtery to rest until the eastern glory lights the skies.

"Until the dead in Jesus shall rise,
And he shall come but not in lowly guise."

We believe she is asleep in Jesus, so we mourn not as those who have no hope. We read, "Blessed are the dead who die in the Lord, yea, saith the Spirit, for they rest from their labors and their works do follow them." Hers has been a lifetime of good works, and of toiling for others to reap. She has fought the good fight, she has finished her course, she will hear the Father's "Well done" when he calls she will answer. Her good works dispensed so quietly and unassumingly have reached and been appreciated far and near. She was beloved by all who knew her. Her life of kindness, charity and Christianity has been truly exemplary.

"After the night of darkness,
The shadows all flee away;
After the day of sadness,
Hope sheds her brightest rays.
After the strife and struggle,
The victory is won:
After the work is over,
The Master's own word Well done.

After the pain and sickness,
The tears are all wiped away;
After the flowers are gathered,
No more of earth's decay;
After the deep heart sorrow,
An end of every strife;
After the daily crosses,
A glorious crown of life."

ANGELINE LENT.

IN MEMORY OF SISTER R. V. LYON.

Gone but not forgotten.
Like some enchanting vision fair,
That captivates the heart and mind,
That leaves its impress there;
Memory recalls kind words of cheer,
While thou art resting, sister dear.

Kind, patient, loving sister,
Thy sufferings all are o'er;
Thy frail bark is safely anchored,
On that peaceful, silent shore.
Where grief, nor torturing pain,
Will ever rack thy frame again.

Thine was a busy, useful life,
Scattering seeds of kindness around,
That will bud and bloom and flourish,
While thou art resting 'neath the mound;
Rest, rest, faithful loving sister, rest,
To know thee well, is to love thee best.

In the footsteps of the Master,
Always striving to do good,
Cheered the weak and fainting ones,
Lifting burdens where she could;
Ah, yes! generous loving heart,
A life like thine is far too short.

Beautiful even in garb of death,
With golden locks smoothed down,
Methinks a brow like thine,
Might wear a golden crown.
And with the angel choir from above,
Sing the song of redeeming love.

The dear old home is desolate now,
There many pleasant scenes have passed,
Where friends in sweet communion met,
And memories live while life shall last,
In fancy I see them gathering around,
Telling of the joys with Jesus found.

No, we never shall forget you;
In our lonely musings we seem
To hear thy voice, and see thy smile.
Alas! Alas! 'tis but a dream,
Sleep on, sleep on, dear sister, sleep.
You shall awaken, but not to weep.

Oh, for a living faith like this,
To pierce death's noisome gloom,
And like the holy saints of old,
To look beyond the darkened tomb.
To a happy reunion yet to be,
When the dear Redeemer's glory we'll see.

Come Lord Jesus, Oh, quickly come,
And set death's prisoners free.
Come and usher the prison doors,
Of time, being immortality;
Then death itself shall die away,
And darkness turn to endless day.

ELIZABETH A. LENT.

Our Savior bids us "Watch." We, therefore, are watchers. One reason why Jesus bids us to be continually watchful is because we do not know the exact time of his second coming. The definite date is unknown. So the heavenly Master says: "Take ye heed, watch and pray; for ye know not when the time is," Mark xiii. 33. That that hour may not find us unprepared we are to be vigilant. Burkitt, on Matt. xxiv. 32-36, invite us to learn "that the precise time of the day of judgment is kept by God as a secret to himself. He will not have us know the hour, to the intent that we may be upon our watch every hour."

The Gospel of the Kingdom is no glad a message that everyone who hears it should preach it. "Let him that heareth say, Come."

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Feb. 20th, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 14, 5.14 a. m. daily. No. 20, 10.33 a. m. daily, Except Sunday. No. 8, 5.40 p. m. daily. No. 2. 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West. No. 15, 5.14 a. m. daily. No. 5, 6.41 a. m. daily. Extra fare. No. 37, 9.26 a. m. daily, except Sunday. No 39, 2.10 p. m. daily except Sunday. No. 9, 6.10 p m. daily. For particular information on the subject apply to J. E. Haines, Ticket Agent.

The great mass of men are not prepared to meet Christ. They do not believe that he will return, they do not desire that he should appear; they are not ready for the solemn interview which they will have with him. His appearing now would overwhelm them with surprise and horror. There is nothing in the future which they less expect and desire than his second coming of the Son of God.

Wherever two walk together and have Christ for their theme and in their hearts, he will walk between them: especially is he near troubled hearts. No road is so common, no duty so homely, but that his presence is ours.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed as "THE RESTITUTION, Plymouth, Marshall, Co. Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letter is at the risk of the sender. It is folly to risk that you can fold bills in a letter so that no one can tell it, for one who handles much mail can almost invariably tell a letter with money in it. Take warning and send safely.

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We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts give the latest copy of the paper you have and order only what you see advertised in that.

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 11:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every Third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scheleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves, for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible-class and Sunday-school. Communion at 11:00 where prayers and exhortations are made to our Father. The Olive of every good and perfect gift. All visitors address Brother George Kalb, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Homewood, Ill., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Nelson, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

Preaching at Pork Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Glover.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Tetzlaff.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. I. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carbaley.

The Church of God, in Petrolia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorano Decker, Elder. Benson Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterlands, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

VANDALIA TIME CARD

In effect Sept. 10, 1898.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 14, Ex. Sun. For St. Joseph.....7:34am
No. 6, " " 12:05pm
No. 8, " " South Bend.....10:11pm

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No. 21, Ex. Sun. For Terre Haute.....3:33a m
No. 3, " " " 12:15noon
No. 15, " " Logansport.....7:33pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. DOWNS, Agt., Plymouth, Indiana, or

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F. A. FORD,
Pittsburgh, Pa., Sept. 20, 1898. Gen'l Passenger Agent.

12:01 am
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Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastbound.					All Nickel Plate Dining Cars.	Westbound.				
No. 4	No. 6	No. 2	No. 8	No. 10	Central Time.	No. 1	No. 3	No. 5	No. 7	No. 9
1 00 am	7 45	2 45	5 40	10 45	Chicago,	11 30	3 20	6 15	10 00	1 45 pm
3 05 "	9 50	4 50	7 45	12 50 am	Valparaiso,	9 25	1 15	4 10	7 55	11 40 am
3 45 "	10 30	5 30	8 25	1 30 "	Ft. Wayne,	8 45	12 35	3 30	7 15	11 00 "
5 30 "	12 15 pm	7 15	10 10	3 15 "	Bellevue,	7 00	10 50	1 45	5 30	9 15 "
6 15 "	1 00 "	8 00	10 55	4 00 "	Norwalk,	6 15	10 05	1 00	4 45	8 30 "
6 55 "	1 40 "	8 40	11 35	4 40 "	Shreve,	5 35	9 25	12 20	4 05	7 50 "
7 30 "	2 15 "	9 15	12 10 pm	5 15 "	Rowland,	5 00	8 50	11 45 am	3 30	7 15 "
8 10 "	2 55 "	9 55	12 50 "	5 55 "	Orrville,	4 20	8 10	11 05 "	2 50	6 35 "
8 45 "	3 30 "	10 30	1 25 "	6 30 "	Wooster,	3 45	7 35	10 30 "	2 15	6 00 "
9 30 "	4 15 "	11 15	2 10 "	7 15 "	Mt. Vernon,	3 00	6 50	9 45 "	1 30	5 15 "
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The Restitution.

"The Restitution of all things" Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, APRIL 12, 1899. NUMBER 14.

The Restitution.

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The Restitution.

THE RESTITUTION advocates the Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as co-rulers with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

The King in his Beauty.

"Thine eyes shall see the King in his beauty." Isa. xxxiii. 17.

The King in his beauty is coming, ere long;
Prepare ye, prepare ye to meet him.
To share in his glory, and sing the new song—
Who, who, will thus joyously greet him?
Already the day-star is beaming;
Let slumber depart from thine eyes,—
No time now for indolent dreaming,
Get thee ready!
The King in his beauty to see.

With chariots celestial I behold him descend,
With glory no fable becoming;
And all the blest angels around him attend,
In heaven's bright canopy gleaming.
The trumpet of God sounds, Arise!
The dead now awake from their slumber,
And straight way mount up to the skies,—
A multitude no man can number,
Shouts of glory!
And Victory! now fill the air.

Earth's captives, now rescued, will sorrow no more,
Nor hunger nor thirst shall annoy them;
No pain shall afflict them, their sufferings are o'er.
No sickness nor death can destroy them;
But freed from mortality's woes,
Eternity opens before them;
Its pleasures are never to close,
God's glory forever beams o'er them.
Glory! glory!
Hasten O King, in thy beauty descend!

Communicated.

Would Jesus do it? No. 2.

PINE WOODS BIBLE CLASS.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 5.

Teacher. In our last lesson, on the present topic, we considered that the first step in doing just as Jesus would do, were he in our place, would be to believe the one true gospel preached by Jesus, and then obey it, and afterward cast down vain imaginations which "exalted itself against the knowledge of God." Having accomplish this much, our next step, would be that of "bringing into captivity EVERY THOUGHT to the obedience of Christ." Now, Arlon, how does this work strike you?

Arlon. The magnitude of the work almost frightens me. It will certainly require considerable personal discipline to subject "EVERY THOUGHT" to Christ.

Teacher. True, but suppose that if before each act of life, we acquire the habit of asking ourselves the question: "Would Jesus do it?" and then act on the decision it would go a long ways toward the captivity of *every* thought would it not?

Arlon. It certainly would, and I, for one, mean to try it, and hope the whole class will join me in doing so.

Teacher. Why do you suppose the Scripture emphasizes the captivity of the *thought* in place of the *act*?

Arlon. There is wisdom in first controlling the thought. Let a person's *thoughts* be right, there will be no trouble about the *acts*. Every good or evil act, is first preceded by either a good or evil thought. We read in Prov. xxiii. 7: "As he *thinketh* in the heart so IS HE." The thoughts control the character of the person, he is in fact just as he thinks. If a person's thoughts are centered upon business, he will care *for* nothing but business, but if one's thoughts are continually sinful, his acts in life will also be continually sinful, and likewise if God is the burden of his thoughts, his acts will be as surely Godlike.

Teacher. Now, Carrie, suppose an unrighteous man, desires to lead a righteous life, what should he do?

Carrie. He must correct his manner of thinking, he must forsake evil thoughts. There can be no correct life, unless there is first of all right thinking, both doctrinally and practically. See Isa. lv. 6-9.—"Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Teacher. Please read the text we started with, in 2 Cor. x. 5.

Carrie. I will: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Teacher. The text speaks of "CASTING DOWN imaginations" "that exalteth against the knowledge of God." What are imaginations? and does God deal with them?

Carrie. Imaginations proceed from thought, and God searches them out, and knows them. We are responsible for our imaginations. See 1 Chron. xxviii. 9: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Teacher. What are the six things which the Lord especially hates, which have their origin in wrong thinking?

Carrie. See Prov. vi. 16-19: "These six *things* doth the LORD hate: yea, seven *are* an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood,

An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

A false witness *that* speaketh lies, and him that soweth discord among brethren."

Pride in the mind, or thoughts, precedes a "proud look," and God will certainly cut off a person whose tongue "speaketh proud things." He could not speak proud things, unless the mind first thought proud thoughts. See Psa. xii. 2-4: "They speak vanity every one with his neighbor: *with* flattering lips *and* with a double heart do they speak.

The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?"

The second thing the Lord hates, is a "lying tongue." The mind will first have to think lies, before the tongue speaks lies. Murder is thought out, before blood is shed; "feet that are swift in running to mischief," is first impelled by mischievous thoughts, etc.

Teacher. How about those who seek to produce discord among brethren?

Ind. The last item of the things the Lord hates, is: "him that soweth discord among brethren." The sower of discord first thinks of those unpleasant things which make discord before he sows such noxious seed. This might be corrected, if we would first think; "Would Jesus do it?" There would be no offensive words spoken, If every thought was brought into obedience to Christ; then every simple act would be right, and the whole body brought under control. See James iii. 2: "For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body." Such a person would surely be pure, gentle and peaceable. Such a life would be full of good fruits. See Jas. iii. 17, 18: "The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace."

This is just as Jesus lived, and all who *act* like Jesus, *live* the same kind of life. Let all who would be like Jesus endeavor before every act of life to first enquire. "Would Jesus do it?" How many are there who will try the experiment?"

Teacher. I wish to ask Albert a question, it is this: who will be made like Jesus, when he come in glory, clothed with resurrection power?

Albert. That is truly a searching question, and much is involved in it? I would answer, those who ACT LIKE JESUS NOW, and if we *act* like Jesus we will also *think* like Jesus. If we are *not* like Jesus in our every day life now, we will *never* be like him physically hereafter.

Teacher. How can we be like him now?

Albert. Study him as an example. Place your feet in his footprints. 1 Pet. ii. 21-23, illustrates this: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed *himself* to him that judgeth righteously:"

Teacher. In doing as Jesus would do, that would be copying Jesus as an example, would it not?

Albert. Yes, sir. The last Scripture quoted, says: "Christ also suffered for us, leaving us an EXAMPLE that ye should FOLLOW in his STEPS."

Teacher. Have you noticed the phrase: "Follow in his steps?"

Albert. Yes, I have; it reminded me of the time when I was a boy, when my father and myself went out one winter's day, after a heavy snow fall; my father went on ahead, and said, "Albert, you follow in my steps, and you will find it easier walking." Jesus has gone on before, and we are told to "follow in his steps."

Teacher. In following your father's footsteps, didn't you find it easier walking?

Albert. It was certainly easier, but nevertheless laborious.

Teacher. In following Jesus' footsteps, will we be relieved from suffering?

Albert. By no means. In the texts under consideration we read: "Christ also SUFFERED *for us*, leaving us an example, that ye should *follow in his steps*."

Teacher. What was the *principal cause* of his suffering? What do you find it to be George?

George. The principal cause of his suffering was on account of his confession before Pilate. Pilate asked him the question: "Art thou the King of the Jews?" He confessed that was the object of his birth. The Jews clamored for his death, because, he claimed to be the Son of God, the Christ—the King of Israel.

Teacher. What will we have to do if we "follow in his footsteps?"

George. We shall have to proclaim him as the Son of God, the Christ—the King of Israel, together with other kindred truths which naturally cluster about such a *central* truth. These are the first steps in the trail. Omit these and the trail will be lost. We must place our feet in the *first* footprint, and follow on step by step, or we will surely loose the trail.

Teacher. Will it cause suffering to follow that trail?

George. It will never fail to do so. Those who have tried it, confess it is true. Suffering both of a physical and mental nature, frequently result.

Teacher. Does it make trouble, and agitate the people, to preach Jesus as King, in the same sense as he preached it, himself?

George. It does. We have a sample given us in Acts xvii. 5-8: "But the Jews which believed not, moved with envy, took unto them certain lewd fellow of a baser sort, and gathered a company, and set all the city *on an uproar*, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have TURNED THE WORLD UPSIDE DOWN are come hither also; Whom Jason hath received; and these all do contrary to the decrees of Cesar, saying that there is ANOTHER KING ONE JESUS. And they *troubled* the *people*, and the *rulers* of the *city*, when they heard these things."

Teacher. What have you to say, Lucy? Does it trouble most of the religious people of our day to preach Jesus as King in a true Bible sense?

Lucy. Indeed it does. Nothing will turn the religious "world upside down" quicker than to preach Jesus as the literal King of Israel. Preach him as a king reigning in the hearts of people and no objection will be raised; but also specially distasteful to [illegible] to affirm that "the Lord God shall give unto him (Jesus) the THRONE of his FATHER DAVID and he shall reign over the house of JACOB forever: and of his kingdom there shall be no end."

It brings no end of trouble to faithfully preach the same truths which brought Jesus to the cross, and we may rest assured that if we "follow in his steps," we will most surely have to carry *a daily cross*.

Teacher. If we do "follow in his steps," how will it all end?

Lucy. The Bible says: "If we suffer with him we shall reign with him?" With regard to the redeemed, who shall appear on Mt. Zion, we read: "These are they which follow the lamb whithersoever he goeth." It is to be perceived that not a foot-print was missed "Whithersoever he goeth," indicated close following.

In Rom. iv. 11, 12, we are exhorted to "Walk in the faith of our Father Abraham, which he had, being yet uncircumcised." To walk in the steps of *any other faith* will be of no avail. That of Abraham and that of Jesus, are identical there being not even a difference amounting to a shade.

Teacher. Yes, Lucy, you are correct. We will continue this lesson next time.

W. H. WILSON.

(To be Continued.)

Covenants of Promise.

I have been somewhat pained lately by writers in THE RESTITUTION intimating as though I did not believe the "Covenants of promise." A covenant of promise, I understand is something promised in such covenant. God made a covenant with Abraham, and there were somethings promised in that covenant to Abraham and to his Seed. What did God promise in this covenant? "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. The same covenant spoken of in Psa. cv., saying, "Unto thee will I give the land of Canaan, the lot of your inheritance." Ver. 7-11. The Spirit in Acts vii. 1-5; Heb. xi. 8, 9, 12, 13, tells us positively, "Abraham and these all died in faith, not having received the promises," but God will fulfil his promises in the future. See Matt. v. 5; Psa. xxxvii. 9, 11, 22, 29, 34. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. God promised the land to Abraham and his SEED." Paul in Gal. iii. 16, testifies that Christ is the "Seed." And that we became an heir of this land, God promised to Abraham through the Seed, (Christ). Gal. iii. 27-29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This land promised in the covenant has not been fulfilled yet, but will be when the Seed comes in his glory. Matt. xxv. 31-34, the earth prepared from the foundation of the world.

There is no remission of sins promised in the Abrahamic covenant, while in the new covenant there is. Matt. xxvi. 28; Heb. viii. 12, 13; ix. 12-15; x. 19, 20; 1 John i. 1. There is no one that believes stronger in this covenant of promise than I do. Yes, the land which God covenanted to Abraham and his Seed, which we will inherit in the future. But is this the covenant that Christ said, "For this is my blood of the New Testament, which is shed for many for the remission of sins?" Matt. xxvi. 29. And to Jesus the Mediator of the New Covenant. Heb. xii. 24. The blood of the everlasting covenant, Heb. xiii. 20. Christ is Mediator of this New Covenant, while God is the Mediator of the covenant made with Abraham. The Spirit's Word for it.

Now, this I affirm, that a covenant engagement previously ratified by God, the law, issued 430 years afterwards does not annul, so as to invalidate the promise. Gal. iii 17. Diaglott. The Revised Version is in harmony with the Diaglott. Showing the covenant God made with Abraham was ratified 430 years before the law was given at Sinai, and ver. 20 shows that God was the Mediator. If you will read Gen. xv., you will discover where God ratified the covenant of promise to Abraham. "For when God made promise to Abraham, because he could sware by no greater, he sware by himself, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. vi. 13, 17. So the Abrahamic covenant was ratified—confirmed before Christ came into the world. So Christ did not ratify, or confirm, and was not Mediator of the covenant of which he was recipient. The promise was not to "Seeds as of many; but as of One, and to thy Seed, which is Christ." Gal. iii. 16. Would Christ be Mediator of what was promised himself by his Father? I trow not. But if we have been baptized into Christ (the Seed) put on Christ; and if we be Christ's, then are we heirs according to the promise. Gal. iii. 27, 29. Here comes in the "blessing of all nations through the Seed," (Christ). "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18; see also Gen. xxvi. 3, 4. There is neither Jew nor Gentile, but all one in Christ, (the Seed). Gal. iii. 29. If it is not a blessing to have the privilege extended to all nations of becoming heir through Christ to the blessed promises, then I do not know what would be a blessing. These blessings God promised through the Seed to all "nations." Christ is the Mediator, we get the inheritance through him, no difference of what nationality, or color, even a Jew can be grafted in again. The Apostle forever settles this by saying, "That the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. iii. 14. "And the Scripture, foreseeing that God would justify the heathen (Gentile) through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." v. 8. Christ took on him the Seed of Abraham. Heb. ii. 16.

What is a covenant? 1st, In theology, the covenant of works, is that implied in the commands, prohibitions, and promises of God; the promise of God to man, that man's perfect obedience should entitle him to happiness, this do, and live; that do and die.

2nd, "The covenant of grace, is that by which God engages to bestow salvation on man, upon the condition that man shall believe in Christ, and yield obedience to the terms of the gospel." Webster.

In the first quotation from Webster, see John iii. 16, 17, 36; also Matt. vii. 24-27; John vi. 51, 53; John xv. 1-6. Life and death set before the people. 2nd, The covenant of grace, for by grace are ye saved, (Eph. ii. 5 8; Rom. i. 16;) to the Jew first, (Matt. xxviii. 19, 20; Mark xvi. 15, 16.

This is just a little bit of the teachings of the New Covenant, which was ratified with the blood of the Lamb of God; (Matt. xxvi. 28,) which cleanseth us from all sin. 1 John i. 7. This covenant promises blessings and life to the obedient of all nations. Acts x. 34-36; Acts x. 11-16; Acts xvii. 26; Rom. xi. 18, 14.

Paul says, "I am the apostle of the Gentiles." Also, "That the blessing of Abraham might come on the Gentiles through Jesus Christ. (the Seed). Gal. iii. 14. Blessed with faithful Abraham. Ver. 9. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, (the Seed). Eph. i. 3. "And in thy Seed (Christ) shall the nations of the earth be blessed; (Gen. xxii. 18; xxvi. 4.) In the mouth of two or three witnesses every word should be established."

Now, I wish to modify my statement in THE RESTITUTION of Dec. 28, that Christ ratified the Abrahamic Covenant, and Matt. xxvi. had reference to the same. I only had reference to the promised "blessing of all nations through the Seed." Those promises extended to the people through Christ (the Seed) the law was added on account of transgressions, till the Seed should come to whom the promise was made; Gal. iii. 19. "The Spirit's Word for it." Zacharias testimony we now take in regard to this "And his father Zacharias was filled with the Holy Ghost, and prophesied saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people. And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to, perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke i. 67-75. Thank the Lord for the teachings of the Spirit.

It has been said in THE RESTITUTION of Dec. 28, "They have not been delivered out of the hands of their enemies by Christ's teachings. They do not serve him in holiness and righteousness all the days of their life." Which will we believe? The Spirit's teachings, or man that commences in the middle and never ends? The Spirit through Jeremiah says. "I will put my law in their inward parts; and will be their God, and they shall be my people." Jer. xxxi. 33. We will now see what the teachings of the "able Minister of the New Covenant" says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. iii. 3, 6. So you see the New Covenant Paul was an able minister of, and the Jer. xxxi. 31 covenant correspond for the final consummation. See Rev. vii. 9-14; or Gen. xxii. 18.

I must close this article as it is already getting too long. Long articles are not much liked by editors, and are not read by one-half the readers. Boil them down, brethren.

In hope,

M. L. ADAMS.

World to Come to an End.

The world is to come to an end on Nov. 14, 1899. So says the Austrian astronomer, Rudolph Falb. Mr. Falb says that the world will be destroyed by contact with Biela's comet. Biela's comet is the one which was to have destroyed the world in 1832.

Then there was something like a public panic. It was told in the press of the day how the astronomer Olbers, as the result of a careful study in advance of the comet's movements, had found that the comet's center would, shortly before midnight on October 29 of that year, cross the earth's orbit.

Not until next Nov. 13 will the earth return to the critical point in its orbit where it passes the meteoric current, and by that time the whole of the great shoal will generally have swept past and onward along its own orbit.

Sometimes, however, it happens that even in a year the entire shoal has not passed the critical point. Then the earth, passing through the laggards, will be treated to another display of celestial fireworks.—*Tribune.*

On slippery places take short steps and slow.

He that knows and knows not that he knows is asleep. Wake him.

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the mariner.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, APR. 12, 1899.

Faithful Warnings.

We were gladdened recently to see earnest exhortations to *"preach the Word* which liveth and abideth for forever," and to let other matters alone. We think the Spirit has cut out for us all the work we can well do before the Master appears to reckon with us. If that be so, some of it will go altogether undone, and other parts of it imperfectly done, if we allow our minds to be distracted and our time absorbed by matters in no way connected with God's power for saving,—the gospel. Hardly a week passes without a temptation to draw us aside with some human device or other. Some of them may be true, but there is no bread of life in them, if they are one. And, inasmuch as the great Head of the Church bids us occupy till he comes, and has told us *with what* to occupy ourselves, until he comes, and *how to go about*, and *continue at* the task he set us, the lawful conclusion is, that he will not bestow rewards for self-imposed tasks. In the very nature of things the Master's work will be slighted if what little time, talent and means we have, be divided.

From our correspondence with the brotherhood we are convinced that the rank and file generally, have an appetite for the truth as it is in Jesus, doctrinal and practical, and do not want to be distracted with theories based only upon human deductions. The old paths are good enough for them.

Once more, in view of the Spirit's injunction "To preach the Word seasonably and unseasonably,—and in view of the reward by and by we urge all to ride no hobbies.

Important Eastern Matters.

The Old Eastern question has come to the front again; and press reports from London indicate that something to accelerate the evaporation of Turkey may take place in the near future. The Balkins are said to be in a state of siege, and large bodies of Turkish troops are being poured into the disturbed districts; while on the other hand the people all over the province are drilling for the struggle believed to be impending.

It is evident from remarks now and again made in reference to the present condition of things in that region, that it is the settled conviction of the leading editors in England that Russian influence and backing is at the bottom of this trouble, although the Czar is taking steps with the ostensible object of disarming the nation and preventing war. We who heed the sure Word of prophecy know how impossible a thing that is. And when we know that an agent of the Russian government is now in Philadelphia, superintending the building of powerful warships for that country, it seems hard to reconcile that fact with the Peace Proposals, so as to accept them in good faith. Indeed, we believe the Czar will need his warships. We do not think they will be allowed to rust out after they are completed. It is our conviction that they are being constructed in readiness for the last and decisive struggle for the world's dominion, and we can name the victors. Some of our readers may have noticed references to Mr. Bookwalter's trip over the Trans-Caspian railway, and the Trans-Siberian railway, now under construction by Russia, in the daily papers, but no doubt many of them have not. Mr. Bookwalter is a well known Ohio business man, who views things from a commercial and political standpoint, but the statements he makes go far to assure us that we correctly read the prophets when we decide that Russia has a most important part to play in the closing drama of this age. Mr. Bookwalter says:—

"I could not go into the condition of affairs deeply without compromising some of the men I have met. But I have no hesitancy in saying that I believe the center of interest is in Afghanistan and through Central Asia today, and before long the eyes of the world will be turned in that direction. It is my belief, too, that the Trans-Caspian railway which is almost completed, with its branches to important points, is going to be of more strategic importance than the Trans-Siberian railway, about which so much has been said. The Trans-Caspian railway is furnishing Russia an outlet to the Black Sea and the Persian Gulf, and it will furnish her with a means of throwing an enormous force into India, or along the borders of India, if it was ever necessary to menace England in her tenderest spot.

"Russia now has a railway running by way of Tiflis from Baku to Batoum. At Tiflis a branch has been extended to Erivan, the capital of Armenia, and eventually it will reach Ispahan, in Central Persia, giving Persia, which is virtually under Russian control, an outlet to the Black Sea. The Russian government is building another railway from Samarkand to Karshi. Still another road has been built from Merv, to Kushk, on to Afghan border, and since I was there it is being extended to Herat, which is the key to the whole northwestern part of Persia. They also propose to extend a road from Samarkand to Kashgar, which lies well in the Russian Pamirs, and almost in sight of the northern border of India.

"At Karshi, which is the termus of the road from Samarkand, Russia is establishing one of the greatest military stations of modern times. I was on the train with the Ameer Bokhara when he was on the way up the Amu Darin river with his ministers, accompanying a Russian Commission. They were on the way to establish this great military station at Karshi. It stands on the border of Afghanistan, and the Russian guns will menace the English possessions....

"England's great strength has always been in her navy. It made her the greatest nation in the world in some respects. But the value of Russia's strategic points in Asia is in the fact that with an army greater than that of any other nation in the world she can attack England at a point where the ironclads cannot come within a thousand miles of her troops.....Russia could encourage sedition among the Hindus, and especially the Mohammedans, of whom there are about 80,000,000, if she wanted to do so for her own end. She could promise independent sovereignty to the Gackwar of Zaroda, the King of Oudi, and the Holkar of Indore—the three native princes who now bear England's yoke with a very poor grace. She could afford to do this, because I believe Russia has no desire to acquire India, she is simply planning to use her position on the borders of India to compel England to give her an outlet to the commerce of the world. When England shut her off at the Dardanelles, she determined to find an outlet elsewhere, and she has done so. She has gone to the Pacific through Manchuria, and she is going to build a railroad to the Persian Gulf through Persia. England's excitement over Muscat is due do the fact that it controls the mouth of the Persian Gulf, and there she hopes to cut off Russia from the Indian Ocean. But England has made a mistake when she thought to crush a great nation by shutting it off from foreign commerce, forgetting that the strength of a nation lies in agriculture, in which Russia excels. Russia has been perfecting her plans against the day when it will be necessary to force England to give what she wants. That day is approaching, and the point of attack will be India. England sees what is coming and is trying to form alliances with other powers, (Italy, France, and America) to help her resist the aggression of Russia. All the time the English in Russia, and there are many who have interests there,—are unanimous in the opinion that England has made the greatest mistake in her history in not working with Russia instead of against her."

The Englishmen in Russia look at the situation from a human and selfish standpoint of view, ignorant of the fact that God has decreed that these two powers shall come into conflict in the last days. If the English have made a mistake as men estimate things, we believe it is a step toward the development of the situation described long ages ago by the prophets of Israel, when the last grand struggle for the world's dominion shall take place. We stand in awe as we see Jehovah's purposes further by moves of the governments of men.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it a depth of shadow.—*Peter Bayne.*

Communicated.

Truth and Love the Most Powerful Things.

Dearly beloved and longed for:

We want to speak as the oracles of God. "It is by every word of God by which man lives." We should pray for God's blessing on all our endeavors in our contention for "Truth," and its companion,—"Love." Our faith should work by love. Love is a proof that we have passed from death unto life. John iii. 14, "A new commandment I give unto you that ye love one another as I have loved you." "By this shall all men know that ye are my disciples if ye have love one to another." Love is the first fruit of the Spirit, and is to be added to faith. "Love is the bond of perfectness." Col. iii. 14. "Love is the fulfilling of the law." Rom. xiii. 10, and "Worketh no ill to his neighbor." Love is the debt we owe to one another. Love is the path the followers of God are called to walk. "Be ye therefore followers of God as dear children, and walk in love," etc. Love to all the saints is the true companion of faith in the Lord Jesus Christ "Wherefore also, after I heard of your faith in the Lord Jesus Christ and love to all the saints," etc. Those taught of God to love one another are exhorted to increase more and more.

We are to put on the breastplate of faith and love. Love will cover a multitude of sins among ourselves. We are to provoke one another unto love and to good works." "Love never faileth," and is the greatest of graces. Then as to the degree and character of our love: Love is to be fervent, "See that ye love one another with pure hearts, fervently." "Love is to be without dissimilation." "Love is to be in the Spirit." Col. i. 8. Love is to be "in deed and in Truth." Love should "Abound more and more in knowledge and in all judgment." Phil. i. 10. Love is to even make us willing to lay down our lives for the brethren.

Brethren, let us love one another, for love is of God, and every one that loveth is begotten of God, for God is love." "Continue ye in my love."

J. O. WOODRUFF.

Philosophy vs. the Bible.

Bro. O. R. L. Crozier writing in the Ann Arbor *Register* of Mar. 23 has the following relative to the Methodist minister whose speech in New York caused such a sensation lately:—

"The Dr. Cadman crevasse through the great Methodist dike against ingersollism will cause some surprise and much sorrow. 'The pastor of the Metropolitan temple, speaking before the regular weekly meeting Monday morning, March 6, to four hundred leading Methodist ministers of New York and vicinity, including Bishop Edward G. Andrews,' urged (as reported) the proposition 'that inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men. *** The speaker was applauded when he rose to read his address and again when he got through *** He said that the trend of thought in the Methodist church during the last fifty years had been toward a better knowledge and a newer view of Christ himself rather than of the Bible.' A few days later *The Record* interviewed leading Chicago preachers on Dr. Cadman's address. Some made light of it; a few condemned it severely; the majority seemed practically with Dr. Cadman.

Four hundred of 'the most representative body of Methodist clergy in America and a bishop' clapping their hands in derision of the Bible. Nothing inerrant and infallible but Human Reason! How do you do, Frenchmen! Progress inverted. Your Baal has indeed been asleep. It has taken fifty years to begin to get awake. Are you sure he is awake now, or only dreaming?

They have not been fair with the Bible. They have carried to the Bible a theology of human invention, and because the Bible will not read in its support they denounce the Bible. How and whence do they get their 'better knowledge and newer view of Christ himself?' They must not go to the Bible for it. They must not call a witness and make him incriminate himself. They must call their only witness, their supreme deity—"Human Reason"—and from outside Christendom, else we will impeach him as biased and particeps criminis. We are aware that it will trouble them to find a specimen of pure human reason absolutely untainted by any Bible influences. That article—unfortunately for our elevated 'Rev. D. D.' friends—has been extremely rare since the first half century of the Christian era. As we would not lose their respect by even seeming to be unreasonable we consent to adjournment till they consult their B. C. cognate philosopher; provided they in the mean time earn respects intelligent men by reading the old Book as candidly as they read other books which they claim are of equal dignity on a few fundamental topics whereon our critical friends are the most sensitive, and see if the Bible does not offer a reasonable theodocy. Of course we must let the Bible explain itself and be consistent with itself, just as we do other books. We ask no special privileges for the Bible. Give it a fair chance and it will vindicate its right to be regarded as THE BOOK. I beg pardon for being plain: the situation demands it.

They charge that the Bible is self-contradictory. But, the contradicting is on their side. They contradict the Bible on nearly every cardinal point of the Christian faith. When the Bible says 'one' they say three; when it says 'down' they say up; when it says 'death' they say life' (or 'passing away' *ad nausiam*); when it says 'asleep' they say more wide awake than ever; when it says 'earth' they say heaven; when it says 'know not anything' they say know everything; when it says 'the saints can't go to heaven' they say they will go to heaven; when it says 'mortality' they say immortality; when it says 'church' they say kingdom; when it says 'resurrection' they say continued life without a resurrection; when it says 'of the wicked destruction' they dare not say anything; when it says 'inhabit the land' they say the skies; when it says 'worse and worse' they say growing better. They are aware that after Paul's time Christianity met Greece, Rome, Judaism and the East at Alexandria in friendly embrace and evolved the Christianity of the middle ages and of 'the last days.' They may also be aware that the 'first lie' (Gen. iii. 4, 5), that death is a better kind of life was the door to sin and the initial of 6,000 years of human misery, and that instead of 'opening' it closed our eyes to the wonderful beauties and fitness of nature (Gen. i. 26-28; ii. 7, 17), also that the declared object of expulsion from Eden was a merciful interposition to prevent everlasting life in sin which is the very seed of Anti-Bible theology.'

The 144,000.

Dear Restitution:

I thought I would pen a few thoughts that have presented themselves to my mind of late in reference to the 144,000 spoken of in Rev. vii. 4, as having been sealed in their foreheads. These thoughts presented themselves to my mind by some questions I had asked a friend of mine, a Seventh Day Adventist, and the answers he gave.

I asked my friend if the Seventh Day people understood that the 144,000 spoken of in Rev. vii. to cover all of the saved. His answer was no, for the 9th verse speaks of a great multitude come up after that of all nations. This multitude embraced the saved of all ages. Then he explained that the 144,000 were the living that would be translated at the coming of Christ. As proof of this he cited Rev. xiv. 3-4. They were redeemed from the earth and from among men.

Another question asked him was, Do you people believe that Sabbath-keeping is the seal? He said, No, but said they believed none would be sealed that did not keep the Sabbath. These answers bring us according to their theory to this conclusion, all the living saints who will be translated at the coming of Christ must have the seal, and none but Sabbath-keepers will be sealed. This view of the subject struck me as a little strange, as neither Jesus nor his Apostles commanded the disciples to keep the Sabbath. My friend explained, referring to the four winds of the earth, verse 1, said, winds denote strife. The kings of earth striving with each other. The four angels that hold the four winds are called upon to hold the winds that they blow no more till the servants of God are sealed in their foreheads. This idea seemed to bring out the thought that it was necessary that the strife should cease in order that the servants of God might be sealed. So I asked myself the question, do the facts in the case show the necessity for such a stay in the strifes going on at the time of translation? Referring to 1 Thes. iv. 16-17, we find that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord. No necessity to stay the winds in order to seal the living saints.

Now let us see what Paul says on this subject in 1 Cor. xv. 51-52, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead, shall be raised, and we shall be changed." This seems to settle the question about waiting for the living saints to be sealed before translation.

Now, let us go a little farther in our investigation. As the Scriptures referred to seem to show that there will be a cessation of the winds to blow in order that the servants of God may be sealed, and as there is no chance for any stay of the winds when the living saints are translated, for this change comes instaneous, as Paul says, in the twinkling of an eye. We ask the question then, if the 144,000 are not the living saints that will be translated at the coming of Christ, who are they? That is the question we will try and answer.

We will adopt our friend's view that the 144,000 are redeemed from among the living at that time. Verse 3 of chapter 14 says they were redeemed from the earth. Verse 4 says they were redeemed from among men. What men? Chap. vii. 4 says, "And I heard the number of them that were sealed, and there were sealed 144,000 of all the tribes of the children of Israel," and then goes on to name each tribe separately, so there could be no mistake about where they came from. I am aware that the Seventh Day people claim that all true believers constitute the twelve tribes of Israel. If this is so, why is the distinction made by John in verse 9, he sees a great multitude out of all nations and kindreds and tongues stood before the throne. Two distinct classes of people mentioned, one class from out of the twelve tribes of Israel, the other out of all nations. If they were all Israel, why this distinction? We will now carry our investigation a little farther and see if we can ascertain when this sealing takes place. In 1 Thes. iv. 16-17, we learn that the sleeping saints are raised, the living changed and go out to meet the Lord in the air, and Paul in 1 Cor. xv. 51-52, says this change is instantaneous. Also in 1 Thes. iv., leaves the resurrected and living changed ones in the air. Zechariah sees this grand company descend to the Mount of Olives. Zech. xiv. 4-5. Now we ask where is Jesus when John saw him with the 144,000 sealed ones. Chap. xiv. 1, "I looked and lo, a lamb stood on the Mount Zion, and with him 144,000, having his Father's name written in their foreheads." We notice at this time Jesus is on the earth, and the 144,000 are with him. If you notice the chronological order of these events you will see that the sealing takes place after Jesus returns to the earth with all his saints. But says one, does not the record say they were the first fruits unto God and the Lamb? What first fruits? First fruits from the dead? Certainly not. I take it that they are the first fruits from among the twelve tribes of the children of Israel. As Israel and Judah take an active part in the subjugation of the nations as many Scriptures teach. See Isa. xi. 12, 13, 14; Zech. xiv. 12-14. It is evident that God has a special work for the 144,000 to do. It seems quite likely they are the ones represented by the angel flying in mid-heaven, having the everlasting gospel to preach to them that dwell on the earth. Who would be better prepared for this work?

A. BALCH.

Present Immortality.

The doctrinal subject of the immortality of the soul has been thrashed over and over again until one would think that there is nothing left to say, yet the leaders of the popular churches of the day continue to hold up to their followers the squib that the old serpent told mother Eve in the Garden of Eden. This does not come to us causing us to question why it is so, for we, together with Timothy, have been warned of this condition of things by Paul, (Read 2 Tim. iii.; iv.)

To go back to the subject of the immortality of the soul, let us grant for the sake of argument that when "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life," Gen. ii. 7 there were really two separate entities which entering, the one into the other, constituted man—the living soul—the being which possessed the senses which enabled him to think, feel, see, hear, taste, etc., for not until God had breathed into his nostrils the breath of life, was he a living soul capable of understanding the commands and promises of God and the lie of the serpent. If the clay did not possess powers, then it must be that the element, "breath of life," which was breathed into his nostrils, possessed them. Now if we view it from this standpoint to prove that the soul is a conscious entity when separated from the clay, I ask then, when God said to man "For in the day thou eatest thereof thou shalt surely die," Gen. ii. 17, to which of these entities did he speak? To the one of clay which of itself had no power to think and reason, or to the other which only has these powers? Now God and the serpent spoke to the same being, whether it was the clay or this immortal (?) soul. Do you say that it needs the union of the clay and this immortal essence to make this thinking, feeling, tasting, seeing, hearing man? Very well then. If this be true, and if there were none of these elements in man in his separated state before God united them, (or him) I ask, will not the same conditions (the senses) be absent when death shall cause a separation of this body and its spiritual essence?

We had no consciousness before this union of clay and breath, and what reason have we for believing that there will be consciousness when these are again separated by death? Some tell me that there is no comfort in the thought of being unconscious, non-existent, in the grave. I deny this, but not to argue it, my friend what comfort is there is clinging to a hope based upon false doctrines manufactured for itching ears? God has laid his plans for your salvation before you, for your enlightenment and you alone are responsible to him for the right use of them.

Friends, we are traveling toward the grave and unless the trump shall soon be sounded, we shall be brought face to face with death. How much comfort we shall then receive from God's work will depend wholly with what spirit and how much we have studied it. Will we be ready to enter into that slumber with the hope of awaking when the Master calls his righteous ones forth? What an awful thought it will be for us to die feeling ourselves not worthy to enter the kingdom. Submitted in love and in the hope that this may be read by some one whose ideas on this point are unsettled.

S. J. L.

Russian Rapacity in China.

Vancouver, B. C., April 6.—Advices from the far East, brought by the steamer Empress of Japan, indicate that Japan has watched with jealous eye Italy's recent attempt to get a lease of San Mun Bay.

A correspondent of the Northern China *News* gives some remarkable information regarding Russian progress in Manchuria. Russians in Manchuria are acquiring land as they please and are already working mines. The railroad, too, is obviously a military one, and he asserts that there are 30,000 Russian troops at Port Arthur, 3,000 at Talien Wan, 2,000 at Kin Chou, 200 at Lunchou, 200 at Wafanglien, 200 at New Chwang, 200 at Haichieng, 200 at Liao Yang, 800 at Kirin, 20,000 at Haipion, north of Kirin, and, in fact, Russian soldiers are all over Manchuria.

In Haichieng the Russians have taken a shop and fortified it by mounting guns. At Liao Yang they have a site 200 yards square, where they are building barracks. At Kirin the Russians have possession of the Chinese barracks, and 800 soldiers with twenty officers and mining engineers are quartered there. Visitors to the locality cannot move without being shadowed by Russians. As there is no railway at Kirin, and the branch line which is projected will not reach there for two or three years, the presence of soldiers seems unnecessary. The Russo-Chinese bank has opened a branch in Kirin, worked by Chinese, with one foreigner, who is British, but little beyond political work appears to be done.

At Haipien, where the railway will branch off from the the main line to Vladivostok, there are Russian settlements with 20,000 soldiers.

It is instructive to compare this military occupation with the railway in which British capitalists have their money, a good road with stone embankments and workshops along the line, where carriages and bridges are being built, and yet not one British soldier to protect the property.—*Tribune.*

"One living, loving, loyal Christian is answer enough to all the infidal assaults ever penned."

Poetry.

"Follow Thou Me."

"Take up thy cross, and follow me,"
The Lord who died on Calvary;
First, sit thee down, count well the cost;
"What things were gain, now count as lost."
Leave all possessions, follow me
If thou wouldst my disciple be;
For who-so-e'er do.h not forsake
Possessions all, I cannot take.

"Take up thy cross, and follow me,"
Man of sorrows, smitten for thee,
Complete afflictions left behind;
Be thou the friend of all mankind.
Thy dearest friends, yea, thine own life
Hated, and made a sacri-fice
If worthy thou wouldst be of me
Deny thyself, and follow me.

"Take up thy cross, and follow me,"
Thine Advocate, who pleads for thee;
Follow not afar, but close beside
The Lamb of God, the Crucified.
"Endure the cross, d spise the shame"
Take up thy cross in Jesus' name;
Take up thy cross, the Lord doth wait,
Go ye with him without the gate.

"Take up thy cross, and follow me,"
I am thy portion—I am he
Who died, but live to bless and cheer
My saints who bear the scoff and jeer.
Take up thy cross, its grief and scorn;
Plait thou thy brow, with sharpened thorn;
Wash thy good works in Jesus' blood.
Take up thy cross, through storm and flood.

"Take up thy cross, and follow me,"
If from all sin you would be free;
Take up thy cross, my pathway choose;
Let not thy human pride refuse.
Take up thy cross, e'er with me stand,
Take up thy cross, 'tis my command;
Sull thine affections to the cross,
'Twill keep thee from all earthly dross.

"Take up thy cross, and follow me,"
If thou wouldst my salvation see;
The Prince of thy Salvation own,
Reflect his image, and make known
Redeeming love; go with the Son
The humble way that crowns are won;
Follow the Lord despite of all.
Hear and heed his heavenly call.

"Take up thy cross, and follow me"—
The Son of God, who bore for thee
Thy sins, the scourge, the nails, the spear;
Take up thy cross, when sin lurks near.
Drink with me from Calvary's cup,
Take up thy cross, and with me sup;
Nor count not up thine earthly loss,
Win Christ, and glory in the cross.

"Take up thy cross, and follow me,"
Till I the Bridegroom come for thee;
Take up thy cross, each hour and day;
E'er walk by faith while I'm away;
Take up thy cross, joint-heir and Bride
Take up thy cross, in me abide;
Take up thy cross if you would wear
My robe and crown; my glory share.

Mrs. D. W. Post.

Communicated.

The Coming and Presence of our Lord Jesus Christ.

The testimony with reference to the two-fold coming of the Lord is that which have a mind to present in this paper. The unsettled and unsatisfactory conditions among the nations admonish the believers to be on the watch, and ready to meet the impending crisis. The nearness of the advent is acknowledged on all sides, and by all parties holding pre-millennial views. My object in the study of this subject, is to get down to the right division of the word of truth, and endeavor to apply the testimony of the records to that which occupied the mind of the writer at the time the communication was made and delivered, and also the object to be attained thereby.

And farther: To place Israelism well to the front, or, in the foreground in the study of Matt. especially so, in the study of the parables of Jesus. To recognize the Israelitish conception of the kingdom of heaven as revealed by the prophets.

I quote: "The Master of that servant will come in a day when he does not expect him; and at an hour of which he is not aware, and will cut him off (from something) and appoint his portion with the hypocrites, there will be the weeping and gnashing of teeth"—Matt. xxiv. 50, 51. Compare with verses 45, 46.

The Master finds matters as here represented at his arrival. There is no public announcement made of his approach. No herald sent forth to notify his servants that he is coming. But, on the other hand, he comes as a thief in the night, as the records affirm. Consult Matt. xxiv. 42, 43: xxv. 43: 1 Thess. v. 2, 4: 2 Peter iii. 10: Rev. xvi. 15—"Behold I come as a thief," etc. He comes as the lightning's flash. It is present before one has time to think or act. The admonition to watch is in line with existing conditions, so that the note of warning in a general way, may be applied by the individual watcher. Note particularly the conditions existing at the beginning of chapter xxv. The virgins are aroused from slumber by a public announcement of the bridegroom's coming. The difference is clear cut and positive between this scene, and that of coming as a thief.

These virgins are not the bride: there is no intimation that they ever expect to be, as may be learned by consulting Rev. xix. 8, 9: xxi. 2, 9, 10. We learn that the bride of the Lamb is the great municipality or corporation. The organic governing power of the world to come. Illuminated by the glory of God—The Lamb. The marriage in this case is a politico-ecclesiastic union for a purpose. The administration of the divine government in the earth, so that the will of God may be done on earth as it is in heaven. The government being priestly as well as kingly, "The counsel of peace" being between them both.

The order is: The Lord comes as a thief in the night, settles up matters with his servants, and having arranged the affairs of his household in relation to the unfolding process of his public manifestation when *the earth* will be lighted with his glory." "Then the magesty of the heavens will be like ten virgins who taking their lamps went forth to meet the bridegroom." The full force of the "Then" as related to the preceding context must be recognized grammatically as well as chronologically.

Confusion may be avoided by attention to this particular; confounding the happenings before the "then" with the representations after that, cannot be admitted in view of the laws of language, and the testimony already referred to.

Consult Psa. xiv. and read carefully: The writer's mind overflows with goodly matter concerning the King:—"Gird thy sword upon thy thigh O Mighty One," verse 4 R. V. Observe the preparation for a coming conflict with his enemies in his progress through the disputed territory of Idumea, Psa. ex. 2, 3:—"Thy throne O God, is for ages repeated." Verse 8 suggests the bridegroom decked out in oriental finery; sweet smelling odors are customary in the preparation for the coming nuptials and banquet, "Garments out of ivory palaces" indicate that "King's daughters"—verse 9—had something to do in preparing those splendid garments. Advice to the prospective bride, verse 10. As to her attitude towards her husband. [The sentence "and worship thou him" is wanting in the lxx. Compare verse 12 with Psa. lxxii. 10, 11, "All glorious is the King's daughter, her clothing is of embroidered work inwrought with threads of gold. She is conducted to the King, verse 14. The virgins her companions that follow her, shall be brought unto thee, with gladness and rejoicing they shall be led. They shall enter into the palace of the King."

The majesty of the heavens may be compared with such a display of splendor, of which the western mind can form only a faint conception.

A herald is dispatched to announce the approach of the victorious hero. Isa. ix. 6. Having triumphed over his enemies, he approaches with a numerous retinue of resplendent ones. Jude xiv. and Zech. xiv. 5; Consult the lofty prophetic ode of Habakkuk, iii., "God cometh from Teman, and the Holy one from Mount Paran—Pause—His glory covereth the heavens, and the land is filled with his renown. His brightness appeareth like the light. He hath rays (marg.) of light from his hands. And he causes a hiding of his splendor." Sun and moon stand still in their habitation. They move at the light of thine arrows, at the shining of thy lglittering spear. Thou marchest through the land with indignation. With anger thou threshest the nations. Thou goest forth for the salvation of thy royal people. For the salvation of thy anointed.".....Paran was the third camping place of the children of Israel in their journey north after leaving Sinai, and located between Sinai and Esion-Geber. Teman near the centre of Idumea, and on farther north the scene of the great wine-press is laid. Isa. xxxiv., Rev. xix. 15. Bozrah at the north end of Idumea, the Capitol of the country.

The watchman in the watchtower on the wall of Jerusalem looks away south clearing the south end of the Dead Sea into the north part of Idumea. He beheld a scene which suggested this question:—"Who is this coming from Edom with dyed garments from Bozrah. He, resplendent in his apparel, marching in the greatness of his strength?

Response. I that speak in righteousness, mighty to save. Watchman; Wherefore art thou red in thy apparel and thy garments like him who treadeth in the wine-fat?

Response: I have trodden the wine-press alone, and of the peoples there was not one with me.

Yea, I will tread (Marg. R. V.) them in my anger, and trample them in my fury; and their life-blood shall be sprinkled upon my garments, and my raiment will be stained. Because the day of retribution is in my heart and the year of my redeemed is come," Is. lxiii. 1–5, and compare ch. xxxiv. 8. Consult Ps. lxviii. 17, "The chariots of God, twenty thousand—thousands of angels. The Lord is among them as in Sinai in the holy (place,") [the phrase "of angels" is wanting in ancient documents.] "Thousands repeated"—"Young's An. Con. and C. A. Briggs: "Two myriads, thousands repeated." "Thousands of changed ones," reminds us of 1 Cor. xv. 52. Will now give the reading of the lxx. "The chariots of God are ten thousand fold, thousands of rejoicing ones, the Lord is among them in Sinai in the holy place." Certainly the changed ones" are "rejoicing ones." And the Lord comes *from* some place *to* some place, with his saints, holy ones, sanctified for a purpose. Will copy a reading here from Deut. xxxiii. 2–5 according to the reading of the lxx. "The Lord is come from Sinai, and appeared from Seir to us, and has hasted out from Mount Pharan with the ten thousand of saints: his angels with him on his right (reminds one of Matt. xxv. 31.) And he spared his people, and all his sanctified ones under thy hands; and they are under thee. And he [Moses] received of his words. The law which Moses charged us, an inheritance to the assemblies of Jacob: and [plus these things already mentioned] he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel."

Moses is dead and buried: nevertheless, "He shall be prince with (in company with) the Beloved One, some time in the future: and the gathering of the heads of the tribes, and the people of Israel will be after the Deliverer comes to Zion, in the manner represented in these testimonies.

The public manifestation of the Lord will be announced, and his approach to the Holy City heralded as the conquering hero from Bozrah after the battle.

Having met and vanquished his enemies and entered into an alliance with Edom, Moab and the chiefs of Ammon, Is. xi. 14: xi. 41, he proceeds onward north from Bozrah, on the east side of the Dead Sea toward the fords of the Jordan, and so on unto the Mount of Olives, which is caused to divide in halves (Zech. xiv. 4). From Olivet he sends a herald to demand the unconditional surrender of the city, which at this juncture is suffering most terribly from the combined forces of the confederate nations which war against Jerusalem. Zech. xiv. 2.

Herald, addressing the rulers of the city: "Lift up your gates, O ye rulers, and be ye lift up ye doors of the age, and the King of glory shall come in." The rulers inquire: "Who is the King of glory? Reply. The Lord full of strength. The Lord mighty in battle." Therefore, Lift up your gates ye rulers, and be ye lifted up ye doors of the age, and he, the King of glory shall come in." Again the inquiry comes from within; Who is he, the King of glory? Reply. The Lord of hosts, he is the King of glory." Psa. xxiv. 7–10. Compare Ezek. xlvii. 2: xliv. 2.

The rulers finally surrender the city. The friends of the Lord go forth to meet him, greeting him with loud hosannas: Blessed the King of Israel who cometh in the name of the Lord, Hosannah in the highest, Matt. xxi. 9: Mark xi. 9, 10, compared with Matt. xxiii. 38, 39. The time has arrived when they see him again and welcome him to the throne of David on the Mount Zion, "Beautiful for situation on the north side, the city of the great King." The entrance to the honor and glory of the age will be by means of the planting of the divine authority "upon Zion my holy mountain." Isa. ii. 16. Compare Zech. xii. 2, 8, 9, 10. Behold he is coming with the clouds, and every eye shall see him, and those who pierced him; and all the tribes of the land shall mourn over him, Yea, so be it." Rev. i. 7.

C. W. Tomkins.

Evangelizing Tour to Southern Oregon.

I expect to be in the extreme southern part of Oregon to begin meetings per *arrangements* of Bro. Merritt Elliott, on the 13th of May, at Central Point on the Southern Pacific R. R. If any brethren near that place, or on that R. R. wish my labor in a series of meetings during this trip, please correspond with me at Scholls, Ore.

W. L. Skeels.

A heart unspotted is not easily daunted.—*Shakespeare.*

Obituary.

James H. Burris, aged 42 years. Bro. Burris fell asleep in Jesus, we trust, at his home seven miles west of Shawnee, Oklahoma, March 15th, 1899, leaving a wife and five children to mourn the loss of a kind husband and father. We loose for the present, a good neighbor and brother in the faith. We sorrow not as others which have no hope, for we expect to meet him in the kingdom. Words of consolation from Joh xiv. 14, were spoken by the writer to the bereaved family, and neighbors present, showing that "death" is the opposite of life, that a man is not alive, when dead. "If a man die shall he live again." The writer in his weakness showed by the Scriptures that only by a resurrection from the dead, could we ever expect to see the brother alive again, for the benefit of the living do we speak on these occasions, and not the dead. After which we laid him away in the grave, to await the coming of him [illegible] the power over death and "all that are in the graves shall hear his voice, and shall come forth." John v. 28, 29. For a short time, farewell Brother.

M. L. Adams.

Died March 23, 1899, Ira Smith, son of Wm. and Emma Smith, at the age of eighteen years and two months. He was first taken with *the measles*, then a complication of diseases terminated in spinal meningitis. His suffering was intense but borne with patience and kindness. Skilled physicians, loving parents and friends stood sympathizingly and anxiously by, but deeply conscious of human power. Ira was young but his nature was that of influence. Many of advanced years were impressed by his personality. His associates often spoke of his ideas and example. In the home he seemed like the guide, so constant and considerate. His chair at the table was seldom vacant and at evening his kind advising voice mingled with the family. He was very conscientious and had a strong-will power. He looked at things seemingly not from a young boy's view. Behind done the work of an engineer successfully for three years; was of a religious turn of mind, and studied the Bible for his guide and support. A. H. Zilmer baptized him last fall. He told his sister a short time before his sickness, "Oh, I am so anxious to be good and want to do only that which is right." To see so young and promising a life taken from us, causes a vacancy and a grief that seems great indeed, but "We sorrow not even as others that have no hope, for if we believe that Jesus died and rose again, so them also which sleep in Jesus will God bring with him." He was buried at Mount Zion cemetery, where J. S. Miller made appropriate remarks. Owing to sickness in the family the funeral service will be arranged for later.

Death the great enemy again to us hath come,
And taken from our midst a precious one,
A loving and familiar voice is stilled:
His place is vacant and never can be filled.

But oh, our loved Master this very debt did pay;
If we are his we'll meet him on the resurrection day,
Then mortal shall immortal be and with Jesus reign,
In this better land free from sin and pain.

His hope was that Jesus to this earth would come,
And give a crown of immortality to each one,
Who in this life the gospel would obey,
And choose to walk with Christ in the straight and narrow way.

Let his example of goodness and right,
Be to friends and relatives a bright and shining light,
That will lead them on as a guardian star,
To the kingdom of God where no death will appear.

Dear Restitution:

If you will allow me space in your much esteemed paper I will announce the death of our much loved Sister in Christ, Mrs. M. E. Leppo, who fell asleep in Feb. 9, 1899, at her home on Santa Creek, Kootenai County, Idaho. As there was no one of her faith to take charge of the funeral services I was requested to do so. The services were held at the Santa school house on the 11th day of Feb., 1899, where I read a few Scriptures on the resurrection and final restitution of all things, and spoke a few words of comfort and encouragement to the bereaved. We then repaired to the cemetery and laid her to rest to await the coming of the Lord. The deceased was born in eastern Missouri, Feb. 25, 1833. She was principally raised in Illinois; moved back to Missouri when she was about twenty years of age, was married to James Jones at the age of twenty-two, and then moved to eastern Kansas, where her husband died during Civil War. She was then left a widow until she married John Benbow, who died Jan. 31, 1866, she was afterwards married to R. W. Leppo and they lived in Kansas until April, 1883, when they crossed the Plains to Umatilla Co., Ore., where her last husband died Mar. 1, 1884. She has since lived with her only son; they moved to Latah Co., Idaho, in 1883, and in 1894 moved to Kootenai Co., Idaho, where they lived ever since. The deceased has lived a Christian life from early childhood. She made her home in the Methodist church until about twenty-five years ago when she saw the true light of the gospel as it was presented to her by John Foore, and was baptized by him, where she has lived a true Christian life, and a faithful worker for the faith she loved, and has also been a great reader of The Restitution for over twenty years. She leaves one son and three daughters to mourn her loss.

G. A. Weeks.

Sister Emma Stephens, wife of James Stephens, who died nearly ten years ago. They emigrated from Indiana in the sixties and made their home in Nebraska ever since. She was in her seventy-ninth year. She died in full faith of the near coming of Christ, the Life-Giver. She died of old age as near as I could make out. She lived on the little farm they obtained until she died. David Brant and family moved in the house with her some five years ago. Three years ago she became unable to do any work, but they kindly cared for her. There were no children. They made many friends and perhaps some enemies, I don't know. They were strong in the faith and always talked it. Their home was the home of the way-worn pilgrim when they were called on by them. We met at the residence on the 20th, where a short discourse was preached by the writer from Rev. xiv. 13, after which we laid her to rest by the side of her husband in the Linden cemetery, awaiting the call of the Master. Oh Lord, how long shall the enemy prevail?

Lott Clover.

For Our Children.

The Story of Israel. No. 89.

TURNED BACK TO THE WILDERNESS, NUM. XIV. 39-45: NUM. XV. 32-37; NUM. XV. 4; DEUT. I. 40-46.

We have not given you the names of the twelve traitor judges; you can look them up if you care to. You will find them in the first part of the 13th chap. of Numbers. They belonged to the seventy upon whom the Spirit of the Lord came at Kibroth.—Hatavah, where the people died from eating so many quails.

Open your Bibles now at the 14th chapter of Numbers. Get the 40th verse. But stop; look at the 25th verse first. It says in brackets, that "the Amalekites and the Canaanites dwelt in the valley."

Then in the same verse, the commandment of the Lord to Israel is given—"Tomorrow turn you, and get you into the wilderness by way of the Red Sea." "The way of the Red Sea," was the lower of the three roads, that led out of Egypt to Palestine. The northern road was called "the way of the Philistines," the middle one, "the way of Shur." They all went out of Egypt by gates through the wall of Etham, or Shur. The Israelites took none of these roads; they went farther down, that God's power might be shown by making them walk dry shod through the sea. So "the way of the sea" is another road, than that by which they came to Kadesh-Barnea. They passed this road at Rithma. It is the way that modern Egyptian pilgrims take to Mecca

40 ver. But the Israelites are rebellious still. Now that the Lord bids them turn back, they do not want to go! They half repent of the murmurings of yesterday, and rising early in the morning, get them up into the top of the mountain and say, "Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned." But it is too late now; they have let their last chance slip by; the beautiful flowers and vales of Canaan will never smile on them. Be careful dears, lest you too, "Enter not in because of unbelief." The future rest is only prepared for those who have faith in God. "Be not of them who draw back unto perdition, but of them who believe to the saving of the soul." Heb. x. 39. "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Heb. iii. 12, 13

Moses tells the Israelite that they are transgressing the commandment of the Lord and that it will not prosper; that the Lord is not among them, and that if they go up they will fall by the sword of the Amalekites and the Canaanites. Yet they persist and are beaten. The ark of the covenant of the Lord and Moses are not with them; the Lord is no longer their captain. No battle can be won without God. It is in vain to go out against the enemy trusting in ourselves.

You will see from the way the next chapter begins, that the Lord does not intend that his purposes shall be frustrated. Though this rebellious generation are to perish. Yet are the children of Israel to come into the land. "When ye be come into the land of your habitations, ' ye shall do so and so, is the message of the Lord to them by the hand of Moses. But we have been over these laws and still pass on to the 3rd verse of this 15th chap.

But some one says, "Auntie, you are too fast, you haven't told us how long the Israelites are to wander in the wilderness." Sure enough, we had forgotten that. They are to wander just as many years as the spies were days in Canaan, or 40 years. The count begins at the time they started out of Egypt, Nisan, 2513 A. M. and will end, when they cross the Jordan on Nisan 2553 A. M. Not much will be told us about them in their wanderings. We know that they came back to the camp at Kadesh after their defeat, and that in disobedience to God, they remain there "many days." Deut. i. 46, our chronologist says 38.

On the first day of the new civil year, the pillar moved and they "took their journey into the wilderness by the way of the Red Sea." Deut. ii. 1.

Now we are ready to go back to Num. xv. 32. It says, "While the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day." And they "brought him to Moses and to Aaron, and to the whole congregation."

But no one seemed to know what to do with him, so he was put in prison. Moses appealed to the Lord and he said, "The man shall be surely put to death," and they "stoned him with stones, and he died." Death was the penalty for sabbath-breaking, but this is the only instance given in the Bible where the penalty was inflicted. The laws were the Lord's laws as well as the laws of the State, and whoever broke them was rebelling against him.

Num. xvi. tells of the rebellion of Korah, Dathan and Abiram. Korah was a cousin of Moses. He was the son of Izhar, the brother of Amram. Dathan and Abiram and on the son of Peleth were Reubenites. Num. xxvi. 8-11; see also Ex. vi. 18-21.

Korah was ambitious. He seemed to think that the way ought to be open, not only to the children of Aaron, but also to the Levites and to any one out of the other tribes, who wished to become a priest.

He won many of the princes of Israel over to his side, and they come together to Moses and Aaron, and say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them," just as if these two men had elected themselves to that high position and not the Lord!

But we want to make our lessons shorter and must close for this time. Our next lesson will begin with Num. xvi. 4.

Auntie Winge.

People who do not believe in prayer lose a wonderful rest and refuge. When time and space, the wants, the bitterness, or the duties of life, separate us from those we love so far that our help [illegible] to them, our voices silent, our eyes blind; when we know that suffering, idleness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them, where do they fly, what hope or comfort do they have, who cannot give their beloved into the safe keeping of the Omnipotent God; who cannot pour out their tortured and anxious hearts to him who heareth and answereth prayer?—*Ledyard.*

Religion's grand secret is living upon Christ, looking continually to him. All that is desirable in ourselves, all that is useful to others, must be drawn simply from this source; and everything else must be in subserviency to this. The secret of abiding in Christ is a compound grace of humility, faith and love,—humility, by which the soul feels its own nothingness and emptiness; faith, by which it embraces the Savior, as all sufficient for every want; and love, by which it continually dwells in him.—*Bickersteth.*

Our Love Feast.

Dear Restitution:

I wish to write a few lines to THE RESTITUTION. I think it is one of the best papers I ever read. I don't think we can do without it. I am not a member of any church, but I do rejoice in an undoubting faith of Christ's coming again to establish the restitution of all things. See Acts iii. and John xiv. The Lord says, "I will come again and receive you unto myself, that where I am ye may be also." O, that is a grand and glorious promise, and I hope to be one of those whom the Lord will have mercy on. I am looking for the dear Savior's return to earth to claim his Bride, for unto those that look for him, he shall appear the second time without sin unto salvation. O, that I may be worthy and ready to meet him is my prayer, "For blessed are those servants whom the Lord will find watching when he cometh." Luke xii. I hope to have the pleasure of having my name enrolled with the courageous little band here, who can stand up in the face of the world today and testify to the grand and glorious hope of our soon coming Savior and King.

CARRIE UPDIKE.

Dear Restitution:

Please find enclosed $1.50 to pay for my paper another year, as I could not do without it. The Bible and THE RESTITUTION are all I have to cheer me on my journey through life. I send love to all of like precious faith. We are living as many others lived of old and have no preaching. Oh, how I long to meet some brother or sister, though it may never be my privilege in this life. My one aim is to hold out faithful to the end, that I may meet you all in the kingdom of God.

A Sister in hope of eternal life.

MRS. W. H. HARTT.

Dear Restitution:

Knowing the times, that indeed we are living in the last days, it is now time to wake out of sleep, for now is our salvation nearer than when we believed, the night is far spent, the day is at hand. Let us therefore cast off the works of darkness and let us put on the armor of light. Let us walk honestly before the Lord, not in rioting and drunkenness, not in strife and envying, but let us have on the Lord Jesus Christ, that we may be able to stand in the evil time of seducers, and having done all to stand, having on the whole armor of God, living soberly, righteously and godly in this present world looking for that blessed hope and the glorious appearing of Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works, and when he comes again in the glory of the Father and all the holy angels with him. Then will he say to all of his waiting children, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then this time of suffering will come to an end, when God's own hand shall wipe away the tears from every weeping eye, and pains and groans and sighs and fears and death itself shall die. In view of this glorious time, may we heed the Savior's injunction to the Apostles when he told them to watch and pray always, that they might be accounted worthy to escape all those things that should come to pass and be enabled to stand before the Son of Man, and not be ashamed. And now, dear brothers and sisters, let us strive to enter in at the straight gate, for many will seek to enter therein, and shall not be able.

C. H. & E. J. WATKINS.

Dear Restitution:

I am a little girl eight years old, and I thought I would write a few lines. My mamma and papa have taught me to believe in the all-wise Creator, and his Son, our Savior.

"Christ was born across the sea,
With a glory in his bosom that transfigures you and me."

And when he comes the second time I hope I will be found worthy of eternal life. The wicked will be destroyed and be burnt up; but they will not burn forever. Will there be any sorrow when he comes? No, there will be peace and no sorrow or trouble. I wish Christ would come soon; we are waiting for him, for we have no other friend. I hope I will be saved in the next world; where peace and righteousness will cover the earth as the water does the sea.

ETHEL MARIE VENABLE.

Dear Brothers and Sisters:

By request of J. Anthony I thought you might be pleased to hear from your Northern Sister. The dear RESTITUTION, the blessed old Bible and an old hymn book, called the Songs of Zion, why I call it old is because it is a most worn out number printed in 1879, at Grand Rapids, Mich., by W. W. Hart, these three are held as a great treasure in our family circle. We look earnestly forward each week for THE RESTITUTION as a weekly visitor, ladened with good tidings of a love unfeigned, soon to be ushered in. The way I know the great national subject is in this wise, the nations are making daily preparations for their judgment, and feel it a Christian duty to practice lots and preach little, and yet I seldom get into a conversation with anybody without telling of my hope of the promises God gave to Abraham and the story of the promises are the words, "Well done, good and faithful servant, enter thou into the joys of the Lord, prepared for you from the foundation of the world. Hope each and every one may feel worthy and stand ready to say, Welcome, you King of glory, you and I have long been friends. Yes, dear sisters, that long looked for Friend will soon appear to judge the nations and set up that iron rule that will subdue all other rulers. I can think, read, sing and shout, but that will never feed the hungry, clothe the naked the fatherless and the poor, lonely, broken hearted widow. O dear, what would I give to talk with some of like precious faith. But faith without works are dead, so, I can conclude if I go to work and start out and attend some conference meeting, I can have that wished once. I really think I shall some time this coming summer, if the Lord will permit. We have snow here 4-6 feet deep on the level and as cold as any ordinary winter ought to be, and the seventeen days of March the weather has been wofully cold 56 and 57 degrees below zero. My husband thinks he will try to get out of this northern country before the coming of a northern winter, all I have to say is I hope we will have the good fortune to get near some of our faith. So fare you well now till you hear from me again. Take good courage, the storm will soon be over.

Your Sister in hope of eternal of life,

MRS. C. H. CORLENTZ.

Brother Underwood:

We love the household of faith, the gospel of the kingdom and our blessed Master, and are striving to enter into that rest that remaineth for the people of God when Jesus comes, an event we may reasonably expect at any time. Yours in the one faith,

EMMA & LEE SUTHERLAND.

Kansas and Missouri Conference Work.

At our annual conference Sept. 4, 1898, there was reported as having been preached in that year upwards of 140 discourses and twelve baptisms, A good interest was reported at the different points visited, which would not have been had no effort been made by the conference. This is a very good showing, considering the disadvantage under which the work was done. It shows what can be done by united effort. This gives us hope and encouragement for the future, so we are arranging to commence this year's tent campaign about June 15th, or as soon thereafter as the weather will permit. Brethren, let us push the work. There is only one thing to hinder doing more for the Master's cause this year than last, and that is your indifference, or neglect. We know that you love the truth, and desire to see the gospel preached. We cannot all preach but all can give a little, if it is only a quarter don't be afraid to send it along. Let us work while it is day for the night cometh when no man can work. The nations are hastening to the call of the prophet, "Prepare war, wake up the mighty men." Tarshish with all the young lions thereof are making themselves ready. His of the north quarter is making ready. Brethren, the conflict is impending, do you not hear the tread of the mighty host as they are marching to the great battle of decision? Are we using our talent, or, are we like the servant whom his master deprived of all he had? The Master is coming, let us proclaim it to perishing man, and show our faith by our works, for, faith without works is dead, without a live faith no crown of life. Now brethren, you who desire to help in the work, send in your contribution to the treasurer, P. H. Oatman, care of Nave & McCord, St. Joseph, Mo. If you cannot send the money now, send a pledge, with a statement when you can pay it. A report of the work will be given from time to time. A word of encouragement or suggestion on the line of work will be thankfully received.

For the committee.

A. W. DARBY, Sec'y.

An Appeal.

To the Brethren of Missouri and Kansas, and to all others interested in our work:

The Missouri-Kansas Conference Board have employed me as Evangelist, and to go with their tent the coming season, which will open up the last half of May. For this work we will need money. This will have to be made up by donations and by collections upon the field where we go. Will all in these States, and elsewhere who desire to assist in the work send to us at Beatrice, Neb., and to A. W. Darley, secretary of the board, Mound City, Mo., the amount you will contribute, and send the money to the treasurer, P. H. Oatman, care Nave & McCord, St. Joseph, Mo. Give us your name and the amount you can possibly give for the work at an early date, that we may know how to arrange our tent work. Let every brother and sister donate to this work, however small the amount may be. Make us a pledge. We are commanded to sound out the Word. Paul wrote, "It is more blessed to give than to receive; and to give as the Lord has prospered you, preach the Word. Go ye into all the world and preach, and go ye, disciple all nations." To do this it requires money. Let us have a liberal response, and a good work done.

G. M. MYERS.

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The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and 3 o'clock Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Grouch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors cordial. Brother George Kuhn, Keeper, or H. L. Lehman, Sec'y, Milton, Ohio.

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The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

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The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

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The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

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"Thine eyes shall see the King in his beauty" Isa. xxxiii. 17.

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Prepare ye, prepare ye to meet Him,
To share in his glory, and sing the new song—
[illegible]
Then wake thee, and haste thee to arise;
Already the day-star is beaming.
Let slumber depart from thine eyes,—
No time now for indolent dreaming.
Get thee ready!
The King in his beauty to see.

With characters bright He doth bid the record,
With glory in fields beaming;
And all the blest angels are out to invite,
In heaven's bright portals gleaming.
The trumpet of God sounds, Arise.
The dead now awake from the slumber,
And straightway ascend up to the skies,—
A multitude no man can number.
Saints of glory!
And Victory! now all the air.

Earth's captives, now rescued, will sorrow no more;
Nor hunger nor thirst shall annoy them.
No pain shall afflict them their countenance o'er,
No sickness nor death can destroy them;
But freed from mortality's woes,
Eternity opens before them;
Its pleasures are never to close,
God's glory forever beams o'er them.
Glory glory!
Haste O King, in thy beauty descend!

Communicated.

Would Jesus do It? No. 2.

PINE WOODS BIBLE CLASS.

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 5.

Teacher. In our last lesson, on the present topic, we considered that the first step in doing just as Jesus would do, were he in our place, would be to believe the one true gospel preached by Jesus, and then obey it, and afterward cast down vain imaginations which "exalted itself against the knowledge of God." Having accomplish this much, our next step, would be that of "bringing into captivity EVERY THOUGHT to the obedience of Christ." Now, Arlon, how does this work strike you?

Arlon. The magnitude of the work almost frightens me. It will certainly require considerable personal discipline to subject "EVERY THOUGHT" to Christ.

Teacher. True, but suppose that if before each act of life, we acquire the habit of asking ourselves the question: "Would Jesus do it?" and then act on the decision it would go a long ways toward the captivity of *every* thought would it not?

Arlon. It certainly would, and I, for one, mean to try it, and hope the whole class will join me in doing so.

Teacher. Why do you suppose the Scripture emphasizes the captivity of the *thought* in place of the *act*?

Arlon. There is wisdom in first controlling the thought. Let a person's *thoughts* be right, there will be no trouble about the *acts*. Every good or evil act, is first preceded by either a good or evil thought. We read in Prov. xxiii. 7: "*As* he *thinketh* in the heart so is HE." The thoughts control the character of the person, he is in fact just as he thinks. If a person's thoughts are centered upon business, he will care for nothing but business, but if one's thoughts are continually sinful, his acts in life will also be continually sinful, and likewise if God is the burden of his thoughts, his acts will be as surely Godlike.

Teacher. Now, Carrie, suppose an unrighteous man, desires to lead a righteous life, what should he do?

Carrie. He must correct his manner of thinking, he must forsake evil thoughts. There can be no correct life, unless there is first of all right thinking, both doctrinally and practically. See Isa. lv. 6-9,—"Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord.

For *as* the heavens are higher than the earth, *so* are my ways higher than your ways, and my thoughts than your thoughts."

Teacher. Please read the text we started with, in 2 Cor. x. 5.

Carrie. I will: "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Teacher. The text speaks of "CASTING DOWN imaginations" "that exalteth against the knowledge of God." What are imaginations? and does God deal with them?

Carrie. Imaginations proceed from thought, and God searches them out, and knows them. We are responsible for our imaginations. See 1 Chron. xxviii. 9: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever."

Teacher. What are the six things which the Lord especially hates, which have their origin in wrong thinking?

Carrie. See Prov. vi. 16-19: "These six *things* doth the LORD hate: yea, seven *are* an abomination unto him:

A proud look, a lying tongue, and hands that shed innocent blood.

An heart that deviseth wicked imaginations, feet that be swift in running to mischief.

A false witness *that* speaketh lies, and him that soweth discord among brethren."

Pride in the mind, or thoughts, precedes a "proud look," and God will certainly cut off a person whose tongue "speaketh proud things." He could not speak proud things, unless the mind first thought proud thoughts. See Psa. xii. 2-4: "They speak vanity every one with his neighbor: *with* flattering lips *and* with a double heart do they speak.

The LORD shall cut off all flattering lips, *and* the tongue that speaketh proud things:

Who have said, With our tongue will we prevail; our lips *are* our own: who *is* lord over us?"

The second thing the Lord hates, is a "lying tongue." The mind will first have to think lies, before the tongue speaks lies. Murder is thought out, before blood is shed; "feet that are swift in running to mischief," is first impelled by mischievous thoughts, etc.

Teacher. How about those who seek to produce discord among brethren?

Lud. The last item of the things the Lord hates, is "him that soweth discord among brethren." The sower of discord first thinks of those unpleasant things which make discord before he sows such noxious seed. This might be corrected, if we would first think; "Would Jesus do it?" There would be no offensive words spoken, if every thought was brought into obedience to Christ; then every simple act would be right, and the whole body brought under control. See James iii. 2: "For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body." Such a person would surely be pure, gentle and peaceable. Such a life would be full of good fruits. See Jas. iii. 17, 18: "The wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace."

This is just as Jesus lived, and all who *act* like Jesus, *live* the same kind of life. Let all who would be like Jesus endeavor before every act of life to first enquire, "Would Jesus do it?" How many are there who will try the experiment?"

Teacher. I wish to ask Albert a question, it is this: who will be made like Jesus, when he come in glory, clothed with resurrection power?

Albert. That is truly a searching question, and much is involved in it. I would answer, those who ACT LIKE JESUS now, and if we *act* like Jesus we will also *think* like Jesus. If we are *not* like Jesus in our every day life now, we will *never* be like him physically hereafter.

Teacher. How can we be like Jesus now?

Albert. Study him as an example. Place your feet in his footprints. 1 Peter, ii. 21-23, illustrates this: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

Who did no sin, neither was guile found in his mouth:

Who, when he was reviled, reviled not again: when he suffered, he threatened not, but committed *himself* to him that judgeth righteously:"

Teacher. In doing as Jesus would do, that would be copying Jesus as an example, would it not?

Albert. Yes, sir. The last Scripture quoted, says: "Christ also suffered for us, leaving an EXAMPLE that ye should FOLLOW in his STEPS."

Teacher. Have you noticed the phrase: "Follow in his steps?"

Albert. Yes, I have: it reminded me of the time when I was a boy, when my father and myself went out one winter's day, after a heavy snow fall; my father went on ahead, and said, "Albert, you follow in my steps, and you will find it easier walking." Jesus has gone on before, and we are told to "follow in his steps."

Teacher. In following your father's footsteps, didn't you find it easier walking?

Albert. It was certainly easier, but nevertheless laborious.

Teacher. In following Jesus' footsteps, will we be relieved from suffering?

Albert. By no means. In the texts under consideration we read: "Christ also SUFFERED *for us*, leaving us an example, that *ye should follow in his steps*."

Teacher. What was the *principal cause* of his suffering? What do you find it to be George?

George. The principal cause of his suffering was on account of his confession before Pilate. Pilate asked him the question: "Art thou the King of the Jews?" He confessed that was the object of his birth. The Jews clamored for his death, because, he claimed to be the Son of God, the Christ—the King of Israel.

Teacher. What will we have to do if we "follow in his footsteps?"

George. We shall have to proclaim him as the Son of God, the Christ—the King of Israel, together with other kindred truths which naturally cluster about such a *central* truth. These are the first steps in the trail. Omit these and the trail will be lost. We must place our feet in the *first* footprint, and follow on step by step, or we will surely loose the trail.

Teacher. Will it cause suffering to follow that trail?

George. It will never fail to do so. Those who have tried it, confess it is true. Suffering both of a physical and mental nature, frequently result.

Teacher. Does it make trouble, and agitate the people, to preach Jesus as King, in the same sense as he preached it, himself?

George. It does. We have a sample given us in Acts xvii. 5-8; "But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city *on an uproar*, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have TURNED THE WORLD UPSIDE DOWN are come hither also; Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is ANOTHER KING, ONE JESUS. And they *troubled* the *people*, and the *rulers* of the *city*, when they heard these things."

Teacher. What have you to say, Lucy? Does it trouble most of the religious people of our day to preach Jesus as King in a true Bible sense?

Lucy. Indeed it does. Nothing will turn the religious "world upside down" quicker than to preach Jesus as the literal King of Israel. Preach him as a King reigning in the hearts of people, and no objection will be raised. It is also specially distasteful to the class of Adventists, to affirm that "The Lord God shall give unto (Jesus) the THRONE of his FATHER DAVID: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

It brings no end of trouble to faithfully preach the same truths which brought Jesus to the cross, and we may rest assured that if we "follow in his steps," we will most surely have to carry *a daily cross*.

Teacher. If we do "follow in his steps," how will it all end?

Lucy. The Bible says: "If we suffer with him *we* shall reign with him?" With regard to the redeemed, who shall appear on Mt. Zion, we read: "These are they which follow the lamb whithersoever he goeth." It is to be perceived that not a foot-print was missed "Whithersoever he goeth," indicated close following.

In Rom. iv. 11, 12, we are exhorted to "Walk in the faith of our Father Abraham, which he had, being yet uncircumcised." To walk in the steps of *any other faith* will be of no avail. That of Abraham and that of Jesus, are identical there being not even a difference amounting to a shade.

Teacher. Yes, Lucy, you are correct. We will continue this lesson next time.

W. H. WILSON.

(*To be Continued.*)

Covenants of Promise.

I have been somewhat pained lately by writers in THE RESTITUTION intimating as though I did not believe the "Covenants of promise." A covenant of promise, I understand is something promised in such covenant. God made a covenant with Abraham, and there were somethings promised in that covenant to Abraham and to his Seed. What did God promise in this covenant? "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Gen. xvii. 7, 8. The same covenant spoken of in Psa. cv., saying, "Unto thee will I give the land of Canaan, the lot of your inheritance." Ver. 7-11. The Spirit in Acts vii. 1-5; Heb. xi. 8, 9, 12, 13, tells us positively, "Abraham and these all died in faith, not having received the promises," but God will fulfil his promises in the future. See Matt. v. 5; Psa. xxxvii. 9, 11, 22, 29, 34. "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. God promised the land to Abraham and his SEED." Paul in Gal. iii. 16, testifies that Christ is the "Seed." And that we became an heir of this land, God promised to Abraham through the Seed, (Christ). Gal. iii. 26-29. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." This land promised in the covenant has not been fulfilled yet, but will be when the Seed comes in his glory. Matt. xxv. 31-34, the earth prepared from the foundation of the world.'

There is no remission of sins promised in the Abrahamic covenant, while in the new covenant there is. Matt. xxvi. 28; Heb. viii. 12, 13; ix. 12-15; x. 19, 20; 1 John i. 7. There is no one that believes stronger in this covenant of promise than I do. Yes, the land which God covenanted to Abraham and his Seed, which we will inherit in the future. But is this the covenant that Christ said, "For this is my blood of the New Testament, which is shed for many for the remission of sins?" Matt. xxvi. 28. And to Jesus the Mediator of the New Covenant. Heb. xii. 24. The blood of the everlasting covenant, Heb. xiii. 20. Christ is Mediator of this New Covenant, while God is the Mediator of the covenant made with Abraham. The Spirit's Word for it.

Now, this I affirm, that a covenant engagement previously ratified by God, the law, issued 430 years afterwards does not annul, so as to invalidate the promise. Gal. iii 17. Diaglott. The Revised Version is in harmony with the Diaglott. Showing the covenant God made with Abraham was ratified 430 years before the law was given at Sinai, and ver. 29 shows that God was the Mediator. If you will read Gen. xv., you will discover where God ratified the covenant of promise to Abraham. "For when God made promise to Abraham, because he could sware by no greater, he sware by himself, wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. vi. 13, 17. So the Abrahamic covenant was ratified—confirmed before Christ came into the world. So Christ did not ratify, or confirm, and was not Mediator of the covenant of which he was recipient. The promise was not to "Seeds as of many; but as of One, and to thy Seed, which is Christ." Gal. iii. 16. Would Christ be Mediator of what was promised himself by his Father? I trow not. But if we have been baptized into Christ (the Seed) put on Christ; and if we be Christ's, then are we heirs according to the promise. Gal. iii. 27, 29. Here comes in the "blessing of all nations through the Seed," (Christ). "And in thy seed shall all the nations of the earth be blessed." Gen. xxii. 18; see also Gen. xxvi. 3, 4. There is neither Jew nor Gentile, but all one in Christ, (the Seed). Gal. iii. 29. If it is not a blessing to have the privilege extended to all nations of becoming heir through Christ to the blessed promises, then I do not know what would be a blessing. These blessings God promised through the Seed to all "nations." Christ is the Mediator, we get the inheritance through him, no difference of what nationality, or color, even a Jew can be grafted in again. The Apostle forever settles this by saying. "That the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. iii. 14. "And the Scripture, foreseeing that God would justify the heathen (Gentile) through faith preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." v. 8. Christ took on him the Seed of Abraham. Heb. ii. 16.

What is a covenant? 1st, In theology, the covenant of works, is that implied in the commands, prohibitions, and promises of God; the promise of God to man, that man's perfect obedience should entitle him to happiness, this do, and live; that do and die.

2nd, "The covenant of grace, is that by which God engages to bestow salvation on man, upon the condition that man shall believe in Christ, and yield obedience to the terms of the gospel." Webster.

In the first quotation from Webster, see John iii. 16, 17, 36; also Matt. vii. 24-27; John vi. 54, 58; John xv. 1-6. Life and death set before the people. 2nd, The covenant of grace, for by grace are ye saved, (Eph. ii. 5 8; Rom. i. 16;) to the Jew first, (Matt. xxviii. 19, 20; Mark xvi. 15, 16.

This is just a little bit of the teachings of the New Covenant, which was ratified with the blood of the Lamb of God; (Matt. xxvi. 28,) which cleanseth us from all sin. 1 John i. 7. This covenant promises blessings and life to the obedient of all nations. Acts x. 34-36; Acts x. 11-16; Acts xvii. 26; Rom. xi. 13, 14.

Paul says, "I am the apostle of the Gentiles." Also, "That the blessing of Abraham might come on the Gentiles through Jesus Christ, (the Seed). Gal. iii. 14. Blessed with faithful Abraham. Ver. 9. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, (the Seed); Eph. i. 3. "And in thy Seed (Christ) shall the nations of the earth be blessed; (Gen. xxii. 18; xxvi. 4.) in the mouth of two or three witnesses every word should be established."

Now, I wish to modify my statement in THE RESTITUTION of Dec. 28, that Christ ratified the Abrahamic Covenant, and Matt. xxvi. had reference to the same. I only had reference to the promised "blessing of all nations through the Seed." These promises extended to the people through Christ (the Seed) the law was added on account of transgressions, till the Seed should come to whom the promise was made; Gal. iii. 19. "The Spirit's Word for it." Zacharias testimony we now take in regard to this "And his father Zacharias was filled with the Holy Ghost, and prophesied saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to, perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." Luke i. 67-75. Thank the Lord for the teachings of the Spirit.

It has been said in THE RESTITUTION of Dec 28, "They have not been delivered out of the hands of their enemies by Christ's teachings. They do not serve him in holiness and righteousness all the days of their life." Which will we believe? The Spirit's teachings, or man that commences in the middle and never ends? The Spirit through Jeremiah says, "I will put my law in their inward parts; and will be their God, and they shall be my people." Jer. xxxi. 33. We will now see what the teachings of the "able Minister of the New Covenant" says, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." 2 Cor. iii. 3, 6. So you see the New Covenant Paul was an able minister of, and the Jer. xxxi. 31 covenant correspond for the final consummation. See Rev. vii. 9-14; or Gen. xxii. 18.

I must close this article as it is already getting too long. Long articles are not much liked by editors, and are not read by one half the readers. Boil them down, brethren.

In hope,

M. L. ADAMS.

World to Come to an End.

The world is to come to an end on Nov. 14, 1899. So says the Austrian astronomer, Rudolph Falb. Mr. Falb says that the world will be destroyed by contact with Biela's comet. Biela's comet is the one which was to have destroyed the world in 1833.

Then there was something like a public panic. It was told in the press of the day how the astronomer Olbers, as the result of a careful study in advance of the comet's movements, had found that the comet's center would, shortly before midnight on October 29 of that year, cross the earth's orbit.

Not until next Nov. 18 will the earth return to the critical point in its orbit where it passes the meteoric current, and by that time the whole of the great shoal will generally have swept past and onward along its own orbit.

Sometimes, however, it happens that even in a year the earth's head has not passed the critical point. Then the earth, passing through the luggards, will be treated to another display of celestial fireworks.—*Tribune.*

On slippery places take short steps and slow.

He that knows and knows not that he knows is asleep. Wake him.

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the mariner.

The Restitution.

Walter Tomlinson 40
35 Kinsman St

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, APRIL 12, 1899. NUMBER 14.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortalized saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Apr. 12, 1899.

Faithful Warnings.

We were gladdened recently to see earnest exhortations to "*preach the Word* which liveth and abideth for forever," and to let other matters alone. We think the Spirit has cut out for us all the work we can well do before the Master appears to reckon with us. If that be so, some of it will go altogether undone, and other parts of it imperfectly done, if we allow our minds to be distracted and our time absorbed by matters in no way connected with God's power for saving,—the gospel. Hardly a week passes without a temptation to draw us aside with some human device or other. Some of them *may* be true, but there is no bread of life in them, if they *are* true. And, inasmuch as the great Head of the Church bids us occupy till he comes, and has told us *with what* to occupy ourselves, until he comes, and *how to go about*, and *continue at* the task he set us, the lawful conclusion is, that he will not bestow rewards for self-imposed tasks. In the very nature of things the Master's work will be slighted if what little time, talent and means we have, be divided.

From our correspondence with the brotherhood we are convinced that the rank and file generally, have an appetite for the truth as it is in Jesus, doctrinal and practical, and do not want to be distracted with theories based only upon human deductions. The old paths are good enough for them.

Once more, in view of the Spirit's injunction "To preach the Word seasonably and unseasonably,—and in view of the reward by and by we urge all to ride no hobbies.

Important Eastern Matters.

The Old Eastern question has come to the front again; and press reports from London indicate that something to accelerate the evaporation of Turkey may take place in the near future. The Balkins are said to be in a state of siege, and large bodies of Turkish troops are being poured into the disturbed districts; while on the other hand the people all over the province are drilling for the struggle believed to be impending.

It is evident from remarks now and again made in reference to the present condition of things in that region, that it is the settled conviction of the leading editors in England that Russian influence and backing is at the bottom of this trouble, although the Czar is taking steps with the ostensible object of disarming the nation and preventing war. We who heed the sure Word of prophecy know how impossible a thing that is. And when we know that an agent of the Russian government is now in Philadelphia, superintending the building of powerful warships for that country, it seems hard to reconcile that fact with the Peace Proposals, so as to accept them in good faith. Indeed, we believe the Czar will need his warships. We do not think they will be allowed to rust out after they are completed. It is our conviction that they are being constructed in readiness for the last and decisive struggle for the world's dominion, and we can name the victors. Some of our readers may have noticed references to Mr. Bookwalter's trip over the Trans-Caspian railway, and the Trans-Siberian railway, now under construction by Russia, in the daily papers, but no doubt many of them have not. Mr. Bookwalter is a well known Ohio business man, who views things from a commercial and political standpoint, but the statements he makes go far to assure us that we correctly read the prophets when we decide that Russia has a most important part to play in the closing drama of this age. Mr. Bookwalter says:—

"I could not go into the condition of affairs deeply without compromising some of the men I have met. But I have no hesitancy in saying that I believe the center of interest is in Afghanistan and through Central Asia today, and before long the eyes of the world will be turned in that direction. It is my belief, too, that the Trans-Caspian railway which is almost completed, with its branches to important points, is going to be of more strategic importance than the Trans-Siberian railway, about which so much has been said. The Trans-Caspian railway is furnishing Russia an outlet to the Black Sea and the Persian Gulf, and it will furnish her with a means of throwing an enormous force into India, or along the borders of India, if it was ever necessary to menace England in her tenderest spot.

"Russia now has a railway running by way of Tiflis from Baku to Batoum. At Tiflis a branch has been extended to Erivan, the capital of Armenia, and eventually it will reach Ispahan, in Central Persia, giving Persia, which is virtually under Russian control, an outlet to the Black Sea. The Russian government is building another railway from Samarkand to Karshi. Still another road has been built from Merv, to Kushk, on to Afghan border, and since I was there it is being extended to Herat, which is the key to the whole northwestern part of Persia. They also propose to extend a road from Samarkand to Koshgar, which lies well in the Russian Pamirs, and almost in sight of the northern border of India.

"At Karshi, which is the terinus of the road from Samarkand, Russia is establishing one of the greatest military stations of modern times. I was on the train with the Ameer Bokhara when he was on the way up the Amu Darin river with his ministers, accompanying a Russian Commission. They were on the way to establish this great military station at Kurshi. It stands on the border of Afghanistan, and the Russian guns will menace the English possessions....

"England's great strength has always been in her navy. It made her the greatest nation in the world in some respects. But the value of Russia's strategic points in Asia is in the fact that with an army greater than that of any other nation in the world she can attack England at a point where the ironclads cannot come within a thousand miles of her troops.....Russia could encourage sedition among the Hindus, and especially the Mohammedans, of whom there are about 50,000,000, if she wanted to do so for her own end. She could promise independent sovereignty to the Gackwar of Zarola, the King of Oudi, and the Holkar of Indore—the three native princes who now bear England's yoke with a very poor grace. She could afford to do this because I believe Russia has no desire to acquire India. she is simply planning to use her position on the borders of India to compel England to give her an outlet to the commerce of the world. When England shut her off at the Dardanelles, she determined to find an outlet elsewhere, and she has done so. She has gone to the Pacific through Manchuria, and she is going to build a railroad to the Persian Gulf through Persia. England's excitement over Muscat is due do the fact that it controls the mouth of the Persian Gulf, and there she hopes to cut off Russia from the Indian Ocean. But England has made a mistake when she thought to crush a great nation by shutting it off from foreign commerce, forgetting that the strength of a nation lies in agriculture, in which Russia excels. Russia has been perfecting her plans against the day when it will be necessary to force England to give what she wants. That day is approaching, and the point of attack will be India. England sees what is coming and is trying to form alliances with other powers, (Italy, France, and America) to help her resist the aggression of Russia. All the time the English in Russia, and there are many who have interests there,—are unanimous in the opinion that England has made the greatest mistake in her history in not working with Russia instead of against her."

The Englishmen in Russia look at the situation from a human and selfish standpoint of view, ignorant of the fact that God has decreed that these two powers shall come into conflict in the last days. If the English have made a mistake as men estimate things, we believe it is a step toward the development of the situation ascribed long ages ago by the prophets of Israel, when the last grand struggle for the world's dominion shall take place. We stand in awe as we see Jehovah's purposes further by moves of the governments of men.

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it a depth of shadow.—*Peter Bayne.*

Communicated.

Truth and Love the Most Powerful Things.

Dearly beloved and longed for:

We want to speak as the oracles of God. "It is by every word of God by which man lives." We should pray for God's blessing on all our endeavors in our contention for "Truth," and its compassion,—"Love." Our faith should work by love. Love is a proof that we have passed from death unto life. John iii. 14, "A new commandment I give unto you that ye love one another as I have loved you." "By this shall all men know that ye are my disciples if ye have love one to another." Love is the first fruit of the Spirit, and is to be added to faith. "Love is the bond of perfectness." Col. iii. 14. "Love is the fulfilling of the law." Rom. xiii. 10, and "Worketh no ill to his neighbor." Love is the debt we owe to one another. Love is the path the followers of God are called to walk. "Be ye imitators of God as dear children, and walk in love," etc. Love to all the saints is the true companion of faith in the Lord Jesus Christ. "Wherefore I also, after I heard of your faith in the Lord Jesus Christ and love to all the saints," etc. Those taught of God to love one another are exhorted to increase more and more

We are to put on the breastplate of faith and love Love will cover a multitude of sins among ourselves. We are to provoke one another unto love and to good works." "Love never faileth," and is the greatest of graces. Then as to the degree and character of our love: Love is to be fervent, "See that ye love one another with pure hearts, fervently." "Love is to be without dissimilation." "Love is to be in the Spirit." Col. i. 3. Love is to be "in deed and in Truth." Love should "Abound more and more in knowledge and in all judgment." Phil. i. 10. Love is to even make us willing to lay down our lives for the brethren.

Brethren, let us love one another, for love is of God, and every one that loveth is begotten of God, for God is love." "Continue ye in my love."

J. O. Woodruff.

Philosophy vs. the Bible.

Bro. O. R. L. Crozier writing in the Ann Arbor *Register* of Mar. 25th the following relative to the Methodist minister whose speech in New York caused such a sensation lately:—

"The Dr. Cadman crevasse through the great Methodist dike against Ingersolism will cause some surprise and much sorrow. The pastor of the Metropolitan temple, speaking before the regular weekly meeting Monday morning, March 6, to four hundred leading Methodist ministers of New York and vicinity, including Bishop Edward G. Andrews,' urged (as reported) the proposition 'that inerrancy and the infallibility of the Bible are no longer possible of belief among reasoning men. * * * The speaker was applauded when he rose to read his address and again when he got through * * * He said that the trend of thought in the Methodist church during the last fifty years had been toward a better knowledge and a newer view of Christ himself rather than of the Bible.' A few days later *The Record* interviewed leading Chicago preachers on Dr. Cadman's address. Some made light of it; a few condemned it severely: the majority seemed practically with Dr. Cadman.

Four hundred of 'the most representative body of Methodist clergy in America and a bishop' clapping their hands in derision of the Bible. Nothing inerrant and infallible but Human Reason! How do you do, Frenchmen! Progress inverted. Your Baal has indeed been asleep. It has taken fifty years to begin to get awake. Are you sure he is awake now, or only dreaming?

They have not been fair with the Bible. They have carried to the Bible a theology of human invention, and because the Bible will not read in its support they denounce the Bible. How and whence do they get their 'better knowledge and newer view of Christ himself?' They must not go to the Bible for it. They must not call a witness and make him incriminate himself. They must call their only witness, their supreme deity—"Human Reason"—and from outside Christendom, else we will impeach him as biased and particeps criminis. We are aware that it will trouble them to find a specimen of pure human reason absolutely untainted by any Bible influence. That article—unfortunately for our elevated Rev. D. D. friends—has been extremely rare since the first half century of the Christian era. As we would not lose their respect by even seeming to be unreasonable we consent to adjournment till they consult their B. C. cognate philosopher; provided they in the mean time earn respects intelligent men by reading the old Book as candidly as they read other books which they claim are of equal dignity on a few fundamental topics whereon our critical friends are the most sensitive, and see if the Bible does not offer a reasonable theology. Of course we must let the Bible explain itself and be consistent with itself. just as we do other books. We ask no special privileges for the Bible. Give it a fair chance and it will vindicate its right to be regarded as THE BOOK. I beg pardon for being plain; the situation demands it.

They charge that the Bible is self-contradictory. But, the contradicting is on their side. They contradict the Bible on nearly every cardinal point of the Christian faith. When the Bible says 'one' they say three; when it says 'down' they say up; when it says 'death' they say life (or 'passing away' *ad nausium*); when it says 'asleep' they say more wide awake than ever; when it says 'earth' they say heaven; when it says 'know not anything' they say know everything; when it says 'the saints can't go to heaven' they say they will go to heaven; when it says 'mortality' they say immortality; when it says 'church' they say kingdom; when it says 'resurrection' they say continued life without a resurrection; when it says 'of the wicked destruction' they dare not say anything; when it says 'inhabit the land' they say the skies; when it says 'worse and worse' they say growing better. They are aware that after Paul's time Christianity met Greece, Rome, Judaism and the East at Alexandria in friendly embrace and evolved the Christianity of the middle ages and of 'the last days.' They may also be aware that the 'first lie' (Gen. iii. 4, 5), that death is a better kind of life was the door to sin and the initial of 6,000 years of human misery, and that instead of 'opening' it closed our eyes to the wonderful beauties and fitness of nature (Gen. i. 26-28; ii. 7-17), also that the declared object of expulsion from Eden was a merciful interposition to prevent everlasting life in sin which is the very soul of Anti-Bible theology.'

The 144,000.

Dear Restitution:

I thought I would pen a few thoughts that have presented themselves to my mind of late in reference to the 144,000 spoken of in Rev. vii. 4, as having been sealed in their foreheads. These thoughts presented themselves to my mind by some questions I had asked a friend of mine, a Seventh Day Adventist, and the answers he gave.

I asked my friend if the Seventh Day people understood that the 144,000 spoken of in Rev. vii. to cover all of the saved. His answer was no, for the 9th verse speaks of a great multitude come up after that of all nations. This multitude embraced the saved of all ages. Then he explained that the 144,000 were the living that would be translated at the coming of Christ. As proof of this he cited Rev. xiv. 3-4. They were redeemed from the earth and from among men.

Another question asked him was, Do you people believe that Sabbath-keeping is the seal? He said, No, but said they believed none would be sealed that did not keep the Sabbath. These answers bring us according to their theory to this conclusion, all the living saints who will be translated at the coming of Christ must have the seal, and none but Sabbath-keepers will be sealed. This view of the subject struck me as a little strange, as neither Jesus nor his Apostles commanded the disciples to keep the Sabbath. My friend explained, referring to the four winds of the earth, verse 1, said, winds denote strife. The kings of earth striving with each other. The four angels that hold the four winds are called upon to hold the winds that they blow no more till the servants of God are sealed in their foreheads. This idea seemed to bring out the thought that it was necessary that the strife should cease in order that the servants of God might be sealed. So I asked myself the question, do the facts in the case show the necessity for such a stay in the strifes going on at the time of translation? Referring to 1 Thes. iv. 16-17, we find that the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord No necessity to stay the winds in order to seal the living saints.

Now let us see what Paul says on this subject in 1 Cor. xv. 51-52, "Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead, shall be raised, and we shall be changed." This seems to settle the question about waiting for the living saints to be sealed before translation.

Now, let us go a little farther in our investigation. As the Scriptures referred to seem to show that there will be a cessation of the winds to blow in order that the servants of God may be sealed, and as there is no chance for any stay of the winds when the living saints are translated, for this change comes instaneous, as Paul says, in the twinkling of an eye. We ask the question then, if the 144,000 are not the living saints that will be translated at the coming of Christ, who are they? That is the question we will try and answer.

We will adopt our friend's view that the 144,000 are redeemed from among the living at that time. Verse 3 of chapter 14 says they were redeemed from the earth. Verse 4 says they were redeemed from among men. What men? Chap. vii. 4 says, "And I heard the number of them that were sealed, and there were sealed 144,000 of all the tribes of the children of Israel," and then goes on to name each tribe separately, so there could be no mistake about where they came from. I am aware that the Seventh Day people claim that all true believers constitute the twelve tribes of Israel. If this is so, why is the distinction made by John in verse 9, he sees a great multitude out of all nations and kindreds and tongues stood before the throne. Two distinct classes of people mentioned, one class from out of the twelve tribes of Israel, the other out of all nations. If they were all Israel, why this distinction? We will now carry our investigation a little farther and see if we can ascertain when this sealing takes place. In 1 Thes. iv. 16-17, we learn that the sleeping saints are raised, the living changed and go out to meet the Lord in the air, and Paul in 1 Cor. xv. 51-52, says this change is instantaneous. Also in 1 Thes. iv., leaves the resurrected and living changed ones in the air. Zechariah sees this grand company descend to the Mount of Olives. Zech. xiv. 4-5. Now we ask where is Jesus when John saw him with the 144,000 sealed ones. Chap. xiv. 1, "I looked and lo, a lamb stood on the Mount Zion, and with him 144,000, having his Father's name written in their foreheads." We notice at this time Jesus is on the earth, and the 144,000 are with him. If you notice the chronological order of these events you will see that the sealing takes place after Jesus returns to the earth with all his saints. But says one, does not the record say they were the first fruits unto God and the Lamb? What first fruits? First fruits from the dead? Certainly not. I take it that they are the first fruits from among the twelve tribes of the children of Israel. As Israel and Judah take an active part in the subjugation of the nations as many Scriptures teach. See Isa. xl. 12, 13, 14; Zech. xiv. 12-14. It is evident that God has a special work for the 144,000 to do. It seems quite likely they are the ones represented by the angel flying in mid-heaven, having the everlasting gospel to preach to them that dwell on the earth. Who would be better prepared for this work?

A. Balch.

Present Immortality.

The doctrinal subject of the immortality of the soul has been thrashed over and over again until one would think that there is nothing left to say, yet the leaders of the popular churches of the day continue to hold up to their followers the squib that the old serpent told mother Eve in the Garden of Eden. This does not come to us causing us to question why it is so, for we, together with Timothy, have been warned of this condition of things by Paul, (Read 2 Tim. iii.; iv.)

To go back to the subject of the immortality of the soul, let us grant for the sake of argument that when "God formed man out of the dust of the ground, and breathed into his nostrils the breath of life," (Gen. ii. 7 there were really two separate entities which entering, the one into the other, constituted man—the living soul—the being which possessed the senses which enabled him to think, feel, see, hear, taste, etc. If this be true, we will all agree that the man of clay as it existed before God breathed upon it had no power to think, feel, see, hear, taste, etc., for not until God had breathed into his nostrils the breath of life, was he a living soul capable of understanding the commands and promises of God and the lie of the serpent. If the clay did not possess powers, then it must be that the element, "breath of life," which was breathed into his nostrils, possessed them. Now if we view it from this standpoint to prove that the soul is a conscious entity when separated from the clay, I ask then, when God said to man "For in the day thou eatest thereof thou shalt surely die," Gen. ii. 17, to which of these entities did he speak? To the one of clay which of itself had no power to think and reason, or to the other which only has these powers? Now God and the serpent spoke to the same being, whether it was the clay or this immortal (?) soul. Do you say that it needs the union of the clay and this immortal essence to make this thinking, feeling, tasting, seeing, hearing man? Very well then. If this be true, and if there were none of these elements in man in his separated state before God united them, (or him) I ask, will not the same conditions (the senses) be absent when death shall cause a separation of this body and its spiritual essence?

We find no consciousness before this union of clay and breath, and what reason have we for believing that there will be consciousness when these are again separated by death? Some tell me that there is no comfort in the thought of being unconscious, non-existent, in the grave. I deny this, but not to argue it, my friend what comfort is there in clinging to a hope based upon false doctrines manufactured for itching ears? God has laid his plans for your salvation before you, for your enlightenment and you alone are responsible to him for the right use of them.

Friends, we are traveling toward the grave and unless the trump shall soon be sounded, we shall be brought face to face with death. How much comfort we shall then receive from God's word will depend wholly with what spirit and how much we have studied it. Will we be ready to enter into that slumber with the hope of awaking when the Master calls his righteous ones forth? What an awful thought it will be for us to die feeling ourselves not worthy to enter the kingdom. Submitted in love and in the hope that this may be read by some one whose ideas on this point are unsettled. S. J. L.

Russian Rapacity in China.

Vancouver, B. C., April 6.—Advices from the far East, brought by the steamer Empress of Japan, indicate that Japan has watched with jealous eye Italy's recent attempt to get a lease of San Mun Bay.

A correspondent of the Northern China *News* gives some remarkable information regarding Russian progress in Manchuria. Russians in Manchuria are acquiring land as they please and are already working mines. The railroad, too, is obviously a military one, and he asserts that there are 30,000 Russian troops at Port Arthur, 3,000 at Talien Wan, 2,000 at Kin Chou, 200 at Lunchou, 200 at Wafangtien, 200 at New Chwang, 200 at Haichieng, 200 at Liao Yang, 300 at Kirin, 20,000 at Haipion, north of Kirin, and, in fact, Russian soldiers are all over Manchuria.

In Haichieng the Russians have taken a shop and fortified it by mounting guns. At Liao Yang they have a site 200 yards square, where they are building barracks. At Kirin the Russians have possession of the Chinese barracks, and 800 soldiers with twenty officers and mining engineers are quartered there. Visitors to the locality cannot move without being shadowed by Russians. As there is no railway at Kirin, and the branch line which is projected will not reach there for two or three years, the presence of soldiers seems unnecessary. The Russo-Chinese bank has opened a branch in Kirin, worked by Chinese, with one foreigner, who is British, but little beyond political work appears to be done.

At Haipion, where the railway will branch off from the the main line to Vladivostok, there are Russian settlements with 20,000 soldiers.

It is instructive to compare this military occupation with the railway in which British capitalists have their money, a good road with stone embankments and workshops along the line, where carriages and bridges are being built, and yet not one British soldier to protect the property.—*Tribune.*

"One living, loving, loyal Christian is answer enough to all the infidal assaults ever penned."

Poetry.

"Follow Thou Me."

"Take up thy cross, and follow me,"
The Lord who died on Calvary;
First, sit thee down, count well the cost;
"What things were gain, now count as loss."
Leave all possessions, follow me
If thou wouldst my disciple be;
For who-so-e'er doth not forsake
Possessions all, I cannot take.

"Take up thy cross, and follow me,"
Man of sorrows, smitten for thee,
Complete affliction left behind;
Be thou the friend of all mankind.
Thy dearest friends, yea, thine own life
Hated, and made a sacrifice
If worthy thou wouldst be of me
Deny thyself, and follow me.

"Take up thy cross, and follow me,"
Thine Advocate, who pleads for thee;
Follow not afar, but close beside
The Lamb of God, the Crucified.
"Endure the cross, despise the shame;"
Take up thy cross in Jesus' name;
Take up thy cross, the Lord doth wait,"
Go ye with him without the gate.

"Take up thy cross, and follow me,"
I am thy portion—I am he
Who died, but live to bless and love
My saints who bear the scoff and jeer.
Take up thy cross, its griefs and scorns;
Plait thou thy brow, with shortened thorns;
Wash thy good works in Jesus' blood,
Take up thy cross, through storm and flood.

"Take up thy cross, and follow me,"
If from all sin you would be free;
Take up thy cross, my pathway choose;
Let not thy human pride refuse.
Take up thy cross, o'er with me stand.
Take up thy cross, 'tis my command;
Nail thine affections to the cross,
'Twill keep thee from all earthly dross.

"Take up thy cross, and follow me,"
If thou wouldst my salvation see:
The Prince of thy Salvation own,
Reflect his image, and make known
Redeeming love; go with the Son
The humble way that crowns are won;
Follow the Lord despite of all,
Hear and heed his heavenly call.

"Take up thy cross, and follow me"—
The Son of God, who bore for thee
Thy sins; the scourge, the nails, the spear;
Take up thy cross, when sin lurks near.
Drink with me from Calvary's cup.
Take up thy cross, and with me sup;
Nor count not up thine earthly loss,
Win Christ, and glory in the cross.

"Take up thy cross, and follow me,"
Till I the Bridegroom come for thee;
Take up thy cross, each hour and day;
Ever walk by faith while I'm away
Take up thy cross, joint-heir and Bride
Take up thy cross, in me abide.
Take up thy cross if you would wear
My robe and crown; my glory share.

MRS. D. W. POST.

Communicated.

The Coming and Presence of our Lord Jesus Christ.

The testimony with reference to the two-fold coming of the Lord is that which have a mind to present in this paper. The unsettled and unsatisfactory conditions among the nations admonish the believers to be on the watch, and ready to meet the impending crisis. The nearness of the advent is acknowledged on all sides, and by all parties holding pre-millennial views. My object in the study of this subject, is to get down to the right division of the word of truth, and endeavor to apply the testimony of the records to that which occupied the mind of the writer at the time the communication was made and delivered, and also the object to be attained thereby.

And farther: To place Israelism well to the front, or, in the foreground in the study of Matt. especially so, in the study of the parables of Jesus. To recognize the Israelitish conception of the kingdom of heaven as revealed by the prophets.

I quote: "The Master of that servant will come in a day when he does not expect him; and at an hour of which he is not aware, and will cut him off (from something) and appoint his portion with the hypocrites, there will be the weeping and gnashing of teeth"—Matt. xxiv. 50, 51. Compare with verses 45, 46.

The Master finds matters as here represented at his arrival. There is no public announcement made of his approach. No herald sent forth to notify his servants that he is coming. But, on the other hand, he comes as a thief in the night, as the records affirm. Consult Matt. xxiv. 42, 43: xxv. 13: 1 Thess. v. 2, 4: 2 Peter iii. 10: Rev. xvi. 15—"Behold I come as a thief," etc. He comes as the lightning's flash. It is present before one has time to think or act. The admonition to watch is in line with existing conditions, so that the note of warning in a general way, may be applied by the individual watcher. Note particularly the conditions existing at the beginning of chapter xxv. The virgins are aroused from slumber by a public announcement of the bridegroom's coming. The difference is clear cut and positive between this scene, and that of coming as a thief.

These virgins are not the bride; there is no intimation that they ever expect to be, as may be learned by consulting Rev. xix. 8, 9: xxi. 2, 9, 10. We learn that the bride of the Lamb is the great municipality or corporation. The organic governing power of the world to come. Illuminated by the glory of God—The Lamb. The marriage in this case is a politico-ecclesiastic union for a purpose. The administration of the divine government in the earth so that the will of God may be done on earth as it is in heaven. The government being priestly as well as kingly. "The counsel of peace" being between them both.

The order is: The Lord comes as a thief in the night, settles up matters with his servants, and having arranged the affairs of his household in relation to the unfolding process of his public manifestation when the earth will be lighted with his glory." "Then the magesty of the heavens will be like ten virgins who taking their lamps went forth to meet the bridegroom." The full force of the "Then" as related to the preceding context must be recognized grammatically as well as chronologically.

Confusion may be avoided by attention to this particular: confounding the happenings before the "then" with the representations after that, cannot be admitted in view of the laws of language, and the testimony already referred to.

Consult Psa. xlv. and read carefully: The writer's mind overflows with goodly matter concerning the King:—"Gird thy sword upon thy thigh O Mighty One," verse 4 R. V. Observe the preparation for a coming conflict with his enemies in his progress through the disputed territory of Idumea. Psa. cx. 2, 3:—"Thy throne O God, is for ages repeated." Verse 8 suggests the bridegroom decked out in oriental finery; sweet smelling odors are customary in the preparation for the coming nuptials and banquet, "Garments out of ivory palaces" indicate that. "King's daughters"—verse 9—had something to do in preparing those splendid garments. Advice to the prospective bride, verse 10. As to her attitude towards her husband. [The sentence "and worship thou him" is wanting in the Ixx. Compare verse 12 with Psa. lxxii. 10, 11, "All glorious is the King's daughter, her clothing is of embroidered work inwrought with threads of gold. She is conducted to the King, verse 14. The virgins her companions that follow her, shall be brought unto thee, with gladness and rejoicing they shall be led. They shall enter into the palace of the King."

The majesty of the heavens may be compared with such a display of splendor, of which the western mind can form only a faint conception.

A herald is dispatched to announce the approach of the victorious hero. Isa. ix. 6. Having triumphed over his enemies, he approaches with a numerous retinue of resplendent ones. Jude xiv. and Zech. xiv. 5: Consult the lofty prophetic ode of Habukkuk, iii; "God cometh from Teman, and the Holy one from Mount Paran—Pause—His glory covereth the heavens, and the land is filled with his renown. His brightness appeareth like the light. He hath rays (marg.) of light from his hands. And he conceals a hiding of his splendor." Sun and moon stand still in their habitation. They move at the light of thine arrows, at the shining of thy lightering spear. Thou marchest through the land with indignation. With anger thou threasheth the nations. Thou goest forth for the salvation of thy royal people. For the salvation of thy anointed."..... Paran was the third camping place of the children of Israel in their journey north after leaving Sinai, and located between Sinai and Ezion-Geber. Teman near the centre of Idumea, and on farther north the scene of the great wine-press is laid. Isa. xxxiv., Rev. xix. 15. Bozrah at the north end of Idumea, the Capitol of the country.

The watchman in the watchtower on the wall of Jerusalem looks away south clearing the south end of the Dead Sea into the north part of Idumea. He beheld a scene which suggested this question:—"Who is this coming from Edom with dyed garments from Bozrah. He, resplendent in his apparel, marching in the greatness of his strength?

Response. I that speak in righteousness, mighty to save. Watchman; Wherefore art thou red in thy apparel and thy garments like him who treadeth in the wine-fat?

Response: I have trodden the wine-press alone, and of the peoples there was not one with me.

Yea, I will tread (Marg. R. V.) them in my anger, and trample them in my fury; and their life-blood shall be sprinkled upon my garments, and my raiment will be stained. Because the day of retribution is in my heart and the year of my redeemed is come." Is. lxiii. 1–5, and compare ch. xxxiv. 8. Consult Ps. lxviii. 17, "The chariots of God, twenty thousand—thousands of angels. The Lord is among them as in Sinai in the holy (place,") [the phrase "of angels" is wanting in ancient documents.] "Thousands repeated"—Young's An. Con. and C. A. Briggs: "Two myriads, thousands repeated." "Thousands of changed ones," reminds us of 1 Cor. xv. 52. Will now give the reading of the lxx. "The chariots of God are ten thousand fold, thousands of rejoicing ones, the Lord is among them in Sinai in the holy place." Certainly the changed ones" are "rejoicing ones." And the Lord comes *from* some place *to* some place, with his saints, holy ones, sanctified for a purpose. Will copy a reading here from Deut. xxxiii. 2–5 according to the reading of the lxx. "The Lord is come from Sinai, and appeared from Seir to us, and has hasted out from Mount Pharan with the ten thousand of saints: his angels with him on his right (reminds one of Matt. xxv. 31.) And he spared his people, and all his sanctified ones under thy hands; and they are under thee. And he [Moses] received of his words. The law which Moses charged us, an inheritance to the assemblies of Jacob: and [plus these things already mentioned] he shall be prince with the beloved one, when the princes of the people are gathered together with the tribes of Israel."

Moses is dead and buried; nevertheless, "He shall be prince with (in company with) the Beloved One, sometime in the future: and the gathering of the heads of the tribes, and the people of Israel will be after the Deliverer comes to Zion in the manner represented in these testimonies.

The public manifestation of the Lord will be announced, and his approach to the Holy City heralded as the conquering hero from Bozrah after the battle.

Having met and vanquished his enemies and entered into an alliance with Edom, Moab and the chiefs of Ammon, Is. xi. 14: xi. 41, he proceeds onward north from Bozrah, on the east side of the Dead Sea toward the lords of the Jordan, and so on unto the Mount of Olives, which is caused to divide in halves (Zech. xiv. 4). From Olivet he sends a herald to demand the unconditional surrender of the city, which at this juncture is suffering most terribly from the combined forces of the confederate nations which war against Jerusalem. Zech. xiv. 2.

Herald, addressing the rulers of the city: "Lift up your gates, O ye rulers, and be ye lift up ye doors of the age, and the King of glory shall come in." The rulers inquire: "Who is the King of glory? Reply. The Lord full of strength. The Lord mighty in battle." Therefore, Lift up your gates ye rulers, and be ye lifted up ye doors of the age, and he, the King of glory shall come in." Again the inquiry comes from within; Who is he, the King of glory? Reply. The Lord of hosts, he is the King of glory." Psa. xxiv. 7–10. Compare Ezek. xliii. 2: xliv. 2.

The rulers finally surrender the city. The friends of the Lord go forth to meet him, greeting him with loud hosannas: Blessed the King of Israel who cometh in the name of the Lord, Hosannah in the highest, Matt. xxi. 9: Mark xi. 9, 10, compared with Matt. xxiii. 38, 39. The time has arrived when they see him again and welcome him to the throne of David on the Mount Zion, "Beautiful for situation on the north side, the city of the great King." The entrance to the honor and glory of the age will be by means of the planting of the divine authority "upon Zion my holy mountain," Isa. li. 16. Compare Zech. xii. 2, 3, 9, 10. Behold he is coming with the clouds, and every eye shall see him, and those who pierced him; and all the tribes of the land shall mourn over him, Yea, so be it." Rev. i. 7.

C. W. TOMKINS.

Evangelizing Tour to Southern Oregon.

I expect to be in the extreme southern part of Oregon to begin meetings per arrangements of Bro. Meritt Elliott, on the 13th of May, at Central Point on the Southern Pacific R. R. If any brethren near that place, or on that R. R. wish my labors in a series of meetings during this trip, please correspond with me at Scholls, Ore.

W. L. SKEELS.

A heart unspotted is not easily daunted.—*Shakespeare.*

Obituary.

James H. Burris, aged 42 years. Bro. Burris fell asleep in Jesus, we trust, at his home seven miles west of Shawnee, Oklahoma, March 15th, 1899, leaving a wife and five children to mourn the loss of a kind husband and father. We loose for the present, a good neighbor and brother in the faith. We sorrow not as others which have no hope, for we expect to meet him in the kingdom. Words of consolation from Job xiv. 14, were spoken by the writer to the bereaved family, and neighbors present, showing that "death" is the opposite of life, that a man is not alive, when dead. "If man die shall he live again." The writer in his weakness showed by the Scriptures that only by a resurrection from the dead, could we ever expect to see the brother alive again, for the benefit of the living do we speak on these occasions, and not the dead. After which we laid him away in the grave, to await the coming of him who has the power over death and all that are in the graves shall hear his voice, and shall come forth." John v. 28, 29. For a short time, farewell Brother.

M. L. ADAMS.

Died March 23, 1899, Ira Smith, son of Wm. and Emma Smith, at the age of eighteen years and two months. He was first taken with the measles, then a complication of diseases terminated in spinal meningitis. His suffering was intense but borne with patience and kindness. Skilled physicians, loving parents and friends stood sympathizingly and anxiously by, but deeply conscious of human power. Ira was young but his nature was that of influence. Many of advanced years were impressed by his personality. His associates often spoke of his ideas and example. In the home he seemed like the guide, so constant and considerate. His chair at the table was seldom vacant and at evening his kind advising voice mingled with the family. He was very conscientious and had a strong will power. He looked at things seemingly not from a young boy's view. Behind done the work of an engineer successfully for three years; was of a religious turn of mind, and studied the Bible for his guide and support. A. H. Zilmer baptized him last fall. He told his sister a short time before his sickness, "Oh, I am so anxious to be good and want to do only that which is right." To see so young and promising a life taken from us, causes a vacancy and a grief that seems great indeed, but "We sorrow not even as others that have no hope, for if we believe that Jesus died and rose again, so them also which sleep in Jesus will God bring with him." He was buried at Mount Zion cemetery, where J. S. Miller made appropriate remarks. Owing to sickness in the family the funeral service will be arranged for later.

Death the great enemy again to us hath come,
And taken from our midst a precious one,
A loving and familiar voice is stilled:
His place is vacant and never can be filled.

But oh, our loved Master this very debt did pay;
If we are his we'll meet him on the resurrection day,
Then mortal shall immortal be and with Jesus reign.
In this better land free from sin and pain.

His hope was that Jesus to this earth would come,
And give a crown of immortality to eachone,
Who in this life the gospel would obey,
And choose to walk with Christ in the straight and narrow way.

Let his example of goodness and right,
Be to friends and relatives a bright and shining light,
That will lead them on as a guardian star,
To the kingdom of God where no death will mar.

Dear Restitution:

If you will allow me space in your much esteemed paper I will announce the death of our much loved Sister in Christ, Mrs. M. E. Leppo, who fell asleep in Feb. 9, 1899, at her home on Santa Creek, Kootenai County, Idaho. As there was no one of her faith to take charge of the funeral services I was requested to do so. The services were held at the Santa school house on the 11th day of Feb., 1899, where I read a few Scriptures on the resurrection and final restitution of all things, and spoke a few words of comfort and encouragement to the bereaved. We then repaired to the cemetery and laid her to rest to await the coming of the Lord. The deceased was born in eastern Missouri, Feb. 25, 1833. She was principally raised in Illinois; moved back to Missouri when she was about twenty years of age, was married to James Jones at the age of twenty-two, and then moved to eastern Kansas, where her husband died during Civil War. She was then left a widow until she married John Benbow, who died Jan. 31, 1866, she was afterwards married to R. W. Leppo and they lived in Kansas until April, 1883, when they crossed the Plains to Umatilla Co., Ore., where her last husband died Mar. 1, 1884. She has since lived with her only son; they moved to Latah Co., Idaho, in 1883, and in 1894 moved to Kootenai Co., Idaho, where they lived ever since. The deceased has lived a Christian life from early childhood. She made her home in the Methodist church until about twenty-five years ago when she saw the true light of the gospel as it was presented to her by John Foore, and was baptized by him, where she has lived a true Christian life, and a faithful worker for the faith she loved, and has also been a great reader of THE RESTITUTION for over twenty years. She leaves one son and three daughters to mourn her loss.

G. A. WEEKS.

Sister Emma Stephens, wife of James Stephens, who died nearly ten years ago. They emigrated from Indiana in the sixties and made their home in Nebraska ever since. She was in her seventy-ninth year. She died in full faith of the near coming of Christ, the Life-Giver. She died of old age as near as I could make out. She lived on the little farm they obtained until she died. David Brent and family moved in the house with her some five years ago. Three years ago she became unable to do any work, but they kindly cared for her. There were no children. They made many friends and perhaps some enemies, I don't know. They were strong in the faith and always talked it. Their home was the home of the way-worn pilgrim when they were called on by them. We met at the residence on the 20th, where a short discourse was preached by the writer from Rev. xiv. 13, after which we laid her to rest by the side of her husband in the Linden cemetery, awaiting the call of the Master. Oh Lord, how long shall the enemy prevail?

LOTT CLOVER.

For Our Children.

The Story of Israel. No. 89.

TURNED BACK TO THE WILDERNESS, NUM. XIV. 39-45; NUM. XV. 32-37; NUM. XV. 4; DEUT. i 40-46.

We have not given you the names of the twelve traitor judges; you can look them up if you care to. You will find them in the first part of the 13th chap. of Numbers. They belonged to the seventy upon whom the Spirit of the Lord came at Kibroth—Hatavah, where the people died from eating so many quails.

Open your Bibles now at the 14th chapter of Numbers. Get the 40th verse. But stop; look at the 25th verse first. It says in brackets, that "the Amalekites and the Canaanites dwelt in the valley."

Then in the same verse, the commandment of the Lord to Israel is given—"Tomorrow turn you, and get you into the wilderness by way of the Red Sea." "The way of the Red Sea," was the lower of the three roads, that led out of Egypt to Palestine. The northern road was called "the way of the Philistines," the middle one, "the way of Shur." They all went out of Egypt by gates through the wall of Etham, or Shur. The Israelites took none of these roads; they went farther down, that God's power might be shown by making them walk dry shod through the sea. So "the way of the sea" is another road, than that by which they came to Kadesh-Barnea. They passed this road at Rithma. It is the way that modern Egyptian pilgrims take to Mecca.

40 ver. But the Israelites are rebellious still. Now that the Lord bids them turn back, they do not want to go! They half repent of the murmurings of yesterday, as I rising early in the morning, get them up into the top of the mountain and say, "Lo, we be here, and will go up unto the place which the Lord hath promised; for we have sinned." But it is too late now; they have let their last chance slip by; the beautiful flowers and vales of Canaan will never smile on them. Be careful dears, lest you too, "Enter not in because of unbelief." The future rest is only prepared for those who have faith in God. "Be not of them who draw back unto perdition, but of them who believe to the saving of the soul." Heb. x. 30. "Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin." Heb. iii. 12, 13.

Moses tells the Israelites that they are transgressing the commandment of the Lord and that it will not prosper; that the Lord is not among them, and that if they go up they will fall by the sword of the Amalekites and the Canaanites. Yet they persist and are beaten. The ark of the covenant of the Lord and Moses are not with them; the Lord is no longer their captain. No battle can be won without God. It is in vain to go out against the enemy trusting in ourselves.

You will see from the way the next chapter begins, that the Lord does not intend that his purposes shall be frustrated. Though this rebellious generation are to perish. Yet are the children of Israel to come into the land. "When ye become into the land of your habitations, ye shall do so and so, is the message of the Lord to them by the hand of Moses. But we have been over these two and will pass on to the 3rd verse of this 15th chap.

But some one says, "Auntie, you are too fast, you haven't told us how long the Israelites are to wander in the wilderness." Sure enough, we had forgotten that. They are to wander just as many years as the spies were days in Canaan, or 40 years. The count begins at the time they started out of Egypt. Nisan, 2513 A. M. and will end, when they cross the Jordan on Nisan 2553 A. M. Not much will be told us about them in their wanderings. We know that they came back to the camp at Kadesh after their defeat, and that in disobedience to God, they remain there "many days." Deut. i. 46, our chronologist says 38.

On the first day of the new civil year, the pillar moved and they "took their journey into the wilderness by the way of the Red Sea." Deut. ii. 1.

Now we are ready to go back to Num. xv. 32. It says, "While the children of Israel were in the wilderness, they found a man that gathered sticks on the Sabbath day." And they "brought him to Moses and to Aaron, and to the whole congregation."

But no one seemed to know what to do with him, so he was put in prison. Moses appealed to the Lord and he said, "The man shall be surely put to death," and they "stoned him with stones, and he died." Death was the penalty for sabbath-breaking, but this is the only instance given in the Bible where the penalty was inflicted. The laws were the Lord's laws as well as the laws of the State, and whoever broke them was rebelling against him.

Num. xvi. tells of the rebellion of Korah, Dathan and Abiram. Korah was a cousin of Moses. He was the son of Izhar, the brother of Amram. Dathan and Abiram and on the son of Peleth were Reubenites. Num. xxvi. 8-11; see also Ex. vi. 18-21.

Korah was ambitious. He seemed to think that the way ought to be open, not only to the children of Aaron, but also to the Levites and to any one out of the other tribes, who wished to become a priest.

He won many of the princes of Israel over to his side, and they come together to Moses and Aaron, and say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them," just as if these two men had elected themselves to that high position and not the Lord!

But we want to make our lessons shorter and must close for this time. Our next lesson will begin with Num. xvi. 4.

AUNTIE WISE.

People who do not believe in prayer lose a wonderful rest and refuge. When time and space, the wants, the bitterness, or the duties of life, separate us from those we love so far that our help is useless to them, our voices silent, our eyes blind; when we know that suffering, idleness, danger, death, may lie in wait for them every hour, and no strength or longing of ours can avail to help them, where do they fly, what hope or comfort do they have, who cannot give their beloved into the safe keeping of the Omnipotent God; who cannot pour out their tortured and anxious hearts to him who heareth and answereth prayer?—*Ledyard.*

Religion's grand secret is living upon Christ, looking continually to him. All that is desirable in ourselves, all that is useful to others, must be drawn simply from this source; and everything else must be in subserviency to this. The secret of abiding in Christ is a compound grace of humility, faith and love,—humility, by which the soul feels its own nothingness and emptiness; faith, by which it embraces the Savior, as all sufficient for every want; and love, by which it continually dwells in him.—*Bickersteth.*

Our Love Feast.

Dear Restitution:

I wish to write a few lines to THE RESTITUTION. I think it is one of the best papers I ever read. I don't think we can do without it. I am not a member of any church, but I do rejoice in an undoubting faith of Christ's coming again to establish the restitution of all things. See Acts iii. and John xiv. The Lord says, "I will come again and receive you unto myself, that where I am ye may be also." O, that is a grand and glorious promise, and I hope to be one of those whom the Lord will have mercy on. I am looking for the dear Savior's return to earth to claim his Bride, for unto those that look for him, he shall appear the second time without sin unto salvation. O, that I may be worthy and ready to meet him is my prayer. "For blessed are those servants whom the Lord will find watching when he cometh." Luke xii. I hope to have the pleasure of having my name enrolled with the [illegible] little band here, [illegible] stand up in the face of the world today and testify [illegible] and glorious home [illegible] Savior and King [illegible]

[illegible] journey through life [illegible] of a precious faith [illegible] and I am sure [illegible] and often I somehow [illegible] I can have that wish [illegible] Truth [illegible] I shall some time this coming season, if the Lord will permit. We have snow here two feet deep on the level and as cold as any ordinary winter ought to be, and the seventeen days of March the weather has been wofully cold 56 and 57 degrees below zero. My husband thinks he will try to get out of this northern country before the coming of a northern winter, all I have to say is I hope we will have the good fortune to get near some of our faith. So fare you well now till you hear from me again. Take good courage, the storm will soon be over.

Your Sister in hope of eternal life,
MRS. C. H. COBLENTZ.

Brother Underwood:

We love the household of faith, the gospel of the kingdom and our blessed Master, and are striving to enter into that rest that remaineth for the people of God when Jesus comes, an event we may reasonably expect at any time. Yours in the one faith,
EMMA & LEE SUTHERLAND.

Kansas and Missouri Conference Work.

At our annual conference Sept. 4, 1898, there was reported as having been preached in that year upwards of 140 discourses and twelve baptisms. A good interest was reported at the different points visited, which would not have been had no effort been made by the conference. This is a very good showing, considering the disadvantage under which the work was done. It shows what can be done by united effort. This gives us hope and encouragement for the future, so we are arranging to commence this year's tent campaign about June 15th, or as soon thereafter as the weather will permit. Brethren let us push the work. There is only one thing to hinder doing more for the Master's cause this year than last, and that is your indifference, or neglect. We know that you love the truth, and desire to see the gospel preached. We cannot all preach but all can give a little, if it is only a quarter don't be afraid to send it along. Let us work while it is day for the night cometh when no man can work. The nations are hastening to the call of the prophet, "Prepare war, wake up the mighty men." Tarshish with all the young lions thereof are making themselves ready. He of the north quarter is making ready. Brethren, the conflict is impending, do you not hear the tread of the mighty host as they are marching to the great battle of decision? Are we using our talent, or, are we like the servant whom his master deprived of all he had? The Master is coming, let us proclaim it to perishing man, and show our faith by our works, for, faith without works is dead, without a live faith no crown of life. Now brethren, you who desire to help in the work, send in your contribution to the treasurer, P. H. Oatman, care of Nave & McCord, St. Joseph, Mo. If you cannot send the money now, send a pledge, with a statement when you can pay it. A report of the work will be given from time to time. A word of encouragement or suggestion on the line of work will be thankfully received.

For the committee,
A. W. DARBY, Sec'y.

Dear Restitution:

I am a little girl eight years old, and I thought I would write a few lines. My mamma and papa have taught me to believe in the all-wise Creator, and his Son, our Savior.

"Christ was born across the sea,
With a glory in his bosom that transfigures you and me."

And when he comes the second time I hope I will be found worthy of eternal life. The wicked will be destroyed and be burnt up; but they will not burn forever. Will there be any sorrow when he comes? No, there will be peace and no sorrow or trouble. I wish Christ would come soon; we are waiting for him, for we have no other friend. I hope I will be saved in the next world; where peace and righteousness will cover the earth as the water does the sea.

ETHEL MARIE VENABLE.

Dear Brothers and Sisters:

By request of J. Anthony I thought you might be pleased to hear from your Northern Sister. The dear RESTITUTION, the blessed old Bible and an old hymn book, called the Songs of Zion, why I call it old is because it is a most worn out number printed in 1879, at Grand Rapids, Mich., by W. W. Hart, these three are held as a great treasure in our family circle. We look earnestly forward each week for THE RESTITUTION as a weekly visitor, ladened with good tidings of a love unfeigned, soon to be ushered in. The way I know the great national subject is in this wise, the nations are making daily preparations for their judgment, and feel it a Christian duty to practice lots and preach little, and yet I seldom get into a conversation with anybody without telling of my hope of the promises God gave to Abraham and the story of the promises are the words, "Well done, good and faithful servant, enter thou into the joys of the Lord, prepared for you from the foundation of the world. Hope each and every one may feel worthy and stand ready to say, Welcome, you King of glory, you and I have long been friends. Yes, dear sisters, that long looked for Friend will soon appear to judge the nations and set up that iron rule that will subdue all other rulers. I can [illegible] and sweet [illegible] poor, [illegible] the [illegible] and [illegible]

An Appeal.

To the Brethren of Missouri and Kansas, and to all others interested in our work:

The Missouri-Kansas Conference Board have employed me as Evangelist, and to go with their tent the coming season, which will open up the last half of May. For this work we will need money. This will have to be made up by donations and by collections upon the field where we go. Will all in these States, and elsewhere who desire to assist in the work send to us at Beatrice, Neb., and to A. W. Darley, secretary of the board, Monad City, Mo the amount you will contribute, and send the money to the treasurer, P. H. Oatman, care Nave & McCord, St. Joseph, Mo. Give us your name and the amount you can possibly give for the work at an early date, that we may know how to arrange our tent work. Let every brother and sister donate to this work, however small the amount may be. Make us a pledge. We are commanded to sound out the Word [illegible] and [illegible] "It is more blessed to give than to receive," and to give in the Lord has prospered you, preach the Word. Go ye into all the world and preach, and go ye, disciple all nations." To do this it requires money. Let us have a liberal response and a [illegible]

H. M. MYERS.

Any one of us [illegible] you would not like God to hear.

Important Notices.

All [illegible] sending us their name, post office, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent in letters is at the risk of the sender. It is only a little fee you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When ordering a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be sent more promptly attended to.

P. O. Addresses.

Persons [illegible] their address [illegible] may have their names [illegible] here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. B. Stevens, Shawnee Mound, Neo.
S. R. Clinkenbeard, Bantam, Texas.
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L. H. Chesebrough, Gulesburgh, Mich.
Nestina Gough, 3810 Saratoga st, Omaha, Neb.
Br. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 165 Broadway, Allianee, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
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Geo. Kalwell, Cuistaville, Ark
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J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kern, 4507, S. St. Tacoma, Wash.
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E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
P. T. Halstead, Wenatchee, Wash.
John Poore, 2012 West Corning Ave. Pasadena.
J. C. Mitchell, Crowley, La.
Kansas.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.
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The Restitution

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Scott Frye, M. Joblin Evangelist.

The Chicago Church Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visit us welcome.

The Church of God, at Argos, Ind., meet at their house on Michigan St., on Hollows Prospect by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Silver Lake, Ohio meet every 1st day of the week at 10:00 a. m. for social and service, and the second Sunday in each month at 2:00 p. m. and passing through the city to meet with us, and they will be cared for by calling on or writing to [illegible] West Bay St. Salem, Ohio.

The Church of God at Andover, S. D., hold services each Sunday at 11:00 a. m. in the Hall. All are welcome to attend. [illegible] Milwaukee & St. Paul R. R., going west to Andover, S. D. [illegible]

The Church of God at Freedom, Neb., meets every Sunday at the Home Church to study God's Word. Every Sunday School every Sunday and Social in connection with the church. We have a regular [illegible] Henry Walton [illegible] Sabbath School.

Ainsworth, Neb. Sunday School at 10 a. m. Sunday at Rev. [illegible] home at 4:00 p. m. followed by service at 7:00. All are welcome.

The Church of God meets every Sunday at the Church on the [illegible] Hall in Grand Ave., Oakland, Cal. Preaching every Sunday night, at 7:30 o'clock. Sunday School at 10:00 a. m. every Sunday morning. All welcome. J. B. Till, Elder, 5346 Chestnut St.

Church of God meet at Scholls, Ore. Sunday School every Sunday at 10:00 a. m. Preaching every 2nd Sunday at 11:00 a. m. and 7:30 p. m. All are welcome.

The Church of God meet every Sunday at the Church on the [illegible] Hall in Grand Ave., Oakland, Cal. Preaching every Sunday night, at 7:30 o'clock. Sunday School at 10:00 a. m. every Sunday morning. All welcome. J. B. Till, Elder, 5346 Chestnut St.

The Church of God near Scholls, Ore. Sunday School every Sunday at 10:00 a. m. Preaching every 2nd Sunday at 11:00 a. m. and 7:30 p. m. All are welcome.

The Church of God at Lindon, Okl'a., meet at the Arbor on my place one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God in Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carbiby.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings to prayer and Bible study, also on Sunday at 3:00 p. m. for worship in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Tuesday evening. Leonard Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbody, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

VANDALIA TIME CARD

In effect Mar. 13, 1899.

Trains leave Plymouth, Ind.,

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No. 10, Ex. Sun. For Southbend..... 8:05am.
No. 14, " " ..... 12:05 pm.
No. 8, " " ..... 10:15pm.

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No. 21, Ex. Sun. For Terre Haute..... 2:45a m
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A Letter to a Friend.—The Treasures of the Covenants of Promise, and their connection with the one hope, one faith, one baptism, by the late Mrs. C. C. Woodruff. 10 cents.

Future Evolution.—Is that awaiting any of the unrighteous? A 150-page pamphlet by Wm. Glenn Montieff. Post paid, 10 cents.

Glad Tidings of the Kingdom of God.—Twelve large size pages, clear and comprehensive. 5 cts or 30 for $1.00.

Necessity of Baptism.—Also Bible Plan of Salvation. 2 cts. each or 15 cts per dozen.

Modern events in the Light of Prophecy.—By H. V. Reed. 5 cents each, or 30 for $1.00.

Passages Supposed to Teach Consciousness after Death, by W. H. Wilson. 3 cents each, or 25 cents for 12.

"Word of Man vs. Word of God," by H. V. Reed. 2 cents each, or 15 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Mar. 12th, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 20, 10. 35 a. m. daily, Except Sunday. No 8, 5.46 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West. No. 15, 5.14 a. m. daily. No. 5, 6.41 a. m. daily. Extra fare. No. 37, 9.26 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No. 9, 6.10 p. m. daily. For particular information on the subject apply to J. E. Hines, Ticket Agent.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

The Restitution.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, APRIL 19, 1899. NUMBER 15.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

Lift Me Up.

Out of mere self, dear Lord,
O, lift me up!
No more I trust myself in life's dim maze
Sufficient to myself in all its devious ways:
I trust no more, but humbly at thy throne
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O lift me up!
I faint: the road winds upward all the way;
Each night but ends another weary day.
Give me thy strength and may I so blest
Scale "the heights" to find the longed-for rest.

Out of my selfish self,
O lift me up!
To live for others, and in living so
To be a blessing wherever I go,
To give the sunshine and the clouds removal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Help me to feel that thou art always near,
Although 'tis night and all around is drear;
Help me to know that though I cannot see,
It is my Father's hand that leads'th me.

Communicated.

Pulpit Echoes from Park Hill.

"Thy Kingdom come. Thy will be done in earth, as it is *in heaven*." Matt. vi. 10.

1. The kingdom contemplated in our text is a divine government for the children of men. God alone has the right to enact and give laws. Man has usurped this right and is vainly trying to govern his fellows. This has led to the formation of two classes, rulers, and those who are ruled. The laws made by the rulers, are often arbitrary and unjust. The arrogated power is abused and misrule and tyranny are the results.

God in the beginning gave man a charter of his rights which was to "have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth" but the right to rule his fellows or to govern his brother was not a part of this grant. Since sin entered the world, and the curse has fallen, man has endeavored to set aside that part of the penalty of earning his bread by labor and is endeavoring to control the labor of another to satisfy his own requirements.

During all the ages the drones in the human hive have lived and fattened upon the labor of workers. These rulers have grasped the power of law and by manipulations wondrous in their ingenuity have managed to form systems of control of the laboring classes, which systems they call governments.

These man-made governments are not in harmony with God's original purpose. God is the law-maker and ruler or Lord, and while many of these governments formally acknowledge God, they hold on to the rulership with a relentless and ever tightening grasp, and hold down the ignorant and poor by weights which are seldom rolled off.

The world needs today a better government than man can give it. The burdens of the people are heavy. Like Israel in Egypt they cry to God by reason of their task-masters. They want a better kingdom and turning to the only source of help they earnestly pray to God "Thy kingdom come."

Here then, is a kingdom petitioned for. As men's needs are real, so the kingdom they seek is a real kingdom. They ask for deliverance from earthly governments. Jesus knew the secret causes of the troubles of the poor and those under forced authority. He knew the yearnings of the heart whose labors only enriched another. He recognized how the rights of men were trampled upon and that their wages was taken by fraud and framed the prayer to meet their needs.

2. This petition is for a divine kingdom. They do not desire a change of *human authority*, but a *change* from human to divine authority. They ask for God's kingdom. They pray for a complete change of authority so that God's will may be done where now evil men hold sway.

3. So then the kingdom petitioned for is not only a real kingdom, an actual bonafide government, but it is also a government of righteousness. God will do *right*. His laws will be just. His kingdom will bring peace and happiness and contentment and loyalty to all his subjects. Taxation will cease. Combines and trusts to oppress and take advantage of the poor will no longer afflict mankind. Behold a king shall reign in righteousness and princes shall rule in judgment. We do not wonder that John cried out "Come Lord Jesus, and come quickly."

4. The child of God asks for this divine government because it is promised. Since greed and selfishness has taken away the earnings of the poor and perversion in government has taken away man's rights in many things the star of hope has arisen and God has sketched upon the map of the heavens the prophecy of divine things. Daniel unrolls the chart of time and on it we may read the destiny of nations and the coming of this kingdom of God: for "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall break in pieces and consume all these kingdoms, and it shall stand forever." James caught a glimpse of this divine reign when he exclaimed "Hearken my beloved brethren, hath not God chosen the poor, rich in faith, and heirs of the kingdom which he hath promised to those who love him."

There is this comforting thought in relation to this kingdom, that it is to come to the poor, yet faithful child of God. Riches are necessary to heirship. God remembers the worthy poor, and is pleased to promise them a place in his kingdom, associated with his beloved Son. Christ will be King of kings and Lord of lords. Oh the moral beauty and grandeur of that age when God will place his King upon his holy hill and give him the *uttermost parts of the earth for his possession*, Psa. ii. 6-8. When he shall judge his people with righteousness and the poor with judgment. When this great King shall redeem the poor from deceit and violence and when all kings shall bow before him and all nations serve him. Then will dawn that era of glory so long foretold by sacred love when men shall be blessed in him and all nations shall call him blessed.

I want to tell you this morning that the hope of an inheritance in the coming kingdom rests upon many wonderfully glowing and soul stirring promises. Daniel says, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Dan. vii. 27. Jesus answered his disciples that when he shall come and sit upon the throne of his glory that he will say to those upon his right hand, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world," Matt. xxv. 33. And again, to encourage the struggling churches he says, "To him that overcometh will I grant to sit with me in my throne." Rev. iii. 21. Blessed promise. Blessed kingdom. Blessed King, come and reign. The kingdom is thine. Thou hast been appointed heir of all things. The Lord God has promised thee the throne of David and thou shall reign over the house of Jacob forever and of thy kingdom there shall be no end. Luke i. 32, 33.

5. This kingdom which I have described and over which Messiah shall be King, and with whom the saints will be associated in power and blessing is in harmony with the needs of mankind. A better government is needed among all the nations of the earth. A strong government. A government of righteousness. A government not "of the people" nor "by the people" but a government for the people by the Lord himself. The history of six thousand years has demonstrated the need of this kingdom for which we pray in our text. Divine wisdom foresaw this need and taught us to lisp this prayer. The oppressed and wronged and martyred dead of the ages are calling from the dust, come, Lord Jesus, come, and take thy kingdom and reign.

6. The establishment of a kingdom here on earth by the Lord Jesus to bless the world is in harmony with the Bible doctrine of his second coming. His coming again is so often referred to, that no one will in this day of light question the thought. But why should he come? What work has he before him then? The only answer that can be given is that he comes to give a reward to his faithful ones and to *bless the nations*. This reward cannot be given until the dead are raised and the chosen medium of Divine blessing to mankind is the kingdom of God.

7. Again the establishing of the kingdom is in harmony with the idea of the first resurrection.

The saints must be raised first that *that they may be used as God's great* judicial and executive body to rule the living nations—to school them—to educate—to discipline them and raise them up to the higher or spiritual plain. Christ will not rule the world alone. The church is never spoken of in the future as being ruled over, but as being rulers, kings and priests, hence I repeat, it is fitting that they should be raised first and given power over the nations, in order that the functions of divine government might reach and bless mankind to the ends of the earth.

7. Let me call your attention to one more reason why a real kingdom should be established under the reign of Jesus and the saints—it is in harmony with the mission of the gospel.

The gospel is a proclamation of the coming kingdom. Jesus began his mission by stating that a kingdom was due and that men should reform and believe the gospel. His gospel was the good news of a divine government. It was an invitation to inherit a kingdom. It was a call to many out of which a few might be chosen as his body politic, to be kings and priests and reign with him on the earth.

That kingdom is now nigh at hand. A few more called out by the gospel and the cabinet will be complete. Now is the time to make our calling and election sure. Soon the angels will be sent to gather the elect. Let us be faithful and as we watch and wait let us ever pray, "Thy kingdom come, thy will be done in earth as it is in heaven."

A. J. EICHANER.

True Immersion. No. 1.

What is it? Three immersions. Why three? It is urged by a body of well meaning people that because Jesus said to his Apostles, "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," etc., therefore there must be three immersions of the candidate for baptism, so as to be baptized into three names. I do not doubt the good intentions of those making this claim, but am not nearly convinced of the reasonableness of this position. I shall endeavor to prove from the Scriptures that there is only one name (only referred to; not mentioned here) in which men can be saved, and the Apostles whom the Lord commissioned to announce the glad tidings and to immerse believing ones, baptized only into one name—that of "the Lord Jesus Christ." Wherever baptism is mentioned in "the Acts of the Apostle," which I believe to be a faithful record of some of the Acts" of duly commissioned and divinely inspired men, when a name is spoken of it is the name of Jesus Christ, and in no instance upon record are three names mentioned.

Will the attentive reader please turn to the 4th chapter of Acts, beginning at the 7th verse and read the question directed to Peter and John by the rulers and elders and scribes, relative to the restoration of the lame man: "By what power, or in what name have ye done this? Peter's reply was that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other, for there is NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, whereby we must be saved." Not three names, or two names, but one name and no other—the name of JESUS. Let the reader carefully bear this in mind. Also read Heb. i. 4 about "the name more excellent "than that even of angels, and in Phil. ii. 9-11 of the "name which is above every name: that at the name of Jesus every knee should bow,..... and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. But let us turn to the first chapter of Matthew, where the angel as the Father's messenger, announces to Mary that the name of her wonderful child is to be "called JESUS, for he shall save his people from their sins." Now when the time was fulfilled Jesus was sent forth of the Father, and "preached the gospel of the kingdom of God." Mark i. 14, 15. He did not play the role of a self constituted teacher or prophet, but comes in his Father's name, as he repeatedly affirmed. "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." John v. 19. "I am *come in my Father's name*, and ye receive me not." v. 43. "I am not come of myself." vii. 28; viii. 28, 42; xii. 49; xiv. 10. Also Deut. xviii. 18, 19. So also the works of the power which he did. "The works that I do *in my Father's name*, they bear witness of me." x. 25. Then again, he also said that he had manifested his Father's name to the men whom the Father had given him; "And I have declared unto them *thy name*, and will declare it." John xvii. 6, 26. How could he more effectually declare the Father's name than by speaking his words and doing his will?

We must not take an isolated text in the New Testament, and try to suit it to our theory, or endeavor to substantiate an ill-founded claim by it: least of all to set up a doctrine upon one text. I do not wish to be understood that I disregard Matt. xxviii. 19, that I reject it, or anything of the kind, but I am bound to deny that there is in that passage a single iota of proof for a three fold immersion for baptism "into the name of the Father, and of the Son, and of the Holy Spirit." Observe that the Lord did not say *into the names* in the plural, but *name* in the singular. Besides, is Father a name in this case, or Son, or Holy Spirit? Are not the terms Father and Son appellations that arise out of a relationship? But to revert to the declaration of Jesus, that he had come in his Father's name, that he did his mighty works in his name, and that he had manifested his name. What is the Father's name? Let us see what the Word says on this matter. "Holy and reverend is his name." Psa. cxi. 9.

This statement is to be understood undoubtedly as setting forth certain qualities of God's name, but not the name itself. Again, "Let them praise thy great and terrible name; for it is holy." Psa. xcix. 3. And further, "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy name above all thy Word." Psa. cxxxviii. 2. Also Matt. x. 5, "Hallowed be thy name." (Luther's translation).

We will now examine the Word to see how God has magnified his name by means of his Word." When Moses was commissioned by God to go to Pharaoh to demand the release of the children of Israel he said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And he urged that when he should say to the children of Israel, "The God of your fathers hath sent me unto you," they would ask, "What is his name?" and enquired of God, "What shall I say unto them? And God said unto Moses: I AM THAT I AM: and he said thus shalt thou say..... I AM hath sent me unto you. And God says more over unto Moses, Thus shalt thou say unto the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *This is my name forever*, and this is my memorial to all generations." Ex. iii. 13-15. Notice, here God is speaking of his own absolute, underived existence (v. 14), but in the next verse Moses is to say, "Jehovah, the God of your fathers....." The meaning of Jehovah is, "He who is," "The Existing One." In the one verse God himself speaks, from the standpoint of his own independent existence; but his name to the children of Israel is Jehovah—He who is. This was to be his name among them "unto all generations."

Upon another occasion "God spake unto Moses and said unto him, I am JEHOVAH (marg.): And I appeared unto Abraham, unto Isaac, and unto Jacob by God Almighty, but by my name JEHOVAH was I not known unto them." Ex. vi 2, 3. This, then, is the Father's name. And among the Israelites he alone was to be known by this name. "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Psa. lxxxiii. 18. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH (a contraction of Jehovah), and rejoice before him." Psa. lxviii. 4. See also Deut. xxviii. 58, and read "Jehovah" instead of "The Lord." Let them praise the name of the Lord (Jehovah); for his name alone is excellent." Psa. cxlviii. 13.

From these Scriptures we see that the Father's name is Jehovah, the Existing One, He who is, that this name alone is excellent, that it is even terrible, and glorious, and holy, and that it has been magnified above all by means of God's Word.

A. H. ZILMER.

(To be continued.)

What Is It to Confess that Jesus is the Son of God?

Many, perhaps, to glance at this question, would not think it necessary to believe more than the words express, but we will find that it implies much more, and must be understood before such a confession could intelligently be made. Let us turn to the 8th chapter of Acts, beginning with the 27th verse, we read, "Behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah, the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, "How can I, except some man should guide me?" and he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this,—he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus; and as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

We see by this account that before the eunuch confessed Jesus to be the Son of God, Philip preached to him, Jesus, from the prophets. Jesus himself said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We find Jesus also called the son of Abraham, the son of David, and to understand who Jesus is we must go back to Moses, and the prophets, as Jesus himself taught. We must understand his origin, nature, character, and mission. We find the first reference to him in Gen. iii., the promise of a Seed which should bruise the serpent's head, hence we find the promise made to Abraham, that in thy Seed, meaning Christ, (Gal. iii. 16,) shall all the nations of the earth be blessed. We find this same promise made again to Isaac and Jacob, then to David, (2 Sam. vii. 12) "When thou shalt sleep with the fathers, I will set up thy Seed after thee, I will be his Father and he shall be my Son, thy throne shall be established forever," and through all the prophets we learn of this one who is to come a perfect representation of God, in mind, character, power and purpose; where he is to be born, how he is to be rejected, die, rise, and come again in glory, sit upon the throne of David, to order and establish his kingdom with judgment and justice, from henceforth, even forever.

We come down to the New Testament; we learn how God sent an angel to tell Mary, who was a descendant of David, that she should have a Son and should call his name, Jesus, and that he should be the Son of God (Luke i. 35,) *fulfilling what had been prophesied*. We see how he was the Son of David through the flesh; his origin was in heaven, having been the Word with God, which by the power of God became flesh. He was human in nature, but divine in character, having come to fulfill his Father's purpose as to the earth and its inhabitants. We learn how God revealed that Jesus was his Son, not only to Mary and Joseph, but also to John the Baptist, who said, "I knew him not, but he that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit, and I saw and bare record that this is the Son of God." It was also revealed to the shepherds and to Simeon who waited for the consolation of Israel, the Messiah. When Jesus asked his disciples, "Whom do you say that I am: and Simon Peter answered and said, "Thou art Christ, the Son of God." and Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven: and then Jesus said, Upon this Rock will I build my Church, meaning that he was the Rock, the foundation of the Church. If this great truth that Jesus was truly and *literally the Son of the living God*, is the foundation how important it is to understand what it is to confess that Jesus is the Son of God, and it is only to those that know him, that he will give eternal life.

Hence, to confess that Jesus is the Son of God, we must believe and understand the gospel—the things concerning the kingdom of God, and the name of Jesus Christ, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

ANNA E. DREW.

To fulfil faithfully the duties of your station; to use to the utmost the gifts of your ministry; to bear cruel annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in a wild valley of stones, to urishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—*F. B. Meyer.*

Happiness is everywhere, and its spring is in our own hearts.—*Ruskin.*

The Restitution.

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PLYMOUTH, INDIANA, APR. 19, 1899.

"CONCENTRATION is the secret of strength."

"MAN was made to be active, and he is never so happy as when he is employed. It is the idle man that is most miserable."

THERE is pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure in doing good, which comprehends the rest."

NOT merely in our solemn moods, or our grave occupations, but in ordinary actions, our moments of enjoyment, our eating and drinking, must we recognize and own the presence of God.

"THAT we are unprofitable servants is certain; but though *un*profitable to God, we may be profitable to each other, which is one of the duties we have to perform, and one that we might be sure will give satisfaction to our Maker."

"WE are not made to live alone. Even our communion with God must be through the fulness of life. There may be times when hermit isolation becomes a duty, as it may be a duty to cut off the right hand, or to pluck out the right eye; but it exhibits a mutilation, and not an ideal life."

SAYS a contemporary to workers, "See that you preach *the* gospel, not *a* gospel—*the* gospel. "The gospel is the power of God unto salvation, to every one that believeth." There are other gospels abroad today, which are the power of men unto condemnation—How true this is?

BRO. G. M. MYERS has been employed by the Missouri-Kansas Conference Board to preach for them this season. He has severed all connection with the *Evangelist*, which is now issued as a monthly by Bro. Crowe of Iowa. Bro. Myers' appointments for the next few weeks will be at Oronoque, April 15-22. Traer April 22 to 29, Glasco May 20 to June 2, Huron June 3 to 19, Sycamore Springs June 20 to July 10, all in the State of Kan.

NOTICE is given in this paper of the death of "Grandma Woodward," the mother of Elder B. W. Woodward. It was not surprising considering her age, but when we visited at her home last June her mind was as clear as ever, and her joy that so much of her life had been spent in the service of the Lord, and her determination to continue steadfast to the end of the race, was an admonition to us all assembled there. She rests from her labor, and the work of her hands and head live on to cheer and encourage the left over ones. May we each emulate her in the sterling traits of her character, and live so as to meet her in the kingdom of God.

Little Sins.

We often feel impelled to say that God recognizes no graduated scale of sins. He can look upon sin with no degree of allowance, and yet we constantly find those who *think* little sins, and as the result, commit little sins without much compunction, apparently. The Apostle asks, "If God be for us, who can be against us?" The important question is, can God be for us if we live day after day in what we consider little sins? Does not this classification of sin come of the flesh? And does not the flesh frame its mind after the fashions of the world around? Does not the fact of known sin at all, prove at least, a divided affection, and more than one rule of life? If so, is this what God asks for when he says, *not* give me *one* of your hearts, or a *part* of your heart, but, "Give me thine heart?" If not, then it behooves us to consider the solemn truth uttered by the Lord Jesus in Matt. vi. 24, "No man can serve two masters." This is an infallible declaration. We may deceive ourselves that we can gratify the flesh just *a little*, and no harm will come of it; but the desire to do that little shows alienation of mind, that is only restrained by dread of consequences. Look at the Lord's words again, and it will be seen that if we divide our affection and think to retain somewhat of God's favor, we are wofully mistaken. For in spite of our double aims the Master has warned us that we are attempting the *impossible*. Two masters *cannot be served*. God *cannot* be deceived; let us not deceive ourselves, by attempting it, for in spite of profession to the contrary, we will hate the one and love the other. It is a solemn truth that when we love God and *keep* his commandments, we know we love the children of God, see 1 John v. 2. It is a solemn truth that *if we love not our brother* we abide in death. Can we call that a *little sin* which ends in death? 1 John iii. 14, 15. These are some of the commandments we must keep in order to receive what we ask of God. 1 John iii. 22.

God help us to put away all notions of little sins that we may serve him with full purpose of heart. Amen.

Waiting for Christ.

N. S. in *Glad Tidings*, says, "The brethren of Christ in their present attitude of waiting for him may be fitly represented as a woman waiting for her husband. Days before, nay weeks, if the absence has been a long one, preparations are being made. Things done, and things left undone just as the case may be, ever keeping one thing in mind—the return of the loved one, and having everything as he would like to see it. As the time draws near the watchfulness and care increase. Each sound now causes a flutter of excitement. At times a shade of disappointment creeps in. He has not come. Why the delay? Still she watches and waits, keeping everything ready. Gradually midnight approaches. The watcher falls asleep, but is awakened suddenly by the well known footsteps. She rouses herself speedily. The first thought is one of anxiety. Is everything ready? Yes; she has worked and watched and waited. Happy are those servants whom their Lord when he cometh shall find so doing."

"Son of God, thy people shield,
Must we still thy absence mourn?
Let thy promise be fulfilled,—
Thou hast said, 'I will return.'
Gracious Master soon appear,
Quickly bring thy morning's light,
Then will cease the constant fear,
Hope be turned to joyful sight.

As a woman counts the days
Till her absent Lord she see,
Longs and watches, weeps and prays,
So the church must long for thee
Come that we may see thee nigh;
Then the sleep shall feed in peace,
Hushed for ever trouble's sigh,
Sin and sorrow's triumph cease."

Invaluable Counsel.

"My Son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the ways of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

This is divine instruction throughout, no discount on it at all. How many valuable lessons it contains, and among them the following:—

1. Those who store up God's commands are inclined toward wisdom, and enlargement of mind. Or, as apostolically expressed, exercise their senses by using them.

2. That to reap the reward offered at the end of the above quotation, it is necessary to make whole hearted and strenuous efforts to know God. The example of those who in Colorado and the Klondike and South Africa, and Australia surmount all obstacles and dig for the precious metals, is held up to those who would know the fear of the Lord, and find the knowledge of God. And nothing could be clearer than that mere promiscuous or casual reading of the Scriptures is not the way to reach the sound wisdom laid up for the righteous. Those of such habits only skim the surface, and do not dwell upon divine ideas long enough to digest and assimilate them.

3. This Scripture teaches the same lesson as that taught by Paul in 1 Cor. ii. 14, where he says the natural or animal man receiveth not the things of the Spirit of God: for they are foolishness unto him; *neither can he know them*." It is not in his power to know them. The artist must chemically prepare the plate before he puts it in the camera, or no impression will be made: so also is it in the spiritual realm. The natural mind has to be prepared to receive the things of the Spirit. It is not prepared miraculously,—the natural mind is first influenced on a natural principle. We mean by that, that *love* is the motive power of the gospel. God sends a loving message to man; and the love manifested therein begets love in him on natural principles, and induces faith in it, and the man is begotten of God, with the Word of Truth. And from that time forward, in proportion to his feeding and growth his capacity for the reception of things of the Spirit will increase, and so grow in God's favor. The passage first quoted, Prov. ii. 1-9, seems to teach just this. "*He layeth up sound wisdom for the righteous.*" Being justified by faith which works by love, a man's mind is swallowed up of God's mind, and spiritually discerns the things of the Spirit.

"The Pope,"

Says *Words of Life*, "is no longer a temporal Sovereign, but he still dreams of the restoration of his lost dominion, and the Jesuits do not hesitate to join hands with anarchists, in the hope of destroying the Italian kingdom. This was amply proved in the public courts at the time of the riots at Florence and Milan last year. In Milan alone there were distributed some 60,000 copies of a card, having on one side the Pope's portrait, and on the other an address containing the following:—

'The Pope is King of kings and Lord of lords. He is above all temporal sovereigns. For the maintenance of his position, given him by Christ, he must be invested with temporal sovereignty, of which he has been sacrilegiously deprived. Though the Pope's temporal sovereignty is not an article of faith, yet it is so closely related to an article of faith, that those who do not work for its realization render themselves liable to eternal perdition."

The opium revenue is reported by the same magazine to be steadily declining, and says, "In 1881 its value was over eight million rupees. In 1897 it sank to under four millions. An Indian Missionary, who lately visited the district of Malwa, found that in eight years the amount produced had fallen from 40,000 chests to 20,000,—and this, not because a less area was under cultivation, but because the plants yield less juice. It seems as though, man having refused to abandon this iniquity, the hand of God is upon it, and he is about to destroy it. May it be so, but how much better for a nation called Christian to have acknowledged and abandoned the evil, and so saved the shame attending the refusal to walk the righteous path.

We see also that "Confession" is being largely discussed in England, by the public press. At Wellingborough two curates were found to have put improper questions, based upon the seventh commandment, to young people in confirmation classes, and an indignation meeting has been held to denounce such iniquity.

Is Jonah in Your Bible?

The following article over the signature of a Mr. Forrest E. Dager, is going the rounds of the press, and as we think it contains an important lesson for our readers we would like them to read it. It reads as follows:—

"The first evening of his vacation, a student sat in the parlor at home, conversing with his father, when the latter said: 'My son, how are they treating the old Bible at the university, these days?'

'They honor it just as they did in your college days, I imagine, father; at least, I have heard nothing to the contrary.'

'Do they still accept it in its entirety as the Word of God?'

'Yes' as far as I am aware.'

'They still believe in the Pentateuch and the whole of Isaiah, in Daniel and Revelation?'

'I think so.'

'Well, how about Jonah—do they still consider it an authentic narrative?'

'Jonah—why, I can't say that they do still cling to Jonah, father. Is Jonah in all editions of the Bible?'

'Certainly, my boy, and I shall be compelled to consider very seriously the question of your return to an institution that dares to repudiate any portion of the Word Divine.'

'But, father, are you sure that Jonah is in all modern editions of the Bible? Is it in yours?'

'Is it in mine? I assure you that no vestige of the sin of Jehoiakim could ever appear in my home. I want a whole Bible or none at all.'

'But, father, let me see the book of Jonah. Your earnest words have aroused my interest.'

The book was produced—the old copy the father had been reading for many years, every page in the Psalms, the gospels and the epistles soiled by frequent handling. But in vain they searched for Jonah. After turning over the leaves of the New Testament a number of times, the old gentleman repeated in order the names of the prophetic books, but still Jonah could not be found.

'Father,' said the young man, 'do not get angry, but come here.' As he spoke, he held the book under the light, and it was evident that the two leaves containing Jonah had been cut out with a sharp knife.

'Father, pardon me, but I cut those leaves three years ago, and yet you did not miss them. Now, father, was Jonah in your Bible?'

The father's face revealed a peculiar mental struggle, but he answered, 'I see it, my son, I am as bad as the higher critics. There has been no Jonah in my Bible for three years.'

Friend, how is it with you? You have been scorning Jehoiakim for using the knife upon the Word. You have no mercy for those who mutilated the dear old Book, but have you a whole Bible? Is Habakkuk in your edition? When did you read Nahum? Are you acquainted with Obadiah? A Bible neglected is a Bible mutilated."

Passing Events in the Light of Prophecy.

The *United Service Gazette* says, "The one great stumbling-block in the progress toward a more stable order of affairs in France is the Parisian's instinctive dislike to the existence of a united race of foreigners in their midst, who in all vicissitudes of good and evil fortune rejoice in the name of Hebrew, and the daily martyrdom of their race, which the teachings of history should have convinced their oppressors in Russia, France, and elsewhere can never be extirpated until the promises are fulfilled which will gather this scattered and oppressed people within the limits of their ancestral home. And this, be it observed, is not a private interpretation of obscure Scriptures; for, putting the Divine records aside, we see the Jews fulfilling their destiny by their own rending of the obligations of their law. No nation scattered throughout the world ever united as have the Jews in the race for one goal."

Russia, according to the London *Times* has caused another flutter of excitement. She insisted upon the revision of the Northern Railway Loan Contract. According to a telegram from Pekin, Britain renewed her emphatic declaration that the contract could not be altered, and undertook to assist China in aggression should be attempted in consequence of China's refusal to accede to Russia's protest. Russia withdrew her protest, and a threatened crisis was averted.

Italy and Belgium have followed the example of the other powers. Italy demanded a lease of the port and coaling-station of Sammun. Her Ambassador's dispatch has returned by the Tsung-li-Yamen, and the Ambassador has been recalled to Rome. The Belgian minister for foreign affairs stated in the Chamber that the Government had asked for territory for a Belgian settlement at Hankuow.

It is a strange spectacle to see the Great Powers of Europe watching like vultures the inevitable breakup of the celestial Empire.

The disarmament Conference to assemble at The Hague is looked forward to with considerable interest in England: and the Peace Crusade has been holding meetings in the large towns throughout the United Kingdom. Mr. Stead, the leading spirit, seems to have given up the idea of carrying on his crusade on the Continent.

The *Scotsman* says in regard to the Conference:—"Although the Peace Conference will have the good wishes of all the world, those who expect a large or immediate result from it appear to be laying up for themselves a store of disappointment."

We do not wonder the press is preparing to let the people down easy in view of the vast sums being expended in preparation for war by all the Powers which consider themselves Great. The First Lord of the British Admiralty has introduced the navy estimates for the coming year. Four new battleships and four new cruisers are to be built, and their guns are to be of the most powerful type. The battleships are to be of the most powerful ships afloat in any navy in the world. The cruisers are to be stronger than any now building in any country. Besides these, torpedo boat destroyers, sloops, and gunboats are to be built. There is to be an increase of over 4,000 men and boys. The total increase on the vote is £2,866,000, and the total estimate £26,594,500, or $182,972,500.

The *Scotsman* commenting on this, says:—"This remarkable advance in the strength and cost of our sea defences follows hard upon the heels of an increase in the estimates for the current year over its predecessor, of £2,948,000 in money and 6340 in men. The sum which the country is expected to spend upon the naval services during the coming year reaches the enormous total of £26,594,500. In the year 1883-4 the charge was £10,720,000. In sixteen years of peace, therefore, naval expenditure has much more than doubled. It has kept growing at an average rate of a million a year. But in the year now running, and in the year soon to open, the annual rate of increase has risen to nearly three millions. Is this enormous development in the expense of the navy, implying as it does corresponding burdens and sacrifices on the part of the country, justified by the circumstances and the necessities of the times? Those who will question this are the visionaries who believe that in a world armed to the teeth, we can have *peace without power*, and who are willing to repose their trust and confidence in "the sweet reasonableness of Europe." In the present circumstances of the world and of the Empire, the crime would be in shrinking from proposing, or from bearing the burdens which the nation's duty and the nation's danger demand."

Selected.

Morocco as a Danger Point.

Efforts of European Powers to Divide with Great Britain the control of the Strait of Gibraltar may lead to trouble.

Morocco is the one danger point in Africa and its possession may one day imperil the peace of Europe. The power that ultimately possesses Morocco will de troy just one-half of the effectiveness of Gibraltar and divided with Great Britain in the control of the gateway to the Mediterranean.

France is known to have designs upon Morocco, for it is necessary not only for the protection of the south coast of France but of Algiers.

Italy would like to sit as mistress of the shore that commands the Strait of Gibraltar, for it would be of inestimable value if she were involved in war with any of the States of northern Europe.

Germany has long held designs upon Morocco, for its possession would give the Kaiser an important influence in the Mediterranean, and make him almost an arbiter in any old world dispute that might arise.

Great Britain, for motives of safety, can never permit any other power to hold and fortify Morocco. Above all else Great Britain protects her shortest highway to India, and rather than see Morocco seized by any European power would promptly take up arms against combined Europe if necessary.

On the other hand, just as Great Britain would fight all Europe to prevent the cession of Morocco, just so would all Europe combine to prevent Great Britain taking possession of the strip of shore opposite Gibraltar.

Russia Clashes with England.

Opinion is steadily gaining ground in St. Petersburg that a conflict with Great Britain is inevitable in the near future.

St. Petersburg advices are pessimistic in regard to the prospects for peace. There is undoubtedly a pervading opinion in the Russian capital that sooner or later war must ensue between Russia and Great Britain. And notwithstanding the Czar's proposal for general disarmament Russia is making the most stupendous preparations for a conflict.

Great Britain and Russia are rivals at three points in Asia—Persia, Afghanistan, and China. At all three points Russia is spending immense sums of money in laying the groundwork for future campaigns. Railroads have been constructed to the frontiers of Persia and Afghanistan, and Russian funds are extending these lines into the heart of these states. Extraordinary efforts are being made to complete the Trans-siberian railroad in order to expedite the forwarding of troops, munitions of war, and naval stores to Port Arthur.

If Great Britain and Russia cannot succeed in settling their Asiatic disputes by diplomacy and war must be resorted to, the great land battles of the conflict are almost certain to be waged in the mountain denles of Afghanistan, for India would be the first point of attack. Great Britain has 75,000 troops on the southern frontier of Afghanistan, while Russia has an equal number on the northern frontier. Both nations can throw an army into Afghan territory within a few days or a few hours even after the declaration of war.

On the sea the conflict would extend from the Baltic half way round the world, for the British navy would strike at every exposed bit of Russian territory. Port Arthur would unquestionably be at the mercy of the British fleet after a single naval Battle, for Russia is overmatched in Chinese waters.

If war ever comes between Great Britain and Russia—and the government of the two powers are unquestionably striving to avert war, thus proving its danger—three important naval battles may be expected within a few days after a declaration. A British fleet will crush the Baltic squadron at a single blow. Russia will endeavor to bring her Black Sea squadron through the Dardanelles, where it will find the British Mediterranean fleet in waiting, and the British fleets at Hongkong and Wei-Hai-Wei will immediately engage the Russian warships at Port Arthur.

Obituary.

Margaret Haskin was born in Saratoga Co., N. Y., Oct. 11, 1807; was married to Daniel Woodward in the winter of 1823, being at that time but a few weeks past her sixteenth birthday. They moved to Michigan in 1845, and the year following purchased and moved on the farm which was ever after their home till death came. They were in the true sense of the term "pioneers." She was the mother of eleven children, only three of which survive her, viz: Geo. W., Sarah C. and B. W. She died at the residence of her son B. W., April 8, 1899, of pneumonia of the lungs, after an illness of ten days, being in the 92nd year of her age. Ever of a religious and devoted turn of mind she early united with the Methodist church, but under the teachings of Eld. O. R. L. Crozier and Edwin Hoyt she embraced the Gospel of the Coming Kingdom of Christ, and was baptized in the all-saving name of Jesus, the Messiah, by Bro. Wm. Wilson. This was in the year 1854, and ever since she has led a consistent and devoted life. Ever has she been ready with open hand to assist in the spread of that faith and hopeshe so much loved; ever ready to give the word of cheer to the discouraged; ever ready to hear and help the distresses of others, her great heart like the ocean ready to receive the outpourings of every stream of life. Dying in the triumphs of a living faith, she sleeps in the hope of the coming of her Lord and the resurrection to the immortal life. Funeral services were held from the residence of her son Eld. B. W. Woodward on the 11th inst. in which the writer presented to a very large concourse of people "Grandma Woodward's" hope and her reasons for that hope, after which we committed the "sacred dust" to the care and keeping of him who will "raise it up at the last day."

L. C. CHASE.

"A Thrilling Night's Ride."

Is the title of a very interesting illustrated story, which will be mailed free upon receipt of 2 cents postage, by A. H. Waggoner, 6 Jackson place, Indianapolis, Ind.—apr 20.

The young man of brilliant mind and engaging manners commands general admiration; but he alone is trusted who possesses that priceless, peerless treasure—good character.

O friend, never strike sail to a fear. Come into port greatly, sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.—*Emerson.*

It has been said a kind word or a smile does not cost anything, but I should judge some people thought so, as they never seem to have any on hand.

They are wise who profit by their own experience and mistakes, but they are much wiser who also profit by the mistakes of others.

Sympathy is more than kindness; it is kindness able to enter into another's feelings, so as in some measure to feel with them.

The most profitable work that we can do is to work out our salvation with fear and trembling.

"He does more against the evils of the day who makes a friend than he who founds a society."

SEND THE RESTITUTION to your friends. Any person on present for 1899 [illegible] is only three cents a week.

Poetry.

Maranatha.

Ye zephyrs, pray whisper the message
You're wafting o'er mountain and lea;
Ye songsters, what gladness your keynote
To symphonies rapturous, free?
O streamlet, your lullaby hushes
My fears with the fullest to sleep
Did ever your anthems o'erwhelm me
In sounding in coral caves deep?

By what runs your slumber-song, streamlet?
Your hymn grand in cresting, I see!
And roses just kissed by the sunbeams,
Your sweets at thought whisper to me!
Ye lily bells chiming at twilight
The hour of the bird's evensong,
You're singing a promise of gladness
Which to you shall forever belong!

O sun, in your crimson bed sinking,
Ye lamps of the angels at night
Which gleam through the windows of heaven,
Reveal now your secrets of light!
Hark! hark! how the answer is swelling
Till the earth and the heavens resound,
'Maranatha! The Lord he is coming,
O spread the glad tidings around!'

'Maranatha!' the zephyr doth murmur,
'Till wafted it floats o'er the sea!'
'Maranatha!' the ocean cries loudly,
'Till trumpet the world's jubilee!'
Ah, that is our rapturous keynote,'
The birds in their evensong sing;
While the streamlets, responsive keep bubbling,
'He's coming! our Lord and our King!'

The lily bells down in the valley
Keep time to the flower song sweet;
'Maranatha! the Lord he is coming,
We will blossom around his dear feet!'
The lingering sunbeams are telling,
'We'll herald his coming one day!'
And quivering star gleams are saying,
'We'll gather to crown him for aye!'

'Maranatha!' again it is ringing,
My soul, echo back the refrain,
And hasten be the trumpets and battles,
He's coming with blessings to reign!
Hark! hark! to the strains of his escort,
The harps of the heavenly choir!
And see where the clouds part above us,
The horses and chariots of fire!

—Mrs. Florence York Miller in Watchword and Truth.

Communicated.

Preach the Gospel.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark xvi. 19. Again, Acts i. 9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? *This same Jesus* which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These two men in white apparel may have been Enoch and Elijah, at any rate their testimony agrees with many other promises found in the Bible.

What is meant by "preaching the gospel to every creature," and baptism, and the result of believing or unbelief and obedience or disobedience? The Greek word translated gospel is *angelion* and means a message, and with the prefix of *eu*, means a good message, and all who believe the good message are evangelical. All who have a living faith in the gospel will be saved, but he that believeth not shall be damned, (not sent to hell torment forever) but condemned to the "second death." Rev. xx. 14; xxi. 8. All those who believe the gospel and are baptized will experience a great salvation, and "inherit an everlasting kingdom under the whole heaven." Dan. vii. 27. "The gospel of the kingdom" is often spoken of in the Bible, also the gospel of salvation spoken of in these farewell words of the Savior.

The good message is two-fold, the promise of salvation and kingdom. We may become heirs of both in this life, but cannot inherit either until the second coming of Christ. Paul shows the kingdom of God will be inherited by those who have become heirs of it in this life, at the resurrection of the just. When "this mortal shall put on immortality"—death be swallowed up in victory. Paul adds, "But thanks be to God which giveth us the victory, through our Lord Jesus Christ." The Apostle sends words of consolation to his brethren at Thessalonica who were afflicted by the death of their Christian friends. He says, "I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." As "he brought Jesus from the dead," so will he bring those who sleep in Jesus, "For this we say unto you, by the *Word of the Lord*, that we which are alive and remain unto the coming of the Lord shall not go before them who are asleep. For the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Thes. iv. 13-18. "These words," should be a great comfort to every dying Christian. "But let us who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Thes. v. 8, 9. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. "For our citizenship is in heaven," and Paul writes to the church at Rome (Rom. xiii. 11) that now it is high time to awake out of sleep: for now is our salvation nearer than we believed. When they believed they gained the hope of salvation." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; he will render eternal life." Rom. ii. 6, 7. We groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. Rom. viii. 23.

Some of the church at Corinth denied the resurrection, "Now, if Christ be preached that he rose from the dead, how say some among you 'that there is no resurrection of the dead'? Then is Christ not risen, then is our preaching and your faith in vain Then they also which are fallen asleep in Christ are perished." Not if they went to heaven at death. "Christ was raised as the first fruits. Afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." If after the manner of men I have fought with beasts at Ephesus, what advantage to me, if the dead rise not?" It would be a great advantage if he went to heaven at death. "Now, this I say, brethren, flesh and blood cannot inherit the kingdom of God." When will they inherit the kingdom of God? "When the Son of God shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you." Matt. xxv. 31. Also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thes. ii. 19. "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels." 2 Thes. i. 7. "And the Lord direct your hearts in the love of God and into the patient waiting for Christ." 2 Tim. iv. 1-8. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the Word." Therefore the day of judgment and kingdom will not be at death, but at the first resurrection. "Henceforth there is laid up for me a crown of righteousness, which the Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." Will not that appearing be lovely? What does Titus say? "For the grace of that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." The angels, says Paul to the Hebrews, are ministering spirits sent forth to minister to them who shall be heirs of salvation." Now, we can become heirs of salvation, but cannot become inheritors until the second advent. How shall we escape if we neglect so great salvation." Says Paul (Hebrews ii. 3); so Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time unto salvation. When Christ who is our life shall appear then shall ye also appear with him in glory." Col. iii. 4.

Let us look at the prophets of the old Book. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Was he an immortal soul? So he drove out the man from the garden and placed a flaming sword to keep the way of the tree of life, lest man should become an immortal sinner. The living soul of Adam was the man himself, and mortal because he died; and nothing said about his going to heaven. So David slept with his fathers, and was buried in the City of David. It is said of nearly all the kings of Israel that they slept with their fathers. David says, "As for me, I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Ps. x. 11. "Break forth into joy, sing together ye waste places of Jerusalem: For the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations. All the ends of the earth shall see the salvation of our God." Isaiah, "Thy dead men shall live, with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah, "In those days, Hezekiah was sick unto death, and Isaiah, the prophet, came unto him and said, Set thine house in order, for thou shalt die and not live." If that solemn message had been carried out, would he have lived? Isa. xxviii. 18, says, "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth." Isa. xxvi. 19, "Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." These are words of the first resurrection.

"And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Psa. xi. 15. "I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Psa. xlvii. 1. God breathed into Adam's nostrils the breath of life, and he became a living not an immortal soul, and that soul lived 930 years and the soul died. No immortal soul is found in the Old Testament or New. We read in Joshua x. 28, that he smote several cities, and destroyed all the souls therein with the edge of the sword. The Psalmist says, "Put not your trust in princes, nor in the son of man, whom there is no help." "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. cxlvi. "For the grace of God that bringeth salvation hath appeared to all men teaching us, that denying worldly lusts, we should live soberly, righteously, etc., looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 11, 12, 13. It is said of David and Solomon and nearly all the kings of Israel that they slept with their fathers. "And at that time shall Michael, the great prince, stand up for the children of thy people, and a time of great trouble, etc. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and endless contempt.

E. Hoyt.

"The Decalogue Abrogated."

Editor Restitution:

This is the title of an article I copy from *Our Hope*. It seems to me the arguments and the Scripture used is irrefutable, showing that the ten commandments under this gospel dispensation, that is, *since the kingdom of* heaven is preached, is imperfect, and not applicable under the New Covenant. I desire to see it printed in The Restitution.

M. L. Adams.

"The foundation on which those who keep Saturday as the Sabbath base their claim for its observance is the 'fourth commandment' of the decalogue. God first spoke the words of the decalogue with an audible voice from heaven in the hearing of Israel as they were assembled about Mount Sinai. He afterwards wrote them upon tables of stone and delivered them to Moses to be given to the children of Israel, to be observed by them for a perpetual covenant. Hence they tell us they are just as binding now as they were when given. If this is so, and the ten commandments as a code of laws, by virtue of their having been thus given by God, are still in force, then those who keep Saturday as 'The Sabbath of the Lord' are doing right, and we are without excuse who do not keep it, for no one will deny that Saturday is the Seventh day of the Jewish week. These commandments, after being spoken by the Lord, were written, with other 'statutes and judgments,' in a book, by Moses, who, it is said, 'wrote all the words of the Lord.' He then 'took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do and be obedient.' Then Moses took blood and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.' Ex. xxiv. 4-8. However, it is that part of the words that was afterward written on the stone tables that we desire now to consider.

Paul informs us that the first covenant was imperfect or faulty, and it was therefore superceded by the second covenant. He says: 'If the first covenant had been faultless, then should no place have been sought for the second.' Also, 'In that he saith, A new covenant, he hath made the first old.' Heb. viii. 7-13.

I propose now to prove that the commandments as written on the tables of stone, and especially the fourth commandment, contain that which is imperfect or faulty, which imperfections are entirely and forever left out of the new covenant. The Apostle says, 'If a covenant be confirmed, no man disannulleth or addeth thereto,' Gal. iii. 15. He was arguing that when once made and confirmed it could not be altered; no one could add to it, or take from it, but it must stand or fall in its entirety. So with the covenant under consideration; if one part is annulled or rendered void, the whole must necessarily be void, and only so much of that covenant is now binding as has been incorporated into the new and 'better covenant,' and that part is binding, not because it was of the old covenant, but because it is a part of the new one.

The first fault to which I call attention is that its penalties were inherited: the punishment for breaking the law was to be inflicted not only upon the actual transgressor, but also upon his posterity. On the stone tables it was written, 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' Ex. xx. 5. We have numerous instances in the Lord's subsequent dealings with that people where this principle was carried out; but we only refer as an illustration to the case of Daniel. He was carried into captivity, not for his own sin—for even in captivity he was true and loyal to God, and would not defile himself with the king's meat—but for the sins of his people. It was from this statement of the Lord that the Jews deduced the proverb, 'the fathers have eaten sour grapes, and the children's teeth are set on edge.' Eze xviii. 2. This, surely, is not in accordance with new covenant principles. Moreover, the Lord declared by the prophet Jeremiah, that he would remedy this fault: 'In those days they shall no more say, 'The fathers have eaten sour grapes and the children's teeth are set on edge: but every one shall die for his own iniquity, every man that eateth the sour grapes his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah.....I will put my law in their inward parts, and in their heart will I write them." Jer. xxxi. 29-34, R V. In the eighth chapter of Hebrews, Paul quotes this passage and applies it to the new and 'better covenant' which was established upon better promises, and should supercede the old one. The 'first' was written on the tables of stone, and in the blood-sealed book of the covenant, but the second is written upon the hearts of all who come into the covenant relation with God through Jesus, the Mediator.

The second fault, however, is found in the very heart of the fourth commandment itself—it recognizes human slavery. Don't be startled, dear reader. I have made the above statement, I think, after careful consideration. I will even go a step further, and say, that while the fourth commandment was in force it was just as legitimate to buy and hold in bondage human souls as it was to buy and own cattle and sheep. In Ex. xx. 10, we read, 'But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.' Here, 'thy man-servant' and 'thy maid-servant' are sandwiched in between the children and the cattle, recognizing one to be as legitimate property as the other, and property that the owner should not require or permit to work.

We now proceed to consider who these servants were, whether they were hired-servants or bond-servants. We have only to examine the next chapter to have the matter settled. In Ex. xxi. 2-7, we read: 'If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.' This liberty was only required to be given to the Hebrew servant. 'If his master gave him a wife and she bear him sons or daughters: the wife and her children shall be her master's, and he shall go out by himself.' Here is perpetual bondage for the wife and children and their posterity. 'If the servant shall plainly say, I love my master, my wife, and my children; I will not go free. Then his master shall bring him to the judges; he shall also bring him to the door, or unto the door post: and his master shall bore his ear through with an awl; and he shall serve him forever. And if a man sell his daughter to be a maid-servant she shall not go out as the men-servants do.' Here we learn that the men-servants and maid-servants were bought and sold. And these are the very classes that are recognized as legitimate property in the Sabbath commandment. Is traffic in human souls a legitimate business under the covenant provisions of him who gave himself a ransom for all, and who has declared, 'All ye are brethren,' and, 'Whosoever the Son makes free is free is free indeed?' No, no! A thousand times no! In the moonlight and among the shadows of the old covenant, where the seventh day Sabbath law is found, these things abounded; but under the bright shining of the great 'Light that shineth in darkness.' John i. 5. These shadowy forms of darkness have all and forever disappeared. Amen and amen."

J. Ridley.

Questions and Answers.

Some time since, my correspondent, J. B. Lent, requested an answer to some questions, to which I responded. He now makes further enquiry, and offers some suggestions. He says: "I am free to admit that I made a mistake when I said that the resurrection took place under the opening of the sixth seal. I should have said under the sixth seal, and before the seventh seal opens." *** "I would also point Bro. Wilson to the fact of the resurrection being under the sixth seal and before the seventh seal opens."

It will be noticed that my correspondent in his criticism, has twice placed the resurrection "under the sixth seal, and before the seventh opens." I now call attention to another statement he has made, with regard to the *time of the resurrection*. He says: "I am aware that Paul says that the resurrection takes place at the last trump, but is that the seventh trump or some other trump altogether?"

QUESTION.

Why don't you accept what you say you are aware Paul teaches? How can the resurrection be "under the sixth seal, and before the seventh opens," and also at the "*last trump*," as in above quotation, if the seals and trumpets occupy *different* periods of time, one succeeding the other?

When are the living and dead raised and judged? See 2 Tim. iv 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the *quick and* the *dead* at his *appearing* and *kingdom*." When will that be? See Rev. xi. 15-18: "And the SEVENTH ANGEL SOUNDED; and there were great voices in heaven, saying, the kingdoms of this world, are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever. *** And the nations were angry, and thy wrath is come, and the TIME of the DEAD that they should be JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name."

Now, if all this *previously* took place "under the sixth seal, and before the seventh opens," how comes it to be also located at the "seventh trump," if they are *entirely different periods of time*?

If the sixth seal brings us to the resurrection, and the commencement of the blessed millennial age, and then have the trumpets, woes, and vials of wrath, string along afterward, each succeeding the other, pray tell us where can all the terrible things they speak of, find a place in that blessed age of peace?

Apart from the above, my correspondent asks another question, he says: "I take it from some of Bro. Wilson's remarks at times past that he holds with the Romish and Protestant Churches, that the Lord's day that John says he was in the Spirit, was Sunday, or first day of the week, am I right in this Bro. Wilson?"

You are not right. That day is a period of time still in the future. I don't see where my correspondent ever picked up such a notion. No writings of mine can be produced to show it.

W. H. Wilson.

Our Duty to Each Other

It is not uncommon for those who profess to be of the "One Body" in different places and calling themselves by different names,—and entirely estranged from each other, having no care or sympathy. Yet it is written "God hath tempered the Body together that there should be no schism, but the members should have the same care for one another; and whether one member suffers, all the members suffer with it, or, one member be honored, all the members rejoice with it. It may be some of you are saying, "I cannot remedy this." But mistake not,—had such an one desired and attempted it, as much as lieth in him it would be remedied. Perhaps you may meet a brother who thinks you take no interest in him, because you differ with him in judgment,—then seek to convince him that you do take an interest in him, by some little acts of love, or by being at least kindly affectioned toward him as a brother toward a brother.—and, if done for Jesus' sake, because such an one belongs to Christ, our Lord will accept the smallest service. Christ proved his love by his service; it cost him his life. Let not ours be inactive love; but may we seek *opportunities of serving the brethren*. "Be steadfast, immovable, always abounding in the work of the Lord," and in "due season we shall reap if we faint not."

J. O. Woodruff.

Report.

Editor Restitution:

I want to say to the brethren of like precious faith, that the brethren here at Gordon, Neb., have been made to rejoice through a visit from Brother and Sister Courtney. Brother C. H. Shultz has also visited us and held a two weeks meeting. The attendance was small, but we are thankful that a few are not tied up so with the attractions of the world but what they can listen to the gospel of the kingdom of God, and we are also glad to know that one young man and wife decided to come out on the Lord's side, and were buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, *even so* they should walk in newness of life. In the evening we assembled at Brother C. H. Watkins' home and partook of the emblems of the broken body and shed blood of our Savior.

This meeting has been the means of bringing together a few of God's children who are in harmony with the first principles of the kingdom of God and the name of Jesus Christ, and who are looking for eternal life through the Life Giver. The meeting closed April 3rd. Much good has been done in many ways, the seed of the gospel has been well sown, our heavenly Father only knows when and where. Paul planted, Apollos watered and God gave the increase. "Ye that make mention of the Lord keep not silence." Brother Shultz has planted, others may water, but God will give the increase. We have been built up spiritually and scripturally, the meetings have benefited each and every one, and we have felt that it was good to be there. We feel assured the Lord is with us although we had much opposition from the *same class* of people who persecuted our Lord and Master. He said, "If they persecute me they will persecute you." Also, they can only persecute with their tongues, but God will make it abound to his honor and glory. It will be the means of making others see how we stand on the Word of God. We regret the departure of Brother Shultz. If he could have remained longer we feel sure that some of the outside prejudice could be rubbed off. Our prayers and love go *with him*, and if we *do* not meet again here, may we all meet in the kingdom. Brothers and Sisters, pray for this young brother and sister, that they may be able to overcome the evils that surround them and stand pure and shining before the Savior when he comes Your Sister, in the cause of Christ.

Mrs. E. J. Watkins.

Either we must lay self aside, or God will lay us aside.—*Anonymous*.

Our Love Feast.

Dear Restitution:

I thought I would write a few lines this morning, as I love to read the letters in our dear old paper, and to hear from those whose faces I have never seen in this world, but truly believe if faithful to God and his written Word I shall see them in the world to come, where we shall know them as they are known, and to those that we know and have learned to love them for their many good Christian graces and devotions to him that they have chosen to serve fearless of the contempt of the world. May each and every one of you earnestly contend for the holy faith a little longer, don't get weary in well doing, for if we faint not we shall receive that great reward that has been promised—eternal life. Oh, who can comprehend the gift that is offered to the overcomers? Earth in its present state seems gloomy with its burdens of sin and death, when cleansed from all these evils, and Christ our life shall come and rule and reign in righteousness, how changed will be our surroundings and our lives. I trust that each one of us that have taken his precious name upon us may not fail to get in his kingdom and help to put down all evils, for we are brought face to face with the evils that would come in the last days of Gentile times. Dear brothers and sisters, in writing for our paper how careful should each one be, not to use words that do not look well in a Christian paper. I saw some in our last of March, that I do not love to see. For those that we are striving to get to learn the truth as it is in Christ.

Your Sister,
M. E. KNOWLES.

Dear Household of Faith:

I feel like saying a few words (although a little late) for our love feast. In my judgment it is a grand privilege that we have to express our thoughts from time to time through our good old tried and true medium, THE RESTITUTION, which to my mind comes as near teaching what the prophets have spoken by the command of the All-wise, since the world began. I wish it god-speed and hope to be able to take it through this age, or the remainder of my short life, but prefer the former a thousand times. I know this is the same old thought, as a few of our brethren say. The love feast has nothing new, but refers to the same old thoughts from time to time. Probably a few modern, up-to-date thoughts would not be out of place here that I heard expressed on the streets a short time since as the average so-called pedestrian confronted me, Are you going to the show to-night? There is going to be a great pony and dog show, I would not miss it for anything. They have the smallest horse on earth, only weighs eighty-five pounds; and the largest dog that ever ate liver. Well. The parade is on, music fills the air, all is excitement, about all the children of the town are in the wake, most of the grown people: all traders neglect business for the time being, to see the grand horse and a few dogs, and fifty per cent or more goes to the entertainment. This is only one little attraction among the tens of thousands of worldly amusements and religiously so-called. Oh, ye thinkers of the world that cannot penetrate the wisdom of Almighty Power, who can turn the worlds in a balance, and crush nations at a single blow, penetrate old ocean's depths, bring to our face all hidden things, in one infinite thought, answer all the prayers of the faithful from Abel down to the end of the age, wipe the curse from the face of the earth, cause all tears and sorrow to cease, redeem man from the power of death, and establish a kingdom that spans the cycles of eternity, whose righteous laws shall govern the earth as the waters cover the sea and an eternity of happiness and pleasure in store for those that form a character in harmony with his glorious plan of salvation. Dear brethren, the same old thought, it is the father of thoughts to me. The first thing when I receive THE RESTITUTION is, has any brother or sister written about the coming of our blessed Savior? There cannot be a wheel turned in the execution of God's plan until the presence of our elder Brother, so all true believers pray for the number to be completed so we can realize the grand privilege of subduing the nations with Jesus, King of kings and Lord of lords. Why, dear brethren, this is the flame that has kept me in rank for the past twenty-five years, and I have never had a place to worship in, with the exception of about three years in that time. How we would like to have a church to attend the balance of our short lives to train our sweet babe in the true way. We cannot trust to those great walls of modern wisdom, so we will trust to our kind and loving Father to prepare a way for the called-out ones, and may we be always found ready to embrace the glorious opportunity. May the good Lord keep us and at last administer to us all an abundant entrance into his everlasting kingdom is my prayer,

J. C. VENABLE.

Editor Restitution:

I thank God that I am yet in the land of the living. I am a sister of A. J. Eychaner, the Evangelist of Iowa. I am seventy-five years old. My desire is to live till the Life Giver comes. This world has no more attraction for me, my mind, my hope, my all, is on the things of the kingdom, and evidence is growing brighter that we are nearing the time of the coming of our King. Let us be faithful in the service of our Master, and let not anything take our attention from him. If we lose a place in the kingdom, we lose all. Let us watch and pray. Yours, ever in the one hope.

MARGARET ANDREW.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. H. E. Paddock,	2.50
Mrs. W. H. McDowell	.50
Mrs. J. Sipes	3.50

Kansas and Missouri Conference Work.

At our annual conference Sept. 4, 1898, there was reported as having been preached in that year upwards of 140 discourses and twelve baptisms. A good interest was reported at the different points visited, which would not have been had no effort been made by the conference. This is a very good showing, considering the disadvantage under which the work was done. It shows what can be done by united effort. This gives us hope and encouragement for the future, so we are arranging to commence this year's tent campaign about June 15th, or as soon thereafter as the weather will permit. Brethren, let us push the work. There is only one thing to hinder doing more for the Master's cause this year than last, and that is your indifference, or neglect. We know that you love the truth, and desire to see the gospel preached. We cannot all preach but all can give a little, if it is only a quarter don't be afraid to send it along. Let us work while it is day for the night cometh when no man can work. The nations are hastening to the call of the prophet, "Prepare war, wake up the mighty men." Turkish with all the young lions thereof are making themselves ready. He of the north quarter is making ready. Brethren, the conflict is impending, do you not hear the tread of the mighty host as they are marching to the great battle of decision? Are we using our talent, or, are we like the servant whom his master deprived of all he had? The Master is coming, let us proclaim it to perishing men, and show our faith by our works, for, faith without works is dead, without a live faith no crown of life. Now brethren, you who desire to help in the work, send in your contribution to the treasurer, P. H. Outman, care of Nave & McCord, St. Joseph, Mo. If you cannot send the money now, send a pledge, with a statement when you can pay it. A report of the work will be given from time to time. A word of encouragement or suggestion on the line of work will be thankfully received.

For the committee,
A. W. DARBY, Sec'y.

Evangelizing Tour to Southern Oregon.

I expect to be in the extreme southern part of Oregon to begin meetings per arrangements of Bro. Merit Elliott, on the 13th of May, at Central Point on the Southern Pacific R. R. If any brethren near that place, or on that R. R. wish my labors in a series of meetings during this trip, please correspond with me at Scholls, Ore.

W. L. SKEELS.

Criticise by creation, not by fault finding.—*Michael Angelo.*

An Appeal.

To the Brethren of Missouri and Kansas, and to all others interested in our work:

The Missouri-Kansas Conference Board have employed me as Evangelist, and to go with their tent the coming season, which will open up the last half of May. For this work we will need money. This will have to be made up by donations and by collections upon the field where we go. Will all in these States, and elsewhere who desire to assist in the work send to us at Bentrice, Neb., and to A. W. Darby, secretary of the board, Mound City, Mo., the amount you will contribute, and send the money to the treasurer, P. H. Outman, care Nave & McCord, St. Joseph, Mo. Give us your name and the amount you can possibly give for the work at an early date, that we may know how to arrange our tent work. Let every brother and sister donate to this work, however small the amount may be. Make us a pledge. We are commanded to sound out the Word. Paul wrote, "It is more blessed to give than to receive; and to give as the Lord has prospered you, preach the Word. Go ye into all the world and preach, and go ye, disciple all nations." To do this it requires money. Let us have a liberal response, and a good work done.

G. M. MYERS.

Say nothing that you would not like God to hear.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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John Foore, 3012 West Carolina Ave, Parsons, Kan.
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H. P. Tyler, 2714 6th ave, Tacoma, Wash.
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The Restitution

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Send notices. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on Sundays—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Sabbath, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith pass through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in M. E. Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Pilot School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday.... and Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 2:30 P. M., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scirdeville Ind. meet in their new Church as follows: 1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock. Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Port Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Ready and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Plane.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and we will be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a. meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Beaver, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder, Ransom Lake, Sec'y. *All lovers of truth are cordially invited to stay and* all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on Bell. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, *Sec'y.*

VANDALIA TIME CARD

In effect Mar. 13, 1899.

Trains leave Plymouth, Ind.,

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No. 10, Ex. Sun. For Southland.....8:35am
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No. 8, " " " 10:15pm

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1 05	6 20	Kingsbury	9 05	12 20
1 25	6 40	Hesston	8 45	12 00
1 40	6 55	Wolcottville	8 30	11 45
1 55	7 10	Kendallville	8 15	11 30
2 10	7 25	Ligonier	8 00	11 15
2 30	7 45	Millersburg	7 40	10 55
2 45	8 00	Wakarusa	7 25	10 40
3 00	8 15	Bristol	7 10	10 25
3 15	8 30	Elkhart	6 55	10 10
3 30	8 45	Osceola	6 40	9 55
3 45	9 00	Mishawaka	6 25	9 40
4 00	9 15	South Bend	6 10	9 25
4 15	9 30	Penn. Junction	5 55	9 10
4 35	9 50	Walkerton	5 35	8 50
4 55	10 10	Plymouth	5 15	8 30
5 10	10 25	Bass Lake	5 00	8 15
5 25	10 40	Knox	4 45	8 00
5 40	10 55	Hamlet	4 30	7 45
5 55	11 10	North Judson	4 15	7 30
6 10	11 25	Wheeler	4 00	7 15
6 25	11 40	Kouts	3 45	7 00
6 40	11 55	Valparaiso	3 30	6 45
7 00	12 15	Kouts	3 10	6 25
7 15	12 30	Chesterton	2 55	6 10
7 30	12 45	Porter	2 40	5 55
7 45	1 00	Beverly Shores	2 25	5 40
8 00	1 15	Miller	2 10	5 25
8 15	1 30	Gary	1 55	5 10
8 30	1 45	Hobart	1 40	4 55
8 45	2 00	New York	1 25	4 40
9 00	2 15	Lake	1 10	4 25
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Dear Restitution:

I would like to correspond with some of the friends in California. If any of them will be kind enough to send me their address, I would be glad. My address is, Dunnville P. O., Ontario.

Your Sister in hope.

SARAH DASHWOOD.

Literary News.

President Harper, of the University of Chicago, makes this month's contribution to the discussion of the educational question which *The Cosmopolitan* magazine has been conducting during the past two years. *The Cosmopolitan's* title, "Modern College Education—Does it Educate to the Broadest and Most Liberal Sense of the Term?" is not used as President Harper's theme. He confines himself rather to the consideration of the relations which universities bear to our republic and to the people. President Harper is one of the men who seem to desire to take broad and liberal views of the subject of education.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Mar. 12th, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 20, 10. 33 a. m. daily, Except Sunday, No 8, 5.46 p. m. daily. No. 2, 7 50 p. m. daily. Extra fare. No. 98, 8.51 p. m. daily, Except Sunday.

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A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and no resource is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

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Poetry.

Lift Me Up.

Out of myself, dear Lord,
O, lift me up!
No more I trust myself in the slim maze
Sufficient to myself in all its devious ways;
I trust no more, but humbly at thy throne,
Pray, "Lead me, for I cannot go alone."

Out of my weary self,
O lift me up!
I faint, I fall while I make speed. Still the way
Each night but ends another weary day.
Give me thy strength and may I be so blest
As on "the heights" to find the longed-for rest.

Out of my selfish self,
O lift me up!
To live for others and in living so
To be a life-long wherever I go.
To give the sunshine and the clouds conceal,
Or let them but the silver clouds reveal.

Out of my lonely self,
O, lift me up!
Though other hearts with love are running o'er
Though dearness fill my lonely home no more.
Though every day I miss the loved caress,
Help me to join in others' happiness.

Out of my doubting self,
O, lift me up!
Help me to feel that thou art always near,
Although 'tis night and all around seems fear;
Help me to know that though I cannot see,
It is my Father's hand that leads the me.

Communicated.

Pulpit Echoes from Park Hill.

"Thy Kingdom come. Thy will be done in earth as it is in heaven." Matt. vi. 10.

1. The kingdom contemplated in our text is a divine government for the children of men. God alone has the right to exact and give laws. Man has usurped this right and is vainly trying to govern his fellows. This has led to the formation of two classes, rulers, and those who are ruled. The laws made by the rulers, are often arbitrary and unjust. The arrogated power is abused and misrule and tyranny are the results.

God in the beginning gave man a charter of his rights which was to "have dominion over the fish of the sea and over the fowl of the air, and over the cattle, and over all the earth" but the right to rule his fellows or to govern his brother was not a part of this grant. Since sin entered the world, and the curse has fallen, man has endeavored to set aside that part of the penalty of earning his bread by labor and is endeavoring to control the labor of another to satisfy his own requirements.

During all the ages the drones in the human hive have lived and fattened upon the labor of workers. These rulers have grasped the power of law and by manipulations wondrous in their ingenuity have managed to form systems of control of the laboring classes, which systems they call governments.

These man-made governments are not in harmony with God's original purpose. God is the law-maker and ruler or Lord, and while many of these governments formally acknowledge God, they hold on to the rulership with a relentless and ever tightening grasp, and hold down the ignorant and poor by weights which are seldom rolled off.

The world needs today a better government than man can give it. The burdens of the people are heavy. Like Israel in Egypt they cry to God by reason of their task-masters. They want a better kingdom and turning to the only source of help they earnestly pray to God "Thy kingdom come."

Here then, is a kingdom petitioned for. As men's needs are real, so the kingdom they seek is a real kingdom. They ask for deliverance from earthly governments. Jesus knew the secret causes of the troubles of the poor and those under forced authority. He knew the yearnings of the heart whose labors only enriched another. He recognized how the rights of men were trampled upon and that their wages was taken by fraud and framed the prayer to meet their needs.

2. This petition is for a divine kingdom. They do not desire a change of human authority, but a change from human to divine authority. They ask for God's kingdom. They pray for a complete change of authority so that God's will may be done where now evil men hold sway.

3. So then the kingdom petitioned for is not only a real kingdom, an actual bonafide government, but it is also a government of righteousness. God will do right. His laws will be just. His kingdom will bring peace and happiness and contentment and loyalty to all his subjects. Taxation will cease. Combines and trusts to oppress and take advantage of the poor will no longer afflict mankind. Behold a king shall reign in righteousness and princes shall rule in judgment. We do not wonder that John cried out "Come Lord Jesus, and come quickly."

4. The child of God asks for this divine government because it is promised. Since greed and selfishness has taken away the earnings of the poor and perversion in government has taken away man's rights in many things the star of hope has arisen and God has sketched upon the map of the heavens the prophecy of divine things. Daniel unrolls the chart of time and on it we may read the destiny of nations and the coming of this kingdom of God. for "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and it shall break in pieces and consume all these kingdoms, and it shall stand forever." James caught a glimpse of this divine reign when he exclaimed "Hearken my beloved brethren, hath not God chosen the poor, rich in faith, and heirs of the kingdom which he hath promised to those who love him."

There is this comforting thought in relation to this kingdom, that it is to come to the poor, yet faithful child of God. Riches are necessary to heirship God remembers the worthy poor, and is pleased to promise them a place in his kingdom, associated with his beloved Son. Christ will be King of kings and Lord of lords. Oh the moral beauty and grandeur of that age when God will place his King upon his holy hill and give him the uttermost parts of the earth for his possession, Psa. ii. 6-8. When he shall judge his people with righteousness and the poor with judgment. When this great King shall redeem the poor from deceit and violence and when all kings shall bow before him and all nations serve him. Then will dawn that era of glory so long foretold by sacred love when men shall be blessed in him and all nations shall call him blessed.

I want to tell you this morning that the hope of an inheritance in the coming kingdom rests upon many wonderfully glowing and soul stirring promises. Daniel says, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Dan. vii. 27. Jesus answered his disciples that when he shall come and sit upon the throne of his glory that he will say to those upon his right hand, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." Matt. xxv. 33. And again, to encourage the struggling churches he says, "To him that overcometh will I grant to sit with me in my throne." Rev. iii. 21. Blessed promise. Blessed kingdom. Blessed King, come and reign. The kingdom is thine. Thou hast been appointed heir of all things. The Lord God has promised thee the throne of David and thou shall reign over the house of Jacob forever and of thy kingdom there shall be no end. Luke i. 32, 33.

5. This kingdom which I have described and over which Messiah shall be King, and with whom the saints will be associated in power and blessing is in harmony with the needs of mankind. A better government is needed among all the nations of the earth. A strong government. A government of righteousness. A government not "of the people" nor "by the people" but a government for the people by the Lord himself. The history of six thousand years has demonstrated the need of this kingdom for which we pray in our text. Divine wisdom foresaw this need and taught us to lisp this prayer. The oppressed and wronged and martyred dead of the ages are calling from the dust. come, Lord Jesus, come, and take thy kingdom and reign.

6. The establishment of a kingdom here on earth by the Lord Jesus to bless the world is in harmony with the Bible doctrine of his second coming. His coming again is so often referred to, that no one will in this day of light question the thought. But why should he come? What work has he before him then? The only answer that can be given, is that he comes to give a reward to his faithful ones and to bless the nations. This reward cannot be given until the dead are raised and the chosen medium of Divine blessing to mankind is the kingdom of God.

7. Again the establishing of the kingdom is in harmony with the idea of the first resurrection.

The saints must be raised first that they may be used as God's great judicial and executive body to rule the living nations—to school them—to ameliorate—to discipline them and raise them up to the higher or spiritual plain. Christ will not rule the world alone. The church is never spoken of in the future as being ruled over, but as being rulers, kings and priests, hence I repeat, it is fitting that they should be raised first and given power over the nations, in order that the functions of divine government might reach and bless mankind to the ends of the earth.

8. Let me call your attention to one more reason why a real kingdom should be established under the reign of Jesus and the saints—it is in harmony with the mission of the gospel.

The gospel is a proclamation of the coming kingdom. Jesus began his mission by stating that a kingdom was due and that men should reform and believe the gospel. His gospel was the good news of a divine government. It was an invitation to inherit a kingdom. It was a call to many out of which a few might be chosen as his body politic, to be kings and priests and reign with him on the earth.

That kingdom is now nigh at hand. A few more called out by the gospel and the cabinet will be complete. Now is the time to make our calling and election sure. Soon the angels will be sent to gather the elect. Let us be faithful and as we watch and wait let us ever pray, "Thy kingdom come, thy will be done in earth as it is in heaven."

A. J. EYCHANER.

Trine Immersion. No. 1.

What is it? Three immersions. Why three? It is urged by a body of well meaning people that because Jesus said to his Apostles, "Go and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit," etc., therefore there must be three immersions of the candidate for baptism, so as to be baptized into three names. I do not doubt the good intentions of those making this claim, but am not nearly convinced of the reasonableness of this position. I shall endeavor to prove from the Scriptures that there is only one name (only referred to; not mentioned here) in which men can be saved, and the Apostles whom the Lord commissioned to announce the glad tidings and to immerse believing ones, baptized only into one name—that of "the Lord Jesus Christ." Wherever baptism is mentioned in "the Acts of the Apostle," which I believe to be a faithful record of some of the Acts" of duly commissioned and divinely inspired men, when a name is spoken of it is the name of Jesus Christ, and in no instance upon record are three names mentioned.

Will the attentive reader please turn to the 4th chapter of Acts, beginning at the 7th verse and read the question directed to Peter and John by the rulers and elders and scribes, relative to the restoration of the lame man: "By what power, or in what name have ye done this? Peter's reply was that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, by him doth this man stand here before you whole. This is the stone which was set at nought by you builders, which is become the head of the corner. Neither is there salvation in any other, for there is NONE OTHER NAME UNDER HEAVEN GIVEN AMONG MEN, whereby we must be saved." Not three names, or two names, but one name and no other—the name of JESUS. Let the reader carefully bare this in mind. Also read in Heb. i. 4 about "the name more excellent" than that even of angels, and in Phil. ii. 9-11 of the "name which is above every name: that at the name of Jesus every knee should bow,..... and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. But let us turn to the first chapter of Matthew, where the angel as the Father's messenger, announces to Mary that the name of her wonderful child is to be "called JESUS, for he shall save his people from their sins." Now when the time was fulfilled Jesus was sent forth of the Father, and "preached the gospel of the kingdom of God." Mark i. 14, 15. He did not play the role of a self constituted teacher or prophet, but comes in his Father's name, as he repeatedly affirmed. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John v. 19. "I am *come in my Father's name*, and ye receive me not." v. 43. "I *am* not come of myself." vii. 28; viii. 28, 42; xii. 49; xiv. 10. Also Deut. xviii. 18, 19. So also the works of the power which he did "The works that I do *in my Father's name*, they bear witness of me." x. 25. Then again, he also said that he had manifested his Father's name to the men whom the Father had given him; "And I have declared unto them thy name, and will declare it." John xvii. 6, 26. How could he more effectually declare the Father's name than by speaking his words and doing his will?

We must not take an isolated text in the New Testament, and try to suit it to our theory, or endeavor to substantiate an ill-founded claim by it: least of all to set up a doctrine upon one text. I do not wish to be understood that I disregard Matt. xxviii. 19, that I reject it, or anything of the kind, but I am bound to deny that there is in that passage a single iota of proof for a three fold immersion for baptism "into the name of the Father, and of the Son, and of the Holy Spirit." Observe that the Lord did not say *into the names* in the plural, but *name* in the singular. Besides, is Father a name in this case, or Son, or Holy Spirit? Are not the terms Father and Son appellations that arise out of a relationship? But to revert to the declaration of Jesus, that he had come in his Father's name, that he did his mighty works in his name, and that he had manifested his name. What is the Father's name? Let us see what the Word says on this matter. "Holy and reverend is his name." Psa. cxl. 9.

This statement is to be understood undoubtedly as setting forth certain qualities of God's name, but not the name itself. Again, "Let them praise thy great and terrible name; for it is holy." Psa. xcix. 3. And further, "I will worship toward thy holy temple, and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy name above all thy Word." Psa. cxxxviii. 2. Also Matt. x. 5, "Hallowed be thy name." (Luther's translation).

We will now examine the Word to see how God has magnified his name by means of his Word." When Moses was commissioned by God to go to Pharaoh to demand the release of the children of Israel he said, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" And he urged that when he should say to the children of Israel, "The God of your fathers hath sent me unto you," they would ask, "What is his name?" and enquired of God, "What shall I say unto them? And God said unto Moses: I AM THAT I AM: and he said thus shalt thou say.....I AM hath sent me unto you. And God says moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: *This is my name forever*, and this is my memorial to all generations." Ex. iii. 13-15. Notice, here God is speaking of his own absolute, underived existence (v. 14), but in the next verse Moses is to say, "Jehovah, the God of your fathers." The meaning of Jehovah is, "He who is." "The Existing One." In the one verse God himself speaks, from the standpoint of his own independent existence; but his name to the children of Israel is Jehovah—He who is. This was to be his name among them "unto all generations."

Upon another occasion "God spake unto Moses and said unto him, I am JEHOVAH (margin): And I appeared unto Abraham, unto Isaac, and unto Jacob by God Almighty, but by my name JEHOVAH was I not known unto them." Ex. vi. 2, 3. This, then, is the Father's name. And among the Israelites he alone was to be known by this name. "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth." Psa. lxxxiii. 18. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH (a contraction of Jehovah), and rejoice before him." Psa. lxviii. 4. See also Deut. xxviii. 58, and read "Jehovah" instead of "The Lord." Let them praise the name of the Lord (Jehovah): for his name *alone* is excellent." Psa. cxlviii. 13.

From these Scriptures we see that the Father's name is Jehovah, the Existing One, He who is, that this name alone is excellent, that it is even terrible, and glorious, and holy, and that it has been magnified above all by means of God's Word.

A. H. ZINMAN.

(To be continued.)

What is it to Confess that Jesus is the Son of God?

Many, perhaps, to glance at this question, would not think it necessary to believe more than the words express, but we will find that it implies much more, and must be understood before such a confession could intelligently be made. Let us turn to the 8th chapter of Acts, beginning with the 27th verse, we read, "Behold a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah, the prophet. Then the Spirit said unto Philip, Go near and join thyself to this chariot. And Philip ran thither to him and heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, "How can I, except some man should guide me?" and he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this,—he was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, "I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" Then Philip opened his mouth and began at the same Scripture, and preached unto him Jesus; and as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

We see by this account that before the eunuch confessed Jesus to be the Son of God, Philip preached to him, Jesus, from the prophets. Jesus himself said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We find Jesus also called the son of Abraham, the son of David, and to understand who Jesus is we must go back to Moses, and the prophets, as Jesus himself taught. We must understand his origin, nature, character, and mission. We find the first reference to him in Gen. iii., the promise of a Seed which should bruise the serpent's head; next we find the promise made to Abraham, that in thy Seed, meaning Christ. (Gal. iii. 16.) shall all the nations of the earth be blessed. We find this same promise made again to Isaac and Jacob, then to David, (2 Sam. vii. 12) "When thou shalt sleep with the fathers, I will set up thy Seed after thee, I will be his Father and he shall be my Son, thy throne shall be established forever," and through all the prophets we learn of this one who is to come a perfect representation of God, in mind, character, power and purpose; where he is to be born, how he is to be rejected, die, rise, and come again in glory, sit upon the throne of David, to order and establish his kingdom with judgment and justice, from henceforth, even forever.

We come down to the New Testament: we learn how God sent an angel to tell Mary, who was a descendant of David, that she should have a Son and should call his name, Jesus, and that he should be the Son of God (Luke i 35,) fulfilling what had been prophesied. We see how he was the Son of David through the flesh; his origin was in heaven, having been the Word with God, which by the power of God became flesh. He was human in nature, but divine in character, having come to fulfill his Father's purpose as to the earth and its inhabitants. We learn how God revealed that Jesus was his Son, not only to Mary and Joseph, but also to John the Baptist, who said, "I knew him not, but he that sent me to baptize with water, said unto me, 'Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Spirit, and I saw and bare record that this is the Son of God." It was also revealed to the shepherds and to Simeon who waited for the consolation of Israel, the Messiah. When Jesus asked his disciples, "Whom do you say that I am: and Simon Peter answered and said, 'Thou art Christ, the Son of God," and Jesus answered and said unto him, "Blessed art thou, Simon Bar-Jonah, for flesh and blood hath not revealed it unto thee, but my Father, which is in heaven; and then Jesus said, Upon this Rock will I build my Church, meaning that he was the Rock, the foundation of the Church, If this great truth that Jesus was truly and literally the Son of the living God, is the foundation how important it is to understand what it is to confess that Jesus is the Son of God, and it is only to those that know him, that he will give eternal life.

Hence, to confess that Jesus is the Son of God, we must believe and understand the gospel—the things concerning the kingdom of God, and the *name of Jesus Christ*, "With the heart man believeth unto righteousness, and with the mouth *confession* is made unto salvation." Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

ANNA E. DREW.

To fulfil faithfully the duties of your station; to use to the utmost the gifts of your ministry; to bear cruelly annoyances and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind words and acts; to love with the love of God even the unthankful and evil; to be content to be a fountain in a wild valley of stones, nourishing a few lichens and wild flowers, or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.—F. B. Meyer.

Happiness is everywhere, and its spring is in our own hearts.—*Ruskin.*

The Restitution.

"The Restitution of all things which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, APRIL 19, 1899. NUMBER 15.

Walter Tomlinson 20 Kinnaman St

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as co-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, Apr. 19, 1899.

"Concentration is the secret of strength."

"Man was made to be active, and he is never so happy as when he is employed. It is the idle man that is most miserable."

There is pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure in doing good, which comprehends the rest."

Not merely in our solemn moods, or our grave occupations, but in ordinary actions, our moments of enjoyment, our eating and drinking, must we recognize and own the presence of God.

"That we are unprofitable servants is certain; but though *unprofitable* to God, we may be profitable to each other, which is one of the duties we have to perform, and one that we might be sure will give satisfaction to our Maker."

"We are not made to live alone. Even our communion with God must be through the fulness of life. There may be times when hermit isolation becomes a duty, as it may be a duty to cut off the right hand, or to pluck out the right eye; but it exhibits a mutilation, and not an ideal life."

Says a contemporary to workers, "See that you preach *the* gospel, not *a* gospel—*the* gospel. "The gospel is the power of God unto salvation, to every one that believeth." There are other gospels abroad today, which are the power of men unto condemnation—How true this is?

Bro. G. M. Myers has been employed by the Missouri-Kansas Conference Board to preach for them this season. He has severed all connection with the *Evangelist*, which is now issued as a monthly by Bro. Crowe of Iowa. Bro. Myers' appointments for the next few weeks will be at Oronoque, April 15-22, Traer April 22 to 20, Glasco May 20 to June 2, Huron June 3 to 10, Sycamore Springs June 20 to July 10, all in the State of Kan.

Notice is given in this paper of the death of "Grandma Woodward," the mother of Elder B. W. Woodward. It was not surprising considering her age, but when we visited at her home last June her mind was as clear as ever, and her joy that so much of her life had been spent in the service of the Lord, and her determination to continue steadfast to the end of the race, was an admonition to us all assembled there. She rests from her labor, and the work of her hands and head live on to cheer and encourage the left over ones. May we each emulate her in the sterling traits of her character, and live so as to meet her in the kingdom of God.

Little Sins.

We often feel impelled to say that God recognizes no graduated scale of sins. He can look upon sin with no degree of allowance, and yet we constantly find those who *think* little sins, and as the result, commit little sins without much compunction, apparently. The Apostle asks, "If God be for us, who can be against us?" The important question is, can God be for us if we live day after day in what *we* consider little sins? Does not this classification of sin come of the flesh? And does not the flesh frame its mind after the fashions of the world around? Does not the fact of known sin at all, prove at least, a divided affection, and more than one rule of life? If so, is this what God asks for when he says, *not* give me *one* of your hearts, or a *part* of your heart, but, "Give me thine heart?" If not, then it behooves us to consider the solemn truth uttered by the Lord Jesus in Matt. vi. 24, "No man can serve two masters." This is an infallible declaration. We may deceive ourselves that we can gratify the flesh just *a little*, and no harm will come of it; but the desire to do that little shows alienation of mind, that is only restrained by dread of consequences. Look at the Lord's words again, and it will be seen that if we divide our affection and think to retain somewhat of God's favor, we are wofully mistaken. For in spite of our double aims the Master has warned us that we are attempting the impossible. Two masters *cannot be served*. God *cannot* be deceived; let us not deceive ourselves, by attempting it, for in spite of profession to the contrary, we will hate the one and love the other. It is a solemn truth that when we love God and *keep* his commandments, we know we love the children of God, see 1 John v. 2. It is a solemn truth that *if we love not our brother* we abide in death. Can we call that a *little sin* which ends in death? 1 John iii. 14, 15. These are some of the commandments we must keep in order to receive what we *ask* of God. 1 John iii. 22.

God help us to put away all notions of little sins that we may serve him with full purpose of heart. Amen.

Waiting for Christ.

N. S. in *Glad Tidings*, says, "The brethren of Christ in their present attitude of waiting for him may be fitly represented as a woman waiting for her husband. Days before, may weeks, if the absence has been a long one, preparations are being made. Things done, and things left undone just as the case may be, ever keeping one thing in mind—the return of the loved one, and having everything as he would like to see it. As the time draws near the watchfulness and care increase. Each sound now causes a flutter of excitement. At times a shade of disappointment creeps in. He has not come. Why the delay? Still she watches and waits, keeping everything ready. Gradually midnight approaches. The watcher falls asleep, but is awakened suddenly by the well known footsteps. She rouses herself speedily. The first thought is one of anxiety. Is everything ready? Yes; she has worked and watched and waited. Happy are those servants whom their Lord when he cometh shall find so doing."

"Son of God, thy people shield,
Must we still thy absence mourn?
Let thy promise be fulfilled,—
Thou hast said, 'I will return.'
Gracious Master soon appear,
Quickly bring thy morning's light,
Then will cease the constant tear,
Hope be turned to joyful sight.

As a woman counts the days
Till her absent Lord she sees,
Longs and watches, weeps and prays,
So the church must long for thee
Come that we may see thee nigh;
Then the sheep shall feed in peace,
Hushed for ever trouble's sigh,
Sin and sorrow's triumph cease."

Invaluable Counsel.

"My Son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom; out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the ways of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

This is divine instruction throughout, no discount on it at all. How many valuable lessons it contains, and among them the following:—

1. Those who store up God's commands are inclined toward wisdom, and enlargement of mind. Or, as apostolically expressed, exercise their senses by using them.

2. That to reap the reward offered at the end of the above quotation, it is necessary to make whole hearted and strenuous efforts to know God. The example of those who in Colorado and the Klondike and South Africa, and Australia surmount all obstacles and dig for the precious metals, is held up to those who would know the fear of the Lord, and find the knowledge of God. And nothing could be clearer than that mere promiscuous or casual reading of the Scriptures is not the way to reach the sound wisdom laid up for the righteous. Those of such habits only skim the surface, and do not dwell upon divine ideas long enough to digest and assimilate them.

3. This Scripture teaches the same lesson as that taught by Paul in 1 Cor. ii. 14, where he says the natural or animal man receiveth not the things of the Spirit of God: for they are foolishness unto him; *neither can he know them.*" It is not in his power to know them. The artist must chemically prepare the plate before he puts it in the camera, or no impression will be made; so also is it in the spiritual realm. The natural mind has to be prepared to receive the things of the Spirit. It is not prepared miraculously,—the natural mind is first influenced on a natural principle. We mean by that, that *love* is the motive power of the gospel. God sends a loving message to man; and the love manifested therein begets love in him on natural principles, and induces faith in it, and the man is begotten of God, with the Word of Truth. And from that time forward, in proportion to his feeding and growth his capacity for the reception of things of the Spirit will increase, and so grow in God's favor. The passage first quoted, Prov. ii. 1-9, seems to teach just this. "*He layeth up sound wisdom for the righteous.*" Being justified by faith which works by love, a man's mind is swallowed up of God's mind, and spiritually discerns the things of the Spirit.

"The Pope,"

Says *Words of Life*, "is no longer a temporal Sovereign, but he still dreams of the restoration of his lost dominion, and the Jesuits do not hesitate to join hands with anarchists, in the hope of destroying the Italian kingdom. This was amply proved in the public courts at the time of the riots at Florence and Milan last year. In Milan alone there were distributed some 60,000 copies of a card, having on one side the Pope's portrait, and on the other an address containing the following:—

'The Pope is King of kings and Lord of lords. He is above all temporal sovereigns. For the maintenance of his position, given him by Christ, he must be invested with temporal sovereignty, of which he has been sacrilegiously deprived. Though the Pope's temporal sovereignty is not an article of faith, yet it is so closely related to an article of faith, that those who do not work for its realization render themselves liable to eternal perdition.'"

The opium revenue is reported by the same magazine to be steadily declining, and says, "In 1881 its value was over eight million rupees. In 1897 it sank to under four millions. An Indian Missionary, who lately visited the district of Malwa, found that in eight years the amount produced had fallen from 40,000 chests to 20,000,—and this, not because a less area was under cultivation, but because the plants yield less juice. It seems as though, men having refused to abandon this iniquity, the hand of God is upon it, and he is about to destroy it. May it be so, but how much better for a nation called Christian to have acknowledged and abandoned the evil, and so saved the shame attending the refusal to walk the righteous path.

We see also that "Confession" is being largely discussed in England, by the public press. At Wellingborough two curates were found to have put improper questions, based upon the seventh commandment, to young people in confirmation classes, and an indignation meeting has been held to denounce such iniquity.

Is Jonah in Your Bible?

The following article over the signature of a Mr. Forrest E. Dager, is going the rounds of the press, and as we think it contains an important lesson for our readers we would like them to read it. It reads as follows:—

"The first evening of his vacation, a student sat in the parlor at home, conversing with his father, when the latter said: 'My son, how are they treating the old Bible at the university, these days?'

'They honor it just as they did in your college days, I imagine, father; at least, I have heard nothing to the contrary.'

'Do they still accept it in its entirety as the Word of God?'

'Yes' as far as I am aware.'

'They still believe in the Pentateuch and the whole of *Isaiah*, in *Daniel* and Revelation?'

'I think so.'

'Well, how about Jonah—do they still consider it an authentic narrative?'

'Jonah—why, I can't say that they do still cling to Jonah, father. Is Jonah in all editions of the Bible?'

'Certainly, my boy, and I shall be compelled to consider very seriously the question of your return to an institution that dares to repudiate any portion of the Word Divine.'

'But, father, are you sure that Jonah is in all modern editions of the Bible? Is it in yours?'

'Is it in mine? I assure you that no vestige of the sin of Jehoiakim could ever appear in my home. I want a whole Bible or none at all.'

'But, father, let me see the book of Jonah. Your earnest words have aroused my interest.'

The book was produced—the old copy the father had been reading for many years, every page in the Psalms, the gospels and the epistles soiled by frequent handling. But in vain they searched for Jonah. After turning over the leaves of the New Testament a number of times, the old gentleman repeated in order the names of the prophetic books, but still Jonah could not be found.

'Father,' said the young man, 'do not get angry, but come here.' As he spoke, he held the book under the light, and it was evident that the two leaves containing Jonah had been cut out with a sharp knife.

'Father, pardon me, but I cut those leaves three years ago, and yet you did not miss them. Now, father, was Jonah in your Bible?'

The father's face revealed a peculiar mental struggle, but he answered, 'I see it, my son, I am as bad as the higher critics. There has been no Jonah in my Bible for three years.'

Friend, how is it with you? You have been scorning Jehoiakim for using the knife upon the Word. You have no mercy for those who mutilated the dear old Book, but have you a whole Bible? Is Habakkuk in your edition? When did you read Nahum? Are you acquainted with Obadiah? A Bible neglected is a Bible mutilated."

Passing Events in the Light of Prophecy.

The *United Service Gazette* says, "The one great stumbling-block in the progress toward a more stable order of affairs in France is the Parisian's instinctive dislike to the existence of a united race of Frenchmen in their midst, who in all vicissitudes of good and evil fortune rejoice in the name of Hebrew, and the daily martyrdom of their race, which the teachings of history should have convinced their oppressors in Russia, France, and elsewhere can never be extirpated until the promises are fulfilled which will gather this scattered and oppressed people within the limits of their ancestral home. And this, be it observed, is not a private interpretation of obscure Scriptures; for, putting the Divine records aside, we see the Jews fulfilling their destiny by their own reading of the obligations of their law. No nation scattered throughout the world ever united as have the Jews in the race for one goal."

Russia, according to the London *Times* has caused another flutter of excitement. She insisted upon the revision of the Northern Railway Loan Contract. According to a telegram from Pekin, Britain renewed her emphatic declaration that the contract could not be altered, and undertook to assist China in aggression should be attempted in consequence of China's refusal to accede to Russia's protest. Russia withdrew her protest, and a threatened crisis was averted.

Italy and Belgium have followed the example of the other powers. Italy demanded a lease of the port and coaling-station of Sammun. Her Ambassador's dispatch has returned by the Tsung-li-Yamen, and the Ambassador has been recalled to Rome. The Belgian minister for foreign affairs stated in the Chamber that the Government had asked for territory for a Belgian settlement at Hankuow.

It is a strange spectacle to see the Great Powers of Europe watching like vultures the inevitable breakup of the celestial Empire.

The disarmament Conference to assemble at The Hague is looked forward to with considerable interest in England; and the Peace Crusade has been holding meetings in the large towns throughout the United Kingdom. Mr. Stead, the leading spirit, seems to have given up the idea of carrying on his crusade on the Continent.

The *Scotsman* says in regard to the Conference:—"Although the Peace Conference will have the good wishes of all the world, those who expect a large or immediate result from it appear to be laying up for themselves a store of disappointment."

We do not wonder the press is preparing to let the people down easy in view of the vast sums being expended in preparation for war by all the Powers which consider themselves Great. The First Lord of the British Admiralty has introduced the navy estimates for the coming year. Four new battleships and four new cruisers are to be built, and their guns are to be of the most powerful type. The battleships are to be of the most powerful ships afloat in any navy in the world. The cruisers are to be stronger than any now building in any country. Besides these, torpedo boat destroyers, sloops, and gunboats are to be built. There is to be an increase of over 4,000 men and boys. The total increase on the vote is £2,866,000, the gospels and the epistles soiled by and the total estimate £26,594,500, or $132,972,500.

The *Scotsman* commenting on this, says:—"This remarkable advance in the strength and cost of our sea defences follows hard upon the heels of an increase in the estimates for the current year over its predecessor, of £2,948,000 in money and 6340 in men. The sum which the country is expected to spend upon the naval services during the coming year reaches the enormous total of £26,594,500. In the year 1883-4 the charge was £10,720,000. In sixteen years of peace, therefore, naval expenditure has much more than doubled. It has kept growing at an average rate of a million a year. But in the year now running, and in the years soon to open, the annual rate of increase has risen to nearly three millions. Is this enormous development in the expense of the navy, implying as it does corresponding burdens and sacrifices on the part of the country, justified by the circumstances and the necessities of the times? Those who will question this are the visionaries who believe that in a world armed to the teeth, we can have *peace without power*, and who are willing to repose their trust and confidence in "the sweet reasonableness of Europe." In the present circumstances of the world and of the Empire, the crime would be in shrinking from proposing, or from bearing the burdens which the nation's duty and the nation's danger demand."

Selected.

Morocco as a Danger Point.

Efforts of European Powers to Bride with Great Britain the control of the Strait of Gibraltar may lead to trouble.

Morocco is the one danger point in Africa and its possession may one day imperil the peace of Europe. The power that ultimately possesses Morocco will destroy just one-half of the effectiveness of Gibraltar and divided with Great Britain in the control of the gateway to the Mediterranean.

France is known to have designs upon Morocco, for it is necessary not only for the protection of the south coast of France but of Algiers.

Italy would like to sit as mistress of the shore that commands the Strait of Gibraltar, for it would be of inestimable value if she were involved in war with any of the States of northern Europe.

Germany has long held designs upon Morocco, for its possession would give the Kaiser an important influence in the Mediterranean, and make him almost an arbiter in any old world dispute that might arise.

Great Britain, for motives of safety, can never permit any other power to hold and fortify Morocco. Above all else Great Britain protects her shortest highway to India, and rather than see Morocco seized by any European power would promptly take up arms against combined Europe if necessary.

On the other hand, just as Great Britain would fight all Europe to prevent the cession of Morocco, just so would all Europe combine to prevent Great Britain taking possession of the strip of shore opposite Gibraltar.

Russia Clashes with England.

Opinion is steadily gaining ground in St. Petersburg that a conflict with Great Britain is inevitable in the near future.

St. Petersburg advices are pessimistic in regard to the prospects for peace. There is undoubtedly a pervading opinion in the Russian capital that sooner or later war must cause between Russia and Great Britain. And notwithstanding the Czar's proposal for general disarmament Russia is making the most stupendous preparations for a conflict.

Great Britain and Russia are rivals at three points in Asia—Persia, Afghanistan, and China. At all three points Russia is spending immense sums of money in laying the groundwork for future campaigns. Railroads have been constructed to the frontiers of Persia and Afghanistan, and Russian funds are extending these lines into the heart of these states. Extraordinary efforts are being made to complete the Trans-siberian railroad in order to expedite the forwarding of troops, munitions of war, and naval stores to Port Arthur.

If Great Britain and Russia cannot succeed in settling their Asiatic disputes by diplomacy and war must be resorted to, the great land battles of the conflict are almost certain to be waged in the mountain defiles of Afghanistan, for India would be the first point of attack. Great Britain has 75,000 troops on the southern frontier of Afghanistan, while Russia has an equal number on the northern frontier. Both nations can throw an army into Afghan territory within a few days or a few hours even after the declaration of war.

On the sea the conflict would extend from the Baltic half way round the world, for the British navy would strike at every exposed bit of Russian territory. Port Arthur would unquestionably be at the mercy of the British fleet after a single naval Battle, for Russia is overmatched in Chinese waters.

If war ever comes between Great Britain and Russia—and the government of the two powers are unquestionably striving to avert war, thus proving its danger—three important naval battles may be expected within a few days after a declaration. A British fleet will crush the Baltic squadron at a single blow. Russia will endeavor to bring her Black Sea squadron through the Dardanelles, where it will find the British Mediterranean fleet in waiting, and the British fleets at Hongkong and Wei-Hai-Wei will immediately engage the Russian warships at Port Arthur.

Obituary.

Margaret Haskin was born in Saratoga Co., N. Y., Oct. 11, 1807; was married to Daniel Woodward in the winter of 1823, being at that time but a few weeks past her sixteenth birthday. They moved to Michigan in 1845 and the year following purchased and moved on the farm which was ever after their home till death came. They were in the true sense of the term "pioneers." She was the mother of eleven children, only three of which survive her, viz: Geo. W., Sarah C. and B. W. She died at the residence of her son B. W., April 8, 1899, of pneumonia of the lungs, after an illness of ten days, being in the 92nd year of her age. Ever of a religious and devoted turn of mind she early united with the Methodist church, but under the teachings of Eld. O. R. L. Crozier and Edwin Hoyt she embraced the Gospel of the Coming Kingdom of Christ, and was baptized in the all-saving name of Jesus, the Messiah, by Bro. Wm. Wilson. This was in the year 1854, and ever since she has led a consistent and devoted life. Ever has she been ready with open hand to assist in the spread of that faith and hope she so much loved; ever ready to give the word of cheer to the discouraged; ever ready to hear and help the distresses of others, her great heart like the ocean ready to receive the outpourings of every stream of life. Dying in the triumphs of a living faith, she sleeps in the hope of the coming of her Lord and the resurrection to the immortal life. Funeral services were held from the residence of her son Eld. B. W. Woodward on the 11th inst. in which the writer presented to a very large concourse of people "Grandma Woodward's" hope and her reasons for that hope, after which we committed the "sacred dust" to the care and keeping of him who will "raise it up at the last day."

L. C. Chase.

"A Thrilling Night's Ride."

Is the title of a very interesting illustrated story, which will be mailed free upon receipt of 2 cents postage, by A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—apr 29.

The young man of brilliant mind and engaging manners commands general admiration; but he alone is trusted who possesses that priceless, peerless treasure—good character.

O friend, never strike sail to a fear. Come into port greatly, sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.—*Emerson.*

It has been said a kind word or a smile does not cost anything, but I should judge some people thought so, as they never seem to have any on hand.

They are wise who profit by their own experience and mistakes, but they are much wiser who also profit by the mistakes of others.

Sympathy is more than kindness; it is kindness able to enter into another's feelings, so as in some measure to feel with them.

The most profitable work that we can do is to work out our salvation with fear and trembling.

"He does more against the evils of the day who makes a friend than he who founds a society."

Send The Restitution to some poor person as present for 1899. The cost is only three cents a week.

Poetry.

Maranatha.

Ye zephyrs, pray whisper the message
You're wafting o'er mountain and fen;
Ye songsters, what gladness your keynote
To symphonies rapturous, free?
O streamlet, your lullaby hushes
My fears with the lilies to sleep
Old ocean, your anthems o'erwhelm me
Re-sounding in cent'ries deep!

By what means your slumber song, streamlet?
Your hymn ascend, increasing, O soul
And cross put to flight by the sunbeams,
Your sweetest thought whisper to me!
Ye lily bells chiming at twilight
The hour of the birth of a Savior,
You're ringing a promise of gladness
Which to you shall forever belong!

O sun, in your crimson bed sinking,
Ye lamps on the angels at night
Which gleam through the windows of heaven,
Reveal now your secrets of light!
Hark! hark! how the answer is swelling
Till the earth and the heavens resound,
'Maranatha! The Lord he is coming,
O spend the glad tidings around!'

'Maranatha!' the zephyr doth murmur,
'I'll wait it from sea unto sea!'
'Maranatha!' the ocean cries loudly,
'I'll trumpet the world's jubilee!'
Ah, that is our rapturous keynote,'
The birds in their ecstacy sing;
While the streamlets, responsive, keep tinkling,
'He's coming! our Lord and our King!'

The lily bells down in the valley
Keep time to the flower song sweet;
'Maranatha! the Lord he is coming!'
We will blossom around his dear feet!'
The lingering sunbeams are tinging
'We'll herald his coming one day'
And quivering star gleams are saying,
'We'll gather to crown him for aye!'

'Maranatha!' again it is ringing,
My soul, echo back the refrain,
And hushed be the tempests and battles,
He's coming with blessings to reign!
Hark! hark! to the strains of his sword,
The harps of the heavenly choir!
And see where the clouds part above us,
The banners and chariots of fire!

—Mrs. Florence York Miller in Watchword and Truth.

Communicated.

Preach the Gospel.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be condemned. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark xvi. 19. Again, Acts i. 9, "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel, who also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." These two men in white apparel may have been Enoch and Elijah, at any rate their testimony agrees with many other promises found in the Bible.

What is meant by "preaching the gospel to every creature," and baptism, and the result of believing or unbelief and obedience or disobedience? The Greek word translated gospel is *angelion* and means a message, and with the prefix of *en*, means a good message, and all who believe the good message are evangelical. All who have a living faith in the gospel will be saved, but he that believeth not shall be damned, (not sent to hell torment forever) but condemned to the "second death." Rev. xx. 14; xxi 8. All those who believe the gospel and are baptized will experience a great salvation, and "inherit an everlasting kingdom under the whole heaven." Dan. vii. 27. "The gospel of the kingdom" is often spoken of in the Bible, also the gospel of salvation spoken of in these farewell words of the Savior.

The good message is two-fold, the promise of salvation and kingdom. We may become heirs of both in this life, but cannot inherit either until the second coming of Christ. Paul shows the kingdom of God will be inherited by those who have become heirs of it in this life, at the resurrection of the just. When "this mortal shall put on immortality"—death be swallowed up in victory. Paul adds, "But thanks be to God which giveth us the victory, through our Lord Jesus Christ." The Apostle sends words of consolation to his brethren at Thessalonica who were afflicted by the death of their Christian friends. He says, "I would not have you to be ignorant, brethren, concerning them who are asleep, that ye sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." As "he brought Jesus from the dead," so will he bring those who sleep in Jesus, "For this we say unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them who are asleep. For the Lord himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words." Thes. iv. 13-18. "These words," should be a great comfort to every dying Christian. "But let us who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Thes. v. 8, 9. "When Christ who is our life shall appear, then shall ye also appear with him in glory." Col. iii. 3, 4. "For our citizenship is in heaven," and Paul writes to the church at Rome (Rom. xiii. 11) that now it is high time to awake out of sleep: for now is our salvation nearer than we believed. When they believed they gained the hope of salvation." "To them who by patient continuance in well-doing, seek for glory, and honor, and immortality; he will render eternal life." Rom. ii. 6, 7. We groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope. Rom. viii 23.

Some of the church at Corinth denied the resurrection; "Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? Then is Christ not risen, then is our preaching and your faith in vain. Then they also which are fallen asleep in Christ are perished." Not if they went to heaven at death. "Christ was raised as the first fruits. Afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. For he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." If after the manner of men I have fought with beasts at Ephesus, what advantage to me, if the dead rise not?" It would be a great advantage if he went to heaven at death. "Now, this I say, brethren, flesh and blood cannot inherit the kingdom of God." When will they inherit the kingdom of God? "When the Son of God shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you." Matt. xxv. 31. Also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" 1 Thes. ii. 19. "And to you who are troubled rest with us, when the Lord Jesus Christ shall be revealed from heaven with his mighty angels." 2 Thes. i. 7. "And the Lord direct your hearts in the love of God and into the patient waiting for Christ." 2 Tim. iv. 1-8. "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom. Preach the Word." Therefore the day of judgment and kingdom will not be at death, but at the first resurrection. "Henceforth there is laid up for me a crown of righteousness, which the Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." Will not that appearing be lovely? What does Titus say? "For the grace of that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." The angels, says Paul to the Hebrews, are ministering spirits sent forth to minister to them who shall be heirs of salvation." Now, we can become heirs of salvation, but cannot become inheritors until the second advent. How shall we escape if we neglect so great salvation." Says Paul (Hebrews ii. 3) so Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time unto salvation. When Christ who is our life shall appear then shall ye also appear with him in glory." Col. iii. 4.

Let us look at the prophets of the old Book. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Was he an immortal soul? So he drove out the man from the garden and placed a flaming sword to keep the way of the tree of life, lest man should become an immortal sinner. The living soul of Adam was the man himself, and mortal because he died; and nothing said about his going to heaven. So David slept with his fathers, and was buried in the City of David. It is said of nearly all the kings of Israel that they slept with their fathers. David says, "As for me, I will behold thy face, and I shall be satisfied when I awake with thy likeness." Ps. x. 11. "Break forth into joy, sing together ye waste places of Jerusalem, For the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations. All the ends of the earth shall see the salvation of our God." Isaiah. "Thy dead men shall live, with my dead body shall they arise. Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah. "In those days, Hezekiah was sick unto death, and Isaiah, the prophet, came unto him and said, Set thine house in order, for thou shalt die and not live." If that solemn message had been carried out, would he have lived? Isa. xxviii. 18, says, "The grave cannot praise thee, death cannot celebrate thee, they that go down into the pit cannot hope for thy truth." Isa. xxvi. 19, "Thy dead men shall live, with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead." These are words of the first resurrection.

"And many of those that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Psa. xi. 15. "I will behold thy face in righteousness, I shall be satisfied when I awake with thy likeness." Psa. xlvii. 1. God breathed into Adam's nostrils the breath of life, and he became a living not an immortal soul, and that soul lived 930 years and then soul died. No immortal soul is found in the Old Testament or New. We read in Joshua x. 28, that he smote several cities, and destroyed all the souls therein with the edge of the sword. The Psalmist says, "Put not your trust in princes, nor in the son of man, whom there is no help." "His breath goeth forth, he returneth to his earth: in that very day his thoughts perish." Psa. cxlvi. "For the grace of God that bringeth salvation hath appeared to all men teaching us, that denying worldly lusts, we should live soberly, righteously, etc., looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus ii. 11, 12, 13. It is said of David and Solomon and nearly all the kings of Israel that they slept with their fathers. "And, at that time shall Michael, the great, prince, stand up for the children of thy people, and a time of great trouble, etc. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and endless contempt.

E. Hoyt.

"The Decalogue Abrogated."

Editor Restitution:

This is the title of an article I copy from *Our Hope*. It seems to me the arguments and the Scripture used is irrefutable, showing that the ten commandments under this gospel dispensation, that is, since the kingdom of heaven is preached, is imperfect, and not applicable under the New Covenant. I desire to see it printed in The Restitution.

M. L. Adams.

"The foundation on which those who keep Saturday as the Sabbath base their claim for its observance is the 'fourth commandment' of the decalogue. God first spoke the words of the decalogue with an audible voice from heaven in the hearing of Israel as they were assembled about Mount Sinai. He afterwards wrote them upon tables of stone and delivered them to Moses to be given to the children of Israel, to be observed by them for a perpetual covenant. Hence they tell us they are just as binding now as they were when given. If this is so, and the ten commandments as a code of laws, by virtue of their having been thus given by God, are still in force, then those who keep Saturday as 'The Sabbath of the Lord' are doing right; and we are without excuse who do not keep it, for no one will deny that Saturday is the Seventh day of the Jewish week. These commandments, after being spoken by the Lord, were written, with other 'statutes and judgments,' in a book, by Moses, who, it is said, 'wrote all the words of the Lord.' He then 'took the book of the covenant and read in the audience of the people: and they said, All that the Lord hath said will we do and be obedient.' Then Moses took blood 'and sprinkled it on the people and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.' Ex. xxiv. 4-8. However, it is that part of the words that was afterward written on the stone tables that we desire now to consider.

Paul informs us that the first covenant was imperfect or faulty, and it was therefore superceded by the second covenant. He says: 'If the first covenant had been faultless, then should no place have been sought for the second.' Also, 'In that he saith, A new covenant, he hath made the first old.' Heb. viii. 7-13.

I propose now to prove that the commandments as written on the tables of stone, and especially the fourth commandment, contain that which is imperfect or faulty, which imperfections are entirely and forever left out of the new covenant. The Apostle says, 'If a covenant be confirmed, no man disannulleth or addeth thereto' Gal. iii. 15. He was arguing that when once made and confirmed it could not be altered; no one could add to it, or take from it, but it must stand or fall in its entirety. So with the covenant under consideration; if one part is annulled or rendered void, the whole must necessarily be void, and only so much of that covenant is now binding as has been incorporated into the new and 'better covenant,' and that part is binding, not because it was of the old covenant, but because it is a part of the new one.

The first fault to which I call attention is that its penalties were inherited: the punishment for breaking the law was to be inflicted not only upon the actual transgressor, but also upon his posterity. On the stone tables it was written, 'I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.' Ex. xx. 5. We have numerous instances in the Lord's subsequent dealings with that people where this principle was carried out; but we only refer as an illustration to the case of Daniel. He was carried into captivity, not for his own sin—for even in captivity he was true and loyal to God, and would not defile himself with the king's meat—but for the sins of his people. It was from this statement of the Lord that the Jews derived the proverb, 'the fathers have eaten sour grapes, and the children's teeth are set on edge.' Ize xviii. 2. This, surely, is not in accordance with new covenant principles. Moreover, the Lord declared by the prophet Jeremiah, that he would remedy this fault: 'In those days they shall no more say, 'The fathers have eaten sour grapes and the children's teeth are set on edge; but every one shall die for his own iniquity, every man that eateth the sour grapes his teeth shall be set on edge. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and the house of Judah.....I will put my law in their inward parts, and in their heart will I write them." Jer. xxxi. 29-34. R. V. In the eighth chapter of Hebrews, Paul quotes this passage and applies it to the new and 'better covenant' which was established upon better promises, and should supercede the old one. The 'first' was written on the tables of *stone*, and in the blood-sealed book of the covenant, but the second is written upon the hearts of all who come into the covenant relation with God through Jesus, the Mediator.

The second fault, however, is found in the very heart of the fourth commandment itself—it recognizes human slavery. Don't be startled, dear reader. I have made the above statement, I think, after careful consideration. I will even go a step further, and say, that while the fourth commandment was in force it was just as legitimate to buy and hold in bondage human souls as it was to buy and own cattle and sheep. In Ex. xx. 10, we read, 'But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates.' Here, 'thy man-servant' and 'thy maid-servant' are sandwiched in between the children and the cattle, recognizing one to be as legitimate property as the other, and property that the owner should not require or permit to work.

We now proceed to consider who these servants were, whether they were hired-servants or bond-servants. We have only to examine the next chapter to have the matter settled. In Ex. xxi. 2-7, we read: 'If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.' This liberty was only required to be given to the Hebrew servant. 'If his master gave him a wife and she bear him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.' Here is perpetual bondage for the wife and children and their posterity. 'If the servant shall plainly say, I love my master, my wife, and my children; I will not go free. Then his master shall bring him to the judges: he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever. And if a man sell his daughter to be a maid-servant she shall not go out as the men-servants do.' Here we learn that the men-servants and maid-servants were bought and sold. And these are the very classes that are recognized as legitimate property in the Sabbath commandment. Is traffic in human souls a legitimate business under the covenant provisions of him who gave himself a ransom for all, and who has declared, 'All ye are brethren,' and, 'Whosoever the Son makes free is free is free indeed?' No, no! A thousand times no! In the moonlight and among the shadows of the old covenant, where the seventh day Sabbath law is found, these things abounded; but under the bright shining of the great 'Light that shineth in darkness.' John i. 5. These shadowy forms of darkness have all and forever disappeared. Amen and amen."

J. Ridley.

Questions and Answer.

Some time since, my correspondent, J. B. Lent, requested an answer to some questions, to which I responded. He now makes further enquiry, and offers some suggestions. He says: "I am free to admit that I made a mistake when I said that the resurrection took place under the opening of the sixth seal. I should have said under the sixth seal, and before the seventh seal opens." * * * "I would also point Bro. Wilson to the fact of the resurrection being under the sixth seal and before the seventh seal opens."

It will be noticed that my correspondent in his criticism, has twice placed the resurrection "under the sixth seal, and before the seventh opens." I now call attention to another statement he has made, with regard to the *time of the resurrection*. He says: "I am aware that Paul says that the resurrection takes place at the last trump, but is that the seventh trump or some other trump altogether?"

QUESTION.

Why don't you accept what you say you are aware Paul teaches? How can the resurrection be "under the sixth seal, and before the seventh opens," and also at the "*last trump*," as in above quotation, if the seals and trumpets occupy *different* periods of time, one succeeding the other?

When are the living and dead raised and judged? See 2 Tim. iv 1: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the *quick and the dead* at his *appearing* and *kingdom*." When will that be? See Rev. xi. 15-18: "And the SEVENTH ANGEL SOUNDED; and there were great voices in heaven, saying, the kingdoms of this world, are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. * * * And the nations were angry, and thy wrath is come, and the TIME of the DEAD that they should be JUDGED, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name."

Now, if all this *previously* took place "under the sixth seal, and before the seventh opens," how comes it to be also located at the "seventh trump." if they are *entirely different periods of time?*

If the sixth seal brings us to the resurrection, and the commencement of the blessed millennial age, and then have the trumpets, vials, and bowls of wrath, string along afterward each succeeding the other, pray tell us where can all the terrible things they speak of, find a place in the blessed age of peace?

Apart from the above, my correspondent asks another question, he says: "I take it from some of Bro. Wilson's remarks in times past that he holds with the Romish and Protestant Churches, that the Lord's day that John says he was in the Spirit, was Sunday, or first day of the week, am I right in this Bro. Wilson?"

You are not right. That day is a period of time still in the future. I don't see where my correspondent ever picked up such a notion. No writings of mine can be produced to show it.

W. H. Wilson.

Our Duty to Each Other

It is not uncommon for those who profess to be of the "One Body" in different places, and calling themselves by different names,—and entirely estranged from each other, having no care or sympathy. Yet it is written "God hath tempered the Body together that there should be no schism, but the members should have the same care for one another; and whether one member suffers, all the members suffer with it, or, one member be honored, all the members rejoice with it. It may be some of you are saying, "I cannot remedy this." But mistake not,—had such an one desired and attempted it, as much as lieth in him it would be remedied. Perhaps you may meet a brother who thinks you take no interest in him, because you differ with him in judgment,—then seek to convince him that you do take an interest in him, by some little acts of love, or by being at least kindly affectioned toward him as a brother toward a brother,—and, if done for Jesus' sake, because such an one belongs to Christ, our Lord will accept the smallest service. Christ proved his love by his service; it cost him his life. Let not ours be inactive love: but may we seek opportunities of serving the brethren. "Be steadfast, immovable, always abounding in the work of the Lord," and in "due season we shall reap if we faint not."

J. O. Woodruff.

Report.

Editor Restitution:

I want to say to the brethren of like precious faith, that the brethren here at Gordon, Neb., have been made to rejoice through a visit from Brother and Sister Courtney. Brother O. H. Shultz has also visited us and held a two weeks meeting. The attendance was small, but we are thankful that a few are not tied up so with the attractions of the world but what they can listen to the gospel of the kingdom of God, and we are also glad to know that one young man and wife decided to come out on the Lord's side, and were buried with him by baptism into his death, that like as Christ was raised up from the dead by the glory of the Father, even so they should walk in newness of life. In the evening we assembled at Brother C. H. Watkins' home and partook of the emblems of the broken body and shed blood of our Savior.

This meeting has been the means of bringing together a few of God's children who are in harmony with the first principles of the kingdom of God and the name of Jesus Christ, and who are looking for eternal life through the Life Giver. The meeting closed April 3rd. Much good has been done in many ways, the seed of the gospel has been well sown, our heavenly Father only knows when and where. Paul planted, Apollos watered and God gave the increase. "Ye that make mention of the Lord keep not silence." Brother Shultz has planted, others may water, but God will give the increase. We have been built up spiritually and scripturally, the meetings have benefited each and every one, and we have felt that it was good to be there. We feel assured the Lord is with us although we had much opposition from the same class of people who persecuted our Lord and Master. He said, "If they persecute me they will persecute you." Also, they can only persecute with their tongues, but God will make it abound to his honor and glory. It will be the means of making others see how we stand on the Word of God. We regret the departure of Brother Shultz. If he could have remained longer we feel sure that some of the outside prejudice could be rubbed off. Our prayers and love go with him, and if we do not meet again here, may we all meet in the kingdom. Brothers and Sisters, pray for this young brother and sister, that they may be able to overcome the evils that surround them and stand pure and shining before the Savior when he comes. Your Sister, in the cause of Christ.

Mrs. E. J. Watkins.

Either we must lay self aside, or God will lay us aside.—*Gurnall.*

Our Love Feast.

Dear Restitution:

I thought I would write a few lines this morning, as I love to read the letters in our dear old paper, and to hear from those whose faces I have never seen in this world, but truly believe if faithful to God and his written Word I shall see them in the world to come, where we shall know them as they are known, and to those that we know and have learned to love them for their many good Christian graces and devotions to him that they have chosen to serve fearless of the contempt of the world. May each and every one of you earnestly contend for the holy faith a little longer, don't get weary in well doing, for if we faint not we shall receive that great reward that has been promised—eternal life. Oh, who can comprehend the gift that is offered to the overcomers? Earth in its present state seems gloomy with its burdens of sin and death, when cleansed from all these evils, and Christ our life shall come and rule and reign in righteousness, how changed will be our surroundings and our lives. I trust that each one of us that have taken his precious name upon us may not fail to get in his kingdom and help to put down all evils, for we are brought face to face with the evils that would come in the last days of Gentile times. Dear brothers and sisters, in writing for our paper how careful should each one be, not to use words that do not look well in a Christian paper. I saw some in our last of March, that I do not love to see. For those that we are striving to get to learn the truth as it is in Christ.

Your Sister,
M. E. KNOWLES.

Dear Household of Faith:

I feel like saying a few words (although a little late) for our love feast. In my judgment it is a grand privilege that we have to express our thoughts from time to time through our good old tried and true medium, THE RESTITUTION, which to my mind comes as near teaching what the prophets have spoken by the command of the All-wise, since the world began. I wish it god-speed and hope to be able to take it through this age, or the remainder of my short life, but prefer the former a thousand times. I know this is the same old thought, as a few of our brethren say. The love feast has nothing new, but refers to the same old thoughts from time to time. Probably a few modern, up-to-date thoughts would not be out of place here that I heard expressed on the streets a short time since as the average so-called pedestrian confronted me, Are you going to the show to-night? There is going to be a great pony and dog show, I would not miss it for anything. They have the smallest horse on earth, only weighs eighty-five pounds; and the largest dog that ever ate liver. Well, the parade is on, music fills the air, all is excitement, about all the children of the town are in the wake, most of the grown people all traders neglect business for the time being, to see the grand horse and a few dogs, and fifty per cent or more goes to the entertainment. This is only one little attraction among the tens of thousands of worldly amusements and religiously so-called. Oh, ye thinkers of the world that cannot penetrate the wisdom of Almighty Power, who can turn the worlds in a balance, and crush nations at a single blow, penetrate old ocean's depths, bring to surface all hidden things, in one infinite thought, answer all the prayers of the faithful from Abel down to the end of the age, wipe the curse from the face of the earth, cause all tears and sorrow to cease, redeem man from the power of death, and establish a kingdom that spans the cycles of eternity, whose righteous laws shall govern the earth as the waters cover the sea and an eternity of happiness and pleasure in store for those that form a character in harmony with his glorious plan of salvation. Dear brethren, the same old thought, it is the father of thoughts to me. The first thing when I receive THE RESTITUTION is, has any brother or sister written about the coming of our blessed Savior? There cannot be a wheel turned in the execution of God's plan until the presence of our elder Brother, so all true believers pray for the number to be completed so we can realize the grand privilege of subduing the nations with Jesus, King of kings and Lord of lords. Why, dear brethren, this is the hope that has kept main rock for the past twenty-five years, and I have never had a place to worship in, with the exception of about three years in that time. How we would like to have a church to attend the balance of our short lives to train our sweet babe in the true way. We cannot trust to those great walls of modern wisdom, so we will trust to our kind and loving Father to prepare a way for the called-out ones, and may we be always found ready to embrace the glorious opportunity. May the good Lord keep us and at last administer to us all an abundant entrance into his everlasting kingdom is my prayer,

J. C. VENABLE.

Editor Restitution:

I thank God that I am yet in the land of the living. I am a sister of A. J. Eychaner, the Evangelist of Iowa. I am seventy-five years old. My desire is to live till the Life Giver comes. This world has no more attraction for me, my mind, my hope, my all, is on the things of the kingdom, and evidence is growing brighter that we are nearing the time of the coming of our King. Let us be faithful in the service of our Master, and let not anything take our attention from him. If we lose a place in the kingdom, we lose all. Let us watch and pray. Yours, ever in the one hope.

MARGARET ANDREW.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. H. E. Paddock,	2.50
Mrs. W. H. McDowell	.50
Mrs. J. Sipes	3.50

Kansas and Missouri Conference Work.

At our annual conference Sept. 4, 1898, there was reported as having been preached in that year upwards of 140 discourses and twelve baptisms. A good interest was reported at the different points visited, which would not have been had no effort been made by the conference. This is a very good showing, considering the disadvantage under which the work was done. It shows what can be done by united effort. This gives us hope and encouragement for the future, so we are arranging to commence this year's tent campaign about June 15th, or as soon thereafter as the weather will permit. Brethren, let us push the work. There is only one thing to hinder doing more for the Master's cause this year than last, and that is your indifference, or neglect. We know that you love the truth, and desire to see the gospel preached. We cannot all preach but all can give a little, if it is only a quarter don't be afraid to send it along. Let us work while it is day for the night cometh when no man can work. The nations are hastening to the call of the prophet, "Prepare war, wake up the mighty men." Tarshish with all the young lions thereof are making themselves ready. He of the north quarter is making ready. Brethren, the conflict is impending, do you not hear the tread of the mighty host as they are marching to the great battle of decision? Are we using our talent, or, are we like the servant whom his master deprived of all he had? The Master is coming, let us proclaim it to perishing man, and show our faith by our works, for, faith without works is dead, without a live faith no crown of life. Now brethren, you who desire to help in the work, send in your contribution to the treasurer, P. H. Oatman, care of Nave & McCord, St. Joseph, Mo. If you cannot send the money now, send a pledge, with a statement when you can pay it. A report of the work will be given from time to time. A word of encouragement or suggestion on the line of work will be thankfully received.

For the committee.

A. W. DARBY, Sec'y.

Evangelizing Tour to Southern Oregon.

I expect to be in the extreme southern part of Oregon to begin meetings per arrangements of Bro. Meritt Elliott, on the 18th of May, at Central Point on the Southern Pacific R. R. If any brethren near that place, or on that R. R. wish my labors in a series of meetings during this trip, please correspond with me at Scholls, Ore.

W. L. SHEPLER.

Criticise by creation, not by fault finding.—*Michael Angelo.*

An Appeal.

To the Brethren of Missouri and Kansas, and to all others interested in our work:

The Missouri-Kansas Conference Board have employed me as Evangelist, and to go with their tent this coming season, which will open up the last half of May. For this work we will need money. This will have to be made up by donations and by collections upon the field where we go. Will all in these States, and elsewhere who desire to assist in the work send to us at Beatrice, Neb., and to A. W. Darley, secretary of the board, Mound City, Mo., the amount you will contribute, and send the money to the treasurer, P. H. Oatman, care Nave & McCord, St. Joseph, Mo. Give us your name and the amount you can possibly give for the work at an early date, that we may know how to arrange our tent work. Let every brother and sister donate to this work, however small the amount may be. Make us a pledge. We are commanded to sound out the Word. Paul wrote, "It is more blessed to give than to receive; and to give as the Lord has prospered you, preach the Word. Go ye into all the world and preach, and go ye, disciple all nations." To do this it requires money. Let us have a liberal response, and a good work done.

G. M. MYERS.

Say nothing that you would not like God to hear.

Important Notices.

All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
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Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Shoels, Scholls, Ore.
E. Hoyt, Box 304, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heim, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo Kidwell, Cabanville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. I. Winslow, 523 Minnesota Ave., Kansas City, Kan.
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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 269 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sollick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God need for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, at West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Robelmon.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible-class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or A. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benware Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Assocrasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Sunnyside, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Wickersham, Ill., for Bible Reading at 11 A. M. All are invited. Little Woods, Secy.

VANDALIA TIME CARD

In effect Mar. 13, 1899.

Trains leave Plymouth, Ind.,

EAST BOUND.

No. 10, Ex. Sun. For South Bend		8:35am
No. 14,	"	12:38 pm
No. 8,	"	10:11pm

WEST BOUND.

No. 21, Ex. Sun. For Terre Haute		5:33a m
No. 3,	"	12:13 pm
No. 9,	"	7:46pm

For complete Time Card, giving all trains and stations and for all information as to rates, through cars, etc., address T. A. Lowes Agt., Plymouth, Indiana, or

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Ohio Central Lines,
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Peoria, Decatur & Evansville,
Pittsburgh & Lake Erie,
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Reference: A. M. Daily. type P. M. Daily except Sunday. ‡ Stops on signal.

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Address, THE RESTITUTION, Plymouth, Ind.

Dear Restitution:

I would like to correspond with some of the friends in California. If any of them will be kind enough to send me their address, I would be glad. My address is, Dunnville P. O., Ontario.

Your Sister in hope,
SARAH DASHWOOD.

Literary News.

President Harper, of the University of Chicago, makes this month's contribution to the discussion of the educational question which *The Cosmopolitan* magazine has been conducting during the past two years. *The Cosmopolitan's* title, "Modern College Education—Does it Educate in the Broadest and Most Liberal Sense of the Term?" is not used as President Harper's theme. He confines himself rather to the consideration of the relations which universities bear to our republic and to the people. President Harper is one of the men who seem to desire to take broad and liberal views of the subject of education.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect Mar. 12th, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 20, 10. 38 a. m. daily, Except Sunday. No. 8, 5.46 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West, No. 15, 5.14 a. m. daily. No. 5, 6.41 a. m. daily, Extra fare. No. 87, 9.26 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No. 9, 6.10 p. m. daily. For particular information on the subject apply to J. E. Hanes, Ticket Agent.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

The Restitution.

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A Woman's Prayer.

O Lord, who knowest every need of mine,
Help me to bear each cross, and not repine;
Grant me fresh courage every day;
Help me to do my work alway
Without complaint.

O Lord, thou knowest well how dark the way,
Guide thou my footsteps, lest they stray.
Give me fresh faith for every hour,
Lest I should ever doubt thy power,
And make complaint.

Give me a heart, O Lord, strong to endure;
Help me to keep it simple, pure;
Make me unselfish, helpful, true
In every act, whate'er I do,
And keep content.

Help me to do my woman's share;
Make me courageous, strong to bear
Sunshine or shadow in my life;
Sustain me in the daily strife

Communicated.

Would Jesus do it? No. 3.

PINE WOODS BIBLE CLASS.

Teacher. I am often asked the question, Is it right to do such and such things? And among these things, is it right for a Christian to dance? Now Carrie, how would you answer this question?

Carrie. I have one rule by which to measure every practical question of life, and that is, "Would Jesus do it?" You know he is the Christian's pattern and example, we must measure ourselves by him. Can any one for one moment suppose that the pure-minded Son of God would take part in one of our modern dances, which are fraught with sinful revelry, and dissipation, which tend to destroy social purity between the sexes? I cannot. Again, I don't think it proper to engage in anything upon which we could not previously ask *God's blessing upon it*, before we engage in the same.

Teacher. I know that public dances are very sinful, both with regard to excess of eating, drinking and are also ruinous to our physical well being. But how about private, select dances in our homes?

Carrie. I have found that such dances tend to evil, there is something so fascinating about dances, that the temptation is to go to excess. Another I do not like is, that while engaged in such amusement, God is liable not to be present in their minds, except at first an accusing conscience may at times smite them, but by frequent repetition that will soon become seared. But I am certain Jesus would not dance a polka, or waltz with the girls, and that must decide the case with Christians.

Teacher. Now, in treating of practical things, which seem to us to be adverse to the cultivation of a pure and spotless life like unto the Son of God, we do not mean it as an offense to those who may practice those things, of which we speak, but we desire to be a blessing to them. I read in God's Word with regard to the New Jerusalem: "There shall in *no-wise* enter into it anything that *defileth*, neither whatsoever *worketh abomination*, or maketh *a lie:* but they which are written in the Lamb's book of life."

I wish also to call attention to the purity of those who will be found with Christ upon Mount Zion: "These are they which were not defiled with women; for they are virgins. These are they which FOLLOW *the Lamb* WITHERSOEVER *he goeth*. These were redeemed from among men, being the FIRSTFRUITS unto God and the Lamb. And in their mouth was found NO GUILE: for they are WITHOUT FAULT before the throne of God." Rev. xiv. 4, 15. Beloved, how many of us have attained to the above standard? If the Lord should come today, could we judge ourselves worthy of being classed with the "firstfruits," who are found "without fault?"

Now, if we should speak plainly of practices which seem to us to be an hindrance to purity of life, it is not in a spirit of faultfinding, or condemnation, we simply draw the picture, and let each one judge him or herself, that we may help each other on to glory. Now, Lad, the question of using tobacco has frequently been spoken of as a practice which has a tendency to hinder purity. How do you view it?

Lad. The Bible says that whether we eat or drink, or whatsoever we do, do all to the glory of God. The question occurs to me, could we smoke a pipe, or take a chew of plug tobacco, and ask God to bless it to his glory? Let those who use it, settle that question. Can we ask God's blessing on it as we do on the food we eat? If it is right for us to chew and smoke tobacco, it would also be right for Jesus to do it? It would almost seem like impiety to speak of Jesus chewing tobacco, and spitting the juice out on the pavement of the New Jerusalem, would it not? Why not do so, if it is a pure, clean habit, and does not defile the temple of God?

We read in 1 Pet. ii. 2, 22: "Christ also suffered for us, leaving us an *example*, that we should FOLLOW IN HIS STEPS, who did no sin, neither was guile found in his mouth." Nor any other defilement of any kind.

Teacher. There is only one position a *real* Christian can take. If he would *be in friendship with God*, he is a positive enemy to the world, and everything that is worldly?

Now, Albert, what is your conviction?

Albert. The Word of God leaves no room for two opinions on this point. See James iv. 4: "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." Let me emphasize this: "Whosoever (takes in everybody) will be a FRIEND *of the world*, is the ENEMY of God." There is a choice of the two, "*friend*" or "*enemy*," which shall it be? There can be no mixing of the two, God will accept no compromise. "No man can serve two masters." Matt. vi. 24.

It is not a possible thing for a person to be an enemy of the world, and the world not to know your attitude towards it. The line between the friends of God, and the friends of the world, is so absolutely distinct, that the two are as opposite as day is from night.

Teacher. Suppose we are enemies to the world, what will be the attitude of the world toward us?

Albert. Jesus spoke from *personal experience*, I will give his words: "If the world HATE you, ye know that it *hated me* before it *hated you*. If ye were *of the world*, the world would LOVE his own." What is *our personal experience*? If we find the world is friendly towards us, it is evident that we have not acted as Jesus would do. The world is just the same today, (probably worse) as it was in Jesus' day. If we followed Jesus, and acted as he would do, (were he in our place,) it would most surely have no more use for us, than it did for him. If the world *loves us*, we have good ground to doubt our being *loved* by God. We cannot be loved by both. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that DOETH the WILL of my Father who is in heaven." Matt. vii. 21. The entrance to God's kingdom will most positively be limited to the one who actually in fact "DOETH the WILL," and not the one who merely makes a profession. "Why call ye me Lord, Lord, and DO NOT the things that I SAY." Luke vi. 46.

Teacher. I have often noticed that many professors do not object to condemning the world in a *general* sense, but when we speak of worldliness specifically, is where objections are raised. Tell us what you think Arloa.

Arloa. To attack worldliness *specifically*, is that which rouses the enmity of the world the quickest. A strong practical political lesson can be learned from Jesus' answer to Pilate: "My kingdom is NOT of THIS world: if my kingdom were of THIS world, then would my servants *fight*, that I should not be delivered to the Jews: but now is my kingdom not from hence," that belongs to the world, or age to come.

The servants of *this* world, will fight for the kingdoms of *this* world, it is *theirs*, it *belongs* to them, and it is natural that they should fight to sustain their own.

If Jesus' kingdom were of *this* world, then would *his* servants fight, but as it is *not* of this arrangement or order of things, which are essentially worldly and corrupt, unclean, and abominable in the extreme, they must take the advice of God's Prophet, and "Let the potsherds of the earth strive with the potsherds."

Those in control of this government, use the power to foster that which is evil, worldly, ungodly, and detrimental to the highest interests of the people, and morality. Why do they do this? because they are *of this* world, are essentially worldly, consequently are at enmity with God." The friendship of the world is enmity with God." It is out of harmony, and perfectly incompatible for the friends of God, and the friends of the world to *unite* in running a government, because they are at *enmity* with each other, if they ARE what they *really profess to be*.

Teacher. Did Jesus take any active part in running the politics of Cesar's government, under which we lived? If we are servants of Jesus, we will "follow Jesus," and *do* as he would do, were he in our place. Our kingdom is not of THIS *world*, we seek one to come. This being the case, let the servants of this world take care of their own. Our interests pertain to something higher, nobler and more enduring.

Teacher. The kingdoms or governments of "THIS WORLD," are now in the hands of the PEOPLE of *this* WORLD," will they always remain there? What do you say George?

George. Under the sounding of the seventh trump, we read: "The kingdoms of THIS WORLD are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

The servants of Jesus can have no interest in the "kingdoms of this world," until the above CHANGE *takes place*. If they had, then would his servants fight to sustain them.

Teacher. What relation do the servants of Jesus sustain to "the kingdoms of this world," at the present time?

George. Just the same as Jesus. He went about everywhere proclaiming the coming change, above spoken of, under a message entitled, "The gospel of the kingdom," and he sent his servants to preach the very same message. Our duty is to do just what we are *sent* to do, and not to spend our time in *helping worldlings* to patch up their rotten systems. If Jesus were in our place, he would do just what he was *sent* to do.

Teacher. We have not heard from Lucy yet along the line we have been investigating what have you to offer?

Lucy. I have an extract from a book which conveys my convictions, I will read it: "As men waiting and preparing for the kingdom of God (whose citizenship is in heaven, and not upon the earth) they accept the position of STRANGERS and PILGRIMS among men. They are not at home: they are passing on. They take NO part with Cesar. They pay his taxes and obey his laws where they do not conflict with the laws of Christ; they take no part in his affairs. They do not vote; they do not ask the suffrages of his supporters; they do not aspire to Cesar's honors and emoluments; they do not bear arms. They are sojourners in Cesar's realms during the short time God may appoint for their probation; and, as such, they sustain a passive and non-resisting attitude, bent only on earning Christ's approbation at his coming, by their OBEDIENCE *to his commandments* during his absence. They are *not* of the world; and therefore they REFUSE to be *conformed to it*. The way is narrow, and full of self-denial—too much so for those who would like to perform the impossible feat 'of making the best of two worlds.' But the destination is so attractive, and the results of the cross-bearing so glorious, that the enlightened pilgrim deliberately chooses the journey, and resolutely endure its hardships."

Teacher. To walk in the footsteps of Jesus requires more nerve, get-up and moral courage, than mere professors can conceive of.

Next week our study will be to apply the question "would Jesus do it?" with regard to *business life*. In other words, Is business transacted as Jesus would do it, were he in our place?

W. H. WILSON.

Trine Immersion. No. 3.

Farrar [illegible] said, "No one cometh to the Father but by the Son." Likewise, [illegible] separate baptism into each of three names would bring the person baptized into the Father first, then into the Son, and lastly into the Holy Spirit. We have already seen that to come into Christ, we must be properly baptized into him. And being "in him," "in Christ Jesus" (an expression that occurs with great frequency in the Scriptures, and is fraught with meaning) we through him by one Spirit have access to the Father. Eph. ii. 18. Oh! the simplicity and beauty of the divine plan for our salvation. "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. v. 1. "In whom we have boldness and access with confidence by the faith of him." Eph. iii. 12. He is "a great High Priest that is passed into the heavens, Jesus the Son of God," and is "not an high priest who cannot sympathize with our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 14-16. "Christ also hath suffered for sins, the just for the unjust, that he might bring (or introduce) us to God." 1 Peter iii. 18. Friends, let us see that we are introduced to God through the proper person, "the man Christ Jesus" (1 Tim. ii. 5), and in the proper way. This matter is of too much importance to be passed over lightly. Let us deal with God through our Lord Jesus Christ, whom he appointed as the mediator between himself and men. According to the Word there is but one way to come into Christ, that is, by baptism into his name; bearing this name and being truly in him and *abiding* in him, we have uninterrupted access to the Father.

But where did the idea of three immersions for one baptism originate?

Not in the Scriptures, as we have already seen, but it had its rise in the doctrine of the trinity, as propagated in the council at Nice, in 325, and "developed" through the fertile imaginations of some who were styled "fathers." This doctrine of "three persons in the Godhead" was confessedly and manifestly "not drawn from the New Testament, and cannot be expressed in New Testament terms." Enc. Brit. xxiii. 240. The term "trinity," or "triados," (Greek), as applying to God, was first introduced into the theological vocabulary in the second century 168 A. D. by Theophilus, the sixth Bishop of Antioch. I have this information from Wakefield's Theology, which is good orthodox authority and not likely to make such a statement without good reasons.—But this doctrine was not generally taught until the 4th century when it was first preached at Alexandria by Alexander, bishop of the church at that place; but was severely opposed by Arius, a presbyter of the same church, who stoutly maintained that the Son could not possibly be co-existent and co-eternal with the Father; and, being the Son, there must have been a time when the Son was not, though he was created before the foundation of the world. Arius was expelled from the church, but continued his agitation against the doctrine of Alexander. The quarrel at last gained the attention of the Emperor Constantine who directed conciliatory letters to the contending parties, but all to no purpose. At last he convened a council at Nice in Bythinia, consisting of 318 bishops and 2048 other delegates, to consider and settle this matter. The Emperor himself presided at this meeting. After much discussion pro and con the assembly with very few exceptions endorsed the doctrine of Alexander, while Arius was branded and anathematized as an heretic. It was at this assemblage that the material out of which the doctrine of the so-called "trinity in unity" was subsequently constructed, was first brought into definite shape. And ever since those days we have had a trinity of person in the Godhead in the commonly accepted theology. And it is but misapprehension at this point that the idea of trine, or as some term it, "triune" immersion arises. If there are three persons in the trinity, God the Father, God the Son, and God the Holy Spirit, and baptism into each of them is required, then of course three baptisms are not only in order but necessary. If the Word of God teaches a trinity in the Godhead, as set forth in the theological textbooks of the doctors and the schools, then every believer in the Bible must accept it as a matter of course; but if such teaching is entirely absent from the Scriptures, we have no right to accept, much less to teach it.

The fact is as shown above that the trinity was an unknown term among the early Christians, not a word of the kind being taught in the Bible, but it was developed by the speculative, theorizing, spiritualizing school of teachers who had obtained their wisdom from the pagan philosophers, and managed to insinuate their pernicious methods and doctrines into the Church "unawares;" and in the course of time a whole system of doctrines was elaborated and foisted upon the credulous populace which gladly resigned the right to think to the doctors. In this way also a clergy separate from the laity was developed, and in the course of time also a papa, or father (pope), "the man of sin, the son of destruction."

But how about the trinity above mentioned? Is it true? I am obliged to say, notwithstanding the fact that this is regarded in the religious world as a "fundamental doctrine," that it is not true. The Bible everywhere speaks of God as *one*, and not three. I shall cite a few New Testament examples. "*God is one.*" Gal. iii. 20. Jesus prayed to his "Father," as "the *only* true God." John xvii. 3. "It is *one God* who justifies." Rom. iii. 30. "There is none other God but one".... "to us there is but one God" says Paul, and in order that we may not be left in the dark about this matter he adds that this one God is "the Father." 1 Cor. viii. 4-6. "One God and Father of all." Eph. iv. 6. And he is not only our God and Father, but is also "the God and Father of Jesus Christ." Eph. i. 3; 1 Peter i. 4. In Mark xv. 34 Jesus himself addresses the Father as "My God," which is in harmony with Paul's statements above. See also John xx. 17, where he says to Mary that he will ascend to his Father and his God. How can these statements, so positive, so emphatic, as to leave no room for doubt as to their meaning, be explained? Were they not based upon the monotheism (one God) of the Old Testament, so strongly set forth in the writings of Moses and the prophets? Jehovah had repeatedly and emphatically declared that he alone is God and that no other could be either acknowledged or tolerated; and it meant death to the Israelite who would attempt to worship or have regard for any other God. Will the reader carefully examine the Scriptures of the Old Testament on this point? See Ex. xx. 3; Deut. iv. 35, 39; Isa. xlv. 18. As there is but one God so there is also but one Lord, which is Jesus the Christ. 1 Cor. viii. 6; Eph. iv. 5. And he became Lord and Christ, not of himself, but by virtue of authority and appointment of the Father. "God hath made him both Lord and Christ." Acts ii. 36. "Him hath God exalted .....to be a Prince and a Savior." Acts v. 31. This exaltation was on account of his voluntary humiliation and obedience to the Father's will. See Phil. ii. 5-11. Jesus, "the Man Christ Jesus," is also the Mediator between the "one God" and men. 1 Tim. ii. 5. Frequently throughout the New Testament he is spoken of as a MAN. Mark xv. 39; Luke xxiii. 4, 6, 14; John xix. 5. Peter, on the day of Pentecost, addressed JEWS with these words among others: "Jesus of Nazareth, a man approved of God among you." Acts ii. 22. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii. 14-18. And why should he not, inasmuch as he was taken from among the brethren." Deut. xviii. 15-19. For this reason he is able to sympathize with the weakness of those over whom he is the great High Priest. Heb. iv. 14-16; v. 1, 2; vii. 24-27. And is not ashamed to own them as brethren. Heb. ii. 9-12. "And though he were a Son, GOD'S SON, yet learned he obedience by the things he suffered." Heb. v. 8. How it makes us rejoice to know we have an High Priest who has been upon our own plane of existence, who has tasted all the bitterness of our griefs and sorrows, "being tempted in all points like as we, yet apart from sin;" and is fully able to appreciate our endeavors to overcome sin and to render unto him an acceptable service; who can sympathize with our infirmities rising out of our weak and corruptible flesh: Jesus the Son of God who has gone to the heavens in behalf of us. *Such statements as these*, in which the Scriptures abound, can be appreciated by poor needy mortals; but such a "trinity" as popular theology teaches can neither be appreciated nor understood; neither have we any need of it. And now, kind reader, I leave the case as we find it in the Word of God. There is One Mediator between God and men, the Man Christ Jesus; there is one way to the Father, and that is Jesus; there is one Name which is above every name among men, the Name of Jesus; there is one way of coming under that great and saving name, and that is by being immersed into it, as they did in the days of the Apostles, as set forth in their acts. Reader, put on this Name!

A. H. ZILMER.

(Concluded.)

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, MAY 3, 1899. NUMBER 17.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Russia's Proposed Calendar Reform.

News from Russia is that the Czar's Ministers favor the early change of their calendar from the Julian, now in use, to the Gregorian. The change will make Russian dates in consonance with those of the rest of the civilized world. At present Russia is twelve days behind. In Russia today is April 13, and Christmas is celebrated twelve days after we celebrate in America. The result is embarrassing to those Russians who have foreign correspondence, and they usually use both dates. The Julian calendar, made under the direction of Cæsar by Sosigenes about B. C. 45, provided for a leap year every fourth year. This did well for awhile, but in reality a day every fourth year is too much by 11 minutes and 10 and 3-10 seconds. Hence the actual time fell behind the reckoning. By 1582 Pope Gregory found that there had been an over-reckoning of ten days, and he moved the date up by that number, and to keep the year right in future he ordered that every centurial year that could not be divided by 400 (1700, 1800, 1900, 2100, etc.) should not be a leap year. Catholic countries immediately adopted the change, but it was not followed in England nor in the American colonies until the year 1752, when the discrepancy was eleven days. This is the reason why, though Washington was born on Feb. 11, we celebrate Feb. 22 as his natal day. In Russia alone of all Christian countries the old style has been retained.—*Tribune.*

Mankind's alienation or divorcement from God tends to barbarism and savagery. Man's care over the beast leads to domestication. God's recognized care over man leads to divinely-bestowed exaltation.—*W. H. Lamkin.*

Classic story tells us of one Pylades who laid down his life to save a friend; but God's Book tells of one Lord Jesus Christ, who laid down his life for his enemies. What a wonderful Savior is ours!

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee.
J. H. WILLEY,
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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 3, 1899.

We call special attention to the notice in another column of the works of our late Bro. Wiley Jones. The books and tracts have all been sent to this office, and we trust our friends will take advantage of this opportunity to supply themselves with these excellent works at the prices named.

The Church at Plymouth had the pleasure of a visit from Bro. R. W. Woodward last Thursday evening. He was on his way to his appointment at Warren Co., and stopped for a few hours. We were absent from the city and missed seeing him, but the Church enjoyed his being here very much, and we hope he will call again.

Bro. A. B. Zilmer preached for the Church here last Sunday, and we never listened to better sermons than he gave us. Bro. Zilmer goes this week to Blackford Co., this State, and next week expects to go to Kansas and Oklahoma, where he was last year. He should be kept in the field all the time, for he is a valuable worker.

Faith and Hope

Reader, is your faith built upon the foundation of the Apostles and prophets, Jesus Christ being the chief corner stone? Eph. ii. 19, 20, or is it built upon the teachings of Apostate Christendom? 2 Thes. ii. 7-12. We are taught that if we simply believe that Jesus Christ died for us, and lead good lives, that our immortal souls will go away off beyond the bounds of time and space. Is this true? Is this teaching according to the law and the testimony? Paul said concerning the preachers of any other gospel than what he preached, "Let him be accursed, or cut off." Gal. i. 8, 9. Let us see what constituted the gospel preached by the Apostles and Jesus Christ, and then it will rest with you, whether you can remain amongst those who preach another gospel.

In the first place, it is a demonstrable fact that the idea that you have a never-dying soul is a Pagan Fiction. Positively it is not a Bible doctrine.

It is a fact that although the word *soul* occurs over 700 times in the Bible, *never once* is it said to be immortal; thus showing that popular theology is wrong.

Immortality is something to be sought for, and to be put on at the resurrection of the dead. Luke xiv. 14; Acts xxvi. 6-8; Rom. ii. 7, 16; xv. 4.

Immortality is a matter of Hope. 1 Thes. iv. 13-16; Rom. xv. 13; 1 Cor. vi. 14; xv. 12-23; John vi. 39, 40, 44.

What then, is the gospel? Paul said in Rom. i. 16 that the gospel of the Anointed is the power of God unto salvation," and as there is only one *faith*, one God, and one hope Eph. iv. 4-6, it is a matter of awful importance to know what the gospel is. If you read Luke ix. 2, 6 you will find that it is the news concerning the kingdom of God that constitutes the gospel.

The gospel is not merely the Death and Resurrection of Christ, for we find that although the Apostles previous to the crucifixion preached the gospel, they *knew not* of his death and resurrection, and therefore they could not preach it. Luke xviii. 31-34.

Paul said the gospel was preached to Abraham, Gal. iii. 8; and if you turn to Gen. xiii. 14-17 you will find that God promised Abraham the Land upon which he stood for ever. Isaac and Jacob had the same hope. Gen. xxvi. 3, 4; xxviii. 13, 14.

It is a fact they have never yet realized the fulfilment of these promises. See Heb. xi. 8, 9, 13, 39, 40. All the prophets had the same hope and faith. Read Isa. ix. 6, 7; xi. 1-4; ll. 2, 3. He speaks of a time when the knowledge and glory of the Lord shall cover the earth, xi. 9-11, and Ezek. speaks of the restoration of Israel, chap. xxxvi. 24; xxxvii. 21, 22, when they shall divide the land to inherit it. Chap. xlvii. 13, 14. Daniel speaks of the God of heaven overturning the kingdoms of this world, chap. ii. 4, and says the saints shall rule the earth. Chap. vii. 13, 14, 18, 27. Joel saw that the kingdom of God would be in the future established on this planet. Chap. iii. 1, 2, 16, 17. Zechariah saw the Messiah or Christ reigning over all the earth. Chap. vi. 12, 13; viii. 23; xiv. 9, 16.

Coming to the New Testament we find in Matt. v. 5 that the meek shall inherit the earth. And that Abraham, Isaac and Jacob and all the prophets shall be in the kingdom of God, —also that people shall come from the north, south, east and west to the kingdom. Luke xiii. 28, 29. Christ also spoke of his second coming. Lu. xxi. 27; Mark viii. 38. Christ also told his twelve Apostles that they would sit on 12 thrones ruling over the twelve tribes of Israel. Luke xx. 29, 30; Matt. xix. 27, 28.

It is a fact, according to the inspired Scriptures that Christ is to come again to earth. Acts i. 11; 2 Thes. i. 7, where, after the resurrection he and his saints, who will be made like unto the angels, Mark xii. 25, will reign over the nations of earth for 1000 years. Rev. xx. 1, 6; v. 10; ii. 26, 27.

Considering, then, that there is not one passage in the Bible that states we have immortal souls, or that heaven is the abode of the righteous, it will be seen how *necessary* it is to seek and know the things concerning the kingdom of God and the name of Jesus Christ.

The disciples were told to go into the world and preach the gospel of the kingdom to every creature. He that believeth the gospel of the kingdom and is baptized shall be saved. Mark xvi. 15, 16.

Then do we say baptism is absolutely necessary to salvation? Yes; certainly; Christ said, "Except a man be born of water and of the Spirit he cannot enter into the kingdom. John iii. 5. Please read also Acts ii. 38, 41, etc.

What a glorious hope is the hope of a true Christian! Is it not worth having? A resurrection, eternal life, and an inheritance with all the saints in the kingdom, which will exist on the earth for 1000 years, after which there will be no more sin, or death, for God shall be all in all. Rev. xxi. 2, 4, 5, 6, 7, 10.

Communicated.

Anti-Semitism in America.

CHRISTIANS (?) AND JEWS AGAINST JEWISH-CHRISTIANS.

Perhaps the dear ones who read The Restitution have never heard of The Warszawiak, Jewish-Christian Mission No. 424 Grand St., New York City. I have been watching it for a number of years, and have felt deep sympathy for its earnest founder and his dear wife, who, though not of us, yet believe in our coming King, and are waiting anxiously for his return from the far country. But never in all this time have my feelings been so deeply stirred as they are at the present writing. I seem to have been thrust back into the times of the inquisition, when torturing thumbscrews, flame and fagot were in vogue; I never dreamed that such things as have been done in New York City, could be done in a land of freedom, by a professed Bible-loving people. It is almost too incredible for belief.

As a nation we take great interest in foreign missions; there is systematic giving for the support of these, men and women leave home and friends and press into the service. Lives are given up to the sole purpose of translating the precious Book into other tongues; discomfort, privation and cruel deaths are faced unflinchingly, that the heathen may come to a saving knowledge of our Lord and Savior. But the poor Jew, alas, for him! Mr. and Mrs. Warszawiak are both of noble Jewish families in Poland. They forsook all for Christ's sake,—even their own darling little children [the grand parents would not give these up to apostates from the Jewish faith!] They came to this country from London, with the highest recommendations, and began the mission I have spoken about. A great work has been, and is being accomplished among the Jewish population of New York City, many of which speak and read no language but the Yiddish—a jargon of German, Hebrew and other tongues.

A noble friend of the mission writes thus of its present aspects. "Preaching the gospel to the Jews by Mr. Warszawiak continues at No. 424 Grand Street, four times a week with unabated energy and unparalleled success. The place is habitually thronged and overflowed by Jews at all services—an ever-changing but always deeply interested and inquiring concourse. Personal salvation by Jesus Christ as the only Savior and promised Messiah is the invariable theme, and is enforced with straightforward directness and boldness, and is yet received with singular attention and respect. The eagerness of the Jews to hear the gospel is preternatural, and can only be of God. Nothing but the physical impossibility of getting in keeps hundreds and thousands of them outside, clamoring and struggling in vain for admittance, especially on the Jewish Sabbath eve, or Friday night. The sight is heart-breaking. Before the hour—sometimes an hour before—the more provident ones, have secured all the seats. Fresh comers fill the passages and invade the platform. Floor space all filled, they begin to get upon the chairs and stand above the shoulders of the sitters. Notice is hung out "No more admitted," and the door-keeper holds fast the door. The crowd increases and in spite of a half dozen policemen they strive to force the door, and if the janitor's strength yields for a moment, in they rush, joining in the order and silence of the listening throng. All this continuously in a city of churches, half empty at best, and three or four of them around the spot! How long, O Lord, how long? How long? Sixteen months now I have watched this same miraculous "sign," waiting from day to day until its intensity was awful, portending some imminent mighty work, for which we have been waiting! * * * There is one way to settle all doubts. Come near; come see and hear. Nobody who knows, who ever knew, who ever showed a Christian's interest in the man, or the work here on the ground, ever turned against it, or him. "All love him most who know him best."

Bible classes of Jews are held every Saturday and Sunday afternoon—including some of the Jewish children, (Wm. Cowper Conant, says this). He has stood by the mission against all its enemies, as has also James G. Patterson, and the late lamented Dr. John Hall, of New York, Gustavus Cohen, of London, Miss Douglas, of Edinburgh, Dr. H. A. Wood of Hoboken, New Jersey, and many more.

But we started out to tell you of the Anti-Semitic feeling that is shown in New York against the converted Jews. It originates with the Jews themselves. They pursue with implacable hatred, all who dare leave the ancient fold of the Jewish church to embrace the hated religion of Jesus of Nazareth. They persecuted Jacob Freshman, and lied about him, till the agony and shame of it all forced him to give up the mission and die. They have tried the same tactics on Warszawiak. All that Satanic malice can invent in the way of falsehood and slander has been turned against this innocent man, that the mission might be broken up, and the thirsty ones find no place to drink of the healing waters. But if the persecution had gone no farther than the unbelieving Jews, it would have excited no wonder in my heart. They honestly think it apostacy to turn from Judaism to Jesus of Nazareth. To them it seems like dying a spiritual death. They deem it the joining of idolators. But that the opposers of the mission should be joined by many of the elite of New York is something that causes a feeling of disgust and indignation. Have the days of our fathers been forgotten? Do we no more remember the times when those of our kith and kin passed through the fire?

It seems dreadful that Protestants should become the instruments of torture to those, who like Wickliffe and Huss, are seeking to bring about a reformation of their people, "Father, forgive them, they know not what they do." No pen, however graphic, can paint the sufferings of that faithful pair. "All income is absorbed by the barest necessities of the mission chapel itself. And God only knows the agony of the prayer, 'Give us this day our daily bread.'" Never had they imagined a lot so bitter as this, and yet both are ready to pass through a furnace heated seven times hotter; with only the watchword, "Though he slay me yet will I trust in him."

I had seen in my late studies, that, before Judah could be joined to Israel in everlasting federation, there must first be the acceptance of Christ by the Jews, as individuals. Individual salvation must precede national salvation, there must be the hiding of the leaven in the hearts of these, that the leavening of the whole may be brought about. The elect ones have not been taken out of Judah yet; they have been and are being taken out of the other tribes. The gospel came first to Judah, and he rejected it; he is therefore, put last, as to the time of its reception, and the other tribes first. If we would hasten the coming of the blessed kingdom we must work and give and pray for the salvation of the Jew, we must put no hindrances in his way.

But in seeing that some elect ones must now be taken from Judah, I had not seen that these must go through the fires of persecution to "be made white and tried," just as our fathers of old had to go. Dan. xii. 10; xi. 35. Yet this must be the way that God intends to bring them home. How portentious it all is! even Conant, sees that there is something preternatural in the eagerness of the Jews, to hear about Jesus. There is something preternatural in it. The time has come for the veil to be torn from Judah's eyes; God wills that he shall be blind no more, for the advent is near at hand. Well, let us help him all we can. The Jewish missionaries must not starve. Judah must hear about Jesus, the Messiah; he must be "grafted into his own olive tree again."

The work will not stop, no matter what opposition and persecution it may have to meet. "The devil and all his tools cannot frighten the workers away from their charge; they will never surrender it to human or to Satanic power." It is of God, though all be not true that is taught. The Jew, like his Protestant brother, must learn one lesson at a time; the other lessons will come in due order, order. He will learn much from the Book when he comes to read it with his new glasses on. Give him the Bible.

S. Roxana Wiser.

The Middle Wall of Partition.

"For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us."

This Scripture is found in Eph. ii. 14. It was spoken by Paul and is expressive of one of the greatest events of our Lord Jesus Christ, in as much as it opened the way of salvation to the Gentiles. Before this the Gentiles were shut out from the commonwealth of Israel and the covenants of promise; for it is a Scriptural fact that God had chosen out and separated a people to whom he gave special opportunities, of which all other people were deprived as long as the middle wall of partition existed. The people which God had chosen and separated and placed in a land by themselves was the Children of Israel. Unto them was given the oracles of God, and in those oracles a great benefit and blessing was promised, but under certain conditions. Israel failed to comply with those conditions, therefore Paul says that Israel didn't obtain that for which he sought, but the election hath obtained it and the rest were blinded. Rom. xi. 7. It is evident that every individual of Israel was not blinded, which is easily seen by the reading of Heb. xi. I will ask, was not Israel, as a people, always blind? Trace them through a wilderness and see if they gave proof of the knowledge of God's light. Follow them if you please from the days that God called them from under the hand of Pharaoh until the days of the crucifixion of Christ, and we see them walking in darkness, as a people. True there were a few who did receive the light of God's Word. On the other hand the Gentiles have always been as blind as Israel. Look for a moment at both Jew and Gentile at the time of the crucifixion. Not one nation in the world offered a word of defence in behalf of the just one. They were united in the same offense of condemning the Prince of Peace, and they slew the Lamb that God had offered for the sins of many, not knowing what they did, therefore, we hear Christ say while in the agony of death, "Father, forgive them for they know not what they do." In that act we see the words of Paul verified that we are no better than they. Both Jew and Gentile have proved themselves under sin, we can therefore see why the middle wall of partition was broken down. Let us study the 2nd chapter of Ephesians. In it we learn that Christ desires to make of both one new man in himself thereby making peace, and that he might reconcile both unto God in one body by the cross having slain the enmity thereby.

Yes, the middle wall of partition has been broken down, and if so, the Israelites and Gentiles are placed in one common field together, and if either or both will listen to the gospel they may feast on the hope of receiving those blessings offered to all the faithful ones, for in Christ Jesus there is neither Jew nor Gentile. Paul has given timely warning not to be wise in our own conceit, or in other words, not to think that we are held in lighter esteem than the Jew; for he (Paul) says that God has not cast his people away. Therefore, let us be careful how we treat one of the Jews upon whom the light of God's gospel has shone. Shall we boast that they are blind while we can see? No, brethren, this would not be in keeping with God's Word to Peter when he said, that which God hath cleansed call not thou common or unclean. Well, says some one, the Jews were broken off and that ends it with them during the Gentile times. 'Tis true that they were broken off as a nation or a people, but has God built another wall of partition? I find no Scripture to that effect. No doubt they were broken off from being a specially chosen people, for the Scripture says that both have access unto the Father by one Spirit, and the Scripture also says that if they abide not in unbelief they shall be grafted in, "for God is able to graft them in again." God has not changed the Gentiles over into the Jewish pasture, nor the Jews over into the Gentile pasture, for the Jews are no more a chosen generation but like the Gentiles must come to the Father through faith in the crucified and resurrected Son of God, which they as a people will not do until the times of the Gentiles have been fulfilled. Do the Gentiles en masse put their trust in God's Son? Not any more than the Jews, and there is no peace between them in general. There should be perfect peace with all the faithful Seed of Abraham, whether they have been blind Jews or blind Gentiles, for nearly all of us that now see, have sometime in our day, knelt at the devil's altar; but thanks be to God, since the middle wall of partition has been broken down it makes no different about our nationality, for Peter says in Acts x. 3, "But in every nation he that feareth him (God) and worketh righteousness, is accepted with him." If God accepts the returning prodigals, why should any one complain? Let us be thankful unto God for his mercy unto us in allowing us to be grafted into the good olive tree, that we may bring forth fruit worthy of God's approval.

Submitted in love and the hope of the better resurrection,

John Porter.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Seeking and Finding, a 4 page tract, sold formerly at 25 cents a hundred.

Early Lessons, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 35 cents per pound.

Keep an Eye on It.

Patrons of the Nickel Plate Road may prepare themselves for many pleasant surprises during the coming summer season, by the announcement of low rate excursions. Read the newspapers and consult ticket agents for reduced rates before purchasing your tickets anywhere. Remember our Peerless Trio of Daily Express Trains without change of cars between Chicago, New York, or Boston. Don't forget our rates are lower than via other lines.—may 31.

One First Class Fare for the round trip is in effect via the Nickel Plate Road to Roanoke, Va., for the Annual Meeting of the German Baptist Brethren. Tickets on sale May 16th to 22nd inclusive and good returning until June 24th. For further particulars address C. A. Asterlin, Traveling Passenger Agent, Ft. Wayne, Ind.—may 13.

Low Rates to Minneapolis

Will be in effect May 15th, 16th, and 17th via the Nickel Plate Road for the Annual Meeting of the Presbyterian General Assembly. Tickets good returning until June 3rd.—may 15.

Obituary.

Bro. J. H. Pettigrew was born in Schiller Co., Ill., Aug. 13, 1831; died in Manatee, Fla., April 5, 1899; aged 68 years, 7 months and 21 days. He embraced the gospel of the kingdom under the preaching of Bro. Chase, father of our beloved Bro. L. C. Chase, of Adrian, Mich. He was baptized by Bro. Chase some time in the sixties. He came to Manatee, Fla. eleven years ago. It can be said of Bro. Pettigrew that he was a kind husband and father, and a very quiet citizen, but friendly to all. He leaves a wife, a daughter, a brother and other friends and relatives here in Manatee, besides many friends and relatives in Illinois to mourn their loss. Funeral services held in the M. E. S. Church here in Manatee, conducted by the writer; after which we laid him away to await the coming of our blessed Master. Text 1 Thes. iv. 13; an attentive and sympathetic audience.

N. H. Gieselman.

We have received from the Bible Institute Colportage Association, Chicago, Ill., a copy of rather a Unique Work, being the New Testament "Marked." The text is the Authorized Version, with about 225 markings, on about 100 pages. The marked texts are confined to a certain line, the Way of Salvation, divinity of Christ, repentance, faith, obedience being the principal themes in view. It is designed to be a help for young workers, and for learners in the school of Christ, enabling one to catch sight of texts readily as they appear in their connection, and is far better than a few texts taken out by themselves. The book is pocket size, and can be had for 10 cents—with three cents additional for postage. Without doubt it will have a large sale, as the cost is so little. You can order them from this office.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

The General Assembly

Of the Presbyterian Church holds its annual meeting at Minneapolis, Minn., May 18th to June 1st. Agents of the Nickel Plate Road are authorized to sell excursion tickets at low rates on May 15th, 16th and 17th.—may 15th.

Few temptations are more common to ardent souls than that which leads them to repine at the lot in which they are cast, believing that in some other situation they could serve God better, and, therefore, to every such man St. Paul speaks, telling him that it is his duty to try to be himself—simply to try to do his duty; for here in this world we are nothing apart from its strange and curious clockwork; and if each man had the spirit of self-surrender, the spirit of the cross, it would not matter to him whether he were doing the work of the mainspring or one of the inferior parts.—*Fredrick W. Robertson.*

Summer Outings.

Before deciding when and where to spend a portion of the hot season this year, lookout for the Booklet issued by the Nickel Plate Road, entitled "Summer Outings," including many picturesque points on the South Shore of Lake Erie and the classic shores of Lake Chautauqua. Remember our Low Rates.—May 31.

Excursions to Louisville, Ky., via Pennsylvania Lines.

May 15th and 16th account Travellers' Protective Association of America annual convention. Excursion tickets will be sold to Louisville, Ky., via Pennsylvania Lines, good to return until May 20th.—may 17

The Presbyterians

Hold the Annual Meeting of their General Assembly at Minneapolis, Minn., May 18th to June 1st. For this occasion the Nickel Plate Road offers special inducements. Ask agents of that company about low rates, splendid equipment, and time of trains and connections.—may 15.

Roanoke is the objective point for the German Baptist Brethren. Their Annual Meeting is held there, tickets being on sale May 16th to 22nd. One First Class Fare for the round trip is offered via the Nickel Plate Road.—May 13.

Poetry.

Charity.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the dollars,
It may help the cause to live.

A few little bits of ribbon,
And some toys that were not new;
Yet they made the sick child happy,
Which makes me happy too.

Only some outgrown garments,
They were all that I could spare;
But they helped to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That costs one nothing to say;
But the poor old man died happy,
And it helped him on his way.

God loveth the cheerful giver,
Though the gifts be poor and small:
But what can he think of his children,
Who never give at all?

Communicated.

The Angel's Testimony.

Those who contend that Jesus was the Son of Joseph set up the claim that Gabriel's words were spurious, having been interpolated by some one who desired to paganize the teachings of the Scriptures. In all probability this notion originated with some Unitarian skeptic desirous of eliminating miracle from the record; glorifying the natural as all sufficient, because not apprehending or believing in a divinely prepared sin offering in the person of Mary's Son. This too would be natural as a reaction from Trinitarianism, and the papal dogma of an "immaculate conception." Besides it would be a summary way in which to dispose of the theory of pre-existence thus avoiding the extremes of a pre-existentent Son on one hand, and the mystery of the trinity on the other. In all this, however, nothing of importance was gained, in the way of arriving at the truth. The fact that Jesus is a divinely created Son out of the Adamic race—a "body prepared"—a Lamb without blemish, made a little lower than the angels, "to declare God's righteousness" by a violent death, and raised from the dead for the justification of those believing in him, was not taken into account by either Trinitarian or Unitarian.

In the early centuries dating back, almost to the immediate successors of the Apostles, there were heated and acrimonious debates on the nature and divinity of the Lord's Anointed. Reading the history of those times of religious controversy is like passing through a country once full of plenty and prosperity, but now turned into a wilderness by the misfortunes of war. Spiritual poverty and famine prevails, where once apostolic truth and righteousness had a vigorous growth. Grecian philosophy found in the word "Logos" a wide field for philosophical speculation and evolved various theories, equally contradictory and mysterious, beyond even the intelligent comprehension of learned and unlearned alike. I may add also that the formulated creed, which in the end was decreed orthodoxy, and enforced by the civil power, was scarcely more unscriptural in one thing than another. If there is any one thing that will unbalance a man's mind, make him intellectually confused and erratic in his reasoning, it is the effort to mingle and harmonize human philosophy with divine wisdom. To be down in the gutter from the effects of alcohol hardly makes a man more unreasonable and mentally disconcerted than the spiritual intoxication resulting from the unholy mixture of fleshly thinkings and philosophizings, with revealed truth.

I can, however, discover no evidence of this intoxicating Spirit's work in the record of either Matthew or Luke, as touching the birth of the Lord Jesus. Indeed, John is the writer over whose words the controversy raged so fiercely. That word "Logos" which was "in the beginning with God, and was God," is the focal point, where Arian and Trinitarian met in battle, and where all the theological combatants sought to combine Platonism with Apostolic teaching. If I were to look for a corrupted text any where it would be in the first chapter of John, for it was the storm center of theological dispute. Luke and Matthew confine themselves to historical facts, but John mingles fact with doctrine as to the cause, intent and purpose of certain things, suggestive of thought, and the exercise of reason, and therefore all the more attractive to those who take kindly to speculative philosophy. Matthew, Mark and Luke are scarcely mentioned as affording debatable ground, and for this reason we are justified in concluding that they escaped the hand of the interpolator. Again, if such interpolation had occurred it could hardly have been so cunningly devised, as to conceal its fraudulent nature. It is impossible to corrupt a text without creating discord, especially when some important matter of fact, or doctrine is involved. A falsehood cannot be so incorporated into Luke's record, without exposing itself on all sides, as the work of a mutilator, or the blunder of some transcriber.

The angel said to Mary "Thou shalt call his name Jesus, he shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." The foregoing quotation is so doctrinally sound, and consistent with all the balance of the Scriptures that it bears on every feature, and in every particular the stamp of genuineness. It is in perfect accord with the covenant made with David, even in detail, and in no uncertain sound voices the sentiment of the prophets.

Can it be possible that these words emanated from some paganized Christian? Such must have been the case if the angel's conversation with Mary be an interpolation as claimed. If I were called upon to discourse some human origin for the angel's words, I should not hesitate to say from some converted Jew, but from a paganized Christian never. So far as I am able to learn apostate Gentiles never took kindly to the idea that Jesus would reign on David's throne, and still less to his reigning over the house of Jacob. The forms of speech employed by the contending bishops of the 3rd and 4th centuries are in no way consonant with Gabriel's words to Mary, as to the future career and destiny of her Son. And in our day we are unable to discover any improvement. On the whole, therefore, we are compelled to accept of the angel's words as genuine, as there appears to be no ground upon which we can reasonably infer fraud, or corruption of the text. It is folly to permit the idea of theory to lead us astray, and then seeks to excuse such action by assuming what we cannot prove; nor are we justified by leaning upon some learned man's criticism, which in fact is nothing more than his opinion. Men's opinions are of little value on all points where a vital element of the truth is involved, for in all such matters, the teaching of the Scriptures as a whole will invariably guide us in the right way.

I cannot forbear inviting the reader to become better acquainted with the angel who visited Zacharias and Mary, before committing himself to the hypothesis that his words are spurious and false. This we can do without much effort as our heavenly Father has made provision either by design, or otherwise, for such acquaintance. Doubtless it will inspire confidence in his Word, and strengthen our faith. Moreover, we are inclined to indulge the hope that possibly it may be the means of causing some to retrace their steps, and get back into the way of truth and life. Why go wrong, when it is easier to go right? We are able to identify the heavenly messenger of Luke's record by his name Gabriel. Had no name been given an interesting line of thoughts and reflection would have been denied us. Michael and Gabriel appear to be the two angel princes that control the history and shape the destiny of Israel. Gabriel said to Daniel "there is none that holdeth with me in these things, but Michael your prince." The defence and deliverance of Israel seems to be chiefly entrusted to Michael, and possibly the resurrection of the dead may result from his voice, when he shall stand up for the "children of thy people." While Gabriel's special charge is in the way of imparting information—explaining the prophet's visions, and foretelling to him and all others like him, coming events. It is remarkable that among the chief things he revealed to Daniel, was the birth, anointing and crucifixion of the Messiah, may we not, therefore, reasonably infer that into Gabriel's keeping was committed the trust of preparing the way for the manifestation of God's Anointed, and this being the case, would it not follow as a natural sequence that he would appear again on the scene at the critical epoch of Messiah's birth? This appears the more probable when we consider that Gabriel had informed Daniel as to the time when the Messiah would be born, also the time when he would be crucified, and further when desolations would sweep away his city and people by the invasion of the Romans. He who foretold these events doubtless created the circumstances necessary to their fulfillment. When, therefore, Gabriel appeared to Zacharias he was simply preparing to execute what he foretold to Daniel about 500 years before. He had said to the prophet that from the decree of Cyrus to restore and build Jerusalem, there would be 483 years to the birth of Messiah, and from the time of Jerusalem's restoration there would be 434 years to the crucifixion of the Messiah. The circumstances necessary to the accomplishment of these wonderful events, would lead us to conclude that the same Gabriel who foretold them, would be present to fulfil his Word, and establish the vision. Indeed, we are not disappointed for Luke identifies him by name. This personal identification suggests if it does not prove the design of forestalling all possibility of uncertainty as to the facts Luke purports to record. Daniel and Luke by clasping hands with Gabriel, span as it were the 69 weeks of years that ended with the birth of Jesus. Daniel wrote what Gabriel foretold, and Luke testifies that he was present to fulfil and verify his prediction. Indeed, from whatever standpoint we examine Luke's history, the clearer and brighter it shines as true and authentic. We cannot reject Luke because of the supernatural, and believe Daniel. When we cross the line that divides the natural from the supernatural we have no means of measuring what is, or is not possible. The prophet passed over that line when he predicted "Behold a virgin shall conceive and bring forth a Son." Shall we hesitate to believe the testimony because the spiritual supplants the natural? Really the plan and purpose of retrieving and regaining what was lost by the natural or animal, requires the interposition as the law of the inevitable. What avail is it to kick against this law of absolute necessity, when in the consciousness of our helplessness, the ignorant and the wise alike in the hour of distress and danger prostrate themselves to invoke its relief and deliverance.

In fact the more clearly we come to understand God's purpose, as revealed in the Scriptures, the more intense is our conviction that the interposition of the spiritual begins its work where the weakness of the animal cannot make it abortive. Daniel talked with the angel face to face, a privilege accorded only to the few, but that few includes Mary the mother of Jesus. If the former was a man "greatly beloved," the latter was a woman "highly favored of God." These are kindred expressions, emanating from the same mouth, and unite the predictions of the prophet and the history of the evangelist as an unbroken chain, no "missing link" to perplex the mind, or to stagger faith.

GEO. MOYER.

Judges Chapter 14.

1. And Sampsoon went down to Timnatha and saw in Timnatha a woman from the daughters of the other tribesmen.

2. And he went up and told his father and his mother and said, I have seen a woman from the daughters of the Phulistines and now do ye take her for me for a wife.

3. And his father and his mother said unto him, Are there not daughters of thy brethren and from all my laity is there not a woman, that thou shouldst go thy way to take a wife from the uncircumcised other-tribesmen? And Sampsoon said unto his father, Take this one for me because she is upright in mine eyes.

4. And his father and his mother did not comprehend that it was from God that he was seeking a requirement (or requital) from the other tribesmen; and in that period the other tribesman were lording it in Israel.

5. And Sampsoon went down, he and his father and his mother to Timnatha and he had got as far as the vineyard of Timnatha, and lo a lion's whelp roaring to meet him,

6. And the Spirit of the Lord leaped upon him and he crushed it even as one will crush a kid of the goats; and there was nothing in his hands and he did not tell his father and his mother what he had done.

7. And they went down and talked with the woman, and she appeared upright in the eyes of Sampsoon.

8. And he returned days afterward to take her; and he was inclining out to see the carcass of the lion, and lo, a swarm (a synagogue) of bees in the mouth of the lion and honey;

9. And he took it out into his hands and was going his way going along and eating, and he went his way to his father and to his mother and gave to them and they ate, and he did not tell them that he had taken the honey from out the mouth of the lion.

10. And his father went down unto the woman, and Sampsoon appointed there a drinking-feast for seven days, because in this way were the young men accustomed to do.

11. And it came to pass when they saw him they also took thirty invited guests and were with him;

12. And Sampsoon said unto them I am propounding a problem (problems) for you; if ye announce it in the seven days of the drinking-feast and find it out I will give you thirty of coarse linen and thirty flowing robes for outer-garments.

13. And if ye are not able to announce it to me ye shall give me thirty of fine linen and thirty changeable flowing-robes for outer-garments; and they said propound thy problem and we will hear it.

14. And he said unto them, What eatable thing hath come out of an eater and what sweet thing from a strong one? And for three days they were not able to tell the problem.

15. And it came to pass on the fourth day that they said unto the wife of Sampsoon, Do thou forsooth deceive thy husband and let him tell thee the problem lest perchance we burn thee and the house of thy father with fire, or to do us no violence have ye invited us?

16. And Sampsoon's wife complained to him and said, Didst thou only hate me and not love me, in that thou hast not told me the problem which thou didst propound to the sons of my laity? And Sampsoon said unto her, If I have not told my father and my mother shall I tell thee?

17. And she complained unto him for the seven days during which their drinking-feast was; and it came to pass on the seventh day even that he told her because she hindered him; and she told the sons of her laity.

18. And the influential men of the city said unto him on the seventh day before the sun rose, What is sweeter than honey, and what is stronger than a lion? And Sampsoon said unto them, If ye had not ploughed with my heifer ye would not have comprehended my problem.

19. And the Lord's Spirit leaped upon him and he went down to Ashkalon and he smote of them thirty prominent men and took their outer-garments and gave the flowing-robes to those who had told the problem, and Sampsoon become wrathful with anger, and went up to the house of his father.

20. And Sampsoon's wife became the wife of one of his friends to whom he had shown himself friendly.

CHAPTER 15.

1. And it came to pass days afterwards in the days of a summer-harvest of wheat that Sampsoon also visited his wife with a kid of the goats and said, I am going in unto my wife and into the inner-chamber, and her father did not allow him to enter in.

2. And her father spake saying, I said that thou didst hate her, and I gave her unto one of thy friends. Is not her younger sister better than she? And let her be thine in place of that one.

3. And Sampsoon said unto them, I am guiltless once for all of other-tribesmen, because I am doing a wicked thing in relation to them.

4. And Sampsoon went his way and gathered together their hundred foxes and took lamps, and turned them tail to tail, and placed a lamp between each two tails and tied them.

5. And he kindled a fire in the lamps and let them go in among the standing grain of the other-tribesmen; and they set things on fire from threshing-floor to standing-grain and unto vineyard and olive-orchard.

6. And the other-tribesmen said, Who hath done this? And people said Sampsoon the bridegroom of Thamnai because he took his wife and gave her to one of his friends; and the other tribesmen went up and burned her and the house of her father with fire.

7. And Sampsoon said unto them, If ye are going to do even as to her, because in very truth I am going to make requital on you, I shall also grow weary at last.

8. And he smote them hip and thigh a great blow; and went down and sat down in a hole in the rock Etam.

9. And the other-tribesmen went up and pitched camp Jouda and displayed in Lechi.

10. And the men of Jouda said, For what have ye come up against us? And the other-tribesmen said, To find Sampsoon have we come up, and to do to him in the way he hath done to us.

11. And three thousand men from Jouda went down to the hole of Rock-Etam, and said unto Sampsoon, Dost thou not know that the other-tribesmen are lording it over us, and what is this that thou hast done unto us? And Sampsoon said unto them, In the way they did unto me, even so have I done unto them.

12. And they said unto him, To bind thee have we come down, to give thee up into the hand of the other-tribesmen. And Sampsoon said unto them, Give me your oath that ye will never jointly oppose me.

13. And they said unto him, No, no, we will only bind thee and deliver thee into their hand: and we will not put thee to death: and they bound him with two new small cords and brought him up from that rock.

14. And came unto Singoon (Jawbone) and the other tribesmen raised the alala (the shout of victory) and ran to meet him, and the Lord's Spirit leaped upon him and the small cords upon his arms became as it were tow that hath been burned with fire, and the bonds melted from off his his hands.

15. And he found an ass's jawbone that had been cast away and he stretched out his hand and took it and smote therewith a thousand men.

16. And Sampsoon said with a jawbone of an ass I wiped them out, because with the jaw-bone of an ass have I smitten a thousand men.

17. And it came to pass when he had ceased speaking and had cast away the jaw bone in his hand, he also call the place Anath-els Slagonos (an undertaking of a jawbone).

18. And he became exceedingly thirsty and complained unto the Lord and said, Thou hast been satisfied to give this great salvation at the hand of thy bond-servant, and now I am about to die with thirst and fall into the hands of the uncircumcised am I?

19. And God rent open the well that is in Singoon (jawbone) and there came forth water therefrom, and he drank and his spirit returned and he revived: therefore its name hath been called to this day, The fountain of him who invoked in Singoon.

20. And he judged Israel in days of other-tribesmen for twenty years.

COMMENT.

These two chapters, the 14th and 15th, are full of spiritual food for the thoughtful reader. Sampsoon of course as a Nazar or a Nazarite is a type of the Christ as the true Nazarite. Even the name of the village of Christ's early childhood and later manhood was originally so called because it had at an earlier period been a dwelling-place of Nazars according to the vows and conditions provided in such cases.

His name meaning "Touch Sign" was significant of the manner in which God's Spirit was to manifest itself in this particular case, not that his natural physical strength or developments were extraordinary as I understand it; but simply to show that God can work in an extraordinary way through an human being by using any one or more of the ordinary human endowments, even so common a thing as physical strength when sanctified and made subject to his conditions. When true to his vows Sampsoon has the divine enducement, when unfaithful he loses it. This teaches us on the higher plane of Christianity that God's spiritual gifts (and we each and all have one or more) are conditioned upon faithfulness in the use. The whole story is as susceptible of spiritual interpretation and application to the higher teaching as the story of Joseph and his brethren. Thamnatha, the place he went down to and where he met the woman who became his wife, means "a wine place." And he gave "a drinking-feast" at his nuptials—bad associations and a bad beginning for a young Nazar to make in starting life on his own account, one who was under vows not to drink wine or strong drink. Then he disregards parental advice in this important step, we learn another bad beginning.

Much might be profitably said about the so-called "riddle" which Sampsoon propounds at the drinking-feast; but as I gave this years ago in THE RESTITUTION I will not repeat it.

CHAS. GARDNER

Our Love Feast.

Editor Restitution:

Please find enclosed $1.50 for THE RESTITUTION. As we have never had our names on the subscription list and are now among strangers we feel as though we could not get along without something to cheer us up, and it such a pleasure to read the many letters from our brothers and sisters, even if we cannot meet them face to face, it is a joy to know there are so many of us of the one faith. Do not think, brothers and sisters, that we are not readers of THE RESTITUTION because I say we have never signed for it, for our friends and relatives have always allowed us to read their paper. It has found a place in our home for many years. Lord, who shall abide in thy tabernacle, who shall dwell in the new earth, who shall attain to immortality? Answer, he that has heard the Word of the kingdom, and understood it, and with a good and honest heart beareth much fruit. Now, the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness and faith. Dear ones in the faith, can we say from every day experience, that we bear the fruits of the Spirit? If so, we can hope to meet each other in the sweet by and by.

Yours in hope of eternal life through Jesus Christ, the Life-Giver,

MRS. RHODA FISHER.

Dear Restitution:

The paper is a most welcome visitor, for there are no preachers in this part of the country who seem to know anything concerning the coming kingdom, or that the curse will ever be removed from the earth, and they mystify the doctrine of the resurrection as taught by Christ and his Apostles. They seem to look at Christ's coming to earth none as a calamity than as a blessing to all nations. But they choose the misty darkness, the clear light of the gospel hurts their spiritual eyes.

Your Sister in hope of immortality when Christ comes to wake the sleeping dead and not before.

SADIE SKEELS.

Dear Restitution:

A few words to the brothers and sisters of the one faith scattered abroad, grace, peace and love from our Father and the Lord Jesus, the Christ. I write those few lines to cheer you up if possible, seeing that the return of our Lord lies at hand, the rumbling of his chariot wheels can plainly be heard in the signs of the times. The orthodoxy are converting the world to Christ, so they say, without the Bible. Its too old fashioned for them, so they have found a new road to their heaven. The political world is about to usher in the millennium by the peace congress; disarmament and arbitration is to bring peace on earth and good will to men. Well, man may propose, but God will dispose. Man's words and actions do not agree; the very man that proposes disarmament keeps straight on preparing for war, building ships and manufacturing ammunition and weapons of war, but the Christian warrior's weapons are not carnal, but mighty through God. We have the shield of faith, the breastplate of righteousness, and his loins are girded with truth and his feet are shod with the preparation of the gospel of peace. Brethren and sisters, let us war a good warfare and fight the good fight of faith, so that we may lay hold of an eternal life. May we all be found faithful when the Life-Giver comes is my humble prayer.

Your Brother in the one faith,

I. L.

To the Household of Faith:

It is some time since you heard from me. I am one of the isolated ones; I have not heard a sermon of the true gospel preached for a number of years; but I am trying to so live that I may be one of the worthy ones when the blessed Lord shall come. Pray for me, brothers and sisters, that I may be found ever ready.

Your Sister in hope,

IDA C. GODDARD.

Dear Restitution:

I am one of the sisters of the one faith, one Lord, one baptism. I am alone in the work here, as there are none other but me. I have lived close to Lexington, Mo., for 10 years, no one to speak on the great life. I am almost the only one in Lafayette Co., I know of no other in the precious faith. My sister, Ida Goddard, sends me THE RESTITUTION now and then; it and my dear Bible are my comfort, without them I would be lost. I read them nearly every day, I try to make myself useful as I can, of course I see trouble and have trials, but you see we must bear with this sinful world. Pray for me when you enter into your secret closets, that I may cast my bread upon the waters till we may all meet where sickness, sorrow and pain, nor death will ever disturb us. This is my prayer for Christ and his cause.

Yours in hope of better things to come with Christ our Savior when he comes to claim his own.

From your Sister in Christ,

E. A. MENDES.

Selected.

[Selected by Mrs. H. J. Mansfield.]

Great Movement to Rescue Oppressed Hebrews.

The return of the Jews to Palestine, the organization of a great corporation for the colonization and development of large areas in Syria and Asia Minor, the rescue of all Hebrews from the power of oppressing despotism! Such are some of the plans that form part of the great movement introduced in New England through a crowded mass meeting in the Baldwin Place Synagogue in this city, yesterday afternoon.

The plans were perfected at a convention of leading Hebrews from all over the world, held in Bosel, Switzerland, a short time ago, and a company wasformed with a capital of $2,000,000, with headquarters in London and branches in various parts of the world, to proceed to prompt measures for securing territory and the removal thereto of Jews who are persecuted in Russia, Roumania and *Gallacia, or any part of the world.*

The leading American delegate to this convention was Dr. Richard Gottheil, professor of archeology in Columbia University, who was made a member of the council, and is now president of the American Federation of Zionists, the organization in charge of the movement in America. Thesubscription lists were opened simultaneously in London and New York, March 28 last, and will be open until April 28.

The plans of the Zionist leaders have been received with the greatest enthusiasm throughout the United States, and, though the idea of a return to Palestine is not a new one, being, in fact, included in the accepted prophecies of the Hebrew faith, and the ever present dream for a distant future, these definite practical steps toward the realization of the prophet's idea, this bodnesslike attempt to answer the prayers of the devout Jews for many centuries, is entirely new, and was explained to the congregation in Boston yesterday.

The mass meeting in the Baldwin Place Synagogue was under the management of Dorshai Zion, the local Zionist Society. During an hour and a half before the meeting was called to order, Mr. I. B. Reinhertz, manager of the Boston subscriptions, sat at a table upon the platform in front of the rabbi's desk, and received cash for subscriptions, as fast as the necessary entries could be made. One Salem street banker, took a hundred of the $1 shares, and a long line of young men put down the necessary dollar as advance payment for one share each. It was explained that no profit was expected from these, except to the race as a whole, and it may be regarded as a tremendiously large charitable organization, by and for the Jewish race.

The meeting was first addressed by Rabbi Margolis, speaking in the German language, who explained the object of the meeting, extolled the fraternal devotion of the organizers of the movement, and compared the general awakening of the Jews to its importance to the miraculous quickening to life of the dry bones seen by the olden prophet in his Judean valley.

Prof. Gottheil was then introduced, and, in a stirring speech, which was heartily applauded, told the story of the convention. It almost seemed like a dream, he said, too beautiful to be real, those three days in the old Swiss city. I have attended many conventions here and in Europe, but never saw anything like that. We forgot to sleep and neglected meals, so completely absorbed were we in the work.

The last meeting extended from 11 o'clock Tuesday morning until 5 o'clock Wednesday morning, and for 18 hours those delegates, with set and determined faces, firmly resolved not to leave the hall until the mighty task was done, planned and reconciled. When the plans were at length complete, and we started back to the hotel, the dawn of morning was breaking over the hills along the Rhine. And we called it a symbol of the dawn of a new day for Israel.

Though there is opposition in our own ranks, there is no reason for discouragement, since opposition has always been the great spur to effort for the Jew. The movement is now no longer a dream or a project, but a reality. There has been enough of talk; the time has come for us all to act, and then see what will be the result of action. All Israel is responsible for one another. Not a stricken Hebrew groans in any part of the world, but the sound rings in the ears of us all. It is the duty of all to help those who sit in darkness, under the shadow of persecution. Pity is nothing, tears are vain, unless you act. Nothing can be done till the money is in the hands of our London bankers. Remember the law, "If thou hast vowed a vow unto the Lord, thou shalt not delay to pay it."

Prof. F. G. Lyon of Harvard was occupying a seat on the platform, and was called upon to speak by Prof. Gottheil, who said the views of thoughtful and sympathetic men from outside were welcome, and valuable, to the leaders of the Zionist movement.

Prof. Lyon said he had come to the meeting to learn about the movement, and was not prepared to express an opinion upon it. His studies having been pursued in ancient Jewish history rather than in modern, he could not judge the best steps by which the race should climb to its highest possible development. But he had observed that in every community where they take up their abode the Jews are above the average in intelligence, virtue and charity.

Conversation with some of the gentlemen in charge of the movement in Boston revealed the fact that the bulk of the subscriptions already received in America alone are enormous, and by themselves seem to insure the sound success of the undertaking.

The prospectus of the company states at length the objects for which it was established, among which are: "To promote, develop, work, carry on industries, undertakings and colonization schemes in Palestine, in Syria and in any other part of the world which may, in the opinion of the council, be to the interest of the Jewish race in any country or place. Also, to promote, develop, work and carry on immigration into any country or countries, and in particular, to promote and work the immigration of persons of the Jewish race into Syria, Palestine and other countries in the East."—*Boston Herald, April 10.*

Communicated.

If a Man Die is He Dead?

Dear Restitution:

Last Sunday being Easter, our preacher took for his text, "If a man die shall he live again?" Our preacher does not believe that we obtain the future life through a resurrection from the grave. He says Bishop Foster doesn't believe, nor does Lyman Abbott. When the old house is taken down, he says we step out as the chicken does from its shell, and think no more of the old frame than the chicken does of the old shell. He spoke like one who had been there, and just came back to tell us how it was.

He said there was no death. The writer of the verses, "My Old House," seems to think kindly of the old structure for the shelter it has afforded, through so many snows and hurricanes; but our preacher seemed to have a frown on his nicely groomed face when referred to the "mortal coil" or "tenement of clay." If Job could have met with a man like our preacher his inquiry would have been, "If a man die is he dead?" I will say, that until I began to read THE RESTITUTION I could see nothing wrong in the chicken and egg theory. The theme of Paul's preaching is now supplanted by dreams about how we take the other life, and not how it is given. According to our preacher, a vigorous pecking at the old shell, like the chicken works itself out into greater liberty.

MY OLD HOUSE.

"(Written by a Lady of Ninety-four Years.)

I hail once more my natal day,
Still in my tenement of clay,
With many favors blest.
Now he who placed the structure here
Can prop it up another year,
If he should think it best.

Long hath it stood, through snows and rain,
And braved life's fearful hurricanes,
While many a stronger fell.
The reason why we cannot see,
But what to us seems blustery
The Leader knows full well.

But now 'tis weather-worn and old;
The Summer's heat and Winter's cold
Pierce through the walls and roof.
'Tis like a garment, or a coat,
To speed their course no wherewhoot,
So gone is warp and woof.

The tottering pillars are all weak;
The poor old rusty hinges creak;
The windows, too, are dim.
These slight discomforts we'll let pass,
For, looking darkly through a glass,
We catch a hopeful gleam.

Nature and reason tell us all
This withered frame we long must fall.
When, where, or how's unknown.
We'll leave that to the Architect,
And trust his wisdom to direct
The taking of it down."

ISAAC MCCURRY.

"He who would remember the poor must do something to make the poor remember him."

Obituary.

Died on the 11th of April, Anna Lucille, youngest daughter of S. W. and Emma J. Trott; aged 8 months and 7 days. The popular explanation among church people is, "God took your loved one, your darling today, to draw parents and other sorrowing ones to the skies." I incline to the opinion that this is a slander on our heavenly Father. He surely can take no pleasure in tearing an infant from its mother's breast. He gave his Son to wean us from the excessive love of mundane things and raise us to an immortal life when he comes, but I repeat I cannot believe that he takes pleasure in wrecking homes for any cause. I am a house painter and people sometimes blame me because the paint lasts such a short time on the steps. I tell them it is not my paint, but their rough treatment of the paint is to blame. No paint will stand being scrubbed with a brush, soap, hot water and sand. And thousands of children are hurried away from this life by the carelessness of parents and nurses. Sometimes it is a fall and again something else. And God, who is very pitiful, is blamed all the time for the blunders of others. We grown up people often dig our grave with our teeth, and some use a bottle. The popular teaching in the churches makes us too careless about our own body as well as that of our little ones. The best machine I know of would come to a standstill, if treated like many of us treat our body. Our little darling was not neglected, but yet she may have come in contact with germs or gases in spite of her mother's vigilance. Any way I do not blame the Lord for it. I pray that the loss of this darling little life may cause all of us to so live that we will all be raised with her to immortality at resurrection morn.

Oh, how we do miss our sweet Anna Lucille,
Our plans are all spoiled by her leaving;
We ought to be ready and submit to God's will,
But we're crushed and we cannot help grieving.

Her Grandfather,
ISAAC MCCURRY.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. B. Clinkenbeard, Bonham, Texas.
P. B. Stauffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. B. Chesebrough, Galesburg, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Br. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Schulls, Ore.
E. Bayt, Box 384, Grand Rapids, Mich.
S. Rozana Wines, Plevna, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Hom, Dudley, Worcestershire, England.
J. S. Hatch, Seiverville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cady, Hollbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 3507, S. N. St Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidel, Ill.
B. F. Bayer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinzner, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1088 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Ruthbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1805 O St. Sacramento, Cal.
D. T. Halstead Wenatchee, Wash.
John Evans, 2012 West Corning Ave, Parsons, Kansas.
J. C. Mitchell, Crawley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.
P. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.

Excursions to San Francisco, Cal., via Pennsylvania Lines.

May 14th, 15 and 16th account National Baptist Anniversaries, Excursion tickets will be sold to San Francisco, Cal., via Pennsylvania Lines, good to return until July 16th. For further particulars please call upon local ticket agent, J. E. Hanes.—may 17.

I envy no one on earth but a better Christian.—*Norman McLeod.*

Inquire of agents of the Nickel Plate Road about dates of sale, time of trains, connections and routes to San Francisco, Cal for the National Baptist Anniversaries, May 26th to 30th. One fare for the round trip.—May 13.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 239 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. at Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Weiton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cleary's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scireville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch., the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schaller's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Schulls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trussell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Pekin or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Schulls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Schulls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Carbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterclouds, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

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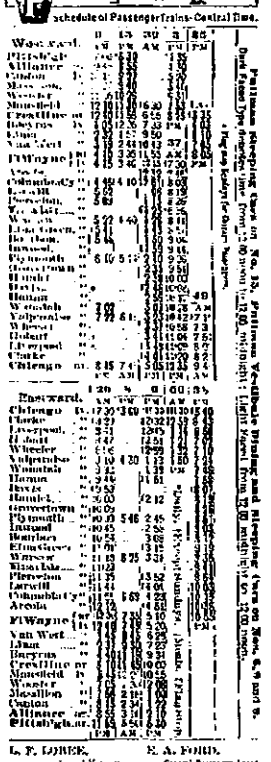

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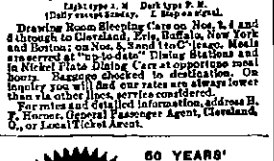

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The National Baptist Anniversaries will be held at San Francisco, Cal. May 26th to 30th. Agents of the Nickel Plate Road are in possession of complete information in regard to rates, dates of sale, routes, and time of trains, and will be glad to furnish same to all contemplating a trip to the Coast at low rates.—May 13.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

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The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, MAY 10, 1899. NUMBER 18.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Poetry.

"Keep Step With Jesus."

"Keep step with Jesus!" Can that be for me?
Oh, may I really walk by faith with Thee?
I who have often wandered far away,
And grieved thee with my coldness day by day?

How often, Master, I have "lagged behind."
And feared to follow; when thy voice so kind
Has called me on, bidding me trust in thee,
However dark the path may seem to me.

And have I not sometime stepped out alone,
Nor waited for thy hand to lead me on,
And of the future thought with anxious care,
Instead of taking "the next step" in prayer.

Afresh to-day I put my hand in thine,
With child-like trust would all to thee resign;
And lead me where thou will and guide me still,
Fulfilling in me all thy blessed will.

E. M. G.

Communicated.

The Gospel Recovered. No. 16.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In the previous article a number of statements, in which the simplicity of the gospel was maintained by Dr. Thomas, were quoted. It was also noted that at the same time he took part with, and practically approved of a certain section of the brotherhood who excommunicated certain others on account of disagreement on secondary questions. The Doctor's partiality for speculation was also noticed, and his "gladiatorial" zeal in contending for opinions on admittedly non-vital points of doctrine. Of the evil of this he was not ignorant, having had experience of it as early as 1835, from certain treatment he complains of received from the "Reformation" in connection with the 34 questions headed "Information wanted." His reference, in 1849 (*Elpis Israel*) to the "rubbish" of "creeds," etc. and "leaving" spiritual guides alone in all their glory," was quoted.

In further prosecuting the subject of these papers it seems fitting to mention here that most of Dr. Thomas' followers both in America and in Britain were persons of the stamp who had left "spiritual guides" previously. A specimen of this he himself records in the "*Herald of the Kingdom*," Vol. III. (1853) p. 36. Referring to his correspondence with some brethren in Dundee about 1850, he says:—"It was contended," in the words of one of them, writing to me that human traditions and practices should receive no quarters; that human praise and popular plans should be treated as dangerous.....You know we disapprove of all clericals of whatever name or degree, and discountenance the assumptions of all hierarchs from Christ's pretended Vicar on earth to Baptist pastors, and their minic 'presidents.'"

Apropos of this, Dr. Thomas, among his numerous condemnatory remarks on the socalled Fathers of the early centuries, censures their departure from the simplicity of the gospel. Thus in "*Eureka*," Vol. I. p. 440, "Origen was a man of very presumptuous spirit which impelled him to philosophize to the destruction of the faith. He was never content with plain truth but ever hunting after something singular and extraordinary." Speaking of Eusebius he says:—p. 449, "He was the most learned of all the Christians, whose learning and philosophy were inimical to the simplicity which is in Christ."

In another extract from "Eureka" the Doctor makes a statement which appears to me so exactly descriptive of those who adopted the name "Christadelphian" especially in Britain, that I crave the liberty to give it here:—"This class of men were a serious and fatal trouble to Paul and the Ecclesias. They first made their appearance on the page of New Testament history in Acts xv. 1-5. Their new-fangled crotchet was that the belief of the gospel of the kingdom, and baptism, were not sufficient for salvation; but that a disciple must besides, or in addition to this, be circumcised and keep the law of Moses. This dogma was their stock in trade.....the basket of small wares with which they *began the world*." Vol. I., p. 195.

In case any explanation may be required of the application of the preceding paragraph to the Christadelphian position, I beg to make the following remarks. The view always taken of the Birmingham position by the present writer, was that the "Record" or creed was not a mere list of doctrines to be accepted by believers of the gospel of the kingdom in order to church fellowship, but a creed in the true sense (*credo*, I believe). This view right or wrong, found expression in the *Church Messenger*, in June 1873, as follows:—"The real difference between the Christadelphians and us is —not such points as mortal or immortal resurrection in themselves, but *their* making such points necessary to saving faith, and consequently, to church fellowship; and that, while we, as a body, do not make such points essential, individuals use their own discretion in maintaining their own views, both sides being represented in our fellowship; and also that our public advocacy of the truth is properly confined to the fundamental truths, irrespective of such details as are involved in mortal resurrection, etc."

In justification of the statement in the previous paragraph, I quote the closing sentence of the "*Record*" of the Ecclesia in Birmingham, England, issued somewhere in the later sixties. The "Record" consisted of 34 articles, positive and negative; truths to be believed and fables to be rejected. The nature of Christ, mortal resurrection, nature of Satan, etc. make up the staple of the document. "The sting," however, "is in its tail:"—"That the foregoing facts, doctrines, and principles constitute the whole counsel of God declared by the Apostles for enlightenment unto salvation, and form the only basis for saving faith for Jews and Gentiles in the present dispensation."

That there can be no mistake as to the significance of the paragraph just quoted, I find in the *Church Messenger*, Dundee, July, 1873, the following utterance of the editor of the Christadelphian. The following question had been put to him, "Who hath required it at your hands to contend for anything beyond 'the faith once delivered to the saints.'" The answer is "It is required at the hands of every believer to contend earnestly for the faith once delivered to the saints, and therefore of me. But says, You contend for something beyond the faith." This is his mistake. Not one of the things I contend for is outside the faith once delivered to the saints. It would, of course, take a book to show this. A rejoinder to this naturally contains these words:—"It would take a book to show this." Well, if such a book has not been written, why not write it? It is as necessary as much that he has written; and he surely does not expect professed disciples of twenty years' standing, and who for years stood side by side with himself to admit the essentiality, upon insufficient demonstration, of propositions upon obstruse subjects, upon which even Christadelphians are not agreed." Aug., 1873. "The faith was 'delivered' not later than A. D. 33. If 'mortal resurrection' was ever delivered, it was earlier than A. D. 59—the date of 1 Cor. being twenty-six years after thousands had been baptized. Paul tells the Corinthians that they had received the gospel at a former time, which Acts xviii. shows to have been five years before. How, then, could 'mortal resurrection' be essential?"

In singular, but most unaccountable connection with this "Record," is another publication entitled the 'Christadelphian Trumpet' issued by the Birmingham Ecclesia. A church, in objecting to creeds, and especially to the Birmingham '*Record*,' which had been proposed to them as a basis for Union said, "Our position is very well indicated in the *Christadelphian Trumpet* sent to us along with the '*Record*.'"

"Beware of clerical.....liturgies, articles, creeds, and so forth, which are detestable even to nausea, as polluting and of no avail, and fit only, in the expressive words of no avail, and fit only, in the expressive words of the Spirit, to be spewed out of the mouth."

"We know no reason why unclerical articles and creeds, by whatever name they may be called should be exempt from this warning, seeing that being but human, they must partake, in a greater or less degree of error either in substance or form, or in both." *Church Messenger*, August, 1873.

J. CAMERON.

(To be Continued.)

Trine Immersion.

SUPPLEMENTARY.

After my three articles were finished and in the hands of the Editor, I came into possession of some more facts which I desire to place before our readers. It is urged with a great deal of satisfaction that history gives support to the doctrine of a three-fold baptism, that it was practised among the Christians at an early date and that this is further a reason why we should practice it. That Tertullian, who lived A. D. 150-220, speaks of candidates in his day being "thrice immersed" is a fact, but that we should on this account also use this manner of baptism does by no means follow. I will cite at some length from this noted Father, the founder of the socalled "Latin Christianity." He says, in his treatise on the Chaplet (*De Corona*). Let us inquire therefore, whether tradition, unless it be written, should not be admitted. Certainly we say that it ought not to be admitted, if no cases of other practices, which we maintain on the ground of tradition alone, affords us any precedent. To deal with this matter briefly, I shall begin with baptism. When we are going to enter the water, but a little while before, in the presence of the congregation and under the hand of the president, we solemnly profess that we disown the devil, and his pomp and his angels. Hereupon we are thrice immersed, making a somewhat ampler pledge than the Lord has appointed in the gospel. Then when we are taken up (as newborn children) we taste first of all a mixture of milk and honey, and from that day we refrain from the daily bath for a whole week. We take also in congregations before daybreak, and from the hands of none but presidents, the sacrament of the Eucharist, which the Lord both commanded to be eaten at meal times, and enjoined to be taken by all alike .....As often as the anniversary comes around we make offerings for the dead as birthday honors. We count fasting or kneeling in worship on the Lord's Day to be unlawful. We rejoice in the same privelege also from Easter to Whitsunday.....At every forward step or movement, at every going in or out, when we put on our clothes or shoes, when we bathe, when we sit at table, when we light the lamps, on couch, on seat, in all the ordinary actions of daily life, we trace upon the forehead the sign (*i. e.* of the cross). Ante-Nicene Fathers III. 94, 95. Reader, note what he says: that they made "a somewhat ampler pledge than the Lord had appointed in the gospel." I understand "ample" to mean large, wide, spacious, and it also carries the idea of comprehensiveness. Now, why require a more comprehensive pledge than that enjoined in the gospel? Certainly the Lord left none of the work he came to do, unfinished: neither did he authorize any who should appear later to amplify or enlarge the gospel injunctions. Can not every reader plainly see that this "amplification," on the part of those in authority, was entirely out of order? But, as Mosheim in his Church History very properly says, "There is no institution so pure and excellent which the corruption and folly of man will not in time alter for the worse, and load with additions foreign to its nature and original design. Such in a particular manner was the fate of Christianity. In this (second) century many unnecessary rites and ceremonies were added to the Christian worship.....These changes *disfigured the beautiful simplicity of the gospel.*"

After making the foregoing remarks on baptism, etc., Tertullian continues: "If for these and other such rules, you insist upon having positive Scripture injunction, you will find none. Tradition will be held forth to you as the originator of them, custom as their strengthener, and faith as their observer." And he lived and wrought in the same century in which as Mosheim says, these innovations were made. So confessedly "no Scripture injunction" for trine immersion, no command of him to whom all authority in heaven and on earth has been given, but for practice the decree of custom, and for doctrine the commandments of men. And this during the same time in which trinitarianism was formulated into a system and introduced into the doctrine of the church.

I will add just one more example, which shows what a bearing the doctrine of the "three persons in the Godhead" had upon the subject of baptism. I cite from a document entitled "Constitutions of the Holy Apostles," brought into use prior to A. D. 325. In the 50th canon it is said: "If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion, which is given into the death of Christ, let him be deprived; for the Lord did not say, 'Baptize into my death,' but, 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Do ye therefore, O bishops, baptize thrice into one Father, and Son, and Holy Ghost, according to the will of Christ, and our constitution by the Spirit." So it was unlawful, according to this man-made "constitution," to baptize with one immersion into the death of Christ." Either the framers of this document were not in possession of Paul's epistles to the Romans and the Corinthians, or else they maliciously set aside the statements of Paul," a servant of Jesus Christ," that "as many as were baptized into Jesus Christ, were baptized into his death." Rom. vi. 3, 4. See also 1 Cor. xv. 29; Col. ii. 12; 1 Peter iii. 21. They seemed to have lost sight of the fact that baptism typifies a burial and resurrection; and that to be "baptized into Christ Jesus" (Gal. iii. 27) is not only to bear his name, but also to share his reproach, his suffering, his death, as well as resurrection; to be associated with him in all his relations. No wonder, therefore, that we find also the following sentiments in the socalled "teaching of the twelve Apostles: "Concerning baptism, thus baptize ye: Having first said all these things, baptize into the name of the Father, and of the Son, and of the Holy Spirit, in living (*i. e.* running) water. But if thou have not living water, baptize into other water; and if thou canst not in cold, in warm. But if thou have not either, pour out water thrice upon the head into the name of the Father, and of the Son, and of the Holy Spirit." Of course, if baptism is comparatively unimportant and meaningless, it matters little what its form may be, just so we "retain the substance," as Calvin said, "that is, the words;" and pouring will do just as well and will be just as satisfactory as immersion, and much more convenient. But by all means, and whatever else we sacrifice, we must jealously guard the doctrine of "three in one," even if we must warp and bend other things, so as to suit our theory. This is about the line of reasoning pursued by those who introduced THREE IMMERSIONS FOR ONE BAPTISM.

Brethren of the one faith of the gospel, let us hold fast the form of sound words and the ordinances of the Lord Jesus Christ, as given by himself and practiced by his Apostles. Let us read our faith out of the Book; and what cannot be read in plain terms from the oracles of God, let it go to its own place as coming from man.

And again, One God, the Father; one Lord, Jesus the Christ; one faith, of the gospel; one baptism, of obedience to the faith, into the one name in which alone there is salvation.

A. H. ZILSEN.

Day Follows Night.

Night with its sable gloom is now upon us—the midnight hour approaches—the darkness is appalling. The oppressor spreads forth like the green bay tree, and for greed of gain grinds to earth the poor who live by toil. His hard heart is impervious to the appeal of the hungry or the cry of the needy widows and orphans which have pierced the heavens, and "entered into the ears of the Lord of Sabbaoth," and vengeance will not always slumber. Thick clouds appear—the storm gathers—the distant hills echo with ominous mutterings. Sentence is pronounced—"Weep and howl for your miseries that shall come upon you." The charge is—you have kept back by fraud," the hire of your laborers who have reaped down your fields," "ye have condemned and killed the just," "ye have lived in pleasure on the earth and been wanton, ye have nourished your hearts as in a day of slaughter," and our just God avers—"it shall eat your flesh as it were fire."

The hour of retribution hastens. In the lurid sky threatening lightnings will play, its forked tongues darting hither and thither will terrify the cowardly heart of the oppressor, his lips will quiver, his face gather paleness. The Lord has heard the cry:—"How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth?"

Misrule, oppression and crime of the darkest hue is prevalent. The insane desire for wealth has led to the formation of unholy combinations called trusts, (but are in truth mistrusts) organized to gain wealth out of the people, by controlling the prices of the necessaries of life.

But the day hastens when terrified "Kings of the earth, and the great men, and the chief captains," will hide themselves in the dens and rocks of the mountains, and say "to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"

Let me repeat the question, "Who shall be able to stand?" Will you and I "be able to stand?" dear reader, the last trials and judgments of the darkest hour of the night? Will we be able to stand composed and without fear, no matter what may happen? It is in our power to do so. A consciousness of a right relationship with God, will drive away all fear. Believe and obey from the heart the ancient faith of the gospel, and afterward before every act of your life, ask yourself this one question: Would Jesus do it? and then act as you think Jesus would do were he in your place, without regard to personal consequences, and you will surely be "able to stand." Let us try it. It will cost something. Can we carry the cross?

The night is far spent, and even now in the east, omens of coming day appear. The swelling buds revive hope that winter with its storms and icy reign will soon melt before the genial breath of spring. But the shadows of night still linger on the plain while on the mountain-tops gleams of glory gild their lofty peaks, as the sun emerges from behind their colossal banks. What means it? What does it portend? Why just this, it is the Sun of Righteousness rising higher, and still higher, and with still increasing brilliancy as the gloomy night fades away before its majestic approach, with a beauty and glory far excelling the magnificent orb of day in its noon-day splendor. The thought is enrapturing, and the vision transporting. Around the Sun of Righteousness is seen a grand retinue of angels arrayed in robes of light.

Listen, what is it we hear? It is the sound of a trumpet, its blasts pierces the secret caverns of the dead, in every land, and clime and even in the stormy depths of the sea; its echo is also heard, over hill-top and vale, in the valley, and over mountain-tops. The golden harvest of God's precious jewels is being garnered to shine forth as the sun in the kingdom of their Father. See them rise in clouds to meet the coming King. What a glorious sight! They are like the Son of God! Oh, what magnificent glory! The excellent splendor of angels pales into significance, because they are made like unto the Son of God. At this time the weary night will have flown and given place to the morning of an endless day—"the sun riseth, a morning without clouds; as the tender grass springing out of the earth, by clear shining after rain." The Bright and Morning Star has appeared and shed its early morning lustre. "And the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it. And the Lamb is the light thereof." "There shall be no night there."

The vista of futurity is unveiled. God's will is accomplished. Gladness beams from every eye, and songs of joy break forth from every heart, and all nature responds—Amen.

W. H. WILSON.

Drops of Honey.

Sometimes we do not care to know all about a subject; it wearies us; we want little restful thoughts, full of sweetness and comfort—just a paragraph or two, that is like a few unexpected drops of honey to a tired child. We need these, they help us to get comfortably through the long day's toil. Without them we might stumble: with them we can climb. When there is plenty of time, and we feel well and strong, we like to go the bottom of things, or "to get inside of the bones," as the school boy expressed it, but when there is only a moment, and we can but stop to taste, we are glad that somebody has prepared food for just such an emergency. We can read and go away satisfied. God seems nearer and the world brighter. "The shadows flee away," and our hearts are full of melody, for home, our everlasting home, is but a few steps away. We can be patient a little longer now, for the little paragraph has said,

"Tell o' the glittering sparrows
Not one o' them can fa'l"

S. ROXANA WINCE.

Editor Restitution:

Our Conference work is progressing very nicely, the prospects are for a good work. Some brethren from outside the State are making contributions to the cause, for which we are very thankful. Bro. Clint Wilson of Blythdale, Mo., will assist in the tent work; he is a young man and this will be his first experience. The young men should be encouraged to take the field, for they are needed to take the place of the old ones who are dropping off. My prayer is, Lord, let thy blessing rest upon the work.

A. W. DARBY.

Christ is the lever by which God moves a multitude of souls.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, May 10, 1899.

In this paper will appear an article by Brother Joblin on the "Covenants of Promise." Those of our readers who have followed the articles that have appeared from time to time on this subject, know that now all the argument and proof that is necessary has been given, and we ask that the discussion further be kept out of the paper. Bro. Joblin has plainly set the matter forth for all to see, and Bro. Adams has had a chance to do the same, so we wish for the good of all that it be left as it is, and each may study the question, and so decide for himself.

From the *Independent-Democrat* of Oregon, Ill., we clip the following notice of the meeting held there on April 30:—

"The opening services of the new stone church, last Sunday, were largely attended, the edifice being crowded at the meetings in the forenoon, afternoon and evening. About forty out of town brethren were in attendance, Lanark, Adeline, Antioch and Forreston being represented. Elder Hadley delivered three excellent sermons, and, by the way, he is one of the most forcible, entertaining and pleasing divines who has ever labored with Oregon audiences. Services will continue throughout this and next week with the exception of Saturday night, and the people of our city and surrounding territory are invited to attend these meetings, resting assured that it will be time profitably spent.

From the *Chicago Tribune* of May 6, we clip the following:—

"Secretary Hay has received details of the new railroad which is to cross the Holy Land. The proposed capital is $50,000,000, but no shares will be put on the market, so it is said, until the line is completed as far as Nazareth. The road will run from Haifa, a seaport town seventy-five miles south of Beirut, to Damascus, a distance of 142 miles, and the project includes an extension from Damascus to Bagdad and the Persian Gulf.

While the Jaffa-Jerusalem, the Beirut-Damascus-Hauran, and the Lebanon tramways are narrow gauge concerns the Haifa-Damascus railway will be of standard width. It is primarily intended to tap the great Hauran wheat regions, which are only partly developed, being still under the sway of Bedouins and Druze tribes, and to afford another outlet for the growing trade of Damascus, the largest city in Asiatic Turkey.

Active operations commenced last month on the division between Haifa and the Jordan, and the line is to be completed in less than two years as far as Damascus. The Thames Iron works being crowded with orders it is likely rails, locomotives, and other material will be bought in the United States."

March of Events in the East.

According to a dispatch from St. Petersburg to the *Lokal Anzeiger* (Berlin) on April 30, the Shah of Persia on March 1, signed a concession to a Russian Mining Company covering the whole province of Ozorbaijan, the most northerly province of Persia, having an area of over 30,000 square miles. The concession is for seventy years. The province contains rich copper deposits, and the company will exploit the tract for metals and gems, and construct railways, roads and harbors.

On May 1, the *Frankfurter Zeitung* (Berlin) published a dispatch from Bagdad, Asiatic Turkey, asserting that Great Britain has already taken steps to counteract the efforts of the Russian expedition which recently completed a survey for the extension of the Tiflis and Vars railway from a point on the Little Zab River, northeast of Bagdad, to the Persian Gulf. According to the advices in question a British gunboat has been sent to the Persian Gulf, presumably with the object of taking possession of the mouths of the rivers Euphrates and Tigris.

Under date of London, May 2, we learn by a dispatch the Marquis of Salisbury, Prime Minister and Minister of Foreign Affairs, and A. J. Balfour, first Lord of the Treasury announced in the House of Lords and in the House of Commons respectively, the general drift of the Anglo-Russian agreement regarding the spheres of influence of the governments of Great Britain and Russia in China, as has already been made known. Under date of St. Petersburg May 2, we have the following relating to the above compact:—"The Anglo-Russian agreement with reference to the 'spheres of influence' in China is not in the form of a convention, but is set forth in a note, duplicates of which have been exchanged between the Russian Minister of Foreign affairs, and the British Ambassador to Russia, Sir Charles S. Scott. The preamble states that both countries agree to uphold the integrity and independence of the Chinese Empire. [A rather novel way to begin to uphold the integrity and independence of the Chinese Empire, is it, for two of the most powerful nations in the world to agree mutually upon their privileges in that Empire without asking its consent.]

Un Ting-Fang, Chinese Minister to the United States, in an address before the American Academy of Political and Social Science at Philadelphia the second week in April, is said to have set forth the missionary question to his audience so dispassionately, and without the least show of prejudice, that the truth of his argument left his hearers dumb. He said Christian nations had forced themselves into China with sword and musket, and compelled the Chinese to enter into treaties regardless of their prejudices, and they were compelled after a bloody war to add a clause admitting missionaries to proselyte among them; and that the missionaries began by assailing the doctrines of Confucius, which represented a development of three thousand years, asking the Chinese to discard them and accept *at once* a revealed religion of more recent date. Continuing, he said the Chinese wanted to see what Christianity had done for the Christians, and a lamentable exhibit has been before them from the day the Christian powers first broke into China until the present hour, and added that today Russia, Great Britain, France, and Germany were armed intruders upon their soil; and while their missionaries are preaching the gospel of the Prince of Peace their governments are seizing Chinese territory; and not only ordering China to stand and deliver, but are quarreling among themselves over the division of the spoil before it is delivered into their hands. The Detroit "*Tribune*" says: Under such circumstances it is no wonder that furious mobs rage against the "foreign devils," and stone the missionaries to death, and burn their mission houses. They suspect that the missionaries are sent to chloroform them with false doctrine while their masters commit a stupendous burglary, and this explains the reluctance of China to accept anything at the hand of Christian nations.

The minister asked, supposing that a number of Confucian proselyters in large American cities met with troubles of their own raising, what would be the consequence if, instead of taking hostile demonstrations of this character philosophically, they should lose their temper, call in the aid of the police, and report the case to the Government at Washington for official interference? I verily believe that such action would render missionaries so obnoxious to the American people as to put an end to their usefulness, and that the American government would cause a law to be enacted against them as public nuisances. Can it be wondered at then, that now and then we hear of riots occurring against missionaries in China, notwithstanding the precautionary measures taken by the local authorities to protect them?.....What I desire to point out is that the preaching of the gospel of Christ in the interior of China (except with great tact and discretion) will, in the nature of things, now and then run counter to popular prejudice and lead to some disturbance."

[These wholesome truths ought to show the advocates of the world's conversion idea, the madness of going in the face of revealed truth on this, as well as other matters. Even if the missionaries had the glorious gospel of the grace of God to offer the people, the diabolical work of their respective governments would go far to destroy their influence for good,—much more so must it when they have only a *spurious* gospel to offer.

The language of the Minister respecting Russia was most remarkable. He likened it to the leviathan, which, "having no vitals, cannot be mortally wounded, however severe the blow may be. With limitless numbers entrenched in her remote and unassailable strongholds she can neither be ousted from her possessions nor prevented from advancing. "It is," he said, "madness to abate one particle of the issue and declare that something ought to be conceded for the cause of peace, to pretend as do some Englishmen, already weary of the strain, that Russia, if given Northern China, or Constantinople, or a port on the Persian Gulf, will be content. She is not striving for portions, but for the whole of Asia; when she has gained this she knows, and we must eventually agree, that nothing human can resist her."

[Most remarkable utterances from a heathen Chinese. One would almost conclude that he had graduated in the school of the prophets, and foresaw the conclusion of the preparatory work of him who is preparing a place for his people, where only squatter sovereignty now prevails. We thank God that his purposes have so far ripened that state-craft seems to have, not only a foregleam of the rule of Russia in the latter days but of the ONE irresistible power it will come in contact with.]

"The Covenants of Promise" Again.

Forty-five years ago it was our privilege to hear for the first time, the "Gospel of the Kingdom" that Jesus in Matt. xxiv. 14 said should be preached in all the world for a witness. We had been a pious sinner in one of the popular churches for several years at that time. Yes, a devout sinner. We had inherited a religious tendency, but as to the gospel of Christ, which is the power God employs to save, we knew absolutely nothing,—not one item of the unadulterated truth of God did we know,—and not knowing it, how could we believe it? Not a particle of

FAITH IN GOD

did we have,—and therefore could not please him. Heb. xi. 6. The reason of this was that faith cometh by hearing the Word of God, Rom. x. 17, and is *not* something infused or pumped into a person by excitement or animal magnetism. In other words, religious excitement is not faith in God. It is just religious excitement, and that is all. It is *good* to be religiously excited if while in that condition the

GOSPEL OF THE KINGDOM

can be heard and believed, as was the case with the three thousand at Pentecost. But instead of that, we were told to just come to Jesus,—believe that he died in our stead and paid it all, and ask him to pardon us, and he would surely do it, and save us then and there, and heaven above, at death, would be our home, and our chief occupation through endless ages would be singing hallelujah choruses.

NOT A WORD OF TRUTH

is there in all this. Moreover, we were taught that there was an eternal hell of fire awaiting us at death. If we neglected this so-called gospel. The God of the Bible was represented as composed of three persons; and one of the three consented to be born of a woman in order to die instead of us, and so appease the wrath of the other two persons in the Godhead. This voluntary victim was called Jesus Christ as if one was the given name and the other the surname. Not knowing the gospel of the kingdom, it will be seen that we had no Christ at all. We believed in a Jesus, but had

NO CHRIST AT ALL.

There was no room for an Anointed One in the kind of gospel presented to us, and *no need* of one. The heaven-going doctrine nullified the glowing prophecies of the good time coming, and so, doctrinally, were considered out of date, and the New Testament as all sufficient for salvation purposes. But when it was shown to us that the Gospel Age began in Eden, and that later on God severely tested a man and then constituted him the

FATHER OF THE FAITHFUL,

because he believed the promises which embraced all the blessings he purposed to bestow upon mankind, and called it an everlasting covenant, and during hundreds of years unfolded to his servants further details of the Original Purpose;—yes; when it dawned upon us that the gospel of the kingdom Jesus preached was based upon the covenant to Abraham, Isaac, Jacob and David, where the *territory* and the *throne* and even the *King* is specially provided, then, the Bible became

A NEW BOOK TO US,

as if it had dropped down from heaven.

On coming into the United States some six years later we found matters relating to the truth of God in a very unsettled state. The definite-timists who were disappointed in 1844 formed one party, and had nothing different to the popular churches, except that the Lord was coming soon to destroy the earth, and all the wicked were to be sent to hell forever; another party believed the Lord was coming, but had learned that man was mortal and could *not exist* for ever in fire and sulphur; and that the wages of sin was death, and that the righteous would inherit the earth, but that there was to be no probation after the coming of the Lord.

Alexander Campbell, then in the height of his power and popularity was trying in his way to *restore Christianity*, by uniting all denominations into One Body, by confessing that

JESUS CHRIST WAS THE SON OF GOD,

and by being immersed for the remission of sins, and accepting the idea that the Church is the kingdom of God, and that it was set upon the day of Pentecost,—Jesus reigning on the throne of David in heaven, and, in fulfillment of Matt. xix. 28 the Apostles were reigning over the 12 tribes of spiritual Israel (the members of the church) by their Epistles. And lastly, that the "New Institution," as he styled this system, was based upon THE COVENANT PROMISED IN JEREMIAH xxxi. 31. Take a note of this historic fact, reader, it may assist you further on.

In addition to the above mentioned agitators or investigators and would-be reformers, there were others who believed the Lord was coming to *restore* all things God's prophets had foretold, see Acts iii. 20, 21; and who had searched out the glorious truth that Christ and his resurrected and glorified saints would unroll the last and

GRANDEST CHAPTER

of Redemption's story when he comes, that the residue of men may seek after the Lord. See Acts xv. 20, 21. Further research had disclosed that the whole of the riches of God's grace, including the Redeemer, in all his offices and work as prophet, priest, sacrifice, Mediator, Life-Giver and King had been promised—covenanted—to Abraham and David in an Everlasting Covenant comprising numerous promises,—and that these promises were

ALL DAVID'S SALVATION,

and all his desire. And when to this it was found from Rom. iv. 13-16 that these promises to Abraham are only sure to those who walk in the steps of the faith of Abraham, and that Christ had died to make it possible for Gentiles to share Abraham's blessing, Gal. iii. 14; and from verse 8 of the same chapter that the promise of these blessings was gospel to Abraham, they conferred not with flesh and blood but joyfully accepted Abraham's faith in order to receive a part of the blessing. And then, in the very nature of things, they had to *confess it* and *teach it* in connection with the name of Jesus Christ and the conditions upon which he taught us we could be joint-heirs with him and Abraham.

Bros. Wilcox, Wagoner, Halstead, Reed, Wilson, Hall, Thompson, McLauchlan, Woodruff, Lent, Hoyt, Townsend, Dwiggins, Moyer, Hatch, Adams, Woodward, Tuttle, Anthony, Bowles, Curtis, Lehman, Crozier, Tomkins, Clinkenbeard and others still survive as witnesses of the exhaustive discussions which took place over the Three-fact Gospel, the world-burning theory, the Restoration of Israel, The Age-to-Come doctrine, what baptism was for, what to believe as pre-requisite to baptism,

THE ESSENTIAL GOSPEL,

the covenants of promise, etc., etc., before things assumed definite shape, and three or four different Advent churches with their respective organs resulted,—while those of the Abrahamic faith, or the majority of them organized through the various States as the "Church of God;" others under the leadership of Dr. Thomas took the name of Christadelphians while the war of the rebellion was in progress, ostensibly to conform to the law which allowed exemption from military duty.

It may be seen from the prospectus at the right upper corner of the first page of THE RESTITUTION, that it represents

THE CHURCH OF GOD,

which makes it its special duty to call men to God's kingdom and glory, and make it clear to them that if they are strangers to the covenants of promise in which God pledges himself to *set up* that kingdom, which is to be Israelitish from the King of kings, and Lord of lords, down to the lowest official, who became Abraham's Seed and an heir according to promise, through becoming Christ's. Every saint being the seed of Abraham, *faithwise*.

In THE RESTITUTION for April 12, a correspondent who has written considerable of late respecting the "covenants of promise" says he has been pained by writers in THE RESTITUTION because they intimate that he does not *believe* the covenants of promise. And, judging by the wishes of more than a dozen brethren and sisters that we would review what they regard as "very erroneous and injurious statements," the author of them would likely be pained

OVER TWELVE TIMES

as much as he will by our complying with their request. We expect to give him some pain, but we assure him that we will say nothing for the purpose of giving him pain, but at the same time we shall expose what we believe to be gospel nullifying statements even if they are likely to give pain.

In the first place, we do not object to the gentleman believing what he conscientiously believes to be truth. We have not assailed his theory. He took exceptions to a statement of ours that the covenant of Jeremiah xxxi. 31 was not the new covenant which was confirmed by the blood of Christ and called

THE EVERLASTING COVENANT

in Heb. xiii. 20, and asked our reasons, and we gave them respectfully, (not knowing what he believed) and PROVED that the covenant God made with Abraham was the *everlasting covenant*, and after the death of Abraham the same everlasting covenant was made with Isaac, and some forty-four years after that the same everlasting covenant was made with Jacob; and about 450 years later still, additional promises were made to David respecting an everlasting kingdom to be established in the land covenanted to Abraham in

THE ORIGINAL DOCUMENT,

and concerning the King that should occupy the throne of it, and that it promised *life* to David also, for he is to witness it,—*he is to be there;* it says so, 2 Sam. vii. 16; and in the last words of David in 2 Sam. xxiii. 5, he tells us that these promises were an "everlasting covenant, ordered in all things and sure." And beyond all that, he said they were

ALL HIS SALVATION,

and all his desire, or hope. What *more* could he desire but life in the everlasting kingdom of God under the sceptre of his Greater Son, who was to be the Son, also of God? In addition to this we *proved* that what the correspondent regards as the everlasting covenant ratified and confirmed by

THE BLOOD OF CHRIST,

viz., that promised in Jer. xxxi. 31 was promised to the *mortal* descendants of Abraham when the Lord Jesus returns to Zion; and the testimony was so conclusive that he dared not attempt to refute it, but instead attempted to fortify his own position by Scriptures that were

ENTIRELY MISAPPLIED.

Under these circumstances we *cannot help him*, because he ignores divine testimony, and therefore we from this point ignore him as much as possible, and deal only with the obnoxious statements in THE RESTITUTION as if they emanated from an unknown person, and for the benefit *of others*,—but in dismissing the author, personally, we might say that it would be amusing to be told that he did not yet know for what purpose we have come together as the Church of God, if it were not a matter of eternal life and an everlasting inheritance to us.

The first statement we will examine, reads as follows:

"A covenant of promise, I understand is something promised in such covenant."

True,—but notice,

1. The covenant promised in Jeremiah xxxi. does not promise life after death.

2. The blood of Christ imparted life-giving power to *some* covenant, and it was the everlasting covenant, for Heb. xiii. 20 declares that Jesus was raised by God through the blood of the everlasting covenant.

3. The phrase, "The blood of the everlasting covenant" is proof that the everlasting covenant did promise life from the dead, but was powerless to fulfil it without the blood of Christ.

4. Jesus says in Matt. xxvi. 28, "This is my blood of the New Testament, which is shed for many for the remission of sins." This shows that the term "New Testament," and the term "Everlasting Covenant" refer to the same instrument.

5. The word "Testament" in Matt. xxvi. 28, and the word covenant in Heb. xiii. 20 are both translated from the Greek word *diatheke*, which is the only Greek word that can be rendered "Testament." And Dr. Campbell, endorsed by Dr. Buck, says, "*diatheke*" is the proper word for covenant. And the Revised Version renders *diatheke* in Heb. ix. 16, 17, *Testament*, and in the margin, it is said, that it signifies both covenant and testament.

6. A Testament is a will.

7. God made the will which the blood of Jesus was about to give effect to. Proof.—Psa. xl. 6: "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do THY WILL, O, my God." This is applied to Christ in Heb. x. 9, 10.

8. The Spirit informs us some four hundred years before the covenant recorded in *the volume* of the book that he was coming to do the Father's will, and when in sad Gethsemane he said, "*Not my will*, but thine be done," we can understand the dear Lord when he said, "This is my blood of the New Testament," or will.

9. All this is in perfect harmony with Jesus, in beginning at Moses, and all the prophets, the Psalms and all the Scriptures, and expounding unto them the things concerning himself. And when the everlasting covenant was all David's salvation and all his desire, is it not absolutely certain that he trusted in the oath confirmed will, or Testament or covenant for salvation? How else would he know he would rise from the dead in Christ's likeness?

It would be highly culpable not to notice the following injurious statements:—

"There is no remission of sins promised in the Abrahamic covenant, while in the new there is, Matt. xxvi. 28; Heb. viii. 12, 13; Heb. ix. 12-15."

There are two things here which must be condemned; first, the statement that there is no remission of sins promised in the Abrahamic covenant; and second, one of the boldest assumptions we ever remember to have met with, and then passages of Scripture are offered as proof that have not a shadow of proof in them. We do not impugn the writer's motives, but we tremble for him, because he does not seem to realize the responsibility assumed in such utterances.

May God help us to show him how he errs, that he may repent, and as far as possible undo the mischief done.

Remission of sin is forgiveness of sin,—to absolve from sin—the state of a forgiven person is a justified state. Abraham had been unjust or unrighteous, but is now reckoned just, or righteous. Abraham *was* a sinner, he *became* a saint. As to the process or principle on which this sainthip, or justification was brought about, we read in Gen. xv. 6, that he believed in the Lord, and that his belief in the Lord was counted to him for righteous, and so he was rid of his sin on precisely the same principle as Paul and his brethren at Rome were, when he wrote them, that "Therefore being justified (from sin) by faith, we have peace with God through our Lord Jesus Christ." If it be asked what it was he believed that brought about the glorious change, we will let Paul tell us what God preached to him,—he tells us in Gal. iii. 8, it was

THE GOSPEL.

This ought to clear up everything. He got rid of his sins on the same principle as we do; we have to believe the same gospel as he did. It may be objected that it says in the New Testament that there is no remission of sins without the shedding of blood. True, but that principle has been enforced all the way from Eden. A gospel promise was made while the disobedient ones were trying

TO HIDE THEIR SHAME

with fig leaves; and if it was not through belief of this gospel and compliance with the conditions exacted of them, that immediate death was averted, and a lingering one substituted so that he could have another probation, *what was it?* Is not the coat of skin the origin of the utterance of the Psalmist regarding the blessedness of him whose sin is *covered*, etc? And might it not explain why we have to put on Christ as a garment to cover *our* sin. As the skins for a covering could not be obtained without the shedding of blood, we think we see in this the

BEGINNING OF THE SACRIFICES

which were continued till *he* came, of whom from first to last, they were typical. If this be not so, what made the difference between the offerings of Cain and Abel? If this *be* so, then the explanation is, that Abel, in the divine way, acknowledged that he was a sinner and deserved a violent death, like that of the animal, and Cain acknowledged nothing of the kind. We are afraid we do not see Christ in Moses and the Prophets and the Psalms as much as we should.

WATCH NOAH

building an altar as soon as he and his had safely landed,—watch Abraham doing the same on arriving in the land God showed him,—look at him as he toils up Mount Moriah with material for a sacrifice,—listen to the Lord God as he bids Abraham to take a heifer, a goat, a ram, a turtle dove and a pigeon on the occasion of making an everlasting covenant with him. How would this shed blood show that Abraham would live after death and inherit what was promised him, except as it typified the blood of him who said this is my blood of

THE NEW TESTAMENT

shed for many for the remission of sins; and by which the REVIVIFIER HIMSELF was to be raised from the dead? Was not this what made him glad when by faith he saw the day of his Seed, who was raised for the justification of all believers? This may be thought to conflict with what was before said respecting justification by faith; but no; the believer is *legally*, justified when he believes and obeys but has to wait with Abraham and David and all others to overcome the physical effects of sin. See Act iii. 19 for the time to blot them out, and "*can be uncovered* no more." We need not fear the Father of the faithful expected to be SAVED IN HIS SIN. He was accounted righteous. It must be remembered that every one who in faith offered animal sacrifices foreshadowed

THE SACRIFICE OF CHRIST;

and died symbolically in the animal, and we would like to know if this does not embody the same feature as baptism into Christ? Does not the candidate die symbolically with Christ? Is he not baptized into his death? Do they not thus confess that they deserve a violent death like Christ's?

Before dismissing this part of our subject,—we would remark that circumcision was the seal of the covenant, and was a divine assurance of Abraham's righteousness; this, too, involved blood-shedding, and if proof be wanted that the cutting off of a piece of human flesh was a sign of the crucifixion of Christ, or his cutting off by death, (Dan. ix. 26), turn to Col. ii. 11, 12, 13 and read it.

Another statement far away from both truth and commonsense is this:—

"God is the Mediator of the covenant made with Abraham."

This is bad enough, but to say that the Spirit is the author of such a statement seems reckless and irreverent. It means that God made a covenant with Abraham, and then came *between himself* and Abraham, making it evident that the writer should not have written on this subject. What if this should prove to be *misinformation* on a vital theme? Heb. vi. 13-17 is referred to as authority for the above statement. But nothing could make the promises *surer* than did the word and oath of Jehovah to Abraham; that was not why the covenant required

THE BLOOD OF CHRIST

before it could give life. If Heb. ix. 8 had been consulted, it would have been seen that it was DEDICATION that was necessary; or as the Diaglott reads: "Hence, not even the first (covenant) was INSTITUTED without blood." To *institute* is the same as to dedicate in the Common Version,—both meaning to *establish*, set in operation, to bring into force. It required blood to do this with the first,—it also required blood to institute,—bring into force the second; not of bulls and goats, but of their *antitype*, the spotless Lamb of God.

Gal. iii. 17 is supposed to sustain the assertion that God was the Mediator of the Abrahamic covenant, but it is another egregious error, as we will show. Happily there is no dispute as to *what* covenant is referred to,—

THE CONTEXT SETTLES THAT.

The passage to which we are cited reads as follows:—"And this I say, the covenant that was confirmed before of God, in Christ,—the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect."

Christ from the beginning has been the centre of Jehovah's Purposes,—all the promises revolve about him. Paul says the covenant was confirmed of God in Christ, that is the one anointed to be

KING ON THE THRONE

of the kingdom to be set up on the land covenanted for that purpose; the Anointed One who declared before his death even that he was the resurrection and the life; the Anointed One who said it was WRITTEN that it behooved the Anointed to suffer and to rise; the Anointed One who shed his blood for the remission of sins, and rose again for the justification of

ALL THE FAITHFUL,—

yes; the whole covenant of exceeding great and precious promises by which we might be partakers of divine nature, was confirmed of God to Abraham and Christ, the two legatees, through whom *all* blessings must flow to human kind, not a part of them. How preposterous to expect remission of sin, and eternal life from a secondary, or supplementary covenant.

Again, Jesus, the Anointed, is called the Faithful Witness, Rev. i. 5; this was one grand feature of his mission to witness, declare, manifest, show, and confirm, and confess. We find his testimony condensed into a brief sentence or two, by himself in John xviii. 37 where it is said, "Pilate therefore said to him [Jesus], Art thou not a King then?" Jesus answered, "Thou sayest; I am a King. For this have I been born; (Luke i. 30-33) and for this I have come into the world that I may TESTIFY TO THE TRUTH." This is what is called "the good confession" in 1 Tim. vi. 15. To what truth did he testify? Ans. *To the truth that he was a King*, and to that end he had been born and he had come into the world to TESTIFY to those facts, not to assume his royal prerogatives at that time. This makes

THE KINGDOM OF GOD

the grand containing,—all embracing, central truth of God's Revelation,—and explains why it is the GOSPEL OF THE KINGDOM that is to be preached in all the world for a witness. Yes; glory to God in the highest, it carries along with it remission of sins, resurrection to a deathless life, and crowns, and thrones, and an eternal weight of glory for all who believe and obey it.

Where is the will of God that bequeathes or bestows this kingdom, and which constitutes Jesus the everlasting King on its throne, to be found? Is it to be found in Jeremiah xxxi. 31 or in the oath confirmed promises to David and Abraham? Our readers know, and we believe, that as candidates for crowns and thrones, and everlasting life, they cannot be allured by temporal blessing offered in Jer. xxxi. 31 to Israel in the flesh.

Matt. xxvi. 28; Heb. viii. 12, 13; ix. 12-15; x. 19, 20; 1 John i. 9 do not tell what the new covenant is. The writer expects his *ipse dixit* to be taken for it: and all who *want* to take it, can.

It is said that John iii. 16, 17, 36; Matt. vi. 24-27; John vi. 51, 53, Jno. xv. 1-6; are a little bit of the teachings of the new covenant which was ratified with the blood of the Lamb of God, (Matt. xxvi. 28) which cleanseth *from* all sin. 1 John i. 7. This covenant of grace, for by grace are ye saved, Eph. ii. 5-8; Rom. i. 16; Matt. xxxviii. 19, 20; Mark xvi. 15, 16.

There are two covenants represented by two sons in Gal. iv. 22-31, one from Sinai, and the other of Promise to Abraham. ver. 14. There is no getting around or over this. Paul and the church at Galatia had become heirs of the promise the same as Isaac was. v. 28. There is no getting around or over this. The law of commandments from Sinai had been abolished in Paul's day. Eph. ii. 15. There is no getting around or over this either, if Paul was what he claimed to be. That being the case the only remaining one was that promise recently come into force, and of which Paul and the Galatians had become children, Gal. iii. 28, and this is another impregnable fortress. And still another equally strong is found in Heb. x. where the same two covenants are referred to, and one of them is taken away—what for? Ans. of the Spirit is: "*That he may* ESTABLISH *the* second." Does it stop there? No; the *second* for the establishment of which *the first was taken away* is here called God's will, as follows:—"By the which will we are sanctified" or "Have been sanctified," as the Diaglott reads. This is what Jesus prayed for,

THEIR SANCTIFICATION.

This is the answer. But he always prays that they be sanctified through the Father's Truth. So the Father's Truth in John is the Father's will in Hebrews. James says, "Of his own will begat he us with the Word of truth." What Word of Truth? Jesus in John xv. 3, tells his disciples they were clean through the Word [of the Father] he had spoken to them. What Word was that?

THE WORD OF THE KINGDOM,

Matt. xiii. 19, which was the gospel he preached. See Mark i. 15. and Matt. iv. 23. By what authority was this Word of the kingdom preached which begat them, and sanctified them? Ans. Psa. cv. 8 says, "He hath remembered his covenant for ever, the WORD which he commanded to a thousand generations, which covenant he made with Abraham, and his oath to Isaac, and confirmed the same unto Jacob for a law [of faith] and to Israel for an everlasting covenant. Heb. vi. 17, 18, prove that the things sworn to in that covenant is the hope set before us,—not what is promised in Jer. xxxi. 31.

It is claimed Christ could not be Mediator of the Abrahamic covenant because he was a beneficiary of it or under it. If that were true, the everlasting covenant is *now* without a mediator, because he was raised from the dead through it. But it is not true. We *have* an Advocate with the Father, Jesus Christ the righteous.

The folly of the Jer. xxxi. 31, contension is further apparent from the fact that Christ is the Mediator of the New Testament that by means of death for the redemption of the transgressions that were under the first testament, they which were called might receive the promise of eternal inheritance. This applies to those who sinned while under the law, *although they had been called* by the exceeding great and precious promises, and accepted them by faith and rejoiced in them,—often failed, as David to obey the law perfectly, and they would never see the light unless redeemed from the curse of the law,—showing that they were heirs of God as Abraham was, without reference to the Jeremiah covenant.

The name of "covenant of grace" is borrowed from the Apostacy by Webster, and appropriated in the article in question, and called the new covenant which was ratified by the blood of the Lamb of God which cleanseth us from all sin. 1 John i.

Was Abraham worthy of eternal life and the inheritance, or did he earn or purchase his heirship? Or was the gospel promises offered to him on condition of faith and obedience, and by God's favor constituted an heir?

The Church of God believes and teaches that some of the Scriptures above referred to, and styled the covenant of grace, invite men to God's kingdom and glory; as the context proves. Others of them state the conditions on which eternal life in the kingdom can be obtained, including both faith and practice, and insist that the gospel of the kingdom preached by Jesus, and commanded by him to be preached in all the world is in force today as the divine rule of faith, (with the things concerning the name of Christ added after his death, resurrection and ascension). The Church of God holds that we have Apostolic authority to demand of every candidate for baptism belief in the things concerning the kingdom of God, and the name of Jesus Christ; and that to alter these conditions as enacted in Acts viii. 12 and Acts ii. 38, would be an awful assumption of the divine authority, and constitute us a community of religious frauds.

The Church of God holds it to be its duty to do what Jude enjoins; "To contend earnestly for the faith once delivered to the saints; and having traced out the names of those saints, and found them to be Abraham, Isaac, Jacob and David, and learned from Rom. iv. 11-17 that Abraham is only the father of those who walk in the steps of his faith,—we take the foundation of his faith as the foundation of ours, and set our face like a flint in defence of it, assured by Is. l. 7 that "the Lord God will help us, *therefore* we shall not be confounded."

How can the Church of God with *one* faith and *one* hope cruelly treat others as if in a salvable state, whom they know to have *other* faiths and hopes,—and utterly ignorant of the covenants of promise, and therefore without God, Christ or hope; and treat *as* baptism into Christ the going under water while supposing their immortal souls would wing their flight to heaven whether they have a resurrection like Christ, or not? Impossible!

Conference Notice.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, in Indiana, will be held at the Antioch meeting-house, five miles south of Plymouth, commencing on Friday, 10 o'clock A. M. June 9, 1899, and continuing over the following Sunday.

We urge that every church organization that possibly can be represented by duly appointed delegates as their will be important business to be considered at this meeting, and we desire a full attendance.

A committee on program, which will appear later, has been appointed, and we hope to have a good, profitable meeting. We extend a welcome to all.

F. L. Austin, Pres.
A. C. Roberts, Sec.

Communicated.

The Second Coming of Christ.

The second coming of our Savior will consist of two stages; the first stage when he comes for his saints and the second stage when he comes with his saints.

We read that he shall come as a thief in the night and again that he shall come with the clouds of heaven and every eye shall see him. This might seem to be a contradiction, but if any have thought so it is because it was not rightly understood.

The thief-like coming will take place when our Savior leaves his Father's throne and descends to mid-heaven, and the righteous dead are raised and the living ones who are waiting and watching for him are changed in a moment in the twinkling of an eye, and these two companies, the ones who have been resurrected, and the ones that have been translated will rise with shouts of victory on their lips, to meet the Lord in the air, as recorded by the apostle Paul.

Then the prophecy shall be fulfilled, that we find recorded Isa. xxvi., "Come, my people, enter thou into thy chambers and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood and no more cover her slain."

After this time of trouble, the second stage of our Lord's second advent will take place. He will be seen coming in the clouds of heaven with power and great glory. Yes, he comes as King of kings, and he will descend to Mt. Olive's brow, followed by the saints robed in shining white with golden diadems upon their heads. He comes to take possession of his kingdom, to put down all evil, and to inaugurate a universal reign of peace. He is to be King of all the earth, and the immortalized saints will be his subordinate rulers. Then the proclamation shall be issued to the inhabitants of the earth to fear God and give glory to him for the hour of his judgment has come. This kingdom shall reach from sea to sea and from the rivers to the ends of the earth. Jerusalem shall be called the throne of the Lord, and he shall reign in Mt. Zion and before his ancients gloriously. The knowledge of the Lord shall cover the earth as the waters cover the sea. There shall be no more wars but the white banner of peace shall float from every hill-top, for we shall have a righteous King and righteous laws. This reign of peace shall continue for 1000 years. Then the nations, (mortal nations, remember not immortalized saints) will be given a final trial to test them before being permitted to enter the new earth. Those who disobey will be destroyed. John says he "saw the great white throne, and him that sat on it, and from whose face the earth and the heaven fled away." O, says one, the earth is to flee away is it? Very well, my friend, the same verse says the heaven is to flee away also. The truth is that there will be a change. Then the general resurrection takes place. All the dead are raised and judged according to their works, and whosoever was not found written in the book of life was cast into the lake of fire. This is the second death, from which there is no promise of a resurrection. This is the time spoken of by Peter. But the heavens and the earth which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men, nevertheless we by his promise look for a new heavens and a new earth wherein dwelleth righteousness. Read all of the 3rd chapter of 2nd Peter. He says, "According to his promise we look for a new heaven and a new earth." John and Peter agree on this point, for the very next thing recorded by John after he describes the judgment and second death, is that he saw a new heaven and a new earth. Yes, the earth is to be renewed and purified; the curse removed, and death itself destroyed, for John says he saw the Holy City, the new Jerusalem, coming down out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. Rev. xxi 1-5.

Christ is coming to restore the earth to more than its pristine beauty, to destroy all evil-doers, and at the time all things are made new to destroy death. The inhabitants of the new earth will never say I am sick. Never will those who are permitted to enter that fair land stand by the bedside of a dying friend. Nevermore will be seen a funeral train wending its sad way to the cemetery, these will all be over. Is it not worth striving for?

If Christ's second coming and the work that will follow it, were understood, surely all would cry, "Come, Lord, Jesus Come."

All the glories of the future, eternal life itself, depend upon his coming, without which, and a resurrection from the dead, death would be an eternal sleep, for there is no promise of eternal life for those who have gone down into the dark and silent grave except by a resurrection from the dead.

John gives us a description of that beautiful city, the New Jerusalem, which is to be the metropolis of the new earth. The walls are decked with all manner of precious stones, the streets are paved with pure gold, as it were, transparent like glass. The gates are of pearl and the throne of God, and the Lamb are to be in that city. A pure river of water of life will be there.

That city will have no need of the sun, neither of the moon to shine in it for the glory of God will lighten, and the Lamb will be the light thereof.

If we wish to enter those pearly gates and walk the gold-paved streets of the New Jerusalem, we must love God and obey him, for none but the righteous shall enter there.

Nannie Osborn.

"If I had my Life to live Over Again."

And what would you do if you could be so highly privileged?

"I would spend my life differently."

I have heard a great many persons, advanced in years, say this. Looking back over the years spent to little purpose, and often in folly and wickedness they see much to regret, much that they sadly wish could be blotted from life's record, and none of us have been so good but what some things we said and did, when called to mind, make us feel bad. We do not wish to repeat them; nor is it likely we will, now that we despise such things. To dwell regretfully on the past is of no particular advantage unless it leads to *reformation*. Many a man feels sorry and even remorseful over his former self, but he lets it end there. He "sorrows not to repentance" as Paul says. He goes on repeating what he professes to hate. The drunkard goes to his cup, the lover of the world continues to worship at the same shrine as in younger days, and the man who has for years served mammon finds himself enslaved for the remainder of life. So the large majority of that portion of the race born under the blaze of light and knowledge live in utter indifference to the claims of Jehovah and die like the beasts. Is this rational? Is this the purpose of man's creation? Surely not. Men who ought to know better apologize for all this as if the race was doomed by constitutional defect to serve the devil instead of God. If this is so, human responsibility is a lie, and the Bible a forgery gotten up by designing men to bring gain to themselves.

Those who use the language of my caption should make it appear that they mean what they say by turning squarely about and serving the Lord. The past is gone beyond recall. What remains of life is yours to improve to your own advantage and to God's glory. It is very foolish to regret the past and go on sinning. Now is the day of salvation. Be wise heeding the call.

John L. Winch.

Crestfallen Spiritualists.

I received the other day a letter from a friend in Washington City. He says, "You may have heard of the hard blow received by that sect here a few days ago, if not, I give it you. There was a meeting of Spiritualists on the evening just after the first news reached Washington of the death of John Sherman. As usual the slate was hung up and soon a scratching was heard! It was a message from his spirit. 'Now the world will be convinced that we are right,' they said and there was great rejoicing in the camp. Before the sun rose it was known that John Sherman still lived and was better. He is now in the city. They were a crestfallen lot!"

I thought this of interest to some of the brethren and so give it to them, through The Restitution. Spiritualism isn't half as smart now as it was in the palmy days of Greece.

S. Roxana Winch.

My Theology and my Comfort.

He holds the key of all unknown,
And I am glad.
If other hands should hold the key,
Or if he trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without its rest?
I had rather he unlock the day,
And, as the hours swing open say,
"My will is best."

The very dimness of my sight
Makes me secure;
For, groping in my misty way,
I feel his hand—I hear him say:
"My help is sure."

I cannot read his future plan,
But this I know;
I have the smilings of his face,
And all the refuge of his grace
While here below.

Enough; this covers all my want,
And so I rest;
For what I cannot, he can see,
And in his care I more shall be
Forever blest.

—John Parker.

Obituary.

Albert Lorin Evans, only child of Cyrus and Nettie Evans, was born March 9, 1898; died April 23, 1899.

The joy of his parents, the delight of many, was taken sick upon the first anniversary of his birth, which sickness soon developed into typhoid fever. Like millions of instances in the past, patient, active, and tender care proved unsuccessful; nor was love's breakless cord sufficient to keep him from captivity in the enemy's land. The sorrowing parents laid their little darling to rest, their quenchless love anxiously awaiting the fulfillment of the prophet's words, "They shall come again from the land of the enemy." Many were the sympathizing friends that accompanied Brother and Sister Evans to the place where they laid the silent dead, and the greater number of them unite in saying, "Come, Lord Jesus, and come quickly."

F. L. Austin.

"The man who always feels neglected is destined to have a hard time in life. Such a feeling is compounded largely of selfishness. A good way to get rid of the neglected feeling is to hunt up some one who has been really neglected and tell him of the Savior's love."

"Do all the good you can
To all the people you can,
In all the ways you can,
At all the times you can,
As long as ever you can,
For Jesus Christ's sake."

Excursions via Vandalia Lines.

To Roanoke, Va., May 10th to 22nd on account of German Baptist Dunkard's meeting. One fare the round trip.

To Columbus, Ohio, June 2nd, to 5th, on account of the American Medical Association. One fare for the round trip.

To Columbus, Ind., June 12th and 13th on account of the Sunday School Association. One fare for the round trip.

To Cincinnati, Ohio, on account of the National Saengerfest. One fare for the round trip.

T. A. Downs, Agent.

Excursion to Grand Rapids via Pennsylvania Lines.

May 24th and 25th, Excursion tickets will be sold to Grand Rapids Mich. via the Pennsylvania Lines, account Young Men's Christian Association of North America International Convention, return limit May 29th. Local ticket agent will be glad to answer inquiries.

Low Rates to Minneapolis

Will be in effect May 15th, 16th and 17th via the Nickel Plate Road for the Annual Meeting of the Presbyterian General Assembly. Tickets good returning until June 3rd.—may 15.

Greatly Reduced Rates to Denver,

Via Chicago & North-Western Railway. On account of the annual meeting, General Assembly of the Cumberland Presbyterian Church, to be held in Denver, May 18-26, 1899, excursion tickets will be sold at the favorable rate of one fare plus $2.00 for the round trip, with favorable return limits. Tickets on sale May 15-16, 1899. For rates and other information ask your nearest ticket agent or apply to A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—15.

G. A. R. & W. R. C., at Terre Haute, Indiana.

On account of the above meeting the Vandalia Line will sell tickets to Terre Haute at the very low fare of $3.20 for round trip. Good going May 22nd to 24th, inclusive and returning up to and including May 27th.

T. A. Downs, Agent.

Communicated.

Romans xi. 25.

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now, in the first place, Paul does not want us to be in ignorance of God's plan of salvation, lest we should become conceited, and set up our own ideas and cling to them in preference to God's Word. Now, in the entire 11th chapter of Romans Paul seems to want to impress on the minds of the Gentiles, the blindness or broken-off condition of Israel. In the 25th verse he says, "Blindness in part is happened to Israel," now when he says blindness in part, we stop and think, is this blindness happened to a part of the people? No, this cannot be the case, or Paul would have said so, but no, he says, "blindness in part has happened to Israel," so we conclude that Paul has reference to them as a nation, for he says in verse 32, "For God hath concluded them all in unbelief, that he might have mercy upon all." Now, the question comes to my mind, to what are they blinded? As we ponder over this question, we come to the conclusion that it must mean a part of the prophecies that they are blinded to, but if we can and prove this to be a fact by the Scriptures, then we are wrong in the conclusion we have drawn. Let us see what Paul says in Rom. x. 2, 3, "For I bare them record that they have a zeal of God; but not according to knowledge, for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." And in the 21st verse it says, "But to Israel he saith, all day long I have stretched forth my hands unto a disobedient and gainsaying people." Paul says, "Because of unbelief they were broken off." Now, by turning to 1 Cor. iii. 14, 15, we can find out what it was they did not believe, Paul says, "But their minds were blinded: for until this day remaineth this same vail, untaken away, in the reading of the Old Testament, which vail is done away in Christ: but even unto this day, when Moses is read, the vail is upon their heart."

It seems to me this is a very plain statement of Paul's as to what part Israel is blinded to, and now let us notice the latter part of this 25th verse, see how long this blindness, or vail is to remain on them. Paul says, "Until the fulness of the Gentiles be come in." By turning to the 15th chapter of Acts verses 14 to 17, we may gain some idea as to the time when the Gentile times will be accomplished, or fulfilled. It says, "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for his name, and to this agree the words of the Prophets: as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." I understand that the residue of men has reference to Israel, and Paul says "If they abide not still in unbelief, shall be grafted in, for God is able to graft them in again." and so all Israel shall be saved, as it is written, there shall come out of Zion, the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant unto them, when I shall take away their sins." Rom. xi. 26, 26, 27. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. viii. 10. This is the covenant that is to be made with Israel. "When the law shall go forth of Zion, and the Word of the Lord from Jerusalem." It is at this time that the blindness will fall from Israel's eyes, for God says, "I will bring you into the wilderness of the people, and there will I plead with you face to face, and I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels and them that transgress against me." Ezek. xx. 35-38.

Submitted in love of the truth,

JOS. WILLIAMS.

Inquire of agents of the Nickel Plate Road about dates of sale, time of trains, connections and routes to San Francisco, Cal. for the National Baptist Anniversaries, May 26th to 30th. One fare for the round trip.—May 13.

Conference Notice.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening June 1st, 1899, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family reunion where we can enjoy the blessed communion of those of like precious faith. We would be lost without them, for from these meetings we derive much strength if we come in the right spirit. All who can come should make a special effort to be there—"So much the more as ye see the day drawing on."

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Your Sister in Christ.

EMMA JACKMAN, Sec'y.

Lowest Rates to Minneapolis.

On account of the annual meeting, General Assembly of the Presbyterian Church, the Chicago & North-Western Railway will sell low rate tickets to Minneapolis and return on May 16-18, limited to June 3, 1899, at one fare plus $2.00. Tickets honored on the North-Western Limited, electric lighted throughout, leaving Chicago daily 6.30 P. M. Other trains leave Chicago at 9.00 A. M., 10.00 P. M. and 10.15 P. M. For full information apply to any ticket agent or address A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—1t.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Half Rates to San Francisco,

Via the Chicago & North-Western Railway. Quickest time, grandest scenery, variable routes, perfect service. Excursion tickets will be sold at reduced rate of one first-class fare for the round trip. Tickets on sale May 14-17, limited to return until July 15, 1899, inclusive, account of meeting of National Baptist Societies' Anniversaries. For rates and other information ask your nearest ticket agent or write A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—1t.

To keep in close touch with God in the secret chamber of his presence is the great underlying purpose of prayer. To speak with God is a priceless privilege; but what shall be said of hearing and hearing him speak with us! We can tell him nothing he does not know; but he can tell us what no imagination has ever conceived, no research ever unveiled.—*Pierson.*

The General Assembly

of the Presbyterian Church holds its annual meeting at Minneapolis, Minn., May 16th to June 1st. Agents of the Nickel Plate Road are authorized to sell excursion tickets at low rates on May 15th, 16th and 17th.—may 15th.

Summer Outings.

Before deciding when and where to spend a portion of the hot season this year, look out for the Booklet issued by the Nickel Plate Road, entitled "Summer Outings," including many picturesque points on the South Shore of Lake Erie and the classic shores of Lake Chautauqua. Remember our Low Rates.—May 31.

Excursions to Louisville, Ky., via Pennsylvania Lines.

May 15th and 16th account Travellers' Protective Association of America annual convention. Excursion tickets will be sold to Louisville, Ky., via Pennsylvania Lines, good to return until May 20th.—may 17

The Presbyterians

Hold the Annual Meeting of their General Assembly at Minneapolis, Minn., May 16th to June 1st. For this occasion the Nickel Plate Road offers special inducements. Ask agents of that company about low rates, splendid equipment, and time of trains and connections.—may 15.

Roanoke is the objective point for the German Baptist Brethren. Their Annual Meeting is held there, tickets being on sale May 16th to 22nd. One First Class Fare for the round trip is offered via the Nickel Plate Road.—May 13.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sale goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Keep an Eye on It.

Patrons of the Nickel Plate Road may prepare themselves for many pleasant surprises during the coming summer season, by the announcement of low rate excursions. Read the newspapers and consult ticket agents for reduced rates before purchasing your tickets anywhere. Remember our Peerless Trio of Daily Express Trains without change of cars between Chicago, New York, or Boston. Don't forget our rates are lower than via other lines.—may 31.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. R. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. B. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
H. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gilesburgh, Mich.
Norton Gould, 4310 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Schulls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worcestershire, England.
J. S. Dutch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamville, Ark
J. J. Cady, Bullbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Bullbrook, In.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keen, 4507, S. K. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Comer, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, In.
Mollie Babcock, W. R. R. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1064 Decorah, Iowa.
A. T. Morris, Arvada, Col.
J. R. [illegible], North Branch, Kansas.
C. W. Smith, Marmora, Ind.
Mrs. Mollie Baldwin, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal
W. D. Stella, Pomona, Cal
C. W. Knapp, Box 44 Victor, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Hahead, Wenatchee, Wash.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
J. P. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.
R. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.

Excursions to San Francisco, Cal., via Pennsylvania Lines.

May 14th, 15 and 16th account National Baptist Anniversaries, Excursion tickets will be sold to San Francisco, Cal., via Pennsylvania Lines, good to return until July 15th. For further particulars please call upon local ticket agent, J. E. Hanes.—may 17.

One First Class Fare for the round trip is in effect via the Nickel Plate Road to Roanoke, Va., for the Annual Meeting of the German Baptist Brethren. Tickets on sale May 16th to 22nd inclusive and good returning until June 24th. For further particulars address C. A. Asterlin, Traveling Passenger Agent, Ft. Wayne, Ind.—may 13.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. P. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's 269 West Hey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Sexton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, an Lord's Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Dutch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Beaver Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God. Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Treadwell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Calvin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prasser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be most welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Waterbrode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

VANDALIA TIME CARD

In effect Mar. 12, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:35am
No. 14, " " " 12:06pm
No. 8, " " " .....[illegible]:11pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....7:35a m
No. 3, " " " 12:43noon
No. 9, " " " Logansport.....7:46pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.
St. Louis, Mo.

Pittsburgh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9	15	29	5	33	
	AM	PM	AM	PM	PM	
Pittsburgh lv.	7 30			1 35		
Alliancear.	8 45			2 50		
	8 50			2 55		
Canton	9 19			3 24		
[illegible]	9 [illegible]			3 [illegible]		
Massillon	9 [illegible]			3 [illegible]		
Mansfield	10 30			4 30		
Crestline ar.	11 20		5 50	5 25		
Crestline lv.	11 30		6 00	5 35		
Bucyrus	11 [illegible]		6 [illegible]	5 [illegible]		
Galion	11 [illegible]		6 [illegible]	5 [illegible]		
Crawford	11 [illegible]		6 [illegible]	5 [illegible]		
Ft Wayne lv.	1 30		8 30	7 45		
Arcola	[illegible]		[illegible]	[illegible]		
Columbia City	[illegible]		[illegible]	[illegible]		
Arcola	[illegible]		[illegible]	[illegible]		
Ft Wayne lv.	1 30		8 30	7 45		
Van Wert	2 [illegible]		9 [illegible]	8 [illegible]		
Lima	3 [illegible]		10 [illegible]	9 [illegible]		
Bucyrus	4 [illegible]		11 [illegible]	10 [illegible]		
Crestline ar.	5 00		12 [illegible]	10 45		
Crestline lv.	5 05		12 [illegible]	10 50		
Mansfield	5 45		12 [illegible]	11 [illegible]		
Wooster	6 [illegible]		1 [illegible]	[illegible]		
Massillon	6 [illegible]		1 [illegible]	[illegible]		
Canton	6 [illegible]		1 [illegible]	[illegible]		
Alliance ar.	6 [illegible]		1 [illegible]	[illegible]		
Pittsburgh ar.	11 35		6 25	5 30		

Eastward.	2	4	6	8	34	
	AM	AM	PM	PM	PM	
Chicago lv.	7 30	9 00	4 30	10 30		
Clarke	[illegible]	[illegible]	[illegible]	[illegible]		
La Grand	[illegible]	[illegible]	[illegible]	[illegible]		
Hobart	[illegible]	[illegible]	[illegible]	[illegible]		
Wheeler	[illegible]	[illegible]	[illegible]	[illegible]		
Valparaiso	9 40	11 00	6 30	12 50		
Wanatah	[illegible]	[illegible]	[illegible]	[illegible]		
Hanna	[illegible]	[illegible]	[illegible]	[illegible]		
Kouts	[illegible]	[illegible]	[illegible]	[illegible]		
Rensselaer	[illegible]	[illegible]	[illegible]	[illegible]		
Independence	[illegible]	[illegible]	[illegible]	[illegible]		
Plymouth	[illegible]	[illegible]	[illegible]	[illegible]		
Bremen	[illegible]	[illegible]	[illegible]	[illegible]		
Bristol	[illegible]	[illegible]	[illegible]	[illegible]		
Goshen	[illegible]	[illegible]	[illegible]	[illegible]		
Elkhart	[illegible]	[illegible]	[illegible]	[illegible]		
Waterford	[illegible]	[illegible]	[illegible]	[illegible]		
Millersburg	[illegible]	[illegible]	[illegible]	[illegible]		
Wyatt	[illegible]	[illegible]	[illegible]	[illegible]		
Mishawaka	[illegible]	[illegible]	[illegible]	[illegible]		
Osceola	[illegible]	[illegible]	[illegible]	[illegible]		
Penn	[illegible]	[illegible]	[illegible]	[illegible]		
Chicago ar.	11 35	1 00	6 25	5 30		

Dark Face Type Denotes Local Time. Pullman Sleeping Cars on No. 15, Fruitmen's Special, Daily Except Sunday, Leaves Fort Wayne 12:30 midnight, Arrives Chicago 5:30 a. m.

L. P. LOMISE, General Manager. E. A. FORD, General Passenger Agent.

PITTSBURGH, PENN'A.

For time cards, rates of fare, through tickets, sleeping car reservations, and further information regarding the running of trains, apply to any Agent of the Pennsylvania Lines.

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.
Uniformed Colored Porters attend first and second class day coaches on through trains, insuring exceptionally clean cars enroute.

Eastward.	No. 1 Limited Daily.	No. 3 Daily.	No. 5 Daily except Sunday.	Westward.	No. 2 Limited Daily.	No. 4 Daily.	No. 6 Daily except Sunday.
Lv. Chicago	10 15	10 30	4 30	Ar. Chicago	9 15	7 20	1 45
" Englewood	10 [illegible]	10 [illegible]	4 [illegible]	" Englewood	9 [illegible]	7 [illegible]	1 [illegible]
" Kensington	10 [illegible]	10 [illegible]	4 [illegible]	" Kensington	9 [illegible]	7 [illegible]	1 [illegible]
" Hammond	10 [illegible]	10 [illegible]	4 [illegible]	" Hammond	9 [illegible]	7 [illegible]	1 [illegible]
" Whiting	10 [illegible]	10 [illegible]	4 [illegible]	" Whiting	9 [illegible]	7 [illegible]	1 [illegible]
" Gary	10 [illegible]	10 [illegible]	4 [illegible]	" Gary	9 [illegible]	7 [illegible]	1 [illegible]
" Miller	10 [illegible]	10 [illegible]	4 [illegible]	" Miller	9 [illegible]	7 [illegible]	1 [illegible]
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Ar. Windsor	4 [illegible]	4 [illegible]	10 [illegible]	Lv. Windsor	3 [illegible]	1 [illegible]	7 [illegible]

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The winds are still! The sea lies all untroubled
Beneath a cloudless sky! The morn is bright!
Yet, Lord, I feel the need of thee redoubled.
Come nearer to me in this blaze of light!
The night must fall; the storm will break at length—
Oh, give me strength!

So well, so well I know the treacherous seeming,
Of days like this. They are too heavenly fair,
Those waves that laugh like happy children dreaming
Are mighty forces brewing some despair
For thoughtless hearts. And ere the hour of need
Let mine take heed.

Joy can not last. It must give place to sorrow
As certainly as solar systems roll;
I would not wait till that time comes, to-morrow
The strength prayer offers to the suffering soul—
Here in the sunlight, yet undismayed by shade,
I cry for aid.

I dare not lightly drain the cup of pleasure,
Though thine the hand that proffers me the draught;
Such bitter lees lie lower in the measure—
I shall need courage ere the portion's quaffed:
Then strengthen me, before that time befall,
To drink the gall.

I need thee in my joys and my successes,
To make me humbly grateful and not vain;
I need thee when the weight of sorrow presses
The tortured heart that crieth aloud in pain;
So close your pleasure and your anguish lie—
O God, come nigh!

—Ella Wheeler Wilcox.

Communicated.

Futurism.

I have been reading a tract entitled "Truths and Errors of Futurism," by O. H. Wallace, an Adventist. He commences by saying—"By the term futurism, we mean, those theories now so commonly taught in relation to events and circumstances attendant upon, and immediately following the close of the present dispensation."

He says again—"There are matters taught in relation to futurism upon which there are grave differences of opinion; and upon the truth or falsity of which much of eternal interest depends." He says again—"Permit me, then, to call attention to several propositions which are living questions of these times:"

"*First*—Will the second coming of Jesus Christ be for the purpose of a more extended evangelization? Is his coming for the purpose of reformation, or for judgment?" We answer, for both. He says, "If there is to be an intermediate dispensation of probation intervening between this dispensation and the kingdom of God, we shall expect to find that fact plainly stated by the Scriptures." Yes; that fact *is* plainly stated by the Scriptures, Christ is coming back to earth to superintend the restitution of earth and man upon the earth, back to the position in which God created them. Jesus Christ as the second Adam will have dominion over the earth and he will subdue and multiply his obedient sons and daughters by means of his Bride, who shall evangelize the heathen and subdue the refractory nations and bring them into harmony with the mind and will of the second Adam, and so "the earth shall be filled with the knowledge of the Lord as the waters cover the sea." This is what Jesus Christ is coming to earth *for*, to evangelize, not to destroy as his quotation of Luke xvii. 27, 29, would indicate. If Christ comes to destroy instead of to save, he is a Destroyer and not a Savior. I would like to refer our author to Jer. xxxiii. 24, 25, 26, and tell him that this quotation fits him and Seventh Day Adventists exactly. You, not only despise God's ancient people, but you despise his covenant. He refers, verse 21, to his covenant with David, Psa. lxxxix. 34, 35, 36, and shows that his covenant with David in the perpetuity of his throne; is as permanent as his covenant with day and night.

Our author again says, "But after a careful search and research of the entire Bible for light upon this subject, our findings are to the effect that there seems to be no reasonable ground for doubt, that the present dispensation closes the last period of human hope, so far as character formation is concerned."

Our author then refers to Daniel 2nd chapter to show that there was "no interregnum between the gold, the silver, the brass, the iron and the stone kingdoms." To this we agree. But notice that the iron kingdom is still in existence but mixed with miry clay. Then the prophet says, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, ... it shall break in pieces and consume all these kingdoms and it shall stand forever." Our author was quite right in quoting Daniel 2nd to prove that there was no interregnum between these kingdoms, but wrong in claiming no probation after the kingdom of God is set up. But see 2nd ch. 35th ver. the stone became a great mountain and filled the whole earth. This is in accord with the teachings of the Master in many of his parables. He said, Matt. xiii. 31, The kingdom of heaven is like to a grain of mustard seed, when it is grown it becometh a tree—or like leaven in meal till the whole was leavened. So Christ when he sets up his kingdom will "rule in the midst of his enemies" and "shall sit and rule upon his throne; and he shall be a priest upon his throne." The office of a priest is to go between, "and the counsel of peace shall be between them both." Zech. vi. 12, 13. Here it is clearly shown that there will be probation when the "BRANCH shall build the temple of the Lord, and sit a priest upon his throne."

Our author says again, "Much of the futuristic speculation of the present, relates to the gathering and re-nationalization of carnal Israel. It is devoutly believed, by many excellent people, that there is a magnificent future before that race." "And we will observe, *first*, that those prophecies which are used to teach the great future of carnal Israel, date prior to the gathering of that people from their Babylonian dispersion." Will our author please read Amos ix. 14, 15, "And I will bring again the captivity of my people of Israel and they shall build the waste cities," etc., "And I will plant them upon their land, and they shall NO MORE be pulled up out of their land which I have given them, saith the Lord thy God." Does our author realize that since the return from the Babylonian dispersion, Israel has been pulled up out of their land and scattered to the four winds of heaven, as it is this day? Either our author is mistaken, or the prophet Amos is. See also Jer. xxxi. 10, "Hear the Word of the Lord, O yenations, and declare it in the isles afar off, and say, he that scattered Israel, will gather him and keep him, as a shepherd doth his flock."

Our author again says, "What will the shedding of the blood of animal sacrifices mean in this great future of Israel? By the Apostle Paul we are told that it pointed to the sacrifice of God's Lamb." We reply, Our Savior instituted the paschal supper and said, "This is my body which is broken for you." And of the cup he also said, "This cup is the New Testament in my blood, this do ye in REMEMBRANCE of me." We ask, "Why may not animal sacrifices point as REMEMBRANCES of the sacrifice of God's Lamb as an atonement for the sins of national Israel, as well as the paschal supper for his disciples and the church in the gospel age?

Our author again says, "But the anxious enquiry is, "Will not all Israel be saved?" To which we reply; that depends upon what is meant by Israel. If by the word Israel one means carnal Israel in the flesh, we say a positive *no*. If, on the other hand the spiritual prevailer regardless of nationality is meant, the Word declares that all Israel shall be saved." Our author then quotes Rom. ii. 28, 29, and Rom. ix. 6, to prove that by Israel is meant all true believers whether of Jews or Gentiles. This spiritualising Israel and claiming to be Jews or spiritual Israel reminds me of a Tract that I once read, that was published by one of our author's brethren of the Advent faith. Herald that the seven churches of Asia Rev ii. and iii. represent seven stages of the church in the gospel dispensation. If this be true, it would seem plainly to indicate that the Laodicean church represents the orthodox churches of the present day. It certainly fits them completely. See Rev. iii. 17.

But where will we find the church of Philadelphia? Not a word of fault t[o] uttered against the church of Phila[-] delphia. Read what he says that he [has] the key of David v. 7, also 8, 9, 10, "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not, but do lie; Behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Our author can make his own application.

Our author then says, "If! If there had been in the divine intention a great future for Israel in the flesh, it does seem as though this agonizing Apostle would have known something of it. This surely would have been the place, for at least a mere hint of such an arrangement. But no such intimation seems to be given." To which we reply, Paul gives more than a hint of such an arrangement. He says it plainly. It is very evident that Israel were looking for a deliverance from their Roman yoke about the time that Christ made his appearance. The Apostles still believed this, even after the crucifixion of Christ. See Acts i. 6. The two disciples on their way to Emmaus said, "We trusted that it had been thee which should have redeemed Israel." Now for Paul's testimony. See Acts xxviii. 20, "For this cause, therefore have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain." Paul's hope was identical with the hope of Israel, with only this difference. Israel looked for the [re]demption of their nation through a Messiah to come, while Paul preached the same redemption through a Messiah already come, even Jesus of Nazareth. This was the only difference doctrinally between Saul of Tarsus and Paul the Apostle.

Our author refers to Luke xvii. 28, 29, 30, evidently to show that where the Son of Man is revealed, all except his saints will be destroyed. But we cannot accept his conclusion, because there is such an abundant array of Scripture that is in plain contradiction to it. See Acts xv. 15, 16, 17. This is one plain and positive proof out of the many that might be adduced to prove that there will be probation after the coming of Christ.

Our author refers to the parable of the two virgins of Matt. xxv. and assumes that those of the after probation theory are "the disappointed" ones; but there is, at least, as much proof in the parable, (and elsewhere much more) that those who reject the gathering of literal Israel in fulfilment of prophecy; are the disappointed.

Our author again says, "We more than suspect, were it not for the misplacement of the thousand year period of Rev. xx., and a sense of great need of a program for that millennial period, we might possibly have been spared much of the error of this larger hope-theory, which now lulls [to] science, in too many cases, to sleep in sin. We regard this place of futurism as decidedly dangerous to souls."

Our author does not say where the thousand year period should be placed, but I once heard one of his brethren, a prominent preacher (W. L.) say that the thousand year period was already in the past.

We cannot imagine when Satan has ever been bound a thousand years: but these Adventists are very inventive. They can make black white, and white black when they have an axe to grind.

We are wondering what kind of a tract our author would have written if he had waited till such men as Hersl and Nordeau, men infidel in sentiment, were engaging heart and soul in Zionism, and the return of Israel back to their ancient patrimony—to see Israel fulfilling the very spirit of prophecy ought to cause the stoutest hearted infidel to quail and acknowledge the Divine authenticity of the Scriptures. But our author can see nothing but a

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, MAY 17, 1899. NUMBER 19.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

religious error in probation after Christ comes and sets up his kingdom. But whether there shall be probation after the kingdom is set up we call on James to decide. Acts xv. 15, 17. James declares as plainly as language can speak, that there will be probation after the kingdom is set up, the kingdom that Christ will build for the restored kingdom of Israel. See Luke i. 32, 33.

Submitted in love for the truth.

DANIEL HOWARD.

The Gospel Recovered. No. 17.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

The preceding article was copied with some instances from Eureka in which the author censures the "Fathers" of the early centuries for their departure from the simplicity that is in Christ." Also his reference to the origin of this departure in the case of the Judaizing teachers of the first century mentioned in Acts xv. 1-5. As I ventured to suggest a parallel between this and the position taken up by those calling themselves Christadelphians, I take the liberty to reproduce a portion of the extract. "Their new-fangled crotchet was that the belief of the gospel of the kingdom, and baptism were not sufficient for salvation; but that a disciple must besides, or in addition to this, be circumcised and keep the law of Moses. This dogma was their stock in trade.....the basket of small wares with which they began the world." Vol. I. p. 195. These extracts naturally gave occasion to mention the "Record" published by the Christadelphians of Birmingham, and to show that their contention was for a new faith-basis.

[The] extract given in the preceding paragraph recalls what I must consider an extravagant eulogy of Eureka which used to be printed on the cover of the "*Christadelphian*." This eulogy took the form of twenty questions, such as. "Do you desire to know all about the kingdom of God?" The answer, printed in large capitals, was to every question—"READ EUREKA." This twenty-fold eulogy of Eureka might well have an application to the Christadelphian Creed. Thus, Do you desire to know all about "the simplicity that is in Christ," as maintained by Dr. Thomas? READ EUREKA.

In further pursuing the subject of the "Gospel Recovered" in connection with "drawbacks and hindrances," I beg to introduce a matter which threatened to involve the gospel of the kingdom itself in mystery. As this point possesses importance of a vital character, I trust it will not be considered inappropriate. It has a direct bearing on division, inasmuch as it became the occasion of considerable controversy in Britain, especially in Scotland. This was previous to any divisions that arose on the other questions already referred to.

In the "Herald of the kingdom," Vol. VI. (1856) pp. 29-31, were printed two letters—one by a brother John T. Davis, the other by one signing himself "OLD," both of Richmond, Virginia. These letters describe an anniversary meeting of the "Reformation" held in that city in December, 1855. Among a number of speakers, were Alexander Campbell of Bethany, Va., and Dr. Silas E. Shepherd of New York City. Davis says. "Dr. Shepherd, a new man in these parts, was almost the sole spokesman." Among a variety of statements, Dr. Shepherd made one to the effect that John, the Baptist, "taught that the kingdom was at hand; and, indeed, came to hand on the Day of Pentecost."

The editor of the "Herald," in his usual "gladiatorial" style, takes up a number of Dr. Shepherd's statements in an article occupying 14 columns. The closing section is headed "The kingdom of heaven at hand." In an article of nearly four columns the editor meets Dr. Shepherd's assertion by a denial that it was the kingdom that was at hand, and affirming that it was simply the person of our Lord that had approached. He says, "It is well known, that the English version does not render this correctly." How this is well known he does not show. He then quotes the versions of the French, Spanish, Italian, and German New Testament, giving the equivalents in English, all of which, however, substantially agree with the English. He adds, "None of these versions accurately express the meaning of the Greek."

"He then proceeds to support his contention by a critical examination of the Greek words *basileia* and *eggike* and by an argument drawn from Isaiah xl. where the mission of John the Baptist is predicted. Referring to the preaching of John, he says, "John the Baptist was alluding not to the reign, nor to the territory, nor to the power, but to the person to whom the title and honor of the kingdom belonged—"THE LORD." The quotation from Isaiah which immediately follows proves this.....For this (John) is he, says Matthew, who was spoken of by the prophet Isaiah, saying, 'the voice of one crying (or preaching) in the wilderness.' What did he preach? Matthew has told us,—but what saith Isaiah? Hear him—'Prepare ye the way of Jehovah, make straight in the desert a highway for our Elohim:' and then adds, the Majesty of Jehovah shall be revealed.'"

It will be observed that a very important clause is omitted here from the words of Isaiah, namely, "and all flesh shall see it together." [The present writer was so struck with this omission, and had so distinct an impression of the weakness of this argument thence arising, that his copy of the "Herald" bears pencilled at foot of page the omitted clause]. The editor seems not to have conceived the possibility that the words quoted from Isaiah's prophecy had reference to the future restoration of Israel, as well as to the mission of John the Baptist in the first century.

The Doctor says in closing—"Let us not be misunderstood. We give the foregoing, exegesis as applicable to the words of John, the Baptizer of Jesus, and of his Apostles, in their proclamation of repentance; and not as an interpretation of the kingdom of the heavens wherever they occur. *Basilica* has more significations than one; but which of its several is to be used in a particular place must be determined by the context."

Without here entering into the merits of such an argument, it may suffice to say, that what shows further the weakness of the editor's argument is the fact that the proclamation—"The kingdom of heaven is at hand," was not confined to John the Baptist. It was made in the very identical terms by our Lord himself after he had been manifested to Israel publicly at his baptism, with the descent of the Spirit, and by the announcement of his Divine Sonship. Our Lord was at this time not merely "at hand" but actually come. The prayer he taught his disciples contained the petition "Thy kingdom come" clearly showing that "*basileia*" at that time could not have two meanings—one, King or "Royal Majesty"—in the preaching, and another, "kingdom"—in the prayer. The same preaching was continued by our Lord, his twelve Apostles, and seventy disciples, and that at a time when the fame of Jesus had extended far and wide throughout the country.

It is difficult to see how Dr. Thomas could reasonably expect by such a style of argument, to make any impression on such men as Alexander Campbell, Dr. Shepherd, or any of their coreligionists. The reader will judge as to whether this may be credited to drawbacks and hindrances.

It should be mentioned here that Dr. Shepherd introduced this question to the Doctor in 1854, in connection with John's call to Repentance. The Doctor contents himself by stating that the reason for the command to repent was that "his Celestial Majesty was in the midst of them." p. 180 "Herald" Vol. IV. In the same year (1854) the "Calendar of the seven times of Babylon and Judah" printed at the end of *Eureka*, and also inserted in Vol. IV. of the Herald p. 153, contains the rendering—"the royal dignity of the heavens has approached."

Besides Dr. Thomas' replies mentioned above, the question of the kingdom "at hand" was brought under his notice in 1848 while in Britain. A member of the "Reformation" in London, addressed a friendly letter to him, in which, among a variety of other matters, the preaching of John, Jesus, the 12 and the 70—"the kingdom of God is at hand" was referred to. In a lengthy reply in which the Doctor set out 14 numbered paragraphs, the 13th being—"That the kingdom was set up on Pentecost." In response to this item, he contents himself with stating that it is contrary to fact, giving no explanation of the kingdom "at hand."

It is really singular that so few instances occur in which any notice is taken by Dr. Thomas of this form of gospel preaching, considering that the gospel of the kingdom formed so prominent an element in his advocacy, not only as early as 1847 but considerably earlier. Beyond the replies referred to I have met with no independent allusion to it in any of his works. It is equally singular that in the earlier writings of Alexander Campbell and Walter Scott, as for instance in the "Christian Baptist" (1823-30) there is no trace of it among their many contendings for the "Ancient Gospel," although the preaching of John was the most "Ancient" form of gospel preaching in New Testament times. They, on the suggestion of W. Scott, adopted the Messiahship as the most prominent point of the Ancient gospel, and overlooked the kingdom as an element of it.

J. CAMERON.

(*To be Continued.*)

Fight the Devil.

Yes, fight him, and fight him hard, "give him a black eye." And why fight him? Because he murdered our great grandparents and most all their children and grand children and is after us. To fight against God is to oppose him and his doctrines, so to fight the devil is to oppose him and his doctrines. Jesus says he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." What did the devil do and say in the beginning that made him a liar and a murderer? He said what most all folks say, What is that? "Ye shall not surely die." If the devil told a lie when he said this, how is it with us when we believe and say the same? If he told a lie then, when he said, "Ye shall surely die," do we not now tell the same when we tell the same old story? A more disastrous story never was or will be told. It charmed mother Eve, and caused her to disbelieve her Creator and disobey him, which was sin, and death came by or on account of sin. And all the sickness, sorrow, pain and death is the fruits of the old, old story, that has captured and ensnared the world, and led them to believe that the accursed thing is a blessing, whose author is God. Paul says, "Fight the good fight of faith; lay hold of eternal life." To do this is to oppose and fight the devil. To fail in this, is to miss eternal life. Jesus will soon destroy the devil, and his work. He now roars all over the land, deceiving and seeking who he may devour. He has but short time and is wroth.

T. E. ADAMS.

"Worldly policy and the underlying principles of righteousness do not blend into each other imperceptibly, like the colors of the rainbow. Between the two a broad, clear line is drawn by the eternal God. The likeness of Christ stands out as distinct from that of Satan as midday in contrast with midnight."

The good we can accomplish in this world is small. The good that all men in all ages could accomplish if they would is vast. But in order that this may be done each working being must serve his own generation and do his part to render his next generation more efficient.—*T. D. Woolsey.*

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
B. T. HALSTEAD.

M. JORLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, MAY 17, 1899.

SISTER Jane Parslow, of Correctionville, Iowa, has some old papers that she would like to give to some one not able to pay for them. Address her as above.

BRO. L. E. CORNELL of Slidell, Ill., was in Plymouth last Sunday and on the evening spoke for the Church here. We were all glad to greet him once more, and trust he may be with us again in the near future.

BROTHER T. E. ADAMS, Osawkee, Kan., has issued a four page tract on the important question, "Sirs, What must I do to be Saved?" The name of the author is a guarantee of its worth, and if you will send a few stamps for postage he will supply you with them free. Send to him for them.

FRIENDS interested should make note of the dates of the different State Conferences that are announced, and arrange to attend them. Many stay away from these meetings thinking they can do no good there, and will only be one more in the way. This is a mistake,—your presence there is evidence of your interest in the truth, and you cannot help but do good, and besides you will go home with the conviction that you have received good from the communion with brethren and sisters.

PARENTS, whatever you think proper to grant a child, let it be granted at the first word, without entreaty, and above all without conditions. Grant with pleasure,—refuse with reluctance, but be your refusal be irrevocable; let no importunity shake your resolution. Let the particle no, when once pronounced, be a wall of brass, which a child after he has tried his strength against it half-a-dozen times, shall never after endeavor to shake."

The Man Christ Jesus.

Truly has it been said that "Of all the race there is none to be so gazed on and persistently studied. We ponder the thoughts of others; we smile at their weaknesses; we allow for their prejudices; we condemn their errors; but in *this* man there are no weaknesses, nor prejudices, nor errors. His judgments are ever accurate; his morals are ever perfect; his emotions are ever pure. No personal ambition, or hatred, or love, or interest sways him at any instant. He thinks as before God; he weeps as before God. All he does is right. By him alone was the precept ever fulfilled: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

Selfishness is Unchristian.

"*Live for some purposes in the world.* Conduct yourself so that you shall be missed with sorrow when you are gone. Multitudes live in such a selfish manner that they are not likely to be remembered after they are put out of sight. They are neither regretted by the rich nor wanted by the poor, because no one has been better for their life. They have dried no tears, healed no miseries, supplied no wants. No one would care to usher the gate of death to re-admit them to life. What a wretched unproductive life does the selfish man live! Selfishness is its own curse. It is a vice that starves oneself. He who does no good gets none."

"A Plain Prophecy."

"Behold the days come saith the Lord that I will raise unto David a righteous Branch, and *a King shall* reign and prosper, and shall execute judgment and justice *in the earth. In his days* Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our righteousness." Jer. xxiii. 5, 6.

1. The name of this predicted King is distinctly given, viz., "*The Lord our Righteousness.*"

2. He is to *reign* and "execute judgment and justice *in the earth.*"

3. As positively as he is to *reign*, so positively, "In his days [mark, *in* the days of his *reign*] *Judah* shall be saved, and *Israel* shall dwell safely."

4. This King is to reign on David's throne. All who claim that this *reign* is in the future, are compelled to admit a chance for *Israel* and *Judah* in the future age."—*W. Sheldon, in Expositor and Advocate, Aug. 20, 1851.*

BRETHREN and sisters, the difficulties in our daily path were not intended to stop us, to make us give up, or faint, or turn back. They were meant solely for us to overcome, and the power to do it only waits upon our will. When we overcome *them*, we acquire *their* strength. If we allow them to overcome *us*, they take away *ours*. Therefore our mission, our destiny is to overcome all difficulties. In regard to this light, the object which seemed formidable yesterday recedes to-day, and is to-day.

A Life of Trust.

The life of the godly is a life of *trust*. It is only by trusting in the Lord that we can attain that security and comfort we need as to peace, confidence, stability and growth in God's favor. Those who trust in the Lord are compared to Mount Zion which cannot be moved. The storms of adversity, the tempests of sorrow, and the woes and the warnings of the world cannot shake the steadfast soul who trusts in the living God, who is the preserver of all men, especially of those that believe. The testimony of God's faithfulness is most abundant. Who of all who have rested in Him has ever failed to protect and deliver? Who ever trusted him in vain? Who that built his hope in God has ever been confounded? What promise of his was ever known to fail? Not one. So that we ought to be able to say with the Psalmist, "Blessed is the man who maketh the Lord his trust;" and then follows the promise that those who put their trust in the Lord shall be safe and that none who trust in him shall be desolate." Of course Devil is all against us here. The great tendency of the flesh is to be self-sufficient; and this is exactly what a true Christian in Christ Jesus is commanded not to be. The Spirit in Paul says we must not trust in ourselves, but in God, and a curse is pronounced upon him who trusts in man. Isaiah says, "Thou wilt keep him in *perfect* peace whose mind is stayed on thee—because he *trusteth* in thee."

But organized as man is he must have a *reason* for trusting in God. He must have a *motive* for his actions, and all motives to trust God must grow out of what he *has* done for us in the past,—all that he is doing for us now, and all that he promises to do for us in the future.

In the nature of things the *evidence* of God's goodness and love and mercy, and faithfulness *must* be believed, before we can have a *motive* to trust him. The sum of all the good things God proposes to do for us is set forth in the gospel of the kingdom of God, and includes all its glory, together with eternal life, through forgiveness if sin through Jesus' name now in order to obtain a resurrection out from among the dead by and by, to share this felicity. If we do not believe the promise of these blessings, it is impossible to trust him. In the Bible sense, *Sincerity will not save.*

Passing Events in the Light of Prophecy.

From *Glad Tidings* we learn that the English Chancellor of the Exchequer has presented his Annual Budget to the House of Commons. The expenditure to be provided for 1899-1900 reaches the immense figure of £112,927,000. The estimated revenue is £110,287,000. There is to be taken from the Excel amount for the reduction of the National Debt the sum of £2,000,000, which leaves a deficit still of £610,000 which is to be raised by an addition to the stamps and wine duties.

In the last four years the increased expenditure has averaged nearly five million pounds a year, and the estimate for the current year is more than six millions higher than that for last year. The greater part of this enormous increase is due to increased military and naval expenditure.

In the course of a debate on the National Expenditure the leader of the House of Commons justified the increased expenditure on the army and navy, and re-affirmed the principle that the navies must be equal to the navies of two other Powers.

Nineteen European States, the United States of America, China, Japan, Persia, and Siam have been invited to attend the Peace Conference at The Hague this month. An influential deputation representing the Crusade of Peace, recently waited at the Foreign office, London. In the absence of Lord Salisbury it was received by Mr. Balfour, the First Lord of the Treasury, who said. "What is so important, so striking, and so interesting about the movement initiated by the Emperor of Russia is that it has been started by the head of the greatest military nation in the world, and that to the Conference are invited, not merely Europe, not merely Christendom, but every power with any claim to be civilized, wheresoever that Power may be situated. This is the first time, so far as I know, that nations differing in race, in creed, in geographical situation, in tradition, have yet been called together and asked to consider together a matter so intimately bound up with the future prosperity and development of the world. I hail the movement as a great landmark in the history of mankind, and as a step which brings us perceptibly nearer to the great ideal of universal peace."

The *Scotsman* commenting upon this says:—"There has been no more disturbing factor in the problem than the conduct of Russia since the date of the Rescript. As to armaments, there has been a great increase in the Russian naval programme. A great scheme is announced for arming the Russian forces with new artillery at a cost of eight millions. Certainly Russia's ways are not the ways of peace. Nor are the other Powers behindhand. Germany is adding to her army and navy. France is spending heavily on her navy and coast defences. We ourselves have been obliged to follow the example of our neighbors. It is a fact that admits of no denial that ever since the Czar's message the Great Powers have been displaying remarkable activity in making sure that whatever comes of the Conference they will be found in as favorable a position for offence and defence as possible. The sympathy of all peace-loving people was assured from the first. It is the practical problems involved in the Peace Message that are in doubt."

The Dreyfus affair in France is still agitating the French public mind. The full Court of Cassation is now considering within closed doors, but the *Figaro* has by unknown means obtained the report and is daily publishing instalments. The evidence given was of the most conflicting nature, but it is becoming clear that Captain Dreyfus was condemned on most insufficient evidence, much of it the most groundless it is possible to conceive. One witness stated that when protesting his innocence Dreyfus said, "My whole crime is that I was born a Jew."

Engineering says—"Russia is approaching India from another quarter, and seems as determined to get an outlet on the Persian Gulf as on the Pacific. The problems connected with this part of the world are as interesting and probably as difficult as those in the Far East, and they are certain before long to attract more attention than they now receive."

On Sunday, April 16th a crowded and enthusiastic meeting was held by Jews in Edinburg, Scotland, at which Mr. A. Shmuelich of Glasgow, who was a delegate to the Basle Congress delivered an address. He said Zionism had aroused no little opposition, but admitted that healthy opposition was good. Sympathy and pity were excellent but for their oppressed and persecuted brethren these were not sufficient. The people must not be allowed to die. Their condition demanded help. In France, Germany, Hungaria, Roumania and Russia the Jewish persecution still continues. The Jewish masses at least were stirred to the very core to release their brethren from this persecution. What country would have them? All looked towards the country which all Jews love, and which is theirs by divine right. Zionists decided to elect their aim through the instrumentality of a banking institution. Germany and Russia were hoarding for war. Zionists want money for Peace. By business methods they wanted to accomplish what they had long aimed at, and this was what the Jewish Colonial Bank was for. It was not Zionism. It was merely an instrument. Banks might fail, but Zionism would exist as long as Judaism existed—for ever. The Bank would be a guarantee that they would be able to say to the governments of Europe or to the Sultan, —"We can pay for what we want to buy." The sole object of the bank was to assist in obtaining a home in Palestine for persecuted Jews. They made no promises as to dividends. The bank would keep money in trust for the Jewish nation. A share certificate would be a diploma of honor. The bank was now established with a capital of two millions, and the head office was in London. It would not dispense charity, but its object would be for the encouragement of Jewish enterprise in railways, mines, agriculture, etc. First, the starving Jews in Palestine would be helped to become self-supporting, and then persecuted Jews would be drawn from Roumania and other European countries. None would be forced to go. Every man, woman and child in Israel should and would become a shareholder. A refuge would thereby be provided for their distressed brethren. They would not return *en masse*. For the return of all their people they must wait for heaven's own appointed time. The lecturer appealed to his hearers to help the oppressed of the chosen race. Their race had a legal claim to Palestine. The law of love and justice would yet go forth from Palestine to all the world. In response to his appeal at the close of his address the Jews crowded forward to the platform to become shareholders in the Jewish Colonial Bank, and 250 shares were subscribed for. The Editor of *Glad Tidings* says the address and the enthusiasm of the Jewish audience had a strange effect upon him, because no matter what the immediate result may be, the present movement which is so deeply stirring the entire Jewish people throughout the world, is full of significance to those who are watching the signs of Jewish restoration. The Jew is aiming at the deliverance of his people, and their reinstatement as a nation, and some of them look for the appearance of their Messiah. To Zion's watchman the signs which point to the realization of these aims are not only interesting because of these in themselves, but chiefly because their realization will mean the coming of the Lord—the Jew's Messiah. The manifestation of all the sons of God, and the establishment of the Kingdom of God over all the earth. The list of shareholders of the Jewish Colonial Bank is not confined to the Jews. All lovers of Zion are invited to aid in the movement by taking shares which are of the value of £1 each.

The late Baroness Hirsch has left among with her late husband's fortune, £21,800,000. Among her bequests the baroness leaves three million francs to the Jewish Board of Guardians in London, and ten million francs to the Jewish Colonizations in London.

For Our Children.

The City Waif.

Bare are his feet and torn are his clothes,
When asked his name he scarcely knows,
Down in an alley lies said "I was "Tim"
Stood were the odds to him.

He had a home on an upper floor
Alone with his mother—now no more.
In the early dawn she passed away,
Leaving her orphan boy that day.

Poor now a waif—left to roam and care
Whether he grow or what he dare?
The busy world regards him not,
Though hunger and want may be his lot.

Curled up at night in a box of straw,
When the air is chill and the winds are raw,
He sometimes sleeps, in the wanderer's bed,
Where such as he may lay the head.

Lend a helping hand to the little waif,
Kind words may gladden a cheerless life;
And then may'st see beyond the skies
A weary head, less to sigh, or rise.

Then in that blessed world of light,
Where all is pure and all is bright,
His words thy perfect joy shall be,
"In doing this I was done to me."

—I. E. Cornelius.

Where There's a Will There's A Way.

This is a very old proverb and a very true one. Sometimes we forget it, though, and say "I can't" before we have really tried at all. Some years ago a few people made up their minds to try to get hold of all the chimney-sweeps in Dublin and give them an education. One day a little fellow came who was asked if he knew his letters.

"Oh, yes," he answered.

"Can you spell?"

"Oh, yes."

"Can you read?"

"Oh, yes."

"What books did you learn from?"

"Please, sir, I never had a book."

"Then who was your schoolmaster?"

"I never went to school at all."

The gentleman stared, for it seemed very strange that a boy should be able to read and spell and yet never have had a master.

"Then, how did you ever learn?" he asked.

The little boy smiled, and linked his arm in that of a sweep somewhat older than himself.

"Please, sir, Jim taught me the letters over the shop doors as we went to our work, and now I know all the words by heart; and if you'd kindly let us have some books to read, and teach us to do sums and writing we'd be very thankful."

Can't you fancy what good pupils those two boys became, and how they delighted in reading in books instead of making their necks ache by peering up at the shops?

The Story of Israel. No. 90.

I want the little folks—the boys and girls from seven to fourteen years of age, to go; their lesson this morning and read Num xvi. 1-50, the lesson. Some of them have read, or listened to the reading of the lessons by their fathers, but established on to a hard rough place and then they axed it up. A man said in his paper the other day, that "we as parents and children, ought to try, that is to put on the toughest question"—that "no one takes [that is] what he does not understand, is of no use to him," because "the very effort that must be made to understand, is in itself the very best gift that any teacher can have for you intellectually. The more resolution into your young ears of the grand and primal statements of the Bible, hard as they are now, will sprout and open in after years and grow and expand with your growth to the noblest breadth and altitude of man."

The same man says "he used to sit and listen, when a little boy, to two long sermons every Sunday, that he could never begin to understand," and yet "the solid, old-fashioned preaching of that grave pastor, for the very reason that he was so young, excited the germ of sound words" into the inmost constitution of his mind, and prepared a bed-rock (or rock-foundation) for that immovable faith in divine truth, for which he thanks God every time he remembers that unappreciated pastor of his infancy."

When he was twelve or thirteen years of age, his older brother then in college, drew his attention to a book that had a short time before been published, called "Kants' Critique of Pure Reason," "Was it ridiculous?" he asks, and then says, the deepest critical discipline of his whole life began from that moment, and proceeded from a dogged wrestling with that book of Coleridge's which he read through no less than six times before he fairly began to understand it, and after that metaphysics was his exhilaration and delight."

It takes something more than baby food, for the mind, if we want it to become strong, because the mind, like the hand must be used, must strike hard blows on hard subjects, or, in other words, it must be taught to think, by being used on something that will make it think.

But our lesson today is not so hard; have you all read it? It is about those wicked men who thought Moses and Aaron had no better right to the high position they had been called of the Lord to fill, than had any other member of the tribes, "seeing all of them were holy." What do you think about it? It seems, that some one of the Levites wanted the priesthood, and I suppose some one of the Reubenites wanted to be a leader, or commander-in-chief (like Moses, and the other men were going to help put Moses and Aaron out, so these chiefs could take their place.

They had forgotten that the Lord had chosen Moses and Aaron, and that they, being of the tribe of Levi, it gave honor to that tribe. And they all forgot that they were despising the places and the privileges that the Lord had given to them, bringing them "near to himself to do the service of the tabernacle." It is a dreadful thing to imagine that the work of the Lord is a small or mean work, or that those who are engaged in it, have no honor.

You would think it a mark of great favor, if the President of the United States would give one of you little folks some small position to work for him,—then is it not a mark of greater favor, when the great President of this, and of all other worlds, sees fit to admit you into his service? I know you will all say, "Yes, yes!" I am so glad that he has given me even a lowly place among his soldiers, and it makes me happy to know, that he is letting me help to bring the glad time of peace and joy more near. That is the way you all want to feel.

Moses talked to Korah, and to his company. He told them to come up on the morrow, and the Lord would show who were his, and who were holy. The chosen ones he would cause to come near to him. The naughty men wanted to bear the incense in censers into the holy place, just as Aaron and his sons did; so Moses told them to make the experiment, to take the censers, and put fire in and incense on the fire, before the Lord. Would you have thought they would have dared do such a thing?

They certainly knew, that any one not of Aaron's family, who came nigh to wait on the priest's office would be put to death, for that was the law. Num. iii. 10. To break the law that no stranger should come nigh, was to rebel against the Lord. But Dathan and Abiram would not come up to Moses when he sent for them. They seemed to think he had made himself a prince or king, and that it was all his fault that they must die in the wilderness, and could not come into the promised lake (ounce of fields and vines, and honey and milk).

The next day Korah and his company came and all the rebels crowded around to see how it would turn out. It seems as if Korah had won over the whole congregation to his side, against Moses and Aaron, for it says, "Korah gathered all the congregation against them to the door of the tabernacle." How frightened they would have been and they not known the Lord was on their side!

Pan censers are taken, and the fire and the incense are cast in them. Then the glory of the Lord appears to all the people, and he tells Moses and Aaron to walk out of that great crowd, that "he may consume them all in a moment." But Moses and Aaron fall flat on their faces, and pray for the poor people, that they may not all be destroyed for the sin of one man, and the Lord then commands that the congregation get away from the tents of the naughty men. And the earth cracked open and down they went, crying and screaming with fear. But it was too late then; the earth closed and buried them, and their goods and their horses, and "there came out a fire from the Lord and consumed the 250 men that offered incense." And they took the censers and made a covering of them for the altar, so that the people might remember that no stranger, "Not of the seed of Aaron, must come near to offer incense before the Lord."

You see little ones, that when we break God's laws, we sin against our own soul's or lives? He tells us what the consequence will be, if we do not obey him, and if we dare disobey, we know what will come; that it will be death, from which there will be no possible way of escape. Do not imagine that you can sin, and yet have hope of the life and glory that God has promised to the good; there is no hope of eternal life for those who willfully rebel against the laws and government of God. We can't finish our lesson this time.

AUNTIE WEXE.

Editor Restitution:

Notice of the Annual Meeting of the Michigan Conference at Dutton, Kent Co., June 1, has just come to me through your paper and from the local evangelist. It seems desirable that there should be co-operation among the sects of Second Advent believers—

1. In the defence of the Bible against the floods of infidelity.

2. The better to publish great truths and facts in which we agree.

3. To promote among ourselves good fellowship.

4. For more and better aggressive work.

5. To these ends an exchange of delegates at our Conferences.

There is short time to do much of this sort at Dutton Conference. If, however, our brethren will volunteer to come to the Dutton Conference and make themselves known, something may be done in a line of work much needed, not disparaging the great and good work now being done.

For the truth's sake,

O. R. L. C.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Stephen Hogarth,	10.00
N. M. Henry,	.50
Mrs. Jane Parslow,	.50

Did you ever watch a little child taking a lesson in model drawing? Never two strokes of the pencil without a glance at the model. And the first law and the last law of the imitation of Christ is just this—"looking unto Jesus." We must must fix our eyes upon him; we must hold him steadily in our hearts and in our minds, until just as the sunlight prints the object on the sentilized plate of the camera so we "beholding, are transformed into the same image from glory to glory."—*D. L. Moody.*

The working of the good and brave seen or unseen, endures literally forever, and cannot die.—*Carlyle.*

Poetry.

"Thy Kingdom Come."

Oh, Thou who art our hope, our life,
Amid the world's unceasing strife,
Amid our cares from day to day,
We bow to Thee and humbly pray,
"Thy kingdom come."

The earth has borne its load a long—
Say thousand years of sin and wrong;
Creation groaneth in bitter pain
For Thee, our Lord, to come again—
"Thy kingdom come."

For "man of sin" is filling up,
Fill to the brim his sinful cup,
And evil spirits hasten forth,
To revive the nations of the earth.—
"Thy Kingdom come."

Our hearts do grow when we behold
The love of many waxing cold;
But some are waiting still for Thee,
And daily cry on bended knees—
"Thy kingdom come."

We know that summer time is near
When all the budding trees appear;
So by the signs we understand
The promised day is near at hand,—
"Thy Kingdom come."

While in this world of sin we stay,
Be Thou our guide, as day by day
We travel o'er life's stormy way;
And may we ever love to pray—
"Thy kingdom come."

—T. C. Wilson.

Communicated.

Life after Death. No. 1.

Modern Spiritualism claims to have settled the question of "life after death" beyond the possibility of doubt. Practical Spiritualism is founded upon the supposed fact or notion that the *spirit of man is a personal entity* and survives the death of the body; that, being freed from its material encumbrance it mounts higher and higher in the scale of being till it attains perfection; that in the enjoyment of this freedom from physical weights and impediments it comes and goes, and puts itself in communication with its fellows in the flesh for their good, their comfort and enlightenment. On this is based the claim of the utility of Spiritualism. It must at a useful end and its advocates try to make all that pertains to it sufficiently grave and respectable as to attract the attention, and challenge the consideration of learned and polite society. They have eliminated things that tended to lower the system in the eyes of the refined, such as table tipping and table-rapping; and frown on all frauds. The question which Spiritualists *claim to have settled*, and which another class, to which the Bible speaks with little authority, *wish* to see settled, is the immortality of the human soul. It was, I think, in the year 1850, six years after the Fox girls' manifestations at Hydeville, N. Y. that Spiritualism made its advent in the community where I lived.—Muskingum County, Ohio. Nothing more marvelous than table tipping and sundry rappings in furniture about the houses of families disposed to tamper with it occurred, except that a little girl one of our neighbors became a writing medium, writing a very legible hand, and answering many weighty questions. The father, Mr. Wright, said to me, "This will settle the question of the immortality of the soul." Since then I have been reading of various manifestations of the spirits, and of some frauds and clever imitations by artful men and women who wished to turn a dishonest penny and gain a little notoriety.

ROBINSON,

who exposed Madame Blavatsky has found in Mrs. Piper, a medium of Boston, spirit phenomena that has proved more than match for his coolness and skepticism. Hodgson and Prof. James, of Harvard University, subjected this medium to about 500 tests—rigidly and scientifically applied and guarded against fraud. The former does not hesitate to affirm that the facts he witnessed have but one meaning, that is survival after death. We are told that these tests have satisfied some of the ablest investigators of the immortality of the soul. It is quite likely that these men believed in the immortality of the soul to begin with, or, if otherwise, had no positive convictions on the negative of this question. The Spiritualists themselves, believe that the problem of life after death is fully demonstrated by the phenomena which they witness. There are many others who are not convinced by the class of evidence in hand. These are looking for a "scientific demonstration that the spirit of a single person has come back to earth, and communicated with his (its J. L. W.) friends." This they think will establish the fact of life after death and satisfy their longings for immortality. But when will this eagle eye come, for since the days of the Witch of Endor" no advance has been made along this line. What this woman did or seemed to do, is hardly matched by anything of the like among the moderns. One thing the Spiritualistic mediums of today bring on the stage as a part of their marvelous exhibitions, are spirits of horses and other animals *materialized*. Perhaps the ancient "divines" had not the power to bring up or to bring down the spirits of their domestic pets. If the materialized spirits of dead men are proof of life after death, then the materialized spirits of animals prove after-life for them also. This of course gives the Spiritualist no trouble as he has no doubt of the one, so not of the other. But it is different with those who think there is something in Spiritualism but withhold their assent on the ground that the proof is not quite sufficient. These, *from* the circumstance that animal spirits appear in these visions along with those of men, would be forced logically to treat the entire phenomenon as an illusion of some sort.

A CLEAR CASE IN POINT.

The Bible, it is said, is full of Spiritualism, but the kind *that looks* most if not exactly like the modern article, is prohibited under penalty of death. There are several cases on record in the Inspired Volume of life after death. The most notable of these, the one that is placed pre-eminently before the world, and challenges the faith of all who read the testimony, is that of Jesus, the Messiah of the Hebrew prophets, who "was put to death in the flesh but quickened by the Spirit." 1 Pet. iii. 18. His death was an assured fact, believed to be so by friends and enemies; the latter *taking every* precaution to guard against deception; sealing by order of Pilate, the great stone which Joseph placed at the entrance of the tomb, and setting a watch, all with a view to falsifying the statement which Jesus made a short time before his death, "After three days I will rise again;" fearing this his disciples might come by night and steal him away. This Jesus, styled by the Jews "a deceiver," rose from the dead the third day, in tangible form, flesh and bones that was seen by credible witnesses. "To whom he showed himself alive after his passion (death) by many *infallible* proofs being seen of forty days, and speaking of the things pertaining to the kingdom of God." Acts i. 3. Here is life after death in substantial form, a real person, concerning which John says "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life." 1 John i. 1. Luke says that "God showed him *openly*, not to all the people, but unto witnesses chosen before, even to us who did eat and drink with him after he rose from the dead." Acts x. 40, 41. The real Christ with whom the apostles associated and bore company during his ministry, is seen after he rose from the dead by these same witnesses and by above five hundred brethren at one time, the greater part of whom was alive when Paul wrote the first letters to the Corinthians, to whom, in case of doubt or denial, an appeal might be made. Two or three witnesses are sufficient to prove a fact. But above five hundred could be appealed to in proof of the Christian system, on which the dearest hopes of the believer depend.

JOHN L. WISE.

In the Beginning—What?

Colossal scenes lend inspiration to minds which are receptive of the same. It begets within the conception of lofty thoughts and aspirations after that which is high and noble. It is mental food garnered during a golden harvest, whose ripened fruits delight the senses of those capable of assimilating rich repasts of such a nature.

As a sample, I would invite the study of creation, in its various aspects. View the great expanse—the blue vault of heaven, in its evening glory, a magnificent shining frame—the blue ethereal sky spangled with glistening orbs—the diamonds of the heavens revolving each in its own sphere. Amid the shades of night also appears the soft light of the silvery moon, playing hide and seek amid the fleecy clouds.

Next appears the sun, the king of day. (The stars fade away, the pale *moon sinks behind the western horizon*) and at its rise in the east, imparting light, life and joy to every thing it smiles upon; gladdening the heart, dispelling gloom and despondency, as it rises to its zenith, attracting the limpid element from broad lakes, and flowing rivers, to distill, and return again in gentle showers to cheer, water, invigorate, and beautify all nature.

What does it all mean?—IN THE BEGINNING GOD.

We have another scene fraught with wonder and amazement, and so deep and grand, that unregenerate flesh can never fathom its depths. I will describe it in the language of the poet.

"At Golgotha behold the blessed Christ! upon the cross his holy limbs were stretched, and every nerve and vein is racked and wrenched in agony unspeakable; and see! where through his palms the hammered nails have pierced and through his bare and unresisting feet the red wound gape and spout! stupendous scene of awful pain, the martyred Son of God appeared upon the cross to save the world! Approach! and gaze! and wonder till ye weep! But see, the sun hath *sunk in clouds away, as if aghast!* a pall of darkness veils the land of Palestine—a stilly gloom more dreadful than the deepest night. The hills groan, the rivers roll as if in wrath! And men with quailing limbs and dropping lips, come forth and stare, tongue-tied upon the skies; and hark! From the cross, is loudly heard in piercing tones of death—My God! my God! Oh, why hast thou forsaken me! Armia, my God! my God! Oh, why dost thou forsake? 'Tis o'er—a sable red eye is filmed and shoe within its socket—*against his weary breast the* last heart pulse hath beat; and now, behold! with waxen limbs, and gore-wreathed locks, and lips with sweet compassion printed on their curve—the Christ—a sacrifice for lost mankind."

What does this all mean?—IN THE BEGINNING GOD, preparing for the new creation. "Thou hast said thou wilt visit earth again, but not the homeless orphan of the world, to wander on in pain and woe, and weep and perish on the tree; but on thy car of lightning, rolling from the unfathomed depths of heaven! while angels robed in radiant light, brandish their glittering banners o'er thy throne, and all the clouds like burning billows flash and bound beneath thy feet! the trump shall peal the dead-awakening blast, more full and deep than thunder in its maddest roar. The sea shall yawn—her dead arise; the graves burst open, her buried hosts emerge with shouts of victory! then comes the new life, and the new age."

What does it all mean? The manifestation of the goodness of God from the BEGINNING, to the BEGINNING.

W. H. WILSON.

The Sun.

The Sun is a very appropriate symbol of the Supreme power of a political world. In Joseph's dream it was predictive of his exaltation, and the homage that would be paid him by his kindred. His father is represented by the "*Sun*" as the ruling authority of the circle. "They all made obeisance to me," said Joseph. This dream was highly figurative. You see Jacob readily perceived its significance, saying, "Shall I and thy mother and thy brethren indeed bow down ourselves indeed to the earth?" This figure extends from the family circle, and also symbolizes gradation of powers of the same circle when it came to endorse a nation of twelve tribes. Hence we read in Isaiah, "Thy sun shall no more go down, neither *shall thy moon withdraw itself.*" Here we see the sun represents the civil, and the moon the ecclesiastical authority in Zion, before they were abolished. And, speaking of her destruction by the Chaldeans, the Spirit through Isaiah says, "Her sun is gone down while it is yet day." Her royalty was suppressed, yet her moon (ecclesiastical authority) and stars continued to shine under the Persian administration. But the prophet Joel predicts a great calamity when the earth shall quake and the heavens tremble, *in other words, when the sun* and moon shall be dark and the stars withdraw their shining. So we see that the sun, moon and stars are prophetic symbols taken from the natural world. "The Lord God is a sun and a shield;" he is a world's ruler, and light giver and protector. This is the significance of the "sun" as a symbol in its *largest* sense. But in Jeremiah it is used restrictively. In the testimony of the Spirit against Jerusalem, "Her sun is gone down while it is yet day." In this instance the "sun" *symbolizes the sovereign power and* glory of the commonwealth of which Jerusalem was the capital. It went down when the state was destroyed by the Chaldeans. But it shone forth again and again went down when the kingdom was taken from the Pharisees; when the "sun" was darkened and the moon gave no light, and the stars fell from heaven, and were henceforth suppressed or blinded until the fulness of the Gentiles be come in, or until he came whose right it is, even the "Sun" of righteousness. The Sun represents the King of Israel. The "Sun" is our greatest light. A righteous King is the greatest light to the nation. This greater light will eclipse the lesser and fulfill the words of Isaiah the prophet, "The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee, but Yahweh shall be unto thee an everlasting light (or sun) and thy God thy glory....." Thy sun shall no more go down (implying that their *sun* once went down) neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended." She shall no more lose her sovereignty and mourn the withdrawal of her ecclesiastical institutions and privileges. Thy people shall be all righteous. They shall inherit the land for ever, the Branch of my planting, the work of my hands that I may be glorified. Then the moon shall be confounded and the sun ashamed when the Lord of Hosts shall reign in Mount Zion and before his ancients gloriously,"—the former troubles all forgotten.

J. O. WOOMMER.

Obituary.

I would record the death of our dear brother David Shanks, who fell asleep in Jesus on the 24th of last Dec. Dying in Cincinnati, Ohio, after an operation was performed to determine the cause of his intense suffering. The supposed cause was not found to exist; but the bile duct had burst and adhesions of all the organs had taken place. He rallied from it, but the vital forces ran so low he soon sank to rest. In fact he wanted to go—his home was broken up, though with children he seemed so alone. For the dear wife and mother whom he cared for so long and patiently—*and such a sufferer himself* too, had to be removed to the hospital for the insane at Toledo, O. Her reason being entirely gone. Brother Shanks had everything arranged for burial of himself and also for his wife when that time shall have come. He purchased a lot in Lawrenceville, some eight miles from this city (Springfield, O.), where our Brother and Sister Overholser live, and with whom he sojourned in quietness many days with the stricken wife and mother. He had a casket selected, clothes arranged, and written farewells to absent children. Closing rather to die than to live; and in this preparedness, gave himself up to the surgeons. And in his extreme weakness cared not to live. He expressed himself to his children "as being at peace with all men." Surely our brother sleeps in Jesus. He was buried on Dec. 26th. Our Brother B. F. Howell offered words of comfort to the doubly bereaved children, and to brothers and sisters who, "mourn not as do those who have no hope." Of the eight surviving children, two of them have *this hope, that in the res*urrection their father will rise again. One of these is our dear Sister, Mrs. Grace Wissenger, who meets with us, and who through all the trials of the little ecclesia has passed in the years gone by, has never wavered, but is still pressing forward with other ones "toward the mark of our high calling which is in Christ Jesus." To these dear sisters, and to those of the household in Cleveland and Salem, O., and all sorrowing ones bereft of loved ones, I would say in the language of Jesus, "I go that I may awake him." "I am coming to awaken and to raise the sleeping dead"—"them will I bring with me." I will meet my friends and unitedly the song of victory will sing: "O grave, where is thy victory; O death, where is thy sting." Then, "Sing unto the Lord a new song." "Sing unto the Lord, bless his name." For he cometh, for he cometh to redeem and to save. I am pleased to state that several of the children of our late brother are earnestly seeking to find the path their father walked in. This will be especially gratifying to the Akron ecclesia.

M. W.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 10, Ex. Sun. For South Bend..... ....8:31am
No. 14, " " " 12:30pm
No. 8, " " " 10:03pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 8, " " " " 12:52noon
No. 9, " " " Logansport.....7:40pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. DOWNS, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

Our Love Feast.

Dear Household of Faith:

I am young in the one faith, having only been a member not quite a year, though I feel it my duty to mingle a short piece with so many other dear ones. I feel very thankful to the Giver of every good and perfect gift, that we are permitted to speak in words of love to each other, testifying of the love we have for our Lord and Master. Let us ever walk worthy of the vocation wherewith we are called with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bonds of peace. Oh, let us build upon that most holy faith, and keep ourselves in the love of God. Let us work while it is called today, for the night cometh when no man can work. Dear brethren and sisters, Christ is the medium of all light and glory, and rest and peace and joy we have. Yes, every ray of joy and gladness, every blessing comes to us through him. Blessed Jesus. By divine arrangement we have obtained his name. Dear brothers and sisters, pray for me that I may hold out faithful to the end of this age of time. May the time soon come when we will be united in one grand family in the renewed earth.

Yours waiting for the Noblemen to return and take his kingdom, and reign with his saints for evermore is my praise,

ALBY UPDIKE.

Dear Restitution:

I enclose you the Lord's prayer revised not to change its meaning, but to more fully express the ideas conveyed in it. Our English version has so abridged it that its great significance is much obscured. I have submitted this to several Bible scholars, well versed in the original languages, and all say it is correct in every particular. No prayer is heard by our heavenly Father that is not in and through the name of Jesus. The Lord's prayer is a wonderful one; it shows the purpose of God and his creation, our relationship to him and one another, the kingdom to come, in fact the whole gospel system faith, practice and final glorious result. Please read it and use it at your discretion; it is far more important than many are aware of.

THE WONDERFUL PRAYER REVISED.

Our Father whose dwelling is in the midst of the heavenlies, hallowed be thy great name. Let thy kingdom come, in order that thy will may be done on this earth as in the heavenlies. Give us day by day our daily bread; forgive us our trespasses even as we forgive those who trespass against us. Lead us, lest we fall into temptation. Deliver us from the evil that would overcome us. For thine is the kingdom to be established. Thine is the power and thine be all the glory. Which favors we ask through the name of thy dear Son.

D. S. MORROW.

Editor Restitution:

Will you please say to the Brothers and Sisters, that on the 1st Sunday in June, if it is the Lord's will, we will have a reunion of brothers and sisters at Brother Henry Foore's residence, near Macy, Ind. There are yet five brothers of us living from the ages of about 58 to 78 years old. Wife has two sisters.

Further, on Saturday night before the 2nd Sunday in June I will begin a meeting at Macy, Ind., in the Christian Church, and continue as long as we think best.

I would love to see all, or as many of my brethren then as can come, and if any others would like my labors while I am in Indiana, and assist a little in bearing the burden of expenses, we would be glad to respond to the call. We want to have a visit with you and talk about the promises and the near coming of the kingdom of God, and exhort one another, and build one another up in God's holy faith and love.

All are invited to our Macy Meeting on the 2nd Sunday in June. Our subject will be, "God's Plan of Salvation." Our lessons will be taken from the Bible, and explained from a chart, so, all having eyes can see, and all having ears can hear. Come one and all.

JOHN FOORE.

Editor Restitution:

I thought I would write you to thank you for the dear paper which makes its weekly visits. It is a great comfort to me in my declining years to read and meditate upon its contents, and to hear of the welfare of those of like precious faith. I perceive many faiths here in this city, but the true faith is not found here that I know of. I have made inquiries concerning the Church of God, but the answer is, No, we don't know of such a church. They say, go with us, that it will never be asked what road we came when we get there. But I can't enjoy their meetings; I went twice to their revival meetings here. Of course they gave in their testimony, all had the privilege, so I gave mine, not having heard a word about the coming of the Lord, or anything good, I asked the question, Why is it we did not hear about the coming of Christ, and the establishment of his kingdom, which is the gospel hope, now, too, in these last days of Gentile rule? It put a damper on their foolishness as he had them all worked up to a sort of mesmerism. They were going forward to the anxious bench and were happy in getting religion, as they term it. He preached the next night about the coming of Christ; he had it at death. I was not there to hear him abuse God's Word we love so well, so we stay away. The preacher has proved himself an imposter, even to their faith in cheating or something. I think by the way my paper comes to me that there are others here in Waterloo, Ia., of our faith. Now, if there are, please let me know, as it would do me so much good to meet with them if they are true to their faith and hope.

Yours in hope of seeing the King in his beauty,

MRS. W. J. BEEME.

Conference Notice.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, in Indiana, will be held at the Antioch meeting-house, five miles south of Plymouth, commencing on Friday, 10 o'clock A. M. June 9, 1899, and continuing over the following Sunday.

We urge that every church organization that possibly can be represented by duly appointed delegates as their will be important business to be considered at this meeting, and we desire a full attendance.

A committee on program, which will appear later, has been appointed, and we hope to have a good, profitable meeting. We extend a welcome to all.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR ANTIOCH CONFERENCE.

Friday Morning.

10.00 Social Meeting, led by B. K. Barnhill.
10.30 Paper—Christian Character, by W. Tuttle.
11.00 Sermon—The Vine, Branches and Husbandman. F. L. Austin.

Friday Afternoon.

2.00 Paper, by Sister Evans.
2.30 Sermon—Conversions under the Preaching of the Apostles. G. W. Smith.
7.00 Paper—Eph. ii. 12. F. C. Myers.
7.30. Sermon—The Great Salvation. J. F. Wagoner.

Saturday Morning.

10.00 Social Meeting, led by W. D. Thompson.
10.30 Paper—What Think Ye of the Bible? Fannie Cleveland.
11.00 Sermon—The Mission of Christ in the World. D. E. VanVactor.

Saturday Afternoon.

2.00 Business Session.
2.30 Sermon—The Voice of Psalms. J. L. Wince.
7.00 Social Meeting, led by Wm. Railsback.
7.30 Sermon—Jewish Missions, their Necessity. R. S. Dwiggins.

Sunday Morning.

9.00 Social Meeting, led by J. H. Willey.
10.00 Paper—"Home, Sweet Home."
10.30 Sermon—Are there any Evidences of the Near Approach of the Epiphany of the Lord Jesus Christ. R. S. Dwiggins.
2.00 Paper, by S. Roxana Wince.
2.30 Communion Service, conducted by J. F. Wagoner.
7.00 Social Meeting, led by J. C. Roberts.
7.30 Paper, by Mrs. A. C. Roberts.
8.00 Sermon—The Gospel of the Kingdom. F. L. Austin.

Committee.

MARTHA BOUDE.
H. F. CORDELL.
T. O. TABER.

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself gets large and full of joy. This is the great secret of the inner life. We do ourselves the best good doing something for others. —*Horace Mann.*

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them.—*Thoreau.*

Conference Notice.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening June 1st, 1899, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family re-union, where we can enjoy the blessed communion of those of like precious faith. We would be lost without them, for from these gatherings we derive much strength if we come in the right spirit. All who can come should make a special effort to be there—"So much the more as ye see the day drawing on."

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Your Sister in Christ.

EMMA JACKMAN, Sec'y.

PROGRAMME FOR THE MICHIGAN CONFERENCE.

Thursday Evening.

7.00 Song Service. Sister Nichols.
7.15 Welcome Words. B. W. Woodward.
7.20 Response. Sister Miller.
7.30 Sermon.—The Waiting Crown. Who will wear it? F. Barton.

Friday Morning.

9.00 Song Service. C. L. Austin.
9.15 Social Meeting, Subject—God's Promises for Every Day Life. Led by R. Lake.
10.00 Paper—Parents Duties to their Children in Teaching them the Truth. S. F. Wince.
10.30 Sermon—Getting the Ground Ready and Sowing the Seed. B. W. Woodward.

Friday Afternoon.

1.30 Sermon—Will a Man Rob God? L. C. Chase.
2.30 Ladie's Tithing Meeting.
3.30 Recitation by Sister Alice Chase, "The Deacon's Tenth."
7.00 Praise Meeting. C. L. Austin.
7.10 Social Meeting, led by J. Cummings.
7.30 Sermon—Pastor and Pastorate, or The Needs of the Times. L. C. Chase.

Saturday Morning.

9.00 Song Service. F. L. Austin.
9.10 Bible Reading—Subject—Is a Knowledge of Doctrine all that is Necessary for Salvation? O. R. L. Crozier.
10.00 Business Meeting.

Saturday Afternoon.

1.30 Sermon—Holy Spirit John vii. 39. F. L. Austin.
2.40 Paper—The Use and Abuse of Our Religious Literature. Sister M. Holly.
3.00 Paper—Registered Christians. Sister E. Jackman.
7.00 Song Service. C. L. Austin.
7.10 Social Meeting—Subject, Why Do we Pray? E. Barnum.
7.30 Sermon—Why do we Desire the Coming of the Lord? L. C. Chase.

Sunday Morning.

9.00 Song Service, by the Sunday School Children.
9.10 Social Meeting. K. N. Woodward.
9.50 Opening Exercises. Collection.
10.00 Sermon—Christ as He Was, the Child of Prophecy. L. C. Chase.
10.30 Memorial Service for Margaret Woodward. Conducted by Brother and Sister Crozier, L. C. Chase and B. W. Woodward. Following this Service will be the Communion Service.

Sunday Afternoon.

1.30 Paper—Subject, Anglo-Israel, Sister Nichols.
2.00 Sermon—Christ as he is. M. A. Woodward.
7.00 Young People's Meeting. F. L. Austin.
8.00 Sermon—Christ as King of kings. L. C. Chase.

Committee,
M. A WOODWARD.
L. C. CHASE.
EMILY BARNUM.

Dear ones, interested in the growth and spread of the truth, we earnestly request you to respond to your names, as they appear on the above programme. We have prayerfully considered each subject, each hours work to be done at this expected gathering. God will bless the effort if each one tries earnestly to do their part. Be present at the opening meeting with your duties all thought of before coming. Come with earnest prayer for God's blessing to rest over all.

Ladies Tithing Society.

Our Society will meet at the annual conference gathering on Friday afternoon. It is hoped that every member will respond with person and pennies (if not dollars.) The necessity of this work will be considered at this meeting. Come with your offerings for this work.

M. A. WOODWARD, Sec., Pro Tem.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

Excursions to Louisville, Ky., via Pennsylvania Lines.

May 15th and 16th account Travellers' Protective Association of American annual convention. Excursion tickets will be sold to Louisville, Ky., via Pennsylvania Lines, good to return until May 20th.—may 17

G. A. R. & W. R. C., at Terre Haute, Indiana.

On account of the above meeting the Vandalia Line will sell tickets to Terre Haute at the very low fare of $3,20 for round trip. Good going May 22nd to 24th, inclusive and returning up to and including May 27th. T. A. Downs, Agent.

Excursion to Grand Rapids via Pennsylvania Lines.

May 24th and 25th, Excursion tickets will be sold to Grand Rapids Mich. via the Pennsylvania Lines, account Young Men's Christian Association of North America International Convention, return limit May 29th. Local ticket agent will be glad to answer inquiries.

VISIT WINONA LAKE!

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 15th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent Pittsburg Pa. —june 30.

Excursions to San Francisco, Cal., via Pennsylvania Lines.

May 14th, 15 and 16th account National Baptist Anniversaries, Excursion tickets will be sold to San Francisco, Cal., via Pennsylvania Lines, good to return until July 15th. For further particulars please call upon local ticket agent, J. E. Hanes.—may 17.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract. sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young, 80 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Keep an Eye on It.

Patrons of the Nickel Plate Road may prepare themselves for many pleasant surprises during the coming summer season, by the announcement of low rate excursions. Read the newspapers and consult ticket agents for reduced rates before purchasing your tickets anywhere. Remember our Peerless Trio of Daily Express Trains without change of cars between Chicago, New York, or Boston Don't forget our rates are lower than via other lines.—may 31.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Humburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stoudler, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Hoyt, Box 384, Grand Rapids, Mich.
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Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

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The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by calling, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

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The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Banner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Teasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Fulda or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1281½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social service. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

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Mansfield "	9 30	8 30	5 15	5 50	9 30
Orrville "	10 30	9 30	6 15	6 50	10 30
Wooster "	10 45	9 45	6 30	7 05	10 45
Massillon "	11 15	10 15	7 00	7 35	11 15
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2 15	Mansfield	12 30
2 30	Crestline	12 15
3 00	Galion	11 45
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4 00	Carrothers	10 45
4 30	Ft. Wayne	10 15
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He Cometh Again!

He cometh again! Shout the glad strain
Till it echoes o'er mountain and valley and plain;
Till earth's weary hearted, on sea and on land,
Shall hear the glad tidings—the Lord is at hand!

He cometh again! Not to suffer, but reign.
And all the bright holy ones shine in his train;
O ye broken hearted ones sad on land,
The "day star" is dawning—the Lord is at hand!

He cometh again! And sorrow and pain
Shall vanish before him and never fall again;
While the shadows of darkness on sea and on land
Shall light up with glory—the Lord is at hand!

Communicated.

Judges Chapter 16.

1. And Sampsoon went his way to Gaza and saw there a woman who was a harlot and went in unto her.

2. And it was told the men of Gaza, saying, Sampsoon hath come here; and they surrounded and lay in wait for him all the night long in the gateway of the city; and kept silence all the night long, saying, Until morning dawneth and we will murder him.

3. And Sampsoon lay asleep until midnight and in the middle of the night he arose and took the doors of the gateway of the city along with the two door-posts and lifted them along with the bar and placed upon his shoulders and went up to the top of the mountain that faces Chebroon (Hebron) and placed them there.

4. And it came to pass after this event he loved a woman in Alsoruk and her name was Dalida.

5. And the rulers of the other tribesmen went up to her and said unto her, Deceive him and see in what his great strength is, and in what we shall be enabled against him and bind him to humble him; and we will give unto thee a thousand men of valor and one hundred of silver.

6. And Dalida said unto Sampsoon, Tell me forsooth in what thy great strength is, and with what thou mayest be bound to humble thee.

7. And Sampsoon said unto her, If they shall bind me with seven green sinews not decayed, I shall both be weak and like one of the ordinary men.

8. And the rulers of the other-tribesmen brought unto her seven green sinews not decayed and she bound him with them.

9. And her ambush were seated in the inner chamber, and she said unto him, Other-tribesmen are upon thee Sampsoon; and he rent asunder the sinews as one would rend off a tow-string that had smelt of fire and his strength did not become known.

10. And Dalida said unto Sampsoon, Lo, thou hast deceived me and talked lies to me; now then tell me with what thou mayest be bound. And he said unto her, If they shall bind me with new small cords that have not been used, I shall both be weak and like one of the ordinary men.

12. And Dalida took new small cords and bound him with them, and the ambush came out of the inner-chamber and she said, Other-tribesmen are upon thee Sampsoon, and he rent them asunder from his arms like a piece of twine.

13. And Dalida said unto Sampsoon, Lo, thou hast deceived me and talked lies to me, Tell me forsooth with what thou mayest be bound. And he said unto her, If thou shouldst weave the seven scalp-locks of my head with the warp of the loom and drive it with the pin into the wall, I shall be as weak as one of the ordinary men.

14. And it came to pass while he was lying asleep, Dalida took the seven scalp locks of his head and wove them with the web of the loom and pinned them with the pin into the wall, and said, Other-tribesmen are upon thee Sampsoon; and he awoke from his sleep and drew the pin of the web out of the wall.

15. And Dalida said unto Sampsoon, How dost thou say, I have loved thee and thy heart is not with me? This third time hast thou deceived me and not told me in what thy great strength is.

16. And it came to pass when she had worn him out with her words all the days and got him in a tight place and he had become discouraged unto death.

17. He even told her all his heart and said unto her, Iron hath never come upon my head, because I am God's saint (or a saint of God) from my mother's womb. If then I should have my hair cut my strength would stand away from me and I should become weak and be as all the ordinary men are.

18. And Dalida saw that he had told her all his heart, and she sent and called the rulers of the other-tribesmen, and they brought the money (silver) in their hands.

19. And Dalida got Sampsoon to sleep upon her knees, and called a man and he cut off the seven scalp-locks of his head and began to humble him, and his strength stood away from him.

20. And Dalida said, Other-tribesmen are upon thee Sampsoon, and he awoke out of his sleep and said, I will go out as once and again and shake myself out, and he knew not that the Lord had stood away from above him.

21. And the other-tribesmen seized him and cut out his eyes, and brought him down to Gaza in copper-fetters and he was grinding in a house of his prison-keeper.

22. And the hair of his head began to grow even as it had been cut.

23. And the rulers of the other-tribesmen were gathered together to sacrifice a great sacrifice unto their God Dagoon and to make merry; and they said, God hath given into our hand Sampsoon our enemy.

24. And the laity saw him and sung hymns of praise unto their god to the effect, Our God hath given our enemy into our hand, our enemy who was desolating our land and who was filling it with our wounded.

25. And when their heart had become jolly they also said, Call Sampsoon out of his prison-house, and let him make sport in our sight; and they called Sampsoon out of the house of his prison-keeper and he made sport and they beat him and they stood him between the central-roof-pillars of the house.

26. And Sampsoon said unto the young man who held his hand, Allow me also to touch the pillars upon which the house is, and I will lean upon them.

27. And the house was full of the prominent men and women, and all the other-tribesmen were there and upon the roof were about three thousand prominent men and women who were gazing at Sampsoon's sports.

28. And Sampsoon lamented unto the Lord and said, O Lord of love, O Lord, remember me forsooth and strengthen me this once for all, O God, and I will requite one requital for my two eyes on the other-tribesmen.

29. And Sampsoon embraced the two roof-pillars upon which the house stood, and leaned upon them and laid hold of one with his right hand and one with his left.

30. And Sampsoon said, Let my soul die with the other-tribesmen; and he lifted with strength, and the house fell upon the rulers and upon all the laity in it, and the dead whom Sampsoon killed in his death were more than those whom he killed in his life.

31. And his brothers and the house of his father went down and they took him and went up and buried him between Sarsa and Esthaol in the burial-place of Manoos his father; and he judged Israel twenty years.

COMMENT.

The incident leading up to the grand catastrophe in Sampsoon's life and career as narrated in this chapter is his second love affair. Whatever may have been his other relations with women we must conclude from the record that he had two genuine love experiences. The writer does not speak of them as mere sensuous or sensual relations, but treats them as affairs of the heart or experiences in "the grande passion." When he says that Sampsoon loved Dalida he uses the same word for love as Paul does in the 13th chap. of 1st Cor. and it is also evident from the general narrative that Sampsoon led on by his genuine unselfish love for this unworthy and designing woman did as so many men before and since have done, gave her his inmost heart and made her the confident of his most sacred trust—a thing that no man ever does in his relations to a harlot.

This fact is wonderfully significant when we carry the simple narrative over into its higher spiritual import. His sacrifice is a love-sacrifice and the result of a breach of trust and implicit faith on his part in the object of his love.

The meaning of Dalida is "A Little Firebrand" and is the same word used by Salomoon in his parable-teaching to the effect "that no one can take a little fire-brand into his bosom without being burned." Dalis, nominative case; dalidos, gen. c. dalida Dative case, dalida accusative case.

There is no evidence in the narrative that Dalis (or Dalida) was a prostitute; but a designing and wicked woman of influence among her own people who plays her part adroitly and successfully to the undoing of Sampsoon.

The architecture of this heathen temple that he wrecks was evidently of the seven pillar construction, the two pillars that he pulls down being the middle-front-two that formed the entrance to the temple and supported the front of the roof, there being but one corresponding pillar supporting the middle roof at the rear. There were probably no intervening nave pillars as in the later architecture of the Greeks and Romans.

The appellation by which God is addressed here in Sampsoon's prayer for help, verse 28, is the same used by his father Manoos when asking for specific instruction and guidance in the rearing of the promised son. The word is Adoondie and means "God of Love," not in the higher sense in which we now use love, but in the *same* sense as the heathen applied to the term when used as an epithet of Venus or Astarte. In fact Adoon's is the name that has filtered down to us in the classics and in Shakespeare "Adoni's" in "Venus and Adoni's"

How appropriate that God should be addressed in this way in this matter of "a son of their (Manoos and his wife's) love." The appellation by which the Christ addresses his Father on the cross is a similar one—that is he addresses him by the not unfamiliar name of "Eloos" which means "God of Mercy" and not merely "O my God" as rendered by the C. V. and R. V. on the authority of modern Hebraists, who with the same dense ignorance render "Adam" our great progenitor "Red Earth" when it should be perfectly evident at a glance to any thorough student of Semitic roots that it comes from "Adamaoo" and is the primitive root of this verb meaning "undeveloped" in general terms or more specially as applied to generic creation "untamed," "unbroken to the yoke," or as applied to virgin soil "untilled" or when used in the sense scientific "unevolved."

CHAS. GARDNER.

Life after Death. No. 2.

Christ dared to say in the ears of his enemies, "After three days I will rise again." "Destroy this temple and in three days I will raise it up." This was uttered, not in the air of an enthusiast, but with all the calm faith of one who knew what he was talking about; confident that time would make good his prediction. All infidels believe that Jesus is yet dead. Ingersol while according to him a character that was peerless among his countrymen; yet believes that he was an impostor, but innocent of any design to play the part of one; that he was self-deceived; aspiring to benefit his people, and the world led him to make claims to a mission of far-reaching import, and which could not in the nature of things be consummated. It is thus that an infidel views the case. Miracle of course is the infidel's stone of stumbling; the rock on which he splits. To raise a dead man to life, it must be admitted, is a stupendous miracle. No power, short of Omnipotence is equal to it. The infidel says "nothing of the kind takes place now, and therefore miracles are an impossibility; that it is more reasonable that the testimony should be false than that miracle should be true." How wise!

The infidel cannot prove that miracles are not wrought in the first century by any one, as testified by competent witnesses. He *assumes* that they are impossible. That the testimony borne by an eye witnesses of their occurrence is false; that they were deceived, and if not deceived they had motives for propagating a lie. The very opposite is true. They could not have been deceived; it was a fact to which they bore witness,—not a fancy or an opinion or a midnight dream. It seems impossible that these men were imposed upon by something illusory. There was no medium in sight or on the ground to bewitch them, to put them in a state of mind to see and hear and handle what had no real existence. Even the bitter and avowed enemies of Christ who brought about his execution, and who were determined to falsify his claims, felt the force of the evidence, for when some of the watch or guard came into the city and showed what had happened at the tomb, the chief priests and elders assembled, and having discussed the matter decided to bribe the soldiers to report that while they slept the disciples came by night and stole him away; promising the soldiers that in case their false report should reach the governor's ears that they would interpose in their behalf and save them from the penalty of the law. Matt. xxvii. 12.14. At the date of Matthew's writing this report was still circulated among the Jews and undoubtedly had gained credit of being true. This is where deception was practiced on the part of these high priests and elders, and not on the part of Christ's disciples.

Take the resurrection of Lazarus in connection with this. His death was an assured fact to all, to friends, and to cavilling and captious Jews alike. That decomposition had progressed to the degree of offensiveness, for he had been dead four days.

The miracle was performed in open daylight, and so palpable was the fact of the resurrection of this man that the enemies of Christ admitted it. Lazarus was a standing witness among them of the power of Jesus. This fact perplexed them. The chief priests and Pharisees gathered a council and said, "What do we? for this man doeth many miracles." They knew Lazarus was restored to life and knowing this they set about planning to put a stop to any further convincing proofs that Jesus was the Messiah predicted by their own prophets. They plainly saw the result of these miracles, and said, "If we let him alone all men will believe on him; and the Romans shall come and take away our place and nation." These men hated **Cæsar, but hated Christ** much more. **The words of Caiaphas, "That it is expedient for us that one man should die for the people, and that the whole nation perish not; (John xi. 50) seemed to furnish them a pretext, though not intended by the high priest as such, to carry out their plot to murder the object of their spite; for it is recorded: "Then from that day forth they took council together for to put him to death." This might serve as a pretext; but back of this was their real and avowed purpose to stop the repetition of notable miracles, such as raising the dead. And this they had previously intended to do by putting to death this wonder worker, as the most effectual way of accomplishing the end in view. Even Lazarus on whom Jesus exerted his power was now exposed to their malice, for in council they had meditated putting him to death; because he as a resurrected man was attracting the attention of many Jews. John xii. 9, 10. I now ask, was Jesus deceived—thinking that he had raised Lazarus from the dead when he had done no such thing? Was it an illusion that passed for a reality before the eyes of Jesus, the sisters Martha and Mary, before their well meaning neighbors, and before the critical eyes of the cavilling Jews? Were these sisters comforted for years after with this illusion under their own roof seated at their fireside and at their daily board? Was he an illusion at the supper six days before the passover, made in honor of Jesus and at which Lazarus sat as a guest? If so, then the high priests and Pharisees with malice afore-thought, in council plotted the death of a phantom. If Jesus knew this was not a reality, but an illusion, how did he bring so many under the mysterious spell and hold them there so long—enemies and friends alike. This would be little short of a miracle! If Lazarus was not raised from the dead the enemies of Jesus could have produced the body in court, or what would have been sufficient, inspected his tomb and found him there and borne witness to the fact. This the enemies of Jesus would have done and by this means defeated his marvelous claims. Not to have done this would have placed them before the world as the most stupid set that ever lived. They had no need to visit the tomb to find the dead, for the living Lazarus was among them eating and drinking. I can not believe that Jesus himself was deluded, nor on the other hand that he willingly practiced what would delude others. The character of the man as we gather from the memoirs of his public life forbids the latter conclusion and the former was impossible under the circumstances surrounding the death and resurrection of Lazarus.

JOHN L. WINCE.

Dear Restitution:

I have received the following letter, viz:

"*R. S. Dwiggins, Dear Brother:*

I understand that you are a 'lawyer' and belong to the legal fraternity, and are at present engaged on 'knotty questions.' I too have a case on hand, and wish to employ you to help me out on four counts.

1st, Is our people of the "RESTITUTION" a body corporate; that is, can they sue and be sued as such?

2nd, Can they legally authorize their ministers to unite men and women in wedlock?

3rd, If they can, and they do this work, do they not then belong to Cæsar's staff?

4th, If they cannot and yet do, are they not guilty of causing men and women to commit adultery, and liable to judgment here and hereafter?

Please answer through THE RESTITUTION and oblige many readers.

Yours kindly seeking the light,

T. E. ADAMS."

In answer to the first question, I will say, primarily no. Our church organizations are congregational in form, as were the churches at Corinth, Galatia, Philipi, Jerusalem, etc., in the days of the Apostles. The legal status of a church organization is fixed by statute in the different states. To illustrate, in Indiana all churches are required by law, to elect trustees to whom the title of the church property shall be conveyed. These trustees hold the title to the property for the use and benefit of the church.

Notice of the time and place of holding such an election, is required to be given by publication. A certificate, signed by the proper officers of the church, setting forth the giving of the notice, the holding of the election and stating who were elected as such trustees, is required to be made and recorded in the Recorder's office of the county.

When this statute has been complied with and the property has been properly deeded to such trustees, the legal title vests in the trustees for the benefit of the church. In this manner a church organization obtains a legal existence. They become a quasi-corporation, and may in a few cases sue and be sued. To illustrate, they may insure their church property, and if it is destroyed by fire they may bring suit and recover insurance money. They may borrow money and mortgage their church property to secure the payment of the same. On failure to pay they may be sued to enforce the payment. But the powers of the church are very limited in this direction.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalisation of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

In contemplation of law, all lands belong to the government. In this country in all the States, except the original thirteen colonies, the title to all lands comes from the general government. Therefore a church to obtain title to a lot on which to erect a church building must comply with the laws of the country. This is no new doctrine. In the days of our Savior the Temple at Jerusalem was owned and controlled by the Sanhedrim, for the use of the Jewish church. They obtained title thereto from the Roman government, which conferred upon them the right to control and manage the same.

In answer to the second question will say, the statutes of the different States confers upon ministers of the gospel the legal authority to solemnize marriage. No matter whether the ruling officer of a church is an elder appointed as Paul directed, or a pastor, or a priest, or a bishop, the law confers upon such person the authority to solemnize marriage. One appointed and recognized by the church as an evangelist may also perform the ceremony.

The churches may appoint these proclaimers of the gospel and officers of the church in any manner they may adopt, whether by ordination, election, appointment or otherwise. When they have been regularly appointed, in the manner adopted by the several churches, the law confers on them the authority to solemnize marriage.

In answering the third question, I say no, not in the ordinary sense of becoming an officer of the government. The marriage relation is a divine institution. It is the very first institution which God wrought out, after he had created a man and a woman. The marriage of the man and the woman was the last act of *creation*. It was a *creation*, because by God's power they became "*one flesh*." They are no longer *twain* but *one*. Every time a man and a woman are truly married, the power of God *is* brought into requisition, and by it they are made *one*. There is no power in heaven or earth, that can, in the light of divine teaching, take the two who have been made *one*, and separate them and make them two, with two exceptions, viz.: death or the crime of fornication on the part of one of them. We think these are common questions on which we are all familiar. Many of us have not fully realized the full meaning of the divine teaching on this question. Read very carefully Gen. ii. 24; Matt. 3-9 inclusive; Mark x. 2-9 inclusive; Eph. v. 31.

It is God's desire that this sacred institution of marriage shall be maintained and carried out just as he instituted it. He has therefore wisely caused governments to enact and enforce stringent laws for the government of marriage.

1st, That the marriage shall be properly solemnized and a record thereof kept.

2nd, For the punishment of those who may violate their marriage vows.

3rd, That the family relation, which was the first form of civil government instituted by God, may be maintained.

Thus it will be seen, that it is not Cæsar who is controlling God, but God is using Cæsar to work out his great purposes. God has so wrought upon the people of this nation, who are the rulers, that many of the doctrines of the Bible have been enacted into laws.

"Thou shalt not kill."

"Thou shalt not commit adultery."

"Thou shalt not steal."

"Thou shalt not bear false witness against thy neighbor."

The doing of any one of these things is a crime under our laws with heavy penalties attached. Why have these laws been enacted, and why are they being enforced? It is done at the behest of the Ruler of the universe.

I might carry this argument into great detail and show that many of the laws on our statute books, for the government of the people, is simply the enactment of a thought which eminated from God, which has been enacted into law. God rules the affairs of men and nations. He rules as absolutely today, as he did in the days of Adam, Noah, Abraham, Moses, Solomon, Christ and the Apostles.

Awaiting the coming of the Master, let us be diligent, faithful, hopeful, helpful, obedient, kind, loving, considerate and charitable, patiently waiting and watching for the beloved Son of God.

R. S. DWIGGINS.

Oregon Bible College
Oregon, Illinois

The Restitution.

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PLYMOUTH, INDIANA, MAY 24, 1899.

THERE being five Wednesdays in the month of May, we hereby give notice that no paper will be printed next week, but the next issue will bear date of June 7.

THE coming of the Just One seems now to be even at the door, and our whole time and energy, and might, and mind, and strength, should constantly be employed to keep our garments unspotted, so that at his coming we may not be found naked.

IT seems that the worm so often stepped upon has turned at last on the treader. Advices from the East say that Russia through her Minister to China without any intimation to the other powers of her purpose, tried to obtain a concession for a railroad from their newly acquired province, to the Capital City, but the Chinese Foreign office has notified the Russian Minister that China cannot accede to this his demand. The Northern Bear will have to wait a more opportune moment.

BRETHREN and sisters, the night of Gentile superstition being upon us, we need to watch earnestly, and look anxiously for the Lord's return. Here we have no abiding places, and no continuing city—we seek one to come. Our portion is not here in the night, but in the coming millennial day. "Therefore," says Paul, "let us not sleep as do others, but let us watch and be sober." Again he says, "But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet—the hope of salvation." If we would escape the wiles of the wicked we must be completely clad, and thoroughly guarded. Though we are *of* the day we are *in* the night; and though we are sober, we are yet with the drunken, and so weak is the flesh, that we constantly need the Spirit's warning not to fall asleep. It is only by constant care, vigilant watching and earnest prayer that we can stand unscathed. It requires a constant exercise of that Word of Truth by which it becomes a living power guiding our actions,—by this means we can be guarded from every evil. Yes; it is absolutely necessary to live up to the advice of Paul in Col. ii. 6:—"As ye, therefore, have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving."

"I Will Come Again."

In the days of his flesh Jesus went about with his disciples preaching the glad tidings of the kingdom of God, inviting men and women to share with him its glory and honor, and to partake of the immortality associated therewith; to become joint-rulers with him of the kingdom which God intends to establish upon the earth; a kingdom which will embrace all existing dominions under the sun, and be established on their ruins, and which will extend from one end of the earth to the other.

His first coming and death was preparatory to his second appearance and glory. It was the means of opening up the way of deliverance from death and the grave; so that they which are called might receive the promise of the eternal inheritance of the land, and a means of establishing a basis of righteousness by which God might be just, and the justifier of those repentant sinners who believe in Jesus. Rom. iii. 21-26. This work concluded he went away to heaven to receive for himself a kingdom, and to return, Luke xix. 12,—the reference being to the fact that the princes of those nations subject to the Romans went up to Rome to be inaugurated and to receive the diadem, and then went back to their own country to exercise authority. So Christ has gone into the far country to receive for himself a kingdom, and to return to reign. He has not returned yet to establish that kingdom, but he will, and to redeem from the dust of the earth all those who sleep in him, and those who are alive who "look for his appearing."

This coming of Christ is the pivot upon which the salvation of individuals and the redemption of the world from all the evils under which it groans and turns. There is no hope apart from Christ's present existence in heaven, and his return to earth."

Light is Breaking.

From "Some Words of Comfort," by Bishop Exeter, it is refreshing to quote, as follows:—

"As I pondered the simple, severe statements of Scripture, I learned more and more of the error and guilt of those who, in all ages, have overlaid the Word of the living God with human tradition, and have piled up countless materialistic and mental and moral horrors, not only as existing in hell, but as multiplying themselves there without end; and this, under the government of the All-wise, All-just, the Almighty, whose name is love; horrors of which his Holy Word says nothing, but which its statements, so far as they unveil the mysteries of the ages to come, absolutely and for ever condemn and exclude."

The following paragraph furnishes additional evidence that the light of the glorious gospel has begun to shine into the bishop's heart. He says in the same work:—

"It has been too much the custom of popular theology to speak of the saints immediately after death being admitted to the full undoubted glories of heaven. How is the thought repeated in countless hymns and sermons?

'One gentle sigh the fetters breaks,
We scarce can say he's gone;
Before the willing spirit takes
Her mansion near the throne.'

And yet this entrance into the inheritance of the everlasting kingdom is reserved for those who stand approved before the Son of Man in the day of his appearing."

On reading this, one can hardly help thinking that the writer was almost ready to hear the gospel of the kingdom of God, and its obedience.

Life in Christ, vs. Death.

Wondering if we could hear any new arguments in the defence of the theology of the last times we walked into an edifice where, *professedly*, the gospel is preached; and to our surprise the preacher took for his text the words of Jesus found in John v. 40, "Ye will not come unto me that ye might have life;" and our curiosity was aroused to hear how, by any process of logic, he could tack the immortal soul onto so plain and positive a statement, that life was only attainable by coming to Christ for it. But logic was given to the winds, and every principle of just and Scriptural exposition violated in order to parade the Pagan dogma of natural immortality.

In one breath we were told that life eternal was only to be had in Christ, and the next moment, "that every man, woman and child in the house had within him a something that could not die; and that when the sun, moon and stars are no more, this soul would live on." What this "something" was, sometimes called soul, and sometimes Spirit by him, he did not enlighten us, nor did he take the trouble to draw a distinction between the eternal life of the saved, and that of the lost as is sometimes attempted. It never seemed to occur to the preacher that Life and Death in the Scriptures are placed in Antithesis to each other thus: "The wages of sin is death, but the gift of God is eternal life." The plain language of the preacher was a flat contradiction to these true and Scriptural statements. The one note that rings out above all others in John's gospel is "life." Life in Christ is set forth in distinct terms, and declares in the plainest possible manner "That he that hath not the Son hath *not* life." The alternative of this life is to perish.

The illustrations both in the Old and New Testaments declare this, thus—"The wicked shall be dashed in pieces like potter's vessel; shall be like beasts that perish; like a whirlwind that passeth away; like garments consumed by the moth; shall be silent in darkness; like a lamp put out; like a dream that flies away; consumes like smoke; melt like wax; burns like tow, and many others to the like effect.

The New Testament is equally emphatic—like a house built on the sands destroyed by the storm and flood, cast away to corruption; like natural brute beasts that perish; like the antediluvians destroyed by the flood; Sodom destroyed by fire; like chaff burnt up and tares consumed, and other illustrations too numerous to mention. These are the pictures selected by God from the world, open to our inspection in order to teach us what the end of the wicked will be.

Pulpit theology reverses these statements by saying in effect, what God declares shall *not* be. When for instance, Ps. xxxvii. declares "the wicked shall consume like the fat of lambs in the fire," the God dishonoring serpent lies by saying that though in the fire they shall have continuity, and shall not consume away.

The burning-bush that was *not* consumed, is not used by God to illustrate the punishment of sinners, but it might be more aptly used to denote the supposed fire-proof soul of pulpit theology, only that these theologians would feel they were treading on ground that is used by them to illustrate the fiery ordeal of the tempted and tried ones, and therefore would not fit both purposes. The bush was miraculously preserved: so, indeed, it would be equally miraculous to preserve that which the Scriptures declare is mortal and corruptible. John Wesle says, in sermon 78, of the wicked in hell, "That they will not be consumed."

The modern luminary above referred to affirmed the same thing; and the congregation seemed to delight in such teaching as if it was a mere virtue on the part of God to inflict upon his creatures the most monstrous cruelty it is possible for the human mind to conceive of.

As to what this *life* was to which the text referred, we got not the slightest gleam, except the usual up-in-the-balloon religions of kingdoms beyond the sky. The Scriptural position of the saint's reign with Christ was not even mentioned, or the *life* as it shall be when angelic in nature, "We shall die no more."

These advocates of eternal evil and torture, are so blind that they contradict the plain statements of Scripture. They fail to recognize the goodness and mercy in the bestowment of eternal life on the righteous and this justice in terminating sins and sinners."

Our Love Feast.

Dear Restitution:

I have been a baptized believer in the things concerning the kingdom, and name of Jesus, for a number of years, being one of the first who obeyed the gospel at the place known as the Church of God, at Coalspring, in Warren Co., near Browntown, Va. There are a few believers here, who were brought into the fold by the labors of our well beloved, but now much lamented brother, N. J. Morgan, who fell asleep in Jesus April 26, 1893. After this sad occurrence we, not having any one to labor in word and doctrine, were like sheep without a shepherd; but thank the Lord the few faithful ones have stood firm to the truth, and we are all praying to the Lord of the harvest to send forth more laborers in his vineyard. I realized that we ought to have a house of worship in order for the truth to be carried out; the Master said, "As oft as ye eat this bread, and drink this cup, you show forth his death;" and is that *all*, no, we show his death until he *comes*. My husband and son have nobly undertaken the task of building us a new meeting house, and the friends of truth are helping them all they can. He says he is doing this purely for the cause, and that our children and grandchildren and neighbors may all be benefitted thereby; five of our children have been obedient to the faith; and we have one son and one daughter, yet whom we hope will soon follow their example in choosing the good part, which cannot be taken away. Oh, how it feasts my soul to see our dear children take an interest in the truth. Dear brethren and sisters, I do not know you personally, but there is a love for the truth's sake which binds us together in Christian ties, which can never be severed, thank the Lord; and now may the grace of our Lord Jesus Christ be with you all, till we meet in the kingdom is my prayer,

ELIZABETH A. UPDIKE.

Dear Brothers and Sisters:

Lest you should think that Abbie Perry-Howard has given up her hope, and cast away her confidence in God and his immutable Word, I take up my pen to inform you I have not changed my faith or hope for many years, but that I am a constant reader of THE RESTITUTION, and have been since it was first published, and only wish I was able to do more for its publication, and for the cause of truth in general; but we are getting poor and old, and cannot help much financially, but I am praying the Lord to bless all who are trying to spread light and truth in the earth. I think there are many God-fearing and Christ-loving people, who are doing much good in the world, who do not see all the truth yet, but let us not forget to pray that their eyes may be opened to see the light of all truth, and do what we can to help them to see it both by doctrine and practice. We are isolated from all of like faith and hope, and feel very lonely, so that we can sympathize with all the aged and lonely ones who write for and read THE RESTITUTION, and we pray God bless and strengthen and keep them in the narrow way that leads to life eternal. How strange the times in which we live; sin and evil prevail everywhere, and unbelief is growing more bold, while the nominal church persist in believing and preaching the devil's lie, and are rejecting the truth of future life only in Christ. When we lay down this mortal (Adamic) life, if we have not "laid up in store a good foundation against the time to come," "by a patient continuance in well doing," we have no promise of future life; but will be found among those of whom the Psalmist speaks in the 49th Psalm, viz., "Man that is in honor and understandeth not, God's purpose—his Word) is like the beasts that perish." Again he says, "Man being in honor, abideth not, he is like the beasts that perish. Like sheep they are laid in the grave, death shall feed on them, but the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But, David exclaims, "God shall redeem, my soul from the power of the grave for he shall receive me." So as I understand him, one class will be redeemed from the grave, and the other will not, for he says of the wicked, "He shall go to the generation of his fathers, they shall never see light." Isa. xxvi. Speaking of the lords who had dominion over them, he says, "They are dead, they shall not live; they are deceased, they shall not rise. Thou hast visited and destroyed them and made all their memory to perish." But in the 19th verse he says, "Thy dead men shall live together with my dead body shall they arise. "Awake and sing ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." In perfect accord with the Prophets are the words of John iii. 36, "He that believeth on the Son, hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Sentence of death pronounced on Adam and all the race in him. Glory be to God for the hope and promise of eternal life in his Son Jesus Christ. I am exceedingly interested in many things I read in THE RESTITUTION, but nothing has interested me any more of late than Sister Wince's article on "Anti Semitism in America." My heart has been pained many times in the past two years by the treatment of Herman Warszawiak and his faithful wife in their work of faith and labor of love among their own kindred in New York. Not only unconverted Jews, but the Presbyterian church, to which they belonged, have many of them made themselves odious in the eyes of every lover of truth and righteousness by their treatment of that worthy man and his wife. Sister Wince has nobly defended their cause. May the God of Jacob bless her for it; and I hope many more will become interested, and so help them to live, for they are poor and needy of help. The parents of both are rich and have offered them every inducement that wealth can give, if they will come back to the religion of their fathers, and give up their work and mission, but they remain firm and unshaken, and will rather starve than give up the work of him who died to redeem them from death. O, that we may be as faithful in spreading the light of the truth God has given to us.

May the God of Jacob bless all the writers and readers of THE RESTITUTION. Pray for us, that we may be "kept by the power of God through faith unto salvation, ready to be revealed in the last time." Your Sister looking for the coming of the King,

ABBIE PERRY HOWARD.

Brother Underwood:

At last I will send you a money order for three dollars to pay on my paper, I thank you for your kindness, for your indulgence to me. I am still living in Hennessy, Oklahoma, it is a place where God's whole truth needs to be preached very much. Seven churches in the town and they only preach a little scrap of the gospel. They have got to preach some gospel in order to deceive the people. All the predictions that point forward to these very times we are in, are being fulfilled to the very letter. I feel I have a work to do, and have been doing it, and will do it as long as God gives me strength to do it. The true faith and hope of the gospel when spoken always has offended the unbelieving world, and will as long as this world lasts, but this world will pass away before long, bless God. The world that is promised the righteous will usher in and fill this his sin-cursed earth with the knowledge of our Lord as the waters cover the sea; the curse moved that was caused by the first Adam, by the second Adam the earth redeemed back to Eden beauty, and the meek will inherit the earth for ever. The only promise that God has made to the righteous for an everlasting inheritance is the earth, but they never will come in possession of it till full redemption comes, and that cannot be till the Redeemer comes with the voice of the archangel and the trump of God to wake the sleeping saints from their slumber, and it he never comes to arouse them from their slumber, we deposit our dead in old mother earth, and they will sleep a perpetual sleep. The righteous have eternal life and that life is hid with God in Christ, and when Christ appears then is the promise to appear with him in glory, and not to appear with him till he comes.

Your brother looking for the King to come in power and glory, we will soon hear the sound of the seventh angel.

D. M. COWARDS.

Conference Notice.

The Third Quarterly Conference of the Church of God, of the Abrahamic Faith, in Indiana, will be held at the Antioch meeting-house, five miles south of Plymouth, commencing on Friday, 10 o'clock A. M. June 9, 1899, and continuing over the following Sunday.

We urge that every church organization that possibly can be represented by duly appointed delegates as their will be important business to be considered at this meeting, and we desire a full attendance.

A committee on program, which will appear later, has been appointed, and we hope to have a good, profitable meeting. We extend a welcome to all.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR ANTIOCH CONFERENCE.

Friday Morning.

10.00 Social Meeting, led by E. K. Barnhill.
10.30 Paper—Christian Character, by W. Tuttle.
11.00 Sermon—The Vine, Branches and Husbandman. F. L. Austin.

Friday Afternoon.

2.00 Paper, by Sister Evans.
2.30 Sermon—Conversions under the Preaching of the Apostles. G. W. Smith.
7.00 Paper—Eph. ii. 12. F. C. Myers.
7.30 Sermon—The Great Salvation. J. F. Wagoner.

Saturday Morning.

10.00 Social Meeting, led by W. D. Thompson.
10.30 Paper—What Think Ye of the Bible? Fannie Cleveland.
11.00 Sermon—The Mission of Christ in the World. D. E. VanVactor.

Saturday Afternoon.

2.00 Business Session.
2.30 Sermon—The Voice of Psalms. J. L. Wince.
7.00 Social Meeting, led by Wm. Railsback.
7.30 Sermon—Jewish Missions, their Necessity. R. S. Daiggins.

Sunday Morning.

9.00 Social Meeting, led by J. H. Willey.
10.00 Paper—"Home, Sweet Home."
10.30 Sermon—Are there any Evidences of the Near Approach of the Epiphany of the Lord Jesus Christ. R. S. Dwiggins.
2.00 Paper, by S. Roxana Wince.
2.30 Communion Service, conducted by J. F. Wagoner.
7.00 Social Meeting, led by I. G. Roberts.
7.30 Paper, by Mrs. A. C. Roberts.
8.00 Sermon—The Gospel of the Kingdom. F. L. Austin.

Committee,
MARTHA BONDS.
H. F. CORNELL.
T. O. TABER.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect May 21st, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 18, 5.03 a. m. daily. No. 20, 10.52 a. m. daily, Except Sunday. No. 8, 5.40 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West, No. 15, 5.27 a. m. daily. No. 5, 9.46 a. m. daily. Extra fare. No. 37, 9.18 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No. 9, 6.21 p. m. daily. For particular information on the subject apply to J. E. Haines, Ticket Agent.

Notice.

The Annual Meeting of the Church of God, at Scholls, Oregon, will convene on Saturday June 11th, and continue over the following Sunday. Brethren coming from a distance will be met in Portland at the National Hotel, on Friday at 1 o'clock. Those wishing conveyance will please correspond with W. W. Jupnith, Scholls, Ore. We extend an invitation to all lovers of truth. We ask all to come who can and let us have a profitable meeting. We want to hear your words of love and encouragement.

F. H. LAWRENCE, Sec.

The Annual Meeting of the Association of Believers of the Church of God will convene in connection with the yearly Conference, which is to be held at the Lake Shore School house, Wash. We hope all of the members will try to be there. Let each one try to bring at least one new member,

ALMIRA BROOKS, Sec.

It is told of Franklin that one time in Paris he was greatly ridiculed for his love of the Bible, and that he made up his mind to find out how many of the scoffers had read it. He informed one of the learned societies, of which he was a member, that he had come across a story of pastoral life in ancient times that appeared to him very beautiful, but that he would like the judgment of the society upon it. On the evening appointed, Franklin had a reader of finely modulated voice read to them the book of Ruth. They were in ecstacies over it, and one after another arose to express gratification and admiration, and the desire that the manuscript be printed. "It is printed," said Franklin, "and is a part of the Bible."—*Ram's Horn.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. B. L. Zug, 1.50

Down in the dark caverns of doubt and unbelief lie buried some of the bright and sparkling gems which may some day shine upon the royal throne of the holy one of God. Let us seek for them, and perchance in the coming and final glory by our side there will be sparkling one of these, even one of the brightest and best.—*H. A. Mitchell.*

Excursion to Washington.—Cheap Tickets via Pennsylvania Lines for National Peace Jubilee.

A grand celebration of the victories of the American Army and Navy during the war with Spain will take place at Washington, D. C., May 23d to 25th inclusive. It will be a grand National Peace Jubilee for which excursion tickets to Washington will be sold via Pennsylvania Lines at single fare for round trip May 21st and 22d, good returning ten days from date of sale. The occasion will be one of unusual interest, resplendent with illuminations, fireworks and patriotic addresses by prominent statesmen, parades and reviews, public reception by President McKinley—a glorious time when the National Capital may be seen at its best. For details about rates, quick through time and excellent service apply to nearest Pennsylvania Lines Ticket or Passenger Agent.—1t.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he can not but watch, forgetting his many troubles.—*Arthur Helps.*

Illustrated Booklet Free.

Those contemplating a trip to Annual Meeting National Educational Association, to be held at Los Angeles, Cal., July 11 to 14, 1899, or others who desire to take advantage of the low rate, should not fail to procure a copy of this interesting booklet, issued by the Chicago & North-Western R'y, giving full information as to routes, time of trains, rates and other valuable information. Sent free upon receipt of 2 cents postage by A. H. Waggoner, 6 Jackson place, Indianapolis, Ind.—1t.

Poetry.

"All, All for Thee!"

"All, all for Thee!" Dear Savior, may this watchward
Be thine own keynote for my life this year;
So sweetly harmonizing thought and action,
That none who list can shall a discord hear!

"All, all for thee!" Oh, take me now entirely!
Be time enclimate with thine own gentle hand;
I give myself unresh into thy keeping,
To do or suffer, as thou shalt command.

I give my heart, I long to love thee better
Than ever I have done before,
Tant all I do may be a "joy, not duty;"
Lord Jesus, grant it—nay I have thee more?

I give my will—oh, Master, do receive it!
It must be said in my entr last thing
I cannot keep it, it is so self-pleasing:
What rest to think it is no longer mine!

"All, all for thee," says I in all my weakness,
Until, alone, the feeblest chord to raise
An instrument discordant, worn, and worthless,
But ready to be used to sound thy praise.

O Master, by thine own most Holy Spirit,
Send heavenly music o'er the earth through me!
So true, so beautiful, so soul-refreshing,
That those who hear it may learn more of thee.

Oh thee, thy Savior, who for them died suffer
Oh thee, their Friend, who loves them so well;
Oh thee, their King, who soon will be returning:
Lord, may thine albums through my whole life swell!

—Charlotte Murray.

Communicated.

Would Jesus do It? No. 4.

PINE WOODS BIBLE CLASS.

"He that saith he abideth in him ought himself also to walk even as he walked." 1 John, ii. 6.

Teacher. The topic for the day is: "How would Jesus conduct business were he in our place?"

It is sometimes said that as far as business is concerned, but little difference is discerned between the methods employed by professed followers of Jesus, and the men of the world. Both act on the principle of selfishness, and we all know, that the teachings of Jesus are antagonistic to selfishness. Now, as to the effect of our present method of doing business, I would call your remembrance to some incidents we noticed in our short stay at Rainsville. You will remember, we were detained there by the destruction of the railroad bridge crossing the river at that point.

Rainsville is the center of a great coal mining district. In the southeastern part of the town are found the cottages of the coal miners. These miners have been great sufferers caused by the selfish and ungodly methods of doing business, adopted by those persons and companies, who own the mines; which could have been averted, if they would only follow the method of doing business prescribed by Jesus: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Business conducted on that principle, would work no ill to his neighbor.

I will ask Albert to relate what he observed at Rainsville?

Albert. Yes, I well remember our stay at that place. It was there I learned a lesson, which I shall not soon forget. It made me sad to witness so much distress among the families of the miners, caused by the unchristian manner in which coal mine owners do business.

These rich mine proprietors organized what they call a Coal Miners' Trust. This combine would meet and adopt methods by which they could unitedly do business. Among other things, they arranged that they would pay their employees by the ton for digging their coal. The price agreed upon was so low, that the men could hardly make living wages.

They also fixed the price at which retail coal merchants should sell coal. And in order to prevent the law of supply and demand from regulating the price, they arranged that whenever a large supply was on the market, they would shut down the mines for a time, in order to prevent the market from being overstocked.

During these periods of time, the men with their families, were distressed for want of the necessaries of life.

Teacher. I feel assured that Jesus would not be so selfish, as to distress his employees, in order to further increase his own wealth, were he a mine owner. I will ask Carrie to relate a case of distress which came under our observation, while at Rainesville, which was but a sample of so many others at that place.

Carrie. The case I have in mind was called to our attention, on the first night of our stay at Rainesville. After supper, we all went out for a walk. As we passed along the street we noticed lights in a church just ahead of us, it appeared to be a Wednesday night prayer meeting. And as we drew near, we heard them singing:

"I will follow Jesus," etc.

Arloa suggested that we go in, which we did. The topic for the evening, was: "Following Jesus." The leader introduced the subject with some forcible remarks, advocating a literal following of Jesus, if we would wish to be approved by Jesus, at his second coming. Others followed, on much the same line.

But what I want to call attention to particularly was a man who sat near the center of the church. His countenance bore a troubled expression, and his clothes were somewhat shabby, by much wear. He arose and made some remarks which seemed to touch every heart. Addressing the leader, he said: "Sir, I have never made any profession of religion, yet I have read the Bible enough to know something as to what it means to follow Jesus. It says somewhere in that Book, I could not say where, something like this: "If a brother or sister be naked, and one of you say unto them, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" I believe Jesus would go further than merely giving relief, (which is a blessed thing to do.) I am sure were he a business man, he would not, (because it would make him richer) so plan his business, in a way that would have the effect to render thousands upon thousands of people "destitute of daily food." Lots of men do this, who call themselves followers of Jesus.

I am a coal miner in the employ of L. A. Rudolph, who owns the Light House Coal Mines, located about a half a mile west of Rainesville. Mr. Rudolph is a rich man, and he also makes a profession of religion. He is also a member of the Coal Miners' Trust, and under pays his men, and along with others, he occasionally shuts down his mine, to prevent the market from being overstocked with coal.

Mr. Rudolph has in his employ, about one hundred and fifty men; and when the mine is shut down, the miners' families are made "destitute of daily food," and these rich mine owners do not "give them those things which are needful." Is this following Jesus?

Right here I will relate a personal experience, which is only one among many others. It is painful to me to do so, yet it will illustrate my ideas as to what it means to follow Jesus.

On one of these occasions of shutting down the mines, our second daughter Ruth took sick with the scarlet fever. I immediately summoned Dr. Henry to attend her. He said he was sorry, but he could not come, because he was already overrun with business. Two days later, however, he was called to a case in the family of Mr. Ellis, a wealthy resident of Rainesville, and he attended promptly, and had no excuse to make, why was this? Did he do as Jesus would do?

I next went to see Dr. Ames, and laid my case before him. I told him I was temporarily out of employment, on account of the shutting down of the mines, and it would probably be some time before I could pay him for his services.

He said to me, "Don't trouble yourself in the least about that; I will attend your daughter, and do my best for her. You can pay me a little at a time just as you can afford it."

Time rolled by, and the disease was nearing its crisis, we were so anxious, it being uncertain which way it would turn.

Being out of employment so long, our provisions run out. I was in distress. Several times I contemplated suicide, but I resisted the temptation, saying to myself, that would not relieve my family, but only add to their sorrow. I tell you, I loved my family just as much as any wealthy person could love his.

Teacher. I wish to remark right here, that wealth does not indicate the presence of love in the home. The rich are indeed poor, if they are not rich toward God. Under rough garments there beats many true, loving hearts. Pardon the interruption. Please proceed.

Carrie. At this point, the teacher called attention to a small church, located at 163 Elm street. He said: "On Elm street, there is located a small plain church, it is called the Church of God. The members are a plain, but godly people. Some say that they are peculiar people, and sometimes they call them soul sleepers. But by conversation with one of their members, I learned that they believe in eternal life only through Christ. They look for the second coming of Jesus, to reign on David's throne, over restored Israel. They immerse people like the Baptists do, but they say it is for the remission of sins. I don't know whether these doctrines are true, or not, but I do know one peculiar thing about them, and that is, they are very good to the poor. They follow Jesus where he said he was sick and in prison, and they visited him, and fed him when he was hungry, and gave him water to drink when thirsty, and clothes to wear when he needed them. They say this does not mean Jesus himself, but that that ministering done to his needy people, he regards as being done to himself, personally.

Now, I wish to tell you something about Miss Lillie Gordon, who is a member of this unpretending church. She endeavors to follow Jesus everywhere.

She read in the Bible what Jesus said about visiting him when he was sick and in prison, and giving him food and clothing when in need. She said Jesus meant that in doing all this to others, he would regard it as doing it to himself personally. She loves the Savior so much, that it is her delight to please him.

She heard that our daughter Ruth was sick. (but did not know of the poverty brought upon us by selfish methods of doing business) and on one Saturday evening she came to see her. Her visit was a bright spot in our home. It did not take her long to discover our temporal needs. On Sunday morning she laid on case before her church, and soon after one o'clock of that day, several baskets of provision were left at our door, and on Monday morning, a barrel of flour, and other necessaries were sent from the grocery near by. She thought that is what Jesus would do.

This dear Miss Gordon stood right by our daughter, and skillfully nursed her back to health. Dr. Ames told us that he had had a great deal of experience with nurses, many of them he said simply follow strictly the instructions of the physicians, which was all right as far as it went, but he said changes often take place in the patient during the absence of the doctor, of which he could know not hing about. Now, says he: "A nurse who sees this, and knows what to do in such a case, is often of more value than the doctor." Such a nurse, he had found in Miss Gordon.

The crisis passed favorably, and Ruth became convalescent. The doctor said it would be beneficial to her, if she should ride out and breathe the fresh air.

Miss Lillie (as we now call her) soon appeared at our door with a horse and carriage, which she borrowed from her uncle, and gave Ruth some delightful rides in the country, viewing the beauties of nature.

I asked Lillie, what there was about her religion, which made her church people live in such a simple, plain, and unpretending way, and always have such happy faces?

She told me it was "The Blessed Hope." I said to her, wont you please tell me about that hope? I somehow feel that the hope, which inspires good deeds, is most likely to be true. I know my boss (Mr. Rudolph,) professes to be a Christian, but his acts almost made an infidel of me, and also a suicide. She said it would be a pleasure to do so. I can only tell you a little to-night, there is so much involved in its soul inspiring promises.

You know as well as I do that when Jesus was on earth, he spent his life in dispensing good to others. Copious showers of blessings fell from his hands. Now, all who expect to share in the blessings involved in the Blessed Hope, must also spend their lives in being a blessing to others.

"I see," said Mr. Williams, the coal miner, it is now late, and it would not be right to detain you longer with my story to-night.

Several members of the prayer meeting said they would like to have Mr. Williams continue his story next Wednesday night. It was so arranged, and Mr. Williams will continue next week.

W. H. WILSON.

A Summer in the North.

The delightful summer resorts of Wisconsin and Michigan are reached by the Chicago & North-Western R'y, among which are Waukesha, Madison, Devil's Lake, Green Lake, Geneva Lake, Fox Lake, Lake Geneva, St. Paul, Minneapolis, Lake Minnetonka, White Bear, Duluth, Ashland and Marquette. Free Copy of "Hints to Tourists" sent on application to W. B. Kniskern, General Passenger and Ticket Agent, A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—1t.

"Many boys are saved when their fathers are wrong, but the child stands a poor chance when its mother is wrong."

Obituary.

Fell asleep to Jesus, at Hartha, Kan., Harriet Gregg, daughter of Solomon and Sarah I. Slayback. She was born in Montgomery Co., Ill., May 23, 1839; was married to Eli Cress, and unto them was born one son. Later on her husband died. She with her father and mother moved to Vernon Co., Mo., at which place she was married to Samuel Gregg, in the year 1869, from which place they moved to Neosha Co., Kan., to them was born a son and a daughter. In 1870, Sister Gregg was baptized into the all-saving name of the Lord, in which faith she fell asleep. She was a faithful member, a good and loving wife, a good mother, and a kind friend to every one. She was a great sufferer, but she is now at rest; but her works will go on. If she had lived until the 28th day of May, she would have been 60 years old. She leaves a husband and two sons, a mother 80 years old, two brothers and a host of friends to mourn her loss. The funeral was attended by a large crowd of people. Our text was the 15th of I Cor., whole chapter. We sang at the grave.

"We may sleep, but not forever,
There will be a glorious dawn,
We shall meet to part no never,
On the resurrection morn."

Now I ask, who will be the next to follow? Is it I?

Truly as ever, yours waiting for the coming King.

JOHN FOORE.

Dear Restitution:

A sad circumstance happened today which caused the sudden death of the infant son of Mr. George Thomas Updike and Lela, his wife, aged nineteen months and some days. His sister gave him some dried cherries to eat, as had often been done, and from some unknown cause in a very few moments the dear little child died. Oh! how sad it was to see the heart-stricken parents, bereft of their darling babe, almost without a moment's warning of the dreadful event in store for them about their dear child.

He waked up in the early morn,
So full of life and play
And oh! to think how sad it was,
For it was his last day.

He was a bright and lovely child.
His mother loved him so.
But oh! the love his father had
None else can ever know.

Grand-Pa and Ma lived just in sight,
But oh! how sad to tell,
To see these dear old faithful souls
Bid him a last farewell.

Early Israel was his name,
The joy of all their hearts,
But oh! the time has come at last
When they and he must part.

We laid him in the silent grave
To wait the coming day,
When Christ returns to earth again
To wipe our tears away.

SARAH F. MORGAN.

Frank Lewis Townsend, son of Bro. G. M. Townsend, passed quietly away at the residence of Mr. A. V. Downs on South Main Street, Fredricktown, Mo., at 5.22 P. M. April 20. Age one year, 7 months and 19 days. His mother, Sister Laura P. Townsend, preceded him in death about a year, with that dreadful disease consumption, and little Frank has been almost a constant sufferer ever since with a similar disease. He was in the best of care, with his grandmother, Mrs. Townsend. Mrs. A. V. Downs is a sister of Bro. G. M. Townsend, and everything in the way of medical aid and comfort was done for him, as he was a great pet in the Down's family, especially with Mr. A. V. Downs. He was taken to the Nance cemetery, 7 miles west of Fredericktown, near Bush, Mo., where a large crowd of friends and relatives had gathered to look at little Frank for the last time in mortality. He was laid by the side of his mother to await the resurrection of the Just.

P. J. GRAHAM.

Dear Restitution:

It is my painful duty to write and let the readers of THE RESTITUTION know of the deaths of my sister and mother. Bertha Elma Bogarth Stacey died on the 17th of March, after a short illness caused by taking cold, having moved from her old home near Solina to Oshawa, about a month before her death. She with her husband, C. N. Stacey, and two small boys were sick at the same time, and waiting on the rest caused her death. She was the daughter of Stephen and Jane Hogarth, being the youngest of a family of three. She lacked nine days of being 34 years old at her death. She was born and raised on the old homestead near Solina, in Durham Co., Ont., and spent all her life time there, till a month before her death. From her infancy she attended the Advent Church at Solina, and was baptized by R. V. Lyon, a number of years ago. Mr. Tiddy, he Methodist minister of Oshawa, read a chapter at the house, and we laid her to rest on the hill behind the little church at Solina. In her youth she was a prominent temperance worker in the Division at Solina, being a fairly good musician and elocutionist; she was one of the chief ones in the organization. A large number of her old schoolmates congregated at the chapel to take a farewell look at one who will be missed so much. The following lines were written by her brother, John E. Hogarth, before the death of her mother.

Dearest sister, we can't wake you,
You are gone, not to return,
Till Gabriel blows his trumpet
At the resurrection morn.

Thy days were short and fleeting,
Thy sun went down at noon;
Thy heart has ceased its beating,
And rest's to thee a boon.

Thy youth was spent in pleasure,
Like sunshine without cloud
Then was thy parents' treasure,
But now their heads are bowed.

Death has come and claimed you,
And bound you for his own;
But Christ shall come and raise the dead,
And death shall be unknown.

This earth shall be transformed,
To Eden's beauty rare;
And we shall rise triumphant,
And in its pleasures share.

Then our lost sister,
We expect to meet you there;
Free from all sorrow,
And rid of worldly care.

Then haste, Lord Jesus,
Quickly come, and bring that glorious dawn:
Let sickness, death and sorrow,
Forever more be gone.

Jane Elford, wife of Stephen Hogarth, died on March 31, at her home near Solina, after a short illness caused by taking cold and the shock of the death of her daughter. She was born in Cornwall, England and emigrated to Canada with her parents when 7 years old, as I lived nearly ever since in the same neighborhood. Her father, Ambrose Elford, settled on the same farm where she died, which was at that time a forest, but is now one of the finest sections of country in America. At the time of her death, she was 73 years and 6 months old, lacking two days. At the age of 18, she was married to Stephen Hogarth. Their family consisted of three children, two of whom survive her, John E. Hogarth and Mrs. Ida L. Law, and a large circle of other relatives. She and her husband with some others, came out about the time of the 43 movement, and have continued ever since. A chapel was built at Solina about 50 years ago, which was always open to the evangelist. A few of those who have preached there are Marsh, Himes, Newman, John Stephenson, J. M. Stephenson, O. R. L. Crozier, Peter Hough and his brother, Jas. Evans, L. C. Thomas, John Thomas, Mary Ongley was located there for a short time, R. V. Lyon made this neighborhood his regular preaching station for a long time, till he was no longer able to come. All of these found a ready welcome, when they came. Stephen and Daniel Hogarth's houses were always open to them, as well as others, and the best that this world can afford was freely at their disposal. One by one they pass away and now the old home is left vacant. Stephen Hogarth having gone to live with his daughter, Ida S. Law, about a mile away. The funeral sermon of mother was preached by Elder Brookman of Toronto. He spoke to a large house full of friends and relations. First he spoke on death, which is the last economy to be destroyed; then on the state of the dead, making a number of quotations of Scripture, and lastly on the resurrection being the only hope of the believer. The funeral was on April 3rd. She sleeps by the side of her daughter. The following lines were written by her daughter Ida S. Law.

Sleep mother sleep.
Thy time of toil is o'er;
Rest till Jesus comes,
When death shall be no more.

We miss thy sunny smile,
We miss thy fervent cheer;
The days seem long and lone,
Since thou'rt no longer here.

But the morning soon will dawn,
The clouds will roll away;
And Christ to earth will come again.
To reign with endless day.

And you dear mother with the saints,
Will rise to meet our Lord;
With palm and crown and white robe wear,
As promised in his Word.

JOHN E. HOGARTH.

Susan Hamland was born in Canton, Stark Co., Ohio, Jan. 10, 1819, and died May 18, 1899, aged 80 years, 4 months, and 8 days. She was married to Michael Fetcher at Canton, Ohio, Aug. 31, 1848, who died April 22, 1871. She was the mother of three children, only one of whom, J. F. Fetcher, is now living, a girl and a boy having died in infancy.

Sister Fetcher and her husband listened to the preaching of the Word by Brother Richard Corbaley, at Old Sand Hill School House in Marshall County, Ind., and one day in the spring of 1863, they with nine others were baptized in Yellow River, near Hupp's Mill. Only two out of the eleven who were baptized that day are now living.

The last ten years of her life she suffered with an affliction that rendered her unconscious of many things, and felt her a constant care. She must be remembered as she was before her sickness, a good wife, mother, friend, neighbor, and Christian sister.

Funeral services at the home of her son in Plymouth, conducted by J. L. Wince, after which she was laid to rest in Oak Hill Cemetry to await the angel's call at the resurrection morn.

Mercyette Eldridge was born at Glen's Falls, N. Y., Dec. 25, 1820; was married to L. W. Page at Port Byron, N. Y., April 18, 1842. In 1843, she gave up her profession of Methodism, and, with other followers of William Miller, looked for the immediate appearing of Jesus. Till her death, 56 years later, she was a consistent believer in the gospel of the kingdom. For many years, in middle life, she was a member of the little band at Antioch, Ill. Eight years ago she came to make her home with her daughter at Blue Springs, Neb. Long an invalid, she bore with patience the sufferings of mortality, till finally, on May 2nd, 1899, she asleep in Jesus, hoping to awake in his likeness to the life that knows not pain. Services were conducted at the house May 4th, by Elder Bunington, after which we laid her to rest in the Blue Springs cemetery.

James S. Leland was born in Wayne Co., N. Y., Sept. 30, 1827; died at his home in Argos, Ind., May 14, 1899, aged 71 years, 8 months and 14 days. Dr. Leland was a graduate of the Cincinnati Medical College, and began the practice of medicine at Cleveland, O. After his removal to Argos continued for several years to practice in partnership with Dr. Stevens. January 6, 1850, he was married to Arletta Root. To this union, one son, Shelby J., was born, is still living. His first wife died June 9, 1862. Married Cornelia Plumb Oct. 20th, 1863. Two daughters born to this union, one is still living. Nine years ago his health failed, since which time he was a great sufferer, up to the time of his death. He was a member of the Church of God at Argos, and while well took an active part in its work, especially in that of the Sunday school. Funeral at the house, discourse by the writer.

JOHN L. WINCE.

Sister Leland desires to thank the kind friends of the Argos Church for their assistance during the illness and at the death of her husband, and for the beautiful flowers and other evidences of sympathy. Also Dr. Kendall for his kindness.—ED.

Vacation Trips.—How to Reach Principal Seashore, Mountain and Lake Resorts.

The Pennsylvania Lines extend direct to places of summer sojourn along the Atlantic Ocean, Atlantic City, Cape May, Asbury Park, Long Branch and resorts on the New Jersey Coast are seashore terminals of the Pennsylvania System. Newport, Narragansett and summer havens in New England are reached over the Pennsylvania Route via of New York. The Adirondacks, White Mountains, Catskills and mountain retreats of the East are also reached through New York. Resorts in the Alleghenies are located upon the Pennsylvania Route and may be reached via Pittsburgh without changing cars. The Pennsylvania Lines also lead to resorts in Michigan and the Lake Region through three gateways: Cleveland, Toledo and Fort Wayne. Full information about rates, through time of trains, and the convenient manner in which Summer Resorts may be reached will be cheerfully furnished upon application to local passenger and ticket agents of the Pennsylvania Lines, or by addressing C. L. Kimball, A. G. P. Agt., Cleveland, O.—june 80.

Censorious men commonly take up magnifying glasses to look at other persons' imperfections, and diminishing glasses, to look at their own enormities.

When you make a mistake don't look back at it long. Take the reason of the thing into your mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power.—*Hugh White.*

Conference Notice.

The Annual Conference of the Church of God, in Michigan, will be held (D. V.) at Dutton, Kent Co., Thursday evening June 1st, 1899, and continue over the following Sunday.

These meetings have been held so long that they have become an established fact in the minds of the brethren, and they expect the meeting as surely as the time comes. And then it seems we get so much real encouragement and enjoyment from them, it seems like a family re union. where we can enjoy the blessed communion of those of like precious faith. We would be lost without them, for from these gatherings we derive much strength if we come in the right spirit. All who can come should make a special effort to be there—"So much the more as ye see the day drawing on."

Dutton is situated on the Michigan Central R. R., ten miles southeast of Grand Rapids.

Your Sister in Christ.
EMMA JACKMAN, Sec'y.

PROGRAMME FOR THE MICHIGAN CONFERENCE.

Thursday Evening.

7.00 Song Service. Sister Nichols.
7.15 Welcome Words. R. W. Woodward.
7.20 Response. Sister Miller.
7.30 Sermon.—The Waiting Crown. Who will wear it? F. Barton.

Friday Morning.

9.00 Song Service. C. L. Austin.
9.15 Social Meeting. Subject—God's Promises for Every Day Life. Led by R. Lake.
10.00 Paper—Parents Duties to their Children in Teaching them the Truth. S. R. Wines.
10.30 Sermon—Getting the Ground Ready and Sowing the Seed. R. W. Woodward.

Friday Afternoon.

1.30 Sermon—Will a Man Rob God? L. C. Chase.
2.30 Ladie's Tithing Meeting.
3.30 Recitation by Sister Alice Chase. "The Deacon's Youth."
7.00 Praise Meeting. C. L. Austin.
7.10 Social Meeting, led by J. Cunnings.
7.30 Sermon—Pastor and Pastorate, or The Needs of the Times. L. C. Chase.

Saturday Morning.

9.00 Song Service. F. L. Austin.
9.10 Bible Reading—Subject—Is a Knowledge of Doctrine all that is Necessary for Salvation? O. R. L. Crozier.
10.00 Business Meeting.

Saturday Afternoon.

1.30 Sermon—Holy Spirit John vii. 39. F. L. Austin.
2.40 Paper—The Use and Abuse of Our Religious Literature. Sister M. Holly.
3.00 Paper—Registered Christians. Sister E. Jackman.
7.00 Song Service. C. L. Austin.
7.10 Social Meeting—Subject, Why Do we Pray? E. Barnum.
7.30 Sermon—Why do we Desire the Coming of the Lord? L. C. Chase.

Sunday Morning.

9.00 Song Service, by the Sunday School Children.
9.10 Social Meeting. K. N. Woodward.
9.50 Opening Exercises. Collection.
10.00 Sermon—Christ as He Was the Child of Prophecy. L. C. Chase.
10.30 Memorial Service for Margaret Woodward. Conducted by Brother and Sister Crozier, L. C. Chase and R. W. Woodward. Following this Service will be the Communion Service.

Sunday Afternoon.

1.30 Paper—Subject, Anglo-Israel. Sister Nichols.
2.30 Sermon—Christ as he is. M. A. Woodward.
7.00 Young People's Meeting. F. L. Austin.
8.00 Sermon—Christ as King of kings. L. C. Chase.

Committee.
M. A WOODWARD.
L. C. CHASE.
EMILY BARNUM.

Dear ones, interested in the growth and spread of the truth, we earnestly request you to respond to your names, as they appear on the above programme. We have prayerfully considered each subject, each hours work to be done at this expected gathering. God will bless the effort if each one tries earnestly to do their part. Be present at the opening meeting with your duties all thought of before coming. Come with earnest prayer for God's blessing to rest over all.

Ladies Tithing Society.

Our Society will meet at the annual conference gathering on Friday afternoon. It is hoped that every member will respond with person and pennies (if not dollars). The necessity of this work will be considered at this meeting. Come with your offerings for this work.

M. A. Woodwarth, Sec., Pro Tem.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our Lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

A clean fountain will send forth a clean stream. A clean heart will produce a clean life. This constant struggle to correct a life may lead us to question whether the heart is correct. Let the heart be so fully under divine rule as to change its relish, and there will be less trouble about faulty conduct—not that there will be no temptations, but that there will be a stronger power to control the heart and regulate its aspirations.

C. L. R. & W. R. C., at Terre Haute, Indiana.

On account of the above meeting the Vandalia Line will sell tickets to Terre Haute at the very low fare of $3.20 for round trip. Good going May 22nd to 24th, inclusive and returning up to and including May 27th. T. A. Downs, Agent.

Excursion to Grand Rapids via Pennsylvania Lines.

May 24th and 25th, Excursion tickets will be sold to Grand Rapids Mich. via the Pennsylvania Lines, account Young Men's Christian Association of North American International Convention. return limit May 29th. Local ticket agent will be glad to answer inquiries.

Religious argument oftener awakes prejudice, pride and antagonism, than it brings opponents over to our way of thinking. Logic is combative; love is persuasive.

VISIT WINONA LAKE.

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 13th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent Pittsburg Pa. —june 30.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had the conditions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

Keep an Eye on It.

Patrons of the Nickel Plate Road may prepare themselves for many pleasant surprises during the coming summer season, by the announcement of low rate excursions. Read the newspapers and consult ticket agents for reduced rates before purchasing your tickets anywhere. Remember our Peerless Trio of Daily Express Trains without change of cars between Chicago, New York, or Boston. Don't forget our rates are lower than via other lines.—may 31.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. H. Throckmorton Gulesburgh, Mich.
Norton Gould, 3810 Saratoga st, Omaha Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
E. Boyt, Box 384, Grand Rapids, Mich.
S. Roxana Wines, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Rean, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edgar, Neb.
A. J. Eychner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. P. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Amatta, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmaut, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 637 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44. Viola, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
D. T. Halstead, Wenatchee, Wash.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Grand Rapids, Mich.
R. S. Zwiggers, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.

Excursions via Vandalia Lines.

To Columbus, Ohio, June 2nd, to 5th, on account of the American Medical Association. One fare for the round trip.

To Columbus, Ind., June 12th and 13th on account of the Sunday School Association. One fare for the round trip.

To Cincinnati, Ohio, on account of the National Sangerfest. One fare for the round trip.

T. A. Downs, Agent.

One pound of solid argument is of more value than a ton of ridicule.—*H. A. Mitchell.*

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St.—assisted by—Preaching by J. F. Wagoner on the 1st Sunday. In the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God, at Salem, S. D., meet on 1st day of the week at 10:30 for devotional services, and would be glad to have any brethren or sisters call on us through the city. We will be at home and they will be cared for by us. Services, or call on us at Ella V. Baker's, 202 Western St., Salem, S. D.

The Church of God, at Lower St. D., hold services each Sunday at 10:00 a. m. in Scott Hall. And invite to the above Church the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder Sarah Welton, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Chaney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching, every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday morning and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver Evangelist.

You, your family and friends are cordially invited to call and Bible Reading, every Sunday at 2:00 p. m. 1215 Logan Ave, San Diego, Cal.

The Church of God in Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. The 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eschelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowser Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Furse the, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Leman Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 a. m. to Lill on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:54 am
No. 14, " " " .....12:30 pm
No. 8, " " " .....10:03 pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15 a m
No. 3, " " " " .....12:52 noon
No. 9, " " " Logansport.....7:40 pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Foaty,
Gen. Pass. Agt.,
St. Louis, Mo

THE CENTRAL PASSENGER ASSOCIATION 1000 MILE INTERCHANGEABLE REBATE TICKET

Is for sale at principal Ticket Offices of

THE PENNSYLVANIA LINES.

It is honored one year from date of sale, for Exchange Tickets over either of the following named Lines.

Ann Arbor,
Baltimore & Ohio,
Baltimore & Ohio Southwestern,
Chicago & Eastern Illinois,
Chicago & West Michigan,
Cincinnati & Muskingum Valley,
Cincinnati, Hamilton & Dayton,
Cincinnati & Majestic,
Cincinnati, Canton & Southern,
Cleveland, Cincinnati, Chicago & St. Louis,
Cleveland, Lorain & Wheeling,
Cleveland and Toledo Air Valley,
Columbus, Hocking Valley & Toledo,
Columbus, Sandusky & Hocking,
Detroit & Cleveland Steam Navigation,
Detroit, Grand Rapids & Western,
Gladstone, Allegheny Valley & Pittsburgh,
Evansville & Indianapolis,
Evansville & Terre Haute,
Findlay, Ft. Wayne & Western,
Flint & Pere Marquette,
Grand Rapids & Indiana,
Indiana, Decatur & Western,
Lake Shore & Michigan Southern,
Louisville & Nashville (Princeton Louisville and Cincinnati and between St. Louis and Evansville),
Louisville, Evansville & St. Louis,
Louisville, Henderson & St. Louis,
Michigan Central,
New York, Chicago & St. Louis,
Ohio Central Lines,
Pennsylvania (Lines West of Pittsburgh,
Peoria, Decatur & Evansville,
Pittsburgh & Lake Erie,
Pittsburgh & Western,
Pittsburgh, Lisbon & Western,
Toledo, St. Louis & Kansas City,
Vandalia Line,
Wabash Railroad,
Zanesville & Ohio River.

The price of these Tickets is Thirty Dollars each. They are not transferable. If the ticket is used in its entirety and exclusively by the original purchaser, a rebate of Ten Dollars is paid by the Commissioner of the Central Passenger Association.

E. A. FORD,
Gen'l Passenger Agent.

Pittsburg, Pa., Sept. 26, 1898.

15-16 trains eastward and depart from Van Buren Street Union Passenger Station, Chicago.

Uniformed Colored Porters attend first and second class day coaches on through trains, Baggage re-checked on cars at stations.

Eastward.						Westward.					
1	3	5	7	9	11		2	4	6	8	10
11 00	3 30	7 00	10 00	1 00	5 00	Chicago	1 30	4 25	7 30	10 30	2 30
11 20	3 50	7 20	10 20	1 20	5 20	Englewood	1 10	4 05	7 10	10 10	2 10
11 30	4 00	7 30	10 30	1 30	5 30	So. Wanash	1 00	3 55	7 00	10 00	2 00
11 45	4 15	7 45	10 45	1 45	5 45	Kensington	12 45	3 40	6 45	9 45	1 45
12 05	4 35	8 05	11 05	2 05	6 05	Hammond	12 25	3 20	6 25	9 25	1 25
12 15	4 45	8 15	11 15	2 15	6 15	Whiting	12 15	3 10	6 15	9 15	1 15
12 25	4 55	8 25	11 25	2 25	6 25	East Chicago	12 05	3 00	6 05	9 05	1 05
12 30	5 00	8 30	11 30	2 30	6 30	Gibson	12 00	2 55	6 00	9 00	1 00
12 40	5 10	8 40	11 40	2 40	6 40	Dyer	11 50	2 45	5 50	8 50	12 50
12 50	5 20	8 50	11 50	2 50	6 50	Lowell	11 40	2 35	5 40	8 40	12 40
1 00	5 30	9 00	12 00	3 00	7 00	Cedar Lake	11 30	2 25	5 30	8 30	12 30
1 15	5 45	9 15	12 15	3 15	7 15	Creston	11 15	2 10	5 15	8 15	12 15
1 30	6 00	9 30	12 30	3 30	7 30	Crown Point	11 00	1 55	5 00	8 00	12 00
1 40	6 10	9 40	12 40	3 40	7 40	Kirby	10 50	1 45	4 50	7 50	11 50
1 50	6 20	9 50	12 50	3 50	7 50	Dunns	10 40	1 35	4 40	7 40	11 40
2 00	6 30	10 00	1 00	4 00	8 00	Wanatah	10 30	1 25	4 30	7 30	11 30
2 15	6 45	10 15	1 15	4 15	8 15	Hanna	10 15	1 10	4 15	7 15	11 15
2 30	7 00	10 30	1 30	4 30	8 30	Wanatah	10 00	1 00	4 00	7 00	11 00
2 40	7 10	10 40	1 40	4 40	8 40	Hesston	9 50	12 50	3 50	6 50	10 50
2 50	7 20	10 50	1 50	4 50	8 50	Kingsbury	9 40	12 40	3 40	6 40	10 40
3 00	7 30	11 00	2 00	5 00	9 00	La Porte	9 30	12 30	3 30	6 30	10 30
3 10	7 40	11 10	2 10	5 10	9 10	Otis	9 20	12 20	3 20	6 20	10 20
3 20	7 50	11 20	2 20	5 20	9 20	Hudson Lake	9 10	12 10	3 10	6 10	10 10
3 30	8 00	11 30	2 30	5 30	9 30	Mongo	9 00	12 00	3 00	6 00	10 00
3 40	8 10	11 40	2 40	5 40	9 40	Wolcottville	8 50	11 50	2 50	5 50	9 50
3 50	8 20	11 50	2 50	5 50	9 50	Rome City	8 40	11 40	2 40	5 40	9 40
4 00	8 30	12 00	3 00	6 00	10 00	Albion	8 30	11 30	2 30	5 30	9 30
4 15	8 45	12 15	3 15	6 15	10 15	Kendallville	8 15	11 15	2 15	5 15	9 15
4 30	9 00	12 30	3 30	6 30	10 30	Ligonier	8 00	11 00	2 00	5 00	9 00
4 45	9 15	12 45	3 45	6 45	10 45	Millersburg	7 45	10 45	1 45	4 45	8 45
5 00	9 30	1 00	4 00	7 00	11 00	Goshen	7 30	10 30	1 30	4 30	8 30
5 15	9 45	1 15	4 15	7 15	11 15	Nappanee	7 15	10 15	1 15	4 15	8 15
5 30	10 00	1 30	4 30	7 30	11 30	Wakarusa	7 00	10 00	1 00	4 00	8 00
5 40	10 10	1 40	4 40	7 40	11 40	Bristol	6 50	9 50	12 50	3 50	7 50
5 50	10 20	1 50	4 50	7 50	11 50	Elkhart	6 40	9 40	12 40	3 40	7 40
6 00	10 30	2 00	5 00	8 00	12 00	South Bend	6 30	9 30	12 30	3 30	7 30
6 10	10 40	2 10	5 10	8 10	12 10	Mishawaka	6 20	9 20	12 20	3 20	7 20
6 20	10 50	2 20	5 20	8 20	12 20	Niles	6 10	9 10	12 10	3 10	7 10
6 30	11 00	2 30	5 30	8 30	12 30	Buchanan	6 00	9 00	12 00	3 00	7 00
6 40	11 10	2 40	5 40	8 40	12 40	Galien	5 50	8 50	11 50	2 50	6 50
6 50	11 20	2 50	5 50	8 50	12 50	Shoals	5 40	8 40	11 40	2 40	6 40
7 00	11 30	3 00	6 00	9 00	1 00	New Buffalo	5 30	8 30	11 30	2 30	6 30
7 15	11 45	3 15	6 15	9 15	1 15	Michigan City	5 15	8 15	11 15	2 15	6 15

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Poetry.

"Not As I Will."

Blindfolded and alone I stand,
With unknown thresholds on each hand
The darkness deepens as I grope,
Afraid to fear, afraid to hope;
Yet this one thing I learn to know
Each day more surely, as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid
By some great law unseen, and still,
Unfaltering purpose to fulfil,
"Not as I will."

Blindfolded and alone I wait,
Lest sense too bitter, gain too late;
Too heavy burdens in the load,
And too few helpers in the road;
And joy is weak, and grief is strong,
And years and days so long, so long;
Yet this one thing I learn to know
Each day more surely, as I go,
That I am glad the good and ill
By changeless laws are ordered still,
"Not as I will."

"Not as I will"—the sound grows sweet
Each time my lips the words repeat;
"Not as I will"—the darkness feels
More safe than light, when this thought steals
Like whispered voice to calm and bless,
All unrest and all loneliness;
"Not as I will"—because the One
Who loved us first and best, has gone
Before us on the road, and still
For us must all his love fulfil.
"Not as I will."

Communicated.

Would Jesus do it? No. 5.

PINE WOODS BIBLE CLASS.

"If any man serve me, let him follow me."

Teacher. When we dismissed last week, Carrie was giving us a recital of what Mr. Williams, (the coal miner) said at a prayer meeting: we will now listen to the remainder of her story.

Carrie. When we dismissed I was about to tell what Mrs. Williams said about Miss Gordon's answer to his his question, What is there about the blessed hope which makes its believers so happy, and so ready to relieve the needy. It being too late for him to continue further that evening, he was invited to speak next Wednesday night.

Having occasion to still remain at Rainesville, I went to hear him.

He said: Miss Gordon's answer to my question, impressed me. You know as well as I do, that every effect must have a cause, and that the effect will be like its cause. The effect in my own family has been blessed, therefore the cause must be good.

Now, if the Blessed Hope as a cause, brings joy and happiness in the life as effect, what value must we place upon the hope as a cause?

Miss Gordon said to me, the things promised in the Blessed Hope are exceedingly joyous, but before the things promised can light up a person's life, faith as a base, must exist in the one promising. Now, faith is not blind credulity, but the evidence of things not seen. These promises she said are recorded in the Bible, which claims to be God's revealed will to man.

She said, now we, as a people have made a thorough examination of the evidence which proves the Bible to be God's Word, and find them to be satisfactory, and hence receive the Bible without any misgiving, as the Word of God.

Now, in this Blessed Book, we find God has sworn with an oath that he will perform the things promised in this precious hope.

He promised Abraham, Isaac, Jacob, David and Christ, a certain land to which he named the boundary lines. In *this* land, he said he would set up an everlasting kingdom, and that when set up he would gather out of the kingdom everything of an offensive nature.

He will crush out all oppressive trusts and also wicked men, who oppress the poor. He will so ordain things, that men will be happy, and love each other. There will be no more bloodshed by war, for he says men shall not learn war any more.

Measures tending to elevate, refine, and make pure the people, will be introduced, and enforced, until at the end of a thousand years, a state of perfection will ensue.

There will be no more scarlet fever, or any other disease; the people will be healthy. The Bible says, the inhabitant shall not say, I am sick, as they do now.

Finally there will be no more sorrow. We will have no more distressing funerals, because there will be more death, when that perfect state comes. Whenever you want it, I can furnish you with plain Bible proof to sustain all I have said.

Is not this blessed enough to make believers happy?

All these blessed things are involved in the promises made to Abraham, Isaac, Jacob, David and Christ. What I wish to specially invite your attention to, is God's sworn oath that he will bring them all to pass, and upon this oath we can surely build.

See Heb. vi. 17: "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have *fled for refuge*, to lay hold upon the hope set before us."

Again, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah vii. 20.

See also Psa. lxxxix. 13: "My covenant will I not break, nor alter the thing which has gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

Do not men consider it insulting to say that you cannot believe them under oath? It seems to me it must certainly be unpardonable to not believe the Great Eternal under oath. Does it not appear so to you, Mr. Williams?

Yes, I replied, but Miss Lillie, what I want to know, is what interest have we in promises made to others?

She replied, your question is a proper one, Mr. Williams. For an answer, I would refer you to Gal. iii. 16, 27, 29: "Now to Abraham and his seed were the promises made. He saith not and to seeds as of many; but as of one, and to thy seed, which is Christ. * * * For as many of you as have been baptized into Christ, have put on Christ. * * * And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."

You see the title is in Christ, and also that we become united to Christ through baptism, and if Christ's, consequently heirs to the good things promised. So you see we have a clear title from the Fountain head.

Yes, I said, what a wonderful knowledge you have. You seem ready to answer all questions. She replied, that is our business, the Bible says that we must be ready at all times to give a reason of the hope that is within us, with meekness and fear.

Now, Miss Lillie, I said, I observe a material difference between your hope, and Christian life, and that of Rudolph, the man I work for. He claimed to be a Christian, and I concluded if he was a true specimen of a Christian, I did not want anything to do with it. I began to doubt both God and the Bible.

She said to me, you erred in not considering Jesus' words, "By their *fruits* ye shall *know them*. Don't judge both God and the Bible, because men fail to live up to their professions.

The Blessed Hope, she said, is a much greater incentive to induce walking in the footsteps of Jesus, than the religion which has come down to us from heathen tradition.

Mr. Williams, addressing the prayer meeting said: Last week I told you, that as yet, I have made no profession of religion, but the light from God's Word I have received by the aid of Miss Gordon, together with the beauty of her Christ-like life, inclines me to do so. I thank you for the privilege of relating my experience.

The leader of the prayer meeting then arose and said. While I don't know very much about the religious belief of the Church of God people, yet I have to admit that from what I have personally observed, and from general reputation, that they are a respectable and god-like people, and although very strange and peculiar in their doctrinal belief. It makes them somewhat exclusive, they won't unite with other churches in union revivals, and they don't recognize anything but immersion as baptism. They are very peculiar.

Mr. Williams then arose, and said, please excuse me, may I speak a moment about the word peculiar?

The leader said, yes, but please be brief.

Mr. Williams then said, I asked Miss Lillie Gordon about the reputation they have of being a peculiar people, and said, God's true people are peculiar, and she said let me read to you 1 Pet. ii. 9, which is as follows: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of him who called you out of darkness into his marvelous light: which in time past were not a people, but now are a people of God: which had not obtained mercy, but now have obtained mercy." Their peculiarity consisted:

1. In being a chosen generation.
2. A royal priesthood.
3. A peculiar people, being God's royalty.
4. They show forth God's praises.
5. They have been called out of darkness, they no longer believe human tradition.
7. They have received marvelous light, which dispells the darkness of pagan theology.
7. They are the *people* of God, because they do the *will* of God.
8. On this account they have received mercy.

Now, Mr. Williams, she said, would not such a people be "*peculiar*," when contrasted with the popular fashionable professions of our day?

The leader then said: Now, Mr. Williams, I can appreciate the showing forth of God's praises, but I don't understand about this *royal priesthood*, do you?

Mr. Williams then said, Miss Gordon showed me that. She read Rev. v. 9, 10, to me, I will give it to you: "They sung a new song saying, thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people, and nation; and hast made us unto our God kings and priests; and we shall *reign* ON THE EARTH." Now this royal priesthood, have:

1. Been redeemed by the slain Lamb.
2. They have been selected from all nations.
3. Have been made kings and priests.
4. They shall reign on the *earth*, and *not in heaven*, as those teach who call them "peculiar."

Miss Lillie further said, that before any one can attain the above exalted position, they must be overcomers. See Rev. iii. 21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Jesus, himself, is the standard overcomers must copy.

Again Rev. xiv. 5: "These are they *which follow the Lamb whithersoever he goeth*. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Yes, Mr. Williams, she said, it means something more than profession, to be an accepted and successful follower of the Lamb.

Mr. Rudolph may profess to be a Christian all he likes, yet he never can belong to the royal priesthood, the "peculiar people," "the first fruits unto God and to the Lamb," unless he shall first, "follow the Lamb whithersoever he goeth."

At this point the leader of the prayer meeting dismissed the people saying, as for himself he felt both benefitted and confused, but he hoped to see clearer in the future.

Teacher. I feel that we have all been benefitted by Carrie's story of what occurred at Rainesville. But one of our most interesting features as an outgrowth of Mr. William's talk, is yet to come, and will be introduced next week.

W. H. WILSON.

Rev. xv. 2.

In Rev. xv. 2, we have four things mentioned that the victorious servants of the Deity had to overcome, namely, the beast, his image, his mark, and the number of his name. And inasmuch as God by his Spirit has pointed out these four things, as the things the victors had to overcome, they must be of great importance, far reaching, and in direct opposition to the truth, and of almost universal application to the worshipers of those that worship his image. The beast is the last phase of the Roman Empire, as may be learned by a reference to Dan. vii. 8, described there as a little horn that came up among the ten; therefore he had his rise after the division of the Roman Empire, symbolized by the ten horns on the head of Daniel's fourth beast. And it is a fact undisputed in history that the empire was divided in the fourth century, by the incursions of the northern tribes of Germany and Russia. Another fact is that the papacy arose in that empire after the said division; and this fact points to the papacy as the power symbolized by the beast.

By a comparison of the actions, and the great speeches of the little horn, compared with the leopard beast of Rev. xiii. 1, it will be easy to see that they are the same. Rome in the 12th chapter of Revelation is symbolized by the dragon, but a change in the religion of the empire made a new symbol necessary: therefore we have the leopard beast. chap. xiii. 1. And partaking of the racial elements of the Grecian leopard, the feet of the Medo-Persian bear, and the mouth of the Babylonian lion. See verse 2. In Rev. xi. 7, we have a reference to this beast, the point I want to make is that he comes up, or ascends out of the bottomless pit. In a pit the sun does not shine, there is no light: bottomless, nothing to stand on; what better description could be given in a few words of the rise of papacy, founded on superstition, darkness and lying wonders.

One testimony from the Apostle John identifies it as the antichrist. See 1 John iv. 1-3. Verse 3, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist. What is it to confess that Jesus Christ is come in the flesh? In Matt. i. 21, the angel names him Jesus, for the reason that he shall save his people from their sins. Now this Jesus born of the virgin is the Savior, and by the divine test given by John, he came in the flesh, and is the Christ, the Lord's anointed; and to prove that we are here on the Rock of truth, it is only necessary to refer to the words of Jesus Christ, in John vi. 51, it reads, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever: and the bread that I shall give is my flesh, which I will give for the life of the world. This should settle the question as to what constituted the Christ, the Son of the living God. The Seed of the woman, the Prophet like Moses, made of a woman, made under the law. Gal. iv. 4. And again Paul says, "Remember that Jesus Christ of the Seed of David was raised from the dead according to my gospel." Keeping this foundation truth in the mind we can readily understand the meaning of what John says to the church of Ephesus. Rev. ii. 2. "Thou hast tried them which say they are Apostles, and are not, and hast found them liars." Doubtless the church at Ephesus tried those claiming to be apostles, by the rule given by John in his epistle already referred to; and found that they were (false apostles, deceitful workers, transforming themselves into the Apostles of Christ.) 2 Cor. xi. 13. Here we find the working of the apostasy in the days of the Apostles. Hence Paul warns the church at Thessalonica of the man of sin; "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God; showing *himself that* he is God." 2 Thes. ii. 4.

All three specifications are met in the bishop of Rome: he had to wait until the superstition and darkness consequent upon the departure from the true faith, had formed the abyss, or bottomless pit out of which he did ascend. Rev. xi. 7. Also the pagan abomination had to be taken away before he could be revealed. 2 Thes ii. 7-8.

I will now give an extract from Dr. John Thomas. "The Pope and Christ make one consistory. He can make justice of injustice. He can change the substance of things, and make a thing out of nothing. He can make squares into circles, Febronii de statu Eccl. lib. i. c. p. 527. Such was the Ironic scan in the noonday of his existence, the number of whose name is 666. Is not this the antichrist? Could any power arise in the world more deserving of the name? Is not this the..... the Lawless one, whose coming Paul predicted would be after the working of the Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish? It can be no other than the man of sin, the son of perdition: who opposeth and exalteth himself above all that is called God,.....so that he in the temple of God sits as a god, publicly exhibiting himself that he is a god. And yet in view of all the record extant concerning this man of sin, there are Protestants who affirm that the papal dynasty is not the antichrist, and that his revelation is still in the future. Can blindness be more complete than that which cannot see the Lawless One in him whose worshipers declare to be superior to law and above right? If the antichrist has has not been in full manifestation before the world for the past six hundred years, there need be no apprehension of his future advent." Eureka Vol. 3, p. 341.

The servants of the Deity must steadfastly reject the claims of this man of sin, as being the *vicegerent* of the Son of God. In my next article I will give an exposition of the number of his name, and as far as I know, it will be original, as there is nothing in Eureka, nor in Barnes's notes to give any light on the number of his name.

GEORGE FRANCIS.

Sowing.—An Exhortation.

If we can all be sowers; if we can all scatter the precious seed; what does it matter about the strength of the vessel in which the seed is carried? It is the precious seed all the same. God's strength is made perfect *in* weakness. The grasp of an Almighty hand can bring into tune the feeblest instrument. The child, the fisherman, the *herdsman*, the gatherer of sycamore fruit, can all be made subservient to his glory. The colored Anna can sing the Word of the kingdom, the Cingalese tell of the love of Jesus. He who has found the rich treasure, can tell how he found it; he who has been to the feast can tell others how good it is to sit at the table of the King. He who knows for himself in his own mind, and heart and life, the worth of the gospel will not hold back the story. In some way the blessed truth will burn its way out in some way; it will come to the ears of men, of what God has done for him in the taking away of his sins.

"He has taken them all away, away
He has taken them all away"

will be the burden of his song.

But we must have proved God ourselves, or we can never touch the hearts of men. We must have believed and obeyed, and have felt the grace of pardon, before we can go "weeping to our toil, and sow the seed "that is to bring forth abundantly for the harvest days."

We may not shirk the work that God has put upon us. We are "to sow beside all waters." From us, the lay members of the church, as well as from the ministry, must the good news of life through Christ, and an everlasting inheritance in the kingdom of God, be sounded out. In whatever way he calls us to work, we must obey; whether it be in scattering tracts, papers and books: in writing private letters and papers for the press; in daily conversation: in giving Bible lessons and in reading the Bible.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JUNE 7, 1899. NUMBER 21.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

in reaching the young: in speaking in social meeting; in consecrating our means to the cause, or in all of these, and in other lines. We must not tire, though we see no results. Judson did not have the outcome of some of his labors revealed to him, until he was upon his dying bed. We may never know what our God has wrought through us, until beyond the toil and tears, we meet those whom he has seen fit to bring us into the fold through our instrumentality; "Our Leader never lost a battle."

The message that we bear is his; we carry it not in vain. The seed that we sow will sometime and somewhere on earth's wilderness-wastes, bear fruit unto life eternal.

Then stand ready to do God's bidding, let the flesh be crucified, the will subdued. Ears will be found to listen; hearts will be made to feel; tongues will proclaim through your means the unsearchable riches of Christ.

It is truth that saves; unbelief can never come into the rest of God; theories and systems and creeds and traditions of men, have in them no power to heal. Teach men to build upon the living Rock; sow the truth, and nothing but the truth. "The day of the Lord is near, it hasteth greatly." Let "the foolish things of God confound the wise;" labor on, keep at your post until the morning breaks!

S. ROXANA WIXOM.

Love.

Well has it been said, that the most powerful things are "Faith and Love." Our faith should work by love. Love is a proof that we have passed from death unto life.

"By this shall all men know that ye are my disciples, if ye have love one to another." Love must be added to faith. It is the firstfruit of the Spirit.

How strange with all the instruction of the dear Savior and the inspired apostles to guide us, that there is such a lack of love, among people professing godliness; even toward such as have come to God in his appointed way. When we find this true, is there not a wrong somewhere? Then Matt. xviii. 15; v. 23, 24, sets the way of reconciliation, if the cause of grievance be from any one who is a brother, or toward any one who is a brother. Remember! my brother, my sister, to live after this reconciliation as though the wrong had never been, requires a forgiving spirit. And should we not have this toward one whom we are commanded to love? The Savior taught us to love our enemies, to do good to them that hate us, and pray for them that despitefully use us and persecute us. See Matt. v. 44; Luke vi. 27, 35. And when Peter asked the Savior concerning forgiving his brother, he answered: "Not seven times but *seventy times seven*." When we cannot do this we have lost our first love, and have need to repent like them of Sardis, and are forgetting to provoke (urge), unto love and good works, as we are taught in Heb. x. Surely the Lord would have his people a glorious church, without spot or wrinkle, or any such thing. Yes, holy, and without blemish. To be thus pure, we must love our brethren; we must nourish and cherish them. Even so the Lord loves the church.

O, may we ever remember that the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Love is the fulfilling of law. "Love suffereth long, and is kind; envieth not; vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth: beareth all things, believeth *all things*, endureth all things. Truly we need to cultivate this grace. Is not our heavenly Father love? and to be fit for this kingdom must we not be like him? Surely we must live according to his Word and will. The beloved apostle confirms this, when he says, "Hereby we know that we know him when we keep his commandments." Now, I beseech you read 1 John ii. 5-11, 28, 29, and third chapter entire, also James i. 18 to close, an array of convincing evidence of our duty to our brother, if we would live in the love of the Lord; if we, like the Captain of our salvation overcome the world PRISCA.

The Restitution.

A. R. UNDERWOOD, Office Editor.

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Plymouth, Indiana, June 7, 1899.

"When a cloud has been dissolved into a shower, there presently follows a glorious sunshine."

"The more the stone is wounded by the hand of the engraver, the greater beauty is superinduced thereon."

We often omit the good we might do in consequence of thinking about what it is not in our power to do."

Hard as it is to understand the *difficult* parts of the Bible, it is a great deal harder to practice the *simple* parts."

"Is it not often a wonder that a child of God should have a sad heart, considering what the Lord is preparing for him?"

"A white garment appears worse with slight soiling than do colored garments much soiled, so a little fault in a good man attracts more attention than do great offences in bad men."

Luther said that he who says "a theologian unacquainted with *logic* is a heretic and empiric, makes an heretical and empirical assertion. There is no form of reasoning, or sylogism, suited to the things of God."

Men who have the root of the matter in them have no relish for those who are never more than half-hearted for the truth, and who in the understanding of the consequences of error, are nevertheless full of allowances for those who propagate it.

A scotch blacksmith being asked the meaning of *metaphysics*, explained it as follows,—"When the party who listens dinna ken what the party who speaks means, and the party who speaks dinna ken what he means himsel"—that is metaphysics."

Whenever we get angry we are pretty certain to do foolish things and give our opponents the advantage over us. We can do mischief in one fit of anger that may follow us all through life. Those who witness it will never forget it; and their love for us must be very deep and strong to overlook it and love us as much as before."

"The most common error of men and women is that of looking for happiness outside of useful work. It has never yet been found there, and never will be while the world stands. Of all the miserable human beings it has been our lot to know, they were the most wretched who had retired from actual employments to enjoy themselves."

A good anecdote is told of an English minister, who on being visited in his study by a friend, who asked, "Doctor, why do you sit in such a little place as this? You have not room to swing a cat." "I do not *want* to swing a cat, sir," was the reply. What volumes of philosophy are comprehended in this answer? The true secret of happiness lies, after all, not so much in gratifying our desires, as in conforming them to our actual situation. It is the longing, restless desire to attain something out of reach that makes so many lives miserable. It is said of an ancient philosopher that on beholding the splendors of a great palace, he cried out, "How few persons distinguish between the desirable things of life and its actual needs."

Theodore Parker once wrote: "We live in the midst of religious machinery. Many mechanics at piety, often only apprentices, and slow to learn, are turning the various ecclesiastical mills, and the creak of motion is thought to be the voice of God. You put into the hopper a crowd of persons, young and old, and soon they are ground into the common run of Christians, sacked up and stowed away for safe-keeping in the appropriate bins of the great ecclesiastal establishments, labeled with their party names. You look about in what is drily called 'the religious world!' What a mass of machinery is there, and of dead timber, not green wood! What a jar and discord of iron clattering upon iron!"

It is over forty years ago since the above was written and it is just as true today as it was then. The machinery is still running with the same results,—which to all appearance are the communities long ago predicted for the last day, having a form of godliness while denying its power or influence.

Christ is Surely Coming!

And everything seems to say to the earnest watcher, that he is coming *soon*. Reader, are you ready to meet him? If not, what excuse have you? Have you not had ample time to prepare? If opportunities already enjoyed have not been improved, where is the evidence that any additional light would receive more attention? There is great danger that you will be found at last with no oil in your lamp when the Bridegroom cometh. This is a perilous time for careless souls. Many seem to be sleeping at ease, unaware of the dangers surrounding them. Wide awake ones, cry aloud and spare not. It is too late to make a compromise with the world, either religious or secular, and this means that there is work for you to do—and as the present is the only time you can devote to it, the injunction to redeem the time *should* come home to you with great power—*does it?*"

Milton on Christian Doctrine.

"If then, the Scriptures be in themselves so perspicuous and sufficient of themselves to make men wise unto salvation through faith, and that the man of God may be perfect, thoroughly furnished unto all good works, through what infatuation is it that Protestant Divines (?) persist in darkening the most momentuous truths of religion by intricate comments on the plea that such an explanation is necessary; stringing together all the useless technicalities and empty distinctinctions of scholastic barbarism for the purpose of elucidating those Scriptures which they continually extol as models of plainness? As if Scripture which possesses in itself the clearest light and is sufficient for its own explanation, especially in matters of faith and holiness required to be placed in a more distinct view by illustrations drawn from the abstract of human science, falsely socalled."

The Flora of Immanuel's Land.

"All travelers in Palestine grow eloquent in their allusions to it. Testimonies like the following might be multiplied:

Dr. Morris, Secretary of the Scholars' Holy Land Exploration, says,—"The sacred fields of Canaan are emblazoned with botanical glories second to none on the earth. The richness and variety of the flowers upon the hill sides and plains of Bible sites are almost without parallel; not less than twenty-five hundred species of plants may be classified along the paths of Abraham, Elijah and Jesus. Every sacred association is painted with flowers—the punctuation of the language of beauty."

Dr. Robinson says.—"The path of usual travel, on which one enters immediately after leaving Jaffa, passes through a positive parterre of flowers, millions of anemones mingled with familiar asphodels and tulips, together with an illimitable variety of other natural and unfamiliar plants of every description whose faces are strange to your experience, and whose very names are unknown. No one can help growing enthusiastic as he enters Palestine from this direction. You are filled with exceeding delight and surprise at the exuberant profusion of these spring blossoms on tree and shrub and grass. A wide plain spreads out in every phase of variegated loveliness to the southernmost end of the Ancient Sharon."

Dr. Bellown says,—"We gathered bouquets in a few moments by the path, which I defy any London or New York conservatory to equal in beauty and freshness, in variety, or in rarity. Such feathery things, such fairy shapes, such delicate colors, such exquisite contrasts, were never, it seems to me, combined in any nosegay, and I felt then as I feel now, ashamed that I could not name and place them; but I make the amende of a most honorable mention."

Objects of Christ's Coming.

Were not made known in the Scriptures for the purpose of gratifying our curiosity, but as constituting the very essence of the gospel, and the subject matter of that great salvation towards which we are required to exercise enlightened and patient hope. For a long time the belief has been almost general that Christ was coming to reduce this planet to a state of annihilation. Poets have done a great deal to foster this conviction by their graphic description of the earth's finale. The mountains were to melt, and the solid ground *was* to dissolve into liquid air. But would it not be difficult to ascribe wisdom to the author of such a catastrophe! When we think of the vast expenditure of power and skill in the earth's formation, are we not compelled to regard its destruction as a very miserable culmination? Does not that theory regard God as a mere experimentor in world-making, who, having failed to satisfy himself, decides to utterly destroy it? It looks just that way to us.

But is it not the height of folly to entertain such a theory? How can theorists who believe in God at all,—yes, how can they forget that we only know of God's purpose what he has been pleased to reveal concerning it? How dare they too practically arrange this matter for the Almighty and then publish it for God's truth? Having espoused the cause of truth it becomes our duty to both proclaim it, and expose the errors calculated to nullify it.

It is our duty to tell our fellows that God has revealed his purpose in creation and redemption; and that the theory of earth's destruction is diametrically opposed to that revealed purpose. We know from his unmistakable declarations that no such destiny has been planned for old Mother Earth. Ages after it was pronounced very good, we have word direct from him through Isaiah that his original purpose will be carried out. He tells us that he had not created it in vain, that he had formed it to be inhabited, and it would be. Isa. xlv. 18.

Had the Almighty formed it for the behoof of proud aristocrats or haughty peers, or ambitious princes, or avaricious merchants, or unscrupulous tradesmen, or degraded multitudes whose highest gratifications were less respectable than the brutes that perish,—then most assuredly he had created it in vain. He formed it, however, for no such purpose. He formed it to be peopled with a race of immortals, every one of whom should respect his authority, and have an inalienable inheritance in its soil, and be permanently and unspeakably blessed. This was an issue sufficient to justify the exercise of the divine volition by which the earth had been called into existence."

Communicated.

Our Visit to Washington.

Rather a hard trip on my wife, has not been well since our return (one week ago). Our sojourn and labor was mostly with the Church at Wenatchee—a small town in the Wenatchee Valley, quite narrow, and snuggled in between mountains on either side, through which runs the Columbia River. The town is immediately on the banks thereof. Unpleasantly situated on account of the drifting sand. The new-comer, on a windy day, would feel like hastening onward, or backward without delay. But going back in the valley a mile or two, the scene is changed; out of the sand, land very fertile. Rapidly building up with nice orchards and pleasant homes. Being irrigated, there is an abundance of the finest of fruits. Apples unequalled so far as our knowledge goes.

The foundation of the Church here was laid by Bro. Richard Corbaley, so well and favorably known throughout Indiana, years ago. Afterwards watered and developed by the labors of A. J. Eychaner of Iowa, and later by the labors of F. L. Austin (last winter). Both of whom are held in high esteem for their successful labor.

Bro. Corbaley lives some 25 miles distant at Waterville—off the railroad—a mountainous road to travel, yet he frequently visited them up to the latter part of the winter, when he was prostrated with pneumonia; confined to his bed for nine weeks. His hosts of friends mostly despairing of his recovery. We visited him just before leaving; found him convalescing and rejoicing in the hope. Our visit with them was very enjoyable to us, and seemed to be to him. It is his meat and drink to converse on the things of the kingdom. He has labored much and with good success in sowing the seed in that new field. He is highly esteemed as an able and devoted workman. He has two sons intelligent and earnest workers in the truth—one publicly proclaiming and the other should be. The Church at Wenatchee are truly "a peculiar people, zealous of good works," nonconformed to the world, plain and simple in manner of life. Paying heed to the words of the Spirit through Peter, "Whose adorning, not outward, putting on apparel, etc. But the hidden man of the heart (Christ in the heart by faith) an ornament of great price in the sight of God." Their social converse is not about worldly style and fashion, so common in these days. They are awake to the signs of the times—will not be found sleeping. They are truly a light in a dark place. They were very solicitous that we should remain with them, having done, and offering to do everything we could ask and even more. They seemed satisfied with my labor. Being so easily satisfied reminded me of the proverb, "Nothing gives better relish to food than good appetite." I was indeed sorry that circumstances and conditions seemed to forbid my remaining with them. They are very desirous to secure the labors of some one. This is a good field. Some one should occupy it. One going there from the east might not at first like the rustling ways of the west, which would seem rough yet they would soon learn that in point of intelligence, and open hearted honesty, a comparison would be favorable to the east. Any one wishing to occupy this field, having physical strength to adapt themselves, and having an intellectual understanding of the gospel, and requirements, coupled with a devotional Christian spirit, with aptness to teach the same (minus human speculation) will find open hearts, and ready hands to aid and support them in the work.

Any of the household going to Seattle via Great Northern R. R. stopping off here will find a hearty welcome. Enquire for H. W. Patterson, (elder of the church) whose whole soul is in the cause.

D. T. Halstead.

Mountain Peaks.

When the Christian Church, that new creation, new nation, commenced her voyage, her Lord gave her by the mouth of James in the council at Jerusalem, a chart of her course. He pointed out the events in their order, which were to be her landmarks. Acts xv. These events stand out like mountain peaks against the clear sky.

Peak first, God was visiting the Gentiles "to take out of them a people for his name." Deut. xxxii. 22; Isa. lxi. 1.

Peak second, "After this I will return." This statement James, seems to quote from Deut. xxx. 3, and Jer. xii. 15, both prophets like James linking the Lord's return with the repentance, pardon and restoration of Israel, as do Isa. lix. 20, Ezek. xliii. 1-9, Hosea v. 15, Zech. xii. 10; Matt. xxiii. 39, Acts iii. 19-21.

Peak third, "And will build again the tabernacle of David." Sam. xxxii.

Peak fourth, "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called." Psa. xxii. 11; lxxii. 11; xcvi. 10-13, Isa. xi. 2, lxvi. 23, Jer. xvi. 19, Ez. xxxvi. 36, Dan. vii. 14, Zech. xiv. 16, John iii. 16, Eph. i. 10, Rev. v. 13.

There they stand, the clouds of sophistry cannot obscure them, or the waves of infidelity move them, it is God's plan of the ages to put all things under Christ "that the world through him might be saved." This is the burden of prophetic song, whether in plaintive cry or mighty thunders, from Eden to Patmos.

A. S. Crouse.

Conference Programme.

At the 10th Annual Conference of the Church of God of Oregon and Washington, to be held at Lake Shore, Washington, June 23rd, 24th and 25th, 1899, the following programme will be rendered as nearly as possible:—

Friday Evening.

7.30 Preaching by Elder Eggleston.

Saturday Morning.

10.00 Social meeting led by Earnest McIrvin.

11.00 Preaching by Elder Jaquith.

Saturday Afternoon.

3.00 Business meeting.

7.30 Preaching by Edwin Grout.

Sunday Morning.

10.00 Social meeting led by Earnest McIrvin.

11.00 Preaching by Elder Wm. Skeels.

Sunday Afternoon.

2.30 Literary programme as follows:—
Singing.
Essay, Mrs. Lawrence.
Recitation, Miss Vinnie McIrvin.
Essay, Miss Mabel Pike.
Song, "Nearer My God to Thee."
Recitation, Miss Edda Mills.
Essay, Mrs. Brooks.
Recitation, Freeman Pike.
Essay, Mrs. Grout.
Recitation, Sammy Lawrence.
Hymn, "God be with You till We Meet Again."

7.30 preaching by Rev. Wm. Prosser.

Edda Mills, Sec.

It was a striking remark of a dying man whose life had been afast but poorly spent: "O that my influence could be gathered up and buried with me!"

Our Love Feast.

Dear Restitution:

The paper is a most welcome visitor, as we too are among the isolated ones. There are no preachers in this part of the country who seem to know anything concerning the coming kingdom, and The Restitution is all the preaching we have and we look forward every week for its coming. Summer is here, yes, summer is *here*, and how glad we are when summer comes with the life-giving sunshine, bringing the birds and flowers. Every man, woman and child should thank God daily for giving us homes in so beautiful, pleasant and productive a country as we have here in southern Iowa. How very few of us realize the blessing we enjoy, especially us who are full of health and vigor. We may have health and the comforts of life, daily food, raiment and shelter, and still we complain and think we have a hard time, in fact we know not what hard times are. I heard a man say not long ago, that he had nothing to be thankful for, he looked so strong and hearty. It was at the dinner table of one of the best restaurants in the city of Des Moines. Afterwards I learned he lived in Kansas, and well dressed, and intelligent; still he had nothing to be thankful for. I thought poor, unwise man, if we would only learn to think how many are crippled, some blind, some deaf, others never free from pain, and many of those are patient and uncomplaining; then some of us who are blessed with the proper use of all our limbs and other faculties, still complain how full of mercy and love God is, to suffer such of us to live, but rather let us be thankful for the blessings we receive, for they are gifts from God's loving hand, and be ever ready to extend a helping hand to all who may be less fortunate than ourselves; be full of charity to all, and especially to any who may be weaker than ourselves. If we could only be strong enough to lay aside all feeling of envy and jealousy, and give more earnest thought to charity, and remember charity is pure love. It is not charity to think evil of our neighbors. Let us be slow to think evil; if others seem to be foolish and unwise do not be quick to condemn, but rather think if it were you placed in their circumstances, you might have done the same as they; but let us be thankful that we are favored by better circumstances, and then we will try to do and say pleasant things and thereby scatter seeds of kindness and sunshine, all of which will bear good fruit for the loving Master, when he comes to claim his own. From one who is looking for our Lord and Savior Jesus Christ.

Mrs. Rhoda Fisher.

To the Household of Faith:

So many times I have thought I would write a few lines for our good paper, especially since the death of my dear mother, who was taken from us by the enemy, death, the 16th of last January. Oh, how hard it is to give up one who is so near and dear to us. She was sick only a few days with la-grippe, but was so very sick right from the beginning, but yet we did not give up hopes until a day before her death, and O, the patience she displayed during all that suffering, expressing but one wish and that was that she might be able to see her only son, and my brother, Edgar Hatch, but our efforts to reach him with a telegram were of no avail, until it was too late. We felt so bad to think we could not grant her dying wish, but oh, I trust that his face will be the first she will meet in the kingdom, as it was the last she craved here in this life. She sleeps in Jesus. We are sad and bereft ones, note the time, but she can not. It will be just a refreshing sleep until the Master calls her. Father is so lonely since her death, pray for him and all of us, that we may be ready at all times to meet our Master, and see the loved one who sleeps, and be with her once more. I see a letter from Sister Merem of St. Joseph, Mich. She remembers my dear mother, as we were very near neighbors a few years ago. I am always so glad to see names in our paper that are so familiar to me, and to know that the enemy death has no claim on that one yet. Oh, that we might be spared to see the Master and not have to go down under the power of the enemy. Come Lord Jesus, and come quickly, for the world is so full of sin.

Ever your Sister looking for the No. Iceman.

Azubah M. Simmons.

Dear Brother Underwood

With your permission I would like to put a few thoughts in our dear paper, which have come to me from the twelfth chapter of Hebrews. After the Apostle has recorded all the worthies who died in the faith, he says in the first verse. "Wherefore are ye compassed about with so great a cloud of witnesses." Let us lay aside every weight. Dear brothers and sisters, weights have to be stripped off, when we are running this race. John in his epistle says. "Love not the world nor the things in the world, for the world passeth away, all that is in the world: the lust of the eye, the pride of life and the lust of the flesh, which are not of the faith, but of the world and the world passeth away. But he that doeth the will of God abides forever, and the sin which doth so easily beset us passeth away." The question may be asked, what is sin? The blessed Apostle answers the question, "That whatsoever is not faith is sin." So it is for you and I to determine if our actions are in harmony with the faith that works by love, and purifies our affections. This will take in our relations at home as well as in the church. "Let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." Dear ones in the Lord, when you and I presented ourselves for baptism, we then said we were through with the old man of sin. To quote the words of our dear Bro. Joblin in an address before baptism, "Be sure you bury the old man." How is it with you and I today? Is he being put to death or is he as alive as he ever was?

Following along in the twelfth chapter the fifth verse—the relations of those who come to God. The sixth verse—"For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." The eleventh verse tells us the object of God's chastening hand. "Praise God for the Word, nevertheless, it afterward yieldeth to the peaceable fruit of righteousness unto them who are exercised thereby." Here is another important word, "Wherefore, lift up the hands which hang down and the feeble knees."

The thirteenth is a wonderful verse. "Make straight paths for your feet, lest that which is lame be increased and turned out of the way; but let it rather be healed." The path which leads to eternal life and fellowship in the kingdom of God is a straight one. There is no room for the old Adam.

The fourteenth verse. "Follow peace with all. If our feet are shod with the gospel of peace, then we will be able to make peace with all. There will be peace in our homes, peace in the assembly of God, and we will be called the children of God. Holiness without which no man shall see the Lord will be ours.

Another wonderful word, *diligently*, in the fifteenth verse: "Looking diligently lest any man fail of the grace of God: lest any root of bitterness spring up trouble and thereby many be defiled. How evil this root of bitterness has wrought among the Church of God and how many have been defiled by it, God alone knows.

Brethren and sisters, if we were so zealous for the injunctions given in the epistles, by the Spirit of God through his apostles, as we are for the covenants of promise, what a mighty assembly God would have today. You and I can believe the promises of God, without suffering any persecution, but the moment we begin to live in harmony with God's truth, or rather his truth begins to live in us, then the trials will come.

The sixteenth verse when Esau is held up as an example of selling his birthright for a morsel of meat, is important.

I exhort you to read this chapter carefully. May the Father of mercy consolation and comfort help you and me to make straight paths for our feet.

I remain yours in the hope of his coming,

Martin T. Ashaker.

Long Limit Cheap Excursion to Niagara Falls.

The Nickel Plate Road will run their usual Annual Excursion this year in August to Niagara Falls, but the return portion of the excursion ticket will be good on any one of their Trio of Fast Express Trains for fifteen days. Lookout for a rouser. The reputation earned for these Annual Niagara Falls Excursions over the Nickel Plate Road has made them very popular and for years it has been the rule for parties anticipating an outing during the summer to make it convenient to take in the Annual Niagara Falls Excursion on the Nickel Plate Road. This year the date is fixed for August 14th or 15th. Look for particulars later.—july 10.

Send The Restitution to some poor person as present for 1899. The cost is only three cents a week.

Poetry.

Looking for Our King.

We are looking for the Savior to shortly appear,
In glory and grandeur. Oh, be of good cheer.

He is coming, he is coming, God's own beloved Son,
He is coming, he is coming, to sit upon his throne.

Our feet must be shod with the gospel of peace,
Take the Sword of the Spirit, and the shield of faith.

He is coming, he is coming, be ye ready him to greet,
He is coming, he is coming, let us all our Savior meet.

Will you play then, will you dally, until it is too late,
To the Bride-room who is calling, Oh, come, do not wait.

She is calling now for soldiers, to battle for the Lord,
Will you gird on the armor, and fight for the reward?

Let all the power within you for the truth's sake go on,
Strike, let every nerve and sinew join in the rare song:

He is coming, he is coming, let us shout and gladly sing,
He is coming, he is coming, let us crown him as our King.

SARAH F. SCHMAN.

Life—How to Win.

Life is the boon that mortals crave;
This can the Savior give.
To all who walk in God's dear way—
In Jesus' steps do live.

'Tis he that set the way of life,
And overcame all sin;
To follow in his footsteps all,
Immortal life you'll win.

Our Father by the Spirit said,
"This my beloved Son,
Hear you him," Ah, thus he led,
Pray him, who life hath won.

'Tis thus—aye, thus he said, "Go teach,"
Believing my gospel true
Repent you then,—yes, turn to God,
Like one in grace to grow.

Then be you washed—yes, born again,
Thus put the Savior on;
Now, walk in him; obey his will,
And gladly journey home.

Each precept note, your brother love,
For enemies must pray;
For others care—like Jesus pure,
Sin overcome—each day.

"A crown of righteousness I've won"
With Paul, you may exclaim;
"He laid up for each faithful one,
When Jesus comes again."

PERSIA.

Communicated.

"What Think Ye of Christ? Whose Son is He?"

This question of the Master to the envious Pharisees, has long puzzled the world. Many solutions have been given, but the end is not yet. The Pharisees promptly answer, "The son of David." Matt. xxii. 42. They did not take *him* to be *the* direct son of David, who had long been dead and buried; but they knew their prophets had spoken of a promised son to David, this might be theirs, yet they doubted. Let their faith be as it may, the Master did not see fit to answer his own question at that time, but did proceed to wind them up in short order, so that they were not able to answer him a word. It was but natural that the impression should go out, that this Jesus was the literal son of Joseph, or (was supposed to be) yet it was not Luke that supposed it, by any means, but it was his own brothers and neighbors who did not believe in him." The natural man receives not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Master and his Apostles, in their teaching, never came down on a level with "doubting critics," who chop out chapters, throw dust, and try to destroy the foundation and faith in the Bible, but with them it was far more honorable and God-like to seek a harmony between God's former prophets, his Son and his teaching, and thus give light to the world, instead of darkness. Let the angel Gabriel who stands in the presence of God fly swifter to our aid, and help us to answer our Master's foundation question. To this Virgin Mary, he says, "Fear not, for thou hast found favor with God." And he goes on to tell her that her Son shall be called Jesus. "He shall be great, and shall be called the Son of the Highest—shall be called the Son of God." Read God's record of his Son as given by Luke, and doubt not. This Son was literally born in Bethlehem of Judea, as God's prophet had long foretold. Micah *v.* 2. This inspires faith and hope that God will yet give him David's throne, and he will reign over the house of Jacob forever, and of his kingdom there shall be no end. One class doubt the angel's word and figure it away, and have him to reign in the heart, and in heaven, while others run to the other extreme and try to figure away most all the angel has said about this wonderful Son of God. Which is the worst doubter? Which is the most fatal? The character of this wonderful Son fully vindicates the record as given by Matthew and Luke. Read carefully what they have to say about this wonderful Son, Isa. ix. 6, 7, and you will be surprised to find the harmony between them and the former Scriptures, so much so, that to doubt one is to doubt it all. If you doubt Jonah, you must doubt Jesus, and doubt it all, as Jesus has spoken well of Jonah. Why doubt the angel's testimony about this Son, when at his baptism. "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." In this testimony all heaven seems deeply moved over this wonderful Son, and confirms and bears witnesses to his claim, and to the story of the angel Gabriel. If John was struck dumb for a season, because he doubted the angel's word, which was fulfilled in its season, how will it be with those who doubt the angelic story about Jesus when he comes to be glorified in his saints? Hear the testimony of the Father once more. When Jesus was on the Mount receiving a foretaste of his future glory as an evidence to his fidelity to his Father in heaven: "Behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Now hear and hearken to the testimony of this beloved Son on this all important question. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

Note, this was God's *only begotten Son* when sent into the world, none others begotten as he was, and to believe in and receive him as such a Son, is to come in touch with the love of God and his Son, who is the way, the truth, and the life. Paul when converted deposes on this question in harmony with his Master. Hear Luke, "And straightway he preached Christ in the synagogues, that he is the Son of God." Brother Paul, have you any more to say on this question? Yes indeed. What is it? Listen, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of the Son." Paul will hear the "well done," for his faithful testimony to his Master's divine paternity. For he was not ashamed of him or his gospel, God's power to salvation to every one that believes and obeys it. Jesus evidently knew that men had and would still go astray on this question, so he throws a guard around his disciples then, and for all time. When the disciples told him what the people said about him, he was not satisfied to let it drop, but comes direct to them and says, "But whom say ye that I am?" Now listen to Peter, and do not try to dodge and quibble around his faithful testimony. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus blesses Peter for his straightforward testimony and tells him that his Father in heaven had revealed it to him. And Peter tells the people years afterwards that it was when with him in the holy Mount they heard the voice, "This is my beloved Son in whom I am well pleased." This is the grand foundation truth on which Jesus has built his church, and the gates of hell shall not prevail against it, so beware who you confess, and how you build, and who you build upon, lest you build upon other foundations—upon the sand, and your house will fall, and great will be the fall.

When Jesus was on earth teaching, many of his disciples went back and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." To barter away the Son of the living God in this noble confession for which he lost his life for one of the sons of Joseph, begotten and born of flesh and the will of the flesh as all other children are, is to say the least to deny "the record God has given of his son," and to "deny the Lord that bought them."

Now, hear the beloved John depose on this all important question. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." God the Father, the angels of heaven, and Jesus the Son of God and his apostles all unite in positive testimony that Jesus Christ is the Son of God, and our question is answered without a hint of his being the Son of Joseph. And to ignore all this line of positive testimony is to set the Bible aside, and virtually pace along behind the noted colonel, who chuckles over his wonderful success. And now to cap the climax, this new-fangled heresy is about to take another leap off in the dark, in trying to explain and account for the resurrection of the dead, on some human scientific principles, leaving God and his power in the background. Brethren, can you look upon this Josephite doctrine as a harmless thing, and treat it with indifference and say let us alone? I cannot, as such a fatal false doctrine is more dangerous in the church than out. "A little leaven leavens the whole lump." Then, brethren, take off your gloves and give it a "black eye." Hew to the line. And as old brother Hornaday used to say, "I wouldn't fodder a man for preaching such a doctrine." "Why should it be thought a thing incredible with you, that God should raise the dead?"

T. E. ADAMS.

Life after Death. No. 3.

JOB'S QUESTION.

Ever since Job asked the momentous question, "If a man die shall he live again; the whole world has been trying to solve the mystery of life after death, and unless spiritualists have, or can demonstrate it by actual proof, it is no nearer a solution now than it was when propounded thousands of years ago." This quotation shows the mental state of many intelligent people who do not wished to be classed with infidels, but who in fact have no faith in the Old Book, such as the Christian feels bound to exercise in deciding the question of his own salvation—a full and cheerful assent of the mind to all the facts and promises of the gospel. If we are, after thousands of years, no nearer the solution of the problem of life after death than when the patriarch of Uz propounded the question, we and all the world are in a hopeless condition. If the Bible counts for nothing in the settlement of this question, to what shall we appeal for proof? If God has left the human family for nearly six thousand years plying its heartfelt quest, and no echo has yet come back in answer; what assurance can any one have that the answer will in the world's to-morrow come in the form of a scientific demonstration? Will the fact of "after life" be fully proven by the actual return of one dead man's spirit from the "bourne whence no traveler" up to date "has returned?" Very strange that the God of nature should leave man to his conjectures about a future life and suffer him to be tantalized by a hope that up to this time is unsupported by any proof—if the Bible does not furnish it. *How modern spiritualism answered Job's question!* The spiritualist says, yes. The man not quite a spiritualist says no, but the answer will come in the world's tomorrow by actual fact of a spirit returned to earth—scientifically demonstrated to be what it shall claim to be, the spirit of some dead man, and no room for doubt. Spiritualists have not answered the patriarch's question, nor can they; for the very good reason that they do not know what it is. Job did not expect his question to be answered by the return of a human spirit entity. He did not believe the modern doctrine of spirit survival. Had he believed this he would have shaped his question very differently. It is not whether the soul or spirit lives on independent of the body, from the hour of apparent death. It is not a question concerning the immortality of the soul; but one concerning man: "If a man die, shall he live again?" Dropping the subjunctive form of the question we have the affirmation, "man dies," and the question, "shall he live again?" Job xiv. 14. There was, with Job, no question as to man's death. He affirms that "Man dieth and wasteth away: (returns to dust) yea, man expires, and where is he?" v. 10. Job answers his own question as to how utterly man dies, by an analogy drawn from nature, and adds that "Man lieth down: and riseth not till the heavens be no more." (behold number) He prays to be "hid in the grave and kept secret till God's wrath is past." In this condition man is so completely dead that if "his sons come to honor he knoweth it not, or be brought low, he perceiveth it not of them." v. 22. All this and much more is contained in this 14th chapter. The answer to the question, "Shall man live again?" is found here, as well as in writings not so ancient. In the 12 v. man's resurrection is implied; in 13, 14, 15 vs. it is more clearly revealed. "O * * * that thou wouldst appoint me a set time and remember me." "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thy hands." Job did not leave this momentous question unanswered, and tabled till modern spirits in ethereal and vanishing forms should give the answer at variance with the teachings of God's authoritative Word. Life after death has been shown in the person of Christ raised from the dead—the fact fully attested by competent witnesses to whom he was shown without the intervention of spiritualistic mediums in proper person, flesh and bones—a real man. If Christ was not raised from the dead the third day according to the scriptures, and in verification of his own words the whole system of Christianity must be groundless and the Christian church all along the weary centuries has been indulging a hope that is as baseless as the fabric of a vision or dream; and we of today may as well put in practice the epicurean motto "eat and drink for to-morrow we die;" enjoying the present life and looking as calmly as we can into the eternal blank in front of us. The Old Testament prophets must suffer immeasurably in their veracity, and New Testament apostles and biographers be regarded as wicked forges and propagators of a lie; or, being innocent of this were deceived by some strange and unaccountable illusion that proved too much for eye and ear and hand to detect the fraud. In this sad view of the case all who have fallen asleep in Christ have perished utterly so. 1 Cor. xv. 18. Spiritualism is powerless to help us; for if the foundation fact of Christianity was an illusion and the witnesses were deceived,—in case they were not forgers—how can spirit manifestations and materializations help us in our trouble and ground our faith in things future; seeing that these things are a thousand times more liable to be illusions of some sort than was Christ's resurrection back yonder in the year 20 A. D., when all the circumstances surrounding the case were overwhelmingly against imposture. To not believe this great fact is to set aside all the laws of evidence in matters of fact. Then where are we landed? The whole world of mankind, on this hypothesis, would be converted into agnostics in a broader sense than that in which Mr. Robert G. Ingersol is regarded as such. This apostle of infidelity rejects Christ's resurrection on the same ground that he rejects all miracles, namely that the testimony of eye witnesses cannot establish a miracle. His notion is that to prove a miracle requires another miracle and so on *ad infinitum*. But this is a shallow and unsupported assertion of Mr. Ingersol and absurd upon the very face of it. Miracles, though differing immensely from common facts, rank as facts nevertheless. The many who indulge sentiments of skepticism will hardly adopt the law of Ingersol and reject *in toto* Bible miracles. Yet many today who are not avowedly infidel are saying that they are not sure that the Apostles did not labor under a delusion. This doubt effectually shuts them away from the benefit of a Divine Revelation. It closes the mind against the light that flows from no other source. Those who indulge this doubt are without hope, again and case indeed. Perhaps they never studied the laws of evidence or having studied them, never sought to apply them in this important case. The very thing they ought to do to cure their skepticism and put them on solid ground. How unhappy must men be who are always floundering in doubt

JOHN L. WISE.

(*Concluded.*)

"What They Say"

Is the title of an exceedingly well printed and finely illustrated booklet, which has just been issued and distributed by the Chicago & North-Western R'y, describing their electric lighted 20th century train, "The North-Western Limited." It is unique in design and composition and affords entertaining reading. A copy will be sent to any address by A. H. Waggoner, 6 Jackson place, Indianapolis, Ind.—june 14.

Some Mysteries.

Because Paul says, "Great is the mystery of godliness," the present day theologians take the privilege of trying to mystify almost every plain statement in God's Word. Let us suppose for a moment popular theology to be the standard, and compare God's Word as spoken by prophets and apostles, with that standard, and see what a bewildering lot of mysteries we will find.

Ezekiel xviii. 4, 20, says, "The soul that sinneth it shall die." seems like a mystery when theology says, "The soul is as immortal as God and cannot die." If the soul of man is immortal, 1 Tim. vi. 15, 16, is another mystery, for it says the "Lord only hath immortality." They say we are a part of God. If that be so, we are overwhelmed by mysteries. Does a part of God commit sin? Will God destroy a part of himself? 1 Cor. iii. 17. Solomon doesn't talk much like we are a part of the eternal Father when he says, "Man hath no pre-eminence above the beast, as one dies so dieth the other, and all go to one place." Eccl. iii. 18, 19, 20. They say the "the righteous dead are continually praising God in heaven." Granting that to be the truth, David does some mysterious talking, when he says, "The dead praise not the Lord." Psa. vi. 5; cxv. 17. They say the wicked are not destroyed, but banished from the presence of the Lord." Which causes more of David's writings to appear mysterious where he says, "Yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." Psa. xxxvii. 10. According to David there is but one way to flee from God's presence and that is not to be." Psa. cxxxix. 7, 8, 9, 10. They say, "When the righteous die they go direct to heaven." If that be so, John iii. 13, is a mystery for it reads, "No man hath ascended up to heaven, but he who came down from heaven." And Peter's discourse would seem a little misty too, for he says, "David is not ascended into the heavens." Acts ii. 34. If Jesus went to heaven the day he died, its a mystery why he told Mary three days after, "I have not yet ascended to the Father." John xx. 17. And if the righteous go to heaven to dwell, Solomon and David both do some incomprehensible writing on the subject. Solomon says, "The righteous shall never be removed from the earth." Prov. x. 30. David says, "The righteous shall inherit the earth and dwell therein forever." Psa. xxxvii.

They say "death is the gate to endless joy." If that be the truth it is a mystery why when God comforted Rachel instead of telling her that her lost children were rejoicing around the throne in glory; he promised to bring them again from the land of the enemy." Jer. xxxi. 15, 16. Neither does Paul comfort the Thessalonians by telling them their dead were in heaven, but by the promise that the Lord will raise them from the dead. 1 Thes. iv. 13 to last verse. If death really is the gate to glory it is a mystery why Paul should say, "The last enemy that shall be destroyed is death." 1 Cor. xv. 27. And again it is a mystery why the devil has power over that gate. Heb. ii. 14. If as they say we enter into glory before the resurrection from the dead, there are fifty-eight mysterious verses written by Paul in the fifteenth chapter of 1 Corinthians, where he says, "If there be no resurrection of the dead, faith is vain, preaching is vain, and they that have fallen asleep in Christ are perished. "He absolutely gives us no hope of any future life outside of the resurrection from the dead. It we find that popular theology and the Bible are at variance, is it not time to heed the cry "Choose this day whom ye will serve; if God be God, serve him, if Baal be God serve him." The Lord tells us, "If they speak not according to this Word, it is because there is no light in them." Isa. viii. 18 to last. The Savior says, "If the blind lead the blind both shall fall into the ditch." Matt. xv. 14.

Yours in hope of eternal life,

SADIE SKEELS.

Get into the habit of looking for the silver lining of the cloud, and when you have found it, continue to look at it, rather than the leaden grey in the middle. It will help you over many hard places.—*A. A. Willets.*

"Winona Lake—The Popular Resort."

Low rates all summer until Sept. 18th. Tickets good for 15 days. Be sure to take the Nickel Plate Road to this beautiful resort. Trio of Fast Express Trains Daily. Ask Nickel Plate Road Agents for particulars.—june 30.

A General Meeting.

We expect to pitch the Missouri and Kansas tent at Glen Eldor, in Mitchell County, Kansas, July 22nd and remain there over three Sundays, and longer if necessary. It is desired and expected this will be made a general meeting for the brethren in Northern Central Kansas, not a State Conference, but a meeting for general consultation as to faith and interests. Preaching will be arranged for in the day and evening, and a program arranged for Bible readings and other exercises at other hours during the day. Bros. Orem, Kiggins, Thompson, Owens and others will be in attendance for speaking, and to add interest to the meetings. Brethren in reach of this meeting should prepare for it by arranging their worldly cares so that they can attend. Those who come to remain several days should bring some bedding with them, and if any have small living teams should bring them. Pasturage will be arranged free for all teams of those who drive through to the meeting.

G. M. MYERS.

I will be at Huron, Kansas, June 2 to 20; at Sycamore Springs, Kansas, June 20 to July 10.

G. M. MYERS.

Editor Restitution:

There will be a meeting of the Church of God held at Gordon, Sheridan Co., Neb., commencing June 16 and continuing over two weeks. As there will be some business to attend to we wish all the brethren that possibly can to be there. The meeting will be held in the Christian Church. Brothers A. J. Eychaner, of Gladbrook, Ia., C. Shultz, of Bassit, and J. D. Herriman, of Ainsworth, Neb., have agreed to be with us, the Lord willing, to do the preaching and all other preaching brethren are cordially invited to come and help us in the Master's cause; come one and all, and let us have one of the grandest meetings ever held in this town. By order of committee.

Editor Restitution:

When the Lord says Jacob, Israel, Jerusalem, etc., if he really means so: when he says, days, months, years, if he means just that, like an honest business man; if we may not "add to his words," and if "the Scriptures cannot be broken," then what becomes of the "historical" system of interpreting prophecy, and of the year-day theory which seems to have been invented to conform the Scriptures to that system, and is used for nothing else? Also Seventh Day Adventism and other isms built on perversions of Scriptures: isms that like jack o' lanterns have all led their followers into the swamp. They must become as obsolete as the "Prophetic Charts," constructed on the year-day theory in the last sixty years. People are saying that the prophecies are too deep for them, it is the swamps that are too deep for them.

A. S. CROCAN.

Jesus has said, "Lo, I am with you alway, even unto the end of the world." But how can he be with those who have no desire to be with him? We must be more than mere hangers-on. Our lives must be hid with Christ in God. When we can say with Paul, "for me to live is Christ," our souls are anchored and are safe.

Nobles of the Mystic Shrine Excursion to Buffalo via Nickel Plate Road account annual meeting of above order June 14th and 15th. Tickets on sale June 12th and 13th at one fare for the round trip. Your choice of Three Fast Express Trains Daily. Palace Sleeping Cars, Superb Dining Car Service and Elegant Equipment. Ask Agents of Nickel Plate Road for particulars.—June 14.

It seems to me we can never give up longing and wishing while we are thoroughly alive. There are certain things we feel to be beautiful and good, and we must hunger after them.—*George Eliot.*

Nickel Plate Road Excursion to California.

Account of National Educational Association Convention at San Francisco, Cal. Tickets on sale June 24th to July 7th. One fare, plus two dollars, for the round trip. Ask Agents of the Nickel Plate Road for particulars.—July 0.

National Educational Association Convention.

Meets at San Francisco, Cal., July 11th to 14th. Go via the Nickel Plate Road. A Peerless Trio of Fast Express Trains Daily. Unexcelled dining car service. Rates low.

Conference Notice.

The Third Quarterly Conference of the Church of God, of the Abrahamite Faith, in Indiana, will be held at the Antioch meeting-house, five miles south of Plymouth, commencing on Friday, 10 o'clock A. M. June 9, 1899, and continuing over the following Sunday.

We urge that every church organization that possibly can be represented by duly appointed delegates as their will be important business to be considered at this meeting, and we desire a full attendance.

A committee on program, which will appear later, has been appointed, and we hope to have a good, profitable meeting. We extend a welcome to all.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME FOR ANTIOCH CONFERENCE.

Friday Morning.

10.00 Social Meeting, led by E. K. Barnhill.
10.30 Paper—Christian Character, by W. Tuttle.
11.00 Sermon—The Vine Branches and Husbandman. F. L. Austin.

Friday Afternoon.

2:00 Paper, by Sister Evans.
2:30 Sermon—Conversions under the Preaching of the Apostles. G. W. Smith.
7.00 Paper—Eph. ii. 12. F. C. Myers.
7.30. Sermon—The Great Salvation. J. F. Wagoner.

Saturday Morning.

10 00 Social Meeting, led by W. D. Thompson.
10.30 Paper—What Think Ye of the Bible? Minnie Cleveland.
11.00 Sermon—The Mission of Christ in the World. D. E. VanVactor.

Saturday Afternoon.

2.00 Business Session.
2.30 Sermon—The Voice of Psalms. J. L. Wines.
7.00 Social Meeting, led by Wm. Railsback.
7.30 Sermon—Jewish Missions, their Necessity. R. S. Driggins.

Sunday Morning.

9.00 Social Meeting, led by J. H. Willey.
10.00 Paper—"Home, Sweet Home."
10.30 Sermon—Are there any Evidences of the Near Approach of the Epiphany of the Lord Jesus Christ. R. S. Dwiggins.
2.00 Paper, by S. Roxana Wines.
2.30 Communion Service, conducted by J. F. Wagoner.
7.00 Social Meeting, led by I. G. Roberts.
7.30 Paper, by Mrs. A. C. Roberts.
8.00 Sermon—The Gospel of the Kingdom. F. L. Austin.

Committee,

MARTHA BOOKS.
H. F. COBBLE.
T. O. TABER.

The Annual Meeting of the Church of God, at Scholls, Oregon, will convene on Saturday June 10th, and continue over the following Sunday. Brethren coming from a distance will be met in Portland at the National Hotel, on Friday at 1 o'clock. Those wishing conveyance will please correspond with W. W. Jaquith, Scholls, Ore. We extend an invitation to all lovers of truth. We ask all to come who can and let us have a profitable meeting. We want to hear your words of love and encouragement.

F. H. LAWRENCE, Sec.

The Northeast Annual Conference of the Church of God will be held at Lake Shore, Wash., on June 23rd, 24th, and 25th. An invitation is cordially extended to all the brethren and sisters, and all interested friends, to meet with us. Those coming from a distance will be met at the Esmond Hotel, foot of B Street, Vancouver, Wash., where a means of conveyance to Lake Shore will be afforded them. Arrangements have been perfected whereby those desiring to bring their tents may find camping grounds near the place of meeting. Let all be present, as it is our desire to have enthusiastic and inspiring meetings,—those productive of much good for the Master's cause.

In brotherly love.

J. E. MCFARLIN, Sec'y.

The Annual Meeting of the Association of Believers of the Church of God will convene in connection with the yearly Conference, which is to be held at the Lake Shore Schoolhouse, Wash. We hope all of the members will try to be there. Let each one try to bring at least one new member,

ALMIRA BROOKS, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to the trustworthy.

Vacation Trips.—How to Reach Principal Seashore, Mountain and Lake Resorts.

The Pennsylvania Lines extend direct to places of summer sojourn along the Atlantic Ocean. Atlantic City, Cape May, Asbury Park, Long Branch and resorts on the New Jersey Coast are seashore terminals of the Pennsylvania System. Newport, Narragansett and summer havens in New England are reached over the Pennsylvania Route via of New York. The Adirondacks, White Mountains, Catskills and mountain retreats of the East are also reached through New York. Resorts in the Alleghenies are located upon the Pennsylvania Route and may be reached via Pittsburgh without changing cars. The Pennsylvania Lines also lead to resorts in Michigan and the Lake Region through three gateways: Cleveland, Toledo and Fort Wayne. Full information about rates, through time of trains and the convenient manner in which Summer Resorts may be reached will be cheerfully furnished upon application to local passenger and ticket agents of the Pennsylvania Lines, or by addressing C. L. Kimball, A. G. P. Agt., Cleveland, O.—june 30.

VISIT WINONA LAKE.

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 15th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dyson, Chief Assistant General Passenger Agent Pittsburg Pa. —june 30.

Excursions via Vandalia Lines

To Columbus, Ind., June 12th and 13th on account of the Sunday School Association. One fare for the round trip.

To Cincinnati, Ohio, on account of the National Saengerfest. One fare for the round trip.

T. A. DOWNS, Agent.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sale more than her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike Phoenix, Arizona.
J. B. Adams Hamburg, Iowa.
John Compston, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
P. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheesbrough, Galesburgh, Mich.
Norton Gould, 4819 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Allliance, Ohio.
W. L. Steele, Scholls, Ore.
E. Hoyt, Box 784, Grand Rapids, Mich.
S. Roxana Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Warwickshire, England.
J. S. Hotch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cole, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Chadbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Athol, Ill.
B. F. Boger, Seven Fountains, Va.
T. E. Adams, Hawkins, Kan.
S. C. Oliver, Attica, Kan.
D. M. Bindler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinner, Jessup, In.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, South Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 927 South Los Robles Ave. Pasadena, Cal.
W. O. Stoffa, Pomona, Cal.
S. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
B. T. Halstead, Wenatchee, Wash.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
J. G. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 384 Grand Rapids, Mich.
B. S. Bolinger, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect May 21st, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No 6, 2.45 a. m. daily. No. 18, 5.08 a. m. daily. No. 20, 10.32 a. m. daily, Except Sunday. No. 8, 5.40 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West. No. 15, 5.27 a. m. daily. No. 5, 6.46 a. m. daily. Extra fare. No. 37, 9.18 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No. 3, 6.21 p. m. daily. For particular information on the subject apply to J. E. Haney, Ticket Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Sts. every Sunday at 10:30, a. m. Sunday School 12.00 a. m. Prayer and social meeting Thursday evenings. You are welcome W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house in Michigan St., and have Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 259 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Prairie Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jacob Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 4215 Lagoon Ave, San Diego, Cal.

The Church of God near Sardesville, Ind., meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Isbelman.

The Church of God at Plano, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Gideon Aves. for Sunday School and Bible Study.

The brethren of the Church of God at Peach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kahle, Keeder, or D. L. Lehmann, West Milton, Ohio.

The Church of God at Beaumont, Tex., meet every Sunday at 2.00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

The Church of God at Brooklyn, N. Y., meets every Sunday at 04:30 p. m. in Bonner Hall, on Willoughby Ave., near Broadway.

Preaching at Park Hill church at Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The elderers at Pickel and Dutton, Mich., have in acting as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Pemble Grove, Mich., have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rubin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Truesdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private house. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Guyer, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrode, Ill., for Bible Reading at 11 a. m. All are invited. Linde Woods, Sec'y.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. Via South'd. ad.....8:34 am
No. 14, " " " .....12:30 pm
No. 8, " " " .....10:43 pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....8:15 a m
No. 5, " " " .....12:22 noon
No. 9, " " " Logansport.....10 pm

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New York, Chicago & St. Louis,
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Pittsburgh & Lake Erie,
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No mortal judge can move us;
In pathways drear, with sadness fraught,
Christ ever true doth love us.

—Ingenia Crockett.

Communicated.

Park Hill Pulpit Echoes.

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35.

The subject this morning will be the Bread of Life. Jesus had crossed the Sea of Galilee and a great multitude had followed him to hear the wonderful story of coming glory and redemption through a Divine government which he talked so much about. As the hours wore away the people grew weary and hungry. It was a desert place. The kind heart of Jesus pitied the people as they wandered like sheep with no kind shepherd to lead them to green pastures. Then by a wonderful power from five barley loaves and two small fishes he fed the thousands until they were all filled, and twelve baskets full of the fragments remain.

Selfishness in the human heart is always present. Many of those who ate of that meal saw only in this wonder-worker a means of supplying their present wants. To those Jesus now had an opportunity to reveal a higher life sustained by a bread whose properties perpetuated existence; so he said to them, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They lived upon the plane of sense, and desired only the natural food. But Jesus had a lesson for them to learn which while it may have been new to them, it was necessary for their good. The Jews were obliged to confess the miracle of feeding the 5,000, but they were ready to belittle it by comparing it with the feeding of the millions of Israelites with manna in the wilderness under Moses. So they said, "Our fathers did eat manna in the desert as it is written he (Moses) gave them bread from heaven to eat." To which Jesus replied "Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven."

The word *bread* comes to us from an old Saxon word meaning "to break," or food that is broken; probably from the ancient custom of breaking bread instead of cutting it, and is in general used to designate that which supports life.

Food is necessary to support the physical man. We are born into the world with a desire for food. The physical is the foundation of this many-sided being. The emotional, intellectual, moral and spiritual natures rest upon this basis.

Man is said to be a microcosm, or a world in himself; and while each individual is "fearfully and wonderfully made," there are also a variety of temperaments in the same race. But however they may differ in temperaments, the material man is the foundation, whether that temperament may be vital, mental or motive, or whether the emotional, intellectual, moral or spiritual natures are most prominent.

As the physical man thrives best upon a variety of food, and indeed is necessary to life, so too our complex nature must have a variety of mental food. I take it that the bread Jesus is discussing is not wheat bread, or rye bread or corn bread, or any other article of physical food, but a bread adapted to the higher nature. A bread upon which the spiritual nature must feed.

THE EMOTIONAL NATURE.

Let us consider man in his lowest nature first—that part of his nature which lies within the domain of sense. Every one possesses this nature, and those of the vital temperament have the most of it.

This nature has a food—a bread—that feeds it, and it drifts with the current. It is easy to find food for this nature. Children live in this nature almost wholly at first, and even children of a larger growth often fail to develop a higher nature. This nature is fed by stories, by fiction, by sensational reading, by the novel or marvelous in the natural world, or in the world of letters. That church will be best attended whose preacher is a good story-teller, who can use sensational material in his addresses. But remember the audience *remains* upon the plane of the flesh. The bread they get is not adapted to Spiritual life.

If I were to tell an interesting and sensational story every boy and girl in my audience would appreciate it and all eyes and ears would be open. Even the older members of the congregation would cease to snore, because it would be easy to keep them awake upon good stories.

The question then comes naturally why not tell stories, incidents and use illustrations. Our answer is, it is well to use them when they contain a spiritual truth, or in other words, when the bread they contain will feed the spiritual nature. While we may use food for the growth of this nature we should avoid an abnormal development of it. Too many, alas, never reach a higher nature. Their whole life is along this line.

THE INTELLECTUAL NATURE.

The next higher step is the intellect. The mental temperament asserts itself here. The food or bread is knowledge. Peter in his second letter makes knowledge the first step toward the Divine life. As we travel along we will find fewer who thirst for knowledge. The great mass of mankind are fed upon the bread of sense. There are many who desire to know and to search out a matter and find real food to nourish their nature; yet they are fewer than those of the first class.

There are men and women who as individuals are abnormally developed in knowledge. They measure everything by what they know or think they know. They talk more about "a knowledge of the truth" than they do about the life of the Spirit. They think everybody ought to be measured by their pint cup. The moral distinctions between right and wrong they seldom weigh. The spiritual enjoyment of the Christ life they cannot understand.

Sensation and intelligence are both necessary to the perfect man, and yet there are other states of the physical man which must be reached. Higher still is

THE MORAL NATURE,

and this too must have bread. This part of our being will starve upon sensation. This will not thrive upon stories alone. Knowledge cannot be its food. It weighs actions. It decides upon the right and wrong. It takes cognizance of moral bearings. It does not ask for the novel or ludicrous; it is not influenced by the high intelligence of an act. It only asks, Is it right? And yet there are those who become only developed in the moral nature to the exclusion of all the others. If not that, the moral decisions are so unduly brought out as to show their one-sided tendency. Every action of their fellowmen falls under their especial province of judgment. And their fallable decisions, impugn even the purest motives. Thus their special error in the realm of morals is the unchecked, overfed tendency of this kind of food.

There is an old Quaker living in the State of Maine who is the owner of a cow, which will illustrate this point. She is a perfect cow in every respect, save one. She gives milk which is both good in quantity and quality. She is peaceable and gentle and is all right except her hind feet. Here she is unduly developed. Her toes are eighteen inches long and have grown out like ram's horns. When she is seen coming down the road in her effort to lift her toes she presents a curious spectacle, her action being similar to a horse having the stringhalt, bringing down her hind feet with a thump, so they have named her "Old Clumpers," because of the abnormal development. So those who develop a one-sided nature are in reality "Old Clumpers" in the world.

Some feed upon the sensational alone, and develop the lowest part of our nature, and they become old clumpers. Others feed the intellect alone. They are big-headed clumpers. What they don't know would fill a good sized book, but what of that? Even the tenderness of the finest emotion is measured by the size and weight of their brain. The highest spiritual conception and the evenest moral balance are nothing to them. They are intellectual clumpers as too those who feed and rest upon the moral nature alone.

As you look up and reach

THE SPIRITUAL NATURE

you will find but few companions on your side. The preacher whose spiritual mindedness leads him often to talk of heavenly things will find three-fourths of his pews empty. "Strait is the gate and narrow is the way that leadeth unto life, and few there be who find it." There are two reasons why it is so. First our tastes are not normal in the spiritual line and second we have been fed so little of this kind of bread that we are not accustomed to it and do not relish it. And yet there are some, who like Elijah and Enoch and Noah and David and Daniel and others, have dwelt and walked with God. This nature is fed by the Word of God. It is the bread that endureth unto everlasting life. If any man eat of this bread he shall live forever.

The bread furnished by the world only nourishes the things of time, while the bread which Christ gives reaches a step higher and confers everlasting life. There are no clumpers in the spiritual realm. Each one becomes a perfect man or woman in Christ Jesus. This nature lays hold of God's promises. It exercises love. It cultivates faith. It builds up a hope for the future. Christ is the bread of a new life. We are fed by the Holy Spirit. The spiritual nature holds converse with God's Spirit and we are fed by that bread as Jesus was in the wilderness. Man shall not live by bread alone but by every word that proceedeth out of the mouth of God. The Christian's aim should be to grow to perfect manhood. To develop the sensational, intellectual, moral and spiritual alike, and to make the lower and animal, subject to the higher and God like.

The food that Christ gives contains in it all the elements designed to build up each nature in the desired ratio. Do you want the sensational? Find it in the wonderful history of the man of Nazareth. Walking on the sea! Stilling the tempest! Feeding the thousands! Raising the dead! was there ever anything which appealed to man's senses like the story of Jesus? Do you want intellectual bread? Find it in his doctrines and teachings as he went from city to city preaching the kingdom of God hath by direct discourse and by parable. Do you want moral food? Find it in the sermon on the Mount and in the farewell address to the disciples in that upper room. Do you want the highest, best, richest spiritual food? Find it in the clean, pure life of the Nazarine. Find it in his promises. Find it in his devotion to God in Pilate's hall before the jeering multitude, in the garden and upon the cross.

This bread fills every want of nature, of grace and of spirit. The truth sanctifies wholly with Jesus. I pray sanctify us through the truth—thy Word is truth. His words are Spirit and they feed and nourish and keep the spiritual life unto life eternal. It is impossible for those who feed upon this bread to remain hungry, or to grow thirsty, for it is both a bread and a water of life. Let me place before you the words of Jesus once more, and let us remember the promise: "He that cometh to me shall never hunger and he that believeth on me shall never thirst." And the reason given is because he is the bread of life. May we pray with the Jews, "Lord, evermore give us this bread."

A. J. EYCHANER.

Dear Restitution:

I wish to call the attention of our readers to what some are in doubt about, viz., the teaching of Jesus in Luke xx. 35, those who are worthy of a resurrection from among the dead, as being equal to the angels. Here the Master affirms the angels are a deathless race. Luke xx. 36. Again we are informed in various portions of the Scripture that the Satan or devil (Diabol) was cast out of heaven and there are so many passages which speak of him in a personal sense and as a personality that there can hardly be any doubt of a personal being who is engaged in an open antagonism to God and all that is good. And yet when one thinks of the nature of angels as being deathless, it is hardly expected we can be brought to believe the devil was once an angel, as we know by the Scripture evidence that the devil will be and must be destroyed. See Heb. ii. 14. Now then, how are you going to destroy a being whose nature is like the angels? It would be an impossibility, yet the above Scriptures plainly teach both antagonizing features. Manifestly here is a conflict in the Word of God through the Spirit. I don't think the Spirit deals in clashing theories. Hence, we must take nothing for granted without searching the Scriptures, Jesus spoke it.

Now, listen to Jude, 6 ver. Herein are told there were angels who kept not their first estate or goodness or angelic nature, (yes, rebelled against God, and even left their habitations). Hence, you see they are reserved for [illegible] and Paul has said the saints shall judge angels. What angels? See Jude 6 ver., also Jude 9 ver. Here's a contending devil. Now Paul says, we (Christians) do not contend with the flesh and blood (that is with mortal man) but with wicked spirits in high places. See Rev. xii. 7, 8, 9, and in fact there are lots of texts that go to show the devil was of the order of angels.

Now, some one will squirm and doubt and finally conclude that the devil is an imaginary being and is in us all and only wants encouragement to develop and grow. Yet this is not consistent with the great and good God in the creation of anything animate. See Gen. i. 25 for proof. Now, dear ones, there is just this about it. God a long time, ere we had any record, created the heavenlies and their hosts, and among them the angels. And as God requires all intelligent beings to prove their worth, he of course placed those angels on probation just the same as he did Adam and Eve, as also us in this day of faith, we are on probation, and who will abide his judgment. Oh, that it will be you and me and all the dear ones, who have acknowledged the faith.

Well now, the angels were subject to trial, and some were puffed up and ambitious to excel, yes, and to grow wise above what was required, did not obey God, left or fell, or kept not their estate. Yes, and left their habitation, and were cast out just as Adam and Eve were, and the antediluvians were. Yes, and as only the faithful children entered the promised land, so will it be in the coming age. All who are accountable up to the time the Christ comes and did not hear that Prophet will live on until their alloted time, and finally return to dust, whilst the faithful and the children who are not responsible will live on, the saints in an undying state (or condition) and the unaccountables of probation under the third angel's call. Rev. xiv. 6, 7. Well now, how is it the angels can't die and yet the devil was one, and we are positively informed that he shall die? In [illegible] this way, at the time of the Savior, those angels had proven themselves worthy of eternal, never ending life, how? By obedience to God. Yes, had passed into an immortal state just as the nations will do in the coming age. As it is impossible for mortals to perpetuate their lives they must become deathless, and the end to be a time when there will be no more sorrow or pain or death, can't be any eternal burning hell then can there? For that would cause pain. And this is how the devil could be an angel and yet not be immortal. Yet be of supernatural acumen and nature. Now, look up all Scripture and contexts.

Again, Jesus said in John iii. 13, "No man had ascended up to heaven." Now then, in the case of Elijah that he was taken up to heaven in a chariot of fire. Again, here appears to be a conflict in the Spirit's Word. See 2 Kings ii 11. Now, there is a region around, above us, and heavenly as well as Satanic beings dwelling therein, and this is the region to which Elijah was taken as Jesus, the Christ, ascended above all heavens. There is no conflict. See 2 Kings vi. 16, 17, for proof of this assertion. And it is evident that the people of the place did not believe Elijah had gone to God's throne or heaven, else 'twas only for fifty of them to hunt for Elijah three days. In looking up the texts, look also at all contextual Scripture. And bless you, there are a great many things that to you are doubtful, will clear away like the morning fog as the sun rises higher and higher until every vestige of obscurity disappears.

I want to say right here, I believe the Scriptures although they may condemn me, and if there are some things I do not understand I know God makes no mistakes. Man may pervert, misinterpret, misconstrue, yet they have sufficient self-evident facts plainly set forth to guide us into the Anointed One, and constitute us a ruler in his glorious, never-ending kingdom. Although he will deliver it up to the Father it will never end. [illegible]

Now, dear ones of the Church of God of the Abrahamic faith, search out those things and do not doubt, for to doubt is to be lost. I want to tell you I sent for fifty of Bro. Joblin's "Law or Gospel," and handed them out, they are good, not only refuting this Seventh Day error, but showing clearly God's plan for establishing his kingdom on this earth, and how he proposes to bless all nations through Abraham and his seed. I will say also the book written by Bro. Wiley Jones is good. I have distributed several of them, also Twelve Words will give you a decided advantage in expounding the gospel. I do hope all who can will send for some of them. I am not rich. I work for my living, am 62 years old, been through the war of the rebellion, and yet I manage to send out some Restitutions and tracts each year, you can also, if you try, I mean all abled-bodied brothers. The Lord will help you, try it.

Now, good bye, dear ones of the true faith, and I pray God to sustain all in whatever circumstances their lot may be cast, and don't forget to write to us through THE RESTITUTION. May God bless you is my hearty prayer. Yours striving for eternal life through a resurrection from among the dead ones at the coming of the One who is the life (zoe).

J. & LIZZIE ANTHONY.

Who Will Triumph?

Who will triumph? Who will regain the lost Eden extending from the River Nile and the Mediterranean Sea on the west, to the Euphrates on the east, and from cedar-crowned Lebanon on the north, to the furthest confines of Arabia on the south?

"Palestine, Syria, Assyria, part of Persia," Mesopotamia, the land of the Chaldees, Ishmael's land, and perhaps Armenia, with all the countries from the source of the Nile to its mouth? For all this region seems in early times to have been called Eden, and the kings who ruled within it, "the trees of Eden," because somewhere in its limits was the paradise, or orchard, where God placed the first man.

Look at it on the map, see how central it is. Notice the great seas that lie around it; how important for purposes of commerce, and for reaching the nations with religious instruction, and righteous law. It is not all included in the original deed made to Abraham, but it is said of Jesus that, "he shall reign from sea to sea," would not that include all these seas? But who will get the garden of the earth, and getting the garden, get the dominion of the whole?

The first man to whom it was given, and to whom therefore the dominion of earth belonged, was deceived and lost it, his first-born son, went with the lost dominion, into the hands of the power of darkness—to be the tool, and the head, or founder of an idolatrous system of religion, that was to be anti-peace, anti-good, and anti-God, to in that day, until when?

Adam's son, being on the side of God, and against the evil, fell a martyr, and the curse seemed lost. But Seth took the place of Abel, and the strife began as to which should ultimately fall heir to that glorious land, the seed of Cain, or the seed of Seth.

Time and again, the hosts of God have seemed to be utterly defeated; time and again have Satan's missions exulted in the thought, that every soldier of the Holy Book had been put to death, and that the vineyard of the Lord, with all the royalties that went with it was theirs. It is still in the hands of the sons of Cain, (if not sons by descent, yet sons by creed and by character.) But these have no deed from the rightful owner. They can be dispossessed at any time when it shall please him. It belongs to his own dear Son, and to the obedient ones of all times.

They will triumph in the end, and have the garden of all the earth, and with the garden, the thrones and the glory and the power. The race of Cain must lay down the usurped crown, give up the usurped [illegible] to be dispossessed no more, forever. Then blessing will take the place of cursing; joy come in the room of mourning; freedom in the place of slavery; peace in the place of war; and perfect rectitude in the place of vice and crime. Who will share in the triumph, be on the side of Christ, and be a victor—crowned for eternity?

S. ROXANA WIXOM.

Editor Restitution:

There will be a meeting of the Church of God held at Gordon, Sheridan Co., Neb., commencing June 16 and continuing over two weeks. As there will be some business to attend to we wish all the brethren that possibly can to be there. The meeting will be held in the Christian Church. Brethren A. J. Eychaner, of Gladbrook, Ia., C. Shultz, of Bassit, and J. D. Herriman, of Ainsworth, Neb., have agreed to be with us, the Lord willing, to do the preaching and all other preaching brethren are cordially invited to come and help us in the Master's cause; come one and all, and let us have one of the grandest meetings ever held in this town. By order of committee.

If you are going to say anything, by voice or pen, you must know beforehand what point you are to aim at. What you need at the start is not ideas, but an idea. If one thing possesses you, and you want to convey it to others, words will be at your call to express it. But if you have words in abundance, and try to think of ideas which can be expressed in those words, neither words nor ideas will be worth much either to you or to your hearers. If the best navigator in the world starts out on a voyage, he must decide, to begin with, where he wants to go. Otherwise his charts, his compass, the tides, the currents, the winds, and his nautical knowledge will be of little use to him. Your first need in speaking is to be possessed of an idea and a purpose.—*S. S. Times.*

"Winona Lake—*The Popular Resort.*"

Low rates all summer until Sept. 15th. Tickets good for 15 days. Be sure to take the Nickel Plate Road to this beautiful resort. Trio of Fast Express Trains Daily. Ask Nickel Plate Road Agents for particulars.—june 30

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations, the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

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PLYMOUTH, INDIANA, JUNE 14, 1899.

THE report of the Michigan Conference is at hand, and will appear next week.

OLIVER Wendell Holmes compares the mind of a bigot to the pupil of the eye—the more light you pour upon it the more it contracts.

QUAINT but true was the saying of Billings, that "success didn't consist in never making blunders, but in never making the same ones the second time."

IF the heart is not right, no ordinance, however Scriptural, is of any benefit. If the heart is right it will give to every ordinance of divine appointment.

WE have enjoyed a visit with Bro. and Sister E. Leaf of Salamanca, N. Y., this week. They attended the Conference at Antioch, and visited friends and relatives in the neighborhood for a few days. They are good earnest people, and we are glad to be personally acquainted with them, and say, come again.

"OLD Antioch" as it is called had another big meeting this year, seemingly everybody was there on Sunday. A movement was started to repair the house somewhat, and we trust it will be accomplished. Several papers of interest that were read will be given in future issues, and report will be made by secretary. Two made the start for the kingdom of God, and we pray they will be faithful and gain a place there.

Born of Water,

WAS Bro. Buell Nutt, on Sunday, the 28th of May, 1899, in the 17th year of his natural life. It was a joyful time for the Church in Cleveland, for it had long looked tenderly and hopefully on him, being convinced that the transforming power of the truth was working in him. They were not mistaken. After some six months of serious consideration, and counting the cost of the important step contemplated, he came forward without personal solicitation, made confession of his faith, and expressed it as his firm purpose to obey the glorious gospel of the grace of God he had fallen in love with. It is always a special source of joy to the household, when the *home* influence of its members so recommend the religion of Jesus that their children are induced to place themselves in the same fold, and under the care of the same great Shepherd. It is also very cheering to the teachers in that splendid nursery of the Church,—the Sunday school, who have had the privilege to both sow and water the precious seed, to add another name to the long list of those who have come from their classes into the Body of Christ. A number of excellent addresses of congratulation and exhortation were made while gathered around the table of the Lord, which helped to make the occasion one long to be remembered; and then fervent prayers to God in his behalf, that he may retain his confidence through all the changing scenes of life, and at last share the great salvation, closed the exercises.

How to Know a Good Tree.

After a powerful warning against false teachers who come to us as pretending sheep while in truth they are ravaging wolves, and after telling us how to identify them, viz., by their fruits, and after pressing home this instruction by an illustration from nature—reminding them that grapes do not grow on thorns, nor figs on thistles, he proceeds to say that every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit; and that a good tree can *only* yield fruit, and a corrupt tree can only bear evil fruit. He then tells us what the end of the corrupt tree is,—it is hewn down, and cast into the fire. And then, as if to show the importance of this instruction and leave no stone unturned to fasten it upon the minds of his disciples, he repeats the distinguishing marks of false teachers, —as follows:—"*Wherefore by their fruits ye shall know them.*" The original term used here signifies "to know thoroughly," or "to know through and through." This is therefore an unfailing, infallible test.

The Homiletic *Review* says *The Indian*, published at Calcutta, the very centre of the principal achievements of heathenism, applies the test and finds such results as the following:—

"The Hindu shastras have given us India; the Koran has given us Arabia, Turkey, and North and Central Africa; the doctrine of the Gautama Buddha has given us Burma, Tibet and Siam, the teachings of Confucius have given us enfeebled, distracted China. The Bible has given us Britain, Germany, the United States—nations which, though unhappily afflicted with numberless evils because the Bible is not yet allowed full supremacy in the individual and national life, are in the van of human progress, enlightenment and civilization. In five hundred years no really useful invention or valuable discovery has originated in any land outside the pale of Christendom. Neither Asia nor Africa for twenty years has contributed a single idea from which the world is reaping comfort, environment or uplifting impulse. How is this? Are men blind that they fail to perceive the philosophy of such a state of things? Truly the light shineth in the darkness, and the darkness comprehendeth it not."

Duty of Sons and Servants.

As Jesus taught his disciples in his day, to address God as their Father, it is evident that the record of that fact was made for all who may believe on him through their Word; and it would be profitable for all who consider themselves children of God, to learn a thing or two about his fatherhood, from Mal i. 6, 7, 8. It says of the relationship of Master and servant, and Father and Son:—

"A Son *honoreth* his father, and a servant his Master. If, then I be a Father, where is *mine honor?* And if I be a Master, where is my fear? Saith the Lord of hosts unto you, O priests that despise my name? And ye say, Wherein have we despised thy name?"

The Lord of Hosts then replies:—

"Ye offered polluted bread upon mine altar; and ye say, Wherein have we polluted thee?"

Again the Lord of Hosts replies:—

"In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy Governor; will *he* be pleased with thee, or accept thy person? Saith the Lord of Hosts."

This is where we can learn whether or not it is safe to conclude that *any thing* will do for the Lord. It should remind us that Cain tested that principle long ago, and what the outcome was. It should also bring to mind what Samuel said to Saul, "To obey is better than sacrifice (even) and to hearken than the fat of lambs."

Of course the same derelictions are not chargeable to us, but the same *principle* applies to us. To offer polluted bread upon the altar was a very practical way of saying the table of the Lord was contemptible. And there are *many ways* of saying the table of the Lord is contemptible *now;* but most of them are *manifested* by absenting one's self from it.

To all intents and purposes the Lord's supper is the memorial funeral service of our Lord; a funeral service compared with which that of the dearest earthly friend is insignificant indeed. If one who has taken the name of Jesus absents himself from the Lord's table when it is spread to his honor, for reasons too trivial to keep him away from a memorial funeral service in honor of some one dear only by the ties of nature, the two events are brought into competition, as it were, and the Lord's table, is least esteemed, and contemptible in comparison with the other.

Reader, do not allow your moral perception to become so blunted; or your conscience so seared as that you can pursue such a course or make such a choice without compunction, or you will certainly land outside of the kingdom. If you have already unhappily arrived at the stage where you in *this* way, or any other, call the table of the Lord contemptible, we pray you call a halt, and consider God's loving purpose rich on the one hand, and the deceitfulness of sin and its wages on the other, that the things remaining may be revived before the day of awards come.

Paul Was a True Prophet.

He said perilous times would come in the last days, and then went on to describe the nature of the perils. His description shows that it is to the household of faith that have to keep their garments unspotted from the world that will be in peril from the evil of their surroundings. Self-love, and covetousness, boasting, pride, blasphemy, disobedience, unholiness, want of natural affection, fierceness, incontinence, love of pleasure more than lovers of God, having a *form* of godliness, but denying the power thereof, would characterize the people who had enjoyed the greatest privileges ever enjoyed. They had free access to the Word, the entrance of which giveth light, besides the benefit arising from the running to and fro of men of varied learning. We may say the picture drawn by Paul is a picture of what is called Christendom, —*not* of heathendom, because the 8th verse of 2 Tim. 3rd chapter proves that he has been speaking of vast communities who were nominal Christians—They had the *form* of godliness, notwithstanding the dark colors in which he had painted them, but the form alone would not transform their lives. When there is no *heart belief* of the gospel, its *obedience* is wanting, and so, while *professing* to be walking in the narrow way, are really walking in the broad way. In order to give another solemn word of warning that the last days have come with all the gospel nullifying characteristics catalogued, we append a news item that demonstrates that Paul was verily a prophet of the Lord.

A dispatch to our daily papers, dated New York, May 29 says:

"The idea of special features to attract young people to church, which has gone as far as dancing classes in several places, has gone a step further in the Protestant Episcopal pro-cathedral at No. 130 Stanton street, of which the Rev. Dr. Charles Briggs is to have charge.

Boxing matches and a wrestling bout were introduced with the approval of the authorities of the pro-cathedral and under the eye of the Rev. Mr. Paddock, the vicar, who seemed to enjoy them. The contests were held in the basement for the Young Men's club, one of the many organizations of the pro-cathedral. There was a smoker, music and recitations. Then a ring was improvised.

At the opening Kid Rowling of Buffalo and Kid Floss of Avenue A boxed three fair rounds, and a draw was the decision. The boys carried out the custom of the ringside, and vociferous cheers, hisses and catcalls filled the large room.

Then came the real event of the evening. 'Fellows,' said Announcer Gambert, 'I now introduce to you with great pleasure Dick Wunderlich, ex-champion welter-weight, and Phil Kelly, the coming welter-weight. They will box three rounds, and in the last introduce their original 'knock-out,' which has been imitated by many, but successfully copied by none.' Three strictly professional rounds followed, and in the last round, Kelly delivered the realistic 'knockout' blow.

The wrestling match was between Mike Zimmer and George Burke, the instructor of the gymnasium attached to the church.

The Rev. Mr. Paddock said that doubtless many people would not approve of such amusements in such a place, but he said the aim was to hold the young men's interest and keep them off the street."

We do not see how it improves matters any to engage in the very lowest-down sports in the world, in a church gymnasium, under the eye and patronage of the pastor. We do not see how the young men could be under a more brutalizing influence on the street than they were in the church gymnasium; and we would like to know if they would be apt to lose any of their taste for such evil practices in *other* places, after the sanction of their spiritual guide has been given to them under a *dedicated* roof? Imagine Paul or Peter attending with pleasure a church prize-fight or wrestling-match.

The Rev. (?) Paddock excused the brutal sport in such a place because the aim was to hold the young men's interest and keep them off the street. To what interest does he aim to hold them? Is it possible that he believed he was speaking the truth when he said this to the reporter? Did he not know that he was sanctioning their sowing to the flesh? Did he not know that the harvest they were preparing for was corruption? Ought he not to be ashamed of himself not to know that carnal food will not promote spiritual growth? If intelligent and honest would he not admit that by licensing such practices, in the nature of things, only helps him to hold their interest in *such things*. Why does he not see that he has virtually confessed that he has given them no message from God that is capable of holding their interest in it. "Keep them off the street," indeed! Have they not *been* on the street or some places worse than the street? If not, how is it the reporter could say they "carried out the custom of the ring-side, and vociferous cheers, hisses and catcalls.' We need not say these customs were not learned on the street. We hardly need say, they have been on the street and at the debasing ringside, and brought both street and ring-side into the Church. And it is our solemn conviction that the Protestant Episcopal Church at the pro-cathedral at No. 130 Stanton street will largely help to make every prize fight in the vicinity of New York a financial success.

After reading the item from New York it was refreshing to read that the Catholic Bishop Hortsman of Cleveland, in the interest of morality has called attention to the diocesan cannon which forbids moonlight excursions, picnics after nightfall, all kinds of round dancing in public halls and ball rooms, whether for church, society or charitable purposes, without a written permission from the ordinary.

But while everything transpiring in the world religiously goes to prove Paul a prophet of the Lord by universal and complete departure from the faith and the practice of the precepts of the religion of Jesus, not a week passes without Talmage and others of the same stripe appearing under flaming headlines with vivid pictures of the world's regeneration under human agencies. The last outburst from Talmage tells us that America by control in Cuba, Porto Rico and the Philippines hold the key to the world's redemption. All this in the face of abounding iniquity in and out of the so-called church.—and the positive announcement that *worse* and *worse* instead of better and better is to be the order of things in these last days.

The only cause for thankfulness under these circumstances, is, that they tell us the Lord is at hand to come. May the writer and reader be able to hail him with joy.

For Our Children.

Wisdom is Gain.

It were a blessed thing to learn,
While youth's bright hours are here;
The wisdom that like lamp will light,
Our feet o'er desert drear.

One precious Book has this in store,
Go there, nor seek in vain;
When found, count all earth's vanities dross,
And this, eternal gain.

S. ROXANA WIRTH.

"The Nillennium."

Dilly communicated the story confidently to Freddie Burr.

"See here!" she said, pushing the toes of a pair of stout new shoes through the fence.

"Where did you get 'em?" asked Freddie.

"And see here!" continued Dilly, bobbing up for an instant to show the pretty hood that covered her yellow hair, and touching it significantly with her finger.

"Where did you get 'em?" repeated Freddie.

"My pa worked and bought 'em an' brought 'em home: and they didn't get into nobody's barrel either," explained Dilly with great pride and little regard for grammar, pressing her face close against the fence for a prolonged interview. "You see, Freddie Burr," began Dilly, "the Nillennium has come to our house."

"The what?" said Freddie in bewilderment.

"The Nillennium. It's a pretty long word," explained Dilly, complacently, "but it means good times. Anyhow, that's what ma called it, and I guess she knows. It was just this way, Freddie Burr: When you told me Mr. Barney had all our good things down to his store in rum barrels, I just went down there right off and asked him for 'em—me and Toddles."

"You didn't," exclaimed horrified Freddie.

"Did too!" declared Dilly with an emphatic nod. "Well, he wouldn't give us one of 'em, and he was just as cross as anything. So then my pa got up from behind the stove and walked home with us. He didn't scold a bit; but he just sat down before the fire, this way, and thinked and thinked. At last he put his hand in one pocket, but there wasn't nothing there; then he put it in his other pocket and found ten cents, and he went out and bought some meat for supper. When ma got home he talked to her and they both cried. I don't know what for, 'less it was 'cause we didn't get the things out of the barrels. And ma hugged me most to death that night, and kissed me lots, she did. Well, my pa got some work the next day, and brought some money, and now he has found a place where he works every day. He bought all these things, and he says his little boy and girl shall have things like other boys and girls. So now you know what the Nillennium means, Freddie Burr, when anybody asks you; and you can tell them that Dilly Keene splained it to you."

The Story of Israel. No. 91.

THE PLAGUE AMONG THE PEOPLE.

What do you think happens on the very next day after Korah, Dathan and Abiram go down in the earthquake? The Israelites "Murmur against Moses and against Aaron, and say, *Ye have killed the people of the Lord.*" What rebels they are! The trouble is they do not believe the Word of the Lord and so when any evil comes on them, they think Moses and Aaron are at the bottom of it, and that the Lord has nothing to do with it. They are just like our own people in this country, who see the cyclones and the fires and the floods taking people away, and yet say, "it is not because of our sins," and "God has nothing to do with any of these things." Yet he has and he will keep on sending such things till they acknowledge that his hand is doing it all and turn from their evil ways.

This time as before, when the children of Israel gather against Moses and against Aaron, the glory of the Lord appears, and again Moses and Aaron are told to walk away from the people, that the Lord "may consume them in a moment." They fall on their faces again, but the dear Lord does not see fit to listen wholly to their prayer, for the plague begins.

Moses tells Aaron to prepare his censer, and go in great haste to the congregation and make atonement for them, and he did so and the plague was stopped, but not until 14,700 had died!

Do you know what the plague is? It is a dreadful fever that is catching. The eyes sink into the head, the skin inflames as if with erysipelas, great boils break out, and in a very short time, the poor victim is dead. They fall over one another while walking along the streets. The people of India had the plague last year; I think they have it still. They also have it in Russia, sometimes nearly all the people in a country die with it. But this plague may be different from that which the Israelites had.

There isn't much fun in being naughty is there! Boys and girls think there is lots of fun in doing wicked things, disobeying their fathers and mothers, sneaking off from church to the theater, telling falsehoods, meeting bad companions on street corners in the evening, reading unholy books, playing games of chance, using profane words, tasting wine and cider and beer, but the end always comes, and it brings pain remorse, useless longings and bitter tears. We cannot go back and live our lives over again. We had better take the straight road in the beginning.

I know a bright and intelligent boy who thought it was "fun" to do some naughty things. He was the playmate of my brothers, and they went to the same school together. His father kept a tavern, and he learned to like the cider and beer and whiskey that was kept for the travelers, who stopped to stay over night. He tried to get my little brother Johnny to drink some too, but he said "no" and ran away. The boy grew to be a man; he made a great deal of money, for he had good business talents. He married one of my little friends, and built him a beautiful home. Two lovely children were given him. But he drank, he kept drinking. His wife grew sad and sick. The whiskey made the blood vessels in the man's head thin and weak. One day some of the little ones broke. It made the man blind. Then more broke and he had to lie in bed; his sweet wife died while he lay there. He lost his mind, and had to go to an asylum to stay till he dies. His pretty boy learned to drink too. He gets so sick sometimes, that he wants to kill himself, and has to be watched. Isn't it "fun" to take the bad man's road? It seems as if people could never learn that it is not; that it always gets them into trouble. The Israelites showed by the way they talked in the close of the seventh chapter, that they had not learned the lesson, for they mourned only over the punishment that had come upon them, and not over the wrong things they had done. They said, "We die, we perish; we all perish, whosoever cometh anything near unto the tabernacle of the Lord shall die: shall we be consumed with dying?" But if they had come to the tabernacle in the right way, would they have died? Did they die when they came as the Lord bade them? Lev. ix.

You little folks may go to meeting every Sunday that you live, but if you do not go as God tells you to go, you will die, just as surely as the Israelites died. It does us no good to go to the house of God, if we keep right on doing as we please. We must go having faith in God, and with our hearts full of thanksgiving and praise to him, for his love and kindness to us. We must go in humble submission to his law, because we love him and want to please him. You do not want to be shut out of the beautiful promised land, do you? If not, believe the Lord is able to lead you there, and let him lead you! Begin today!

That the people might be convinced who it was that God had chosen, among all the great men of the tribes to be his high priest, a man from each tribe was to bring a rod, and the rods were to be laid in the most holy place. On the rods the men's names were to be written, they were to write Aaron's name on the rod of Levi. "And every one of the princes gave Moses a rod a piece * * * even twelve rods, and the rod of Aaron was among their rods." "And Moses laid up the rods before the Lord in the tabernacle of witness."

A wonderful thing happened in the night. What do you think? When Moses went in in the morning, "Behold the rod of Aaron for the house of Levi was budded, and brought forth buds and bloomed blossoms, and yielded almonds." "And Moses brought out all the rods from before the Lord, unto the children of Israel; and they looked and took every man his rod." They could not help knowing them, which of them the Lord had chosen, could they?

Aaron's rod was to be laid up and kept, so there could never any more be a dispute as to who should be the high-priest. Our next lesson will be the 20th chapter of Numbers.

AUNTIE WINE.

"Sich Truck."

Bob Ingersoll recently was talking with an old colored woman in Washington upon religious matters. "Do you really believe, Aunty," said he, "that people are made out of dust?" "Yes, sah; the Bible says dey is, an' so I believes it." "But what is done in wet weather, when there's nothing but mud?" "Den I s'pects dey make ineffduls an' sich truck."—*Life.*

Editor Restitution:

Just home from Prescott, Linn Co., Kan., where I was called by a letter from Joseph Williams, to teach him and others, the way of life more perfect, and to assist him in being buried into the all-saving name of Jesus Christ, the Son of God, or the Anointed of God, the only name that saves. I preached three sermons in the Methodist Church, had the Methodist preacher and his wife with us two nights, but they could stand no more. On Sunday 21st, moved to old Fairfield school house, preached two discourses, one at 11 A. M., and one at 3 P. M, then we went to the water. There was a quite a good little crowd out to attend the burial of the old Adam with his deeds, and to witness the new man to rise, in figure of the death, burial and the resurrection of our blessed Savior, to walk in newness of life. And my prayer is that young Bro. Williams may ever be a bright and shining light, and may some, yea, many of his young associates take lessons from him, and follow "the Master's step.

Yours in hope of life when Jesus comes,

JOHN FOORE.

Dear Restitution:

I am left to mourn the loss of my dear companion since I last wrote to you. Oh, it is so hard to part with one that we have lived with for forty-one years, but such is this life. I do not mourn as those that have no hope, and my prayer is that it may not be long before we can meet to part no more. May God bless all that are trying to serve him.

With love to all the weary ones,

MRS. EMILY GILLETT.

Half Rates to Colorado.

The Chicago & North-Western Railway will sell tickets to Denver, Pueblo, Colorado Springs, Col., at one fare for the round trip, plus $2.00, June 25th to July 11th, tickets limited to October 31, 1899. The Colorado Special leaves Chicago 10.00 A. M. daily, arrives at Denver next afternoon, and Colorado Springs same evening. Only one night en-route. All meals in Dining Cars. The Pacific Express leaves Chicago 10.30 P. M. daily, arrives Denver and Colorado Springs the second morning. No change of cars, either train. For particulars call on agents of connecting lines or A. M. Waggener, 6 Jackson place, Indianapolis, Ind.—June 30.

Poetry.

Man of Macedonia. Acts xvi.

Oh, for a vision, or a voice to lead me;
To show me plainly where my work should be!
Look where I may, fresh hindrances impede me.
Vain, and unanswered, seems my earnest cry.

Hush unbelieving one; but for thy blindness,
But for thine own impatience and self-will,
Thou wouldst see thy Master's loving kindness
Who, by these hindrances, is leading still.

He who of old, through Phrygia and Galatia
Led the apostle Paul, and forbad him there
If he forbid to "preach the Word in Asia,"
Must have prepared a work for Macedonia.

Courage and patience! 'tis the Master who pays!
Has he no plan, no purpose of love?
What though awhile his counsel he is keeping?
Is nurturing in the world above.

Wait on the Lord—in his right hand he bideth:
And go not forth in "zeal to strive alone:
Shun—like a sin!—the tempting work "forbidden,"
God's love for souls, he sure, exceeds this own.

The Master cares! why feel or seem so lonely?
Nothing can intercept real work for God!
Work may be changed; it cannot cease, if only,
We are resolved to obey and to fulfil.

None are good works for those but works appointed,
Ask to be filled with knowledge of his will.
Count what it may! Why live a life disjointed?
One work throughout—God's pleasure to fulfil.

But if indeed some special work awaits thee,
Can't thou afford this waiting time to know?
By such oppressive task God educates thee!
What if the iron be too blunt to use?

Can walls be built of untempered mortar?
Or fish be caught in the unmended snare?
Must not the metal pass through fire and water,
If for the battle-field it would prepare?

Oh! thou unpolished shaft, why leave the quiver?
Oh! thou blunt ax, what forest can'st thou hew?
Unsharpened sword, can'st thou the oppressed deliver?
Go back to thine own maker's forge anew!

Submit thyself to God for preparation!
Seek not to teach thy Master and thy Lord!
Call it not zeal! 'tis in a base temptation!
Satan is pleased when man dictates to God!

Down with thy pride! with holy vengeance trample,
Oh such self-flattering fancy that appears!
Did not the Lord himself, for our example,
Lie hid in Nazareth for thirty years?

Wait the appointed time for work appointed,
Lest by the tempter's wiles thou be ensnared!
Fresh be the oil wherewith thou art anointed!
Let God prepare thee for the work prepared.

—From Heart to Heart, by the author of "The Old, Old Story."

Communicated.

The Promise of Future Life.

In regard to life, human, animal and vegetable, there are some mysteries or secrets that at present remain unsolved. For instance, how the seed produces its kind—the same kind, the same characteristic as the progenitor in form of leaves, habit of growth and plant—how all is dormant "inpotentiality" in the little particle we take between finger and thumb is one of the deepest mysteries of nature. It is more wonderful than a fairy tale; stranger than any fiction the mind can frame. Only the profuseness of its manifestation has made it common, and the lily of the field, in all its mysterious resurrectional gorgeousness, that out-glories Solomon, is passed unheeded.

So much for mystery. Some folks seem always to associate the word with ghosts, haunts, bogies, or "the terrors of the unseen world;" but all mysteries are like the lily, half in the seen world, and half in the unseen world, and by what we know of the seen we may judge of the unseen and our judgment may be correct. The agriculturist, the florist, the stock-raiser, and those who deal with the manifestations of nature in its annual or continuous productions, the chemist among the "elements," the physicians aiding the latent recuperative powers of nature, these are all students, more or less, of "the deep things of God," and co-workers with him, for the Father of all has reduced his work to the understandable, so that the children of the Father may commune in common language and work.

Now, in ascending to spiritual things the same general plan of thought can be depended on. There is the seen, the open and manifest; there is also the unseen, the motive, the power behind. There is nothing mysterious in human life and intelligence more than in "the grass that groweth up." There is no manifestation of human existence that cannot be judged of, understood, and manipulated by human knowledge and skill. Physical deformity or defect may often be corrected, so may also mental and moral deficiency. All the efforts of medical science is bent to the former, the vast organized effort for education for the latter, because we know that the spiritual and intangible is certainly and surely founded on the bodily and tangible. By the development of the muscles (the tangible) we develop the strength (the intangible); by the development of the brain and its convolutions (the bodily) we develop the mind (the moral and spiritual).

It has always been a whim of some so-called religions to assume a high superiority to their "material frames." Their "vile bodies" (mistranslated, by the way). They affect to be quite independent of anything in the way of "mortal coils," which they fain would have us believe are a real detriment to their better interests, and their main desire, so they say, is to be rid of them. Moreover, they condescend to pity the poor, grovelling materialist, who depends on his brains for his wits, and pose as those who have reached an altogether higher plane of spirituality in which time, space and sense have no existence. An article on this subject in a recent magazine, says: "They must rid themselves of the encumbrance of what is called common sense." By the way such people talk on paper and "in meeting" one would imagine that they would treat the carcasses they despise as the "mire of the street" and take delight in shuffling them by all means; but in the event of a mad dog or a wild steer on the rampage they will drag their animated corpses out of the way with a celerity that equals, or excels even, the activity of the poor materialist who believes that his "body is the temple of the living God."

There is nothing novel about this superstitious infatuation. Some of the modern religious *fads*, that pose as bran new, are really only the *reductio ad absurdum* of an error, that for extreme venerableness, reaches back through every known heathenism, and almost all creeds, to Rome, Greece, Egypt and Babylon and, in fact, for that matter, to Mother Eve's pet snake who, unfortunately, for her at least, gave her the impression that she couldn't die at all. Modern science—experimental science—has negatived the continuance of human life, the Bible has emphatically denied it, except by means and processes that it claims to show. But some want a religion that makes them pleased with themselves and "happy," and study is a difficult and laborious task in which one has to add "line upon line precept upon precept," fact upon fact, and even then, after much toil, sometimes the whole thing goes wrong or cross, and comes to pieces and it is so much easier to sit and be told something nice, that you have heard before, that you don't understand, and it might hurt you to try, so you can lean prayerfully on the pew in front and take a doze.

In regard to the promise of future life in the Bible there is no uncertain sound. The "spirit" of the future is "the body that God giveth," "like unto Christ's glorious body." Ghosts and haunts have no place in the theology of Moses and the Prophets, Christ or the Apostles. Nothing could be plainer than the story of the resurrection of Jesus. Nothing more convincing than the "handle me, and see," to doubting Thomas.

Modern science has once for all solved the problem of the manifestation of human action and intelligence, and has proved it, beyond a doubt, to be based on material structure. The Bible is the only source of information that bases our hope of future life in a material structure also, and has given us a pledge and a specimen in the person of "that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Modern science is a negative and the Bible is a positive, but they are a unit in this regard: Bible doctrine is that "there shall be a resurrection of the dead" not a change of the *modus vivendi* of the living. "If a man die, shall he live again?" was Job's query. If a man doesn't really die he never ceases to live, so that speaking of "living again," in such a case, is neither grammar nor sense. Moreover, what would one want with his old "coil" tacked on again after it has been once safely "shuffled," and so a celebrated Baltimore preacher, (Rev. R. Harcourt, D. D.) has informed us in a recent sermon that bodily resurrection is no longer to be preached as tenable, and that even a Bishop of the Methodist Church has come out in open denial thereof. "Consistency is a jewel."

J. F. GELLETLY.

The old query, What's in a name? has a peculiar significance to a man who has just put all his property in his wife's name to keep it from his creditors.

The Bible.

The Bible is one of the oldest books in existence. It has been translated from one language to another, it was finally translated into the English language by John Wycliffe about 1380.

The Bible is one of the greatest of all books, and it never becomes old from too much reading. Besides being the grandest and oldest of all books, it is one of the most abused of all books ever published. It has been the object of attack by infidels, such as Ingersol, Voltaire, Paine, Plato and many others, yet it still stands forth like a Gibraltar against opposition and will so long as time lasts.

From the Bible we learn about the creation of the world and of man, of his temptation by the devil, and on account of his disobedience was expelled from the garden of Eden and its fair bowers, nevermore to partake of its beauties and joys. But, he was told by the Creator, as a result of his disobedience, "Dust thou art and unto dust shalt thou return," and that he should earn his bread by the sweat of his brow.

Passing on from the scenes enacted in the Garden of Eden, which brought death, sickness and pain on all the human race, we go on to the history of the flood, as recorded in the 7th of Genesis. This is a sad account of the state of things that existed at that time. The wickedness of the people was so great that it repented God that he had made man, so, he made preparations and told Noah to build him an ark: for he alone was righteous before God. The record says, "And the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast." Gen. vi 7. This was an unbelieving age. Noah pleaded with the people 120 years, and told them of a coming flood, but they would not believe him. We see a striking resemblance between the days of Noah and the present time. In the days before the flood they were eating and drinking, marrying and giving in marriage until Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be." Matt. xxiv. 37, 38, 39.

Again, passing down the line from the flood we come to the book of Revelations where we read of a new heaven and a new earth wherein dwelleth righteousness, and we also read of the Garden of Eden which was forfeited by the disobedience of Adam, being restored and the blessed assurance that there shall be no more death, neither sorrow nor crying for all the former things have passed away.

Come, oh thou mighty Conqueror, and banish sin and death from our world.

JOHN A. DICKINSON.

Dear Restitution:

Reading in your columns of dear Brother Joslin's long illness, and knowing of a surety how feeble the dear wife and sister is: also knowing of the afflictions, sicknesses, severe trials and perplexities of other dear ones of the household, my heart was touched with a chord of sympathy to that degree I sat down and hastily penned the following. Letting my thoughts run at random, What a blessing and relief to know there is "no thought or device in the grave," whither we are all tending; and where the weary cease from troubling and are at rest. That "this life" (the promised life hoped for through faith) is "hid with Christ in God." And is not bestowed until he who is our life appears—making it so sure and certain. This "changed in a moment, in the twinkling of an eye" to the life eternal. To know sorrow no more; to die no more; no more cognizant of the things of this life. What a contrast, surely the "dead are blessed who die in the Lord." We cannot but cry out, Come Lord Jesus, come quickly. Only to be ready (the living ones) when he comes. To faithfully believe in the true God, for there is One who sits as God, saying that "he is God." He is worshiped too; his name is Leo—meaning "Lion" too. But he, who is the "Lion of the tribe of Judah," is coming, "For he that shall come, will come, and will not tarry." He is coming, "conquering and to conquer. It will then be proven that it is eternal life to know thee, the only true God, and Jesus Christ whom thou has sent." "Then the five brethren who would not believe though one rose from the dead," and who have continued foolish; believing not, hence having no oil (knowledge) will go out to meet the Bridegroom, for the Messenger is to be sent to "prepare them for Shiloh." But before they can go and learn the "things concerning the name of Jesus, the door is shut." "O Virgin of Israel, turn again to these thy cities." How long wilt thou go about, O thou backsliding daughter? Behold! "For the Lord hath created a new thing in the earth." It was "necessary that the Word of God be first preached to thee;" but, Jehovah, hath chosen another virgin, who shall through the Holy Spirit power bring forth "One who will redeem thee." One who shall cause thee to confess that "I am the Lord who brought thee up out of Egypt." Who will again build thee, and thou shalt be built." O Virgin of Israel, thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry." Jer. xxxi. 1, 23. "Then will I make a new covenant with thee, through my Holy One: and through the Virgin Israel that I have adopted as my first-born, even Ephraim, my dear son. Then the stick of Japeth in the hand of Ephraim, and the stick of Judah (greatest) shall become one stick on the mountains of Israel, they shall no more be two nations (Jew and Gentile), neither shall they be divided into two separate kingdoms, any more at all. But the kingdom first offered to thee will then be restored to thee. Through him who was a stumbling stone and a Rock of offence. All honors and blessings through the first covenant will be granted unto thee, the new covenant in thy blood, is for all, for Jesus died "once for all." New to thee, because rejected when offered. Hence when the Messiah comes, thou wilt be found "O back-sliding daughter, foolish virgins," not to have believed all that is written in the Prophets and in the Psalms concerning me." Luke xxiv. 25; Matt. xxiii. 39. Oh! household of faith, rejoice in that ye have not believed in his name, have put him on, and all the wise virgins, and of them who shall have overcome all things, a crown will be bestowed entitling such to be rulers and reign with him, even Jesus Anointed. Who says he is coming quickly, he will not be afraid to come in haste, for his Bride, he says, "Will have made herself ready." "I will," he says, "meet her and take her to a place of safety." My waiting, loving bride, she hath loved me long and patiently, "because I first loved her." Dear sick, distressed ones (my husband and brother included—for since penning these lines, he was taken ill, and is now quite feeble, 24th ult) hold fast till he comes. May-haps you will needs not taste death. But whether sleeping or still waiting and watching, he knoweth and loveth thee. Let no man, let nothing take thy crown.

With love I am your Sister in the one hope of our calling,

MATILDA WOODBURY.

Dear Brother Underwood:

I would like to have you place this before your readers. If it is considered worthy a place in THE RESTITUTION, please insert it. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." 2 Tim. ii. 15. Now, we as teachers or preachers believe what is plainly spoken in the Bible, as coming from God, is the truth, and revealed truth, so belongs to us and our children. In the revelation which God gave to Jesus Christ we find these words. "These things saith the Amen, the faithful and true Witness, the beginning of the creation of God." Now, let us see if we can prove it by other Scriptures. "In the mouth of two or three witnesses every word will be established." so says the Word. "In whom we have redemption through his blood, the forgiveness of our sins: who is the image of the invisible God, the first-born of every creature, for by him were all things created, that are in heaven and that are in the earth, visible and invisible whether thrones, or dominions or principalities or powers, all things were created by him, and for him: and he is before all things, and by him all things consist, (arranged by his power)." Col. i. 14-19. And the Father says, "Thou Lord, in the beginning, hast laid down the foundation of the earth, and the heavens are the works of thine hands. They shall perish but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up and they shall be changed: but thou art the same and thy years shall not fail, but to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool." Heb. i. 10-14. Again John says, "In the beginning was the Word and the Word was with God, and the Word was God. the same was in the beginning with God." Some object to this because he calls him God. Heb. i. 8. The Father calls him God; unto the Son he saith, "Thy throne, O God, is forever and ever, a sceptre of righteousness is the sceptre of thy kingdom, thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." John says, "He was in the world: and the world was made by him, and the world did not know him." Jesus says, "Father glorify thou me with thine own self with the glory which I had with thee before the world was. When Jesus sent out his disciples to preach, when they came back, they told Him that even the devils were subject to them in his name, his answer was, "I saw Satan as lightning fall from heaven." In Rev. xii. 7-10, when there was war in heaven. Well, Christ I understand to be Michael; well, he might have seen him fall, no doubt he did, I firmly believe it. Paul to Cor. viii. 56, says there are many that are called gods, but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him. The Father originates or plans all things, Christ executes it: God's will. "My meat is to do my Father's will." The Apostle Paul writing to Timothy, says, "All Scripture given by inspiration to God, is profitable for doctrine, for reproof, for correction, for instruction," etc. I think the texts I have cited truly grand and glorious and are an honor to God, the Father and to his Son Jesus Christ. Paul puts them in the 1st chap. Col. Also, 1st of Heb. John the beloved disciples begins his gospel with the grandeur of Christ at the beginning of the world. When political men choose a man to elect to some important office, they look for one that has done some great deeds of importance and their great acts are heralded far and wide, why may not we speak of the great acts of our blessed Savior before he came born of Mary? Why not say and do as the Word says, "He was the first-born of every creature."

Submitted in love of the truth, the glorious gospel of Christ,

MRS. H. ISHAM.

Editor Restitution:

When we examine any "harmony of the gospels," we notice that some things are recorded by one writer, some by another, a full record seldom being given by either, or perhaps by all combined. This seems to be the case in Matthew, Mark and Luke's record of the prophecy on the Mount of Olives. Matt. xxiv., Mark xiii., Lu. xxi. Matthew records two distinct questions, 1st, "When shall these things be?" Namely, the destruction of the temple. 2nd, "What shall be the sign of thy coming and the end of the world?" The "coming" is doubtless that of Matt. xxiii. 39. The first question each writer records, and Luke gives the answer thus, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." But Matthew and Mark seem to omit the answer to this question, they do not mention the destruction of the city, or the captivity into nations. If they wrote after the destruction, this might explain the omission. Luke also omits Matt. xxiv. 21, 28. Mark xiii. 19-22. After stating many things which are not signs, Matt. xxiv. 4-8. Mark xiii. 5-8, and foretelling the persecutions of Christians, Matt. xxiv. 9-13, Mark xiii. 9-13. Matthew and Mark proceed to answer the 2nd question, "What shall be the sign of thy coming?" Giving a series of signs which should all occur in one generation. The first sign being the preaching of the gospel in all the world. Matt. xxiv. 14; Mark xiii. 10. Then follows the "abomination of desolation spoken of by Daniel the prophet." Now, the abomination of desolation cannot be the event of Luke xxi. 20, for it is one of the signs of his coming, and it is an act of the little horn, a power whom Daniel by direct statement and by contemporary events more than twenty times locates at the time of the end, also by more than one hundred statements Daniel draws a picture of the little horn, which will not fit any king or power in the past, much less the "people," Dan. ix. 26, Deut. xxviii. 49-68, who destroyed the city with whom there was no king or prince. Luke does not mention the abomination of desolation by that name, but after foretelling the captivity of all nations, he refers to this event as the treading down of Jerusalem during the "times of the Gentiles." I believe this "times of the Gentiles" is not the "Christian dispensation," but a definite period during which the "sanctuary and host" will be "trodden under foot" by the little horn. Dan. vii. 25; viii. 9-13; xi. 31; xii. 6-13; 2 Thes. ii. 3, etc., etc. 2. Which precedes Israel's deliverance, when "the Lord will repent himself for his servants." The "great tribulation" of Matt. xxiv. 21, was not, I believe, the destruction of Jerusalem awful as that was, but is the "Jacob's trouble," Jer. xxx. 1-9; the "time of trouble," Dan. xii. 1; Rev. xii. 14, from which danger Christians were directed to flee to the mountains, but with far more haste and caution.

The above is offered for the consideration of any who, like the writer, have been unable to harmonize these records with themselves and with other Scripture.

A. S. CLOUGH.

A General Meeting.

We expect to pitch the Missouri and Kansas tent at Glen Elder, in Mitchell County, Kansas, July 22nd and remain there over three Sundays, and longer if necessary. It is desired and expected this will be made a general meeting for the brethren in Northern Central Kansas, not a State Conference, but a meeting for general consultation as to faith and interests. Preaching will be arranged for in the day and evening, and a program arranged for Bible readings and other exercises at other hours during the day. Bros. Oram, Kiggins, Thompson, Owens and others will be in attendance for speaking, and to add interest to the meetings. Brethren in reach of this meeting should prepare for it by arranging their worldly cares so that they can attend. Those who come to remain several days should bring some bedding with them, and if any have small living teats should bring them. Pasturage will be arranged free for all teams of those who drive through to the meeting.

G. M. MYERS.

I will be at Huron, Kansas, June 2 to 20; at Sycamore Springs, Kansas, June 20 to July 10.

G. M. MYERS.

Editor Restitution:

Please announce through the columns of THE RESTITUTION that Bro. George Kidwell will commence a series of meetings, beginning on Thursday before the first Sunday in August, 1899, at Banister, six miles southeast from Climax Springs, in Camden Co., Mo., and hold one week. From there he will go to Spout Springs, six miles east of Cross Timbers, Hickory Co., Mo., and hold a week; and from there he will go to Wheatland Co., Mo., where he will hold a week of meeting. All of the one faith are cordially invited to come and stay with us during the meeting and make your home with us, come one and all. Let us work while it is called today, for the night cometh when no man can work.

A Sister,
EFFIE C. HOWARD.

Fisherman Attention.

There is now excellent fishing at Eagle River, Conover, Stato Line, Watersmeet, Gogebic, Marenisco, Tomahawk Lake, Woodruff, Manitowish, and other points in Wisconsin and Michigan reached via the Chicago & North-Western. Sleeping cars daily. Special sleeper every Saturday, 5.00 p. m., arriving Watersmeet Sunday morning. Returning Sunday evening, arriving Chicago 9.30 Monday morning. Illustrated pamphlet sent free on application to A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—june 24.

Knights of St. John

Annual Convention at Cleveland, O., June 26th to 28th. Tickets on sale at all points on the Nickel Plate Road June 25th and 26th, good until 29th. One fare for round trip. Be sure to avail yourself of visiting the beautiful Forest City on this occasion. Ask Agents.—June 26.

Sin is selfishness boiled down. An ounce of it in heaven would corrupt the whole city. A little of it in a Christian will effect the whole character. It is the meanest kind of meanness. It is found in large quantities among Christian critics. Some churches need fifty-two consecutive sermons on this one theme.

Nickel Plate Road Excursion to California.

Account of National Educational Association Convention at San Francisco, Cal. Tickets on sale June 24th to July 7th. One fare, plus two dollars, for the round trip. Ask Agents of the Nickel Plate Road for particulars.—July 6.

National Educational Association Convention.

Meets at Los Angelos, Cal., July 11th to 14th. Go via the Nickel Plate Road. A Peerless Trio of Fast Express Trains Daily. Unexcelled dining car service. Rates low.

Conference Notice.

The Northeast Annual Conference of the Church of God will be held at Lake Shore, Wash., on June 23rd, 24th, and 25th. An invitation is cordially extended to all the brethren and sisters, and all interested friends, to meet with us. Those coming from a distance will be met at the Esmond Hotel, foot of B Street, Vancouver, Wash., where a means of conveyance to Lake Shore will be afforded them. Arrangements have been perfected whereby those desiring to bring their tents may find camping grounds near the place of meeting. Let all be present, as it is our desire to have enthusiastic and inspiring meetings,—those productive of much good for the Master's cause.

In brotherly love.

J. E. McIlvain, Sec'y.

The Annual Meeting of the Association of Believers of the Church of God will convene in connection with the yearly Conference, which is to be held at the Lake Shore School house, Wash. We hope all of the members will try to be there. Let each one try to bring at least one new member,

Almira Brooks, Sec.

Conference Programme.

At the 10th Annual Conference of the Church of God of Oregon and Washington, to be held at Lake Shore, Washington, June 23rd, 24th and 25th, 1899, the following programme will be rendered as nearly as possible:—

Friday Evening.

7.30 Preaching by Elder Eggleson.

Saturday Morning.

10.00 Social meeting led by Earnest McIrvin.

11.00 Preaching by Elder Jaquith.

Saturday Afternoon.

3.00 Business meeting.

7.30 Preaching by Edwin Groat.

Sunday Morning.

10.00 Social meeting led by Earnest McIrvin.

11.00 Preaching by Elder Wm. Skeels.

Sunday Afternoon.

2.30 Literary programme as follows:—

Singing.
Essay, Mrs. Lawrence.
Recitation, Miss Vinnie McIrvin.
Essay, Miss Mabel Fike.
Song, "Nearer My God to Thee."
Recitation, Miss Edna Mills.
Essay, Mrs. Brooke.
Recitation, Freeman Fike.
Essay, Mrs. Groat.
Recitation, Sammy Lawrence.
Hymn. "God be with You till We Meet Again."

7.30 preaching by Rev. Wm. Prosser.

Edna Mills, Sec.

Long Limit Cheap Excursion to Niagara Falls.

The Nickel Plate Road will run their usual Annual Excursion this year in August to Niagara Falls, but the return portion of the excursion ticket will be good on any one of their Trio of Fast Express Trains for fifteen days. Lookout for a rouser. The reputation earned for these Annual Niagara Falls Excursions over the Nickel Plate Road has made them very popular and for years it has been the rule for parties anticipating an outing during the summer to make it convenient to take in the Annual Niagara Falls Excursion on the Nickel Plate Road. This year the date is fixed for August 14th or 15th. Look for particulars later.—july 10.

"What They Say"

Is the title of an exceedingly well printed and finely illustrated booklet, which has just been issued and distributed by the Chicago & North-Western R'y, describing their electric lighted 20th century train, "The North-Western Limited." It is unique in design and composition and affords entertaining reading. A copy will be sent to any address by A. H. Waggenner, 6 Jackson place, Indianapolis, Ind.—june 14.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 10, Ex. Sun. For Terre Haute.....8:31am
No. 14, " " " 12:30pm
No. 8, " " " 10:05pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute.....6:45a m
No. 3, " " " " .....*12:52 noon
No. 9, " " " Logansport.....7:40pm

For complete Time Card, giving all trains and stations, and for all information as to rates, through cars, etc., address T. A. Hawes, Agt., Plymouth Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amounts set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only to those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Emily Collett	.50
Mrs. E. Coffin	.50

Vacation Trips.—How to Reach Principal Seashore, Mountain and Lake Resorts

The Pennsylvania Lines extend to the principal places of summer sojourning the Atlantic Ocean. Atlantic City, Cape May, Asbury Park, Long Branch and resorts on the New Jersey Coast are seashore terminals of the Pennsylvania System. Newport, Narragansett and summer havens in New England are reached over the Pennsylvania Route via of New York. The Adirondacks, White Mountains, Catskills and mountain resorts of the East are also reached through New York. Resorts in the Alleghanies are located upon the Pennsylvania Route and may be reached via Pittsburgh without changing cars. The Pennsylvania Lines also lead to resorts in Michigan and the Lake Region through three gateways, Cleveland, Toledo and Fort Wayne. Full information about rates, through line of trains and the convenient manner in which Summer Resorts may be reached will be cheerfully furnished upon application to local passenger and ticket agents of the Pennsylvania Lines, or by addressing C. L. Kimball, A. G. P. Agt., Cleveland, O.—june 30.

VISIT WINONA LAKE

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 13th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent Pittsburg Pa.—june 30).

Nobles of the Mystic Shrine Excursion to Buffalo via Nickel Plate Road account annual meeting of above order June 14th and 15th. Tickets on sale June 12th and 13th at one fare for the round trip. Your choice of Three Fast Express Trains Daily. Palace Sleeping Cars. Superb Dining Car Service and Elegant Equipment. Ask Agents of Nickel Plate Road or parties here.—june 11.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality. Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

CHRIST LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be given out of the sales goes to her after expenses are paid. When you buy these tracts you get a real thing the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per hundred Gospel of The Kingdom, alone 25 cents per hundred.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Simmons Mound, Mo.
S. R. Uhlenkeuerd, Bandana, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
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Norton Gould, 4810 Saratoga st. Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 156 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
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J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Tiltonville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidel, Ill.
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Miss Emma Jackman, Treasurer of "Ladies Evangelical Aid Society," Box 884 Traverse City, Mich.
R. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 124 Andover, S. D.

Change in time of trains on Pennsylvania Lines.

Under a new schedule in effect May 21st, 1899 passenger trains over the Pennsylvania Lines leave Plymouth Station as follows:

For the East No. 6, 2.45 a. m. daily, No. 18, 5.03 a. m. daily, No. 20, 10.32 a. m. daily, Except Sunday. No. 8, 5.40 p. m. daily. No. 2, 7.50 p. m. daily. Extra fare. No. 38, 8.51 p. m. daily, Except Sunday.

For the West. No. 15, 5.27 a. m. daily. No. 5, 6.40 a. m. daily. Extra fare. No. 37, 9.18 a. m. daily, except Sunday. No. 39, 2.10 p. m. daily except Sunday. No. 9, 6.21 p.m. daily. For particular information or the subject apply to J. E. Rhines, Ticket Agent.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. Y. u are welcome. W. D. Thompson and W. Tuttle Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., no Elder.—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church at God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren on the train passing through the city, to meet with us, and they will be expected to be addressing, or calling, at Ella V. Baker's, 202 West Day St., Zelem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going West to Aberdeen, thirty miles east thereof.

The Church of God in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meeting every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Schlick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch. the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Echelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Clines.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. As occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Bowne Hall, on Willoughby Ave., near Broadway.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, West Salem, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and I. E. Stevens, Secretary.

THE CENTRAL PASSENGER ASSOCIATION 1000 MILE INTERCHANGEABLE REBATE TICKET

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Pittsburgh, Pa., Sept. 30, 1898. *Gen'l Passenger Agent*

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Dining Cars Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars and service.

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11 00	2 03	5 05	8 05	1 05	Valparaiso		4 22	9 55	1 55	6 55
12 30	3 35	6 35	9 35	2 35	Ft. Wayne		5 50	8 25	3 25	8 25
2 45	5 15	8 15	11 15	4 15	Kent	1 46	8 27	5 30	6 30	11 30
3 30	6 00	9 00	12 00	5 00	Orrville		9 10	4 45	7 15	12 15
4 35	7 05	10 05	1 05	6 05	Akron		10 25	3 45	8 15	1 15
5 05	7 35	10 35	1 35	6 35	Hudson		10 55	3 15	8 45	1 45
5 35	8 05	11 05	2 05	7 05	Cleveland		11 25	2 45	9 15	2 15
6 35	9 05	12 05	3 05	8 05	Ft. Wayne		1 25	1 45	10 15	3 15
10 20	12 50	3 50	6 50	11 50	Buffalo		5 10	10 30	1 50	7 00
12 30	2 50	5 50	8 50	1 50	New York		7 10	8 30	3 50	9 00
4 30	6 50	9 50	12 50	5 50	Boston		11 10	4 30	7 50	1 00

Local Cards, outlining Nickel Plate Time and Rates, sent Monday, Wednesday and Friday; westbound only on Tuesday, Thursday and Saturday.

Daily. ‡ Daily except Sunday. † Daily except Monday. ‖ Daily except Saturday. ¶ Daily except Sunday. ‡ Daily except Monday.

Drawing Room Sleeping Cars on Nos. 2, 4 and 8 through to Cleveland, Erie, Buffalo, New York and Boston on Nos. 2, 4 and 8 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at spotting meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

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"Word of Man vs. Word of God," by H. V. Reed. 2 cents each, or 15 for 25 cents.

Address, THE RESTITUTION, Plymouth, Ind.

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All persons addressing us should give their name, postoffice, county and state, plainly and distinctly.

All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent to us in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

All remittances should be made payable to the order of "THE RESTITUTION."

We cannot hold ourselves responsible for the return of manuscripts. Authors should preserve a copy for themselves.

In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

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The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

One dollar Sunday outings, commencing May 28th and until further advised, parties of five or more traveling together on one party ticket going and returning same day, may travel on any train of the Nickel Plate Road to and from any station west of Wallace Junction, Pa., not more than one hundred miles from starting point for one dollar for each person. Where single fare is one dollar or less, individual tickets will be sold going and returning same day at one fare for the round trip. Confer with the Ticket Agents of the Nickel Plate Road for further particulars.—june 30

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VOLUME XLVIII. PLYMOUTH, INDIANA, JUNE 21, 1899. NUMBER 23.

The Restitution.

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A. R. UNDERWOOD, Publisher

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for consecration.

Poetry.

Called Aside.

"I have somewhat to say unto thee."

Called aside:
From the glad work of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shadows by thy heavenly Guide.
For a brief space thou hast been called aside.

Lonely hours
Thou hast spent, weary, on a couch of pain,
Watching golden sunshine, fitful rain,
Hours whose end length only to him was known,
Who trod a sadder pathway, dark and lone.

Lord, said I
May not the little cup of suffering be
A loving one of blessing given to me?
The cup of chastening sent me from above
By Him who bore the cross whose name is Love?

Called aside!
Hast thou no memories of that "little while?"
No sweet remembrance of thy Father's smile?
No broken thoughts that wrapt thee in their hold,
Of him who did such grace and light unfold?

Called aside!
Perhaps into a desert garden dim,
Yet not alone, when thou hast been with him,
And heard his voice in sweetest accents say,
"Child, will thou not with me thus still hour stay?"

Called aside,
In hidden paths with Christ thy Lord to tread;
Deeper to drink of the sweet Fountain-head;
Closer to follow up with him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside!
Oh, know to be deeper grows with him alone,
In secret oft his deeper love is shown,
And learnt, in many an hour of dark distress,
Some rare, sweet lesson of his tenderness.

Called aside!
We thank thee for the stillness and the shade;
Thank thee for hidden paths thy love hath made;
And so that we have wept and watched with thee,
We thank thee for our dark Gethsemane.

Called aside!
Oh, restful thought—he doeth all things well.
Oh, blessed sense with Christ alone to dwell.
So, in the shadow of thy cross to hide,
We thank thee, Lord, to have been called aside.

Communicated.

What Was the World Created For?

We want to view Scripture in a literal sense in the discussion of our subject today. When couched in parabolic language, it is generally so stated, and we so understand it, but when given as a plain statement of facts we interpret it literally.

Were the popular theology of the day correct, the earth would seem to be designed as a sort of human incubator, so to speak, in which souls were born to be transported to fields of felicity in some "far away clime," or to eternal misery and woe in some locality, they know not where, as neither of the places have been discovered in earth's geography. But does the Bible support, or even hint at such an idea? Let us see. There does occur to our mind one expression that might seem a little in support of that theory; it is found in the 90th Psalm 10th verse. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet, is there strength, labor and sorrow; for it is soon cut off and we fly away."

We believe that God's Word is infallible, and in order for it to be so it must harmonize, and as this one passage stands alone in the sense in which it reads, and directly arrayed against a long list in the other line, we pause to consider if it cannot be harmonized, —if there might not be some error in the translation, which in a few instances does occur.

Let us look at the passage once more, and substitute the word pass for fly. "For it is soon cut off and we pass away." We think this no violence to God's Word, as it harmonizes beautifully with, or at least does not conflict with other positive declarations. As for instance Exodus xxxii. 13, "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever." "Shall inherit it forever," inherit what? The land be (God) had spoken of: could they, then inherit the land if they had flown away? Remember land is a part of this earth, not any other planet; true there may be, —and doubtless is—land on other planets beside the one called earth, but the earth is the one under consideration, and the one promised to the saints, as we shall see farther on. "What man is he that feareth the Lord? him shall he teach in the way that he shall choose. His soul shall dwell at ease; and his seed shall inherit the earth." Psa. xxv. 12, 13. Here we have a promise still broader than the one to Abraham, Isaac and Jacob, theirs as quoted from Exodus, was land, a particular portion of earth's geography, but here the faithful are to inherit the whole earth. "Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psa. xxxvii. 8-11. Here we see, then, that the earth is to be inherited by those that wait upon the Lord,—that is—by God's faithful servants, and that the place where wickedness now holds high carnival, will be thoroughly purged of evildoers.

In Matt. v. 5, Jesus, in his sermon on the Mount, repeats the expression of the Psalmist, and says, "The meek shall inherit the earth," and not only that, "but shall delight themselves in the abundance of peace." The same localities and the same peoples, who have suffered from the ravages of war, and evil-doers, shall delight themselves in the abundance of peace. Many more passages might be cited to substantiate the doctrine of earth's inheritance, and indeed it will crop out in the references I shall give in support of other phases of my subject.

In Isaiah xlv. 18, we have a direct and positive declaration, "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

In Genesis first and second chapters we have the account of the creation of the earth with its animal and vegetable kingdoms. In the first chapter, commencing with the 26th verse we read, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day." Here we learn that man is given dominion over the earth and all the animal creation. And is instructed to multiply and replenish the earth and subdue it, cultivate and work out the wild nature in it, as you would subdue any wild, unruly animal; bring the whole earth into the same high state of cultivation, as the garden in which he was placed. In the second chapter we have a more detailed account of creation. And in the 8th verse it says, "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed."

It does not follow in our subject to give a detailed account of the transgression. We will endeavor to show the design of God in the creation. In the food for both man and beast it was purely vegetable, no flesh food is mentioned. See first chapter 29th and 30th verses. "And God said, Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

As God then has created the earth with its vegetable creation to support the animal and the human, has given man,—the crowning work of creation, —dominion over all the works of his hands, so far as pertains to the earth, without a promise or even a hint of ever removing him to any other clime, at any time or in any condition, but instructs him in his control of his earthly creation, and his obedience and consequence of disobedience, is it not fair to presume that it was the design of the all-wise Creator that this earth should be his everlasting abode? He was created in connection with his other works of creation; he was created from the elements of which the earth is composed; he was created and constituted to live off the products of the earth, and by the composition of the air and the elements surrounding it. But we do not have to rely upon inference. The basis of our subject is, he created it to be inhabited, without any promise or reference to its inhabitants ever being removed.

Besides the quotations already cited, we find that all the promises to God's faithful ones, of all ages, find their fulfillment here on the earth. The land of Canaan was promised to Abraham, Isaac and Jacob, not for a brief period, but for an everlasting possession. The term land, as mentioned in the Bible, is not used in connection with any planet but earth, and beside, if it were, the promise to Abraham was the land which he beheld. Gen. 14-15, "And the Lord said unto Abram, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed forever." Also in Gen. xv. 18, its boundaries are given. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."

The eleventh chapter of Hebrews is a beautiful lesson on faith, showing how Abel, Abraham, Isaac, Jacob, and all the ancient worthies possessed great faith, but died without receiving the things promised, verse 13, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Verses 29-30, "And these all having obtained a good report through faith, received not the the promise: God having provided some better thing for us, that they without us should not be made perfect."

What will be the situation when these promises are fulfilled, let us turn to Isaiah 60th chapter and read, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glory the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow down at the soles of thy feet: and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I thee Lord will hasten it in his time."

Also Micah iv. 1 to 7, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the Word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his own vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever." When is this prophecy to be fulfilled? In the last days.

Also Isaiah lxv. 17-25, "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

These prophecies, we believe, were intended to be understood in a literal sense, there is no figurative expression about them, earth means just what its name implies, land means a portion of earth, sorrow and mourning, desolation and death have been, and are in the earth and land, but they shall be forever removed and in their stead shall be joy and peace, eternal life and everlasting possessions.

We have referred in our remarks, to the first two chapters of the Bible, and will now conclude with the last two, beginning at the 23rd verse of the 21st chapter. The Revelator has been describing the Holy City, the New Jerusalem, as to the manner of its appearance, its size and the material of which it was composed, and adds, "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it, and the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads. And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever. And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not; for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely, I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

When these things shall have come then will the prayer Jesus taught his disciples to pray, have been realized, "Thy Kingdom Come, Thy will be done in earth as in heaven." Then will the kingdom of God have come.

E. K. BARRHILL.

The Discipline of Life.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. It is quite clear God means it for a school. The moment we forget that the puzzle of life begins. We try to play in school; the Master does not mind that so much for his own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care. But our Master cares. He has a perfectly overpowering and inexplicable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough, and we understand it, like Peter, and go at once and weep bitterly. Sometimes the voice is like a thunder-clap startling a summer night. But one thing we may be sure of, the task he sets us in is *never* measured by our delinquency. The discipline may seem far less than our desert, or even to our eye ten times more. But it is not measured by these—it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father. The discipline of life is a preparation for meeting the Father. When we arrive there to behold his beauty, we must have the educated eye, and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall see God. That explains life—God puts man in the crucible and makes him pure by fire.—*Henry Drummond.*

Notwithstanding the great sale of Bibles, tracts, and other Christian literature during the past years in China, running up to hundreds of thousands, and even millions, the sale is constantly increasing. China is open to the gospel, and the great want now, is money to send the many who are waiting to enter this great open field.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 21, 1899.

"WHAT is resignation? It is putting God between one's self and one's grief."

LET our lives be as pure as snow-fields, where our footsteps serve a mark, but not a stain."

"HAPPINESS and vice are naturally exclusive: happiness and repentance naturally proclivial: happiness and virtue clasp hands and walk together."

"THE qualities destined to subserve the happiness of others, remain too often idle and self-centred,—like charming letters, which have never been sent."

"THERE are many who say they are Christians, whose actions do not correspond with their words,—'The voice is Jacob's voice, but the hands are the hands of Esau.'"

"IT is necessary sometimes, to refrain from questioning our friends, that we may not draw from them what we want to know and especially that we may not tempt them to deceive us."

"BEFORE Socrates it was said, 'Let us do good to those who love us, and evil to those who hate us.' Socrates changed the precept, and said, 'Let us do good to our friends, and let us do no evil to our enemies.' Only Jesus Christ says, 'Bless them that curse you.'"

"The Age to Come."

The editor of a western magazine, who was years ago prominently connected with the *Martyrian*, published by H. H. Hacking, of Ontario, if our memory serves us correctly, and who advocated the "Age to Come," recently said that:—

"There was no Israel of Promise outside of the Children of Promise in Christ; no arrangement for a yet future national restoration of the fleshly house of Israel and calling beyond the second advent. In short, that all the preachings of a future dispensation of grace after the Lord comes, in what is called "The to Come," is only another gospel, a delusion, a snare, and contrary to the whole apostolic arrangement....."

In a private letter to us Brother C. W. Tompkins comments upon the above as follows In the next paragraph, which we take the liberty of publishing for the benefit of our readers. He says:—

"How is that for one who considers himself a Royal Ambassador? He paved the way for this reckless assertion by saying that 'the new covenant has been made and written in the minds and hearts of all those under its provisions! This statement is designedly indefinite in order to obscure the thought of the revealer. The Record affirms who are to be under its provisions, namely, The House of Israel and the House of Judah. Then why does not the editor abide by the prophetic utterances?

The terms of the covenant teach that a system of instruction will be necessary in order to a knowledge of the divine will on the part of Israel and Judah. Then, all shall know the Lord, and hence the exercise of mind and heart of a people all righteous, destined to inherit the land in the age to the glory of Yahweh. Who will affirm that the House of Israel is other than the ten tribes who revolted from Rehoboam, son of Solomon, and continued a separate nation until the siege of Samaria, when they were carried away in the 9th year of Hoseah's reign?

The records affirm that the House of Judah is none other than that tribe with whom the Sceptre was to continue, as it had been written: "The Sceptre shall not depart from Judah nor a Law-Giver from between his feet forever, because Shiloh will come, and to him will the people be gathered." Isa. xl. 10, 12. The Sceptre did depart from Judah in the 11th year of Zedekiah—consult Ezek. xxi. 25-27. The thrice repeated overthrow is found only here. It is an intensive noun, meaning "complete" or "utter overthrow. The succeeding context of Jer. xxxi. 31, is very strongly put, and no possible contingency can prevent the fulfillment of the provisions of this covenant. The comparison is made with the fixed, permanent things of nature—the sun, the moon and stars of light; the earth whose foundations hath been

PERMANENTLY LAID FOR THE AGES;

the succession of the seasons; the alternations of day and night, and the unchangeableness of the divine purpose, all, all combine to fortify the statement that the nation of Israel will continue forever. It is not forever in a limited sense, or an age with defined limitations, but it is, always, "All the days," while the ordinances of heaven and earth continue. The perpetuity of the throne of David. The synchronism is indisputable when alongside of these we place the testimony on record with reference to the holy priesthood of Aaron, Phinees and Zadok, generation after generation for a perpetual anointing of priesthood. To speak disparagingly of the fleshly House of Israel is to

DISPARAGE THE DIVINE TESTIMONY;

in truth and in fact there is no other, not ever was and as far as the records affirm, there never will be.

And, although "the children of Israel shall abide many days without a king and without a prince and without a sacrifice, and without an altar and without a priesthood, and without *Urim and Thummim* afterwards (after the 2400 days of Dan. viii. 14) they shall return and shall seek the Lord their God and David their king," etc Hos. iii. 4, 5. And compare Ez. xxxvii. 24, 26.

3rd Assertion: "That there was no Israel of promise outside of the children of promise in Christ." No proof is offered, so I may offset this by asserting that there is no Israel of promise but that which *is outside* the children of promise in Christ. Besides the proof for the assertion will be forthcoming.

The children of promise are the Isaacs, having Sarah the Royal princess for their mother, all "to the manor born" "heirs of God and joint-heirs with Christ"—"we, as Isaac was are children of the promise" "Begotten not according to the flesh, but according to the Spirit." Having

THE FAITH OF ABRAHAM

which was counted to him for justification—"Elect according to the foreknowledge of God through sanctification of spirit and belief of truth." "If you belong to Christ, then you are Abraham's seed and heirs according to the promise." Isreal has Hagar for their mother, the covenant from Sinai—children born into servitude, and *outside* of the heirship inhering in Isaac, inherited from his mother. They are all children of Abraham, but not all children of the promise. The Divine utterance is "*In Isaac shall thy seed be called.*" whose "polity is from heaven—"The upper Jerusalem." The Isaacs as the lords of the realm: The Hagarites being related to the Isaacs as the Servant Hagar was related to Sarah. Inferior in nature in rank and standing in the divine polity. To discredit the records, or disparage them in any way by any system of interpretation, or spiritualize them so as to subvert the teaching by any man or set of men is very inexcusable in this day of enlightened opportunities.

THERE IS NO UNCERTAINTY,

as to what the Word of God teaches, provided we comply with the apostolic injunction, to "rightly divide the Word of truth."

4th, it requires but little skill, and less intelligence to affirm that the preaching of a future dispensation of grace after the Lord comes....."is a delusion, a snare, and contrary to the apostolic arrangement."

It would be well for self-constituted religious teachers who go forth before they are sent, to find out exactly what the "apostolic arrangement" was and is. Neither less nor more than the Divine arrangement, as proclaimed, authorized and commanded by

JESUS OF NAZARETH

before and after his ascension. This, in order to the separation of a people from the mass of mankind for the name of Deity, and an heirship to all the things which this name represents. And of the Anointed Jesus it is affirmed," He hath by inheritance obtained a more excellent name than the Elohim.

This "Apostolic arrangement" produces the Isaacs. The rulers of the "habitable about to come," whether thrones, lordships or governments. This arrangement does not produce, or cause to spring forth *in this age*, subject peoples, nations and tongues. We have apostolic authority, and apostolic application of prophecy with reference to the matter under consideration, and denied by this self-appointed "Ambassador." It seems as if Acts xv. 15, 16, 17, was placed on record on purpose to confound and condemn such men; it does that directly and effectually, and not only so, but also in the plainest terms announces a dispensation of grace, embracing all nations to the utmost boundaries of earth, taking humanity as it finds them. "After these things

I WILL RETURN,

and I will build again "the tabernacle of David which has fallen down: and "I will build again its ruins and set it up" for a purpose: "So that the rest or residue of the men might seek the Lord"—as it is written Zech. viii. 21, 22. Companies will be formed in different places to go up to Jerusalem to conciliate the face of the Lord; and so it is affirmed of foreign nations—"Let us go speedily to pray before the Lord and to seek the Lord of hosts: I will go also," says this one and that one. "Yea, many peoples and powerful nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," Zech. ii. 11, and compare references. And this too after the "return." This arrangement is a large affair, a gracious provision of the merciful and long-suffering heavenly Father, in the unfolding process of the dispensation of the fulness of times, the completion of which will have brought all the things under one head—Christ, by whom all will be finally placed together. Eph. i. 10; Col. i. 17 Compare Is. lxvi, 19. Return to our proof passage: verse 17 affirms the end in view, "So that the residue of the men may seek the Lord," after the returning. Or to use his own terms, "*After the Advent,*" yes, after the rebuilding of the tabernacle of David. Is. xv. 5. Here is *where* and *when* and none need be misled. An opportunity is offered these men to obtain the Divine favor, by "turning to the Lord, and seeking his face," or favor. It is for this, for so the testimony affirms. And further: "And all the Gentiles upon my name hath been called." Another reading is

"WHO CALL MY NAME UPON THEMSELVES."

These statements are emphasized by a "Thus saith the Lord," "Who hath magnified his Word and his name above all things." Psa. cxxxviii. 2. The writer of "Acts" quotes from the lxx. which differs in one particular from the Hebrew text according to the Massoretic pointing of the vowel sounds in modern copies of the Hebrew Bible. Therefore we accept the apostolic quotation from Amos ix. 12, and give him credit for knowing exactly what the true reading was, and the object he had in view in making the quotation. And if any one deny the certainty of a future dispensation of grace for a purpose, in the face of these Scripture statements the sooner such an one changes his way of thinking the sooner he will think in harmony with the testimony of the records. Again: The proclamation of the Messenger in

MID-HEAVEN

Apocalypse xiv. 6—what is it, if not a message of grace to the nations, in full view of the approaching "hour of judgment?" And what, if they, or, any of them obey the command to worship God? A message peculiar to this age, then read chap. xv. 4, "*Because* thy judgments are made manifest."

Announcement.

Dear Brethren and Sisters:

The Nebraska Quarterly Conference of the Church of God will be held at the D. N. Prime school house about two miles south of Arapahoe; and will begin, the Lord willing, on Friday, June 30th. We invite all lovers of truth to be present at this meeting. Come to encourage and to be encouraged, to help and to be helped, to teach and to be taught; and we are sure that you will feel repaid for so doing. It will be decided at this meeting where and when the Annual Conference will be held, so we request the different congregations to send in their votes in regard to the matter before that time Send them to the Secretary at Arapahoe, Nebraska.

Submitted in love,
M. D. NEWELL, Pres.
RENA M. GORDON, Sec.

Nickel Plate Road Excursion to California.

Account of National Educational Association Convention at San Francisco, Cal. Tickets on sale June 24th to July 7th. One fare, plus two dollars, for the round trip. Ask Agents of the Nickel Plate Road for particulars.—july 6.

"Winona Lake—The Popular Resort."

Low rates all summer until Sept. 13th. Tickets good for 15 days. Be sure to take the Nickel Plate Road to this beautiful resort. Trio of Fast Express Trains Daily. Ask Nickel Plate Road Agents for particulars.—june 30.

Poetry.

[Read at Michigan Conference.]

The Bond of Completeness.

The bond of completeness divine,
With its centre of infinite love
Never faileth: Pure, holy its shrine—
God's compact of love from above.
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

The bond of completeness, entwine
Its leaflets of love round each soul
Of those who abide in the Vine:
Love's heaven nebuing the whole.
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

The bond of completeness, unite
"The sheep in the fold" in one fold:
Though diverse in language and rite
The links of love bind new pure gold.
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

The bond of completeness, infold
The chosen, beloved of God
In realms of heavenly mold.
Safe under love's sceptre and rod.
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

The bond of completeness, diffuse
Love's fragrance; God's holy perfume:
Its salute with love's fullness infuse,
Their hearts with sacred bath at thine.
The bond of completeness was ratified
With the blood that flowed from the Crucified.

The bond of completeness, put on;
Love's gracious affections esteem,
Above all things, ever, anon:
Then brightly love's jewels will gleam:
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

In the bonds of completeness abide,
Till love's glorious goal is won;
Let peace of the Anointed preside.
Abide in the Father and Son.
The bond of completeness was ratified,
With the blood that flowed from the Crucified.

MRS. D. W. POST.

Communicated.

Conference Report.

The Annual Conference of the Church of God in Michigan convened as per announcement. Every officer except one was present. Elder L. C. Chase came Thursday evening. A good interest was manifested from the first, although the weather was very warm and oppressive, still it did not prevent the dear ones from coming, and each came not only to get good, but to give of their abundance spiritually.

The plan laid down by the programme was followed as near as possible, all with few exceptions taking the parts assigned them. Ministers present were Elder L. C. Chase, Robbin, Mich., Brother F. L. Austin, Rensselaer, Ind., O. R. L. Crozier, Ann Arbor, Mich., Bro. F. Barton, Battle Creek, Mich., B. W. and M. A. Woodward, Dutton, Mich.

Saturday 10.00 A. M. business meeting. Minutes of the last meeting read and accepted. The following were elected as officers for the ensuing year: President, H. C. Hammond. Vice President L. C. Chase, Secretary E. Jackman, Treasurer, A. K. Richardson, Evangelist, B. W. and M. A. Woodward.

Evangelist's report: B. W. Woodward preached 71 sermons and 3 funerals, married 3 couples. M. A. Woodwood preached 68 sermons. Evangelist work, Millbrook, 21 days, Watson 9 days, preached 3 funeral sermons, married one couple.

The treasurer reported that after paying all expenses for the year that there is now in the treasury $162.81 cents. Moved and carried that the treasurer's report be accepted. Money received for the year (with what was on hand) from the "Ladies' Tithing Society" $94.92. The following solicitors were appointed from each church: Dutton and Fisher, Sister Brewer, Watson, Sister Grant, Brady, Bro. Worthington, Grand Rapids, Sister Jackman, Millbrook, Sister Lake, Raisin, Sister West, Coats Grove, Sister Nona Coats, Byron Center, Sister Moses. O. R. L. Crozier was appointed Bible Missionary for the State of Michigan. Elder L. C. Chase did the most of the speaking, presenting the Bible truths in language that completely entranced the audience. After the Sunday morning service the Lord's Supper was administered by Brothers Chase and Crozier.

There were no additions, but some were almost persuaded to come, and we who had were strengthened and encouraged to press toward the high calling of God in Christ Jesus. The attendance was good all through and all seemed to be benefitted by this gathering together. The meeting came to a close by singing those beautiful words, "God be with you till we meet again."

May God bless you all, is my prayer,
EMMA JACKMAN, Sec.

REPORT OF LADIES' TITHING SOCIETY.

We are very much encouraged with the quarter's work of the society. The meeting was called to order by our President Sister Emily Barnum; she had provided several selections from religious literature, with Bible texts which were passed around, each member at roll call responding to name by reading the slip they held, and those who were not members read the texts as they were called by number. Sister Nichols, of Minneapolis, Minn., read "The Deacon's Tenth" which was not only well rendered, but very convincing. Six new names were added to our list, and $56.40 were paid into the treasury. Since last October Bro. O. R. L. Crozier, of Ann Arbor, was engaged by the society to hold gospel Bible readings in the city of Grand Rapids. $6.00 was appropriated to send THE RESTITUTION to four different names. The good work is prospering, and from a small beginning much good has and will be accomplished, and we would recommend this system to our sisters in other states. There are eleven names on our roll who did not respond at this meeting, either in person or by letter, to those let me say you can send your offerings to either the secretary or treasurer.—which will answer the question often asked, "How shall we get our money to the Conference if we cannot attend?" If you have not been able to save more than 25 cents, remember it is the Lord's work and he will give you credit for every penny you willingly gave him. We have not long to work, let us be earnest in this matter. A call has come for Bible reading in Kalamazoo. It would be a desirable location, and if all do what they can we may yet see many more coming to the Lord. Let us double our efforts this year, we can do more than we think. Every dollar you receive, sisters, drop ten cents into the Lord's cup or box, and see how fast it counts up. Then when there is a call for help in gospel work any where, you can have the pleasure of responding.

May God help us to be willing to sacrifice something for him,

M. A. WOODWARD, Sec.
EMMA JACKMAN, Treas.

Papers Read at the Michigan Conference.

THE DUTIES OF PARENTS TO THEIR CHILDREN IN TEACHING THEM THE TRUTH.

I thought when Sister Woodward assigned me this subject,—Alas! how can I write on it? I, who have no children of my own, and who knows so little of the methods adopted at the present time in the homes of our brethren, as to the training of their children in the nurture and admonition of the Lord." Then I thought of the little ones who have at different times come under our roof-tree, some of whom have obeyed the Lord, and are earnest workers for the Master, and of the loved and loving band, who used together, Bibles in hand, around my father's fireside in the mornings long ago, and I felt that perhaps after all, I could say something that might be helpful.

Over and over from Genesis to Revelations, we read the Holy Book, and kneeling, were taught to lift our young hearts in prayer to God. We did not skip the hard words, nor the genealogical tables. We learned that God was the Creator and Upholder of all things, and that wherever we went, his eyes were upon us, beholding our ways.

There was no studied effort made, or set lessons given, but it all came in naturally, as if it were a matter of course; a part and parcel of life, that it was impossible to leave out, other things might be omitted, but this never. If the dear father was gone, then the praying mother took the lead, and if both were away the reading and prayer went on. And I—where would I be now, if in early years, those precious hours had not been set apart to teach me the literature of heaven? Where would I be? God only knows. A godless unbeliever may-hap, ruining, instead of saving souls! How thankful I am that God in his great goodness gave me a truly Christian father and mother! For I cannot believe that the parents of children, who set apart no time, and make no effort to teach them the inestimable truths of the gospel, care much about these truths themselves, no matter how loud a profession they may make. If the secular education is allowed to monopolize all the time and take precedence of the schooling in morality, and virtue, and tender reverence for the Book of books, with a faith "grounded and settled" in the gospel of repentance, reformation, obedience, and hope in a coming kingdom, then, is there more love for the opinion and ways of the world, than there is for God, or else a dangerous state of carelessness and indifference as to the well-being of their children and their duty toward them.

Did I not read somewhere not long ago, that there were two hundred and fifty or more, deserted churches in the State of Maine alone? And among these, several Advent churches? And are not complaints constantly coming to our ears, that just such a state of affairs exists all over the country—that churches in city and in the rural districts have for the most part, either slim or no attendance? This is a dreadful state of affairs, in a land whose people profess that the God of the Bible is their God. What is the cause of this wholesale desertion of the altars of the Lord?

Does not the sin lie in great part at the doors of the fathers and mothers, who have not taught their children to love the Bible and to abide by its teachings? Most certainly it does. In the desire to give their offspring beautiful clothes, a good education and a stylish setting out, there is no time left to especial training of the little ones, in the wisdom wherein lies the secret spring to all of life's true happiness,—the peace and greatness of our country,—and the coming glories of an everlasting kingdom. "Better than rubies," I should think it was! There is nothing that is at all comparable in worth to a knowledge of the truth of God.

I saw a young bride moving to her new home the other day, and noted with what pride and pleasure she gathered together the beautiful treasures that were to adorn it, and I thought, "these things are lovely, and my dear Mary will enjoy them, but if she but knew it, she is taking a more priceless jewel with her, than any or all of these, and that is her Christian character and faith in the Father above."

Do you love the Bible, my brother, my sister? Then will you set apart some portion of each day's time to teach its truths to your children? If you do not, just as certain as you live, will they or their descendants, forsake the house of prayer and, joining the great army of unbelievers and anarchists, will seek to blot the Book and its teachings from the face of the earth, and to destroy all true political and religious freedom. It is not enough that you send or take your children to Sunday school, and go with them to church, though this may result in their conversion, they need more than this; they need to feel that father and mother have an affectionate interest in their spiritual welfare,—an interest that is constant and deathless, and that father and mother care more about having them win citizenship in Abraham's country, and a station of honor in the cabinet of Jesus, than to have them graduate from the highest schools of the land, the sons to become judges and senators; the daughters, the wives of governors, presidents and foreign ministers. They need to be shown by interested and loving teaching from day to day the importance of the special truths that we hold in relation to the nature and destiny of man, the resurrection of the dead, the coming of Jesus; the renewing of the earth, the blessed reign of peace, and the extinction of evil: and how, by believing these things and by coming into relationship with Jesus, through the ordinance of baptism, and by living thereafter a pure and holy life, they may lay hold of everlasting existence.

It is false doctrine, that has brought into the world, its long array of suffering and crime and death. The doctrine of immortal being, independent of God, taught by Satan in the garden of Eden lies at the foundation of it all. We want our little ones to be sure of this.

Let us go to Genesis and see how it was. Listen, you dear boys and girls! The beautiful woman that God had made, and given to Adam to help him in all the work of life, was walking in their pretty garden-home one day, when who met the chief of the fallen angels. He had sinned, and had, with his companions, lost the world that was once his own. He knows he can never have it again, but he thinks if he can but get these new people to believe and mind him, he can be the head-ruler here, just as he wanted to be in the far-off planet he came from.

He intends to deceive the woman by leaving out just a little bit from the commandment of the Lord. Read it all over, children, will you? See, this is what God said, "And the Lord God commanded the man, saying of every tree of the garden, thou mayest freely eat! But of the tree of knowledge of good and evil, Thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely (certainly, wholly) die!" Satan takes up the first verse;

he says nothing about the second one. Do you little people ever do that way; tell mamma and papa part of the truth, but not the whole? Do you know of anybody who does that way?

But we will go on, "And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" which would be the same as saying, taking off the interrogatory form, "Yea, God hath said, Ye shall eat of every tree of the garden," that is, he has not only given you permission to eat of the fruit of them all, but has commanded you to do so! Was not that an awful thing for Satan to do, children? It was "taking from the Word of the Lord," and we know what will become of those who do this, whether they be angels or men. But Eve knew he was misquoting, for she replied.

"We may eat of the fruit of the trees of the garden, but of the fruit of the tree that is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Then what do you suppose Satan did? He said flatly, "This is not true, and God know - it is not true!" "For God doth know that in the day ye eat thereof then, your eyes shall be opened and ye shall be as gods, knowing good and evil." "Ye shall not surely (certainly or wholly) die!" "For God doth know, ye shall be as gods." and "therefore it is not true that every whit that makes you what you are, will die."—is what deceived Eve, she knew that the great Creator, and the pure, high angels who lived with him and helped him carry on the work of the universe, were deathless beings and Satan, said if she ate of the mysterious tree, she would be "as the gods" and this meant of course that she would become deathless like them. If God knew this, it must be so, and it was not therefore true, that she would surely die, though sheets of the tree some way of escape would be made, there was promise of this in the words of her new acquaintance. And Eve was curious, she was not satisfied with the great knowledge that God was giving her and her husband through his angelic teachers,—letters and writing and book-making—astronomy, picture-making in the heavens, geography, geometry, botany, zoology etc., she wanted to know more she wanted to have her eyes opened to know the good and the evil beings, just as God did. She wanted to become acquainted with these evil angels, and get messages from them, and she never could do this, unless she ate of the forbidden tree.

Alas for Eve, and alas for the world! what woe has the desire to know and communicate with wicked angels, brought upon the human race! For Eve believing Satan's lie, that even in disobedience she would be made immortal, took of the forbidden fruit and "gave also to her husband and he did eat."

After a time Cain was born and I think he must have believed that wicked story of Satan's, and offered sacrifices to him, for he made a martyr of his brother Abel, who was a worshiper of God; and his children seemed to think they could disobey God, and be just as wicked as they pleased, worshiping and talking with demons, as all heathen people and spiritualists do now, and yet be saved.

They held false doctrine, and false doctrine made them bad: it made them the servants of the bad man, and because of this, the whole world except Noah and his family had to be drowned. They believed that men lived on, even when they seemed to die, and that they "became as gods;" so, they made gods, out of dead men, and prayed to them as we pray to God. They did this a little after the flood, and that makes us think they did the same thing before. And it was not long until they made up their minds that every body else must believe that men are immortal by birth, and must worship at the altars of the demons, or be "cast into the burning fiery furnace," "be sawn asunder," or be drowned!

All the wicked nations of the world from that day to this, have believed that their dead were alive, and that they could talk with them and with the good and bad spirits. No nations are good that are without the Bible. So it is false doctrine God has set us against. And we are to "come off more than conquerors, through him that hath loved us and hath washed us in his own blood!" Think of it, my brother, my sister! We are but a feeble band, and the hosts of Satan are counted by the million, yet with the trumpets of God in our hands, marching around the strong Jericho walls of evil, the allotted number of times, they are by and by to fall. The worship of demons is to go, the character of the modern is to be sheathed, the arm of the oppressor is to be broken, the work of the evil ones is to be undone. Fighting against intemperance, fraud, gambling, profanity, uncleanness, and all manner of wickedness, we are to win at last. For all that offends is to be gathered out of our Father's kingdom. The offense and the offenders alike must go, for "the knowledge and glory of the Lord are to cover the earth as the waters cover the sea."

You want your children to do their part in bringing about this mighty result; you want them to stand with the conquerors when the battle is won. You want them to be crowned by the hands of Jesus. Then do your duty at once. Do not let the little ones think "it makes no difference what they believe." Do not leave them to go to Ingersoll, or "Confucius, or Buddha," or to the Spiritualism of Heathendom. "Put the Bible into the characters of your children, while they are plastic."

Religion can be made "an heir-loom from generation to generation" if you go at it right. God insists that you teach the children his Word; can aught but blessing come from doing as he says? Then let the children "with open face, behold as in a glass, the glory of the Lord, and be changed into the same image from glory to glory, even as by the Spirit of the Lord!" And may God "count you worthy of this calling and fulfill all the good pleasure of his goodness, and the work of faith with power." That the name of our Lord Jesus Christ may be glorified in you, and ye in him. Amen!

S. ROXANA WING.

THE USE AND ABUSE OF OUR RELIGIOUS LITERATURE.

To the dear ones of like precious faith at Dutton Conference, greeting:

While visiting one day, a few weeks ago, with Sister Woodward and telling her some of my experiences and disappointments in giving out RESTITUTIONS and works of faith, such as Wiley Jones' "Ten Sermons on the Gospel of the Kingdom," etc., she said to me "can't you write a paper to be read at the Conference, On the use and abuse of our Religious Literature?" I told her no; that I did not know enough, and surely she ought to have known that, without my telling her. I gave no serious thought to the matter, and was simply horrified on reading the programme. At first I thought, I can't write anything, then I said I will just write and tell them, that nine times out of ten, we might as well put papers and tracts in the fire as to give them to people who believe in natural immortality. It is just "casting pearls before swine." But a voice seemed to speak to me, Careful, careful, my child, how can you, who were so slow to accept the truth, be so impatient with the same fault in others, and quickly like a panoramic view, the year that I so defiantly and persistently fought against accepting these precious truths, and clung so tenaciously to the traditions of men arose before me, and with shame and confusion I cried, Father, forgive me, I will humbly confess my own treatment of these dear silent teachers, hoping and praying that it will help to encourage some brother or sister, who like myself had become discouraged at the slowness of the seed sown to take root.

Until coming to Millbrook about 15 years ago, I had never heard of such a thing as conditional immortality, and supposed of course we all had immortal souls. From my earliest recollection I had been taught, that my dear mother, who died at my birth, was my guardian angel, and that she constantly watched over me. But one day, while calling at Sister West's, I mentioned the fact that most of my dearest relatives and friends were in heaven, little dreaming that she would doubt my assertion. But she very politely informed me that people did not go to heaven when they died, and quoted several passages of Scripture in proof that the dead know not anything. Oh, wasn't I disgusted, the very idea that she should think she could make me believe such stuff. Wasn't my father a Baptist minister, and didn't he know what he was talking about? The friends here were very patient with me, and would bring me RESTITUTIONS and books and tracts on the faith once delivered to the saints. I always tried to accept them politely, but do you think I read them, not a bit of it, unless they would ask me to read some special article, then I just read that one thing, and nothing more. How well I remember the first sermon I heard Bro. Woodward preach. His text was, "God hath chosen the poor of this world, rich in faith, heirs of the kingdom." Well, I didn't know or understand a thing he was talking about, and didn't believe he knew himself, and I thought, I won't go to hear him again. The next day he preached a funeral sermon. Mother Becker called for me to go, so I went, and I thought that sermon was worse yet. But as the months grew into years, my heart grew troubled and doubts would arise, and sometimes I would think, can it be possible that these loved ones who gave me my early training and whose daily lives were patterns of Christian integrity, and who so fearlessly entered the valley of the shadow of death, could have been in error?

You dear ones, who have never had a struggle with that monstrous Satanic lie, know nothing how hard it is to give up. One day, as I sat down to rock my baby to sleep, I took up a RESTITUTION just because there was nothing else at hand to read, and my eyes fell on an article addressed to the lonely, weary ones and signed Mary A. Woodward, and as I read those sweet, soothing words, they seemed like a direct message from the "Father of light in whom is no variableness, neither shadow of turning." From that time, I became an earnest searcher for the truth, and with the help and teaching of Brother and Sister Woodward, and the friends here, I at last saw the light of divine truth, and realized that my faith and baptism were as filthy rags, and Brother Woodward gladly helped me to take on the all-saving name since then I have tried to do what I could to bring others to a saving knowledge of the truth; so dear ones, although we can not all, "speak like angels or preach like Paul," there are none of us so poor that we can not send out a few of these silent yet eloquent preachers such as the books and tracts from the pens of Bros. Joblin, and Wiley Jones, and many others, and the dear RESTITUTION. It seems to me we can't do them a greater wrong or treat them in a more abusive way than to carefully fold them, to become moth-eaten, is it not hiding a light under a bushel? Oh, let us much rather promiscuously distribute them, breathing a prayer that the seed sown may not fall on barren ground, and dear ones, let us not get discouraged, although we do not see any immediate good coming from our efforts, let us still continue to cast our bread upon the waters and leaving the finding again to the Master's own good time.

Your Sister in Christ,
MARGUERITE HOLLEY.

MEMORIAL SERVICE FOR SISTER MARGARET WOODWORD.

A long life well lived is a contribution of great value to mankind. With rare exceptions it implies good mental and physical vigor, and illustrates and recommends those principles and habits on which health and longevity depend. It is, as a rule, an object lesson of steady, patient, intelligent, useful, long-continued and successful industry. Such was the life of Sister Margaret Woodward. Her 91 years were built along Christian lines. She was of good parentage. Several generations before her were well educated and intensely Christian. Her father was for many years a devoted and successful Methodist preacher. She was about 40 years a member of the Methodist Church and 45 years an Adventist. Looking through the vista of 45 past years I see across the way, crowning that beautiful home site, a halo of glory, the residence of consecrated lives, consecrated to Jesus Christ, and re-consecrated to his soon coming in the effective and glorious splendor of his kingly power. It was an intelligent hope, a family hope—they were united in it—parents and children studied the sacred oracles together. They studied them in the simplicity of earnest faith. They had volunteered into the great and brilliant cloud of witnesses whose lives have built a broad and bright pathway of light all the way down (or up) from the closed portals of Eden.

The wholesome influences of good sense and safe judgment went forth thence spontaneously, not obtrusively, a blessing to the neighborhood and to the causes and enterprises embraced in abroad Christian sympathy. She became a member and stockholder in the association that publishes THE RESTITUTION, and used to attend the general meetings of the Church in Indiana. Everywhere she was a leader among leaders, of ripe opinions in advance thought, and "ready to give a reason" in good language and a modest spirit.

When the need came she was among the first to advise the building of a church here and put about six hundred dollars into the very appropriate edifice we now occupy, besides repainting it about two years ago.

A mother in Israel, we mourn her loss. Yet we are grateful for so many years of duty faithfully done; for her prudent counsels; for her noble courage; for the steady, even temper of an unwavering trust in God; for the even fresh and glowing interest in the study of his Word; for her clear perception that the Church is under the direct government of Jesus Christ through his Word; for her constant refusal to recognize any intermediate authority limiting freedom to study the Scriptures and believe, confess, publish and enjoy the truth therein found; for her hearty fellowship for all who love our Lord Jesus Christ in sincerity; for her tender sympathy, wise advice and helpful prayers for the weak and erring; for the faithfulness of her warnings and reproofs; for her generous encouragement and aid of the gospel work in all its branches; and that her Christian life has been so public and so many have been inspired by her godly example.

If not the first, she was among the first—and the most active and successful of them—to break the Judaizing spell that settled upon and handicapped the gospel of the kingdom in this neighborhood. It was her family—and she was the Christian mainspring in the family (as every mother ought to be, and generally is)—it was her family (chiefly herself and her sons Benjamin and Albura) that brought me here about 40 years ago with a free Bible, with the New Testament as the law of the Christian Church, to preach Christ as the Christian Lawgiver, to defend his supreme authority, to declare and prove the Sinai law fulfilled and ended by limitation, that the "like" but greater than Moses had come and "must be heard in all things whatsoever he shall say," and to maintain his higher "law of liberty." It was the intelligent fidelity to Christ of Sister Woodward and her family through many years of arduous struggle and patient teaching that brought deliverance from that iron rule and pious sophistry and fanaticism that thought it owned everything in Gaines and the towns adjoining. We thank God that the truth has prevailed, and that Sister Woodward lived to enjoy the glorious triumph many years. She rests from her labors. We are reaping their fruits. The victories won by the grace of God in the old school house across the road, in and near the school house east, and in the school house west, broke the power of the Battle Creek Vision tyranny. Its Almoners have followed the Mormons westward. We hold the field. The gravity of the stake was understood. It was not a neighborhood, or a township, or a state; it was Christian liberty, the free Bible, the gospel of the kingdom in all lands—truth against fraud. The master of the visions commanded in person and summoned unconditionally in his own tent, in the presence of his chief lieutenants. The battle can never be renewed on the old issues.

In my wide acquaintance with earnest Bible students I have found none more carefully progressive and consistent than was Sister Woodward or more tactful in contending for the faith, or more skilful in seasoning knowledge with charity. She has fought a good fight, she has finished her course, she has kept the faith; henceforth there is laid up for her a crown of righteousness, which the Lord, the righteous Judge, shall give her at his appearing and his kingdom.

O. R. L. CROZIER.

Almost the nineteenth century long was Grandma Woodward's life. While there may be mourning for the death that needs must be, at evening time it is still light; like the setting of the sun she has left a trail of glory on our clouds, for hers was a life of confidence in the living God, and of hope for immortality.

The vicissitudes of her life were many. In early girlhood a trusting wife, in her ninety-second year she lay down to await the resurrection of the just. Who shall write the record of the time between? There are so many beautiful things going on in this world of which the public, which responds so nobly to what it sees as great deeds knows so little, and so many of these beautiful things are the loving work of woman's hands. What knows the great world of the life of the pioneer? What knows it of the loneliness, the weary waitings, the hard work, the brave holding on to duty, of the woman, who, like Margaret Woodward, stands by her husband struggling to build up a home and free institutions in the wilderness? She toiled, but there was love to make toil a pleasure. She sorrowed, and O, what sorrow was that of the motherhood that gave her children's lives to a country struggling for existence and freedom? The shadows and trials of a long widowhood were hers. And O, what memories, during those years after she had laid away her loved ones, and waited the coming of the King! But over the storms of life the rainbow of Christian faith shone, promise of blessed re-unions, promise of glories which "Eye hath not seen, nor ear heard," and which have not "entered into the heart of man."

Calm, strong, courageous was the trust in everlasting truth, which illuminated her life: her religion was of the sturdy, steady, rock-built stamp. One may imagine her heart-language to have been,

Nothing shall we reap my soul to save;
Firm as the hills my faith shall be.
For truth I have I have sought in prayer,
The Christ I love hath forgiven my sin;
I have built on the Rock and have housed me there,
And the winds may storm and the tides roll in.
Rains may dash from the darkened skies,
Lightnings flash to blind my eyes;
The earth beneath my feet may quake,
Mountains may threaten destruction dire;
But naught shall my foundation shake,
And my house is safe from floods and fire.

Grandma Woodward was a good woman, and to be a good woman in God's estimate of human character is a great attainment. It is not alone in the glare of publicity that heroism is born. Few are the opportunities for what the world calls great deeds. It is largely in quiet lives that God builds his heroes; those who by faithful living, without a thought of what the world thinks develops within themselves, by God's grace, and live out the "beauty of holiness."

Difficulties overcome create strength. A woman's sorrows borne silently, in the trust that clings to the kind hand of eternal God, uplifts all womankind, and it is even glorified by one true, faithful woman's life lived in the lowliest vale. Success in the highest degree, is the making the most possible of one's self, and doing in the best way the work which God has given one to do; and in this light, it was a successful life which has closed.

Brother, sister,
Toiler, lift up thine eyes to see
The heavy heads of golden grain,
Which, on the white hills, wait for thee;
In tears go forth to reap again.

Put in thy sickle; gather truth
From every harvest-field that waves;
Or glean thy sheaves like gentle Ruth,
Though weeping over new-made graves.

For truth is good. Though strange and dim
May be the ways of God to man,
The Bethlehem gleaners work for him,
In carrying out his mighty plan.

MRS. M. P. A. CROZIER.

Editor Restitution:

Please announce through the columns of THE RESTITUTION that Bro. George Kidwell will commence a series of meetings, beginning on Thursday before the first Sunday in August 1899, at Banister, six miles southeast from Climax Springs, in Camden Co., Mo., and hold one week. From there he will go to Spaut Springs, six miles east of Cross Timbers, Hickory Co., Mo., and hold a week; and from there he will go to Wheatland Co., Mo., where he will hold a week of meeting. All of the one faith are cordially invited to come and stay with us during the meeting and make your home with us, come one and all. Let us work while it is called today, for the night cometh when no man can work.

A Sister,
EFFIE C. HOWARD.

Long Limit Cheap Excursion to Niagara Falls.

The Nickel Plate Road will run the usual Annual Excursion this year to August to Niagara Falls, but the return portion of the excursion tickets will be good on any one of their Through of Fast Express Trains for fifteen days. Lookout for a rouser. The reputation earned for these Annual Niagara Falls Excursions over the Nickel Plate Road has made the very popular and for years it has been the rule for parties anticipating an outing during the summer to make it convenient to take in the Annual Niagara Falls Excursion on the Nickel Plate Road. This year the date is fixed for August 14th or 15th. Look for particulars later.—july 10.

Spend the 4th at Ft. Wayne. Excursions via Nickel Plate Road on July 3rd and 4th good returning the 5th. Base Ball Games and Bicycle Races at Robison Park. Fire works in the evening. One Fare for round trip. Ask agents.—july 3

"The eyes of other people are the eyes that ruin us. If all but myself were blind I should want neither fine clothes, fine houses, nor fine furniture."

Plate Road—[illegible] Good returning the 5th. One fare for round trip. Ask agents.—july 3.

Spiritual happiness is the result of being in harmony with spiritual laws.

One fare round trip via Nickel Plate Road July 3rd and 4th. Returning the 5th. Ask agents.—july 3

"True rest can only be attained as Christ attained it, through labor."

July 4th excursion via Nickel Plate Road July 3rd and 4th returning the 6th. One fare for the round trip. Ask agents. July 3

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the Managers of the paper to accomplish the good work. This fund to be applied as the donor request, or when not so directed to the publisher to decide; only for those who the donors feel their circumstances justify. Any Abscriptions so used by some one in behalf of another

Mary A 2 00

Cheap on Time—But Cash in Our Gospel Sunshine Distribution Fund Accepts.

The Penn System reaches the most noted Seashore, Mountain and Lake resorts. Excursion tickets reading via Atlantic City, Cape May, Asbury Park, Long Branch and resorts on the New Jersey Coast are good via shore line routes of the Pennsylvania System. Newport, Narragansett and summer havens in New England are reached over the Pennsylvania Route via of New York. The Adirondacks, White Mountains, Catskills and mountain retreats of the East are also reached through New York. Resorts in the Alleghenies are located upon the Pennsylvania Route and may be reached via Pittsburgh by hour changing cars. The Pennsylvania Lines also lead to resorts in Michigan and the Lake Region through three gateways: Cleveland, Toledo and Fort Wayne. Full information about rates, through time of trains and the convenient manner in which Summer Resorts may be reached will be cheerfully furnished upon application to local passenger and ticket agents of the Pennsylvania Lines, or by addressing C. L. Kimball, A. G. P. Agt., Cleveland, O.—june30.

VISIT WINONA LAKE.

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 13th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc., should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent Pittsburg Pa.—june 30.

Fisherman Attention.

There is now excellent fishing at Eagle River, Conover, State Line, Watersmeet, Gogebic, Manistique, Tomahawk Lake Woodruff, Manitowish, and other points in Wisconsin and Michigan reached via the Chicago & North-Western. Sleeping cars daily. Special sleeper every Saturday, 5:00 P. M., arriving Watersmeet Sunday morning, returning Sunday evening, arriving Chicago 9:30 Monday morning. Illustrated pamphlet sent free on application to A. H. Waggoner, 6 Jackson place, Indianapolis, Ind.—june 21.

Knights of St. John

Annual Convention at Cleveland, O., June 26th to 28th. Tickets on sale at all points on the Nickel Plate Road June 25th and 26th, good until 28th. One fare for round trip. Be sure to avail yourself of visiting the beautiful Forest City on this occasion. Ask Agents.—June 26.

"We go and fancy that each man is thinking of us; but he is not: he is like us—he is thinking of himself."

Works of Bro. Wiley Jones.

TWELVE WORKS, OF THE TRUE meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their origin as discovered by their use in the Bible. A Court of Error, established formerly at Warren, Ohio.

THE CHRISTIAN ANNUITY, OR SURE Way to Secure Heaven, sold formerly at Warren, Ohio.

SCRIPTURE CATECHISM, A 12 page tract, sold formerly at 2 cents a hundred.

DIVINE HARMONY still for sale for 50 cents, 20 copies, sold formerly at 1 dollar.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Well done and largeprofits to workers have been promised, and by dying Brother Jones and his Widow being in

We feel that we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money and assist a worthy Sister, who will thank you for it.

Assorted package 30 cents per hundred. Gospel of the Kingdom, alone or 2 cents per hundred.

The Gospel of the Kingdom.

Announced in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our beloved Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names in the list free.

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VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind., [illegible]

GOING SOUTH.

No. 10 Ex. Sun [illegible] Saint Louis..... 8:30a.m.
No. 44, " " " 4:39pm
No. 4 " " " 1:05pm

GOING NORTH.

No. 21, Ex. Sun, For Toledo, ... 6:[illegible] a.m.
No. 3, " " " ..... 12:[illegible] p.m.
No. 9 " " Logansport ..... 7:[illegible] p.m.

For complete Time Card, giving all trains and stations and for all other information as to rates, through cars, etc., address T. A. Brown, Agt., Plymouth, In. Or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches

Church of God, Plymouth, Ind., Corner Jefferson and Center streets. Sunday School at 9:30 a.m. Preaching at 10:30 a.m. Sunday at 12:00 m. Prayer and conference meeting Thursday evening. You are cordially invited to attend. W. D. Thomas, Pastor.

The Church of God at Wooster, Ohio, meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Mishawaka, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Goshen, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Rochester, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Peru, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Logansport, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Kokomo, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Marion, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Fort Wayne, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Indianapolis, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Terre Haute, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Evansville, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Vincennes, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Princeton, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Mount Vernon, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at New Harmony, Ind., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Mount Carmel, Ill., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Olney, Ill., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Robinson, Ill., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Effingham, Ill., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Mattoon, Ill., meets every Sunday at 10:30 a.m. and 7:30 p.m. Sunday School at 2:00 p.m. Prayer meeting Thursday evening at 7:30. All are welcome. Meet in Chapel of Wooster University. Pastor, [illegible]

The Church of God at Charleston

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

CHRISTIAN PUBLISHING ASSOCIATION.

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Poetry.

"I Am With You Alway."

'Tis sweet to read the promise he hath given
To cheer our hearts along the pilgrim way.
But sweeter far to know it—blest infulment.
And humbly walk with Jesus day by day.

To walk with Jesus! who shall tell the gladness
Of those whose daily life the Master shares?
Whose every path is full of heavenly grace
And rest within their burdens and their cares.

And this is mine—the joy of knowing Jesus,
And walking in the sunlight of his smile;
Mine is the peace that floweth like a river,
Deeper and broader growing all the while.

No more a wayfaring guest my Savior cometh,
To bless me but awhile and then depart;
But with me now he evermore abideth,
And with his own abiding presence fills my heart.

Sometimes, when busy with my daily labor,
Yet thinking of the nightly love he bears,
Some precious promise unto me giveth,
Outread, perhaps, but never mine before.

I know not why he gives his choicest blessings
To one so undeserving of his love;
But, since he calls, with willing feet I hasten,
Content and glad to hear him say, "Well done."

Content to walk in paths of his own choosing,
Since he will hold my hand along the way;
Content to know that I am journeying homeward,
And brighter grows the pilgrim's path each day.

Selected.

Home Missions.

Home Missions were the subject of report and discussion in the General Assembly yesterday, and in the Free Church Assembly on Monday. The existence of Home Missions is an acknowledgement of the failure of the Church. The classes who are now outside of the Church are the very classes for whom Christianity was originally intended. At least the majority of them are of "the poor;" and it was the distinctive mark of the new gospel that it was to them that it was preached. According to certain old records it was preached to them on the hillsides, by the seaside, or wherever they were to be found. They did not get it in the synagogue. When the Preacher preached there, the authorities of the Church wanted to hurl him down from a hill-top. The modern Church is grown effete like the ancient synagogue. It has ceased, at any rate in this country, to preach the gospel to the poor, if indeed it has any longer a gospel to preach, which becomes every day more doubtful. It preaches or performs "services" to well-dressed people, the majority of whom belong to the thriving middle classes. It cannot say in proof of the origin which it claims that "to the poor the gospel is preached." Dr. Donald Macleod and Dr. Marshall Lang are men of the highest excellence in the Church, and they are among the earnest advocates of Home Missions; but they do not preach the gospel to the poor. They preach admirable sermons to the well-to-do. The Church, it must be admitted, is making efforts of a kind to reach the poor; but Lord Balfour of Burleigh, looking at the matter with his practical business eye, seems to have seen at least one wrong way in which it goes to work. It sends to the poor, not its men of great gifts and power, but raw youths, divinity students, inferior agents called city missionaries, Bible-women, parish sisters, and the like. Lord Balfour suggests that the Church should set apart for this work men whose gifts have been proved by their services, such men, let us say, as Dr. Marshall and Dr. Donald Macleod in the Church of Scotland, and Dr. Whyte and Dr. Ross Taylor in the Free Church. We do not know what the Assembly thought of the suggestion, but this may be said—that till the foremost men in our churches set themselves personally to the work of carrying the gospel to the poor, all their talk about Home Missions, all their missionary machinery, all the Rev. Robert Howie's statistics, and even his new churches will be utterly ineffectual.

Much is said about the tremendous difficulty of getting back the multitude who have lapsed from church attendance. It is not very likely that the Church that was not able to keep them will be able to bring them back. Much is said also about the changed conditions of life, especially the great concentration of population in our large towns. It is undeniable that the massing of these vast multitudes in the cities creates the difficult task for the Church, but if it is put for word exceptionally great excusing the loss by the Church of its hold upon these people, how does the Church explain the equally complete loss of its hold upon the ploughmen and other working men in the country? The fact is that the Church is failing alike both where the country is being depopulated and where the city is being overcrowded. No change in our social conditions will explain the failure. Most of the devices for reaching those who are called the lapsed masses are mere symptoms of helplessness. The new churches which Dr. Story and Dr. Howie are getting up at great expense will be just as useless as the half-filled old ones. If they cannot get the people to walk a mile to an old church, they will not entice them into a new one at their doors. Mission halls and missionaries and Bible-women and all the machinery of Home Missions are but contrivances for beating the air. What our churches will not see is that there is something radically wrong with themselves. They say the fault is with the people, with their conditions of life, their poverty, their drinking habits, their amusements—with anything, in short, except with the Churches and their clergy. It may be suggested that there are reasons on the side of the Church why it is losing its hold on the poor. One is that church-going is too expensive for a great many people. Another is that inferior agents are employed to reach the poor. Another seems to be that the Church has no longer a gospel for the poor. Dr. Macleod has observed that the things the Church has to say to working men are not the things they care to hear about. Time was when they would discuss predestination and other religious doctrines; now they discuss social questions. If we are not mistaken, social questions have more affinity with the original gospel than some weighty doctrines of so-called theology. The Church might as well talk to working men about Old Age Pensions as about some of the things it does talk about. But the change noted by Dr. Macleod is a real and important change, and the cause of it might be worth searching out. The doctrine of predestination has lost its charm; so have Bunyan and Baxter, except for the student of pure literature. Many old things seem to have lost their meaning for the people of these days, but it is a question whether it is not the Church that has lost the power of interpreting them. Be that as it may, the Church may take it as truth that if it would discover the reason why it is losing its hold on the people it need not look outside itself. —*Selected from Edinburgh Scotsman by J. Cameron.*

Family Reunion.

One of the largest and most pleasant family re-unions ever held in Miami County was that which was held at the farm home of Mr. and Mrs. Henry Foore, in Allen township, Sunday. It was a re-uniting for a day of the Foore and Friend families, and four generations were represented, eighty persons in all. The relatives present from a distance were John Foore, wife and daughter, Mrs. Herod, of Parsons, Kansas; Edward Crist, wife, daughter and two sons, of Rawson, O.; Mr. and Mrs. Will Crist, of Lima, O.; Isaiah Foore and wife, of Napoleon, O.; Mrs. Sawyers and sister, of Columbus, O.; Mr. and Mrs. E. E. Crist, of Tipton, Ind.; Ambrose Alspach and family, of Rochester, and Mr. and Mrs. B. E. Huffman and two daughters, of Peru, Ind.

It was a most happy time in the lives of the members of this large family circle to be thus privilged to assemble together once more and hold communion with one another, and to recall pleasant memories of the long ago. When all had arrived and before dinner was announced Rev. Foore, of Kansas, delivered a touching sermon to his relatives who were seated in the shade in the yard near the house. When the time for the great feast arrived as many of the relatives as could be accommodated at one time were invited into the large basement of the house. There they beheld two long tables upon which were spread such a dinner as only farmers' wives know how to prepare. The tables were spread for the third time before all were regaled with what they pronounced *one* of the best dinners they ever sat down to. Mr. and Mrs. Henry Foore are noted for their hospitality and they fairly outdid themselves on this occasion.

In the afternoon the relatives grouped themselves in the yard and had their pictures taken. This being done the older Foores, consisting of five brothers, John, Henry, David, Isaiah and William and their wives formed a group and had their pictures taken. The third group was composed of the three Friend sisters, Mrs. John Foore, Mrs. Henry Foore and Mrs. Edward Crist. It was late in the day when the guests began to depart for their respective homes, many of them residing in the vicinity of the place where the re-union was held. It was a day never to be forgotten by those who were there. Other re-unions have been held by the Foore and Friend families, but this is said to be the best of them all.

Among those present was W. A. Woodring, of the *Peru Evening Journal*. Mr. Woodring's parents were special friends of the Foores, and about thirty years ago moved to Kansas in wagons with John Foore and family. Mr. Woodring was then a boy and accompanied his parents to the west. Rev. Foore and family have lived in Kansas ever since their removal from Miami County, with the exception of three years, which they spent in Arizona and California.—*Peru Sentinel.*

Communicated.

Obituary.

L. H. Dolph died at McBride, Mich., on May 16th, 1899. Brother Dolph learned the truth from the lips of Sister Levi Boice, now of Champlain, Ill. My husband and myself had been at McBride holding meetings and he merely became inquisitive about the differences in religious belief at first, and coming frequently to Brother Boice's home, they began at the foundation and taught him, and when at last he saw the truth it was like a great burst of glory to him. We all sat talking together in the spring of 1892, when he burst into tears, for some time he wept, at last exclaiming, "Sister Woodward, is it possible 'Old Dolph' (as he was in the habit of calling himself,) can be saved? can God love me?" We assured him of the promise of "Whosoever will," might receive that blessed life, and he exclaimed "I will," and the following Sunday the Elder helped him to put on Christ.

We clipped the following from the local paper:—"Mr. Dolph was a member of the Second Advent Church, experiencing religion in 1892 at a series of meeting conducted by Elder Woodward, of Dutton, Mich. Mr. Dolph has been a patient sufferer for years and uncomplainingly bore his sufferings from the dread disease consumption, nothing but an iron constitution has kept him with us so long. In more ways than one Mr. Dolph's life should prove an inspiration to the young men of today. True as steel to his friends, fearless in speaking for justice and humanity, aiding in every way the downcast and afflicted, he has always tried to make others happy by whom he was surrounded. His sun has not set in clouds of darkness, but gone down cheerfully in a clear firmament, lighted by the glory of God. The funeral was held Friday from the M. E. Church, and was largely attended. Rev. A. C. Parsons of Stanton, preached an eloquent sermon his text being from 2 Tim. "I have fought a good fight; I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day." It was his last wish that some of our brethren might attend his funeral services, and sing at least one sentiment of his heart; but [illegible] He also yet will. God grant we may meet him in the Sweet Bye-and-Bye.

M. A. WOODWARD.

Mary A. Boice was born March 23, 1833, in Windham, Ohio. Was married to Judson Boice, Oct. 20, 1853. Brother Boice fell asleep in May 1879. For twenty years Sister Boice has remained a widow, living and dying in the same house where they had reared their children, and enjoyed each others society, bid a God-speed to each of the children in turn, as they had gone out into the world to make for themselves a home. Five little ones came into the home nest, all growing into manhood and womanhood. The only daughter, Ida, sleeps with her father and mother. The sons, James C. Clinton S. Levi A. and William N. were all permitted to gather in their Mother's room and hear her parting words. When she knew that her days were numbered, she said, "I have only one desire now, and I am all ready to sleep. I wish to live to see all my boys once more." Her wish was granted, she remarked so many times, "It seems so good to see you all again."

Sister Boice was baptised May 23, 1858, at Jamestown, Mich. She lived a consistent Christian life, clinging to the blessed promises of God. So patient, so quiet, so long. She folded her hands for her sweet sleep, May 20th, 1899. Leaving besides her five sons, twelve grand-children, two great-grand-children, with many other relatives and friends to think of her patient, suffering life: for she died with consumption, and emulate her sweet Christian character. The following verses were found among her papers, evidently written by and for herself.

Fold the hands on the pulseless bosom,
That in life was rarely still,
And with fragrant bud and blossom
Light the gloom, death is so chill.

Hopeful, firm and persevering,
All her pilgrim journey through,
Never care nor danger fearing,
Doing what she found to do.

Christ will open death's dark portal
That holds her like a captive bound,
Then all glorious and immortal
With the saints shall she be found.

We spoke to a full house, from Psa. cxvi. 15. Expecting to meet dear Sister Boice at the resurrection morn, we committed her sacred dust to the Lords keeping; for she sleeps in Jesus.

M. A. WOODWARD.

Ira L. Lanphear went to sleep in Jesus, at his home, near Azusa, Cal., on the 20th of April 1899, after a long illness of bladder trouble. He was born in St. Lawrence Co., New York., and when quite young his father died, and his mother and family moved to Illinois where she soon died. He then lived with an older brother. In 1868 he married Miss Sarah F. Jennings of Delaware, Ohio. They remained in Illinois for a few years and then moved to Sedgwick Co., Kansas, and from there they moved to Los Angeles, Cal. and lived there until a little over a year ago, when they moved to Azusa, where he died. He had been a Christian for many years but had not seen the fulness of God's plan of salvation in the restitution of all things, and the conditional immortality of the soul until about ten or eleven years ago, and ever since that time I do not think there are many who were greater students of the Bible than he was. After he lost his health he was not confined to his bed but very little, and he was always studying to learn for himself, and trying to get some one out of error, into the truth, by writing letters to them. He did not seem to care to converse about much else except the gospel, and his hope was bright until the last. He said, "I will not have to be in the grave long," and the last words he said were, "Jesus, blessed Jesus." He was a very kind and loving husband and father. His wife, two daughters and two sons are still living. He took THE RESTITUTION, for many years and liked it very much.

Brother Willoughby and Brother Gibson spoke a few words of comfort to the family and many friends that were gathered there, a few appropriate songs were selected, and he was laid to rest in Azusa Valley Cemetery until Jesus comes to call his own from the grave.

His sorrowing daughter.

MRS. MARY L. BAILIE.

DEDICATED TO MRS. S. J. LANPHEAR, ON THE DEATH OF HER HUSBAND, BY MRS. L. H. VROMAN.

"But I would not have you to be ignorant brethren, concerning them which are asleep, that ye sorrow not, as others which have no hope for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." 1 Thess. iv. 13, 14.

Blessed words to you my Sister,
In this hour of direst grief;
Surely they will give you comfort,
In them you will find relief.

Though your loved one now is resting,
Jesus came his life to save;
Angels have him in their keeping;
He'll be summoned from the grave.

Long you've trod life's path together;
Each the other's burden bore;
Now he's calmly, sweetly sleeping;
You will hear his voice no more

Till God's voice shall pierce the caverns,
In the sea and in the land,
And the dead shall hear the summons,
And before the Lord shall stand.

Then you'll grasp his hand in gladness,
On that bright, eternal shore,
And you'll roam the fields Elysian,
To be parted never more.

"I come quickly," Jesus said it,
And behold I make things new;
Lift your head, look up, dear sister,
For the time is almost due.

Death itself will then be vanquished,
And its author shall be slain.
Sound it out, ye nations hear it!
Jesus, Conqueror, comes to reign!

I record the death of our sister, Jennie Hodg, who fell asleep on June 3, 1899, at her home in Hot Springs Co., Ark., surrounded by her husband, children and friends. She was taken first with la grippe, which terminated in pneumonia, which after a long and serious illness, resulted in her death. Sister Hodg was a loving wife, a devoted mother, a kind friend, and a consistent Christian, always ready to give an answer for the hope that was in her. She was a constant reader of God's Word, and came to a knowledge of the truth by diligent study, embracing the truth as it is in Christ Jesus. She united with the Church of God at Mount Pleasant, about twenty years ago, and lived in triumph of a living faith, died believing in the promises made to the fathers, that the Seed of David should sit upon his throne and rule the world in righteousness. Believing these things she fell asleep in Christ to await the first resurrection, earnestly looking for the blessed hope of his appearing. How can we mourn for such an one? But, oh, how we miss her loving words and Christian council, how we sympathize with her dear family. Children, there will be a grand re-union if you will only follow her example by walking in the footsteps of our Lord and Master, and when the earth is restored to its Edenic state, we shall meet our loved ones, where all these pangs of sorrow and heartaches are forgotten, and we shall live forever in the presence of the Lord, enjoying the full and delightful fruit of our labor, immortality without sickness, sorrow, pain or death. Oh, what a glorious hope. Then sorrow not husband, children, friends, it is only a little while until we shall meet our Sister.

Sleep on Sister, take thy rest,
Until the Lord calls for the blest;
It is a sorrowful thing to part,
Yes, it almost breaks the heart;
But we know the Lord will come,
And take his faithful servants home.

V. A. RUSSELL.

"Winona Lake—The Popular Resort."

Low rates all summer until Sept. 15th. Tickets good for 15 days. Be sure to take the Nickel Plate Road to this beautiful resort. Trio of Fast Express Trains Daily. Ask Nickel Plate Road Agents for particulars.—june 30.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JUNE 28, 1899. NUMBER 24.

Walter Tomlinson
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Kitchener
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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Report.

Editor Restitution:

Following is a report of the work that has been going on in Oregon, Ill., since the purchase of the church here in the early part of the year. Early in May Bro. D. M. Hudler came to preach for us and we held a series of meetings lasting through two weeks and over three Sundays. Considering the bad weather (rain nearly every Sunday of the time) the attendance was all that we could desire. On one occasion there was not room to seat all that came. The doctrines of the kingdom were new to many who heard and the truth was listened to eagerly by them. Bro. Hudler has sown the seed. We now wait for the harvest. O may we find many honest hearts! By a certain class, ridiculous seems to be the worst weapon they can use against us. To such conduct we can only say "Father, forgive them, for they know not what they do." Meetings have not been held regularly up to the present time and we hope to have preaching service frequently. A Sunday school has been organized and we hope to build up a good work by means of it. There are several earnest workers and it is the experience of the writer that service conscientously performed by those who are armed with the Sword of the Spirit must count for the Master. As a result of the work done, three were baptized into the faith once delivered to the saints, for the remission of sins. These were Mrs. Nellie Lindsay, Claude T. Morris and Mrs. Lizzie Moore. There have been other results which human minds cannot measure.

I wish to speak at this time of the expressions of brotherly love that have come particularly from the churches at Antioch, Adeline, Lanark and Dixon. Many of the brethren at these places have aided us financially. Without this aid we could not at this time have instituted a church here. Our numbers are few and none of us wealthy, but we had faith to believe that if the brethren knew the conditions existing here, help would be forth-coming. The brethren from Antioch and Adeline attended services frequently during the meetings and did much to encourage us. It is our desire to have a band of watchers here all of which shall have their lamps trimmed and burning with plenty of oil in the lamps. Keep us in mind in your prayers. No one knows better what we will have to pass through with than those of you who have passed through it. We look forward with joy to the soon coming of the King. Let our works be in accordance with our faith.

Your Brother in the one faith,

S. J. LINDSAY.

Long Limit Cheap Excursion to Niagara Falls.

The Nickel Plate Road will run their usual Annual Excursion this year in August to Niagara Falls, but the return portion of the excursion ticket will be good on any one of their Trio of Fast Express Trains for fifteen days. Lookout for a rouser. The reputation earned for these Annual Niagara Falls Excursions over the Nickel Plate Road has made them very popular and for years it has been the rule for parties anticipating an outing during the summer to make it convenient to take in the Annual Niagara Falls Excursion on the Nickel Plate Road. This year the date is fixed for August 14th or 15th. Look for particulars later.—july 10.

Learn to be short. Talk to the point. If you speak, stick to the main facts, tell your message and hold your peace. If you write, boil down two sentences into one, and three words into two.

4th of July excursions via the Nickel Plate Road on July 3rd and 4th. Good returning the 5th. One fare for round trip. Ask agents.—july 8.

If your hands cannot be usefully employed, attend to the cultivation of your mind.

One fare round trip via Nickel Plate Road July 3rd and 4th. Returning the 5th. Ask agents.—july 8

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
J. H. WILLEY,
W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JUNE 28, 1899.

Chovevi Zion Association.

The central committee of Chovevi Zion Associations, at Paris, have laid before them the claims to support of the colony of Machanopim in Galilee.

The colonists already on the land are experienced agriculturists from Galicia, and to these are to be added colonists from Jerusalem and Safed. The Galician Jews have bought this land from Baron Edmond de Rothschild, and have themselves provided 40,000 francs towards the purchase and installation. A further sum of 40,000 francs is now required to provide suitable stables, houses, etc. The advantage of having Jews as agriculturalists in Palestine is now universally accepted, and the results of the prudent and gradual development of the country as carried on up to the present, have been such as to encourage a further extension of the work."

An earnest appeal is made to all who take an interest in the welfare of the land and people of Israel, to contribute towards this work. Donations may be sent to the officers of the association, 11 Bevis Marks, London, E. C. and will be thankfully acknowledged. There is evidently a great shaking up of the dry bones, and our readers know what this portends.

The Peace Conference.

The assembling of the Peace Conference is said by the *Jewish Chronicle* to be "probably the greatest event in contemporary European history," and the editor of *Glad Tidings*, commenting upon the same says the proceedings, which are being conducted in private, are expected to be of a very protracted nature. To facilitate the work, three committees have been formed of the delegates, two of which are divided into two sections. The first committee is considering the question of disarmament; the second the laws of warfare; and the third mediation and arbitration.

"It is useless to speculate as to what the result may be, but students of prophecy will await it with interest. It is clear from even the human standpoint that there are too many conflicting interests among the nations to expect a lasting peace. It would not be surprising, however, if as a result, a world-wide "peace and safety," cry should arise; but that would not deceive those who understand what is revealed in the Scriptures regarding God's purpose with the nations. The pride of man must be humbled and the nations purified by the storm of divine judgment to fit them for being subjects of the Prince of Peace. After they acknowledge that God is supreme, and must be obeyed, they will learn of him from his appointed King; then peace will flow like a river and righteousness like a mighty stream, when God's way is known upon earth, his saving health among all nations."

The Lord's Supper.

AN ANSWER FOR R. W. C.

We are in receipt of your favor and haste to reply, realizing as we do the gravity of the situation, and at the same time sympathizing with your longings for religious association and fellowship.

The last line of your letter: "*Yours in the Abrahamic faith,*" inspires me with hope that we shall not write in vain. It rings of the true metal, and we pray the God of Abraham to give us clear perceptions of the truth, that we may write only as the oracles of God speak.

You say that at the present time, you are the only baptized believer in the county, the only other one being temporarily absent. This means, among other things, that God for the time has but one witness in all that county. It means in connection with other statements you make, that there are BAPTIZED UNBELIEVERS in your county, which is, if possible, a more melancholy fact than that there is but one witness for God there. It also means that there are communities there which call themselves *churches*, of various denominations. As one having the *faith* of Abraham, and, in the nature of things, also the hope of Abraham, you also know that there is absolutely

NO OTHER FAITH OR HOPE.

All having that faith and hope belong to the Church which is the Body, or the Congregation which belongs to the Anointed Jesus. Each member of that Body has been called out of Gentile darkness into the marvelous light of the glad tidings from God. And, negatively, those *not* having been thus called, and not having the One faith and hope of Abraham, and therefore not members of the One Body are in darkness, "God who commanded the light to shine out of darkness, has not by his Word shined into their hearts to give the light of the knowledge of

THE GLORY OF GOD

in the face of Jesus Christ." the trouble being that they will not receive it. With the covenants of promise in their hands, they are utter strangers to them, and hence, like the Ephesians they are without God, except that they live and move and have their being in him *naturally*,—they have *not* been the subjects of a spiritual begettal with the Word of truth (Jas. i. 18) for the very ground work of Divine Revelation is

THE COVENANTS OF PROMISE

they are strangers to. And as the Anointed Jesus is the heir of all things covenanted, it would be ridiculous to think he would take them into partnership in a kingdom and dominion that they will not believe a word about, so that leaves them Christless as well as Godless notwithstanding a great show of wisdom in

WILL-WORSHIP AND HUMILITY;

that is, worship on a traditional basis,—worship with great zeal but little or no truth; this being exactly the worship characterized by Jesus as *vain*. And inasmuch as the exceeding great and precious promises styled "The Covenants of Promise are *not believed in*, they are *not hoped for*, because one must *hope for* what he believes in. Plainly, then, as they do not hope for what is promised, *they have no hope*. We do not mean that *they* think they are without hope. They have buoyant hopes, but they are baseless. It is the divine estimate of their hope that it is NO HOPE. Eph. ii. 12. That means that it is false, delusive, and will never be realized.

We come now to consider your question:—

"Would it be right for me to partake of the Lord's Supper at their meetings? I have never done so here, nor at other places where I could have done so. I, however, sometimes, and very often feel like doing so. These are not my brethren in the faith, I am aware, but would I not commune with my Lord, instead of my neighbor, and thus show forth his death and keep his sufferings in memory?" I could not unite with the Church as they believe too many things that are errors to me. And the gospel to them is the death, burial and resurrection of Christ."

We will consider the above briefly in its own order, but without repeating each sentence,—and

First. Is it possible that the New Testament, so-called, or rather the words of Jesus by *himself* and his Apostles, (for they are all his) is it *possible*, we say that the words of Jesus in all their completeness have left this an open question? We must faithfully say to you that your question shows you are nearing the danger line. Your own practice hitherto intimates the same. Evidently your understanding of the truth, and its effects corresponded well with the words of Jesus in John xv. 19, where he says to his disciples,

"I HAVE CHOSEN YOU

out of the world," and also in John xvii. 14 in prayer in their behalf he says, "I have given them thy Word, and the world hath hated them," we understand that you received the same Word Jesus gave them, and that up to the present time his prayer for them, that they be separated, set apart, sanctified—(*remain* separated, that is) through the Father's Truth has been answered in your case, which comes under the provision made for those who believe on him through their Word. From the beginning you have acted as one taken out of the world by the Word, but confess that you now feel inclined to return to the world—

THE RELIGIOUS WORLD—

which has *not* the Word; and *what*, for *salvation purposes*, is the religious world without the gospel of the kingdom which is in the power of God unto salvation to every one that believeth,—Yes, what better is *that* kind of a world than the *non-religious* world?

Secondly, Do you think the Lord's table is spread where not one drop of the water of life is dealt out to perishing mortals, or one crumb of the bread of life? We have not so learned Christ! Neither did you! Your conduct proves it. We appeal to you whether there would be a solitary

WITNESS FOR GOD

in your county if you partook with them? Would you not nullify the gospel of the kingdom which Jesus said should be preached for a witness, if you recognized that as the Lord's table, when they are just as ignorant of the gospel of the kingdom as if Jesus and the Apostles had never preached it, and God's Book had never reached us? To all intents and purposes would you not be saying to them. "To me the same as to Paul there is *one God*, and to you thereas three in one: to me there is no immortality out of Christ who brought it to light,—you hold that is part of man's natural outfit,—I believe in the gospel of the kingdom of God on earth,—you believe the church is the kingdom and heaven your home, but all the same, you are sincere, and so the table you spread is the Lord's table, and just what we believe is after all is *not of much importance*. We are certain you would not give expression to these ideas: but we stoutly maintain that that is what it would mean to any community of baptized *unbelievers* of the gospel. It would effectually shut off every note of warning it is your duty to sound out. We were about to pass on, but pause to take another look or two,—it may be the last time we may travel this road.

A TABLE IS SPREAD,

a company gathers,—what does it mean? Well, the Spirit in Paul said to his brethren at Corinth, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death *till he come*." But the company referred to *do not believe the Lord died*, only his tenement, and as to his coming, although the same Apostle styles the hope of his coming

THAT BLESSED HOPE,

they do not hope for it,—they hope to go rather, where he is, above, at death. They do not *wait* for him to come, they do not *want* him to come, because they do not know he is coming for; and this results from not believing the things promised by God and re-iterated by all the prophets, and which is in fact the subject matter of the gospel,—the beatowment of which was only made possible by the offices and work of Christ at his *first* coming. Can you think of a

MORE SOLEMN MOCKERY

than that table? When we came to Cleveland to preach the gospel of the kingdom in 1863 we found just two who every first day partook of the emblems of Christ's broken body and shed blood, and why have you been unmindful of the gracious provision for you and your brother to do the same, where two or three shall meet in his name,—yes,

IN HIS NAME,

he has promised to be with them, and his Word was never known to fail. And as those only have his name who have been baptized into it after a heart-belief of the gospel of the kingdom and the name of Jesus Christ, you can see for yourself that a company of sinners do not spread the Lord's table. We say this solemnly and most regretfully, in view of the fact that no quantity of water, or number of dippings will rid men of their sin while ignorant, and therefore faithless, of the gospel of the kingdom Jesus preached.

We understand that you DO UNITE with the church when you partake with them, as suggested, *more essentially* than you could by any other act. You say they are not your brethren in the faith,—the table is not for the Adamic brotherhood. Jesus said to his little flock, "all ye are brethren." You speak of a certain man who is a *live, able man*, and preaches some excellent practical sermons and is quite a Bible student and a genial Christian gentleman. Of course this may be true amongst aliens, but how can those of the Abrahamic faith speak thus, of one who neither believes nor teaches the doctrine of the Anointed; except by force of habit, or common usage?

We do not think there can be much bigger religious fraud than preaching to sinners what is intended for saints. After sinners have become saints through belief of the gospel, repentance toward God and baptism into the name of Jesus for remission of past sin then

PRACTICAL SERMONS

are in order and in the order required by Jesus. That is the time to teach them to observe all things whatsoever he has commanded, *this is living Godly*. People in their sins cannot live Godly, and by your statements the gentleman you speak of cannot tell them how to get rid of them. Here is where the fraud comes in. Ignorant of *first* principles he begins in the middle and tries to make them good in conduct and this has to a certain extent taken the place of God's published terms of pardon.—viz, faith, repentance and baptism; and this, we repeat most emphatically, is an awful religious fraud.

You say he is also quite a Bible student and a genial gentleman. You must admit that his study of the Bible has not amounted to much when he is not able to tell his fellow-mortals either how to be saved or what it is to be saved. We do not doubt his geniality. Doubtless this is largely the secret of his influence. The

GENERAL RUN OF HEARERS

will be satisfied with zeal and geniality and the faculty of exciting the religious part of our make-up. Children of Abraham even, are in danger of lowering the gospel standard by listening to such men. Constant dropping of water will in time wear away a stone.

In conclusion we would say, by all the love of God and of Christ we plead with you not to put out the one light in your county. If you realize the vanity of worship based on the traditions of men,

YOU WILL NOT

enter into the path of the wicked, or go in the way of evildoers. No matter about social estimates of evildoers, unbelievers are classed by God with the vilest of the vile. Show by your absence from heathen temples that you are a Christian and that the Christian's only hope is that of life and glory in the kingdom of God under the whole heavens, and not in some imaginary and impossible sphere beyond time and space. *Religious* associates are worse than none, unless Christ is revealed to you in them; and to us it is harrowing in the extreme to hear and see such fervor and eloquence poured out by those who have no part nor lot with Christ because they reject the glad tidings of the kingdom he is heir to, and think they have *now* the life he came to procure for them, as if they were of those given over for that reason to believe a lie that they might be condemned. This is the apostolic way of putting it. 2 Thess. ii. 11. As the Seed of Abraham and an heir according to the promise, you have need to lean on no such arm of flesh. You have an Advocate with the Father because of your covenant relation; they have *not* for *want* of that relationship. You have access to the family throne of favor, having been adopted, and accorded all the rights and immunities of a begotten one, they are aliens from the commonwealth of Israel because strangers to the covenants of promise. And besides, you have the positive assurance of help for every time of need,—that you shall not be excessively tried,—that your strength shall be in proportion to your day of trial. We are afraid you have not realized as you should your duty as a witness for the *true* witness. We have all to be tested in some way,—this isolation and office of a witness is doubtless of this character, and we trust you will reach out the arm of faith and take hold of God's proffered strength so that at last you may meet the approving smile of him who *has* done, *is* doing, and *will* do so much more for you by and by—wrap you all about with his own divine nature of existence. Amen.

It is the glory of Christianity that makes its votaries superior to circumstances. Paul could say, "I have learned in whatsoever state I am therewith to be content." The touch of faith can transmute the baset metals of life into gold. Our Lord addressing an ancient church said: "I know.....thy poverty, but thou art rich." A poor man rich in faith has a higher satisfaction than a rich man destitute of faith. Those who possess only the wealth of this world may become poor, but the Christian has durable riches.

Chautauqua Lake Excursions. The Nickel Plate Road will run excursions to Lake Chautauqua July 7th good returning Aug. 8th and July 28th good returning Aug 29th at special low rates. For information see agents.—It

Communicated.

Conference Report.

The third quarterly session of the Indiana State Conference of the Church of God of the Abrahamic faith, was held at Antioch Meeting house, commencing Friday, June 9, 1899, continuing over the following Sunday. The weather was pleasant throughout the session. It being a very busy time of the season the attendance was up to Sunday not so large as it otherwise would have been. The plan of the programme was followed as nearly as possible, most of those took the parts assigned them. Bro. Bwiggins being sick was unable to attend and the vacancy was filled by Bro. Austin.

At the business meeting Saturday the tent question was brought up for consideration and it was thought best to discontinue any further efforts to raise means for that purpose and furthermore as the Evangelist's funds were getting low it was ordered that the Secretary ascertain who of those that subscribed to the fund were willing to turn their subscription into the evangelist fund. Any opposed who have paid, the money will be refunded. In accordance with the request of the Michigan Conference, Bro. Zilmer was chosen to act as delegate to the national committee to act in accordance with the resolutions adopted by that Conference. It was also ordered that the delegated defray the expenses and present the bill to the next Conference.

At the time of the Conference there was $02 in the treasury; paid to preaching brethren $18, to Bro. Zilmer $35, balance in treasury $39.

Bro. G. W. Smith handed me a report of his labor since Nov. 12, 1898. Preached 130 discourses, baptized 9, reclaimed 3, organized 1 Sunday school, traveled 1265 miles by rail, received $74.05, paid out for car fare $20.25.

The preaching was good and was listened to attentively, and we hope the good seed fell into some good and honest hearts that it may bring forth fruit in due time.

A part of Sunday evening service was, in accordance with the request of Sister Mary A. Shirley, devoted to a memorial service, in remembrance of the many devout ones who in times past worshiped at old Antioch, but who are now resting awaiting the coming of him who has power to call them forth from the grave unto victory and eternal life, where all the faithful will meet to part no more.

A number were there from a distance, among who were Bro. and Sister E. Lent, of Sabnaaca, N. Y., Bro. Austin, Rensselaer, Ind., and Sister Evans of Hedrick, Warren Co., Ind.

On Sunday evening two came forward for baptism. May they ever prove true to their confession and finally win the reward.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Papers Read at the Indiana Conference.

REVERENCE FOR SACRED THINGS.

With the reading of this paper begins the solemn half hour that precedes the communion service. This suggests the bringing before you for your thoughtful consideration a most solemn theme:—that of "Reverence for Sacred Things," for the name, the worship, the house, the ministers and the ordinances of the Lord. I do not know of any other subject that in these follyloving, flippant days, more needs discussion than this. We are living in an age when there is "a decline of old time piety," when conversions are few; when family prayer is neglected; the prayer-meeting deserted; churches left tenantless; faith in God's Word dying out. From the highest pulpits in the land are proclaimed the identical teachings of Tom Paine, in the shape of Higher Criticism, teachings that even he was ashamed of and renounced before he died! Fables are put in place of the Immutable Word of truth; evolution is substituted for the Bible account of the origin of man. One says, "He is glad to be an evolutionist;" another, that "the fall of man is a parable:" and still others, that "half the books of the Old Testament are of unknown authorship," and that "The New Testament contains innumerable contradictions." They have "turned away their ears from the truth and have turned unto fables." Husks are so much better food, than the rich viands that are spread on our Father's table! The vile gospel of infidelity, so much more precious than the words of eternal life.

I have read somewhere that a Buddhist father, offered an almost fabulous sum if his son would renounce his newly embraced Christianity and come back to the pagan fold; how few of our people would care if their children all embraced Buddhism? For the past twenty-five years or more, there has been a persistent repeating of the lesson, "It makes no difference what a man believes so his heart is right," that "it is right living, and not faith in immutible truth that saves." There is irreverence in this teaching. It makes little account of the Word of the Lord, and sets God himself far in the background, as if he were one whose voice was as changeable as the wind. It not only does this, but it also undoes the work of the Reformation. It was not alone for the sake of the morals of his time that Luther escaped from the net of Rome; it was because of corrupt doctrines. It was because of buried truth. He stood forth as the champion of an open Bible; he defied Rome and death, that truth might live.

Long and bloody wars have been fought, starvation and banishment endured; poverty, the stake, the prison, the rack have been met, rather than give up positive faith, founded upon the positive statements of God's Word, for the cheating falsehoods of man's devising. It made a difference with those Christians what they believed; they thought the heart not right that accepted the foolish traditions of men in place of the blessed gospel of God; and that right living could not be the result of silly faith in the pardoning power of priest or pope. To them it was the height of treason to the great God of the universe to worship the Virgin Mary and saints and unseen spirits, beads and candles, pictures and images. It was idolatry, and the curse of God rested upon it, and upon its devotees. Has time so changed the nature of truth that it is worth nothing? If it made a difference to the martyrs what they believed, why does it make no difference now? They lost their eyes for Christ's sake. Was it not by reverently and steadfastly asserting that they believed so and so, and by refusing to recant? even to save their lives? You know this is so, and that our great danger from Romanism, and all other dreadful isms, lies in the fact that we, as a Protestant nation, have not clung reverently to the Bible. We have been letting its truths slip away from our lives, until now the masses have come to think, they might as well be Romanists and Buddhists, and agnostics, as anything else. They call Romanists Christians, and affiliate with them; send their dear children to Romanist schools to be educated (?) pay for the building of their great heathen churches and "houses of refuge (?) their hospitals, their colleges, and for the living of employees for the hospitals, and often of the schools. Never would our fathers have done such a thing. By no stretch of the imagination can we conceive of their paying for the re-establishment of that idolatry in their midst, that they had fought and bled to have overthrown.

Has idolatry ceased to be a sin? Is it something different from what it was in the days of Jeroboam, the son of Nebat? It is not the sin of idolatry that has changed; it is not Romanism that has changed, but it is Protestantism that has changed in its relation to these. The old Roman harlot is the same as she ever was, and whoever reverences God and his truth will stand far off from her, for fear of her torment. This saying, "It makes no difference what we believe." This irreverent treatment of the Word of the Lord in the pulpit is bearing its legitimate fruit outside, in a terrible crop of weeds,—infidels, Spiritualists, Buddhists, or Christian Scientists, socialists and anarchists. If our clergymen like the looks of the field, let them go ahead with their sowing. God will recompense, and that right speedily. The arrows that have been sent forth from the pulpit to kill the truth, will come back like a boomerang to slay those who bent the bow. What wonder that prominent secular men become Spiritualists, or modern idolators when nothing satisfying is given them from the lips of the professed ministers of Christ? They must turn somewhere for a solution of man's origin and destiny, and, if the preachers say they "are profoundly ignorant on all questions of eschatology," or, that "they find nothing in divine revelation, directly touching upon these subjects," or else, "constantly preaching Spiritualism, by affirming that "Death is resurrection, rising, standing up in the new life," that man, just as Satan says, does "not surely die," but that he has been made "as the gods," and knows all that is going on in the world of good and of evil—they will turn to these spirits and have "the

vexed question solved," though under the Mosaic dispensation, the doing of such a thing was forbidden under penalty of death, because of the terrible consequences that would follow such idolatrous practices.

Granting that the dead are alive, to seek to them for the light that it belongs alone to God to give, is a species of idolatry. But they are not alive, and the answers that come, are from fallen beings or demons. It is by means of these beings that the evil one keeps up the deception begun in the garden of Eden, that man by eating of the tree of knowledge, could "become as the gods," or attain unto deathlessness, even in apparent dying. From calling upon the dead, as men call upon God, came worship of the dead, then of demons, and finally of images in which the spirits of the dead and of demons were supposed to reside. The rest was easy; self-inflicted tortures, the burning of the dear little babes, the holocausts of older victims, the obscene rites, the blunting of all moral faculties, the debasing of intellect, and the trampling under foot of all human rights. If idolatry, even under its covert name of Spiritualism, were universal in the world, "there is no crime, no species of cruelty, no abomination within the compass of the human heart to devise, but would soon be perpetrated without a blush in the open face of day." Why should not our statesmen be alarmed, upon noting that the sweet Sabbath bells are unrung in many a pleasant village and quiet country precinct and make proclamation, that the people return to God? Governor Rollins of New Hampshire, and others know what is meant by the silent bells; that it reveals a state of ignorance, unbelief, irreverence and godlessness in the land, that is appallingly ominous of awful imminent danger. But will the people heed the warning? Will the mad procession stop for a single moment? Well would it be for them to listen to their wise statesmen and journalists, and to turn right about face in genuine repentance and reformation. But who can expect the masses to repent, when Dr. Shields forsakes his church to gratify his worldly taste. Dr. Briggs, because he no longer believes "in the infallible authority of the Bible, which is its sole foundation," and when Dr. Van Dyke preaches the salvation of "culture," Dr. Rainsford, that of Sunday amusements, Dr. Scudder, that of the dancing-hall, and Dr. Hillis, that of fiction? "The rejection of the supernatural" is the natural consequence of loving self and the world with an idolatrous affection. Such a love wants God and his Word out of the way, so illicit pleasure can drink to the full with no fear of the consequences. Look at the Illinois legislature; when the secretary of the Christian Citizenship league approached one of its committees, "with the intention of bringing a bill before that body they poked fun at him, and began to make jokes on the name 'Christian,' one member proposed that the meeting of the committee be opened with prayer, and another member responded with mock prayer! Then it was proposed that a psalm be sung, and the man indicated to sing the psalm declining, he was chased around the room by the chairman till he consented, and instead of a psalm, sang an obscene song!" The petitioning secretary of the Christian Citizenship league "left in disgust, seeing it was utterly useless to ask such a set of men to do anything for him." Do not laugh, do not even smile over this, for here is agnosticism "gone to seed;" weep bitter tears instead over this horrible irreverence, for infidel France in the days that followed Voltaire, could show no more shocking scene. "Lift up thy voice like a trumpet and show my people their transgressions and the House of Israel their sins."

What shall be done to such a people as this? What will become of the great State of Illinois? It will be desolated by cyclones, drowned by floods, swept by pestilence, devoured by the Hessian fly, the canker-worm and the caterpillar, and shaken by earthquakes until it remembers and turns unto the Lord; and other states, just as wicked, will share in its woes. Men may say that God has nothing to do with the flood, the storm and the pestilence, but he has and he will keep on sending them, until it is known and acknowledged, that the Lord hath done it. Surely this people "hath a revolting and a rebellious heart; they are revolted and gone." "Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season; he reserveth unto us the appointed weeks of the harvest. "Your iniquities have turned away these things, and your sins have withholden good things from you." "For among my people are found wicked men: *** they judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

We choose men for our law-makers, who care no more for God and his righteousness than they do for a ribbon on a ten year old hat, and we are receiving the reward of our doings. We have called this government, Cæsar's government, but it is not, and God never intended it to be. The Censors were the High Priests of Paganism,—our rulers ought to be the Savior's living exemplars. The sturry flag will never go down, but the people over whom it floats will go through a redder sea than did Israel of old, unless they change their ways and become patriots in deed and in truth. For the only true patriotism is that which is loyal to God: which looks upon this world as his world, its people as his people, and all as subservient to him, and responsible to him for his right use of talents, time and means.

The Bible is the foundation of all the liberty and happiness there is in the world. If it had not been for the Bible, there had been no great British Empire, nor happy and prosperous United States, carrying the knowledge of Jesus into far lands, causing the proud Brahmin girl to give up her lovely home, her silks and jewels and friends, to wear poor cotton clothes; to do the most menial work; and go to her baptism, singing in the Tamil tongue,

> "Jesus! I my cross have taken.
> All to leave and follow thee;
> Naked, poor, despised, forsaken,
> Thou from hence my all shalt be."

Rushing into awed silence the mob that had gathered by hundreds to lay violent hands upon herself and upon her Christian protectors. The once heathen of Northern China to come with generous measures of grain for the missions, though their lands are so poor they will not grow weeds without tending, and their only food is millet and raw, salt turnip. The Siamese to build Christian chapels. Darkest Africa to support schools, to love God and to meet together for his worship. The islands of the sea to stretch out their hands to God." And the Jew to come to Jesus begging that his eyes may be opened and he too be made to see.

We have glanced hastily at the state of the world, and have seen what irreverence for the Word of the Lord is doing in our own country, even while we, in connection with Great Britain, are distributing Bibles by the million in foreign lands, and are bringing the heathen knee to bow to that God from whom we are turning away.

What shall be done? It is plainly evident that we are in the days that just precede the coming of our Lord, for never before since Christ left the earth did men substitute fables for truth, as they are substituting them now; never in the darkest days of the history of the church, was there a more marked declension in faith. We are to do all in our power to stem the overwhelming tide of evil. God has set us in the world for this very purpose. To us does it belong to inculcate reverence for the sacred things, our hearts have been kept tender, we are shocked beyond measure when we hear an oath. The flings of the wicked at the name of our King, make us tremble. Indescribable anguish takes hold of us, when we see how the masses are forsaking God. Are we guiltless? Reverence for the name of the dear heavenly Father ought to be the first thing taught to the children. Jehovah! how frequently, carelessly, thoughtlessly it is uttered, under its unhappily translated form of Lord, in our Common Version! Yet it is a name that none dare take in vain, without incurring guilt. And so fearful were the Israelites "of its irreverent use, that from a time too early to be traced, they abstained from pronouncing it at all," and called it "the unutterable word," "the name of four letters," "the great and terrible name," "the separate name."

"In reading the Scriptures they substituted for it, the word Adonai, (Lord), and this translated into the Greek, and from thence into our language, has given us the word Lord, that we use. But this word does not convey to our minds the true meaning of the name of the great Creator of all worlds. It does not fill us with the reverential feelings that the phrase, "I am, that I am," awakens. The idea intended to be conveyed to our consciousness by the word Jehovah, is that of the Self-existent One,—from eternity to eternity. I am God, and there is none else, no God beside me! And that this is the God, "who in his essential, eternal, unchangeable Being" has revealed himself to his chosen people through his Word, as being related to them by an everlasting, unchangeable covenant.

It is he who has stooped to us in his great love, and brought us near to himself, by the blood of the sinless One. He it is who has marked out a way, whereby the perfect good, the perfect holiness of lost and ruined man can be attained: what a fool is he who takes another road and thereby misses the very things he is seeking; finding harrowing discontent and cruel misery instead, with loss of eternal life and glory at the end!

But how shall we reverence the name of the great and glorious Creator, at whose works, Job when glancing said, "Lo, these are only the outlying borders of his works. What a whisper of a word we hear of him! The thunder of his power who can comprehend?" By learning all that is possible to learn of him from his Word and works: by getting acquainted with the perfections of his mind and character, and by renting ourselves to him in the bonds of the covenant he has provided.

We cannot reverence a mind in which we have no faith: a Being whose very existence we doubt. "He who cometh to God must believe that He is, and that he is the rewarder of all them that diligently seek him." And this brings us to the Bible; we cannot reverence God and treat his Word with lightness and disrespect, as if it were untrue, and had no virtue: no binding power over us, or as if we may evolve from it, by dishonest dealing, any theory or doctrine we please.

It makes no difference what the creeds say, or what the most learned of the clergymen in the pulpits say; it is our business to study the Bible for ourselves, and to throw away that which is not plainly taught therein. It is belief of truth and not belief of error that saves. "I don't know," "no one knows," "we can't know," won't save you. God has given you his Word, so you may be able to affirm the you do know; that you "have learned and been assured of" the truth of the things that have been "freely given us of him;" that the light that "God commanded to shine out of darkness, hath shined into your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And we who are here today, do affirm, in spite of the boasted sufficiency of agnosticism, and skeptical assurances of such a thing being impossible, that "we have had an experience with Jesus, which to us is positive knowledge." "We know that the Son of Man is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son, Jesus Christ." We know that Jesus is coming again, that the dead are to be raised, the earth renewed, the wicked judged and condemned, the saints to reign with Christ, Israel to be restored, the whole earth to be blessed. We reverence the Bible because God has given it to us to know these things from its pages and to rejoice with joy unspeakable and full of glory, because of the near approach of the time of their fulfilment. We reverence the Bible because it has proved itself true in a thousand battles. We reverence it because God has set it above all his name, and because of what it has done for us in cleansing us from sin.

The higher critics and agnostics reverence it not, and yet all that they enjoy, exists only because of the Book! If the Bible is not true, there is no standard whereby to measure conduct; no God, and we are responsible to no one. It is only the teaching of the Bible that gives us the right to censure others, or to enact laws for their restraint, when they commit all manner of crimes against individuals, or the community. It is a pity these people could not be deported in chains to Babylon for a time! as the Jews were of old, "slow of heart" as they are "to believe all that the prophets have spoken," when so much has already been fulfilled, and when the very stones are crying out that "the Lord is a God that keepeth truth forever," when the tombs of Queen Esther and of Mordicai have been found, the flood-story unearthed, the circle of our sun in the heavens discovered, the paths of the winds and of the seas made out. And if the name and the Word of the Lord ought to be reverenced, what shall we say of the worship of his appointment? Shall we come bowing before him with indifferent and faithless hearts? With thoughts fixed upon our business, and our pleasures? Shall we come worshiping him and yet "teaching for doctrines the commandments of men?" Doing this, it is vain that we worship. We want to be sure that every article of our faith can be given in the language of the Lord, and that the ordinances to which we yield ourselves in obedience, are in all their outlines, ordinances of his ordaining and not the worthless substitutes of poor fallible man.

We cannot worship God "without worshiping him in truth," or as we may be pardoned for saying "in the truth," that is, we must have the truth, have faith in the truth, and worship in the truth, by having the faith in it, that brings us unto Christ, through obedience in baptism. All those things are related, reverence for one brings reverence for all. Reverence for God assures reverence for his Book, for his commands, his worship, his ordinances, and for his dear Son. And who having proper reverence for these, will come to his house in light and trifling mood? Who will make it the scene of mad revelry, feasting and pleasure?—a place of money-changing and merchandise? A word to the wise is sufficient. We know where the foolish virgins are found when the Lord comes: let us not be found among them, saying, "My Lord delayeth his coming," and "eating and drinking with the drunken."

I do not know that we ought to go back to the old time reverence for the ministers of the gospel, but I do know that we are commanded "to esteem them for their works' sake," and I think that something approaching to reverence ought to be felt for their sacred calling. Angry with them? How dare we be, when they are servants of the Lord? Impatient at their slow stammering speech, or plainness of rebuke, when they are the servants of the Lord, and it is him, speaking to us through them? Then are we impatient with him! then do we not reverence him!

We have already spoken of reverence for the ordinances, but we have more to say. No flippant remark ought ever to be made of baptism, or of the communion service. Whoever sneers at these sacred things, sneers at the High and Holy Beings, who gave command for their observance, and who made our salvation hinge in part upon the keeping of them. *Holy*, HOLY, HOLY is the name, and *Holy*, HOLY, HOLY is the Word of the Lord, the worship, the house, the ministers and the ordinances of our God! He whose name is Holy, the High and Lofty One who inhabiteth eternity, whose dwelling is in the high and holy place, dwells also with him that is of a humble and contrite spirit, to revive the spirit of the humble and to revive the heart of the contrite ones. May such a reviving be yours, dear ones of the household of faith, as in humble reverence today, you look upward, unitedly to him! "His salvation is near come, his righteousness near to be revealed." "I know that my Redeemer liveth and that he shall stand in the latter day upon the earth," "we know in whom we have believed," we "know that the petitions we ask we shall receive of him," we "know that we have passed from death unto life," we "know that Jesus was manifested to take away our sins," "we know that when he shall appear, we shall be like him for we shall see him as he is."

O what comfort to know the certainty of these things, to have the hope of inheritance confirmed to us by the promise and the oath of God! Well may we reverence him, and the name of that dear Savior, who gave himself to die on our behalf. Cultivate reverence, act reverently, think reverently. "Watch unto prayer." "The grace of our Lord Jesus Christ be with you all. Amen!"

S. ROXANA WINCH.

Report of Meeting.

The readers of THE RESTITUTION will, no doubt, be pleased to hear the result of Eld. W. L. Skeels' visit to Roque River Valley. Bro. Merritt Elliott being anxious that the people of Central Point should hear the gospel of the kingdom preached in its purity and beauty, made arrangements with Eld. Skeels to come and hold a series of meetings. Securing the Baptist Church, our brother commenced speaking May 18 and closed May 28; giving nineteen discourses. The weather was rather unfavorable, being unusually cold and rainy, yet there was a fair audience all the time and excellent interest was manifested throughout. Much credit is due the members of the Christian church for the aid in singing as well as the interest shown. To many the precious promises that nature and destiny of man, was news, yet we know the Scriptures are full of it. The earnest and sincere people set to work to search the Scriptures to see if things were really so. We were pleased with Bro Skeels' manner in presenting the truth. He is an earnest worker in the Master's vineyard; ever ready to do all he can to serve his Lord and Master. Being exceedingly patient and kind, full of charity for all, he won the confidence and respect of his hearers. Five were buried in baptism and we hope, rose to walk in newness of life, among whom was Bro. Elliott's wife.

May 29th, Bro. Skeels went to Eagle Point, eight miles from here, at the request of Bro. A. J. Daley. Here he was threatened with paralysis in tongue, so it was very difficult for him to speak. He remained until Sunday afternoon, June 4th, delivering seven discourses. From all appearances a number were greatly interested. One became obedient. We think this valley is a field in which much good can be accomplished in the future. At the present time the people were somewhat astonished at the doctrine taught, but the impressions made cannot help but be lasting, and those who are sincere will gradually grow to disbelieve the fables that are being taught in the world. We must remember, dear brethren, that the people must be redeemed into the truth. It is hard to eradicate errors you have learned from your youth upward. Bro. Skeels returned to Central Point and rested two days as he was very tired. By request he gave a discourse on the Transfiguration scene, June 6. June 7 he left for the north expecting to hold discourses near Eugene for an indefinite length of time.

We enjoyed Bro. Skeels' visit among us immensely. He gave us so much encouragement and strengthened us in the one faith. We wished he could have remained with us longer, as we know it will be a long time before we will hear as instructive sermons. We trust that the seed sown will yet bring forth more fruit. We hope to see him with us again. May God bless his work at all times. As there are fifteen or more believing brethren scattered around in this immediate vicinity and realizing that more effectual work be accomplished in unity: we decided ere Bro. Skeels left us to form a congregation known as the Church of God at Central Point. Bro. A. J. Daley was elected elder, Bros. Elliott and Bursell deacons. If at any time brethren with proper recommendations should be passing this way, we would be pleased to have you stop and help the work along. By writing to our Sec'y Bro. Merritt Elliott any question pertaining thereto will be gladly answered.

Yours in hope of eternal life,

ELLEN BURSELL.

Law and order are a part of God's economy of human life; and he whose influence is set against them arrays himself against the divine order of society, the order of God, which embraces in it these three divine institutions—the Family, the Church, and the State.—*Dr. Lyman Abbott.*

Cornell, Columbia, Pennsylvania, Wisconsin, Intercollegiate Boat Race.

At Poughkeepsie, N. Y., June 26th. The Nickel Plate Road will sell special excursion tickets, June 25th, good returning June 28th. For particulars apply to agents.—it

The celebrated Gibbon just before his death confessed that when he considered all worldly things, they were all fleeting; when he looked back they had been fleeting; and when he looked forward "all was dark and doubtful." Surely no one can wish to be an infidel for the comfort of it.

Inter-Collegiate Boat Races.

The Nickel Plate Road will sell tickets to Poughkeepsie, N. Y. for the above occasion, June 26th, good returning June 28th, at special rates. Ask agents for particulars.—1t

To have one poor sinner own thee in the day of judgment, as the instrument in God's hands of plucking him as a brand from the burning, will be greater joy than the reputation of being the greatest orator in the world.

The Nickel Plate Road offers special low rates to Lynn, Mass., July 12th to 19th account Annual Meeting Young Peoples Christian Union. Your choice of a Trio of Fast Express Trains Daily. See Nickel Plate Agents.—july 12

"We know men by their fruits: God knows them by their roots." Col. ii. 6, 7.

Reduced fares for 4th of July Trips via Pennsylvania Lines.

Excursion tickets will be sold Monday and Tuesday, July 3d and 4th, from ticket stations on the Pennsylvania Lines within two hundred miles of selling station. The rate will be a single fare for round trip, and a lower rate than 25 cents for adults and 15 cents for children will not be made. Excursion tickets will be good returning until Wednesday, July 5th, inclusive. For particulars apply to local ticket agents of Pennsylvania Lines.

The river that is to bring freshness to many a league of plain must have its rise in the solitary cleft of the lonely hills, and draw its waters from the snows that sparkle on their tops; and the minister to be a power must live alone with God. Character—that is the thing that wins after all.—*Dr. A. Maclaren.*

Excursions to Chicago.

July 2d the One Dollar popular round trip excursions to Chicago every Sunday will be inaugurated by the Pennsylvania Company from Plymouth for excursion train at 5.55 a. m. central time: returning leave Chicago 8 p. m. All day in the great city—to visit the various pleasure and recreation resorts, the parks, go on the lake or see your friends.

"It is not the flashing meteor, that attracts so much attention for a moment and then goes out in darkness, but the steady shining of the fixed stars, that is reliable. So with Christians. It is not the flashing, brilliant talkers that count, but the steady people who live and shine every day."

Tourist Excursion.

From June 24th to July 10th, inclusive, the Nickel Plate Road will sell Special Tourist Tickets to Denver, Colorado Springs, Pueblo, and Utah points Through Palace Sleepers and unexcelled dining car service via the Nickel Plate Road. Special low rates. Ask Agents Nickel Plate Road for particulars.—july 10

A habit of exaggeration is to be deplored and carefully guarded against. It is said that a lady once asked Mr. Moody how she might be delivered from it, when he replied: "Call it lying, madam, and deal with it as you would with any other temptation of the devil."

Chautauqua Lake Excursion via the Nickel Plate Road. Tickets will be available July 28th good returning until August 29th at special low rates. Do not miss this opportunity of visiting this beautiful resort. A Peerless Trio of Fast Express Trains Daily. Palace Sleeping Cars. Superb Dining Car Service. Elegant Equipment. Ask Agents.—july 28

We have seen a lovely flower spring from a black, unpleasant smelling root, and sometimes a worthy deed is performed by an unregenerated man; but habitual goodness is not a plant that grows in nature's garden: it is one of the fruits of the Spirit. Gal. v. 22, 23.

Excursions to Chautauqua on July 7th and 28th. The Nickel Plate Road will sell excursion tickets at low rates to Lake Chautauqua. Tickets will be good returning Aug. 8th and 29th respectively. Be sure and visit this beautiful summer resort on one of these occasions. Ask agents.—1t

As we bring sparks of electricity from an animal by rubbing its fur transversely, so latent faith in the soul may be evoked by a lesson of contraries. Tribulation worketh faith as well as patience sometimes. 2 Thes. i. 3, 4.

Photographers, bring your Cameras and attend the Annual Convention of the Photographers Association at Celeron, N. Y. July 17th to 22nd. One fare for round trip via Nickel Plate Road. Your choice of a Peerless Trio of Fast Express Trains Daily. Ask Agents.—july 17

We often say a bad thing about a man without thinking. When it comes to saying a good thing we think once or twice, or more, and end in not saying it at all.

Low Rates to Pacific Coast Points. The Nickel Plate Road sells excursion tickets at special low rates to San Francisco and all Pacific Coast Points. Through Palace Sleepers and Superb Dining Car Service via Nickle Plate Road. Ask Agents.—july 24

Once upon a time a man conceived a strange story. To him it seemed incredible. He set out in search of people who would believe it, and he did not have to go far.

Announcement.

Dear Brothers and Sisters:

The Nebraska Quarterly Conference of the Church of God will be held at the D. N. Prime school house about two miles south of Arapahoe; and will begin, the Lord willing, on Friday, June 30th. We invite all lovers of truth to be present at this meeting. Come to encourage and to be encouraged, to help and to be helped, to teach and to be taught: and we are sure that you will feel repaid for so doing. It will be decided at this meeting where and when the Annual Conference will be held. so we request the different congregations to send in their votes in regard to the matter before that time Send them to the Secretary at Arapahoe, Nebraska.

Submitted in love.

M. D. NEWELL, Pres.
ROSA M. GORDON, Sec.

Half Rates to Colorado.

The Chicago & North-Western Railway will sell tickets to Denver, Pueblo, Colorado Springs, Col., at one fare for the round trip, plus $2.00, June 25th to July 11th, tickets limited to October 31, 1899. The Colorado Special leaves Chicago 10.00 A. M. daily, arrives at Denver next afternoon, and Colorado Springs same evening. Only one night en-route. All meals in Dining Cars. The Pacific Express leaves Chicago 10.30 P. M. daily, arrives Denver and Colorado Springs the second morning. No change of cars, either train. For particulars call on agents of connecting lines or A. H. Waggoner, 6 Jackson place, Indianapolis, Ind.—June 30.

Alcohol is like that demon of the gospel who, having taken possession of a man's heart, sends a message to hell for seven other demons, that they too, may abide with him and render his conquest the more secure and lasting.

Excursions to Detroit, Mich., via Pennsylvania Lines.

The 18th International Christian Endeavor Convention will be in session at Detroit, Michigan, during July. Excursion tickets for this event will be sold July 3rd, 4th, 5th and 6th from ticket stations on Pennsylvania Lines, return coupons valid July 15th. For information about the journey, official train schedule, special arrangement for extension of return limit, etc., please call upon local ticket agent of Pennsylvania Lines. -july 6.

No man can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.

Excursions to Los Angeles, Cal., via Pennsylvania Lines.

June 24th to July 7th, inclusive, for National Educational Association Annual Meeting, Excursion tickets will be sold to Los Angeles, California, via Pennsylvania Lines; return coupons valid until September 5th. Additional information will be cheerfully given by local ticket agent of Pennsylvania Lines; or C. L. Kimball, A. G. P. Agent, Cleveland, Ohio.—july 7th.

"There may be times when silence is gold, and speech silver; but there are times, also, when silence is death and speech is life—the very life of Pentecost."

Excursion to Cincinnati for National Saengerfest, via Pennsylvania Lines.

June 27th, 28th, 29th, 30th low rate excursion tickets will be sold to Cincinnati, Ohio, via Pennsylvania Lines account meeting of the National Saengerfest Association; return coupons valid Wednesday, July 5th. Ask local ticket agent of Pennsylvania Lines about details.—july 1.

It is one thing to be kindly critical, and another thing to continually find fault. Criticism, when offered in the right spirit, is more valuable than gold to him who gracefully accepts it.

National Educational Association Convention.

Meets at Los Angeles, Cal., July 11th to 14th. Go via the Nickel Plate Road. A Peerless Trio of Fast Express Trains Daily. Unexcelled dining car service. Rates low.

"A man's best capital is his industry."

Spend the 4th at Ft. Wayne. Excursions via Nickel Plate Road on July 3rd and 4th good returning the 5th. Base Ball Games and Bicycle Races at Robison Park. Fire works in the evening. One Fare for round trip. Ask agents.—july 3

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Vacation Trips.—How to Reach Principal Seashore, Mountain and Lake Resorts.

The Pennsylvania Lines extend direct to places of summer sojourn along the Atlantic Ocean. Atlantic City, Cape May, Asbury Park, Long Branch and resorts on the New Jersey Coast are seashore terminals of the Pennsylvania System. Newport, Narragansett and summer havens in New England are reached over the Pennsylvania Route via of New York. The Adirondacks, White Mountains, Catskills and mountain retreats of the East are also reached through New York. Resorts in the Alleghenies are located upon the Pennsylvania Route and may be reached via Pittsburgh without changing cars. The Pennsylvania Lines also lead to resorts in Michigan and the Lake Region through three gateways: Cleveland, Toledo and Fort Wayne. Full information about rates, through time of trains and the convenient manner in which Summer Resorts may be reached will be cheerfully furnished upon application to local passenger and ticket agents of the Pennsylvania Lines, or by addressing C. L. Kimball, A. G. P. Agt., Cleveland, O.—june 30.

VISIT WINONA LAKE.

An attractive Summer Haven For Rest, Recreation, Entertainment.

Winona Lake, Indiana, on the Pennsylvania Lines, is an attractive summer haven for persons who may desire to combine devotion, entertainment and instruction with rest and recreation. This lake is a beautiful sheet of water nearly two miles long, surrounded by romantic woodland, which has been improved into a grand summer resort with all the comforts and conveniences for a delightful sojourn. The entrance to the grounds adjoins the pretty station of Winona Lake on the Fort Wayne Route.

As the site of Winona Assembly and Summer School, this resort is visited each summer by many people who are invigorated in both mind and body by the instructive entertainment and health-giving recreation for which Winona is famous. The educational work of the Summer School is under the supervision of prominent instructors. Fine facilities for athletic pastimes are provided, and the college halls and large auditorium are amply equipped for interesting work. The boating, bathing and fishing are excellent. The permanent buildings include many cosy cottages where accommodations may be secured at reasonable rates. There is also a large hotel, and provision for camping out for those who may enjoy tent life. Supplies are obtainable at the large store on the grounds.

The season of 1899 will open May 15th. Commencing on that date excursion tickets with fifteen day limit will be on sale via Pennsylvania Lines. They may be obtained during May, June, July and August. The sale of season excursion tickets will also begin May 15th, and continue daily until September 18th. Excursion tickets will be good returning until September 15th.

Full information about the attractions at "Beautiful Winona," its Assembly and Summer School, etc., will be cheerfully furnished all who address Mr. Sol. C. Dickey, Secretary, Winona Lake, Ind. Inquiries about excursion rates, time of trains, etc, should be addressed to Passenger and Ticket Agents of the Pennsylvania Lines, or to F. Van Dusen, Chief Assistant General Passenger Agent Pittsburg Pa. —june 30.

Nickel Plate Road Excursion to California.

Account of National Educational Association Convention at San Francisco, Cal. Tickets on sale June 24th to July 7th. One fare, plus two dollars, for the round trip. Ask Agents of the Nickel Plate Road for particulars.—july 6.

July 4th excursion via Nickel Plate Road July 3rd and 4th returning the 5th. One fare for the round trip. Ask agents. july 3

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young. 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clickenbeard, Bonham, Texas.
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B. W. & M. A. Woodward, Dutton, Mich.
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J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
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Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
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W. O. Steele, Pomona, Cal.
S. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1005 G St. Sacramento, Cal.
John Foure, 2012 West Corsing Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. P. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Ericheville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 884 Grand Rapids, Mich.
B. S. Dewiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 124 Andover, S. D.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bond.....8:34am
No. 14, " " " 12:30pm
No. 8, " " " 10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 8, " " " .....12:52 noon
No. 9, " " " Logansport.....7:40pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10.30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cluney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10.00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scireleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

The Church of God at Brooklyn, N. Y., meets every Sunday at 10:30 a. m. in Benner Hall, on Willoughby Ave., near Broadway.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The "Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. R. W. Patterson Elder, and C. E. Stevens, Secretary.

Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	8	12	30	5	35
	AM	PM	AM	PM	PM
Pittsb'gh, Lv.	7 00	12 30		3 35	
Alliance "	8 45	2 15		5 15	
Canton "	10 15	3 37		6 50	
Massillon "	10 27	3 49		7 02	
Wooster "	11 01	4 24		7 36	
Mansfield "	11 39	5 02	12 30	8 14	Lve
Crestline Ar.	12 15	5 38	1 05	8 50	Lve
Bucyrus "	12 27	7 33	PM	9 03	
Lima "	1 46	9 02		10 22	
Van Wert "	2 48	10 07	2 57	11 25	
Ft Wayne "	3 40	11 55	AM	12 15	AM
	4 15	12 30	4 30	12 50	PM
Arcola		12 37	7 08		
Columbia City "	4 49	1 17	7 31	1 30	
Larwill "	5 05		7 46		
Pierceton "	5 16		7 56		
Vista Ind.			8 05		
Warsaw "		1 50	8 20	2 02	
Etna Green "			8 30		
Bourbon "	5 33		8 35	2 20	
Inwood "			8 41		
Plymouth "	6 21	2 25	9 10	2 55	
Grovertown "			9 17		
Hamlet "			9 24		
Davis "			9 30		
Hanna "			9 37		4 10
Wanatah "	7 00		9 47	3 30	AM
Valparaiso "	7 22	3 22	10 10	3 55	4 30
Wheeler "			10 17		
Hobart "			10 24		
Riverside "			10 30		
Clarke "			10 40		
Chicago Ar.	8 15	4 45	11 20	5 05	5 05
	PM	AM	PM	AM	AM

Eastward.						
	1	20	8	6	50	35
	AM	PM	PM	AM	PM	AM
Chicago Lv.	12 30	3 05	6 00	12 05	3 45	12 15
Clarke "	12 50		6 20	12 25	4 05	
Liverpool "	1 47		7 20	1 24	5 04	
Hobart "	2 01		7 36	1 38	5 18	
Wheeler "	2 08		7 43	1 45	5 25	
Valparaiso "	2 15	4 30	7 50	1 52	5 32	4 05
Wanatah "	2 27		8 02	PM	5 44	AM
Hanna "	2 35		8 10		5 52	
Davis "	2 40		8 15		5 57	
Hamlet "	2 50		8 25		6 07	
Grovertown "	2 56		8 31		6 13	
Plymouth "	3 23	5 00	8 58	2 45	6 40	5 00
Inwood "	3 41		9 16	3 03	6 58	
Bourbon "	3 49		9 24	3 09	7 06	5 23
Etna Green "	4 02		9 37	3 22	7 19	
Warsaw "	4 12	5 30	9 47	3 32	7 29	5 44
Vista Ind.	4 22		9 57	3 42	7 39	
Pierceton "	4 37		10 12	3 57	7 54	6 07
Larwill "	4 48		10 23		8 05	
Columbia City "	5 05	6 01	10 40	4 23	8 22	6 21
Arcola "	5 13		10 48		8 30	
Ft Wayne Ar.	5 40	6 30	11 15	4 55	8 55	6 52
	5 45	6 35	11 20	5 00	9 00	PM
Van Wert "	6 47	7 40	12 26	6 07		
Lima "	8 01	8 58	1 40	7 20		
Bucyrus "	9 32	10 32	3 12	8 50		
Crestline Ar.	10 45	11 45	4 25	10 00		
Mansfield "	11 23	12 18	5 05	10 35		
Wooster "	12 01	12 56	5 43	11 13		
Massillon "	12 38	1 33	6 20	11 50		
Canton "	12 50	1 45	6 32	12 02		
Alliance "	1 16	2 10	6 58	12 28		
Pittsb'gh Ar.	2 50	3 45	8 30	2 00		
	AM	AM	PM	PM		

L. P. LOREE, Gen'l Manager. E. A. FORD, Gen'l Passenger Agent.

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Eastward Runs.				All Nickel Plate Trains Daily.	Westward.			
1	15	25	35	Chicago	8	20	30	40
11	26	36	46	Valparaiso	7	09	19	29
11	47	57	07	Ft. Wayne	6	45	55	05
4	25	35	45	Bryan	4	58	08	18
4	56	06	16	Edon	4	27	37	47
5	33	43	53	Archbold	3	50	00	10
6	03	13	23	Wauseon	3	20	30	40
6	15	25	35	Clyde	3	08	18	28
6	45	55	05	Ft. Wayne	2	40	50	00
7	30	40	50	Bellevue	2	05	15	25
8	00	10	20	Norwalk	1	35	45	55
8	45	55	05	Cleveland	1	00	10	20
9	30	40	50	Erie	12	15	25	35
10	30	40	50	Buffalo	11	15	25	35
12	30	40	50	New York	9	15	25	35
3	30	40	50	Boston	6	15	25	35

(Local freight, eastbound between Piney Island and Kenney on Monday, Wednesday and Friday; westbound only on Tuesday, Thursday and Saturday.

Daily except Sunday. Daily except Saturday.

Dining Room Sleeping Cars on Nos. 2, 4 and 8 Steamers to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 1, 3 and 10 to Chicago. Meals are served at "up-to-date" Dining Stations and in Nickel Plate Dining Cars at reasonable meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

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Each Lecture of 16 pages $1 per 100 post free: or an *assortment* of the whole, same price. Address M. Joblin, 624 Woodland Av., Cleveland, O.

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Address, THE RESTITUTION, Plymouth, Ind.

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All letters should be addressed to "THE RESTITUTION, Plymouth, Marshall, Co., Ind."

Remittance should be sent by bank draft, postoffice money order, or registered letter. Money sent in either of the above ways is at our risk, money sent loose in letters is at the risk of the sender. It is folly to think that you can fold bills in a letter so that no one can tell it, for one who handles much mail matter can almost invariably tell a letter with money in it. Take warning and send safely.

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In ordering books or tracts get the latest copy of the paper you have and order only what you see advertized in that.

When desiring a change of address, give both your old and new address.

By complying strictly with the above you will save us much annoyance, and your order will be much more promptly attended to.

A WAR ATLAS.

The exact locality of many places mentioned in the news of the War between the United States and Spain is not known to the general reader, and so recourse is had to geographies. We have decided to offer our readers a complete War Atlas of sixteen pages of maps, showing all the territory where a conflict can occur, besides some valuable statistics. This will be mailed to you for 25 cts. Send orders at once, and get the position of the places named that you can better understand how the various complications will affect the nations of the world. Address,—THE RESTITUTION, Plymouth, Ind.

One dollar Sunday outings, commencing May 28th and until further advised, parties of five or more traveling together on one party ticket going and returning same day, may travel on any train of the Nickel Plate Road to and from any station west of Wallace Junction, Pa., not more than one hundred miles from starting point for one dollar for each person. Where single fare is one dollar or less, individual tickets will be sold going and returning same day at one fare for the round trip. Confer with the Ticket Agents of the Nickel Plate Road for further particulars.—june 30

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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JULY 5, 1899. NUMBER 24.

Walter Tomlinson
Stockton

Oregon State College
Corvallis

Poetry.

"Lo, I am with Thee."

The "Lord of the harvest" be near thee,
To comfort, and strengthen, and aid;
His "presence" be with thee to cheer thee,
In sickness, and sorrow, and shade!

May he lead thee to heights of ambition:
To service for great and for small;
The "fire" of the Christ-life within thee
Consuming the sacrifice all.

—J. W. WAITE.

Communicated.

The Foolish Virgins.

Dear Restitution:

How I love the name "Restitution." It means that there is a time coming, in the history of the world, when old mother earth shall no longer groan under the curse of sin.

It means that there is a time coming when the wild and ferocious animals and the poisonous and venomous reptiles will again become our pets, and will not only be tame and gentle, but will be useful and helpful.

It means that the time is approaching when there shall be no more war or strife of any kind.

It means that ere long the mighty angel will come down and lay hold on Satan and bind him and cast him into the pit and set a seal on him so that he shall not be able to trouble the nations any more until the end of the thousand years and after that for only a short time.

It means that ere long God will so lavish his blessings upon the whole human family, that it will no longer be said, "Know ye the Lord, for all shall know him from the least even unto the greatest.

It means that the time is not far in the future when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It means that soon "the eye of the blind shall be opened, and the ears of the deaf shall be unstopped, the lame man shall leap as an hart and the tongue of the dumb shall sing."

It means that we are approaching in time when "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree."

It means that Jesus has gone to heaven to remain "until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Within the last few months I have been giving much thought to the question, as to who will get their reward at the first resurrection and who will have to wait until the general resurrection. I am inclined to think that only those who have studied God's Word and become obedient thereto, and who have so thoroughly studied God's plans as to understand what is to take place when Christ comes, and know something of his plans, which are to be carried into effect during the millennial age, and who have formed habits which fit them for the work assigned to Christ and his Bride, will have part in the first resurrection. The number may be smaller than we anticipate.

In the parable of the ten virgins, the wise and the foolish ones are exactly alike, with one single exception, viz: They were all Adventist, they all believed in his second coming, they were all waiting for his coming, they had therefore got ready for his coming, they were all expecting the midnight cry "Behold the Bridegroom cometh, go ye out to meet him." They had all spent their lives in working up to this point, but alas five of them were *not ready*. They lacked light, which being interpreted means, a thorough knowledge of the prophecies relating to God's plans which are to be carried out during the millennial age. The thought has occurred to me that possibly the foolish virgins represent that class of Adventists who do not believe in the restitution.

One of the things recorded in the Bible, is the failure of the foolish virgins to get into the marriage. They had labored long in the Master's vineyard. They knew that Jesus had suffered and died for the human family. They knew that he had been resurrected and is now at the right hand of the Father. They knew that he was coming back, and that when he came he would bring the blessing to his faithful ones. As they lay down to sleep, to await his coming, I can hear them singing

"Then we go to Dull Times,
And will be gathered home."

How acute will be the disappointment when their lamps cease to burn and they are not admitted to the marriage.

After God had completed the creation of the world and all living things, he created Adam. But when that was done creation was incomplete and had he stopped at that point, the whole plan would have been an utter failure. Adam alone could not have peopled the world. God knew this and therefore created Eve. Adam was a perfect man, but alone he was helpless and powerless. Jesus is a perfect second Adam, but without his bride he can never convert the world and bring it into subjection to himself. God has in the person of Jesus secured a perfect bridegroom, but how about the bride? God is now engaged, and has been for a very long time, in making or creating the second Eve. When this creation is completed the marriage will take place. The very last act in creation was the marriage of Adam and Eve, whereby they became and were one. *They were no longer twain but one.* Was it not God's purpose in uniting them in marriage that they should people the earth with their posterity? Suppose Eve had said to Adam, I do not believe it is God's will that we should have children. I do not want to have any children. Let us keep all the world, all the animals, all the fish in the sea and all the birds, for ourselves. We do not want to be bothered with children. Suppose she had been perfectly sincere in this belief and acted upon it, what would have been the result? Would the world ever have been peopled? How would such a belief have effected God's plans? The asking of these questions answers them. Such a condition would have completely defeated God's plans with reference to the human family and with reference to this world.

Suppose when Jesus comes and the Bride is called, and the Bridegroom and Bride are united in marriage and thus made one, that Jesus should say to his Bride, Go into all the world and preach the gospel of the kingdom and the everlasting gospel, to all nations, kindred and tongues, and thus bring them into subjection to me. Suppose the Bride should say, We do not believe in the restitution, neither do we believe in preaching the gospel to all nations. According to our views, the time for the preaching of the gospel has passed. The world is to be destroyed by fire and become desolate, and so remain for a thousand years. We are to go to heaven and remain there until the end of the thousand years, when you are to bring us back, and the earth is to be restored, so that we may occupy it. But there is never to be any increase in our numbers. I think I can hear Jesus say, I have married a wife, who by reason of her wilful ignorance is barren. Of what possible use would such a wife be to Jesus. Ready to oppose him in everything with the absolute power to defeat all his plans. Is Jesus to be "unequally yoked with unbelievers?" Christ's bride after the marriage ceases to be his bride. She becomes his wife, with all the obligations and duties of a true helpmeet.

Jesus was pure and spotless, with no bad habits, no evil thoughts, and no ill will toward any one. With prayers on his lips for his enemies and love in his heart for all. What must his bride be?

The marriage relation is a sacred relation. God has made it so. The world is full of women, but the loving father who goes forth to choose a bride for his only and well beloved son, is not likely to take the first maiden he meets. Well, why not, if he simply wants a woman she would fill the bill. But he wants much more than that. He wants one who will meet all the requirements of a wife, properly fitted for his son in the relations of life in which *his son* will live. If his son is a farmer, he wants a woman who will make a good farmer's wife. If his son is to be a preacher, a doctor or a lawyer, then his wife must be a woman, not partially fitted for such a position, but fully and completely fitted for the position's wife to such a man. Anything short of this would fall short of an ideal wife. Will our heavenly Father act with less judgment, with less zeal and with less good sense in selecting a bride for his only Begotten Son, than a human father would exercise? Jesus must have a bride that is in perfect harmony with himself in sentiment, in belief, in desire, in disposition and in every thing which he is to do and perform. Less than that cannot and will not, meet the requirements.

Moses was a type of Christ. The Israelites were the chosen and favored people of God. When Jesus came, he came to his own favored people. The twelve apostles were all descendants of Jacob. The gospel was first preached to the Jews. "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel." These chosen people were a type of the bride. Had the Israelites fulfilled their mission they would have accepted Jesus as their Messiah. They would have stood by him and aided him in his ministry, both as an organization and as individuals. But instead of that, they rejected him and brought all the power of their well organized nation to bear against the work which he came to do, and finally succeeded in having him put to death. Instead of being a helpmeet, they were his bitterest enemy.

Why did the Jewish nation reject their Messiah? Because they did not correctly understand the prophecies relating to the work which he was to do at his first advent.

In view of all this is it likely that God, in his wisdom, will select a bride for his Son, who is not acquainted with the prophecies which foretell and explain the work which he set apart to be accomplished by Jesus and his bride in the ages to come? Most assuredly not. There will be no mistake made and no failure. Those who are raised up at the first resurrection, for the express purpose of bringing all the people and all the animals, and all creeping things into subjection to God, will be thoroughly fitted and prepared for the work. They will be so fully equipped, that their light (knowledge of the prophecies) *will never go out.*

It will not be necessary to leave those whom God shall select for the bride of Christ, forty years in the wilderness and feed them on manna, in order to drill them and prepare them for the work set apart for them to do.

When John, on the lonely isle of Patmos, was nearing the end of that great "Revelation of Jesus, which God gave unto him, to show unto his servants things which must shortly come to pass," "he heard, as it were, the voice of a great multitude and as the voice of many waters, and as the voice of mighty thunderings, saying Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his *wife hath made herself ready.*" Yes, his wife shall have made herself *ready.* There will not be any time then to go and buy oil. All who are not ready will be left behind. No matter how long and patiently we may have waited for the appearing of our Lord and Master, if we are not *ready* we cannot become his bride. Let us have these words, "HIS WIFE HATH MADE HERSELF READY," engraven upon the tablets of our memories, never to be erased and never to be forgotten. There are at least three things required of those who would be members of the bride of Christ, viz:

First, They must hear the gospel, believe it, repent of their sins and be baptized, and thus get their names written in the Book of Life. The bride is selected, or elected, from among those whose names are written in the Lamb's Book of Life. They are taken from those who are members of God's family. They are the second Eve and have become the wife of God's only begotten Son.

Second. They must have a wedding garment on. What is the wedding garment? "To her was granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of saints." Rev. xix. 8. How can we obtain this wedding garment? By living righteous lives. The foolish virgins had both the foregoing qualifications, but they lacked the third, which consists in a thorough knowledge of the prophecies which foretell the work to be accomplished, by Christ and his bride when he comes, and during the ages beyond. To enable us to prepare for the duties that await those who shall be called to the marriage, we must know what the work is which they, who are chosen, will be called upon to perform. There is only one possible source of information, from which we can draw light on this important question. It must come from the prophecies. The work to be accomplished is in the future.

If it is conceded that there will be a restitution, then the bride will have no work to perform. Hence every one who had heard the gospel, believed it, repented of their sins and been baptized would possess the necessary qualifications to fit them to become members of the bride. If the whole duty of the bride simply consisted in accepting eternal life, at the hands of our Creator, and then to be taken away to meet the Lord in the air, and go with him to heaven, and remain there a thousand years, singing hallelujahs, with nothing to do, no duty to perform, no obligation resting upon them, then truly all preparation would be useless. ARE WE RELYING ON SUCH A CONDITION OF THINGS? NO. A THOUSAND TIMES NO. We know full well that there is a great work to be accomplished, and that Jesus and his bride must perform that work, if it is ever done. All nations are to be brought into subjection to the King of kings. The gospel is to be preached to all nations, kindred and tongues, and the wild animals are to be made tame and gentle. Jesus cannot become the universal Monarch of the world, without bringing the nations into subjection to himself. God called the prophet Daniel to the witness stand, no less than three times, to testify of the setting up of Christ's kingdom and of the four universal empires which should precede it. First, when he told the dream of Nebuchadnezzar, and the interpretation of it. Second, eight years later when he caused Daniel to have a dream relating to the same matter. Third, still two years later, when he caused Daniel to have another dream relating thereto. Then God waited six hundred and forty-nine years, studying the matter over, and fearing that there might be one or more who would not be informed upon this very important matter, therefore he called to John when he was on that lonely Isle of Patmos, and had him repeat the same matter again. If this matter is of no importance, WHY OH, WHY! has our heavenly Father taken so much trouble, and such care, to have it put down in the Divine Record no less than *four times?*

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. ii. 44.

All the kingdoms and governments in the world are to be brought into subjection to the kingdom of King Immanuel, whose queen will be the saints. "Behold one like the Son of Man came, and there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him." Dan. vii. 13. Jesus is King, but the saints, who constitute his wife and queen, are to share in his glory and responsibility. The prophet says of them, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Dan. vii 18.

Why does Jesus and the saints take the kingdom? The prophet will answer. "That all people, nations and languages should serve him."

When will all the people of every nation and of every language serve him? *After he takes the kingdom.*

When is it that Jesus will take the kingdom? "*In the days of these kings.*"

What is God's object and purpose in causing all people, and all nations, and all persons speaking all the different languages in the world, to serve and obey the King of kings and Lord of lords? Let us go to the Book of the testimony. There is no other source of information. "James answered saying, Simeon hath declared how God at the first, did visit the Gentiles, to take out a people for his name; and to this agree the words of the prophet, as it is written, after this I will return and will build again the tabernacle of David that the residue of men might seek after the Lord." Acts xv. 13-17. It has been God's purpose from the beginning, and it will continue to be his purpose, down to the end, to bring persons into the world, present to them his plan of salvation, and confer eternal life on all who obey and comply with the conditions.

Prior to the time of Christ's return, a certain number will have been taken out, who will be made immortal at the appearing of the Savior and who will then become his bride and be united with him in marriage, and will assist him in carrying out and discharging all the duties assigned to the second Adam and the second Eve.

Among these duties will be the rebuilding of the tabernacle of David, that the *residue* of men may seek after the Lord.

Who are the *residue?* During the ages that have passed, part of the human family have had the gospel, and those who were disposed so to do have *sought after the Lord.* Subtract those who have had the gospel, from the whole number of Adam's descendants and those who are left, as the remainder, will constitute the *residue.* "Known unto God are all his works from the beginning of the world" Acts xv. 18. Yes, God understands his plans. He knows how it is all to be brought about and how it will all end. "That was the true light that lighteth every man that cometh into the world." John i. 9.

Will this "true light" shine into the heart of "every man that cometh into the world?" The only answer that I can give is to say that the divine record says *it will.* Bless God for such a Savior. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to *every one* that believeth." Rom. i. 16. Yes, it is the POWER OF GOD to salvation to *every one* that believeth."

Why is Christ waiting at the right hand of the Father all these years? It is that his bride may be prepared. He is waiting for "his wife to make herself ready."

Why is it that the great multitude are heard to rejoice? It is because the time for "the marriage of the Lamb is come."

Why is it that the multitude is interested in this marriage? It is because the great work of converting the world, as foretold in the prophecies, cannot be entered upon until after this marriage. But immediately after the marriage this great work will be proceeded with. "All the ends of the world shall remember and turn unto the Lord and all kindreds of the nations shall worship before thee; for the kingdom is the Lord's and he is the governor among the nations." Psa. xxii. 27. "And the spirit and the bride say come." Yes, the bride is aiding and assisting in the great work.

Oh what a blessed thing it will be to have part in the first resurrection and assist Christ in the glorious work of bringing the world to God and in removing the curse from old mother earth so that she shall no longer give nourishment to thorns, thistles and noxious weeds.

What a great and good plan is God's plan. What a glorious world this will be, when all sin and sorrow, pain and death shall be removed, and when King Jesus shall reign not only from "sea to sea, and from the river to the end of the earth" but shall be the Supreme Ruler of the whole habitable globe. "Come, Lord Jesus, and come quickly." Amen.

R. S. DARNELL.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Report of Labor.

At the invitation of the brethren in Southern Kansas, I started on the 10th of May for that section, where I had spent a month in preaching the gospel during October and November, 1898. I was met at the train at Arkansas City, by Bro. Wm. Hadicke, the President of the Conference, and after spending a day of rest at his hospitable home, I began a meeting at the village of Geuda, formerly known as Geuda Springs, so-called because of the *mineral springs*—seven in number—located here. At this place I delivered 17 discourses at different times, and also baptized a lady, who expressed faith in the things concerning the kingdom of God and the name of Jesus Christ. In her case was true pre-eminently what Paul declared to the Romans: "Faith comes by hearing, and hearing by the Word of God." I also delivered a number of discourses at the Crescent school house, where we had good attendance and great interest was manifested. The pity is that so often we either can not, or do not remain long enough at one place to accomplish the good we might do. But judging from the appearance of our audience, it is my impression some seed has been sown and has reached good ground, where it will produce fruit unto everlasting life. Sometimes we are too anxious to induce our hearers to submit to baptism, when we ought to heed the injunction in the *commission*, "Go, *teach* all nations," etc. In this way many are baptized who really do not know what they are baptized for. Of course, we cannot hope to teach them everything concerning the plan of salvation prior to baptism, but they ought to understand the first principles sufficiently well to be able to give intelligent reason of the hope that is within them. Those who are thus instructed, and *continue to grow* in grace and knowledge of Jesus Christ, will be able to stand when others will fall. I also delivered several discourses at the Pleasant Valley school house in "the strip"—Oklahoma, to attentive audiences, speaking in all 25 times. I consider it my work to sow the seed, "preach the Word," and this I have faithfully endeavored to do. I wish also again to acknowledge my appreciation of the kindness the brethren and sisters so generously extended to me. May

"He who in his righteous balance
Doth each human action weigh,"

also reward the kindness of the friends to me.

I improved this trip to visit some of my former friends and relatives in Nebraska; and on Sunday June 18 spoke twice at the United Brethren church, at the request of the pastor. I eagerly seized this opportunity of presenting "the truth as it is in Jesus." What a delight it is to present to dying humanity the good news of life in Christ—yea, interminable existence and joint-rulership with him in his kingdom. What a mercy it was that the writer, who for fifteen years associated with a popular organization and preached so-called orthodox teaching for six years, should have come to the knowledge of truth in a way altogether unsought. But I must bring this report to a close. More later.

A. H. ZULMER.

A soft answer turneth away wrath; what a grand and practical thought it is! We are all willing to acknowledge the beauty and the force of it, but do we make it practical? There is no one other thing that affords no opportunities. Every day, almost every hour, we have the opportunity of giving a soft answer and turning a rough one away.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, JULY 5. 1899.

ONE of the best ways to avoid being angry with your servant is to wait as much as possible upon yourself.

WE often hear people talking about chances, as if they were a real thing.—and if it be, why may it not be used for Providential purposes?

"PRIDE like the magnet, constantly points to one object, *self;* but unlike the magnet, it has no attractive pole, but at all points repels."

"THE water that flows from a spring does not congeal in winter; and those sentiments of friendship which flow from the heart cannot be frozen by adversity."

REVELATION does not need the help of reason, but man does, even when in possession of revelation. When reason is used as candle set all aflame with revelation then it proves effective.

"To think without a purpose, is to baffle the will, which is the soul both of purpose and performance. Without an object, the intellect is imbecile in execution. The ablest minds think during action."

THE great work of life laid out for those who have taken upon them the name of Christ, is to bring their will into complete subjection to God's will, and to make his revealed will known, believed and obeyed by others.

THE garden of the heart is capable of producing under culture, everything beautiful in humanity, but when neglected it is choked up with every kind of rank and poisonous weeds. The gentle hand of woman is best adapted to the task of sowing good seed and rearing beautiful flowers.

THE bond which holds wicked men and parties together is one liable to rupture at any time. The very principle which brings them together for co-operation, is one which constantly prompts each of them to make a prey of the other. What is that? It is SPOILS.

"THERE is many a Christian who feels the irksomeness of the duties of life, and feels his spirit revolting from them. To get up every morning with a firm resolve to find pleasure in those duties, and to do them well, and finish the work which God has given us to do, that is to drink Christ's cup."

"RELIGION is no value to a merchant unless it keeps him from putting false labels on his goods; or to a plasterer unless it keeps him from putting up a ceiling that he knows will crack in six months; or to a farmer unless it keeps him from putting the only sound pippins on top of the barrel."—*Talmage.*

AMIABILITY is certainly a duty, but it is especially difficult for some people to exercise it at the expense of some virtue. To be *always* amiable, is to be amiable at the expense of both manhood and Christian duty. If we would discountenance insolence or other offences we must discriminate in the indulgence of the amiable.

GILMORE Simms said:—"He who would acquire fame, must not show himself afraid of censure. The dread of censure is the dread of genius. He who falters in apprehension of the opinion of his neighbor, has already put himself in the harness of a master. To put one's wings into the keeping of another who has no wings, is certainly to have them clipped close to the shoulders. How should he approve of journeys with eagles in the air, who has always pursued his own way on the ground with snails? Audacity is one of the *essentials* of genius, and it laughs at what the conventional call decorum. Genius is discovery! How should it submit the training of its eyes to those by whom no discoveries have been made?"

Multitudes of men wish to be rich, but they do not choose to be. To choose to be rich means the pursuit of the means by which riches are acquired. Also multitudes wish to be Christians, but they do not choose to be Christians. Herein lies the rub; wishing and choosing are two different things.

One thing, and only one, in this world has eternity stamped upon it. Feelings pass, opinions change: what you have done lasts.—*Robertson.*

Poetry.

[Selected by Mrs. D. T. Halstead, on whom any one knowing, would confer a favor by giving name of the author.]

The Church Walking with the World.

The church and the world walked far apart
On the changing shores of time,
The world was singing a giddy song,
And the church a hymn sublime.
"Come give me your hand," said the merry world,
And walk with me this way;
But the good church hid her snowy hands
And solemnly answered, "Nay,
I will not give you my hands at all,
And I will not walk with you;
Your way is the way that leads to death,
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the world with a kindly air,
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny, rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

Half sighing the church approached the world,
And gave him her hand of snow;
And the old world grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear.
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The church looked down at her plain white robes,
And then at the dazzling world,
And blushed as she saw his handsome lips
With a smile contemptuous curled;
"I will change my dress for a costlier one,"
Said the church with a smile of grace.
Then her pure white garments drifted away,
And the world gave in their place,
Ermine and satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old world,
"I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture rare and fine."
So she built her a costly and beautiful house;
Most splendid it was to behold:
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich feasts and shows in the halls were held,
And the world and his children were there,
Laughter and music and feasts were heard,
In the place that was meant for prayer,
There were cushioned pews for the rich and the gay,
To sit in their pomp and their pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the world,
"Far more than you ought to do:
If they are in need of shelter and food,
Why need it trouble you?
Go take your money and buy rich robes,
Buy horses and carriages fine,
Fly pearls and jewels and dainty food;
Buy the rarest and costliest wines;
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the church held fast the things of her purse,
And modestly lowered her head,
And simpered, "Without doubt, you are right, sir,
Henceforth I will do as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.
Then the sons of the world and the sons of the church,
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the church sat down at her ease and said,
"I am rich and my goods increase;
I have need of nothing, or ought to do,
But to laugh and dance and feast."
The sly world heard and laughed in his sleeve,
And mocking said, aside—
"The church is fallen, the beautiful church,
And her shame is her boast and her pride."

The angel drew near to the mercy seat,
And whispered in sighs her name,
Then the loud anthems of rapture were hushed,
And heads were covered with shame,
And a voice was heard at last by the church,
From him who sat on the throne,
I know thy works, and how thou hast said,
I am rich, and hast not known
That thou art naked, poor and blind,
And wretched before my face;
Therefore from my presence, I cast thee out,
And blot thy name from its place."

Communicated.

Papers Read at the Indiana Conference.

HOME SWEET HOME.

Home is the refuge of life, to which the wearied heart flees from the temptations, the embitterments and disappointments of the world. Where the fevered brain is cooled, the throbbing heart allayed, and the purturbed feelings soothed. Where the wrinkles of care are smoothed out by the downy hands of children, and the crushed spirit of the child by contact with the world is healed by the love of parents. Where heart beats in unison with heart, and every pulsation of mind meets a sympathetic response. Where love unrestrained by fear of taunt or jeer unfolds itself in its own confidence to cheer and bless. Where the roughest characteristics of sturdy manhood are softened into deepest sympathy and tenderest care for the dependent. It is where the hardy plowman turns in from his plodding march all conscious of the work he has wrought on the bosom of old earth, and that his honest toil has bought for him a sweet repose to where the good housewife, ever prompted by devotion on her eternal rounds on the treadmill of life, has swept the hearth clean and smoothed out his clothes with greatest care. Here it is that the haunted tradesman with aching, head and exhausting limbs, burdened with a thousand perplexities seeks escape from the annoyances of life to recuperate his wasted powers and get a sustaining impulse from congenial hearts whose lives are his.

Here it is that the professional man worried by questions of church or state, by medicine or law, often piercing the mysteries of heaven and scanning the wisdom of man, must turn to escape insanity, and receive the healing balm of Home Sweet Home—where truth reigns in simplicity and dull care is laughed away by the gentle breezes tuned to the eternal lyre that vibrates in harmonious touch with the throbs and beats of God's expansive universe. Within its sacred precincts are planned the onward march, the skirmish, the pitched battle of the future against every opposing environment: fear is chained by love; faint hearts made strong; and hope leaps exultant, confident of victory. Here the family counsels are held in which are decided the destiny of nations in the education of a son, or the freedom of a people by that of a daughter, or perhaps all unconscious of its powers the slumbering symphonies of all nature may be touched, and the halls of time be filled with sweetest music, reverberating between the mighty hillsides of the eternal past and that of the eternal future only being the reflection of the harmony existing around that family altar. At this counsel bar is decided the course to be pursued in the moral and religious training of children upon which impinges the destiny of future generations over which the angels of heaven are made to weep for joy, or the Christ to lament with sorrow.

In the family assembly are recounted all the achievements of the past as fond recollections pass on memory's canvas, and every virtue is brought out by magnifying love, and faults go unhinted until every member touched by its charity ceases to be a transgressor. Here it is in the eventide when the day's labor is done, and the twilight purple hills enrich the western sky that parents relate to the children, who are enraptured in profound interest, the scenes and doings of their own childhood, and live again the morning of life all recalled by the unfolding life before them.

We see reproduced the fears, the intense anxiety, the overwhelming emotion that swayed our feelings in fits of anguish or bursts of joy, as the tide of fortune ebbed or flowed for weal or woe, until age is forgotten, the bent form is straightened, the step becomes elastic and youth again mantles the parental brow. But the revery is broken, and the flood gates of time swing open and all the changes wrought by years o'er shadow us again, and the memories of home become sweet, not all from the joys it gave, but from the sorrows and burdens bourne and shared as well. We who have reached or passed the meridian of life have said good bye to the old home, have bid adieu to father and mother, to brother and sister, to go out into the world to re-enact what generations before have done. And perhaps those memories dear have been forever sealed to our heart by the little mound in yonder cemetry, beyond whose gates we cannot go. But of all the memories that linger from the past, the fondest and the best are those of mother. When all other earthly friends forsook she was constant to the extreme. Her love knew no limits. Her heart sank beneath no burden. But though weary with the drudgery of the day, she was never too tired to see her children safe at rest and perchance the over heated scenes of day disturbed their peaceful slumber in vivid dreams; or an excited imagination haunted their visions with ghosts and phantasies until they cried out in fear; she was ever on the alert and silently to their bedside crept to see the angel of peace abide their again. Or when a fever burned their cheek, and parched their lips, the loss of sleep was sought for their recovery. She toils for love, and not for pay, and her richest recompense is love returned. 'Tis the mother's love that reflects the love divine that prompted God, the Father, to give his Son to rescue fallen man, and is the nearest pattern of heaven's gift, and the moving motive of the future paradise restored, where the loving, sympathetic Christ shall dwell and rule and reign in righteousness, bringing peace and harmony in our eternal round. And when one has sipped the dews of childhood's morning and run the race of youth in mad haste to overtake maturity, and there has stopped to rest and reach all its ambitions, (whether success or defeat crowns the effort) the scene is changed for by the survey of the heights attained, the bubble of the fancy bursts: and man's desires unsatisfied, the longings of the soul unsatiated, the home of earth encroached and broken, by the palsying hand of death, the things of fleeting time lose their charms, and the heart of man longs for a home eternal where no stilling death shall blast the hopes, nor pain, nor sickness come its pleasure to allay. Shall this inmost vacuum of the heart find its counter-part in God's eternal plan? The book of books says, yes, and more, for eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things which God hath prepared for them that love him. So that aching void shall be filled, and the tender heart cords rent asunder here, shall be fused by love divine in that Eden home where sighs shall never be, and tears shall flow.

In that home beyond the tomb, which the Savior is preparing with the tenderest care to receive his bride pure and chaste, wooed and won from Satan's snares, the sons of God shall outshine the stars and form an army about his throne singing, "Alleluia, Alleluia for the Lord God omnipotent reigneth." "Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come and his wife hath made herself ready." The husband of that home shall be the Christ, the Counselor of the mighty God. His wife shall be the elect church, the redeemed of every age arrayed in fine linen, clean and white, which is the righteousness of saints. The marriage supper comes, the ceremonies are completed and heaven's family founded on earth, to which must be born the myriad souls that sleep in dust.

The finite mind of mortal man cannot conceive the beauties of that home, but the eye of faith sees grand and glories things and waits with patience to realize and see in the full day, what the fore gleams faintly paints. In that future home a pure river of the water of life shall flow and the tree of life shall bloom and yield its fruit, the panacea for old age, the fabled fountain of eternal youth, to which the blessed inhabitants of that land shall have right that they may enter in through the gates into the city, for God shall dwell with men, and they shall be his people. He shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away, and behold all things are made new. Oh! what will be better. The heart is made to leap with exultant joy in the fond anticipation of dwelling throughout the eternity of the future in that "Home Sweet Home."

MRS. MAY VANVACTOR.

LOYALTY TO CHRIST.

In the 100th Psalm and 4th verse we read: "Enter into his gates with thanksgiving and into his courts with praise; be thankful unto him and bless his name." Enter into his gates with what? With thanksgiving. For what? For our lives, for all blessings we receive from him through life, and for the blessed promise, that those who do the Lord's work and believe in him shall have eternal life. Dear sister, dear brother, you who have stood by the graves of your loved ones, what does this mean to you? Are you not longing for the time when you can be with the dear ones again? Are we thankful unto the Lord for the blessings we receive from him in our every day lives? "For the Lord is good, his mercy is everlasting: and his truth endureth to all generations." Psa. c. 5. Do we realize the Lord's goodness? Are we striving to be loyal to one who gave his life for us? What do you say, that you have worked ten, fifteen, or perhaps fifty years? That is well, but have you been and are you now working with gratitude to Christ? Are you keeping his commands? No one keeps his commands if he does so with any other motive than that of loyalty to Christ; motives of self-interest; worldly advancement, or spiritual prominence utterly rob even a good act of its true spirit. Gratitude is a self-rewarding virtue; it makes those who have it far happier than those who have it not. As we have received mercy from God, we are encouraged to labor in his service from love and gratitude, God's mercy ever coming first not simply to reward work done, but exciting us to work to come." And this is so in the great matter of our whole lives; we are forgiven freely, and then are called upon to live as those who are forgiven, as children whom God loves; and it is true also of many particular points and events in our lives. Here God's mercies wholly undeserved are poured upon us to quicken us to love him in return. We know this indeed, and have all heard it many times over, but the state of the world clearly shows that we do not feel it, or as Scripture language, do not really believe it. Oh that our faith might be stronger. Are we trusting in the Lord when we worry over the cares of our daily lives? We are exhorted to trust in the Lord forever, and the reason assigned is that the "Lord is the Rock of Ages." He is immovable, unchangeable. Our circumstances and our feelings may change, but God is immutable. When poverty lays its hands upon us, when dear ones are snatched away, when temptations assail us, when perplexities bewilder us, it is comforting to remember that firm and unmoved in sympathy, in helpfulness, standeth the Rock of Ages. Then why not take Christ at his Word and be content. Impossible, do you say? Paul did not think so. "I have learned in whatsoever state I am, therewith to be content." Phil. iv. 11. Was his labor easy, his path filled with sunshine, and his life full of good cheer? No, no. He had many dark skys. He was often in hunger, deceived by his brethren, confined in prisons and suffered as few men have suffered. How could he then utter such a testimony? Perhaps Paul murmured at first, but he learned to be content. It has been said, "that after years of discipline and struggle, he learned to say, that whosoever crossed his pathway was all right." All who desire to grow in spiritual strength should learn this lesson. Some one has said: "Discontent is a miserable fault." It sours the disposition. It blights the buds of peace. It puts the temper awry. It hangs gloom upon the face. It starts fretful words to the lips. It shadows the lives of others, and it greatly displeases God." Can we not learn abiding contentment by appreciating what we have? I believe there is some sunshine and gladness in every life. All clouds have silver linings. Mr. N. says that one night he slept in a shanty on a bare floor with Mr. W. About three o'clock Mr. W. sang out to him, "Bro. N., let us be of good cheer; I have one whole side yet, for the skin is rubbed off but one side." We actually see people who worry because it does not rain, and then when it rains they worry because it does not stop. Are we showing our love to Christ by so doing? Has there ever been a day in your life that you have not had something to be thankful for? Then, do not keep it to yourself, tell it to your heavenly Father, let the little ones know it; trials and troubles will come to them soon enough, so let them know there is one they can put their trust in by going to him yourself. I must say, God bless the boys and girls who can scarcely hear any thing from their parents but worry from year to the other; and oft times when children have done their best, no words of praise come for what they have done, perhaps so from negligence or for fear of "spoiling the child." Oh, that the children may put their trust in God, for how their hearts must ache, and how little they must feel like trying again. Speak kindly to them. If they have done very good, or well, do not be afraid to tell them, and by so doing it will strengthen and encourage them, they may do better the next time. Teach them to trust in Christ by your every day life. The man who leaves his home with a scowl on his brow, and a snap at his children, and a tart speech to his wife is not likely to be pleasant company for any body during the day; he will probably return home with the temper of a porcupine. And when the wife begins early in the day to gather up all the little troubles and get them in shape by sun-down that her faithful husband must shoulder them. We do not doubt the old saying: "Misery likes company;" but we would hope that—such company is never found.

Then again, dear children, never forget the love of mother, the love of father, and if after a time they grow impatient and say not loving words, love them just the same; think of the years they have toiled, think of the years they have watched you, then love them with all your heart, and when they are laid in the cold silent grave, never forget their love, their kindly advice. Then do not think you are safe if you do not follow their good teachings. Do not think father's goodness, mother's goodness was so much that there is no doubt of your relationship with Christ. Your parents may help you through life in many difficulties, but it is Christ that will judge you at the last day. Oh, that we might put more trust in Christ, for in him only can the earnest desire of the human soul be fully satisfied. Christ can comfort his disciples in the surest trials. Then "Look to Jesus, weary ones," help those around you to look to him also. Be kind to them. Be kind to the stumbling disciple, help him to his feet again; he is worth saving, he may do better next time. God loves him, you love him and see what influence you can have over him. Pray for him, pray with him. Tell him of God's love, not to tell him so much your idea about it, but just to give the message as God gives it. Speak not evil of him. The evil thoughts that come flashing into our minds we must fight off; we cannot harbor them, we cannot entertain them and be children of God.

"He that would live in peace and rest,
Must see and hear and say the best."

We are not to cultivate the things which arouse jealousies and suspicions, but things which make for peace. To think the best of each other, to put the kindest construction on every word and deed, that is the way to make home happy, and to fill every corner of our lives with peace and good will. "What a beautiful, Christ-like thing might be done for this world, if all such should right-about-face and follow the example of the kindly moss in the parable, which is an illustration of the love that is divine because it is of God, the love that is the strong essence of "pure religion and undefiled." "Dear moss," said the old thatch, "I am so old, so patched, so ragged, really I am quite unsightly. I wish you would come and cheer me up a little. You will hide my infirmities, and through your love and sympathy no finger of contempt or dislike will be pointed at me." "I come," said the moss. And it crept up and over, and in and out, till every flaw is hidden, and all was smooth and fair. Presently the sun shone out, and the old thatch looked glorious in its golden rays. "How beautiful the thatch looks!" cried one; "How beautiful the thatch looks" cried another. "Ah!" said the old thatch," rather let them say, "How beautiful is the love of the moss, which spreads itself and covers all my faults, and keeps the knowledge of them all to herself, by her own grace casting over us a beautiful garb of freshness and verdure."

Oh, that we might trust God more. Many turn their backs upon God and then wonder that they do not enjoy his richest blessings. I believe God should become a part of every life. God will graciously receive all those who turn to him, then why not come, plead your case with him. What, do we hear you say that you do not think your prayer would be answered? Do you think he who has power to rule the nations, has not the power to answer our prayers? I would say, try him with faith and love. But I can not think a single trial a fair test. What would we think of a merchant who should declare business a failure after trying it a single day at a new stand, or of a farmer who a week after he has sown his seed, should give up farming because he had failed to get a return. Time is a factor in business, so it is in successful prayer. And if the wish is not granted just as you have desired it, remember it is not always our wishes, but our needs that God will eternally satisfy. Then why not turn to him? This does not mean simply attending prayer-meeting once a week, or living away from him six days in the week and turning to him on the seventh, but go to him each day with gratitude for what he has done. Christ in his busiest moments made time for prayer, and we have no record of work neglected or poorly done. "When a boy," said a prominent member of a church, "I was much helped by Bishop H. who visited a house where I was. Taking me aside, he said: "When in trouble, my boy, kneel down and ask God's help; but never climb over the fence into the devil's ground, and then kneel down and ask help. Pray from

God's side of the fence." "Of that," said he, "I have thought every day of my life since." Continuing, he remarked, "A missionary to Persia, helped me in another way." Said he: "Do you ever feel thankful when God blesses you." Always. "Did you ever tell him so?" "Well, I don't know that I have." "Well, try it, my young friend; try it, try it. Tell him so; tell him aloud; tell him so that you will hear it yourself." That was new revelation. I feel that I have only been glad not grateful. I have been telling him with grateful feelings ever since—to my soul's help and comfort." Oh, that we may learn to turn to him more and more. Alone with God, the soul has its sweetest communion. But, dear ones, never turn to him without love and faith. "Stand fast in the faith." I Cor. xvi. 13. God never believes for us, he gives the object, and the materials of faith and incites us to believe. He who has faith has a treasure. He who has it knows it, and finds in it light, peace, and joy. Oh, that the Holy Spirit may kindle love in our hearts, that we may be loyal to Christ. The fruit of the Spirit as we find it in Galatians begins with love. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1. "The Spirit itself beareth witness with our spirit, that we are the children of God." Rom. viii. 16. Then may our hearts be filled with love, patience, gentleness of spirit, always showing loyalty to Christ, and by so doing we will enjoy Christ's richest blessings.

LIFE'S SWEET THINGS.

The sweet things of life are around us
Do we see those which lie in our way,
O why are we struggling and sighing
Do we taste of the things every day.
When the sweetness of tenderness tells us,
That we should be patient and true,
And the sweetness of patience reminds us,
That our hearts have a great work to do:
The sweetness of helpfulness comes out,
Shines out from Christ's mist of life's way,
And teaches us how to be helpful,
To those whom we meet every day.
The sweetness of comfort is given
That we, too, may comfort a soul;
And the bitter taste of life's sorrow
May be lost in the grand sweet whole
Of a life filled with beautiful lessons,
Of pity and love to mankind:
If our best thought we give to the service
Of helping each other in mind
In each day, what is sweet in life's duty;
In each hour, what is ours to enjoy,
And the shadows of life will be sunstone,
We'll have sunshine without the alloy.
Do we think of the sweetness of living
In a world so full of sweet things?
Do we listen and profit by hearing
The songs which the sweet bird sings?
Do we find sweetest rest and contentment
In knowing our lives are a song,
Which as song to the key noted sweetness,
If we strive it with faith that is strong?
And the bells in life's tower will be ringing
In tones sweet and clear to the soul,
And we learn that our own hearts are singing
The notes of the grand sweet whole.

—Lena Blue I. wis.

MRS. ELLA ROBERTS.

A PLEA FOR SYSTEMATIC GIVING.

Duty is, or at least ought to be, a pleasure. We all have our daily work to perform. Is it not a pleasure? It ought to be, but some say, many things have to be done that are neither agreeable nor pleasant to do. But, is it not more agreeable and pleasant to have those things done than it is to let them go undone? Then that duty becomes a pleasure, not so much in the doing of it, but as a result of its being done. Results are the things for which we are working.

A few days ago I picked up a report of an annual convention of the Young Women's Christian Association. I thought, what a great work is being done by the young women of our land. But is it a duty for one girl to help another in this way? It is not only a duty, but it becomes a great pleasure in seeing the results of their work. Many girls, by this work, are brought much nearer their blessed Savior than they had ever been before, or possibly ever would have been, had it not been for the association, but as much is not done as could be for these dear girls. Many girls never know of these associations for the want of means to establish them everywhere.

Some may say, but there are churches everywhere. I doubt it. But even if there are, the association is a help, and not a hindrance to it. How many girls, women and children are not permitted to enter a church on account of the clothes they have to wear, or because they do not know the meaning of such an organization. How are these things to be bettered? The answer is, by systematic giving.

Every person that has a work to do does that work in some kind of order. He has a certain time, or a certain way of doing it so that he may accomplish most in a stated time, then why not deal with the money we have in the same way? Use it systematically, that is, lay aside a certain portion of all we have to be used in the Master's vineyard. We will have our share left for our own comforts. If we lay aside that portion as we receive it, we will not miss it, and it will be given cheerfully to go where it is most needed. Will it be a pleasure to give in this way? It certainly is.

Were the girls of this association all systematic givers, much more money would be had to carry on the work of the association and many more girls would be helped by it. If every church in the land were systematic givers, what a great work could be done in the church. Churches and Sunday School could be established where now such things are unknown. Many children and other poor persons could be helped to enter places of worship, whose doors are now constantly closed on them. Many ministers could be sent to places where the name of God and Christ are unheard unless in some blasphemous way. Many teachers could be supplied to visit homes, the inmates of which are unable to by disease to meet with others to learn of Jesus. Many good books could be placed in homes where nothing or worse than nothing has been read. Many church could be taught to read the Word of God, where now one letter is not known from another. Yes, many, many things could and would be done, which we now think it impossible to accomplish.

Jacob says, in Gen. xxviii. 22, "And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Now Jacob was no more able to give a tenth of what he had than we are to give a like sum of what we have. He was simply doing what he knew to be right. Shall we do likewise?

Leviticus xxvii. 30, says, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." If the tithe of the land, that is the tenth of it, is the Lord's shall we give it to him, or, shall we withhold it from him, and use it for our own selfish purposes? Truly, have we a right to use it or put it where it does not belong? Not one of us would be so base as to take a neighbor's money and use it, much less then, should we keep and use our Lord's money.

Malachi iii. 8, says, "Will a man rob God? Yet ye have robbed me." Will that be said of us? Listen again. The same verse says, "But ye say, Wherein have we robbed thee?" The answer is this, "In tithes and offerings." How many of us are robbing today in tithes and in offerings? I do not believe that one of us would do such a thing intentionally, then we should read, and read carefully, and act accordingly.

That same third chapter says, in the 9th verse, "Ye are cursed with a curse; for ye have robbed me even this whole nation." But the 10th verse says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

How many hungry souls are starving for the meat of the gospel? Much, if not all, of this meat can be supplied by bringing the tithes into the storehouse, so that it may be dealt out to the needy ones. Some may say that we make our money, and we are the ones to use it, and receive the benefit therefrom. All this is true. But we are using it and getting the benefit from it, when we bring it into the storehouse for the Lord's work. For God's Word is sure. The blessing is promised. It is sure to come.

The parable of the talents teaches quite an important lesson in the use of what is given us. And all that we have is given us. True we work for it, but we cannot make a single seed grow, no, not one. If it were not for the sunshine and the rain, our efforts would all be fruitless. Then let us use what is given us so that it will be acceptable in our Lord's sight. It certainly will be with us as it was with the ones who received the talents. We must use, and use to a purpose, or we must hide away. The reward will come to each kind. It may not be in money. But there is something much greater than money. By using as we ought, we certainly will gain in something. By hiding away, or using the Lord's portion for our own selfish pleasures we certainly will lose much more than we gain from the pleasure gotten thereby.

We need not be afraid of our Lord reaping where he has not sown, nor gathering where he has not strewn. Let it not be said of us, "thou wicked and slothful servant," but let us be the ones of which it may be said, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

2 Cor. ix. 6, 7, says, "But this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully shall also reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity: for God loveth a cheerful giver."

If we will withhold the portion of our money that belongs to our Lord, will we be sowing bountifully, or bountifully? We certainly will not. But if we give what belongs to him, we surely will be on the right side. Remember the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." That is surely just what we would be doing when we bring our tithes into the storehouse to supply the needy ones, whether those needs be temporal or spiritual.

I John iii. 17 says, "But whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Hardly a day passes by, but what we see some one that is in need, yes, they need the Word of God placed before them. Then if we have the love of God in us, we will not close our eyes on them, but will do all we can to relieve their wants.

As we have a system in all other work, so ought we to have in God's work. Surely we are taught in his word to give a stated portion of our income. So far as I know, Christ said nothing about giving a tenth or any other stated portion, but it is so clearly set forth in the Old Testament Scriptures, that we ought to think and think soberly on the subject.

One thing certain, Christ commended the action of the poor widow and she gave even much more than a tenth. Perhaps it is for us also to give more than a tenth. As the Jews gave a tenth, and we have as great or even greater work to do, should we not give equal to or greater than they did?

The more work there is to be done, the greater the means required to do it. If the money is supplied, workers can be had to enter the field and perform the labor. But when no pay is received, workers are hard to be found. How many, many workers could be put into the field, if every Christian all over this land of ours, would bring his tithes into the treasury and say, take and use in my Master's vineyard. The harvest is ready, let us begin our work at once. Let us, each one, if possible, be a tithe-giver, and let us do all we can to persuade others to do.

Let us also teach the children to give and give freely of their little earnings. Why not all of us lay aside the first tenth for our Lord and then save the other nine for ourselves. We perhaps will have to sacrifice some to do so, but that will only help us in our Christian warfare.

Nothing great is accomplished without a sacrifice. Christ's love for us caused him to die on the cross. Can we not let our love be strong enough to make some sacrifice for him? We need not give our lives as he gave his, but we can give our tenth to supply the workers, so that all the work be left for us to do may be accomplished.

Now, whether we give a tenth or all of our money, or whether we give more or less, let us all lay aside a certain portion of our income, as we receive it, to be used in the Master's vineyard. It is for each one to say for himself, how much shall be given to home work, how much to evangelistic work and how much to charitable institutions. These and some other things are without a doubt included in the Master's vineyard and our Lord's money should be used for them. Let us give freely, cheerfully and systematically. I am sure we will soon know it to be right, a duty and a pleasure. Let us give so that as much work can be done as possible, and so that when the King shall come in his glory we may not be weighed in the balance and found wanting. But let us so live and use our means so that we may be prepared to enter into that glorious kingdom with our Lord and Savior, Jesus Christ.

LYDIA A. EVANS.

BRIEF MEMORIAL SERVICE HELD AT ANTIOCH, JUNE 14, 1899.

Since the request has been read that we hold tonight a brief memorial service as a humble tribute to the memory of the loved ones who worshiped within these walls, but whose resting places are the silent cemeteries, a tinge of sadness strangely mingled with joy has pervaded our minds. Sadness for the loss of the loved ones, but joy in the belief that they are awaiting the roll call of the Master to come forth robed in the garments of eternal life. A third of a century has passed since this nation called to its service a vast army to repel a foe that threatened the destruction of government. Throughout the land came a response to the call of the nation for help. The hardy sons of toil left the field, the merchant left his desk, the manufacturer his plant, the artist his studio, the teacher his pupils, these all offered themselves a willing sacrifice upon the country's altar. When the fearful struggle had passed and the smoke of battle had rolled from many a gorely fought field and the earth had drunken the blood of thousands. The survivors returned to the peaceful pursuits of industry. The memory of these defenders of the nation's honor is perpetuated by the annual custom of a memorial service, in which the graves of fallen ones are made brilliant with flowers and evergreens, and reminiscences of the dead and incidents of the struggle form topics of conversation. We, too, dear friends, have met tonight to offer tribute to the memory of brave soldiers of the cross of Christ, who have fallen not upon the gory field of battle, but at the post of duty assigned them by the Master. The victories they gained were not won where shot and shell plowed their way through quivering flesh and shattered bones, but they were victories none the less. They were the bloodless victories of the overcomer in bringing into subjection to the divine law the stubborn, rebellious Adamic nature. They too responded cheerfully to the call of duty, they too left all at the Master's call. How often have I wished that the wonderful invention of the phonograph could have been placed within these walls to receive the stirring addresses and earnest exhortations, and could tonight reproduce them. You would not expect me to refer to all whose names are given in the "silent roll," in a brief address, but as I speak I seem to stand in the very presence of our beloved Bro. Chaplin, I see his earnest dignified manner, I hear the impressive voice that once thrilled us with joy as he dwelt upon the glorious theme of God's love to a dying race. I look over to the place to my left where the familiar face of that "mother of Israel," Sister Taylor could be seen if health permitted, and of whom it has been said "a social meeting not addressed by Sister Taylor was incomplete." And who else shall I personally mention, for time would fail me to speak of Barnhill, and of Father Logan, and of Bro. Taber, and of Bro. Railsback, and of Father Railsback, and of Sister Roberts, and of Mother Railsback, and Sister Barnhill, who with the others of the list of names wrought righteousness through faith, received exceeding great and precious promises, and let us reverently hope "these all died in faith," and when the last roll is called they may become partakers of the Divine nature. Amen.

THE SILENT ROLL.

S. A. Chaplin, Caleb Railsback, Nancy Railsback, Robert Railsback, Christina Railsback, Amos Harsh, Hugh Barnhill, Sarah Barnhill, George Taylor, Mary Taylor, George Demont, Jane Taber, Cyrus Taber, Oliver Taber, Alice Taber, Michael Petcher and wife, Lucy Shaffer, Frank Shirley Cummins, Israel Taber, Joseph Hittle and wife, Joseph Furry and wife, Elias Dixon, James Vorsis and wife, Elizabeth and Malinda Zehner, John B. Dixon, Catharine Dixon, Margaret Dixon, Thomas McDonald, Elizabeth McDonald, Phebe McDonald, Nancy Roberts, Catherine Cleveland, V. Brownlee and wife, Clark Chapman, Catherine Logan, Jas. W. Logan, George Allaman, Jonas Logan, Catherine Logan, C. Logan, Patrick Logan, Elizabeth Logan, Catherine Logan, Sallie Ann Logan, James Logan and wife, Henry Logan Sr. and wife, Henry Logan Jr., Wm. Thompson, James Thompson, Alice Thompson, Elizabeth Ruggles, Charles Logan, Sarah Logan, Catherine VanVactor, Charlotte Fisher, John Ewing, Amanda Ewing, Ida Corbaley daughter of Richard and Jane Corbaley, John Hester, Ellen Railsback Paris, Hiram Anderson, Hannah Anderson, Fannie Dwiggins, Bro. Evans, of Warren Co., Ind., Ann Ward, of Rochester, Jacob Shaffer, of Kewana, David Watkins.

J. F. WAGONER.

Behind the snow-loaf is the mill-wheel; behind the mill the wheat-field; on the wheat field falls the sunlight; above the sun is God.

Our Love Feast.

Dear Restitution:

I will write for my father (J. S. Hatch) and endeavor to give you an account of his travels during the past twenty-six days. He left home the first day of June, the first place he visited was Champaign, Ill., where live our esteemed Bro. and Sister Gardener and Sister Coffin, the dear aged mother of Sister Gardener, all so zealous in the cause of our blessed Master. Remained there twelve days, only delivered two public discourses, but most of his labor was in private talk. Dr. W. Frank Ross, of Champaign, came and was very anxious to have the Scriptures explained to him, which father did, occupying five hours in all and he was very much interested and built up over it; he is a Christian preacher. We trust he will yet see and learn the truth as it is in Jesus, and be a light to the glorious cause. From Champaign he went to Bloomington, Ill., to visit his sister five days, where he also talked the blessed truths to them during his stay, and they were much interested. From that point he went to Hayworth, Ill., in the neighborhood of C. P. Graham, making his home mostly with our dear and esteemed Sister Geisthorpe; he preached three discourses in the Columbia school house, and one in the Rockford meeting house to large and attentive audiences. I visited that point once myself in company with father, and I remember with much pleasure the kind treatment, the many friends and good meetings. They went to Wapella the last night of his stay in the neighborhood, expecting to hold meeting there, but the meeting houses were closed. Then he went to Campaign and remained there from Thursday until Monday, when he started home. He reached home feeling as well as usual, but that not very well, and that is why I am writing this for him. When he reads or writes it causes his head and eyes to hurt so badly. Father expects to return to Champaign some time this fall.

Yours in the one faith,

AZORIAH M. SCHOONS.

Dear Restitution:

I for the first time mingle my voice in praising and glorifying our heavenly Father with all those of like precious faith once delivered to the saints. In thanking him for the goodness and mercy during the past year, and I ask of him to continue to bestow upon all his people goodness and mercy for all power is in his hands in heaven and in earth. So dear brothers and sisters, let us abide in him, that when he shall appear we may have confidence and not be ashamed before him at his coming, and dear brothers and sisters, I ask your prayers that I may hold out and prove faithful. I feel encouraged to read so many good letters from those of the one and only true faith, and feel like pressing to the mark of the prize of the high calling of God in Christ Jesus. We are a little band near Brownstown, Va. We are trying to do that which is good and pleasing in the sight of our Lord, so that we may be able to enter into the straight and narrow gate leading to life eternal, and be among the number when he comes, that are watching and waiting for him to come and take away the curse from off the earth and make it an Eden home for the righteous to live in. I am fully persuaded that the Lord will come without a sin-offering unto salvation to every one that believes. O soon may that day come, is my prayer.

Submitted in love,

LAURA E. SPAID.

Dear Restitution:

Good news for the children of the kingdom, we had another good meeting on the second Sunday in May, preaching by Bro. B. F. Boyer. One more obedient believer put on Christ by baptism in his all-saving name, Sister Carrie Updike, whose letter no doubt you have read in THE RESTITUTION of April 12th. She is going on her way rejoicing, ever looking unto Jesus, who is the author and finisher of our faith. On Friday after this meeting I left for Winchester, Va., accompanied by my sister, Mrs. Updike and her husband, who was going there to visit her daughter Mrs. Dunlap. I made a short visit with my husband's nephew, Mr. A. J. Miller, who is also a brother in the faith once delivered to the saints, and is ever ready to give a reason for the hope that is within him, with meekness and fear. From there I went to Haverstown, Md., to visit relations with natural and spiritual ... enjoyed quite a refreshing season among them, and while there I received a letter informing me of the dedication of a new house built by the Church of God in the great valley of Va., near a railroad station called Mowerrytown. I then resolved to attend this dedication on my return. I came back by way of Winchester, and was met at the train by Bro. Miller and conveyed to his home. I there met Bro. Berklite, of Waynesborro, Pa., on his way to the meeting. I then hastened to notify Mrs. Dunlap, who willingly joined our little band to go too. We took the train at Waynesborro, on changing at Strattsburg we there met Sister Cook, of Bentonville, Va., and Bro. Samuel Wilson of New York, and after Christian greeting we soon reached our destination, and was met there with conveyances and carried to a good sister's house, and after we rested and had refreshments, we were soon conveyed to the new house of worship, where we met a goodly number of our brethren and sisters from different places. This was a very enjoyable meeting, the house though large was filled to overflowing. The attention was very good, and the house was dedicated by Bro. Samuel Wilson. His services rendered perfect satisfaction, and the preaching was all that we could desire. Brothers B. F. and John D. Boyer were also with us. This house of worship is convenient to all, being situated on the Baltimore and Ohio railway, running from Harper's Ferry to Stanton. Trusting that much good may be accomplished at this place by those noble brethren, who have so faithfully builded themselves a new house of worship out of their own means. May they ever be faithful in holding forth the Word of faith to a dying world, until the last Gentile believer is brought into the fold.

Your Sister waiting for the kingdom of God,

SARAH P. MORGAN.

Selected.

Affliction's Work.

Many of the beauties of the character are touches given by the Divine Spirit in the hours of affliction. Griefs, sanctified, soften the asperities of life; they tame the wilderness of nature; they burn out the dross of selfishness and worldliness; they humble pride; they reveal to us our own weakness, faults and perils; they deepen and enrich our experiences. It has been said that "the last best fruit which comes to late perfection, even in the kindest soul, is tenderness toward the hard forbearance toward the unforbearing and warmth of heart towards the cold. But there is no influence under which these late fruits ripen so quickly as under the power of sorrow. It makes us gentle towards all. Many a home is saved from wreck by sorrow that comes and draws estranged hearts together again.—*Miller.*

Praise.

Praise is the only part of duty in which we at present engage which is lasting. We pray, but there shall be a time when prayer shall offer its last petition; we believe, but there shall be a time when faith shall be lost in sight; we hope, and hope maketh not ashamed; but there shall be a time when hope lies down and dies, lost in the splendor of the fruition that God shall reveal; but praise goes singing into heaven, and is ready, without a teacher, to strike the harp that is waiting for it to transmit along the shores of eternity the song of the Lamb.

The essence of true nobility is neglect of self. Let the thought of self pass in, and the beauty of great action is gone, like the bloom from a solid flower.—*Froude.*

Heaven! O, blessed day, that shall have no night!—the sunlight of glory shall rise upon the soul, and never set. O, blessed spring, that shall have no autumn or fall of the leaf!

Our faith is, if I must so say, like a burning glass, which concentrates the rays of the divine love upon our hearts, and focuses them into a point that kindles our hearts into flames. If we have the confidence that God loves us, in any real depth, we shall answer by the gush of our love to him.—*Dr. Alexander McLaren.*

Sorrow is not an accident occurring now and then—it is the very woof which is woven into the warp of life, and he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interests it.—*F. W. Robertson.*

Selected.

Wisdom.

The highest wisdom is manifest in living a good life. He who is wisest and knows the most will not think that he knows it all, but will rather be meek. Some one has defined meekness as "love at school;" here it is wisdom that is the pupil. Meekness will hold its tongue and keep its temper when others differ. It can carry on a friendly argument without personalities. There is great danger in one's zeal for his opinion that he will become bitter towards his opponent, and that the heart will engage in the conflict as well as the head. This induces jealousy and faction until one is bound to win at all hazards. He glories in his own view and argues for it at last without respect to the truth.

Nothing could please Satan better than to have good men loose their temper and become unreasonable and factious. And one needs to guard the beginning of this evil. The steps are zeal without knowledge, or envy, strife, vain glory, evil works, all of which are foolish. When once the door is open to strife, no one can tell when it will be closed again; the wise man will therefore avoid opening it.

Love.

Love to the unlovely is a characteristic of true, godlike love. Loving the lovely is not unknown among the heathen, and even the godless may practice it. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Herein is love, not that we loved God, but that he loved us." "Every one that loveth" with this godlike love "is born of God, and knoweth God." In the measure that we love the unlovely as God loves them, and because God loves them, we show our godlikeness, and give evidence that we are begotten of God. It is in our bearing and in our feelings toward those who are yet sinners, that we manifest our Christlikeness, and that we so far represent God before believers, and show to those who are without what manner of spirit we are of.—*S. S. Times.*

Chautauqua Lake Excursion via the Nickel Plate Road. Tickets will be available July 28th good returning until August 29th at special low rates. Do not miss this opportunity of visiting this beautiful resort. A Peerless Trio of Fast Express Trains Daily. Palace Sleeping Cars. Superb Dining Car Service. Elegant Equipment. Ask Agents.—july 28

God is good enough and great enough to supply every thing. When all abandon us, let us abandon all to him.

Photographers, bring your Cameras and attend the Annual Convention of the Photographers Association at Celeron, N. Y. July 17th to 22nd. One fare for round trip via Nickel Plate Road. Your choice of a Peerless Trio of Fast Express Trains Daily. Ask Agents.—july 17

He who cures a disease may be the skillfullest, but he that prevents it is the safest physician.

National Educational Association Convention.

Meets at Los Angelos, Cal., July 11th to 14th. Go via the Nickel Plate Road. A Peerless Trio of Fast Express Trains Daily. Unexcelled dining car service. Rates low.

Silence as to a man and his deeds will do more to extinguish him than columns of abuse.

Low Rates to Pacific Coast Points. The Nickel Plate Road sells excursion tickets at special low rates to San Francisco and all Pacific Coast Points. Through Palace Sleepers and Superb Dining Car Service via Nickle Plate Road. Ask Agents.—july 24

Let prayer be the key of the morning and the bolt of the evening.

The Nickel Plate Road offers special low rates to Lynn, Mass., July 12th to 19th account Annual Meeting Young Peoples Christian Union. Your choice of a Trio of Fast Express Trains Daily. See Nickel Plate Agents. —july 12

The gentleman is solid mahogany; the fashionable man is only veneer.

Beginning July 2nd and on each Sunday thereafter during the months of July and August the Vandalia Line will run special train to Culver and return—Fare for Round trip 25 cents. T. A. Downs, Agent.—sep 1.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Long Limit Cheap Excursion to Niagara Falls.

The Nickel Plate Road will run their usual Annual Excursion this year in August to Niagara Falls, but the return portion of the excursion ticket will be good on any one of their Trio of Fast Express Trains for fifteen days. Lookout for a rouser. The reputation earned for these Annual Niagara Falls Excursions over the Nickel Plate Road has made them very popular and for years it has been the rule for parties anticipating an outing during the summer to make it convenient to take in the Annual Niagara Falls Excursion on the Nickel Plate Road. This year the date is fixed for August 14th or 15th. Look for particulars later.—july 10.

Martin Luther found a Bible. The greatest discovery man ever makes is when he finds a Bible. It is a dreadful thing, it is like finding dynamite. It is the making or ending of a man. If he puts it aside it's the end of him; but if he takes it to his heart it is the making of him.

Niagara, Toronto and Thousand Islands Excursion.

The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, tickets good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $1.00 and to the Thousand Islands for $0.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

Excursions to Los Angeles, Cal., via Pennsylvania Lines.

June 24th to July 7th, inclusive, for National Educational Association Annual Meeting, Excursion tickets will be sold to Los Angeles, California, via Pennsylvania Lines; return coupons valid until September 5th. Additional information will be cheerfully given by local ticket agent of Pennsylvania Lines; or C. L. Kimball, A. G. P. Agent, Cleveland, Ohio.—july 7th.

There is a permanent freshness in the gospel. The old story is always new. Other things become stale and worn; the gospel fills the soul with pleasure and joy, and satisfies the want of the human heart.

Excursions to Chicago.

July 2d the One Dollar popular round trip excursions to Chicago every Sunday will be inaugurated by the Pennsylvania Company from Plymouth for excursion train at 5.55 a. m, central time; returning leave Chicago 8 p. m. All day in the great city—to visit the various pleasure and recreation resorts, the parks, go on the lake or see your friends.

We need much courage, if we are to get through the world properly, and having it, we need to know how to regulate and use it.

Tourist Excursion.

From June 24th to July 10th, inclusive, the Nickel Plate Road will sell Special Tourist Tickets to Denver, Colorado Springs, Pueblo, and Utah points. Through Palace Sleepers and unexcelled dining car service via the Nickel Plate Road. Special low rates. Ask Agents Nickel Plate Road for particulars.—july 10

Never fear to bring the sublimest motives to the smallest duty, and the most infinite comfort to the smallest trouble.

Nickel Plate Road Excursion to California.

Account of National Educational Association Convention at San Francisco, Cal. Tickets on sale June 24th to July 7th. One fare, plus two dollars, for the round trip. Ask Agents of the Nickel Plate Road for particulars.—july 6.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, 80 8 page, double column tract, sold formerly at 10 cents a dozen.

SEEKING AND FINDING, a 4 page tract, sold formerly at 25 cents a hundred.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phœnix, Arizona.
J. B. Adams, Hanaburg, Iowa.
John Compston, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. H. Guckenheimer, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheesbrough, Gobleburgh, Mich.
Norton Gould, 3819 Saratoga st, Omaha, Neb.
Dr. J. E. Rollin, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxana Wilcox, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Bean, Dudley, Worcestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisonville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Chalbrook, Ia.
W. L. Winston, 523 Minnesota Ave, Kansas City, Kan.
D. L. Kenn, 4607, S. N. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hudler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stelle, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
John Foore, 2012 West Coralog Ave. Parsons,
J. C. Mitchell, Crowley, La.
Kansas.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Brickville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 884 Grand Rapids, Mich.
R. S. Dwiggins, Romaelner, Ind.
H. M. Williams, Ashton, Kan.
B. T. Halstead, Box 124 Andover, S. D.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend		8:34am
No. 14, " "		12:30pm
No. 8, " " "		10:08pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute		6:15a m
No. 3, " " " "		12:52 noon
No. 9, " " " Logansport,		7:40pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week,

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Jefferson and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by A. Dressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind, meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edmiston.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift: All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Antlun, Elder.

Preaching at Park Hill church in Chalbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fire, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and communicate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gove, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Union Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders. W. T. Pohe and R. T. McDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12318 Euclid Ave. near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at U. Union Chapel Church, Winterstown, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. L. Stevens, Secretary.

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Let us go forth unto him. Heb. xiii. 13.

"Let us go forth" and leave the world behind us.
And meet the perils of the pilgrim way.
Where Jesus walked let mocking scoffers find us.
Still hastening onward, as they bid us stay.

"Let us go forth" and tell the same sweet story,
How Christ a helpless babe became;
Point to the dying Lamb, the Lord of glory,
Strong in the might that lives in Jesus' name.

"Let us go forth" The pilgrim and the stranger
Owns not the earth his weary feet must tread;
God's sinless Son, once pillowed in the manger,
Had not house wherein to rest his head.

"Let us go forth" Where Jesus walked before us,
Unmoved by praise or censure's fleeting breath;
God's eye of love is fondly watching o'er us,
The arms eternal stretching underneath.

"Let us go forth" Without the camp there liveth
The strength of Israel. Ye of heavenly birth,
Look in the smile the loving Master giveth
To them that follow him. "Let us go forth"

—Anne Shipton, æt. 1865.

Communicated.

Would Jesus do it? No. 6.

PINE WOODS BIBLE CLASS.

Teacher. Last week Carrie ended her recital of Mr. William's talk at the prayer meeting. She related how Miss Gordon's following in the footsteps of Jesus, had changed the whole course of his life, and her statement that the Blessed Hope had so captivated her heart as to lead her to a very close following of Jesus, had given him an earnest desire to learn what the hope is, which has such an influence for good on the life of the believer of it.

In the investigation which followed, the following conversation ensued between Mr. Williams and Miss Gordon, which I will give as related to me.

Mr. Williams. Now, Miss Gordon, I read in my Bible lately, that the name of Jesus was the only name given among men, whereby we must be saved. Now, it puzzles me to know what there is in a *name* to save anyone, and how can I be saved in *that name?*

Miss Gordon. You must recollect, Mr. Williams, the efficacy of a name consists in the power and authority with which the name is invested. To illustrate, the United States selects an ambassador to go to a foreign nation to transact some international business. His name carries with it the power and authority of the United States. No other name would answer.

See Phil. ii. 8-10, and you will learn about Jesus being invested with power and authority to command submission: "Being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus, every knee shall bow, of those in heaven, and those in earth, and those under the earth."

Mr. Williams. Yes, I perceive the authority of the name, but I am particularly interested just now as to *how* am I to be saved, *by that name?*

Miss Gordon. Its *personal* application, is of course, of vital interest to us all. In Luke xxiv. 45-47, we have a thought in that line: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that *repentance* and *remission* of sins should be preached in his name, among all nations beginning at Jerusalem."

No one can be saved *in sin*, and the way for their remission is "*in his name.*" The name given him at birth indicated this purpose was in view. "Thou shalt call his name Jesus: For he shall save his people from their sins."

Peter began to preach this message at Jerusalem, according to the prophecy, and showed how remission of sins could be secured in his name.

See Acts ii. 37, 38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." You will observe that after believing the message Peter preached to them on that occasion that they must repent, and be baptized "*in his name,*" and then remission of sins could be secured. Hence we see how it is there is no other name given among men whereby we must be saved. It must be *in* his *name*, no other name will answer.

Mr. Williams. Repentance, that means to be sorry for the sins of our past life, does it not?

Miss Gordon. Why no, it signifies a change of life, a ceasing to do evil, in other words to walk after the Spirit in the place of the flesh. Sorrow for sin may lead to repentance. See 2 Cor. vii. 9, 10: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For *godly sorrow* WORKETH REPENTANCE *to salvation*, not to be repented of: but the sorrow of the world worketh death."

Mr. Williams. In the passage above quoted, we are told to be baptized in Jesus' name for the remission of sins, and in another portion, "he hath washed us from our sins in his own blood." There are two washings presented to us the "washing of water," "washed us from our sins in his own blood." Both are said to cleanse from sin. I can perceive of the washing of water, but how can we be washed in his blood?"

Miss Gordon. In the matter of repentance we die to sin. In Rom. vi., sin is personified as "our old man," this "old man" must be crucified with Christ, put to death, and being dead, must be buried and left in the grave, and woe be to us if we resurrect him again. But the *new* man comes forth to a *new* life, being a *new* creature in Christ. In Col. ii. 12, we read: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being *dead in your sins*, and the uncircumcision of your flesh, hath he quickened together with him, having *forgiven you all trespasses.*" How are we washed from sin? Ans. In his blood. How? Symbolically. It was in his death his blood was shed; and if we are ever washed from sin, we must (symbolically) come in contact with HIS DEATH. Rom. vi. 3, 4, shows the way to become so related. "We are buried with him by baptism INTO DEATH * * * For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."

The blood is applied only by being "buried with him by baptism INTO DEATH." The blood then sanctifies, sets apart and cleanses. Now after this cleansing if we go back to the vile haunts of sin, it is counted as trampling cleansing blood under foot, not literally, but just as literal as the washing. See Heb. x. 29: "Of how much sorer punishment, suppose ye, shall he be thought worthy who hath *trodden* under foot the Son of God, and counted the *blood* of the covenant, wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace."

Much is involved in being properly washed in the blood of the Lamb. It is the most important step in a person's life. Our eternal destiny is involved in it.

If there is no washing there can be no cleansing, and none but the blood-washed can reign with Jesus in glory. And having been washed, a condition of purity and cleanliness must be maintained, if we would be numbered with the unsullied virgins who are found without fault before the throne of God. To be a mere professor of Christianity and not live it out is of no avail whatever. To make a success, we must do as Jesus would do, were he in our place.

Mr. Williams. I thank you kindly, Miss Gordon, your explanations rejoice my heart, I feel immediately like plunging into the cleansing stream, but I must go home and tell my wife and Ruth all about what I have learned, I want the family as a unit to become followers in the footsteps of Jesus. I will see you again, later on.

Teacher. I must say I rather like Mr. Williams' close way in examining every detail. I have noticed that people who investigate closely can be relied upon. They are also more apt to follow the Lamb closely in their daily walk in life. Now, Arlon, I want to ask you, if you were called upon to name some one sin which hinders the close following of Jesus, more than any other, which would you select?

Arlon. I should name selfishness. To speak more plainly, I would say, the sin of covetousness.

Teacher. Can you give a Bible example?

Arlon. You remember the case of Ananias and Sapphira whose selfishness, or covetousness led them to lie concerning the sale of their possessions, and the serious consequence of their lie. If the same penalty were to be visited upon those who commit the same sin in a multitude of forms and ways of the present time, the majority of those engaged in the marts of trade and commerce would be swept from the earth with a sweep of destruction. I know not a single line of business, but what a deception and cunning device and intrigue is practiced that their goods, merchandise, real estate, etc., may be disposed of to greater profit.

The manufacturer, or those who prepare eatable goods for the trade, adulterate those goods with some cheaper material, which may resemble those of the genuine, that they may be sold to the consumer as genuine, when a large percentage of the article the consumer buys is something else.

The deception is just as much a lie, as that of Ananias and Sapphira. Selfishness or covetousness is the motive which prompts the deception.

The cloth manufacturer does the same thing, he will put a cotton mixture in that which may be sold for all wool goods.

Clerks who are employed by the retail merchant are obliged to practice deception in order to sell those goods. A conscientious and truthful salesman can be of but little profit to his employer, and could not hold his position.

The business of this age is based upon the principle of competition, in place of co-operation; and competition begets selfishness, or every man for himself, regardless of his neighbor, or truth.

Teacher. Covetousness seems to be the prevailing sin of our age, underlying nearly all business transaction, and of course covetous practices cannot be indulged in without lying. We must also remember that our Savior says, they who do such things shall never inherit God's kingdom. Now, Albert, can you give another Bible example, in which the selfish love of earthly goods hindered following the Savior.

Albert. Yes, my mind recalls the rich young ruler who asked the Savior what good thing he should do, that he may inherit eternal life? Among other good things he was told to sell his earthly possessions and relieve the distress of the poor, and come and follow him. Selfishness led him to go away sorrowful, and is never heard of again. The deceitfulness of riches is a noxious weed which will choke the Word every time.

Teacher. Next week we hope to learn something of the result of the Williams' family so thoroughly investigating the foundation for the Blessed Hope.

W. H. WILSON.

Judges Chapter 19.

1. And it came to pass that a man of influence, a Levite, was sojourning in the thighs of Mount Ehraim; and he took unto him a concubine wife from Bethlehem of Jouda.

2. And his concubine went her way from him, and went from him to the house of her father in Bethlehem of Jouda, and had been remaining four days.

3. And her husband arose and went his way after her to talk to her heart, to induce her to return, and his young man was with him and a yoke of asses: and she brought him into the house of her father; and the father of the young woman saw him and was rejoiced to meet him.

4. And his relative by marriage, the father of the young woman, constrained him, and he put up with him for three days, and they ate and drank and stayed there.

5. And it came to pass on the fourth day that they arose at dawn, and he arose to go his way; and the father of the young woman said to his son-in-law, stay up thy heart with a morsel of food and after that ye shall go your way.

6. And the two sat down and ate and drank together. And the father of the young woman said unto the husband, Be seated and put up here, and thy heart will have felt good.

7. And the man arose to go his way and his father-in-law constrained him and he sat and down and he stayed there that night.

8. And he arose at dawn on the fifth day to go his way, and the father of the young woman said, Stay up thy heart and camp till the day declineth; and they two ate.

9. And the man arose, he and his concubine and his young man, and his father-in-law, the father of the young woman said, Lo, the day hath declined unto evening; Put up here and thy heart will have been gladdened, and do ye arise tomorrow at dawn for your journey, and thou shalt go thy way to thy tent-home.

10. And the man became satisfied to put up, and he arose and departed. and went as far as over opposite Jebous—this is Hierousalem; and with him was there a yoke of asses saddled and his concubine with him.

11. And they had got as far as Jebous, and the day was very far advanced; and the young man said to his lord. Here, let us incline out into this city of Jebousites and let us put up therein.

12. And his Lord said unto him, We will not incline out into an alien city wherein there is no one from the sons of Israel here, and we will pass by unto Gabaa.

13. And he said unto his young man, Come along and let us draw nigh to one of the places, and will put up in Gabaa or in Hrama.

14. And they passed by and went their way, and the sun set for them next to Gabaa, which is in Beniamin.

15. And they inclined out there and entered in to put up in Gabaa; and they went in and sat down in the public-square of the city, and there was no man of mark gathering them together to have them put up in a house.

16. And lo, a man of mark, an elder was coming from his employment from out a field at evening, and the man was from Mount Ephraim, and he was sojourning in Gabaa, and the men of the place were sons of Beniamin.

17. And he lifted up his eyes and saw the wayfarer in the public-square of the city; and the man, the elder said, Where art thou journeying and whence comest thou?

18. And he said unto him, We are going our way from Beethleem of Jouda, unto the thighs of Mount Ephraim; I am from there, and I went my way unto Beethleem of Jouda, and I am going my way to my own house, and there is no man of mark who gathereth me into his house.

19. And we have chaff and fodder for our asses, and there is bread and wine forme, and the house-maid and the young man with thy servants. There is no lack of anything.

20. And the man, the elder said, Peace be with thee. However any lack of thine is upon me; furthermore thou shalt spend the night in the public-square.

21. And he brought them into his house and made a place for the asses, and they washed their feet and ate and drank.

22. And they were gladdening their heart, and lo, men of the city, sons of evaders of the law encompassed the house, knocking at the door, and they spake unto the man, the lord of the house, the elder saying, Bring out the man who went into thy house, that we may know him.

23. And the man, the lord of the house, went out unto them and said. Brethren, no, Do not do evil to this after he hath entered into *my* house, do not do this act of folly.

24. See there is my daughter the virgin, and his concubine; I will lead them out and do ye humiliate them, and do to them that which is good in your eyes, and do not this act of folly to this man.

25. And the men were not satisfied to hearken to him, and the man took his concubine and led her out unto them; and they knew her and sported at her all the night long until dawn and they sent her away when the dawn arose.

26. And the woman came at dawn, and fell beside the door where her husband was until daylight.

27. And her husband arose at dawn and opened the door of the house, and went out to go on his journey, and lo, the woman, his concubine, fallen beside the door of the house, and her hands upon the door-sill.

28. And he said unto her, Arise and let us depart: and she did not answer because she was dead, and he took her upon the ass, and went his way into his place.

29. And he took his sword and laid hold of his concubine and divided her into twelve parts and sent them into every boundary of Israel.

30. And it came to pass that every one who saw said, It hath not occurred, nor hath there been seen from the day that the sons of Israel went up out of Egypt unto this day like this. Do ye take your own counsel in respect to her and talk.

COMMENT.

The event related in this chapter proved to be a very important incident in the intertribal relations of Israel and resulted in all but utterly wiping out the tribe of Beniamin whose city Gabaa had been guilty of this atrocious act. The tribe was judicially and rightly too, held responsible for the atrocity of its tribesmen, and when called upon and found unwilling to surrender to a judgment of death the perpetrators of this villainy, internecine war occurred all the other tribes of Israel arraying themselves against Beniamin. The events leading up to and the war itself being given in the next and the concluding chapter of this book of Judges.

The whole thing illustrates how God deals providentially with individual and national sins. We see idolatry demoralizing and debauching the nation tribe by tribe, and individual by individual, even to the priesthood until we find it possible for a whole tribe to condone and rush to arms to defend an atrocity which according to the record had been an unheard of one up to this time since the day the Lord had led them up out of the bond-service of Egypt. And what a requital! It vividly recalls the Lord's requital on us in this land for the sin of slavery through our four years internecine war for the integrity of the nation and the union. How it emphasizes moreover the importance of judicial procedure and a willingness on the part of all right-minded people to abide by it and its verdicts, rather than to submit to such questions to the gauge of battle and the barbarism of war with all its accompanying atrocities of blood and pillage.

CHAS. GARDNER.

Baptism.

The nature and object of baptism are so plainly stated in the Scriptures, and the Greek terms are so decisive in their primary use, as to lead all careful minds, who prefer the Word of God to vain tradition, to a correct conclusion. The multitudes who embraced Christianity in Apostolic times became converts on the evidence of Christ's resurrection. They considered baptism as an emblem of their natural death, and resurrection. This doctrine Paul most pointedly teaches in Rom. vi. It is evident from this that all who died in the faith of Christ died in the faith of the resurrection, and so they were baptized in the same faith. They received baptism as an emblem of death and burial, in voluntarily going under the water. They also received it as an emblem of the resurrection to eternal life in coming out of the water. Thus they were baptized *for the dead*, or in perfect faith in the resurrection of the dead. The Scriptures are to be obeyed in *this* ordinance, as in all the ordinances of the gospel by every one who accepts Christ as his Savior. The words of Jesus, we all admit, are clothed with power, because he is the great Teacher sent from God the Father, and whom we are "commanded to hear in all things, and obey. He spake with authority. "He spoke as never man spake." He is declared to be the wisdom and power of God to those who believe. Christ declares "the Word which ye hear is not mine, but the Father's which sent me." Then it follows that it is the duty of all who hear the gospel, to believe in Christ; this must be admitted by all. We ask you, is it their duty to be baptized also? Ans. it is your duty. But many hesitate to decide,—doubting the *importance* of baptism,—questioning why it should be required and what good it can do to be baptized. But why should they cavil thus in the face of the testimony of the dear Savior? His very last words (if I may so speak) before he ascended to the right hand of the Father, were, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved".....Teaching them to observe all things whatsoever I have commanded you." From these words, falling from the lips of the Son of God, and in the ears of candid and thoughtful persons who believe Scriptures to be the Word of God, it would seem that no objections could possibly be made. In the apostolic times it was an ordinance which they gladly obeyed. "Then they that gladly received the Word were baptized." If we disregard the teaching of Christ and the Apostles concerning the ordinance of baptism, we have the same right to disregard their teachings concerning faith and repentance. God has coupled them altogether. "As the body without the spirit (breath) is dead, so faith without works is dead also." Baptism into Christ is called the obedience of faith; or, in other words, the first overt act of faith;—a sealing of our covenant relationship to God. "If we be planted together in the likeness of his death, we shall also be in the likeness of his resurrection." We always consider the four steps in attaining the sonship as inseparably connected, viz., first, faith; second, repentance; third, baptism; fourth, walking in a new life, or continuing in well-doing. We can not exalt one of these steps above another, therefore the accusation that we believe baptism, *without qualification*, is a saving ordinance, is false. But we say the duty to be immersed is as clearly and definitely stated, as the duty to believe and repent,—and no caviling, doubting or reasoning can evade it. We may think it foolish and unnecessary,—but so did Naaman, the Syrian captain. He thought it a foolish act to go and dip himself seven times in pardon for the cure of his leprosy.

J. G. WOODRUFF.

(Concluded next week.)

The Restitution.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

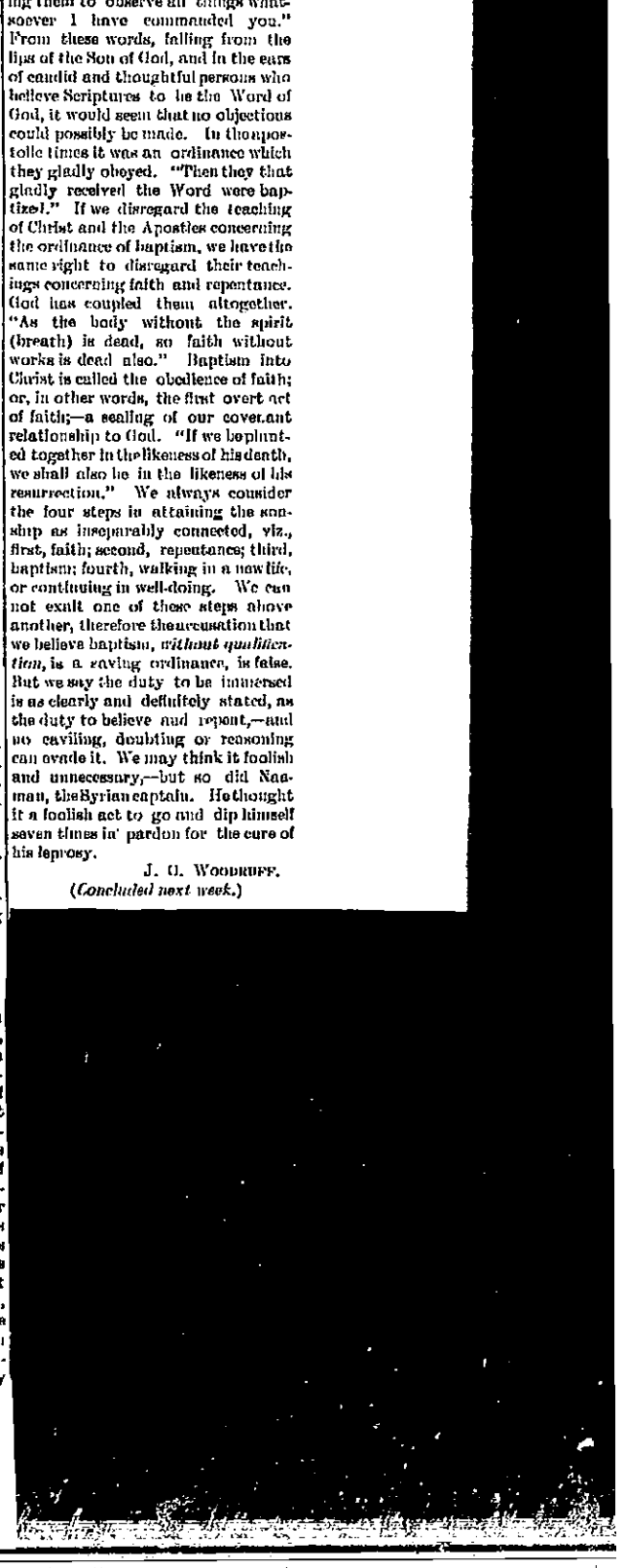

The Restitution.

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PLYMOUTH, INDIANA, JULY 12, 1899.

WILL the brother who sent a money order for $2.00 from Mendville, Pa., please advise us what to do with it. No letter of instruction has been received, and of course we must wait for directions.

CEASE to do evil is the first step in the way of reform. Learn to do well is the second.

WHEN one can give as good as he gets, it is very easy to forgive an injury,—it is when such ability is lacking that a greater effort is required.

IT is one of the heaviest penalties of wrong thinking and wrong living that they blur, if they do not obliterate, the very perceptions of good and evil.

DOCTOR Pierson says five words describe the biography of women in Eastern lands: "Unwelcome," at birth; "untaught" in childhood," uncherished" in widowhood, "unprotected" in old age, "unlamented" when dead.

THERE cannot be invented; it may be discovered, that is, uncovered. All so-called discoveries are but the result of the mind of man coming into greater harmony with the Divine mind. As in the natural order, all so-called inventions are but adaptations of existing material to eternally existing principles in nature, which is God under another aspect than we find him revealed in Christ. In the sphere of principles what a man invents *cannot be truth;* it is a lie, and the man is the father of it.

EVERY one really begotten of God through the Word of truth, knows by a thousand signs, that constrains him to love and come into fellowship and service with him, he means for them a clean, unselfish, unworldly life. One cannot love the things God loves and walk in his ways, without an inward propulsion in this direction. The truth of is this is demonstrated whenever we see a person lagging behind, and expecting to be carried pickn-back, or dragged along."

MORAL insensibility is reached gradually. It is a disease whose beginnings stretch back into the past. So imperceptibly does it steal on that the victim is seldom apprehensive of danger. It may manifest no alarming symptoms, while even working towards a fatal crisis. Jesus, on one occasion, when reasoning with the Pharisees, is said to have been grieved at the hardness of their hearts. He saw the hardening process going on as his Word was withstood, and knew what the result would be.

IT was a pathetic confession of Darwin "that spiritual apprehensions and sensibilities had died out of him." They had been starved to death, attenuated, or otherwise, but *surely starved.* We thank him for this confession, because it conflicts with much of his theory. He unwittingly undermines his foundation work. And his statement to a Bible believer, means that he had no eye to see or ear to hear spiritual things. Poor Darwin, he rightly diagnosed the case, and told the truth about it.

Married.

On Thursday June 22nd, 1899, at Jones residence witnessed the marriage

ANYONE of the mystical system of interpretation can be literal enough sometimes;—*by far* too literal as the following sentences prove:—"Moral rewards consist in the perpetuation of character: men receive the very things done in the body. Whatsoever they sow, that they also reap. The reward of holiness is *more* holiness. The reward of sin is *more* sin. So long as a soul by continuing to sin adds fresh fuel to the fire, hell can never burn itself out. The redeemed in heaven *do not lose* their liberty of choice.....Sin and righteousness needs to be continuously chosen." These sentences quoted from Campbell's much lauded work, "Unto the uttermost,"—could hardly be farther from the truth; the foundation of them being the murderous lie,—"Thou shalt not surely die."

WE clip the following from one of the Chicago papers:—"Under the title, 'What Jesus Would Not Do,' a few brief paragraphs frequently published in the *London Independent*, are going the rounds of the English religious press.

Jesus would not make 'getting rich' or 'getting on' the goal of his existence.

He would not wish to enjoy anything which was neither the result of his own labor nor the joyful gift of love.

He would not wear gold nor ornaments which had cost painful and degrading human labor. Nor would he allow the little birds and beasts that his Father cares for to be recklessly slaughtered to deck him with ruthless and furs.

He would not seek immunity from peril or pain by voluntarily inflicting tortures or diseases on innocent and healthy animals.

He would not be present at amusements which profane the bodies and pollute the souls of those who gain their bread by providing them.

He would not waste food or fuel while others are perishing for need of them. He would not trail yards of costly fabrics along the ground behind him while others lack proper and decent garments.

Jesus would not earn his bread by following any employment or producing any material injurious to the moral or physical well-being of the community.

He would not seek to secure for relatives 'after the flesh' any appointment or honor of which they were not worthy, or of which others were more worthy.

Jesus would not underpay or overwork strangers in order to provide for the idleness or luxury of kinsmen or descendants.

He would not condone faults or vices in the wealthy and powerful.

Jesus would not, in times of popular excitement, write false and fiery articles to the papers, by which passions are fanned into fury and wars are promoted.

He would not lend armies into other men's countries. Nor would he invent scientific means for the wholesale destruction of human lives. He would not fill children's story books with scenes of battle, murder, and violent death.

He would not demand celibacy where he could not secure chastity.

He would not violate the sanctities of womanhood in hope of saving men from the consequences of their sins.

Jesus, seeing his Father's image in all men, would not describe people by vulgar epithets derived from the color of their skins.

Having no spiteful prejudices or jealousies against any class or race of human beings, he would not invent slanderous fiction to try to justify such prejudices.

He would not hinder a man having a darker shade of skin from sitting in a railway carriage by his side.

Jesus would not refrain from telling those who do such things that they are not yet Christians, and should never so describe themselves.

Jesus would not despise a woman because she earned her bread by doing those household duties without which homes cannot exist.

He would never use the words "menial duties," because whatever is duty is glorious.

Jesus would not despise the mistakes of the poor and ignorant, the futile aspirations of the suppressed, for the despair of the wronged.

Jesus would not rashly destroy any beauty which had come from the hand of his Father.

Jesus would never do a deed in itself evil, on the plea that it might lead to good.

Jesus would never sacrifice others to himself on the score of his own superiority.

Immortality and the Kingdom of God.

"SO deeply has the dogma of the immortality of the soul taken root in the minds of men, and so tenaciously is it held by the professing Christian Church of to-day that it becomes necessary to continually reiterate the revealed truth-attested fact that everlasting life is not an attribute of

HUMAN NATURE,

that it is not derived from our parents by natural birth, but is the gift of God through Jesus Christ his Son. Consequently it is to any man as yet only a matter of hope. It is promised, and he who promised is faithful to fulfill his Word. Men will receive it if he accepts it with the conditions. But as it is

A SUBJECT OF FAITH,

it cannot be a present possession. Paul distinctly says that the *possession* of eternal life was as yet but one of hope. It is his, but for the present it is hid with Christ in God for him against that day when the Life-giver shall appear."

The tremendous lie above referred to beclouds the mental vision of all who believe it. It throws the whole truth of God out of place. It ought to be known that everything pertaining to the redemption of the world by God's love, is intimately connected with the Jewish nation—that salvation is of the Jews, but it is not. All that be known in that direction is that Jesus was a Jew, but the religionists of this age cannot be made to know that the kingdom Jesus preached the coming of is the restored

KINGDOM OF ISRAEL.

If the proofs that it is, were all of them found in the Old Testament there would be some little excuse for them, but when we come to the words of Gabriel to Mary in Luke i. 30-32, that the Lord God will give to Jesus the throne of his father David, and that

HE SHALL REIGN

over the house of Jacob forever, and of his kingdom there shall be no end, they have no manner of excuse. It is the reiterated testimony of the Scriptures that the kingdom to which the saints of God are called, the kingdom promised to them that love God and are called according to his purpose, is

A HEBREW KINGDOM.

It is not a place away off beyond the skies where immortal souls are supposed to dwell in the eternal sunshine of God's presence and glory. It is not an ecclesiastical organization known as the church,—neither is it a state of mind engendered by the reception of what is styled evangelical religion. The kingdom is not a mythical one,—a mere abstraction,—it is real and substantial, as the name imports. We want people to realize that the phrase

"THE KINGDOM OF GOD"

is used in contradistinction to the "kingdom of men." These are equally real, but the latter are transitory in their character. They are only permitted to exist for a time. Their abolition is decreed, and we are told by the prophet Daniel that upon their ruins will rise the everlasting, and

UNIVERSAL KINGDOM

of God. The one will succeed the other as morning does the night, and be as real as their predecessors, and more so, because the kingdoms of men are in their very constitution changing and evanescent, their existence depending upon the support of perishing mortals,—while the kingdom of God will be founded upon the unchangeable Word of the Eternal and upheld by the strength of his mighty arm. It will be immovable.

IT WILL STAND FOREVER.

Hence the term kingdom suggests at once to the mind the existence of all that pertains to a kingdom, king, territory, metropolis, rulers, subjects, laws, etc., and what there will be in the future kingdom of God are plainly revealed in

THE SCRIPTURES OF TRUTH.

The territory is the land of Israel, the land promised to Abraham, turned into Paradise and extending from the river of Egypt to the river Euphrates. The King is the once rejected and despised Nazarine, Jesus of Nazareth,

THE KING OF THE JEWS,

who is at the right hand of God, exalted to be a Prince and a Savior, now ever living, a royal priest after the order of Melchizedec. The nation is the re-united twelve tribes of Israel inhabiting the land of their fathers, cleansed from their iniquity by acknowledging the claims of Jesus their Messiah, and rendering a willing obedience to him as their King.

THE METROPOLIS

is Jerusalem purified and sanctified, no more the city of mourning and weeping, the home of the uncircumcised and the unclean, but a city of righteousness, a faithful city, a quiet habitation, a tabernacle that shall not be taken down.

ITS LAWS

are divine, for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem.

ITS RULERS,

princes, priests and nobles consist of all those Jews after the flesh, who walked in the steps of the faith of their father Abraham which he had being yet uncircumcised; and those Jews after the Spirit, who embraced the faith of Abraham

RECOGNIZE JESUS

as the seed promised to him, accept him as the way, the truth, and the life, by repentance toward God and baptism into the Anointed for the remission of sins and continue steadfast unto the end of their probationary career."

This is the truth of God in outline; the very *essential* truth that saves, because it is the substance of what God offers to those who believe and obey him. And the only conditions exacted by him. In a word—The Gospel of the Grace of God.

Communicated.

Ingratitude.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Isa. 1:2-3.

There was a time when the writer thought that the above complaint applied only to the Jews. Not only this sin, but nearly all other heinous sins described in the Scriptures. I thought the only one capable of such crime was the Jew.

No, I do not think so any more. A few years ago while on a visit to Richmond, Va., I heard an old Methodist minister attempt to preach from "I have nourished and brought up children, and they have rebelled against me." I say he tried: well, that was what he did. He had uttered only a few sentences, when he broke down and sat down. We all concluded that it was vertigo, or some such thing, but the real cause soon went from ear to ear. The text fit a little too well his own experience. His children had turned out badly, had rebelled against him, would curse him as being the meanest man in Richmond, if he refused them the last dollar in his purse. It was a very touching scene in that Richmond church, when that old preacher attempted to discuss the ingratitude of Israel. Every one present appeared to understand the situation, many of them mingled their tears with his; knowing what terrible trials he had in his home. His wife and daughters as well as his sons, were very disrespectful to the old man. And strange to say, mother and children, in the presence of the neighbors, were models of good breeding. It was only in the presence of husband, father, head of the house, that they became sullen, coarse, disrespectful. The old man used to remark that his family could be nice to every body but him. No one was more attentive to the sick in the neighborhood than the preacher's wife (so it was said), but when her husband was sick she turned him in bed with a pitchfork, (so he said), and his children thought it was very funny.

Is it any wonder the old man broke down when trying to preach from, "I have nourished and raised up children, and they have rebelled against me"? Reader, have you ever known such children and such a mother? Are there any in Indiana? We have plenty of them here in Baltimore, and all over the United States. Yes, I think we have more of them to the square foot in our own country than in other Christian lands. Excessive kindness is not always rewarded with gratitude (hundreds of people are spoiled by it). I have nourished, and they turned me in bed when sick with a pitch fork. Have we not here a very good picture of the good moral man? The man who pays his debts, a good citizen, gives 16 ounces to the pound, etc., has a kind word and a smile for every one, but his Lord and Master? Our Father in heaven is not recognized by the man who thinks all he has to do to be saved, is just to treat his fellow man right.

The preacher's family, to my mind, is very much like the moralist. They did not recognize God as having any claim on his gratitude, for sending the Christ, our blessed Lord Jesus, to give himself for us. "I have nourished and brought up children, etc" Father, mother, do you know anything about the ingratitude of a son or daughter? You giving them nearly all your store, and have them abuse you, because you did not give them more? If you do then, you can understand better the nature of God's complaint about Israel's ingratitude.

Respectfully submitted,

ISAAC MCCURRY, Sr.

What Constitutes a Christian?

This is called the Christian dispensation to distinguish it from the patriarchal, or Mosaic or old dispensation. Why is this? It is because the Christ has come and instituted a new and living way, whereby men can rid themselves of sin and stand justified before God, and be heirs of all that God has promised to bestow upon those who love him.

Again, this is called a Christian country. Why is this? Is it because the people as a whole, or a majority of them have accepted the gospel of Christ, and complied with the gospel conditions? It would be natural to think so, if we knew no better. The gospel of Christ has not been accepted, the conditions of salvation have not been complied with, and we are under the necessity of asking again, why is this called a Christian country, when the gospel of Christ is not accepted? It might be well to call it Christian to distinguish it from the pagan or heathen world, who worship gods of their own making, blocks of carved wood or stone, or some four-footed beast.

Is this called a Christian country, because the gospel of Christ is printed and circulated, and devoutly revered by the tens and even hundreds of thousands of people, without knowing exactly why? It is regarded as God's good message to man, but they do not know what the good message is about, they clasp it to their breast as the pearl of great price; but if asked the reason why, they could not tell you. Again, this may be called a Christian country because of the beneficial influence the Bible has had on the people. This influence pervades everything about us to a greater or less extent, everything bears a different aspect from what it would without the Bible. But for all that, there is a vast difference between admitting the favorable influences exerted by the Bible, and being a Bible Christian.

I want to hurt no one's feelings, but men and women are either Bible Christians or no Christians at all. It is the belief and practice of Bible truth that constitutes a Christian. We learn in Acts ii 26, that the disciples were first called Christians at Antioch. What constituted them Christians? Was it that they believed in Jesus as the Son of God and the Savior of the world? I answer no, this alone will make no one a Christian. The demons believed this much and trembled, but they were demons all the same. In like manner, the one who is an alien from the commonwealth of Israel, and a stranger to the covenant of promise, may believe in Jesus as the Son of God, Son of David and Savior of the world, according to the popular idea, and remain an alien still, if he does not comply with the laws of citizenship, or naturalization. It makes no difference how much a person believes in, or about the constitution of the United States, unless he complies with the laws of naturalization he can never be a citizen. He must put off the old Englishman, old Scotchman, or the old Frenchman, or the old German, and put on the new man created by the constitution of the United States, and become politically and legally a new man, before he is entitled to the immunities and privileges of the national household, and, as no amount of love of, or esteem for, this country will make him a citizen; so no amount of professed regard for God, or Christ will make him a fellow citizen with the saints and the household of God, till he proves his faith in the things promised, and complies with the conditions imposed. Jesus' words for it, "Ye are my friends, if you do WHATSOEVER I COMMAND YOU." This the disciples at Antioch had done. They had believed the teachings of Christ, they had complied with the conditions imposed, and were thus entitled to the name Christian.

JAMES C. THOMPSON.

Editor Restitution:

Now that we are having so much good poetry, not only in THE RESTITUTION, but in other publications of the church. I think we ought to have a book of poems published. It is possible that the money to pay for the publishing could be raised by subscription. In this way we could preserve all of the poems of dearly beloved Father Chaplin and Sister Roberts, and a great many others who have fallen asleep, besides the poems of many living authors. It is now conceded that all literature had its beginning in poetry or rhyme, and that truths taught in that way are most lasting. In fact no literature can be permanent without poetry. If it was known that worthy poems would be given a place in a bound volume, it would be a great stimulus for those persons who express themselves in rhyme to do their best. I think it would be a good plan for teachers to encourage the Sunday School scholars to commit to memory poems that teach the truths that we feel are of such vital interest, and hear them recite them in the Sunday school. Most of us, in looking back over our past life can see that the Sunday school hymns and literature had a great deal of influence in forming our theology. A sagacious man once said, "Let me write the children's songs and you may make their laws."

MARY W. BARCLAY.

Editor Restitution:

I have a tract before me written by a brother in Toronto, Ont. In it there is one passage of Scripture quoted that he seems to have some difficulty with, and it may be that others have the same difficulty, so I thought I would give an explanation, which I think does away with all trouble. You will find it in John xi. 26, and it reads, "And whosoever liveth and believeth in me shall never die, believest thou this?" He claims that it is necessary to add again (to make sense) after liveth. The way he puts it is this. "I am the resurrection and the life, he that believeth in me, though he die, yet shall he live again, and whosoever liveth again and believeth in me shall never die." This will make the passage refer to him after the resurrection, but if properly understood it applies to the time of the resurrection. See 1 Cor. xv. 51, also 1 Thes. iv. 15, 16, 17, these passages refer to the same time, the time of the resurrection when the dead are to be raised and the righteous living changed and caught up with them to meet the Lord in the air, and so shall we ever be with the Lord. I think if he would allow the passage to apply to the time it refers to, he would not have to add anything to it, as it will make sense without it, and we are commanded not to add to, or to take from the Scriptures.

I submit this to your readers, hoping it may be of benefit to some,

J. E. H.

A while back I was reading in THE RESTITUTION an excellent article on Spiritualism by B. V. Reed, and as I read I copied the references and had them in order, and read them, and how connected they were, and the thought has been with me ever since how nice it would be to have portions of Scriptures, on different subjects arranged in order, (with references) with some systematic order. It would be just what I have wanted for a long while for reading at mission meetings, woman's meetings in general, and to give away—sometimes. I don't think the men would care about it as much as the women, but topics on Holy Spiritualism. Spiritual life, (contrast) carnal life, belief or faith, salvation work, overcomers, trust, kingdom and coming of the Lord, love, fear, joy, rejoicings, immortality, truth, steadfastness, peace, and if it could be gotten up, and printed on good paper with cheap binding, I do not doubt but in time there would be a great many in demand—if it was once known that we could get them—and perhaps get some to reading that would not any other way. I just throw out the idea that might be enlarged upon, and as many topics taken up as the compiler might desire. There are so many isms advanced all around us that many get so careless, and do not know what to believe, yet they do no searching forth themselves. I leave this, to do with as you think best, as the truth shall make us free,

MRS. LIZZIE WARREN.

Thought and Language.

A perfect thought will always clothe itself in appropriate language, and when people suppose that they are in want of words to express themselves, they are really in want of thought—have only got hold of a part of a thought instead of the complete thought, and are in difficulty about the clothing of an unformed thing. De Rotz says that strong emotions find their utterances in monosyllables, and the language of the poor in grief is often of an earnestness and simplicity rising to eloquence. Out of the fulness of the heart the mouth speaketh.

Say nothing, do nothing, which a good mother would not approve, and you are on the certain road to happiness.

Poetry.

Waiting for the Bridegroom.

"Surely, I come quickly. Amen! Even so, come, Lord Jesus." Rev. xxii. 20.

"I am coming, coming quickly;'
'Twas the Master's farewell word:
Keep your lamps well trimmed and burning,
Nor in sloth your loins angird.

As the thief with stealing footstep,
In the darkness draweth nigh,
I shall come when men are sleeping,
Terrible the midnight cry!

As from farthest east the lightning
Shining to the distant west,
Lighting up the hidden valleys,
And the mountain's snowy crest.

So will I come swift appearing,
Sudden joy to waiting hearts:
While in dread dismay the sleeper
From his dream of folly starts.

I am coming; not in weakness,
As to Bethlehem long ago:
But with angel-hosts attending,
Victory over every foe.

Saints from earth's remotest graves I shall meet me,
Living saints caught up shall be;
And the Kingdom of my glory
Cover earth from sea to sea.

I am coming, but none knoweth,
Neither man nor angel fair,
When shall be that solemn Advent,
And the day of God appear:

But the faithful shall be crowned,
And with me shall walk in white,
Through the everlasting ages,
In the world of perfect light.

Hail by all the storm-cloud gaiter
And the air is full of dread;
Sin's dark hosts around us muster
Earth to earth seems almost dead.

But the bridal souls are waiting,—
Chosen, precious, sealed, as I'm
Waiting for the Bridegroom's coming.
Strong in hope that maketh pure.

—H. Bonar.

Communicated.

Christian Doctrine and Private Prosperity.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi. 2.

"But I say, he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6.

These two passages from the two epistles of Paul to the Church at Corinth are well worthy of careful study by every Christian, and it will be long before we exhaust the subject. It is assumed by the title of my subject that there is a connection between Christianity, or Christian teachings and our own personal prosperity or success. If this be correct, we will find it in the Book from whence those doctrines are derived. It is not assumed that the two passages just quoted cover the subject, or even fairly outline it; their context makes it perfectly evident that they relate to the giving to, or for, the support of the church, or the brethren in distant parts who were in need; and the principle upon which the giving was to be done—the basis upon which it would be acceptable to God is well established.

I will first consider these texts as we find them, and then extend its principle to other matters. In the matter of giving, the Apostle is very explicit, both as to when to give and how much to give; also as to the result of giving, whether it be "grudgingly and of necessity or cheerfully."

"Upon the first day of the week," says Paul, "let every one of you lay by him in store." There are two thoughts in this sentence, and both of them should be fully emphasized in our minds. They are "frequency" and "regularity." The divinely inspired Apostle was moved by the Holy Spirit to make the intervals between giving very short. This was Divine Wisdom, not man's. "On the first day of the week" does not mean, do it one week and then miss three or four. It means every week, as sure as the day comes around.

Paul evidently knew, and we have often observed the same thing, that a little given regularly and often is not felt as much by the giver as large donations given irregularly, and we see from this the wisdom of Paul's exhortation. It is the frequency and regularity which makes the gifts valuable.

Next, notice the broadness of the law. I call it a "law," because to all who are striving to fulfill the Royal Law spoken of by James in his epistle to the twelve tribes scattered abroad, (James ii. 8) to them it is a law. The breadth consists in the words "every one of you." No exceptions: no limitations, more than is added in the words, "As God hath prospered him." This is enough and perfectly adapts itself to any and all conditions. Like all of God's laws, it is perfect and needs no amendment. "Every one of you" includes every member of the One Body, and as every member of our physical body shares in the labors, pains, joys or sorrows of the whole body, and so in the church, every member should bear a part—not the same part, but that for which they are best fitted.

Nor can we forget that we are bound to recognize that what we have is due to God's kindly Providence watching over us. This is distinctly taught by Paul in the words, "As God hath prospered him," which also agrees exactly with the words of Jesus: "Seek first the kingdom of God, and all things shall be added unto you."

Another thought is that there is exact justice and wisdom in this, as also in the second passage,—that about sowing and reaping. In the latter, although the language is figurative, it is unmistable, which is not always the case with figurative language. It is the God of nature who best uses the known laws of nature to illustrate his meaning regarding spiritual things. Reader, Did you ever notice how profusely the seed has to be sown to ensure a bountiful harvest? What would the sower gain if he withheld the few bushels of grain or seed needful to bring him the bountiful harvest? Sometimes he has to cut his living allowance down to a very meagre fare in order to sow the seed which is required to do this. He knows only too well that if he soweth sparingly "so also will he reap."

Does not Paul liken us all to sowers of seed, and does he not apply the same rule to "the good seed of the kingdom" and to all the works of faith? If we sow sparingly we shall reap sparingly as surely in spiritual as in natural things.

But concerning prosperity. All desire to prosper according to their own definition of prosperity, which differs widely with different classes of people. The world generally judges that a man is prospering if his business is thriving and he is making money rapidly, regardless of all other things. If he can live luxuriously and indulge every desire he is called very prosperous, while at the same time he may be poverty stricken in health, and a bankrupt in morality, and utterly destitute of a hope of eternal life, but in spite of all these facts, from the world's point of view he is "a prosperous man." But of all such Job says: "In prosperity the destroyer shall come upon him." For says Solomon, "The prosperity of fools shall destroy them."

It is not their prosperity that destroys but their foolishness. Read Luke xii. 15, and context, for there we learn that "A man's life consisteth not in the abundance of things which he possesseth." Why then should any deal with a slack hand in the work of the Lord; in which work he has not only pledged himself, but all he possesses? "All that a man hath will he give for his (natural) life." How much more then should he cheerfully give in the work of him through whom he hath hope of eternal life.

David says: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass." David does not stop here, but gives us the reason why we should "wait patiently" in the face of these discouraging surroundings:—"For evil-doers shall be cut off." That is good as far as it goes, but what else, David? We are interested in knowing the whole truth. Answer: "But those that wait upon the Lord shall inherit the earth." Psa. xxxvii. 7-9. That is where the patient waiting ends and where the prosperity of his people begins. That will be prosperity indeed, and it is "forever."

In Gen. xxxix. 2, we find it recorded that "The Lord was with Joseph and he was a prosperous man." Compare his whole history with the story of that rich man who said unto himself: "Saul, thou hast much goods." Two extremes here meet in two characters, each called a prosperous man,—the prosperous man of God and the prosperous man of the world.

Great wealth and power were brought to Joseph because of his faithfulness to God, and he became second only to the Pharaoh in Egypt, but like Abraham, Isaac and Jacob, his father and forefathers, he was also rich in faith, believing the promises made unto them, and in his dying hour gave such directions and instructions to his children as showed his strong confidence in them. He knew the truth expressed in the words of Jesus: "For what is a man profited if he shall gain the whole world and lose his own soul (or life) or what shall a man give in exchange for his life."

It is written, "They that trust in their wealth and boast themselves in the abundance of their riches—none of them can by any means redeem his brother, nor give to God a ransom for him. Joseph having wisdom from God was not concerned about his riches or the disposal of them, but pointed to the future fulfillment of the promises as his strong consolation and hope, for if the wealth of the world is not sufficient to redeem one life from destruction, what sums can be too strong to express the foolishness of one who, for a little pleasure or selfishness loses himself the opportunity of unending blessedness, with all that the mind can conceive or heart desire in the kingdom of God on earth?

Esau gave up his birthright for a "mess of pottage." Remembering that "if ye be Christ's ye are Abraham's seed and heirs, according to the promise." Are any of us who claim this heirship going to be like Esau? Having parted with that right and hope of inheritance he found "no place of repentance, though he sought it carefully with tears." Heb. xii. 17. Let each make a personal application of the lesson.

But all that has been said on the subject of giving may just as well apply, in principle, to the giving of time and other service to the Master's cause, which is of equal importance with the giving of money. If we do not willingly give our time and talents to his cause, the time is in sight when we will not give anything at all. The Lord loveth the cheerful giver of these things as much as the cheerful giver of money, and measures his gifts by the same rule. "Unto whom much is given, of him much shall be required."

Let us all resolve then to give in all ways, as realizing that we are not our own, but were bought with a price. Therefore whatsoever our hands find to do, let us do with our might, for the night cometh when no man can work.

CHAS. GOSS.

The Story of Dry Bones

CAN THESE BONES LIVE?

"Thus saith the Lord God.....Behold ye shall live." "I will lay sinews upon you and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: *and ye shall know that I am the Lord.*" Ezek. xxxvii. 5.

"The breath came into them and they lived and stood upon their feet." "Then he said unto me, Son of Man, these bones are the whole house of Israel: behold they say, our bones are dried, and *our hope is lost*, we *are cut off.*"

It will be noticed that the prophet goes into great detail in foretelling the events which are to take place. He speaks of the dry bones. There are a great many of them and they are very dry. They have been accumulating since the days of Abraham down to the time of the general resurrection.

In the first chapter of the Bible, God gives an account of creation. But being very desirous that the matter may be fully understood, he repeats the account in the second chapter, going into greater detail with reference to those things in which the greatest interest centers. So in this prophecy, which we are now considering, he seems to be so very desirous that the matter shall be fully understood and comprehended, that he causes the prophet to repeat his saying over and over again.

He first asks the question, "Can these bones live?" And answers it himself by saying, "Behold, I will cause breath to enter into you and ye shall live." v. 5. Then he goes on and repeats, "I will lay sinews upon you, and will bring up flesh upon you and will cover you with skin, and put breath in you, and ye shall live." v. 6.

But why does the Lord do all this? For what purpose are these people made alive? After telling them that they shall live, he says "*and ye shall know that I am the Lord.*" v. 6. The only object which he has in making them alive, is that they may come to know that he is the Lord.

Twice has God repeated, in this short prophecy, the statement that "Ye shall live." But he is not content with repeating it twice. Again he says, "The breath came into them and they lived and stood upon their feet." v. 10. But the matter is so important that the God of the Universe can only wait for the prophet to utter a few short sentences before he directs him to repeat the statement that *they shall live* in the following words, "Behold, O my people, I will open your graves, and cause you to come up out of your graves." v. 12. And still once more, "Ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves." v. 13.

This is a resurrection scene. Most of these people had been dead a very long time and their bones were very dry. When they shall be made alive and remember that they are of the house of Israel, they will say, "*Our hope is lost, we are cut off.*" This will be a very natural thing for them to say. They will know perfectly well, that before their death they had transgressed God's law and were therefore unworthy of his blessings, and hence will say "Our hope is lost." If it was not for the fact that our heavenly Father is so very generous and long-suffering with frail humanity, they truly would have no hope. Their hope would be gone because of their disobedience. But as God did unto the wicked Ninevites, when they repented at the preaching of Jonah, so will he do to the "whole house of Israel."

The most remarkable thing with reference to God's dealings with mankind is the pertinacity with which he harps to the descendants of Abraham. How many chances that people have had, and how many more they are to have, as foretold by the prophecies, to make their peace with God, and receive the boon of eternal life as their reward! Don't tell me that the Ruler of the Universe is a fraud Master, "reaping where he has not sown and gathering where he has not strewn." Will God exhaust his mercies on the Israelites, who have been worshiping heathen gods, bowing down to "wood and stone," and reserve none for the balance of the race?

"Therefore, prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves and cause you to come up out of your graves and bring you into the land of Israel." This all takes place at the general resurrection. The proof of this lies in the fact that all who are brought up out of their graves and are made alive, as foretold by this prophecy, are raised to mortal life. The life principle which causes these people to live, is the breath. Adam became a living being when the breath was breathed into his nostrils. He was mortal. So these Israelites who are made to live, by the breath will be mortal. All who have part in the first resurrection, are raised to immortal life. Paul in speaking of the first resurrection in Cor. xv., says, "It was sown a natural body, it is raised a spiritual body." Again those who have part in the first resurrection are caugh away to meet the Lord in the air. But these dead Israelites, when they are taken out of their graves and made alive are to be brought "into the land of Israel." Persons who have part in the first resurrection do not say as do these Israelites, "Our hope is lost, we are cut off." Far from it.

The prophet says of these Israelites, after their resurrection, "Ye shall know that I am the Lord." How will they come to know the Lord? What are the means which God uses to bring persons to this knowledge? It is the preaching of the gospel. John, the Baptist, as the forerunner of Christ, preached. Christ began his ministry by preaching. Jesus sent out the twelve apostles and directed them to "go preach, saying the kingdom of heaven is at hand." Later Jesus chose the seventy and sent them out to preach. Paul was sent to preach to the Gentiles. "The Spirit of the Lord God is upon me because the Lord has anointed me to preach good tidings unto the meek." Is. lx. 1 Jonah was sent to Nineveh to preach. Peter preached to Cornelius and his house. I might name any number of proof texts to show that God's plan of making himself known to any person or people, is by the preaching of the gospel and so when he says to the dead Israelites, as he does in this prophecy, "Ye shall know that I am the Lord," he means to instruct them in the usual and ordinary way, by having the gospel preached unto them. Why will these Israelites be resurrected and be made to know the Lord? God has but one purpose and one object, and can have but one purpose and one object, in making himself known to any member of the human family. It is for the sole and only purpose of giving them an opportunity of repenting of their sins, and obeying the gospel that they may obtain the reward of all the faithful. We learn therefore from this prophecy,

1. That all the Israelites shall be resurrected.

2. That after they are alive, they shall be taken to their own land.

3. That they shall be so instructed that they shall come to know the Lord, and have an opportunity of obeying and obtaining the reward.

4. This all takes place after the general resurrection and after the close of the millennium.

"O the depth of the riches and knowledge of God, how unsearchable are his judgments and his ways past finding out." Rom. xi. 33.

R. S. DUNMORE.

Doctrine of Devils.

"Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrine of devils." 1 Tim. iv. 1.

Can we prove that to be the case now? I think with very little trouble we can. People are preaching, and contending stoutly that we have eternal life now, and will never die, which is the doctrine of the serpent—devil, "Ye shall not surely die." Gen. ii. 1; John viii. 44. Referring back to Eden, and deceiving many.

I ask some of these people, even ministers, that advocate this God-dishonoring doctrine for an explanation, and to tell me what this "inner man" is, that never dies? And when they get him? Now, two ministers, one a missionary, tells me, that the "inner man," which is the immortal man that never dies, and is the real man, is the "Spirit of Christ." The "Holy Spirit," gives Rom. viii. 9; 1 Cor. vi. 19 to prove it, and affirm "This never dies," and seem to think they have us sure, but never take time to think what they have done, and the position they place themselves in. I tell them the Holy Spirit is a part of the God-head. Matt. xxviii. 19; John xiv. 26; xv. 26; Acts ii. 1-4. Now, I tell them, that if the Holy Spirit is yourself, as you claim, then you are God, or a part of the God-head. There is no other conclusion to come too, and give them warning. Acts xiv. 11, 15.

Paul said, ver. 15, we also are men of like passions with you, and for them to turn from vanities unto the living God. Now, it seems to me, the people now, are setting forth strange gods. That's what the people said Paul seemed to be doing, because Paul preached unto them Jesus and the resurrection. Acts xvii. 18. This "doctrine of devils" was taught to mother Eve in Gen. iii. 4, 5. Listen, "For God knows that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, not quite God, but "as gods," about the same as those claiming they have eternal life now in this life.

Then again, Paul speaks of the "sons of perdition," and falling away, the Apostle warns us by saying, "Let no man deceive you by any means: for that shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, so that he as God sitteth in the temple of God, shewing himself that he is God," and this mystery of iniquity was at work in Paul's day. 2 Thes. ii. 3, 4, 7. And these people claiming the Holy Spirit to be the inner man, and this inner man is themselves, the real man, and will never die, if this allegation does not make them "as gods," and is the "doctrine of devils," then I give it up. The Apostle speaks of man being "in Christ." 2 Cor. v. 17. And if "Christ be in you," Rom. viii. 10, one God and Father of all, who is above all, and through all, and in you all, Eph. iv. 6, that does not make us Christ and God; if it did, there would be gods many, and lords many, but Paul says, "But to us there is but one God." 1 Cor. viii. 5, 6. But how does Christ dwell in us? Paul, "That Christ may dwell in your hearts by faith;" Eph. iii. 17, and this "inner man" is the mind, for Paul said, "With the mind I myself serve the law of God." Rom. vii 25. But we have the "mind" of Christ. 1 Cor. ii. 16. "God hath given us the spirit of a sound mind." 2 Tim. i. 7. What for? "I will put my laws into their minds." Heb. viii. 10. "Be ye transformed by the renewing of your mind." Rom. xii. 2. "And be renewed in the spirit of your mind." Eph. iv. 23. "The new man which is renewed in knowledge." Col. iii. 10. Paul says, "We have the 'mind' of Christ." 1 Cor. ii. 16. "Now if any man have not the 'Spirit' of Christ, he is none of his." Rom. viii. 9. "Mind" of Christ and "spirit" of Christ seems to be the same, with which Paul served the law of God. Rom. vii. 25. Eternal life we have by promise. 1 John ii. 25. Which Paul says, "In hope of eternal life, which God, who cannot lie, promised before the world began." Titus i. 2. "And this is the record which God hath given to us eternal life, and this life is in his Son, Christ. When will we get this eternal life? If ye will not believe what I said in Matt. xix. 29; Mark x. 29, 30; Luke xiv. 14; xviii. 29, 30; Matt. xvi. 27; Matt. xxv. 46; Rev. xxii. 12; John v. 28, 29, Ye would not believe one though he rose from the dead." Eternal life is promised to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. Rom. ii. 7. And they will get it at the resurrection of the just. Luke xiv. 14. "It is sown a natural body; it is raised a spiritual body." 1 Cor. xv. 44.

I hope to meet all the saints in the kingdom,

M. L. ADAMS.

Obituary.

Elias Middlekauff was born in Washington Co., Md., Dec. 14, 1817; coming west in the year 1846, he settled in Pine Creek Township, Ogle Co., Ill., where he continued to reside, following the vocation of a farmer until 1877: he then moved to Oregon, where he resided until last summer, when he went to live with his daughter, Mrs. P. S. Burchell, in Chicago, where he died on the 4th of May, after only a few weeks illness, at the age of 82 years. He was married to Miss Elizabeth Ridenour of Hagerstown, Md., before coming west, who died 5 years ago. He became the father of ten children, only four survive him. The remains were brought out from Chicago on Saturday to his sons, who resides near his old homestead, in Pine Creek, until Sunday. The funeral services were held at the Dunkard Salem church. The sermon was preached by Bro. Hudler, his text being the future state of the dead, which left quite an impression on his audience. His friends opening the service by singing, "In the days of all days, when the world shall be judged.

And the chaff from the wheat shall in them mightily tossed;
Then the righteous shall shine as the stars in the sky,
And their place shall be at the Savior's right hand.

Let me find a place with that happy band,
Who shall ever abide at the Savior's right hand.

But the wicked who will not repent and believe,
And will never give up to the Master's command;
Shall be placed on the left as unworthy to be,
With the children of God at the Savior's right hand.

We are journeying on to eternity now,
On the banks of death's Jordan we sometime shall stand:
Shall we force to pass over the dark rolling flood,
Lest our portion be not at the Savior's right hand.

If our Shepherd he is, and we follow his call,
He will lead us safe home to that beautiful land;
And with crowns on our brows, and with branches of palm,
We shall ever abide at the Savior's right hand.

At the close friends sang, "May God be with you till we meet again." Father joined the Church of God in 1861, and his home was the stopping place of many of like precious faith, while attending Conference in Northern Illinois. In his latter days he became totally blind, and was in that condition for five years, but nevertheless he remained cheerful, and the last words he spoke to his daughter-in-law, Mrs. J. Middlekauff, were good by, may God bless you. He died in hope of soon meeting Christ, the Life-giver, who will open the eyes of the blind.

J. MIDDLEKAUFF.

John R. Harris was born in Wayne County, O., May 27, 1837; came to Marshall County, Ind., in the year 1852; died July 2, 1899, aged 62 years, 1 month and 4 days. Leaves surviving him one daughter, two brothers and one sister. Funeral services were conducted by R. C. Railsback, July 3rd. A large number of friends and relatives were present.

Idleness.

The proverb tells us that idle persons can never find time for anything; and the reason is that they have always a huge bundle of arrears to engross their attention. They can do little or nothing because they are always intending to do a vast deal, or, more strictly speaking, because they have always a vast deal waiting to be done.

Excursion to Chicago July 16th

Via the Pennsylvania Lines special train from Plymouth at 5.55 a. m., central time, One Dollar round trip, returning lv. Chicago 8 and 11.30 p. m.

Selected.

Signs of the Times.

1. Is it not evident to the most casual observer, that these are times of excessive worldliness? Gain and gayety are the two grand idols of the age. Together they enthrall the hearts, absorb the energies, and command the homage of the multitude. Everywhere men are in haste to be rich, and utterly unscrupulous as to the means used to secure the boon. Health is imperiled, physical and mental powers are over-taxed, conscience stifled, character and reputation sacrificed, and most of all to be deplored, the eternal welfare of the soul neglected, in order to gratify a towering ambition, or an insatiable avarice. This spirit is seen in the unseemly scramble for office, in the shameless abuse of power, in the eager pursuit of pleasure, in the prevalence of reckless speculation and grasping selfishness, and in extravagant expenditure of money on costly furniture, needless luxuries, and superfluous dress—in the latter instance not only despising Christian simplicity, but in many cases outraging all propriety and good taste, and displaying complete disregard to health and comfort, so that homage may be rendered at the shrine of fashion. This evil saps the very foundations of society, and awakens suspicion and distrust. It often sunders the dearest and tenderest ties, while it perverts and degrades the noblest gifts. It is especially fraught with peril to man's spiritual welfare. Its very essence is forgetfulness of God, and of eternity. Of it comes science without faith, politics without principle, business without conscience, literature without holiness, pleasure without purity, in short, man without God. It invades even the sanctity of the Christian church, to tarnish its purity and impair its strength. It produces among professing Christians a regard for talent, rather than piety; for costly church edifices, wealthy congregations, and showy forms, rather than the simplicity of Christ, the spirituality of the believer, and the rescue of sinners from eternal perdition. To a Christian mind such a spectacle is truly painful. To note its character and effects, and apply its remedy is the aim of all who desire the true prosperity of our country, and the eternal well-being of souls.

2. Are not these, also, times of widespread immorality? This may be inferred from what we have already observed. For where there is excess in worldliness, there will invariably be laxity in morals. If, instead of immutable truth, high-toned principle, and a regard for the general weal, society is governed by time-serving expediency, self-interest, and sensual gratification, then it must become essentially corrupt; evil of every grade must flourish and prevail. Is it not even so in our midst? We appeal to the state of things around us for proof. What do we see? Suicide treading in the steps of murder; drunkenness, profanity, and Sabbath desecration jostling each other; the innocent and unwary decoyed from the paths of virtue and honor to a course of infamy and shame; life and property constantly imperiled; and crime following crime in quick and alarming succession. What do we see? Speculation tampering with dishonesty, and bribery catering to theft; the public purse rifled [illegible] on parade [illegible] whose utter ruin was [illegible] them) said in my hearing that he had never been troubled with sceptical thoughts. How different was he from me in this! Though in boyhood I was deeply impressed with "religious" feeling, the eternal torment doctrine making me at times miserable indeed, on the other hand, scepticism was a temptation even in childhood; and it has been the severe besetment of my life until now.

The words of James came afresh to my mind recently, and have been consoling and encouraging.

To say little or nothing about the deductions of science as antagonistic (apparently) to Bible statements, certain historical facts and seeming contradictions in Scripture, have made the struggle in the mind more dreadful than aught outside the Bible has done. How to reconcile justice, love, and mercy with the war between Israel and Benjamin (Judges xx. 18-25) when the Israelites were told to go up against Benjamin—and the slaying of seven thousand people on account of David's sin in numbering Judah and Israel, (2 Sam. xxiv., 1 Chron. xxi.) when David himself asks, "These sheep what have they done?"—how, I say, to reconcile these and other recorded facts with the love, mercy, and justice of God, has been a hard matter in my mind. Time and again has the tongue, by some invisible influence or agent, been almost moved to blaspheme the God of the Bible, and again and again have I been fiercely tempted to declare myself an infidel. I would say to the reader, the conflict has been hard, infidelity staring me in the face at times with the Bible before me, and testifying of its truth to others. Few, perhaps, who read this have been tempted like myself, and gone, I opine, so terribly tempted, as but a fraction is told in this communication. But all, more or less are tempted. Let none yield. *Excuse.* There is a way of escape out of every temptation. (1 Cor. x. 13) and instead of viewing temptations as real excuses they prove prolific bodies if not yielded to. James i. 2-6.—*Sparo.*

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the messengers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, tickets good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $7 00 and to the Thousand Islands for $6.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

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J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. House, Madison, Ohio.
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VANDALIA TIME CARD

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Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:44am
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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall corner of Yoakum St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind. meet in their house on Michigan St., on follows.—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be served for by addressing, or calling at Ella V. Eaton's, 209 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Chaney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood 8 miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman,

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuffe, Kessler, or H. L. Lehanna, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychmer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Clause.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trueblood.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Fatherand commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 8:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Eld rs, W. H. Goehe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12 1/2 Euclid Ave, near Wilson Ave., Cleveland, Ohio; where all of the previous faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday at private homes for worship; social meetings be held and services held [illegible] Also on the second Sunday at 11 o'clock Union Chapel Church, Waterville, Ill., for Bible Readings at 11 a. m. All are invited. Lizzie Woods, Secy.

"The Church of God of Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens Secretary.

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Pittsburgh, lv.	7	45	22																				
Alliance, ar.	9	41	23																				
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Dear are the memories
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Real dreams are thy years,
So swift drift our by,
With thy hopes and thy fears.

A dream? Yes a dream!
And—I'Twas whispered to me.
By an angel who neared
South our happy home tree.]
O! child in thy beauty!
Remain pure and sweet,
When the storms of life's river,
Thy frail bark shall meet."

And that same voice did whisper,
[I know it is true.]
"O! young ones and fair ones,
Who sinned but to me.
Who stopped and who turned
At the words, 'This the way'
And straightway and ever,
Did Jesus obey.

NEVA SPARKS-PERSON.

Selected.

The Need, the Hour, the Man.

"*Is Christianity a Failure?*" is a question often asked. And no wonder so in the face of the outlook. But there is the larger question to consider: *Is Humanity a failure?*

According to Fynes Clinton's Chronology, based on the Hebrew record, humanity has completed (1895) 6,000 years from Adam's creation. A long test—the result, *failure*.

Admit, this is not *popular* teaching. What of that! Is it *true*? Perish the popular—if not also true. Honest men should always put truth above popularity.

It is commonly said that man has reached his *zenith*. His *meridian* splendor!

There are ugly facts that discredit this. And if these facts exist in the *zenith*, how indeed must have been the earlier times of humanity. For life is today crowded with sin, sorrow, suffering and wrong. If these things are done in the green tree, what of the dry?

Our contention is that humanity *is* a failure. So great is the failure that we have reached a *crisis*. One greater than any since the Flood, in some things greater even than that, since the world is so very much larger now in its crowded life.

We maintain that *new* laws, new rules, and new methods are vitally necessary; and that these can only come by *supernatural* means, by direct Divine intervention.

Admit the *need*, the rest follows. Thus this title: "The *Need*, the *Hour*, the *Man*."

My treatment of this great theme must be brief.

1. THE NEED.

Let me place before your mental eye a panorama.

What noble institution is this? bearing on its forefront the legend—which a French scholar has called the most eloquent sentence in the English language—"Supported by voluntary contributions." It is an Hospital. Let us enter and pass from ward to ward. All is done that modern skill and large revenues can suggest and accomplish, yet the painful fact remains that within these walls are several hundred sufferers, in all stages of disease and accident, and in all grades of suffering. The utmost the science and skill of the physician and surgeon can do is to relieve or cure—it cannot prevent. Multiply this by 10,000 and what a world of pain and sorrow stands revealed. And this after 6,000 years of human history!

What comes next? "A Home for Incurables." What a sad place this must be! Sadder even than the hospital we have just left. For there, at least, there is the hope of recovery for many—here for none. An appropriate legend for this would be; "Ye who enter here, leave hope behind." And yet we shall find all that love and skill can do is here done to alleviate the sad lot of those thus hopelessly afflicted. This, after 6,000 years of effort, is the best that man can do for many of his fellows—provide a home in which to wait for death!

Next comes a "Workhouse." The barrack-home of the pensioned soldiers of industry, where, under the taint of pauperism, they may herd together as worn-out or debased cattle rather than as men and women—more, as husbands and wives. "But, surely, it is better far to have this to fall back upon than nothing!" Surely, yes. And yet, how many thousands prefer to starve on nothing rather than to vegetate in a workhouse. "But shall we not always have the poor with us?" Only as long as the natural heart of man remains—the heart of sin—no longer. Such today is the best that offers for millions.

Next: What is this extensive block of huge plain buildings? Telescope or pharos, where are gathered one of the most many, sad sights of poor humanity—the children who are left without the fostering care of parents, without the loving breast of a mother, the protecting arm of a father. And this, as in all the cases we present, is but a type of many more, and of all their inmates none can say, "Mother." "Father." What can put at an end to this painful necessity? Nothing while sin and death remain.

What have we here, with its barred windows, and high walls, and carefully kept doors? A prison—no, a Lunatic Asylum. Of all the mischief wrought by sin, nothing is sadder to contemplate than the loss of man's greatest natural gift, reason. All within, save the warders, are sufferers of that sad type. And this is an increasing evil—not simply growing up with the natural increase of population, but in far greater ratio.

Here is another gloomy pile, much like the one we have left, but yet very different. This is a Prison—one of thousands of such on the fair expanse of earth. Here dwell, in enforced seclusion, those whose liberty would be dangerous to their fellow-men. These are the wild beasts of society—though not all of that nature, nor are all of society's wild beasts in prison: some hold positions of honor and trust, some are legislating for others less criminal than themselves, and some, alas! are found even in the sacred office of ministry. One city alone, the chief, London, contains 20,000 *known* criminals, in and out of prison—probably as many more *unknown*. When will this blot on civilization cease?

This is a Blind Asylum. Yon an institution for the Dumb. The proportion of those who thus suffer is no whit lessened by the growth of knowledge, though the means employed for their training and development have very greatly improved. The world still waits for one who, like Him of old, will give back sight and restore speech.

We pause at this Reformatory, and again at that Penitentiary. The former confines children and first offenders who have become criminals, the latter such of the morally leprous among our sisters as are endeavoring to tread anew the path of self-restraint. That such places are needed in this nineteenth century of the Christian era is a terrible impeachment of our boasted morality—to say nothing of our religion. Neither evil shows any sign of extirpation. Concerning the latter, one of themselves says, that three women enter on the primrose path of sin for every single one rescued by allegancies therefrom!

Here, on the right, is the gaudy house of a Procuress, and on the left the nursery of a Baby-Farmer. Are there any worse features of our social life than those conjured up by these terms? That of the fiend, in woman's shape, whose trade it is to supply the raw material of the vilest of manufactures—which transforms virtue into vice, and budding womanhood into the ante-chamber of Gehenna; and that which trades on the life of the very young, by withholding needed care and nourishment. Both these awful features of our social life are busy present day factors therein—as vile, frequent, and cruel, as ever in the past of human history. Who shall uproot and destroy them?

This is a Gambling Club, where men and, alas! women risk their all upon a throw of dice, a turn of the wheel, or a winning card. Such is *theft*, naked and simple, the taking, without an equivalent, that which is the property of another. That, yonder, is a Music-Hall for Hell, the terms are too often equivalent), for the provocation of the flesh. This, here, is a Gin Palace, for the slow but certain ruin of its blinded dupes—body and soul. Are these three things new features in our social life? Alas! No. Are they dwindling evils? Again we are forced to reply, No. Gambling, debauchery, and drunkenness never were so common before as today: never so destructive of all that is best worth preserving in the life of nations.

We bracket, briefly, in passing, another trinity of evil—War, Famine, and Pestilence. Of the first we need only say: that Europe—Christian Europe!—has above fifteen millions of men trained for war, with all its horrors. Famine in the East and Russia is now, well-nigh, an annual occurrence—especially in the vast area of the latter country. Pu: it is also everywhere in Europe, whilst America is no stranger to it, for there are never wanting white lips which lack bread. Pestilence, or plague, mocks at all our efforts to destroy it—and Influenza and Cholera are dread present-day forms thereof. Who shall deliver us from these? Who shall "beat the sword into the plough-share?" Who give the needy their "daily bread?" Who check the plague?

We must grasp what remains for us to see. Words have a habit of becoming "polarized," so that they express thought when standing alone. We need, therefore, only mention, without comment,—the "Liberator Bank," the fall of which has brought ruin and sorrow into thousands of English homes—the "Panama Canal," which has swallowed up in vain fifty millions sterling of hard-earned French money—the "Opium Curse," which threatens to debauch an empire of four hundred millions—the "Drink Traffic," which is wiping out, by degradation, disease and death, the native races of the heathen world—the "Social Evil," which grows with the growth of population, unchecked and horrible; perpetuating, even in innocent children, one of the vilest forms of disease—the "Slave Trade," which has depopulated whole regions of Africa, as though swept by the blast of a simoon—"Sweating," which is the civilized equivalent of slavery—the "Submerged Tenth," who are the despair of statesmen the world over—"Anti-Semitism"—"Socialism" in its worst features—"Communism"—"Nihilism." Need I add more?

But more remains. What of *Decay*? physical and mental, which is writ large upon all men—the proof of our common mortality. As though an *Immortal* being could ever grow old and weak and infantile!

Yet once again, What of Death? Who is to open your graves, oh, ye people, and bid their myriad tenants come forth? Is death to endure for ever? Surely not, yet it is Lord today over prince and peer, over peasant and pauper alike. Where is that abundant and immortal life we need? by which we may defy decay and death. The "elixir of life," though Humanity is 6,000 years old in wisdom, still eludes our grasp. It is still, like the "philosopher's stone," a fable. Science and sanitation have enabled men to reach an *average* of 42 years. But what is that to the centuries which were common before the Flood. Some of our teachers are content these things should remain. The Earth and Humanity should be ever thus. And, that only in distant ages and distant worlds shall a few favored members of the race attain to the larger and happier dimensions of life. Are you so content? For myself, I answer No. Ten thousand times No. I desire heaven *on* Earth, as well as *over* it. And, what is more, expect it. Aye with as much certainty as I expect tomorrow's sun to rise. But not by human methods nor human love. Not even by that latest noble but futile dream of *Woman's* influence in the *Home*," from which so much is expected by thousands.

How will it come then? of that anon, but first—*When?*

2. THE HOUR.

The dark and terrible facts it has been our painful task to chronicle need not surprise us, though they declare the Failure of Humanity—for the foretold fact of that failure is writ large on the sacred page of Prophecy. And of this last decade of the nineteenth century—6,000 years, at least, from Humanity's creation—the features are plainly declared as they do today exist; and that in the mouth of several witnesses. For brevity, I recite only New Testament predictions.

Our Lord said, Matt. xxiv. 37, "But as the days of Noah were, so shall also the coming of the Son of Man be." The stress here is laid on the *as* and *so*. The *as* relates to the old world, which was filled with wickedness—so utterly vile that only eight righteous persons were found in it and preserved from the Flood. The *so* declares that the same thing will be a specific feature of humanity at the time of the end of the present age—"This is wickedness" —when God shall again purge terribly the earth, but by fire instead of water. *This sign is a present-day fact.*

In his parable of the Tares and Wheat (Matt. xiii. 24-30), our Lord declares that in the end of the age both wickedness and righteousness will dwell side by side, ripe for the winepress and sickle. Is it not so? The facts cited prove that wickedness is ripe, and the "Holiness" movement proves that righteousness is equally ripe. But none may separate them, save the Lord of the Harvest.

Our Lord also said, The Kingdom-Gospel should be preached in all the world for a witness, and then the end should come. Matt. xxiv. 14. Only within the last fifty years has this been fulfilled, by the calling forth of Advent and Kingdom preachers, who have since circled the globe.

In the 32nd verse of the same chapter he speaks of the budding of the fig tree as a sign of the end. This is a symbol of God's Jewish people, who, marvellously preserved unto the present, are now flocking back to Palestine. 130,000 are now again (1895) settled in the land of their fathers,—*thrice* the number which returned from Babylon, B. C., and the cry is "Still they come." Whilst the "early and latter rains," withheld since the dispersion, are now again restored.

Our Lord also said, Matt. x. 34, "I came not to send peace but a sword." Is not Christian Europe today "an armed camp!" having 15,000,000 men trained for war? A new warlike power has arisen in the East—Japan! Even the U. S. A., which hitherto have taken no part outside that continent, claim place and voice among the Powers, and are rapidly building up a war navy. Is not the whole world, and especially the East, a powder magazine, which may explode any day?

Paul in 2 Tim. iii. gives some salient features of Humanity, which are true to life today. He says: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers," etc.

John in Rev. xvi. 14 gives us a feature only true since 1840, and now fulfilled by Spiritualism, Theosophy, and kindred systems.

But I must be content to *summarize* what remains. (1) The great Divine Cycle of 2,520 years from the fall of Israel expires (according to the historic writers) in 1890. That cycle covers "the times of the Gentiles," and ends the age—subject, perhaps, to a short period of overlapping. Israel is then again to be a nation, and God's judgments are to be poured forth on them that destroy the earth.

This finding of the Historic School of prophecy is supported by one of a different school, Mr. Dimbleby, who from the movements of the heavenly bodies alone, arrives at the same conclusion, within two years—1808 instead of 1890. "God's great Clock," as it is termed, whose dial plate covers 2,250 years, is to strike from 1606 to 1808.

As a result the half-cycles also end then—I am taking here the Historic argument as far as I am able to accept its findings. The 1,260 years of Turkish and Papal domination run out—according to prophecy, about 1896, according to astronomy not later than 1898. Is not this significant in the face of widespread belief that the "sick man of Europe" (Turkey) is really now on his last legs. And also in this other fact that on the Continent, where the Papacy has reigned supreme for 1,000 years, the manhood of the nations is divorced from all religion, and abhors and hates the Papal system. In Italy, its seat, two-thirds of the people are outside the Church. Indeed, we seem to be upon the very edge of the period—as far as it relates to the Papal *system* —set forth in the 17th of Rev., and especially in verse 16, when the nations are to turn on Rome, to "make her desolate and naked," and to also "eat her flesh, and burn her with fire." Of course that is only partly the fulfilment of that chapter, but I frankly admit the claim made to that extent. Mind, this refers to Rome's *system* and not to her people.

(2) The Clay-Iron of Daniel's image (Dan. ii.) also finds its fulfilment here and now. In as far as this mixture is *political*, is it not fulfilled before our eyes—Clay-Iron? Is not Demos slurring power today with kings and peers? Is not the popular formula "Government *of* the people, *by* the people, and *for* the people" become an accomplished fact? Demos will not be absolute master, for it is clay mixed with iron down to the very day when the Stone (Christ) smites the image and becomes a great kingdom filling the whole earth.

(3) *The World's Church*—with which I pass on to briefly recite the closing feature of "The Man." Paul, in 2 Tim. iii. 5, speaks of men in the "last days" (verse 1), "Having a form of godliness, but denying the power thereof." This is a picture of the World's Church, as it exists today. The fact answers to the forecast. A Church knowing not "What is Truth?" and erring less. A Church mumbling dead formulas, and largely bereft of Divine power—a galvanized corpse. A Church run on *popular* lines, those of a clever preacher, an ornate building, an esthetic service, sensuous music, and a fashionable congregation—a kind of annex to a milliner's show-room. Its distinctive features, pride, worldliness, fashion and formalism. It pains me to speak so plainly. Alas! that it should be necessary.

So the Hour has arrived, and the Judge of Mankind is on the threshold. Now, very briefly:

3. THE MAN.

"Who is sufficient for these things?" Who can right the million wrongs of Humanity? There are hungry needing to be fed, both with the bread of earth and that from heaven. There are blind needing sight, both physical and spiritual. There are deaf and dumb, needing sound and speech. There are slaves needing freedom. There are naked needing clothing. There are wrongs needing righting. Earth is vocal with weeping—who shall "wipe all its tears away?" Above the Babel of confusion rises the deep bass of a "groaning creation," with its long-drawn wail "How long, O Lord, how long?"

Only one Being can fill this gap, stand in this breach, and right the foul wrongs of 6,000 years of greed and wickedness. Who is he? Pilate answers: "Behold the man!" The prophet answers: "Behold the God!" Both characters meet in the Lord Jesus Christ—God's pre-destined Man. Some worthy men say this is a dream. That Christ will never stoop from heaven to earth again! *Stoop!* He stooped once to The *Cross*, emptying himself! Why not then stoop to The *Crown!* If the greater condescension why not the lesser! He is truly *Man!* Not among angels, but here, a *man* with *men*, Humanity's King, is his true *abiding place*. Yea, and will be, too, for it is written, Luke i. 31-33, "The Lord God shall give unto him the throne of his father David." It is *written*, Isa. ix. 6, "And the government shall be upon his shoulder." It is *written*, Dan. vii. 13, 14, that the Son of Man was brought before the Ancient of Days, "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him." And the scene of this kingdom is named in ver. 27, "Under the whole heavens," not above. It is *written*, John xiv. 3, "I will come again and receive you unto myself." The only condition was the going—"If I go." He did go, he will return. He went personally—so will he return. It is written, 1 Thes. iv. 16, "For the Lord himself shall descend from heaven with a shout." It is written, Rev. i. 7, "Behold he cometh with clouds: and every eye shall see him."

But, enough, to every objection and objector we oppose, like Luther, the Word of God. It is Written, and God will surely bring it to pass.

We are standing on the Brink of Time. Get you ready for the Coming of the King.

It is a painful sight to see a single man standing on the brink of an abyss, unconscious of danger. It is a terrible experience to see a *world* of men and women on the brink of the abyss of time, unconscious of their danger. In the first case, if we neglected to raise the cry of warning, we should sin grieviously against our brother. But what of the second case? Is it a time for neglect, for pleasure, for ease, for the building up of worldly concerns, or of sectarian interests? No, surely, it is a time for self-sacrificing gift and service, to raise the cry of warning.

Here we stand upon the Brink of Time. The greatest change Earth has seen since the Flood is close upon us. We know the danger. The Church at large—great as it has become—and the World—many times vaster than the Church—*knows it not!*

What is our duty to our fellows at this crisis? Surely, we repeat, to warn them. To be God's witnesses to a Church asleep, and to a World plunging in the mad vortex of gain and pleasure. Duty and responsibility are but one in fact in such a case. We are *our* brother's *keeper*.

Oh, my hearers, it is time we all had the burden of souls upon us. Time we all saw the sublime and intense importance of faithful witness. Time we multiplied manifold our agents, whilst uniting our agencies. Time for intense activity in the few, very few years that lie before us. The sword of Divine justice will soon leap from its scabbard. The lightnings of Divine wrath will soon flash through the heavens. God's controversy with the Church and the World is close at hand —"The tribulation the great"—and mankind is unconscious of the danger, as well as unprepared to meet it.

Our duty is clear—our responsibility equally so.

1. To be Christ's *personal* witnesses within the area of our own circle of daily life.

2. To be Christ's *consecrated* witnesses. Dr. Pentecost speaks of an incident in the American Civil War, when as chaplain he was ministering to the wounded. One soldier, frightfully injured, would persist in raising objections, when urged to seek salvation. At last the chaplain told him plainly that as a dying man it was now or never with him. For a few minutes he was silent, then raising himself by a superhuman effort, he looked upward and said: "Lord Jesus, I surrender." That each must do sooner or later. Why not *sooner?* Why not *now?* Surrender all to the Lord of Life, who has bought us with his blood. Give *ourselves* up, wholly and unreservedly, to be his consecrated servants, personally enjoying a *full* and *free* salvation from the power and defilement of sin, and a daily communion with Christ through the Holy Spirit. And, with ourselves, to hold our all of time, talent and substance as the Lord's—a matter of stewardship.—*Cyrus E. Brooks, in Faith.*

The modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JULY 19, 1899. NUMBER 27.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with Him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, prerequisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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PLYMOUTH, INDIANA, JULY 19, 1899.

"PATIENCE after all, is the highest courage, since it affords us time to matore all our energies. We shall hardly ever lose our redress if we keep the wrong-doer in our debt."

God All in All.

What a great truth these four words contain! It speaks with the force of reason and the power of eloquence.

"Let a man have all the world can give, and he is still miserable if he has a grovelling, unlettered and unlevent mind. Let him have his gardens, his fields, his lawns for grandeur, plenty, ornament and gratification, while at at the same time God is not in his thoughts. And let another have neither field nor garden; let him look only at nature with an enlarged and devout mind.—a mind which can see and adore the Creator in all his works—consider them as demonstrations of his power, wisdom and truth,—this man is greater as well as happier in his poverty than the other in his riches. The one is a little higher than the beast, the other a little lower than an angel."

Man.

In order to serve a person judiciously it is necessary to study him. In order to teach him it is essential to know something of his character and disposition as well as his condition. Unless you understand him he will hardly ever be made to understand you. To enter into his necessities and to reach the point from which he looks must be, or at least *should* be, the first steps toward informing him with your ideas, and moving his mind to appreciate what may be superior in them. As a people we fear we do not use our knowledge wisely. No people under heaven should be able to approach others with new ideas so successfully. We know what man is, and what his attributes are, by the Word of God who made him; and this is confirmed to us scientifically as well as by every day experience and observation. We are not hampered with an immaterial soul that directs our thoughts or controls our actions in all manner of conflicting ways. We know man to be a unit, and to be *organized* capable of being and doing all that he is and does. And in so far as we fail to study him from this point of view, we fail to interest him in unpopular truths.

A moment's reflection will convince one that duty demands that we study as well as possible, the material we have to work upon before we commence. Some can be first reached through the intellect, some through the affections, and others through the religious faculty. But after the entering wedge, of course the whole truth in outline must be unfolded.

The fact that love is the motive-power of the gospel should never be forgotten by those who want to labor with and for God. It would be an anomolous condition of things surely for God to employ one motive to repentance and we one of another nature.

The prominence given to the love of God in the gospel, together with the apostolic statements that the love of Christ constrained them to love him, and that they loved him because he loved them, goes a long way to prove that nothing will draw men to God, and Christ, and Truth, like love. And if further proof were called for we have it in the fact that *intellectual* assent without *heart* assent is utterly useless. "With the heart man believeth unto righteousness." One involves obedience, the other does not.

Truth.

If in these evil days there be one thing more than another which those of the Abrahamic faith should constantly teach, we think it is a love for truth. Nothing is of worth without that crowning excellence of human character. Without it the noblest structure is but a whited sepulchre. Although a person may have many *other* excellent qualities he should be shunned if deficient in this. A bachelor may admire a person of general beauty and symmetry, but when a seam of falsehood is found running from cap stone to base, he will shun the dangerous presence. There are few things more painful, experienced with our intercourse with men, than to feel that they are unworthy of our confidence,—that they are not what they seem; that they will betray while they smile,—that we tread upon a crater's mouth where all is hollow beneath. Teach a child to tell the truth to venerate and love it. Teach him so that whatever wrong he may commit, he will frankly and promptly admit it.

With a foundation of this sort, it would seem almost natural for him to have a receptive mind for THE TRUTH, that which begets children of God,—that which sets them apart for God,—and is used by God to save them. A child trained to reverence truth in the abstract, would easily understand that no saving power could reside in an *un*truth, if ever so firmly believed. He would also in his own way reason it out that the God of truth would only say what he means, and mean what he says, and, like his earthly parents, expects to be obeyed when he gives a command.

Brethren, and Sisters, we are in the last days, and influences are exerted on every hand to make us under-value the truth of God. After the tare-sowing of the last two hundred years the harvest has fully come; it is a harvest of infidelity. Infidelity is everywhere, in the churches calling themselves Christian as well as among those who make no profession, and alas, it is springing up among those who in the main, still defend the faith once delivered to the saints. It first shows itself in a pious light; "God is so kind and gracious that he will not hold us strictly to his Word if we are good at heart; or are truly sincere. He is a God of love and surely wont shut people out just because they do not comply with the *rules* laid down for pardon, reconciliation and adoption," etc,—but what does this *mean*? It means that an evil heart of unbelief has sprung up, and they have departed from the living God. They do not realize that an infidel is an unbeliever; do not realize that every one of the above pious assertions is a gospel nullifying assertion. They *cannot* talk that way and at the same time say with Paul that the gospel of the Anointed One is the power of God unto salvation, if men can be saved just as well without it. People who once embraced the truth in the love of it, and were taken out of the world by it and now lower its standard in sympathy with the surrounding religious atmosphere, have gotten farther away from God than they realize; and we warn them that the reckoning time is at hand, and urge them to repent before it is too late. A moments serious reflection should show them how ridiculous it is to think that those who reject the call to God's kingdom and glory should be placed in authority and power over it.

We hail with joy every certain sound of the gospel trumpet, and urgently ask that we have straight out gospel truth, and the *practice* of it, for the Lord is at hand.

The Son of God.

The following extract we copy from *Glad Tidings*, which it copies from a rare little volume by Dr. Isaac Watts, published in 1745, entitled "A Faithful Enquiry after the Ancient and Original Doctrine of the Trinity, Taught by Christ and his Apostles."—

"There are several reasons indeed, why he may be called the *Son of God*; first, because of the analogy, or resemblance which Scripture frequently makes use of between things divine and human. The Son amongst men is *another distinct* person from the Father, so Jesus Christ, the Son of God, is another distinct person, who is derived from God, his Father, and bears the nearest resemblance. He is called the express image of his person, Heb. i. 3.

He is called, *secondly*, the *Son of God*, because he was raised from the dead. Psa. ii. 7, "Thou art my Son, this day have I begotten thee," and Acts xiii. 33, 34, etc., where this verse is so explained, but not because of any natural generation; and Col. i. 18, where he is called the "first born from the dead," persons raised from the dead are, in Scripture, called "Sons of God, being children of the resurrection." Luke xx. 36.

He is also sometimes called the *Son of God*, because of his office as Mediator, Acts viii. 37—when the eunuch confessed this he was baptized.

But the obvious reason why he is called the *Son of God*, is most evident from Luke i. 35, "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the *Son of God*," thus spake the angel Gabriel to the Virgin Mary.

He was born as a man here on earth; he lived and died as a man; and in this view he was a being far inferior to the true and Eternal God.....The Man *Jesus Christ* is the inferior agent or medium of the great God, who doeth whatsoever he pleases in and by the Man Jesus Christ.....

If the Holy Spirit were really a true and proper person, it would be as difficult to account for all these and many more expressions in Scripture, which cannot possibly be ascribed to a proper person; and if in some places these *impersonal expressions*, or in other places the *personal expressions* must be figurative, why may not my explanation of them do as well as to the contrary? And thus the *Spirit of God* need not anywhere be construed into a real, proper, distinct person. And certainly this is and will be a perpetual difficulty on all those opinions which suppose the *Spirit of God* to be a real proper person, either created or uncreated—viz, that a person should *be poured* down on men,—should be *shed down*, or should *fall* on men, should be given *with* or *without measure*; that men be *baptized with a person*, should be *anointed with a person*, should be *sealed with a person*, should be *filled with a person*, for we are never said to be baptized with the Father or the Son, because they are proper persons,—but only baptized into their names, or into them; but since the expression of being baptized with the Holy Spirit is usual, Matt. iii. 11; Acts i. 5, etc., it seems to show us that the Holy Spirit here means some power, virtue, or influence which is *not a proper person*, etc. Yet let it be remembered (as is said before) that even in some of these impersonal senses it may be sometimes represented as performing personal actions, according to the Hebrew idiom; as wisdom, the Law, the Scriptures, Righteousness, sin, death, and other things are described are persons. So the anointing teacheth us all things, 1 John ii. 27, "The spirit lusteth against the flesh." Gal. v. 17, i. e., the new nature wrought by the Spirit."

The "Church Social."

Much has been said regarding this great "evil," and we have been censured because we did not condemn it quite enough, and we have even been accused of favoring—or "winking" at it. It is not our policy to always answer such statements, but in this event it may be well to state our views briefly. Games of chance are engaged in by individuals, and societies, and in either case they are wrong, and no Christian should severally or jointly play them.

A man—a Christian man—buys a stock of dry goods, advertises to the community of Christian and infidels, good and bad, that he wishes to sell them. They come and buy and he gets gain. The church to which he belongs needs money to pay pastor, light, fuel, etc., he contributes of the money taken for his goods, from the general public, to help pay the church expenses.

Another brother gets his by the gain in selling groceries, another lumber, another meat, another sells his labor as clerk, as carpenter, woodsawyer, each selling to or working for the "world," or "worldly" men. A Sister washes the clothes of an infidel family. Each puts into the "Lord's treasury" from such earnings. Anything wrong about this? Will the Lord "bless" money that is secured by contact with the world,—or that comes through such hands?

Two, five, ten, twenty, fifty women seeing a lack in certain lines of the church work, say, We will organize and call ourselves a "Ladies Aid Society" of the—— Church, and we will undertake to pay for the lights, or the cleaning and care of, of the church. We will earn the money some way. They hear that Mrs. Baker, a worldly, fashionable, "society" woman, wants a quilt made, and they say to her, "Mrs. Baker, we will make it for you for $1.00," a bargain is made, and the work done, the money paid, and used to pay for lights. These Sisters think they will cook some good victuals, and invite (advertise) their friends and neighbors—church members, and those who make no profession—to come in and eat the food and pay for it the same as at a restaurant, only that instead of going away right after eating, they invite all to stay and visit awhile—have a "social" time for an hour or two. They make a gain of $20.00 and give half of it to a preacher, who goes out and speaks a few times trying to instruct some in the way of truth.

The question to settle is where the line shall be drawn. The money *earned* by a company of sisters, by means of preparing a supper and selling it, to any one who can be induced to come and buy, is just as legitimately *earned* as the money that Brother Jones pays in to the church treasury after having sold goods to the general public, or built a house for an infidel to live in. So this is not the place to draw the line.

The merchant announces in the town papers what he has to sell, and by circulating hand bills, and even by voice of a "crier" invites the customers to his store. The carpenter uses every endeavor to let the community know he is in the market to do any work in his line. So with every clan of business. We *advertise* in every way we can. The "Ladies Aid Society" ask some of their members to spread a knowledge of the meal they wish to sell, and solicit patronage. They act exactly like the merchant and workman. Is this the place to draw the line? If one is wrong so is the other.

We all agree that any game of chance by individuals or societies is wrong. All must agree that individuals or societies have an equal right to earn money, and give it to the church in any legitimate way that gives *value recieved*.

Where is the "evil" then? Some one says it is the *way* of going at it. The "peddling" of tickets, and "coaxing" men to attend, "bothering" them until they are disgusted with anything that the "church" gets up. If this is where the trouble is, it appears that is wrong to do anything unladylike or rude, and of course no real Christian lady or gentleman will knowingly annoy another person.

Another says "Church Socials are just a place for *gossip*, and are evil in consequence." Let us see. Some people go to church before time for service, and say bad things about others. They have another chance between Sunday School and Church. They talk before and after prayer meeting. Gather at each others houses or on the street, even attend the "social" and give voice to their disreputable words. Yes, some will even go miles to a "conference" and there pour it out to all who will listen. A set of back-biters and vilifiers of the blackest dye—because they claim the name of "Christian."

Brethren and Sisters, let us condemn the right thing. The evil speakings, the back-biting, the vilifying of another's good name. The repeating of, and *enlarging* upon, every idle tale, is where the "evil" is. The church "social" has no more to do with it than has the church conference. Some people *do* wrong when they attend church services. Must we say in consequence, stop all meetings? Some people act in an unchristian manner when they go visiting. Shall we discourage the gathering together of friends and brethren at our homes, where so much of joy and pleasure may be? Shall we go and condemn as radically *wrong* and *unchristian* the gathering of a company of our sisters and holding a "social?"

We would not uphold the "church social" *as it exists* in many places, where besides the honest work done where value is given for every penny paid in, all sorts of questionable schemes are employed, like voting contests, grab-bags, chances on articles, lotteries and the like. These are covered by the broad statement that gambling is wrong. We are endeavoring to discover the *evil*, and when we find that let us condemn it, and it alone. We have failed to find the wrong in the sisters having a society and preparing a supper and selling it, if they give the money's worth to their customers. There is no wrong in their advertising it in any ladylike manner. The trouble lies in the opportunity given for what is termed "gossip." We will call it back-biting, vilifying, traducing of character of others, lying. Shake hands and utter the word "brother" and then stab in the back. Judas was a notable example, betraying the Master by a kiss, but *he* had remorse of conscience afterward, which is more than some nowadays appear to experience.

This, Brethren and Sisters, is the greatest evil we find in this study, and this we should condemn as pre-eminently wrong, whether indulged in by the honored Board of a State Conference, or the weakest brother or sister in the church, whether at the conference, the church, the home, or the "church social."

Men's lives should be like the days, more beautiful in the evenings; or like the spring, aglow with promise; or like the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

No man can avoid his own company; so he had best make it as good as possible.

Communicated.

Baptism. No. 2.

Our provings in the first article certainly show that God's thoughts and ways are not always,—indeed not often in harmony with our own. King Saul also thought he knew best how to carry out the commands of God in destroying the Amekites and all their substance, therefore he reserved some of the best for sacrifice, and so we read Samuel's reproof, viz., "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.....Because thou hast rejected the Word of the Lord, he hath also rejected thee." It is our duty to teach and seek to impress upon the heart of every believer in the Anointed One the necessity of observing the *all* things whatsoever he has commanded; and and among those things is the duty of being immersed, and of attending to it as soon as circumstances will allow. But the question often arises, would you have me baptized before I *feel* it is a duty? By no means. But we would have you so instructed in the gospel as to begin to feel it a duty as soon as you decide to follow Christ. To follow Christ is to obey Christ. "If ye love me, keep my commandments." "This is the love of God that ye keep his commandments." We find that when Christ had come to an age suited to enter upon his public ministrations, he came to John the Baptist to be baptized in the Jordan. Thus he commences his public duties, —the duties of his divine mission. John was requested to perform the rite, and he pleads his own inferiority. Jesus replies, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." God had instituted this ordinance and caused it to be introduced by John when he sent him to preach and to baptize all believers. And as Christ was now to commence his work for the Father and for the fallen race of man by proclaiming the good news of the kingdom, it became him to observe this rite which was so significant of the work he had undertaken, and for the doing of which the Father had anointed him with the Holy Spirit, and then and there publicly acknowledges him before the assembled multitude by a voice from heaven, saying, "This is my beloved Son in whom I am well pleased." Such is Christ's example and the Father's approval clearly stated. Can we oppose Christian Baptism in view of all this? Yet many do, and view it as unnecessary. Losing sight of the Blessed Hope, the resurrection from the dead, they lose sight of the significance of this divinely instituted rite, and which signifies among other things their faith and hope in a Savior who died and lives again, a Savior once dead but now risen from death to die no more. Therefore Christ as our head and representative observed this rite at the commencement of his public life, to set us an example, and to present an emblem of the death he was to suffer for the redemption of the world of mankind from death under the provisions of the gospel announced. John the first Baptizer came not of himself. The Word of God came to him in the wilderness. He obeyed the Word, and as he journeyed he taught the masses to prepare to receive the Messiah by laying aside sin and superstition, and by the exercise of the principle of universal justice and benevolence, he gave rules of righteousness to the several classes who came to hear him. He baptized such as believed his message, constantly directing their attention *not* to himself, but to Jesus, the Messiah. John's name is connected with baptism because he was the first who administered that right.

By reference to John i. 32-34, we see that God called John to his work. With this statement of John that God sent him to baptize in water, it is conclusive that God then and there instituted this ordinance for the future observance of all believers of the gospel. We are told that Jesus made and baptized more disciples than John, showing that the baptism of believers was a constant practice during Christ's ministry, and also a prominent theme after his resurrection; and ever since it has been associated with the belief of the gospel as the obedience of the faith. All so-called Christian men even will concede that the All-wise—

GOD HAS AN OBJECT

in all he does and commands;—that all ordinances he institutes have a meaning, and are emblematical of some points of doctrine he has revealed. Baptism is a type or mould of doctrine, signifying death and resurrection. Christ came into the world to save from sin and its penalty—death. To do this he must seek man where he was lost,—*in death*, sin had entered, death followed, and all our race were subject to it. Christ must meet the claim of the law which Adam broke. To do this

HE MUST SUFFER DEATH

and enter the gates of hades and obtain the key, and thus be able to bring man out of its dark abode, because this great work was about to be accomplished for man's redemption. The Lord instituted the sublime and significant ordinance of Baptism to shadow forth the counsel and plan of God, that Christ should die and rise again from the dead. John preached the baptism of repentance, saying to the people that they should believe on him who should come after him. From the foregoing we learn,

First, The word baptism is a Greek word and signifies a dipping, plunging, immersing. "Sprinkle" comes from the Greek word "*Rhino*," and means to sprinkle. The two words do not mean the same. "*Rhino*," is nowhere applied to baptism.

Second, There is but ONE baptism, for Paul so says,—"One Lord, One Faith, One Baptism." Eph. iv. 5.

Third, That one baptism is in water; for so says Peter,—"Can any forbid water that these should not be baptized," etc. Acts x. 47.

Fourth, This one Baptism in water is a burial, "Therefore we are buried with him by baptism, into death." Hence it cannot be sprinkling, for that is not a burial.

Fifth, A man is not in Christ before he is baptized into him, for we are plainly taught this in Gal. iii. 27, 28.

Sixth, Baptism is for the remission of sins that are past. "Repent and be baptized every one of you into the name of Jesus for the remission of sins," etc.

Seventh, Baptism, like all of God's commands, *is essential*. "The like figure whereunto baptism doth also now save us," etc. To say that baptism is not essential is to say that God gave a command which he does not require believers to obey.

Eight, The One baptism is preceded by a gospel faith, and that is the One Faith without which it is impossible to please God; or, in other words, it is preceded by a belief of the things concerning the kingdom of God and the name of Jesus Christ.

Ninth, Baptism includes a burial and a rising up to newness of life. "Buried with him in baptism, wherein ye are also risen with him through the faith of the operation of God, who hath raised him from the dead." Col. ii. 12.

Tenth, Baptism is a form or type of gospel doctrine. The gospel as preached by Paul included that Christ *died* for our sins according to the Scriptures,—that he was *buried*, that he *rose again* the third day, according to the Scriptures. 1 Cor. xv. 1-4.

Eleventh, Baptism gives the gospel a formal expression. Obedience to Jesus in this ordinance honors the gospel. It makes our life, death and resurrection a reality. Those buried in the waters of baptism would never walk in newness of life, if they were not raised from the water to that end. So, also, if the dead in Christ are not to be raised, then they are perished. All depends upon the resurrection. No other act of obedience secures a distinct promise of a resurrection. "If ye be *planted together* in the likeness of his death you shall be also in the likeness of his resurrection." That likeness of Christ's death is stated in the previous verse, "To be buried with him in baptism."

Twelfth, Baptism is enjoined on all who believe the gospel. It symbolizes purgation from sin. We have in this ordinance an emblematic burial and putting off of the old man of sin, or Adamic nature. We have also an emblematic resurrection, "to walk in newness of life;" but it is a walk of faith, not by sight. Thus we see that the hope and resurrection from the dead is pre-figured by this striking ordinance. Christ loved the church and gave himself for it that he might sanctify it, having cleansed it by the bath of water with the Word, that he might himself present to himself a *glorious Church*, having no spot or wrinkle, or any such thing, but that it may be holy and blameless." Eph. v. 27.

The Bath of water sanctifies and cleanses no one apart from an intelligent and affectionate reception of the Word (of the kingdom) or the One Faith.

J. O. WOODRUFF.

(*Concluded.*)

Love is the fulfilling of the law.

Poetry.

[These two pieces of verse are selected from the old Psalm Book, if you see fit you can put them in THE RESTITUTION.]

J. E. HOWARTH.

Job xiv. 15.

Few are the days, and full of woe
O man of woman born,
Thy doom is written, Dust thou art,
And shalt to dust return.
Behold the emblems of thy state,
In flowers that bloom and die,
Or in the shadow's fleeting form,
That mocks the gazer's eye:
Guilty and frail, how shalt thou stand
Before thy sovereign Lord?
Can troubled and polluted springs
A hallow'd stream afford?
Determined are the days that fly
Successive o'er thy head;
The number'd hour is on the wing
That lays thee with the dead.
Great God! afflict not in thy wrath,
The short allotted span,
That bounds the few and weary days
Of pilgrimage of man.
All nature dies and lives again,
The flowers that paint the field:
The trees that crown the mountain's brow
And bows and blossoms yield.
Resign the honors of their form,
At winter's stormy blast,
And leave the naked leafless plain,
A desolated waste:
Yet soon reviving plants and flow'rs,
Anew shall deck the plain;
The woods shall hear the voice of spring,
And flourish green again.
But man forsaken this earthly scene,
Ah, never to return;
Shall nay fall'wing spring revive
The ashes of the urn?
The mighty floods that roll along
Its torrents to the main,
Can ne'er recall its waters lost
From that abyss again:
So days and years and ages past,
Descending down to night,
Can henceforth never more return
Back to the gates of light;
And man when laid in lonesome grave,
Shall sleep in death's dark gloom,
Until th' eternal morning wake
The slumbers of the tomb;
O way the grave become to me,
The bed of peaceful rest:
When I shall gladly rise at length,
And mingle with the blest.
Cheer'd by this hope with patient mind,
I'll wait heaven's high decree,
Till the appointed period comes,
When Christ shall set me free.

Ecclesiastes ix. 4, 5, 6, 10.

As long as life its term extends,
Hope's blest dominion never ends,
For while the lamp holds on to burn,
The greatest sinner may return.
Life is the season God has given,
To do his will as 'tis in heaven;
That day of grace fleets fast away,
And now its rapid course may stay.

The living know that they must die,
But all the dead forgotten lie,
Their memory and their name is gone;
Alike, unknowing and unknown,
Their hatred and their love is lost,
Their envy buried in the dust,
They have no share in all that's done,
Beneath the circuit of the sun.

Then what thy thoughts design to do,
Still let thy hands with might pursue,
Since no device nor work is found,
Nor wisdom underneath the ground,
In the cold grave to which we haste,
There are no acts of pardon past;
But fix't the doom of all remains,
And everlasting silence reigns.

—ANON.

But there is hope beyond the tomb,
Christ has broke and sealed its doom,
And we shall rise and sing God's praise,
Through happy never-ending days.

Communicated.

[THROUGH an oversight, Chapter 19 of Judges, appeared before chapters 17 and 18. Will our readers please take note of this.—ED.]

Judges Chapter 17.

1. And it came to pass that there was a man of prominence from Mount Ephraim and his name Michaios.

2. And he said to his mother, The fifteen hundred of silver which thou didst take for thyself, and thou didst love me and previously say in my ears, Lo, the money (silver) is with me. I have received it. And his mother said, Blessed art thou by the Lord, my son.

3. And he gave the fifteen hundred of silver to his mother; and his mother said, I have set apart the money unto the Lord from out my son's hand to make a carved and moulded thing, and now I will give it to thee.

4. And he gave the money to his mother, and his mother took two hundred of silver and gave it to a silver-worker, and he made of it a carved and molded thing, and it came to be in the house of Michaios.

5. And the house of Michaios was a house of God; and he made an Ephood and Theraphin, and he filled the hand of one of his sons, and he became a priest for him.

6. And in those days there was no king in Israel. Each man did that which was upright in his eyes.

7. And it came to pass that there was a young man from Bethleem, dome Jouda, and he was a Leuite (Levite) and this man was sojourning there.

8. And the man had gone his way from Bethleem, the city of Jouda, to sojourn until he should find a place, and he had come unto Mount Ephraim and the house Michaios in making his way.

9. And Michaios said unto him, Whence comest thou? And he said unto him, I am a Leuite from Bethleem of Jouda, and I am going my way to sojourn wherever I may find a place.

10. And Michaios said unto him, Settle down with me and become my father and priest, and I will give thee ten of silver a day and flowing apparel for outer-garments and thy living.

11. And the Leuite went his way and began to sojourn with the man, and the young man became as one of his sons.

12. And Michaios filled the hand of of Leuite and he became a priest for him, and came to be in the house of Michaios.

13. And Michaios said, Now, I know that the Lord will be good to me, because the Leuite has become a priest for me.

CHAPTER 18.

1. In those days there was no king in Israel, and in those days the tribe of Dan was seeking to inhabit an inheritance for itself, because an inheritance had not fallen to it unto this day in the midst of the tribes of the sons of Israel.

2. And the sons of Dan sent from their demes five men, sons of ability, from Sarea and Esthaol to spy out the land and trace it out. And they said unto them, Go your way and trace out the land. And they came as far as Mount Ephraim unto the house of Michaios and they put up there.

3. In the house of Michaios, and they recognized the voice of the young man, the Leuite, and they inclined out there and said unto him, What brought thee here? And thou, what art thou doing in this place? And what is thine here?

4. And he said unto them, Michaios hath done so and so by me, and hath hired me, and I have become a priest for him.

5. And they said unto him, Ask forsooth in God, and we shall know whether our way will have been prospered, wherein we are going.

6. And the priest said unto them, Go your way in peace. In the sight of the Lord is your way in which ye are going.

7. And the five men went their way and came to Laisa; and they saw the laity in the midst thereof, settled in hope living quietly, as is the judicial procedure of the Sidonians, and there is no perverting or putting a word to shame in the land, no heir at law squeezing out treasures, and they are far from the Sidonians, and they have no account with mankind.

8. And the five men came unto their brethren in Sarea and Esthaol and said unto their brethren, Why are ye staying here?

9. And they said, Arise and let us go up against them, because we have seen the land, and lo, it is very good, and ye are living quietly; Do not delay going your way and entering in to inherit the land.

10. And whenever ye have gone ye will go in against a laity in hope, and the land is broad, because God hath given it into our hand, a place where there is no lack of the products in the land.

11. And six hundred men thrust out from demes of Dan from Sarea and Esthaol took up from there with weapons of warfare.

12. And they went up and pitched camp in Kariathiarim in Jouda. Therefore, it was called in this place Dan's camp, until this day. So it is back'of Kariathiarm.

13. And from there they went unto Mount Ephraim, and came to the house of Michaios.

14. And the five men who went their way to spy out the land of Laisa made answer and said unto their brethren, Ye are aware that there is in this house an Ephood and Theraphin and a carved and moulded thing, and now ye know what ye will do.

15. And they inclined out there and went into the house of the young man the Leuite, into the house of Michaios, and asked him for peace.

16. And the six hundred men girded with their weapons of warfare, they of the sons of Dan, were standing by the door of the gateway of the city.

17. And the five men who had gone their way to spy out the land,

18. Went up and entered into the house of Michaios, and the priest was standing; and they took the carved thing and the Ephood and the Theraphin and the moulded thing; and the priest said unto them. What are ye doing?

19. And they said unto him, Be dumb, put thy hand upon thy mouth and come with us and become a father and a priest for us. Is it a good thing for thee to be a priest of a house of one man rather than to become a priest of a tribe and house in a deme of Israel?

20. And the heart of the priest felt good and he took the Ephood and the Theraphin and the carved and moulded thing, and went in the midst of the laity

21. And they turned away and departed, and placed their children and their domestic animals, and their camp-baggage in front of them.

22. They had got far from the house of Michaios, and lo, Michaios and the men in the houses adjacent to the house of Michaios had responded to his cry for help and overtaken the sons of Dan.

23. And the sons of Dan turned their face and said unto Michaios, What is the reason thou hast called for help?

24. And Michaios said, It is because ye have taken the carved thing which I made, and my priest, and gone your way. And what have I got any more? And what is this ye are saying unto me, Why dost thou cry out?

25. And the sons of Dan said unto him, Let not thy voice be heard in our midst, lest perchance men bitter in soul meet with us, and they add thy soul and the soul of thy house to it.

26. And the sons of Dan went on their way. And Michaios saw that they were abler than he and returned to his house.

27. And the sons of Dan took that which Michaios had made and the priest who was his, and came to Laisa unto a laity living quietly and trusting in hope, and smote them with the mouth of the sword, and turned the city with fire.

28. And there was not one delivered, because it is far from Sidonians, and they had no intercourse with men, and it was in the valley of the house of Hraab. And they built the city and took up their abode in it.

29. And called the name of the city Dan, in the name of Dan, their father, who was born unto Israel: and the former name of the city was Oulamais.

30. And the sons of Dan stood for themselves the carved thing; and Joonathan, son of Goersoon, son of Manassee, he and his sons were priests for the tribe of Dan, until the day of their removal from the land.

31. And they placed for themselves the carved thing which Michaios had made all the days during which the house of God was in Seeloom, and it came to pass in those days that there was no king in Israel.

COMMENT.

This 17th and 18th chapters of Judges is an important excerpt historically in various ways. It gives a bit of history not elsewhere given of the city that afterwards became Jacob's "Bethel." The name at this time it seems was "Laisa" and an older name still had been "Oulamous" or "Oulamis" as here given. As Laisa, it not colonized by Sidonians, the people were evidently living according to the laws and customs of Sidonions; and if a Sidonion colony it is evident from the account here that it was an independent colony, though an appanage of Mount Ephraim. The lawless and barbarous act of these Danites discloses how far the Danites had already lapsed into idolatry and moreover how utterly demoralizing to any noble instincts idolatry is. It seems they still recognized the Lord as God, and the Levite as his true representative and the conservator of his oracles.

The story of the origin of this "carved and moulded thing" also illustrates how a good and consecrated purpose must be accompanied by spiritual enlightenment to accomplish any good result. The moral might be wisely applied to very much so-called "Christian Endeavor" at this present time. There is great danger now of the Christian Endeavor Organization of our day being captured by "the Danites" of the world for other purposes than that with which the movement started.

Another important historical fact is also recorded in this passage from the book of Judges namely—that the tribe had not up to this time succeeded in asserting an inheritance of their allotment under Jeesous ("Joshua" C. V.) in the land of Palestine, but were still a wandering and unsettled people of clans loosely organized and unaccountable to any stable central tribal authority. This helps account for their early disappearance from the sacred records, and also for the comparatively recent discovery of their early maritime enterprises as colonists of the islands of the Mediterranean and the "marks" Dan has left all through Europe, even as far as the early colonization of the North British Isles and the primitive mixture of truth and heathen superstition in all the "clan" organizations especially of Ireland and Scotland in their early history. It also accounts very largely for the mixture of historical and religious truth in the Greek and Roman myths and fables. We shall ultimately see God's hand in all this providential leading. For prophecy is very explicit in saying that "Dan will" yet "judge his laity, as though also one tribe in Israeel," and this rule of Dan is certainly not yet manifest to the world of scholarship or the world at large.

Then the importance of Dan as a factor in thus early promoting idolatry in the kingdom of Ephraim or Samaria, becomes an interesting study in this book of Judges as further developed in these latter chapters still to come.

CHAS. GARDNER.

Are We to Have Peace or War?

Should the Savior come tomorrow and set up his kingdom, and attempt to inaugurate a government of peace, would he or could he, make a success of it? Without an army, without a navy and with no money with which to build a navy or buy war material, how could he take his place as the Chief Monarch of the world, ruling and governing a great nation, and make himself and his nation respected and honored among the nations of the world? With the war spirit extant in the world, as it is today, such a thing would be impossible.

Let me ask another question. How would King Jesus get possession of his country, (Palestine) without the aid of a powerful army? It now belongs to the Turk, and with his present disposition to fight, he would not give it up without a struggle. No; Jesus cannot even commence his millennial reign of peace until the war spirit of the world is broken, completely broken.

The Czar of all the Russias issued a call inviting the nations to assemble and agree upon terms of disarmament. The conference has been held and proven an utter failure so far as agreeing to disarm.

The God of the universe has also issued a proclamation to the nations, and commanding them *to prepare for war*. Take your implements of husbandry and convert them into engines of war, says the prophet.

This proclamation is being obeyed to the very letter. It will all eventuate in the great and terrible war, foretold in Ezek. xxxviii. and xxxix. and Zech. xiv. When the armies of Gog shall be destroyed upon the mountains of Israel, then will *all* nations cry for peace. They will have had war enough. A ruler who can restore peace to the whole world, will then be doubly welcome. Then will King Jesus come, with all his saints, and will proclaim to the world that wars are over and that henceforth the world shall be at peace.

R. S. DWIGGINS.

The Iowa Conference.

Read this carefully: Those coming to the State Conference (Aug. 10-20) over the Illinois Central and the Chicago and Great Western Railroads will check their baggage to, and get off the cars at East Waterloo. Those coming over the Burlington, Cedar Rapids and Northern Railroad check baggage to and get off at Waterloo, as the company has no depot on the east side. Near all the depots take the Independence Avenue street car going east to the campground. Leave all checked baggage at the depots, and come direct to the campground. We will arrange to transfer your baggage at reduced rates. Heretofore there has sometimes been difficulty in getting baggage that arrives after 6 o'clock, especially Saturday night and for this reason take the early trains. Bring a trunk well filled with everything to make tenting pleasant and that you think you may need. Among which we suggest the following items: sufficient bedding to make you comfortable (remembering that the nights are sometimes cold in a tent) a pillow, extra wraps, towels, soap, wash basin, plate, knife, fork, spoon, cup, a hammock if you have one, and whatever else your good judgment may suggest. If you have a tent bring it and thus help us along in this matter—we want to have tent room for all who come. Let the young people and children come. Board will be furnished at the boarding tent at 10 cents per meal or 25 cents per day. Come with the spirit of Christ and let us have the best Conference we have ever attended. There will be a splendid programme each day—song service, prayer and social meetings, Bible readings, topic talks, essays and preaching. On Sundays there will be Sunday school, so do not forget to bring the children with you.

A. J. EICHANSEN, Chairman.

Obituary.

Died June 24, 1899, at Grand Rapids, Mich., Miss Altia Belle Richards in the 25th year of her age. One of nine children born to Brother and Sister George Richards, now of Middleville, Mich. Altia was the first one to be taken from them by death, and this, coming under such peculiarly sad circumstances makes it doubly hard to bear. On Saturday morning June 24, she took the train for Grand Rapids to consult a Dr. Bennett, who made his regular visits to the city from Detroit; having his rooms in the Eagle Hotel. She had been treated by him for nervousness for some time, and thought she was receiving much benefit, but he told her she had some local trouble that would need an operation, and then she could be a perfectly healthy woman, and on this occasion had gone to have the operation performed, having had one two weeks previous. She did not inform her parents of her real object in going that day, knowing they would seriously object to the use of chloroform, which was administered on each occasion. She went directly to his rooms, the cap was placed over her face and in less than one half hour she was a cold, lifeless corpse. Her sister younger had started to meet her as the train whistled for Middleville, but met instead a gentleman bearing the telegram of her death. The news fell upon the aged and feeble parents with such a blow that it nearly paralyzed them for a while. Altia was a dressmaker by trade, a sweet, loveable woman who endeared herself to all who came in contact with her. This sad death should be a warning to keep away from the traveling physician, professedly skillful, but whose real object is to pocket their money and go on their way to dupe others. The funeral was held from the home, text James iv. 14, after which we drove 16 miles, finding many old friends and neighbors waiting at the cemetery to offer their sympathy and gaze upon the beautiful face they had loved from childhood. We gave a short address here and left the silent form to sleep and wait in God's care, crying out in our hearts, "Come Lord Jesus, come quickly."

MARY A. WOODWARD.

Selected.

Atlantic Port for Russia.

Through the opening today by Grand Duke Vladimir of the new naval stronghold and seaport of Ekaterinask, on the coast of Lapland, Russia, may be said to enter upon a new era of considerable importance, not only to Great Britain but also to the United States. For in Ekaterininsk she obtains for the first time a seaport on the Atlantic open all the year round, and whence her northern fleet can sally forth at will on to the Atlantic Ocean without any danger of its being shut up in the Baltic Sea.

Until now the northern half of Russia's navy has been practically useless during the whole of each winter—that is, nearly half of the year—owing to the ice in the Baltic, while in the event of war it would be the easiest thing in the world for Sweden and Germany combined, or even one or another of these two powers separately, to bar the entrance of the Baltic, and thus prevent the egress of the Russian fleet. The entrance to the Baltic is so narrow and so difficult that it may be said to be commanded by the guns of the Swedish forts, while it would require a small British naval force to blockade the outlet, it being assumed, of course, that Germany would close the Kiel Canal to Russia.

Ekaterinlusk renders Russia henceforth immune from any peril of this character, and I hear that from now on the Czar will rely upon gunboats, destroyers, and torpedo craft for the defense of his Baltic ports and will remove his entire Baltic fleet—which is more powerful than either his Black Sea fleet or his Mediterranean squadron—to his new port on the Murman coast.

It is thoroughly in keeping with the policy of Russia that so much secrecy should have been observed in connection with the construction of this new port, which has been in progress for a number of years past and upon which an enormous quantity of money has been spent. Indeed, the Russian press has been forbidden to mention any thing about the matter, and inasmuch as the coast of Russian Lapland lies beyond the cruising limits of all the maritime powers the great works at Ekaterinlusk have gone on without exciting any attention. The construction of this port has entailed the building of a line of railroad 600 miles in length to Kimi, with a branch line to Kandalask on the White Sea, and in this way the new naval stronghold may be said to be connected with St. Petersburg, not only by means of the Finnish railroad system, but likewise by the so-called Petrozavodsk line.

The defenses of Ekaterinlusk are declared to be as extensive as those of Kronstadt, the most powerful naval stronghold in the world, while the arsenal, the dry docks, the facilities for the building of great warships are all superior to those of any other maritime station of the Russian empire.

While for the present the inauguration of this port is unlikely to receive abroad the full attention that it deserves, yet the matter will become one of paramount importance in the event of any war between Russia and either England or Germany. For, using Ekaterininsk as a naval base, the northern fleet of the Czar could all the year round harass German or English transatlantic shipping to such a degree as to practically suspend all trade of either of these two countries with the United States.—*Tribune.*

The Higher Life.

The higher life is not a life on wings. It is not so much concerned with soaring as with sowing. Neither is it life on a dizzy pinnacle above the reach of the tempter. Neither the second blessing nor the fortieth comes in the form of a paid-up insurance policy. We never get to a point of safety above that of the householder who cannot completely shut up his house and who must, therefore, be always on watch. We can keep the doors of our mouths locked most of the time, but it is needful that the ear-gates and the eye-windows stand open a large part of the day. We cannot keep the tempter from approaching us wherever we may be; and in these days of unspeakable pictures, which will meet the eye at every turn, it is hardly possible to keep him from slipping in at the windows now and then, and sometimes he runs in at one of the gates before we can shut them. There is no time in life when the soul of man can turn the key and safely lie down to slumber. We are on the watch till the Master comes.—*Richmond Christian Advocate.*

Some persons apologize for their sins by saying: "We are a great deal better than some people. You see people all around about us that are a great deal worse than we." You stand up columnar in your integrity, and look down upon those who are prostrate in their habits and crimes. What of that? If I failed through recklessness and wicked imprudence for ten thousand dollars, is the matter at all alleviated by the fact that somebody else has failed for one hundred thousand dollars? Oh, no. If I have the neuralgia, shall I refuse medical attendance because my neighbor has virulent typhoid fever? The fact that his disease is worse than mine—does that cure mine? If I, through my fool-hardiness, leap into ruin, does it break the fall to know that others leap off a higher cliff into deeper darkness?—*Talmage.*

A man of God is worth more than a man of means, if the choice must be made between the two. A godly poor man is ten times the treasure to a church, as a means of support, that a godless rich man would prove to be. And the truth is just as true in the case of a woman as of man. Yet how much more is ordinarily thought of gaining or losing one rich person, than one poor one, in the average congregation.

Another chance to visit Chicago via Pennsylvania Lines. July 28rd One Dollar round trip at 5:55 a. m, central time from Plymouth, returning leave Chicago at 8 and 11:30 p. m. There are many points of note and historic interest in and about Chicago worthy of visiting, the parks and boulevards, old Fort Dearborn site, a sail on Lake Michigan, base ball. Chicago vs Baltimore.

The eye of the master will do more work than both of his hands. Not to oversee workmen is to leave your purse open.

Low Rates to Pacific Coast Points. The Nickel Plate Road sells excursion tickets at special low rates to San Francisco and all Pacific Coast Points. Through Palace Sleepers and Superb Dining Car Service via Nickle Plate Road. Ask Agents.—July 24

Report of Meeting.

According to announcement, the Church of God met at Gordon, Neb., Saturday evening, June 17.

The ministers present were Brothers A. J. Eychaner, J. L. Herriman and C. H. Schultz.

Saturday evening, July 17th Bro. Eychaner preached on "Plan of the Ages." Social meeting on Sunday morning. Sunday afternoon and evening Brother Eychaner preached on "What Jesus Preached" and "Christ, Heir to David's Throne." On Monday morning Brother Eychaner conducted a Bible Reading, Subject, "Eternal life." In the afternoon Bro. Herriman preached on "The Promises," and Bro. Eychaner in the evening on "The signs of the Times, and The Money Question according to Prophecy."

On Tuesday morning Social Meeting, and in the afternoon preaching by Bro. Schultz on the subject of "Love," followed in the evening with a sermon by Bro. Eychaner on "Restitution."

Wednesday morning, Bro. Herriman led the Bible Reading, subject, "Knowledge of Scripture," and in the afternoon Bro. Schultz preached on "The New Jerusalem." In the evening Bro. Eychaner continued the sermon "Signs of the Times."

Thursday morning social meeting. In the afternoon Bro. Eychaner spoke on "Our Duty as Children towards God and each other." In the evening he preached on "The Resurrection."

On Friday it rained, but Bro. Eychaner preached on "The Destiny of the Wicked," in the evening.

Saturday forenoon preaching by Bro. Eychaner, on "Soul and Spirit." J. L. Herriman, Matt. x. 28, and C. H. Schultz, from John v. 21. Afternoon, Business Meeting. Evening sermon by Bro. Eychaner on "Baptism."

On Sunday morning Bro. Herriman preached on the "Rich Man and Lazarus." In the afternoon we drove 12 miles to the Niobra river where we buried two willing and obedient souls in the watery grave and like as Christ rose from the grave so they rose to walk a new life. Brethren, pray for them that they may ever be found worthy to the cause they have espoused. In the evening we listened to an able discourse from John xv. "I am the vine, ye are the branches," by Bro. Eychaner, after which we partook of the emblems of our Lord and Savior's broken body and shed blood, which, if we fail not to do, we have no life in us. After this came the saddest part of all, the farewells and separating to our homes, some 150 miles by rail, the rest 18 miles across the prairie, arriving at our homes at 3 o'clock in the morning. We found everything all right for which we thanked God, and resolved to try and do more for the Master in the year to come.

REPORT OF BUSINESS MEETING.

The treasurer's report was read and accepted.

The following motion was moved and carried:—

That this conference be known as the "Church of God, of the Abrahamic Faith, of Northern Nebraska."

The following officers were elected for this year:—

President, John Courtney.
Vice-president, C. H. Schultz.
Secretary, Mrs. E. J. Watkins.
Treasurer, Dora Courtney.

The constitution was then read and adopted, and it was moved and carried that the minutes and constitution be published in the RESTITUTION.

It was decided that Bro. Eychaner should be our minister for the next annual meeting, the Lord willing.

It was decided to have our subscription ready three months before our next annual meeting if possible. After placing the president in the chair we adjourned until the day appointed by committee.

MRS. E. J. WATKINS, Sec'y.

CONSTITUTION.

We, the members of the Church of God, scattered throughout Northern Nebraska, believing that we can carry forward the Lord's work better by organization and working together, therefore,

1. We do hereby organize a conference, such organization to have for its object the building up of the Body of Christ, in the righteousness of God among its members and for the more effectual proclamation of the things concerning the kingdom of God and the name of Jesus Christ.

2. This conference shall be known as the Church of God of the Abrahamic Faith of Northern Nebraska Conference of the Church of God.

3. Its officers shall consist of a president, vice-president, secretary and treasurer, which shall constitute the Conference Board of Management.

4. The meetings shall be held annually at such place in the district as the Board shall determine, of which meeting it shall be the duty of the secretary to give due notice at least three months before the time through our papers and otherwise.

5. In case of death, or removal, or of resignation of any member of the board, the remaining members shall have the power to fill the vacancy.

6. The Board shall employ evangelists and arrange for meetings and conferences but shall be limited in their obligations to the amount of money in the treasury.

7. It shall be the duty of the evangelist to consult with the board as to the place of his meetings and the length of time to remain, consistent with the interest manifested there, and the welfare of the conference.

8. The treasurer shall send a receipt on a postal-card, or otherwise, to all who contribute to the conference fund stating the amount received, and enter the name and amount in a book and make a full and itemized report to the conference at its annual meeting.

9. All baptized believers in the things concerning the kingdom of God and the name of Jesus Christ, within the district shall be considered as members of the conference.

10. It shall be the duty of the secretary to keep a list of the names of all members of the conference in a book provided for that purpose, and embody said list in his report to the conference each year.

11. Any of the above articles may be changed or new ones added at the annual conference by a two-thirds vote of the members present.

12. The conference Board may issue credentials to all ministers whom they consider qualified to preach the gospel and who are worthy of the confidence of the brethren.

RECOMMENDATIONS.

13. We recommend that meetings be held in all places where there are brethren as often as possible.

14. We recommend all isolated brethren within the conference district, put in their membership in the Church of God nearest to them or some other congregation of the Church of God, and that the secretary of each church make a list of their members for the conference.

15. We recommend that each member contribute to the conference fund annually such amount as he shall think proper from his income, as God has prospered him.

16. We recommend that those asking for a meeting from the evangelist be requested to pay the railroad expenses one way, if possible.

Niagara, Toronto and Thousand Islands Excursion.

The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, tickets good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $1.00 and to the Thousand Islands for $6.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. E. Tyler, .75

Niagara Falls Annual Excursion.

On Tuesday August 15th the Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls. Tickets are good returning for fifteen days. Tickets to Toronto will be sold in connection with this excursion at $1.00 extra and to the Thousand Islands at $6.50 extra. The usual privilege of stopover at Chautauqua Lake will be granted without extra charge. Secure your Sleeping Car reservations early. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. For further particulars inquire of the Agents Nickel Plate Road.—aug 15

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large edition of these tracts printed, and by dying so early, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 80 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 288 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Ramburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
S. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheedermugh, Gilesburgh, Mich.
Norton Gould, 4816 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Rosman Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worchestershire, England.
J. S. Hatch, Sefreeville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kent, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Baxter, Ill.
L. E. Conner, Bidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and social meeting every Thursday evening.

The Church of God Selma, Ohio, meets every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Selma, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:30 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Walton, Elder; Sarah Schlick, Sec'y.

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The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

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The Church of God at Hammond, Ia., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthem, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Battle and H. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12318 Euclid Ave. near Willson Ave. Cleveland Ohio where all of like precious faith are welcome.

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"The Church of God at Wenatchee, Washington, meet each Sunday at 10 a. m., for Bible study and social worship, and preaching services at 11 a. m. H. W. Patterson, Pastor, and C. E. Stevens, Secretary.

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	AM	PM	AM	PM	PM
Pittsburgh, lv.	7 00	5 10		7	
Allegheny "	7 05	5 15		7	
Canton "	10 19	8 30		10	
Massillon "	10 27	8 40		10	
Wooster "	11 07	9 22		11	
Mansfield "	12 13	10 30	6 20	12	1 20
Crestline "	12 51	11 08	6 55	12	1 55
Bucyrus "	1 13	11 33	7 15	1	2 15
Lima "	2 37	12 55	8 35	2	3 35
Van Wert "	3 17	1 40	9 07	2	4 07
Ft Wayne	4 15	2 45	10 17	3	5 05
Arcola "			10 33		
Columbia City "	4 58	3 17	10 51		
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Pierceton "	5 16		11 08		
Etna Sta. "			11 20		
Warsaw "	5 30	4 00	11 32		
Etna Green "			11 38		
Bourbon "	5 53		11 50		
Lawson "			12 11		
Plymouth "	6 21	4 57	12 36		
Grovertown "			12 47		
Hamlet "			12 52		
Davis "			12 57		
Hanna "			1 05		
Wanatah "	7 03		1 12		
Valparaiso "	7 22	5 57	1 30		
Wheeler "			1 37		
Hobart "			1 45		
Liverpool "			1 53		
Clarke "			1 57		
Chicago "	8 05	7 35	2 40		

Eastward.	20	8	6	60	36	78
	AM	PM	PM	AM	PM	AM
Chicago lv.	12 30	3 00	10 10	10	12	2 55
Clarke "	1 35		11 15	11	1	
Liverpool "	1 37		11 20	11	1	
Hobart "	1 45		11 28	11	1	
Wheeler "	1 53		11 36	11	1	
Valparaiso "	2 15	4 30	11 55	12	1	4 00
Wanatah "	2 37		12 19	12	1	
Hanna "	2 50		12 31			
Davis "	2 55		12 36			
Hamlet "	3 06		12 42			
Grovertown "	3 13		12 49			
Plymouth "	3 32	5 45	1 08	1	2	5 03
Lawson "	3 41		1 17	1	2	
Bourbon "	3 58		1 34	1	2	
Etna Green "	4 02		1 38	1	2	
Warsaw "	4 20	6 28	1 56	1	2	5 40
Etna Sta. "	4 32		2 08	1	2	
Pierceton "	4 37		2 13	1	2	6 00
Larwill "	4 46		2 21	1	2	
Columbia City "	4 54	7 01	2 29	1	2	6 23
Arcola "	5 07		2 41	1	2	
Ft Wayne	ar 5 30	7 30	3 05	2	3	6 55
	lv 5 55	8 00	3 30	2	3	7 00
Van Wert "	6 58	9 03	4 33	3	4	PM
Lima "	8 38	10 43	6 13	4	5	
Bucyrus "	9 59	12 00	7 30	5	6	
Crestline "	10 41	12 40	8 10	6	7	
Mansfield "	11 20	1 19	8 50	6	7	
Wooster "	12 27	2 23	9 55	7	8	
Massillon "	1 12	3 08	10 40	8	9	
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So. Wanatah	11 15	5 35	5 35	7 35
Hanna	11 25	5 45	5 45	7 25
Wellsboro	11 35	5 55	5 55	7 15
Kouts	11 45	6 05	6 05	7 05
Rensselaer	12 05	6 25	6 25	6 45
Fair Oaks	12 25	6 45	6 45	6 25
Wolcott	12 35	6 55	6 55	6 15
Monon	12 45	7 05	7 05	6 05
Delphi	1 05	7 25	7 25	5 45
Logansport	1 30	7 50	7 50	5 20
Peru	2 05	8 25	8 25	4 45
Wabash	2 45	9 05	9 05	4 05
Huntington	3 15	9 35	9 35	3 35
Fort Wayne	4 05	10 25	10 25	2 45
Butler	5 45	12 05	12 05	1 05
Toledo	8 00	2 20	2 20	10 50
Detroit	10 30	4 50	4 50	8 20
Buffalo	4 30	10 50	10 50	2 00
Rochester	6 30	12 50	12 50	12 00
Syracuse	8 00	2 20	2 20	10 30
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My Times are in Thy Hand.

My days are in thy hand, O Lord,
My times are in thy hand:
This comforts me with pained heart
I lay my burden at your feet.

My precious ones bound down with chains,
My hands may not unloose,
It comforts me to think thy love,
Not willingly would harm.

My times are in thy hand, O Lord,
My times are in thy hand!
My care, my work are known to thee,
[illegible]

Go thou with me, or else I faint,
Tarry while thy will I see:
Thy loving watchcare over me,
Make even such plant to grow!

S. ROXANA WIRE.

Communicated.

The Sacred or Ineffable Name of the Father.

PINE WOODS BIBLE CLASS.

Teacher. I find the study of the above topic, full of intense interest, and trust we shall be profited as we unfold its glorious truths together.

The topic naturally divides into two sections:

1. That which relates to the Name of the Father, which is the foundation rock.

2. That relating to the Name of the Son; the truths attaching to that Name, we may describe as the beautiful superstructure erected upon the foundation rock.

I will ask Lud. to kindly give us some of the names by which the Father has made himself known.

Lud. In my study, I find the words Eloah, Elohim, El Shaddai, I Am, Theos, Yehovah or Yehowah.

Teacher. By what words have these names been rendered in our Common Version?

Lud. By the words LORD and GOD.

Teacher. Are those words a correct translation of the words I AM, or YEHOWAH?

Lud. By no means, it is a *substitution* in place of a *translation*.

Teacher. What is the origin of the word Lord and what does it mean?

Lud. Lord is of Saxon origin, and means monarch, ruler, governor, or some distinguished person.

Teacher. From what word is Lord a proper translation?

Lud. Adon or Adonai.

Teacher. Is the word *God* a proper translation from the above words?

Lud. No, sir; God, in Saxon, signifies good.

Teacher. Carrie, can you cite some authorities showing that the use of those words in the Common Version, is wrong?

Carrie. Yes. Young, in his Analytical Concordance, says that Yehovah, "in the Common Version of the English Bible, is generally, but improperly translated by the word Lord."

Smith's Bible Dictionary says: "The substitution of the word Lord (for Jehovah) is most unhappy; for, while it in *no* way represents the meaning of the Sacred Name, the mind has to guard against a confusion with its *lower use*."

Teacher. Have these several words by which the Father is made known, a HIGHER and LOWER use?

Carrie. Most of them have, but YEHOVAH is an exception.

Teacher. Please give some Bible samples,

Carrie.

ELOAH OR ELOHIM.

Elohim is the plural of the singular Eloah. I will give quotations without distinguishing between the plural or singular.

HIGHER USE.

"So Abraham prayed unto God."

"God said this is the token of the covenant."

"The Spirit of God moved upon the face," etc.

"Enoch walked with God."

"Lord God said unto the serpent."

"God formed man," etc.

LOWER USE.

Jacob said: "I have seen God face to face, and my life is preserved."

"And Manoah said unto his wife, we shall surely die, because we have seen God."

"According to the number of thy cities were thy gods, O Judah."

"Have burnt incense to other gods."

"They choose new gods."

THEOS—HIGHER USE.

"I adjure thee by the living God."

"Thou shalt love the Lord thy God," etc.

"Ye cannot serve God and mammon."

THEOS—LOWER USE.

"As there be gods many, and lords many."

"He hath called them gods unto whom the Word of God came."

"Written your law, I said ye are gods."

EL SHADAI,

signifies strength, power to effect, in this sense it is sometimes applied to the Eternal. In its lower use, it is applied to heathen gods, and also to kings, judges, and others endued with power from the Eternal. See 1 Sam. xxviii. 13; Psa. lxxxii. 1, 6; xcvii. 7; Exod. xxi. 6; xxii. 7, 8.

YEHOVAH.

This name has no lower use, it belongs to the Great Eternal, alone. See Psa. lxxxiii. 18.

"That men may know that THOU WHOSE NAME ALONE is JEHOVAH (Yehovah) art the most high over all the earth."

See Exod. vi. 2, 3: "And God spake unto Moses, and said unto him, I am the Lord: (Yehovah, not Adon, or Adonai—Lord) and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by MY NAME JEHOVAH, (Yehovah) was I not known unto them."

See Gen. xxi. 33: "And Abraham planted a grove in Beersheba, and called there on THE NAME of the Lord (Yehovah—not Adonai—Lord) the EVERLASTING GOD."

Teacher. Before he made known his own true name, in what way was he known? I will ask Arlon to answer?

Arlon. He used a descriptive adjective, which distinguished him from other gods. See Exod. vi. 3: "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God ALMIGHTY, but by my name JEHOVAH, was I not known to them." He was the only god which possessed *almighty power*.

Teacher. By what name did he make himself known to Israel, in Egypt?

Arlon. See Exod. iii. 13, 14: "Moses said unto God, behold, when I come unto the children of Israel, and shall say unto them. The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Scholars say "I AM," in its etymology, is the same as Yehovah.

Teacher. What is the meaning of the name?

Arlon. Mackay's Lexicon says, I AM means *self-existing*. Young, in his Analytical Concordance says it partakes more of the nature of *unsearchableness*. Hence, I AM could be taken to mean the *self-existing unsearchable Father*.

Teacher. The children of Israel were so long in Egyptian slavery, that they probably knew more about the gods of the Egyptians, than the god of their fathers. Would they comprehend the name, I AM?

Arlon. A writer speaking of that point, said: It is believed that I AM is a talismanic word, which the children of Israel readily comprehended. It was evident that the name was known to the Egyptians in their temple worship. It is referred to by an eminent Egyptian scholar, saying that the words were found inscribed on temple stones lately unearthed in that land, of very ancient date as follows: "NUK-PU-NUK," and bears the English translation, "I AM and I Am." One of the speakers of the Parliament of Religions spoke of this discovery.

Teacher. I will ask Albert to speak of the reverence which the Israelites had for God's sacred name.

Albert. Josephus says: "Moses besought the Lord since he had heard and seen him, that he would tell him his name, that when he offered sacrifice he might invoke him by his name, which had never been disclosed to men before, concerning which it is not lawful for me to say more."

We also read that from a very early date, the Israelites refrained from pronouncing the Sacred Name, for fear of its irreverent use.

Teacher. What occasioned this fear?

Albert. That is found by [illegible] "HE THAT blasphemeth the Name of the Lord (Yeowah, not Adonai) he shall surely be put to death, all the congregation shall certainly stone him: as will the stranger, as he that is born in the land, when he blasphemeth the Name of the Lord, (should be Yehowah Jehovah) shall be put to death."

The name is also spoken of as being "the great and terrible name," "the peculiar name," and "the separate name."

It is said that the High Priest, on the day of atonement, when he entered the Holy of Holies, pronounced the Ineffable Name within the sacred inclosure, while the people stood without, in an attitude of reverence and awe, as the Sacred Name was being spoken by the High Priest.

Teacher. Where was this Holy Name placed?

Albert. Bible quotations speak of it in this wise: "To build a house for the Name of the Lord God of Israel," "that his Name might be there," "in Jerusalem will I put my Name forever."

Teacher. How is it, that in place of the real Name, we have a substitution?

Albert. We learn that the Rabbis substituted *shema* for the Unutterable Name when spoken. In reading the Scriptures, they refrained from pronouncing the *true* Name, and substituted in its place, Adonai—Lord.

Teacher. Did the Israelites attribute power to the proper pronunciation of the Name?

Albert. They did. They could not deny that Jesus really performed his miracles; some said he did them through the prince of devils, and others, "through the proper pronunciation of the Sacred Name, which they say, he stole from the temple."

The true pronunciation of this Name, is said to be lost, and is known in hitory as the lost Name.

Teacher. Is there any other name by which the Eternal Father is known? What do you say, George?

George. Yes, see Psa. lxviii. 4: "Sing unto God, Sing praises to his Name: extol him that rideth upon the heavens by his Name JAH, and rejoice before him."

Teacher. Is this really another name?

George. No, JAH or YAH is contraction of YEHOVAH—JEHOVAH, and enters into the composition of

THE NAME JESUS.

Teacher. Please explain how?

George. A note in the Diaglott says: This Name (Jesus) is composed of YAH (I shall be) and SHUA (powerful) YAH-SHUA (I shall be powerful.)

Eusbius says, the Name JESUS means the salvation of God. For *Isaiah* is the salvation JAH (YAH) i.e. the salvation of God.

Teacher. How many names are there through which men might be saved?

George. Only one. The Bible says there is no other name besides the Name JESUS. It is also inseparably linked with the Father's Name, as ONE NAME. See Isa. xii. 2: "God is my salvation: I will trust and not be afraid; for the Lord JEHOVAH (even YAH-SHUA) is my strength, and my song. He is BECOME MY SALVATION." Eusbius calls JESUS is the "SALVATION of God." Compare this with what Simeon said, when he held our Savior in his arms; and you will find that his eyes had literally seen just what Isaiah said the Lord JEHOVAH is —"My Salvation." In taking the child in his arms he said: "Now lettest thou thy servant depart in peace according to thy Word, for *my eyes* have seen THY SALVATION."

Jesus said he came in his Father's Name. He shall be called the "Everlasting Father." Isa. vii. 4.

Teacher. How did he get this name?

George. In the first place his Father gave it to him. In the next place, it belonged to him BY INHERITANCE. See Heb. i. 4: "Being made so much better than the angels, as he hath BY INHERITANCE obtained a more excellent Name than they." Every son inherits his father's name, and Jesus being God's "Only Begotten Son," did the

The Bible says he received a name which is above "every name that is named, not only in this world, but also in that which is to come," "God hath highly exalted him, and given him a Name which is above every name," "that at the Name of JESUS, every knee should bow." And right here I want to observe, that it is by the wonderful favor of God that we are permitted to bear that Sacred Name, having it called upon us as we are buried with Jesus in baptism.

Teacher. I want to ask Lucy what will be the result if we continually honor the Sacred Name, after it has been placed upon us?

Lucy. The result will be, that

A NEW NAME,

will be added to the others. See Rev. ii. 17: "To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a NEW NAME written, which no man knoweth, saving he that receiveth it."

Rev. iii. 12: "I will write upon him the Name of my God, and the Name of the City of my God, and I will write upon him my NEW NAME."

Teacher. What name is there like that of JESUS? Ever since the angels announced him as the one who would ultimately bring peace on earth, and harmonize the socials of society, he has been a real live factor in the hearts of all true believers. No Name like that can captivate the heart, and stir it to its utmost depths. Blessed be his glorious name forever.

W. H. WILSON.

Spiritualism, Idolatry.

That Spiritualism is idolatry, has but lately dawned upon my mind. We are to seek only to God for knowledge pertaining to the future, not to "spirits that peep and mutter," nor "for the living to the dead." The Bible gives us full and explicit instruction as to the state of man in death, and of his destiny beyond the resurrection.

If we seek to other beings for knowledge regarding these matters, we virtually ignore God, and give his Word the lie. We pay homage and honor to the unseen spirits, by thus seeking to them,—homage and honor, that belong only to God. We set the spirits higher than the Creator in our esteem and affections; is not this plainly idolatry?—the same old idolatry that began in Eden with Eve, was perpetuated by Cain, and re-established after the flood by Nimrod, and that has been kept alive among the human family ever since?

And who are these spirits anyhow? Prof. James H. Hyslop, a member of the faculty of philosophy in Columbia University says that "through Mrs. Piper, (a spirit medium of Boston) "he has talked with the dead, and is as certain of their identity as he is of his own identity." He cannot be certain; the thing is impossible. I dare him to prove that he has talked with the dead, or that he can within a year, or over, demonstrate scientifically the immortality of the soul. As if God did not know! and he says that "none but himself hath immortality"

Mrs. Piper will continue to "baffle the foremost psychologists of Europe and America, as to the secret of her mysterious power" just so long as they refuse to accept the statements of the Bible. It is telepathy, but not telepathy with human beings, living or dead, "The dead know not any thing, neither they that go down into silence," but wicked spirits do, and *from* these she receives her knowledge, —forbidden knowledge, and false in its superstructure though it be. It has all come from the lie of Satan in the Garden of Eden, "Ye shall be as gods" or in other words, ye shall be immortal, "Ye shall not surely die."

Spiritualism, in common with all other forms of idolatry, assumes that the dead are alive, and then affirms that the communications received are from these dead people, when instead, they are from the demons, or angels, who with their leader, Satan, lost their first estate.

The ancients made no secret of the fact that messages came from demons, and they also professed to receive communications from the dead. Mrs. Piper may be sincere; she undoubtedly is; she may have no bureau of information to obtain family histories and secrets; the tests to which she has been subjected, may show spirit communication: this we will not deny; and yet she, and all who appeal to her are deceived, and rightly too, for they "have hewn themselves out cisterns, broken cisterns that can hold no water." For what of hope or promise is there in spiritualism anyhow? What comparison is there between it and the grand faith of the Bible? What rest for poor humanity is there in the unproved assertions of lying spirits, who though saying that the dead are alive, never have and never can demonstrate the fact? They may make forms appear, and call them by the name of our loved ones. The vision that seems to be seen, is inside the brain and not outside. It is like the row of changing, ugly dark *faces*, that seem to dance before our eyes when we lie down at night, with weary limbs and overwrought brain. We shut our eyes and the *faces* are there; we open them and they are grinning at us still. And yet, we know that there are no faces before us. It is the same in fever, we see people sitting on the side walls of a room; children playing over the floor, great cheeses, and sheets full of delicious grapes, brought in; white mice by the myriad jumping through a tangle of saw-grass, and little babes carried away to starve, and yet, none of these visions are real, they are all imaginings of a diseased brain, all inside the brain and not outside. If the visions seen by those under the control of spirit-mediums, were real and tangible, others could see them too. O that men would cleave to God! But it is the last time—the last 360 years of the 2520 years of Gentile domination, and this period was to be marked by the lack of faith among the masses.

The Savior asked "if he should find faith upon the earth," at his second advent, intimating thereby that he would not. The state of the world, only proves that the Word of the Lord is true, and that we are very near the end of the age.

"Blessed is he that watcheth and keepeth his garments!"

S. ROXANA WIRE.

Lost! $500 Reward.

I am in an agreement with four other men in Ventura Co., California, who associated together, have decided to offer the above reward, in order to find "the faith once delivered to the saints" which has been lost in the errors of pagan tradition.

To any one finding any of the following words or phrases in the following Scriptures,—if they will send us the name of the book, in either Old or New Testament stating chapter and verse, we will pay the above named reward.

THEY TO FIND.

"Immortal soul," "deathless soul," "never dying soul," "disembodied souls," "deathless spirit," "glorified spirit," "spirit world," "upper fold," "the brighter home above," "the upper and better kingdom," "gone to the spirit land," "is safe in heaven," "has gone to be an angel," "death is another life," "the body is only a cage," "go to heaven at death," "the death that never dies," "eternal hell," "never ending torment," "everlasting torture," "endless misery," "senseless anguish," "eternal sorrow," "immaterinlity," etc.

Elder Jas. A. Harding, a noted preacher, was shown the above and he says it cannot be found in the Bible. Yet he has been preaching people to heaven when they die, and immortal souls, and the death that never dies. Why, do they do that, knowing to the contrary? Had they not as well speak of the life that never lives. He is of the Christian or Campbellite persuasion, and now he says our home will be here on this earth.

Yours in the one faith,

S. R. CLINKENBEARD.

Dear Restitution:

It was our privilege a few weeks ago to listen to a popular minister, who in the course of his remarks said he believed the spirits of deceased friends were free, and at liberty to come and go at will. And he went on and narrated a dying mother's experience and testimony in confirmation of his opinions. He said that when she was at the point of death, she held out her hands and said to her departed husband, "Now, come pap, I am ready to go." And pap came and conveyed his wife away to heaven. Of course it was his spirit which is supposed to be an immaterial entity, without body, parts or passions, (the discipline idea of God) that came after his immaterial spirit wife and conveyed her away to that imaginary clime. But O, do stop a moment, I pray thee, and think of an immaterial spirit pap, coming for and carrying his immaterial spirit wife "across the river styx," neither one having any body, parts or passions, and so very fine and thin that ten thousand such fairy men and women could stand on the point of the finest cambric needle and have lots of room to spare.

No tongue to talk,
No ears to hear,
No feet to walk,
No heart to love,
No wings to fly
Far up above,
The deep blue sky.
How will they go,
I pray thee tell,
So far away,
To live and dwell?
O, stop and think,
Before you go,
You have no boat,
No hands to row.
These fairy tales,
Have long been spun,
By rattle heads,
Beneath the sun.
This seed was sown
In Eden fair,
And led astray,
The happy pair.
His Satanic sting,
Came very nigh;
It was poison then,
And caused all to die.
Renounce this fatal drug.
Fling it all away,
And look to Jesus,
The only living way.
If you would him gain:
Haste to him fly:
If you neglect it,
You must surely die:
Then in death of sleep,
And know not any thing,
So says the Bible.
By our Lord and King.
Jesus soon will come,
His day is nigh at hand,
To gather home his jewels,
And live in Eden's land,
His saints then immortal,
A grand and glorious band,
Will live again and rule,
With Jesus in the land.

T. E. ADAMS.

Conference Notice.

The Kansas and Missouri Conference of the Church of God will meet for their annual Conference meeting in Sabetha, Kan., at 9 A. M. Sept. 7, 1899. A general meeting will be held in connection with this Conference, commencing on the 2nd. A programme will be arranged consisting of discourses, essays and song service. This will be our second annual meeting and we desire to make it the best. So let all come who can, and where there are a number of brethren let them send a delegate, so that the representation may be as good as possible. Sabetha is at the crossing of the Grand Island and Rock Island Railroad, sixty miles west of St. Joseph, Mo. A committee will meet all parties at the trains. Let all who come bring bedding; living tents will be furnished at a low rate, also meals after the order of the Omaha meeting.

For the committee,

A. W. DARBY, Sec.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, JULY 26, 1899. NUMBER 28.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for salvation.

Oregon State College

The Restitution.

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PLYMOUTH, INDIANA, JULY 26, 1899.

ROBERT G. Ingersoll, the greatest infidel lecturer and writer of the age, died suddenly of heart disease on last Friday.

"WE deceive ourselves when we fancy that only weakness needs support. Strength needs it far more. A straw or a feather sustains itself long in the air."

GARTIER said, "He had known many people who would have plucked cannon balls out of guns with their bare hands, and yet had not courage the to be happy."

THE Editor was called to St. Charles, Ill., last week to attend the funeral of his youngest brother's wife, Kittie Vesler Underwood, who was buried at Aurora, Ill., July 18.

"IT is easy to shout with the multitude; it is hard to raise one feeble voice against their loud decisive roar. Yet if that one voice be one of truth, it shall at last be heard in tones of thunder, when the wild strife of tongues which to drown it, is hushed in the eternal silence which awaits all lies."

HORACE Smith defines toleration as being "Wise enough to have no difference with those who differ from us. The mutual rancor of conflicting sects is inversely as their distance from each other: no one hates a Jew or a Pagan half so much as a fellow Christian who agrees with him in all but one unimportant point."

PHILOSOPHERS say that causation plays a great part in the history of our faults, especially those of habit. It is in their causes that these must be attacked. We need to contend, not so much against the actions themselves, as the dispositions out of which they spring. Go back to the fountain, if you would purify the stream.

TATIAN, who lived in the Second century of the Christian Era, said that man, before he was born had no existence. He also taught that at death he goes out of existence as an Adamic creature; and will only live again by Jesus at the resurrection. He thus practically denies the false dogma of the soul's existence in an invisible world. His words are:—"Just as, not existing before I was born, I knew not who I was, and only existed in the potentiality of fleshly matter. But being born after a former state of nothingness, I have obtained through my birth a certainty of my existence. In the same way, having been born, through death existing, no longer, and seen no longer, I shall exist again just as before I was not, but was afterward born."

Keep a List.

"Keep a list of your FRIENDS, and let God be first on the list.

Keep a list of the GIFTS you get, and let Christ the unspeakable gift be first.

Keep a list of your MERCIES, and let pardon and peace be at the top.

Keep a list of your JOYS, and let the 'Joy unspeakable and full of glory' head the list.

Keep a list of your HOPES, but be sure that the hope of glory be first.

Keep a list of your SORROWS, and let Godly sorrow head the list.

Keep a list of your SINS, and let the sins of unbelief be set down as the first and worst of all.

Keep a list of your ENEMIES, and put down the 'Old Man' first, and pray for all the rest."

"Scoffers in the Last Days,"

Is the express word of the Spirit in the Apostle Paul. If the reader doubts that the last days are upon us, let him read the following from the English *Methodist Recorder:*—

"A correspondent requests us to give an opinion on the seven vials and ten horns of Revelation and the time, times and half a time of Daniel. We beg to be excused. Even had we *time* and *times* and *half a time*, we have not even half of a disposition to get into a ten-horned discussion with somebody who might pour out his vials of wrath upon us for not seeing as he sees after all."

Surely the Last Days *are* upon us; and the man who has no "disposition" to know the mind of the Spirit is nigh unto cursing.

"Good is slow; it climbs. Evil is swift; it descends. Why should we marvel that it makes great progress in a short time."

Important Changes.

There are many important changes in the Revised Version of the Scriptures with relation to the Truth, which are very helpful, and thinking that perhaps a majority of our readers have not the benefit of the New Translation we have concluded to give them the benefit of the labors in this direction of Bro. Geo. M. Lees of Dublin; we quote as follows:—

Eccl. iii. 21. "Who knoweth the spirit of man, whether it goeth upward, and the spirit of the beast, whether it goeth downward?"

Isa. xiv. 12. "Daystar" instead of "Lucifer."

Isa. xxxiii. 21. "But there the Lord will be with us in Majesty."

Isa. xxxv. 1. "For them," omitted.

Isa. lii. 14. The portion from "his vision" to "Sons of Men" is in brackets, and the following verse reads in margin "startle" instead of "sprinkle." They were astonished or startled before and will be so again.

Isa. lxiii. 9. (Margin) "In all their adversity he was no adversary." Instead of "In all afflicted."

Jer. xxxiii 25. "If my covenant of day and night stand not."

Ezek. x. 18. "From over the threshold" instead of "from off." Note the stages in departing. Ezek. ix. 3. "to the threshold;" x. 4. "over the threshold," x. 19, "to door of East gate:" xi. 23. "To the Mount of Olives, "For the glory of arriving," see Ezek. xliii. 2; Rev. xvi. 12.

Ezek. xxxviii. 2, 3 and 39: (R. V.) "Gog, prince of *Rosh*"—the word chief is omitted and Rosh added.

Dan. iii. 25. "Like a Son of the God," instead of "like the Son of God."

Dan. vii. 9. "The thrones were placed," instead of "cast down."

Dan. vii. 25. "Half a time" instead of "The dividing of time."

Hosea iv. 18. "Her rulers dearly love shame," instead of "her rulers with shame do love, give ye."

Zech. x. 4. "Corner stone," instead of "corner," and (Mar) "ruler" instead of "oppressor."

Luke xxi. 9. "Immediately," instead of "by and by."

Luke xxiii. 32. "Two others, malefactors," instead of "two other malefactors."

Luke xxiv. 50. "Over against" instead of "as far as." It was from the Mount of Olives—not Bethany—that Jesus ascended.

John xi. 15. (Mar) "First in regard of me," instead of "before me."

John v. 22. "From the Jews," instead of "of the Jews."

John v. 3, 4. The passage concerning the moving of the water by an angel is omitted.

Acts i. 8. "When," instead of "after that."

Acts i. 13. "Where they were abiding; both Peter and John and James" and others. The R. V. here gives the names of those present at the ascension, whereas the Common Version does not.

Acts vii. 45. "Joshua" instead of "Jesus."

Acts xx. 27. "The whole counsel of God," instead of the indefinite position of the pause, before or after, all.

Rom. viii. 33, 34. (Mar.) "Shall God that justifieth?" "Shall Jesus Christ that died?"

1 Cor. i. 23. "Gentiles," instead of Greeks."

1 Cor. i. 5. "Then shall each man have his praise from God," enforcing individuality, and that this praise is from God.

1 Cor. vii. 5. "To prayer," instead of "To fasting and prayer." See Isa. lviii. 5, 6, 7.

1 Cor. viii. 6. "Through," instead of "by," in both instances.

1 Cor. x. 9. "The Lord," instead of "Christ."

2 Cor. iv. 4. "Gospel of the glory of Christ." Note contrast with Isa. lii. 15.

Gal. iii. 17. The words "In Christ" omitted.

Gal. iv. 10. "Seasons," instead of "times."

Phil. iii. 21. "Body of our humiliation" instead of vile body. Body is not "vile," see Rom. vi. 18; xii. 1.

Col. i. 16. "From him," instead of "for by him," also "created through him," instead of "by him."

Col. ii. 23. *Re*-ordinances—Roman Catholic and otherwise—which things have indeed a show of wisdom in will worship and humility, and severity to the body; but not of any value against the indulgence of the flesh." A great improvement on the Common Version.

1 Thess. i. 10. "Deliverth us," instead of "delivered us."

2 Thess. ii. 8. "To them," repeated, i. e. to them that obey not, because a different class to first part of the verse.

1 Tim. iv. 12. "To the believers," instead of "of the believers."

2 Tim. iv. 14. "Will render," instead of "reward."

Heb. i. 2. "At the end of those days," because a different Greek word from 2 Tim. iii. 1; 2 Pet. iii. 3; also "through whom," instead of "by whom."

Heb. x. 34. "In heaven," omitted.

Heb. x. 38. "He," instead of "any man," that is, even the Just.

2 Pet. i. 19. "The word of prophecy made more sure," instead of "a more sure word of prophecy."

2 Pet. iii. 12. "Earnestly desiring the coming," instead of "hastening unto."

1 John v. 7. This verse on which the doctrine of the trinity is so largely based is omitted.

2 John i. 7. "Cometh, instead of "is come." Probably this should have been so in 1 John iv. 2.

Jude i. 6. "Bonds," instead of "chains."

Rev. vii. 14. "Come," instead of "came."

Rev. xvii. 6. "Wonder," instead of admiration."

Rev. xvii. 8. "Shall come," instead of "yet is."

Rev. xix. 10. "I am a fellow servant with thee, and with thy brethren that hold" etc. Not that the angel was of John's brethren, as in C. V., but was a fellow-servant with John's brethren. Note also the word, "holding" in R. V. as more significant than "having" so also chap. xxii. 9.

Rev. xx. 4. "Such as worshipped not the beast, "instead of "and which had not,"—the combination of being beheaded and not worshipping is not implied.

Communicated.

Editor Restitution:

In article in THE RESTITUTION, June 11, written by J. and Lizzie Anthony, the following statements occurred: "Again we are informed in various portions of Scripture, that the Satan or devil (Diabol) was cast out of heaven, and there are so many passages which speak of him in a personal sense and as a personality, that there can hardly be any doubt of a personal being who is engaged in an open antagonism to God and all that is good." ....."Now then, how are you going to destroy a being whose nature is like angel's? It would be an impossibility, yet the above Scriptures are both antagonizing features. Manifestly, here is a conflict in the Word of God through the Spirit. I don't think the Spirit deals in clashing theories, etc." The Scriptures certainly do not deal in clashing theories, and the seeming clash, is due to our ignorance. If you will permit me I will examine the various passages where the devil and Satan are spoken of, and try to get an understanding of their various meanings. James i. 15 says, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed." It would seem to be that this would have been the correct place to have put in something about Satan, if he existed, and his power, because many people of modern times excuse their crimes by saying, "It was the devil who tempted me." But this passage holds us entirely responsible when we transgress. The passage from Jude 6 does not prove the existence in the world of a supernatural being doing evil and causing others to do evil continually. The Diaglott reads, "And those angels who kept not their own principality, but left their own habitations, he has kept in perpetual chains under thick darkness for the judgment of the great day." When God keeps any one, angels or men, "In perpetual chains under thick darkness," we may feel perfectly sure they are not roaming round tempting people. The word then translated angels means messengers, who those messengers were, who then transgressed, we have no means of knowing, but they may have been human for all we know. In regard to the devil spoken of in the 12th of Rev., we must remember that this is book full of metaphor figure and symbol, and we should be careful not to build theories upon light, metaphorical language. The book of Revelations was written long after Christ had ascended into heaven and John was told Rev. i. 19, "Write therefore the things thou sawest, even those which are, and the things which are about to transpire after these." Emphatic Diaglott. So that this war, if it was a war in the heaven of heavens, took place long after Christ had gone there. And not as is represented in Paradise Lost, which the popular idea is taken from before the fall of Adam. When reading such passages we must bear in mind that the words heaven and earth are frequently used in a political sense and when so used represents governments and peoples. See Isa. i. 2; also xiii. 13. 14; xiv. 12. 13 xxxiv. 4. 5; 2 Pet. iii. 5 to 10. There are several words translated devil in the Common Version. To properly understand the subject we should know the meanings of the various words used. The word generally used in the Old Testament is the Hebrew word Satan, but the word does not necessarily mean an evil being, or a supernatural one. It is used for persons doing good as well as doing evil. It simply means an opponent and adversary may be the hindering one who is going to do evil, as in the case of the angels of the Lord, who were sent to be an adversary to Balaam. In Numbers xxii. 22 the word Satan is translated adversary; if it had been left untranslated as in so many other places, it would have spoiled the whole popular theory. Also in verse 32 the angel says, "Behold I went out to withstand thee." The literal reading would be, "I went to be a Satan unto thee." The revised reading is "I am come forth as an adversary." Christ said to Peter on one occasion, "Get thee behind me, Satan." The word Satan was thus used by the Hebrews, and no more implied a supernatural being than our word adversary. The word devil occurs very seldom in the Common Version of the Old Testament. In Psa. cvi. 37, it occurs, "Yea, they sacrificed their sons and their daughters unto devils." The word translated here devils is the Hebrew word *shedim*. It is a compound word, shed signifies a nourisher and is applied to a woman's breast because it gives forth nourishment. "Am" means mother, so that the word meant a mother's breast. In ancient times the heathen erected great mounds in the shape of woman's breast, and on these they offered their sacrifices. God accuses the children of Israel of the same idolatry, they were thus sacrificing their children. But these gods were not real living beings. God says in Isa. xliv. 8, "Is there a god beside me? Yea, there is no God; I know not any." Rev. ix. 20, "And the rest of the men who were not killed by these plagues did not reform from the works of their hands, that they should not worship the demons and the idols of gold and of silver and of brass and of wood, which can neither see, nor hear nor walk." Emphatic Diaglott. If there is a great arch fiend roaming round prompting men to sin and offer these horrible sacrifices, then there is another god. In the New Testament there are two words in the old version, indiscriminately translated devil; the one is diabolous, the other is demon. The diabolous is a compound Greek word, literally meaning one who strikes through with calumny. Amongst many other places the word occurs in the following passages: 1 Tim. iii. 11, "Even so must their wives be grave, not slanderers," (diabolus). Titus ii. 3, "The aged women likewise that they be in behavior as becometh holiness, not false accusers." (diabolus) It would have been rather startling to the ordinary reader, if in these two passages the word had been left as in many other places with the anglicized Greek form devils. The word demon frequently translated devil in the gospels has another meaning entirely. It was a word in common use amongst the Greeks; its equivalent in English is immortal soul or spirit. The demons were supposed to be the departed spirits of their forefathers. Socrates, who was one of the wise men amongst the Greeks, when making his defence before the judges who condemned him to death says, "What is it then, that has prevented me from appearing in your assemblies? It is that demon, that voice divine, which you so often have heard me mention. That spirit has attached itself to me from my infancy; it is a voice I never hear, but when it would prevent me from persisting in some thing I have resolved, for it never exhorts me to undertake any thing. It is the same being that has always opposed me when I would intermeddle in the affairs of the republic, and that with the greatest reason, for I should have been among the dead long ago, had I been concerned in the measures of the state, without affecting anything to the advantage of myself or my country."

Hesiod says in speaking of the supposed golden age of the world. "After this generation were dead they were by the will of the great Jupith promoted to be demons, keepers of mortal men, observers of their evil works, clothed in air, always walking about the earth, givers of riches and these are the royal honors which they enjoy."

Plato, disciple of Socrates and father of the Platonic philosophy, which has bewitched mankind into a belief of man's inherent immortality, says, "All those who die valiantly in war are of Hesiod's golden generation, and are made demons. The same also we decree when ever any of those who were excellently good in life die either of old age or in any other manner." When a man died then, if he was good in this life he was supposed to have become a good demon, but if he had here, he was a bad demon, corresponding to modern spiritualism.

When Paul preached at Athens, the city of philosophers, when he told them of Jesus, and the resurrection of the dead they said, "He seems to be a setter-forth of strange demons." They could not comprehend a demon resurrection of his body again. Their philosophy knew nothing of God bringing man to life again from the dust of the ground. Some mocked as well as they might from their standpoint, what did a demon want with a mortal body again. In the East at that time and the same thing is true of the present time, persons who are insane, or who have any very peculiar disease, such as epilepsy, are looked upon as being possessed by evil demons, that was the universal belief in the time of our Savior. Christ simply used the common language of the people, had he taken the time to explain to the people physical conditions he would never have accomplished the work he had to do, he left that to the slow development of future ages. As a proof that he did not often combat ideas which were clearly unscriptural, when he was accused by his adversaries of casting out demons by the power of Beelzebub, the prince of demons, he did not reply as he might have done, that he could not do so, as there could be no god Beelzebub. Beelzebub was a god which the Philistines worshiped. These gods were simply dumb idols, the Scriptures declare, how then could he cast out demons by Beelzebub, but he puts them to silence in a more direct way. He says, "If I by Beelzebub cast out demons, by whom do your children cast them out?" And they were silenced at once, for it was a fact that some of the afflicted ones had been cured by their children, just as we can cure some of them now, but Christ could cure by a word. The man in the country of the Gadarnes, who lived among the tombs was a raving maniac, and I have seen many such pitiable sufferers. He had the popular idea that he was possessed by demons, he said he had a legion (there can be no question but it was the insane man who spoke) a legion of Roman soldiers, which the word was taken from, was between three and four thousand. Christ simply transferred the insanity or diseased condition of the man to the swine.

In 1 Tim. iv. 1, we read, "Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils (demons)." The seducing spirits there spoken of were men. This same phraseology applied to men you will find in 1 John iv. 1-3. The warning was given in regard to what actually came to pass by the time of the Council of Nicea, 325, the whole church (Catholic church) believed in the doctrines of demons. This belief by that time was that all mankind was born immortal beings. They had adopted through the teaching of Origen and other teachers the heathen doctrine of demons. Mosheim, who is himself a believer in the inherent immortality of man, says in speaking of the fourth century, "The public processions and supplications by which the pagans endeavored to appease their gods, were now adopted into the Christian worship and celebrated with great pomp and magnificence in several places..... It is at the same time, as undoubtedly certain, as it is extravagant and monstrous, that the worship of the martyrs was modeled by degrees, according to the religious services that were paid to the gods before the coming of Christ." And these gods were simply the supposed demons of their forefathers. So that when dealing with the devil-question we must exclude all those passages where the word demon occurs. Whether the Editor will care to give any more space to dealing with this question remains to be seen, if so, I am willing to take up each passage where the word Satan and diabolus occurs, and show that there are no passages in the Scriptures, when carefully examined, which proves the existence of a great arch fiend roaming round destroying mankind.

DR. H. WALLACE MASON.

Religion and Business.

It is possible to put into one's coming and going, into one's doing, a glow of reverence for God, and to make it evident in every transaction that one is trying to be obedient to the Divine will. Men may be strictly honest—true in speech and all that—and yet be worldly. How often one hears the remark that business is business. Very true. But business may be more than business: it may be a means of grace. It may be, and ought to be, a school in which we may grow in gratitude, in patience, in faith, in love, and in all the qualities through which man comes into fitness to fellowship now and evermore with the Lord Jesus Christ. It is a pitiable sight to see a man hard and cold in his business life, as though this were a great section of his existence in which there is no possibility of cultivating religious principles and having the grace of God. It is a refreshing sight to see a man living in the world and doing with his might what his hands find to do, and yet doing all in this spirit of loyalty to the Master.

Bible Study.

"Thy Word is a lamp unto my feet," said the psalmist of old. You want your lamp to burn as brightly as possible. You trim the wick; you wash dry, and polish the glass chimney; you keep the shade clean. But let the dust gather, and the smoke make its sooty deposit; and the wick becomes crisp and hard and black, and the light upon the open page is flickering and weak. The lamp is your friend, but you must take good care of it. It will treat you as you treat it. The figure may be homely but it is true. What the Bible brings to you will depend in large measures upon what you bring to it. You may have a crumb or a granary full to bursting, just as you choose. There is gold on its surface, there are jewels in its mines, there are royal pearls in its depths. All are not equally equipped for its study; but every one of us can do his utmost in its patient, loving study, and no labors will bring a surer or a richer reward.—*Dr. A. J. F. Behrends.*

For ever, O Lord, thy Word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth for ever.

Indiana Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will convene in Argos, Ind., (D. V.) Friday Sept. 11, 1899, and continue over the following Sunday. A programme for same will be prepared by committee. This is the time for the re-election of officers, and all who feel an interest we hope will make an effort to attend. The brethren at Argos are prepared to accommodate all who may desire to come, and we hope to have a good and profitable meeting.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

Seashore Excursion.

Special service will be provided for the low rate Excursion to the seashore via Pennsylvania Lines, Aug. 10th, which will enable persons to make the trip to Atlantic City without changing cars. The through service will consist of Sleeping Cars and the high standard Pennsylvania Coaches which will run via Philadelphia over the Delaware River Bridge Route of the Pennsylvania System.

The trip over the Allegheny Mountains may be made by daylight, and the grand scenery of Horse Shoe Curve the Blue Juniata and Susquehanna Rivers, and the fertile farming section of Eastern Pennsylvania, may be enjoyed by persons who take advantage of this exceptional opportunity to visit the seashore resorts.

Excursion tickets will be sold to ten of the principal summer havens along the Atlantic Coast, viz: Atlantic City, Cape May, Angelsea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, New Jersey, Ocean City, Md., and Rehoboth Beach, Delaware.

Choice of these ten resorts is offered at an unusual low fare. Tickets will be good returning fifteen days including date of sale, and will be good for stop-over within the limit at Philadelphia, both going and returning.

Full information about rates and through time and other details will be furnished upon application to Ticket Agent.—aug 10

Communicated.

Earth and Heaven.

One of the strongest instincts of the human mind is the love of home. Nearly akin is the attachment to the locality, State or country, where one is brought up, or is wont to dwell. Further reaching still is the general sympathy with humanity on all the face of the earth, and in proportion to intellectual, moral and spiritual culture, so strengthens and widens the linking bond to home, to country and to man. There is no subject of such universal interest to humanity as humanity; no world in the reach of the telescope that commands anything like so much attention as mother Earth. And it is vain that some recklessly and selfishly take flat in order to impress upon people the necessity for fitting themselves for sudden and hasty transmission to some far-away sphere in which they have no interest. The idea, however logically elaborated or eloquently pronounced, can find no receptive lodgment in the human mind; in fact, common sense rejects and resents it, and so the adventures thereof are fain to refuge in the assumption of authority, or arrogate to themselves a superior and spiritual sense, to which common sense is opposed.

In considering this subject from a Biblical point of view we can go further still. All through the "ancient classic" there is no special mention of any planet but this. Its history is of man and earth; its laws are for man and the earth; its prophecies concern man and the earth; its gospel and redemption are for the man and earth. The Bible tells us that "God so loved the world," and as a plan for the purifying, the elevation, the redemption, and the glorifying of the world and the race of man, it will always commend itself to the better class of thinking humanity in spite of all efforts to project a universal and permanent emigration of the race, and the ultimate depopulation and incineration of the planet. Isaiah tells us that God formed the earth and made it. "He created it not in vain, he formed it to be inhabited." This is the general tone of the whole volume. No one has ever found a single quotation in it in which heaven, or any world or planet there, outside of this one, is suggested even distantly as the ultimate home of the race. Any one with a good Bible concordance can settle this point for himself in a short time by running over the quotations under the word "heaven." As for the much-referred-to "Abraham's bosom," with its hard-hearted company, it is no place for a decent man to go, far less to take his family to see the exhibition. Moreover, we have the positive statement in various ways from the mouth of the Savior himself that he alone ascendeth to heaven, and that where he goes (went) his disciples or anyone else cannot come. We have his plain statement in the Sermon on the Mount that "the meek will inherit the earth," (quotation from Psalms, by the way) and in the prophetic song of the redeemed in Revelations 10th and 5th the refrain is, "we shall reign on the earth." So much for the New Testament. One only needs to open the Old Testament anywhere in the "Prophetic Books" and read the glowing descriptions of the coming ages of glory and beauty, of righteousness and peace—the civilization *par excellence*, the climax of human and divine effort, the culmination of hopes. Merely from a literary point of view some of these productions of old are incomparable in their magnificent breadth of thought and grandeur of expression, but their limit is humanity. They include the "whole earth"—no more. A great deal was said of a certain rich New Yorker who made himself notorious by saying that this country wasn't fit for a gentleman to live in, and so crossed the Atlantic and had himself naturalized in Britain, but what must be thought of those who can't find a place on the whole earth good enough—not even Britain, who sing

"They are but strangers here
Earth is a desert drear."

What are we to think of theologies that foster such senseless ingratitude for the blessings now enjoyed and the hope that is coming? The beautiful thought that we are progressing to a better state in this world has always been the motive power, the inspiration of righteous men and women, antiquated theology clouding the light, and venerable superstition blocking the way, nevertheless. It has been the star of hope in the past; at present it looks like dawn, although, verily, "the light shineth in the darkness, and the darkness comprehendeth it not," for, although education has progressed in many lines, the Bible is practically an unknown book. Little snatches are quoted in religious papers, and short texts extracted from it are orated or mull-off for an hour or two on Sunday. And although many have caught on to the spirit of its ethics, the spirit of its hope and ultimate redemption is a sealed book, and in regard to this latter "they grope along the wall like the blind." What renewed inspiration it would be to such to know that the labor they do and the interest they take in the intellectual and spiritual endowment of their fellows, their home, country, and world, will not all end in smoke and splinters when the earth goes off like a stick of dynamite, but we are a patient and conservative God, working with good through us, and no plant or planet of his planting will ever be rooted up. Therefore, pray we, "Our Father, thy kingdom come. Thy will be done on earth."

J. F. GELESTY

Report of Meeting.

Report of the Northwest Conference of the Church of God held at Lake Shore, near Vancouver, Wash., June 21, 1899. Meetings commenced Friday night; there was a large gathering from different parts of the Conference, and all had a pleasant and profitable time. Friday night we listened to a very able sermon by Bro. Eggleston. Saturday morning at 10 A. M. class meeting led by Bro. Johnson, of Fisher; preaching at 11 by Bro. Wm. Prosser. Business meeting at 3 P. M., at which the following officers were elected for the ensuing year: President, A. J. Mills, Vancouver; Vice President, W. W. Truesdell, of Scholls; Secretary, W. J. Byham, Vancouver; Treasurer, P. G. Woolf, Vancouver. The business meeting was one of the pleasantest in the history of this Conference. The reports of ministers were very encouraging, especially that of Evangelist W. L. Skeels who reports the organization of two new churches, but as Sister Brooks will give his report in full as made to the Association of the Church of God I will not dwell upon the report. In the evening we listened to a sermon on the Eastern question, by E. Grant. Sunday class meeting 10 A. M., preaching by Bro. Wm. Skeels, 11 A. M.; a sermon in the evening by Bro. Prosser. During the meetings letters of commendation were issued to Brothers Eggleston and Johnson.

W. J. BYHAM.

REPORT OF ASSOCIATION OF BELIEVERS.

To the Household of Faith:

I have been rather dilatory in sending in report of the meeting of the Association of Believers of the Church of God. In connection with the Northwestern Conference this association met and transacted their business for the ensuing year. After the reading of the minutes they proceeded to the election of officers. The following are the names of the officers: President, J. B. Woolf, Vancouver, Wash.; Vice President, Samuel Lawrence, Sr., Scholls, Oregon. Secretary, Almira Brooks, Scholls, Oregon; Treasurer, C. H. Schmeltzer, Scholls, Oregon; Evangelist, W. L. Skeels, Scholls, Oregon. In connection with this report we will send in the report of the Evangelist. We have a membership of eighty-two now. We invite all lovers of the truth to unite with us that we may have more strength. We believe it will be a dollar well spent. Our nation's motto would do for us to go by, "For in union there is strength." I would have you all notice one part of Bro. Skeels' report particularly; it is where he speaks of the work of Bro. Belshaw's work in the Union Sunday school. This has always been my hobby. I have seen more good done in union Sunday schools than any other. In fact I do not think there ought to be any other. Now, Bro. T. E. Adams, don't make me say what I did not say, as you did once before. But I thought you did not catch my meaning so I let it go. But how much good we can do if we only go where there is work to do.

ALMIRA BROOKS, Sec.

Evangelist's report for the Conference year beginning Oct. 21, 1898, and ending June 24, 1899. To the Northwestern Conference and to the Association of Believers of the Church of God, and their officials:

Number of days evangelizing, 68; number evangelizing sermons, 64; number of regular days, 185; number of sermons, 19; whole number of days, 805; whole number of sermons, 83; whole number immersed, 17; whole number churches organized, 2; whole amount received, $127.19; whole amount of traveling expense, $22.45; order on treasurer of association making up deficit, $17.51; number of miles travel in evangelizing, 800.

The churches organized are as follows: the church at Central Point, Jackson Co. Organization was organized June 4th, and consists of 15 or 18 members, of whom 1 immersed six. Two members have been added since I left the locality. The officers are Elder A. J. Daley, Eagle Point, Deacon and Secretary, Merritt Elliott, Deacon and Treasurer, O. Bursell, both of Central Point. The church at Fir Butte, Eugene, Oregon, was organized June 21, and sixteen names of believers enrolled. The officers are Eld. C. H. Belshaw, Deacon and Sec., Geo. Edmonson, Deacon and Treasurer, Benjamin Fisher. I immersed nine of the members Sunday June 18. On this trip to Southern Oregon, your evangelist gave forty-four discourses and four talks at the immersions in forty-three days. The time includes days spent in traveling. The success[illegible] largely due to Bro. Daley's occasional preaching and to Bro. Fisher's work in Germany schools. Also to Bro. Belshaw's direct manner of teaching the gospel in a Bible Class. All the members of the church at Fir Butte had been members of his class in the Union Sunday school. This should greatly encourage all to zealously work in their several vocations, knowing that "one may plant and another water, but God must give the increase."

Respectfully submitted in love for the cause,

W. L. SKEELS.

Iowa State Conference.

The Twelfth Annual Conference of the Church of God in Iowa, will convene at Waterloo, Aug. 10 to 20 inclusive. Waterloo is situated at a junction of the Illinois Central, Burlington, Cedar Rapids and Northern, and the Chicago and Great Western Railways, and is of easy access from all parts of the State. Directions as to street car lines, baggage, etc, are given else where in this paper.

Dear brethren, we expect a better attendance this year than ever before. Rains have been frequent and abundant, and you have a bountiful harvest. You have been blessed financially and we want you to be blessed abundantly by coming to our annual gathering. The Lord wants you there, for his cause may suffer without you.

Our evangelists have worked faithfully and sacrificed much and they will be on the ground, and indeed they will feel discouraged if you are not there to greet them, and encourage them in their work. We missed some who were not there last year. And O, what a blessed meeting we enjoyed with those who came. Do you rejoice in the things of the kingdom? Are you glad that our Savior is soon coming to set up his kingdom? Do you believe it is near? Then you surely are willing to make some sacrifice of time and money. It is your duty to do so. God has committed to you the Word of Reconciliation.

You say, "We are so scattered." Yes, and this is a very strong reason why you should attend this meeting. There are some who are always at our annual meetings. We expect them there and they do not disappoint us. But some of you have not been with us for two, three years, and some have never attended. We want to see you; we need your presence and help, and this year is a good time to come.

Now, brethren, what if everything at home does not get just the same care as when you are there. If you will devote a few days and a few dollars God will bless you more abundantly than ever. We expect this meeting to be a feast of fat things, and you cannot afford to stay away. Begin at once to prepare for the meeting.

Yours expecting to see you at Waterloo Conference, Aug. 10-20.

A. J. EYCHANER, Pres.
O. J. ALLARD, Sec.

Read this carefully: Those coming to the State Conference (Aug. 10-20) over the Illinois Central and the Chicago and Great Western Railroads will check their baggage to, and get off the cars at East Waterloo. Those coming over the Burlington, Cedar Rapids and Northern Railroad check baggage to and get off at Waterloo, as the company has no depot on the east side. Near all the depots take the Independence Avenue street car going east to the campground. Leave all checked baggage at the depots, and come direct to the campground. We will arrange to transfer your baggage at reduced rates. Heretofore there has sometimes been difficulty in getting baggage that arrives after 6 o'clock, especially Saturday night and for this reason take the early trains. Bring a trunk well filled with everything to make tenting pleasant and that you think you may need. Among which we suggest the following items, sufficient bedding to make you comfortable (remembering that the nights are sometimes cool in a tent) a pillow, extra wraps, towels, soap, wash basin, plate, knife, fork, spoon, cup, a hammock if you have one, and whatever else your good judgment may suggest. If you have a tent bring it and thus help us along in this matter—we want to have tent room for all who come. Let the young people and children come. Board will be furnished at the boarding tent at 10 cents per meal or 25 cents per day. Come with the spirit of Christ and let us have the best Conference we have ever attended. There will be a splendid programme each day—song service, prayer and social meetings, Bible readings, topic talks, essays and preaching. On Sundays there will be Sunday school, so do not forget to bring the children with you.

A. J. EYCHANER, Chairman.

Selected.

Evil Speaking.

Is it a part I wonder, says Margaret Sangster, of the fruit of that "forbidden tree which brought death into the world, and all our woe," that so many of us are too ready to say of others the thing which is unkind, to attribute the wrong motive to our fellow beings, to judge unfairly? Is it not, in truth, one of its worst effects, since no one can think of Eden, peace and beauty, in a word where it is possible for one person to speak with anything but gentleness and sincerity of a neighbor. "Charity thinketh no evil," says the best of books, linking the sweet declaration in a golden chain, on which several descriptions of charity or love are strung like gems which glitter and flash at every turn.

A lie that is half truth, is ever the worst of lies," is the conclusion of a poet who sees only deeply into the heart of things. Do we remember this when we permit in ourselves the license to speak doubtingly of some friend whose good fame should be a sacred trust; when we listen to the innuendo, or fail to resent the slur cast upon the character of the absent; when we happen to know something concerning an acquaintance, which our inner conscience tells us would be better left to silence than whispered in a confidential corner, thence presently to be bruited on the housetops? Should there not be cultivated in every child a delicate sense of honor, which should act as a guard on the door of the lips, barring the way for censorious, evil, or untrue speech? "By thy words shalt thou be justified." "By thy words—condemned."

Would not society be better, our home life happier, our friendship stronger, our own souls nobler, if we were, God helping, determined hereafter to speak in kindness only of the absent, therefore, the defenceless? And in cases where such speech is unfortunately impossible, is it not a Christian duty to bear in mind that silence is golden?

Harvest Time.

The harvest time is the time of fulfilled hopes and realized expectations, when the ruddy gleam of the ripened fruit succeeds the lavish wealth of blossoms, and he who went forth weeping, bearing precious seed returns with rejoicing, bringing his sheaves with him. The miracle of the loaves was a sudden putting forth of God's bountiful hand from behind the veil of his ordinary providence; the miracle of the harvest is the working of the same bountiful hand, only unseen, giving power to the tiny grains to drink the dew, and imbibe the sunshine, and appropriate the nourishment of the soil during the long bright days of summer. The harvest fields are the golden links that connect the ages and the zones, and associate together the most distant times and the remotest nations in one common bond of sympathy and independence. They make of the earth one great home, of the human race one great family, and of God the universal parent, to whom, day after day, we are encouraged to go with filial faith and love, not in selfishness and isolation, but in a fraternal spirit which embraces the whole world, asking not for ourselves only, but for all our brothers of mankind as well, "Our Father, which art in heaven, give us this day our daily bread." —*Hugh Macmillan.*

Jealousy is the apprehension of superiority.—*Shenstone.*

What is Man?

Answer from the Bible standpoint. He is the greatest achievement of God's creative power, he was created after a perfect pattern—the great creator himself, God. "And God said, let us make man in our image." We understand this to be a proposition from God to his co-worker in the creation. So God created man in his own image, and God saw it was very good, a perfect image of its Creator, and God called it man—that was its name; but in that condition it was no more than any other inanimate thing, the stones or the dust of the earth which he had created. But there was a wonderful change to take place, a change of name and nature, and God breathed into his nostrils the breath or spirit of life, and the image man became a living soul, a new condition. Instead of being an inanimate image of creation called man, by the breath or spirit of God breathed into his nostrils man's being was changed, instead of being an inanimate image of creation it became a living soul, a new name instead of man and when he has lived out his allotted time and breathes out his last breath, or spirit of life, it goes to God who gave it. And man takes a retrograde movement, from a living soul returns to the image man—a dead man as he was before he became a living soul, and crumbles back to dust from which he was taken.

Where is the immortal soul we hear about so often? All in the dust. Then where is our hope of future life? Simply in the promise of God. Isa. xxvi. 17. "Thy dead men shall live with my dead body shall they arise. Awake and sing, ye that dwell in the dust," Job said. xiv. 7. "There is hope in a tree if it be cut down that it will sprout again and its tender branch will not cease," etc., "but man dieth and wasteth away, he giveth up the ghost, and where is he? Like the waters and the flood which decayeth and dryeth up, nothing left of them. So man lieth down and riseth not. Till the heavens be no more and shall not awake nor be raised out of their sleep." Verse 15. "Thou shalt call and I will answer thee." Jesus says, "Marvel not at this, for the hour cometh in the which all that are in their graves shall hear his voice, and shall come forth, they that have done unto the resurrection of life, and they that have done evil unto the resurrection of damnation. And so it is written, the first man Adam was made a living soul. The last man Adam a quickening spirit."

The body without the breath or spirit is useless, and there is no soul without for the body man became the soul. So Paul prayed God to preserve the whole spirit, soul and body unto the coming of our Lord Jesus Christ, when they will be united again and he made living souls again at the resurrection. Now the only logical conclusion is this, First, that man is a creation of God. Without the breath of life or spirit he is a dead man. Second, That God breathes into his nostrils the breath or spirit of life, and man, the body, becomes a living soul. Third. That the breath, or spirit, leaves the living soul returns to its original condition, an inanimate body. Fourth, That we will be re-animated and live again by the quickening spirit in the last Adam, Jesus Christ, our Lord, at the resurrection of the dead.—*J. S. Johnson, in Crisis.*

Napoleon said, "Imagination rules the world," and a study of biography, and intimate acquaintance with the world's leaders in thought and action, a close study of the human mind in young or old, in the humble or the exalted, reveals how clearly the world's most brilliant historic character understood the influence of that activity of mind which take parts of conceptions and combines them into new forms and images "more select, more striking, more delightful, or more terrible than those of ordinary nature." The child becomes in a large measure what his imagination inspires him to be, and the teacher who holds the lines of intellectual activity has rare opportunities of directing, toning up and toning down, balancing and intensifying the imagination.

The man who finds not God in his own heart will find him nowhere; and he who finds him there will find him everywhere. The reason why men are so often disappointed in the search for God is that they do not look for him first of all where he should chiefly be sought,—in the manifestations he makes of himself in their own minds and hearts. They set the masses of the world to drown the "still, small voice" that never ceases to plead with them to keep in the path of righteousness and peace.—*Israel Smith.*

"Cheer Him."

In one of our cities a fire occurred in a dwelling. It was near midnight, and the flames had made headway before they were discovered. The fire companies rallied; the inmates escaped in affright, and the firemen worked with a will to subdue the flames. The smoke had become so thick that the outlines of the house were scarcely visible, and the fiery element was raging with fearful power, when a piercing cry thrilled all hearts as they learned that there was one person yet unsaved within the building.

In a moment a ladder was swung through the flames and planted against the heated walls, and a brave fireman rushed up its rounds to the rescue.

Overcome by the smoke, and perhaps daunted by the hissing flames before him, he halted, and seemed to hesitate. It was an awful scene. A life hung in the balance, and each moment was an age.

"Cheer him!" shouted a voice from the crowd, and a wild "Hurrah!" burst like a tempest from the beholding multitude. That cheer did the work, and the brave fireman went upward amid smoke and flame, and in a moment descended with the rescued one in his arms.

Friend, brother, when you see a brave soul battling with temptation, struggling under a cross, rushing forward to rescue dying men, and yet faltering in an hour of weakness or a moment of peril, then cheer him! And as a pebble's fall may change a river's course, so your words of sympathetic kindness may uplift a drooping heart and fix its faltering purpose for a noble life.—*Good Words.*

It is easy to keep busily at work, but there is little gain in keeping busily at work unless one is doing something worth doing. The Emperor Domitian kept himself constantly employed in the latter years of his reign, but it was at no more important tasks than catching flies. And Domitian's sorry business is the type of much of what passes for useful work among nineteenth century Anglo-Saxons. He neglected the affairs of a great empire, that he might find time to perform tasks that were beneath the dignity of a professional fool; too many, today, neglect the interests of a far greater kingdom that they may gratify personal ambitions, whose outcome, in this world or the next, will be as little use to God, or to man, as the self-imposed task of fly-catching Domitian. It is well to be busy at work, if one is engaged in a work worth doing; but if one is engaged in the Devil's work, it is far better to be an idle workman than a busy one.

The language of the Bible grows more harmoniously luminous with the growing light, when its words are read and interpreted simply, as words still living; they are found to give the spiritual message which each age requires, the one message made audible to each hearer in the language wherein he was born.

Labor not to be rich.

Niagara Falls Annual Excursion.

On Tuesday August 15th the Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls. Tickets are good returning for fifteen days. Tickets to Toronto will be sold in connection with this excursion at $1.00 extra and to the Thousand Islands at $6.50 extra. The usual privilege of stopover at Chautauqua Lake will be granted without extra charge. Secure your Sleeping Car reservations early. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. For further particulars inquire of the Agents Nickel Plate Road.—aug 15

Low Rates to Colorado.

Chicago and Northwestern Railway, August 5, 6, and 7: one fare for the round trip, plus $2.00, from Chicago to Denver, Pueblo and Colorado Springs, limited to return August 31, 1899. The "Colorado Special" leaves Chicago 10:00 a. m. daily, arrives Denver 2:55 next day and Colorado Springs same evening, only one night en route. All meals in dining cars. Pacific Express leaves Chicago 10:30 p. m. daily, arrives Denver and Colorado Springs the second morning, no change of cars either train. For particulars apply to agents of connecting lines or A. H. Waggener, 6 Jackson Indianapolis, Ind.—aug 5

$1.00 Excursion to Chicago July 30th from Plymouth on Pennsylvania Lines special train at 5.55 A. M., central time, returning leave Chicago 8 and 11.30 P. M. Resorts will have Special Attractions. Base Ball Chicago vs. Washington.

Obituary.

Brother W. I. Church fell asleep June 3, 1899, at his home near Oskaloosa, Jefferson Co., Kas. If he had lived until the 13th, he would have been 87 years old. And yet at this advanced age, he was able to get around and work most of the time, being sick only about four days. Bro. Church has passed his last mile stone in a long eventful life, and now sleeps and rests quietly in the grave, "Where the wicked cease from troubling, and the weary be at rest." He has left a wife and family behind to toil on and wait and mourn their loss. And with all his imperfections and frailties as are common to mortal man, yet from a long intimate acquaintance with Bro. Church, I can truly say "that he had many noble qualities, being strictly honest and upright in all his dealings with his fellow men, and was a dear lover of the old Bible with its precious promises, which were first made plain to him many years ago by that dear old Bro. Ephraim Miller, who was a faithful pioneer preacher of the Word in his day. Bro. Church would often walk six or seven miles in early morning, winter and summer, to meet a few brethren and hear the Word of life. Discourse by the writer to a full house on June 25, based on Isa. xxxviii. 1: 1 Kings ii. 1, 2, 10, with Job xiv. 14. The first is "Die and not live." Plainly two opposite states or conditions are brought to view. Secondly, David died, and slept with his fathers and was buried in the city of David, and went the way of all the earth. All earthly beings pass off into the death state of darkness where there is no work nor device nor knowledge nor wisdom, where the dead praise not the Lord, neither any that go down into silence. A state of profound silence, where all sleep and rest together. The great and the small are there. Thirdly, last but not least. Is it an endless sleep, or will the dead awake and live again? The Bible teems with evidence that the sleeping dead will hear the voice of the Son of God, and awake and sing ye that dwell or sleep in the dust. This will be a resurrection or living again.

In the resurrection morning.
When the dead shall live again
The saints all immortal,
Shall rise and with him reign.

T. E. ADAMS.

[Lines selected and composed by Isaac Wm. Church, son of our late Bro. Wm. Isaac Church, in memory of his young brother, who died March 6, 1884.]

Oh Rusty, thou hast left us,
Thou hast gone, at last, to rest;
But we hope again to meet thee,
In the land where dwell the blest.

Oh, Rusty, dearest Rusty,
We shall never see thee more,
Until we meet beyond the grave,
Then we shall part no more.

All through the painful illness,
Thou ne'er complained a word;
All through the dark night's stillness,
Not a sound from thee was heard.

But brother, dearest brother,
Thy troubles now are over;
We trust again to meet thee,
On Canaan's happy shore.

Then with the blessed Savior,
If we at last should reign;
There we shall part, no never,
In the new Jerusalem.

Oh men, ye mortal beings,
Know ye not that ye must die?
Prepare to meet the Lord's approving,
For the time is drawing nigh.

ISAAC WM. CHURCH.

Our Love Feast.

Dear Restitution:

As I see so many letters from the isolated ones, I must send in my mite, and try and sow a few good seed in my feeble way, and report our meeting. Bro. George Kulwell will begin a series of meetings Sunday Aug. 1, and will continue ten days, at the Hix school house, known as Bannister house, six miles south of Climax Springs, Mo.; would like to have any one come, they will be cared for. I ask an interest in your prayers.

Yours in hope of the soon coming King,

MRS A. HURST.

Dear Brothers and Sisters:

I have been a reader of THE RESTITUTION for twenty-four years and it is always a welcome visitor to my house, for it always comes with its precious news to encourage us on our way. It does me so much good to read the letters of the brothers and sisters. I am still strong in the one faith and am trying to keep in the strait and narrow path that leads to life eternal.

Your Sister in hope of eternal life when Jesus comes,

MARY A. VERMILLION.

Editor Restitution:

Enclosed please find $1.50 in money order for the dear old paper another year, for I can not do without it. As it is all the preacher we have here in Pine Valley, Ore. Oh, if we could have some of our good ministers come to this valley and hold a meeting; it would do great and everlasting good, for there are Methodist and Christian or Cumellite meetings here and it makes me feel bad to hear things preached that are not in the Bible.

Your Sister for the kingdom,

M. A. ALLEN.

Dear Household of Faith:

I have many times thought I would write to you. I was baptized into the Church of God several years ago and well I remember that eventful day of this mortal life. We now live on the rocky shores of an inlet of the Pacific Ocean.

In the morning, when the dawn is breaking
Many sounds flowing swift
Sometimes we are longing to the willows,
Some times shaking rocky cliffs.
Yet often the ring, oh, so clearly,
While the sun begins sparkling in the sky
All the stars seem twinkling brightly,
Life seems but one happy day.

When I ponder o'er earth's beauty,
And how lovely this world is made
Life's meeting means a duty,
Which I wish not to evade.
But the joys here that greet us,
Myriad pleasures that abound;
Is only a slight foretaste of that
Which in Paradise will be found.

But God with his all wise wisdom,
With the angel's guarding care,
Is calling us for his kingdom,
Which Christ his Son has gone to prepare;
John the Revelator kindly tells us,
The beautiful city shall descend;
Coming down from God out of heaven,
When Christ comes to dwell with men.

When Jesus now sees all his disciples,
Soaring upward above their power,
He answers their grief and sorrow;
Let two men in white appear'd,
Came to comfort and to herald,
Glad tidings that "this same Jesus"
Shall return.

So let us be watching and waiting for Jesus to come,
Longing to be gathered with the chosen at home;
Seeking his rescue, trusting his love,
Asking for mercy and help from above;

Oh! to be worthy to be with Jesus at home,
And reign with him on David's throne;
The golden streets forever to tread,
Surveying the beauties of the City of God,

Oh! think of that celestial clime,
With it's enjoyments of knowledge infinite sublime;
Harps are playing their wooden strings,
Listening to music from melodied hearts.

Oh! weary pilgrims the day draws near,
When seated on the throne of God shall fall on our ear;
Let not trials which on beset our way,
Hinder our readiness for that great day.

There is perfect safety in that blissful land,
No one to molest, No danger at hand;
No proud look, no evil to fear,
With the saints and angels and Jesus so near.

LUCELLA C. WILKINS.

Editor Restitution:

I see my time is up so please find enclosed one dollar and fifty cents to pay for the paper another year, as we can not do with it. The paper and our Bible are all the preachers we have as we are among the isolated ones. We are the only one of the one faith in Mexico, Ind. My wife is a cripple, caused by a stroke of paralysis. We love to read the articles of the brothers and sisters. We ask an interest in the prayers of the brethren, that we hold out faithful and meet you in the kingdom.

J. B. ANDERSON.

Niagara, Toronto and Thousand Islands Excursion.

The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, tickets good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $1.00 and to the Thousand Islands for $6.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

He that procures his child a good mind makes a better purchase for him than if he had put the money for an addition to his former acres.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 10 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, 208 pages, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young. 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had urgeddions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of those books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hombarg, Iowa.
John Compton, Blair, Neb.
J. H. Sweem, Shawnee Mound, Mo
S. R. Clinkenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gilchrist, Mich.
Norton Gould, 3810 Saratoga st., Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Rovenau Wilcox, Pewaukee, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Henn, Dudley, Worchestershire, England.
J. S. Hatch Scirceville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chloeville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keen, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sibil, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
O. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. House, Madison, Ohio.
J. Comaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Southold, Conn.
J. Ogilvy, 627 South Los Robles Ave, Pasadena, Cal.
W. O. Stolla, Pomeroy, Ohio.
E. W. Knapp, Box 41, Viola, Idaho.
H. Wilson, 1905 O St, Sacramento, Cal.
John Evans, 2012 West Fleming Ave, Parsons.
J. C. Mitchell, Crowley, La.
Kansas.
H. F. Tyler, 2714 6th ave, Tacoma, Wash.
H. R. Kendall, Circleville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 884 Grand Rapids, Mich.
R. S. Owingins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 121 Andover, S. D.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

EAST BOUND.

No. 10, Ex. Sun. For South Bend.....8:31am
No. 14, " " " 12:30pm
No. 8, " " " 10:05pm

WEST BOUND.

No. 21, Ex. Sun. For Terre Haute.....6:15a m
No. 3, " " " " *12:57noon
No. 9, " " " Logansport.....7:40pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. DOWNS, Agt., Plymouth, Indiana, or

E. A. FORD,
Gen. Pass. Agt.,
St. Louis, Mo

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sometimes, M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Scioto, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west from Watertown, Daily trains east and west.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Walton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Old School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south, and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and one Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, 4 p. m. Sunday at 3:00 p. m., 1245 Logan Ave., San Diego, Cal.

The Church of God near Scirceville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Ave., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kaiser, Kessler, or H. L. Ickleman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon, Alternate Sundays by Elders W. L. Skeels and Wm. Penner both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Becker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays o'clock morning at 11 o'clock a. m. All are welcome. S. C. Oliver, Elder.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Reile and D. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12315 Euclid Ave. near Wilcox Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and [illegible] Stevens, Secretary.

Pittsb'g, Ft. Wayne & Chicago R'y.

Pennsylvania Lines.

Schedule of Pennsylvania Central Time.

Westward.

	6	16	30	4	34
	AM	AM	AM	PM	PM
Pittsb'gh, lv.	7 05		10		35
Alliance, ar.	9 45		3 35		
Canton	10 30		4 20		
Massillon	10 52		4 40		
Wooster			10 56		
Mansfield	12 14	11 30	6 00		
Crestline	1 05	12 20	6 50		
Bucyrus			7 05		
Lima	2 37	1 53	8 26		
Van Wert	3 27	2 43	9 17		
Ft Wayne	4 55	4 05	10 45		
Arcola					
Columbia City	4 59	4 19	11 00		
Larwill	5 06		11 07		
Pierceton	5 16		11 17		
West Lake					
Warsaw	5 33	4 46	11 34		
Etna Green	5 55		11 56		
Bourbon	5 55				
Inwood					
Plymouth	6 21	5 24	12 20		
Grovertown					
Hamlet					
Burr					
Hanna					
Wanatah	7 03		1 02		
Valparaiso	7 22	6 25	1 21		
Wheeler					
Roberts					
Liverpool					
Clarke					
Chicago, ar.	8 45	7 45	3 00		
	AM	AM	PM	PM	PM

	20	8	6	60	8	14
Eastward.	PM	PM	PM	AM	PM	AM
Chicago, lv.	12 05	3 20	8 00	12 01	4	30
Clarke	1 40		9 30	1 41		
Liverpool	1 47					
Hobart	2 13		10 16	2 13		
Wheeler	2 16		10 19	2 16		
Valparaiso	2 45	4 30	10 50	2 45	4	55
Wanatah	3 04		11 11	3 04		
Hanna	3 17		11 24	3 17		
Burr	3 24		11 31	3 24		
Hamlet	3 29			3 29		
Grovertown	3 34			3 34		
Plymouth	3 55	5 05	12 05	3 55	5	30
Inwood	4 01			4 01		
Bourbon	4 05		12 16	4 05		
Etna Green	4 10		12 21	4 10		
Warsaw	4 32	5 37	12 43	4 32	6	02
Inwood						
West Lake						
Pierceton	4 51		1 01	4 51		
Larwill	4 59		1 09	4 59		
Columbia City	5 06		1 16	5 06		
Arcola						
Ft Wayne	5 30	6 15	1 45	5 30	6	45
Van Wert	6 47	7 31	3 03	6 47		
Lima	7 37	8 21	3 53	7 37		
Bucyrus						
Crestline	8 51	9 35	5 07	8 51		
Mansfield	9 06	9 50	5 22	9 06		
Wooster						
Massillon	9 45	10 29	6 01	9 45		
Canton	9 57	10 41	6 13	9 57		
Alliance, ar.	10 40	11 20	6 55	10 40		
Pittsb'gh, ar.						
	PM	AM	PM	AM		

E. F. DEBEE, General Manager.
E. A. FORD, General Passenger Agent.

5246 P. PITTSBURGH, PA.

For time cards, folders and information apply to ticket agents, or address J. Taylor Ingram, Assistant General Passenger Agent of the Pennsylvania Lines.

NICKEL PLATE

9-10-1898

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago.
Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastward.	No. 2 Fast Mail.	No. 4 Express.	No. 6 Atlantic Express.	No. 8 Chicago Express.	Westward.	No. 1 Fast Mail.	No. 3 Express.	No. 5 Pacific Express.	No. 7 Chicago Express.
Lv.	A. M.	P. M.	P. M.	P. M.	Lv.	A. M.	P. M.	P. M.	P. M.
Chicago	12 15	3 30	8 00	12 01	Chicago	9 10	2 00	6 00	10 00
Hammond	12 45	4 00	8 30	12 30	Valparaiso	10 30	3 20	7 20	11 20
Valparaiso	1 45	5 00	9 30	1 30	Hammond	11 00	3 50	7 50	11 50
Ar.	A. M.	P. M.	P. M.	P. M.	Ar.	A. M.	P. M.	P. M.	P. M.
Fort Wayne	4 10	7 25	12 05	4 00	Fort Wayne	7 00	12 05	4 00	8 00
Lv.	A. M.	P. M.	P. M.	P. M.	Lv.	A. M.	P. M.	P. M.	P. M.
Toledo	7 00	10 15	3 00	7 00	Toledo	4 00	9 00	1 00	5 00
Ar.	A. M.	P. M.	P. M.	P. M.	Ar.	A. M.	P. M.	P. M.	P. M.
Cleveland	10 05	1 20	6 05	10 05	Cleveland	1 00	6 00	10 00	2 00
Buffalo	2 30	5 45	10 30	6 30	Buffalo	9 30	2 30	6 30	10 30
Ar.	P. M.	P. M.	A. M.	A. M.	Ar.	P. M.	P. M.	A. M.	A. M.
New York	7 00	10 00	5 00	5 00	New York	4 00	7 00	2 00	2 00

Dining Room Service on Cars on Nos. 2, 4 and 8 through to Cleveland, Erie, Buffalo, New York and Boston; on Nos. 2 and 4 to Chicago. Meals served in "up-to-date" Dining Stations and in Nickel Plate Dining Cars at operation meal hours. Baggage checked to destination. On inquiry you will find our rates are always lower than via other lines, service considered.

For rates and detailed information, address H. F. Homer, General Passenger Agent, Cleveland, O., or Local Ticket Agent.

50 YEARS' EXPERIENCE

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One of these days it will all be over.
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One of these days will our hands be folded,
One of these days will the work be done,
Finished the pattern our lives have moulded,
Ended the labor beneath the sun.

One of these days will the heartache leave us,
One of these days will the burden drop;
Never again shall a hope deceive us.
Never again will our progress stop.
Freed from the blight of our vain endeavor,
Winged with the health of immortal life,
One of these days we shall quit forever
All that is vexing in earthly strife.

One of these days we shall know the reason
Happy, of much that perplexes now;
One of these days in the Lord's good season,
Light of his peace shall adorn the brow.
Blessed, though out of tribulation
Lifted to dwell in his sun-bright smile,
Happy to share in the great salvation,
Well may we tarry a little while.

Communicated.

The Gospel Recovered. No. 18.

SUPPLEMENTARY TO NO. 10.

With the editor's permission I propose to break the continuity of these papers in order to supply a defect which want of access to a certain periodical prevented being attended to in its proper place.

In the 10th article on this subject it was stated that in 1847, Dr. Thomas, after 15 years' connection with the "Reformation," attained to the obedience of faith in the gospel of the kingdom. In "Life and Work" is recorded a reference he made to an incident which had the effect of his coming to this important decision. This was an article in a certain periodical in 1839. The writer of these papers was aware of this, and as he knew incidentally that the doctor had been a contributor to that magazine, he thought the doctor might have been himself the writer of the article, no other having been indicated. Owing to this uncertainty the writer of this deferred making use of the incident in writing No. 10. Having recently seen the periodical referred to however, it seems fitting now to notice the article, especially as in various respects it is not without interest.

What led up latterly to this important crisis in the Doctor's position was his first visit to New York, in October, 1846. He there gave ten lectures in the Disciples' meeting house. Of these he published a summary, set out in 30 numbered paragraphs in the "Herald of the Future Age," which was reproduced in the "Gospel Banner" (Nottingham, England) Vol. I., 1848. "In February, 1847, the Doctor observed a communication in the "Protestant Unionist," the writer, a Campbellite preacher, remarking that on visiting New York he "found the minds of the brethren confused and agitated about the reign of Christ on David's throne, the restoration of the Jews to their own land, the millennium, the destiny of the wicked, the non-immortality of the soul, and other husks and useless speculations laid before them by Dr. Thomas."

On this the Doctor says, "Is it possible that these things are useless which the Spirit hath revealed: and is it to feast on "husks," to dwell on the throne and kingdom of David, the future age, the glorious appearing of the saints, etc.....We will look further into this matter and see. Accordingly we revealed our pen and commenced an article on the "Hope of the World and the Hope of Israel." In elaborating this, the first principle that startled us on reviewing it, after we had penned it was that it matters not what a man hopes for if that hope be false or spurious, i. e. if it be not the hope promised in the covenants of promise, he is repudiated as hopeless in the Scriptures of truth.....It was a startling truth; but the chord had not yet been struck which was to vibrate on the conscience, saying, 'Examine thyself, and see if thou be in the faith.'"

"As we progressed we came to consider Paul's definition of faith in Heb. xi. 1. We pointed out its relation to hope that it contained the belief of things to come: and that without this expectant faith, it was impossible to please God. Still, when we penned this, we possessed this expectant faith, and had been unfolding for several previous years the unseen things to come! Was not our faith then pleasing to God? Step by step we neared the precipice over which our profession was to be dashed to pieces. We continued our argument, showing that none other than this was a saving faith: 'for we are saved by hope.' Rom. viii. 24."

"This was the turning point, 'saved by hope,' said we. What hope?..... We will look into this. Accordingly we turned to the original, and found that he had said, 'THE HOPE;' and not only so, but affirms this salvation by *the* hope *in time past*—'we WERE SAVED BY THE HOPE.' This was very definite. A number of passages now crowded in upon us, and we perceived that the time when the Roman brethren were saved by the hope, was when they obeyed from the heart that form of doctrine delivered unto them.' They were then saved from sin, 'being made free from it.' The question immediately flashed within us, 'When you were buried in baptism, were you saved by the hope?' We had to confess we know nothing then about the hope; that the covenants of promise were a hidden mystery to us," etc.....

"Now, reader, mark this; we have never until comparatively recently perceived that the doctrine pleaded for concerning the kingdom, etc., was the gospel;' and therefore we have never ventured to affirm that these things concerning the kingdom 'were necessary' to be believed in order 'to salvation.'....."

"Does the reader enquire by what steps we were brought to the discovery of this truth? Listen. In looking over some old *Christian Messengers* and *Reformers*, published in England by Mr. Wallis, we found one dated July, 1839. On looking through it, an article arrested our attention, entitled 'The Hope of the Gospel.'.....In reading over it, the following passages struck us forcibly:—

"'The light which must soon enlighten the Gentile church is the HOPE OF THE SECOND coming of the LORD, and *no worship or ordinance can be considered acceptable unless this great event be held up in the very front of every Christian assembly*. And in the same proportion as this hope be quickened will be the advances made in knowledge, in faith, in life, and in purity."

"'We are not to look for heaven in any other way than by the medium of A HEAVENLY KINGDOM.'"

"Without the proclamation of the ANCIENT HOPE, THERE CANNOT BE ANY PROCLAMATION OF THE ANCIENT GOSPEL.

[Note here that the form of paragraphs, with the capitals and italics in these extracts were supplied by Dr. Thomas.]

Now for twelve years, we had delighted to dwell on the coming of the Lord in power and great glory, as visibly as he appeared, to Peter, James, and John, on the Mount of Transfiguration: we have held it up in the forefront of our discourses; yet we did not perceive that the belief of it was essential to acceptable worship or salvation. But we see it now."

"While for a less number of years we have spoken much about the kingdom which *is to be set up*, and believed that heaven would be on earth, we did not perceive its manifestation 'through the medium of a heavenly kingdom.' But we see it now most satisfactorily."

"Much as we have talked and written about the hope of the gospel, it never occurred to us, till we read this, that the ancient gospel could not be preached without it. This gave us pause. Queries crowded upon us thick and fast. The principle is doubtless true, most true. But if so, what shall we say of the 'ancient gospel' that Scott and Campbell were contesting the honor of having restored? Life and incorruptibility through a future kingdom on earth is no part of the gospel they preach! They oppose this as an untaught question and speculation, and in lieu thereof have substituted the Hymenean philosophy. These gentlemen believe not the hope, but subvert it by their traditions. What did we know about this hope before we heard Mr. Scott's ancient gospel? Nothing. What did he teach us about it? Nothing. What did we know about it before we were immersed? Nothing."

[illegible] With my present knowledge I cannot see the consistency in hoping to come forth at the first resurrection and at the same time desiring to have our names written in the Book of Life. It may be concluded by some that the language used with regard to Moses (Ex. xxxii.) would go to show that the faithful are to have their names written in the Book. Was Moses obedient unto the commands of the Lord? Will he come up in the first resurrection, his sins having gone before to judgment, or will he come up in the last judgment to be judged according to his works?

Submitted in love,

S. J. LINDSAY.

Dear Brother Underwood:

In answer to the kind suggestions made by Bro. S. J. Lindsay, on my article "The Foolish Virgins," permit me to say, that for the very purpose of avoiding the line of thought, into which Bro. Lindsay has been led, I purposely said that "the bride is *selected, or elected*, from among those whose names are written in the Lamb's Book of Life," I was careful not to say that the books were opened at the first resurrection. Suppose instead of saying what I did, I had said the bride will be elected from among those who had become obedient. The meaning would have been the same. The language used was carefully considered and conveys the exact meaning I intended. It contains two ideas: First, That the bride will be selected from among those whose names are written in the book of life and; Second, That not *all* whose names are written therein, will have part in the first resurrection.

Our good brother says, "It may be concluded by some, that the language used with regard to Moses (Ex. xxxii.) would go to show that the faithful are to have their names written in the Book." The Scriptures fully teach that doctrine. Moses said, "Blot me out of thy book." Ex. xxxii. 32. Showing that his name was written in the book. "He that overcometh I will not blot his name out of the book of life." Rev. iii. 5. All "whose names are *not* written in the book of life" worship the beast.

There are but two classes. Those who worship God and those who worship the beast. All the former have their names written in the book of life. This is a very important proposition. I will therefore ask to be indulged for a moment while I elaborate it a little. In Rev. xiii. 7-8, we read, "And it was given to him (the beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations, And all that dwell upon the earth shall worship him, *whose names are not written in the book of life* of the Lamb slain from the foundation of the world." IF THE NAMES OF THOSE WHO SHALL BECOME MEMBERS OF THE BRIDE, ARE NOT WRITTEN IN THE BOOK OF LIFE, THEY WILL WORSHIP THE BEAST. That can't be. Therefore their names must be written in the book of life. Again, there are but the two classes. The sheep and the goats. Christ is the door to the sheepfold. Anyone who enters not through that door, but climbs up some other way, is a thief and a robber. We may take a goat and bleach him out by "good works" until he is as white as the driven snow, but he will still remain a goat.

Our brother after quoting Rev. xx. 12, 13, uses this language, "I take it from this that there are two things plainly made known to us. They come forth to judgment, at the end of the thousand years, and they are to be judged not upon their faith, or obedience, or overcoming, but according to their works.

I am striving to come forth at the first resurrection and am trying to conduct my life in such a manner that through faith and obedience I may lay claim to the reward which Jesus will bring with him at his coming for all those who are faithful. I want to reign with him over the nations of the earth during the thousand years. If I succeed in this there will be no need of judgment at the end of this time for I shall have long since passed from judgment unto life.

Rev. xx. 15, reads, "And whosoever was not found written in the book of life, was cast into the lake of fire." Therefore as a condition precedent to salvation, we must have our names written in the book of life. How can we get our names written in the book of life? "As many as have been baptized into Christ have put on Christ." Must we not be in Christ before our names will be written in the book of life? Are we fit subjects for baptism before we have a living faith? Can we believe that which we know nothing about and have faith in that which we know not of? Is it not therefore necessary to study God's Word and learn the way of salvation, as a prerequisite to baptism? Having learned the way we must repent of our sins, by not only being sorry for them, but by turning from them? Having made all this preparation, must we not be baptized and wash away our sins and thus become one of God's children and have our names recorded in his family record, which is the book of life? My good brother will agree with me on all these propositions. It is only because of the great importance of ever keeping these fundamental questions before us, that I have written thus.

R. S. DWIGGINS.

Rom. I. 1-4.

Paul begins his letter to his brethren at Rome, by telling them that he was a servant of Christ Jesus, called to be an apostle, set apart or separated unto the gospel of God. A very significant expression indeed, which (gospel) he had promised before by his prophets in the holy Scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; note, he was made of, not by the seed of David; hence that lets Joseph out, and justifies and honors both Mary and the angel.

Question: Who was the maker, God or man? God was, then we have a divine Savior, able to save to the uttermost. On the other hand, if man was the father and maker of Jesus, then we have a man made Savior, no better or greater than his father and maker, not able to save any one, as a stream cannot rise higher than its fountain.

Concerning that Son of his, who was born of the posterity of David as to the flesh. Diglott. Note, Jesus was that Son of God who was born of his mother Mary, who was of the posterity of David, for she was cousin to Elizabeth who was of the house, or of the daughters of Aaron. See Luke i. 5 and 36. A nail in a sure place. Now let Paul clinch this nail and we will have it fast. Listen, "But when the completion of the time arrived, God sent forth his son, having been produced or born from a woman. Diaglott. Gal iv. 4. Note, how specific and precisely Paul talks about this Son, and how Paul explains and agrees with Paul. God sent forth his son, or the Son of himself," produced or born from or of a woman. Diaglott. Of this specific and particular Son of God, Paul in verse 4, says, "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Note, this wonderful Son, was the Son of God when produced and born of this highly favored woman. And his resurrection was only the crowning act that declared or designated, marked and pointed him out distinctly as the Son of God. His production was a miracle, a miracle pointed him out to John the Baptist. A miracle proclaimed and marked him out as God's beloved Son in whom he was well pleased. And now his resurrection from the dead is the final and stupendous miracle—the crowning evidence that sets him forth and marks him out as the wonderful Son of God, a Savior of sinners, in whom is light and life. And his return to earth in power and great glory, and the resurrection and final salvation of his dear people will be no less a miracle, over which men and angels will long be amazed and wonder. And there is no need of stumbling over this wonderful Son of God, as did the Jews of old.

Amen, and amen,

T. E. ADAMS.

Dear Restitution:

Having just returned home from another good meeting at Seven Fountains, Va., I feel like praising our heavenly Father for his unbounded goodness and mercy; we left for that point on Saturday last, accompanied by two sisters of the faith and their husbands. We reached our much beloved Bro. J. F. Boyer's house in the afternoon and spent the evening with him and his interesting family quite pleasantly. The next day we met with the brethren and sisters at Slate Hill school house, where Bro. Boyer preaches the third Sunday in every month. A nice little band of believers met here on that day: among the rest Bro. Jacob Boyer and two sisters of Mowerrytown, where the house was dedicated on the second Sunday in June. We listened to and was much edified by a very able discourse from Bro. Boyer, after which we enjoyed quite a feast in grasping the hands of old and new brethren and sisters and much enjoyable conversation with those of like precious faith. We were then invited to go home with Bro. Samuel Boyer for refreshments. He occupies the old homestead, and he and his good wife shall ever have abundance of thanks for their rich repast. We wish them success and happiness in their new married life. Our blessed Lord says where two or three meet in his name, *he* will be with them. I can testify to this, it inspires us with new life to meet with congenial spirits, and as our guide says, "They that feared the Lord spake often one to another." Then let us speak to each other in psalms, hymns and spiritual songs, making melody in our hearts to the Lord. Yes, let children of the heavenly King, join in and sweetly sing his praises until he comes to reign before his ancients gloriously. Oh, may all have on the wedding garments and go out to meet him.

Your Sister in hope of life in the kingdom of our Father,

SARAH P. MORGAN.

Dear Restitution:

Please let the brothers and sisters and friends of THE RESTITUTION know that I have left Linden, Oklahoma, and am now on my way to the Pacific northwest; will probably locate in Idaho or Oregon. I am now at Rockford, Col., at my son-in-law's, fifty miles east of Pueblo, Col., in plain sight of Pikes Peak; will start for Colorado Springs tomorrow, the Lord willing. We are traveling with teams; have come over five hundred miles on our journey, have had a very pleasant trip so far, except considerable rain. Crops are fine here. This is a great place for alfalfa and melons and tomatoes, and small fruit—with quite a lot of apples. A nice healthy place to live. I believe we all feel better than when we started, though the water is nothing to brag on.

More anon,

M. L. ADAMS.

What others say about us should trouble us less than what we know about ourselves.

Niagara Falls Annual Excursion.

On Tuesday August 15th the Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls. Tickets are good returning for fifteen days. Tickets to Toronto will be sold in connection with this excursion at $1.00 extra and to the Thousand Islands at $6.50 extra. The usual privilege of stopover at Chautauqua Lake will be granted without extra charge. Secure your Sleeping Car reservations early. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. For further particulars inquire of the Agents Nickel Plate Road.—aug 15

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The Restitution.

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PLYMOUTH, INDIANA, AUGUST 2, 1899.

"Symbols are a universal language. Words differ widely in significance, when used by different persons and in different ages. This shows the Divine Wisdom in giving large place to symbols on Scripture pages, for it makes the Bible a universal Book."

Powerful and Timely Rebuke.

Some time ago the following letter appeared in an American Paper. It was sent to a young preacher by one of his hearers upon the occasion of an exchange with another pastor, and it would be well for all the better class of popularly religionists to read it. They are deeply concerned because the people generally do not "attend church," and want to find the reason why. Of course no one can teach the Gospel of the Kingdom which Jesus preached, and which is God's saving power, if they do not know what it is; but for all that, men of piety, earnestness and honesty can stir up the *religious faculties in others*, and inspire reverence for God and resolves to lead better lives, and so be better fathers, and mothers, and brothers, and sisters, and friends, and neighbors; and the various communities under the ministrations of such men are practically so many moral or religious police stations, and exert an influence for good in proportion to the attendance, and the examplary conduct of its members. It needs to be kept in mind that just now, when iniquity abounds as seldom, if ever before, these communities have lost their influence for good. When most needed they are powerless; and it is no wonder that they ask with deep concern, "What is the reason people do not attend church?" The letter to referred is as follows:—

"*Reverend Brother:*—I listened very attentively to your clever essay on history this morning, and hoped to find some features of a gospel sermon. Was it my fault that I did not find or detect anything in it,—first, to convict men of sin: second, to comfort the penitent to Christ: third, to quicken the backslider; fourth, to comfort the afflicted; fifth, to guide the perplexed; sixth, to encourage the desponding; seventh, to caution the unwary; eighth, to remove doubt; ninth, to stimulate zeal: tenth, to fortify patience: eleventh, to arouse aspirations; twelth, to kindle devotion; thirteenth, to develop faith; fourteenth, to expose the wiles of the adversary; fifteenth, to deepen love; sixteenth, to instruct in any of the practical duties of Christian life: or finally, to impart information needed for practical utilization in Christain life? You may reply, I did not design to do any of these things. But, my brother, as a Christian Minister (?) and not as a literary essayist, can you afford to misuse any such occasion by *not* designing to do some of these things? You are (should be ") a minister of the Word, which is to make the man of God perfect, thoroughly furnished unto all good works. Pardon these kindly suggestions from one, who, tired of business, goes to church to be helped."

Who can doubt that reviews of popular novels, and the lives of heroes, and politics, and expansion, and essays on history and other things prove that the prevailing idea is entertainment, not a gospel message; and this has produced the impression that a great religious fraud is being perpetrated, and they keep away from it.

And brethren of the Abrahamic Faith, may there not be a lesson for us in this letter? Would it not be well for us to remember that those who send for us to set forth the truth as it is in Jesus, to their neighbors and friends, may be just hungry and thirsty themselves? Long isolation and want of communion with those of like precious faith make them anxious to hear something more than arguments in defence of gospel promises and facts, which they know already. They love to hear first principles rehearsed, and the foundation of their faith and hope made clear by removing traditional rubbish, and all that; but it pays to draw them up close to us, and remind them of their exalted position as the called according to God's eternal purpose,—a royal priesthood,—heirs of God, joint heirs with Christ,—with the hallowed privilege of access to God at all times, and all circumstances, and the help guaranteed for every time of need. Yes: it pays to run over some of the manifestations of God's love, and the exceeding riches of his grace stored up in the Anointed One for the faithful; it pays to dwell upon the blessed hope of seeing Jesus and of being wrapped about with immortality and sharing his power and glory, and becoming Evangels of peace and righteousness till the whole earth reverberates with God's praise, till their hearts are so set on fire that they will continue to water the seed of the kingdom we sow, after we are gone.

Man is very prone to go from one extreme to another; and we fear that many who have been trusting altogether to feelings and earnestness, go to the other extreme when they discover the essentiality of truth. If the person who taught them the truth was all head and no heart they would be apt to follow his lead, and all attention to the work of converting people intellectually, while the great truth that it is with the heart man believes unto righteousness: or in other words that faith in the truth of God must work by love and purify the heart, is largely neglected. It will not be denied by the honest, intelligent and thoughtful, that the *practice* of the truth is as important as *faith* in it, and that neither the one or the other *alone*, is of value. Because to *practice* the truth, it *must* be known and believed: and the Word of the Spirit for it,—"faith without works is dead."—*useless!* Besides intellectual assent to the truth, its transforming power must be *taught*,—and more than that, its transforming power must be *demonstrated* by those who essay to speak for God and his gospel. And if Christ be in them the hope of glory, there will be no lack of demonstration. The Lord,—the spirit being in them, the fruits of the spirit will attest the fact. If filled will run over and effect others. As love is the motive power of the gospel,—the *constraining* power of the gospel, we mean,—we are *bound* to use it or be culpable. It is love that begets love, and if the love of God does not beget love in a person how will he get it? And if he has no love for God how can he keep his commandments? Impossible! See I John v. 3. Does this explain the conduct of *any* professors to you, who seem to have the truth in their heads only?

Are We as a People Narrow?

There has been some points of doctrine taught directly and by implication by our people that as I become old seem to become rather a thorn in my side, and upon which I would wish to submit a few thoughts.

Is it a fact that certain points of doctrine must be understood and believed in order to obtain salvation? The Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved." Does such a belief imply an understanding and belief in all the points of doctrine as we believe and teach them? Or to be more plain, is it necessary to understand and believe in the location of Christ's kingdom on this earth? The promises made to Abraham; the mortality of all men; first and second resurrection of the dead, and many other points that might be enumerated. Now, if we say that these things are necessary, do we not substitute knowledge for goodness and love? We are taught that "love is the fulfilling of the law." And right here comes in the thorn, shall any pure hearted man or woman be denied salvation simply because they have not understood these things?

A few years ago as one of the great ocean liners was crossing the Atlantic it was wrecked in the fury of a storm. It was evident that the ship must soon go down. The life preservers were distributed and for a while it was thought that all were provided with this last chance for life. But the captain discovered that there was one boy, a mere lad, who was not provided with one, and there were no more life preservers on board the ship. What was to be done? The captain simply takes off his own and fastens it on the lad. They commit themselves to the waves; the boy is saved; the captain is never seen again. Now, I know not what his faith was. He may never have heard of the doctrine that we as a people believe and teach. He may have been a Turk for any thing I know, but I do believe that men that can do such a noble, merciful, self-sacrificing act will not be forgotten by God.

Sisters of charity of the Catholic church a few years ago went down into the yellow fever districts of the south to nurse the sick and dying, and many of them paid for their devotion with their lives. Then shall mercy be denied to them who have sacrificed their lives in its cause? "Greater love hath no man than he that lays down his life for a friend." They gave their all for God and humanity. But let us try and get the true spirit of Christianity as manifested by the Savior. Behold him as he weeps over Jerusalem. See the tears that start from those compassion-filled eyes. Hear his voice as it breaks with a sob and he cries, "Oh, Jerusalem! Jerusalem! how oft would I have gathered you together as a hen doth gather her brood under her wings and ye would not." Here is mercy: here is love; here is forgiveness: here is the spirit that should dominate in every Christian heart. How boldly we can approach the throne of grace, when we have such an intervesor to plead in our behalf. He knows our weakness and infirmity, for he himself likewise took part in the same and he tells us that on our love to God and our neighbor hang all the law and the prophets, his yoke is easy and his burden light. Then shall we put a yoke and burden on the people by requiring an understanding of intricate theories and points of doctrine upon which our most able men can hardly agree? God forbid that we should lay any other burden save what Christ has laid and that is that, "Ye love one another." In Tim. i., "Now the *end* of the commandment is *love* from a pure heart and a good conscience and an undissembled faith, which some having missed, turned aside to foolish talking, desiring to be law expositors, neither understanding what they are saying nor certain things about which they positively affirm." (Diaglotti). Then let us believe the statement here given by Paul that "The end of the commandment is love and not be as the party spoken here positively affirming things that we may not understand. Now from what I know the teachings of the Scriptures from what I have learned of the spirit of Christ as manifested by his life and ministry, from my observation of human nature during a life of fifty-six years I conclude that no man, no woman in whose breast the white doves of love and pity have ever plumed their pure wings will ever go un-rewarded or forgotten by God who has said, "I will love them that love me."

B. GARDINER.

"Are we as a people narrow?" We certainly ought to be. Christ advised his hearers when delivering his "Sermon on the Mount" to keep in the "narrow" way. There is very grave danger in being in the broad path. It is true that the Bible says, "Believe on the Lord Jesus Christ and thou shalt be saved," but if we take pains to refer to Acts xvi., and read the 32 and 33 verses we will there learn what Paul and Silas did immediately after uttering the words quoted. They *instructed* this jailer and his household in what it meant to *"believe* on the Lord Jesus Christ." In the exact language used "They spake unto him the *Word* of the Lord." Then, and not till then was he ready for baptism. This jailer expresses a desire to be saved—wanted to be saved. He was told to accept (believe on) Jesus the Christ. Then was fully instructed in what that meant, Paul and Silas being the teachers, and able ones no doubt they were. The next thing was the *works*, and he commenced by being baptized, and we are to suppose that of course his life after that was to be in accord with his new faith.

Most certainly the narrative of the "conversion of the jailer" does imply a necessity for a belief and understanding of certain points of doctrine before he could be "saved." The points of doctrine were given to him by Paul and Silas, and on his acceptance of them he was baptized. Question: If the jailer had replied to his teachers that in *his opinion* God did not require any certain things to be believed, that he would do some good, generous, kind deeds, and rely upon them for salvation; would God have accepted this as satisfactory, in opposition to his appointed messengers in the persons of Paul and Silas?

The captain of a vessel who hands the last life-preserver to a boy and is himself lost while the boy is saved, or the fireman who sacrifices his life at a burning building while saving the life of another, may have lived a perfectly godless life; been the basest sort of a villain, and yet on the spur of the moment do the most generous, self-sacrificing deed. Will this be sufficient to gain him eternal life? We may believe what we please as to what God will do with such a man. Whether he will think this act of sufficient worth to warrant him in "doing something" for him. But this is not our business. We want *eternal life*. Nothing short of this will satisfy us. We must therefore use every possible endeavor to find out what God would have us do. As we study the book that is the *only* medium we have to guide us, we shall be struck with the thought that it is not such a very *easy* thing after all to gain eternal life, and we may be led to ask as did one as recorded in Luke xiii. 23, "Lord are there *few* that be saved?" When Jesus sent his chosen ones out to preach he said, "Go and *teach* all nations, baptizing them, etc. Teaching them to observe *all* things whatsoever I have commanded you." The necessity of instructing them in some belief first, then baptizing them, then having them living in accordance with the profession made, is the gist of the whole matter. Matt. x. 22, tells us only such as "endure to the end will be saved." By reading the epistle of James we will learn that not *faith alone*, nor *works* alone can possibly save. The two must be joined together. God's order is "belief and obedience," "faith and works." Together they stand, separate them and neither is of any worth. This is *Bible*, no matter what *our* opinion of God's *love* and *mercy* may be.

The quotation from I Tim. i. 5 saying that "Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned," is most excellent, but let us go on in the chapter and we shall learn that it must be "according to the glorious gospel of the blessed God." Further on we will find in this letter by Paul that he most emphatically exhorts Timothy to "Take heed unto himself, and unto the *doctrine*." Paul was a most faithful preacher, and we are told in Acts xx. 27, that in his labors he "shunned not to declare the whole counsel of God."

Do not, brother, misunderstand this addition to your article. We do not decry the generous, self-sacrificing acts of those who give to their brother the last means of escape from a watery grave, nor those who risk life and health to relieve the fever-stricken sufferers. This is all right, and no doubt will be given such reward as the Father sees fit. The trouble is with *us* trying to find a fit reward for them. In the absence in God's Word of any specific reward for such persons, we may with confident safety leave it with God to do as he wills. Our work is with what the Word teaches, and we never find that the person who says "I believe on the Lord Jesus Christ," refuses to study and ascertain who and what he is; we never find that the person who says "I love God and humanity, and will show my love by a generous act," and yet refuses to show his love by obeying God's commandments, we never find that such persons are ever promised *eternal life*. We must get a true conception of what *God's* love and mercy means. The high conception of this is not embodied in the idea of the "Universal brotherhood" of man, but in God's provision for the uplifting of man from the state of darkness and death in which he now lies a chained prisoner, and placing him in the light of eternal day where he can enjoy the glorious liberty of the children of God. There is no more dangerous doctrine taught in this age than the "Universal brotherhood" theory. It looks so very plausible so generous, so full of the purest love. It sacrifices self, and so completely gives over all for the good of humanity, that many are taken with it. So fully exemplifies the *true* Christ spirit, that few can resist it—it is so nice. It says one belief is as good as another, and no belief at all will do as well as all. "Are we as a people narrow?" Can we as a people afford to be *generous*, in the sense that this theory calls generosity? What does the Bible teach? Let us study God's Word, and adhere to it, no matter if we are sneered at and called "narrow" and "bigoted."

For Our Children.

Children's Hymn.

From the sunny morning,
To the starry night,
Every look and motion
Meets our Father's sight.
From our earliest breath
To our latest year,
Every sound we utter
Meets our Father's ear.

Let us, then, be careful
That our look shall be
Brave and kind and cheerful,
For our Lord to see.
Help us, O our Father!
Hear our earnest plea—
Teach thy little children
How to live for thee.

Weaving Sunshine.

"You can't guess, mamma, what grandma Davis said to me this morning, when I carried her the flowers and the basket of apples!" exclaimed Little Mary Price, as she came running into the house, her cheeks red as twin roses.

"I am quite sure darling," said mamma, "that I can not: but I hope it was something pleasant."

"Indeed it was, mamma," said Mary. "She said, 'Good morning, dear; you are wearing sunshine.' I hardly knew what she meant at first, but I think I do now, and I am going to try to weave sunshine every day."

"Mother," concluded Mary, "don't you remember that beautiful poetry, 'Four Little Sunbeams,' you read to me one day? If those sunbeams could do me so much good, I think we all ought to be little sunbeams."

After a few moments' pause a new thought seemed to pop into Mary's little head, and she said, "Oh, mamma, I have just thought. When Lizzie Patton was here she told me that her Sabbath school class was named 'Little Gleaners,' and I knew another class called 'Busy Bees.' Now, next Sabbath I mean to ask our teacher to call our class 'Sunshine Weavers,' and then we will go weaving sunshine."

It is a good plan. Sunshine weavers will be kindly remembered long after cross, hateful people have been forgotten.

The Story of Israel. No. 92.

Our last lesson was about Korah, Dathan and Abiram, the dreadful plague and the budding of Aaron's rod. The rod was laid up and kept, so that there could be no more dispute as to who should be the high priest. We are to take up the 20th chapter of Numbers today. Have you studied it children? I have given you plenty of time to do so. Do you know what it is about?

The children of Israel have been wandering a long time, but they are going to Canaan now: not the grown men, who started out of Egypt, but their children, many of whom are now middle-aged men and woman. The oldest of them were not twenty years old when they were counted in the wilderness of Sinai.

Not much is said about the rebellious ones since the Amelekites and the Canaanites that dwelt in the hill came down and smote them at Hormah: when they made the attempt to go into the land of promise, after the Lord had told them that they should die in the wilderness, because of their unbelief. It is not needful to say much about sinners. Their lives are of no account. They do nothing towards building the great and glorious kingdom that is to endure forever.

You can turn from the 14th chapter of Numbers to the 20th, and you will find nothing recorded about them, only the rebellion of Korah, Dathan, and Abiram, the laws relating to the priests and Levites, and to the slaying and burning of the red heifer. Perhaps you would like to hear about the heifer. She must be red all over: not a spot of white or brown must appear: not even her hoofs. She must not be lame nor blind, and no yoke must ever have been put upon her neck. The priest must kill her outside of the camp and some one must burn her while he is looking on, while he throws cedar-wood, and hyssop and scarlet into the fire. Then the priest and the man who did the burning must wash their clothes and bathe their flesh in water and be unclean until evening, and a man who has not touched any dead thing, must gather up the ashes and lay them up carefully, in a clean place outside of the camp, and wash himself and his clothes and be unclean until evening.

When any one has touched a dead person, some of these ashes must be taken and put in a dish, and water from a spring or running stream must be poured on them, and some clean person must take a branch of hyssop, and sprinkle him on the third day and on the seventh day. And then he must wash his clothes and himself and be unclean until evening. The same thing must be done for all those who come into a tent where a man has died, and for those who touch the bones of a man or a grave, and for all open dishes and basins and pots.

You think it a strange law? It seems so, and we would think it a great deal of trouble, I suppose, unless we loved God more than most people do. But if any one came into the tabernacle of the Lord who had touched a dead person, and had not had the cleansing water sprinkled upon him, he defiled the temple, and would be cut off from Israel.

Dead things symbolize sin, because sin brought death into the world. God teaches us how dangerous it is to touch sin, by making it death to touch the dead, unless cleansing follows. This shows the certainty of death, for those who are not made clean by the living waters of baptism. For the ashes of the innocent heifer in the living water, pointed to Christ, whose blood at our baptism atones for our sins.

But we must go to our lesson. After we have noticed that the law relating to the cleansing of unclean persons was made just after so many people had died from the plague. It would have been almost impossible for all who had touched their dead friends to have brought the needful offerings of heifers, lambs, kids, doves, or pigeons for cleansing. Korah's company, 14,950 had died! Therefore, God out of mercy for his people, made another law.

They needed no new victim: they had only to look back to one already slain, and to "the running water close at hand," just as we look back to Jesus. Heb. ix. 13, 14.

The children of Israel have come into the desert of Zin, and are abiding at Kadesh; the same place where their sentence was pronounced when they turned back from Canaan. They have been moving about in the desert, making a living somehow, very much as the Arabs do now, only they were not robbers.

Miriam, who sang so beautifully after the Red Sea had been crossed, died at Kadesh. What a sad chapter this is! It is not much like the glad setting out from Sinai, of the hosts of the Lord for war. For now there is no water for the congregation, and the people scold Moses and wish they had died with that awful plague when their brethren died. They are so thirsty, and their poor animals are suffering for the cooling drink. They wonder why they have been made to "come up out of Egypt to such an evil place: no place of seed, or of figs, or of vines, or of pomegranates, or of water to drink."

Moses and Aaron left the people and went to the tabernacle, and fell on their faces by the door, and the glory of the Lord appeared. This showed that he was ready to tell them what to do. Moses was to take the rod and gather the people together and speak to the rock before them, and it would "give forth his water." He was not to smite it as he had smitten at Horeb 38 years before, and yet he did; he smote it twice, and thus dishonored the Lord by not obeying him. For that rock represented Christ, who was to be smitten once on our behalf. Paul says "the rock that followed them (margin, "went with them") was Christ," meaning, that it pictured Christ from whom the waters of salvation flow.

Aaron was with Moses. Neither of them believed that water would come from the rock by just speaking to it. See 12th verse. And they spoke as if it was by their own power that the water would come, and not by the power of the Lord.

For their sin they could not go into the beautiful land but were sentenced to die, the one at Mount Nebo, the other at Mount Hor. But I see we can go no farther this time or our lesson will be too long. We will leave the people at Meribah, and begin next time at the 14th verse.

AUNTIE WISE.

Editor Restitution:

Since the Annual Conference at Dutton, the first week in June, I have been working in the *Bible Mission* in Grand Rapids and preaching for the Church of God there, of which I am pastor. The indications are encouraging,

O. R. L. CROZIER.

A distinguished author says: "I resolved when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure minded, noble, honored gentleman. His rule and example are worthy of imitation.

Young reader! keep your mouth free from all impurity and your "tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."

The fullest and best heads of wheat hang the lowest toward the ground.

The Nickel Plate Road in connection with its excursion to Niagara Falls on Aug. 3rd will sell tickets from Niagara Falls to Montreal for $0.50 extra. Liberal return limit. A Peerless Trio of Fast Express Trains Daily. Ask Agents.—aug 3.

Poetry.

The Bride of Christ.

Holy Bride! without blemish,
Found of God without spot;
Without wrinkle or tarnish,
Her glory without blot;
With coronet of stars, the moon in her train,
She's clothed with the sun; with Messiah will reign.

She has followed her Savior,
For his kingdom doth pray;
She will wait for his favor,
Until up against that day;
With long-suffering Paul she'll finish the race,
Maintain the good contest, and guard well the faith.

She's been justified freely,
By God's grace through the Blood.
Her consecration holy,
Which ever binds the fire's flood.
She ever with diligent care doth contend,
For the full completion of hope to the end.

Instructed in godliness,
She is under his rod:
Her fruit unto holiness,
She e'er lives unto God;
Walks in meekness of life, lives no longer in sin,
She's begotten of God, Christ liveth within.

Her armor Christian graces,
Burnished, lustrious and bright;
She's equipped for all places,
She's prepared for the fight:
She stands for the Lord in the battle unfaltering,
Is not judged, but has passed from death into life.

She goes forth without shrinking,
Faith and works e'er replete;
No thought has she of yielding,
In Christ she is complete.
She loves his appearing and soon he will place,
On his right, God's jewels—the bride of his grace.

She has had her soul watered,
In millions with joy;
She's ready to be offered,
She's a heavenly convoy:
Which safely will guide to the "Hill of the Lord,"
His bride with clean hands, to receive her reward.

In her faithfulness steady,
And appareled with care;
"She hath made herself ready,"
The Lord's kingdom to share:
"Prepared as a bride, adorned for her husband,"
When Jerusalem New comes down out of heaven.

She ne'er feasts on old leaven,
But e'er eateth the Word,
Which proceedeth from heaven,
From the mouth of the Lord;
The Lord in his mountain, a feast of fat things,
Will spread for all people, when their marriage bell rings.

God has filled her pulses
With the waves of his love;
Made her fruitful in graces,
Gave her gifts from above;
His glory doth kindle faith's eye never dim,
While waiting and watching and looking for him.

She will stand as God's princes,
In the City of Light;
Be arrayed in fine linen,
All glorious and white;
Behold her King cometh! the Bridegroom draws nigh,
And his bride will possess the kingdom most High.

MRS. D. W. PEET.

Selected.

A Letter.

Editor Catamet:

I notice in your issue of July 8d a letter from one who signs "M. D." and note the same line of argument held by "Reason," who wrote some time since. I have waited to see if some who profess to love the Word of God and claim to be his servants, would answer this letter or make a small plea and defend the attack made on the Bible.

Acts xvii. 23. As Paul stood on Mar's Hill, he said: "I perceive that in all things ye are too superstitious: for as I passed by, and beheld your devotions, I found this inscription, 'To the Unknown God,' whom therefore ye ignorantly worship, him declare I unto you." So I perceive that M. D. and many others are not instructed and are ignorant of the true teaching of Word of God. I have confidence in "M. D.," to believe he is sincere and honest. As ridicule teaches nothing let me endeavor to point out some of the true ideas of the Bible.

With "Christian Science" and so-called professed Christianity I have nothing to do. Briefly, your remarks thereto I do not question. By the study of the life of Christ you will readily see that his teachings do not correspond with what your idea of Christianity is, or what many of the sects now profess.

To be a true follower of Christ is to be called a fanatic, a crank, and to be told it is all speculation, and many other things will be said, so it requires strength of character and backbone to be on the Lord's side. In conversion to him there is no new nature imparted, no new faculties added, but a readjustment of disordered powers, such as will bring nature again into submission to God's will, and into the fellowship of his love.

God requires the same now that he did of Abraham, Gen. xvii. 1. "I am the Almighty God, walk before me and be thou perfect," (margin) "upright, or sincere." Christ's life and teachings are beyond criticism. He says, "The words I speak unto you, they are spirit, and they are life." The different sects are not built upon his words. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Blessed are ye when men separate from your company. By their fruits they are to be known. Show me the ones who are persecuted and I will join them at once. Straight is the gate and narrow the way and few there be that enter therein. Many are called but few are chosen. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." You can readily see it is boiled down to a "few" not many.

Rom. x. 2. "For I bear them record that they have a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Atonement means simply at-one-ment with God, and to be a Christian is to be Christ-like, hence to apply the term Christian to all does not make them Christ-like. Because there are so many quack doctors, all should not be called quacks. In your college course you were required to study all the books, therefore, to understand the Word of God you must study all, not a part. Paul says it was written for our admonition and learning so that we could understand God and his purpose.

2 Tim. ii. 15.—"Study to show thyself approved unto God, (not to man) a workman that needeth not to be ashamed, rightly dividing the Word of truth." Because so many sects build upon a portion of the Bible and ignore the rest, is no sign they are following Christ. Matt. xv. 8, 9. "In vain they do worship me, teaching for doctrines the commandments of men."

As to prayer, because so many failures are presented it is no sign God does not hear and answer prayer.

The C. E. Society praying for the conversion of Robt. Ingersoll was out of place, for "God has raised him up for a purpose." Rom. ix. 17, 18. Read James v. 16. "The effectual, fervent prayer (of who?) a righteous man availeth much." God looks to righteousness, not profession; if sincere you will truly find an Aladdin's lamp in Matt. xxi. 22. "All things whatsoever ye shall ask in prayer, believing ye shall receive." I put my faith to trial and did not find God backward in his help. God does help any doubting Thomas, James i. 5 to 8.

After using tobacco to excess for twenty-five years I found myself unable to give it up, nerves all shattered, and being deprived of its use for a day or two found myself in the same condition as the soldiers on the field at Santiago, and as I have seen them many times during the rebellion, unable to eat, sleep, or do anything. In this condition I applied on several occasions to men of science and doctors, and receiving no help finally gave it up as useless, as far as that part of my system was concerned the will power had gone and I could do nothing. I was sceptical on religion and the Bible, and heard these words quoted, Phil. iv. 13, "I can do all things through Christ, which strengtheneth me." I did not tried that mode and concluded to investigate and try him. After an investigation I saw at once that I was wrong in my ideas, and made the change, and as I was about to be baptized, in my feeble way I asked God to help me remove the tobacco habit, and my prayer was answered, science failed but God did not. Since Feb. 8, 1888, I have not used tobacco, and I thank God that I am rid of the curse which bound me with an iron grasp. I felt no after effects and this confirmed my faith in an all-wise God's religion and answer to prayer. My scepticism has vanished and I am satisfied that God is the controlling power. It is vain to ask for help when we can help ourselves, but when unable to do anything we turn to him acknowledgeing his power and ask for help, you can rest satisfied it will come in his own time and way. Effectual, fervent prayer is to come from the righteous or true believers, and is not meant for others. Praying always, our mind will be towards God, and we will think no evil of our neighbors. Heb. xi. 6, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

We can get followers for any number of cranks, but to follow the meek and lowly Jesus, is another thing. 1 Pet. ii. 21. "Leaving us an example that ye should follow his steps." Christ says, he that confesses me before the Father in heaven and he that denieth me before men, him will I deny before my Father in heaven."

How many are ready to answer any man and confess Christ before men?

1 Peter iii. 15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." To believe on Christ is to believe what he taught. Nowhere does he teach anything that compares with the theology of today.

At funeral services we often hear, "Man that is born of woman is of few days and full of trouble." Turn to this chapter, Job xiv. 14, and you will find an important question which is never answered, though it is very plain in the Bible. "If a man die, shall he live again?" The next verse says that God has a desire for the work of his hands. Job answers in xix. 25. "I know that my Redeemer liveth and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." Heb. i. 1, "God, who at sundry times and in divers manners spake in time past unto the Fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." Through Christ God has promised the restoration of all things to its edenic beauty, and in his own time he will surely fulfill his promise. Dominion through lust, lost in Adam, is to be restored through Christ who came to save that which was lost. The blessing is to be to all the families of the earth. Gen. xii. 3, "in thee shall all the families of the earth be blessed." Theology says that if we are good, when we die, we will fly around the great white throne, if wicked we go into hell-fire. I am glad that I cannot find any such doctrine taught in the Bible. God is love, and such a doctrine dishonors him and his Son. John iii. 13, "No man hath ascended up to heaven." John xiii. 33, "As I said to the Jews, whither I go ye cannot come; so now I say to you." Acts ii. 34, "For David is not ascended into the heavens." If they could not go how are we to get to heaven?

Hell is the grave as shown in Oxford Teachers Bible (margin.) Read Psa. lv. 15; Rev. xx. 13; 1 Cor. xv. 55.

Christ's whole teaching was about his kingdom to be on the earth, and the resurrection of the dead, to occupy that kingdom and the Word is plain on these questions. See Isa. xxvi. 19, "Thy dead men shall live, the earth shall cast out her dead." Hosea xiii. 14, "I will ransom them from the power of the grave." John v. 28, "The hour is coming when all that are in their graves shall hear his voice." Acts xxvi. 8, "Why should it be thought a thing incredible with you, that God should raise the dead." 1 Cor. xv. 21, "By man (Adam) came death, by man, (Christ) comes the resurrection of the dead. As in Adam all die, even so in Christ shall all be made alive." Think well on this. Rev. xx. 6, "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests (teachers) of God and of Christ, and shall reign with him a thousand years." And it is to be on the earth. Rev. v. 10, "And hast made us unto our God kings and priests and we shall reign on the earth." Many pray the prayer that was taught to the disciples, "Thy kingdom come," and do not know what they are praying for.

In conclusion, friend "M. D.," I ask you to study God's promises to man, and the life of Christ, and you will not be so ready to apply Christianity to any and all things that have a touch of Bible make-up.—*Fred Greiner, in "Niagara Falls Daily Catamet."*

The Exodus of Sin and Death.

The divine revelation is dualistic in substance as well as in form, by means of two so-called Testaments, the Old and the New. We have revealed to us two worlds, two Adams, two progenitors, two births, two covenants, two classes of men, two kingdoms, two divine advents, two lives, two deaths. This revelation makes known to us first the one, and then the other, in this series of couplets that we compare them and see how much superior the second is to the first. We must bring them together, study them together. This is rendered the more necessary by the fact, that the traditional doctrine of only one actual life, an immortal for all men. This has made void some of those distinctions so sharply drawn in the Scriptures.

1. The creation of this lower world is graphically though briefly described. All is very good, yes, perfect according to nature, but is in its nature material all its appointments are material and under the reign of natural law, and therefore mutable and transitory. Afterwards it is revealed to us as a brighter, better and more glorious world. As yet invisible spiritual in its nature, to endure forever, and it is only in the New Testament and more especially in its closing chapters that its glory as the second paradise, of which the first Eden was but a faint type are more clearly revealed.

2. Next we have the creation of the first man. "Out of the dust of the ground" the noblest of all earthly creatures, and yet, essentially earthly as he proves himself to be; and as the name Adam which was given him by his Creator imparts. "He became a living soul," or creature like the animals beneath him; but with this essential difference, there was given to him a capacity for a higher life, and he was intended for this by his Creator. But only by being established in holiness, failing in this essential condition through sin. He proved himself unworthy, and sank to the condition of an earthly and perishable creature. That was not first which was spiritual, but that which was natural.

Now the way is prepared for the revelation of a second Adam. Born of woman, yet begotten by God, the Son of God, both divine and human, "Tempted in all points as we are yet without sin." Dying as a mortal for the redemption of man, though possessed of inherent immortality in his own right, which could not be lost and so, "Being made perfect through suffering he became the Author of eternal salvation to all those that obey him."

3. The first Adam is the progenitor of a race like himself, earthly, sinful mortal. His children could not inherit from him an immortality which he failed to secure for himself. The second Adam is the progenitor of a race who are like him. Pure in heart and who inherit from him his own immortal life, though lingering here and subject to physical death, they shall enter upon that inheritance incorruptible, which fadeth not away, reserved in heaven for them who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

4. There must be two births as well as two begettings. No child of Adam can inherit eternal life except he be born again or from above, that which is born of the flesh is flesh, and that which is born of (or begotten of) the Spirit is spirit. We inherit from Adam in our first birth, nothing but natural mortal life. We inherit from the second Adam in our birth from above, spiritual, deathless life. This is the life so repeatedly spoken of by our Lord, as the life everlasting.

5. This dispensation brings us under a new covenant the first covenant was a covenant of works, "for if the first had been faultless there should have been no place for the second. But the second covenant is one of faith. "Believe and thou shalt be saved," it implies perfect faith in the Almighty Savior.

6. And so mankind came to be divided into two classes, sinners and saints. The first are carnal minded, they only live seek for worldly gain. The second class are spiritually minded, their choice is the good part which can never be taken away, they and they only have eternal life.

7. Hence there are two kingdoms, the one of this world over which the enemy of God and man bears rule, as Prince of this world, a kingdom of sorrow, of darkness and death; a kingdom doomed to be overthrown utterly and forever destroyed. The other is the kingdom of God. His everlasting kingdom shall endure forever.

8. To lay the foundation of this kingdom, the Son of God came as the Son of Man, to live under the law and to suffer and die, and then victorious over the power of death. He rose and ascended on high. We have assurance he will come again to gather the fruits of his victory to raise the dead, to judge the world, to destroy all that is vile and to make all things new, "And unto them that look for him will he appear the second time without sin unto salvation," and in that new heaven and new earth wherein dwelleth righteousness he shall reign over his people forever.

9. Finally not to extend these thoughts into other points less clearly revealed we ask especial attention to the first and second death to which such prominence is given in the Word of God. There is no vagueness in the teachings of the Scripture with respect to these two deaths, and there would be no misunderstanding of its doctrine, were it not for the philosophy that deems the actuality of even the first death, because man is assumed to be an immortal being of course there is no place for a second death. Death instead of being a penal infliction, is the door by which the righteous enter upon that state of higher existence; for the wicked also it is the door by which they enter upon a state of eternal misery and suffering then as to the second death, which according to the Word of God, follows upon the resurrection and the judgment to condemnation it means—why it means just nothing at all. Only more misery and sin; it is of death itself and the final end of the sinner's career of which the Scriptures so emphatically speak, "Sin." Whatever miseries may attend its course, when it is finished bringeth forth death. If there be no actual death there can be no actual resurrection, no actual personal coming of our victorious Lord to take the government of a ransomed world, and to rule in righteousness over his loyal, holy people. If the language of Scripture, in which this is so clearly and positively foretold is to be taken in a metaphorical sense to indicate a kind of invisible impersonal, (*Parousia*) long since passed, and that great event for which Christ's followers have waited and prayed for and are still waiting with joyful expectancy, is all a delusive dream, in short all the great doctrine of our holy religion must be explained away or spiritualized to accommodate this ruling dogma. We believe the devil and all his works shall be utterly destroyed, that "Death shall be abolished and swallowed up of life;" that the victory which the Son of God shall gain over his enemies and the enemies of his people shall be complete, wanting nothing, and at the name of Jesus every knee shall bow, and every tongue shall confess that he is Lord to the glory of the Father. To us this glorious consummation seems essential, but we believe it because this is what his Word tells us, and the many promises that God made to Abraham, Isaac and Jacob concerning their posterity and the extermination of all their enemies, and the solemn oath, "As truly as I live all the earth shall be filled with the glory of the Lord" are to be taken in no partial restricted sense. We understand them as the establishment of a kingdom that shall never end.

The Old Testament closes with a description of the gathering in of God's people, as jewels into his kingdom, and the utter destruction of the wicked. In the New Testament the main object of Christ's coming is to destroy the works of him who brought sin and death for he must reign until he hath put all enemies under his feet. Then let us turn to the last book of the New Testament and see the glories of the eternal works, the new heavens and new earth, for the former things are passed away, there shall be no more death, neither crying nor sorrow for the throne of God and the Lamb shall be there, and there shall be no night there, for the Lord God giveth them light, and they shall reign forever and ever. These sayings are faithful and true. He which testifieth these things saith, "Surely I come quickly, even so come Lord Jesus."—*E. T. Knowles.*

Bishop Latimer, burned at the stake in A. D. 1555, said: "There will be a parliament in which Christ himself shall bear rule and not men, and which the righteous pray for when they say, 'Thy kingdom come;' because they know that therein reformation of all things shall be had. Let us, therefore, have a desire that this day may come quickly. Let us hasten God forward. Let us cry unto him day and night. 'Most merciful Father thy kingdom come'.....That man or that woman that saith these words, 'Thy kingdom come,' with a faithful heart, no doubt desirest in every deed that God will come to judgment, and amend all things in this world, and put down Satan, that old serpent under our feet."

Take time to think of the wants and needs of others. Looking ceaselessly upon your own affairs freezes up the fountains of sympathy in your soul, and hardens your noble nature. Cultivate a life of broad sympathy and fellowship with the experiences of your fellow men.

Patient waiting is often the highest way of doing God's will.

Communicated.

Conference Report.

The business meeting of the Quarterly Conference of the Church of God in Nebraska was held at the home of the President, Bro. M. D. Newell on Saturday afternoon, July 1, 1899. The meeting was called to order by the President, at 4 20 P. M. after which the minutes of the last meeting were read and approved. The Secretary's and Evangelist's reports were then read as follows.

Secretary's report: money received for this year, $103.85; on back subscription. $19.50; total, $123.35.

Evangelist's report: money received for this year, $103.85; expenses, $9.63; amount less expenses, $94.22; on back subscription $19.50; total on salary. $113.72. Sermons preached 41; number baptized, 2.

It was moved and carried that the reports be accepted. The question as to where the Annual Conference should be held was then brought up. The church at Blair was the only one that cast any vote for it. Some thought that it might be more largely attended, if held in some more central place. Moved that the secretary correspond with the church at Blair, as to whether they would be willing to give up the Conference for a three-weeks tent meeting; and that the Conference board investigate the matter and decide by the first of August, where to hold the meeting if not at Blair. Motion seconded and carried. Moved that the Secretary and President write a letter to someone in each congregation in the State, or belonging to the Conference, or asking them to solicit money for the Evangelist Fund. Motion seconded and carried. Moved and carried that we adjourn.

During this Conference the preaching services were held in the D. T. Prime school house, south of Arapahoe, as announced. Bro. Almus Adams and Bro. J. T. Prime were the only preaching brethren present. Bro. Prime preached on Saturday evening and on Sunday afternoon; Bro. Adams, Sunday morning. Owing to a heavy rain Sunday afternoon, there was no meeting that evening.

Submitted in love,

RENA M. GORDON, Sec.

Obituary.

Gladiolus Yeagley, daughter of Mr. and Mrs. David Yeagley of near Plymouth, died at South Bend on July 26, where she had been taken only a few days before for medical treatment. She was born Oct. 4, 1874, at Bourbon, Ind., her parents soon after moving to near this city. For several years past she has been living in Chicago, but came home some weeks ago in poor health.

She was a member of the Church of God at this place, the funeral being held at the Church on July 28. Services conducted by Bros. W. D. Thompson and E. K. Barnhill after which she was taken to Oak Hill Cemetery, and laid away to await the angel's summons to come forth. Our prayer is that the Lord may soon come and end these scenes of sorrow. May he comfort the afflicted father and mother, brothers and sisters, and grant them a happy reunion.

Editor Restitution:

Brother John Foore begins a series of meetings, August 17th, 1899, at Blush, Madison Co., Mo. to continue for six or eight days. From there he will go to DeSoto, Jefferson Co., Mo. and remain there about the same length of time. This is our 4th annual meeting at Blush. Twice held by Bro. John Foore, and once by Bro. J. S. Hatch. During the three meetings 19 were immersed into the name of Jesus, for remission of sin. We hope this meeting will not be out-done by the rest, as other additions are expected. All of the one faith are cordially invited to attend these meetings. Your presence will encourage us to press forward and onward to gain the great prize.

P. J. GRAHAM.

Editor Restitution:

Bro. F. L. Austin will conduct a grove meeting one quarter of a mile from Burr Oak, in Overmyer's grove, on Aug. 18th. He will preach on Saturday night in the school house in Burr Oak. All necessary arrangements are being made to make this meeting a grand success, and we hope all the brethren and sisters who can do so will be present and assist,

G. A. MAXEY.

Excursion to Niagara Falls via the Nickel Plate Road on Aug. 15th. In connection with this, tickets sold from Montreal for $9.50 extra, liberal limit. Secure Sleeping Car space early. Ask agents.—aug. 15.

Iowa State Conference.

The Twelfth Annual Conference of the Church of God in Iowa, will convene at Waterloo, Aug. 10 to 20 inclusive. Waterloo is situated at a junction of the Illinois Central, Burlington, Cedar Rapids and Northern, and the Chicago and Great Western Railways, and is of easy access from all parts of the State. Directions as to street car lines, baggage, etc, are given else where in this paper.

Dear brethren, we expect a better attendance this year than ever before. Rains have been frequent and abundant, and you have a bountiful harvest. You have been blessed financially and we want you to be blessed abundantly by coming to our annual gathering. The Lord wants you there, for his cause may suffer without you.

Our evangelists have worked faithfully and sacrificed much and they will be on the ground, and indeed they will feel discouraged if you are not there to greet them, and encourage them in their work. We missed some who were not there last year. And O, what a blessed meeting we enjoyed with those who came. Do you rejoice in the things of the kingdom? Are you glad that our Savior is soon coming to set up his kingdom? Do you believe it is near? Then you surely are willing to make some sacrifice of time and money. It is your duty to do so. God has committed to you the Word of Reconciliation.

You say, "We are so scattered." Yes, and this is a very strong reason why you should attend this meeting. There are some who are always at our annual meetings. We expect them there and they do not disappoint us. But some of you have not been with us for two, three years, and some have never attended. We want to see you: we need your presence and help, and this year is a good time to come.

Now, brethren, what if everything at home does not get just the same care as when you are there. If you will devote a few days and a few dollars God will bless you more abundantly than ever. We expect this meeting to be a feast of fat things, and you cannot afford to stay away. Begin at once to prepare for the meeting.

Yours expecting to see you at Waterloo Conference, Aug. 10-20.

A. J. EYCHANER, Pres.
O. J. ALLARD, Sec.

Read this carefully: Those coming to the State Conference (Aug. 10-20) over the Illinois Central and the Chicago and Great Western Railroads will check their baggage to, and get off the cars at East Waterloo. Those coming over the Burlington, Cedar Rapids and Northern Railroad check baggage to and get off at Waterloo, as the company has no depot on the east side. Near all the depots take the Independence Avenue street car going east to the campground. Leave all checked baggage at the depots, and come direct to the campground. We will arrange to transfer your baggage at reduced rates. Heretofore there has sometimes been difficulty in getting baggage that arrives after 6 o'clock, especially Saturday night and for this reason take the early trains. Bring a trunk well filled with everything to make tenting pleasant and that you think you may need. Among which we suggest the following items: sufficient bedding to make you comfortable (remembering that the nights are sometimes cold in a tent) a pillow, extra wraps, towels, soap, wash basin, plate, knife, fork, spoon, cup, a hammock if you have one, and whatever else your good judgment may suggest. If you have a tent bring it and thus help us along in this matter—we want to have tent room for all who come. Let the young people and children come. Board will be furnished at the boarding tent at 10 cents per meal or 25 cents per day. Come with the spirit of Christ and let us have the best Conference we have ever attended. There will be a splendid programme each day—song service, prayer and social meetings, Bible readings, topic talks, essays and preaching. On Sundays there will be Sunday school, so do not forget to bring the children with you.

A. J. EYCHANER, Chairman.

To enter the Christ-life—not the Church life—is to lay down the natural and lower life, as Christ laid it down. It is to consecrate one's self—every reasoning power, every element of genius, every force of disposition, everything that belongs to the power of human nature—to make one's self the bread of others, the supply of others, and to live for beneficence.

We only ask of God what we think will be best, but he gives us what he knows is best.

Conference Notice.

The Kansas and Missouri Conference of the Church of God will meet for their annual Conference meeting in Sabetha, Kan., at 9 A. M. Sept. 7, 1899. A general meeting will be held in connection with this Conference, commencing on the 2nd. A programme will be arranged consisting of discourses, essays and song service This will be our second annual meeting and we desire to make it the best. So let all come who can, and where there are a number of brethren let them send a delegate, so that the representation may be as good as possible. Sabetha is at the crossing of the Grand Island and Rock Island Railroad, sixty miles west of St. Joseph, Mo. A committee will meet all parties at the trains. Let all who come bring bedding; living tents will be furnished at a low rate, also meals after the order of the Omaha meeting.

For the committee,
A. W. DARBY, Sec.

Indiana Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will convene in Argos, Ind., (Ot. V.) Friday Sept. 1, 1899, and continue over the following Sunday. A programme for same will be prepared by committee. This is the time for the reelection of officers, and all who feel an interest we hope will make an effort to attend. The brethren at Argos are prepared to accommodate all who may desire to come, and we hope to have a good and profitable meeting.

F. L. AYERS, Pres.
A. C. ROBERTS, Sec.

Seashore Excursion.

Special service will be provided for the low rate Excursion to the seashore via Pennsylvania Lines, Aug. 10th, which will enable persons to make the trip to Atlantic City without changing cars. The through service will consist of Sleeping Cars and the high standard Pennsylvania Coaches which will run via Philadelphia over the Delaware River Bridge Route of the Pennsylvania System.

The trip over the Allegheny Mountains may be made by daylight, and the grand scenery of Horse Shoe Curve the Blue Juniata and Susquehanna Rivers, and the fertile farming section of Eastern Pennsylvania, may be enjoyed by persons who take advantage of this exceptional opportunity to visit the seashore resorts.

Excursion tickets will be sold to ten of the principal summer havens along the Atlantic Coast, viz: Atlantic City, Cape May, Angelsea, Avalon, Holly Beach, Ocean City, Sea Isle City, Wildwood, New Jersey, Ocean City, Md., and Rehoboth Beach, Delaware.

Choice of these ten resorts is offered at an unusual low fare. Tickets will be good returning fifteen days including date of sale, and will be good for stop-over within the limit at Philadelphia, both going and returning.

Full information about rates and through time and other details will be furnished upon application to Ticket Agent.—aug 10

Niagara, Toronto and Thousand Islands Excursion.

The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, ticket good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $1.00 and to the Thousand Islands for $6.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

The Restitution

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stauffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. B. Chesebrough, Gaboriault, Mich.
Norton Gould, 4310 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxana Wilcox, Perrydon, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Sevierville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 533 Minnesota Ave., Kansas City, Kan.
D. L. Kern, 1507, S. N. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Slidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Ok'la.
W. D. Townsend, Salem, Ohio.
J. M. Prinmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Ogleyle, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1005 S St. Sacramento, Cal.
John Foore, 2012 West Cornelia Ave., Chicago.
J. C. Mitchell, Crowley, La.
Kansas.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. H. Kendall, Fricksville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 384 Grand Rapids, Mich.
R. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 121 Andover, S. D.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING NORTH.

No. 10, Ex. Sun. For South Bend.....8:34 am
No. 14, " " " .....12:30 pm
No. 8, " " " .....10:08 pm

GOING SOUTH.

No. 21, Ex. Sun. For Terre Haute.....6:15 a m
No. 3, " " " " .....12:52 noon
No. 9, " " " Logansport.....7:40 pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 625 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and Fallerton Aves., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind. meet in their house on Michigan St., each Lord's day in the month. Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be entertained by us dressing, or calling at Ella V. Bailey's, 202 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scholls, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, at West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Buck Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the giver of every good and perfect gift. All visitors address Brother George Knisley, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruhsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Ok'la., meet at the Arbor on my place, one and one-half miles north east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All loves of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Dover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday, Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Branson Lake, Sec'y. All lovers of truth are cordially invited to stop and all of these gatherings.

The Church of God at Argos, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders. W. G. Rothe and D. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 12318 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation [illegible] Sunday, at private houses, for the purpose of breaking bread and such services. Also on the second Sunday at the Union Chapel Church, Wilkersonville, Ill., for like purposes at 11 a. m. All are invited. Lizzie Wilson, Sec'y.

The Church of God at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Peterson, Elder, and E. Stevens, Secretary.

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Christ never asks of us such busy labor
As leaves no time for resting at his feet;
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He oft times counts a service most complete.

He sometimes wants our ear—our rapt attention—
That he some sweetened secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord has placed us
Within a space so narrow, so obscure,
That nothing we call work can find us room
There's only room to suffer—to endure.

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every one can see,
Our Savior cares for cheerful acquiescence,
Rather than for a busy mindlessness.

And yet he does love service, where 'tis given
By grateful love that clothes itself in deeds;
But work that's done beneath the scourge of duty,
Be sure to such he gives but little heed.

Then seek to please him, whatsoever he bids thee,
Whether to do, to suffer, to be still;
'Twill matter little by what path he bid us,
If in it all we sought to do his will.

Selected.

Confessing Christ.

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." Rom. x. 9.

The epistle of Paul to the Romans may be said to contain the "magna charta" of salvation,—God's great grant or charter to the human family.

Martin Luther described it as the masterpiece of the New Testament which can never be too much studied because the more it is handled the more precious it becomes.

The salutation in the first seven verses is the longest and most solemnly impressive of any found throughout Paul's epistles. It is doubtless if ever a greater range of thought was ever compressed into fewer words and it is a tribute even to the admitted genius of St. Paul that such a volume of profound truth could be condensed into so few lines. The substance of the letter to Romans is this:—The end and aim of the gospel of God is the salvation of man. Man by nature is sinful and cannot by his own effort attain to holiness. Without holiness no man can see the Lord therefore without holiness no man can be saved. How then is this holiness to be obtained? The gospel of Jesus Christ is the answer to that question and the epistle of Paul to the Romans is the fullest explanation of that gospel.

Now while it is not possible for us to understand or measure the profound truths underlying the doctrine which Paul in this epistles delineates, it is comparatively easy for us to comprehend God's dealings with us in so far as they affect our present actions and future hopes.

While it is quite useless for us to attempt to arrange in the puny pigeonholes of our limited intellect the incomprehensible mysteries of revelation, it is possible for us to practically appropriate to ourselves the priceless treasures which are offered to us through the gospel of Jesus Christ.

In the former part of this 10th chapter of Romans we notice that the apostle is proving the impartiality of God's dealings with the Jews and Gentiles, and that from the view-point of righteousness or right-doing both Jews and Gentiles are on the same level—are entirely equal in God's estimation.

The Jews of Paul's day had been trying to establish a "righteousness" or "justification" which was by the law of Moses, they were not willing to submit themselves unto the righteousness of the new dispensation, that righteousness or justification which comes by faith.

The righteousness of faith teaches us that Christ is not a distant mediator or savior but is very near and is at all times willing and waiting to be a very present savior to each one of us. The passage which we have selected for our remarks may be regarded as the summing up of the Christian faith and the verse which follows is seen to be a repetition of the same truth in another form, apparently to invest it with the greater emphasis and importance. In both verses we have practice a parallel or twofold condition, viz., confession by the mouth and belief in the heart or soul. These two conditions are the necessary and inseparable counterpart and complement of each other and may be viewed as a condensed representation of God's plan of salvation. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved." "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation."

Confession by mouth represents theory in religion, belief in the heart or soul represents practice in religion. Head religion implies theory; heart religion assumes practice. Head religion is nominal Christianity; heart religion is actual Christianity. Mr. Ruskin writes:—"I do not wonder at what men suffer but I often wonder at what they lose." The greatest wonder of the age—of this age perhaps more than any other—is the thought that many men will admit the substantial truth of Paul's words, "If in this life only we have hope we are of all men most miserable," and yet make little or no effort to avail themselves of God's free gift of eternal life offered to them through Jesus Christ.

It is an astonishing fact that so many persons seem content to spend their lives in pursuing the shadowy forms of wealth, ambition or luxury and yet persistently neglect to secure that better part which can never be taken from them. It has been well said that "An enthusiastic religion is the perfection of common sense," and yet how many men and women do we see who are absorbed in running after the fading things of time. The unregulated pursuit of wealth, is it not a vain shadow? and yet from the studied anxiety with which some men made haste to be rich one might conclude that they believed that their chance for the next world depended upon the rapidity with which they accumulated sovereigns in this.

The life-long and unregulated struggles of business men, professional men, politicians, what are they but a vain shadow? From the disappointment and failure which such unregulated lives must necessarily bring do we wish to be saved?

Do we desire to enjoy that glorious inheritance of which we are told that, "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive the things which God has prepared for those that love him."

Now, the first step in a man's salvation is his willingness to be saved. The question is altogether and distinctly a moral one hinging entirely upon the will and therefore the practical question is:—Does a man really want to enjoy the benefits of religion, does he truly and earnestly wish to be saved? The form in which the gospel offer is made elsewhere as here is always optional. Man's highest gift, prerogative or privilege is his freewill, the exercise of his individuality with constraint either by his fellow man or by God. God's offer of eternal life to man is made on such terms that he is quite free to accept or reject it, and it is precisely because God *has* made us free agents or masters of our wills that the responsibility to accept or reject rests entirely upon ourselves.

The first great and real discovery which a man makes is to discover himself. There is a great depth of philosophy which our Savior uses of the prodigal son. "When he came to himself"—that is, when he had at last discovered his individuality—when he truly realized his exact position. When he came to himself he said, "I will arise and go to my father." This resolution of the prodigal son is a conspicuous example of the exercise of free-will in which we notice that filial duty and self reform are inseparably ascertained. Now it is very clear that so long as a man's time is monopolized by the pursuit of worldly affairs to the utter exclusion of Christ he has not "come to himself." The very moment upon which a man hesitates, then halts and alters his course, and starts for his father's house with a certainty of purpose, a certainty which only ceases with the end of the journey, that moment when real spiritual life and action begins. By comparison, the only question which ought seriously to engage the close and prolonged attention of any man or woman is the question of the rich young ruler: "Good master (or teacher) what shall I do that I may inherit eternal life?" Let the form of the question be carefully noted. It is not simply, What must I think? or, What must I believe? but it is "What must I do?" this last form of the question including and implying the former elements of thought and belief.

Here we clearly recognize that any man or woman who decides to come to Christ for salvation must come prepared for action. True religion is no milk and water business. The religion of Jesus Christ is no idle mysticism, no mere ecstatic vision, no mere sentimental outburst. It is, or should be, nothing less than life-long sacrifice and service. It is a giving up of the claims of the world and the laying down of ourselves upon the altar of sacrifice and service: and unless we are prepared to adopt this view and act upon it the prayer "Thy kingdom come," which is so often upon our lips is resolved through lack of action on our part into nothing less than insincere mockery.

It is to those and those only "who by patient continuance in well-doing" that God will reward eternal life.

It can never be too carefully learned that there is a radical and essential difference between lipservice and heart service. "Not every one" said Christ, "who saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." That is what Christ said of lip service.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy strength, and thy neighbor as thyself." That is what Christ said of our heart service.

When a man believes in his heart and soul that Christ is his personal Savior it implies a desire and effort to live in conformity with Christ's will. Not only must we confess him with our mouth but we must make diligent effort to appropriate him in our lives; we must so far as possible copy his life in devotion to the claims of our fellowmen. The days are past when public confession of Christ's name meant public martyrdom; notwithstanding a daily, active, living confession insufficiently difficult. It is comparatively easy for a man to confess Christ when surrounded by a circle of religious friends, but it requires moral courage and considerable effort to do so when and where it is most needed—in the workshop, the railway carriage, commercial room, or drawing room.

The most advanced Christian men and women are doubtless at times much hindered by the severe limitations of our poor human nature. That which is born of the flesh is flesh and, with our present environment, it can never be anything else, it can never in this life be improved into spirit. Regeneration is not complete rooting up of the principle of evil from our human nature, it is rather the planting by the side of the old principle a new one, that is the Christ principle.

And if we are true to Christ and to ourselves the Christ principle will continue to grow up in us until at last the old or selfish principle is entirely subdued and overpowered,—although in this life it can never be rooted out.

Before we are converted, or born again, before we confess Christ—self and self only is the motive power of our life in all that we do; our kindest and best actions spring only from the love of ourselves. After the Christ life has been formed in us, and has taken root genuinely, the whole horizon of our life is widened and we realize slowly yet surely that to live for ourselves alone is the lowest form of life. It is remarkable how many persons are under the impression that there is some secret or magic influence or power about religion.

It is impossible to make a greater mistake. The plain and simple truth is, the possession and exercise of [illegible] certainty from beginning to end. The progress which a truly converted man or woman may make in the Christ life is minutely and exactly proportioned to the effort made—no more and no less. The obvious and frequent mistake made by persons desiring to become Christians is this; they attempt in their own strength and by their own unaided effort to improve themselves, thinking by such means to make themselves better fitted to embrace the gospel of Christ. For such Christ stands at the door and knocks, saying, "Wilt thou be made whole?" Some persons expect to be better fitted to become Christians by observing forms and ceremonies. They are always trying to get—as they think—more correct conceptions of Christianity by slavery to the letter of the law rather than submit themselves to the gospel method. Others say, "Oh if they could only feel more deeply, realize a greater sorrow for sin and a greater love towards God, then they would be more prepared—better fitted to accept Christ." For such Christ stands at the door and knocks saying "Wilt thou be made whole?" The atheist, the agnostic, positivist, secularist, materialist and communalist is each trying to cleanse himself in some Abana or Pharpar of his own preference, with what success—or want of success is too well known. For each and all of these Christ stands at the door and knocks saying, "Wilt thou be made whole?" God's royal invitation is sounding in our ears today quite as clearly as it did in the days of his servant Isaiah: "Ho, every one that thirsteth come ye to the waters and he that hath no money come, buy wine and milk without money and without price." And if we are attentive, quite as clearly may we hear the still small voice of the gospel telling us that "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but should have everlasting life."

The gospel deals with us as individuals, and each of us must face our responsibility—must decide for ourselves whether we accept or reject the gracious offers of Christ. Let us recognize that it is our highest wisdom to practice Christ's commands. Let us rejoice that the work of Christ is a finished work, and that God can and will pardon all those who approach him through Christ's atoning sacrifice. Let the words of Christ fall as grateful music upon our ear "Come unto me all ye that labor and are heavy laden and I will give you rest." Above all, let us be wise to remember that faith without works is dead and that the reward following Salvation is in direct proportion to our works.—*Robert Henry Pullen, in Faith.*

What We Believe and Teach, and Why.

1. We teach that men can only be saved by an intelligent belief in the gospel. Mark xvi. 15-16; Matt. xiii. 23; Rom. i. 16-19.

2. This gospel consists of the good news of the kingdom of God and the name of Jesus Christ. Matt. iv. 23; Acts viii. 12; xxiii. 23.

3. The kingdom of God will be a literal kingdom, established on the earth. 2 Sam. vii. 16; Jer. iii. 17-18; Dan. ii. 44.

4. The kingdom proper will consist of the twelve tribes of Israel, who will be gathered from all nations; and, after the rebels have been purged out, will be planted in the land of Palestine. Ezek. xx. 38; Amos ix. 15.

5. The dominion pertaining to this kingdom will embrace all Gentile nations on the earth. Dan. vii. 27; Rev. xi. 15.

6. Jerusalem will be rebuilt in splendor, and will be "the City of the Great King," the Capital of the world. Matt. v. 35; Isa. lxii. 7; lxvi. 13; Jer. xxxi. 38-39.

7. The nations then in existence will consist of mortal men and women, as at present. They will go up, representatively, from year to year, to worship the Lord, the King, at Jerusalem. Isa. lxv. 17-25; Zech. xiv. 16.

8. When the kingdom has been established, the nations [illegible] no more, but live in peace "one thousand years." Micah iv. 1-4; Rev. xx. 1-5.

9. The RULERS of the kingdom will be immortal, yet tangible, and will consist of Jesus and his brethren. These kings will be those who will have been redeemed by the blood of Jesus out of every nation. Rev. v. 9-10; Matt. xix. 28; Rev. ii. 26-27; Zech. xiv. 9.

10. Before the twelve tribes can be fully restored, and before the Gentile nations can be subdued and blessed, Jesus must return to JERUSALEM to sit on David's throne. Luke i. 32-33; Rom. xi. 22-26; Acts iii. 20-26; Psa. lxxii.; Ezek. xxxvii.

11. The glorious reign of JESUS and his BRETHREN will continue one thousand years over *mortal* nations. At the end of that time all sinners will be rooted out of the earth, and from that period the earth will be inhabited by a race of immortal beings. Rev. xx. 4; Prov. ii. 22; Psa. xxxvii. 20-34; Matt. v. 5; Rev. xxi. 4.

12. Deity will be manifested in each approved saint, as he now is in JESUS, which multitude of saints, with JESUS as the Chief, will constitute the ONE NAME, which is to rule the kingdom and dominions for one thousand years. Exod. iii. 13-15; vi. 3; John xvii. 20-26; iii. 5-6; Psa. lxvii. 1-4; Zech. xiv. 9.

13. Man is a creature of the dust—out of the earth, earthy—and by reason of sin is death doomed. 1 Cor. xv. 47; Gen. ii. 8; Psa. civ. 14; Job iv. 17.

14. Death is the extinction of life; and man in death is unconscious, and dependent on resurrection for a future life. Gen. iii. 19; Psa. vi. 5; Isa. xxxviii. 18; Psa. cxlvi. 4; Eccl. ix. 5-6; x. 10; 1 Cor. xv. 16-23.

15. Man in his present state, being destitute of immortality, if he remains in ignorance of the way of life, will forever end his existence in death. Psa. xlix. 12-14-20; Isa. xxvi. 14.

16. Those who comply with the conditions will obtain immortality at the resurrection. Rom. ii. 6-7-16; 1 Cor. xv. 51-57; 2 Cor. v. 10.

17. Men and women whose hearts have been purified by the belief of the things of the kingdom of God and the NAME of Jesus, if they desire in all honesty the inheritance of eternal life in the kingdom of God, are proper subjects for an immersion in water into the ONE NAME. John iii. 5; Rom. vi. 3-5; Acts viii. 12.

18. In the ONE NAME they have Christ as their Mediator, Advocate and High Priest, who will, if they are faithful, intercede for them, and through whom they will obtain the great salvation. 1 John i. 7-9; ii. 1; 1 Tim. ii. 5; Heb. iii. 1.

19. We reject the Gentile dogmas regarding an immortal soul, an immortal devil, unending hell, eternal torments, eternal existence of the wicked kingdom in the skies for saints. Gen. ii. 7; Ezek. xviii. 1-20; Heb. ii. 17; Rev. xx. 14; Psa. xxxvii. 20; Isa. xliii. 17; Dan. vii. 27; Prov. xxi. 16.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

The reader is respectfully requested, for his own sake, to turn to all the texts of Scripture above given, and see if the above is not in perfect harmony with the Bible. If the Scriptures teach these things, what a glorious future there is for this earth and for all men and women who believe and obey the gospel! Do not imagine that it makes no difference what you believe. God requires you to believe HIM; he has given you the Bible for that purpose, and your salvation depends upon your belief of and obedience to *the gospel* of the kingdom not "another gospel," because it is said that "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8.—*Prepared for Church of Blessed Hope, Cleveland.*

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

One-Tenth, No, the Whole.

Dr. Strong, speaking upon the duty of consecrating our all to the Master, says:

When the Scripture and reason speak of God's ownership in us they use the word in no accomodated sense. It means all that it can mean in a court of law. It means that God has a right to the service of his own. It means that, since our possessions are his property, they should be used in his service—not a fraction of them, but the whole.

When the Lord returned from the far country, to reckon with his servants to whom he entrusted his goods. He demanded not simply a small portion of the increase, but held his servants accountable for both principle and interest—"Mine own with usury." Every dollar that belongs to God must serve him.

And it is not enough that we make good use of our means. We are under the same obligations to make the best use of our money that we are to make a good use of it; and to make any use of it other than the best is a maladministration of trust.

Here, then, is the principle always applicable, that of our entire possessions, every dollar, every cent, is to be employed in the way that will best honor God. And whatever money is spent on self that would have yielded larger returns of usefulness if applied otherwise, is misapplied; and, if this has been done intelligently, it is a case of embezzlement.

Skimming It.

"If you're going to give a pan of milk don't skim it first," the old grandmother used to say, meaning: If you are going to do a favor don't spoil it by an ungracious word or manner. Haven't we noticed how much of this "skimming" goes on in ordinary family intercourse?

"Another errand? I can never go down town without a half a dozen commissions!" complains Rob when his sister asks him to bring a book the library. He never refuses to oblige her, he does really count it an inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Mary when John wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry with something else." She would be shocked at his going shabby, and distressed if any one thought her unwilling to render such offices, but she makes it a little unpleasant to ask the favor. The children follow the fashion. Tommy shuts the door at Bridget's request, but he grumbles at having to leave his top. Susie goes to the door when she is sent, but she departs with a protest that "it is Tommy's turn." Thus all day long people who love one another, and at heart are glad to serve one another, skim the sweetness from every service they rendered.

A Kind Word.

A kind word costs but little, but it may bless the one to whom it is spoken all day. Nay, have not kind words been spoken to you which have lived in your heart through years, and borne fruit of joy and hope? Let us speak kindly one to another. We have burdens and worries, but let us not therefore rasp and irritate those near us,—those we love, those Christ would have us save. An exchange presents this thought in these impressive words: "Speak kindly in the morning; it lightens the cares of the day, and makes the household and all its affairs move along smoothly. Speak kindly at night, for it may be that before dawn some loved one may finish his space of life for this world, and it will be too late to ask forgiveness."

"If aught good thou canst not say,
Of thy brother, foe or friend,
Take thou then the silent way,
Lest in word thou should offend."

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, Office Editor.

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M. JOBLIN, Special Contributor.

Plymouth, Indiana, August 9, 1899.

If your course be good be sure you do not injure it by a bad spirit. If it is bad, give it up at once.

Every time you avoid doing wrong, you increase your inclination to do that which is right.

Carlyle says:—"Make yourself a good man, and then you may be sure there is one less rascal in the world."

Minds capable of great things can enjoy the most trivial: the elephant's trunk can knock down a tree, or pick up a pin.

There are some people in the world who are always thinking what they shall do, and do nothing because of their thinking. They cannot make up their minds what to do. Is it possible there is nothing in God's Book to help them?

Some men's names are inscribed on rolls of parchment, and emblazoned with devices and colors. Some other men's names are cut in marble in letters of gold. But there are names which are written in heaven, as citizens of the Capital of the Age to come. Reader, is your name written there? If not, why not?

Be courteous, is a divine injunction. Politeness is defined for us in various ways, but the best definition to suit us is as follows:—"Politeness is *consideration*,—that vigilant, moral sense which never loses sight of the rights, the claims, and the sensibilities of others." This is the one quality, over all others, necessary to make the gentleman.

God's Great Oath.

We read in an English Magazine that oaths are common in every nation and tribe,—that even the uncivilized and next to cannibal, are acquainted with and make oaths. When England was at war with the Ashantees the letters from correspondents told of kings making "great oaths" in particular places, as to what they would do to the British forces. Among civilized nations we do not know of any whose oaths are more impressive than those of the Welsh. They express their oaths thus: "Indeed, *indeed!*" "My very indeed;" "Indeed and *double indeed!*" etc.

But oaths are not confined to earth; the Book tells us that the Great Head of All, the God of heaven and earth has taken an oath,—has sworn a solemn promise. It was to Abraham that he made the promise, and to him swore he. "And he swore by *Himself*, because he could swear by no greater, saying, Surely blessing, I will bless thee, and multiplying, I will multiply thee." Thus God confirmed his promise by an oath, to give "strong consolation" to us who have fled for refuge to the hope set before us in the gospel.

Surely "God shall bless us;" surely we, "the ends of the earth," shall receive the fulfillment of his promises, being the faithwise Seed of Abraham. For Yahweh hath sworn, not by some old bleached bones, nor by the "very indeed" of a mortal man, but by his own life and self, and that he will keep his promise. We have his promise and confirmatory oath—two immutable things. We are positive that God will not lie; we praise and adore him for his condescension and love in making that oath of confirmation.

Ruskin.

Writing on Faith, Truth and Obedience, says:—

"In the pressing or recommending, of any act or manner of acting, we have choice of two separate lines of argument:—the one based on representation of the expediency or inherent value of the work, which is often small, and always disputable; the other based on proofs of its relations to the higher orders of human virtue, and of its acceptableness, so far as it goes, to him who is the origin of virtue. The former is commonly the more persuasive method, the latter assuredly the more conclusive; only it is liable to give offence, as if there were irreverence in adducing consideration so weighty in treating subjects of small temporal importance. I believe, however, that no error is more thoughtless than this. What is true of the Deity is equally true of his Revelation. I have been blamed for the familiar introduction of its sacred words. I am grieved at having given pain by so doing: but my excuse must be my wish that those words were made the ground of every argument and the test of every action. We have them not often enough on our lips, nor deeply enough in our memories, nor loyally enough in our lives. The snow, the vapor, and the stormy wind fulfil his word. Are our acts and thoughts lighter and wilder than these—that we should forget it?

I have, therefore, ventured, at the risk of giving some passages the appearance of irreverence, to take the higher line of argument whenever it appeared clearly traceable: and this I would ask the reader especially to observe, not merely because I think it the best mode of reaching ultimate truth, still less because I think the object of more importance than many others, but because every object should surely, at a period like the present, be taken up in this spirit, or not at all. The neglect of the years that approach us is as solemn as it is full of mystery. I would that this noble mind could see there is not so much mystery as he thinks, and the weight of evil against which we have to contend is increasing like the letting out of water. It is no time for the idleness of metaphysics, or the entertainment of the arts. The blasphemies of the earth are sounding louder, and its miseries heaped heavier every day: and if, in the midst of the exertion which every good man is called upon to put forth for their repression or relief, it is lawful to ask for a thought, for a moment for a lifting of the finger, in any direction but that of the immediate and overwhelming need, it is at least incumbent to approach the questions in which we would engage him in the spirit which has become the habit of his mind, and in the hope that neither his zeal nor his usefulness may be checked by the withdrawal of an hour which has shown him how even those things which seemed to be mechanical, indifferent, or contemptible, depend for their perfection upon the sacred principles of faith, truth, and obedience, and for which it has been the occupation of his life to contend."

For Our Children.

The Daisy.

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from winter's sleep,
Tells of his hand in lines as clear.

For who but he, who arched the skies,
And poures out day-spring's loving flood,
Who works and dwells in mysteries,
Could bear the daisy's purple head?

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That sets in silver gleams within?

And ling it, unrestrained and free,
O'er hill, and dale, and desert sod,
That man, where'er he walks, may see
In every step the stamp of God?

Forgive Much.

"Very well," said the head of the firm, looking over the top of his glasses at the erect figure of the boy in front of his desk. "References all satisfactory. Will engage you from tomorrow morning as office boy. Be round early and keep up to time."

He made a motion with his hand towards the door, but the boy lingered, twirling his well-worn cap in his hand.

"Please sir," he said at length, "I've a dog, a real clever little chap. Mother's out washing all day, and I don't know where to leave him. He follows me round everywhere, and if I should turn him out he might get lost. Would you mind, sir, if he sat in the entry while I was inside?"

It was a novel request for the new office boy to make, and the head of the firm frowned, but fortunately for the boy he was fond of dogs.

"Have you got the animal with you?" he inquired.

"Yes sir," was the eager answer, "right outside, sir."

He followed the boy out through the front office where three clerks were sitting writing busily.

The dog, a small Scotch terrier, was lying on the pavement, his bright eyes fixed on the door, patiently waiting for his master to come.

"He's not bad, not bad at all," said the head of the firm, surveying him critically. "You wouldn't want to sell him, now?"

"Please, sir," said the boy, flushing, "I'd a deal rather have Mop than the money he'd bring."

"Well, well," said the old gentleman, somewhat touched at the boy's evident devotion to his little favorite, "keep the dog and bring him every morning if he gives no trouble."

And so the matter was settled. How proud and happy Mop and his master felt as they ran home through the streets of the city that afternoon, to think that they had obtained the coveted position.

"I wonder, Mop," said the boy, what "Jim Elder will say when he hears about it. I guess he wanted the position most as bad as we did." And Mop wagged his tail as if to say he was glad they had been the successful candidates.

Suddenly the tall, ungainly figure of the subject of their thoughts loomed up before them with a dark scowl on his face.

"I say you, Nat Meadows," he commenced. "So I hear you've sneaked into that place. You knew I wanted it, and it was mighty mean—that's all I have to say. Everywhere, in school and out of it, you are always getting in my way."

He spoke with a mixture of despair and passion that was pitiful to see.

"I can't help your having got the place," said Nat, gently, "but I'm sorry you had one too, Jim."

"Oh, it's all very well for you to say that," said the boy. "Get out of my way," and he gave the too inquisitive Mop a kick with his foot, and was off the next instant down a side street. Mop pursued him, barking furiously, but Nat called him back, and they went home quite soberly together.

The next morning Nat commenced his work, and very soon had become a great favorite with the clerks, as well as with the head of the firm. He was always conscientious, prompt and obliging, and full of a certain bright humor that brought freshness and life into the quiet office. Mop instead of being a trouble, was a great amusement, and the young men taught him a number of tricks, of which he was very proud. Sometimes they noticed a shade of anxiety and trouble on Nat's bright face, but they did not know that on the boy's way home at night he was often subject to petty persecutions that he had found it hard to bear. One morning he burst into the office with flashing eyes and the tears running down his face. The clerks looked up in consternation.

"What is the matter?" one of them asked anxiously.

"Jim Elder's killed my dog," cried Nat, passionately. "I could stand anything he did to me—but my dog." He stopped—it seemed as if he could not go on.

"What a shame—how did he do it?" asked his sympathizing and indignant listeners.

"Threw a stone at him, and it hit him in the head," said Nat in a smothered tone. When I took him up he was quite dead."

"Where is the wretched boy?" they asked, with righteous indignation.

"He cut and run while I was seeing to Mop," said Nat, dejectedly. "Oh, there is no use talking any more about it."

The boy went around for the next few days, looking as if he had lost a near and dear friend, and they all felt profoundly sorry for him. On his way home in the evening Nat looked in vain for the destroyer of his dog, intending to make summary vengeance on him, but nowhere did he see him.

"I guess he knows enough to keep out of my way," he thought gloomily. "Oh, Mop, Mop, how I miss you!"

"Not long afterwards a messenger boy came into the office with a note directed to Master Nat Meadows, from one of the nurses in B——Hospital.

"There is a boy in my ward," the note ran, "very ill with a kind of low fever. He says he has done you an injury, and cannot rest until he sees you. Will you come to him?"

"It must be Jim Elder," thought Nat, "and I don't want to go."

All his life Nat had been taught by his honest, hard-working mother to listen to the voice of conscience, and do always what was right, yet it was hard to put down anger, and the sense of injury and injustice done to himself and to his companion Mop. But the next afternoon he walked slowly up to the hospital, and with a hesitating hand pulled the iron door bell. In one of the upper wards he was met by the nurse who had written to him, and was taken to the end of the room where Jim Elder lay tossing to and fro.

As soon as the sick boy saw Nat he sat up in bed, strong with fever, and held out his hand, "Nat," he said, "I want to hear you say that you forgive me. I've been awful jealous, and mean as could be to you, and then I killed Mop; I am sorry. Every night it seemed as if you came and stood beside my bed, and I can't get any sleep."

The boy sank back on the pillow exhausted, with his bright eyes fixed on Nat, who was not looking at Jim, but at a spot in the carpet; and a tumult was struggling within him. The one who had done him more injury than any one else in his life lay before him. He was afraid he could not say from his heart that he fully forgave him for wantonly killing his little favorite. No, the words choked him. At length he raised his eyes. The victory was half won, and only half. "I am sorry you're sick Jim," he said drawing a long breath.

"Say you forgive me," whispered the sick boy, but still Nat was silent.

Over the bed hung the colored text, at which Nat looked vaguely for a minute without taking in its meaning. "Forgive and ye shall be forgiven," he repeated to himself. Suddenly his face flushed and he grasped his cap with a convulsive movement. The words which seemed written all over the the wall in letters of light entered his heart. Could he ever pray, "Forgive us our trespasses," unless he freely forgive his prostrate enemy? Ah no, never. How bitter and hard he had been, and a great wave of contrition swept over him. The battle was won at last, but not in his marshalled strength. "Jim," he said, "I do forgive you, for Mop, for everything," and, breaking down with a sob, he left the room. Every visitor day after that saw a bright-eyed boy sitting beside the now convalescent Jim, talking, reading to him and filling the little corner with sunshine. When the sick boy was able to leave the hospital he found a place open to him. He did not know that Nat had gone to one of the clerks in his office, and that it was through his intercession with the head of the firm that the place had been secured. But he guessed that Nat was the mainspring of his good fortune, and it touched him to the quick.

Nat forgave much, and found great joy in doing it; peace of conscience, a chance to help another back to health and useful labor, and bound to his side by ties of gratitude and love a life-long friend.—*Jean Sutherland Reese.*

Selected.

Can Dead Men Talk?

"Can Dead Men Talk?" was the subject of a sermon delivered by O. R. L. Crozier, of Ann Arbor, in the Scribner street church. He said that good citizens hold opposite opinions on this important question, but in his opinion the Old Testament seems to answer the question in the negative and the New Testament to show a better way than talking while dead. He quoted at length from the Old Testament to show that all along it was uniformly held that death was the end of life, and that men after death showed none of the phenomena of living beings. The record shows no exception and gives no instance of dead men talking. According to Job, kings, counselors, princes and infants and the pre-natal dead, the wicked, the small, the great, all sleep together when dead, as still and quiet as if they had never been living. Job's funeral chapter says that man at death is cut down as a flower, does not know the condition of the living, yet will be remembered and live again. Solomon wrote that the dead know not anything. The dust returns to the earth as it was, and the spirit to God who gave it, and the spirit no more alive and intelligent than the dust.

"Such are the facts of ancient necrology," he said. "They accord with natural laws and lay a firm foundation for a plan of redemption. Believing those facts, no one can worship or pray to the dead, and this clears the way for Christian civilization. The New Testament finds the dead in the grave. They can come out only by the resurrection, asleep and silent till then; immediately after the new song to the Lamb.

"Early Hebrew literature was in harmony with the Hebrew Scriptures, but when the Hebrews mingled with their heathen neighbors, their literature took on a heathen cast."

"Dr. George Campbell, a learned Scotch divine, says:

"Before the captivity, and the Macedonian and Roman conquests, the Jews observed the most profound silence upon the state of the deceased as to their happiness or misery. They spoke of it simply as a place of silence, darkness and inactivity. But after the Hebrews mingled with the Greeks and Romans, they insensibly slided into their use of terms and adopted some of their ideas on such subjects as those on which their oracles were silent. Hence the abodes of Elysium and Tartarus became familiar among the Jews, and as the Greeks and the Romans had their gardens and fields of delight in Hades and their Tartarus in the same region; so the Jews assimilated to them and had their garden of Eden, or paradise, and their Tartarus all within the boundaries of Hades. So Abraham's bosom, or paradise, was the abode of happy separated spirits and Tartarus was the abode of the wicked."

The Bible record, in both the Old Testament and in the New Testament how men die, and their condition while dead, seems to be as plain as language can make it—that dead men do not talk; that they are 'asleep,' 'silent,' and 'their thoughts perished'—and that no voice, message, or impression does and can come from them; hence such supposed communications must be accounted for in some other way, or remain a mystery. The vocal organs pertain to the physical organism: when they are paralyzed by death the man cannot talk. The spirit separated from the body, has no organs of speech, and therefore cannot talk. The New Testament as well as the Old, puts it beyond reasonable doubt that death is what it seems to be and what the dictionaries define it to be—a 'cessation of physical life;' a 'dissolution;' a 'returning to the ground;' 'dust thou art, and unto dust thou shalt return.' Hence the resurrection is the door to future life. That has been the unvarying faith and hope of the church in all the ages passed. No other way has been or can be discovered. That is the way God has provided in the gift of his Son, and by his death, and resurrection and second coming. We need to be exceeding careful not to cloud that bright, sure and glorious hope. We do that at our peril. It is better every way to trust the Lord; to put implicit confidence in his Word; that accords with the wisest wisdom, the securest safety, the highest prudence.

It is an inspiring assurance that there is One who is more interested in the successful outcome of human life than it is possible for us to be. He has more at stake than we can have. Yet our salvation and eternal reward are involved and included in his triumph. The whole scheme of the New Testament is built—not on what men are dead—but on what they may be and will be, raised from the dead. Hence the infinite value of this mortal life—so brief, so frail, so imperfect, yet preliminary and preparatory to that life eternal so measureless in its wealth of every worthy possession and opportunity."—*Grand Rapids Herald.*

Conversation warms the mind, enlivens the imagination, and is continually starting fresh game that is immediately pursued and taken, and which would never have occured in the duller intercourse of epistolary correspondence.

Opportunities for great usefulness, like thousand-dollar notes, seldom come to ordinary mortals, but little kindnesses and benefactions are wanted daily, and like small change, are very necessary to carry on the business of life and happiness.

No man, however confident he may be in himself, can certainly tell, if reasoning solely from himself, what may be the effect of future and unknown temptations upon him. Hence, Paul's advice is always in order: "Wherefore let him that thinketh he standeth, take heed lest he fall." 2 Cor. x. 12.

$31.50 Colorado and Return.

Chicago & North-Western Railway, September 5, 6 and 7; $31.50 from Chicago to Denver, Pueblo and Colorado Springs and return, good to return until September 30, 1899. The "Colorado Special" leaves Chicago 10:00 A. M. daily, arrives Denver 2:55 next day and Colorado Springs same evening, only one night en route. All meals in dining cars. Pacific Express leaves Chicago 10:30 P. M. daily, arrives Denver and Colorado Springs the second morning, no change of cars either train. For particulars apply to agents of connecting lines or A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—sept. 2.

The Nickel Plate Road offers special excursion rates to Denver, Colo. account Masonic National Convention. Tickets available Aug. 4th, 5th, and 6th good returning Sept. 1st, 1899. Stopover privilege and choice of different routes west of Chicago given. Low rates. For particulars inquire of agents.—1t

Annual Ohio Excursion via Vandalia-Pennsylvania Lines will leave Lakeville, Ind., on Sept. 28, 1899. For particulars as to rates, time of train etc., call on or address, A. A. Watkins, Agent Vandalia Line, Lakeville, Ind., or C. M. Wheeler, T. P. A., Terre Haute, Ind. E. A. Ford, G. P. A. St. Louis, Mo. J. M. Chesbrough, Ag. P. A.—sept. 28.

Communicated.

"Henceforth We Should not Serve Sin."

Henceforth—from when, since the "old man" with his sin has been buried. And how *could* we serve him any more unless we allow him to come out from the buried state; how foolish and unwise to allow an evil thing to gain the mastery over us after having it once secure, even buried out of sight. Sin may be all around us, we may even have to walk through it, by it, but we need not court its company or allow ourselves to become servants to it. How quickly the devoted, prayerful spirit leaves us, when we leave the restful presence of God for the service of sin; and sin or evil comes not always in giant form that we cannot help beholding, but its shadow slowly, slyly creeps along, the slanderer's tongue is listened to, and some one spoils for us the sweet peace of mouths, by repeating some expression from another and you have unguardedly replied, served sin, and the bitterness of both lingers in your thoughts, drives out the sweet spirit of Christ and leaves the alter of your heart "profaned and bare." We did not keep the "old man" buried and hidden, and the new man Christ Jesus enthroned there; the result is unhappy days, restless nights, tear-dimmed eyes, an aching heart, and throbbing brain, a miserable life, when perhaps one-half hour with God would have made all right, and sweet peace like a white winged dove would be the abiding presence. "Let not sin therefore reign in your mortal bodies."

M. A. Woodward.

Dear Restitution:

Brother J. P. Weethee was stricken with paralysis of the right side a few days ago. This, his many friends, familiar with his excellent writings, will be sorry to learn. Up to the date of the stroke, he had been in apparent good health for one of his years—87 the 6th of August,—and had been quite active, speaking twice on Decoration Day, and twice on the Fourth of July, once afterwards to a Sunday School Convention and again at a memorial Service. His friends from all the little towns around him were intending to make him a birth-day visit on the 5th of August, but of course they cannot come,—they can only send him kind words and flowers, and needful help. He, wishes very much to be remembered by letters from all the dear brethren and sisters who have been so kind to him during the past few years. Write to him at Jacksonville, Ohio. A few kind words from your pens will be to him in these hours of suffering better than gold.

When we put off doing the kind, Christ-like thing, it is only to bring life-long regret to our souls.

S. Roxana Winge.

Editor Restitution:

I am pleased to report that the Church of God, at Niagara Falls, N. Y. have enjoyed every evening a two weeks course of lectures on the Scriptures.

Brother A. H. Zilmer, of Plymouth, Ind., lectured here July 16th to 28th, on God's plan and purpose in creating the earth and the object of the creation of man. Sunday July 23rd he spoke three times for the benefit of the brethren from Fonthill, Ontario, Can., who had come some fourteen miles and were obliged to return early. A good attendance and attentive audiences. He has certainly sown some seed which in God's own appointed time may bring forth fruit. A few are convinced of the truth as presented and in time will no doubt obey the Lord's command.

The brethren and sisters are all greatly benefited. On Sunday 16th, we had with us, from Toronto, Ont., Bro. Dr. Wallace Mason, who presided at the table and gave us a few words of cheer and comfort.

Brother Zilmer lectured on the following subjects which were listened to with a great deal of attention. The Scriptures, The Gospel If Ye be Risen with Christ, Birth of the Spirit, Moral and Physical Qualifications for an Entrance into the Kingdom, What we must do to be Saved, Thief On the Cross, Fathers' House, closing by giving a review or reason of his hope. The subjects were all made so plain a child could understand.

Brother Zilmer left on Saturday for Oshawa, Canada, where he was to speak on Sunday.

We live in hopes of soon hearing him again, as he has given us much food for reflection, and to the thoughtful ones much to think of and ponder over in the study of the Word.

Yours, in the Master's service.

Fred Grosser.

Poetry.

The Temple Offerings.

"The last shall be first, and the first last."

The rich man took from the purple fold
Of his robe a piece of shining gold,

Cast in the gift, a treasure rare,
And then passed on with lordly air,

As he thought of merit justly one,
By his noble deed, so nobly done.

The widow followed, with lowly mien—
A respectful space was placed between—

Cast in two mites, and her thought seemed bold,
When she wished their worth as the shining gold.

The rich man rolled in his state away,
Drawn by his chargers sleek and gray,

The widow her lonely pathway trod,
And her heart was filled with the thought of God,

Of the loving kindness that gave for all
She had ever prized, and her gift seemed small.

Long years have passed, and this rich man's name
Were lost, were it not for the widow's fame.

His dust without love, so cold and dead,
Had sunk in the waves of time as lead.

Her humble gift was a seed with wings,
And rich the harvest that from it springs.

Her wish that the laser coin were gold,
Has been fulfilled a thousand fold.

So the promise comes we know not how,
And the widow's mites are millions now.

The rich man's deed is but seen afar,
The shadow that follows the widow's star.

Which adown the ages still shall shine,
To show the wisdom and grace divine,

Of him who reckons each deed apart,
Not by worth of metal, but warmth of heart.

—S. A. J.

Communicated.

Would Jesus do it? No. 7.

PINE WOODS BIBLE CLASS.

Teacher. The Blessed Hope is a charming theme, and I believe we have all been blessed in hearing the recital of conversations and studies between Mr. Williams, and Miss Gordon, on the above topic, which will be continued today.

Mr. Williams. Good morning, Miss Gordon, I am glad to meet you again. I have lately returned from a visit to the great City of Chicago, and while there I have been led to think deeply on matters relating to the Blessed Hope. I attended a few sessions of the Willard Hall noon meeting. The first meeting I attended was led by a graduate from a theological institution located at Evanston, which is situated about twelve miles north of Chicago. This speaker spoke of the preachers of the popular churches as

"A LOT OF SKY PILOTS."

How strange, thought I! I knew the business of an ocean pilot, was to guide vessels past dangerous points, and to land his charge safely in the harbor to which the ship was bound. This being so, it must be the business, of sky pilots, to guide safely those in their charge, to some desired spot in the skies. I could not for the life of me call to memory anything said about "sky pilots," in the Bible, nor could I see the necessity for sky guides, because I had learned from the Bible by your kind help, that, "The righteous shall inherit THE LAND, and dwell therein FOREVER." Psa. xxxvii. 29, 34; ix. 11, 22; Matt. v. 5. Nor could I remember any Bible promise of an inheritance in the sky. All I have ever seen, has been in religious stories and hymn books, neither of which, I regard as authority.

I call to mind some hymns I used to hear sung at church prayer meetings, at Rainesville; one of which may relate to the work of "sky pilots:"

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the skies."

Now, Miss Gordon, tell me what you really think about saving and fitting never dying souls for the sky? Is this the work of the guides, styled as above "sky pilots?"

Miss Gordon. It seems to be the work they have taken upon themselves to perform. That is, in the first place to save never-dying souls from death; second, to fit them for sky habitations. They are certainly visionary pilots, having neither compass or guide. I am certain that our guide called the Bible, never in one instance mentions that air port, as the objective point toward which voyagers upon the sea of life should steer their craft. It certainly exists only in the dreamy fancy of air castle builders, and their innocent dupes who trust them as their guides. Jesus would call such guides, "blind leaders of the blind." Not only is the above air port a dreamy delusion, but likewise also is the never dying souls they seek to fit for the above airy home. The Bible is as silent as the grave about never dying or immortal souls, the faintest allusion to the existence of such a creature of a distorted imagination, does not exist between the covers of the sacred Book.

Mr. Williams. I want to ask you, Miss Gordon, if Jesus said anything about NOT going to heaven?

Miss Gordon. He certainly did. In John iii. 13, we find these words: "And NO MAN hath ASCENDED UP TO HEAVEN, but he that came down from heaven." It surely must be conceded that Jesus is in a position to be correctly informed upon this matter. Yet in spite of these plain words, sky pilot preachers invariably seek to comfort mourners, by telling them that their loved ones have gone to heaven. That is not doing as Jesus would do.

Mr. Williams. Did he say anything to his chosen followers who labored with him during his ministry on earth about this matter? Did he hold out any hope that they could go where he was going?

Miss Gordon. He held out no such expectation. He said: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, WHITHER I GO YE CANNOT COME; so now I SAY TO YOU." John xiii. 32.

Now, if these sky pilots would do as Jesus would do, they would never preach contrary to his express Word, and seek to guide people to a place where Jesus said, "YE CANNOT COME; SO NOW I SAY TO YOU."

Mr. Williams. Are there other Scriptures which speak of the righteous dead as not being in heaven?

Miss Gordon. Yes, indeed. Here is one. See Acts ii. 34, "For David is NOT ASCENDED INTO THE HEAVENS."

Mr. Williams. How marvelously plain these Scriptures are. It seems to me that these sky pilots must be very ignorant, or a very perverse lot of fellows to contradict Jesus. That is not doing as Jesus would do.

The next meeting at Willard Hall which I attended was presided over by another sky pilot, named Strubel. He read from the Scriptures, and commented upon the account of the Sadducees' question propounded to Jesus, about the woman having seven deceased husbands, and the accompanying question as to whose wife will she be in the resurrection?

He seemed to admire the reply of Jesus charging them with ignorance both as to the *Scriptures*, and *God's power;* which was doubtless true. But Mr. Strubel was equally in the dark with regard to the Scripture Jesus used on that occasion to prove a resurrection from the dead, to those critics who vainly thought to puzzle him with a supposed smart question, which reads as follows: "AS touching the DEAD that they RISE: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err."

I would like to ask Miss Gordon, in what way does the above Scripture show that the dead rise?

Miss Gordon. The force seems to lie in the words "*dead*," and "*living*." Those three worthies were really *dead*, (not dead and alive at the same time) and if God is to be their God, they *must rise again*. Everything is centered upon *living again*. Paul in 1 Cor. xv. 16-19 harmonizes with this. He says: "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are *fallen asleep in Christ are* PERISHED." Paul was not a sky pilot preacher like Mr. Strubel; if he was, he would not stake all future life on a resurrection from the dead. Paul says it is all up with those who have died in Christ, *if the dead rise not*, their hope and faith is all vain, they are "PERISHED." Mr. Strubel also says, I am told, that what he calls the soul or spirit is the real man, and at death is alive, happy and immortal, living in the sky mansions, where sky pilots point them to as their eternal home. One thing Mr. Strubel, when he preaches such vain fables, should remember that the Bible knows nothing about immortal souls, there is not a single place between the two covers of God's sacred Book where the phrase can be found; he is simply preaching a *false hope*, and by doing this he will do more harm than he did when he professed infidelity.

The above delusion is taught in song books and in that manner it is propagated and accepted by many as true, without even an investigation. The following verse is a sample of hymn book religion.

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

Neither Mr. Strubel, or any other sky pilot can find a clear title to sky mansions for immortal souls in God's Holy Book. If he thinks he can, I would like to call his attention to the following reward for proof:

LOST! $500.00 REWARD!

I am in agreement with four other men in Ventura County, California, who, associated together, have decided to offer the above reward in order to find "*the faith once delivered to the Saints*," that has been LOST in the CHURCHES OF HEATHEN TRADITION. To any one finding any of the following words or phrases in their Bibles—whether in English, Greek or Hebrew—if they will send us the name of the book—in either Old or New Testament—stating chapter and verse—we will pay the above-named reward.

TRY TO FIND

"Immortal Soul," "Deathless Soul," "Never-Dying Soul." "Disembodied Soul," "Deathless Spirit," "Glorified Spirit," "Spirit World," "Glory Land," "Upper Fold," "The Brighter Home Above," "The Upper and Better Kingdom," "Gone to the Spirit Land," "Is Safe in Heaven." "Has Gone to be an Angel," "The Death that Never Dies," "Death is the Gate to Glory," "Death is Another Life," "The Body is Only a Cage," "Go to Heaven at Death." "Eternal Hell," "Never-Ending Torment," "Endless Misery," "Ceaseless Anguish," "Eternal Sorrow," "Everlasting Torture," etc., etc. What think ye?

(Signed) GEO. W. KETCHUM.

Mr. Williams. At the next meeting Mr. Strubel commented on the parable of the rich man and Lazarus. He ignored the opinion of our most thorough Biblical scholars saying that it is nothing more than a parable, or an allegory, to teach a lesson, and treated it as a literal historical fact.

Now, Miss Gordon, what do you think about the matter?

Miss Gordon. Let us look at it in that light, and see where it leads us to.

Now, what brought the rich man to the torturing flame? You told me that Mr. Strubel admitted that the rich man was a member of the Jewish Church, because he called Abraham "father," and Abraham called him "son," so a lack of religious profession was not the cause. Refer to the Bible and the only cause named, is: He wore "fine linen" and "purple," and "fared sumptuously every day," no other reason is given than that he wore good clothes, and had lots of good things to eat; and Lazarus was carried into Abraham's bosom, simply because he was a "beggar" "full of sores," and received "evil things." The above are the only causes given for reward or misery. Mr. Strubel made out that it was the immortal souls of these parties that was blessed and cursed. That is an assumption, the words soul or spirit are not mentioned in this Scripture. Neither is eternity of suffering taught in the parable. Fire is named as the *cause* of suffering, but other Scripture shows what the fire *will do for them*. See Mal. iv. 1-3: "Behold, the day cometh that shall burn as an oven, and all the proud; (like the rich man) yea, and ALL THAT DO WICKEDLY shall be stubble: and the day that cometh shall BURN THEM UP, saith the Lord of hosts, that it shall leave them neither root nor branch."

Obadiah xvi.: "They shall be as though they HAD NOT BEEN."

Psa. xxxvii. 20: "But the wicked shall PERISH, and the enemies of the Lord shall be as the fat of lambs, they shall CONSUME; into SMOKE shall they CONSUME AWAY," and that puts an eternal end to all suffering.

Sky pilots, like Mr. Strubel, say the supposed immortal soul is *immaterial*, and has neither height, weight, breadth, or compass, and cannot occupy space, and does not possess either body or parts; but in the Scripture before us, Lazarus had fingers, and the rich man a tongue. But it is somewhat of a puzzle to know how *literal water*, (especially so small a quantity) could cool off an *immaterial tongue*. There could be no suffering in an immaterial nonentity which is destitute of nerves.

We are told that this immaterial soul can cleave the sky like an eagle loosed from its cage. Yet we read in this Scripture (which Mr. Strubel says is to be used as literal): "And beside all this between us and you there is a great gulf fixed: so that they who would pass from hence to you cannot; neither can they pass to us, that would come from thence." I can conceive of a *material substance bound by the laws of gravitation* not being able to pass a "great gulf," but what is to hinder this supposed *immaterial spirit* passing the "gulf"? Is that which is *not material* subject to laws of gravitation? Mr. Strubel ought to explain this to us.

Use this Scripture as a parable, which it doubtless is, and we can see harmony and common sense in the lesson taught. We must remember that in parables the thing that is *said* is *not* the *thing meant*. When Jesus said "tares," he mean "the children of the devil;" when he said "field," he meant "the world;" when he said "reapers," he meant "angels." Hab. ii. 11, represents the stone and timbers in a wall conversing. Isa. xiv. represents the descent of the king of Babylon into sheol, where the trees talk and jeer about it. In Isa. iv. 12. we have mountains and hills singing, and trees clapping their hands. You can all see that the thing said, is not meant. So is the case with the parable of the rich man and Lazarus.

Text. We have doubtless been all interested in what we have heard today. I had hoped to hear of Mr. Williams becoming obedient to the faith, but with the progress he is making lustily, it cannot be long delayed.

W. H. WILSON.

Life and Death.

Of all words none are so pregnant with solemnity, interesting, meaning as these little monosyllables, "life and death." Few words are of more common occurence in the Bible, and certainly none sustain a more significant relation to the human race. They are the Scriptural terms which express the respective future destinies of the righteous and the wicked, the term life designating the reward that awaits the faithful in Christ, and its correlative, death, the desert of every sinful and unpardoned creature.

Has it ever been suggested to you that the meaning which is put upon these words as used in the Bible, is altogether different from the meaning attached to them in common converse? "Life" in the theology of the churches means eternal happiness, and "death" means eternal misery. Such is not however their meaning from a Bible standpoint. I would urge our readers to be very jealous for the integrity of the Word of God, we ought to be suspicious of that scheme of theology which is obliged to vindicate itself by tampering with the terms of revealed truth, I trust all will be. Here is a plain and most important declaration. "He that hath the Son hath life, and he that not the Son hath not life." 1 John v. 12. I would ask why these words should not be literally accepted? How important that we should come to the Bible and believe its literal testimony without spiritualizing or mystifying its language. From a Bible standpoint this is what I believe and why.

Jesus said: "Search the Scriptures for in them ye think yo have eternal life, and they are they which testify of me." "And ye will not come to me that ye might have life." John v. 39-40.

What must I do to be saved? Jesus said, "Search the Scriptures."

What do I find? I must believe what Christ preached concerning the gospel of the kingdom. And he said unto them, "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark xvi. 15-16.

Is it true that all men will obtain that eternal life which is in Christ, when Jesus says: "He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him?" John iii. 36.

Is it true that those who live in the flesh and follow the ways of sin, that they in common with God's people shall gain eternal life, when the Word solemnly declares that "he that soweth to the flesh shall of the flesh reap corruption?" Gal. vi. 8. Will he reap a crown afterwards?

Is it true that the Apostle Paul expected all men to gain immortality, and the kingdom of God, when he says, "But I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway?" 1 Cor. ix. 27.

If the teachings of Christ and the apostles mean anything, their meaning is apparent when we read that, "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." The portion of the wicked is to reap corruption, to be destroyed, to die; this is their future punishment. The portion of the righteous is to have an eternal life in a glorified state, which is the gift of God through the Lord Jesus Christ, the resurrection and life. "This is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son, hath life, and he that hath not the Son, hath not life." And now, kind reader, I leave the case as we find it in the Word of God.

There is one Mediator between God and man, the Man, Christ Jesus.

There is one way to the Father, and that is by the way of the cross.

There is one name which is above every name, the name of Jesus.

There is one way of coming into that great and saving name, by being immersed into it. When Peter was preaching at the house of Cornelius, the believers were commanded to be baptized. Acts x. 48. In like manner the command was given to Paul, "Arise and be baptized, and wash away thy sins." Acts xxii. 16.

Much more might be said but this is enough to prove that baptism is one of the great commands of the gospel, "and what shall the end be of them that obey not the gospel?" Turn to 1 Peter iv. 17–18. "For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God, and if the righteous scarcely be saved where shall the ungodly and the sinner appear?" 1 Peter iv. 17-18.

We that have been baptized should follow all the works of obedience pertaining to the new career that we have begun. "Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city."

May we be numbered with the redeemed at the resurrection morn, is my prayer.

EUGENE HARNEY.

At Rest.

Died, July 28, 1899, in Chicago, Ill. W. D. St. Clair, of Hammond, La., of collapse of the nervous system. Service by Brother D. M. Hudler.

Many of the readers of our paper will doubtless remember him as one of the former publishers of "The Herald of the Kingdom," before its change to its present name, "THE RESTITUTION."

He was laid to rest in the family lot at Roselill, on Sunday, July 30, by the side of loved children, who passed away before him.

The word "rest," suggests a train of thought. How sweet to the weary is the word "rest." This closing age is peculiarly one of unrest, it is impressed upon every phase of life. The body politic of all nations is a tumultuous sea of unrest, in every department of its life, in matters of state, of finance, of commerce, and in social affairs. The people are in a feverish state of unrest, the toiler has no rest, not because he is overburdened with work, but because he has unrest of mind on account of its lack.

The combined wisdom of the world cannot speak peace to the troubled sea.

"Men stand breathless in their dread,
And baffled in their skill—
But one there is, who rose and said
To the wild sea, 'Be still!'
Thou that didst bow the billows pride,
Thy mandate to fulfil,—
Oh! speak to passions raging tide,
Speak, and say, 'Peace, be still!'"

While amidst the sorrows, trials, and vexations of this weary life, there is no rest half so sweet as that found in Jesus, this rest lights up the altar fires even while the cloud of adversity overcasts our sky, obscuring the sunbeams beyond. The rest in Jesus is a soothing balm to the wounded heart. This rest enters within the sick chamber, and enables the sufferer to endure while in pain.

By faith the rest in Jesus enters the gloomy realm of the dead. The bow of hope more glorious than the beauteous rainbow arches the vale of tears between the city of the dead and the Evergreen Shore.

"Toil brings repose; with noontide fervors hunting,
When droop thy temples o'er thy breast.
Cheer up, cheer up, gray twilight cool and fleeting,
Wafts on its wing the hour of rest."

There is rest in Jesus while in toil and sorrow so restful and sweet is the repose found in Jesus. It is he, the man of Galilee, alone, that can bespeak a sweet calm in the troubled heart, that sweetly rests in Jesus. The saint of God behind prison bars, even there finds a luxurious rest.

How restful, even to the living is the sleep in Jesus.

"Gently, gently fall sweet sleep
O'er thine eyelids soft and deep;
Gently as the breath of flowers
In the bright noon's honeyed hours,
Gently on the dawn of heaven,
On the wild rose of the even."

Have we been with Jesus in close companionship? Have we locked arms with him in holy embrace even as the disciple whom Jesus loved leaned upon his breast? Then we can impart this sweet and restful life to voyagers upon the troubled sea. We can grow into that restful life to the extent of changing the carnal to that of a holy rest, and a serene calm.

The one just laid to rest was of a sympathetic turn of mind. Distress of others quickly struck a sympathetic chord in his heart, and he became lavish with his money to relieve it. He loved childhood, he would stop by the way to speak kindly to a child, and give it something. He lost all his own children which was a sad blight in his life. In his delirium during his last sickness he was as in his life, surrounded with children, and talked and played with them as in life. In his mind he also saw friends and relatives before his vision.

"Come, Jesus, come, return again
With brightest beams thy servants bless.
Who long to hail thy perfect reign,
And share thy kingdom's happiness."

W. H. WILSON.

Dear Brothers and Sisters:

We are home again. We found all well, and propects for corn, apples and grape crops is very good, for which we are thankful to our heavenly Father. We have just returned from our reunion in Miami Co., Ind. which we held at Bro. Henry Foores, near Macy. But oh, the missing links, the absent ones, who sleep within the tomb, but when the great reunion takes place we hope to meet them.

The reunion just held will be long remembered, but at last will be forgotten, but the last one spoken of will be one never to be forgotten, the one in Heb. xii. 22. "But ye are come unto Mount Zion, and unto the city of the living God, the New Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." My prayer is that we may meet when the kingdom cannot be shaken or removed. Let us have grace, whereby we may serve God acceptably with reverence and fear.

I held several meetings in the Christian church at Macy, with a good attendance and left them with a good interest. From what I learned while there, some of our former brothers and sisters joined the Christian Church for a home, they think this better than no home at all. I think that is all wrong. Before I would join any of the sects I would be out in the cold by myself, with no one but God. We have a number of good brothers and sisters yet at Macy and in the vicinity, and I know of no better location to do evangelistic work. We think if some good preacher like Bro. J. F. Wagoner would take a tent and stay for four or five weeks, that much could be done. All they need is to learn the truth more perfectly. The trouble is, we are a little selfish, we want all the preaching done at home, if we pay out one dollar we want to hear the man ourselves. While in Indiana it was not my privilege to meet with but a few of the brethren, among whom was Brother Wagoner, also his family. We had a season of rejoicing with them, and we would have loved to meet with many more, but could not. I hope to meet you all in the kingdom of God.

JOHN FOORE.

Editor Restitution:

We landed here July 27th, and have been seeing the sights for four days. We took the street car for Manitou and the Iron and Soda Springs which is six or seven miles from here. We passed through Colorado City, thence past the Garden of the Gods, thence to Manitou, there we walked up to the Iron Springs, and the starting point of the Cog R. R., up to the top of Pikes Peak. We saw the car start for the Peak. It costs five dollars to go the round trip. The scenery is grand to behold. The fine costly buildings and pretty shade trees, sparkling soda water, and a man to wait on you and hand the water out, and a throng of people coming and going all the time. As we go from here it is up grade all the way, makes it wonderful to behold. Where art and nature join hands it is a sight worth seeing. Colorado Springs has a population of about 20,000 souls, while Colorado City and Manitou will swell the number to about 40,000. The altitude at Colorado Springs is about 6,000 feet, and is free from malaria and cyclones. The nights are very cool, which calls for a couple of good blankets. We expect to strike tent and go on in a day or so. We are 678 miles west of Kansas City by R. R. We are thinking of going to Denver, which is about 75 miles north of this place. All well.

M. L. ADAMS.

Iowa State Conference.

The Twelfth Annual Conference of the Church of God in Iowa, will convene at Waterloo, Aug. 10 to 20 inclusive. Waterloo is situated at a junction of the Illinois Central, Burlington, Cedar Rapids and Northern, and the Chicago and Great Western Railways, and is of easy access from all parts of the State. Directions as to street car lines, baggage, etc, are given else where in this paper

Dear brethren, we expect a better attendance this year than ever before. Rains have been frequent and abundant, and you have a bountiful harvest. You have been blessed financially and we want you to be blessed abundantly by coming to our annual gathering. The Lord wants you there, for his cause may suffer without you.

Our evangelists have worked faithfully and sacrificed much and they will be on the ground, and indeed they will feel discouraged if you are not there to greet them, and encourage them in their work. We missed some who were not there last year. And O, what a blessed meeting we enjoyed with those who came. Do you rejoice in the things of the kingdom? Are you glad that our Savior is soon coming to set up his kingdom? Do you believe it is near? Then you surely are willing to make some sacrifice of time and money. It is your duty to do so. God has committed to you the Word of Reconciliation.

You say, "We are so scattered." Yes, and this is a very strong reason why you should attend this meeting. There are some who are always at our annual meetings. We expect them there and they do not disappoint us. But some of you have not been with us for two, three years, and some have never attended. We want to see you; we need your presence and help, and this year is a good time to come.

Now, brethren, what if everything at home does not get just the same care as when you are there. If you will devote a few days and a few dollars God will bless you more abundantly than ever. We expect this meeting to be a feast of fat things, and you cannot afford to stay away. Begin at once to prepare for the meeting.

Yours expecting to see you at Waterloo Conference, Aug. 10-20.

A. J. Eychaner, Pres.
O. J. Allard, Sec.

Read this carefully: Those coming to the State Conference (Aug. 10-20) over the Illinois Central and the Chicago and Great Western Railroads will check their baggage to, and get off the cars at East Waterloo. Those coming over the Burlington, Cedar Rapids and Northern Railroad check baggage to and get off at Waterloo, as the company has no depot on the east side. Near all the depots take the Independence Avenue street car going east to the campground. Leave all checked baggage at the depots, and come direct to the campground. We will arrange to transfer your baggage at reduced rates. Heretofore there has sometimes been difficulty in getting baggage that arrives after 6 o'clock, especially Saturday night and for this reason take the early trains. Bring a trunk well filled with everything to make tenting pleasant and that you think you may need. Among which we suggest the following items: sufficient bedding to make you comfortable (remembering that the nights are sometimes cold in a tent) a pillow, extra wraps, towels, soap, wash basin, plate, knife, fork, spoon, cup, a hammock if you have one, and whatever else your good judgment may suggest. If you have a tent bring it and thus help us along in this matter—we want to have tent room for all who come. Let the young people and children come. Board will be furnished at the boarding tent at 10 cents per meal or 25 cents per day. Come with the spirit of Christ and let us have the best Conference we have ever attended. There will be a splendid programme each day—song service, prayer and social meetings, Bible readings, topic talks, essays and preaching. On Sundays there will be Sunday school, so do not forget to bring the children with you.

A. J. Eychaner, Chairman.

If may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle, and learned, and logical, but it may be ours to be noble, and sweet and pure.

Excursion to Niagara Falls via the Nickel Plate Road on Aug. 15th. In connection with this, ticket sold from Montreal for $9.50 extra. Liberal limit. Secure Sleeping Car space early. Ask agents.—aug. 15.

Conference Notice.

The Kansas and Missouri Conference of the Church of God will meet for their annual Conference meeting in Sabetha, Kan., at 9 A. M. Sept. 7, 1899. A general meeting will be held in connection with this Conference, commencing on the 2nd. A programme will be arranged consisting of discourses, essays and song service. This will be our second annual meeting and we desire to make it the best. So let all come who can, and where there are a number of brethren let them send a delegate, so that the representation may be as good as possible. Sabetha is at the crossing of the Grand Island and Rock Island Railroad, sixty miles west of St. Joseph, Mo. A committee will meet all parties at the trains. Let all who come bring bedding; living tents will be furnished at a low rate, also meals after the order of the Omaha meeting.

For the committee,
A. W. Darby, Sec.

Indiana Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will convene in Argos, Ind., (D. V.) Friday Sept. 1, 1899, and continue over the following Sunday. A programme for same will be prepared by committee. This is the time for the re-election of officers, and all who feel an interest we hope will make an effort to attend. The brethren at Argos are prepared to accommodate all who may desire to come, and we hope to have a good and profitable meeting.

F. L. Austin, Pres.
A. C. Roberts, Sec.

Editor Restitution:

Brother John Foore begins a series of meetings, August 17th, 1899, at Bush, Madison Co., Mo. to continue for six or eight days. From there he will go to DeSoto, Jefferson Co., Mo. and remain there about the same length of time. This is our 4th annual meeting at Bush. Twice held by Bro. John Foore, and once by Bro. J. S. Hatch. During the three meetings 19 were immersed into the name of Jesus, for remission of sin. We hope this meeting will not be out-done by the rest, as other additions are expected. All of the one faith are cordially invited to attend these meetings. Your presence will encourage us to press forward and onward to gain the great prize.

P. J. Graham.

Editor Restitution:

Bro. F. L. Austin will conduct a grove meeting one quarter of a mile from Burr Oak, in Overmyer's grove, on Aug. 13th. He will preach on Saturday night in the school house in Burr Oak. All necessary arrangements are being made to make this meeting a grand success, and we hope all the brethren and sisters who can do so will be present and assist,

G. A. Maxey.

Be thankful for such mercies as you have, and if God see it will be for your good and his glory, he will give you many more.

Niagara, Toronto and Thousand Islands Excursion.

The Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls, Tuesday Aug. 15th, tickets good returning until Aug. 29th inclusive. The usual stopover privilege at Chautauqua Lake will be granted without extra charge. Tickets will be sold to Toronto for $1.00 and to the Thousand Islands for $6.50. Secure your sleeping car reservation early. An Unexcelled Dining Car Service. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. Enquire Agents Nickel Plate Road for further information.—Aug. 15.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

The Restitution

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phœnix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, Shawnee Mound, Mo.
S. R. Chickenbeard, Denham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga [illegible] Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 166 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxann Wines, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heap, Dudley, Worchestershire, England.
J. S. Hatch, Seircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark
J. J. Gaby, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Atlica, Kan.
D. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Prinmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
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In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 10, Ex. Sun. For South Bend.....6:34 am
No. 14, " " " .....12:30 pm
No. 8, " " " .....10:08 pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute.....6:15 a m
No. 3, " " " " ..... 12:52 noon
No. 9, " " " Logansport.....7:40 pm

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Selem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through directly, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1216 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, In., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthem, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private house. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for worship on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1026 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders W. H. Rothe and R. T. Mackenzie.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1233½ Euclid Ave. near Wilcox Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation will each hour on Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterset, Ills., for Bible Reading at 11 a. m. All are invited. Little Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 a. m., for Bible class and social worship, and preaching or counsels. H. W. Patterson Elder and C. E. Stevens, Secretary.

Pittsb'gh, Ft. Wayne & Chicago Div.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	9 AM	11 AM	3 PM	7 PM	11 PM
Pittsb'gh, lv	7 00	11 00	3 00	7 00	11 00
Alliance	8 43	12 43	4 43	8 43	12 43
Orrville	9 15	1 15	5 15	9 15	1 15
Mansfield	10 00	1 50	5 50	9 50	1 50
Crestline, ar	10 25	2 15	6 15	10 15	2 15
" lv	10 30	2 20	6 20	10 20	2 20
Bucyrus	10 55	2 45	6 45	10 45	2 45
Galion	11 10	3 00	7 00	11 00	3 00
Marion	11 30	3 20	7 20	11 20	3 20
Upper Sandusky	12 00	3 50	7 50	11 50	3 50
Findlay	12 45	4 35	8 35	12 35	4 35
Van Wert	1 55	5 45	9 45	1 45	5 45
Ft Wayne	3 25	7 15	11 15	3 15	7 15
Ft Wayne, lv	3 45	7 30	11 30	3 30	7 30
Columbia City	4 20	8 05	12 05	4 05	8 05
Larwill	4 35	8 20	12 20	4 20	8 20
Peterson	4 40	8 25	12 25	4 25	8 25
Etna Green	4 45	8 30	12 30	4 30	8 30
Bourbon	4 55	8 40	12 40	4 40	8 40
Wakarusa	5 05	8 50	12 50	4 50	8 50
Elkhart	5 25	9 10	1 10	5 10	9 10
Mishawaka	5 40	9 25	1 25	5 25	9 25
South Bend	5 50	9 35	1 35	5 35	9 35
Niles	6 20	10 05	2 05	6 05	10 05
Buchanan	6 30	10 15	2 15	6 15	10 15
Galien	6 40	10 25	2 25	6 25	10 25
New Buffalo	6 50	10 35	2 35	6 35	10 35
Michigan City	7 10	10 55	2 55	6 55	10 55
Chicago, ar	8 00	11 45	3 45	7 45	11 45

Eastward.	2 AM	6 AM	8 AM	10 AM	2 PM	4 PM	8 PM	12 PM
Chicago, lv	12 30	4 30	8 15	12 15	4 15	7 55	12 55	4 55
Clarke	1 45	5 45	9 30	1 30	5 30	9 10	2 10	6 10
Liverpool	2 13	6 13	9 58	1 58	5 58	9 38	2 38	6 38
Hobart	2 20	6 20	10 05	2 05	6 05	9 45	2 45	6 45
Wheeler	2 31	6 31	10 16	2 16	6 16	9 56	2 56	6 56
Valparaiso	2 45	6 45	10 30	2 30	6 30	10 10	3 10	7 10
Wanatah	3 07	7 07	10 52	2 52	6 52	10 32	3 32	7 32
Hanna	3 16	7 16	11 01	3 01	7 01	10 41	3 41	7 41
Baris	3 27	7 27	11 12	3 12	7 12	10 52	3 52	7 52
Hamlet	3 37	7 37	11 22	3 22	7 22	11 02	4 02	8 02
Grovertown	3 46	7 46	11 31	3 31	7 31	11 11	4 11	8 11
Plymouth	4 02	8 02	11 47	3 47	7 47	11 27	4 27	8 27
Inwood	4 10	8 10	11 55	3 55	7 55	11 35	4 35	8 35
Bourbon	4 24	8 24	12 09	4 09	8 09	11 49	4 49	8 49
Etna Green	4 32	8 32	12 17	4 17	8 17	11 57	4 57	8 57
Warsaw	4 42	8 42	12 27	4 27	8 27	12 07	5 07	9 07
Wabash	4 58	8 58	12 43	4 43	8 43	12 23	5 23	9 23
Peterson	5 13	9 13	12 58	4 58	8 58	12 38	5 38	9 38
Larwill	5 18	9 18	1 03	5 03	9 03	12 43	5 43	9 43
Columbia City	5 30	9 30	1 15	5 15	9 15	12 55	5 55	9 55
Arcola	5 45	9 45	1 30	5 30	9 30	1 10	6 10	10 10
Ft Wayne	6 15	10 15	2 00	6 00	10 00	1 40	6 40	10 40
Ft Wayne, lv	6 30	10 30	2 15	6 15	10 15	1 55	6 55	10 55
Van Wert	7 25	11 25	3 10	7 10	11 10	2 50	7 50	11 50
Lima	8 20	12 20	4 05	8 05	12 05	3 45	8 45	12 45
Bucyrus	9 11	1 11	4 56	8 56	12 56	4 36	9 36	1 36
Crestline, ar	9 45	1 45	5 30	9 30	1 30	5 10	10 10	2 10
Mansfield	10 12	2 12	5 57	9 57	1 57	5 37	10 37	2 37
Wooster	10 58	2 58	6 43	10 43	2 43	6 23	11 23	3 23
Orrville	11 32	3 32	7 17	11 17	3 17	6 57	11 57	3 57
Canton	12 05	4 05	7 50	11 50	3 50	7 30	12 30	4 30
Alliance, ar	12 30	4 30	8 15	12 15	4 15	7 55	12 55	4 55
Pittsb'gh, ar	12 45	5 55	9 30	1 30	5 30	9 10	2 10	6 10
	2 AM	6 AM	8 AM	10 AM	2 PM	4 PM	8 PM	12 PM

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Chicago	9 15	10 30	3 30	4 00	4 30	5 00	5 15
Valparaiso	10 42	12 00	4 55	5 25	5 55	6 25	6 40
Ex. Wanatah	10 53	12 11	5 06	5 36	6 06	6 36	6 51
Kouts	11 11	12 29	5 24	5 54	6 24	6 54	7 09
Lizton	11 30	12 48	5 43	6 13	6 43	7 13	7 28
Jamestown	11 42	1 00	5 55	6 25	6 55	7 25	7 40
Ar. Whitney	11 50	1 08	6 03	6 33	7 03	7 33	7 48
Ft. Wayne	2 30	3 50	8 40	9 10	9 40	10 10	10 25
Cleveland	7 30	8 45	1 30	2 00	2 30	3 00	3 15
Buffalo	10 30	11 45	4 30	5 00	5 30	6 00	6 15
New York	4 30	5 45	10 30	11 00	11 30	12 00	12 15
Boston	7 30	8 45	1 30	2 00	2 30	3 00	3 15

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Beginning July 2nd and on each Sunday thereafter during the months of July and August the Vandalia Line will run special train to Culver and return—Fare for Round trip 25 cents. T. A. Downs, Agent.—aug 1.

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On Tuesday August 15th the Nickel Plate Road will run its 17th Annual Excursion to Niagara Falls. Tickets are good returning for fifteen days. Tickets to Toronto will be sold in connection with this excursion at $1.00 extra and to the Thousand Islands at $6.50 extra. The usual privilege of stopover at Chautauqua Lake will be granted without extra charge. Secure your Sleeping Car reservations early. Tickets good returning on any one of our Peerless Trio of Fast Express Trains. Remember the date. For further particulars inquire of the Agents Nickel Plate Road.—aug 15

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Communicated.

Judges Chapter 20.

1. And all the sons of Israel went out, and the synagogue met in church assembly to a man from Dan to Beersabee and to the land of Galaad with the Lord in Masseepha;

2. And all the tribes of Israel in church assembly stood before the face of the Lord in an assembly of the laity of God, four hundred thousand men on foot men who draw the sword;

3. And the sons of Benjamin heard that the sons of Israel had gone up to Masseepha; and when the sons of Israel had come, they said, Say, Where did this wickedness occur?

4. And the Levite, the husband of the woman who was murdered answered and said, I and my concubine went into Gabaa of Beniamin to pass the night.

5. And the men of Gabaa arose against me and surrounded the house against me in the night and purposed to murder me and they did humble my concubine and murdered her.

6. And I laid hold of my concubine and cut her up into portions and sent them into every boundary of the sons of Israel's inheritance because they had done this seething thing and abomination in Israel.

7. Lo, all ye sons of Israel may ye have given to yourselves word and counsel here.

8. And all the laity arose to a man saying, We will not depart a single man to his habitation nor return a single man to his house;

9. And now this is the thing which shall be done to Gabaa; we will go up against it in allotment.

10. Moreover we will take ten men to the hundred in all the tribes of Israel and a hundred to the thousand, and a thousand to the ten thousand to take provision and to provide for their going into Gabaa of Beniamin that they may do it according to all the abomination which it hath done in Israel.

11. And all the men of Israel were gathered together into the city to a man.

12. And the tribes of Israel sent men unto all the tribe of Beniamin, saying, What is this wickedness that hath occurred in your midst?

13. And surrender the men, sons of evilers of law that are in Gabaa, and we will put them to death, and cleanse away wickedness from Israel; and the sons of Beniamin were not satisfied to hearken to the voice of their brethren the sons of Israel.

15. And the sons of Beniamin made a review that day from their cities of twenty-three thousand men who drew a sword besides those who dwelt in Gabaa who mustered seven hundred chosen men.

16. From all the laity who used both the right and left hand alike; all these slingers with stones to a hair and who did not miss.

17. And the men of Israel outside of Beniamin mustered four hundred thousand men who drew the sword; all these men of warfare.

18. And they arose and went up to Baitheel and inquired in God, and the sons of Israel said, Who shall go up for us in authority to array us for battle against the sons of Beniamin? And the Lord said, Joudas in authority shall go up leading.

19. And the sons of Israel arose at dawn and encamped against Gabaa.

20. And the men of Israel went out in battle-array sons of Beniamen, and joined issue with them at Gabaa.

21. And the sons of Beniamin came out from Gabaa and destroyed that day in Israel twenty two thousand men on that ground.

22. And the men of Israel strengthened their forces and again joined battle in the place where they had joined issue on the first day.

23. And the sons of Israel went up and lamented in the sight of the Lord until evening, and inquired in the Lord, saying, Shall we again draw nigh to join issue in battle with sons of Beniamin our brethren? And the Lord said, Go up against them.

24. And the sons of Israel went against the sons of Beniamin the second day.

25. And the sons of Beniamin went out to meet them from Gabaa on the second day, and they destroyed of the sons of Israel eighteen thousand more men on that ground; all these were men who drew the sword.

26. And all the sons of Israel went up and all the laity went to Baitheel and lamented and sat down in the sight of the Lord, and fasted that day till evening, and offered the whole burnt-offering-services and perfecting-services in the sight of the Lord.

27. Because the ark of the covenant of the Lord God was there in those days.

28. And Phinees, son of Eleazar, son of Aaroon, stood before it in those days. And the sons of Israel inquired in the Lord saying, We shall not go up again in battle-array against the sons of Beniamin, our brethren, shall we? (Answer emphatieno). And the Lord said, Go up. Tomorrow I shall give them up into your hands.

29. And the sons of Israel set an ambush around Gabaa.

30. And the sons of Israel went up against the sons of Beniamin the third day and joined issue against Gabaa as twice before.

31. And the sons of Beniamin came out to meet the laity and they emptied out the city and began to smite wounded of the laity on the highways as once and twice before—one of which high-ways was an ascent to Baitheel and the other to Gabaa, to the number of about thirty men in Israel.

32. And the sons of Beniamin said, They are falling before us as at the first; and the sons of Israel said, Let us flee and empty them out of the city into the highways, and they did in this wise.

33. And every man arose from out his place, and they joined issue in Baal Thamar; and the ambush of Israel arose out of their place from Maraagabe;

34. And there came to confront Gabaa ten thousand chosen men of all Israel and an imposing array, and they (the sons of Beniamin) were not aware that the calamity was approaching them.

35. And the Lord smote Beniamin that day one hundred and thirty thousand men; all these drew the sword.

36. And the sons of Beniamin saw that they were smitten; and the men of Israel gave way to Beniamin, because they hoped in the ambush they had set at Gabaa.

37. And when they had retired and the ambush had moved, and they had extended out unto Gabaa and the ambush had poured out, they smote the city also with the mouth of the sword.

38. And their raising a concerted-signal of smoke from the city was a sign for the sons of Israel in relation to the fighting of the ambush.

39. And the sons of Israel saw that the ambush had already taken the city and they took their stand in battle array; and Beniamin began to smite wounded among the men of Israel, thirty men or so, because said they, they are falling before us in the first contest.

40. And the concerted-signal arose more manifestly over the city like a pillar of smoke; and Beniamin looked behind him, and lo, the destruction of the city arose to the heavens.

41. And the men of Israel turned against them, and the men of Beniamin hasted, because they saw their wickedness had met them.

42. And they looked sons of Israel in the face in the way to the desert and they fled and the army met them and those from the city destroyed them in their midst.

43. And they cut Beniamin down and pursued him from Nous on foot as far as the east of Gabaa.

44. And there fell of Beniamin eighteen thousand men; all these men of might.

45. And the rest took a look and fled into the wilderness unto the Rock of Hremmoon, and the sons of Israel gleaned of them five thousand men, and the sons of Israel went down after them as far as Gelan and they smote of them two thousand men.

46. And it came to pass that there fell in all from Beniamin twenty-five thousand men who drew the sword that day, all these men of might.

47. And the rest took a look and fled into the wilderness unto the Rock of Hremmoon, six hundred men namely, and they stayed in Rock Hremmoon four months.

48. And the sons of Israel returned against sons of Beniamin and smote them with the mouth of the sword from the city Mathhaeven unto domestic animal and unto every one found in all the cities found they burned with fire.

COMMENT.

Among other things of interest in this twentieth chapter besides its historical import is a definite example here portrayed of judicial-procedure under the theocracy which still obtained in Israel. The Lord God of Israel is still recognized as the Lord of hosts as well as the Judge of their supreme court at Masseepha where the issue is tried and the verdict rendered in this case of blood for blood or life for life. Then comes the formal demand on Beniamin for the surrender to execution of the verdict of the condemned culprits, their refusal and a formal declaration of war under a supple mental decision of the court in answer to the inquiry "Shall we go up against our brethren the sons of Beniamin and if so who shall lead us." The oracular response comes, "Go up, and Joudas shall lead you," or in the language of the text "Joudas in authority." This is one of the few places besides 1 verse and 1st chap. John's gospel 1st and 2nd verses where this old louie idiom occurs in the Bible, and it is very poor scholarship that cannot see that it cannot be rendered "In the beginning." The balance of the chapter is taken up with the recital of the three great battles fought, the discomfiture of Joudas in the first two, the great slaughter and discouragement of Israel and the final oracular assurance of victory in response to their third inquiry, then the almost utter annihilation of the tribe of Beniamin. What a judgment and requital of blood! And what a reminder of our fratricidal strife of thirty-five years ago to assert the justice and integrity of another union and another theocracy here in the west. Where were flimsy "compromises" and evasions of right and even one boasted "constitution" when the fiat of the Omnipotent went forth to this later Israel?

CHAS. GARDNER.

The Gospel Recovered. No. 19.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

"THE HOPE OF THE GOSPEL."

In previous article No. 18 it was mentioned that Dr. Thomas acknowledged his indebtedness to an article entitled, "The Hope of the Gospel," for bringing him to a decision as to the gospel of the kingdom and its obedience. The article is contained in "The Christian Messenger and Reformer," organ of the "Reformation" in Nottingham, England. I give the entire article and introductory note as follows:—

"My dear Brother, I beg to offer you an article for the 'Christian Messenger,' condensed in few words, so as to occupy little space. I have endeavored as temperately as possible, so as not to offend people's prejudices; but, perhaps, it is rather difficult to succeed in the matter. The subject appears to me of the utmost importance, because, if we do not know clearly and explicitly for what we are looking, we have no motive for perseverance. And in a crisis like the present, when men are forming combinations [illegible] those great events of which we shall so soon be the actual witnesses, it is not unfit, in some small measure, to protest against the all prevailing infatuation. I remain, my dear Brother, yours, in the hope of a kingdom that cannot be moved. * * *

The time has now come, in which a faithful testimony must be lifted up for those things which God has freely given to us, and especially for the hope of eternal life which God, who cannot lie, promised before the world began. We behold the ashes of the kingdom of antichrist giving birth to every unclean and hateful bird; and we continually see on every hand a practical illustration of the prevailing idea, 'The Lord hath forsaken the earth, and seeth us not.' Can Babylon bring forth anything except confusion? Will not the children partake of the qualities of the parent? Do not all the sects seek to elevate *a* throne of judgment, thereby arrogating to themselves the office of the Lord Messiah? Do not all see a religious ministry fully resolved, at all hazards, and in defiance of all conviction to 'support those schemes *which support them*?' Do we not find formal professions and mere lip services, everywhere assuming the place of vital godliness? Do we not find that those who pretend to the greatest sanctity and originality, are at the same time those who drink the most deeply into the spirit of the world, which is covetousness? Do we not find the most strenuous advocates of seventh-day observances playing the hypocrite on every day and all days? But those who sow to the wind shall reap the whirlwind; and those who sow to the flesh shall of the flesh reap corruption. The light which must soon enlighten the Gentile church, is the hope of the second coming of our Lord, and no worship or ordinance can be considered acceptable, unless this great event be held up in the very front of every Christian assembly. And in the same proportion as this hope be quickened, will be the advances made in knowledge, in faith, and in purity. If on the other hand, this hope be lost sight of, or kept in the back ground as a mere secondary object, no advances can possibly be made in any good or perfect gift, but a speedy and certain retrogression will be the attendant consequence. It was not till this hope was extinguished that the apostolic churches languished into the arms of the powers of this world, becoming, in that same hour the prey of a vicious and tyrannical priesthood."

"If the hope of the coming of the Son of Man in the clouds of heaven had been preserved untainted and inviolate, no establishment of 'clergy,' as a separate order would have been brought into existence; if the hope of the Lord's coming into his kingdom, to 'strike through kings in the day of his wrath,' had been continued, no 'reverend' wolf would have dared to act as the spoliator of Christ's flock; no pampered prelacy would have been permitted to change the truth of God into a lie, and to render themselves the curse of the whole earth!

It became the interest of hirelings (officiating in sacred things) to envelope these great facts in darkness; to enshroud the hope of a future state in doubt and mysticism; to proclaim themselves as the medium by which wisdom and knowledge were to be perpetuated. Lo, we are the people, and unto us must you come for the *bread* of life!

When the Lord appears he comes to destroy death and also him that hath the power of death; he comes to judge the world in righteousness; he comes to substitute his own glory, his own justice, and his own love, in place of the partial and rotten governments which are now existing. When this hope became extinguished, the Christian church was constituted an engine of political power on the one hand, and of personal emolument on the other; the spirit of despotism commenced on the one hand, and the spirit of superstition on the other; and grant has been the trafficin horses, chariots, and slaves, and in the souls of men. Rev. xviii.

One of the steps made by the assumers of divine right, was to substitute the belief in a purgatorial state of the human soul, (an indescribable condition of probation), which no mortal can possibly realize or comprehend. We are not taught by the Scriptures to expect any condition of future happiness, except in the redemption of the soul (or the vital principle) from the power of the grave.

The Almighty Father of creation *breathed* into man's nostrils the breath of life, and *he became a living soul.* This shows that a man's soul is in his breath; when, therefore, this breath is withdrawn, the spirits are held by the Lord Jesus Christ until the great day; or in other words, the Lord Jesus Christ retains the power in himself to reproduce, or to re-animate the fallen dust, and out of flesh and blood and breath to bring incorruption and immortality. We are not to look for heaven in any other way than by the medium of a heavenly kingdom; for we do not find in the whole account of the Jewish economy, or in the Prophets, any mention whatever of a condition of abstract spiritual existence; and we have as much reason to assert the spirit's individual consciousness *'prior' to the production of the body*, as we have to assert it after the dissolution of the body.

Even in the patriarchal days, when life and immortality were not brought to light, rational ideas were entertained on this subject, and the memorable declaration of Job will here serve as an apt quotation. [Here is quoted in full Job xix. 23 27].

The following passages of Scripture will declare this matter more explicitly than a further multiplying of words: [Then follow 3½ pages of apposite passages from the Scriptures, accompanied with an occasional brief remark].

An overwhelming mass of evidence might be produced from the same sources, in behalf of the positions now advanced; but these few quotations may serve for the purpose of illustrating, and if diligently examined, will turn the mind of the sincere inquirer from the fables which antiquity has heaped upon us.

The Word of God will ever remain a sealed book (as it now is) unless these principles of interpretation be applied to it, and then indeed we shall behold wondrous things out of these sacred records. We shall see in the law given to Moses the shadows of good things, not fulfilled, but yet to come. We shall see in the prophetic Word the manifestation of Messiah's kingdom (not in the day of his humiliation) but in the day of his coming glory.

Without the proclamation of the ancient hope there cannot be any proclamation of the ancient gospel, or these glad tidings declared? Behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day, a Savior which is Christ the Lord. Luke ii. 10. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." Luke i. 33.

In this gospel there is no mention of being 'prepared to die,' (or any such prelatical mummery); but on the contrary 'for life,' that 'whether we wake or sleep we shall live together with him.'

Blessed be those servants who are found prepared when the Bridegroom cometh; for, if in apostolic days the end of all things was declared to be at hand, how much greater necessity is there now (in these days of darkness) to be sober and watch unto prayer.

The great signal of the immediate approach of the Son of Man will be found in the gathering together of the Jewish people into a national form, and in the conflict of nations in the day of Armageddon.

And the redeemed of the Lord shall return, and come to Zion with songs of everlasting joy upon their heads, and sorrow and sighing shall flee away."

J. CAMERON.

VOLUME XLVIII. PLYMOUTH, INDIANA, AUGUST 16, 1899. NUMBER 31.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Why Do You Not Write?

"Why do you not write? I have been looking anxiously for a letter from you for some time."

These were the words of a dear and honored friend, in a recent missive—the second he had written without receiving a reply. The same evening that an answer was mailed word came that he was seriously ill. It is a sad lesson; I wonder if I shall ever need another?

We forget that our dear ones can get sick and die. We go on putting off things, just as if tomorrow would be the same as today. We shall have more time by and by when the berries are canned and the garden hoed; then we will write. But to-morrow is never the same. The duty neglected in the present hour, if done at all, will never be as well done as if it were done now. And in the meantime events may occur that will make the performance of the little service impossible; we cannot call back the dead.

Write the letters to the dear, shut-in-sufferers today.

S. ROXANA WINCE.

France and the Jew.

It is almost impossible that intelligent Christians should fail to see that we are indeed living on the borderland of a new dispensation of things. Striking object-lessons are to be seen on all sides of us. The condition of the Church: the condition of the nations. How wonderfully does France at this hour stand before us as an object-lesson of Jehovah's faithfulness to his Jewish people. "He that toucheth you toucheth the apple of mine eye." On a small scale, we have a combination against him and his anointed people, just as a little later there will be on the larger scale and with the same result.

A proud aristocratic army, full of anti-Semitic hatred, plots to ruin a young officer for no other apparent personal reason than that of his nationality. To do this, all sense of honor and truth is cast to the winds.

For a time, and seemingly for good, they achieve their purpose and are jubilant. Aha! "the fool hath said in his heart—No God!" but God is there. Slowly but surely his hand rectifies things, and judgment is reversed. Today the enemies of Dreyfus are found false accusers and unblushing liars, with the result that today the leaders in the anti-Semitic movement are in their turn overtaken with condign and just degradation and punishment, and Dreyfus is reinstated in his good name and former position, to be followed by greater honor and compensation. It is old, old story of Haman and Mordecai. Yes, Jehovah loveth his people.

They have been stiff-necked, rebellious, and foolishly ignorant of his ways. They crucified his Son in their madness, but his covenant remains unbroken, and he is faithful. A little while the last bit of discipline in the person of the "wilful king" shall be over, and then in the destruction of all Israel's national enemies and the exaltation of that nation to the summit of earthly greatness under Jesus their Christ, they shall abhor themselves like Daniel and Job, and their last end shall be for glory and beauty and greatness beyond all that ever they possessed as a great nation in the old days, and beyond all present conception of greatness and honor. Truly, not only the Church but devout men of Israel may well cry, "Come, Lord Jesus, come quickly."—*Morning Star, London.*

Good doing among men does not consist so much in great deeds, occasionly done and to most men impracticable, as it does in comparatively small deeds, often repeated and practicable to all men. It is the little things seasonably done that make up the bulk of an eminently useful life.

Oregon Bible College
Oregon, Illinois

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, AUGUST 16, 1899.

THERE being five Wednesdays in this month, and as we only issue our papers a month, our next issue may be delayed a few days.

IT would please us very much and aid us in paying for our paper, and other bills, if the friends who have promised to pay their subscriptions would consider this a good time to redeem their pledges. We need it very much indeed.

"Faith is the foundation of salvation; hope is the rising edifice; charity the topstone and completeness.

"Yethat make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth."

A CARD from Sister Wince informs us that Brother J. P. Weethee who was partially paralyzed as stated in last week's paper, died on Aug. 8. Hope Sister Wince will give us a full obituary notice by next week.

A HURRICANE in the West Indies last week wrecked the town of Ponnce, in Porto Rico, killing 200 people and doing damage to the extent of half a million dollars. Upwards of 3 hundred persons were killed at other places in the track of the storm, which lasted several hours.

"The severest test of manhood is never found in good times, but in bad times. It is the man who keeps up his courage and struggles on when every body else is wavering or going down who is the real hero. It is easy to make good time when both wind and tide are in one's favor, or when one is moving with the current; but it requires character, and skill, and darling to make headway in spite of opposing forces or to work successfully against the current."

THE following dispatch from Berlin is taken from the Chicago *Tribune* of Aug. 11, and will be of interest to the watcher of events.

The Dortmund and North Sea Canal a waterway planned 200 years ago by the Great Elector, will be formally opened tomorrow. The work was begun in 1892, and the total cost up to date has been $20,000,000. Its length is 271 kilometers, the depth two and a half meters, and it has a capacity sufficient to float vessels of nine hundred tons.

The canal connects the Westphalian coal and iron district with Emden, using the river Ems for a distance of 120 kilometers. The city of Dortmund has spent $2,000,000 for a harbor of 200 acres in size, with an equal area reserved for extensions. This will be the greatest inland harbor to be found in Europe.

THE Dreyfus case still absorbs the attention of the French nation, and comes in for a large part of the consideration of the civilized world. On Saturday when General Mercier, who is the principal accuser of Dreyfus ended his speech, a scene was enacted that is likely to have some bearing on the result. A daily paper commenting on it says:

At last Captain Dreyfus has satisfied the longing of the French public for a dramatic sensation, and, judging by Saturday's demonstrations in the court room, his chances for acquittal are infinitely increased thereby. Incidentally, one's opinion of the French style of conducting a court martial is perceptibly lowered. When Dreyfus ended a four hours' siege of listening to General Mercier's ruthless denunciation of himself by springing to his feet and shouting "You have lied, scoundrel!" he gave way to a natural impulse, as did also the audience when it burst into a wild cheer for the prisoner. But when the court left this demonstration so completely unrebuked that the whole scene was repeated a few minutes later, it demonstrated clearly enough that French officers do not know how to conduct a court martial. No doubt the judges were as pleasantly electrified by seeing the worm turn as were the auditors, but an American President of a court martial, in the same circumstances, would have cleared the room before he would have suffered a repetition of such a popular demonstration in favor of one side of a case still in judgment. The love of the theatrical and dramatic is in the French blood, and heretofore it has been a prime factor in perpetuating an injustice. It is to be hoped it will now operate on behalf of justice to Dreyfus. General Mercier was War Minister at the time of Dreyfus' condemnation in 1894, and his false testimony then, coupled with his heartless abuse of Saturday, will merit the hisses and execrations that were hurled at him during the disorderly scene at the court martial; but this does not excuse the court officers for tolerating such an outbreak."

Threats are freely made that Mercier will be killed.

A FEW months ago the Pope of Rome sent out a letter to counteract the effect of what is called 'Americanism," the occasion being a work on the life of a priest named Hecker, a member of the society known as "Paulists. This work had been accepted by the Catholic authorities of this country for some years, but a French translation had been published and "adapted" to the French nation. The American Catholics claim that the French translation is unfair, but it coming to the notice of the Vatican, and the breath of "liberality" being detected in it, a letter was sent out, not exactly putting a "ban" on the book, but setting forth the fact most clearly that usages and doctrines of Rome were to remain as they were—that she is still *semper idem*—"always the same—she changes not."

The "Society of Christian Brothers" whose head it in Paris, had a man as President of the branches in the United States, and as the society is an educational concern solely, the manner of conducting the schools came under notice of the foreign "masters" and resulted in the Vatican advising the Paris office to remove the American President of the society. This being done without the knowledge of Catholic officials here caused a degree of excitement and indignation, and the end is not yet.

In Belleville, Ill., a Catholic Church of Irish members lost their priest by death, and wanted a young priest who had been his assistant appointed in his place. The bishop, however, thought best to send them a German priest, and a rebellion is on hand. The members seem determined to show Rome that as Americans they must be heard, and propose to force their rulers to recognize the American principle that they "derive their just powers from the consent of the governed." A new thing for the Vatican is this surely. The matter now stands about a thousand members excommunicated and a new church to be built.

We give these items to show you that the great error of our time—the doctrine of "liberality" of "universal brotherhood"—that says "you are all right, no matter what you believe, so long as you are honest," has at last struck the Catholic church as well as all others.

THE Editor of *Glad Tidings*, after giving the address of Dr. Herzl, the leader of the Zionist movement before an audience in England, remarks as follows:

There is one point in the address to which we draw attention. For many years we have believed that Israel's time of downtreading "seven times," or 2520 years began with Josiah's great passover, 628 years B. C., 2d Kings xxii. and xxiii. 2 Chron. xxiv. 8 to end, xxxv. 1-19. The first half of the seven times ended in 667 A. D., when Jerusalem was taken by Caliph Omar, and finally fell under Gentile domination. The Mosque of Omar still remains as a sign of Moslem supremacy.

The second half of the seven times would thus end in 1892, and for several years anterior we were looking to that year as a year likely to see a sign of Israel's uprising. Events justified our expectations. When perusing the address we were startled to find that Dr. Herzl fixes upon the year 1897 as the year when the Jewish nation gave its first signs of return to life.

This is remarkable, coming from the recognized leader of the Zionist movement. What is happening among the Jewish people should surely move every one who is looking for the day of Israel's deliverance and of earth's redemption."

A Noble Purpose.

Brother H. H. makes known a noble purpose when he says, "I do not know much, but what I do know that is worth knowing, I am determined that the world shall know. This should be the aim of all enlightened men. To gather and retain without scattering is a sin, not only against God, but against humanity. The truths I have so near my heart I want to be graven on the hearts of my fellow countrymen. Give me to know this—give me to know even less than this—that I have been instrumental in guiding one poor soul across life's tempestuous sea, and I ask for no inscription on marble tablet, for no honored sepulchre, for no stone to tell where I may lie."

"It is a peaceful, restful feeling creeps over one when it is remembered that the Lord knoweth them that are his: and they will assuredly hear his voice and come forth to life! What are all the honors the world can confer upon men, or all it is possible to receive of one another, compared with the recognition and approval of Him who died for us and intercedes for us, and to whom all judgment has been committed! The humble, faithful child of God can afford to be unrecognized by the world now, in view of the glory to be revealed in him when Christ his life appears.

The beloved brother quoted above is not known by us, and we [illegible] expect to see him in the flesh, but his words testify that he has been with Jesus and learned of him. May we all emulate that same spirit and be found of Jesus in peace, is our fervent prayer.

Passing Events in the Light of Prophecy.

The Editor of *Glad Tidings* says what every one who is watching the signs of the times in the light of prophecy expected, viz: that the "results of the Peace Conference are very meagre. On matters of comparative unimportance some results were attained, but on large questions, such as the reduction of armaments, the delegates were found to be completely at loggerheads.

Some progress, however, appears to have been made on the question of arbitration, but whether the practical can take the place of the theoretical, should need arise, time alone can show."

The *Scotsman* says, "Even before the Conference assembled it seemed hopeless to expect that nations could agree to the limitations of their armies and navies, or that any basis for such limitation could be agreed upon. What has taken place both within and without the conference during its sittings, has not made agreement any more probable. Russia is adding to her navy, while other nations have been strengthening their defences without thinking that the matter was in any way subjudice."

The London *Spectator* writes thus: "The Czar must be content with the glory of having conceived a great philanthropic idea which may one day bear fruit. For the present this main proposal, the one, indeed, on the necessity of which he based his summons to Europe, the reduction of armaments, has been totally defeated. The German delegates refused in the most positive and outspoken way to adhere to it. It is perfectly natural that Germany should be the power to give it outspoken expression. She does not arm for the sake of arming, but under the pressure of a terrible fear. She is a nation of forty million, with an uncertain ally of forty million, is threatened on two sides at once by martial nations, whose population, equally brave with her own, exceeds, when taken together, a hundred and fifty million."

The crisis in South Africa has continued throughout the month of July, the English speaking people being thoroughly aroused and clamoring for energetic action on the part of the British government; and there was great danger that precipitate action would lead to a race war between the English and Dutch throughout the colonies. And although the Transvaal Volksraad has been considering a new franchise scheme it is generally held to be totally inadequate to redress the grievances of the Outlanders. Troops and immense quantities of war material were dispatched to South Africa by Britain, and offers of assistance from Australia and other parts of the empire.

The Daily *News* says, "We all hope there will be no occasion to consider such offer of troops. But this spontaneous action shows how closely the crisis is being watched in distant parts of the empire. The ability or inability of the British government to secure redress may leave its mark not only on the history of South Africa, but on that of the Empire at large." We see by later dispatches that the tension is not now so great; the Transvaal authorities seem disposed to arrange their differences peaceably.

Captain Dreyfus who was condemned in 1894 to perpetual exile, landed in France on July 1, and was taken to Rennes and there lodged in the military prison. He is now being retried by a court martial. Since his return events have quieted down, but if the government have the courage to punish the military leaders who either deliberately or ignorantly gave such gross injustice to a man who is now generally believed to be innocent of the grave charges brought against him. His treatment in the Devil's Island was shockingly cruel, and shows that in this enlightened nineteenth century, men in high places are capable of as fiendish deeds as were done during the dark ages.

It is said that the French government has obtained authentic information of an Orleanist plot.

An important announcement has been made by the Canadian Premier. Some time ago the Dominion government disallowed the act of the British Columbian Legislature prohibiting the immigration into the province of Japanese and Chinese. In the Dominion House of Commons, Ottawa, the Canadian government was urged not to disallow the measure. The Premier said the question of the Orient is one which may become very acute at any moment, and Britain may be involved in complications which might precipitate her into war. If she is precipitated into war, it will be to her of the greatest importance and advantage to have the support of the Empire of Japan. We owe it to ourselves and to our position as British subjects, that every other subject shall give way before the reason of imperial necessity. If we are to share the glory and participate in the advantages of our imperial connection, we must also assume the duties, and be ready for and abide by them."

According to the London *Standard* reports continue to be received describing great misery and suffering in Asia Minor, but this is only part of the present state of Turkey, politically, economically, socially, and financially.

Selections.

The Zionist Movement.

There appears in the current North American *Review* a hopeful and impassioned appeal for the permanent colonization of the Jewish nation in Palestine, written by Prof. Richard Gottheil, of Columbia university. The author, himself a Jew, believes that the Zionist movement is the only hope for the happiness and preservation of his race. Twenty centuries of anti-Semetic persecution have convinced him that this prejudice against his race and religion will never die out until the Jew has a country and a government of his own. Palestine, the ancestral home of the Israelites, has sentimental and religious associations that still draw the scattered exiles to it, and Professor Gottheil believes a common ground has been found on which all the diverse factions of his creed and race can stand.

The approach of the third annual Zionist congress at Basle gives a timely interest to Professor Gottheil's statements. Whatever one may think about the feasibility of this strange modern crusade, its progress in the last three years must be admitted to be remarkable. Before the first congress at Baise in 1897 there were in various parts of the world 117 societies whose aims were more or less Zionistic. At the second Baise conference in 1898 their number had risen to more than 800. In the last three years the American Federation of Zionists has come into existence and now includes 125 societies, besides a number of other Zionist societies not yet affiliated with the federation.

In Palestine itself the movement has attained considerable proportions. The May Laws of Count Ignatieff marked the beginning of the modern Zionistic movement. Instinctively the Jew turned to his old home. Colonization societies were formed in Russia and Roumania. Attempts at colonizing the Jews in Palestine had been made in the '50s by Sir Moses Montefiore, Lord Shaftesbury, Laurence Oliphant, and Dr. Friedman, but the first real colony was founded in 1870 by Charles Netter under the auspices of the Alliance Israelite Universalle of Paris. An agricultural school was started, around which sixteen mother colonists have since grouped themselves, with other settlements attached, which bring the total to twenty-five. They are located around Jerusalem, near Haifa and Jaffa, in Galilee, and even beyond the Jordan. There are now 60,000 Jews in Palestine.

Thus far the colonists have been successful, thanks to the solid interest taken in them by Baron Edmond de Rothschild, who has spared neither expense nor trouble in helping them over the experimental stage. Professor Gottheil does not pretend that they have yet passed that stage, but he says that as soon as they find a market for the wine, cognac, scent, and soap produced there they will be self-supporting. Already good schools and a national Hebrew library have been founded and are well maintained. A part of Baron de Hirsch's great bequest for the colonization of Jews in the Argentine has latterly been turned to the support of the Zionist movement. For the most part, however, the funds by which the cause is being advanced come from the poorer Jews in all parts of the world. The hundreds of societies now back of the project indicate that the experiment will at least go much further before the wave of Zionistic enthusiasm has passed.

Professor Gottheil, Dr. Herzl, Max Nordau, and the other leaders of the movement have abandoned the idea of religious unity as the basis of the new Zion. The ideal is that of a fixed home and a renewed life in common for all Jews. The pressure of anti-Semetism calls for a refuge, and the traditions of Judaism draw toward Palestine. Professor Gottheil tries in his article to show that Zionism deserves support from the Turk, Christian, and Jew alike. The world at large will continue to doubt the economic feasibility of grouping any considerable proportion of the 7,000,000 Jews of the world in the narrow confines of Palestine, but it is an interesting fact that the tendency to try the experiment has reached a stage where it must be regarded as one of the social phenomena of the day.—*Chicago Tribune.*

Another French Plot Suppressed.

President Loubet's government has shown a commendable amount of nerve and determination in its arrest of Paul Deroulede and other conspirators associated with him. Deroulede is the founder of the large organization known as the League of Patriots, and he has latterly become one of the most pestiferous anti-Semetic agitators and would-be revolutionists in the republic. He will be remembered as the clown who seized Gen. Roget's bridle and tried to lead him to the Elysee, and who was released by a sympathetic court after his imprisonment and trial had advertised him sufficiently for his melodramatic taste. The police are now said to have discovered evidence of a plot to overthrow the government, in which the names of sundry royalist youths and members of the patriotic and anti-Semetic leagues are implicated. Whether it be true or not that these youths were preparing for a fresh attempt at Boulangism, the government has shown its strength by its firm action. The plot was probably a milk-and-water affair similar to the other, but Deroulede still retains enough remnants of his former influence to do more or less harm, and it is just as well to make him and his associates realize that the business of opera bouffe revolutionist is not as safe as might be imagined.—*Tribune.*

Belated Love.

I have known a husband to neglect his wife in his pursuit of pleasure or business, and when finally she died he wrung his hands over her dead body, called her his angel wife, said his heart was broken and home desolate, and climaxed the whole by having built over the unconscious body the finest marble monument in the graveyard. She asked for love and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was pouring into the dead ear had been uttered in life, and if some or the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toilworn, she would have been the happy-faced wife and mother of the home circle instead of sleeping alone under the cedars and among the white monuments on the hillside.

Put to the Proof.

Every perpetual motion machine is a perfect success, until it begins to work; and many a character that has never been tested is worth about as much. But when you have stood some trial, when, after the smelting, you have found some gold left in you, and some new reason for trusting God you are hardly the same person as before. You have made, it may be, a year's growth in a week. Such a trial will show you, for one thing, sorrowing disciple, your own honesty of heart. It is of no use to talk of God's mercy to a man who knows in his conscience that he has no sincerity. The greater is God's goodness, the more of a torture; the more like sunlight on diseases and throbbing eyes, will it be to a consciously bad soul. A Christian wants some proof that he is playing no false part, that his character is not a sham. And a sharp trial gives such proof—shows him of what stuff he is made.

The Bible or Nothing.

Those who cannot hear the voice of God speaking in clear and emphatic tones through his own Word must either trust to their own wisdom for guidance or set up some sort of pope and accept his word as the law of righteousness. A church that does not stand on a definite and authoritative revelation of God's will cannot have any authority over men's consciences. If the Bible be set aside as without authority there is no possible authority to which any question of morality or righteousness can be submitted.—*N. Y. Sun.*

Anything which makes religion its second object, makes religion no object. God will put up with a great many things in the human heart, but there is one thing He will not put up with in it—a second place! He who offers God a second place, offers him no place.

Indiana Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will convene in Argos, Ind., (D. V.) Friday Sept. 1, 1899, and continue over the following Sunday. A programme for same will be prepared by committee. This is the time for the re-election of officers, and all who feel an interest we hope will make an effort to attend. The brethren at Argos are prepared to accommodate all who may desire to come, and we hope to have a good and profitable meeting.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec.

PROGRAMME.

Friday.
10:00 A. M. Sermon, J. L. Wince.
2:00 P. M. Paper, Miss Mattie Benjamin.
2:30 P. M. Sermon, G. W. Smith.
7:00 P. M. Social meeting, Harry Evans.
7:45 P. M. Paper, Georgia Osborne.
8:00 P. M. Sermon, R. S. Dwiggins.

Saturday.
9:30 A. M. Social meeting, Miss Lizzie Dickson.
10:00 A. M. Paper, What ought the influence of a church on a community be, and how can it be made such?
Harry Evans.
10:15 A. M. Paper, Mrs. Jennie Compton.
10:30 A. M. Sermon, J. F. Wagoner.
2:00 P. M. Business session.
7:00 P. M. Social meeting, Israel G. Roberts.
7:45 P. M. Paper, Mrs. Ada Butler.
8:00 P. M. Sermon, A. H. Zilmer.

Sunday.
9:00 A. M. Social meeting, Richard C. Railsback.
10:00 A. M Paper, S. Roxana Wince.
10:30 A. M. Sermon, F. L. Austin.
2:30 P. M. Paper, Some events that are happening.
A. R. Underwood.
3:15 P. M. Communion Service, J. L. Wince.
7:00 P. M. Social meeting, D. E. Van Vactor.
8:00 P. M. Sermon, A. H. Zilmer.

L. B. BOGGS,
PHEBE C. THOMPSON,
LYDIA EVANS,
Committee.

Dear Restitution:

We landed in Denver Aug. 8, and are laying over a day or two in the city. We were laid over one-half day coming by the rain. One peculiar feature about this country is that it rains every afternoon this time of year, and there is sharp thunder and lightning. I think we will soon have a change of weather.

We are in Denver today, and snow is in plain sight on the Continental Divide forty miles away west, but it looks not over ten. We aim to pull on in the morning by way of Cheyenne, Wyoming, and from there we go west till we reach Idaho. We are all well and enjoying the trip only for the rain. Since we struck the mountains we have good cold water to drink, and wife's rheumatism is about gone. The altitude is over 5000 feet, and Denver is a fine city.

Yours in hope.
M. L. ADAMS.

$1.00 excursion to Chicago Aug. 20 via Pennsylvania lines. Special train leaves Plymouth at 5:55 a.m. returning leave Chicago 8 or 11:30 p. m.

Poetry.

Bring Flowers!

"Bring flowers, fresh flowers,"
For the bed of pain
Their lovely smile
Bring a ray to me.

For they speak of God,
And of joy to come
In the earth made new,
—Our Eden home.

They bring us tokens
And to each [illegible]
Of our Father's love,
Though it be unseen.

So bring your flowers
To the sick to pain,
For their loving smiles
Make hope again.

And they tell the joy
That you cannot speak,
When [illegible]
And your strength [illegible].

To bring him back
To catch the tune,
That the flowers sing,
In their fairy bloom.

S. ROSANA WISE.

Selected.

What Jesus Preached.

1. Jesus preached about the kingdom of God, and that men should repent.

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Matt. iv. 23. Matt. ix. 35. "From that time Jesus began to preach and to say Repent for the kingdom of heaven is at hand." Matt. iv. 17. Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of heaven is at hand; repent ye and believe the gospel." Mark i. 14.

2. Jesus was anointed by the Spirit to preach the gospel of the kingdom of God.

"The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor." Lu. iv. 18. Isa. lxi. 1. "And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent." Lu. iv. 43.

3. He preached about this kingdom in every place where he went.

"And it came to pass afterward that he went through every city and village preaching and showing the glad tidings of the kingdom of God." Lu. i. 8.

"And he received them, and spake unto them of the kingdom of God, and healing those who had need of healing." Lu. ix. 11.

4. In every public discourse which we have record, Jesus preached about the kingdom of God. The sermon on the Mount was to the disciples as recorded by Matthew, as also the one given in the upper room just before his death, as recorded by John; and in both he gives them instructions in practical life. Even his public parables relate to the kingdom of God.

The "Word of the kingdom" is the good seed sown in the heart—[Matt. xiii. 19; Lu. viii. 5, 15] in the parable of the sower. "And this is the Word, which by the Gospel is preached unto you." 1 Pet. i. 22-25.

The parable of the grain of mustard seed relates to the kingdom of heaven, or kingdom of God. Matt. xiii. 31-44. Also the parables of the leaven; the net; the treasure, and the merchant seeking pearls. Matt. xiii. 33-47.

And he said, whereunto shall we compare it? It is like unto a grain of mustard seed. Mk. iv. 30.

5. After his resurrection he still talked about the kingdom of God. He was seen of the disciples forty days, speaking of the things pertaining to the kingdom of God, which, after all this instruction, they understood to be the Kingdom restored to Israel. Acts i. 1-9.

6. The sermons of the apostles relate to the same kingdom.

"And he sent them to preach the kingdom of God and to heal the sick." Lu. ix. 2.

7. Faith in the gospel of the kingdom is necessary to salvation.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Mk. xvi. 15, 16.

"Though we or an angel from heaven preach any other gospel, let him be accursed." Gal. i. 6-9.

"And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven, with his mighty angels, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thes. i. 7, 8.

"But if our Gospel be hid, it is hid to them that are lost." 2 Cor. iv. 2-6

These texts teach us that the gospel is a definite message; and those who do not believe it, will be condemned, and that man or angel perverting it will be accursed, and those who do not obey it, will be punished at the revelation of Jesus Christ, and that it is so simple that it is only hid to them who are lost by wilfully rejecting it.

8. What then is the nature of that kingdom?

"Art thou the King of the Jews?" "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." John xviii. 33-38.

"JESUS OF NAZARETH THE KING OF THE JEWS." John xix. 19.

"Because that for the hope of Israel I am bound with this chain." Acts xxviii. 20.

"And now I stand and am judged for the hope of the promise of God made unto the fathers." Acts xxvi. 6-9.

"We trusted that it was he that should have redeemed Israel." Luke xxiv. 21.

"And the Lord God will give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there will be no end." Lu. i. 31-33.

"Therefore, being a prophet and knowing that God had sworn with an oath, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne." Acts ii. 29-35.

"After this I will return, and build again the tabernacle of David that is fallen down." Acts xv. 14-18.

"At that time shall they call Jerusalem the throne of the Lord." Jer. iii. 17.

"He that scattereth Israel will gather him, and keep him as a shepherd doth his flock." Jer. xxxi. 10.

"I will plant them upon their own land and they shall no more be pulled up out of their land, saith the Lord God." Amos ix. 11-15.

These texts relate to Israel according to the flesh, and not to the church. They bring out, and make clear the following points:—

That Jesus will yet be the King of the Israelitish nation, and sit on David's throne.

For preaching the resurrection and the restoration of the kingdom of Israel Paul was bound with a chain.

That the promises made to the fathers are not yet fulfilled. These promises include the Messiah and his kingdom.

The tabernacle, or kingdom of David to be set up again after our Lord's return.

At that time Jerusalem will be the most important city on earth, for the throne of Jesus will be there.

That the twelve tribes of Israel will be gathered back to Palestine, to never more be pulled up out of their land. See also 1 Chron. xvii; Ps. lxxxix; Ps. cxxxii; Isa. ix; Jer. 30; Deut. xxx.

Hence as Jesus' preaching was in harmony with the promises made to David and Abraham, it was glad tidings of the future kingdom of Israel, which will grow till "the kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. xi. 15. The gospel or good news, which we must believe in order to be saved, is about this kingdom, which is to be "under the whole heaven, [Dan. vii. 27,] when Jesus' dominion shall be from sea to sea and from the river unto the ends of the earth." Ps. lxx. 8.

9. The covenant with Abraham also shows us the territory of that future kingdom.

"The Lord appeared unto Abraham and said: unto thy seed will I give this land." Gen. xii. 7.

I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. xvii. 8.

"Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Gen. xxii. 17.

"The land whereon thou liest, to thee will I give it and to thy seed." Gen. xxviii. 13.

"And he gave him none inheritance in it, no not so much as to set his foot upon. Acts vii. 5.

These all died in faith, not having received the promises, but having seen them afar off * * * Hebrews xi. 8-40.

The promise that he should be heir of the world was not to Abraham or his seed through the law, but through the righteousness of faith . . the father of all that believe. Romans iv. 12-18.

Now to Abraham and his seed were the promises made. He saith not and to seeds, as of many, but as of one; and to thy seed, which is Christ. Gal. iii. 16.

As many of you as have been baptized into Christ have put on Christ. . . and if ye be Christ's then are ye Abraham's seed and heirs according to the promise. Gal. iii. 27-29.

These Scriptures teach us that God promised Abraham and his seed the land of Canaan for an everlasting possession. Yet that during his lifetime he never received it, but that he and his seed will yet possess not only the land of Canaan but the whole world, and that the seed referred to is Jesus and those who are baptized into him, whether they be Gentiles or be Jews.

Hence to be one Christians we must be baptized into Christ, and this will adopt us as children of Abraham, and makes us heirs of the new earth and kingdom.

The Kingdom the judgment, and the appearing of Christ occur at the same time. 2 Tim. iv. 1; Matt. xxv. 31; 1 Cor. xv. 12-18.

Come!—Go!

There is a remarkable sententiousness in the words of our Jesus Christ. He was able to put a whole system of theology in a word, and state the plan of salvation in a paragraph. In the two words that are found at the head of this article we have given us the whole religious duty of man. Come unto me! Go work in my vineyard! The invitation and the commission are here put in a form that cannot be misunderstood. Without compliance with the first man cannot be equipped for the second. Without a willingness to obey the command to go on a man cannot have the privilege of accepting the invitation to come. When Christ says "Come!" he also means "Go!" and when he commands us to "Go!" he opens to most direct path by which to "Come!" If ye would be my disciples, do whatsoever I command you, and his command is, "Go ye into all the earth and preach my gospel to every creature." Paradox as it may seem to be, the further we go in the path of duty the nearer do we come to Christ in the enjoyment of the privileges of his gospel.

To come to Christ requires renunciation of sin, repentance toward God and a full and complete surrender of man's self to his will. He can receive no divided heart. He will accept no partial service. Ye cannot serve God and mammon. It is not coming to question, but to surrender; not to start inquiries, but to accept salvation. It is to go, not because it promises a good place, but work for Christ; not because there is hope of prominence and worldly preferment, but because there are souls to save and sacrifices to be made. It is needless to say that neither can be done without the other. To "go" into any successful Christian work requires that a man first "come" with all his mind and strength to Jesus Christ. When he comes to Christ he will be sent upon a mission with Christ of salvation to somebody, for the conditions of staying with Christ are all bound up in going to do his will wherever he may send him.—*Methodist Protestant.*

Communicated.

Editor Restitution:

So far as I know, I am alone in this city of New Orleans in "the faith," concerning the kingdom of God and eternal life through Christ only. I am doing what I can in a quiet way to sow the good seed of the kingdom. I have attended pretty regularly for several months, the Christian Church, as I have some opportunity there to work. At their mid-week evening meeting for prayer and Bible exegisis, the pastor announces the topic a week in advance, and appoints several to speak or to have essays on the subject. In this way I have been called on a number of times, and have responded as best I could, endeavoring to work in as much special truth, such as they do not teach, as I deemed they would bear.

I enclose a paper read on one such evening. If you think it worthy of a place in THE RESTITUTION it is at your disposal.

I might incidentally remark that neither with my papers, nor with such private talks as I have had, have I been able, in all appearance, to interest any one. All seem satisfied with "the Ancient Gospel" as taught by A. C. and his compeers, which we know, while indeed a "Reformation" fell far short of the whole truth. In fact it failed to discover the very foundation truth that man is mortal, and needs salvation, which is the gift of eternal life, to be enjoyed in the kingdom of God, and to be utalized in blessing the families of the earth in joint rulership with Christ their head, over all nations.

SOLOMON T. BLESSING.

THE MORE EXCELLENT WAY.

1 COR. xii. 31.

In the preceding verses Paul had been speaking of the special spiritual gifts that had been bestowed on the apostles, and on those believers on whom the apostles laid their hands. Such became prophets, teachers, and workers of miracles; and the gifts of healing, could speak in different languages, also understand, interpret and translate strange tongues. Paul said all these gifts were worthy of being possessed, and his advice and exhortation was to covet earnestly the best gifts. Yet there was a more excellent way.

In the next chapter Paul proceeds to show that this more excellent way is founded and grounded in Love. It is possible that we might know the Scriptures as that we could call to mind and quote on any subject that might be brought up. We might intellectually know correctly God's plan of salvation, and our minds might give assent to the same, but without we have the love for these truths it would profit us nothing.

Intellectual Christianity is very good, and absolutely necessary, but to be acceptable to Deity it must be accompanied with love. Love for God the Creator, Love for Jesus the Redeemer, and love of fellow mortals for whom Christ died. Practical deeds of charity and mercy are commendable in those who practice them, and good is doubtless accomplished in those who are the recipients, but to meet the full approval of our heavenly Father, must proceed from a heart filled with love—love to God and love to our fellows.

There is such a thing as giving and doing to gain the applause and praise of our fellow man. Much of the charity that is bestowed is simply an advertising scheme. A certain sum is donated to some benevolent institution, and the trumpet is sounded in the way of news paper puffs, and they have their reward. Such deeds of charity will have no weight when cast into the scales in the great day of accounts.

There are others who do good for the sake of the good that they are striving to accomplish. They are sincere and honest in their purpose; even sacrifice much of their own personal comfort and wealth for the sake of benefiting others, both temporally and as they think spiritually. They are very zealous in doing those good works, visiting the sick and those in prison; preaching in the slums, and reclaiming the fallen, and lending a helping hand wherever and whenever an opportunity presents. But alas, many, very many are trusting in their good works to thereby merit salvation.

Now, the works in themselves are good and commendable, and no doubt approved of God, as such; but will not merit nor give personal salvation. God offers salvation on belief and obedience to certain cardinal facts and doctrines, as communicated in his word of truth. Paul said to Timothy "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Tim. iii. 15. Jesus said "Ye shall know the truth, and the truth shall make you free. John viii. 32.

Now we may be just as zealous for the law, and for the word of God, as were the Pharisees, and yet by "our traditions" make void the word of God, as Jesus said they did. Matt. xv. 1-9.

I will call attention to one particular tradition or doctrine that is almost universally believed by heathen, Mohammedan, Jew, Catholic and by Protestant; which doctrine sets at naught and makes void God's often repeated and distinctly declared purpose concerning the earth, and the Adamic race which he created to inhabit it. Jehovah said to Moses, "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. xiv. 21.

God's oath-confirmed promise to Abraham was "In thee and in thy seed shall all the families of the earth be blessed." Gen. xii. 3; xxii. 16-18; Gal. iii. 8, 16.

Again the Lord said to Abraham "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for the land which thou seest, to thee will I give it, and to thy seed forever. Arise, and walk through the land, in the length of it, and in the breadth of it, for I will give it unto thee." Gen. xiii. 14-17. Abraham believed the promises of God, and his faith was accounted to him for righteousness. Gen. xv. 6; Gal. iii. 6.

Stephen, commenting on these promises said God gave him none inheritance in it, no, not so much as to set his foot on; yet He promised that he would give it to him for a possession. Acts vii. 5. So then Abraham must yet receive it when he shall rise from the dead.

In Psa. xxxvii. is the oft-repeated declaration in substance, "The righteous shall inherit the land, and dwell therein forever."

Jesus said "Blessed are the meek, for they shall inherit the earth." Mat. v. 5. He also promised the Apostles that they should sit on twelve thrones and rule over the twelve tribes of Israel. Mat. xix. 28.

The angel's word to Mary was that Jesus should be great, and should be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Lu. i. 32, 33.

The Father's house is now being prepared, which house ye are, said Paul, Heb. iii. 6, so that when Jesus comes again, Acts i. 11, he will receive all his faithful ones to himself, that where he is, there they may be also. John xiv. 3. And when he comes he will certainly be on earth; for it is stated that his feet shall stand that day on the Mount of Olives which is before Jerusalem on the east. Zech. xiv. 4.

There is no intimation in the Bible that Jesus will ever leave the earth again when he shall have come the second time. It is distinctly stated that he is heir to the throne of David, which was on earth, and that he will rule over the house of Jacob forever. The Father says "Ask of me and I will give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thine possession." Psa. i. 8. Such as rebel at his authority shall be dashed in pieces like a potter's vessel.

The saints are joint heirs with the Christ, Rom. viii. 17, and they are to

[redacted]

people are to be a portion of that body called or taken out of every nation, tongue and tribe, to reign with him in his kingdom, to judge the nations—we are certainly a narrow people, and have to be qualified for the position. If we are to constitute the third class spoken of in Matt. xxv. 34-40, which the King calls his brethren, we are while in the mortal state a little flock, under special obligations as to knowledge and moral conduct. On the other hand, the right hand nations, the accepted who are to receive a welcome into the kingdom, will to my mind enjoy a glory in the resurrection inferior to the saints. 1 Cor. xv. 11, 12.

I am seeking to obtain the highest degree of glory. Which degree are you striving for? It would not be beneficial to the cause of Christ or to the church for me to advance my own opinions, or relate what I as an individual believe, it would only evoke controversy and criticism by Bible students, neither do I wish to impose my private belief upon others, or presume to be any better posted, but one very important thing I have learned That thing is the more I study the Bible the more I see the unfathomable depth of his word, and how far his ways are past finding out. I strive to obey the command to grow in grace and the knowledge of the Lord That of course implies that I did not know as much about God's plan of salvation when I first became Abraham's seed and an heir of the promise as I do now. Yet it is necessary to understand the rudiments of the gospel before we are entitled to the seal of the covenant we make with the Lord, which is to walk in a new life until the sign is swallowed up in reality at death and the resurrection.

I have pondered over the orders and glories of the resurrection, the talent given by the nobleman, the reward for the gift of a cup of water in his name, and many other like phrases, and wondered why I never see them examined by writers in THE RESTITUTION. The paper is the only gospel preacher I hear regularly. Four sermons by Bro. J. S. Hatch a few weeks ago are the only oral sermons for 18 years, though there are two churches within two miles of my house.

Looking for the soon appearing of the King and kingdom, I submit this in love.

C. P. GRAHAM.

Editor Restitution:

Our hearts have been again made glad. The same gospel of the kingdom as proclaimed by Jesus and the apostles near nineteen hundred years ago, is still able to save them that believe it. A brother and sister having heard, believed, and then wished to obey said gospel which made it necessary we should go to the water. We therefore went to the shore of Lake Erie, where the brother and sister were buried with Christ in baptism, and raised to walk in newness of life.

It was a fine evening, and the Lake, with its broad expanse was beautiful. We would be pleased if we could more often have such occasions.

The following Sunday they were added to the Church of God meeting in Hall 1231½ Euclid Ave. Cleveland, Ohio.

Yours in the One Hope.

GEORGE ELTON.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one. —*Ruskin.*

Low Fare to Philadelphia.

The thirty-third National Encampment and Reunion of the Grand Army of the Republic will be held at Philadelphia Sep. 4-9 inclusive. For this event special excursion tickets will be sold to Philadelphia via the Pennsylvania Lines Sep. 1, 2, 3, and 4.

Three forms of tickets will be on sale at special reduced fares, which will be as cheap over the Pennsylvania Route as any other line.

One cent per mile, except where the one way rate is $11.00 or less, will be the rate from ticket stations west of Pittsburgh. Tickets sold at this low fare will be good for continuous journey in both directions.

Tickets via Baltimore and Washington will be sold at the lowest one-way rate, and will be good for stop over at Baltimore and the National Capital, and also valid for an additional stop over in each direction east of Pittsburgh.

Tickets over diverse routes (going over one direct route and returning another) will be sold at the single fare rate plus $2.00 These tickets will also be good for stop over at Baltimore and Washington, in addition to one stop over in each direction east of Pittsburgh.

The return limit on all excursion tickets by these lines will be Sep. 12, which may be extended to Sep. 30 inclusive by depositing tickets with the joint Agent at Philadelphia.

All Pennsylvania lines lead to Philadelphia, and principal points on this system have daily through sleeping-car and coach service to the Quaker City, enabling passengers to go without changing cars. The route is via Pittsburgh and Harrisburg and by the most interesting portions of Pennsylvania.

Philadelphia is reached by daylight by all trains over the Pennsylvania route from points west of Pittsburgh. This gives visitors an opportunity to select quarters and get located before night.

The Pennsylvania station at Philadelphia is located in the heart of the city, opposite the great City Hall and to the hotel, boarding house and business portions.

For information about rates, time of trains and other advantages offered by these lines apply to local passenger and ticket agents, or address F. VanDusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

For Our Children.

NOW.

Love me now! Love such a little minute.
Day crowds on day with swift and noiseless tread.
Life's weird voices are fairly we begin it.
Pain jostles joy, and hope gives place to dread.
Love me now!
It will be too late when we are dead!

Love me now! While we still are young to-gether,
While gold and brave the autumn days are
Hand locked in hand, as blissful wedded weather,
Sighing woe, sin and sadness of husband.
Love me now!
It will be too late when you are dead!

Love me now! Shadows hover in Oneliness
Cold winds are coming; green leaves must
Frost-nest clods, icy bars, a thin sod-coverlet
Even the moment may be dust be-dead!
Love me now
It will be too late when I am dead!

Holding the Light.

A dear little boy of five years, who lived in an old-fashioned Spartan mother, was brave ordinarily, but was afraid to be left alone in the dark. To cure him of his fear his mother decided to send him to bed alone, and to have the light taken away, which had usually been left until the little fellow was asleep.

This was a sore trial to the boy, and possibly to the mother, but most of all to the boy's sister, a girl about ten years of age. She could not forget her own times of trembling and of terror, of looking under the bed, and hiding her head under the blanket. Her heart ached for the little fellow undergoing such heroic treatment, and she used to steal softly upstairs, with her bed-room candle and stand outside her brother's door.

"Are you there sister?"

"Yes, Willie."

"Can I have the light?"

"No, Willie; mother says no."

"Do bring it."

"No but I'll let it stay right here."

"Will it shine in?"

"Yes, all across the floor; dont you see it? You must go to sleep or mother will take it away."

Then a pause, and soon the sleepy voice asking, "are you there, sister?"

"Yes, Willie."

"Will you surely stay?"

"Surely."

"Till I'm all, every bit asleep? You won't let the light go out till I'm gone?"

"No, Willie."

"Nor leave me alone?"

"No, brother, never."

And all this in the briefest whisper possible; and if the mother heard, she did not heed, for the children were not forbidden to comfort each other in their own fashion, until by-and-by the boy outgrew his fear.

Years passed and lovely boyhood and brilliant youth were left behind. Willie had outgrown his sister in size, and strength, and knowledge, but not in goodness or faith. Life parted them early—their lives went separate ways. Her love and her letters and her prayers followed him, but evil temptations crept closer to him than these, and little by little he became the victim of drink. It did not conquer all the good in him at once, but at intervals he yielded, and slowly and surely went. Then it was that she failed him. She had been so proud of his talents, of his power to win all the world could offer, and now he made her so pitifully ashamed. When he repented she found it hard to relent. She hated the sin so bitterly that she almost included the sinner. She hardened under the shame of it, and lost faith in his efforts and promises, and while she did not give him up, she made him feel ashamed to come with his bemoanings to her, when she knew that before the next temptation his resolves would go down like dead leaves in the wind. And so the distance widened, and she suffered much, and he went down and down. At last his health broke, and life drew near its close. Then she found him and drew near to him, nearer and nearer till the day he died. Lying with his hand in hers, he looked up at her as a child might do to his mother and said faintly.

"Do you remember, sister?"

"Remember what, Willie?"

"The light! the light! How I was afraid, and you used to stand by the door and hold the light?"

"Yes, yes, I remember, it was so long ago!" and she turned her face away to hide the tears.

"Never mind, sister, it's all right now. I feel like a child again, and I'm not afraid."

"Not afraid of the dark. No, you know who goes with us, Willie, when we come to the dark"—she could not go on

"The dark valley," he finished for her. "Yes, I know. I see, sister, and you hold the light, but—but"—

"But what, brother?"

"But you didn't keep on holding it always; you left me so many times in the dark. I would have been good sister, if you had held it—every time,—but," suddenly seeming to realize that he was troubling her, he drew her face down as she bent over him, and whispered: "But now I'll be still. I am tired—you will stay till I go to sleep?"

"Yes Willie yes; I will never leave you again."

"You—and—you will hold the light—so?"

"As long as you need it dear."

"No, no, not for me—not for me, but for the other—the other" and the old smile lit up his face—"the other little boys in the dark!"

There was no answer in words. He would not have heard it if there had been, for with his clasping for the boys in the dark his life went out and he was asleep.

Such lessons need not be repeated to any heart on which such bitter scourging has fallen once. But the boys in the dark are many, and many the sisters and mothers and wives that ought to be "holding the light."

A Word to the Boys.

You are made to be kind, boys, generous, magnanimous.

If there is a boy in school who has a club foot, dont let him know you ever saw it.

If there is a poor boy with ragged clothes, dont talk about rags in his hearing.

If there is a lame boy assign him some part of the game that doesn't require running.

If there is a hungry one give him part of your dinner.

If there is a dull one help him learn his lesson.

If there is a bright one be not envious of him; for if on e boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—*Horace Mann.*

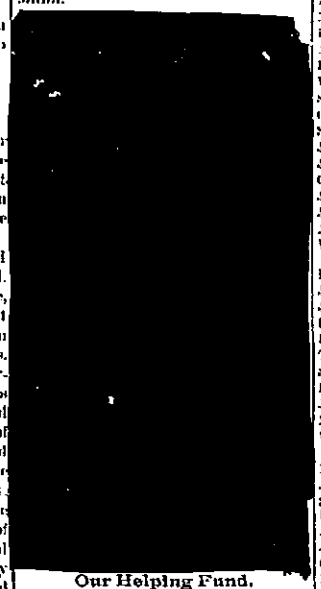

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We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

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Church of God, Plymouth, Ind., meet in their Church Cor. Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evening. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sanctuse. M. Joblin, Evangelist.

The Chicago Church, Van Buren Halls, corner of Madison St. and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., on Sunday at 10:30 a. m. and 7:30 p. m. Prayer meeting on the 1st Sunday in each month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren who may come this way, call on us, and they will be received by us, and we will be glad to have them meet with us, and they will be received by us. Services at 7:30 P. M. Every 2nd Sunday. Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mellish Hall, Andover, on the direct line of the Pierre, Missouri & Pacific R. R., going West to Aberdeen, thirty miles east thereof.

The Church of God, in Preston, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jno. on Welton, Elder; Sarah Selick, Secy.

Ainsworth, Neb. Sunday School every Sunday at 2, 0 hours; Services at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every 2nd Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. B. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. B. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave., San Diego, Cal.

The Church of God near Swederville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by A. S. Hatch, the 4th Sunday preaching by J. P. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church services every Sunday morning at 11:30 o'clock.—Address A. D. Richardson.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Snyder's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible Class and Sunday school. Communion at 11:00 a. m. prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kresser, or H. L. Lehman, West Mansfield, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:00 a. m.

The churches at Fisher and Button, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbinley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private homes. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and H. T. Si—Bonnie.

The Church of God Services every Sunday at 10:30 a. m. in Sun on 3rd. Floor, No. 1213, Euclid Ave, near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation, meets each Sunday at private house of [illegible] Mass at the usual hour and on Saturday at 2 o'clock. Elder L. W. Bennett, Bible for Bible Class at 11 o'clock A. M. are invited. Lucy Woods, Secy.

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Beginning July 2nd and on each Sunday thereafter during the months of July and August the Vandalia line will run special train to Culver and return—Fare for Round trip 25 cents. T.A. Downs, Agent.—sept 1.

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VOLUME XLVIII. PLYMOUTH, INDIANA, AUGUST 2E, 1899. NUMBER 32.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as co-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Communicated.

What would Jesus do? No. 8.

PINE WOODS BIBLE CLASS.

Teacher. We were much interested last week as we listened to the recital of the investigation of Bible topics between Mr. Williams and Miss Gordon, especially on that part relating to sky pilots, and are willing for the time being to forego our own class investigations. Today we have their conversation on the subject of the baptisms of water and Holy Spirit, and also the promptings, or leadings of the Holy Spirit.

Mr. Williams. My dear Miss Gordon, how I do enjoy talking with you on sacred topics. The last time we met, we discussed the sayings of sky pilots made at Willard Hall, Chicago, Ill. While at these meetings I heard much talk about the Baptism of the Holy Ghost, and many prayers were offered that the baptism of the Holy Spirit and fire may come upon them. In regard to the baptism of fire, I said, "Good Lord deliver me, that is to come upon the wicked only," and it will burn them up as chaff, and they shall be no more. They shall consume away as the burning of the fat lambs, when that dreadful baptism of fire comes upon them.

I was about to ask for the baptism enjoined by Christ, at the Church of God, in Rainesville, but after hearing what I did at Willard Hall, I concluded to look into the matter a little closer. My Bible says, there is but ONE baptism, yet it also speaks of two—the baptism of water, and of Holy Spirit; how is it Miss Gordon?

Miss Gordon. There is but one baptism that we have anything to do with, or can control, or obey, or refuse to obey, at our pleasure. As to the baptism of Holy Spirit, God alone administers that, and sacred history furnishes two occasions when it was administered. I assure you, that most sky pilots are as much in the dark upon the subject of baptism, both of water, and Holy Spirit, as they are on the sky kingdom delusion.

Laying at the base of the study of the subject of baptism, is the exact meaning of the word "baptize," and the use Holy Scripture makes of it. The word is used by sky pilots as being applicable to the actions of immersion, pouring and sprinkling. They are only excusable for this use on the ground of ignorance, (if ignorant, they should become informed, before attempting to teach) and any person who is at all acquainted with the Greek tongue, know full well, that the actions of pouring or sprinkling is not derived from either *bapto* or *baptizo*. If any one thinks otherwise, I call their attention to the following offer of $500 by Mr. Ketchum, "For the passage saying that either Christ or his Apostles ever SPRINKLED or POURED WATER on the head of any person—old or young—for Baptism.

If these things are taught by Bible writers, must they not be in the Bible? Cannot a Bible faith be stated in Bible language? If Bible writers never used them is it right for men to do so? Rev. xxi. 18-19. Can a Christian use words that convey a false impression, deceiving the minds of his hearers, and be guiltless?

What think ye?"

MEANING OF THE WORD BAPTIZE.

With regard to the various uses of water, the following words with their compounds were used in the Septuagint of the Greek of the New Testament:

Kathairo, aguizo, baptizo, bapto, pluno, louo, nipto, rehuo, cheo, rauno, rantizo.

1. SPRINKLE, together with its various derivatives is found in the Old and New Testament Scriptures 62 times; thirty-one times it is from *rehuo*, and twenty-three times it is from the compounds of *cheo*, and eight times from other minor words. Now, one noticeable fact is clear, that never in one instance is "sprinkle" a translation from *bapto* or *baptizo*, yet ministers say that they baptize people, when they sprinkle (*rantize*) them. Is that honest?

2. POUR, together with its derivatives, is found 152 times: 94 times it is taken from the word *cheo;* and 58 times it is from other words, etc., there being some 27 varieties, yet among them all, never in a single instance is it from *bapto* or *baptizo*, yet ministers pour water on a candidate, and call it baptism. Is it honest?

3. We have the word WASH 139 times, it is 18 times from *nipto*, as applied to washing the hands and feet. Forty-nine times from *louo*, washing the body; 44 times, from *pluno*, washing clothes, etc., 5 times, *baptizo* or *bapto*, signifying immersion: 3 times from *cheo* and *cheuzo*, having a metaphorical sense.

4. DIP with its derivatives is found 22 times. Once it is from *molumo*, signifying to stain, as when Joseph's coat was dipped in the blood of a kid: 21 times it is from *bapto* or *baptizo;* but never in any case from *pluno, louo, nipto, cheo* or *rauno*.

5. Plunge is found once, and in that case, it is *bapto*.

6. In the Hebrew of the Old Testament, we find the word *tebal;* it is translated in the Septuagint, once by *molumo*, to dye, and 16 times by *baptizo*, or bapto, to dip.

Bapto and *baptizo* are never in any case translated to sprinkle or pour; likewise *rauno* and *rantizo*, are never translated to dip, immerse, or plunge; then can you see any sense in preachers calling pouring or sprinkling baptism, when it bears no relation to either *bapto* or *baptizo*?

Joseph Mede says: "There was no such thing as sprinkling or rantism used in baptism in the apostles' days, nor many ages after them."

Chambers says: "the word baptism is formed from the Greek *baptizo* of *bapto*, I dip or plunge."

Calvin says: "The very word baptize, signifies to dip."

Dr. Owen says: "No honest man who understands the Greek tongue, can deny the word (*baptizo*) to signify to dip."

Mr. Williams. The meaning of the word baptize is applicable to the baptism of the Holy Spirit, as well as that of water, is it not?

Miss Gordon. Certainly. It means to submerge without regard to what material the person or object may be submerged in. The Bible only records two baptisms of the Holy Spirit and they took place at the opening of the Christian Dispensation: one upon the Israelites, and the other upon the Gentiles. See Acts ii. 2: "And it FILLED all the house in which they were sitting."

Acts xi. 15: "The Holy Ghost fell on them (Gentiles), AS ON US at the beginning." If that was the case, it must have "FILLED ALL THE HOUSE where they were sitting." They were submerged or buried in Holy Spirit.

Mr. Williams. Don't you think that Holy Spirit baptism may have taken the place of water baptism, as the "ONE BAPTISM, one God and Father of all?"

Miss Gordon. Not at all. For proof see Acts x. 47, 48: "Can any man FORBID WATER, that these should not BE BAPTIZED WHICH HAVE RECEIVED THE HOLY GHOST as well as we? And he COMMANDED them to baptized (in water) in the name of the Lord."

Mr. Williams. That is very plain. But how was it on the day of Pentecost, did the Apostles still preach that people should be baptized, after the baptism of the Holy Spirit had been received? And what was the object of that baptism, if it was so commanded?

Miss Gordon. They did continue to preach the necessity of baptism and they also enlightened their minds as to the OBJECT of baptism, stating also the benefit which would accrue to the obedient.

See Acts ii. 38: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ, FOR THE REMISSION OF SINS, and ye shall receive the *gift* of the Holy Ghost." Now a "*gift* of the Holy Ghost, is in no sense a *baptism* of the Holy Ghost. We have no record of a baptism of the Holy Ghost taking place either in ancient or modern times except the two already cited as occurring at the beginning of the Christian era.

THE OBJECT OF THE BAPTISM OF THE SPIRIT.

The apostles "went forth and preached every where, the Lord working with them, and CONFIRMING their word with signs following." Mark xvi. 20.

"The great salvation which at first began to be spoken by the Lord, and was CONFIRMED unto us by them that heard him, God also BEARING them WITNESS with *signs* and *wonders*, and with *divers miracles*, and *gifts of the Holy Spirit*." Heb. ii. 4.

"We are *his witnesses* of these things, and so ALSO is the HOLY SPIRIT." Acts v. 30-32.

"And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the Spirit; to another, the gifts of healing by the same Spirit. To another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues. But all these worketh that one and the self same Spirit, dividing to every man severally as he will." 1 Cor. xii. 6-11.

In the first place, the Baptism of the Holy Spirit was given for the *establishing*, or *confirming* the Word Jesus sent out his heralds to proclaim. The message has all been given, and confirmed by the "signs and wonders, and with divers miracles, and gifts of the Holy Spirit," and was followed by the various gifts as noted in the above quotation for the establishing and building up of the body of Christ. The Word has been confirmed, and firmly established, hence the work has been completed and the signs have consequently ceased to operate. The confirmed Word is now complete, and sufficient for all purposes, even to guide believers to the eternal rest, without any further baptisms of the Holy Spirit. The Scriptures alone are now our guide—they are spirit and life. It is to be hidden in the heart, that we may not sin.

THE HOLY SCRIPTURE IS IN ITSELF SUFFICIENT.

See 2 Tim. ii. 14-17, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works."

What does Holy Scripture do for us? For answer please read the following, as taken from the above passage:

1. "It makes wise unto salvation," what more do we want?

2. "It is profitable for doctrine." Then that also is sufficient.

3. "For reproof, for correction." This being so, we don't need anything else.

4. "For instruction in righteousness." Anything more would be superfluous.

5. "That the man of God may be perfect." Perfection is all we desire.

6. "Thoroughly furnished unto all good works." The continued presence of the Holy Spirit could not add to that which is *thorough* and *perfect*. All the above completeness is the result of the work of the Holy Spirit; even its very words holy men of old wrote as they were moved by the Holy Spirit, and confirmed the same by mighty signs and works. The work designed for the Holy Spirit being accomplished, doubtless accounts for the fact, that we have no further baptisms of the Holy Spirit.

THE GIFT OF THE HOLY SPIRIT

continued for a time. The Apostles received power to convey the gift by the laying on of hands. See Acts viii. 13-21. "Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John: who, when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God."

This shows that the *Apostles alone* had the power to convey the Holy Ghost by the laying on of hands, as we see Simon coveted the same power to convey it to others. We have men today, who lay their hands on the heads of others, saying: "Receive ye the Holy Ghost." It is but a piece of solemn mockery, they possess no more power to confer the Holy Ghost than Simon did. Since the death of the apostles no one has had the power to give the Holy Spirit by the laying on of hands.

DOES THE HOLY GHOST TALK WITH MEN NOW?

We have no satisfactory evidence that such is the case except through Holy Scripture. Men of old had no misgivings on that point. It was provable to a demonstration. Today we have no better evidence than fleshly thinking, enlivened by imagination. In religious meetings people say, the Holy Ghost said so and so to me, the Holy Spirit directed me to do such and such a thing. How do they know that such was the case? Sometimes an impressible brain thinks a great many unreal things, and even fancy the Holy Spirit is speaking to them, when in fact, it amounts to nothing more than a surmise, or a little fleshly imagination.

If people would compare the effect, power and manifestation of both the baptism, and gift of the Holy Spirit, in apostolic days, with what is seen today, no trouble would be had in detecting spuriousness of our modern socalled baptisms of the Holy Ghost.

The phenomena of modern outpourings bear no resemblance to the original, they are explainable on *natural* grounds. The original was supernatural. To have a good modern outpouring, it is necessary to have an excitable magnetic preacher; nothing can be done without that; a tame, common place man will never answer. The temperature of the room must also be right. An outpouring will never take place in a cold, chilly church. Hot weather is also quite unfavorable to a modern outpouring. Winter is the time when the right temperature is effected by means of stove or furnace. A good full house is also favorable to such an outpouring. An outpouring will not come when we have a small audience, which is scattered all over a large church. In such a case an effort is made to pack them altogether in the front. Speaking on these points a writer says: "It does not come so quickly at the bidding of a dull temperment, and barren imagination, especially if the man be of small stature—as it does at that of a lusty, excitable well-built man. The reason is, that all these conditions are unfavorable, to the play of the latent magnetism of the human system (which is the modern Holy Spirit). Were it the Holy Spirit of old time that attended these operations, it would overleap all barriers, and not only so, but its result would be of a more worthy and permanent character than the impressions made at revival meetings. That is a mere spirit of the flesh, worked up into a religious excitement." If people would think and reason a little, they would detect the source of this modern phenomena, and when compared with the Bible, its spuriousness would be apparent. When a person trusts this modern delusion as a guide, in place of the Holy Scriptures they sadly deceive themselves. Trust nothing but God's Word as a guide.

W. H. WILSON.

Faith and Hope: Heb. xi. 1.

Now faith is the substance of things hoped for, the evidence of things not seen—or ground work, or confidence. Our religion is built up and sustained by faith. This it is that prompts us to crucify the flesh, and abstain from worldly pleasure, and to abound in good works. By faith we are justified and hope to participate in the joys and blessings of the Abrahamic covenant, because we believe that if we are Christs then are we Abraham's seed and heirs according to promise.

Christ is the grand central point on which our all depends, and faith in him makes us claimants of the exceeding great and precious promises which are recorded in the Scriptures. Are we strong in faith? Do we permit doubts to arise? If we have doubts as to God's promises, of him not being able to fulfill all that he has promised, then we do not believe the Bible. Abraham believed God and it was accounted to him for righteousness. We need to lean hard upon him, trusting like children in their father and mother, fearing nothing.

Unbelief is a species of sin gotten up by the adversary to lead us from rectitude. It opens a place in the heart for the entrance of evil, and no man can be an earnest working Christian if he doubts his own acceptance, God wants implicit faith, the whole heart, entire consecration. Our blessed Master has said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and thy neighbor as thyself." We find no half way work; there is no middle ground. It is for Christ or all for the world. We walk by faith, not by sight. Though we have never seen Jesus we believe and confess that he died, and was buried, and that he rose again. Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory. 1 Pet. i. 8.

All you need is faith that the following words are true, and are to be taken in their literal sense. If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all our unrighteousness. It is simply taking God at his word, or as another has so clearly and forcibly written, It is not a terrible effort to climb up, but a cutting loose from all human props and dependencies, sink down at Jesus feet, obeying every commandments, claiming God's promises, taking right hold of it as a thing that must be fulfilled, in God's due time. Yea that is just now being fulfilled.

This sort of faith saves men from sin, making them living epistles, read and known of all men.

Now what are the things promised? Titus i. 2. In hope of eternal life, which God that cannot lie, promised before the world began. 1 John ii. 25. And this is the promise that he hath promised us, even eternal life, and faith is the ground work and confidence of the things we hope for. Hope is made up of desire and expectation, Rom. viii. 24. For we are saved by hope, but hope that is seen is not hope, for what a man seeth why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.

These promises are to be taken as realities without further questionings. If God in his infinite wisdom does not deem it fit to grant you some marvelous token of your conversion, striking you prostrate like Saul of Tarsus, are we to doubt and fear? All the disciples did not have Paul's experience, and yet they believed in Jesus. Neither did they all need to feel the nail prints in our Savior's hands in order to have faith. So we are not to take another man's experience as a criterion, but with Job exclaim Though he slay me yet will I trust in him.

We now have the gospel of Christ, which Paul said I am not ashamed of, for it is God's power unto salvation, to every one that believeth, to the Jew first, and also to the Greek. We need not be deceived, as the gospel is God's power, and his only power. He has only one power to draw all men to him, while the world is full of a gospel to draw men to a church or to man-made creeds, to divide people up into sects, and put partition walls between God's children.

If we had eternal life now why seek for it? Rom. ii. 5, 7. If we had immortality now why put it on at the sounding of the last trump? 1 Cor. xv. 53, 54. If we are in possession of all these things, why do we hope for them, and patiently wait for them?

Truly yours in hope of life when Jesus comes.

JOHN FOORE.

Dear Restitution:

Having seen in RESTITUTION of Aug. 2d that Bro. M. L. Adams is on his way to the Pacific Coast by private conveyance, and that he is not fully determined in his mind where he will locate, I wish to write a brief statement of the country in the famed Rogue River Valley, situated in Jackson county, Oregon, hoping it may catch the notice of Bro. Adams before he finishes his long journey.

We do not claim that we are yet in the Garden of Eden, nor that we have the *best* country in the world; but we do think that we have as good a country, with as many advantages, and as few disadvantages, as any state that I have visited, which is twenty-three.

Rogue River Valley has long been noted as a sanitarium for pulmonary and bronchial troubles, and is a summer resort of many people. There are innumerable chalybeate springs, including soda, magnesia, sulphur, iron, etc., both hot and cold.

There is an abundance of pure water, great bodies of timber, and a diversified soil. Wheat, oats, barley and corn yield good crops, and a failure has yet to be recorded. It is the home of the peach, apple, pear, grape, nectarine, apricot, prunes, and all small fruits. We have two seasons, the wet and the dry. Average rainfall about twenty-eight inches. Southern Pacific railway runs through the valley from north to south, giving us communication from San Francisco, Cal., and Portland, Oregon. Schools are liberally supported, both common and high, and the State normal has a branch located at Ashland, with a faculty as able as can be found in any State.

There is a little congregation of the Church of God located at Central Point, organized in May last, by Bro. Skeels, of Scholls, Oregon. There is a good field of labor here for some able brother, and it only needs some one to sound out the truths of the gospel to draw many into the fold of Christ. If some of our preaching brethren would locate here they would be supported in part by the brethren. We are not strong enough financially to furnish a full support, but if a preacher had means enough to furnish a part of his living, he would not want, and he could live in as perfect a climate as can be found anywhere. No cyclones, no earthquakes, very little if any snow in the valley proper. In 1853 and 1888 there was nearly two feet of snow, but of short duration. Faithfully yours, MERRITT ELLIOTT.

Obituary.

Zinri Paris was born Feb. 19, 1856, in Grant Co. Ind., and died Aug. 2d, 1899, in New York.

Was married to Ellen Nicholson on Oct. 2, 1888. Two children were born to them, Lloyd and Ellen.

Zinri Paris and wife became obedient to the faith of the gospel, being immersed by Elder Chaplin in 1876.

Death resulted from being struck by an electric car, dying about three days after the accident. Interment at Argos, Ind. Services at residence of Sister Jane Railsback. Subject "How future life is to be secured," from the words "Comfort one another with these words."

I. F. WAGONER.

The Restitution.

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PLYMOUTH, INDIANA, AUGUST 23, 1899.

THERE being five Wednesdays in this month, and as we only issue four papers a month, our next issue will be dated Sept. 5.

IT would please us very much and aid us in paying for our paper, and other bills, if the friends who have promised to pay their subscriptions would consider this a good time to redeem their pledges. We need it very much indeed.

EMERSON truly stated it when he said that "Immortality will come to him who is fit for it, and he who would be a great soul in the future must be a great soul now."

IT was Gilchrist who said we were transformed by our ideals,—and that he who holds a lofty ideal ascends to it, while a man with a base ideal descends. What a noble ideal the gospel of Jesus Christ presents to us.

IT was the striking remark of a dying man whose life, alas, had been but poorly spent:—"Oh, that my influence could be gathered up and buried with me!" But it was too late for that. He had put in motion an agency which he was powerless to arrest; yet there is nothing we should more dread —there is nothing for which we must hereafter give a more solemn account."

J. R. MILLER writes:—"There will always be cloudy days. No one can live without meeting discomforts, disappointments and hardships. No wisdom, no industry of ours, can eliminate from our experience all that is disagreeable and painful. But shall we allow the one discordant note in the grand symphony to mar for us the noble music? Shall we permit the one discomfort in our home to cast a cloud over all the home life? A traveller over the bleak desert watched the wind swept sand. It saved him from despair and from death, and filled his soul with joy and hope. There is no lot in life so dreary that it has not at least its one little patch of beauty or its one wee flower looking up out of the dreariness, like a smile of God."

"IT is one thing to be kindly critical, and quite another thing to continually find fault. Criticism when offered in the right spirit is more valuable than gold to him who accepts it gratefully. We often go wrong without knowing it, and a true friend will brave our anger and point out the fact. It does us good, if we are sensible, to know how others see us. But the constitutional fault-finder is not that kind of an evangelist. He is not actuated by any such motive, neither has he the good of his victim in view. On the contrary, his methods exasperate, and he serves no higher purpose than an irritant. He is merely an animated cheatnut burr; may the Lord have mercy on such."

THE following paragraph deserves to go round and round whoever wrote it:

"Christianity is a religion that sings. Atheism has no songs; agnosticism is not tuneful. We have never heard of a Brahmanic hymnal, or a Confucian psalmody. The metre of heathendom is not to be compared with the lively heartiness, the freeness, fullness and depth of the Christian song. There is a spontaniety and abandon to the singing of Christians that is sadly lacking in the musical exercises of paganism. The believer explains his own songfulness in the conclusive question, "How can I keep from singing?"

The Outlook.

At the recent Endeavor Convention at Detroit the Rev. McLean of Cincinnati said that nineteen centuries after the birth of Christ only one-third of the race is even *nominally* Christian. Nine per cent only are Protestant. Fifteen per cent are Catholic, and seven per cent are Greek. And not only are there 1,000,000,000 without the gospel, but non-Christians are increasing at an appalling rate,—there being now 250,000,000 more in this class than there were a century ago. He said Africa is a den of desolation, misery and crime;—that the Japanese are characterized by lying and licentiousness; and that every man is for himself, and that there is no national strength or progress; and that in India the bulk of the population lie down hungry every night in the year. —and that Hinduism has filled the capitals of India with the most rotten superstitions in the world,—and set forth the evils of Mohammedanism as polygamy, divorce, violence, slavery and sensuality, and the government of the Sultan as most corrupt and oppressive. And the moral condition of the world was rounded out by the Rev. C. N. Howard, of Rochester, N. Y., by saying that Americans are face to face with a mighty problem. It is not "What shall be done with Cuba or the Philippines, but how shall we restore to the people the right of self-government?" It would seem that democracy has given place to rumocracy. The American people have abdicted the throne of government to the saloon. Red-handed anarchy spits upon our laws, insults our flag, robs our houses, curses our motherhood, and damns our children. Seeing these things are generally admitted to be so, is it not astounding that these facts and figures do not lead earnest men to the Word of that God who has revealed not only his eternal purpose and the means to accomplish it, but also the abounding iniquity that shall prevail till his Son takes to himself his great power and reigns. Painful indeed, is it, to see men in an agony of effort to convert the world before Christ comes, —the very thing that *cannot be done*, if Christ and his Apostles told the truth: and doubly painful is it to know that these earnest men themselves are strangers to the gospel of the kingdom Jesus preached, and which Paul most emphatically declares to be God's saving power. Would to God we could reach them with the invitation to God's kingdom and glory, so that they could become evangels of peace and righteousness when power and authority is wrested from the beastly human world-rulers by God's King upon the Holy Hill of Zion.

From a human point of view the moral condition of the world is truly appalling, but to those who have found the key of knowledge, it is an infallible sign that their redemption draweth nigh. It is darkest just before break of day.

The Presence of God.

In writing of the presence of God Ruskin says: "The reason that preaching is so commonly ineffectual is, that it calls on men oftener to work for God, than to behold God working for them. In every rebuke of men's vices we utter, we put forth a claim upon their hearts; if for every assertion of God's demands from them, we could substitute a display of his kindness to them,—if side by side with every warning of death, we could exhibit proofs and promises of immortality; if, in fine, instead of assuming the being of an awful God, which men, though they cannot and dare not deny, are always unwilling, sometimes unable, to conceive, we were to show them a near, visible, inevitable, but all beneficent God, whose presence makes the earth itself a heaven, I think there would be fewer deaf children sitting in the market-place. At all events, whatever may be the inability in this present life to mingle the full enjoyment of the divine works with the full discharge of every practical duty, and confessedly in many cases this must be, let us not attribute the inconsistency to any indignity of the faculty of contemplation, but to the sin and suffering of the fallen state, and the change of order from the keeping of the garden, to the tilling of the ground. We cannot say how far it is right or agreeable with God's will, while men are perishing round about us,—while grief, and pain, and wrath, and impiety, and death, and all the powers of the air, are working wildly and evermore, and the cry of blood is going up to heaven, that any of us should take hand from the plow; but this we know, that there will come a time when the service of God shall be the beholding of him; and though in these stormy seas, where we are now driven up and down, his Spirit is dimly seen on the face of the waters, and we are left to cast anchors out of the stern and wish for the day, that day will come, when, all the creatures of God shall be full of eyes within, and there shall be "no more curse," but his servants shall serve him, and shall see his face."

Attention, Comrades!

The Nickel Plate Road has authorized special low rates to Philadelphia account Annual Encampment G. A. R. Tickets on sale Sept. 1st, 2nd, 3rd and 4th. See Agents.—t1.

Selections.

The Baltic-Black Sea Canal.

By commencing the construction of the Siberian railway Russia is committed, for the present at least, to a peace policy. That work is expensive and will not be immediately remunerative. Like the Union Pacific roads, it is built in advance of settlement. It will create business, but not for some years. With the drain on Russian resources which the construction of the road entails, the Russian government is naturally averse to war. But when that railway is completed its military position in Asia will be strengthened enormously.

Russia is engaged in another great undertaking which cannot be completed for nine or ten years, but which when finished will be of peculiar value from a commercial and a military point of view. It will strengthen Russia on the west as the Siberian railway will on the east. This other undertaking is a canal drawing twenty-eight feet of water connecting the Baltic and the Black seas. The estimated cost is $100,000,000. The more Russia has to spend on the army the less easy will it be to get funds for this proposed canal. It is not difficult to see why the Czar should favor a disarmament policy, so as to enable him the more speedily to complete public works which will be of the greatest military value. When this canal is done his Baltic fleet can be transferred to the Black sea if desired without having to circumnavigate Europe. This canal will help Russia as a Nicaraguan canal will help the United States.

This new waterway will extend for 994 miles from Dunamunde in the Gulf of Riga to Kherson on the estuary of the Dnieper. The canal will follow the course of the Duna or Dwina, which will have to be deepened considerably, until a ridge of low hills is reached, which forms the watershed for the streams flowing into the Baltic and Black seas. The canal will then follow the Beresina to its junction with the Dnieper, which river will be utilized for the remainder of its course, the last 200 miles of which will need little if any improving. Some difficult engineering problems will be encountered at different points, but there is none that is insuperable.

There is already a shallow canal which connects the Duna and the Dnieper. It has all the traffic it can carry. Furthermore, its usefulness is lessened by the fact that there are forty miles of rapids in the Dnieper. These rapids form one of the problems the engineers of the proposed canal will have to deal with. When completed there will be an enormous quantity of heavy freight for it to carry, so that it can be expected to pay expenses from the outset. It will traverse productive provinces and connect thriving cities and towns. The rye of northern and wheat of southern Russia, salt, iron, petroleum and other bulky products will be transported at greatly reduced expense.

Kherson is on the estuary of the Dnieper, which can be fortified so as to defy attack. Near that city are the large naval docks of Nikolaief. When this proposed canal is completed and the Baltic fleet can be transferred within Russian territory to the Black sea, Russia will be the master of that body of water. That transfer could be made before the other powers of Europe know what was going on. This canal will be, therefore, a constant menace to Constantinople.—*Chicago Tribune.*

The Threat of the Boers.

In threatening to blow up and destroy the great gold mines of the Transvaal in case of war with Great Britain the Boers have succeeded in sending a shudder through the London financial world. The threat comes in a form that leaves no doubt of the Boers' capability of carrying it out. There have been former threats to invade Cape Colony and blow up the diamond mines of Kimberley, but this is quite different from announcing a deliberate intention to destroy the gold mines of the Rand in the Transvaal itself. Nothing could prevent a concerted attempt of the Boers to do this, and, while it would be injuring their own country, the chief loss would fall upon the uitlanders and upon the shareholders in London and elsewhere. Owing to the peculiar nature of the situation it would be a more direct blow to the enemy than the burning of Moscow by the Russians.

The threat is made in the Boer organ published in London under the title of the *Standard and Diggers' News* of Johannesburg. It is embodied in a long manifesto evidently emanating from the circles in close touch with President Kruger, as the article outlines the reply of the Boer President to Mr. Chamberlain's recent aggressive speech. It anticipates the rejection of the proposal of a joint commission of inquiry and ironically suggests a commission to investigate the source of the 21,000 signatures to the uitlanders' petition. The threat follows in these terms:

"The Transvaal, being the richest country for its size in the world, would form a bright gem in the British crown, and it may answer the purpose of Great Britain to acquire the whole country even at the cost of the mining industry. In the event of war the Boers will assuredly wreck the mines, and by the loss of millions of pounds worth of mining plant the general body of shareholders in Europe will be irretrievably ruined, and they should fully understand the price they must pay before authorizing the British government to go to war."

The Boers' ancestors were ready to cut the dykes and drown Holland sooner than submit to the Spaniards. The stubborn determination of the descendants is perfectly capable of carrying out this program, and the European shareholders know it. Enormous sums of British capital are invested in the Transvaal mines. A few thousand pounds of dynamite dropped down the shafts of the mines and applied to the surface plants could easily destroy them and render the mines for a time as useless as if they had never existed. The crash of the explosives would be followed by a similar crash on the London Stock Exchange. The collapse of the Transvaal gold interests might easily precipitate a general panic in London financial circles. The realization of this fact may well render the whole of the English business world increasingly patient with the Boers. This influence may not be sufficient to keep the British government from going to war if the Boer government persists in its obstinate refusal to grant reforms, but it makes the situation decidedly interesting.—*Chicago Tribune.*

Degenerate Sons of Wesley.

Two recent utterances have directed in a marked degree attention to John Wesley. The first was the declaration of the London *Spectator* in an editorial, that "England as a whole is as truly interested in Wesley as in Shakespeare; and it may well be doubted whether in the long course of her history any one person has ever influenced her life in so direct, palpable, and powerful a way as has John Wesley." The other utterance was the recent official declaration of the Wesleyan conference that it was not expedient for that body to direct that persons engaged in the liquor traffic should not be eligible to official positions in the church. If John Wesley were living the appreciative declaration of the *Spectator* would not surprise him more than that of the body which was designed by him to continue the work to which he devoted his life. The reason assigned by the conference for its action was that it should not impose disabilities upon those who sell liquor which should not apply to those who buy and use liquor; but in taking this position the conference departed from the position maintained by Wesley for many years.

There were two evils which Wesley persistently assailed with all the power of his mind and will—slavery and intemperance. It is true that in his day and to some extent even in his mind temperance did not imply total abstinence, but according to his teaching it practically did so, as it absolutely did so far as selling liquor was concerned.

Early in the Methodist movement—1748—John Wesley adopted certain "general rules" for the government of his societies. These rules have been in nominal operation in the Wesleyan church, as also in other branches of Methodism, for more than a century and a half. These rules state that those who united with Mr. Wesley's societies were expected to "evidence their desire of salvation, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is stated that in the more select circles, that met for the most intimate spiritual communion, the members were forbidden to "taste spirituous liquors of any kind unless prescribed by a physician." These rules were rigidly enforced by Mr. Wesley, evidence of which is found in his remarkable journals, which are not only a daily history of the Methodist movement but are the best history of the England of that day. According to the record in his journals, between December 30, 1742, and March, 1743, a date just previous to the publication of the general rules, seventeen persons were expelled for drunkenness from the Methodist society at Newcastle, and two from the same society for retailing spirituous liquors.

Scarcely a day passed that Wesley did not in sermons, pamphlets, letters or conversation denounce the use and use of spirituous liquors. In his "Thoughts on Nervous Disorders" he wrote: "One cause of [nervous disorders] is the use of spirituous liquors. This is one of the horrid effects which naturally follow the swallowing of that fashionable poison. That liquid fire lays the foundation for numberless diseases, and of this in particular. It is amazing that the preparing and selling this poison should be permitted (I will not say in any Christian country, but) in any civilized state."

After the death of Wesley the antagonism of his followers to the buying, selling, and use of spirituous liquors declined until in the course of time not only was the general rule not enforced by the Wesleyan church but the use of liquors became the common practice of nearly all the ministers. Spirits were even kept in the cupboard of City Road chapel, John Wesley's famous preaching place, and visiting preachers from abroad were invited to refresh themselves at the close of their sermons with a glass of liquor. Such an invitation was extended to the distinguished American Methodist divine, Bishop Simpson, and the custodian of the chapel could not understand why his invitation should be declined. Not only were ministers accustomed to use liquor but the conference at one time adopted a resolution which practically prohibited the holding of total abstinence meetings in Wesleyan chapels. During recent years there has been a revival of temperance interest in the Wesleyan church, due to the organization of Bands of Hope, and a large number of the ministers are total abstainers. The effort to prohibit the holding of office by liquor dealers, notwithstanding its defeat by an immense majority, indicates, however, an increase in total abstinence sentiment. That such prohibition will ultimately prevail is evident from the temperance attitude of the various branches of Methodism in the United States, not one of which would retain within its fold a minister who was known to use intoxicating liquors as a beverage, or a member who was engaged in the liquor business. The pressure in England will become stronger also, for in all other branches of English Methodism the ministers are, with scarcely an exception, total abstainers and the members are urged to be so.—*Tribune.*

What Are Essentials.

On this subject men differ. They cannot help doing so, but I desire to raise this question. Is it essential that there be an exactness in our understanding of the Scriptures" that what one believes them to teach, all must believe them to teach, in order to obtain salvation? If that be true, whose conclusions shall we adopt, in order to obtain eternal life? In many years of experience I have seldom found two thoughtful persons, whose beliefs were exactly alike; nor does it seem possible for all to come to the same conclusion as to what is truth in all cases, though they search with the utmost candor.

There are things hard to be understood in the Bible. The apostle Peter found some of them in the writings of Paul. I have found some things there that after many years of study are not clear to me. Occasionally some one will take up those same things and give an explanation of them with all the confidence, seemingly, that it is possible for anyone to possess, and yet, after studying them carefully, I am as much, and sometimes more, if possible, in the dark, than I had been before. This is true of other things beside what the apostle Paul has written.

Some of the prophecies abound in statements that seem to be clear statements, and yet it requires hard study to determine just where they apply, and what their full scope is.

We have been and are a people noted for our study and teaching on prophetic lines for more than half a century, and who is there among us that does not know that many mistakes have been made, and some things taught that were not true? Now who is there among us who dare say those humble, God-fearing men will not be saved because they did not understand all of the matter as they ought, and so were led to hold a measure of untruth? When finite minds become dogmatic, and hold what they believe is the truth, and that in order for men to be saved they must believe as they do, for by belief of the truth only can they be saved, it seems to me they make a mistake, taking to themselves a degree of infallibility that mortals do not possess. There are truths against which no seeming counter statement can be found in the oracles of God that are essential to salvation. I revere the Bible as the Word of God. I reverence every word, but there is much in it that I do not understand. I do understand and believe that Jesus Christ is the Son of God, and that he died for the sins of men; for it is clearly so stated, and there is nothing in the book that can by any means be made to show that he is not. It is essential to thus believe. Salvation is offered on that condition, and nothing short of it. Holy living is also essential. The book says: "Without holiness no man shall see the Lord;" and there are no passages in the Bible that seem to teach that filth shall find a place in the kingdom of God.

On these essential truths there is no room for variance in belief. Jesus died for our sins, he was raised for our justification, and as God is holy, we are commanded to be holy. Dogmatism finds no place here. The time will come when we shall see eye to eye; till then we ought to be careful in condemning others for not seeing as we do. If God has given one greater power to grasp truth than he has to another, it is that we may glorify him, and not to cast out his brethren. May he give us wisdom to serve him and not offend one of the little ones for whom Christ died.—*D. R. Hargreaves in Crisis.*

Zionist Movement.

The feature of the third annual session of the Zionist congress at Basle is Dr. Herzl's announcement that a total of $60,000,000 has been pledged in favor of the project. With the aid of such a sum it ought to be possible to colonize a large proportion of the 7,000,000 Jews of the world in Palestine. As there are now over 800 Zionist societies, 125 of them in the United States, there seems to be every assurance that this projected movement of the Jews toward their ancestral home will reach significant proportions. The removal is especially to be desired for the Jews of Russia and Roumania, who outnumber those of all other countries and who are most oppressed. The Dreyfus case has undoubtedly given an impetus to the cause. All Christendom will take a friendly interest in this modern attempt to fulfill the scriptural prophecy about the gathering together of Israel at Jerusalem.—*Tribune.*

Editor Restitution:

Brother Hudler was with the brethren here Aug. 13, and preached two discourses. From here he will go to Hazel, Ill., to devote about two weeks to the Master's work in that part of the State where Sister Greenbaum has been for some time, and where we hope the labors may result in much good. He will return to Antioch again in four weeks, at which time other parties anticipate immersion.

L. BOOTH.

Low Excursion Rates to the Atlantic Seaboard.

Remember the Nickel Plate Road has solid through trains between Chicago and New York City. Also don't forget that the prevailing low rate excursion tickets announced for the first four days in September are on sale everywhere over the Nickel Plate Road. Reserve sleeping car space early.—t1.

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Poetry.

In Death, What?

There the wicked cease from troubling, and there the weary are at rest. Job iii. 17. They are as a sleep. Psa. xc. 6.

If the dead lying under the grasses,
Unseen, linger near the bereft,
Having knowledge and sense of what passes
In the hearts and homes they have left,
What tear drops, than sea water saltier,
Must fall as they watch all the strife;
When they see how we fail, how we falter,
How we miss in the dance of life.

If the great who go out with their faces
Bedewed by a weeping world's tears,
Stand near, and can see how their places
Are filled, while the multitude cheers;
If the parent, whose back was bent double,
With delving for riches and gold,
Leads an heir to the wrangle and trouble
About him before he is cold;

If the wife, who left weeping and sorrow
Behind her, bends down from above
And beholds the tears dried on the morrow,
And the eyes newly burning with love;
If the gracious and regal-souled mother,
From the silence and hush of the tomb
Can hear the harsh voice of another,
Slowly blighting the fruit of her womb.
If the old hear their dearly begotten
Rejoicing that buried we are gone;

If the young know how soon they're forgotten
While the mirth and the revel go on;
What sighing of sorrow and anguish
Must sound through the slumbers of space!
What desolate spirits must languish
In that mystic and unfettered place!
Then life were a farce with its burden,
And earth but a terrible jest!
But they cannot. The grave gives its guerdon,
Of silence and beautiful rest.

Communicated.

A Review.

"But man dieth and wasteth away: yea, man giveth up the ghost, and where is he?" Job xiv. 10.

For the last three weeks some of the divines of this country have been telling their congregations where a certain man has gone, who was reported dead and cremated, viz., R. G. Ingersoll. Many of the most popular and best educated speak in praise of his good qualities, but in sorrow for what they deem the baneful influence of his teaching. But there are some who have taken possession of the judgment seat and are not only telling where he is, but what he is doing. The Rev. James Boyd Brady, in a pulpit of the Methodist church, in the city of Worcester, Mass., was recently delivered of a Hybrid of paganism and Bradyism. Extracts from the same were published in the Philadelphia *Record* of Aug. 3, 1899, we copy from the same.

"A report of a sermon delivered by a Massachusetts clergyman, the Rev. James Boyd Brady, in the pulpit of a Methodist Church at Worcester. As it is by far the most irrational and passionate tirade that I have yet seen from any responsible source, it may be worth while to reproduce it in part, as an example of extreme dogmatism worthy of the ancient days of New England damnation:

'While he was living I told him of the unutterable enormity of his sacrilegious irreverence, and of the red-hot hell to which he was going with his victims.

I portrayed to him the viciousness, the indecency, the immorality and the atrocious rascality of his scoffings at the Almighty God, and his sacred blood-bought cause, before the gullible people he was thereby guiding to eternal damnation for a dollar a head. And his only reply was that he did not know about that.

He did not know there was a God. But by this time he has found out there is a God, great and terrible, with whom he must settle up.

He did not know there was a devil. Well, he wasn't in eternity ten minutes before he learned more about the devil than he could describe in ten hours. Then he did not believe there was a hell, and, poor soul, he wasn't there three minutes before he was hopping around in agony, crying, I didn't think it was like this.'

He did not believe in ghosts and used to lecture against them. He believes in ghosts now with all his might, but it is in the ghosts of lost souls that swarm around him from America, weeping and wailing and gnashing. 'Oh, Ingersoll, it was through your lies and scoffings we came here.'

But poor Ingersoll can but answer, 'I can do nothing. I have started their coming here, but I have no power to stay their course. Hundreds, thousands, millions whom I have deceived are coming. Oh, what a hell it will be for me when they all arrive! Alas! alas! alas!'

It is against my finer feelings to say a word against Robert G. Ingersoll now that he is gone. He is gone to give an account to his judge of what he did.

I, too, am going soon, and shall give an account to the same great Judge of quick and dead. It is therefore with chastened feelings that I speak of that eloquent but erring tongue, of that bright but aberrant brain, of that true yet traitorous heart."

Mr. Brady says, "I portrayed to him the viciousness, the indecency, the immorality and atrocious rascality of his scoffing at the Almighty God." I am inclined to think that the God at whom Mr. Ingersoll scoffed was not the God Almighty, but was Mr. Brady's God. It might be interesting to know how Mr. Brady got his information about Mr. Ingersoll's ten minutes' residence in eternity, and how he learned that the Colonel was "hopping around in agony," in less than three minutes after he got to hell and crying, "I didn't think it was like this." Mr. Brady says Mr. Ingersoll did not believe in ghosts and lectured against them, but "he believes in them now with all his might." The Colonel is made to say, "Hundreds, thousands, millions whom I have deceived are coming. Oh, what a hell it will be for me when they all arrive. Alas! alas! alas!"

Poor Mr. Brady, how he must have suffered being obliged to outrage his "finer feelings" in his unmanly, puerile utterances against the dead agnostic. Again Brady says, "I too am going soon and shall give an account to the same great Judge of quick and dead." It is evident that the doctrine of judgment, rewards and punishment at the change called death, is the doctrine of this Massachusetts clergyman and that from a Bible standpoint it is no nearer truth than the doctrine of Mr. Ingersoll. If Cain was judged and sent to hell 5000 years ago, he will get 5000 years more of hopping around than will Ingersoll. The doctrine of an interminable hell of conscious misery under the management of an interminable devil is not a Bible doctrine. It originated long before Massachusetts burned her witches, and no doubt that the sentiment expressed by Mr. Brady and his coadjutors have made more infidels than Mr. Ingersoll.

We now note the question at the head of this article, "And where is he," *i. e.* the dead man who has wasted away. We find the answer in the 12th verse, "So man lieth down and riseth not till the heavens be no more, they shall not awake nor be raised out of their sleep. We also learn from Scripture the condition mentally. Psa. vi. 5, "For in death there is no remembrance of thee; in the grave (sheol) who shall give thee thanks?" Psa. cxiv. 17. "The dead praise not the Lord, neither any that go down into silence." Psa. cxlvi. 3, 4, "Put not your trust in princes, nor in the son of man in whom there is no help; his breath goeth forth, he returneth to his earth, in that very day his thoughts perish." Eccl. ix. 10, "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor wisdom in the grave (sheol) where thou goest."

It seems from these Scriptures that the dead are quite dead, and utterly unable to "hop around" or talk, and that there can be no reward or punishment before judgment. And there can be no judgment before the time "until the Lord come." Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." Rev. xx. 12, 13, "And I saw the dead small and great stand before God and the books were opened, and another book was opened, which is the book of life and the dead were judged out of those things which were written in the book according to their works, and the sea gave up the dead which were in it and death and hell, (hades, the grave, marg.) delivered up the dead which were in them, and they were judged every man according to their works, and death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." 2 Tim. iv. 1, "I charge ye therefore before God and the Lord Jesus, who shall judge the quick (living) and the dead at his appearing and kingdom." Here we have the time and place, and the parties to be judged. We will be either dead or alive; if dead we will come forth at the call of the Son of God, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Hence the judgment and reward will not precede the resurrection. No doubt Robert G. Ingersoll and James Boyd Brady and C. C. Ramsay will be there.

C. C. Ramsay.

The Restitution of all Things.

"And he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 20, 21.

This is an important passage of Scripture. It sets forth the restitution of all things biblically and positively. "And he shall send Jesus Christ, which before was preached unto you, [but who hath been crucified, and hath ascended into heaven, and] whom the heaven must receive [or contain] until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." The restitution of all things is to take place when Jesus Christ descends from heaven, at the second advent, at the end of the world. He had ascended into heaven bodily and visibly: the heavens contain him until the times of restitution; and then he will visit the earth again. Now when shall he visit the earth again? Answer, At the resurrection of the dead, at the end of the world.

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel: which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i. 10, 11.

Again: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thes. iv. 16.

Again: "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." 1 Cor. xv. 23.

Again: "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv. 52.

Again: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." John v. 25.

Again: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv. 31.

I might quote many parallel texts, but let us conclude from all this, that the restitution of all things is to take place at the resurrection of the dead.

The learned Parkhurst gives this view of the subject, and quotes Stockius at large as agreeing with him. We do not understand that the restitution shall not begin until that time, but that it shall then be completed, and filled up, so that it may be said: all things are restored.

What is this restitution? It is the putting of the things back into their original condition. Man was originally created in the image of God; but the divine image has been obscured by sin; and men now bear the image of the earthly. But at the resurrection, when Christ shall appear, the restitution of all things shall take place, and then mankind will be restored to the image of God again: for Saint Paul says, that at the resurrection mankind shall be changed from the earthly to the heavenly image. 1 Cor. xv. 49.

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly." 1 Cor. xv. 49.

Again: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. viii. 29.

Again: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18.

Again: "Who shall change our body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21.

Again: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." 1 John iii. 2.

This heavenly image which we have lost, we obtain back again at the resurrection of the dead; and to this the blessed Savior's language agrees, for he saith, that in the resurrection man shall be as the image of God in heaven; they shall bear the heavenly image.

"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Matt. xxii. 30.

That they can die no more, and "shall be the children of God, being the children of the resurrection."

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." 1 Cor. xv. 42.

Again: "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. xiii. 43.

God hath spoken by the mouth of all his holy prophets since the world began; not as clearly and fully as he hath revealed it in the gospel.

Moses, one of the earliest prophets, foretold the extinction of evil [that is, the extinction of evil at the second advent], when he represented sin under the figure of a serpent, whose head the seed of the woman was to bruise. "I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." Gen. iii. 15. The seed of the woman was Jesus Christ.

"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, which was the son of Matthat, which was the son of Levi, which was the son of Nazin, which was the son of Asli, which was the son of Nagge. Which was the son of Maath, which was the son of Mattathias, which was the son of Semit, which was the son of Joseph, which was the son of Juda, which was the son of Johanna, which was the son of Rhesa, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri. Which was the son Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmodam, which was the son of Er, which was the son of José, which was the son of Eliezer, which was the son of Jorim, which was the son of Matthat, which was the son of Levi, which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eliakim, which was the son of Melea, which was the son of Menan, which was the son Mattatha, which was the son of Nathan, which was the son of David, which was the son of Jesse, which was the son of Booz, which was the son of Salmon, which the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda, which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe, which was the son of Lamech, which was the son Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." Luke iii. 23-38.

In these verses of Scripture does the evangelist trace through seventy-five generations, the descent of Jesus Christ from Eve.

The ablest commentators all agree "that all the prophets from Adam, and upward, had an idea of the final extinction of evil, at the resurrection, at the end of the world; had their eye upon the promise in that garden, and spoke of salvation and delivery by Jesus Christ, by his breaking the head, and destroying the devil and his kingdom."

At the resurrection Christ will totally destroy evil. This is adduced in Heb. ii. 15 and 1 John iii. 8, "For they that say such things declare plainly that they seek a country." "He that committeth sin is of the devil: for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil."

We read in John iii 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

At the restitution of all things, "God will swallow up death in victory." Isa. xxv. 8. This is to take place at the resurrection of the dead, for Paul quotes these words, and applies them to the resurrection of the dead, in Cor. xv. 54, "For when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Again: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." John iii. 13.

Again: "The first man is of the earth, earthy; the second man is the Lord from heaven." 1 Cor. xv. 47.

Again: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand." Acts ii. 34.

Again: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Eph. iv. 9, 10.

Again: "For in him dwelleth all the fulness of the godhead bodily." Col. ii. 9.

Again, "Know ye not that we are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16.

At the restitution of all things the "Lord God will wipe away all tears from off all faces." Isa. xxv. 8. The restitution of all things will not have been accomplished until the saints are in the presence of Christ. Sorrow and pain shall cease.

Isa. xl. 5. The glory of the Lord shall be revealed, and all flesh shall see it together. This is the declaration of Jehovah, for the prophet adds The mouth of the Lord hath spoken it."

The moment that Christ shall come on the cloud which shall waft him on its wings from the throne on which he now sits, all who sleep in the dust shall see him. The dead in Christ will rise first, says the apostle: then, we which are alive and remain, shall be caught up to meet the Lord in the air. What a sublime spectacle that will be! But the joy, and the glory! One rises, as he hears Christ calling him, and ascends under Christs raiment of white! Christ's people shall rise first, those who are not Christ's will be destroyed for the wages of sin is death.

Yes, the end is near. Awake and watch. Christ our Lord is coming.

Eugene B. Willard.

Fear Not!

"Fear not! I am thy shield and thy exceeding great reward."

A shield is a covering, a protection. I am thy covering, thy protection. Christ is our shield from the darts of the enemy: our protection when the storms of life o'er take us; our shelter in life, in death, in the great hereafter. He is our Rock, the only safe foundation for us to build upon. Our Rock, within whose shadow we may find rest. Our safe abiding place. He is also our reward. In him we find redemption—in him is life. Mortality is death! From the cradle to the grave is a downward road. But in Christ is immortality—life. Which means no tears, no sorrow, no sickness, no pain, no darkness. These are the heritage of immortality. Christ is our "shield and our exceeding great reward." He gives us protection now, and in the great hereafter laughter for tears, joy for sorrow, health for sickness, pleasure for pain, light for darkness, and life for death. Why need we fear what comes with this assurance to rely upon?

Lillie Henry Willis.

Editor Restitution:

We left Colorado Springs on the third, came by Denver, laid over one day, saw the city, which is a grand, lively city. From thence to Greely, which is a nice shady town; from Greely to Ft. Collins, which is nestled close to the mountains, and a grand farming country on the east, a nice town. Here I made inquiry for Bro. Hickox, but could not find him, the post master said he got his mail there. I did not find any one that knew him. From Ft. Collins we came to Laramie, Wyoming. We left Ft. Collins yesterday morning and our road has been through the mountains till about noon today. It is grand to travel through the mountains, but we came out on the east side. We have the range to cross yet, snow on the range is constantly in sight, from 25 to 40 miles away. We are all well and enjoying the trip splendid. We travel from 30 to 35 miles a day. More anon.

Yours in hope,

M. L. Adams.

Dear Restitution:

Mrs. Ettie Clover, only sister of Mrs. Wince, is very ill with a dangerous abcess of the face, and other troubles. Pray for her, dear friends. Correspondents of Mrs. Wince take note and be patient.

The Nickel Plate Road will sell excursion tickets from Aug. 26 to 29th inclusive at one fare for the round trip account Canada's Great Exposition and Industrial Fair at Toronto. Tickets good until Sept. 11th inclusive. Your choice of any one of our Peerless Trio of Daily Express trains. Inquire of agents.—1t

Announcement.

The annual conference of the Church of God in Nebraska will be held at Blair, beginning on Friday, Sept. 8, 1899, and will continue for ten days.

We are anxious to make this the best meeting we have ever had. To do this we need your presence, your sympathy and your prayers.

Come and spend ten days with those of the like precious faith in the service of the blessed Master.

Before the meeting we should like to hear from each church belonging to the conference in regard to the officers they want for the coming year. Send your votes to the secretary at Arapahoe, Neb., by Sept. 3.

Once more asking your presence, your help and your prayers for the success of the meeting, I am

Your sister in the hope of eternal life,

Resa Gounox,
Secretary.

'Tis True.

There is a man the printer loves,
And he is wondrous wise; whene'er he
writes the printer man he dotteth all
his i's. And when he's dotted all of
them with carefulness and ease, he
punctuates each paragraph and
crosses all his t's. Upon one side alone
he writes, and never rolls his leaves:
and from the mun of ink a smile and
mark "Insert" receives. And when a
question he doth ask—taught wisely
he hath been—he doth the goodly
penny stamp, for postage back, put
in. He gives the place from which he
writes—*his address* the printer needs
—and plainly writes his honored
name, so he that runneth reads. He
writes, revises, reads, corrects, and re-
writes all again, and keeps one copy
safe and sends one to the printer man.
And thus by taking little pains, at
trifling care and cost, assures himself
his manuscript will not be buried or
lost. And so he speaks through all
the land, and thousands hear his
word, and in the coming day shall
know how much he served the Lord.
So let all those who long to write, take
pattern by this man, with jet black
ink and paper white, do just the best
they can; and then the printer man
shall know and bless them as his
friends, all through life's journey as
they go, until that journey ends.

Unspotted From the World.

See how intolerant religion is. She starts with what men have declared to be impossible. She refuses to bring down her standards. She insists that men must come up to her. No man is thoroughly religious, she declares, unless he does this which is so hard to do, unless he goes through this world untainted, as the sunbeam goes through the mist.

Religion refuses to be degraded into a mere means of fulfilling the purposes of man's selfishness. She proclaims absolute standards, and will not lower them. She will not say to any man, weak and compromising with the world, "Well, your case is a hard one, and for you I waive a part of my demands. For you religion shall mean not to do this or that sin. These other sins, in consideration of your feebleness and temptations, I give you leave to do." Before every man, in the thickest of the world's contagions, she stands and says with her unwavering voice, "Come out. Be separate. Keep yourself unspotted from the world."

There is something sublime in this unsparingness. It also proves that our religion is divine when it undertakes for man so divine a task. It could not sustain itself in its great claim to be from God unless it took the high and godlike ground, that whoever named the name of Christ must depart from all iniquity.

The Modern Woodmen of America will hold a log-rolling picnic at Ft. Wayne Sept. 4th. The Nickel Plate Road will sell tickets for this occasion on Sept. 4th at one fare for round trip, good returning the 5th inclusive. Inquire of agents.—1t

Excursion Rates via Vandalia Lines.

Ellwood, Ind. Sept. 4th.
South Bend, Ind. Sept. 4th.
Hillsdale, Mich. Sept. 5th and 6th.
Terre Haute, Ind. Sept. 11 to 15th.
Detroit, Mich. Sept. 16 and 17th.
Indianapolis, Ind. Sept. 18 to 23rd.
South Bend, Ind. Oct. 2nd to 5th.
Indianapolis, Ind. Oct. 10th, 11th, and 14th.

For full information call on the undersigned. T. A. Downs, Agent.

The Nickel Plate Road offers special low rates to Chicago account the Annual Celebration of Goethe's Birthday by the German American Societies. Tickets available Sept. 2nd and good returning to and including Sept. 5th, 1899. Inquire of agents for further particulars.—1t

Indiana Conference.

The Annual Conference of the Church of God of the Abrahamic faith in Indiana will convene in Argos, Ind., (P. V.) Friday Sept. 1, 1899, and continue over the following Sunday. A programme for same will be prepared by committee. This is the time for the re-election of officers, and all who feel an interest we hope will make an effort to attend. The brethren at Argos are prepared to accommodate all who may desire to come, and we hope to have a good and profitable meeting.

F. L. Austin, Pres.
A. C. Roberts, Sec.

PROGRAMME.

Friday.

10:00 A. M. Sermon, J. L. Wince.
2:00 P. M. Paper, Miss Mattie Benjamin.
2:30 P. M. Sermon, G. W. Smith.
7:30 P. M. Social meeting. Harry Evans.
7:45 P. M. Paper, Georgia Osborne.
8:00 P. M. Sermon, R. S. Driggins.

Saturday.

9:30 A. M. Social meeting. Miss Lizzie Dickson.
10:00 A. M. Paper, What ought the influence of a church on a community be, and how can it be made such?
Harry Evans.
10:15 A. M. Paper, Mrs. Jennie Compton.
10:30 A. M. Sermon, J. F. Wagoner.
2:00 P. M. Business session.
7:00 P. M. Social meeting, Israel G. Roberts.
7:15 P. M. Paper, Mrs. Ada Butler.
8:00 P. M. Sermon, A. H. Zilmer.

Sunday.

9:00 A. M. Social meeting, Richard C. Railsback.
10:00 A. M. Paper, S. Roxana Wince.
10:30 A. M. Sermon, F. L. Austin.
2:30 P. M. Paper, Some events that are happening.
A. R. Underwood.
3:15 P. M. Communion Service, J. L. Wince.
7:00 P. M. Social meeting, D. E. Van Victor.
8:00 P. M. Sermon, A. H. Zilmer.

L. B. Boggs,
Pierce C. Thompson.
Lydia Evans,
Committee.

Conference Notice.

The Kansas and Missouri Conference of the Church of God will meet for their annual Conference meeting in Sabetha, Kan., at 9 A. M. Sept. 7, 1899. A general meeting will be held in connection with this Conference, commencing on the 2nd. A programme will be arranged consisting of discourses, essays and song service. This will be our second annual meeting and we desire to make it the best. So let all come who can, and where there are a number of brethren let them send a delegate, so that the representation may be as good as possible. Sabetha is at the crossing of the Grand Island and Rock Island Railroad, sixty miles west of St. Joseph, Mo. A committee will meet all parties at the trains. Let all who come bring bedding; living tents will be furnished at a low rate, also meals after the order of the Omaha meeting.

For the committee.
A. W. Darcy, Sec.

Illinois Conference

The next annual Conference of the Churches of God in Christ Jesus will convene at Oregon, Ill. Friday, Sept. 22, and continue over Sunday. This will be our second annual conference. We are arranging for a profitable meeting. Brothers Eychoner, Conner, and Hadler have signified their intention to be present, while other evangelists have been invited. The programme will be published later. It is hoped that a good delegation will be present from each of the churches of Illinois, prepared to take an active part in the meeting, so an invitation is extended to the brethren throughout the State who are connected with any church society or otherwise, to be with us, also to brethren outside the State.

It is particularly requested that all who design to be present shall notify Brother J. A. Lindsay, Oregon, Ill. as soon as possible, who is preparing to make provision to entertain all who come from a distance free, and in order that this may be properly done he would like to know as early as possible in advance how many purpose coming.

Oregon is on the Chicago, Burlington and Quincy R. R.

Letters from isolated members who cannot be present will be received and read with pleasure. Either come or send a few words of comfort and good cheer.

Jas. W. Wilson, Pres.
Lyman Booth, Secy.

Report of Meeting.

The meeting held at BurrOak, in the Overmyer grove, last Sunday, resulted in four coming out on the Lord's side and going down in the watery grave, putting off the old man with all his evil deeds, and putting on Christ by baptism.

The meeting was good, and Bro. Austin preached four discourses. His preaching came from the heart, and it reached the hearts of his hearers, so we were all benefited by the meetings. The Class at North Union has concluded to once more put forward its best effort in the cause of Christ, and may one and all henceforth continue in the work.

We have no Chapel of our own, so have concluded to meet from house to house to study the Word.

Your brother in Christ.
G. W. Smith.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mrs. E. C. McClary,	.50

Low Fare to Philadelphia.

The thirty-third National Encampment and Reunion of the Grand Army of the Republic will be held at Philadelphia Sep. 4-9 inclusive. For this event special excursion tickets will be sold to Philadelphia via the Pennsylvania Lines Sep. 1, 2, 3, and 4.

Three forms of tickets will be on sale at special reduced fares, which will be as cheap over the Pennsylvania Route as any other line.

One cent per mile, except where the one way rate is $11.00 or less, will be the rate from ticket stations west of Pittsburgh. Tickets sold at this low fare will be good for continuous journey in both directions.

Tickets via Baltimore and Washington will be sold at the lowest one-way rate, and will be good for stop over at Baltimore and the National Capital, and also valid for an additional stop over in each direction east of Pittsburgh.

Tickets over diverse routes (going over one direct route and returning another) will be sold at the single fare rate plus $2.00. These tickets will also be good for stop over at Baltimore and Washington, in addition to one stop over in each direction east of Pittsburgh.

The return limit on all excursion tickets by these lines will be Sep. 12, which may be extended to Sep. 30 inclusive by depositing tickets with the joint Agent at Philadelphia.

All Pennsylvania lines lead to Philadelphia, and principal points on this system have daily through sleeping-car and coach service to the Quaker City, enabling passengers to go without changing cars. The route is via Pittsburgh and Harrisburg and by the most interesting portions of Pennsylvania.

Philadelphia is reached by daylight by all trains over the Pennsylvania route from points west of Pittsburgh. This gives visitors an opportunity to select quarters and get located before night.

The Pennsylvania station at Philadelphia is located in the heart of the city, opposite the great City Hall and to the hotel, boarding house and business portions.

For information about rates, time of trains and other advantages offered by these lines apply to local passenger and ticket agents, or address F. VanDusen, Chief Assistant General Passenger Agent, Pittsburgh, Pa.

$31.50 Colorado and Return.

Chicago & North-Western Railway, September 5, 6 and 7; $31.50 from Chicago to Denver, Pueblo and Colorado Springs and return, good to return until September 30, 1899. The "Colorado Special" leaves Chicago 10:00 A. M. daily, arrives Denver 2:55 next day and Colorado Springs same evening, only one night en route. All meals in dining cars. Pacific Express leaves Chicago 10:30 P. M. daily, arrives Denver and Colorado Springs the second morning, no change of cars either train. For particulars apply to agents of connecting lines or A. H. Waggener, 6 Jackson place, Indianapolis, Ind.—sept. 2.

Works of Bro. Wiley Jones.

Twelve Works, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Bramburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Sioux City, Ia.
S. R. Chidenbottel, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxana Wince, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worchestershire, England.
J. S. Hatch, Scireville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Gilmerville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. G. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okl'a.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. B. C. Home, Madison, Ohio.
J. Conaway, Bullard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1118 Decorah, Iowa.
A. T. Morris, Arvada, Col.
J. B. Oglevie, North Branch, Kansas.
G. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1005 G st. Sacramento, Cal.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. P. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Ickesville, Ohio.
Miss Emma Jackman, Treasurer of "Tiding Society," Box 884 Grand Rapids, Mich.
R. S. Driggins, Otter, Mich.
H. M. Williams, Ashton, Kan
D. T. Halstead, Box 124 Andover, S. D.

Vandalia Time Card

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 10, Ex. Sun. For Southbend	8:34am
No. 14, " " "	12:00pm
No. 8, " " "	10:08pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute	8:15am
No. 3, " " " "	12:52noon
No. 9, " " " Logansport	7:40pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or

E. A. Ford,
Gen. Pass. Agt.,
St. Louis, Mo

Send The Restitution to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:00, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thereby, to meet with us, and they will be served for by addressing, or calling at Ella V. Baker's, 200 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Susan Welton, Elder; Sarah Sellick, Secy.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scireville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelmann.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Bruch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trosdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 40th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren accordially invited to stop off and meet with us. A. W. Dover, Secy and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Secy. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor. No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterrhode, Ill., for Bible Reading at 11 a. m. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

Pittsb'g, Ft. Wayne & Chicago R'y.

Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

Westward.	10 AM	13 AM	30 AM	5 PM	23 PM
Pittsburg (C. T.)	7 00	8 10		1 10	
Alliance	9 05	10 15		3 15	
Canton	10 10	11 20		4 20	
Massillon	10 27	11 37		4 37	
Wooster	11 09	12 18		5 18	
Mansfield	11 51	12 59	6 35	5 59	1 10
Crestline	12 40	1 45	7 20	6 45	1 55
Bucyrus	12 59	2 07	7 37	7 03	2 13
Lima	2 20	3 25	8 55	8 20	3 30
Van Wert	3 20	4 16	9 37	9 10	4 20
Ft Wayne	4 15	5 05	10 25	10 00	5 10
Arcola	4 30	5 20	10 40	10 15	5 25
Columbia City	5 07	6 17	11 32	11 02	6 12
Leesville	5 30		11 55	11 25	6 35
Plymouth	5 51	6 57	12 16	11 46	6 56
Rochester	6 06		12 31	12 01	7 11
Macy	6 16		12 41	12 11	7 21
Peru	6 35	7 40	1 00	12 30	7 40
Converse	6 45		1 10	12 40	7 50
Marion	6 55	8 00	1 20	12 50	8 00
Warren	7 37	8 50	2 05	1 35	8 45
Ohio Grove	7 47		2 15	1 45	8 55
Bourbon	8 00		2 28	1 58	9 08
Bremen	8 15		2 43	2 13	9 23
Wanesse	8 25		2 53	2 23	9 33
West Isle	8 34		3 02	2 32	9 42
Plattsburg	8 43		3 11	2 41	9 51
Lorain	9 10		3 38	3 08	10 18
Columbia City	9 30	10 40	3 58	3 28	10 38
Arcola	9 45		4 13	3 43	10 53
Ft Wayne	10 35	11 30	5 00	4 30	11 40
Van Wert	11 30	12 25	5 55	5 25	12 35
Lima	12 15	1 10	6 40	6 10	1 20
Bucyrus	1 41	2 36	8 06	7 36	2 46
Crestline	2 00	2 55	8 25	7 55	3 05
Mansfield	2 37	3 30	9 00	8 30	3 40
Wooster	3 19	4 07	9 40	9 10	4 20
Massillon	3 58	4 46	10 19	9 49	4 59
Canton	4 13	4 59	10 34	10 04	5 14
Alliance	4 50	5 35	11 10	10 40	5 50
Pittsburg	6 30	7 15	12 50	12 20	7 30
	AM	AM	PM	PM	AM

Eastward.	20 PM	8 AM	6 PM	50 PM	25 PM	15 PM
Chicago	4 35	7 00	10 30	10 35	6 40	2 55
Clarke	5 33		12 07	12 05	7 48	
Liverpool	5 48		12 20	12 21	8 03	
Hobart	5 57		12 26		8 12	
Wheeler	6 08		12 04		8 23	
Valparaiso	6 19	4 30	1 20	1 16	8 33	4 08
Wanatah	6 37		1 37	1 34	8 51	
Hanna	6 46		1 51		9 00	
Davis	7 05				9 19	
Kensal	6 07		2 12		8 21	
Grantstown	10 16				10 31	
Ft Wayne	10 25	5 40	2 45		10 40	6 03
Tunnel	10 10		2 30		10 25	
Bourbon	10 52		3 08		11 03	6 23
Nine Grove	11 02		3 15		11 13	
Warsaw	11 12	6 20	3 24		11 23	6 44
West Isle	11 24		3 36		11 35	
Plattsburg	11 30		3 39		11 41	6 57
Lorain	11 57		4 06		12 08	
Columbia City	12 13	7 01	4 22		12 24	7 21
Arcola	12 28		4 37		12 39	
Ft Wayne	1 15	7 50	5 10		1 25	8 05
Van Wert	2 11	8 45	6 05		2 20	
Lima	2 51	9 25	6 45		3 00	
Bucyrus	4 17	10 52	8 12		4 26	
Crestline	4 36	11 10	8 31		4 45	
Mansfield	5 11	11 46	9 06		5 20	
Wooster	5 51	12 26	9 46		6 00	
Massillon	6 30	1 05	10 25		6 39	
Canton	6 45	1 20	10 40		6 54	
Alliance	7 20	1 55	11 15		7 30	
Pittsburg	9 00	3 35	12 55		9 10	
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The Restitution.

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Poetry.

Work.

Up! there is no time for rest today
There's work to be done
For every willing heart and hand,
The blessed daylight through.
No man we know, rich, or poor,
Sure in the city ought,
Which hides beneath its crowded shades
The indoors of the lost.

Up, there's no crime so dark today,
Brother, of human kind,
In many a dark and sterile spot,
Are groping, halt and blind,
And there are burdens to be borne,
And fetters to be broke,
And trees of evil to be hewn down
With many a solemn stroke.

Up! for the world is full of sin,
The earth is sown with sin,
Quick springs up, like the noxious tares,
Amidst the good within.
And though at first 'tis by blades,
Of sickness and sunshine born,
The laborer needs but rest, and straight
They overtop his corn!

Then up! our dreams of rest today!
The foes are all around,
And some one sped in ambush lie,
And some do mate the ground.
Then let us gird the harness on
To wrestle, or to toil,
He who o'ercomes the golden crown,
He conqueror wins the spoil!

Communicated.

Judges Chapter 21.

1. And the sons of Israel took an oath in Mussepheth, saying, We will not a man of us give his daughter to Benjamin for a wife.

2. And the laity went to Bailthel and sat down there until evening in the presence of God and lifted up their voice and lamented with a great lamentation.

3. And said, Why, O Lord God of Israel, hath this occurred, that there lust taken away in thy visitations one tribe from Israel?

4. And it came to pass on the morrow that the laity arose also in the morning and built an altar there, and offered whole-burnt offerings services and peteering rites.

5. And the sons of Israel said, Who from all the tribes of Israel hath not come up unto the Lord in the church-assembly? Because the oath was a great one on those who had come up unto the Lord in Mussepheth, they saying with death shall he have died.

6. And the sons of Israel were comforted in relation to Benjamin, their brother and said, A cutting off today hath there been of one tribe from Israel.

7. What shall we do for the residue who are left for wives? And we have sworn in the Lord that we will not give unto them from our daughters for wives.

8. And they said, What one from the tribes of Israel is there that did not come up unto the Lord in Mussepheth? And lo, a man had not come to the church assembly to the camp from Jabeis of Galaad.

9. And the laity made a review and there was no man there from the inhabitants of Jabeis of Galiad.

10. And the synagoge sent twelve thousand men from the sons of ability (the host) and directed them, saying, Go your way and smite the inhabitants of Jabeis of Galiaad with the mouth of the sword.

11. And this shall ye do. Every male and every married woman shall ye anathematize, but the virgins shall ye share, and they did in this wise,

12. And they found from the inhabitants of Jabeis Galaad four hundred young women virgins who had not known a husband in the marriage relation, and they brought them into the camp in Seeloom which is in a land of Canaan.

13. And all the synagogue sent and talked with the sons of Benjamin in the rock of Remmoon and called them unto peace.

14. And Benjamin returned unto the sons of Israel in that period, and the sons of Israel gave unto them the women they had saved alive from the daughters of Jabeis of Galaad and in this wise was it pleasing to them.

15. And the laity were comforted in regard to Benjamin because the Lord had caused a cleaving hiss in the tribes of Israel.

16. And the leaders of the synagogue said, What shall we do for the residue for wives? Because women had disappeared from Benjamin.

17. And they said, There is an inheritance for the saved of the sons of Benjamin and a tribe must not fail from Israel.

18. Because we are not able to give wives unto them from our daughters, because we have sworn with the sons of Israel, saying, Accursed be the one who giveth a wife to Benjamin.

19. And they said, Io, forsooth there is a festival of the Lord in Seeloom from days unto days, and it is north of Baithel at the east by the highway that goeth up from Baithel to Sychem and from Lebonna at the south.

20. And they directed the sons of Benjamin, saying, Go your way and lie in ambush in the vineyards.

21. And ye will see, and lo, if the daughters of Seeloom come out to dance in choral processions, do ye also go out of the vineyards and seize of them each man a wife from the daughters of Seeloom, and go your way into the land of Benjamin.

22. And it will be whenever their fathers or their brethren come to judge in relation to you, ye shall also say unto them, show us mercy, because we have not received each man his wife in the arrangement made, because ye did not give unto them, as ye erred in the allotment.

23. And the sons of Benjamin did in this wise, and they took wives to the limit of their number from the choral dances whom they seized, and they went their way and returned into their inheritance, and built the cities and lived in them.

24. And the sons of Israel went about from there each man in that period to his own tribe and kindred, and each man went out from there into his own inheritance.

25. And in those days there was no king in Israel; each man did that which was right in his own sight.

End of the Judges

COMMENT.

We have illustrated here the working out of a retributive judgment upon obdurate sinners—a judgment of blood—rendered first against certain individuals of a tribe whose surrender to the demands of justice would have satisfied the judgment, but whose refusal to do justice involved not only this one tribe, but eleven more in fratricidal strife and internecine war with the direful results here depicted. If we accept the record we must believe that the original verdict rendered, the execution of which eventuated in this seemingly great calamity, was dictated by divine wisdom and the requirements of a divine sense of justice. What we do see clearly illustrated is the futility of resistance to a divine decree when we know it to be such. In the greater light of this nineteenth century gospel international warfare between Christian nations over matters which if only individuals were concerned could be and could have been any time within the last fifteen hundred years settled by the ordinary processes of judicial procedure, would seem like perpetuating the worst sort of barbarism and to be absolutely unworthy of the name of any sort of civilization. It is hard to conceive of any difference or disagreement arising between two Christian nations that could not be as easily settled in properly-constituted courts of justice, as between two Christian individuals.

If this old picture lesson painted again before the public eye in this period of agitation to promote international law and judicial procedure, shall have carried home to the heart and mind of the general public the divine lesson written upon this old palimpsest of the past, the purpose of the writer in restoring the record to the public view will have been accomplished. Moreover recall to mind Paul's startling statement and accompanying query of reproof.

"Know ye not that ye are destined to judge angels and can ye not judge in little matters between yourselves, etc.

CHAS. GARDNER.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, SEPTEMBER 6, 1899. NUMBER 33.

The Gospel Recovered. No. 20.

DRAWBACKS AND HINDRANCES.

"That they all may be one ... that the world may believe that thou hast sent me."

The article No. 17 was occupied with the views of Dr. Thomas as to the terms of the preaching of John the Baptist, Jesus, and the eighty-two disciples, namely, "The kingdom of heaven is at hand." The Doctor held that it was the King and the kingdom that was "at hand" or "had approached." I mentioned that this view had been the occasion of controversy among the brethren in Britain. I observed also that this subject had been brought before the Doctor's notice as early as 1848, by a contributor to the "Gospel Banner." Nottingham, England. I have noticed since that a contributor to the *Christian Messenger*, for October, 1840, also an earlier organ of the Reformation in Nottingham, England, in "Remarks on Dr. Thomas' Address" to the Readers, has some pithy words on the subject. He says, "There is a kingdom upon earth which the God of heaven owns as his. It must be well known to all the readers of the evangelical history, that the announcement of the near approach of that kingdom form a chief article in the proclamation of John the harbinger. "Repent," said he, "for the kingdom of heaven is at hand." And it was the burthen of the proclamation of the apostles during the whole of Jesus our Lord on earth, as specially instructed by himself.....But after the ascension of Jesus to the right hand of power, we hear no more of the kingdom of heaven being at hand, because it was not set up; and on the Pentecost which followed was the door of the kingdom thrown open by Peter, who had the "keys," first to the Jews and afterward to the Gentiles, and so on. The Doctor's Address had been chiefly on the kingdom and throne of David, and it is rather singular that in his reply to this contributor, he confined himself to this, and took no notice of the kingdom of heaven being at hand or the argument founded on the proclamation.

Before touching on the discussion which this subject occasioned in Britain, it might be of interest to notice another question closely related to the one just referred to, especially as it became mixed up with that discussion. The Doctor published an interpretation which seemed to many of the brethren quite as extraordinary and inadmissible as that already under consideration. I refer to certain statements of our Lord in his prophecy on Mount Olivet, and to others by the Apostles in their letters, in which the terms "at hand" occur; for example, Phil. iv. 5, "The Lord is at hand;" 1 Pet. iv. 7, "The end of all things is at hand;" James v. 8, "The coming of the Lord draweth nigh." The editor of the "Herald's" explanation is that such statements being made in writings addressed to Jewish disciples and not Gentiles, the Lord came at the destruction of Jerusalem.

It is desirable that extracts be quoted at some length so as to do full justice to the arguments which the Doctor employed.

In a series of articles occupying 47 columns, entitled "The Last Days of Judah's Commonwealth" in "Herald of the Kingdom," Vol. IX., 1859, he says p. 147, "The Coming of the Little Horn of the Goat's army against Jerusalem to destroy it and the temple and so to take away the daily sacrifice, was the coming of the Anointed Prince Royal to take away the kingdom of God from the Chief Priests and Pharisees.....But upon what principle was the coming of the People of the Prince Royal against the city and temple the coming of the Prince Royal himself? Upon the universally established principle of law that *qui facit per alium, facit per se*; or, he who works through others, works by himself..... The Roman armies were the military embodiment of the power of Jesus of Nazareth, King of the Jews, for the destruction of the Mosaic Commonwealth, so that where the Roman Power was, there was the Anointed Prince Royal of Judah, whether he was visible to mortal eyes or not. He worked by the Roman army, and came in their coming."

Again, "The approaching of this nearness of the Son of Man was to be as the coming forth of the lightning from the East, and its shining unto the west.....Such was the army given to the Little Horn against the Daily when marching against Jerusalem the Son of Man, coming in the lightning to burn up the city of murderers of his servants."

"But lightning does not always shine out of the east.....But in the case before us, the sign was to come from that direction 'under the heaven' of the Fourth Beast dominion. The army with the lightning of the spear, and its soaring eagles was to come marching from the east. They who were mindful of the words spoken by Jesus looked for an invasion of Judea from that quarter, and not from Egypt on the south or Anatolia on the northwest. And from the east it came according to the sign for, as Gibbon testifies, 'Titus was adored by the *Eastern Legions*, which, under his command had recently achieved the conquest of Judea.'" v. p. 170, 171.

Again in Vol. X., 1860 p. p. 273, 274, article of 26 columns, "Prophecy of Mount Olivet," he says, "In the 23rd and 24th of Matthew, *two comings* are evidently brought to view; first, that mentioned in the 30th verse of the former, when Israel as a people shall look Jesus with acclamation as the manifestation of Jehovah; and second, the coming of the Son of Man, *not* 'in the clouds' of heaven with power and great glory,' but with the publicity of the coming to destroy Jerusalem by Titus and his Romans."

"The coming of the Son of Man ... the Apostles refer when they ... suffering persecution under the ... of their unbelieving ... men, 'Cast not away your confidence, which hath great recompense of reward. For ye have need of patience, after ye have done the will of God, ye might receive the promise. For yet a little while (seven years more), and he that shall come, will come, and will *not tarry*.' x. 36. There was consolation in this, for after the coming, the Jews would have no more power to persecute."

So the Apostle James when he writes to the Hebrews thus: "Be patient, therefore, brethren, unto the coming of 'the Lord' **establish your hearts; for the coming of the 'Lord draweth nigh ** Behold the Judge standeth before 'the door.' v. 7-11. This coming of the Lord was nigh some 1800 years ago. James wrote in A. D. 62, and the Lord came eight years afterwards, when his general Titus destroyed the city."

Having given these extracts, I submit that the reader will not be surprised to learn that many brethren were stumbled at the position taken up by Dr. Thomas on this subject. At the same time his views and arguments found supporters, and as liberty of thought and speech was highly prized, it was natural that discussion should be the result. How this came about, and the various ways in which the subject was viewed, must be left for another paper. Meantime I have to submit that the sort of contention manifested by the editor of the "Herald of the Kingdom" in putting forward views like the foregoing cannot be freed from the suspicion of Drawbacks and Hindrances of the Gospel.

J. CAMERON.

"Come to Christ! Come, take up your cross and follow him!" pleaded the preacher. A young man came forward and enlisted as a soldier of Jesus Christ. On the following night he was welcomed into the fellowship of the congregation. Then he went back and took his seat—that was all. Did he indeed heed the "Follow me!" of him who still calls? Ah! my brother, that was not following him; that was only beginning. Listen: "If any man will come after me let him deny himself and take up his cross—and go back and sit down? No. "Let him take up his cross daily and follow me."—*Lookout.*

Obituary.

We had hoped that Sister Wiree would be able to write a notice of Bro. J. P. Weethee, but caring for a sick sister occupies all her time now, and we are compelled to give in place the following history of his life, copied from the *Athens County Gazette* of Aug. 10, 1899.

"Dr. J. P. Weethee, one of the oldest and most widely known citizens of Athens County, passed away at his home at Mt Auburn near Millfield on last Tuesday. Death resulting from a stroke of paralysis which he suffered about three weeks ago.

Dr. Weethee is a character who will long remain in the minds of the people of this section of Ohio, his peculiar views on theological and philosophical subjects, and his energy in expounding them, have won for him a place of prominence among the writers on these subjects, in this country. Dr. Weethee's life was one of vast and varied experience, having been born in the wilderness of Dover Township, in 1812 of New England parentage.

His father and mother came from southern New Hampshire to Ohio in 1798. Born in the wilderness as he was, and removed hundreds of miles in distance and weeks in time from the refined centers of the East, the subject of this memoir was necessarily brought up under parental instruction. During the first fifteen years of his life his scholastic training, like that of hundreds of others, was limited to two or three months in the year. Though his rustic instructors were conscientious and sincere in their work, they were profoundly ignorant of the science and art of pedagogy, and were entire strangers to those branches with which the youths of a dozen years are conversant today.

In order to prepare the way for a higher education Prof. Weethee entered the academical department of the Ohio University in 1827. In 1832 he graduated from the institution, and a month after having the degree of A. B. conferred upon him, he began the study of medicine under the private instruction of Dr. A. V. Medbery, of Athens, Prof. Weethee remained with Dr. Medbery two years, and during that time he gave considerable attention to Sunday schools, religious meetings and Scripture investigations. In 1837 he went to Pittsburgh, Penn., and placed himself under the care of the Pennsylvania Presbytery of the Cumberland Presbyterian church and began at once the study of the ministry.

Later on at Uniontown, Pa., Madison college, a sectarian institution, was forced to suspend, and Prof. Weethee by the trustees was invited to open a school in the college building. The school grew in popularity and frequently a hundred pupils attended each session. His mental labor here was stupendous. He began teaching at sunrise and heard from fifteen to twenty classes a day. On Saturdays he rode eighteen miles to a church, preached in the evening and on Sunday morning, and riding home in the afternoon was ready to commence college work Monday morning.

In 1842, Prof. Weethee was elected president of Beverly college, Washington County. This institution was under the care of the Pennsylvania synod of the Cumberland Presbyterian church. In 1844, by invitation, he visited Cincinnati, and in the following year he removed to the Queen City and took charge of the Second Advent congregation. Remaining there until 1848, he removed to Boston, Mass., and took charge of the Chardon Street church, where he remained until 1851. While residing in Boston he held protracted meetings in New York, Philadelphia, Lancaster, Baltimore, Brooklyn, Providence, Bangor, Me., Woodstock, New Brunswick and Halifax, and Nova Scotia. In the fall of 1851, Prof. Weethee again returned to Ohio, and taking charge of the Amesville academy, and continued in that institution two years, teaching and preaching. In 1855, he accepted the presidency of the college at Waynesburg, Pa., and remaining there years he again came to Ohio, and began teaching at his residence on Mount Auburn, which afterward grew into the incorporated Weethee college. Though the institution has been closed many years, and though, owing to the location, but a few students attended at one time, the college won educational popularity, and many prosperous men and women proudly refer to it as their alma mater.

Prof. Weethee has given much time to geological researches to ascertain the mineral resources of the Sunday Creek valley. He was without doubt more thoroughly conversant with the mineral deposits of the valley than any other man, and by his numerous writings on the subject has aided materially in their development. He was a profound thinker and spent considerable time in writing on the prophetic Scriptures. He is author of three large volumes, "Armageddon." "The Coming Age," "The Eastern Question." These are replete with euridite expositions and philosophic thought.

At the close of the session of the Ohio University two years ago, Prof. Weethee had the honor of doctor's degree bestowed upon him by the trustees for his ability and zeal in the cause of learning.

At the age of twenty-four years he was married to Miss Anna C. Kreppe, of Philadelphia, with whom he dwelt in domestic happiness for over half a century. Many years ago she was called from this veil of tears, and in December, 1886, Prof. Weethee was again married to Miss Ella Barber, of Salem, who survives him.

The funeral services will be held this morning, at the family residence, at 10 o'clock. Interment will take place at the Nye cemetery, near Chauncy.

Died Aug. 13th, at the home of Leroy Law, five miles west of Anthony, Harper County, Kan., where she was visiting and being cared for by loving hearts and willing hands for a few days, Mrs. Annie Berry, aged 36 years, 7 months and 17 days, was the widow of Wm. A. Berry, who died from an accident happening from moving an engine two years ago. The shock caused by her husband's death she never recovered from, and from that time disease set in and all that tender hearts and willing hands could do, could not rescue her from the enemy of all mankind, which is death.

Our sister and mother leaves to mourn her loss a brother and three children and a large circle of friends. She and her twin and only brother, L. C. Peterson, were born in Pike Co., Ill., and when infants their father died, and when they were at the age of 13 the best and only protection the mother, was called to lay down her burden, which left the two orphans to fight the battle of life alone in a cold and heartless world.

At the home of L. Law the funeral services were held and words of comfort were spoken by S. P. Oliver, from Job xiv. 14, and proved by the inspired Word of God that the sister and mother would live again, and on the renewed earth would meet the bereaved friends, where there will be no farewell word spoken for the inhabitants shall no more say, "I am sick," and may that time come quickly is my prayer. By one who was at the service.

D. B. CLEVELAND.

The worst enemies the Lord Jesus Christ had were not heathen or irreligious men, who rejected the Scriptures, and refused to go to the place of worship. They were men who loved to pray, and to offer long prayers. They were men who fasted twice a week; men of whom the Lord Jesus said, "They sit in Moses' seat, and whatsoever they bid you, these observe and do:" they who built the sepulchres of the prophets and garnished the tombs of the righteous, and said, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." Yet, those very men slew the Son of God. The strongest words the Master used against any men were used against men of this class, who were rigid in adherence to rite, and ceremony, and ritual. Of them he said, "Ye offspring of vipers: how shall ye escape the judgment of hell?"

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this and the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 6, 1899.

It would please us very much and aid us in paying for our paper, and other bills, if the friends who have promised to pay their subscriptions would consider this a good time to redeem their pledges. We need it very much indeed.

THIS paper and the one dated Aug. 23d, are consecutive issues. Please do not ask for Aug. 30 number.

THE Indiana State Conference was held at Argos over last Sunday, and proved to be one of the best ever held in the State. The Secretary will take up its work in due time.

In the Master's Service.

Self is not master with us, but Christ; and our own pleasures and tastes must always be subordinated to his work and his life. And our one object, our whole purpose in life should be, nay, must be the formation and development within us of the Christ-life. One remarkable feature of that life is *persistency* and *constancy* in the work of God, so that we take his own watch-word, "I must work the work of God," while it is day, because of the coming night when I cannot work. Hence, though there are periods in all lives, when, like Jeremiah, they would sit in silence, the burning heat within becomes so intense, that the soul is compelled to utter in some way the stilled message with which it has been entrusted. They would like to have rest, but as they have respect to the recompense of reward through the approval of the blessed Lord, they dare not long sit in silence, but as they have opportunity, by God's favor they are compelled to make known his gracious overtures to man now, and his purpose of universal good in the imminent future.

Beloved in the Lord, we can scarcely conceive how we can fully enter, or rather enter fully into [illegible] to our Lord unless we have done something toward the satisfaction he will realize from the travail of his soul. If we think over our many short-comings, and mistakes and forgetfulness, and lukewarmnesses which have marked our journey Zionward, what insignificant offerings our ourselves will be compared to what he gave for us!

If we do not *labor together with him*, there is *little* prospect of *suffering for him;* and this, be it remembered, is the *condition* of reigning with him. When we occasionally succeed in winning a soul, it gives us greater joy that anything else under heaven; and it has sunniness settled down upon us that it is akin to, or a foretaste of the joy we shall experience when such crowns of rejoicing are received in the day of the Lord.

The long dark night of sin and suffering and death is, we verily believe, far spent, and the day is at hand. The Sun of righteousness will ere long arise with healing in his wings, for those who are looking for him, that is waiting for him, expecting him; all of which may imply readiness, or *preparedness* for his coming, and an intense eagerness for the fulfilment of some great promise.

Again, beloved, let me remind you that such an expectant attitude can only grow out of an assurance that in obedience to the Lord's command they are *occupying* till he come. For such a rest remaineth. And the weary only can fully enjoy rest. May reader and writer enter into that rest. Amen.

A Note of Warning.

On Aug. 24 some people came to the brethren in this city who have charge of our church building, and representing that on account of a division in a church with which they had been connected, they having become tired of the doctrine held by their Church, and a minister of their kind wishing to come and preach for them a few times, asked the use of our house. Everything seeming fair and honorable, the brethren consented to them having it for five discourses, and they promptly paid the cost in advance.

A man, "Elder Haight," and wife came and commenced meeting Saturday evening Aug. 26, ending on Thursday evening, Aug. 29. They soon exhibited the nature of the meetings, by developing into an agency of "Dr." John Alexander Dowie's "Zion," headquarters at Chicago, Ill. From an exchange printed in California we learn that similar tactics were resorted to in Seattle Wash., with an Advent Church. They securing the use of the building for five discourses, under the impression that they were engaged in other Christian work, and then could not be put out till their contract was fulfilled, notwithstanding the insulting language used. A member of the abused Church says of their experience, "As to their work here, it was a repetition of Bishop Jones' experience in Chicago so far as their vile and filthy talk was concerned, denouncing everybody and everything that differs with them. If the devil has any more such playmates out on the road, let all Christian people give them a wide berth."

This man Jones is a "Bishop" of the Free Methodist Church, and his experience as given by himself is in substance this: He had been asked frequently as he traveled about, concerning the work of Dowie, and being in Chicago thought to better inform himself by attending a service at "Zion." He describes the choir of 120 men, women and children coming in with black skirts, and white capes over their shoulders. Then Mrs. Dowie coming on the platform adorned in rich attire, with much jewelry sparkling on her person, followed by Mr. Dowie, clad in a long purple robe with streamers suspended from each arm. His discourse was a review of an article in the *Interior*, a Presbyterian paper printed in Chicago, and edited by Mr. Gray, and in which one Mr. Simpson was mentioned. Dowie took some time to denounce these men and at last asked all who believed Mr. Simpson to be a "liar, hypocrit, and servant of the devil" to say yes. Then the trained "seventies" cried out "yes." The call for negative brought from this Bishop Jones a "no," and immediately all began to denounce him, calling him a coward and many base and insulting names. Dowie warmed up to his work, took off his robe, etc., even to collar and neck tie, posed as a pugilist, and with doubled up fists cried, "I am John Alexander Dowie, I am a heavy-weight; come on, Dr. Gray, we will fight this thing out." He then went on for two hours, calling Mr. Gray many names, and using language that Mr. Jones says is "unfit to be repeated in a respectable paper." This ended in a vote again being taken when Mr. Gray who [illegible] crit, liar, etc and Mr. Jones and wife not standing up to this call they were denounced again as "liars and cowards" and being the "devil's fools," not only by Dowie himself, but the service being closed, a howling mob surrounded them and heaped insult and abuse on them.

The man Haight who was in Plymouth took occasion to abuse and insult every one of any and every church and society who did not believe in Dowie and his methods. He used vile and foul language, and a fight was very near at hand on the last night. The Church here feels keenly the disgraceful outrage on Christianity occurring in our house, and in the local papers the officers have published to our townsmen a statement that we deplore the matter as much as any one can.

We are not going to discuss the so-called "Divine Healing" business. We wish simply to warn our readers against the most stupendous and outrageous deception of the time we are living in, and name as such "Dr." John Alexander Dowie, and his scheme of a "Zion" and the "Christian Catholic Church" he is working to build up. We are not egotistical enough to think that our statement that he is a fraud makes it so. Not by any means. But we have watched this man's career with much interest, and have held aloof from publishing anything regarding his work, but when such deceptive means are used to get in, and then such villainous language and actions are indulged in, it seems to us that we should be criminal to withhold a warning cry to others.

In closing his article Bishop Jones says, "Whatever the provocation, no Christian minister could ever make use of such abusive, indecent language as I heard from the platform of Zion Tabernacle. How an intelligent person with the faintest ray of gospel light on his conscience can sit from week to week and feed on such disgusting denunciations of everything and everybody that is not in perfect harmony with 'Zion's' movements is a mystery I cannot solve. Of one thing I am sure, God works no miracles of healing through a man who is destitute of the Christ like spirit." To which we say Amen.

When Jesus was here he said to his followers "Let no man deceive you," and now down in the closing year of this far off century, we simply call attention to this warning given so long ago, but fuller of meaning now than when first uttered. Brethren, beware. You will not be deceived by the atheist, the infidel, or the blatant blasphemer. You will be able to tell at once his character. The "deceiver" comes to you in "sheep's clothing."

"If any man have not the spirit of Christ, he is none of his." Rom. viii 9. "Beloved, believe not every spirit, but *prove* the spirits whether they are of God, (why) *because* many FALSE prophets are gone out into the world." 1 John iv. 1.

Communicated.

Trust.

"Put not your trust in princes, nor in the son of man, in whom there is no help. Psa. cxlvi. 3.

I recently called on an eminent minister of the Methodist church, hoping to obtain a little human sympathy in some matters that bore rather heavily upon me. It did not take me long to see that the dear man needed himself, just what I was seeking.

Thirty years had come and gone since I had visited mine. Then his home was like any other well-appointed home—his children and their mother sitting around and asking all kinds of questions, the good natured husband and father answering kindly and patiently. What a change 30 years has wrought in this family. When I entered his house the other day I was about to ask, where is your family; but he stopped me by saying, "I am the last rose of summer," not blooming alone, but suffering alone. Wife and children all dead. My grandson and myself live here by ourselves, yes, we have a house-keeper."

I saw at a glance, that the dear man needed sympathy himself, he was apparently in greater trouble than I have yet experienced. So I left with my story untold. Yes, I will tell it to Jesus. We have no other such a friend and brother. "Happy is he that hath the God of Jacob for his help." I think the greatest drawback to Christian progress is the habit of looking for supplies from our fellow creature, instead of looking to God for every thing. A soldier is supposed to go to the commissary every day for his rations. The Christian soldier should do likewise. "Give us of your oil for [illegible]" was the foolish request made by the foolish virgins, and it is just as foolish to be for ever on the hunt for some fellow mortal to steady and comfort us lest we fall, better go to Headquarters. How very assuring the invitation "Ho, every one that thirsteth come; And he that hath no money come; come unto me all ye that are weary and I will give thee rest."

I have a very dear friend in Ireland (a Roman Catholic), who complains of her priest being so very cold hearted. His words have no comfort for her, being cold, lifeless. How much better it would be if she would turn away from the son of man, in whom there is no help, and deal direct with the risen Savior for herself. There is considerable crying to man for other things in this life besides spiritual things. The crying spirit causes men to stoop to all kinds of meanness, lest they offend those who are clothed in a little brief authority.

I. McCreary, Sr.

Send Tracts.

Tonight finds me far away from home and the friends of my boyhood, strange scenes and strange faces greet me on every hand, unknown voices fall upon my ear. I am truly a stranger in a strange land, seeking a city whose builder and maker is God, and as I sit alone to night, old and familiar faces peer out of the well remembered past, each speaking tales of joy, sorrow, sickness and death: low and lonely mounds are studded with flowers of sacred remembrance, but there is an ever watchful eye that never grows weary, that seeth the lone pilgrims on their homeward way, that heareth every prayer. Surely he that marketh the sparrow's fall will care for the one who is thinking and longing for his return. And as I stop to think of the many and precious truths of the Bible lore, I ask myself the question, "What would Jesus have me do?" And the answer came Bible lore, "Go sow by all waters," and this morning found me wending my way among the poor districts of the wicked city of Pueblo, with tracts and papers, and as I went from door to door I saw misery and poverty, as only one can see and I would often ask the Master, "O Lord, how long will thou delay thy coming?" And as I often pressed a tract in some poor ragged waif's hand, telling him to bear the message to his home, swift little feet would soon carry him from sight with God's love to fallen man, or as I would cast one inside the cottage of penury and want, I left the rest with our heavenly parent, who says his Word shall not return unto him void, but shall accomplish that where unto it is sent.

Ah, if you dear ones could only have seen how some received the Word, you could never allow a paper or tract to lay idle, the true literature belongs to the Lord and must be in service. Go scatter the precious seed, 'tis glorious work, one poor old soul called me "her boy." The dusk dusky faces would light up with a smile and the faltering lips would utter words of "thank you."

To you who have homes of plenty and some to spare, send the tidings to some one. The silent little tracts will oft times do more than a pulpit discourse. Yes, I believe this is the greatest way to scatter the news of Jesus' coming. How much I wish I had enough tracts and papers to flood this wicked city with. I will only be here a short time, and will visit a few days at my home near Oxford, Kan., as I go on my way to Ind., and if any one wishing to have tracts and papers scattered I will gladly do it, and they will reach me at the above address. Nothing has given me so much real joy in the work as to go out into the slums of sin and folly, and cast the bread upon the troubled waters, and I pray that the seed that has been sown here will bring forth many folds. Brother, Sister, what are we doing for the Master? We must work for him, we are not our own. "Whatsoever ye do, do all to the glory of God." Do you and I? All means our every word and action. Where is your conversation to night; where has it been in the past? Is it on things above? No half way service in this. Parents, what is your example to your children and your neighbor's children? Young brothers and sisters, what is your example, your influence? Do you do all to the glory of God? No time to delay, we are almost home, no time for worldliness, no time for wealth or gain. "Seek first the kingdom." Are you and I? What would Jesus have me do? is the question for each of us. Go seek his work, and there learn what is your duty. Bid the world and its follies adieu. Go scatter precious seed among the highways of sin and great will be your reward in heaven.

A. J. Davis.

Dear ones of like faith:

We are still striving to be found among the overcomers when the Noblemen comes from the far country. We meet every first day for worship. We were cheered and comforted by a visit from Brother and Sister Neil of Cleveland, Ohio. Their earnest words to the class at Salem, Ohio, encouraged us, and it is with pleasure that we remember their visit. We have Bible study and some one appointed to have a lesson on any subject they may choose. I will send last Sabbath's lesson and perhaps some, who, like us, are few in number, and without a speaker may gather together and have Bible study and lessons, though few in number. The Bible says, "Forsake not the assembling of yourselves together."

Your Sister, in hope.

E. T. Knowles.

THY KINGDOM COME.

The prayer Christ taught his disciples should be the prayer of every follower of Christ. "Thy kingdom come, thy will be done on earth," can only be fulfilled when the King comes to reign over the kingdom that has been promised, ever since the calling of Israel as a nation, promised to them if they would obey God. The promise in Exodus xix. 5, "Now, therefore if ye will obey my voice indeed, and keep my covenant. Then shall ye be a peculiar treasure unto me, and ye shall be unto me a kingdom of priests, and a holy nation. And all the people answered together these things will we do." This was God's people, God's kingdom, with God as their King, if they obeyed his voice.

But how soon they forgot their promise, how soon we hear them calling for an earthly king. "Give us a king like unto other nations; And the Lord said unto Samuel, hearken unto the people, for they have not rejected thee. But they have rejected me." And Israel had kings ruling over them as other nations. But still it is God's kingdom, for it is said of King Solomon, he reigned as king on the throne of God's kingdom, "Blessed be the Lord thy God, which delighteth in thee to set thee on his throne, to be king for the Lord thy God. Because thy God loved Israel to establish them forever. And many kings ruled over Israel, and did evil in the sight of God. Therefore was the kingdom overthrown. Thus saith, the Lord God, Remove the diadem, take off the crown." Earthly kings are no more to rule over the Kingdom of God. They have been tried and found wanting. "Therefore, I will overturn, overturn, overturn it until he comes whose right it is to reign, and behold the days come, saith the Lord, that I will perform that good thing, which I have promised unto the house of Israel and Judah. I will cause a branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land."

In the New Testament we find the fulfillment of the promise of a righteous Ruler and King, in the birth of Jesus, the Son of God; born to be a King, as was promised unto David. The angel's words to Mary, "Thou shall call his name Jesus, and he shall be great, and he shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of David forever. Thus is the promise to David fulfilled, that one should grow up and execute righteousness in the land, though the kingdom was overturned under the rule of earthly kings. Yet we see that God has not forgotten his promise to his people, and he has come whose right it is to rule. And is the kingdom set up at this time; do the people accept their King, he who came so humble preaching the glad tidings of the kingdom, and teaching eternal life and a home in his kingdom? No, for we find him after teaching and healing and doing the work of his Father, teaching his disciples this prayer, "Thy kingdom come, thy will be done," shows that it is still in the future something that they must pray and watch for, and we today must look to the fulfilment of the promise, for it will be fulfilled, for God hath promised it, and all through the blessed Word we find the theme of his servants, the Prophets, and the promise that the whole earth shall be filled with his glory. Though the King was slain he arose victorious over death and the grave, for his voice is speaking through the ages. "Behold, I am he that liveth and was dead and am alive forever more." He is now at the right hand of the Father, until all things are fulfilled spoken of by the holy prophets. Then he will come again with glory and power to reign over the nations; then will the earth be filled with the glory of the Lord, and his kingdom be one of righteousness and the redeemed of the Lord shall rule as priests and kings, on the earth and God's kingdom shall be all in all, so let us ever pray, "Thy kingdom come, thy will be done on earth as it is in heaven."

E. T. Knowles.

Selections.

The Transvaal Question.

Joseph Chamberlain talked to his fellow-townsmen of Birmingham on Saturday about the Transvaal question. He told them that the crisis is not passed—Kruger, who "dribbles each reply like water from a squeezed sponge," has coupled his concessions with impossible demands—and that "the situation is too fraught with danger, it is too straining for indefinite postponement." Then Mr. Chamberlain repeated the threat of Lord Salisbury that if President Kruger does not come to terms speedily "we shall not hold ourselves limited by what we have already offered, but having taken this matter in hand, we will not let go until we have secured conditions which once for all will establish us as the paramount power in South Africa." Mr. Chamberlain said in conclusion that "if the rupture we have done everything in our power to avoid is forced upon us, we shall have the support not only of the vast majority of Britons but of the whole empire."

The question of more immediate importance is whether in the event of a rupture the British government will have the support of a majority of the fighting men in South Africa. If not, then the Boer nut will be a hard one to crack. While Mr. Chamberlain was talking at Birmingham, Commandant General Joubert was talking to the Boers at Johannesburg. He told them that their government would never cease to strive for peace, but that the Transvaal, if forced to take up arms to maintain its independence, "would fight to the death." The Boers may be obstinate enough to do that. Obstinacy is in their blood. And if the Boers can manage to make the English strike the first blow, they will have the sympathy and may have the armed aid of their kinsfolk in the Orange Free State and elsewhere in South Africa. Then the difficulties attending the carrying on of a successful campaign against the Boers would be multiplied. Then there would be need of armies instead of regiments. To make Great Britain the "paramount power" in south Africa would require the expenditure of much blood and treasure.

So while Mr. Chamberlain says "the knot must be loosened or else we shall have to find other ways of untying it" he will hesitate before he draws the sword to cut the knot. The Boers may well hesitate also before they pursue a course which makes an appeal to arms necessary. Defeat would deprive them of everything they hold dear. Therefore each side may talk sternly and determinedly for some time to come until President Kruger concedes a little more and Mr. Chamberlain can say he is satisfied.—*Tribune.*

Russia in Alaska Dispute.

London, Aug. 26.—Upon authority of undoubted reliability it has been ascertained that into the Alaska dispute there has crept the craftiness of Russian diplomacy. Russia, it can be stated, will do everything, with every possible energy, to prevent the practical cohesion of the two great English-speaking nations. In all her embassies instructions have been received to thwart the Anglo-American understanding.

A prominent diplomat, who is intimately acquainted with the details of the negotiations of the last few years, says:

"In any arrangement looking to a working agreement between England and the United States Russia sees the defeat of her dearest projects. I believe her intense activity in China is to no small extent due to her fear that Anglo-Saxon power, once centralized, will sweep everything before it in the far East.

Brooding the rapid realization of this nightmare she is making hay while the sun shines in the meanwhile intriguing to the utmost to tie the hands of those who are working to materialize Anglo-American sentiment. The latest evidence of this is in the Alaskan affair, though, strictly speaking, it is a matter of internal politics and would have been settled long ago if left solely to Great Britain and the United States.

Russia has managed to suggest motives never dreamed of by America by distorting facts. It is impossible for me to divulge exactly how or to what extent Russia got her paws into the dispute, but the attitude of her press, officinl to the core, is quite sufficient to show her motives."—*Tribune.*

Serious Clash in China.

Shanghai, China, Aug. 27.—British blue jackets and Russian Cossacks are face to face at Hankow, and a warship is on its way to uphold British rights in a controversy that may assume international proportions.

As the outcome of a dispute regarding some lands at Hankow, on the Yang-tse-Kiang, about 700 miles from the sea, which were purchased in 1863 by the concern of Jardine, Matheson & Co., but were subsequently included in the new concessions to Russia, the owners under the advice and protection of Mr. Hurst, the British Consul, sent workmen to fence in the tract.

After the work was begun a dozen Cossacks from the Russian consulate appeared on the scene and forcibly ejected the workmen.

The Captain of the British second-class gunboat Woodlark, specially designed for river service, after consulting with Mr. Hurst, landed a party of blue jackets and moved the Woodlark within firing distance of the Russian consulate. For a time a fight seemed imminent, but nothing further occurred. The blue jackets are now guarding the property.

The British third-class gunboat Esk has been dispatched to Hankow from this port. Great Britain evidently is determined to uphold British rights.

A clear-headed Christian writer draws the following picture of selfishness: "Selfishness is the most utter destitution of a human being. It can bring nothing to his relief: it adds soreness to his sorrows; it sharpens his pains; it aggravates all the losses he is liable to endure; and when goaded to extremes, it often turns destroyer and strikes its last blows on himself." The selfish man is always his own worst enemy. He is sure to cheat himself when intending to serve himself.

Those who know most are generally the best listeners and the most anxious to know more.

For Our Children.

I Used to Kill Birds.

I used to kill birds in my boyhood,
Bluebirds and robins and wrens,
I hunted them up in the mountains,
I hunted them down in the glens,
I never thought it was sinful—
I did it only for fun—
And I had rare sport in the forest
With the poor little birds and my gun.

But one beautiful day in the spring-time
I spied a brown bird in a tree,
Merrily swinging and chirping,
As happy as a bird could be,
And raising my gun in a twinkling,
I fired, and my aim was too true;
For a moment the little thing fluttered,
Then off to the bushes it flew.

I followed it quickly and coolly,
And there to my sorrow I found,
Right close to its nest full of young ones,
The little bird dead on the ground.
Poor birdies! For they were calling
But they could never be fed,
For the kind mother bird who had loved them
Was lying there bleeding and dead.

I picked up the bird in my anguish,
I stroked the wee motherly thing
That could never more feed its dear young ones,
Nor dart through the air on swift wing.
And I made a firm vow in that moment,
When my heart with such sorrow was stirred,
That never again in my lifetime
Would I shoot a poor innocent bird.

A Hebrew Lad's Conversion.

"One Sunday morning, a young lady on her way to school, met a party of boys going to the skating pond. She gave them a bright 'good morning' and added with the pleasant smile that was so winning to her own class, 'Come with me boys. I am going to Sunday school, won't you come with me?'

They stopped and gazed at her in surprise, one boldly asked, 'Why, what do you do there?'

'Many nice things,' she said. 'We sing together, read the Bible, talk about it, and have a good time.'

'I am going,' returned he, the boys tried to stop him, but in vain.

On entering the school the young lady took him to a class of lads taught by no intelligent man, who the lady thought, would know how to suit his teaching to the newcomer, plainly a Jew, of some education.

He took a vacant seat, and examined with curiosity the New Testament handed him, in which was the day's lesson about Jesus, the Christ. He soon began to ask questions that encouraged and at the same time, puzzled his teacher. He had never had this kind of a scholar before, who, while instructed and trained in the Jewish religion, had been made to believe that the New Testament was not true, and that the Messiah was yet to come.

It needed all the wisdom of the teacher to answer the Jew, on this Sunday and the following ones. But in time the boy became less talkative and lively. He finally explained to his teacher that his father was displeased, and had forbidden his coming to school. He had at first taken no notice of the matter, thinking his son would soon get tired and quit of his own accord, so he waited.

But one day when the boy was singing the hymn:

"I think when I read that sweet story of old,
When Jesus was here among men,"

his father sternly addressed him, saying he had heard enough of such nonsense and that he must stop going to that Gentile Sunday school.

But, he continued coming and matters at home became worse. Finally he was told he must give up the school, or lose his home and his place in the business house forever, still he kept on, but became each Sunday more quiet and reserved. His teacher could see that he was near the turning point in his life.

On the Sunday school anniversary there was a large crowd of people and. They had expected to hear several fine speakers, but none of them came. The poor superintendent did not know what to do. It was like to be a dull meeting. He had the children sing, and then asked them to repeat texts and hymns. A few did so but most of them were too timid too speak before such a crowd.

Then the Hebrew lad arose in the midst of deep silence and repeated the hymn,

"Jesus! I my cross have taken,
All to leave, and follow thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be,"

in a voice so thrilling as to move the whole audience.

Many an eye was wet with tears, tears, when the young Jew sat down, for the people knew his story and the words of the hymn and the tone in which they were repeated, told them something of what he felt, and what he had given up to "follow Christ."

You can guess what a meeting followed. It was dry and dull no more, but was inspired and quickened into new life, from the love of Jesus, that had spoken through the lips of the little Jewish lad.

When the meeting closed he found the language of the Savior, "Whosoever forsaketh father, or mother, or brother or sister, or houses or lands, for my sake and the gospel's, shall receive a hundred fold more in this life," etc., was to be literally fulfilled in his case, for friends crowded around him, and business men united in securing him a situation where he could earn his living."

How do you like the story? Could you, my dear young friends, give up everything, as this Jewish boy did, for Jesus and his truth?—*Selected by Omar Culver.*

The Dangerous Door.

"O, Cousin Will, do tell us a story: there's just time before the school bell rings;" and Harry, Kate, Bob and little "Peace" crowded about their older cousin until he declared himself ready to do anything they wished.

"Well, what shall it be, little Peace?" said he, taking the hand of his favorite, Lucy, who was always called "Peace" because of her gentle and loving ways.

"Something true, this time," said Peace, "for I'm tired of fairies."

"Very well," said Cousin Will, "I will tell you about some very dangerous doors I have seen."

"Oh, that's good!" exclaimed Bob, "Were they all iron and heavy bars, and if one passed in did they shut and keep him there forever?"

"No; the doors I mean are pink or scarlet, and when they open you can see a row of little servants standing all in white, and behind them is a little lady dressed in crimson."

"Why, that's splendid!" cried Kate; "I should like to go in myself."

"Ah, it is what comes out of those doors that makes them so dangerous. They need a strong guard on each side or else there is great trouble."

"Why, what comes out?" said little Peace, with wondering eyes.

"When the guards were away," said Cousin Will, "I have known some things to come out sharper than arrows, and they make terrible wounds. Quite lately I saw two pretty little doors and one opened and the little lady began to talk very fast like this: 'What a stuck-up thing Lucy Waters is! and did you see that horrid dress made out of her sister's old one?' 'Oh, yes,' said the other little crimson lady from the other door, 'and what a turn-up nose she has!' Then poor Lucy, who was around the corner, ran home and cried all the evening."

"I know what you mean," cried Kate coloring; "were you listening?"

"Oh, you mean our mouths are doors," exclaimed Harry, "and the *crimson lady is* Miss Tongue; but who are the guards, and where do they come from?"

"You may ask the great King; this is what you must say: 'Set a watch, O Lord, upon my lips, keep the door of my mouth.' Then he will send Patience to stand on one side and Love on the other, and no unkind word will dare to come out."—*Christian Observer.*

Calling for the Lost One.

The sun had set in the western horizon, when, at the mountain side of Bethel, my tent was pitched for a night's rest. Jerusalem was behind us, and a journey towards the north of Palestine was before us. The landscape became more and more entrancing as the moon made her *appearance in all* her brilliancy. For some time we gazed and wondered! Was it not some such a sight that Jacob beheld when a refugee from home as he fled from Esau? The more we gazed into the glorious sky, which no painter could possibly depict, the more we felt intoxicated by this seeming vision. We read the story of Jacob and his dream, but never before had realized what a charm there is in this record.

Having feasted the eyes and imagination upon the charms of the marvellous Landscape, we retired into the tent, and were soon lost in sleep and slumber. Sleep was most refreshing, but some events took place which disturbed our slumber. As we lay on our beds we heard a noise, as if a troubled wanderer was calling *out*. We listened attentively, and the echo became more and more distinct. We heard a voice calling for some one. We rose from our beds and stood at the door of the tent watching. Presently we beheld the form of a man approaching. He carried a rod and staff. We knew by these that he was a shepherd. We inquired, "Shepherd, what are you about?" His reply was, "I am looking for a lost one." He told us that during the day he had led his flock over the fields of that neighborhood. He took them to the fold, and having counted them, he discovered that a sheep was missing! He therefore left his flock in the fold, and wandered back over the hills, calling for the lost one, with the hope that if the wandering sheep heard his voice it would respond, and he could then help to take the lost one back to the fold. We wished him well as he passed on, and sincerely hoped his efforts would be successful. After an hour or more we again heard the shepherd's voice, but by its tones we could tell he was evidently full of joy. It was a noise of song. We watched and waited for his approach, and presently we beheld the good shepherd with the lost one found. Unutterable was the joy of the shepherd. And again and again he exclaimed, "*Hamdolelah*, praise be to the Lord! I have found the sheep I had lost."

What a striking illustration of the gospel story, the shepherd leaving the ninety and nine and going after the one lost!

Dear young friends, have you heard the voice of the Good Shepherd? Have you followed him? Have you been with his flock in pastures green, but, alas! have you wandered away from the flock? You have backslidden. Behold, the Good Shepherd! His heart is full of compassion. He tenderly calls for you. Wherever you are, roaming among the mountains of the world, your soul cannot find peace. No, it never will. Your place is in the fold. Your companionship, with the flock. Your shepherd, Jesus, Jesus only. Listen to his voice. It speaks pardon and peace.

Look unto him. Follow him, and you shall rejoice abundantly.

"Jesus is our Shepherd;
Will we know his voice,
How its gentlest whisper
Makes our hearts rejoice,
Even when he chideth,
Tender is his tone:
None but he shall guide us,
We are his alone."

—*Isaac Levinsohn.*

A Touching Incident.

I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition: as I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him: so I asked, pointing to the picture: "Do you know who it is?"

"Yes, came the quick response, "that's our Savior," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued after a pause "Them's the soldiers, the Roman soldiers, and," with a long-drawn sigh, "that woman crying there is his mother."

He waited, apparently, for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added, "They killed him. Mister. Yes sir, they killed him!" I looked at the little, dirty, ragged fellow, and asked, "Where did you learn this?" He replied, "At the Mission Sunday school."

Full of thought regarding the benefits of Mission Sunday schools, I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling: "Mister? Say, Mister!" I turned. He was running toward me, but paused: then up went his little hand, and with a triumphant sound in his voice he said: "I wanted to tell you he rose again' Yes, Mister, he rose again."

His message delivered, he smiled, waved his hand, turned and went his way, feeling, I presume, that as he had been enlightened, he had done his duty in enlightening *another*.—*T. B. Teske in Domestic Journal.*

Teaching Children Courage.

Courage is a vital element of Christian chivalry. Without it, indeed, neither truth nor fidelity to promise can be hoped for. The coward is sure to lie when the truth means punishment, and sure to retreat from his engagements when they involve peril. We need valiant souls that have learned to endure and scorn pain, and to face danger fearlessly and promptly when duty requires. Some parents evade this vital part of training by glosses and deception. A mother who has taken her boy to the dentist's to have a tooth out, will often say, "Sit still, my boy; it won't hurt you." Now she knows it will hurt him, but if she can only get him, by this device, to sit still and let the dentist get hold of the tooth, then his discovery of the pain will not hinder its extraction.

This is a double mistake. It destroys her boy's confidence in her, for he detects her in a lie. And though it gets the boy, this time, to sit still, it is under the delusion that there is to be no more pain, whereas he should be taught to face the pain and scorn it. This makes the difference between cowards and heroes. A regiment of poltroons could march up to a battery as cheerfully as a regiment of heroes, if they thought there were no enemies at the guns. The difference is that heroes know the danger, and meet it valiantly.—*The Household.*

Well Said.

A little girl in Aberdeen brought a basket of strawberries to the minister very early on Monday. "Thank you, my little girl," he said, "they are very beautiful. But I hope you didn't gather them yesterday, which was the Sabbath day." "No, sir," replied the child, "I pulled them this morning, but they were growin' all day yesterday."

Communicated.

Editor Restitution.

Perhaps some of the brothers and sisters would like to hear from me, and what we are doing. On the 17th day of Aug., 1899, I began a meeting at Bush, Mo., according to appointment in The Restitution, and it may be that some are anxious to hear how the people, or especially the brethren are prospering at Bush. As to this world's goods they are all poor, not one rich man among them, and as far as the country is concerned it is rough, stony and by no means a model of the Garden of Eden, or Paradise. The curse is not yet lifted from off the land, but they all seem to be rich in faith and heirs of the kingdom of God. Bro. P. L. Graham and Bro. Cooper met me at the train at Fredericktown, and conveyed me to Bro. Graham's house, and there I met Sister Graham and their pleasant family, with a good supper to sit down to, and I was ready for the task after a shaking up over 6 or 7 miles of rock, and I also believe I did that subject justice. Then for church. There I met over one hundred from the [illegible] of 6 months to 70 years, [illegible] men walking from one [illegible] one-half miles to hear the message of Jesus and [illegible] body played Sunday from first to last, all work came to a standstill till after they said, "you are gone," and on Sunday the 30th, we went to the river to break bread and to baptize one sister that came out from the Baptists. You know Paul said, "Come out from among them and be ye separate." Our congregation on Sunday was estimated between three and four hundred, and I told them I could not see where all the people came from, but when nine o'clock came you could see them come in every direction, until we were told there were persons there that came ten miles and over, and one about thirty-five miles. We gave to them sixteen discourses in all, baptized two, both from the Baptist church. So that you can see that they are not all of them heathens, but as soon as they learn the ways of life they will come out. I never closed up a more interesting meeting than we had at Bush. Many were almost persuaded to become Christians, just as fine a lot of young people as you find in the older and more fully settled countries, and oh what good singing they gave, all helped, but alas, we had to close our meeting with only two additions. The seed is sown and if in good ground, it will grow. Nothing would do but I must leave an appointment in the light of the moon, for Aug., 1900. The appointment is made if I am alive, if not some one of the Restitution brethren will please fill the appointment, but you need not go there with the expectation of getting $2.00 a day and expenses paid besides, as they are of the class that James speaks of, "The poor of this world," and if they pay your expenses and a small margin, is all that you ought to expect. They will do all they are able to do. If the brethren at Bush had as much money as they have religion or zeal, they could get the gospel preached to them. There is an elder sister from New York saw our meeting advertised. Shesent $1.00 to Bro. Graham to help to sound out the Word of the Lord. This is as it should be. Well, we administered the broken body and shed blood to those two sisters, bid them farewell, with the promise of meeting them again in Aug., 1900, if not then, in the kingdom of God. And again Bros. Grahams and Cooper accompanied me to the train, and I bade them farewell, and got on board the cars, and away we sped for De Soto, Mo. Here at this place I met Bro. J. H. Morse, and we expect to hold a meeting at what is called Morse's Mill, the 28th of Aug., to continue one week, then back to De Soto. And when I get home I will report again.

Truly as ever, yours in hope of life when Jesus comes.

Geo. Fogel.

Dear Restitution:

I would like to state that Bro. Zilner left here the 21st inst. for Toronto, Ont., after preaching for us five times. The attendance was as good as we could expect for this small village, as there are three other meetings and two of them held on Sunday at the same time as ours. We had quite a large audience on Sunday evening, the last meeting. We were sorry to see [illegible] in his not staying with us longer. We also enjoyed the visit of his dear wife and children. I hope she also received it. I would also mention the visit we enjoyed from Sister Lott, of Niagara Falls, N. Y., Sister [illegible] Johnson and Bro. Norman, of Toronto and Bro. Robinson, of Hamilton. [illegible] on Saturday evening and remained the next two with us then [illegible] on Sunday. Yes, and I must not forget Lee Stanton's visit on Sunday from Bro. Lee and Bro. Lent of Niagara Falls, who with us enjoyed the meeting very much. The truth as it is in Jesus always causes the saints to rejoice, because they know in whom they have believed and they know their labor will not be in vain in the Lord, because as he lives in whom they trust, they also will live with him when he comes to be glorified in his saints, and to be marvelled in all them that believe in that day. Brethren, remember the words of Jesus when he said, "Watch and pray always, lest your hearts be overcome with surfeiting and drunkenness and the cares of this life, and so that day come upon you unawares, for as a snare shall it come on all them that dwell on the face of the whole earth." O what a solemn exhortation, may we all heed it.

Yours for the truth as it is in Jesus,

P. H. Burk.

Editor Restitution:

I was thinking about an article that appeared in The Restitution of Aug. 2nd, headed, "Are we as a People Narrow-Minded? [illegible] we not be" Are [illegible] not commanded to keep the narrow way? "For narrow is the way that leads to life, and few there be that find it." Then should we not be on our guard and not try to walk with too many? If we do, some of them may get us on the broad way. I think we should be broad in our love, extend it to all, but know no other faith but the one true faith. I do not see how we can have faith in the gospel without an understanding of it, as faith comes by hearing, and hearing by the Word of God. I had no faith in the promises made to the fathers until I found out what they were. I had no faith in the second personal coming of Christ until I read my Bible and learned it, nor the setting up of his kingdom, nor the reign on the earth, but now I have a knowledge of them, so I have faith in them which I could not have had before. O let us stand firm and keep in the narrow way, and show our faith by our works. Of course we all have our sorrow as well as our joy, but let us cultivate love, love one another with a pure love, love our enemies, bless and curse not. As we read in James iii. 17, 18, "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." David says, "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies." Psa. xxvii. 11. O let us cry unto the Lord and ask him to keep us in the narrow path, for the enemy is on all sides ready to draw us in his net. As the signs of the times bespeak the coming of Christ near, let us keep our lamps trimmed and bright, for we read in Rev. xxii. 14, "Blessed are they that do (not partly do) his commandments that they may have right to the tree of life, and may enter in through the gates into the city," so let us all continue in well doing that we may have right to the tree of life and enter into the *city*.

Yours in Christ,

Jesse Harold.

Dear Restitution:

There is a friend of the truth living at Colorado Springs, Colorado, who writes inquiring if there are any of the Abrahamic faith near that place. Any brother or sister will confer a favor if they know of any there. Address O. F. Bowles, Minocqua, Wis.

Dear Restitution:

I cannot preach the gospel, but God in his goodness has given me means whereby I may be able to give a little mite to those who are able to preach the gospel or send out The Restitution, or tracts, or to some one in need, for which I am very thankful to him who causeth us to prosper. So as today is the time to be doing we send in ten dollars to be used as you think best. So with asking his loving hand to guide we will send this on its mission.

Your brother and sister in the one faith.——

[This brother and sister requested that their names be withheld. God knows them and in due time will reward all such that freely and cheerfully aid in his cause.—Ed]

Conference Notice.

The Quarterly Conference of the Church of God, in McAlpin, will convene (D. V.) at Williamsburg, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Edmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.00 A. M., no other train connects at Elmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Ade speakers are expected to be present.

Yours for the truth.

Emma Jackman, Sec.

Learn How to Forgive.

Do not carry an unforgiving spirit with you through your life: it will hurt you more than anything else. It will destroy the happiness of many around you, yet its chief feeding ground will be found in your own heart. You hate your neighbor. Yonder [illegible] ing a few rods away. Suppose as you pass you pluck a half-consumed brand from it, fanning and gleaming, and thrusting it under your garment to hide it, you start for your neighbor's dwelling to burn it. Who gets the worst of it? You will get your garments on fire and yourself burned before you can harm your neighbor. So is he who carries an unforgiving spirit in his bosom. It stings the soul like an adder shut up there. I know of some who call themselves Christians who are miserable because of their own revengefulness. Forgive your enemies and get down on your knees and *pray for them, and salvation will come* into your soul like a flood. "Father, forgive them." Sweet prayer and blessed example.

Active Goodness.

True kindness of heart necessarily results in active goodness. It is not real kindness to regret pity which stops at the vague, unexpressed feeling, and does not do something to show that the sentiment is a real one. Fear, laziness, caution, and a variety of kindred unworthy feelings often prevent the outcome of an emotion we cherish, and are rather proud to think we possess.

So to feel kindly toward a person, or even to think kindly thoughts about him, is not enough. We must let these thoughts and feelings have expression in doing something kind for him. We are sorry for a sick child or a grown person who is in pain, mental or physical, yet our sympathy is worth little if it is not strong enough to impel us to some sort of active expression. Our attempt to do something to relieve the pain we pity may be slight or awkward; but the flower, the book, the loving word, or the kindly hand-pressure does good, perhaps more than we are aware of, if offered in the spirit of love.

By the Hebrew chronology the year 5660 after creation began last evening at six o'clock.

If life, like the olive, is a bitter fruit, then grasp both with the press, and they will afford the sweetest oil.—*Richter.*

Excursion to Chicago via Pennsylvania lines Sept. 10, $1.00 round trip from Plymouth on excursion train at 5.55 a. m., good returning at 8 and 11.30 p. m. same day.

Selected.

There are Slaves Yet.

A story was told of a young man who a few years ago in the vicinity of Boston, reaching out eagerly for a useful career of his own, was deeply touched by the later glories, still visible, of that apostle of emancipation, Wendell Phillips. He hung about his home and watched him. They found a way into it, and breathed the atmosphere of that great life. He eagerly clutched at opportunities for some humble ministry for him. "Why," said he afterward, "I blacked that man's shoes for two years." It was great work, done for such a man.

But naturally he associated the greatness he saw and felt with past days and won a conflict. It was as the champion of the slave he revered him. If he might but have lived then, and helped on the cause of freedom by the side of this man!

One evening, standing in the doorway, as he took his leave, he ventured to say something of this to the great departing hero. "If I had only lived then and could have been by you, I believe I could have been brave, too, and made my life count for something. But those battles are all over now." "Such battles," answered the great patriot, "are never over, my friend," pointing his finger in the dark across the vacant square to where the lights in the store fronts gleamed, he added: "See the saloons!" To him this was the same kind of work he had done in another line. People who wished to emulate him had daily opportunity for it. There was still plenty of slavery to fight for any one who loved liberty sincerely.—*Volunteer Gazette.*

A ship approached a beautiful island and the captain said all the passengers who chose might land; but they must return when the ship's bell rung at sunset, for then he must weigh the anchor and proceed on his voyage. The people divided themselves into five parties. The first party stayed on board; they were afraid lest they might get lost on the island. I do not admire these timid people. The second party roamed in the woods, enjoyed the scent of the flowers, ate of the sweet fruit, and felt all the while the vessel happy and refreshed. They had the noble temper which knew when to stop. The third party wandered a long way, and came back to shore just as the crew were raising the anchor, and were in terror lest they should be too late. The fourth party loitered and loitered, and heard the bell ring; and even then they said: "Oh, there is no need to hurry, the captain will not go without us." But the ship was beginning to move, and the foolish people waded through the water, and fought with each other as they scrambled over the ship's side. The fifth party ate and feasted and drank again, and knew not when to stop. They fell asleep—they heard not the sound of the bell, and they knew not that the vessel had sailed; and then they awoke in the darkness of the night.

A nobleman showed a friend a collection of precious stones whose value he could scarcely compute. "And yet," he remarked, "they would yield me no income." His friend replied that he had purchased two stones that had cost him about five pounds each, yet they had yielded him a very considerable income every year. Escorting him down to the mill, he pointed him to the upper and nether millstones. Ah! these toilers. These grinders! These lives that do the lifting, while others do the planning and bossing! Who shall say that they are not useful to the world—even indispensable to the world's progress and man's happiness?—*The Commonwealth.*

Idle words, gossip, tale bearing, slander, flattery, untruthfulness, useless words, thrown out to while away the time in a spare five minutes, words that are not consecrated by any seriousness of purpose whatever—these are the idle words of which our blessed Lord says an account must be given at the day of judgment.

The Nickel Plate Road offers special low rates to Denver, Colo. from Sept. 9th to 13th, account Annual Meeting of Consolidated Order of Hoo-Hoo. Tickets on sale Sept. 4th, 5th and 6th good returning until Sept. 30th. Tickets good going and returning until Sept. 30th. Tickets good going and returning on any one of our Peerless Trio of Daily Express Trains. Inquire Agents.—4t.

Conference Notice.

The Kansas and Missouri Conference of the Church of God will meet for their annual Conference meeting in Sabetha, Kan., at 9 A. M. Sept. 7, 1899. A general meeting will be held in connection with this Conference, commencing on the 2nd. A programme will be arranged consisting of discourses, essays and song service. This will be our second annual meeting and we desire to make it the best. So let all come who can, and where there are a number of brethren let them send a delegate, so that the representation may be as good as possible. Sabetha is at the crossing of the Grand Island and Rock Island railroad, sixty miles west of St. Joseph, Mo. A committee will meet all parties at the trains. Let all who come bring bedding; living rates will be furnished at a low rate, also meals after the order of the Omaha meeting.

For the committee,
A. W. DARBY, Sec.

The annual conference of the Church of God in Nebraska will be held at Blair, beginning on Friday, Sept. 8, 1899, and will continue for ten days.

We are anxious to make this the best meeting we have ever had. To do this we need your presence, your sympathy and your prayers.

Come and spend ten days with those of the like precious faith in the service of the blessed Master.

Before the meeting we should like to hear from each church belonging to the conference in regard to the officers they want for the coming year. Send your votes to the secretary at Arapahoe, Neb., by Sept. 3.

Once more asking your presence, your help and your prayers for the success of the meeting, I am
Your sister in the hope of eternal life.
RENA GORDON,
Secretary.

The next annual Conference of the Churches of God in Christ Jesus will convene at Oregon, Ill. Friday, Sept. 22, and continue over Sunday. This will be our second annual conference. We are arranging for a profitable meeting. Brothers Eychaner, Conner, and Hadley have signified their intention to be present, while other evangelists have been invited. The programme will be published later. It is hoped sharing good will be present from each of the churches of Illinois, prepared to take an active part in the meeting, so an invitation is extended to the brethren throughout the State who are connected with any church society or otherwise, to be with us, also to brethren outside the State.

It is particularly requested that all who design to be present shall notify Brother J. A. Lindsay, Oregon, Ill. as soon as possible, who is preparing to make provision to entertain all who come from a distance free, and in order that this may be properly done he would like to know as early as possible in advance how many purpose coming.

Oregon is on the Chicago, Burlington and Quincy R. R.

Letters from isolated members who cannot be present will be received and read with pleasure. Either come or send a few words of comfort and good cheer.

JAS. W. WILSON, Pres.
LYDIAN BOOTH, Secy.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

James Hadden	3.50
J. M. Olmstead	1.50
R. A. Daniels	.25

Excursion Rates via Vandalia Lines.
Hillsdale, Mich. Sept. 5th and 6th.
Terre Haute, Ind. Sept. 11 to 15th.
Detroit, Mich. Sept. 16 and 17th.
Indianapolis, Ind. Sept. 18 to 23rd.
South Bend, Ind. Oct. 2nd to 5th.
Indianapolis, Ind. Oct. 10th, 11th, and 14th.
For full information call on the undersigned. T. A. Downs, Agent.

Homeseekers' Rates Via Vandalia Line.
On special dates during September and October the Vandalia Line will sell homeseekers' tickets to more than 33 States and Territories. For full information call on the undersigned. T. A. Downs, Agt.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

THE GOSPEL OF THE KINGDOM, an 8 page, double column tract, sold formerly at 10 cents a dozen.

EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sale goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St., Oil City, Pa.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Wood[illegible]
L. H. Cheschrough, Galesburg, Ill.
Norton Gould, 4810 Saratoga [illegible] Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 165 Broadway, Alliance, Ohio.
W. L. Shields, Scholls, Ore.
S. Roxana Wines, Pierceton, In.
C. A. Snyder, Tempe, Arizona.
Silas Heap, Dudley, Worcestershire, England.
J. S. Hatch, Scioville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisneville, Ark.
J. J. Cody, Holbrook, Neb.
A. T. Prince, Edison, Neb.
A. J. Eychaner, Shadbrook, In.
W. L. Winslow, 523 Missouri Ave., Kansas City, Kan.
D. L. Kean, 1507, S. N. St., Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Cherokee, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hadley, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Prinzner, Jessup, In.
Mollie Babcock, W. R. C. House, Indianapolis, Ohio.
J. Commany, Ballard, Wash.
S. T. Cook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Ogdevie, North Branch, Kansas.
O. W. Smith, Marmont, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave., Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 41, Viola, Idaho.
B. Wilson, 1905 I St., Sacramento, Cal.
John Foore, 2012 West Corning Ave, Parsons, Kan.
J. C. Mitchell, Crowley, La.
Knisely.
H. P. Tyler, 2711 6th ave, Tacoma, Wash.
H. R. Kendall, Circleville, Ohio.
Miss Emma Jackman, Treasurer of "Talking Society," Box 384 Grand Rapids, Mich.
R. S. Swiggins, Odon, Mich.
H. M. Williams, Ashton, Kan.
D. T. Hufstead, Box 120 Anderson, S. D.

VANDALIA TIME CARD

In effect May 15, 1899.

Trains leave Plymouth, Ind.,

GOING SOUTH.

No. 10, Ex. Sun. For Southside		3:31am
No. 14, " "		12:30pm
No. 8, " "		10:43pm

GOING NORTH.

No. 21, Ex. Sun. For Terre Haute		8:15am
No. 3, " "		12:52noon
No. 9, " " Logansport		7:10pm

For complete Time Card, giving all trains and stations, and for full information as to rates, through cars, etc., address T. A. Downs, Agt., Plymouth, Indiana, or
E. A. Ford,
Gen. Pass. Agt.,
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SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:30 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Market St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by A. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Scholls, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by reporting, or calling at Ella V. Baker's, 209 West Dry St., Salem Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Union Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jacob Weltzel, Elder; Sarah Sellick, Sec'y.

Wentworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every Lord Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:30 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scioville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and [illegible] every Sunday morning at [illegible]

The Church of God, Dixon, Illinois, meets [illegible] 10:30 A. M., in Schuler's Hall, Second floor of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Branch Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kahle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Shadbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rain-in-Cedar is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trachsel.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is preaching at this place by Elder Edwin E. Grant of Scholls, Oregon, Assisted occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third Sunday of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Roseville, N. Y. meet every Tuesday and Thursday evenings to prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to step in and meet with us. A. W. Grover, Sec'y and Treas. A. E. Forsyth, Leader.

The Church at Millbrook, Mich., have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Beeker, Elder, Ransome Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the City of Attica for preaching on the 2nd and 3rd Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and B. F. Spellmann.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1240 Euclid Ave., near Wilson Ave. Cleveland, Ohio, where all of like precious faith are welcome.

The Church of God known as Union Chapel Congregation meet each month Sunday, at private houses, for the purpose of breaking bread and social services. Also on the second Sunday at 1:30 p. m. in Camp Church, Wintersville, Ill., for Ep[illegible] Rev. Long. All are invited. Lizzie Woods, Sec.

The Church of God at Wenatchee, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Carter, Elder, and E. Stevens, Secretary.

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The Restitution.

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Poetry.

Consider.

Do we ever stop to consider,
How little a kind word may cost,
And if once the hasty word's spoken,
One chance in our life we have lost?

Do we ever stop to consider
All the sorrow one little word
May bring to the heart that is wearing
For the tones of love seldom heard?

Do we ever stop to consider
How much sunshine is thrown away,
When we close fast the door where kindness
Knocks anew to come in each day?

Do we ever stop to consider
When everything seems to go wrong
That the fault we think is another's
Has been our own all the day long?

Now a simpler rule to consider
And one I am sure we will find,
Is to see what is the motive
For saying a word that's unkind.

And if we take time to consider,
The motive, perchance, will grow small;
And I think in the end we may find
That there is no motive at all.

—Josephine Canning.

Communicated.

Indiana Conference Papers.

"And Jesus said, "Let her alone, Why trouble ye her? She hath wrought a good work on me."

"For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always."

"She hath done what she could. She is come aforehand to anoint my body to the burying."

Dear Christian Friends:

You will find these words in Mark xiv. 6, 7, 8. Now, before we proceed let us wander back to the town of Bethany, the home of Mary, Martha and their brother Lazarus. It is nigh unto Jerusalem, about fifteen furlongs off, situated on the east of the Mount of Olives, on the road to Jericho. The situation is very pleasant and somewhat romantic, sheltered by the Mount of Olives on the north, abounding with trees and long grass. No village in the world outside of Bethlehem, where our Savior was born, is more attractive than the village of Bethany. Here, Jesus came to rest after the toil and conflicts of the day in Jerusalem. Here, he found friends, who understood him and sympathized with him in his hour of trouble. Here it was, a woman came with a box of ointment of spikenard, very precious. See, see, she pours it on the head of Jesus until the house is filled with the odor of the ointment. We then see some that murmur against her, but Jesus says, "Let her alone, why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always and whensoever ye will ye may do them good, but me ye have not always. She hath done what she could. She is come aforehand to anoint my body to the burying." Perhaps she had saved the money a long time, penny after penny had been laid away until the amount had been saved by those loving hands who no doubt had deprived themselves of the necessaries of life. Today how many of us would go forth as Mary did? Is there one?

Again we find on one occasion that Christ was invited to eat at a Pharisee's house, and he went in at the Pharisee's house and sat down to meat, and behold a woman in the city which was a sinner when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping and began to wash his feet with tears and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself saying, "This man, if he were a prophet would have known who and what manner of woman this is that toucheth him; for she is a sinner," and Jesus answering said unto him, "Simon, I have somewhat to say unto thee," and he saith "Master, say on." "There was a certain creditor which had two debtors, the one owed him five hundred pence, and the other fifty, and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which will love him best?" Simon answered and said, "I suppose that he to whom he forgave most," and he said, "Thou hast rightly judged." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman sins the time I came in hath not ceased to kiss my feet, my head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, her sins which are many, are forgiven; for she loveth much, but to whom little is forgiven, the same loveth little."

This same Mary who anointed the feet of Jesus, and did wipe his feet with her hair, whose brother Lazarus had sickened and died, when she was come where Jesus was and saw him, fell down at his feet, saying unto him, "Lord, if thou hadst been here my brother had not died." What great confidence Mary must have had in her Savior, the only one to look to in time of trouble. The only consolation she had was the words of the Master, "Thy brother shall rise again." We see her weeping from the loss of an only brother, we see them as they walk towards the tomb. But Jesus also weeps, then said the Jews, "Behold how he loved him." Jesus therefore again groaning in himself cometh to the grave. It was a cave and a stone lay upon it. Jesus said, "Take ye away the stone," Martha saith unto him, "Lord, by this time he stinketh: for he hath been dead four days." Jesus saith unto her, "Said I not unto thee, that if thou wouldst believe thou shouldst see the glory of God," and they took away the stone from the place where the dead was laid, and Jesus lifts up his eyes and says, "Father I thank thee, that thou hast heard me and I knew that thou hearest me always; but because of the people which stand by, I said it that they may believe that thou hast sent me," and when he had thus spoken he cried with a loud voice "Lazarus, come forth," and he that was dead came forth bound hand and foot with grave clothes, and a napkin bound about his face, Jesus said, "Loose him and let him go." What a happy meeting that must have been between brother and sisters, they two embrace the one who a short time before had gone down under the power and dominion of that dread enemy, death, but now that Jesus had raised him, there was a stir among the Jews how they might put him to death, for we find for thirty pieces of silver Christ was delivered over into the hands of sinful men.

Let us look through our encumberances into Pilate's judgment hall, and view the scene of action there. See the suffering of our dear Redeemer. How shamefully he is treated. The whole band of soldiers are gathered together to abuse him as much as possible. Some are bending their knees before him in mockery, others are spitting in his face, while others are plaiting a crown of thorns and pressing it on his sacred head. "He was oppressed, he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearer is dumb so he opened not his mouth." See, see, he bears all his sufferings in silence. "But this is their hour and the power of darkness," and when they have done their shameful part, and their wicked hearts are in a manner relieved, they lead him out to crucify him. Who can look on the scene without shedding tears? even Pilate was astonished at the sight and said "Behold the man." See him going out to the place of crucifixion, bearing his own cross until he sinks beneath it and another is called to bear it in his stead.

"Nearer my God to thee, Nearer to thee,
E'en though it be a cross that raiseth me."

On, on he goes until he reaches the foot of the cross. Has his friends all forsaken him? No, no, there we see his mother with other holy women standing there and weeping, and lamenting, not having the liberty to minister unto him as usual. Hear him saying to his mother, "Woman, behold thy Son," and then committing her into the hands of another. Well might she weep. Look at the soldiers driving the nails through his hands and his feet. See the blood running down over his sacred body. Some are wagging their heads and calling to him in derision, "If thou be the Son of God, come down from the cross." Hear him calling on God, "My God, my God, why hast thou forsaken me?" What a sad, sad sight. Mothers, who among us could stand by and see such cruelty inflicted on one of our children? Mary, no doubt was pondering over the things she had kept in her heart, else she could not possibly have been able to bear all this. After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, "I thirst," and they filled a sponge with vinegar and put it upon a hyssop and put it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished," and he bowed his head and gave up the ghost. The sacrifice for sin had been found and offered, and naught remained to do but to die—to surrender his life into the hands of God who gave it and not live for the short period of three days. All the blessed deeds and words and memories of the past thirty-three years, and all the griefs, and trials, and sorrows, and temptations were in the past and forever left behind. Henceforth there was before him, after three days of death, power and joy, and glory unlimited and inconceivable by human heart. Earth life and earth's work was all done, and well done forever. What deep joy, what triumph, what supreme satisfaction, what comfort of soul must have inspired those significant words, "It is finished." How relieved they must have felt when they seen him taken down from the cross, his body wrapped in linen clothes and laid in the tomb away from his enemies. Now he must die that he might give life to countless myriads who trust in him, but he must rise to fulfill his promise to them. Did he rise? He did. Let no vandal hand inscribe upon his sepulchre, "Death is an eternal sleep," for we read the first day of the week, very early in the morning, Mary Magdalene and other women came to the sepulchre with sweet spices, that they might anoint him, and they said among themselves, Who shall roll us away the stone from the door? and they looked and behold the stone was rolled away, for it was very great, and entering in they saw a young man sitting on the right clothed in long white garments, and they were affrighted, but he says unto them "Be not affrighted. Ye seek Jesus of Nazareth, which was crucified, he is risen, he is not here, behold the place where they laid him, but go your way and tell his disciples and Peter that he goeth before you into Galilee." Now, Mary stood without the door weeping and turning herself back she sees Jesus but knew not that it was Jesus. He saith unto her, "Woman, why weepest thou? whom seekest thou?" She supposing him to be the gardener saith unto him, "Sir if thou hast borne him hence, tell me where thou hast laid him, and I will take him away." Jesus saith unto her, "Mary." She turneth unto him and saith unto him, "Master." He tells her not to touch him, but go and tell his disciples that he is risen from the dead. The same day when evening was come being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews came Jesus, and stood in the midst and saith unto them "Peace be unto you." Forty days was Christ among his disciples commissioning them to go into all the world and preach the gospel, and being assembled together with them commanded them that they should not depart from Jerusalem but wait for the promise from the Father, which, saith he, ye have heard of me, and he tells them that they shall receive power after that the Holy Ghost is come upon them, and they should be witnesses in all Judea and in Samaria and unto the uttermost parts of the earth, and when he had spoken these things, while they beheld, he was taken up and a cloud received him out of sight, and while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel, which also said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What a glorious sight that will be to all those that love his appearing. Are we looking longing, for that glorious day? Are we doing what we can for the Master? We can not all be Marys, there must be some Marthas, but let us all so live, and let our light so shine before the world that it can be said, "She hath done what she could," for we are near the day of the coming of our Master, and then will the fiat be proclaimed, "It is done."

GERTRUDE OSBORN.

"He who would have immortality must make himself worthy of immortality."

I think it is Emerson who expresses himself in this way, or in words very similar. They are grand words, and ought to be permanently in the ear of all who hear them. The gift of eternal life is not for triflers. Its crown will never sparkle on the brow of man or woman, who starts for Canaan, to murmur the whole length of the road. It will never come into the possession of those who make no effort to overcome; who weep over their sins, and yet live today just as they did yesterday and the day before; who resolve to give and work for God, and yet do nothing, give nothing, make no plans to bless poor humanity, throw out no life-saving lines.

"Leaves thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming car,
Take all the pleasures of all the spheres,
And multiply each for endless years,
One minute of heaven out-weighs them all."

—sings the poet in a rather extravagant way, and yet, though we may never have "One minute" of the heaven of which he dreams, I imagine that one moment, and that the first of rapturous enjoyment in God's everlasting kingdom, knowing that it is ours to hold forever, will be more than "all the pleasures of the spheres," viewed with our poor mortal eyes and palsying memories.

"The gift of God is eternal life"—have you ever thought what that means? Have you sat down with God's book upon your knee and read the words over; and read them over again, and prayerfully sought to stretch out the measuring line of eternity upon such a life? Have you tried to measure its days on the Dial of the Coming Ages.

You have all enjoyed looking at the seven stars on a calm winter's night, but to your dim vision they were only the seven stars, and nothing more. Yet, in that group of shining points, is one brighter than the rest,—named perhaps by God himself, Alcyone,—or the center. That star is the Sun of the seven stars. All the stars that we can see with our eyes, and all that can be called with the greatest telescopes on earth, seem to be moving around that beautiful Pleiadic group.

The name of the seven stars is the Pleiades, and Pleiades, in the Hebrew language, is Cymar, or the axle. You know what the axle is to the wheel; that it is the turning point. So God meant us to understand when he named these stars, that they were the center and the turning point of this celestial universe, to which our Earth, and Saturn, and Jupiter, etc., belong.

It takes 25,827 years, or "3655 times the life of man, three score and ten," to move our universe once around that central Sun! So man's poor 70 years of mortal life, is but one day of that great Annus Magnus, or Pleadic year! And greater years than this there be; for our universe with its central Sun and other universes with their central suns, are moving around still another center, in a period of which the Alcyonic cycle is but a day.

The happy denizens of the new earth will write the history of their past, measured off in these great years, and this will be eternal life;—one of its little days,—25,827 years long!

Are you worthy of it? "The gift of God is eternal life." Its days of wondrous length, are to go on and on, in the light of flashing suns and brilliant suns, and resplendent glory, without an end. *Without an end!*

"Eye hath not seen nor ear hath not heard, neither hath it entered into the heart of man to conceive of the joy laid up for them that love God," but eternal life holds it all, and the "gift of God, is eternal life!"

"He who would have immortality must make himself worthy of immortality." He must believe that God is, and believing that he is, must believe that he has in the Bible made a revelation of himself, and of his will toward man. That revelation must be accepted, it must become the law-book of the inner life; it must govern the thoughts, the motives, the acts, it must make the man the hero.

The love of God must constrain, it must change. But how find the love of God? How make sure that it is for you? Secure the authentication of the Bible, the first thing. "God, has so abundantly authenticated his own word, to men that they need make no mistake in identifying it out of all the strife of tongues, and relying upon every jot and tittle of it with a faith that nothing can shake."

"Faith in the Bible is not the result of unthinking subscription," there must be no mental laziness in a matter of such momentous importance.

"The gift of God is eternal life," but to receive that gift, there must be faith, built upon substance, and substance is promise. God has promised—that is reason enough for faith, it gives hope something to lay hold of though unseen. Faith cannot be founded upon nothing, it cannot be built upon we know not what, and be acceptable to God. It must grow out of what we learn by faithful study of the Book. Oh, that there were more faithful study, then would there be more believing hearts—more faithful lives!

"Worthy of immortality!" Having believed, then must there be obedience, for unless there be obedience we have not "believed to the saving of the soul."

We must give the oars of life into God's hands, and let him row into the harbor.

Were you fretting the other day? And you—what words were those you were saying? Did not God hear?

In the footsteps of Jesus.—that is where we must walk,—would he buy that useless toy, those pretty nothings that we so often waste money upon, and let his own brethren die for "want of knowledge?"

It is a privilege beyond our power to estimate, to be permitted to become a fellow-worker with God, in bringing about that blessed restitution state that is so soon to dawn, and being workers with him, how worthily we ought to walk lest the work be hindered! He has thrown the robe of righteousness around us who have professed his name; we must keep it unsullied, by refraining from sin, then shall "immortality come to us, because we have made ourselves worthy of immortality."

S. ROXANA WINCE.

Many are the exceeding great and precious promises to him that overcometh, and maketh himself worthy of them. While on the other hand those that fail to fit themselves for the good things promised, will loose all that is worth living for. We should ask ourselves, what does the Lord want us to overcome? We answer, all that is wrong about us. In his Word he has pointed them out to us if we do not overlook them.

"Love not the world, nor the things that are in the world. For all that is in the word, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world away, and the lust thereof: but he that doeth the will of God abideth forever." These are some of the wrong things that we must overcome, or we are lost.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, SEPTEMBER 13, 1899. NUMBER 34.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Israel of old while on the way to the promised land, were constantly complaining and lusting after evil things, and in their hearts turned back into Egypt. Paul mentions these things as examples to us, if we will not heed the lesson we too will be destroyed. How is it with us today? Do we in our hearts first, and then in our deeds, turn back to the world, and join hand with them and conform ourselves to their evils? If so, we cannot be an overcomer. How is it, dear ones, are we striving hard to overcome evil with good? Let us not forget our lesson of old, and that the promises are only to the overcomer. If we have a desire to be uppermost, or to have our own way about everything, if the church doesn't do quite as we think best, do we show a Christian spirit and love to our brother? It is easy to be a Christian if everything goes to please us. But to be an overcomer sometimes means to keep in subjection an unruly, tongue and an hasty temper. "But he that overcometh, the same shall be clothed in white raiment; I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." It doth not yet appear what we shall be, can it be that we shall be sons and daughters of the Lord Almighty? Yes, if we are overcomers, and that is not all, we shall have "eternal life," and a beautiful home, too grand for mortal man to realize. And that is not all, we will all have somebody over there we want to see, that is resting and waiting.

Brothers and sisters, let us try to be overcomers, and pray and hope for that glorious time to hasten on.

J. COMPTON.

Stray Items.

"To know, to esteem, to love, and then to part
Makes up life's tale to many a feeling heart."

Intemperance is a great decayer of beauty.

He censures God who quarrels with the imperfections of man.

How few people experience the delight of loving their neighbor as they love themselves.

Whoever is a hypocrite in his religion mocks God, presenting to him the *outside*, and reserving the inward for his enemy.

We should be stepping-stones, not stumbling-blocks. Christ revealed himself as the Way; and we, as "members of Christ," are part of that Way."

Were you building a monument to stand for ages how majestic and substantial would be its construction! How much more august and solemn is life!

Let your religion be seen. Lamps do not talk, but they do shine. A light-house sounds no drum, it beats no gong, yet far over the waters its friendly light is seen by the mariner.

"When ministers resolve," says *Zion's Herald*, "to confine themselves to the preaching of the gospel of Christ, better days will come to the churches of all denominations. The *minister* is a specialist and his subject is given to him."

"If the evil in our neighborhood is an enemy to righteousness, so is the evil in ourselves. If we would not allow our own sins to stop us from working for Christ, neither should we obstruct others in their working, simply because their sins happen to be a kind particularly offensive to us. All kinds are offensive to God."

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Richard Arthur,	1.50
"Friends"	10.00

The Restitution.

A. R. UNDERWOOD, Office Editor.

Editorial Committee
J. B. WILLEY,
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WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Correspondent.

Plymouth, Indiana, Sept. 13, 1899.

Are You One of Them?

By examining our list we find there are between 500 or 1 000 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Faith is best realized in sacrifice.

J. A.—As to that we think contempt for nations are often justifiable.—but contempt for men, never.

Reader, we are glad for your sake that by God's favor there is immeasurable distance between late and too late.

There is a lesson for every one in the fact that in a healthy state of the organism, all wounds have a tendency to heal.

When a man revolts against the gospel, he takes another Master,—himself; one who renders all inferior masters possible."

To do nothing is not always to lose one's time, but to do what we do carelessly, is to lose it inevitably. It is weariness without profit.

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if one only lives, it will perfume our steps and rejoice our eyes.

"What we comprehend of God is, not what he is in himself, but what he wills that we should comprehend. The treasury of divine knowledge is twofold; the full, entire, and final verity, which is God himself; and those minor verities—which he enjoins, that is to say imposes on the children of men."

If we speak the truth with moderation,—separating its substance from all alloy of human passion, we are not to blame for the wrathful opposition it may encounter. But if we strain it, or wrest it, or do not maintain it with absolute sincerity,—we are responsible for the consequences that may ensue.

Madame Swetchine asks why the invincible Armada perished, despite the beauty of its vessels, and the long-tried experience of its mariners? And then answers her own question, as follows: "Probably the very fact that it called itself invincible had some share in its defeat. God allows us the epithet only after the fact."

"A canon, finished scandal, fully armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coterie. It sees the light in one; it is rocked and nurtured in another: it is petted, developed, in a third, and its finishing touches are received by passing through a multitude of hands. It is a child that has a host of fathers,—all ready to disown it."

We in America are apt to suppose that because the volume of our foreign trade has increased so largely of late years, especially this year, that necessarily we are taking some away from England. On the contrary it appears from the trade reports that England's exports for August 1899 are $10,000,000 more than for August 1898 and the imports for a like time are $18,000,000 more.

This miserable farce of a trial by court-martial at Rennes is at an end, and Captain Alfred Dreyfus is, as was expected, again condemned to ten years imprisonment, being pronounced guilty of treason. The only difference in his sentence is that in place of his prison being a tropical island, it is to be a fortress on continental territory of the republic. His past four years of imprisonment it is said will not count to shorten this sentence. Many predict disaster to France for this injustice to a man that is almost universally believed is being made a scape goat of, and because he is a Jew. We shall watch the outcome with interest.

For T. A.—Your question as to whether there is any truth in the report that Calvin caused a man to be roasted alive?" Will have to be answered by what has often been published by responsible publishers as reliable history. In Cossat's Miniature Encyclopedia, p 631 we read as follows:—"Miguel Servetus, a Spanish medical and theological writer, born 1509 at Villanueva, went to Paris 1533, was burnt for heresy at Calvin's instigation, 27 October, 1553, at Geneva."

The Encyclopedia Londinensis, Vol 3, p. 636, says his [Calvin's] memory can never be purified from the stain of burning Servetus; it ill became a reformer to adopt the most odious practice of the very church he was so earnestly crying down."

"The World's Religions" p. 870 says Servetus was a brilliant young physician who published a book in 1533 entitled *"Christianismi Restitutio;"* he regarded the doctrine of the Trinity as involving tri-theism, and leading to Atheism, but was passionately devoted to Christ. Calvin approved of his being condemned to death, though he did not wish him to be burnt. But his death by fire took place, to the great discredit of Calvin and Geneva, on October 27th, 1553.

In addition to the above we find in Prof. Kurtz's "Church History" published by the Funk & Wagnall's publishing House, 30 Lafayette Place New York, Vol. II., p. 304, that between the years 1542 and 1546 there were in Geneva, with a population of only 20,000, no less than fifty-seven death sentences carried out with Calvin's approval, and sixty-six sentences of banishment, and that the magistrates faithfully supported him in all his measures."

This is more than was asked for, but it leaves no room to doubt what was previously quoted.

"If There be No Resurrection."

Some time ago a popular preacher said:—"If in the dust our bodies should perish and lie there for ever, and there should be no resurrection, still the soul has enough features to make us distinguishable."

Did that preacher ever read the 15th chapter of 1 Corinthians? Let him, (or any other like him), read verses 16, 17 and 18, and then we will ask:—

What will be the result to the dead in Christ, if Christ does not obtain their release from the grave?

When the Spirit has answered this question, how dare one to make a different answer? This is the Spirit's answer:—

"For, if the dead rise not, then they also which are fallen asleep in Christ *are perished,"* (ceased to be). If they had gone to heaven or hell at death, could they have perished because of no resurrection of the dead? Every earnest searcher for God's truth will study this question thoroughly. It will be a *vital* point to him. And he will not leave it till he has found an answer in harmony with the nature of the man God made of dust, and afterward sentenced back to dust again.

When, according to Christ's own promise, will he take his followers unto himself? The answer is found in John xiv. 3, "And if I go and prepare a place for you, I will *come again* and receive you unto myself, that where I am there ye may be also."

Where are Christ's brethren when he comes to receive them unto himself? The answer is found in John v. 28, as follows:—"Marvel not at this, for the hour is coming, in the which all that are in their graves (the all asleep in Jesus—my sheep) that are in their graves shall hear his voice and shall come forth." This clearly sets forth the locality of those who have fallen asleep in Christ. They are in their graves. That is where they are when awakened by the voice of the Son of Man. To say that it is the *bodies* of those who fall asleep in Jesus that hear his voice and come forth, falsifies the words of Jesus. The 29th verse proves that that which hears the voice is the responsible person, who does good or evil, and is therefore accordingly rewarded or punished. Most supremely ridiculous and wicked would it be to say, he raises the *irresponsible* body and punish it for what the *real* person did. Would a just God punish the innocent part instead of the wicked?

After what pattern will the awakened and raised ones be fashioned? The answer is given in Phil. iii. 21, for it says, "We look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned *like unto his glorious body."*

The reader must not be guessing or supposing this, that or the other about this wonderful change, because we have a sample copy to refer to Christ died, was buried, and was raised again bearing the marks of the wounds which caused his death; and was just as real and tangible as before, although now living by God instead of a blood-life. He is the first fruits of them that slept. Those who sleep in him will be fashioned like unto him. The change of the living ones is an instant, will be a complete change throughout. We read [illegible] the old *left off* material. The mortal, earthly body, becomes a spiritual body. And the statement that "the soul has enough features to make us distinguishable," is a gratuitous statement, and in view of Paul's statements in 1 Thes. iv. 15-17, and Phil. iii. 21, and our Lord's statement previously referred to, is as ridiculous as gratuitous.

When raised, changed as above described, how long will they live? Answer, "Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke xx. 36. "And hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 10. "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and we shall reign for ever and ever." Rev. xi. 15-18; Psa. cxxxii. 10-18; Dan. vii. 21-28.

Communicated.

Indiana Conference Report.

As per announcement the Annual Conference of the Church of God of the Abrahamic faith convened at Argos, Sept. 1 to 3, 1899. The business was called on Saturday, P. M. The minutes of the preceding meeting, the secretary's financial report for the year and the treasurer's report were read and accepted.

The secretary's yearly report is as follows: Whole amount subscribed $225.50; whole amount paid, $219.00; due on subscription, $6.50; due on subscription the year before, $16.50; due on subscription to tent fund which was transferred to evangelist fund, $15.50; making a total of $68.50 due to evangelist fund.

Amount received on tent fund $75.-05; collections $42.18, received on last year's subscription $15.50; amount on hand from last year $67.-58, making a total of $117.31. Amount paid out, $102.67; amount in treasury $14.67.

The treasurer reported the two years together which showed thousand result.

A report from the different churches was heard; also each minister present gave a brief report of their year's labor; although nothing flattering, yet they showed the work was slowly progressing, adding here a little and there a little. There is nothing discouraging for we do not expect any great results; but believe if we do our duty the Lord will prosper the work as he sees fit.

Bro. Zilmer gave a report of his evangelistic labor as follows. Places visited during the year: Indiana: Rolf, Bracken, Rensselaer, Plymouth, Argos, North Salem, Burr Oak, Warren Co., Ollo, Inwood. Michigan: Brady. Pennsylvania: Randolph. New York: Niagara Falls. Ontario: Fonthill, Saline, Hatchley. Kansas: Gaudo, Crescent, Oxford. Oklahoma Territory: Blackwell, Pleasant Valley, Banner school house.

Traveled 7205 miles; preached 286 discourses; baptized 14; in Indiana 6; funerals 6. Received $709.43; traveling expenses $109.43.

The church at Inwood, which was organized by Bro. Smith, asked to be admitted into the Conference; upon motion the request was freely granted.

The election of officers for the following year resulted as follows: Pres. F. L. Austin, Rensselaer; First Vice Pres. D. C. Vanvactor, Argos; Second Vice Pres. J. L. Wince, Pierceton; Secretary, A. C. Roberts, Plymouth; Treasurer, T. O. Taber, Argos.

It was moved and carried that we continue the evangelistic work: also that we favor Bro. Zilmer as evangelist.

It was also ordered that each church organization choose one of their number whose duty it will be to ascertain how much the members of their respective organizations will contribute for evangelical work and report the same to the secretary not later than September 16.

It was moved and carried that the Executive Board be empowered to disburse the money as they in their judgment deem best, first favoring Bro. Zilmer as evangelist.

Bro. Wagoner not being a member of any organization it was moved and carried that the Conference grant him a ministerial certificate.

Ministerial Certificates were granted to

J. F. Wagoner, Rochester, Ind.
J. L. Wince, Pierceton, Ind.
F. L. Austin, Rensselaer, Ind.
A. H. Zilmer, Plymouth, Ind.
G. W. Smith, Culver, Ind.
J. S. Hatch, Scircleville, Ind.
R. C. Railsback, Argos, Ind.
R. F. Cordill, Plymouth, Ind.
D. C. Vanvactor, Argos, Ind.
Chas. Fish, Argos, Ind.

The churches represented were:—Plymouth, Burr Oak, Bracken, Argos, Rensselaer, Antioch, Pleasant View, and Inwood.

The program was followed as nearly as possible; several who had parts assigned were unable to attend, but their places were filled by others. The meeting went off without a jar and all pronounced it one of the best meetings we ever had. Several were there from abroad and we had a good representation of churches. All seemed filled with a zeal to press on in the good work with renewed energy. May we press on realizing that the day is far spent and the night cometh when no man can work. A number of excellent papers were read during the meeting which will be presented to the readers of The Restitution.

The committee on Program for the November meeting consists of R. F. Cordill, Plymouth, L. B. Boggs, Argos, and Flora Harris, Rensselaer.

F. L. Austin, Pres.
A. C. Roberts, Sec'y.

Iowa Conference Report.

The twelfth Annual Conference of the Church of God in the State of Iowa was held at Waterloo, Iowa, Aug. 19-20. We had a glorious meeting. The weather was perfect and camping out was both healthful and pleasant.

There were held besides the business sessions of the Conference, nine devotional meetings, five children's meetings, two Sunday schools, ten social and prayer meetings, twenty-four sermons and one entire day given to the Young People's Society—"the Bereans" and also one day to the temperance workers, making in all over fifty meetings.

We felt sorry to remember that so many of our dear ones could not be present. What a whole lot of good things you have missed.

Bro. W. L. Crowe will be our evangelist for the coming year. The officers elected are A. J. Eychaner Pres.; Mrs. Sadie Clark, Sec.; Mrs. Hester V. Berry, Cor. Sec.; J. W. Appleyard, of Odebolt, Treas.; and Mrs. Lilly Rockwell, State Sunday school Supt.

Ten letters from brothers and sisters, who could not be present were read, and they were full of prayers and good wishes and good words and money to help the cause of the dear Lord.

The Conference recommended that our ministers in all the States wherever they find two or more believers organize them for work and Bible study, and that they take into their number all who are favorable to the great truths of the kingdom and life through the Christ.

A move was made for the purchase of a permanent campground, and $170.00 was paid in and we yet lack only twelve men and women at $10 each to complete the purchase and dig a well. Who will help us?

The following ministerial certificates were issued: H. T. Hansen, John Garton, A. D. Allen, W. L. Crowe, Mrs. Libbie Palmer, J. M. Priminar, P. B. Stouffer, J. B. Craton, A. J. Eychaner, Mrs. Lillie Rockwell, J. B. Adams, O. J. Allard, D. M. Hudler, C. S. Brown, C. F. Kennedy and John T. Prime.

The next Annual Conference, the Lord willing, will be held about Aug. 25, 1900, on our new campground at Cedar River Park, near Waterloo, Ia.

Temperence Day was set for Tuesday of the Conference, and Berean's or Young People's day for Wednesday of the Conference week.

The meeting was characterized with harmony and earnestness, while the preaching was of a high, Biblical order, and showed an earnest desire to learn the will of God and our duty. While the sermons were all good there are some which deserve especial mention, one on "The Kingdom," Elder John Garton; one on "The Signs of the Times," by Lillie Rockwell; and the closing sermon by Elder Geo. Moyer, and one on the "Forces in Man," by J. W. Vandewalker.

Another year of labor for the Master is before us. Who will come up to the help of the Lord with labor and with money. Brothers and sisters of Iowa, let us not weary in well doing. Let us each one fill the place assigned you and the work will go nobly forward. During the year some have put on Christ by baptism, and they are now a part of the family and they should not be forgotten in prayer and in labor. You have done well during the past year, yet we believe we can do more in the year to come. And now brethren we commend you to God and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

The reception committee reported 124 present.

A. J. Eychaner, Pres.
Mrs. Sadie Clark, Sec.

Report of Meetings.

After my return from my Western trip, in May and June, I spent a few days at home. On June 24th I left home again for Ohio, from whence I had received an invitation to deliver a number of discourses. I spoke at the little church 5 times and 3 times at the city of Nobleville, at the residence of Bro. M. Bennett. I then boarded the train for Roll, in Blackford Co., where I remained over Sunday, July 2nd. On the 4th I started on an Eastern tour from which I returned Aug. 30th. I visited the following places: Niagara Falls, N. Y.; Solina, Hatchley and Fonthill, Ontario, and Salem, Ohio. Number of discourses at Niagara Falls 15; at Solina, Ont, 5; at Hatchley, 7; at Fonthill, 5, and at Salem, Ohio, 2. At several of these places there have not any of the preaching brethren for some time, and they expressed their satisfaction at having preaching once again after a long time; and at each place they have said, "come again."

It is the writer's conviction that if some one could visit some of the above named places occasionally, with others in the vicinity, no little good might be done in the interests of the truth. He has matured the conclusion that without preaching—in the commonly accepted sense of the term—the interest in the truth soon abates and in time dies out entirely. "It pleased God through the foolishness of preaching, to save them that believe." "How shall they hear without one preaching?" As one scans the great field the exclamation escapes one's lips: "The harvest how great; the laborers, how few!" And the time, how short. I would say to the brethren one and all, be true to your calling, and our Christ, who as a Son is faithful in all his house, whose house are we, if we hold the confidence and rejoicing of our hope firm unto the end. Let your light shine, be blameless and harmless and the sons of God in the midst of a crooked and perverted nation, among whom shine ye as lights in the world. Don't grow weary in well doing, for in due season we shall reap if we faint not. What a comfort to think that the time will come when the saints shall possess the kingdom. May we be worthy of this distinction.

Many thanks to the brethren for all their kindness. Yours in the gospel,

A. H. Zilmer.

The Coming of Jesus.

This event of prophecy and promise is abundantly and plainly set before us in the Sacred Word. It is constantly held before our gaze—not as a cold fact—but as a warm and living truth that touches the heart. It is styled "that blessed hope." Titus ii. 13, and the believer is represented as looking for it, well may our faith lay hold of it and our deepest affections find in it a support around which we cling. It stirs the noblest emotions of our being and awakens songs of joy from every believing heart. In the early church, not to sigh for the return of the Lord was regarded as a sure sign of apostasy. Gibbon, the skeptical historian, who wrote the "Decline and Fall of Rome," bore honorable testimony to the purity of the Apostolic church and that of the succeeding century, basing it upon the fact that the Christians of that early day lived in constant expectation of the Lord's coming. I think it was the late A. J. Gordon, who said that no sermon was complete if it contained no reference to God's grand event. John the beloved Apostle said of his appearing and our being with him, that "every man that hath this hope in him, purifieth himself even as he is pure." What a power there is in it when viewed in near prospect, in making and keeping us pure. We feel like frowning away every evil thought, every impure imagination, and of having our hearts imbued with the spirit of kindness, of love and of mercy; desiring continually to be in a heavenly frame of mind.

"Come Lord Jesus, let this be
The herald note of jubilee;
And when we meet and when we part,
The salutation from the heart.

He is coming! Catch the strain,
Old John welcome back again,
Not in lowly state, as when
He an offering died for men.

But as King, God's mighty Son,
Rightful heir to David's throne;
To rule the tribes of Israel,
And the world at large as well—

Break in twain the battle bow,
Lay on this proud oppressor low;
Quench the lust of human greed,
Satisfy the poor man's need.

Bid the storms of passion cease,
Wake the blessed songs of peace;
Still creation's weariest groan,
Spread o'er earth from zone to zone;
Underneath our feet as skies,
Lovely fruits of Paradise.

He is coming. This must be personal and literal and pre-millennial to meet the requirements of New Testament language, and all the conditions of the great plan of human redemption; and nothing short of this will satisfy the language of every true believer's heart. Do we realize the full import of the event? What does it mean to us who profess to love him and have prayed so often, "Thy kingdom come." It is no ordinary event capable of awakening only a passing interest; for on it hang eternal issues—my salvation and yours. It means to us the working of a mighty but instantaneous change in our being—a change in every part of these "bodies of our humiliation." The pains, the aches, the sense of weariness and weakness of body and mind, which burden us in our mortal state, will vanish at his coming. If faithful, we are destined to experience this marvelous transformation when the power of the Holy Spirit thrills through these poor nerves, so long the common track of pain, and we feel ourselves unburdened of the old creation and clothed upon with the new. Is this our pending, happy lot? The thought thrills my inmost being. Language is too poor to express it.

John L. Wince.

Editor Restitution:

Brother D. M. Hudler has been with us since August 10th. He preached 19 discourses. He is an able man, a workman that needeth not to be ashamed, rightly dividing the Word of truth. I am glad to say that four were added to the church, and four were re-immersed. He preached his farewell discourse on Sunday. We had a photograph taken of the place or grounds where the meetings were held. He has returned to Southern Ill. He left a good impression and many friends. We hope he will be spared to return and preach for us again. We know several more that are almost persuaded to obey the truth, and hope that they will not delay too long; for by-and-by the Master is coming and those that are ready will enter in through the gates into the city. May we all meet in the kingdom of God, where there is to be no more sorrow, sickness and death, nor crying, for God will wipe away all tears from off all faces. "Even so, come Lord Jesus and come quickly," is the prayer of your Brother in Christ.

Z. E. Brant.

Dear Restitution:

I love to read the letters from the dear brothers and sisters. It makes my heart thrill. I feel that I am one of God's children and I love my dear Master with all my heart, and I think I am on the straight and narrow way that leads to everlasting life, when the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations and he shall separate them one from another as a shepherd divideth his sheep from the goats, and he shall set the sheep on his right hand, but the goats on the left, then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Dear brothers and sisters, I want to be one of those that will be set on the right hand. I want you all to pray for me that I may hold out faithful.

J. M. Howard.

Kind looks, kind words, kind acts, and warm hand-shakes,—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.—*Dr. John Hall.*

Poetry.

Have You Done This?

Have you felt for the heart that is broken,
For him who has lost in life's race,
For the one whom the world in its rudeness
Has pushed clear out of his place?

Have you cared for the sick one whose anguish
Fills each day with the language of pain,
From whose cheeks bright roses have vanished—
Will heaven thank you, my friend, again?

Have you comforted [illegible] of the erring feet,
And helped him, by steps [illegible]
And again [illegible]
To look [illegible]

Have you tried to lift up [illegible]
To cure or the poor and [illegible],
With acts of compassion and kindness
That send up [illegible]

Have you pointed to the [illegible]
Who has wandered in [illegible]
Who is almost outside of God's mercy,
But is seeking, God's never [illegible]

Have you wept for your folly and failure,
And turned clear away from all sin
Then resolved to serve God and be happy,
Seek rest and enter therein?

Then come to God's temple of mercy,
Where Jesus with tenderest care
Will open his storehouse of blessing
And give to the keeping a share.

He will tell thee—already hath said it—
"The merciful man shall be blest."
And he that loves God and his neighbor
Shall dwell in his mansions of rest.

—Francis P. Griffith.

Communicated.

Who Shall Enter Into the City?

Let me, my dear brothers and sisters, start my paper by telling a little incident that happened this spring while I was visiting in and near Goldendale, Wash.

I attended Sunday school one Sunday. The classes were divided up according to the age of the children as usual. A class of small boys were just in front of me, and was taught by a young lady, who was trying to impress upon their minds the necessity of being good at all times, always trying to do right, etc. Finally she said, "What shall we do when the time comes to reward the good, if after all we have failed to come up to the standard required, failed to do as we should, that the good will enter into that beautiful city, the door will be shut and we are not allowed to enter in, What will we do then?"

After a moment one little boy said, "I know, we will have to camp out." Of course we could but smile at his quaint answer, but how true it is, for did not John say by the Spirit of God, "Blessed are they that do his will (or his commandments) that they may have a right to the tree of life, and may enter in through the gates into the city. For without are dogs, sorcerers, fornicators, murderers, idolators and whosoever loveth and maketh a lie." This is what I thought of, so the little boy's answer was not out of the way after all.

Now, let us notice some of the characteristics of the kind of people that are prohibited from entering into the city. For without are dogs. Why called dogs? I judge it is because of their violent temper and irritable disposition.

Richard Watson says in his Biblical and theological dictionary, "By the law of Moses the dog was declared unclean, and was held with great contempt among the Jews. Yet they had them in considerable numbers in their cities. They were not however shut up in their courts or houses, but were forced to seek their food where they could find it."

David in the 59th Psalm when praying to be delivered from his enemies, compared them to dogs who go about the city at night, prowl about for food, and growl and are clamorous if they are not satisfied.

Our Savior was led to adopt the same comparison. We find that he and all the early writers, made it a custom of comparing certain classes of men with animals supposed to resemble them in character. He said, "Give not that which is holy unto the dogs, lest they turn again and rend you."

I think Paul had the same idea when he wrote to the Galatians, when he said, "But if ye bite and devour one another, take heed that ye be not consumed one of another." And for this reason this kind of people cannot enter into the city.

The next in the catalogue are sorcerers and fornicators. We know their character, they too are among those that cannot enter in. Idolators come next. We all understand that we can be an idolater if we do not bow down to wood and stone. We can idolize many many things. We can idolize our own good name. Paul in his letter to the Romans was afraid of this, where he said, "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought. But to think soberly according as God has dealt to every man the measure of faith."

Again, we can make idols of our children, our friends, our world's goods. This is too often the case. Our Savior said, "Ye cannot serve God and mammon." We can make an idol of our particular church. I have observed often, people that seemed to worship their church that their fathers and their grand fathers have worshiped in, more than the Lord that bought them.

The beloved disciple when he was very old, in writing to the church, said "Little children, keep yourselves from idols." Let us take this advice given so long ago, that we may be found worthy to enter through the gates into the city.

And murderers. Now, John says, "Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him." Well he says, "Ye know." How did they know. Christ taught it on the Mount. Paul taught it. John and all of the apostles taught it and I might well say, "Ye know." And so do we know just as well as they, yet how many show by their conduct that they do hate their brother, and try to make those texts mean some one else. John seemed to think that these two little words, love and hate, meant a great deal. Let us be careful to take the word love for our motto, and love our fellowmen as our Savior has taught us, that we may not be of those that have to camp outside the gates.

The last of the catalogue, "And whosoever loveth and maketh a lie." This is all very plain, we know what a lie is. We know whether we love them or make them. The prophet has plainly told us that they that do these things cannot enter into the city. But we started out to find who is to enter into that beautiful city of our God.

We will read from Rev. xxi. commencing at the 23rd verse, "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it. And the kings of the earth do bring their glory and honor into it, and the gates of it shall not be shut at all by day, for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie. But they which are written in the Lamb's book of life." It seems to me, that we who have the Bible and profess to believe it, ought not to be mistaken in this matter, for the Word tells us plainly who shall enter in and who shall not.

Now, who are those that have their names written in the book of life. Jesus has told us, that those that keep his commandments and those that believe on his name and love one another as he gave them commandment, are entitled to the inheritance. And now in conclusion let me say, if we have forgotten in any way to do right, let us begin again. If we have done things that we know and feel that are wrong, let us make it right, not only to our brethren, but to any members who may not be Christians. They may be watching us to see where we make failures. If we would be living epistles, known and read of all men, let it be a clean page that is read. If our first love, let us return.

The Savior will receive us as the shepherd will his lost sheep. Has he not said that he is the good shepherd? He may chide, but will not forsake us. He can and will wipe out every stain, when we show by word and deed that we have mended our ways. But let us not be selfish, and be satisfied with our own salvation. But try and help each other over slippery places, where our own feet had well nigh slipped.

If we have forgotten to be good,
And taken up with sinning,
Begin again, begin again;
All life is but beginning.
The singer tries his part,
Before the anthem's swelling;
The child must spell his lessons o'er,
And stumble in the spelling.
And every scholar ere he's learned
His prizes or his passes,
Has had some task to him returned;
Or lost his place in classes.
The difference between good and bad,
Lies in their way of taking,
When falls and blunders they have had,
And steps and slips mistaking.
Our Savior walks on life's hillside;
And if he hears our sighing,
He'll look us out and he may chide,
But will not leave us crying.
And when he's wiped our tearful eyes,
With love as like a mother's,
We've got to mend our slippery ways
With stepping stones for others.
So when we hear life's evening bell,
Sin soft yet so surprising,
It's chimes shall tell [illegible]
Yet he was always rising.

Atlanta M. Brooks.

A Prophetic Curiosity—Ezekiel's Woe on France.

The following is clipped from the *Chicago Sunday Tribune*:

"Every body in France seems to be having a grand or a bad grand indifferent time, according as the Dreyfus trial goes. There is always trouble in that peculiar country, for if the nobility be on top then the common people suffer; if the common people are in power then the nobles bide; if the army rules, then its mailed hand pinches all classes, the mailed somewhat harder than the titled. It is the army which seems supreme as against church and state and poor Dreyfus—Dreyfus the Jew, Dreyfus the accused, the convicted, the partly punished son of Israel. The lovers of fair play all round the world are watching this contest of a man fighting for his liberty—fighting the French army. It is not concealed that the animus of this struggle is *hatred of the Jews*—and the public sentiment of the people is well defined by Semitic and anti-Semitic societies. This race hostility by France puts pertinent the contents of a rare pamphlet on this same subject printed 150 years ago.

Ezekiel began these denunciations in the thirty-fifth chapter of his book with:

'Moreover, the Word of the Lord came unto me, saying, Son of Man, set thy face against Mount Seir and prophesy against it.'

The prophet continues:

Verse 3. O Mount Sier, I am against thee and I will stretch out my hand against thee.

4. *I will lay thy cities waste.*

5. Because thou hast had a perpetual hatred and hast shed the blood of the children of Israel.

6. I will prepare thee unto blood and blood shall pursue thee.

7. Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth.

10. Because thou hast said these two nations and these two countries shall be mine and we shall possess it.

13. Thus with your mouth you have boasted against me and have multiplied your words against me.

14. When the whole earth rejoiceth I will make thee desolate.

15. As thou didst rejoice at the inheritance of the house of Israel because it was desolate so will I do unto thee; thou shalt be desolate, O Mount Sier.

These are the writer's texts, and he tackles them with much enthusiasm and not a little erudition. Yet the pamphlet reads in the light of today as if the man were either mad or one of the funny men of his time, where it takes a century and a half to appreciate. A summary of his arguments is given, so that each one can decide for himself, always keeping in mind the object of the work—the destruction of the French *because of their persecution of the sons of Israel.*

'It hath frequently been objected by cavillers,' the author begins immediately after his quotations, 'that some interpretations of Scripture prophecies do not give full satisfaction, and that so many critical inquiries are necessary in order to make them tally with the events supposed to be foretold that they are more calculated for the amusements of the learned than for the edification of the simple. But if this hath been objected to in other cases it cannot be in the present, for I am confident that I need only read the words of the prophet Ezekiel, without making the least comment upon them, to convince the most ignorant, the most simple and most illiterate of our countrymen that the above quoted chapter foretelleth the destruction of our natural and heriditary enemy, the Frenchman.'

He takes the oddest ways to identify his subject. Stop the first liveried servant on the street, he says, and to your question as to who is this Mountsiers will answer that 'London swarms with mountsiers,' and that 'the poor Englishman's bread is taken out of his mouth by beggarly Frenchmen? 'Any private gentleman of his majesty's foot guards will swear vengeance on him for his masked batteries at Fontenoy; the sailors will call him a cowardly rogue, drubbed by Admiral Hawke with others waiting to make him feel the weight of English metal.' In a word, there is not a shoeboy at Spring-Garden or a linkboy at either playhouse, a porter at the custom-house or a chairman at Whites who hath not learnt sooner than he learneth the Lord's prayer or his catechism that one Englishman is a match for at least ten mountsiers.'

This was his recommendation for a way of getting at the sense of the common people as to the meaning of the word mountsier—not by critical research, but by an 'appeal to the natural sentiments of the illiterate,' who decided without knowing it that 'mountseir' and Frenchman (mountsier, or as they called it in those days, mounseer) were one and the same thing—certainly an easy if not a convincing way of settling a doubt.

He starts out as if it were a self-evident matter that the English are the children of Israel, against whom mountseir 'beareth a perpetual hatred, shedding their blood whenever he had a chance, regarding such attempts at butchery as one verification of the prophet's prediction. He appears so tickled with his idea as to advocate the reading of this most remarkable chapter in every parish church throughout the kingdom for three months to come,' and he expresses confidence that there would no longer be occasion to continue 'the proclamation that offereth those ample premiums which the lurking sailors at present doth not think it prudent to accept,' and so tender themselves as volunteers to assist 'in laying mountseir's cities desolate.

The author admits that while he was quite sure as to the party meant by Ezekiel he strengthened his interpretation by referring the passages to learned men, whose opinions he attached. One 'W. R.' concludes that 'mountseir' means a great nation, for it could not be Mount Seir, for it would be absurd to talk of a mountain 'having cities' and 'a perpetual hatred against the children of Israel' and of 'shedding their blood.' There was no great nation of mountseirs save that of France. That settled that part of the prophecy in the mind of 'W. R.'

Another referee, 'W.,' regards Israel as a type of England (verse 5) because the latter seems the home of God's favored people, owing to its learning and its religious liberty. But 'W. R.' who has passed already upon another doubt, reasons out that England is well typified under the name of Israel 'because modern England impiously and in opposition to all Scripture prophecies, took the Israelites or Jews into its bosom, naturalizing and making them Englishmen.'

The thirteenth verse provokes the ire of 'W. L.' into this caustic declaration:

'Can there be drawn a more lively and natural picture than this is of the French, the nation of Mountseirs? For the French are noted above all nations for their boasting. *Un dieu, un Paris* (one God; one Paris) is a proverb always in a Frenchman's mouth and a proverb which seemeth to border nearly upon the blasphemy charged upon them by the Prophet. And that they are above all men, famous for multiplying their words; that they are eternal talkers, full of noise, but void of sense; this is a complete character of the whole nation.'

This long ago forgotten scribbler hated the monsieurs to such an extent as to assume that his own nation was Jewish in order to interpret Ezekiel. But with these verses as texts why not apply their threats to the French of the present day instead of ignoring the material they offer? The old prophet's words are as vengeful now as ever and it does not require rubber arguments to make a case against the 'mountsier' of 1899. Dreyfus the Jew is, according to developments, the butt of vicarious sacrifice. France is incensed against the Jew and this hatred infuriates the army and divides the people into the Semites and the anti-Semites—a nation against such a race as the world never had beside, a race predestined against extinction, surviving 2,000 years of pitiless persecution and thriving under oppression. France is no lover of the Jew, though it uses his wisdom and his money and worships the Savior and the Savior's mother, who came from his common people. It has had 'perpetual hatred and hath shed the blood of the children of Israel.'

'I will prepare thee unto blood and blood shall pursue thee' is a threat fulfilled again and again by the revolutions that have made France the slaughter pen of Europe. If it is to be made 'most desolate,' and if there is to be 'cut off from it him that passeth out and him that returneth' it would need only another revolution to create a fulfilment, a revolution this time that would be a war of religions affecting the civilized world.

"These two nations and these two countries shall be mine' might mean Germany and England. France is athelstical and the thirteenth verse is easily understood. The whole earth is rejoicing under the blessings of peace. It is then, saith the prophet, 'I will make thee desolate.' Because the inheritance of the house of Israel has been desolation, from the first capture of Jerusalem, and France has rejoiced at it, torturing the miserable Dreyfus as a son of that house, as a type of that race, because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir.'

The enigma reader of 1748, whose interpretations we have followed, was not half so good a seer as the man who, in his chair at his breakfast table in America, from his morning paper reads the cable reports of the court at Rennes and between the lines sees that Dreyfus is being tried not so much for treason, which is unproven, *as for being a Jew*, which is proven.

Perhaps Ezekiel really meant France and Dreyfus when he hurled his anathemas against Mount Seir."

It was long ago decreed by the Eternal, that he who cursed Abraham should be cursed, and also that he who blessed Abraham, should be blessed.

This has been literally carried out with regard to the descendants of Abraham. Within our own day, every Latin nation who have persecuted Israel, have met with a terrible retribution, the last being Spain, God using the United States as his scourge.

In France, we have the spectacle of one man—a Jew—attracting the attention and interest of all nations. This means something far beyond the man being tried: what the outcome will be, is at present difficult to tell. The pretext of the trial is treason, but the fact is: HE IS A JEW. We are passing through strange happenings. Watch!

W. H. Wilson.

Illinois Conference.

The Conference of the Churches of God in Christ Jesus for the State of Illinois will meet at Oregon, Ogle Co., Ill., at 9:30 o'clock Friday morning, Sept. 22, and continue over Sunday. The churches in the state are requested to send as large delegations as possible and all brethren throughout the state are invited to attend and contribute to the conference work. Also a cordial invitation is extended to those in other states to be with us.

Oregon is on the C. B. & Q. Railway. Those intending to be present are requested to write Bro. S. J. Lindsay, Oregon, Ill., in advance, so that he will know how many to provide for.

Brother F. L. Austin from Indiana, Samuel Wilson, New York, A. J. Eychaner from Iowa, L. E. Conner and D. M. Hutler and others will be present to assist in the work.

The following is an outline of the program:

Thursday, Sept. 21.

7:30 P. M. Bro. F. L. Austin, Pres. of Indiana State Conference, will speak on the subject "The Question of Immortality."
"God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." John iii. 16.

Friday, Sept. 22.

9:30 A. M. Singing, Prayer and Bible Reading.
All services will be opened in the same way.

10:00 A. M. Formal opening of the Conference, with brief address of welcome by Bro. S. J. Lindsay, and response by the President of the Conference.
Reports and recommendations of officers and evangelists.
Reports of Churches, Sunday-Schools and other auxilliary societies. Letters from absent members; also of work in other states. All churches in the State are requested to make and send reports.

12:00 M. Adjournment.

2:00 P. M. Short talks on Church work. Organization. Services. Officers. The Communion. Fellowship and duties and relations of members to each. Speeches limited to 10 minutes. No one to speak twice at the same session.

3:00 P. M. Preaching by Bro. L. E. Conner, Topic "Is there an hereafter?" or "If a man die shall he live again." Job xiv. 14.

3:00 P. M. Adjournment.

6:30 P. M. Social prayer meeting conducted by Bro. Martin Aaberseen of the Chicago Church. Topic "What hath God wrought."
All are invited to come prepared to take part in these meetings. Limit of talks, five minutes.

7:30 P. M. Preaching by Bro. Samuel Wilson of New York. Topic "The Two Adams and Their Kindred." "The first man Adam was made a quickening spirit." 1st Cor. xv. 45.

Saturday, Sept. 23.

9:30 A. M. Opening Services.

10:00 A. M. Business session of the Conference continued.
Election of President and Board of Management. Appointment of Committees. Resolutions. Discussion of Ways and Means. Renewing of pledges for ensuing year, followed by a Discussion of Sunday-School and auxilliary work.

12:00 M. Adjournment.

2:00 P. M. An hour with our young people. This service will be conducted by the young people in their own way.

3:00 P. M. Preaching by Bro. A. J. Eychaner, Topic, "The Inheritance We Seek," or "The Prize of the High Calling of God." Phil. iii. 14.

4:30 P. M. Adjournment.

6:30 P. M. Social Prayer meeting, conducted by Sister Glotfelty of Lanark, Ill. Topic "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. xxv. 44.

7:30 P. M. Preaching by Bro. L. E. Conner, Topic "When the King Comes." "Be ye also ready for in such an hour as ye think not the Son of Man cometh." Matt. xxiv. 44.

Sunday, Sept. 24.

9:30 A. M. Sunday-School and Bible Classes. Children's classes by Mrs. Whitehead and others. Young People's Bible class, conducted by Bro. J. M. Glotfelty. Adult Bible class. Topic "The Two Witnesses." Rev. xi. Conducted by Bro. Jas. W. Wilson.

11:00 A. M. Preaching by Bro. Samuel Wilson, Topic, "The Name of Jesus Christ." "To him gave all the prophets witness that through his name whosoever believeth on him shall receive remission of sins." Acts x. 43.

12:30 M. Communion Service, conducted by Bro J. M. Glotfelty, of Lanark, Ill.

12:30 M. Adjournment.

2:30 P. M. Another hour with our young people.

3:30 P. M. Preaching by Bro. F. L. Austin, Topic, "The great Salvation," "Turn ye, turn ye, for why will ye die."

6:30 P. M. Social Prayer Meeting.

7:30 P. M. Preaching by A. J. Eychaner. Topic, "The Obedience of Faith." "Men and brethren, what shall we do." Acts ii. 37. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin." Acts ii. 38.

Our Neglected Yesterdays.

To do the duty, the nearest duty, simple and natural as it may seem, is really the most difficult thing in life. To see it even is difficult. I do not know what it is in man that makes him enamoured of the distant thing. It is always tomorrow, and tomorrow. Today we will dream and plan and postpone; tomorrow we will act; and so life gets to be a snarl of neglected yesterdays, a deceiving show of promised tomorrows, nothing really accomplished.—*J. R. W. Ware, in Sabbath Reading.*

Annual Ohio Excursion via Vandalia-Pennsylvania Lines will leave Lakeville, Ind., on Sept. 28, 1899. For particulars as to rates, time of train etc., call on or address, A. A. Watkins, Agent Vandalia Line, Lakeville, Ind., or C. M. Wheeler, T. P. A., Terre Haute, Ind. E. A. Ford, G. P. A. St. Louis, Mo. J. M. Cheadrough, Ap. P. A.—sept. 28.

Poetry.

The Golden Now.

The earth is load with discontentments muttered,
By foolish mouths—the selfish and the vain;
And yet the world of agony unuttered
Lies behind lips that never tell their pain.

The voiceless dark is loaded with repentance,
In solemn courts of midnight, where o'ercast
With sorrow, conscience looks its silent sentence
Against the culprit actions of the past.

And countless eyes, aghast with blank reflections,
Stare down the highway which their feet have known,
Where stand afar the ghastly recollections,
Like frowning statues, not to be o'erthrown.

While fancy sees them rise in retributions,
A spector file along the future way,
To blight the hopes and chill the resolutions,
Which right should marshal for the coming day.

Oh ye who cower in trouble at the errors
Belaking memory conjures where you wait,
Rise, and against the past with all its errors,
With hand indignant, swing the iron gate!

Rise in the Golden Now, and ope its portal,
That door-way which tomorrow never opens—
Worthy your manhood and your God immortal,
Go forward to the harvest of your hopes.

Nor the future mantle of December
Become a coward's sackcloth, ashen gray,
To doom your aged anguish to remember
The precious chances you refuse today.

What's done is done—let errors past recalling,
In gulfy waters of oblivion drown:
The fret of retrospection, hot and galling,
Wilts to the rust the flower of courage down.

Until despair half makes the soul contented,
To sit reluctant at the yet untried:
Perpetual brooding over what's repented,
Is but the drug of constant suicide.

Such arrow is a winter owl, foreboding
For future wilderments nights of cure,
While cheerful thoughts are happy song birds, loading
With May time music all the summer air.

The vain regrets we nurture in our bosoms
Are deadly nightshades, which we feed with tears;
But all the heart becomes a bed of blossoms,
When hope is found and contentment cheers.

Shake from your feet the dust with wholesome scorning;
Against the ugly, never to be undone
From out the cloudy darkness, like the morning,
With glowing brow, go forth into the sun.

And to the duty nearest, most defiant,
With steadfast courage, lay your shouldered strength,
And conquering more than cities, like a giant,
Arise the master of yourself at length.

Prophetic hope shall lead you to new pleasures,
Along the yielding pathway of the plow,
To yellow harvests and to orchard treasures,
The fruit of action is the Golden Now.

And when the tranquil evening crowns your labor
With sheaves and fruits and welcome home hold songs,
At peace with heaven, your conscience, and your neighbor,
Resign your prayerful heart where it belongs.

—T. Buchanan Read.

Selected.

Heb. ix. 39, 40.

The Apostle has completed his enumeration of long line of worthies who were well spoken of on account of their faith. It was their faith that marked them out before man and God. Much good could not be affirmed of them in many respects,—but this could be said, "they believed." They were formed out of no better clay than others. They possessed natures not less defiled. But still "they believed." It was their believing that brought them continually nigh. It was simply as believers that God recognized them; and it was simply as believers that they walked with God. This was a believing life from first to last. And such is the life of every saint. Such is to be the Church's life until the Lord come. She has everything in promise, nothing in possession. She has a kingdom in reVision, but not an inch of ground in actual enjoyment now. Nor is one age or section of the Church better than another in this respect: all are the same; all have the same hope,—but not one has received the inheritance. That inheritance is equally a future thing to all; all are to receive it together; not one before the other. This is, in substance, the Apostle's statement in the passage before us, which has been so often discussed, but little understood:—

"All these (ancient believers), though they received a good report on account of their faith, yet were not put in possession of the thing promised." They neither received the inheritance at the time they were here, nor have they received it *since*. It is still one of the "good things to come."

Then follows a clause which ought either to be read as a parenthesis, or placed at the end of the verse. Let us treat it as a parenthesis, and omit as till we have connected the last clause of the verse with the 39th. The whole would run thus:—"These all, though they received a good report on account of their faith, yet did not receive the thing promised, in order that they, without us, should not be perfected." That is to say, the actual possession of the inheritance (or thing promised) has not been given; it has been deferred (till the Lord come), in order that no age or section of the Church should be perfectly blest and glorified without all the rest; for all must be raised together; all must be caught up together; all must be crowned together.

What, then, is the meaning of the parenthesis? Its meaning is as follows:—The Apostle had spoken of the promise, or thing promised; and having mentioned this, he adds parenthetically, by way of explanation, "For God has indeed some better thing in view for us, no less than for them." That is to say, "The inheritance is for us, as well as for them; the promise was indeed made to them, but it indures us also." The "better thing" is not to be taken as meaning some better thing for us than what they possessed. No. But as referring to something better than any had received; something which eye had not seen, nor ear heard; something more glorious than had ever been enjoyed by any saint, or any portion of the Church, from the beginning.

That "better thing" is the inheritance—the kingdom. This inheritance belongs to us who live in these latter days, no less than to those in the earlier times. It is an inheritance which God himself has prepared. It is an inheritance which becomes ours, in title and right, the moment that we believe.—but which shall be enjoyed by none until the Lord come.

Hence it is to the day of the Lord that we look as to the day of our common re-entrance into Eden—the day when, as one vast multitude out of every nation, we shall together enter in through the gates into the city—the day of our common crowning, our common triumph; for it is to be one crowning triumph, one entrance for the whole Church from the beginning: they are not crowned alone, or in fragments, or in sections,—but in one glorious hour they receive their everlasting crowns, and take their seats in simultaneous gladness upon the long-expected throne.

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Edmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.09 A. M., no other train connects at Edmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Able speakers are expected to be present.

Yours for the truth,
EMMA JACKMAN, Sec.

The next annual Conference of the Churches of God in Christ Jesus will convene at Oregon, Ill. Friday, Sept. 22, and continue over Sunday. This will be our second annual conference. We are arranging for a profitable meeting. Brothers Eychauer, Conner, and Hudler have signified their intention to be present, while other evangelists have been invited. The programme will be published later. It is hoped that a good delegation will be present from each of the churches of Illinois, prepared to take an active part in the meeting, so an invitation is extended to the brethren throughout the State who are connected with any church society or otherwise, to be with us, also to brethren outside the State.

It is particularly requested that all who design to be present shall notify Brother J. A. Lindsay, Oregon, Ill. as soon as possible, who is preparing to make provision to entertain all who come from a distance free, and in order that this may be properly done he would like to know as early as possible in advance how many purpose coming.

Oregon is on the Chicago, Burlington and Quincy R. R.

Letters from isolated members who cannot be present will be received and read with pleasure. Either come or send a few words of comfort and good cheer.

JAS. W. WILSON, Pres.
LYMAN BOOTH, Secy.

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TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Stock City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 1810 Saratoga st, Omaha, Neb.
Dr. J. E. Rollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 166 Broadway, Alliance, Ohio.
W. L. Steele, Scholls, Ore.
S. Roxana Wiese, Pierceton, Ind.
E. A. Saylor, Tempe, Arizona.
Silas Heun, Dudley, Worchestershire, England.
J. S. Hatch, Bridgeville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chismville, Ark
J. J. Cady, Hallbrook, Neb.
J. T. Primo, Edison, Neb.
A. J. Eychauer, Chalbrook, In.
W. L. Winslow, 638 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. K. St. Tacoma, Wash.
J. P. Glean, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Stidl, Ill.
R. F. Boyer, Boyer Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Bet., Garro and Water Streets, every Sunday at 10:30 a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. B. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 620 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Sents free M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Marlboro St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., mid-lifeway.—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of Hull Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freeman, Neb., meets every Sunday at the Evans Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Joann Welton, Elder; Sarah Selick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the First School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 P. M., 1215 Logan Ave, San Diego, Cal.

The Church of God near Scirdeville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keeder, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, In., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. Is Authon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychauer. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The church at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trusdell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant at Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 2 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Wash., meet every Sunday for preaching and public worship, at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 11:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders. W. G. Hollis and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1235½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Whitehall, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

The Church of God at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. B. W. Patterson Elder, and C. E. Stevens, Secretary.

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Poetry.

A Song of Israel.

O Jer.. ?' wonderer through the weary years,
Of wild unrest—
A world wide pilgrimage of hopes and fears—
Sometimes in joy, but oft'ner far in tears,
As God knows best.

Since Jacob laid him down that night to sleep,
On Bethel's stone,
And saw the angel legions downward sweep;
Their watch around the earth to keep,
Never alone.

Beside the mystic Nile, on Egypt's sand,
He pitched his tent:
Then on the desert as the night-cloud fared,
In cloud and fire still pointing to the land
Of rest content.

Beside Euphrates, where old Babylon's wall,
So proudly stood,
He saw the giant empires rise and fall
A captive exile, yet unharmed through all,
Beside that flood.

And when in wrath the Roman eagles came,
To Zion's hill,
And drove him in thousands out in flame,
A stranger in the earth—Jehovah's name
Upheld him still.

See yonder on the snow-clad Russian plain,
His children driven—
Beset and hunted by the imperial train,
Like sheep by wolves—but surely not in vain,
They cry to heaven.

For brighter than the northern lights that gleam
Upon the air,
The signals of the great Shekinah stream,
And like the memories of a blessed dream,
Bid him—good cheer!

Good cheer, O Jacob! though a wanderer still,
In all the earth;
Thy foes will but the promises fulfill,
And drive the exile home to Zion's hill,
That gave him birth.

God speed the day when Jew and Gentile all,
Shall meet as one
At the glad welcome of their Father's call,
In that dear home where shadows never fall,
Their warfare done.

Communicated.

What would Jesus do? No. 9

PINE WOODS BIBLE CLASS.

Teacher. We still continue to suspend our own investigations, while we listen gladly to the recitals which have come before us for the last few weeks. This week we have the continuance of the topic, The baptism of the Holy Spirit, etc.

Mr. Williams. Since our last conversation on the Baptism of the Holy Spirit, my mind has dwelt upon the matter considerably. Since I saw you last, I have made a flying trip to Chicago, and on Thursday noon, I attended the Willard Hall prayer meeting. A lady from Australia addressed the meeting. Before the address a Mrs. Hitchcock was asked to lead in prayer. She prayed for a Baptism of the Holy Spirit, that it might come down upon that meeting the same as it did upon the disciples on the day of Pentecost, and also that the speaker might be filled with the Holy Ghost. It made me think of our last conversation, and I thought I would watch the effect, and see what kind of demonstration we should have. I knew very well, that if that prayer *was answered*, there would be an *unusual commotion* in Willard Hall, because on the occasion above referred to, "There suddenly came a sound from heaven, as of a RUSHING MIGHTY WIND (a terrific gale) and it filled all the house where they were sitting. And there appeared unto them CLOVEN TONGUES, like as of FIRE (a fearful sight) and sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." (Something never seen in modern baptisms.) "Now when this was noised abroad, (if this should happen at Willard Hall, it would be telegraphed to the remotest corners of the earth) the multitude came together and were CONFOUNDED, because that every man heard them speak in his own language. And they were all AMAZED, and marvelled, saying, one to another, Behold, are not all these which speak Galileans? And how we hear every man in our own tongue wherein we were born." Acts ii. 1-8. I never heard of anything like this in modern baptisms. Have you, Miss Gordon?

Miss Gordon. I never have. I have heard many a prayer for "Pentecostal showers," but never saw a "shower." I have seen people wrought into religious frenzy by a natural means, which is well known to revivalists, and always practiced by them. I have heard them yell, shout and scream in an unearthly manner (there was neither sense, order, or decency in it) and hammer their seats, jump up into the air, whirl around, and fall down in a fit, (a natural result following that kind of excitement) and that they called "getting the power," being "filled with the Holy Spirit." What a contrast when compared with a genuine Baptism of the Holy Spirit, like that on the day of Pentecost.

You said you was going to watch the result of the prayer made at Willard Hall, for a Pentecostal Baptism. Tell me the result, did the baptism come?

Mr. Williams. Well, I watched the one who made the prayer, and the audience who said, "Amen," but no one seemed to me to really expect it. If they did in fact expect such a baptism as was poured out on Pentecost, there would have been an anxious air of expectancy manifested; but it seemed to me that the prayer was ALL FORGOTTEN, after the petitioner took her seat. No one appeared to realize what was prayed for.

She also prayed that the speaker also might be filled with the Holy Ghost. I listened to her speech to see if I could detect a trace of Divine inspiration in her language.

She made an interesting address bearing upon woman's rights and temperance, spiced with some funny stories as illustrations, which were aptly fitted in. To me it seemed quite human, it did not sound like the Holy Spirit through her.

Miss Gordon. Can you relate some of the stories she gave?

Mr. Williams. Yes, here is one of her woman's rights illustrations.

The scene was in a meeting. The theme under discussion interested a lady in the audience, (whose sentiment was opposed to a woman speaking in public) and without invitation she mounted the platform and began addressing the audience. The leader says to her, madam, you must sit down, it is out of place for you to speak here. She paid no attention, but went on. Again he says, my dear woman, you must stop. She did not heed him, but went right on. Again, he interrupted, if you do not desist I shall have you put out. At that four strong men came upon the platform, and placed her in a chair to carry her out. As she was being carried out she remarked: "Well, I am better off than my Master, he had only ONE ASS to carry him, but I have got FOUR."

That was a woman's rights joke all right, but what kind of a spirit inspired it?

The next story was upon the line of temperance. It was a dream. A man had a dream which troubled him, which is as follows:

He was sitting in his room, the door was open, and in came a fat rat, next following this was a blind rat, and the next was a starved rat, and then followed a mouse. He was troubled about it, and told it to his family, and said he could not tell what it meant. His little boy says, "Papa, I can tell you what it means." "Well, my little boy," says he, "what is it?" "Well, Papa, the fat rat is the saloon keeper, the blind rat is yourself, the starved rat is mamma, and the little mouse is me."

A good illustration, but does it have the ring of language usually attributed to Holy men of God, who spake as moved by the Holy Spirit?

We often hear prayers for speakers after this manner: "Fill him with the Holy Spirit, *give him* words *to speak*, may he not speak his *own* words, give him a message for us." There is a

SPICE OF INFIDELITY ABOUT SUCH PRAYERS,

not intentional, I grant, but yet such is the case.

Compare it with the following: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that a man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 15-17.

The above is given as a thorough means, even all that is necessary, all the way from conversion to the final victory. Now, to pray for some other way than the above is to [illegible] as a guide, and instructor, is in effect to say, we do not believe the above is sufficient, to make the child of God "perfect."

Miss Gordon. Yes, so it seems to me, I have often heard such prayers—that "words be given the speaker," and is also continually repeated for others; and these men, who are supposed to have Divine words given them by inspiration of the Holy Spirit; *flatly contradict each others teaching*. That surely is sufficient ground *to doubt the inspiration* of the speaker. If they want inspired words to speak, the Holy Scripture is the treasury to draw them from, and not a new inspiration.

There are other people who before taking some important step, wait for the

HOLY SPIRIT TO TELL THEM

what to do. This is also doubting the sufficiency of Scripture as a guide. They sometimes get an impression and at once jump to the conclusion that that is a leading of the Holy Spirit either to do, or not to do what they were contemplating. How do they know it to be so? For all we know, it may be a mere surmise, a thinking of the flesh. Why not adopt something sure as a guide, even that which is sufficient "for reproof, for correction, for instruction in righteousness; that a man of God, may

BE PERFECT,

thoroughly furnished unto all good works." This we have in God's Holy Word. Why not be loyal to God, and the Guide he has given?

Mr. Williams. Yes, Miss Gordon, but a passage of Scripture about the Holy Spirit's teaching, has just come to my mind, which I would like to have you comment upon: it reads as follows: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you (not everybody) all things, and BRING TO YOUR REMEMBRANCE whatsoever I have said unto you." John xiv. 26.

Miss Gordon. The construction of the above language shows that it belongs only to the parties addressed, and to no one else.

During his sojourn among them he said so many things to them which their finite minds would forget, and so needed something to quicken their memories.

Mr. Williams. Why then, more than others?

Miss Gordon. Because many things said to them, was *not* for *their benefit alone*, but was intended to be recorded upon the Page of Inspiration, for the guidance of others. See Heb. ii. 3, 4: "How shall we escape, if we neglect so great salvation; which at the FIRST *began to be spoken by the Lord*, and was *confirmed unto us*

BY THEM THAT HEARD HIM;

(what they heard was brought to their remembrance by) God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his will."

The phrase, "Bring to your remembrance whatsoever I have said unto you," locates it upon *those addressed*. The Holy Spirit came according to promise, and brought to memory Jesus' precious sayings to them, which they recorded in holy Writ for the guidance and instruction of all who should come after them. Jesus is not speaking to us now, only through his written Word, which is the finished and complete revelation of God, through holy men of old as they were moved by the Holy Spirit. In point of fact we are better off than they were who lived before the completion of the sure Guide given us, which is now sufficient for every occurrence and detail of life. This any one can find out to be so absolute assurance, if they would only become familiar with the Guide, and hide it in the heart, they would find just the right passage coming unbidden to memory at just the right time, for either comfort or instruction. Try it. You will find it far more satisfactory than some imaginary outside influence which you only surmise is the Holy Spirit, [illegible] you don't know it.

By fol[illegible] sort of a guide, [illegible] of scattering dictory notions, surmises and extravagances. It would take a volume to record the fanatical actions of such people, who often are so sure about such leadings, that the actions they commit are attributed to a disordered brain, and are in consequence confined in insane asylums; same on every other subject, save that which they suppose the Holy Spirit has led them, upon that they cannot reason.

Not so with the Guide God has given us, for through that, "a man of God may be PERFECT, thoroughly furnished unto all good works." 2 Tim. iii. 15-17.

Mr. Williams. That is so, Miss Gordon, I have very often seen people who are said to be taught and led by Holy Spirit, independent of the Bible, do and teach such contradictory things, that I used to wonder why it was so? I once heard a teacher who was leading an adult Bible class, say, that he believed that ministers of *all denominations* were given a greater measure of the Holy Spirit than the Church members, for the purpose of leading them (the members) into all truth. I asked him if that was the case, how it was that such spirit-taught ministers were doctrinally teaching *different things*, and opposed and contradicted each other? No answer was forthcoming. The teachings of the Holy Spirit are always in harmony.

Miss Gordon. I venture the assertion that if these ministers would conscientiously study God's Word perfectly independent of *outside influences*, and *opinions*, they would all come to believe the *same things*. Take for example the subject, will earth or heaven be the future home of the redeemed? Let each one take a sheet of paper, and make two columns, write at the head of one, EARTH: and at the head of the other, HEAVEN: then put every passage in the Bible, promising the earth, under that head, and the opposite under the head heaven, and afterward come together, and compare their work, would they not *all have the same thing*?

Take the immortality of the soul the same way, and what difference could there be. A doctor once told me that he could prove the two opposite sides on any question from the Bible, and challenged me to try him. I told him to try his hand on the immortality of the soul, and you can insure his boasting was quickly silenced.

Let the spirit guided ministers test the question of baptism as between immersion and sprinkling, by the Bible, and a union must result. But not so with the imaginary Holy Spirit instruction. They have no reliable standard to come to, by which to regulate their vagaries and contradictions. You may be sure it is, as the good Old Book says, "If they speak not according to this Word, it is because there is no light in them."

I believe Jesus would stand by the Holy Book, if he were in our place.

W. H. WILSON.

What is Meant by Redemption?

Christ said as is recorded in Matt. xviii. 11; Luke xix. 10; and John xii. 47, that he "came to seek and to save that which was lost." In order to understand the mission of Christ we must first know what was lost, and we have no other way of finding out only by the record given in the Old Testament. I am aware that there are good, honest truth-seeking people, who are opposed to resorting to the Old Testament, they appear to think because the Mosaic law was fulfilled and a new order of worship instituted by Christ and the Apostles, that we have no use for the Old Testament, and there is nothing in it relating to our salvation; but we are commanded to search the Scriptures, John v. 39, that they were written for our admonition, I Cor. x 11, of course that means the Old Testament, for the New was not written at that time as recorded by Luke xxiv. 25.

We read that Christ said to two of his disciples after he rose from the dead, "O fools, and slow of heart to believe all that the prophets have spoken." Christ is the Redeemer. Webster's definition of the word redeem is, "to purchase back, to ransom or rescue from captivity, or from the bonds of sin and its penalties." Accepting Webster's definition, the question comes direct, what was lost, or in jeopardy to be rescued, restored, redeemed? In Gen. 1st and 2nd chapters, we learn that God created and made the heavens and earth, and fitted out the earth with all animal and vegetable life, with light, water and every necessary to man's comfort and pleasure, and pronounced it very good, and then made man, placed him on the earth, gave full dominion over its entire furniture, provided means whereby he could become immortal and live forever, on condition that he obeyed the law. The penalty for disobedience was death; he disobeyed, and incurred the penalty; and lest he should avail himself of the means to become an immortal sinner, and live forever, he was excluded from his Paradisical state, and the tree of life protected from his grasp. Gen. iii. 23, 24.

Man must die, no evading God's law, no suspending the penalty, so death past upon all, the innocent babe as well as the matured culprit, the earth cursed; in place of fruitful fields, thorns and thistles are its products, in place of pleasant pools, quagmires with all their evil fruits as the result. All is gloom, man doomed to die without God or hope in the world. No there is a gleam of hope. The Seed of the woman shall bruise the serpent's head. A glorious hope, the promise of a Redeemer, and when the fullness of time came God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Heb. iv. 4-5.

It is important that we always distinguish the difference between redemption and a gift. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." John iii 16. The Son was a free gift, something never before belonging to the world, so he was no part of the lost to be redeemed, but the Redeemer. Man had no claim on the Son or his possession; the Son has a claim on the world and even by the right of purchase. He gave himself a sacrifice for man and the lost world, thereby obtaining to himself the inheritance lost by Adam, who was made a living soul only. Christ, the second Adam, who kept the law, was found perfect, was made a quickening Spirit. I Cor. xv. 45. Christ having become heir of all things, having all power given him, he can give eternal life to whom he will, can dictate the terms by which he will give the second life.

Adam was placed on probation, he proved unfaithful and was not granted spiritual or eternal life. Christ was put on probation, proved faithful, was regenerated, born of the Spirit. So we are put on probation, and if we are obedient to the law, comply with the terms, we will be reproduced, born of the Spirit, and receive the crown of life, Rev. ii. 10. And be permitted to enjoy the earth in its redeemed condition. 2 Peter iii. 6, 7, 13, 14. Then we will be granted to join in that new song, and they sung a new song, saying, "Thou art worthy to take the Book, and to open the seals thereof, for thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. v. 9, 10.

The terms by which we obtain our salvation are plainly laid down in the teachings of Christ and the Apostles. Paul tells us, Gal. iii. 26, 29, how to become Abraham's seed, which makes us an heir to the promises: after we have been adopted into the family we can retain our heirship by continuing through life as directed by Paul. Rom. xii.

C. P. GRAHAM.

Advice to Preachers.

1. Resolve to be brief, as this is an age of telegraphs and stenography.

2. Be pointed; never preach all around your text without hitting it.

3. State your proposition plainly, but do not stop to particularize.

4. Avoid long introductions; but plunge into your sermon like a swimmer into cold water.

5. Condense; make sure that you have an idea, and then speak it right out, in the plainest, shortest possible terms.

6. Avoid all high-flown language; quote no Hebrew nor Greek; aim to be simply a preacher.

7. Make no apologies. They do not edify, and hence a waste of time.

8. Desire no rapid growth. When the clock has struck twelve it does not strike thirteen next. The full moon grows no larger.

9. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind, spits in his own face.

10. Never scare off a fly with a club when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

11. Never forget that a minister's work is to break hard hearts, and to mend broken bones.

12. Avoid extremes in gesture. Do not be too stiff on the one hand, nor like a limber jack on the other; and remember that gestures are to be seen, not heard.

13. Do not try to tell all you know in one sermon. The art of condensing costs study, but when once attained its value is priceless.

14. Never talk merely to hear yourself: if you do, you weary the hearers.

15. Avoid levity. Jesus was never known to laugh, but often to weep.

16. Be natural. Do not try to ape the tone or gesture of some great man. Be great by being yourself. Guard against what is termed "heavenly tones," a tremulous voice, and "ministerial twang."

17. Be in earnest. Let your hearers see that you believe what you are preaching. How can any preacher go with God's awful message to dying men and women with feelings of indifference?

18. Articulate plainly. Let every word be heard, from the number of the first hymn to the benediction.

19. Consider well the best manner as well as the matter in your preaching.

20. Realize that unless the attention of your hearers is fully arrested and vigorously maintained, the most excellent discourses will be without effect.

21. Unless there be deep feeling, the object of preaching will be defeated. After the understanding is informed and the judgment convinced, the heart and soul must be moved, or no lasting effect is produced.

22. A minister must talk every word from his very heart, and pour out the riches of his own knowledge upon the people around him, by the help of the Spirit and the power of God. Then every word and gesture will be free and natural, and full of life and spirit, and a deep and lasting impression will be made upon the hearts of the hearers.

Important Distinction.

A friend remarked that a member of his church, with an air of pride, came to him and said, "I have been through the Bible five times this year." His pastor looked at him a little while, and then queried: "How often has the Bible been through you?"

He reads and hears God's Word well who seeks to realize it in his life. More knowledge of God's Word will be gained by a single effort to live one of its commands than by a year of reading with no effort to keep the Word of God. Trusting a promise will enable one to know its sweetness far better than to commit it to memory

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations: the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked: eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

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Plymouth, Indiana, Sept. 20, 1899.

Are You One of Them?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

"Aversion to reproof is not wise, but is the mark of a little mind. A truly great man can bear reproof for the benefit thereby gained. The little fellow is afraid of being snuffed out."

The *Christian Advocate* says, "Apathy is the disease which has gotten hold of church life. Unless we bestir ourselves we will perish. When war and greed, frolic and fun, fraternity and secularism become of more consequence in popular thought than redemption, salvation, peace and God, it is time for the very stones to cry out the warnings of danger."

A paragraph in *Woman's Voice* says a preacher who was a great smoker, closed an eloquent address on Christian Activity by exclaiming:—"Brethren, there is *no* sleeping apartment on the train to glory." An old lady in the front seat who knew the smoking habit of the minister responded, "No brother, nor smoking compartment either."

Brethren, if you love God and truly desire to please him, you will show your love *in the way* he has himself indicated. Jesus said, "If ye love me, ye will keep my commandments." John xiv. 15. Both by example and precept he has taught this. You need not imagine that you can adopt *your own methods* to please where *he* has clearly defined them. If you do you will fail every time. You cannot improve on his rules.

An item in a contemporary says that reports from Southern Russia are to the effect that a current belief on the approaching end of the world is causing a panic among the uneducated classes. At Kharkovu, the capital of the government of that name, workmen are leaving in large numbers, wishing to spend what they consider their last days at their village homes. The factory owners have asked the police to stop this emigration in order to prevent the ruination of business."

"Mortality is a congeries of flesh, blood, bones and viscra, doomed to death and dissolution, and, when alive, possesses cerebral organs, or functions, termed mind,—utterly erring and fallible in their nature."

"*Im*mortality is a congeries of organized entity in literal and absolute contradistinction to mortality, and is obtained, not on the principle of procreation, but by Spirit bestowal, or transformation, by the Spirit power, as the gift of God, "Aionion life; Indeed to those who, by perseverance in good works, are seeking for glory, and honor, and incorruptibility." Rom. ii. 7. Din. "Glory," we understand as "Spirit," "Honor" as status in the kingdom. Incorruptibility as void of organic dissolution, and all animated by "Aionion," or unending life.

This then, is essential immortality. Spirit implies power and mental perfection in "the kingdom of God and of Christ."

A young man once remarked to a pilot, "I suppose you know where all the rocks are in this river?" "No," he replied, "but I know where the deep water is." That is what the believer should know,—the safe path.

Nothing has developed in the Dreyfus case, more than the general comments of people. All outside of France condemn the verdict as unjust, and the French are indignant that the world turns against her for something that is her own concern.

Last week the British government sent a communication, which is described as a demand on the Boers. It was expected that a definite answer would be made, and the question of war or no war settled, but it turns out that President Kruger is almost as expert in such matters as the Sultan, for his answer is evasive, and more diplomacy will be in demand.

Selected.

Narrow and Broad Views.

A great want of the religious world in the present day is a correct knowledge of the terms of salvation as prescribed by the great Teacher himself. It is admitted on all hands (with the exception perhaps of the Universalist) that there are terms of salvation—that God has been pleased in his wisdom and goodness to save such members of the human family as comply with certain conditions. What these conditions are is matter for fair inquiry. As very different views are entertained on the subject every contribution towards a Scriptural answer—whether broad or narrow socalled, should be welcomed by every one who is desirous to know the truth in the matter.

In such an inquiry it should be laid down as a first principle that while every one must judge for himself what are the terms which God has revealed, we are not the judges of whether certain terms are narrow or broad. It is the just dimension of God's rule that must determine the truth in such a question apart from the fallible judgment of man.

It is worthy of notice also as a general factor in the outset of this inquiry that our Lord himself has authorized the application of the terms "narrow" and "broad" in this connection in a sense the farthest removed from the Universalist extreme—"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

In the *Rainbow* for August last, page 318, there is an article by T. W., entitled "Narrow Views" on the words of the Apostle Peter uttered in the house of Cornelius—"Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." T. W. says, "Let us then be extremely careful how we interpret the seemingly narrow texts of the Bible, where such exist; for we shall find that every apparently narrow text has at least another quite as broad, which, taken as literally, would seem opposed to it." Suppose I take the liberty to reverse T. W.'s method in this way:—"Let us then be extremely careful how we interpret the seemingly broad texts of the Bible, where such exist: for we shall find that every apparently broad text has at least another quite as narrow, which, taken as literally, would seem opposed to it."

Without attempting to give any definition of the terms of salvation, I shall confine myself in what follows to a few remarks on the words founded on by T. W., for the purpose of showing their bearing on breadth or narrowness as to the terms of salvation.

There can hardly be a doubt that the admission of sinners, irrespective of nationality, to the blessings of salvation is the principal thing affirmed by Peter in the words quoted. And as this is not questioned by any, the simple question is as to the terms upon which Jews and Gentiles alike may obtain salvation, so far as these terms are affected by the words "he that feareth God and worketh righteousness is accepted with him."

These words are only the introduction to an address occupying ten verses, and it is therefore necessary to ascertain their connection with what immediately follows. They were addressed by Peter to Cornelius and his kinsmen and friends, in the presence of six brethren of the circumcision who had accompanied Peter from Joppa to the house of Cornelius at Cæsarea.

It is worthy of especial notice that the idea that men are accepted merely on account of certain features of character is opposed to the main design of those peculiar circumstances under which the conversion of Cornelius took place. That design was the manifestation of God's purpose to "visit the Gentiles to take out of them a people for his name." This was described by them of the circumcision who had contended against Peter at Jerusalem, but who became convinced that it was of God—"Then hath God also to the Gentiles granted repentance unto life." Since, therefore, this was the first occasion on which God visited the Gentiles for this purpose, it follows that prior to *this*, their position in relation to God and salvation was that of being, in the language of Paul, to the Gentile disciples at Ephesus, "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise." Notwithstanding the excellent character ascribed to Cornelius there is no evidence that he was even a Jewish proselyte; and although there were, this would not have placed him in a better position than that of unbelieving Jews themselves.

But the words of the angel to Cornelius himself are sufficient to show us his true position at the time Peter used the words referred to. The angel had directed Cornelius to send men to Joppa and call for Peter, and added, "he shall tell thee WHAT THOU OUGHTEST TO DO." This statement of the angel is even more fully expressed by Peter in his rehearsal of the matter to those of the circumcision at Jerusalem, in which he gives the intimation of the angel in the following terms:—"Send men to Joppa, and call for Simon whose surname is Peter, who shall tell thee words WHEREBY THOU AND ALL THY HOUSE SHALL BE SAVED."

It is here the question arises,—Why did Peter, in telling Cornelius words whereby he should be saved, introduce those words by a statement which seems to imply that Cornelius was already saved, or accepted with God, being a fearer of God and a worker of righteousness?

In answering this question it will be necessary to look somewhat closely into the connection in which the words stand. It may be remarked that the comparatively modern method of pointing, and division into verses, has materially contributed to render this passage unintelligible. There can be no doubt that the introductory sentences of verses 34 and 35 are much more closely connected with those immediately following than is indicated by the pointing of the common version. The passage according to this version is as follows:—"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (he is Lord of all:) that word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power," &c. Nothing is more evident to me than this, that the words "accepted with him" should not be separated from those that follow by more than a comma. I am led to this conclusion by the fact that the translators in order to make what is really one sentence into two have been obliged to re-express in verse 36 the antecedent noun *God*, although there is no corresponding word in the original; but where the sense would be continued with perfect clearness by the use of the pronoun *he* understood in the third person singular of the verb *to send*.

There is another point requiring notice, which serves still farther to show the close connection between the two verses referred to. This is the circumstance that the Greek term *logon*, rendered "word" at the beginning of verse 36, is in the accusative case (*logon*). This accusative not being governed by any verb in the sentence, must necessarily be governed by a preposition understood. Indeed this is indicated by a direction of the Greek New Testament to supply the preposition *kata*, signifying "according to."

Before presenting the passage thus corrected, however, there is a point requiring notice in verse 37, in which the translators, by supplying the words "I say," which have no representative in the Greek, make it appear as if Peter repeated the word *logon* for the sake of clearness, and that consequently the first *logon*, as well as the second, is governed by the word "*know*," thus dispensing with the understood preposition *kata*. Peter, however, does not use a second *logos*, but another term, and that evidently to express a different idea. The word employed is *rema*, from a verb signifying "*to flow*," and, in a secondary sense, "*to speak*;" hence *rema* is defined as signifying "*what has been said*," and might be appropriately rendered *a current report*. That it is employed in this sense in the passage in hand may be inferred from the fact that the word "published," which appears in connection with it in the common version, has no corresponding word in the Greek: showing that Peter was not, in this verse, directly referring to the apostolic proclamation of "the Word of the Kingdom," but rather to that common report which had spread far and wide concerning it, and also concerning certain things relating to Jesus of Nazareth. This is borne out by Dr. Doddridge's translation, which is as follows: "Ye know the report there was through all Judea," &c.

The whole passage rendered with these emendations on the common version becomes at once intelligible, and in harmony not only with the narrative of which it forms part, but also with the general teaching of Scripture. It would then read thus: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him in conformity with the word which he sent unto the children of Israel preaching peace by Jesus Christ (he is Lord of all.) Ye know the report there was through all Judea, which began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Spirit," &c.

It will be seen from this construction that Peter does not say that he that feareth God and worketh righteousness is on this account alone accepted with him; but the men of this character are accepted with God according to a certain word which he sent to the children of Israel by Jesus Christ. The terms of this preaching expressly required faith in the word conveyed in the message. There were fearers of God and workers of righteousness among the Jews to whom Jesus preached this word, but these were on that account exempted from compliance with the terms imposed. True, the honest-hearted among Israel gladly received "the Word of the Kingdom," because it spoke to them of the object of their national hope: but it was none the less imperative in its claims on their belief. This imperative character of the preaching of the kingdom is seen in the manner in which our Lord spoke of his mission as a preacher. He said on one occasion—"I MUST preach the Kingdom of God to other cities also; FOR THEREFORE AM I SENT." He also said, "He that rejecteth me and receiveth not my words hath one that judgeth him; the Word that I have spoken the same shall judge him in the last day." And again—"Whoever shall not receive the Kingdom of God as a little child, he shall not enter therein." "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in him might not perish but have everlasting life."

That this was the very "word" of which Peter says the common report "began from Galilee after the baptism which John preached," may be seen by a reference to the gospel by Mark concerning "the beginning of the gospel of Jesus Christ." After describing the mission of John, Mark says, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the gospel." This shows the starting point of the preaching, and Matthew gives us an outline of the extent to which the report reached. He says: "Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of diseases among the people. And his fame went through all Syria .....And there followed him great multitudes of people from Galilee and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan." We are also informed that at a later period in his ministry he visited the coasts of Tyre and Sidon on the west, and the towns of Cæsarea-Philippi on the northeast. Although Samaria was purposely avoided as a mission-field, and Cæsarea, where Cornelius lived, was a seaport near its northern boundary, yet being in the vicinity of Galilee the report of the preaching of Jesus and his apostles must have been well known in an important seaport town like Cæsarea.

Faith in the gospel, then, was required on the part of Israel—those "to whom pertained the adoption and the glory and the covenants, and promises," in order to their acceptance with God, or in other words, to their being saved. If such was the case, is it in the least likely that the Gentiles who were aliens from all the privileges should be admitted to heirship of the kingdom of God on terms less exclusive? By no means. The same conditions were required. The words of our Lord to his disciples are quite clear upon this point. "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name AMONG ALL NATIONS, beginning at Jerusalem." "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." And so it was; and the conversion of Cornelius was the initiation of this work. The conversion and apostleship of Saul of Tarsus put the matter into a practical shape. Paul's account of the object of his mission to the Gentiles is in these term: "To open their eyes, and to turn them from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified THROUGH FAITH that is in me." What he preached is well described by Luke—"Paul dwelt two whole years (at Rome) in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ."

There is no evidence that this gospel rule was suspended in the case of Cornelius and his friends. It would appear that Peter viewed them in the light of the teaching of Jesus in the parable of the sower, as already hinted. "The Word of the Kingdom" is likened to good seed sown in various kinds of soil, of which but one kind is represented as bringing forth fruit to perfection. "That on the good ground are they which, in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience." Such a character was Cornelius. He was like good soil prepared for the good seed, come when it might. What ever seeming success may follow the sowing of good seed on the hard beaten wayside, on stony ground, or among thorns, let it ever be remembered that, as a general rule, it is only in appearance. Certain qualities of native character in combination with the influence of the truth are necessary to that "patient continuance in well-doing" which is indispensable in all who aspire to the "glory and honor and immortality," awaiting the "heirs of the kingdom which God hath prepared for them that love him."—*J. Cameron, in Rainbow of March, 1877.*

Every-Day Things.

The commonest duties of life are the most difficult. Not one of them is likely to be well performed without careful training. Yet because they are so common, and we have been performing them all our lives, after a fashion (or at least, think that we have), we are all apt to imagine that we know how to perform them by intuition, and do not need to make a business of learning to do them. That is a mistake which leads to the adoption of many hurtful habits and erroneous ideas.

We need to learn to breathe, to eat, to sit, to walk.

We need to learn to think, to converse, and to live with other people.

We need to learn to love, to obey, and to govern ourselves.

How many persons there are, for instance, who habitually use only a small portion of their lungs in breathing, and who are consequently more narrow-chested, and more liable to be overcome by diseases of the breathing apparatus, than they should be.

How many persons there are who have contracted the habit of breathing partly through the mouth while walking, or when engaged in active exercise of any kind. This is a very dangerous habit. The nasal passage to the lungs is fitted out with germ-killers, designed to protect a healthy person against the noxious microbes that are constantly floating in the atmosphere; and much of this protection is lost by breathing through the mouth.

Then, take eating. Nine persons out of ten do not chew their food sufficiently. This practice throws too much work on the stomach, which is likely to rebel against it in the course of time. And then the man wonders why he is so troubled with biliousness, headache, and constipation.

We are all inclined to sit in a stooping or lounging position, and to waddle, or wear down our boot-heels, when walking. It seems easier to sit and walk lazily than to put forth the effort required to hold the shoulders up and the head straight when sitting, and to use the knees in walking. In reality, the wrong way is not only much less elegant, but also much more fatiguing, than the right way; and it is detrimental to health, instead of being a source of physical vigor.

So with our mental powers. Just as we have a natural tendency to breathe superficially, and to sit and walk carelessly and lopsidedly, so by nature are we inclined to think and converse superficially, lazily, inexactly. The thinking faculty is rarely well developed.

Men get into the habit of gulping their ideas as they gulp their food, swallowing them whole and escaping mental indigestion which would naturally follow only by reason of the fact that they do not try to digest their ideas after swallowing them. They give them out again, like manner, acting upon them or arguing upon them with all the more confidence because of the fact that they had allowed the discriminating faculty to lie dormant until it has become useless, and they are therefore unable to see the flaws in any argument which impresses them favorably.

And people who will not take the trouble to think carefully can not converse wisely. They may have, indeed they often do have, great facility of expression and plenty to say, such as it is. But their talk will not be apt to make their hearers either wiser or better.

Living with other people is the commonest of experiences; yet how few there are who know how to make the best of it! How common it is to meet persons who seem to find more irritation and discomfort than sympathetic companionship in contact with those with whom they live!

By instinct, man is a gregarious animal. God made him to be so. And, indeed, no one of the divine arrangements for man's welfare, with the single exception of God's personal contact with man, combines so many advantages as that which is expressed in the words, "God setteth the solitary in families."

Family life is God's recipe for the development of all the highest qualities of human nature,—love, patience, gentleness, forbearance, helpfulness, and loyal friendship. It was designed to foster among men that love for one another which is both the test of our love-loyalty to God and the only means by which it can be developed. But how sadly this prescription of the Great Physician is abused! How many there are whose family consists principally of a succession of jars and continual friction, because they have never learned to lubricate the machinery with the oil of sacrifice, which would soon make it run smoothly.

A habit of carefulness as to the way we do any particular thing helps us to be careful in doing all other things, and thus helps to develop the faculty of self-control. And self-control, exercised for right purposes, is the essence of manliness.—*N. Y. Witness.*

Seasons of Trial.

The excellence of our religion lies largely in its fitness for seasons of trial. When all the powers of body and mind are worn out and fainting,—as after Christ's forty days in the wilderness,—the hope that maketh not ashamed comes to the rescue with almighty reinforcements. Pain, sorrow, death can only get the upper hand only for a moment. Under oft repeated blows the soul of the Christian has an elasticity which refuses to be conquered. "Bring forth the ax," cries Philip the Second, "the sword and the fagot! We will test this constant fortitude!" In less than three months, eighteen hundred of the best and bravest men of the Netherlands pass from the blood-council to the Inquisition and thence to shameful death. Drunk with blood and weary with slaughter the barbarous Duke of Alva writes to the king, "Sire, it is in vain. These bigots are only strengthened by persecution. You may depopulate the land, but you cannot destroy its faith!" Virtue like this, laughing at the scourge and the anathema, is something more than human; it is Divine Power indwelling in the flesh.—*D. J. Burrell in Christian Intelligencer.*

When God hides from us so much that we would fain know, let us believe that the same love exceeds, as at other times reveals, and that shadow and sun are accomplishing our growth in grace and in the knowledge and love of God.—*F. B. Meyer.*

Poetry.

Life in Christ.

"Christ our life." Col. iii. 4.

We have no words, O glorious Lord,
Sufficient to convey
Our praise for thine amazing Word
Of "immortality."

But we adore thee for the light
Of wisdom, so profound,
That made it possible to write
"In Christ your life is found."

O thought sublime! the thinker God,
Almighty and All-wise,
That mortals from their clay abode
To endless life may rise!

For this good thought, redemption's gem,
The brilliant prize of heaven,
We celebrate the peerless name
In whom that prize is given.

The Lord "our life!" Transcendent grace!
What more can thought enshrine?
We shall behold our Father's face,
His sons, in life divine!

Communicated.

Indiana Conference Paper.

WHAT OUGHT THE INFLUENCE OF THE CHURCH ON A COMMUNITY BE, AND HOW CAN IT BE MADE SUCH?

This question admits of an easy answer: the influence of the church ought to be for good, morally, intellectually, religiously.

We are gregarious enough to live in organized communities, and the early church founders, made use of this principle when they laid down rules for the government of the church. (The word "church" in this connection is used to mean an organization of persons of similar belief, who have thus joined themselves together for mutual encouragement in their work, and that their means may be more effectually used for the accomplishment of the objects they have in view. And from the subject given by the committee the location of the "church" is taken to be in the rural districts or the smaller villages, for the influences of these churches differ from that of the wealthy city organizations.)

This ideal church, then, can be a power for good *morally*, because in many instances it furnishes the only meeting place for the neighborhood, and no one can attend the various services; the prayer meeting, Sunday school, the Christian Endeavor, the preaching service, without at least absorbing something that will make for better morals, a more charitable view of the rights of others, will unconsciously if not voluntarily imbibe many of the lessons taught by the Great Teacher, and their lives will be lifted to a higher and nobler plane.

Boast as we may about our independence of those around us, and however much we may brag of our ability to get along without them all of others, we are directly influenced by contact with the lives and habits of those with whom we associate, and in a very large measure our characters are the result of this contact. Hence the importance of the right kind of associates, and surely these can be found much easier at the various services of the church, than at places of questionable character. I am optimistic enough to believe that the young people of today are not *much* worse than they were a generation ago, but with the improved educational advantages they demand more of the church services than formerly.

And this brings us to the second division of the church's influence,—the intellectual side. In very many neighborhoods the church and the public school are the only places where any sort of educational advantages are enjoyed. In these localities there are no lecture courses, no lyceums, nothing but the hum-drum monotony of their lives of hard unremitting toil, and they gladly welcome any diversion, and it will be well if this diversion takes the direction of better things. How necessary then that strong men and women, those who are capable of leadership, stand in the doors of the church to welcome and guide the timid, feed the intellectually hungry or restrain the over-anxious. If this relaxation from every day life is not found in the sanctuary, it will be found in some other place,—horse racing and the thousand and one things the evil one can invent to lead young people astray. I firmly believe that the young people of today would find as much enjoyment in the house of God if the different services were interesting as they find in these various other amusements. But this cannot be done *by sitting back*, it will require hard work and much looking after details, much planning and arranging beforehand, but it will be worth the effort,—the good that may be done is beyond calculation.

Religiously the influence of the church is not to teach the particular tenets of that denomination, but the Bible as it is. "Search the Scriptures for in them ye think ye have eternal life." If this rule were followed out more closely much of the caviling would cease, harmony would take the place of contention. It is not the object of the church, or at least it had not ought to be the object, to teach anything that is not in harmony with the gospels, and so men and women are needed for teachers who understand the Scriptures and who can explain them clearly. But how often do we see in our various Sunday schools boys and girls perhaps not half way through their teens, who stand before a class of plastic children and endeavor to instruct these innocents in something about which they themselves are blissfully ignorant. It is certainly a state of affairs to make one tremble for the future. And in too many cases the instruction of these would-be teachers is as far from the truth as east from west, and too often their example away from their classes is such as to antagonize the effect of the teaching. To make a single illustration: what will be the effect of a teacher's talk against swearing when the children know that the teacher will use profane language outside the house of worship? It is this kind of double acting that gives skeptics and half-hearted people an opportunity to criticize the church.

So another influence of the church ought to be to keep all its members up to that high plane of living and thinking that there can be no ground for complaint. Then the expression, "I'd rather trade with an outsider than a church member" will lose its force, and this right living and acting will compel respect even from the enemies of the church. And it is not asking too much of the members of the church to live up to this high standard, if we are to be heirs of God and joint-heirs with Christ, we must maintain it or fail. The members of the church must show "by their daily walks and conversation" that they are different from the world or else where is the need of the organized church?

Men can follow their appetites and desires without banding themselves into a society, but if they follow the Master, they have much need of union to keep up their courage and put themselves in fighting trim.

So the influence of the church seems to be to create a better moral atmosphere, and this can be done by making the services attractive and interesting so that careless or indifferent people may be led there, and becoming interested will become anxious to know more. Not the least factor in making a service attractive is the music—so it should be the duty of some one to get these hungry ones to help in this part of the exercises at least, it will overcome the feeling of timidity and pave the way for other work.

Good teachers, those intellectually strong and capable of leadership, from the minister in the pulpit to the humblest teacher in the mission school, should be provided for these various services, so that those who have a craving knowledge may have that desire satisfied. Let the church service be an intellectual treat, so that there will be a wish to hear more, and especially should this be so in communities where the opportunities for hearing good things are few. I fear that it sometimes happens, both in Sunday school and in the pulpit, there is too much of "warming over" done and too little of preparing fresh material. And then if all this is done the influence of the church will not be the best unless its members "show themselves to be workmen not afraid, rightly dividing the Word of truth," holding themselves aloof from the questionable things, following in the way of him who has gone to prepare a place for us, and not only for us, but for all them that believe on him.

HARRY EVANS.

Dear ones of like faith:

A few thoughts of late have come to my mind regarding the subject, "Are we narrow in our belief?" I notice some of the brethren think we should widen out considerable. I see there is quite a difference of opinion amongst us as to the final consummation of the human family, which to my mind will not affect you nor I, if we live out the first principles of our faith. If we understand our position we as a people (claiming to be the light of the world) have a very narrow road to travel in this age of wickedness and folly. We are seeking for a crown or first prize in the plan of salvation. With no limit of knowledge of our glorious hope if we miss the first resurrection, eternal death will be our portion. Why, because "he that hath the Son hath life, he that hath not the Son shall not see life." This gospel of the kingdom of this age that was preached to Abraham four hundred thirty years before the law, and was accounted to him for righteousness, shall seal our destination. I pray that all who have obeyed the gospel as it is in Jesus, will live the faith whate'er the trials may be. Well, says some, How are we going to do much good if we do not mix with other denominations? This is all right to a limit, I don't care to have those worldly churches to control an hour or two of my time every week hearing lectures and no Bible. I am in great sympathy when we can use their edifices to herald the gospel among them, they are the ones that need wisdom. How many of our people that did see the true light and could not stand alone, have been lulled to sleep with clever congregations and sweet music. I am sorry to hear that a few of our older members that have been writing for our good paper and apparently sound in the faith for more than twenty-five years have exchanged it all for a few spiritualistic feelings. I know it is the duty of every member to use their own influence and speak a word for the truth whenever they can. Our talents will be inspected, and oh, how often have I thought of it, even in my own case. I have talked it in my weak way for over twenty-five years, when I could meet any one and opportunity would offer. It has paid me a thousand fold because I know I have been instrumental in bringing one soul to the light of the gospel and obeyed. That looks like a small work, brethren, and I know that I should have done better, but do not be surprised about what I am going to say, from the heart I would not exchange that work or prospect for any orthodox preacher's labor in the same time, and I have been laboring in a hot bakery most of that time, where the preacher has been jostled around to his own liking. It seems as though we get to worrying about judgment apart from this age. I know there is apparently many a good honest soul passes away from amongst us that we don't know how to adjust their case in the future. I think if we understand the different dispensations and judgment, we would not have much trouble leaving all to our merciful Creator. He will judge the world in righteousness, the millions of heathen that are sleeping, so will he remember the Jews, his own elect, also if there is a company, when the Book is opened, Rev. xx. Justice will be meted out there. Dear brethren and sisters, may we be found without spot or wrinkle at the first resurrection, is my earnest prayer.

Submitted with love for the truth.

JNO. C. VENABLE.

Report of Labor.

It was the pleasant duty of Elder B. W. Woodward on Sept. 3, to bury in baptism a sister of our beloved Bro. Wm. Moses, who had been brought into the faith by his efforts. Some time ago he sent her THE RESTITUTION, and as she read she became enough interested to begin a correspondence with him on the important and delightful subjects found therein, resulting in a visit from her last winter, then Bro. and Sister Moses and herself could talk, and every moment was used. She grew very happy in this new found and wonderful faith, and returned to her home in Hillsdale, only to desire more fully to know the way of life. The one hundred or more miles was again traveled for the sole purpose of being adopted into Christ's family, and Sister Alma Brockway returned to her home last week the happy "child of a King." So the number is being gathered out for his name, one here, and another there, while others who have vowed allegiance to our wonder working God, and could have the privileges of the gospel by walking a few rods to the house of worship are slighting the opportunities. God pity them when the book of life is opened and they find their names have been blotted out. May our new sister be true to the vow taken, and may God's love be the abiding presence of her life.

M. A. WOODWARD.

Self-government is the best government. Government from without is a mere crutch, or makeshift, to train us up to the power of self-control. God's method in nature, in providence, and in revelation, all point this way. The higher the form of life, the more inward and self-controlled are its centers of nervous and muscular activity. The higher any people in the scale of social existence, the less their dependence upon external restraints for the maintenance of order. And every act of self-control is an added help toward raising a man to the plane of his highest, best life.—*Sunday School Times.*

Selections.

The "Goodwill" of God to Man.

Like a bright and glorious river whose waters broaden and deepen as they roll, so the "goodwill" of God to man is revealed in the Scriptures.

Before Christ came this "goodwill" manifested itself; it was ever leaping beyond the chosen people, as if impatient for the time of fuller manifestation, ever giving sweet and precious reminders of its source and origin, mingled with promises which have yet to be realized.

"The Lord is good to all, and his tender mercies are over all his works." It is in this fact, that man is the work of God, or to use New Testament language, "his offspring," that we find the source of his "goodwill;" and on this ground the very beast of the field is the object of his care: "Should not I spare Nineveh, that great city, wherein are more than *six score thousand* persons that cannot discern between their right hand and their left hand, and also much cattle?"

From the beginning then has the goodwill of God flowed towards man, and of necessity so, inasmuch as man is the creature and God the Creator.

But when we see "the babe" born in Bethlehem this river widens and expands, so that it becomes marvellous in our eyes.

"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, goodwill toward men."

No new thing is revealed to us here; as we have already seen the "goodwill" of God must have flowed toward man from the hour of his creation. The fall hindered not this. The very ignorance and wretchedness that man was plunged into was but a greater claim on the divine compassion.

What then may we understand from the angels' song?

Simply this—that whereas from the beginning his tender mercies, his compassion, his "*goodwill*," was ever toward the creature, those tender mercies, that divine compassion, that goodwill was broadened and deepened when he saw his own beloved Son in the likeness of the creature.

The stream does not change its character though its volume is swelled by waters from another source, and God's heart of pity is moved afresh for man when he beholds the divine Word made flesh.

But yet a still further addition to the river of love and "goodwill" is revealed to us in 1 Tim. ii. "I exhort, therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men; for this is good and acceptable in the sight of God our Savior, who will (to will, to wish, to desire) have all men to be saved, and to come unto the knowledge of the truth; for there is one God, and one Mediator between God and men, the man, (rather a man) Christ Jesus."

How all-embracing is the goodwill of God as revealed to us in this Scripture: unchanged still in its character, still is it the compassion of the Creator for his creature, but wondrous is now the source from whence it flows.

Jesus (he who, being in the form of God, and who thought it not robbery to be equal with God, having taken the form of a servant and being found in the likeness of men) is now a man at the right hand of God in heaven. This is now the source of the divine goodwill to man, for how can the Creator forget the creature when one bearing the creature's form is ever before him! How tender must the solicitude of God be for the race when one in that form has perfectly glorified him and is ever in his presence! It is on a man the eye of God are ever fixed with delight, and therefore towards men the river of divine goodwill ceaselessly flows, bearing to the joys of eternal life all who cast themselves unreservedly on its waters.

The glorious gift of God is indeed limited to those who desire and seek for it. The "goodwill" of God is universal, and embraces all men.—*J. S. Freeman.*

What is Prophecy?

Prophecy is a revelation of God's will and designs in relation to man, and the government of the world.

Prophetic truths are presented in various forms, suited to the varied circumstances and conditions of those addressed.

Prophecy may include doctrine, instruction, warning, entreaty, expostulation, or whatever Jehovah has been pleased to reveal to man.

But specially and principally, Prophecy is the foretelling of future events. It is the delineation of the fate of cities, nations, kingdoms and empires; sometimes with all the minuteness of historic record.

To reveal future events is solely the prerogative of him who "sees the end from the beginning;" with whom all things are present—nothing past, nothing future.

God accomplishes his purposes through various media. Sometimes he "makes the winds his messengers, and the lightnings his ministers;" the sea hears his voice, and executes his high behests; the earthquake heaves the solid earth, and cities fall; volcanoes belch forth their flames and fiery floods, and consternation and devastation are spread around.

But man is the medium through whom God has been pleased to reveal the purposes of his will; and those through whom he thus communicates are called prophets.

A true prophet is one who is under the direction of the Spirit of God. Without this Spirit he could as easily invade heaven and scale the throne of the Eternal, as to lift the thick veil of futurity and unravel its dark mysteries. Yet aided by that divine afflatus he records with unerring precision the destinies of nations and kingdoms, even before they exist.

In his recordings he uses no mysteries—no incantations—no cabalistic signs—no mysterious knockings. He invokes not the aid of familiar spirits neither does he pretend to read the destinies of men and nations by the configurations of the heavenly orbs. He makes no pretentions to superior sagacity or foresight, nor to greater holiness. Neither does he boast of the possession of intellectual powers and literary attainments higher than other men.

When God makes choice of men to fill the Prophetic and Apostolic offices, he passes by the reputed wise, learned, and honorable among men, and chooses "the foolish things of the world to confound the wise; and the weak things of the world to confound the things that are mighty," etc., and thus he does "That no flesh should glory in his presence," 1 Cor. i. 27, 29.

A true Prophet faithfully reports or records what God has revealed to him while under the divine influence. If the things come to pass which he has spoken in the name of the Lord, then we know assuredly that the Lord has spoken by him.

Sometimes, when under the afflatus, the Prophet heard, as it were, the voice of God speaking to him, directing him what to do and what to say—as "Thus saith the Lord:" "The Word of the Lord came unto me, saying."

Sometimes in dreams and visions of the night, *things and events were portrayed* before them with all the minuteness and vividness of reality—a daguerreotype likeness of things before they transpire; as for instance, the prophecies of Isaiah are represented as "visions of things which he saw concerning Judah and Jerusalem;" also the vision which Peter, James, and John saw on the mount of transfiguration, representative of the glory which Jesus and the saints will have in the future age; and also, the vision of things beyond the power of utterance, which Paul saw and heard in Paradise.

Again, symbols are sometimes employed to represent nations, kingdoms, empires, peoples, governments, powers—Heaven's heraldic signs of things to come, represented by the sun, moon, stars, heavens, earth, seas, etc.

PROPHETIC SYMBOLS.

Sun, Moon, and Stars—Symbolic of kings, princes, and nobles.

The Heavens—Symbolic of the Political Constitution of a nation or kingdom. As the constitution of a nation is the basis of law and government, so the heavens are said to rule.

The Earth—Symbolic of the People upon whom these heavenly constellations shed their glory.

The Sea—The People in a state of agitation.

Earthquake—A Revolution—a change of Government—a turning of things upside down.

Hail—Invasion.

Wild Beast—A roving warlike power of a character and disposition akin to the representative beast.

Wings—Speed. When attached to a beast irresistible and rapid conquest. Sometimes they denote shelter and protection.

Horns—Power—Strength.

Darkening of Sun and Moon, and Falling of Stars—The overthrow of thrones and principalities, and the extinction of nobility, by reducing them to the level of the people.

The Rolling up the Heavens as a Scroll—The rolling up and laying aside of a parchment, upon which God is constitution of a nation is engrossed, when no longer in use.

The passing away of the Heavens and the Earth with a great noise—Great debate, clamor, and uproar among the people, consequent upon the extinction of their constitution and the loss of their nationality.

New Heavens and New Earth—A new Constitution and arrangement of things, which will effect a complete change in the character of the people. —*Millennial Advocate.*

Obituary.

It was our sad duty last Monday, Sept. 4, to speak the last words of comfort to the bereaved family of Bro. Willard Gates, of Leighton, over the cold and lifeless remains of the greatly beloved wife and mother. Sister Emily Cope-Gates was born in Jamaica, Windom Co., Vermont, Nov. 17, 1825, was married to Willard Gates, Dec. 25, 1849, came to Michigan 32 years ago, where they have since lived. She accepted the gospel faith and was baptized by Elder B. W. Woodward, Jan. 27, 1889, and has had those blessed truths to rest upon during these last twelve years of her life. For over a year she has been almost a helpless, paralytic, suffering much, patiently enduring all. Death released her, Sept. 2, 1899, and she now sleeps in hope. Bro. Gates embraced the faith the same winter with his wife, and is firm in its teachings, therefore sorrows not as others who have no hope. Six children were born to them, three have been laid away to rest.

B. W. WOODWARD.

Editor Restitution:

Brother D. M. Rudler, of Ill., will visit Furnas and Frontier Counties in Southwest Neb. and hold meetings in the following places:

Edison, Neb., meeting to commence on Thursday evening, Sept. 28, and continue over 2nd Sunday in Oct.

At the Church near Freedom, Frontier Co., Neb., meeting to commence Thursday evening Oct., 12th and continue as long as interest may demand. All interested in Bible Truths, and especially brethren living near the above named places are very cordially invited to these meetings.

J. J. CADY.

"In sectarian phraseology 'religious prosperity' means the secular advancement of a sect in proportion to its worldly conformity; so that true religion is a desperate struggle with the insidious corruption of professed allies."

Excellent Fall Fishing and Hunting.

In Northern Wisconsin, Michigan and Minnesota, reached via the North-Western Line. Low rate tourist tickets on sale with favorable return limits. Best of train service. For tickets and descriptive pamplet, apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth Ave., Chicago, Ill.—Sept. 23.

The Nickel Plate Road will sell Home Excursion tickets from Argos and Hibbard on Sept. 28th and Claypool on Oct. 5th to the following points in Ohio, at the round trip rates named below. Tickets good returning 30 days, from Argos and Hibbard and to Oct 15th from Claypool, to the following places in Ohio, for $6.00:—Medina, Sterling, Warwick, Massillon, Canal Dover, Kent, Dunkirk, Bucyrus, Upper Sandusky, Creston, Wellington, Spencer, Lodi, Orrville.—oct5

Porter County Fair Excursions via Pennsylvania Lines Sept. 19th to 22d, inclusive, low rate non-transferable excursion tickets will be sold to Valparaiso from Plymouth, Chicago and intermediate ticket stations on Pennsylvania Lines for Porter County Fair, good returning until Saturday Sept. 23d.

California in Three Days.

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves Chicago daily at 6.30 P. M., reaches San Francisco evening of the third day and Los Angeles the next afternoon, no change of cars, all meals in Dining Car "*a la carte*," Buffet, Smoking and Library Cars, with barber. "Pacific Express" leaves Chicago daily at 10.30 P. M., reaches San Francisco the fourth morning. Through Tourist Sleeping Cars every day in the year between Chicago, California and Oregon. Personally conducted excursions every Thursday. Tourist car rate to San Francisco, Los Angeles and Portland, $6.00. For tickets, reservations and full particulars apply to your nearest ticket agent or address A. H. Waggener, 22 Fifth avenue, Chicago, Ill.—Sept. 30.

SEND THE RESTITUTION to some poor person as present for 1899. The cost is only three cents a week.

Poetry.

Seek the Kingdom.

Seek first the kingdom of heaven,
Let nothing prevent the search;
Don't think you are in the kingdom,
Because you are in the church.

The church is not the kingdom,
The members are not kings;
Neither are our loved ones wafted,
To heaven on angel's wings.

We would like to go to a home above,
If God had said we must;
But it is only in his holy Word,
That we can surely trust.

We rejoice to know the earth is to be
Our eternal dwelling place;
There is no promise of a home above,
Beyond the bounds of space.

"The kingdom of heaven," and "world to come,"
Are found within the Word,
While "get to heaven," or "go to heaven"
Are certainly never heard.

The kingdom here thou first must seek,
Walking in the path of duty,
And when the heavy conflict is o'er,
We shall see the King in his beauty.

C. L.

Illinois Conference.

The Conference of the Churches of God in Christ Jesus for the State of Illinois will meet at Oregon, Ogle Co., Ill., at 9:30 o'clock Friday morning, Sept. 22, and continue over Sunday. The churches in the state are requested to send as large delegations as possible and all brethren throughout the state are invited to attend and contribute to the conference work. Also a cordial invitation is extended to those in other states to be with us.

Oregon is on the C. B. & Q. Railway. Those intending to be present are requested to write Bro. S. J. Lindsay, Oregon, Ill., in advance, so that he will know how many to provide for.

Brother F. L. Austin from Indiana, Samuel Wilson, New York, A. J. Eychaner from Iowa, L. E. Conner and D. M. Hadler and others will be present to assist in the work.

The following is an outline of the program:

Thursday, Sept. 21.

7:30 P. M. Bro. F. L. Austin, Pres. of Indiana State Conference, will speak on the subject "The Question of Immortality."
"God so loved the world that he gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life." John iii. 16.

Friday, Sept. 22.

9:30 A. M. Singing. Prayer and Bible Reading.
All services will be opened in the same way.

10:00 A. M. Formal opening of the Conference, with brief address of welcome by Bro. S. J. Lindsay, and response by the President of the Conference.
Reports and recommendations of officers and evangelists.
Reports of Churches, Sunday-Schools and other auxiliary societies. Letters from absent members; also of work in other states. All churches in the State are requested to make and send reports.

12:00 M. Adjournment.

2:00 P. M. Short talks on Church work. Organization. Services. Officers. The Communion. Fellowship and duties and relations of members thereto. Speeches limited to 10 minutes. No one to speak twice at the same session.

3:00 P. M. Preaching by Bro. L. E. Conner. Topic, "Is there an hereafter?" or "If a man die shall he live again." Job xiv. 14.

3:00 P. M. Adjournment.

6:30 P. M. Social prayer meeting conducted by Bro. Marvin Ashbaker of the Chicago Church. Topic "What hath God wrought."
All are invited to come prepared to take part in these meetings. Limit of talks, five minutes.

7:30 P. M. Preaching by Bro. Samuel Wilson of New York. Topic "The Two Adams and Their Kindred." "The first man Adam was made a quickening spirit." 1st Cor. xv. 45.

Saturday, Sept. 23.

9:30 A. M. Opening Services.

10:00 A. M. Business session of the Conference continued.
Election of President and Board of Management. Appointment of Committees. Resolutions. Discussion of Ways and Means. Renewing of pledges for ensuing year, followed by a Discussion of Sunday-School and auxillinry work.

12:00 M. Adjournment.

2:00 P. M. An hour with our young people. This service will be conducted by the young people in their own way.

3:00 P. M. Preaching by Bro. A. J. Eychaner, Topic, "The Inheritance We Seek," or "The Prize of the High Calling of God." Phil. iii. 14.

4:00 P. M. Adjournment.

6:30 P. M. Social Prayer meeting, conducted by Sister Glotfelty of Lanark, Ill. Topic "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. xxv. 44.

7:30 P. M. Preaching by Bro. L. E. Conner, Topic "When the King Comes." "Be ye also ready for in such an hour as ye think not the Son of Man cometh." Matt. xxiv. 44.

Sunday, Sept. 24.

9:30 A. M. Sunday-School and Bible Classes. Children's classes by Mrs. Whitehead and others. Young People's Bible class, conducted by Bro. J. M. Glotfelty. Adult Bible class, Topic "The Two Witnesses." Rev. xi. Conducted by Bro. Jas. W. Wilson.

11:00 A. M. Preaching by Bro. Samuel Wilson. Topic, "The Name of Jesus Christ." "To him gave all the prophets witness that through his name whosoever believeth on him shall receive remission of sins." Acts x. 43.

12:00 M. Communion Service, conducted by Bro. J. M. Glotfelty, of Lanark, Ill.

12:30 M. Adjournment.

2:30 P. M. Another hour with our young people.

3:30 P. M. Preaching by Bro. F. L. Austin. Topic, "The great Salvation," "Turn ye, turn ye, for why will ye die."

6:30 P. M. Social Prayer Meeting.

7:30 P. M. Preaching by A. J. Eychaner. Topic, "The Obedience of Faith." "Men and brethren, what shall we do." Acts ii. 37. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin." Acts ii. 38.

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Edmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.00 A. M., no other train connects at Edmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Able speakers are expected to be present.

Yours for the truth,
EMMA JACKMAN, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

D. B. Wilson.	3.50

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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EARLY LESSONS, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro Jones had largered them printed and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Sioux City, Ia.
S. R. Clinkenbeard, Bandana, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Cheeborough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Rogaun Wines, Pierceton, Ind.
C. A. Snyder, Tempe, Arizona.
Silas Horn, Dudley, Worchestershire, England.
J. S. Hatch, Sevierville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisnville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edison, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 528 Minnesota Ave., Kansas City, Kan.
D. L. Keen, 4507, S. N. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Atlica, Kan.
D. M. Hadler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Lindon, Okla.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, In.
Mollie Baldwin, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
E. W. Smith, Marmont, Ind.
Mrs. Mollie Bathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Klopp, Box 44, Viola, Idaho.
B. Wilson, 1905 G St. Sacramento, Cal.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. P. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Urichsville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 854 Grand Rapids, Mich.
E. Hoyt, Box 384, Grand Rapids, Mich.
R. S. Dwiggins, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Hubbard, Box 124 Andover, S. D.

Excursion Rates via Vandalia Lines.

South Bend, Ind. Oct. 2nd to 5th.
Indianapolis, Ind. Oct. 10th, 11th, and 14th.

For full information call on the undersigned. T. A. Downs, Agent.

Annual Ohio Excursion via Vandalia-Pennsylvania Lines will leave Lakeville, Ind., on Sept. 28, 1899. For particulars as to rates time of train etc., call on or address, A. A. Watkins, Agent Vandalia Line, Lakeville, Ind., or C. M. Wheeler, T. P. A., Terre Haute, Ind. E. A. Ford, G. P. A. St Louis, Mo. J. M. Cheshrough, Ag. P. A.—sept. 28.

The Restitution

ON TRIAL

Three Months, For 25 Cents.

WILL YOU TRY IT?

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:30 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., in Schnaus' Preachers meeting by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00 for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Elin V. Baker's, 240 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Pastor Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb., Sunday School every Sunday at R. Chenoweth's house at 1:00 p. m. followed by services at 2 p.m. All are welcome.

The Church of God meet for preaching every third Sunday in the First School House in Grant Co., Oklahoma, on J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night and 10:00 a. m. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Sevierville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kuhn, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Antion, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Felch and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles northeast of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God at Witherville, Wash., meet every Sunday for preaching and public worship at Mountainview School House, near town. Brethren and Sisters coming this way will be made welcome with us. Richard Corbaley.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Hower, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stop off and meet with us. All of these gatherings.

The Church of God at Arthur, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver,

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Bates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rorbe and B. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in Hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Waterhouse, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Secy.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M. for Bible class and social worship, and preaching on occasions. H. W. Patterson Elder, and C. E. Stevens, Secretary.

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Cleveland				
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"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, SEPTEMBER 27, 1899. NUMBER 36.

The Restitution.

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A Prayer.

"Thy help be thy helper." Heb. xiv. 6.

O God of strength and power,
To Thee, Omnipotent might,
In life's or death's darkest hour
Be Thou our light.

Encompassed by the gloom
We cannot feel our way;
Around us dangers loom.
Be Thou our stay.

We know not where to fly,
We know not where to hide;
Send down thy pitying eyes
To Thou our guide.

Exposed to Satan's dart,
We almost faint and yield
Beneath its deadly smarting—
Be Thou our shield.

In vain we search for peace,
And wearied in the quest
We would for an erring race—
Be Thou our rest.

Our souls look up to Thee,
Our Savior, King, and Friend,
Our help and guardian be
Until the end.

Communicated.

"Truths and Errors of Futurism."

A REPLY TO E. L. DELANO OF WENATCHEE, WASH., IN A CRITICISM OF MY REPLY TO "TRUTHS AND ERRORS OF FUTURISM" BY O. H. WALLACE.

Your laborious effort of 16 pages of note paper is before me. I believe in the second coming of Christ, but that does not constitute me an Adventist. Adventists, (so called,) do not believe in any age of probation after the kingdom is set up which the Scripture so fully teaches, and secondly; they do not appear to hold any affinity with Israel, but on the other hand appear to bear an inveterate hatred of them, notwithstanding Paul says—"They are beloved for their fathers' sakes." But Adventists do not appear to endorse this statement of Paul. I believe that Israel is beloved for their fathers' sakes." But Adventists do not appear to endorse this statement of Paul. I believe that Israel is beloved for their fathers' sakes, and that God still remembers his covenant with Abraham, Isaac and Jacob and especially with David. Psa. lxxxix. 35, 36, 37. But more especially as the angel Gabriel said to Mary the Mother of Jesus; The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever. When Zedekiah the last king in the line of David was on the throne of David; the Prophet said—"Remove the diadem, take off the crown.....) will overturn it, (the kingdom and throne of David,) and it shall be no more until he come whose right it is, and I will give it him." Christ will occupy the throne of David by right. If this does not prove that Christ is to raise up the tabernacle or throne of David just as James says, I do not see how language can prove any thing.

On your first page or two you speak of Spiritual Israel and appear to make that a scape goat for very plain promises. You speak of circumcision, grafting, etc., and appear to go a long way around to make a case out of Spiritual Israel. Now I do not wish to follow you in your "wild goose chase" after Spiritual Israel.

You refer me to Luke xvii. 27, 29, and say, "the righteous are saved and the wicked which comprises all others were destroyed." This is nearly the only Scriptural reference that you make literal. We understand that this type will be literal only so far as the suddenness is concerned and taking the world unawares, but I cannot overlook the voluminous utterances found in Scripture contrary to your application of this type.

You refer me to Acts xv. 15, 16, and say, "it is very apparent that I do not have the slightest idea of what James is talking about." You say again that James quotes from Amos to prove that the taking out from the Gentiles a people for his name builds the tabernacle of David. Now my friend let me tell you that neither James nor Amos says any such thing. There is not the slightest idea in James' language from which to draw any such conclusion. It is not there until you manufacture it out of whole cloth and put it in there. James says—After this, (after the preaching time;) "I (Christ,) will return and will build again the tabernacle of David." It is Christ that builds the tabernacle not Peter's preaching. It appears to be perverseness that causes you to invent language and put it into James' mouth that he did not use.

I will now quote from the Diaglott. "After these things I will return and I will rebuild the tabernacle of David which has fallen down: and I will rebuild its ruins and I will establish it." 17 ver. "In order that the remainder of men may seek the Lord, even all the Gentiles upon whom my name has been invoked."

I will not follow your contradictions in Scripture any further, but will say there is one class of Scriptural promises that Adventists seem to overlook entirely. I refer you to Num. xiv. 21; Psa. cxiii. 3; Hab. ii. 14, Isa. xi. 9; and many others of like import. Your application of Luke xvii. 27, 29 destroys all except the righteous. Now tell me how the above promises can have a fulfillment. Will the dead wicked nations have a knowledge of the glory of the Lord? Recollect all except eight souls were destroyed. Pretty small amount of nations for the overcomers, (Rev. ii. 26,27,) to have power over, and to rule with a rod of iron. Or will you, (as it has been suggested for Adventists,) rule over one another?

Now, turn to Isa. ii., first five verses. I have heard Sheldon say that this is only what the people say; but the second verse is what the Lord says. Has any thing of this kind taken place in your day? The mountain of the Lord's house we understand to be Mount Zion, and the Lord's house will be a "house of prayer for all nations." Now read Isa. lxvi. 18, 19, 20. This will be a missionary enterprise on a grand scale, to declare the glory of the King on David's throne in Zion, unto all the earth. The 20th verse speaks of the gathering of the Jews, and of their being taken for priests and for Levites.

Now turn to Jer. xxxiii. This prophecy is especially adapted to Adventists, as if the Prophet had his eye upon that people. This is a mirror in which Adventists may see their photograph plainly delineated. You, (as their representative,) plainly shows, "that the two families which the Lord hath chosen, he hath even cast them off." You despise God's people that they should be no more a nation before you. But God declares that his covenant with the seed of Jacob and David is as binding and sure as his covenant of day and night.

Now turn to Ezek. xxxvii. the vision of dry bones. The 36th chapter shows plainly that Israel shall return and "dwell in the land that I gave to your fathers." "And I will call for the corn, and will increase it, and lay no famine upon you." Has this ever come to pass? You know it has not. The vision of dry bones delineates the return of Israel in detail. 2 ver. "Behold, there were very many in the open valley; and, lo, they were very dry." Then the question—can these bones live? Adventists say no! but the Prophet said, "Thou knowest. Prophesy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord." 5 v., "Behold, I will cause breath to enter into you, and ye shall live." Now notice; these bones do not represent dead men, but living men, but spiritually dead. They were in the open valley; not in literal graves. 6 v., "And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin." This refers to them after their return to the land of their fathers.

7 v., "So I prophesied as I was commanded; and as I prophesied, there was a noise (Zionism) and behold a shaking, and the bones came together bone to his bone." "And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them." This description applies to the present status of very many Colonies and individuals that have returned. They are without laws of their own for their protection and live there by the sufferance of the Sultan.

Notice, please, that the resurrection of these dry bones is gradual, quite different from the resurrection of the saints which is in a moment, in the twinkling of an eye.

9 v., "Prophesy unto the wind,..... Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." The 10 verse gives something of a description of their conversion. The 11 v. shows that the dry bones represent the whole house of Israel: and also their despair. "Our bones are dried, and our hope is lost." They have looked so long for a Messiah to restore again the kingdom to Israel (Acts i. 6) that Moses and the prophets said God would raise up unto them, and he has not done it; therefore Moses and the prophets were impostors. "Our hope for a Messiah is lost." But there is a set time for Israel as a nation to be converted to Christ and that time has not yet arrived. Israel will be be converted by sight and not by faith; even Paul was converted by sight, as of one born out of due time, as he says.

We will now let Zechariah give a description of the conversion of Israel. See Zech. xii. 10. "And they shall look upon me whom they have pierced and they shall mourn for him, as one mourneth for his only son," etc. 13 chap., "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Israel will be converted to Christ after his return to earth and builds again the tabernacle of David and is seated upon it. They will be converted by seeing his wounds and realize that he received those wounds in the house of his friends.

But we will return to the vision of dry bones. Have the two families of the house of Israel ever been re-united since they were divided in the days of Jeroboam? You know they have not. But a promise of Israel's return and a union of the two families is here plainly given. But more than this. "Neither shall they defile themselves any more with their idols, nor with their detestable things." They have defiled themselves with their idols since their return from Babylon; hence we know that a future return is brought to view. God says "I will make a covenant of peace with them and I will place them and multiply them (mortal Israel) and set my sanctuary and tabernacle in the midst of them for evermore." All this will come to pass while there are heathen to see it. 28 v., "And the heathen shall know that I the Lord do sanctify Israel; when my sanctuary shall be in the midst of them for evermore."

It seems strange that Adventists can read all these plain promises, and yet contend that there will be no probation after the kingdom is set up. It certainly looks as if they had a very meager view of the great plan of salvation, which is contained in part in Numbers xiv 21. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Also Malachi i. 11, will certainly be fulfilled after the kingdom is set up. See also Psa. xxii. 27, 28; Zech. xiv. 16.

Tell me, my friend, why the church is called the Bride, the Lamb's wife? Christ will increase his family of obedient children through his Bride, the overcomers of Rev. ii. 26, who shall have power over the nations and bring them into subjection to the mind and will of the King.

Again—In Ephes. ii. 12, Paul refers the Ephesians to the time before their conversion, and shows them that they were aliens from the commonwealth of Israel and strangers from the covenants of promise, and that they were without hope and were without God in the world. Webster defines commonwealth to be "an established form of government or civil polity." Then there is an established form of government of Israel; yet that government was overturned in the days of Zedekiah and is in abeyance until this day, but is in "expectation of possession hereafter." "Strangers from the covenants of promise." The covenants of promise were made with Abraham and David. With Abraham of an inheritance of the land of Canaan, Gen. xv. 7, and with David of the perpetuity of his throne. Psa. lxxxix. 34, 37. Now, my friend, if I can [illegible] and the draft of your criticism, [illegible] in the same relation to the commonwealth of Israel and the covenants of promise as did the Ephesians before their conversion.

Again see Matt. six. 28, "Ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory; ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Submitted for First and Seventh Day Adventists.

DANIEL HOWARD.

The Promise to Abraham.

"Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many, but of one, and to thy Seed, which is Christ." Gal. iii. 16.

It appears from the earnestness of Paul in trying to instruct the early church in the things pertaining to Abraham and the promises made to him, that there is something of more than common importance attached to them. He used unusual caution to make them understand that it was the one Seed (in the singular) separate and distinct from all others; no doubt he had in his mind the first promise, that the Seed of the woman should bruise the serpent's head, and that this Seed (Christ) and the promises to Abraham are of vast importance to us. He plainly shows us the relation we sustain to Abraham, when he says, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ.....And if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Ver. 26 and 29.

We notice that he first speaks of the promise in the plural which includes all the promises; and immediately specifies the one pertaining to Christ, the Restorer, our Redeemer. He who was to come to seek and to save that which was lost. Luke xix. 10. Now, let us go to the record and see if we can find what promises were made to Abraham. In Gen. xii. to xxii. inclusive, we find the entire history of the calling out of Abraham, the first germ of the *ecclesia*, the planting of the tame olive tree, the head of the Jewish nation, which grew and shot forth its branches until the specific seed came, at which time some of the natural branches were broken off, that we the branches of the wild olive might be grafted in among the natural branches and made partakers of the fatness of the root, (the blessings of Abraham). Rom. xi. 17, 24.

In Gen. xii. 1, 2, we find the first promise, after commanding Abraham to go into a strange land, he promises to make him a great nation, and make him a blessing, while Christ the Seed that should bruise the serpent's head, "Though it is not definitely mentioned in this promise, it is reasonable to infer that the blessing that he would make him referred to the blessing through the Seed; for in the next verse he adds, "that he would bless them that bless him (Abram), and curse them that curse him; and in him all the families of the earth should be blessed." Of course if it was to reach all the families of the earth, it included the Gentile nations and extended down to us as is shown in Rom. iv. 17-24.

Then God continues in the succeeding chapters, "And the Lord said unto Abram, after that Lot was separated from him, lift up thine eyes and look from this place where thou art, northward and southward and eastward and westward, for all the land which thou seest, to thee will I give it, and to thy seed forever." xiii. 14, 15. Then he goes on in the next few verses and promises the numerical seed and repeats the promise of the land direct to Abram.

Again in the 15th chapter when Abram complained in bewilderment, seeing he had no heir, not knowing how the Lord would fulfil the promise. The Lord tells him to "fear not," that he should have an heir and that he should inherit the land, and to show him the secret of the promise causes him to fall into a deep sleep and pass through a horror of great darkness. As much as to say you must pass through the valley of death before you can inherit it forever. You can only sojourn in the land for a time now, and informs him that his seed should be afflicted in a strange land for four hundred years, that he should be buried in a good old age, and in the fourth generation he would bring them out, and renew the promise of the land, though in a different way from the first.

Again in the 17th chapter the Lord continues the promise of the land to the multitudinous seed, changes his name, enters a covenant, gave the token or sign of the seal. Rom. iv. 11. And changes the name of Abraham's wife, promises him that Sarah should bear him a son indeed, gave him a name, promised to establish his covenant with him and his seed for an everlasting covenant, made him a promise pertaining to Ishmael. About eight promises, some compounded, but most of them so distinct that they can easily be comprehended.

Have these promises all been fulfilled? No, they have not all been fulfilled. Let the Bible answer, Acts vii. 5. Stephen says that God did not fulfil the promise to Abraham pertaining to the land. Then the question is, will he yet fulfil that promise? In Ezek. xxxvii. the Lord in explaining to the prophet said, "Son of man, these bones are the whole house of Israel. O my people, I will open your graves and cause you to come out of your graves, and to come into the land of Israel." It is clear that if the whole house of Israel is to be regenerated, born again, and dwell in the land of promise, Abraham will be one of them; and by adoption we have become Abraham's seed and are included, which is shown in Heb. xi. 8, 9, where it is affirmed that by faith Abraham went into a strange land and sojourned, dwelling in tents with Isaac and Jacob, looking forward to a city, or a more permanent abiding place. Then going on to tell what was accomplished by the faithful ones, he adds in the 13th verse, "These all died in faith not having received the promises," and couples us with the promises, by saying, "God having provided some better thing for us, that they without us should not be made perfect."

Thus we might add text after text to the same import, but lest some may say that we have garbled the Scriptures we will notice a few texts that from a slight glance would appear that the promises have all been fulfilled.

Stephen says, Acts vii. 17, "That when the time of the promise (in the singular) drew nigh, which God had sworn to Abraham," etc. From this by referring to the field notes, Gen. xv. 13, 14. It will be seen that it was the promise to bring them out of the strange land that Stephen referred to which was fulfilled to the fleshly seed, which is a figure of the Scriptural. They were, or a portion of them, brought into the land, but not allowed to remain, because of their disobedience, only Joshua and Caleb, that were of full age, that came out of Egypt, were permitted to ever enter the land.

Again, Neh. ix. 7, 8, it is stated that God had fulfilled the promises, but by close observing it is plain, First, that as it was fulfilled on conditions of obedience that they were not allowed to remain in the land. Second as it was a compound promise the part to the fleshly seed, part to the Spiritual, it was suitable to a double fulfilment, the same as the prophecy of Joel, which Peter said was being fulfilled by the advent of the Holy Spirit on the day of Pentecost, which Paul says was the first fruits of the Spirit, Rom. viii. 23, which he also speaks of as the earnest of the Spirit. 2 Cor. v. 5. The first fruits are only a sample of the full harvest given in advance, but when will all the redeemed receive the full blessing, certainly in the age to come after the resurrection in the new earth state spoken of in 2 Peter iii. 13; and, brethren and friends, let us be diligent, that we may be found in that great day spotless, and let us not rest, but search diligently, for the knowledge of the Scriptures is hard to be understood. Ver. 16, 17, 18.

C. P. GRAHAM.

Heroic Preaching.

The grand old world "sermon," that once stood for solid Scriptural shot, has come to be an iridescent rubber ball. Preaching has taken so wide a range that nothing, from volunteers to volcanoes, but is, on occasion, blessed with a text. Rare indeed is the sermonizer who is not tempted to select his themes to suit popular tastes, instead of expounding saving truths.

The fact is, it requires no little courage now-a-days to cast one's self unreservedly upon the Word of God in the preparation and delivery of a discourse. The prophets Elijah and Isaiah came not with a more stirring message than does the preacher who proclaims, with anointed lips, what his heart has so deeply felt of the truth as it is in Jesus.

The Pharisee condemns the Bible-saturated preacher as altogether too revivalistic; the prayerless member thinks him too personal; the worldly parishioner, too dry, antiquated, and commonplace.

It is a brave thing to make the words of the Bible live and breathe with power. "For the Word of God is quick [alive], and powerful, and sharper than any two-edged sword,.....and is a discerner of the thoughts and intents of the heart." And because the Bible possesses these pungent, dynamic forces, it requires the highest form of courage to preach the Bible itself, just as it is, with all the strength of one's soul.

It is surprising how many other things come right in a parish when the Word of God is given free course in the pulpit and prayer meeting. And the thrill of joy on the preacher's part in re-discovering the truth in all its fulness, and sharing it with others, who can express? The heavenly treasure constantly increases in preciousness and value to him who sells all, in order that he may possess it.

The Wicked.

"The righteous shall be recompensed in the earth; much more the wicked and the sinner."—Prov. xi. 31.

"The wicked shall not inhabit the earth."—Prov. x. 30.

"The Lord hath made the wicked for the day of evil."—Prov. xvi. 4.

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16.

"The lamp of the wicked shall be put out."—Prov. xxiv. 20.

"The dead know not anything."—Eccl. ix. 5.

"Upon the wicked Jehovah shall rain burning coals, fire, and brimstone, and a flaming tempest; this shall be the portion of their cup."—Ps. ix. 16.

"The wicked shall perish: into smoke shall they consume away."—Psalms xxxvii. 20.

"Everywhere political ordinances are more or less vicious; religion is of no force, or is made use of to serve party purposes; governments see in the people only the material life, and believe they have satisfied every want, because there are the banks, exchanges, telegraphs, railways and enormous speculations. But intellectual life, suffocated on the one side, seeks to exert itself on the other. Hence exists a permanent struggle between matter and spirit, between the intelligent and suffering multitude, and the oligarchy of the privileged parasites of society.

"The wise shall inherit glory." "The simple shall inherit folly."

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, SEPT. 27, 1899.

Are You One of Them?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

The "Three-fact-gospel" questions must lie over till next time.

THE last act in the Dreyfus farce has been played, and he is a free man. The story is long, but can be told in few words. Dreyfus was accused of treason, was tried by court martial secretly and condemned to imprisonment on Devil's Island. Served five years of his term, was granted a revision by the Court of Cassation. Was again tried by court martial and again condemned, being found guilty by army officers, who though finding him chargeable with *treason*, yet found some "extenuating circumstances." A motion is made for the rehearing of the case, and while this is under discussion the poor man is told that if he will withdraw this action, and ask for mercy the President will pardon him, and he shall go free. So this is the end of the most widely advertized trial that ever was placed on record.

Is It Sound?

Under the above heading a writer in a contemporary paper says:—

"A voluminous writer in THE RESTITUTION of May 10, after asking the question, "What made the difference between the offerings of Cain and Abel? says in answer to this question: Abel, in the Divine way acknowledged that he was a sinner, and deserved a violent death, like that of the animal, and Cain acknowledged nothing of the kind."

What we have written is public property, and if it is *unsound* it should be exposed. And if we write too voluminously to please the critic, will he allow us to state by way of an extenuation, that we

Never write till we are confident we have God's truth in the premises, or offer it as our *opinion*.

Never attempt to deprive any one of his faith and hope till we are confident we have something better to offer him.

Never like to leave a subject until we think we will be understood, lest we *mislead* others.

Never get on "*The Fence*," and wait for a favorable opportunity to get down.

Never avoid saying just what we believe and why.

Never covertly teach what we know to be subversive of the doctrines held by the church we belong to.

The critic says "Paul flatly contradicts" what we say in our article, when he says, "By faith Abel offered unto God a more excellent sacrifice than Cain, *by which* he obtained witness that he WAS righteous, God testifying of his gift, and by it, he being dead yet speaketh." And then by way of comment he adds:—"Instead of showing that his offering was to cancel Abel's sin, it was a gift from a pure and noble heart, an offering in faith, which God accepted BECAUSE HE WAS RIGHTEOUS. The old idea that all the sacrifices were types of Christ's death could be more readily believed if there was any proof of it; the fact is, that the idea of sin did not enter into the first sacrifices at all. He then says: "Take a few examples, and asks if Noah's burnt offering after the flood was because he had sinned? and answers, No; nothing of the kind. Paul says it was his obedience that condemned the world and made him heir of the righteousness which is by faith. These clean beasts and clean fowls which he offered seem to have been to express his gratitude to God for preserving him from the flood. At least there is no intimation of sin."

IS IT SOUND?

It is certainly a unique criticism. It claims that *our* statement of the difference between the offerings of these men is not correct, but where does *he* show us what the difference was? In our judgment, what he says *is not sound*, because:—

1. "In faith Abel offered to God a more sacrifice." Word for word rendering in Diaglott; Clark's translation is also a "greater sacrifice." Rotherham's,—"A fuller sacrifice." Young's translation "A better sacrifice." Henderson's—"More sacrifice." Sawyer's "A greater sacrifice." Syriac, "Better sacrifice."

2. He *misquotes* his supposed proof-text. Abel offered more than one gift. God testified of his GIFTS. This shows the meaning of the words more sacrifice.

3. The "more," "greater," "fuller" sacrifice of Abel was offered in faith. Cain's one gift was not offered in faith, and hence expressed no confidence in what God had promised—a Savior.

4. Faith comes by hearing the Word of God; so then Abel had *heard* the Word of God, and *believed* it, and the evidence is before us that the *two gifts* instead of one, was the OBEDIENCE of his faith; and that it is by the greater sacrifice, the *product* of faith, that he still speaks to us, by way of example.

5. We read of "The WAY OF CAIN as a warning to us, in Jude 11. In the lone family of mankind, he MUST have heard the word of faith, as well as Abel. That word revealed GOD'S WAY, and Abel walked in it; *he did not*, God *held* him *accountable*, and therefore he *was accountable*.

6. The grammatical and commonsense meaning of the critic's quotation from Heb. xi. 4, shows him plainly at fault when he says God accepted Abel's offering because he WAS [already] righteous, because,

(*a.*) Justification is by faith.

(*b.*) Faith without works is dead, and therefore useless, and

(*c.*) God testifying of his GIFTS, the *fruit* of faith, makes it clear that the works of Cain referred to by the Spirit, 1 John iii. 12, as *evil*, and those of Abel as righteous, relate to their respective offerings; and because

(*d.*) Genesis iv, 4, 5 proves that Cain was angry with Abel because God respected Abel's offering,—*not* because of a *previous* unpleasantness. This is additional evidence that the "*works*" of 1 John iii. 12 related to the *offerings* of these men. And

(*e.*) Gen. iv. 7, offers still further evidence in the same direction. The Lord said to Cain, "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door." What is this but a gracious reminder that he *knew* what well-doing in this connection was, and that he had an opportunity to reform if he would, and in that case HE would be accepted also, and even retain his birthright: so fully and freely does God forgive the repentant, that he remembers their sin no more; so Cain may as before, rule over Abel, or retain the preference enjoyed by virtue of his birth, see verse seven. But if he did evil still, sin would lie at the door. And

(*f.*) The truth is made clear in this brief history, that no works are just or good if they are not in conformity to the will of God. And, as all must admit that the divine will can only be known by Revelation, that is, by being commanded, faith in it can only be *attested* by obedience; and, in the nature of the case, Justification cannot take place before the act of *obedience*, because that is a *condition* of Justification. Faith is not perfect without the obedience.

(*g.*) As in the past, so now, Justification is by faith; but when does the Justification take place? When the critic finds a person who has heard the Glad Tidings and believed it, and enquires what he must do in order to be saved, what does the critic tell him? Does he answer the enquirer in this way? "Justification is by faith; as you *have* faith, you are Justified, pardoned, righteous before God,—and now, if from a pure and noble heart you will perform an act which expresses your confidence that God *has* remitted all the sins of the past, God will accept it?" Or, does he answer as Peter did on the day of Pentecost? "Repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins?" If he does this, when does God testify to him that he is righteous? Before baptism, or after it? If the enquirer has faith enough in God's Word, that he will remit all past sin, he will be baptized into Jesus Christ for that purpose,—and will know he is Justified the moment he has obeyed, because he has the promise of God to that effect.

(*h.*) The critic teaches that Abel was righteous *before* he made his offering. And yet the Spirit's word for it, he *did not know* but what he was a sinner, till God testified to his righteousness, by respecting his greater sacrifice—the "firstling of his flock," "AND *of the fat thereof*." We can perceive of nothing in our conception more *unsound*! How unreasonable and unlike God to forgive sin and adopt them as his children, and not let them know it. This might be taken for truth by *some* but not by those who by God's favor have found the Key to his Eternal Purpose, and the means to bring it about.

(*i.*) He says, "The old idea that all the sacrifices were types of Christ's death could be more readily believed if there was any proof for it."

Is that really so, "*more readily believed*?" These *words* mean, that it *might*, or might *not* be believed, if there were proof of it. If he did not mean *that*, he should, as a critic, *say* what he meant. They are by no means *sound* words, and there are more of them.

"The old idea that *all* the sacrifices were types of Christ's death," etc. This conveys the wrong idea, that the "voluminous writer" has that idea.

(*j.*) The critic next says, "The FACT [caps. ours] is, that the idea of sin did not enter into the first sacrifices at all."

He speaks as one having authority, but we cannot accept what he says, without proof; and there being but one source of information on that subject, we call for Scripture authority of that positive statement, in the meantime wondering what sort of an audience he was addressing. We do not believe there is any proof of it in all the Book of God, or else he would have given it. We can put it stronger than that. We KNOW there is no such proof because we have infallible evidence that the idea of both Mediatorship and sin DID enter into the sacrifices offered long before the Law of Moses, as follows:—

(*k.*) In Job i. 4, 5, we learn that Job's sons and daughters were in the habit of feasting from house to house, each one his own day, v. 5, "And it was so, when the days of their feasting were gone about ["gone around the days of the banquet" Young's Translation] that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings to the number of them all, for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job all the days."—Margin.

(*l.*) In Job xlii. 7, the Lord says to Eliphaz the Temanite, "My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me right, as my servant Job. Therefore take you now seven bullocks and seven rams and go to my servant Job, and offer up for yourselves a burnt offering; and *my servant shall pray for you; for him will I accept*, [in their behalf] *lest I deal with you after your folly*, in that ye have not spoken of me right, like my servant Job." So we are told "they did according as the Lord commanded them; the Lord also accepted Job ["the face of Job," Margin.]

(*m.*) Here is incontrovertible testimony that the idea of sin *did* enter into the first sacrifices.

(*n.*) That a Mediator between God and man was necessary after the breech which sin made, is proven.

(*o.*) That burnt offerings were offered for sin both *before* and *after* the establishment of the official priesthood, is proven.

(*p.*) That the head of the family was its priest or mediator, is proven and when we know that the blood of beasts would not put away sin, we know that the offering was an expression of faith in blood that *would* in the future put away sin, or why offer it?

(*q.*) Additional evidence have we that sin entered into the patriarchal sacrifices, in Gen. xiv. 18, Melchizedek King of Salem was the priest of the Most High God. Nothing but sin made a priesthood necessary. As in the case of Job, God met others in the person of Melchizedec, as he now meets us in Christ, a Priest of the same order.

(*r.*) In reply to the objection that we have no evidence that offerers of the first sacrifices knew of the things which we claim sacrifices for sin then symbolized, we say, they are mistaken who say so. We have inspired testimony in Jude that Enoch knew of and believed in the

COMING OF THE LORD

which is still future, and which we cherish as "that blessed hope." Read the soul-stirring song of David as he sees by faith his greater Son come down like rain upon the mown grass; hear him say "Thou wilt show me the path of life;" and "I shall be satisfied when I awake in thy likeness." Hear Job shouting his hope of

SEEING HIS REDEEMER

of the earth, after hearing his voice, while in his bed of darkness. Hear what our Lord said of Abraham seeing his day and rejoicing. Then go to the 11th of Hebrews and learn that every one of the great cloud of witnesses mentioned there suffered privation or death on account of their faith in the promises of God to be realized in a future

LIFE, BY A RESURRECTION:

and nothing more will the honest and intelligent require. Abel is in that noble list, being the first martyr to his faith. Instead of wondering if this be *possible*, people would have wondered if the hope of these witnesses of faith in the resurrection had not been plainly stated; because we read that the Lamb was slain (in the *purpose* of God, of course) before the foundation of the world. And 1 Peter i. 20 says of Christ that he was verily foreordained, or foreknown, before the foundation of the world, but was *manifested* in the last times for you." So that we have definite testimony that the Anointed One was always the centre of Jehovah's purpose in the creation and redemption of earth and man. From this point of view we see that God, who saw the end from the beginning, has no reason to change his mind or alter his purpose; and it follows from this that the shedding of blood was *always* necessary to the remission of sin; the gospel has *always* been the power of God unto salvation; and faith and obedience have *always* been exacted of those who would share God's great salvation.

In reference to the examples offered as proof by critic, this is the way the matter stands:—

Noah offered a burnt offering.

He was not doing this because *he* had sinned or his family—

Therefore:

"The fact is, that the idea of SIN did not enter into the first sacrifices at all."

Abraham built an altar between Bethel and Hai. Another at Hebron .....In all this there appears no evidence of sin, but on the contrary Abraham *receives* a blessed promise in their miraculous burning by the lamp and burning furnace, that he should receive the inheritance."

Therefore:

"The fact is, that the idea of SIN did not enter into the first sacrifices at all."

"So Samuel took a heifer and offered a sacrifice to the Lord.....Samuel had done no sin, yet he offered a sacrifice to the Lord."

Therefore:

"The fact is, that the idea of SIN did not enter into the first sacrifices at all."

It is really painful to think any one capable of offering such passages as *proof* that the idea of SIN never entered into the first sacrifices at all. If he did not know that *all* have sinned; if he did not know that because the blood shed could not put away sin, the offering had to be continually repeated under the law; if he did not know that then, as now, THOSE JUSTIFIED BY FAITH, even, often do, like Paul, what they would not; if he did not know that a gracious provision has been made whereby the blood of Christ cleanses God's disobedient children from all sins of ignorance and inadvertence and weakness; 1 John ii. 1, if he did not know that even God's adopted children cannot approach God in their own name now—yes, if he did not know these simple truths, some excuse may be formed for him when he denies that the antediluvian saints, who were equally needy, had similar privileges; and denies that sacrifices were at once a significant mode of confessing sin, and asking pardon, and expressing faith in the Great Offering, and the Only Mediator.

We regard the criticism as most injurious. We believe it calculated to lower the estimate of the value of the blood of Christ, and of Mediatorship. If the faithful of old could approach God without a mediator, why cannot we? This is just about what the flesh of the ill-informed or credulous is capable of suggesting. And if Abel could be reckoned righteous through a blind faith, why cannot we? If he was able to please God with a faith which did not embrace the world's Redeemer, and life after death, what is the use of contending for One Faith, and One Hope? Why not go with the crowd? This is what is to be feared.

Sacrifice is sacrifice without regard to the age; and to MIX UP all the offerings, and say that fruit or flour, or oil was just as acceptable as the death of an animal, without explaining that each of the articles named was acceptable for the purpose specified, is, in our estimation, most injurious, and we enter a solemn protest.

Reader, you are asked to believe that under the law an offering of fruit flour or oil or money, was just as acceptable as the death of an animal. Part of the price of the truth is kept back. Meat offerings, peace offerings, trespass offerings, and sin offerings, are jumbled together apparently, to make good his case. Why did he not explain to the ill-informed that flour, oil, fruit and money, were just as acceptable for the purposes designated, but not as sin-offerings? Why did he not show that "atonement money" was a national collection appointed for the "Service of the tabernacle of the congregation;" and was assessed at the taking of the census. Exodus xxx. 12-16. Why did he not illustrate by the reference to the shadows of good things in the Hebrews? Would flour, or fruit, or oil, or money bring the everlasting covenant into force—Heb. xiii. 20—that gives life beyond the grave?

Not a tithe of the testimony has been presented, but we will add no more except to give the critic a little of his own medicine. Only eight or nine years ago he taught us and our children *as* follows:

"That an offering is that which is brought as an atonement for sin; and asks what Mosaic offerings were a figure of Heb. ix. 14-28; Eph. v. 2; Heb. vii. 27; Titus. ii. 14."

In 1891 he taught that offerings were a means of conciliating God's favor; an essential part of public worship and private piety. He also says the offerings under the law were undoubtedly a readjustment of a previous system of worship. He says:

"Cain made the REQUIRED offering of first-fruits, but the Lord was not pleased. He did not well—had not fully ONEYED in faith as did his brother Abel. He was taking HIS OWN WAY. The Lamb for the sin-offerings that laid at the door had not been brought as a burnt offering unto the Lord." Again he says:

"Abel brought of the firstlings of the flock. Brought the lamb in accordance with the implied command, God had respect to, and accepted his offering, and GRANTED THE ASKED-FOR PARDON."

Also he says, "Only clean beasts could be offered under the law, and these must be without blemish, being typical of Christ the Sinless One."

In 1891 he teaches that the Israelites were taught by a system of object lessons that sin was contrary to his revealed will, and that holiness of the heart and life would meet his approval, and entitle to the promised reward. In this law the offerings and sacrifices, priestly adornments, and the tabernacle with its apartments and furniture, he says, were types of things future to that time. They pointed to the Great Redeemer Jesus, and to what God would in after ages accomplish through him."

He also says, "THE ADAMIC and PATRIARCHAL RITUAL WAS RE-ARRANGED," (Small caps. ours.)

He also says there seems to be something SIGNIFIED in the coats of skin which God gave to him (Adam) and his wife for a covering; and refers to the words "Blessed is he whose iniquities are forgiven and whose sins are covered."

Distinct from sin-offerings, gifts of love, gratitude or reverence are mentioned. He did run well, who or what hath hindered him? Is not this progress backward?

To the Brethren:

I will say, that if any who sent to me for my little tracts failed to receive them, will let me know, I will send again, or to any others who wish to distribute tracts, as we have quite a good supply yet, and we want them out in the field. This is a good time to scatter tracts and sow the good seed, as the night is far spent and the day is at hand.

T. E. ADAMS.

Jews to Possess Palestine.

From the Chicago *Tribune* of Sept. 25, we clip the following item regarding the work of the Zionists at their last conference.

Leon Zolotkoff, the Chicago delegate to the third congress of the Order of Knights of Zion, held at Basle, Switzerland, declares Palestine will soon be owned and settled by Jews, and that the colonists will possess a government of their own under the suzerainty of the Sultan of Turkey. Mr. Zolotkoff, has just returned from the congress, where were assembled 300 delegates from all parts of the world, the United States being represented by nine. The object of the convention was to make plans to obtain possession of Palestine, that it may be colonized by the Jews. A committee was appointed at the congress to visit the Sultan of Turkey and to obtain from him a charter to the land.

"We will buy the land from the Sultan," said Mr. Zolotkoff, "and we will settle a colony of Jews there that will be able to live as they choose. Already we have formed a stock company capitalized at $10,000,000 with 2,000,000 shares. The company, which is called the Jewish Colonial Trust of London, has already sold 100,000 shares, 2,000 of which were purchased by Chicago Jews. Thirty industrial colonies comprised of 6,000 Jews have been formed, ready to enter Palestine as soon as it is purchased. We also appointed a committee to wait on the Czar of Russia, asking him to use his influence to have the Sultan grant us the territory."

There are several thousand members of the Order of Knights of Zion in Chicago. The society was formed in 1891.

Editor Restitution:

The Church of God at Waterville, Washington, has this year built a very good church house in town, located on Central Avenue, in a very pretty part of the little city. The building is 32x46 feet. The house was dedicated about the middle of last July. The sermon was delivered by the writer, before a large audience. Since that time there has been service in it every Sunday. We now have a rather interesting Sunday school. Prayer meeting every Wednesday night. I have just learned that Bro. J. T. Prime of Edison, Neb., with his family have arrived at Wenatchee, Wash. Bro. Prime expects to preach at Wenatchee and other places as there may be opportunity. Wenatchee is 25 miles southwest from Waterville. The harvest here is truly great, but the laborers are few. The membership of the church at Waterville is now about 75, and we hope for some additions ere long. I have now started in my eightieth year, since the 7th of last month. My wife and I were baptized by Elder Henry Logan, in Yellow River, near Pisgah meeting house, Marshall Co., Ind., on the second Sunday in June, 1850. And on the second Sunday in June, 1860 I commenced preaching. I am resolved to continue trying to present the gospel, while I have the physical and mental ability to do so. May the great Life-giver soon come, Christian greetings to all. In hope,

RICHARD CORNALEY.

Deep, sympathizing, effectual benevolence, does not find its way often into ostentatious lists. Neither does it go about in mysterious melodramatic disguise, on purpose to be found out and be all the more blazoned; but, with unostentatious earnestness, gives its time, as well as its money to the needy and suffering. It discriminates, inquires, and affords judicious help rather than unqualified alms; which though it may bless the giver, seldom blesses the receiver: unless in cases of utter helplessness.

An Arab proverb says: By six qualities may a fool be known—Anger without cause, speech without profit, change without motive, inquiry without an object, putting trust in a stranger, and wanting capacity to discriminate between friend and foe.

Report.

Closed a nine days meeting at Green school house, 11 miles east of south of Rensselaer, Ind., Tuesday evening, Sept. 19. Two were baptized Sept. 20.

F. L. AUSTIN.

Marshall County Fair Excursion via Pennsylvania Lines.

Oct. 3rd to 6th inclusive, low rate non-transferable excursion tickets will be sold to Bourbon, Ind., from Fort Wayne, Valparaiso and intermediate ticket stations on Pennsylvania Lines for Marshall County Fair, good returning Saturday Oct. 7th.

Poetry.

A Little Talk With Jesus.

A little talk with Jesus, how it smooths the rugged road,
How it seems to help me onward when I faint beneath my load!
When my heart is crushed with sorrow, and my eyes with tears are dim,
There's naught can yield me comfort like a little talk with him.

I tell him I am weary, and I pray would be at rest;
That I'm daily, hourly longing for a home upon his breast;
And he answers me so sweetly, in tones of tenderest love,
"I am coming soon to take thee to my happy home above."

All this is what I'm wanting, his lovely face to see,
And I'm not afraid to say it I know he's wanting me.
He gave his life a ransom to make me all his own,
And he can't forget his promise, to me, his purchased one.

I know the way is dreary to yonder far-off clime,
But a little talk with Jesus will while away the time;
And yet the more I know him, and all his grace explore,
It only sets me longing to know him more and more.

I cannot live without him, nor would if I could;
He is my daily portion, my medicine and my food.
He's altogether lovely, none can with him compare;
The chief among ten thousand, the fairest of the fair.

So I'll wait a little longer, till his appointed time,
And glory in the knowledge that such a hope is mine;
When in my Father's dwelling, where "many mansions" be,
I'll sweetly talk with Jesus, and he shall talk with me.

"In my Father's house are many mansions." John xiv. 2. "For he looked for a city which hath foundations, whose builder and maker is God." Heb. x. 10.

Selected.

Russia.

In view of the present condition of the Russian Empire, and the enormous enterprises undertaken and carried out by her in the last few years, the following published in the *Herald of the Kingdom and Age to Come*, of July, 1856 is of interest. This was written just after the close of the Crimean War and the signing of the Treaty of Paris, that was intended to serve as a check to Russian aggression in the region of the Black Sea. It seems as if the author had a very fair conception of the nature of the Northern Bear.—Ed.

"Russia, disabled at last, can no longer threaten and injure Turkey; she has lost likewise, her influence over the Christian population of that country; and, moreover, Alexander II. has surrendered his ancestral policy regarding the Ottoman." Such are the triumphant dicta of the European publicists, belonging to the Allies, in their comments on the Treaty of Paris; but they seem to be marked by no very profound or far-seeing wisdom. Nor, indeed, could the philosophic truth on the subject be expected from such a source, under the present circumstances. The recent ensanguined foe must remain a bitter opponent even after the battle is over; besides, the necessity of persuading the people of the West that the war has been worth all it has cost, renders exaggeration quite natural on the part of these writers. It becomes, then, so much the more proper for us, at this distance from the scene of conflict, to consult the light of impartial facts and of history respecting these allegations, and to endeavor to ascertain whether Russia has really suffered any vital injury, which can avert or much hinder the normal development of her career.

Undoubtedly Russia emerges from the war with ghastly gashes; wounded, too, in her pride and prestige. But the treaty closing this drama has, more forcibly than many preceding it, a material and moral view, and in each a transcient and permanent side. The losses of Russia—even the reduction of the sovereignty over her shores—at the worst for her, count only as material diminutions; but such a huge and vigorous political tree, after being clipped and hedged in, must sprout anew, with health and strength undiminished. The new state of things created by the peace for Turkey and Christians there, may apparently diminish the Russian influence over them during a short time, but in the long run it may throw these same Christians more fully into the arms of the Northern Power. The political, and, still more, the religious current, so powerful among the Eastern nations of old, uniting them with Russia, cannot at once be diverted, much less absorbed. Traditions and recollections are not easily destroyed in the popular heart. Besides, it will be very easy for the partisans of Russia, between Cape Matapan and the Pruth—and they are very numerous—to represent to the people that all the concessions and rights, as well as the administrative ameliorations, conceded to them in the Principalities and throughout the Ottoman Empire, result from the efforts and sacrifices of Russia. They only be made to perceive that but for the war all this would not have been wrested from the Porte: and that the contest originated solely in the demand of Russia concerning this object. Without the provocation neither France nor England would ever have taken any decided step in the matter.

Moreover, the Greek Catholic Church which during the centuries of pressure and martyrdom, consoled the Christians of Turkey while preserving their religious and national sentiments, will now be exposed to new trials and dangers. The Romanism and Protestantism of the West under protection of France, Austria and England, are preparing for a campaign of propagandism in the heart of that communion. Their missionaries will seek to make converts more among the Eastern Christians than among the Mohammedans. But the ties of the people to that Church will not be easily sundered, or her influence destroyed; and her hope of temporal salvation will lie in being drawn more closely than hitherto to the bosom of her severe and powerful sisters in Russia. Under these circumstances the influence of the Czar over the immense majority of the Christian inhabitants of Turkey being fostered by the Greek and Slavonic clergy, will still overshadow that of his Western antagonists. Though Alexander II. may wish to abandon the so-called hereditary policy of the Empire from the time of Peter the Great, it will be beyond his power.

Only those wholly unacquainted with the laws which give life and development to nations—as diplomats and politicians generally are—consider this policy as of personal origin, and hence capable of being destroyed by an individual fiat. But the Russian tendency and march toward the south, toward Constantinople, is as old as the existence of the Empire; it was, it is, and will be until fulfilled, a necessary consequence of its material and immaterial growth and development. The greatest rivers of Russia running through her richest territories, point to the south, and make a national contact with the Mediterranean indispensable for commercial purposes. Destiny seems to have traced out this policy from the beginning, long centuries ago, indeed. It began, probably, in the fifth century with the city of Novgorod, the commercial link between the North of Europe and the Orient, and was distinctly pronounced in the ninth century, immediately on the foundation of the empire on the Dneiper by the Varangues. Their hen-progeny ponred around the Euxine, overflowing its shores to the Caucasian slopes, stormed the gates of Constantinople, and shook the thrones of Porphyrogenes. The nation, Christianized, did the same thing afterward. The domination of the Tartars temporarily arrested this current, but it resumed its course so soon as that yoke was broken. The Ivans pushed simultaneously toward the Baltic, toward the Black and Caspian Seas, and the North Pacific Ocean. Under them, religion became identified with this policy, and a marriage with an heiress of the Moslem destroyed the Byzantine throne and gave a certain documentary legality to their aspirations. The Romanoffs, under Peter and his successors, have only carried out what had been for centuries the mainspring of the national life and action. Transient events may arrest this movement for a time, but it will constantly seek to be renewed and with increased force. Can any man, can Alexander II., divert or destroy it?

It is now evidently the interest of Russia to protract as long as possible, the agony of the Ottoman Empire. Time, ever the best ally of Russia, will work for her. The death and decomposition of Turkey will occur about the time when Russia has healed her wounds, and unfolded more fully her resources with the lights of civilization, turning to profit the experience for which she has now so dearly paid. What she loses in a naval and military point of view by the neutralization of the Black Sea, she will gain in a different manner in other waters and on new fields. No one supposes that she will meekly cross her Lambson herlap. She immediately will go to work and avail herself of fresh resources. The old battleships sunk in the bay of Sebastopol will re-appear, more numerous and powerful, as steamers and screw-propellers, on other waters. Navy-yards will be built at Archangel on the White Sea, and the mouth of the Amoor on the Pacific; both having better materials for the construction of vessels than the ports of the Euxine, while to the Amoor machinery may be easily forwarded from the United States. This new basis for a powerful navy is sure and independent, no Dardanelles being there to impede the movement of ships.

The war, it is true, has been with disaster to Russia. But disasters have always proved advantageous for her growth. One is astonished in taking a bird's eye view of her history, and comparing it with that of most other nations, past or present. Indeed, the history of Russia, in its development, bears a similitude to the various epochs of the geological formation of the earth. Russia has stood already about twelve centuries; a lapse of time during which many other empires, for example Persia, and above all Rome, were born, rose, shook the world and fell; or during which others, of modern fame, though chronologically posterior, have reached seemingly the limits of their geographical extension as well as of their internal material development and population. Russia, in this respect, has scarcely entered upon her youth, and her limitless resources are as yet mainly untouched. As geological history is marked by epochs of life-destroying convulsions and revolutions, so in the history of Russia the invasion and long dominion of the Tartars, the invasion of the Poles in the seventeenth century, and the invasion of 1812, threatened to destroy her independence and nationality. And so, after the terrific convulsions of the globe, nature resuming her powers, bursts forth in new and more perfect creations, so Russia, after each of those prostrating events, has always risen more vigorous, active and expansive. So will it be now. After all, this war has been a salutary and purifying tempest for her and for the world. It has shown to the ruler and the nation that power or greatness is not encompassed wholly by military organization, but must repose on industrial and intellectual development penetrating all the popular strata. The war has been an electric spark, awakening powers of mind and national resources hitherto hidden.

Long before the end of the present century under the action of general statistical laws, the population of Russia, even in her present limits between Germany, the Pruth, and the Pacific Ocean, must naturally reach one hundred millions, or nearly half the population of the rest of Europe; and this on an area where five times that number can live and move comfortably. This mass of people of one and the same creed, language, traditions and aspirations, will then possess a comparatively much higher degree of mental culture than the present generation. Nets of railroads will cover their territory, running, not through solitudes, but through animated and cultivated regions. Russia will acquire a power of elasticity, of contraction and expansion, centupling her gigantic forces. Such a mass, well organized and endowed with normal life, must unavoidably—for good or for evil—wield a momentuous influence in the policy or destinies of European States. Russia, like a steadily rising tide, may be momentarily checked; but it will overflow with renewed force any artificial dam. Should, therefore, the relations of nations for the future be guided by the old spirit of rivalry and jealousy, should the force of mutual prejudice and disparagement still overcloud higher impulses, then it is easy to comprehend the pang of fear thrilling through European politicians at the sight of the huge form of Russia and her vast growth and capacities.

The Jews.

Portland, June 24.—(To the Editor.)—Noticing the correspondence in *The Oregonian* of recent issues on the Jew question, I would like, with your permission, to give some Scripture on the subject. I can not understand how anyone who is a Christian and knows and believes what the Bible has to say on the subject can have anything else but a tender regard and a feeling of respect for the Jew. It is surprising how much testimony there is in the Bible of the future glories of the Jew.

While the Bible is a Jewish Bible; written for and by Jews. Jesus said: "Salvation is of the Jews." John iv. 22. Did you ever hear a Christian preach from [illegible] venture.

To my mind [illegible] tian without be[illegible] therly feeling t[illegible] cause to them [illegible] and the glory, a[illegible] the giving of the [illegible] ises; whose are [illegible] whom as concern[illegible] came." Rom. ix. [illegible] cast away his p[illegible] knew. Why the Je[illegible] not recognize the [illegible] the conversion of [illegible] Christian convert. [illegible] x. 20.

The disciples wen[illegible] not to convert the [illegible] as some im[illegible] Acts xv. 14-17, plainly puts it b[illegible] all dispute. Thus the disciples [illegible] come together to consider this ye[illegible] and here is a part of t[illegible] above: "And after they had held t[illegible] James answered and said, H[illegible] unto me. Simon has declared [illegible] (as recorded in [illegible] the Gentiles to t[illegible] of them a people for his name, [illegible] convert all of them, but to take [illegible] of them a people from the Gentiles to represent his name in his future kingdom on this earth, and to this agree the words of the prophets as it is written in the Old Testament, the Jews' Bible: After this, (taking out a people from the Gentiles), I will return and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up. Then comes the salvation of the world after God has restored the kingdom, glory, honor and power, with Jerusalem its capital, to the Jew once more, as proven by the following. That the remnant of men might seek after the Lord and all the Gentiles upon whom my name has (previously) been called, saith the Lord who doeth all these things. "And I will plant them upon their land and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 15.

"Thus saith the Lord God. I will take the children of Israel from among the Gentiles, whither they be gone, and will gather them on every side and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be [illegible] nations; [illegible] kingdoms any more at all." Ezek. xxxvii. 21-22. Here are positive statements that have not as yet been fulfilled. The prophets are full of such ideas. Christians either ignore all these statements or else give them a spiritual application to themselves.

The quotation from Acts xv. 14-17 shows that the apostles applied such to the Jews and to the future, I can produce testimony to prove that it is God's purpose to keep the Jews a separate and distinct people, with all their peculiarities until the set time has arrived to favor Zion again. And when that time comes, they will not have to buy Palestine either, for it is their own by gift from Jehovah, and all the money in the world can not buy it. But God will rid the Turk from the land when the time comes.

To Jesus and the apostles Jerusalem had a connection with it that made them weep over it, and no true Christian will speak lightly of it or of the Jews. Jesus said, "Swear not by Jerusalem, for it is the city of the great king." Matt. v. 35. Why? Because "the Lord God shall give unto him (Jesus) the throne of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Lu. i. 32-33. Christians give the former part of these verses a literal application to Jesus. But the latter part they spiritualize by saying it is a spiritual kingdom and he is now reigning on David's throne. But not so; for David's throne lies to waste; his city is trodden down and his people scattered abroad. But for how long? Just listen and see from the Master's own words spoken shortly after these things began to be fulfilled: "And they shall fall by the edge of the sword and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles (how long?) until the times of the Gentiles be fulfilled." Luke xxi. 24. How long are the "times" of the Gentiles? Two thousand five hundred and twenty years from the beginning of the Babylonian empire. (Space will not permit the evidence being here given.) So the Gentiles have not much longer in which to tread down Jerusalem. The "sick man" (Turk) will die suddenly, though hard, some of these days.

Let us see what Paul has to say on the subject, quoting in part from Romans xi. 11 onward: "I say then, Have they stumbled that they should fall? God forbid: but through their (temporary) fall salvation is come (preached) to the Gentiles" to excite them to emulation; for if the first fruits be holy, so also is the mass, and if the root be holy so also the branches. They are the root, body and branches, constituting the commonwealth of Israel, and at the very best we Gentiles are only wild branches grafted into the natural tree of God's choice. Paul warns us to boast not against the natural branches. Again says Paul: "I would not that ye (Gentiles) be ignorant of this mystery lest ye should be wise in your own conceit (and, strange to say, many have fallen into what he guarded against) that hardness in some measure has happened to Israel until the fullness of the Gentiles be come in." Here we have the times of the Gentiles again. Then comes the time to favor Israel, at which time *the following* will be fulfilled: "[illegible] that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt, but this shall be the covenant I will make with them: After those days (the days the Gentiles now have), saith the Lord. I will put my law in their inward parts and write it *in their hearts*, and I will be their God and they shall be my people: for I will forgive their iniquities and remember their sin no more." Jeremiah xxxi. 31-34. Yes, "no more." During the millennium they shall be at the head of all government and reforms, and the law shall go forth from Zion and the Word of the Lord from Jerusalem. Then the salvation of the world will be of the Jews and not carried on as it is now. As represented by the prodigal son in a strange country feeding swine and living on the husks, which is the condition the true church of followers of Christ are in.

To make sure this prophecy applies to the Jews and is yet in the future we have only to turn to Hebrews viii. 7-12, where Paul quotes it and applies it to them and the future. I must return to Romans xi., for a few more thoughts, and then I am done. And so all Israel shall be saved, as it is written (yes, no guess work about it): there shall come out of Zion a deliverer and shall turn away ungodliness from Jacob. For "this" is my covenant with them when I shall take away their sin. Rom. xi. 11-27. The Jews will never be converted to modern Christianity. But all must have the Abrahamic faith and hope, and then all will be brothers in point of religion. Christian is only a nickname of contempt, first applied to the early Jewish followers of Christ, because that was a title he went by, just the same as we call people "Bryanites," "populists," etc.—*James M. Level, in Portland Oregonian.*

The Forgiveness of Sins.

Do you see that it is because God forgives sins that men fear him? It must be so. First, if he did not forgive their sins there would be nobody left to fear him, for they would all die. If he were to deal with them after their sins he would sweep the whole race away. Next, if it were certain that God did not pardon sin, so everybody would despair and not one would fear him, for a despairing heart grows hard. Because there is no hope men go on to sin worse and worse. "But there is forgiveness with God, that he may be feared." The devils never repent for there is no pardon for them. There is forgiveness with him for you to-night, that he may be feared. What a wonderful effect pardon has on a man! Oh, the wonderful effect it has a man to know he is pardoned, to be sure he is forgiven. He begins to tremble all over. "They shall fear and tremble for all the goodness I will make to pass before them." He is afraid he shall go to sin again after such love and after such mercy. He is melted down. He does not know what to make out of it. For a time he can hardly believe it is true. I know I felt at first like Peter when the angel brought him out of prison and the great iron gate was opened. He wist not what was done unto him and thought it was a vision. He could not believe it was true. You are amazed, you are overwhelmed, you are faint-hearted with fear at the intense delight of pardon, being half afraid it cannot be so. That such a wretch as you can really be passed by and your iniquities blotted out for ever and ever—oh, it does make you fear with a holy, reverential fear.

Now, are there any of God's people here to-night who are afraid they do not fear God enough? If you want to revive your fear of God and have it deepened, believe in your pardon. Believe that you are forgiven, prize the forgiveness, cling to the cross. Know that your sins are blotted out, and all that sweet fear of God, by which is meant the whole of piety, will abound in your soul. Some think it would be a good way of deepening their faith to begin to question whether they are Christians.

Unbelief does not heal anybody. It is faith that heals. Believe, then, come what may, believe thou in Christ, though thy sins rage and roar; believe thou in Christ, though the devil tell thee thou art damned. Though hell seem to open to thee, yet believe thou in thy pardon through the precious blood, and be not staggered at the promise. And thou shalt feel thyself filled with a holy fear and joy and peace and love and zeal and burning desire to serve him who has done all this for thee.

"There is forgiveness with thee, that thou mayest be feared." I say unto thee, believe in Jesus Christ, in the name of Jesus of Nazareth. I say unto you unbelieving ones, Believe in him now. Arise, take up thy bed and walk. I, that have no power in myself, yet speaking in my Master's name, know that his power will go with his gospel and his Word shall not return unto him void. Believe and live. God bless you, for Jesus' sake. Amen.—*C. H. Spurgeon.*

Dear Restitution:

Bro. John Foore, of Parson, Kansas, according to appointment, conducted our annual meeting at Bluch, Mo., beginning on the 17th day of Aug., and ending on the 24th. Preached 16 discourses and baptized 2 into the all-saving name. Our meetings was well attended from start to finish, good order, and I am proud to tell we had good singing. The little flock at this place was greatly benefitted by the refreshing showers of spiritual food. Our worst enemies to the faith were there eagerly listening to catch every word that fell from the lips of the great Kansas preacher, and no wonder for he is so earnest and zealous in his great mission to preach the Word, that the most careless becomes interested. Such a talented speaker as Bro. Foore should be kept constantly in the field of labor. Our next annual meeting will be held in the light of the moon in August, 1900, the Lord willing. Words fail to express our thanks to a dear sister, in Port Byron, New York, who so kindly sent us $1.00 to help pay the expenses and burdens of our last meeting. Her name will ever be remembered by the brothers and sisters of this place.

P. J. Graham.

The Nickel Plate Road offers the low rate of one fare for round trip to Chicago account the Fall Festival and Government Building Dedication. Tickets available Oct. 2nd to 10th inclusive, good returning by deposit until Oct. 14th inclusive and in addition tickets will be on sale at stations between Hector and Chicago good going on all regular trains from Oct. 3rd to 10th inclusive and are good returning from Chicago one day from date of sale without deposit. See Agents —Oct. 4.

Excursions to Ft Wayne.

Oct. 4th to 7th, inclusive, for the Barbecue, and Carnival, low rate non-transferable excursion tickets will be sold to Fort Wayne from Lima, Plymouth and intermediate ticket stations via Pennsylvania Lines, good returning until Sunday October 8th.

One Fare Round Trip to Portland, Seattle and Tacoma,

Via the Chicago & North-Western R'y October 12 to 15, limited to return until November 10, 1899, inclusive. Persons selecting this popular route are afforded the quickest time, grandest scenery, perfect service and routes. For rates and full particulars inquire of your nearest ticket agent or address A. H. Waggener, 6 Jackson Place, Indianapolis, Ind.—oct. 14.

$1.00 Excursion to Chicago Next Sunday via Pennsylvania Lines from Plymouth, good going on excursion train at 5.55 a. m., central time, Sunday October 1st, good returning at 8 and 11.30 p. m.

The Nickel Plate Road

Will sell excursion tickets to Seattle, Wash., Oct. 12, 13 and 14 available returning until Nov. 17 inclusive, account the Annual Convention of the W. C. T. U. at one fare plus $2.00 for round trip. Palace Sleepers, Unexcelled Dining Car Service and superb Day Coaches make the Nickel Plate Road a favorable Route for this occasion. See Agents.—Oct. 14.

Poetry.

The Divine Fatherhood.

"The Spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15.

My Father! O the holy joy.
The luxury of bliss,
That I can at thy feet employ
A name so dear as this!

My Father! when the griefs of time
Would fill me with despair,
I have the privilege sublime
To come to thee in prayer.

A bolder child for help divine
I humbly look to thee;
O Father, let thy heart be mine
Thy hand bestowed me.

It will, my Father! for the years
That I have known thy heart
Relieve all unbelieving fears,
And bid me call thee part.

The filial word I use in prayer
Is by adoption mine;
It is more than I could dare,
Without a right divine.

Father in Christ! thy name I sing,
For thy great grace to me,
That by thy Spirit, lands me bring
My heart in love to thee?

Selected.

Pleasures of Contentment.

I have a rich neighbor that is always so busy that he has no leisure to laugh: the whole business of life is to get money, and more money, that he may still get more and more money. He is still drudging on, saying what Solomon says, "The diligent hand maketh rich." And it is true, indeed: but he considers not it is not in the power of riches to make a man happy: for it was wisely said by a man of great observation, "that there be as many miseries beyond riches as on this side of them." And yet heaven deliver us from pinching poverty, and grant that, having a competency, we may be content and thankful. Let us not repine, or so much as think the gifts of God unequally dealt, if we see another hound with riches, when, as God knows, the cares that are the keys that keep those riches hung often so heavily at the rich man's girdle, that they clog him with weary days and restless nights, even when others sleep quietly. We see but the outside of the rich man's happiness: few consider him to be like the silk-worm, that, when she seems to play, is at the same time spinning her own bowels, and consuming herself. And this many rich men do, loading themselves with corroding cares to keep what they have already got. Let us, therefore, be thankful for health and competency, and above all for a quiet conscience.—*Izaak Walton.*

"Eternal life is a matter of promise; it is promised only to true believers; it is hid in Christ, and is only obtainable by the dead and living at his appearing.

Editor Restitution:

Brother D. M. Hadler, of Ill., will visit Furnas and Frontier Counties in Southwest Neb. and hold meetings in the following places:

Edison, Neb., meeting to commence on Thursday evening, Sept. 28, and continue over 2nd Sunday in Oct.

At the Church near Freedom, Frontier Co., Neb., meeting to commence Thursday evening Oct., 12th and continue as long as interest may demand. All interested in Bible Truths, and especially brethren living near the above named places are very cordially invited to these meetings.

J. J. Cady.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

D. B. Wilson,	3.50
A. Davison,	.50
D. L. P. Cleo,	.50
Mrs. Ollie Bradley,	.50
J. M. Rohrer,	1.50

Excursion to Warsaw via Pennsylvania Lines.

Sept. 26th to 30th, inclusive, low rate non-transferable excursion tickets will be sold from Columbia City, Plymouth and intermediate ticket stations on Pennsylvania Lines to Warsaw for the Street Fair. Return coupons good on the date following day of sale. Tickets sold Sept. 30th will be good returning until Monday, Oct. 2nd.

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Elmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.00 A. M., no other train connects at Elmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Able speakers are expected to be present.

Yours for the truth.

Emma Jackman, Sec.

The Nickel Plate Road offers the low rate of one cent per mile round trip to all Military Companies and Uniform Bands in parties of 50 or more, desiring to participate in the celebration of the arrival of Admiral Dewey at New York City Sept. 29th and 30th. Tickets on sale Sept. 26th, 27th and 28th, good returning until Oct. 2nd inclusive. A rate of a fare and a third for the round trip will be made to individuals. Tickets available same dates as above and good returning until Oct. 4th inclusive. Inquire Agents for further particulars.—Sept. 30.

Dewey Reception Excursions.

For the Admiral Dewey receptions at New York, Sept. 29th and 30th, and at Washington Oct. 2d, special excursion tickets of the open form which does not require signature will be sold from principal stations on the Pennsylvania Lines.

New York Excursion Tickets will be sold Sept. 26th, 27th and 28th, and will be good to return leaving New York or Washington not later than Oct. 4th. They will be honored returning within their limit either via direct line or via Washington.

Washington Excursion Tickets will be sold Sept. 30th and Oct. 1st, and will be good to return leaving Washington not later than Oct. 6th.

For tickets, information about rates, time of through trains and other details, apply to nearest Ticket Agent of the Pennsylvania Lines.

The Nickel Plate Road will sell Home Excursion tickets from Argos and Hibbard on Sept. 28th and Claypool on Oct. 5th to the following points in Ohio, at the round trip rates named below. Tickets good returning 30 days, from Argos and Hibbard and to Oct. 15th from Claypool, to the following places in Ohio, for $6.00:—Medina, Sterling, Warwick, Massillon, Canal Dover, Kent, Dunkirk, Bucyrus, Upper Sandusky, Creston, Wellington, Spencer, Lodi, Orrville.—oct5

California in Three Days.

Via Chicago, Union Pacific and North-Western Line. "The Overland Limited" leaves Chicago daily at 6.30 P. M., reaches San Francisco evening of the third day and Los Angeles the next afternoon, no change of cars, all meals in Dining Car "*a la carte*," Buffet, Smoking and Library Cars, with barber. "Pacific Express" leaves Chicago daily at 10.30 P. M., reaches San Francisco the fourth morning. Through Tourist Sleeping Cars every day in the year between Chicago, California and Oregon. Personally conducted excursions every Thursday. Tourist car rate to San Francisco, Los Angeles and Portland, $6.00. For tickets, reservations and full particulars apply to your nearest ticket agent or address A. H. Waggoner, 22 Fifth avenue, Chicago, Ill.—Sept. 30.

The Nickel Plate Road will sell tickets to Washington, D. C. account Dewey Day Celebration on Sept. 30th and Oct. 1st at one and one-third fare for the round trip, good returning until Oct. 6th inclusive. For Military Companies and Uniformed Bands in parties of 50 or more a rate of one cent a mile will be made. tickets available same date and good returning until Oct. 3rd inclusive, on any one of our Peerless Trio of Daily Express Trains where scheduled to stop. Superb Dining Car Service, through Palace Sleeping Cars and elegant equipment will make the Nickel Road a favorite route on this occasion.—1t.

Send The Restitution to some poor person as present for 1899. The cost is only three cents a week.

Works of Bro. Wiley Jones.

Twelve Works, [illegible] the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., no following Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meets every 1st day on the week at 10:00 for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 260 West Dry St., Salem, Ohio.

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The Church of God, in Freedom, Neb., meets every Sunday at the Keene Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

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Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. B. Edelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Scholar's Hall, corner of First and Gilson Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabith Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trasedell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington meets every Sunday at 11:30 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private home. All lovers of Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forshee, Leader.

The Church at Millbrook, Mich., have preaching every four weeks by Broth'r or Sister Woodward. Sunday School ever Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kans, meet in their house in the city of Attica preaching on the 2nd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rathe and B. T. MacDonald.

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After seed-time the harvest appears;
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The husbandman, shrewd for his labor and cares,
Taketh his rest.

After the darkness the sunlight appears;
After the tempest and drifting and blowing;
After the seeking and weeping and rowing,
Rejoiceth the mariner's heart, as he nears
His haven of rest.

After the battle, the victory won;
After the hardship and dangers and cramping;
After the weariness, resting, and tramping,
The soldier's brave heart turns again to his home,
Seeking his rest.

After life's toils there cometh repose;
After its changes and trials are ended—
Its hopes and its fears, alternately blended—
The weary one sleepeth—an end to his woes—
The tomb giveth rest.

After the cross there cometh the crown,
After temptation and conflict and sighing
Over the loved and the lost in the land of the dying,
Christian, for thee, when thy labor is done,
There remaineth a rest.

—Lemen J. Beach.

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, OCTOBER 4, 1899. NUMBER 37.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Communicated.

Would Jesus do it? No. 9.

PINE WOODS BIBLE CLASS.

Teacher. I have thought much with regard to the difference between modern and anciently inspired people, as developed by the investigation between Miss Gordon and Mr. Williams. I feel confident that if Jesus were in our place, he would not profess Holy Spirit inspiration, and teach contrary to the writings of holy men of old, who wrote as they were moved by the Holy Spirit. It is our pleasure to listen to a continuance of these reports.

Mr. Williams. I wish to tell you something about Mrs. Surcutt, an Australian Evangelist, who relies upon *special Spirit guidance* outside of the Bible. Last Wednesday, at Willard Hall noon meeting, Chicago, Ill., she spoke about the birth of water and of Spirit, from John iii. She spiritualized the birth of water to mean, a cleansing by means of the Word. She quoted to sustain her theory, "You are *clean* through the Word which I have spoken unto you." "How shall a young man *cleanse* his way, by taking heed according to thy Word," etc.; the cleansing was through the Word, independent of water. She reasoned away the water, but accepted the birth of the Spirit, without any attempt to reason it away, but explained it as meaning conversion. Now, Miss Gordon, what do you think about it?

Miss Gordon. If this Evangelist really did speak under Holy Spirit guidance, she would not talk contrary to the Holy Spirit's teaching, as found upon the Sacred Page. The reception of the Word does not take the place of the birth of water, but precedes it.

Mr. Williams. Can you give some Bible samples?

Miss Gordon. Yes. See Acts ii. 41: "Then they that gladly RECEIVED *his* WORD were baptized." Not until the reception of the Word, did they receive baptism—the birth of water.

See Acts xviii. 8: "Many Corinthians HEARING, (the Word) believed, and were baptized"—born of water.

Mark xvi.: "He that BELIEVETH (the Word—gospel) and is baptized (born of water) shall be saved."

Acts viii. "When they BELIEVED Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were BAPTIZED, (born of water) both men and women." Belief of the Word (gospel) must always come BEFORE baptism—born of water; and *never* takes the place of the birth of water.

"Ye must be born again." To be born again is to RE-generate, or bring to birth again. See Titus iii. 5: "He saved us by the WASHING OF REGENERATION, (born of water—baptism) and renewing of the Holy Ghost."

Mr. Williams. That which proceeds from a new birth is a new life. Is a new life supposed to result from the birth of water?

Miss Gordon. Yes. See Rom. vi. 4: "Therefore we are BURIED with him in BAPTISM into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS OF LIFE."

We further read: "If any man be IN CHRIST he is a NEW CREATURE."

Mr. Williams. I notice that the new creature is conditioned upon being "IN Christ." Who are "In Christ?"

Miss Gordon. See Gal. iii. 27: "For as many of you as have been BAPTIZED into Christ, (born of water) have put on Christ." Those who are subjects of this new birth, are further spoken of as "NEW BORN BABES," or "NEW CREATURES."

Jesus has ordained that the birth of water, and of Spirit is ABSOLUTELY ESSENTIAL to a part in God's kingdom, and oh how *dangerous*, and how *sad* it is, when a teacher comes along, and professes to teach under the SPECIAL guiding power of God's Holy Spirit, and interprets one of these emphatic statements of essentials to salvation, and of an inheritance in God's kingdom to mean something different from what Jesus said. In this way many thousands of people fail to accomplish what he has declared as essential to be done. Great responsibility must attach to teachers who even innocently deceive the people. Before attempting to teach others the Word, they should become learned in the Sacred Oracles. The result is, as the Scriptures said: "the blind lead the the blind, and both fall into the same ditch." This trusting some outside influence to teach them the Word is deceptive. It could not be God's Holy Spirit which leads them to teach *contrary to the Holy Bible*. Jesus said "Search the Scriptures," and those who would do as Jesus advised, would heed his direction.

Mr. Williams. I know the pardon of sin is an essential to salvation, no one can be saved in sin. These Willard Hall people tell those who wish to get rid of sin, to hold up their hands for prayer, and come down to the front, and sincerely cry out, "God be merciful to me a sinner," and then you are washed white as snow, How is this Miss Gordon?

Miss Gordon. God tells us just what to do, but I never read of any such performance, as above described.

Mr. Williams. What do you find?

Miss Gordon. See Acts ii. 3: The convicted thousands on the day of Pentecost were told to "repent and be baptized, (be born of water) for the remission of sins." You can see one reason at least by this, that unless a person is born of water and the Spirit, he cannot enter the kingdom, because the birth of water is the *divinely appointed medium* for the REMISSION OF SINS. A human device will not answer. Let me give you another instance, see Acts xxii. 16: "And now, why tarriest thou? Arise, and be baptized (be born of water) and WASH AWAY THY SINS, calling on the name of the Lord." Jesus, himself commissioned his disciples to go into all the world and preach the gospel, and say unto them, "He that BELIEVETH and is BAPTIZED (born of water) shall be saved."

Mr. Williams. I learn from others, who attend these Willard Hall noon meetings, that many earnest seekers after salvation come there, and ask the way to be saved, and these teachers (who claim to be filled with the guiding power of the Holy Ghost) never mention Christ's direction to be baptized (born of water) "for the remission of sins." Jesus and his apostles always insisted upon faith and obedience as essential to the pardon of sin, which these people completely ignore in directing people how to be saved. They do not have a particle of use for the CHRIST METHOD, it is as completely set aside as though Peter filled with the Holy Spirit from that memorable outpouring on Pentecost, had never told heart-pricked sinners to "REPENT and be BAPTIZED every one of you in the name of Jesus Christ for the REMISSION OF SINS."

If any one wants the dictation of the Holy Spirit, as to how sins are to be pardoned, the above was what the Holy Spirit inspired Peter to proclaim to sinners who agonized to have their sins forgiven.

The complete substitution of the human, for the Divine method of pardon of sin, is good evidence that God's Holy Spirit *is not* guiding them into all truth, as they claim. If it was guiding them, they would harmonize with what the Holy Spirit revealed on Pentecost, and on other occasions.

Miss Gordon. The method of dealing sinners how to be saved, at Willard Hall, is not local to that place by any means, you will find it in vogue in almost any place. The Apostle told us that in the last days, that "the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and they shall TURN AWAY THEIR EARS from THE TRUTH, and shall be turned unto fables."

This time has surely come because the vast majority of those calling themselves Christians, are "turned unto" the fables of a sky-kingdom for immortal souls, and practice ruotism in place of baptism. How needful it is to stand close by God's Word, *in place of delusive influences*. Don't you think so, Miss Gordon?

Miss Gordon. You are right, Mr. Williams. Now, while you have been talking so earnestly and Scripturally about baptism, etc., for the remission of sins, I have been thinking hard.

Mr. Williams. What about?

Miss Gordon. About you.

Mr. Williams. *Why*, what about me?

Miss Gordon. Well, today is just two years since I first met you at your house, when your daughter Ruth was so very sick, and I have been thinking of the changes since then. Your daughter is now well, and is fast growing into a lovely young woman. And again, you have been blessed financially since then; you hold a better position than you then had in the coal mines. You have also been studying the Scriptures considerably since then, and have made large advances in Bible knowledge. Don't you think our Heavenly Father's sweet benediction is upon you?

Mr. Williams. I do, I have been wonderfully blessed. I praise his holy name for his marvelous kindness.

Miss Gordon. Don't you think Jesus would say unto you, "If you love me, keep my commandments?" And if you would do as Jesus would do, were he in your place, you must keep his commandments?

Mr. Williams. I don't knowingly omit any. I may not keep them as perfectly as I expect I will, when I grow stronger.

Miss Gordon. Well, let me come a little closer. The message comes to you, as it did unto others of old: "And now why tarriest thou? Arise, and be baptized; and wash away thy sins, calling on the name of the Lord."

Mr. Williams. I respond, Amen. I have often thought of the matter, and I thought I would go forward at such and such a time, then something else would come into my mind, that I wished to examine *First*, and so I have put it off from time to time, but I believe I am ready now. How shall I make application?

Miss Gordon. "With the mouth confession is made unto salvation;" you had better come to the church and make confession of faith, either orally, or by writing. Please yourself in the matter. May God bless you.

Mr. Williams. I think I will write it out, won't you come down to our house on Friday night, I would like you to read it, before I submit it to the church?

Miss Gordon. I will. I will be there along about six o'clock.

Mr. Williams. Now, Miss Gordon, I want to ask you a question about the gospel. I was conversing a short time since with my old friend Browning, and he maintained that there were two gospels, viz: The gospel of the kingdom, and the three-fact-gospel, usually preached by the Christian Church people,—the death, burial, and resurrection of Jesus, based upon 1 Cor. xv. 1-4.

Miss Gordon. That is a mistake, the Bible knows but ONE saving faith and hope of the gospel. Since the death, burial and resurrection of Jesus became facts, they have inseparably been connected with the message of the kingdom as constituting the way of salvation.

Read Acts xxviii. 23: "And when they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and the prophets, from morning till evening. And some believed the things which were spoken, and some believed not."

See also verses 30, 31: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

With regard to his auditors he says: "Their ears are dull of hearing, and their eyes have they closed; (what for?) lest they should see with their eyes, and UNDERSTAND with their heart, (mind), and should BE CONVERTED, and I should HEAL (save) them."

In view of this, what did he resolve to do? See verse 28: "Be it known therefore unto you, that THE SALVATION OF GOD ("preaching the kingdom of God, and teaching those things which concern the Lord Jesus") is sent unto the Gentiles, and they will hear it." That means *us*—the Gentiles—to which "the salvation of God" is sent, viz: "preaching the kingdom of God, AND teaching those things which concern the Lord Jesus." No one is authorized to mutilate "the salvation of God" by separating "those things which concern the Lord Jesus" from "the kingdom of God." This harmonizes with Acts viii. 12: "When they believed Philip preaching the things concerning the kingdom of God, AND the name of Jesus Christ, they were baptized, both men and women." The Christian Church takes the liberty to separate "the kingdom of God" from "those things which concern the Lord Jesus Christ," and by that means pervert the one saving gospel.

It is also easy to show that they do not even believe that Jesus *died*, was *buried*, and *rose again*. They do not hesitate to affirm that what they call the immortal soul of Jesus, was the real Jesus, the body they say was merely an abode in which Jesus dwelt, and the *very day* he was crucified he (Jesus) went right away to Paradise, and the body or house in which Jesus lived, was put in Joseph's new tomb, but Jesus himself was not there, he was in Paradise. This being the case, Jesus NEVER DIED, and they could not bury him, because he was still alive in Paradise, and not having been buried, there would be no resurrection. Hence, they nullify their own perverted gospel.

W. H. WILSON.

A Letter to a Friend

To Mr. G. Dear Sir:

I received not long since a few tracts in favor of Universalism which may have been sent by you as your name was on the envelope in which they were inclosed. If I am mistaken in the person, please excuse. I read the tracts carefully in order to learn the arguments in favor of Universalism and found they were not in harmony with the plain teaching of the Bible. Neither is the popular religious teaching in harmony with that blessed Book. Some of the most important errors taught at the present time are based upon a wrong view of the origin, nature and destiny of man.

The Bible teaches that the first man was formed out of the dust of the ground, and therefore was of the earth. See Gen. ii. 7; 1 Cor. xv. 47. Notice the statement, it does not say that man was made out of some other material and a house was made out of the ground for him to live in. No, no. In order to cause him to live after thus formed, God breathed into his nostrils the breath of life, and he (the man whom he had made out of the ground) became a living soul, (or person). After thus made, God put him and his mate in the Garden of Eden, with the privilege of eating the fruit of all of the trees except one. The history shows they did partake of it and thereby became subject to death. And God explains this death to be a returning to the ground from whence they were taken. See Gen. iii. 19; Rom. v. 12; 1 Cor. xv. 21, 22.

From the foregoing testimony (for ought we know to the contrary) if God had not provided a plan of redemption, man after thus returning to the dust would never live again. But man is not left without hope to perish, for "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." From the above statement we discover that in order to obtain everlasting life, we must comply with the conditions, viz., believe on the Son of God; or as stated in an another place, to "hear him in all things whatsoever he would say to us, and those who would not hear him should be destroyed." Acts iii. 23. He spake as never man spake, his Word was authoritative. He said to certain ones, "Except ye repent, ye shall perish." Luke xiii. 3. He told those unbelieving Jews that they should die in their sins, and where he went they could not come. Just before he ascended up to heaven he gave commandments unto the Apostles, to go into all the world and preach the gospel to every creature, stating that he that believeth and is baptized shall be saved, and he that believeth not shall be condemned. Mark xvi. 16. We are told that without faith it is impossible to please God. Heb. xi. 16.

Again, we are told, "All men have not faith," therefore all men do not please him. We are told also that Jesus came to his own and his own received him not, but to as many as did receive him, to them gave he power to become the sons of God. Again, we are told, "It pleased God through the foolishness of preaching to save them that believe." Well, what will be the end of those who know not God, and obey not the gospel of our Lord Jesus Christ?

Paul says they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. 2 Thes. i. 9, 10. Paul said again in Rom. vi. 23, "The wages of sin is death." What is death? Neither Universalism nor endless torment. But extinction of life, so says Webster in harmony with the Bible. The wicked are always represented in the Bible, like unto combustible matter as chaff, dry branches, tares, stubble, bad fish, etc.

David said "The ungodly shall not stand in the judgment, but shall be like the chaff which the wind driveth away." Again, John the Baptist represented them as chaff, which he said Christ would burn up with unquenchable fire. Again, Christ represented them as tares to be gathered out from amongst the wheat to be cast into the fire (not to be converted into wheat but) to be burned. Again they are compared to bad fish (not to be converted into good ones but) to be cast away.

David said in Psa. xxxvii. 20. "But the wicked shall perish. They shall be as the fat of lambs; they shall consume away into smoke."

Time would fail me to put forth all the testimony on this important subject. Paul says God has appointed a day in which he will judge the world in righteousness by his Son, having committed all judgment unto him. Again, Paul said we must all appear before the judgment seat of Christ to receive a reward according to the deeds done in the body, whether they be good or bad. 2 Cor. v. 10. In the 25th chapter of Matthew we have a description of the judgment in which the judge says to them on the left hand, "Depart ye cursed into everlasting fire, prepared for the devil and his angels;" and these go away into everlasting punishment.

Paul in 2 Thes. i. represents this punishment as being destruction. One of the definitions of destruction as given by Webster is "annihilation," which is in harmony with the Bible. Malachi says 4th chapter 1st verse, "For behold the day cometh that shall burn as an oven, when all the proud and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." And in the 3rd verse it is said, "They shall be ashes under the soles of the righteous feet in the day that I shall do this, saith the Lord of Hosts."

In conclusion I would ask, Do these Scriptural statements which I have quoted to you sound like Universalism? Nay, verily, there is as much difference as there is between darkness and light, or between truth and error. O that we may be amongst that number to whom Jesus will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, when the meek will inherit the earth and delight in the abundance of peace. Psa. xxxvii. Matt. v. 5; Dan. vii. 27.

I will close with love to all, hoping you may be benefitted by what I have written, being conscious that I have spoken the Word of the Lord.

Farewell, may God bless you,

P. H. BOYK.

The Twisting and Turning Game.

When a text of Scripture comes smack up against some men's theories, all they have to do is to resort to the twisting and turning game in order to remove the most serious objections in their way. Thus lending the Bible to suit their theories, instead of shaping their theories to harmonize with the Bible. By this mode of operation almost any false theory can be made to appear plausible. This twisting and turning business has been going on for many years, it is no new device.

Some quote only a part of a verse, leaving out the rest, in order to sustain their theory; this is as unfair as the twisting and turning business. Thus by so doing we can prove from the Bible that there is no God, when if the whole verse is quoted it would place the right construction upon it, thus: "The fool has said in his heart there is no God." When all the verse is quoted there can be no such idea conveyed as that there is no God. When any man's theory is so hard pushed as to be obliged to resort to such underhand ways to prove it true, it is time for them to order a halt and make a new start in another direction. The way some do is to form a theory, then go to work and make the Bible prove it. He who teaches false doctrines is a deceiver. See 3 John iii. There are those who would, if possible deceive the very elect. Let every one carefully search the Scriptures for himself. Woe is unto those who seek to build up new sects by the introduction of false doctrines, thus dividing the flock of God, and scattering instead of uniting them. "Preach the Word."—*J. B. Clark, in Crisis.*

Effectual Prayer.

An arrow, if it be drawn up a little way, goes not far; but if it be pulled up to the head, it flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer! We might be like Bartholomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—*Bishop Hall.*

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The Restitution.

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PLYMOUTH, INDIANA, OCT. 4, 1899.

Are You One of Them?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

IF we want to do God a service, we must do it *in his way*, or it will not be acceptable.

"TRYING providences are doubtless intended to be merciful preventives or gracious restoratives."

NEVER fear people will think you are fallible; that is just what you are, whether you think so or not.

HE whose prerogative it is to command us, promises us strength to perform; and he giveth liberally too.

DARE to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong. This is both manly and Scriptural.

THE condition of affairs in South Africa is by no means bettered. It is now simply a waiting for an answer, and many think the Boers will answer by beginning hostilities.

IF cares flow in from every quarter we are invited to cast them all upon the Lord, and asks what reason we have to distrust him? Did we ever know his Word to fail?

DEAR Sister, just a word to the wise is sufficient. Chastened sorrow leads to closer intercourse with God, but we are persuaded that inordinate grief invariably hinders devotion.

THE *Christian Advocate* says, "Apathy is the disease which has gotten hold of the Church life. Unless we besir ourselves we will perish, and will deserve to perish. When war and greed, frolic and fun, fraternity and secularism become of more consequence in popular thought than redemption, salvation, peace, and God, it is about time for the very stones to cry out warnings of danger."

IN answer to the question "How can I quit the use of tobacco?" we would say we have had literally no experience. We never quit it, because we never began with it. I know of one in this city, nearly, if not quite threescore years and ten, who quit after being many years a slave to the filthy habit. When he had no well grounded hope of life beyond the grave it no doubt soothed his troubled mind in the absence of something better, and could not be induced to give it up, but in the Providence of God he was directed to a place where he found a *perfect cure* for this and all other evil habits. It was the Gospel of the Grace of God. He was made clean inside and out—morally and physically cleaned. The "HOW" about his quitting was this: He just quit and left the consequences with God, not daring to defile his Temple. Try this plan.

Salvation: What is it?

We are constantly hearing something about salvation when among religionists. And we think that those who use that word most frequently would be most puzzled to explain what *they* mean by it,—and still more puzzled if they had to give a Scriptural exposition of the term. Lexicographers tell us that salvation is the act of saving. This may satisfy a few unreasoning people, perhaps, who do not care to know the why or wherefore of things; but we think there are others who would like to know how it happens that man needs to be saved; would like to know ails them before they

TAKE ANY REMEDY

whatever; and as we consider this a wise course to adopt we will attempt to crowd into one article an epitome of the whole matter, beginning at the point of time when there *was* no man.

The strata of earth proves that it was made for just such a creature as man is, because in its bowels are vast stores of iron, copper, tin, zinc, silver, gold, lead, oil and coal and a great many other things that man has found a use for; and its soil produces just what he needs to sustain him, and it was not till the earth was fitted up just to suit such a creature that he was introduced. He came just at the right time, but

WHERE DID HE COME FROM?

Only God who made him could answer that question. Happily he has done this. Gen. ii. 7 says *he* was formed of the dust of the ground, Gen. iii 19 reaffirms this in the following words addressed to Adam, "In the sweat of thy face shalt thou (Adam) eat bread, till thou return unto the ground, for *out of it wast thou taken*; for dust thou art, and unto dust shalt thou return." This shows where he came *from*,—what he was *made of*, and what would *become of him*. Before we go further, note

1. There was no man till he was *formed of dust*.

2. God being true, only dust entered into man's composition.

3. After man's formation from dust, he was caused to live. This caused his eyes to see, his ears to hear, his hands to handle, his brain to think, remember, calculate, his tongue to taste and speak,—in fact, to do all we see him do. But what *caused* him to perform all these functions? Ans:—

God being true, The Breath of lives was the cause,—the only cause, as proven by Psa. civ. 29. It says, "Thou takest away their breath, they *die, and return to their dust*. Simply deprived of what first gave them life, and they are unmade. There was no man *before* he was made—there is no man *after* he is unmade. But

WHY WAS MAN UNMADE?

Not because he was not perfectly formed. He *was* perfectly formed, and his whole organism worked harmoniously. It was a *very* good organism. But an exquisite physical organism was not what he was formed for. The Creator is a MORAL being;—a holy being; a righteous being,—a God of love and truth, and justice. And although Jesus said the flesh "profiteth nothing," God had so organized the flesh of man *capable* of developing a character in harmony with his own —*a godly character*,—a moral character. He had the faculty of loving God, —reverencing him, believing him, and obeying him. God's *object* in the formation of man as he did, was the development of character resembling his own. The faculties man was endowed with, mentioned above, were for this purpose, and just *adapted* to this purpose. Here we ask the reader to pause. Before he goes any further we want him to realize the difference between the mechanical action of a machine that *is*

OBLIGED TO DO

what it was *intended* to do, and a living, moral organism that is capable of choosing the right and rejecting the wrong. Such a creature man was. He was *capable* of choosing his own course and *permitted* to choose it, and *did* choose it.

A MORAL CHARACTER

could be developed in no other way. A man without a *will* of his *own* could develop *no character of his own*, and of necessity would be only a living machine to be set in motion and *obliged* to do just so, and in no sense *responsible for his conduct*, and therefore could be amenable to *no law*, nor *rewarded nor punished on account of it*. Man under those conditions would be on a level with the brute creation, not being eligible to glory, honor and immortality.

But, as we have shown that man so fearfully and wonderfully made was afterward sentenced to be unmade, and returned to the ground he was taken out of, we must now show the

REASON WHY

this was done? We have referred to the *irresponsibility* of the brute, and the *responsibility* of the man, and now we will show that God *treated* him as personally responsible for his actions. He gave him *one law* to test him. He was told he could eat of every tree of the garden except one, "for in the day he ate of that he should die, *surely* die." He ate of it after this fair warning of the consequences, and the words, "Dust thou art, and unto dust shalt thou return," is the sentence of the death threatened him. *God's own explanation of death*, what men say to the contrary notwithstanding. Read carefully, half a dozen times, Genesis, second and third chapters. And then we will have a word to say respecting

THE TREE OF LIFE,

mentioned Gen. iii. 22-24; and Gen. ii. 9. In this last reference it is seen that a distinction is made between the trees good for food and the *two others*, named, viz., "the tree of life," and "the tree of knowledge of good and evil." They had eaten of the forbidden tree, and were sinners, and had been sentenced to death as such. But the sentence was suspended, not executed on the spot because God determined to give man another opportunity. A remote promise of a Redeemer in the person of the Woman's Seed had been made, see Gen. iii. 15, and the skins with which the Lord covered their nakedness are understood to have been obtained from animals slain as symbols of the Great Sacrifice, the Woman's Seed would in the distant future make.—so that if they believed the promise of him, they could by faith take him as the *real* sin-covering. *Suspension* of the execution gave ample opportunity to live a life of faith and obedience to God. Justification *from sin*, could only be by faith. Before they sinned they might have taken of the *tree of life in the Garden*, but having sinned, Gen. iii. 22-24 shows they were

DRIVEN AWAY FROM IT

LEST *they* eat of that also and become *immortal in sin*,—so that no Savior could save them. In *this* way, if they failed of salvation by the Savior they would at last go to dust and *stay there*, never be anything but dust. On the other hand, if they laid hold of the hope set before them, it would not prevent their dying, but the Redeemer would redeem them from death, as Job believed he would, see Job xix. 23-26, and as the Redeemer himself said he would, John v. 28, 29, being, as he declared John xi. 25, the resurrection and the life; and will not fail to do what he pledges himself *to do* in John vi. 39, 40, raise them up at the last day.

SALVATION

then means redemption from sin and death. And Paul in 1 Cor. xv. 12-22, 20-58 shows in a marvelous argument that *future life* was an unsolved problem till Christ himself was raised, —and declares that those who had died in Christ would have perished if Christ had not been raised. *Secondly*, salvation is to be crowned with life and glory in the kingdom of God on earth. All God's promises of this life after death to inherit the kingdom of God has been gospel all down the ages. The germinal promise, or first gospel sermon being the promise of the Woman's Seed to bruise the Serpent's head.

THE SECOND CHAPTER

of Redemption's plan consisted of the covenant to Abraham and Christ, Gen. xii. 1-7; xiii. 14-17. And Galatians iii. 16, and repeated to Isaac and Jacob and wonderfully enlarged to David 2 Sam. vii. 12-16, and xxiii. 5-5, and Psa. lxxxix. These comprise what Paul calls the covenants of promise, Eph. ii. 12, and shows that those who are strangers to them are Godless, Christless, and hopeless. And Peter says of these same promises 2 Peter I. 4 that they are *exceeding great and precious*, and that it is by these we can be made partakers of Divine Nature. This furnishes infallible evidence that those covenants are the foundations of the gospel; and as Paul in Eph. iv. 4 says there is only *one hope*, and then tells us what

HIS OWN HOPE

was, viz., "the hope of the promises made of God unto our fathers, (Abraham, Isaac, Jacob and David). it becomes a serious question for every one, "Am I hoping for the promises Paul hoped for? If not, and as there is but *one hope*, what will become of me? And if it be added that Christ was made a curse for us that the *blessing of Abraham* might come on the Gentiles, Gal iii. 14, it becomes *very serious*, indeed. The promise of the land for God's kingdom is in that covenant, the King of that kingdom is nominated in that covenant, the throne is also promised in it, and the capital city, and the rulers and their subjects, and blessings of all nations is assured.

FOLLOWING THIS

comes Jesus to tell us that that kingdom of God was surely coming, and commanding repentance in view of its coming, and making it known that he was going to a far country to receive that kingdom, and that he would return and take his seat upon its throne of glory, and invite all who are to be blessed of the Father to come and inherit the kingdom prepared for them from the foundation of the world, see Matt. xxv. 34. and so inherit what he had said in his Sermon on the Mount, "Blessed are the meek, for they shall inherit, (not heaven above; the earth,"—and further proof that they will is found in Rev. v. 9, 10 and other places. But we must begin

AWAY BACK

once more,—the Covenant to Abraham, all will see, includes a resurrection to life or else he could never realize what was promised him. Heb. xi. 8-35 proves that Abraham and all the faithful away back there never expected to realize in mortal life what God promises them. V. 8 shows the land he lived as a stranger should AFTER THAT be his inheritance—in resurrection life, see v. 35. But that covenant was only typically confirmed with the blood of beasts. It required the spotless blood of the woman's Seed, the Seed of Abraham and Son of God to confirm it and bring it into force. And so he said at the last supper. "This is my blood of the New Covenant shed for you." This New Covenant is the Everlasting Covenant because it covenants everlasting life after death, and the kingdom which shall never end, with all its attendant glory.

IT COULD NOT GIVE LIFE

after death till brought into force by the death of Christ,—and by reference to Hebrews xiii. 20 he was the first fruits from the dead, the first-born among many brethren, was himself raised from the dead through the blood of the Everlasting Covenant which he shed. Yes; it says "the God of Peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the Everlasting Covenant." And now dear reader, do you want to share

THE BLESSINGS OF ABRAHAM

and his Seed, the Christ? Do you want to live and reign as a King and Priest with Christ, and sit with him upon his throne, Rev. iii. 21, and have power over the nations as he promised in Rev. ii. 26, 27, when he possesses what Gabriel promised his mother, Luke i. 32, at his return to rebuild David's tabernacle as is foretold of him Amos ix. 11, 12 and Acts xv. 16, 17, and possess the kingdom *under the whole heaven*, for ever, even for ever and ever, Dan. vii. 18 and 27. Do you want all this blessedness? If so you must accept all the promises of it as gospel, in connection with the offices and work of Christ, as his sacrifice in our behalf, his being raised from the dead for our Justification,—his office of Mediator for all God's children at the court of heaven, and then renounce sin, and be baptized into Christ's death in order to obtain his name as your sin-covering, then live Godly while you live in the flesh, and ever be looking for that blessed hope, his glorious appearing, and all will be well.

This article may be obtained of M. Joblin at 50 cts per 100.

Communicated.

The Hope of the Gospel.

Let us look at Paul's language, Acts xxiii. 6, "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council. Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

Then truly, he preached the resurrection of the dead, as the gospel hope unless he was called in question for something he did not preach. In Acts xxvi. 6–8. he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come; for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Here is seen the burden and hope of apostolic preaching. It is a future life, by a resurrection from the dead. He adds, verses 22 and 23, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that he should rise from the dead, and should shew light unto the people, and to the Gentiles."

Not only is the resurrection the apostolic burden and hope, but he affirms the same things were the theme of the prophets and Moses; the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the resurrection. He has shown us that that was the hope of Israel, as well as the hope of the gospel, and in chapter xxviii. 20. in his bondage at Rome he says, "For the hope of Israel I am bound with this chain."

We will now see whether Paul with equal clearness states the hope of the gospel in his epistles. 1 Cor. xv. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

That the apostle has reference to the hope of a future life by a resurrection, is clear from what he says in in verse 32 of the same chapter. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." Such a course would be folly indeed; rather let us eat and drink, if there is no resurrection: for tomorrow we die, and there is no hope beyond that. Such is the apostolic conclusion if there is no resurrection of the dead. This reasoning is both absurd and false, if he could or would go to heaven at death.

Again Paul says in Rom. viii. 23, after speaking of the groaning creation, "And not only they, but ourselves, also, which have the first fruit of the Spirit, even we ourselves groan within ourselves, waiting (to go to heaven at death? No, but) for the adoption, to-wit the redemption of our body." Not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

What does the apostle affirm he and the Christians of his time were waiting for? Ans. "The redemption of our body; that is, for the coming of Christ from heaven, and the resurrection. This will be clearly seen by comparing what he says here with Paul, Phil. iii. 20, 21. "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death; nor at all; but he was looking for Christ to come from heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body, which is not till the resurrection. This is further confirmed by his language in the same chapter where he tells us how he labored and suffered, "if by any means I might attain unto the resurrection of the dead." How unlike all this is the common idea of an entrance into heaven. The hope of Paul is thus distinctly stated, and it is the gospel hope, and demonstrates that modern Christians are ignorant of what that hope is as the pagans themselves, in fact the theology of these days has substituted an immortal soul for or instead of Christ; and hence a hope of going to heaven at death instead of a resurrection from the dead at the last day, as Christ has promised.

A fatal mistake this, by which Christ is robbed and dishonored: while death is crowned Prince of Peace, and as the door into heaven. Christ however, declares himself to be the door, and affirms that those who climb up any other way are thieves and robbers.

He is the resurrection and the life; without him, and without that resurrection which he has promised there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the Holy Place, into which Jesus our High Priest has entered. That is no part of the work of a Christian, even to attempt an entrance into heaven at death or any other time, if they do not want to be slain, as under the Aaronic Priesthood.

JOHN POORE.

"The Web Begun, God Finds the Thread."

That means that if we begin work for God, in a sincere and prayerful way, he will find means whereby to carry it on. How many dear saints in the past have proven this to be so. Single-handed and without means, their souls have burned within them and they have started out to win. Through slush and mud, and dangerous marsh, they have ploughed their lonely way. Mountains have been climbed and oceans crossed. Through the desert there has been found a way and paths have been forced through the jungle. The club of the savage has not deterred, nor dread minions driven back.

In and out of the beautiful web has the flying shuttle been thrown, one weaver has dropped from the loom, only to have his place supplied by another. So all the long ages of the life of the Church, in this world, has the work gone on.

No fear may be felt in beginning the web of our lives for God. We may be slow of speech, or isolated or poor, or timid, and yet, God can make us a mighty power. Our strength is not in ourselves, it is all in him. The "shut in one" can pray, and bring showers of blessings on the church, reviving it through God's mercy and causing many converts to be added to its numbers. The isolated one can write and stir up his fellows to give to God's cause. No one so humble that he cannot begin the web, that is to be bright for eternity.

"The web begun God sends the thread." Mueller began his web, and it was woven. so far as he could weave. Miller began his by sounding the midnight cry, and lo, in multiplied looms, all over the world, have weaver's sprung up to ply the shuttle and fill in the shining threads. Storrs took up "the life and death question" in our country and wove for a time alone. How much opposition there was! What an awful heresy it looked like to the staid fathers and mothers of those early days! But the weaving went on. Into the web has gone millions of threads and God has sent them all.

The world begins to look at it now, and to think, "It is not such a bad piece of cloth after all!" So fresh and beautiful has it grown, sprinkled over with its delicate sprays of blossoms.

O hesitating ones, begin your webs! Commence your life-work now. Take up your cross and follow Christ. Go out into the world's vineyard and gather sheaves for God. Let not a moment go to waste. Give time and strength and money to save men. Daily not or life will be gone! Come on soldiers! for the work is great. You cannot sit down and be saved. We have been "hired" to work; let us be at it. The web will not grow while the weavers are asleep.

S. ROXANA WING.

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Edmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.00 A. M., no other train connects at Edmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Able speakers are expected to be present.

Yours for the truth,
EMMA JACKMAN, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Excursion tickets will be sold again next Sunday, Oct. 8th via Pennsylvania lines. One Dollar round trip from Plymouth on special train at 5:55 a. m. central time; returning leave Chicago 8 and 11:30 p. m.

Poetry.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover:
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever,
Bound up in sheaf, which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sun-shine or sorrowful night.

Let them go, since we cannot relieve them
Cannot undo and cause it alone;
God in his mercy receive, forgive them!
Only the new days are our own,
Today is ours and today alone.

Here are the skies all burnished brightly,
Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun, and to share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles unguessed, and possible pain,
Take heart with the day, and begin again!

—Susan Coolidge.

Selections.

If a Man Die, Shall he Live Again?

"If a man die, shall he live again?" This question is found in the book called the Bible, acknowledged by all true Christians to be the revealed will and purpose of God to man. The question is found in Job xiv. 14. The whole verse reads, "If a man die shall he live again? All the days of my appointed time will I wait until my change come." Now, please, let us not leave this book for a solution of this question, for its solution is found nowhere else in the wide universe. If we go to the tenth verse we read: "But man dieth and wasteth away: yea, he giveth up the ghost and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep. O, that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me."

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou will have a desire to the work of thine owns hands." We notice in the tenth verse that "man dieth;" this should settle the question in every mind, that has claim of faith in God, that a man cannot be dead and alive at the same time. For proof of this I turn to Eccl. ix. 5, and read, "For the living know that they shall not die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." I notice in the twelfth verse, "So man lieth down and riseth not till the heavens be no more." When will the heavens which now are pass away? We turn to 2 Peter iii. 10, and read, "But the day of the Lord will come, as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also, and the works therein shall burn up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness."

We turn to Isaiah lxv. 17, and read: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be heard no more in her, nor the voice of crying." We turn to Rev. xxi. 1, and read. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write, for these words are true and faithful."

For proof that the dead shall live again, I turn to John v. 26, and read, "For as the Father hath life in himself: so he hath given to the Son, to have life in himself. And hath given him authority to execute judgment also because he is the Son of God. Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." I turn to John viii. 12, and read, "Then spake Jesus unto them again, saying, I am the light of the world: (please hear him) he that followeth me shall not walk in darkness, but shall have the light of life." Whence then comes this gross darkness that covers the minds of the people? Jesus says, "he that followeth me shall not walk in darkness but shall have the light of life." We turn again to 1 John v. 10, and read, "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life and this life is in his Son. He that hath not the Son of God hath not life." (Eternal life).

Again we turn to John xvii. 1, and we read, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come: glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Again, John ix. 39, "And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day! And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day."

"God is his own interpreter," we need not go outside of his book to solve the great problems of life and death. We understood by his book that he created the universe and all things in it, he pronounced it "very good," Gen. xviii. 14, "Is anything too hard for the Lord?" He, who created man from the dust of the ground and gave him life, and for transgressing his holy law, turned him back again to his native element, can he not by the same word of his power, bring him back again to life? Job xix. 23, "O that my words were printed in a book. That they were graven with an iron pen, and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another: though my reins be consumed within me." Seek for the "light of life," in the book of God, not heeding what man shall say about it, for "The wisdom of this world is foolishness with God."—*Joseph A. Philbrick.*

Good, but not Pleasant to Live With.

'Yes, I suppose she's good—I know she is. But she isn't pleasant to live with.'

Only a fragment of conversation that reached the ear above the rattle and clangor of the electric car, yet how full of meaning they seem when the few chance words come back to us further on! 'Good, but not pleasant to live with.' Goodness that seemed undesirable; goodness that failed to accomplish its noblest mission because of this; goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its gracious mantle of flowers and foliage. Ah, the sadness of it! The sadness and the loss!

We need to realize more vividly the necessity of being pleasant to live with, as well as faithful to life's higher obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities, and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice, to feel that what we do does not compensate for what we are—that the value of our service is overbalanced when placed in the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always 'pleasant to live with,' you who are so careful to do the extra tasks that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement some one who comes short of your measure of excellence? Are you as ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can do good and forget it?" Do smiles come more naturally to your lips than frowns? Do you speak the words which turn away anger oftener than those which stir up strife? Are love and gentleness in all you do? In fact, while doing for others, 'are you 'pleasant to live with?'

Selected Paragraphs.

The atheist who spent a few days with the saintly Fenelon remarked: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me." Let us know that a consistent life is a power anywhere and everywhere. The religion which keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish; such a walk and conversation are a constant telling of the gospel story, of the real good news to men: and with strongest possible enforcement.

"My brethren," said an old African preacher, "a good example is the fullest kind of preaching." And he was right.

"There is an energy or moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."

I know a man who went to Jerusalem out of mere curiosity and without believing in the Scriptures. He met a clergyman—a friend of mine—on his way in, who said to him: "What are you doing here in the Holy Land, an infidel?" "I have come to show up the humbug of a Holy Land," he replied, "and to tell all Christians what they ought to know—that the Bible is an imposition on the world's credulity." Having made the circuit of the Holy Land, he came out and again met my clerical friend. "Well, how did you find it," asked the clergyman. "I am going home," said the agnostic, "to advocate the divinity of the Scriptures. I am fully persuaded that the Bible is true. I went in a complete infidel; I have come out a Christian."

You will never be sorry for serving God; you may be very sorry for almost everything else. Says Joseph Berry: "There are men and women who declare their regret at almost every step in life they have taken. I could find married people who tell you they wished they had never been married, and single people who would tell you they wished they had; I could find carpenters who would say, 'The worst trade you could put a boy at is a carpenter's,' and doctors who would say, 'Better be a chimney sweep than a doctor;' and I can find a chimney sweep who would say, 'Better be anything else than a chimney sweep; mine is the dirtiest trade going.' Now, I am going to throw out a challenge: Will some one find me a person who will say, 'I wish I had never loved Christ?' Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad, and I began to preach the gospel when I was sixteen. He is the friend who has never failed me, who has come close in trouble, and has been nearest and dearest to me when I needed him most."

T. E. Adams.

In addition to its regular train service the Nickel Plate Road will run Special trains on Oct. 4th and 5th to Ft. Wayne, leaving Knox at 7.40 a. m. and arriving at Ft. Wayne at 10.00 a. m. Tickets good returning on special train to and including Oct. 8th. For information relative to time and rates at intermediate points inquire agents of Nickel Plate Road. —Oct. 5.

For Our Children.

What a Preacher Said.

"You [illegible]ber the sermon you heard, my dear!"
The little one blushed, and dropped her eyes,
Then lifted them bravely, with look of cheer—
Eyes that were blue as the summer skies.

"I am afraid I forgot what the minister said,
He said so much to grown-up men,
And the pulpit was 'way up over my head;
But I told mamma that he said 'Amen.'

And 'amen,' you know, means 'let it be,'
Whatever our Lord may please to do:
And that is sermon enough for me,
If I mind and feel so the whole week through."

I took the little one's word to heart;
I wish I could carry it all day long.
The "amen" spirit, which helps the or:
To meet each cross with a happy song.

The Story of Israel. No. 93.

The people of Israel are still at Kadesh find it on your maps. It was from Kadesh that Moses sent messengers to the king of Edom. Can any [illegible] little ones tell what relation the king of Edom was to the Israelites? Do you remember the story of Jacob and Esau, and how Jacob got the birth right from Esau? They were twin brothers but God saw what Esau's character would be when he grew to be a man and so he let the birthright go to Jacob. Jacob was the father of the twelve tribes of Israel, and Esau of the Edomite nation, so the Israelites and Edomites were near of kin: they were brother nations.

Moses wanted to know if the king of Edom would let the Israelites pass through his country by the king's highway, if they disturbed nothing and paid for even the water they might drink, but he sent back word that they should not go through, came out in strong force, to prevent them from entering the land, so the Israelites had to go by another route.

The Edomites have always treated the Israelites badly, so badly that the Lord says he has "indignation against them forever," (Mal. i. 4.) and will "cut them off forever," "for their violence against their brother Jacob." Obadiah ver. 10. It is thought that the Turks are Edomites, because it was to be the Edomites who were to have the Holy Land in their possession in the last days, and the Turks have it now.

From Kadesh the Israelites journeyed—not far from the land of Edom—and came to Mount Hor, where Aaron died. On the map you will see the word Arabah. This is the name of a great valley, east of this valley is a range of mountains, sandstone mountains. Mount Hor is the highest of them all, and has a double top. A white spot on "the dark surface of the mountain," is called the tomb of Aaron. On the eastern side of the mountain, at its base, are the ruins of ancient Petra. Moses, at the command of the Lord, took Aaron, and Eleazar his son, up into Mount Hor, stripped Aaron of his beautiful priestly garments and put them upon Eleazar, and Aaron died and they came down from the Mount, and all Israel mourned for Aaron. Thus ends our lesson in the 20th chapter of Numbers. We go now to the 21st.

King Arad, the Canaanite, has heard that the Israelites are coming by the same road that the spies came over, and he thinks he will beat them back, so he goes out with a great army and fights against them and takes some of them prisoners. The Israelites look to the Lord. They make a vow to him that "if he will deliver the Canaanites into their hand, they will utterly destroy their cities." The Lord hears them, and Canaanites are overthrown. The place was named Hormah. To get around the country of the Edomites, the Israelites had to take the road *that came across the country from the Red Sea.* It was a very difficult road, and the people again became so discouraged, that they hardly knew what they were saying. They spake against God and against Moses. They wondered why they had been brought out of Egypt to die in the wilderness where there was no bread nor water. They had come to hate the very sight of the manna-bread, "angel's food," though it was.

Then the Lord sent serpents among them whose fiery bite was sure death, but when the people repented, he bade Moses make a brazen serpent and put it on a pole, and every one that was bitten, was to look at the serpent of brass and live.

The Son of Man, our dear Savior, "has been lifted up just as the serpent was in the wilderness, that whosoever believeth on him should not perish but have eternal life." The wicked serpent, Satan, has bitten every one of us, dear children, by causing us to sin; his bite is certain death, unless we look to Jesus. Come to him, and get your sins all washed away. He is the true bread from heaven, that giveth life to the world.

Many places were passed, and at last they came to Beer. There the princes, at the command of the Lord through Moses, digged a well with their staves. Who ever heard of such a thing? They made a song about it and said,

"Spring up, O well,
Sing ye unto it;
The princes digged the well.
The nobles of the people digged it,
By the direction of the law-giver.
With their staves."

On and on they went till they came to the top of Pisgah. Messengers were then sent to the king of the Amorites asking permission to pass through his land, but Sihon would not let one of them set a foot on his territory, but gathered his people and went out to Israel in the wilderness, and fought them at Jahaz, was beaten and lost his country. Sihon had taken this country from the king of Moab. It was the first land to fall into the possession of Israel, but it was not to be the last; under the leadership of Christ this same people are to conquer the whole earth: the territory outside of Canaan first, and then the Holy Land itself. "And Israel took all these cities, and Israel dwelt in the cities of the Amorites, in Heshbon, and in all the villages thereof."

The Amorites were driven out of other villages in Jazer, then the people turned and went up by the way of Bashan, and fought a great battle with Og, the king, at Edrei, and smote him and his sons and all his people, and possessed his land.

Og had 60 cities fenced with high walls, with gates and bars, and a great many unwalled towns, but all were taken, and men, women and children destroyed. Their cup of iniquity was full like that of the people who perished in the flood. Og and his people were Amorites. He himself was the last of the race of giants. His bedstead was of iron, nine cubits long and four cubits wide, or about 13½ feet long and 6 feet in width, taking the cubit to be 18 inches. It was probably the giant race to which Og belonged, who built the giant cities of Bashan, whose ruins are still to be seen. Immense rock slabs form the houses of these cities. How the builders ever moved these slabs from the quarries, and put them in place is a perfect mystery.

But our lesson is finished, for we have gone through the 20th chapter, from the 14th verse to the close, and have studied all of the 21st. Our next lesson will find the children of Israel encamped in the plains of Moab, on the east side of the river of Jordan, and just opposite the city of Jericho, for Jericho is across the river on the other side. It will be about Balaam, and the ass that talked,—a most wonderful lesson, and one that will greatly interest you. Numbers xxii. and xxiii.

Austin Wince.

Obituary.

"Samuel J. McLenithan was born in Paris Township, Kent Co., Mich., Aug. 19, 1873; died Sept. 11, 1899; aged 24 years and 22 days. He was married to Miss Mary Terrel, Aug. 26, 1897, by Rev. J. H. Goshert. This happy marriage was blessed with one child. Mr. McLenithan was baptized Jan., 1895, and joined the U. B. church. Besides many relatives who deeply mourn their loss, he leaves a wide circle of friends who will always remember him as a bright, energetic young man, whose character was beyond reproach, and who lived an exemplary life."

This death was another one of the sudden, sad events, which warns us all of the brevity of human life. Mr. McLenithan had fed a horse he wished to use, some oats, another horse coming up behind, he threw a small stick at him, when the horse turned kicking him in the stomach; he crawled to the gate, but could go no farther, his wife hearing groans went to him, summoned help and after some time working over him they carried him to the house. He lived only a few hours, leaving the little 19 year old wife heart-broken: we never witnessed so sad a sight as she presented, reason almost dethroned, her tearless eyes staring so vacantly at the still, cold face, no moan, no tears. Oh tears, what a blessing they are when the heart is so sad. We tried to present the true hope of life to the grief stricken ones from James iv. 14. Oh, when will the work of the enemy cease? "Come Lord Jesus, come quickly."

M. A. Woodward.

"The funeral of the late Solomon J. Tanner, for ten years a member of the fire department of the city, was held yesterday afternoon in the church of Christ, corner of Lyon and Barclay streets. The services were attended by the Masons, the Modern Woodmen and a detachment of the fire department. The three bodies of men escorted the remains from the residence on Crescent court to the church and thence to the Valley City cemetery, where the interment was made. Fire engine No. 2, which was formerly operated by the deceased, led the procession appropriately draped in black. The funeral sermon was preached by Rev. Woodward, of Dutton, assisted by the Rev. Mr. McArthur. The floral offerings were especially fine."—*Grand Rapids Herald.*

Six years ago last month I united Mr. and Mrs. Tanner in marriage, and it has been to them six happy years, since last February he has been traveling in the south and west searching for that coveted boon, health; but the dread disease consumption had done its fatal work, and a week before his death, the wife who had not seen him since February, but was anxiously watching every mail, received a telegram to hasten to him, for he was dying in far off Denver. She reached him a few hours before his death, and every hour was spent by him, making arrangements for his burial and her future welfare, the next day he closed his eyes for the rest and sleep of death, and with her precious burden she started on her sad homeward journey, reaching Grand Rapids Wednesday evening, on Friday we spoke to a large concourse of people from Psa. xvii. 15. He leaves a wife and one brother. Several years ago I preached his father, mother and only sister's funeral, only one left of the family. Mr. Tanner was a very highly esteemed man, always faithful to his work, a true man everywhere.

B. W. Woodward.

Report.

Dear Restitution:

I am home again after an absence of nearly four weeks. On Sunday, Sept. 3rd, I with Brother and Sister Morse visited Morse's Mill and began a meeting. At first things looked gloomy, no one was there, but after while a few came, and at the afternoon service more came, and by evening we had to add bench after bench, as our meeting was held in an old store building, and by Sunday, the 10th, the house was filled with eager listeners. We broke bread with the people at this place.

There are fifteen or sixteen members at this place, and seem to be awakened by my visit to them, and requested that I should visit them again. We gave them the promise that we would return some time. They also remembered that they "That preach the gospel should live of the gospel." From here we went to De Soto, and spoke in a tent. The people at this place are very much prejudiced. A "Holiness Meeting" of four weeks had just closed and they had had about all they could stand. We tried it about one week and then gave it up. Brother Morse has spent several hundred dollars trying to get the truth before the people and they would not. Brother Hatch, from Indiana, and Brother Eychuner have each visited this place two times, and this is my second trip. We had only two or three regular listeners, the audience changing every night, but I trust in God for the results, as was said, "Paul may plant, Apollos water, but God gives the increase." Brother Morse has done his duty, the good seed has been sown, and we wait God's time for its growth.

May God bless the dear isolated ones, is my prayer.

John Foore.

Excursion Tickets to Chicago will be Sold via of Pennsylvania Lines During Nine Days.

From Oct. 2nd to Oct. 10th inclusive, special low rate tickets to Chicago will be sold via Pennsylvania Lines account the Fall Festival and dedication of the Government Building. President McKinley and Members of his Cabinet, President Diaz, of Mexico, and his Cabinet, Governors of various States and other prominent men are expected to take part in the dedicatory exercises. The event will be an interesting one, as elaborate preparations have been made for a big time, the biggest, perhaps, experienced by Chicago since the World's Fair.

Anybody may take advantage of the low fares. The return limit of tickets may be extended until Oct. 14th. For particulars about fares, through trains, etc., apply to nearest Ticket Agent of the Pennsylvania Lines.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Communicated.

The World to Come.

The Apostle Peter divides all time from the creation of Adam, into three grand divisions and calls these divisions "worlds." From the creation of Adam to the flood is called "The World that was;" from the flood to the second coming of the Lord is called "This Present Evil World;" and all after that is called, "The World to Come." I have had frequent occasions in speaking on this subject, to remark that many great and important events will take place in the next age or world to come.

The "World that was" or the time before the flood was put in subjection to the angels; but it seems that even the angels were not capable of restoring fallen man to his original estate, for sin became so prevalent that the world that was, was ended by a mighty flood, that destroyed all mankind except those that were saved in Noah's ark.

Then began what Peter calls "This Present Evil World." It is not ruled by angels, nor even by God himself, but in this age God has "left the nations to walk after their own way." The result is that man has not been able to lift himself up, or to restore himself to his former condition; but it seems from statistics of crimes, and from the teaching of the Scriptures also, that this present evil world is becoming more evil.

After "this Present evil World" comes "the World to Come." It is future to us; therefore, all we know of it is what the prophets have said. But, as all the prophets, from Samuel and those that follow after have foretold something of the "Age to Come," "World to Come," we surely can know something of the "World to Come."

We learn from Heb. ii., that the "World to Come" was not (will not be) put in subjection to the angels, for one in a certain place has testified, saying, "What is man that thou art mindful of him, or the Son of Man that thou visitest him? Thou hast made him (Jesus) a little lower than the angels. Thou crownest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. * * * But now, we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste of death for every man." We learn from this chapter (Heb. ii.), 1st. that Paul is speaking of the "World to Come." 2nd. That it was not (will not be) put in subjection under the angels. 3rd, That the world to come will be put under "man" and "the Son of Man" (Jesus) or under Jesus, and his brethren who are called sons of God, and joint heirs with Christ in the rulership of the age to come. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God, (Jesus and his brethren).

There are many passages of Scripture in which the present tense is put for the future tense, that is, "God calleth those things that be not as though they were." Rom. iv. 17. "Thou hast put all things in subjection under his feet," reads as though the thing was done, but "we see not yet all things put under his feet." Therefore, the putting of all things under him is yet in the future, and will not take place until the next age, or "World to Come." But we see Jesus crowned with glory and honor, an event which will not take place until the world to come. "This present evil world" does not honor Jesus. Nay, more than half of the inhabitants of the earth have never even heard of him, and of those who have heard of him, only a few care anything about him.

One of the principal events which will take place in the "world to come" will be the healing of the nations. John the Revelator after he saw the new heaven and the new earth established, and the Holy City come down from God out of heaven; after he had seen all these, he says he saw a pure river of water of life, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was the tree of life, which bear twelve manner of fruit, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. It seems that the nations, as they exist now, (in this present evil world) are sick.

We as a people divide up political parties and yell ourselves hoarse for some party that is going to cure our own nation, but it is all of no use. The evil influences that are tending toward the downfall of the nation still continues, and no difference which party is successful at the polls, the disease continues. Yet, amid all our adverse surroundings, the Christian should not lose courage. Looking a little distance in the future through the prophetic lens we can see the present state of things terminate in a mighty conflict between capital and labor, Jas. v., and the brethren are exhorted to be patient when they see these signs, for the coming of the Lord is nigh. The Lord is sure to come. The manifestation of the sons of God will take place in the age to come, and the groaning creation which is waiting for this manifestation will get relief, and not till then. Indeed, in God's plan, the very purpose of the "world to come" is the healing of the nations. It is God's set time for the fulfilment of his promises to Abraham to bless all the families of the earth. The Holy City, Jerusalem, will shine forth in all the splendor and glory of God. The kingdom of God will be established, and the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring (willingly) their glory and honor into it: and they shall bring the glory and honor of the nations into it. Glorious city! Glorious age! Glorious work of blessing and healing the nations. Glorious will be our lot if we share with our Lord the glory of blessing and healing the nations in the world to come.

W. F. Manning.

"Great men have found no royal road to their triumphs. It is always the old road, by way of industry and perseverance. A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, has ever been the price of all great achievement. The man who has not fought his way up to his own loaf, and does not bear the scar of despair conquered, does not not know the meaning of success."

To the Brethren:

I will say, that if any who sent to me for my little tracts failed to receive them, will let me know, I will send again, or to any others who wish to distribute tracts, as we have quite a good supply yet, and we want them out in the field. This is a good time to scatter tracts and sow the good seed, as the night is far spent and the day is at hand.

T. E. Adams.

The Nickel Plate Road will sell Home Excursion tickets from Argos and Hibbard on Sept. 28th and Claypool on Oct. 5th to the following points in Ohio, at the round trip rates named below. Tickets good returning 30 days, from Argos and Hibbard and to Oct 15th from Claypool, to the following places in Ohio, for $6.00:—Medina, Sterling, Warwick, Mansillon, Canal Dover, Kent, Dunkirk, Bucyrus, Upper Sandusky, Creston, Wellington, Spencer, Lodi, Orrville.—oct5

Excursion Rates via Vandalia Lines.

South Bend, Ind. Oct. 2nd to 5th.
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For full information call on the undersigned. T. A. Downs, Agent.

The Nickel Plate Road

Will sell excursion tickets to Seattle, Wash., Oct. 12, 13 and 14 available returning until Nov. 17 inclusive, account the Annual Convention of the W. C. T. U. at one fare plus $2.00 for round trip. Palace Sleepers, Unexcelled Dining Car Service and superb Day Coaches make the Nickel Plate Road a favorable Route for this occasion. See Agents.—Oct. 14.

Excursions to Ft Wayne.

Oct. 4th to 7th, inclusive, for the Barbecue, and Carnival; low rate non-transferable excursion tickets will be sold to Fort Wayne from Lima, Plymouth and intermediate ticket stations via Pennsylvania Lines, good returning until Sunday October 8th.

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Via the Chicago & North-Western R'y October 12 to 15, limited to return until November 16, 1899, inclusive. Persons selecting this popular route are afforded the quickest time, grandest scenery, perfect service and routes. For rates and full particulars inquire of your nearest ticket agent or address A. H. Waggoner, 6 Jackson Place, Indianapolis, Ind.—oct. 14.

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Oct. 3rd to 6th inclusive, low rate non-transferable excursion tickets will be sold to Bourbon, Ind., from Fort Wayne, Valparaiso and intermediate ticket stations on Pennsylvania Lines for Marshall County Fair, good returning Saturday Oct. 7th.

Works of Bro. Wiley Jones.

Twelve Works, or the true teaching of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingdom, an 8 page, double column tract, sold formerly at 10 cents a dozen.

Early Lessons, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be got out of the sales goes to her after expenses are paid. When you get these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

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E. W. Kaupp, Box 44, Viola, Idaho.
B. Wilson, 1905 I St. Sacramento, Cal.
John Foore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Dricsville, Ohio.
Miss Emma Jackman, Treasurer of [illegible] Society," Box 384 Grand Rapids, Mich.
E. Host, Box 384, Grand Rapids, Mich.
R. S. Douglas, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Bubtlend, Box 124 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

The Nickel Plate Road offers the low rate of one fare for round trip to Chicago account the Fall Festival and Government Building Dedication. Tickets available Oct. 2nd to 10th inclusive, good returning by deposit until Oct. 14th inclusive and in addition tickets will be on sale at stations between Hector and Chicago good going on all regular trains from Oct. 3rd to 10th inclusive and are good returning from Chicago one day from date of sale without deposit. See Agents —Oct. 4.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 926 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, O., to meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Hey St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and Sunday evening. All are welcome. J. R. Fisk, Elder. S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 424 Logan Ave. San Diego, Cal.

The Church of God near Scottsville, Ind., meet in their new Church, on or before 1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Robichaux.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Keesler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, Ind., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Church of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Ruhsin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 16th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the Kingdom is practiced at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'n., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been elected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Hover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lessons Becker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all or these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1038 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. H. Bothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1213½ Euclid Ave., near Wilson Av., Cleveland, Ohio; where all of like previous faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private home, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Westerlodge, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

The Church of God at Waterman, Washington, meet each Sunday at 10 a. m. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and L. E. Stevens, Secretary.

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The Restitution.

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A. R. UNDERWOOD, Publisher

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Poetry.

After Toil Cometh Rest.

After seed-time the harvest appears:
After the toiling and hoping and waiting
After endurance that knows no abating.
The husbandman, cheered for his labor and cares,
Taketh his rest.

After the darkness the sunlight appears;
After the tempest and skirting and shivering;
After the tearing and beating and rowing,
Reposeth the mariner's heart, as he nears
His haven of rest.

After the battle, the victory won;
After the hard-fought and long-waged campaign;
After the weariness, fainting and tramping,
The soldier's home-heart turns again to his home,
Seeking its rest.

After life's toils, they receive a reward;
After its changes and trials are ended—
Its hopes and its fears, all already blended—
The weary one sleepeth—and sleeping is blessed—
The faithful giveth rest.

After the cross, there cometh the crown:
After temptation and conflict and sighing
Over the loved and the lost in the land of the dying,
Christian, for thee, when thy labor is done,
There remaineth a rest.

—Leonard Beach.

Communicated.

Would Jesus do it? No. 9.

PINE WOODS BIBLE CLASS.

Teacher. I have thought much with regard to the difference between modern and anciently inspired people, as developed by the investigation between Miss Gordon and Mr. Williams. I feel confident that if Jesus were in our place, he would not profess Holy Inspiration, and teach contrary to the writings of holy men of old, who spoke as they were moved by the Holy Spirit. It is our pleasure to listen to the utterance of those reports.

Mr. Williams. I wish to tell you something about Mrs. Norcutt, an Australian Evangelist, who relies upon *special Spirit guidance* outside of the Bible. Last Wednesday, at Willard Hall noon meeting, Chicago, Ill., she spoke about the birth of water and of Spirit, from John iii. She spiritualized the birth of water to mean, a cleansing by means of the Word. She quoted to sustain her theory, "You are *clean* through the Word which I have spoken unto you." "How shall a young man *cleanse* his way, by taking heed according to thy Word," etc.; the cleansing was through the Word, independent of water. She reasoned away the water, but accepted the birth of the Spirit, without any attempt to reason it away, but explained it as meaning conversion. Now, Miss Gordon, what do you think about it?

Miss Gordon. If this Evangelist really did speak under Holy Spirit guidance, she would not talk contrary to the Holy Spirit's teaching, as found upon the Sacred Page. The reception of the Word does not take the place of the birth of water, but precedes it.

Mr. Williams. Can you give some Bible samples?

Miss Gordon. Yes. See Acts ii. 41: "Then they that gladly RECEIVED *his* word were baptized." Not until the reception of the Word, did they receive baptism—the birth of water.

See Acts xviii. 8: "Many Corinthians HEARING, (the Word) believed, and were baptized"—born of water.

Mark xvi.: "He that BELIEVETH (the Word—gospel) and is baptized (born of water) shall be saved."

Acts viii. "When they BELIEVED Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were BAPTIZED, (born of water) both men and women." Belief of the Word (gospel) must always come BEFORE baptism—born of water; and *never* takes the place of the birth of water.

"Ye must be born again." To be born again is to RE-generate, or bring to birth again. See Titus iii. 5: "He saved us by the WASHING OF REGENERATION, (born of water—baptism) and renewing of the Holy Ghost."

Mr. Williams. That which proceeds from a new birth is a new life. Is a new life supposed to result from the birth of water?

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, OCTOBER 4, 1899. NUMBER 37.

Miss Gordon. Yes. See Rom. vi. 4: "Therefore we are BURIED with him in BAPTISM into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in NEWNESS OF LIFE."

We further read: "If any man be IN CHRIST he is a NEW CREATURE."

Mr. Williams. I notice that the new creature is conditioned upon being "IN CHRIST." Who are "IN Christ?"

Miss Gordon. See Gal. iii. 27: "For as many of you as have been BAPTIZED into Christ, (born of water) have put on Christ." Those who are subjects of this new birth, are further spoken of as "NEW BORN BABES," or "NEW CREATURES."

Jesus has ordained that the birth of water, and of Spirit is ABSOLUTELY ESSENTIAL to a part in God's kingdom, and oh how *dangerous*, and how *sad* it is, when a teacher comes along, and professes to teach under the SPECIAL guiding power of God's Holy Spirit, and interprets one of these emphatic statements of essentials to salvation, and of an inheritance in God's kingdom to mean something different from what Jesus said. In this way many thousands of people fail to accomplish what he has declared as essential to be done. Great responsibility must attach to teachers who even innocently deceive the people. Before attempting to teach others the Word, they should become learned in the Sacred Oracles. The result is, as the Scriptures said: "the blind lead the the blind, and both fall into the same ditch." This trusting some outside influence to teach them the Word is deceptive. It could not be God's Holy Spirit which leads them to teach *contrary to the Holy Bible*. Jesus said "Search the Scriptures," and those who would do as Jesus advised, would heed his direction.

Mr. Williams. I know the pardon of sin is an essential to salvation, no one can be saved in sin. These Willard Hall people tell those who wish to get rid of sin, to hold up their hands for prayer, and come down to the front, and sincerely cry out, "God be merciful to me a sinner," and then you are washed white as snow. How is this Miss Gordon?

Miss Gordon. God tells us just what to do, but I never read of any such performance as above described.

Mr. Williams. What do you find?

Miss Gordon. See Acts ii. 3: The convicted thousands on the day of Pentecost were told to "repent and be baptized, (be born of water) for THE REMISSION OF SINS." You can see one reason at least by this, that unless a person is born of water and the Spirit, he cannot enter the kingdom, because the birth of water is the *divinely appointed medium* for the REMISSION OF SINS. A human device will not answer. Let me give you another instance, see Acts xxii. 16: "And now, why tarriest thou? Arise, and be baptized (be born of water) and WASH AWAY THY SINS, calling on the name of the Lord." Jesus, himself commissioned his disciples to go into all the world and preach the gospel, and say unto them, "He that BELIEVETH and IS BAPTIZED (born of water) shall be saved."

Mr. Williams. I learn from others, who attend these Willard Hall noon meetings, that many earnest seekers after salvation come there, and ask the way to be saved, and these teachers (who claim to be filled with the guiding power of the Holy Ghost) never mention Christ's direction to be baptized (born of water) "for the remission of sins." Jesus and his apostles always insisted upon faith and obedience as essential to the pardon of sin, which these people completely ignore in directing people how to be saved. They do not have a particle of use for the CHRIST METHOD, it is as completely set aside as though Peter filled with the Holy Spirit from that memorable outpouring on Pentecost, had never told heart-pricked sinners to "REPENT and be BAPTIZED every one of you in the name of Jesus Christ for the REMISSION OF SINS."

If any one wants the dictation of the Holy Spirit, as to how sins are to be pardoned, the above was what the Holy Spirit inspired Peter to proclaim to sinners who agonized to have their sins forgiven.

The complete substitution of the human, for the Divine method of pardon of sin, is good evidence that God's Holy Spirit *is not* guiding them into all truth, as they claim. If it was guiding them, they would harmonize with what the Holy Spirit revealed on Pentecost and on other occasions [illegible] Miss Gordon. The [illegible] ing sinners how to be saved, at Willard Hall, is not local to that place by any means, you will find it in vogue in almost any place. The Apostle told us that in the last days, that "the time will come when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears; and they shall TURN AWAY THEIR EARS from THE TRUTH, and shall be turned unto fables."

This time has surely come because the vast majority of those calling themselves Christians, are "turned unto" the fables of a sky-kingdom for immortal souls, and practice ruinism in place of baptism. How needful it is to stand close by God's Word, *in place of delusive influences*. Don't you think so, Miss Gordon?

Miss Gordon. You are right, Mr. Williams. Now, while you have been talking so earnestly and Scripturally about baptism, etc., for the remission of sins, I have been thinking hard.

Mr. Williams. What about?

Miss Gordon. About you.

Mr. Williams. Why, what about me?

Miss Gordon. Well, today is just two years since I first met you at your house, when your daughter Ruth was so very sick, and I have been thinking of the changes since then. Your daughter is now well, and is fast growing into a lovely young woman. And again, you have been blessed financially since then; you hold a better position than you then had in the coal mines. You have also been studying the Scriptures considerably since then, and have made large advances in Bible knowledge. Don't you think our Heavenly Father's sweet benediction is upon you?

Mr. Williams. I do, I have been wonderfully blessed. I praise his holy name for his marvelous kindness.

Miss Gordon. Don't you think Jesus would say unto you, "If you love me, keep my commandments?" And if you would do as Jesus would do, were he in your place, you must keep his commandments?

Mr. Williams. I don't knowingly omit any. I may not keep them as perfectly as I expect I will, when I grow stronger.

Miss Gordon. Well, let me come a little closer. The message comes to you, as it did unto others of old: "And now why tarriest thou? Arise, and be baptized; and wash away thy sins, calling on the name of the Lord."

Mr. Williams. I respond, Amen. I have often thought of the matter, and I thought I would go forward at such and such a time, then something else would come into my mind, that I wished to examine *First*, and so I have put it off from time to time, but I believe I am ready now. How shall I make application?

Miss Gordon. "With the mouth confession is made unto salvation;" you had better come to the church and make confession of faith, either orally, or by writing. Please yourself in the matter. May God bless you.

Mr. Williams. I think I will write it out, won't you come down to our house on Friday night, I would like you to read it, before I submit it to the church?

Miss Gordon. I will. I will be there along about six o'clock.

Mr. Williams. Now, Miss Gordon, I want to ask you a question about the gospel. I was conversing a short time since with my old friend Browning, and he maintained that there were two gospels, viz: The gospel of the kingdom, and the three-fact-gospel, usually preached by the Christian Church people,—the death, burial, and resurrection of Jesus, based upon 1 Cor. xv. 1-4.

Miss Gordon. That is a mistake, the Bible knows but one saving faith and hope of the gospel. Since the death, burial, and resurrection of Jesus became facts, they have inseparably been united with the message of the kingdom as constituting the way of salvation.

See Acts xxviii, 23: "And when they had appointed him a day, there came many to him in his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and the prophets, from morning till evening. And some believed the things which were spoken, and some believed not."

See also verses 30, 31: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

With regard to his auditors he says: "Their ears are dull of hearing, and their eyes have they closed; (what for?) lest they should see with their eyes, and UNDERSTAND with their heart, (mind), and should BE CONVERTED, and I should HEAL (save) them."

In view of this, what did he resolve to do? See verse 28: "Be it known therefore unto you, that THE SALVATION OF GOD ("preaching the kingdom of God, and teaching those things which concern the Lord Jesus") is sent unto the Gentiles, and they will hear it." That means *us*—the Gentiles—to which "the salvation of God" is sent, viz: "preaching the kingdom of God, AND teaching those things which concern the Lord Jesus." No one is authorized to mutilate "the salvation of God" by separating "those things which concern the Lord Jesus" from "the kingdom of God." This harmonizes with Acts viii. 12: "When they believed Philip preaching the things concerning the kingdom of God, AND the name of Jesus Christ, they were baptized, both men and women." The Christian Church takes the liberty to separate "the kingdom of God" from "those things which concern the Lord Jesus Christ," and by that means pervert the one saving gospel.

It is also easy to show that they do not even believe that Jesus *died*, was *buried*, and *rose again*. They do not hesitate to affirm that what they call the immortal soul of Jesus, was the real Jesus, the body they say was merely an abode in which Jesus dwelt, and the *very day* he was crucified he (Jesus) went right away to Paradise, and the body or house in which Jesus lived, was put in Joseph's new tomb, but Jesus himself was not there, he was in Paradise. This being the case, Jesus NEVER DIED, and they could not bury him, because he was still alive in Paradise, and not having been buried, there would be no resurrection. Hence, they nullify their own perverted gospel.

W. H. WILSON.

A Letter to a Friend

To Mr. G. Dear Sir:

I received not long since a few tracts in favor of Universalism which may have been sent by you as your name was on the envelope in which they were inclosed. If I am mistaken in the person, please excuse. I read the tracts carefully in order to learn the arguments in favor of Universalism and found they were not in harmony with the plain teaching of the Bible. Neither is the popular religious teaching in harmony with that blessed Book. Some of the most important errors taught at the present time are based upon a wrong view of the origin, nature and destiny of man.

The Bible teaches that the first man was formed out of the dust of the ground, and therefore was of the earth. See Gen. ii. 7; 1 Cor. xv. 47. Notice the statement, it does not say that man was made out of some other material and a house was made out of the ground for him to live in. No, no. In order to cause him to live after thus formed, God breathed into his nostrils the breath of life, and he (the man whom he had made out of the ground) became a living soul, (or person). After thus made, God put him and his mate in the Garden of Eden with the privilege of eating the fruit of all of the trees except one. The history shows they did partake of it and thereby became subject to death. And God explains this death to be a returning to the ground from whence they were taken. See Gen. iii. 19; Rom. v. 12; 1 Cor. xv. 21, 22.

From the foregoing testimony (for ought we know to the contrary) if God had not provided a plan of redemption, man after thus returning to the dust would [illegible] But man is not left without hope to perish, for "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." From the above statement we discover that in order to obtain everlasting life, we must comply with the conditions, viz., believe on the Son of God; or as stated in an another place, to "Hear him in all things whatsoever he would say to us, and those who would not hear him should be destroyed." Acts iii. 23. He spake as never man spake, his Word was authoritative. He said to certain ones, "Except ye repent, ye shall perish." Luke xiii. 3. He told those unbelieving Jews that they should die in their sins, and where he went they could not come. Just before he ascended up to heaven he gave commandments unto the Apostles, to go into all the world and preach the gospel to every creature, stating that he that believeth and is baptized shall be saved, and he that believeth not shall be condemned. Mark xvi. 16. We are told that without faith it is impossible to please God. Heb. xi. 16.

Again, we are told, "All men have not faith," therefore all men do not please him. We are told also that Jesus came to his own and his own received him not, but to as many as did receive him, to them gave he power to become the sons of God. Again, we are told, "It pleased God through the foolishness of preaching to save them that believe." Well, what will be the end of those who know not God, and obey not the gospel of our Lord Jesus Christ?

Paul says they shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. 2 Thes. i. 9, 10. Paul said again in Rom. vi. 23. "The wages of sin is death." What is death? Neither Universalism nor endless torment. But extinction of life, so says Webster in harmony with the Bible. The wicked are always represented in the Bible, like unto combustible matter as chaff, dry branches, tares, stubble, bad fish, etc.

David said "The ungodly shall not stand in the judgment, but shall be like the chaff which the wind driveth away." Again, John the Baptist represented them as chaff, which he said Christ would burn up with unquenchable fire. Again, Christ represented them as tares to be gathered out from amongst the wheat to be cast into the fire (not to be converted into wheat but) to be burned. Again they are compared to bad fish (not to be converted into good ones but) to be cast away.

Again, says David in Psa. xxxvii. 20. "But the enemies shall perish. They shall be as the fat of lambs; they shall consume away into smoke."

Time would fail me to put forth all the testimony on this important subject. Paul says God has appointed a day in which he will judge the world in righteousness by his Son, having committed all judgment unto him. Again, Paul said we must all appear before the judgment seat of Christ to receive a reward according to the deeds done in the body, whether they be good or bad. 2 Cor. v. 10. In the 25th chapter of Matthew we have a description of the judgment in which the judge says to them on the left hand, "Depart ye cursed into everlasting fire, prepared for the devil and his angels;" and these go away into everlasting punishment.

Paul in 2 Thes. i. represents this punishment as being destruction. One of the definitions of destruction as given by Webster is "annihilation," which is in harmony with the Bible. Malachi says 4th chapter 1st verse, "For behold the day cometh that shall burn as an oven, when all the proud and all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." And in the 3rd verse it is said, "They shall be ashes under the soles of the righteous feet in the day that I shall do this, saith the Lord of Host."

In conclusion I would ask, Do these scriptural affirmations which I have quoted to you sound like Universalism? Nay, verily, there is as much difference as there is between darkness and light, or between truth and error. O that we may be amongst that number to whom Jesus will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, when the meek will inherit the earth and delight in the abundance of peace. Psa. xxxvii. Matt. v. 5; Dan vii. 27.

I will close with love to all, hoping you may be benefitted by what I have written, being conscious that I have spoken the Word of the Lord.

Farewell, may God bless you,

P. H. BOYD.

The Twisting and Turning Game.

When a text of Scripture comes smack up against some men's theories, all they have to do is to resort to the twisting and turning game in order to remove the most serious objections in their way. Thus lending the Bible to suit their theories, instead of shaping their theories to harmonize with the Bible. By this mode of operation almost any false theory can be made to appear plausible. This twisting and turning business has been going on for many years, it is no new device.

Some quote only a part of a verse, leaving out the rest, in order to sustain their theory; this is as unfair as the twisting and turning business. Thus by so doing we can prove from the Bible that there is no God, when if the whole verse is quoted it would place the right construction upon it, thus: "The fool has said in his heart there is no God." When all the verse is quoted there can be no such idea conveyed as that there is no God. When any man's theory is so hard pushed as to be obliged to resort to such underhand ways to prove it true, it is time for them to order a halt and make a new start in another direction. The way some do is to form a theory, then go to work and make the Bible prove it. He who teaches false doctrines is a deceiver. See 2 John iii. There are those who would, if possible deceive the very elect. Let every one carefully search the Scriptures for himself. Woe be unto those who seek to build up new sects by the introduction of false doctrines, thus dividing the flock of God, and scattering instead of uniting them. "Preach the Word."—*J. E. Clark, in Crisis.*

Effectual Prayer.

An arrow, if it be drawn up a little way, goes not far; out if it be pulled up to the head, it flies swiftly and pierces deep. Thus prayer, if it be only dribbled forth from careless lips, falls at our feet. It is the strength of ejaculation and strong desire which sends it to heaven and makes it pierce the clouds. It is not the arithmetic of our prayers, how many there are; nor the rhetoric of our prayers, how eloquent they be; nor the geometry of our prayers, how long they be; nor the music of our prayers, how sweet our voice may be; nor the logic of our prayers, how argumentative they may be; nor the method of our prayers, how orderly they may be; nor even the divinity of our prayers, how good the doctrine may be—which God cares for. He looks not for the horny knees which James is said to have had through the assiduity of prayer! We might be like Bartholomew, who is said to have had a hundred prayers for the morning and as many for the evening, and all might be of no avail. Fervency of spirit is that which availeth much.—*Bishop Hall.*

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The Restitution.

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Plymouth, Indiana, Oct. 4, 1899.

Are You One of Them?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

If we want to do God a service, we must do it *in his way*, or it will not be acceptable.

"Trying providences are doubtless intended to be merciful preventives or gracious restoratives."

Never fear people will think you are fallible: that is just what you are, whether you think so or not.

He whose prerogative it is to command us, promises us strength to perform; and he giveth liberally too.

Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong. This is both manly and Scriptural.

The condition of affairs in South Africa is by no means bettered. It is now simply a waiting for an answer, and many think the Boers will answer by beginning hostilities.

If cares flow in from every quarter we are invited to cast them all upon the Lord, and asks what reason we have to distrust him? Did we ever know his Word to fail?

Dear Sister, just a word to the wise is sufficient. Chastened sorrow leads to closer intercourse with God, but we are persuaded that inordinate grief invariably hinders devotion.

The *Christian Advocate* says, "Apathy is the disease which has gotten hold of the Church life. Unless we heal ourselves we will perish, and will deserve to perish. When war and greed, frolic and fun, fraternity and secularism become of more consequence in popular thought than redemption, salvation, peace, and God, it is about time for the very stones to cry out warnings of danger."

In answer to the question "How can I quit the use of tobacco?" we would say we have had literally no experience. We never quit it, because we never began with it. I know of one in this city, nearly, if not quite threescore years and ten, who quit after being many years a slave to the filthy habit. When he had no well grounded hope of life beyond the grave it no doubt soothed his troubled mind in the absence of something better, and could not be induced to give it up, but in the Providence of God he was directed to a place where he found a *perfect cure* for this and all other evil habits. It was the Gospel of the Grace of God. He was made clean inside and out—morally and physically cleaned. The "HOW" about his quitting was this: He just quit and left the consequences with God, not daring to defile his Temple. Try this plan.

Salvation! What is it?

We are constantly hearing something about salvation when among religionists. And we think that those who use that word most frequently would be most puzzled to explain what *they* mean by it,—and still more puzzled if they had to give a Scriptural exposition of the term. Lexicographers tell us that salvation is the act of saving. This may satisfy a few unreasoning people, perhaps, who do not care to know the why or wherefore of things; but we think there are others who would like to know how it happens that man needs to be saved: would like to know ails them before they

TAKE ANY REMEDY

whatever; and as we consider this a wise course to adopt we will attempt to crowd into one article an epitome of the whole matter, beginning at the point of time when there was no man.

The strata of earth proves that it was made for just such a creature as man is, because in its bowels are vast stores of iron, copper, tin, zinc, silver, gold, lead, oil and coal and a great many other things that man has found a use for; and its soil produces just what he needs to sustain him, and it was not till the earth was fitted up just to suit such a creature that he was introduced. He came [illegible] at the right time, but

WHERE DID HE COME FROM?

Only God who made him could answer that question. Happily he has done this. Gen. ii. 7 says *he* was formed of the dust of the ground, Gen. iii. 19 reaffirms this in the following words addressed to Adam, "In the sweat of thy face shalt thou (Adam) eat bread, till thou return unto the ground, for *out of it wast thou taken*; for dust thou art, and unto dust shalt thou return." This shows where he came *from*,—what he was *made of*, and what would *become of him*. Before we go further, note

1. There was no man till he was *formed of dust*.

2. God being true, only dust entered into man's composition.

3. After man's formation from dust, he was caused to live. This caused his eyes to see his ears to hear, his hands to handle, his brain to think, remember, calculate, his tongue to taste and speak,—in fact, to do all we see him do. But what *caused* him to perform all these functions? Ans.—

God being true, The Breath of lives was *the cause*,—the only cause, as proven by Psa. civ. 29. It says, "Thou takest away their breath, they *die, and return to their dust*. Simply deprived of what first gave them life and they are unmade. There was no man *before* he was made—there is no man *after* he is unmade. But

WHY WAS MAN UNMADE?

Not because he was not perfectly formed. He *was* perfectly formed, and his whole organism worked harmoniously. It was a *very* good organism. But an exquisite physical organism was not what he was formed for. The Creator is a MORAL being,—a holy being; a righteous being,—a God of love and truth, and justice. And although Jesus said the flesh "profiteth nothing," God had so organized the flesh of man *capable* of developing a character in harmony with his own *—a godly character*,—a moral character. He had the faculty of loving God, —reverencing him, believing him, and obeying him. God's *object* in the formation of man as he did, was the development of character resembling his own. The faculties man was endowed with, mentioned above, were for this purpose, and just *adapted* to this purpose. Here we ask the reader to pause. Before he goes any further we want him to realize the difference between the mechanical action of a machine that is

OBLIGED TO DO

what it was *intended* to do, and a living, moral organism that is capable of choosing the right and rejecting the wrong. Such a creature man was. He was *capable* of choosing his own course and *permitted* to choose it, and *did* choose it.

A MORAL CHARACTER

could be developed in no other way. A man without a *will* of his *own* could develop *no character of his own*, and of necessity would be only a living machine to be set in motion and *obliged* to do just so, and in no sense *responsible for his conduct*, and therefore could be amenable to *no law*, nor *rewarded nor punished on account of it*. Man under those conditions would be on a level with the brute creation, not being eligible to glory, honor and immortality.

But, as we have shown that man so fearfully and wonderfully made was afterward sentenced to be *unmade*, and returned to the ground he was taken out of, we must now show the

REASON WHY

this was done? We have referred to the *irresponsibility* of the brute and the *responsibility* of the man, and now we will show that God *treated* him as personally responsible for his actions. He gave him *one law* to test him. He was told he could eat of every tree of the garden except one. If he ate of that he should die, surely die. He ate of it after this fair warning of the consequences, and the words, "Dust thou art, and unto dust shalt thou return," is the sentence of the death threatened him. *God's own explanation of death*, what men say to the contrary notwithstanding. Read carefully, half a dozen times, Genesis, second and third chapters. And then we will have a word to say respecting

THE TREE OF LIFE,

mentioned Gen. iii. 22-24; and Gen. ii. 9. In this last reference it is seen that a distinction is made between the trees good for food and the *two others*, named, viz., "the tree of life," and "the tree of knowledge of good and evil." They had eaten of the forbidden tree, and were sinners, and had been sentenced to death as such. But the sentence was suspended, not executed on the spot because God determined [illegible] remote promise [illegible] person of the Woman's Seed had been made, see Gen. iii. 15, and the skins with which the Lord covered their nakedness are understood to have been obtained from animals slain as symbols of the Great Sacrifice the Woman's Seed would in the distant future make,—so that if they believed the promise of him, they could by faith take him as the *real sin-covering*. *Suspension* of the execution gave ample opportunity to live a life of faith and obedience to God. Justification *from sin*, could only be by faith. Before they sinned they might have taken of the *tree of life in the Garden*, but having sinned, Gen. iii. 22-24 shows they were

DRIVEN AWAY FROM IT

LEST *they* eat of that also and become *immortal in sin*,—so that no Savior could save them. In *this* way, if they failed of salvation by the Savior they would at last go to dust and *stay there*, never being thing but dust. On the other hand, if they laid hold of the hope set before them, it would not prevent their dying but the Redeemer would redeem them from death, as Job believed he would, see Job xix. 23-26, and as the Redeemer himself said he would, John v. 28, 29, being, as he declared John xi 25, the resurrection and the life; and will not fail to do what he pledges himself to do in John vi. 39, 40, raise them up at the last day.

SALVATION

then means redemption from sin and death. And Paul in 1 Cor. xv. 12-22, 29-58 shows in a marvelous argument that *future life* was no unsolved problem till Christ himself was raised, —and declares that those who had died in Christ would have perished if Christ had not been raised. *Secondly*, salvation is to be crowned with life and glory in the kingdom of God on earth. All God's promises of this life after death to inherit the kingdom of God has been gospel all down the ages. The germinal promise, or first gospel sermon being the promise of the Woman's Seed to bruise the Serpent's head.

THE SECOND CHAPTER

of Redemption's plan consisted of the covenant to Abraham and Christ, Gen. xii. 1-7; xiii. 14-17. And Galatians iii. 16, and repeated to Isaac and Jacob and wonderfully enlarged to David 2 Sam. vii. 12-16, and xxiii. 8-5, and Psa. lxxxix. These comprise what Paul calls the covenants of promise, Eph. ii. 12, and shows that those who are strangers to them are Godless, Christless, and hopeless. And Peter says of these same promises 2 Peter i. 4 that they are *exceeding great and precious*, and that it is by these we can be made partakers of [illegible] nature. This furnishes infallible evidence that these covenants are the foundations of the gospel; and as Paul in Eph. iv. 4 says there is only *one hope*, and then tells us what

HIS OWN HOPE

was, viz., "the hope of the promises made of God unto our fathers, (Abraham, Isaac, Jacob and David). It becomes a serious question for every one, "Am I hoping for the promises Paul hoped for? If not, and as there is but *one hope*, what will become of me? And if it be added that Christ was made a curse for us that the *blessing of Abraham* might come on the Gentiles, Gal. iii. 14, it becomes *very serious*, indeed. The promise of the land for God's kingdom is in that covenant, the King of that kingdom is nominated in that covenant,—the throne is also promised in it, and the capital city, and the rulers and their subjects and blessings of all nations is assured.

FOLLOWING THE

same Jesus to tell us that that kingdom of God was surely coming, and commanding repentance in view of its coming, and making it known that he was going to a far country to receive that kingdom, and that he would return and take his seat upon its throne of glory, and invite all who are to be blessed of the Father to come and inherit the kingdom prepared for them from the foundation of the world, see Matt. xxv. 34, and so inherit what he had said in his Sermon on the Mount, "Blessed are the meek, for they shall inherit, (not heaven above) the earth,"—and further proof that they will is found in Rev. v. 9, 10 and other places. But we must begin

AWAY BACK

once more,—the Covenant to Abraham, all will see, includes a resurrection to life or else he could never realize what was promised him. Heb. xi. 8-35 proves that Abraham and all the faithful away back there never expected to realize in mortal life what [illegible] he lived as a stranger should AFTER THAT be his inheritance—*a resurrection life*, see v. 35. But that covenant was only typically confirmed with the blood of beasts. It required the spotless blood of the woman's Seed, the Seed of Abraham and Son of God to confirm it and bring it into force. And so he said at the last supper, "This is my blood of the New Covenant shed for you." This New Covenant is the Everlasting Covenant because it covenants everlasting life after death, and the kingdom which shall never end, with all its attendant glory.

IT COULD NOT GIVE LIFE

after death till brought into force by the death of Christ,—and by reference to Hebrews xiii. 20 he was the first fruits from the dead, the *first-born* among many brethren, was himself raised from the dead through the blood of the Everlasting Covenant which he shed. Yes; it says "the God of Peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the Everlasting Covenant." And now dear reader, do you want to share

THE BLESSINGS OF ABRAHAM

and his Seed, the Christ? Do you want to live and reign as a King and Priest with Christ, and sit with him upon his throne, Rev. iii. 21, and have power over the nations as he promised in Rev. ii. 26, 27, when he possesses what Gabriel promised his mother, Luke i. 32, at his return to rebuild David's tabernacle as foretold of him Amos ix. 11, 12 and Acts xv. 16, 17, and possess the kingdom *under the whole heaven*, for ever, even for ever and ever, Dan. vii. 18 and 27. Do you want all this blessedness? If so you must accept all the promises of it as gospel, in connection with the offices and work of Christ, as his sacrifice in our behalf, his being raised from the dead for our Justification,—his office of Mediator for all God's children at the court of heaven, and then renounce sin, and be baptized into Christ's death in order to obtain his name as your sin-covering, then live Godly while you live in the flesh, and ever be looking for that blessed hope, his glorious appearing, and all will be well.

This article may be obtained of M. Joblin at 50 cts per 100.

Communicated.

The Hope of the Gospel.

Let us look at Paul's language, Acts xxiii. 6, "But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question."

Then truly, he preached the resurrection of the dead, as the gospel hope unless he was called in question for something he did not preach. In Acts xxvi. 6–8, he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come: for which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?"

Here is seen the burden and hope of apostolic preaching. It is a future life, by a resurrection from the dead. He adds, verses 22 and 23, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come. That Christ should suffer, and that he should rise from the dead, and should shew light unto the people, and to the Gentiles."

Not only is the resurrection the apostolic burden and hope, but he affirms the same things were the theme of the prophets and Moses; the hope is one. Not an intimation thus far of the notion of entering the holy of holies—heaven—at death, or at all; it is the resurrection. He has shown us that that was the hope of Israel, as well as the hope of the gospel, and in chapter xxviii. 20, in his bondage at Rome he says, "For the hope of Israel I am bound with this chain."

We will now see whether Paul with equal clearness states the hope of the gospel in his epistles. 1 Cor. xv. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable.

That the apostle has reference to the hope of a future life by a resurrection, is clear from what he says in verse 32 of the same chapter. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for tomorrow we die." Such a course would be folly indeed; rather let us eat and drink, if there is no resurrection: for tomorrow we die, and there is no hope beyond that. Such is the apostolic conclusion if there is no resurrection of the dead. This reasoning is both absurd and false, if he could or would go to heaven at death.

Again Paul says in Rom. viii. 23, after speaking of the groaning creation, "And not only they, but ourselves, also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting (to go to heaven at death? No, but) for the adoption, to-wit the redemption of our body." Not its dissolution at death. He adds, "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

What does the apostle affirm he and the Christians of his time were waiting for? Ans. "The redemption of our body; that is, for the coming of Christ from heaven, and the resurrection. This will be clearly seen by comparing what he says here with Paul, Phil. iii. 20, 21. "For our conversation is in heaven: from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Here is no ground for mistake or doubt. Paul was not expecting to go to heaven at death; nor at all; but he was looking for Christ to come from heaven—not when his vile body should go to corruption, but when the time should arrive for it to be fashioned like to Christ's glorious body, which is not till the resurrection. This is further confirmed by his language in the same chapter where he tells us how he labored and suffered, "If by any means I might attain unto the resurrection of the dead." How unlike all this is the common idea of an entrance into heaven. The hope of Paul is thus distinctly stated, and it is the gospel hope, and demonstrates that modern Christians are ignorant of what that hope is as the pagans themselves, in fact the theology of these days has substituted an immortal soul for or instead of Christ; and hence a hope of going to heaven at death instead of a resurrection from the dead at the last day, as Christ has promised.

A fatal mistake this, by which Christ is robbed and dishonored; while death is crowned Prince of Peace, and as the door into heaven. Christ however, declares himself to be the door, and affirms that those who climb up any other way are thieves and robbers.

He is the resurrection and the life; without him, and without that resurrection which he has promised there is no gospel hope of a future life or immortality. Let men beware how they attempt to approach the Holy Place, into which Jesus our High Priest has entered. That is no part of the work of a Christian, even to attempt an entrance into heaven at death or any other time, if they do not want to be slain, as under the Aaronic Priesthood.

James Foore.

"The Web Begun, God Finds the Thread."

That means that if we begin work for God, in a sincere and prayerful way, he will find means whereby to carry it on. How many dear saints in the past have proven this to be so. Single-handed and without means, their souls have burned within them and they have started out to win. Through slush and mud, and dangerous marsh, they have ploughed their lonely way. Mountains have been climbed and oceans crossed. Through the desert there has been found a way and paths have been forced through the jungle. The club of the savage has not deterred, nor dread miasma driven back.

In and out of the beautiful web has the flying shuttle been thrown, one weaver has dropped from the loom, only to have his place supplied by another. So all the long ages of the life of the Church, in this world, has the work gone on.

No fear may be felt in beginning the web of our lives for God. We may be slow of speech, or isolated or poor, or timid, and yet, God can make us a mighty power. Our strength is not in ourselves, it is all in him. The "shut in one" can pray, and bring showers of blessings on the church, reviving it through God's mercy and causing many converts to be added to its numbers. The isolated one can write and stir up his fellows to give to God's cause. No one so humble that he cannot begin the web, that is to be bright for eternity.

"The web began God sends the thread." Mueller began his web, and it was woven, so far as he could weave. Miller began his by sounding the midnight cry, and lo, in multiplied looms, all over the world, have weaver's sprung up to ply the shuttle and fill in the shining threads. Storrs took up "the life and death question" in our country and wove for a time alone. How much opposition there was! What an awful heresy it looked like to the staid fathers and mothers of those early days! But the weaving went on. Into the web has gone millions of threads and God has sent them all.

The world begins to look at it now, and to think, "It is not such a bad piece of cloth after all!" So fresh [illegible] beautiful has it grown, sprinkled with its delicate sprays of bloss[illegible]

O hesitating ones, begin your web. Commence your life-work now. Take up your cross and follow Christ out into the world's vineyard to gather sheaves for God. Let [illegible] moment go to waste. Give time and strength and money to save men. Daily not or life will be gone! Come on soldiers! for the work is great. You cannot sit down and be saved. We have been "hired" to work; let us be at it. The web will not grow while the weavers are asleep.

S. Roxana Wince

Conference Notice.

The Quarterly Conference of the Church of God, in Michigan, will convene (D. V.) at Millbrook, Mecosta Co., Michigan, on Friday, Oct. 6th, 1899, and continue over the following Sunday. All of like precious faith are cordially invited to attend. Brothers and sisters, we once more appeal to you to come and enjoy a short season with us talking over the things concerning Jesus and the resurrection, and the kingdom of God. Come with your hearts full of love and self-sacrifice, and we are sure you will not come in vain. Those coming by railroad from the north stop at Millbrook; from the south, at Blanchard, changing cars at Edmore for Blanchard. Those coming from south of Grand Rapids, change at Grand Rapids, take the Detroit Grand Rapids and Western train at 7.00 A. M., no other train connects at Edmore, only have to wait there about ten or fifteen minutes. Blanchard is about two miles from the place of meeting, at the Decker school house. Able speakers are expected to be present.

Yours for the truth,
Emma Jackman, Sec.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the donors request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Excursion tickets will be sold again next Sunday, Oct. 8th via Pennsylvania lines. One Dollar round trip from Plymouth on special train at 5:55 A. M. central time; returning leave Chicago 8 and 11:30 P. M.

Poetry.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new,
You who are weary of sorrow and moning,
Here is a beautiful hope for you,
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed,
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever:
Bound up in sheaf, which God holds tight,
With glad days, and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,
Cannot undo and cannot atone;
God in his mercy receive, forgive them!
Only the new days are ours;

Here is the spent earth all reborn,
Here are the tired limbs springing lightly
To face the sun, and to share with the morn
In the chrism of dew and the coal of dawn.

Every day is a fresh beginning,
Listen, my soul, to the glad refrain,
And, spite of old sorrow and older sinning,
And puzzles forecasted, and possible pain,
Take heart with the day, and begin again!

—Susan Coolidge.

Selections.

If a Man Die, Shall he Live Again?

"If a man die, shall he live again?" This question is found in the book called the Bible, acknowledged by all true Christians to be the revealed will and purpose of God to man. The question is found in Job xiv. 14. The whole verse reads, "If a man die shall he live again? All the days of my appointed time will I wait until my change come." Now, please, let us not leave this book for a solution of this question, for its solution is found nowhere else in the wide universe. If we go to the tenth verse we read: "But man dieth and wasteth away; yea, he giveth up the ghost and where [illegible] As the waters fail from the [illegible] the flood decayeth and drieth [illegible] man lieth down, and riseth not [illegible] the heavens be no more, they shall [illegible] wake, nor be raised out of their [illegible], that thou wouldst hide me [illegible] have, that thou wouldst keep [illegible] et, until thy wrath be past, that thou wouldst appoint me a set time and remember me."

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine own hands." We notice in the tenth verse that "man dieth;" this should settle the question in every mind, that has claim of faith in God, that a man cannot be dead and alive at the same time. For proof of this I turn to Eccl. ix. 5, and read, "For the living know that they shall not die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten." I notice in the twelfth verse, "So man lieth down and riseth not till the heavens be no more." When will the heavens which now are pass away? We turn to 2 Peter iii. 10, and read, "But the day of the Lord will come, as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also, and the works therein shall burn up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, when the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we according to his promise look for new heavens and a new earth wherein dwelleth righteousness."

We turn to Isaiah lxv. 17, and read: "For, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind. But be ye glad and rejoice forever in that which I create, for, behold, I create Jerusalem a rejoicing, and her people a joy And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be heard no more in her, nor the voice of crying." We turn to Rev. xxi. 1, and read, "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away and there was no more sea. And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write, for these words are true and faithful."

For proof that the dead shall live again, I turn to John v. 26, and read, "For as the Father hath life in himself; so he hath given to the Son, to have life in himself. And hath given him authority to execute judgment also because he is the Son of God. Marvel not at this, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good [illegible] damnation." I turn to John viii. 12, and read, "Then spake Jesus unto them again, saying, I am the light of the world: (please hear him) he that followeth me shall not walk in darkness, but shall have the light of life." Whence then comes this gross darkness that covers the minds of the people? Jesus says, "he that followeth me shall not walk in darkness but shall have the light of life." We turn again to 1 John v. 10, and read. "He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given us eternal life and this life is in his Son. He that hath not the Son of God hath not life." (Eternal life).

Again we turn to John xvii. 1, and we read, "These words spake Jesus, and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Again, John ix. 39, "And this is the Father's will, which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day! And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life; and I will raise him up at the last day."

"God is his own interpreter," we need not go outside of his book to solve the great problems of life and death. We understood by his book that he created the universe and all things in it, he pronounced it "very good," Gen. xviii. 14, "Is anything too hard for the Lord?" He, who created man from the dust of the ground and gave him life, and for transgressing his holy law, turned him back again to his native element, can he not by the same word of his power, bring him back again to life? Job xix. 23, "O that my words were printed in a book. That they were graven with an iron pen, and lead in the rock forever. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed with me." Seek for the "light of life," in the book of God, not heeding what man shall say about it, for "The wisdom of this world is foolishness with God."—*Joseph A. Philbrick.*

Good, but not Pleasant to Live With.

'Yes, I suppose she's good—I know she is. But she isn't pleasant to live with.'

Only a fragment of conversation that reached the ear above the rattle and clangor of the electric car, yet how full of meaning they seem when the few chance words come back to us further on! 'Good, but not pleasant to live with.' Goodness that seemed undesirable; goodness that failed to accomplish its noblest mission because of this; goodness shorn of beauty and attractiveness, like the granite of the hills stripped of its gracious mantle of flowers and foliage. Ah, the sadness of it! The sadness and the loss!

We need to realize more vividly the necessity of being pleasant to live with, as well as faithful to life's higher obligations. We may accomplish our daily tasks painstakingly and well, and bear our full share of each day's burdens and perplexities, and yet by an unlovely spirit cause the very ones for whom we toil and sacrifice, to feel that what we do does not compensate for what we are—that the value of our service is overbalanced when placed the scale with the cloudy looks and sharp words which are its accompaniment.

Think a moment. Are you always 'pleasant to live with,' you who are so careful to do the extra tasks that others may be spared the burden? Do not impatient words slip from your lips even when your hands are busy with helpful acts? Is it by chance that you remind others of the sacrifices which you make in their behalf? And are you not somewhat given to praising yourself by holding up to disparagement some one who comes short of your measure of excellence? Are you as ready with excuses for others' faults as you are with condemnation? Have you reached the height of life where you can do good and forget it? Do smiles come more naturally to your lips than frowns? Do you speak the words which turn away wrath rather than those which [illegible]

'pleasant to live with!'

Selected Paragraphs.

The atheist who spent a few days with the saintly Fenelon remarked: "If I stay here much longer I shall become a Christian in spite of myself." Fenelon had used no word of controversy or solicitation. It was but the quiet, convincing argument of a holy life—a consistent walk and conversation.

"I tried to be a skeptic when I was a young man," said Cecil, "but my mother's life was too much for me." Let us know that a consistent life is a power anywhere and everywhere. The religion which keeps the speech pure and honest, the temper sweet and kindly, the actions considerate and unselfish; such a walk and conversation are a constant telling of the gospel story, of the real good news to men: and with strongest possible enforcement.

"My brethren," said an old African preacher, "a good example is the tallest kind of preaching." And he was right.

"There is an energy or moral suasion in a good man's life," says Dr. Chalmers, "passing the highest efforts of the orator's genius. The seen beauty of holiness speaks more eloquently of God and duty than the tongue of men and angels."

I know a man who went to Jerusalem out of mere curiosity and without believing in the Scriptures. He met a clergyman—a friend of mine—on his way in, who said to him: "What are you doing here in the Holy Land, an infidel?" "I have come to show up this humbug of a Holy Land," he replied, "and to tell all Christians what they ought to know—that the Bible is an imposition on the world's credulity." Having made the circuit of the Holy Land, he came out and again met my clerical friend. "Well, how did you find it," asked the clergyman. "I am going home," said the agnostic, "to advocate the divinity of the Scriptures. I am fully persuaded that the Bible is true. I went in a complete infidel; I have come out a Christian."

You will never be sorry for serving God; you may be very sorry for almost everything else. Says Joseph Berry: "There are men and women who declare their regret at almost every step in life they have taken. I could find married people who tell you they wished they had never been married, and single people who would tell you they wished they had; I could find carpenters who would say, 'The worst trade you could put a boy at is a carpenter's,' and doctors who would say, 'Better be a chimney sweep than a doctor;' and I can find a chimney sweep who would say, 'Better be anything else than a chimney sweep; mine is the dirtiest trade going.' Now, I am going to throw out a challenge: Will some one find me a person who will say, 'I wish I had never loved Christ?' Blessed be God, you can't do it; the consecrated life bears the test of experience. He saved me when I was a lad, and I began to preach the gospel when I was sixteen. He is the friend who has never failed me, who has never left me, who has come close in trouble, and has been nearest and dearest to me when I needed him most."

T. E. Adams.

In addition to its regular train service the Nickel Plate Road will run Special trains on Oct. 4th and 5th to Ft. Wayne, leaving Knox at 7.40 a. m. and arriving at Ft. Wayne at 10.00 a. m. Tickets good returning on special train to and including Oct. 8th. For information relative to time and rates at intermediate points inquire agents of Nickel Plate Road. —Oct. 5.

Children.

Teacher Said.

[illegible] the sermon you heard, my
[illegible]ushed, and dropped her eyes,
[illegible]ughtily, with look of cheer—
[illegible] like an the summer skies.

[illegible]ot what the minister said,
[illegible] to grown-up men,
[illegible]as 'way up over my head;
[illegible]ma that he said 'Amen;'

[illegible] know, means 'let it be,'
[illegible] Lord may please to do;
[illegible]noon enough for me,
[illegible]kes the whole week through."

[illegible] one's word to heart;
[illegible]d carry it all day long,
[illegible]eit, which hides the art
[illegible] cross with a happy song.

[illegible] of Israel. No. 93.

[illegible] of Israel are still at Ka[illegible] on your maps. It was [illegible] that Moses sent messen[illegible]. Can any [illegible] to the Israelites?

Do you remember the story of Jacob and Esau, and how Jacob got the birth right from Esau? They were twin brothers, but God saw what Esau's character would be when he grew to be a man and so he let the birthright go to Jacob. Jacob was the father of the twelve tribes of Israel, and Esau of the Edomite nation, so the Israelites and Edomites were near of kin, they were brother nations.

Moses wanted to know if the king of Edom would let the Israelites pass through his country by the king's highway, if they disturbed nothing and paid for even the water they might drink, but he sent back word that they should not go through, came out in strong force, to prevent them from entering the land, so the Israelites had to go by another route.

The Edomites have always treated the Israelites badly, so badly that the Lord says he has "indignation against them forever," (Mal. I. 4,) and will "cut them of forever," "for their violence against their brother Jacob." Obadiah ver. 10. It is thought that the Turks are Edomites, because it was to be the Edomites who were to have the Holy Land in their possession in the last days, and the Turks have it now.

From Kadesh the Israelites journeyed—not far from the land of Edom—and came to Mount Hor, where Aaron died. On the map you will see the word Arabah. This is the name of a great valley, east of this valley is a range of mountains, sandstone mountains. Mount Hor is the highest of them all, and has a double top. A white spot on "the dark surface of the mountain," is called the tomb of Aaron. On the eastern side of the mountain, at its base, are the ruins of ancient Petra. Moses, at the command of the Lord, took Aaron, and Eleazur his son, up into Mount Hor, stripped Aaron of his beautiful priestly garments and put them upon Eleazur, and Aaron died and they came down from the Mount, and all Israel mourned for Aaron. Thus ends our lesson in the 20th chapter of Numbers. We go now to the 21st.

King Arad, the Canaanite, has heard that the Israelites are coming by the same road that the spies came over, and he thinks he will beat them back, so he goes out with a great army and fights against them and takes some of them prisoners. The Israelites look to the Lord. They make a vow to him that "If he will deliver the Canaanites into their hand, they will utterly destroy their cities." The Lord hears them, and Canaanites are overthrown. The place was named Hormake. To get around the country of the Edomites, the Israelites had to take the road that came across the country from the Red Sea. It was a very difficult road, and the people again became discouraged, that they hardly knew what they were saying. They spake against God and against Moses. They wondered why they had been brought out of Egypt to die in the wilderness where there was no bread nor water. They had come to hate the very sight of the manna-bread, "angel's food," though it was.

Then the Lord sent serpents among them, whose fiery bite was sure death, but when the people repented, he bade Moses make a brazen serpent and put it on a pole, and every one that was bitten, was to look at the serpent of brass and live.

The Son of Man, our dear Savior, "has been lifted up just as the serpent was in the wilderness, that whosoever believeth on him should not perish but have eternal life." The wicked serpent, Satan, has bitten every one of us, dear children, by causing us to sin; his bite is certain death, unless we look to Jesus. Come to him, and get your sins all washed away. He is the true bread from heaven, that giveth life to the world.

Many places were passed, and at last they came to Beer. There the princes, at the command of the Lord through Moses, digged a well with their staves. Who ever heard of such a thing? They made a song about it and said,

"Spring up, O well,
Sing ye unto it;
The princes digged the well,
The nobles of the people digged it,
By the direction of the law-giver,
With their staves."

On and on they went till they came to the top of Pisgah. Messengers were then sent to the king of the Amorites asking permission to pass through his land, but Sihon would not let one of them set a foot on his territory, but gathered his people and went out to Israel in the wilderness, and fought them at Jahaz, was beaten and lost his country. Sihon had taken this country from the king of Moab. It was the first land to fall into the possession of [illegible] the last; under the leadership of Christ this same people are to conquer the whole earth; the territory outside of Canaan first, and then the Holy Land itself. "And Israel took all these cities, and Israel dwelt in the cities of the Amorites, in Heshbon, and in all the villages thereof."

The Amorites were driven out of other villages in Jazer, then the people turned and went up by the way of Bashan, and fought a great battle with Og, the king, at Edrei, and smote him and his sons and all his people, and possessed his land.

Og had 60 cities fenced with high walls, with gates and bars, and a great many unwalled towns, but all were taken, and men, women and children destroyed. Their cup of iniquity was full like that of the people who perished in the flood. Og and his people were Amorites. He himself was the last of the race of giants. His bedstead was of iron, nine cubits long and four cubits wide, or about 13½ feet long and 6 feet in width, taking the cubit to be 18 inches. It was probably the giant race to which Og belonged, who built the giant cities of Bashan, whose ruins are still to be seen. Immense rock slabs form the houses of these cities. How the builders ever moved these slabs from the quarries, and put them in place is a perfect mystery.

But our lesson is finished, for we have gone through the 20th chapter, from the 14th verse to the close, and have studied all of the 21st. Our next lesson will find the children of Israel encamped in the plains of Moab, on the east side of the river of Jordan, and just opposite the city of Jericho, for Jericho is across the river on the other side. It will be about Balaam, and the ass that talked,—a most wonderful lesson, and one that will greatly interest you. Numbers xxii. and xxiii.

Auntie Wince.

Obituary.

Samuel J. McLenithan was born in Paris Township, Kent Co., Mich., Aug. 19, 1873; died Sept. 11, 1899; aged 24 years and 22 days. He was married to Miss Mary Terrel, Aug. 26, 1897, by Rev. J. H. Goshert. This happy marriage was blessed with one child. Mr. McLenithan was baptized Jan., 1895, and joined the U. B. church. Besides many relatives who deeply mourn their loss, he leaves a wide circle of friends who will always remember him as a bright, energetic young man, whose character was beyond reproach, and who lived an exemplary life."

This death was another one of the sudden, sad events, which warns us all of the brevity of human life. Mr. McLenithan had fed a horse he wished to use, some oats, another horse coming up behind, he threw a small stick at him, when the horse turned kicking him in the stomach; he crawled to the gate, but could go no farther, his wife hearing groans went to him, summoned help and after some time working over him they carried him to the house. He lived only a few hours, leaving the little 10 year old wife heart-broken; we never witnessed so sad a sight as she presented, reason almost dethroned, her tearless eyes staring so vacantly at the still, cold face, no moan, no tears. Oh tears, what a blessing they are when the heart is so sad. We tried to present the true hope of life to the grief stricken ones from James iv. 14. Oh, when will the work of the enemy cease? "Come Lord Jesus, come quickly."

M. A. Woodward.

"The funeral of the late Solomon J. Tanner, for ten years a member of the fire department of the city, was held yesterday afternoon in the Church of Christ, corner of Lyon and Barclay streets. The services were attended by the Masons, the Modern Woodmen and a detachment of the fire department. The three bodies of men escorted the remains from the residence on Crescent court to the church and thence to the Valley City cemetery, where the interment was made. Fire engine No. 2, which was formerly operated by the deceased, led the procession appropriately draped in black. The funeral sermon was preached by Rev. Woodward, of Dutton, assisted by the Rev. Mr. McArthur. The floral offerings were especially fine."—*Grand Rapids Herald.*

Six years ago last month I united Mr. and Mrs. Tanner in marriage, and it has been to them six happy years, since last February he has been traveling in the south and west searching for that coveted boon, health; but the dread disease consumption had done its fatal work, and a week before his death, the wife who had ministered to him since February, [illegible] gram to hasten to [illegible] dying in far off Denver. She reached him a few hours before his death, and every hour was spent by him, making arrangements for his burial and her future welfare, the next day he closed his eyes for the rest and sleep of death, and with her precious burden she started on her sad homeward journey, reaching Grand Rapids Wednesday evening, on Friday we spoke to a large concourse of people from Psa. xvii. 15. He leaves a wife and one brother. Several years ago I preached his father, mother and only sister's funeral, only one left of the family. Mr. Tanner was a very highly esteemed man, always faithful to his work, a true man everywhere.

B. W. Woodward.

Report.

Dear Restitution:

I am home again after an absence of nearly four weeks. On Sunday, Sept. 3rd, I with Brother and Sister Morse visited Morse's Mill and began a meeting. At first things looked gloomy, no one was there, but after while a few came, and at the afternoon service more came, and by evening we had to add bench after bench, as our meeting was held in an old store building, and by Sunday, the 10th, the house was filled with eager listeners. We broke bread with the people at this place.

There are fifteen or sixteen members at this place, and seem to be awakened by my visit to them, and requested that I should visit them again. We gave them the promise that we would return some time. They also remembered that they "That preach the gospel should live of the gospel." From here we went to De Soto, and spoke in a tent. The people at this place are very much prejudiced. A "Holiness Meeting" of four weeks had just closed and they had had about all they could stand. We tried it about one week and then gave it up. Brother Morse has spent several hundred dollars trying to get the truth before the people and they would not. Brother Hatch, from Indiana, and Brother Eychaner have each visited this place two times, and this is my second trip. We had only two or three regular listeners, the audience changing every night, but I trust in God for the results, as was said, "Paul may plant, Apollos water, but God gives the increase." Brother Morse has done his duty, the good seed has been sown, and we wait God's time for its growth.

May God bless the dear isolated ones, is my prayer.

John Foore.

Excursion Tickets to Chicago will be Sold via Pennsylvania Lines During Nine Days.

From Oct. 2nd to Oct. 10th inclusive, special low rate tickets to Chicago will be sold via Pennsylvania Lines account the Fall Festival and dedication of the Government Building. President McKinley and Members of his Cabinet, President Diaz, of Mexico, and his Cabinet, Governors of various States and other prominent men are expected to take part in the dedicatory exercises. The event will be an interesting one, as elaborate preparations have been made for a big time, the biggest, perhaps, experienced by Chicago since the World's Fair.

Anybody may take advantage of the low fares. The return limit of tickets may be extended until Oct. 14th. For particulars about fares, through trains, etc., apply to nearest Ticket Agent of the Pennsylvania Lines.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Communicated.

The World to Come.

The Apostle Peter divides all time from the creation of Adam, into three grand divisions and calls these divisions "worlds." From the creation of Adam to the flood is called "The World that was;" from the flood to the second coming of the Lord is called "This Present Evil World;" and all after that is called, "The World to Come." I have had frequent occasions in speaking on this subject, to remark that many great and important events will take place in the next age or world to come.

The "World that was" or the time before the flood was put in subjection to the angels: but it seems that even the angels were not capable of restoring fallen man to his original estate, for sin became so prevalent that the world that was, was ended by a mighty flood, that destroyed all mankind except those that were saved in Noah's ark.

Then began what Peter calls "This Present Evil World." It is not ruled by angels, nor even by God himself, but in this age God has "left the nations to walk after their own way." The result is that man has not been able to lift himself up, or to restore himself to his former condition: but it seems from statistics of crimes, and from the teaching of the Scriptures also, that this present evil world is becoming more evil.

After "this Present evil World" comes "the World to Come." It is future to us; therefore, all we know of it is what the prophets have said. But, as all the prophets, from Samuel and those that follow after have foretold something of the "Age to Come," "World to Come," we surely can know something of the "World to Come."

We learn from Heb. ii., that the "World to Come" was not (will not be) put in subjection to the angels, for one in a certain place has testified, saying, "What is man that thou art mindful of him, or the Son of Man that thou visitest him? Thou hast made him (Jesus) a little lower than the angels. Thou crownest him with glory and honor, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. * * * But now, we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste of death for every man." We learn from this chapter (Heb. ii.), 1st, that Paul is speaking of the "World to Come." 2nd, That it was not (will not be) put in subjection under the angels. 3rd, That the world to come will be put under "man" and "the Son of Man" (Jesus) or under Jesus, and his brethren who are called sons of God, and joint heirs with Christ in the rulership of the age to come. The whole creation groaneth and travaileth in pain, waiting for the manifestation of the sons of God. (Jesus and his brethren).

There are many passages of Scripture in which the present tense is put for the future tense, that is, "God calleth those things that be not as though they were." Rom. iv. 17. "Thou hast put all things in subjection under his feet," reads as though the thing was done, but "we see not yet all things put under his feet." Therefore, the putting of all things under him is yet in the future, and will not take place until the next age, or "World to Come." But we see Jesus crowned with glory and honor, an event which will not take place until the world to come. "This present evil world" does not honor Jesus. Nay, more than half of the inhabitants of the earth have never even heard of him, and of those who have heard of him, only a few care anything about him.

One of the principal events which will take place in the "world to come" will be the healing of the nations. John the Revelator after he saw the new heaven and the new earth established, and the Holy City come down from God out of heaven; after he had seen all these, he says he saw a pure river of water of life, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was the tree of life, which bear twelve manner of fruit, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations. It seems that the nations, as they exist now, (in this present evil world) are sick.

We as a people divide up political parties and yell ourselves hoarse for some party that is going to cure our own nation, but it is all of no use. The evil influences that are tending toward the downfall of the nation still continues, and no difference which party is successful at the polls, the disease continues. Yet, amid all our adverse surroundings, the Christian should not lose courage. Looking a little distance in the future through the prophetic lens we can see the present state of things terminate in a mighty conflict between capital and labor, Jas. v., and the brethren are exhorted to be patient when they see these signs, for the coming of the Lord is nigh. The Lord is sure to come. The manifestation of the sons of God will take place in the age to come, and the groaning creation which is waiting for this manifestation will get relief, and not till then. Indeed, in God's plan, the very purpose of the "world to come" is the healing of the nations. It is God's set time for the fulfillment of his promises to Abraham to bless all the families of the earth. The Holy City, Jerusalem, will shine forth in all the splendor and glory of God. The kingdom of God will be established, and the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring (will bring) their glory and honor into it; and they shall bring the glory and honor of the nations into it. Glorious city; Glorious age! Glorious work of blessing and healing the nations. Glorious will be our lot if we share with our Lord the glory of blessing and healing the nations in the world to come.

W. F. Mamox.

"Great men have found no royal road to their triumphs. It is always the old road, by way of industry and perseverance. A constant struggle, a ceaseless battle to bring success from inhospitable surroundings, has ever been the price of all great achievement. The man who has not fought his way up to his own loaf, and does not bear the scar of desperate conflict, does not not know the meaning of success."

To the Brethren:

I will say, that if any who sent to me for my little tracts failed to receive them, will let me know, I will send again, or to any others who wish to distribute tracts, as we have quite a good supply yet, and we want them out in the field. This is a good time to scatter tracts and sow the good seed, as the night is far spent and the day is at hand.

T. E. Adams.

The Nickel Plate Road will sell Home Excursion tickets from Argos and Hibbard on Sept. 28th and Claypool on Oct. 5th to the following points in Ohio, at the round trip rates named below. Tickets good returning 30 days, from Argos and Hibbard and to Oct 15th from Claypool, to the following places in Ohio, for $5.00:—Medina, Sterling, Warwick, Massillon, Canal Dover, Kent, Dunkirk, Bucyrus, Upper Sandusky, Creston, Wellington, Spencer, Lodi, Orrville.—oct5

Excursion Rates via Vandalia Lines.

South Bend, Ind. Oct. 3nd to 5th.
Indianapolis, Ind. Oct. 10th, 11th, and 14th.

For full information call on the undersigned. T. A. Downs, Agent.

The Nickel Plate Road

Will sell excursion tickets to Seattle, Wash., Oct. 12, 13 and 14 available returning until Nov. 17 inclusive, account the Annual Convention of the W. C. T. U. at one fare (plus $2.00 for round trip. Palace Sleepers, Unexcelled Dining Car Service and superb Day Coaches make the Nickel Plate Road a favorable Route for this occasion. See Agents.—Oct. 14.

Excursions to Ft Wayne.

Oct. 4th to 7th, inclusive, for the Barbecue, and Carnival, low rate non-transferable excursion tickets will be sold to Fort Wayne from Linn. Plymouth and intermediate ticket stations via Pennsylvania Lines, good returning until Sunday October 8th.

One Fare Round Trip to Portland, Seattle and Tacoma,

Via the Chicago & North-Western R'y October 12 to 15, limited to return until November 10, 1899, inclusive. Persons selecting this popular route are afforded the quickest time, grandest scenery, perfect service and routes. For rates and full particulars inquire of your nearest ticket agent, or address A. H. Waggener, 6 Jackson Place, Indianapolis, Ind.—oct. 14.

Marshall County Fair Excursion via Pennsylvania Lines.

Oct. 3rd to 6th inclusive, low rate non-transferable excursion tickets will be sold to Bourbon, Ind., from Fort Wayne, Valparaiso and intermediate ticket stations on Pennsylvania Lines for Marshall County Fair, good returning, Saturday Oct. 7th.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

The Gospel of the Kingd [illegible] 8 page, double column tract—sold formerly at 10 cents a dozen.

Early Lessons, suitable for old and young, 30 pages, sold formerly for 10 cents a copy.

These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be sold in a short time. Bro. Jones had large editions of these tracts printed, and he died suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be got [illegible] of the sales goes to her [illegible] expenses. [illegible] these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, done at 25 cents per pound.

The Gospel of the Kingdom.

Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Fike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. R. Stevens, 617 W 11th St Sioux City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chessbrough, Gainesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. C. Hollis Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 156 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Or.
S. Roxana Wiley, Florence, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Hemp, Dudley, Worcestershire, England.
J. S. Hatch, Sevierville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisanville, Ark
J. J. Cady, Holbrook, Neb.
J. T Prime, Edson, Neb.
A. J. Eychaner, Chalbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Keen, 4507, S. X. St. Tacoma, Wash.
J. P. Olsen, Fair Haven, Kan.
John W. Hull, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Rindler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Linden, Ogle.
W. D. Townsend, Sidell, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. R. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Culver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stelle, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1905 G St. Sacramento Cal.
John Evans, 2012 West Corning Ave, Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave Tacoma, Wash.
H. R. Kendall, Fricksville, Ohio.
Miss Emma Jackman, Treasurer of "Tidings Society," Box 384 Grand Rapids, Mich.
E. Hoyt, Box 384, Grand Rapids, Mich.
R. S. Bridgman, Rensselaer, Ind.
H. M. Williams, Ashton, Kan.
D. T. Halstead, Box 134 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

The Nickel Plate Road offers the low rate of one fare for round trip to Chicago account the Fall Festival and Government Building Dedication. Tickets available Oct. 2nd to 10th inclusive, good returning by deposit until Oct. 14th inclusive and in addition tickets will be on sale at stations between Hector and Chicago good going on all regular trains from Oct. 3rd to 10th inclusive and also good returning from Chicago one day from date of sale without deposit. See Agents —Oct. 4.

The Restitution

ON TRIAL

Three Months For 25 Cents.

WILL YOU TRY IT?

List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., near lower—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold [illegible] each Sunday at 1:00 a. m. in Mills [illegible] on the line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder. Sarah Sweek, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:30 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in S. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1215 Logan Ave, San Diego, Cal.

The Church of God near Sevierville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:00 o'clock.—Address A. D. Echtenacht.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Brush Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kelle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Authon, Elder.

Preaching at Park Hill church in Chalbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Tuesday brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Baldwin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trenchard.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grout of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social as-hingout 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place one and one-half miles northeast of Linden, on the third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 p. m. for worship, in private houses. All lovers of Truth, and traveling brethren cordially invited to stop off and meet with us. A. W. Dover, Sec'y and Treas. J. E. Forsyth, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Baker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to stay and all at these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Bothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private houses, for the purpose of [illegible] and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

"The Church of God at Wenatchee, Washington, meets each Sunday at 10 a. m. for Bible class and social worship, and preaching services at 8 p. m. B. W. Patterson Elder and L. E. Stevens, Secretary.

Chicago & Western Indiana & Pennsylvania Lines.

Schedule of Passenger Trains—Central Time.

[illegible]

Eastward. | Westward.

Chicago [illegible] 5 30 | Chicago [illegible] 5 30
Crawfordsville [illegible] 8 45 | Crawfordsville [illegible] 8 45
Canton [illegible] 9 40 | Canton [illegible] 9 40
Massillon [illegible] 10 27 | Massillon [illegible] 10 27
Wooster [illegible] 11 15 | Wooster [illegible] 11 15
Mansfield [illegible] 12 10 | Mansfield [illegible] 12 10
Crestline [illegible] 1 05 | Crestline [illegible] 1 05
Marion [illegible] 2 10 | Marion [illegible] 2 10
Lima [illegible] 3 35 | Lima [illegible] 3 35
Fort Wayne [illegible] 4 45 | Fort Wayne [illegible] 4 45
Ft Wayne [illegible] 4 15 | Ft Wayne [illegible] 4 15
Arcola [illegible] | Arcola [illegible]
Columbia City [illegible] | Columbia City [illegible]
Larwill [illegible] | Larwill [illegible]
Pierceton [illegible] | Pierceton [illegible]
Leesburg [illegible] | Leesburg [illegible]
Syracuse [illegible] | Syracuse [illegible]
Wawasee [illegible] | Wawasee [illegible]
Milford Junction [illegible] | Milford Junction [illegible]
Nappanee [illegible] | Nappanee [illegible]
Wakarusa [illegible] | Wakarusa [illegible]
Bristol [illegible] | Bristol [illegible]
Elkhart [illegible] | Elkhart [illegible]
Goshen [illegible] | Goshen [illegible]
Millersburg [illegible] | Millersburg [illegible]
Bourbon [illegible] | Bourbon [illegible]
North Liberty [illegible] | North Liberty [illegible]
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Knox [illegible] | Knox [illegible]
Bass Lake [illegible] | Bass Lake [illegible]
Winamac [illegible] | Winamac [illegible]
Monon [illegible] | Monon [illegible]
Lafayette [illegible] | Lafayette [illegible]
Delphi [illegible] | Delphi [illegible]
Logansport [illegible] | Logansport [illegible]
Peru [illegible] | Peru [illegible]
Converse [illegible] | Converse [illegible]
Marion [illegible] | Marion [illegible]
Upland [illegible] | Upland [illegible]
Hartford City [illegible] | Hartford City [illegible]
Muncie [illegible] | Muncie [illegible]
Anderson [illegible] | Anderson [illegible]
Alexandria [illegible] | Alexandria [illegible]
Elwood [illegible] | Elwood [illegible]
Tipton [illegible] | Tipton [illegible]
Kokomo [illegible] | Kokomo [illegible]
Greentown [illegible] | Greentown [illegible]
Russiaville [illegible] | Russiaville [illegible]
Forest [illegible] | Forest [illegible]
Frankfort [illegible] | Frankfort [illegible]
Colfax [illegible] | Colfax [illegible]
Thorntown [illegible] | Thorntown [illegible]
Lebanon [illegible] | Lebanon [illegible]
Whitestown [illegible] | Whitestown [illegible]
Zionsville [illegible] | Zionsville [illegible]
Indianapolis [illegible] | Indianapolis [illegible]

Eastward. | Westward.

Chicago [illegible] 5 30 | Chicago [illegible] 5 30
Valparaiso [illegible] | Valparaiso [illegible]
Kouts [illegible] | Kouts [illegible]
Hanna [illegible] | Hanna [illegible]
Wheatfield [illegible] | Wheatfield [illegible]
Kniman [illegible] | Kniman [illegible]
Chalmers [illegible] | Chalmers [illegible]
Reynolds [illegible] | Reynolds [illegible]
Monticello [illegible] | Monticello [illegible]
Idaville [illegible] | Idaville [illegible]
Brookston [illegible] | Brookston [illegible]
Chicago [illegible] | Chicago [illegible]

L. P. LOREE, General Manager. E. A. FORD, General Passenger Agent.

5 23 01-pf

For time cards, rates of fare, through tickets, baggage checks, and further information regarding the handling of trains, apply to any Agent of the Pennsylvania Lines.

NICKEL PLATE

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Poetry.

The Gold of Hope.

Bright shines the sun, but brighter after rain
The clouds that darken make the sky more clear.
So rest is sweeter when it follows pain,
And the sad parting makes our friends more dear.

'Tis well it should be thus; our Father knows
The things that work together for our good,
We draw a sweetness from the bitter woes
We would not have all sunshine if we could.

The days with all their beauty and their light
Come from the dark and into dark return,
Day sparkles earth, but heaven shines through the night,
When in the blue a thousand stars are burn.

So runs the law, the law of recompense,
That binds our life on earth and heaven in one;
Faith cannot live when all is sight and sense,
But faith can live and sing when these are gone.

We grieve and murmur, for we can but see
The single thread that flies in silence by;
When if we only saw the things to be,
Our lips would breathe a song and not a sigh.

Wait then, my soul, and edge the darkening cloud
With the bright gold that hope can always lend;
And if to-day thou art with sorrow bowed,
Wait till tomorrow and thy grief shall end.

And when we reach the limit of our days,
Beyond the reach of sin, and sorrow, and of night,
Then shall our every look and voice be praise
To him who shines, our everlasting light.

—Henry Burton.

Communicated.

Conversation and Company.

"As in water, face answereth to face, so the heart of man to man." Prov. xxvii. 19.

Strange are the unfathomable mysteries of Jehovah. Man stands at the head of all his great creative power, and with all his intellectual endowments, great scope of reason and can frame his thoughts in words, yet God looks upon him as the flower of the grass, whose life is but a span and passes like the weaver's shuttle, and man with all his science and art could not keep from going down the steep incline to the prison-house of death to slumber, while o'er him rolled the cycles of ages, and why of this sad fate? Because one man transgressed God's law, and sin entered the world, and death by sin, because one man believed the Serpent's falsehood, "Thou shalt not surely die;" because the evil one visited the Garden Home. But God has provided a way for man to be released from the chains of darkness by one man Christ Jesus, who has thrown around us his love and extended to us his mercy and given us a law to obey, which makes us a Son of God and wills us an heirship in the kingdom. Kindly and tenderly he speaks to his children and says, "My son, attend to my words; incline thine ear unto my sayings: Let them not depart from thine eyes; keep them in the midst of thine heart: For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a forward mouth; and perverse lips, put far from thee." Prov. iv. 20. "Keep thy tongue from evil and thy lips from speaking guile." Psa. xxxiv. 13. For "Death and life are in the power of the tongue." Prov. xviii. 21. Is it possible, that little member—the tongue, holds the power of life and death, can it be, that it utters the words of the heart, "For out of the abundance of the heart the mouth speaketh," or "As in water, face answereth to face, so the heart of man to man."

Go with me and let us visit man in his different stations of life: go to the farms, work shops and crowded streets of the cities, go from the palace to the hovel and what do you hear? Ah, let us come closer, listen, but to turn away in disgust when you hear the vile words fall from the lips of the world's church members, but let us come nearer still, yes, to those who profess to belong to the little flock—"The Church of God," and see if we have purified our words and bridled our tongues, not has my brother, but have I? "Behold we put bits in the horses' mouths, that they may obey me; and we turn about the whole body; behold also the ships, which though they be so great and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth; even so our tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth and the tongue is a fire, a world of iniquity. So is the tongue among our members, that it defileth the whole body, and set on fire the course of nature; and it is set on fire of hell." Jas. iii. 3. Ah, who can fail to understand these words of the Apostle James he knew man's weakness and warned the child of the heavenly King—Beware, before you is life and death, guard well thy words and they will lead thee safely home.

"Doth a fountain send forth at the same place, sweet water and bitter." How beautiful are the illustrations of God. He shows the impossibilities. There was a fountain opened in the house of David 1900 years ago, for sin and uncleanness and you and I can drink of its water today. That fountain only sent forth sweet water whose example is for us to follow, are you, am I?

"Can the fig tree, my brethren, bear olive berries?" No, and neither does the child of God bear those bitter, fiery fruits of iniquity. "Either a vine figs." Ah! no we gather grapes from the vine and figs from the tree; they bare true to the name; no deception there, and so with the servants of Christ, his fruits are meekness, gentleness, patience, long-suffering, love: and the fruits of the evil are hatred, malice, envying, evil-speaking, back-biting. "Either make the tree good and his fruit good: or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit." Matt. xiii. 33.

"So can no fountain both yield salt water and fresh." Before us today flows two fountains, one finds its source in God's love, and the other in the evil tempter. One sends forth the sweet water of life, and the other bitter water of death; from which are we drinking? One leads to the throne in glory, and the other to the abode of unrighteousness.

"Who is a wise man, and endowed with knowledge among you? Let him show out of a good conversation, his works with meekness of wisdom." Jas. iii. 12. Hark! what words are these that come floating from the Psalmist: what warning comes from the pen of Jehovah? "A forward heart shall depart from me; I will not know a wicked person. Whoso privily slandereth his neighbor, him will I cut off; him that hath an high look and a proud heart will not I suffer. He that worketh deceit shall not dwell within my house; he that telleth lies shall not tarry in my sight. I will early destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord." Psa. ci. 4.

With this warning before us, portraying the fate of an evil tongue, how careful we should be; for death lies in the tongue. Are we led about by the bridle of iniquity, whose reins are in the hands of the wicked adversary? Are we turned about with the deceptive helm whithersoever the governor of unrighteousness willeth, midst the angry waves of deception in this cold, friendless world? Ah, Jesus is walking on the troubled waters now, he has seen a loved one struggling to keep above sorrow's wave; he has seen the unmerciful, the unsympathizing cast upon him unjust and grievous loads to sink him from sight, but Jesus whispers, "Peace be still."

"Where no wood is, there the fire goeth out; so where there is no tale-bearing strife ceaseth; as coals are to burning coals and wood to fire; so is a contentious man to kindle strife." Psa. xxvi. 20. Think of the strife at present among every class, think of the cold, harsh words: think of the heartaches, the tears caused by perhaps our dearest friend. Ah, many a life has gone out, and the cause lies at the door of some one they cherished. All through life they may have been their care, and at last at death's door to say the bitter farewell. There is many a lonely grave unmarked. In foreign land, because some one's love grew cold, because some one was forgotten, because some one's duty was left undone.

Not only our words need the purity of the sacred waters of life, but our company needs the heavenly influence of Paul, Peter and the beloved John, the bosom friend of Jesus, and the willing hands and sympathizing hearts of only those who are like Mary, Martha, and the mother of Jesus. When I see those who claim they are, or have been adopted into Christ by the separating command of God, buried and dead to the world, then to cast aside the robe of righteousness, and give their lives, their company to the world and worldly associates, my heart sinks within me. When they give their time, their company which belongs to the Master and his cause, to those who are their enemies and robbing them of eternal life, I am forced to cry out, How long, O Lord? "Come quickly."

Think of a child of God, one of the Christ, one who is an heir with Jesus, at places with the world, associating with the world for company's sake, when the warning comes from the voice of Jehovah, "Come out from among them and be ye separate." Think of those who are living in open condemnation to God, those who shun the humble followers of the lowly Nazarene, and give their time, company and association to the "Lovers of self, boasters, proud." Those who blaspheme and swear, unthankful and unholy; the traitorous, heady, and those that "Love pleasure more than they love God." When the Spirit of Jesus says to you and me, "From such turn away;" and Paul says, "Do not company." Those who are striving for the inheritance are a separate people. Pilgrims and strangers seeking a city whose builder and maker is God. Some who know me well may ask, "Why do you not give us some thing on doctrinal points?" Ah, my dear ones, you perhaps are very particular when it comes to what you should believe, but when it comes to what you must do and what you must teach others to do, you turn a deaf ear, but every word that is penned some lonely watcher from God's Word, will come up as a witness against you in that day, if you do not obey. Solemn thought.

God's chosen ones have been and are a separate people, and Jesus the author and foundation of our faith says, "Ye are not of the world even as I am not of the world." Dearly beloved, here is your pattern, here is your example; and we see the love, purity and example of the Man of Sorrow, shining in the lives of his followers, sharing the reproaches, enduring his suffering and sending out his warning "Come out and be ye separate:" for "Ye are not your own, ye are bought with a price." Think of his noble immortal life spent in teaching you and I the way of life, think of those eyes so often filled with tears, that poor heart that was broken with untold grief and sorrow. O, that blood that was shed to buy you back from death, to buy those loved ones of whom you have sadly seen laid away with this precious redeeming price. Can you, will you heed his voice? I am writing this for the benefit of the young people of the faith; I am writing this for the benefit of our own young people of Southwest Kansas and Oklahoma, those who may be giving ear and heeding the flatteries worldliness. I have seen the result, I have witnessed the folly, the fatal sin of worldly associations, not only among the young, but painful to say the old. And now just a few words to them.

Let your words, your lives, be a living epistle known and read of all men; teaching the lambs of the flock that there is no time for worldliness; teach them to be sober, grave, temperate, sound in faith and in doctrine, showing to the world that Christianity is not a sham mockery, that they are to shun the followers of Satan giving no place to the evil tempter, "Bearing one another's burdens and so fulfil the law of Christ." If we only will do this

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

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Mailed Oct. 12, 1899 at Plymouth, Ind.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for the salvation.

—an example which we have not found ourselves able to follow.

* * * * * * *

In Berlin, a few years ago, I read a speech which frankly urged the expulsion of the Jews from Germany; and the agitator's reason was as frank as his proposition. It was this; that eighty-five per cent. of the successful lawyers of Berlin were Jews, and that about the same percentage of the [illegible] sorts in Germany was in the hands of the Jewish race!

Isn't it an amazing confession? It was but another way of saying that in a population of 18,000,000, of whom only 500,000 were registered as Jews, eighty-five per cent. of the brains and honesty was lodged in the Jews.

I must insist upon the honesty—it is an essential of successful business, taken by and large. Of course it does not rule out rascals entirely, even among Christians, but it is a good working rule, nevertheless. The speaker's figures may have been inexact, but the motive of persecution stands out as clear as day.

The man claimed that in Berlin the banks, the newspapers, the theatres, the great mercantile, shipping, mining, and manufacturing interests, the big army and city contracts, the tramways, and pretty much all other properties of high value, and also the small businesses—were in the hands of the Jews.

He said the Jew was pushing the Christian to the wall all along the line; that it was all a Christian could do to scrape together a living; and that the Jew must be banished, and soon—there was no other way of saving the Christians.

Here in Vienna, last autumn, an agitator said that all these disastrous details were true of Austria-Hungary also; and in fierce language he demanded the expulsion of the Jews. When politicians come out without a blush and read the baby act in this frank way, unrebuked, it is a very good indication that they have a market back of them, and know where to fish for votes.—*Union Gospel News.*

Future of Austria-Hungary.

Bitter race quarrels raging in Austria-Hungary have led European politicians to predict the ultimate absorption of the two parts by Germany and Russia. There are many people who believe that the Kaiser and the Czar have an understanding on the subject. At present the Germans and Slavs hate each other so cordially that they are held together only by their common affection for Emperor Franz Josef. He is old and when he dies the differences will become more keen. In Austria itself the Czechs and Germans are at daggers' points all the time. The Austrians are Germans and in sympathy with the German empire. On the other hand the Czechs and the Magyars have more in common with the great Slavonic nation to their north and east. At present the situation is not ripe for a dissolution, but when it comes, as is likely after the death of the Emperor, the general belief of European statesmen is that independence of the parts will be short.

China Looks Only to Japan.

London, Sept. 30.—A Peking letter published here asserts that Russian ascendency there is a thing of the past, and that the Japanese are having all their own way, the Chinese having put themselves unreservedly in the hands of the Japanese for the remodelling of their army and navy. The correspondent adds that as soon as the Japanese battleships and cruisers building abroad are completed Japan will seize Corea, and, with Chinese help, endeavor to drive out Russia from Port Arthur, Manchuria, and northern China.

Subscribe for THE RESTITUTION now. We will send all the papers to the end of this year and all of 1900 to new subscribers who pay one year in advance. Remember you get all the balance of 1899 free.

Selected.

Mark Twain Concerning the Jews.

It may seem unusual and out of harmony with the "Graces of things" to have an American humorist turn from his fun-making to discuss seriously a race of people that are absorbing the attention of the students of prophecy, but we have an instance before us. Mr. Samuel M. Clemens, known to literature as "Mark Twain," has contributed to the September number of *Harper's Magazine* a most interesting article entitled "Concerning the Jews." While this author has devoted much of his life to amusing the reading public, he is nevertheless noted as a keen observer and one skilled in describing character, hence these qualities add greatly to the value of this article. We take the following extracts therefrom:

"The Jew is not a disturber of the peace of any country. Even his enemies will concede that. He is not a loafer, he is not a sot, he is not a brawler nor a rioter, he is not quarrelsome. In the statistics of crime his presence is conspicuously rare—in all countries. With murder and other crimes of violence he has but little to do; he is a stranger to the hangman. In the police court's daily long roll of "assaults" and "drunk and disorderlies" his name seldom appears.

That the Jewish home is a home in the truest sense is a fact which no one will dispute. The family is knitted together by the strongest affections; its members show each other every due respect; and reverence for the elders is an inviolate law of the house.

The Jew is not a burden on the charities of the state nor of the city; these could cease from their functions without affecting him. When he is well enough, he works; when he is incapacitated, his own people take care of him. And not in a poor and stingy way, but with a fine and large benevolence.

His race is entitled to be called the most benevolent of all the races of men. A Jewish beggar is not impossible, perhaps; such a thing may exist, but there are few men that can say they have seen that spectacle.

The Jew has been staged in many uncomplimentary forms, but, so far as I know, no dramatist has done him the injustice to stage him as a beggar. Whenever a Jew has real need to beg, his people save him from the necessity of doing it. The charitable institutions of the Jews are supported by Jewish money, and amply.

The Jews make no noise about it; it is done quietly; they do not pester and harass us for contributions; they give us peace, and set us an example tremblingly, fearing to lean upon him? Trust him! You ask the neighbor over yonder to trust you and he does, and he knows you will pay.

"Trust in the Lord." Have confidence in him. He will honor his checks. He will feed you while you work for him.

"Trust in the Lord and do good and verily thou shalt be fed." There is no mistake about it. That "verily" [illegible] young "ravens" when they cry. He clothes the lilies and the grass, "will he not much more clothe you, O ye of little faith?"

The text makes one ashamed. We so often fear to spend money for good. "Will we have enough left for this or that if we give to the poor?" "Will the taxes be paid if we send money to the Jews?" "If we pay for so many Resurrexions, where will the means come from to buy needful books?" If we give to the church and the evangelist fund how repair our houses?" But there is the answer to all these questions. "Trust in the Lord and do good and verily thou shalt be fed." Let the money go when it is needed and in unexpected ways he will send what we must have for all the rest. He is a God of Truth. His Word is never broken. What he promises he performs. Lord, thou hast promised, to thee do we look!

S. ROXANA WINCE.

Trust in the Lord.

"Trust in the Lord and do good, and verily thou shalt be fed."

Is'nt that check good? Then why not present it at the bank of heaven? Why go on worrying from day to day because of an empty larder? Or have you not trusted while doing the Master's work? Have you gone out

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, OCT. 11, 1899.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of THE RESTITUTION, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

J. H. WILLEY, Pres.

A. R. UNDERWOOD, Sec'y.

READER, have you a favorite cistern? If so, beware! God may break it.

GOSPEL provisions ought to quicken our appetites, rule our desires, animate our hopes, and give energy to our prayers. They are furnished to this end.

THE love of God, in one sense, makes a man poor, for it constrains him to resign all; but in another sense it makes him rich, for it gives a good title to all things.

WHEN affliction comes in contact with guilt, the experience is gloomy and distressing indeed. He who would be happy in affliction, must keep a good conscience toward God.

SALVATION begins with knowledge, the process is carried on through faith, is connected with obedience and culminates at the resurrection in immortality with eternal glory.

THOSE who are acquainted with Brother A. H. Zilmer will be pained to hear that he is undergoing a severe spell of Malarial fever, having been confined to his bed since Sept. 21.

WE enjoyed a few hours visit with Bro. F. L. Austin last Wednesday evening, he being here on his way to Culver to preach the funeral of Sister Fetters, who died last week. Bro. Austin intends to evangelize some the coming year, and will work part of the time in Illinois.

"MY SON, if thou will receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for *as* for hid treasures,—*then* shalt thou understand the fear of the Lord, and find the knowledge of God."

THE only difference in the condition of things in South Africa is the advance of the Boers to their frontiers, and the hurrying forward of British forces to meet them. War is not declared, and some think it will be averted notwithstanding the great preparations. The delay is an advantage to England, as the Boers sent to the front have poor provision supplies, and some threaten to return to their homes if not better cared for.

AGAIN the Jewish people are made to realize the race prejudice that has so long held its own in spite of the march of civilization. In a province in Austria a young Jew was suspected of the murder of a girl, and the Anti-Semites seized upon the case to arouse the old hatred, declaring that the body of the girl had been drained of its blood for ritualistic purposes, claiming that the Jews used the blood of a Gentile girl in their ceremonies. The jury found a verdict on circumstantial evidence, and not only found him guilty of murder, but that the motive was to secure the blood for the above named gruesome use, and the man is sentenced to be hanged.

CHRIST says the children of the first resurrection are to be *like the angels*, who are holy, immortal, happy, obedient, worshipful, glorified. If we consider that in one sense, as Bride, joint-possessors and companions of the Christ of God, the redeemed from among men will be exalted *above* angels,—we will appreciate what the Apostle calls the *High Calling* of God in Christ Jesus. Let us strive to be more and more like angels now, who hearken to Jehovah's voice and do his commandments, and not wait altogether, for the transformation in the future. This, in fact, is essential to a change like to their incorruptible nature.

IF we give back to God in gratitude what he gives us in mercy, we aresure to enjoy it.

GUILT will make a feather bed hard; but peace of mind will make a straw bed soft and easy.

THAT our readers may know the kind of language used by John Alexander Dowie of the so-called "Zion" at Chicago, Ill., we quote herewith some expressions used by him, and leave you to form your own conclusions as to how much of the *gospel* is contained in them. He has lately began what he calls "a three-months' holy war against the hosts of hell in Chicago." He is in this case talking about his work of demolishing the Christian Ministers of the city. Regarding D. L. Moody he says he is a "two-faced liar and a hypocrite," calls him "Molasses Moody! Curses on him." Dr. Henson he styles "A dirty boy" and "a clerical clown." Bishop Fowler he calls "a miserable liar." Chicago physicians are called "a collection of curs and cowards." The editor of the *Interior*, a Presbyterian paper he says is "the most wicked and willful ministerial liar in America," and is akin to "the dogs of the press, the skunks of medical swindlers, the canting sorcerers of the churches." In his Sunday discourse he scolds his own members, those who have failed to pay in to him the amount he demands of them, and in the course of his remarks says, "There sit before me with holy John faces a lot of hypocrites, a lot of low-down thieves and dirty robbers. You have not been giving your lawful tithes, your sworn tithes, to the storehouse of Zion. You have lied; you have stolen: you have held up God. Why don't you keep your oath to your Maker and give your tithes to Zion? Because you are wickedly selfish; you are thieves. Get out of Zion, you perjurers, you lejeune brutes. I do not want you here. I will pray to God that your houses may burn up tonight and that you and your wives and children may perish in them, for I want none of such a breed on earth."

If Dowie's claims of divine guidance be true, it *is* hard for us to reconcile his words and action with the teachings of God's Word. Fancy Christ or one of the apostles using such language! And we are told that many of the "testimonies" at his meetings are vile and indecent in the extreme. However he may not be able to control all of his followers, and we simply give some of his own language and leave you to draw your own conclusions.

FROM the *Chicago Tribune* of Oct. 1, we clip the following relative to an article of considerable length that appears in the October number of the *Cosmopolitan*. The entire article is well worth the cost of the Magazine to any who are interested in the work of combatting the errors of these "Christian Science" people. Following is the extract:

"In the October *Cosmopolitan* Mark Twain turns the keen edge of his satire against the tenets of Christian Science. A part of his article is delightfully humorous and a part is altogether serious, but the whole is an expose of Mrs. Eddy's weak points. Converts to the new creed will probably accuse the humorist of sacrilege, but the general verdict will be that he is reasonably fair in many of his conclusions. After quoting at considerable length from Mrs. Eddy's book he remarks: "It is the first time since the dawn-days of creation that a voice has gone crashing through space with such a placid and complacent confidence and command." Mark thinks that if the Christian Scientist ever stops with being merely the equal of the Deity it is not clearly provable by his "Christian Science Amended Bible." In the usual Bible the Deity recognizes pain, disease, and death as facts, but the Christian Scientist knows better and is not diffident about saying so.

The hypothetical event that leads Mark up to these observations is a slight accident in which he falls over a cliff seventy-five feet high and defaces a number of boulders at the bottom. Incidentally he becomes "an incoherent series of compound fractures." He immediately finds himself under the delusion that he is hurt. His friends send for a Christian Science healer, who gives him absent treatment during the following night and who calls the next morning to assure him that "pain is unreal; hence pain cannot hurt." When the nurse steps on the cat's tail the cat makes remarks indicative of pain, but the healer denies the evidence and leaves Mark wondering what is the matter with the cat, anyway. This gives an opportunity to introduce the fundamental doctrines of Christian Science, which the author does with a humorous nebulosity that amounts to most effective satire. By the time the patient is thoroughly converted the healing begins:

"Under the powerful influence of the near treatment and the absent treatment together, my bones were gradually retreating inward and disappearing from view. The good work took a brisk start now and went on quite swiftly. My body was diligently straining and stretching, this way and that to accommodate the process of restoration, and every minute or two I heard a dull click inside and knew that the two ends of a fracture had been successfully joined. This muffled clicking, and gritting, and grinding, and gasping continued during the next three hours and then stopped—the connections had all been made. All except dislocations; there were only seven of these—hips, shoulders, knees, neck—so that was soon over; one after another they slipped into their sockets with a sound like pulling a distant cork, and I jumped up as good as new, as to framework, and sent for the horse doctor."

For it seems Christian Science had not been quite equal to curing a stomach ache and a cold in the head, and the horse doctor had to be intrusted with these. Mark's conclusion is that Christian Science had better confine itself to surgery. As the healer charged a dollar apiece for the mending of the 234 fractures he got her to repeat her assurance that "everything is imaginary except mind," and then gave her an imaginary check. "Now she is suing me for substantial dollars," he says. "It looks inconsistent."

Millennial Blessedness.

To some minds it appears impossible that flesh and blood can live without sinning, or transgressing the Law of God. If such an idea were correct, it would seem to reflect on the wisdom of God. It was he that constituted man thus. And more than this, it would contradict his own statement, when he had finished the work of creation: "God saw everything that he had made, and, behold, *it was very good*." How could man, the chief of God's created works, have been very good, if, from the nature of his constitution he could not keep the Law of God under which he was placed? God's arrangement with the man showed that not only *could* he keep the law, but that he ought to have kept it. That being so, it would be a reflection on

THE JUSTICE OF GOD

to have required a sinless obedience to his law from a being who could not comply with it from a faulty constitution. It would have been mocking the man to hold out to him the hope of living forever under such circumstances. But who would dare to make that charge? Yet it is done; and the man does it who insists on the necessity of sin and suffering and death on the subjects of the kingdom of God in the Millennial Age, simply because they will be flesh and blood.

The little we will yet write, will be for the purpose of showing that the Apocalyptic scenes which were shown to John for the information of his servants are not compatible with the continued reign of sin and death, even in a mitigated form. Listen to the Spirit in John, regarding the period referred to: "And he showed me a pure river of water of life, clear as crystal, proceeding out of

THE THRONE OF GOD

and of the Lamb." Ezekiel the prophet was also shown a similar river. The one which the prophet saw was a *literal* river, the waters of which were to heal the waters of the Dead Sea; so that in it fishes in abundance would live. They would give life and fertility wherever they would flow. The river which John saw, however, was not literal; they were symbolic waters, representing

THE SPIRIT OF LIFE

from God. Jesus explains this in John's gospel. He said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," iv. 14. He says again, "He that believeth on me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit which they that believed on him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified, vii. 38, 39. We can see from the above Scriptures that

THE SPIRIT POWER

with which every member of the New Jerusalem corporation will be invested is symbolized by the river of water of life which John saw. The river seen in vision by Ezekiel we understand will be a *literal* river proceeding from under the threshold of a *literal* temple to be built when Jesus comes back to the Holy Land. The land will be made a glorious Paradise, the admiration of the whole earth; and in the capital city, built upon the site of the city where David and Solomon reigned, will "the house of prayer for all nations be erected,—from under which the

BEAUTIFUL RIVER

will issue. But the river of John's vision will be a river of Spirit power and life which will flow from the glorified Christ and his Bride, to bless and refresh, with its life-giving, and life-preserving streams, the mortal subjects of the kingdom. Indeed it will be that spirit that will give fertility, life and beauty, not only to the Holy Land, but also to the whole habitable. The promise of the Spirit will then be fulfilled: "I will give unto him that is athirst of the Fountain of

THE WATER OF LIFE FREELY."

Each one of the constituents of the Bride of Christ will have become a fountain, from which will flow the living water. This river is seen to originate in the Infinite One, and is a never-failing source—it is from the throne of God and the Lamb." John also saw "in the midst of the street of it," on either side of the river—

THE TREE OF LIFE.

This interesting scene takes us away back to the sinless time when "the Lord God planted a garden eastward in Eden." John's vision shows Paradise Restored, after six thousand years' reign, and punishment of sin; but it will be on a much larger scale. The Tree of Life is also restored; but in the restoration there will be many trees—they are to be on both sides of the river at the same time. We take the *literal* of Ezekiel to be *symbolical* of the spiritual John: and the former saw "at the bank of the river very many trees on the one side and on the other." The one explains the other. The fruit shall be for meat, and the leaf thereof for medicine, said the Spirit to Ezekiel; and the Apocalyptic voice said, "the tree of life bearing twelve crops of fruit [margin R. V.] every month, and the leaves of the tree were for the

HEALING OF THE NATIONS."

We see from this that there will be no quack vendors of medicine in the age to come. The Great Physician and his associates will be the only healers; and their spiritual water of life, and fruit of life and healing leaves will never fail. Their *Word*, it seems to us, will be

LIFE-SUSTAINING

when ever they utter it: although the *rule* may be that *means* will be employed, as God's purposes have been carried out in the past, and are at the present. Of every tree of this vast garden the mortals blessed by Abraham and his Seed will be allowed to eat, for all will be good for food; while the trees of John's vision will yield medicinal fruit and healing leaves; but the life-preserving and healing power will freely flow from Christ and his brethren—"the *river* of water of life," and

"THE TREES OF LIFE."

Mortals in the thousand years, will be privileged to eat and drink, and are blessed, to the age of trees, as they keep the law of the age, but the soul that sinneth shall die. The sin-offerings in the restored temple seem to indicate that *some* sins may not be punished with death; but that the Occupant of the great white throne will pardon them.

We read that there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." This is spoken of the immortals—"The Holy City," that is. God will dwell in them (by Spirit) which will make them

RADIANT WITH LIGHT—

reflectors of light for "above the brightness of the natural sun; a sample of which the trio on the Mount of transfiguration were permitted to see, as also was Paul. Acts xxvi. 13. That writer and reader may be found worthy to be constituents of that city having the foundations, of which God is the designer and Architect, (Heb. xi. 10) is our prayer.

Communicated.

Dear Restitution:

At Boise, Idaho, 19th of Sept., all well and dusty. I believe that my last letter was written at Laramie, Wyoming; since we left there we have come over mountains and through canyons, over rocks and some good roads. We came from Laramie to Ft. Steel, thence to Rollins. There we were advised to take the Sweet Water Route. So we turned northwest at Rollins, for about 75 or 80 miles away from the railroad, and in consequence we found feed scarce and high when we could get it. On the Sweet Water route we paid $2½ per 100 lbs. for oats. No farming on the Sweet Water to speak of. From Rollins we headed for Ronne, on the Sweet Water. I supposed we would see a town of some note when we reached Ronne, but imagine my surprise, when we drove up where I was looking for the town to read the superscription over the door of a log cabin (the only house in town) "Saloon and Cigars," and we found the rest of the towns on our map about the same as the first. While we were away from the railroad we found oats very high, we could buy shelled oats on the railroad for 1½ cents per pound.

It would be impossible for me to describe the scenery mountains and canyons we passed over and through. I was a little afraid at first to start around and down the mountain on a made and sliding road, and the road leaning down the mountain, when if the wagon had turned over, we would have rolled 500 feet, but I got over being scared, and enjoyed the experience. It is good, I think, for an Oklahoma liver to circle around and down the side of the mountain, and plunge into a canyon for a mile or two, and some one holding the wagon to keep it from turning over; wife and daughter would hold our spring wagon, while I sat in and drove, and kept the brake on, and we are here at Boise, Idaho, without a break or overset. Boise is a nice old town, with six or eight thousand souls, the capital of Idaho. The valley and town are loaded with fruit. Boise is situated near the head of the Boise River valley. We have not decided yet whether we will winter here or go on farther down the valley: feed and house rent are high. I see some good corn raised here, some I believe will go forty bushels to the acre, and apples, prunes and pears in abundance. We are now camped in an orchard among the apple trees, with apples falling all around us, have all we want for nothing with prunes thrown in. I may locate here, but can't say yet. I want to look around some. The State fair commences here next week. I guess we will attend. I will write soon again. I learn there are some First Day Adventists and some Seventh Day folks here. They will soon hear from me.

In hope,

M. L. ADAMS.

Dear Restitution:

With an ever grateful heart, I am seated to thank you for your long remembrance for the paper. I have been an earnest seeker for the truth for many years and find it a journal well worth the money, and as I see your calls for it, I cannot feed you on promises longer. I am too poor to pay and must acknowledge it. I will have to leave it as a matter of importance with you whether you are able to continue it longer. I shall miss its weekly visits and will feel that I am alone. I am surrounded with all sorts of faith; my brother and I are the only ones of the one faith. I ask an interest in your prayers, and may kind Providence reward you, is the sincere wish of your Sister,

E. J. C.

The above letter tells its own story. Yet it is only a sample of the condition of a number of others. We would like to supply all such, and trust those who are able to help will provide us sufficient funds to do so.—ED.

Dear Restitution:

Inclosed you will find $3.00, $1.60 to be applied to my subscription, for 85 cents please send the some assorted tracts, and the remainder you can use as you think best. I am sorry to see in my last RESTITUTION, that there are so many that neglect to send in their subscription. Now, brethren, this ought not to be. We have a good paper, and we ought to support it. I do not think there is any one of the brethren who are seeking for glory, honor and immortality, and the soon coming of Christ to set up his kingdom, and rule the world in righteousness, that would be willing to be without THE RESTITUTION. How we all watch and wait for its weekly appearance, and how much we feel refreshed and strengthened in the good news and encouraging letters we read in its columns. Now, if Brother Underwood will allow me a little space, I would like to make a proposition to the sisters, and I think if they will follow my advice there will be no more articles appear in our paper with the heading, "Are You One of Them?" Now, dear sisters, let us all take hold of this in earnest. Now, I want to propose that we each take a box, a shoe box for instance, put on the cover, and sew it down tight, paste some nice paper all over it, and when that is done, cut a little slot, any one inch long, and one-eighth of an inch wide in the center of the cover. And at least once a week, drop a nickel, or a dime, or a quarter in this box, and you will at the end of the year have enough to pay for your paper, and some to send to the helping fund. Now, dear sisters, do not neglect this, but commence to-day.

Submitted in love to you and our paper by your Sister in the gospel hope,

MRS. J. P. JARDINE.

A Soliloquy.

"The Church of God of the Abrahamic faith." *God's* Church? The congregation of *God!* Exalted name. And, if the name be rightly applied, a zealous, spiritual, faithful, honored people. "Of the faith of Abraham?" Then no worldlings. Trusters in God; sacrificers, even of that we hold dearest; "workers together with God." What a privilege to be members of God's Church! What promises for the future! What duties for the present! Duties? Yea, sacred duties. God's co-workers—to carry and reflect the true light before mankind: by word, by precept, by action; with pure hearts, with willing lips, and with open purses. Oh Church of God! thy name is great, protect it by thy actions.

F. L. AUSTIN.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on sell, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

OBITUARY.

Mrs. Martha Fetters died at her home southwest of Burr Oak, Ind., Oct. 3, 1899, at the age of 49 years and 13 days. She was married to David Fetters July 18, 1872. To this union were born five children, three of whom survive her.

Sister Fetters was baptized in the fall of 1875 by G. M. Myers, since when she has endeavored to follow the teachings of our Master and his Father. The sickness and suffering of the last two years were borne with extraordinary patience. She fell asleep with the glorious hope of the King's soon coming to call forth the righteous dead and change the waiting living. Brother Fetters and family, though their grief was intense, yet they sorrowed not as others who have no hope, but they await the return of our Savior to change the bodies of our humiliation and fashion them like unto his glorious body. "Come Lord Jesus, and come quickly."

F. L. AUSTIN.

Conference Notice.

The first Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 16, 1899, and continue over the following Sunday. The brethren here are anxious for a good meeting, so let all come with that end in view. Come with hearts full of love and charity and let us earnestly pray that that divine influence may be with us that will lift us up and consecrate our lives more to his service. This we need above everything else.

A welcome is extended to all lovers of the truth. Let each organization send delegates. A program is being prepared which will appear in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Somebody says that every cord of wood given to the poor is recorded above.

Poetry.

The Pilgrim's Vision.

Weary and worn with his journey,
With care and discouragement pressed,
The pilgrim sank down by the wayside
While seeking the promised rest.

He had seen not a few turn backward,
Forsaking the Shepherd and fold,
And selling their Lord for silver,
As Judas had done of old.

The nominal church was consorting
With worldliness, pomp, and pride,
Preferring the friendship of Mammon—
No longer a spotless bride.

Yet retaining the name of the living,
Spending money for what is not bread;
While ease and pleasure pursuing,
To devotion and sacrifice dead.

He had fainted with face toward Zion;
Though faltering, his heart was still true;
Resolved that though trifles should perish,
He his journey would still pursue.

And sometimes he met a like spirit,
One bent on attaining the goal;
And the iron sharpened the iron,
And their zeal inspired his soul.

And often he tried to picture
What the joys of that morning would be
When sorrow and sighing should vanish,
And creation redemption should see.

And there, as he lay on the wayside,
An angel from heaven came down,
And in vision his cross was changed
For an incorruptible crown.

And over his frame came a quiver—
A thrill which no words could declare.
And he rose as on wings as an eagle
To meet his dear Lord in the air.

And lost in amazement and wonder,
And rapture no words can tell,
He heard the sweet voice of his Master
Say, "Welcome, thou hast done well;

Come, inherit my kingdom and glory;
My Name thou hast not denied,
With me thou hast faithfully suffered,
With me thou art glorified.

I have known thy labor and patience,
I have seen thy every tear,
And all that my Father hath given me
Henceforth thou forever shalt share."

And the veil in twain was then rent,
Like the veil of the temple of old,
And he saw the Lamb in his glory—
The glory so long foretold.

He saw the tide of salvation
Through all the earth had run,
For Jesus had come in his kingdom,
And God's will on earth was done.

And the stone cut out of the mountain
Had smitten the image so vast,
And human rule, with its evils,
Was swept away with the blast.

And famine and want no longer
Were seen in the city nor plain,
And earth its glad increase was yielding
With harvest of golden grain.

And Eden again was blooming
With beauties of every hue,
And the air was filled with its fragrance,
For God had made all things new.

The heavens with radiance were beaming,
And earth had no longer a stain,
Its beauteous garments were gleaming
Like sunshine after the rain.

But the veil again was folded,
And the vision had vanished from view:
But its truth was sure and certain—
Its interpretation true.

And he said, as the matter he pondered,
His soul with intensity fired:—
I have seen the King in his beauty,
And the kingdom so long desired.

The night is far spent, and much longer
I shall not have to wait for the day—
His chariot I hear in the distance;
For his coming I'll wait and pray.

Like Paul I will onward be pressing,
And counting all else but loss;
What madness 'twould be to turn backward
And part with the gold for the dross.

—W. Richmond.

Communicated.

The Gospel of the Kingdom Superceded.

I frequently give strangers attending our church services a copy of THE RESTITUTION. I recently gave one to a Mr. Browning, a gentleman who has gained much light on the kingdom, and nature of man, but does not see the necessity of obeying the gospel. He sent me the following criticism to answer.

My dear sir and brother:

In THE RESTITUTION presented to me on the Lord's day morning, there appears an article prepared for the Church of the Blessed Hope, under the caption: "What we Believe, and Teach, and Why." I recognize in you one of their foremost teachers. I beg to submit a brief criticism of the first two paragraphs.

The writer commences by saying: "No 1. We teach that men can only be saved by an intelligent belief in the gospel," adding these references; Mark xvi. 15; Matt. xiii. 23; Rom. i. 16, 19." "No. 2. This gospel consists of the good news of the kingdom of God, and the name of Jesus Christ; Matt. iv. 23; Acts viii. 12; xxiii. 23."

Now, from these references, it is implied that Rom. i. 16, 19, the gospel of which Paul was not ashamed, is the same as is referred to in Matt. xiii. 23, which two are totally distinct. That the Word of the kingdom, Matt. xiii. 23, and the gospel of the kingdom, Matt. iv. 23, are identical I think none can deny, but that these are expressed in Rom. i. 16, 19, or even in Mark xvi. 15, I object, inasmuch as the glad message of Mark xvi. 15, is the joyous proclamation of our Lord's resurrection, which was to be proclaimed among the Gentiles, whereas the gospel of the kingdom preached and limited to Israel during the latter part of the Mosaic dispensation is not to be preached again, till the close of the present dispensation and, at that time, it shall be preached in all the world for a testimony (not to make disciples) and then shall the end be. With this thought in mind, and by noting the language used, I have come to the conclusion, that the gospel of Rom. i. 19, does not include that which is called the "gospel of the kingdom."

The statement of the Apostle that there is "one gospel," proves conclusively that the gospel revealed to him by revelation, supercedes the gospel as preached by the Master and his apostles throughout Judea and Galilee, prior to his rejection by the Jews. The truth of this will be more apparent when we ascertain the time in which the gospel of the kingdom was preached, and the authority, if any, for preaching it in these days.

It is generally understood, and plainly stated in the article under consideration, that "The gospel of the kingdom consists of the good news of the kingdom of God, by which is meant

1. Literal kingdom.
2. Jewish restoration.
3. Dominion over the Gentiles, and so on.

Now, while I sincerely believe that these things are to be, and are essential, perhaps, to an intelligent belief in the gospel of the kingdom, it is pertinent to the point to enquire: Did not the Jews believe these things before the gospel was preached? If they did, and with your knowledge of the facts, you must admit they did, then if these facts constituted the gospel, it would have been entirely superfluous to preach the gospel to them as an object of faith. No, my brother, while I am free to admit that these things are good news, and are perhaps embraced in the words "preaching the kingdom," a subject of Paul's ministry, yet never once are the recital of these facts denominated "the gospel," either by our Lord, or the subsequent teaching of his Apostles.

The gospel of the kingdom is embraced in and confined to these words, "Fulfilled has been the season, and drawn near has the kingdom of God, repent ye, and have faith in the joyful message." Mark i. 14, 15. (Rotherham). It was the joyful message of its proximity that constituted the gospel, and when our Lord ascended, and the kingdom was deferred till the end of Gentile times, this gospel ceased to be preached, although the things concerning the kingdom remained as a subject for preaching and teaching. Acts xxviii. 31.

In Matt. x. 7, we learn that the Apostles were sent out with very definite instruction to preach, saying "the kingdom of heaven is at hand," an explanation of what was meant by the kingdom was not the gospel, for as just stated the gospel or joyful message lay entirely in the news conveyed by this formula. A comparison of this passage with Luke ix. 6; Mark vi. 12, shows that they carried out their instruction to the letter.

But it will doubtless be objected, was not the gospel preached to Abraham, and the inheritance clearly stated? 'Tis true that it was, but this gospel did not include the land, "The covenant (says Paul) was 430 years before the law." This is not true concerning the promise of the land, for since the 400 years must date from the birth of Isaac, Acts vii. 6, the 30 years previous must date from the time when he (Abraham) was still in Ur of the Chaldees, before he dwelt in Haran, and consequently before the promise of land was made. The land promise consequently was not the first cause of Abraham's faith, but made because of his faith in coming out at God's call into a land which God would show him, and he went out not knowing whither he went. There are those today who obey God and do not see the promises till years after like Abraham.

Moreover, it would appear as though Paul anticipated the contortions that would be made of his testimony and therefore adds the terms in which that gospel was preached. In thee shall all the nations be blessed. Gal. iii. 8. The nature of that blessing is distinctly declared to be justification through faith, and was first offered to the natural seed, Acts iii. 25, where the same terms are used. "In thee shall all nations be blessed," and here again the blessing is said to be the turning of them from their iniquities.

But let us turn yet again to the gospel of the kingdom as preached in this divine formula, "Repent, for the kingdom of heaven is at hand." Here we see that the proximity of the kingdom was urged as a reason for their repentance, this has no application now, in this dispensation. In this age the reason assigned why men should repent, is the terror of the Lord. 2 Cor. v. 11, "God now commandeth all men everywhere to repent." Why? Because the kingdom is near? Indeed no, the kingdom may be drawing near, but it is not at hand yet. Why then should men repent? Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men by raising him from the dead.

JAMES BROWNING.

ANSWER TO THE ABOVE.

In consenting to review the arguments of Mr. Browning I do so because I recognize him as being representative of a class of objectors, who have made large advances in Bible study, but as yet, have not sufficient light to lead them to the obedience of faith. I therefore enter into this controversy, not in a pugilistic spirit, but with the intent of placing his arguments along side of the Word of the Lord, that error may be discovered by the light thereof.

Please notice the following declarations of Mr. Browning: "The statement of the Apostle that there is 'one gospel, proves conclusively that *the gospel revealed to him* (Paul Gal. i.) by 'revelation,' SUPERCEDES the gospel as preached by the *Master* and his *apostles* throughout Judea and Galilee, prior to his rejection by the Jews." He further said:

"When our Lord ascended, and the kingdom was deferred till the end of Gentile times, THIS gospel CEASED TO BE PREACHED."

Mr. Browning assumes that the gospel Paul received "by revelation," (Gal. i.) was not the *same* as that "preached by the *Master* and his *apostles*, throughout Judea and Galilee," that "gospel ceased to be preached." being "superceded" by "the proclamation of the Lord's resurrection." So says my critic.

If my friend had read God's Holy Book with a little more care, and compared Scripture with Scripture, he would never attempt to separate from the "gospel of the kingdom" one of its most important features, even the glorious resurrection of Jesus. The resurrection of Christ, was a *part of God's sworn covenant with David*, with regard to the *future*, and the eternal perpetuity of his throne and kingdom, and "preached by the Master and his apostles throughout Judea and Galilee." I will refer you to Peter's Pentecostal gospel sermon, as found in Acts ii. 30, 31: "Therefore being a prophet, and knowing that God had SWORN WITH AN OATH to him, that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST (for what purpose?) TO SIT ON HIS THRONE; he seeing this before spake of the RESURRECTION OF CHRIST."

The resurrection of Christ, is just as much a part of God's oath and covenant to David, as is the restoration of David's throne for Jesus to sit upon in his resurrection glory. It is a part of "the gospel of the kingdom," which has never "ceased to be preached." Thank God, there are still a few faithful witnesses who are loyal to the "gospel as preached by the Master and his Apostles throughout Judea and Galilee."

Paul, "by revelation," (Gal. i.) did not receive "*another gospel*," but the *same* message Jesus taught the other Apostles to preach. See verse 8: "But though WE (Paul and the other Apostles) or an angel from heaven preach ANY OTHER gospel unto you than that WE (all the Apostles) HAVE PREACHED (in time past unto you, let him be accursed." So we see that absolutely no change from the gospel *previously preached*, can be indulged in without incurring the curse of heaven. Verses 22 and 23 confirm the same thought. Speaking of Paul's preaching, to the churches of Judea, we have this testimony: "And (he) was unknown by face unto the churches of Judea, which were in Christ: But they heard only that he which persecuted us in time past; now preacheth THE FAITH which once HE DESTROYED." Not a new "gospel," but the message preached by the Master.

He certainly preached no *new* "revelation," but "*the faith*," he once sought to *exterminate*. It has never "ceased to be preached" for the obedience of faith.

In Heb. ii. 3, we have a remarkable evidence that the old gospel was still proclaimed, the very *same* gospel as "preached by the Master and his Apostles throughout Judea and Galilee," and also showing most clearly, that it was not "limited to Israel, during the latter part of the Mosaic dispensation." The date on the Bible places this record at A. D. 64, at which time, the "Mosaic dispensation" had ENDED, and the Christian era had FULLY SET IN, and yet Paul referred still to the gospel as "preached by the Master and his Apostles throughout Judea and Galilee," as the "great salvation." It reads as follows:

"HOW SHALL WE ESCAPE,
if we neglect so *great salvation*; which AT FIRST began to be SPOKEN BY THE LORD, and was confirmed unto us BY THEM that HEARD HIM."

And now, Mr. Browning, can you answer the question "How shall we escape" if we "neglect so *great salvation*, which you say was "limited to Israel during the latter part of the Mosaic dispensation?" Is it a safe matter to "*neglect*." It was first

1. Preached by the "Master throughout Judea and Galilee."
2. Confirmed by the Apostles whom he sent to "preach the kingdom of God."
3. Its truth and genuineness was attested by God, with "signs and wonders and with diverse miracles, and gifts of the Holy Ghost."

Does it look as though "this gospel had ceased to be preached," as affirmed by Mr. Browning?

I will now introduce some clear Bible evidence to show that this gospel "preached by the Master and his Apostles throughout Judea and Galilee," did not "cease to be preached," and was not "limited to Israel, during the latter part of the Mosaic dispensation," but was also preached to

THE GENTILE HOUSEHOLD OF CORNELIUS,

and this also was attested by the Holy Spirit, like it was in the case of Israel. Cornelius was instructed to "send men to Joppa, and call for Simon, whose surname is Peter. Who shall tell thee WORDS, whereby thou and all thy house SHALL BE SAVED." Those "words" must surely be the saving gospel. Peter was accordingly sent for, that he might reveal these saving "words" to Cornelius and his household. On Peter's arrival, Cornelius received him, and said: "Thou hast done well that thou art come. Now therefore we are all here before God, to hear all things that are commanded of God." Peter immediately began to tell them about this saving "Word," and also who it was *first* sent to, and also the *country* it was first preached in, and the *town* where it commenced to be preached, so there could be no mistake about its identity. Peter then began to reveal his divine message unfolding God's unchanging plan to save both Jews and Gentiles. He said:

"The Word which God sent unto
THE CHILDREN OF ISRAEL,
preaching peace by Jesus Christ: (he is Lord of all:) that WORD ye know, which was published throughout *Judea*, and began from *Galilee*, after the baptism which John preached."

Mr. Browning said, that the gospel "preached by the Master and his Apostles throughout JUDEA and GALILEE" was "superceded," and "when our Lord ascended, and the kingdom was deferred till the end of Gentile times, THIS gospel CEASED TO BE PREACHED." Now, at the time Peter delivered this message, our "Lord (had) ascended," and Peter was still preaching the Word which "was published *throughout Judea*, and *began from Galilee*." By what authority did he do this?

1. It was "the Word which God sent," hence is authoritative.
2. It was first sent unto "the children of Israel."
3. It was sent "by Jesus Christ," God's choosen messenger.
4. The country sent to—"throughout all Judea."
5. The town—"from Galilee."
6. The time it stated—"after the baptism which John preached."

Mark i. 14, records the subject matter of the gospel (or "Word") first sent to Israel, and which Peter, under instruction from heaven gave to the Gentile household of Cornelius as, "Words whereby thou and all thy house shall be saved." The record reads as follows: "Now, after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD," which were the saving "words" given to the Gentiles by Peter under special instruction from heaven. Our friend says: "When our Lord ascended and the kingdom was deferred till the end of Gentile times *this gospel ceased to be preached*." If it "ceased to be preached," why was Peter preaching it to the Gentiles, after "our Lord ascended," and that also by instruction from above? What reason have you, my friend?

Right here Mr. Browning asks this question: "Did not the Jews believe these things (concerning the kingdom) BEFORE the gospel was preached?" If they did, he concludes: "It would have been entirely superfluous to preach the gospel to them as an object of faith."

In answer, I would say, the gospel was preached long before there was any Jews. The proof is found in Gal. iii. 8: "The Scripture foreseeing that God would justify the heathen through faith, preached *before* the GOSPEL unto Abraham, in thee shall all nations be blessed." This blessing was not limited to the pardon of sin through the blood of Christ, but it embraced all the blessings in the Abrahamic covenant.

Paul makes it a condition of heirship (to the things promised in the gospel preached to Abraham) that we must first belong to Christ. "IF YE BE CHRIST'S, then are ye Abraham's seed, and heirs according to the promise." After receiving the pardon of sin, we become heirs to the promises of the gospel preached to Abraham.

How shall we escape if we neglect so great salvation; which at FIRST (in Galilee) began to be spoken by the Lord, and was confirmed unto us by them that heard him," after "our Lord ascended," at which time our friend says, "this gospel (of the kingdom) ceased to be preached." The commission given to them that heard him," is recorded in Luke ix. 1, 2: "Then he called his twelve disciples together, and gave them power and authority over devils, and to cure diseases. And he SENT THEM TO PREACH THE KINGDOM OF GOD." "Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD." Mark i. 14. My friend, don't you see that the preaching of Jesus, and "them that heard him," is the same? Don't you also see that it is the "great salvation?" "How shall we escape if we neglect so great salvation?" Do you know?

After referring to certain Scriptures where the proclamation of the gospel of the kingdom is mentioned, Mr. Browning says: "Now from these references it is implied that Rom. i. 16, 19, (the gospel of which Paul was not ashamed) is the same as is referred to in Matt. xiii. 23, which are totally distinct." "*Totally distinct*," means absolutely no resemblance whatever. Let us investigate a little. Matt. xiii. is "the parable of the sower," the seed sown, says Jesus, is "the Word of the kingdom." The seed produces fruitage from thirty to a hundred fold, varying according to soil and conditions. In Rom. i. 16, we read: "I am not ashamed of the gospel of Christ, (Why not?) for it is the power of God unto salvation to every one that believeth." As there can be no salvation without the pardon of sin, therefore it is legitimate to infer that forgiveness of sin results from believing and obeying the gospel. Now, compare this with Jesus' remarks about the parable of the sower, Mark iv. 9-12: "And he said unto them he that hath ears to hear let him hear." His auditors had ears, but no "ears to hear." Verse 10. "And when he was alone they that were about him with the twelve asked him the parable." Note the reason he gives as to why he spoke in parables. (What for?) That seeing they may see and not perceive; and hearing they may hear, and not understand; (for what object?) lest at any time they should be CONVERTED and their SINS should be forgiven them." A converted (or changed) life, effected through incentives offered in the "good seed,"—the Word of the kingdom.

Connect this with Matt. xiii. 19: "When any one heareth the WORD OF THE KINGDOM, and UNDERSTANDETH it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Jesus said they failed to understand "the Word of the kingdom," "lest they should be converted and their sins forgiven them."

There is forgiveness of sin in a proper understanding of the "Word of the kingdom," when "obeyed from the heart." Wherein does this differ from the gospel Paul was "not ashamed of?" Wherein is it "totally distinct?"

Follow the matter a little further, and you will find them identical, Rom. i. 16, does not give the subject-matter of Paul's gospel preached at Rome, hence from this passage alone, a conclusion to warrant this comparison cannot be made, but Acts xxviii. 20-31, does state the matter quite specifically; accordingly that is where we must go to learn whether his gospel preaching at Rome was "totally distinct" from what was preached as "the gospel of the kingdom."

He appeared before his auditors at Rome, as a prisoner, and says: "For the hope of Israel I am bound with this chain." In another place he declared "the hope of Israel," to be "the hope of the promise made of God unto the fathers." There come many to him into his lodging to whom he expounded and testified THE KINGDOM OF GOD, persuading them concerning JESUS, both out of the law of Moses, and out of the prophets, from morning till evening.

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching THE KINGDOM of GOD, and teaching those things which concern the LORD JESUS CHRIST." THUS *was Paul's gospel preaching at* ROME, *of which he was "not ashamed."* The "power of God unto salvation," was in it also. A deaf ear being turned to his preaching he said: "Be it known unto you that THE SALVATION OF GOD ("the power of God unto salvation") is sent unto the Gentiles, and *they* will hear it."

All the gospel preaching has its base in "the covenants of promise made of God unto the fathers." It is the only gospel that has saving virtue in it. Don't take my say-so, but read it yourself in Eph. ii. 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, * * * that at that time, ye were WITHOUT CHRIST, being ALIENS from the COMMONWEALTH of ISRAEL, and STRANGERS FROM THE COVENANTS OF PROMISE, having NO HOPE, and WITHOUT GOD in the world." A person may be a stranger to a will or covenant by his *ignorance* of it, or by not being *named* in it as a party to the covenant.

A commonwealth is a civil polity, the commonwealth of Israel is the civil polity of Israel, (not destroyed, but) in suspension until "he come whose right it is." Citizens of this commonwealth are now being enrolled, by means of "the *covenants of promise*," which we might call the legal process of naturalization. Having been naturalized, it is said of us: "Now therefore ye are no more strangers (from the covenants of promise) and foreigners, (aliens from the commonwealth of Israel) but fellow citizens (even fellow-country men) with the saints, and of the household of God." We should be glad to greet our friend as a fellow-countryman, a citizen in the commonwealth of Israel. I am proud of my citizenship, are you?

An invitation is extended to all, to incline their ear, and come, and God will make a covenant with you, even the "sure mercies of David," which relate to Israel's commonwealth.

The disciples of old were anxious for the restoration of Israel' commonwealth, and asked the Lord, "wilt thou at this time restore again the kingdom of Israel?" This is the King's business, which requires earnest attention. One of old, requested leave to go and bury his father, but the Lord said: "Let the dead bury their dead, but go thou and preach THE KINGDOM OF GOD."

The legal process of becoming citizens of the commonwealth was doubtless preached at Samaria,—when they believed the preaching concerning the kingdom of God and the name of Jesus Christ, and were baptized both men and women.

W. H. WILSON.

Obituary.

Adelia Rice was born in the town of Hebron, Licking Co., Ohio., Aug. 4th 1805. She came with her parents to Illinois in her girlhood where she was married to Samuel S. Noe, January 12th, 1852. Six children were born to them—three sons and three daughters. The oldest, a girl, died in infancy. They moved to Cloud Co., Kansas in 1870, remained one year, returned to Illinois for a short time and finally returned to Kansas, which has been her home ever since. She united with the Church of God in the year 1850, baptized by Elder Clark, of the same faith. She died at the home of her daughter, Mrs. William Maddox, Aug. 17th, 1899, with her husband and all her children present, except a son in Washington State. She was buried Aug. 18th. G. M. Myers preached an able sermon, taking his text from 1st Cor. xv.

Copied from Concordia, Kansas paper.

L. BOOTH.

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Selections.

Says Jews Will Get Palestine

"Palestine will be secured to us and the Zionites will colonize. The movement is under way and I believe it will meet with success."

So spoke a young man last night in the presence of 3,000 Jews of Chicago. Many of his auditors had grown gray and dim of eye waiting for the command to return to the land of Solomon, and many were turning from childhood into manhood and womanhood who were taught from infancy to look toward the east, where rose the star of Bethlehem. All drank eagerly the words of the speaker. He was Leon Zolotkoff, delegate sent by the Order of Knights of Zion of Chicago to the third congress of Zionists at Basle, Switzerland, last month. West Twelfth street Turner hall was crowded. The speaker was filled with enthusiasm, which he imparted to his listeners. He returned ten days ago and last night's meeting was called that he might make his report.

The great meeting in Switzerland lasted four days and delegates to the number of 300 were present, representing more than 1,200 Zionist organizations scattered in all parts of the world. There were representatives present from the most extreme parts of the continent of China, a small Jewish colony on the Russian-Chinese border. A delegate from the Caucasian Jews, who are almost wholly unknown to the world, living in the Caspian mountains, was in attendance.

Two delegates were present from the Transvaal, one from Argentine, nine from the United States and more than 200 from Russia.

The subject of the securing of Palestine and Syria by the Zionists was the most important part of Mr. Zolotkoff's report.

"The Jewish people will regenerate on historic ground," said he. "Palestine will be purchased and the Zionists will colonize. During the session at Basle an executive committee was selected to visit the Sultan of Turkey and obtain a charter. The charter will be framed for granting home rule under the nominal sovereignty of the Sultan. We do not expect to found a nation, but to colonize.

To aid the movement an institution, the Jewish Colonial Trust of London, has recently been started. It has a capital of $10,000,000, with 2,000,000 shares. More than 100,000 have been disposed of and of that number 2,000 were bought by Jews in Chicago.

"Palestine and Syria will be the home of all the Jews who want to live as they please. Thirty industrial colonies comprising 6,000 people, have been formed. They have fertilized the soil and where waste land has been the ground has been turned into gardens and all kinds of vegetables have been grown. Vineyards have been put into operation through their toil and factories will be built. In years to come the country will be one of the richest in the world.

Another important duty the delegates performed at the congress was to appoint a committee to visit the Czar of Russia. They are to do it as a visit of sympathy and will ask his moral support. Dr. Herzl, president of the Zionists, was at the head of the congress and read hundreds of telegrams and cable messages received by him of doings of the different organizations throughout the world. One of the messages received was from the German emperor, who said he was in sympathy with the cause of the Jews and would aid them. Others were received from the most noble of Christians, who also asserted their sympathy with the Zionists."

An entertainment followed Mr. Zolotkoff's report and dancing was enjoyed until a late hour.

The Order of Knights was organized Jan. 1, 1891, and in Chicago there are several thousand members. The society was the result of numerous meetings held in every section of this city. The plan to purchase the Holy Land originated in Europe. Mr. Zolotkoff was the delegate to the congress from the Chicago Order of Knights of Zion in 1898.

The above is cut from the *Chicago Chronicle*, and indicates a great awakening in Israel. As time passes by, God's ancient people are becoming active. Their heart yearns for the land of their forefathers.

Rejoice for redemption draws near.

W. H. WILSON.

New subscribers who pay a year in advance will receive all the papers for the balance of this year free, and be credited to the end of 1900.

Another Trans-Asiatic Road.

A writer in the *Nineteenth Century* argues that the reply of Great Britain to the Transsiberian railway must be the construction of a rival grand trunk line to China. The Russians are building their road to strengthen themselves in Asia and bring the whole of northern China within their influence if not their actual grasp. Therefore Great Britain, in the opinion of the magazine writer, should build a continuous line from the Mediterranean through southern Asia to Shanghai to link up and develop the British zone in Asia and gain a commanding position in central and southern China. The proposed western starting point of this south Asian through line is Alexandria or Port Said. From there it should run eastward 3,400 miles through the Isthmus of Suez, northern Arabia, and Baluchistan to Kurrachee. There a connection will be made with the Indian railway system, which extends eastward to Mandalay. From there to Shanghai is 2,400 miles.

The total length of the line will be 6,870 miles, of which 2,000 are already constructed. The physical difficulties to be encountered are not so great as those the builders of the Siberian line have to contend with. One advantage which Russia possesses is that the Siberian road runs through Russian territory. The proposed English road will run through many jurisdictions. But the consent of the Egyptian government is a formality. It is assumed that the Turkish government will give its consent to the crossing of some narrow strips of territory on the Red Sea and the Persian Gulf which is under its jurisdiction. There will be no difficulty about obtaining a permit for the Chinese portion of the line.

It is certain that the construction of this Alexandria-Shanghai road will strengthen the English position in the heart of China and in southern Asia. It will serve to shut out Russia from the Persian Gulf and the Arabian Sea. It will also, in connection with the Siberean road, have an immense influence on Asiatic trade with Europe. The Suez Canal will lose much of its value. The proposed Nicaragua Canal will have new rivals. When the Siberian railway is opened all European passengers for China, Japan, and points east of Singapore will go over it instead of going via Suez. The mails will be sent by the northern route. If the proposed British line is built passenger travel via the Red Sea and the Suez Canal will cease altogether. The more perishable and valuable products of eastern Asia—the teas and the silks—will be sent by land instead of water. The risks will not be so great and the saving in time often will be an inducement to ship by rail. The heavier and less valuable freight will continue to go by water, but the revenues of the Suez Canal will be smaller than they are now.

The British government owns the controlling interest in the canal. Were its dividends diminished that government would be a loser. But there would be counter-balancing gains. If the canal were made less profitable by railroad competition England would have a firmer grip on China, and the volume of Asiatic trade would be increased.—*Chicago Tribune.*

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The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows—Preaching by J. P. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through thecity, to meet with us, and they will be cared for by addressing, or calling at Eld. V. Baker's, 203 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west from Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:00. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:30 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

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The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. M., in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beech Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Knife, Kasafer, or H. L. Lehman, West Milton, Ohio.

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The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Rabbit Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 8 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbiley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private house. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver, Evangelist.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 12313 Euclid Ave. near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterbode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Wenatchee, Washington, meet each Sunday at 10 A. M., for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

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Westward.	9	15	39	3	55
	A M	A M	A M	P M	P M
Pittsb'gh, W. 7'd		2 35			5 35
Alliance, ar.	9 45	3 35			6 45
Canton	10 10	4 00			7 10
Massillon	10 23	4 13			7 23
Wooster	10 40	4 30			7 40
Mansfield	11 25	5 15	6 50		8 25
Crestline, ar.	12 15	6 05	8 15		9 15
Bucyrus	12 31	6 21	8 31		9 31
Leo	12 47	6 37	8 47		9 47
Van Wert	1 31	7 20	9 40	5 57	10 30
Ft Wayne	1 55	7 45	10 15	6 30	11 00
Arcola		1 23	7 40		10 55
Columbia City	4 52	4 17	10 30	9 05	
Larwill	4 58		10 45	9 15	
Pierceton	5 05		10 55	9 25	
Grand Rapids	6 30		12 30	10 50	
Detroit	10 55		4 55	3 15	
Toledo	8 15		2 15	12 40	
Wauseon	7 05		1 05	11 30	
Montpelier	7 22	6 22	1 23	11 47	
Bryan			1 41		
Hicksville			2 03		
Butler			2 23		
Waterloo			2 40		
Auburn			2 55		
Garrett			3 10		
Hobart			3 31		
Liverpool			3 41		
Clarke			3 47		
Chicago, ar.	8 15	7 05	5 05	12 30	
	P M	P M	P M	P M	

Eastward.	20	8	6	60	24	14
	A M	A M	P M	P M	P M	P M
Chicago, lv.	12 30	3 00	2 30	10 15	10 00	10 00
Clarke	7 35		7 20	12 55	5 05	
Liverpool	8 50		8 35	2 10	6 20	
Hobart	9 05		8 50	2 25	6 35	
Wheeler	9 25		9 10	2 45	6 55	
Valparaiso	9 15	4 32	9 30	3 50	7 40	7 40
Wanaska	9 58		10 13	4 33	8 23	
Hamma	10 13		10 28	4 48	8 38	
Davis	10 19		10 34	4 54	8 44	
Hamlet	10 23		10 38	4 58	8 48	
Grovertown	10 31		10 46	5 06	8 56	
Plymouth	10 55	5 40	11 05	5 25	9 15	9 15
Bass st	10 58		11 08	5 28	9 18	
Donahoe	11 01		11 11	5 31	9 21	9 21
Rand Green	11 03		11 13	5 33	9 23	9 23
Wanee	11 20	5 50	11 30	5 50	9 40	
Wanee Jct.	11 25		11 35	5 55	9 45	
Pierceton	11 37		11 47	6 07	9 57	
Larwill	11 48		11 58	6 18	10 08	
Columbia City	11 53	7 01	12 03	6 23	10 13	10 13
Arcola	12 01		12 11	6 31	10 21	
Ft Wayne	12 45	7 35	12 55	7 15	11 05	11 05
Van Wert	1 45	8 35	1 55	8 15	12 05	12 05
Leo	2 00	8 50	2 10	8 30		
Bucyrus	2 16	9 06	2 26	8 46		
Crestline, ar.	2 31	9 20	2 41	9 01		
Mansfield	3 20	10 05	3 30	9 50		
Wooster	4 05	10 50	4 15	10 35		
Massillon	4 22	11 07	4 32	10 52		
Canton	4 35	11 20	4 45	11 05		
Alliance, ar.	4 50	11 35	5 00	11 20		
Pittsb'gh, ar.	12 45	8 30	8 30			
	P M	P M	P M	P M	P M	P M

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12 32 | 2 02 | 6 02 | 9 32	Ar. Bellevue Lv.	6 43 | 7 33 | 11 33 | 3 00
12 45 | 2 15 | 6 15 | 9 45	Clyde	6 30 | 7 20 | 11 20 | 2 45
1 03 | 2 33 | 6 33 | 10 03	Fremont	6 12 | 7 02 | 11 02 | 2 27
1 48 | 3 18 | 7 18 | 10 48	Elyria	5 25 | 6 15 | 10 15 | 1 40
2 08 | 3 38 | 7 38 | 11 08	Berea	5 05 | 5 55 | 9 55 | 1 20
2 20 | 3 50 | 7 50 | 11 20	Cleveland	4 50 | 5 40 | 9 40 | 1 05
2 35 | 4 05 | 8 05 | 11 35	Newburg	4 35 | 5 25 | 9 25 | 12 50
2 45 | 4 15 | 8 15 | 11 45	Collamer	4 25 | 5 15 | 9 15 | 12 40
2 55 | 4 25 | 8 25 | 11 55	Wilson	4 15 | 5 05 | 9 05 | 12 30
3 05 | 4 35 | 8 35 | 12 05	Ashtabula	4 05 | 4 55 | 8 55 | 12 20
3 45 | 5 15 | 9 15 | 12 45	Conneaut	3 25 | 4 15 | 8 15 | 11 40
4 00 | 5 30 | 9 30 | 1 00	Erie	3 10 | 4 00 | 8 00 | 11 25
4 45 | 6 15 | 10 15 | 1 45	Girard	2 25 | 3 15 | 7 15 | 10 40
5 00 | 6 30 | 10 30 | 2 00	Youngstown	2 10 | 3 00 | 7 00 | 10 25
5 30 | 7 00 | 11 00 | 2 30	Salamanca	1 40 | 2 30 | 6 30 | 9 55
6 00 | 7 30 | 11 30 | 3 00	Jamestown	1 10 | 2 00 | 6 00 | 9 25
7 00 | 8 30 | 12 30 | 4 00	Dunkirk	12 10 | 1 00 | 5 00 | 8 25
8 30 | 10 00 | 1 30 | 5 30	Buffalo	10 45 | 11 35 | 3 35 | 7 00
11 00 | 12 30 | 4 30 | 8 00	Ar. New York Lv.	8 15 | 9 05 | 1 05 | 4 30
A M | P M | P M | P M		P M | P M | P M | A M

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Go and seek the orphan sighing,
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As on mercy's pinions flying,
Go dispel the darkest fears:
Seek the stranger sad and weary,
Pass not on the other side,
Though the task be sad and dreary,
Heeding not the scorn of pride.

Go with manners unassuming,
In a meek and quiet way,
To the fallen ever pressing,
Though thy brother sadly stray:
'Tis a Savior's kind compassion,
'Tis his righteousness alone,
All unmerited salvation
That around thy path has shone,

When thy heart is warmly glowing
With the sacred love of prayer,
In thy works of kindness flowing
Not as with a miser's care;
Duty ever shall be thy watchword,
Pity drop the balmy tear,
Always toward the fallen cherish
Sympathy and love sincere.

Selections.

The Errors of the Age.

Well, say the men of a certain class, though God may have spoken intelligently and articulately, he has not spoken authoritatively. He has given us the Bible as a book of thought,—a sort of hand book or guide book, but not a statute book, not a promulgation of premonitory law, or infallible and inexorable truth. By this class of reasons, the divine element of authority is stricken out, and man is allowed to trifle with the Scriptures, to play fast and loose with their revelations, as if they were the mere utterances of a higher kind of genius than that which gave us the Iliad, or the Canterbury Tales, or Faust, or Locksley Hall. Beauty, eloquence, lofty thought, tenderness, power, they allow to Scripture—but not authority. They will admire, but not obey, they will listen to its suggestions, but they decline its commands. They will study it, but they will not be bound by it. How this free and easy treatment of the Bible is reconcilable with the idea of revelation from God, I do not now inquire. I point to it simply as another of the eliminations of the divine element from that which is yet recognized as a divine volume. How strangely destroys are some to thrust God out of his own Book! How thoroughly they do this by this repudiation of infallibility and authority! And how blind they are to the loss which they themselves thus sustain in being shut out from all certainty by being deprived of all divine authority.

It is hardly possible to read the Bible without feeling how sternly it condemns this laxity. If some of these free and easy commentators would pronounces it the most bigoted of books. It is so unsparing in its denunciation of error and evil, and so uncompromising in its demands upon men for submission to its teaching. One God, one Christ, one book, one creed, one theology, one religion, one way to salvation! This is its unfaltering utterance, from its first verse to its last. He that believeth shall be saved; he that believeth not shall be damned. It assumes the absolute authority of the Creator. It assumes that as his wisdom is perfect, so all its utterances must be authoritative. It proclaims truth not as an opinion, a speculation, a theory, but a certainty. It takes unhesitatingly for granted that all error is sin; that truth is one, and never becomes antiquated or obsolete, but always blooms in immortal youth, no length of ages availing to extract the divine element from what God has once spoken. Unhistorical, as some have, by means of ancient hieroglyphics, or modern arithmetic, tried to prove it, it calmly yet boldly claims to be one true history of heaven and earth, of things visible and invisible. Mythical, as others call it, it spreads before us the naked, rugged facts of four thousand years, each one a veritable fragment of humanity, the embodiment, not of dreams or fantasies, but of living truth. Unphilosophical, as others affirm it to be it presents to us its revelations as developments of the one authentic philosophy of mind and matter, of good and evil: not solicitous to defend itself from the charges of boasting or of foolishness, which self-sufficient assailants have brought against it; and making no apology for announcing itself as the one volume which, like its author, is immortal and incorruptible. "The grass withereth, the flower faileth, but the Word of our God shall stand forever."

That this disposition to eliminate or extract the divine element from the Bible is the root of wide spread error, is obvious: that the error is deep and perilous, is no less plain. The tendency of each is, in a greater or less degree, to get rid of a personal God, or to remove him to a distance from us, or to interpose a cloud between him and us, so that the reader of his book shall no longer meet him face to face in that book, but simply certain abstractions, certain algebraic symbols, or unknown quantities, which may or may not mean anything which lays no hold upon the conscience, either for alarming or pacifying, which still leave the soul without a living personality either to worship or to love.

But this line of error goes further than the expulsion of the divine Word of God. There is the transference of this to the creature, the deifying of man, the robbing God in order to enrich and magnify man. "Ye shall not surely die," was Satan's insidious commencement of the rejection of the divine element from what God had spoken; his second step was the promised transference of the divine to the human, "ye shall be as gods, knowing good and evil." As man ripens in iniquity, and as the errors we have dwelt upon unfold themselves, this during transference—this full-blown impiety of anti-Christ—this last and worst form of man's infidelity will exhibit itself, both in the church and in the world, consummating the evils of the perilous times of which the apostle has given us so appalling a picture.

Transfer the divine element to creation at large, you have pantheism; to images of brass or stone, you have idolatry; to the priest or the church, you have Romanism; to forms and rites and sacraments, and you have trinitarianism; to the visible things of the senses, and you have materialism; to the intellect, and you have rationalism: to the fancy, and you have religious pictorialism; to the feelings, and you have religious sentimentalism: transfer it to man, simply as man, and you have the last form of anti-Christ—the dethronization of the divine, the enthronization of the human, the rejection of the God-man and the exaltation of a man into his place as the only Messiah of the race, the world's only Redeemer and King.

Most subtle is the error that would have us deal with religious truth as a mere bundle of abstractions or ideas or speculations, of which every man is at liberty to form his own opinion. The essence of the Bible, the Alpha and Omega of revelation, is not truth alone, nor religion alone, but Christianity, a Christianity which is not presented to us merely as the communication of doctrines, but as the settlement of the great personal question between the sinner and God, the solution of the difficulty which law and conscience necessarily raise as to righteousness and grace.

And what is Christianity? Not metaphysics, not mysticism, not a compilation of guesses at the truth. It is the history of the seed of the woman—that seed the Word made flesh; the Word made flesh the revelation of the invisible Jehovah, the representative of the eternal God, the medium of communication between the Creator and the creature, between earth and heaven.

And of this Christianity what is the essential characteristic, the indispensible feature from first to last? Is it incarnation or blood-shedding? Is it the cradle or the cross? Is it the scene at Bethlehem or at Golgotha? Assuredly the latter! "Eli, Eli, Lama Sabachthani" is no mere outcry of suffering nature, the cross is no mere scene of human martyrdom, and the great sepulchre is no mere Hebrew tomb. It is only through blood shedding that conscience is purged; it is only the cross that knits heaven and earth together; it is the cross that bears up the collapsing ruins of [illegible] the pierced hand that holds the golden sceptre; it is at Calvary that we find the open gate of Paradise regained, and the gospel is good news to the sinner of liberty to enter in. Let men with the newly sharpened axes of rationalism do their utmost to hew down that cross, it will stand in spite of them. Let them apply their ecclesiastical paint brush, and daub it all over with the most approved of mediæval pigments to cover its nakedness. Let them scoff at the legal transference of the sinner's guilt to a divine substitute, and of that surety's righteousness to the sinner as in Lutheran delusion or a Puritan fiction, that mutual transference, that wondrous exchange, will be found to be wrapped up with Christianity itself. Let those who, like Cain of old, shrink from the touch of sacrificial blood and mock the "religion of the shambles," purge their consciousness with the idea of God's universal fatherhood, and try to wash their robes and make them white in something else than the blood of the Lamb: to us, as to the saints of other days, there is but one purging of the conscience, one security for pardon, one way of access, one bond of reconciliation, one healing of our wounds—the death of him on whom the chastisement of our peace was laid; and one everlasting song "unto him who loved us, and washed us from our sins in his own blood."

When we speak of error or truth, we speak of an idea, an abstraction. But the Bible does not deal in mere ideas. It has an orbit of its own, a region of its own, a world of its own—very different from that unto which the wisdom of man ever enters—an orbit of which God's throne is the center, a world of reality, a region of personality, in which the distant becomes near, the invisible the visible, and the shadowy substantial and the palpable. In the Bible we look the living God in the face; and he fixes his gaze on us. Divine revelation, as developed in Christianity, is not the elucidation of certain unpractical or impersonal questions: but the adjustment of all that is personal between us and God, so that we shall know, of a certainty, that in believing we are forgiven all our iniquities. Christianity is not the mere improvement of natural religion, nor the correction of certain philosophical obliquities, nor the removal of certain heathen misrepresentations as to the character of God; but the settlement of the great controversy between us and God, the readjustment of our relationship to him, upon a basis and in a way which not merely secures future reconciliation for us, but gives us the present assurance of it, with all the peace, and the liberty, and the holiness which that assurance brings.

It is round the Christ of God that all truth revolves; and hence all error connected either with his person or his work must be perilous. The revelation of the Christ begins at the beginning, and sweeps round a vast circle. It takes up the whole question of the sinner and God, and gives judgment upon every part of it. It condemns man, and justifies God. It pronounces authoritatively, both as to the way of life and the way of death. It does not accept earnestness as a substitute for truth, nor a justification or extenuation of error. It does not show man how to lay the foundation of the great settlement for eternity, it lays the foundation and presents us with everything on God's side as finished. It begins by announcing what God has done, before it says one word of what man is to do; it shows us God as the doer and the giver—man as the receiver, setting aside unsparingly every religion and every doctrine which would make man either in whole or in part his own savior: or which would make worship or service a thing of proxy, and shift the personality and responsibility of the great transaction between the soul and God to a priest, or a minister, or a church, or a ceremony, or a sacrament, or a creed.

Thus [illegible] that, through the belief of God's [illegible] ny to the great propitiation [illegible] only justified, but we know [illegible] are assured, that we are; and thus it is that, through the simple reception of the glad tidings, all the glad things which they contain is transferred to us. Believing, we rejoice; we are saved; we have everlasting life.

The revelation of the Christ embraces in it the revelation of the Church in him, as his temple, his body, his bride: his present witness on earth, and the watcher for his return in glory. This church, even on earth, is no mere association of men holding certain opinions, no mere corporation favored with certain privileges, but a body chosen and called out of a world of darkness. Its legislation is divine, not human: its laws are not its own ideas of expediency and order, but the commandments of its Head. The essence of its constitution is not socialism, nor republicanism, nor despotism, nor anarchy: but an unearthly organization founded on entire subjection to its heavenly Head; an organization working itself out it in order, unity, growth, fruitfulness, love and zeal. Its ministers are not philosophers, nor lecturers, nor theorists, nor humorists, nor orators, nor priests; but messengers of God's free love, expositors of the Word, and shepherds of the flock, and executors of government and discipline. Its members are not politicans, nor lovers of pleasure, nor worshipers of gold, nor men who are trying to make the best of both worlds; but men alive from the dead, through the power of Holy Spirit, possessors of a heavenly peace, bearers of a cross, yet heirs of a kingdom, strangers upon the earth, yet citizens of the New Jerusalem, which cometh down from heaven.

All the errors of the age we cannot hope to shun; yet many more we might be delivered from, did we trust more to the heavenly Teacher and his heavenly teaching; for surely the promise is to us, "He will guide you into all truth).....Ye have an unction from the Holy One, and know all things." Let us learn each truth directly from the Master's lips, so shall it be vital and productive; otherwise we shall be the possessors but of a second-hand, and therefore a second-rate religion—a reflected religion, with all the coldness of moonshine, but none of the warmth of the glorious sun; a timid and shriveled piety that does no mighty deeds, and speaks no words of power—that will not even stand the tear and wear of life, far less brave the brunt of battle, or compete for the martyr's crown.

It is truth that makes us free, for all error is bondage. If, then, you would be free men, grasp the truth, tenaciously, bravely, calmly; bind it round your neck as a girdle, treasure it in your heart of hearts. "Buy the truth and sell it not;" that is, get it at any cost, part with it never. Error is sin, for which every man shall give an account to God; and sin is no mischance or misfortune that claims pity only, but not condemnation nor punishment; see what means the fiery law; what means the cross of the sin-bearer; what means the great white throne; what means the everlasting fire? "Stand, therefore, having your loins girt about with truth," remembering your high calling, as witnesses for the True One. Let neither your words nor your lives give any uncertain sound. Every man to whom the Bible comes is responsible for believing all the truth which that revelation proclaims, and for rejecting all the error which it condemns. Cleave, then, to the Word of the living God; and sit, as teachable disciples, at the feet of him who has said learn of me. So shall you be led into all truth and delivered from all error. Otherwise, how shall you stand, either now or in the evil day? How shall you hope to win the victory, or receive the recompense to him that overcometh? We once saw a painting—the representation of the last struggle of an ancient king. He and three of his pursuers are on horse-back, engaged hand to hand in deadly battle. Even with such odds, he looks a man, for stature and strength and sinew, fitted to win the day. But the shield which he holds in his left hand is broken: the sword which he grasps so firmly in his right, is snapped in two, and his helmet has fallen from his head. With half a sword, with a splintered shield, without a helmet—how can he, old warrior as he is, win the field? What can he do but die? Let us in our great battle of life remember this, and if we would overcome, let us take the whole armor of God—the shield, the breastplate, the helmet, and the sword. So shall we fight: so shall we be more than conquerors: and the God of peace shall bruise Satan under our feet shortly.

The day of error will not always last. The day of truth is coming. For we know that though in the last days perilous times shall come; yet beyond these there is the splendor of the most glorious day that ever dawned upon the earth; for he that shall come, will come, and will not tarry. He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.—*London Quarterly Journal of Prophecy, 1870.*

Unfinished Building.

Men respect ruins which mark the place where a noble edifice once stood: but they despise the fluest foundations which never rose into a finished structure. So long as workmen swarm upon the walls, and the stroke of the hammer or the click of the trowel are heard, the enterprise commands respect. But the moss-grown cornerstones and crumbling masonry meet with scorn from every passer by on the road of life.

Easier far is it to build mansions of marble, than to build manhoods of todays and yesterdays. Finished character is a costly thing. No man who leaves the flower-garden of pleasure, and looks upon the battlefield of real life for one brief hour, can deny the costliness of Christian character. Those who read aright records of the progress of the race perceive that, in all ages, men must make awful sacrifices for the truth of God and the good of their fellows. Righteous living is not child's play, and the way of life is not a "primrose path." The price of finished character is counted in dropping blood, in burning brain, in throbbing nerve and in shrinking sinew.

It is easy to drift with the unthinking multitude to do evil. But no noble purpose was ever born, much less bred to vigorous manhood, amid the shouts of the multitude or the cries of the market-place. "Far from the maddening crowd," the makers of history, the martyrs of God, and the molders of men sit down in solitude and silence, and conceive the burning thoughts which blaze along the crest of crawling centuries as the beacon-fires of him who is the everlasting light. Born in the solitude of obscure Bethlehem, and bred in the holy hush of unknown Nazareth, coming up from the wilderness with garments dyed in the crimson of sacrifice are seen the Messiahs of humanity.

Unfinished character is sometimes explained by a lack of appreciation of its worth. Values must be referred to as a standard, as they are relative. Confusion results from the absence of an absolute and unchanging standard. This is the fatal error of prudential morality, which makes "honesty the best policy," and not an eternal principle. Skeptical Pirate cries, "What is truth?" and practical infidelity questions, "Can any good come out of Nazareth?" The answer is one, "Come and see." Come and see the truth and grace which are incarnated in the Christ. This is the vision which transforms and transfigures life, and enables the soul to see its true purpose and transcendent possibility. How cheap are the things which are bought and sold at the "devil's booth," where "each ounce of dust costs its ounce of gold." Truth is not an article of merchandise. It is the pearl of great price, which must be received as a gift when we have given all. The physical scaffold is but the scaffold which supports the spirit while it builds for itself an imperishable edifice for eternity. The Master Builder will take it down when it has served its end, and our work will stand revealed in the white light of eternity.

Exhausted resources may be another cause of incompleteness. An empty treasury stops the sound of saw and hammer. It is supreme folly to trust in our own resources. Self is a bankrupt beggar. Self-confident Peter is frightened by a splash of spray or a cock-crow, but to God-trusting Daniel pulse is sweet, fire is balmy, and the lion's roar is the deep sub-bass of a celestial symphony. The wise man depends upon the resources of the Master builder. He must hate father, mother, wife, children. That is, he must not depend upon heredity or environment. "They are efficient but not sufficient." He must forsake all that he hath. Both talents and acquisitions must be made tributary to one supreme end. He must not count even his own life dear unto himself.

Let no man falter because of the magnitude of such a task. He who puts himself, with all he has into the only enterprise worthy of a man, need not fear the issue. God will supplement his weakness with divine power, and the structure which he builds shall become at last a fit temple for the indwelling spirit, strong and symmetrical as the towers of heaven.

The Master builder shall say at last:

"Since thou hast done thy best,
It shall be as if all had been;
For I will do the rest."

He shall touch the works of our hand, and, as the clay falls off, there shall stand revealed the perfect workmanship of his own building, a house not made with hands, which shall shine forth in radiant beauty when suns and systems darkle to their doom.—*Arthur Edward Johnson in Western Christian Advocate.*

Sententious Paragraphs.

Whatever you do for the Lord, do in the name of the Lord; that is referring to his authority, expecting his blessing, and seeking his honor.

They will ne'er say "I'm tired" in the kingdom;
"I'm sad" will be exiled foment.
For a little while sorrow is given,
And then cometh joy and content.
And our Lord who sees farther than we do
Is glad, being sure of the end.
His wisdom and love we can see through
Each cloud. He will always befriend.

The Christian's brow would be the oftener unclouded did he visit more frequently the mount of prayer. There the wounds received by contact with the world are all healed, and the heart rests in the fulness of infinite love.

Holiness is the beauty of God impressed upon the soul, and the impression is everlasting. Other beauty is but a faded flower; time will plough up deep furrows upon the fairest face, but this will be fresh to all eternity.

I do not know if dark the days will be,
Or fraught with sorrow and with heavy care—
I only know that surely he will be
My perfect light, and all my griefs will share.

I do not know if in temptation's hour
My heart will falter and my feet go wrong—
I only know that he who watcheth me
Will guide my feet and make me very strong.

The line of supernatural life may run wholly in the midst of little and lowly things. If one sign surer than any other be chosen to mark the progress of the Divine life, it is when sanctity prevails even in the minutest points of character, and in ordinary ways. The casual act may tell more of the secret power of Jesus in the soul, than world-famed acts of self-devotion.

Oh, breaking heart, by earthly friends forsaken,
Let this your assurance of comfort be,
One who has of earth's bitterest woes partaken,
Through great compassion and pure love for thee—
A heavenly Friend, who will forsake thee never,
Spoke to all grieving ones these words so blest—
"Come unto me," he said, "ye heavy laden,
And I will give you rest."

The Restitution.

"The Restitution of all things Which God hath spoken by the mouth of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, OCTOBER 18, 1899. NUMBER 39.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

EDITORIAL COMMITTEE.
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M. JOBLIN, SPECIAL CONTRIBUTOR.

PLYMOUTH, INDIANA, OCT. 18, 1899.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of THE RESTITUTION, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

J. H. WILLEY, Pres.

A. R. UNDERWOOD, Sec'y.

It is with pleasure that we inform his many friends, that Brother A. H. Zillmer is much improved in health, and we hope will soon be able to be out again.

Our next issue will contain the report of the Illinois Conference, and papers read at that time. Those wanting extra papers should order them at once so we may know how many will be needed.

From the dispatches it seems the war in the Transvaal is a surety. The Boers have started by blowing up bridges, destroying lines of railroad, and cutting telegraph wires, so isolating many places. It is impossible to get information as to the real situation at the different points, but it is known that there has been fighting at several places.

STUDENTS of prophecy who are interested in the "signs of the times" will watch the present strife in Africa closely. England is fighting for supremacy in the far South of Africa, and as was expected the Continental European powers are figuring on all sorts of schemes. A French diplomat is again urging the plan for a "United States of Europe"—a combination wherein France will be the leader with all Europe against England. He is not alone however, for Russia and Germany have already commenced a work in this direction, whereby the old world Latin-Muscovite races will be united against the Anglo-Saxons. They have appointed commissions who have already entered upon their duties in this line. On account of the strategic position of Spain that country is to be revived and taken into the scheme. It even goes further, and takes in the division of Asia, Russia with Siberia taking in northern China and Afghanistan and gradually working on India. France wants Toukin, with Annam, Cochin China and Siam, thus closing in on India from the East. Germany must be counted as taking the *rest*, and if they do not quarrel among themselves the plan is well laid, and England with the English speaking people of the world, will have no easy times from now on. Watch these things, brethren, for they lead to the time when the Coming King will take in hand the settlement of all these matters.

Unanswerable Proof.

The Italian correspondent of one of the great dailies of New York City in reviewing the religious status of that country gives the following, which shows that an ignorant woman, led by the Word of God, can vanquish the wily priests of Rome:—

A worthy woman of Turin, a fruit seller, had received the Word of God, and read it with joy. Seated at the entrance of a bridge, in her modest shop, she improved every leisure moment in studying the holy Book. A Romish priest passed by the spot and asked,

"What book are you reading there?"

"It is the Word of God, sir."

"The Word of God? But who told you so?"

"God himself."

"Himself? What folly? Has God spoken to you?"—What proofs can you give me of it?"

"Sir," replied the woman, "prove to me that the sun is there above our heads."

"Why should I prove it? The best proof that the sun is there, is, that it lights and warms us."

"Ah, that is what I wish to say to you;" cried the woman triumphantly; "the best proof that this Book is the Word of God, is that it lights and warms my soul."

The priest went away in anger?

THE friends in Plymouth have enjoyed the compaulonship of Sister A. L. Tichenor of Chicago, who has sojourned here since the Argos Conference. She returned home yesterday. We hope she will return some time in the future, as we cannot have too many like her in our midst.

COMMENTING on the Dreyfus sentence, the Jewish *Chronicle* says:—"With grief and indignation we hear the second condemnation of Captain Dreyfus. There were some—and ourselves among them—who were loth to believe in the possibility of this crowning infamy. We thought that for the love of common humanity, in veneration of the primal elements of civilization out of regard to the country and the army, in whose name justice has for five years been outraged, a hostile verdict would have been dismissed. But it was a vain and idle dream.....Facts are nothing,—justice is nothing, truth is nothing. Hatred of the Jew and army idolatry are everything. France has made unto itself another god, and is sacrificing the Jew to propitiate it. It has flung away its cap of liberty as an obsolete garment."

The Great Wall of Babylon.

Recent discoveries made under the auspices of the German Oriental Society show that the assertions of ancient writers about the enormous widths of the walls of Babylon were not exaggerated. Says the September *Biblia*:—In No. 2 of the Mittheilungen of the German Orientgesellschaft, the leader of the Babylonian expedition sent out by the Society, Dr. Koldewey, describes the first fruits of that enterprise, and presents data which make it possible, for the first time in a thousand years, to test the correctness of the claims put forth by Herodotus and Diodorus to the effect that the wall of the city of Babylon was so wide that several chariots could travel upon it side by side. The German expedition has begun its work by digging a wide trench directly into the Great Keir mound from the east, and has made it possible to measure the famous wall. This gigantic bulwark consists of an outer wall 7.25 meters, [23 feet] thick, built of burnt brick bearing the stamp or impress of Nebuchadnezzar and an immense 13.10 metres [43 feet] thick, while the filling between is 21.5 metres [71 feet] thick making the enormous total of 41.85 metres [138 feet]. As yet the diggers have penetrated only 17 metres [56 feet] into this mountain of ruins, but it is thought that now the palace walls themselves are reached. The Society proposes to expend as much as a hundred thousand marks per annum for the next five years at least in this undertaking. A little brochure descriptive of the work, entitled "Babylon," to be issued at once will contain an address by Prof. Delitzsch, delivered in March, in the presence of the Emperor and Empress of Germany, who last year gave 20,000 marks to the association."

We see from the above that God is making it easy for the honest of heart to defend his Word, in even this age of infidelity.

France and the Jew.

George M. Lees in *Glad Tidings* says:—

"In the case of France and the Jew Dreyfus, we seem to have history repeating itself.

In the past, the nations who ill-treated the Jews have always had to suffer for it, and in remarkable ways.

The Egyptians tried to drown them, but were drowned themselves.

Haman tried to hang Mordecai, and kill all the Jews, but he was hanged himself on the gallows he had made for Mordecai.

The Babylonians tried to kill Daniel in the lion's den, but suffered the fate intended for him.

Dreyfus has been unjustly condemned, but in condemning him the officials of the French army have condemned themselves.

We have the Word of the Almighty that this state of matters will always be, in such as the thrice repeated expression, "I will bless him that blesseth thee, and will curse him that curseth thee." As to his guardianship over the Jews, we have the statement,—"He that toucheth you toucheth the apple of his eye." Zech. ii. 8. How true do we see it today! In this connection is the 15th verse of the 1st chapter of Zechariah. It describes one reason for the displeasure of God on the nations,—namely, for their having exceeded the afflictions of the Jews. The verse reads, "And I am very sore displeased with the nations that are at ease; for I was but a little displeased, and they helped forward the affliction." Many who think they are Christian seem to think they are doing God's service by persecuting the Jews. No Divine command, however, has been given for this. On the contrary, we see in such persecution a reason for God's very sore displeasure."

Russia.

The following, from the pen of the Rev. Samuel G. Wilson M. A., of Tabriz, Persia, tell what an influence Russia has already obtained in Persia. He says:—

"The conversion of a large body of Nestorians in Persia to the Russian Church, is a movement for better protection, not a spiritual change." In this connection he tells the following story:—"A Nestorian was irrigating his fields. A fellow peasant came up and turned off the water to his own field. When asked why he did so, he replied,—'I am able to, for I am a Russian.' The first man thought it useless to resist, and walked off to the village. Presently he returned and began turning the water [illegible] field. When No. 1 began to quarrel with him, he said: 'Go away or I will knock you down with my spade. I have just enrolled as a Russian, too.'"

Aaron and Christ.

In Exodus xxv. 40 we are informed that Jehovah said to Moses, "See that thou make what thou wast caused to see after their pattern showed thee in the Mount," which things, Paul says, are only the "image and shadow of heavenly things," as God said to Moses. And elsewhere he says that the Jews have the model of the knowledge and of the truth in the Law." From these and similar passages it is evident that the Mosaic system of righteousness was symbolic of the righteousness of God in Jesus Christ. In and of itself it sanctified to the purifying of the flesh, but could not free the conscience from sin. To impart this flesh purification

A HIGH PRIEST

and his household, legally set apart were necessary, as was also a tabernacle, sacrifices, washings, etc., etc. The righteousness of God, on the other hand, was justification from all past sin, a purification of the mind, or heart, or conscience without the law of Moses,—but was attested or witnessed to by the Law and the Prophets,—it was a justification through belief of what Jesus and his Apostles preached concerning the kingdom of God and his Name,—in other words through belief of the gospel to all that put on Christ by baptism. This was God's saving power. And so we are told in Hebrews v. 9 that Jesus became the author of eternal salvation to all that obey him,"—and again, "If ye love me keep my commandments;" "If a man love me he WILL keep my commandments." "If a man love me he *will keep my words*.....the Word that I have spoken the same shall judge him in the last day." "Ye are my friends *if ye do* whatsoever I command you." "Love is the fulfilling of the law." The reader will see from these Scriptures that love and obedience are the same thing; and that is the reason God accepts no professions of devotion unless they are accompanied by obedience to "whatsoever" he commands. We want to impress this idea deeply,—that love does not exist without obedience; and where these are absent the spirit of him who was

OBEDIENT UNTO DEATH,

is wanting. Love suffers long, and is kind; it envieth not; it boasts not itself,—is not puffed up; doth not behave itself unseemly; seeketh not its own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things; hopeth all things; endureth all things."

The words of Jesus are, "He that believeth the gospel of the kingdom, and is baptized shall be saved, and he that believeth it not shall be condemned." The gospel is here offered for *faith*, and baptism is prescribed for the

OBEDIENCE OF FAITH.

Jesus demanded baptism of John, saying, "Thus, (in this way) it is proper for *us* to fulfill all righteousness." And the Apostle adds, "When he was baptized he went *up* straightway from the water; clearly evincing that he must have first gone *down* into it; and *after he had done this*, God acknowledged him as his Son, and declared himself well pleased with him. Matt. iii. 13-17. And when he spoke of the "all righteousness" to be fulfilled he spoke of the necessity of doing what was symbolized by the institutions of the Mosaic Law. Jesus being the Anointed Seed long promised of God, was therefore the High Priest who was to arise after the similitude of Melchizedec, and to sit upon his throne, and to bear the glory. Zech. vi. This being so, he would have at some time future, to occupy the place formerly occupied by Aaron; and as Aaron's inauguration was representative of the Melchizedec, Jesus had to be consecrated after the same type in order to antitypically fulfill the representation of the law.

Aaron was forbidden to enter into the most Holy Place of the Tabernacle without being adorned and glorified with garments of splendor and holiness. Nor was he permitted to enter even when clothed with these, unless he had been previously baptized, under pain of death. The law said, "He shall

WASH HIS FLESH

in water and so put them on. He was obliged to *put off* his ordinary attire, and *put on* the Holy Linen Robe; and if he had put this on *without* bathing his flesh in water, and proceeded to officiate, this antaptized High Priest would have been struck dead. When legally clothed the Aaronic Priests were Holiness to Jehovah, and the representatives of the Holy and Just One to come, in his character and priestly office. And so they symbolism relative to

THE HOLY PRIEST

was the "righteousness" to be fulfilled by Jesus before he could enter upon his functions by "the power of an endless life," as High Priest, first over the Household of God, and afterwards over the Twelve Tribes of Israel. Moses baptized Aaron and his sons, so the greatest of all the prophets was appointed to baptize Jesus and his brethren. It may be objected that Jesus had

NO SINS TO BE REMITTED,

and had no need of repentance, and was therefore not a fit subject for such a baptism. We admit that he had no sin of his own; but his *nature* was that of the condemned race of man, because he was made of a woman and he must be *freed* from it, before he can impart life everlasting to others; in other words he must himself *possess* that life before he can bestow it on others. Rom. vi. 4-10 clearly teaches that *by death* he was freed from the sinful, corruptible nature of Adam.

HE DIED BY SIN ONCE,

the Apostle says; but not by his own sin—Adam's. It must be evident to every reflecting mind that if Jesus in the days of his flesh had possessed a superior nature to those for whom he was slain these types of law-service could not have found their Antitype in him. His *character* was SPOTLESS; but we learn from Job that no one born of woman can be clean. Chap. xxv. 4. And the fact that Mary by the birth of Jesus was unclean (Luke ii. 22, 23) under the law (Lev. xxii. 2, 3, 4, 6) together with Hebrew ix. 26, which shows that "Unto them that look for him shall he appear

THE SECOND TIME

WITHOUT SIN, unto salvation,—make it clear that the Word SIN is used in a physical, as well as in a moral sense. Indeed *our* flesh is *called* sinful flesh, and God sent his own Son in the *likeness* of it (Rom. viii. 3), and by a sacrifice (margin) for us, condemned sin in the flesh; (of his Son). From this it is evident that it was with reference to this physical defect, or corruptible condition of his flesh that he was baptized. He put away sin by the sacrifice of himself. He died out of the Adamic nature and now lives by God. Baptism was a confession of his constitutional ailment and the need of a redemption from death; and Heb. xiii. 20 furnishes the evidence that God raised him through his own shed blood. But who dare say he would have been raised had he not fulfilled *all righteousness* by being baptized, though personally sinless.

(Concluded next week.)

Communicated.

Who Were the Angels that Sinned?

2 PETER II. 4 AND JUDE VERSE 6.

Many times the above question has been asked and the intention is on my part, to answer in the words of the Records given for our information and instruction. When answered according to the testimony placed on record for a purpose; then, the popular conception concerning "devils," "evil spirits," "fallen angels," ghosts and goblins, will vanish before the light of truth and narrated facts. Abundant testimony has been placed on record with reference to these messengers, and for good sufficient reasons: Our affair is to search out and profit by the lessons taught by these examples furnished to our hand. The testimony challenges our *belief*, rather than furnishing material for argument and contention.—"But there were false prophets among the people [of Israel: because we need to look at the testimonies recorded from an Israelitish point of view.] As there will be false teachers among you." Compare Jude verse 4. "For there are certain men crept in unawares," etc. These false teachers entered through deceptive and persuasive words—read and study the context.

Conditions were such in the Ecclesia that Jude desired to put them in remembrance (verse 5) of certain facts placed on record, "Although they once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not (allow the connection to be preserved from verse 5 to, and through verse 6; emphasize "*and*") "*And* those messengers that kept not their first estate but left their own habitation; hath been kept in perpetual bonds—under darkness for a judgment of a great day"—Continue reading verse 7—specimens of the false teaching. Verse 11. The conspiracy of Korah another prominent example of the dealings of God with wicked spirits who aspire to become authoritative teachers of falsehood: "And many will follow their pernicious ways, on account of whom the way of truth will be evil spoken of; for whom the judgment lingers not for a long time, and their destruction does not slumber." 2 Pet. ii. 3. These messengers are classed with many noteworthy examples mentioned in the context; and the thought of spiritual beings, good, bad, or indifferent is ruled out by the use of the particles of comparison: And the statement: "Those messengers that sinned," implies that there were messengers who stood related to the same circumstances who *did not* sin: The distinction is clearly made and should be recognized by the investigator. Those messengers who failed to keep guard over the principality of themselves, together with the false teachers mentioned are, as it were, on the docket for judicial trial according to righteousness.

Our attention is directed by Jude to Israel and the deliverance from Egypt. The exodus of the children of Israel—the power of God manifested in various ways in their deliverance: The story of their unbelief, rebellion and apostasy are all matters of record: And to these we will now attend. "They could not enter in because of unbelief." Heb. iii. 16-19.

Consult Num. xiii. and xiv. and compare Deut. i. and Num. xiii. 2, "*Send men*—a man for a tribe, every one of them a prince, a *ruler*." These were heads of the sons of Israel. Twelve messengers for a purpose in connection with the settlement of the promised land according to the covenant with Abraham concerning this land. Follow up the narrative through ch. xiii. Good advice of Caleb—a faithful messenger. Verse 30. Note the attitude of the ten who went up with Caleb. Verses 31, 32, and which stirred up the rebellious spirit of the people, as manifested in xiv. 2. Conspiracy in the camp in consequence of the false report concerning the land (verse 4) Joshua and Caleb announce the truth to the people (7, 8, 9) and gave them good advice. Rebellion becoming general and desperate (verse 10) compare verses 22, 23 with Heb. iii. 16-19 and iv. 2; Deut. i. 14. And note the contrast verse 24, and the reason given. The people were destroyed on account of unbelief in the good message of the *two*, while they believed the false message of the *ten* with disastrous results.

Affirmation of Yahveh (verse 35) concerning Israel's consumption in the wilderness. Emphasize verses 36, 37. They lost their lives, their princely estates in the promised land their titles of rank as heads of the tribes, all on account of allowing an evil heart of unbelief to suppress the truth and proclaim the lie, as officials selected on purpose to bear a message of truth according to the facts seen and heard, and confirmed by the product of the land delivered to Moses in evidence corroborating their statements: and yet, notwithstanding all this, they sinned in the manner represented, lost all, and kept in perpetual bonds for future adjudication, while on the other hand Joshuah and Caleb lived to obtain their princely estate in the Holy Land, lived to inherit their tribal allotment with all the rights, titles and estates thereunto belonging. See Josh. xiv. 14, 15. The reason why—"He wholly followed the Lord." xix. 50 and xxi. 12; xxiv. 30. The testimony is ample and to the point. Comment is unnecessary where the recorded testimony meets all the requirements of the case.

It is because of preconceptions handed down to us from our pagan ancestors, through Roman and Protestant channels, that we read very frequently out of the Bible that which is not in it. When we consider the current belief of Christendom three hundred years ago, the wonder is, not that our Common Version is faulty, but the wonder is, that it is so free from error.

C. W. TOMKINS.

Report.

Meetings were again commenced in the school house eleven miles south of Rensselaer, Ind., Monday evening, Oct. 9. The interest was very good when the work had to be dropped after the immersion of two according to previous report. This time the work was kept up through the week resulting in the immersion of twelve more. The church at Rensselaer was much pleased to have these and their neighbors attend services Sunday morning Oct. 15, and in the afternoon to go with them to the water. After baptism all returned to the church when communion service was held. May the Father's blessings attend each, and may each receive a "crown of glory that fadeth not away." A series of meetings will be commenced at Ripley, Brown Co., Ill., Saturday, Oct. 21., D. V.

F. L. AUSTIN.

Editor Restitution:

That the brethren may rejoice together I have to report that on Sunday, Oct. 8, at 3 o'clock, Sister Edith M. Andrew was baptized in the beautiful Rock River, by the writer. Sister Andrew had carefully counted the cost and the foundation of her temple is now laid on the Solid Rock, Christ Jesus. We expect to meet her when the call of the Master is heard. I may say that the influence which went out from the State Conference, which was held here recently, has done much to break down the walls of prejudice that have stood in the way. There are many honest hearts who are hungering for the truth. Those who profess to be looking for the Master and his kingdom and who are standing with their pounds folded up in a napkin may have much to answer for when the Householder returns. There is rejoicing in our little church here at Oregon, Ill., today because of this one who has obeyed the command of the Master. Rejoice with us! Sing praises unto his name.

Yours in the one faith,
S. J. LINDSAY.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Conference Notice.

The first Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 16, 1899, and continue over the following Sunday. The brethren here are anxious for a good meeting, so let all come with that end in view. Come with hearts full of love and charity and let us earnestly pray that that divine influence may be with us that will lift us up and consecrate our lives more to his service. This we need above everything else.

A welcome is extended to all lovers of the truth. Let each organization send delegates. A program is being prepared which will appear in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Poetry.

The Fire by the Sea.

[The following lines will be recognized by the readers of Alice Cary's poems as among the most beautiful of the many stanzas from her pen. Those not familiar with her work will gather therefrom some idea of the style of this talented authoress.]

There were seven fishers with nets in their hands,
And they walked and talked by the sea-side sands;
Yet sweet as the sweetest dew fall
The words they spoke, though they spoke so low,
Across the long dim centuries flow,
And we know them, one and all—
Aye! know them and love them all.

Seven and men in the days of old,
And one was gentle, and one was bold,
And they walked, with downcast eyes;
The bold was Peter, the gentle was John,
And they all were sad, for the Lord was gone,
And they knew not if he would rise—
Knew not if the dead would rise.

The livelong night, till the noon went out,
In the drowsy waters they beat about;
Beat slow through the logs their way,
And the sails dropped down with ringing wet,
And no man drew but an empty net:
And now 'twas the break of the day—
The great glad break of the day.

"Cast your nets on the other side"—
'Twas Jesus speaking across the tide—
And they cast and were dragging hard;
But that disciple whom Jesus loved
Cried straightway out, for his heart was moved:
"It is our risen Lord—
Our Master and our Lord!"

Then Simon, girding his fisher's coat,
Went over the nets out of the boat—
Aye! first of them all was he;
Repenting sore the denial past,
He feared no more his heart to cast
Like an anchor into the sea—
Down deep in the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the foam;
And when they had gotten close to the land
They saw a fire of coals in the sand,
And with arms of love so wide,
Jesus, the crucified!

'Tis long, and long, and long ago,
Since the rosy lights began to flow
O'er the hills of Galilee,
And with eager eyes and lifted hands
The seven fishers saw on the sands
The fire of coals by the sea—
On the wet, wild sands by the sea—

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea:
Where Peter, girding his fisher's coat,
Went over the net and out of the boat,
To answer, "Lov'st thou me?"
Thrice over, "Lov'st thou me?"

Communicated.

The Gospel Recovered. No. 21.

DRAWBACKS AND HINDRANCES.

"That they all may be one.....that the world may believe that thou hast sent me."

In number 17 of RESTITUTION (May 17, 1899) attention was directed to a certain interpretation by Dr. Thomas concerning the preaching of John the Baptist—"The kingdom of heaven is at hand." He maintained that it was not the kingdom but the King that John announced, and that he was not merely "at hand," but actually come. Again in Num. xx. (Sept. 6, 1899) another phase of the same subject was treated of, namely, the apostolic statements, such as "The Lord is at hand," which the Doctor said were fulfilled at the destruction of Jerusalem, in the person of his deputy Titus.

In closing his article on the first subject referred to above the Doctor says—"Here we must dismiss the subject for the present, in hope that our Campbellite and other sectarian friends will be able to discern the truth of the matter." But it is really difficult to see how the Doctor could reasonably expect by such arguments to make any impression on such a man as Campbell, or indeed on any of his co-religionists.

I mentioned that the Doctor's treatment of this subject had been the occasion of much controversy among the brotherhood in Britain, and I think it will be admitted that such is not at all surprising, considering the character of the Doctor's contention. It may be of interest to the readers of THE RESTITUTION, and also for the instruction of some, if some reference be made to that controversy, as part of it appeared in some prints issued by the brethren in Scotland. This of itself is a lamentable instance of "Drawbacks and Hindrances" of the gospel, inasmuch as strife was needlessly occasioned, and that on a subject so nearly akin to the most vital element of the gospel. There were brethren who showed what many, at least, considered an undue deference to the Doctor's opinions and such were apt to be so displeased if any of his views were called in question.

In article No. 20, I noted that as early as 1840, this question among other things was brought to the Doctor's notice by a writer in the "Christian Messenger," Nottingham, England, to which he made no reference in his reply. Also that in 1848, the same thing occurred in the "Gospel Banner," (Nottingham). This latter was apparently the occasion of a short article in the "Reflector of Divine Truth," in 1853, (Edinburgh). The writer sought to show that the gospel John preached was substantially continued by the Apostles after Pentecost, to both Jew and Gentile. Several articles arose out of this, but it was in 1858, about two years after the Doctor's article in "Herald," that, in a magazine issued at Dundee, entitled the "Gospel Witness," the subject was a prominent topic of discussion. At the head of each number was printed as a motto "Repent, for the kingdom of God is at hand." The leading article of No. 1, on "The Gospel," contains a distinct reference to the preaching of John, Jesus, and the Apostles, as that which constitutes the gospel of subsequent times,—"The kingdom of heaven is at hand." The leading article in No. 2, is entitled—"The kingdom of God at hand," and begins—"Proximity of the kingdom is one of the elements of our faith," quoting all the passages in the gospels and epistles where the term "at hand" occurs. And the subject is touched on in several other articles.

Again in No. 5, we have "The Gospel to Jews and Gentiles," in which the writer asks "In Christ, the Jews and Gentiles were one body, having one faith and one hope. How could this have been if the same gospel had not been preached to both?" The same number contains an article on "Prophetic Periods," in which the "year-day theory" is impugned, and in which occurs this reference to the kingdom "at hand" question—"The Apostles were to go into all the world and preach the gospel 'The kingdom of God is at hand' to every creature."

In number 6, a critic appears from Nottingham, taking up the exact ground, which the Doctor occupied both on the "year-day" view, and on the kingdom at hand. I quote a few of his statements as to the latter point. "There has been much said concerning the kingdom of God being at hand, but here again I think there is some mistake. It was not the kingdom, but the *King of the heavens* that had arrived, which was the subject of John's preaching. For 'John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after, that is, on Christ Jesus.' Acts xix. 4. Now John announced the approach of this kingdom of Israel. Jesus himself says the kingdom (or king) of God is among you, so that those were the days of the Son of Man among Israel. I am satisfied that it was the Messiah that John announced, and not the kingdom, or church, or reign, as some would have us believe." He then discusses the Greek terms employed, and concludes—"Let the eleven texts given by your correspondent be examined where the word *eggike* occurs, and it will be easily translated by 'has come.'".....W. OWEN.

A "Rejoinder" to this appeared in the same Number, by the writer of "Prophetic Periods," and was confined to the year-day question; the subject being continued in the next number. He there says, "I have stated the year-day theory is *opposed* to the words, 'the kingdom of God is at hand.' To this the reply is twofold. 1. It was not the kingdom but the King of the heavens that was the subject of their preaching. 2. The King of the heavens was not preached 'at hand' but as come. In answer to the first of these observations, I remark that in the Greek language and in our language 'king' and 'kingdom' are expressed by two words. We do not put the one word for the other, neither is there anything; so far as I know to show that Christ or his Apostles did so.....The word for king has a masculine termination while the word for kingdom has a feminine termination. My answer to the second of these observations is, in like manner, that in the Greek language 'has approached' and 'has come' are different words, expressing very different ideas."

After amplifying on these points the writer has these words—"We find that one result of our Lord's gospel, coupled with his approach to Jerusalem, was an expectation on the part of his disciples that the kingdom would *immediately* appear; and he utters a parable which teaches that he had to go to the throne of the heavens to receive the kingdom. This shows that while the word *eggike* expresses proximity, it does not necessarily mean immediate." Touching on several of the eleven texts mentioned, he says—"Deeply convinced that the Apostolic faith was the true faith, I have impugned a theory which is altogether inconsistent with it, and I have sought to expose the feeble grounds on which that theory stands. The history of the theory is curious, and brings out how desirous men have been to lay hold of some external signs to help their faith that 'the coming of the Lord is at hand.' Our Lord and his Apostles proclaimed, 'The kingdom is at hand,' and that involves the coming of the King, but their words—the very words of the gospel which Christ preached—the very good seed of the kingdom sown by the good sower—have been laid aside, and forgotten or denied. I call attention to them as the words of eternal life, as the salt of the Church's existence: a true an[illegible] help by which we may steer through the trackless waste of human theories, and human and demoniacal doctrines and practices. The kingdom has been delayed, but let us not count the Lord slack concerning his promise, but as long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Another article by W. Owen, and one of six pages by the writer of "Prophetic Periods," closed the correspondence, at that period, when the issue of the "Gospel Witness" after one year was brought to a close. The subject was revived at a later period by several contributors to the "Messenger of the Churches." If occasion offers a few extracts may be given in the next article.

J. CAMERON.

Editor Restitution:

Eld. D. M. Hudler has recently closed one of the most interesting meetings ever held in Edison, Neb., commencing on Wednesday evening Oct. 4, and continuing until the 15th inst. Delivering in all 14 discourses to an attentive an audience as I ever witnessed. Every discourse seemed to grow more interesting until the house would not hold the people. The result was four of our neighbors were convinced of the truth and showed their faith by yielding obedience to the same, being buried with Christ in baptism, wherein they are risen with him (we trust) to walk in newness of life.

Brother Hudler, in his preaching, emphasizes the importance of understanding the faith once delivered to the saints before baptism. In a Bible sense, to know is to understand the word of the kingdom. How shall they call on him in whom they have not believed, and how shall they believe on him in whom they have not heard, and how shall they hear without a preacher? These Bible questions, can have but one answer. Impossible to believe a proposition when we are ignorant of it. To be unacquainted with the covenants of promise is to be without Christ, without hope, and without God in the world.

Paul as a wise master builder, has said, Let every man be careful how he builds on the only foundation. Would to God we had more men like Elder Budler and Paul, then we would have much more fruit.

J. T. PIMM.

Report.

Dear Household of Faith:

I thought I would write and let you know what we are doing here at Banister, Mo.

According to appointment, Brother George Kidwell began a meeting here on the 2nd of August and closed the 9th, preaching 15 discourses and baptizing one into the All-Saving Name.

The attendance was good all the way through, and good attention was given to the words of eternal truth. The "Little Flock" here has been greatly benefitted by the refreshing showers of spiritual food.

On the 11th Brother Kidwell went to Spout Springs to hold meeting for a week. On the way there he met a man with a written challenge for a debate. This man, Alexander by name. He holds to the Christian or Campellite faith. He had written his propositions one of which was that he would affirm that man's spirit was conscious from death until the general judgment. Brother Kidwell denied.

Another one was that Christ's kingdom was set up on the day of Pentecost. Brother Kidwell denied.

Brother Kidwell affirmed that the Bible taught that man was material and wholly mortal. Alexander denied.

Brother Kidwell affirmed that the kingdom would be set up at the coming of Christ, and the resurrection of the sleeping saints.

It was no trouble for Brother Kidwell to run him into deep water, where he could not get out except by dodging the main questions. They went into an agreement to discuss the same points for ten days next August, at Cross Timbers, Mo.

There is quite an interest at both places where the meetings were held, and no wonder for Brother Kidwell is so earnest and zealous in his great mission to preach the Word, that the most careless becomes interested. He should be kept constantly in the field.

On the 21st of August he came back to my house all worn out and sick. He took to his bed and lay there for over three weeks with typhoid fever. It looked for awhile as though he would die, but thanks be to God, through the skill of two good physicians, good nursing and the prayers of the church, our Brother got able to return to his home in Witter, Ark. If any wish to write to him he would be pleased to have you do so.

One dear Sister in New York sent us $1.00 to help pay expenses, for which we are truly thankful. We gave it to Brother Kidwell.

If any of the one faith wish to correspond with me I would be glad to to have them. Address me at Climax Springs, Mo.

MARY E. HOWARD.

Conference Report.

The Quarterly Conference of the "Church of God" convened as previously appointed at the Decker School House, Millbrook, Oct. 6th. Brother J. F. Wagoner of Rochester, Ind. and Sister M. Nichols of Kent Co., Mich. came on Friday, who with Elder B. W. and M. A. Woodward completed the number from abroad. The congregations were good through the entire meeting. Each service was instructive and interesting, and all felt well repaid for the effort made to have a conference so far from the centre of the state, though much disappointed that so few came from other parts of the State. Several were deprived of the pleasure of attending by sickness, among whom were Elder O. R. L. Crozier, and wife, of Ann Arbor, and Sister Emma Jackman of Grand Rapids. We can only pray God to heal the sick and comfort the sorrowing.

Brother Wagoner's beautiful sermons were a great treat to all.

My husband and myself came north the 23d of September and have been holding meetings at two new places. Began at the Allen School House last Monday evening where gospel truths are entirely new. The interest is splendid, congregations are increasing every night, and the people are beginning to ask questions, and read their Bibles, and come to us after preaching telling us how good, plain and beautiful the subjects seem to them. May God send the truths home to many hearts that they with us may be saved at his coming.

M. A. WOODWARD, Sec'y Pro Tem.

Editor Restitution:

Brother D. M. Hudler of Muscatine, Iowa, has just left Edison, Neb. after delivering fourteen discourses, baptizing four and giving the believers here a general waking up. It was just what we needed only the time was too short, and wish he could have been with us as long again. He is now laboring at Freedom, Neb., and may God prosper the seed he is sowing there.

Yours in Christ.

A. MCLANE.

Dear Restitution:

Some time has elapsed since I have had a word to say through your blessed paper, but I am still trying to serve my Master to the best of my ability. As there is no member here of the one faith, I sometimes feel alit alone but I am looking forward to that grand and glorious time when we shall all be gathered together in that beautiful home of the blest, where sickness and sorow, pain and death can never enter.

Your Sister In Christ,

HATTIE NETT.

Dear Restitution:

I see our time is out on the paper, and as we are among the isolated ones, we cannot get along without the paper, as it is all the preaching we have of the one faith. We are striving to so live that when Christ comes we may hear the "Well done, good and faithful servant."

Your Sister in hope of the soon coming kingdom,

MARY GARTON.

Your mother is your best earthly friend. The world may wilfully do you many wrongs, your mother never; the world may persecute you while living, and when dead plant the ivy and nightshade of slander upon your grassless grave—but your mother will love and cherish you while living, and if she survive you will weep for you when dead, such tears as none but a mother can weep. Love your mother!

my that shall be destroyed is death. It will be a glad time for us to live in when there is no more death. God is no respecter of persons. If Christ died for the guilty he as surely died for the innocent.

W. L. SKEELS.

Selections.

Euphrates Valley Railroad.

It is said that an English syndicate has secured the concession from the Sultan of Turkey to build a railroad through the Euphrates Valley to the Persian Gulf. If the scheme materializes, the railroad will run through the reputed Garden of Eden. Biblical scholars have reasoned that this tract was in Mesopotamia, the district lying between the rivers Tigris and Euphrates, and if this is the case the railroad will traverse it. The project of building a railroad from Constantinople to the Persian Gulf was broached many years ago by the late Ferdinand de Lesseps, but his attempts were in vain. England and Russia have both tried to obtain a similar privilege. At last Germany received permission to build a railroad from a port opposite Constantinople to Angora, and the Anatolian Railroad was the result. The extension of this railroad from Koniah, first to Bagdad and thence to Bassora on the Persian Gulf, has been a pet scheme of Emperor William, and according to *The New York Herald*, the movement which the English syndicate is now about to undertake is a result of the entente cordiale between the two countries.

To Great Britain it means a new and shorter road to India, as five days may be saved, and to Germany it means a new field for colonization and a good feeder for a road already in operation. The first year the Anatolian Railway carried three hundred carloads of wheat, the second year seven hundred carloads of cereals. The railroad has done much to alter the character of the country, to build up towns, to open factories; and bring good European colonists to cultivate the soil. One of the chief obstacles to the progress of the country has been the sloth of the Turkish inhabitants, who did not wish to use modern tools and have not sufficient ambition to try

got rich. They will not sit in the seats in the railway cars, but squat on the floor, so that at last it was necessary to take out the seats and leave the passenger coaches almost like cattle cars. The sparse population of the district through which the railroad runs is an advantage for the newcomers from Europe, who have no difficulty in finding all the land they require.

The climate of the different parts of Asia Minor and Mesopotamia is so varied that the greatest variety of products can be raised successfully in different parts of this broad domain. —*Scientific American.*

Christ is All and in All.

"Christ is our way: we walk in him. He is our truth; we embrace him. He is our life; we live in him. He is our Lord; we choose him to rule over us. He is our Master; we serve him. He is our Teacher, instructing us in the way of salvation. He is our Prophet, pointing out the future. He is our Priest, having atoned for us. He is our Advocate, ever living to make intercession for us. He is our Savior, saving to the utmost. He is our Root; we grow from him. He is our Bread; we feed upon him. He is our Shepherd, leading us into green pastures. He is our true Vine; we abide in him. He is the water of Life; we slake our thirst from him. He is the fairest among ten thousand; we admire him above all others. He is the brightness of the Father's glory, and the express image of his person; we strive to reflect his likeness. He is the Upholder of all things; we rest upon him. He is our Wisdom; we are guided by him. He is our Righteousness; we cast all our imperfections upon him. He is our Sanctification; we draw all our power for holy life from him. He is our Redemption, redeeming us from all iniquity. He is our Healer, curing all our diseases. He is our Friend, relieving us in all our necessities. He is our Brother, cheering us in our difficulties."

The Tongue.

"My brethren, these things ought not so to be." Jas. iii. 10.

I have been led to these few thoughts, from the fact that the very things of which James speaks in this chapter, are at work in our midst; and the result is, an untold amount of evil of which we little dream. We are told that "the tongue boasteth great things." Do we need any proof of this? If so, let any one walk abroad for a day amongst mankind, and I venture to say he will return completely convinced.

Need we be told that there are backbitings and slanders in our very midst? Shall it be said of us that we even "reprove" in a harsh and fault-finding manner? Yet we find that such is the case even with those who are just now looking for the signs of the coming of Jesus.

Let us arise and cast off these besetting sins, and be free from every weight which tends to oppress us; and then we can indeed run the race with patience and with hope, unto the end. We are near the end. We are near the end. Blessed thought! soon to see Jesus. Can we just on the brink of our eternal home speak ought but words of love? God forbid. "Let brotherly love continue."

The Right View.

The mountains, that when you are close to them, are hazy

Communicated.

"Would Father Have Stayed at Home?"

Would father have stayed at home for any reason, save severe illness, when the little house of worship was open for praise and prayer? Would he have made the minister, who had come from a long distance, grieve because of his absence? Would company, or head-ache, or weariness, have kept him from going to listen to the precious message of life? Would any of these things have caused him to disobey God, in forsaking the assembly of faithful ones? I know they would not. And as he was faithful, so do I want to be faithful. The memory of that silver-crowned head,—always in its place—is an incentive to me to always be in mine. I can see it now as I last saw it in church, bent reverently forward, with that reverent, worshipful look on the face that it always bore. Always in place! What a record! Always at it! Hammering away at the anvil of God, over the rough pieces of iron that can only be smoothed by rough strokes and refined in the fire.

An infidel was converted by seeing two godly men pass his window every Sunday morning on their way to church. He never saw them miss. They were constant and faithful. Not a word did he hear them say. He knew only their names, and nothing more. Yet their constancy spoke for them. It appealed to him as nothing else could have done. It said that there was something real in the religion that bound these men, that God and his book was true. It brought him at the feet of Jesus: it made him a soldier of the cross.

Shall we then for trivial excuses, stay at home? It pains our ministers. They study hard that they may say something that will profit us. They go when weary and sick, and burdened with care, that they may "build us up in the most holy faith" and may help us on to the kingdom: they go that they might win new converts to Christ. They expect, and have a right to look for help, our obligations to the lost ones, are the same as theirs. Without us, they can do but little. An indifferent, prayerless, stay-at-home church will never convert a single soul.

Would father have stayed at home? Would Jesus? We may not have many more opportunities for gathering together in the house of God: let us improve every one. God has given us the privilege of coming together to worship him: let us esteem it a privilege and not an onerous task to be shirked if possible. Men can go hundreds of miles to political gatherings, who are too sick, when the minister comes, to go out! How little we care about being saved!

Would father have stayed at home, would Bro. G., would Jesus? As we ask these questions, let us seriously reflect. The Christians of our past, and the Christians back of those, were faithful; it is only in these last times, that the house of God has become a distasteful place, emptied of its, at one time, occupants. This is ominous of the nearness of the end of the age. What if it come and find us away? What if Jesus call and we are not ready to answer? We cannot be ready and be out of the harness. We must be found with the armor on, if we want to be saved.

S. Bonaka Winey.

Government, and Churchism.

"The end of all government, no government, and the end of all churchism, no church." In a recent discourse in Baltimore, the Unitarian minister made the above strange statement. I say strange, because there is at this time in our own and in other parts of the earth such a contention about ruling in Church and State. Cuts appear to have no rights that the thousands should respect. What would the political bosses do if the masses were to wake up some morning and conclude that they could get on just as well with half the government offices closed? When the time comes for these political bosses to go to work and earn their own bread, will they rejoice in the advancement of the "dear people" they had so tenderly led as a flock? I guess not, on the contrary, among the majority of them there will be weeping and wailing and gnashing of teeth.

For several years there has been considerable talk in Baltimore about conducting Sunday services in the churches by the laymen as a Bible reading service. Will the time ever come when our great D. D.'s will suggest a change of this kind? I guess not, how could the poor, silly laymen get on without them? Like the political boss, he too has been leading the dear people as a flock. Will the church boss rejoice when his flock concludes they can get on without him? Will he? He ought and would if he was in the work as a servant and not as a boss.

Isaac McCurdy, Sr.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending This Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Mary E. Howard	1.50
Sarah L. Lasho	2.00
J. T. Smith	5.00

Notice.

To those interested in the Illinois Conference, the Secretary wishes to state that his time has been occupied with other duties during the day time and at night his eyes will not permit him to write but little; but will endeavor to have the report ready by the next issue.

L. Boone, Sec.

Send The Restitution to some poor person as present for 1900. The cost is only three cents a week.

Works of Bro. Wiley Jones.

Twelve Words, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

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P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Campton, Blair, Neb.
J. H. Stevens, 617 W 14th St. Sioux City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bayard, Iowa.
R. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Galesburgh, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bradshaw, 155 Broadway, Alliance, Ohio.
W. L. Steele, Scholls, Ore.
S. Roxana Winey, Pierceton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Heath, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 231, Rochester, Ind.
Geo. Kidwell, Chloeville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prime, Edison, Neb.
A. J. Eychaner, Chadbrook, In.
W. L. Winslow, 523 Minnesota Ave, Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Olson, Fair Haven, Kan.
John W. Hall, Dexter, Ill.
L. E. Conner, Sidell, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Osawkie, Kan.
S. C. Oliver, Attica, Kan.
D. M. Hosier, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Boise, Idaho.
W. D. Townsend, Salem, Ohio.
J. M. Prinner, Jessup, Ia.
Mollie Babcock, W. R. C. House, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. A. Hoch, Pike, Ind.
R. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Oglevie, North Branch, Kansas.
G. W. Smith, Culver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Oglivy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Stella, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1926 G St. Sacramento, Cal.
John Poore, 2012 West Corning Ave. Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 3714 6th ave. Tacoma, Wash.
H. R. Kendall, Urichsville, Ohio.
Miss Emma Jackson, Treasurer of "Tidings Society," Box 284 Grand Rapids, Mich.
E. Hoyt, Box 384, Grand Rapids, Mich.
H. S. Driggins, Rensselaer, Ind.
H. M. Williams Ashton, Kan.
D. T. Halstead, Box 121 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every Friday of the week at 10:30, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Day St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St. Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at R. Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday in the Flat School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 a. m. Sunday, and also sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock.—Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 a. m., in Schuler's Hall, corner of First and Gilbert Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Beach Creek, Ohio, meet every Sunday at 10:30 a. m. for Bible class and Sunday school. Communion at 11:30 where prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kulp, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:00 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Chadbrook, In., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Hubbs Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trindell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 19th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Grant of Scholls, Oregon. Also occasionally by Elders W. L. Steele and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Fike, Sec.

The Church of God at Linden, Okl'a., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to step in and meet with us. A. W. Glover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder, Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 3rd and 4th Sundays of each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the brethren. A. B. Allen in charge.

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10:30—all are welcome. Elders, W. G. Rothe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 A. M. in hall on 3rd. Floor, No. 1231½ Euclid Ave. near Wilson Ave, Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meets each Sunday at private home, for the purpose of bread and social services. Visit the second Sunday at the Union Chapel Church, Waterbeach, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Woods, Sec'y.

"The Church of God" at Woodstock, Washington, meet each Sunday at 10 A. M., in Bible class and social worship, and preaching occasionally. H. W. Patterson, Elder, and C. E. Stevens, Secretary.

Pennsylvania Lines.

Schedules of Passenger Trains Corrected to [illegible]

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Westward.	Chicago	Crestline	Pittsburgh	Chicago

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NICKEL PLATE

All trains arrive at and depart from Van Buren Street Union Passenger Station, Chicago. Uniformed Colored Porters attend first and second class day coaches on through trains, insuring scrupulously clean cars en route.

Eastward. All Mail Pass'g'r Express. Fast Day Express. Western Express. Fast Mail. Atlantic Express. Limited Express. Chicago Special. Eastern Express. Western.

Westward. Eastern Express. Limited Express. Fast Mail. Western Express. Fast Day Express. Atlantic Express. Chicago Special. Pacific Express. Western.

(Local freight, eastbound between Piney Grove and Knox, will run on Monday, Wednesday and Friday; westbound only on Tuesday, Thursday and Saturday.

Meal stops: 1, Fort Wayne. 2, Crestline. 3, Galion. 4, Bucyrus. 5, Attica. 6, Tiffin. 7, Van Wert. 8, Lima. 9, Deshler. 10, Fostoria. 11, Bellevue. 12, Norwalk. 13, Wauseon. 14, Pioneer. 15, Stryker. 16, Montpelier. 17, Bryan. 18, Edon. 19, Pioneer. 20, Wauseon. 21, Swanton. 22, Delta. 23, Toledo. 24, Elmore. 25, Woodville. 26, Fremont. 27, Clyde. 28, Bellevue. 29, Sandusky. 30, Huron. 31, Norwalk. 32, Wakeman. 33, Berea. 34, Cleveland. 35, Collinwood. 36, Painesville. 37, Ashtabula. 38, Conneaut. 39, North East. 40, Girard. 41, Erie. 42, Corry. 43, Salamanca. 44, Dayton. 45, Springfield. 46, Urbana. 47, Bellefontaine. 48, Kenton. 49, Forest. 50, Leipsic. 51, Ottawa. 52, Delphos. 53, Van Wert. 54, Lima. 55, Deshler. 56, Fostoria. 57, Bellevue. 58, Norwalk. 59, Wauseon. 60, Pioneer. 61, Stryker. 62, Montpelier. 63, Bryan. 64, Edon. 65, Pioneer. 66, Wauseon. 67, Swanton. 68, Delta. 69, Toledo. 70, Elmore. 71, Woodville. 72, Fremont. 73, Clyde. 74, Bellevue. 75, Sandusky. 76, Huron. 77, 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The Restitution.

"The Restitution of all things Which God hath spoken by the month of all his Holy Prophets."

VOLUME XLVIII. PLYMOUTH, INDIANA, OCTOBER 25, 1899. NUMBER 40.

The Restitution.

—ISSUED WEEKLY BY—

A. R. UNDERWOOD, Publisher

—FOR THE—

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Poetry.

God's Love.

Thy love, O God! restores me
From sighs and tears to praise,
And deep my soul adores thee,
Nor thinks of time or place;
I ask no more in good or ill,
But union with thy holy will.

'Tis that which makes my treasure,
'Tis that which brings me gain,
Converting woe to pleasure,
And reaping joy from pain.
Oh, 'tis enough, whate'er befall,
To know that God is all in all.

—Madam Guion.

Communicated.

Conference Report.

Pursuant to notice Conference convened in Oregon, Ill., Thursday evening Sept. 21. The meeting was opened with song, prayer by Bro. Hudler, sermon by Bro. F. L. Austin, subject: "The Question of Immortality." Text John iii. 16, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." The subject was presented with masterly skill, and with deep earnestness and zeal, and was received with good cheer by the audience. It was, indeed, a very delightful feast for those present. It is a question of vital importance, and second to no other theme in the revealed Word. Proof was given showing that man in his present condition does not now possess it, but to the faithful few "who by patient continuance in well doing seek for glory, honor and immortality, eternal life; it will be given at the second appearing of the Life-giver; who will change the body of our humiliation, that it may be fashioned like unto his glorious body." If the forms of our loved ones here, while subject to sickness, death and decay, with all of their imperfections and misgivings are so precious and dear to our sight, and we part with them so reluctantly and in such deep sorrow, what will be the joy and gladness experienced by those who will be permitted to behold their dear ones redeemed from corruption, "changed from this mortal to immortality?" The King in his beauty and loveliness alone can excell the grandeur of the picture,

"But who shall see the glorious day,
When, throned on Zion's brow,
The Lord shall rend that veil away,
Which blinds the nations now.

When earth no more beneath the fear
Of his rebuke shall lie,—
When pain shall cease, and every tear
Be wiped from every eye."

FRIDAY SEPT. 22.

Meeting began with singing three selections from "Glad Tidings," viz., "Wenona," "In the Morning," and "Standing on the Promises." Bro. A. J. Eychaner then lead in prayer, after which the President read the Scripture lesson as contained in James iii. Then all joined in singing, "Work for the Night is Coming," with prayer by Bro. Aslaksen. As some of the members of the Conference board were not present, the formal opening of the Conference business was deferred till their arrival. The allotted time for business was occupied in short talks and reports of churches, etc.

The first to speak was Bro. S. Wilson of N. Y. who gave an abreviated report of the work in the East, where he said he had done all he could and at the same time attend to other duties. Mention was made of the little band in Brooklyn, Newark and Elizabeth, all of which have been established long years through the efforts of others who have long since ceased their labors and are at rest, waiting the Master's call.

He thought his observation warranted the conclusion that in too many instances those who have been baptized into Christ settle down to a peaceful and quiet attitude, and think they have done all that is necessary for their salvation. But by studying the lessons on the pages of Holy-writ, we learn that this is a mistaken sentiment, for in this there is no progress. We are commanded to be diligent, and to "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things (traits of Christian character) be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 5-8. From the reading of this Scripture we may learn the importance of constant application to the Master's work, upon the part of those who have espoused his cause. In the 9th verse we are informed that "he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins, from which we may also glean the fact that it is not so much what we KNOW, but what we ARE and no that will merit the approbation of the Master when he shall come to reckon with his servants. It will be through the earnest entreaties and constant labor of the present members, that the household of faith will be increased.

Bro. Eychaner was convinced "that the harvest is great but the laborers are few." We agree with him in this, only in part. That "the harvest is truly great" none will deny; but what of the laborers? Are there not more than find support? "The laborer is worthy of his hire," is as true today as ever. We have many most excellent workmen, but for the lack of support are driven into other pursuits of life to earn a livelihood for themselves and families, and too often are charged with a lack of love and zeal for the Master's work—criticized for not preaching all the time for nothing and supporting their families on the same delicious diet, while some others who have tens of thousands never even try to teach in Sunday school, lead a Bible class, make a prayer in public, or try to preach a sermon, and when called upon to subscribe for the salary of the minister, dodge the point with that old, familiar expression: "*I'll do my* part," and when the year expires and they are called upon for "*their part*" appear to be greatly surprised that they are called upon so soon, saying, "Why really I'm so sorry, but I haven't a cent with me today! Well I'll see you again and let you know how much I can spare; but wait a minute. I would like to ask if you intend to hire him another year? I do wish you would for I do think he is such a nice speaker, and upon doctrinal matters he has no superior. Why, I like him so well that I haven't missed a sermon during the whole year; no sir, not one! Hire him again by all means and I'll try and do a little better next year." Do such, "honor the Lord with their substance," in thus withholding support from one who devotes his time to the ministry? We think not. We believe if as great zeal were displayed in paying into the evangelist fund as the evangelist manifests in his work, the Illinois Conference could *very easily* support *two* evangelists constantly in the field. Whom shall we censure, the *two* or the *many*? Judge ye. Is there not some other way to labor for the Master besides preaching? Are there none hungering for meat—for the bread of life? If you cannot give it, send some one who can. Are any thirsting for the water of life? Send some one to tell of those waters which giveth eternal life. Are there any strangers seeking a home? Tell them of "that city which hath foundations, whose builder and maker is God," in which the inhabitants will be forever at "Home, sweet home." Are there any naked? Tell them of the "Robe of Righteousness." Are there any sick? Visit them, and teach them to look upon him who was lifted up that they might be healed. Are any in prison? Go unto them and tell of the "Glorious liberty of the children of God," remembering that they who do those things to one of the least of Christ's brethren, do them unto him and have the promise of a reward. Remember that "we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence, he that showeth mercy, with cheerfulness." and above all things be "not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality."

The work wrought so recently in Oregon is an illustration of what may be done in new localities. It was a great surprise to all, even to Bro. Lindsay; for when he began his efforts he little thought they would be blessed so soon with such pleasant results. This is but another demonstration of the truth that we know not what our sowing may bring forth. In this instance it is, indeed, very cheering and should encourage all to use their time and means wisely in the Master's vineyard. We may sow, we may plant; "but God giveth the increase."

Bro. Eychaner cited our attention to the maple seed, wondering why so few grew. Upon examination the fact was developed that the soil was preoccupied with leaves, grass and other rubbish which prevented the seed taking root and growing, and so we often wonder why the good seed of the kingdom does not bring forth more bountifully. The reason in this instance, as in the other, is that the soil is preoccupied with the rubbish of sectarian creeds, which must first be cleared away before the soil can be properly tilled. Then clear away the rubbish; sow the seed; till the soil and guard well the tender plants that none be smothered among the tares sown by the evil one.

What would you think of a man who would engage to work in your field and when unobserved would go over into his own? Would you not call him unfaithful? You could not believe him to be diligent. You could not praise him for his conduct. To such the Master will not say "Well done," neither to a slothful servant. It is diligence that will win the prize. Continually doing good. "He went about doing good," is the shortest history of our Master's life; only five words, yet they tell so much. I wish that nothing worse might be said of us that we might be given the palms of victory.

Bro. Lindsay's words of welcome recalled to the minds of many present, sweet reminiscenes of pleasant times long gone by when he mentioned the names of A. J. Eychaner, Reed, Stephenson, Bostwick and Dr. Jacobs who used to work in this same field thirty-five years ago.

To the words of welcome the President responded, thanking the brethren and friends in Oregon for their kind hospitality, and praised them for the noble efforts which they have put forth in refitting the building and organizing the Sunday school, Bible class and church. He said the Conference was held in Oregon and the program was especially prepared to aid and to meet the necessities of the church in Oregon. When we met, a year ago, in Lanark we little thought that this annual meeting would be here. May the choicest blessings of the Father ever attend your labors for his truth which is the light of the world, and which we all are expected to hold up before the world to guide the stranger into eternal rest. The old stone structure in which we take just pride and in which we feel so much at home is not so imposing in appearance nor so grand in design as other church edifices; but we do not consider this the vital point; for we look for another—a better, wherein the glory of God shall shine forth forever. We know that which we now see will perish and pass away, but that which we see not is abiding and eternal, and shall never be removed from its foundation. In this we sing hymns of our composing. In the other one voices will be tuned to sing redemption's song. Here we meet, say farewell and part. There no sad farewell will ever be heard. There every eye will behold the glory of God; every heart will be filled with the vehemence of love, and every tongue burdened with praise.

The discussion of Church Work, Organization, etc. Bro. Austin was [illegible] speak and recommend that [illegible] devise some means [illegible] to give the number of members in each locality, and in each State, and Bro. Eychaner suggested that a calender be prepared for ministers to be sent to head-quarters for the purpose of obtaining ministerial permits.

A number spoke concerning the topic of Church Organization. One thought that the common conceptions of church organization was never taught by God, but that it is expedient for the work. Bro. Conner said that he had wrestled with this subject in Indiana, with little permanent good results. His platform was to elect two elders whose duty it was designed to look after the spiritual service; two deacons to look after the temporal work. A clerk to keep the record and transact the correspondence; and a treasurer (who in many instances isn't burdened with much, either in work or wealth.)

"Let everything be done decently and in order," is the advice of one who spoke with authority. It is the best plan, for "order is heaven's first law." For one band of believers to work upon a certain scheme, and another, upon a contrary mode of action would not be orderly nor very decent; yet how nearly is this condition true. We believe that if the brethren everywhere were to unite upon and work in harmony with a formulated scheme of co-operation in church work and in the dissemination of the gospel, much greater results for good would be obtained.

There is an organization or Church of God, which is formed not by electing deacons and elders, but by faith and obedience. Moses was in the church in the wilderness. Acts vii. 38. He in common with the children of Israel had the power of becoming "a peculiar treasure unto God." They were to be unto him a kingdom of priests, and an holy nation." providing they would obey his voice and keep his commandments, Ex. xix. 3-6; and we, if we continue steadfast have the assurance that we "shall be priests of God and of Christ." Rev. xx. 6. "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end. Heb. iii. 5, 6. "Wherefore, take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. iii. 12-14.

COMMUNION.

Upon this topic there were a diversity of opinions, as to the frequency of its observance. Some thought annually, some "as oft as ye come together." The arguments were given in true Christian spirit, and we trust that the thoughts presented may have the tendency of eliminating most of the difference of opinions upon this very important question.

FELLOWSHIP—GIVING.

By some the giving of tithes was held to be the proper mode of giving, and that it was the Lord's way and is supported by both Old and New Testament Scriptures. Others held that they should "lay by in store as the Lord had prospered them." But we are fully persuaded that if all were to give in strict conformity to either of the above methods the amount given to the Lord would be surprisingly increased and there would be no need for collections. The difficulty with one is, he can't figure out one-tenth of his income and the other is unable to determine how much the Lord has prospered him. And therefore the tenth is seldom given, while "prosperity" is held in reserve.

FRIDAY 3.00 P. M.

Bro. L. E. Conner preached a very eloquent, interesting and instructive discourse on the topic. "Is there an Hereafter," or "If a man die shall he live again?" This question was asked [illegible] was said that he was perfect and upright, and that he feared God, and by him it was answered in the following, "I know that my Redeemer liveth, and that he shall stand upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job xix. 25-27. His testimony is as assuring in its nature as that of Paul when he was about to be offered up; when the time of his departure was at hand. He said, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day; and not to me only; but unto all them also that love his appearing."

At 6.30, "What God hath wrought," was discussed by several, in short speeches. God has wrought the reverse from man. Man brought sin and death into the world, but God hath wrought a great deliverance for sinful man. Man wrought his own destruction. God hath wrought out a grand and glorious purpose of redemption. After man lost the dominion, the Lord wrought a good thing for the eternal well-being of the fallen race in that he removed the tree of life; of which, if he had partaken, would have been a sad calamity, in that it would have made men deathless sinners. So then it is a wise provision upon the part of the Father that we are permitted to pass into our former state and await the call of him who is the light of the world; who will guide the willing seekers of truth into the radiant light of eternal day. The Father has placed us in the field, provided us with all the necessary equipments for service, and given instructions to regulate our labors, and made promises to reward us in the sweet by and by. We have accepted his offer with pleasure. We know he is able to perform his part. The only danger is that we fail to comply with his request. We enjoy hoping for the promised reward, but what will the fruition be when we shall be called from the field of labor into the Lord's day of rest? The day in which the bride and groom shall meet in triumph.

Saturday 7.30, "The Two Adams and their Kindred," sermon by Bro. S. Wilson, text 1 Cor. xv. 45. He showed two lines of history from the beginning of man's career to his final redemption—a dual nature, and instanced it in reference to the Seed of Woman and of the serpent. The old Jerusalem and the New; Babylon of old and the mystic; The first Adam and the second. The principle of like father, like son, will hold true to a thousand generations. Man by nature is one thing; by regeneration, another. By nature he is mortal; subject to sickness, death and decay, and upon the principle that like begets like his family or kindred all inherit the same nature; and therefore, within their own power, can never change their own destiny. By regeneration the second Adam was made a quickening spirit, or life-giving spirit. Then upon the principle of like begets like, all who partake of the spirit of regeneration through Christ will be made like him, and will, therefore, be of his family or kindred. As generation is the natural is preceded by begettal, so the family of regeneration is increased "by being begotten again;" "of incorruptible seed, by the Word of God which liveth and abideth forever. The Word of God is any expression of the will or mind of the eternal Father, and that is life within itself. If we receive this Word which is from above and it begets within us the "hope of glory," will we not be begotten from above—from on high—from the highest source, because there is no higher authority than the Word of God. If begotten by this Word will we not also be born from above, and therefore children of one family—sons and daughters of God—brethren and sisters of Christ, [illegible] his kindred. Then are we [illegible] Christ Jesus, and if so, we will grow by adding to our faith virtue, etc. As the children of the first Adam grow, and develop; so too the children of the Second grow and develop into perfect men in Christ Jesus, and when they have attained that perfect manhood they will manifest virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. The first Adam was given a *help-meet* for him, one worthy to assist him. This help was given him by a creative power of the infinite Father's Word. By regeneration, through the Word of God, a peculiar people are now being chosen for the purpose of becoming the bride of the Second Adam—a *help-meet* for him—one worthy to assist him in his reign over the nations of the earth. Oh, happy consummation! May the time soon come when it will be realized.

"The Inheritance We Seek," or "The Prize of the High Calling of God." Discourse by Bro. Eychaner, text Phil. iii. 13, 14. It was very good. Time and space forbid a lengthy report, therefore will give only a few points. In the creation of the world, at the close of the fifth day there was no one to care for it. Then it was said, "Let us make man." Accordingly he was made. Dominion given to him over all the earth. He lost it through sin. It was then given into the hands of the angels during this age, but to the saints in the next. Before Adam sinned there was nothing to harm or make afraid, there were no wild animals. All were gentle. Adam could say, come and they would come; go and they would go. Thus will it be in the Restitution age. They will obey the voice of the saints. All of these blessed good things will be enjoyed, and many other blessings that have been promised will be fulfilled after the resurrection. Then who does not truly desire to see that glad day in which we shall enter into possession of our inheritance?

Sermon by Bro. Conner, subject, "When the King comes," "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Matt. xxiv. 24. All who know Bro. Conner know better than we can write it that he dealt nicely with the subject. "He is a workman that needeth not to be ashamed." We feel especially grateful to him, and Bros. Eychaner and Austin for their assistance in singing, which was excellent all through the meetings. Indeed, we expect to hear no sweeter melodies till the innumerable host of the redeemed sing the song of victory over death and the grave.

Sunday 11 A. M. Bro. S. Wilson preached. Subject, "The Heavenly Jerusalem," instead of "The name of Jesus Christ," announced in the program. Text Rev. xxi. 9, "Come hither, and I will show thee the bride, the Lamb's wife." Matt. v. 14, "Ye are the light of the world." Fearing that we may detract from the grandeur of his beautiful pictures we will not attempt the slightest review but will leave it with him, hoping that he will write it out for publication, so that all may receive the benefit of his thoughts.

Sunday 3.30 P. M. Bro. Austin presented a most excellent treatise on "THE GREAT SALVATION." "Turn ye, turn ye, for why will ye die." Part of Ezek. xxxi. 11.

Sunday 6.30, the exercises in the social prayer meetings were of interest and a number voiced their sentiments upon the topics assigned. The thought that not the greater but the lesser deeds of kindness manifested to our fellow beings is worthy of consideration. This sentiment carries us forward to the day when our deeds

(*Continued on Second Page.*)

The Restitution.

A. R. UNDERWOOD, OFFICE EDITOR.

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PLYMOUTH, INDIANA, OCT. 25, 1899.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of THE RESTITUTION, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

J. H. WILLEY, Pres.
A. R. UNDERWOOD, Sec'y.

THE War in South Africa is in progress, and several battles have been fought, with the odds so far in favor of the English. The losses on both sides are severe, and number many officers of high rank.

As announced last week we give in this issue the extended report of the Illinois Conference, and the papers as read by the young people at the time. This necessarily crowds out other matter, but request was made to have all these papers in one issue that they might be preserved together.

THE daily papers of Sunday announced the death at Goshen, Mass., of H. L. Hastings on Saturday last, of typhoid fever, aged 68. Bro. Hastings is well known to many of our readers as the Editor of *The Christian*, and publisher of many books and tracts, his "Anti-Infidel Library" being prominent among his works. We hope by next week to be able to give more extended notice of him.

Communicated.

Conference Report.

(*Continued from First Page.*)

will be weighed and when that time comes we will perhaps learn that the little acts of kindness will outweigh the larger, then it will be not so much what you know, but what have you done. Let all remember that all the deeds of kindness which we offer to others, especially to those of the household of faith; we do to, and for the Master. If trouble and temptation assail you, go to the Lord in prayer; if friends desert and fail you remember the Lord in prayer. It is the Christian's balm for every ill in life.

Sunday 7.30, Bro. Eychaner preached from Acts ii. 27-28, "Men and brethren, what shall we do?" "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin." In a very clear and comprehensive manner he presented each point of his argument, and we only regret that all the sermons cannot be given *verbatim*.

Thus closed the Conference which was one of pleasure and profit. Pleasant because of the exceeding warmth of sympathy and Christian love exhibited. Profitable, because all present received a blessing, which can be obtained only in communion and fellowship one with another.

JAS. W. WILSON, Pres.
L. BOOTH, Sec.

YOUNG PEOPLE'S MEETING.

One of the best features of the Conference was the 'young peoples' meeting. They conducted their exercises in their own way, taking possession of the premises and showing (in a gentle manner) the older people how they handle business. They did credit to their work as their papers will show, which we forward for publication in THE RESTITUTION. We did not get the minutes of their business meeting, but presume their secretary will report.

BUSINESS MEETING.

The Conference opened for business at 9.30 A. M. Saturday. The Secretary made an abreviated report from the minutes of previous meetings as recorded, which was approved. The Treasurer presented the following report and it was approved.

Total amount received, $491.65, of which $88.75 was for quarterlies. The amount paid out for expense, $85.00, of which $66.35 was for quarterlies. To Evangelist, $326.00. The balance of cash on hand, $80.65. Total $491.65.

Tent fund: cash paid in $56.75. Obligations, $36.00. Total, $92.75.

The Evangelist reported having immersed 18 during the year. Could not report number of sermons, etc., because he did not have all the papers with him.

The President of the Ladies' Aid and Bible Societies reported, that while no great amount of work had been accomplished during the year, she approved of the work and purposed continuing it, at least, in her town. Reports of delegates were made from Adaline, Antioch, Chicago, Dixon, Lanark, Moriah, Waynesville and Oregon. These reports show an increase in number and interest. Chicago reported one immersion, and that a pleasant spiritual feeling prevails and discord and friction mostly overcome. All are striving to build each other up in the most holy faith. While they have not done as much in the missionary field as they would like, they feel that it is not from a lack of desire but from ability.

Antioch reported 26 members, 3 immersions in last year. Preaching every 4 weeks by Bro. Hudler. Bible class every 2 weeks.

We give a more extended report from Oregon as it was handed in, thinking it might be pleasing to some who used to reside there.

Church building bought and church organized March 11, '99. Trustees, Mrs. Martha Knodle, Fred H. Knodle and S. J. Lindsay. F. H. Knodle was chosen chairman and S. J. Lindsay Secretary of the Board of Trustees. June 10 three immersed. June 16 Bible class organized to meet in church Friday evening of each week. July 2 Sunday school organized and continues.

Financial statement: Received from the brethren at Lanark $46.00, Adaline $83.16, Antioch $79.50, Chicago $25.00, other sources $15.00, Oregon and friends $231.51; total $480.17.

Paid for preaching $65.05, on church building $130.00, repairs $63.02, incidental expenses $21.21, labor on building $53.00, furnishing $73.15, balance on hand $74.74; total $480.17.

Letters were read from Bros. W. H. Wilson, G. M. Myers, J. S. Hatch and L. W. Page.

Bro. Jas. W. Wilson was re-elected President.

By motion the constitution was amended to create the office of Vice President, and Bro. S. J. Lindsay was elected.

By motion the members of the Conference Board were re-elected.

The motion prevailed to grant ministerial certificates to Bros. S. J. Lindsay, Z. E. Brant and C. P. Graham.

On motion, Bros. Jas. W. Wilson, S. J. Lindsay, A. J. Eychaner, Samuel Wilson and F. L. Austin be appointed as interstate committee to formulate some plan whereby we may keep an account of members removing to other localities, to give numbers in each locality; also in each State. And that a calender be prepared for ministers, to be sent to headquarters for the purpose of obtaining ministerial permits.

The committee formulated the following resolution:

Resolved, that the Executive Board be authorized to take the necessary steps for compiling, printing and distributing information showing the number of members of the several Conferences and congregations of the Churches of God of the Abrahamic Faith in the United States, and the names and addresses of ministers and evangelists; the expense of such compilation and publication to be borne proportionately by the several Conferences and congregations.

In connection with the above resolution the Secretary would call the attention of all parties feeling an interest therein to the following resolution which was passed a year ago at Lanark.

Resolved, that our existing churches throughout the United States join in a delegate Conference to be held in November, 1900. The place to be selected later on.

There were nine present who, last year, pledged to give one-tenth, and all renewed the pledge except one, but another gave the pledge so the account stands even.

It was decided by vote that the Treasurer, Secretary, the committee on printing and the committee on ways and means be retained.

The committee on evangelizing was changed by substituting Bro. Lindsay for Bro. Glotfelty.

By motion it was decided that Bro. Hudler act as evangelist till the next meeting of the Board.

The Board was unanimous in asking the ministers to write out their sermons as delivered at the Conference, for the publication in the Conference quarterly.

By motion all money collected at the Conference be turned to Bro. Lindsay to pay the expense of the Conference.

The motion prevailed to pay each minister $10.00 and railroad expenses.

Collections for Conference expenses $50.55. Conference expenses $102.10. Pledges received for Conference funds $176.00.

By motion the Conference Board adjourned to meet Dec. 9, 1899.

L. BOOTH, Sec.

Letters and Papers Read at the Illinois Conference.

Dear Brother Lindsay:

Though strangers to each other, I hope we are not strangers to Christ.

I came from New York to Ogle Co., Ill., in 1856. Settled on a farm in Pine Rock Township, two miles northwest of Antioch church, which I helped to build in the early sixties, and attended meeting there till 1872 when I moved to Oregon, Ill., and lived there till 1885. In those places I formed many acquaintances of brethren and sisters, in Dixon, Lanark, Blue Island and other places, Polymouth, whom I remember with much pleasure and would like to see again, but the infirmities of age forbid it.

Since I first heard of your purchase of the old Catholic Church, and of the success of your meetings, I have wondered where Brother Lindsay sprung from: whether from seed sown by Brother Collins, Stephenson, Reed or Eychaner. However this may be I hope we are founded on the Rock, Christ Jesus. As for myself, I feel the necessity of a well-grounded hope, based on God's Word, more and more.

I am now almost 84 years old, and have nothing else to look for in the future but the coming of the Lord and his kingdom. If these fail us, all is gone, my hope will have proved in vain. But I am not discouraged. The signs of the times, the commotion among the nations at the present time and other signs all combine to say to us, the Bridegroom is near. Be ye ready. I would have enjoyed meeting with you. God bless you all, and grant that we may meet in that kingdom for which we are all looking. God speed the time of Christ's coming.

In love and well-wishes to all.

L. W. PAGE.

SIN.

No one by nature delights in God. The humanity of which we partake, is corrupt, self-seeking, sin-loving, unruly, and full of darkness and inordinate desire, the children of wrath. All are by nature sinners. But there is a people who are not averse to God, some for whom God stands, some with whose interests he is identified, some whose sins are covered. How is this? What has happened? What has brought about this change? On the authority of the inspired Apostle Paul we know there are those whose friend God is, God is for them, their friend, their patron, their helper, their Savior. It is not because of less hatred of sin on God's part, sin is contrary to his whole nature and position. He cannot be reconciled to it. Sin strikes at all God's perfections. Sin would unseat him from his throne if it were strong enough. God stands out in eternal antagonism to sin. The law of sin and death is unyielding. It must stand forever. It is not by any letting down in this respect that God has become the friend of sinful men. Neither has this come to pass through the fulfilment of all his demands on the part of those to whom God has become a friend. No mere man has ever, or can ever perfectly keep the law of God. Once a sinner, the most perfect obedience afterward would still leave a back-standing liability which he cannot pay off. Hence it is written in just so many words, that by the deeds of the law can no flesh be justified. Do what he will, no man on the ground of his own doing or righteousness, can ever merit the divine favor or secure the friendship of God. Only by putting faith in his promises and lovingly obeying him, can we hope to please him. To the most of us there is little need of dwelling on the wonderful inducements God makes to win our love. And although the words of the beloved Apostle John in the 2nd chapter, 1st verse, were written nearly 1900 years ago, they can reach us today with equally as great a force as they did the early disciples, if we are new creatures in Christ Jesus. "My little children, these things I write unto you, that ye sin not." And why should we abstain from all manner of sin? My answer would be, because God hates sin. We should love what he loves and hate what he hates. Young people, get rid of the idea of big sins and little sins. God hates sin with a hatred that will not allow him to even listen to our prayers without a Mediator. It is only in Jesus' sin-covering name that he will hear us. Beware of that which is called little slips and white lies, and things which in every day life come to be tolerated by society. Yes, I am convinced that these things which blunt our moral perceptions will consign us to the blackness of darkness forever, tens of thousands more than will what are called heinous sins by the world at large. Beware of the popular opinion of right and wrong, the serpent's slimy trail can be seen all through it, and it is sure to land its victims in sinner's graves.

The Spirit through Paul tells us to avoid not only evil, but the very appearance of evil. Perhaps you may be indulging in habits that you have long ago decided are not sin. But can you say they have not the appearances of evil? Is not the use of tobacco despised by many who have not the knowledge of God? Is not the indulgence in strong drink even moderately condemned by many of the people of our land? These together with other habits are evilly spoken of and should be abstained from. Remember we are not our own, we are bought with a price. Jesus wants a spotless bride when he comes. But one thing can separate us from him and that is sin unrepented of, unforgiven. Sin unrepented of does not mean sin that we are merely sorry for, but sin not turned away from, sin not forsaken. We may ask forgiveness a thousand times, but it will not be granted till we forsake it. To obtain forgiveness for any sin, we must have another mind entirely different from the one we had when we sinned. The repetition of the same sin gives the lie to our prayers; the past is unforgiven, and every fresh offence is piled on the others, and we only deceive ourselves, not God. God forbid that any of us who have experienced the blessedness of those whose iniquities are pardoned, and whose sins are covered be found in that awful condition. The gospel of God and the provisional remedies to meet all our weaknesses are most complete. In words, we have an Advocate at the court of heaven who is touched with the feelings of our infirmities. Blessed Jesus, he has not forgotten the struggles to overcome, nor the suffering through which he was made perfect. We have only to come to God through him, and his blood will cleanse his brethren from all unrighteousness. Yes, he is faithful and just to forgive, if we confess and forsake our evil ways. If we say that we have not sinned, we make him a liar and his Word is not in us. If we say that we have fellowship with him and walk in darkness we lie, and do not the truth. May God in his infinite mercy, seal upon each one of us those inestimable lessons that we may be spiritually quickened and have a more realizing sense of the highness and holiness of our calling, and, as never before, know the blessedness of even now, sitting together in heavenly places in Christ Jesus. Amen.

JAMES C. THOMPSON.

THE MOTE AND THE BEAM.

"After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. For neither did his brethren believe in him." John vii. 1-5.

Who is there that has not a beam in his eye? Who can say, "The sight wherewith I look upon the way of God's salvation is perfect! The eye with which I look upon and judge the world is unfailing." Not one of us can say this. There is a beam of some sort in every eye. In this eye it is a beam of the world—it may be of money, pleasure or ambition. In this eye the beam may be decked out with flowers called "Great effects," and hiding the decay of religious fanaticism. Here is a beam called justice or some times cruelty on whose hard polished sides the ivy of mercy can find no hold. They are all beams, larger or lesser, some more deeply rooted than others. Think how many have one of these beams, or it may be only some part of one.

Then there are other beams more common place and just as ugly, if not so serious. The beams of selfishness, of covetousness, of deception, of frivolity and that hard to-be-rooted-out beam of a quick temper. These are the failings of all of us. It takes the grace of God and long years of Christian living to cast these beams from the eye. How the eye of a Christian love is marred and the vision distorted by one of these beams. We can see nothing in its true image while there is this kind of an obstruction in our eye. We see a brother struggling along with little strength, but much courage—struggling with his own beam perhaps as well as with the obstructions he finds in his path and his strength being little he falls. Then having a large beam of malice in our eye criticises our brother. It is natural. With the beam in the eye we can do nothing else. Before we can truly help a brother we must get rid of our beams. Then our eyes having the scales removed are clear with the light of God's love and from past experience we can help others to cast out their motes or beams. That is the only way which our eye can become trustworthy and capable of really helping others. Knowing this to be true let us hasten to remove the beams from our eyes. We know God will help us. So let us go to him.

J. M. ASHLAKSEN.

BE THOU FAITHFUL UNTO DEATH.

"Be thou faithful unto death and I will give thee a crown of life." Rev. ii. 10.

This was part of the message of Christ through John to the churches. Faithful means firm in the adherence to our duties, which we assumed when we took on the name of Christ. He that hath put his hand to the plow must never turn back. If we have left the world and its follies we must never return to them, we must forget them forever. If we do this we will be as Paul says in 1 Thess., "Preserved blameless to the coming of our Lord Jesus Christ."

We must be ever on the watch, for the day of the Lord cometh as a thief in the night. And if it comes upon us unawares, we will not hear his voice. Therefore we should take heed to Peter's words, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And to be found thus we must leave behind us sin and darkness, and turn our faces toward the light of God and truth.

"I will watch and wait till the storm is o'er,
And a light shines out from the golden shore;
Then the Lord will say, "Weary wand'rer, come
To the land of rest, to thy blissful home."

If we fail in our duty toward God we lose the inheritance promised to the faithful. But it is not by our works of righteousness but by his mercy that we are saved. In 1 Thess. we find some precepts set down which we are to follow if we are to be found ready when he calls. "Pray without ceasing." "In every thing give thanks." "Hold fast to that which is good." "Abstain from all appearances of evil." "Put on the breastplate of faith and love for a helmet of salvation." If we do all these things then, "We which are alive shall be caught up together with him in the clouds to meet the Lord in the air and so shall we ever be with the Lord."

If we do not remain faithful what sorrow we shall experience when we hear him say, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels: For I was an hungered and ye took me not in; naked and ye clothed me not, sick and in prison and ye visited me not."

But, on the other hand, if we fulfil the promises we have made and remain faithful, how happy we shall be to be recognized by the King and hear him say, "Come, ye blessed of my Father, enter thou into the joy of thy Lord."

MARY ASLAKSEN.

PERSECUTIONS.

The persecutions invented and perpetrated upon the early Christians, were, undoubtedly, sufficient to have extinguished the liveliest forms of religion ever invented by sage or reformer.

Had Christianity been purely of human origin it never would have survived the great persecutions of A. D. 64 and 65. The policy of the Roman government, the fanaticism of the superstitious people, and the self-interest of pagan priests conspired for the persecution of a religion which threatened to demolish the tottering fabric of idolatry, and they left no expedients of legislation, of violence, of craft, and of wickedness untried, to blot it from the earth.

The aggressive tendancy of Christianity, and the inflexible perseverance of its adherents, made it an object of contempt among the pagans. Christianity was making headway. Daily accessions were being made to the church from ranks of both Jew and Pagan. Heathendom was on the decline. Pagan temples and altars were being deserted. If Christianity became the prevailing religion as it bid fair to do, the priests, gladiators, and those depending upon the rites of the temples, would be deprived of their income. A refusal to recognize the Roman deities was a crime punishable by death. The most ingenious and diabolical contrivances were invented to intensify the sufferings of the victims.

The primitive church received from Christ both by example and precept indications that it would take all their energies and even their lives to plant the gospel in pagan lands.

Christ was betrayed, condemned, buffeted, arrayed in purple, given vinegar and gall and nailed to the cross. We shall not follow Jesus in all those terrible night wanderings, and fearful scenes that precede his final conflict on the cross. We read of great victories, but none so grand as Calvary.

In my meditations I behold a great multitude of people surging toward Golgotha. It is not the step of military discipline, but rather the undisciplined tramp of an infuriated mob. Pilate the Roman procurator has affixed his signature to the death warrant of Jesus. The court-yard is thrown open, and the precious Lord of life and glory is led away bearing his own cross. (It was a Roman custom that all criminals condemned to death by the barbarous mode of crucifixion were compelled to carry their own instruments of torture.) At length the multitude surmount the hill, and fearful is the scene that follows.

Christ predicted the persecution of his followers. In speaking to his twelve apostles before sending them out on their mission, he says, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore, wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues. And ye shall be brought before governors and kings for my sake, for a testimony against them, and the Gentiles. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Is the recompense sufficient?

Great inducements must be set forth in order to get men and women to accept positions where life is endangered. Yet the present life is compared to "A vapor, that appeareth for a little time, and then vanisheth away." The future life is eternal. If we suffer with Christ, we shall also reign with him. The suffering is short, the glory eternal.

Sometimes the burden laid upon us seems greater than our strength can bear, but compare with it an "Eternal weight of glory" that awaits the faithful.

ALMEDA MITCHELL.

OBEDIENCE.

Obedience is one means that leads to eternal life. Obey your parents as it causes them to show us respect and honor. If we disobey them it will be the cause of great grief to them and will put a thorn in our hearts that is not easily removed. But above all, obey God in all his commandments and it will bring everlasting life and joy. Now if we are sincerely obedient we will not say what we will or will not do. The Savior commands us to repent, believe and be baptized. We cannot say that we will repent and that will do; nor can we repent and believe and say that is enough; but we must repent, believe and be baptized. If we do not, God will hold us accountable.

Mary, the mother of Christ, said to the servants at the feast, "Whatsoever he sayeth unto you, do it." We will turn to Rom. v. 19, where Paul says, "For as by one man's disobedience many were made sinners." The disobedience of one brought sin, misery, grief, tears, heart-aches and every thing that causes distruction. The obedience of one brings love, joy, peace and everlasting life to all who obey him.

In Heb. v. 8, 9, the writer says, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto them that obey him."

CHARLES LINDSAY.

Married.

In Argos, Ind., Sunday evening, Oct. 15, at 6 o'clock at the residence of Rev. C. V. Strickland and by him Alpha Cordill and Florence Taylor Nichols, both of Argos, Ind.

Faster than ever to California.

"The Overland Limited," Chicago, Union Pacific & North-Western Line, leaves Chicago daily 6.30 p. m., arrives San Francisco afternoon of third day Los Angeles next morning. No change of cars, all meals in dining car. Buffet smoking and library cars, with barber. The best of everything. "The Pacific Express" leaves Chicago daily 10.30 p. m., with first-class and through tourist sleepers to California. Personally conducted excursions every Thursday. Illustrated pamphlet describing fully this wonderful state sent free on application to Chicago & North-Western Railway. A. H. Waggener, 22 Fifth avenue, Chicago.—Nov. 18.

Communicated.

Papers Read at Illinois Conference.

THOSE WHO WILL NOT REPENT MUST SUFFER.

In these words we have an example of the plain warnings which Amos the prophet, uttered to a people who had wandered from God. It required great courage for this servant of the Lord to go forth from his quiet home in Judea, unto the rival kingdom of Israel, and point out, in bold language, the sins of the people, and the chastisements by which God had endeavored to recall them to himself. These had no lasting impression upon their hard hearts. But the time was coming when they would have to listen to his voice, and hear the judgments they had brought upon themselves by their obstinate wickedness.

The Lord is patient and long-suffering. He showers blessings on his people, and waits for them to look up to him in thankfulness. When they fail to do this, he sends reminders in the form of grief and trouble thus teaching their dependence on him and warning them to return to his loving care. As the husbandman prunes his vines even so does the Lord chastise his people for their own good. The longer we resist God the harder our hearts become. The plowman frequently comes upon a tough place through which it is very difficult to plow. He finds it is an old road-bed, or trodden path. Habitual sins make such tough spots in our natures. Ordinary influences will not break them up. The pick and crow-bar must be applied. Extra spiritual aid must be sought that these hard places do not ruin the crop of grace. Thus do the sins of idolatry, so to speak, make road-beds in the hearts of the people until they are insensible to the gentle influences of God's mercy and can scarcely be aroused by the warnings of the swift-coming judgments. They refuse to walk in the way of God's laws and in spite of warnings and entreaties refuse to turn to it.

God cannot permit his righteous government to be overthrown by the defiance of sinful man. Let us beware how, in times of prosperity, we wander away from God and turn a deaf ear to his commands and the entreaties of his love.

It is a sad thing when a nation or an individual refuses to learn the lessons which God wishes to teach by his chastisements. When all else fails God will turn upon man with destroying judgment to stop the evil tide. The truth is set before us urging us to make a complete surrender to God. The voice of the prophet cries "Prepare to meet thy God." These words are spoken to each soul today as forcibly as they were to the people of Israel. A thousand providences of our lives remind us of our debt of gratitude; disappointments, sickness and loss bid us turn to God and serve him as never before. The day is coming when each one of us must stand in the presence of our Creator and render our account. It would be well to ask ourselves today if we are prepared for that day? We should pray to be delivered from unbelief and to be filled with living, working and all-conquering faith. If we are hindering God's works by our unbelief he may see fit to change our position and get us out of the way of others who are doing his work. If you have not faith enough in the power of the gospel, or in the promises of God, or in the power of prayer, you should be in earnest and ask God for help. We ought to have faith that will be firm in the day of temptation, of trial, of conflict and of opposition.

One sin unrepented of and unforsaken will bring condemnation. The blood of Jesus Christ cleanseth us from all sin. "If we say that we have no sin we deceive ourselves and the truth is not in us." If we confess our sins God is faithful and just to forgive them, and he is able to cleanse us from all unrighteousness. Therefore, we should aim to please him; for he blesses and prospers all those who serve him. We ought to show our love for him in all our daily actions. It is only as God's protecting hand is over us that we will be saved from countless calamities. When this is withdrawn we have no refuge left. Those who are out of Christ, have you read God's promises and warnings and yet linger in paths of sin? How long are you going to tempt the patience of God? That patience which has been so long tried. God will punish the wicked and reward the righteous. We belong to God and have no right to resist his commands. When he forsakes us there is no hope left for us. It will surely be a terrible punishment "When the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man hide themselves in dens and in the rocks of the mountains, and call on the mountains to fall on them and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?"

God will deal as he thinks best with the oppressor or the wealthy who crowd out the poor and needy, disregarding their wants as long as they can themselves revel in luxury, and caring not at whose cost their ease and comfort was gained. Against such the wrath of God is especially directed. Let those, who are eager to exact labor for insufficient pay, rejoice in what they call "bargains;" which have become such through unrecompensed toil; that there will be another side to such "bargains" by and by. "As ye measure, it shall be measured unto you." Such iniquity will not be left unpunished. Destruction will come upon the wicked when they feel the most secure. "For, lo, he that formeth the mountains, and createth the winds, and declareth unto man what is his thoughts, that maketh the morning darkness, and treadeth upon the high places of the earth. The Lord, the God of hosts, is his name." Amos iv. 13.

The grandeur and power of God are vividly pictured in this wonderful verse. God knows us as we cannot know ourselves. He reveals to us the deceitfulness of our hearts, and thus helps us to rise to better things. His condescension and mercy are only equalled by his greatness. The more we study Gods character the more we shall love him. The time is being fulfilled and the kingdom of God is nigh at hand. Repent ye, and believe the gospel. God is able to deliver his people out of their distress. "The wicked fleeth when no man pursueth." We should desire others to share in the blessings which fall to us.

EMMA LINDSAY.

BE NOT WEARY IN WELL DOING.

Paul in Galatians says in the sixth chapter and ninth verse, "And let us not be weary in well doing; for in due season we shall reap if we faint not." Paul in traveling all of the countries, endured very hard trials, but through them all he never thought once of giving up in despair. His persecutions, trials and hardships only kept him close to God; for he knew he would receive strong help and courage. He never grew weary in well doing, as seen by 2 Tim. iv. 6-9. He said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Oh, let us all work as Paul did so that we can rejoice at our Master's appearing. I do believe if we would work as Paul did and not get discouraged in well doing, we could every one of us rejoice.

There is not one of us that ought to get discouraged in doing large works for our Master any quicker than small works. It takes perseverance to accomplish great tasks. We must not get in a hurry to finish our tasks, for if we do perhaps they would not be very well done. Let us not be weary nor neglect to do our small duties. Even the least we do for Jesus is precious in his loving sight. It does not mean the smaller the work we do, but the largest amount of work we do according to our means will be a precious gift. If we are not able to do great deeds for our Master, the small deeds will be received cheerfully by him and we will receive our reward according to our works.

We ought to cultivate loving dispositions and be kind and loving to those around us, always speak a cheerful word to the weak and disheartened. Another great thing is to live a Christian life every day. If we keep a Christian spirit about us and not be haughty, we can accomplish much more for our Master, and our influence over our friends will be much greater.

Now as to our reward, we will not receive money for our work as a laborer receives pay for his work from his master. We will receive a something far more brighter, something of greater value, something that will endure eternally. People who do not work as Paul did for this reward will not be apt to receive one, no matter how wealthy they are, for this reward cannot be bought with money. I am going to try to work as Paul did and receive an everlasting reward. Brothers and sisters, I hope each and every one of us may receive "a crown."

LILLEY LINDSAY.

SELF CONTROL.

Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground. When ever we forget that, the puzzle of life begins. It is quite clear God means it for a school. The discipline of life is a preparation for meeting the Father. If we would ever see him as he is and behold him in his beauty we must have the educated eye, and that must be trained here. We are told that the pure in heart shall see God. If we would see him, we must gain the mastery over self and try to pattern our lives after the One absolute pure life that was lived upon the earth; which is the light of men. "Beloved," writes the Apostle John, "now are we [illegible] children of God, and it is not yet manifest what we shall be." We know if he shall be manifested we shall be like him, for we shall see him even as he is, and then he adds "And every one that hath this hope in him purifieth himself, even as he is pure. Absolute purity of life is nothing less than to be pure, even as he is pure. This is the divine standard, a lower one is human, for example if we abstain from the grosser forms of sin, drunkenness, gluttony, impurity, or other fleshly sins, or even from temper, jealousy, envy, strife or other heart sins, this is not enough. To be pure even as he is pure goes far deeper. It means that all the secret springs where the motives are formed must be cleansed from self and must proceed from constant contact with the living God. Jesus was in heaven while he was still on the earth. All that he did on the earth was the outcome of the life lived in the closest oneness with the Father. If we would gain the mastery over self we must be in close communion with the sinless One. Gazing in the face of Christ and beholding the light of the knowledge and glory of God which shines there, will surely sever our hearts from worldly objects.

Dannecker, the German sculptor, spent eight years in producing a face of Christ; and at last wrought out one in which the emotions of love and sorrow were so perfectly blended, that beholders wept as they looked upon it. Being solicited to employ his great talent on a statue of Venus he replied, "After gazing so long into the face of Christ, think you that I can now turn my attention to a heathen God?" Here we have the secret by which we can sever ourselves from worldly idols. The Christ-like life is the only satisfactory evidence any man can give his own conscience and his fellowmen that he is a Christian. The words of Paul to the Galatians are a proof that he held that opinion. They were a strong, impulsive people in whom the vices of the time were very active and they were assailed by powerful temptations from their own natures and their surroundings. The Apostle, no doubt, liked them and sympathized with them, but he did not lower the standard to make the path easier for them. He tells them what are the fruits of the flesh and which are those of the Spirit, and leaves them to judge which life they are living. If their lives bring forth the fruits of the flesh, there can be no doubt as to their nature. The same test operates today. It is left to every man to live the life of a man or that of a brute. He may gratify his body and find happiness in eating and drinking and pleasures of the senses, or he may devote himself to the higher life and understand the law of spiritual elevation. The latter will call for trials, difficulties and continuous effort.

It might be impossible to live this life were it not for the power which Paul describes to the Galatians as he did to all others, to whom he preached. In the power of the resurrection lay the hope for them as it lies for us. The old life is ended, the old power of the flesh is broken, when we become identified with Christ in his death on the cross. Through that death deliverance is wrought. As by the battles of the Civil War, the slave was emancipated and could go free if he would; so by the death of Christ freedom from the dominion of the flesh is placed within the reach of every man. He may cease to be a slave to his appetites and passions; cease to be a mere animal, and become a true man, a son of God. He who would keep the evil out of his heart must be continually on guard, for like the ground it will produce noxious weeds without any sowing. The animal nature with which the spiritual is so intimately associated, will gain the predominance, if it be not rigorously held under. But Christ not only won emancipation for men by his death, but gives power by his resurrection. He lives and lives to help all who would profit by his death. It is the hope of Christ's coming in us, making part and parcel of our lives, which impels us to purify ourselves, even as he is pure. What ever hinders us from rising, whatever the nature of the chain that holds us down to the worldly and physical life is to be cast off. If we would rise from self to become in nature like Christ, we must be willing to sever all the bonds that hold us to the human.

LILLEY MYERS.

A REASONABLE SERVICE.

"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."

No person possessing a firm belief in God and his kindness can reasonably deny him the right to the exclusive adoration of mankind. All forms of life and power owe development not to the fortuitous addition of layer upon layer to the exterior portion, not to the mere fact that they are above us, but to a mysterious principle of appropriation from within which causes the gradual development and transformation. This mysterious essential is life, the primitive force which is fundamental to all being whose origin God alone can solve. In the Scriptures it is called the Spirit of God, and it is present in every living diatom and every living man. Death alone can cause it to forsake us.

Thus it follows that every manifestation of human power, skill or reasoning is but the exercise, in a limited way, of what proceeds from him. Every action or deed, every thought or expression, every idea or principle, in fact our very origin makes us more and more indebted to this divine principle. This he becomes more and more dear to us, as through its measures we are able to partake of the joys of our existence displayed through God's handiwork, or win fame and exalted places in the eyes of our fellowmen. But alas, the days come whose time we know not, and all this joy and pleasure comes to an abrupt termination, cut off from us as completely as the branch is severed from the tree; for death stealing over us with its awe inspiring cloud of mystery envelopes us one by one in its fibrous folds, and with no comment, no previous warning this wonderful spirit is gone, and we are as the clay we tread upon.

Where then is the applause that once ravished the ear? Where is the fame that once incensed the mind? Of what avail is the wealth of gold, the accumulations of ages? Down to the ground with a crash have come every piece of bronze or masonry which stood for commemoration of human greatness or power, yea more, shattered to atoms till not one piece rests upon another. The benefit of recognition is lost upon the unconscious one. Though the torch light procession may accompany the bier to its resting place, still God alone is left the sole judge of his power and greatness. But joyful indeed is the hope of regaining this cherished life and still more pleasing is it to know that when once regained it will abide with us forever. But certain restrictions and instructions are imposed upon us if we wish to gain this for a permanent possession. The Scriptures are unique and peculiar in one respect, that they do not extol men for their mental adroitness or for performing some part in a popular movement. On the other hand they praise men who possess great spiritual qualities and fidelity to their Creator. Every character which has a spiritual complexion receives all due recognition, for the eyes of the Lord are in every place and his judgments are fair and just. How the Scriptures dwell upon the meekness of Moses, the faith of Abraham, the patience of Job, the courage of Joshua and the gentleness of David. No hero of the hour has a monument in God's Word. It is the old and tried soldier who receives honorable mention, no matter whether he be ever so humble in worldly eyes.

The right and true estimates of society are those which are formed according to a Divine standard. The ground upon which the world confers its recognition is never akin to those upon which God is prepared to honor men. Here a smart rogue may move unabashed in society. Though he be morally and intellectually beneath contempt, still if he is the possessor of an amassed fortune, people bow down before him and cater to his wants as if he were a saint.

The godly man is not so. He loves the name and Word of his Creator, and rejoices in the hope of the coming day, when the earthly things shall be obliterated and the earth shall be clothed in righteousness and in truth. His ambitions and aspirations are to prove himself worthy in the eyes of his Creator and try to "Leave no memorial but a world made a little better by his life."

What a wonderful aspect the cities of the nations would present should each one of us devote himself a reasonable service to the exaltation of God alone. Men would step about with a less haughty mien and not comport themselves as if the universe was included among their possessions, and on this account we should be under obligations to them, for bearing up their grandiquis. Society would be interesting and pure, while all grave problems which perplex and harass the nations would be disposed of forevermore.

Blessed be his glorious name who made an interference through the body of Jesus Christ in our behalf in order that true religion might become a universal thing, and that we shall be able to join in the grand throng at the beginning of the measureless period and welcome our King.

With this hastily prepared paper goes my best wishes that a good influential meeting may be held and a definitely defined organization perfected, as well as my sincere regret that business affairs at home will not admit my meeting with you.

LAWRENCE E. WILSON.

GOOD WORKS.

This subject we consider a very important one, which ought to be kept constantly before our minds. The Savior exhorted us to love and to good works. In James ii. 20, we read that "faith without works is dead;" also in the 14 verse of the same chapter, "If a man have not works can faith save him?" "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Jas. i 22, exhorts his brethren to be doers of the Word, and not hearers only. Many people seem to believe that their salvation depends upon their good works, while others may go to the other extreme and think that if they have the faith that is all sufficient, but by the Scripture above quoted it has been proven that faith and works can not be separated, one being as essential as the other. A real Christian will be known by his works. This truth Jesus taught: "Ye shall know them by their fruits."

We cannot manifest a Christian character without its effects being witnessed by those around us. Works to be approved by God must be incited by love: love to God and to our fellowmen. Luke x. 26 27. When a certain lawyer asked Christ what he should do to inherit eternal life Jesus said to him: "What is written in the law? How readest thou?" He answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "And he said unto him, Thou hast answered right: this do, and thou shalt live." So much love would certainly lead a person to faith and obedience to all God's requirements. 1 Cor. xiii. The Apostle Paul speaking of charity (love) says: "Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." He then tells us of the fruit it brings forth in those who possess it and that it never fails. John vi. 28-29. When the people asked Christ what they should do that they might work the works of God? Jesus said unto them, "This is the work of God, that ye believe on him whom he hath sent." 1 John iii. 23-24. "And this is his commandment that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

We must carry out the principles taught by Christ in our every day life by our conduct, our conversation, our works, striving day by day, to carry out the golden rule, to hold up the standard of truth, adding to our faith virtue, (courage) telling to others the gospel and urging them to accept it, manifesting patience and forbearance with those who will not listen when we tell them of the coming King and kingdom. We must do good to others, putting down self and working for those by whom we are surrounded, lightening their sorrows and cares as far as we can and we shall have our reward at the coming and kingdom of our Lord and Savior Jesus Christ.

ANNA L. ADAMS.

STUMBLING-BLOCKS.

Like many other Bible words this word stumbling alone is a volume in itself. In olden times it is said to have indicated a military instrument put in the way of an enemy to hinder his progress. God said to the children of Israel, "Thou shalt not put a stumbling-block in the way of the blind." Webster defines the word: "That which causes to err." Many sayings of Jesus admonishes us against placing a bad example before our neighbors, and Paul says, in his appealing manner, "Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Stumbling-blocks of our placing, hurt Jesus—hurt his cause. Think of it' how can we? Let us ask the question. Is my conduct marring the character of one dear me? Has my thoughtlessness added burdens they can no longer bear, and they being spoiled while I indulge in my sins, and neglect my duty?

As we are traveling the Christian road that leads to immortality let us notice some of the stumbling-blocks encountering us.

IMPATIENCE.

Says one, "I would like to walk with her to the beautiful city of Jerusalem where we expect to see Jesus, but she is so very impatient and fault-finding, she would only be a stumbling block in my way, and so, I'll take the easy way of gliding down with the giddy throng instead of climbing up with the care-ladened few." My impatience has caused my brother to err.

INFLUENCE.

"I don't know how she can talk about honesty and truth for she never tells a bit of news as she hears it, and she takes advantage of the helplessness and poverty of others to gain something for herself," which is a great stumbling-block in the way of her influence.

PURITY OF HEART.

Hardly to be mentioned in the presence of a royal retinue, waiting for their King is the great stumbling-block to heart-purity. Impure conversation. Little, low insinuations, and idle jesting. Remember Jesus said, "Blessed are the pure in heart."

I have noticed but a few stumbling-blocks found in our way. We all know our own imperfections of character. We place these different stumbling-blocks in the way of those who are striving in a weak resolve, perhaps to lead a new life and thereby make it so difficult for them to do right, that enter their closets and cry aloud to God in tears for relief. We may not realize what our influence has been until it flashes upon us from the silver-gleams of a coffin lid or speaks to us from the silent grave that holds them. No pleadings of ours can reach them, and like Esau we seek a place of repentance; but find none, though we seek it with tears. Why can we find no place of repentance? Because to repent means to turn about from doing wrong, to doing right. If the opportunity is gone it never returns: but other opportunities will come. Let us pray mightily to God that we may use them for him. I cannot close until I notice some of the

PRECIOUS HELPS

In God's talks to us, how we may avoid the stumbling-blocks How sweet and restful they are! Love thinketh no evil. Love is the greatest lever known to remove all these stumbling-blocks from our pathway. Oh, love! thou art indeed beautiful. Come and dwell in us and conquer every wrong within us. "Love thinketh no evil." God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it." Does not this passage lift up the heart and make it sing? God has allowed us to petition to him for help, in the form of prayer. Only the heart that knows its own frailty and weakness can measure this privilege. The more we cry to God for help the sweeter and lovelier will he appear to us.

ALICE KERR.

Communicated.

Papers Read at Illinois Conference.

CHARITY.

Sweet is the power of love in the world, drawing us nearer to our fellow-men and to God, but yet, how all-powerful is the virtue of charity, that divine virtue, which causes us to gaze with pitying eyes on the faults and failures of men.

Just within our view is a group of unsightly bushes and stumps, here and there an old building and broken-down fence, all black and disfigured with the dust and decay of years. Day by day have we gazed on this picture until the darkness hid it from our view, when lo, during the night hours the snow, emblem of purity, falls silently over hill and vale, and covers each hovel and palace with a sparkling robe of whiteness. We arise and where our old landmarks yesterday presented such an unsightly view, we now see them transfigured and shining in the morning sun like the gem-incrusted palaces of kings might be. Just so can we, with the tender mantle of Charity, softly cover the faults of those around us; and in doing so, give to them, out of the fullness of our own blessings, bringing sunshine to hearts that have been darkened with the gloom of care and sorrow; for do we not read, "Charity shall cover the multitude of sins."

Jesus says: "Ye have the poor always with you," and "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again." So let us keep within our hearts a feeling of compassion that will lead us to lighten their load, and help in their troubles. "The righteous considereth the cause of the poor." "He that giveth unto the poor shall not lack."

Is it fulfilling the divine law of charity to toss the coin to the beggar standing on the crossing, and pursue our way without thought or care of how the kind word, or bright smile might have chased the weary look from the haggard eyes, or lightened the heavy heart?

Give them from the bounty of blessings which God has showered upon you. If you cannot help their worldly needs you can give from the fulness of a loving heart the tender sympathy of a friend in need, and by so doing fulfill the trust left by Jesus.

"I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." Matt. xxv. 35, 36, 40.

Listen to the teaching of Paul, who says, "And above all these things, put on charity, which is the bond of perfectness."

Take the rose without the fragrance, or the bird without its trills of song and what is left will not satisfy. As the flower needs the sweetness, and the bird its song, so must our hearts be filled with the tender feeling of charity, that can overlook the wrong, and can stoop to our fallen and needy ones, helping them up and forward to a better, brighter life.

EDITH ANDERSON.

TAKE HEED HOW YOU BUILD.

"Take heed how you build." What is the significance of this admonition?

The first question might be, What is it that we wish to build? Is it a temporal house, or is it rather a work, built upon the sure foundation, which shall be holy and acceptable before God, a spiritual temple of character, consecrated to the Lord?

Paul tells us, "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than is laid, which is Christ Jesus."

In order to present this matter more clearly to our minds, it may be well to consider the points involved in building a temporal house.

After selecting a suitable site for the building, the builder proceeds to look about for the best possible material for the foundation, that which will best withstand the attacks of time and wear.

If the selection of a good foundation is so important in a mere temporal house, how much more so should be that of the foundation upon which we are to build the incorruptible works which pertain to our eternal welfare.

Let us then waste no time in searching among the treacherous sands of selfishness and lust, but let us rather hasten to accept that sure foundation which God hath given us, even Jesus Christ, the stone which the builders rejected, and which is become the chief corner stone. Then, when the waves of adversity beat against it, it will stand immovable in the face of their fury.

Now, with such a foundation to rest upon, what should the superstructure be? Let us hearken again to the words of the apostle. "Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's works, of what sort it is."

If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire.

The (wise) builder, in supplying material for his temporal house, selects that which is both storm and fire proof. It then behooves us to construct our spiritual temple of such material that it shall be proof against the fires of trial and persecution.

Such a steadfast faith then do we need, which will pass unburnished through the fires of tribulation, only to show forth with greater glory in the end.

Such a faith we may fitly compare with the gold, and silver, which are only made the more pure by fire.

And now, having secured the foundation of love and charity, with Jesus Christ the corner stone, let us erect upon it an edifice of character, walled about with incorruptible faith, bound together with chains of loyalty to God, and adorned with the bright jewels of virtue, temperance, patience and godliness, an edifice, strong, noble and eternal under the heavens.

EDWIN T. RENNER.

Have You Read This?

By examining our list we find there are between 500 and 600 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.

Conference Notice.

The first Quarterly Conference of the Church of God of the Abrahamic Faith in Indiana, will be held at Plymouth, commencing Thursday evening, Nov. 16, 1899, and continue over the following Sunday. The brethren here are anxious for a good meeting, so let all come with that end in view. Come with hearts full of love and charity and let us earnestly pray that that divine influence may be with us that will lift us up and consecrate our lives more to his service. This we need above everything else.

A welcome is extended to all lovers of the truth. Let each organization send delegates. A program is being prepared which will appear in due time.

F. L. AUSTIN, Pres.
A. C. ROBERTS, Sec'y.

Our Helping Fund.

We whose names are given herewith, believing that it is our duty to provide a fund to be used in sending THE RESTITUTION to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the managers of the paper to supply the needy ones. This fund to be applied as the doners request, (or when left to the publisher to decide) only for those who themselves state their circumstances and need, or whose case is presented by some one known to be trustworthy.

Lizzie C Byrne	3.50
Mrs A M Siple	3.20
Mrs A L Tichenor	1.50
Wm Hill	.50

Notice.

To those interested in the Illinois Conference, the Secretary wishes to state that his time has been occupied with other duties during the day time and at night his eyes will not permit him to write but little; but will endeavor to have the report ready by the next issue.

L. BOOTH, Sec.

SEND THE RESTITUTION to some poor person as present for 1900. The cost is only three cents a week.

Works of Bro. Wiley Jones.

TWELVE WORDS, or the true meaning of Hell, Soul, Spirit, Ghost, Paradise, Incorruption, Incorruptible, Immortal, Immortality, Forever, Everlasting, Eternal, and their originals as learned by their uses in the Bible. A tract of 40 pages, sold formerly at 10 cents a copy.

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These works are excellent for use by those who wish to do missionary labor, and we offer them at such a low price that they should be out in a short time. Bro. Jones had large editions of these tracts printed, and by dying suddenly, and his Widow being in feeble health, we have undertaken the task of selling them. Her income is quite limited, and all that can be gotten out of the sales goes to her after expenses are paid. When you buy these tracts you get several times the worth of your money, and also aid a worthy Sister, who will thank you for it.

Assorted package 30 cents per pound. Gospel of the Kingdom, alone at 25 cents per pound.

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Advocated in a series of Ten Discourses. A Volume of 283 pages, cloth 25 cents, leather bound, embossed, and gilt edges, $1.00. By Wiley Jones. This book is so well known that it is only necessary to announce that it is for sale, to insure a market for it. We have undertaken to dispose of these books for the Widow of our lamented Brother Jones, and while getting them at this low price, you at the same time will help Sister Jones to much-needed money.

P. O. Addresses.

Persons requesting their address published may have their names inserted here.

J. M. Pike, Phoenix, Arizona.
J. B. Adams, Hamburg, Iowa.
John Compton, Blair, Neb.
J. H. Stevens, 617 W 14th St Sioux City, Ia.
S. R. Clinkenbeard, Bonham, Texas.
P. B. Stouffer, Bagard, Iowa.
B. W. & M. A. Woodward, Dutton, Mich.
L. H. Chesebrough, Gilchrist, Mich.
Norton Gould, 4810 Saratoga st, Omaha, Neb.
Dr. J. E. Hollis, Ashton, Kan.
A. G. Winchester, Riverside, Kan.
L. C. Bendelow, 155 Broadway, Alliance, Ohio.
W. L. Skeels, Scholls, Ore.
S. Roxana Wilcox, Princeton, Ind.
C. A. Saylor, Tempe, Arizona.
Silas Renn, Dudley, Worchestershire, England.
J. S. Hatch, Scircleville, Ind.
J. F. Wagoner, Box 251, Rochester, Ind.
Geo. Kidwell, Chisamville, Ark
J. J. Cady, Holbrook, Neb.
J. T. Prine, Edissa, Neb.
A. J. Eychaner, Gladbrook, Ia.
W. L. Winslow, 523 Minnesota Ave., Kansas City, Kan.
D. L. Kean, 4507, S. N. St. Tacoma, Wash.
J. P. Glenn, Fair Haven, Kan.
John W. Hull, Hector, Ill.
L. E. Conner, Sidel, Ill.
B. F. Boyer, Seven Fountains, Va.
T. E. Adams, Berwick, Kan.
S. C. Oliver, Attica, Kan.
D. M. Butler, Muscatine, Iowa.
J. R. Fisk, Caldwell, Kan.
M. L. Adams, Boise, Idaho.
W. D. Townsend, Salem, Ohio.
J. M. Primmer, Jessup, Ia.
Mollie Babcock, W. B. C. Home, Madison, Ohio.
J. Conaway, Ballard, Wash.
S. T. Hook, Pike, Ind.
H. T. Baker, Box 1008 Decorah, Iowa.
A. T. Morris, Arcata, Cal.
J. R. Ogle-ie, North Branch, Kansas.
G. W. Smith, Culver, Ind.
Mrs. Mollie Rathbun, Cedar Bluffs, Kan.
D. Howard, Scotland, Conn.
J. Ogilvy, 627 South Los Robles Ave. Pasadena, Cal.
W. O. Steffa, Pomona, Cal.
E. W. Knapp, Box 44, Viola, Idaho.
B. Wilson, 1005 G St., Sacramento, Cal.
John Fuoss, 2012 West Corning Ave, Parsons, Kansas.
J. C. Mitchell, Crowley, La.
H. F. Tyler, 2714 6th ave. Tacoma, Wash.
H. R. Kendall, Urichsville, Ohio.
Miss Emma Jackman, Treasurer of "Tithing Society," Box 584 Grand Rapids, Mich.
E. Hoyt, Box 381, Grand Rapids, Mich.
R. S. Bwiggins, Rensselaer, Ind.
H. M. Willmins, Ashton, Kan.
D. T. Halstead, Box 124 Andover, S. D.
Elder Richard Corbaley, Waterville, Wash.

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List of Churches.

Church of God, Plymouth, Ind., meet in their Church Cor., Garro and Water Streets, every Sunday at 10:30, a. m. Sunday School 12:00 a. m. Prayer and social meeting Thursday evenings. You are welcome. W. D. Thompson and W. Tuttle, Elders.

Church of the Blessed Hope, 626 Woodland Ave., Cleveland, Ohio. Services every Sunday at 10:30 a. m. and 7:00 p. m. Brethren from a distance and all lovers of truth are cordially invited. Seats free. M. Joblin, Evangelist.

The Chicago Church, Van Buren Hall, corner of Madison St., and California Ave., meet every Sunday at 11:00 a. m. Visitors welcome.

The Church of God, at Argos, Ind., meet in their house on Michigan St., as follows:—Preaching by J. F. Wagoner on the 1st Sunday, in the month. Sunday School every Sunday and Social meeting every Thursday evening.

The Church of God Salem, Ohio, meet every 1st day of the week at 10:00, for devotional services, and would be pleased to have any brethren of the one faith passing through the city, to meet with us, and they will be cared for by addressing, or calling at Ella V. Baker's, 209 West Dry St., Salem, Ohio.

The Church of God, at Andover, S. D., hold services each Sunday at 11:00 a. m. in Mills Hall. Andover is on the direct line of the Chicago, Milwaukee & St Paul R. R., going west to Aberdeen, thirty miles east thereof.

The Church of God, in Freedom, Neb., meets every Sunday at the Frame Church, to study God's Word. Union Sunday School every Sunday and Social meetings every two weeks. We have no regular preaching. Jason Welton, Elder; Sarah Sellick, Sec'y.

Ainsworth, Neb. Sunday School every Sunday at 8, Cheney's house at 1:00 p. m. followed by services at 2:30. All are welcome.

The Church of God meet for preaching every third Sunday, in the Flint School House, in Grant Co., Oklahoma, in J. R. Fisk's neighborhood five miles south and four miles east of Caldwell, Kansas. Meeting Saturday night, and 10:00 A. M. Sunday, and also Sunday evening. All are welcome. J. R. Fisk, Elder, S. C. Oliver, Evangelist.

You, your family and friends are cordially invited to attend Bible Reading, every Sunday at 3:00 p. m., 1245 Logan Ave, San Diego, Cal.

The Church of God near Scircleville, Ind. meet in their new Church as follows:—1st and 3rd Sundays for Social meeting and communion. The 2nd Sunday preaching by J. S. Hatch, the 4th Sunday preaching by J. F. Wagoner of Rochester, Ind.

Church of the Blessed Hope, of West Seattle, Wash. This church regularly meets for public and church service every Sunday morning at 11:30 o'clock. Address A. D. Eshelman.

The Church of God at Dixon, Ill., meet every Sunday at 10:30 A. m. in Schuler's Hall, corner of First and Galena Aves., for Sunday School and Bible Study.

The brethren of the Church of God at Rock Creek, Ohio, meet every Sunday at 10:00 a. m. for Bible class and Sunday school. Communion at 11:00 when prayers and exhortations are made to our Father, the Giver of every good and perfect gift. All visitors address Brother George Kidle, Kessler, or H. L. Lehman, West Milton, Ohio.

The Church of God at Hammond, La., meet every Sunday at 2:30 p. m. to break bread and exhort each other to love and good works. L. Anthon, Elder.

Preaching at Park Hill church in Gladbrook, Ia., every Sunday morning and evening, by A. J. Eychaner. Traveling brethren will find a welcome. Sunday school at 11:30 a. m.

The churches at Fisher and Dutton, Mich., have preaching as often as Bro. and Sister Woodward can be present. The Churches of God at Brady and Prairie Grove, Mich. have preaching every four weeks. Sunday School at Prairie Grove every Sunday. The Church at Raisin Center is presided over by Brother L. C. Chase.

The congregation at Scholls, Oregon, meet every Sunday for Bible study by means of Sunday School, or preaching, or both, and would be pleased to have all lovers of truth, and brethren from a distance meet with us. The Elder is W. W. Trundell.

The Church of God, at Niagara Falls, N. Y. meet every Sunday at 11 a. m. and 7:30 p. m. for worship at the Church, on the corner of Cleveland Avenue and 10th St. Welcome all.

The Church of God near Vancouver, Washington, meet every fourth Sunday either at Felida or Lake Shore. The gospel of the kingdom is proclaimed at this place by Elder Edwin E. Groat of Scholls, Oregon. Also occasionally by Elders W. L. Skeels and Wm. Prosser both of Scholls, Oregon. Services at 11 A. M. Social meetings at 3 P. M. Valentine Pike, Sec.

The Church of God at Linden, Okla., meet at the Arbor on my place, one and one-half miles north-east of Linden, every third first day of the week, to worship our Heavenly Father and commemorate the broken Body, and spilled Blood of our Savior, Jesus the Beloved. All are welcome. M. L. Adams, Elder.

The Church of God of Waterville, Douglas County, Washington, meets every Sunday at 11:00 o'clock A. M. for worship in their new church house on Central Avenue in Waterville, Wash. Brethren and sisters from other places will always be welcome with us. Sunday School at 10:00 A. M., preaching by Elder Richard Corbaley Pastor, or his son A. L. Corbaley, who has been selected by the Church as an Evangelist.

The Church of God, in Batavia, N. Y. meet every Tuesday and Thursday evenings for prayer and Bible study, also on Sunday at 3:00 P. M. for worship, in private houses. All lovers of Truth, and traveling brethren are cordially invited to stop off and meet with us. A. W. Gover, Sec'y and Treas. J. E. Forsythe, Leader.

The Church at Millbrook, Mich. have preaching every four weeks by Brother or Sister Woodward. Sunday School every Sunday. Prayer meeting every Thursday evening. Lorenzo Decker, Elder. Ransom Lake, Sec'y. All lovers of truth are cordially invited to any and all of these gatherings.

The Church of God at Attica, Kansas, meet in their house in the city of Attica for preaching on the 2nd and 4th Sundays in each month at 11 o'clock a. m. All are welcome. S. C. Oliver.

Church of God at Waterloo, Iowa, meet for service every Sunday afternoon at 3 o'clock. Bible readings and practical talks by the pastor Rev. A. D. Allen in charge

Church of God at Brooklyn, N. Y., now meets in the Hart Building No. 1028 Gates Avenue, near Broadway. Sunday morning services at 10.30—all are welcome. Elders, W. G. Rathe and R. T. MacDonald.

The Church of God meets every Sunday at 10:30 a. m. in hall on 3rd. Floor, No. 1231½ Euclid Ave, near Wilson Ave. Cleveland, Ohio; where all of like precious faith are welcome.

The Church of God, known as Union Chapel Congregation meet each fourth Sunday, at private homes, for the purpose of breaking bread and social services. Also on the second Sunday at the Union Chapel Church, Winterhode, Ill., for Bible Reading at 11 A. M. All are invited. Lizzie Wandel, Secy.

"The Church of God" at Wenatchee Washington, meets each Sunday at 10 A. M. for Bible class and social worship, and preaching occasionally. H. W. Patterson Elder, and C. E. Stevens, Secretary.

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Westward.	Chicago	Valparaiso	Wanatah	Hanna	Rolfe	Hanna	Wanatah	Valparaiso	Chicago	Arr.
Chicago	lv	4 30	5 00							
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	2 15	11 00	3 05	Ar. Kouts	Lv.	8 30	12 25	4 10
	2 25	11 10	3 15	Kouts		8 20	12 15	4 00
	2 40	11 25	3 30	Hanna		8 05	12 00	3 45
	2 55	11 40	3 45	Wanatah		7 50	11 45	3 30
	3 05	11 50	3 55	Hesston		7 40	11 35	3 20
	3 20	12 05	4 10	Kingsbury		7 25	11 20	3 05
	3 30	12 15	4 20	Wanatah		7 15	11 10	2 55
	3 45	12 30	4 35	Hanna		7 00	10 55	2 40
	4 00	12 45	4 50	Kouts		6 45	10 40	2 25
	4 10	12 55	5 00	Ar. So. Bend Jct.	Lv.	6 35	10 30	2 15
	4 35	1 20	5 25	Ft. Wayne		6 10	10 05	1 50
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'Tis not for us to think life is brief,
And sin is here,
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A dropping tear.
We have no time to sport among the hours,
Life must be earnest in this work of ours.

Not many lives, but one have we,
One, only one—
How sacred should that life ever be!
That narrow span
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

O, day of time, how dark! O, sky and earth,
How dull your hue!
O, day of Christ, how bright, O sky and earth
Made fair and new!
Come, better Eden with thy restored trees;
Come, brighter Salem, gladden all the seas.

Communicated.

What would Jesus do? No. 10.

PINE WOODS BIBLE CLASS.

Teacher. We have this week a copy of Mr Williams' confession of faith, which he has prepared to submit to the Church of God at Rainesville.

Miss Gordon met him according to previous appointment, to listen to his paper, which reads as follows:

CONFESSION OF FAITH.

To the Church of God at Rainesville:

1. I confess my faith in the Supreme Being. The Scriptures teach us that he which cometh to God must believe that HE IS, and also that he is the rewarder of those who diligently seek him. I apprehend that this is the foundation rock in the temple of faith. Disbelief in the Creator would undermine every other article in the Christian faith.

2. Observation teaches us all, that sooner or later death lays his icy hand upon us, and brings us into a condition which baffles the power and skill of man to release his fellows from its domain.

3. I believe the Bible to be the revealed will of God to man. In that alone, I find the Divine purpose concerning man and earth.

4. I find salvation from death offered in a proposition called "the gospel." Paul, a chosen Apostle of Jesus Christ says in Rom. i. 15, 16: "I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek."

Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark xvi. 15, 16. These two heralds of the gospel, in the above passages, simply state the *saving efficacy* of the gospel, but do not give the system of truth which constitute the gospel; but that we find elsewhere.

(1.) From the above passage we learn that Paul preached, the gospel which was the "power of God unto salvation" at Rome. The proper thing to do then, to learn the subject-matter of his preaching at Rome, concerning "the salvation of God," would be to appeal to that, and then we can be sure that we have made no mistake. We find this in Acts xxviii. 20-30. He appeared before his auditors at Rome, as a prisoner, and says: "For the hope of Israel I am bound with this chain." In another place he declared "the hope of Israel," to be "the hope of the promise made of God unto the fathers." "There come many to him into his lodging to whom he expounded and testified THE KINGDOM OF GOD, persuading them concerning JESUS, both out of the law of Moses, and out of the prophets, from morning till evening."

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching THE KINGDOM OF GOD, and teaching those things which concern the LORD JESUS CHRIST." Thus we *find* Paul's *gospel preaching at* ROME *of* which *he was "not ashamed."* The "power of God unto salvation," was in it also. A dear friend being turned to his preaching he said: "Be it known unto you that THE SALVATION OF GOD ("the power of God unto salvation") is sent unto the Gentiles, and they will hear it."

It may be asked why did the Israelites object to Paul's preaching "the kingdom of God," or in other words "the hope of Israel?"

The objection was not in preaching "the hope of Israel," as can be seen in Acts xxvi. 6, 7: "I stand and am judged for the hope of the promise made of God unto our fathers: unto which our twelve tribes instantly serving God day and night *hope to come*." The trouble was all found in the phrase: "Persuading them concerning JESUS, both out of the law of Moses and out of the prophets." They were aware the prophet had declared: "But thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a GOVERNOR, that shall RULE MY PEOPLE ISRAEL." They objected to Jesus as being that "Governor," and hence they crucified him, with the accusation over his head, "this is JESUS OF NAZARETH, THE KING OF THE JEWS." Hence Paul's preaching at Rome, was the GOSPEL of the kingdom of God.

(2) What did Jesus preach as the gospel? Mark i. 14, records the subject matter of the gospel (or "Word") first sent to Israel, and which Peter, under instruction from heaven gave to the Gentile household of Cornelius as, "Words whereby thou and all thy house shall be saved." The record reads as follows: "Now, after that John was put in prison, Jesus came into Galilee, preaching THE GOSPEL OF THE KINGDOM OF GOD."

The writer of the Hebrews was deeply impressed with the saving virtue of the gospel as preached by Jesus, as can be seen by referring to Heb ii. 1-4:

"HOW SHALL WE ESCAPE
if we neglect so *great salvation;* which AT FIRST began to be SPOKEN BY THE LORD, and was confirmed unto us BY THEM that HEARD HIM."

Peter testifies on the same line, and says God sent this message, first to Israel, and afterward commanded it to be sent to the Gentiles, that they also, may enjoy its saving benefits. Peter addressing Cornelius and household concerning that message says: "The Word which God sent unto

THE CHILDREN OF ISRAEL,
preaching peace by Jesus Christ: (he is Lord of all:) that word ye know, which was published throughout *Judea*, and began from *Galilee*, after the baptism which John preached."

In Luke ix. 2, 6, we have Jesus' commission to the twelve: "He called his twelve disciples together and * * * sent them to preach THE KINGDOM OF GOD. And they departed and went through the towns preaching the GOSPEL." Here we learn that preaching "the kingdom of God," and preaching "the gospel," is one and the same thing. "Go ye into all the world and preach the gospel to every creature. He that BELIEVETH and is BAPTIZED shall be SAVED." What gospel? The gospel he sent them to preach, of course. The Bible never recognized but ONE gospel, and such being the case he advised stability in its belief. "To present you holy and unreprovable in his sight: if ye CONTINUE IN THE FAITH, grounded and settled, and be not moved away from THE HOPE OF THE GOSPEL, which ye have heard." Col. i. 23. Hence, we are at no loss to know what the subject-matter of the gospel is, Paul preached at Rome, of which he was "not ashamed," nor Christ's commission in Mark xvi. 15, 16.

All the gospel preaching has its base in "the covenants of promise made of God unto the fathers." It is the only gospel that has saving virtue in it. Don't take my say-so, but read it yourself in Eph. ii. 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, * * * that at that time, ye were WITHOUT CHRIST, being ALIENS from the COMMONWEALTH of ISRAEL, and STRANGERS FROM THE COVENANTS OF PROMISE, having NO HOPE, and WITHOUT GOD in the world." I believe we are completely mortal by nature. In 2 Tim. i. 10, we are told that Christ has brought life and immortality to light THROUGH THE GOSPEL. How important the gospel message is.

Allied with, and inseparable from the message of the kingdom, are those things concerning the name of the Lord Jesus Christ. His blood ratified the "EVERLASTING COVENANT" and made it sure, and purchased eternal redemption for those who enter into the bonds of the covenant.

Heb. xiii. 20, 21: "Now the God of peace that brought again from the dead, our Lord Jesus, that great Shepherd of the sheep, through the BLOOD OF THE EVERLASTING COVENANT, (God made with Abraham and his seed an everlasting covenant) make you perfect in every good work," etc.

THE MISSION OF JESUS.

I find SIN is the adversary or opponent separating mankind from God, which adversary must be met, overcome and destroyed.

I find the Son of God was manifested or sent for that purpose. I will here quote as proof, 1 John iii. 8; Heb. ii. 14: "For THIS PURPOSE the Son of God was manifested, that he might *destroy the works of the* devil."

"Forasmuch, then, as the children are partakers of flesh and blood, he (Jesus), also himself took part of the same, that THROUGH DEATH he might DESTROY him that had THE POWER OF DEATH, that is the devil." We have here three points:

1. To destroy the works of the devil.
2. To destroy the devil.
3. The weapon of destruction "through death,"—the atonement, when allied with the covenants of promise.

Now, inasmuch as many people when they read the words, "the devil," their minds at once revert to a supposed *personality* which they call "the devil," which is but a relic, to my mind of pagan superstition; therefore, to show clearer my conception of the mission of Jesus, I wish to show that Jesus came to destroy SIN and not an omnipotent personal devil, possessing super-natural power. Right here you will perceive an issue can be made in our knowledge of the mission of Jesus.

It must certainly be conceded that the atonement of Jesus can never KILL, or (take the physical life) of the devil of popular conception, who is described as the great arch-enemy and opponent of God who is ever on the alert to defeat his will and purpose. It is not reasonable to suppose that the All Powerful Jehovah, the Great I AM, would permit such a foe to step in between him and his people, and work their eternal ruin. The power ascribed to this supposed evil personality, makes him a species of a god. He is said to be omnipresent, and possessed of supernatural power. He is said to be able to practice his seductive art in the hearts of *millions of people* in every part of the earth, all at the same moment, and at the same time have a personal knowledge of [illegible] points in each individual of this vast host, and can plan and operate differently in each case.

The belief in such a personality is a belief in a monstrous piece of pagan fiction, and is not the devil named in the passages of Scripture above quoted. A little careful investigation of the Scriptures quoted, will make this apparent to the most simple mind.

It will be helpful to remember what the words devil and Satan mean. Cruden says: "Satan, Sathan, Satanos; this is a mere Hebrew word, and signifies an adversary, an enemy, an accuser."

The word devil "Comes from the Greek *diabolos*, which signifies calumniator, or accuser," thus any adversary, accuser, etc., may be a devil. The adversary called "the devil," the passages under consideration is SIN, and sin in the flesh, above other adversaries, may in a general term be called "THE *devil*."

We are at no loss to comprehend what "the devil" was Jesus was commissioned to destroy as given in Heb. ii. 14. The key is found in the words: "THAT HAD THE POWER OF DEATH." "The power of death" is centered in only ONE adversary, or devil. For proof,

See Rom. v. 12: "By one man SIN entered into the world, and DEATH BY SIN;" but life and immortality through the one true gospel.

Rom. vi. 15: "SIN bringeth forth DEATH."

1 Cor. xv. 56: "The STING of DEATH is SIN."

Rom. vi. 23: "The wages of SIN is DEATH."

"The soul that SINNETH it shall DIE."

HOW TO KILL THE SIN-DEVIL.

Heb. ix. 26: "He PUT AWAY SIN by the SACRIFICE of himself."

1 John iii. 5: "He was MANIFESTED TO TAKE AWAY OUR SINS."

Heb. ii. 14: "That THROUGH DEATH he might DESTROY him that had the POWER of DEATH,—that is the devil."

Take notice, that the phrase: "*That is the devil*" may be taken as a phrase defining the words preceding it, him that had the power of death, as being "the devil"—*that is the devil.*

Said John: "Behold the Lamb of God, which *taketh away* the *sin* of the world."

In the case of Ananias and Sapphira, we have the sin, or devil of covetousness, personified as Satan.

Acts v. 3: "Ananias, why hath *Satan* filled thine heart with a *lie* to the Holy Spirit, and to keep back part of the price of the land?"

At first sight we might attribute this work to the personal devil of pagan superstition, but the verse following explains. (It would have been a mean thing to kill them both on account of the work of the supernatural devil, over which they had no power.)

See verse 4: "Why hast *thou* conceived in thine heart," etc.? Again: "How is it that ye have *agreed together* to tempt the Spirit of the Lord?"

James i. 14, 15: "Every man is tempted, when he is drawn away of *his own lust*, (not tempted by a personal devil) and enticed. Then when lust hath conceived, it bringeth forth sin, when it (sin) is finished bringeth forth death." We cease to be servants of sin, and pass from under the dominion of sin, when we receive the pardon of sin in baptism.

"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Acts ii 38.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Acts xxii. 16. After Peter had preached the gospel which began from Galilee, after the baptism which John preached, to Cornelius and household he said: "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." John iii. 5.

I confess that it is my earnest desire to enter the kingdom of God. I confess a belief in the gospel which is the "power of God unto salvation," as given above, and ask for the birth of water, and if I continue faithful, I know I shall be born of the Spirit, when made like my Lord at the resurrection.

Yours in hope,
CHAS. WILLIAMS.

Mr. Williams. Now Miss Gordon, what do you think of the above paper?

Miss Gordon. I am delighted, I feel sure the Church will endorse it.

Mr. Williams. You please take it and present it to the Church.

W. H. WILSON.

"I know that my Redeemer liveth," Job xix. 25. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy hath begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead."—1 Pet. i. 3.

If we take care to keep a *good* conscience, we may trust God to take care of our good name.

Report.

Dear Household of Faith:

I am home again after visiting and holding meeting with the brothers and sisters at Bosworth, Mo. It had been about seventeen months since they had had any preaching. Oh, what a condition for a church to be in. I find a number of other churches in the same condition. No preaching, and only a few taking THE RESTITUTION, or any religious paper at all. They might get along with these silent preachers for three or four months but not so long as seventeen months. We gave five discourses at this place and immersed two intelligent sisters. On account of school we had to move four miles northeast, where we gave three discourses. We partook of the emblems of bread and wine and then left. We left an appointment for Dec. 24th, to continue to the 1st of January. All that can are invited to attend this meeting.

I can truthfully say that the Lord was with us, all seemed loathe to leave, and seemed to say it was good to be there, and I believe all will try to live better the coming year. 1899 will soon be past, and oh, how many of our brothers and sisters are gone.

On Oct. 15th met at the home of our dear Sister Sturgeon, but alas! she was not there. She had gone to her long home, the place or house that Job said, "If I wait the grave is my house." The occasion was the wedding of J. T. Williford and Francis Sturgeon. After reading the 5th chapter of Eph., we joined them in holy matrimony. Sister Francis is a faithful member of the Church of God, and my prayer is her husband will also be in the near future.

While here we met Sister Hacker, formerly of Ripley, Ill.

JOHN FOORE.

Editor Restitution:

On Friday, Oct. 13, Brother S. J. Lindsay immersed Brother Thomas J. Tilton into the name of Christ, for the remission of sins. But a few weeks previous Brother Hudler immersed two others. Very shortly after leaving the water Brother Tilton regretted not having obeyed, but resolved to do so soon. It was only a very few days thereafter when a malady of a very serious matter (Cancer of the stomach) was known to be consuming his strength and vitality, and being anxious to have a part in the promised inheritance, resolved to obey the Master's call at once. He therefore dispatched a messenger for Brother Lindsay, who being away did not arrive until the second day. While the medical adviser was somewhat fearful of the results, yet he said he was not alarmed and desired to be taken to the water and be buried with his Master in baptism. Twenty-five or thirty friends and relatives went with him to a little stream of water flowing through his land, and there he exchanged the old for the new name. Cast off the old garment of sin for the robe of *righteousness*, in which we truly hope he, with us, may appear when the Great Physician shall come to rescue his faithful from the ravages of disease, the bonds of corruption and the gloom of death.

L. BOOTH.

Selections.

Faint Not.

"If thou faint in the day of adversity, thy strength is small." Yet there are many things which would often cause the hearts of men to faint. Things are so disappointing and discouraging, that they are almost ready to give way to despondency, and abandon their efforts for good. Hindrances arise, friends prove unfaithful, trusted leaders fail, cherished organizations are wrecked, things which were expected do not come, many a hopeful scheme proves to be ruinous and disastrous, and the temptation is to abandon every thing, to trust nobody, and to give up in despair.

This course is not the part of wisdom, nor is it warranted by the experience of ages and generations.

The Restitution.

THE RESTITUTION advocates the final "restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." As a means to this end the establishment of the kingdom of God on the earth, with the Christ as King of kings, and the immortal saints as joint-heirs with him in the government of the nations; the restoration of Israel; the literal resurrection of the dead; the immortalization of the righteous, and the final destruction of the wicked; eternal life only through Christ, and many other kindred truths. Also a hearty belief of the gospel, repentance and immersion in the name of Jesus Christ for remission of sins, pre-requisites of the forgiveness of sins, and a holy life as essential for final salvation.

Disappointment is the common lot of man; failure is no new thing. Age after age hopes have been blighted, plans have failed, mortals have erred; and men have been disappointed. Everything earthly is uncertain, everything human is fallible, everything temporal is liable to pass away. But there are some things permanent yet. Men may disappoint us, God does not; men may change, but in him there is no variableness or shadow of turning. Our purposes may end in disappointment, but his better purposes may be carried forward to their triumphant accomplishment.

Even the wreck and ruin of our hope is not so disastrous as we fear. When was there ever a more complete and utter wreck of hope than when our Savior lay in the tomb? One trusted disciple, the treasurer, the almoner, the business man of the concern, had turned out to be a hypocrite, a thief and a traitor. Another, the leading spokesman of the party, proved himself a coward and a liar, and swore he did not know the Master whom he had followed for years. All the rest of his disciples forsook him and fled, like frightened sheep before the wolf; and the leader and teacher who had been hailed with shouts and hosannas, was hung between two thieves on a Roman cross. Surely a more absolute and utter failure of every cherished prospect could hardly be imagined; and yet, out of those depths of darkness and discouragement came the light and gladness of immortal hope. A little while and those scattered disciples were gathered; a little while, and those sad hearts were made glad; a little while, and that frightened, doubting, fearing company became bold as lions in their testimony for God, and proclaimed in the ears of the gazing world the resurrection of the Crucified One and salvation through his name. Out of the depths of their despondency was born the height of their triumphant hope, and those who doubted and feared and gave way to discouragement, could say, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

You may have been disappointed in many things; hopes which you have cherished have failed, friends which you trusted have proved untrue; schemes from which you expected much have proved abortive, and have finally given way to despondency and despair. But do not for a moment allow such feelings to possess your thoughts or influence your mind. You may have been on the wrong track; there is nothing then to do but get right, and you may be thankful that you know it so soon, and that you have been undeceived before it is too late. For past disappointments make you more cautious and prudent. But do not despond, and do not doubt that God has plans and purposes that are wiser than all which you have known, and that he can bring good out of evil; can overturn the plots and plans of sinful men; can bring to naught the craftiest schemes, and can glorify himself by the wreck of all the plans which we have formed, and the accomplishment of the better purposes which he in his wisdom has devised. A temporary check leads us to more certain success. Schooled by disappointment, we dig deeper, and lay broader foundations, and complete our work triumphantly at last.

"Whatsoever thy hand findeth to do, do it with thy might." Let no discouragement or failure hinder you from doing the present work which God has for you. Today has its duties. Let us not stop to mourn over the past, but let us gird ourselves for present emergencies, and go forward in the strength of the Lord God.

Subscribe for THE RESTITUTION NOW. We will send all the papers to the end of this year and all of 1900 to new subscribers who pay one year in advance. Remember you get all the balance of 1899 free.

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The Restitution.

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Editorial Committee.
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W. D. THOMPSON,
WM. RAILSBACK,
D. T. HALSTEAD.

M. JOBLIN, Special Contributor.

Plymouth, Indiana, Nov. 1, 1899.

STOCKHOLDERS' MEETING.

Notice is hereby given that a meeting of the Stockholders of the Christian Publishing Association will be held at the office of The Restitution, Plymouth, Ind. on Nov. 18, 1899 at 2:00 P. M. for the election of a Board of Directors and to transact such other business as may come before the meeting.

J. H. Willey, Pres.

A. R. Underwood, Sec'y.

In this paper is a report of a meeting held by Bro. Hudler at Freedom, Neb. Inasmuch as this is the second report of this meeting, we deem it unnecessary to print the two more reports that have been received, as they only repeat what is in the others.

If you want to keep your heart warm *keep* in the Sun after you get into him—Christ. Walk up to the fire,—that is, the Word of God. "Is not my Word like fire?" How many warming and comforting passages there are. Keep in motion and action, stirring up yourselves and the gifts God has given you, by converse and communion. How can one be warm alone?

Reader, did you ever notice that the apostolic style of address was:—"Children of the stock of Abraham, and *whosoever among you that feareth God, to you is the Word of salvation sent.*" Plainly a man's piety did not exempt him from the necessity of believing the gospel of the kingdom of God; or as Paul styles it, "the Word of this salvation." Peter went to Caesarea to tell pious, God-fearing people, "Words whereby they should be saved." Piety in general has so little to do with an understanding of the Word of the kingdom and the obedience it enjoins, that it has passed into a proverb, that "ignorance is the mother of devotion."

For E. N. D. If you read Matt. xv. 13 without the 12 preceding verses you are likely to be "puzzled" to harmonize it with Mark ix. 38,—40. By reading from the first verse of Matt. xv. you will perceive that the pernicious teachings of the Pharisees so scathingly rebuked by our Lord were *the plant the Heavenly Father did not plant*, and which shall be rooted up,—and that they were to let alone; because of its human origin.

Mark ix. 38—40 reads as follows:—"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us." This was precisely what Jesus' disciples were told to do, and *did do*, by the Spirit's power. John proves that he really cast out devils in *Jesus' name, as they did:* and that means that it was by spirit power he did it; and it would have been a great wonder if Jesus had not corrected John and his fellows for forbidding him. This is not out of harmony with Matt. xv. 13, it being *another matter entirely.*

"Dr." John Alexander Dowie is having a tough time of it, and if "persecution" is a sign of "sainthood" then certainly Mr. Dowie has the palm. He has undertaken a series of meetings in different parts of Chicago and towns in that vicinity, but even with the aid of the police and his "Zion Guards," he has been interrupted and the meetings broken up by loud shouts from his audience. Bottles of foul smelling drugs have been spilled on the floors, and when he has left the halls stones and dirt have been thrown on him, obliging him at one place to run a half mile through the muddy street to a car, where the windows were broken and a general smash up was the result before he was finally gotten away. Of course, there is no excuse sufficient to justify such conduct, but it shows the humor of the people. The Illinois State Board of Health is now investigating some cases of diptheria and scarlet fever which are said to have occurred among the followers of Dowie, and where children have died without medical treatment. If this man is a "Divine Healer" it looks as if he should also be able to arrest the contagion arising from contact with these diseases, and so prevent its spreading among others.

Cardinal Ledochowski, Prefect of the Propaganda at Rome, to whom belongs the final settlement of all Roman ecclesiastical controversies arising between the people and Bishops, has decided the trouble that arose at Belleville, Ill., over the appointment of a German priest to have charge of an Irish Catholic Church, in favor of the people, and he has ordered the Bishop to remove the obnoxious priest and give them a man of their own choice. Further he has ordered that the ban of excommunication resting on these people be removed. There is no appeal from this ruling. This means that the members of the Catholic Church in America can in the future ask for the appointment of such priests as they may chose, and the Bishops must not decide contrary to these reasonable requests.

The *Gleaner* says there is a touching fact related in history of a Scottish chief, who fell wounded by two balls in a battle. Seeing their chief fall the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effect of the disaster, raised himself up while the blood flowed from his wounds, and shouted aloud, "I am not dead my children, I am looking at you to see you do your duty."

These words revived the sinking courage of his brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the tide of battle.

And is there not a charm to thee, O believer, in the fact that you contend in the battlefield of life under the eye of your Savior? Wherever you are, however you are oppressed by foes,—however exhausted by the stern strife with evil, the eye of Christ is fixed most lovingly upon you. Noris Jesus the only observer of your conduct. You are also a spectacle unto the angels." "You are compassed about with a crowd of witnesses. This makes the theatre of your life sublime. You contend for victory under circumstances sufficiently grand to arouse your most latent power, and to stimulate you to strive bravely, vigorously and perseveringly even unto victory.

The Twenty-Third Psalm.

The following notes on the Twenty-third Psalm are now going the rounds of the Press and may be helpful to some of our readers, and therefore give them a place:—

"You will notice David does not say, "I shall not *need.*" He used a far better word—want. We often want things we do not need, but the more we come to understand that the Lord is our Shepherd, the more our wants and needs become identical, and we can say, as David said, "I shall not *want.*" If this Twenty-third Psalm be the valley of our present-day experience then we shall want nothing he does not supply.

"I shall not want rest. He maketh me to lie down in green pastures."

"I shall not want drink. He leadeth me beside the still waters."

"I shall not want forgiveness. He restoreth my soul."

"I shall not want guidance. He guideth me in the paths of righteousness for his name's sake."

"I shall not want companionship. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

"I shall not want comfort. Thy rod and thy staff they comfort me."

"I shall not want food. Thou preparest a table before me in the presence of my enemies."

"I shall not want joy. Thou hast anointed my head with oil."

"I shall not want anything. My cup runneth over."

"I shall not want anything in this life. Surely goodness and mercy shall follow me all the days of my life."

"I shall not want anything in eternity. For I will dwell in the house of the Lord forever."

The South African War.

The situation in Africa is one of plotting and waiting. The Boers are concentrating their forces and looking for a favorable time to strike, realizing full well that they must be quick about it. The British are aware that their forces are not sufficient to cope with the combined forces of the Boers and Free State Burgers, and so are playing for delay of any decisive battles until they are reinforced by the aid that is on the way to them. How long this state can be maintained is a question. The odds at present are against the English.

The question of probable interference by other powers is presented. That there is a movement in Europe to antagonize England, and see that she does not gain too much advantage in this struggle is certain. What it will develop into any tangible form is a question. It is quite evident that President Kruger expects some assistance either by way of attracting England to other parts of the world or else in a direct way by open armed [illegible]. His action in taking the aggressive when he did would indicate an understanding of this kind. We are asked if there is any real ground for belief that any European nation contemplate hostile action against England. So far as this is concerned we will state that Russia and France are both hostile to England all the time, and only await a chance to do her ill. Have they done anything lately to indicate that they were contemplating any active measure? The movement, without any apparent reason, of the Russian and French Black and Mediterranean Sea fleets, to such points that a combining of the [illegible] is a question of only a few days, certainly cause to *suspect something.* In the official papers of both nations the question of "arbitration" is freely discussed.

England has taken note of this with the result that the Mediterranean and Channel squadrons already join around Gibraltar, and other vessels are in place where the Channel fleet was doing duty. This aggregation of British vessels in the Mediterranean makes a stronger line of ships than any nation in the world aside from England can make, comprising as it does 156 vessels of the first class. Further the calling out of the Militia in England is an act not warranted by the simple trouble in South Africa. So that whether we can explain it or not, certain it is that England scents trouble, and is bound to be in a position to care for herself.

Meanwhile Russia has in hand a side play in the lately discovered plot to seize on Herat in Afghanistan, and thereby check English influence in Persia. This may call for some sharp negotiations.

Again the question is asked, what right has England to engage in this war? And why do the nations of Europe, and our own too, hesitate to tell her she is wrong and must stop? This is a large question to answer, and involves questions of international law. Many men and a good number of newspaper writers in this country are fast to denounce England for fighting the Boers, claiming that they are being trodden under foot by the British, are warring for independence, for freedom, are being oppressed, and like expressions. That they are being treated as were the Cubans by Spain, and that if it was right for our country to interfere for Cuba it is just as right to interfere for the Boers. Our readers may give just as much weight to these utterances as they please. We have no wish to prejudice the minds of any, but to state the case.

During the Spanish-Cuban war no nation recognized the "belligerent rights" of Cuba, because Cuba was recognized as belonging to Spain and to do so would be an "unfriendly act." When at last the United States did so recognize the "independence" of Cuba, she was forced to fight Spain. Incidentally the blowing up of the Maine hastened the beginning of hostilities, but primarily the recognition of Cuban independence caused our war with Spain.

But, says one, is not the "Dutch Republic" with President Kruger at its head independent? Well, the Burgers of the "Orange Free State" have thought so, and taken arms to help them. However, so far no other nation has so said, nor even made "declaration of neutrality." This is sufficient evidence that the "Dutch Republic" is so only in name. The question from which the war was over rights of British subjects, and the fact of the then existing compact between the Cape Colony government and the Transvaal being broken by the Boers, settles the matter as to recognized British suzerainty.

It must be plain then to all that a "declaration of neutrality" between Great Britain and the Transvaal, or a "recognition of belligerent rights" of the Boers, would be an unfriendly act toward England. This so action would mean that in the judgment of the nation so declaring Boer contention they are absolutely independent, is correct, and no power has appeared who will take this step. Should any nation desire to take the polite way would be to offer Mediation. The sterner way would be to address a note of interrogation to Britain asking for her ultimate designs in South Africa. Following this would be armed intervention, a matter would be allowed to linger and nothing be done about it.

When Greece and Turkey were at war the nations of Europe combined and recognized the independence of Greece, then interfered to prevent her absorbtion by Turkey. This was done to maintain the "balance of power."

Should the European nations now combine and declare neutrality it would be only to accuse England of attempting to conquer an independent nation, and intervention would not only be probable but necessary, in order to maintain the international balance. When the United States and Spain were at war some European nations talked of interference and at one time it came near being more than "talk" alone. There is no doubt but what there would have been interference had it not been for England. Only the fact that previous to that time our nation had never been reckoned among the "world powers," made it possible for English influence to hold in check her sister nations, and let us go on and thrash Spain till she could stand no more.

England, however, is in a different position, and only by treating the Boers as under British restraint, from which they have revolted, can she hope to escape interruption. This must be maintained at all hazards. Should the British be successful in the next few days, and the Boers lose ground, then if President Kruger should ask Russia or France, or both to arbitrate the differences, and they should attempt to do so, they will find England in no humor to look kindly on such an act. Should Russia and France be involved in a war with England there would be a re-adjustment of the present condition of Europe if England should gain the ascendancy, and in case of her defeat almost every quarter of the globe would be affected.

A dispatch from Constantinople says that Russia intends at an early date to hand the Porte a note demanding the opening of the Dardanelles and Bosphorus. Commenting on this the *Journal* at Geneva says, "Unless Great Britain is a party to such a demand Russia's action will undoubtedly stir up a hornet's nest, compared with which the Transvaal question will be quite insignificant."

In view of passing events and possible events we are admonished to watch closely, remembering ever that they but tend to the great change that will occur when the King of Peace shall come.

Aaron and Christ.

Continuing this subject we would remind our readers that the baptism of Jesus, sinless as he was, was *necessary* to his redemption from death. This may be a startling statement to some perhaps; but we are so *fully* persuaded of its truth that we expect the honest of heart, who give it the attention it deserves, will agree with it. Hebrews ix. 12, plainly teaches that he *obtained* eternal redemption *himself.* Before he *obtained* it, he *needed* it. This completely shuts out the theory of his having, because of his sinlessness, *a free life to give up in behalf of others.* Sinless as he was, he was subject to the law of sin and death because of his connection with the earthly Adam who sinned and introduced death. Possibly, and even probably, those who have not the means of knowing that there is absolutely nothing in the Greek text to warrant the insertion of the words "FOR US," in Heb. ix. 12, may think we are out of the way when we say that Christ himself obtained Eternal Redemption through or by means of his own blood. The Diaglott reading is as follows;—"He entered once for all into the Holy Places. Not indeed by means of the blood of goats and of bullocks, by means of his own blood, having *found* Alonian Redemption." It stops where the Greek text stops,—and to us that appears the only proper place to stop. The recently published "Interlinear," reads just as the Diaglott—having found. Young's Translation reads:—"Age-during Redemption having obtained." Rotherham,—"An Age-Abiding redemption discovering." The Revised Version also stops at the word Redemption. Sawyer's Translation reads,—"With his own blood entered once into the sanctuary having found Eternal Redemption." The Syriac reads,—"He entered once into the sanctuary, and obtained Eternal Redemption." Jamieson, Fausette and Brown translates the passage thus:—"Having *thereby* obtained;" and says literally, it means "found for himself." The American Bible Union reads,—"But through his own blood, entered once for all into the holy places obtaining eternal Redemption." Henderson's also ends at the word Redemption. And lastly the Common Version prints the words "*for us,*" in *Italics* to show that they were supplied by the translators.

We do not see how any one can fail to see from the above, that all in Adamic nature of existence are under the law of sin and death,—and that this shows the meaning of the Scripture which says Christ was made sin for us. Heb. xiii. 20 already quoted, proves that Christ was redeemed from death by his own precious blood, which brought into force the great Life-giving covenant made to Abraham and confirmed to Jacob for an law. And as he himself certainly received the benefit of his own precious blood, what a stupendous error to teach that he possessed free life, and offered it substantially for the natural life of the human race. Heb. xiii. 20 strikes at the root of this idea. To make his death substitutionary in the above sense, is simply to make him a Savior of others before he himself was raised from the dead,—and to credit him with paying the debt of myriads of others with something he did not have himself. This reduces the redemption which is in Christ Jesus to those who comply with the conditions exacted by our Lord himself: "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned," illustrating that other divine statement, that the way to life is narrow, and but few find it.

Again, if Christ died *instead* of myriads of others, *then they should not die,* but *they do die.* If he paid the penalty due us from Adamic sin, he ought *not* to have risen. But he *did* rise. If his *death alone* was substitutionary, then Paul was all astray when he said, "If Christ be not raised then those having fallen asleep in Christ have perished." to say nothing of other countless millions. In a word, if Christ paid our debts, that blots out Forgiveness.

Jesus in the likeness of the sinful flesh in which it was the Father's purpose to condemn it, after awhile, came to John as the ram of consecration, Ex. xxix. 22, 17 to be washed according to the law. For 30 years he had maintained a spotless character and it was this that was granted to him for repentance in fulfilling all the righteousness of the law by baptism, which of course was only *typical* of the robe of righteousness with which he must be clothed before he could enter the Most Holy Place as High Priest after the order of Melchizedec. Although he had lived without sin so long he does not seem to have been recognized by the Father till he put on the antetype of Aaron's holy garments,—and he could only put it on by washing his flesh in water. If he had heeded John's remonstrance Jesus would have stood before his people as the High Priest, claiming to officiate in the Most Holy Place without baptism.

It is worthy of note that the symbolic righteousness of the Mosaic law not only required the High Priest to put on the holy garments after baptism; but it also commanded his household to be baptized. It reads as follows in Lev. viii. 5, 6, 13; xvi. 4. "This is the thing Jehovah commanded to be done. And Moses brought Aaron and his sons and washed them with water. And he put upon Aaron the coat, etc., and he put coats upon his sons, and girded them with girdles, and put turbans upon them as Jehovah commanded." So we see that John the immersed did for Jesus what Moses did for Aaron and his sons.

Jesus has a household as well as Aaron; and we are apostolically told that Christ is a Son over his own house, whose house we are, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. iii. 6, 14. We also find Jesus saying "Thus it becometh us to fulfill all righteousness," making it necessary for all his *house* to do as he did, with this difference, that *his* holiness was *his own,* while they must be baptized into his through faith and obedience. Jesus and his household are the future kings and priests to rule Israel and the nations. The law and the prophets which attest the righteousness of God required them all to put on that righteousness by the washing of water;—and Jesus requires all who would be of his household to do the same thing, and says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Therefore he said to his apostles, "Go ye and preach the gospel to every creature;" and "teach them to observe all things whatsoever I have commanded you." This constituted them the depositories of his commands, so that he that heareth them heareth him; and he that despiseth him, despiseth him that sent him.

In conclusion we would ask:—Shall it be said that it was necessary for our Great High Priest who was *altogether innocent of transgression,* and who for 30 years had enjoyed the favor of God and man, to be immersed in a baptism for the remission of sin by nature, and *not* necessary for the pious who would become members of his household, although sinners by *practice* as well as by nature? Depend upon it an Immersed High Priest must have, and will *only* have an immersed household."

(*Concluded.*)

Program of the Indiana Conference.

Thursday, Nov. 16.

Opened by President.
7:00 p. m. Song Service.
7:45 Address of Welcome, W. D. Thompson.
Response—President.
7:30 Reading of Paper, Mrs. Ada Butler.
8:00 Sermon, J. L. Wince.

Friday, Nov. 17.

10:00 a. m. Singing.
Prayer, J. F. Wagoner.
10:15 Paper, Stella Taber.
10:45 Sermon, G. W. Smith.
2:00 p. m. Song.
Prayer, A. H. Zilmer.
2:15 Paper, Miss Lydia Evans.
2:45 Sermon, C. Fish.
7:00 p. m. Song Service.
Prayer, R. S. Dwiggins.
7:15 Paper, Mrs. M. E. Thompson.
7:45 Sermon, J. F. Wagoner.

Saturday, Nov. 18.

10:00 a. m. Song Service.
Prayer, F. L. Austin.
10:15 Business Meeting.
Report of Ministers.
Sermon, F. L. Austin.
2:00 Meeting of Publishers' Association.
7:00 p. m. Social Meeting, William Railsback.
7:30 Paper, Idona Cordill, Subject, God as Revealed by Science.
8:00 Sermon, R. S. Dwiggins, Subject, The Ten Virgins.

Sunday, Nov. 19.

9:30 a. m. Social Meeting, Richard Railsback.
10:15 Song Service, Plymouth Church.
10:30 Sermon, A. H. Zilmer.
2:00 Social Meeting, E. K. Barnhill.
2:30 Talk to the Children, S. Roxana Wince.
2:45 Communion, J. F. Wagoner.
7:00 p. m. Social Meeting, J. H. Willey.
8:00 Sermon, F. L. Austin.

Submitted to the Conference by Committee.

H. P. Cordill,
L. B. Boggs,
Flora Harris.

Died of heart failure and dropsy at her father's residence, three miles east of Walkerton, Ind., on Sunday Oct. 22, at 1:30 o'clock p. m., Irma Valentine, daughter of Frank E. Head. Her mother died five years ago and she with her little sister was raised by their grand parents, Mr. and Mrs. B. F. Head, of South Plymouth. Irma was a very kind, loving child and endeared herself to all who knew her. We layed her to rest Tuesday by the side of her mother, in the Knox cemetery, where there was a goodly number of friends and relatives gathered, to look for the last time on the face of the little darling that we all loved, but we sorrow not without hope, for Jesus says, "Suffer little children to come unto me, of such is the kingdom of heaven." She was 7 years, 8 months and 8 days old.

Mrs. B. F. Head.

Have You Read This?

By examining our list we find there are between 600 and 800 people whose time has expired. Some only a few months and others some years. If each one of you who are thus owing us would go to the office right now and send the money due us, we would have over a thousand dollars with which to push forward our work.

Brothers and Sisters, we need this money very much. We have earned it—it is ours—and if you do not send it to us, but use it on self, you are simply spending our money. It is not yours—it is ours. Were we in position to do so we would gladly lend you the amount, but the fact is we have bills to pay and cannot lend it to you longer. We ask you kindly and in the spirit of love and justice, to at once send us what you owe us. If you cannot spare it all now, then send part of it, and the balance after awhile. Please do not neglect this, but get a dollar and send to us right away today. We thank you in advance for the favor, and assure you we appreciate it very much.